# Poetry.

## A SONG OF CHEER.

MARIANNE FARNINGHAM.

Over the mists of the wintry sea
A message of gladness is sent to me,
And I pass it on to my friends to-night,
This message written in words of light.
"Though dears in the darkness in which we stand,
"The night is far spent, the day is at hand."

Like Cranes we certain we grope about
In dangerous places, in fog and doubt;
In vain we long for a shelter warm
From the chilling sleet and the driving storm;
But "Be ye patient," is God's command,
"The night is far spent, the day is at hand."

Men's hearts, like the autumn leaves, are cast
Hither and thither by every blast:
The air is heavy with want and woe,
And the fierce War tidings we shrink to hear;
And a cry of sadness rings through the land,
"Yet "the night is far spent, the day is at hand."

It is always darkest before 'weak of day
Drives the shades of the night away;
The silence is deepest before the song
Bursts into joyousness, loud and long;
And though in the stillness of night we stand,
"The night is far spent, the day is at hand."

E'en now as we wait in the shadows dim,
The angels are singing the advent hymn;
Faintly we hear it across the snow,
The good, glad anthem of long ago;
And we say, as we think of the abiding bond,
"The night is far spent, the day is at hand."

For Christ is coming, the world's true light,
And he will banish the mist of night.
He not our troubles prepare his way.
And the night make ready for his coming day?
Oh, let the joy-song peal through the land,
"The night is far spent, the day is at hand."

Let us go to meet it! How? as above!
Nay, little it matters, we need not care;
The skies may be starry with many a gem
As over the fields of Bethlehem!
Or we in the shadow of death may stand
When "the night is far spent, the day is at hand."

All shall be well in the happy morn
When we are like face, the lowly born,
And glad is the message that comes to me
Out of the mist of the wintry sea
For a star of hope is above the land,
"The night is far spent, the day is at hand."

# Communications.

## THE LESSON OF THE ASSASSINATION.

NUMBER THREE.

A. B. MAGRUDER.

"Why do the heathen (nations) rage and the people imagine a vain thing. The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure. Yet, (saith the Lord) have I set my king upon my holy will of Zion. I declare the decree. The Lord hath said unto me, Thou art my son. This day have I forgotten thee. Ask of me and I shall give thee the heathen (nations) for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss (i. e. be reconciled) to the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are they that put their trust in him." Psa. i.

"Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter. Woe unto them that are wise in their own eyes and prudent in their own sight." Isa. v.

"Verily, verily I say unto you, He that entereth not in by the door into the sheepfold but climbeth up some other way the same is a thief and a robber." John x.

"This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mark vii. 6, 7

If one should describe the Government of the United States as in open revolt against God and the people of the United States as a nation of Infidels and Atheists, and announce a coming retribution of Divine wrath for those sins unless the people should speedily repent and thoroughly reform such a prophet of evil would doubtless be looked upon as a crazed fanatic and the accuser and his accusation would be rejected with indignant scorn, while the prophet of a smoother and more pleasing destiny for both rulers and people—of whom a large number are always in readiness for such occasions—would be warmly welcomed and applauded. Flatterers of the people are always sure to find pleased and willing hearers. The history of Noah and the antediluvians is significant and instructive. For one hundred and twenty years he was a preacher of righteousness to them and builded the ark in their presence for the safety of himself and his house in the coming deluge which he announced. But they did not heed him and all perished in the catastrophe save the eight persons who believed his report and escaped their doom.

Now our Lord saith expressly, "As it was in the days of Noah so shall it be also in the days of the coming of the Son of Man, For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be." It seems he was so impressed with this truth that he asks significantly, "When the Son of man comes shall he find faith on the earth?"

From this testimony it is plain that when Christ comes a second time—whenever that may be—the world at large will be incredulous and unprepared. Certainly it would be so if he were to come now—a conclusion by no means unfavorable to his second coming at an early day according to the faith and hope of the faithful few who look for and love his appearing.

The people of the United States of America cannot claim exemption from that retribution and those calamities which will overtake all nations as a consequence of their indifference or stubborn incredulity of the actual return of the Son of God to the earth, accompanied by the holy angels and in great power and glory; nay must they not plead guilty to the charge preferred against them in the second Psalm quoted above? Do they not imagine a vain thing? Have they not set themselves against the Lord and against his Anointed? Hath not Jehovah said, "It is not man that walketh to direct his steps?" "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" Yet the constitution and government of the United States, taking issue with the Most High, boldly declare that the people are capable of self-government—that "governments derive their just powers from the consent of the governed"—that "all men are free and equal and that life liberty and the pursuit of happiness—of course according to their own definition of these terms—are among the inalienable rights of mankind." Accordingly in their fundamental law they banish from direct recognition all acknowledgment of God as the source and fountain of all wisdom and power—of his Son as the Savior and Redeemer of men and of his Word as the Divine Guide and Oracle of all truth and wisdom.

Is not this practically to break asunder the bands and cast away the cords (ties) by which God offers to restrain and govern them in righteousness? Let them show one man who is "capable of self-government" and if as these rulers declare, all men are so capable, what need of any government over men? Why not repeal all laws and leave every man to do as seems good in his own eyes, seeing that all are capable—all know what is right and all do it?

Is not such the result flowing from such premises? Can we wonder that the Most High should be represented as laughing in derision in view of man's presumption and folly? It is no wonder that he should speak unto them in his wrath and vex them in his sore displeasure and that they should perish from the way when his wrath is kindled but a little, while the Divine blessing is graciously bestowed on those who expect his Son and King to reign on Mount Zion and over the whole earth are to joyfully put their trust in him.

Such in brief outline is the States' relation to the Divine Ruler of all nations.

When we consider the relations which the people individually and of all ranks sustain to God in respect to their religious obligations and duties—what they believe and teach and practice—their departure from the truth God has taught them in his Word and their substitution of their own inventions and their adoption of human dogmas in place of the Divine oracles become even more conspicuous.

It would be curious to compile and record the numerous Popular Errors in Religion of which the American people are the patrons and the warm partisans.

Here follows only a few of them—each one of which can be easily shown to be condemned and disproved by God's word:

1. That man is by nature or in any sense at present an immortal being.

2. That the immortality of the soul is a Bible doctrine or is true in itself.

3. That the dead go to heaven or to a burning hell at death.

4. That men are in a conscious state after death and before the resurrection.

5. That faith in Christ is a special gift of God in answer to prayer.

6. That prayer is God's means of converting sinners to truth.

7. That sinners must pray for the forgiveness of their sins.

8. That infants, incapable of faith, are proper subjects for church membership.

9. That unconverted heathen and all Jews will be lost or punished for not accepting and obeying the law of God they never knew.

10. That the Holy Spirit must now be poured out or sent down from heaven to convert sinners.

11. That the gospel is believing in Christ.

12. That the kingdom of God is now established on earth.

13. That the kingdom of God is in men's hearts.

14. That the kingdom of God is the church.

15. That the earth with its heavens, etc., is to be destroyed or annihilated.

16. That eternal torment is the final doom of the sinner.

17. That hell is a place of burning flame and eternal misery.

18. That men, at any time, whether before or after the resurrection, go to heaven or to an eternal burning hell.

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16. That eternal torment is the final doom of the sinner.

17. That hell is a place of burning flame and eternal misery.

18. That men, at any time, whether before or after the resurrection, go to heaven or to an eternal burning hell.

19. That the Bible sanctions many churches—of different creeds and doctrines and denominations.

20. That there can be more than one body or church established by God.

21. That sprinkling or pouring water, on infant or adult, in the name of the Father, Son and Holy Ghost, is Christian baptism.

22. That there is or can be more than one baptism, according to the Bible.

23. That unconscious infants are proper subjects of baptism.

24. That men's sins are forgiven, without baptism.

25. That baptism is a non-essential rite, although admitted to be a command of God.

26. That Sunday is the Sabbath day and to be kept as such.

27. That "the churches" (meeting-houses) are God's temples—or houses, and as such are sacred places.

28. That the Bible ordains or recognizes such a class of men as the clergy or makes any distinction (as modern religionists do) between clergy and laity.

29. That Christ is now reigning in heaven.

30. That before Christ returns to the earth all nations must be converted to Christ by the preaching of the gospel.

31. That all controversy and contention in religion is wrong and to be deprecated and discountenanced.

32. That creeds and confessions, and books of doctrine and discipline separate and apart from the Bible are allowable and harmless.

33. That the word of God is mysterious and incomprehensible and that preachers and ministry must be employed and paid to expound it to the people.

34. That sectarianism—the multiplication of sects and parties in religion—is lawful and innocent.

35. That the Scripture prophecy is not to be understood until accomplished and it is unprofitable and vain to attempt to expound or apply it.

Such are some only of the causes of that "controversy" which the Lord hath "with the nations" on account of which his wrath is, as yet, "kindled but a little." His judgments in the earth now in their beginning only, will not be abated but will continue to fall upon them with increased severity until he whose right it is to reign will come and God shall give him the nations for his inheritance and the uttermost parts of the earth for his possession—until "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." Dan. vii.

(To be Continued.)

## OUR EXALTATION.

W. I. CROCKETT.

Beloved now are we sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii. 2.

Who among us has realized the glory of God? Who has conceived of him as he is? Not one! We have all looked upon the glories that spring from his bountiful hand; we have seen suns rise and set, in all their wonderful beauty; we have marked the seasons come and go, and the budding leaf and flower grow into summer's perfection and fade and die, and bloom again. Yet amid this evidence of God's majesty and power, we are forced to confess—"How unsearchable is thy wisdom, and thy ways past finding out."

To know God perfectly we must be endowed with higher natures, natures capable of understanding the illimitable might of a Creator—who forever was, who is, and ever will be.

Are we to be made partakers of such a nature? Are we to possess that glorious attribute of God—immortality? Thankfully we answer, yes, if we observe certain conditions. Where shall we seek them? They are not known through the medium of the wondrous phenomena of earth. The mountains and seas speak of God, but tell us not of ourselves. To stand in solitude above the world, and feel the pure winds of heaven on our brows, is to appreciate to the full extent of our feeble minds the sublimity of God, yet not to understand his will toward us, the crowning work of his hands. If we would know ourselves, and God as he stands revealed, we must come to the Bible. From no other source can we obtain a solution to the mysteries of life and death: from no other source can we gain a knowledge of how we live and move and have our being."

Learning from the Bible that we are subject to all the infirmities of sin and death—that in Adam all die—from it we also learn that life eternal is the gift of God through Jesus Christ who brought it to light through the gospel.

Learning from the Bible that we are imperfect in character and nature, from it we learn that we are to be made perfect through obedience.

'Tis this that constitutes the Bible the corner-stone of Jehovah's work. It is a revelation to his most glorious creation. However man may have defaced himself he cannot deface the testimony that he was once altogether upright.

Man as he is, is the result of the sin of man, but the promises to man are the result of the incomprehensible and unutterable love of God.

Yet all mankind will not be exalted—and why? Simply because they refuse the offer of God to exalt them. All men will not be called the "sons of God" because they refuse the calling. Is it possible?

Will you, O reader, turn away from the glorious calling? Love you darkness better than light? Love you imperfection better than perfection? Love you death better than life? Is it true?

We stand astonished before the wonders of science, of nature: yet man, poor perishing man affords us no theme for astonishment in his headlong course to eternal death!

Are we humane? Have we imbibed any love from Christ? Then let us help the wandering hearts to God, and the feet that are going astray to the fountain of life, where washed from the stains of sin, and shod with the preparation of the gospel of peace, they may pass into the narrow way that leads to everlasting life. Would you know, my reader, how to become a son of God? Would you understand the way to the greatest of all exaltations? Hear and heed the Word of God. As many, says the apostle Paul, as are led by the Spirit of God are his sons.

Jesus addressing Philip, said.—"Believest not thou that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the work" Thus the words that Jesus spake came through the Father, and were prompted by his Spirit—therefore Christ was led by the Spirit of God, and became his beloved Son with whom he was well pleased.

Christ was made perfect through suffering, and became the Captain of salvation to lead many sons to glory.

Reader, ever bear this in mind. The Savior was perfected through obedience and suffering. If thus he was perfected, can you hope to be perfected otherwise? Can you gain a crown of life by not believing the gospel and obeying its precepts? Never deceive yourself. You must believe and obey, and work, and pray, and watch to the end.

Let the world indulge in idleness, and hate, and malice. Make it not your trade.

But going back. Jesus on one occasion said to his disciples: "The words that I speak unto you, they are spirit, for they are life."

These words are the utterances of the Spirit of God they are recorded for our guidance and salvation. As many as are led by the teaching of the spirit word of God, are made partakers of the honor, peculiar and incomparable Sons of God. Brought to God by adoption into the family of faith, as many as are baptized into Christ, become with him heirs according promise, of the heathen for an inheritance, and the uttermost parts of the earth for an everlasting possession.

Paul to the Galatians, chap 3, proclaims it a necessary step for all those who will be blessed with faithful Abraham, to embrace the things promised him as the basis of all hope. By putting on Christ in baptism, we are adopted into Abraham's family, receiving the spirit of adoption whereby we cry Abba, Father.

How important, then, O reader, that you understand how to become a participant with Christ, heiring with him an eternal inheritance. If you are Christ's brother, you are God's son, for it is written—"He who sanctifieth and they who are sanctified, are all of one (Father)."

A stranger coming to your home might call you father, but you would not acknowledge him your son unless you adopted him as such, and he became heir jointly with your natural descendants.

So it is with God. You must become his by adoption into the family of which Abraham is the type, by believing the very gospel preached to Abraham: otherwise, though you approach on bended knees saying, "My Father," you may not be heard.

The gospel is the stepping stone to exaltation. Are you wise? Believe it and obey. There are men who give their lives to the exaltation of an hour. Will you, O reader, give your life for the exaltation of eternity? This life cannot extend beyond the circles of a few years, and the grave receives us all at last.

I have examined several systems of religion, but I have never found one to compare with the religion of Christ. All others contain the elements of discord, decay and death.

The religion of Buddha exalts but to abase, carrying its votaries back to degradation from heights of honor and glory.

Mohammed appeals to the lust and passions of mankind, and his heaven is is the offspring of the basest ambition.

Of all false religions these approach nearest the religion of Christ, yet so far away it suffers no comparison.

O way of life sublime!
O glorious gospel of God!
O wondrous love of Christ!

There is power enough in these to sanctify each poor beggar at the beautiful gate of thy Temple of Truth; to remove all our sorrows, to heal all our wounds, to comfort our stricken hearts, enabling us to grow daily into a realization of the depth of the riches and grace of God.

[To be Continued.]

# Brevities.

A copy of the first Bible printed brought, at the sale of the Duke of Marlborough's Sunderland Library in England, last week, $8,000. A copy of the Bible authorized by Archbishop Cranmer in the reign of Henry VIII. sold for $575. A copy of the "Vinegar" Bible sold for $1,275.

Dr. Laws, of the British Livingstonia Mission, writing from Lake Nyassa, announces that the New Testament is being translated into Chinyanja and Chitonga. These two translations are additions to the thirty-two African languages into which portions of the Bible have been rendered. The whole Bible has, as yet, been published in only eight of the many hundred languages of Africa.

SUNK LAKE.

In the Cascade Mountains of Oregon, about seventy miles from Jacksonville, is a remarkable sheet of water called the Great Sunken Lake. The distance from the water to the summits of the surrounding mountains is thought to average two thousand feet. The depth of the water is unknown. The surface is said to be never ruffled, the banks being so high that air currents do not affect it. Its length is estimated at from twelve to fifteen miles, and its width at ten to twelve. There is a mountain in the centre having trees upon it.

SURVEY OF EASTERN PALESTINE.

Lieutenant Condor with the English surveying party, has returned to Jerusalem for the winter, bringing with him the results of his first campaign across the Jordan. After the preliminary work of reconnoissance and measuring the base-line was accomplished the survey was commenced, and, up to the present, 500 square miles have been successfully accomplished. One of the surveyors, Mr. Thomas Black, who was on the former staff for some years, has been compelled by illness to resign and return to England. It was found that in the East more rapid progress can be made than in Western Palestine; while the cheapness of food and forage is some set-off to the heavy payments required by the Arabs for escort. Over 600 names have been collected; more than 200 ruins have been examined; some 400 cromlechs have been found; and plans, sketches, and photographs have been taken. Lieutenant Conder says, "The idea already put forward, that these cromlechs are referable to certain centres, is now fully established; seven such centres being explored where the cromlechs occur in numbers." In addition to the cromlechs several menhirs or standing stones have been found, and ancient stone circles in connection with both classes of monuments. Among the sites explored are Heshbon, Elealah, Madeba, Baal-Meon, Nebo, and Pisgah, the hot springs of Callirrhoe, Rabbath Amman (where the party remained for a fortnight and made a special survey), and the Jordan valley. Lieutenant Conder reports that he has found the place of the worship of Baal Peor and the site of Beneth Baal; that he has an important suggestion to make as to the "bedstead" of Og; that he has discovered the method by which the enormous stones used at Ark el Emir were brought up from the quarries; that he has found a Sassanian building at Amman, which seems likely to illustrate in an interesting manner the architecture of the Kubbet-es-Sakhra at Jerusalem. As regards inscriptions, the party have found none of importance; only two Greek inscriptions being reported, and fragments of others. A Roman milestone, with a Latin inscription, was found. A considerable number of Arab traditions have also been collected. The party are now engaged in reducing their observations into shape at Jerusalem.


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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXX. PLYMOUTH, INDIANA, DECEMBER 28, 1881. NO. 48.



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## Communications.

### COMING AGE---ITS PROXIMITY.

The Two Witnesses Continued. Proofs from Zech. vi. 12, 13. What Temple is Intended? Its Investigation Continued. Congregation, or (Ecclesia-Εκκλησια-קהל al-dah). Exposition of Zech. vi. Completed.

No. 25.

J. P. WEETHEE.

The Two Witnesses.—Christ calls them "My two witnesses." He does not say, seventeen centuries hence two persons shall arise, prophesy in sackcloth three and one-half years; be slain; their bodies lie unburied three and a half days; come to life, and be translated; these shall then (during those three and a half years) be my witnesses; but he says "My two witnesses" (they now exist). "And they shall (not now) prophesy 1260 days, clothed in sackcloth." Rev. xi. 3. "They are (not will be) the two olive trees and the two lamp-stands, standing before the Lord of the earth." They were in existence when [illegible] Elohim, but their sackcloth commenced. [illegible] in this age of sodaism and deeds of [illegible]? [illegible]owl- [illegible]s

[illegible] No. [illegible] word. [illegible]e---temple of [illegible]elling-place of the [illegible] visible or invisible; [illegible] in heaven---the universe: on [illegible]; in the sea; on land; in a mountain; in a wilderness; in a tent; a splendid mansion; in a congregation, or in a person. The Lord has had, and still has many temples, still, one is called "the temple."

3. Orders of the Lord's Temples.---(1.) Celestial; (2.) terrestrial: (3.) the universe is God's temple, or house. He constructed it and dwells there. John xiv. 2; Psa. xi. 4; Rev. vii. 15.

In this temple are smaller temples. In this vast universe---the limitless expanse dwells God, with the superior orders of his family. One of these smaller mansions was prepared for the temple, or dwelling-place of a lower order---man (Adam). With Adam God dwelt in Paradise while he held dominion over the earth. The whole earth was Adam's kingdom during his obedience. Matt. xxv. 34.

This mansion, brought into its perfect state, (the restitution), is the Lord's temple, for his Son, Messiah, the Second Adam, with his family, and his beloved bride. This thought we design to eliminate; let us trace it as revealed by Jehovah.

A mansion with its family, a house---living house; a temple---living temple; one that the BRANCH shall build. This primary idea has many subordinate ideas, filling the offices adjuncts---secondary though its specific, since they are comprehended under the generic idea. The generic idea may be divided into two orders:

1. A dwelling place.
2. A family, or dwellers.

The word temple, or house, includes [illegible] ideas. The one inanimate; the [illegible]nimate---a temple and its occu- [illegible]y with its family was God's [illegible]l the flood. Floating [illegible]window, and shut door [illegible]e future seed of we- [illegible]build the "temple of

4. God took up his abode with the fathers," Abraham, Isaac, and Jacob; manifested great interest in calling Abraham to the place of his future sanctuary, and constituting him the father, by faith, of many nations. Jacob, when fleeing from his home, a friendless pilgrim, in a gloomy solitude, lies down at night, with the ground for his bed, and a stone for his pillow. The future opens, and, lo, he is in God's first temple. Waking out of sleep he says, "Surely the Lord is in this place, and I knew (it) not. How dreadful (is) this place! this (is) none other but the house of God, and this (is) the gate of heaven. And he called the name of that place (בֵּית־אֵל *Beth-ale*) the house of God."

5. God dwelt with his family in their cruel bondage in the land of Mizraim. He blessed them in the land of Goshen. They increased in numbers and wealth, and their prosperity brought them into slavery. Hearing the cry of oppression God sent them a Savior, Moses---one of the crown children.

6. Jehovah tented with his family in the wilderness, fed them; gave them light by night, and a cloud by day to defend them from the intense heat of the sun. That he might be recognized as their true lawgiver, he called Moses to the summit of Sinai; and, in the midst of the thunders and lightnings, surrounded with the glory of the Lord like devouring fire, God gave him the Law for the government of Israel; written with his own finger on two tables of stone.

7. The Lord promised Moses that he would go with his people through the wilderness, and camp with them [illegible]thy and he showed Moses a pattern [illegible] tent and furniture, with the ex- [illegible]njunction that there should be [illegible]ation, either in the structure or [illegible]rces, since it was a miniature of [illegible]e mansion, the universe. Beyond [illegible]l was heaven; outside the veil [illegible]he earth, man's special habitation. [illegible]d dwelt on the mercy seat between the two cherubim during their forty years' wanderings, and still longer. There was the cloud by day and a pillar of fire by night.

8. Jehovah made the temple of Solomon his dwelling-place. The temple was the tabernacle doubled. It was the same old pattern enlarged, and therefore a type or photographed universe. Before its dedication, the Lord took up his abode between the cherubim in the cloud which filled the house. "Then spake Solomon, The Lord said he would dwell in the thick darkness. I have surely built thee a house to dwell in, a settled place for thee to abide in forever."

Here was his visible presence (*shechinah*)---the symbol of the Divine Being---which continued while that temple remained. The temple of Zerubbabel was without the *shechinah*; it being built after a Persian fashion of temples; it was rebuilt, principally by Herod the Great, and was noted for the visits of the Messiah---the Branch. That temple was burned by Titus, since which God has had no visible temple for his dwelling-place on earth. In no one particular spot is his special dwelling-place; but in spirit and in truth he may be found by the devoted members of his scattered family.

The visible temple is intended, usually, when the word occurs in the Bible. Still, it is not the one which the Branch shall erect.

Can it be said that Messiah has ever built a visible, inanimate temple; one constructed out of wood, stone, or any lifeless matter?

From what we have said about the *shechinah*, let it not be inferred that we consider that God forsook the earth as a dwelling-place; only, that the absence of the *shechinah* was one of the five particulars that the Jews reckon to have been wanting in the second temple. Jehovah appeared to the prophets; and during Christ's abode on earth there were many manifestations of the Divine Presence.

The words "Temple of the Lord" and "House of God," often express the same thought---a visible dwelling-place; it is not necessary therefore, to trace the word house. Two ideas are associated with the word house---a building and its occupant. Both take the name; the one is literal, the other figurative. The secondary, or figurative meaning is often the most important.

It is that idea, or meaning, that we now propose to investigate.

What "Temple of the Lord" is to be constructed by the Branch?

We have already seen that Zerubbabel was to complete the second temple. Zech. iv. 9. "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it." See Ezra vi. 14, 15.

The temple of Herod was not a new structure. The Branch is not, therefore, the builder of this repaired temple, though the son of a carpenter. While under Joseph, he worked after patterns furnished by the master builder in the land of Palestine; the pattern of this new Temple was made by his heavenly Father. God gave him the job of building his Temple and gave him the pattern. For that building he has been selecting the material from all ages since the fall. Laborers have also been employed to assist in preparing the elements for that beautiful structure. All the dwelling-places, which were God's abode among his people Israel, were formed of inanimate matter, such as wood, stone, gold, silver, and precious stones. The buildings and their fixtures were fashioned out of substances derived from the mineral and vegetable kingdoms. The future Temple gathers its material from the animal kingdom---from the family who was constituted its governor. It is a Living Temple composed of a living superstructure, on a living foundation, on which living stones are built up into a living house.

Let us read the words of the prophets and Psalms explained by Jesus, and his apostles.

"The stone (which) the builders refused is become the head (stone) of the corner." Psa. cxviii. 22.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same has become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?" Matt. xxi. 42.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a precious corner (stone), a sure foundation; he that believeth shall not make haste." Isa. xxviii. 16.

"This (the Branch) is the stone which was set at naught of you builders, which is become the head of the corner." Acts iv. 11.

"As it is written, Behold I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed." Rom. ix. 33.

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence for both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Isa. viii. 14.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner (stone)." Eph. ii. 20.

Such is the inspired record relative to the foundation of this Temple of the Lord. Can it have any other true and living foundation?

"For other foundation can no man lay than is laid, which is Jesus the Christ." 1 Cor. iii. 11.

Let us now examine the materials of the superstructure, and the Temple itself. We shall see a temple made of living stones; and also, composed of smaller temples---temples within a Temple; each individual stone being a temple. The whole structure being the house or temple of the Deity, as well as each of its intergral parts.

The Branch was himself a temple of the Lord since the Deity dwelt in his Son in all fulness.

"In him (Christ) dwelleth all fulness of the Godhead bodily." Col. ii. 9.

"Jesus answered and said unto them, Destroy this temple (sanctuary), and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple (sanctuary) in building, and wilt thou raise it up in three days? But he spake of the temple (sanctuary) of his body." John ii. 20, 21.

"Know ye not that ye are the temple (sanctuary) of God, and (that) the Spirit of God dwelleth in you? If any man destroyeth the temple (sanctuary) of God, him shall God destroy; for the temple (sanctuary) of God is holy, which temple---sanctuary) ye are." 1 Cor. ii. 16, 17.

Know ye not that your body is a temple (sanctuary) of the Holy Ghost (Spirit) which is in you, which ye have from God." 1 Cor. vi. 19.

The people of God are, collectively, as a church, or, more properly, a congregation, the temple (sanctuary).

"We are God's fellow-workers; ye are God's husbandry (tilled land). God's building. According to the grace of God which was given to me, as a wise master-builder I laid a foundation; and another buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. iii. 9-11.

"For we are the temple (sanctuary) of the living God, even as God said, I will dwell in them, and walk in them." 2 Cor. vi. 16.

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets (pointed out by them), Christ Jesus himself being the chief corner-stone, in whom each several building (every building) fitly framed together, groweth into a holy temple (sanctuary) in the Lord; in whom ye also are builded together for (into) a habitation of God in the Spirit." Eph. ii. 19-22.—*Revised Version.*

"Unto whom (Christ) coming, a living stone, rejected indeed of men, but with God elect, precious (honorable), ye also, as living stones, are built up, a spiritual house, to be a holy priesthood (for a holy priesthood) to offer up spiritual sacrifices, acceptable to God through Jesus Christ. But ye are an elect race, a royal priesthood, a holy nation, a people for (God's) own possession." 1 Peter ii. 5, 9.

The people of God collectively, under the old covenant, were called Moses' house; the body of Moses; under the new, the body of Christ.

This body in its collective capacity is called church; more properly, congregation; an assembly of believers---house of the living God, the pillars and support of the truth. It was in this house, or temple (sanctuary) that the great apostate hierarchy arose, and sat in judgment upon God's people. A great apostate temple has thus been erected, usurping the power of the Royal High Priesthood of the Branch.

The true witnesses belong to the living temple, or sanctuary of God; the false witnesses belong to this apostate hierarchy---this counterfeit priesthood. The Roman hierarchy, is an idol temple within the true temple of God.

### WHO IS PROPERLY AUTHORIZED TO ADMINISTER BAPTISM?

JOSEPH MESSIMORE.

This is a subject that I have often thought is not as thoroughly understood as it should be. I have come to this conclusion from the frequent calls, in our paper, for some one of our preaching brethren to come to certain points to preach and baptize some certain ones who had learned and embraced the truth, and consequently wished to be baptized. I see a case of this kind in a late RESTITUTION of such a call having been made and responded to, and yet proved to be a failure.

Brother A. Hasson writes from Elk Point, Dakota, submitting a proposition to the brotherhood, to establish and sustain a fund to send some of our preaching brethren to communities where there are but few, or none, of the faith, and especially where there is some one or more desiring baptism, and cannot have it, because they cannot go where there is a preacher, or attend a meeting. He then cites a case, and says:

"The need of such a fund for such a purpose will become apparent in a case in point here in Dakota."

Again he says: "It will be remembered that some months since, Mrs. J. C. Voss, of Green Island, Neb., requested, through THE RESTITUTION, that some preacher might come that way, that she might be immersed." Brother Hasson adds: "Through Mrs. S. B. Wince and myself a meeting was arranged to take place here, to be conducted by Brother T. J. Whitsitt, of Newell, Iowa, on Oct. 7th, and continue over Sunday, at which time she was to be with us and be immersed."

But Brother Hasson says that she was prevented from attending the meeting on account of sickness, and consequently could not be baptized.

Now, had Brother Hasson been properly instructed in the gospel, both this sad disappointment and the expense of sending a preacher all the way from Iowa to Dakota, might have been saved. Brother Hasson might have gone to her and told her that he had come to perform the rite of baptism upon her according to her request. And she could have called in a few of her neighbors to accompany her to the water to witness the solemn scene. But perhaps Brother Hasson would excuse himself as not being a preacher, as he had engaged a man of Iowa to come and preach, and baptize the said lady. But I claim that Brother Hasson could have done all the preaching that would have been necessary for the occasion. And if in no other way, he might have read the account of Peter's sermon on the day of Pentecost, or Philip's preaching at Samaria, or Paul's sermon to the jailor, or all of them, and still have started the same hour for the place of immersing. This, I think, would be the more proper course to pursue in such a case, as I can no where in the New Testament find that any man, or set of men, are especially authorized to administer baptism. Hence I believe it to be a duty incumbent upon the church, but not resting on any man, or set of men, to the exclusion of others. Where church organization exists the church works through the means of its officers. Hence the administration of baptism and the communion devolves on the officers of such church, or on whom such officers may designate to perform such work.

Eph. iv. 16. "From whom (Christ---the head) the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." See also Col. ii. 18, 19.

But where there is no organization, and consequently no such officers, the same duties devolves upon Individual Christians, else their lights could not be seen to shine to the full extent.

Hence, were I living in an isolated part of some country where there were no church organization, and some were influenced, either through my labors, or otherwise, to accept the truth, and being desirous to obey the Lord in baptism, and making such desire known, I assure you that I would not be slow in volunteering my services to perform the right of baptism to such person. And I should go into the work with a joyful heart, believing that I would only be doing my duty as a Christian. And here I leave the subject, for some abler pen to take it up.

But it seems I cannot take my leave of the dear RESTITUTION without first saying that I heartily indorse Brother J. F. Wagoner's article in THE RESTITUTION of Dec. 7. And would to God that every Christian professor would lay it to heart and abandon the use of the abominable, filthy, stinking, and poisonous weed, and save the money spent for the gratification of the appetite fostered by that much worse than useless habit (I mean the using of tobacco), and thus have some means to spare for the proclamation of the gospel. And let our ministers in particular see to it that they take Paul's advice (2 Cor. vii. 1), "Cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Thus setting a glorious example for their audiences to imitate.

Your brother in the hope of eternal life in the soon coming kingdom.

## Selections.

N. Y. Observer.

### PERSIA.

#### Persecution at Hamadan.

A remarkable religious awakening has been going on among the Jews at Hamadan for many months. There lies before me a list of six church members, and of thirty-five other Jews who are reported as believers, though prevented, by fear of persecution, from openly confessing their faith. The unbelieving Jews, as in the days of old, have not failed to stir up opposition, and persecutions have continued now for more than two years. And this, notwithstanding repeated orders from the Persian authorities at Teheran, one of which expressly declares:

"Let a Jew choose the Christian faith or a Christian accept the Jewish faith; they should not incur opposition or molestation from anybody."

The latest case of persecution is the most serious. The facts, as gleaned from native reports, specially the letters of the pastor of the church at Hamadan appear to be thus:

About two weeks ago, some of the Christian Jews went by invitation to a friendly entertainment. While they were there, a number of soldiers, instigated by hostile Jews, took a woman along with them, and putting her into the garden where the party was assembled, rushed in themselves and raised an outcry, as if a great crime was being committed. Seizing with violence some of the parties, they brought them before the Governor, who ordered them to prison, notwithstanding their protest of innocence and the testimony of friends, and demanded 200 *tomans* (nearly $400) for their release. The persons thus imprisoned were Suleiman and Khoda-dad, and a third whose name was not given. Those named are Christian converts.

Two days after the arrest, the native pastor telegraphed to the missionaries at Teheran a brief notice of the false accusation, arrest, imprisonment, and the sum demanded for their release; requesting help in the matter. This telegram was immediately laid before the British Minister at the Court of Persia, who kindly consented to address the Department for Foreign Affairs on the subject.

The day after this telegram was sent the Governor had the prisoners severely bastinaded, and during their imprisonment the chief officer repeatedly reviled and beat them, and urged them to become Mussulmans. But they replied:

"If you cut off our heads we will not deny Jesus."

The day following a telegram from the Persian Minister for Foreign Affairs (who has jurisdiction in the case of all non-Mussulman sects in Persia, as well as foreigners) arrived at Hamadan, inquiring into the case; and finally by the intercession of Dr. Raheem (a Jewish physician in favor with the Governor, who is also a convert and a church member), a release was effected on the payment of 70 *tomans* (about $1-40).

The Governor then directed some one to have the pastor telegraph to Teheran that the Governor had taken nothing, and that they were satisfied with him. An answer being returned that the pastor would not send such a message, the pastor himself was summoned before the Governor, who sharply rebuked him for reporting the matter to Teheran and declared that he would, in consequence, demand 75 *tomans* of the remitted taxes from the Jews and 50 *tomans* from the Armenians; and finally ordered the pastor to be bastinadoed. His feet were actually bound for the purpose, but at the earnest intercession of Dr. Raheem, he was released without being beaten, with a threat of severe punishment (the cutting off his ears) if he ventured to intermeddle with such matters again. The disgrace of being bound for the bastinado, even though not actually beaten, is something fearful in the judgment of the Persians.

The pastor in fear has left the city and taken refuge in a neighboring village, under the protecting shadow of a powerful Persian prince, who is friendly. The Armenian congregation has written a petition for redress of this grievous outrage on their pastor (the like of which they declare has not happened in the 300 years they have dwelt under the shadow of the Persian Government), addressed to the Department for Foreign Affairs, which has been received and handed to His Excellence the English Minister, who has manifested a kind interest in the case, for transmission to the Persian authorities.

This case is a critical one, and it is pleasant for us to remember that in a few days the attention and prayers of many Christian friends will be turned toward Persia.—*Letter from J. L. Potter, Teheran, Persia.*

Rural Home Journal.

### THE DEAD SEA.

The Rev. Theodore Cuyler, in a recent letter from the Dead Sea region said:

Our afternoon's march over the bleak, treeless, and brown mountains of the wilderness was inexpressibly tiresome until we came in sight of the Dead Sea. It lay 2,000 feet below us—a mirror of silver, set among the violet mountains of Moab. More precipitous descents over rocks and sand brought us, by sundown, to the two towers of the most antique monastery on the globe. The famous convent of Mar Saba is worth a journey to Palestine. For thirteen centuries that wonderful structure has hung against the walls of the deep, awful gorge of the Kidron.

It is a colossal swallow's nest of stone, built to the height of 300 feet against the precipice, and inhabited by sixty monks of the Greek church—genuine Manicheans, and followers of St. Saba and St. John of Damascus. No woman's foot has ever entered the convent walls. Instead of woman's society they make love to the birds, who come and feed off the monks' hands. At evening they toss meat down to the jackals in the gorge below. At sunset I climbed over the extraordinary building—was shown into the rather handsome church and into the chapel or cave of St. Nicholas, which contains the ghastly skulls of the monks who were slaughtered by Chosroes and his Persian soldiers—and gazed down into the awful ravine beneath the convent walls. Some monks in black gowns were perched as watchmen on the lofty towers; others wandered over the stone pavements in a sort of aimless vacuity. What an attempt to live in an exhausted receiver.

The monks gave us hospitable welcome, sold us cane and wood-work, and furnished us with lodging on the divans of two large stone parlors. One of the religious duties of the brotherhood is to keep vigils, and through the night bells were ringing and clanging to call them in to their devotions. The vermin in the lodging-rooms have learned to keep up their vigils also; and as a result our party—with one exception—had a sleepless night. I have such a talent for sleeping, and like Pat, "pay attention to it" so closely, that I was able to defy even the fleas and mosquitoes of Mar Saba. By daylight the next morning we heard the great iron door of the convent clang behind us like the gates of Bunyan's "Doubting Castle," and for five hours we made a toilsome descent of the desolate cliffs to the shores of the Dead Sea. That much maligned sea has a weird and wonderful beauty.

We took a bath in its cool, clear waters, and detected no difference from a bath at Coney Island, except that the water had such density that we floated on it like pine shingles. No fish from the salt ocean can live in it, but it is very attractive to the eye on a hot noon-day. A scorching ride we had across the barren plain of the sacred Jordan—which disappointed me sadly. At the place where the Israelites crossed and our Lord was baptized it was about 120 feet wide; it flows rapidly, and in a turbid current of light stone color. In size and appearance it is a perfect counterpart of the Muskingum, a few miles above Zanesville. Its useless waters ought to be turned off to irrigate its barren valley, which might be changed into a garden. For beauty the Jordan will not compare with Elijah's brook Cherith, whose bright, sparkling stream went flowing past our lodging-place at Jericho. We lodged over night in a Greek convent (very small), and rode next morning to see the ruins of the town made famous by Joshua, Elijah, Zaccheus, and the restoration of Bartimeus to sight. Squalid Arabs haunt the sacred spot.

He who can make his daily toil a pleasure by cheerfulness has found the philosopher's stone, which transmutes base metals to gold.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 28, 1881.


A HAPPY New Year to all.

WE have receive a remittance of one dollar, from some person who mailed his letter at Valentine, Ind., but no name accompanied it. Who was the sender?

WE will try to give attention to some queries as soon as soon as we can. We will also notice some books and pamphlets when we have more time to examine them. Our brethren must bear in mind that our editorial labors are only a part of our responsibility. We have to look after all the financial receipts and disbursements connected with publishing THE RESTITUTION, which takes quite an amount of time each day.

WE acknowledge the receipt of kind tokens of regard from our friends both at home and abroad. To a brother in Brooklyn, N. Y., and to another in Millfield, O., we hereby express our most grateful thanks for a present in money from each as a token not only of friendship, but as an appreciation of our humble labors in the cause so dear to us all. To our brethren and sisters of our home church in Plymouth we can only briefly say, that their presents serve to strengthen the bonds of Christian love and attachment, which we hope will be as enduring as the everlasting ages that we hope to enjoy in the kingdom of God.

WITH the present number we are brought to the last issue for the year 1881. We have tried to do our best, but feel conscious of many failures. We shall enter upon the duties of another year with a great degree of diffidence, as we have a painful consciousness that we are occupying a position that our former pursuits in life were not calculated to best qualify us for—the peculiar duties that are so imperatively demanded of anyone who edits a journal read and criticised by thousands. If our brethren will be as forbearing as they have been, and work for the financial prosperity of the paper, we hope it will soon be in a condition to be placed in abler hands. No one would hail a change editorially for the better more heartily than ourself.

SOME of our brethren are making our paper their *missionary* by sending it to some others prepaid for six months or a year. We too are doing a little in this way. Some give it to a poor brother or sister in Christ. Let us all work while the day of salvation lasts. Our gospel age nears its close, and the time for reward for the least act done for Christ, or for one of his dear children is now very near. Our list has been slowly on the increase for the year now closing, and this increase has been largely due to the efforts and sacrifices of our friends. No one is to-day the poorer for taking our paper the last year, or for any extra sacrifice that they may have made to present it to others. "Give, and it shall be given to you again." No one looses financially who aids the cause of the Redeemer. No one that drops our paper to save its cost will be any better off at the close of the year, even in a money point of view.

### AMERICAN BOOK EXCHANGE.

In answer to Brother J. P. Manning we can only now say that all the information we can give at present is—that from a circular sent us by J. B. Alden, the manager of this company, we learn that a new organization has been formed to go on with the business under the name of the Useful Knowledge Publishing Company, 36 Beekman Street, New York. We have reason to hope that all orders will ultimately be filled, but for money sent and for advertising. All among our personal acquaintance, who have remitted for books, have received them as ordered. Mr. Alden says:

The Useful Knowledge Publishing Company starts with a proposed capital of $10,000, which is not yet all paid in, and the company does not run in debt, so we do not ask you to charge to our account. But the "Literary Revolution" (started from 470 a little while ago) has paid the papers more for advertising in the past two years than any other five publishing houses in the United States, and the investment is considered a good one. When we get in our capital for advertising purposes, our friends will hear from us. To some of you the American Book Exchange is still indebted on account of volumes of the "Library of Universal Knowledge" to be delivered for advertisements or notices. Some of you who have made complaints—even pretty sharp ones, at times—perhaps understand now better than you did why you did not get them promptly. The undersigned proposes to see that you get them yet.—Likewise some of the rest of you to whom the American Book Exchange is not indebted. But give us time to catch our breath.

Yours truly,
JOHN B. ALDEN.

### A $20.00 BIBLE PRIZE.

The publishers of *Rutledge's Monthly* in the prize puzzle department of their *Monthly* for January offer the following easy way for some one to make $20.00:

To the person telling us how many times the word Moses is used in the New Testament Scriptures (not the Old Revision) by Jan. 10, 1882, we will give $20.00 in gold as a prize. The money will be forwarded to the winner January 15, 1882. Those who try for the prize must send 20 cents with their answer, for which they will receive the February number of the *Monthly* in which will be published the name and address of the winner of the prize, with the correct answer thereto. Cut this out: it may be worth $20.00 to you. Address, Rutledge Publishing Company, Easton, Pa.

## Communications.

Brother Button says he concludes to answer my criticism of his article, but first expresses his astonishment at my confused observations. He then cites an instance. "The new heavens and earth are as literal as the old spoken of in the same connection, and they are the same that God created in the beginning." He seems to think this conflicts with the passage I quoted from Heb. i., respecting the habitable earth to come.

This earth to come, or future earth, is identical with the new earth, and both mean the literal earth in its renewed state. If I had said the new earth will be just as literal as the one created in the beginning, there would have been no confusion in Brother B.'s mind, and yet the new earth will be the one created at first, though greatly changed from the present sin cursed earth, for there shall be no more curse. The heavens and earth were pronounced very good at first before sin entered, and the same earth, now defiled, is to be renewed in its primeval beauty, by a great regeneration—a mighty deliverance from its bondage of corruption into the glorious liberty of the sons of God.

Brother B. concludes that I mean that the same old heavens and earth that God created 6,000 years ago will be so reclaimed from bad conditions, that they will be called new as our Western Continent has been recovered from its dominion of savages and its former state to present civilization, in which goodness and righteousness will exist more than now. If that is the meaning of my language he certainly agrees with me.

I hold that a remnant of the people of the world will be reclaimed from their present bad moral condition, and that the righteous will inhabit the new earth, because the Bible says so. I look also for the new heavens and earth, with as much confidence as I do for the righteous moral state of things therein. Neither would I confound the glorious place where the meek shall live forever with the meek themselves. The conquering and killing Indian chiefs, and burning their villages, as necessary means for the establishment of civilization in this country, may be used to illustrate the future conquest of the Gentile powers by Christ preparatory to the millenial reign and peace, but cannot illustrate the great physical change of the old earth to new. The original curse upon the ground remained after the Indians were subdued. Wickedness too has been increasing many fold.

It is admitted that the earth is not to be moved out of its orbit, though it may be terribly shaken in the near future as in the past. It is only by a figure that the literal heavens and earth are said to flee or pass away, indicating their great change.

Allow me to ask, in the words of Brother B., Are you sure of your ground? Is the new interpretation you make of Heb. i. 10? You assume that the beginning spoken of means the beginning of preaching the gospel. That Jesus, when he began to preach the glad tidings of the kingdom of God, he laid the foundation of the new heavens and earth.

Please read again Psa. cii: "Of old hast thou laid the foundation of the earth," etc. When David wrote the foundation of the earth had already been laid of old—the reference is clearly to the then old creation of heavens and earth in the beginning. If it be admitted that Christ laid the foundation of the earth at creation, it would not be any more in favor of his pre-existence than the passage, "all things were made by him, and without him was not anything that was made." Jesus did not make new heavens and earth 1800 years ago, because the Bible locates them beyond the resurrection, second advent, and restitution, when there will be no more curse, pain or death.

Our Brother speaks of the shaking of the heavens and earth of all nations. What does the prophet Haggai say about this shaking, or rather the Lord to him? "Thus saith the Lord, Yet once it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land. And I will shake all nations, and the Desire of all nations shall come."

The Heavens, earth, sea, and dry land should not be confounded with nations and kingdoms upon the earth. Paul expected a kingdom that should not be moved, because the kingdom promised the saints will be under the whole (new) heavens, and on the whole (new) earth, and they will never be shaken. The kingdom is often used to mean the territory of the kingdom, and that will experience no more earthquakes.

Isa. li. 16, is quoted to prove my statement erroneous, that the heavens and earth are never used in the Bible as figures to represent something else. Look at the passage. "That I may plant the heavens and lay the foundations of the earth, and say unto Zion thou art my people."

The references to Isa. lxv. 17; lxvi. 22, show that it is the new heavens and earth that he has promised to plant or create. Zion and Jerusalem are personified and spoken of in this connection, and all through the prophets, as a woman or mother and the Jewish people her children. It is not the testimony of Isaiah, then, but the testimony of Brother B. that God planted the heavens of Israel's commonwealth, and laid the foundations of an Israelitish earth.

The passage quoted in Rev. xii., is full of striking symbols—a woman with a crown of twelve stars, that brought forth the man child that is to rule all nations with a rod of iron. The woman symbolizes doubtless, the church—the man child, Christ, the dragon that sought to devour the child Pagan Rome. The stars cast down by the tail Brother B. thinks are political stars, falling from political heavens. Why not take Jesus' use of stars, Rev. i., "The stars are the messengers of the seven churches." The twelve stars in the woman's crown that were cast down by the dragon are more likely to mean the martyrs that were slain by Pagan Rome. The heavens then could not represent Pagan Rome. The heavenly places spoken of that Christians occupied meant the exalted places of honor in God's sight—as Capernaum was exalted to the literal heaven, as it were, in respect to the Divine favor, and would be cast down to hades for their sins.

I still maintain that the phrase heavens and earth is never used to represent something else. But suppose that in some instance, it was used as a figure of something else, in highly figurative portions of the word, it does not follow that the new heavens and earth that Peter and John looked for and that we should look for, connected as they are with the old heavens and earth which are reserved unto fire—that were once overflowed with water, and were created in the beginning very good—that they are metaphorical.

This is a very important practical issue between us, that we should see alike if possible. "Wherefore, beloved, seeing we look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

The literal coming, the great change by literal fire, perdition of ungodly men, the blessed hope of new heavens and earth and their glorious capital—the New Jerusalem, are presented to us as the grandest motives for all holy conversation and godliness, looking for the despised Savior and the new earth—Paradise with supreme and all-absorbing desire. But if you spiritualize these great and important events the motive power of this Bible hope is nearly destroyed.

E. HOYT.

[For ourself we have no doubt that the re-genesis, when God shall "make all things new," will be such a change as will affect the physical constitution of the earth, as well as the political and moral condition of its inhabitants. When the deserts shall rejoice, and when the curse shall be so fully removed that there shall be no more death, neither sighing nor sorrow, is the consummation for which creation travails in the agonies of the present bondage of corruption. We look for a new heaven and a new earth in which dwelleth righteousness,—or in which righteous persons shall dwell. The earth made new, and its inhabitants all righteous, is the "restitution of all things spoken of by all the holy prophets since the world began." Let us so order our conversation that it may be ours to behold the salvation of God when the re-genesis shall be complete. —ED.]

## News Items.

CAIRO, Dec. 19.—Serious trouble has broken out in Soudan. A false prophet, with 1,500 followers, totally annihilated Governor Foshoda's force of 350 Egyptians, and killed the Governor.

ALGIERS, Dec. 19.—It is reported that 400 persons were drowned by the bursting of the dam at Perregaux.

CHOLERA IN EGYPT.

ALEXANDRIA, Dec. 22.—There were thirty-two deaths from cholera at Elwely during the week ending on the 15th inst. Some of the caravans have broken through the quarantine by avoiding the ordinary route.

HOLY WAR AGAINST THE FRENCH.

MADRID, Dec. 23.—A dispatch from Tangier to the *Imparcial* says: "The troops dispatched by the Emperor of Morocco to capture Chief Bou Amena have joined the latter in proclaiming a holy war against the French. They subsequently defeated the tribes who refused to join them. The revolt is spreading, and the Emperor has neither the requisite means nor the prestige to suppress it."

ARABS DEFEATED IN TUNIS.

TUNIS, Dec. 23.—Gen. Logerot has defeated an Arab tribe near Matina, with severe loss after an obstinate and prolonged resistance.

ERUPTION OF MOUNT VESUVIUS.

NAPLES, Dec. 23.—During the last few days the eruption of Mount Vesuvius has assumed larger proportions.

Since the beginning of November twenty-two earthquake shocks have been observed in various parts of Switzerland. They seem to have been most numerous in the neighborhood of Schaffhausen.

The Chinese have established a great arsenal at Kao Chang Miao, six miles from Shanghai, where 1,300 natives are at work making arms and ammunition. The rifles are said to bear comparison with the best English and American make. Nearly a dozen steam frigates, each carrying twenty-six guns, and provided with 400 horse-power engines, have been built and launched from the works.

WARSAW, Poland, Dec. 25.—During the celebration of high mass in the Church of the Holy Cross, a man was seized while picking pockets, in order to effect his escape, the culprit cried "Fire!" Immediately a great panic seized the congregation, who rushed for the doors. During the confusion forty persons, mostly women, were crushed to death and sixty others were seriously injured. The culprit is a Jew. On learning this fact the lower classes attacked and gutted many of the shops kept by Jews.

ST. PETERSBURG, Dec. 26.—The rioting at Warsaw still continues, and numbers of the shops kept by the Jews have been sacked by the rioters, 600 of whom have been arrested. Of the thousands of Jews in Warsaw not one is to be seen in the streets. The Jews say that the riot was planned by their enemies.

NEWS FROM THE JEANNETTE.

The following telegram has been received from Mr. Hoffman, Charge d' Affairs of the United States at St. Petersburg, at the Department of State, Washington:

"Jeanette crushed in the ice June 11th (O. S.) latitude 77 degrees, longitude 157 degrees east. Crew embarked three boats; separated by wind and fog; No. 3, with eleven men, Engineer Melville commanding, reached mouth of Lena September 19th. Subsequently No. 1,* with Captain De Long, Dr. Ambler and twelve men reached Lena in a pitiable condition. Prompt assistance sent. No. 2 not heard from."

The point at which the Jeannette is said to have been abandoned is about 180 miles north-east of the nearest of the New Siberian Islands and 600 miles from the mouth of the Lena River, which is about midway between the eastern and western points of the Siberian coast. The Lena River is more than one thousand miles from St. Lawrence Bay, the winter quarters of Lieut. Berry. The crew of the Jeannette consisted of thirty-one men. Of these, five are in the boat not yet heard from. The chances are that the entire crew is safe. Further details will be awaited with intense interest by the whole American people. Until they come, the history of the Jeannette from September 1879 to June 1881, can only be a matter of unsatisfactory conjecture.

Good temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.

## Sententious.

He is the happiest man who renders the greatest number happy.—*Desmahis.*

For the noblest man that lives there still remains a conflict.—*Garfield.*

A talent is perfected in solitude, a character in the streams of the world. —*Goethe.*

The moment that a Christian goes where he cannot take Christ with him he is in danger.

No man has the right to expect the approbation of his neighbors while he has the disapprobation of his own conscience.

The look of sympathy, the gentle word
Spoken so low that only angels heard,
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes,
These are not lost.

Life is divided into three terms—that which was, which is, which will be. Let us learn from the past to profit by the present, and from the present to live for the future.

When people are suffering God knows it. He does not forget us. Those who are ill-treated have a Friend whose eye is not shut. He will reward it.

The knife's sharp cut can be endured—
Its ugly gash by time is cured;
But bitter words, when they o'erflow,
Inflict a deep, unhealing blow.

Where science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection.

Christian charity is a calm, wise thing. It will sometimes appear to a superficial observer a very hard thing—for, it has the courage to refuse.

Where now with pain thou treadest, tread
The holiest of the saints of God.
To show thee where their feet were set,
The light that led them shineth yet.
The footprints of the life divine
Which marked their path, remain in thine;
And that great life transfused in theirs
Awaits thy faith, thy love, thy prayers.

The best men know that they are very far from what they ought to be, and the very worst think that, if they were a little better, they should be as good as they need be.

The virtues of exalted character can no more be expected from unsettled faith, than fruit in autumn from a tree whose roots are frequently disturbed through the summer. As well expect flowers to blossom over the ever-shifting surface of the Sahara, as social and moral beauty over the arid wastes of skepticism.

PREACH THE GOSPEL.

"Go, then, to a work so solemn that angels might tremble to bear the trust—a work so pregnant with issues for good or for evil, in time and eternity, that imagination fails to embrace their number and full significance—as becomes the children of earth. Firm, yet gentle; bold to reprove, tender to restore—weak in ourselves, yet strong in the mighty God of Jacob; apply to your task. Go! Despair not amid difficulties, and shrink not from toil; and though no earthly recompense is yours at the resurrection of the just you will have a sure reward—a crown of righteousness that fadeth not away.

## Selections.

### LATER YEARS THE BEST YEARS.

To a man of middle life existence is no longer a dream, but a reality. He has not much to look forward to, for the character of his life is generally fixed by that time. His profession, his home, his occupation will be for the most part what they are now. He will make few new acquaintances—no new friends. It is the solemn thought connected with middle age that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to look back and marvel with a kind of remorseful feeling that he let the days of youth go by half enjoyed. It is the pensive autumn feeling—it is the sensation of half sadness that we experience when the longest day of the year is passed, and every day that follows is shorter, and the lights fainter, and the feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible—when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill but down, and that the sun is always westing, he looks back on things behind. Now, this is a natural feeling, but it is the high Christian tone of feeling? We may assuredly answer, No. We who have an inheritance incorruptible and undefiled, and that faileth not away, what have we to do with things past? When we were children, we thought as children. But now there lies before us manhood, the earnest work, and then old age, and then the grave, and then home.

And so manhood in the Christian life is a better thing than boyhood, because it is a riper thing; and old age ought to be a brighter and a calmer and a more serene thing than manhood. There is a second youth for man, better and holier than his first, if he will look on, and not back. There is a peculiar simplicity of heart and a touching singleness of purpose in Christian old age which has ripened gradually, and not fitfully. It is then that to the wisdom of the serpent is added the harmlessness of the dove. It is then that to the firmness of manhood is joined almost the gentleness of womanhood. It is then that the somewhat austere and sour character of growing strength, moral and intellectual, mellows into the rich ripeness of an old age made sweet and tolerant by experience. It is then that man returns to first principles. There comes a love more pure and deep than the boy could ever feel. There comes a conviction, with a strength beyond that which the boy could never know, that the earliest lesson of life is infinite—Christ is all.—*F. W. Robertson.*

## Letter Drawer.

DECATUR, Neb.

*Editor Restitution:*

I see my subscription for THE RESTITUTION has expired. I thank you for still continuing to send. I feel it is a paper which, as a general thing, speaks forth words of comfort, reproof and instruction to those who read it, and its doctrines are of vital importance to those who would make their calling and election sure.

I agree with the brother who wishes a fund raised to send preachers to those who are not able to bear the expenses, and I would further suggest that such preachers visit the brethren along their routes to and from such places. I am alone here (excepting my wife), and I would gladly meet any of the preaching brethren at any station near here, for the pleasure of a visit with them, and of hearing them proclaim the things concerning the kingdom of God.

Yours in Christian Hope.
L. L. WILKINS.

OMAHA, Neb.

*Editor Restitution:*

I am well aware that my year is up, and I design to be a little more prompt than I was the last time, so I will send you $10.00 this time, for I believe that the paper is the best one printed on the globe. It far surpasses every paper or periodical that I have ever seen. The *Rainbow* is the only one that comes anything near to it.

Let me ask you what is going to become of our Encyclopedia that you advertised in your paper? I sent them the money for one and that is the last that I have ever heard of it, only a card acknowledging the receipt of it. Is the concern bursted, or are they going to send the books by and by?

Now you want to know what you shall do with the money I send you. Well, send two copies to me; one to L. O. E. Manning, Big Flats, Adams county, Wisconsin; also, can try one to Miss S. K. Wisson, San Jose, California; and send one to Miss Rosa A. Manning, Shioeton, Outigama county, Wisconsin.

I believe to send this paper will be the best missionary work I can do, for it speaks plain truths, and that is what we want and what we need, and what we cannot get by going to the synagogues, although we can always hear some truths spoken there, but we that are familiar with God's word can see the old serpent coiled up and hidden out of sight of all eyes except those that are watching for him, and is really stands us in hand to be on the watch continually, for he is just as cunning now as he ever was at any period since the formation of man upon the earth.

It sometimes seems so strange to see and hear men preach with such apparent sincerity and earnestness as they are doing now-a-days, and yet teaching the doctrine of men instead of God's word. Then again it seems to me that with all of their great learning and knowledge they are entirely ignorant of God's plan. The Bible seems to be a sealed book to them, for if it was not a sealed book, would they presume or dare to teach such doctrines as are taught continually in these synagogues? I feel and believe they would not unless they were blinded, which I believe is the case.

Yours ever truly,
J. P. MANNING.

[While we allow that Brother Manning entirely overestimates the merits of our [illegible] disposed to thank him for his appreciation of our [illegible] worthy contributors. Of [illegible] of the *Rainbow* is that [illegible] passed by any publication [illegible] There are several exchanges that [illegible] to us that we are very glad to [illegible] fully as the equals of THE RESTITUTION. Saying this much will not be esteemed derogatory to any one of our highly esteemed contributors. Indeed we hereby acknowledge our indebtedness to several for many of our selections. We will say something about the Encyclopedia elsewhere.—ED.]

### A FORTHCOMING BOOK.

A Treatise on the Covenants and Their Relationship.

This book discusses:

1. The immutability of God in his purposes.
2. His purposes in the creation of man, and Adam's failure as regal head.
3. The unfolding of the word SEED as announced to Adam and Eve, Abraham, Isaac, and Jacob.
4. The terms and confirmation of the Abrahamic covenant.
5. The perpetuity of the covenant.
6. The landed estate—its locality and boundary.
7. The non-possession of the heirs as yet. Who the heirs are and their inheritance yet future.
8. The addition of the Siniatic. Its relation to the Abrahamic. Where given. To whom given. Its terms.
9. The unity of the law. The law of the Lord and the law of God contained in it more than the decalogue. The law of Moses and the law of God one. The decalogue was in the law of Moses.
10. The purposes of the Sabbath.
11. The limitation and the cessation of the law—Siniatic covenant.
12. The new covenant. [illegible] nantees. The mediator [illegible] it. Our relation to [illegible] as prospective [illegible] mediation [illegible] nantees [illegible]
13. Pr[illegible] dee—[illegible] Upon [illegible] nally [illegible]

The price of this book [illegible] dollar. We are now taking [illegible] tions to be paid when the book is delivered. We want 200 names to assist us in the expenses of the work. Send in your names to me immediately.

O. M. MYERS,
Box 325. Lanark, Ill.

### MARRIED.

GOOD—BYRD.—At the House of the Brethren in Winchester, Va., on Nov. 3, 1881, by Elder N. J. Morgan, Jacob Good and Mariah E. Byrd, both of Frederick Co., Va.

May they in all their future years,
Comfort and quell each other's fears,
And may they in God's Kingdom be,
Protected to eternity.

ROBINSON—FERGUSON.—By Elder Johnson, Dec. 25, 1881, John P. Robinson and Miss Melia C. Ferguson, all of Marshalltown, Iowa.

### P. O. BOX 325.

Will brethren addressing me please be sure to write the above number of box, as there are three parties named Geo. Myers at Lanark. Any brother who has ordered books and has not received them will please write again, and I will send them.

G. M. MYERS,
Box 326. Lanark, Ill.

### Change of Address.

Please change my address from Sacramento, Cal., to Oleander, Fresno Co., Cal., and notify the readers of THE RESTITUTION of the same, and oblige.

Yours in Hope.
B. WILSON.

Having removed from Penn[illegible] to Carthage, Mo., friends wi[illegible] spond with me at that place. [illegible] glad to fill any appointment [illegible] sible.

W. S.

...YIOR, COME.

...T L. J. B.

...Under the Willow Mrs. Murphy.

...we've been waiting for Christ to come,
...long we have watched for the morning;
Still for happy eternal home
The pilgrims are constantly longing

...mon: Come, come, dear Saviour, come,
Comfort thy sons who are weeping;
Come, come, dear Saviour, come,
Waken thy dear ones who are sleeping.

What though dark trials around may lie,
...Jesus has promised to aid us,
...will appear to us by and by,
...he surely will comfort and save us.
Chorus.

...ven in the kingdom forever more,
...Resting in Jesus's glad glory,
...y at h... ...n of Divine mercies,
...Life ... ...e pure and the holy.
...tions:

...r upon pilgrim's path ...ome may fears,
...bout for the kingdom to gleaming;
...shall be free from all grief and fears,
...All dreams our Savior's appearing.
Chorus.

# Selections.

Prophetic Times.

## WHAT CHRIST IS COMING TO DO.

ROBERT ROBERTS.

There are various ideas afloat in the public mind on the subject. We need not so much to occupy the time in discussing what may be mistaken ideas, as exhibiting what is revealed in the Scriptures of truth on the point. What is revealed is in reality very plain and easy to be apprehended. It exhibits a prospect full of interest; full of sublime interest, and perhaps in certain ...tions, full of terror.

...nd coming of the Lord Je... ...effect mankind as no ...ents that have ... stupefaction ...etedness. ... the ... ...ould have been only a nine days won... ...er, soon forgotten and at an end, had it not been subsequently rescued from oblivion by his resurrection from death, miraculously attested by the apostles and a multitude of other witnesses in all parts of the Roman empire. The apostolic movement that succeeded it was the most important and influential the world has ever seen; but after all, it was only an appeal to voluntary submission to declared and attested truth. It left the majority at liberty to disregard a phenomenon which they did not understand, or to treat with indifference a summons which they were not inclined to obey.

...he return of Christ to the earth will ...from all the past experiences of ... It will exercise the minds ... never have been exer... ... exercise the minds of ...d low, rich and poor, ... civilized and bar... ...t for which there ... ...ed preparation ...een centuries. ... a thief, but not as a stranger. Though the world has not been looking for him, the world has been talking of him ever since he went away. It talked of him as it talked of no one else. All classes talk of him. The Jew has cursed him: the sceptic has laughed at him: the blasphemer has scorned him. the ignorant multitude has superstitiously feared him; his friends and brethren have loved and longed for him. Civilization has honored him in her buildings and institutions; learning has lavished its highest culture upon him; war has unsheathed the sword in vindication of pretensions supposed to be springing from him. The world has groaned under oppression inflicted in his name but not by his authority, the soil has reeked with blood in the turmoil he has caused. So true is it, as he said "That he came not to send peace but a sword." Matt. x. 21.

All this was developed a situation in the earth that will invest his return with an interest, painful and thrilling and fearful, without parallel in human history. The ordinary course of human feeling will be arrested by its occurrence. The man of business will be brought to a stand, perplexed and afraid: the man of science paralyzed with a half sceptical wonderment that knows not how to deal with a matter he has despised, but which now dawns on him as a sober reality; the man of artistic preoccupations will stand bewildered in the presence of an event outside the range of his taste and accustomed mood, but of the seriousness of which education will have given some, though inadequate, an idea: the politician struck dumb, as by an event of evil omen, out of all his calculations; the aristocrat, the defiant, proud, arrogant and haughty, will practically learn the meaning of what is written in Isaiah (chap. ii. 2) "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day." The common people panic struck in the shop and in the field. All classes of society will quail before the strange eventuality. A heavy apprehension will brood o'er the minds of men—a sense of undefined impending disaster—a fear of the mysterious and supernatural, aggravated ...he knowledge that Christ has been ...rected, and that he is the appointed ... human kind.

...r will be amply justified in ... that will follow; for Christ ... tread the winepress of the ... and wrath of Almighty God." ... 15. He comes to terminate ...g interval of forbearance and ...ce which men have misconstrued ... abused. He comes to proclaim ...d administer the long slumbering ...y of vengeance. Isa. lxiii. 4. Notwithstanding, the ultimate sequel will be vastly and gloriously different from what common theology has led the people to look for. The people are looking for a conflagration of heaven and earth. They expect that when Christ comes the ground will melt under their feet, and the starry universe dissolve in flame. They think Christ is coming to wreck and destroy nature—to withdraw his chosen to a distant ethereal heaven, and to confine his enemies to an indefinable hell of fire and brimstone. No such dreadful prospect clouds the vision of those who have become enlightened in the Scriptures of truth, and who have consequently come to see that these ideas are part of a system of priestly fable by which the world has been deluded for ages. The prospect of the return of Christ to earth is terrible enough in its immediate bearings; but the burning up of earth is no part of that terribleness. Such an event is an impossibility in view of the Divine determinations as declared. God has a far more beautiful and rational purpose with the earth than burning it up. He declares to us in Isa. xlv. 1, 8, that he made it not in vain—that he formed it to be inhabited. He tells us by David in Psa. xxxvii. 9, that those for whose habitation it has been formed are those who wait upon him in the present time—the meek, of whom Jesus testifies (Matt. v. 5), that they shall inherit the earth. He has declared to us that as truly as he lives, he will fill the earth with his glory. Num. xiv. 21; Isa. xl. 19; Hab. ii. 14. His Son was manifested to take away the sin of the world, and he tells us by John in the Isle of Patmos, that when that work is finally accomplished, there shall be no more death, that sorrow and sighing shall flee away. It would be a strange consummation of such a glorious plan to make a bonfire of the earth as soon as it is delivered from all evil and made the habitation of righteousness, life and joy. God has decreed the perpetual stability of the ordinances of heaven and earth. The nature of this plan involves it, for he has bequeathed the earth for an everlasting inheritance to Christ and his friends.

No, no; whatever men may have to fear from the return of Christ to the earth (and there will be much to fear in the first instance), they will have nothing to fear in the shape of that "wreck of matter and the crash of worlds," which a well-known classical quotation has made people familiar with. There will be no catastrophe of nature to look for. The question is what will we have to look for? For what purpose does Christ appear in this world?

The answer introduces a programme in which there are several items. We will take the items in their order as revealed. The first item is what we may call a domestic incident domestic that is, in relation to Christ. He has a house to set in order, of whom Paul says (Heb. iv. 6) "whose house are we if we hold fast the confidence and rejoicing of the hope steadfast unto the end." I would specially commend this saying to those who may have any concern in the subject of belonging to the house of Christ "whose house are we if we hold fast the confidence and rejoicing of the hope steadfast unto the end." Let each one thinking himself Christ's ask himself the question. "Do I hold fast the hope?" Paul says (there is but one "hope" (Eph. iv. 4) and that we are saved by it. Rom. viii. 12. How can you hold fast the hope if you should happen not to have it? Have you hope? Investigate the question: What is the hope? Do not rest till you find it. Investigate the matter for yourselves. Listen to God's voice. We have it here in the Bible. God never intended that any class of men should come between you and him. Coming to the Scriptures, you will ascertain what is the hope, and be enabled, after embracing it, to hold it fast, and thereby acquire and retain a place in the house of Christ, which will first and specially engage the attention of Christ at his return.

Concerning the relation of Christ's coming to his house, Christ himself says, as you will recollect, in Mark xiii. 34, "The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work." In Luke xix. 15, he tells us that "having returned, he commanded those servants to be called unto him." The purpose he states in his oft-repeated statement: "I shall give to every one of you according as your work shall be." In the light of this, we understand what Paul meant in 2 Thess. ii. 1, by our Lord Jesus Christ and our gathering together unto him. It is a gathering together for the purpose stated by Paul when he says, "We must all appear before the judgment seat of Christ, that we may receive in body according to that we have done, whether it be good or bad." 2 Cor. v. 10.

The first thing, then, on Christ's arrival in the earth is the conveying of his own people to his presence for judgment. The class so convened will comprise a small class and a very large class. The small class are those of Christ's whom his coming may find alive. The large class are those of them who are in their graves, of whom Paul tells us that at this time they arise from the dead. "The dead in Christ rise first," before the living are dealt with. 1 Thess. iv. 16. This is what Christ himself said of the dead: "This is the Father's will that of all that he hath given me, I should lose nothing, but should raise it up at the last day." John vi. 33. Daniel also speaks of resurrection occurring at this time: "At that time, many of them that sleep in the dust of the earth shall awake," (Dan. xxi. 2,) and in Rev. xi. 18, we read of the same crisis: "The nations were angry, and thy wrath is come and the time of the dead, that thou shouldst give reward unto thy servants the prophets, and to them that fear thy name, small and great, and shouldst destroy them that destroy the earth."

But with regard to this resurrection, it is probable the world in general will know nothing of it, for being confined to the responsible, it is a much smaller affair that popular theology has led people to expect, and the reorganization of the dead from the dust need not leave traces of the phenomenon in the localities where it takes place. The feature of the matter of which they may become cognisant is that which is associated with the resurrection of the dead and coming after, viz: the removal of the living element of the body of Christ from the various places where they may be living at his return. This will probably be the first indication that the world will have of the presence of Christ in the earth. The removal of those who are looking for Christ will be an incident calculated to excite public alarm.

The length of time that will be occupied in the judicial inspection of the house of Christ is not revealed. It is a process that will occupy time.

The operation of the judgment is briefly defined thus: "That they may receive according to what they have done, good or bad." 2 Cor. v. 10. Acceptance before Christ and a change of nature, assimilating their bodies to the glory and incorruptibility of his own nature, is the portion awaiting those found faithful.

After a brief interval, during which the marriage of the Lamb (that is, the union of Christ and his people for an everlasting companionship) is celebrated, the curtain rises, so to speak, so far as the world is concerned. Up to this time, the world at large is unaware of what is going on. Christ's return to the earth has not at this point come within purview of the world's sight. He is in fact till now in preparation for manifestation; he is not ready for the work upon which he is to enter towards the world until he is complete in himself, and he is not complete in himself till his body is perfected and united to himself. We must remember that the Christ of the Bible is a multitudinous Christ, that is, a Christ consisting of a body and head, or by another figure, a bride and bridegroom. The head and bridegroom is the individual "Man Christ Jesus," now glorified in the heavens; the body and bride is the entire community of those who are truly his, and whom he will approve and choose and glorify in the day of his appearing. The judgment process in question is the preparation of the complete and glorious Christ community with Jesus of Nazareth in their midst as the immortal hierarchy by whom the world is to be governed in the age succeeding the tumults consequent on his appearing.

Having completed his preparation by the acceptance and physical glorification of those whom he adjudges worthy to rule the world with him, in his kingdom, the next thing is to lay the foundation of that kingdom as a political fact in the earth. How is this done? What step is taken to begin his kingdom on earth?

[To be Continued.]

# Communications.

## "ISRAEL'S SEVEN TIMES AND RESTORATION."

The Last Paper by Brother In T. Cumulativism.

J. H. COOK.

H. repeats THE RESTITUTION to political: it not meet the points in which they differ in the argument. But, as the suggestion would seem to require too much room, and too much of "Saul's armor" to be practicable, I volunteer to condense the subject, and meet, so far at least, the necessity our brother feels. There is far more to be said to set forth the subject intelligently, even to those who have become somewhat "taught of God." I was over thirty years ago nearly where he seems to be now; and so in need of primary instruction.

1. I had been taught that God had spoken on all these points—that he saw "the end from the beginning: and that his counsel would stand." So I had something and so got more. But "my fellow-laborers" were held worthy very much as the Jews were at the first advent, by a dispensation and presumptuous habit of opinion. The Jews associated the Messiah's name at once with the kingdom, deliverance, and glory; so we were forty years ago grouped altogether at the point of his second coming—as if the great and appearing day of the Lord were not as 1,000 years—the age to come—and not the Sabbatismos that remaineth for the people of God. Heb. iv. 9; Acts ii. 20; 2 Pet. iii. 8; Rev. xx. 4-7.

The Jews would have nothing—except as Jewish; so the corresponding class with us. They would have nothing except as belonging to our gospel age—which would if carried out have rent the whole moral canopy of heaven from top to bottom.

2. "Remember the days of old—when God separated the sons of Adam—he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people and Jacob the lot of his inheritance." Deut. xxxii. 8-15.

The pattern shown to Moses in the Mount unveils so far the then past. But now the saints are to take the kingdom forever, and forever and ever—for the age and age of ages to come. Dan. vii. 18; Matt. xii. 32; Eph. ii. 7; iii. 21.

This range of duration is replenished with Sabbath, temple, city, land, throne, nationality and glory—past and future; with one nomenclature and one all comprehending chronology, geography and ethnology. God's will shall be done in earth, after the original pattern from heaven. The unchanging, everlasting God, is of one mind. His gifts and calling are without repentance. Rom. xi. 26-28; Mal. iii. 6; Num. xxiii. 19.

As duration is continuance in time, so other terms are consistent as to geography, nationality, king, kingdom and city and subjects.

The Melchisedec-Priestly-Blessing to Abraham (Gen xiv.) did not divert the course of Jehovah's doings to Israel in type: so Christ and his royal priests of that order will not divert or mystify them in the anti-type. "The Scriptures cannot be broken."

3. You say truly, p. 1 col. 3, "Such facts show that the restored kingdom of Israel can not obtain in the present dispensation." You add, as if unaware of what you had said that, "The only time and place where an earthly restitution could have taken place was at Christ's riding into Jerusalem."

This ignores all prophecy and all history belonging to that period. As if "the seven times" of Israel's punishment: the fourth Kingdom of Rome, the gospel age: and the calling of the seed of promise: were all so many myths to be superceded by a theoretic supposition. Let us begin and end with God's word.

4. All Christians become "wise in their own conceit" when they ignore "this mystery that blindness in part has happened unto Israel (and apostasy to the church) till the fulness of the Gentiles be come in." Hence, they deny that Israel shall be saved—that such is God's covenant unto them, when he shall take away their sins—for the Father's sake. Rom. xi. 25-29. Such see not "that the casting away of them" is supplemented by "the receiving of them—life from the dead." Verse 15; Ezek. xxxvii.

5. In this mood of mind it is nothing that "Jesus did die for that nation (John xi. 49-52; xviii. 14); that his very name embraces this assurance of their salvation (Matt. i. 21); that he was exalted a Prince and a Savior to give repentance to Israel and forgiveness of sins (Acts v. 31); and that Paul was miraculously converted "for a pattern to them who should hereafter believe on him." It is on this line that Jesus said, "Salvation is of the Jews." John iv. 22. In all prophecy, and the promise and oath to Abraham, the wide world's blessing centres there. Gen xxii. 17, 18; Psa. cii. 13-22; Isa. xxvi 6-9; Rom. xv. 8-13.

The God of hope fills us with all joy and peace in believing (this) that we may abound in hope through the power of the Holy Ghost.

In closing, please observe—

1. That consistency in the Revealer, and the coherency of the parts revealed, holds us to this line of Jehovah's goings till we reach the triumphant consummation of "the seven times." The whole system is harmonious. The land of Promise; the tree of life; and Paradise restored, will yet answer to the word.

2. That the reason for believing in the second coming of Christ at all is the precise reason for believing that he will reign on David's throne, over the house of Jacob—under the new covenant. The apostles will sit on twelve thrones judging the twelve tribes of Israel. Matt. xix. 28; Luke i. 33; xxii. 29, 30; Jer. xxxi. 31-34; Heb. viii. 8-12.

Thus "the sanctuary will be cleansed—and in their midst forevermore"—(when) "the (nations, Gentiles or) heathen shall know that I the Lord do sanctify Israel." Ezek. xxxvii.

But I forbear. Faith takes "the word of the Lord." On the other hand "private interpretation" is always afloat and undeceived. One link of a chain, broken, breaks the chain. One factor changed, falsifies the whole problem. God has given us none too much gospel. The Jew, Gentile and church of God, must each fill their place.

Lovingly for truth.

## THE HOPE OF ISRAEL.

HELENA M. HUNT.

*For if the casting away of them be the reconciling of the world, what shall the gathering of them be, but life from the dead?* Rom. xi. 15.

When we look abroad on the world around us, and so plainly see all things pointing toward Christ's precious promise—"I will come again"—we cannot fail to be struck with one remarkable fact, and that is the gradual building up again of Jerusalem and the return of many of the Jews to their own land. What a wonderful nation the Jewish nation has been! found in every quarter of the globe, under every climate, under every form of government, wearing the indelible mask of their nationality on their features, with the same fidelity to the institutions of their fathers and the same faith in the promises of their God—and to them are those wonderful promises made which are found in Jeremiah, and where the Lord has sworn by himself because he could swear by none greater.

When we begin to compare the position of that people under the different governments of the present day and see what history tells us it was not over fifty years ago, we may in some measure understand how all things are working together, under Divine guidance to bring about the fulfillment of prophecy at a day not very far off; we see many individuals of the Jewish race rising to remarkable pre-eminence in the world; it is scarcely necessary to name the family of the Rothschilds, whose banking houses are established in almost every capital in Europe. Sir Moses Montefiore, the oldest English baronet who has done so much towards the advancement and prosperity of Jerusalem, and not least among these, Britain's late talented and esteemed Prime Minister, Benjamin Disraeli, Earl of Beaconsfield.

It seems strange that the religious bodies around us, as a rule are blind to the more sure word of prophecy, and reject the very notion of Israel's future glory under the government of the King of Righteousness and Peace, but their blindness will no more affect the fact of the restoration than the blindness of the Jews could affect the appearance of Christ.

If by any means (says Paul speaking of his people in Rom. ix.) I may provoke to emulation them which are of my flesh, and save some of them. How naturally the tender heart of the great apostle of the Gentiles turned towards his own brethren, and how full of pathos are his words, "If the casting away of them be the reconciling of the world, what shall the gathering of them be, but life from the dead?" Peter, who has been always called the apostle of the Jews, commences his first epistle thus: Peter, an apostle of Jesus Christ, to the elect strangers of the dispersion in Pontus, Asia, Galatia, etc., for twenty years he labored in Judea and Samaria preaching the gospel and afterwards spent many years in Babylon, which held the largest population of Jews next to Jerusalem, writing to them concerning the end of their faith he says, "Concerning which salvation prophets inquired and searched diligently, even they who prophesied of the grace which should come to you and searching what manner of time the spirit of Christ which was in them should signify, when it testified beforehand, the sufferings of Christ and the glory which should follow." The prophet Jeremiah tells us that when Christ returns the Jewish nation will be willing to receive him and cry, "Turn thou me, and I shall be turned, for thou art the Lord my God." "In those days saith the Lord, I will make a new covenant with the house of Israel and the house of Judah; I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people."

*Boston, Mass.*

## Report of Labors.

To the dear brethren in Michigan I would say, I preached at Watson, Sep. 26, preached three discourses, baptized two obedient souls into Christ. This is a live church; many are interested who have not united with the body, as yet.

Went from this place to Brother E. Miller's neighborhood, and preached several discourses. The interest was fair. Our beloved Brother Miller has done much good work in his community. He has been a most faithful worker; but his health is failing. The Lord reward him.

Went by special invitation to Hesperia, which is a live little town. We found Sisters Bush and Rodgers, whom we had not met before. They are dear in the faith. We also met Brother Weaver for the first time. He has been identified with the Adventists for a long time I understand. He furnished me his commodious hall to preach in and besides all this he and his kind companion remembered that it takes money to pay railroad expenses, and helped me very liberally, the Lord will reward them. Here we met Brother Wm. C. Wells, who had been the means of getting us here. He has studied his way out of Babylon, and amid opposition has embraced the truth, and is preaching it. We were much pleased with his zeal and ability. May the Lord bless him in his noble work.

We found a goodly number of warm hearted friends in Hesperia, preached twelve discourses, and baptized four obedient souls into the Christ. May they ever be faithful to their trust. I expect to return to Hesperia as soon as possible.

Have just finished my labor for the present near Kalamazoo. The interest is good; baptized Brother R. Worthington; here we had the sympathy and prayers of our beloved Brother Lemmon and family. A good number expressed their determination to make the everlasting kingdom their home.

The truth is gaining ground in this State. Public sentiment is much more favorable; I was urged very hard a few days ago by one of the trustees of the Congregational society to hold some meetings in their church. He said his people were anxious to hear me, but my appointments were such I could not comply, but intend to go there as soon as possible. What we want is good earnest workers, who have the cause at heart, and can preach the gospel of the kingdom in its simplicity and leave hobbies out. It don't matter very much whether the wicked have a resurrection or not, so far as the righteous are concerned; the great question is What must I do to be saved?

The world is perishing for lack of knowledge, and our great effort should be to persuade men to accept the gospel which is the power of God unto salvation.

BENJAMIN WOODWORTH.
*Gotebaug, Mich.*

When men constantly refer to nuisances under gentle terms they soon lose their abhorrence of the infamies.

## Literary Notices.

CHRISTIAN BAPTISM. By H. V. Reed. This is a tract of the *New Life Series, No. 2*, consisting of 16 pages, on the much controverted subject of baptism. The position taken by the writer is, that baptism administered in the single name of Christ was the early practice. It is written in the perspicuous style of its well known author, and may be obtained by addressing him at Room 19 Times Building, Chicago, Ill. Price not given, but probably 10 cents a copy.

BERITH. God's covenant with Abraham and David as unfolded by Jesus Christ and his apostles in the proclamation of the kingdom of God, what shall I do to be saved—set forth in a short and condensed manner. By R. K. Bowles. This title page gives a definite idea of the work itself. It is a clear and concise exhibition of the faith once delivered to the saints. It is a closely printed tract of 24 pages. Price 10 cents. Address the author, Richmond, Va.

BABYLAND FOR 1882.

The only magazine in the world expressly *for babies*. Babyland is edited by the editors of Wide Awake. And this dainty monthly, indispensible in all households where there are baby-folks, will be made more beautiful for 1882 than during any year before. It will have its musical jingles and its pretty stories of tiny men and women, and its large, handsome pictures, as heretofore. And in addition, one of our best artists will draw for it a set of beautiful pictures of Child-Life on a Farm. They will be in outline, and will be very popular in the nursery for the children to draw or to color. Mrs. Clara Doty Bates will also write for it a set of twelve Nursery Poems. Babyland is printed in large type, on very heavy cream-tint paper. A Novel Offer! That all the babies in the world may know how delightful Babyland is, the publishers make the novel offer of sending the magazine, as a little congratulatory present, postage paid, and free of charge, for three months, *to every baby born during 1882* whose address is sent them by the parents or friends. Babyland is only 50 cts a year. Send the address of your baby, and the addresses of your baby friends, and specimens will be sent them. D. Lothrop & Co., Publishers, Franklin St., Boston.

PHRENOLOGICAL JOURNAL.

This publication is widely known in America and Europe, having been before the reading world forty years, and occupying itself with the study of human nature in all its phases, including phrenology, physiognomy, ethnology, physiology, etc., together with the Science of Health, and no expense will be spared to make it the best publication for general circulation, tending always to make men better physically, mentally, and morally. Parents should read this Journal that they may better know how to govern and train their children. Young people should read the Journal that they may make the most of themselves. To each subscriber is given *the Phrenological Bust*. This bust is made of Plaster of Paris, and so lettered as to show the exact location of each of the phrenological organs. The head is nearly life-size, and very ornamental, deserving a place on the center table or mantel, in parlor, office, or study, and until recently has sold for $2. This, with the illustrated key which accompanies each bust, and the articles in the Journal on Practical Phrenology, will enable the reader to become a successful student of human nature. One of these heads should be in the hands of every one who would know "how to read character." The Journal is now published at $2 a year (having been reduced from $3), single numbers 20 cts. When the premiums are sent, 26 cts. extra must be received with each subscription to pay postage on the Journal and the expense of boxing and packing the bust, which will be sent by express, or No. 2, a smaller size, will be sent by mail post paid. To those who have the bust, or prefer it, we will send the new book premium, "Phrenological Miscellany." Send for circular. Send amount in P. O. Orders, Drafts on New York, or in Registered Letters. Postage stamps will be received. Agents wanted. Address Fowler & Wells, Publishers, 753 Broadway, New York.

# Poetry.

## NEARER HOME.

When the year has lived its summer,
And the birds have touched their strain
And fall rips for the sickle
Beside the hoary-headed grain,
All my feelings gather softly
Like sweet comforters, and —
Summer time has gone, but I am
Bringing a richer, fruitful day.

When I, standing where the summer
Lingered fondly to the last
See the fairest flowers withered
By the first chill autumn blast,
Naught of sadness fills my spirit
That my years have been so —
For each leaf that flutters —
Tells me I am nearer home.

And when sunset fades out coldly
And the harvests fields look gray,
The last golden sheaf is gathered,
The last reaper goes away,
Weary I, and sadly loitering,
Resting shadows softly come,
Touching my sore feet with healing,
As they whisper, "Nearer Home."

And my heart puts off all sadness,
Though the harvest fields are gray,
Though the golden fruits are gathered,
And the birds have flown away;
For I'm going where the flowers
Bloom in a perpetual spring,
Where the birds no more are silent,
But remain to sweet sing.

Where no frosts hath ever blighted
The bright verdure of the clime,
And the fairest fruits are gathered
Where the sun knows no decline:
And my wearied spirit resteth
In a soft and hopeful tone,
Till the stars shine down to light me
Ever onward to my home.

# Brevities.

Abdel Tewfik Effendi, the Turkish scholar who was imprisoned in Constantinople, and afterward banished to Chio, for assisting a German missionary in translating religious books into the Turkish language. He has now escaped to England, and is about to enter the Church of England. He is related to the Sultan, and is the first Ulema converted to Christianity.

The Grand Visier of Turkey, in the name of the Sultan, has written to the Bey of Tunis demanding a large sum of money for the sustenance of the Moslem refugees from Sfax now in Constantinople, and for the losses suffered by them through the French bombardment of Sfax. The Bey is said to be much distressed about the matter, and has sent the Grand Visier's communication to the French Minister of Foreign Affairs.

The people of New Zealand are called Maori pronounced Mahrees. They were very fierce and warlike, and gave the British Government much trouble, the Maori wars being very difficult and costly. Their houses have carved posts, often hideously ugly, and their heathen idols were really horrible. The cloaks which the children wear are made of grass, often in very pretty patterns, and shed the water admirably. The natives of New Zealand have been under the gospel for many years, and are now nearly all civilized.

Dr. Matteucci remarks on the almost absolute want of water in Darfur and the consequent recent cultivation of watermelons by the natives as far as the arid soil will permit. They also utilize the Baobab tree in a curious manner. Hollowing out the huge trunk of the older trees by fire, they by some prehistoric primitive method get the hollow trunk filled with water during the rainy season, the water keeping sweet for eight months. The people of Darfur, Dr. Matteucci says, are still in a primitive, uncorrupted condition, a contrast to the Egyptian-ized natives of Kordofan.

The complete success of the expedition sent out by the Royal Geographical Society of Rome in charge of Signori Matteucci and Massari is likely to cause a disturbance among map-makers. These parties have found their way from Egypt across the continent to the Gulf of Guinea, exploring many hitherto unknown regions in the dark continent. A full account of their journey and the country and people along the way will be looked for with intense interest.

Pall Mall Gazette.

### AN ARAB KINGDOM.

The Turkish Government suspects, or professes to suspect (writes our Paris correspondent) Cherif Pasha of wishing to revive the plan of his father-in-law, Sulleman, to create an Arab kingdom, formed of Egypt, Lybia, Syria and Arabia. Sulleman was the Lieutenant-General of Mehemet Ali, and indeed more, for he created his army and often furnished him with ideas. He stood out against French influence in the Levant when the restored Bourbons were at the Tuileries, but sided with it when "the citizen king" superceded them, and entered into an active and long-continued epistolary correspondence with M. Thiers. This Sulleman was a Frenchman, and had been a distinguished officer of Napoleon's Guard. He saw a great future before the Arab race, and labored after 1830 to create a Pan-Arabic monarchy to make head against the Turkish power. Lord Palmerston at one time feared he would, under the patronage of M. Thiers, realize his plan. Cherif's wife is the daughter of Sulleman, and was imbued with his ideas from childhood. She is a woman of strong character and intellect, and patriotic in the sense attached to the word by the Egyptian Arabs, who look upon her husband as one of themselves. In this time of Pan-Germanism, Pan-Slavism, Pan-Latinism, and it may be Pan-Britonism, the Porte is apprehensive of a Pan-Arab power starting suddenly up and wresting from the Sultan his Asiatic and North African territories and suzerainties. That such a state will rise is probable. His great ambition now is to obtain for the native population of Egypt the blessings of a just government, financial order, and good public schools.

### THE BIBLE CORROBORATED.

Heinrich Brugsch, who unquestionably is the best Egyptologist of the times, has published "A History of Egypt under the Pharaohs," in which he embodied the results of his investigations among the Egyptian inscriptions. In the tomb of one Baba, who lived in the time of the shepherd kings, he has found a remarkable ratification of the Bible story of Joseph and the famine. The inscription in that tomb recites the praises of Baba after this fashion: "I gathered grain as were I a friend of the gods of the harvests. I was careful at the period of seed time. And when now a famine arose that lasted many years, then I distributed grain to the city in its distress." From other data Brugsch has no doubt that this refers to the seven years' famine of the Mosaic record.

### WASHINGTON'S GREAT-GREAT-GRANDFATHER.

Perhaps no place in "the old country" should be of more interest to Americans than the parish of Brington, in Northamptonshire. *Little* Brington is about half a mile from Great Brington, and is noteworthy as containing the house formerly occupied by the ancestors of George Washington. The church of the village is an ancient structure dedicated to the Virgin, and bears the traces of many alterations and restorations. On the pavement of the chancel is a stone also bearing this inscription:

Here lieth the bodi of Lawrence Washington sonne and heire of Robert Washington of Soulgrave in the Countie of Northampton Esquier who married Margaret the Eldest daughter of William Butler of Tees in the Countie of Sussexe Esquier, who had issue by her 8 sonns and 9 daughters, which Lawrence Deceased the 13 of December A. Dñi. 1616.

Thus that by change of choyce of this last eight Knots life to death resigns as days to night;
But as the sunne returne revives the days
So Christ shall to though turnde to dust and clay.

This Lawrence Washington was the lineal ancestor, presumably the great-great-grandfather.

# Youths' Column.

Heritage of Peace.

## Outside the Fold.

Poor, trembling lambs! Ah, who outside the fold
Has bid their stand, all weary as them not?
Dangers around them, and the bitter cold
Creeping and gnawing to thy inmost heart;
Who bids they wait till some mysterious feeling,
Them knowest not what—perchance may never
Know—
Shall find them where in darkness thou art kneeling,
And fill thee with a rich and wondrous glow
Of love and faith; and change to warmth and light
The chill and darkness of thy spirit's night?

For miracles like this who bids thee wait?
Behold, "the Spirit and the Bride say, Come!"
The tender Shepherd opens wide the gate,
And in his love would lead thee gently home
Why shouldst thou wait? Long centuries ago
Thou hadst known, the Shepherd paid for thee.
Then art his own. Wouldst thou his beauty know,
Nor trust the love which yet thou canst not see?

Thou hast not learned this lesson to receive,
"More blest are they who have not, yet believe."

Wilt thou thus wait for feeling? Dost thou say,
"Faith would I love and trust, but hope is dead;
I have no faith, and without faith who may
Rest in the blessing which is only shed
Upon the faithful? I must stand and wait."
Not so. The Shepherd does not ask of thee
Faith in thy faith, but only faith in Him;
And this he means in saying, "Come to me."
In light or darkness seek to do his will
And leave the work of faith to Jesus still.

Southern Cross.

## Children.

No other class touches the chords of so tender a concern as do the children. What issues hang on a child's life! In the palm of the tender little hand is carried a mother's heart, a father's hopes. If the child misses the path of honor and falls into evil ways, and grows up to an evil youth, a mother's heart will go down to the grave with sorrow. What a path the child's tender feet has to tread! Through what snares, through what experiences of evil, through what perilous companionships its life must run! Who that reflects on the hopes and fears bound up with every child's life, the possibilities, alike dread and splendid, that overshadow it, but has his heart stirred with a deep and pathetic longing to do something to rescue these tender lives from the touch of harm?

### The Boy Who "Don't Care."

"My son, you are wasting your time playing with that kitten. You ought to be studying your lesson. You'll get a black mark if you don't study," said Mrs. Mason.

"I don't care," replied the boy.

"You ought to care, my dear," replied the lady with a smile.

"I don't care," said James.

"Don't care' will ruin that child," said Mrs. Mason to herself. "I will teach him a lesson he will not forget."

When noon arrived her idle boy rushed into the house, shouting:

"Mother, I want my dinner."

"I don't care," replied Mrs. Mason.

James was puzzled. His mother had never treated him so before. He was silent awhile, then he spoke again:

"Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will be over, mother, and I shall starve if I don't get some dinner," urged James.

"I don't care."

This was too much for the poor boy to endure. He burst into tears. His mother said:

"My son, I want to make you feel the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not really care for you, what would you do for dinner, clothing, for a nice home and education? I hope, therefore, you will cease saying, 'I don't care.'"

James never looked on this evil habit in this light before. He promised to do better, and, after receiving a piece of pie, went to school a wiser and a better boy.

### The Prompt Clerk.

A young man was commencing life as a clerk. One day his employer said to him:

"Now, to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was a young man of energy. That was the first time he had been entrusted to superintend the execution of this work. He made his arrangements over night, spoke to the men about their carts and horses, and, resolving to begin very early in the morning, he instructed the laborers to be there at half-past four o'clock. So they set to work, and the thing was done; and about ten or eleven o'clock his master came in, and seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

"I thought," said the master, "you were requested to get out that cargo this morning."

"It is all done," said the young man, "and here is the account of it."

He never looked behind him from that moment—never! His character was fixed; confidence was established. He was found to be the man to do the thing with promptness. He very soon came to be one that could not be spared; he was as necessary to the firm as any one of the partners. He was a religious man, and went through a life of great benevolence, and at his death was able to leave his children an ample fortune.

The Christian.

### Faith.

A young mother in New Hampshire once took her little two-year-old daughter by the hand, and went out for a stroll in the green fields and pleasant pastures. They had walked quite a distance when, the child becoming weary, the mother placed her upon a large flat stone, on the top of a high wall enclosing several acres. In this field, on the farther side, unnoticed by the mother, was a spirited horse. Having left her child as she supposed in a place of safety, where she could occasionally give her a passing glance, the mother continued her ramble, until suddenly her attention was arrested by the heavy tramp and loud snorting of the horse, which was hurrying in full gallop toward the little one. A glance was sufficient to show her she could do nothing for the child; her next impulse was to hie to some place of safety, and having done this she watched with trembling and anxiety the course of the spirited animal whose speed seemed constantly accelerated until, within a few feet of her darling, he halted, and as if fearful of alarming the child, slowly advanced toward the wall. As he did so, the little one in her innocence and joy, extended her tiny arms and placed them around his neck, and the horse laid his head confidingly in her lap. She stroked and patted and hugged and kissed him, and after a few pleasant moments the gentle creature quietly returned to his feeding.

I am acquainted with that mother, and know her religious faith and daily life: but you who are not, may form some idea of the feelings of gratitude that would come welling up in her bosom as she, motionless and in silence, watched that tender scene.

Such feelings of gratitude must necessarily flow towards some being or object, created or uncreated. They could not center on the child, she only acted from some unknown impulse; neither could the horse be the recipient of her thanks, since he could not understand the results of his playful act; and as for the woman, she had been but a passive observer of the scene, and no thanks were due to herself. Her gratitude must rise naturally to him who overrules all events, the great Unseen, though not Unknown.

Now that young man who says, 'I do not believe in such things,' has he never experienced similar feelings? Is there not in the deep recesses of his soul something that keeps whispering, "There surely is a God, a first cause, a Divine Ruler?" And when great dangers are passed, is there not a warning of the better feelings, a degree of loving gratitude toward the great Unseen?

And the young woman who says, "Such things are all nonsense," why does she tremble, as in the stillness of the midnight hour her mind reaches forward to thoughts of judgment and eternity? And did she never feel gratitude to a Divine protecting power for having preserved her from danger and averting some threatening blow? Is there a human heart that beats without love and gratitude, love of existence and gratitude for its continuance?—and does not this indicate a spontaneous belief in God our Maker?

Infidelity is unnatural; it springs from seed God never planted in the soul. Implanted in our very nature is the consciousness of God as the First Cause, and a belief in his Divine providence; and this belief is one degree of faith, though it is not that perfect faith, "without which it is impossible to please him." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." That faith we must have or we can never be saved from sin, and its guilt and its consequences. This faith in Jesus Christ works by love, purifying, renovating, and ennobling the heart and life. By it we may take hold of Christ and receive him as our Savior, Redeemer, and Lord; and casting our care upon God, submit ourselves to his holy will, and strive in every act and word and thought to fulfill his Divine requirements. Through this faith we are saved, by the grace of God; our feet are planted upon the rock; and we have life through Jesus Christ our Lord. But without faith it is impossible to please God; and then—what then?

Leeds Mercury.

### How Printing Came.

Among the many curious things in the British Museum is a tablet of stone which is nearly 4,000 years old and which contains, as claimed by Mr. George Smith, a record of the flood. The ancients frequently cut inscriptions and records of important events into stones which formed their monuments and temples. The brickmakers of Assyria, Persia and Egypt had their own marks indented into the clay with the corner of a burnt brick. A stylus, sharp at one end and blunt at the other, made and erased letters in tablets of soft wax. The Romans made a kind of book by binding together a few wax-covered slips of wood.

We are much indebted for our knowledge of the past to ink. Black ink was sold like India ink, and made from lampblack and glue. The letters on the papyrus or parchment stood out in relief. Occasionally, red and green inks were employed. Emperors sometimes signed in purple ink. This was obtained from the beautiful murex, the secretion at first being yellow, the light changing it to a variable violet. Cicero says that an ink was made from the liquid which the cuttle-fish discharges to darken the water, that it may escape when pursued. Silver and gold ink beautified violet parchment. It is reported that in Algiers the iron and gallic acids of two rivers flow together, the mixture forming a veritable ink.

Nearly 3,000 years ago block-books were printed from engravings on wood, by the Chinese and other Eastern nations. The Chinese have no sign for each word, and thus several thousand words cut in wood were necessary. The Germans claim the credit of introducing printing, paper and newspapers into Europe. They early printed playcards and legends of the saints with wooden blocks and plates, perforated with novel designs. In the early part of the fifteenth century the block page was separated into letters, which permitted any arrangement similar to the 13, 15, 14 puzzle. This was a very valuable invention, and is claimed for both John Gutteuberg, of Strasburg, and Laurens Koster, of Haarlem. It is claimed in 1423, when Koster amused his children one day in the woods by cutting their names on the bark of trees, the idea came of making separate block letters, and thus the invention of movable type. Gutteuberg, his apprentice, assisted by John Faust, used a wine press in starting a printing office at Mentz in 1425. Peter Schoiffer, one of Gutteuberg's workmen, first cast metallic type, which soon cheapened books that the masses began to buy them. Manuscript books, which were often the work of a lifetime, could be owned only by the rich.

A punch and matrix or mold is required for every kind of metallic letter or character employed in printing. Few people have sufficient skill to cut in on the end of little pieces of soft steel the finely-proportioned letter. When the die is finished and hardened a single stroke stamps an impression in a small piece of copper, which is made to fit into the bottom of a little box or frame. Into the top of this mold is poured melted type metal. This is lead, mixed with antimony which hardens, and tin and a little copper which toughens. When the alloy has cooled, the mold, made in two parts, opens on a hinge, and out drops a new type. The grooves in the bottom make them stand up erect, and the nick in the side helps the compositor to tell when the type is right side up. The type wrapped in papers, each letter by itself, is now ready for sale. A font of type, or enough for printing, includes large and small capitals, small letters (more of the letter "e" than any other), italics, figures and punctuation marks, nearly 200 different characters in all.

The sizes mostly used are pica, small pica, long primer, bourgeois and brevier. Great primer was formerly used in the largest old Bibles. Type smaller than the brevier is called minion, nonpareil, agate, pearl, diamond and brilliant. Last summer I purchased in London an Oxford Bible, the smallest printed, containing 3,566,480 letters. It is a diamond type; and is only four and a half inches long, three inches wide, and about half an inch thick; the usual size of a small Testament.

The smallest book ever printed with type is a microscopic edition called "Little Dante," which was exhibited at the Paris Exhibition. Its 500 tissue pages contained the 14,233 verses of the "Divina Commedia," and the whole volumes is only to inches long, one and three-eighth inches wide, and five-eighths of an inch thick. The best magnifying-glass was used by the type setter and proof-reader. The tedious work occupied five years in its completion, and ruined the eyesight of the compositor. Raised type for the blind was invented by Abbe Valentine Haus, a Frenchman.

Homeward.

### JUST THE DIFFERENCE.

Some men move through life as a band of music moves down street, flinging out pleasure on every side through the air to every one, far and near, that can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit.

Some women cling to their own homes, like the honeysuckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. There are trees of righteousness which are ever dropping precious fruit around them. There are lives that shine like star-beams, or charm the heart like songs sung upon a holy day.

How great a beauty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some and fragrance to others, and life to all! It would be an unworthy thing to live for, to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.


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## Communications.

### COMING AGE---ITS PROXIMITY.

The Two Witnesses. Brief Summary. The Temple Thought Further Developed. Zech. vi. Completed. Types and Anti-Types. Type of the Gathering of Believers (Living Stones) from the Nations. Commission Sent from Babylonia. Type and Anti-Type Considered.

No. 96.

J. P. WEETHEE.

Our subjects are so numerous and so complicated in their relationships and bearings that in order to make them clear and intelligible, we are obliged to repeat, and sum up, and classify. Our position, in time, is like the position, formerly, of the table rock, above the falls of the Niagara. It is both interesting and dangerous. The accelerating waters (the masses of people) by their eroding power, are moving us nearer to the precipitous fall—the thunders of the seething Maelstrom are uttered more distinctly. The period for calm reflection is becoming more circumscribed; and confusion of interests makes the notes of alarm less heeded.

Let us pause a moment and look at our surroundings. We are at the "time of the end;" for many are running to and fro and knowledge is increasing. Where is Michael, that great prince, and advocate of Israel? It is the time when he is to stand up to defend the cause of his downtrodden people.

It is the period of delay. God is not often in a hurry, especially when delay will save an offender; neither, when the honor of his name, and the interests of his beloved Son, are in danger can he be guilty of any degree of slackness.

The delay is exceedingly brief. "The third woe cometh quickly." This period is peculiar and interesting, because it is the theatre of many and very remarkable agents.

1. It is ushered in by a terrible national judgment, giving the period the name of "the hour of God's judgment." Royalty is shaken and one of the ten wards of Babylon falls. Upon the face of this period we recognize this noted soar.

2. It is the period when the seventh angel utters his voice before his trumpet sounds; for we have heard the events of his era proclaimed. As Noah was the warning messenger of the approaching flood; and Lot of the overthrow of the cities of the plain; so has the warning voice of the resurrection angel been distinctly uttered.

3. The voices of the three messengers, with their three distinct messages—the "age gospel," the fall of Babylon, and the denunciations of human worship, have also been heard.

4. The three unclean spirits are accomplishing their mission. With such agents and such agencies around us in the most intense state of activity, we have no reason to wonder at the extraordinary features of our times.

Let us now carry forward our temple thought. Every thought must have a name; it is only a tramp through the mind without it. The name introduces it to the memory and thereby gives it a settled habitation, we look over a varied landscape; an interesting object forms its image on the eye's retina—this image produces a thought. We name this new-born infant, Temple. This is the name of a thought, which was begotten by an image, produced by a real object. This we call a literal, real object. The word temple is the name of a literal building. Such a temple was commenced and completed by Solomon; one quite similar, though not a pattern, was begun and finished by Zerubbabel; and, centuries later, rebuilt, in part, and beautified by Herod the Great.

Again, we see a people educated for some common purpose, meeting to serve and worshipping the Divine Being; bound together as one great whole obeying certain laws given them by God. God meets with them; takes up his abode with them as he did in the literal temple. A mental image is formed; a thought springs up. We wish to name this new thought. This living, body is so similar to the other in its origin and uses, that Analogy says, Call it a temple also: and we call its name temple. Such a temple Christ the Branch is preparing to build.

We have now given two thoughts one name. For the one name, therefore, we have two thoughts; each standing for a class. Two new thoughts are formed: the one we call literal, the other figurative. We have now two classes of temples: the one literal, the other figurative. These two classes may contain thousands of individual temples with distinctive names according to location and use.

For further illustration, take the word kingdom, and analyze it.

The primitive thought, which was called kingdom, had its origin in the image of a territory under one Chief, for kingdom is compounded of king, chief, and dom, properly, master.

God said of Israel, "Ye shall be to me a kingdom of priests." Exod. xix.

"Ye shall be the elders under me, of the land which I promised to the fathers."

This original thought is the parent of an endless variety of specific thoughts. Under the generic term Nature, we have three kingdoms: the mineral, the vegetable and animal; each the offspring of the original thought, each one of these is again subdivided. Hence the name kingdom becomes the head of a numerous family of associated thoughts.

Resuming our former investigations of the word temple, many subordinate thoughts should be traced.

We have already seen the name temple giving rise to two classes of thoughts; literal, and figurative. Our remarks on the literal have been sufficiently extended, to be fully understood. [illegible] dwelling-place, whether in heaven or in earth; whether of human or of Divine construction.

The tabernacle was a temple of the Lord made by man from a Divine pattern shown Moses in the Mount. Solomon's structure was a temple of the Lord formed after the pattern of the tabernacle—enlarged to double the size; it was a full-grown tabernacle. The building erected by Zerubbabel was a temple; built principally after a Persian pattern of temples. It was inferior to Solomon's temple in five particulars. The *shechi-nah* was not there. Herod's structure was also a literal temple, but it was likewise inferior to that built by Solomon. Christ's body was a figurative—a metaphorical temple, since all the fulness of God was in it. At his transfiguration the *shechi-nah* shone through. The people of God individually are the temple of the Lord, since God dwells in each one—each person is therefore a temple, metaphorical. The people of God are collectively the temple of the Lord, since they constitute God's dwelling-place. They are also a metaphorical temple, since they assume the name of those former visible structures which God anciently made his visible abode.

So far our original temple thoughts may be fully understood. There are other associated thoughts which demand names.

1. With a literal temple we always associate ideas of form and locality. They are visible, localized structures; the location is as real and literal as the building—this position will be admitted. Is the same true of the figurative temples? The answers to this question will not be as readily given, owing to a very confusion of thoughts. It is asked, Can a figurative building have a literal location? Can it have any other? Christ's body was a figurative temple; had he not a literal dwelling-place? He made his visible home in whatever place his official work called him. Christians individually have literal homes like others. In their collective forms they are still, as congregations, in possession of literal localities. The bodies of the people of God are as literal, and therefore as visible, as those of the world; yet as a body of believers, they are a temple of the Lord. Wherever they meet to worship God they are a figurative temple, but literal persons. This figurative temple, the church, connotes [illegible] separated from the literal persons that form the congregation. Let us illustrate the idea.

It is said, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isa. xxviii. 16.

This stone is Christ, and consequently, it is a figurative stone, and it is the foundation of that temple of the Lord, which shall be built by Christ the Branch. But the temple, though figurative, has a literal location. Zion. The temple is not Zion, but it is erected on Mount Zion. Modern churches do not use the form of sound words when they call their denominations, Our beloved Zion.

Again it is said, "And the stone that smote the image, became a great mountain and filled the whole earth." Dan. ii. 35.

Here are three names—stone, mountain, earth. The stone increased to a mountain. Stone, and mountain (kingdom) are symbols. The location (earth) is literal. This we learn from the image itself. It was composed of four monarchies whose locations were the earth. The promise to Abraham and his seed was a land as well as blessings. We are all begotten by the Spirit, and born of the same; but, does this birth annihilate our literal bodies, so that they will not partake of the literality of Christ's resurrection body? John says that "we shall be like him, for we shall see him as he is." Christ in the body, ate, conversed, walked, and exhibited all the attributes of a literal person; and dwelt on the earth forty days, conversing about matter relative to his future kingdom. His return among other things is to subdue, reign over and on the earth. His saints (his family as joint heirs) are to reign on the earth with him. The figure does not connect [illegible] dwelling-place, whether in heaven or in earth; whether of human or of Divine construction.

The fact that Christ is the second or last Adam allows no other interpretation.

How, then, is the church, or the congregation a spiritual or metaphorical temple?

Because it is composed of living stones, dressed and laid up by the Spirit, not by human might, but by my Spirit saith the Lord of hosts." Zech. iv. 6.

But, is it not said that we shall offer up spiritual sacrifices?

True; but the sacrifices are spiritual, not those that offer them. The Spirit prepares us, real, literal beings, to offer sacrifices. It does not teach that spiritual beings of our race, but divested of all flesh and bones, (unlike Christ) shall offer up invisible, airy sacrifices in a mystical temple on a mystical earth. They will be the free offerings of a real person purified by Christ's blood.

The living stone, which is the foundation and top corner stone of this future, new temple of the Lord, was to be laid in Zion.

Why fix its foundation in Zion? Why call its name Zion as to its location?

The place, where this new temple is erected, Why is it called Zion, rather than any other name?

There is always a primary reason why a place is called by one name rather than by another. It is interesting to trace the origin of names.

A mountain took the name of Zion, (Hebrew—צִיּוֹן—*tsi-yon*) dry land, beacon—a dry beacon. It was adjacent to Mount Moriah, of which, (Zion) Morish was said by some authors to be a part; hence they say:

"Mount Zion, where the city and temple of God stood, and where the tribes of Israel went up continually to serve him, and receive his Divine instruction."—*Roy's Hebrew Lexicon.*

It is called the mountain of the Lord's house.

"But in the last days it shall come to pass (that) the mountain of the house of the Lord shall be established in the top (overlopping) the mountains, and shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for the law shall go out of (out of) Zion, and the word of the Lord from Jerusalem." Micah iv. 1, 2.

Zion is the watch tower of the kingdom of Messiah. Verse 8.

"And thou O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

"Beautiful for situation, the joy of the whole earth, is Mount Zion." Psa. xlviii. 2.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

John sees the Lamb stand on Mount Zion (Sion) and with him a hundred and forty (and) four thousand, having his (Christ's) Father's name written in their foreheads. Rev. xiv. 1.

The Bible authorizes the following conclusions:

1. There was, in ancient times one Mount Zion, the great seat of the line of typical kings.

2. Its future will be infinitely more glorious than its past; for,

a. It will be one mount, high and beautiful without a rival, the others being removed to give place to an extended plain.

b. This mount will be the location of the anti-types; the King, his throne, temple, city, the metropolis of his kingdom—to which deputations from all the earth shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. Zech. xiv. 16.

It is the centre and pinacle of the Pyramidal mountain kingdom.

### THE JOYFUL FLOURISHING OF CHRIST'S KINGDOM.

CHARLES MOORE.

With God there is no hesitancy; all is sure, distinct, and bright with his own sunshine. Listen to some of God's words regarding his golden age:

"The wilderness and the solitary place shall be glad for them (who love the Lord); and the desert shall rejoice, and blossom as the rose." The curse of the earth now being removed, it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

"Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." And the heavens shall declare his righteousness: for God is judge himself." Psa. l. 2-6.

O what superb grandeur and majesty is in the benevolent and merciful purposes of God to his saints.

"O rejoice with us all ye people, for this same God, is our God and judge; and we are his saints. The Lord of hosts is with us; the God of Jacob is our refuge. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved."

Arise then, thou who would become a saint of the living God, and let thy light so shine that others may see thy good works, and glorify thy Father who is in secret, and God, even our God shall bless you openly. And thou shalt be called by a new name, which the mouth of the Lord shall name."

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; for the Lord cometh to execute vengeance upon the heathen, and punishment upon the people, to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written: this honor have all the saints.

"O love the Lord, all ye his saints, for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. O taste and see that the Lord is good: blessed is the man that trusteth in him. The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

Brethren, let us take "sweet counsel together, and walk unto the house of God in company," no harm can overtake us, for we are his "peculiar people," and the hand of God doth protect us. He will send from heaven, and save us from all those who would annihilate us from the face of the earth. But we are as it were storm proof against the scoffs and abuses of the world; for we having taken upon ourselves 'the whole armor of God,' we are enabled therefore to withstand all the fiery darts of the wicked.

"Stand therefore brethren, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Brethren, what great consolation there is in this "when the Lord shall build up Zion, he shall appear in his glory," and "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Brethren, the Lord is about to be exalted in Zion; and he shall fill the whole world with the grand illumination of his divine laws. As soon as his exaltation shall take place "wisdom and knowledge shall be the stability of our times, for the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness, shall be peace; and the effect of righteousness shall be quietness and assurance forever.

"He shall judge the poor of the people, he will save the children of the needy, and shall break in pieces the oppressor."

"In his days shall the righteous flourish; and abundance of peace as long as the moon endureth. All kings—that are holding dominion over men—shall fall down and worship him: all nations shall serve him."

Brethren, let us so live, that when "he who is our life shall appear, we may also appear with him in glory," and so be ever with the Lord. Amen.

*Elizabeth, N. J.*

### OUR EXALTATION.

W. L. CROCKETT.

When you contemplate O reader the poverty of human fame, turn at once to the true riches and lasting exaltation in Christ Jesus.

Not long since the great Count Bismarck confessed his unhappiness. He confessed that he had gained his front rank in the statesmanship of the world, at the expense of tears and blood. Not his tears, not his blood, but the tears and blood of the miserable victims of his ambition. Would the humblest believer of the gospel exchange exaltations with him? Would the poorest follower of Christ exchange riches with him? Would he who embraces the hope of Israel, give his simple home life and his Bible for a life lease to the palace of a king? Life is vain. Little by little it slips away. It is a dream to many from which a terrible awakening will come. In their dreaming the "great" say—"It is mine!" But, reader, if you are a brother of Christ the apostle speaks for you—"All things are yours, present or to come."

But Bismarck is not the only great man that has in the midst of "his own" confessed a void in life, and a ceaseless heartache. Millions have confessed the same. I present only notable examples.

Sir Walter Scott who has charmed the world by his wondrous imaginative power, and his unaffected simplicity and kindness and nobleness of heart—this great man rose to an elevation of earthly fame, almost equal to that occupied by Shakspeare. He lived in romance; his home was the abode of intelligence and hospitality; yet reverses came; his mind weakened, he wandered out in search of health; he failed; he came back to his home; and there surrounded by weeping friends, by wife, by sons, by daughters, "on a glorious autumn day, with every window wide open, and the ripples of the Tweed over its pebbles distinctly audible in his room—he passed away, and his son closed and kissed his eyes."

What did this wonderful man say when face to face with death? Looking back at his life; viewing the grand work of his master genius—what were his words?

Calling his son-in-law, Mr. Lockhart, to his bed, Sir Walter Scott said—"Be a good man! Be virtuous: be religious, for nothing else can comfort you when you come to lie here."

Alas, alas, the world knows not how to be religious. Religion to it, is but a name.

Robert Burns said—

"To make a happy fireside clime
For weans and wife—
Is the true pathos and sublime
Of human life."

He could see no further. He said a truth, but not the whole truth—

"To live for God, to God, is best
That we can do—
Serve God, love man, and we are blest
Through Christ the True."

Humanity exalts the heart, but the truth lifts the life to companionship with God. Mr. Ingersoll has said that humanity is the only true religion. In his ignorance he has been forced to this, no doubt, by the sad truth—

"Man's inhumanity to man
Makes countless thousands mourn."

But humanity is not all of religion—though a noble part. It embodies the second great commandment—"Thou shalt love thy neighbor as thyself." Yet before this was written—"Thou shalt love the Lord thy God, with all thy soul and with all thy strength."

Who that is wise cares for the wealth of this world to the exclusion of wealth awaiting the faithful in the kingdom of God? Here thieves break through and steal. Here are "the worm, the canker, and the grief," to blast every blossom of happiness. Not that our life is one unceasing woe. I speak comparatively, and of the ultimate end of all that partakes of decay. It is true we have life, and liberty and love, but we are not perfect in joy. Our life soon vanishes. Death tears from our hearts the forms we cherish; and liberty at best, is but a monument our foolish hearts have erected amid a million graves. We are not free in the fullest sense, yet. We are slaves to decay—and the chains of our bondage clank mournfully in our journey from the cradle to the grave.

I know we hide for a time our fetters with flowers—and our smiles for awhile push aside the wrinkles of decay—but the end must come. We cannot live always—and we would not live always where every sunbeam carries a corresponding shadow and every heart "is beating a funeral march to the grave."

Our exaltation consists in the Divine consolation, the grand certainty, of a higher and enduring state.

We are called to such honor, such a weight of glory, we cannot despair.

We go not hence saying—

"Forever and ever farewell."

No, the hope makes us from "all men most miserable"—"sons of God."

To see a gray-haired man tottering to the outstretched arms of death; falling with a curse on his lips—O no matter if that man loved and was loved, no matter if that man embodied generosity, he has so little—so little do I write—absolutely nothing—to console him for the tears he has shed, and the graves he has decked.

If you would be ready for death—above all, for the coming of Christ, make preparation now. You must hunger for righteousness, O reader, if you would be filled.

Let me illustrate the condition of one going to death without the sustaining power of the glad tidings.

A certain nobleman had a jester, to whom on one occasion he gave a staff and cautioned him to never part with it, till he met a greater fool than himself. Some time after this occurrence the nobleman fell sick. He sent for his jester and said—

"I am going on a long journey."

"Will you come back in a week?"

"No!"

"In a month?"

"No!"

"In a year?"

"No!"

"When will you come back?"

"Never!" replied the nobleman.

"What preparation have you made for so long a journey?"

"None!"

"Then," said the jester, "take back the staff you gave me. One who will go on a journey from which he never expects to return, without preparation, is a greater fool than I am!"

Reader, it is not only to make the Lord your guide for the valley of the "shadow of death," but learn speedily of that "great salvation," for behold the Bridegroom cometh. Will you appear before him with shame? or will you stand before him assured that you shall be fashioned like unto his glorious body—"made like him when you see him as he is."

(To be Continued."

LIGONIER, Ind.

*Editor Restitution:*

I thought I would give a brief report of my labors for the past two years. I have devoted almost my entire time in trying to proclaim the gospel of the kingdom.

My stated appointments were Tecgarden, the Island, Hamlet, and Eagle Creek; have immersed ten persons and helped to re-organize three churches. There has been a query in the minds of some why we should have to re-organize the church at Hamlet. When I came to Hamlet I found a mixed multitude in the church of immortal soul and sky kingdom and church kingdom believers. There were but two families that were sound; they were fruits of Father Logan's preaching more than twenty years ago. Hence, when I began to teach the truth on these subjects it caused a breaking up, and there was a call for a new organization. We organized with twelve members, under the name of the Church of God at Hamlet. They number twenty-five or thirty now.

At Eagle Creek we organized, have only twelve members.

I have concluded for the winter, to go to any points where there is an opening.

I expect to give a course of lectures at Grovertown next week. Any brethren wishing me to visit them can write me at Ligonier.

There is a report that has obtained some credit—that I have been allied with the Seventh Day Adventists. I wish to disabuse the minds of some on this subject. I am not in sympathy with them, never was, and never expect to be, from the fact that I have thoroughly investigated their whole system, and there are at least ten points of difference that cannot be reconciled with the truth.

I remain your brother in Christ, hoping for the restitution of all things.

H. R. CARTER.

MAGY, Ind.

*Editor Restitution:*

The second Sunday in December I visited the brethren near Hillsburg, and spoke at that place. No one of our faith ever spoke there before, and considerable prejudice was manifest at first, but the meetings grew in interest and numbers, till at last standing room was at a premium. I received many invitations to return and think that in February I will make arrangements to go and stay a week.

That man Aaron Walker has done a great amount of teaching in that part of the country, but his followers are fast leaving him, and accepting the more perfect way of life. I returned to that point last Saturday and held meetings at Kings Corner, and at the close of the services, I united in marriage two of Brother J. A. Thurman's daughters—Rachel M. Thurman and Wm. Whitcombe, and Attarah J. Thurman and Gaban Hodgen. May the divine blessing attend them through life. Brother and Sister Thurman know how to dispense the hospitalities of life. I see a prospect to accomplish much good if we could put workmen in the field.

W. J. B. FENIMORE.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 4, 1882.


WITH this number we commence the Vol. for 1882. We have been listening during 1881—the first year of a decade to which the index-finger of prophetic chronology so ominously points—to the warning strokes of the *alarm bell* that has been heard around the world. These echoes of coming doom have confirmed the student of prophecy that we are rapidly nearing the border line of dispensations. With this conviction, while wishing all our friends and patrons a happy new year, we have solemn forebodings that the year now ushered in will be no less phenominal than the one now closed. This boasted age of progress is an age of abounding iniquity. With all its gorgeous temples and towering spires, it is, nevertheless, a terrible fact that history is repeating itself, and, like the days just before the flood, the whole world is filled with deeds of violence. How many hypocrites of to-day, who wear the Christian name, are like the Scribes and Pharisees whom the Messiah denounced as whited sepulchres. If our Lord were now upon earth he would terribly indict many of the haughty worshipers whose names are set on high, and who love the chief seats in the costly synagogues, whose god is gold, and whose pride and arrogancy could not be condoned by the contributions cast into the treasury as a peace-offering for devouring widows houses, or growing rich by oppressing the orphan and grinding the faces of poor. Like Noah it devolves on us to give the last notes of warning to a doomed world. The gospel age is near its sunset, and a night of most fearful terrors will enshroud a sinful world before the Sun of righteousness shall brighten the dawning morn of the age of restitution. It is no time now to fold hands in listless idleness and apathy. The commissioned church is doing its last work in this now closing generation of Gentile times. Soon we shall never have another opportunity to witness for Jesus. Soon the dying echoes of the last call of mercy will float off into the silences of eternity. To reach the ear of impenitency no more forever. O of what worth will the wealth, the pleasures, and the vain honors of this world be when the Lord Jesus shall be revealed from heaven? When the thrones are overturned, the sceptres broken to shivers, and when the jeweled crowns are all trampled in the dust, what will all the flaunting of bedizened royalty avail? What will the pallatial mansion, the sumptuous fare, the silks satins and fine linens, the melody of viols, and the supercilious exclusiveness of proud conceited wealthy associates, avail the rich nabob, when all the gold and silver of earth shall be no more than dust and ashes? O, brethren, as we tread the border lands of ages let us walk with footsteps of solemn circumspection, for the fashion of this world is fast passing away. Beyond the soon coming night of blackness, tempests, and untold horrors, will dawn the morning of the day of God. Though the snows of more than three-score and ten winters have whitened our temples, we may live to be transported by angels on the chariots of clouds over into the summer lands of Paradise. But should there be one more dark river to cross on this side of Eden, we will try to follow the shining footsteps of the Lord of life who has passed through the dark waters before, and in this way reach the heavenly country that lies beyond the swellings of cold Jordan. With our robes of service closely adjusted, and with girded loins we enter now upon the solemn responsibilities of another year. We shall try to watch and faithfully record the grand acts of its drama in our future numbers. Brethren, aid us by your prayers and means. It may be the last year of labor and sacrifice. Closing we say may God's blessing be with you all.

## Sententious.

Holy duties should be performed with holy gladness.

It is easier to build temples than to be temples of God.

An effort made for the happiness of others lifts us above ourselves.

There are few occasions when ceremony may not be easily dispensed with —*kindness never.*

The proper way to check slander is to despise it; attempt to overtake and refute it, and it will outrun you.

The wisest man may be wiser to-day than he was yesterday, and wiser to-morrow than he is to-day.—*Colton.*

Sincerity is the heat in which is embarked as motley a crew as Charon ever formed across the river Styx.

The man who seeks one thing in life, and but one,
May hope to achieve it before life is done;
But he who seeks all things wherever he goes,
Only ends from the hopes which around him he sows
A harvest of barren regrets.

—*O. Meredith.*

It is one thing to see that a line is crooked, and another thing to be able to draw a straight one.—*Principal J. C. Shairp.*

In health, nothing is so unsafe as to rely on a death-bed repentance; in sickness, it cannot be unsafe to repent. —*Bulwer.*

A sacred banner is the life you bear:
Look on it; lift it; bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for pain,
But onward and upward till the goal you win.

—*Frances A. Kimble.*

The best people need afflictions for trial of their virtue. How can we exercise the grace of contentment it all things succeed well: or that of forgiveness if we have no enemies.

He understands liberty aright who makes his own depend upon that of others. True liberty does not permit the enfranchisement of one's self through the enslavement of some one else.

Speaking of the coming millennial glory of the church, and of the ministries of angels in advancing that glory the poet Bickersteth says:

Human hearts weary of sin,
Weary of warfare, weary of their woe—
Welcome with shouts the messenger of peace,
Upon the speaking mountains. Beautiful
Their steps, and harmony followed where they trod.
Forever like a crown of holy flame.
Wreathing their brows, the Pentecostal Spirit
Moved on the waters of darkness: and again,
God said, "Let there be light, and there was light."

THE NEW YEAR.

A tower sublime; a book unread;
A tree with fruit unharvested;
A path untrod, a house whose rooms
Breathe yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed—
This is the year that for you waits,
Beyond to-morrow's mystic gates.

## Letter Drawer.

*Editor Restitution:*

It has been some time since you heard from me. I left my home in Nebraska Aug. 1, and went to Greeley County. Commenced meeting near brother Shaw's, in the Seventh Day Adventist neighborhood. We had good meetings: continuing eight days. Ten accepted the one faith.

From there we came to Clark Station, on the U. P. R. R., and stayed four days, promising to return Jan. 1. From there to Cloud Co., Kan.: held meetings at the Star Schoolhouse. Became acquainted with brother Messimore and wife, and others.

I next held meetings near Jamestown, Cloud Co. Kan., in a new field where they never heard the gospel before. At this place fourteen accepted the one faith and were baptized. Also held meetings at Clifton, Kan. Received three additions, two by recommend and one by baptism. The brethren here would like to have any of the preaching brethren who are passing stop and see them. If any come to Jamestown, inquire for O. Belden, W. W. Belden, F. K. Pearson, or B. Spyry living northeast of Jamestown five miles.

On the first of next week I shall start back to Nebraska to fill my appointment. Will be gone about four weeks, and will return to Cloud Co., Kan., where I am located.

W. W. BELDEN.

### A MENTAL MONSTROSITY.

What a New York Physician Calls Guiteau.

NEW YORK, Nov. 26.—Dr. Samuel G. Armer, dean of the faculty of Long Island College Hospital, Brooklyn, says, in reference to Guiteau's condition, "that the world is full of Guiteaus —filly-balanced mental monstrosities, compounded of badly arranged intellectual forces, feeble moral faculties, and enormous self-conceit. Such people are kind of 'missing links' between a low and irresponsible animal type of brain and the supreme ideal of perfect humanity. If such persons are pronounced irresponsible for their deliberately planned purposes of murder, society has no longer any safeguard against the worst elements of its population. Compared with such characters insane people are comparatively harmless, for they are usually confined.

*The Western Farmers' Almanac.*—This annual for 1882, so welcome to all who have ever made its acquaintance—and as this is the fifty-fifth year of its publication,—and its present circulation being 100,000, they must be many—has come to hand. Among the new features is a System of Weather Forecasts with Districted Map which will give the reader some idea of the principles of this system, especially as there is an article explanatory of the weather changes. For a copy send 10 cents to J. P. Morton & Co., Louisville, Ky.

## Selections.

New York Independent.

### AT BETHLEHEM.

As we approached Bethlehem, we struck into well-cultivated fields, and the barley was ripening. Comely women passed us on the bridle-path, some of them wearing a veil like that of Ruth; which is capacious enough to hold "six measures of barley." During the harvest season the farmers sleep in the fields over night, as they did in the days of Boaz. It is said that they still retain the salutations mentioned in the Book of Ruth. "The Lord be with thee!" and "The Lord bless thee!" As we rode through several barley fields, later in the day, I noticed a most striking verification of the parable of the sower. The traveled path was so narrow that some handfuls of grain from the sower's hand must have lodged on the beaten track and been trodden under foot of men and beasts. There were several patches of rank and angry thorns, which had thoroughly "choked" out the barley. In the "good ground," which was fertilized by the wash of lime from the adjacent hills, the grain was yielding its twenty or thirty fold. * * *

Bethlehem is the most beautiful and thrifty town in modern Palestine, and it is the one in which the population is almost entirely Christian, Mussulmans are scarce in the little city of David. Not over three hundred are to be found in a population of five thousand. Most of the people belong either to the Latin or the Greek churches. German Protestants have opened a small school, with thirty or forty pupils. The Bethlehemites are an industrious folk, with a considerable Yankee skill in the manufacture of various ornaments and "notions" out of olive wood, mother-of-pearl, and coral. Some of our readers will remember the tasteful articles which they had on sale at the Philadelphia Centennial. It is said that they brought back over seventy thousand dollars in solid cash. If Palestine were under British or French rule for a single generation, there would be several more Bethlehems between Dan and Beersheba. The detestable tyranny of the Sultan is a perpetual malaria.

The sun was blazing down fiercely as we rode through the narrow streets of Bethlehem, passing several new and bright-looking buildings, to the Latin Convent. A jolly monk gave us a cordial reception, permitted us to get a good rest on the divans of a long, cool apartment, and set before us a lunch of bread, fruits, honey, and a bottle of native wine, which remained unopened. Dudley Warner says that the wines in that convent are decidedly calculated to promote total abstinence.

After lunch the courteous monk led us through several passages into the choir of the celebrated Church of the Nativity. We descended by a flight of sixteen steps into the crypt, and found ourselves in the chapel, which is forty feet long, sixteen feet wide and ten feet high. The pavement and walls are of marble, and the apartment is lighted by thirty-two lamps. Upon one side of the chapel is a recess, and in its pavement is set a silver star, around which is the famous inscription, "*Hic de Virgine Maria Jesus Christus natus est.*" The recess is brilliantly lighted with fifteen lamps. The traditional "manger" was carried away to Rome, long ago. From this gorgeous subterranean chapel the monk conducted us by an underground passage to a grotto, called the "Chapel of St. Jerome." We entered this with genuine veneration. Here that grand and devout old scholar spent about thirty years of his useful life (from about 300 A. D. to 420), and here he translated God's Word into the valuable "Vulgate" version. Among all the saints in Romish calendar, Jerome is the noblest and the saintliest.

From the crypt we ascended into the nave of the "Church of Nativity," the oldest Christian structure on the face of the globe. Built by the Emperor Constantine, about the year 330, there is strong evidence that the nave, with its eleven columns of reddish limestone and antique pavement, is a part of the original edifice. The six capitals of the columns are Corinthian, and on each one is engraved a cross. A whole chapter might be written about this delightfully venerable structure, within whose walls Baldwin the Crusader, was crowned king, on Christmas Day, A. D. 1101.

"Were you not disgusted with all that foolery of a marble-lined grotto, with its silver lamps, and smoking incense, and monkish tales?" my readers may inquire. Yes, I was disgusted with the overlaid gewgaws and monstrous impostures; but underneath that Church of the Nativity, I firmly believe that the infant Jesus was born. I believe that in some portion of that rock was the subterranean stable which witnessed the original Christmas glory. Probably Joseph and Mary lodged at the khan which stood on the ground once owned by the family of David. Justin Martyr, in the second century, says that Jesus was born in a grotto in Bethlehem. Origen confirms it. The conscientious and careful Jerome sought out the exact spot, and selected his cavern or cell so as to dwell close by the birthplace of his Lord. The tradition is unbroken, and no rival spot has ever been indicated. Bethlehem has not been besieged, and torn to fragments, and built over again and again, like poor Jerusalem; so that the weight of argument is almost overwhelmingly in favor of the site now covered by the ancient church, and I feel an assurance that last April I saw the spot on which Christianity broke from Heaven into this dark and sin-cursed world.

From the roof of the convent the outlook is glorious. To the north is David's Well, and beyond lies Jerusalem. Away to the east are the verdant fields in which the shepherds watched their flocks on that original Christmas night. The hills, the rocks, and the valleys are the same that re-echoed the angelic songs when the skies above Bethlehem were filled with celestial melody. The star hung over those very heights. The glory of the Lord shone on those limestone cliffs which we climbed that April day, and through that atmosphere floated the midnight Christmas song: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."—*Theodore F. Cuyler.*

N. Y. Sun.

### THE SUMMIT OF OLIVET.

Congressman Cox's Description of the Ride Up the Mount of Olives.

We reach the summit of Olivet. Leaving for the present the old tower on the right and "ruins" near the brow of the mountain we go to the old crowning mosque. There is a sheik here, too. He is in command and levies his tribute. They all do. Near is a church to commemorate the Ascension. After our guide has embraced and kissed his sheik also we mount the dark, winding stairs of this minaret. It is called Tur. The wind blows quite cool. The view on every point is superb. It is the finest prospect about Jerusalem, as it is seen from every part of the city. So, from it all the prominent objects are visible. Below us immediately are the trim terraces, where corn is sometimes raised on ledges of the rock; but the olive trees are not plentiful but sporadic. There are enough of them even unto this day to vindicate the name of Olivet. There is a clear sky. No haze obscures the sight. The mountain is a ridge, and rises above Mount Moriah some 220 feet. The walls of the city and octagonal mosque on the Temple's right, and a few cypresses and the dark dome seen under us, through across the deep ravine. Here Jerusalem and its churches and holy places is indeed "golden" Jerusalem. From St. Stephen's to the Golden Gate, and from the Golden Gate to the southeast corner, the magnificence of the eastern walls is appreciated in all their beauty and strength. We cannot see the tombs of the bither side of the Valley of Jehosaphat, nor the multitude of flat Jewish gravestones awaiting removal when the dry bones of Ezekiel shall rattle for the judgment; but the massive masonry of the old walls shows grandly; although 100 feet of it is still concealed by piles of rubbish. The city in its four elevations, with their angles and gardens, towers and domes, stands out and up in its lights and shades. Wrap your coat about you, for it is cold on the minaret, and take your glass for the far-off eastern view. Not yet—wait. Below you, to the east, is the beginning of the "Wilderness of Judea," which no one that saw the Sahara around Damascus can mistake for a smiling land. Over white, bot hills, and over gray, verdureless vales, in involutions and convolutions, and swathed in simmering sunshine, the bleak landscape descends for miles, until it melts into the valley of the Jordan, whose course can be traced by its zone of greenery. The glare is not too great in the mid-afternoon to see the line of the valley of the dark line of the river as it enters the stark-still Dead Sea, a portion of which, like a bluish sadness in an immense sarcophagus, is discovered between the brown hills and cliffs of the intervening wilderness and the range of the horizon's verge. A few olives break the sameness of the color till the pale azure of the Dead Sea is reached by the vision. Above it is a massive wall, so remote as to seem like an exhalation, and yet so near that its shadows and ridges appear. These mountains are fifty miles away. They are the ever-bounteous mountains of Moab.

The truth is that Olivet is not a half-hour's walk, and even if the ascension were at Bethany, which is beyond Olivet, is not, an hour away. But whatever be the fact, Olivet is holy ground. It was chosen by the Savior for his most confiding utterances. Was it not here that he talked of what would befall Jerusalem, his disciples and himself? Was it not here that he spoke some of the wisest parables, and prayed and rested at evening, after turmoil and toil of the city and day? Was it not here that he agonized and gave up his own to do his Father's will? If his ascension was at Bethany, certainly he passed—even as we are now passing—over Olivet to reach Bethany.

On the summit of Olivet we find a newly-built sloister for nuns. It is built by a French Princess, Mme. Latour d'Auvergne, and is to be eventually her tomb. It is said to be the spot where our Savior taught his disciples to pray. In the inner court of the cloister is arranged on little tables the Lord's Prayer in thirty-three languages. As we enter, our Spanish pilgrims crowd the court and surround the tomb of the Princess. A life-size figure in white marble lies at full length over the sarcophagus, and is said to be a good likeness. The face and figure are those of a beautiful woman, mute and angelic in death. Sweet lavender and other flowers ornament the garden and give their aroma to the shaded walks, and all is in neat and dainty contrast with the dirt and slovenliness of the city. The Princess is absent now on a visit to France, her native country, but her workmen are perfecting her future mausoleum.

### ONE DAY AT A TIME.

One by one the rain-drops fall from the clouds to the earth, and in time congregate and form the mighty ocean. One by one snow-flakes gently spread themselves upon the ground, shrouding it in a mantle of beautiful white, till their combined inertia resists the momentum of the ploughing train.

One by one the leaves of the trees shoot forth from their parent stem to cheer man with their beauty as the cold, dreary winter months give way to balmy spring; and one by one they again seek shelter and repose in some shady nook as autumn lays her chilly hands upon them.

One by one the flowers in the field and in the garden spread open their tiny buds, that we may behold the beauty and enjoy the perfume of the full-grown blossom; and one by one they, too, fade and die.

The magnificent buildings we behold as we pass along the street were erected by laying up the bricks one by one. The mighty wall around Jerusalem was built by placing those mammoth stones one by one.

Just so it is in the make-up of a precious life. Our years are numbered one by one; our days, our hours, our minutes, do not come to us in bulk, but are handed down to us one by one.

Our characters are not formed by a mass of deeds at once committed, but by deeds performed one by one. We are all aware that this is only a probationary state, in which we are preparing for a future and an eternal one. According to our manner of life here will be our condition in that future state. The judgment passed upon us at the last day will be with reference to our life as a whole, but that life, let us remember, is made up of the actions of each individual day. "If we take care of the dimes, the dollars will take care of themselves," so if we make right use of the days, the year's actions will be right, and the deeds of a lifetime will be right also.

When we, so far as possible, look into our future and consider the duties and labors, successes and misfortunes, joys and sorrows of our lives, we are on the brink of exclaiming, "This is too much for me, I can never live through it." But let us remember, dear brother and sister, that we have not to live a lifetime in a day, but only one day at a time. This is all we have to do. If every day we live this one day well, we will never be called upon to look back, when we reach the shining river, upon an ill-spent life, nor will we, with sorrow-wrung heart, look forward to a woeful hereafter.

And how shall we live this one day at a time? That is the question. Simply this is the answer: Obey the law of God, the law of man, the law of our physical being, and our consciences, and the result will be the one desired. Let us inform ourselves of the requirements of these different laws.

There two things are strictly necessary in order to live properly the to-day of our lives: We must have a strong, unquenchable desire to obey God and all subordinate lawgivers, or we never will succeed in pleasing God, which should be the one end and aim of our being. We must also get into the Spirit, so that where the written law does not point out to us our course, we may still have a pilot to guide us safely through the hidden rocks in life's ocean.

We must take the name of Jesus with us at every moment during the day; that is, we must have in view, as the grand end, or result of our every act, the honor and glory of God. This being our desire, we have his promise that he will guide us by his Holy Spirit into green pastures and beside the still waters, and also that he will be with us in the dark valley of death. Many other most precious promises, too, he has left with us, and all may be obtained, if we but seek them. And in order to do this our constant praying must be, "Nearer, my God, to thee." We must live close by the bleeding side of Jesus, and live one day at a time.—*E. Hamilton.*

### AN IRREPRESSIBLE CONFLICT.

In *Harper's* for October, a writer who knows whereof he affirms has this to say of Mormonism:

"The men of the East should remember that once before there was an institution in this country around which there was a shield of sympathy, but there came a day at last when we had to choose which should rule, that institution or this Nation. The history of what followed is fresh in all minds and little as the masses believe it, if this monster in Utah is left to grow, there will come a time when there will be another call for volunteers; and as before, the whole country will be hillocked with graves, and the land moistened by the rain of woman's tears."

I would repeat and emphasize this warning and add: That time will soon come. Mormon theocracy, unchecked by the Government or by public sentiment, will count it self strong enough to measure swords with this Nation in another decade. Brigham Young's prophecy that in ten years he would either be President of the United States himself, or would dictate who should occupy that position, has not been fulfilled to the letter, but the power he represented has been steadily growing ever since the prophecy was uttered. Every attempt to break down this power only brings out more strongly the fact I have indicated. When Governor Sladen refused to sign and give a certificate of election to the Forty-Seventh Congress to Apostle Cannon because he was a polygamist, it was hoped that the disgrace of having a man with four wives in the highest councils of the Nation would be wiped out; but while the friends of decency and law were rejoicing over this prospect, news came from Washington that the Clerk of the House of Representatives had placed Cannon's name on the roll, thus giving him *prima facie* right to the seat which he has occupied eight years, to the shame of the whole American people.

When President Garfield, in his inaugural message, defined his policy in relation to Utah, the law-abiding citizens of the Territory believed that a better day was beginning to dawn, but in less than four months the assassin's bullet struck down the wise and good President from whose administration so much was hoped, and the Mormon leaders, while pretending to deplore the event, held up before their people that portion of his inaugural which related to the enforcement of the laws in Utah, and bade them remember that all who thus attempted to "persecute the saints" were destroyed by the judgments of God!

Last month two female Mormon missionaries were sent out to the Eastern States. One of them, writing home to the Mormon papers in Salt Lake, says:

"We are compelled to believe that President Arthur is not any more kindly disposed toward the Saints than President Garfield was; so now nothing remains for us but to trust in God and vindicate our cause."

According to the Mormon creed, the Lord always avenges them by slaying their enemies. If President Arthur determines to do his utmost toward compelling the Mormons to respect the laws of this country, he will become "the enemy of the Saints," and the people will be taught to expect his speedy downfall; and should harm befall him, his fate will be held up as an example of the swift judgments which overtake those who oppose this people.

The Mormons pray for the destruction of their enemies; and they pray with a great deal of faith, because, as Brigham Young used to say, instead of sitting around and waiting for the Lord to do everything, they go to work to answer their own prayers. When the Arkansas emigrants attempted to cross this Territory in '57, the Saints prayed that they might be destroyed, because they came from a State in which a Mormon elder had been killed; and they found means to compass an answer to their prayer within thirty days. The same spirit that prompted the butchery of defenseless women and little children on the bloody field of Mountain Meadows still animates the Mormon hierarchy, and those against whom their prayers are directed to-day may expect a like fate. Do your readers feel inclined to set down this statement as preposterous? Let no one ask what there is to deter Mormons from the commission of any crime to which their creed may prompt them, or their leaders incite them? No Mormon is ever punished for a murder committed in obedience to counsel. The number of religious murders in this Territory—cold-blooded assassinations, that were the direct outcome of the Mormon creed,—reaches many hundreds, and not one of the perpetrators has ever been punished. Of the fifty-eight white men engaged in the massacre of Mountain Meadows, only one has suffered the penalty of the law, and his conviction would have been impossible if the Mormon leaders had not determined to sacrifice him as the means of ensuring his silence. Men whose hands are red with blood, men who have had a part in notorious murders, occupy positions of trust and authority. Some of them draw salaries from the Treasury of the United States. All of them are so tenderly dealt with by the Government, that we can hardly blame them for their oft-repeated boast that they are above the law.—*Mrs. A. G. Paddock, of Salt Lake City.*

## Communications.

### THE REAPERS.

And she went, and came, and gleaned in the fields after the reapers. Ruth ii. 3.

Who are the reapers?

There are large fields in which each one can work: we can all be reapers, and be bringing in our golden sheaves, for the time is soon coming when we will be rewarded for the work we have done.

Those who are not ready will have occasion to weep and lament, and will say, The harvest is past, the summer is ended, and we are not saved. The wheat will be saved and the tares will be bound together in bundles and be burned.

"Let both (the wheat and the tares) grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." Matt. xiii. 30.

To the young brethren and sisters just starting in the right path I would say, be faithful, and let us all live right, that we may meet in the kingdom where there will be no more parting nor sorrow.

There are temptations on every side and we will have to guard ourselves. How grand and glorious it will be to receive a crown for our good work and sit at the right hand of the Father on his throne.

The preaching brethren are the great reapers, but there are so few of them now who are devoting their entire time to preaching, and there are very few young brethren, in fact none, that I can think of, who are preparing themselves for the ministry, so we should be at work. My father has been almost constantly away from home traveling and preaching for several years—through all kinds of weather—until this winter and part of last fall. We have moved up into Michigan on a little farm, and father will be very busy through the busy season, so he will have very little time to preach only in the winter. The older preachers are not always going to last, but the time will not be long now to work, for the signs that mark the *coming of our blessed Redeemer* are fast increasing.

I like to see letters from the dear brethren and sisters. I should like to see letters from some of the young men and women who are starting in the good cause.

I trust we will all meet in the kingdom where there will be no more parting. Your sister,

ZERAH M. HATCH.

*St. Joe, Mich.*

The example of Christ is living legislation—law embodied and pictured in a perfect humanity. Not only does it exhibit every virtue, but it also enjoins it. In showing what is it enacts what ought to be. When it tells us how to live, it commands us so to live.—*John Eadie.*

# Poetry.

## MY GRACE IS SUFFICIENT FOR THEE.

J. F. GELLETLY.

The path to life is overcast with shade,
And treacherous are the foes that prowl abroad,
Yet will I travel onward undismayed,
And chant to merry numbers to my God

I need no grappling weapon round about,
I crave no quiet security from harm;
Give, Lord, the eye that's keen, the heart that's stout,
Edge thou my weapon and nerve thou my arm.

Ask no shortening of my rugged way,
No fearful fetters promising retreat,
One atom from thy store of faith's enough to stay:
Clothe thou my naked breast and shoe my feet.

Through the deep darkness show me but thy light,
And though I tread along companionless,
I'll wake the startled echoes of the night
Singing thy praises in my loneliness.

# Communications.

## A PLATFORM.

A Broad, Level, Even, Secure Platform, perfectly safe for the Believers of the one Abrahamic Faith to stand upon. We give it in a declaration of the things we must surely believe and teach.

NEWELL BOND.

1. There is one God and but one—*El-Shaddai*—the Almighty strong one, who only hath immortality dwelling in the light.

2. There is one Lord Jesus Christ, the Son of the living God, the Mediator between God and man, who was begotten by the Holy Spirit, born of the Virgin Mary, was crucified, was both dead and buried, was unconscious in hades, the state of the dead, three days and three nights, from whence he arose the same identical Son of Man, exhibiting his wounds to his heart-stricken disciples; was with them forty days instructing them in the things pertaining to the kingdom of God; thence he ascended to the right hand of God. Exalted a Prince and a Savior, he is to wear the triple crown—prophet, priest and king. He has filled the office of prophet, a great teacher indeed, for he taught as man never taught, he has marked out for us a perfect course with a book of discipline all-sufficient for the government of the church of God and perfecting of the saints for immortality and eternal life. He is now executing the office of high priest, *the* antitype of the Aaronic high priesthood, but the order being changed to that of Melchesidec, after the power of an endless life.

We must surely believe and teach that this same Jesus will so come again or in like manner (literally, personally) as he was seen to go into heaven, to complete the great salvation and restore all things spoken by the mouth of all God's holy prophets since the world began. The order and manner of his coming is plainly stated and clearly defined in the Scriptures—he comes in the clouds to the aerial or atmospheric regions of our planet, sends out his angels or messengers to gather his elect, the righteous saints are raised with the living saints changed from mortal to immortal in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air; so shall we ever be with the Lord. How long Christ and his bride will remain in the air we cannot say, for the word does not give the definite time, but there seems no good reason for believing it to be very long; their work is upon the earth to execute the judgments written, this honor have all the saints. Praise ye the Lord. They will come to Mount Zion in Jerusalem in Palestine. He will take possession of the throne of his father David, and reign over the house of Jacob forever, and of his kingdom there will be no end, then will the law go forth from Zion, etc. Then will the kingdom be set up in its mustard seed form and roll on and increase in greatness till it becomes a great mountain (government) and fills the whole world, or the whole earth.

It will be the fifth universal kingdom, God's everlasting kingdom, and never to be given to other people—the saints will reign with Christ for an age—1000 years; they will reign on the earth yea for ever and ever. After the rapture of the saints, the Bride, the Lamb's wife, there will be a time of trouble such as there never was since there was a nation on the earth. That time is fast approaching, and as a snare shall it come on all them that dwell on the face of the whole earth—Jesus.

We believe and teach that man is mortal, naturally and inherently so; that the immortality of the soul is a heathen dogma that is not in the Bible, that there is no eternal life to any of Adam's race only through Christ and a resurrection out from among dead ones, that in Adam all die, so all in Christ will all be made alive, blessed and holy is he or they that hath part in the first resurrection, on such the second death will have no power. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. That man is unconscious in the death state, and does not know anything; it is a profound sleep, where silence reigns supreme; there is no distinction between the rich and the poor, the king and the beggar—all quietly sleep together where it is dark as darkness itself, and where no light is; so says divine inspiration.

God made, the world to be inhabited; so he says, and we believe it. His purpose is plainly revealed, viz., to have it peopled with a race of holy, sinless beings, which will be accomplished through God's plan of salvation. The curse will be taken off all things, all will be restored, made new, and again bloom in Eden beauty; the devil will be destroyed and all his works.

We have carefully avoided in our platform all side issues, crotchets, hobbies, etc., that have distracted and divided the church of God.

In conclusion, let us look at a few facts as they stare us in the face—for forty years, since the cry has been made "Behold the Bridegroom cometh," have we been divided with these side issues, and to-day we are no nearer a unity of belief than when we first embraced the belief that Christ was soon to appear in beauty and glory. Do we realize to what a disadvantage we present ourselves before an apostate church and an infidel world? Dear brethren, if you have not felt the fearful effects of the diversity of theories held by us, the writer has. A house divided cannot stand, so says the Master.

(To be Continued.)

ST. JOSEPH, Mo.

*To the Faithful Scattered Abroad, Greeting:*

Beloved, as we see the signs thickening around us, telling us that the race is nearly run, how wise in us to see that we cast aside every weight—and those sins which most easily beset us. To each heart is known that sin, but we each one have that blessed assurance that he will not suffer us to be tempted above what we are not able to bear.

Again, we are told to count it all joy when we fall into divers temptations—evidently because by this meant is our strength tested. The strength of a vessel is never known while she continues to sail on smooth waters, but let the tempest rise and how she trembles; how soon her weak points are discovered; how soon the master seeks a port, or casts anchor. Even so may we cast anchor in the hour of present temptation, if in truth and verity we cherish that hope which we are told is as an anchor to the soul, both sure and steadfast entering into that within the vail.

Beyond the vail of this age of trial, sorrow and care we can by the eye of faith see the glories of that age which we hope soon to see ushered in. Then to those who have through Christ obtained immortality there will be no more death, neither sorrow nor crying, neither shall there be any more pain. Then there will be no heartache to behold a "vacant chair." There will be no vacant place in the kingdom of our Lord. There will not be one missing in all that chosen blessed family. All previous foes will be as completely lost in supreme love to Christ as the light of the faintest star in the firmament is lost in the glorious brightness of the noontide. All those who attain to immortality will constitute one family all dwelling in perfect harmony—all knowing and doing the Master's will, while earth restored to Eden beauty will be their dwelling-place, not a phantom region beyond the "bounds of time and space." (Alas that so many nominally good people are content to feed on such husks.)

The Book of books tells us that we cannot serve God and mammon. We must make choice. Let us count the cost. To obtain immortality, which includes all blessedness, we must continue patiently in well doing even to the end. We must crucify the flesh with its affections and lusts. Every unholy desire must be subdued, we must bring ourselves entirely into subjection to the will of Christ and be constantly in a state of preparedness for his coming.

Though we see the world rocking with iniquity, though we see the popular churches manifestly the hold of every foul spirit—the cage of every unclean and hateful bird, we need not fear that God has forgotten his promise. Nay verily, these signs are but way-marks on our journey, telling us in accents too plain to be mistaken that the day is near, that it hasteth greatly.

Let us lift up our heads and rejoice, knowing that our redemption is nearer now than when we first believed. If we hope to be among the redeemed in the coming day we must see to it that in walk and conversation, we cast no stumbling-block in the way of any. We must search the Scriptures daily and in all things seek to know what the will of the Lord is. We cannot afford to nurse false theories however fondly cherished they may be.

The Master whom we profess to serve, once said, "He that loveth father or mother more than me is not worthy of me," or "He that loveth son or daughter more than me is not worthy of me."

He claims the first place in our hearts. Surely he is worthy, he gave his life for us. He brought life and immortality to light through his blessed gospel, and made it possible for us to hope for a sinless life which will ever be young, though continuing throughout the everlasting age on ages.

Your sister looking for the Just One.

CARRIE WILLIAMS.

# Youths' Column.

## New Year.

The book of the New Year is open,
Its pages are spotless and new;
And so, as each leaflet is turning,
Dear children beware what you do.

Let never a bad thought be cherished;
Keep the tongue from a whisper of guile;
And see that your faces are windows
Through which a sweet spirit shall smile.

And now, with the new book, emblazon
To write its white pages with care;
Each day is a leaflet, remember,
That is written, then turned—beware!

And if on a page you discover
At evening a spot or a scrawl,
Kneel quickly and ask the dear Savior
In mercy to cover it all.

## An Honest Boy.

In a country school a large class was standing up to spell. In the lesson there was a very hard word. I put the word to the scholar at the head, and he missed it; I passed it on to the next, and the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right; at least, I understood him so, and he went to the head, above seventeen boys and girls, all older than himself.

I then turned round and wrote the word on the blackboard, so that all might see how it was spelled and learn it better. But no sooner had I written it than the little boy at the head cried out,

"Oh, I didn't say it so, Miss W.—; I said *e* instead of *i*," and he went to the foot, of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should have always thought he spelled it right if he had not told me; but he was too honest to take any credit that did not belong to him.

Early Days.

## Jesus at Nazareth.

If I were to ask my little readers what great danger the child Jesus was delivered from, most of you could tell me that Herod wished to kill him, but that he escaped out of Herod's hands. You could tell me, too, how he escaped—that God warned Joseph in a dream to take the Virgin Mary and her infant Son into Egypt, and that Joseph did as God directed him. Joseph and Mary and the Holy Child stayed in Egypt till Herod died, and then returned to their own country.

Joseph perhaps intended to live at Bethlehem, where Jesus Christ was born. But he found that a cruel son of Herod was king over Judea, and God warned him by a dream not to stay there. So he took Mary and Jesus to Nazareth, where he had lived before. It was very natural that he should wish to live where he was known and would find people ready to help him in his trade.

While Joseph was doing what he thought best, God was doing what, many years before Joseph was born, he had said he would do. The Jews despised the people that lived at Nazareth; possibly most of them were low, bad people. If Jesus went there he was sure to be despised. And when he grew up and began to teach and to preach, men did look down on him and call him contemptuously a "Nazarene!"

Ages before that happened, the prophets had foretold that Jesus would be despised; and we see their words come true. But only God could have foreseen so long before what would happen, so we know that God spake by the prophets. And this is one reason why we believe that the Bible, which contains the words of the prophets, is the word of God.

It is well for us to remember that Jesus Christ lived for many years at Nazareth among a poor and bad people. Jesus was poor as they were, but he was not bad like them. He was poor when a boy, and poor all his life. I think this teaches us that we should not despise the poor, but be kind and courteous to them. I have known children who would be quite respectful to rich people, and very rude to poor people. I have known persons almost too proud to even speak to a working man. Of course this is very silly, and wrong too.

Jesus lived for many years among bad people, but he was always pure and holy himself. If you are unfortunately in bad company, you need not follow the bad example. I know it is hard not to be led away by those who are always near us, and are going wrong themselves. But we may be sure Jesus will help us, and that he knows how to help us, for he has been in bad company himself.

I have read of a boy who was compelled to live among thieves; they tried to coax him to steal, they promised him all sorts of good things if he would steal; they threatened him with all manner of evil if he would not do as they did; they beat and starved him and ill-used him in every possible manner. But he stood firm, and would not do what he knew to be wrong; and God cared for him, and took him out of their hands.

I know a boy at school who was in a class where nearly all the boys copied their exercises and cheated in their sums, and those who did not—except himself—pretended they did, to save themselves from being persecuted. But this lad said boldly that it was wrong to copy and cheat, and he would not do it. The other boys would rub out his sums when he had done them, and teased him in all kinds of ways; but I am sure he was happier than the other lads, because he had an approving conscience, and because he was trying his best to be like the Boy Jesus.

N. Y. Observer.

## Christmas at Bethlehem.

Bethlehem of Judea, although under Turkish dominion, is almost wholly a Christian town of about 5000 inhabitants, these Christians belonging chiefly to the Roman Catholic, Greek and Armenian Churches. There are also about two hundred Protestant converts. It is not one day that is commemorated in Bethlehem, for the Protestants and Catholics observe it on Dec. 25, the Greek Church twelve days later, and the Armenians celebrate theirs two weeks still later. Thus Bethlehem is crowded with spectators and worshippers for about four weeks, as Bethlehem is now, even as it was then, the resort of thousands of pilgrims and strangers from every quarter of the globe.

These visitors, differing from one another in ideas, manners, language and costume, have yet a certain unity in the purpose for which they have assembled. It is customary for members of the residents of Jerusalem to spend Christmas eve at Bethlehem, especially as the Roman Catholics celebrate it there with great pomp and ceremony. Those belonging to that church go as worshippers, and hundreds belonging to other creeds as spectators.

There are no vehicles of any kind in this country, so people come on horses, mules, donkeys, or camels. Numbers of people walk to Bethlehem from the Holy City—a distance of about five miles—and as we gaze down the road we see hundreds of pedestrians and equestrians in almost every imaginable costume.

The sun is shining brightly, and the fields are green; the roadside is lined with pink and white oleanders; the road has a gay appearance, for the natives are all dressed in their bright holiday costumes. We also notice a long line of horsemen. It is the Catholic Patriarch from Jerusalem. A squad of gaily attired policemen, Bedouins on their Arabian steeds, and cavalrymen, head this procession. The Patriarch, in a purple cloak, is mounted on a white horse, and a large company of bishops, priests, deacons, Jews, Turks and infidels follow, mounted on any animals they can obtain. Bethlehemites of both sexes, gaily dressed, meet this procession half-way, and salute them with songs, firing of guns, beating of drums, and tinkling of cymbals. They then head the company, and escort it into the town, and as they pass through the streets they are greeted with songs and cheers.

The Catholic, Greek and Armenian monasteries, and the great complex Church of the Nativity, are all under one roof, which covers the supposed stable cave where Christ was born. They all form a great fortress-like edifice, in front of which is a large open square that is now crowded with people of every description. The Church of the Nativity is said to have been built by the Empress Helena in the fourth century. It was destroyed in the fifth, and again restored by the Emperor Justinian in A. D. 636. It is a beautiful building of magnificent architecture.

The service here begins at midnight. The church is brilliantly lighted with thousands of wax tapers. Flowers and evergreens adorn the pillars, altars and huge chandeliers. The crowds are so intense as hardly to give one breathing-room, for the pushing, jamming and elbowing is perilous to life and limb, especially as most of the people are holding lighted tapers. It is a marvel that they do not set fire to each other.

During this grand service, which is conducted by the Jerusalem Patriarch, some monks appear dressed in sheepskins, representing the shepherds. A sound of melody bursts from the hundreds of assembled priests, singing the "Gloria in Excelsis." It is caught up by the worshippers, and for a moment the spectator is almost spellbound. This service continues till three o'clock A. M., when it is ended by a procession, in which the Patriarch carries a waxen image, in a golden crib, representing the child Christ. It is taken down into the grotto, i. e., the manger or place where it is supposed Christ was born. Gold and silver lamps are hanging all over the place, and the roof and walls are draped with crimson figured satin; the curtains are left open here and there, so as to give the spectator an opportunity to see the natural rock. A marble slab covers the floor of an arched recess, in the middle of which is set a large jasper, surrounded by a large silver star, having this inscription in Latin on its broad border: "Here Jesus Christ was born of the Virgin Mary." The Patriarch lays the waxen image in the supposed manger. When he has finished, another hymn of praise is sung, and the bells ring out their chimes. The Patriarch turns to the priest next to him, and, embracing him; says, "Peace, peace." The priests and monks and all the worshippers do the same, and amid the chime of bells, the peal of the organ, the people disperse, wishing each other a blessed Christmas!

These are the grand ceremonies that attend the observance of Christmas night at Bethlehem, but there is very little of a spiritual character about them.

We doubt not that the simple services in our Protestant churches and Sabbath Schools, where the birth of Christ is remembered with thankful hearts and songs of praise, is more acceptable to God than all the outward pomp and parade with which the event is commemorated in other parts of the world.—*L. M. F.*

# Selections.

Dexter's Journal

## 1881.

The year 1881 has reached its close, and we are now able to review its leading events as connected with the whole field of human affairs. For more than seven hundred years astrologers and modern prophets have for some reason or other been making doleful predictions as to various and great calamities that would befall the inhabitants of our earth during this fateful year. The astrologers based their prophecies upon the peculiar planetary combinations that have, as we all now know, been present in the heavens during the year just closed. The two planetary conjunctions of the 19th of June and 18th of November respectively, are among the most remarkable that have ever been written down in the astronomical history. The perihelion of the four great outer planets, Jupiter, Saturn, Uranus and Neptune, now begun and in full course of being accomplished in the near future, is an astronomical event of unusual interest, as it is said, that the same planetary combination cannot happen again for more than two thousand years. The general aspect of the planet Jupiter has been a remarkable one during the year. A brown spot, larger than the entire land surface of one continent, is one feature, and hurricane storms have been seen raging across its surface at the velocity of one hundred and fifty miles an hour. Seven or eight comets have appeared in our planetary system during the year. Unusual agitation has taken place on the surface of the sun during the year just closed. Upon our earth we have certainly had, so far as atmospheric conditions have been concerned, a phenomenal year. This much has now become historical. Our atmospheric system has evidently been surcharged with electricity, and under this condition storms of the most violent character have kept up full play throughout all parts of the world, during the year, with an unusual number of deaths and other casualties, by lightning. The clouds, in portions of this country and in the Old World, have poured down such floods of rain as to cause loss and suffering in many large districts, and even as we neared the close of the year, the Atlantic ocean has been storm-swept by such hurricane gales as have hardly ever been encountered before by the great ships that go down to sea on its surface.

On the 23rd of August a storm center of unusual violence was reported as having formed in the region of the West Indies. Within about three days this storm struck the coast of Georgia as a hurricane, and at Savannah destroyed $2,500,000 worth of property, and 238 lives were reported lost.

Since the middle of October Old England and her coasts have been visited with such violent storms as have not been felt in that country for half a century, as some of the accounts state it. There has, in the course of the year, been terrible displays of earthquake and volcanic power in portions of the world far distant from each other. The most notable of these was the destruction of Scio, on the beautiful Island of the same name, in the Grecian Archipelago. Suddenly, without a moment's warning, in the month of April the city was utterly ruined by one of the most violent earthquakes that has ever been recorded.

We give the following from the New York *Sun* in reference to this matter:

Among the remarkable things for which 1881 will be remembered are its earthquakes. Not since the memorable years of 1811 and 1812 has there been such a wide circle of terrestrial disturbance as now exists. Seventy years ago nearly the whole Western Hemisphere trembled under the strain of internal commotion. But the area in which the earthquakes were felt was bounded by the two great oceans, and neither Europe nor Asia suffered to any great extent. The present area of commotion seems to have no limits. Reports of violent earthquakes have for many months past come from every quarter of the globe. The shocks that desolated Chios in April rank as agents of destruction with the earthquakes which destroyed Lisbon in 1755, Riobamba in 1797, and Caracoas in 1812.

Tremendous volcanic action has been in full play during the greater part of the year in the Sandwich Islands.

The general tendency towards the prevalence of infectious and contagious diseases in all parts of the United States during the year has been remarkable. Diphtheria, scarlet fever, typhoid fever and malarial ailments here prevailed in portions of the country, which have heretofore been supposed to be exempt under natural laws from all visitations of this kind, and while we write this article small-pox prevails as a scourge over a large portion of the country. Large districts in Russia have been terribly scourged with diphtheria in the course of the year. What was known in past centuries in Europe and Asia as the black death plague broke out in Mesopotamia, on the Euphrates River, during the summer, and as the year closes the Asiatic cholera is said to be steadily advancing towards Europe from its old starting point. A city paper says: "The alarming spread of cholera across the water has awakened the attention of Boards of Health, and American cities should be speedily got in order for the fell destroyer." The death roll of the year will go down in history bearing two illustrious names. The Emperor of Russia, Alexander II., was assassinated on the 13th of March, and the President of the United States, James A. Garfield, received a fatal wounding at the hands of an assassin on the 2d of July and died on the 19th of September. The world's death record for *this* year has been a very full one.

A full record of the fires, accidents, casualties and mishaps, even of large proportion that have befallen mankind during the year would fill a volume. The terrible fires that swept whole counties in Michigan and Canada during the early fall were calamitous in the extreme.

In our country the crops of most kinds have been cut short by drouth, but we yet have an abundance for the use of our own people with a goodly amount of surplus to spare to the people of other countries. The internal commerce of our country has moved on a vast scale, steadily enlarging in volume. In our financial affairs we have maintained the highest degree of soundness. We have kept peace with all nations of the world and among ourselves, and upon the whole we have prospered as no other nation ever has.

And now we stand at the threshold of the new year 1882 with the voice of some of the prophets hard against us for the coming four years. According to these prophets we are to have under very unusual planetary influence for the two months of January and February, and then the two months following, storms, floods, storms, cyclones, plagues, famine and all the ills that humanity has ever suffered—these predictions having been made for every part of the earth. It affords us pleasure to thus give sombre hue and coloring to our review of the year just closed; but undoubtedly the remarkable and phenomenal events of the year 1881, as we have in the briefest manner herein recited them, will justify us in saying that we have now had a full presentation of the entire fulfillment of the predictions made and published to the world some seven years ago with regard to the disasters that were to fall upon the earth during the five years from 1881 to 1885 inclusive, and in what we have here said we have only been writing down the truth of history.

The Iowa *State Register* says: "We are all wondering what the next year will bring forth. Let it be whatever it may, in surprises, changes, calamities, and sorrows, it cannot possibly exceed the one which is just closing. And let us hope it will be far better, as easily it can be. This year has been enough in that respect to last the lifetime of all who have felt its great shocks and experienced its great sorrows."

Another exchange says of 1881: "This has been a year of horrors, and when the mortality from crime and accident and the losses by flame and flood have been summed up, it will be found that few years in the history of the world were filled with so much disaster, and so many private and public calamities."

## OBITUARY.

DIED—Near Walkerton, Ind., Dec. 14, 1881, Lydia, wife of Simeon Tingly, aged 61 years, 10 months, and 22 days.

Brother and Sister Tingly were both members of Pine Creek Church. Sister Tingly fell asleep in hope of coming back to inherit the earth with the righteous. She leaves many friends to mourn her. Funeral at the Baptist Church. The writer spoke from Job xiv. 14. H. R. CARTER.

## Change of Address.

Brother Daniel Howard has changed his address from Beaver Dam, Wis., to Orange City, Fla.

## P. O. BOX 325.

Will brethren addressing me please be sure to write the above number of box, as there are three parties named Geo. Myers at Lanark. Any brother who has ordered books, and has not received them will please write again, and I will send them.

G. M. MYERS,
Box 325. Lanark, Ill.

## A FORTHCOMING BOOK.

A Treatise on the Covenants and Their Relationship.

This book discusses:

1. The immutability of God in his purposes.
2. His purposes in the creation of man, and Adam's failure as regal head.
3. The unfolding of the word SEED as announced to Adam and Eve, Abraham, Isaac, and Jacob.
4. The terms and confirmation of the Abrahamic covenant.
5. The perpetuity of the covenant.
6. The lauded estate—its locality and boundary.
7. The non-possession of the heirs as yet. Who the heirs are and their inheritance yet future.
8. The addition of the Sinaitic. Its relation to the Abrahamic. Where given. To whom given. Its terms.
9. The unity of the law. The law of the Lord and the law of God contained in it more than the decalogue. The law of Moses and the law of God one. The decalogue was in the law of Moses.
10. The purposes of the Sabbath.
11. The limitation and the cessation of the law—Sinaitic covenant.
12. The new covenant. The covenantees. The mediatorship—who is it. Our relation to the new covenant—as prospective parts and parcels of the mediation body—to bless the covenantees and the nations.
13. Priesthood—order of Melchesidec—1. Upon the plane of flesh. 2. Upon the plane of spirit abideth eternally.
14. Royalty of Christ—Davidian covenant.
15. Twelve objections to our views upon the kingdom discussed and answered.

The manuscript for this book has been in a state of preparation for the past three years, and is now almost completed and will go into the hands of the printer in January, and ready for distribution in April or May. This will make a book of about 300 pages, and should be in the hands of every brother who is surrounded, or comes in contact with Sabbatarians, those who oppose the restoration of Israel, or probation in the ages to come.

The price of this book will be one dollar. We are now taking subscriptions to be paid when the book is delivered. We want 200 names to assist us in the expenses of the work. Send in your names to me immediately.

G. M. MYERS,
Box 325. Lanark, Ill.

# Poetry.

## OUR FUTURE HOME.

In my Father's house are many mansions.—John xiv. 2.

But ye shall come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels.—*Macknight's translation*, Heb. xii. 22.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii. 14.

The following poetical effusion will find a response in many a sorrowing heart whose earthly home has been made desolate by the king of terrors. To us, who have seen the horrors and toil-an come for the "loved and lost," the poet sings sweet a heart-harp whose notes are weeping melodies.—Ed.

### HOME.

"There is a magic in that little word,
It is a mystic circle that surrounds,
Comforts and virtues never known beyond
The hallowed limit."
—*Spurtley.*

There is a magic in that little word,
In that sweet little word, which we call Home.
Oh! how it soothes, like a weary bird,
In the warm hearts, and not a wing hath stirr'd
Since first it formed the purpose not to roam.

Ah, Yes, I feel the magic of its power,
Pass in an instant through my weary soul;
It presses a chord that brings me every hour,
Some thought of my dear Home, like like a flower;
Beneath the trees and shrubs on yonder knoll.

It was a sweet and quiet place of rest,
Filled like a casket with the choicest gems;
Wife, children, friends, and e'en a welcome guest,
All these were there, and all were greatly blest,
With wealth more precious still than diadems.

But the Destroyer came—and they were sent,
Slowly and singly to the silent tomb;
The old white mansion, where we all had spent,
So many days and years of calm content,
Was covered with a pall of deepest gloom.

I stood aghast, when I beheld the spot,
Which once contained all that I loved on earth;
Such perfect waste, such silence, name it not,
Such wish'ring thoughts, such memories were my lot,
That my poor bleeding heart forsook its hearth!

Oh! who could chide me if the fact were known,
That I had sought a dungeon or a cave!
And yet how vain, to hide me—I to roam!
When the world hath no such place for me, no Home,
And may be never shall, but in the grave!

But still I have a Home, not here, but there,
Amidst the haunts and marts of busy crowds!
But yonder in the high and distant sky,
Away from mortal ken, away from care,
My future home is reared above the clouds.

It is a holy place—a grand and gorgeous home!
A palace built by God Himself of old!
The gates are pearls, each gate one pearl alone,
The walls around are very precious stone,
The streets are gold—yes, all the city's gold!

No more is there, no eve, no long, dark night,
But day, day, day, beams ever on its ways
And tho' no sun, no moon, no stars give light,
To that fair home, so fair and wondrous bright,
"The Lamb is light," his glory makes the day!

O'er that bright blessed home, no cloud shall fly,
No gloom, no change, no rain o'er can it know!
There not as now, will loved ones droop and die,
There not, as now, will friends be doomed to cry
The bitter tears that from the heart-streams flow.

There we shall see, and set each other plain,
Just as we were in time, or days of yore;
There we shall greet each other, yet again,
And have no sickness, death or woe or pain,
To mar the joy, that we shall part no more.

There we shall live, and never, never know
Hunger, nor thirst, nor cold, nor nakedness;
There we shall put on garments white as snow,
There drink the living waters, all aglow,
And eat of fruits that their life's endlessness.

There we shall serve and never feel decay,
In life, or limb, or mind, or memory!
There we shall dwell, in bodies not of clay,
Nor yet in houses, made to waste away,
But in immortal forms immortal be.

There we shall rest, and resting always gaze
On things eternal, full of grace and love;
There we shall form one band of priests to raise
With golden harp, one glorious song of praise,
To him who fills the throne with God above.

Oh, clasp your hands, ye saints, at this one thought,
That there is such a home for thee and me;
Where we may meet at last, when we have fought
The fight, the victory won, and there is nought
But to rejoice, and sing eternally!
WM. M. CARPENTER, D. D.

## PAUL'S ADMONITION TO TIMOTHY.

### Chapter One.

J. H. COX.

2 Tim. ii. 15, 16.—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness."—*King James' Version.*

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings; for they will proceed further in ungodliness."—*New Version.*

"Be diligent to present thyself to God an approved workman, inreproachable, rightly treating the word of truth. But profane, empty declarations persist for they further promote impiety."—*Diaglott.*

These three translations all agree in sentiment, although differently worded. "Paul, an apostle of Jesus Christ," was very careful to instruct Timothy his *son* in the faith, to "hold fast the form of sound words." Paul's desire was that Timothy should be a successful overseer in the Church of God at Ephesus, as well as an accomplished and worthy evangelist. Hence two epistles are written by Paul to Timothy, one at Laodicea, the other at Rome, to the end that he should fully understand how to build up and edify the Church of God, and to set it in order, in an acceptable manner before God. Appointing and instructing men to take oversight of the church, and deacons also to aid in this great work; men of a given standard of character, "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayer." Titus i. 9.

Thus we see the importance of Paul's admonition to Timothy, that he should "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly divining the word of truth."

Timothy was a young student, and like other young men, he was subject to be led astray, by "seducing spirits, and *doctrines* of devils." So Paul says to him, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. . . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. iv. 12–15.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. xiv. 15.

It should be remembered that it is the Holy Scriptures known as the Old Testament, that Paul admonished Timothy so diligently to examine, that he might be a "workman that needeth not to be ashamed, rightly dividing the word of truth."

The same Scriptures were referred to by Jesus when he said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v. 39.

Paul also commended the Jews at Berea, for comparing his statements with these Scriptures: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts xvii. 11.

And the Old Testament Scriptures were frequently quoted by both Jesus and his apostles. These Scriptures are the oracles of God, and can be referred to as the Law, the Prophets, and the Psalms. They are written in poetry and prose, and convey to man the mind of God. Peter said, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (or Spirit.) 2 Pet. i. 19–21. "The words of the Lord are pure words." Psa. xii. 6. "Thy word is a lamp unto my feet and a light unto my path." Psa. cxix. 105.

The words of God are not vain words, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 10, 11.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." New Version: 2 Tim. iii. 16, 17.

At the date of Paul's admonition to Timothy, the New Testament was not compiled, and much of it was not written; therefore, these Scriptures all have reference to the Old Testament. The New Testament is a continuation of the Old, but written at a later date, and gives us a brief history of Jesus our Redeemer, who is prophesied of in the Old. "They are they which testify of me." John v. 39.

They also give us an account of the acts or doings of the apostles, how they taught the kingdom of God, and the things concerning the Lord Jesus Christ. Thus the apostles built up the Church of the Living God, and their acts stand upon record as a model for the people of God through the Christian era.

Then follows the epistles written to the churches in different locations, and to individuals, as Paul says to Timothy "that thou mayest know how men ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of the truth." New Version. 1 Tim. iii. 15.

We read again: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and the Lord Jesus Christ. According to his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides all this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Pet. i. 1–9.

And last, but not least, comes the Apocalypse, which is a large addition to the prophecies of the Old Testament Scriptures. The writer thereof, was not only a seer, but was also a personal friend of Jesus Christ. So when "in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." And being moved by the Holy Spirit, he wrote the following:

"The revelation of Jesus Christ, which God gave him to shew unto his servants, even the things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein; for the time is at hand." Rev. i. ix. 1–3.—*New Version.*

Thus the canon of the Holy Scriptures are made complete, and the plans of God are fully made known to man, both the Old and New Testaments are of Divine origin, and "God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end these days spoken unto us in his Son. Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away." Heb. i. 1, 2; ii. 1.—*New Version.*

The word of the Lord is so complete that it is unsafe to add to it, or to take therefrom. For Moses said, "Ye shall not add unto the word which I command you neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. iv. 2. "The words of the Lord are pure words." Psa. xii. 6. "Thy word is a lamp unto my feet and a light unto my path." Psa. cxix. 105.

The words of God are not vain words, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 10, 11.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." New Version: 2 Tim. iii. 16, 17.

At the date of Paul's admonition to Timothy, the New Testament was not compiled, and much of it was not written; therefore, these Scriptures all have reference to the Old Testament. The New Testament is a continuation of the Old, but written at a later date, and gives us a brief history of Jesus our Redeemer, who is prophesied of in the Old. "They are they which testify of me." John v. 39.

They also give us an account of the acts or doings of the apostles, how they taught the kingdom of God, and the things concerning the Lord Jesus Christ. Thus the apostles built up the Church of the Living God, and their acts stand upon record as a model for the people of God through the Christian era.

Then follows the epistles written to the churches in different locations, and to individuals, as Paul says to Timothy "that thou mayest know how men ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of the truth." New Version. 1 Tim. iii. 15.

We read again: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and the Lord Jesus Christ. According to his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides all this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Pet. i. 1–9.

And last, but not least, comes the Apocalypse, which is a large addition to the prophecies of the Old Testament Scriptures. The writer thereof, was not only a seer, but was also a personal friend of Jesus Christ. So when "in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." And being moved by the Holy Spirit, he wrote the following:

"The revelation of Jesus Christ, which God gave him to shew unto his servants, even the things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein; for the time is at hand." Rev. i. ix. 1–3.—*New Version.*

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Then follows the epistles written to the churches in different locations, and

here we must warn, we must entreat, must strive to show them more clearly the way.

Look at the words—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind—and, thy neighbor as thyself."

Which is the prior command? Which is the more binding of the two? Do you love God? Is all your faculties linked to him in strong and undying affections? Is your strength put forth for him? Is your mind bent upon serving him?

The question is, "What shall I do to inherit eternal life?"

The answer is emphatic, Love God and love your neighbor. "This do, and thou shalt live."

"Whoso keepeth his word, in him verily is the love of God perfected."

"Whosoever doeth not righteousness is not of God—neither he that loveth not his brother."

God sent his Son into the world that whosoever believeth in him should not perish, but have everlasting life. The everlasting life is here made contingent upon faith in the Son.

It is God's commandment, that we believe in the name of his Son Jesus Christ. If we love him we will keep his commandments. It is his command that we believe the truth, that we obey the form of doctrine delivered unto us, that we yield ourselves unto God as alive from the dead, that we *contend earnestly* for the faith once delivered to the saints, that we may love the appearing of Jesus, that we assemble with those that love God to exhort and comfort them, that in meekness, we instruct others, so that they may repent and acknowledge the truth, and that we watch and be sober, knowing that the coming of the Lord draweth nigh.

Ah, moralist, are you safe? In striving to do unto others as you would have them do unto you, that you may be approved of God, are you doing all that he commands you to do, that you may live?

It does not seem to me that you can love your fellow man as God wants you to love them, until you first love him enough to enlist in his service. I know you cannot. You do not love them enough to give up all you have to save them. You would not work all your life, that a few of your fellows might have a part in God's everlasting kingdom. If you are not worthy of Christ, you cannot be his disciple.

It is the grace of our Lord Jesus Christ that bringeth salvation. "Justified by his blood, we shall be saved from wrath through him." They who go about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Mark that word *submitted*. Jesus Christ has been made our righteousness. Submitting unto God's law of adoption—being baptised into Christ—our acts are accounted righteous—we have been led by the Spirit of God and shall live.

# Trebities.

Alliance.

DRESS.

They who picture Queen Victoria in their mind's eye as clad in a robe of crimson, with a gold crown upon her head, will be shocked to learn that she takes her daily drive with a black straw bonnet upon her head, and with a large shawl of small check shepherd's upon her shoulders.

Local improvements are being actively pushed in Greece at this time. The canal across the Isthmus of Corinth is in progress, and railroads are projected in all directions, one of which will traverse the nymph and satyr haunted domain of Arcadia. The shriek of the locomotive will soon silence the pipings of Pan. If these enterprises are well carried out an immense stride will have been taken by the Grauk kingdom on the road to civilization. The history of the four-mile railroad between Athens and the Pirœus is encouraging to the projectors of the new lines. Constructed originally at a cost of $1,000,000, its present capital is estimated at $40,000,000.

France and England seem quite inclined to join hands to keeping Turkey out of Egypt in the present troubles in that country. They are both afraid that the presence of the Turk as a *Suzerain*, as he claims to be, may give him a prestige and a foothold that shall extend beyond Egypt. It is generally understood that there is a secret treaty between them to join in preventing the Turk from interfering. They both have selfish aims in thus heading off the Turk. England desires to control Egypt with a view, in the first place, of retaining the unobstructed passage to India by way of the Suez Canal, and then to obtain the payment of her claims by the management of the Egyptian finances. France has now immense interests in all Northern Africa, which are greatly involved with the Mohammedan question. If the leader of the faithful is allowed to concentrate an army in Egypt, he might be tempted, or even forced, by the Arabs, to lend them in driving the French out of Africa, for these have now quite as much as they can do to keep their hold on Tunis, and the excitement against them is on the increase in all Central Africa, where Moslemism is in full control, with all his hate and fanaticism.

THE POPE AND HIS PLANS.

The Pope has given a farewell audience to the Prelates who came to Rome to attend the recent canonization ceremony. He said: "Union is more necessary now than ever. God's church is being attacked despite its power of bridling human passions and restraining mass in revolt. The benefits conferred by the Holy See upon the population are denied with no less madness than audacity. May Italy one day understand what she might do in behalf of liberty and rights. The Pope will not bring her danger, but prosperity." The Paris clerical journals published the following intelligence from Rome: "The question of the Pope's departure from Rome is seriously mooted. It is said that His Holiness has consulted the Bishops who came to Rome to attend the canonization ceremony with reference to his quitting the city."

METEORIC STONES.

The most famous meteoric stone mentioned in the ancient records is that which fell near Ægos Potamos, in Thrace, about the year in which Socrates was born. It is described by Plutarch in the life of Lysander, and also by the elder Pliny (Book II.), who says that it was to be seen in his time, that is, about 500 years afterward; that it was of a burned color, and that its fall was accompanied by a meteor. It has been described as of the size of two millstones, and equal in weight to a full wagon-load. This stone is mentioned in the chronicle of the Parian Marbles. Livy states that a shower of stones fell on the Alban Mount, not far distant from Rome, in the reign of Tullus Hostilius (about 654 B. C.); but, as Humboldt has pointed out, the historian probably refers to pumice ejected from that mountain, which was a volcano, and not wholly extinguished at the time. At Pessinus, in Galatia, the mother of the gods was worshipped under the form of a stone which was said to have fallen from Heaven. In consequence of a treaty with Attalus, King of Pergamus, this stone was solemnly brought to Rome by Publius Scipio Nasica, about 204 B. C., and placed in the Temple of Cybile.

JEWISH SCRIPTURE MANUSCRIPTS.

In translating the Sacred Writings, it has been a constant rule with the Jews, that whatever is considered as corrupt shall never be used, but shall be burnt, or otherwise destroyed. A book of the law, wanting but one letter, with one letter too much, or with an error in one single letter, written with anything but ink, or written on parchment made of the hide of an unclean animal, or on parchment not purposely prepared for that use, or prepared by any but Israelites, or on skins of parchment tied together with unclean strings, shall be holden to be corrupt; that no word shall be written without a line first drawn on the parchment, no word written by hears, or without having been pronounced orally by the writer; that before he writes the name of God, he shall wash his pen; that no letter shall be joined to another; and that if the blank parchment cannot be seen all around each letter, the roll shall be


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J. F. WEETHEE.

Having finished our preliminary review of terms and their interpretations, we propose to follow these thoughts and illustrations through Zechariah, since that prophet has the key to Rev. xi. relative to the witnesses.

In Zech. iv. 2, the lamp-stand is the theocracy, church, or, more properly, the Hebrew congregation. The oil that fed the lamps, that produced the light, was the Spirit's influence. The two olive branches—the oil channels—were the two anointed ones, or their orders, viz: the priestly and regal officers. These two orders of officers were anointed to stand before God in administering the affairs of the theocracy. To these two classes of officiary the entire charge of the Hebrew commonwealth was committed. Under the Jewish administration it required one person to each office, an ecclesiastical, or priest, and a civil officer, generally a king.

At the time when this dialogue took place Joshua was the priest, and Zerubbabel was the king. But as the temple service was to continue through generations, the orders of officers became the types, rather than the two persons. The new order of the priesthood, in its type, required but one person to fill both offices, Melchisedec, the type; Christ, the anti-type. Melchisedec was a priest-king; Christ, the anti-type, is a priest-king. Under the new priesthood, the true temple of the Lord was to be built. When Joshua had placed upon his head the regal crown, Zechariah is ordered to look at him, and it is said, Behold the man whose name is the Branch; he shall sprout up out of his own place; he one of his own order; and he shall build the temple of the Lord. Joshua and Zerubbabel are constructing a house which Zerubbabel will finish, and that temple service will continue through many centuries; but that is only the shadow thrown backward from the distant future; then under Messiah, the Branch, shall be gathered the living stones collected from all ages of the world, and fitted by the Spirit, for the building of the true temple of the Lord. The Jews, under their two classes of officers, built the temple of Solomon. But a greater than Solomon is preparing the materials for the temple on Mount Zion. Solomon's temple was for the God of Israel. It was a Jewish temple; the nations were excluded from their court (of the Gentiles) was without the proper temple. No national Gentile sacrifices were offered. By the Jews themselves the heathen were treated as dogs. But, in the new, the anti-typical temple, to be erected by the Branch, living stones are gathered from all nations, kindreds, tongues, and people, to be built into the structure. The commands to Zechariah should have a type for that peculiar feature. So they have, as will appear from a close attention to what was required of the prophet.

The commission from Babylonia appears to have been sent to visit the returned captives, and to learn their wants, and to supply them with silver and gold. From this deputation, the gold and silver for the crown were obtained. Since, then, all the other agents and actions are typical, this delegation should likewise be typical. Without such a type, the temple of Messiah, the Branch, would fail in its pattern. That this Branch is Messiah will appear from the following:

"And he shall bear the glory,"—properly translated, "He will bear majesty"—"kingly majesty," as the regal crown typifies. See Dan. xi. 25. It is the majesty of a crown on the head. Psa. xx. 6; viii. 6; see Num. xxvii. 20.

Joshua was a high-priest, and, therefore, carried the honors of that class of officers; and by the second diadem, he carries on his head the majesty of civil dominion, he is, consequently, a type of one having all authority. Such an officer is Messiah, the Branch. He will be a priest upon his throne.

"He sits and reigns upon his throne—his own throne. He now sits a priest upon his Father's throne; he will then sit and reign upon his own throne; for he will be clothed with his supreme majesty." Zech. vi 13.

"And the counsel of peace shall be between them both" (v. 13)—between both of his offices.

It was often the case, when the royal and priestly offices were exercised by two persons, there were envyings, and strife; here peace is the result of their union. This is further proof that the Branch is Messiah.

That verse 14 is to be understood in a typical sense, as denoting clearly the Gentile dispensation, receives additional confirmation from verse 15.

"And they that are far off shall come and build in the temple of the Lord."

This is given as an interpretation of the visit of the delegation from those distant countries.

The conversion of the Gentiles is clearly shown by the prophets. Compare Isa. lx. 9, 10, with other predictions. The testimony is clear that Zechariah had been shown another temple than that which was being built on Mount Moriah, and quite another builder than that of Zerubbabel, or even Solomon.

In Zech. ix. 1–9, the Jewish church is seen passing the times of Alexander the Great. Hadrach is a symbolical term for Persia, as it existed before and after Alexander's conquests. The meaning of the word Hadrach is strong—weak; strong when the prophecy was given; weak after Alexander's invasion. A symbolic term is used to avoid giving offence to a then powerful and friendly nation.

Let the reader peruse the history of Alexander's conquests in Syria, and he will see the exactness of the prophecy. Israel is traced through that terrible invasion. See Zech. ix. 1–10.

While following Israel through these afflictions, he keeps his eye on their great protector, the Branch, who was finally to build the temple of the Lord. In verse 9, he is carried down to the scenes of his first manifestation:

"Rejoice greatly, thou daughter of Zion. Shout for joy, thou daughter of Jerusalem. Behold thy king comes to thee, he is just and protected of God, afflicted and riding upon an ass, and (even) upon a foal, the son of a she ass."

Christ's humiliation is presented here in the form of a climax, it shows great humiliation for him to ride on an ass instead of a horse, or a mule, still greater humiliation, to ride on the foal, the son of a she ass. His ride into Jerusalem was a humiliating contrast to the pomp and show of Zion's former kings, or of Mahomet's ride through the heavens. The prophet is carried from Christ's humiliation to his triumphant reign of peace. His universal dominion is expressed by the words, "from sea to sea, from the river (Euphrates) to the ends of the earth, his reign is one of peace." He speaks peace to the nations; he is the Prince of peace.

To understand prophetic visions, where extended landscapes open up their varied scenery, especially those which include a part of the Messianic reign, the order of time is seldom followed, unless the scenes succeed in chronological order, as in the image and in the vision of the four beasts of Daniel. The word after, in the vision of the beast, points out a chronological sequence. In the miscellaneous landscape visions time does not fix their order.

Stand, if you please, on Bunker Hill monument, where the ocean and the distant mountains limit your vision. Should you attempt to describe the principal objects, you would find it difficult to follow any order. Your eye might now rest upon Boston and its surroundings; when, by the clearing away of smoke or fog, the distant mountain scenery appears; while thus occupied, a steamer, passing in or out of port, might again change the order of narration.

It is thus with the prophets. The sufferings of Messiah, or of his people, are usually followed, as if immediately, by their happiness and glory. The prophets are especially drawn to the scenes which surround the Messiah. Zechariah is following his people through the conquests of Alexander, when his attention is called away to Christ's (the Branch) triumphant entry into Jerusalem and to their shouts. This being over, his mind reverts to the scenes following his regular narrative. This law is seen in the verse following, (Zech. ix. 11)—"Even thou—on account of thy covenant sealed with blood, I release thy prisoners out of the pit wherein is no water." This is resuming the regular narrative, and expresses the protection of the covenant people under Alexander's successors, in the time of the Maccabees.

In Zech. x 8–12, the prophet's attention is again carried forward to the Messianic days when the ten tribes, represented by Ephraim, are about to return.

"I will hiss to them, and collect them, (as a bee-master, by his whistle, calls his bees out of, and into their hives—Lowth, on Isa. v. 26) for I have redeemed them; and they become numerous, as they were before. And he will lift up an ensign from far, and will hiss (whistle) unto them from the ends of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken." Isa. v. 26, 27.

This is a future return since the prophets always make the return of the ten tribes under the Messiah; and it is also closely connected with their conversion. The ten tribes continue to spread, *still more extensively among* the nations than they were in the days of Zechariah.

"And I will sow them among the nations, and in distant lands will they remember, and with their children live again and return." Verse 9. See Ezek. xxxvii. 14.

"And I will bring them back out of the land of Egypt, and out of Ashur will I collect them, and to the land of Gilead and Lebanon will I bring them, and they shall find no room." Verse 10.

Now, as Ephraim stands for the ten tribes, so it is said by some expositors that Egypt and Ashur represent all the lands into which the ten tribes had been scattered. Lebanon and Gilead were formerly their territory. We have two other suggestions:

1. In the last overthrow of Jerusalem. Zech. xiv. 1, 2. They may be captive in Egypt.

2. If the English nation is Ephraim, and they, by their representatives are to return, their course will be through Egypt via the Suez Canal and the Palestine Railroad. Present movements indicate such a return. See verses 11, 12.

The prophet is now directed from the glory of Israel (a remnant) to their dark national shame; to their base ingratitude towards their Messiah. A nearer view, and one sad in the extreme, occupies the prophet's attention.

"Thus saith the Lord my God: Feed the flock of slaughter." Zech. xi. 4.

Who is commanded?

Christ in his pastoral office.

This he understood. At his first advent this was attempted. He fed the flock of slaughter (the Jewish nation). He came to his own nation—the Jews, and as a people they rejected him; yet his sheep (the few) heard his voice and followed him. Christ's first advent, his work and treatment, is the present theme of the prophet. Christ's being sent to feed the flock (the Jews) is his last effort before the great dispersion:

"And last of all he sent his Son, saying, They will reverence my Son." Flock destined to slaughter, if his Son should be rejected.

"Whose buyers (Egyptians) slay them, and do not become guilty, and whose sellers (Romans) say, The Lord be praised; and their shepherds spare them not." *Verse* 5.

The shepherds are the civil and ecclesiastical leaders.

"I will no longer spare the inhabitants of the land, saith the Lord, and I will give one into the power of the other, and into the power of his King; and they lay waste the land, and I will not deliver out of their hand." Verse 6.

"He will miserably destroy those wicked men, and will let out (his) vineyard unto other husbandmen, which shall render him the fruits in their seasons." Matt. xxi. 41.

In Zech. xi. 6, two sins and calamities are named; discord among the people, and foreign oppression. The Jews said, "We have no king but Cæsar.

"So fed I (Christ) the flock of slaughter, out of sympathy with their misery, and I made me two staves, the one I named Grace, the other I named the Allied, and I fed the flock." Verse 7.

The Father had ordered him to feed the flock; and, as he came to do his Father's will, he fed the flock under the deepest sympathy, and wept over their approaching doom. His whole public life was spent in feeding his miserably starved flock. The most miserable of the sheep he fed; the fat (rulers) were for slaughter. The two staves taken by the good shepherd to ward off the two kinds of dangers, internal discord and external enemies, while he is gathering and giving food to the poor of the flock.

"And I extirpated the three shepherds in one month, and I was disgusted with them; and also their soul rebelled against me." Verse 8.

Who are these three shepherds?

They were evidently three orders of officers appointed to take care of, and feed and instruct his people. Two orders were named by Zechariah in chap. iv. 12–14. These (the two olive branches) are the two oil children, who stand before the Lord of the whole earth.

At the heads of these two orders, then, stood Joshua and Zerubbabel. These two orders were anointed, and, as witnesses, stood before God. Zechariah, likewise, at time, stood at the head of the third order making the three classes. At Christ's first advent, the priests and the Sanhedrim were in full power, and there were some prophets.

### PAUL'S ADMONITION TO TIMOTHY.

Chapter Two.

J. B. COX.

Having spoken of the Holy Scriptures as the word of God, and shown that that word is perfect, and makes manifest the designs of God in perfect order, I ask therefore to call the attention of the reader first, to God's order in creation. Second, to His order in redemption. First creation. The psalmist in the fulness of his heart, said, "Bless the Lord, O my soul, O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain, who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind, who maketh his angels spirits, his ministers a flaming fire. Who laid the foundation of the earth, that it should not be moved forever." Psa. civ. 1–5. The prophet said, "He (God) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his understanding." Jer. li. 15.

In Genesis First Chapter we read, "In the beginning God created the heavens and the earth." How long this was before God made man, who can tell? But when God first created the earth, it was in a chaotic state, it "was without form and void," in that state it was out of shape and useless. Therefore, unfit for habitation, it was an extensive ball or rude mass, suspended in immensity of space, "and darkness covered the face of the deep." Even here the order of God is manifest. "The spirit of God moved upon the face of the waters." The psalmist gives us the meaning of the word spirit in this place. He said, "By the word of the Lord were the heavens made; and all the host of them, by the breath of his mouth, he gathered the waters of the sea together as a heap, he layeth up the deep in the storehouses." Psa. xxxiii. 6–7. Yet darkness prevailed on God commenced the light to shine out of darkness." 2 Cor. iv. 6. "Let there be light and there was light." When he looked upon it he saw "that it was good," then he "divided the light from the darkness," and day and night is then declared.

When the first period of time had passed, and the second commenced, the Almighty established the firmament, and caused the clouds to balance, bearing forth the waters in or above the atmospheric heavens. Hence it is said, "His pavillion round about him were dark waters and thick clouds of the skies." Psa. xviii. 11. So the waters were separated as God commanded, and the second period of time passed away. God spake again, and the waters under the heavens were gathered together into the place prepared for them, "Fear ye not me, saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. Jer. v. 22.

This gathering together of the waters caused the dry land to appear, "And God called the dry land *Earth*, and the gathering together of the waters called he seas; and God saw that it was good.

Now, by the word of the Lord, the earth began to vegetate, grass, herbs, and trees grew, all yielding seed after their kind. And the third period of time passed away. God still saw that his work was good; so he continued by his discretion; and said, "Let there be light in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years." So after the Good God said to Noah, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 22. Hence the sun and the moon were made "to rule over the day and over the night." God "made the stars also."

"O give thanks unto the Lord, for his good: for his mercy endureth forever. . . . To him that by wisdom made the heavens: for his mercy endureth forever. To him that stretched out the earth above the waters: for his mercy endureth forever. To him that made great lights: for his mercy endureth forever. The sun to rule by day: for his mercy endureth forever. The moon and stars to rule by night: for his mercy endureth forever." Psa. cxxxvi. 1–9.

This finishes the fourth period of time. When the fifth period of time was ushered in, animate creatures are introduced into the waters, and into the atmosphere.

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind, and God saw that it was good, and God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let the fowl multiply in the earth."

And on the sixth day, or period of time, the work of creation was continued.

"God spake again, and said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind, and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good."

Thus we have a strong manifestation of the order of God in creation. After the beginning, he called the earth into shape, then prepared it for vegetable life, and caused the sun, moon, and stars, to have their effect in warming and lighting the earth, and created the fish of the sea, the birds of the air, the quadrupeds of the earth, and every creeping thing that moveth upon the face of the earth, before he made "man in his own image," the crowned head of the creation of God. Here is infinite wisdom. All things are prepared for the use of man, before "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth."

So God created man to be ruler, and he received the governorship from the highest authority, even from God himself. Now God saw that it was not good for man to be alone, so he made him a helpmeet, and God called their name Adam, in the day when they were created."

"And the Lord God formed man of the dust of the ground." We also read, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air." Thus we see, that both man and beast originate from the earth, but of man we read, that God "breathed into his nostrils the breath of life, and man became a living soul." We also read, "both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. vii. 21, 22. The wise man says, when speaking of both man and beast, "They all have one breath." Eccl. iii. 19.

This shows not only that God made man of the earth, but the fowls, and beasts, and reptiles, also, and that each and all breathe the same air. But as God ordained order in creation, so of all the subordinate creatures that God made, none of them were erect, although they possess all the five senses, as seeing, touching, hearing, smelling, and tasting. But when God made man, he made him erect, right up, thus giving him commanding power over all animal creation, so when God brought the works of his hands to Adam, he gave names to all, "and whatsoever Adam called every living creature, that was the name thereof."

So God made man in his own likeness, the impress of his own substance (whether a man in full stature or whether an infant, and cherished by the angels). "And the Lord God planted a garden, eastward in Eden (Paradise—Douay Bible); and there he put the man whom he had formed." Here is a beautiful home of God's own architecture, man is placed there, not to be idle, but "to dress it and to keep it," and to him God gave power to people the earth. God breathed the breath of lives into him. Hence the whole human family were created in Adam. Eve was bone of his bone, and flesh of his flesh, and God commanded them, saying, "Be fruitful, and multiply, and replenish the earth," So the prophet said, "Have we not all one father? hath not one God created us?" Mal. ii. 10.

When God put our first parents in Paradise, he gave them the fruit of the trees of the garden, except the one in the midst of the garden, that one God reserved for a test trial. Hence he commanded them not to touch it, under the penalty of death, yet Adam and Eve in all their glory could not wear the crown of victory. God created man to be elevated to the highest standard. Hence the necessity of a trial test. If man had been so constructed that he could not disobey the law of his Maker, he would have been nothing more than a living machine. But God endowed him with power to obey or to disobey. So when that old serpent, which is the Devil, and Satan, (Rev. xx. 2) came and reasoned with the woman in such enticing language: "Yea, hath God said, ye shall not eat of every tree of the garden?" then politely waited for the woman's reply, and then he said to her, "Ye shall not surely die: For God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thus her mind becomes active, and on examination she discovers "that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave to her husband with her, and he did eat." But they were soon convinced that they had disobeyed their Maker, and their countenances fallen, and they were ashamed, and tried to hide themselves, but their works followed them, and God cursed the serpent above all cattle, and "Unto the woman he said, I will greatly multiply thy sorrow and thy conception, in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken, for dust thou art, and unto dust shalt thou return."

Thus the serpent was cursed because he tempted, and our first parents were cursed because they yielded to the tempter, and as they were the head of the animal creation, so the animals of the lower order were cursed with them, and the ground also for their sakes.

So a great change has taken place in the condition of things very early in the history of the world, and man became the subject of death.

But for all this, the designs of God in populating the earth are not abandoned, and though Adam became the subject of sorrow and death, and God drove him out from his beautiful habitation lest he should eat of the tree of life in the midst of the garden and live forever, for "The wages of sin is death." Rom. vi. 23.

Many people have formed an idea that death was necessary in the economy of God, for if death had not entered into the world, the earth would have been so overpeopled that it could not contain its inhabitants. But God said to Eve, "I will greatly multiply thy sorrow and thy conception." We see by this there is perfect order in all of God's arrangements, for he had intended that sufficient people should be born into the world to replenish it, but as death entered into the world, more persons are born into it, hence the places of the dead are continually kept filled. But Satan has introduced sin and death into the world, and the representatives of the human family were victimized. So, "all have sinned and come short of the glory of God." Rom. iii. 23. But we are not left without hope.

My next will be God's order of redemption.

(To be Continued.)

It is hard to personate and act a part long; for there truth is not at the bottom nature will always be endeavoring to return, and will peep out and betray itself one time or another.

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all will stand by the paper. We hope for an increase in the number of our subscribers for the year 1882.

THOSE who have become impatient on account of not receiving *The Youths' Examiner* promptly will, we trust, be satisfied when they learn the delay was caused by the sickness and death of a brother of Mr. Jones, the editor and publisher.

AS SOON as we can devote the time to the subject, so as to do it the justice its importance demands, we will try to write a long contemplated article on the force of the expressions *in the name*, and *into the name* as connected with the ordinance of baptism.

PROPHETICAL periods and the signs of the times alike proclaim an impending crisis at hand in human affairs. We shall watch developments with anxious interest. Careless though the world may be, still we are living in a grand and awful time. We are in the closing years of Gentile times. Those who drop papers devoted to the exposition of the fulfillment of prophecy will do themselves a great and perhaps an irreparable injury.

## Communications.

### LETTER FROM ARKANSAS.

EMMET, Ark.,
*Sunday Morning, and New Year's Day*, 1882.

Without any preaching appointment, or assembling audience, here in Southwest Arkansas, nevertheless I recollect that the readers of THE RESTITUTION will form a pleasant assembly, and after a long silence, I will cheerfully speak to them by letter.

"The best of all is, that God is with us." While to escape his notice, and elude his Spirit is impossible, it is emphatically also, most undesirable—but on the contrary his love, and goodness, and attention, and protection, and presence, and blessing, are exceedingly blessed and precious. Here, I love to say, constantly—"My faith looks up to thee." Though one be comparatively alone—yet it is far from solitude or sorrow, to be alone with God. God's love is in the sun, in the air, the quiet of nature, the brick-hearth pine-wood fire—the simple content of health and faith—in the daily supply of ordinary wants, and in the heart of hope or spirit of hopefulness which he assists his praying saints to have within them—a present treasure.

O, may this new year be fragrant and radiant and opulent with Divine loving kindness! There may be perturbations abroad—may we rest in the riches of a glorious Father's consolation and goodness! God is everything to his loyal people, light, company—refreshment, guidance, invigoration, hope, safety, and all that is true and good and joy-inspiring.

Here in Arkansas—1300 miles from home—I recall the beautiful assurance of David—"God is a sun and shield." O, the world of wealth in sunshine! Milton exclaims—"Hail, holy light! offspring of heaven, first born!" Light, light—God is light!

How often they that are heart-sick, and sad, need a sun-bath of Divine light—light gentle, generous and powerful, waking up hope, and infusing good cheer—not merely, or only, the light of knowledge—but the light of affection and sympathy. There may be those who care little for sympathy, but very to many lonely and harassed human hearts sympathy is a blessed balm—a healing sunshine. Some are coldly intellectual, others, self-occupied, and largely self-contented—but there are thousands of aching hearts, hungry for sympathy. How slow and dull we are to apprehend and appreciate the sympathy of God! In our poverty of understanding, what alleviations we lose, what advantages we miss—what contentment and pleasure we sacrifice! It is New Year day—and what fit accompaniment and sequent of its risen sun, will be a new life, new hope, new joy, and new indwelling of God.

I am very sure of one thing, I seem to be accomplishing very little good to the glory of God—but yet am I perfectly certain that God will not use our intensely earnest and incessant prayers for some great unknown good?

I praise God in these Arkansas lanes and fields and woods—and does not praise glorify him?

"He that offereth praise glorifieth me."

Let me now deliberately ask—do not the secret offerings of unseen saints (but seen of heaven) so quicken, satisfy and, if I may use such a word, encourage the Almighty, as to the great worldly calculations of men—and conduct implying a life-right and a life certainty of many years. Hence I dread the Babylonishness of costly and imposing churches.

Does the Lord delight in them?

I gravely doubt it. And though some people would say the southern styles sometimes bordered almost on shabbiness—yet there is a relief to the burdened mind in the rude and primitive simplicity of things, which if a little in excess of convenience, is nevertheless better than costly pomp and pride, that are sickening and deadly to the mind filled with the recollections of the ways of Jesus and his apostles. I know it is easy to argue for stylish and expensive architecture, and things therewith corresponding—but is there not something almost daring and ungodly in the practical philosophy of modern civilization?

Thousands glorify the age, and glorify they know not what—but glorify themselves. Is it not so?

C. COLEGROVE.

### "The Regions Beyond."

It is not to baptise only, that ministers are sent to far away places where there are but few of the faith. Bro. Measmore misapprehends the friends who so kindly seconded our efforts in making arrangements for the meeting at Elk Point. Of course, the first thing in view, was that an opportunity might be presented for Mrs. V——— to go forward in the obedience of faith; but there was and is, much more to be thought of.

Providence seemed pointing that way. Others must hear the truth. Those lonely ones must have help. To come into the Christ is a great step toward salvation, but the after life must be fed and strengthened, and made perfect. It is hard to walk alone. God decrees and commands the assembling of and exhorting one another. This is only possible where there is a body of believers. To have such a body there must be preaching of the word. I am glad to make any sacrifice that God calls upon me to make for him.

S. ROXANA WINCH.

The heart has reasons that reason does not understand.

"Did you never have some golden coin,
Dear grandmamma?" said he.
"And were you even a little girl
Upon your mother's knee?"

She drew the boy to her lonely heart,
While memories came and go;
She thought of a time when life was bright,
And her moonlit eyes drooped low.

"My child, I once had golden hair;
No wrinkles marred my brow;
But time has plowed deep furrows there,
And my hair is silver now."

And she dreams of the day when his father sat
So near the rose-lane gate;
And her mind goes back to many a year
That time cannot efface.

She almost feels the dying lips
Of her own boy pride and joy,
And hears him with a trembling voice
Say, "Mother, keep my boy."

And she [illegible] the cherry lips
Of the little orphan one;
Her three score years have passed away,
While his have just begun.

### The Father's Will.

Several gentlemen were visiting a French school, in which was a boy both deaf and dumb. One of them asked him who made the world. The boy took his slate and wrote the first verse of the Bible:

"In the beginning God created the heaven and the earth."

He was then asked, "How do you hope to be saved?"

The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The last question proposed was, "How is it that God has made you deaf and dumb, while those around you can hear and speak?"

The poor boy appeared puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, he wrote, "Even so, Father, for so it seemed good in thy sight."

### She Saw the Doxology.

A little girl, ten years old, went up Mount Washington on horseback. She was ten then; if she lives till next summer, she will be twenty. The ladies and gentlemen of our party dismounted upon the rugged summit, where the only vegetation that dared to make an attempt to grow was a little stunted, pale-green moss, and gazed, as those lifted up from the world, into limitless space. Below, stretching outward in all directions, lay a deep, silver sea of clouds, amid which lightnings were seen to part and writhe like gilded serpents, and from which the thunder came up to the ear, peal after peal. We knew that down there rain was descending in a torrent; while on us who were above the clouds shone the sun in unobstructive and awful splendor. The eye wandered away like the dove from Noah's ark, that found no place to rest her foot.

"Well, Lucy," said her father, breaking the silence, "there is nothing to be seen, is there?"

The child caught her breath, lifted her clasped hands, and responded reverently:

"Oh, papa, I see the doxology!"

Yes, everywhere nature speaks to us and says:

"Praise God, from whom all blessings flow."

The Christian.

### The Last Sleep.

An illustration of the unspeakable horrors that are connected with the use of strong drink, was witnessed by a policeman, in Brooklyn. On the 19th of July, 1881, he entered the rooms of a family in a tenement house, and found there six ragged, wretched looking children, whose father and mother lay helplessly drunk upon the floor.

The eldest boy, who seemed to have a care for the distressed little ones, was walking about the room with a baby in his arms. The limp form of the babe attracted the attention of the policeman, and led him to inquire what ailed the child. The boy said it was asleep. The policeman took the lifeless form in his hands, and told the boy the child was dead.

"Taint dead!" said the boy, "I know its 'sleep, 'cause I sung it to sleep."

When the lad discovered that the babe was really dead, and that he had sung it to sleep in its last slumber, he sat down in the corner and wept. Slowly the wretched parents recovered from their stupor, but seemed hardened and unconcerned when told that their child was dead.

This is but one of the scenes of horror which greet the eyes of those whose duties lead them where intemperance and its attendant evils are found.

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younger brothers and sisters and saving to protect them from the maddened blows of those who should be their natural guardians and comforters, singing their lullabys to hush the last moan of the dying as they sink into their final slumber, and weeping in anguish and bitterness of soul when death has claimed his prey!

And all this while, the authors of this destruction, they who deal forth this damning beverage, gather their children round them in their comfortable homes, surrounded with every luxury which wealth can bestow, feasting on the bread which has been torn from the pale lips of hunger and snatched from the skinny hands of poverty; and consuming in riotous living that which should save the suffering from starvation and death.

But there is a God who takes notice, who keeps the dark record of human sin and human sorrow; and in due time, he who judges in righteousness shall reward the faithful and punish the ungodly. The drunkard may not see the handwriting upon the wall that tells his doom, but it may be well for him to ponder the fate of one who was clothed in purple and fine linen, and fared sumptuously every day, while Lazarus laid at his gate covered with sores and licked by the dogs! There are strange compensations in the mysterious future, and there is a solemn meaning in that word of our Savior, "Woe unto you that laugh now! for ye shall mourn and weep." Luke vi. 25.

### A Talk With the Boys.

Boys, I want to talk to you, and will you be kind enough to give attention to what I have to say?

You have gone but a little way on the journey of life. Two roads are before you: one is a good road, the other is a bad one. I know that if you ever traveled much on foot or on horseback, or in a wagon, you know the difference between a good road and a bad one, and show your good sense in making choice of the better one. You can give a good reason why you prefer the one to the other. You say you can reach the place to which you are going more easily, in less time, with less exposure to accident.

As to the two roads of life most of the boys do not act so wisely. I know this, because most of the men, who once were boys, are seen on the wrong road; but these grown-up boys thought they would not always travel in this way. They also thought the two roads lay close together, and that they could and would cross over before they had gone far. But the distance between the two grows wider and wider as you travel on, and, to speak under figure, great mountains with rocky sides and yawning chasms near their lofty peaks, making it very hard, if not next to impossible, to pass from one to the other; and what is worst, very few can be induced to try; and some, like men nearly frozen to death, do not know their danger.

Now, boys, I want you to ask your parents, who have seen more of the world than you have of it:

How many who swear, how many dishonest men, how many quarrelsome men, how many liars, how many tobacco-users, and how many drunkards leave off these things at forty, fifty, sixty, seventy, or eighty years of age? and learn how much danger there is of going clear through on the bad road.

I shall continue my talk with you from time to time. I have said this much to make you think.

UNCLE JOHN.

## Letter Drawer.

WINCHESTER, Va.

*Editor Restitution:*

As I flattered the brethren of Kentucky and Tennessee that I would be on a tour through their region of country last fall, and having received invitations from several of them to visit them, would say for their satisfaction that such has been the interest for the cause of truth in this part of the habitable, that there has been demands from time to time for my services, that it has now thrown us in the winter, but if the Lord will, just as soon as the weather will permit, I will beg off from the brethren here and pay them the contemplated visit. Will let them know in good time.

N. J. MORGAN.

PALMER, Col.

*Editor Restitution:*

Though absent, not forgotten, as I am now living in Colorado in the valley where we can look out on the mountains of Leadville, and the Mosquito range, and Pike's Peak, and the Sangre de Cristo range, and the Spanish peaks, and the Rocky mountains, and the Wet mountains, and the Arkansas river, and the Grand river, and the Gunnison river, and the Colorado river, and the Platte river, and the Blue river, and the Green river, and the Snake river, and the Columbia river, and the Missouri river, and the Mississippi river, and the Ohio river, and the Tennessee river, and the Cumberland river, and the Kentucky river, and the Licking river, and the Big Sandy river, and the Kanawha river, and the New river, and the Monongahela river, and the Allegheny river, and the Susquehanna river, and the Delaware river, and the Hudson river, and the Connecticut river, and the Merrimac river, and the Androscoggin river, and the Kennebec river, and the Penobscot river, and the St. John river, and the St. Lawrence river, and the Niagara river, and the Detroit river, and the St. Clair river, and the Huron river, and the Michigan river, and the Superior river, and the Winnipeg river, and the Saskatchewan river, and the Athabasca river, and the Mackenzie river, and the Yukon river, and the Kuskokwim river, and the Anadyr river, and the Lena river, and the Yenisei river, and the Ob river, and the Volga river, and the Don river, and the Dnieper river, and the Dniester river, and the Danube river, and the Rhine river, and the Seine river, and the Loire river, and the Garonne river, and the Rhone river, and the Po river, and the Tiber river, and the Arno river, and the Adige river, and the Piave river, and the Tagliamento river, and the Isonzo river, and the Save river, and the Drina river, and the Morava river, and the Vardar river, and the Struma river, and the Maritza river, and the Tundja river, and the Arda river, and the Mesta river, and the Strymon river, and the Vardar river, and the Axios river, and the Haliacmon river, and the Aliakmon river, and the Peneios river, and the Spercheios river, and the Kephissos river, and the Asopos river, and the Ismenos river, and the Thebes river, and the Corinth river, and the Argos river, and the Sparta river, and the Messene river, and the Olympia river, and the Patras river, and the Corfu river, and the Ionian sea, and the Adriatic sea, and the Mediterranean sea, and the Atlantic ocean, and the Pacific ocean, and the Indian ocean, and the Arctic ocean, and the Antarctic ocean, and the Southern ocean, and the Northern ocean, and the Eastern ocean, and the Western ocean, and the Great Lakes, and the Great Salt Lake, and the Great Bear Lake, and the Great Slave Lake, and the Great Fish Lake, and the Great Trout Lake, and the Great Pike Lake, and the Great Perch Lake, and the Great Whitefish Lake, and the Great Sturgeon Lake, and the Great Herring Lake, and the Great Smelt Lake, and the Great Minnow Lake, and the Great Shiner Lake, and the Great Sucker Lake, and the Great Carp Lake, and the Great Goldfish Lake, and the Great Catfish Lake, and the Great Bullhead Lake, and the Great Eel Lake, and the Great Lamprey

# Poetry.

N. Y. Witness.

## THE WORK OF THY FINGERS.

S. WHITE PAINE.

Come, go with me, O thou of doubting mind!
And scrutinize the wonders we shall find.
Note the designs that from our predicate—
Both of things living, things inanimate.

First scan the mysteries of the human face,
Diversity in cast of form and face;
Search them, through all the species of creation,
For further varying shade and conformation.

Go where the earth is dressed in robes of May,
And mark, with keenest glance, her flowery way:
The traits of all her blooms—whatever their name—
From noonday's rose hue to hue of lilting flame.

Noting, severely, with a critic's eye,
How blends the pale with tints of deeper dye:
Where ends the shadow, where begins the light
That tips the crimson with its fringe of white.

And what the form and texture of the bloom
So deftly wove in Nature's secret loom;
And gazing, marvel how one foot of earth
Can give such mingling shapes and colors birth.

Gather from fields of waving golden grain:
Pluck the wild grasses decking hill and plain:
With analytic scrutiny their structures learn,
And classify each specimen in turn.

Search the primeval wood in verdant dome,
Gather its leaves and with their forms commune;
Go where you will on earth, through air and seas,
Marking, the while, the strange economies.

Leave our fair earth, with telescopic eye
Wander among the countless spheres on high;
Survey, with wondering gaze, the stars of light
That sparkle in the coronal of night—

Flashing with speed of thought their orbits round,
Without a jar in all the depths profound.
Scan the innumerous forms of beauty there,
Through years on years of unrevolving care:

Measure, compare—with all your skill renowned,
What has been seen below, above, around,
And then come back and tell us if you can,
"There is no God!" O, miserable man!

# Communications.

## REPORT OF QUARTERLY ASSEMBLY.

The Quarterly Assembly of the Church of God met according to announcement, near Browntown, Va. We rejoice in saying that the meeting was all that could be expected, by the close student of prophecy in this day of small things. All the brethren and sisters in attendance being of one heart and of one soul, all speaking the same things, being perfectly joined together in the same mind and the same judgment, they manifested such love and union for each other, with an humble proclamation of the word, that there was an unusual interest manifested by the people in general, so much so that the prospect is good for quite a harvest of sheaves to be soon gathered in that part of the habitable, and stored away in the Master's barn, when he comes to gather his elect from the four winds, and say to the reapers "gather the wheat into my barn," but the chaff he will burn up with unquenchable fire. May it not be so with any in that region who have so long been blessed with the gospel pool, in which they can wash and be made whole, and be numbered with the blessed in the kingdom of God.

For the good of all, on Sunday, before breaking bread, we showed that there were certain steps to be taken, according to the gospel plan, before we are worthy to participate in that sacred institution by which we show forth the death of our crucified Lord until he come, which are as follows:

1. Faith in the things of the kingdom of God, and the name of Jesus Christ.

2. Repentance, and baptism in the one all-saving name for the remission of sins.

We claimed to eat and drink without these prerequisites would be eating and drinking condemnation, providing the one thus eating knew that the things thus revealed for faith were not their faith when baptized, whether in the one or three names. As for three names there never was a baptism performed in any such a formula, for the Holy Ghost never had a name, for it is an influence.

There was a precious soul present, who started with us years ago when we thought we used three names, then when we come to believe it was right to use but the one only name given whereby man shall be saved, she went in the water again, but on duly considering that without faith it is impossible to please God, she could not conscientiously break bread with us as usual. As all in the school are left to decide for themselves, so that one may not lord it over another, we asked her why she did not break bread with us. She said she was not in the faith when she was baptized. So on Monday night while the brethren were singing the farewell greeting, she with tears in her eyes, said she did not want to part with us that way, and said "I know I was not in the faith when I was baptized," so by her consent we announced that we would administer the ordinance of baptism on Tuesday, and as the sister had been in the water twice in their midst, we would protract the meeting till over Tuesday night, and give satisfaction in the light of truth why she went in the third time.

So after the solemn transaction was witnessed by quite an assembly of people late in the evening, they moved right on from the water to the meeting house, where the dear sister voluntarily took her seat in a chair in front of the stand, in the presence of a gazing multitude. Truly to the humble writer a cheering scene, from the fact that I could present her, with many others, as a living sacrifice for the truth as it is in Jesus, and knowing her case to be identical with my own, I threw myself upon the altar with sister Cooper, by stating that as it was common to tell religious experiences, I would tell mine, which was as follows: I, like the dear sister, had been in the water three times, (and that Dr. Thomas, one of the most powerful defenders of the truth that has ever lived since the days of the apostles had done likewise, but that didn't make it right; the first time I was put in the water on an old Baptist experience, which was a sealwithout a knowledge. The second time was because I became convinced that it was the apostolic practice to baptize in the one single name of Jesus Christ, for the remission of sins; and the third time because like the faithful sister, I was not ashamed to confess that the things revealed for faith was not faith with me until after I went in the water the second time, and as it is written, Without faith it is impossible to please God, I was yet out of Christ, and as we must have the faith before we can perfect it in obedience, and as repentance and baptism in the name of Jesus Christ is the obedience required, according to the form of sound words which we must hold fast unto, that we not only save ourselves but them that hear us, I was planted again in the likeness of the death of our blessed Master, in his name only, that I may also be in the likeness of his resurrection.

To show beyond doubt that the one Abrahamic faith must precede baptism I read Rom. iv., and called special attention to the inspired apostles' very pointed question, When was the faith of the father of all that believe reckoned to him for righteousness? in circumcision or in uncircumcision? Not in circumcision but in uncircumcision, and circumcision was a seal of the righteousness of the faith which he had, yet being uncircumcised, so it was made plain that baptism is a seal of the righteousness of the faith which all the true circumcision must have, yet being unbaptized, in order that they be the seed of Abraham and heirs according to the promise.

In conclusion we showed that all who have access to the faithful labors of the brethren who are promiscuously scattered over the habitable, need not go into the water but once, from the fact that they get the true light in the beginning. All now studying to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth.

Thus the meeting closed, the brethren and sisters with hearts glowing with gratitude to God for another good time in the name of the Lord.

N. J. MORGAN.

*Winchester, Va.*

What must the Gentiles all believe
That they the promise may receive?
A resurrection from the dead,
And heir with Christ their living head.

Now in God's holy book we read
The promise was to Abraham's seed;
In him the nations shall be blessed,
In him they'll find eternal rest.

Now ought we not this promise know
Before we in the water go?
As this is what our Lord did teach,
And what he sent his apostles to preach?

S. P. MORGAN.

(We give this report a place at the earnest request of the writer. As each one must give account for himself to God, each must act for himself. Our own views must be learned from our own communications.—ED.)

## THE PUNISHMENT OF SIN.

NUMBER TWO.

The third degree of death is what is called the death of the body. The death of the body is the loss, or extinction of life.

But how can the body be said to die which never had any life of itself?

Here then arises an important question, which, owing to the prejudice of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with that attention it deserves.

Is it the whole man, or the body alone, that is deprived of vitality?

And as this is a subject which may be discussed without endangering our faith or devotion, which ever side of the controversy we espouse, I shall declare freely what seems to me the true doctrines, as collected from numberless passages of Scripture; without regarding the opinion of those who think that truth is to be sought in the schools of philosophy, rather than in the Sacred Writings. Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul, (what ever may be the distinct provinces severally assigned to these divisions,) I will show, that in death, first the whole man, and secondly, each component part suffers privation of life. It is to be observed first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part.

For what could be more just, than that he who sinned in his whole person, should die in his whole person? Or, on the other hand, what could be more absurd than that the mind, which is the part principally offending, should escape the threatened death: and that the body alone, to which immortality was equally allotted, before death came into the world by sin, should pay the penalty of sin by undergoing death, though not implicated in the transgression?

It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception, held this doctrine.

Jacob (Gen. xxxvii. 35): "I will go down into the grave unto my son mourning." xiii. 36. "Joseph is not." So also Job, iii. 12-118, "As an hidden untimely birth I had not been; as infants which never saw light."

Compare x. 21; xiv. 10; "Man giveth up the ghost, and where is he?" v. 13: "So man lieth down, and riseth not, till the heavens be no more." xvii. 13: "If I wait, the grave is my house." v. 15, 16: "Where is now my hope? ....They shall go down to the bars of the pit." See also many other passages.

The belief of David was the same, as is evident from the reason so often given by him, for deprecating the approach of death. Psa. vi. 5: "In death there is no remembrance of thee; in the grave who shall give thee thanks?" See also lxxxviii. 11-13. cxv. 17: "The dead praise not Jehovah." xxxix. 13: "Before I go hence, and be no more." cxlvi. 2: "While I live will I praise Jehovah." Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself. Acts ii. 29, 34: "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day....for David is not ascended into the heavens."

Again, it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isa. xxxviii. 18, 19: "For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day."

God himself bears testimony to the same truth. Isa. lvii. 1, 2: "The righteous perisheth, and no man layeth it to heart; and righteous men are taken away, none considereth that the righteous is taken away from the evil to come; he shall enter into peace; they shall rest in their beds." Jer. xxxi. 15, compared with Matt. ii. 18: "Rachel weeping for her children, refused to be comforted for her children, because they were not."

Thus also Daniel, xii. 2: "Many of them that sleep in the dust of the earth shall awake." It is on the same principle that Christ himself proves God to be a God of the living, (Luke xx. 37, etc.,) arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body; hence he says (John ii. 25), "I am the resurrection and the life." Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection. John xiv. 2, 3: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear therefore that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not until the coming of the Lord.

So likewise Luke xx. 35; Acts vii. 60: "When he had said this, he fell asleep." xxiii. 6: "The hope and resurrection of the dead;" that is, the hope of the resurrection, which was the only hope the apostle professed to entertain. Thus also xxiv. 21; xxvi. 6-8; 1 Cor. xv. 18-19: "If Christ be not raised, (which resurrection took place for the very purpose that mankind might likewise rise again) then they also which are fallen asleep in Christ, are perished;" whence it appears that there were only two alternations, one of which must cease; either they must rise again, or perish; for "if in this life only we have hope in Christ, we are of all men most miserable;" which again indicates that we must either believe in the resurrection, or have our hope in this life only. Verses 29, 30: "If the dead rise not at all, why stand we in jeopardy every hour?" Verse 32: "Let us eat and drink, for to-morrow we die;" that is, die altogether, for otherwise the argument would have no force. In the verses which follow, from verse 42 to ver. 50, the reasoning proceeds on the supposition that there are only two states, the mortal and the immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness which was laid up for him was not to be received before the last day. 2 Tim. iv. 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." If a crown were laid up for the apostle, it follows that it was not to be received at death or immediately after death.

At what time then was it to be received?

At the same time when it was to be conferred on the rest of the saints, that is, not till the appearance of Christ in glory.

Phil. ii. 16: "That I may rejoice in the day of Christ." iii. 11: "If by any means I might attain unto the resurrection of the dead." Verses 20, 21: "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."

Our conversation therefore is in heaven, not where we are now dwelling, but in that place from whence we look for the coming of the Savior, who shall conduct us thither.

Luke xx. 35, 36: "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, etc....for they are equal unto the angels....being the children of the resurrection"—that is, when they finally become such; whence it follows, that previous to the resurrection they are not admitted to that heavenly world.

Thus far proof has been given of the death of the whole man. But lest the resource should be had to the sophistical distinction, that although the whole man dies, it does not therefore follow that the whole of man should die, I proceed to give similar proof with regard to each of the parts, the body, the spirit, and the soul, according to the division before stated.—

*Selected from the writings of Milton, by E. N. Harding.*

(To be Continued.)

## FLIGHT OF TIME.

New Year's Day...1882.

J. CAMERON.

"We take no note of time but from its loss:" and it would be well that its loss should be noted to some purpose, —namely, to make the most of the time yet to come.

The rapid flight of time has been noted by thoughtful men in all ages. "My days are swifter than a weaver's shuttle, and are spent without hope." "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been." "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." "We spend our years as a tale that is told." *"Tempus fugit"*—time flies—was the condensed expression of the same truth in ancient heathendom; and the apostolic dictum regarding the duration of human life is: "What is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away." And the longer we live this becomes more apparent.

And if the comparatively good and thoughtful thus estimate life and time as so brief and unsatisfactory, much more the reckless and evil. One at the close of an ambitious and ill-spent life as a "walking shadow,—a poor player that struts and frets his hour upon the stage; and then is heard no more,—it *is* a tale told by an idiot, full of sound and fury, signifying nothing." But Shakspeare was anticipated by the sacred writers, who tell us that "the triumphing of the wicked is short, and the joy of the hypocrite is but for a moment." "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found." The value of time is greatly enhanced by the rapidity of its flight; for we can do nothing without time; and, if once allowed to pass, it is beyond recall. Money lost may be found again; but time, never. And the prayer of the Psalmist becomes exceedingly appropriate: "So teach us to number our days, that we may apply our hearts unto wisdom." And the wise man's advice: "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Yes; "whatsoever" Have we to provide things honest in the sight of all men? Then we must be "not slothful in business." "Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men." Have we to work out our own salvation with fear and trembling? Then we must "work while it is called to-day; for the night cometh in which no man can work." And yet how many are there who require to kill time! Chronicides!—ay, and, in too many cases, suicides!—depriving themselves both of present and future life.

But while we must work in the present for both present and future, the future is of surpassing importance; because it is everlasting. And the rapid flight of time is well fitted to impress us with the increasing nearness of that future. In working and preparing for that future, its increasing nearness should continually warn us of the necessity for diligence; seeing that the time of our probation may soon close. Is there a promise of sitting with Christ in His throne when He comes? It is to him that overcometh. Is there a promise of ruling over cities in that kingdom? It is to those who have been faithful.

Every new month, week, day, hour, minute, should have a lesson for us in this respect; and it is only because the year is a much longer period, that our attention is more forcibly arrested to the flight of time; and that, consequently, the lesson of the New Year becomes more impressive. We have made a long stride towards the approaching future, and the lessons it teaches us become intensified. "So much the more as we see the day approaching." "Brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not: and they that use this world, as not abusing it; for the fashion of this world passeth away." "The children of this world marry, and are given in marriage; but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Relationships based on the present constitution of things, or on any religious affinities of our own selection, shall have no place in the future; so neither should they bulk too largely in our present thoughts and feelings. Disciples among whom there may exist very close affinity may be found unsuited for co-operation in the kingdom; while others who may now even be estranged in thought and feeling, may find themselves, to their surprise, in close combination in the future. Our relation to God as His children, and the resulting relation to one another as brethren in "the common faith," with the means by which these relationships may be best sustained and strengthened, are of infinite importance even to our individual perfection.

Steadfastness in the faith is one of the first elements of the Christian character. In this quality, the Lord has set a noble example. In the midst of many temptations to swerve from the path of duty, He did not merely go forward in it as an allotted task, but deemed it even "His meat and His drink to do His Father's will and to finish His work." And although in bearing our sins in His own body on the tree, He felt the burden to be no light one, and even at times shrank from the prospect of drinking the bitter cup, He yet found courage to express His willingness to drink it: "Nevertheless, not as I will, but as Thou wilt." Let our faith in Him as "the Lamb of God bearing the sin of the world" be as steadfast as His resolution to endure the death of the cross on our account. And let us rest assured that, as "the Lion of the tribe of Judah," He will yet vindicate Himself and His faithful ones from all the obloquy and reproach to which, in the past, they had been subjected.

It is worthy of note that the future has always contained an object of faith for the faithful to grasp. This will be conceded by all, so far as regards the faith which was revealed prior to the first appearing of the Messiah; but many will demur to the idea that there is now any object of faith in the future. But it is plainly declared that "Faith is the substance of things hoped for," and these must, of necessity, be future; "for what a man seeth, why doth he yet hope for?" But what things are these? Are they not "the things concerning the kingdom of God," preached by the apostles? And is not the coming of the Lord an absolute necessity, in order to their being realized? Is not His personal presence as necessary to the fulfilment of that part of His mission as the Christ which is yet future, as it was for the "decease which He accomplished at Jerusalem," as a sacrifice for sin? And does not this element of the faith tend to give substance and reality to all the others, bringing us by the influence of hope, both to look for and to love His appearing, as an event which is to bring us a long-expected blessing? And is not the rapid passing away of the present fitted to confirm our steadfastness in the faith, when an important element of that faith is being thereby brought nearer? "The night is far spent, and the day is at hand; for now is your salvation nearer than when you believed."

But it is also necessary "that they who have believed in God be careful to maintain good works." "Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity." With one exception, these are moral qualities; and the apostle's doctrine is, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." There is, therefore, such a thing as a bare entrance into the kingdom: but who would be content with that? We must "lay aside every weight, and the sin which does most easily beset us." Do we pray, "Lead us not into temptation"? Should we not then be ready to "abstain from all appearance of evil"? What, then, should be our attitude towards the more flagrant vices so rampant in the world? How far can we tamper with the cause of drunkenness, for example, so rife at this season, and use the above petition, or follow the exhortation of the apostle? Let the flight of time admonish us of the duty of "exhorting one another daily, while it is called to-day, lest any of us be hardened through the deceitfulness of sin."

But a greater New Year is on the wing,—the acceptable year of the Lord,—the year of His redeemed,—announced by Jesus, but not yet arrived. The coming of that year is connected with the day of vengeance,—"the hour of judgment,"—to be yet proclaimed by an angel from heaven, saying, "Fear God, and give glory to him; for the hour of his judgment is come." That New Year's Day will be a happy one to the saints,—"His redeemed,"—His bride; for it will be the day of her espousals. Then it will be said, "The marriage of the Lamb hath come, and His wife hath made herself ready." Freed from sin and death, she will take her place by the side of the King of kings and Lord of lords, and enter on the administration of that world to come, through which the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." But it will be a "day of vengeance" to the ungodly. May we all so use the present, that we shall be prepared for that future, come when it may.

Let me here briefly notice a matter which has received fuller treatment on former occasions, namely, that although many calculations have been made to determine the time when that day may be expected, it would appear that, even according to those calculations, the time is fulfilled, and that, therefore, the new dispensation may be upon us at any moment. On the other hand, many hold that its initial stage, indicated in 1 Thess. iv. 16, might have taken place long ere now, altogether irrespective of chronological periods or signs which are held to have an exclusive reference to Christ's glorious manifestation with His saints upon the earth. There is thus a practical agreement among believers as to the possible immediateness of the Lord's descent for the gathering of His saints; and this is really the point to which they stand most directly related.

But there are those who care for none of these things; and also many who, although not unconcerned, yet put off with the excuse of Felix, when Paul reasoned of righteousness, temperance, and judgment to come. "Go thy way for this time; when I have a more convenient season I will send for thee." A more convenient season! The last utterance of Jesus to John, in Patmos, was, "Behold, I come quickly," and nearly eighteen hundred years have come and gone. And are such Felixes sure that 1882 shall not witness the fulfillment of the intimation? And are they sure, if that time overtake them in their present condition, they shall not be among those of whom are written the dreadful words, "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and who obey not the gospel of His Son; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in his saints, and admired in all that believe." "Behold, now is the accepted time; behold, now is the day of salvation."

# Brevities.

During the past year the progress of discovery at Pompeii has been rapid. Several very important houses have been opened for the first time since their memorable closing up in the early years of imperial Rome; one is built and furnished on an entirely original plan. Some of the statues found are of bronze, and are said to be of exquisite workmanship. Furniture discovered is also of high excellency.

Again the officers of the Pope and the Vatican are giving out threats of the withdrawal of his Holiness, with his retinue, from the city of Rome if the Italian Government shall refuse to give up the "Holy City" to the Pope's exclusive occupancy. The latest manifesto to this effect has caused considerable excitement, but it remains to be seen whether the King of Italy will leave Rome to please the Pope, or, if not, whether the Pope will really take his departure—which he probably wouldn't under any circumstances.

The Mussulmans expect the world to end in 1882, which is the thirteenth hundredth year of the Hegira. They are now looking for Mahdi, or the Mussulman Messiah. The London *Times* says: "The present is a time of strong and general excitement throughout the Mussulman world. From the Atlantic Ocean to Bagdad, and even farther east, there is in the minds of millions a feeling that a critical time is upon them. The impression has spread with great rapidity throughout Islam."

The Lake of Galilee runs north and south; the Jordan runs into it at the north, and out of it at the south. It is about twelve miles long and six wide at the widest part. It is pear-shaped with the stem on the south, and the stem slightly bending to the west. Its water is beautifully clear, and reaches a depth of 165 feet. It abounds with fish; but its fishermen are few, and its fleet of boats are reduced to three. Upon a tongue of land that extended into the lake on the northwest, is the site of once beautiful Capernaum, now known as Tell Hum.

Evening Journal.

### THE GEOLOGY OF CARROLL COUNTY ILLINOIS.

THOMSON, Ill., Jan. 8.—Mr. J. M. Williamson, the geologist of Carroll county, had his workman make excavations in the bluff mounds, near Thomson, the other day. As Mr. Williamson knows just where to dig, he came upon some very interesting relics much sooner than an ordinary person. The bodies buried in the mounds were of course those of the mound-builders, and were interred in earth as dry as powder in peculiar locations, where it is supposed a drop of water has never permeated, hence the finding of the bones in such a rare state of preservation. One skull and skeleton is very large, the femur being 22 inches long and the joints enormous. The skull is double as thick as common skulls, and by actual measurement is thirteen inches from ear to ear, showing a mighty perponderance of fighting qualities and animal passions. The forehead, or absence of forehead, is canine in its intensity, being literally no forehead at all, but a flat surface, the eyes near together and resembling the chimpanzee or gorilla; the jaws and teeth are in a good state of preservation, the teeth broad and solid like little anvils, though they are said to be 1,000 to 2,000 years old. One hundred and fifty bodies, it is supposed, were buried in one mound fifty feet long by twenty wide. A sacrificial mound was also opened where but one body reposed, which was cremated. Mr. W. brought away some pieces of charred bones that had been left, and some of the brick-like earth which looked as though it had been colored by human blood. It is as hard and dry and solid to-day as it was a thousand years ago, and whether the Indians offered up living sacrifices like the Druids, our forefathers, is not known. Shall the race that peoples Thomson 1,000 years to come, be as different from those of to-day as that of 1,000 years ago?

# Poetry.

## NEW YEAR HYMN.

CHAS. D. BELL, D. D.

Great God, thy people's dwelling-place
As roll the ages by,
Show us some tokens of thy grace.
Oh, listen to our cry!

Be with us through the opening year,
And all the dark to be;
We'll fear the future without fear,
Secure, if kept by thee.

We ask not for the fire by night,
That Israel had of yore:
That through the desert it might light
Their path to Canaan's shore,

Nor ask we for the cloud, O Lord,
To lead us day by day;
We take thy providence and word
As landmarks on our way.

For if thy Spirit's teaching be
Our great and constant guide,
Then shall we never stray from thee,
Or wander from thy side.

Only in mercy on us shine,
Send light from heaven above;
For thou art ours, and we are thine,
In bonds of changeless love.

Make rough things smooth, the crooked straight,
On thee we cast our care;
O love divine, on thee we wait;
Our Father, hear our prayer.

Give us the strength to do thy will,
To place in thee our trust;
And we life's duties shall fulfil,
Till dust return to dust.

Then death shall be the gate to life;
A valley on the way;
The end of sorrow, sin, and strife:
A night before the day.

# Communications.

## A PLATFORM.

A Broad, Level, Even, Secure Platform, perfectly safe for the Believers of the one Abrahamic Faith to stand upon. We give it in a declaration of the things we must surely believe and teach.

NUMBER TWO.

NEWELL BOND.

In John xvii., our dear Savior gives utterance to a beautiful affectionate prayer that his dear disciples might be one, even as he and his Father were one. Dearly beloved in the Lord, read carefully the chapter referred to in connection with what we have written. We will name some of the doctrines and theories upon which we differ; we do not charge any one with dishonesty, or with a desire to distract or divide the church.

We begin with the man of sin, the lawless one. Some of our ablest and most talented brethren have entered the arena and locked horns, and I greatly fear the Master will come and find them engaged in a fearful conflict. If we are right in our understanding of events that are soon to take place, it is not essential to salvation whether the antichrist is the papacy, the Roman Catholic Church, the mother of harlots or an individual, as many believe, it will not affect us in the least, the saints will be translated to their secret chambers before the man of sin can do them harm. He is to be destroyed; or whom the Lord is to consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Be patient; we shall soon have ocular demonstration who the man of sin is, and what will be his fearful doom.

Next is the non resurrection of the wicked dead. The most that can be said of them, they will not be raised till the end of the millennial age of 1000 years, so that a belief either way does not effect our salvation. So with the fair chance theory, which rests upon a negative argument, which amounts to no more than a rope of sand where there is positive law.

The Christadelphian belief of a simultaneous resurrection of just and unjust, of a great assize like our courts of jurisdiction for trial and judgment, is out of harmony with all Bible precedent, and we greatly wonder that intelligent men and women should have been led astray by the antipas of the last days.

Next and not least, is the one baptism. This, we had supposed, was a settled question, but alas, it is anything but settled. What will the infidel say? Just see how these intelligent believers of the one faith agree (disagree)? We have most surely believed baptism was, or is, essential to salvation, because it is a special command enjoined, both by precept and example by the Great Teacher himself. When we were baptized into the whole saving name we believed that was the end of the law, and we so still believe; but new revolutions or expositions, not the plural but the single, that is the all-saving name, that must be complied with, or our baptism is not valid. If this was the end of the chapter we would thank God and take courage, but we heave a heavy sigh and utter a fervent prayer—Lord give us patience to endure to the end.

### A FEW REFLECTIONS.

There cannot be any doubt as to the truth of Divine Revelation, it is not yea and nay, but yea and amen to the glory of God. There has been and still are faults in our translation, but not of sufficient magnitude to warrant or support the differences that exist among us as a people. Are we not culpable before God for concocting theories and questions that gender strife, divide and distract the body, confuse and discourage the unregenerate or honest seekers after truth? Will God hold us guiltless who thus spend our time in preaching and writing upon side issues and crotchets? Will the Master say to such "well done, good and faithful servant?"

Excuses will be made; this is an imperfect age, we are not expected to see eye to eye; we only see in part, through a glass darkly; or through a riddle. We grant that such is our present condition, but are such excuses valid in relation to the things we have been writing about? Can any better plan be adopted and carried out that will more clearly place the Bible and the God of the Bible, and his Son Jesus Christ, and his humble and devoted followers before a perishing world? What a work there is before us, and how inadequate the means we use to perform it; the last sands are dropping from the old eventful year '81; in all probability most of us will live to see the commencement of the new year '82—further than that we dare not venture. Merry Christmas and Happy New Year, will be the order of the day, but we shall not indulge in these happy greetings only to a very limited extent. Coming events cast their shadows before them. I am admonished to watch and be sober, and hope to the end.

## WHAT MORE, TOUCHING THE ANTI-CHRIST?

J. B. COOK.

The answer is, "Much every way." His name and his sphere of evil—his geography and chronology—his symbol and his relation to the fourth and last Gentile power are revealed and all mostly passed. He has been the opponent of "the Christ," whether in promise or person or people; and his answer is based on the most profound records of the past; and the most positive revelations of the future.

Let us notice briefly some of the fundamentals which the argument for his future coming omits, and the facts of prophecy and history which it ignores, denies or displaces.

1. Faith takes "the word of the Lord" as the solution of "the mystery of iniquity" (not as if left for our wits to argue out). We take the word as the very truth. We accept the origin of evil, as given; its course through the four great world powers, as opponents of Christ in type—in person or people. This outline ends every time in the "judgment on the fourth beast," and the kingdom of God. Dan. ii. and vii. This seems analogous to the judgment on Egypt, at the national birth of Israel—as the judgment on Jerusalem and the Jews and the opening of the gospel day and the conception of the body—bride of Christ. Hence, from these precedents and the plain word, we learn that the judgment on the central world-power—the last beast forbids the rise of a theoretic Anti-christ. Why then, they'll sing: "Alleluia; salvation and glory and honor and power unto the Lord our God—Alleluia!"

Even Moses was mightier than Pharaoh and all his magicians and martial hosts—and came off with Israel's deliverance and the song of triumph.

How much more gloriously then will Messiah triumph over "the man of sin;"—the Antichrist. He prevailed in his humiliation against Pilate and Herod—Jews and Gentiles—the devil, death and hell; and then in resurrection life gave his gospel, in Pentecostal power, to the world. Amen.

All these and all other analogous facts forecast his yet coming conquest in "the war of the great day." So far then from foreboding another Antichrist, Faith's strong arm reaches forth only for Christ's coming with unwavering assurance, and joy of victory.

The promise of God is always in advance to "put a hook in the nose, or a bridle in the jaws" of his Anti-christian foes. "The little horn" so much misplaced and magnified as "Antichrist" is only an appendage of "the fourth beast." It is identified in its very life and time with that symbol—beast that begat it, and bears it on to its burning doom. Dan. vii.

2. It is against all prophecy to argue (however adroitly) that it did not embrace Babylon, Persia, Greece and Rome; with their relation to Israel, the first advent and gospel age. It was "a light in a dark place;" and it yet points on to "the 'day of God." Dan. ii. 31–45.

But the imagined rise of Antichrist would displace prophecy as already unfolded into history, so far; and then make up a more infernal humanity and a more infuriate devil to pass men; so that in 1260 days the woes of the world would transcend those of all Jewish and Gentile powers through near 2000 years. Surely it lacks (if I see) every element of truth.

3. The voice of mercy says, "As thy days, so shall thy strength be—sufficient unto the day is the evil thereof—and with the temptation (trial) he'll make a way to escape, that ye may be able to bear it." Now in this light of God's loving will there is no need for any expository extras—human or infernal.

4. "The time of wrath" is as the knell of Antichrist; for then the Lord Christ takes his great power to put down all (opposing) rule and power. 1 Cor. xv. 24; Rev. xi. 15–18.

The supremacy of Antichrist will then have passed into the loving hands of him "who is Lord, to the glory of God the Father." Here then there is no room for forebodings.

5. "God is in Christ reconciling the world unto himself;" of course this relation will not end short of the crowning consummation—when "that determined, shall be poured upon the desolator"—Rome. Dan. ix. 24–27. Do reflect. Pharaoh's overthrow was Israel's salvation; so now our greater than Moses says, "Lift up your heads and look up" for "the Deliverer and his deliverance." Another Antichrist would unhinge and derange the entire scheme of Providence for blessing the world. Christ's second coming belongs here. It is unto salvation. Heb. ix. 28.

Look here. The figure one and six ciphers, express 1,000,000; but reverse the order, 000,000,1, and you lose 999,999 out of the million. So all arguments are but ciphers out of their proper relation. "The little horn" for instance is but a dry bone; except as it belongs to, and is borne by, "the fourth beast"—to judgment.

To sum up, let us ask where the cause of God in Christ has failed.

Did the magicians, empowered by all Egypt, martyr Moses?

Did Goliah give David's flesh to the fowls?

Was the crucified Jesus kept in the tomb beyond the third day?

Did Herod and Pilate, the Antichrist power of that time, suppress the gospel?

Have such combinations ever availed further than to furnish occasions for displaying Divine wisdom and power as events lead on to Christ's kingdom and glory?

No, indeed.

The very power, symbolized by "the fourth beast," that crucified Christ Jesus himself, murdered his apostles, and desolated God's city and sanctuary, is now reserved unto fire at the day of judgment and perdition of the ungodly. No other can be responsible for those outrages on Jesus and humanity.

Please observe. Jesus gave his disciples dominion over "demons, and all the power of the enemy," and said he saw "Satan fall." Why? "Because greater is he that is in you, than he that is in the world." Luke x. 17–20; 1 John iv. 4; ii. 18.

Thus, however mighty and manifold, he was there personified; but made subordinate. This diversity, in unity of opposition to Christ, is embraced in the symbol of Rome—its "ten horns," and its "little horn among them." Of course there can be no need of misapprehension, "only believe," and the truth is radiant.

Finally. The theory confounds and falsifies itself to intelligent faith.

1. It ignores "the powers of darkness"—the manifold—Antichrist of the apostolic age.

2. It overlooks the continuity and utility of all prophecy, symbolic and verbal, through the entire range of the fourth kingdom. Dan. ii.; Rev. xiii. 1–5; xvii. 1–14. Its geography and chronology, and history, should be noted, as on "the seven hills" of Rome.

3. It fills the near future with a more malignant foe, and more outrageous forms of agony and woe (by some thousand-fold) than that symbolized and taught through our entire dispensation.

But I forbear, though a tithe may not be told here against it. Nothing said here is personal against our amiable brother, C. T. H. This is penned under the infirmities of my 78th year. Many lack the primary facts of both the language and events of the subject to correct the false impression which the mistaken sound of some texts produces.

"In the love of the Spirit" to all concerned.

*Brooklyn, N. Y.*

## THE SECOND COMING OF CHRIST.

The coming of the dear Savior is one of the most precious and glorious incentives to active and earnest work, to lead souls to him who has redeemed them, and who will soon come to take them to himself, for he has only gone to prepare a place for them who are looking and waiting for his second coming.

I, like many others, was taught that Christ would not come before the millennium, but by careful and thorough study have learned that, instead of the world getting better, Matthew and Luke say, "As it was in the days of Noah, so shall it be when the Son of Man cometh."

To me the second coming of our blessed Redeemer is a subject full of joy and delight, I am looking for him hoping to see him soon, but wait with patience, knowing that he will appear without sin unto salvation to those who are looking for him.

A little while and the morning will dawn when those that sleep in Jesus God will bring with him. We are nourished in this far off land, the king's country, but we are not satisfied until we see the King in his beauty.

In this coming the unbelieving world feels no interest, and hence the shout of our descending Lord will not be joyful to them; but what joy to those who are watching and waiting.

For, according to his word, he will descend from heaven with a shout and with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive shall be changed in a moment, in the twinkling of an eye.

Every thing, both in the church and the world, indicates that his coming is nigh.

2 Peter iii. 3 says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" And do we not hear this saying often in these days?

But let us, dear brethren and sisters, take heed to ourselves that the love of the world and the cares of this life be not a snare unto us; for as a snare shall that day come upon all that dwell on the earth.

To wait or look for the coming of Jesus is the duty of Christians. We find exhortations by the apostles to this effect scattered all through the epistles. Paul and all the apostles spoke often of the Lord's coming. They had a far better and more reasonable faith than most professors of religion of the present day, who are not waiting for his Son from heaven, but are waiting for death to transfer them from earth to the immediate presence of God and the Lamb. How different their faith and hopes.

The primitive Christians looked to the coming of their Lord for their reward.

The modern religionist looks upon death as the gate to endless joy, and treats with contempt and neglect the glorious doctrine of the Lord's return from the heavens.

But will Christ come?

Hear what an angel says:—"This same Jesus which is taken up into heaven shall so come in like manner as ye have seen him go up into heaven."

Hear also the declaration of Christ himself—"Behold I come quickly and my reward is with me to give to every man as his work shall be."

Dear brethren and sisters, may we be found watching for his coming, and with John say, "Even so come Lord Jesus."

Yours in the faith.

MARY E. NORDYKE.

*Wolcott, Ind.*

DETROIT, Mich.

*Editor Restitution:*

In my article on the Star of Bethlehem, which appeared in THE RESTITUTION of Dec. 14th, I am in error.

I said that John being born six months before Christ he would be 30 years old in A. D. 29.

The fact is that if he was born in April B. C. 1, he would only be one year old in April A. D. 1, and consequently only 29 in April A. D. 29.

Now taking it for granted that history is right in saying that Tiberius Cæsar commenced to reign A. D. 14 and as Luke says that John came baptizing in the 15th year of Tiberius Cæsar, and also that Jesus was about 30 years old at baptism, therefore John must have been born B. C. 2—say about April; and Jesus in the same year—say about October.

I would not dogmatize, but I should like to have this matter brought before all thinking brethren and sisters through THE RESTITUTION. It seems to me at present, judging from the above facts that instead of our A. D. being either correct or four years astray, that it is two years short and that this year should be 1883 instead of 1881.

Yours for the truth.

JOHN HUDSON.

# Selections.

Rainbow.

## THE TIME OF THE END.

### The Great Pyramid Indications.

THOS. CLARK WESTFIELD.

As the terminal period indicated by the time measures in the Grand Gallery is now rapidly approaching, it must be of the very highest importance that any misconceptions or erroneous conclusions which may be entertained respecting it, should as speedily as possible be put right.

Seeing to what extent opinions diverge as to the exact commencing period of the Grand Gallery, indicating the date of our Lord's birth, we should be very guarded in making any assertions as to its close. In point of fact, until the initial date of the present dispensation is conclusively ascertained, we are absolutely without any positive date which would enable us to fix the time of its probable ending. Is this designedly intended to be so? It may be. Or, does the Great Pyramid itself supply us with the date we require.

The question is, whether there is any point in the Great Pyramid from which all time measures should start? I think that there is, unquestionably, and the point is met with precisely where we should expect to find it—immediately on entering the building. I refer, of course, to the ruled lines on either side of the entrance passage, placed there by the master-hand, whoever that may have been! I contend that all time measures should commence at these lines, and that such was the builder's intention; because here, and here alone, an absolute chronological date appears to be indicated.

Piazzi Smyth, as most are aware, fixes the date of the erection of the Great Pyramid upon astronomical grounds alone, as "something very close to 2170 B. C." ("Our Inheritance in the Great Pyramid," 3rd Ed. p. 350).

Now, let us investigate the result of what has perhaps been the most laborious and exact set of measures coupled with the most wonderful outcome which Piazzi Smyth has given us, viz., the distance from those ruled lines in the entrance passage, to the beginning of the Grand Gallery; and given in the third edition of "Our Inheritance in the Great Pyramid," 437 c. 44. We have there a double set of measures. Two witnesses I think to a great truth, one on the east side, and one on the west; and although every stone has been measured for the entire distance of over 2,170 inches, yet the one set differs from the other only to the extent of one-tenth of an inch thus—

Distance from the east side 2,170.5 Pyramid inches, from the west side 2,170.4 Pyramid inches.

Here then is an extraordinary agreement with the independent astronomical indication, but fixing apparently the vernal equinox of the year 2171 B. C. as the date intended to be memorialized, the astronomical date being only approximate. If, therefore, the commencement of the Grand Gallery is to be taken as indicating the date of the Nativity of our Lord, 2170.5, reckoned from the vernal equinox 2171 B. C., would give us the autumnal equinox as the time of our Lord's birth, and consequently the true commencement of the year A. D. 1, and corresponding with the Jewish New Year. We shall see how entirely other facts corroborate this view. First in importance is the date of the crucifixion, for reckoning thirty-three and a half years, the universally admitted period of our Lord's life, from the autumnal equinox, would give us the vernal equinox and date of the Jewish Passover as the time of his death. Here is splendid testimony to the truth of Great Pyramid teaching. Inversely, therefore, it is perfectly obvious our Lord must have been born about the time of the autumnal equinox. It must be so, even apart from the Great Pyramid teaching. Thus, what immense significance is thereby given to the observance of the Feast of Tabernacles, which takes place at the same time of the year. Luke tells us (Luke ii. 8), that at the time of the Lord's birth, the shepherds were "keeping watch over the flock by night," which was not customary later than September, affording additional evidence to the fact.

Now assuming this fact established that the commencing period of the Grand Gallery should be the autumnal equinox, 21st September, B. C. 1, the terminal point of the Grand Gallery measuring through the step 1881.6, would bring us to about the end of April, 1882. Measuring up and over the step, however, would considerably extend the period. If my proposition is correct that the product of the height and breadth of the entrance passage represents time past, squared up so to speak, the following striking result is arrived at, viz:

| | |
|---|---|
| Min. H. Min. B. | |
| 36.39 × 21.87 gives approximately | A. M. 1882.5 |
| Pyramidic erection | |
| Pyramidic erection to birth of Christ | B. C. 2171.5 |
| Birth of Christ to.....? | A. D. 1881.0 |
| | 5884.6 |

This result would give us the autumnal equinox as the period of the creation of Adam; a time, it is important to remark, when the fruits of the earth are ripe. It would also appear to show that the sixth thousandth year of the history of man was completed at the autumnal equinox of the present year. As to what may be the significance of the remaining decimal yet unexpired of the Grand Gallery's time roll, I should hesitate to express any positive opinion, seeing what an important difference even the smallest possible error in measurement may entail. The commencement of the Grand Gallery, without doubt, symbolizes the birth of our Lord, and consequently the beginning of the present Christian dispensation. We can only conjecture what may be intended by its close. Apparently we have not long to wait for it to be made manifest to us; but it behooves us to remember the continuing passage beyond, cramped and oppressive though it appears to be. Let us therefore watch and pray that we may be accounted worthy to stand before the Son of Man; for at a time when ye think not the Son of Man cometh.

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No. 28.

J. P. WEETHEE.

Our plan, relative to the two witnesses, is to teach the reader to identify them by the inspired history which we are now giving. We selected the book of Zechariah for many reasons.

1. Because the angel that is giving John the tragic part of their history refers him to Zechariah for their personal identity.

2. Because, if we can trace their history through this book we shall be able to trace their entire history.

The Hebrew witnesses are clearly identified in Zech. iv. 12–14. The lamp-stand is there shown to be the Hebrew family—church, or congregation—the Hebrew commonwealth; in a word, the Theocracy—(God-rule). The olive branches are God's witnesses, or appointed order, civil and ecclesiastical, through which he operates to feed, instruct and govern his people.

It is said (Zech. xi. 8), "I (the good shepherd) exterpated (superceded) the three shepherds in one month."

How long a time is here intended?

The three shepherds (orders) were not put to death, but their offices were superceded by the mission of the good shepherd. It was not done by one act, as the atonement, but by many; to deliver the poor of the flock of slaughter from the three shepherds, required, in the faithful shepherd, some time and much faithful instruction. He was sent to the lost sheep of the house of Israel. This disgust of the good shepherd towards the teachings and conduct of the three evil shepherds, caused him to expose their corruptions. He called them "blind guides," "thieves and robbers," "whited sepulchres," and such other epithets, as produced in them the deepest hatred. They followed him; excited the people against him, till aroused with indignation, he utters these words, "I will not feed you; that which dies, shall die, that which is destroyed, shall be destroyed, and those that remain, shall consume one another." Verse 9. See Jer. xv. 1, 2; xxxiv. 17; also Ezek. vi. 12—a three-fold destruction presented.

Having deposed the three shepherds from their pastoral office, he proposes to resign his also; not however till he had finished the work his Father had given him to do.

Verse 10. "And so I took my staff of Grace and brake it that I might abolish my covenant which I had concluded with all nations."

The covenant is the agreement made by the good shepherd with all the enemies of the flock (the Jews)—wild beasts (to keep up the figure) would have been used instead of the word "nations." See Isa. lvi. 9; Job v. 23; Hos. ii. 20; more particularly Ezek. xxxiv. 25.

Ezekiel reads, "And I conclude for them a covenant of peace, and make the evil beasts to cease out of the land, and they shall dwell in the wilderness securely, and sleep in the woods."

The good shepherd, in breaking his staff, Grace, symbolizes the resignation of his office and the annulling of the covenant entered into for the defence of the flock.

Verse 11. "And so was the covenant in that day abolished; and therefore the most miserable sheep, who adhered to me, experienced that this is the word of the Lord."

It seems that the good shepherd had gathered a few poor, miserable sheep into a little, obscure fold. After the enemies were let loose, the covenant being broken, his sheep recognize the truth of his prediction against the whole flock (Israel).

Having labored some years with the proud flock which still adhered to the three shepherds; and as they, through the instigation of their shepherds, had forced him to discontinue his labors among them, he solicits, through their shepherds and others whom the shepherds may employ to do their work, some compensation for his arduous services.

Verse 12. "And I said to them: If it seems good to you, give me my reward; if not, withhold it; and they weighed to me as my reward thirty pieces of silver."

The shepherds, with whom, as paymasters of the flock, the business is transacted, are here to be regarded as the officiary of the flock. Thirty pieces, or shekels ($20.00), the price of a slave. Exod. xxi. 32. The good shepherd said, "Rate my labors as a true shepherd." And they rated them contemptuously; thirty pieces of silver being the price of a slave.—*Newcome.*

Verse 13. "And the Lord said to me; *Throw it to the potter*, the glorious price at which I am estimated by them; and I took the thirty pieces of silver, and cast them into the house of the Lord, that they might be carried from there to the potter"—*to pay for* the field to be purchased from the potter as a cemetery for strangers. "And the Lord said to me (Zechariah here acting in the person of the good shepherd), The glorious price at which I am estimated by them (the Jews), since that is the price for which I was sold by the people to their rulers, by Judas. After all my labors with and for them that is, by them, my estimated value—thirty pieces of silver."

Matt. xxvii. 9, is thus rendered, "Of one who was sold, whom the children of Israel did sell at the shameful price of a slave"—also the yearly wages of an ordinary herdsman; the estimated price of myself and 33½ years' labor!! Carry it to the temple, the place of traffic, that it may be conveyed to the potter, that there in the valley of Hinnom, the mouth of Ghenna, it may be treasured up till my innocent blood shall be required of those murderers.

Why does Matthew (xxvii. 9) ascribe these words to Jeremiah?

We answer—

1. Zechariah's prophecies stand to those of Jeremiah as the Apocalyptic visions of John to those of Daniel and Ezekiel.

2. Jeremiah prophesies about the 70 years' captivity in Babylon, as the punishment of their previous national sins; Zechariah sees a far greater captivity for the murder of the Messiah, the Son of God.

3. Jeremiah records the first act of retribution; Zechariah the second;—Zechariah is, therefore, a supplementary Jeremiah.

4. Both have much to do with Hinnom, the potter's field, and heavy judgments upon the Jews for shedding innocent blood.

5. In some manuscripts the word "Jeremy" is committed; and, perhaps, correctly.

6. The Revised Version (margin), "Spoken through Jeremiah." The idea, then, would be that it came from Zechariah through Jeremiah.

Verse 14. "Then I broke my second staff, the Allied, to abolish the brotherhood between Judah and Israel."

Up to the time of the taking of Jerusalem by Titus the twelve tribes were known to each other, and a kind of brotherhood existed. Christ's labors included all. When his apostles were sent forth, his commission was, "Go to the lost sheep of the house of Israel." But when their long captivity was commenced, their brotherhood utterly ceased.

Verses 15, 16, 17. These verses continue the history of those domestic spoliations and domestic discord which took place between the rejection of the good shepherd and the overthrow of the nation under Titus. They neglected the indigent, and robbed the wealthy, and courted the smiles of the honorable.

The eye of the prophet continually rests upon extremes. From the deep humiliation, a consequent of the rejection of the good shepherd by the covenant people, it vibrates towards conquests in the protecting smiles of Jehovah.

When are these prophecies fulfilled? Is their accomplishment still future?

The 12th, and part of the 13th, stand out in bold contrast to chap. xi. They show events in the history of Israel, which transpire under the Messiah.

Did they take place at the first advent? If not what is their probable epoch?

We cannot find sufficient proof of their entire fulfillment at the first advent. Such victories over all nations as are described in chap. xii. do not belong to that period: neither was there then such a national mourning. It is true that John (xix. 37) says, "And again another Scripture saith, They shall look on him whom they pierced." Still there is another period of *sorrow* in which the Jews will take a part: Behold, he cometh with the clouds, and every eye shall see him, and they which pierced him. Rev. i. 7.

The first included a few persons which might be a type of the other which is national.

In Zech. xxi. and xxiii. we have a passing sketch of the long, Hebrew captivity, a return and a siege of Jerusalem; and a mourning and a national conversion; these three items will now demand our attention.

Christ said of the Jewish nation, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. He also refers to a future conversion: "Ye shall see me no more, till ye shall say, Blessed (is) he that cometh in the name of the Lord." Matt. xxiii. 39.

Since the fall of Jerusalem by Titus (A. D. 70) the Gentile tread has been upon the place of God's sanctuary. The world is full of "outcasts," and the "dispersed." Their tears have saturated every soil, and their wailings, floating over nature's wilds, have penetrated her deepest solitudes. The following has been in process of accomplishment for eighteen centuries. Christ's blood has been upon the children of his murderers through generations.

"Behold! I make Jerusalem for a threshold to all nations round about, and also upon Judah will it be, in the siege against Jerusalem." xii. 2.

Verse 3. "And it shall come to pass the same day, that I will make Jerusalem a burdensome stone for all nations; all who lift it up (hold possession of it) shall bruise and cut themselves; and there shall be gathered together against her all the nations of the earth."

What nation, which has attempted to carry Jerusalem, since the expulsion of the Jews, that has not found it a burdensome stone?

What nations have not bruised and cut themselves?

The Romans, the Saracens, the Egyptians, the Mogul Tartars, and the Turks.

What cuts and bruises were inflicted upon the European Crusaders?

It has been like the captive ark among the heathen. The prophet, passing along the line of their sad history, comes to a siege. How Judah got to that land from his long captivity, is not stated by Zechariah. At Jerusalem are gathered all the nations of the earth. The time for a noted revelation begins to dawn. God Jehovah smites the nations with blindness, but light shines upon the Jews: "Upon the house of Judah God first opens his eyes."

Verses 5, 6. "And the princes of Judah say in their hearts; Strong for me are the inhabitants of Jerusalem in the Lord, the Almighty, their God." The poor of Judah first aided by Jerusalem; this is unexpected by Judah. Messiah now remembers his own tribe (Judah) first, and makes its princes as a fire from under wood, and as a torch of fire under sheaves; and they devour, on the right hand and on the left, all nations round about, and Jerusalem continues to sit on her throne at Jerusalem. It is not taken.

Verse 7. God still favors his own tribe. "The Lord helps the tents of Judah first: that the splendor of the house of David, and the splendor of the inhabitants of Jerusalem, may not exalt itself above Judah."

Verse 8. "In that day the Lord defends the inhabitants of Jerusalem; and he that stumbleth among them is as David, and the house of David like God, as the angel of the Lord before them."

As the angel of the Lord went before the Israelites in the wilderness, so now, the house of David will conduct them; for David is their prince. Ezek. xxxvii. 25.

Verse 9. "It will be in that day that I (God) will seek to destroy all nations who come against Jerusalem."

God here fights for Israel. In no other siege has he done it. He fought against Jerusalem in its overthrow by the king of Babylon; and also by Titus. The time to redeem his covenant people has at length come, and he fights for Jerusalem.

Verse 10. "And I pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of gracious supplication, and they look on me whom they have pierced, and they lament for him (me) as the lamentations for an only son, and mourn for him as the mourning for the first-born."

What a remarkable change in their views! "They look on me!!" on me whom their nation put to death, formerly, on the cross!! Now mourn!! mourn affectionately! as one for an only son! as one for his first-born!! Divine grace has melted their obdurate hearts. They now see that Jesus of Nazareth is their long expected Messiah, whom their nation crucified.

The great national mourning now fully commences.

Verse 11. "At that time there shall be a great lamentation in Jerusalem, like the lamentations of Hadadrimmon in the valley of Megiddon."

The act of their fathers was theirs, since they had sanctioned it for eighteen centuries, the guilt oppresses them, and they give vent in loud lamentations. There had not been like it since the death of Josiah. 2 Chron. xxxv. 24, 25.

This lamentation was by families, and real. It was by the nation and not simply by a few of the miserable of the flock as at his crucifixion.

The royal and priestly families are described first, since they were the representatives of the Jewish nation, and the orders of God, and selected by him to serve and guide the nation; and, therefore, to be witnesses for and against them. They are God's two witnesses that have filled, since the establishment of the Jewish service, the offices of king and priest; during the continuance of the Aaronic priesthood, they are the two classes, or orders that stand before the God of the whole earth.

This mourning is at the conversion of Judah; and also, it is at this time that the family of the priesthood becomes convinced that Jesus of Nazareth was Messiah Ben David. God first opens his eyes upon the house of Judah—he removes their blindness—takes the vail from their hearts, and they see the crucified Messiah in the despised Nazarene.

### PREACHING AND TEACHING.

J. CAMERON.

The subject of the preaching of apostolic times is summed up in one word—"Christ." "Philip went down to the city of Samaria, and preached Christ to them." Possibly modern preachers describe their preaching in the same way; but in the vast majority of instances it would be exceedingly inappropriate. Not because of a difference in doctrine merely, but owing to the nature of the preaching. Modern preaching is applied to elaborated discourses, in which morals and sentiment form the staple. Ancient preaching was rigidly limited to what was in its true nature a proclamation—that is, a public announcement, as that by a herald, confined to a given subject, embracing a very few simple matters. Thus, we find the term applied to the brief and simple utterance of John the Baptist: "Repent, for the kingdom of God is at hand," as well as the same thing by Jesus and His apostles. What is known as the Sermon on the Mount is not so designated, but another term is employed, which we find also applied to similar discourses throughout the New Testament. This is the word "teach," "He opened his mouth and taught them, saying, Blessed are the poor in spirit," etc. This distinction is observed in the commission Jesus gave to his apostles on the eve of his departure to heaven: "Go ye into all the world, and preach the gospel to every creature." In Matthew's account this part of the commission is varied in expression, and in the common version the word "teach" is employed, which seems to conflict with the view I am taking; but the marginal reading explains the apparent anomaly: "Go ye, therefore, and make disciples." And then, in the next verse, we have the word "teach"—a totally different word in the Greek—"Teaching them to observe all things whatsoever I have commanded you." The two terms seem to be employed in the same way in describing Paul's labors in Rome; "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 31. There is an apparent exception in Acts xx. 7: "Paul preached unto them, and continued his speech until midnight." This was to the disciples at Troas; but the word rendered "preach" is a different word, and rather means to discourse, to reason, etc. And again, in all the allusions to, and directions for, church edification, we invariably find such words as "exhortation," "instruction," "teaching," etc.—The word "preach" being confined to the announcement of that elementary truth by which sinners were introduced into Christ.

These things have an important bearing on the simplicity of the gospel faith as originally delivered to the saints, and contrasted with the elaborated confessions of faith current in these modern times. And not only so, but they point to a practical departure from primitive usage in our modern church organization, in which the assembly of the saints is made an arena of gospel preaching, instead of being appropriated to the duty and privilege of "speaking to edification, exhortation, and comfort." I do not mean to say that this is neglected; but it has almost invariably been confined to one who has been specially educated as a "minister, or preacher of the gospel," whose public services are monopolized by those who attend church, instead of being carried to those who are outside, and who are perishing for lack of knowledge of those simple elementary truths which gospel preaching of the primitive sort would provide.

The duty and privilege of mutual edification is also set aside by this modern arrangement. The apostles addressed the disciples in such terms as these: "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." This was teaching in the church. But at one time "there arose a great persecution against the church which was at Jerusalem, and they were all scattered abroad. . . . They went everywhere preaching the word." Acts viii. 1–4. "Preaching" here is evangelizing—literally, gospelizing, or making known the glad tidings. This is equivalent to proclaiming or preaching Christ, mentioned in verse 5; for in verse 12 we read of Philip "preaching (evangelizing) the things concerning the kingdom of God and the name of Jesus Christ." It is plain from this that preaching Christ and making known the Gospel are one and the same thing, and also that the scattered members of the church were not deemed incompetent to the task.

It must be evident from this, and from Heb. v. 12, 13 already quoted, that the qualifications for both preaching and teaching were of a much humbler order than are deemed necessary in the present day. This was doubtless due to the fact that the subjects of both were much more simple than modern theology. They were loyal to the apprehension of the "common people," who were the major portion of the early church. Philip "preached Christ," or rather the Christ, for our translators have here omitted the article which stands in the Greek text (*ton Christon*, the Anointed One, embracing "the things of the kingdom of God and the name of Jesus Christ."). Verse 12. Peter's address on the day of Pentecost is a fair sample of the simplicity of the gospel preaching of that time; and the success which attended it was due to the facility of apprehending the things spoken, as much as to the marvellous display of Divine power by which their truth was demonstrated. Let us seek to aim at a return to the "simplicity that is in Christ."

## Selections.

### Rules for Understanding Any Writer, and Especially the Sense of the Sacred Writings.

DR. WATTS.

1. Be well acquainted with the language wherein the author's mind is expressed. Learn not only the true meaning of each word, but the sense which those words obtain when placed in such a particular situation and order. Acquaint yourself with the peculiar power and emphasis of the several modes of speech: and the various idioms of the tongue. The secondary ideas which custom has superadded to many words should also be known, as well as the particular primary meaning of them, if we would understand any writer.

2. Consider the signification of those words and phrases more especially in the same nation, or near the same age, in which that writer lived; and in what sense they are used by authors of the same nation, opinion, sect, party, etc.

3. Compare the words and phrases in one place of an author with the same or kindred words and phrases used in other places of the same author, generally called parallel places; and as one expression explains another which is like it, so sometimes a contrary expression will explain its contrary. Remember always that a writer best interprets himself. Hence the theological rule arises, that Scripture is the best interpreter of Scripture.

4. Consider the subject of which the author is treating, and by comparing other places where he treats of the same subject you may learn his sense in the place where you are reading, though some of the terms which he uses in those two places may be very different. And on the other hand, if the author uses the same words where the subject of which he treats is not just the same, you cannot learn his sense by comparing those two places, though the mere words may seem to agree; for some authors, when they are treating of a quite different subject may use perhaps the same words in a very different sense, as Paul does the word "faith" and "law" and "righteousness."

5. Observe the scope and design of the writer; inquire into his aim and end in the book, or section, or paragraph, which will help to explain particular sentences: for we suppose a just and judicious writer directs his expressions generally toward his designed end.

6. When an author speaks of any subject occasionally, let his sense be explained by those places where he treats of it distinctly and professedly; where he speaks of any subject in mystical or metaphorical terms, explain them by other places where he treats of the same subject in terms that are plain and literal; where he speaks in an oratorical, affecting, or persuasive way, let this be explained by other places where he treats of the same theme in a doctrinal or instructive way; where the author speaks more strictly and particularly on any theme, it will explain the more loose and general expressions: where he treats more largely, it will explain the shorter hints and brief intimations; and wheresoever he writes more obscurely, search out some more perspicuous passages in the same writer, by which to determine the sense of that obscure language.

7. Consider not only the person who is introduced speaking, but the persons to whom the speech is directed, the circumstances of time and place, the temper and spirit of the speaker, as well as the temper and spirit of the hearers. In order to interpret Scripture well, there needs a good acquaintance with the Jewish customs, some knowledge of the ancient Roman and Greek times and manners, which sometimes strike a strange and surprising light on passages which were before very obscure.

8. In particular propositions the sense of an author may be sometimes known by the inferences which he draws from them; and all those senses may be excluded which will not allow of that inference. Yet even here we must take heed we do not mistake an allusion for an inference, which is many times introduced almost in the same manner.

9. If it be a matter of controversy, the true sense of the author is sometimes known by the objections that are brought against it.

10. In matters of dispute, take heed of warping the sense of the writer to your own opinion, by any latent prejudice of self-love and party spirit. It is this reigning principle of prejudice and party that has given such a variety of senses both to the sacred writers and others, which would never have come into the mind of the reader if he had not labored under some such prepossession.

11. For the same reason take heed of the prejudices of passion, malice, envy, pride, or opposition to an author, whereby you may be easily tempted to put a false and invidious sense upon his words. Lay aside, therefore, a carping spirit, and read even an adversary with attention and diligence, with an honest design to find out his true meaning; do not snatch at little lapses and appearances of mistake in opposition to his declared and avowed meaning, nor impute any sense or opinion to him which he denies to be his opinion, unless it be proved by the most plain and express language.

Lastly, remember that you treat every author, writer, or speaker, just as you yourselves would be willing to be treated by others who are searching out the meaning of what you write or speak; and maintain upon your spirit an awful sense of the presence of God, who is the judge of hearts, and will punish those who, by a base and dishonest turn of mind, wilfully pervert the meaning of the sacred writers, or even of common authors, under the influence of culpable prejudices.

### The True Christian Hope.

If we compare the language of modern teachers with the declarations of the Word, and especially with the apostolic epistles, we shall be struck with the contrast. In the one case, men are reminded of their short stay upon earth; they are called to dwell on the subject of death, as if it were the great subject of contemplation; they are urged to prepare for the hour of dissolution, as if there were no prospect more affecting, none more calculated to win the thoughts and desires to heavenly things. Not so the Scriptures of truth. There we find death held out in all its solemn aspect. It is described as an enemy whose triumph we must prepare to conquer by the grace of God—a monster, whose sting can only be made harmless by the cross of Emmanuel. But it is not, it cannot be the object of hope—of solicitude longing expectation. None can occupy this place in the eye of hope, but the adorable Saviour who once appeared amongst us in suffering flesh, and will yet return to this world in our glorified humanity. How interesting, in this view, is the described position of the church—looking for and hasting unto the coming of the day of God.' They are the people who wait for the Son from heaven; they are the wise virgins who have long ago trimmed their lamps, and whom the first note of approach shall wake up, and, behold, they shall go forth to meet the Bridegroom; they are servants who are steadily occupied in their allotted duties during the absence of the great Master, but wait with intense desire for the time when his friendly voice shall demand admittance, and his friendly feet once more stand on the sphere of our sorrows and pilgrimage.—*Rev. W. Dalton, A. M.—Lectures for Lent, 1848.*

Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 18, 1882.


THANKS to Brother H. Hoyes for late London papers. We have taken an article from the *Standard*, on the *Exploration of Palestine*, for this RESTITUTION.

WHEN sending postage stamps for fractional parts of a dollar, we would prefer the one-cent stamps as we have a better chance to dispose of them than those of a larger denomination. Ten cent pieces carefully inclosed come safely.

WE have received a supply of the Eclectic Hymn book arranged and published by G. M. Myers and John Arnold. They write that it is selling rapidly, and send us a number of testimonials from different brethren who speak highly of the work. Something from these hereafter. Address either this office—or G. M. Myers, Box 325, Lanark, Ill. Price 25 cts.

FROM present indications we are led to conclude that nearly all our subscribers on the list will renew for the year 1882. Some are paying for extra copies for the poor and for friends. For the almost universal expression of sympathy and approbation we feel to thank our kind friends, and, above all, to bless God who hitherto has helped us. Some new subscribers are making a trial of our paper.

## Selections.

London Standard, Dec. 26, 1881.

### PALESTINE EXPLORATION.

A very important work has just been undertaken at the expense of the Palestine Exploration Fund, namely, the survey of the country east of the Jordan Notwithstanding the intense interest which attaches to the Holy Land and the incalculable number of works which have been written upon it and its history, little has been known until quite recently about its topography and geography. The Exploration Fund have supplied this deficiency, so far as Western Palestine is concerned, by the large map which they have just completed and the splendid volumes of memoirs which supplement and explain it; but the Eastern portion has been hitherto comparatively neglected. Yet no part of the country is likely to yield so rich a harvest to the explorer as the fertile table-land east and northeast of the Dead Sea, and we may confidently expect that the exploration which has now been begun will produce results of the highest importance, not only to Biblical criticism but to archæological science generally. Unlike the western side, where a continuous population and the changes wrought by frequent immigrations and inversions have made it so difficult to recover the vestiges of the past, Eastern Palestine has remained almost in *statu quo*, and without settled inhabitants since the Persian destroyer, Chosroes, swept over it nearly thirteen hundred years ago. The country has been visited by many travelers, but although some of these, like the Count de Vogue and M. Waddington, have given us a large and important collection of inscriptions, and others, like Canon Tristram, have made a careful study of its natural history, no systematic exploration of the region has as yet been made. An American Society was started for the exploration of Palestine to work in harmony with the English one, and an expedition was actually sent out from the United States for the purpose of making the survey of the districts under consideration, but the maps which they produced are little more than reconnaissance charts, and the work will have to be begun *de novo*. The English surveying party has already commenced operations upon the spot; it is in charge of the same officer under whose direction the greater part of the map of Western Palestine was produced; and his experience and proved ability are sufficient guarantees that the work will be well and conscientiously done. The map is intended to be on the same scale and plan as that of the western side of the Jordan, which in the extent and accuracy of its information would compare favorably with any Government Survey that has ever been made. The two together will form the most important contribution towards the intelligent study of the Bible which has been made since its translation into English.

The country to be surveyed comprises the lands of Bashan, Gilead, and Moab. Bashan is the level tract of country which extends from the southern slopes of Mount Hermon to Gilead on the south. Here was the district of Iturea, of which Philip was Tetrarch, and the Argab or Trachonitis, which formed part of the dominions of Og, King of Bashan, and have too awaiting more careful investigation are the "giant cities" described by Porter, which were at first supposed to have been the abodes of that "remnant of the Giants" of whom Og was the last representative, but they have been since ascertained to belong to an early Christian date.

Gilead, famous in early Bible history, is one of the grandest and most picturesque parts of Palestine, and with its luxuriant corn-fields, its grassy prairies, thick forests, and well-watered valleys, it is at the present day much what Western Palestine must have been in the time of Abraham.

Moab, the third district, is an extensive table-land on the east of the Dead Sea, and about three thousand feet above its level. Around the country to the east of Jordan cluster a host of sacred and historic memories; it was the scene of the destruction of "the Cities of the Plain," the meeting of Jacob and Laban, the conquest of Sihon by Moses, the pursuit of Gideon, the revolt and victories of Jephthah, the wars of David and Ammon, the wars with Moab, the invasion of Tiglath Pileser, and the captivity of the Tribes. Here still stand the ruins of Aroer, the mysterious city "in the midst of the River Arnon," of Heshbon, Rabboth-Ammon, and Ramoth-Gilead, not to mention Dibon, the capital of Mesha, King of Moab, whose deeds are recorded on the now celebrated Moabite stone which was found upon the spot. Here, too, the explorers will survey the country of the Gadarenes, whose modern inhabitants, like the demoniacs of the miracle associated with the name, still dwell in the ancient tombs. On the same side of the river are the scarcely less interesting sites of Machærus, where John the Baptist was beheaded; the great Palace of Hyrcanus at Arak el Emir, and the magnificent vanished Palace of Chosroes II. at Mashita. It must also be remembered that it was on this side of Jordan that the early Christian Church found a refuge during the troubled times of the siege of Jerusalem by Titus. Many parts of the country are thickly covered with ruins, "and these," as Canon Tristram tells us, "are not desolate heaps or grass-grown mounds. Pillars, arches, churches, streets, remain only partially damaged," and he adds, "I have often scrambled over the vaulting which still covers the ancient streets."

In such a country there is plenty to repay the cost and trouble of exploration; indeed, we may look for a continued series of archæological surprises from such a thorough and scientific investigation of the ancient sites as necessarily accompanies a survey made by skilled Government officers like those to whom the work has been entrusted by the Palestine Exploration Fund. Prehistoric remains, large dolmens and stone circles, just such as one sees on the mountains in Wales, are scattered all over the country, and an examination of them cannot fail to prove interesting. We may also look for the discovery of some remains at least of Phœnician architecture of which we have at present no examples. There are, it is true, plenty of inscriptions and a few ornamented sarcophagi, but of the elaborate architectural designs which made Solomon's Temple so glorious no trace remains. Another set of discoveries that will be looked forward to with anxiety and interest by scholars and laymen alike, will be the inscriptions which must exist in the country, if only proper means can be taken to bring them to light. It may be remembered with what excitement the discovery of the "Moabite Stone" was received at the time, and how important it proved as a means of confirming and illustrating Bible history, to say nothing of the light which it threw upon questions of Hebrew philology. The monument of Mesha can scarcely be a solitary instance. There is every reason to believe that other Kings caused their victories to be recorded upon similar tablets; and as these were no doubt likewise constructed out of the hard black basalt of the country, some of them must have escaped destruction. The language and nomenclature of the country will also necessarily prove fruitful in discoveries; we have already instances of old Moabitish words being preserved in the dialects of the local tribes, and it is a well ascertained fact that Semitic races have habitually shown a tendency to perpetuate their ancient heroes in their geographical names. Thus the name of the modern Belka is identical with that of Balak, King of Moab; Shihan, where De Vogue found a magnificent bas-relief of a King, is identical with Sihon, King of the Amorites; and the name of Lot is perpetuated in that of Bahr Lut, now given to the Dead Sea.

Again, among the Arab tribes whose ancestors have lived longest in the country, many family names are met with which strongly illustrate the Scripture records. For instance, the ruling branch of the Sheikhs of the Adwan Arabs is called Deab, which is exactly equivalent in meaning and orthography to the Hebrew Zeeb. Gherab, too, a common Arab tribal name, is the same as Oreb; so that the names of the two Princes of Midian mentioned in the Book of Judges are preserved in the country to the present day. The fresh task with the performance of which the Committee of the Palestine Exploration Fund have charged themselves is, as we have shown, so full of promise that we sincerely hope they will be enabled to carry it out with the completeness that characterized their admirable survey of Western Palestine. Like all works of public interest and utility it cannot be done without public support, and this we feel sure will be freely given to it.

## Communications.

### A PUBLIC DISCUSSION.

Four Propositions.

1. Do the Scriptures teach that man has within him a spirit in man that lives in a conscious state between death and the resurrection? Affirmative, A. H. Scott, Garnett, Kansas. Negative, John Poore, Galesburgh, Kansas.

2. Do the Scriptures teach that the punishment of the finally impenitent will consist in the extinction of their being as man? Affirmative, John Poore; negative, A. H. Scott.

3. The Baptist church to which I, A. H. Scott, belong is the original church that Christ built. Affirmative, A. H. Scott; negative, John Poore.

4. Do the Scriptures teach that the kingdom of God, spoken of by the prophets, Christ, and the apostles, is yet in the future, and that it will be set up at the second coming of Jesus Christ? Affirmative John Poore; negative, A. H. Scott.

I will give a brief synopsis of the fourth proposition, viz: The kingdom. The kingdom of God—the kingdom of heaven—the kingdom of God's dear Son, being synonymous.

Bible subjects must be explained by Bible words. In Daniel's prophecy we have two kingdoms brought to view—a kingdom which the God of heaven sets up, and the kingdom of men. Dan. ii. 44; iv. 17.

Now let us look for the kingdom of God's dear son. In Col. i. 13, we read, "Who delivered us from the authority of darkness, and caused a change of sides for the kingdom of the Son of his love."—*Diaglott.*

Elder Scott introduced the Diaglott, and said it it was one among the best translations out—that is when it suited his case. So we used it too. The elder could only go back on this translation by using his peculiar rule that allows him either to translate, or annihilate, it himself to suit his theory; and this is new in debate. "Who hath changed us"—Paul and his brethren—"for the son of his love." In this discussion it matters not what Elder Scott was changed for, or what his brethren were changed for.

In Rev. i. 5, 6, we read, "To him who loves his own blood; and made us a kingdom—priests for his God and Father—to him be the glory and the might for the ages of the ages. Amen."

In v. 5, we also find these words, "I John your brother and co-partner in the affliction, and kingdom, waiting for Christ."—*Diaglott.*

John a co-partner with his brethren in what?—answer, in the affliction first, and, second, in the kingdom.

This was Paul's order—the tribulation first, and afterwards the kingdom—the reign of glory and triumph. Hear him: "It is through much tribulation that we must enter the kingdom." The expression we includes all the saints of God. Acts xiv. 22.

When the fifth seal is opened, we hear it said to those who had been slain, that they must rest yet a little season, till their brethren should be killed as they had been. Each one of the saints has his portion of the affliction, and each one will receive his portion in the kingdom at the appointed time. "If we suffer with him, we shall also reign with him. If we deny him, he will also deny us." 2 Tim. ii. 12.

If the Baptist church is the kingdom, then the kingdom is literal, and if Elder Scott reigns, it is a literal reign over his brethren. This I would dispute.

The kingdom of God's dear Son, First his throne. Inspiration connects his throne inseparably with his kingdom and his reign. "And behold thou shalt conceive in thy womb, and bring forth a Son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David." Luke i. 31, 32. Also, Isa. vii. 6, 7, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Elder Scott said, when speaking of his increase of government, that it was by conversion—regeneration—and that of this increase there will be no end. He made the increase as endless as the peace.

Would it not be better to allow Jesus himself to fix the time when the reign begins?

Hear him as he speaks to the apostles: "And Jesus said unto them, Verily, verily, I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. And "Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 28, 29.

When will the Son of Man sit upon his throne of glory, or glorious throne?

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31.

Then the twelve apostles will sit upon twelve thrones, judging the twelve tribes of Israel—then will they eat and drink at his table in his kingdom. (Will not Elder S. allow the Son of Man to fix his own time for the setting up of his own kingdom?) If this be true it is abortive for the Baptist church or for any other church to claim to be the kingdom.

But what will take place when the Son of Man shall sit upon the throne of his glory?

Hear him: "Then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. xxv. 32.

Where will this gathering of all nations be?

Let Inspiration answer: "At that time shall they call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

What else takes place when God's throne is in Jerusalem?

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers." Jer. iii. 17, 18.

The house of Judah and the house of Israel embrace the twelve tribes, and then shall the apostles sit upon twelve thrones judging them. But if Elder S. asks where the twelve tribes are, let him remember that he does not know where the patriarchs and the apostles are. Neither could he find the origin of his spirit entity in all the efforts he made to explain it. But God knows where his saints are, and he also knows where the tribes are. "For he that scattered Israel will gather him." "Behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 21, 22.

"I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts xv. 16.

This will be done after he has visited the Gentiles, and taken out a people for his name. Hence the kingdom is yet in the future. The kingdom will not come until God's dear Son shall return after having obtained royalty.

Christ spoke a parable because he was near Jerusalem, and because they thought the kingdom of God was about to appear. He said, "A certain man of noble birth went into a distant country to procure for himself royalty, and to return. And he called ten of his servants and gave them ten minas; and said unto them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We are not willing for this man to reign over us. And it occurred, that at his return, having received the royalty, he ordered those servants to be called to him, to whom he gave the silver, that he might know what they had gained by traffic." Luke xix. 12.—*Diaglott.*

They supposed that the kingdom was then to be be set up, and Elder S. thinks it was then set up. And he is in the fog as much as they were.

Returned after having obtained royalty. *Royalty—Kingship*—the character, state, or office of a king.

Then he will come in regal state and power; then shall they see the Son of Man coming in the clouds of heaven, in power and great glory. Thus his chosen witnesses testify for him.

"The Son of Man shall come in his glory, and all the holy messengers with him: and then shall he set upon the throne of his glory."

All that have eyes to see, and ears to hear, can discern who are for Christ and who are against him; whether those who contend for his coming and his kingdom, or those who oppose his coming. I say, settle this matter for yourselves.

But when did the negative of this proposition first originate?

Answer: With her who reigns over the kings of the earth. Rev. xvii. 18.

All who want a kingdom in the absence of the King better go to headquarters. All that is necessary for me to do is to prove that the kingdom of God is yet future, and to be established at the second coming of Jesus Christ, and this is done.

These apostles to whom he made the promise that they should sit upon twelve thrones, judging the twelve tribes of Israel, are resting in the dust of the earth. But they will awake to share in that reign of power and glory in the age, or world, to come. He will swallow up death in victory. And the Lord God will wipe away all tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day: Lo this is our God; we have waited for him, and he will come and save us. This is the Lord; we have waited for him; we will be glad, and rejoice in his salvation. Isa. xxv. 8, 9.

Our God saves his people from the death state by a resurrection. We wait for our God who has promised the earth—"Blessed are the meek; for they shall inherit the earth." "For evil doers shall be cut off. But those that wait upon the Lord shall inherit the earth." Matt. v. 5; Psa. xxvii. 9.

God said to Jacob: "The land on which thou liest, to thee will I give it. And in thy seed shall all the families of the earth be blessed." Gen. xxviii. 13, 14.

"And the Lord said unto Abraham, after that Lot was separated from him: Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. xiii. 14, 15.

"And he gave him none inheritance in it; not to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when he had no child." Acts vii. 5.

He promised, said Stephen, that he would give it to him. I will do it. Stephen declares the Lord said so—what says Elder S.?

"Lo this is our God, we have waited for him; he will come and save us."

Would it not be better for you, Elder, to wait till you are sent for?

When God sends for me to appear in his presence, he will not send the grim monster death—but the glorious resurrection power. Amen and amen.

JOHN POORE.

### ON THE FIELD.

It was my pleasure on 1st of December last to visit Bro. C. P. Graham in Dewitt county, Illinois, and to remain ten days. We made nine discourses to good, attentive and uniform audiences, and immersed one into the Christ. Good can be done there by remaining in meeting two or three weeks. We met there with Bro. Samuel Sloan, who lives near Peoria, and who is an earnest and energetic worker in the truth. While there we sold forty-three hymn books.

December 26, in company with Bro. David Gans, of Lanark, and Bro. J. S. Arnold, of Plum River, we visited Morseville, Jo Davis county, Illinois, and remained till January 3rd. Bro. Gans and myself spoke every night in a commodious Union meeting-house to fair audiences considering the condition of the roads. At the close of the meeting we had the pleasure of immersing Bro. Richard Chown into the Christ body, who is well known and highly spoken of in the community. While there we sold twenty-three hymn books. Fraternally,

G. M. MYERS.

## News Items.

### EARTHQUAKE SHOCKS.

GENEVA, Jan. 16.—The recent landslips in Switzerland are ascribed to frequent slight shocks of earthquake. No less than twenty-one shocks have been observed since December.

### DESTROYED BY A FALL OF ROCK.

GENEVA, Jan. 14.—An enormous mass of rock, 1,000 feet high, has fallen from Rothrisa Mountain, near the town of Glarus, destroying orchards, roads and meadows. No lives were lost.

The situation is very much disturbed in Egypt, the people being apparently unwilling to submit to the joint protectorate arrangement recently consummated with the Khedive by England and France. A general and bloody revolt is not impossible.

By one passenger train running into the rear of another, which was standing on the track at Spuyten Duyvil Station, on the Hudson River Railroad, Friday evening Jan. 13, two parlor cars were telescoped, eight of the passengers being killed, and others more or less injured. Among the killed were a newly-married young couple from Vermont, named Valentine, and Senator Wiester Wagner, of New York, the inventor of the Wagner sleeping and parlor cars. The horrors of the disaster were aggravated by the wreck taking fire and burning before the victims could be rescued.

## Brevities.

The marble foundations of the Pantheon, at Rome, were until the last year covered up under thirty feet of ground, level with the street; they have now been laid bare, and present a wonderfully beautiful appearance, owing to the artistic fineness with which they are sculptured. The wine shops that desecrated the building's walls have been removed also.

There has been much curiosity naturally felt about the great Ben Ameur, chief of the revolt in Algeria. The rebel general is of mixed parentage—half Arab, half Moor—possessing the keenness and agility of the one race, with the pride and hatred of foreign domination peculiar to the other. He is the offspring of an Arab mother and a Moorish Mohammedan father.

A very curious thing is a salt quarry just discovered in Wyoming county, south of Rochester, N. Y., near Gainesville. They were boring for oil and struck a ledge twelve feet thick of pure crystal salt. It lies in the ground like a gigantic cake of ice, and can be taken out so clear and transparent that you can see through the cakes as if they were pure glass. It will be much cheaper to quarry out this salt and grind it up, than it is to boil down the Syracuse, Saginaw, or Turk's Island salt. The mine is a source of infinite wealth to Wyoming county, and one of the geological curiosities of the world.

THE DISCOVERY OF ROYAL MUMMIES IN EGYPT.—Our readers will be interested to know that, after all the doubts, it has turned out that it is really Rameses II., the great Rameses of history, the Rameses of the Israelitish oppression, whose mummy was lately discovered in Egypt. The doubt came from the fact that the effigy on the coffin did not present his features and that the writing on the coverings were of a later style; but on unrolling, the wrappings it was found that on an inner one was placed a memorandum to the effect that the ancient coffin had been destroyed, and was replaced when the body was removed, in the time of the twentieth dynasty. By going to Boulag to-day can be seen the face of the very man who is believed to have refused the Hebrews straw in the making of their bricks, and to have ordered their firstborn to be slain—*Christian World.*

The Rev. George O. Barnes is conducting, in Louisville, a religious revival which in most respects is not uncommon; but he introduces a novelty by carrying a bottle of oil as he goes among the penitents and anointing them on their foreheads. He claims Scriptural authority for this ceremony. Although harshly criticised for his oddities, he is said to be sincere in his work—so sincere that he will take no pay except food and lodging—and his converts are numerous. He is a seceder from the Presbyterians.

Measures have been taken by Rustem Pasha, Governor-General of Mount Lebanon, for the preservation of the cedars. The Governor-General has caused to be built round the trees a walled enclosure in charge of a custodian whose duty it will be to see that the regulations are carried out. Visitors of all nationalities will be allowed as heretofore access to the cedars, but will only be permitted to set up tents outside the enclosure, at places specially designed for the purpose. Fires will not be allowed near the trees, the necessity of this rule having within the last few years been demonstrated by the fact that three of the largest cedars have been partially destroyed by fires owing to the carelessness of travellers' servants. It is further "absolutely forbidden to cut a branch or bough of any single tree." No animals belonging to travellers are to be permitted within the enclosure.

News from Accra has confirmed the report which at first seemed too atrocious for belief, of the massacre of 200 young girls by the King of Ashantee. The dusky monarch who has been guilty of this crime is the brother of King Koffee Kalkalli, who was defeated by Sir Garnet Wolseley, and afterward dethroned. When the present sovereign seemed to be threatening Cape Coast Castle, last summer, re-enforcements were forwarded to the British Governor from Sierra Leone; whereupon the Ashantee King replied by preventing to Queen Victoria his royal golden axe. This was at first understood by some hasty commentators as an insult, or as a sign of his strong desire to cut off her head. But it was soon known to be as pacific an implement as Koffee Kalkalli's royal umbrella, which is also among the Queen's knick-knacks. The Ashantee King's raid turned out to be directed against his neighbors, the Fantis, for building material. He needed to repair one of the red clay walls in his palace at Coomassie, and accordingly he ordered to be captured 200 girls, who should be murdered in order that their maiden blood might moisten the clay and mix the mortar. This ferocious mandate has been carried out. It had seemed a story too horrible for credence until its present confirmation.

In his sermon in Plymouth Church, Brooklyn, last Sunday, Mr. Beecher made a marked sensation by denying the existence of eternal punishment. He said:

"I believe in a future state of retribution, but I believe it is remedial. What the end will be I do not know, for I can't see the beginning; but that punishment will continue after it can no longer do good, or that it will be made everlasting, I do not believe. God do so to me, and more, if ever I preach that or countenance it in any way whatever. For God's own sake, for the sake of everything that reasons, conscience and benevolence justifies, I would clear God's skirts of every such aspersion. Punishment, so long as it continues to do good; then annihilation, if you believe it; but eternal punishment never."


# DON'T

Send for any more tracts at 10cts. per pound, as the supply is exhausted. All orders received up to Monday evening, Jan. 16, have been filled. We will next week publish a list of parties whose orders reach us too late, and they will confer a favor by sending a card to us stating what disposition to make of money sent. Some have sent for special kinds; if they do not receive the exact number of each kind ordered, they will understand that that particular sort was exhausted at the time of receiving their order. In sending these tracts out free to our brethren we have observed the rule—"First come, first served."

## KEY-WORDS

ON THE ENGLISHMAN'S

## Hebrew & Greek Concordance

To certain words which throw important light on great doctrines; a reference manual which, at a glance, affords to the plainest English reader some of the precious privileges acquired by others after a long study of Hebrew and Greek.

—BY WILEY JONES.—

The above is the title of a book which every Bible student ought to have. I hope to be able to deliver it to purchasers in a few weeks, the Lord willing. It will probably contain about 160 pages, in flexible cloth binding, price $1.00, carry.

The occurrences of the Hebrew words have been copied from "The Englishman's Hebrew Concordance;" those of the Greek words from "The Englishman's Greek Concordance." But with all the accuracy that two such learned names might be thought to guarantee I was unwilling to let this work go to the press before personally verifying each quotation. There is urgent need of complete accuracy and reliability in such matters, for I have before me a work the title-page of which says that it has "reached its 29th thousand," and yet, under "Proposition XXIV." it contains four glaring errors in saying that *sweet* occurs where it does not.

I have endeavored to make this pocket manual a "multum in parvo," condensing much research and instruction in a small compass, and shedding light of inestimable value on the following doctrinal and practical subjects:—preaching, exhorting, faith, hope, repentance, baptism, conversion, adoption, the covenant or testament, righteousness, justification, the church, the soul, the spirit, the act of dying, the dead, the grave, the pit, hades, hell, finite and infinite duration, second advent, resurrection, regeneration, immortality, incorruptibility, paradise, the kingdom of God.

Please send orders for the work to

WILEY JONES,
Norfolk, Va.

# Poetry.

## NEARER HOME.

When the year has lived its number
And the birds have ceased their notes,
And full ripe for the keen sickle
Bends the hoary-bearded grain,
All my feelings gather softly,
Like sweet comforters, and say,
Summer time has gone, but autumn
Brings a calmer, fruitful day.

When I, wandering where the summer
Lingered fondly to the last,
See the fairest flowers withered
By the first chill autumn blast,
Naught of sadness fills my spirit,
That my joys long have blown,
For each leaf that flutters earthward
Tells me I am nearer home.

And when sunset fades out coldly
And the barren fields look gray,
The last golden fruits all gathered,
The b[illegible]-sweet gone away,
Wea[illegible]dly loitering,
Eve[illegible]own softly come,
To[illegible]ose feet with healing,
As they whisper nearer home.

And my heart puts off all sadness,
Though the barren fields are gray,
Though the golden fruits are gathered,
And the birds have flown away;
For I'm going where the flowers,
Bloom in a deeper sunshine,
Where the buds no more are fickle,
But remain to every thing.

Where no frost hath ever blighted
The bright verdure of the clime,
And the fairest fruits are ripened
Where the sun knows no decline;
And my wasted spirit sighs to
In a soft and hopeful tone
Till the stars shine down to light me
On and onward to my home.

# Communications.

## PAUL'S ADMONITION TO TIMOTHY.

### Chapter Three.

J. B. COX.

Having spoken of the word of God, which Paul admonished Timothy to study, and shown that that word taught the perfection of God, and his order in the great work of creation, I ask now to speak of the order of God in the work of redemption.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. xv. 21-23. "I will ransom them from the power of the grave: I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction." Hos. xiii. 14. This last quotation is spoken concerning the children of Israel, and may have reference to their political death, and grave; if so, it shows the redemption of that people, from their fallen condition to the land promised to their fathers, but the first quotation refers positively to a coming forth from the earth, the receptacle of the dead.

Man forfeited his life by transgression, and if God had left him in that state, when he died, he must remain dead to all eternity. But God in his wisdom and mercy promised a redeemer. The first promise on record is, what God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. Here we have two seeds, the seed of the serpent, and the seed of the woman. Paul says, "And the God of peace shall bruise Satan under your feet shortly." Rom. xvi. 20. Jesus said to the Pharisees, "Ye are of your father the devil." John viii. 44. We see by these quotations, that the serpent spoken of by Moses, is the devil or Satan, so as Satan was an evil being, the fruit, the out growth of his seed, is evil also, and therefore, is antagonistic to the seed of the woman which God promised should bruise the serpent's head.

The Scriptures are very explicit in regard to the seed of the woman, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. vii. 14. And when the angel Gabriel came unto Mary, He said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among woman,—And the angel said unto her, Fear not Mary: for thou hast found favor with God, And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest, . . . The Holy Ghost shall come upon thee: and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God." Luke i. 28-35. These Scriptures show, First, that the seed of the woman is called Immanuel, or, "God with us." Second, his name is called "Jesus" or "Savior, for he shall save his people from their sins." Matt. i. 21. So God did not leave man without hope, even in the dark days of transgression. He promised a redeemer in the seed of the woman, who should redeem all that was lost in Adam.

Now God designed an orderly course in redeeming man, and bringing him back to his primitive state, so in the fullness of time, the Lord God called out Abram, through whom this seed should be developed, if he obeyed the commands of God. When God called out Abram from his father's house, to go out to a land that he would show him, he (God) not only promised to make him a great nation, and to give him a great name, but, he also said, "and thou shalt be a blessing. So Abram departed, as the Lord had spoken unto Him:" He taking with him his wife, and his nephew and all their substance, "and they went forth to go into the land of Canaan; and into the land of Canaan they came," and when Abram has passed through the land, "The Lord appeared unto Abram and said, Unto thy seed will I give this land." (Is this not the land wherein the garden of Eden was located?) Now after Lot was separated from Abram, The Lord said unto him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee." After this we read, "The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xii. 2, 4, 5, 7, 13, 14, 17, 15, 18. Paul in his letter to the Galatians, says, "Now to Abraham and his seed were the promises made, he saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. iii. 16. So it is plain, that the seed that is to bruise the serpent's head, was ordained to come through Abraham, and this promise was made to him when as yet he had no child. So after a son was born unto him, and his name was called Isaac, Abraham was put under a severe trial, even the offering up of his own son. He obeyed God, therefore, being proved, he was a fit subject to introduce the promised redeemer into the world. So this promise was repeated to Isaac, and again to Jacob, who was the father of twelve sons, among whom was one named Judah, through whose genealogy came David whose house was kept in memory until the fulfillment of the prophecy of Isaiah, "For unto us a child is born, unto us a son is given." Isa. ix. 6. Here is the development of the seed of the woman. "The angel said unto them, (the shepherds,) Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. Luke ii. 10-14.

Now as the child Jesus grew, he made his mark in the world, and as early in life as twelve years, he astonished the doctors of the Law, by his wisdom and understanding. And when he arrived to years of maturity, he entered upon the great work that God had sent him to do, and when John saw "Jesus coming unto him, he saith, Behold the Lamb of God, which taketh away the sin of the world." John i. 29.

He saith not sins, as of many, but the sin. What is this sin? did not our first parents commit one transgression, which brought death into the world? and was not the promise of the seed of the woman made before another transgression is refered to?

But before Jesus entered his great mission, he was baptized by John, he said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Matt. iii. 15. And as he came up out of the water, a voice from heaven was heard, saying, "This is my beloved son, in whom I am well pleased." Ver. 17. Now according to the order of God, Jesus must be proved. God tried Adam when he entered upon the governorship of the creation of God. He also tried Abraham whereby he proved his faith. So now, "was Jesus led up of the spirit into the wilderness to be tempted (tried) of the devil." Matt. iv. 1. After he was thus proved, "the devil leaveth him, and, behold, angels came and ministered unto him." Ver. 11. So Paul says, "For in that he (Jesus) himself hath suffered being tempted, he is able to succor them that are tempted." "He was tempted in all points like as we are, yet without sin." Heb. ii. 18, iv. 15. During the ministry of Jesus our redeemer he was continually persecuted by the seed of the serpent. When the Jews who said they were Abraham's seed, but now sought to kill Jesus, were for a time kept back by the powerful words of him who spake as never man spake, so Jesus asked them, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lust of your father it is ye will do. He was a murderer from the beginning and stood not in the truth, because there is no truth in him, when he speaketh a lie, he speaketh of his own; for he is a liar and the father thereof." (New version) viii. 13-44. "He (Jesus) was despised and rejected of men a man of sorrows, and acquainted with grief; . . . But he was wounded for our transgressions, he was bruised for our iniquities, . . . He was oppressed, and he was afflicted, yet he opened not his mouth, he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, and who can declare his generation? for he was cut off out of the land of the living; for the transgressions of my people was he stricken." Isa. liii. 3-8.

Herein we see that the seed of the serpent bruised the heel of the seed of the woman. But in accordance with the divine order he soon arose triumphantly from the tomb, and became the victor over death. Then he commissions his disciples to "teach all nations," Matt. xxviii. 19. He also endowed them with power, in his name to cast out devils, to speak with new tongues, to take up serpents, to drink any deadly thing, and it shall not hurt them; and also to heal the sick, these things were also to be done by them that believed. Thus the serpent's head is bruised by his victory over death, "For this purpose the son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8.

When Jesus had spoken to his disciples concerning their work, even "while they beheld, he was taken up: and a cloud received him out of their sight." Acts i. 9. Thus he ascended into heaven, and "sat down with his Father in his throne." Rev. iii. 21. But the time of Jesus is limited in heaven. For we read, that God shall "send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets, which have been since the world began." (New version) Acts iii. 20-21. So Paul said, "Our citizenship is in heaven: from whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (New Version) Phil. iii. 20-21. So when this time shall arrive, (which is not far distant,) this same Jesus will return to this earth, and shall restore all things according to the plans of God, which are made known to us in his holy word. The kingdom of God will then be established, the saints will be made rulers over the nations with king Jesus, and shall bring all things into subjection, "Unto me (God) every knee shall bow, every tongue shall swear." Isa. xlv. 23. "Every tongue shall confess to God." Rom. xiv. 11. The curse will be removed and Paradise restored, and the whole creation of God shall be obedient to his will. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cockatrice den. They shall not hurt, nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 6-9. And when Jesus shall have restored all things, Then will he deliver up the kingdom to God, even the Father, when he shall have put down all rule and authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 24-26. Then "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psa. xxxvii. 11.

Such is God's order in the work of redemption as set forth in the Holy Scriptures.

In my next I wish to refer to the false teachers, and the perversion of the Holy Scriptures.

[To be Continued.]

# Youths' Column.

## Babe of Bethlehem.

Pillowed was the infant head
On a borrowed manger-bed.
He around whose throne above
Angels hymn their songs of love,
Once was wrapt by virgin hands
In earth's meanest swaddling bands:
He, adored by seraphim,
Was a Babe of Bethlehem.

Eastern sages from afar,
Guided by a mystic star,
Followed, till its center mild
Brought them to the heavenly child.
May each providence we see
Like a guiding meteor be,
Bringing nearer unto him,
Once the Babe of Bethlehem.

## A Mother's Advice.

A good mother, when her son was leaving the home of his childhood and going out into the broad world, knowing that he was ambitious, gave him this parting injunction:

"My son, remember that though it is a good thing to be a great man, it is a great thing to be a good man."

No wonder, no truer words were ever spoken. A great man may dazzle, but a good man is a beacon shining afar, by whose beneficent light a multitude are enabled to walk in safety. The best success is often achieved by the humblest, and an obscure life, well spent, is better than a wicked renown.

Lord Macaulay says:

"Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after-life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard uncaring world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep, never her kiss of peace at night. Years have passed away since we laid her beside my father in the old church-yard; yet still her voice whispers from the grave and her eye watches over me, as I visit the spot long since hallowed to the memory of my mother."—*Rev. B. Bousfield, B. D.*

## The New Year.

A place where two ways met. Mark xi. 4.

Have the children come to such a place at this New Year?

Are some little ones standing wondering which way to take—whether to go on the old way and the broad way, or to turn into the new way and narrow way?

Very quietly but surely the days and the weeks have brought them to this spot where the two ways seem to meet, and bright eyes search in vain for any sign-post plainly marking the road to life or the road to death; and perhaps even to-day the prayer is trembling on some youthful lip, "Show me the way in which I should go."

One day last summer a father, mother, brothers and sisters, started for a long country ramble; but Fanny, the eldest girl, was not ready to start off with them, and was to follow. Directions were left with her which road to take. At last she started, and for a time there was no difficulty in following the others; but after a little she came to a place where two roads met. She had now to stand and think; but the more she thought, the more difficult it seemed to be to decide. Both roads stretched out into the sunshine; both led into the country; but which was the right way?—which would lead to the father's side?

As she stood puzzled and wondering, her eye rested on the sandy path, and there, written in round, childish hand, were these words, "Fanny, this is the way." All doubt was at an end; she simply believed the written message, obeyed, and followed, and soon had the joy of reaching those "gone before," and learned that her little sister had lingered behind to write those words on the dusty road.

Oh! children, does not the story remind you—as it did me—of the pierced hand that long ago traced on the narrow path to heaven the words, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me?" and reading the message to-day, will you not start at once for heaven, singing the glad song:

"I will follow Jesus,
I will follow Jesus,
I will follow Jesus all the way!"

And following him you will find he is also the Truth. Fanny never thought of doubting the truth of her little sister's writing, and shall we doubt the writing of Jesus?

He is the Life also; and not only our life eternal, but the very life we should live in this world.

You, girls, know what it is to match the beautiful shades of wools and silks, so as to copy a piece of work exactly, and just in the same way we should try to copy every shade of Christ's life and character. There is a text in the Bible that seems just a help for boys and girls in matching the colors; it is this:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Had you not better learn the text, so that you may know just the right colors to ask for? It is in Philippians iv. 8.

Has not the little story a beautiful lesson in it for any who are walking on the safe way to heaven?

Perhaps a brother, or sister, or friend is following you, and they have come to the place where you turned into the narrow way, but they do not know which road to take.

Won't you try to make the writing clear for them, and won't you so live that they may read in your lives the words, "This is the way," and, following you, may soon rejoice in the loving embrace of the Heavenly Father?

## The Possibilities of Childhood.

We speak of the reverence due to old age: do we not sometimes forget the reverence due infancy?

Old age brings us to the conclusion of a life which may have been a success or a failure. If he has walked worthy of God, the old man's past is secure; if he has walked in the way of evil, opportunity is past, and it is too late to restore or repair the wreck of a wasted life. But infancy has all its vast possibilities yet in hand, for all the kingliness of manhood is wrapped up within the compass of a little child.

We do not wonder that God commits the care of the little ones, not to messengers who dwell obscurely or at a distance from his throne, but to those mighty angels who are so honored that "they do always behold the face" of the Heavenly Father. And as God thus honors infancy and childhood, so God's servants should, with the utmost solicitude, watch over the ways of the little ones. When one great man was asked why he saluted the children with such reverence, he said he saw in them the future rulers and princes, and great ones of the earth. The Christian sees all this and more;—he sees in them the heirs of the world to come, inheritors of an eternal kingdom, the partners with the Lord Jesus Christ in his everlasting reign.

With many of us our earthly course is run. Our path has been chosen, wisely or unwisely, or we have drifted along, driven by the force of circumstances, till it is now too late to materially change our character or course. Sometimes we sadly muse on what "might have been;" sometimes we quicken our pace to redeem the time, because the days are evil and our life is fast passing away; and sometimes we sink down and say, "There is no hope! life is gone, and nothing but death remains."

But childhood, with its buds and flowers, with its playthings and toys, is master of the situation. The child stands at the parting of the ways. Like some spring bursting forth at the top of a mountain ridge, where a simple mark in the soil determines its course, and determines whether it shall flow east or west, whether it shall find its outlet to the ocean in the frozen north or the sunny south, so childhood stands at the beginning of a career, and an hour may give direction to a life-long course.

The pressure of a gentle hand can change the life of a little child. On the one side is the path of virtue, on the other the path of vice. Once started it is not easy to return; and step by step taken becomes more and more assured. On the one hand we have the frank and studious boy; on the other hand the lad too wise and wicked for his years. On the one hand intelligence, industry and sobriety; on the other hand recklessness, hilarity, and dissipation. On the one hand firmness, integrity and strength; on the other hand weakness, irresolution and vicious indulgence. On the one hand prosperity, calmness, dignity and honor; on the other hand wickedness, worthlessness, degredation, poverty and distress. On the one hand a steady step on a firm foundation; on the other hand a dangerous way, trodden by uncertain and staggering feet. On the one hand the aged pilgrim, bowed with years, yet strong and trustful, passing through the shadows that are illuminated by the light and radiance of immortal hope; on the other hand guilty and godless old age, plunging downward into the blackness of darkness forever and ever.

These are among the possibilities that wait on childhood. It is true that few who live a life of sin and vice ever see old age. They go down to their graves in their brown hair; wrecked, ruined, lost. But it is also true that the few brief years of childhood go very far to determine the whole course and outcome of a human life.

Need we say anything to emphasize the reverence that is due to infancy and childhood?

Need we say anything to encourage the mother in her unrestitting toil and constant care?

Surely, when the possibilities of childhood are considered, every mother's heart must feel oppressed with a sense of mighty responsibility, and filled with the determination to accomplish the solemn work that is entrusted to her hands.

In such a work as this, wisdom from above is needed, and will not be sought in vain; for "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." James i. 5.

Oh, fathers and mothers, guard your little ones. Cares may harass you, burdens may oppress you, and your days may seem full of burdens and toils, but do not neglect the children. While you reverence the hoary head which is a crown of glory if found in the way of righteousness, do not forget that infancy has all of life before it. Many a millionaire would give his wealth to be put back again to the sunny days of childhood. Many a man, crowned with fame and honor, would sacrifice it all if he could renew his wasted youth, and have before him the possibilities which every child possesses.

Parents, to you is committed a priceless treasure, a most important trust. Guard it well, and strive by the assistance of the Lord, to so direct the course of your little ones, that they shall reach their journey's end in safety and to life's latest hour shall bless the hands that led them in the way of peace, and pointed them, even in childhood's days, to "the Lamb of God which taketh away the sin of the world."

# Sententious.

The fact that all around is darkness but proves the day is yet to come.

A truly religious life is a crystal glass wherein Christ sees his own image.

If ever we would be lovely like Christ, we must be holy like Christ. Holiness is a Christian's comeliness.

Our Savior's parting word to his disciples was not, Go, write; it was "Go, teach!" This word they obeyed. They went forth as heralds of their new joy.

Those are the best Christians who are more careful to reform themselves than to censure others.—*Fuller.*

For ye who hope to wear the victor's laurel,
From loyal service there is no release;
No recreant warrior shall ever enter
Into the Kingdom of the Prince of Peace.

It is from our hearts, and not from an outward source, that we draw the lines which color the web of our existence.

Eternal life and happiness—two pearls of inestimable value! Gold cannot buy them; and yet the poorest of God's children may possess them for the asking.

I've found a joy in sorrow,
A sweet balm for pain,
A beautiful to-morrow
Of sunshine after rain:
I've found a branch of healing
Near every bitter spring,
A whispered promise stealing
O'er every broken string.

One trade is respectable above another only in consequence of the superior respectability of the class of men engaging in it.

Lost patience is never found again. You may be patient next time, but the spoken word cannot be called back again—not with prayers and tears.

The highest and perhaps the only claim to dignity that man possesses is the fact that in the Bible he hears a voice above and beyond nature telling him of his connection with Almighty God.

O Watchman, standing on the walls of Zion,
Sound forth a joyous and triumphant strain;
The King of Kings, the Lord of Lords, Christ Jesus,
Replenish soon his never-ending reign.

There is ever this difference between the wise and the unwise; the latter wonders at what is unusual; the wise man wonders at the usual.—*R. W. Emerson.*

Things that will wear are not to be had cheap. Whether it be a fabric or a principle, if it is to endure, it must cost something. Glitter, tinsel, brilliant coloring, may all be had without much expense; but if we would have strength, firmness, permanence, we must pay for them.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow love, and taste its fruitage pure,
Sow peace, and reap its harvest bright;
Plant sunbeams on the rock and moor,
And find a harvest home of light.

—*Bowar.*

To walk in Christ, or to walk by faith, is to have the life regulated by an habitual, prevailing regard to those doctrines and invisible realities revealed to us in Scripture. A person may be said to be walking by faith, when the influence of invisible, spiritual objects prevails in regulating his judgment, his affections, and his entire conduct.

Perfect moral and religious winnowedness exists in the Bible, and in no other book in the world. Is there any other book the ages could absorb into their views as they have the Bible, and feel nothing but health as the result?—*J. Cook.*

### RECONCILIATION.

If thou wert lying, cold and still and white,
In death's embrace, O mine enemy!
I think that if I came and looked on thee,
I should forgive, that something in the sight
Of that still face would conquer me, by right
Of death's sad impotence, and I should see
How pitiful a thing it is to be
At feud with aught that's mortal.
So, to-night,
My soul, unfurling her white flag of peace—
Foretelling that dread hour when we may meet,
The dead face and the living—fain would cry
Across the years: "Oh, let our warfare cease!
Life is so short, and hatred is not sweet.
Let there be peace between us ere we die."

—*Caroline A. Mason.*

## Notice.

To those churches who wish to unite with me in the advancement of the cause of gospel truth, and who feel that they would be fellow laborers in the glorious work, I would say that at present I am at liberty to attend to their wants. Please correspond at once.

C. C. RAMSEY,
Floyd, Iowa.

## Change of Address.

Brother Daniel Howard has changed his address from Beaver Dam, Wis., to Orange City, Fla.

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5. The perpetuity of the covenant.
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7. The non-possession of the heirs as yet. Who the heirs are and their inheritance yet future.
8. The addition of the Sinaitic. Its relation to the Abrahamic. Where given. To whom given. Its terms.
9. The unity of the law. The law of the Lord and its law of God contained in it more than the decalogue. The law of Moses and the law of God one. The decalogue was in the law of Moses.
10. The purposes of the Sabbath.
11. The [illegible] and the cessation of the law—Sinaitic covenant.
12. The new covenant. The covenantees. The mediatorship—who is it. Our relation to the new covenant—as prospective parts and parcels of the mediation body—to bless the covenantees and the nations.
13. Priesthood—order of Melchesidec—1. Upon the plane of flesh. 2. Upon the plane of spirit abideth eternally.
14. Royalty of Christ—Davidian covenant.
15. Twelve objections to our views upon the kingdom discussed and answered.

The manuscript for this book has been in a state of preparation for the past three years, and is now almost completed and will go into the hands of the printer in January, and ready for distribution in April or May. This will make a book of about 300 pages, and should be in the hands of every brother who is surrounded, or comes in contact with Sabbatarians, those who oppose the restoration of Israel, or probation in the ages to come.

The price of this book will be one dollar. We are now taking subscriptions to be paid when the book is delivered. We want 200 names to assist us in the expenses of the work. Send in your names to me immediately.

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## THE AGE TO COME

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# Poetry.

## "ALL THINGS NEW."

"And he that sat upon the throne said, Behold, I make all things new."

There's a shadow on earth's fairest light,
Of human guilt and human tears:
She gropes her way through realms of night,
That once rang with the spheres.
But now the spirit of blinded chance,
The heavenly record standeth true:
She waits a full deliverance
When God makes all things new.

The world is cold with centuries,
But not for those she bears her head;
Close to her heart the storms she has
She holds so many dead:
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A beauteous heaven delights to bless;
Oh, what shall be that fairer one
When in dwells righteousness!
O, happy earth! Oh, holy time!
When wrong shall die and strife shall cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For sin that blights this universe;
No evil taint the second birth—
"There shall be no more curse."
To broken hearted, cease your moan;
The day of promise dawns for you,
For He who sits upon the throne
Says, "I make all things new."

We mourn the dead, but they shall wake;
The lost, but they shall be restored;
Oh, well our human hearts might break
Without that sacred word!
Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice—
"I will make all things new."

How long? The ages follow, numb,
As on the threshold of new birth!
The nations pray, "Thy kingdom come"—
"The new heavens and new earth."
North turning, turning, nears that day,
When all the angels hail the new
Shall sing, "Old things are passed away"—
God hath made "all things new."

# Communications.

## "THE ATONEMENT."

J. CAMERON.

This term occurs in the New Testament only in one passage, Rom. v. 11. In the margin our translators have inserted the word "reconciliation," which is the exact equivalent of the term atonement as used at the time the common translation was made. The composition of the word shows this; for it is simply at-one-ment, and signifies a making at one two parties who were formerly at variance; that is, reconciling them. Shakespeare, who wrote about the same period, uses the word atonement in this sense. Thus, in Richard III, he makes the Duke of Buckingham say to Elizabeth, Queen of Edward IV.—

"Ay, madam; he desires to make atonement
Between the Duke of Gloster and your brothers,
And between them and my lord chamberlain."

He also uses the verb atone in the sense of reconcile. Thus in Othello, Lodovico asks Desdemona—

"Is there division 'twixt thy lord and Cassio?"

To which Desdemona replies—

"A most unhappy one; I would do much
To atone them, for the love I bear to Cassio."

The word rendered "atonement" in Rom. v. 11 occurs in three other places; namely, 2 Cor. v. 18, 19; and Rom. xi. 15. In the former passage it is rendered "reconciliation," in the latter "reconciling." There are also six occurrences of the corresponding verb, which is in every case rendered "reconcile."

In theological controversy, and in general religious speech, however, the term atonement is applied to what may be called the ground of reconciliation; namely, the sacrifice of the Christ. Hence we read of "limited atonement" and "universal atonement," when it is not reconciliation that is meant, but simply the extent of the provision made for reconciliation in the death of Christ.

It were well that a little more discrimination were exercised in the use of terms; and I shall therefore try to treat of the sacrifice of Christ in what follows, without making use of the term atonement, and if necessary to refer to what is the result of sacrifice to those who are in Christ, shall use the term reconciliation.

On this subject of the sacrifice of Christ two extreme views are held. That most commonly received seems to be based on the idea that justice is the only attribute of Jehovah, and that he is an exacting despot, who demands the uttermost farthing of the sinner's debt to be paid by him or a substitute. The other views is, that the death of Christ was purely exemplary, and the means of his own personal perfection.

Taking the latter of these views first, I shall endeavor to show that neither of them is what the Scriptures teach.

"Without shedding of blood is no remission," is the apostolic dictum regarding the sacrifices under the law in relation to forgiveness. True, the apostle does not say remission of sins; but nothing can be plainer than that this is his meaning. From chapter viii. to chapter x. he is contrasting the old covenant with the new; and this again in connection with the priesthood of Aaron and Christ. Speaking of these he says (chap. vii. 26, 27). "Such an high priest became us, who is holy, harmless, undefiled; and separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up a sacrifice, first for his own sins, and then for the people's: for this He did once when he offered up himself."

Thus remission, or forgiveness of sins was a prominent feature of the Jewish sacrifices, though constant repetition and remembrance of sins was necessary. The fact that the blood of sacrifice was also used for the purgation or consecration of the tabernacle and its vessels, etc., must not allow us to lose sight of that more important use of blood, the forgiveness of sins. Neither can we sympathise with the theory that makes remission in Heb. ix. 22 apply to the abrogation of the first covenant. Though blood was used in making covenants, there is no ground for supposing that it is necessary for the annulling of them. The word is used by the apostle throughout this passage in reference to the remission of sins. Thus in chapter x. 15, 18, he applies it to the forgiveness of the sins of Judah and Israel under the new covenant spoken of in chapter viii. When the apostle speaks of the passing away of the first covenant he uses a different term, such as in viii. 13, where he says, "that which decayeth and waxeth old is ready to vanish away."

Another view taken of the term remission here is that it relates to the books, vessels, etc., connected with the tabernacle. It is said that "even inanimate things, the books, the tabernacle, the vessels, etc., are represented as in a sinful state till they obtain remission by the shedding of blood; *i. e.*, they are ceremonially impure and unholy till they are ceremonially consecrated" (Note to Improved Version). But there is no such use of remission in the law. The idea is evidently consecration, or setting apart from a common to a sacred use. The apostle's meaning may be seen from his use of another word in this very passage (ver. 18): "Whereupon neither the first testament (or covenant) was dedicated without blood." The translators insert the word "purified" in the margin, showing that they viewed the term rendered "dedicated" equivalent to the terms "purged," and "purified," in verses 22 and 23. They have rendered the same term in chapter x. 20 "consecrated," giving in the margin the literal meaning "new-made." This may afford an explanation for understanding that some particular thing referred to has been applied to a new use, that is, dedicated or consecrated.

The term "remission," therefore, cannot be confounded with consecration or setting apart, although blood is the agency employed in both cases. The former is applied to transgressions of law, while the latter is applied to persons, places, and things, apart altogether from forgiveness of sins.

At the institution of the supper, Jesus referring to the cup, said,—"This is my blood of the New Covenant, which is shed for many for the remission of sins." This is in brief compass what the apostle teaches at length in his letter to the Hebrews.

An intelligent, well educated, and well disposed man, who claimed to be a disciple of Christ, but who stumbled at what he understood to be the popular doctrine of the atonement, told me he would acknowledge no authority in regard to this doctrine but the words of Christ himself. His principal objection was to the necessity for the death of Christ as a sacrifice for sin. But he did not seem to be aware how distinctly the Master he professed to serve had spoken on this subject. He forgot that the Lord had said,—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him might not perish, but have eternal life." And again, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And Yet again,—"Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, beginning at Jerusalem." Truly does Jesus say,—Thus it is written; for we read in the prophets: "He was wounded for *our* transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes *we* are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors."—Isaiah liii. 5-12.

That the Just should die for the unjust is incomprehensible to many; and they affect great regard for the Divine justice. But they seem to forget that there is also an attribute of love. Nay, more, they seem to be unaware of the grand truth in a remedial point of view, where the *morals* of the beneficiaries is an important *desideratum*, the exercise of generosity is far more influential than the exercise of justice. So that even in a rational point of view the Divine plan is well fitted to secure the ends in view.

The plain fact is, that one who was perfectly free from transgression was allowed to suffer and die on behalf of others. "He was in all points tempted like as we are, yet without sin." In the prophecy quoted from Isaiah, Israel is represented as saying. "He had done no violence, neither was deceit in his mouth: yet it pleased the Lord to bruise him, he hath put him to grief." "The Lord hath laid on him the iniquity of us all." This latter clause is evidently derived from the usage in Israel regarding the sin-offering of two goats. Lots were to be cast upon the two goats: one lot for the Lord, and the other lot for the scapegoat. The first was to be slain, and the other presented alive before the Lord. It is then directed that "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness. . . . And he that let go the goat for the scapegoat shall wash his clothes, and bath his flesh in water, and afterward come into the camp." The priest was also considered to be unclean after contact with the scapegoat. —Lev. xvi. 5-25.

It is plain from this appointment that the two goats were considered as one sin-offering, and that although the live goat is represented as bearing away the sins of the people, and is allowed to live, the other goat is slain, and, according to the direction given, his blood is brought within the veil, and sprinkled before the mercy-seat. Thus was exhibited remission of sins through the shedding of blood; and at the same time illustrated the laying of the sins of the world upon the Lamb of God, who in his own person discharges the functions of both goats,—in being put to death for our sins, and in bearing them away, so as to be remembered no more. The importance attached to blood by Jehovah is shown in the prohibition against eating it; the reason being that it was the life, and that which maketh atonement. Thus,—"Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."—Lev. xvii. 10-12.

The necessity of the death of the Messiah as a sacrifice for sin is thus rendered apparent. We may not be able to ascertain the reason of such a necessity; but of the fact there can be no doubt in the mind of any one who receives the Scriptures.

But it is highly probable that the doctrine commonly held on this subject has much to do with the objection referred to,—so much suffering endured by the substitute for so much sin committed by the sinners. The following extract from "Christ is All," by the Dean of Gloucester, is a fair sample of what is held and taught:—

"What then occurs? See Jesus crushed to the earth beneath the load of anguish! Each bleeding pore proclaims that more cannot be borne!

"But whence is the God-man's mighty agony? The fire of heaven's wrath has fallen on him. Vengeance has seized its prey. He undergoes the very pang which would have tortured his redeemed if they had tossed in hottest flames for ever. The fire burns, the anger rages, until each sin has infinitely suffered what it infinitely earned. No fuel then remains. All is consumed. The fire dies. The wrath expires. Hark! Jesus utters the wonderous word. 'It is finished!'"

One article in Dean Law's creed is, "I believe in the forgiveness of sins," but it is difficult to see how, if he considers himself one of "his redeemed," whose "every pang" has been "undergone" by Jesus, he can believe in the forgiveness of his sins. If God's "anger raged" against Jesus "until each sin infinitely suffered what it infinitely earned," where is there any room for forgiveness? Is not forgiveness a free gift bestowed without any mercantile equivalent being exacted in exchange? Does a creditor, who has been paid in full by a surety, imagine for a moment that he forgives the debtor? And again, to whom is the sinner's gratitude due? He may feel grateful to his substitute but how can this feeling be evoked towards that relentless being who made "the fire of heaven's wrath to fall upon Jesus," and whose "anger raged until each sin infinitely suffered what it infinitely earned"? Is it surprising that intelligent minds, whose ideas of Christian atonement are derived from such pictures of divine justice as this extract presents, should seek relief in partial or entire scepticism in regard to the Bible?

The true idea of substitution is not suffering for suffering, but death for death and that not the death of a separate substitute for each sinner, but the death of one for all: "Christ died for our sins." "The wages of sin is death;" but the death of the entire human race would not constitute an infinite idea. But Dean Law holds that Christ suffered infinitely, and possibly he also holds that he might have suffered infinitely even though he had not died; for that which rendered his sufferings infinite, though of temporary duration, and followed by death, namely his divinity, would render them infinite, although they should cease and he continue to live. But how could his divinity render his sufferings infinite, when, in the nature of things, it was exempt from any participation in suffering or death? If infinity were an element of the sacrifice, necessitated by eternal torment as the penalty of sin, it is difficult to see why the Dean of Gloucester should not go the length of holding the necessity of eternal suffering on the part of the sinner's substitute!

These remarks may serve to show the worthlessness of such abstract speculations as infinite sin and infinite suffering; and also the value of those plain statements of Scripture concerning the penalty of sin. From Genesis to Revelation, it is death, literal death, a returning to the ground whence man was taken. The ancient sacrifices were well fitted to impress the offerer with the fact that his life was inherited from an ancestor who had come under the sentence of death; and that God required a continual acknowledgment of this, not in mere word, but by the act of sacrifice. Much more the "one offering" of the Christ; "for if one died for all, then were all dead." And the true believer feels that it is not future happiness only that he needs from Christ, but actual existence, absolute life, without which all other blessings are impossible. This is true evangelical doctrine; for it strips the sinner of every possession, and makes him dependent on the Savior for everything.

The Apostle Paul sets this truth in a clear light in his letter to the Romans. He says—"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement (or reconciliation)." Then, at the close of this part of his argument, he says—"Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Here, through Christ dying for the ungodly, they are "justified by his blood," and "saved by his life." In the present life they "have their fruit unto holiness, and the end in the world to come, everlasting life."

The Lord himself taught the same truth. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

The reconciliation spoken of in these passages is not the reconciling of God to us, but the reconciling of us to God. Paul makes this very plain in the following passage.—"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was *in* Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."

In one of the verses above quoted, Paul says, "Much more, being reconciled (by the death of Christ) we shall be saved by his life." It is worthy of notice, that the life of Jesus, restored by resurrection from the dead, was a necessity to our deliverance as his death was. He not only "ever liveth to make intercession for us;" but in the passage quoted, Paul says, "We shall also live with him, knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." He has triumphed over death and the grave in his own person; but he has been empowered to deliver all who are his. He says,—"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And again,—"I am he that liveth, and was dead, and behold, I am alive for evermore, Amen: and have the keys of hell (hades) and of death."

So deeply does the sacrifice of Christ enter into the glad tidings that the preaching of the apostles is termed the "preaching of the Cross." Paul says, "We preach Christ crucified;" and in the same letter (1 Cor.) he tells the disciples of Corinth, "I declare unto you the Gospel: . . . how that Christ died for our sins according to the Scriptures."

But it is a remarkable fact that the cross was not preached till its victim had been restored to life again. What a deep significancy is here! It is hardly conceivable that any power in heaven or earth could have induced the apostles to preach a dead Christ to Israel or to the world. Nay more, they were not even required to preach a living Christ, while he lived "a man of sorrows, and acquainted with grief." They preached the coming kingdom; and while doing so they were charged by their master "to tell no man that he was Jesus the Christ." And as to the cross, although they were plainly told that it should be the instrument of his death, "this saying was hid from them." But after the event, and after his resurrection from the dead, his receiving all power in heaven and in earth, his exaltation to the heavens, the angelic assurance of his return, and, above all, the descent of the Holy Spirit according to his promise, they boldly proclaimed his death, resurrection, and Christship. "This same Jesus whom ye have crucified, God hath made both Lord and Christ." Thus it was after that "by his own blood he entered into the holy place" that "the blood of the Cross" became a subject of public preaching, and was thus superadded as a new element of that "gospel of the kingdom" which had been made known by Jesus and his apostles in "the days of his flesh."

The Gospel has not escaped the corruption which has overspread other truths of Christianity. The current doctrine is that this latter element, the blood of the Cross, constitutes the entire gospel of Christ. The peculiar glory of Jesus as the Messiah, the Lord's Anointed, and that kingdom of his Father David, promised to him of old, are almost universally ignored as Bible truths; and even where thus recognized, are in the majority of cases denied a gospel character. How hard it is to come to the knowledge of the truth; and often harder still to estimate truth at its true value, even when we have found it. True, it is "precious blood;" yet it is "the precious blood of Christ," who is himself precious; as Peter testifies: "Unto you, therefore, who believe, he is precious." And in whatever aspects of his character and offices his preciousness appears, surely no one will deny it to that official Messiahship of which the apostle says, "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Here the most momentous results are suspended on the belief that "Jesus is the Christ," even "having life through his name." He must indeed be precious to them who believe. But what is he to the unbelieving? "But unto them who are disobedient," continues Peter, "the stone which the builders disallowed, the same is made the head of the corner; and a stone of stumbling and a rock of offence even to them who stumble at the word, being disobedient." May we all be persuaded to give ourselves no rest until Christ to us is precious, and so avoid the stumbling of those who are disobedient; for "the Lord Jesus shall be revealed from heaven taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

* "This he did once" is limited to the intermediate object of his sacrifice and that for two reasons. He had no "sins" of his own as the Priest under the law has. And the present tense being in the singular number, has for its antecedent the immediately preceding actions; namely, "offered up sacrifice . . . for the sins of the people" (or comparing Lev. xvi. 5, 11, with verse 15 & 16)—even that the priest had to offer a separate sacrifice for himself before he offered that for the people. That he did actually, and the particular point of contrast here is, that Christ's once offering perfected for ever them that are sanctified.—Heb. x. 14.

## THE IMPORTANCE OF RIGHT RELATIONS.

The mutual dependence of the parts of an argument briefly illustrated. In a carriage, for instance, the lack of a linchpin may derange the most august governmental procession.

Thus in a thousand things, in everyday life, we may show the importance of each item, though small in itself, to the perfection of the whole. If the purchase of an estate, the recording and seal of authority are essential to ownership, as really as the payment of its price.

So in national and governmental affairs, the throne, the crown, the sovereignty, the prerogatives and rights of Queen Victoria are all related and mutually dependent in the make-up of her royalty. Hence if the Prince of Wales should reach the throne he would wear the crown and assume all the dignities of English majesty. This all may see and know. But eminent and venerable clergymen—with the largest following—fail to see connect "the throne of David, Zion, Jerusalem, Land, Israel, and the kingdom to come." They admit the relation of these terms to the kingdom of Israel in type: for "Solomon sat on the throne of the Lord as king in the place of David his father." 1 Chron. xxix. 23.

Can the type be more real than the anti-type?

No indeed. As Jesus is the Messiah—great David's greater Son—so he must take "the throne of his father David." Isa. ix. 6, 7; Luke i. 32, 33; Acts ii. 30-36.

That throne must be "in Zion—the holy hill of Zion; Zion is in Jerusalem; the city of the great King; and that city is the capital of the land of Israel and of promise." Psa. ii.; xlviii.; cii.; cxxxii.; Isa. xvi. 5; lix. 20; Rom. xi. 6; Rev. xiv. 1.

Now, any one who knows the importance of a linchpin to a carriage; or "the seal" to a deed, should know this relation of "Zion" to the throne; and the throne to Israel, the land and the kingdom of Christ. When taken in their mutual relation, as parts of the whole gospel they demonstrate its absolute reality, as to the geography, nationality and Abrahamic and Davidic promise. Psa. lxxxix.; Rom. iv.

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### PAUL'S ADMONITION TO TIMOTHY.

Chapter Four.

J. H. COX.

In the Holy Scriptures enjoined upon Timothy for meditation, we not only see God's perfection, and order in the great work of creation and redemption, but we also observe many examples of departures from the word of God.

In Eccl. vii. 29, we read, "God hath made man upright; but they have sought out many inventions."

So very early in the history of man, while they were yet in the full enjoyment of all the blessings of their Maker, the old serpent came to Mrs. Adam and introduced a new idea to her, by adding one little word to the words of God. Now God had given them the privilege of eating of the fruit of all the trees of the garden, except the tree of knowledge; of that, God said they should not eat, if they did eat of it, the penalty reads, "Thou shalt surely die." But the Devil added the little word "not." He said to the woman, "Thou shalt not surely die."

What word added to the word of God, throughout the whole Bible has caused more trouble and misery in the history of the world, than this little word "not?"

So when Satan tempted our first parents, there was a lust created in them, and they were enticed. "Then the lust, when it hath conceived, bringeth forth sin: and the sin, when it is full-grown, bringeth forth death." James i. 15.—*New Version.*

Therefore the little word "not" added to the word of God, brought sin, sorrow, and death into the world. Hence, the serpent (Devil) was the first being who perverted the word of God.

The next thing which attracts our attention is the worship of Cain and Abel. Here is a difference in religious views; both of these persons proposed to worship God, but Abel offered his sacrifice by faith.

Paul says, "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous." Heb. xi. 4.—*New Version.*

So then Cain must have been one of those persons, who proposed to worship God according to the dictates of his own conscience. But Abel offered his sacrifice upon the principle that "without faith it is impossible to please him (God)."

Such are the inventions sought out by man, very early in his history. But passing by the idolatrous worship between this time and the time of the history of the children of Israel, I therefore observe some things spoken by the holy prophets concerning many of their leaders.

For Peter says, "But there were false prophets also among the people, even as there shall be false teachers among you." 2 Peter ii. 1.

What is said of them?

"Like people like priest." Hos. iv. 9. "For the leaders of this people cause them to err." Isa. ix. 16.

"For both prophet and priest are profane.... They prophesied in Baal, and caused my people Israel to err.... Thus saith the Lord of hosts, Hearken not unto the words of the prophets, that prophesy unto you: they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said: Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Jer. xxiii. 11-17.

The people of Israel were well pleased with such teaching.

Proof. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." Jer. v. 31.

These priests were very ignorant and greedy. For we read, "His watchmen are blind: they are all ignorant: they are all dumb dogs, they cannot bark, sleeping lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Isa. lvi. 10, 11.

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely." Jer. vi. 13.

"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us." Micah iii. 11.

"That they may do evil with both hands earnestly, the prince asketh, and the judge asketh a reward, and the great man uttereth his mischievous desire, so they wrap it up." Micah vii. 3.

"O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; And ye say, Wherein have we polluted thee? in that ye say, The table of the Lord is contemptible." Mal. i. 6, 7.

"Will a man rob God? Yet ye have robbed me, But ye say, Wherein have we robbed thee? in tithes and offerings." Mal. iii. 8.

Thus we see that false teachers were very common among the Israelites; and they perverted the word of God, and led the people astray, and inculcated strange doctrines into their minds, so the people were very ignorant of the true teaching of God's word. But God was not well pleased with these things. For he spoke through the holy prophets, and said:

"The pastors are become brutish, and have not sought the Lord, therefore they shall not prosper, and all their flocks shall be scattered." Jer. x. 21.

"Woe be unto the pastors that destroy and scatter the sheep of my pasture; saith the Lord. Therefore thus saith the God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; Behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock, out of all countries whither I have driven them, and will bring them again to their folds and they shall be fruitful and increase. And I will set up shepherds over them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Jer. xxiii. 1-4.

"And the word of the Lord came unto me (Ezekiel), saying, Son of man, prophesy against the shepherds of Israel; prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. .... As I live saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock, ... Behold I am against my shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed any more: for I will deliver my flock from their mouth that they may not be meat for them." Ezek. xxxiv. 2-10.

Those Scriptures are not very complimentary upon the shepherds of Israel, nevertheless they are facts that cannot be denied, for they have a prominent place in the Book of Truth, and are great examples of the perversion of God's holy word. The knowledge of those priests is circumscribed within narrow limits, their errors and follies are glaring and innumerable; still, with all the powerful inducements to exercise humility, they dare to be proud and arrogant.

"Man, proud man,
Dressed in a little brief authority,
Plays such fantastic tricks before high heaven
As make the angels weep."

If we come down to the time of John the Baptist, and of Jesus our Redeemer we find that the Pharisees and Sadducees were as proud and arrogant, and also as erroneous, as were the priests and false prophets in the days before.

When John saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. iii. 7, 8.

And when Jesus, the "teacher from God," was instructing the people, and wrought miracles among them, the Pharisees heard of it, and they came to him, and accused him of casting out devils by Beelzebub the prince of devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation.... O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Matt. xii. 24-25, 34.

And when the Pharisees and Sadducees came to Jesus, and desired a visible sign from heaven, "He answered and said unto them, When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye discern the signs of the times? A wicked and adulterous generation seeketh after a sign: and there shall no sign be given unto it, but the sign of the prophet Jonas, and he left them." Matt. xvi. 2-4.

After this, the Pharisees "took counsel how they might entangle him in his talk, .... saying, Master, we know that thou art true, and teachest the way of God in truth..... Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? .... The same day came to him the Sadducees, which say there is no resurrection, and asked him, ... In the resurrection whose wife (woman in controversy) shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." Matt. xxii. 15-29.

"Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and Pharisees sit in Moses' seat: .... They bind heavy burdens and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. .... But woe unto you, Scribes and Pharisees, hypocrites: for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites: for ye devour widows' houses, and for a pretence made long prayers, therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites; .... Woe unto you, blind guides, .... ye fools and blind; .... ye blind guides, which strain at a gnat and swallow a camel..... Woe unto you, Scribes and Pharisees, hypocrites: for ye are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanliness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. .... Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. xxiii. 2-28.

It was these religious sects that caused Jesus the Redeemer to be put to death.

"All the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate." Matt. xxvii. 1, 2.

Then they derided him, and crucified him, in the midst of fanatic cheers of mockery.

The same bigoted principles abated not in the days of Stephen, a man full of faith and of the Holy Ghost. When he spake the word of God with boldness unto them. "Then said the high priest, Are these things so? And he said, Men, brethren and fathers, hearken; (then he delivered unto them a true gospel sermon). And when they heard these things they were cut to the heart, and they gnashed on him with their teeth..... And they cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul."

This bright young man was then a Pharisee, and he consented to the death of Stephen, he also persecuted the Church of God at Jerusalem, so that they were all scattered abroad

And he, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priests, and desired letters to Damascus to the synagogue, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem." Acts ix. 1, 2.

Such are the many examples of the departures from the word of God, which Paul admonished Timothy to study, and rightly divide.

So in my next I will continue the importance of Paul's admonition to our own time.

[To be Continued.]

### TO THE BRETHREN AND SISTERS IN CHRIST JESUS.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

Brethren and sisters, do we duly appreciate this very high calling? Are we preparing ourselves for the work of the future age, for which the father has seen fit to choose us?

Paul says, "Watch you, stand firm in the faith; be manly; be strong." Of course he has reference here to the church. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Now if we are a kind of first-fruits, it proves there is more to follow: for there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself for all to be testified in due time.

O what glorious news: the angel said to the shepherds, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. Blessed promise; how we long for the time, when all the ends of the shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him, for the kingdom is the Lord's and he is the Governor among the nations; the earth is the Lord's and the fulness thereof; the world, and they that dwell therein. Let the people praise thee, O God; O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth: Yea all kings shall fall down before him, all nations shall serve him; his name shall endure forever, his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed. Blessed be his name forever and ever. My meditation of him shall be sweet; I will be glad in the Lord, for thou shalt arise, and have mercy upon Zion, for the time to favor her, yea, the set time, is come; when the Lord shall build up Zion he shall appear in his glory, for he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner; to loose those that are appointed to death. For we know, says Paul, that the whole creation groans together, and travails in pain together. And not only it, but ourselves also possessing the first-fruit of the Spirit, even we ourselves groan within ourselves waiting for sonship—the redemption of our body.

We long to see Jesus our living head, for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together, for I reckon that the suffering of this present time are not worthy to be compared with the glory that shall be revealed in us. How these truths impell us to press toward the mark for the prize of the high calling of God in Christ Jesus. Know ye not that they which run in a race run all; but one receiveth the prize; so let us run that we may obtain, for we run not as uncertainly, not as one beating the air, for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith. Love not the world, neither the things of the world; if any man love the world the love of the Father is not in him.

We have been called (or invited) for a purpose, for a great work, a work which was planned from the beginning by the Father; and will be carried out by the Christ head and body complete. May God give us wisdom and strength to fit ourselves for the glorious work of the ages. And may the Lord make us to increase and abound in love one toward another, and toward all men. To the end he may establish our hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ. For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first.

I would ask: Have we put our ears unstopped, and are our hearts ready to receive and believe the sound of the trump and the voice of the archangel? If so, then we which are alive and remain, shall be caught up together (in the same condition) with them in the cloud to meet the Lord in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words.

Yes, those are words that sound sweet to the believer's ear; the world don't hear these sounds, they are intoxicated with the pleasures of life, they are the children of the night and of darkness; but the time will come when they will be made to hear; for it is written every knee shall bow and every tongue shall confess to God; for the creature was made subject to vanity, not willingly but by reason of him (God) who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Therefore let us while we are in this condition continue to do good to all men; knowing they are all God's creatures, and remember he first loved us. For by grace we are saved through faith; and that not of ourselves; it is the gift of God, not of works, lest any man should boast.

Dear brethren and sisters, we must consecrate all we have and are, to the Father, not simply our goods and our money, but our wills, and our liberty. Paul says, And I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit; let us not be desirous of vain glory. Are we able to drink of the cup that he drank of? and are we able to be baptized with the baptism that he was baptized with (death)? Dying daily, crucifying the flesh, keeping this body under subjection; this body of death; but though our outward man perish the inward man is renewed day by day.

Now if we be dead with Christ we believe that we shall also live with him. And what a beautiful type is the water baptism, of our being dead to sin, dead to the flesh. We are buried with him into death, that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, therefore we reckon ourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ; for he that is dead is freed from sin.

Thanks be to God for this good news. Therefore, brethren and sisters, let us stand fast and hold the traditions which we have received and direct our hearts unto the love of God and into the patient waiting for Christ, is the prayer of your humble sister in the Anointed.

MRS. M. A. PINK.

A collection of great interest to Oriental scholars, consisting of 5,400 cuneiform tablets, is now on its way to England. These were discovered by Mr. Rassam at Sippara, near Babylon. It is supposed that they are the library mentioned by Berosus, which contained antediluvian records copied from earlier documents by King Sargon I., who lived 1,800 B. C.

## Selections.

### THE MOHAMMEDAN MESSIAH.

It is a well-known fact that the great prophet of Arabia was indebted for many of his ideas to the Jews. This is apparent to all readers of the Koran. As the central idea of the Jewish faith was a coming Messiah, we might expect to find something of the same kind in Mohammedanism. We might suppose that the prophet, familiar with Jewish history, would look forward to times of corruption, unbelief, and captivity for his own people, and that he would teach them to look for a great deliverer, a Messiah, who should restore the faith and lead them to the conquest of the world.

We may, then, accept as probably genuine the famous tradition, which is received by all sects of Mohammedans, that, on a certain Friday, in the mosque at Medina, the prophet himself said: "When there shall remain but one day of the days of the earth, God shall prolong that day, and shall send forth from my house a man bearing my name and the name of my father, and he shall purify the earth from injustice and fill it with that which is right."

Other traditions say that this man, whose name is to be Mohammed, the son of Abdallah, is to be called the Mahdy (guide), that he is to appear suddenly in some distant place, from which he will at once march toward Mecca, destroying all unfaithful Moslems, as well as Christians, on his way. The streets of Mecca itself will run with blood. He is to overcome all opposition, and reign over the world until the second coming of Jesus and Mohammed for the final judgment.

Still another tradition predicts the coming of the Mahdy, and the final overthrow of the Turkish power and caliphate of Constantinople, in the year of the Hegira 1300, which is 1882 of our era. It is a curious fact that there is now in Tripoli a man who answers in every way to the demands of the traditions. He is the son of a famous sheik of the family of the prophet whose name is Abdallah. His own name is Mohammed. The tradition says that his vicegerent is to be named Abd-ul-Mutalleb, and this is the name of the present Schorif of Mecca, who is supposed to be conspiring against the Sultan. A telegram reached Constantinople a few weeks since from Mecca that this man, Mohammed-ibn-Abdallah, had actually started from Tripoli to fulfill his mission; but it proved to be a false alarm.

The Mohammedan world seems to be in a state of expectation, as was the Jewish world at the time of the coming of Christ. Its promised Messiah is to come like a true Moslem, sword in hand, and his kingdom is to be of this world. He is to rule as an autocrat, and restore the primitive faith of Islam. All nations will be forced to submit to his rule, and the predicted time is at hand. So far as Mohammedans believe is this prediction, they must be excited by it. It is, of course, impossible to say how far it is believed; but it is certain that it is thought of and talked about in all parts of the Turkish dominions. As the prediction foretells the overthrow of the Turkish power, it excites very different feelings at Constantinople and among the Arabs. The latter would welcome such a leader and rally around him, while the Sultan would find him his most dangerous foe.

The facts must be kept in mind by any one who would follow and understand the course of events in the east. While the Arabs are waiting for the Mahdy who is to overthrow the Turk and unite the world under his sway, the Sultan is trying to assert his right as Caliph to command the support of the faithful. The newspapers of Constantinople, especially those published in the Arabic language, for circulation in India and Africa, are filled week after week, with violent appeals to Mohammedans everywhere to rally around the Caliph and unite against Christendom. The last mail brings the leading Turkish papers, which declare that Turkey has made an alliance with Germany against France, and appeals to the Mohammedans of Africa to unite their forces to exterminate the Christians. They denounce England, and call on the Mohammedans of India to rise and throw off her yoke. It is well known, also, that the Sultan has sent a large army to Tripoli. It is believed that he has furnished the Arabs with arms and ammunition to enable them to resist the French in Tunis.

Many persons have been alarmed by these demonstrations, especially by the articles in the official Turkish papers; but it is probable that they have far more to do with the conflicting claims of the Caliph and the Mahdy than with any anticipated attack upon Christendom. The Sultan is simply struggling to regain the power of the old Caliphs over the Mohammedan world, while the Arabs who hate the Turks, are using this prediction of a coming Messiah, or Mahdy, to unite the people against the Sultan.

The rumor of the escape of Mithad Pacha from his prison in Arabia grew out of the report telegraphed from Mecca that Mohammed-ibn-Abdallah had started from Tipoli with an army, and that the Arabs had revolted and set Mithad Pacha at liberty. So far as is known, there was no truth in either of these reports; but they caused great alarm in Constantinople and led to the recall of the governor-general. It appears also that the revolt of Arabi Bey in Egypt had something to do with this coming Mahdy, and that it is directed against Turkish influence in Egypt quite as much as against Europeans.

A generally accepted prophecy of this kind, of course, tends to fulfill itself. It suggests to ambitious men the possibility of taking advantage of it to secure power. We may expect that this Mohammed of Tripoli or some other Mohammed-ibn-Abdallah will rise about this time and attempt to unite and reform the Mohammedan world. The whole power of the Sultan will be used to put him down; but he will have the sympathy of the Arabs and probably of the Mohammedans of India. Christendom does not know enough of the present feelings of the Mohammedans to predict the result; but should either party attempt to gain favor by an attack upon Christians, the result would not be doubtful. It may be possible for a Mahdy to reform Islam and bring it back to its primitive simplicity, although the Wahabi movement in this direction was a failure; but the time has passed when it is possible to draw the sword successfully against Christian Europe. The Sultan must be fully aware of this, and, in spite of the violent articles in the Turkish papers, there is no reason to fear that he will court destruction by uniting the Christian powers against him. If he were driven from Constantinople, he would not only lose his empire, but would at the same time lose the last remnants of his influence as Caliph.—*George Washburn, D. D., President of Robert College, Constantinople, in Independent.*

### Prophecy Fulfilled.

A singular treatment of the ruins of Babylon, and one which might be readily overlooked in its bearing upon the predictions of Scripture in minute detail respecting this city, has not escaped the observation of Mr. Rassam, a thorough explorer of the site. "There is one fact connected with the destruction of Babylon and the marvellous fulfillment of prophecy which struck me more than anything else, which that seems never to have been noticed by any other traveler, and that is the non-existence in the several modern buildings in the neighborhood of Babylon, of any sign of stone which had been dug up from its ancient ruins, because it seems that in digging for old materials, the Arabs used the bricks for building purposes, but always burnt the stone thus discovered for lime, which fact wonderfully fulfills the divine words of Jeremiah—namely, 'And they shall not take of thee a stone for a corner, nor for foundations; but thou shalt be desolations forever, saith the Lord.'" (ch. li. 26.)

Life is but a journey, of which the passage of Jacob from Beersheba to to Haran is a type. Happy are they who find or make for themselves a Bethel by the way. For if this be found in the journey, the end will be blessed, though the way be wild and rough.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 24, 1882.


WE have received a Chart of History—but too late for examination and adequate notice in this number of our paper. It is an elaborate scheme for the adjustment of the prophetic numbers to the events of history.

WE abound and superabound in manuscript communications. All are received with thanks whether we ever find room for all or not. And we also tender thanks for the multiplied expressions of approbation that daily reach us.

OUR old subscribers are renewing week by week. We are gratified to say that discontinuances are but very few indeed, while new names are being added to our list. With a proper effort on the part of all our friends, THE RESTITUTION might soon be elevated to a self-sustaining position. Nearing a crisis in history, as we most certainly are, let us all be true and faithful. Deliverance draws near.

AS SOME of our brethren hold the *futurist* views with regard to the book of Revelations, we insert an article in this number, from a brother who advocates that side of the question. Fairness demands this, although we are not in accord with this system of interpretation. We thought of suggesting some difficulties that stand in our way in the current issue, but have not the time at our disposal. Let us kindly prove all things and hold fast to that which is good.

THE trial of Guiteau, for the murder of President Garfield, is now nearing its close. As our paper goes to press Judge Porter is mercilessly tearing off the thin and false gauze of insanity that the assassin's defenders have been so industriously trying to weave round the vindictive homicide The withering, slaughtering invectives of the Judge, too, are falling like thunderbolts on the horribly and absurdly blasphemous claims to inspiration plead by the criminal. Murder, with malice aforethought, is too deeply branded into the poor miscreant's forehead to be veiled with any amount of legal chicanery.

THE irrepressible Oriental Question is not permitted to slumber long at a time. The joint action of England and France is almost certain to lead to an armed intervention in the affairs of Egypt. The real power in Egypt is now said to be in the hands, not of the Khedive, but in the hands of Arabi Bey, who controls the army, and who is a zealous Mohammedan. He has denounced the Anglo-French note and the Anglo-French controllers. He says the army must govern until popular abuses are redressed. The little cloud rising on the shores of the Mediterranean may soon overspread the Eastern world.

## Communications.

### SEALS, TRUMPETS, WOES, AND VIALS.

O. T. BOBBS.

When the book with seven seals is given to the Lamb, a proclamation goes forth, covering all the events of seals, trumpets, woes, and vials, unto the restitution of all things spoken by the holy prophets. The seals are then opened in consecutive order: the trumpets sound, the woes are inflicted and the vials poured out. They are events of the judgment of the great day.

When the first seal is opened, "The Prince of the covenant" comes forth riding upon a white horse, carrying a bow, and wearing a crown! The white horse symbolizes peace, the bow conquest, and the crown universal empire, "He shall enter peaceably upon the fattest provinces," "and by peace shall destroy many."

The covenant with death, and agreement with hell is "confirmed" "for one week" "the King shall do according to his will," and "shall prosper, till the indignation be past."

When the second seal is opened he goes forth upon a red horse, and with his great sword he takes peace from the earth. Persecution, tribulation, and death follow.

When the third seal is opened he is seated upon a black horse and the proclamation goes forth, "A measure of wheat (one quart) for a penny" (14 cents), and there is famine.

When the fourth seal is opened "The Lion is come out of his thicket, the Destroyer of the Gentiles is on his way; he is gone forth from his place (palace) to lay the land desolate," and one-fourth of all the earth are slain.

When the 5th seal is opened, they who had been slain by peace, by war, by persecution, by captivity, by flames, by famine, cry "How long!" They "rest," a little season, till their brethren are slain, for it is but a thousand two hundred and ninety days from the time the daily sacrifice is taken away "in the midst of the week," and the abomination that maketh desolate set up till the sanctuary shall be cleansed; till the seventh trump shall sound, and the sleepers in the dust awake, and stand in their lot at the end of the days.

When the sixth seal is opened, "His voice which once shook the earth," amid thunders, lightnings, and earthquakes, tempestuous darkness, and the trump of God, now shakes not earth only but heaven also. Mountains and islands remove, the heavens roll back, and "pass away with a great noise," and the affrighted world hide in caves, and dens, calling on rocks and mountains to fall, and hide them from the presence of God. The "great day of his wrath is come," the edicts of the "King of fierce countenance" are proclaimed, and whilst the angel seals the hundred and forty-four thousand of Israel, unto the day of redemption, he seals his servants unto perdition.

In those days men seek death but cannot die. A measure of wheat for a penny, to those who have the mark of the beast or the number of his name. None other can buy or sell. The abomination that maketh desolate is "standing where it ought not." In the Holy Place, the "Man of Sin" is sitting in the Temple of God at Jerusalem, and they that are in Judea flee to the mountains for there is great tribulation."

The seventh seal is opened, and there is silence in heaven! Fire from the Altar is cast into the earth, and there follows voices, thunderings, lightnings, and earthquake.

The seven angels who stand before God prepare to sound.

"Blow ye the trumpet in Zion. Sound an alarm in my holy mountain."

"Let all the inhabitants of the land tremble. The harvest of the field is perished, the fire hath devoured the pasture of the wilderness, and the flame hath burned all the trees of the field. The beasts groan, the herds of cattle are perplexed, because they have no pasture."

The first angel sounds, and hail, fire, and blood are cast upon the earth, and the third part of the earth was burned up, and the third part of the trees were burned up, and all green grass was burned up.

The seven trumpets of Revelation synchronize with the seven trumpets of the prophets. "Salvation is of the Jews," and so are the trumpets. They sound by Jews, and for the Jews, when in national capacity, by virtue of the "covenant for one week," and not otherwise. They sound when the daily sacrifice is taken away, and the abomination that maketh desolate set up, "in the midst of the week." They sound in and for the "day of wrath." They sound in Mount Zion, and in Jerusalem, and nowhere else.

The anti-typical plagues on Egypt now fall upon a Godless world. The trumpets sound, the woes are inflicted, and the vials are poured out. The "two witnesses" who stand before God as Moses stood on the Mount, come down and prophecy against the beast and false prophet, a thousand and two hundred and sixty days, breathing fire against fire; and they smite the earth with plagues as often as they will, and there is no rain on the earth in the days of their prophecy.

The drouth foretold by Joel, and by the angel of the first trumpet, in synchrony, dries up the great river Euphrates, that the Assyrian kings may pass over to engage in the battle of the great day. "Behold! I gather all nations to Jerusalem to battle," and all who burden themselves with Jerusalem shall utterly perish. The cavalry of Apollyon are there, and their number is two hundred millions. "I heard the number of them."

Multitudes, multitudes in the valley of decision. The day of the Lord is a day of terror and alarm. The sun shall be darkened, black as sackcloth of hair, the moon turned to blood, the stars fall, and the shekinal cloud is seen in heaven.

The slain of the Lord covers the earth. "The violence done to me and to my flesh, be upon Babylon, shall the inhabitants of Zion say, and my blood upon the inhabitants of Chaldea, shall Jerusalem say; and as Babylon hath caused the slain of Israel to fall; so at Babylon shall fall the slain of all the earth. The thousand two hundred and ninety days have an end. The armies of the ten kings make war with the Lamb. The voice of the archangel, and the trump of God shakes heaven and earth. The beast and false prophet are cast into the lake of fire, and they who are Christ's at his coming shall be caught away to join the innumerable hosts of angels, and the general assembly of the church of the first born, whose names are written in heaven.

BROOKLYN, N. Y.

*Editor Restitution:*

It is a common expression—"how time flies," and so it is, and so it is not! for are we not the objects of rapid flight? do not we spend our days as a tale that is told, and as a watch in the night! are not our days as a weavers shuttle? and oh how oft I am reminded of this; living in Brooklyn, and engaged in the busy affairs of busy life in the driving city of New York, I think of this as I hasten thereto in the morning, refreshed from the night's rest, and cheered thither by a sense of duty, for the good of my family, and those who employ me; I think of this as I homeward plod in the evening, quite weary, and desiring home, not simply and solely as a place of rest, but to greet and be greeted by those who cheerily say—papa, we are glad to see you, and I in turn to say, dear ones, it does me good once more to see you! "Home, sweet home," the place on earth nearest akin to that we seek in the world to come.

The thought that came to me first, on sitting down to write you this evening was: Well, here is another year; and it is about twelve months since I wrote Brother Chaplin, and it seemed to me I would write you oftener, were it not I so often hear from you through THE RESTITUTION: and most gladly does the paper come to me, bearing very interesting matter on its pages. I do not weary in reading much therein, and I am grateful to those who show so great ability as some do, in setting forth old things in new dress. There is very little that may be called new, unless it is the ventures some put forth in determining the time; and this to the uninitiated, has much the appearance of new, and many catch at it and adopt it, and think it strange—more than "passing strange," if you do not with them, see the complete argument, the most complete argument, ever presented, for the establishment of what to them, I doubt not, has more than a semblance of truth therein. My brother, I have an unchanged mind on those matters, so far as the "time" question is, and while I never questioned the fact, that there are "times and season" in the Book, I never saw enough evidence to prove to me, that the time had yet come for "The wise shall understand;" this has been too much of a catch word, and the wise (in their own conceits) have clearly demonstrated this fact. On this question I have had but one mind, not that I can truly say that I have lived up to the command, "Be ye also ready, for in such an hour, etc;" the true position of the devout believer is, as it always has been, a waiting one. My prayer is, that I may have my loins girt with truth ready to defend it against the attacks of those who, not knowing the truth, are more zealous to defend error than desire to know the truth that makes free, and has no bondage about it. "Therefore, being justified by faith (the faith,) we have peace with God through our Lord Jesus Christ." Patience has given us experience; experience has developed hope (the hope); and this hope maketh not ashamed; and I am free to say,—Glory be to God!

I said I was grateful to those who write so ably and interestingly for the RESTITUTION. I repeat it; I am free to confess I have gathered many a pleasant thought which has proved profitable to me, from its pages. I think, with many years experience, I have learned, to some extent, how to analyze, so as to select that kind of reading, which to me is meat. Paul advised Timothy, "Till I come, give attendance to reading." Some will say, Paul meant he was to read the "Holy Scriptures which are able to make thee wise unto salvation;" and I do not wish to question this, but that Paul meant this, and only this, I am not prepared to allow. Would it were so, that there was less storring of the sayings and doings of men, and more earnest and devout relish for the Word of God! we should have here, as elsewhere, a church that might boast (if boasting were allowed,) that could say it was as a city set on a hill, a light dispensor—holding forth the word of life, which always has light in it, to those who vorily set in darkness, and who say, they have no desire for the "presence" of Christ, and who only see the "day of judgment" as a future matter to be dreaded. Not so, those who are enlightened; they see in this day, blessing, not only for the dead resurrected,—the living changed—but an era of blessing for the heathen, or nations during the time when the Lord Christ shall be King.

To me, the day of the Lord is a desire; that it may soon come, a prayer; that the righteous may be exalted to inherit the land, and dwell therein; not for a few short years, and then drop into the pit, a putrefying mass of corruption; but as inheritors, with immortal natures, share with the Son of God, that inheritance promised him; and all who shall then have a nature like unto his. The world to come is his, it is also ours! "To him that overcometh, will I grant to sit with me in my throne, as I overcame and am set down with my Father in his throne." "He that hath an ear, let him hear."

GEO. W. YOUNG.

### THE KINGDOM AND DOMINION.

Down east preachers and people talk of a kingdom under the whole heaven. The Bible says Kingdom and Dominion. All dominions shall serve and obey him. If the new earth is to be all Canaan, Abraham might as well have gone to Egypt or Persia or any other country and walked through it as through Canaan, if it is to be all Canaan.

The Kingdom of good Queen Victoria was set up before she had a dominion. Her dominion might be taken away and she would have a kingdom.

In the days of these kings shall the God of heaven set up a kingdom. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem. For as the new heaven and the new earth shall remain, so shall your seed and your name remain.

C. BOARDMAN.

*Editor Restitution:*

I am at my own quiet home after an absence of more than eight weeks in the Province of Ontario—enjoying good health for a man in his 73d year, and the 67th year of his pilgrimage—a pilgrimage through trying scenes, for which I am, with mine, thankful to the Giver of every good and perfect gift.

My theme has been the kingdom of God and the things concerning Jesus the Christ, and a strict obedience to all of God's commandments. Also the evidence that Gentile times are soon to close, and the Christian and gospel age soon to commence.

I spent four Sundays with the loved ones in South Gower, Kemptville, and Ventnor. In the latter place I gave three discourses to attentive audiences. At the close of the Sunday afternoon sermon we ate the memorial supper, and it was a heavenly season to all. I had the honor, after opening the ice, of immersing one into the saving name of Jesus Christ for the remission of sins. Visited them all at their own homes, where I had sweet conversation upon Bible subjects.

Gave eleven sermons in South Gower, had a good turnout and good attention. All of us enjoyed a feast; ate the memorial supper on three different occasions, and precious seasons they were to all.

Preached the funeral sermon of Bro. Wm. McKeene, who had fallen asleep. He was one of the excellent of the earth. He was immersed by the writer some years ago; he was amiable and lovely from his childhood, and subsequent to his immersion an honor to Jesus in his life and death. A young wife and child, fond parents, brothers and sister, neighbors, and the church of God are left to mourn their loss; but he rests in the dust waiting the coming of Jesus to take him out of the cold grave into the saint's Eden home—the earth in its restored state. The text on the occasion was "The last enemy that shall be destroyed is death." The audience was large, and it was truly a solemn, yet joyful time.

I visited all the loved ones at their own homes, talking upon things new and old. Some of the brethren in each of these places keep the Sabbath of the Lord instead of Sunday, and others are convinced that it is the one to be kept. But no division or unkind feeling has ever risen among them. It is over thirty years since I commenced to labor in those places, and I record this as the most delightful visit of all.

Dec. 12, I bid adieu to those loved ones, and amid falling tears, started for Matilda, being conveyed by my faithful Bro. Forester where I met my wife at her mother's; spent three days most happily with her relatives. Then I took my leave of them and started for Bowmanville, stopped over night at Nappanee with Bro. Crankhite. Preached at B. on Friday, where my true yoke-fellow, D. Hogarth, met me and took me back to Selina, where I stopped over three Sundays, preaching twice each Sunday in their chapel, to good congregations. The memorial supper was eaten. My wife met me at this place, and in company with her I visited all the loved ones at their own homes. A more hearty welcome and kind treatment ought not to be expected in this age by any one than that bestowed upon us.

Brother and Sister Hogarth have fourteen children, all of them I believe are in sympathy with the truth. I have immersed ten of this family. For a number of years I have spent Dec. 25 with this family. Truly it has always been a joyful gathering and greeting.

I commenced my labors in this place about twenty-three years ago. Never have I enjoyed a visit with them better. Many of them have visited us at our own home. But I expect a more joyful meeting with most of them, if not all, when Jesus comes. The Lord grant that all of them have a desire to be saved.

We spent four days at Bowmanville, with Bro. Lent and daughters. On Sunday I gave an exposition of Dan. iii. vii. at his house. It was a season of refreshing from the Lord.

On the 10th inst. we took our leave of this dear family for Toronto, where we spent three days most happily with the loved ones. Reached home Jan. 13, found all right.

Fraternally,

R. V. LYON.

## Selections.

Bible Banner.

### SIGNS IN THE EAST.

The premonitory signals of stupendous changes are showing themselves in the old world. Let us take a brief glance at several of these.

1. The effete and imbecile condition of Papery. Without doubt Rev. 18, had its accomplishment in 1870 and great Babylon fell—not into rottenness or impurity, for she was rotten at heart all the while previously, not finally, for she still exists, but fell from the backs of the beasts that bore her to her "judgment." Rev. xvii. 1, fell from the support of the civil powers, so that she is now only upheld by the "people," v. 15,—fell in just such a way as never before, and fell, I think, to rise to kingly domination and temporal sovereignty no more. It was the passing of an important milestone. It was the striking loud and strong of the clock of time. Since eleven years ago we have witnessed the dividing of the great city and heard the divine call come out of her. I can only see at present her final plagues impending when the system will disappear like a millstone hurled into the sea. Meanwhile, there are signs that the present Pope will not long survive, and that Papery itself will vacate the eternal city.

2. The tendency to a vast political union of all the millions of Mohammedan nations in Europe, Asia, and Africa. The Moslem newspapers say they must unite for the purpose of resisting the encroachments and beating back the armies of Christendom. It is boldly proposed to lift on high the sacred banner of the Prophet, and the Sultan as Caliphat and successor to Mohammed, is looked to as leader and commander in the sanguinary onset. The pressure upon the people of Islam by the six powers, and more recently by France in Tunis, is provoking and precipitating this mighty movement. Should this come to pass the Orient would be drenched with blood and the great powers would have their hands full of battle and war. Without doubt it would fulfil Dan. xi. 44, Europe would rid her soil of the Turk, who would plant himself on the sacred hills of Palestine as a last stand; and in his desperate madness "go forth with great fury to utterly destroy and make away many," but a sudden interposition of angels with Michael at their head leading on the Lord in his advent, will cut short the fray and bring the "end." We can only hope it will soon come.

3. The armed posture of Europe, and her gigantic preparations for some awful strife is startling. The gross population of but five of the great powers is 238 millions, and their armies on a peace footing amount to 2,100,000, but on a war footing to 7,000,000 men, with reserve amounting to 14,000,000 of men. Ashibaki Forbes, the celebrated English war correspondent, says, "the continent of Europe is one vast arsenal and camp of standing armies." It maintains the "immense armies and navies of Europe; the expenses every year reaches the sum of $600,000,000. All over Europe, wherever you go you meet with the inevitable and eternal soldier. It is idle to say all this means nothing. This military madness is prophetic, It is terribly significant; it is ominous of astounding scenes not far in the future. It fulfills Joel iii. 9-10 to the letter. It is the harbinger of the judgment day. It agrees with the prophetic word that says, the "nations were angry" at the very time when the last trump sounds. Rev. xi. 1-8, and at the epoch of the end there is to be a period of unparalleled national trouble. Dan. xii. 1.

With these things before us—here but imperfectly sketched—and with a thousand signs and omens in earth and sea and sky, I must still look for the Bridegroom's appearing as a grand miracle close at hand. And I think we had better drop all controversies, bury all differences, hush all discord, and cease all antagonism, and unitedly continuing our great mission, in warning an evil world, and comforting a weary church, with the loud, far reaching proclamation of the dear Master's immediate coming. Oh for more love and heart purity!

D. T. T.

## Relus Items.

A RUSSIAN NIHILIST TO BE HANGED.

ST. PETERSBURG, Jan. 20.—Nicholai Sankowsky, who attempted to kill Gen. Tchecevine at the Interior Department, has been sentenced to be hanged, and his accomplice, Meinikoff, has been sentenced to twenty years' hard labor. They both pleaded extenuating circumstances, and have appealed.

It is said that the "Holy League," which was recently formed to counteract Nihilism, will be officially recognized as a branch of the police. This will be, perhaps, even more unpopular than a reconstruction of the famous "Third Section."

ANTI-GERMAN RIOTS IN RUSSIA.

LONDON, Jan. 20.—The Berlin correspondent of the *Morning Post* says: "Anti-German disorders have broken out at Riga, Russia. The authorities are apparently unwilling to suppress the riots."

VIENNA NEWSPAPERS CONFISCATED.

VIENNA, Jan. 20.—Evening newspapers to-day were confiscated for reporting a speech of the president of the United Left, in which he denounced the attempts to drag the Crowd into the political arena.

AUSTRIAN SOLDIERS SLAUGHTERED.

PARIS, Jan. 20.—Advices have been received that the insurgents near Bobar, in Herzegovina, have slaughtered a detachment of ten Austrian soldiers and burned their quarters. The insurgents have also defeated a number of Austrians near Bladagora. Telegraphic communication with the disturbed districts is prohibited. Gen. Jovanovics, the Austrian commander, establishes his headquarters at Ragusa.

REPORTED REVOLUTION IN BOLIVIA.

LISBON, Jan. 20.—Advices by mail from Buenos Ayres to Dec. 20, have been received. It was reported that a revolution had broken out in Bolivia, and that ex-president Pierola of Peru had sailed for Europe. The attitude of the United States with reference to the affairs of Chili and Peru was viewed with dissatisfaction by all the South American republics.

## Brevities.

Dr Laws, of the Livingstonia Mission, writing from Lake Nyassa, announces that the New Testament is being translated into Chinyanja and Chitonga. These two translations are additions to the thirty-two African languages into which portions of the Bible have been rendered. The whole Bible has, as yet, been published in only eight of the many hundred languages of Africa.

True believers are greatly agitated over the expected coming of the Mehdi or Mohammedan Messiah. The prophet himself foresaw this event, and prophesied that he would be an Arab and a descendant of his own house. El Mehdi is expected to unite the faithful, restore Islam, and rule over the Mohammedans throughout the world. According to a prophecy that has for several years been carefully circulated among the Moorish Musselmans, he will make his appearance on the first day of the month Moharram in the year 1,300. (Nov. 12, 1882). He will be 40 years of age and of noble appearance, and one of his arms will be longer than the other. A religious devotee of great sanctity in North Africa is already known as El Mehdi (literally; the teacher), and in personal appearance corresponds exactly with the description in the prophecy. He will probably attempt to play the part of the Messiah, and, aided by a fanatical following, may seriously threaten European influence in India, Egypt, and Algeria.

THE RAIN TREE.

Some travelers in South America, in traversing an arid and desolate tract of country, were struck (says "Land and Water"), with a strange contrast. One side was a barren desert, and on the other, a rich luxuriant vegetation. The French Consul at Loreto, Mexico, says that this remarkable contrast is due to the presence of the *tarumo caupi*, or the rain-tree. This tree grows to the height of sixty feet with a diameter of three feet at its base, and possesses the power of strongly attracting, absorbing and condensing the humidity of the atmosphere. Water is always to be seen dripping from its trunk in such quantity as to convert the surrounding soil into a veritable marsh. It is in summer especially, when the rivers are nearly dried up, that the tree is most active. If this admirable quality of the rain-tree were utilized in the arid regions near the equator, the people living there, living in misery on account of the unproductive soil, would derive great advantages from its introduction, as well as the people of more favored countries where the climate is dry and droughts frequent.—*Am. Rural Home.*

Of all the calamities which have ever in modern times overtaken a crowd of human beings in a single building, the burning of the church of La Campania, Santiago, in 1863, has never been equalled or approached. In one short hour 2,000 people, nearly all ladies of youth, rank, and beauty, were reduced to ashes. The flower of the capital of Chili had gathered in the church, in a spirit of religious excitement, to pay its devotions at the closing celebration of the Immaculate Conception. Every seat was full. Nothing that invention could suggest or wealth supply was omitted in the adornments of the occasion. The interior of the church was hung from roof to floor with floating gauze and rich drapery, and lighted with festoons of innumerable paraffin lamps. An acolyte, in lighting the last lamp before the shrine, raised a flame which spread instantaneously. A rush soon choked the entrance with a wall of dead and dying twelve feet in height. The melting lead from the roof and the blazing oil of the several lamps poured down upon the heads of 2,000 tender women, who could be seen from the windows of neighboring houses rushing wildly to and fro without an outlet of escape. The falling of the roof put an end to their agonies, and completed a catastrophe which stands without a parallel.—*London Times.*

One of the Egyptian Pyramids has been opened for the first time in modern days. M. Maspero, the director of the Egyptian museum, has been greatly interested in a pyramid called the Meydoum, the entrance to which no one had been able to discover. It is situated on the borders of the Libyan Desert, and of all the pyramids is considered the most mysterious. The following account is from the *Paris Journal des Debats*, and was written by M. Maspero's assistant. "The pyramid has long been the subject of curiosity, and Ismahin Pacha even endeavored to effect a breach in its walls with artillery, in the hope of finding a treasure concealed therein. By removing some of the ground on the north side of the artificial mound which surrounds the pyramid. M. Maspero has succeeded in uncovering all the points where an opening might be revealed, and the result has shown that his calculations were well founded. Thirteen days of active labor, with skilled workingmen, have sufficed for the discovery of a secret which was believed to be undiscoverable. The spades of the fellahs have exposed to view the opening, which is situated nearly at the top of the artificial mound. On entering the pyramid the visitor passes through a corridor, admirably constructed, which takes him about forty yards in a gentle decline, as is the case in the great Gizeh Pyramid. Here, for the moment, he is stopped by the debris, which is being rapidly cleared away. M. Maspero has already found two sacred inscriptions, in the style of the Twentieth Dynasty, giving the names of two scribes who had visited the pyramid."—*Christian Herald.*

## SPECIAL NOTICE.

As announced last week, below we give the names of parties whose orders for tracts at 10 cts. per pound, came too late to be filled, and such persons will please notify us immediately what they will have done with the money sent. We will send other tracts at their actual cost, or to those who wish, the money will be refunded. Following is the list:

Mrs A Smith, C Boyd, Martin Moore Harry Ronner, W I Crockett, J R Willitt; Mrs Emma Smith, S T Blossing, C W M Hunt, C W Dean, O Scoville, J G McAnelly, J Robinson, P Fisher, Mrs Josiah Hornaday, Wm Hutchinson A G Winchester, Helena M Hunt, H H Geish, J & D Bender, M J Mansfield P Putman, Dan'l Gates, J A Thurman T P Morrow, T T Doyel, H Burdick, S M Hixson, L H Combes, C W Hoover, Mary Hoover, C W Young, J M Lewellen, R McLaughlan, Thomas Elton, Wm Reid, D T Seeley, K Tarr, Ira Forbes, Mrs M E Leppo, Mrs Judge E Barnum, S C Oliver.

The Christian must expect opposition from the world, because he is going just the contrary way from the multitude and has to pass through them.

# Poetry.

## DELIVERANCE.

When we reach the quiet dwelling
On the grassy crystal hills,
And our praise to him is swelling
Who the vast creation fills;
When the path of prayer and duty
And affliction all are trod,
And we wake and see the beauty
Of our Savior and our God—

With the light of resurrection
When our changed bodies glow,
And we gaze the full perfection
Of the bliss begun below—
Shall we recollect our sorrow,
And the clouds that hung o'erhead,
When our hearts are filled with gladness,
And our tears are dried by God?

All the way by which he led us,
All the goodness which he bore,
All the patient love he taught us,
Shall we think of them no more?
Yes, we surely shall remember
How he gave his hand to lead,
How he fanned the dying ember
With the spirit's gentle breath.

And we feel will be the pleasure
When we think of weary ways,
And our joy will be the purer
When we mourn on cloudy days;
'Twill be a glorious morrow
To a dark and cloudy day—
We shall recollect our sorrow
As the dreams that pass away.

# Communications.

## THE LESSON OF THE ASSASSINATION.

### Number Four.

A. B. MAHURIN.

"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die and not live. Then he turned his face to the wall and prayed unto the Lord saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight, and Hezekiah wept sore. And it came to pass before Isaiah was gone out into the middle court, that the word of the Lord came unto him, saying, Turn again and tell the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears, behold I will heal thee: on the third day thou shalt go up into the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the King of Assyria and I will defend this city for mine own sake and for my servant David's sake." 2 Kings ch. xx.

The moral of the president's assassination will lose much of its force if we omit to dwell on his personal relations to the sad tragedy and his course and conduct during the long and gradual illness which preceded his death.

President Garfield claimed to be the servant of God, and by profession and church connection, a Christian. This relation, apart from the high office he held as the head and chief magistrate of a people in a "Christian land" imposed upon him certain duties and obligations in recognition of the supremacy, and will of the Almighty which he could not easily forget; yet it was a notable feature of his surroundings throughout his long confinement that there is no report of any reference or allusion by the sufferer, to his faith and trust in God at such a crisis. No account of any appeal for divine help and mercy either from the president himself or by others at his request. Dr. Power, who stood in the relation of pastor to him and of whose church he was a member—has stated since his death—that though he was frequently present at the White House and offered and desired to see the president, he was never called into his presence, nor requested to offer prayer in his behalf. What may have passed in his own mind and thoughts during that long and painful illness, we know not. Let us hope as he must have believed, —as the Bible teaches—that the issues of life and death are with God, who has promised to hear the cry of distress and for help from those who trust in him through the mediation of Jesus Christ his Son, the Christian's only mediator—that he did not neglect or omit this natural and becoming appeal to him "whose eyes are over the righteous and his ears open unto their cry." The Bible is full of precept and examples of such helpful reliance, and of answer to prayers. It teaches that the just shall live my faith—"that the effectual prayer of the righteous man availeth much." The apostle James, illustrates this promise by the example of Elijah whose prayers—though a man of like passions with ourselves—brought first drought and famine and afterwards rain and plenty from the land of Israel, in the days of King Ahab.

St. James is very specific as to the particular course to be pursued by the Christian who is sick or afflicted in such exigencies (ch. v. 14.) and ends with the assurance that "the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven." It is not to be supposed that Mr. Garfield—a reader teacher, student and lecturer on the Bible could be ignorant of these and similar encouraging and consoling promises, yet he seems to have been forgetful of them. for it is a true saying that "out of the fulness of the heart the mouth speaketh"—that, "we cannot but speak the things that we have heard," the occasion invites our utterances and at such times, we desire and are expected to give expression in words to what we think and feel. Yet this Christian man and magistrate gave no sign of the faith that was in him. The voice of prayer, the song of praise, the reading of God's blessed word with all its glowing promises and its soul-subduing consolations, were unheard in the sick chamber—around the yielding couch of the wounded and dying man!

It might be thought that the pain and sufferings of the stricken sufferer repressed these natural and becoming emotions of the higher life or deprived him of the power of expressing them. But there was often an absence of pain —moments—even hours of apparent relief and promised convalescence, during which he conversed of current topics, wrote a letter to his mother, conferred with his official advisers as to public affairs and dictated and performed official acts. Dr. Bliss relates that at Elberon he felt so far convalescent that he proposed a game of whist, at cards, and even asked if he might not take a hand—and we know it was only in the closing hours of the last sad scene of death that his strong mind and will wandered and failed him.

It is by no means an agreeable task to dwell on these features of the weakness and infirmities of our fallen nature, as illustrated in the career of one of our race, but they fix in our mind the useful lesson it is so hard for us to learn that "man at his best estate is altogether vanity." At one period of Mr. Garfield's busy life, he doubtless fully appreciated this wholesome truth but his active and energetic pursuit of the objects of human ambition—his daily contact with politics and politicians and his familiarity with their crooked ways naturally but culpably blunted his otherwise acute perception to the lowered tone of morals and religion among public men and brought him imperceptibly under influences unfavorable to religious growth and vitality. It is said that "politics make strange bed-fellows." In connection with that reflection we cannot ignore the patent fact that in this last and greatest trial of his life, the president was surrounded by those only, in the members of his cabinet and in his physicians and household, who seemed to ignore his religious relations and not to have adverted to his moral and spiritual wants and necessities but were intent only on his recovery to sound physical life. It is remarkable that among his chosen and official associates and friends, not a single Christian was to be found who did not hide his candle, if he had one, "under a bushel." The very numerous bulletins and official reports of the president's condition were conspicuous for the utter absence of all reliance or even allusion to the divine interposition and mercy—to any hopeful help and blessing from God under such trying and distressing circumstances. Thus God was ignored. His supremacy was unacknowledged and his very name seems not to have been invoked or heard, during the sixty-nine days of mortal sickness in the death-chamber of the Christian chief magistrate of 50,000,000, of so-called Christian people. Is it wonderful then that God should have turned a deaf ear to the formulated prayer and services offered and "taught by the precept of men" in official manifestoes of the civil magistrates and the formal rescripts of church dignitaries with high sounding titles? "God resisteth the proud but giveth grace to the humble." Is it not written for our instruction in his word of truth: Thus saith the Lord, "Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth me,—that I am the Lord that exercise loving-kindness, judgment and righteousness, for in these things I delight, saith the Lord."

King David called upon the Lord "when the sorrows of death compassed him." He says "In my distress I called upon the Lord and cried unto my God. He heard my voice out of his temple and my cry came before him." Then he adds, "The Lord was my stay. He brought me forth into a large place and delivered me."

We have seen in the beginning of this paper, how Hezekiah, King of Judah, in view of the impending death which threatened him behaved himself. He sought the Lord in prayer and supplication that he might not die but live, and the Lord hearkened and heard and graciously in answer to his prayer added fifteen years to his life. Such examples ought not to be lost upon us. Afflictions and trials in the present life form the school in which our faith and trust in God are daily being tried and proved. If we stand the trial and abide faithful, our reward is certain and sure, but if we faint under them and turn not to the Lord for help and strength, who will commit unto us the true riches of life and immortality which are the fruits of our fidelity and firmness?

Nations no less than individuals have their trials. They are all put to the proof that they "that are approved may be made manifest," for "righteousness exalteth a nation, but sin is a reproach to any people." May the people of the United States lay this tragedy of their President's fate to heart and profit by the lesson.

## THE PUNISHMENT OF SIN.

### NUMBER THREE.

I proceed to give similar proof with regard to each of the parts, the body, the spirit and the soul.

First, then, as to the body, no one doubts that it suffers privation of life. Nor will the same be less evident as regards the spirit, if it be allowed the spirit has no participation in the Divine nature, but is purely human; and that no reason can be assigned, why, if God has sentenced to death the whole of man that sinned, the spirit, which is the part principally offending, should be alone exempt from the appointed punishment; especially since, previous to the entrance of sin into the world, all parts of man were alike immortal; and that, since that time, in pursuance of God's denunciation, all have become equally subject to death. But to the proofs.

The preacher himself the wisest of men, expressly denies that the spirit of man is exempt from death; iii. 18-20: "As the beast doth, so doth the man; Yea, they have all one breath, .... all go into one place." And in 24th verse, he condemns the ignorance of those who venture to affirm that the way of the spirits of men and of beasts after death is different: "Who knoweth the spirit of man, (*an anima eius exalat,*) whether it goeth upward?"

Psa. cxlvi. 4: "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish."

Now the thoughts are in the mind and the spirit, not in the body; and if they perish we must conclude that the mind and spirit undergo the same fate as the body.

I Cor. v. 5: "That the spirit may be saved in the day of the Lord Jesus;" the apostle does not say "in the day of death," but "in the day of the Lord."

Lastly, there is abundant testimony to prove that the soul (whether we understand by this term the whole human composition, or whether it is to be understood as synonymous with the spirit) is subject to death, natural as well as violent.

Num. xxiii. 10: "Let me (*anima mea*, Lat. Vulg.) die the death of the righteous."

Such are the words of Balaam, who, though not the most upright of prophets, yet in this instance uttered the words which the Lord put in his mouth. Verse 9.

Job xxxiii. 18: "He keepeth back his soul from the pit." xxxvi. 14: "They (*anima eorum*. Lat. Vulg.) die in youth." Psa. xxii. 20: "Deliver my soul from the sword." lxxviii. 50: "He spared not their soul from death." lxxxix. 48: "Shall he deliver his soul from the hand of the grave." xcix. 17: "My soul had almost dwelt in silence."

Hence man himself, when dead, is spoken of under the name of "the soul." Lev. xix. 28. "Neither shall he go into any dead body" (soul, Hebrew). Isa. xxxviii. 17: "Thou hast in love to my soul delivered it from the pit of corruption."

The just and sufficient reason assigned above for the death of the soul, is the same which is given by God himself. Ezek. xviii. 20: "The soul that sinneth, it shall die;" and therefore, on the testimony of the prophet and apostle, as well as of Christ himself, the soul even of Christ was for a short time subject unto death on account of our sins. Psa. xvi. 10, compared with Acts ii. 27, 28, 31: "His soul was not left in hell, neither his flesh did see corruption." Matt. xxvi. 38: "My soul is exceeding sorrowful, even unto death." Nor do we anywhere read that the souls assemble, or are summoned to judgment, from heaven or from hell, but that they are all called out of the tomb or at least that they were previously in the state of the dead. John v. 28, 29: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

In this passage those who rise again, those who come forth, are all described as being in the graves, the righteous as well as the wicked.

1 Cor. xv. 52: "The trumpet shall sound, and the dead shall be raised." 1 Thess. iv. 13-17: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him: for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend, etc. .... And the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them into the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

They were asleep; but the lifeless body does not sleep, unless inanimate matter can be said to sleep. That ye sorrow not, even as others which have no hope,"—but why should they sorrow and have no hope, if they believed that their souls would be in a state of salvation and happiness even before the resurrection, whatever might become of the body?

The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body, because they did not believe in the resurrection; and therefore it is to the resurrection that Paul directs the hope of all believers.

"Them which sleep in Jesus will God bring with him;" that is, to heaven from the grave. "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

But there would have been no reason to fear lest the survivors should prevent them, if they who were asleep had long since been received into heaven: in the which case the latter would not come "to meet the Lord," but would return to him. "We," however, "which are alive shall be caught up together with them," not after them, "and so shall we ever be with the Lord," namely, after, not before the resurrection.—*Selected from the writings of Milton, by E. N. Harding.*

## Youths' Column.

### The Bereaved Mother.

O mother, whose children are sleeping,
Thank God as by their pillows you kneel,
And pray for the mothers now weeping
O'er pillows too smooth and too white;
Where bright little heads oft have lain,
And oft little cheeks have been pressed;
O mothers, who know not the pain,
Take courage and bear all the rest.

For the soul-messenger angel is going
With pitiless flight o'er the land,
And we wake in the morn never knowing
What he ere the night may demand;
Yes, to-night while our darlings are sleeping
There's many a soft little bed
Whose pillows are moistened with weeping
For the loss of one dear little head.

There are hearts on whose innermost altars
There is nothing but ashes to-night;
There are voices whose tones softly falter,
And dim eyes that shrink from the light;
O mothers, whose children are sleeping,
As you bend to caress their fair heads,
Pray, pity for the mothers now weeping
O'er pitiful smooth little beds.

Sunday School Times.

### Dr. Duff on Children.

Dr. Duff, the consecrated missionary to India, began his work there on a principle altogether new in missionary enterprise. He began with the children. With the eye and heart of a philosopher, as he was, a Christian philosopher, he saw that, if he could gain the children, the coming generation would be gained. In the words of Sir Charles Trevelyan:

"Up to that time, preaching had been considered the orthodox regular mode of missionary action; but Dr. Duff held that the receptive, plastic minds of children might be moulded from the first according to the Christian system, to the exclusion of all heathen teaching, and that the best preaching to the rising generation, which soon becomes the entire people, is the line upon line, precept upon precept of the school-room."

This action of Dr. Duff's recalls the action of the Spartans, who, when Antipater demanded fifty children as hostages, offered him in their stead a hundred men of distinction. One would have thought this by far the noblest offer, but there was a far-seeing wisdom in it. In the children, there was hope of retrieving their loss, and wiping out their dishonor. Their fathers had lost the day, the children might regain it. In them Sparta would flourish anew.

Band of Hope Review.

### Who Wins?

Boys, this is a question of great importance.

Who will succeed in life?

The boy or man who spends his evenings away from home—attending music-hall, theatre, or billiard-room; playing dice, billiards or cards; smoking tobacco, or gambling;—or the one who is entirely free from all that we have named—whose inclinations are in the direction of home, industry, sobriety, self-culture, of right, the truth, and of God?

We have in mind a most worthy gentleman who stands high in business circles, because when but a boy on the streets of London he chose the right and maintained it. At eleven his father died, leaving a wife and four children. From that time for seven years that boy sold papers and blacked boots, all the while supporting the family out of his daily profits. At eighteen he commenced business for himself as a merchant, and to-day is highly respected by his many friends and acquaintances, and is doing a flourishing business.

Who wins? The boy or the man of bad habits? No! The boy, or the man who can swear cheat, lie, or steal, without being found out? No! But he wins who is not ashamed to pray to God in the hour of temptation for help —for strength more than human when adversity overwhelms. He who reads God's Word and trusts it; who is not governed by the motive is it expedient, but is it right?—he wins.

The Baptist Messenger.

### The Beggar.

A TRUE STORY.

One cold, windy morning, the last Sunday in December, 1849, a half-naked man knocked timidly at the basement door of a fine, substantial mansion in the city of Brooklyn. Though the weather was bitter, even for the season, the young man had no clothing but a pair of ragged cloth pants and the remains of a flannel shirt, which exposed his muscular chest in many large rents. But in spite of his tattered apparel and evident fatigue, as he leaned heavily upon the railing of the basement stairs, a critical observer could not fail to notice a vestige of dignity and the marked traces of cultivation and refinement in his pale, haggard countenance.

The door was speedily opened, and disclosed a large, comfortably furnished room, with its glowing grate of anthracite, before which was placed a luxuriously furnished breakfast table. A fashionably attired young man, in a brocade dressing gown and velvet slippers, reclined in a soft *fauteuil*, busily engaged in reading the morning papers. The beautiful young wife had lingered at the table, giving to the servant in waiting, her orders for the household matters of the day, when the timid rap at the door attracted her attention. She commanded the door to be opened; but the young master of the mansion replied that it was useless—being no one but some thievish beggar; but the door was already opened, and the sympathies of Mrs. Maywood enlisted at once.

"Come in to the fire," cried the young wife impulsively, "before you perish."

The mendicant, without exhibiting any surprise at such unusual treatment of a street beggar, slowly entered the room, manifesting a painful weakness at every step. At his entrance Mr. Maywood, with a displeased air, gathered up his papers and left the apartment. The compassionate lady unwisely placed the half frozen man near the fire, while she prepared a bowl of fragrant coffee which, with abundant food, was placed before him. But noticing the abrupt departure of her husband, Mrs. Maywood, with a clouded countenance, left the room, whispering to the servant to remain until the stranger should leave.

She then ran hastily up the richly mounted stair-case, and passed before the entrance of a small laboratory and medical library, occupied solely by her husband, who was a physician and practical chemist. She opened the door and entered the room. Mr. Maywood was sitting at a small table, with his head resting upon his hands, apparently in deep thought.

"Edward," said the young wife, gently touching his arm, "I fear that I have displeased you; but the man looked so wretched I could not bear to drive him away;" and her voice trembled as she added, "You know that I take the sacrament to-day."

"Dear Mary," replied the fondly fond husband, "I appreciate your motives. I know it is pure goodness of heart which leads you to disobey me, but still I must insist upon my former commands that no beggar shall ever be permitted to enter the house. It is for your safety that I insist upon it. How deeply you might be imposed upon in my frequent absences from home, I shudder to think. The man that is now below may be a burglar in disguise, and already in your absence taking impressions in wax of the different keyholes in the room so as to enter some night at his leisure. Your limited experience of city life makes it difficult for you to credit so much depravity. It is no charity to give to street beggars; it only encourages vice, dearest."

"It may be so," responded Mrs. Maywood, "but it seems wicked not to relieve suffering and want, even if this person is lying badly, and we know it. But I will promise you not to ask another into the house."

At this moment the servant rapped violently at the door, crying out that the beggar was dying.

"Come, Edward, your skill can save him, I know," said his wife, hastening from the apartment.

The doctor did not refuse this appeal to his professional vanity, for he immediately followed his wife's flying footsteps as she descended to the basement. They found the mendicant lying pale and unconscious upon the carpet, where he had slipped, in his weakness, from the chair on which Mrs. Maywood had placed him.

"He is a handsome fellow," muttered the doctor, as he bent over him to ascertain the seat of his pulse.

And well he might say so. The glossy locks of raven hair had fallen away from a broad, white forehead; his closed eyes were bearded by long raven lashes, which lay like long, silken fringe upon his pale, bronzed cheeks, while a delicate aquiline nose and a square and massive chin displayed a model of manly beauty.

"Is he dead?" asked the young wife, anxiously.

"Oh, no! it is only a fainting fit caused by the sudden change of temperature, and perhaps the first stage of starvation," replied the doctor, sympathizingly. He had forgotten, for the moment, his cold maxim of prudence, and added, "He must be carried to a room without a fire, and placed in a comfortable bed."

The coachman was called in to assist in lifting the athletic stranger, who was carried to a chamber, where the doctor, with his own hands, administered restoratives. The young man soon became partly conscious, but all conversation was forbade him and he sank quietly to sleep.

"He is doing well; let him rest as long as he can; should he awake in my absence, give him beef tea and toast *ad libitum*," said the doctor professionally, as he left the room.

In less than an hour afterward Dr. Maywood and his lovely wife entered the gorgeous church of "The Most Holy Trinity."

Amid the hundred fair dames that entered its broad portals, dressed with all taste and magnificence that abundant wealth could procure, not one rivaled in grace and beauty the orphan bride of the rich physician. Her tall graceful figure was robed in a violet silk, that only heightened by contrast her large, azure eyes, bright with the lustre of youthful happiness yet. There was a touch of tender pity in their drooping lids that won the confidence of every beholder. The ermine mantilla which protected her from the piercing wind, rivaled, but could not surpass, the delicate purity of her complexion. Many admiring eyes followed the faultless figure of Mrs. Maywood, as she moved with unconscious grace up the centre aisle of the church, but none with more heartfelt devotion than the young, wayward, but generous man, who had recently wed her in spite of her poverty and the sneers of his aristocratic acquaintances.

The stately organ had pealed its last rich notes, which were still faintly echoing in the distant arches, when a stranger of venerable aspect, who had previously taken part in the services at the altar, rose and announced his text, the oft-quoted, but seldom applied words of the apostle, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Dr. Maywood felt his brow flush painfully; it appeared to him for the moment that the preacher must have known of his want of charity towards strangers, and wished to give him a public lesson; but he soon saw from the tenor of his remarks that his own guilty conscience had made the application in his particular case.

I have not the space, not indeed the power to give any synopis of the sermon, but it, combined with the incident of the morning, effected a happy revolution in the mind of at least one of his hearers. So much so that on the return of Dr. Maywood from church, he repaired at once to the room of the mendicant to offer such attention as he might stand in need of. But the young man seemed to be much refreshed by nutritious food, and commenced gratefully thanking his host for the kind attentions he had received, which without doubt had saved his life.

"But I will recompense you well, for, thank God, I am not the beggar that I seem. I was wrecked Friday night in the Ocean Wave, on my return from India. My name was doubtless among the list of the lost, for I escaped from the waves by a miracle. I attempted to make my way to New York, where I have ample funds in the bank awaiting my order, but I must have perished from cold and hunger had it not been for your and your wife's charity. I was repulsed from every door as an impostor, and could get neither food nor rest. To be an exile from one's native land ten years, and then after escaping from the perils of the ocean, to die of hunger in the streets of a Christian city, I felt was truly a bitter fate."

"My name is Arthur Willet," added the stranger.

"Why, that is my wife's family name. She will be doubly pleased at her agency in your recovery."

"Of what State is she a native?" asked Arthur Willet, eagerly.

"I married her in the town of B——."

At this moment Mrs. Maywood entered the room, surprised at the long absence of her husband.

Arthur Willet gazed at her with a look of the wildest surprise, murmuring:

"It can not be—it cannot be. I am desirous to think so."

Mrs Maywood gazed with little less astonishment, mentionless as a statue.

"What painful mystery is this?" cried Dr. Maywood, excitedly, addressing his wife, who then became conscious of the singularity of her conduct.

"Oh, no mystery, only this stranger is the image of my long-lost brother, Arthur." And Mrs. Maywood, overcome with emotion, turned to leave the room.

"Stay one moment," pleaded the stranger, drawing a small mourning ring from his finger, and holding it up, asked if she recognized the relic.

"It is my father's gray hair, and you are—

"His son, Arthur Willet, and your brother."

Mary Willet Maywood fell upon the mendicant's breast, weeping tears of sweetest joy and thanksgiving.

Dr. Maywood retired from the room and left sister and brother alone in the sacred hour of reunion, saying to himself.

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—*Copied from Messiah's Herald.*

# Sententions.

Every man is the son of his own deeds.

Like the bee, we should make our industry our amusement.

Christ is the gospel personally, and the gospel is Christ unfolded.—*John Cumming.*

The church has but two enemies in this country which she need fear, and therefore but two dangers: Ignorance and immorality.

The honest, earnest man must stand and work,
The woman also; otherwise she drops
At once below the dignity of man,
Accepting scornful. Free men freely work.
Whoever fears God, fears to sit at ease.
—*Mrs. E. B. Browning.*

Inward goodness and benignity of spirit reflect a certain sweetness and serenity upon the very countenance, and make it amiable and lovely, inspire the soul with a noble resolution and courage, and make it capable of enterprising and effecting the highest things. —*Seougal.*

The name of Jesus is power and willingness. There is life in that name. Love has made it the wing of its swiftest messenger. God has made it the talisman of hope. With great love, O sinner, Jesus entreats you. Own your sins at his feet. Lay down your sorrows at his cross. Take his love into your hearts and give life to his service. —*P. W. Houghout.*

Rise for the day is passing,
And you lie dreaming out
The others have buckled their armor,
And forth to the fight are gone.
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern To-day.
—*Adelaide Proctor.*

Preserve your conscience always soft and sensitive. If but one sin forces its way into that tender part of your soul and dwell easy there, the road is paved for a thousand iniquities.—*Watts.*

There are some persons who are constantly asking for special rules of life. They would have an individual Bible with particular instructions for each hour of their lives; but Christ dealt with great principles which are to be the basis and motive of all action, and from these, with the aid of his Spirit, we are to draw out our own applications.

'Tis a good thing sometimes to be alone,
To sit calmly down and look self in the face,
Beneath the hush search every secret place;
Prayerful uproot the hopeful weeds there sown,
Pluck out the weeds are the full crop is grown,
Gird up the loins afresh to run the race,
Resterate noble thoughts, cast out the base,
Thrust forth the bad and make the good thine own.

Who has this courage has to look within,
Keep faithful watch and ward with inner eyes,
The foe may harass, but can ne'er surprise,
Or over him ignoble conquest win.
Oh! doubt it not, if thou wouldst wear a crown,
Self, basest self, must first be trampled down.
—*John Addison.*

### Notice.

A brother from Osage Mission, Kan., sends me stamps for hymn books but fails to give his name. Will he please write again, that I may know who to send to.

G. M. MYERS,
Lanark, Ill.

# Poetry.

"THIS SAME JESUS."—Acts i. 11.

FRANCES R. HAVERGAL.

This same Jesus! Oh, how sweetly
Falls those words upon the ear;
Like a swell of forest music,
In the night-watch still and drear.

He who healed the helpless leper,
He who dried the widow's tear;
He who clasped to health and gladness
Helpless, shivering, trembling fear;

He who wandered poor and homeless,
By the stormy Galilee;
He who, on the night ere dawned the
Bent in prayer the wearied knee;

He who gently called the weary,
"Come, and I will give you rest!"
He who loved the little children,
Took them to His arms and blessed;

"This same Jesus!" When the vision
Of that last and awful day
Bursts upon the psychate spirit,
Like a midnight lightning ray;

Then we lift our hearts, adoring;
"This same Jesus," loved and known—
Him, our own all-gracious Savior—
Seated on the great white throne.

For this word, O Lord! we bless Thee;
Bless our Master's changeless name:
Yesterday, to-day, forever,
Jesus Christ is still the same.

# Communications.

## THE LITTLENESS OF MAN.

There are times in our lives that we feel burdened with a sense of our own littleness and weakness. I once stood on the precipice overlooking the great falls of Niagara and beheld its "terrible majesty," heard the voice of its ceaseless thunder and felt the thrill of its power in the trembling earth beneath my feet, caused by the downrushing of the mighty weight of water, and how insignificant I felt before the stupendous scene which nature was enacting. It seemed as if I had stepped from the presence of man into the anti-chamber of the great creator. I was awed into becoming reverence and felt as Sir Isaac Newton did, in contemplating the heavens under the light of modern science, like lifting my hand above my head in act of silent worship.

Turning from the local and near signs and tokens of the Creator's power and wisdom, to the grander displays of his creative skill, and viewing that small (comparatively small) portion of the heavens that may be scanned by our most powerful telescopes and seeing worlds upon worlds, suns and systems, sweeping through the fields of space, to be assured that those worlds are vast bodies, many of them being thousands of times larger than the earth, and then to think of the power and wisdom necessary to create these stupendous globes, to adjust them to their several orbits like wheels in a mighty machine, to set them in motion and keep them moving age after age in harmonious order and precision; and we feel like a mere speck in the immensity of God's works. The language of the Psalmist, under these impressions, comes forcibly to mind: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him, or the Son of man that thou visitest him?" Psa. viii. 3–4. David's thoughts must have been lifted by inspiration vastly above the crude notion of the heathen world who looked up to the heavens with a dull, brute gaze, or as some did, to read in the various aspects of the stars, the owners of the evil or good fortune they would meet with along the path of life. He, perhaps, had a view which modern science with its wonderful discoveries has not yet transcended. It is well to take these views of the Creator and his works to humble us, it takes all the pride out of us. But how comforting the thought that this great builder of the universe attends to our smallest needs; giving us life, and breath and all things, assuring us in his word, that "the hairs of our heads are all numbered," and more, he has condescended in his goodness and mercy, to relate himself to us under the endearing name of Father, that he pardons our sins and upon the conditions of faith in his word, and the poor and imperfect service of this fleeting life, makes us heirs of an eternal weight of glory—ages without end.

Oh how weighed down with a feeling of unworthiness, and how we are humbled and subdued into prayerful submission to his will, and we say "how true it is, that the love of God leads us to repentance." JOHN L. WINN.

## OUR EXALTATION.

W. I. CROCKETT.

Not long since I stood in the beautiful cemetery at Louisville. I saw the marble sepulchres of the rich. I saw their costly monuments. I read the inscriptions placed there by loving hands. I saw on many of the graves wreaths of flowers, but they were withered. I read that the occupants of many of those graves were not beneath the sod, but above the blue vault of heaven. I saw the flag of the United States wave proudly over the resting place of hundreds who had fallen in battle. I looked on the words of eulogy, and when I had turned away—when I thought seriously of these things—these words came into my mind:—

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust—
Or flattery soothe the dull cold ear of death?"

And I answered—no! It is all vanity.

"Do not our trophies and gilded dust our pride
Look on; for a moment whole and round;
Like that to the buried body of the king,
Found lying with his arms and ornaments
Which at the touch of light, the air of heaven
Straight fell to ashes, and was seen no more."

The sum of every life is failure that has not availed itself of the promised "honor, glory, immortality." Poor, miserable, blind, and naked is he who will not have "beauty, for ashes, oil of joy for mourning, or the garment of praise for the spirit of heaviness."

The apostle John says, "Every one who hath this hope"—what hope? Of seeing and being made like Jesus as he is! "Every one who hath this hope purifieth himself even as he is pure."

Truly the one sublime and changeless hope, the rainbow that will not "vanish amid the storm"—must shine, lighten, and purify us. We have only to open our lives, and the beauty of its presence will fill them.

What a wondrous exaltation. To be called sons of God! This earth can produce nothing like it. Present exaltation is with it, present fame, present enjoyment, present emolument. Not so with our exaltation brethren. If we are true to our brother, and our tender loving Father, are we not now seen as was Jesus at the last supper—girded and serving?

Ah if we know these things happy are we if we do them. If our Lord and Master—if the only begotten Son of God—could wash the stains from his followers' feet—shall we forget to serve, refresh, and comfort one another?

O world flaunt your banners, and revel in your palaces—you have not learned what it is to be exalted. Go abase thyself to learn the Glad Tidings—go humble thyself to be obedient—tear off thy tinseled trappings, and while thou mayest enter into the household of faith.

Fellow-sons of God, remember your calling. Make it sure. Live above hate's petty whisperings. Be men "sun crowned who live above the fog." Love each the other, and you will love God, for if ye love not one another whom ye have seen, how can ye love God whom ye have not seen?

Let us live more and more for Christ. More and more to be loved of Christ, and so shall we know in the fast approaching time what it is to be "made like Christ when we see him as he is."

"O Savior kneel, and Pitiest
The highest, holiest manhood thou;
Our wills are ours, we know not how;
Our wills are ours, to make them thine."

*Louisville, Ky.*

# Letter Drawer.

*Editor Restitution:*

My son Platt M. Corbaley, returned home October 9th, to make us a visit after an absence of a little more than three years. He has been living at Spokan Falls, Washington Territory during that time. He and Miss Nellie M. Jefferson of Alameda, California, were married on the 20th of December last. On Christmas day there was a reunion of all our children on this coast; comprising four sons, one daughter, three daughters-in-law and two grandsons.

Our oldest son, John A. Corbaley, wife and two sons, who live at Monroeville, Indiana, to our regret, could not attend with us. It was pleasant indeed to have such a pleasure once more—and we may not have many more, if indeed we ever have another in this world.

While we were assembled together, the reflection would come: Will we all meet in the kingdom of God, or will there be some missing links? It is indeed a serious matter for all of us to think of.

How many who enjoy the society of dear and beloved friends, seldom ever think seriously of the realities of the world to come, and who are making no real preparation to secure an acceptance when the great life giver comes. What is now but a matter of faith and hope will soon become a reality. In the great throng who will participate in the first resurrection or pass over from mortality to immortality in the charge thereby avoiding death, we can imagine fond parents with eager eyes gazing over the great throng in search of their beloved children. The husband or wife seeking the former companion—children seeking parents and their brothers and sisters. Alas, from all indications, how few entire families will meet without a missing link or former loved one. And what a terrible thought that those who are unworthy are left out for all eternity—unworthy of the glory—honor, immortality and eternal life of an endless world. The thought of being found unworthy is fearful to contemplate—but how much more to realize when too late.

Before the flood the earth was filled with violence. Men and women lost nearly all regard for God or for virtue. The inhabitants of Sodom and Gomorrah were likewise—vicious and wicked. In each case the threatened calamity came literally upon them. Our Savior has left the warning, that as in the days of Noah *and of Lot*, so shall it be in the days of the coming of the Son of man."

*It does appear as if the great mass* of human beings now living upon the earth are dependent for their salvation upon systems devised by man, or altogether ignore the plain precepts to be so easily found in the oracles of God.

Nearly every system professedly religious or otherwise, has for its foundation the doctrine of the inherent immortality of the soul—that death is in reality the gate that passes them into the Paradise of God in heaven. This conduct ignores Christ or rather his great mission of conferring immortality and eternal life at his second coming. Indeed it does away with the necessity of his coming again. Why should he come to this earth if the saints are in heaven? And what necessity of a resurrection if the saints are already happy?

I am glad to know there are some yet, who are willing to be led by the teachings of the word of God; and who are willing to put in practice those precepts God has appointed for the development of the kind of character that will give them "an entrance abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

In hope,

RICHARD CORNALEY.

*Healdsburg, Cal.*

P. S. Brother Joseph H. Willey, of Rensselaer, Jasper County, Indiana, has been visiting with us lately. Yesterday, January 9th, he started from here to go to the southern part of this state. He appears better pleased with Russian River Valley where we live than any other part of the state he has yet visited. He will probably return to his home sometime in February.

It does us good to have our eastern friends visit us,—hope more may come. Has brother J. F. Wagoner given up the idea of coming to this coast? More laborers are needed here in this large field.

I have attended meetings in Indiana, when so many preachers were present that all did not get an opportunity to preach for want of time. I should like to attend a protracted meeting of that kind here. We should all be vigilant the little time remaining for work. In a little while our opportunities will be passed—and we can not go back to repair neglects. Now is the time to work, and now is the day of salvation.

R. C.

VERNON, Kan.

*Editor Restitution:*

Our time is far spent, but you have been very kind to send us the paper, for which we send our thanks. Enclosed is our subscription. We don't see how we can do without THE RESTITUTION, as we are so isolated. It gives us great satisfaction to read the writings of brethren and sisters of like precious faith. We hope both editor and contributors will endeavor to show the world the true light of Scripture in a kind and loving spirit. May we all have the spirit of Christ dwelling in us richly.

I will say Mother Winchester died of old age, March 2d, 1880.

Your sister in the faith.

A. G. WINCHESTER.

MT. CARROLL, Ill.

*Editor Restitution:*

I have not written for sometime, so perhaps the editor and all the brethren will excuse me for taking up a small portion of room.

The apostle Paul says to Timothy that all Scripture that is given by inspiration of God is profitable for doctrine for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Thus we see by the apostle's instructions to Timothy, that the Scriptures that are inspired are sufficient to direct us to a state of perfection, not that I think the apostle would have us understand that we could reach that state of perfectness in this life, but points to a time in the future when we will be made perfect; for he said elsewhere to Timothy that he did not expect his crown until the coming of the Lord. It seems the apostle understood the needs of the followers of the Lord, being under the inspiration of God, so he wrote to Timothy that we might know where to get our instruction, so when we want knowledge we go to the word for it. I conclude from a candid study of the word that by nature we know nothing of the plan of salvation, or how to please God, but when we consult his word we find we are enemies to God, and also the words of reconciliation. We read and learn our duty to God and our relation to him.

A few words to those who are in Christ: We should live soberly and righteously in this present world, for we are looking for our reward in the kingdom of God which is to come. We ought always to speak the truth without being a respecter of persons. Deal honestly with all men, be respectful to all, seekable to all, exact nothing unfairly from worldly people—mind the are watching you to see if you are consistent with your belief. You say the word is your guide, then live up to it as far as you can. This will be letting your light shine, that others may see your good works, and be led to honor our Father in heaven.

J. S. ARNOLD.

OSAGE, Neb.

*Editor Restitution:*

Please find enclosed five dollars to pay my subscription and to send to whom you think best. We are still living in hope of the soon coming of Jesus our King to establish his kingdom on the earth, under the whole heavens, and the longer we live the more we see the necessity of his coming. We see the professed church so corrupt we cannot tell who are professors and who are not. It seems to be money, money, no matter what means are used or how we get it. Paul says: "Do not evil that good may come" but as all strive to live that when Jesus comes we may be ready.

Your brother in hope of eternal life.

JAMES ELTON.

MILLBROOK, Mich.

*Editor Restitution:*

I find my subscription has expired, and I want to renew, as we do not wish to be without THE RESTITUTION, for it brings us glad tidings of good things, and is always welcomed to our home.

I would say by way of encouragement, that we are having a good meeting here. Quite a number have started on the good way. It rejoices our hearts when one has been praying for years for his family, to see them all make a start; he feels glad, it causes him to praise the Lord. May the good Lord keep us and our family over at the foot of the cross, little and unknown, but loved and prized by God alone, is my prayer. Amen.

Your brother in belief of the soon coming kingdom.

R. S. DEGREE.

OSAGE MISSION, Kan.

*Editor Restitution:*

Enclosed find our subscription. Myself and wife are almost alone here, trying to contend for the faith once delivered to the saints. There are plenty who once were obedient to the faith—who once believed in organization and meeting once a week to celebrate our Lord's death until he comes again. But some have adopted the yearly communion and disorganization theory, and by this means have lost sight of nearly all except the pleasures and cares of the world. We desire the prayers of the faithful to sustain us in our lonely condition. May we soon meet you all in that kingdom that is to break in pieces and consume all others, and stand forever, is our earnest prayer.

Your brother and sister in Christ.

G. W. & NANCY SMITH.

COLFAX, Ind.

*Editor Restitution:*

I am the only person in this part of the country that takes your paper. Although poor, so far as this world's goods are concerned, we cannot well do without THE RESTITUTION. Would to God I could get more to take it and interest themselves in the things concerning the kingdom of God and name of Jesus Christ, that they might attain unto eternal life. May the blessings of God rest upon all the faithful in Christ, and may we all get home at last in our Father's kingdom, where we may be able to give praise, honor, and glory to his great and excellent name throughout the ceaseless ages of eternity.

C. UPTON.

## Notice.

To those churches who wish to unite with me in the advancement of the cause of gospel truth, and who feel that they would be fellow laborers in the glorious work, I would say that at present I am at liberty to attend to their wants. Please correspond at once.

C. C. RAMSEY,
Floyd, Iowa.

# Pithy & Pointed Extracts.

## Infidel Science.

EVOLUTION.

It's wonderful, neighbors! It is wonderful, what discoveries science has made. You have heard from our distinguished visitor, the amended genealogy of mankind. It's true neighbors, every word of it. There, for example, is the immortal Shakespeare. Would you know his origin? Science has traced back his progenitors to the remote ages of the past. Shakespeare was the son of the ape, which was the son of the monkey, which was the son of the four-footed beast, which was the son of the bird, which was the son of the fish, which was the son of the eel, which was the son of the tadpole, as it were. Or if you choose, you can turn it the other way, after the best form of Hebrew genealogy. The tadpole begat the eel, and the eel begat the fish, and the fish begat the bird, and the bird begat the beast, and the beast begat the monkey, and the monkey begat the ape, and the ape begat the ancestors of Shakespeare. It may seem a little humiliating to you, neighbors, and not equal to the old Bible genealogy you have been accustomed to follow. But then such is science.

## Rationalism.

THE DEMONS AND THE SWINE.

A learned German professor argued that the demoniac of Gadara was simply a lunatic, who so frightened the swine that they ran down into the sea. We are strongly inclined to believe that with all his learning he was not very familiar with the habits of swine. We should like to set him to work driving one hog into the sea—not to say two thousand; he would probably learn more of the true nature of these beasts in one hour, than he could ever see through the clouds of tobacco smoke which quite likely bedimmed his vision when he was undertaking to expound Scripture. By the time he had driven one or two swine into the sea, he would probably be willing to turn the job over to some one else, and be fully prepared to believe that it would need a legion of devils to drown two thousand swine.

## English Views of the Gulteau Trial.

Guiteau's trial, says the London *St. James' Gazette*, is perhaps as disgusting and discreditable a scene as has occurred in modern times. Let us hope that it may at least have some of the advantages which are supposed to have attached to the exhibition of drunken helots. If it has done nothing else, it will have shown how democracy carried out to its full extent tends to degrade courts of justice into the lowest kind of popular theatres, in which are enacted melodramas none the less disgusting because they are also profoundly horrible; and it will also have done something, let us hope, to convince reasonable men that no sort of person is better suited on every ground for being hanged than a wretch who, after crowning a life of infamy by an atrocious crime, tries by coarse buffoonery and impudence to persuade the decent part of the world that he is what in his case he calls an "crank," and that as such he ought to be kept alive in comfort at the public expense and interviewed by reporters and experts.

## Not a Blessing.

It is a good thing for the cause of morals that Dr. Gray, of Utica, in his testimony at the Guiteau trial, put the weight of his censure upon the miserable quackery that calls depravity a disease to be doctored with drugs. He said he did not believe in what is termed by some writers "emotional insanity" or "moral insanity." "Kleptomania" he considered simply thieving, "dipsomania" drunkenness, and "pyromania" incendiarism. These designations were simply convenient terms which had been invented to cover certain crimes.

This is sensible and true. Immense damage is done by imputing the wickedness of men to insanity or to uncontrollable passions, when it is nothing but their own guilty love of the evil. The get drunk, not because of any disease, but because they would rather get drunk than keep sober. They kill, because they choose to kill. This the law recognizes when it refuses to make drunkenness an excuse for crime. It is itself a sin, and when other sins follow as its results, the guilt is enhanced, not excused.

Prof. Plimpton says that "the history of both the Old and New Testaments stands now on a firmer footing than it did a hundred years ago. Assyrian, Babylonian and Egyptian inscriptions have brought into daylight clearness all that the Hebrew Scriptures tell us of such rulers as the Pharaohs, Sennacherib, Belmanasser, Nebuchadnezzar, etc. Chaldean and Assyrian records, give the Bible names of Omri, Ahab, Jehu, Pekah, Azariah, Ahaz and Hezekiah. The cemeteries of Rome, the Columbarium of Livia, the arch of Thessalonica, the stones of Cyprus, are adduced as verifying the New Testament account of the origin of the Christian Church."


KEY-WORDS
ON THE ENGLISHMAN'S
Hebrew & Greek Concordance

To certain words which throw important additional great doctrines; a reference manual which, at a glance, affords to the plainest English reader a use of the precious privileges and joys to others after a brief study of Hebrew and Greek.

—BY WILEY JONES.—

The above is the title of a book which every Bible student ought to have. I hope to be able to deliver it to purchasers in a few weeks, the Lord willing. It will probably contain about 250 pages, in neat cloth binding, price $1.25.

The concordances of the Hebrew words have been copied from "The Englishman's Hebrew Concordance" those of the Greek words from "The Englishman's Greek Concordance." But with all these are many other words learned students might be thought to guarantee I was unwilling that they work go to any one before personally or by letter each quotation. There is urgent need of complete accuracy and reliability in such a work as this. Others said a work like this—one of which says that it has reached its tenth thousand and yet under disposition, XXIX. Revised—four distinct errors in saying that one is not.

I have endeavored to use this period of retirement in a manner, conscientious search research and I have time in a small compass, a dwelling light of inestimable value on the following doctrinal and practical subjects:—preaching, exhortation, faith, hope, repentance, baptism, conversion, salvation, the covenants as to manner, eighteen ages, justification, the church, the world, the spirit, the soul, the state of dying, the dead, the grave, the spirit, hell, Sheol, and Hades to death, second advent, resurrection, regeneration, immortality, incorruptibility, paradise, the kingdom of God.

Parties need orders for this work to
WILEY JONES,
Norfolk, Va.


## A FORTHCOMING BOOK.

A Treatise on the Covenants and Their Relationship.

This book discusses:

1. The immutability of God in his purposes.

2. His purposes in the creation of man, and Adam's failure as regal head.

3. The unfolding of the word seed as announced to Adam and Eve, Abraham, Isaac and Jacob.

4. The terms and confirmation of the Abrahamic covenant.

5. The perpetuity of the covenant.

6. The landed estate—its locality and boundary.

7. The non-possession of the heirs as yet. Who the heirs are and their inheritance yet future.

8. The abolition of the Sinaitic. Its relation to the Abrahamic. Where given. To whom given. Its terms.

9. The unity of the law. The law of the Lord and the law of God contained in it more than the decalogue. The law of Moses and the law of God one. The decalogue was in the law of Moses.

10. The purpose of the Sabbath.

11. The limitations and the cessation of the law—Sinaitic covenant.

12. The new covenant. The covenanters. The mediatorship—who is it. Our relation to the new covenant—as prospective parts and parcels of the mediation body—to bless the covenantees and the nations.

13. Priesthood—order of Melchisedec—1. Upon the plane of flesh. 2. Upon the plane of spirit abideth eternally.

14. Royalty of Christ—Davidian covenant.

15. Twelve objections to our views upon the kingdom discussed and answered.

The manuscript for this book has been in a state of preparation for a the past three years, and is now almost completed and will go into the hands of the printer in January, and ready for distribution in April or May. This will make a book of about 300 pages, and should be in the hands of every brother who is surrounded, or comes in contact with Sabbatarians, those who oppose the restoration of Israel, or probation to the ages to come.

The price of this book will be one dollar. We are now taking subscriptions to be paid when the book is delivered. We want 200 names to assist us in the expenses of the work. Send in your names to me immediately.

C. M. MYERS,
Box 326. Tamark, Ill.


The GOSPEL of the KINGDOM
Advocated in a series of Ten Discourses

—BY WILEY JONES.—

OPINIONS OF THE WORK.

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## Communications.

### COMING AGE (MESSIANIC)—ITS PROXIMITY.

Zechariah Continued. Thirteenth Chapter Investigated. Fourteenth Chapter Examined. Concluding Remarks.

No. 99.

J. P. WEETHEE.

Zechariah has traced the conversion of Judah with minuteness, having a clear vision of those distant times.

"At that time (time of their conversion) a fountain shall be opened for the house of David and the inhabitants of Jerusalem, for sin and uncleanness." xiii. 1.

"At that time" is a connecting chronological link between consecutive events. It does not teach that the events transpire at once; but that the events belong to one and the same cycle. The 12th chapter and the 13th to the 6th verse, narrate one cycle of events; the 14th is another very distinct cycle. The former cycle marks the millennial reign; the latter opens up into the endless reign on the new earth; the one cycle marks the reign of subjugation. It is the reign of righteousness, and the period of the conversion of Judah and Israel, the period of conquest, and synchronizes with Rev. xix. 19-21 and xx. 1. The other cycle synchronizes with Ezek. xxxvii. and xxxviii and Rev. xx. 8, 9, xxi. and xxii.

On these chapters I dwelt in my articles on the nature of the coming age. My remarks here will be, in part, supplementary to those; and, at the same time, they will have a direct bearing on its proximity. Every prophecy the fulfillment of which can be shown, leaves one less in the future. It also sheds light on the present.

It is quite proper that mercy should follow such a mourning. It was necessary that Judah and Jerusalem should see their moral pollutions before they would call for the cleansing element. A sight of the Messiah, crucified, as in the case of Paul, the pattern, was required to show them their guilt. They see that they had put to death their own Messiah, the Son of David, their long looked for King, they mourn over this sad calamity, as their fathers mourned over their king Josiah.

This fountain sends forth waters to purify, not to assuage thirst. It is a fountain of life-giving waters; an open fountain; not a subterranean stream passing from an underground pool, along tortuous channels formed by natural openings in the region of perpetual night, but flowing freely beneath clear sunlight; free for all to approach and be healed by its waters.

Verse 2. "And it shall come to pass in that day, saith the Lord of hosts, that I abolish the names of the idols out of the land, and they shall not be mentioned any more; also the prophets (false prophets), and the unclean spirit, will I remove from the land."

"In that day," during this cycle of events. The order of this cycle of events is the following:

1. Return to the land of Judah and his companions and the building of villages and of Jerusalem.

2. Its invasion by hostile nations, and their overthrow outside of Jerusalem.

3. Messiah appears in the midst of the conflict, opening his eyes on Judah first.

4. The great mourning in Jerusalem as that of Hadadrimmon in the valley of Megiddon.

5. Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness. Christ's atonement.

6. Great reformation follows: Reign of subjugation. 1 Cor. xv. 25.

The first great work of the reformation is to abolish the names of the idols out of the land so as not even to be named any more.

How is this accomplished?

1. Christ and his victory and their conversion will so absorb their intellects and their affections that they cannot find room for any other class of thoughts.

2. It will be also accomplished by Jehovah's removal of the false prophets, and the unclean spirit, from the land (land of Palestine).

Josiah seems to have been a type of the Messiah in his overthrow of idolatry, and as to his giving his life for the people; and, also, as to the great mourning.

False prophets were of two kinds:

a. "The prophet who presumes to speak any thing in my name, which I have not commanded him, and he who speaks in the name of strange gods, shall die." Deut. xviii. 20.

"Unclean spirit" is singular, and stands (probably) for Satan. It is the great enemy of the Holy Spirit that inspired the prophets of God. Each class of prophets, when uttering their predictions was under the control of a foreign power—these prophets were possessed by the unclean spirit; and when that wicked agent was banished from the land, deprived of the spirit of divination they fell back into their private state. This reformation banished the system of idolatry from the land.

Verse 4. "And in that day the prophets (false prophets) shall desist, ashamed, from their vision in their prophesying, and they shall no longer put on the hairy mantle to lie."

Such was the power of this revival that these prophets became ashamed of their profession; vowing it as on former occasions, still they were ashamed to practice; especially as the banishment of the unclean spirit had robbed them of their inspiration. Acts xvi. 16-19. They laid aside their hairy mantles to avoid suspicion. One of these prophets being met by a detective the following dialogue occurs:

D. You do not seem to be following your profession in these strange times; are you a convert? Still your heart does not join in our devotions: are you ashamed of your profession, that you have laid aside your hairy mantle?

P. "I am no prophet, I am a husbandman. For a man (Adam) has sold me from the time of my youth." My parents were poor (Isa. lx. 17), and in debt, and for the payment of a claim I was sold, when a child, to a certain husbandman. That has been my occupation ever since.

D. This may be your present employment; but, pardon my impertinence; you do not look like a farmer; besides, What then are these wounds between thy hands, (on thy fingers and arms)? These marks look like those given in idol worship. 1 King xviii. 28; Jer. xvi. 6; xlv. 5.

P. "They were inflicted upon me in the house of my lovers."

He confesses to his former practices: they were inflicted in my early years when the worship was so universally practiced.

This dialogue reveals the religious state of that period. Satan is cast out and bound, righteousness flourishes, and God's glory covers the whole land. Jerusalem is safely inhabited, and all people are taught of the Lord.

Zech. xiii. 7-9, supplementary to xi. and xiii., and xiii. 6.

Verse 7. "Sword awake against my shepherd, and against a man, my near relation, saith the Lord of hosts; smite the shepherd and the flock is scattered, and I bring back my hand upon the small."

"Sword awake against my shepherd." This shepherd, the Lord of hosts calls "my shepherd," and "a man," "my nearest relation;" that relationship must be "Son," his only begotten Son. It is the shepherd that took charge of the most miserable flock (people). He was treated with the greatest indignity by the hireling shepherds, and three and a half years' services, and his own life valued at twenty dollars. He came to give his life for the sheep. The time had come when his Father makes the demand—Awake sword against my shepherd. How great is the Divine love for man that he voluntarily gave the life of his Son for their salvation. The act was free, Christ said to the Jews, "Thou wouldst have no power against me except it were given thee from above." So spake the Lord to Pilate. John xix. 11. "The flock is scattered. This was true of the entire flock; the poor and the wealthy.

"I bring back my hand upon the small." Some have thought this spoken in a bad sense. The history, however, of those events show that we are to give them a favorable interpretation. The poor of the flock, the disciples of Christ, were scattered abroad, but were soon gathered into congregations that continued under the care of the good shepherd through the Divine Comforter. Through all their persecutions "Lo I am with you," has been their consolation. Though the flock has been composed principally of persons gathered out from the nations, yet there have been, in every century, some of God's ancient people, the Jews. "His blood be on us and on our children" has still followed the "flock of slaughter," and they are driven and scattered through the world as "The Christ Killers."

Verse 8. "And it come to pass in the whole land, saith the Lord, two parts (mouthsful) in the same are exterpated and die, and the third part (mouthful) remains therein."

The whole Jewish family is an inheritance, after the shepherd had been slain, that had been left behind, and was divided into three parts; two parts are claimed by death, as his first-born right, and one part for life. Death belongs to the first ages, life to the last. Zechariah uses a passage parallel to Ezek. v. 12:

"A third part of thee shall die with the pestilence, and with famine shall they all be consumed; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds; and I will draw out a sword after them."

This prediction by Ezekiel was accomplished in Israel's overthrow in Babylon. Like conduct, in coming ages, was followed by like results. Not that one prophecy has two fulfillments, but like fulfillments. Prophets, therefore, made use of similar language without copying. Such a three-fold division as named by Ezekiel, was made by the Romans under Titus, as predicted by Zechariah. To understand the prophets fully the dates of their prophecies must be kept in view. As Zechariah speaks at the close of the captivity in Babylon he must have another overthrow in his eye, that by the Romans.

Verse 9. "And I bring the third part into the fire, and purify them, as silver is purified, and prove them, as gold is proved. They will call on my name and I will hear them. I say, They are my people; and they answer, Jehovah my God."

The law of Moses says, "Only the gold, and the silver, the brass, and the lead, every thing that may abide the fire, ye shall make (it) go through the fire, and it shall be clean." Num. xxxi. 22, 23.

Metals alone can stand the fire. Hay, wood, and stubble are consumed. In the Roman fire, the gold, silver, and the precious stones built upon the foundation of Jesus the Christ escaped. God selected therein the furnace. Isa. xl. 10. In the Babylonian furnace the coarsest dross was separated. Such was clearly exhibited in the lives of those who came through the fire of that furnace. The early Christian Jews that passed through the Roman furnace, were purified, as silver is purified. "Tried in a furnace of earth, purified seven times." Psa. xii. 6. Purified till the image of God is perfectly reflected. Gold is proved by its various properties. Job xxiii. 10; 1 Peter i. 7.

Verse 6. "And it happens, if a man still prophesy, his father and his mother, who begat him, speak thus to him: Thou shalt not live, for thou hast spoken lies in the name of the Lord."

The primary thought here expressed is this, the love of God will be so great, at that time; as to dwarf all other affections. The order of love will be, "The love of God with all the heart, soul and mind; thy neighbor as thyself." Matt. xxii. 37.

Serious objections have been urged against the cruelty taught in this passage. We have already given the meaning of this passage. It does not show, nor does it teach the want of natural affection; it teaches that it will be eclipsed by greater love. The moon radiates as many rays of light at noonday as at midnight.

What was God's law to Moses?

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which (is) as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers; (namely), of the gods of the people which (are) round about you, nigh unto thee, or far off from thee, from (one) end of the earth even unto the (other) end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people." Deut. xiii. 6-10.

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or shall speak in the name of other gods, even that prophet shall die." Deut. xviii. 20.

God's violated majesty required such severity. Idolatry, with all its votaries and fixtures, were to be banished from the land. This course would have the most salutary effect to banish all the idols. This course was required in families, since those practices were generally in secret. It was heathen family worship.

### PAUL'S ADMONITION TO TIMOTHY.

Chapter Five.

J. B. COX.

Having in my last referred to the perversion of the word of God, by Satan, by the priests of Israel, and by the Scribes and Pharisees, even to the time when Paul was a young man, and persecuted the church of God.

I wish now to continue the importance of Paul's admonition to Timothy, and the perversion of the word of God, in more modern times.

When the apostle was a young man, seated at the feet of Gamaliel, he was a Pharisee of the strictest sect. He thought he was doing God service when he persecuted the church of God. But when God called him from among the Pharisees to carry his word unto the Gentiles, he at once saw the evil of his Pharisaical religion. So from that time on he zealously expounded the word of God in truth, and he fought manfully the fight of faith among the Jews in their synagogues, and disputed with them concerning their worship, and also "with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." Acts xvii. 17-18. So different was the true teaching of the word of God, to that advocated by the Scribes and Pharisees, that it met with great opposition, and Paul became greatly persecuted.

In views of these things, we should appreciate Paul's admonition to Timothy. For by experience he learned that it was necessary to have a thorough knowledge of the Holy Scriptures in order to be approved unto God, and a workman that needeth not to be ashamed, it was by rightly dividing the word of truth that caused so many to believe the gospel of God.

Now Timothy was a young man just starting out into the world as an evangelist, and Paul knew that he would be subject to all the criticism that could be given by the opponents of Christianity. Hence we see the importance of such an admonition by such an experienced teacher. And by a thorough knowledge of the word of God, he would be better able to shun profane and vain babblings. These profane, and vain babblings, existed in the apostle's day, as well as before and since that time, "For the mystery of iniquity doth already work;" 2 Thess. ii. 7. Paul said also. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 29-30. "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" Gal ii. 4. Amidst their perils Paul desired the brethren to pray for him and them that were with him, "that the word of the Lord may have free course, and be glorified,"—And that we may be delivered from unreasonable and wicked men, for all men have not faith. 2 Thess. iii. 1-2. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things they ought not, for filthy lucre's sake." Titus i. 10, 11. Again Paul forewarned Timothy saying, "But the Spirit speaketh expressly, that in latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron: forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believed and know the truth." New Version, 1 Tim. iv. 1-3,

"But know this, that in the last days grievous times shall come, For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away." New Version 2 Tim. iii. 1-5. Therefore for these reasons Paul said to Timothy, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long suffering and teaching. For the time will come when they will not endure the sound doctrine: but having itching ears, will heap to themselves, teachers after their own lust: and turn away their ears from the truth, and turn aside unto fables." New Version 2 Tim. iv. 1-4. It was very important even in the apostle's day, that they, and the evangelists, and pastors and teachers, should be well posted on the word of truth, for they stood for the perfecting of the saints. In Paul's letter to the Ephesians we read, "And he gave some to be apostles; and some, prophets; and some pastors and teachers; for the perfecting of the saints: unto the work of the ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men in craftiness, after the wiles of error; but speaking truth in love may grow up in all things into him, which is the head, even Christ.... This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart: who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness." New Version Eph. iv. 11-19. "Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like." New Version, Gal. v. 19-21. These things fully agree with the parabolic language of Jesus the Christ, when he said, "Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way the same is a thief and a robber. .... The thief cometh not, but that he may steal, and kill, and destroy.... He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep." New Version, John x. 1-13.

Thus we see that in the days of Jesus and his apostles, the same principle of perverting the word of God, and making merchandise of it, was manifest, as well as in earlier times. And the duty of the apostles was the commencement of the last times, and of the working apostasy in the church of the living God. For John says, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time." 1 John ii. 18.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." 2 John vii.

So the apostasy commenced in the days of the apostles, and has existed through the Christian era. A very prominent feature of apostasy was exhibited by the counsel at Nice, when an attempt was made to change the laws of God, in connection with the church of the living God, by establishing laws to suit their own convenience. Thus setting themselves up as gods and lording it over God's heritage, for filthy lucre's sake. Who have privily brought in destructive heresies, denying even the master that bought them, bringing upon themselves swift destruction. And many have followed their lascivious doings: by reason of whom the way of truth is evil spoken of. And in covetousness have they with feigned words made merchandise of the church. See 2 Peter ii. 1-3.

Thus we see that the seed of apostasy were sown very early in the history of man. The evil one was the sower, the seed first appeared in the shape of the little word "not," it sprouted in the hearts of our first parents, it branched off into the mind of Cain. It grew rapidly among the false prophets and priests of the Israelitish church. And when Jesus came to take away the sin of the world, this seed had germinated to such a powerful extent, that the victimized said, "This is the heir, come let us kill him."

So when the redeemer of mankind had conquered death, and had told his disciples to preach the gospel to every creature. And they had obeyed his commands, and made many converts, and organized a modal church: the evil seeds of apostasy grew as rapidly as in bygone days. This corrupt system, sprang up in the church. For Paul says, "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Acts xx. 30. John says, "They went out from us, but they were not of us." 1 John ii. 19.

So through the pages of the Christian Era, the word of God has been perverted, the truth has been evil spoken of, apostasy has branched off into innumerable sects, and each and all of them, have had a zeal for God, but not according to knowledge." But have persecuted one another, and have opposed every advancement to a knowledge of the truth. The Roman Catholic priests virtually say to their church, it is for us (not for you) to read the Bible and tell you what it means, we are the learned ones, and we alone can understand the book. But the Protestant divines allow the members of their church to read the Bible for themselves, but require them to put such constructions thereupon as are endorsed in their creeds. The Romish church says, "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith except one do keep whole and undefiled, without doubt he shall perish everlastingly." The creed of Athanasius, A. D. 333. If such is the case, why should any protest against the Roman Catholic church? But many sects have denied the faith of that church, and are styled Protestants. They too say, come with us, and we will do you good. Ours is the church by which you are to be saved. Hence divisions, and discord are the result. And when we look around among the fashionable sects of the present times, we behold every effort is made to draw away disciples after them. They build the most tasty and costly church edifices, with their heavenward spires; and select an organ that will surpass their neighbor sects: they so arrange their seats that the member with his thousands may have the choice; and they with their hundreds may take one not quite so fine, while the poor man can take a back seat, or sit behind the door. Then a minister who has passed through a noted college, and is a fine orator, is hired at a stated sum, perhaps for one thousand dollars per year, from that up to twenty thousand dollars, according to the ability of the church. He must be stately in his appearance, and attractive in his manners, and able to tickle the ears of his audience by relating to them the most fashionables of the day. So their expenses become heavy, interest must be paid, for they have the most fashionable improvements upon their buildings, (a mortgage); or they are in debt for their organ; or, they are behind with their pastor's wages. So a meeting is called to make a raise of some money: a lunch is decided upon, a festival with all the fashionable amusements, or a church fair; anything to raise the money. They even invite the most worldly people, even the friends of Satan to their feasts, to help to pay the expenses of their fashionable religion. But they have nothing left for the poor.

What a contrast between these things, and the teachings of the Holy Scriptures. For James says, "Pure religion and undefiled before God and the Father is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment: And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there; or sit here under my footstool: Are ye then not partial in yourselves, and become judges of evil thoughts? Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by which ye are called? If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. James i. 27. ii. 1-8.

But sad to say that such is the perversion of the Holy Scriptures. So in my next I will examine the vain babblings, or empty declamations, as they present themselves to the mind of the Bible student.

[To be Continued.]

### Christ the Center.

As the sun is the center of our solar system, so Christ is the Christian's sun and center of desire. As gravitation holds the planets in their proper orbits so love holds the trusting heart in the pathway of willing obedience. As in completing her solar circuit the earth receives the pleasing variety of seasons adapted to beauty and health, and to promote all organic life, so in our loving service of Christ, there is a pleasing and useful variety of gracious and profitable experiences. Sometimes fierce storms sweep across our pathway to drive us into the shelter of his promised grace. Sometimes the cold repulsiveness of the world's unbelief and sin chills us like a winter's blast, driving us to the central, steady sunlight of a Savior's constant love, causing springtime to burst forth in the Christian's heart, and bursting buds of developing faith and love to expand into the fruits of Christian grace. But there is no winter in the sun. And he who has the sun of righteousness in his heart will have (see) only the springtime of his abiding love.

A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the character, any more than the sleeve is the arm which it envelops. The character can be soiled only by what the man himself does, while the reputation may have mud thrown upon it by any wretch unmanly enough to want to injure the standing of another. We are to see that our motives are pure, our principles honorable, and our outward life governed by them, and to go about our duty calmly, confident that in the end they who unjustly seek to injure us will do us no harm.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 1, 1882.


We shall occupy but little space this week. The success of THE RESTITUTION depends on the friends of the paper. We hope our subscribers will promptly renew. Some of our friends not only do this, but do more—either sending copies to others, or aiding financially to meet deficiencies. We thank them. They will have their reward.

THERE is a feeling that the present quiet may be only the painful stillness before the earthquake. The Balkans are in rebellion against the dominant power of Austria, and are now concentrating themselves in their impregnable mountain fastnesses. The small fire kindled here may spread far and wide before it is extinguished. The attitude of Mohammedanism toward Christendom is threatening. The powers of Islamism combined in a holy war would cause thrones to tremble. Though we cannot forecast the future, the gathering clouds threaten a tempest. A few months may bring forth events that will surprise the world. Let us all watch, pray, and work.

## News Items.

BRITISH INDIA.

ALLAHABAD, Jan. 26.—Cholera has appeared among an immense number of pilgrims now assembled here, and the government has ordered them to disperse.

It is feared that a famine is imminent in Tunis. A large portion of the agricultural land has been, in consequence of the recent troubles, left unsown; and it is estimated by those capable of judging that when the scarcity of food begins to be felt in the interior of the country another and probably a fiercer insurrection of the people will break out.

VIENNA, Jan. 29.—Ten gensd'armes were surprised by night by a band of insurgents in Herzegovina, and massacred under the most frightful circumstances.

ST. PETERSBURG, Jan. 29.—The report of the commission instituted in Warsaw to relieve the victims of the anti-Semitic riots reveals the following facts: Altogether there were 2,011 families ruined, numbering 10,000 persons. During the riots there were demolished 292 liquor shops, 593 eating houses, warehouses and synagogues, and 893 private houses, all the property of Jews.

LONDON, Jan. 30.—A dispatch from Cabul says a reign of terror exists in that city. The Ameer is executing all the leaders of the recent opposition, and is confiscating their estates. He has 1,100 political prisoners confined in prisons awaiting his orders.

CALCUTTA, Jan. 30.—The outbreak of cholera at Allahabad did not cause much mortality, but the returning pilgrims are carrying the infection in all directions.

Yellow fever swept away 222 persons at Tomax, Yucatan, and there are now 1,700 cases there under treatment.

RUSSIA.

MOSCOW, Jan. 30.—The scheme of the Governor-General for assuring the safety of the imperial cortege to Moscow, on the occasion of the coronation ceremonies, proposes that the Emperor shall come to Moscow by carriage road, instead of railway, and that the crowds in the streets shall be separated from the procession by trenches, barriers and lines of troops.

## Letter Drawer.

EMMET, Ark.

This Jan. 16, I sit in my room, in the presence of the Lord of the whole earth. How commonly, and perhaps almost weekly, we are affected by the presence of men! But how noble and wholesome is a sense of the greater presence of God, even as God is greater than man! How much greater, can any mind imagine? And Jesus was so much greater than all men, in that he felt and understood the presence and greatness of the Father, in the [illegible], and despite the presence of all men, and was obedient instantly, without reserve to all the dictates of the Spirit. And how often we are disadvantageously affected by human presence, though indeed again, in many ways, we so highly and justly prize it.

My eye alights on the glorious one hundred and first psalm. Mercy and judgment are the inspiration of a singing exercise, and instead of *singing* to men or for men, the decision is declared to sing to God. How many really do this? How many rather sing to themselves, or sing to congregations? The fact is, singing to God is singing by faith, and in spirit of God's silence, and the absence of audible demonstrations of his approval, whereas other kinds of singing are so much encouraged by human applause. And when we come to the matter of a theme, these two things in one, mercy and judgment, are good and great and grand. Question, is not merciful judgment, the thing intended?

I have just received a letter from Piazzi Smyth, in which he encloses me a neat five inch rule—of exact Great Pyramid inch measure. He sympathizes (and his wife also) with me, in the death of my companion. I have always felt that he had done a great and good work in the Great Pyramid investigations and measurements. While avoiding hasty interpretations, I trust we may kindly and providentially fulfil our privilege and duty in the evolutions of the time, whatever they are. I dogmatize in nothing. It is impossible to escape labor, and we ought to glory in appropriate occupation. The Grand Gallery did not begin with a convulsion; is it certain that its ending is to be marked with a catastrophe? Many queries may arise on many points,—and among the rest, the one of Christ's thief-like parousia: and exactly where to locate it. The Lord give us peace and light and joy, and life and delight in his will.

I wish Sunday were more sacredly kept in this, my new (temporary) home. There is among my friends here, too great an inclination to allow the supposed demands of business to intrude as trophies, on the attention,—too little longing for precious things of godly love and delight. I have been hindered now a long time with conversation in my hearing, that impeded greatly the facile and congenial movement of the pen. Surely secular things ought not to be prominent on the Sabbath.

I have attended a meeting of (missionary) Baptists to-day. The meeting house was the very soul of simplicity, with roof and rafters and joists in full view—with six open window spaces without windows, and two open doors, and with benches and pulpit of the simplest—yet to me really agreeable in simplicity. The preacher, a man of forty, perhaps, with black moustache and beard, discoursed pleasantly, though I wished that he could see a little further into the beautiful mystery and meaning of the new birth, which he sought to explain. I like the primitiveness of things well enough here. There were no vehicles—but saddled horses stood tied to the trees around. Many of the people knel in prayer time. Last Sunday evening, I attended a meeting of the colored people. Perhaps things were plainer yet there. The preacher was a negro, who for ought his dress or appearance indicated, might have come right from a cotton field, as he had neither collar or cooktie. His discourse was defective in accuracy of statement, to say nothing of other things—but he was apparently very sincere. He had the honesty and frankness to acknowledge his ignorance. The singing was good, —and good even in its peculiarities. The hymns were lined very rapidly by a young colored brother. Sinners were invited to "make a start," while the saints sang "why do we mourn departing friends?" Three or four lamps, (without chimneys,) gave a rather dim light, and the fire burned low in the stove. With me, there had come my friend, Dr. Snell, once, an extensive owner and manager of slaves, and a pious Irishman, also a preacher; and we were all invited to take part in the meeting. The Irish brother seemed much at home with his colored brethren and sisters, and prayed with zeal and earnestness. At the close, there was hearty hand-shaking all round. One colored aunty declared that all she wanted was to be "saved from going to hell, and git to heaven." This seemed to me, not quite the extent of her privilege, but I could allow for ignorance—in a good measure. I am *sorry* to say, sorry to be compelled to say, that the freedmen are not doing very well, I fear—lacking much in industry, in energy, in reliability—and the consequences are almost deplorable —both to themselves and others. Nothing pains me more than to see the stupid inaction,—inertness, or whatever it may be called, of people in this country, nor are they alone, the blacks. An infusion of something is wanted,—life, hope, will, tenacity—whatever it may be named. A country naturally blessed beyond almost anything I know,—invites to activity and consequent abundance. When or how will this partial stupefaction be shaken off? Let wide-awake men come here and teach the people, by that most blessed and powerful of all lessons—example, teach industry, order, neatness and thrift. Will they come? I hope so. C. COLEGROVE.

[We are delighted that Bro. Colgrove is favoring us with some more communications. His observations and impressions of men and things narrated in his perspicuous happy style are more than welcome. We hope he will be able to often favor us with his pen pictures. ED.]

LENAPE, KAN.

*Editor Restitution:*

I heard an Advent Christian minister preach from Heb. viii. 12, and he explained (?) the text to refer to conversion. I could not see why he labored so hard to convert sinners, if his position was true, and this covenant was made in conversion.

Does not this covenant mean what it says?

Assuredly God's word is true. Israel means Israel, and not something else. Life means life, and not happiness. Death means loss of life, and not misery, and "all shall know me from the least to the greatest" means all he is speaking of and not something else, even the house of Israel.

Again, if this covenant has been made in the past, at some one's, or any one's conversion, why do not all know the Lord? And why do any "teach every man his neighbor" and every man his brother, saying, Know the Lord?" When God declares they shall not do these things?

Surely their works are opposed to God's word, their theory being true.

I and my wife are the only ones here of the Abrahamic faith. We have belonged to the A. C. Church, but as Brother Stephenson and of the A. C. elders, they will not hear. One even tried to make me believe THE RESTITUTION taught the non-resurrection of the wicked. We preach the whole gospel and though A. C. ministers and members oppose us, we feel strong in the truth, and ever succeed in showing we have the truth. They will not hear, I fear for them. Deny the literal word of God as they do concerning the Jewish restoration. May God open their eyes.

Should be glad to see any of the brethren here. Hope to remove to Camanche county next summer; if there are any brethren there, would like to correspond.

ELDER D. J. MOULDEN.

JAMESTOWN, KAN.

*Editor Restitution.*

When our last report was sent I had intended going to Nebraska, but was detained under various circumstances. I have been holding meetings and have found no idle moments. We have now nineteen believing the one faith, and a prospect of a good work being done here. F. M. CLIFTON.

[The report of labors published in THE RESTITUTION Jan. 4, and signed W. W. Belden, should have been signed F. M. Clifton.—ED.]

### THE BOOK ON THE COVENANTS—NEW HYMN BOOK.

LANARK, Ill., Jan. 10, 1882.

*Brother Chaplin:*

My hymn books yesterday all came from the bindery. To-day I send you by U. S. Express an order for 50 copies of each binding—100 copies. My sales so far reach 760 copies. This far exceeds my expectations. As I had only 1500 copies printed I fear I will inside of a year have to issue again. In case I do so, I will, if I cannot do better, have 75 to 100 pieces of music set in after the size and order of the old Millennial Harp.

I send a few extracts of letters concerning the book which I hope you will give a place, as they will be of service to me.

I am getting names every day for my book on the covenants. Thirty-five names have been given in so far. To-day our printer man has gone to Chicago for new type—small pica—for the book. I will commence the type setting in a week, and as chapter by chapter is issued I will send you—or at least some of the best portions of it for copy.

We are all well at present. We have had two cases of small-pox here, but now we are beyond danger for any more from them.

THE ECLECTIC HYMN BOOK.

I desire to say to the brethren that I am meeting with good encouragement relative to my hymn book both by sales and by word. Below are a few encouraging words from some of those who have received:

The hymn book came to hand all right. I think a good selection.

G. P. HENDRICKSON.

*Brother Myers:*—Pa wishes me to write and tell you that he received the hymn book, and we like it very much. I think it will sell readily.

Your *sister*, AZORAH BATCH.

*Brother Myers:*—I am in receipt of your hymn book. I like it better than any other hymn book I ever saw, both as to arrangement and sentiment. Send me a few copies.

Yours in hope, J. M. HARLAN.

*Brother Myers:*—Enclosed find postal order for one dozen hymn books. We like them here very much.

Your brother in the bonds of Christian love and fellowship,

B. J. HILL.

Persons ordering remember number P. O. box 325. In sums of one dollar or more, register, or send P. O. order.

G. M. MYERS.

[For hymn books sent to this office or to Brother Myers as above.—ED.]

## Selections.

London Times, Jan. 6, 1882.

### THE JEWS IN RUSSIA.

With the direful news from Warsaw before me, I ask how long will the civilized world shut its eyes and close its heart against the agonizing cry that, despite all political interlusion, comes up from my tortured brethren in Russia? Day by day, and hour by hour, a brutalized populace are permitted, seemingly unchecked till the mischief is done, to perpetrate atrocities that degrade the very name of man. Highly placed Russian philanthropists —if such there be—stand not alone in their ominous indifference. Atrocities against Jews have been so common to the world that professional philanthropists, even in this country, appear to regard them with a great philosophic bearing. Voices that denounced in words of fire the Bulgarian atrocities, which pale before those uniformly practised in Russia and enacted under the very eye of authority, are now practically dumb. Has civilization no resources left to stop this carnival of blood? Is this portentous silence to be attributed to the fact that Russia is powerful and that Turkey was weak? Or is it that political exigencies do not now require a party war-cry? There might be another reason alleged which I fain would not believe. Is it because the victims are Jews and the Slavonic savages are called Christians?

In the name of consistency I appeal to those whose charmed words nerved the arm of Russia in its assumed championship of oppressed Christians to throw aside their supineness in the cause of outraged humanity. In the face of the whole world I assert, and I am prepared to prove, that my poor brethren in Russia are cruelly maligned as well as maltreated. They are not as a race guilty of the sins with which they are charged. There is one sin, I admit, of which they are guilty in the eyes of a besotted and ignorant populace, and for which vengeance is taken—they will not, however cruelly they may be urged thereto by exceptional laws, permit themselves to be degraded to the level of their surroundings.

I have, I admit, no conclusive evidence to prove that the "powers that be," like Dmitri's wife, permit my co-religionists to be devoured by the Russian wolves, and that to save themselves. Could I but prove this I would challenge the Russian Government to enact the part of Ivan Ivanovitch, to behead the "fiend that lies like truth," and thus *rid* civilization of at least one monstrous hypocrite. Christian Europe is so little informed about Jews and Judaism that I invite, and solemnly invite, the attention of intelligent Christians to a work which appeared in St. Petersburg, translated by Harkavy, Wilna, 1867. This book gives a graphic description of the early settlement of Jews in Southern Russia; their marvellous industry, combined with irreproachable honesty; their political identity with the country of their home, and their useful employment by the state. This luminous work will enlighten those who speak and write of the Jews of Russia as if they were and always had been akin to the roughs of civilization. The epidemic of intolerance now disgracing Europe, created, as it undoubtedly is, by political rivalries and commercial enmities, and fostered further by interested superstitions, is calculated to do more real harm to religion and social order in the promotion of a universal Nihilism than the most avowed scepticism and most determined revolution.

I appeal, then, in the name of religion and morality to all earnest men to rally round the common cause hold sacred alike by Jew and Christian—the cause of humanity. I appeal most earnestly to the enlightened and free press of this country to make the cause its own and to denounce, and with no stint of words, the outrage committed against the laws of God and man. And I appeal in the last degree to the manliness and the political instincts of my fellow-countrymen, to whom civil and religious liberty is their national heirloom and the keystone of our social fabric, to give expression to their, I hope, pent-up indignation at horrors which disgrace our age, and which the Russian Government seems unable to cope with or mitigate, and I hold that such expression of opinion, instead of being regarded as offensive to Russia, will, on the contrary, call from her a hearty response to the convictions of the civilized world in which as a great nation she must agree.

I am, Sir, your obediently.

A. L. GREEN.

Synagogue-house, Dec. 29.

The London Christian.

### "I SAY UNTO ALL, WATCH."

We have received many mottoes and texts for the New Year—some relating to the faithfulness of God, some exhorting to faith in him and service for him—all appropriate and needful. We add as a fit accompaniment to each of them, and as an essential watchword, the word "Watch!" It is the Master's own word to his disciples at the beginning of this age, and becomes all the more imperative as the end of the age draws nigh.

Let us, with Habbakuk, *stand* upon our watchtower, and "watch and see what he will say" to us. Let us "watch and pray," for the Lord from his watchtower watches to see what we will say to him. Let us "watch unto prayer," for the breath, though it is but as a vapor, which ascends from our watchtower in supplication with thanksgiving, returns from his watchtower in the dew of his favor and in the rain of his blessing: "He maketh small the drops of water; they pour down rain according to the vapor that goeth up." Job xxxvi. 27, 33—margin.

Let us watch the signs of the times; for we ought to be men having understanding of the times to know what Israel ought to do. Jesus rebuked the religionists of his day because they did not discern the signs of the times of his first coming; surely not less are we amenable to his rebuke if we neglect the signs of his glorious return.

Let us watch, because of our own selves men do continually arise, speaking perverse things to draw away disciples after themselves. Let us watch, therefore, and remember that the marks of the true pastor and teacher are that he *treads in the footprints* of the faithful apostle who kept back nothing that was profitable, who taught publicly and from house to house, and ceased not to warn every one night and day with tears. Teachers of perverse things are never men of that pattern.

Let us watch for souls as they that must give account; for we are all, by him that loved us and washed us in his own blood, made priests unto his God and Father; and he that goeth forth and weepeth, bearing precious seed, shall surely come again with rejoicing, bringing his sheaves with him.

Let us be sober and watch unto prayer, for the end of all things is at hand; and we are called to hasten the day of God, in which the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. But, seeing that we look for new heavens and a new earth, wherein dwelleth righteousness, let us be *diligent*, that we be found of him in peace, without spot and blameless.

Let us watch and stand fast in the faith; let us quit ourselves like men and be strong; for the latter times have come when some have departed from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, with seared consciences, *forbidding* to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.

Yes, we are in the perilous times of the last days, when men having the form of godliness, but denying its power, are lovers of their own selves, covetous, proud, boasters, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, heady, high-minded, lovers of pleasures more than lovers of God. Therefore we must watch in all things, endure afflictions, do the work of evangelists, make full proof of our ministry. For he has given to every man his work, and commanded the porter to watch.

Let us watch and keep our garments lest we walk naked and men see our shame. For if we do not watch, he whose coming shall be as a snare on all those who dwell on the face of the whole earth, men of the earth, who have their portion in this life, will also come upon us as a thief, and we shall not know what hour he will come upon us. Let us be watchful, therefore, and strengthen the things that remain, that are ready to die; for verily we must all confess that he has not found our works complete before God.

Let us watch, therefore, and pray always, lest that day come upon us unawares; and that we may be accounted worthy to escape all the things that shall come to pass, and to stand before the Son of Man.

May God's Spirit thus keep us and all his people watching, praying, trusting, overcoming, through this year for his glory and for our peace and joy.

### THE INSTINCTIVE CLINGING TO LIFE.

Many Christians have a great dread of death, and they unwisely conclude there must be, therefore, something wrong between their own hearts and the Father in heaven. What a mistake this is! The instinctive dread of death *is common to all men*, and is moreover, one of the most merciful defences of human life. It is a blessed thing "that all that a man hath will he give for his life."

Suppose that the love for and the clinging to life was less strong than it is, is it not true that our suicides would be multiplied twenty-fold?

What would prevent the business man who has become bankrupt, and who has to face the pitiless criticism of creditors and the fiend grip of poverty, from making away with himself?

It is the strong and instinctive love of life that becomes his protection. Think of a fair and loving woman united to an inebriate, gradually brought down by cruelty and neglect. She finds her children homeless and herself in dire distress.

Do you not see that if that mother's love of life was less strong than it is she would assuredly make away with herself?

Thank God that he has planted in the human breast these intense hold upon this clinging to life. True, it may be that death is dreaded because it is known that there is no peace with God, and no rest in his salvation. In such cases death must be and ought to be dreaded; but if the fear of death is merely a result of the instinctive love of life common to all men, then it has no force as an argument against the safety of the believing, redeemed, and devoted child of God.

A few years since it was our privilege to stay with an elderly Christian lady whose heart and home were ever ready to welcome the Lord's servants. The conversation on several occasions turned upon her personal fear of death. We pointed out the thoughts contained in the foregoing paragraph. Light and comfort came to her mind in consequence. Well do we remember adding: "Besides all this, rest assured that when your Father in heaven calls you from earth, he will take away from you the fear and dread of death." It so happened that we were passing through the town about four weeks subsequently, and tidings reached us that the lady referred to was seriously ill. She gradually weakened, and quietly and gently her spirit passed away. In conversation with her son it was refreshing to hear the testimony: "From the very day that our loved mother was confined to her room she had not the slightest fear of death. She told us that she would not recover, and, in the possession of the peace of God which passeth understanding, she sweetly said 'I have no fear—I am going home; all, all is well!'" How true it is that "Precious in the sight of the Lord is the death of his saints."—*The Christian Commonwealth.*

### A PHILOSOPHER'S OPINION OF THE BIBLE.

John Muller, a learned Swiss writer, was deeply engaged in historical studies at Cassel, in the year 1782. Indefatigable in research, he wrote to his friend Charles Bonnet, the naturalist, that he had studied all the ancient authors without one exception, in the order of time in which they lived, and he had not omitted to take note of a single remarkable fact. Among other works, it occurred to him to glance at the New Testament; and we give, in his own words, the impression it produced upon him:

"How shall I express what I have found here? I had not read it for many years, and when I began, I was prejudiced against it. The light which blinded Paul in his journey to Damascus was not more prodigious, or more surprising to him than what I suddenly discovered was to me—the accomplishment of every hope, the perfection of all philosophy, the explanation of all revolutions, the key of all the apparent contradictions of the material and moral world, of life and immortality. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed to promises. I see religion appearing at the moment most favorable to its establishment, and in the way most likely to promote its reception. The world appearing to be arranged solely with reference to the religion of the Savior; I can understand nothing if such a religion be not from God. I have not read any book about it; but in studying all that happened before this epoch, I have always found something wanting; and since I have known our Lord, all is clear to my sight; with him, there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man who had suddenly received the gift of sight."

## Sententious.

Half the ills we hoard in our hearts are ills because we hoard them.

Shallow men believe in luck; but strong men believe in cause and effect.

What we charitably forgive will be recompensed as well as what we charitably give.

Sow good services; sweet remembrances will grow from them.

Instead of complaining of the thorns among the roses, we should be thankful there are roses among the thorns.

The rod knows what justice is; and in those who approve, and in those who resist, truth creates conscience. Those who resist are irritated; while those who obey grow strong within themselves.

Men who work can only work for earth,
And not to work in vain, must comprehend
Humanity, and so work humanly.
And raise men's bodies still by raising souls.
So God did first.

—*Mrs. E. B. Browning.*

I am not aware that any of the leading authorities of physical science are opposed to what they believe to be Christianity; and the lives of the best authorities of science have always been of a purity which Christianity could not but approve. —*Benjamin Pierce.*

No man truly prays against sin who does not pray against temptation. No man truly hates sin who does not hate temptation when known as temptation. To guard against temptation is the supreme wisdom; and Christ put that wisdom into the prayer he framed for his people.

What makes you hill so beautiful? Not the outstanding rock or stately elm, but the bright sward which clothes its slope, composed of innumerable blades of grass. It is of small things that a life is made up; and he who will *acknowledge no life as great* save that which is built up of great things, will find very little in Bible character to admire or copy.—*Dr. Bonar.*

Quiet from God! how beautiful to keep
This treasure the All-Merciful hath given:
To feel, when we awake and when we sleep,
Its fervent round us, like a breath from heaven!
To carry it to the world, and yet apart,
To dwell with the Lord still with calm to feel:
To bear about forever in the heart
The gladness which his spirit doth reveal!

—*Hymns of the Ages.*

## SPECIAL NOTICE.

Below are names of parties whose orders for tracts at 10 cts. per ℔ came too late to be filled, and such persons will please notify us immediately what they will have done with the money sent. We will send other tracts at their actual cost, or to those who wish, the money will be refunded. Following is the list:

Mrs A Smith, C Boyd, Martin Moore Harry Benner, Wm Brewer, J K Willitt, Mrs Emma Smith, S T Blessing, C W M Hunt, G W Dean, G Scoville, J G McAnelly, J Robinson, P Fisher, Mrs Isaiah Hornaday, Wm Hutchinson A G Winchester, Helena M Hunt, H H Goirt, J G D Bender, M J Mansfield P Putman, Dan'l Gates, J A Thurman T F Morrow, T T Doyal, H Burdick, S M Hixson, I H Combes, C W Hoover, Mary Hoover, C W Young, J M Lowellen, R McLauchlan, Thomas Elton, Wm Reid, D T Seeley, K Tarr, Jr Forbes, Mrs M E Loppo, Mrs Judge R Barnum, S C Oliver, J T Vinnege, S T Howe, N Moye, R J Richards, J N Buck, John Baylor, C F Latimer.


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Portsmouth, Va.

# Poetry.

## LIFE.

JOHN L. WINCH.

O gift of life! to me how strange,
Through all the wide extended range!
A wonder in the mighty plan,
From monad up to lordly man:
A mystery in this human frame
That with the breath (ethereal came;
The heart's enkindled fire that burns
In these decaying mortal urns;
The underlying gift of all
The blessings that around us fall;
A hidden, secret, central force
Outflowing from its ethereal source,
To cause the pulse to throb, and beat,
In head and breast, in hands and feet;
The latent power by which is wrought
The visions in the realm of thought,
That fans the flame of Love's true,
And lifts the hand that rules the heart
Incites us to a world of scope
Where linked in cause and consequence,
That we may trace in Nature's laws
The guiding hand of Intelligence.

O wondrous gift! and yet so brief!
The symbol of the fading leaf:
To like the summer's scented flowers,
That blooms awhile in sweetest hours;
The drawing of a fleeting breath—
A cry, a tear, then, sullen death!

So short! a hand-breadth—a span
Will measure out the life of man;
So short! and yet, to human reason
Ever put in speech, or ever can,
The glories of what is to be,
In our eternal destiny.

A few days here of toil and pain:
If this were all 'twould seem in vain;
But what a world of meanings found
Within our being's narrow bound,
In view of what around it verges,
The issue of immortal things.
In sight of this each life is dear,
However small, becomes a seed
Whose growth shall be a millionfold
In that fair city paved with gold.

Then what if pain, if toil and fever
Be crowded in these fleeting years;
Or poverty should be our lot.
Our dwelling but the meanest cot—
Joint heirs with Christ, and heirs of God,
Some day we'll walk the golden road
Beneath the smiling cloudless skies,
Of the Heavenly Paradise.

January 15, 1882.

# Communications.

## THE SPIRIT OF MAN,

### Or the Principle of Life in Man and Beast.—No. I.

H. H. HALL.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?"

In a very excellent work entitled "Science and the Bible, by Rev. Herbert W. Morris, formerly professor of mathematics in Newton Collegiate Institution," page 360, I find the following language in regard to the creation of the animal world:

"Every effort to penetrate into the mysterious temple of life in order to lay bare its principle has failed, and the greatest philosopher approaches no nearer than the crowd. The living principle [in animals] God has reserved as a secret with himself. From him and with him alone are the issues of life. We must, therefore, be content to be ignorant of it. If not forever, at least during the present twilight of our existence."

"Ignorant" forsooth!

And why ignorant? Is it because the Bible is silent upon the subject?

By no means; but simply, because of having a substantial fear for their orthodox dogma, immortal-soulists do not receive the plain teaching of the word of God, which declares that the breath of life in man and beast is precisely the same life-giving principle which inflates the lungs and sets the blood to flowing and the man or animal to thinking.

Then, affirm without the fear of contradiction that "The living principle" in animals, which Mr. M. says, "God has reserved as a secret with himself," is as clearly revealed in the Bible as is the living principle in man. And yet Mr. M. thinks he knows what is the living principle in man.

But why is he so ignorant of this principle in the former and so knowing in regard to the latter?

I answer, because he, with the "orthodox" church, has assumed that man has an immortal soul which is the life principle, and which does all the thinking and sinning, whilst the animal creation being destitute of this soul-entity cannot thus think and remember, but must live and move and think by some principle that "God has reserved as a secret with himself." It is surpassing strange that "orthodox" theologians and clergymen are so bound down to the unscriptural, absurd, and heathen doctrine of immortality of the soul that they cannot see that man—with a much superior organism to the brute, with the same "breath of life"—ought to be able, without a superadded entity, to live and will, and think by means of his brain just as the brute does. But they do not (and I think don't desire to) see it, and wonder what "the living principle" in the brute is that enables them to think and reason, as they manifestly do, without such a soul as is claimed that man possesses.

"Every effort to penetrate into the mysterious temple of life (in the brute) in order to lay bare its principle has utterly failed."

Yes sir, and "every effort to penetrate" will continue to fail so long as men are wise above what is written in the Scriptures of truth—so long as Christians adhere to the creeds of the church councils and the creeds of the churches, and thus continue to wear their "orthodox" spectacles when they read the Bible, they will continue to cry mystery in regard to Trinity, mystery in regard to hell and endless torment, and mystery as to how the brute lives and thinks without an immortal soul! And men who think for themselves will continue to wonder how it is, when only the fracture of a man's skull and pressure upon the brain will render him unconscious, that the destruction of his brain will not only not impede thought, but make the man, though dead(?), more thoughtful and knowing than ever before! In a word, the logic of "orthodox" theology is,—hurt a man's brain and he knows nothing; heal up it, and he knows everything.

The idea that man—created in the image of God and after his likeness, into whose nostrils God blowed the breath of life' (not an immortal soul as alleged, but the same breath of life he gave the animal creation)—cannot think, as the brute does, by the means of his more wonderful brain, is to my mind the acme of absurdity.

I have stated that the living principle in animals, which Mr. M. says "God has reserved as a secret with himself," is just as plainly revealed in the Bible as is the living principle in man. Now let us see which statement is the true one.

In the first place let me state a fact which no theologian will deny, namely, that soul and spirit, and breath of life, are terms applied in the Bible to the animal creation as well as to man. So that, if these terms imply an entity in man, they must also imply the same in the brute; or, in other words, if the use of these terms proves that man has an immortal soul or spirit within him, it also proves that animals have the same. But if theologians are unwilling to admit such a logical conclusion, then they must confess that these terms when applied to man do not prove a superadded entity.

*Ruah* is the Hebrew word for breath and spirit in the Old Testament, and *nephesh* is the soul and life-word; and in the New Testament the Greek word *pneuma* corresponds to *ruah*, and *psuxee* to *nephesh*. These spirit and soul-words are not synonymous, and are never used in the Bible interchangeably as they are by most theologians and Christians.

The words *ruah* and *pneuma* are defined by lexicographers as follows: "Wind, air in motion, a breathing, breath, expiration, respiration; spirit." These are the primary definitions, and the most that follow are mere theological definitions, given as used by theologians. Every candid person can readily see that there is nothing in these definitions that imply conscientiousness in the spirit or breath, but on the contrary simple breathing, expiration, and respiration; the breath, the breath of life, or vital principle in man and beast; that which sets the lungs to heaving, the blood to circulating, the man to thinking. These words are translated in the Old and New Testaments air, wind, breath and spirit. The term spirit is applied to God, angels, man and beast. "God is a spirit," angels are spirits, and man has a spirit. The term when applied to man most generally denotes the breath or life-principle; frequently his disposition, or mind, and in a very few instances, as in 1 John iv. 1-3; Hab. xii. 23, it is employed as a synonym of the whole man or person, but never as a conscious entity within him.

A person may have a good, or a bad spirit; the spirit of Christ, or, the spirit of the devil. But if a man "have not the spirit of Christ, he is none of his." That which is born of the flesh is flesh; and that which is born of the Spirit is spirit—not a spirit-entity, but the disposition—the spirit or disposition of the subject of this heavenly birth being so changed as that the person now loves what before was hated, and hates what before was loved. "Create in me a clean heart, O God, and renew a right spirit within me." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "And be renewed in the spirit of your minds, and ye put on the new man—new disposition, new affections, 'the inward man' which, though 'the inward man perish,' 'is renewed day by day'—which after God is created in righteousness and holiness of truth." But Peter sums it all up as follows:

"Decorate the hidden man of the heart with what is incorruptible,—a meek and quiet spirit, which is very precious in the sight of God."—*Emphatic Diaglott Version.*

"Peter's 'hidden man' is Paul's 'inward man,' and "new man which is renewed in knowledge after the image of him that created him." In a word, it is, as Christ taught, the "spirit," the disposition, the "heart" that is "born again," changed and "renewed," and not an intangible, immaterial, immortal being within a being. Christ said to his disciples when they had fallen asleep in watching, "The spirit indeed is willing, but the flesh is weak." In disposition, and mind they were "willing," but were overcome by sleep. "And Mary said my soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Theologians know that the expression "my soul" is an idiom of the Hebrew, and always refers either to the person, the life of a person, or the mind of a person, but never to a being in a being.

The same phrase is applied to God as well as to man. "Your new moons and appointed feasts my soul hateth." "If any man draw back, my soul shall have no pleasure in him." And God says, "My spirit shall not always strive with man." "I will pour out my spirit upon all flesh." These idiom phrases, then, no more prove that man has a personality within a personality than it does that God has a living soul and a living spirit within Himself. Then we see in the light of the above that Mary must have used the terms soul and spirit—soul meaning herself, and spirit her disposition of mind—in order to emphasize her pungent feelings and happy state of mind.

Having seen that the words *ruah pneuma* (spirit) are employed in the Bible to denote the temper and disposition of man, we will now look at some passages of Scripture where they denote the principle of life in man and beast.

Solomon says (Eccl. iii. 19-22): "For that which befalleth the sons of men befalleth beasts .... as the one dieth, so dieth the other; yea they have all one [*ruah*—spirit] breath; so that a man [in death, or as regards his spirit] has no pre-eminence above a beast; for all is vanity. All [man and beast] go unto one place [heaven and hell?]; all are of the dust, and all turn to dust again. Who knoweth the [*ruah*] spirit of man [who understands this principle of life in man] that [in consequence of his erect position] goeth upward, and the [*ruah*] spirit of the beast that [in consequence of his drooping position] goeth downward to the earth?"

This inspired wise man says that man and beast have all one *ruah*—breath, spirit; and that "they," as persons and beasts, all go unto one place at death, while our uninspired, and not so wise theologians contradict all this, and affirm that man has a conscious, immortal *ruah* within him which the beast does not possess, and that man goes to heaven or hell at death, where they know the animals do not go.

Solomon not only tells us in the Scripture quoted that man and beast "all go unto one place," but he tells us in Eccl. ix. 10 what and where that place is. It is not, however, the heaven of happiness and the hell of torment we have been taught to believe, but the hell and grave of unconsciousness as taught by all the Scriptures of truth. Hear him: "Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom in it. [*sheol*] the grave [or hell?] whither thou goest." "For the living [living persons] know that they shall die; but the dead [dead persons] know not any thing, neither have they [while dead] any more a reward." Eccl. ix. 5.

But let us go back to the creation of man and see if there is the least intimation that God gave him a superadded entity, called the immortal soul, and capable of existing in a conscious state when separated from the body. For, if we do not find it in connection with his creation we shall not find it anywhere in the Bible.

Gen. ii. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"—living being.

What was formed of dust? was it the body, as alleged, to the exclusion of the soul?

Not by any means. It is stated that man—all, then, that it takes to constitute man—was "formed of the dust of the ground?"

And what did it take more to make him a living man?

I answer, "the breath of life."

And God "breathed into his nostrils the breath of lives"—not of two lives in one man, as supposed, but the breath of many lives, the breath of life common to man and beast—"and man became"—not received—"a living soul."

I have stated that the breath of life, which was breathed into the nostrils of Adam after he was formed of the dust of the ground, is the same breath of life possessed by the animal creation and have given two or three instances where spirit and breath (*ruah*) are applied to brutes as well as to man, and I will now give further proof of my statement by quoting from Gen. vi. 17; vii. 15. "And, behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." "And they [every beast after his kind, and cattle, and every creeping thing after his kind, v. 14] went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life."

I know that theologians claim that, because the word *ruah* is employed in the verses above quoted, and that *neshemah*, or *a shemah* is used in Gen. ii. 7, both words being rendered "breath," there is something more than "the breath of life" implied in *neshemah*, as applied to Adam, than to *ruah* as applied to animals as well as to man. And hence they have imagined, and then assumed that it must have been a living sentient being that God blowed into the nostrils of Adam. It is true they do not tell when this immaterial soul-entity was created for man, or whether it could think and know before its connection with the dust-made man; but of course it could, or, it could not be a living thinking entity for the lifeless, unthinking "man" that God had formed of the dust of the ground!

I am certain that, if this imparted life-principle—call it soul, spirit, breath, or anything else—is conscious and knowing when separated from man at death, it was conscious and knowing before being united with man. For, if the soul, or spirit can live and think independently of the body, as alleged, then it must have been living and capable of thinking anterior to its union with the body, as the inanimate body of Adam could not impart life and thought to such a soul or spirit as is claimed that man possesses.

If it be said that, although the body could not impart life and thought to the soul, God could do so by uniting the two, I would ask, if God could not also make man to live and think without a superadded entity, just as he has made the brute to live and think minus such an appendage?

The question, then, is not what God could do, but what did he do to give man life and thought and reason?

The Bible says, he "breathed into his nostrils the breath of life, and man became a living soul." The serpentine theology of the Roman and "orthodox" creeds is that, "The Lord God breathed into his" brain "the immortal mind," which can live and think independently of the brain, and can think a great deal better when the brain is destroyed! God said to Adam, "For in the day that thou eatest thereof dying, thou shalt surely die." The serpent said unto the woman, Ye shall not surely die."

Which shall we believe, God, or the devil?

God says, "The soul [*nephesh*, the soul and life-word of the Old Testament] that sinneth it shall die." "Orthodoxy" says, "The soul is immortal and cannot die."

Which shall we believe, God or man?

(To be Continued.)

NEAR KNOX, Stark Co., Ind.
January 22, 1882.

*Elder Restitution:*

About eighteen months ago Brother H. R. Carter, of Noble Co., came into our neighborhood and began to preach the acceptable word, the Abrahamic faith. The teaching as he gave it was well received by a good many here, but yet he did not succeed in effecting an organization until near a year ago, when we organized a little church consisting of only four members. This formed a standard around which we could rally. Bravely have we stood our ground against opposition. Steadily our number has increased, and we gained strength.

Our faith is firm and we adhered to doctrine as taught by Christ, apostles and prophets.

The last day of last year Brother Carter commenced a meeting which continued three weeks, with only a slight intermission. And oh! what a glorious time it has been. There is a great rejoicing in the camp of the Lord. There has been twenty-three accessions to the church, eighteen of them by immersion. Old and young have come forward to enlist in the glorious cause. There was one young lady of the Dunkard persuasion came forward and demanded immersion. Of course she was gladly received.

Our first organization was effected by the following members: David Read, Mary R. Read, Geo. W. Fairchild, and Rebecca A. Fairchild, with Geo. W. Fairchild as leader. There have since been thirty-two admissions as follows: Cyrus Shultz, Annie Shultz, Martha Fairchild, J. E. Fairchild, Wm. Fairchild, Lydia Read, Emma J. Cochenour, Emma Hartman, I. Hartman, Ruth A. Beam, Annie Cochran, Olive J. Read, Harriet Read, Arthur Chaplin, Mary Adams, A. Patrick, T. Fletcher, Mary Fletcher, Eva Hiler, J. Cochran, Jasper Cochran, Wm. Perry, Wm. H. Tucker, Rolando Chaplin, Clara Chaplin, J. Read, L. B. Cochenour, Dan'l. Lemmer, Ella Lemmer, A. Myers.

Of this number twenty-two have been immersed.

On Friday evening, Jan. 20, church met and proceeded to a full organization. Result as follows:

Elders: L. B. Cochenour and G. W. Fairchild.

Deacons: David Read and Jacob Read.

Clerk: Lydia Read.

We are now placed on a sound, substantial basis, being founded on the rock Christ Jesus. All glory to his worthy name for his blessings. Old gray bearded persons have been led to come to Christ, to arise and wash away their sins.

We are a poor people, poor in this world's goods, but rich in hopes of the kingdom to come. We cannot refrain from giving thanks that Brother Carter was called this way, because through his instrumentality we have been led to a better knowledge of the truth as it is in Christ.

L. B. COCHENOUR,
GEORGE W. FAIRCHILD.

# Youths' Column.

## Our Children.

Standing forth on life's rough way,
Father, guide them;
Oh, we know not what are long
May betide them.
Numb the shadow of thy wing,
Father, hide them;
Walking, sleeping, Lord, we pray,
Go beside them.

When in prayer, they cry to thee,
Be thou hear them;
Mid the sorrows of life's road
Do thou cheer them.
Mid the quicksands and the rocks
Do thou steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up,
Lord, receive them;
In the world we know must be
Much to grieve them;
Many striving evil and strong
To deceive them;
Trust we in the hands of love,
Safe we leave them.

## Happy Childhood.

'Tis just the early dawning
Of life's fair day to me;
The first bright rays of morning
Above the hills I see.
The dew is on the blossoms,
Like pearls of beauty rare;
The trill of woodland songsters
Is quivering on the air.

My heart is full of gladness,
My lips have caught the song.
Oh, can a note of sadness,
Among these chords belong?
Dear Savior, let the key-note
Of all this happy strain,
Be nothing but the name
Of Thine own precious name.

## What Became of the String.

Little Fred had a tin box with a hole in it. He put a string through the hole and fastened it up by the back door. Then he unwound the string and ran with it across the yard to call his playmate, who lived in the next house. He wanted that boy to take the end of the string over the fence and fasten another box to it. "Then," said Fred, "we will have a telephone."

The next-door boy was not within hearing, so Fred dropped the end of his long string under the apple tree, and ran over to find him and explain his famous plan.

When he came back the end of the string which was to have passed over the fence was gone—where? and how? Up in the air, high over Fred's head. Up into the sky, he thought at first. But not soon he traced it into the apple tree, and there he saw a dear little rogue of a bird using the string to make a nest.

It had woven it already back and forth across the little twigs, and was pulling at it to make some more of it come.

"There, that bird has spoiled my telephone, but I'll cut the string, and he can have scraps for he is so cunning," said Fred.

Presbyterian.

## Foot-Lamps.

Little Annie Waters was thinking very deeply one Sunday afternoon, with an open Bible in her hand, from which she was learning her verse.

"Is it not hard, is it?" asked her mamma, who had been watching her for some time.

"Not hard to learn," replied Annie; "but I am wondering what it means." And she read the verse from Psalm cxix: "Thy word is a lamp unto my feet, and a light unto my path." "People don't have lamps unto their feet, do they mother? I thought lamps were always put up high, so that we can see better."

"Lamps guide the feet to walk in the right path, Annie. But I will tell you more about this at bedtime."

Annie dearly loved these little bed-time talks; and when her face and hands were washed, and her little white nightdress was on, her mother lifted her up beside her at the open window, and said:

"Now look up, Annie, at the sky, and then tell me what you can see up there."

"Why, I see the stars, mamma, oh, so many of them! and so bright! And they look like lamps shining very far off."

"It would seem very strange to see stars shining and twinkling on the ground would it not?"

"Oh yes, mamma! No one ever does see such a thing, do they?"

"They see what looks very much like it," replied Mrs. Waters; "and now I am going to tell you about the 'lamp to the feet.' In the Holy Land, where these words were written 3,000 years ago, there is no gas in the streets which are very dark and narrow; and the stranger in Jerusalem, who looks out of his chamber at night, will see what looks like little stars twinkling on the pavement, but they are really little lamps fastened to the feet of those who walk after dark, so they can see where they are going. When the Psalmist makes use of this custom, he speaks of walking in the way of God's commandments. And now, darling, I think you understand what the words mean."

"Yes, mamma," replied Annie, in a satisfied tone, "I know now;" and she felt quite sure she would not forget that verse.

## A Letter from Aunt Carrie.

*Dear Children:*

I hope you have not forgotten all I said to you on Dec. 7. I want you to think of these things because I want you to be good. When we are good and try to do what God tells us in his word, then we are happy, and it does not make much difference whether we are rich or poor, handsome or homely. This life will soon be over; even to the oldest persons it seems as a day, compared with the everlasting ages which all righteous people will enjoy in the everlasting ages on ages. Then there will be no sorrow, no pain, nor death. Every one there will be beautiful, and everything we shall see will be much more beautiful and glorious than anything we have ever seen in this world.

If any of your friends should tell you, surely, if that if you would be very good, obedient to parents and teachers, kind and loving to all, they would take you to New York City, and to Central Park which is in that city. In summer everything is very beautiful. The grass is cut every week, so that it looks like a soft green carpet. The gravel walks are all kept perfectly clean, the trees are all nicely pruned, the flowers are choice and well cultivated, every fading flower and every withering leaf is taken off and thrown away by men who are hired to take care of the park. Then there are many seats under the shade trees, and such beautiful, gray little rustic arches with seats all round and through the middle, so that many people can sit there and enjoy the cool breeze. There is also a lovely little lake, and ponds, where there are many kinds of water-fowl swimming and diving and throwing up the water off their wings, till it looks like showers of diamonds in the sunshine. In the menagerie you could see a great many kinds of wild beasts, and snakes, and reptiles, some of them very beautiful and some fierce and hateful. You would see many things too, that I cannot now write about. Would you not all like to go with that friend, and see all those strange things?

I think I hear you say yes. I think each one would promise to be good, loving and gentle, and to study any any every lesson your friend told you to learn.

Now suppose you were all ready and you were to start on your journey on Washington's birthday. How happy you would be. But let me tell you what might happen. Your friend, though so kind and good might take sick and die just the day you hoped to be so happy. This is just the way things go in this age, because there is sin and death here and none of us know how soon we may die.

Now dear children, let us look at the other side of this picture. In the Bible we are told that the earth will yet be made beautiful as the Garden of Eden, and it will be a thousand times more lovely than Central Park, and that the righteous or good shall dwell therein forever.

Christ is our friend who has promised us a home in the new earth when he comes back, as I mentioned in my last. He will not disappoint us. He will not take sick and die, and leave us to grieve over our sad disappointment.

He may not come on Washington's birthday, we do not know but he will. He has not told us what day he will come back, but he has told us to be ready when he does appear. In the Bible, which is his word, he has told us what to do. You are not too young to know right from wrong. You are not too young to read your Bibles. Do you not want to live in this beautiful earth, when everything naughty and wicked will be taken out of it? You surely may, there will be room enough for all.

Boys and girls, how many of you will try? I will try to be ready every day. Will not you?

Yours in hope.

AUNT CARRIE.

# Brevities.

According to an article by Prof. Bruniati in the *Archiciodi Statistica*, the Jewish population of the world numbers about 7,000,000 persons, of whom over 5,500,000 are in Europe. Of these latter, Russia contains about 2,700,000; Austria-Hungary, 1,500,000; Germany, 660,000, and Roumania, 400,000. Thus these four States contain about 5,260,000 Jews; while Turkey contains only 100,000; England and Holland 70,000 each, and France but 50,000. It is singular that the Jewish population is largest where it is treated with severity.

Mrs. Edson, President Garfield's nurse, reports that the second day after the shooting the patient said: "Well, it's all over. It's my business to be ready for death, and I have always been ready. I had work before me; but, after all, perhaps it is better that it is laid down where it is—unfinished. It was a great and trying work, and I am relieved of it." She said that when he was apparently improving he had some hope, but he never lifted his head from the pillow during his long sickness, and every day he grew weaker.

The French Waldenses seriously contemplate removing to Algiers. The valleys of Freissinieres and Queyras may have served a good purpose in past centuries by offering a retreat from violent persecutions to those whom their relentless enemies would not suffer to live in peace in any less hospitable region. But mountain heights, where winter reigns for nearly three-quarters of a year, are no fit abode for men, women and children. In spite of every exertion, the most industrious cannot but see poverty and possible starvation staring them in the face, and preparations are made accordingly for an exodus to Algiers.

The flow of lava from the Hawaiian volcano, Mauna Loa, lately in eruption, is the greatest observed there within the last fifty years. It began on Nov. 5, 1880, and continued without interruption till the middle of last August. Photographs of the lava near Hilo show that, after flowing thirty or forty miles, it was still in a very liquid state. Wherever it could be seen through apertures in the crust it seemed as liquid as water, and at a red-white heat. It was apparently a case of pure igneous fusion; no vapor or gas was observable when the stream did not enter water or come on vegetation. The pretty little town of Hilo was like to be engulfed, the lava forming a semicircle of fire about it, and the possibility of damming and diverting the current was being considered; but happily the flow ceased in time, and parts of the arched crust, falling in afterward, blocked the passages, so that Hilo, at the end of August, seemed comparatively safe.

Amona, the daughter of the chief of the Algerian revolt, is the great beauty of the Arab tribes. She appears to be distinguished above all her rivals, not only for her loveliness, but for her accomplishments likewise, being a poetess of no mean order, and for her equestrianism in the field, where she takes her place by her father's side and gallops fearless, on her Arab courser, as fleet and powerful as his own. The picture is worthy of Horace Vernet, the Frenchman by who have pursued the flying host under Bou Amena's command—the chief with his white bournous flying behind him and the red and purple tassels of the horse gear dancing in the wind, while the dark blue and white-striped veil of the girl, with its gold border, flashes in the sun as it floats out beyond the long-streaming tail of her flying steed.

## Remember

That duty to God is still duty though the whole world go wrong. Wrong doing in others does not release us from obligation. God's laws are imperatively binding.

In the church or out of it, wrong doing is no excuse for us. We must obey or have no hope of love. We cannot be good, we cannot be righteous, unless we yield obedience to God at all hazards. Let the loss of all things come, but still obey.

J. W. WINCH.

# Poetry.

## SUNSET THOUGHTS.

W. I. CROCKETT.

I stood upon the hilltop
When my work was o'er,
And thoughtfully I turned and gazed
Upon the setting sun.
I cannot now recall the glorious scene
For 'twas in autumn's time, and earth
Was glowing in a thousand hues,
The sky I know was deeply blue,
And clouds were soft and white above,
But opal tinted where the sun
Was in departing.
I stood and gazed,
My eyes were wet with tears
When I went slowly home,
And the glorious sun was gone.
I returned not, and yet the tears
Dropt slowly down my cheeks;
For I was wholly filled
With the grandeur of that mighty orb!
And lost in swelling thoughts
That burst the feeble flood gates of my soul
And bore me to the vast infinity.
And yet I wept, for I
Could never comprehend the Power
That filleth all the universe.
Nor shall I know of all
That wondrous illimitable might
Until I see its Author face to face,
And bear upon my brow the seal
Of strength and everlasting life.
I walk, I weep.
Yet sorrow not, it is my soul o'erflows
To him whose handiwork is seen
Wherever man may turn his eyes.
The glory of departing suns
Shall stay on earth in after time
And suns shall not depart:
And we, O waiting ones, shall not depart,
Not past the utmost bounds of time
Shall live through all the golden ages
Of sublime Eternity.

# Communications.

## EXTRACTS FROM A LETTER TO A SKEPTICAL FRIEND.

J. F. WILCOX.

I fear it is of little profit to either of us to spend time or waste paper in exchanging views, when we have drifted so far apart intellectually as to be beyond sight or even hearing. From a deeply religious, enthusiastic Baptist, you have drifted into Atheism—I am more and more a Christian—at least in faith.

You claim however through it all to be a "truth seeker." I too have been and still am an independent seeker for truth, and I can say that I have sacrificed too much in my fealty to truth not to admire an honest "truth seeker," yet when the search has led to no results except universal doubt I can but pity the unfortunate victim of his own folly, and hold fast to whatever truth I think I have myself obtained. It seems to me that now after ten or more years spent in seeking truth and finding nothing you ought at least to be willing to re-examine the grounds of your doubt and ascertain if after all the mass of mankind may not have some basis truths which you will do well to build upon. You ought to remember that while the field of thought is illimitable, man's powers of reason are frail and his flights brief and unsteady.

The fact therefore that he is unable to explain or comprehend all things instead of leading to universal doubt ought rather to convince him of his need of diction, instruction, and control by superior intelligence and show him the wisdom of using his powers rather to direct his progress in the path pointed out than to waste energies exploring illimitable space in search of ways that never in fact existed. But dropping the figure you must confess that you have searched for truth at least ten years and found nothing worth the name to reward your labor. Your creed, like every one before you who has given up to doubt, may be summed up in these words, "I believe in all unbelief."

Now, as a practical man, ought you not to ask yourself if, (as ten years search along the line of infidelity has resulted in nothing,) you may not be on the wrong road?

Your search certainly has led you deeper and deeper into difficulty, till, judging by your letters it has landed you in a morass of utter doubt. So that instead of the clear light of even one truth you are surrounded with the impenetrable gloom of entire uncertainty and disbelief.

That you have ground for enmity against that huge tyranny called the Church there is no doubt, and I am no more a friend to it than you are, yet its enormities constitute no ground for unbelief, but rather are themselves clear proofs of the truths which are and ever have been the objects of its hate. It is folly to waste your time throwing stones at this old rookery. The doves of truth have not nested there these many years; it is wholly given over to the owls and bats of falsehood and superstition and while it may amuse you to stir them up it is not a serious nor profitable employment for a "truth seeker." Rather incline your ear to the voice of him who said, "I am the Way, the Truth, and the Life," and open your heart to the gentle influences of that lover of nature and of nature's God, and flee the old rookery as he fled it out into God's temple among the everlasting hills, where the voice of truth is not drowned by the hooting owls or whirring bats of either superstition or unbelief.

I am persuaded that you have never seriously set yourself to the study of Christ nor the character of his claims. You have never thoroughly examined the proofs of the claims of the Jewish Volume to be a revelation from God. You have never carefully and wisely and thoroughly gone over the ground of a belief in God. You have for years been stoning the old rookery, and I do most earnestly suggest that it is high time to change your course and seriously hunt for the place where the doves rest.

I have been thinking to-day that it is a curious string of coincidences, to say the least, that one of the very smallest and most insignificant planets of the universe should be selected as the spot on which to carry out the profound and far reaching work of man's creation, development and redemption. That a small, and in the eyes of the world an odious and contemptible nation, the very fewest in numbers, the most insignificant in origin, the most unlovely and hateful in many things to the majority of mankind should next be chosen. That an obscure, mountainous and out-of-the-way corner of the earth, almost unknown to the great nations of antiquity, the smallest territory ever erected into a kingdom should be chosen for the theatre. That a lowly, poor and insignificant family should be chosen as the principal actors. That of that insignificant country its most humble province, Galilee—of Galilee, its most despised city, Nazareth—of Nazareth, its Carpenter, a lowly and beggarly occupation in those days.

And yet of the lowliest of the lowly stations in life the untaught Nazarene has risen till the world is filled with his name, and if the record be true, he himself passing through death has been placed upon the throne of the universe by its Creator and all things made subject to him. If this is but the creation of the imagination it is the most marvellous work of fiction ever penned, and the most cunningly conceived and successfully executed imposture in history.

Let it never be forgotten that of the many false Christs of history who attempted to achieve success in the line of Israel's hope and expectation, every one ended in igcominy, and their names, if not hidden in oblivion, are remembered only with horror and execration by all mankind.

How has it happened that this "creation of imagination" has alone survived and achieved a success for his name and his doctrine already too amazing for steady contemplation?

A book which narrated such a series of wonderful and unexplainable events if avowedly fictitious would make the fortune of its author and give him an imperishable reputation.

But what shall we say of the genius of these men who not only had the skill to invent the drama, but the shrewdness to make the world believe it real? And on what principle of human action shall we explain the hardihood, the patience, the eagerness, the joy, with which they died to attest its truth?

Looking into the book still further, How are we amazed at the purity of the thoughts, the doctrines, the precepts, the examples of those princes in imposture and wickedness? And what can we think of a world who have never been able to discover the evident marks of the fraud, but who are actually the better, wiser, and happier, the more nearly they succeed in imitating their conduct and that of the hero of their fictitious tale?

As you are a philosopher you may perhaps be able to give some rational explanation of this astounding paradox. Possibly you may be able to explain the existence of such customs as baptism in the name of a fictitious man; of eating bread and drinking wine in the memory of the death and in expectation of the return of one who never lived. When you are able to explain Bunker Hill Monument and the Fourth of July on the supposition that the war of the Revolution is a fiction, please try your hand on the Monumental Institutions of Judaism and Christianity.

[Some more Brother Wilcox. We should be very glad, too, to see the infidel get seriously about tracing up the Jewish and Christian institutions to the *southern point*.—ED.]

## BAPTISM INTO CHRIST.

J. CAMERON.

The place and power of Christian baptism cannot be too closely investigated by the earnest student of the Bible. I propose in what follows to glance at the subject from the standpoint suggested by the heading of this paper. It is derived from the writings of the Apostle Paul, particularly his letters to the Romans and Galatians. To the former he says, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" (Rom. vi. 3); and to the latter, "Ye are all the children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ have put on Christ." Gal. iii. 26–27. The phrase, "baptized into Christ," has been criticised with the view to make it square with preconceived ideas. To ascertain its true meaning and application, as used by the apostle, I propose to examine one of those attempts to impose a certain interpretation on this expression, in the hope that by placing both views before the reader, some help may be afforded him in forming his own judgment in the matter. The opening paragraph of the writer alluded to (who is anonymous) is as follows: "The question of baptism, like many of the doctrines of the Word of God, has been the subject of much controversy, and, strange to say, even at the present moment it is made the cause of separation among those known by the general name of Baptist. This must arise from a misapprehension of the mind of God on this point; therefore the only course that can be taken, in order to remedy the evil, is to draw attention to the subject as seen in the light of Scripture and reason, by inviting the consideration of brethren to the arguments we have drawn from these sources. In this spirit, then, I would suggest for consideration:—That it is agreed that the English equivalent for the Greek verb *baptizo*, is dip, immerse, or plunge; at least, such is the practical interpretation given of it by Baptists, and I believe admitted even by infant sprinklers to be its primary meaning. To read, therefore, any passage where the word *baptizo* occurs, using the English word in preference to the Greek, we certainly get a better idea of what it meant by the writer, that is, if the meaning of the English word is understood by the reader; and there are few who require to be told, that a man who was immersed in water for any given length of time, was a man surrounded by water for that period."

There is nothing here to find fault with; it is the use which the writer seeks to make of the statement in the closing sentence which calls for remark. This becomes apparent in the succeeding paragraph, which is in these terms:—"Understanding, then, immersion in this way, let us consider some of its applications. To be immersed in water is to be surrounded by it; and the same holds whether the word be applied to pleasure, difficulty, sorrow, or any other thing which might be named; the word, so applied, denotes that the object spoken of as being immersed, was enveloped or surrounded with or by it. To understand, then, that immersion into Christ is immersion into water, or that immersion into water is immersion into Christ, is wrong: Christ being one thing and water another. Yet some do confound the two, and speak of immersion into Christ as if immersion into water were such; but a little reflection ought to correct such an idea, for water is not Christ, and we might surround, or immerse a man in water as often and as long as we pleased, but that would, nor could not, be into Christ. It might be, and is (because God has given it as such), a sign or figure of immersion into Christ, and, as such, may be, and is called immersion into Christ, just as we call the figure or portrait of a man by name, as if it were the man himself; but it is not the man, being merely a portrait of him. The same form of speech was used by the Lord at the institution of the supper, 'This is my body.' Now, that which the Lord referred to was not his body; but being the figure representing his body, is called his body; from the identification of the figure with the thing figured."

He then proceeds to amplify the argument indicated here by illustrating "baptism into Christ, in figure," and "baptism into Christ, in substance," in the manner following:—"Baptism into Christ, in figure, therefore, is performed by immersion in water, but baptism into Christ, in substance, is quite another thing; and I apprehend that as there can be no portrait of a man unless he exist in substance, so no figure can be given of anything but what has a reality; so I judge there can be no figurative immersion of a man into Christ, unless there has been such an immersion in reality. Dipping, or immersion, into water is an easy to be performed, and requires no sacrifice to be made; nay, it may be done to administer to the gratification of the carnal mind—as appears from the pomp and *eclat* that sometimes are made to attend the performance of it. And this might be found to be the reason (if people would search narrowly their own hearts), why they are so fond to look upon the figure of the one baptism as if it were the reality."

"But baptism into Christ, in substance, is not so easily accomplished. To be surrounded with Christ, is to be placed in a position of hostility to the natural mind, the whole bent of the inward desires, and the course of the outward world. Thus a sacrifice is required of all that is dear to the flesh—a putting to death, and a burial of the old man. Faith in what the eye cannot see—faith in what God's word testifies—can alone effect such an immersion. Christ, the humble, patient, meek, long-suffering, kind, faithful, loving one, is the mantle in which we are enveloped. It is faith, then, which brings us into connection with Christ; through faith the living word gains admittance into and dwells in us; faith makes us children of God (Gal. iii. 26), and because we are such, God sends forth the spirit of his Son into our hearts. Gal. iv. 6. This is the connecting link—the one life in the one body; by one spirit are we all baptized into one body. 1 Cor. xii. 13. Such is the reality,—such is immersion into Christ; and is as far above the figure in value as a living man is above the artist's work."

The reasoning in the extracts quoted may be briefly summarized thus, retaining the writer's own words:—

"To understand that immersion into water is immersion into Christ, is wrong; Christ being one thing and water another."

"Baptism into Christ, in figure, therefore, is performed by immersion in water."

"Baptism into Christ, in substance, or to be surrounded with Christ, is to be placed in a position of hostility to the natural mind, etc. Faith in what God's word testifies, can alone effect such an immersion."

I understand the writer to mean that the immersion into Christ is effected by faith alone, immersion in water being but the outward symbol of this reality. As the evidence adduced in support of this proposition is summed up in the first item of the above summary, I shall take the liberty to examine it somewhat minutely.

Observe, the phrases "immersion into water" and "immersion into Christ" are employed as if they were the usually occurrent language of Scripture, and might thus be adopted as type and antitype. But it so happens that the phrase "immersion into water" is never once found in Scripture; and is, moreover, incorrect language, wherever found. The writer, on the other hand, employs the phrase "immersion into Christ" as equivalent to immersion in Christ as if Christ was the object in which the subject was immersed, just as water is. Now, the idea of being immersed in Christ, in this sense, nowhere occurs in Scripture. Indeed nothing is more remarkable than the distinction uniformly maintained in Scripture in the use of the words in and into, in reference to this subject. This might naturally be expected seeing that there is a clear distinction in the meaning of these terms. The Greek *en* strictly denotes rest in, hence the common rendering in. The word *eis*, on the other hand, has the idea of motion, hence its primary meaning, to, towards, into, etc. Thus our English word *into* is defined to be, "a preposition noting entrance."

Besides this misapplication of the word into, the writer seems to have overlooked the probability that the passage in Galatians is one of those in which there is a very natural ellipsis or omission, requiring a supplement to express the full sense. The fact is, that nearly all the passages in which baptism is referred to, are of this class. I quote a few, putting the supplement within parentheses.

"John did baptize (in water) in the wilderness, and preach the baptism (in water) of repentance."—Mark i. 4.

"Go ye, therefore, and teach all nations, baptizing them (in water) into the name of the Father, etc."—Matt. xxviii. 19.

"He that believeth and is baptized (in water) shall be saved."—Mark xvi. 16.

"Then they that gladly received his word were baptized (in water)."—Acts ii. 41.

"Arise and be baptized (in water), and wash away thy sins."—Acts xxvii. 16.

These are but specimens of a class of passages, in which baptism in water is thus elliptically expressed.

That the passage in Galatians belongs to this class, will, I think, be evident, from the same apostle's language to the church at Corinth. He asks, "Were ye baptized into (*eis*) the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized into mine own name."—1 Cor. i. 13–16. As it will be doubtless admitted that Paul, in this passage, referred to water baptism, the ellipsis may be supplied thus, "Were ye baptized (in water) into the name of Paul, so as to lead others to think lightly of them. "He that believeth and is baptized shall be saved," is the unrevoked fiat of the Son of the Highest. Who will dare to set it aside, or explain it away?

## THE SPIRIT.

What may be known of the spirit?

We may know just what the word of God and the facts that come within our actual observation and experience embrace. But this range embraces all that is worth knowing on any of the forty or fifty subjects to which it applies. See Cruden. No one can add to his knowledge of "the spirit" by speculation, assumption, or persistent opinion. The Divine word and the facts in any given case, must measure our authorized opinions and conclusions.

1. Note the word of the Lord: "Eye hath not seen, nor ear heard, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." 1 Cor. ii. 9–16; xii. 12. The things of God are known by the Spirit of God—things of a man by the spirit of man; and we observe that each grade of animals know what sounds or signs belong to that order.

2. The word spirit applies pre-eminently to the Holy Spirit—the spirit of truth—of grace—of prayer, as it leads unto life. Again, it applies to their evil antagonists in all their range of ruinous delusion, unto death.

3. As the subject is illustrated by facts, I mention Moses. Num. xi. 16–17. Moses, under Divine direction, chose seventy elders. God took the spirit of Moses and put it on them; that they, with mind and heart of Moses, might co-operate with him in directing Israel on their way to Canaan.

This spirit was not a mystical or minor Moses. No, no; but his mental and moral capacity to aid him in his work for the people and to carry forward the purpose of God.

This appears in John the Baptist. He was the usher to Jesus and "the gospel of God." He had the spirit of his mission. Then Jesus came in the plentitude of the Spirit—the Spirit without measure, to disclose God's grace and truth in calling sinners to be "saints and sons and daughters of the Lord Almighty." Such are "baptized into one body"—and made to drink into one spirit." 1 Cor. xii. 12, 13.

This is the spirit of glory, hence and immortality—in all the amplitude of everlasting inheritance in Christ's kingdom over a renovated world—an educated universe. Eph. i. 10; iv. 8–13; 1 Cor. xv. 24–27.

In such relations, "Jesus was the way (back to God)—the truth and the life." John xiv. 6. He was "the truth" as God manifested in the flesh." 1 Tim. iii. 16. The *aletheia*—the truth—is compounded of *a*, not, and *lethea*, from *lanthano*, hidden, etc. Its import is *not hidden*. Of old God was hidden to the Gentiles and veiled even to Israel under types. Divine Fatherhood and Sonship; restitution and Paradise; inheritance and kingdom, were hidden; but in Jesus they are "brought to light" unhidden. Because, proclaimed to Jew and Gentile "by the Gospel." Glory to God!

Thus Peter, Paul, James and John were "in the Spirit." Rev. i. 10. They saw the state of the world through "this age; the age to come and all things made new." Rev. xxi.

As the seventy elders partook of Moses' spirit, mind and purpose, so all Christians must partake of the mind of Christ. Rom. viii.

Without further illustration it is easy to understand this in the family circle. The well taught and loving children will obey their absent parents, delight to please them; and feel happy to look forward to their approval and smiling reward, on their return. So with "the called and chosen and faithful" in the family of God. Eph. iii. 15–20.

This theme is most profound, and most important; but all may be embraced with it; except they take it by the handle, and so begin and end with "the Word" and the facts it embraces in the history of God's blessed children.

J. B. COOK.

The Lord willing I will be at the Roose neighborhood on Friday, Feb. 10, and continue over the second Sunday. From there I will go to Brother Kienle's, three miles southeast of Three Oaks, Mich., the 16th, and continue over the third Sunday.

J. S. HAZEN.


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the literal "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### COMING AGE—ITS PROXIMITY.

**Delay of the Seventh Trumpet. Two Witnesses. Zechariah Continued. Chapter xiv. Explained. What is its Chronological Position. Siege and Fall of Jerusalem. The Great Battle. Overthrow of the Nations. The Lord Comes with His Saints. Establishment of the Kingdom of God. New Era.**

No. 100.

J. P. WEETHEE.

The seventh trumpet very distinctly marks a resurrection, for then the dominion of the earth comes under the Messiah, and one class of the dead are judged and rewarded. It is under the shadow of that great epoch that we now stand. This great cycle, called, in a military sense, the seventh trumpet includes in it two lesser cycles; the one marking the commencement of the great cycle, the other, its close. This great epoch may also be denominated—the judgment epoch, as the noted period of national executive judgments; also, the age, or reign of subjugation; during which time Messiah executes the work of a king in subduing all things to the Father. Two noted conflicts mark the beginning and close of that reign, after which the joint reign commences. The judgment epoch has two parts:

1. The judgment ecclesiastical.
2. The judgment national.

"Judgment must begin at the house of God." 1 Peter iv: 17.

It begins on the apostasy. It has already commenced, for its dominion is taken away; the civil power of the apostate hierarchy is no more; and, since her trial and sentence must have preceded the execution, they are also numbered with events behind us. But in those executive judgments the witnesses were involved. Such we shall attempt to show.

Zech. xiv. is the narration of events yet to transpire; still they are to be classed with events belonging to the age of subjugation—to the personal, official reign of Messiah. They evidently precede the new heavens and the new earth, the new Jerusalem, and the joint dominion. It it is said, "He (Christ) must reign, till he hath put all enemies under his feet." 1 Cor. xv. 25.

In verse 23 the joint reign of the Father and Son comes to view; also in Rev. xxi. 22; xxii. 3. "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." "And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him."

Zech. xiv. 1. "Behold a day comes to the Lord, and thy booty is divided in thee."

"Day of the Lord," and "a day comes to the Lord," express different shades of thought. Which is correct? The original is יוֹם־בָּא לַיהוָה—*ki-ye-hoveh yom bah*. *Yom* (day) is applied to limited and unlimited duration, some limiting word is necessary to make it definite. The words "evening" and "morning," make the six days of creation, and the one of rest, ordinary days. The events themselves, and limiting words must fix its duration. Day without any limiting word may stand for twenty-four hours; the age of Messiah; day of eternity. Micah v. 2. A year. Judges xi. 40; Exod. xiii. 10; Num. xiv. 34.

In the passage under review it signifies period, or time; a day comes to the Lord. All other days come to man for his work and glory; this day comes to Jehovah, in which he shall be honored. The Rabbins hold, that "A day with Elohim is a thousand years, and a thousand years as one day; and that Adam died within that period as God had declared." 2 Peter iii. 8.

This is evidently the period set apart by Jehovah himself for his own special work, executive judgment against his people, those called his chosen; their gathering at Jerusalem, are true believers and hypocrites. Satan, being at liberty after long confinement, uses the freedom, to work against the Messiah and his kingdom. His imprisonment has not produced in him any reformation. Possessing the same hatred to the seed of the woman, as on the day which saw him enter the bowers of Eden, he begins to set in motion his ambitious schemes of subverting the throne of Christ his great rival prince. He sets out what he always was, the Anti-christ; and father of anti-christs. He is equally opposed to the Father and the Son; and is a rebel against the authority of each.

Satan has given one interpretation to the fact of his liberty; God, quite another.

Satan says, I broke jail.

God says, I loosed you.

Satan says, I will gather all nations against the city and the army of the saints, in the city.

God says, I will gather them.

Satan has in mind the overthrow of Christ's kingdom.

God has in view the overthrow of Satan's domination.

The action is the same, but the motives of each are as wide apart as the antipodes.

God makes use of Satan to assemble the nations, to purify the sons of Levi, and then to dash the nations to pieces like a potter's vessel. Jerusalem is here the capital of the millennial kingdom. The period, is the time of the beginning of that cycle of events which terminates the reign of subjugation, or of Christ's official reign, and the introduction of the joint reign.

Zechariah sees and describes the phase of that era: John has been looking upon Gentile, Divine delineations, and, therefore, sees its Gentile phase.

Verse 2. "And I collect all the heathen against Jerusalem to battle, and the city is taken, and the houses plundered, and the women dishonored, and the city go forth as captives, and the remnant of the people is not cut off from the city."

God here collects the nations, as in Ezek. xxxix. 2, as he brings Gog out of the extreme north, and conducts him to the mountains of Israel there to destroy him. No doubt of Gog's views of himself.

"Are not all these nations my subjects; subdued by the power of my arm? The gold and silver, which those Jews possess, are not those riches mine, which I shall take by the might of my power? Who can resist my supreme will?

Jehovah, however, was the invisible commander of those armies, leading them to the mountain of judgment and execution. The wicked of the city were first taken captive; then, the whole army meets with overthrow, on the mountains of Israel. The wicked captives taken out of Jerusalem, were probably overthrown with them.

The righteous half (large portion) is not cut off, but escapes in a miraculous manner, as will soon appear. Its parallel will be found in Isa. iv. 3: "Every one who shall be left in Zion, and remain behind in Jerusalem, he shall be called holy, every one who is enrolled for life in Jerusalem." The Church of God is now purified.

What now "shall be the end of them that obey not the gospel of God?"

Let us continue the narration of the prophet.

Verse 3. "And the Lord goes forth, and fights against those nations (heathen), as in his day of conflict, in the day of battle."

"Thou goest for the salvation of thy people." Hab. iii. 13; Exod. xiv. 14; xv. 3.

His conflict with Pharaoh, when he brought his people out of the house of bondage suits the expression very accurately.

How does his people escape out of the city when it is taken?

This we shall learn when we have examined the next verse.

"And his feet stand in that day on the Mount of Olives, which lies before Jerusalem, eastward, and the Mount of Olives is split in the midst, from east to west, a very great valley, and a half of the mountain gives way towards the north, and a half towards the south."

"In that day;" what day? the period of the taking and plundering of the city. Verse 2. Satan's army, gathered from the four quarters of the earth, has just taken the city, are occupied in gathering gold and silver, and other spoils of the wealthy Jews, the object of their invasion; and in pressing the camp of the saints more closely; when, suddenly, a shout is heard, as if in the heavens; a terrible blast of a trumpet, and a voice, like the lion's roar, immediately follow. They cast their eyes upward: when, lo, upon the loftiest summit of the Mount of Olives, stands Messiah, King of kings, and Lord of lords; not alone, as the babe of Bethlehem; but, as the Lion of the tribe of Judah: surrounded by by a vast retinue of holy ones—witnesses of the scenes about to follow. Let us stand on Mount Zion, that we may see and hear the terrible conflict.

Who has not, in imagination, been present in each of the fifteen decisive battles of the world; and, for the time, so interested, as to become an actor, for and against, as our sympathies incline us:—now for the victors; again, for the vanquished?

We are now called (as we shall be) to be witnesses of the last great battle of the world; one that shall fix the destinies of the human race. Sixty centuries of skirmishes culminate in this final death struggle. Christ and Anti-christ with their legions, flee each other in the final conflict. They had been personally opposed once before; but it was in the valley of his humiliation; and the Son of God submitted to an apparent defeat. Centuries later there was another personal contest, when Satan was defeated, and remained a prisoner for a thousand years. Being loosed again for a little season, he resolves to have another trial of power, to decide finally who shall hold earth's dindom. To this end he has assembled all his forces; and, to this moment, has been the conqueror. The land of Israel has been covered by his forces as with a cloud. The city fell before his innumerable hosts; and the object of his invasion about to be realized, when he finds himself suddenly confronted by his ancient enemy—Jesus the Messiah. He trembles at the sight of the Son of God—for he has had trial of his Almighty arm, and his avenging wrath.

Leaving the enemy, let us turn our eyes to the Mount of Olives. Look upon the Son of God, as fury comes up in his face. The time has come when he takes to himself his great power; as the Maker of all things, he bids the elements to gather their forces around him. The four winds, once quieted at the sound of his voice, now, obedient to his call, rush towards him, bearing in their swift chariots the elements of a mighty storm. Around him gathers blackness. Over his head, radiant with diadems the lightnings flash, and the thunders roar; his voice is like the sound of many waters. The battle begins. The windows of heaven open and down rushes the tempest of fire and hail-stones. Above the roar of the storm, his voice is heard in the fire of his anger. He pleads against Gog, with pestilence and with blood; he rains upon him, and upon his bands, and upon the many people that are with him, an overflowing rain and great hail-stones, fire, and brimstone. The terrors of the storm have their intensity increased by the shocks of the devastating earthquake. There is a great shaking in the land of Israel, the earth, the air, and the seas tremble. The Mount of Olives splits in the midst, forming a very great valley. The pent up army of the saints flees out of the city, into this mountain valley; and escapes.

Thus ends this final conflict between these rival powers. The results of the battle are the transfer of all authority, and all power to the Son of God. The times that follow this great battle are very peculiar.

Verse 6. "And it comes to pass in that day, (that) the light shall not be clear, nor dark." Verse 7. "And it will be one day, it will be known to the Lord, neither day, nor night, and at the time of even it will become light."

We have, in these verses, the picture of nature after a storm; the intense darkness of the tempest gives way to mixed light and darkness; then as the clouds pass away the sun comes out in full splendor. It describes the state of nature as it begins to dawn towards the new creation. It is a new creation out of chaos.

Verse 8. "And it happens in that day, living waters will go forth from Jerusalem, their half to the east sea, and their half to the west sea, in summer and in winter (continually) shall it be."

The unity of our subject will not allow us to follow this digression. We have been led, by these concluding chapters of Zechariah, into and nearly through the age of subjugation, instead of confining ourselves to its proximity. In the prophecies we can readily trace the two reigns—the reign of subjugation, and the joint reign; but as the one gradually opens up into the other it is very difficult to classify the Scriptures that give their history so as to fix, certainly, what events to each cycle.

### THE SPIRIT OF MAN.

**Or the Principle of Life in Man and Beast.—No. 2.**

H. H. HALL.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?"

A. N. Arnold, D. D., and lately a professor in the Baptist Theological Seminary of Chicago, in an article on the natural immortality of the soul, published in the (Baptist) *Standard* some time since, said:

"When God made man at the first, after his bodily organization had been completely formed [why did he not say in Bible language, after 'man was formed of the dust of the ground?'], 'God breathed into his nostrils the breath of life; and man [not 'his bodily organization' then, to the exclusion of anything it took to constitute man] became a living soul.' As if on purpose to intimate to us that his breath of life, the direct inspiration of the Eternal, partook of the immortality [why of immortality rather than any other attribute?] of its divine original, the Spirit prompted the sacred penman to employ a word (*neshamah*) which is never applied to the breath of the brutes that perish [Peter says that the wicked 'as natural brute beasts, made to be taken and destroyed . . . shall utterly perish in their own corruption'], but only to rational and immortal beings, to God, to angels, and men."

Now suppose the professor to be correct in his statement of the use of this word rendered breath, it does not, therefore, follow that this "breath" is an "immortal soul," as alleged, or, that it has even consciousness, or, that it is anything different from the *ruah* that returns to God who gave it, or, that it is anything but the life-principle received by "the direct inspiration of the Eternal" at the first, and which man continues to inhale and exhale and will till he dies. Job says (xxxiii. 4), "The spirit of God hath made me, and the breath of the Almighty hath given me life." The Psalmist says (civ. 29, 30): "Thou takest away their breath [the unconscious spirit, or breath of life], they die, and return to their dust. Thou sendest forth thy spirit [breath], they are created [resurrected]; and thou renewest the face of the earth," or, restorest it to its Eden state.

But if it can be shown that the professor is not correct in his assertion that the Hebrew word *neshamah* "is never applied to the breath of the brutes that perish," the point must be conceded, either that the use of this word affords no evidence of an immortal soul in man, or, that it furnishes the same evidence that this breath in the brutes also "partook of the immortality of its divine original."

Let us see. Taylor, in his Hebrew Concordance, says that *neshe—neshamah* signifies the chameleon, a kind of lizard, which has its mouth always open gasping for air, upon which it is said to live. According to this definition, the word is not only employed of the brute, but of the lowest reptiles. If Taylor is right, the professor is wrong. But we have the most positive proof in Deut. xx. 16, where this word is applied to the breath of brutes that be is wrong, and which will be more clearly seen by reading the connection. "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that [*neshamah*] breatheth."

That *neshamah*, the breath of God, as applied to man, means no more, but always the same as *ruah*, is very evident from the fact that the translators have rendered *ruah* "breath" in Gen. vi. 18; vii. 15, where it is said, "I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life." "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." To make it still more certain that *neshamah* is applied to the breath of the animal creation, and that the professor is mistaken in his assertion that this "word is never applied to the breath of the brutes that perish," I refer the reader to Gen. vii. 22, where it is said that, "All in whose nostrils was the [*neshamah*] breath of life, of all that was in the dry land [of man, beast, fowl, and creeping things—see v. 21] died." It is certainly very evident that the translators understood that these words, as employed in the passages quoted, and applied to the breath of both man and beast, referred to the same thing, namely, the life-principle within them; or, otherwise, they would not have rendered them, as they have, precisely alike.

If additional evidence is required that these terms are used synonymously as applied to the breath of life in man and beast, the professor has furnished it, when in connection he says, "Thus in the very beginning, 'the spirit [*ruah*] of man, that goeth upward,' was distinguished from 'the spirit [*ruah*] of the beast [not here certainly] that goeth downward to the earth.' Eccl. iii. 21. And so when the dust shall return to the earth as it was, the spirit [*ruah*, not *neshemah*] shall return to God who gave it."

Here, then, we have still further evidence that *neshamah* and *ruah* have the same meaning where applied to the life principle in man. The *ruah* is said to "return to God who gave it." And when did he give it, if not when he breathed it into the nostrils of Adam? So, then, it is the same *neshamah*, the same *ruah*, the same breath, the same spirit which was imparted at the beginning, and is now received whenever a man is born into the world, that returns to God at death, and is restored at the resurrection, as taught by the inspired prophet (Ezek. xxxvii. 3-15), where he sees the vision of dry bones (not sinners, as alleged) with the flesh and sinews coming upon them, and the skin, and finally the *ruah*—"breath" coming into them, giving them life once more, so that they come "out of their graves" an exceeding great army.

But the professor further says of the passages he quotes above where *ruah* is found—"Those plainly imply that the spirit of man [does he mean *neshamah*, or *ruah*, or both?] has a life of its own, not dependent upon a material organization."

It is very easy to assume, and then affirm all this, but it is impossible for the professor, or any other man living to produce one passage of Scripture that will prove such a dogma.

Did this *neshamah*, *ruah*—breath, "spirit" have a conscious "life of its own" before God blowed it into the nostrils of Adam?

No theologian will pretend that it had.

If not, then where is the evidence that it has after it leaves the nostrils of man?

Again, if the use of *neshamah*, *ruah*, *pneuma*, which are the spirit and breath-words; or *nephesh* and *psuchee*, which are the soul and life-words of the Bible furnish any evidence that the "spirit" or breath, or soul "of man has a life of its own that is not dependent upon a material organization," does not the fact that all these words are employed in the Scriptures of the animal creation, afford precisely the same evidence of such a spirit, or such a soul in the brute as man possesses?

To show the reader that I do not mistake the true position of "orthodoxy," and for the purpose of the further elucidation of this subject, I will again quote from the work of Rev. H. W. Morris, page 547. He says:

"The bodily structure (of man) wonderful as it is, is but the tent of an invisible tenant, the Spirit given by the inspiration of the Creator, and all its marvellous parts and organisms are but tools and instruments provided for the use of the spirit (?). In the employment of this immortal mind all this sensitive apparatus finds its appropriate use and its highest and fulfilled." On the same page he further says: "In man, the mind or spirit is the seat of the intellectual faculties; and the special dwelling-place of that [immortal] mind is the brain."

The reader will observe that Mr. M. has reversed the Bible account of the creation of man—because this common hypothesis of the spirit's powers requires just such twisting and turning—and assumes that man was created "for the use of the spirit." Let us look at this bold assumption and see what the sequence will be if true.

1. If "man was formed of the dust of the ground" "for the use of the spirit," as Mr. M. says—for a house, a habitation for the spirit to dwell in, then it certainly must have been created anterior to the creation of man, for the good reason that there is no "use" for a "tent" or house without a "tenant"—no use for a cage without a bird. But if the spirit, being a living, knowing, immortal being, as alleged, was created before man was found, how long and where had it existed, and why is this spirit-entity so weak and feeble in the infant and child, does the immortal spirit grow in stature and calibre as the child grows? would be pertinent questions to be answered. But the proper form of these questions would be—does this breath that God blowed into the nostrils of Adam, and which, as we have seen, he also gave to the animal creation, thus grow in strength and knowledge? Is it this "breath of life" that receives culture, that is enlarged and so richly endowed, and that manifests such wonderful thoughts, and works out such marvellous results—that penetrates the infinitude of space and measures the suns of other systems and tells their wonderful distances—thus declaring the glory of God, and showing forth his handiwork?

No indeed. It is the infant that receives "the breath of life" at birth, sometimes from the attending obstetrician; it is the child that grows in stature and calibre; it is the man who, through many years of laborious study, acquires such polished culture and marvellous powers; it is the man, who after long years of toil and years of usefulness, begins to go down the hill that leads to the graveyard—in a word, it is the man that suffers and dies.

Immortality cannot suffer, for suffering, sooner or later, brings death. But the "mind" of man suffers, gets tired, becomes diseased and deranged, decays, and ceases to exist when the brain is destroyed, or the breath leaves the body. Then the mind cannot be immortal, as alleged. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath [*ruah*] goeth forth, he [man] returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 3, 4. If when a man dies "his thoughts perish," it is very certain that the inspired wise man wrote the truth when he said —"For there is no work, nor device, nor knowledge, nor wisdom in *sheol* [the state of all the dead] whither thou goest"—"For the dead know not any thing."

Once more under this head. If man was formed for the abode of these "immortal spirits" they must either be existing in store somewhere, or, are created to "tenant" every infant when born into the world. In the language of another I would ask—"Does God furnish every illegitimate child at birth this spirit-entity and thus sanction all the whoredom in the world? Would God thus obey the mandate of every vile prostitute, and thus continually help men to transgress his own commandments?" These are hard questions for theologians to answer who believe with Mr. Morris that "man" was created a "tent for the use," and a cage for the dwelling of immortal spirits.

2. Having shown, as I think, the absurdity of pre-existing spirit-entities as "invisible tenants" of man—man (not his spirit) who was created "in the image of God, and after his likeness"—not in the image and likeness of his attributes, but of his form and person (see Phil. ii. 5-8; Heb. i. 3)—I will now briefly notice the alternative hypothesis of this point. And that is the transmission of this spirit-entity from parents to children. But how can mortality transmit immortality? It certainly cannot. Do you say this is a begging of the question to affirm that man is mortal? then hear the inspired words of Job (iv. 17)—"Shall mortal man be more just than God?" And was not "man" driven out of the garden of Eden "lest he put forth his hand and take also of the tree of life, and eat, and live for ever?" Then surely Adam and Eve could not perpetuate a race of immortals when they, themselves, in consequence of disobedience, had lost that inestimable possibility. But mortal bodies cannot produce immortal spirits, as the stream cannot rise higher than the fountain. There can be no transmission of immortality then, "unless," as one writer says (some of whose thoughts I have borrowed on this point), "the spirit-entity propagates its species independently of the body; and if it does, why not continue to do so after leaving its prison-house of clay, and thus eternally augment the number of spirit-entities in the spirit land. If we say this spirit-entity is transmitted, since mortality cannot transmit immortality, it must be transmitted by spirit-entities, involving the idea of male and female spirits; and furthermore; if spirits propagate their species either in or out of the body, it involves them in mortality, for that which is transmitted is divisible, and that which is divisible is destructible, and hence not immortal."

In view of the above indisputable facts what becomes of the "orthodox"-immortal spirit? which they say is a "spiritual, simple, uncompounded, immaterial, indivisible, indestructible, intangible"—nothing. It is a myth; for such an "immaterial" nothing does not, never did, and never will exist.

[To be Continued.]

### An Omission Supplied.

*Editor Restitution:*

Please let me say, for the information of those who may read my little pamphlet entitled "Human Government a Failure," that owing to a mistake—an omission to print the words of the question which the writer undertakes to answer—the opening sentence of the paper seems irrelevant and obscure. That question was "Does the world possess within itself the means of rectifying its evils, or must the remedy come from above?" This is the inquiry to which the tract is an answer, and which makes the work intelligible.

A. B. MAGRUDER.

### ENTHUSIASM.

Enthusiasm not merely emotional and fitful, but deep, principled enthusiasm, is necessary to all good and great work; and no one needs it more than the minister, as student, preacher, and pastor. One must hide himself in Christ to find and feel the true enthusiasm for humanity; you cannot find it by inlook, nor by outlook, but only by uplook. It comes not by the pathos of the appeal of man's deep want and woe; it comes not by the cold process of logic, or by the slow, calm method of thoughts; no, no, this high enthusiasm comes only as you stand by the cross of Jesus Christ; for of all summits Calvary is the highest; it is the most commanding and the most inspiring view point this side of heaven. There you see the two infinities: divine love, and human need. There God is realised, and there man is realised: God in his holiness, his condescension, and compassion; man in his awful guilt and peril. No humanitarian sentimentalism is thus induced, but a settled principled enthusiasm. And such enthusiasm will never burn out; but it will consume all self ambitions, and give perpetual light and warmth and power. The soul thus kindled cannot hide behind ramparts nor tower in trenches; it will go forth free, brave, and glad, and find that in Christian living the true defence is aggression.

A dispatch from Rome to the *Standard* says: "The Pope declined to comply with the law requiring him to fill up a census paper, but a monsignore filled up the return showing that there are 500 persons living in the Vatican, one-third of whom are females." The Pope's conduct is childish and spiteful, and serves to confirm the determination of the Church and the world, that no part of Italy and no foot of the earth's surface shall ever be governed again by a Pope.

# THE RESTITUTION.

J. A. CRAFTS, EDITOR.

Plymouth, Indiana, Feb. 8, 1882.


WE must delay to a future number some notices of books and charts that have been sent to this office. A chart on chronology will require careful attention to speak advisedly.

AS LARGE drafts have been made upon our time in other directions, we shall not fill much space editorially this week. This must also be our excuse for the delay of some articles.

TO give the warning—to herald the coming of the Lord—to urge personal holiness, consecration and sacrifice—and to exhort one another to endure to the end—let these be our aims in filling the columns of THE RESTITUTION.

WE shall aim to give our paper more of a practical cast. Did we only realize the consecration of everything in person, character, and talents demanded of those expecting the enduring honors of the everlasting kingdom, we should be more anxious about our preparation for the crown of glory than about the long controverted and unsettled questions now so strenuously agitated.

THE manifestations of contempt from a scoffing world are of just the character to justify us in looking for the speedy close of this dispensation. The darker shadings that the prophets cast on the gloomy pictures of last-day history are prominently marked on the fast passing scenes of our own times. Despite all the mocking, startling scenes will soon be enacted before all nations. Happy those who watch and keep unspotted garments.

WE are under obligations to Brother H. Heyes of England, for a number of late English papers. Some selections showing the tendency of current events appear in this number. As the question of Israelitish restoration is one to be soon solved by the scattered tribes gaining the repossession of the land given to their fathers, we call particular attention to the gradual removal of obstacles in Palestine, that have hindered this reinstatement in the past, as well as to the persecutions that will of necessity force them back to the land of their nativity.

## Communications.

### "REV." GEORGE O. BARNES.

Mr. Barnes has been the centre of attraction in this city for two or three weeks. His meetings are always crowded and up to this date there seems no likelihood of an abatement of the interest in them. The secret of this man's successful preaching, successful as Orthodoxy uses the term, is simply his zeal and eloquence. His utterances are original and startling. He is a consummate actor and enforces all his thoughts by the strongest and most appropriate gestures. In appearance he is tall and graceful, with a thin intellectual face lit up by eyes piercing and expressive. His hair is auburn and worn very long. Altogether the man's manner is magnetic, and he holds the attention of his large audiences in a wonderful way.

But one thing, which in reality is everything, is lacking with Mr. Barnes. He is ignorant of the truth. Sometimes he strikes a true chord but in the main he is decidedly out of tune, and only the uncultivated ear mistakes his discord for harmony. A synopsis of Mr. Barnes' belief, for the faith it is not, may be given in two brief sentences. "Come up to a front seat and confess Jesus." "Rely on Jesus and fight the devil." It is a noticeable fact that "the Christ" is almost forgotten in current preaching. Mr. Barnes presents no exception to this. The one name Jesus conveys all that his theology has need of, for what place can the "Anointed" occupy in a system that denies him a future glorious reign in the city of the Great King, even Jerusalem whose sacred courts are profaned and whose temple is in ruins. Jesus the Savior of souls from eternal torment, and the King reigning in kingdoms beyond the skies. Such is the "diluted divinity" that is poured into the gaping mouths of the multitudes. It is astonishing how few think for themselves. A thunder tone, a fierce eye, and a flower rhetoric. This is now more potent for conversion than the testimony of the Spirit of God.

But to return to Mr. Barnes. His sermons are replete with such slang as the following: "Don't go back on Jesus!" Jesus sweetly "fills the bill." It is enough. I forbear. Are men and women to be fitted for an exalted, an immortal position in the world to come by these choice expressions, that were coined in the mint of sin? Oh Paul! Oh most eloquent Apollos! are those "clergy" "Divines," those "Rabbis," those "Reverends" thy successors? "Reverend and Holy" is thy name O God! Who among the weak, the fallible, will dare usurp the name of God? None of the apostles did so! We find no such expressions as the "Rev. Paul" or the "Rev. John" or the "Right Reverend Peter," and why? Because the truth had not been polluted by the lies and abominations of so-called Christendom. Men were to love with "the truth, the whole truth, and nothing but the truth"—who followed the fortunes of the little "sect everywhere spoken against." Tell me not that by trampling upon the word of truth men can raise themselves upon "a higher plane." Perish the thought! It would drag all down to perdition.

Said a fine writer—"It is a lamentable indication of the low state of mental development among mankind that the Evil One always draws a larger audience than the Good One."

I trust, for the sake of the intelligence of Louisville, that Mr. Barnes' eloquence and not his talk of the *diabolos* is, as I have stated, the secret of his large audiences. It is true, however, that the Devil is the minor chord in Mr. Barnes' theology, and one on which he harps at times incessantly. "Dragon wings" and "fiendish laugh" are favorite expressions.

Mr. Barnes adopts the popular method of singing and exhorting at the close of each sermon and so far there has been about 900 "conversions."

One of the most interesting parts of the whole programme is the singing. Miss Marie Barnes accompanied by her father, and both have fine voices, sings with much expression and feeling such of Moody and Sankey's songs as are appropriate to the occasion. One redeeming trait with Mr. Barnes is—that he refuses to sing everything and anything that may be found in the hymn books. Some popular hymns he calls not in one sense inappropriately "devils' ditties." Singing is a most acceptable and soul-stirring part of worship, but alas for the people that neither speak nor sing with the spirit and the understanding.

How long Mr. Barnes may remain in this city, depends entirely, I suppose, upon how long the interest in his preaching lasts. That it has lasted so long in a place like this is conclusive evidence that Mr. Barnes is no ordinary man. His ability as a speaker is acknowledged by all who hear him, and but for the sad fact of his utter ignorance of "the truth as it is in Jesus," he would be, instead of the "Rev." George O. Barnes drawing crowded houses, plain George O. Barnes "earnestly contending for the faith once delivered to the saints"—which is an incomparably nobler work.

W. I. CROCKETT.

## Letter Drawer.

WOODSTOCK, Ct.

*Editor Restitution:*

Another year finds me among the living, of whom there is hope. I have thought many times since the new year dawned upon us, I would write a few words for THE RESTITUTION, but have neglected to do so until the present time; not for any lack of interest in our paper, or the glorious truths it advocates. I am not disturbed either if all do not see things just alike, for that is something I do not expect will obtain fully, till the "Lord shall bring again Zion." Then will the watchmen see eye to eye, and not before. It would be very pleasant to have perfect harmony of faith, but we are instructed in the word that perfect love is more acceptable, and therefore more desirable.

I still love the gospel of the kingdom, as taught by Jesus, prophets and apostles, and have been proclaiming it publicly for the past few months, wherever a door has opened for me to do so. Have seen some fruit of the labor, for which I thank God and take courage. Have met with some opposition where I least expected it. One very devoted Advent brother got very much offended at me, and lost his patience entirely because I was preaching that the twelve tribes of Israel were to be brought back to their land and Jesus and his twelve apostles were to reign over them. He said I was perverting the Scriptures, and deceiving those innocent people. They told him I read it out of the Scripture, word for word, and they could not see how he could call it perverting the word.

I spoke there (East Douglass, Mass.) sixteen times. Was there more than six weeks, laboring with my hands to help, and that I might not be chargable to any. Have spoken among the Christs people, three times besides, of late. At one place found them very much interested to hear about the times of restitution of all things spoken by the prophets. A Baptist cousin carried me several miles last Sunday to speak to those people, and listened with apparent interest himself to the "truth" concerning the coming and kingdom of Jesus. There were but few out (as the wind and snow were blowing a gale) but they expressed great interest in what they heard. My cousin asked at the supper table if I could quote all that was in the Bible? said he made up his mind that I could. He is a man that reads his Bible a good deal but is not an Adventist. I had a *Crisis* preacher in my congregation Sunday, and I hope he got some light on the prophecies. He had a Bible, and followed closely the quotations.

O, brethren and sisters, praise the Lord for truth and light; and let us strive to spread it far and near. Don't "put your light under a bushel," but let it shine both by precept and example, making other hearts glad, as our own. Gross darkness still covers the minds of the masses of Christendom, to say nothing of the whole world at large, concerning the great prophetic truths of God's word.

"O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Don't forget to pray for us isolated ones, while many of you have the privilege of assembling yourselves together in Christian fellowship.

The God of Israel bless and keep you all unto life eternal; is the prayer of your sister.

ABBY A. PERRY.

HESPERIA, Mich.

*Editor Restitution:*

We are called upon to chronicle the death of Sister Jane Baker, aged 44 years, who fell asleep in Jesus the morning of the 24th inst., after a short and painful illness, in which the heart was much affected. She was connected with the Baptists in Canada, until she was privileged to listen to the gifted Brother Hay, after which she was associated with the Christadelphians, and in this place has been associated with the Adventists. She had a kind heart and willing hand to help among the sick and afflicted. Sister Baker was found in the sick room and that to minister to their wants. Brother Benjamin Woodward preached the funeral sermon in the Baptist meeting-house, on the 26th inst., to a large congregation. And according to her request all the ministers of the place were invited to attend. Death has taken away one of the strong and good. She sleeps. Death shall not always be allowed to hold its victim. She who one that loved the Lord and his appearing. Her husband, Brother Baker, feels deeply his loss. The family mourn. The community has lost an exemplary Christian. WM. C. WELLS.

## Selections.

### AN OBJECTOR ANSWERED.

"I don't like so much talk about religion," said a rude stranger in a city boarding-house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up, hand and foot. It takes away his liberty; and it isn't natural."

"Oh, no!" answered the lady, "it isn't natural. We have the best authority for saying so. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' True religion is rowing up stream; it is sailing against wind and tide."

A pause for a few moments followed: then the stranger began again, "People who speak and think so much about religion are queer, anyhow. I wish they could only know how people speak and think about them; nobody likes them, for they are like nobody; they are so very peculiar."

"Allow me to interrupt you again, sir," said the lady; "but I am so impressed with the manner in which your language accords with the Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood, a peculiar people.'"

"Does the Bible say they are peculiar, then? That's odd. That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays upon us poor sinners are hard. It's thou shalt not, and thou shalt not; all the time. Why, its precepts and views of things are not only systematic tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life.' We have to struggle hard to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness, and sloth. It is too narrow for the service of two masters. It is too narrow for covetousness, envy, and all other evil passions. Hatred can find no place for, so much as the sole of its foot, in the narrow way. Good deeds, kind words, faith hope and charity, occupy all the ground, and will continue to hold it to the end."

The stranger listened, surprised and amused, and at last arose and left the room, apparently a more thoughtful, if not a better, man.—*American Messenger.*

### JEWS IN RUSSIA.

The recommendations of the district assemblies of Finland, Cherson, and Volhynia—viz: that Jews shall be excluded from all state employments and forbidden to trade in the bazaars and markets—will, it is expected, be adopted by the minister of the interior, and receive the sanction of the law.

The following is a summary of the principal recommendations, hostile to the Jews, which have been adopted by the majority of the local commissions to consider the Jewish question, and which have been submitted to General Ignatieff, as minister of the interior:

1. The decree that authorized Jews to erect synagogues and other houses of prayer must be annulled. All synagogues and public places of prayer are to be closed, and Jews are only to be allowed to perform their religious services in private houses; these, however, may not be specially constructed for religious purposes.

2. Jews shall not be permitted to elect managers of their prayer-meetings nor to appoint rabbis.

3. The ordinance by which Jews were allowed to give their children an exclusively Jewish education shall be revoked. Some of the commissions are in favor of permission being granted to Jews to send children to Christian schools.

4. The registers of births, marriages and deaths among Jews shall in future be kept by the Christian authorities, as Jews cannot be trusted to keep correct records.

5. In order to keep the Jews in future from "exploiting" the rural populations, they will be strictly forbidden to reside in villages or in market districts.

6. Neither in towns nor in villages shall Jews have the right to own landed property.

7. Jews shall not lease mills, estates, or factories, nor may they be employed there. Any proprietor of mills, estates, or factories, who shall entrust their management to Jews, will render himself liable to a fine of from 500 to 1,000 roubles.

8. Jews will not be allowed to sell spirituous drinks, nor to be engaged in any way in the manufacture of such drinks.

9. No Jew may be employed by the state.

10. Jews may not be contractors or purveyors, and several trades and commercial transactions are to be forbidden them.

11. Local banks are to be formed for the purpose of granting loans to peasants, in order to enable them to purchase land. The banks will be forbidden to make such loans to Jews.

The commissions which were not infamical to the Jews have, for the most part, restricted their favorable recommendations to permitting Jews to reside in any part of the country and to purchase a limited area of land.—*London Times, Jan. 13, 1882.*

### FINDS NEAR BAGDAD.

**10,000 Tablets in an Enormous Building. Possibly Antediluvian Records.**

On Monday evening, during a discussion which took place on a paper read at the Victoria Institute, Mr. Rassam, the well-known 'discoverer of Assyrian relics, said:

In March last I went out again to the east, as you know I am always doing, for the purpose of finding out the old cities which lie buried there. As I was journeying on one occasion in pursuit of this object I met an Arab who told me that he knew of an old ruined city, the remains of which were to be found within five hours of Bagdad—that is to say, taking the computation of three miles an hour, the place he knew of was fifteen miles from Bagdad.

As we were traveling along the route pointed out by the Arab, we came, at a distance of four hours' journeying, upon an old ruin that I had never seen before—a ruin of great magnitude—so large, indeed, that it must be about three miles in circumference. I at first thought this was the place of which my guide had spoken. We went onward, and at last the Arab showed me a most wonderful ruin. I set to work and excavated there, but I found nothing of any antiquarian value.

I afterward went back to the place I had first been, and commenced a thorough search there. The result was that after digging for four days we came upon the top of some walls. This induced us to persevere with increased ardor, and we soon found that we had come upon an enormous building, in which we began to find inscriptions. I may here say that I am not an Assyrian reader. I am only a discoverer of Assyrian relics, which I send to the British Museum, where those who have made Assyriology a study interpret the inscriptions I find. We first of all discovered four rooms, and then came upon a fifth. They were what I call generally of the Assyrian or Babylonian order, and paved with bricks or stones; but the fifth room was paved with asphalt, the discovery of which brought to my mind Solomon's saying: "There is nothing new under the sun." Previous to this I had always thought asphalt was a modern invention. Singular as this discovery was, we dug through the asphalt, and in a short time we were rewarded by coming upon a coffer on which we found inscriptions. From this coffer we took two cylinders. These were covered with inscriptions which are supposed to be the most important records of the oldest city in the world, founded, as historians tell us, by Noah after the deluge, and where, according to tradition, Noah buried the antediluvian records.

Well, I had to come home; but I left some workmen continuing the operations at the spot, and I have ascertained that they have found, after a few days' more digging, that in one of the rooms there was a channel, and inside that channel there were records inscribed on nearly 10,000 tablets. These tablets are all coming to England, but we cannot, of course, as yet say what they contain. They may contain something of even greater value than anything that has hitherto been discovered in the course of our eastern researches. It may be, indeed, that we shall really find on them the antediluvian records of which I have spoken. After I have been out there again I shall be happy to give you further information as to this interesting discovery on my return. I hope to be going out in another month, and then, I shall be able to make still further advances on what we have already discovered.—*London Times.*

## Brevities.

In the Franco-German war the Germans lost over 40,000 men by disease or the casualties of battle. It is to be remembered that every one of these was a picked man, in the full vigor of life, when he had ought to have been adding to the wealth of the country and raising up a family to strengthen up the state. Besides the official cost of the war, the voluntary contributions amounted to $12,000,000 in money or kind.

THE PERSECUTION OF THE JEWS.

A committee of Jews, formed in London, has been collecting information required from various parts of Russia and Poland respecting the persecution of the Jews. Mr. Serjeant Simon, M. P., is at present acting as chairman, and Sir Nathaniel Rothschild, M. P., is president of the association. They are assisted by Mr. A. Cohen, M. P., and Baron de Worms, M. P. The report will be published next week, and will comprise voluntary testimony of individuals as to events within their knowledge and dated as published in the newspapers.

Ben Ameen, the Algerian chief, by means of his daughter, has assumed the part of a prophet and has visions and revelations direct from Mohammed. One of these latter is characteristic of his country. The prophet appeared and blessed him in a dream. "Ameen was my mother's name," said Mohammed; "and because thou hast bestowed it on thy daughter, both shall be taken to Paradise. Thou shalt be victorious in thy combats with the infidel. Thou shalt drive him from the land and restore it to the true believers."

The deadly cholera is moving silently and destructively in several Asiatic countries, introduced mainly by the pilgrims to the Pagan and Mohammedan shrines, who indulge in the most filthy habits, and are under very little sanitary supervision. An International Sanitary Council at Constantinople has prepared some regulations to keep the disease out of Europe. The British Minister at Aden, a British station off the south coast of Arabia, advised Lord Dufferin, British Ambassador at Constantinople, that the cholera broke out there in August, and has been very bad ever since. A large number of the pilgrims have died of the disease between Mecca and Medina. It is following the pilgrim routes through India and Persia.

It is now believed, from some letters recently received from Italy, that the body of the late Earl of Crawford, supposed to have been stolen from his tomb in Scotland, was really removed from the coffin abroad and cremated at Milan, for which process he had often expressed a wish to his friends there. Not long since a Roman Catholic gentleman of distinction left instruction in his will that his body should be cremated at Milan, but in the absence of the relative to whom this duty was intrusted it was buried by the family. On the relative's return, after many hard words, the family were compelled by due authority to allow the body to be exhumed and burned as directed by the will. The urn may now be seen in the cemetery at Milan, with the name and titles engraved upon it.

A London contemporary has received some very painful information with regard to the massacre of Chinese laborers in Peru, concerning which Mr. H. James has given notice of a question in the House of Commons. Thirty coolies who had been employed on the farm of an Englishman at Cerro Azul, near Callao, were tied together, pushed off a pier into the sea, and the Peruvians fired on the poor drowning wretches, not one of whom escaped. The British Minister at Callao is charged with having refused to send a man of war to Cerro Azul. A second massacre commenced during the Carnival at Lima. It is stated on trustworthy authority that 500 Chinese were killed in the streets of Lima and Callao. A correspondent who writes to the *St. James' Gazette* from San Francisco says that a great number of Chinese escaped into the sugar-cane forests, but they were pursued by their foes, who, finding that they could not get at the fugitives, set fire to the cane, and then killed them as they tried to escape from the flames. The damage done exceeds £80,000 in value. He adds that at the date of his letter about 4,000 Chinese had been for more than a fortnight besieged in two *hacciendas* (plantations) in the interior of Peru, not far from the coast; and as they are armed and know their fate if they should surrender, they are determined to sell their lives dearly.

## Sententious.

True piety is no enemy to courtesy.

Faith will trust God where it cannot trace him.

Art invents, science discovers, literature records.

Success is his who works hard enough for it.

Modesty and merit are a handsome couple.

The best way to silence a talkative person is never to interrupt him.

Peoples intentions can only be decided by their conduct.

Mountains of gold would not seduce some men, yet flattery would break them down.

The ability to control the lower nature in favor of the higher nature is the true self-denial.

*If thou do ill, the joy fades, not the pain:*
*If well, the pain doth fade, the joy remains.*
—*Geo. Herbert.*

The power of faith, when allowed to have its timely and natural effect, is cumulative.—*W. J. Tucker.*

He that never changes any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.

Life forces may go into words or it may go into deeds. The power of the steam may expend itself through the whistle. Steady living, under the sweet pressure of genuine love for God, is vastly more eloquent than the most rhetorically sweet sounding declamations by the human voice. There may be a religion without words; there can be none without deeds. The old proverb puts it well: "None preaches better than the ant, and she says nothing."

*God's ways seem dark, but soon or late*
*They touch the shining hills of day;*
*The evil cannot brook delay,*
*The good can well afford to wait.*
*Give ernshed hearts their hour of crime;*
*We have the future grand and great,*
*The safe appeal of truth and time.*
—*Whittier.*

If you want knowledge you must toil for it; if you want food you must toil for it; and if pleasure toil for it. Toil is the law. Pleasure comes by toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.—*Ruskin.*

*Let him write what he will upon our hearts*
*With his marring pen. They are his own.*
*Hark from the rock by his selecting grasp,*
*Prepared for his own glory. Let him write!*
*We sure he will not erase out one sweet word*
*But to inscribe a sweeter—but to grave*
*One that shall shine forever to his praise,*
*And then fulfill our deepest heart-desire.*
*The tender eye at first may read the line*
*Wondering to grief; but he shall wipe away*
*The tears and clear the vision, till the seal*
*In ever brightening letters—"Rest to sorrow"*
*For whom the Son makes free is free indeed.*
—*Frances R. Havergal.*

For God's sake, let us know how men are to be saved, and get to the work: to be forever deliberating as to the proper mode of making bread while a nation dies of famine, is detestable trifling; it is time we knew what to teach or else renounce our office. "Forever learning and never coming to the truth" is the motto of the worst rather than the best of men.—*Charles H. Spurgeon.*

## News Items.

INSURRECTION IN ARABIA.

ATHENS, Feb. 6.—The insurrection in Yemen, Arabia, is gaining ground. Numbers of Arabs have deserted to the Turkish standard. The insurgents are in possession of the principal interior towns, and occupy positions from which they can only be dislodged by a large force.

ANOTHER JEWISH FAMILY MURDERED.

The *Golos* reports the murder of a Jewish family of six near Novidvor by Moujiks. It is stated the police are on the track of the miscreants.

APPREHENSIVE OF MORE OUTRAGES.

The authorities of Warsaw are apprehensive of a renewal of outrages against the Jews. Gen. Albedinsky has organized a thorough patrol of Cossacks. This is considered a sign that the authorities are disposed to make strenuous efforts to prevent a repetition of outrages.

Considerable stir has been caused in Madrid by the publication of a circular letter from the Papal Nuncio to the Bishops, recommending that they use their best efforts to promote the pilgrimage to Rome. The newspapers urge the Government to assume an energetic attitude in the presence of the Nuncio's conduct, in openly patronizing what they declare would probably prove a Carlist demonstration. The Government of Spain has informed the Italian Government that it will refuse protection to any Spanish pilgrim guilty of participating in a political demonstration in Rome.

From now until the day of his execution Guiteau will be kept under close guard in his cell. He will not be permitted to see anybody except his immediate relatives and the jail officers. His counsel will next month ask the "court in banc"—that is the tribunal of the Supreme Court of the District of Columbia, to which Judge Cox belongs, consisting of Chief Justice Cartter and five associate Judges—for a reversal of the verdict of the late trial and a new hearing. There is no probability of the request being granted.

I do not believe that any man ever made a great sermon who set out to do that thing. Sermons that are truly great come of themselves. They spring from sources deeper than vanity or ambition. When the hand of the Lord is laid upon the heart, and its energies are aroused under a divine inspiration, there may then be given forth mighty thoughts in burning words, and from the formative power of this inward truth, the outward form may be generated, perfect, saith the language of a poem.

## SPECIAL NOTICE.

Below are names of parties whose orders for tracts at 10 cts. per ℔ came too late to be filled, and such persons will please notify us immediately what they will have done with the money sent. We will send other tracts at their actual cost, or to those who wish, the money will be refunded. Following is the list:

Mrs A Smith, C Boyd, Martin Moore Harry Renner, Wm Dresser, J R Willitt, C W M Hunt, G W Dean, G Scoville, J G McAnelly, P Fisher, Mrs Josiah Hornaday, A G Winchester, H H Geist, M J Mansfield P Putman, Dan'l Gates, J A Thurman T F Morrow, T T Doyal, H Bartlet, S M Hixson, L H Combes, G W Hoover, Mary Hoover, G W Young, Thomas Elton, Wm Reid, D T Seeley, S C Oliver, Ira Forbes, K Tarr, C F Lathler, John Baylor, J N Beck, R J Richards, N Moye, S T Howe, J T Vinnage.

The Lord willing I will be at the Rouse neighborhood on Friday, Feb. 10, and continue over the second Sunday. From there I will go to Brother Kinple's, three miles southeast of Three Oaks, Mich., the 16th, and continue over the third Sunday.

J. S. HATCH.


*A Paper for Our Children!*

**The YOUTHS' EXAMINER**

C. H. JONES, Publisher, Chicago, Ill.

MONTHLY, EIGHT PAGES.

SEVENTY-FIVE CENTS PER YEAR.

The following is placed at the head of the Editorial columns:

"The Youths' Examiner will be devoted to the instruction of our children, in those branches that will not only enhance their intellectual faculties but strengthen their faith in the truths and religious system of the Bible. Its exposition of Bible topics will be based upon what is known as the literal view of the prophecies. The moral system of man, the reign of Christ and his saints on the earth, etc., etc. The doctrine of the atonement and life only through Christ will be plainly set forth, and every effort be made to bring these great truths before them in a manner both simple and truthful. Any lessons in the new and other departments will from time to time be given, accompanied with suitable illustrations."

It contains some stories, but only those that contain practical truth and information.

SPECIAL ARRANGEMENTS MADE WITH SUNDAY SCHOOLS.

As long as the back numbers hold out subscribers will receive the paper from October, 1881, to January, 1883.

Address C. H. JONES, 109 & 111 Clark Street, Chicago, Ill., or any agent to A. E. Underwood, Restitution Office, Plymouth, Ind., will receive prompt attention.

# Poetry.

## THE TIME IS SHORT.

I sometimes feel the thread of life is slender;
And soon with me the letter will be wrought:
Then grows my heart to other hearts more tender,—
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into nought
So seems my life, for some rude blast decaying—
The time is short.

Up, up, my soul, the long-spun time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming,—
The time is short.

Think of the good thou might'st have done, when lightly
The same to thee life's choicest seasons brought:
Hours lost to God in pleasure passing lightly,—
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught:
Soon thou may'st need the sympathy of others—
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought;
Keeping in mind, in word and action ever,
The time is short.

Where summer winds, aroma-laden, hover,
Companionless—their wish forever wrought:
Soon other graces the more ardent form will cover—
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in latter seasons wrought:
Forget thyself, when duty's angel calleth,—
The time is short.

By all the lapses thou has been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of heaven,—
The time is short.

—*Author of "Steps Heavenward."*

# Selections.

*Prophetic Times.*

## THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE. Rom. xi. 29.

S. BONHOMME.

Paramount above the interest felt in the future of other lands of Scripture, such as Assyria, Egypt, Moab and Ammon, and Edom and Ethiopia: is that which attaches to the future of Palestine. If the times of the Gentiles are well nigh accomplished, it follows that the time is at hand when Jerusalem shall no more be trodden down under the heal of the infidel Turk. No truth is more clearly revealed in God's word than that the Jews, now scattered to the four winds of heaven, shall be gathered again, and that it shall be the will of the nations, more especially England, to plant them in their own land. Isa. lx. 9. Improbable as this may seem, impossible to the judgment of unbelief, yet is it not within the power of God, who put it in the heart of Cyrus and Darius to restore his chosen people to the lands of their inheritance, to accomplish his purpose of restoration in a similar manner again? Jer. xxxi. 35, 36.

It is a well ascertained fact that the hearts of the Jewish people are being powerfully turned at this present time towards the land of their inheritance. The repeopling of Palestine is going on silently; every year many Jews are returning thither, and settling down in its deserted homes, an Israelite on the 23rd of October, having come from Jerusalem, (Weinstraul by name) stated that no less than one hundred thousand Jews now reside in the holy land, they have a legal right to the possession of land, building companies have been formed in many parts of the country, as well as in Jerusalem, and the purchase of extensive tracts of land by wealthy Israelites have been in contemplation and a banking house by a Jew has been established. The revival of the persecution of the Jews in Russia and Germany, has had an important influence upon their ingathering to their own land, 60,000 Jews, in their exodus from Russia, are now domiciled in Turkey, finding the infidel Mahometan a kindlier friend in Gentile lands, and thereby quickening their desires for a return to Palestine, when the crumbling fabric of the Ottoman Empire shall fall to pieces; and every day we see the hastening process of decay. Events may precipitate the drying up of the mystic Euphrates, and then we may expect to see the Jewish nation, Judah and Israel speedily gathered within the borders of Canaan. It is not a little remarkable that so strong an interest should now be manifested in that land; a land that once was and is soon to be the glory of all lands, Jerusalem—her buried palaces, even the very foundations of her beautiful temple are now being disentombed from her dust of ages in which they have so long lain, neglected and forgotten. Surely "the time to favor Zion, yea, the set time," seems to have come. "Thy servants take pleasure in her stones, and favor the dust thereof. God hasten the time, when he shall establish and make Jerusalem a praise in the earth; when thither the people shall be gathered together, and the nations to serve the Lord. Pray for the peace of Jerusalem; they shall prosper that love thee."

When God called Abraham, and assigned him the fatherhood of a great and a mighty, even of a spiritual seed, he allotted a region of the earth's surface for their ultimate occupation. The limits of the holy territory were accurately defined and two great rivers designated as its principal boundaries. To thee and to thy seed will I give this land, from the river of Egypt to the great river, the river Euphrates. Gen. xv. 18.

Also, the predicted reappearance of the children of Lot in the latter days, and the glory to be enjoyed by most of the Bible nations, is founded upon prophetic knowledge inspired by him who declared the end from the beginning. Scripture foretells a bright future during the millennial age, and that in the very territory assigned to the children of Lot as their inheritance by God's decree.

For on the very day that the Israelites, in their march to Palestine, reached the borders of the Ammonites, God said to Moses (Deut. ii. 19), "When thou comest nigh over against the children of Ammon, distress them not, nor meddle with them, for I will not give thee of the land of the children of Ammon any possession, because I have given it to the children of Lot for possession," so that they, like their Hebrew cousins, held their territory by a divine title deed. The Ammonites were planted on the east of the Dead Sea, and occupied the land between the river Jabbok and the Arabian desert. But before they obtained possession of the land given them by the God of heaven and earth and the sea, they like their Hebrew cousins had to drive out a race of fierce giants known as Zamsummims or the Rephaims. Gen. xiv. 5; Deut. ii. 20. This they effectually accomplished, for "the Lord destroyed them before the sons of Ammon."

Like their brother of Moab, they refused the Jews to march through their territory, though requested in brotherly terms. For this sin they were excluded by divine command from the Jewish census; for God said to Moses (Deut. xxiii. 3, 4), "an Ammonite shall not enter the congregation of Jehovah; even to their tenth generation, because they met you not with bread and water in the way when ye came from Egypt. Their extinction as a distinct people as predicted by Jeremiah, Ezekiel, and Amos was fulfilled to the letter, and they are now so blended with the Bedouin Arabs, that they cannot be distinguished from the sons of Ishmael. But they still occupy the territory given them by Jehovah in perpetuity nigh 4,000 years ago. Though apparently extinct as a distinct nationality, the history of the Ammonites is not yet completed, for prophecy indicates that they will form an important factor in the events which are predicted to close this dispensation. This fact the prophet Jeremiah tells, "Ye shall be driven out every man right forth, and none shall gather up him that wandereth. And afterwards I will bring again the captivity of the children of Ammon, saith Jehovah." Thus whilst the present position is so blent with the various races of the Arabian desert that none can gather up him that wandereth, so as to be distinguished, yet their revival as a distinct people is clearly predicted; for the God who scattered them for their cruelty to both Jew and Gentile will bring again the captivity of the Ammonites. Nor is this the only prophecy which foretells the revival of that race in the latter day. From Daniel we gather that the children of Lot will either actively or passively resist the wilful king on his last and fatal invasion of the Holy Land. Though many kindred nations are enumerated as accompanying when he invades Palestine, the Ammonites are not mentioned, and hence we may infer that they are adverse to his pretentions. Nor is this negative indication of their antagonism the only proof we have of the opposition of the sons of Ammon; for we read that (Dan. xi. 14), these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. If we may regard Isaiah x. 28-32 as an itinerary of his last march to Jerusalem, of which there can be but little doubt, we can well understand how the princes of Ammon will escape the grasp of the universal Autocrat. For not only will the territory of Ammon be out of his line of march, but in his fierce hatred of the Jews, maddened, in fact (Dan. xi. 44), by the daring revolt of the Syrians and the Hebrews he will probably regard the Ammonites as too insignificant to send even a detachment of his vast army to crush them, and hence will defer their punishment until after he has wreaked his vengeance on the chosen people. But we see on the other hand, it is quite possible that they will find in their impenetrable desert a natural fortress against the forces of this wilful king, just as it has been a barrier for long centuries against the Ottomans. But, whatever the reason for their escape out of the hands of his countless forces, before he can crush them for their revolt, he himself will be totally defeated in the valley of Jehoshaphat, and come to his end and none shall help him. Dan. xi. 45.

It is noticeable how Revelation supplies foreshadowings of the glory which will be given to most of the Bible nations in the last days. David in prophecy says (Psa. lxviii. 31), Ethiopia shall soon stretch out her hands unto God. Isaiah xix. says, Assyria shall be the work of God's hands, Egypt my people, and Israel mine inheritance. Though the sons of Lot are now so amalgamated with the Ishmaelites and Midianites as to be difficult of separation, yet the omniscient God has his eye upon them for good; and hence at the time in the latter day they will reappear as two distinct nationalities. For as God has said by Jeremiah xlix. 6, "I will bring again the captivity of Ammon," we may feel assured that inasmuch as the curse has been fulfilled to the letter, so the restoration of Ammon to more than his prestine dignity will come at the very hour, neither sooner or later, fixed in the divine counsels. For, as in the analogous curse of the house of Israel, (Rom. xi. 29,) the gifts and calling of God are without repentance; and having given an assigned territory unto the children of Ammon, Jehovah has never revoked the grant, which is consequently now only in abeyance.

The explorations of Lieutenant Warren and his colleagues in Jerusalem and the Holy Land constitute the analogues and the proof of the literality of the Psalmist's prediction, and tell us with trumpet tongue that the end of Gentilcism draweth nigh.

## THE JEWISH PERSECUTIONS.

The Rev. Dr. Salomon, preaching at the Great Synagogue, Cheetham, on Saturday, took as his text the words of Isaiah, "Hath he smitten him as he smote those that smote him?" and connecting this passage with the Egyptian bondage, where the Almighty prepared the Jewish people in the hard school of adversity for national existence, and also for the mission which they were destined to fulfil, he rapidly sketched the history of Israel between the two periods. He went on to remark: Judaism has been divided socially and politically into three great epochs. Firstly, the Patriarchal Judaism—the family organization. The patriarchs left as a legacy to their descendants the Jewish family life, which with its strict morality and implicit subjection to the parental authority remains to this day one of the most salient features of Judaism. Secondly, Mosaic Judaism, the religious and natural organisation formulated and partly developed by Moses, further developed by Samuel, which, however, even under David and Solomon never reached the extension of which it was capable. Thirdly, prophetical Judaism, or Judaism as a world's religion. This grand conception had presented itself to the mind of the great King, as shown in his magnificent prayer at the dedication of the temple. Similarly, Alexander conceived the idea of a universal Hellenism, and Napoleon the Great, that of universal monarchy. But the time had not come. On the contrary, heathenism acted with destructive effect on the political and religious organizations of the Jewish kingdom, and eventually led to their temporary overthrow, in spite of the glowing appeals and fiery denunciations of the prophets. But through all their mournful declarations of impending disaster there ran a thread of consolation in the assurance that the Lord would not forsake his people, and that the time of banishment could only be a season of preparation and purification. The prophet Isaiah speaks of the Jewish nations as a tree which shall take root, and declares that "Israel shall blossom and bud, and fill the face of the world with fruit." And immediately after follow the words of the text, "Hath he smitten him as he smote those that smote him?" In these declarations lie the greatest hope, for the nations of antiquity—Greeks and Romans, Babylonians and Assyrians—who smote and wasted Israel are extinct, dead and buried, and yet "Israel stands living by their tombs, and gazes with wonder and hope on the Assyrian spear, once steeped in the gore of his forefathers, and the broken Roman sword that once reeked with their hearts' blood." Such reflections form a warrant for cherishing the brightest hopes. Alluding to the cruel sufferings of the Jews in Russia and Germany, notably to the expulsion of 800 unoffending citizens from Orel, and the savage cruelties lately enacted in other parts of Russia, the preacher drew a parallel between the present situation of their Russian brethren and the ancient Batavians as described in the speech of Claudius Civilis: "We are delivered over to their officials and governors, who, when satiated with blood and plunder, are replaced by others, who renew the same outrages and violence under another name. And even if Rome sends a procurator he oppresses us with an ostentatious and costly retinue, or yet more intolerable pride. The conscriptions are at hand, which tear children from parents and brethren, and deliver our blooming youth to Roman licence and uncbastity." Dr Salomon contrasted the conduct of Russia with the hospitable reception accorded to the refugees on the soil of Albion and America, and, appealing to those who in Germany had sanctioned the persecutions of the Jews, asked—What is it that excites your ill-will? It cannot be our faith, for we obey Moses and the prophets, and your own teacher himself set his seal to that creed which we constantly profess when he declared that the two commandments, "Thou shalt love the Lord thy God with all thy heart," and "thy neighbor as thyself" embraced all the law and the prophets, and further testified, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And again, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Perhaps a few unworthy ones amongst our number may have called forth your anger, but consider what it means to stigmatise a whole community because of the misdeeds or faults of a few worthless members. Would you call a tree rotten because a branch here and there may be worm-eaten and withered? Do not cause us to lose faith in the human heart, which God has planted in us, nor take away from us that blessed hope of the better time, when we shall become "one fold under one shepherd." Referring to the projected colonization of Palestine by a portion of the Jews expelled from Russia, the preacher said: How my heart thrills, and how the heart of every Jew that feels love for the cradle of his religion rejoices, to hear that measures for the colonization of the Holy Land are now being earnestly considered. A report from Vienna states that both the "*Alliance Israelite*" in Paris and the Vienna "*Alliance*" are now devoting themselves fully and completely to the idea of the colonization of the Holy Land. The following is an account of the affecting scene witnessed on the departure of 28 Russian boys for the sacred land of Palestine:—"After they had entered the train a lad of twelve years old began to chant a very plaintive hymn, in which the small company joined in the most pathetic manner. The text of the strophe was Russian, the song a farewell hymn on leaving home. Tears stood in the eyes of the bystanders. Have these children, with the patriotic feelings which still animate them, deserved the Muscovite tyranny?" Although I am aware of the great difficulties which are inseparable from such a work as the colonization of the Holy Land, yet I believe this is the only anchor which can save our brethren from destruction. Such an undertaking was already commenced about eight years ago, the founder of the scheme being David Gutman, of Zala Egerszeg, in Hungary, who devoted to it the whole of his means, in the hope that he would find men of like mind, versed in agricultural science, to continue the carrying out of his long-cherished plan. The success has not yet fully answered the expectations of the founder, not because of technical difficulties, but from financial hindrances, which have temporarily delayed the prosperity of this "oasis in the desert." In Palestine it is only possible to work with one hand; the other is needed to protect oneself against the rapacity and violence of the Arabs. The question whether the future Jewish State should be perfectly independent, or should seek temporarily the protection of other powers, may be left for later solution. I will not go so far as Mr. Laurence Oliphant, and speculate on the advantages which might accrue to England or any other European power from an alliance with the reconstituted state, but simply state my opinion that the colonization of Palestine is the soundest and most effective proposal for the relief of our needy brethren in Russia. In the month of February there will be held in this city a meeting of the Anglo-Jewish Association, for the purpose of assisting our foreign brethren, which should receive our earnest support and hearty co-operation.—*From Manchester Guardian of Jan. 16, 1882.*

Three French missionaries have been murdered near the Oasis of Ghadames, in the desert of Sahara. The chief of the assassins is said to be the Caid of Ghadames, who was concerned in the massacre of the French exploring expedition under Colonel Flatters, near Asiimu, in February last year.

## JEW-BAITING IN RUSSIA.

### Horrible Treatment of an Unfortunate People.

The minute accounts published in London of the persecution of the Hebrews in Russia cannot fail to excite the compassion and indignation of the English-speaking world. The *Pall Mall Gazette* has given startling emphasis to the meagre references made in the officially revised dispatches from St. Petersburg to the riotous disturbances of the last nine months, and its scathing invectives are fully justified by the details furnished by a correspondent of the *Times* (London). It is a most hideous record of rapine, lust, and inhumanity. If the Turkish butchers in Bulgaria were more bloodthirsty and barbarous, the Russian mobs are every whit as cruel and debased, swayed as they have been by a passionate hatred of the Jews which is distinctively medieval in spirit. Moreover, the authorities have not only been wholly as supine as the Turkish government was after the massacres in the Balkan peninsula but they have openly abetted and officially justified these hateful and frenzied outbreaks of savagery and fanaticism.

The signal for these atrocities was given a few weeks after the assassination of the Czar. At Elizabethgrad, a town in South Russia, where the Jewish community formed at least a third of the population, a mob, having sacked a wine shop and become inflamed with liquor, attacked the synagoge. For forty-eight hours the rioters remained in possession of the Jewish quarter, the soldiers who were called out to suppress the revolt, joining heartily in the work of destruction, pillage, and lust. As many as 100 shops and warehouses and 500 houses were demolished, the losses of the victims being estimated at $1,500,000. This was the first outbreak. It was followed in a week by riots in Smiela and Kieff, where the troops and police again supported the mob, participating fully in this double assault upon property and virtue. At Kioff the attack was deliberately announced in advance, and when the Governor was called upon to protect 20,000 Hebrew residents of the city, he refused to give his soldiers any trouble "for the sake of a pack of Jews." The consequence was that 2,000 of the hated race were left without shelter, and in the sight of husbands and fathers married women and young girls were made the victims of the most brutal assaults. From this time until the end of the year there was scarcely a town in Southern and Southwestern Russia where similar scenes were not enacted. As many as 160 villages and towns were at different times during eight months at the mercy of a besotted rabble. The frenzy spread from town to country until it reached the pettiest hamlet where there was a single Jew with a little ready money to lend. It finally flamed out in the ancient capital during Christmas week, when an alarm of fire was raised simultaneously in two synagogues, and a thousand houses and shops were plundered and destroyed.

Space will not permit us to illustrate adequately the cruelties and indignities to which these wretched victims of persecution were exposed, much less to catalogue the horrors by naming the places and reckoning the losses in life and property that were sustained. Many of the incidents are heartrending and revolting. We read of a heartless mob breaking into a house, and finding neither Jewesses nor treasure in the empty rooms, sullenly wreaking its disappointment on a baby, which is hurled out of a window and falls dead at the feet of a platoon of Cossacks. Then follows a recital of an attack upon a Jewish congregation, the women who escaped a worse fate in the synagogue being driven into the river and forced to drown themselves. A mob admitted to a Hebrew innkeeper's wine cellar ends by cutting the throats of his wife and six daughters; a child crouching in a ditch sees a band of ruffians murder its mother and set fire to the house; an innkeeper is cooped in one of his empty wine barrels and cast into the Dnieper; men, women and children are roasted alive; a father defending his daughter from stairway to roof is hurled to the pavement; and women who have been suicides of the silks and satins which wealthy Jewesses have flaunted before their eyes outrival the rage of the Paris Communo in malevolence and shamelessness.

The Russian authorities have in almost every instance openly encouraged the rioters, and have only intervened with any energy when the riot was three days old and the mob had exhausted its resources of wanton cruelty and barbarous atrocity. The attacks have invariably been planned in advance. Saints' days and Sundays being generally chosen and wooden crosses being sometimes erected before the doors of Christians as a sign that they should be spared.

The Jews have known when they were to be persecuted, and have begged for military aid, but it was never granted. Many of the mobs believed the government had handed over the property of the Jews to the impoverished classes, and that the movement had received the sanction of an imperial ukase. This shameless apathy of the local and imperial authorities is the most disheartened feature of this relapse into mediæval Jew-baiting.—*N. Y. Tribune.*

# Youths' Column.

## Live for Something.

Live for something, be not idle,
Look about thee for employ,
Sit not down to empty dreaming:
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee has many duties—
Active be, then, while you may.

Scatter blessings in thy pathway,
Gentle words and cheering smiles,
Be they than gold or silver,
With their grief-dispelling wiles.
As a pleasant sunshine falleth
Ever on a grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Heart-there are oppressed and weary,
Drop the tear of sympathy;
Whisper words of hope and comfort,
Live, and thy reward shall be,
Joy unto thy soul returning,
From the perfect fountain head;
Freely as thou freely givest
Shall the grateful light be shed.

*Christian Cynosure.*

## Mark This, Boys.

Did you ever know a man who grew rich by fraud continue successful all through his life and leave a fortune at death? This question was put to a gentleman who had been in business forty years. After reflecting awhile he said:

"Not one. I have seen many men become rich, as if by magic, and win golden opinions, when some little thing led to the exposure of their fraud, and they have fallen into disgrace and ruin. Arson, perjury, and suicide are common crimes with those who make haste to be rich regardless of the means."

Boys, stick a pin here. You will soon be men and begin to act with those who make money. Write this good man's testimony in your mind, and with it put this word of God, "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

## Home.

How varied are the sensations which this word awakens in different individuals—different because of the character of the homes!

Whatever the combined sensations may be, that of tenderness is prominent among them. For whether the object affected has ever had a home or not, he has heard of or seen homes wherein peace and happiness reign supreme; and there exists within him an intense longing for such a refuge in which to hide from the petty cares of worldly life.

How pleasant it is to have such a place to go to after the harrassing cares of one's business, where, if they do cling to him even to the house-door; there they are obliged to succumb to home influences, and baffled by the bright faces of the family that rushes to meet the loved one, await outside until the victim again appears.

Then let us make our homes the pleasantest of all pleasant places, pervaded with that delightful restfulness so highly prized by all; and seek, by love, to crowd out the cool indifference, tormenter—Care.—*Emma Campbell.*

## My Influence.

"Gather up my influence and bury it with me," were the dying words of a young man to weeping friends at his bedside, as stated to the speaker a while since, by one to whom it was dear.

What a wish was this! what deep anguish of heart there must have been as the young man reflected on his past life!—a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men he had influenced for evil!—influences which he felt must, if possible, be eradicated, and which led him faintly but pleadingly, to breathe out such a dying request—"Gather up my influence and bury it with me."

My young friends, the influence of your lives for good or evil cannot be gathered up by your friends after your eyes are closed in death, no matter how earnestly you may plead in your last moments on earth. Your influence has gone out from you; you alone were responsible; you had the power to govern, to shape; your influence no human being can withdraw. Such a request cannot be fulfilled. It is impossible. Your relatives and friends cannot "gather up your influence and bury it with you." Young men, live noble, true, heroic lives. Possess this "moral courage" in full proportions, and at all times—everything.—*W. A. Baldwin.*

## Night of Life.—Young Men.

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvesting time. More sin and crime are committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. The street lamps like a file of soldiers with torch in hand, stretch away in long lines on either sidewalk; the gay colored transparencies are ablaze with attractions; the saloons and billiard halls are brilliantly illuminated; music sends forth its enchantment; the gay company begin to gather to the haunts and houses and gardens of pleasure; the gambling dens are aflame with palatial splendor; the theatres are wide open; the mills of destruction are grinding health, honor, happiness, and hope out of thousands of lives. The city under the gaslight is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundredfold deeper and darker and more deceptive. Night life in our cities is a dark problem, whose gloomy depths and abysses and whirlpools make us start back in horror. All night long tears are falling, blood is streaming.

"They that sleep, sleep in the night; and they that are drunken are drunken in the night. But let us who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation." 1 Thess. v. 7, 8.

## A Mother's Love.

Happy is he who knows a mother's love!

What is so pure? The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion, while she waters her faith with tears, looks forward to the best fruit of her love. But maternal affection springs from the breast uninvoked by the touch of interest. Its objects are the weak and the woful. It haunts the cradle of infantile pain or hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune and its gentlest tones arise amid the sighs of suffering and of sorrow. It is a limpid and lovely flow of feeling which gushes from the fountain head of purity, and courses the heart through selfish designs and sordid passions unmingling and unsullied.

What is so firm? Time and misfortune, penury and persecution, hatred and infamy, may roll their dark waves successively over it, and still it smiles unchanged; or the potent allurements of fortune, opulence, and pride, power and splendor may woo her—and yet she is unmoved! Mother "loves, and loves forever."

What is so faithful? From infancy to age, "through good report and evil report," the dews of maternal affection are shed upon the soul. When heart-stricken and abandoned, when branded by shame and followed by scorn, her arms are still open—her breast still kind. Through every trial that love will follow to cheer us in misfortunes, support us in disease, smooth the pillow of pain, and minister at the bed of death—a mother's love is supreme. Happy is he who knows a mother's love.

## How a Little Girl Suggested the Telescope.

Nearly 300 years ago, there was living in the town of Middleburg, on the island of Walcheren, in the Netherlands, a poor optician named Hans Lippershein. One day, in the year 1608, he was working in his shop, his children helping him in various ways, or romping about and amusing themselves with the tools and objects lying on his work bench, when suddenly his little girl exclaimed:

"Oh, papa! see how near the steeple comes."

Half startled by this announcement, the honest Hans looked up from his work, curious to know the cause of the child's amusement.

Turning toward her he saw she was looking through two lenses, one held close to her eye, and the other at arm's length: and, calling his daughter to his side, he noticed that the eye-lens was plano-concave (flat on one side and hollow on the other), while the one at a distance was plano-convex (flat on one side and bulging on the other). Then taking the glasses he repeated his daughter's experiment, and soon discovered that she had chanced to hold the lenses apart at their exact focus, and this had produced the wonderful effect that she had observed. His quick wit and skilled invention saw in this accident a great discovery. He immediately set about making use of his new knowledge of lenses, and ere long he had fashioned a tube of pasteboard, in which he set the glasses firmly at their exact focus.

This rough tube was the germ of that great instrument the telescope, to which modern science owes so much. And it was on October 22, 1608, that Lippershein sent to his government three telescopes made by himself, calling them "instruments by means of which to see at a distance."—*N. Y. Witness.*

# Poetry.

## BEAUTIFUL THINGS.

ELLEN P. ALLERTON.

Beautiful *feet* are those that wear
It matters little if dark or fair—
Whole-souled honesty painted there.

Beautiful eyes are those that show,
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down sunniest ways, if God wills it so.

Beautiful shoulders are those that bear
Cheerless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose fountains but few may guess.

Beautiful twilight, at set of sun.
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves where grasses creep,
Where brown leaves fall, where tears drift deep
Over worn-out hands—oh, beautiful sleep!

# Communications.

## PAUL'S ADMONITION TO TIMOTHY.

### Chapter Six.

J. B. COX.

In the last part of Paul's admonition to Timothy, we read, "But shun profane and vain babblings," or, "But profane, empty declamations resist." Paul felt the keen edge of the shameless sword when he was battling for the truth, for he said concerning the Galatians, "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel: which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ." New Version, Gal. i. 6-7. Here we see the importance of Paul's admonition to the young student of the Holy Scriptures, lest he should be led astray by these perverters of the gospel of God. Whenever a substitute is offered in place of the true gospel, there is of necessity a perversion of the gospel. Hence it is a counterfeit, and a counterfeit is something forged; fictitious; spurious; feigned: not genuine; deceitful. Consequently counterfeit teaching is profane and vain babbling, declamations that are unsound, empty, nothing in them, worthless. Such teaching is common among us, as it was in the days of the apostles, and may be summed up in one expression viz: The immortal soul doctrine. The term immortal soul cannot be found in the Bible, neither is there any expression throughout the book to prove that man has a soul within him that is immortal, and will live in a conscious state separate from the body, when it (the body) is dead. Yet the doctrine is freely taught from our pulpits, and is received by the people who are led astray by the Reverend D. D's., of the day.

But occasionally one of these great teachers will admit the truth, as in the case of Elder Burgess a few years ago, while we was president in Butler University, he said, "The immortal soul doctrine, is nowhere taught in the Bible. It is the doctrine of Plato, a heathen philosopher." Lecture on the resurrection. He then denounced the pulpit orator for advocating such a doctrine. But we may go a little farther back, and trace the idea to the time when our first parents dwelt in the garden of Eden, when Satan added the word "not" to the word of God. Here he inculcated the mischievous idea that they should not die. Adam and Eve may not have understood the matter as we have been taught by our elegant divines; as death had not then entered into the world, they may have thought that their whole person should continue to live. But after this death came, so the children of the devil, or they that do hold of his side, established the idea that when God created man, he created two men, one inside the other, the inside man is styled the "Immortal soul," some call it the inner man, or, the man proper. As Mrs. Cobby, a noted spiritual medium, said in a lecture, she once delivered in the city of Indianapolis, in my hearing, "If we shoot a man we he dies, we do not hurt the man proper, we only make a hole in him, (the body or shell) for the man proper to come out of." Hence the mind becomes deluded. We are taught from childhood that when God breathed the breath of life into the nostrils of man, that that breath was an immortal soul, or that it became such, and that soul being immortal can never die, therefore, it must exist in a conscious state when the body is dead. This doctrine was not taught by Plato alone, but it was endorsed by the Romish church. So those teachers located a heaven as the abiding place for the righteous, until the resurrection of the body, (for they believed in a reunion of the soul and body,) they also had a place of torment for the wicked which is often called hell. But a middle place is also arranged by them, called purgatory, a place or state in which the souls of the wicked are, that they, by certain punishment may be purged from their impurities, and make fit for heaven.

The same doctrine is also received by the Protestant church, except that they ignore the half way place, (purgatory.) They locate the souls of the righteous in heaven, with God and the Elohims, there to sing the song of Moses and the Lamb, for ever and for ever. But the souls of the wicked they thrust down to regions of abyss, there to suffer the vengeance of an offended God, in a lake of fire and brimstone. But modern spiritualists have taken a stand, which differs from both Roman Catholic and Protestant. They locate the soul or spirit in air, within a communicative distance, and sometimes so as to become visible. But reason teaches us that in these differences there must be a wrong, it is impossible for all to be right, they may however all be wrong. And a close study of the Holy Scriptures will at once prove these positions all to be built upon sandy foundations, even upon the lie of the old serpent, "Thou shalt not surely die." Hence, the immortal soul doctrine is a fable, an empty declamation, an erroneous idea.

Then what is man? Answer, Shall mortal man be more just than God? Job iv. 17. Thus we see at once that man is mortal, and therefore he is subject to death. What is death? the orthodox, (as the sects are called,) tell us, "Death is the separation of the soul from the body." But Worcester's Dictionary says, "Extinction of life." The later is in harmony with the word of God. "For the living know that they shall die, but the dead know not anything." Ecc. ix. 5. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 4.

When God said, "thou shalt surely die," he referred to the whole man, it was the whole man that God made of the dust of the ground, and when God breathed the breath of life into his nostrils he became an active being, whereas before this he must have been an inactive creature, thus it is said a man becomes a (*chayiah nephesh*) living soul. If therefore, the communication of the breath of life constituted a man a living soul, the privation of that breath would constitute him a dead soul, we have an example of this in Num. xix. 13. "Whosoever toucheth the (*meth nephesh*) dead body of any man that is dead." Here we have the word *nephesh* translated "body," if the word *nephesh* was translated in this place as in Gen. ii. 7, it would read "dead soul" thus the Bible teaches that the soul is subject to death.

"The soul that sinneth, it shall die." Ez. xviii. 4. But the Psalmist says, "But God will redeem my soul from the power of the grave: for he will receive me." Psa. xlix. 15.

Thus, the immortal soul doctrine as taught by the popular theologians, is an empty declamation, a heathen dogma, inasmuch it cannot be supported by the word of truth. Out of it grows the vain idea of a deathless spirit, such an expression in connection with man is inconsistent. And the death that that never dies, is also one of its branches, but can who conceive of such a thing, a reasonless idea.

The sky kingdom, is also the outgrowth of the immortal soul doctrine. Inasmuch as it is endorsed by the people, that an entity (called the immortal soul) exists in man, and that it leaves the body at death, they must of necessity have a place for it to exist, so they quote the Scripture, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecc. xii. 7. Thus making the soul and spirit synonymous, forgetting that the Hebrew character for spirit is *Ruach* or *Huach*, which signifies wind, air, breath.

I once made use of this expression before a body of Methodist ministers, when Dr. Andrews (of whom the Cincinnati *Commercial* once said, he is the best Greek and Hebrew scholar among all the Methodist ministers in the state of Indiana) said to me, Your positions are correct.

So we find it now as it was in the time when Jesus was here among men. Nicodemus was a scholar, and when he came to Jesus by night, He "said unto him, Rabbi, we know that thou art a teacher come from God." John iii. 2. So likewise we sometimes meet with a scholar who understands something of the word of God even if they do not preach it before the public.

But the popular idea concerning the soul or spirit, which is supposed to leave the body at death is, that it will (if righteous) ascend up to the kingdom of God in heaven, and sometimes if rich in this world's goods, and have been liberal in church matters, (even if a little wicked,) the Reverend gentleman, in preaching the funeral sermon of such, will comfort the bereaved friends, by telling them that his body has only fallen in death, but his soul has gone to heaven, and is glorified in the presence of God.

These Reverend gentlemen, even boast of going to heaven themselves at death. I once listened to the great Evangelist, Dr. Hammond, when he had taken for his subject, "The recognition of friends in heaven." He selected for his text, "The righteous shall be in everlasting remembrance." Psa. cxii. 6. Inasmuch as the word heaven does not occur in the Psalm, he added it to the word, to make it read, "The righteous shall be in everlasting remembrance in heaven." (What a perversion of the word of God.) He then told the audience, that when he died he was going right up to heaven, and told what a good time he was going to have, he would meet good old Noah there, and what a time he would have with him, he would inquire of him how he got all these animals into the ark. Then he said he would meet with Paul there, and he would talk with him for days and weeks. Such was the character of his discourse, and the congregation seemed to like to have it so. Such pulpit droppings are vain babblings, empty declamations, all arising from the immortal soul doctrine which Paul told Timothy to resist. How different is such teaching, to the saying of Job, when speaking of man in the death state. "Yet shall he be brought to the grave, and shall remain in the tomb. The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him." Job. xxi. 32-33.

Also the Psalmist says, "Nevertheless man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." Psa. xlix. 12-14.

How sad to think that in this country, called an enlightened country, a Christian country, a land of Bible, there should be so much ignorance manifest, especially by the leaders of the people, who are leading the multitudes astray, by teaching for doctrines the commandments of men.

Modern spiritualism, also issues forth from the immortal soul doctrine. How many people have been deceived by those who propose to converse with spirits of the dead. Modern spiritualism must be of evil origin, inasmuch as it was abominable in the sight of God, when the children of Israel were about to enter into the land of Canaan, God said, "Thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination in the sight of God." Deut. xviii. 9-12. When God said to the representatives of the human family, "Thou shalt surely die," he did not mean that part of them should die, while the other part should dwell in the air, and converse with the living on the earth, in the form of a ghost. For he said, "Dust thou art, and unto dust shalt thou return." The same "thou" is referred to in each case.

Modern spiritualism is therefore, nothing more than demonology, and sprang forth from the little word "not." It is a profane and old wives' fable, which Paul exhorted Timothy to refuse. "Now the spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 1. "Spirits of devils, working miracles." Rev. xvi. 14.

The positions taken by the Roman Catholics, and also the Protestants, as well as modern spiritualists, are not in accordance with the word of truth. Therefore, the immortal soul doctrine, is a God dishonoring doctrine, it is a fable; a vain profane babbling, and well may it be said, that a preacher tells a lie as though it was the truth, when advocating this doctrine. For this doctrine ignores the resurrection of the dead, as taught by Jesus and his apostles, without which we have no promise of a future life. Paul says, "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain? Yea, and we are found false witnesses of God: because we have testified that he raised up Christ: whom he raised not up, if so be that the dead rise not." 1 Cor. xv. 13-15. So it is plain that eternal life depends entirely upon the resurrection from the death to life. Then the man that is now a living soul, (if obedient) will then be made an immortal soul. "Seek for glory and honor and immortality, eternal life." Rom. ii. 7. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51-52.

In my next I will refer to the importance of Paul's admonition to Timothy in building up the church of God.

(To be Continued.)

P. S.—In the fourth chapter of my article, please read "tithes" instead of this, in my reference to Malachi iii. 8, and in Ezek. xxxiv. 10, it should read, Behold I am against "the" shepherds, instead my shepherds; also, add the word "not" to the quotation of Matthew xvi. It should read, but can ye "not" discern the signs of the times? This correction will give better sense.

J. B. C.

## LETTER FROM ENGLAND.

*Editor Restitution:*

The *Times*, weekly edition, which I mail with this will, I hope, reach you. Were the extract from the *Jewish Chronicle*, (p. 18) all the paper contains concerning the Jews, there would be enough indeed to move our hearts: but look at p. 9, you will be horrified enough at the reading of the piece without remarks of mine thereon. Thank God, that Russia cannot hide wholly her atrocities from other nations. The loud voice of the *Times* tells the fact to the world: and its editorial will be read with gratification. We may think the Royal Family of England will almost feel ashamed of any connection with Russia, which exists in the wife of the Duke of Edinburgh. Yet the Duchess may revolt at the crimes as much as others. Yes, her relationship with the Emperor may be turned to good account on behalf of the persecuted Jews. As I never heard anything in disfavor of the Duchess, let us hope that she especially is grieved at the abominations.

With a feeling of regret I mention that my health being too poor to bear much interest in any matter at the time Brother Weethee began his communications on the Apocalypse—and continuing so—I have not perused his articles: my preference being to go straight through them, if I took hold of them at all. But just now I am better than usual for years past; and can read and write with less stress on the frame—though still feeble truly.

If there is any part of prophetic Scripture which I desire especially to understand, it is the Apocalypse. God grant all his seeking ones increasing light therein.

I saw Brother Hobbs' piece, and read it. I have had thoughts somewhat as his are—still no one as yet appears to write (only in parts) convincingly enough—taking the wonderful book throughout.

There are those in America who think with the Christadelphians of Britain, the Anti-christ is certainly Popery: and if any dispute this view, such persons are in the dark! Nevertheless wisdom and knowledge would not be quite extinct in the world if Christadelphians were all dead. Actually, some few men and women, not "Christadelphians," have light on revealed truth! One of these exclusives confessed to me that he should not shed tears if God did permit some, not of themselves, to enter the kingdom: though he seemed doubtful indeed if he would!

Now, are not some prevalent, conspicuous verities worth looking at?

Here is one. The Pope, the Roman Catholic Bishop of Salford, and other Catholic dignitaries have faithfully—yea, I may almost say, vehemently—declared and testified against the open infidelity of the day. On the other hand the Secularists placard Manchester (and I presume London, Birmingham, etc.) with such startling words as these:—The Great Christ is dead! God dies, but nature remains. The wickedness of God. Character of Jesus—a creature of ignorance, weakness, ambition, malice, etc. A godless life the happiest, and most useful. And more of the same sort. "Discussion invited," is at the bottom of the placards.

With all the rubbish of Romanism, which looks more Anti-christian—these open blasphemers, or the Catholic church?

With all the assumption of Popery, there has never been denial of the Father and the Son, in its history from first to last. But both are denied and blasphemed by Secularists in Britain!

Stirring times are anticipated at the opening of Parliament. Petitions are being prepared in behalf of Bradlaugh. Never in England's history was antagonism to the Bible more manifest: and although many of the clergy would fain not grapple with it, the fearful hold that scepticism and downright Atheism are gaining on the male population, will, despite of preference, challenge the clergy to face the dread facts, as the Bishop of Manchester is now openly doing.

In one of the *Guardians* I mail you, you may observe further indication of the disposition of the French Government to ignore religion wholly. In Italy also there is a deep hatred of Popery manifest in multitudes of the people.

In short, the spirit of the day is to godlessness more and more in Europe and America. It is now thirty-five years since the late Professor N. N. Whiting said to me, that before the Advent a hatred to God would be displayed in the world more than was at that time apparent. The great man was right there.

Let us ever pray to be accounted worthy to escape the evils and judgments approaching.

H. Heyes.

# Selections.

## "THY KING COMETH."

Earth is in rebellion, and is subject to misrule. In the beginning God gave to man dominion, and appointed him to be the earth's ruler; but the ruler turned to a rebel, and from that time to this the world has been subject to strife and disorders of every kind. Above it hangs "a flying scroll" on which is written the curse of God against sin and disobedience. The wrath of God is revealed from heaven against unrighteousness. Instead of peace, earth has turmoil; its governments for ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful people by rulers no less sinful than themselves. Every form of government has been tried, and has failed. The administration of Adam, the first ruler, ended in revolt. The antediluvian period, with its unity of race and uniformity of language, develops such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government affords no better results; and from that time down the various forms of human administration—tribal, regal, imperial, ecclesiastical, republican, confederate and communistic—have all proved defective: each contains the elements of its own decay, the materials of its own destruction.

Governments by conquerors are cruel and unsparing, governments established in the principle of hereditary succession fall through the decay of ruling families or the restiveness of misgoverned people; governments based on suffrage are tainted and destroyed by the corruption of the masses who control them; ecclesiastical governments are usually the worst, they being administered by ecclesiastics who have never learned to govern anything; while governments born of communistic ignorance and violence may be regarded as possessing the worst feature of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that can not be hushed, and groans with unutterable longings for the reign of truth and righteousness and peace, where might and right shall be no longer antagonistic; where wisdom shall no longer be linked with wickedness; where injustice shall no longer bear sway, and iniquity shall no longer be enthroned; where God shall be honored, and man, his creature, shall enjoy the blessings and benefits of a control wise, beneficent and kind.

But this cannot occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends and love their enemies. They have killed God's prophets, and digged down his altars, and have lent a willing ear to the words of deceivers and wrong-doers. The best men that have lived on earth have often fared the worst. Righteous Abel dies a martyr, while Cain lives to build a city and found a nation. Barabbas, the robber, is released and honored, while Christ, the Savior, is crucified between the thieves. There is no help in man. God from heaven has looked down to see if there were any that were righteous, and has declared that "all have gone out of the way," that "there are none righteous, no not one."

In such a case man's only hope must be in the living God, and it is the messenger of that God who cries in the ears of lost humanity, "Behold, thy King cometh!" Above the tumult of the heathen that rage, and the people that imagine vanity, the Lord most high proclaims, "Yet have I set my King upon my holy hill of Zion," and declares that he will give him the "nations for his inheritance, and the uttermost parts of the earth for his possession." Psa. ii.

## THE BOOK OF MORMON.

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A correspondent writing to the Chicago *Times* from Steubenville, Ohio, says that in the beautiful valley of Ten Mile, in the southern part of Washington county, Pa., lives Mr. Joseph Miller, Sr., now in his 92nd year, with whom the *Times* correspondent has just had an interview. Mr. Miller is an elder in the Cumberland Presbyterian church, and a man of unimpeachable veracity. In answer to the question if he knew Rev. Solomon Spaulding, the author of the Book of Mormon, he quickly turned, and his face brightened as his mind turned back to the events of the past, and he said with considerable emphasis, "I most certainly do."

"Did you ever read a copy of the work?"

"Yes. Some years ago," he continued, "Rev. J. W. Hamilton, a Presbyterian minister, now living in Steubenville, Ohio, presented me with a copy, which I read carefully."

"Is it your opinion that you ever read or heard read any portion of it before?"

"Yes, I am quite positive that I did."

He then referred to a passage on page 148, which, he said, was so strange that, at the time Mr. Spaulding read it to him from his manuscript, it fixed itself upon his memory, and that he had never forgotten it. He said that about 1812 Spaulding came to Amity, a small village about five miles from his present home, where he kept a hotel; that Spaulding was in delicate health, and that he (Miller) often spent his evenings at his house. While there, upon several occasions, Mr. Spaulding would bring out a large roll of papers, and read select portions of their contents to amuse of evenings. He told me that he wrote it for a novel, and intended to have it published as a means of support for his family. He called it 'The Lost Manuscript Found,' and he said he wrote it to pass away the time when he was feeling unwell. I am confident," said Mr. Miller, "from what I know of Mr. Spaulding's manuscript and the 'Book of Mormon,' that Joseph Smith by some means got possession of the novel and issued it under the name by which it is known to-day."

Mr. Miller said that Spaulding was an enthusiastic archæologist, and that he often indulged himself in the belief that the American continent was at one time peopled by a colony of ancient Israelites, and that his manuscript was only a fictitious history of the race which had built the mounds. Mr. Miller is the only man living at this time who was acquainted with Spaulding—at least, the only person who has any knowledge of the correct origin of the "Book of Mormon" or who ever heard it read from the lips of the author. He said to the correspondent during his stay that, as he neared the grave, with but one breath between him and heaven, he hoped that last breath might carry a message that would prevent people from being led into Mormonism, that most seductive delusion of the devil. "Spaulding was a good man," said Mr. Miller, "and I would not cast a shadow upon his memory, for it never was his intention to create a false religion by anything that he wrote. I attended him through his last illness, and when death called him from earth, I, with my own hands, made the coffin that contained his sleeping ashes. He was buried in the churchyard of the village, and his grave remains unmarked, while the work of his idle hours eighty years ago has grown in the country he dearly loved, until the eyes of the nation are turned with horror upon its magnitude."


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—TO—

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### COMING ARE—ITS PROXIMITY.

Delay of the Seventh Trumpet. Apocalypse. Analysis of Chap. xi. Reed. Measurement, the Act. Temple. Altar. Worshippers. Court. Nations. City. Tread Under Foot. Forty-Two Months.

No. 101.

J. P. WEETBEE.

That the seventh trumpet marks the time of the personal advent of Christ, a resurrection, and terrible judgments on the nations, cannot be well questioned. We are, however, more particularly interested with those events which immediately precede its sounding, since they are more intimately connected with our own times. There are various lines of prophetic history shown to John, and by him recorded; synchronical, and terminating in one great epoch. They also span the same, and equal duration. Those chains of events are:

1. The two witnesses.
2. The sun-clad woman.
3. The beasts of Rev. xiii.
4. The harlot of Rev. xvii. and xviii.

Their agencies, as to character and duration, are distinctly noticed in John's survey with his measuring reed.

Peruse any ecclesiastical history: Dupin, Spanheim, Mosheim, Milner, Gregory, and Dr. Howeis, or any other of note. What course does the unity of their subject oblige them to pursue? Their theme; or, their subject is, the Christian Ecclesia-Church—Congregation, or Family, from the days of the apostles to their times. They all go over nearly the same ground, and the same facts are to be narrated, though their reflections and conclusions are wide apart.

What are chief actors: we might say, the chief actors in history, by each author?

The most interesting character, with each author, is, what he is pleased to term:

1. the true church of Christ as distinguished from all heretical sects.
2. Paganism.
3. The apostacy in the Christian church.
4. The Roman empire.

These are their great, and we may say, their only chiefs. After you have made yourselves familiar with their histories, compare them with the Apocalyptic history of John. The one is history in advance; the others are history transpired. No one can escape the conclusion that they all describe the same great transactions.

These synoronical chains of the Apocalypse we propose to follow to the noted judgment era; and we shall do it for the purpose of ascertaining more distinctly our present location. In tracing these synchronical chains, we shall be led into an era of judgment, which first begins at the house of God: the church of the living God. 1 Peter iv. 17.

The first of these synoronic chains is a narration of the prophesyings (teachings) in sackcloth, the death, exposure, resurrection, and ascension of the two witnesses, found in Rev. xi. 1–14. We now submit the character to a critical analysis.

"And there was given me a reed like unto a rod." xi. 1.

John is called upon to do a small, but rather difficult job of engineering. To this end he is furnished with a measuring reed. When Jerusalem was being rebuilt by the children of the Babylonian captives, the angel of the Lord carries the measuring line, who directs another angel to read to the prophet some of its future dimensions, "Jerusalem shall be inhabited (as) towns without walls for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. ii. 4, 5.

When Ezekiel's vision temple is about to be measured by an angel with a line and measuring reed, the prophet is called upon to act as a reporter to the house of Israel: "Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee." Ezek. xl. 3, 4.

When the Jerusalem, out of heaven, is to be measured, by a celestial engineer with his golden reed, John is simply a recorder of the angel's measurements. Rev. xxi. 15. But the measurement under review has this peculiarity, that the prophet records the data of his own engineering. This fact induces us to infer peculiarities, both in the object, and its measurements. A temple, with its foundation of one precious living stone, with its whole frame-work outlined, and its materials gathering, and being built upon the foundation, looms up before the prophet. Still further, it is a temple of which John is one of its builders and a noted pillar, it is quite proper that he should make and record its measurements. 1 Cor. iii. 9; Rev. iii. 12.

Verse 1. "And one said, Rise, and measure the temple of God, and the altar, and them that worship therein."

Three things are to be measured: temple, altar, and the worshippers.

"One said, Rise." He was not commanded to go, but simply to rise. He was in the temple; built into the temple, and seated upon its foundation; all that was required could be accomplished by rising, and entering immediately upon the work of survey. His official duties were descriptive; similar to those of David:

"Walk about Zion, and go round about her: tell (describe or count) the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell (it) to the generation following." Psa. xlviii. 12, 13.

Rise, John; walk about, and through this living, rising temple; survey the whole and examine all its parts; note if it is sea-worthy. Can it weather ocean tempests, or the earthquake shocks. Follow its history and note well its progressive developments. Measurements may be of heights, and distances; of magnitudes, and other attributes of physical objects; or they may be applied to living structures, and to masses of living intelligent beings. We can survey divisions of land and water; and with equal propriety can we survey their living organisms. We can survey the globe and its population; the earth and its inhabitants. We measure kingdoms by surveying—describing them—their location—chief and subordinate officers; their laws, their institutions, civil and religious; their manners and customs; their resources; and finally trace their history—from their birth through all their varied fortune to their death, or to the present time. Survey includes all these subordinate ideas. Russia, for instance, is the name of a thought, which, at the same time, is both complex and compound. In the word are three inseparable thoughts, forming one thought. When the word is named, three subordinate thoughts wake into being—territory, or location; a people; and a government. With these are associated many subordinates. To survey, therefore, or measure, (which is the same act) the Russians is to name and define the primary thoughts, with its subordinates. The measurements would include the inorganic and the organic Russia; countries, bodies of water, cities, towns, districts; beasts, birds, fishes and man. These surveys would be followed by a history of the empire.

John is commanded to rise, and measure. Both of these acts were understood; the one by its constant repetition; the other by having a measuring reed placed in his hand. I am, thought John, to measure something; what, I am not yet informed: I shall soon learn; for, the one that gave me the measuring reed knows what he wants measured. He rises, and is ready for work as soon as the task is assigned him.

"Measure the temple of God." John must have known the nature of the command, since no explanation is given no question is asked; neither is it called a mystery as are the stars and lamp-stands in Rev. i. 20, which are explained.

Temple of God, is an expression, which, in our times, is such a profound mystery as to require a volume to make it plain. We have, in previous numbers, investigated the temple subject. Let those investigations be carefully examined. It remains that we here present a brief summary of what we there stated.

1. "Temple of the Lord," "temple of God," and "house of God," are synonyms, since they are the names of the same thing. Temple is defined to be, "A house or dwelling of God." Wherever God dwells, is his dwelling house, or temple: whether in the universe; in any part of the earth; or in any inorganic or organic structure: such as the tabernacle made after the pattern of God's first temple—the universe; Solomon's temple and its successors; or the living beings set apart for his service, and occupied by his Spirit.

John could not have understood by the expression, the temple of God, any temple constructed by man, or to be constructed by him, at some future time; such as the temple built by Solomon; or the once commenced and finished by Zerubbabel, and rebuilt and beautified by Herod the Great. That, called Herod's temple, was destroyed by the Romans, A. D. 70. John was ordered to measure the temple of God A. D. 96—twenty-six years after the destruction of the Herodian temple. The apostles, after the death of Christ, never called that structure God's temple, since God had abandoned it.

The temple of the Lord is to be built by the Branch, Christ, as declared by the interpreting angel (Gabriel) to Zechariah.

"Behold the man whose name (is) The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." Zech. vi. 12, 13.

Where is the evidence that Christ has ever built a temple out of inorganic materials? Is there any Scripture to authorize us to say that he ever will erect such a temple?

It is true that he went to prepare a place; but, in the capital of that new earth, John said, "And I saw no temple therein; for the Lord God Almighty, and the Lamb are the temple of it." Rev. xxi. 22.

Any temple which the Jews might erect in Jerusalem would not be the temple of the Lord, since the Branch would not be its builder. The proposition we state as follows:

The Branch is Christ the Messiah; but the Branch shall build the temple of the Lord; consequently, Christ the Messiah shall build the temple of the Lord.

Again: a temple or house, built by any other person or persons, is not the temple of God; but a temple erected by the Jews, would be built by other persons; therefore, it would not be the temple of God; for the Jews are not Christ.

Having stated what John could not have understood to be the temple of God: what temple did he consider that he was commanded to measure?

1. John knew that Christ was to build the temple of God, since he must have been familiar with Zech. vi. 12, 13.

2. John knew that the temple of God was then in existence, although it was not finished.

This we propose to demonstrate from the testimony of inspiration. This proposition is controverted. We have before us these words from the editor of the *Christian Chilliast*:

"In no other city than Jerusalem could a temple be built, in this age, to which the title 'temple of God' would properly apply. This temple that John measures was not a reality in A. D. 96, for at that time no temple existed; for, twenty-six years before, the Romans, under Titus, destroyed the last one, since which no other has been built—hence it is evident that the 'temple of God,' viewed by the prophet, is among 'the things which must shortly come to pass.' A temple (literal) will be built, or the prophecy will be proven—a lie."

It would have been better, perhaps, if our brother had said, "Or I am mistaken." "To err, (in opinion) is human."

Ever since the unholy tread of the Archtempter—the great Anti-christ, the presiding chief of all Anti-christs, desecrated the lovely Eden temple, God has purposed to erect, through his Son, a living temple from whose courts Satan shall be forever excluded. This Divine thought radiates from every part of inspiration. Each century since the fall has furnished material for the living structure.

### THE SPIRIT OF MAN.

Or the Principle of Life in Man and Beast.—No. 3.

H. H. HALL.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?"

The great error of the orthodox church, so-called, upon the nature of man, is that some have failed to see that he is a unit being, and suppose him to be a dual being, whilst others affirm him to be an immortal being inhabiting the body—which they say has no life of itself—as the bird inhabits the cage. And Mr. Morris expresses the latter idea when he further says:

"As he, therefore, who occupies the house is more honorable than the house, so this spirit of man is of a far nobler nature, and presents infinitely loftier displays of creative wisdom and power, than the body which it inhabits."

It is certainly very remarkable, if what Mr. M. and others of his class say is true, that we do not find in the Bible something about the creation and existence of such a wonderful, etherial, immaterial, immortal being which has thus taxed an "infinitely loftier display of creative wisdom and power than the body which it inhabits." But not one word, by implication even, from Genesis to Revelation, in regard to such a living being inhabiting "the clay tenement."

From whence, then, comes this knowledge that is above and beyond what is written in the Scriptures of truth?

I answer, from the heathen. Herodotus, the most ancient historian whose works have come down to us, testifies as follows:

"They (the Egyptians) are the first of mankind who have defended the immortality of the soul."

It is said this writer lived at least in B. C. 400, and that his history of the Egyptians extends as far back as B. C. 700. Bunsen, in his book on Egypt, says:

"The Egyptians were the first who taught the doctrine of the immortality of the soul—a fact mentioned by all writers, from Herodotus to Aristotle."

The question now arises, how are we to harmonize the inspired declaration of St. Paul in 2 Tim. i. 10, that Christ brought life and immortality to light through the gospel, with the uncontrovertible evidence of standard history that the doctrine of the immortality of the soul was brought to light in Egypt at least 700 years before Christ and his gospel? One of two things is absolutely certain, either Paul was mistaken in his statement, or the immortality taught by the Egyptians, heathen philosophers, papists, and by the orthodox church, and believed in by the masses, is very far different from that which was taught by Christ and his apostles.

Let us, then, compare and ascertain, if possible, what difference there is, if any, between the theory of the Egyptians on this point, and the doctrine of the gospel. For if we can show, as I think we can, that the former is one, and the latter another and altogether different theory, the declaration of the great apostle to the Gentiles is not invalidated, and we must receive, without the glimmer of a doubt, his inspired testimony that life and immortality were brought to light through the gospel, and not through the heathen or heathen philosophers.

1. What, then, was the Egyptian idea of immortality? Herodotus tells us that "they (the Egyptians) believe that on the dissolution of the body, the soul immediately enters some other animal;" and that, "If a house was on fire, the father of a family would take more pains to save his cats than his wife and children."

While it is a fact that they believed in the transmigration of the soul—the souls of men at death passed into dogs, cats, rats and crocodiles which were made sacred objects of worship on this account, it is also a fact that the primary element of their theory of immortality was, that the soul survived the stroke of death. It is a very easy matter to recognize the similarity that exists between this ancient Egyptian doctrine and the commonly received doctrine of immortal-soulism. Their is, however, only this difference is apparent, that whilst the Egyptians believed the soul, at the death of the body, passed into some other animal, we have been taught to believe by papist and Protestant theologians that it goes directly to a heaven of happiness, or a hell of torment. And let me here say that the Bible teaches the former just as clearly as the latter, for there is not one word in all the Scriptures about "immortal souls" going to heaven or hell at death.

It is stated that The American Tract Society publish a tract giving the facsimile of a picture over an Egyptian tomb (I now remember having seen the tract) which represents the dead body of a man lying on a couch, while hovering over it is a small figure with a human face and body and wings of a fowl, representing the immortal soul just escaped from the body, thus clearly illustrating the character of that immortality which the Egyptians were the first of mankind to defend.

It would seem from this that the A. T. S. has thus endorsed this heathen notion of immortality. But

2. Let us now examine the character of the "life and immortality" brought to light by Christ through the gospel. If it be true, as alleged, that any part of man survives the stroke of death, we shall expect to find it definitely so stated; but if, on the contrary, immortality is "the gift of God," to be conferred on man at the resurrection, we shall find it explicitly so stated in the Scriptures of truth. Then unto the Scriptures we go, and if their testimony be not satisfactory, it is because there is no light in them on this subject.

First let me say, if it be true, as I shall show, that Christ is the great Life-Giver of the world, it will most certainly follow that man does not possess natural immortality as claimed by theologians. And again, if it be found that man has to do something in order to obtain eternal life, it follows again that, if the condition is not complied with, the soul not believing will certainly perish.

Christ says: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish (*apollumi*, to be destroyed, to come to naught,—Greenfield; to nothing, to cease to have existence,—Grimshaw), but have eternal life," (*zoee aionion*, endless animated existence). "I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven that a man may eat thereof, and not die (the second death). I am the living bread.... if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life (*zoee*, life, i. e. animated existence, or the state of being alive,—Greenfield; not happiness, but for the life) of the world." John vi. 48–52.

Would Christ have uttered the above language showing most explicitly that he, and he alone is the only source of eternal life or immortality; and that in order to "live forever" man must eat his flesh, which is the bread that came down from heaven, and which he gave for the life of the world, if all men—those who are out of Christ as well as those who are in Christ—are in possession, as claimed, of this precious boon of immortality? No indeed, never.

Mark these words of Christ—"If any man eat of this bread, he shall live forever." But if a man do not thus eat, then what? will he also "live for ever?" If he will, as most of the Christian world affirm, then I ask in the name of our common Master, where is the force, the significance, or the sense of this most precious promise of Christ? But Christ further says, v. 54, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Here the gift of eternal life is predicated of the resurrection at the last day. We shall see this more clearly, perhaps, by a reference to the conversation between Jesus and Martha concerning the death of her brother Lazarus. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." Here was a glorious opportunity for Jesus to reveal to the world the true state of the dead, and to comfort Martha with the assurance, if it were true, that her brother was not really dead, but was still alive, and had gone to heaven where he was singing praises to God. Although our ears have been saluted with this kind of comfort upon funeral occasions all our life time, we receive no such words of comfort from him who "spake as never man spake." But here are the words of comfort given to Martha: "Jesus said unto her, Thy brother shall rise again."

Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live (be raised); and whosoever liveth (at the last day) and believeth in me shall never die, but shall be changed in a moment, in the twinkling of an eye at the last trump. If Christ, then, is the resurrection and the life, the only source of the future life, and the resurrection is necessary in order to a future life, all of which Christ has here most clearly taught, there can be no truth in the doctrine of the immortality of the soul.

But the resurrection of Lazarus makes it still more evident that the doctrine of a spirit entity in man is nothing but a myth.

Let us look at it. That Lazarus had died as others die cannot be doubted, for Jesus had "said unto them (his disciples) plainly, Lazarus is dead." And he had been dead four days when Jesus came to the grave. But that Lazarus, or the "spirit" or "immortal mind" of Lazarus had been judged and received into heaven according to the popular belief, and had been recalled by Jesus from that "happy abode," does not appear by the least intimation in any of the circumstances connected with his resurrection. But on the contrary, after the stone was taken away, "he (Jesus) cried with a loud voice, Lazarus, come forth. And he that was dead (not a living Lazarus from heaven, but a dead Lazarus from the grave) came forth, bound hand and foot with grave clothes," and "Jesus said, Loose him and let him go."

Again, what a glorious opportunity to learn from Lazarus all about his happy experiences amid the glories of the heavenly world—something about meeting the old patriarch Jacob who, when he supposed Joseph had been slain by some wild beast and refused to be comforted, said, "For I shall go down into *sheol*—hell—grave unto my son mourning;" and something about David, the sweet singer of Israel, who said, "The dead praise not the Lord," and of whom Peter wrote saying he was "both dead and buried," and had "not ascended into heaven;" but not even an intimation from Lazarus after his resurrection, as we can learn, that he went to heaven.

But the great apostle of the Gentiles settles this whole question of immortality, as to whether it is a natural endowment of the soul as claimed, or is a gift of God, bestowed on man in the future. He not only gives us the true source of immortality, but tells us upon whom and when it is to be conferred.

He says, 1 Tim. vi. 15, 16, "Which in his times he (Christ) shall show the blessed and only Potentate, the King of kings, and Lord of lords, who only hath (*athanasian*, deathlessness) immortality."

If, then, God is the only being possessing immortality, and all created beings are dependant upon him for this precious boon; and that it is never conferred upon a being when created in very evident from the fact that even the angels of heaven did not possess it, for many of them, as Jude says, "kept not their first estate, but left their own habitation," and are "reserved in everlasting chains under darkness unto the judgment of the great day," when we are assured they will be destroyed by the "everlasting fire prepared for the devil and his angels." "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself took part of the same, that through death he might destroy him that had power of death, that is, the devil." Heb. ii. 14.

"And they (wicked with the devil leading) went up on the breadth of the earth, and encompassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured (consumed, annihilated) them." Rev. xx. 9.

But Paul in speaking of the righteous judment of God "who will render to every man according to his deeds," further says, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." And this immortality, so far from being possessed in this state of existence, is to be put on at the resurrection of the last trump. "For the trumpet shall sound and the dead shall be raised incorruptible, and we (Christians) shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality." "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also who are fallen asleep in Christ are perished"—have ceased to exist, Grimshaw; have come to nothing, Greenfield.

What, Paul! do you mean to assert that if there be no resurrection of the dead saints there will be no future life for them?

"If the dead rise not, then they who are fallen asleep in Christ are perished." "If after the manner of men I have fought with beasts at Ephesus what benefit to me, if the dead rise not? let us eat and drink, for to-morrow we die."

Why Paul, if the popular theory be correct it would be of great advantage—your immortal soul can't die; and when it is separated from its cage it will fly up to God and heaven, "where there is fullness of joy, and at his right hand where are pleasures forevermore." You certainly must have forgotten all about these immaterial, indissoluble, indestructible spirits in heaven, for which those saints who are asleep in Jesus were formed to dwell in!

No, says Paul. "For we must all appear before the judgment seat of Christ, that every one may receive the things (*dia*) through the body (not in a disembodied state), according to what he hath done good or bad." 2 Cor. v. 10. I write this verse—omitting the word "done" supplied by the translators, and which makes nonsense of it—as it stands in the original. For how can we receive at the judgment seat "the things done in the body." This verse has reference to reward and punishment; and the apostle teaches here as elsewhere that we are to receive our reward or punishment "through the body" at the resurrection. Christ says: "For thou shalt be recompensed at the resurrection of the just." "For the Son of Man shall come in the glory of his Father, with his angels; and then (not before) shall he reward every man according to his works." Peter also says: "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Paul too, says: "And when Christ who is our life shall appear, then shall ye also appear with him in glory." Of "the unjust" Peter says they "shall be reserved unto the day of judgment to be punished." These Scriptures, with many others that might be quoted, settle the question so definitely that men are neither rewarded or punished until after the resurrection and judgment, that any attempt to prove to the contrary by other passages only serves to make thinking men believe that the Scriptures are contradictory in their enunciations, and are, therefore, unworthy of credence. And that no one goes to heaven at death is settled beyond all controversy by the explicit words of Christ (if Christians would believe them) John iii. 13, where he says: "And no one (*oudeis*) has ascended into heaven, except the Son of Man who descended from heaven."

In view of this investigation thus far, and in the light of the Scriptures already quoted, I ask in the name of my Master, what becomes of "immortal-soul" happiness in heaven and soul-torment in hell before the resurrection and judgment? And as to "the intermediate state," the words of the inspired king of Israel ring out so loud and clear there ought not to be any doubt of their true import. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in (*sheol—hades*—hell) the grave whither thou goest."

(To be Continued.)

# THE RESTITUTION.

B. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 15, 1881.


SOME communications are of necessity deferred to future numbers.

No room for lengthy editorials. Paper full. All right. Let one go to the waste basket.

THE first number of *Watchman's Alarm*, a new monthly published by I. K. Lombard, Holland, Vt., is received. Terms 50 cents a year. Able articles on the Millennial Reign of Christ promises a fair hearing.

*Our Rest* for February is among the papers received this week. This journal is specially interesting to us for its articles on the scientific and religious features of the Great Pyramid. If its stupendous magnitude placed it among the wonders of the world, its mysterious symbolizations make it a marvel of admiration in these last days.

## Communications.

### THE TIME WHEN THE LORD WILL COME TO RAISE HIS SAINTS.

J. CAMERON.

A great deal of speculation has been indulged in as to the exact time of our Lord's second coming. Dates have been calculated and signs discovered with the view of determining when this event should take place. For many years the period 1864-66 was looked forward to as the nearest approach to it. Then again 1843 or 1847 was fixed upon by Edwin Irving and others, the most noted of whom, judging by the success of his labors in making proselytes to his opinion, was Mr. Wm. Miller, of New York state. In 1833 Mr. Miller promulgated this belief, in a work of 64 pages, entitled—"Evidences from Scripture and History of the Second Coming of Christ about the year 1843, and of his personal reign of 1000 years." About nine years later he said—"I am fully convinced that some time between March 21, 1843, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come and bring all his saints with him."

A more recent as well as a more exact date was fixed by Mr. Wm. Thurman, editor of *The Time Appointed*, United States. He declared on the authority of Scripture and astronomy "that our Savior will return on the 19th of April, 1875, at midnight." So confident were Mr. Thurman and his followers of the accuracy of this calculation, that they held a meeting on the night mentioned, and were doomed to a severe disappointment.

To show the diversity of opinion which can be honestly entertained on such a subject, it may be mentioned that about the same time Mr. E. Hine, editor of *Life from the Dead*, stated publicly in his paper that "before there could be the slightest possibility of the second advent taking place," a series of events must come to pass "which must consume at least a hundred years, or, far more likely, for several reasons, nearly two hundred and fifty."

The data upon which such diverse conclusions are based are professedly derived from the Bible, and are worthy of closer consideration than they obtain. Without, however, referring specially to the reasonings of the writers named, I would beg to draw attention to certain facts which appear to me to enter deeply into the subject, and which set the matter before us in its true scriptural position—CERTAIN as to the event, but UNCERTAIN as to the time.

It should not be surprising that those who have a firm faith in the personal reign of Christ upon the earth, and feel a deep interest in the stupendous events and blessed results connected with his coming and kingdom, should seek by all proper means to ascertain as nearly as possible the time of that coming. For this purpose various periods of time and certain sign-events have long been diligently studied, and many conflicting conclusions arrived at.

Two principles—the symbolical and the literal—have obtained in this work; but the purpose of the present paper does not require that either of these be specially referred to. I simply wish to look at the various periods and signs in relation to the events to which they point, in order to ascertain whether they afford any information as to the time of the Lord's coming, or to the resurrection of the dead in Christ—two events which are very closely related.

It is very evident that certain events connected with the glorious appearing of Christ, are pointed out by the lapse of certain periods of time. That appearing is also more or less connected with the resurrection of the dead in Christ. But none of the periods alluded to expressly point to the resurrection itself as taking place at any given period. So far as they indicate any event belonging to the introduction of the coming age, they invariably stretch *beyond* the resurrection. Let us briefly glance at the periods referred to.

1. The "seven times" thrice mentioned in Lev. xxvi., intimating the punishment of Israel, are understood by many to signify 2,520 years, and to extend to Israel's final restoration. But is this not to be accomplished only after the glorious appearing of Christ with his saints, Zech. xiv. 5, and, consequently, *after* the resurrection?

2. The "seven times" spoken of in Dan. iv., supposed to signify 2,520 years, and to refer to the duration of the dominion of Babylon, as represented by the various powers which succeeded the dynasty of Nebuchadnezzar. This period is supposed to extend even beyond that referred to in paragraph 1, and therefore, also, terminates subsequently to the resurrection.

3. The three and a half times in Dan. vii. denote the period during which the saints are given into the hand of the power represented by the little horn, and that is stated to be "until the judgment shall sit, and they (the saints) shall take away his dominion." This, again, must be beyond the resurrection; because the saints are to have no power against their enemies during their present mortal condition.

4. The 2,300 evening-mornings in Dan. viii. 14, extend to the cleansing of the sanctuary. There can hardly be a doubt that this event shall take place after the glorious appearing of Christ, and consequently after the resurrection.

5. The last week of the seventy in Dan. ix., if still future, as some think, is to extend to the pouring out of that determined upon the desolator. As this must be effected by Christ and his saints after their glorious manifestation it also must be after the resurrection.

6. The three and a half times in Dan. xii. extends to the end of the wonders which had been made known to Daniel. Of these wonders, one is the awaking of "many of them that sleep in the dust of the earth;" and another is, the "wise shining as the brightness of the firmament." And so there can be no doubt that this period extends beyond the resurrection.

7. The 1,335 days of the same chapter terminate with Daniel standing in his lot (or portion). The resurrection and award of honors must, therefore, have previously taken place: for the portion or inheritance of Daniel could not be possessed by him till after the resurrection.

8. The 42 months in Rev. xi. refer to the treading—under-foot of the Holy City, which, if it be an event still future, and relating to the period of the advent, must terminate after the glorious appearing.

9. The 1,350 days in Rev. xi. refer to the prophesying of the two witnesses in sackcloth; but as the beast makes war against them after their testimony is finished, this period, although it should expire before the resurrection, has no certain bearing on the date of that event.

10. The 1,260 days and three and a half times in Rev. xii. 6, 14, both refer to the "feeding of the woman in the wilderness." Whatever the precise meaning of this, it is very evident that it has no express bearing on the date of the resurrection.

11. The 42 months in Rev. xiii. 5, is the period during which the beast is to continue, or to make war. From chap. xix. this is seen to run on to the time when Christ, as the rider on the white horse, and his army, appear in battle array, and when the beast and the kings of the earth and their armies make war against him that sat on the horse. This shows clearly that the 42 months extend beyond the glorious appearing.

These are all the prophetic periods that seem to require notice. Those of them that have any distinct bearing on the events connected with the advent extend not only BEYOND the resurrection, but even beyond the glorious appearing itself—and especially as are spoken of in paragraphs 8, 4, 5, 7, and 11.

But the circumstances of the advent itself show us that we have no certain knowledge of its exact date. Thus, it is distinctly declared, that when Christ appears in glory, the saints appear with him. Jude quotes the prophecy of Enoch—"Behold the Lord cometh with myriads of his saints." Paul referring to the same event says: "The coming of the Lord with all his saints," 1 Thess. iii. 13, and Zechariah xiv: "The Lord my God shall come and all the saints with thee." The condition of the saints when they thus come with Christ shall be, identical with that of their Lord—"fashioned like unto his glorious body." "When he shall appear we shall be like him."

But this public appearing of Christ "with his saints," fashioned like his glorious body, must of necessity be preceded by the resurrection of those who shall be dead, and by the change of such as shall be alive. The resurrection and change take place in connection with the coming of Christ, as is distinctly intimated in 1 Thess. iv. "The Lord himself shall descend from heaven with a shout.... And the dead in Christ shall rise first.... Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." The interval between this meeting, and the public coming of Christ with his saints may be of short or long duration, but an interval undoubtedly there is. And unless that interval can be infinitesimally reduced or computed to a nicety, which I very much question, there is no possibility of pre-calculating the date of the resurrection from the termination of the prophetic periods.

Take, for example, period No. 11, where the duration of the power of the beast extends to his destruction. That destruction takes place after he has contended in open war with Christ and his saints. The events, therefore, which intervene between the resurrection of the saints and the close of the period of the beast are these—namely, the appearing before the judgment seat; the apportionment of honors; the coming forth in visible manifestation to the world; and the contest, short or long, which ends in the beast's destruction.

It would appear that there is a stage in the advent at which the dead in Christ are raised and the living changed; and that an interval takes place between it and the public manifestation of Christ and his saints in power and glory. It seems to me that this accounts, so far, for Paul's telling the Thessalonians, "Of the times and the seasons ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." They had "perfect knowledge," not of "the times and the seasons," but of the unexpectedness of the day of the Lord, as well as its absolute certainty. They were, however, not in darkness; for "knowing perfectly" that the event should occur, and that without warning, they were all the more required to "watch and be sober," as the apostle exhorts them. And so did the Lord himself teach: "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

It is thus evident that, so far as the dates are concerned, the Lord might have come to raise the dead not only on the 19th of April, 1875, but at any time prior to that, even from the days of the apostles. Unless there be a known, or knowable, interval between the saints meeting the Lord in the air, and their visible appearing with him, who shall say that such interval may not be prolonged beyond what is generally supposed?

On the other hand, such events as the restoration of Israel, referred to by Mr. Hine, cannot be shown to take place before the visible coming of the Lord to Zion. There is nothing here therefore to delay the advent for a single day, far less for two hundred and fifty years.

(To be Continued.)

### LETTER FROM ENGLAND.

*Editor Restitution:*

In a letter I recently sent I mentioned having looked over Brother Hobbs' piece. It is not to comment that I write just now. Facts are said to be stubborn; they are also invincible. It is remarkable that Professor Whiting, who avowed his faith in the advent in 1843, directly opposed the 1844 movement, and to the time of his death he viewed no subsequent date reliable.

Dates have been published to the world by many Adventists and others since 1844. All have failed. Dr. Thomas and other prominent and learned men have failed both in times and the issues of wars; no none had the wisdom and understanding they thought they possessed. We feel sadness in disappointments, and the future views are not gladdening to such as are hoping for deliverance speedily. However, truth alone will stand. Let us patiently endure—if we are only instrumental in turning some to righteousness, our disappointments result in joy.

The darkening of the sun in the United States more than a hundred years since must now be given up by all as a sign of the advent in that generation. So none of us know "how long." Psa. lxxiv. But as John prayed Come quickly, let us still pray, and wait and watch.

The short statement purporting to be the account of the damage done at Warsaw is hard enough; yet we may view the matter really worse than reported. Russian authority is not trustworthy in such statements. You will see by another slip that Russia is displeased at the publication by *The Times* of the atrocities; and is jealous of interference. Abominable Russia!

Germany too has disgraced herself; but, of course, her civilization would not admit of proceedings as in Russia. There is a meaning in this outburst of hatred to the Jews: may their day of deliverance soon arrive!

What I have cut out of the London *Globe*, on Sir Moses Montefiore, will interest you; as also that from the Warrington *Guardian*, on the Assyrian discoveries; and the piece "With the Salvation Army at Winsford." The "Salvationists" have been roughly handled in some parts; but they are undaunted, and are telling on the lower classes, as Methodists did a century ago. Some of us have erred in our views of the operations of zealous men and women. Is not making roughs, honest; drunkards, sober; and filthy people clean, good work? We and the Christadelphians are not affecting the masses, but minutely indeed. Those who fear God's name are to be rewarded as well as prophets and saints. Rev. xi. 18. May God set us right where we are wrong. Let us ponder on the first part of Matt. vii.

H. HEYES.

### ARE YOU IN EARNEST?

Are you in earnest who refuse to meet the friends of Jesus at the house of prayer?—in earnest when by your careless indifference, you hinder others from meeting together?

Are you in earnest who say, "There is no use in having preaching," that it does no good?—in earnest, when by getting in the way of others, you are causing the work to stand still?

Are you in earnest, when instead of "seeking first the kingdom," you are seeking first to look well in the eyes of your neighbors, seeking first to prosper in your business, seeking first to supply all your wants, whether real or imaginary—seeking first to fill the cup of your pleasures?

In earnest, when all your time, all your means, is used for self, when you have not a cent, not a word for the cause of truth?

Do you mean it when you say so? You are surely deceiving yourselves if you do. We cannot live in the direct violation of God's commands and yet be in earnest. It is by God's appointment that his followers are to meet together and exhort one another. It is by his appointment that preaching must be done. We have only to do his commands, the fruit will come in his own good time. We have been called to work for him. Each one of us has a post to guard. Be watchful lest the enemy take the ground.

Be in earnest.

S. ROXANA WINCE.

## News Items.

### INSURRECTION IN ARABIA.

ATHENS, Feb. 6.—The insurrection in Yemen, Arabia, is gaining ground. Numbers of Arabs have deserted the Turkish standard. The insurgents are in possession of the principal interior towns and in positions from which they can only be dislodged by a large force.

### A RELIGIOUS WAR.

The insurgents in Yemen, Arabia, have proclaimed a descendant of the Prophet as the Caliph.

A St. Petersburg dispatch to the *Daily Telegraph* says: The murder of the Jewish family of six persons near Novidvor was committed by a body of peasants without the smallest provocation.

### THE REVOLT INCREASING.

LONDON, Feb. 11.—A dispatch from Pdene says the Herzegovinians have established a Provisional Government. The revolt is increasing. Sixty Mork houses have been destroyed.

### THE SUFFERINGS OF RUSSIAN JEWS.

LONDON, Feb. 10.—The Lord Mayor's Jewish Relief Fund now amounts to £43,000. The widow of Baron James Rothschild subscribed £1,200. A special grant from the fund of £6,000 has been made to assist 873 refugees who are now journeying from Hamburg to Liverpool en route to America.

LIVERPOOL, Feb. 10.—A Jewish refugee who has arrived here from Kief says he recently saw a number of Jewish maidens stripped naked and flogged through the town. The police refused to interfere. A soldier from Nikolaief says his regiment was not allowed to suppress riots against the Jews. Many women with infants appear to have endured great suffering.

VIENNA, Feb. 12.—General Calkos, of the Austrian army, has been placed on the retired list for executing 180 Bosnian insurgents. The Government had directed that only the leaders of the insurrection should be executed. Three of the insurgents were hanged yesterday.

Two thousand and thirty-nine actual shipwrecks occurred throughout the world last year, and the estimated value of property lost was $1,400,000,000. As compared with the previous year, there was an increase of 359 in the number of wrecks, and an increase of about $500,000,000 in the value of property lost. One hundred vessels sank through collision, and 4,134 person perished. This includes officers, crews, and passengers in all parts of the world, and is considerably in excess of the number reported during the previous year.

### SELECTIONS SENT BY BROTHER H. REYES.

[The following notes and longer articles are the ones alluded to in Brother Heyes' letter. We gave something last week on the discoveries at Bagdad, but as the one appended is more in the language of the discoverer, Mr. Rassam, we give it a place. Something extraordinary may be educed from these inscriptions when interpreted by competent scholars. Stones and ruins are crying out against the blind infidelity of these last days.—ED.]

### The Jewish Question in Russia.

ST. PETERSBURG, Jan. 19.—An inspired article in the *Novoe Vremjia* replies to the *Times'* comment on the Jewish question in Russia, and says that the object of the *Times* is to excite English public opinion against Russia and provoke intervention. The Jewish question is, however, the *Novoe Vremjia* declares, one absolutely of internal order, in which no foreign interference can be permitted.

### The Warsaw Riots.

A statement purporting to give an account of the damage done during the recent Warsaw riots shows that there were 2,011 families ruined, numbering about 10,000 persons. They include 246 publicans, 231 tobacconists and other retail shopkeepers, 198 eating-house keepers and others engaged in the supply of refreshments, 316 workmen, and 434 employers of labor. During the riots there were wrecked 292 liquor shops, 603 eating-houses, warehouses, and synagogues, and 393 private houses, all the property of Jews.

### Baghdad.

During a discussion which took place on a paper, read at the Victoria Institute by the Rev. H. G. Tomkins, on Biblical proper names, Mr. Rassam, the well-known discoverer of Assyrian relics, who had been called upon to address the meeting, made the following statement in reference to his recent researches in the neighborhood of Baghdad. He said:

Mr. Tomkins has alluded to the discoveries I have been enabled to make among the ancient cities of the East. I am sorry I cannot at present say much about what I have recently been doing, or I should have given the account elsewhere. Indeed, with one exception, I have not very much to tell you since the lecture I delivered here two years ago. I will however, offer you a brief statement of what I have lately discovered. In March last I went out again to the East, as you know I am always doing, for the purpose of finding out the old cities which lie buried there. As I was journeying on one occasion in pursuit of this object, I met with an Arab who told me that he knew of an old ruined city, the remains of which were to be found within five hours of Bagdad—that is to say, taking the computation at three miles an hour, the place he knew of was fifteen miles from Bagdad. As I am one who never refuses to act on any information likely to lead to some practical result, I said I would go with him to the place indicated. I therefore accompanied him; and as we were travelling along the route pointed out by the Arab, we came at a distance of four hours journeying upon an old ruin that I had never seen before—a ruin of great magnitude—so large, indeed, that it must be about three miles in circumference. I at first thought that this was the place of which my guide had spoken, and I said to him, "Oh! is this the place?" He replied, "No; that is not the place I told you of, it is further on." Then I said, "What is this place?" He answered, "I do not know." However, I made up my mind that I would certainly explore it when I came back. We consequently went onwards, and at last the Arab showed me a most wonderful ruin. I set to work and excavated there, but I found nothing of any antiquarian value. I afterwards went back to the place I had first seen and commenced a thorough search there. The result was that after digging for four days we came upon the top of some walls. This induced us to persevere with increased ardor, and we soon found that we had come upon an enormous building, in which we began to find inscriptions. I may here say that I am not an Assyrian reader. I am a discoverer of Assyrian relics, which I send to the British Museum, where those who have made Assyriology a study interpret the inscriptions I find. We first of all discovered four rooms, and then came upon a fifth. They were what I should call generally the Assyrian or Babylonian order, and paved with bricks or stones; but the fifth room was paved with asphalte, the discovery of which brought to my mind Solomon's saying—"There is nothing new under the sun." Previous to this I had always thought that asphalte was a modern invention. Singular as this discovery was, we dug through the asphalte, and in a short time we were rewarded by coming upon a coffer on which we found inscriptions. From this coffer we took two cylinders. These were covered with inscriptions, which are supposed to be the most important records of the oldest city in the world, founded, as historians tell us, by Noah after the Deluge, and where, according to tradition, Noah buried the antediluvian records. [Cheers]. Well, I had to come home; but I left some workmen continuing the operations at the spot, and I have ascertained that they have found after a few days' more digging, that in one of the rooms there was a channel, and inside that channel there were records inscribed on nearly ten thousand tablets. [Cheers.] These tablets are all coming to England, but we cannot of course as yet say what they contain. They may contain something of even greater value than anything that has hitherto been discovered in the course of our Eastern researches. It may be, indeed, that we shall really find on them the antediluvian records of which I have spoken. After I have been out there again I shall be happy to give you further information as to this interesting discovery on my return. I hope to be going out in another month, and then I trust I shall be able to make still further advances on what we have already discovered. [Cheers.]

### Sir Moses Montefiore.

Sir Moses Montefiore (says a writer in *Truth*) is among the most interesting and venerable of existing British institutions. He was born the 24th of October, 1784—that is, in the first year of Pitt's long Premiership, while Canning still learned "repetition" at Eaton, before Wellington had entered the army or Byron had seen the light, while Frederick the Great still reigned over Prussia, and Catharine II. wielded the sceptre of the Czars, and while the French Revolution was yet a thing of the future, though dimly foreseen by a few shrewd observers. It is wonderful to think of the men with whom Sir Moses might have conversed, and of the historical events concerning which he might be able to relate the testimony of eye-witnesses. As a child he might have seen Wesley, Reynolds, Mansfield, Burke, Burns, Horace Walpole—to take at random a few names of celebrities who disappeared from this earth in the last decade of the eighteenth century. He might have been a spectator of the execution of Louis XVI. Indeed, if one supposes him to have traveled in boyhood, there is no end to the list of notable men on whom he might have been privileged to gaze. William Molmoth, the translator, who died in 1799, at the age of 83, might have told the lad (already old enough to understand) anecdotes about the South Sea Bubble, the insurrection of 1745, the change of the calendar and the outcry at the loss of the eleven days. Molmoth lived in times when women were occasionally burned alive and men drawn and quartered. Four lives like that of Sir Moses Montefiore take us back, beyond the Reformation, into the reigns of Henry VII., Isabella the Catholic, and Alexander VI. Three more, and we are among the contemporaries of Isaac of York and Sir Brian de Bois-Guilbert; from whom, moreover recent occurrences in Germany and Russia seem to show that we are not quite so far removed in spirit as could be wished. Sir Moses himself declares that religious intolerance is scarcely understood out of England; which proves that, if a Jew before all things, the Baronet is certainly, in the next place, an Englishman, and a thoroughgoing one. On the other hand, the seniority of his birth has reason to be proud of him. His life may, roughly speaking, be divided into two parts. During the first he was making money; during the second he has been giving it away. The Jews are proverbially generous with their money—no matter how they have come by it; but few persons are aware of the numerous claims which a wealthy Jew, as such, must be prepared to satisfy. The thrift of the race, as Mr. Dickens observes, has been much overrated. "Fond of display, extravagant in their habits, and given over to good living, the Jews are often poor." Now, though Jews cheerfully contribute to Christian charities, Christians have been in no hurry to return the compliment; and the wealthy members of the Hebrew community are pretty severely taxed in consequence. Sir Moses, like his old friend, Lord Beaconsfield, belongs to the Sephardim branch of the Israelitish family. In fact, he is a kind of unofficial head of the English Sephardim, exercising the authority which must fall to high character and great wealth. And yet, so numerous and splendid have been his acts of benevolence, that he is probably a poorer man now than he was forty years ago. As Sir Moses is the first of his faith who has borne the Ulster hand, so he was the first to receive the accolade. The Queen dubbed him a Knight on the occasion of her first state visit to the City, in 1837, when she went to dine with the new Lord Mayor (Sir John Cowan), and the Sheriffs, of whom Sir Moses was one. Only two years before, the first Jew Sheriff of London had been elected in the person of Mr. David Salomons, when Lord Melbourne succeeded in passing an Act of Parliament to enable him to serve. Sir Moses Montefiore is at least as well known abroad as in England. When he was a little younger, any Continental Government that worried the Jews had to reckon with him, and found that he was not to be trifled with. This mild-mannered, yet rather positive, Hebrew seemed always to have the English Cabinet behind him—the Chancellor of the Exchequer being possibly a link to connect the interests of Sir Moses with the action of the Secretary of State for Foreign Affairs. No amateur diplomatist ever effected so much for the cause he had at heart. Pius IX. was the only Sovereign who ever defied Sir Moses—an act of courage the more astonishing, in that the latter was backed by the Governments at once of France and of Great Britain. The moral of the Mortara case is contained in one or two dry dates. On the 28th of April, 1859, Cardinal Antonelli announced the final decision of the Vatican, justifying the course taken by the Archbishop of Bologna, and refusing all redress; on the 7th of September following, the Assembly at Bologna voted for annexation to Piedmont. *Post hoc* is not, one grants, the necessary equivalent of *propter hoc*. But it is worth bearing in mind that "the Jew may govern the money market, and the money market may govern the world."

[Article on "Salvation Army" crowded over to next issue.—ED.]

### Book Notices.

THE FLORAL GUIDE.—This beautiful annual has come to hand. It is a large and elegantly illustrated pamphlet of more than 125 pages. In which hundreds of flowers and flowering plants are accurately delineated and described. The work also contains a full catalogue of all the vegetable seeds used in gardens and farms. To all who want either flower or garden seeds of first years' growth, reliable and true to name, we can recommend this pamphlet and its publisher, as we speak from experience. For the annual send ten cents to James Vick, Rochester, N. Y.

A CHART OF HISTORY.—This is a sheet of 22x66 inches, intended to show the principle events affecting the Church of God from B. C. 700 to A. D. 1903. The author aims to prove that the rise and fall of empires, nations, and systems of religion, have all occurred according to the periods of time given in Daniel and Revelation; and that the whole structure of history is based upon and arranged in accordance with the events of the life of Christ and the institution of Christianity. 1866 is indicated by the termination of the coincident periods, and 1873 by the termination of 45 periods. The price of the Chart, on thick paper and mounted is 50 cts. On thin paper unmounted 10 cts. Address the publisher John Collom, Golden, Jefferson county, Colorado.

We have just received the LIFE OF FREDERICK THE GREAT, published by the Useful Knowledge Publishing Company. It is from the pen of Macaulay, well known as an author of great literary power and brilliancy. It is a volume of 127 pages, and is sold at the low price of 25 cts., by mail in handsome cloth binding. Address Useful Knowledge Publishing Company, 167 William street, New York City.

This company also advertises the following: THE WORLD'S CYCLOPEDIA OF HISTORY.—The first volume of this great cyclopedia is announced to be ready in a few days. If it reaches the standard indicated in its prospectus it will be altogether unrivaled in its magnitude, comprehensiveness, and scholarship, and at the same time will be placed easily within the reach even of any industrious laborer. Instead of being made up of brief sketches by unknown authors, as are commonly the historical portions of cyclopedias it will contain, unabridged, the great standard works of such authors as Green, Macaulay, Grote, Carlyle, Gibbon, Guizot, Mommsen, and others. A very comprehensive alphabetical topical index, covering all the works embodied in the cyclopedia, will make ready consultation upon any subject convenient, and will group together such wealth of knowledge and interest as will surprise the ordinary reader and delight the profound student. Specimen pages received at this office show handsome typography, good paper press-work. Each volume will contain about 1000 large, double column octavo pages, and will be sold at $1.50 for cloth binding, and $1.00 in half Russia, sprinkled edges. The amount of matter in each volume, and for so low a price, seems almost startling! Vol. I contains, unabridged, Green's Larger History of the English People, Carlyle's History of the French Revolution, Schiller's History of the Thirty Years' War, and Creasy's Fifteen Decisive Battles of the World—all for $1.50. No payment is asked in advance by the publishers, but books will be sent to any part of the United States by express, with the privilege of examination before payment is required. It will be wise for those who want to purchase to write to the publisher immediately, as at these prices, the edition will be limited by the number of orders received before publication. Specimen pages and full particulars sent free upon application to the publishers, the Useful Knowledge Publishing Company, 167 William St., New York City.

# Youths' Column.

Review and Herald.

## My Sleeping Children.

L. D. SANTEE.

The light of the day is departed,
The night is still and deep.
And I stand beside the humble couch
Where my darling children sleep.
As they rest in calm and quiet,
To the future my thought is led,
And I wonder what paths, in time to come,
Shall the feet of my darlings tread.

I stand beside my loved ones,
As they lie so calm and still,
And I pray our Heavenly Father
To guard them from every ill;
Oh! may the loving angels
Direct their tender feet
Beside the waters calm and still,
Through pastures green, and sweet.

## The Father's Will.

Several gentlemen were visiting a French school, in which was a boy both deaf and dumb. One of them asked him who made the world. The boy took his slate and wrote the first verse of the Bible:

"In the beginning God created the heavens and the earth."

He was then asked, "How do you hope to be saved?"

The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The last question proposed was, "How is it that God has made you deaf and dumb, while those around you can hear and speak?"

The poor boy appeared puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, wrote, "Even so, Father, for so it seemed good in thy sight."

## Johnnie the Newsboy.

Some time since, as the writer was seated in the railway train, a pleasant voice sang out:

"Paper, sir?—paper, sir?—morning paper, lady?"

"What is your name, my boy?" I inquired, as I reached out my hand for a paper.

"Johnnie ———," the last name I did not catch.

"You can read?"

"O yes; I've been to school," glancing about from the window to see if there was necessity for haste.

I had a little brother once whose name was Johnnie. He had the same brown hair, and tender loving eyes, and perhaps it was on this account I felt very much like throwing my arms around Johnnie's neck and kissing the thin cheek. There was something attractive about the child standing modestly in his patched clothes, and little half-worn shoes, his collar coarse, but spotless white, his hands clean and beautifully moulded. A long shrill whistle, with another, short and peremptory, and Johnnie must be off. There was nothing to choose; my little Testament, with its neat binding and pretty steel clasp, was in Johnnie's hand.

"You will read it, Johnnie?"

"I will, lady, I will."

There was a movement—we were off. I strained my eyes out of the window after Johnnie, but I did not see him; and shutting them, I dreamed and thought of what there was in store for him, not forgetting to ask God's love and care for the destitute, tender-voiced boy.

Some months after, I made the same journey, and passed over the same railroad. Halting for a moment's respite at one of the many places on the way, what was my surprise to see the same boy, taller, healthier, with the same calm, clear voice.

"I've thought of you, lady, and I wanted to tell you it's all the little book."

"What's all the little book, Johnnie?"

"The little book has done it all. I carried it home, and father read it. He was out of work then, and mother cried over it. At first I thought it was a bad book to make them feel so, for the more they read it the more they cried—and it's all been different. It's all the little book. We live in a better house now, and father don't drink, and mother says it will be all right again."

Dear little Johnnie! he had to talk so fast; but his eyes were bright and sparkling, and his brown face was all aglow.

"I am not selling many papers now," he continued, "and father says I can go to school this winter."

Never did I so crave a moment of time. But no, the train was in motion. Johnnie lingered as long as prudence would allow.

"It is all the little book!" sounded in my ears—the little book that told of Jesus, and of his love for perishing man. What a change! A comfortable home, and no more a slave to strong drink. Hope was in the hearts of the parents; health mantled the cheeks of the children. No wonder Johnnie's words came brokenly. From the gloom of despair to a world of light, from being poor and friendless, the little book told them of One mighty to save, the very Friend they needed, the precious Savior with a heart all love, all tenderness.

Would that all Johnnies who sell paper, and have fathers that drink, and mothers that weep over the ruin of once happy homes, took to their wretched dwellings the little book that tells of Jesus and his love.—*Dawn of the Morning.*

## Talks with the Boys.

Boys are like monkeys in some respects, one of which is to imitate what they see others do. This faculty of mind is stronger in the young than it is in grown up persons who have learned to reason and experiment more.

A large part of the education of children comes through this power of imitation. Now this faculty was given by an all-wise Creator for a noble end, when rightly used; but it can be abused like every other faculty of the human mind, and then evil follows as certainly as effect follows cause.

Boys you are surrounded on all sides by examples. Persons older than you are, are setting copies for you to follow, and this has already been going on from your earliest infancy. Many things you have copied into your lives. Your parents were your first teachers in this school. If their examples were good you are blessed with an advantage vastly in your favor in all after life. If they have led blameless Christian lives and you have been influenced by their goodness, kindness and wholesome instruction, you will be better prepared through the remainder of your days to resist temptation to evil.

It is not the happy fortune of all boys to have Christian parents, but on the contrary, many lead lives totally unworthy of imitation, whose vices and bad habits it would be dangerous to follow, for moral ruin would be the result. I trust none of you, my young readers, have parents of this kind.

Boys soon discover the faults, imperfections and sins of father and of mother, as their knowledge of the moral law increases, but often instead of shunning the evil before them, they learn to practice the same things, and plead as an excuse father's and mother's example. If your parents possess good characters, follow in their footsteps, but let me forewarn you against the temptations to all manner of evil which others will throw in your pathway. The baits of vice, some of them sugar-coated, will meet you at every turn. There are boys in every neighborhood no older than you are, who are far along on the wrong road of which I spoke in my first talk. They have been apt scholars in the school of vice. Shun their company, but if unavoidably thrown among them, remember the words of Solomon: "My son, if sinners entice thee consent thou not." Prov. i. 10.

Most boys think there is no danger in traveling some distance on this road. I tell you solmenly there is danger. Let me illustrate.

In Switzerland, in the Alps, is a mountain pass which before it was improved was dangerous to travel over. Now if the greater number of travelers and tourists in attempting to scale the mountain by this pass were to tumble over some frightful precipice and be dashed in pieces on the rocks below, you would say such a road is dangerous to travel over.

Now the wrong way in life, called by the Great Teacher "the broad way" is just as dangerous. The majority of those who travel on it go down to ruin, in other words, they die sinners, there is no hope in their death. In the first stages of the route some leave it and pass over to travel on the good road, but the number who do so become fewer and fewer as the end of life is approached.

The tree of deepest root is found
Least willing for to quit the ground.

UNCLE JOHN.

## Sea of Galilee.

Riding by the foot of Hattin, over the place where, 700 years ago, Saladin annihilated the crusader's power in Palestine, we at length reached a ridge where we looked out on the distant hills of Bashan, and down far below us upon a dark blue pear or harp-shaped sheet of water, lying snugly in a deep inclosure of high brown hills. Though less than thirteen miles long and seven miles broad, yet, measured by the events it has witnessed, it is a kind of Pacific Ocean. It was the Sea of Galilee.

As we moved over the long way downward to its level—650 feet below the Mediterranean Sea—we had time to grasp and fix its whole aspect and surroundings. It lacks boldness of outline, for its hills slope gradually back from the shore, or leave a narrow plain as at Gennesaret and Buthia. But the lights and shadows lie sweetly on the hillsides at night and morning; the northern end is broken into pleasant little bays, and Hermon looms grandly up beyond, far off, yet seemingly near. The whole aspect of the lake is one that suggests the thought and the lack of beautiful homes.

It was still a long ride to the lake. The region we were passing, once brimful of life and activity, was utterly forsaken now. The entire lake lay spread before us, and nearly the whole coast line, along or near which once lay the cities of Tarichea, Tiberias, Hippo, Gamala, Gergesa, Bethsaida, Chorazin, Capernaum, Magdala, and Beth Arbel.

Of these cities, Tiberias once had its senate of 600; Gamala was able to resist and defeat Vespasian at the head of three legions, and when captured by Vespasian and Titus it lost 9000 in the fight, and 5000 who hurled themselves or were pushed down the precipice; while Tarichea, according to Josephus, was able at one time to furnish 16,500 for slaughter in a sea fight with the Romans. 1,200 slain in cold blood in the stadium, 6000 captive youth to dig for Nero in the isthmus, and 30,000 to be sold into slavery.

The only existing visible representative of all this strength and activity were the little cluster of huts called Mejdel (Magadan) and the shrunken Tiberias, with its 2,000 inhabitants. From our path not a vestige of the other places could be seen.

It was near sunset when we entered Tiberias. We followed the road through the gate, but could easily have passed through rents in the walls. The now squalid city, mentioned but once in the New Testament, has been the chief home of Jewish learning since the destruction of Jerusalem. Here the Jerusalem Talmud was completed, and here is now what may be called the present theological school of the Jews. —*Prof. Bartlett.*

# Selections.

## ELECTRO-BIOLOGY.

A New Science in Its Practical Applications—How Lost Vitality May be Restored.

A. B. M.

The recent sudden death in Washington of such estimable and beloved citizens as Thomas J. Hume and Dr. John B. Blake, and the liability to the recurrence of similar disasters, naturally quickens our desire to discover some means available by human sagacity to postpone or avert for a time the inevitable hour. As one step in the right direction, and at the risk of being considered Utopian, the writer asks leave to record his personal knowledge and experience of three instances in which the Destroyer's fatal power was intercepted for the time and the calamity arrested.

Before relating the particulars of the instances referred to it is well to say that in some investigations made more than twenty years ago into the new science of Electro-Biology the writer came to the conclusion that the mysterious and still unknown power of life in all breathing animals is to be found in what science calls the forces of Light, Heat, Electricity, Magnetism, etc., but which the Bible expresses comprehensively as the Spirit of Life from God. Man is a splendid electrical machine, fearfully and wonderfully made, which, when acted upon by the external force of God's power, manifests the various diversities of vitality which we call animal life. The leading attribute of all life is motion. That which moves lives or manifests action; that which never moves is dead, inert matter. We learn from Holy Writ that God breathed into man's nostrils the breath of life and man became a living soul. As long as his physical structure is set in motion by the breath or Spirit of God his vitality continues. When this spirit is withdrawn or intercepted, motion ceases, death ensues and the structure dissolves into its parent dust. To live and to preserve life the frame must be invested with and driven by the spirit of life which is the Spirit of God. Experience teaches that this spirit comes to us through the medium of the air, in which it is everywhere diffused. St. Paul taught the Athenians (Acts xvii.) that we are the offspring of God, that we live, move and have our being in him, and Job tells us (xxxiv.), "If he (God) gather to himself his spirit and his breath; all flesh shall perish together and man shall return again unto dust," declaring also "The Spirit of God is in my nostrils," while Moses declares "that man became a living soul by breathing the breath of life."

Modern science teaches us that the most potent vital force with which we are acquainted is electricity, and it is familiar knowledge to us all that the first act of the new-born infant is to breathe the breath of life and thereby become a living soul. Thus it is through the medium of the atmosphere in marvellous combination with the spirit of life from God that all breathing creatures have their life and being. To create and to preserve life, it is indispensable to keep up the free access of air, charged with divine electricity, to the lungs. When by injury, disease, etc., the connecting links of the human battery are broken and insulation is produced, breathing ceases and death ensues. Now if by external artificial means this suspended vital connection is restored in time, resuscitation takes place and the human machine continues in operation as before. The question then recurs, How is this to be effected in the case of sudden suspension and apparent cessation of life?

The discoveries of modern science instruct us that all objects have their *auree* or atmosphere surrounding them. This is proved by the scent of animals, the fragrance of flowers, etc. These emanations are electrical and have a tendency to impart their own moveable properties, to surrounding objects with which they come in contact. It is also known that all electrical influences move, or are impelled by wave-like vibrations and proceed onward in circuits. All vigorous, healthy bodies charged with positive electricity placed in contact with feebler organizations impart their superior power and as there is a strong tendency in bodies thus brought into contact to get into sympathetic equilibrium with each other, we should aim by bringing them into appropriate relations to restore the exhausted organism and thus impart a common life to both. How this is to be done is now to be considered.

Dr. J. Mortimer Granville, of England, in a recent article in the *Nineteenth Century*, says: "The residual air in a lung is the basis of the respiratory process. The sustained tension of the smaller arteries transforms the pulsating current of blood thrown into the system by the heart to a continuous circulation; the equilibrated tonicity of opposing muscles gives stability to the apparatus of motion and renders specific combinations of movement possible. What is true of the physical is also true of the mental constitution, the residual force, the tension, the tonicity of mind form the basis of intellectual action. It is not necessary to discuss the relations of mind and matter; even if the mental being is no more than a formulated expression of the physical organism, the continuity is so complete the same law governs both."

This "residual air in the lung" when acted upon and propelled by percussion, through the sudden blows applied externally between the shoulders and down the spinal column, is made thus artificially to resume the process of natural respiration. This end is sometimes sought to be reached by the application of the galvanic battery; but the slight success which has attended such experiments shows that some element in the remedy beyond mere metallic and mechanical action is still wanting. This desideratum we venture to suggest, is supplied in the homogeneous animal electricity with which all living human bodies are strongly charged. Applying these conceded scientific truths to the cases I am about to relate, I submit that the successful results obtained were due to the virtue of that animal magnetism or principle of electric life of which we have spoken, applied in the manner now to be described. The writer, impressed with the conviction that in all cases of suspended animation or sudden death some effort should be made to restore the lost vitality by the prompt application of animal electricity, had resolved to test this theory by actual experiment on the first opportunity. This occurred not long after, as related in case No. 1.

1. An aged domestic, a negro manservant in my own family, was one day suddenly reported to be dead or dying in the kitchen. Repairing hastily to the spot I found that old Adam, aged more than seventy years, had fallen on the floor and lay apparently dead, his system relaxed, his jaw fallen, eyes thrown back and, pulseless and breathless, the death-pallor seemed settled on his face. An effort was made to arouse him to consciousness by vigorously shaking him and calling him by name, but without success. He was to all appearances dead. Placing his body upon a bench, reclining upon his right side, I grasped firmly his left hand in my own, pressing my thumb upon the ulnar nerve and stretching out my open right hand, with the fingers in contact, I applied a number of sharp slaps or blows in succession down his back beginning at the base of the brain and thence down the spinal column, repeating and renewing the process with energy, occasionally intermitted by a vigorous friction of the hand down the back, at the same time calling him by name and trying to arouse him to consciousness. Continuing these successive smart slaps or shocks, always carefully completing the electric circuit by the tension of his hand in my left hand, I had the satisfaction, within ten minutes, of witnessing, at first feeble and then deep and successive acts of respiration, and an almost immediate return to consciousness. Opening his eyes as if after a troubled dream, he sat up and asked why I continued to strike or hit him. Thus before a doctor could be summoned he had been restored from what seemed to be the death-state. Administering some stimulating drink, he soon retired and lived for years afterward.

2. Case second was that of a married lady. She had been long in bad health and under the care of a physician. Summoned as a neighbor by the alarm of her family, I found her apparently in the agony of death. Two physicians were standing quietly awaiting her last breath. Seeing they did nothing for her, I asked her husband if I might make an effort to restore her to consciousness. He assented, and the doctors, supposing no harm could be done, as they thought her beyond all hope, did not oppose it. I proceeded at once, as in the former case, by a succession of taps or blows down the spinal column. The result was immediate increased vitality, gradual and at length full respiration, and resumed blood circulation. She soon regained consciousness and partook of some tonic drink, and was finally restored to health and still lives.

3. The third case was of more recent occurrence, during the past summer. A neighbor, also a lady, aged about forty-five years, and usually in good health, was suddenly prostrated by excessive grief, occasioned by the distressing death of her child. This with the intense heat of the weather produced prostration amounting to syncope. She was found senseless on the bed, apparently in a dying condition, breathless and motionless. The announcement that she was dying determined me, with the consent of her husband, to make a similar effort for her restoration. The result was quick and successful. After a series of percussive electric taps or shocks from my stiffened arm and hand she was brought to and speedily recovered.

Following up these hints we know that in cases of suspended animation from drowning, choking, freezing, etc., friction applied by a living body is freely used and often with successful results. Why not use the same means in all cases of sudden asphyxia and death as in diphtheria, croup, strangulation, apoplexy, epilepsy, etc? Whilst there is warmth in the patient, before there has been time for the blood to coagulate and while the nervous currents of the living and the dead may be brought into contact, there is every reason to hope that the suspended electrical force may be restored and the vital current resumed.

In all such cases the following mode of proceeding may be adopted: Lay the body of the patient on a bed or table, reclining on the right side. By means of a pillow raise the head to its natural level, loosen the necktie, shirt or dress, or anything that may impede circulation, and remove the outer coat from the shoulder and back. Then clasp the left hand of the patient closely in your own pressing the thumb upon the ulnar nerve, between the middle and third finger, then bending over the patient with your right arm extended, the palm of the hand open and fingers closed laterally, direct a succession of vigorous taps or blows, beginning at the base of the brain and the head of the spinal column, downward to the small of the back, repeating the blows in quick succession and stroking the back downward. Repeat this process with earnestness and vigor until signs of respiration and motion appear. This should be continued until respiration and consciousness are fully restored. By this means it will be seen that an electrical current is established, every blow of the right hand renewing the circuit and charging with the positive electricity of the operator, the negative body of the patient. As a valuable adjunct to this practice, the free circulation of the air would tend to inflate the lungs and restore respiration.

If these facts, hints and suggestions can be properly applied and improved by physicians and men of science whose means and opportunities for successful experiments are always at hand, is there not good reason to believe that many valuable lives may be saved? Thus a new departure may be taken in our investigations of the science of life, and some better means of preserving it obtained as to which we are now confessedly in the dark.

## MORAL CONDITION OF FRANCE.

France is to-day in a very critical, political and religious, or politico-religious condition. The Republican Government has been organized at the command of her people, who are without any proper or adequate political, religious, or educational training for self-government. The hierarchy of the Roman Catholic priesthood is committed to Legitimism, to Imperialism, and its influence, instead of broadening, elevating, and ennobling its adherents, contracts, narrows, depresses, and subjects them. There is an almost entire absence of the spiritual element in the training of the masses, and the moral sense is consequently blunted, and in very many entirely absent. A missionary, who has great experience, says: "The conscience is dead—almost. It has been sung to sleep for the last six centuries and more. This is what makes preaching so difficult in France. There is no sense of sin, and no Scripture knowledge to work upon."

Massimo d'Azeglios said: "To make Italy, Italians must be made, and with equal truth it may be said of France—to assure the permanency of the Republic, Republicans must be made: some high ideal substituted for self, and a foundation laid, 'whose maker and builder' shall be God."

There is a class in the social scale with educational advantages, who think that because France is a Republic she can dispense alike with laws, and with God. A leader among these was the notorious Blanqui, who edited a newspaper entitled *No God—No Master*, and who is now dead with his paper. I learn, however, that a feeble attempt is being made to revive it.

The walls of Paris are daily placarded with announcements of "Atheistic Conferences." The venal press, led by such publications as the *Republique Sociale*, strikes at the very of all good government and society. Illustrated papers offer to the gathered crowds at the newspaper stands on the Boulevards the most disgusting, obscene, and demoralising engravings; prints, which I am glad to say the healthy, moral sentiment of the American people would not allow to be exposed for sale in any city of our country.

"Paris is France," said the first Napoleon, and it is the common centre from which every thing good, or bad, radiates in France, and these poisonous productions of a venal and immoral press can penetrate to every corner of the Republic.

THE ANTI-CLERICAL MOVEMENT.

Religious considerations have little to do with the "Anti-Clerical" movement. It is more a political than a religious movement, based on the fact that Roman Catholicism is anti-Republican, and opposed by its history, its traditions, and its daily teachings, to personal liberty and independent thought.

There is yet another, and a larger class than either of those mentioned, a part of which is nominally in the church, but not heartily of it, and a larger part neither in it, nor of it, which, disgusted with the arrogance and annoyed by the ignorance of many of the Roman clergy, has begun to breathe the spirit of freedom and to seek for a more spiritual or more heartful worship, and greater personal liberty than Romanism or Materialism can furnish. It is this class which affords the most encouraging feature of the religious question in France."

And here is the grand opportunity in God's providence, lying before us, for sowing the seed of a simple, Christian, unsectarian faith, an opportunity which, I think I do not exaggerate in saying, has not been equaled since the great Reformation itself. The opportunity offered is remarkable, because, "under the new laws, religious meetings can be held without previous consent of the Prefect" without surveillance or espionage. "Bibles, Testaments, and Christian literature" can be distributed without restraint. "Foreigners can engage without fear in all branches of evangelistic work." In fact, all reasonable liberty is allowed.

But religious liberty has its shadow, as well as sun; its good and its bad side; it gives precisely the same advantage to error as to truth. We would not wish it otherwise; but in the present condition of religious and political thought in France, error, unless confronted with a more powerful truth, will temporarily triumph. In the present instance, it is certainly much better to take the field at once with error, on an equal footing, than to oust the enemy after he is thoroughly intrenched.—*George R. Sutton, in N. Y. Observer.*

News has just reached this country of a terrible earthquake in the Kashow district of China, last July, by which many lives were lost, followed by a deluge by which many others perished.

## Society of Biblical Archæology.

On Tuesday the anniversary meeting of the Society of Biblical Archæology was held at its rooms, 9 Conduit street, W., the Rev. Canon Beechey in the chair. The report, which was read by the secretary, stated the present number of ordinary members to be 559, in addition to 35 honorary members. Mr. Rylands reproduced from the Egyptian correspondence of a French journal the latest accounts of Professor Maspero's exploration of the mysterious step-pyramid of Moydoum, which is thought by some not unlikely to prove that of the Protomonarch Menes himself. Maspero had discovered the entrance at the summit of the supposed artificial mound on which the pyramid was thought to have stood, but which turned out to be its first storey. According to M. Gabriel Charmes, writing on the day of his visiting the pyramid, with Maspero as his *cicerone*, the opening now uncovered forms an entrance by an admirably constructed corridor sloping downwards about 40 metres, absolutely the same length as that of the Great Pyramid. At the end of this long slope the path is as yet blocked up by debris. Maspero had already found in the corridor two hieratic inscriptions, in the style of the 20th dynasty, recording the names of a couple of scribes who had visited the pyramid at that date, at least 1000 B. C.—*London Times, Jan. 13, 1882.*

# Letter Drawer.

WASHOUGAL, W. T.

*Editor Restitution:*

I have been much interested in reading THE RESTITUTION for the past year on the different subjects discussed in its columns. I hope it is proving a benefit to earnest inquirers for the truth, in the liberal manner in which important truths are discussed in it: the articles on the gifts of the Spirit (or rather the gift of the Spirit) were plain, and interesting, and I hope they will lead some to ask God for his holy spirit, for, as Peter said on the day of Pentecost, "The promise is unto you; and to your children, and to all that are afar off, even as many as the Lord our God shall call." If the gifts of the Spirit are not given why is it so? have we no faith as little children? or has his word returned to him many centuries ago? so that we are left "without hope and without God in the world," or has it come to us only to condemn? if so, "let us eat and drink for to-morrow we die." I hope and believe there is something better for us if we keep his commandments even the gift of the Spirit, or Comforter. Therefore "let us examine ourselves and see whether we are in the faith," for fear we miss the rest promised, and they without us be made perfect.

GEORGE MITCHELL.

MEDICINE LODGE, KAN.

*Editor Restitution:*

I was going to write for a pound of those free tracts and on receiving my last RESTITUTION I find that the supply is exhausted. I am sorry, although I hope I will be able to do more than merely distribute some tracts by aiding some preacher to come to this place and preach the gospel, as we have as much intelligence in this place as any inland town of the same number of inhabitants. We number about six hundred souls, and three churches—one Campbellite, one Methodist, and one Presbyterian; and as to the one faith can't say how many members, although am satisfied there could be a church organized if we could have some able preacher to come here and preach the gospel in its simplicity and purity. The Campbellites are somewhat divided, and there is a goodly number that has a pretty good knowledge of Scripture, and if an able preacher of the one faith can come here and spend a week or more, I think there can be some good done; and I will do all in my power to aid any one. We can have preaching every night as we have a good, roomy school-house that can be had any time. We have one of the healthiest places in the United States, and a pretty place to live, although we have sin and perplexity. We live in hope that our Redeemer will soon come to cleanse this place together with the rest, and then we will have a new heaven and a new earth. So we live in hope, looking for our Master.

A. C. BENDER.

The Lord willing I will be at the Roose neighborhood on Friday, Feb. 10, and continue over the second Sunday. From there I will go to Brother Kinnie's, three miles southeast of Three Oaks, Mich., the 16th, and continue over the third Sunday.

J. J. HAZEN.

# Poetry.

## BENEDICITE.

E. ROXANA WINCE.

AFFECTIONATELY DEDICATED TO MISS ALICE MCLAREN.)

Ah, if wish of mine might be
Answered here on earth for thee,
What dear question should I claim,
Pleasure? gold? or earthly fame?
Troops of friends? or earthly cheer?
"All of sight and sound to please?"
Costly home and jewels rare?
All of earth that's good and fair?

Nay! not these. I meekly plead
Something for thy utmost need,
Heavenly manna day by day,
Strength to give for tedious way,
Calm of Elim, Hermon's dew,
Love of God, unchanging, true,
Guiding staff-rest from fields of pain,
Worldly ... but heavenly gain.

Hand to hold there, true and strong,
All life's lonely years along,
Friendship of the good and wise,
Foretaste sweet of Paradise:
Grace, to work for holy ends,
Her for Jesus making friends,
Peace, that ebb in vain may try,
With all life hoarded stores to buy.

Riches, tried and made secure,
For the life that will endure,
Victor's crown, of deathless hand,
Palm and song of Canaan's land,
Stone of beauty, throne of might,
Name of God, and robe of light,
Home, where never death may be,
—Glories of Eternity.

# Communications.

## PAUL'S ADMONITION TO TIMOTHY.

Chapter Seven.

J. B. COX.

How forcible is the reasoning of the apostle, in his admonition to Timothy. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In order to be approved unto God it is necessary to have a knowledge of God's will as revealed in his word, and this can only be accomplished by a study, or an investigation into that word, and it is impossible to do any work aright except we have a knowledge of it, how then could Timothy or any one else, expound or rightly divide the word of truth, except they understand it? Timothy had a great work before him. As an evangelist going forth before the world to preach the gospel, which consisted in the things made known in the oracles of God, such as the kingdom of God, and the things concerning the Lord Jesus Christ, and by rightly dividing the word of truth, the hearers would become intelligent disciples of the Lord Jesus Christ.

After they received the word, and become obedient to the faith, it was necessary to form a church organization for the building up of the body, in the most holy faith, and grow in the knowledge of the truth.

When the apostles had received the commission from the Lord Jesus to teach all nations, they were to remain in Jerusalem, until endued with power from on high, so while waiting at Jerusalem, they "were continually in the temple, praising and blessing God." Luke xxiv. 53. This temple consisted of an upper room. For we read, that after the apostles had witnessed the ascension of Jesus, and were comforted by the "two men (angels) that stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem .... And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, . . . and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren .... the number of names together were about a hundred and twenty." Acts i. 10–15.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 1–4.

Thus the apostles were endued with power from on high, and preached the word (in different languages) as the spirit gave them utterance, and that in simplicity and truth. "And they (the audience) were all amazed, and were in doubt, saying one to another, What meaneth this?" Verse 12. For they (the apostles) "speak the wonderful works of God." They speak of those things which God had promised in the person of Jesus the Christ, and how they put him to death, and as part of their discourse they said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Verse 36. This brought to their remembrance the deed they had done. For, "when they heard this, they were pricked to the heart." Then they began to inquire what they should do. Peter then instructed them to repent, and be baptized in the name of Jesus Christ for the remission of their sins. He also exhorted them with many other words.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers .... And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Verses 41–47.

Here was the foundation of the Church of God, under the Christian era. And so interested were the multitude of believers in the apostles' teachings that those owning lands even sold them, and brought the money and laid it at the apostles' feet, or put it in one common fund, that all should share alike, (this however was not done by commandment, but by mutual consent). But when Ananias and his wife sold a possession, they acted deceitfully, they kept back part of the price of their land, and brought part and laid it at the apostles' feet. The evil consisted not in keeping back part of the price of the land, but in the fraudulent act, in bringing part and representing that as all. As members of the church of God, they were not compelled to sell their land, it was their own choice, and when they had sold it, they were not obliged to deposit it into the fund. For Peter says, "Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing into thine heart? thou hast not lied unto men, but unto God." Acts v. 4.

So an example was made of them; that should be remembered through the Gentile age.

"And great fear came upon all the church, and upon as many as heard these things .... And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." Verses 11–14.

By this reading we see that this fund was not established by divine commandment. For as this fund died away, the church of God still grew. And the gospel was preached, and the apostles did many signs and wonders among the people. The high-priests rose up against them, and put them in the common prison. But they could not be holden of it, for the angel of the Lord delivered them out of it, that they should speak to the people the words of this life. They were again brought before the counsel, "and the high-priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine?" Verse 28. Then Peter and the other apostles boldly spake in the powerful language to them, the things that God had done, concerning this Jesus which they had slain. Then they (the high-priests) were so cut to the heart that they took counsel to slay them. But through the intercession of a Pharisee, Gamaliel by name, a doctor of the law, they were let go, but not without stripes, and a command that they should not speak in the name of Jesus. "They therefore departed from the council rejoicing that they were counted worthy to suffer dishonor for the name of Jesus. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." Verses 41, 42.—*New Version.*

But as the church increased in numbers, and the fund of equalization had become defunct, it was necessary to adopt some plan for the sustenance of the poor among them. So they appointed "seven men of good report, full of the Spirit and of wisdom," to whom this business was committed. Stephen, a man full of faith, was one of the chosen for this purpose. And some that were of the synagogue, disputed with him, but they were not able to withstand the wisdom and the spirit by which he spake, and when he had preached the word unto them in its purity, they stoned him, and when he had prayed for his enemies, he fell asleep." Verse 60.

"And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havor of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down into Samaria, and preached Christ unto them." Acts viii. 3–5.

Thus the church was scattered, and all arrangements for organizing appeared to fail. But Saul the zealous persecutor of the saints was stopped in his wild career, and a dispensation of the gospel was committed unto him. "And straightway he preached Christ in the synagogues, that he is the Son of God" Acts ix. 20. After this, Saul (who is also called Paul) preached the gospel of Christ in many places with great success, for many received the word with joy, and became obedient to the faith But Paul was much persecuted, and also them that accompanied him, they were driven from place to place, and were despitefully used, and stoned, and on one occasion they drew Paul out of the city, "supposing he had been dead." But after he had recovered, he with Barnabas came to Derbe. "And when he had preached the gospel in that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv. 19–23.

Now as Paul built up the church of God, he desired to "let all things be done decently and in order." 1 Cor. xiv. 40. So he ordained elders in the churches which he visited. And when Paul was at Laodicea, he addressed a letter to Timothy whom he besought to abide "at Ephesus, that he might charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than Godly edifying, which is in faith." 1 Tim. i. 3, 4. He also gave him instructions to set the church in order. The officers of the church are elders, or bishops, or overseers, and deacons. And so cautious was Paul to establish order in the church, that he gave Timothy a specification of standing, necessary to qualify men for the good work of bishops and deacons. "The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach, no brawler, no striker: but gentle, not contentious, no lover of money: one that ruleth well his own house, having his children in subjection with all gravity; not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without: lest he fall into reproach and the snare of the devil." 1 Tim. iii. 2–7.—*New Version.*

The deacons also must bear a character like unto the bishops, as will be seen by reading the next six verses. Their wives also must be in good standing. Then Paul says, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living, the pillar and ground of the truth." Verse 14, 15.

We observe then that Paul was very careful to instruct Timothy in all these things, that he should be a workman that needeth not to be ashamed, handling aright the word of truth. For he must educate the church to this standard, for when men have been enemies to Christ, they are not prepared to take the oversight of the flock at once, but they must be taught the will of God, as set forth in his word; or else it will be a church without order: and Timothy as an evangelist had that work to do, therefore, he too must have a good knowledge of the Holy Scriptures, to accomplish this end. These bishops were also to become teachers themselves, for they must be apt to teach, they were not to depend upon an evangelist all the time.

When Paul left Titus at Crete, that he should set in order the things that are wanting, and ordain elders in every city, he instructed him in a similar manner, that he should educate men to such a standard of character and ability, "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus i. 9. And when Paul was on his way to Jerusalem, he came to Miletus, and "sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them, Ye yourselves know from the first day that I set my foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching publicly, and from house to house. .... For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost (Spirit) hath made you bishops. Overseers, to feed the church of God, which he purchased with his own blood." Acts xx. 17–28.—*New Version.*

With these things before us, we see the importance of Paul's admonition to Timothy, that he should diligently search the Holy Scriptures, that he might succeed in building up and setting in order the church of God. So zealous was Paul in this great work, that he gave his whole life to the cause. He admonished the elders of the church at Ephesus, (as well as Timothy) night and day with tears, and then commend them to God, and to the word of his grace. This he did freely, for he says, "I have coveted no man's silver, or gold, or apparel." Verse 33.

Thus Paul is a great example to the model church, he followed the footsteps of Jesus the good shepherd who gave his blood for the sheep. Paul entered in by the door into the sheepfold. And Timothy also has taken an active part in building up this model church, which has never been changed by God, it has only been perverted by man.

So in my next and closing chapter I will apply Paul's admonition to Timothy more to ourselves, for our own benefit.

# Selections.

## THE OUTLOOK IN THE EAST.

It appears stormy enough. There is trouble brewing in the air, and the thunders of war begin to mutter all around the political sky. So foreshadows the old words of divine prophecy. But there is sunshine beyond the storm.

Ireland is in distress, sorrow, anger and defiance. Poverty presses, and royalty threatens. Commercial credit is broken, the spirit of hope sinks, and the year opens on confusion, contention, and a war of classes. An outburst of frenzy may any hour precipitate a carnival of blood.

The German emperor's assumption of absolutism has thrown all over the empire a feeling almost of consternation, and suppressed anger. The English and French are surprised and comment unfavorably. A conflict impends. The liberty-loving element, now grown strong, will not brook an absolute monarch. Socialism still honeycombs beneath the surface, and the future looks uncertain and serious.

There is blood on the face of the moon in the direction of Russia. The condition is calculated to occasion the gravest apprehensions. German, English and French newspaper correspondents all agree that a crisis is coming—coming soon. The army cannot be depended on. The Czar is a virtual, if not an absolute prisoner at Gatschina. The outburst will not alone be Nihilism, but revolution and anarchy. Things grow worse every day in Ireland, Germany and Russia. All can see this.

The Papal thistle still rankles in the Italian body Germany intimated an interference in the matter and Italy's king hurled back defiance. The sensation was profound. But Bismarck answers that steps are being taken to guarantee the Pope's independence—all the powers consenting. Guarantee what? How? We wait to hear the reply of Italians and their king. The mayor of Rome recently said in a public speech he had rather see the Eternal city burned to ashes than again in Papal hands. Will it be burnt?

France with her hand on the sword-hilt is ill-disposed toward Germany, and is making vast preparation for war. She has Tunis under foot. But behind Tunis in Africa is a rising cloud, and nine millions of Mohammedan Arabs cry, "Vengeance!" Paris, a city of two millions, is rotten with sin and immorality, and like Sodom and Pompeii provokes divine wrath.

Turkey is dismembered, effete, rotten, in debt, without reform, desperate and muttering. "The Turk must go," all declare. But his steps will be marked in blood. He will die hard.

Egypt is under Turkish rule but Franco-English protectorate. Faction and discord are rife. The Sultan provokes against the two great powers. They resist him. The situation becomes grave, and all is apprehension. The Mohammedan element disturbs the divided parties.

But the blackest cloud in the East is the vast Mohammedan uprising. The Moslems number 180,000,000. Of this hordo Africa has 100,000,000, and India 40,000,000. Think of these in united hostile array against Christendom! Is such a conflict at hand? All fingers point that way. Well armed, they could slay every Englishman in India. With 9,000,000 Arabs in North Africa every French army would be annihilated. Determined to hold Egypt the combined forces of France and England could not resist them. All Turkish newspapers demand resistance to the death against the great powers who so crowd the Turk. In the Moslem world all is excitement. Their expected Messiah is to be revealed Nov. 12, 1882. He will establish an autocracy. He will restore the glory of Islam. He is to rule all nations. Nothing else is talked of in the Mohammedan world to-day. Violent appeals are everywhere made to the people in India and everywhere else, to rise in their might and destroy their infidel oppressors. The nations are alarmed at these omens and there is fear and wonder in the East and West.

What impends? Is Turko-Mohammedanism yet to accomplish the words: "He shall go forth with great fury to utterly destroy and make away many?" —Dan. xi. 44. Does not the Hebrew here show this to be a religious war? Does it not exhibit this power in its last bloody struggle for place and power? Is the fierce strife at the very door? As a finality shall we see Islam entrench his forces on the holy hills in Palestine?—Dan. xi. 45. Does not the "end" noted come by miracle, and supernatural revelation of the archangel Michael, rather than by the sword of Christendom? Is there to be a rallying of the forces of Popery (the beast) and Islam (the false prophet) against the Christian word? Is this the war against the Lamb?"—Rev. xvii. 14; xix. 19. Instead of national battles and a victory over Islam and Popery by fleets and armies, is it not the "last advent" of Jesus that ends all?

The hastening, nearing future will answer. Meanwhile the aspect of things stirs the blood of every student of prophecy. It may be that the King of kings is nearer than we dream. Lo! the sound of his chariot and the flash of his glory is heard and seen over the hills of the East.

"Come, Lord, and tarry not."—*D. T. Taylor, in Messiah's Herald.*

# Brevities.

The *Journal de Geneve* states that according to the table prepared by the President of the Swiss Seismological Commission, Prof. Forster, fourteen well established shocks of earthquake occurred in Switzerland during December.

A puzzle for Orientalists has turned up in the shape of an inscription in an unknown character, not Phœnician, nor Cypriote, nor Lycian, nor Hamathite, which has been found on a contract-tablet from Babylon, dated in the reign of Artaxerxes.

A well-known antiquary has discovered in an Athenian monastery a papyrus which is nothing less than a MS. of the Iliad written about the year 308 B. C. The writer of this treasure was an Athenian named Theophrastus. Andronikus, the nephew of the last Byzantine Emperor, Constantine Palæologus, took it with him to Mount Athos when he went there to end his days.

A great Mohammedan gathering, known as Magh Mela, was recently held at the junction of the Ganges and the Jumna, at Allahabad, in India. It was particularly crowded this year, owing to its being what is called Khumb, or twelfth year. The number of visitors was estimated at 1,000,000 to 2,000,000. The cholera broke out among them, threatening a general pestilence, to prevent which the Government had, at last accounts, ordered the dispersal of the multitude to their homes.

At the last meeting of the Paris Geographical Society, M. A. Raffray, the French vice consul at Massowah, gave an account of a discovery of a series of temples, carved out of the solid rock in Bogos, the mountainous region to the north of Abyssinia. Charged with a mission to the King of Abyssinia, he succeeded in exploring the Qeboui mountains and the country of Gallas-Raya, previously unknown, the discovery in question being one of the results. M. Raffray also exhibited an entomological collection which includes some entirely new types.

A special description of the bronze implements found at Corcelettes, on the Lake of Neuchatel, has been published by M. Victor Gross (Neuveville; Godet). The station is on the right bank of the lake, about one and a half miles from Granson. The implements are attributed to a period about 1,000 years before the Christian era. The memoir is illustrated.

At a recent meeting of the French Academy of Medicine, a communication from Dr. Dubrouilh, of Pau, was read, announcing the discovery of a case of spontaneous cowpox at Eysines, in Gironde, by Dr. Loudheau. A number of heifers have been inoculated, and one of these has been sent to the Academy of Medicine, where it has been utilized by Dr. Depaul to regenerate the vaccine supplied to the public. A similar case was reported from Beaugency 18 years ago.

### PERSECUTION OF THE JEWS IN RUSSIA.

The *Observer* understands that the Archbishop of Canterbury, Cardinal Manning, the Earl of Shaftesbury, the Dean of Westminster, and Canons Liddon and Farrar are in communication as to a scheme of setting on foot a conference or committee with a view of calling public meetings in the metropolis and throughout the country, in order to raise a fund for the relief of the homeless Jewish families in Russia, and to facilitate emigration. We are informed that one member of the Jewish community has volunteered to head a list of subscriptions with a donation of £10,000, and that he considers £1,000,000 is necessary to do any effectual good.

The secretary of the Anglo Jewish Association, the Rev. A. Loury, preaching the sermon at the Berkeley street Synagogue, London, devoted the time of his discourse to a description of the intense sufferings of the Jews in Russia at the present time, growing worse from week to week, and surpassing, he remarked, all the ancient Israelites endured in Egypt. He was in a position to give the congregation knowledge of what was going on, from official as well as private information which he had received. New laws restricting Jewish labor were being enacted, and those Russian Jews who were rich men are now reduced to absolute poverty through spoliation countenanced by the authorities; the intellect of his co-religionists was regarded and treated as an offence. The rich man was persecuted for being rich, the cultivated intellect despised because superior, and the laboring man hunted down because he works industriously. He appealed to the Jews of England to use their influence to suppress these ills.

The seventh volume of the reports of the United States Geographical Surveys, west of the one hundredth meridian, has been issued. The bulk of the volume is devoted to the archæology (pre-historic) of Southern California. Professor Putnam, who has mainly prepared the volume, regards the Eskimo and the Innuit as the purest continuation of the primitive American stock. Their inferior development must is to be accounted for on the supposition that they became separated before the highest degree of development had been reached in California. The Eskimo element is, however, still pronounced both in the physical characters and in the arts of the Californians.

### THE JEWISH PROBLEM.

One of the first honor men at the Commencement of the University of this city was a Hebrew. A Hebrew gave the valedictory at Yale. A Chinaman carried off the prize in oratory at New Haven.

These are pleasant incidents to mention. They are signs of that common enjoyment of privileges which is a feature of American institutions. It is also an indication that the Jews are coming to the front. Their success in every department they enter, is evidence of the talent of the people. It is so in all countries except their own. They have gone out into the earth, and appear to be seeking distinction and power everywhere, while Judea is almost deserted by Jews.

Can any one who does not believe in the New Testament, say why this is so?—*Kentucky Church Chronicle.*


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No. 102.

J. P. WEETBEE.

Our analysis of Rev. xi. requires us to name the temple John was required to measure. This we cannot do without fully understanding the nature of the idea or thought, which has originated the phrases, Temple of God," "House of God." This thought we have traced with some degree of attention.

Temple of God, when properly understood, conveys a unity of thought, God's dwelling—the universe. He never showed but one pattern of that house—the one seen by Moses in the Mount. Moses was commanded to form a house precisely like it in all its parts. That was the Lord's house: occupied by him till Solomon's temple was completed. This house was called tabernacle. In 1 Sam. i. 9, it is called temple. Solomon's temple was an enlarged tabernacle. It will appear from the meaning of the word temple, (God's dwelling) that a living, organic structure is as literally the temple of the Lord; or, at least, a temple of the Lord while he occupies it, as that of any inorganic structure; and that the entire body of living organisms, while thus dwelt in by Jehovah, would be as literally the temple of God as was the tabernacle or Solomon's temple. [illegible] two propositions the Scriptures fully establish:

1. Persons, individually, who are occupied by God through his Spirit, or otherwise, are a temple of the Lord—an organic living temple.

2. Persons, collectively, or forming one general assembly, are a temple of God.

These two propositions we shall proceed to establish; for, why should organic matter, when occupied by Elohim, be any less a literal temple of God than inorganic matter? Does its organism exclude it?

Prop. I. Persons, individually, while occupied by God, through his Spirit, or in any other way, are a temple of the Lord. Our proof now follows:

1. The [illegible] answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said." This proves the correctness of our definition of the temple of God; since, "In him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. "For it pleased (the Father) that in him should all fulness dwell." Col. i. 19. Jesus said, "That ye may know, and believe, that the Father (is) in me, and I in him." John x. 38. He was God's temple, for God dwelt in him. With such language as this, and John ii. 19-22, this same John that was commanded to measure the temple of God, was familiar, since he had heard it from Christ's own lips.

2. Paul.—"Know ye not that ye are the temple of God, and (because) the Spirit of God dwelleth in you?" (believers individually). 1 Cor. iii. 16. "What? Know ye not that your body is the temple of the Holy Ghost (which is) in you, which ye have of God, and ye are not your own?" 1 Cor. vi. 19.

On this passage Dr. Whitby remarks: "The two things necessary to constitute a temple belong to the bodies of believers. They are consecrated to the use of the Deity; and he resides in them. In the bodies of the primitive Christians (individually) God resided by his Spirit, who manifested himself by his miraculous gifts; and he still resides in believers by his ordinary operations. From this Tertullian draws the following inference: 'Since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred habitation, and suffer nothing unclean or profane to enter it, lest the God that dwells in it being displeased, should desert his habitation thus defiled.'" (What of tobacco and whisky slaves?)

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in (them): and I will be their God, and they shall be my people." 2 Cor. vi. 16.

Prop. II. Persons collectively, constituting a general assembly, or body of believers, filled by the Spirit of God, are a temple of God. The following inspired testimony is introduced to establish this proposition:

"Therefore thus saith the Lord God, Behold, I lay in Zion (he occupying the throne of David) for a foundation, a stone, a tried stone, a precious corner (stone), a sure foundation: he that believeth shall not make haste." Isa. xxviii. 16.

That Christ is this stone we have the testimony of God, given us by many inspired men. A stone, having special attributes, is the usual symbol of the Messiah. He is the "stone" of Israel. Gen. xlix. 24. "Head stone of the corner." Psa. cxviii. 22. "A stone cut out of the mountain without hands." Dan. ii. 34, 35. "Tried stone," "precious stone," "sure foundation stone." Paul and Peter apply the symbol to Christ in the following passages:

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe (he is) precious: but unto them which be disobedient, the stone which the builders (Jews in their national temple) disallowed, the same is made the head of the corner, a stone of stumbling, and a rock of offence, (even to them) which stumble at the word, being disobedient: whereunto also they were appointed." 1 Peter ii. 6-8. Peter adds the following: "To whom (Christ the foundation stone) coming, (as unto) a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house (temple), a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Paul says, "We are laborers together with God: ye are God's husbandry, (ye are) God's building (temple). According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus the Christ (anointed). Now if any man (teacher) build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye (collectively) are the temple of God, and (because) the Spirit of God dwelleth in you. If any man defile (individually) the temple of God, him shall God destroy: for the temple of God is holy, which (temple) ye (collectively) are." 1 Cor. iii. 9-18.

"Now therefore ye (believers) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief (top) corner (stone), in whom all the building (temple) fitly framed together groweth unto a holy temple of the Lord (Zech. vi. 12, 13—He the Branch, builds the temple of the Lord). In whom ye are also builded together for a habitation of God through his Spirit." Eph. ii. 19-22.

"If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house (temple—church) of God, which is the church of the living God, the pillar and ground (support) of the truth." 1 Tim. iii. 15.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the city of my God, (which is) new Jerusalem, which cometh down out of heaven from my God: and my new name." Rev. iii. 12.

It is said, "All did eat of that spiritual (typical) meat: and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor x. 1. On this Mocknight has the following.

"And all did drink the same typical drink: for they drank of water from the typical rock, which water followed them; and that rock was a type of Christ, as the source of all the revelations of God."

In these numerous passages we have specimens of the temple teachings of prophets, of Christ, and of his apostles, relative to which we are authorized to draw the following conclusions:

1. The body of believers, which may be denominated, The General Assembly, or Christian Congress, assumes various names, according to the various attributes exercised in its various positions, and offices: as a worshipper, under Christ its High Priest, it is called Ecclesia—Church, or Congregation. As a civil body, having governing power, under Christ as its great King, it assumes the name and exercises the prerogatives of a Kingdom. As the dwelling of God by his Spirit, it is denominated a Temple. When it puts forth its energies to sustain and propagate that pure system of truth taught by Christ and his apostles, it is a Pillar. It is a pillar in the highest sense as pillar in the holy sanctuary of the heavens; in the true tabernacle which the Lord pitched, and not man. Heb. viii. 2.

It is not perhaps far from the truth to say, that in the expression, "In my Father's house are many mansions," signifies, In my Father's great temple—the universe, are many subordinate temples, viz: one in each planet, star, or heavenly body; that each of these lesser temples is a pillar in the universal temple; that when each subordinate temple is completed a shout will pervade a purified universe. Of other worlds, we are not at liberty to speak. Of this earth's origin and destiny, God has seen fit to make his servants a revelation, "As truly as I live (saith Jehovah), all the earth shall be filled with the glory of the Lord." Num. xiv. 21. Human glory will fade at its approach like the moon's rays before the rising brightness of the sun.

As there was only one tabernacle, formed after a single pattern of one great temple, so there will be but one King over all the earth; one kingdom, one set of officers, one seat of empire, and one living temple; for God and the Lamb are its temple. Zion will be the seat of that temple; Jesus its Royal High Priest. This temple of God has been in process of construction ever since the fall. Living stones have been gathering, from all nations; children of faith, zeal, and purity, have been selected and prepared, as the material of Solomon's temple. Some of these were prophets, some priests, some kings, others were found in the walks of private life; hated by the world because not of the world. When the fulness of the time came, the living foundation stone of this living temple was, by the Deity, cut out of the mountain and conveyed to the site of the future building, it was rejected by the builders, God was angry with those builders, since it was the stone of his own selection. Matt. xxi. He removed those builders, and let the unfinished job to other builders for completion. Material is now to be gathered from all nations: Go ye into all the world. Success followed the new effort. God sent his laborers to gather out of them living stones. The building began to rise with great rapidity—some built in gold, some silver, others, precious stones, (these were the right kind for a stone—fire-proof building); another class was so anxious to make a "big count," that hay, wood and stubble were piled on to the foundation. Thus the work progressed till John was commanded to rise and inspect the building and the material that was being built into it. Who but Christ himself could have made a better inspector? He had been taught of Christ: was familiar with the plan of the great masterbuilder, and knew perfectly what material was suitable for the building.

## Letter Drawer.

LIGONIER, Ind., Jan. 22, 1882.

*Editor Restitution:*

I write a few lines for the encouragement of the brethren. There is a sentiment gaining some ground among the brotherhood that the work of calling out a people from the Gentiles is accomplished, and they have come to this conclusion from the fact that we do not see the truth producing the same effect now as it did when preached some years ago. Now, what is the cause? It appears to me the fault is with ourselves. If we go back twenty-five years we find a multitude was waiting for and wanting the truth; hence, when it blazed out thousands were standing ready to receive it, and all were ready to work with a will. We saw the work move on and love was depicted in the face of every brother and sister. Those were joyful days. We had that charity that would cover a multitude of faults. But we now see a wide change in many places. It is all reversed—many have that charity that will take a small fault and so magnify it as to make many.

Now, brethren, it appears to me that if we would return to the old paths, and take the Savior's admonition—"Occupy till I come"—let brotherly love continue, and go to work with a will we might yet see a few more gathered out for his name.

May the Lord help us to realize the shortness of time, and the work that is before us, and may we work while the day lasts. Let us take the apostle's admonition—"Exhorting one another, and so much the more as ye see the day approaching."

Now I will make a report of the Eagle Creek Church. We organized with four members, Feb. 26, 1881. During the summer there were nine additions—four by immersion and five by application, making the number thirteen in all. We visited Eagle Creek again Dec. 30, and commenced a meeting which closed Jan. 20. We commenced by giving three practical discourses, and then followed with four lectures on prophecy. The people became deeply interested, the house being filled every night. I then spoke on the gospel of the kingdom and what we must do to inherit it, and the interest continued to increase, and men and women began to obey, and although we had to give way for two sermons from the Dunkers, and one from a Mormon, the progress of our meeting was not impeded; it only gave a little rest so that I could take hold with renewed vigor. I expected some help from brother Wince, but for some reason he was unable to come to my aid. But the Lord was sufficient, and in spite of all the opposition that could be brought to bear against us, we had twenty-three additions, of whom eighteen were immersed into Christ, and five were received on their former immersion. We believe that meeting will tell when the Lord comes to make up his jewels.

At our last meeting on Friday, at one o'clock P. M. the house was crowded, and we again went to the stream, and buried eight souls with Christ in baptism. We held a church meeting the following evening to more fully complete our organization. The house was again crowded. We appointed two elders, two deacons, and a secretary. Brother Wince is expected in February.

Your brother in Christ hoping for the coming kingdom.

H. B. CARTER.

PIERCETON, Ind.

*Editor Restitution:*

I have just returned from Stark Co., where I held a series of meetings commencing on Friday evening, Feb. 10, and continuing over Sunday. It was at this point that brother Carter's labors were so signally blessed of the Lord, as reported by brethren Cochenour and Fairchild. Most of the brethren were strangers to me, but our first meeting was a happy one—a greeting so kindly and cordial that I felt as if at home with brothers and sisters, members of a common household, that I had known for years. This meeting and salutation will be one of the sunny spots in life's dreary waste. I never met with a more sociable, warm-hearted and hospitable people in my life. My prayer is that they may never falter in the warfare on which they have entered, that the crown gleaming in the hand of the Great King may inspire and strengthen them for the hardest service in the conflict before them, and that they may gain the victory at last and share the glory to be brought unto us at the revelation of Jesus Christ.

On Saturday P. M., a goodly number of the brethren assembled on the bank of a stream near brother David Reed's house, to witness the baptism of sister Hoffrick who had come forward the evening before. Some others will soon follow her example. Quite a large proportion of the church are young men and women in the bloom and vigor of life. How I like to see the young start in the service of the Master!

J. L. WINCE.

MELLBROOK, Mich.

*Editor Restitution:*

The brethren here are greatly comforted and encouraged. Brother H. R. Kendall (Dr. Kendall of Lawton) and Sister King continued meetings after our Conference, Jan. 6-8, two weeks, and Brother Bower preached for them Sunday, Feb. 5. I "entered into their labors," and yesterday baptized fourteen young persons, and there are sixteen others who have made a start in the religious life.

O. R. L. CROZIER.

KRAMER'S STATION, Ill. Feb. 14.

*Editor Restitution:*

I have been in the field some this winter. Elder Foster and myself were at Minonk, Woodford Co., and immersed four into Christ, and there are more who will follow. I came home on the 13th, and left Elder Foster at a new place. Have been asked to go to three new points and hold meetings, and will comply as soon as I can.

My prayer is may God bless his people, and I hope to meet all of the dear brethren that I met at conference at Argos, Ind. May we follow the Master's footsteps. If I never meet those dear ones again in this life, I hope to see them all in the age to come.

I wish to say, that as there are many places where only a few brethren are located, and they not able to pay for a preacher, I will go to such places if they can pay my railroad fare. All I want is to save the lost ones that are scattered.

Your brother in Christ.

SAM'L SLANE.

BALTIMORE, Md.

*Editor Restitution:*

Please find enclosed my subscription for the past year, and accept my earnest thanks for your patience in bearing with me so long. I have been sorely afflicted in that it has pleased God to take my dear wife from me last August. But I greatly rejoice in that she died looking for the coming of the Lord and the establishment of his kingdom in the earth. We had both hoped to be among them that live and remain to that time, but I rejoice in the hope that when he shall appear she too will appear with him. So I sorrow not as they that have no hope.

THE RESTITUTION contributed largely toward bringing both of us to the knowledge of the truth, and I thank God I have been thus blessed by it. After I have read it I send it 200 miles further south to awaken and enlighten others.

Yours in the hope set before us in the blessed gospel.

GEORGE M. FITCHETT.

STOCKTON, Kan.

*Editor Restitution:*

We are here yet, on the frontier of Kansas, blessed with a reasonable portion of health, for which we are very thankful. We are still laboring in the Master's vineyard, setting forth the truth, and trying to make our light shine. We have aimed to set before men the unadulterated word of God in its simplicity with sincerity and boldness; making no compromise with error. When we look about us and see members of the body of Christ using the poisonous weed we are pained in our heart. We do think that next to drunkenness, the filthy and degrading habit of chewing and smoking tobacco is the worst. Oh, that the child of God would control his appetite, and learn to overcome, for the promises are to them that do overcome—seven times repeated in Rev. ii., iii. We are confident that enough money is expended for tobacco by those of the One Faith to make all our poor and suffering ones comfortable, whether found in the crowded thoroughfares of the east or in the wilds of the western lands.

We are striving to make ourselves pure. We want to be counted worthy that world and the resurrection to eternal life. Times with us are close. A few have been mindful of God's poor ones. May he bless them. We cannot but speak well for THE RESTITUTION and its Editor. May our Father give him strength and health to continue to fill its pages with truth, so much needed in these days.

Your brethren in Christ.

J. M. & D. FIKE.

GALVA, Ill.

*Editor Restitution:*

My heart and prayers have been for you in your labor of love for God's glorious cause. Labor on, friends of Jesus! be not weary in well doing, for in due season ye shall reap if ye faint not. To be made like Christ is enough to excite us on to love and good works.

With much love in the Bible cause.

J. O. & J. N. HENRY.

PITTSBURGH, Pa.

*Editor Restitution:*

Having just returned from a lecturing tour in the coal regions of this state, whither I went at the earnest request of brother Wm. Brittle of St. Nicholas, a brief account may be of interest to those of like precious faith who are readers of THE RESTITUTION. Brother Brittle was led to write for me through reading the lectures "Reasons why I believe the Bible to be the word of God," and "Man as he was, as he is, and as he will be," I being unknown to him as he was to me.

I responded to his request, and leaving Pittsburgh Friday evening, Jan. 27, I arrived at St. Nicholas a little after eight o'clock Saturday evening, and made my first acquaintance with brother Brittle and sister-wife. He is a worthy and efficient brother in the cause of truth, whose labors have resulted in bringing several in that vicinity into the family of God.

In the morning we took train for Mahanoy City, two miles distant, where lectures had been announced for morning and evening. The brethren here have rented a fine hall at an expense of some forty dollars a year. The hall was well filled both morning and evening with a very intelligent and interesting audience. There was much interest manifested and the best of attention given to the subjects discussed. The subject for the morning lecture was "The Bible Doctrine of Immortality;" in the evening "The Coming Reign of God on Earth." After the morning lecture the brethren broke bread, in number some ten or twelve. As yet there are no brethren in Mahanoy City, as it is but a short time since brother Brittle commenced to proclaim the truth there. The brethren reside at St. Nicholas, two miles distant, and at Shenandoah City, four miles distant.

Tuesday night following I lectured again at the same place; subject, "The destiny of the world from a stand point of reason and Scripture." As the night was very stormy—a severe snow storm—the audience was small. The following morning brother Robbins of Shenandoah took me with horse and cutter to Berwick, some thirty miles distant, where I gave two lectures; one on Wednesday evening and on Thursday evening. Subjects: "The Church not the kingdom," and "The two natures, mortal and immortal." Here the audience was small. I formed the acquaintance of brother Hosler and family. Brother Hosler and wife are sound in the truth, and a daughter, still residing at home, is interested and will doubtless become obedient. Bro. Robbins, who is a well to do brother of Shenandoah City selected his wife from this honest and truth-loving family, she too being a believer.

Leaving Berwick Friday morning, we went to Bloomsburg, a distance of fourteen miles, where brother Robbins' parents reside. His mother and one or two sisters are in the faith. Gave two lectures in a private house, friend Winkoon, Mrs. W. being deeply interested in the truth. The audience was small but gave the best of attention. Subject: "The Bible contrasted with popular belief."

After the lecture some time was given to asking the lecturer questions, one intelligent young lady appeared deeply in earnest. I am sorry to say that the believers here are tinctured a little with Russellism, which is subversive of the truth as it is in Jesus.

Leaving Bloomsburg Saturday morning, we arrived at St. Nicholas in the evening, stopping with brother Thompson, who is an intelligent brother, and ought to let his light shine by instructing others. We met here two brothers, Cook by name, and their wives, all believers, and others friendly to the truth. Brother Thompson's wife is a believer, but in delicate health and unable to attend the lectures. Sister Cook is also in poor health. In the morning I lectured again at Mahanoy; subject, "The One Faith," and in the evening on "The word made flesh, or Jesus Christ, who is he?" As on the previous Sunday there was marked attention and good interest manifested. The brethren here are all intelligent and sound in the faith. They call themselves Christadelphians, and meet every Sunday at Knapp's Hall, where brother Brittle announces the things of the kingdom and name for the obedience of faith to an intelligent audience. Several have become interested and have withdrawn themselves from the surrounding apostacy, with a view to being immersed for remission of sins as soon they are sufficiently enlightened in the things required. Of these I may mention friend Richards and wife at whose house we dined both Sundays.

Any speaking brother, thoroughly intelligent in the truth, with no crotchets or hobbies, if passing near St. Nicholas, would do well to visit the brethren. He would be gladly received and hospitably treated, and have an opportunity of announcing the truth to those who are willing to hear.

So far as I know there are no brethren nearer than Philadelphia, ninety miles, to this Ecclesia of earnest believers, domiciled among the hills and coal pits of this state, and directly on the route from Harrisburg to Philadelphia by the way of Reading. There are here as elsewhere, many small towns where the truth has never been proclaimed. What a pity! Are there no speaking brethren who are able to push their way to such places where there are some famishing for the truth that saves? Are not speaking brethren too much given to visiting Ecclesias where the truth has already taken out all or early all it will, and passing by the almost innumerable towns and villages where it has not been proclaimed? Ought not the truth to be made more aggressive, with kindness; more uncompromising, with love? Is there not too much affiliation with those who hold the truth in part, while they make void the promises of God by traditions? How readeth the words of John? "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed." Let us examine ourselves and see if we be in the faith, and take good heed that we compromise not the truth for gain, for numbers, or for popularity, but earnestly set forth the things of the kingdom and name, as the only saving truth—truth to be understood and heartily believed before immersion for remission of sins.

I must not forget to say that the brethren and friends were exceedingly liberal, bearing all my expenses and more, donating liberally to the cause of truth, one brother giving $10 to assist in publishing two lectures in tract form; may he not lose his reward.

Bidding them adieu on Monday morning, I arrived safely at home at twelve o'clock, night. That brother Brittle may yet see the fruit of his labor in Mahanoy City is the prayer of your brother in Christ.

DR. J. H. THOMAS.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 22, 1882.


SOME deferred articles will soon appear. Brethren must have patience as we are crowded.

WE shall not occupy much room editorially till we have disposed of some communications now on hand.

WE have received a book entitled—*The Restitution of All Things*—By W. M. Willett. Will notice more fully hereafter.

WE have, with much sorrow, to state that we have learned that sister Sarah Barnhill, wife of Elder H. Barnhill, died quite sud lonly Monday morning. Fuller particulars next week.

WE would impress charity and forbearance on all our brethren who write for the paper. Let each one, in the spirit of love, present his own reasons for the conclusions to which he may arrive, and extend the same privilege to others of different opinions.

## Sententions.

Genuine benevolence, like the Savior, goes about, doing good.

No man was born wise, but wisdom and virtue require a tutor, though we can easily learn to be vicious without a teacher.

A sinner's time is wasted if he does not repent. A saint's time is wasted if his heart does not grow in grace.

Health, beauty, vigor, riches, and all the other things called goods, operate equally as evils to the vicious and unjust, as they do as benefits to the just.

"Hark! down through the starry portals,
And over the land and the main,
Glad tidings are ringing and rolling
The Bridegroom is coming again."

There is only one thing which makes it worth while to live on earth, and that is, that we may glorify God where he is so much and by so many dishonored.

*No* man ever served God by doing things to-morrow; if we honor Christ and are blessed, it is by the things we do to-day. Whatever you do for Christ, throw your whole soul into it.

What human nature requires is a religion for dying sinners—a mighty remedial system, and a personal Redeemer; and the work of Christ is marvellously fitted to meet its requirements. We are sick of a deadly sickness, and our first want is a living physician.—*John Charles Ryle.*

Our God hath marked each sorrowing day
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.
—*Bryant.*

Wealth and social position, unfortunately, go farther to determine one's standing in most of our churches than real piety and active godliness.—*Spurgeon.*

The act of praying, as fast as it is encouraged, is found to fit itself in, by a remarkable and beautiful harmony, with all our better moods and all the higher states of the soul.

Sir Humphrey Davy is credited with the saying, "Life is made up, not of great sacrifices and duties, but of little things, in which smiles and kindness and small obligations given habitually, are what win and preserve the heart and secure comfort."

"God hath a presence, and that ye may see
In the fold of the flower, the leaf of the trees
In the sun of the noon-day, the star of the night;
In the storm-cloud of darkness, the rainbow of light;
In the waves of the ocean, the furrows of lands
In the mountains of granite, the atom of sand;
Turn where ye may, from the sky to the sod,
Where can ye pass that ye see not a God?"

We are so created that we must regard our own welfare. Self-love is implanted in our natures. If it could be destroyed there would be nothing to which God or man could appeal. Neither threatening nor promise would move such a soul. Moreover, self-love has the approval of Christ in his epitome of the moral law. He makes it the measure of love towards our neighbor. "Love thy neighbor as thyself." But selfishness differs from self-love in this, that self is exalted into the supreme law of action. The well-being of others and the will of God are not regarded. This is the self that is to be crucified.—*Love Enthroned.*

The Hon. George R. Wendling, in his lecture on Robert Ingersoll, says: "The most notorious outlaw known in the criminal annals of the West, Frank Rands, stood a few months ago at the bar of his cell in St. Louis, the very impersonation of every crime, and with the air of a braggart, said to preachers, priests, and policemen—to throngs of men and women—'I am a Bob Ingersoll man;' and every man and woman in the land believed him."

## Communications.

### THE TIME WHEN THE LORD WILL COME TO RAISE HIS SAINTS.

J. CAMPBELL.

I now propose to enquire whether any well defined event has been predicted as a sign of the descent of the Lord to the air to raise the dead—distinguishing this stage of the advent from his appearing with his saints in power and glory.

Much has been written on the "signs of the times;" but they are generally treated as mere characteristics of the times, and supposed to be fulfillments of certain prophecies alleged to relate to the French Revolution of 1789, and subsequent events in Europe. I might refer the reader to two works by Bicheno (Signs of the times, 1794, and Fulfillment of Prophecy Farther illustrated by the Signs of the Times, 1817), and one by Alexander Keith, D. D., (Signs of the times, 1832,) as ill ustrations.

Horatius Bonar, D. D., in a chapter on "The Signs" in his work, Prophetical Landmarks (1848), gives fourteen signs as a few out of many. They may be briefly expressed thus:—maturity of Antichrist, diffusion of infidelity, increase of immorality, formalism in religion, mixture of opinions, dissociability, religious deceivers, wars, earthquakes etc., restlessness of the world, missions, Israel, disbelief of advent, efforts at self-regeneration, spread of knowledge. It is remarkable that, while Dr. Bonar gives these as *forerunners* of the "Lord's appearing," he admits that of some "of these it might be said that they have been found in former days;" an admission which materially lessen their value as signs of our times.

Another way of viewing "the signs" is to regard them as forecasting their contraries in the future. Thus, a writer in the *Quarterly Journal of Prophecy* (1848 gives four such signs:—disorganization pointing to consolidation, individualism to brotherhood, dispersion to gathering, insubordination to obedience. But it is easy to see that such schemes throw no light on the question we are asking—that of date.

Peter Jurieu, in his Accomplishment of the Prophecies; or, the Approaching deliverance of the Church (1687), held that that event should take place about 1710 or 1714; and that the division of the Great City into three parts, under the seventh vial (Rev. xvi. 19), denoted the division of the Latin Church into Papists, Lutherans, and Calvinists.

Dr. John Thomas has given in his *Herald of the Kingdom* (1860), seven signs, of which he says: "Jehovah has told us of certain signs characteristic of the end." These are: (1) "Many shall run to and fro, and knowledge shall be increased." (2) Darkness shall cover the earth, and gross darkness the people. (3) At the time of the end there shall exist a king of the South, or Egypt, and the land be remembered. (4) The political Euphrates dried up. (5) A frog-power in existence, contemporary with a dragon-power, a beast-power, and a false-prophet power. (6) The nations enraged and in perplexity. (7) Preparation of the Bride. "These," he says, "with the exception of the last two, were fully developed." But taking the last two as signs nearer the end, the questions arise—To what extent are the nations to be enraged? and, has not the preparation of the Bride been going on, more or less, for eighteen hundred years? And, whether or not, how are we to know when the preparation is completed, so as to use it as a definite sign of a given event? We must view these so-called signs, therefore, as mere characteristics of the times, and as affording no clear indication of the time of the advent. Dr. Thomas finds another sign in Rev. xvi. 15; "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." But the Doctor holds that his "coming" is with his saints, and it, therefore, is a sign which could be of no use to these, for their "gathering together unto him" must have already taken place. And the circumstances of this coming render it highly probable that it is the same as that predicted in Zech. xiv, where the nations besiege Jerusalem, and at that time "the Lord comes, and all the saints with him." Dr. Thomas says: "The coming one, who makes his entrance stealthily, is not merely a single individual, but a body of individuals, consisting of the kings of the earth and their prince. Rev. i. 5.....It is the body of the earth's future kings, who shall all be conformed to the Christ-image....But to whom is he to come as a thief? Certainly not to the constituents of his own body, which would be coming to himself. No; he comes upon the dragon, the beast, and the false-prophet as a thief. Eureka, vol. iii. page 532.

But supposing this coming to refer to the initial stage of the advent, when the Lord shall descend from heaven with a shout, and the dead in Christ shall rise—*is* there anything in the circumstances given whereby we can unmistakably determine the precise time of the advent? Is it during the gathering of the hosts to battle? or after they have been mustered? or after they have commenced to fight? These events may occupy months, if not years, and can thus afford no safe guide to the time of the Lord's coming.

But the disciples once asked Jesus, "What shall be the sign of thy coming?" In his reply to this and other questions, he spoke of signs in sun, moon, and stars, national distress, men's hearts failing them for fear, etc., and added. "Then shall they see the Son of Man coming in a cloud, with power and great glory." Luke xxi. 25-27. Here it is his glorious appearing that is spoken of, when "he comes with all his saints." They could not be the earthly spectators of his coming, because the resurrection must have taken place some time previously. And Jesus distinctly told his disciples that the faithful should "escape all those things that shall come to pass." Ver. 36. If they are to escape all these things, it is not easy to see how they can be observant earthly spectators of them as signs of Christ's glorious appearing, of which they form part; unless it can be shown that there is so brief an interval between the re-surrection and the manifestation as to allow of the development of the signs prior to the resurrection. But the real spectators are clearly pointed out: "Men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." Here it is the men whose hearts are failing them for fear, that see the advent of Christ, and its signs.

But Jesus also said: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And also: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." The redemption here spoken of is very probably that national redemption for which the intelligent and faithful among Israel were looking. Jesus had just been predicting their national overthrow and dispersion, and it was natural that he should speak of their redemption at his coming. At his birth, Anna the prophetess "spake of him to all them that looked for redemption in Jerusalem." Luke ii. 38. And Zacharias, speaking by the Holy Ghost, said: "That we should be saved from our enemies, and from the hand of all that hate us," Luke i. 71. and the apostles, after the resurrection of their Master, "We trusted that it had been he who should have redeemed Israel." Luke xxiv. 21. And we have only to suppose that Jesus addressed these words to his disciples in their character as Jews, and as representing their brethren according to the flesh, who should exist at the time when these things should be fulfilled.

In 1868, John Cumming, D. D., of London, wrote a book of more than four hundred pages, entitled, "When shall these things be? or, Signs of the Last Times;" but has done no more in answering this question than Bicheno did in 1794. He professes no more; for he says it *is* an "attempt to illustrate inspired prophecy by authentic history;" and as to the question, "When shall Christ come?" he actually goes the length of admitting that "we cannot determine the *hour*, the day, or the *year*." But he adds: "We can enumerate the conditions in which he will be revealed, for they are clearly unfolded in the sure word of prophecy." Page 130. He occupies fifty-five pages in dilating on the bad qualities enumerated in 2 Tim. iii. 2-5, and on "pestilence, earthquakes, and famines," as the conditions referred to. Then 117 pages on additional predicted signs of the nearing exhaustion of our *present* mundane economy, namely: wars and rumors of wars, time of trouble, the world's apathy, unbelief of the advent, love grown cold, scoffers, fearful agitations, time of restlessness, time of seducing spirits—defined to be rationalism, Romanism, ritualism. And, will it be believed? the question forming the title of the work, is dismissed in 6 chapter of less than three pages!

The question that occurs to me in regard to the signs above narrated is—admitting that they were characteristic of 1868—were they much more so than they were of 1858, or 1848? Or are they even now so prevalent as they must be to meet the requirement of the spirit? May it not require five, ten, or twenty years yet, to "fill up the measure of iniquity" described by the apostle?

Dr. Cumming says—Our Lord will come in a time of pestilences, earthquakes and famines." This is his own testimony. These are intimated in Luke xxi. 11, most certainly, but as preceding the destruction of Jerusalem; which Dr. Cumming acknowledges, for he says (page 15): "Jesus enumerated a series of definite signs by which believers would recognize the nearing fall of Jerusalem." He then quotes verse 20: "When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." And yet nearly thirty pages are occupied in narrating modern instances of these calamities as predicted signs of our times!

According to Matthew, after mentioning sun, moon, and stars, Jesus says: "Then shall appear the sign of the Son of Man in heaven." This may mean a sign of Christ's appearing itself; for it will be a sign of great events. But if the former, what does the sign consist of?

One of the foregoing quotations from Dr. Cumming suggests an interrogative commentary on the signs of Christ's second appearing. He says: "Jesus enumerated a series of definite signs by which believers would recognize the nearing fall of Jerusalem 'When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh.'" This was truly a "definite sign" which could not be mistaken, especially when compared with the many I have quoted from himself and various other writers; and even when compared with those given by our Lord on Olivet, in relation to his appearing in the clouds; for these are held by many to have a figurative meaning, and on that supposition, it might be difficult to determine the right sense. But taking them literally, the questions arise—Are they simultaneous or consecutive? —general or local? Is darkness to be for a day and night? or for weeks or months? How are we to understand "the stars falling *from* heaven?" and "the powers of heaven being shaken?" The element of definiteness is certainly not so characteristic here as in the signs of the desolation of Jerusalem, excepting to this extent, that, in the popular mind, great darkness in the daytime is connected with the approach of the day of judgment.

But as there is no evidence that these signs were given to be witnessed by Christian disciples, their comparative indefiniteness is not a matter of so much importance.

Dan. xii. 4: "Many shall run to and fro, and knowledge shall be increased," is held to be a pre-millennial sign. But so is "darkness shall cover the earth, and gross darkness the people." Seu signs given by Dr. Thomas already quoted. The doctor explains those passages as referring to secular knowledge in the one case, and sacred in the other. Why by secular knowledge in either case? And why should "increased knowledge" be immediately pre-millennial, and not rather millennial, as is "the wise shining as the brightness of the firmament" in the preceding verse?

It is generally supposed that Christian "watching" should be for the signs. Dr. Cumming says: "Christians are not only to wait, but to watch; that is, to look out for the predicted signs, and infer from their appearance where we are on the current of time." And Dr. Thomas, "We are told they are blessed who *watch* the signs," but he gives no text. The watching is a being in readiness—"Be ye also ready;" and is even expressly connected with ignorance as to "where we are on the current of time." "Watch, therefore, for ye know not what hour your Lord doth come," "for in such an hour as ye think not the Son of man cometh." The illustration is given of a porter, whose watching consists, not in precalculating the time of his master's return, but in being at his post ready at any time to open the door. Hence: "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." But, wherefore? Because of what goes before: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *cares* of this life, and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth. "Watch ye, therefore." Here, the "taking heed," "watching," and "praying," are all directed to maintaining that character necessary to being "accounted worthy" and have reference to "any time," irrespective of signs.

I submit, then, that no definite, unmistakeable sign of Christ's advent to believers, is given in the Scriptures; that watching for signs of it is nowhere enjoined as a duty; and that, in the words of Edward Irving, "the perfect certainty of the event, the entire uncertainty when, is God's own device for keeping his church in a continual state of expectation, "looking not at the things which are seen, but at the things which are unseen."

(Concluded from last week.)

### IN THE SAME NIGHT THAT HE WAS BETRAYED.

We need no very wide glance of imagination to send our minds back to that most touching scene of our Lord's life and ministry when summoned by his twelve apostles he partook of that last supper before his death upon the cross. We can see the shadows of evening gather as Jesus and his disciples assemble in that large upper room which they had made ready; even his most bitter enemies have for a time ceased their plotting and are engaged elsewhere celebrating the Paschal Supper, quiet reigns throughout the streets of Jerusalem; few in that great city knew, or if they knew did not believe, that the great Paschal Lamb prefigured by so many thousand victims since the exodus from Egypt was soon about to be led to the slaughter. "Now, as they were eating, Jesus said, One of you shall betray me." We can imagine the consternation that fell upon eleven of that little company, as these words were uttered by their Divine Master. we can see the start of warm-hearted, impulsive Peter, the sorrowful pathetic eyes of loving John; the questioning anger of Andrew, or the quick indignation of James—till at last their emotions are swallowed up in sorrow as they ask. "Is it I, Lord?" then Judas, fearful perhaps lest his silence should betray him, also asks, "Is it I, Lord?"—and Jesus answered, "Thou hast said"—then added, "that which thou doest, do quickly." Judas immediately went out, darkness shrouded the form of the guilty traiter as he hurried on to meet the chief priests, and receive the price of his crime.

Meanwhile the Lord and his faithful eleven continue at the table; with the breaking of bread he said to them, "This is my body which is given for you,"—and in taking the cup—"This is to the new covenant in my blood poured out for you; I [illegible] more drink of the fruit of the vine, till I drink new with you in my Father's kingdom."

In the 14th, 15th and 16th chapters of John's gospel, we have those exquisitely beautiful addresses, which our Lord delivered at the institution of that Memorial Supper—they are not recorded by either Mark or Luke, as they were not present to hear how tenderly the Master comforts them with promises which shall sustain in their coming hours of trial. He exhorts them to continued faith in him, to love one another, and closes with prayer, "Holy Father, keep them in thy name which thou hast given me, that they may be one, as we also are one." And when they had sung an hymn they went out into the Mount of Olives. It is midnight, and as they cross the brook Kedron the moonlight shines clear and cold upon the white sepulchres out out in the cliff, and on the lofty domes and portals of the Temple. Here Jesus withdraws himself from his disciples a short space and kneels down to pray; the knowledge of the shameful and dreadful death so near at hand awakens his delicately sensitive nature to horror and agony. Matthew tells us, he fell on his face and prayed "Father if this cup cannot pass away from me, except I drink it, Thy will be done."

Surely in the lives of all of us, we have had our own hours in Gethsemane—a loss by Death, that relentless destroyer; some life round which our own was twined so closely that when it was taken from us our hearts bled freely as if from an open wound—or worse far worse the shock of being deceived in those we have loved and trusted so long and so faithfully; it is then in the hour of our despair and darkness that we remember that lonely night on the hillside of Gethsemane, and falling on our faces we cry as our Master cried 1800 years ago. "Father if this cup cannot pass away from me, except I drink it, Thy will be done."

JANET CARLISLE.

### The Flood in the Ohio.

CINCINNATI, Feb. 10.—Rain is falling all along the Ohio, and at 7 o'clock to-night the river was 53 feet, which is within 8 feet and 10 inches of the great rise of 1832. Some of the cellars on the landing are flooded already. The water is over the sidewalks on the river front, near the suspension bridge, in Covington. Apprehensions are felt of a great and destructive flood.

## Selections.

### WITH THE SALVATION ARMY AT WINSFORD.

On Sunday last the Winsford detachment of the Salvation Army again opened fire on the enemy. In the morning there was a sharp but not decissive skirmish, but heavy shot and shell was poured into the enemy's quarters in the afternoon, and still heavier in the evening. The action took place in the Town Hall. The attack in the afternoon was directed by a Liverpool lady captain named Jones, ably assisted by an active little Welsh lieutenant, who appeared to know the weak parts in the enemy's position. The movement was a bold and open one, and the chief points aimed at was to prevent the leader of the foe getting into a better fighting position, to stop his supplies, and to release prisoners. The army evidently does not believe in flank movements, but it goes well in for breaking the enemy's front, and for utterly routing his force. The attempt was not particularly successful in the afternoon, but in the evening the besiegers had cause for rejoicing, for they literally stormed the enemy's position, took many captives, and released numbers of prisoners, and it is worthy of note that none of the prisoners or captives wished to return to their old master.

The afternoon movements not being of great force several of the corps who once served with the enemy occupied spare time in giving their opinion in no measured terms of their old adversary and taskmaster, opinions which were heartily and loudly endorsed by numbers present. Some spoke in a simple earnest manner, and with much emotion, which showed how glad they were to have got in the hands they were now in. Others spoke strongly, and stated that they had had years of misery and unhappiness, but now they looked forward to years of joy and gladness and ultimate bliss. Occasionally a well-directed volley was sent at the enemy, and now and then several fired a little independently and somewhat wildly. It is really an impressive sight to see the 800 or 900 persons, numbers of whom had evidently been hitherto unhelped, unsought, and perhaps uncared for, some with faces pinched and worn, scanned and scarred in the battle of life. During the afternoon the detachment was encouraged by the soft, sweet solo singing of the captain, who rendered one or two hymns. In striking and effective contrast to this there was a volume of sound and harmony now and then from the whole body present, many of whom, from the way they sang, having doubtless been taught to sing God's praises at some remote period of their lives. As the cadence of the music rose and fell, and the voices somewhat blended in harmony there was no wonder at a thoughtful mind thinking and speaking of the great hereafter. Here were gathered together hundreds of human beings, numbers who never entered a place of worship, some occupying respectable positions in the town, all identifying themselves with the army, and assisting it in its object, assisting to check any breach of discipline, and aiding in recruiting from the lowest in the town, from those who were a post and a nuisance to the inhabitants, but are now valued and efficient members of the force. Where have these men been night after night and day after day before they joined this army? They said on Sunday afternoon last—at least many did—that at one time they neither cared for God nor man, and that they had before been under the banner of the great enemy. They therefore must be without doubt, a valuable gain to the good cause the army has taken in hand. It would be folly to say that the army has no weak points. There were many to be seen on Sunday, and the enemy will surely take advantage of them. An army should not be too confident of success. All military manœuvres are liable to be checkmated, more especially if the enemy's position is underrated and their own overrated. But be it as it may, the organization which can bring and keep together a detachment of 500 or 900 hitherto untrained persons day after day, and assist in making those persons honest where they have been dishonest, sober where they have been drunkards, and clean where they have been vile, deserves a "God speed" from all.

In Winsford the army may say with the great Roman, "*Veni, vidi, vici.*" For a long time the town was, as it were, forgotten, but when it was besieged it surrendered at discretion. Some of those who spoke on this Sabbath afternoon were specimens of the good the change of masters had done for them. There were those in the room who used to be the terror of the town and the defendants in the court-room. On Saturdays they now take their earnings home, and their wives and little ones are better clothed and fed. Will this state of things last? Aye, there's the rub. It can only be hoped that it will, and that they will be assisted in all good things by all Christian denominations who have missed doing what the army has done. It is not the time, as 'twas lately said—

To ask the brave soldier who fights by my side,
In humanity's cause, if our creeds do agree.

### CORRESPONDENCE.

*Brother Chaplin:*—I have received several letters asking me why I do not write more for THE RESTITUTION of late; and also enquiries as to how I am progressing with my book. Allow me to say in reply through the paper that my almost silence in the paper for the last six months is owing to two causes: 1. The abundance of manuscript on hands at the office has rendered it unnecessary for me to write. 2. My time has been occupied in copying and preparing the manuscript for my book. Now that this task is about finished, I will write a few articles soon, into which I will try and weave replies to several questions propounded me.

As to progress on my book, since commencing the mechanical work I find that to attend to my regular meetings, 16 pages per week is all that I will be able to issue, as I am aiming to set the type and do the folding myself. To-day we go to press with the 4th form reaching the 64th page. My encouragement on the work so far is good. I have to date received orders for 135 copies.

Brethren, you who have not as yet responded let me hear from you. This is a book which is free from the discussion of side issues and is confined to the fundemental principles of our faith.

Our sales of the Eclectic Hymn Book now in four months reaches 950 copies. We are now looking after prices and arrangements for the music for a second addition.

Yours in hope,
G. M. MYERS.

Lanark, Ill., Feb. 13. 1882.

WHITE CLOUD, Kan.

*Editor Restitution:*

As nothing gives me more pleasure than reading the comforting words of brethren and sisters found in the Letter Drawer, I thought perhaps a word from us might be interesting to some. We are few in number here, but strong in the faith. We feel much encouraged at present, we closed one of the most interesting meetings on the night of the 7th of February It has ever been our good fortune to hold. I commenced on Sunday Jan. 29th, at our school house. The word not being out much we only had a few the first night, but each night increased in numbers and interest, and by the next Sunday night the house was full to overflowing. We continued until Tuesday night following (ten nights in all) and closed with the most real interest I have ever seen in this community. I gave a general outline of the Faith, commencing with the creation and ending in the great consumation. Several persons attended and manifested a good interest that hardly ever attended meeting of any sort before. I had several earnest requests to continue longer but I was nearly worn out as I labored hard and earnest. Since closing I learn several were just ready to obey. I trust another protracted effort will convince all the earnest ones.

Dear brethren, let us take courage; the gospel is still God's power unto salvation to every one that believes and obeys. Much of my labor has been wasted heretofore by only speaking once a month at a place. Our school-house has been a Methodist stronghold heretofore, but we succeeded at last in getting a good hearing even from the Methodists themselves. To our Father in heaven be all the praise. This leaves all well. May heaven's brightest blessings attend you, dear brother, in your noble work, is my prayer. J. F. PIERSON.

### Conference Notice.

If the Lord will the brethren of the Abrahamic faith, in Southern Wisconsin and Northern Illinois, will meet in conference especially, at East Plum Rivel, Carroll Co., Ill., on Friday evening, Feb. 24, 1882, at seven o'clock, meeting to continue over Sunday. Bro. G. M. Myers will be at this point and hold meetings the previous week, all week if the weather permit, and will remain through the Conference. We would like to see a goodly number of brethren present at this meeting to exhort and admonish one another, and to encourage each other, as the apostle said.

By order of Conference.
J. S. ARMSTRONG, Chairman.

# Poetry.

### Lines written on the Walls of Old Blandford Church, Petersburg, Va. Built in 1735.

Thou art crumbling to the dust, old pile!
Thou art hastening to thy fall.
And round thee in thy loneliness
Clings the ivy to the wall.
The worshipers are scattered now
Who knelt beneath thy shrine,
And silence reigns where solemn rose
In days of "Auld Lang Syne."

And sadly sighs the wandering wind,
Where oft, in years gone by,
Prayers rose from many hearts to him,
The Highest of the High:
The tramp of many a busy foot,
That sought thy shrine, is o'er,
And many a weary heart around
Is still'd forever more.

How doth Ambition's hope take wing,
How droops the spirit now,
We hear the distant City's din,
The dead are none before:
The sun that shone upon their paths,
Now gilds their lonely graves,
The zephyrs which once fanned their brows,
The grass above them waves.

Oh! could we call the mass back,
Who're gathered here in vain,
Who're careless rested where we do now,
Who'll never meet again;
How would our very souls be stirred,
To meet the earnest gaze,
Of the lovely and the beautiful,
The lights of other days.

W. A. F.

# Communications.

## THE SPIRIT OF MAN.

### Or the Principle of Life in Man and Beast.—No. 4.

BY H. H. HALL.

In order to a further elucidation of the question whether man is a unit being, or a dual being, let us once more return to the account of the creation of man as given by Moses in Gen. ii. 7. "And the Lord God formed man of the dust of the ground." Not half of, or a part of, as alleged, but man in all his component parts (for he is a compound, but not a double being)—his bones and flesh; his stomach to hold and digest his food; his heart to throw out and receive again his life-blood; his lungs to assist in respiration; his ears to hear, and his eyes to see the glorious works of his Maker; his brain so wonderful to manifest thought—in a word every part exterior and interior, and all adapted to every necessity—and now all ready—not for a spirit-entity, but for an element, a vitalizing principle, not the breath of air, but "the breath of life," such as is common to man and beast—that which sets the lungs to heaving, the blood to flowing and the "man" to thinking. And when man was thus formed, God blowed into his nostrils the breath of life, and man (not a part of, but the whole man) became a living soul, a living man.

Now when man thus created and thus endowed with the spirit of life is spoken of in the Bible, he is spoken of as a unit being and not as a dual being. And so when God said to Adam, "In the day that thou eatest thereof, dying, thou shalt surely die"—"For out of the ground wast thou taken .... and unto dust shalt thou return," he meant just what he said—that the "man" Adam, whom he had formed of the dust of the ground, should die and return to dust as a penalty for his disobedience, and, as we learn elsewhere, "the breath of life," or "spirit" of life should "return to God who gave it" when he created him. So that theologians have no warrant from the Scriptures for ringing the changes on the personal nouns and pronouns, as they do, in the vain attempt to sustain their indefensible dogma of the duality of man, or the immortality of the soul.

To illustrate this point: They tell us it was only "the body of Adam" that died and returned to dust. Well, if so, then "the body of Adam" was the "man" Adam, for Adam was the "man" that God formed of the dust; "the man" that was turned out of the garden "lest he put forth his hand, and take also of the tree of life, and live for ever;" the "man" that is to die and return to dust. But upon the common hypothesis the poor innocent "body of Adam" suffers death and is thus punished for the sin of the soul, which they say (though contrary to the whole Bible) cannot die.

Again, when the inspired penman says: "The dead know not any thing"—"Why that's the body that don't know any thing." When Peter says that "David is not ascended into heaven," but that "he is both dead and buried, and his sepulchre is with us unto this day," they again say—"That don't mean David, but only David's body (but Peter says David), for David, the sweet singer of Israel is in heaven singing praises to God." And when David himself, says: "The dead praise not the Lord, neither any that go down into silence," the answer is—"It is the body only that don't praise the Lord." If it be the body only that dies and praises not the Lord in death, then it is the body that is the "man," the person that dies and praises not the Lord in death; it is the body of David" that is David who died and "is not ascended into heaven," and who does not praise the Lord when dead. So then, if it be the body only that dies and praises not the Lord when dead, it is the body only that lives and praises the Lord when alive; for whatever it be that lives and praises the Lord in life, whether it be the body alone, or the soul, or the spirit alone, or all of these united—just whatever it may be that lives and praises the Lord in life dies and praises not the Lord in death. Any other view than this would, as any one possessing a logical mind can see, make nonsense of the very emphatic enunciations of the Bible, which declare that man dies; that the soul dies; that "The dead know not anything;" that "There is no work, nor device, nor knowledge, nor wisdom in *sheol* (the state of the dead) whither thou goest;" that "The dead praise not the Lord."

But when we come to the parable of the rich man and Lazarus, where it is stated "That the beggar died, and (the beggar) was carried by the angels (not the angels of heaven but by the *angyelon*—messengers, or pall-bearers) into Abraham's bosom," where Abraham was buried, if literality is insisted on—and we ask one if he believes that Lazarus was really carried to heaven by the angels, the reply is. "It was only the soul of Lazarus and not his body that was carried." But when it is said, "The rich man also died and (the rich man) was buried," in this case it was the body and not the soul of the rich man that was buried; for it was the soul of the rich man that lifted up its eyes, being in torments, and of course, the tongue of his "immortal soul" that he wanted water to cool! That Christ did not intend to teach conscious misery in *hades*—here as elsewhere incorrectly rendered "hell"—by this parable, which was spoken to, and of the Jews as a nation, is very evident not only from the absolute absurdity of the common explanation, which makes it contradict the whole tenor of the Bible, as we have already seen, but for many reasons—besides the one that settles the question, namely, that "There is no knowledge in *sheol—hades*"—that cannot here be given. I will, however, say this—that the true explanation is that these dead men, if they all really lived and died, are represented as seeing, feeling, talking and praying on the same principle that sight, speech and feeling are attributed to inanimate matter, as of the trees choosing a king (Judges ix.); and to the king of Babylon, and the kings he had slain; to Pharaoh and his host; to Meshech, Tubal and all her multitude, who went down to hell (*sheol*) with their weapons of war, and their swords laid under their (ghosts?) heads, with their iniquities upon their bones instead of upon their "immortal souls." See Isa. xiv. 4–16; Ezek. xxxi. 16–18; xxxii. 21–32.

Once more: One says, "My friend is dead and buried;" at another time he says of the same person, "My friend is not dead, but is gone to heaven." Now which, in the light of this investigation is true? both cannot be, for if the person is dead and buried, he is not also alive and in heaven, as a man cannot be dead and alive, and in two places at the same time. But thus are the advocates of this crooked and most absurd dogma compelled to change the personality of man from body to soul and from soul to body, from soul to spirit, and from each one of these to all as united in one man, in the futile effort to explain away the numerous passages of sacred inspiration that bear so heavily and fatally against them.

The common-sense view, and the Bible truth is that man is a unit being and not a dual being, and that personality is never applied in the Scriptures to the spirit of man, nor to any fractional part of man, but always to the dust-made man; to the thinking, accountable man; to the man that lives, sins, repents and dies; to the man who being "*mortal*" is a candidate for immortality. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Hitherto we have been more particularly endeavoring to show in our articles that, "the breath of life," or spirit of life in man is not, as alleged, a superadded entity within man, or within "the body man," as the many would say, but that it is precisely what the inspired writers say it is, namely, the "breath," the *neshamah*, the *ruah*, the breath of life in man and beast and so applied to both. We have also shown that *ruah*—spirit does not always mean breath, but that frequently it refers to the disposition and condition of mind in man, as also in two or three places is employed as a synonym of man. And we now wish to call the reader's further attention to the Scriptural use of the word soul.

And first, let me here say that the words "immortal, deathless, undying and never-dying," as applied by Christians generally to soul and spirit, are not found in a single instance in all the Scriptures of truth. But a person not knowing to the contrary would suppose these expressions, from the frequency they are used in the pulpit and out, might be found in almost every chapter of the Bible.

The word "immortal" occurs but once in the Bible and is applied to God. 1 Tim. i. 17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, amen." The word "immortality" is found only five times, and is once applied to God (1 Tim. vi. 15, 16), "Who only hath immortality;" and Rom. ii. 7, to "Those who seek for honor, glory and immortality;" and to the "immortality" Christ "brought to light through the gospel;" 2 Tim. i. 10; and twice in 1 Cor. xv. 53, 54, where the saints are said to put on "immortality" at the "last trump" and the resurrection of the dead. So there is not the least shadow of evidence that immortality attaches to man anterior to the resurrection; nor is there any thing found in the Bible that justifies the use of such expressions as are referred to above; but on the contrary we have the most emphatic testimony of the mortality of man, and of the impropriety, at least, of using such phrases as "immortal soul, deathless spirit, undying soul, and never-dying soul."

Let us see. The Hebrew word *enoush*—meaning "a mortal man," occurs forty times, and is employed by Moses, Job, David, Isaiah, Daniel and other of the inspired writers. It is rendered "mortal man" in Job iv. 17, and the same in 2 Chron. xiv. 11, in the margin; elsewhere it is simply rendered "man," but should have had the uniform translation of "mortal man" which would accord with the definition given by lexicographers. But we are met with the old objection, so often answered, that all this mortality of man relates only to "the body of man," and not to the soul—that the Bible expressions "mortal body" and "mortal bodies" show, at least, a clear distinction between the body and the soul, and because of such distinction it is assumed that the soul must be immortal if the body is "mortal." In their haste and anxiety to sustain their cherished, but tottering dogma, Christians forget that what they call the body, and what is called "mortal body" in the New Testament, is also called "man" and "mortal man" by all the inspired writers that use these terms. In other words, they all recognize the indisputable fact that a man's body is himself.

There is also an attempt to found an argument in favor of this common dogma upon the Bible expression "my body" (how would myself do?) as though the true personality of man were in the soul exclusively, as represented by the possessive pronoun "my," thus making the soul the owner of the body. But when it is remembered that "my soul" is also a Bible phrase, it would naturally occur to a thinking person that this expression would just as truly make the body the owner of the soul, as in the other case, the soul the owner of the body. So that the argument, of its own weight, falls to the ground. And such an argument never be presented by any candid person, if such person would only duly consider what it requires to constitute a living man with one immoveable personality.

Man is an organized complex being, and it cannot be truly said of any one part of man, as the breath, or spirit, or soul of man, that it is the man, the being, the true personality; for, it takes all there, with the organism, to constitute a living, thinking man. Hence it is proper for man to say of his parts, my body, my breath, my mind, my spirit, my life, my soul. While it is true that the body or organism formed of dust is called "man" by the inspired writer, and is man, it must be remembered that he was not a living man till "God breathed into his nostrils the breath of life." So when this unconscious breath of life leaves man and returns "to God who gave it," man dies and returns to the ground from whence he was taken, but is, nevertheless, a man, though a dead man, just as truly as before receiving the breath of life. But, "The dead know not anything, neither have they (while dead) any more a reward."

But once more under this head: Man is a being, or he is not a being; if he is a being, as I think we have proved, he is either mortal or immortal; but if he is not a being, but only "a tenement," or "cage," as alleged, for some other being, of which we know nothing, it is very remarkable indeed that "God so loved the world (of mankind) that he gave his only begotten Son, that whosoever believeth in him should not perish ('die, come to nothing, be destroyed'); but have everlasting life." And let it be remembered that while immortal beings cannot perish, cannot die, cannot be destroyed, mortal beings, such as we have shown the fallen angels to be, and so clearly proved man to be, can be annihilated as conscious beings. "For the Lord preserveth all them that love him; but all the wicked will he destroy"—*shamad*, annihilate.

Having prepared the way, we will in our next article under the head of The Soul of Man notice more particularly the meaning and use of the term soul, showing from the Scriptures that it never signifies either a being within a being, or, "a tenant" for an unconscious clay tenement.

[To be Continued.]

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*Copy of a Letter to Rev. Mr. Johnston, Pastor of Chatsworth I. M. Church.*

BALTIMORE, Md.

*Mr. Johnston:*

DEAR SIR—I had the pleasure of hearing your discourse last evening, on "Body, Soul and Spirit," and although it may be considered altogether presumption for a simple layman like myself to address those who are recognized teachers in high places, yet in the hope of doing some good, and enabling you to more clearly elucidate the subject, I will present a few suggestions on the word "spirit."

In the first place, no word (at least in English) has any fixed, rigid, inflexible meaning. All words are qualified by their context. House, for instance, may refer to a sparrow house, a dog house, a frame house, a stone house, "Our Father's house," or "the house not made with hands, eternal in the heavens." Man may be a good man, a bad man, a dead man, a petrified man, or a gingerbread man, and the word spirit may refer to a good spirit, a bad spirit, the "spirit of a man," or "the spirit of the beast," the creative "spirit of life from God," or the "Holy Spirit" of revelation. Any attempt to argue from the fact that the application of the same word to man and to God indicates a similarity of nature is absurd. God is a being, and so is the meanest of his creatures. God is a spirit, and so are we, even the worst of us; the same term is applied indiscriminately to all the creation of God wherein is the "breath of lives," of which you spoke.

An argument based on a similar use of terms looks to the ordinary "grounding" a most unanswerable one; it has the appearance of mathematical accuracy or geometrical precision, but it has nothing in it, and the only wonder is that after being exposed as it has so many times, the *legerdemain* is not more readily understood and appreciated.

A concordance will show the various and often diverse uses of the word spirit. True it is not interchangeable with soul, as you remark, but that does not by any means "fix" it as indicating a part of God as some would have us believe. As to man possessing a "triple life," I do not suppose you credit such an idea yourself in the ordinary sense, it certainly must be in a theological, pickwickian or other sense. All that a man hath he will readily give for one life.

You started in your discourse with a very clear conception of your subject, insomuch as you spoke of the frame of man being animated by the spirit of life from God producing another something, the soul, or personality. Your illustration of the gas and fire producing light, was good. But when the fire goes out the light goes out; don't forget that. "If He withdraw his spirit and his breath all flesh shall perish together, and man return to dust." True the lamp may be rekindled, but the testimony of all the prophets and apostles goes to show that in the meanwhile at least it is blown "black out," all the commentators and Reverend Fathers to the contrary notwithstanding.

The idea that man and beast or still more beastial men possess a part of the being of the Great Creator in their persons in some manner or other is too absurd. True in him and through him and to him are all things, by his creative spirit all things subsist; every tree, flower, insect, beast, man, but to suppose that he divides and portions himself out is simply monstrous, and could only be patiently heard from the pulpit, surrounded as it is by the halo of sanctity.

But sir, your error is not your own but is imparted by education, and is necessary to the support of many errors that have crept into Christian doctrine.

I am, Dear Sir, yours in love of truth.

J. F. GELLETLY.

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We greatly admire true principles of economy, but never did like to hear a man lecture his wife about the oppressive use of tea and coffee while he has a plug of tobacco in his pocket. If he is wise, this hint will be sufficient.

# Youths' Column.

## Good Temper.

There's not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than diamonds set,
Or thousands gained a year.

It lends the boy a new delight,
'Tis virtue's firmest shield,
And adds more beauty to the night,
Than all the stars may yield.

A charm to banish grief away,
To snatch the brow from care;
Turn tears to smiles, make dullness gay,
Spread gladness everywhere.

And yet 'tis cheap as summer dew
That gems the lily's breast:
A talisman for love as true
As ever man possessed.

What may this wondrous spirit be
With power unheard before—
This charm, this bright divinity?
Good Temper! nothing more.

Good temper! 'tis the choicest gift
That woman, homeward brings,
And can the poorest peasant lift
To life—unknown to kings.

## Our Security in Christ.

When I was in England a lady told me a sweet story illustrative of what it is to have Christ between us and everything else. She said she was wakened up by a very strange noise of pecking or something of the kind, and when she got up saw a butterfly flying backward and forward inside the window-pane in great freight, and outside a sparrow pecking and trying to get it. The butterfly did not see the glass, and expected every minute to be caught, and the sparrow did not see the glass and expected every minute to catch the butterfly, yet all the while that butterfly was as safe as if it had been two miles away, because of the glass between them.

So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe Satan understands about this mighty and invisible power that protects us, or else he would not waste his efforts by trying to get us. He must be like the sparrow—he does not see it; and Christians are like the butterfly—they do not see it, and so they are frightened and flutter about in terror; but all the while Satan cannot touch one who has the Lord Jesus Christ between itself and him.—*Mrs. H. W. Smith.*

## Finding Christ.

We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the King of the Jews.

*My Dear Young Friends:*

Did you ever think how much it would mean to you to find Christ? Did you ever try to find him? Philip did. He had read about him in the Old Testament Scriptures, and he was longing to know him for himself; to see this promised Savior, who was to be so wise and good, that God would give him power to take away the sins of his people. So when he found him, he went at once to his friend Nathaniel with the good news, and they both together went to Jesus.

Now I want you to do just as Philip did. I want you to find Jesus—that means as a Savior, one who can deliver you from death—to become so familiar with what Moses and the prophets have said about him, that you will know just what he came into the world for—will feel that you are acquainted with him—that he is your Savior, that he died for you, and that he is soon going to be your King, and to take away all evil from this earth, and when you have found him for yourselves, have made him your friend, have come into him, and thus become God's children, as many young persons have lately done in Stark county, Ind., then I want you to go to your friends and telling them of the good news, bring them to Jesus.

Will you? Don't put off the good work, don't think you can live virtuous lives without striving, and without God. There is no salvation, no redemption out of Christ. Come to him. Remember your Creator now. Do the will of God now, and you will live forever more, in the kingdom of God.

S. ROXANA WINCH.

## Honor thy Father and Mother.

Children obey your parents, in the Lord, for this is right. Honor thy father and mother, which is the first commandment, with promise.—Eph. vi. 1, 2.

Dear children, did you know this loving command is for you? O, that you may feel the importance of obeying this divine injunction; keeping it ever in mind. You will not only reap the benefit of pure childish happiness, but when you are men and women, and those watchful, loving parents, are perhaps passed from your sight; what then will be the greatest honor?

I have obeyed my parents and my name shall never disgrace them. O, what an honor, that you, bearing the same name, should live to honor them, which will always be an unperishable honor to yourself.

If you would learn to obey, always consult your parents about all these little things that come up daily, and ask their advice; do not vainly imagine you know without their advice. Girls tell your mother all your little affairs. She has had trials, and knows best how to resist temptation.

You innocent little boys and girls may think you will never do anything to disgrace your parents. I do hope you will not, for whatever disgrace you bring upon them will be a wonderful stain on you. Right here is where I wish to warn you. The older you get, the more you will be tempted. Some people will coax you along with their children to this dance, and to that festival: then chewing tobacco, and card playing, drinking whisky, and infidelity. What next? Laugh at the heartaches of your affectionate parents. Ah, my dear children; never, never allow this heaviest of all weights to be traced upon your mother's brow. Listen to the proverb of Solomon: "A wise son maketh a glad father, but a foolish son the heaviness of his mother." How true! Again, "A wise son maketh a glad father, but a foolish man despiseth his mother."

I do not believe young men and women love their parents as they should who indulge in things they so much dislike. They may think they do, but there is something hidden; that confiding love is not there. Or if there are any who are straying away from that parental care, I beseech of you stop; yes stop, before another day is over; seek to obey your parents. How much more happy and healthy and better you will be.

There is no love equal to a mother's; while the world cares nothing for you but to lead you to ruin. They care nothing for that which will honor you.

AUNTIE.

## The Snow Storm and the Lost Sheep.

The winter is upon us with its piercing winds, its ice and snow, calling up to the minds of the young folks visions of sleighrides, and many pleasant seasons with their sleds and skates. To the minds of the extremely poor, however, something of a different nature presents itself. Cold and hunger, combined with other privations and evils, do not lead many of them to anticipate much pleasure as they look at falling snow.

But children now-a-days know but little of such snows as people used to see seventy-five or a hundred years ago. Even since my remembrance the snow used to cover the ground early in the season, and remain until spring, each snowfall adding to the depth, until often the fences by the roadsides were hidden from view.

The farmers turned out with their teams and heavy sleds, and there was a busy time breaking roads. Often they were obliged to shovel through large drifts that seemed like small hills to us children, as we rode between them. Frequently the regular road was left, and one made through the open lots, to escape drifts. These snows in a short time became compact and hard, and a kind of crust formed, so one could walk upon it. When I was a child I was often drawn to school on a sled, by an older brother, riding far above fences and walls.

During the long winter evenings, my grandmother's room with its bright, cheerful fire on the hearth, was a very attractive place to me, and among the merry stories that she related to me, the following comes to my mind. The circumstances occurred many years ago, I do not know how long.

My grandfather was in the army during the revolutionary war, and it was before that—when he was quite a young man. He awoke one morning late in the fall, to find that a heavy snow had fallen during the night, and it was still snowing hard. His sheep had not yet been taken up, or brought into winter quarters, and it was no small task now to find and collect them; for in order to find a shelter from the storm they had hidden behind rocks, fences, bushes and trees. Finally they were all found and gathered in, with the exception of one sheep, a valuable one, which grandfather was not to lose. Besides, he did not like the thought of the poor dumb creature dying from hunger and exposure.

But the winter passed along, and the hay in the barn was all used. People in those days did not build barns as large as are now built, and much of the hay was stacked in the fields. With their large snow-shoes on they could go to these stacks and cut the hay from the upper part, the rest, to the depth of several feet, being under the snow.

One sunny day in March my grandfather was cutting hay from the stack on the south side, when he found the snow giving way under him, and he sank down into a large open place. He was a tall man, but he went down to his shoulders, and what do you think he found there? Nothing less than the lost sheep, alive and well, with some twin lambs by her. When the storm came on [illegible] shelter by pressing up against the hay stack, and there remained under the snow. She had plenty to eat all winter, and had made quite a little room into the stack, while her warm breath had melted the snow, so that she had room to move about somewhat. I do not know which was the most surprised by the sudden and singular visit, my grandfather, or the sheep, but he was certainly much pleased at his discovery and no doubt the sheep was very willing to be released from her wintry prison-house.

# News Items.

ST. PETERSBURG, Feb. 20.—General Ignatieff, Minister of the Interior, has informed a Jewish rabbi that the Government would neither encourage nor oppose the emigration of Jews.

According to Herr Richard Andree, there are 6,139,000 Jews in the world. Five-sixths live in Europe. Asia has 182,817. The greatest proportion is in Roumania, or twice as high as in Russia. Norway, he says, contains only thirty-four.

Certain land-owners in Florida and Texas have offered to donate land to Jewish refugees. This is a good scheme, and ought to be the beginning of important results.

Cincinnati has suffered much and will suffer more from the high water in the Ohio river. It is raining there about now, and the highest water ever known is likely to be experienced.

MEMPHIS, Tenn., Feb. 18.—The break in the levee near Austin, Miss., is nearly three miles in length. Laconia Circle is under water. The greater portion of Helena, Ark., is overflowed to the depth of four feet.

NEW YORK, Feb. 19.—Advices from Buenos Ayres represent that Colonel Nas, with 600 Peruvian soldiers, sacked the city of Pisco, which is about 130 miles south of Lima, Peru, killing 1,000 people, of whom 300 were foreigners, the French Consul being among the number. It is also reported that Nas was shot by Garcia Calderon's troops.

## KEY-WORDS.

I beg leave to announce that my forth-coming book entitled "Key-Words," will not be ready before about the 10th of March. It is to contain about fifty pages more than the printer's first estimate, and this accounts for the delay. The price remains the same,—25 cts. a copy. Every believer of the Gospel of the Kingdom should obtain copies of "Key-Words" to lend out, as it is well suited for such missionary work, and ought to convince even our most obdurate opponents, as to the nature of the soul and spirit of man, the condition after death, the acquirement of immortality, etc. One of the features which render this book particularly useful for general circulation, is the fact that although its critical accuracy may challenge the scrutiny of Hebrew and Greek scholars of whatever creed, yet the Hebrew and Greek words are brought home in a plain and clear form to persons who cannot read any language but the English. Please send orders to WILEY JONES, Norfolk, Va.


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# Poetry.

## SHE SLEPETH WELL.

BY ROXANA WINCH.

No sound may break her quiet slumber now,
No need for softened tread or voices hushed
To whisper's tone. No fear lest careless hand
Should lift the latch, or jar forgetfully
The door, or brush the rustling paper down.
She sleepeth well.

No fear of outside sounds, of storm or wind,
Or across window pane, or hail afar;
No dread of thundering trains, or peal
From the swift lightning flashing by.
No troubles mar her rest, nor dream of grief
Breaks in, nor can with heavy hand disturbe.
She sleepeth well.

Will Jesus come and call with trumpet voice
His ransomed ones, and opened graves give up
The dead, the slumbers undisturbed. O blessed
rest!
The sleep of St. beloved! The night's repose,
And then the dawn, the life, the endless years!
She sleepeth well!

# Communications.

## PAUL'S ADMONITION TO TIMOTHY.

### Chapter Eight.

J. B. COX.

In examining this subject I have briefly referred to the Holy Scriptures which Paul admonished Timothy to study, and have shown that those Scriptures are perfect and convey to man the mind of God. And whatsoever God does, he manifests perfect order in all things. His order in creation, and redemption, are fully set forth in that word. I have also shown that the word of God has been greatly perverted in all ages from the time when the old serpent deceived our first parents, down to the present time, and then shown that this admonition was very important in building up the church of God. I therefore wish in this closing chapter to apply this admonition to ourselves, that we may be benefited thereby.

If it was necessary for Timothy to study to show himself approved unto God, is it not also necessary for evangelists now to do the same? A man will never make a good workman as an evangelist except he understands how to divide the word of truth aright.

This is the great difficulty among the sects: they propose to the people to teach them in the word of truth, but their knowledge of that word is so limited that they cannot rightly divide it, but bring in profane and vain babblings, and "they increase unto more ungodliness," and the word of God becomes a mystery: they often teach the law of Moses for the law of Jesus the Christ. "And consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness:" but they are "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. 1 Tim. vi. 3-5. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. iii. 13.

Let us therefore "try the spirits (teachers) whether they are of God." 1 John iv. 1.

We have a noble example given unto us, by Ezra the scribe, when "all the people gathered themselves together as one man into the street that was before the water gate: and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding; upon the first day of the seventh month. And he read therein before the street that was before the water gate, from the morning until midday, before the men and the women, and those that could understand, and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; .... And Ezra opened the book in the sight of all the people, and when he opened it, all the people stood up. And Ezra blessed the Lord the great God," etc. Then Ezra and those with him "caused the people to understand the law: and the people stood in their place, so they read in the book in the law of God, distinctly, and gave the sense, and caused them to understand the reading" Neh. viii. 1-8.

This is what we need now-a-days. A little less elocution, and a little more expounding of the word. Ezra and the Levites did not propose to deliver an eloquent self-made oration, to the people, on this occasion, but, to expound unto them, those things that God had made known unto the children of Israel, through Moses, or, to teach them how to live obedient to the law of Moses, for they "read the law and gave the sense," (or meaning).

Would it not be well for the theologians of the present time to make themselves well acquainted with the law of Christ? that they could read it unto the people, and give the sense, or explain the law of Jesus unto them, instead of dabbling in vain and profane babblings, or teaching those things they ought not, for filthy lucre's sake, and thus deceive the people?

Why should we be surprised if infidelity increases in our midst, while such dogmatical teaching flows so fluently from beneath the proud spires?

When John the Baptist was about to introduce Jesus the Redeemer into the world, he "preached in the wilderness of Judea, saying, Repent ye for the kingdom of heaven is at hand," or, "Reform ye, for the Royal Majesty of the heavens has approached.' Matt. iii. 2.—*Emphatic Diaglott.*

When Jesus began his ministry he also preached the same thing. See Matt. iv. 17.

And when Jesus sent out his disciples to the lost sheep of the house of Israel: they were to go and preach the same doctrine. Matt. x. 7.

So when Jesus had finished his work, and was raised from the dead, he charged his disciples to go "and make disciples of all nations." Matt. xxviii. 19.—*New Version.*

"And they went forth, and preached everywhere." Mark xvi. 20.

On the day of Pentecost, Peter preached, saying, "Let all the house of Israel therefore know assuredly, that God hath made him, both Lord and Christ, this Jesus whom ye crucified." Acts ii. 36.

And Stephen fell a martyr because he so boldly preached to the men, brethren, and fathers, the things concerning the Just One, whom they had been the betrayers and murderers. Acts vii. 52.

"Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them .... But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Acts viii. 4; v. 12.

And when Paul was called out to be an apostle, "Straightway he preached Christ in the synagogues, that he is the Son of God." Acts ix. 20.

He who preached Jesus and the resurrection. Acts xvii. 18.

Paul had a different manner of preaching to the Jews, to that which is common among the clergy in this our day. For when Paul and Silas came to Thessalonica, we read, "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the (Old Testament) Scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead: and this Jesus, whom I preach unto you is Christ." Acts xvii. 2, 3.

"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts xviii. 4.

And when Paul was at Rome a prisoner, he was suffered to dwell by himself with a soldier that kept him. We read, "And Paul dwelt two whole years in his own hired house, and received all that came unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 30-31.

The Acts of the apostles as well as the letters written by them, all show that the gospel of Christ, the good tidings of the kingdom of God was fully preached by them, according to the instructions they received from Jesus himself, who first set them a noble example.

Therefore I ask why so much preaching? why not less preaching and more teaching?

The sects may need much preaching to build up their sectarian orders. But as Sectarianism is not of God, the church of God should not be governed by them. Paul says, "From such turn away."

Inasmuch as the gospel has been fully preached, why not adopt Ezra's plan, that the people may understand?

Now what is the discipline of the church of God? Is it not to instruct, to govern, to educate, to regulate, to chastise, to reform?

So Paul educated Timothy and Titus that they should be able to set the church in order. Then Paul gave special instructions to the elders of the church at Ephesus, that they should feed the church of God, over which the Holy Spirit had made them overseers.

How does the Holy Spirit make us overseers?

Answer—By the word of God.

"Holy men of God spake as they were moved by the Holy Ghost, thus the Spirit of God is in his word, and as we educate ourselves in the word of God, we become partakers of the Spirit of God. So we see the importance of a thorough knowledge of God's word.

What is the meaning of Paul when he says, "Feed the church of God?" Is it simply to talk to the members about Jesus and the kingdom of God?

This is good, for we cannot educate them aright without it. But is this all? Certainly not. If the church of God is properly organized there will be more or less in it who are poor in this world's goods. It is true that many people are poor, because of their own indifference, but this is not the case with all. Jesus said, "The poor have the gospel preached unto them." Again, "The poor you always have with you."

There were many poor in the church when seven men were appointed to attend to tables. A church organization is a family, the elder or overseer and the deacons stand as the head of that family, therefore, the wants of the body should be known to the officers, their needs should be supplied, the church should work for one another's interest, and not let any suffer. Paul set an example, for he said, "Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts xx. 34, 35.

Let no man seek his own, but each his neighbor's good." 1 Cor. x. 24.—*New Version.*

The church must be educated to do unto others as we would have them do unto us, then it would soon become a home for the poor. Wherever we see members of the church of God uniting with outside orders, such as the Odd Fellows, or Free Masons, we may be assured that there is a wrong, either in the member, or in the church, perhaps in both. Is any member sick, let him be visited; is any in distress, let him receive a benefit from the church fund, which should be kept up, by laying by on the first day of the week as the Lord has prospered us. It should be used by the deacons, at the discretion of the elders.

A Disciple preacher once said to me: "Under such a state of things many would come in for the sake of their bread and butter."

But Paul failed not to guard us on this point. For he said, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for naught at any man's hand, but in labor and travail, working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you. If any man will not work neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such, we command and exhort in the Lord Jesus Christ, that with quietness they work and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed." 2 Thess. iii. 6-14.—*New Version.*

So Paul has guarded the church against impostors.

"Honor widows that are widows indeed." 1 Tim. v. 3.

"Visit the fatherless and widows in their affliction." James i. 27.

These things we must observe. For Paul says, "But if any provide not for his own, and especially for those of his own house (church), he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8.

So to establish order in the church, Peter said, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 1-4.

He also admonishes the younger to submit themselves unto the elder. "Yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Verses 5, 6.

Paul also exhorted the Thessalonians, that they "Study to be quiet, and to do their own business, and to work with your own hands, as we commanded you: That ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. iv. 11, 12.

So when we are free from the yoke of sectarian oppression, we can by industry and perseverance, help one another in time of need, and so fulfill the law of Christ. For Jesus invited us, saying, "Come unto me, all ye that labor (work) and are heavy laden (oppressed), and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls (yourselves). For my yoke is easy, and my burden is light." Matt. xi. 28-30.

Thus we observe that Paul's admonition to Timothy is very applicable to us that we may be approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Much more can be said concerning the teaching the gospel, and of the discipline of the church, but I trust I have said sufficient to lead us to a closer examination of the Scriptures.

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. x. 24, 25.

So in conclusion, I say, let us study God's Holy Word more closely, and let us all observe the injunction of Paul to the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10.

When we study the word of God, it is best to clear our minds of all sectarian traditions, that with a simple, childlike earnestness, we may learn God's will concerning us, and that we may intelligently establish a character that shall be acceptable unto God.

It is well to study that word in subjects, for thereby we can obtain a clearer knowledge of it, if we desire to learn of the nature of man, select such portions as treat upon his formation, his fall, his destiny, then notice the promises made to him, and whether conditionally or not.

The subject of the church should also be studied according to the same order. Also the kingdom of God, and great care should be taken in the study of this subject, lest we confound the church with the kingdom. Much trouble has been caused in the Disciple church upon this subject, because of careless study, there are some Scriptures that are very hard to reconcile if taken according to the Authorized Version.

For example, Luke xvii. 21. "For, behold, the kingdom of God is within you." And Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

The way these Scriptures read they conflict with each other, because the lesser can never contain the greater, therefore, if we are in the kingdom of God, the kingdom of God cannot be within us. Therefore a wrong exists, and the New Version does not help us in this case. If we observe who Jesus was speaking to, we will see that the expression does not agree with the word of God in general, for certainly if it is possible for any persons to contain the kingdom of God, it would not be the Pharisees. Therefore, except we can find some other translation that will make the matter more plain, it is best to take the general tenor of the Holy Scriptures.

But the Emphatic Diaglott gives us a key that will unlock the mystery. It reads in Luke xvii. 20, 21, "And having been asked by the Pharisees, when God's kingdom was coming, he answered them, and said, The kingdom of God comes not with outward show: nor shall they say, Behold, here! or there! for behold, God's royal majesty is among you" (Jesus the King is among you). And in Col. i. 13, we read, "Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love."

So there is perfect harmony in the word of God, when properly understood. Let us then study the word of God very closely, that we may come to a more perfect knowledge of the truth, and abound in the work of the Lord.

Then can we say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter i. 3-5.

*Indianapolis, Ind.*

## BRIEF VARIETIES.

### "TRUTH"—WHAT?

Its import is "not hidden," and implies revealed, laid open, and made known. This word understood, lets in a flood of light. Isaiah notices "the veil over all nations." Chap. xxv. A veil is also over Israel; and to be taken away on their reception of Jesus their Messiah. 2 Cor. iii. 13-18.

Thus Jesus is "the truth"—the revealer—unveiler of God, love and good will to men." John iii. 7-20; Luke ii. 30, 32.

The rejection of his word as to his second coming, the resurrection of the just and unjust, his blessed reign and the restitution of all things spoken: insures profound darkness, death and all our woe. John iii. 36. J. B. C.

### "BLESSED"—ITS IMPORT.

This word blessed belongs to the humblest believer, nine times over. Matt. v. 1-11. Any one of them possessed would bless the reader, but the entire number makes him blessed and nine times more blessed—in, perhaps, geometrical proportion.

This word, like truth so far (*a-lutheia*) is compounded of *an* and *ker-makarios*—*ma*, (another word for) not and *ker*—"lot, chance, fate or fortune." The word was applied to the Immortal. Hence, the *makarios* (plural)—the Immortals were the opposite of the *Thanatoi*, the mortals. Then, on believing in Jesus, those who are now mortal and subject at best to "fate, fortune or chance"—which is all uncertainty—ending in "death"—"pass from death to life." John v. 24. They pass from their low state, "subject to vanity," (Rom. viii. 20,) up to the assurance of "life and immortality with God—as brought to light in the gospel."

We pass, by becoming Christians, from the blind notion of "chance, fate or fortune," (the state of the heathen) to the knowledge of the living God; revealed in Christ—reconciling the word unto himself.

This blessedness centres in an intelligent turning from darkness to light—from the power of Satan unto God—the forgiveness of sins, and the inheritance of the saints. Acts xxvi. 18. The seven beatitudes (verses 3-9) are the seven-fold gifts of God in grace through faith in Jesus; and then, two more are superadded, in grace, to consummate the whole and crown the Christian overcomer with the "honor and glory of immortality."

How few Christians know their high calling! J. B. C.

### THE SPIRIT OF MOSES,

As given to the seventy elders (Num. xi. 25), seems mysterious to all who have not the primal truth. But it is easy: for he who gave "seed to the sower and still multiplieth the seed sown" to our husbandmen is he who gave the Spirit to Moses; and then multiplied (diffused) that same spirit to the seventy elders. Jesus' gave five loaves and two fishes to his disciples; and then his blessing amplified them to feed and fill "5,000 men, beside women and children." Matt. xiv. So, as "the Father sent Jesus," he sent the blessed twelve—he gave them the Holy Spirit, and now that self-same Spirit is given to all "them who believe." Acts ii. 38; iv. 31; x. 31; Eph. iv. 3-13. "With him is the residue of the Spirit;" he gives it to "them who ask." Luke xi. 13. J. B. C.

### PERSONAL—BROTHER WEETHEE.

Of late, and all along, the articles of Brother Weethee have impressed me with their intelligence and value. Brother Weethee has done and is doing good service, which deserves the heartiest commendation. J. B. C.

### PRESIDENT GARFIELD,

Like Joseph in Egypt; Daniel and his three co-ordinate heroes in Babylon—or Cornelius, the Roman centurion, were doubtless adjusted somewhat to their political station. Yet others who feared God in Israel, and living in entirely diverse stations, might mistake the mind of the Lord our Judge if they took their personal standard, or that prevailing around them, for their estimate of such public characters. St. Paul seems to defer all such matters of judgment, both for himself and others, altogether to the good Lord, who has ordained "the powers that be." Rom. xiii.

Pardon me, if I add, that to my feeble apprehension President Garfield, like Cyrus, was one of the grandest men of our race. Hence, I wait on the Lord to understand this chapter of history, in which he appears so prominent. J. B. C.

# Brevities.

The Karaites—the Jewish sect which renounces the Talmud and other Jewish legends—have come into prominence in connection with the Jewish outrages in Russia. A recent traveler who is well acquainted with the Karaites says that they number at least ten thousand persons. Many reside in Moscow, although they are not to be met with in St. Petersburg.

Experiments have been made with an electric lamp for locomotives on the system of Messrs. Sedlaczel and Wikulill on the North of France Railway. The lamp is placed in front of the engine so as to light the permanent way. The experiments have shown that it burns steadily even when the train goes at express speed, that the light does not interfere with the visibility or distinctive color of the signals, and that neither the engine drivers nor officials of the train carrying the light nor of other approaching trains are dazzled by it. The drivers are able to see the line distinctly for a distance of 300 yards ahead.

One of the hardest woods in existence is that of the desert ironwood tree, which grows in the dry washes along the line of the Southern Pacific Railroad. Its specific gravity is nearly the same as that of lignum vitæ, and it has a black heart so hard, when well seasoned, that it will turn the edge of an axe and can scarcely be cut with a well tempered saw. In burning it gives out an intense heat, and charcoal made from it is hardly second to anthracite.

A Turkish superstition has it that when the mosque of St. Sophia falls in ruins, the Ottoman Empire will also be destroyed. A recent examination of the old mosque reveals the fact that it may collapse at any moment. It may not be in verification of the superstition, but the empire is in a most dilapidated state, an insurrection has just broken out in Arabia, and another of considerable proportions prevails on the northwestern frontier, with at least a possibility that the warlike spirit may cross the Turkish line. The fall of the mosque, should it occur, might not be without effect on the fate of the empire.

Russia and Roumania are the only remaining European States in which Jewish disabilities now prevail. In some parts of Asia, however, and especially in the Plowory Land, the children of Israel still lie under a prohibitory law which excludes them from participation in any civil rights whatsoever, and prevents them from exercising any trade or profession in the character of Chinese subjects. Jews, however, have established themselves in all the Chinese ports under the protection of different European flags, and some of the wealthiest Jewish firms are on the best of terms with the provincial authorities, who constantly give them the preference over their Christian and Buddhist competitors for Government contracts.

Mr. S. B. Evans is satisfied that the same race built the prehistoric mounds found in Mexico and the United States. He bases his belief on the alleged facts of a close resemblance between the construction of these remains, of the similarity of the implements employed, of the burial of the dead being exactly alike, and of the close likeness of the skulls found in the tombs of the mound-building period, whatever the locality may be. The Astecs were not the mound-builders, because he holds they had no tendency through religious or other motives in that direction, and the specimens of pottery found in the mounds and pyramids could not have been made by the Astecs.

Prof. W. Grylls Adams, of King's College, in a lecture recently delivered propounded the following theory of the aurora: He assumes the sun to be a magnet, and, as such, to affect the earth's magnetism. Thus the earth's atmosphere is drawn towards the sun, and the friction produced generates a supply of positive electricity in the air, and of negative electricity in the globe. When the air is charged up to the discharging point, a gradual transfer of positive electricity from the poles toward the equator takes place, and auroral phenomena result, varying in accordance with the tenuity of the region and with the temperature and the moisture of the air.

Amelia B. Edwards writes to the *Academy* as follows, in regard to the great find at Thebes: "An English traveler presented Professor Maspero with photographs from the first pages of the funereal papyrus of Pinotem II., and stated that he had purchased the original document through a Theben Arab, named Abd-er-rasoul. Hereupon Professor Maspero, in the month of March, 1881, went to Thebes, his principal object being to discover the tomb from which that papyrus had been taken. He arrested Abd-er-rasoul; tried persuasion, threats, rewards, imprisonment, and all in vain. Finally, being called to Europe, he released the man; offered a reward of £800 for the discovery of the secret; and left Herr Emil Brugsch full authority to act for him in the event of any information being received. Scarcely had he embarked before a brother of Abd-er-rasoul went to the Governor of Kenoh (the chief town of the province), claimed the reward, and gave up the facts. The Governor telegraphed to Cairo, and the Khedive at once despatched Herr Emil Brugsch to Thebes to bring away the treasure. The energy and skill with which this difficult task was accomplished by Herr Emil Brugsch, assisted by Ahmed Effendi Kemal, have been publicly acknowledged in the warmest manner by Professor Maspero."


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## Communications.

### THE SOUL OF MAN—No. 5.

BY H. H. HALL.

Having shown, as I think, in my former articles that *neshamah*, rendered "breath," and applied to both man and beast (Gen. vii. 22; Deut. xx. 16), and *ruah* and *pneuma*, rendered "breath, spirit, air and wind," are never employed in the Scriptures to denote a being within a being, or, "a tenant" within a tenement. I now propose to show that the same is also true of the term "soul."

"The Hebrew word *nephesh* is found in the Old Testament seven hundred and fifty-two times," as we are informed, "being translated soul four hundred and seventy-five times; person, or creature, and other words of like meaning, one hundred and three times, being applied to man and beast; life, or words of like import one hundred and twenty-four times, and applied indiscriminately to the life of man and beast; mind, or some of its passions fifty times." When *nephesh* is rendered soul it always means either (1) a physical being; or (2) the life of a being, or (3) the mind of a being, but never signifies a being within a being."

We will now give a few examples of the use of *nephesh* which will show we are correct in our statement of its trifold meaning. The first time it is employed by any inspired writer as applied to man is in Gen. ii. 7, where it is said: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became [not received, but became] a living (*nephesh*) soul." Here then with its first occurrence it signifies a physical being called "man." Again, Gen. xlvi. 26-27, it is said: "All the souls that came with Jacob into Egypt, came out of his loins [these could not be immortal souls, as we have shown in a former article], besides Jacob's sons' wives, all the souls were threescore and six." "And all the souls that came out of the loins of Jacob were seventy souls." Ex. i. 5. "He that keepeth his mouth keepeth his (*nephesh*) life. Prov. xiii. 3. "A righteous man regardeth the (*nephesh*) life of his beast." xii. 10. "The soul of the sluggard desireth, and hath nothing, but the soul of the diligent shall be made fat." v. 4. This soul cannot be an "immortal" soul most surely! The inspired psalmist of Israel being sick and troubled in mind in regard to the triumph of his enemies in case of his death, invites the sixth psalm, in which he uses the following language of prayer: "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. My soul is also sore vexed. Return, O Lord, deliver my soul [from death]: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in (sheol) the grave ["hell" where "the rich man" was buried, and whom Solomon says, there is no knowledge, nor wisdom] who shall give thee thanks." "For my soul is full of trouble: and my life draweth nigh unto (sheol) the grave." Ps. lxxxviii. 3. "The soul of my son Shechem longeth for your daughter." Gen. xxxiv. 8. "The soul of Jonathan was knit with the soul of David. 1 Sam. xviii. 1. "In whose hand is the soul of every living thing."—of man and beast.

Now if the reader will add the term immortal, or immaterial, in accordance with common pulpit and Christian usage, to the Bible word soul as it occurs in the above quoted passages that relate to man, the life of man, the mind of man, and the life of beast, he will certainly see the impropriety and absurdity, if not the culpability of thus adding to the Word of God. He will find not only immortal men, and immortal souls of men, but immortal souls "of every living thing."

We will now show from the Scriptures that the *nephesh*—soul, so far from being immortal as so commonly believed, can be torn in pieces; can be strangled; can, does and will die; will be destroyed, and cease to exist. King David (Ps. vii. 1-2,) in praying for deliverance from his enemies says: "Save me from all them that persecute me, and deliver me, lest he tear my soul like a lion, rendering it in pieces, while there is none to deliver." "And they smote all the souls that were therein with the edge of the sword, utterly destroying them." Josh. xi. 11; also x. 28. "And Samson said, Let my soul (margin) die with the Philistines." Judges xvi. 30. "Let my soul die (margin) the death of the righteous, and let my last end be like his." Num. xxiii. 10. "So that my soul chooseth strangling, and death rather than my life." Job. vii. 15. "He spared not their soul from death, but gave their life over to the pestilence." Psa. lxxviii. 50. If it be said of the above and similar passages that the persons are meant, it only proves what we advocate, namely, that the whole man dies; *for remember*, that, as *nephesh*, the soul-word is therein used, the soul cannot be excepted in the death referred to, and it certainly follows, therefore, that as the soul dies it cannot be immortal.

But the soul not only dies, but goes into sheol, the grave, or hell; for it must be remembered that sheol is rendered hell thirty-one times, grave thirty times, pit three times, and that this is all the hell there is in the Old Testament, or anywhere else for the torment of "immortal souls;" for in *this* "hell" "there is no work, nor device, nor knowledge, nor wisdom," says Solomon. In speaking of the wicked the Psalmist says (xlix 12, 14, 15): "Nevertheless man being in honor abideth not: he is like the beasts that perish.... Like sheep they are laid in (sheol) the grave; death shall feed on them.... But God will redeem my soul from the power of (sheol) the grave; for he shall receive me." Again he says in the same Psalm—"For the redemption of their soul [they that trust in their wealth" etc., verse 6,] is precious, and it ceaseth for ever." Here is an explicit statement that if the soul is not redeemed "it ceaseth forever," or ceases to exist. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of (sheol) the grave? But how do the theologians answer this last question of the psalmist? If it is not in substance as follows: "Why David! that is an irrelevant question: for do you not know that the "soul"—the immortal, immaterial soul never goes into "the grave" at death, but goes to God to be judged, and either remains in heaven where it is judged, or, is thrust down to hell where it is tormented until the day of judgment, and is then recalled from hell to be reunited to the body, and judged again, and if no mistakes is found in the first judgment is sent back to hell to endure unending torture? With all due reverence, David, for you as the inspired of God, and the sweet singer of Israel, we think you are mistaken in saying the 'soul' when it is only the body that goes into the grave."

But David, not expecting to be thus contradicted by the friends of God, goes on further to say, upon his deliverance from death (xxx. 3-9): "O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should [not go up to heaven? O no, but should] not go down to the pit.... What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" And Hezekiah, who had been appointed unto death, but through his prayer had his life prolonged fifteen years, employs similar language to David in reference to that event. He says (Isa. xxxviii. 18-19.): "For the grave cannot praise thee, death cannot celebrate thee: they that go down to the pit cannot hope for thy truth." "For the dead praise not the Lord," says the psalmist, "neither any that go down into silence." Let the reader remember that, in all these passages as well as all others which relate to the death of man, the soul is not exempt from the death spoken of, as the explicit declaration in the Scriptures quoted is that the soul dies and goes into the grave. Isaiah in his prophesy of the death of the Messiah says that "He poured out his soul unto death;" and Christ himself, says,—"My soul is exceeding sorrowful, even unto death." That Christ died—soul and body if you please—and was unconscious in sheol just as Lazarus was whom he had raised from the dead, is further proven from the following words of David which Peter at Pentecost applies to Christ (Ps. xvi. 9-10): "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope: For thou will not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

The minds of King James' translators were so full of the doctrine of soul-torment in hell, received through the church of Rome, that to us they sometimes seem to overstep the bounds of common sense in giving to the version a coloring—not warranted by the original—in accordance with their own cherished dogmas. And this is particularly true of the above Scripture. For they send Christ into the same hell of torment they did "the rich man" in the parable; and for what purpose does the reader suppose? not for punishment certainly, but to preach "to the spirits in prison," with the view, I suppose, of saving some of them from the torments of hell! Protestants then, as now, had not shaken off the old papal dogma of soul-torment in hell: but what intelligent Protestant now believes that Christ "descended into hell" to preach to the lost souls of men?

But the Scriptures not only teach the death of the soul and the unconsciousness of man between death and the resurrection, but they also teach that the wicked shall die "the second death"—that the soul of the wicked shall die. God says by the prophet (Ezek. xviii. 4.): "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." That this death of the soul refers to "the second death" of the wicked after their resurrection, is made most palpable by the whole chapter, and especially so by the following emphatic statement in the 26th and 27th verses: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them [being the first death]; for his iniquity that he hath done shall he die [the second death]. Again, when the wicked man turneth away from his wickedness that he hath committed, and doth which is lawful and right, he shall save his soul alive." We learn from the chapter and from these verses (1) that man dies the first, or temporal death on account of Adam's sin, and (2) that he will die "the second death" on account of his own sin. "The soul that sinneth, it shall die." Hence he that exhorted in the last two verses of the chapter as follows:—"Cast away from you all your transgressions.... and make you a new heart and a new spirit [new affections and new disposition]: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord your God: wherefore turn yourselves, and live ye." And Christ said to this same rebellious people, "Ye will not come unto me that ye may have life."

While it is true that theologians are compelled to admit that the penalty of God's law is death—death to man and death to the soul of man, their unscriptural theory forces them into the untenable position of saying that "death" don't mean "extinction of life" in man, but life in misery, that "perish" don't mean "to die, to cease to have existence," but to live on in torment; that "destruction" don't mean annihilation, but preservation in hell-fire. And all this under the most preposterous assumption that the penalty of the law is "spiritual death." But what is spiritual death? We are told, but not in the Bible, that it is to be separated from God and holy beings, and kept alive and tormented without hope and without end in the regions of black despair. Suppose after a judge of one of our courts had passed the sentence of death upon a condemned murderer, and that upon a certain day he should be hanged by the neck until dead, the sheriff without any authority, should interpret the penalty death as our theologians do the penalty of God's law which they admit to be death, and instead of erecting a gallows to hang the murderer, he came to the conclusion that the penalty and sentence don't mean literal death which is extinction of life, but spiritual death which is separation—misery—torment; and accordingly he shuts up his prisoner in a hut, filthy "purgatory" and proceeds to torment him in the most excruciating manner, but in such a way as to prolong his miserable life as long as possible so as to meet the full demand of the law! What would the people think of such interpretation of law and penalty as this, and of such punishment by slow torture? They would know such a sheriff to be either crazy or a demon in human shape. Even Savages would cry out—kill the murderer and end his misery. Is man more merciful than God? And yet by just such interpretations of the sacred Scriptures, God is presented to the world of mankind as a vindictive and unjust Being. And the effect of all this, as I have good reason to know, is to drive thinking persons into skepticism and outright infidelity. For, you can never harmonize the character of God as a merciful, loving Father, with the dogma of endless misery.

But what is the evidence that God has announced the penalty of his law in equivocal language? One would suppose the righteous Judge of all the earth would be, at least, as particular as our law-makers are, not only to state in plain words the demands of the law, but the penalty of the law. And when we consider the vast difference between God's law and the laws of man as to the momentous results depending between them in their violation, it would be charging God of trifling with the immortal and paramount interests of men to say that God in announcing the penalty of his law does not mean what he says—that when he says "The soul that sinneth it shall die," he means that it shall live for ever in misery; when he says by Peter that the wicked "as natural brute beasts are made and taken to be destroyed, shall utterly perish in their own corruption" he does not mean they shall be destroyed, but preserved in torment, he does not mean they "shall utterly perish in their own corruption," but shall continue to live incorruptible and immortal; for that which is incorruptible is immortal. Hence Paul says (Gal. vi. 8): "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"—*zoen aionion*—endless animated existence. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And so we might quote two hundred passages of Scripture showing most clearly that the wicked will die "the second death," "be consumed," "devoured," "destroyed," "destroyed together" and "destroyed for ever;" that they shall be burned up as "chaff," as "tares," as "withered branches," as "stubble fully dry," burned up "root and branch"—passages that contain not only the above most significant words and phrases, but others of like import, all of which not only prove most clearly that the wicked in the end will die a literal death, but tell how and by what means they will die such a death; how they will be destroyed, and that just as plainly as in the case referred to of a condemned murderer who was not only sentenced to death, but was told by the judge how he should suffer death, namely, by being hanged by the neck until dead. And our theologians and clergymen can no more explain away the burning, consuming, destroying words employed by Christ and the inspired writers of the Bible, in declaring the means and stating the circumstances connected with the final punishment and "end" of the wicked, by their special pips of "spiritual death" than could the sheriff explain away the gallows, the rope, and the being hanged by the neck until dead by spiritualizing where he believed this very plain sentence meant that the culprit should be "separated from the good" and shut up and tortured.

But let us come back to the question: where is the evidence that "spiritual death" is the penalty of God's law? We answer that there is not in all the Bible one passage, one sentence, or one word that even intimates such an absurdity. We know it is claimed, however, that the words of Paul (Eph. ii. 1-5.) give license—to what? why license to destroy the true significations of the terms death, perish, destroy, etc., which occur so many hundreds of times in the Bible and are applied indiscriminately to man, beast, and every living thing. The apostle says: "And you Hath he quickened, who were dead in trespasses and sins. .... Even when we were dead in sins, hath quickened us together with Christ." Now let the reader, if he can, find in these words the least hint of penalty for sin either here or hereafter! Paul simply states a fact, namely, that these Ephesian brethren had been in a state of sin—not of punishment for having sinned, as is claimed, and as it would be if their sinful state were a state of punishment—but had been quickened by God and "raised up" from their sinful state, which the apostle calls "dead in trespasses and sin," "and made to sit in heavenly places in Christ Jesus." The word dead is here used by the apostle in a figurative sense just as it is often applied to a criminal who has been condemned to death. In the eyes of the law he is said to be a dead man—dead to his friends and dead to the world. But being thus dead is not the penalty death to which he has been sentenced. So in the case of the sinner against God who "believeth not," he is "dead in trespasses and sins"—dead in the eyes of God's law, and is "already condemned" Christ says; but being thus dead and thus condemned is no more the penalty "death" which the sinner is to suffer in the day of judgment than is the being "dead" of the condemned murderer before he is executed and deprived of life.

In conclusion I affirm, then, without the fear of contradiction that spiritual death is not, as alleged, the penalty of God's law for the reasons already given and for the following additional reasons:—

1. Because it is a state of sin from which God not only exhorts, but commands the sinner to escape. But how can he escape therefrom if he has been judicially condemned to such state, as he has been, if indeed spiritual death be a penalty? God could not and would not thus condemn the sinner to such a state, and at the same time require him to forsake it when he knew it impossible. And yet this is the attitude in which God is presented by those who affirm that spiritual death is a penalty. Spiritual death then, is the state of sin and not a state of punishment for having sinned.

2. All Christians, so far as I know, not only admit, but affirm that Christ suffered the penalty of the law in the sinners' stead. The penalty cannot, therefore, be spiritual death because Christ was never "dead in trespasses and sins"—never suffered such a death. But he did suffer a literal death of soul and body on the cross for the sins of the world. Literal death, which is the extinction of life is, therefore, the penalty of God's law.

In our next paper we will notice the use of the term *psuiker*, the soul and life-word of the New Testament, and show that the word and its uses afford no more evidence of its being an entity in man than does the term *nephesh* of the Old Testament, which we have clearly shown can and does die and go into the grave.

### Twenty-Eighth Chapter of Ezekiel. (Ur.) Translated from the LXX. by Charles Gardner, Chicago, Ill.

And the word of the Lord became unto me saying: Son of man say also unto the rulers of Tyro, thus saith the Lord, because thy heart hath become uplifted and thou hast said, I am a god I dwell in the dwelling-place of a god in the heart of Sea, but art really a man and not a god and hast allowed thy heart to be like a god's heart. Art thou wiser than Daniel? Or did not wise men instruct thee in their intelligence? In thy intelligence and thought didst thou originate thine own ability and the gold and silver that is in thy treasuries. In the use of thy great intelligence and thy commerce thou hast multiplied thy ability: Thy heart hath become uplifted in the use of thy ability. Therefore thus saith the Lord, Since thou hast allowed thy heart to become like the heart of a god, as a penalty for this, lo, I am bringing upon thee scourges from the nations, and they will make bare their swords against thee and against the beauty of thy intelligence, and they will scatter thy beauty to destruction, and they will trod thee down, and thou shalt die wounded in the heart of the Sea. Proclaiming wilt thou say, I am a god in the sight of those who destroy thee though thou art a man and not a god? In the midst of a multitude of uncircumcised ones shalt thou perish at the hands of foreigners, because I have spoken it saith the Lord.

And the word of the Lord became unto me saying, Son of man, take up a lamentation over the ruler of Tyro and say unto him, thus saith a Lord, Lord. In the luxury of the paradise of God thou didst come to pass, an expressed seal of a conformative process and a crown of beauty. With every useful stone embounded. Sardine and topax, and emerald, and anthracite, and saphire, and jasper, and silver, and gold, and red amber, and agate, and amethyst, and chrysolite, and beryl and onyx, and thou didst fill thy treasuries with gold and thy store-houses for thy use. For the day that thou wast erected by the agency of the Cherub, I placed you on a sacred mountain of God: thou didst come to pass in the midst of shining stones; thou didst come to pass blameless in thy days, from the day that thou wast created until iniquities were found in thee. From the magnitude of thy commerce thou didst fill the chambers of thy transgression, and thou didst sin in error and wast driven wounded from God's mountain; and the Cherub led thee out from the midst of the shining stones, thy heart became uplifted on account of thy beauty; thy intelligence became corrupted in the midst of thy beauty. On account of a multitude of thy sins of error have I cast thee down upon the earth; in the presence of kings have I decreed thee to become a warning example. On account of the multitude of thy sins of error and of the iniquities of thy commerce I abominated thy consecrated offerings, and I will bring fire out from thy midst. This will consume thee, and I will give thee to be ashes upon thy land in the presence of all those who see thee; and all those who know thee well among the nations will sigh over thee. A destruction hast thou become and thou wilt never again be for ever. And the word of the Lord became to me saying, Son of man set thy face firmly against Sidon and prophesy against it and say, thus saith the Lord, lo, I am against thee O Sidon, and I shall have been glorified in thee and thou shalt know that I am the Lord, when I have executed judgments in thee, I shall have been sanctified in thee. Blood and death will be in thy broad streets, and those who have been wounded with swords in thee will fall round about thee and they will know why I am Lord, and there will no longer be in the house of Israel a throne of bitterness and a briar of woe by reason of those who are around about them having dishonored them, and they will know that I am Lord. Thus saith a Lord, Lord: and I will gather together Israel from out the nations where they have been scattered and I shall have become sanctified in them in the sight of the royal people and the nations; and they will dwell upon their land, which I gave unto my bondservant Jacob, and they will dwell upon it in hope and they will build houses and they will plant vineyards and they will dwell in hope when I shall execute judgment on all those who dishonor them round about them and they will know that I their God and the God of their fathers am Lord.

## Selections.

### PROPHETIC UTTERANCES.

From the lofty watch-towers of Divine speculation, from that moral and spiritual height which raised them above the rest of the ancient world, the prophets saw the rise and fall of other nations, long before it was visible to those nations themselves. They were the first in all antiquity to perceive that the old East was dead; they celebrated its obsequies in advance of the dissolution which they saw to be inevitable. They were the great tragic chorus of the awful drama that was unfolding itself in the Eastern World. As each independent tribe or monarchy was swallowed up in the universal empire of Assyria, the seers of Judah watched the progress of the invader, and uttered their sublime funeral anthems over the greatness and prosperity of Moab and Ammon, Damascus and Tyre. And in those funeral laments and wide-reaching predictions we trace a foretaste of that universal sympathy with nations outside the chosen circle—of that belief in an all-embracing Providence—which has now become the belief of the highest intelligence of the world. There may be many innocent questions about the date, or about the interpretation of the Book of Daniel, and of the Apocalypse. But there can be no doubt that they contain the first gems of the great idea of the succession of ages, of the continuous growth of empires and races under a law of Divine Providence, the first sketch of the education of the world, and the first outline of the Philosophy of History.

It was the distinguishing mark of the Jewish people that their golden age was not in the past, but in the future; that their greatest Hero was not their founder, but their founder's latest descendent. Their traditions, their fancies, their glories, gathered round the head not of a chief, or warrior, or sage that had been, but of a King, a Deliverer, a Prophet who was to come. Of this singular expectation the prophets were, if not the chief authors, at least the chief exponents. Sometimes he is named, sometimes he is unnamed; sometimes he is almost identified with some actual prince of the coming or present generation, sometimes he recedes into the distant ages. But again and again, at least in the later prophetic writings, the vista is closed by his person, his character, his reign. There is a *future* which to the prophets of old was almost shut out, but which it is the glory of the prophets of the new dispensation to have predicted to us with unshaken certainty—the *future life*.

In this respect, the predictions of the latest of the prophets far transcend those which went before. The heathen philosophers were content with guesses on the immortal future of the soul. The elder Hebrew prophets were content, for the most part, with the consciousness of the Divine support through the terrors of death, but did not venture to look further. But the Christian prophets, gathering up the last hopes of the Jewish church into the first hopes of the Christian church, threw themselves boldly on the undiscovered world beyond the grave, and foretell that there the wishes and fears of this world would find their true accomplishment. To this prediction no confidant, yet so strange at the time, the intelligence no less than the devotion of mankind has in the course of ages come round. Powerful minds, which have rejected much beside in the teaching of the Bible, have claimed as their own this last expectation of the simple prophetic school, which founded its hopes on the events of that first Easter day, that first day of the week, "when life and immortality were brought to light." And it is the prediction which shares the character of all the other truly prophetic utterances; in that it directly bears on the present state of being. Even without dwelling on the special doctrine of judgment and retribution, the mere fact of the stress laid by the prophets on the certainty of the future is full of instruction, hardly perhaps enough borne in mind. Look forwards, we sometimes say, a few more years; and how yet more differently will all things seem. From the height of the future, to which on the wings of the ancient prophetic belief we can transport ourselves, look back on the present, think of our troubles, as they will seem when we know their end. Think of these good thoughts and deeds which alone will survive in that unknown world. Think of our controversies, as they will appear, when we shall be forced to sit down at the feast with those whom we have known only as opponents here, but whom we must recognise as companions there. To that future of futures which shall fulfil the yearnings of all that the prophets have desired on earth, it is for us, wherever we are, to look forwards, upwards, and forwards, in the constant expectation of something better than we know. Uncertain as to the day and hour, and as to the manner of fulfillment, this last of all the predictions still, like those of old, builds itself upon the past and present. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." DEAN STANLEY.

# THE RESTITUTION.

T. A. CHAFLIN, EDITOR.

Plymouth, Indiana, Mar. 1, 1883.


DEFERRED articles will have a place as soon as we can find space, and keep up the variety absolutely essential to make our paper one of general interest.

BE on the guard against strolling fanatics and their absurd vagaries. The true followers of Christ are quite likely to have some trial and annoyance from this class in these closing times of our dispensation.

IT is now Tuesday morning, Feb. 28. On Wednesday of last week we attended the funeral of Sister Sarah Barnhill, and on Sunday last, the funeral of our young Sister, Miss Izabel Wilson; yesterday had a request to attend at the funeral of a child, with which we could not comply on account of making up the present number of our paper; and to-day we are called, for the third time, to go to Argos to preach a discourse on the funeral occasion of another young lady, a daughter of Sister VanVactor. Thus death's shafts fly thick, and who of us may be the next victim?

### ORIENTAL SKETCHES.—No. 5.

Some considerable time has elapsed since we have presented our readers with an article under the above heading. In previous numbers it was our aim to write out the description of places in our own language although entirely indebted to different authorities for our materials. We shall now give our readers a few numbers in the language of the author himself. We have tried to purchase the work which is—*Bashan and its Giant Cities*—but have failed to find a copy, as the work is now out of print. We have the book now as a loan for awhile and, as it is not a copyright, we will publish that part of the book that exclusively relates to the subject we shall choose as a sub-heading. We do this because the descriptions are as pertinent to the country and the objects described to-day as they were a few years ago when the author wrote the account of his visit to the localities, and, also, because changes in the Orient are now prophetically due. There is another consideration: The stones are giving their crying testimony to the truth of the Bible in this age of bald blatant infidelity. Our readers would do well to be choice of the few coming numbers containing the records of the desolated cities that were old and populous in patriarchal times, and that stand monumental works of hands that wrought more than 4,000 years ago.

#### Bashan and its Giant Cities.

J. L. PORTER, A. M.

All Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of the giants; behold, his bedstead was a bedstead of iron: is it not in Rabbath of the children of Ammon? nine cubits the length thereof, and four cubits the breadth of it, after the cubit of a man ... And the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Deut. iii. 10-13.

HISTORICAL NOTICES.

Bashan is the land of sacred romance. From the remotest historic period down to our own day there has ever been something of mystery and of strange wild interest connected with that old kingdom. In the memorable raid of the Arab chiefs of Mesopotamia into Eastern and Central Palestine, we read that the "Rephaim in Ashtaroth-Karnaim" bore the first brunt of the onset. The *Rephaim*—that is, "the giants," for such is the meaning of the name—men of stature beside whom the Jewish spies said long afterwards that they were as grasshoppers. Num. xiii. 33. These were the aboriginal inhabitants of Bashan, and probably of the greater part of Canaan. Most of them died out, or were exterminated at a very early period; but a few remarkable specimens of the race—such as Goliath, and Sippai, and Lahmi (1 Chron. xx.)—were the terror of the Israelites, and the champions of their foes, as late as the time of David;—and, strange to say, traditionary memorials of these primeval giants exist even now in almost every section of Palestine, in the form of graves of enormous dimensions—as the grave of Abel, near Damascus, thirty feet long; that of Seth, in Anti-Lebanon, about the same size; and that of Noah, in Lebanon, which measures no less than seventy yards! The capital and stronghold of the Rephaim in Bashan was Ashtaroth-Karnaim; so called from the goddess there worshipped—the mysterious "two-horned Astarte." We shall presently see, if my readers will accompany me in my proposed tour, that the cities built and occupied some forty centuries ago by these old giants exist even yet. I have traversed their streets; I have opened the doors of their houses; I have slept peacefully in their long deserted halls. We shall see, too, that among the massive ruins of these wonderful cities lie sculptured images of Astarte, with the crescent moon, which gave her the name *Cornaim*, upon her brow. Of one of these mutilated statues I took a sketch in the city of Kenath; and in the same place I bought from a shepherd an old coin with the full figure of the goddess stamped upon it.

Four hundred years after the incursion of Chedorlaomer and his allies, another and a far more formidable enemy, emerging from the southern deserts, suddenly appeared on the borders of Bashan. Sihon, the warlike king of the Amorites, who reigned in Heshbon, had tried in vain to bar their progress. The rich plains, and wooded hills, and noble pasture-lands of Bashan offered a tempting prospect to the shepherd tribes of Israel. They came not on a sudden raid, like the Nomadic Arabs of the desert; they aimed at a complete conquest, and a permanent settlement. The aboriginal Rephaim were all but extinct: "Only Og, king of Bashan, remained of the remnant of the giants." The last of this race in this region, he was still the ruler of his country: and the whole Amorite inhabitants, from Hermon to the Jabbok, and from the Jordan to the desert, acknowledged the supremacy of this giant warrior. Og resolved to defend his country. It was a splendid inheritance, and he would not resign it without a struggle. Collecting his forces, he marshalled them on the broad plain before Edrei. We have no details of the battle: but, doubtless, the Amorites and their leader fought bravely for their country and for life. It was in vain: a stronger than human arm warred for Israel. Og's army was defeated, and he himself slain. It would seem that the Amorites, like the Bedawin of the present day, followed in the wake of the Israelitish army; and after the defeat and flight of the Amorites, pillaged their deserted capital, Edrei, and carried off as a trophy the iron bedstead of Og. "Is it not," says the Jewish historian, "in Rabbath of the children of Ammon? nine cubits the length thereof, and four cubits the breadth of it, after the cubit of a man." Deut. iii. 11.

The conquest of Bashan, begun under the leadership of Moses in person, was completed by Jair, one of the most distinguished chiefs of the tribe of Manasseh. In narrating his achievements, the sacred historian brings out another remarkable fact connected with this kingdom of Bashan. In Argob, one of its little provinces, Jair took no less than sixty great cities, "fenced with high walls, gates, and bars; besides unwalled towns a great many." Deut. iii. 4, 5. 14. Such a statement seems all but incredible. It would not stand the arithmetic of Bishop Colenso for a moment. Often, when reading the passage, I used to think that some strange statistical mystery hung over it; for how could a province measuring not more than thirty miles by twenty support such a number of fortified cities, especially when the greater part of it was a wilderness of rocks? But mysterious, incredible as this seemed, on the spot, with my own eyes, I have seen that it is literally true. The cities are there to this day. Some of them retain the ancient names recorded in the Bible. The boundaries of Argob are as clearly defined by the hand of nature as those of our own island home. These ancient cities of Bashan contain probably the very oldest specimens of domestic architecture now existing in the world.

Though Bashan was conquered by the Israelites, and allotted to the half tribe of Manasseh, some of its native tribes were not exterminated. Leaving the fertile plains and rich pasture-lands to the conquerors, these took refuge in the rocky recesses of Argob, and amid the mountain fastnesses of Hermon. "The Geshurites and the Maacathites," Joshua tells us, "dwell among the Israelites until this day." xiii. 13. The former made their home among the rocks of Argob. David, in some of his strange wanderings, met with, and married the daughter of Talmai, their chief; and she became the mother of Absalom. The wild acts of his life were doubtless, to some extent, the result of maternal training; they were at least characteristic of the stock from which she sprung. After murdering his brother Ammon, he fled to his uncle in Geshur, and found a safe asylum there amid its natural fastnesses, until his father's wrath was appeased. It is a remarkable fact—and it shows how little change three thousand years have produced on this Eastern land—that Bashan is still the refuge for all offenders. If a man can only reach it, no matter what have been his crimes or his failings, he is safe; the officers of government dare not follow him, and the custom of blood atonement away is despair. During a short tour in Bashan, I met more than a dozen refugees who, like Absalom in Geshur, had fled to security from a favorable turn of events.

Bashan was visited by the post-prophets of Israel as almost an earthly paradise. The strength and grandeur of its oaks (Ezek. xxvii. 6), the beauty of its mountain scenery (Psa. lxviii. 15), the unrivalled luxuriance of its pastures (Jer. l. 19), the fertility of its wide-spreading plains, and the excellence of its cattle (Psa. xxii. 12; Micah vii. 14)—all supplied the sacred poetan with lofty imagery. Remnants of the oak forests still clothe the mountain-sides; the soil of the plains and the pastures on the downs are rich as of yore; and though the periodic raids of Arab tribes have greatly thinned the flocks and herds, as they have desolated the cities, yet such as remain—the rams, and lambs, and goats, and bulls—may be appropriately described in the words of Ezekiel, as "all of them fatlings of Bashan." xxxix. 18.

Lying on an exposed frontier, bordering on the restless and powerful kingdom of Damascus, and in the route of the warlike monarchs of Nineveh and Babylon, Bashan often experienced the horrors of war, and the desolating tide of conquest often rolled past and over it. The traces of ancient warfare are yet visible, as we shall see, in its ruinous fortresses; and we shall also see that it is now as much exposed as ever to the ravages of enemies. It was the first province of Palestine that fell before the Assyrian invaders, and its inhabitants were the first who sat and wept as captives by the banks of the rivers of the East. Bashan appears to have lost its unity with its freedom. It had been united under Og, and it remained united in possession of the half tribe of Manasseh: but after the captivity its very name, as a geographical term, disappears from history. When the Israelites were taken captive, the scattered remnants of the ancient tribes came back—some from the parched plains of the great desert, some from the rocky defiles of Argob, and some from the heights and glens of Hermon—and they filled and occupied the whole country. Henceforth the name "Bashan" is never once mentioned by either sacred or classic writer; but the four provinces into which it was then rent are often referred to—and these provinces were not themselves new. *Gaulanitis* is manifestly the territory of Golan, the ancient Hebrew city of refuge; *Auranitis* is only the Greek form of the Hauran of Ezekiel (xlviii. 16); *Batanea*, the name then given to the eastern mountain range, is but a corruption of Bashan; and *Trachonitis*, embracing that singularly wild and rocky district on the north, is just a Greek translation of the old *Argob*, "the stony." This last province is the only one mentioned in the New Testament. It formed part of the tetrarchy of Philip, son of the great Herod. Luke iii. 1. But though Bashan is not mentioned by name, it was the scene of a few of the most interesting events of New Testament history. It was down the western slopes of Bashan's high tableland that the demons, expelled by Jesus from the poor man, chased the herd of swine into the Sea of Galilee. It was on the grassy slopes of Bashan's hills that the multitudes were twice miraculously fed by the merciful Savior. And that "high mountain," to which he led Peter, and James, and John, and on whose summit they beheld the glories of the transfiguration, was that very Hermon which forms the boundary of Bashan. And the sacred history of this old kingdom does not end here. Paul traveled through it on his way to Damascus, and, after his conversion, Bashan, which then formed the principle part of the kingdom of Arabia, was the first field of his labors as an apostle of Jesus. "When it pleased God," he tells us, "who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia." Gal. i. 15-17. His mission to Arabia, or to Bashan, seems to have been eminently successful; and that Church, which may be called the first-fruits of his labors, made steady progress. In the fourth century nearly the whole inhabitants were Christian; heathen temples were converted into churches, and new churches were built in every town and village. At that period there were no fewer than thirty-three bishoprics in the single ecclesiastical province of Arabia. The Christians are now nearly all gone; but their churches, as we shall see, are there still—two or three turned into mosques, but the vast majority of them standing desolate deserted cities. Some structures some of them are, with marble colonnades and stately porches, standing as silent as the tomb and the tomb's founders, and now requiring almost perfect, as if awaiting the influx of a new Christian population. There was something to me inexpressibly mournful in passing from the silent street into the silent church; and especially in reading, as I often read, Greek inscriptions over the doors, telling how such an one, at such a date, had consecrated this building, formerly a temple of Jupiter, or Venus, or Astarte, as the case might be, to the worship of the Triune God, and had called it by the name of the blessed saint or martyr So-and-so. Now there are no worshippers in those churches; and the people who for twelve centuries have held supreme authority in the land, have been the constant and ruthless persecutors of Christians and Christianity. But their power is on the wane; their reign is well-nigh at an end; and the time is not far distant when Christian influence, and power, and industry, shall again repeople the deserted cities, and fill the vacant churches, and cultivate the desolated fields of Palestine.

The foregoing notices will show my readers that Bashan is, in many respects, among the most interesting of the provinces of Palestine. It is comparatively unknown, besides. Western Palestine is traversed every year; it forms a necessary part of the Grand Tour, and it has been described in scores of volumes. But the travelers who have hitherto succeeded in exploring Bashan scarcely amount to a half-a-dozen; and the state of the country is so unsettled, and many of the people who inhabit it are so hostile to Europeans, and, in fact, to strangers in general, that there seems to be but little prospect of an increase of tourists in that region. This very isolation of Bashan added immensely to the charm and instructiveness of my visit. Both land and people remain thoroughly Oriental. Nowhere else is patriarchal life so fully or so strikingly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham or Job. The raids of the eastern tribes are as frequent and as devastating now as they were then. The flocks of a whole village are often swept away in a single incursion, and the fruits of a whole harvest carried off in a single night. The arms used are, with the exception of a few muskets, similar to those with which Chedorlaomer conquered the Rephaim. The implements of husbandry, too, are as rude and as simple as they were when Isaac cultivated the valley of Gerar. And the hospitality is everywhere as profuse and as genuine as that which Abraham exercised in his tents at Mamre. I could scarcely get over the feeling, as I rode across the plains of Bashan and climbed the wooded hills through the oak forests, and saw the primitive ploughs and yokes of oxen and goads, and heard the old Bible salutations given by every passer-by, and received the urgent invitations to rest and eat at every village and hamlet, and witnessed the killing of the kid or lamb, and the almost incredible despatch with which it is cooked and served to the guests—I could scarcely get over the feeling, I say, that I had been somehow spirited away back thousands of years, and set down in the land of Nod, or by the patriarch's tents at Beersheba. Common life in Bashan I found to be a constant enacting of early Bible stories. Western Palestine has been in a great measure spoiled by travelers. In the towns frequented by tourists, and in their usual lines of route, I always found a miserable parody of Western manners, and not unfrequently of Western dress and language; but away in this old kingdom one meets with nothing in dress, language, or manners, save the stately and instructive simplicity of patriarchal times.

Another peculiarity of Bashan I cannot refrain from communicating to my readers. The ancient cities and even the villages of Western Palestine have been almost annihilated; with the exception of Jerusalem, Hebron, and two or three others, not one stone has been left upon another. In some cases we can scarcely discover the exact spot where a noted city stood, so complete has been the desolation. Even in Jerusalem itself only a very few vestiges of the ancient buildings remain: the Tower of David, portions of the wall of the Temple area, and one or two other fragments—just enough to form the subject of dispute among antiquaries. Zion is "ploughed like a field." I have seen the plough at work on it, and with the hand that writes these lines I have plucked ears of corn in the fields of Zion. I have pitched my tent on the sight of ancient Tyre, and searched, but searched in vain, for a single trace of its ruins. Then, but not till then, did I realize the full force and truth of the prophetic denunciation upon it: "Thou shalt be sought for, yet shalt thou never be found again." Ezek. xxvi. 21. The very ruins of Capernaum—that city which, in our Lord's day, was "exalted unto heaven"—have been so completely obliterated, that the question of its site never has been, and probably never will be, definitely settled. And these are not solitary cases: Jericho has disappeared; Bethel is "come to nought" (Amos v. 5); Samaria is "as an heap of the field, as plantings of a vineyard." Micah i. 6. The state of Bashan is totally different: it is literally crowded with towns and large villages; and though the vast majority of them are deserted, they are not ruined. I have more than once entered a deserted city in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses in the ancient cities of Bashan are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors, and even the window-shutters in their places. Let not my readers think that I am transcribing a passage from the "Arabian Knights." I am relating sober facts: I am simply telling what I have seen, and what I purpose just now more fully to describe. "But how," you ask me, "can we account for the preservation of ordinary dwellings in a land of ruins? If one of our modern English cities were deserted for a millennium, there would scarcely be a fragment of a wall standing." The reply is easy enough. The houses of Bashan are not ordinary houses. Their walls are from five to eight feet thick, built of large squared blocks of basalt; the roofs are formed of slabs of the same material, hewn like planks, and reaching from wall to wall; the very doors and window-shutters are of stone, hung upon pivots projecting above and below. Some of these ancient cities have from two to five hundred houses still perfect, but not a man to dwell in them. On one occasion, from the battlements of the Castle of Salcah, I counted some thirty towns and villages, dotting the surface of the vast plain, many of them almost as perfect as when they were built, and yet for more than five centuries there has not been a single inhabitant in one of them. It may easily be imagined with what feelings I read on that day, and on that spot, the remarkable words of Moses: "The generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say when they see the plagues of this land, even all nations shall say, Wherefore hath the Lord done this unto this land? what meaneth the heat of this great anger?"

My readers are now prepared, I trust, to make a pleasant and profitable excursion to the giant cities of Bashan. I shall promise not to make too large a demand upon their time and patience, and yet to give them a tolerably clear and full view of one of the most interesting countries in the world.

(To be Continued.)

## News Items.

TURKEY GIVES THE EXCUSE TO RUSSIA.

CONSTANTINOPLE, Feb. 24.—The Sultan, to prove his friendship for Austria, has ordered several battalions concentrated to prevent the Albanians from aiding the insurrection.

HARD TO STAMP OUT.

VIENNA, Feb. 24.—A very virulent type of black small-pox has broken out in Trebinje.

General Skobeleff last week receiving some Servian students, said that Russia had hitherto been held in check by a certain foreign influence, namely, that of Germany. The sword, he said, was the only means the Russians had of ridding themselves of the incubus. He declared that a struggle between the Slavs and the Teutons was inevitable, and that it would be long, sanguinary and terrible, but that the Slavs would triumph. General Skobeleff concluded: "If any one attempts to molest States recognized by treaties, thank heaven, you will not be alone. If fate so decides, we shall meet again on the battle-field side by side against the common foe." The address has caused a good deal of feeling and comment at the different European capitals.

MILLIONS OF RUSSIANS.

MOSCOW, Feb. 24.—The *Telegraph* says there is nothing astonishing in Gen Skobeleff's speech. He only expresses the opinion of millions of Russians.

AN OVATION TO SKOBELEFF.

The Panslavists at Moscow are arranging for a grand reception to General Skobeleff.

THE NEWS FROM BULGARIA.

The news from Bulgaria is by no means reassuring. The same tactics which were used by Russia before the beginning of her late war with Turkey appear again to be resorted to. Volunteers from Russia and the Slav provinces continue to arrive in Bulgaria, and freely proclaim their anxiety to hasten on to a conflict, in which they assert that Russia will not be slow to take a hand.

TOWN BURNED.

TUNIS, Feb. 24.—Four tribes on the frontier of Tripoli have burned the City of Hammah.

El Mehdi, the Bedouin chief who claims to be Islam's appointed Messiah, and who has begun an insurrection in the Soudan, is said to have gained great ground against the Egyptian forces, being now at the head of 10,000 soldiers. His pretentions may have an important result; for there are predictions and calculations pointing to the present year as about the time for a Messiah to appear to Islam, and these may inflame the religious zeal of Mohammedanism. Possibly, however, other claimants may arise to dispute El Mehdi's assumptions.

VIENNA, Feb. 26.—Slavonic excitement is increasing in Servia and Southern Russia, and bands of volunteers are forming. The Austrian *Military Gazette* states that should war happen, Austria must fight Russia single-handed, as its alliance with Germany stipulates that each country shall aid the other only in case the enemy should have an active ally.

BERLIN, Feb. 27.—A dispatch from Bucharest says that Roumania is preparing for war, and that the management of all the railways have been ordered to hold all their rolling stock in readiness to be at the disposal of the Minister of War.

PARIS, Feb. 27.—A Constantinople dispatch says it is reported that Turkey is preparing to mobilize 150,000 troops.

The Austrian army encountered the Herzegovinian rebels, 1,000 strong, on Thursday last, and, after a nine-hours' battle, defeated them, with a heavy loss to the latter. The Austrian loss was very small.

The severity of the weather has driven thousands of Herzegovinians into the adjoining State of Montenegro, where they are being relieved from Russian funds.

VIENNA, Feb. 26.—An explosion occurred to-day in a coal mine at Lobben Styria, and 150 persons were killed.

## Brevities.

During the past year 1532 persons died in London of the small pox. Of these 325 had been vaccinated and 937 neglected that precaution, the remaining 670 being doubtful. Of the population of London 3,620,000 are vaccinated and 199,000 are not.

PERSIA.

The Shah has granted to a French company a concession for the construction of a railway from Teheran to Reshet. The company to pay 5,500,000 francs on the opening of the line, besides a rent of 55,000 francs yearly for the period of the concession, sixty years.

The Mountain of the Lord is a solid rock, 100 feet in height, rising above the street level at Manti, Utah. The Mormons are building on this eminence a temple of fine marble, 95 feet by 170 in area, and very handsomely adorned.

Advices have been received at Liverpool that the natives have burned the town of Fourinrial, on the west coast of Africa, and plundered the British and French factories. Several of the owners and clerks are missing, and it is feared that they have been killed.

The famous Gold of Ophir rose tree on the Maddox farm, in Eldorado Co., Cal., which was recently destroyed by a violent wind, was twenty-six inches around the stem, and the shrub itself had grown around and over an oak fifty feet high, stopping in its upward progress only because there was nothing on which to climb higher. When in full bloom a splendid mass of golden flowers concealed the oak entirely from view with a blaze of glory which many persons have traveled far to see.

We learn from the *Academy* that Mr. Charles Darwin has provided funds for a re-issue of Steudel's "Nomenclator Botanicus," it being estimated that the number of described species of plants has been doubled since the issue of the last edition in 1841. The new edition will be edited by Mr. B. D. Jackson, the secretary of the Linnean Society.

Mr. Carruthers has contributed to the *Geological Magazine* an account of some experiments by Mr. Nathorst in Sweden with a view to testing the markings on the older rocks, which are sometimes regarded as traces of fossil plants. Mr. Nathorst has found that the trails left by crustaceans, annelids, and other animals when caused to move over the moist surface of plaster of Paris or fine mud are extremely like those on palæozoic rocks. He believes that he has other evidence of the existence of fossil jelly fishes in the Cumbrian rocks, and Mr. Carruthers has satisfied himself that the impressions on the Lower Silurian slates of Angers, which have been described by Saporata as representing the earliest known fern, are not the marks of organisms at all. The interesting question of the evidences of life in the older series of rocks is likely to be reopened.

A considerable sensation has been produced in Austrian medical circles by the recent appearance in the drug market of a new narcotic, hailing from Queensland, and at present only known to the trade by its quaint native name of "pitchery bidgery." It is indigenous to northern Australia—a sort of stunted shrub, from three to four inches in height when full grown, and bearing blossoms of a waxy texture, white in color and flecked with pink spots. The flowers are picked in the month of August, dried, packed tightly in canvas bags, and then subjected to a high degree of pressure, which imparts to them the consistency of cake tobacco. By chewing a small plug of this substance relief is speedily obtained from bodily fatigue, hunger, and thirst. A larger dose produces absolute insensibility to pain. Pitchery bidgery, administered in minute doses, acts as a stimulant; in larger quantities, as a powerful sedative. But it has the peculiar property of enabling those who take it habitually to withstand fatigue and undergo physical exertion upon a low diet.

### THE KARAITE JEWS.

The following extract is from "Dr. E. D. Clarke's Travels" (1817), vol. ii.:

"The Jews are of the sect called Karai. They inhabit an ancient fortress originally constructed by the Genoese upon a lofty precipice (near Bahtcheserai, in the Crimea) .... This venerable man (the Rabbi) was held in very high consideration by them all, and with good reason; for he was well informed, and had passed a public examination with distinguished honor in Petersburg, after being expressly sent for by the Empress Catharine. We were highly interested in their conversation, as well as in the singular circumstance of having found one Jewish settlement, perhaps the only one upon earth, where that people exist secluded from the rest of mankind, in the free exercise of their ancient customs and peculiarities. The town contains 1,200 persons of both sexes, and not more than 200 houses .... The Karaites deem it to be an act of piety to copy the Bible once in their lives. All their manuscript copies of the Old Testament begins with the Book of Joshua; even the most ancient did not contain the Pentateuch .... The Rabbi asked if we had any of their sect (Karai) in England—a question we could not answer. He said there were a few in Holland. The etymology of their name is uncertain. The difference between their creed and that of the Jews in general, according to the information we received from the Rabbi, consists in a rejection of the Talmud, a disregard to every kind of tradition, to all Rabbinical writings or opinions, to all marginal interpolations of the text of Scripture, and they measure their rule of faith by the pure letter of the law. They pretend to have the text of the Old Testament in its most genuine state .... The character of the Karaite Jews is directly opposite to that generally attributed to their brethren in other countries, being altogether without reproach.

Their honesty is proverbial in the Crimea, and the word of a Karaite is considered equal to a bond. Almost all of them are engaged in trade or manufacture. They observe their fasts with the most scrupulous rigor, abstaining even from snuff and smoking for twenty-four hours together.

If the very earliest periods of Jewish history this sect separated from the main stem—such at least is their own account, and nothing concerning them ought to be received from Rabbinists, who hold them in detestation. For this reason, the relations of Leo of Modena, a Rabbi of Venice, are not to be admitted. Their schism is said to be as old as the return from the Babylonish captivity.

They observe extraordinary care in the education of their children, who are publicly instructed in the synagogues. The dress of the Karaites differs but little from that worn by the Tahtars.

We were surprised to see vine leaves sold in the streets, particularly as they are abundant in the country, but this article is in very great demand for cookery. Their minced meat is rolled up in the vine leaves, and sent to the table in the form of sausages."—*Manchester Guardian.*

# Poetry.

Advocate and Guardian.

## THE WIDOW'S MITES.

MRS. S. M. WALSH.

When the splendid Jewish temple
Stood erect in days of old,
Gleaming with its walls of marble,
Starry gems and glittering gold,
Spicy woods and fragrant incense
Wafted fragrance everywhere,
While in every court, the people
Thronged for sacrifice and prayer.

Noble, grand and lordly,
... tithes of all their store,
While the hem of priestly garments
Swept the tessellated floor;
Stately Pharisees trod proudly,
And their costly gifts displayed,
Cast their gold into the treasury
Where the offerings were made.

Overlooking all, was sitting
One of gentle lowly mein;
Pharisee and priest ignored him,
He was but "the Nazarene!"
Who could think that humble stranger
"Searched and tried the hearts" of men,
Saw what prompted every offering,
With His wondrous, God-like ken?

When a shy and shrinking woman
In her garb of widowhood,
One who knew both want and sorrow—
Want, perchance, of daily food—
Brought her poor but grateful offering,
Grieving that it was so small,
Jesus said to those about him,
"She hath given more than all."

Ah! he knew of want and hunger,
Grief and care, and sorrow too;
And the widow's paltry farthing
Cost a sacrifice, he knew.
No all fruits of self denial
Are the gifts he lover the best;
Not the richest or most costly
Are the offerings most blest!

# Communications.

### OUR PLATFORM.--No. 2.

Love is the fulfilling of the law. If ye love me keep my commandments. The first great commandment in the law is "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind;" the second is like unto it, Thou shalt love thy neighbor as thyself."

This is an essential plank in our platform. In fact it would be a sounding brass and a tinkling cymbal without it. The Scriptures abound in commands, exhortations, and injunctions of like import, and yet how small is the element in the church. Actions speak louder than words; by their fruits ye shall know them. The tree is known by its fruits. Here we have the rule by which our love to our Lord is to be tested.

First, we are to love the Lord our God with our entire being. How few will attain to this high standard of perfection! nevertheless it is the first great commandment in the law. My pen is inadequate to the task before me. We can only give a very faint and limited idea of the one God whom we are commanded to love, honor, and obey. There are many standpoints from which we may take our observation; first his works—all his works are perfect. In wisdom hast thou made them all. Patriarchs, prophets, and holy men, and men of high renown, would wonder and adore the God of the Bible and his wonderful works. We are not an astronomer, we cannot soar among the stars, call them by name, give their exact size or magnitude; we are not a geologist, we cannot dig down into the bowels of the earth and determine its age, or how long the materials were in course of construction before they were brought together and arrayed in their proper order as stated by the inspired historians and pronounced very good. Sceptics may head us as to the sciences—but faith lends her realising light, and we accept the record given by holy men who wrote and spoke as they were moved by the Holy Spirit, which came forth from the Eternal Throne.

Yes, we believe the Bible to be a revelation from God of his mind, will, and purpose concerning the world and the race of men that inhabit it. Our faith takes God at his word, and through Christ this is accounted to us for righteousness. What a motive power for supreme love, adoration and thanksgiving to the God of heaven, for such manifestations of love and goodness toward the race of men. Truly he did first love us. Look at our beautiful world as it was when it first came from him, who is the full embodiment of love, wisdom, power, and mercy, and as it will be again when God's whole plan and scheme of redemption by and through our Lord Jesus Christ, is perfected.

There can be no true love without an object to place our affections upon. We ask what being can be compared to the God of the Bible, whose very nature and essence is love. If ye love keep my commandments. This is the test—love, or pretended love, without obedience, is as a puff of empty air. This rule will apply in all cases. How vain and foolish for subjects to profess to love their sovereign and then out of sinister motives, disregard his authority, and pay homage and do sacrifice and service to another. This is the true condition in which we find the majority of professing Christians. Deplorable indeed; yet lamentably true. God made man upright, yet he has sought out many inventions; the practical part of Christianity we have made a specialty for the best of reasons—it is essential. We are to be judged and rewarded as our works shall be.

Let patience have her perfect work. This is an important grace, especially in the declining days of our pilgrimage. Little things become a burden, our bodies enfeebled, our force abated, yet our ambition is in full force. How we appear to ourself and to others, is this the man who a few years ago was in the full vigor of manhood, could perform Herculanean tasks, always accustomed to do for and wait upon himself? But, oh, how changed. Now the grasshopper is a burden! How much need of patience not only to bear the ills of human life, not only for ourselves, but for others, especially for those who have injured and wronged us; just how far the rule is to be observed in cases where wrong has been done us is a point not so easily determined. There is a point beyond which forbearance ceases to be a virtue; when this point is reached our duty is plain. The Scriptures are our guide. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor and not suffer sin upon him. Lev. xix. 17.

The manner of rebuking or reproving a brother or neighbor is where we are the most apt to fail. Instead of love—the ruling element of a genuine Christian—we allow thould man of the flesh to govern; we use sharp bitter words, and keen cutting sarcasm; this is wrong, and, in most cases, will tend to widen the breach. This is our weak point, we own up to it frankly, and pray for grace to overcome it and all the faults that flesh is heir to; and as we thus openly confess our faults we hope no one will put us on the shoulder and say, That's right, brother, open confession is good for the soul, while they are guilty of sins that unrepented of and unatoned for will shut them out of the kingdom of God. Honest motives, our own true and best interests, will enable poor pilgrims to avoid the breakers and quicksands so dangerous to the weary mariner. God is love. More anon.

NEWELL BOND.

(To be Continued.)

### Report of Discussion at Green Castle, Mo., commencing Dec. 27, 1881, as sketched by Dr. O. C. Denslow.

Brother Snow says all Christians of this day and age are under obligations to keep the ten commandments, and more especially the fourth commandment of the Sabbath. He says God blessed the Sabbath at creation, and told all men to keep the Sabbath. He said it was a seal of the living God, and never was abolished. That it was a revelation of Jesus Christ, and that Jesus Christ kept the Sabbath for our example. He says if heaven and earth pass away one jot or tittle shall in no wise pass till all be fulfilled; though a man keep the whole law and break one of the least of the commandments he is guilty of all.

Dr. Denslow's reply: The ten commandments were given to Israel and not to Christians. There were no Christians at that day. A Christian is a follower of Christ. Christ had not come in the day the law was given. The ten commandments were given to Israel and not to Gentiles, as no Gentiles were commanded to remember the Sabbath day and keep it holy. God blessed the Sabbath day at creation but never commanded Adam or anybody else to keep it. God never made it a seal to any people, he made it a memorial to Israel for having been brought out of the land of Egypt, and made it a statute to them and their generations, but to no other people.

The Sabbath never was a revelation of Jesus Christ, neither did he command any person to keep it as a holy day, neither did he keep it for our example. He never kept the Sabbath according to the law, and was accused by the Pharisees for not keeping it; they even brought him before the officers of the law and accused him of not keeping the Sabbath according to the law of Moses.

Brother Snow said the ten commandments was not the covenant that God made with Israel, it was the covenant that God gave to Israel. He said the covenant God made with Israel was done away; but the covenant he gave to Israel was not done away, and is therefore binding upon Christians; that all Christians belong to God's spiritual Israel, and the ten commandments was the covenant he gave them, and placed it in their hearts, and therefore it was binding upon them to observe and keep the Sabbath, and that the Bible says nothing about building a fire on the Sabbath of the ten commandments.

Dr. Denslow's reply: Reads from Deut. iv. 13-23, where it says the ten commandments was the covenant that God made with Israel, and from Ex. xxxv. 2, 3, where it says that they shall kindle no fires on the Sabbath day throughout their habitations. God in talking to Israel through Moses knew nothing of any spiritual Israel, as Snow has it, but was talking to the twelve tribes of Israel. It was to them he gave the law and not to Christians, and he never said anything about placing the ten commandments in the hearts of any people. That Brother Snow and some other Sabbatarians have got much smarter than Christ and his apostles; they in preaching never said anything about keeping the Sabbath. But brother Snow and others of his faith are continually harping on the Sabbath. If the Sabbath was binding on Christians why did not Christ and the apostles tell us something about it so that we could so understand it. Christ is the end of the law. Do the ten commandments belong to the law? If so then Christ was the end of them. He gave the gospel to his apostles and they gave it to the people. Did they understand themselves? If so why did they not tell us to keep the Sabbath if it is binding?

Christ gave us everything necessary to salvation and the Sabbath was not mentioned, therefore I conclude it is not necessary to salvation, and if not necessary to salvation for what purpose is it binding, and what is the penalty for not keeping it? The penalty to the Jews for not keeping it was death; but not so with Christians to whom it was never given.

Brother Snow's speech: Abraham kept the commandments and Adam kept the commandments, and they were kept from the creation down to the flood, and were brought over in the ark by Noah, who was a preacher of righteousness and that the commandments were kept by the people from the flood down to Abraham's time, and on down to the time that they were written on the tables of stone, that the commandments were not given to Israel as a memorial of their having been brought out of the land of Egypt; that the penalty of death for not keeping the Sabbath was made by Moses and not by God himself, that the law forbidding the kindling of fires on the Sabbath day was given by Moses and not by God, and it was given by Moses because Israel was in a warm climate in South Arabia, and did not need fire only to cook their manna, but when they went up into the land of Palestine the winters were very severe, and that law was not binding upon them. He believes in the gospel of Jesus Christ as much as the Doctor does. He says the keeping of the Sabbath is not necessary to salvation, but that it is necessary to keep the commandments of God.

Dr. Denslow's reply: Brother Snow says he believes as much in the gospel as I do, and he also believes in conversion as necessary to salvation, but he acknowledges that the keeping of the Sabbath was not necessary to salvation for what does he keep it. Can he keep it according to the law? Does he keep on kindling fires on the Sabbath day? If he breaks one of the least of the commandments he is guilty of all. Bro. Snow has been converted twice; once he was converted to the truth and then he was converted to the law of sin and death. It is not good sense to say that God made a command that they should kindle no fires in their habitations because they were in a warm climate and did not need them. Bro. Snow takes the Jewish law, and thereby places himself on an equality with the Jews. They rejected Christ and Bro. Snow by taking the law rejects Christ, and guesses into the kingdom with the Jew as a subject in the kingdom, to see whether he will receive Christ when he comes the second time, whereas the believers in Christ of this age will be made priests and kings, and shall reign with Christ a thousand years; and he is one thousand years longer in putting on immortality than Christians of this age.

### To the Scattered Flock of Weary, Foot Sore Waiting Ones Greeting.

It is my settled conviction, that as the Christian era was ushered in with terrible persecution to those who advocated the truth concerning the kingdom of God, and the name of Jesus Christ, that those who advocate the same doctrine at the eve of this dark day may reasonably expect like treatment from the hands of the enemies of that great and glorious truth.

I would not be understood that I am looking for a long continued opposition to the truth. No, the midnight darkness of this era is past, but the dark hour that precedes the coming day of glory and honor to the faithful bride, still hangs, with threatening aspect over our heads.

To my mind it is evident that the last, or covenant week, of Dan. ix. is still future; not that those which are worthy of translation will be subject to all the evils of those seven years of "great tribulation." But as in the plagues of Egypt—Israel was not exempt from the first three, (or at least we are not told that they were) but as they were exempt from the effects of the seven last plagues upon Egypt, so all the faithful of God's house may reasonably expect to be delivered from the power of the lawless one in the midst of the week, or before the seven last "vials are poured out" upon the nations. May God in his great mercy help us to watch for the landmarks that are still before the pilgrim who is still winding his way towards Zion's Holy Hill.

I for one, am not yet able to conclude that the papacy fills the discription of "that man of sin" of 2 Thess. ii. 3—4 that "other horn" that come up after the ten of Dan. vii. 20-25. or the "beast" of Rev. xi. 7. xiii. 11-17. xvii. 8. For this reason wild "beasts" in Scripture, represent political governments, or rulers, and addressed or spoken of the masculine gender is used; while the femenine is used in speaking of ecclesiastical bodies; also city, or cities represent religious bodies—whether pure or corrupt, and as a vile, or lewd woman is spoken of as sitting upon a beast. She may be able to control the beast, but how (she) can he said to constitute the woman, sitting on the beast, and the beast at the same time; is more than I am able to comprehend. Besides the beast in alliance with the last reigning, ten kings of the Roman habitable: are to destroy the lewd woman, "eat her flesh, and burn her with fire." See Rev. xvii. 11-18.

As I can ask for but a small space in our paper, I will reserve other reasons for a future communication. Submitting the above thoughts in love and good will to all those who may differ with me on this subject; not expecting the watchman to see eye to eye, until the "Lord shall bring again Zion." Yours in the love of the truth.

J. D. S.

# Youths' Column.

Christian Advocate.

### Christian Children.

Saw ye never in the meadows,
Where your little feet did pass,
Down below, the sweet white daisies
Growing in the long green grass?

They are like to little children,
Children bred in lowly cot,
Who are modest, meek, and quiet,
And contented with their lot.

Saw you never lilies blossoms,
Or scarlet white and red,
Waving brightly in the sunshine,
On the tall trees overhead?

They are like to other children,
Children of the high and great,
Who are gracious, good, and gentle,
Serving God in their estate.

Christian children, high and lowly:
Try like fragrant flowers to be;
Day by day the tall tree blossom
Gives to God its fragrance free.

Day by day the little daisy
Looks up with his yellow eye,
Never murmurs, never wishes
It were hanging up on high.

God has given each his station;
Some have riches and high place,
Some have lowly homes and labor—
All may have his precious grace.

And the sky is just as pleasant,
And as bright the summer sky,
To the daisy by the footpath
As to flowers that bloom on high.

And God loveth all his children,
Rich and poor, and high and low;
And they all shall meet in heaven,
Who have served him here below.

A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books. It is a wrong to his family. He cheats them. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passion and vice.

### Little by Little.

If you are gaining a little every day be contented. Are your expenses a little better than your income, so that, though it be little, you are yet constantly accumulating and growing richer and richer every day? Be contented; so far as concerns money, you are doing well.

Are you gaining knowledge every day? Though it be little by little, the aggregate accumulation, where no day is permitted to pass without adding something to the stock, will surprise yourself.

Solomon did not become the wisest man in the world in a minute. Little by little—never committing to learn something even for a day—always reading, studying a little between the time of rising in the morning and lying down at night; this is the way to accumulate a full storehouse of knowledge.

Finally, are you daily improving in character? Do not be discouraged because it is little by little. The best men fall short of what they would wish to be. It is something, it is much, if you keep good resolutions better to-day than you did yesterday, better this week than last, better this year than you did last year. Strive to be perfect; but do not become downhearted as long as you are approaching nearer to the high standard at which you aim.

Little by little, fortunes are accumulated; little by little knowledge is gained; little by little character and reputation is achieved.

### Amen.

A little fellow named Artie, one of three brothers, whose parents had brought them up to be brave and self-reliant, couldn't do much, but what he could do he did with all his might.

As their parents were Methodists of the good old-fashioned kind, the boys were in the habit of hearing, at such times, the hearty "Amen" break forth from father's lips when the sermon was particularly enjoyable.

One cold Sabbath day these children were left at home, with many cautions to be careful. Hardly had the parents left ere the wood work near the stove pipe was discovered to be on fire, and out of the children's reach; but with wonderful activity and energy, the eldest climbed upon the table and put out the flames.

When the father and mother returned, they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked their father.

"Why," said Tommy, "I pushed the table up to the wall and got up on to that."

"And did you help brother, Jimmy?" to the next.

"Yes sir: I brought him a pail of water, and handed him the dipper."

"And what did you do?" said the proud father to his pet, the youngest of the group.

"Well papa," said Artie, "you see I was too small to help put out the fire, so I just stood by and hollowed—'Amen.'"

### The Lost Dinner.

In the town of Newcastle there was a man who went by the name of "Patient Joe," because, if grief came to him he would say, "Its all for the best. Those who love God shall find that all things work together for good."

If things went well with him, Joe praised God; if things went ill with him, he would praise God still, and say, "God knows best what is for my good. We must not judge things by this life alone. There's a life to come after this, and things that may not seem good for us here, may be good for us there."

In the coal pit where Joe worked, some of the men would jeer and laugh at him when he said, "Its all for the best." There was a man by the name of Tim, who would miss no chance to laugh at Joe.

One day, as Tim and Joe were getting ready to go down in the deep pit, Joe, who had brought his dinner of beef and bread with him, laid it on the ground for a moment. Before he could take it up a hungry dog seized it and ran off.

"Ha! ha!" cried Tim, "that's all for best, is it, man? Now stick to thy creed, and say, 'Yes.'"

"Well, I do say 'Yes,'" said Joe; "but as I must eat, it is my duty to try and get back my dinner. If I get it back it will be all for the best, and even if I do not get it back why, it will be for the best just the same. God is so great that he can rule the smallest things as well as the largest."

Joe ran after the dog, and Tim, with a loud laugh and an oath, went down into the pit. Joe ran a long way, but could not catch the dog. At last he gave up the chase, and came back to the mine, thinking to himself that the men would all have a good laugh at him. But he found them all pale with alarm and awe.

"What a narrow escape you have had, Joe!" said one of them. "The pit has caved in, and poor Tim is killed. If that dog had not run off with your dinner, you would have gone down with Tim into the pit, and been killed, too."

Joe took off his hat, while his breast heaved and his cheeks grew pale, and the tears came into his eyes, he looked up to heaven, but said not a word.

### Talk With the Boys.

I will begin this talk by asking you to remember that "youth is the seed time of life," the time to sow the seeds of goodness and truth, of industry and sobriety, to form the character, to establish good habits, and to acquire so much of useful, and practical knowledge of books, and things, as will fit you for usefulness in your after life and also to develop in you a love of study and investigation, and to learn to observe, and scan closely the works of nature around, above and beneath you.

"The education forms the common mind,
Just as the twig is bent the tree's inclined."

This is an old couplet containing more truth than poetry. It is a figure of speech, that is, one thing is used for another. The writer did not care so much for crooked trees, as he did for crooked men. He used the twig, or sprout to represent young persons, and the tree, grown persons, with fixed habits.

I have seen the young sprout, bent over by some weight and saw the tree years afterwards still bent, gnarled, and crooked, hardly fit for any useful purpose whatever. Likewise I have seen boys bent in the pursuit of evil thought all the years of their growth, and oh what crooked men they made! The good influence of men; law, with its stern penalties, courts and judges, jails and penitentiaries, failed to straighten them. Some of them have gone down to dishonored graves and many more of this class are on the way to the same sad end. Many a boy would do better to go into a powder-mill with nails in his boot heels and tread around on grains of powder, than to travel on the bad road. An explosion, might save him from moral ruin and a disgraceful death.

Bad habits are like deep ruts in which wagon wheels run; it is very difficult to get out when once in. So you must be careful to form good habits while you are young. Solomon's advice to parents: "Train up a child in the way he should go, and when he is old he will not depart from it." Expresses a general truth which is confirmed by the experience of mankind.

A learned English judge said that nearly all of the many criminal cases brought before him were persons who entered on a course of crime before their sixteenth year, and that where persons led virtuous lives up to that age their future good behavior might be regarded as almost certain. Goodness and virtue carry with them their own reward—happiness, while vice and sin are as surely followed by wretchedness and misery in the present state of being, and loss of eternal life in the world to come. It pays to do right.

UNCLE JOHN.

# Sententions.

A man is responsible for all the good he can do.

The heart has reasons that reason does not understand.

Little things console us because little things afflict us.

An old man repents of that of which a young man boasts.

The man who never excites envy never excites admiration.

The reproaches of enemies should quicken us to duty, and not keep us from it.

The greatest thought that ever entered my mind, was that of my personal responsibility to a personal God.—*Daniel Webster.*

Never worthy man
Worked worthily who was not moved by love.
—*Holland.*

The world is a sealed book to a brute and an archangel would say that it is to us.—*Joseph Cook.*

The mystery of the gospel, as distinguished from the law, consists in changing the order of two words; one says, "do and live;" the other says, "live and do."—*Thomas Adam.*

I know not how it is—where
Weakness and strength are near allied;
And joys which most the spirit bless
Are farthest off from earthly pride.
—*H. Alford.*

It is recorded that Jesus "marvelled" twice: once at the greatness of a man's faith, once at the greatness of the lack of it. Twice also he "groaned;" once at a man's death, once at the same man's resurrection. And twice he "sighed:" once when he denied a miracle, once when he wrought one.—*Chas. E. Robinson.*

The life we see,
The mysteries of sorrow, deep and long,
The dark enigmas of permitted wrong,
Have all one key.
The strange, sad world is but our Father's school
All chance and change his love shall grandly overrule.

What though to-day
Thou canst not trace at all the hidden reason
For his strange dealings through the trial season,
Trust and obey!
In after life and light all shall be plain and clear.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—*Philips Brooks.*

# OBITUARY.

DIED—Monday night, Jan. 23, 1882, our beloved Sister, Mrs. M. Miller, wife of brother Geo. Miller, of Moscow, Pa., aged 38 years.

Sister Miller and her husband embraced the faith of the gospel near two years ago, and were baptized by Elder C. F. Sweet, into the all-saving name of Jesus. Sister Miller has always lived an exemplary life, and since embracing the truth has been a faithful follower of the meek and lowly Jesus. She was an honored member of society and especially beloved by the church of God, to which she was a faithful attendant, always aiding in our meetings by her melodious voice in singing the praises of God.

She was a dutiful and beloved wife, a kind and affectionate mother, an honest and faithful Christian. She leaves a husband, two children, and a large circle of friends to mourn her loss. She died in the full assurance of faith in the soon coming of Christ and that she would come up in the first resurrection to everlasting life in the kingdom of God.

The funeral sermon was preached by the writer (at her request) to a large and attentive audience, from 1 Cor. xv. 22. Showing that death is a state of unconsciousness, and that the future life depended entirely upon the resurrection of the dead.

T. FINN.

DIED—At South Gower, Ont., Dec. 7, 1881, Brother Robert Story, aged 52 years.

For twenty-three years the writer has been acquainted with bro. Story. He was naturally kind and loving, and if all men had his disposition and honest principles many of the lawyers would have to get their living by cultivating the soil, or find work in the prison.

About twenty-three years ago I immersing him into the saving name of Jesus Christ for the remission of sins. From that time to his death he was an honor to Jesus.

Last November, the third day subsequent to my coming into the neighborhood, I called and spent the day with his family. I found him wasted with consumption. We had a sweet and heavenly time conversing upon the past, and the glorious future. In our conversation he said we wished me to come and administer the memorial supper to him, and bring brethren B. F. Beach and McKeen with me. One week previous to his death we complied with his request. Truly we had a solemn yet joyful time.

Bro. S. was a good husband and father, and an excellent neighbor. All respected him. He was not wealthy; neither is the church of God at South Gower, of which he was a member, but he with them was the purchase of the Redeemer's blood. In his death a wife and children, the church the neighborhood, and the writer have met with a great loss. A large congregation was at the funeral, a discourse being delivered by the writer. We then laid him down in the cold grave to rest until Jesus [illegible]. The Baptist minister was present and offered prayer at the house and pronounced the benediction at the grave.

R. V. LYON.

DIED—At South Gower, Ont., March 12, 1881, Sister Rachel Christie, widow of Dan't Christie, aged 68 years.

Sister Christie was among the fruits of my labor on my first visit to Canada, thirty years ago last summer. From that time to her death she was an honor to the truth, being a Martha and Mary in the church of God. She delighted like Mary to hear the gospel preached, and like Martha to have her house in order. But she with others, sleep in Jesus, and have been laid in the cold grave to rest till Jesus shall come.

In her death four sons and their families, and the church, have met with an irreparable loss.

R. V. LYON.

### The Deadening Influence of Fashion.

It is among the children of light employment and unsettled life that we must look for stony-heartedness—not in the world of business; not among the poor. If you wish to know what hollowness and heartlessness are, you must seek for them in the world of light, elegant, superficial fashion, where frivolity has turned the heart into a rock-bed of selfishness. Say what men will of the heartlessness of trade, it is nothing compared with the heartlessness of fashion. Say what you will of the atheism of science, it is nothing to the atheism of that round of pleasure in which the heart lives—dead while it lives.

Nothing can possibly be conceived in the world, or even out of it, which can be called good, without qualification, except a good will.—*Kant.*

# Poetry.

## THE SOUL DIRGE.

The organ played sweet music,
While, on communion day
All breathless from the service,
The heedless went away:
And down the broad aisle crowding,
They seemed a funeral train,
Who were burying their own spirits
To the music of that strain.

As I listened to the organ
And saw them crowd along,
I thought I heard two voices
Speaking clearly, but not strong;
And one, it whispered sadly,
"Will ye also go away?"
While the other spoke exultingly,
"Hear the soul-dirge, hear it play!"

Hear the soul-dirge! hear the soul-dirge!
It was dread to hear it play,
While the fare-thing went crowding
From the bread of life away.
They were hidden, all were hidden,
To their Father's festal board:
But they fill with grateful faces
Turned their backs upon the Lord.

You had thought the church a prison
Had you seen how they did pour,
With unheeding, giddy faces,
From the consecrated door.
There was angels' food all ready,
But the hidden—where were they?
O'er the highways and the hedges,
E'er the soul-dirge ceased to play.

Oh, the soul-dirge! how it echoed
The emptied aisles along,
As the emptied streets grew crowded
With the full outpouring throng;
And then again the voices,
"Hear the soul-dirge, hear it play!"
And the pensive, prosaic whisper,
"Will ye also go away?"

Few, few were they that lingered
To sup with Jesus then.
And yet for all who spurned him
There was plenty, ample to spare.
And now the food of angels
Unpartook to my sight.
All gladness was the supper,
And the chalice glittering bright.

I may not tell the rapture
Of a banquet so divine.
"Hear every one that thirsteth,
Let him taste the bread and wine."
Hear the Bride and Spirit saying,
"Will ye also go away?
Away, poor soul, forever?
Oh! the soul-dirge, hear it play!"

—*Selected by Rev. D. Thompson, Pennington*, 12.

# Communications.

## A CARD TO THE BRETHREN OF THE ONE FAITH.

### Shall There Be a New Edition of "The Bible Defended and Atheism Rebuked?"

It is proposed to print a new edition of my pamphlet—Reply to Ingersoll, entitled "The Bible Defended and Atheism Rebuked," the first edition of one thousand copies being exhausted in less than eight months since its publication.

Having reserved the electrotype plates, a second thousand copies of the same, can be produced at a cost of about one hundred dollars—a sum less than one-half the price of the first edition. A small additional expense, however, would be incurred by printing a preface and an additional chapter, with the very favorable notices and commendations of the book which have appeared in the press and from eminent scholars, ministers and others. This new chapter will contain a full notice of the controversy and discussion between Col. Ingersoll and Judge Black in the *North American Review*, in which the defense of the Bible and its doctrine will be placed on the only tenable ground, to-wit: The design of God in creation and the true construction and nature of man. No man—not even Judge Black—with all his combined power as a logician—can answer and refute satisfactorily the infidel's objections so long as he concedes and contends for the unscriptural pagan dogma of the present immortality of the human soul and consequently the eternal torment of the wicked. Immortality through Christ and to the righteous only, beginning at their resurrection from the dead, at his second coming in his kingdom, the Bible theory and doctrine. The opposite tenet of the current theology, however tenaciously cherished, is derived from the conjectures of Socrates and Plato and is of human invention. That every human being is already immortal and must live on forever, involves, of necessity, the conclusion that all the wicked—constituting a vast majority of the human race who have lived in times of knowledge—must suffer an eternity of conscious misery; seeing an end to their sufferings—a result obviously contrary to Divine wisdom and love—which sets aside the resurrection — dishonors Christ as "our life"—offends common sense and shocks the reason and benevolence of every reflecting mind.

The plain and oft-repeated declarations of Scripture that "God will render to every man according to his deeds"—that the wicked will be raised from the dead at their judgment day and will receive in their mortal bodies thus raised, the "indignation and wrath, tribulation and anguish" denounced against them according to their works and, as the end of this punishment, be blotted out of life—"whose end is destruction," who will be punished "with everlasting destruction from the presence of the Lord and the glory of his power"—and consequently can suffer no more. These conclusions are all in harmony with the Divine wisdom, justice and mercy, and cannot be impeached or gainsaid. No defense of the Bible is tenable which derives its strength from human wisdom and discards or ignores God's word, which has been given to man expressly to acquaint him with the true knowledge of his own origin, constitution and destiny, which, of himself, he could never discover.

There is reason to believe that a second edition of the work thus prepared will meet with remunerative sales. Our unpretending little offering on the altar of God's truth as opposed to man's wisdom was the pioneer in the newly begun work of confronting the daring infidel in his crusade against all that the Christian holds most dear. Up to the time of its appearance in the field the Philistine had every thing his own way—even without contradiction. He seemed to have inspired such terror and alarm in the Christian camp that none dared to accept his defiance of the Lord of hosts. None ventured to meet Mr. Ingersoll in battle array. The so-called "successors of the apostles"—Doctors of Divinity—the learned Rabbins—the Rulers in our modern Israel—although by profession, defenders of the faith—and champions of the truth—were silent as death. They permitted the poison of Atheism to be everywhere diffused by Mr. Ingersoll and his numerous colleagues and disciples without opposition or antidote. But now, behold the change! Judge Black—another layman—has boldly come to the front also, and now wields his "battle-axe and weapons of war" with crushing effect upon the brittle shield of God's assailant—and the clergy are emerging from their convenient closets in the person of Dr. Dewitt Talmage, of the Brooklyn Tabernacle, who makes his Sunday pulpit echo with the resounding force of his stalwart invective. Since these new champions have appeared the question of the truth of the Bible and of salvation through Christ is forced with increasing interest and prominence on the public attention and with an earnestness scarcely excelled in the days of Luther and the Protestant Reformers. Now, we see the secular press, the civil magistrate, the sagacious statesman, the learned professor, the profoundest thinkers in philosophy, art, literature, and science, and at last the pulpit—all classes from the Prince and President to the Peasant and Plebeian, all at once are confessing that the supremest wisdom and value are all concentrated in and around the great question which now deeply agitates the public mind of the civilized world; "What shall come to pass hereafter?" And as not one of the many "magicians, astrologers, sorcerers, sooth-sayers and wise men" who thronged the court of the proud King of Babylon could reveal the future or make known to the king "what shall be in the latter days," even so is it now, that those only, who, like the prophet Daniel, are "taught of God" in his word, can satisfactorily solve the great problem of human destiny, whose solution all so ardently desire.

An English writer in a recent number of the *Contemporary Review*, bears testimony to this well nigh universal drift of the educated mind of the nineteenth century. He says: "No branch of science, seems to consider itself complete now-a-days until it has issued at last into the vexed ocean of theology." The old school divines meant what they said that "Theology was the queen and mistress of the sciences," and Dr. Pusey in his university sermons declares, "Theology accepts every certain conclusion of physical science as man's unfolding of God's book of nature.

In the United States, the thinking mind of all wise men is turned in the same direction. Dr. John W. Draper, lately deceased, writes in his "Conflict Between Religion and Science"—"We still deal with the same questions about which the old philosophers of Greece and Rome disputed: What is God? What is the soul? What is the world? How is it governed? Have we any standard or criterion of truth? And the thoughtful reader will earnestly ask, Are our solutions of these problems any better than theirs?"

What a confession of weakness and ignorance on the part of the learned and wise of the world! And it is no wonder in view of their contemptuous neglect of the Bible.

This general yearning for clearer light and fuller knowledge forces upon every enlightened and faithful disciple of Christ the "Scribe instructed in the kingdom of God to bring forth out of his treasure things both old and new," for the instruction into the way of life, both present and future, of every honest seeker for truth and knowledge. This is their plain duty and their bounden privilege. It is God's people who must sustain and uphold God's truth. Help is not expected from those who defend the popular, and, as we know, the false and deceptive creeds of orthodox Christendom. With them that hoary falsehood, first propagated in the garden of Eden, is still a darling tenet, viz: that man "will not surely die"—that every man possesses an "immortal soul" and must and will live forever. It is not to be expected, I repeat, that such should give aid and countenance to any effort to overthrow that faith or awaken them to the fatal delusion by which they are led captive. Any appeal to them in this behalf would be inconsistent and vain. Hence I address myself to those of "like precious faith" with the ancient saints, to give a helping hand to the great and good work of opening the eyes of the blind that seeing, they may perceive, and hearing, they may understand the things concerning the approaching kingdom of God and the name of Jesus, the Christ.

As the end approaches, the adversary redoubles his diligence to subvert the faith and destroy the work of God's servants. This agrees with St. Paul to Timothy that "in the last days perilous times shall come—that evil men and seducers shall wax worse and worse, deceivers and being deceived." This is no time to furl the banner of the cross. The truth in its fulness, simplicity and power is the only antidote to the poison of infidelity. The sudden uprising of new infidel sects in the Old World and in our own country admonishes us of the necessity and duty of constant vigilance. Some of these, discarding the obnoxious name of Atheists cunningly take refuge under the more specious titles of Secularists and Agnostics. Some account of the first is given by Brother Heyes, of England, in a letter recently published in THE RESTITUTION.

We have now intelligence in the foreign news columns, of the new and rapidly increasing sect called Agnostics in England. A few extracts will show this latest phase of sin and folly, which, unlike Ingersoll's bold blasphemy, assumed the elegant garb of fashion, philosophy and science. "An Agnostic differs from an Atheist in that he is not cynical concerning religious belief—has no criticism nor sneers to offer on the creed evangelical—and is not a bigot 'turned inside out' as an Atheist has been defined. He is simply one who sadly confesses that his mind is incapable of receiving as credible the theories of religious belief in their most imperative and molimitary principles. A Deist believes in a Deity, an Agnostic cannot see personal Deity, but merely a correlation of forces called Nature, in the mighty mystery which surrounds us." They claim as their disciples such writers and thinkers as George Eliot, Victor Hugo John Stuart Mill, Huxley, Darwin and Tyndal. These accounts add: "If the truth could be fully known, it would divulge the fact that in every city, town and hamlet all over the civilized world, the churches count among their regular attendants large numbers of persons who at heart are pure Agnostics."*

It is against these and all "principalities and powers in high places" that the servants of God are called upon to do battle, and whether successful or not they must in duty and conscience bear their testimony to the truth and commit the keeping of their souls to God in well doing, knowing that they shall reap the reward hereafter if they faint not now.

How we shall do this is the question before our brotherhood. Is there any other way of repelling the advancing hosts of infidelity than by speaking and writing the truth?—by drawing and wielding the sword of the Spirit, which is the word of God. I think not.

The plan of meeting the expenses of the proposed publication is simple and easy. The sum needed for another edition with the new matter is about $150. A sale of five hundred out of the thousand printed copies, at the retail price of 50 cents will give $250. This will repay the cost of publication and leave a margin of $100, which must be charged with certain incidental expenses—as commission on sales, postages, or express charges and advertising; the balance left will be profit. So that if only one-half of the number printed is sold the cost is reimbursed. But there is reason to think that the whole edition will be disposed of in due time, and this gives assurance that no loss is likely to occur. If therefore any brother will advance this sum of $150—or if any three brethren or friends will advance $50 each, or if six will lend $25 each, the amount is secured and the work done.

Besides the saving in the printing of a second edition the other expenses incidental to the first will be lessened. In every first edition, copies must be freely sent gratis to editors and prominent persons to secure favorable notices and elicit a public opinion of the work, which must also be advertised extensively. These charges with postage, expressage, etc., necessarily consume the profits on a first edition. Such is the custom and it has been my experience. Such means were freely used to bring into favorable notice the edition now exhausted so that out of the one thousand copies published but little more than a sum sufficient to pay the actual expenses was realized. My proposition therefore is to put my time and labor in the preparation of the work against the sum of $150 thus advanced, and after reimbursing the latter sum from the sales, which I am willing shall be first paid, to share the surplus equally between us in the proportion of one-half to myself and one-half to my partners. On these conditions I write any who may be able and willing to advance the $150 as it may be called for to unite with me in the publication at an early day of a second edition.

I add that if this amount is raised I propose to buy out on account of the new edition the interest—one-fifth—in the plates on hand, of the publishers of the first edition, so that the new firm may have exclusive control of the second edition. I have their offer to sell their interest as it now stands for the small sum of fifteen dollars.

It may be well to add for the information of the brethren, that those who generously contributed of their means for the first edition received their money back in books—except those who directed to be otherwise appropriated. I associated the publishers with me because I found the sum raised (a little more than $200) insufficient for the publication and charges of the book and they advanced $50 for one-fifth interest. If any one failed to receive his share I am not aware of it, and I requested through THE RESTITUTION that all such would notify me of the omission. The new edition should be brought out as soon as possible. This obliges us to act promptly and without the delay which would arise from awaiting the action of the brethren individually and by small subscriptions.

I had written so far when I received notice of an order for fifty additional copies from an agent who had already sold one hundred and fifty copies of the first edition. This demand I can not, of course, now supply, having just shipped, to fill an order from England, the last remaining ten copies on hand with the publishers, in New York.

In conclusion: Believing that we are doing this work in the Master's service, I invite the brethren and all friends of the truth who are willing and able to help, to address me at Stephens City, Frederick county, Virginia, saying what they will do.

Faithfully and fraternally submitted.

ALLAN B. MAGRUDER.

*With singular inconsistency these infidel sects belonging to the same class of God-defying Atheists, have changed their name but not their nature. In the days of the apostles they were known as Gnostics, who knew everything in religion, but now they more modestly call themselves Agnostics, that is, "Know-Nothings."

## THE PERPETUITY OF PROPHECY vs. THE FUTURE ANTI-CHRIST.

The word of the Lord is "yea and amen" to his own glory and the well being of his creatures, an honest man's word is as good as his bond; and it stands good till performed. How much more then shall the Divine word stand, "by which the heavens and the earth were of old"—"which raises the dead and calleth things that be not as though they were." Rom. iv. 17.

1. The primal prophecy—the germ of all subsequent revelation, as to earth and man—knows "no shadow of turning" from its one purpose, "till all be fulfilled." Take Gen. iii. 15–19. The two-fold seed, their enmity, their struggle of evil for supremacy, has been so far unabated and will be uncompromising till the seed Christ shall bruise the serpent's head. Reverse the reign of sin and death; and restore all things spoken; "that God may be all in all." 1 Cor. xv. 21–28; Acts iii. 21; Rom. v. 12–23; John i. 29; Rev. xvii. to xxi.

2. As Cain killed Abel—as Israel (with his land and city and sanctuary) "was as a speckled bird, among the birds, against her." Jer. xii. 9; Psa. lxxx. 12, 13; Dan. xii. 11–19; Zech. i. 18–22. So, "the rulers, Herod and Pontius Pilate, the Gentiles and people of Israel" combined "together against the Lord and his Christ." Acts iv. 25–27. "The Anti-christ," the manifold and yet united opponent of the blessed Jesus, is thus noted by the apostle, "Many Anti-christs—he that denieth that Jesus is the Christ. He is the Anti-christ." 1 John ii. 18–22. "Many false prophets—the spirit of Anti-christ—now, already is it in the world." 1 John iv. 1–3. Again, "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is the deceiver and the Anti-christ." 2 John vii.

We have thus a triple assertion of "the Anti-Christ." It is a three-fold personification of the manifold and yet the emphatic determinate and dispensational opposition to Christ—"the Anti-christ."

3. This is the comprehensive Bible style to personify a class or order. Thus "the just live by faith." Rom. i. 17; Heb. x. 38; Hab. ii. 11. The bishop. 1 Tim. iii. 2; Titus i. 7. Thus we find the enemy; the adversary and the Anti-christ.

"I am come (said Jesus) in my Father's name; and ye receive me not; if another shall come in his own name him ye will receive." John v. 43. Many of this class came.

"The Old Testament" abounds in this usage, "the king and the priest" meant every one king or priest through the Mosaic age, 1600 years. We read of the king of the north; the king of the south, then Rome "the fourth." Dan. ii. 40, vii. 23; xi. 5–15. The pronouns "he, him, and it," are used scores of time; and embracing the wide world of Rome. Rev. xiii. 19; Luke ii. 2.

It is clear from such facts, that those who talk of "the Anti-christ" and the burden of prophetic terrors, as yet to come, lack the A B C—the very alphabet of the subject. As to our people it is like infant sprinkling and a mystical coming of Christ a mere misapprehension; but its origin was only evil, from a Romish Jesuit to pervert truth and divert attention from Rome, as portrayed in Rev. xvii. 19.

4. Our Lord said, "This is your hour and the power of darkness;" and St. Paul was sent to "turn men from darkness to light; and from the power of Satan unto God." Acts xxvi. 18.

Now do you brethren who look for Anti-christ see the need of another display of darkness and the Devil? No, No! "This present (*powers*) world," lying in the (*powers*) wicked one, is enough, till "the stronger than the strong man armed shall come, to bind, cast out, and destroy him."

Our blessed Christ, "the Sun of Righteousness," will come; dissipate the darkness, give us day and overcome "all the power of the enemy." Luke x. 19; 1 Cor. xv. 24–28.

5. "The faith" does not ignore Armageddon, "the time of trouble, the time of wrath." No indeed. Faith, however, finds Jesus enthroned with "all power" to put down all opposing power; and thus "save the world." John xii. 47. He'll "take away the sin of the world" by ridding it of "the rulers of its darkness, of Babylon, the beast and false prophet;" and hence the judgment is essential; for there can be no saving of the world with the Pope, the grand Turk and the Devil, rampant in it. 1 Peter v. 8; Rev. xvii. to xx. Such was the order of the government of God over Israel. Deut. xix. 13; xxi. 9.

"The Lord is our judge; the Lord is our lawgiver; the Lord is our King; he will save us." Isa. xxxiii. 22. Of course he will save in accord with his word. It was angels' food—water from the rock, and mercy for Israel; but the doom of earthquake and fire to Korah and company, in justice, "to put away evil from Israel."

7. The sum of the whole subject is that the tempter in Eden was also the same to Jesus and St. John (Matt. iv.; Rev. xii. to xx.)—that "the power of darkness" is "the power of Satan; and the spirit of Anti-christ" was known by the rejection of Jesus the Christ; and as such he found then and there, "the Anti-christ." 1 John ii. 18–22; iv. 1–3; 2 John vii.

Again, "The mystery of iniquity" did then "already work." 2 Thess. ii. "The falling away—the apostacy (in Greek) the man of sin; the son of perdition; who opposeth," follows; and thus he is, and acts the part of "Anti-christ."

The period of time here embraced, reaches the second coming of our Lord and Savior Christ, to conquer and triumph and bless.

8. To crown the whole, please observe, we have had the enmity between the two seeds; we have had the four great beasts, over or against the chosen people; we have had the Patriarchal, Mosaic, and our own age of Gentile calling, contemporary with "the power of Satan, the son of perdition—the Anti-christ." Now the next grand event reverses this—bruises the serpent's head, destroys Anti-christ, gives peace to the world, and God is all in all—the blessed source of all. His glory will cover the heavens and the earth be full of his praise. Amen.

Now who of all the future Anti-christ persuasion, ever began with the Bible and the facts of this subject, to make out his case?

Who of them knows how, and for what, the theory was invented?

Who of them has seen that their heretic interpolation comes between us and our only hope; and hence, that its character and location belongs to the apostolic portrayal of "the Anti-christ?"

The beauties of God's rainbow promise signals fair weather; yours make it foul—(the opposite in origin, aim and attitude). It belongs altogether to Anti-christ—surely so. Then let us leave all that—let us understand our calling, to wait and pray for Christ's coming. Amen. 1 Thess. i. 10; Titus ii. 11–14; 1 Cor. i. 7.

J. B. COOK.

### Believe into Him, and be Baptized in His Name.

To him give all the prophets witness, that through his name whosoever believeth into him shall receive remission of sins.

And he commanded them to be baptized in the name of the Lord.—Acts x. 43, 48.

The first incorporates the person into Christ, into Abraham, into the holy stock, the good olive tree, the vine, and makes him partaker of the richness and fatness of pardon, grace and hope.

The last is resultant obedience, a joyous testimony of grace received, hope anchored.

So the leading apostle and the gospel historian applied "all the prophets" on the relation of faith and baptism.

O. R. L. C.

GREENFIELD, MO.

*Editor Restitution:*

As many of the brethren and sisters scattered abroad would like to hear from me, I would like to say through the columns of THE RESTITUTION that I am preaching the gospel when and wherever I can. I have just closed a public discussion with a Baptist by the name of B. F. Meek. The questions debated were the kingdom and state of the dead. B. F. Meek affirmed that the kingdom of God predicted by the prophets, was set up during Christ's personal ministry. I affirmed that the Scriptures teach that man is unconscious between death and the resurrection. Three days was spent in arguing these propositions. Meek is considered an able man among the Baptists, but his ability, as I found out, did not consist in a knowledge of the Scriptures, but it consisted in slang and misrepresenting. I am all alone here in the one faith, and would say to the brethren in Southwestern Missouri, write to me, and let us work together. I teach a complete restitution (Acts iii. 21; Rom. v. 18,) and the blessing of all nations, not a few. Psa. lxxxvi. 9. I also teach that Christ gave himself a ransom for all to be testified in due time. 1 Tim. ii. 6.

Your brother in hope of eternal life.

J. M. LEWELLEN.

NEW YORK.

*Editor Restitution:*

I would be most happy to send you an article on some practical subject, but will hold off until some future time, when my opportunity comes. Doctrinal subjects are good, but we may have an everlasting clatter about them without any cultivation of the graces of the spirit of Christ. Too many I fear are more troubled about what doctrines others hold, than they are concerning themselves, as to the manner in which they deal with their neighbors, ever unwilling to grant credit for Christian acts of kindness in others unless believing precisely as they do. For one I have learned to accept the good and reject the evil, so far as my judgment leads me, no matter from whom they come.

What think you, cannot we deal kindly, charitably, and meekly, with those who do not exactly understand certain points of doctrine as we?

Let us reject the error, but with kindness treat the erring. Draw them warmly toward us, by confessing our own littleness, and our mutual need of the aid of the Spirit of the meek and lowly Jesus, to aid us in walking the narrow path.

Yours in the great hope.

JOHN DONALDSON.

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*FUTURE AND ETERNAL AGE.*

—BY A. MALONE, M. D.—

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION,

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TO CORRESPONDENTS: THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalizing then of the right-ones, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. Also a yearly bell of the true gospel, repentance, and conversion as prerequisites to the forgiveness of sins, and a holy life as essential for the salvation.

## Communications.

### THE SOUL OF MAN—No. 5.

H. H. DALL.

Having shown in my last two papers that the use of the term *nephesh*, the soul and life-word of the Old Testament, gives no warrant for even a supposition that man is a dual being, or, that he has an immortal soul within him—seeing that the "soul" can be made "fat," can be torn "in pieces," can be "strangled," can and does "die" and go *into* "the grave"—I will in this paper notice the term *psukee*, the soul and life-word of the New Testament, and see if its use will furnish a predicate for the popular dogma of immortal-soulism.

And first let me say that whatever shade of difference in definitions, if any, between *nephesh* and *psukee* as laid down by the lexicographers, the fact that in the Septuagint, or Greek version of the Old Testament, we find *psukee* as the rendering of *nephesh*, gives us indisputable evidence of corresponding import. So that if the *nephesh*-soul can die and go into the grave as we have seen, the *psukee*-soul being precisely the same can also die, and is not therefore immortal.

And let me further say that, the theological definition of any word laid down does not settle any question of dispute between Christians; as for instance the subject of baptism. You can never get a Baptist who very properly adopts the definition of *baptizo*, which is to immerse—and never to pour or sprinkle—to accept of Webster's or Worcester's theological definition which is "The application of water to the body by sprinkling," etc., when the truth is potent that in such a case the water only is sprinkled and not the person, the person remaining unbaptized. In order to obey the command of Christ the believer must be baptized—the body must be applied to the water, and not the water to the body. The candidate for baptism must be baptized *in*—in water, for, he cannot be baptized "with water," as our version erroneously reads. John's disciples were not "baptized" with the river Jordan, but "in the river Jordan." That pouring or sprinkling is not baptism is thus a fact susceptible of demonstration. To sprinkle any thing, as a liquid, seed, sand, or other fine substances, is to "scatter in small drops" or quantities. If you sprinkle water on the sand, it is not the sand that is sprinkled, but the water; and if you sprinkle or scatter sand on the floor, the sand is scattered, but not the floor. Hence it is an indisputable fact that, when water is poured or sprinkled on a candidate for baptism, the person is not baptized—nay, he is not even sprinkled. The great commission of Christ to his disciples is, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is (*baptistheis*) immersed shall be saved; but he that believeth not shall be condemned." "And Peter said to them (on the day of Pentecost), Reform, and let each of you be immersed in the name of Jesus Christ, for the remission of your sins; and you will receive the gift of the Holy Spirit."—*Emphatic Diaglott.*

Thus we see that theological definitions settle nothing as to differences of opinion between churches and Christians. They only show how words are understood and used by different theologians.

*Psukee* is the only term rendered soul in the New Testament, and is found one hundred and five times, being translated soul fifty-eight times; life, forty times; mind, or its equivalent, five times; "you" and "us," referring to personal beings, twice. As *nephesh* in the Hebrew, so *psukee* in the Greek means (1.) a physical being; (2.) the life of a being; and (3.) the mind of a being, but never a being within a being.

The first time *psukee* occurs is in Matt. ii. 20, where it is rendered "life"—"For they are dead which sought the young child's life." Again, vi. 25, "Take no thought for your life .... Is not the life more than meat, and the body than raiment?" As if he had asked—Is not the life of the body of more importance than, merely, what shall we eat, and the body more than how shall it be clothed? So far we find *psukee* correctly rendered, but we now come to Matt. x. 28, where it is not correctly rendered as we propose to show. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." By the incorrect rendering of *psukee*—soul, and *apokteinoi*—kill, Christians have been unwittingly led to suppose that, if man can kill the body, but cannot kill the soul, the soul must be immortal. They never stop to see the last clause of the verse—which virtually declares that "both soul and body" of the wicked will be destroyed in *gehenna*—hell—contradicts and completely overthrows their cherished doctrine, and the argument drawn from the incorrect translation of the first clause of the verse. For, if the soul can be destroyed it is not immortal. But if it be true that man is not able to kill the soul, it does not, therefore, follow that God is not, especially when Christ declares that he is. Christ says (Luke xii. 4, 5): "Be not afraid of them that kill the body, and after that have no more that they can do (they cannot destroy the *psukee*—life of the Christian, which the apostle says is hid with Christ in God). But I will now forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into *gehenna*—hell (where every thing that was thrown was consumed, destroyed); yea I say unto you, fear him." Matt. x. 28 is translated in the Emphatic Diaglott Version as follows:

"Be not afraid of those who kill the body, but cannot destroy the (future) life; but rather fear him who can utterly destroy both life and body in *gehenna*." For says Christ (verse 39): "He that findeth his (*psukee*) life shall lose it: and he that loseth his (*psukee*) life for my sake shall find it." And again (xvi. 25, 26), he says: "For whosoever will save his (*psukee*) life shall lose it: and whosoever will lose his (*psukee*) life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own (*psukee*) soul? or what shall a man give in exchange for his (*psukee*) soul?" This language as recorded by Mark is about the same, but Luke puts it as follows: "For what is a man advantaged, if he gain the whole world and lose himself, or be cast away (into *gehenna*)?" To lose one's life, then, is to lose one's self. John xii. 25 has the following: "He that loveth his (*psukee*) life shall lose it: and he that hateth his (*psukee*) life in this world shall keep it unto (*zoen aionion*) life eternal." The translators in putting "soul" four times in the verses quoted when they had used "life" ten times in connection (the same Greek word *psukee* occurring in the fourteen places quoted, and meaning the same thing) have laid themselves open to the charge of coloring the word of God in the interest of immortal-soulism. And yet by such translation they admit that the loss of life referred to occurs subsequent to the resurrection and judgment thereby overthrowing the doctrine of soul-torment, and sustaining the Bible doctrine of eternal death, or loss of life.

But what did Christ mean by saying, "Whosoever shall love his life (so much as to deny me, thereby saving his life in this world) shall lose it" (in the world to come)? Did he mean what he says—that such a man should lose his life, or, did he mean what the dogma of theologians compels them to assume, namely, that they shall live forever in misery? Can the candid reader believe that, living forever in misery is losing one's life?

If life is saved, it is saved from death; if life is lost, it is absolutely extinct. But Christ continues—"And he that hateth his life in this world (or is willing to lose it for Christ) shall keep it unto life eternal." The one losing it unto death eternal, the other saving it unto life eternal. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he gain the whole world, and lose his own life? or what shall a man give in exchange for his life?" How can any candid person say, in the light of the above, that losing life for Christ's sake in this world means literal death, as it surely does, but losing life in the world to come means misery, or losing happiness? And yet this is the untenable position which the advocates of immortal-soulism are obliged to take in their vain effort to sustain this unscriptural doctrine.

I have stated in a previous paper that theologians, and Christians generally, use the terms soul and spirit as referring to one thing, namely, to what they affirm to be an immortal entity in man, but that they are never thus used as synonyms in the Bible. To further verify my statement I refer the reader to the words of Paul (1 Thess. v. 23) which are often quoted to prove that the spirit is an entity distinct from the body, but which only proves what I have affirmed—that man has a spirit and soul as well as a body. "And the very God of peace sanctify you wholly (and how much 'wholly' means he tells us as follows); and I pray God your whole spirit (disposition) and soul (life) and body be preserved blameless unto the coming of our Lord Jesus Christ." The Emphatic Diaglott has it—"And may your whole person—the spirit, and the soul, and the body—be preserved blameless." But if this passage proves a spirit-entity in man it also proves a soul-entity; for the same kind of evidence to show that the spirit is an entity, would as surely prove that the soul is an entity also, and that would prove two personalities in one man as really as one. But this would be proving too much for our "orthodox" friends who claim only one personality for the soul and spirit of man. And as this Scripture proves too much for their use as a proof text, it, with others like it, also proves fatal to their unscriptural assumption, as we shall further see by the following words of the apostle (Heb. iv. 12): "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing (separating) asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Now I want my "orthodox" brother to tell me how the "immortal soul" can be separated from the "immortal spirit," as it is here affirmed of "soul" and "spirit." Do you say, by a begging of the question, that both cannot be immortal? you say truly then; but which is the immortal entity, the soul or the spirit? Will some Doctor of Divinity tell us, and then stick to it, and not fly from soul to spirit, and then to soul again in the vain effort to find and locate the "immortal part of man." For, if the spirit be immortal, the soul cannot be, as no one claims that man has two immortals. And we have shown in former papers that the spirit is the unconscious "breath of life" in man and beast; and when the word denotes the temper or disposition of man, as we have seen it often does, no one claims it to represent an entity in such a case. We have also shown that the soul dies and goes into the grave; and what more is left for us to prove?

But let us return to the Scripture last quoted and see if we can find an immortal soul, or an immortal spirit. St. Paul affirms that the word of God is so sharp and powerful that it divides asunder, or separates the soul from the spirit, and the joints from the marrow. If we are to understand this as being a literal result of the effects of the word of God, we must conclude that the apostle had reference to the death of the martyred saints—that the power of the gospel was such in their hearts that rather than give it up they were willing thus to die, and would die. In the eleventh chapter of this same epistle he refers to the faith and persecutions of Old Testament times; and also to those under the New, as follows: "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith (of their inheritance, which is the new earth) received not the promise: (they did not go to heaven at death) God having foreseen some better thing for us, that they (*choris*) apart from us should not be made *perfect*."

Whether Paul had his eye on the Christian martyrs or not when he wrote the verse under consideration, it was literally true that the gospel of Christ had power enough to keep them faithful when the infernal instruments of torture, under pagan and papal Rome, were applied, and they were torn limb from limb, and the joints and marrow, and the soul and the spirit were literally divided or separated, and they thus yielded up their breath and their life for Christ and truth. But if these words have reference only to the searching power of gospel truth, which, as the Diaglott has it, is "more cutting than any two-edged sword, cutting through even to a separation of Life and Breath, and of Joints and Marrow," spiritually, they are as fatal to the popular dogma as the passage before noticed.

In a former paper we have referred to the familiar language of Christ—"My soul is exceeding sorrowful, even unto death"—which shows that he died without any exemption of "soul" or other parts; and also to the words of the Psalmist—"For thou wilt not leave my soul in (*sheol*) hell; neither wilt thou suffer thine Holy One to see corruption," to which prophecy Peter, at Pentecost, refers as follows: "He (David) seeing this before spake of the resurrection of Christ, that his soul was not left in (*hades*, the grave) hell, neither his flesh did see corruption,"—thus proving that Christ's "soul" not only died but went into the grave, from which, says Peter, "God raised him up, whereof we all are witnesses. It is an indisputable fact that Christ, the divine Son of God and the human son of Mary—divine because he was conceived by the Holy Ghost, and human because he was born of the virgin Mary—possessed the same spirit, or breath of life, and the same soul, or life that man possesses, and that in death he yielded up his spirit, or breath and his soul, or life just as man does when he dies, and was unconscious in *sheol—hades*, the grave—"hell," until "God raised him up" the third day clothed in the vestments of immortality, so that he could exclaim, as recorded in Rev. i. 18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of (*hades*, the grave) hell and death,"—with which he will unlock the prison doors of death and *hades* (not "hell") and call to life and to judgment the sleeping, unconscious millions of every nation and of every age.

In my next paper, which will conclude the series, I propose to notice, briefly, a few passages most relied upon to prove the separate existence of the soul, and show that no such dogma is therein taught.

### Letter From England.

*Editor Restitution:*

*The Times*, which I mailed since writing you a few days ago, you will see contains much about the persecutions of the Jews in Russia. Much though there be, every line is worth reading. A Russian lady, "O. K." endeavors to make matters appear more favorable to her countrymen. But see how the *Times* in its editorial takes *her* up.

I purpose sending you the latest number of the paper, which has the memorial signed N. M. Dollothschilds, "To His Imperial Majesty, Alexander III.," etc., but which memorial the Russian Ambassador declined to transmit. You may find room in THE RESTITUTION for part of the matter in the papers I have sent you; and I am persuaded your own pen will bow at the presentation of the dreadful statements.

With regard to the Jews, were I to speak from my own experience, when, between forty and fifty years since I entered business, I should call them adroit swindlers. There was then a rot in Manchester, on the lookout for young men beginning business; especially those but little acquainted with the town, and the cheating tact of these Jews sometimes succeeded, their plans being smartly devised. I was caught in their net to my severe cost. But to harbor feelings of hatred is not for us; we have not so learned Christ. The Jews have long been oppressed, driven from country to country, and beloved in not one, though tolerated and protected in some; they have been put to their wits' end to obtain a livelihood. They are yet beloved for the Father's sake.

I will add a word more about dealing with them—that of later years I have been well served by some here and in America.

The tide of open infidelity and blasphemy is threatening in England. It behooves us to be "strong in the Lord and in the power of his might."

I wrote you before concerning the subjects of the lectures of the Secularists, who openly invite discussion. Their lecturers are men of great learning, and high scientific attainments. A prominent one was formerly a Wesleyan minister. In vain may some of the clergy try to hush and frighten. The tide rises, and the clergy of all denominations will be disturbed more and more.

Watchman, what of the night? The pamphlet I send you is one of the indications of democratic temper in the people. Though Gambetta, the man so admired by the Lecturer, is politically down at present, he will play a part again. But how vain are the expectations of "a glorious time" being brought about by mortals! What a blessed hope is ours.

H. HEATH.

## Youths' Column.

### Our One Life.

'Tis not for man to trifle, life is brief,
And sin is here—
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours:
All must be earnest in a world like ours.

Not many lives, but only one have we—
One, only one.
How sacred should that one life ever be,
That narrow span—
Day after day filled up with blessed toil,
Hour after hour still bringing in its spoil.

Our being is no shadow of the sun,
No vacant dream,
No fable of those things that never were,
But only seem.
'Tis full of meaning as of mystery,
Though sternness and solemn may that meaning be.

Our sorrows are no phantoms of the night,
No idle tale,
Nor clouds that dust along a sky of light
On summer's gale.
They are the true realities of earth:
Pain is and compunction, even from our birth.

O present life, how brief, and poor and sad:
One heavy sigh!
O life to come, how long, how fair and glad:
An endless joy!
O to be done with daily dying here!
O to begin the living in yon sphere!

O day of time, how dark! O sky and earth!
How dull your hue!
O day of Christ, how bright! O sky and earth!
Made fair and new!
Come, better Eden, with thy fresher green:
Come, brighter Salem, gladden all the scene!

—*Bonar.*

### How to be a Gentleman.

"You see I am a gentleman!" said Will Thompson. "I will not take an insult." And the little fellow strutted up and down with rage.

He had been throwing stones at Peter Jones, and thought his anger proved him a gentleman.

"If you want to be a gentleman I should think you would be a gentle boy first," said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is more likely to prove a gentleman."

"But he has patches on his pants," said Will.

"Had pantaloons do not keep a boy from being a gentleman, but a bad temper does. Now, William, if you want to be a gentleman you must first be a gentle boy."

A little further on the teacher met Peter Jones. Some stones had hit him, and he was hurt.

"Well, Peter, what is the matter between you and Will, this morning?" he asked.

"I was throwing a ball at one of the boys in play, sir, and I missed him and hit Will's dog."

"Then, when he threw stones at you why did you not throw back?"

"Because, sir, my mother says to be a gentleman I must be a gentle boy; and thought it best to keep out of his way until he cooled off a little."

The teacher walked on, but kept the boys in mind. He lived to see Will Thompson a rowdy, and Peter Jones a gentleman, respected by all.—*Children's Friend.*

### Brightening All It Can.

The day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the sun's bright rays streamed through, shedding a flood of golden light upon the country.

A sweet voice at the window called out in joyful tones: "Look! oh, look, papa, the sun is brightening all it can!"

"Brightening all it can? so it is," answered papa, "and you can be like it if you choose."

"How, papa? tell me how."

"By looking happy, and smiling on us all day; and never letting any tearful rain come into the blue of those eyes; only be happy and good; that's all."

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love, and when asked why she was so happy, she replied, laughingly:

"Why, don't you see, papa, I'm the sun? I'm brightening all I can."

"And fill the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day—brightening all they can? Try it, children.

### Shall You Shine There?

They that be wise shall shine as the bright ness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Dan. xii. 3.

A recent English paper gives an account of the rescue of a young man from drowning in the sea, by a humble but brave man, who for his heroism was elected a member of the Royal Humane Society.

He was of course invited to attend the annual meeting of the Society, and found himself in the midst of lords and ladies and Earls and Countesses and distinguished personages, from whom he would have considered it the highest honor to receive recognition.

More than thirty persons who had been saved from drowning were guests on the occasion, and at a given signal these marched through the open ranks of the illustrous company assembled. A youth was noticed to look eagerly into the faces of the crowd as he passed, until suddenly breaking from the procession, he threw his arms about the young man's neck, kissing his face and calling him his deliverer, amid the tears and plaudits of the noblemen.

This young man shone as a star that evening, and was more than repaid for his kindness and courage.

How will it be with the believer who reads this? Will no one step out from the vast throng of the saved to thank the Lord for a kind word spoken, for a single effort to lead the soul to Christ?

### Grand Falls in a River of the Northwest.

For two or three miles above the Shoshone falls the Snake river flows through immense chasms, with walls on either side hundreds of feet high. The river is full of rapids for miles, the descent being so great. At the upper Shoshone falls, known as the Twin or Little falls, the river is divided by an island, and the two streams rush over 6 precipice and fall into a pool 175 feet below.

As viewed from the bluff hundreds of feet above, the sight is grand, and from below there is still more to admire and awe the visitor.

Some four or five miles down the river we come to the great falls, where the entire river descends in a sheet 240 feet.

Some thirty or forty miles further down the stream is Salmon falls, extending quite a distance. The greatest of these falls is only twenty feet, but the forms and great number of the falls and cascades make it very beautiful.

But a short distance above the falls is the most remarkable sight we have ever seen. In the high bluffs along the river there issues numerous great springs, the waters of which fall over the rocks and are lashed to silvery streams and spray in their descent. The first of these pours over a cliff in a semi-circular form and falls over 200 feet. As seen from the opposite side of the river it is very beautiful. Further down the river is a much grander sight. A stream of water equal to a small river pours out of the bank and falls over the rocks in silvery streams of almost every conceivable shape and form, while the spaces between are lined with green moss or shrubs, so that it presents the appearance of an immense grotto.—*Omaha Bee.*

### The Brightest Star.

The brightest star visible in the sky in February is Sirius, or the Dog Star. This star was long regarded as the nearest to the earth; but careful observations have shown that there are at least five stars whose distance is less.

The size of Sirius is computed to be two thousand times greater than our sun. The light and heat emitted by it are estimated to be one hundred times greater than our sun. Light, passing with the amazing velocity of 185,000 miles a second, requires upward of fourteen years to reach the earth from Sirius, which is, doubtless, the central sun of a planetary system vastly larger than our own.

If a cannon ball, flying at the rate of nineteen miles a minute, could be fired from the earth to Sirius, it would require no less than two millions of years to cross the vast space.

Yet Sirius, though the brightest star is only one of the myriads of self-luminous bodies which are visible on a clear winter evening. The Pleiades, which guided the mariner before he discovered the Pole Star a never-setting guide; Castor and Pollux, the presiding deities of the early navigators; the galaxy of stars, shining like a girdle of brilliant jewels, and the varying Algol, all give variety, beauty and sublimity to the sky when snow mantles the landscape and icicles reflect the light of the thousands of worlds which sparkle in the clear midnight sky.

In the sublime inspired poem of Job the question is asked: "Is it not God in the height of heaven? and behold the height of the stars, how high they are!" And David, the Sweet Singer of Israel, when calling upon men to praise God, in Psa. cxlvii. exclaimed: "He telleth the number of the stars, he calleth them all by their names."

### A DESERTED ROCK-CITY.

The discovery of a deserted city, sixty miles long, cut out of the rocky face of a winding cliff, rewarded the efforts of Mr. Stevenson's Smithsonian Institution exploring party during its researches in New Mexico and Arizona the past season. This is by far the most important find yet made among the ancient haunts of the cliff dwellers. Some of the houses contain four or five dwellings, one on top of the other, and on the plateau above the cliff were found many ruins of temples of worship built of well-cut square stones. A comparison of it a collection of pottery and implements gathered in the cliff houses by the exploring party with those obtained in the Pueblo villages strengthens the theory that the Pueblo Indians are the degenerate descendants of the once powerful race that built the ruined cities of the plains, and that, retreating before some more warlike foe, carved out these singular dwellings on the sheer walls of dizzy precipices, and found in them, it may be for centuries, both fortresses and homes. Perhaps the hieroglyphic inscriptions seen by Mr. Stevenson will one day be deciphered and be found to contain the tragic history of the wasting away by wars and famines of this ill-fated people, who, like the conays of the Bible made the rocks their refuge.—*Tribune.*

Of all fears, the fear of a victorious infidelity seems to me to be the most foolish. Some articles of your creed may go, and your creed be better for losing them; but the great fundamental facts attested by human experience and by the world's history never go. They will last as long as humanity itself lasts, because it has been thoroughly wrought into the nature and experience of mankind.—*Lyman Abbott.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Mar. 8, 1883.


WILL reply to some personal letters shortly. Calls from home have been somewhat frequent lately.

WE are reading the book sent us two weeks ago entitled "The Restitution of all Things," and can say that we are well pleased with the work so far as our examination has extended. We contemplate giving our readers sample extracts and fuller notice next week.

NOTWITHSTANDING all that is said by the mockers, scoffers, and triflers of our days, we are living in a grand and awful time. A most wonderful surprise awaits a careless church and an ungodly world. Our only safety is in watchfulness and prayer, and in a holy devoted life.

WE have been compelled to make the obituary notices contained in the present number comparatively brief, as we have not the room for more extended remarks on the characters and lives of the departed. By leaving off all that is extraneous we have tried to say as *much in little* as we well could. We were obliged to take the same course with an obituary sent for insertion.

WE have several good and approved articles from different correspondents which will soon appear. Among others we are glad to announce that both Brother and Sister Reed have sent very timely pieces, which will be given to our readers next week. We have also an article for our next entitled—"The Future of Palestine"—by E. W. Fish, M. D. A communication from Brother Bowles will not be long delayed. Others not named are not forgotten.

## Selections.

### ORIENTAL SKETCHES.—No. 6.

#### Bashan and Its Giant Cities.

J. L. PORTER A. M.

All Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of the giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits the length thereof, and four cubits the breadth of it, after the cubit of a man .... And the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Deut. III. 10-13.

THE CARAVAN.

On a bright and balmy morning in February, a party of seven cavaliers defiled from the East Gate of Damascus, rode for half-an-hour among the orchards that skirt the old city, and then, turning to the left, struck out, along a broad beaten path through the open fields, in a south-easterly direction. The leader was a wild-looking figure. His dress was a red cotton tunic or shirt, fastened round the waist by a broad leathern girdle. Over it was a loose jacket of dressed sheepskin, the wool inside. His feet and legs were bare. On his head was a flame-colored handkerchief, fastened above by a coronet of black camel's hair, which left the ends and long fringe to flow over his shoulders. He was mounted on an active, shaggy pony, with a pad for a saddle, and a hair halter for a bridle. Before him, across the back of his little steed, he carried a long rifle, his only weapon. Immediately behind him, on powerful Arab horses, were three men in Western costume: one of these was the writer. Next came an Arab, who acted as dragoman or rather courier; and two servants on stout hacks brought up the rear. On gaining the beaten track, our guide struck into a sharp canter. The great city was soon left behind, and, on turning, we could see its tall white minarets shooting up from the sombre foliage, and thrown into bold relief by the dark back-ground of Anti-Lebanon. The plain spread out on each side, smooth as a lake, covered with the delicate green of the young grain. Here and there were long belts and large clumps of dusky olives, from the midst of which rose the gray towers of a mosque or the white dome of a saint's tomb. On the south the plain was shut in by a ridge of black, bare hills, appropriately named Jebel-el-Aswad, "the Black Mountains;" while away on the west, in the distance, Hermon rose in all its majesty, a pyramid of spotless snow. From whatever point one sees it, there are few landscapes in the world which, for richness and soft enchanting beauty, can be compared with the plains of Damascus.

After riding about seven miles, during which we passed straggling groups of men—some on foot, some on horses and donkeys, and some on camels, most of them dressed like our guide, and all hurrying on in the same direction as ourselves—we reached the eastern extremity of the Black Mountains, and found ourselves on the side of a narrow green vale, through the centre of which flows the river Pharpar. A bridge here spans the stream; and beyond it, in the rich meadows, the *Haurie Caravan* was being marshalled. Up to this point the road is safe, and may be traveled almost at any time; but on crossing the Awaj, we enter the domains of the Bedawin, whose law is the sword, and whose right is might. Our further progress was liable to be disputed any moment. The attacks of the Bedawin, when made, are sudden and impetuous; and resistance, to be effectual must be prompt and decided. During the winter season, this eastern route is in general pretty secure, as the Arab tribes have their encampments far distant on the banks of the Euphrates, or in the interior of the desert; but the war between the Druses and the government, which had just been concluded, had drawn these daring marauders from their customary haunts, and they endured the rain and cold of the Syrian frontier in the hope of plunder. All seemed fully aware of this, and appeared to feel, here as elsewhere, that the hand of the Infinite is against every man. Consequently, stragglers hurried up and fell into the ranks; bales and packages on mules and camels were re-arranged and more carefully adjusted; muskets and pistols were examined, and cartridges got into a state of readiness; armed men were placed in something like order along the sides of the file of animals; and a few horsemen were sent on in front, to scour the neighboring hills and the skirts of the great plain beyond, so as to prevent surprise. A number of Druses who here joined the caravan, and who were easily distinguished by their snow-white turbans, and bold, manly bearing appeared to take the chief direction in these warlike preparations, though, as the caravan was mainly made up of Christians, one of themselves, called Musa, was the nominal leader. It was a strange and exciting scene, and one would have thought that any attempt to reduce such a refractory and heterogeneous multitude of men and animals to anything like order would be absolutely useless. Some of the camels and donkeys breaking loose scattered their loads over the plain, and spread confusion all round them; others growled, and kicked, and brayed; drivers shouted and gesticulated; men and boys ran through the crowd, asking for missing brothers or companions; horsemen galloped from group to group, outreating and threatening by turns. At length, however, the order was given to march. It passed along from front to rear, and the next moment every sound was hushed; the very beasts seemed to comprehend its meaning, for they fell quietly into their places, and the long files, now four and five abreast, began to move over the grassy plain with a stillness which was almost painful.

Leaving the fertile valley of the Pharpar, and crossing a low, bleak ridge, we entered one of the dreariest regions I had hitherto seen in Syria. A reach of rolling table-land extended for several miles on each side—shut in on the right by black hills, and on the left, by bare rugged banks. Not a house, nor a tree, nor a green shrub, nor a living creature, was within the range of vision. Loose black stones and boulders of basalt were strown thickly over the whole surface, and here and there thrown into rude heaps; but whether by the hand of man, or by some freak of nature, seemed doubtful. For nearly two hours we wound our weary way through this wilderness; now listening to the stories of Musa, and now following him to the top of some hillock, in the hope of getting a peep at a more inviting landscape. At length we came to the brow of a short descent leading into a green meadow, with the traces of an old camp at one side round a little fountain, near which were some tombs with rude headstones. We were told that this is a favorite camping-ground of the Anezeh during the spring. Immediately beyond the meadow a plain opened before us, stretching on the east and west as far as the eye could see, and southward reaching to the base of the Hauran mountains. It is flat as a lake, covered with deep, rich, black soil, without rock or stone, and, even at this early season, giving promise of luxuriant pasturage. Some conical tells are seen at intervals, rising up from its smooth surface, like rocky islets in the ocean. This is the plain of Bashan, and though now desolate and forsaken, it showed us how rich were the resources of that old kingdom.

With increased speed—but still in the deepest silence—the caravan swept onward over this noble plain. We could scarcely distinguish any track, though Musa assured us we were on the Sultany, or "king's highway." It seemed to us that his course was directed by a conical hill away on the southern horizon, rather than by any trace of a road on the plain itself. As we advanced, we began to notice a black line extending across the plain in the distance in front. Gradually it became more and more defined and, ere daylight waned, it seemed like a Cyclopean wall built in some bygone age, and afterwards shattered by an earthquake. Riding up to Musa, I asked what it was. "That," said he, "is the *Lejah*." Lejah is the name now given to the ancient province of Trachonitis; and this bank of shattered rocks turned out to be its northern border. The Lejah, as we shall see hereafter, is a vast field of basalt, placed in the midst of the fertile plain of Bashan. Its surface has an elevation of some thirty feet above the plain, and its border is everywhere as clearly defined by the broken cliffs as any shore-line. In fact, it strongly reminded me of some parts of the coast of Jersey. And this remarkable feature has not been overlooked in the topography of the Bible. Lejah, my readers will remember, corresponds to the ancient Argob. Now, in every instance in which that province is mentioned by the sacred historians, there is one descriptive word attached to it—*chebel*; which our translators have unfortunately rendered in one passage "region," and in another "country" (Deut. iii. 4, 13, 14; 1 Kings iv. 13), but which means "a sharply defined border, as if measured off by a *rope*" (*chebel*); and it thus describes, with singular accuracy and minuteness, the rocky rampart which encircles the Lejah.

THE DESERTED CITY.

The sun went down, and the short twilight was made shorter by heavy clouds which drifted across the face of the sky. A thick rain began to fall, which made the prospect of a night march or a bivouac equally unpleasant. Still I rode on through the darkness, striving to dispel gloomy forebodings by the stirring memory of Bashan's ancient glory, and the thought that I was now treading its soil, and on my way to the great cities founded and inhabited four thousand years ago by the giant Rephaim. Before the darkness set in, Musa had pointed out to me the towers of three or four of these cities rising above the rocky barrier of the Lejah. How I strained my eyes in vain to pierce the deepening gloom! Now I knew that some of them must be close at hand. The sharp ring of my horse's feet on pavement startled me. This was followed by painful stumbling over loose stones, and the twisting of his hoofs among jagged rocks. The sky was black overhead; the ground black beneath; the rain was drifting in my face, so that nothing could be seen. A halt was called; and it was with no little pleasure I heard the order given for the caravan to rest till the moon rose.

"Is there any spot," I asked of an Arab at my side, "where we could get shelter from the rain?"

"There is a house ready for you," he answered.

"A house! Is there a house here?"

"Hundreds of them; this is the town of Burak."

We were conducted up a rugged winding path, which seemed, so far as we could make out in the dark and by the motion of our horses, to be something like a ruinous staircase. At length the dark outline of high walls began to appear against the sky, and presently we entered a paved street. Here we were told to dismount and give our horses to the servants. An Arab struck a light, and, inviting us to follow, passed through a low, gloomy door, into a spacious chamber.

I looked with no little interest round the apartment of which we had taken such unceremonious possession; but the light was so dim, and the walls, roof, and floor so black, that I could make out nothing satisfactorily. Getting a torch from one of the servants I lighted it, and proceeded to examine the mysterious mansion; for, though drenched with rain, and wearied with a twelve hours' ride, I could not rest. I felt an excitement such as I never before had experienced. I could scarcely believe in the reality of what I saw, and what I heard from my guides in reply to eager questions. The house seemed to have undergone little change from the time its old master had left it; and yet the thick mirrour crust on the door showed that it had been deserted for long ages. The walls were perfect, nearly five feet thick, built of large blocks of hewn stones, without lime or cement of any kind. The roof was formed of large slabs of the same black basalt, lying as regularly, and jointed as closely as if the workmen had only just completed them. They measured twelve feet in length, eighteen inches in breadth, and six inches in thickness. The ends rested on a plain stone cornice, projecting about a foot from each side wall. The chamber was twenty feet long, twelve wide, and ten high. The outer door was a slab of stone, four and a half feet high, four wide, and eight inches thick. It hung upon pivots formed of projecting parts of the slab, working in sockets in the lintel and threshold; and though so massive, I was able to open and shut it with ease. At one end of the room was a small window with a stone shutter. An inner door, also of stone, but of finer workmanship, and not quite so heavy as the other, admitted to a chamber of the same size and appearance. From it a mark larger door communicated with a third chamber, to which there was a descent by a flight of stone steps. This was a spacious hall, equal in width to the two rooms, and about twenty-five feet long by twenty high. A semi-circular arch was thrown across it, supporting the stone roof; and as it was so large that camels could pass in and out, opened on the street. The gate was of stone, and in its place, but some rubbish had accumulated on the threshold, and it appeared to have been open for ages. There our horses were comfortably installed. Such were the internal arrangements of this strange old mansion. It had only one story; and its simple, massive style of architecture gave evidence of a very remote antiquity. On a large stone which formed the lintel of the gateway, there was a Greek inscription; but it was so high up, and my light so faint, that I was unable to decipher it, though I could see that the letters were of the oldest type. It is probably the same which was copied by Burckhardt, and which bears a date apparently equivalent to the year B. C. 306!

Owing to the darkness of the night and the shortness of our stay, I was unable to ascertain from personal observation, either the extent of Burak, or the general character of its buildings; but the men who gathered round me, when I returned to my chamber, had often visited it. They said the houses were all like the one we occupied, only some smaller, and a few larger, and that there were no great buildings. Burak stands on the north-east corner of the Lejah, and thus one of the frontier towns of ancient Argob. It is built upon rocks, and encompassed by rocks so wild and rugged as to render it a natural fortress.

After a few hours' rest, the order for march was again given. We found our horses at the door, and mounting at once we followed Musa. The rain had ceased, the sky was clear, and the moon shone brightly, half revealing the savage features of the environs of Burak. I can never forget that scene. Huge masses of shapeless rock rose up here and there among and around the houses, to the height of fifteen and twenty feet—their summits jagged, and their sides all shattered. Between them were pits and yawning fissures, as many feet in depth; while the flat surfaces of naked rock were thickly strewn with huge boulders of basalt. The narrow tortuous road by which Musa led us out was in places carried over chasms, and in places cut through cliffs. An ancient aqueduct ran alongside of it, which, in former days, conveyed a supply of water from a neighboring winter stream to the tanks and reservoirs from which the town gets its present name, Burak ("the tanks"). A slow but fatiguing ride of an hour brought us out of this labyrinth of rocks and over a torrent bed into a fine plain. We soon after passed the caravan, which had started some time before us; and, as there was no danger to be apprehended, we continued at a rapid pace southward. The dawn of morning showed us the rugged features and rocky border of the Lejah close upon our right, thickly studded with old towns and villages; while upon our left a fertile plain stretched away to the horizon. And here we observed with surprise, that there was not a trace of human habitation, except on the top of the little conical hills which rise up at long intervals. This plain is the home of the Ishmaelite, who has always dwelt "in the presence (literally, in the face) of his brethren" (Gen. xvi. 12), and against whose bold incursion there never has been any effectual barrier except the munitions of rocks and the heights of hills.

We rode on. The hills of Bashan were close in front; their summits clothed with oak forests, and their sides studded with old towns. As we ascended them, the rock-fields of the Lejah were spread out on the right; and there, too, the ancient cities were thickly planted. Not less than thirty of the three-score cities of Argob were in view at one time on that day; their black houses and ruins half concealed by the black rocks amid which they are built, and their massive towers rising up here and there like the "keeps" of old Norman fortresses. How we longed to visit and explore them. But political reasons made it necessary we should, in the first place, pay our respects to one of the leading Druse chiefs. On them depended the success of our future researches. Without their protection we could not ride in safety a single mile through Hauran. I felt confident that protection would be cheerfully granted; still I thought it best not to draw the bridle until we reached the town of Hiyat, from whence, after a short pause to drink coffee with the Sheikh, who would not let us pass, we rode to the residence of Assad Amer, at Hit, where we met with a reception worthy of the hospitality of the old patriarchs.

## Brevities.

About 50,000 acres of land between Jaffa and Jerusalem have been secured on which to form a colony for the persecuted Jews of Europe.

Egypt, in fact, says the correspondent of the London *Times*, is in the hands of one man. Arabi Bey, the Minister of War. The new Ministry is formed by him and by him only. The Egyptian Cabinet is ruled by Arabi Bey with more absolute authority than even Prince Bismarck exercises. He does not argue, but orders, and his word is law. He paid a visit to his President the other day, but was accompanied by four hundred officers. His Ministry is crowded with natives, who beg of him every kind of favor. A double line of guards is necessary to keep off the petitioners. The people treat him with superstitious respect. Some hold him to be a direct descendant of the Prophet; others treat him as one inspired; a few think he may be El-Mahdi, the sacred Imam so long expected, who will restore Islam to its prestine glory.

COLORS OF THE SKY.

The explanation of the colors of the morning and evening skies is thus stated by Sir John Lubbock in his presidential address before the British Association: Tyndall has taught us that the blue of the sky is due to the reflection of the blue rays by the minute particles floating in the atmosphere. Now, if from the white light of the sun the blue rays are thus selected, those which are transmitted will be yellow, orange, and red. Where the distance is short, the transmitted light will appear yellowish. But as the sun sinks towards the horizon the atmospheric distance increases, and consequently the number of the scattering particles. They weaken in succession the violet, the indigo, the blue, and even disturb the proportions of green. The transmitted light under such circumstances must pass from yellow through orange to red, and thus, while we at noon are admiring the deep blue of the sky, the same rays, robbed of their blue, are elsewhere lighting up the evening sky with all the glories of sunset.

ACCARA BERZELIS.

Gassendi, a French philosopher, contemporary of Lord Bacon, first gave the classical name of Aurora Borealis. Others have called it Aurora Polaris, for there is also an Aurora Australis, similar phenomena being witnessed in the Antarctic regions. The Portuguese navigator, D'Ulloa, is the first who describes the Southern Lights, about 1743; and Captain Cook also beheld them in 1777. Sir James Ross, in his famous Antarctic exploring expedition witnessed magnificent displays. Many of the accounts in old chronicles and histories, describing armies in the sky meeting and contending with fiery spears and darts, sometimes attended with waves of blood, can only refer to unusual displays of the Aurora Borealis. Such references are frequent in the mediæval chronicles. But before these days, Aristotle, Pliny, and other classical writers, alluded to the same mysterious lights. They were usually regarded as portents of evil foreboding. But the Shetland people called them "The Merry Dancers." The North American Indians thought they were the spirits of their departed people roaming through the spirit-world.

## News Items.

LONDON, March, 5.—There were special prayers and thanksgiving services in nearly all the churches and chapels of England to-day with reference to the Queen's escape.

The Queen was in no way so much affected by any message as that from President Arthur.

ST. PETERSBURG, March 5.—General Skobeleff's return to this city was greeted to-day by large crowds of enthusiastic people, who cheered him heartily. He has been elected an honorary member of the Cyril Methodius Slavonic Society at Odessa, which has conferred upon Korsoreries, the Herzegovinan insurgent leader, a similar mark of sympathy and approval.

Hessie Helfmann, the Nihilist, who received a respite from execution for the murder of the Czar, died in childbirth at St. Petersburg.

ALGIERS, March 5.—A dispatch from Ain-Sefra says a body of 300 French reconnoitering in a southernly direction, was surprised and defeated by insurgents. Fifteen hundred insurgents after words endeavored to bar the passage of the French. The insurgents were completely routed, leaving 100 killed and wounded. The French lost twelve killed and wounded.

PESTH, Hungary, March 5.—A shaft in a mine near Telitza caved in to-day. There are about forty men and boys missing.

GENEVA, Switzerland, March 5.—Strong earthquake shocks occurred yesterday around Beilinzone, in the canton of Tesino.

BELGRADE, Servia, March 5.—Prince Milan will soon be declared King of Servia.

AN AWFUL STROKE OF LIGHTNING.

COLUMBIA, S. C., March 3.—A few nights ago, in Darlington county, seven colored men were camping on a turpentine farm, where they had been working during the day. A heavy storm came up, when a flash of lightning killed three of the men instantly, and wounded the other four fatally.

Our Meeting at Plum River, Ill.

Owing to a delay in the publication of our notice for a general meeting, caused by a misplacement of the manuscript, and the extremely bad weather just at the time—Feb. 24-26—our attendance from abroad was but small, yet the house was well filled by those near. The discourses and remarks were fitted to the occasion, and all the brethren present felt comforted.

The Plum River congregation is one the oldest we have in Northern Illinois, and contains many noble members, ready to respond to duty whenever demanded. But soon they are to be deprived of brother J. S. Arnold and family, with whom they feel loth to part, and who has been for many years their stay and comfort, giving to them the bread of life, and advice in many ways. Brother Arnold soon is to change his location to Jamesport, Davis county, Missouri. There, we learn, will be about one dozen members, and under Brother Arnold's care will expect the number to largely increase. We would say to the brethren in that part of Missouri that you would do well to form Brother Arnold's acquaintance. He is a good worker, able in the word, and a safe brother in every respect. We regret to have to be deprived of his labors here, but hope that our loss here will there be your gain.

I continue my labors with the Plum River congregation for another year, and pray divine wisdom for our general welfare and growth.

Brethren, I was selected to fix the time and place for our general meeting in June. Will some one send in an invitation for the meeting.

O. M. MYERS.

Life's End.

"It is finished." We are ever taking leave of something that will not come back again. We let go, with a pang, portion after portion of our existence. However dreary we may have felt life to be here, yet when that hour comes—the winding up of all things, the last grand rush of darkness on our spirits, the hour of that awful sudden wrench from all that we have ever known or loved, the long farewell to sun, moon, stars and light—brother man, I ask you this day, and I ask myself, humbly and fearfully, what will then be finished? When it is finished, what will it be? Will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin and self-gratification; or will it be, "Father, I have finished the work which Thou gavest me to do?"—*Robertson of Brighton.*

True faith proves its truth by its willingness to use all the lights of modern science and all the eyes of modern criticism, that it may get the nearer to the historical Christ, convinced that it can look in his face without fear and without dismay. The man that best knew him most loved him, and to stand in his immediate presence is to be touched with a deeper reverence than can be awakened by the broken image reflected in the tradition or phantasies of men.—*A. M. Fairbairn.*

NOTICE.

STOCKTON, Kan.

*Editor Restitution:*

Please say through your paper for us that the death of our Lord will be once more shown forth by us and all who are so minded, on the early even of the 1st First Day of the week in April, or 2d day of April, 1882, the Lord willing, at my house. Let all come who can, and make this a joyful love feast.

J. M. FIKE.

## OBITUARY.

BARNHILL.—Died very suddenly, at Argos, Ind., Feb. 20, 1882, Mrs. Sarah K. wife of Elder H. S. Barnhill, aged 68 years, two months, and three days.

Sarah Knapp was a native of the State of Vermont, where she was born Dec. 17, 1813. She was married to H. S. Barnhill June 11, 1840. With her husband she had resided in Marshall Co., Ind., 36 years, living continuously on the farm where she died. She was the mother of ten children, six of whom survive her death. She retired to rest on the evening previous to her death and rose in the morning of the day of her decease—dressed herself as usual; but feeling something like an attack of sinking away coming on, she returned to her bed, and soon passed into that sleep in Jesus from which none ever wake to weep. We could write a long obituary, but forbear; and briefly say that she has left behind her a life record of devotion and usefulness that will not be soon forgotten by the church with which she was associated, nor by the community at large. We have laid her away in the chambers of peace to await the day when the Lord shall make up his jewels, when we expect to see her numbered among salvation's heirs in God's everlasting kingdom. The rest—*sweet rest*—she so often spoke of is hers, till she enters the *sweeter rest* of the Eternal Home.

WILSON.—Died Feb. 24, 1882, at Argos, Ind., Miss Isobel Wilson, aged 26 years, 3 months, and 27 days.

The disease with which our much loved young sister died, was consumption. About nine years ago she made a public profession of her faith, and was baptized, since which time she adorned that profession by the whole course of her life and conversation. On Sunday, Dec. 18, 1881, she was assisted to the place of meeting for the last time, and we all felt that we should never more see her in her accustomed place when the little band of believers should meet to worship God and commemorate the sufferings and death of God's precious Messiah. Our forebodings were realized. At our regular monthly meeting, in February, she was brought into our house of worship in the casket, with her pale hands folded over a pulseless heart. Again we repaired to the cemetery, and placed away our sister—so young—so beautiful—in one of the little rest-rooms of the house prepared for all living, to await the coming Redeemer and resurrection glories.

TABER.—Died Feb. 28, 1882, of consumption, Samuel Dennis Taber, aged 26 years, 10 months, and three days.

Our young brother Taber was born April 25, 1835, in Marshall Co., Ind., and was married to Miss Ann Eliza Haines Oct. 17, 1877. Both he and his companion made a public profession of their faith under the labors of Bro. H. V. Reed in 1875. Both united with the church Dec. 9, 1875. Of their two children one was buried on Friday, Jan. 20, 1882, and the other with its mother is left—the one an orphan—the other a widow—to mourn their loss—the former of a kind father—the latter of a devoted husband. Clinging to life for the sake of wife and child, as well as for that inate love of existence that is so characteristic of the young, yet he resigned himself to the inevitable, and sleeps side by side with buried kindred till the night of death shall give place to the dawning of the day of God.

BECK.—Died Jan. 18, 1882, at Frederick City, Md., Nicholas, son of Br. and Sr. Beck, aged 3 years, 8 months, and 27 days.

Br. and Sr. Beck and their believing children are every way worthy of all the comfort that the word of God can afford. "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

Sweet be thy sleep—no trouble near
Shall mock thy peaceful breast;—
Come, O our great Redeemer, come,
And give thy people rest.

COMMUNICATED.

## MARRIED.

PATTISON—WINSLOW.—In Hutchinson, Kan, at the residence of Dr. W. L. Winslow, Feb. 19, 1882, by A. H. Post, Mr. T. A. Pattison, of Covington, Ky., and Miss Retta Winslow of Hutchinson, Kan.

WINSLOW—BRAY.—In Cleveland, Kan., Sept. 20, 1881, by Elder Levi Hess, Mr. A. M. Winslow and Miss Kate Bray.

HARRISON—HENRY.—At the Island, LaPorte Co., Ind., Feb. 15, 1882, Geo. Harrison and Loretta A. Henry, daughter of brother Geo. Henry. May they enjoy a happy life here, and at last be crowned with eternal life in the coming kingdom.

H. R. C.

# Poetry.

Scribner's Magazine.

## ADVENT.

My eyes are weary with long, long watching
That sees the Advent moon grow full and wane;
My straining gaze no gleam of hope is catching,
My breath stands white and still upon the pane.

I see the snow-wreaths lift along the meadows
Before the wind, like spirits gliding by;
When, when shall I behold the fleeing shadows
Which still the promised day-break flood the sky?

O Watchman! is there yet the sign or glory
To break the darkness of the eastern gate?
No voice that tells again the wondrous story?
For oh, the promised Bridegroom tarries late.

The bride stands waiting now before the portal,
Where long her watch and fasting she hath borne:
Will he not come once more, with love immortal,
To fold her close and bid her cease to mourn?

Will he not whisper of a tender blessing,
To bid her aching heaviness be stilled?
Her wants and woes and bitter wrongs redressing—
To fill her love and longing all he filled?

O Watchman! speed thee up beyond the fountain:
Does nothing promise my impatient sight?
Break through the azure-lengths on the sacred mountain,
Wake up mid-heaven, and speak some sign of light?

The ruby are dark that point the east the morning;
The dove no longer finds the rocky cleft:
No shield against the cold world's cruel scorning
For her, of home and Bridegroom both bereft.

And yet her lips are fragrant with the blessing
That soothed the weary and hath warmed the cold;
Her touch still lingers where the hands were pressing
The wounds of them she drew within the fold.

Her work be ready for his dear approaching:
Her lamp stands burning with a steady ray:
Will he not answer to her faithful loving
And bring the darkness into perfect day?

# Letter Drawer.

CLARKSVILLE, Iowa.

*Editor Restitution:*

We are still looking for the blessed hope and the glorious appearing of our Lord and Savior Jesus Christ, who shall crown us with immortality if he finds us worthy. May God so help us to live that he will say "Come ye blessed of my Father, inherit the kingdom," etc., etc.

We went up to Floyd County last Saturday, to attend a meeting held there by Elders Ramsey and Marsh. It rejoiced my heart to meet again with the brethren of like faith. The meeting had been progressing for two weeks and they proposed to continue it another week. God grant that much good may be done. The brethren have a good house of their own there. They have secured brother Ramsey for another year to preach for them, which is sufficient guarantee that they will have good preaching, and nothing to hinder them from having interesting meetings.

Brother Ramsey is a workman that need not be ashamed, rightly dividing the word of truth. May God bless him in every effort to do good.

May you have divine help in your duties as Editor is the prayer of your brother in Christ,

A. SMITH.

WATSON, Mich.

*Editor Restitution:*

In reading the columns of your valuable paper, I am impressed with the idea that a few lines from a Watson believer will not be unpleasantly received by friends who have been with us in days of yore, and who know something of our religious faith.

For years we have listened to thoughts from different believers in the Advent faith, and still a very few seemingly out of the mass have let their hearts receive the mighty truths of the Bible as taught by them. Had they been given to us with less cold speculation as to who should be the happy kings, priests and rulers in the blessed future, had heart and brain worked together in telling those beautiful and grand truths, the years would not have passed fraught with so little fruit of reward to those who were honestly working for what they thought was the pressing need of the people. We believe each have done their work as they truly thought it should be done, but they failed to reach the heart.

Now the way is opening brighter than ever before. A little more than a year ago Brother Benj' Woodward came among us, and possessing a heart so large that the massive frame he is blessed with is only sufficient to hold it, he at once entered into the wants and sympathies of the people, and night after night, through weather fair or foul, the church was filled with eager, earnest listeners, who anxiously sought after the "pearl of great price," became convinced that the Bible was indeed a book of grand realities, and not a mysterious something, that God had kindly (or unkindly) veiled from their eyes, as taught by Orthodox ministers everywhere, and so the good seed sown on fertile soil springs up, and week after week some new one has developed into a living, growing, strong and healthy believer; until at present Watson wears a brighter smile for what the future holds in store for her, than ever before.

Surely the stars in brother Woodward's crown will be brighter for what he is doing, for not only here is developed the fruits of his labors, but in every place where his work has called him this winter he has been very successful.

Many a happy heart in Croton and Hesperia can testify to the truth that has been brought to them through his earnest work of the past weeks. In both places he has organized a church, and in Hesperia several new believers have put on Christ by baptism. He is among them now for the third time this season, strengthening and helping them in his whole-hearted, clear-headed way; doing the work there that they believe no other at present can do, and which he thanks the Lord he is able to perform.

In Pavilion, a town south of Kalamazoo, the people, through his efforts, are anxiously studying, surely and steadily gaining the right. And so, thank God, the good work goes on, and loving and being loved by the wise, true and gentle Savior is becoming a large part of many lives.

A Sister in the Faith."

MARY A. AUSTIN.

BUCHANAN, Mich.

*Editor Restitution:*

I hope this note will find you well, as I am, thank God. I am still laboring in the vineyard of the Lord, and can say—not to boast, but to his glory, —what many of the preaching brethren cannot say, that it is now about forty-two years since I left the Wesley Conference, and no brother promised me a dollar, nor from any society from that day to this.

We have been now about five months in Northern Michigan. I expect to be in Chicago in a few days, and so on to Minnesota. I would say those who believe in God and live to him will should never despair for themselves or for the world. It is an heathenish and infidel philosophy that puts the better ages in the past. Let me now say, whatever we do, wherever we be, we can never cease to be responsible to him. He has appointed us to do his work. He has given us the means, the faculties and the opportunity, and he holds us answerable for using them well. So far as we are true to our high destiny, we are warranted in looking upon ourselves as co-laborers with the Builder of all worlds. Thus our accountability to God, fully accepted and faithfully met, will raise above everything that is mean and selfish and impure. It will make us believe and feel that we always have something great and good to live for. What the world wants most is men in whose minds the great thought of responsibility to God is ever present, men who are made strong by the consciousness that they are doing God's work, and mean to do it—these receive God's approbation.

Let us, his saints, all be watching and waiting, with lamps trimmed and loins girded, earnestly expecting the time when we, the poor despised ones of earth, shall so come with Christ, and to the dismay of the despising world, we shall be gloriously manifested as the Sons of God, for which I pray.

Your brother in Christ.

ELD. W. DEVERELL.

SAWKEE, N. Y.

*Editor Restitution:*

We have a good house for worship here, and a church of about fifty members, most of these believing as I do, that God has purposed to bring every human being to a knowledge of the truth or gospel in his own due time, and they will be saved or lost as they voluntarily accept or willfully reject it, and they cannot reject till they have a knowledge of it, consequently all can and will be judged by the gospel.

We have had an organization twenty years and our chapel fourteen; we have had preaching most of the time. Our present pastor has been here four years—A. P. Moore. He does not believe in future probation. He has baptized several every year, and the church is now in a good prosperous spiritual condition. We are situated in a farming community, with a Baptist church within a stone's throw.

H. C. SIMONDS.

# Selections.

## JEWISH PERSECUTIONS.

Students of Biblical history do not need to be reminded that the Jews suffered terrible persecution in the early ages of the world, nor do those who recall to mind the heart-rending narratives of Josephus require to be told that as soldiers and martyrs members of the heroic and immortal race are entitled to hold a foremost place among mankind. The striking physical features of the Jews are not more pronounced than their destiny to suffer from persecution seems to be assured. It would almost appear that it was necessary to attempt their extirpation in order to ensure their survival and appearance all over the earth. They have flourished in spite of massacres on a wholesale scale, and excel in a knowledge of trade in defiance of edicts denying them the rights of citizenship. They are ineradicable, and possess inherent powers of growth against which the restrictive laws of nations, the ban of society, the antagonism of bigotry, the interdicts of monarchs, and the decrees of senates have been wholly futile or of only slight avail. Although at one time in England, and still in many countries oppressed by rulers and destitute of ordinary privileges—forbidden to acquire land to engage in manufacturing operations, and otherwise placed at every conceivable disadvantage, Jews have amassed enormous wealth, and have become, in many instances, the bankers of the people by whom they have been degraded, maltreated, and reviled. Forced at one time to live in an exclusive quarter of a city or town, they still cling with more or less tenacity to particular districts, and even where they are equal with their fellow-citizens before the law, Jews are virtually separate from other members of the community. Sufferings and persecutions protracted throughout long ages have combined to strengthen the bond of fraternity among themselves, and foster that undying sympathy for their brethren in misfortune, which is recognised as a traditional glory of their race. It is sad to think that in this age it is still necessary to advance the touching plea on behalf of Jews which Shakspere put into the mouth of Shylock. At a very early period Jews in Spain were prohibited from making converts, and an ecclesiastical decree forbade them even to invoke a blessing, after their own form of religious observance, upon the country. Constantine denounced them as "that most hateful of all people," and although under Julian the Apostate their condition was momentarily improved, the ultimate fall of the West Roman Empire left them to the tender mercies of oppressors. The Franks and Spanish Visigoths "inflicted on them frightful persecutions," and they were treated with diabolical brutality on many occasions in different parts of the Byzantine empire. In Italy so-called "Christian" intolerance often broke out against them with fury, and it was only by making large pecuniary sacrifices that they managed to escape annihilation. Fortunately they were frequently protected by the Papal authority, or, in their professed zeal for the Catholic faith, the Italians would have fleeced them of their property, if, indeed they did not put them to death. The ninth century in France found them the objects of envy, cupidity, and hatred—"Kings, bishops, feudal barons, and even the municipalities joining in a veritable carnival of persecution." Several centuries of oppression so severe that "their history is a successive series of massacres" followed.

Louis the Ninth issued an edict ordering the destruction of their sacred books, and Philippe the Fair expelled them from France "with all the accompaniments of cruelty." During the religious epidemic in Languedoc known as the "Rising of the Shepherds," the Jews were dealt with in a merciless manner. So horrible was the treatment to which they were subjected by the frenzied and fanatical mob, that it is on record "that in one place, Verdun, on the Garonne, the Jews, in the madness of their agony, threw down their children to the furious crowds from the tower in which they were gathered, hoping, but in vain, to appease the demoniacal rage of their assailants." At Chinon, in the ensuing year, having been suspected by the ignorant populace of causing a plague which ravaged the district, "a deep ditch was dug, an enormous pile raised, and a hundred and sixty of both sexes burned to ashes together." In Germany the Jews were for ages exposed to persecution, and are not, perhaps, wholly exempt even in the present enlightened years of grace. On several occasions attempts were made to exterminate them "throughout all the cities of the empire," and during the "Black Death" they were murdered and burned by thousands, "many seeking death amidst the conflagrations of their own synagogues." In Switzerland, Poland, and Lithuania they were treated with less barbarity in the middle ages, but in Russia and Hungary they were alternately encouraged, persecuted, despoiled, and banished. The fate of Jews in Spain during the fifteenth century was appalling. Thousands were burned alive, and it is said that "sometimes the Popes and nobles shuddered at the fiendish zeal of the Inquisition, and tried to mitigate it, but in vain." Their expulsion by command of Ferdinand and Isabella has even been regarded as a calamity next in magnitude to the destruction of Jerusalem itself, and their sufferings—denied a home in nearly every surrounding country, and their presence long tolerated in none, baffles description. In Portugal it was decreed by King Emanuel that all Jewish children under fourteen years of age should be torn from their parents, and brought up as Christians. "Agony drove the mothers mad, and they destroyed both boys and girls with their own hands" to prevent them falling into those of their persecutors. In Holland their fate was more tolerable, and they were allowed "to settle and trade" nearly three hundred years ago. The Jews did not, however, acquire the rights of citizenship there until the close of the last century. In England the Jews found a friend in Cromwell, and by the time that the "Merry Monarch" had been restored to the throne they received legal recognition. Since that period they have steadily acquired national, religious, civil, and political rights, until they are now on an equality with all other English citizens. At a time when the persecution of the Jews in Russia and Poland attracts such marked attention, and the people of this country are justly indignant at the treatment they have received at the hands of Christian subjects of the Czar, it may serve a useful purpose to recall the fact that they were formerly treated with incredible barbarity in England, that a quarter of a century has not elapsed since the whole of their "disabilities" were removed by Parliament, and that the Jews up to within the last hundred and fifty years had to be thankful to Great Britain for very small mercies indeed.—*Manchester Guardian, Feb.* 13.

The Rapture.

## THE GREED OF GOLD.

The great sources of trouble the world over, in our age, is the inordinate desire to accumulate money and the unusual opportunities offered in the new world to do it, have stimulated this desire to a remarkable, not to say alarming, degree. Everything else in life is sacrificed to this accursed greed of gold. Yet it is not gold for its own sake, but the desire for the thing which money brings, which has taken such complete possession of modern society. Never had money such power as to-day and never was that power so fully appreciated or so blindly worshipped.

To get rich is the one great absorbing hope of multitudes and everything else goes down before it. Ease, health, knowledge, reputation, family and friends, honor, virtue and even life itself are sacrificed to this unholy greed of gain. That priceless treasure, the peace of mind which comes of a pure conscience, is little thought of and is truly bartered for gold. To have a reputation for commercial honor is yet sought for, but generally for the means it affords of business success, for without the reputation for honor confidence is impossible, and without the confidence of our fellows success is impossible. To secure, therefore, an honorable name without practicing the ways of uprightness is the problem which the multitude are forever attempting to solve. Men are losing sight of the purpose of life. The possession of money and its attendants of power and pleasure has been substituted for the great purpose of our being, moral development. To have and to enjoy—not to be—that is the great mistake of the age. To have money, lands, houses, raiment, equipages, office, honors—these are the things sought for, even the possession of knowledge itself, the most noble and desirable of all these things, is sought for, not for its elevating, ennobling or developing powers, but as a means for acquiring the rest. And (alas! that it can be with truth asserted) even the profession of religion is so commonly made as a good business venture as to scarcely excite more than a passing remark.

Where are we drifting? When and where is all this to end? Another century of this insane worship of mammon, and modern society is wrecked. While it continues we must expect our prisons to be filled with criminals and our poorhouses with paupers. The hovels of the poor will multiply and the palaces of the rich will be consumed by the torch of envy.

The laborer, tantalized to frenzy by the glittering bauble of wealth which forever eludes his grasp, will pull ruin upon his own head, Samson-like, satisfied to perish with the Philistines, if in his fall he can overwhelm society in one common ruin.

To a thoughtful mind the future is full of grave apprehensions. The entire machinery of modern society seems to be framed for the purpose of the accumulation of wealth in the hands of the few; and it would seem as if reform was hopeless when the very foundations must be destroyed and the corner-stone itself relaid before the temple of virtue can be erected. Yet to give up the battle and ignominiously surrender to the forces of evil is to precipitate in a day the ruin we foresee, impending over human society. No! Although the present constitution of society must be overthrown and its foundations laid anew in righteousness before its condition will be materially improved yet we do not despair. Nor do we entertain any delusive hopes, nor give place to any false confidence in the ability of society to reconstruct itself: its schemes can only result in making matters worse and worse till the conflict between the two experiences of human condition shall be precipitated and the whole fabric of human government tumble to its foundation. While we are compelled thus to throw away hope in man, we do not thereby lose faith in God. We believe the time for the overthrow of human society as at present corruptly organized and its reorganization by the power of God is at hand. We believe that the kingdom of Christ and of God is joyfully impending and place our hope and find our consolation in it. There is hope for the race, but not in man. The dreams of ages are about to be more than realized, but not through man. Righteousness is about to be exalted, but not by man.

"The kingdoms of this world are soon to become the kingdom of our Lord and his Christ, and he shall reign forever and ever."—ROY. xi. 15.

J. F. WILCOX.

# Communications.

## DISCUSSION.

### The Kingdom of God yet Future.

JOHN FOORE *Affirmative.*
A. H. SCOTT *Negative.*

After this will I return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord that doeth all these things. Acts xv. 16–17.

Elder Scott made some objections to my use of these expressions. I had made the point that after God had visited the Gentiles, and taken out of them a people for his name, that Jesus would return and build again the tabernacle of David that had fallen down, but Elder Scott claimed that after God had taken out of the Gentiles a people for his name he would return and build again the tabernacle of David that had fallen down—that is he would build again the church. Last Saturday he said the church was in existence on the day of Pentecost, and that there was added to the church about 3000 souls, and that the Lord added to the church daily such as should be saved. This day of Pentecost was supposed to be about A. D. 33. God visited the Gentiles A. D. 41. Had the church that existed at Pentecost gone out of existence in 9 years? and when was, or when will that one be built of the people taken out of the Gentiles. See Acts xv. 16–17 and Amos ix. 9–15. Now look at his evasion on the inheritance of the land, and the return of the tribes. The Elder said that they had forfeited all the right they ever had or ever would have to that land when they broke the covenant—the covenant made at Sinai. I will give the words of the covenant on God's part: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. xvi. 5–6. Elder Scott said that this covenant pertained to land, and land only, and that they broke this covenant, and, hence, cannot be restored. But the word says "ye shall be unto me a kingdom of priests," and his efforts on this will not prevent their return, so that God's Anointed may reign over them and the Apostles sit on twelve thrones judging them. Elder Scott also said that in some very important particulars the covenant made with Abraham would never be fulfilled, but he did not tell us why unless it was that he opposed it. But the promise still remains that Abraham and his seed will get that land.

The Elder tells us that the inheritance is in the new heavens and the new earth—for he that sat upon the throne said "Behold I make all things new." Rev. xxi. 5. "I make all things new" is not "I make all new things." To illustrate—therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 1 Cor. v. 17. Thus things of the flesh are compared with things of the Spirit. The man is renovated, and is a new creation. The heavens and the earth are renovated and become a new heavens and a new earth.

We believe that the curse will be removed from the earth, and that there shall be no more curse, and thus are that the earth that was cursed for man's sake shall be delivered. God's kingdom comes and God's will is done in earth as is done in heaven. The Elder made one more effort to save his sinking spirit-entity by telling us that the Holy City is the bride—the church—the Lamb's wife, and that she comes down from God out of heaven.

Now God called the firmament heaven. Gen. i. 8. Heaven is defined by Webster—"the region or expanse which surrounds the earth, and which appears like an immense arch or vault." But how is it that the resurrected church gets up into the expanse? Let Paul answer: "Then we which are alive and remain shall be caught up together with them (who slept) in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 17. But will the redeemed church remain forever with the Lord in the air? No. Said Elder Scott—John saw her coming down from God out of heaven, and then it is said—The tabernacle of God shall be with men. Will the Elder now hitch his Greek rope on to something else—as this brings the kingdom and reign to the earth, and at the proper time; for the throne of God and the Lamb shall be in it. Elder Scott is a workman. Does not this look kingly?

Now, as Elder Scott said that mountains are kingdoms, here is the great and high mountain, and there are twelve foundations, and in them the names of the twelve Apostles; here are twelve gates, and in them the names of the twelve tribes of Israel; and at the gates twelve messengers, and they can gather the twelve tribes of Israel; and then the Son of man can sit upon his glorious throne—the throne of his father David; for this throne belongs to God's family and not to those outside. The river of life will flow out to the nations, and bless them. God's covenant to Abraham can be fulfilled —"All the land that thou seest, to thee will I give it; and to thy seed after thee. And in thee and thy seed shall all the nations of the earth be blessed."—"And the gates of it shall not be shut at all by day: for there shall be no night there and they shall bring the glory and honor of the nations into it." Rev. xxi. 23–26: also Ps. lxxii. 1–12.

But the Elder wanted to know if I believed in a literal kingdom—a literal throne—a literal reign. Does the Elder believe that God's universe is real—literal? or is it mystical? Is his new heavens and new earth literal or mystical? The universe in which I live is literal, and God's kingdom will be real and literal, but not gross, sensual, devilish. A righteous King —a righteous Judge to administer righteous laws.

"Behold a King shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii. 1. It is thus by this reign of righteousness, that order, peace, and tranquility will be restored in the earth. The man whose name is The Branch will sit and rule upon his throne—he shall be a priest upon his throne, Zech. vi. 12, 13, into —*eis*—the age. Heb. v. 6.

Here the Elder slaughtered his own rule as he did in Col. i. 13. "But unto the Son he saith, Thy throne, O God, is into—*eis*— the age." Heb. i. 8. The Elder gave this unto us thus: "Thy throne, O God, is forever, a sceptre of righteousness is the sceptre of thy kingdom." He told us that *eis* must be rendered *into* unless the context should forbid it; but what was there here in the context to forbid it? Hear Paul in this connection: "But when he shall again introduce the First-born into the future habitable, he says, Let all of God's angels worship him." Heb. i. 6. "For to angels did he not subject the future habitable concerning which he spake," Heb. ii. 5.

Again the Elder nullifies his own rule on *eis* in Heb. v. 6, where Paul says, Thou art a priest into the age after the order of Melchisedec. Scott said, Thou art a priest forever after the order of Melchisedec. I ask what was there in the context here to compel him to depart from his rule?

Now let us refer to Col. i. 13: "Who delivered us from (*ek*) the dominion of darkness, and changed us for—(*eis*) the kingdom of the Son of his love." *Ek* with reference to place or space means, from; out of; away from. The preposition *eis* means into up to; to; toward; and is used of motion into—or in a general sense to express a reference to something; in respect to. See lexicons.

Elder Scott spoke about my brother reading Greek—my brother said that he read Greek a little for his own satisfaction, but did not pretend to teach it. On this text (Col. i. 13,) Scott repudiated the Diaglott after having endorsed it. He said its author was a "Soul-Sleeper," which was probably the reason of rejecting it as authority on this text. But we go on.

Christ a priest unto the age after the order of Melchisedec. On being a priest after the order of Melchisedec (Heb. viii. 1–7) Paul's logic was that that there were priests on the earth that served unto the example and shadow of heavenly things; as Moses was admonished when he was about to make the tabernacle, "for see, said he, that thou make all things according to the pattern that was showed to thee in the mount."

The shadow of Christ's present service was in the Levitical ritual. Till heaven and earth pass not one jot or tittle shall pass from the law till all be fulfilled. Matt. v. 18. When Jesus has made the atonement for the house of God, he will come out and bless the people—For Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without a sin-offering unto salvation. Heb. ix. 28. And the man whose name is The Branch grows up out of his place. He builds God's temple. And having built and redeemed it from death's dominion, he bears the glory—when he comes to be glorified in his saints, and to be admired in all them that believe in that day.

Then he will sit on his glorious throne—then he will bear the glory—then the counsel of peace shall be between them both—then the throne of God and the Lamb shall be in Jerusalem.

In her, said Elder Scott—the bride, the Lamb's wife is the church. And I also say that the church of God is the temple of God redeemed from death—which is according to Elder Scott's own rule of interpretation, and according to his own admission—and according to prophecy and to Christ's and the apostles' teaching—then farewell to the Elder's spirit entity.

Elder Scott says that Christ is now a priest after the order of Melchisedec; Paul that he will be (*eis*) into the age; and that God puts into subjection to him the future habitable whereof he spoke.

But he who can cut off the covenant concerning the land—the covenant concerning the throne—the covenant that Christ made with his apostles—the new covenant God has agreed to make with the house of Judah—and then slaughter his own rule would do as well to organize his Bible, and quit the field; go home to Garnett, put out a shingle, and go into the practice of law. See Ezek. xx. 33–38, and also Micah iv. 1–8.

# Sententious.

The supreme sin is the suppression of light.—*Rothe.*

There will be a resurrection of reputations as well as of bodies.—*Vinet.*

Kindness in return for unkindness is of itself a reproof.

What has been unjustly gained cannot be justly kept.

Queen Caroline with a diamond wrote on the window of her palace: "Lord, make others great, keep me innocent."

That is the theology best suited to the age which is put forth by living men of the age, drinking of the living word for themselves by the power of the living spirit.—*McCosh.*

One seeks in the world whether sowing or reaping.
Or forbearing the hand of the toil others have caused
For we fear the growth of the seed that with ours they
sow.

On rocky and desolate places we have sown;
Yet each for his toiling and stock for his mourning,
Shall some time rejoice when the harvest is
won.

And know, in the dusk of eternity's morning,
That the toil, the reward, and the glory are
one.

Adhere rigidly and unhesitatingly to truth, but while you express what is true, express it in as pleasing a manner as possible. Truth is the picture; the manner is the frame that displays it to advantage.

Adown the river, yearday year, the fragile years
slip fast,
And still a fond reverent gaze is fixed upon the
past;
Yet soon a golden ray shall dart across the East-
ern sky,
To bid the weary earth rejoice: at last her Lord
draws nigh.

And though the voices dearly loved have breathed
their last farewell,
Their precious tones within the heart still unfor-
gotten dwell.
O Time, on fast! O Ages, end! that he whom we
adore
May further found himself his own, for ever,
evermore.

# Poetry.

## THE LORD IS COMING.

The light of his coming is flashing afar,
The rising and glory of Bethlehem's star;
The heavens receive him no longer from sight,
Descending, entompassed with seraphim bright.

He comes! lo, he comes for the harvest of earth—
The gems of crown—bright jewels of worth;
And the mantle of death is folded away.
And the faithful of ages are born in a day.

Behold the despised and crucified One,
Once led to the cross, now ascending the throne!
And the kings of the earth cast their crowns at
his feet,
And the hosts of the heavens his praises repeat.

Rejoice, O ye faithful! the cloud of grace
Has hastened his coming to dry up your tears;
The sweet fields of Eden again are restored—
The Kingdom of Jesus—rejoice in the Lord!

# Communications.

## LETTERS ON THE RESURRECTION. No. 1.

WM. C. TAYLOR.

The resurrection of the dead is a subject of special interest to every believer in Jesus Christ. For 1800 years faith in a Savior risen from the dead, and in the promise made to his disciples, "Because I live ye shall live also," John xiv. 19, has brought consolation and hope to the heart of every Christian, as the surety of a better life beyond the grave.

Wherever the simple words of the Master or the teachings of his apostles have been appreciated and understood in their fullness and power, life from the dead has been the grand hope of the dying, and one of the brightest spots in the circle of Christian doctrine for the living.

Death and its sad scenes are so thick around us that no explanation of this fact seems necessary. Very few of us wish to die—we have all the same interest in life, its duties and privileges; but at last death comes—then, and perhaps only then, when life flickers like a candle flame, can we clearly see the future lit up by the words, "He that believeth in me though he were dead yet shall he live," and know as it can be known the sustaining hope of the resurrection of the dead.

To the living, who like the Thessalonians, have laid away their dead, it speaks in words of hopeful chiding, "Sorrow not, even as others which have no hope. For if ye believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him." 1 Thess. iv. 13, 14.

Cheered by this hope, the Christian has faced death in its most terrible forms without flinching, while to brethren—fellow soldiers of Christ—parted for a time by the rude hand of death, no thought has come to ease the aching heart more gratefully than the hope of meeting again and living forever in the blessed kingdom of God. To the dying, then, what a hope is the resurrection; and to the living what a consolation!

Perhaps it was to be expected of a doctrine of so extraordinary a character, and so far beyond the experience of but a very few of all who have ever lived that many of the world would shake their heads, and count it a "thing incredible that God should raise the dead." Attacks from without are to be expected, especially in view of the apostle's warning to beware of the oppositions of science falsely so-called, but who could have thought of oppositions among the servants of Christ—those who believe in the literal resurrection of the dead, and least of all who could have predicted, after Paul's care to make the matter clear, that the nature of the resurrection body would ever become a subject of contention, and a cause of division among Christian churches?

However improbable it may appear, it will be well known to almost every reader that such a situation exists, much to the prejudice of the truth, and to the injury of the brethren. Some say the sleeping saints will be raised from the dead in mortal bodies, some deny this, believing they will be raised in immortal bodies. Who is right? What say the Scriptures? An attempt to answer these questions resulted in the following letters, which are now submitted to the readers of THE RESTITUTION in the earnest hope that the truth may be advanced in the heart of every reader.

To gain a clear understanding of any subject nothing helps half so much or in the end proves so satisfactory as studying it from the beginning. For this reason we begin this enquiry by considering, What relationship exists between Christ and the believer, what promises he has made to him, what will be gained by faithfulness or lost by unfaithfulness?

These questions have an important bearing upon the issue before us. They are the real beginnings of the subject, for as Christ is the life of the world, and the record true "That God hath given to us eternal life, and this life is in his Son," and that "He that hath the Son, hath life; and he that hath not the Son of God hath not life," 1 John v. 11, 12, it follows that these principles will rule in determining the nature of every body in the resurrection. Is it not safe to say, that as it is now it will be the same in that day—"he that hath the Son hath life, and he that hath not the Son of God hath not life?"

We ask then, What are we to Christ, or what is Christ to us who believe? John the beloved apostle says, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God....Beloved now are we the sons of God." 1 John iii. 1, 2.

Paul tells us that "As many as are led by the spirit of God, they are the sons of God....and if children, then heirs of God and joint heirs with Christ." Rom. viii. 14, 17. In the same strain he wrote to the Galatians: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ....and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 26–29.

To the saints at Ephesus he declared: "We are members of his body, of his flesh and of his bones." Eph. v. 30. To the Corinthians Paul wrote that they were not their own, for, said he, "Ye are bought with a price." 1 Cor. vi. 20. That price was the life blood of Jesus Christ—"Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus ii. 14.

We are then "bond servants" of the Redeemer. 1 Cor. vii. 21. It is little of a surprise after reading such testimonies as these to find believers spoken of as Christ's brethren. Indeed it almost seems as if the very strength of the language had been exhausted in trying to picture how close the union is which unites Christ and his church in the purposes of God, and how true is the bond upon which the believer's hope and destiny is built. It rules in death with the same power as it binds in life. For "none of us liveth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord, whether we live therefore or die we are the Lord's." Rom. xiv. 7, 8. The grave cannot hide us from the eye of Christ, nor can death blot out our names from the Lamb's book of life. No, ones enrolled there, nothing in heaven or upon earth, but our own folly and wickedness can ever separate us from his interest and love.

As believers then, what are we to Christ? It might almost be said, what are *not* to him? For are we not spoken of as his brethren, as children of God, heirs of God and joint heirs with Christ. We are his bondmen for life for he died to deliver us from death. We are members of the church which is his body, the fullness of him which filleth all in all. In short we are his, and his Lordship and love binds us to him in death as in life—now and forever.

All this being as we believe according to the Scriptures of truth, we naturally ask, Of what present or prospective benefit is such a relationship to the believer? Or by what promises have we been induced to enter the service of him whose yoke is easy, and burden light?

The benefit is much every way, for the service is of godliness, which we are told is profitable unto all things; having promise of the life that now is and of that to come. 1 Tim. v. 6. No one possesses the present so truly as him who is sure of the future, and no one is sure of the future unless he is sure of being one of Christ's chosen ones; but once his then what the apostle said is true, "Whether it be.....the world, or life, or death, or things present, or things to come; all are yours, and we are Christ's, and Christ is God's." 1 Cor. iii. 22.

Life, Life Eternal, is the grand prize offered in Christ for it is the supreme need of man, mortal and fallen. Hence we read:

"This is the record, that God hath given unto us eternal life, and this life is in his Son." 1 John v. 11.

"When Christ who is our life shall appear then shall we also appear with him in glory." Col. iii. 3, 4.

"Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day." John vi. 54.

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (judgment) but is passed from death unto life." John v. 24.

"He that hath the Son hath life; he that hath not the Son hath not life." 1 John v. 12.

The meaning of these passages is far too clear to be easily misunderstood. Words cannot be found which will express more strongly the simple idea that to be in Christ is to be an heir of life; for in harmony with the above is it not said, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2.

These words indicate clearly what the gift of God is to them that believe. They are heirs of the promise of life which is in Christ Jesus. Nor will the promise fail—not even to the humblest in Christ's body will the word of God fail. All are heirs of life, and as if to put the promise beyond doubt, in the passages we have quoted, the gift is spoken of as already realized, while as long as this mortal life lasts, we can at best be but heirs of that better life which will be given to all the faithful when Christ comes again.

The passages just quoted view the subject entirely from the Divine side of it. They tell how faithful God will be to his word. But there is another side—the human. The promise is not unconditional; its ultimate realization will entirely depend upon our faithfulness. Hence we have so many exhortations and promises coupling the reward with a steadfast loyalty to the Master we have chosen to serve. We read:

"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

"We are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb. x. 39.

"He that overcometh will I grant to sit with me in my throne." Rev. iii. 21.

"He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." Rev. iii. 4.

It surely must be clear to every one from such testimonies as these that the realization of the reward will in the end depend upon faithfulness. Beside this one thing the promises are independent, and free from any other obligations necessary to their fulfillment. To the faithful servant of Christ nothing can come between him and eternal life. Do we not read, "There is therefore now no condemnation to them who are in Christ Jesus." Rom. viii. 1. And "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Here we rest for the present. As far as we have been able, we have shown the benefit of belonging to Christ, and what reward will follow a faithful continuance in his service.

In our next we will try to show what will be lost by unfaithfulness, and how that will affect our relation to Christ and judgment.

[To be Continued.]

## OUR PLATFORM.—No. 4.

We read—Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. And again, For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life.

THE MANNER OF GOD'S LOVE.

The best explanation of the first of the above texts is given in the second. We have no words or language at our command that will add to the force of the words used by the evangelist—"God so loved the world that he gave *his* only begotten Son," a most magnificent gift! one worthy of the infinite Jehovah; one every way worthy of him whose very nature and being is love. What an object for our love, our homage and adoration! How deep the degradation to which we have fallen when we reject such boundless love and mercy as is offered to us in his unspeakable gift, even his dear and well beloved Son.

How amazing the thought, that man, made in the likeness of his Creator, put on probation for immortality, having power to stand yet free to fall, should yield to temptation and plunge the whole race into rebellion, degradation and death; from which there was no way of escape.

Dear reader, but for a moment let your minds rest upon the fearful condition he was in after he had disobeyed the law of his Creator! What a thrill of horror must have seized the guilty pair. Nature gave signs of woe that all was lost.

How cheering! "The seed of the woman shall bruise the serpent's head." Oh the boundless, matchless love of God in the gift of his dear beloved Son to redeem poor fallen and ruined man from such a dreadful degradation, and make it possible for him to again shine forth in the image and likeness of his Creator. We need only repeat our text: "Behold what manner of love," to raise our wonder and admiration of the love God in this great and best gift to man.

Do you see that dark, deep pit into which that poor wayfaring man has fallen? Oh see! he is just sinking in utter dispair. Hear his piteous cry for help.

An elevator is lowered, he is offered a complete and safe deliverance, and is requested to get on the—Our Platform—he hesitates, and asks who owns this elevator. The answer is given—the great and mighty God, the maker of the universe. In whose interest is it run? Answer, for poor lost sinners like yourself. Who is chief engineer? Answer, the Lord Jesus Christ, the only name given under heaven whereby we must be saved. What! Jesus of Nazareth, despised and rejected of men! No, I would rather sink in this dreadful pit and never see—be saved by that despised Nazarene. "Ye will not come to me that ye might have life."—Jesus.

This is but a faint representation of the lost and ruined condition of poor, sinful, fallen man; but oh! the amazing love of God, through a crucified Redeemer, to raise him up to stand on an equal platform with the Elohim; to be called the sons and daughters of the Lord Almighty.

This is the great work concocted and arranged in the councils of Eternity, which has been in process of execution for 6000 years, and will be completed in the next age of 1000 years, the millennium, in which the disabilities will be taken off from man and earth, that have been groaning under the curse since the great transgression.

The times of the Gentiles have almost filled out their allotted period, the gospel has done its allotted work. As a witness, the end of the age is upon us; coming events cast their shadows before them. The delusive dream of a good time coming has vanished in thin air; the judgments of God in the earth, in the air, and in the sea, are the sure premonitions of the speedy ushering in of the great day for which all other days were made. Will the love and glory of God shine forth in his judgments with the same lustre as in his creative power? Our faith affirms when his whole work is complete, all things made new, the kingdom presented to the Father, that God may be all in all; or, in other words, that God has a clean universe; then will his attributes—Love, justice, mercy, and truth—shine forth with equal and refulgent splendor.

A FEW REFLECTIONS.

1. That through the love of God in Christ Jesus, poor, lost and ruined man will be raised to honor and glory, immortality and eternal life—this consideration should engage our time and our talents, our homage and our adoration; a tribute of gratitude, of praise and thanksgiving should constantly go up to God for the great salvation provided through a crucified Redeemer—God's Son.

Without holiness no man can see the Lord. How is it to be attained? By faith and obedience, through a resurrection from the dead or a change from mortal to immortality at Christ's coming. These vile bodies will be changed and made like the most glorious body of the Son of God. How it shone on the Mount of Transfiguration! what a motive power for action, to follow the dear Redeemer in his holy godly life. May we be close imitators of our Great Example.

NEWELL BOND.

(To be Continued.)

## Report of the Discussion Between W. J. Fennimore and R. Thompson, Held at Russiaville, Howard County, Indiana, February 14th to 18th.

Prop. 1. *Resolved*, That the Scriptures teach that the eternal salvation will be the work of God, independently of works to be performed by man. Thompson affirms.

Argument.—Rom. iv. 1–8: "By grace are we saved through faith and that not of yourselves, it is the gift of God." Abraham was justified by faith and not of works. Rom. iii. 22–24: We are justified by the grace of Christ and not of works ourselves, lest any should boast. If works, then we need no Savior. Christ came to save his people, which were chosen from the foundation of the world. Proof that a part of the race were damned from the foundation of the world. Rom. xi. 8: Rare they have and hear not. Eyes they have and see not. It is God that worketh in you, both to do and will with his own good pleasure.

Query.—Will Mr. Fennimore show us where Christ died for every man?

I tell this respected audience he knows he can't do it.

Fennimore.—I will admit the gentleman's position, viz: "That we are saved by grace through faith and that (grace) not of ourselves but it is the gift of God," but will not admit that we are not to save ourselves by faith and virtue of our relation and a continual obedience to the plan of salvation, by which we prepare to receive this grace or gift.

Proof.—James ii. 17–20; xxi. 24: "Even so faith, if it hath not works, is dead, being alone." "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" "Ye see then how that by works a man is justified, and not by faith only." The gentleman quoted you Rom. xi. 8, to sustain the position that part of the human race were damned from the foundation of the world. I wonder if he don't know that blindness happened to the Jews until the Gentiles' time be fulfilled, and hence the language of his own quotation

I will now answer Bro. T.'s question. Rom. v. 18; Heb. ii. 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Prop. 2. *Resolved*, That all that pertains to man becomes unconscious in death. Fennimore affirms.

Gen. ii. 7. "Man was formed of the dust of the ground and God breathed the breath of life into his nostrils and man became a living soul." "For in the day that thou eatest thereof thou shalt surely die." "And Adam lived nine hundred and thirty years and died." Psa. vi. 5. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Psa. lxxxviii. 11, 12. Psa. cxv. 16, 17. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence." Psa. cxlvi. 3, 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Job xiv. 20, 21. Hence all men, with two exceptions, from the primogenitor down to the present have died, and I defy Bro. Thompson to show from God's word where man, or any part of man, never died. 1 Cor. xv. 21: "For since by man (not part of man) came death, (not a separation, as Bro. T. concludes) by man came also the resurrection of the dead (not part of man)."

Thompson.—Question: 1. Does every thing pertaining to man return to its previous state?

2. Why does the spirit of man go up and of the beast down?

The body, and not dead men, go to the grave, but the spirit or soul does not, and I defy Mr. Fennimore to prove by God's word where dead men do go to the grave. Phil. iii. 8: Acts vii. 58, 59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Now if all of men dies let Mr. Fennimore answer this. Luke xxiii. Please mark what Christ says, "This day thou shalt be with me in Paradise." But Mr. F. tells you that all of man goes to the grave. O, what nonsense! Psa. xxii. 26. "The heart shall live forever." James ii. 26. "For as the body without the spirit is dead, so faith without works is dead also." Rom. vi. 22–25. I would like for Mr. Fennimore to tell us what *is* meant by the inner man? 1 Peter iii. 3, 4. "But let it be the hidden man of the heart."

Now in view of these Scriptures, every man in this house can see that Mr. F. must be wrong, and he knows it. Now, Mr. F., do not forget to answer these questions.

Fennimore.—In answering the gentleman's queries I discover his nearsightedness or ignorance of the words, spirit and soul. The spirit, (Hebrew, *ruach*—Greek, *pneuma*)—breath, air, wind, or breath of life, hence the spirit, or breath of life returns to God who gave it and as to the word soul I will show the gentleman that David's and Christ's soul was in hell—*sheol*, *hades*—a grave. And further, Ezek lii: The soul that sinneth, it shall die. Now who has the nonsense?

Now to the gentleman's challenge or defiance concerning dead men. I suppose he is a learner of this prophet Isaiah, xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Answer to Acts vii. 58, 59, Stephen calls on Jesus to receive his spirit or the breath of life, or Greek *pneuma*.

Gentlemen, you see how he would veil you by misquoting the thief on the cross. You look after this, just for your own good.

Thompson.—Mr. Fennimore you see is a Greek scholar, and fixes words or things just to suit his own taste. Now, in answering his speech I would like for him to give us the Greek on this, Luke xxiii. 43. No, no, Mr. Fennimore would have you all soul-sleepers, and I know this intelligent audience will never believe this. No, sir!

Fennimore has fifteen minutes to close. O, shame on Mr. Thompson. If Mr. Thompson's theories be true, you need no Bible. Now don't you see where he has led himself? This is an acknowledgment that every man who forms a union with Christ will be saved and not only a little forerudained flock of the Baptist church.

Prop. 3. *Resolved*, That the kingdom spoken of by the prophets, Christ, and the apostles, is the throne and kingdom of David restored, and will be set up on earth, and that it is necessary in order to salvation to believe it. Fennimore affirms.

God's original purpose concerning man and earth was for man, by virtue of obedience, to have dominion over all the earth. There is no evidence that Adam would have been translated to any other locality from this earth, had he remained loyal. Gen. xxii. 18. "And in thy seed shall all the nations of the earth be blessed." Paul tells us in Gal. iii. 16, that this seed is Christ. 2 Sam. vii. 12–16; Psa. cxxxii. Here God promises to set Christ on his throne after his days to be fulfilled. This he swore to by his holiness. Luke i. 31–33. The angel's testimony at this point is that Christ shall reign on David's throne forever. Proof that this throne will be hereon earth. Zech. xiv. 9; Psa. xxxvii. 27. Proof that salvation depends upon believing the foregoing. Acts ii. 36–40.

Thompson.—In reply to the gentleman's arguments I would just say that I do not care anything about the promise to Abraham and David. My position is that I have nothing to reply to.

Query.—Will Mr. Fennimore tell when this kingdom will be restored? and also that it is necessary to be believed in order to salvation?

This speech of Mr. Thompson's was finished with an exortation, and his belief of the kingdom, viz: that it was the church militant and is now set up, with an appeal to Fennimore to define kingdom; and then used such expressions as these to sustain his theory, viz: the kingdom is at hand, the kingdom is within you, etc.

Fennimore.—As Bro. T. has evaded all of my first speech, or God's promise and oath, and calls you by saying he does not care for God's promises, I can do nothing only answer his questions.

1. Restoration of the kingdom. It will be when he gathers Israel from the four winds of the earth and plants them in the land of Canaan, and when Christ shall come again.

2. Necessity of believing this prophecy in order to salvation. Paul commands us to believe; and Christ and all of the apostles command us to believe, repent, and be baptized. Believe what? To believe what they taught, which is included in this prophecy.

Now I will show Mr. T. that Christ's kingdom is not set up yet. Why? Zech. xiv. tells us that in that day Jerusalem shall be safely inhabited, and there shall be no more destruction. And also Isa. xlv. tells us there shall be no more infant of days, nor weeping, nor crying, and in that we shall learn war no more; and 1 Cor. xv. that flesh and blood cannot enter the kingdom of God.

3. Define kingdom. A kingdom is a country ruled by a king, and never once does it mean church, as Bro. T. says, and seventy years after Christ's ascension he was on his Father's throne. Rev. iii.

Now gentlemen, in conclusion I will forever put the quietus on the gentleman's theories. Why? Because in his last speech he exorted you to search and read carefully the Scriptures for your own good. Now comes forever the bottom out of that theory, viz: foreordination. Why search, read and be interested in the Scriptures? No, no; Bro. T. knows that God's plan of salvation is conditional, for Paul commands us to work out our own salvation.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations: the restoration of Israel: the literal resurrection of the dead: the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty it—Hof of the gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### COMING AGE—ITS PROXIMITY.

Delay of the Seventh Trumpet. Analysis of Rev. xi. Temple. Altar. Worshippers. Court. Nations. Holy City. Two Witnesses. What is a Witness? Why Two? Who are the Two Witnesses?

No 103.

J. P. WEETHEE.

As the Revelations progress, the plans of Jehovah unfold.

What occupation, therefore, can be so ennobling to the Christian, and so intensely interesting, as to follow the Divine foot-prints?

Day by day this holy calling is our meat and our drink. Let others take pleasure in this world's callings. Let them strive for worldly honors, and take delight in worldly amusements; but let the absorbing theme of our life be the brightness and the glories of the future. Come, Lord Jesus—quickly.

John, as an inspector, receives orders to enter upon his work of survey, or inspection. "Measure the temple of God, and the altar; and them that worship therein."

The body of believers are viewed as a worshipping congregation—it is properly denominated as a temple; the ecclesia. Their worship would be the altar—and those occupied in these altar services were the worshippers. The church with its forms of worship were to be examined and noted: also the character of its worship and of its worshippers. This work was assigned to John. His task was faithfully done, as his report in chapters xi., xii., xiii. and xvii. clearly shows.

The church, its institutions, its worship and its worshippers, constituted the objects to be surveyed, and carefully inspected. No other measurements were required, since no others are reported. To express his official work in modern terms, we should say, that John was ordered to collect materials for a prospective ecclesiastical history; and that the witnesses, the sun-clad woman, the fourth beast of Daniel, and the harlot, are its chief symbolic agents. The true church and her two great enemies: the one an embodiment of civil power; the other an ecclesiastical power. Christ's altar and his throne against Satan's altar and throne. The altar, throne, and seat of Satan John was to cast out and not reckon.

These great rival interests were at work in the days of Paul, but in the days of John's revelations, they had become so distinct that the true church could have a separate measurement. The true church, the temple of the living God, adhered to and sustained the system of truth, reared by Christ and his apostles; the growth and progress of that temple the apostle was commanded to measure; the great national apostacy, John was commanded not to measure.

This court was that of the nations—without the living temple. It is a symbol of the idolatrous world.

The entire Christian era has been the the theatre of struggles between rival altars and rival priesthoods; between those who adhered to the priesthood of Christ, and defended and sustained his system of truth: and, consequently, were God's builders in his holy temple; and those who went off with the apostacy, and united with the nations in building up and sustaining the great system of idolatry, of which Satan was the master-spirit. The rival bodies were two churches surveyed by John under the symbols of two witnesses: a sun-clad woman, and a harlot, sustained in her corruptions by the fourth beast of Daniel and its family. The territory of their struggles is the outer court; the one party is called the nations, because allied with the nations; the other is termed the holy city, since it was the community of the true temple of God while the other is termed "Mystic Babylon," which ruled over, and was sustained by the idolatrous nations. With these general remarks, the terms are readily understood.

Court without the temple, leave out cast out as unclean, forming no part of God's temple. This court was a Gentile court; sometimes called the Christian national court; it being occupied by nominal professors, after the church was nationalized by Constantine the Great. John was to cast out this court, as belonging to idol temples.

*Gentiles*—Those nations that allied themselves with apostate Christianity in oppressing the true worshippers.

Holy City—The true Christian community, under gospel precepts and Divine government. Citizens may dwell in cities, towns, or in the country. A citizen of Boston, New York, or Philadelphia, is also an American citizen. Rome gave her name to the whole empire. We are citizens by faith of the heavenly Jerusalem, in training for its holy society. "Our citizenship is from heaven." Phil. iii. 20. These citizens are trodden down by Babylon.

Tread under foot—trample upon the citizens, and upon their laws and upon their worship. The history of these forty-two months is the best commentary on its meaning.

Forty-Two Months.—How long?

1. We must follow the scale of the prophetic chart. This chart covers the lives of communities and empires represented under the symbols of women and beasts. If those communities, whose real duration is over one thousand years, are symbolized by beings whose lives are less than a century, the time is symbolized to suit the scale. This scale has, therefore, Divine authority, and is not simply a human theory.

2. The Bible itself authorizes this interpretation. In Num. xiv. 33, 34, the spies were forty days in searching the land. They were to wander in the wilderness as many years, each day for a year.

In Eek. iv. 5, 6, 390 days and 40 days are typical of 390 years and 40 years. We have another witness, whose testimony is conclusive.

The 70 weeks of Dan. ix. 26, 27, are weeks of years, or, 490 years. The chronological argument that Jesus of Nazareth is the Messiah, is founded upon the truth of this interpretation. Christ's manifestation to the Jews at the close of the 69 weeks of years, is clear proof. The one week is made, at least, 2520 days long—or a day for a year. The covenant week theory makes seven days (one week) 2,555 days long, according to one writer. Forty-two months contain then (allowing 30 days to the month) 1260 days. But, as above, one day is one year; and 1260 days would be 1260 years. Hence we conclude that the 42 months (symbolic) are 1260 years.

In Dan. vii. 25, it is said, "And he (little horn) shall speak (great) words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time" (3½ times)—1260 years.

As Daniel and John describe the same event, we regard the symbols (3½ times and 42 months) of the same literal duration. The history of the events establish the interpretation. We have been particular relative to these dates since they have a direct bearing on the character of the witnesses, as will soon appear.

Rev. xi. 3. "And I will give (power) unto my two witnesses, and they shall (that they may) prophesy a thousand two hundred (and) three-score days clothed in sackcloth.

"I (Christ) will give." Extraordinary power for an extraordinary work in a period of great danger. It is proper that all agents should be endued with power to suit the exigencies of their mission.

"My two witnesses." "My" refers to Christ. Those revelations were made by Christ through his angel (Gabriel his interpreter) to John.

What was the mission of these witnesses?

To prophesy.

What labor did that involve?

They were teachers of Divine laws in all their simplicity; teachers in Christ's stead; they were to utter the denunciations of Jehovah against all unrighteousness.

These prophets were witnesses. Their testimony was sealed by their lives. These facts show the nature of their prophecies, bearing testimony against the corrupt teachings and practices of the period in which their mission was to be accomplished.

How long were they to prophesy?

Twelve hundred and sixty days.

Literal, or symbolic?

If these witnesses are the saints, the days are symbolic, the same as the 70 weeks of Dan. ix. 24–27. And if the days are years as in Daniel, then the witnesses are the saints, or orders of saints.

1. The position of these days is presumptive evidence that they are symbolic. They are in symbolic prophecy, as is clearly shown in their death, exposure, and resurrection.

2. They are so closely associated with the 42 months, during which the nations were to tread down the holy city; or the saints, as a community, which history demonstrates to be 1260 years, that it is exceedingly difficult to escape the conclusion of their identity.

To identify these witnesses, it will be as well, first, to take a negative view, and show who they are not.

1. They are not "Elijah the prophet, and John the revelator."

We have before us, by the editor of the *Christian Unitist*, the above identification. To this theory we beg leave to object; and to assign some reasons why we dissent from this construction.

1. We object to Elijah for the following reasons, among others that could be urged.

a. Elijah was translated that he did not see death. God sent from heaven a chariot of fire, and horses of fire. And Elijah went up by a whirlwind into heaven.

After an absence of 928 years, on a lone mountain, Elijah suddenly appears in a vision to Peter, James and John. He is conversing with Jesus. In that vision he is seen. In that vision Jesus makes known his power and coming; the kingdom in its elements is there made visible. Elijah is the type or representative of those who will not sleep, but will be translated to meet the Lord in the air. Being made immortal equally with Enoch, how could he undertake such a death mission? The witnesses were slain, and lay under the power of death three days and a half at least; and remain dead, according to a certain theory, when the saints are translated.

2. The Scriptures, correctly understood, do not teach that doctrine. The following passages are quoted by its advocates:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. iv. 5.

To the priests and Levites, John answered, "I am not the Christ." John i. 20.

"I am not Elias (Elijah). I am not a prophet" (one of the prophets risen.) Verse 21.

"I (am) the voice (herald) of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias (Isaiah)." Verse 23.

The argument may be stated as follows:

The day (Mal. iv. 1) is the judgment at the second advent of Christ: Elijah will be sent 3½ years before that coming; will testify in sackcloth 3½ years in Jerusalem; remain unburied 3½ days; rise from the dead, and ascend literally into heaven. John's answer to the Jews removes the only objection. We propose two questions:

1. Does Mal. iv. 5, establish the theory?

2. Does John's answer remove the objection?

Let it be granted that Malachi speaks of the great burning day. And suppose, also, that we admit (which we do not admit) that this one witness is a literal person; and that he will be sent, as above stated, before that great burning day comes, (for the orders we admit); how long before that day?

"Before," does the order, but not the definite time.

How long before? What expression in Malachi answers that question?

The 69 weeks of Dan. ix. 24–27, are before the 70th week. How long before? The answer is before us; let us read it:

"At the end of sixty-nine of those (70) weeks Messiah was cut off." "One week of the seventy remained. That one week begins by the confirmation of a covenant with the vile person." "No such covenant has been made." Dec. 14, 1881. The 69 weeks end A. D. 29.—Arch. Bish. Ush. Dec. 14, 1881. Seventieth week, not commenced. "Before," allows a space of 1881–29=1852 years.

Why, then, is before so limited in Malachi?

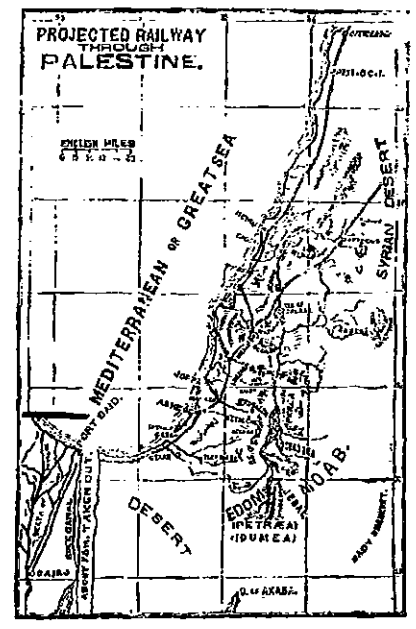


### PALESTINE IN PROPHECY.

Amid the ups and downs of history—and the changes which mark this singular age—the prospects of Jewish autonomy in Palestine may well receive careful attention.

The children of Eber, the Israelite, the Joctanite, the Ishmaelite, have moulded the political history of the world. Theone, though down-trodden for ages, gives inspiration through, Christ, to the genius of Christendom. The other, undoubtedly gave Egypt its Intellect and prowess during their 700 years supremacy; and the third, through their proselytes, the Moslems, swept in resistless tide after tide over Europe to the sea, and Eastward to the Ganges.

But for 2000 years it seemed the mission of this last Semitic force to unite with the western element to the destruction of the Israelite. How fearfully have Ishmael and Hagar been avenged! Yet like the character given to the "Wandering Jew" it was impossible for the promised seed to perish. But the Canaan of their nativity has been the center of the great conflict between the two great systems of civilization—the Semitic and Japhetic—until the wasted territory drank royal blood from nearly every kingdom in the world. Thus while the systems of theism born of Judaism—Christianity and Mohammedanism—have been the source of inspired thought and future hope, even to India, the land which gave this people birth has been the centre of the political conflicts which have made history for the world.

For centuries the leprosy of sand and the tyranny of the Osmanli have encroached upon Palestine, until, like Edom she was dwarfed to insignificance in her resources. Her poverty and loss of individuality were extreme. Still, in the depth of her despair—lifting her shrivelled arms in prayer—there were the accents of hope that Jerusalem would yet again rise from the ashes of her desolation.

In view of the recent climatic changes in Palestine, let us glance at her earlier condition. In ancient times Canaan was a garden of fertility. In the days when Greece and Rome held her as a province her agricultural resources were very great. She was crowded with cities and villages. It was said that she outrivalled Italy. But the word of the Lord had gone forth: "I will make your cities waste, and bring your sanctuaries to desolation; and your enemies which dwell therein shall be astonished at it." "As long as it lieth desolate it shall rest." Jeremiah, Isaiah and Ezekiel are definite and profuse in such prophecies. But for a thousand years after Jeremiah and Isaiah the land had not materially lost its fertility. But the ravages of war, of tyranny—of sand—and lack of rain reduced it to the last stage of poverty. While Aleppo, Tripoli, Damascus and Acre were yielding a revenue of £122 000 sterling per annum—Palestine yielded nothing. For hundreds of years it has been hardly possible for a horseman to make his way through the thick thorns choking up many a former populous region. Burckhardt says Tiberias was particularly crowded with these thorns. "The land mourns, and is laid waste, and is become as a desolate wilderness. Upon the land of my people shall come up thorns and briars." And again, "they shall be ashamed of their revenues."

It has been urged that other nations have become desolate. But it is true only of those mentioned in prophecy. Edom, Ammon, Moab, Philistia, etc., were as bitterly cursed as was Canaan. The downfall of Greece, Rome, Egypt, and even Phoenicia did not bring such desolation.

Whatever may be understood by the "fulfillment of the times of the Gentiles," it is at least true that in this age of mission work, of the Evangelical Alliance, of Egyptian and Assyrian revelations, the glimmer of a grand hope is roused in the Jewish breast. A climatic change is in process in Palestine which promises a restoration of her ancient fertility. Rain is falling abundantly. The encroaching sand is being hidden under herbage, and the people are arousing to a new activity—at least the new element introduced by the demands of commerce are awaking the old valleys to effort and to recuperation. Luxuriant gardens are springing up, and new dwellings appear about her villages.

These facts are intensely interesting in view of the prophecies. Only last month the word came that during the late Passover Festival, rain fell so abundantly that a prosperous harvest is assured.

In educational matters the progress of Palestine has been almost beyond belief. There are fifty educational establishments of character and influence in Beirut alone. They include Protestant, Catholic, Greek, Moslem and Hebrew institutions.

The tendency of Jewish immigration is very strong and on the increase. Jerusalem in 1800 had a population of about 400. It now has from 20 to 30,000. It has Jewish synagogues and hospitals, and the influence of a growing independence is just beginning to be felt. For years they have been assisted by charity, but the morning seems to dawn in which the day-break lifts their hearts with hope and joy. There have been several schemes to colonize Jewish farmers, but none have yet taken definite shape. That of Mr. Oliphant to take by purchase 1,500,000 acres beyond Jordan has not yet taken definite form although it is still being considered. Many very prominent and titled people have purchased property there, among them the Marquis of Bute—who has a dwelling and plantation on a hill near the Mount of Olives. A Jewish paper remarks: "You may as well attempt to turn the course of the Atlantic as to stem this tide."

A strong company has been formed in England and Massachusetts to build a railway from Cairo, in Egypt around the Mediterranian to Ramleh, Jerusalem, Joppa, and Megiddo. A the latter place it divides. One branch going by way of Tyre, Sidon, Beirut, and Antioch to Iskenderoon; the other by way of Damascus to unite with the Euphratean railway.

The statement that the Rothschilds hold a past due mortgage upon Palestine has been denied, and again iterated. At all events they hold past due claims upon the Turkish Government of great moment, and are taking an active interest in the regeneration of the land of their ancestors. It is generally understood that the death of Disraeli was an advantage to the Jewish occupation of Palestine, for the great Premier, in his devotion to his English polity, had stood in the way of Jewish nationalization.

The recent antagonism to the Semitic element in Europe is also a factor for future Jewish individuality. Thousands of them have gathered—even in tents—in eastern Austria—waiting for events to decide their future course.

After 1,800 years of persecution—of banishment from a home and a government to which their hearts could cling—will it not be a singular confirmation of a multitude of prophecies if they are at the close of this century gathered from every clime—to create anew the nation founded by Abraham.

In this regard note a single prophecy of Isaiah:—

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land."

"Whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance."

Whatever reluctance the world may have to accept prophecy—the fact of the continual course of history in confirmation thereto must in time arouse them to a just appreciation. It indeed looks as though the great consummation of Israelitish faith was about to come. EVERETT W. PIATT, M. D.

### THE NATURAL AND SPIRITUAL.

H. V. REED.

Now that is not first which is spiritual, but that which is natural; then that which is spiritual. 1 Cor. xv. 46.

Everything connected with the natural and spiritual states is governed alike by law. It is as consistent to believe in spiritual forces acting through spiritual agencies with spiritual results as it is to believe in natural forces acting through natural agencies with natural results. In each case there are laws which regulate all of the phenomena of existence. There is nothing any more miraculous about the spiritual state than there is about the natural. On the human side nature itself is one stupendous miracle, but on the Divine side there are no miracles, either natural or spiritual. Every age, whether natural or spiritual, visible or invisible, mortal or immortal, flows from one eternal source—the foundation of all wisdom, power and goodness—and that source is God. The modes of existence, the zones of life, and the various conditions through which all existence passes is from the one all-pervading Spirit.

The Scriptures plainly teach that man, as such, in his personality will pass beyond the natural to the spiritual, from the earthy to the heavenly, from the mortal to the immortal. These two states of man are not contemporaneous but successive. The natural is now, the spiritual will take the place of the natural—or the natural will emerge into the spiritual. Certain laws applicable to man in his natural state will be carried over into the spirit state. The pure emotions of affection which make man akin to a higher life will glow through immortal bodies, and the worship of a devoted child from the earthy sphere will shine out in holy radiance in the spiritual world.

The text at the head of this article pointedly states that the natural is first and that the spiritual comes after. The allusion is plainly to the Adam from the earth, who was constituted of dust, and the second Adam who became a life-giving spirit by a resurrection to the spiritual state. The two Adams represent the two states of man, the one natural which is now, and the other spiritual, which comes in after the resurrection from the dead. Sin brought the first Adam into death. Obedience brought the second Adam to the perfected life of immortality. The earthy man lives, moves and has his being in the natural zone or on the mortal plain. The air he breathes, the food he eats and the very elements of his frame are all earthy, justifying the statement of Moses that he is made of dust. There can be no denial of man's unity and identity; he is of the earth, earthy. Death is a legitimate result of the nature of his wonderful organism, but death is not a finality. The mental make-up shows aspirations for another life. Man is not satisfied with his limited existence, he longs for another life. The epitaph upon the marble is a notice of a suspended life which shall return in the re-living of the dead. The religious functions find no completion in the mortal life. The appetites, the passions and the offspring are gratified within the present earthy zone, but the hope and faith—the love and worship, and the moral and religious longings reach out beyond the grave. It is as philosophical to look for the to-morrow of our existence as to argue that we came out from the yesterday. The to-day of life would be as incomplete without a to-morrow as to-morrow would be without a yesterday.

Whatever view we take of man, we must treat him as a unit. This applies to his destiny as well as to his origin. The present existence is what the Scriptures call "the life that now is" which is characterized by sin, disobedience and mortality. The future existence is called "eternal," because life will be manifested through an incorruptible body. Man never has nor never can exist as a bodiless spirit. He must be "clothed upon" with an immortal investiture in order to extend his existence through all time. The present state is natural, the future state is spiritual. In order for man to become a denizen of the spiritual world he must be changed. The mortal must give way to the immortal, the earthy must give way to the heavenly. The apostle embodies it all in these words: "Behold I show you a mystery: we shall not all sleep, but we all shall be changed in a moment, in the twinkling of an eye....for the dead shall be raised incorruptible and we shall be changed. For this mortal must put on immortality and this corruptible incorruption.... and then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, I will be thy sting; O grave, I will be thy victory." 1 Cor. xv. 51–58.

The resurrection is the boundary line between the natural and the spiritual. In other words man, who sleeps in the grave, must be awakened to the immortal life through the power of our coming Lord, who is the first fruits of them who sleep in him. When man becomes spiritual in his whole being he will have been born of spirit and become a perfected son of God by a resurrection even as Christ became a son by his resurrection. Please see Rom. i. 1–4; Luke xx. 34–36. The natural man must be changed whether living or dead in order to participate in all of the possibilities of the new world which succeeds the present kosmos or order of things. There are then, two creations: the old and the new; two natures, the natural and the spiritual; two births, the one of flesh the other of spirit; two Adams, the first and the second. Under the first Adam as a federal head, we have the sinful state of the curse; under the second Adam we have the perfected state. He came to seek and "save that which was lost." The new world will not be another world, but this world redeemed, purified and glorified, so man will be changed so as to be adapted to the new order of things in Christ our Lord.

# THE RESTITUTION.

B. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Mar. 15, 1882.


THE article—*The Future of Palestine*—was written by E. W. Fisk, M. D., author of a work on the Egyptian Pyramids. It is a contribution to our columns of peculiar interest at the present time as our readers will be made more fully aware shortly.

For the small map of Palestine, illustrating the anticipated railways, we are indebted to the kindness of Bro. H. V. Reed, former editor of THE RESTITUTION. Communications from him and Sister Reed will be found in other columns, which are both timely and most thankfully received.

ISRAEL.

As some of the prophetic periods that mark events connected with the Jewish restoration are on the very eve of transpiring, and as the signs of the times indicate that an eventful crisis in human history is near at hand, our attention is drawn to that wonderful people whose preservation, during their dispersion among all nations, is such an incontrovertible proof of divine revelation. Prophetical periods are not given to tell the time of the advent of Christ, but to measure the times of Gentile domination, and especially the duration of the antichristian powers. The Western Papal antichrist has lost his political supremacy as a power among the western kingdoms, and the Eastern Mohammedan antichrist will soon be dispossessed of his usurpations in Immanuel's land. The time has come for the exiled Jew to return to the land of his fathers. Hence everything connected with the expectations and movements of the dispersed wanderers among the nations—though not of them—is fraught with interest. We give the following from an exchange for whatever it may be worth to our Millennarian brethren:

THE MESSIAH OF ISRAEL.

Apropos of Jews, I heard a story the other day that admirably illustrates their intense belief in their future. It was told me by a poet. He said:

"A few years ago I was visiting at the house of———, (mentioning one of the best known names in New York) and there was a brilliant company assembled there. One morning there was a reception, and among the people who came was a gentleman of such noble mien, such lofty features, such a superb and dignified presence, such a placid serenity, such a manly beauty in every line of his face and person, that as he moved in the crowd I couldn't turn my eyes away from him. He seemed to hold me with a spell. I think he was the handsomest man I ever saw; it wasn't merely physical beauty, it was spiritual beauty as well His whole face was radiant with the 'solar light.' He had very dark eyes—large Oriental eyes—a leonine mass of black hair, and was full-bearded. I was so fascinated by him that I hardly felt like talking, but after a while found myself seated beside a charming Jewess; Miss X———, a young woman full of enthusiasm for her race, and proud to talk of it.

'Oh,' said she, 'the day is not far distant when we shall go back to Jerusalem. We are accumulating wealth and power that we may bring them together there, and make it like the city of a dream. The great bankers, the Rothschilds, and the rest, will bring their wealth there, and we shall rebuild the temple with their treasure. We have the capacity to do great things. Our blood makes good leaders. Beaconsfield is a Jew, Jules Simon is a Jew, and there is Hebrew blood in Gambetta's veins. Then in the arts we have shown our capacity for success—hark, they're playing one of the Songs Without Words—Mendelssohn was a Jew, Rachel was a Jewess; there is no knowing to what heights we may rise if the foot of the world was taken off our necks, as it surely will be, for God has promised—your God and mine.'

'Then,' said the poet, 'you'll choose you a king—one of the Rothschilds, I suppose?'

'No—no—we have our king. Our king must be of the lineage of David.'

'And can you find a son of David after all those centuries?"

'Oh, yes; it is a part of our religion to keep the family records. There must be a setting straight of genealogies at every week of week-years (forty-nine years). We know where to find our king—he is already chosen, waiting to be crowned.'

'And where is he now?' asked the poet.

'There,' said the Jewess, and she pointed to the man who so fascinated me. 'He is the Baron———, of London; he is recognized by all who keep the faith, as the one upon whose head the crown would be placed if the day of restoration should come to-morrow.'"—*New York Letter in Boston Traveller.*

# Selections.

Herald.

LETTERS FROM PALESTINE.—No. 1.

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BELLA FLOYD.

*Joppa—Ancient and Modern—Population—Harbor—Mail Arrangements—Business—Gardens and Seasons—Habits of the People.*

Having promised a long time ago to write you a letter from time to time for publication with the beginning of the new year I commence. I suppose there is not a country in the world that so much has been written about as the Holy Land, and yet it would take years to describe what has never been described.

I shall begin my first letter at and with the most ancient city in the world—Jaffa, Joppa Joppa, or Japho, now called by the natives Yafa. In the division of the land Japho was given to the tribe of Dan. Josh. xix. 46. When king David established his kingdom at Jerusalem, Joppa became the port of Jerusalem. It was to Joppa, Hiram, king of Tyre, sent in floats the cedar and fir wood that was cut in Mount Lebanon, and used in building Solomon's Temple at Jerusalem. 1 Kings v. 8-13; 2 Chron. xi. 16. It was to Joppa cedar trees from Mount Lebanon were again brought, by the grant from Cyrus, king of Persia, for re-building the second temple, under Zerubbabel, after the captivity. Ezra iii. 7, 8. It was at Joppa that Jonah embarked in a ship for Tarshish, to escape from the presence of the Lord. Jonah i. 3.

During the captivity the commercial importance of Joppa seems to have saved the city from ruin. During the Maccabean wars Joppe (as it was then called) was the principal stronghold of Palestine. 1 Macc. x. 75; xiv. 5, 34. The inhabitants of Joppe so disliked the Jews that dwelt among them that they invited them out in boats for a pleasure trip, and then drowned 200 men, women and children. 2 Macc. xii. 3, 4.

It was to Joppa that Peter came from Lydda and raised Dorcas from the dead.

In the present city there is a house by the seaside which is still called the house of Simon the tanner; and, as Dean Stanley said: "All the circumstances are in favor of the site." The broken stone staircase, which leads to the roof, is old. From the roof the view helps to identify the place. Overhead is the wide noonday heaven, and in front the bright sweep of the Mediterranean sea, its near waves broken by the reefs which were famous in ancient times. Here and there we see fishermen wading among the rocks, which at that time no doubt reminded Peter of the nets he left by the Lake of Galilee, and the first promise of his future call to be a fisher of men. It was here that Peter had the vision which we find narrated in Acts x. 9-23.

The city of Jaffa is built on a hill which juts out into the sea. Its houses are all built of stone and have flat roofs. From the sea it looks beautiful; but that beauty is soon changed on entering its streets, which are narrow, crooked, filthy lanes.

Jaffa has a population of 22,000, 2,000 of whom are Christians, about 200 Jews, and the rest Mohammedans. There are three convents in the city—Greek, Latin (Roman Catholic) and Armenian, the latter said to have been a prison when the city was held by the French in March, 1799. At that time all the prisoners were pardoned by the order of Napoleon.

Jaffa has no harbor, all steamers touching at Jaffa have to anchor from one to two miles from the city. The mail, freight and passengers have to be landed and put on board in small row boats. The facilities for receiving and sending away the mail have greatly improved since I first came to this country in September, 1866. At that time only two lines of steamers were due to touch at Jaffa, and that once in two weeks; whereas now there are three lines: the Austrian, due every Monday (or rather one on Sunday and one the following Monday week); once a week from Europe and every Thursday going to Europe; the French every other Monday from Europe and every other Saturday going to Europe; the Russian every other Tuesday from Europe and every other Tuesday going to Europe. But in the winter and spring, on account of stormy weather, the steamers are not always up to time and sometimes the sea is so rough that they have to pass without landing mail or passengers.

There is a line of an old wall which is from 50 to 200 feet from the city, and the water inside is from one to ten feet deep. It affords some shelter for small vessels and row boats, but is of no use for large vessels or steamers.

The row boats go out and come in through a pass in the west side of the walls, which is about twenty feet in the clear between the rocks. I have seen many boats thrown by the waves on the rocks and smashed to pieces in trying to get through the pass with passengers who wished to embark on a steamer.

The city of Jaffa was surrounded by a high wall until 1872, when it was taken down and the stones sold to build houses and shops with. The bazaars are almost always supplied with excellent fruit. The streets are so crowded with camels, donkeys and lazy men that at times it is difficult to pass.

Jaffa is indeed a busy place, much more than most people think. It has several soap factories, and large tanks of olive oil. The oil is shipped to all the important places in the east, and to Europe. Large quantities of wheat and barley are shipped from Jaffa to Europe every year. The fruit trade is also large and increases every year. The city is surrounded on three sides by orange, lemon, pomegranate and other fruit gardens. About 4,000 of these gardens raise the best oranges in the world—about 50,000 to 100,000 a year in each garden. They grow to an enormous size, measuring from ten to twenty inches in circumference. The retail price for oranges is three or four for a cent, and from four to six dollars per thousand. The seller has to count out 1,500 for every thousand, that is the old custom. The buyer always has the right to select the best. Lemons are sold four or five for a cent; they are large and full of juice. Pomegranates are generally sold one for a cent; they are large and handsome, full of little red seeds which are most delicious. If a drop of the juice gets on ones clothes the stains will never come out. The peal is used for coloring, and makes a bright black dye. Pomegranates ripen in September, lemons in December, and oranges in March.

The orange trees blossom in March, and it takes one year for the fruit to grow and ripen; they are good to eat some months before they are ripe. All these gardens are hedged in by the cactus, which grows fifteen to twenty feet high, and two or three feet thick. It bears a fruit in summer called prickly pear—which is quite sweet and much liked by the natives.

In the summer and autumn (the dry season) the gardens have to be irrigated. Each garden has a large well of water over which is very primitive machinery to which the gardener attaches a mule to wind up water. The water is first conveyed into a large stone tank made for the purpose, and when filled it is let out and conducted to each tree by little canals made in the ground. One-third of the trees are watered each day, and all the trees in each garden once every three days. On either side of the little canals they raise vegetables. By irrigation one can raise three and four crops of vegetables a year, and so have them all the year.

Olives, apricots, peaches, quince, figs, almonds and grapes grow in abundance without irrigation. A few dates which grow on palm trees, apples, and bananas, grow around Jaffa; but none of those trees bear more than one crop a year, except the fig which has small figs in the early spring; these drop off before the good fruit grows. It was called the "untimely fruit" or figs. Rev. vi. 13.

In this country the seasons, and habits of the people are quite changed from ours. We plant in spring; they in autumn. We harvest in autumn; they in spring. We feed our cattle in winter; they in summer. Our vegetables die in winter from cold; theirs in summer from heat. We dress our feet and limbs in winter to protect them from the cold; they their heads in summer to protect them from the heat. Our farmer-women wear shoes and stockings; theirs go barefooted and bareleged. We eat our heartiest meal in the day; they at night. We sit in chairs; they on the floor. We eat with knives, forks and spoons; they with their fingers. We wash our hands and face before eating; they after. Our women do the work indoors; theirs do the work outdoors. Our women ride; theirs walk and carry loads. We have rain in summer; they in winter. The rainy season commences in November and continues at intervals till April; so from April to November there is no rain, and the earth becomes like iron or brass, as Moses and the Levites predicted it would, if the children of Israel did not hearken unto the Lord their God. Lev. xxvi. 15-19; Deut. xxviii. 23.

So I might continue to point out difference between the East and the West but will close for the present. Your friend and brother in Christ.

*Jaffa, Syria*, Jan. 2, 1882.

The Christian Herald and Signs of Our Times.

THE PROPHETIC ASPECT OF THE JEWISH PERSECUTION.

The well-known novelist, whose remarkable conversion last year was described in the pages of the *Christian Herald*, has written to an English daily paper a letter on the subject of the Jewish persecutions from which we extract the following remarks:

"The Jewish nation, though under a cloud, will eventually resume their ancient territory, which is so evidently kept waiting for them. The prophecies are clear as day on two points: That the Jews are to repossess Palestine and, indeed, to rule from Lebanon to Euphrates; and that this event is to be the first of a great series of changes, leading to a vast improvement in the condition of poor suffering mankind and of creation in general. Now we have here in prospect a glorious event as sure as the sun will rise to-morrow. The only difference is that the sun will rise at a certain hour, and the Jews will occupy Syria and resume their national glory at an uncertain day. No doubt it is the folly of mankind to assume that an uncertain date must be a distant one. But that is unreasonable. Surely it is the duty of wise and sober men to watch precursory signs and lend our humble co-operation, should so great a privilege be accorded to us.

"This sudden persecution of the Jews in the very nation where they are most numerous—may it not be a precursory sign and a reminder from Providence that there abiding city is not in European Tartary? I almost think some such reminder was needed; for when I was a boy the pious Jews still longed for the Holy Land. They prayed, like Daniel, with their windows open toward Jerusalem.

"Yet, now that the broken and impoverished Saracen would cede them territory at one-tenth of its agricultural and commercial value, a cold indifference seems to have come over them. I often wonder at this change of sentiment about so great a matter, and in so short a period, comparatively speaking, and puzzle myself as to the reason.

"Two solutions occur to me: 1. Dispersed in various nations, whose average inhabitants are inferior in intelligence and forethought to themselves, they thrive as individual aliens more than they think so great a multitude of Jews could thrive in a land of their own, where blockheads would be scarce. 2. They have for centuries contracted their abilities to a limited number of peaceful arts and trades; they may distrust their power to diversify their abilities, and be suddenly a complete nation, with soldiers, sailors, merchants, husbandmen, as well as financiers and artists.

"But it is now proved that sojourning among inferior nations has more drawbacks than living at home. True, the Russian yoke) has for years been selling to the Jews his summer labor in winter, and at a heavy discount. But the improvident Russians have turned like wild beasts upon them, and outwitted, lawfully, have massacred them contrary to law. Palestine can be colonized effectually from Russia alone, where there are 3,000,000 Jews trembling for life and property; and the rest would follow. As to the second objection, History is a looking-glass at our backs. Whatever Jews have done Jews may do. They are a people of genius, and genius is not confined by nature, but by will, by habit, or by accident. What have these people tried and failed in? Warriors, writers, builders, merchants, lawgivers, husbandmen, and supreme in all! In this history repeats itself.

"They shall be great in the arts of peace and war, and their enemies melt away before them like snow off a dyke. Should they seem to require help at starting from any other nation, blessed will be the nation that proffers it; and the nation that persecutes them will be made an example of in some way or other. Therefore, if by any chance this recent outrage should decide the Jewish leaders to colonize Palestine from Russia, let us freely offer ships, seamen, money—whatever we are asked for. It will be a better national investment than Egyptian, Brazilian, or Peruvian bonds."—*Charles Reade.*

# Communications.

DISCUSSION.

The Kingdom of God yet Future.

JOHN FOORE, *Affirmative.*

A. H. SOUTT, *Negative.*

To continue our subject, we now refer to Zech. xiv. 1, "Behold the day of the Lord cometh." With this Peter agrees: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter iii. 10.

Now what takes place in the day of the Lord?

God says, "I will gather all nations against Jerusalem to battle."

What else?

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

Now if Elder Scott would learn how the stone smites the feet and toes of the image which are of iron and clay, let him look and see:

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."

But who will accompany the Lord?

All the saints. Verse 5.

But what more scenes in that day?

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." v. 9.

But what further?

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." v. 16.

And what more?

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." v. 8.

But why do they worship the King, and why do living waters go out from Jerusalem, if there be no probation to the left of the nations, and to the twelve tribes of Israel?

Should the Elder say that all the saints come from heaven with him, I have shown that the dead arise and that the living are changed, and that they are caught up together in the clouds to meet the Lord in the air, and so are ever with the Lord, and that the Jerusalem that is above—the exalted Jerusalem, our mother—the bride, the Lamb's wife, the Redeemer's church, comes down from God out of heaven, and that the throne of God and the Lamb is in her—that the tree of life bears its fruits—that its leaves are for the healing of the nations—that the saved nations walk in the light of it—that the kings of the earth bring their glory and honor into it, and that the curse removed is no more. Hence it is the new heaven and the new earth that we look for according to his promise.

[Here Brother Foore reports some very coarse ribaldry as uttered by the negative which we think best to suppress.]

If such arguments will satisfy people let it be so. If God's word will not reach you I cannot do anything for you.

But the negative objected that Solomon sat upon the Lord's throne, or God's throne, and ruled all Israel—all Israel obeyed him.

By the Elder's rule of interpreting Scripture, where was God while Solomon sat on *His Throne?*

Now for the facts in the case; the throne was called God's throne because it was God's kingdom over Israel that God appointed Solomon as David's successor; and the same God has appointed that *His Son*, the anointed Jesus, shall sit upon David's throne, and David's kingdom; to order it, and establish it with judgment, and with justice forever. The zeal of the Lord of hosts will perform this. This kingdom will be God's kingdom, the kingdom of God's dear Son, the kingdom of heaven, being the kingdom that the God of heaven sets up. Dan. ii. 44.

But Elder S. told us that this kingdom would be in the new heaven and the new earth, and in ridicule asked—"How much land do you want? 160 acres?—what kind of a house?—what kind of a vineyard?" and charged again—what is not true—that our brethren taught the resurrection of animals, and tried hard to leave the impression that J. M. Stephenson and Dr. Thomas taught these monstrosities—claiming that he had debated with the former.

Now let us see what is in the new heaven and the new earth which Peter says we look for. Let us turn to Isa. lxv. 17-26, and read, and keep in mind that this is the new heaven and the new earth that God has said that he would create, and that the Elder pitched his tent here. We look and find that they plant vineyards, and eat the fruits—they build houses, and inhabit them—here we find the wolf, the lamb and the lion—here we find that the sinner that is an hundred years old is accursed—and here they bring forth, but not for trouble. Now as the Elder labored hard to cut off the restoration of the twelve tribes of Israel, and probation to the left of the nations, let him tell us who build houses and live in them?—who plant vineyards and eat the fruits?—and tell us who it is that brings forth?—and what about the wolf, the lamb and the lion?

I believe, as Jesus said, that "those that are counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35-37.

These die no more. And also, that the twelve tribes of Israel will be restored back to the land whence they were driven—that the left of the nations will have probation during the reign of conquest—that upon those who refuse to serve the King there will be no rain—that Christ will be King upon his throne into the age—that into that age he will be a priest after the order of Melchizedec, which is King of righteousness, and then King of Salem which is King of peace—that Christ, to whom the future habitable is to be in subjection, will reign in righteousness: will subdue all enemies and reign upon Mount Zion—that they will beat their swords into plowshares, and their spears into pruning-hooks—that there will be peace, give was God given peace, and that the whole earth shall be filled with the glory of God. The whole earth groans and travails in pain. And not creation only, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body.

Now if the Elder meets these facts by telling you that we teach that Christ is selecting out of the nations the noble and the acute in mind—the poor of this world to be the heirs of the kingdom which he has promised to them that love him, still we are teaching just what Jesus taught. Some have eyes, and see not, and ears, and hear not. He that has ears to hear let him hear. Paul—"What then? Israel has not obtained that which he seeketh for: but the election has obtained it, and the rest were blinded." Rom. xi. 7.

The prophets and apostles taught that God visited the Gentiles to take out a people for his name—them that have ears to hear. If God had designed to take out those that have ears to hear, and hear not, and eyes to see, and see not, he would have used some other means than the gospel of the Kingdom of God, which uses persuasion.

But God's ways are not Elder Scott's ways; for in Abraham and in his seed shall all—all nations—all families—all kindreds of the earth be blessed.

The Elder wanted me to point out a promise of the restoration of the twelve tribes that might not have been fulfilled at any time. To this the answer is, God's promises are fulfilled at the appointed time, and God appoints his own time. Jesus said that Jerusalem should be trodden down by the Gentiles till their times should be fulfilled. And speaking of signs that mark the fulfillment of these times, and his coming, Jesus said—"When you see these things come to pass, then know ye that the kingdom of God is nigh at hand." But this looking ahead through the prophets to see things that are in the future troubles many, for which I am sorry. Jesus said to his disciples that the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Matt. xvi. 27.

"Verily I say that there be some standing here, which shall not taste death till they see the Son of Man coming in his kingdom. And after six days Jesus taketh Peter, James, and John his brother, up into a high mountain apart." They then had a vision of his glory—that glory in which he will come. Jesus, Moses, Elias, and the three witnesses were manifested in that glory. In this vision of his future glory, and of his coming into his kingdom, the body of God's Anointed is represented in one new man. When the vision is fulfilled the saints living and dead will meet him in the cloud of glory. And this Heavenly Body will, in power and glory, take the kingdom and possess it forever and ever. Math. xvi. 27, 28; xvii. 1-10; Dan. vii. 27. In vision Daniel saw the thrones cast down, and the Ancient of Days take his seat, and multitudes stand before him in judgment.

John saw a great white throne and him that sat thereon from whose face the heaven and earth fled away, and he saw the redeemed church, under the figure of a golden city, coming down from God out of heaven. I would be glad if you by faith could see these things. My prayer is that the whole earth may soon be filled with God's glory, and his will be done on earth as in heaven: Amen.

Thus wound up a debate lasting nine evenings; and, although we had a scholar and a *twister* to contend with, yet I believe victory was on the side of truth. Four intelligent ladies presented themselves for baptism during the discussion. The debate closed Wednesday evening and on Thursday morning we met them and baptised them into Christ—when the time came to leave them. My aged brother Kinsey stood by me and held up my hands—in fact all did their duty.

But as this Goliah was both a scholar and a boaster I needed the sweet counsel of Brother Kinsey so that I might keep in the spirit and fight as David fought Goliah. May the Lord bless the brethren and sisters in that part of the vineyard; and if we never meet them in the mortal state—may we all meet in that Kingdom of God which I tried to set before the people in its true light, which is my prayer for Christ's sake. Amen.

# News Items.

RUSSIA.

IRKUTSK, Mar. 13. — Jackson, the *Herald's* correspondent, started north yesterday. Lieutenant Danenhower is expected to start for St. Petersburg to-day.

MEMORIAL SERVICE.

ST. PETERSBURG, Mar. 13.—The anniversary of the assassination of Czar Alexander II. was commenced to-day by a solemn service at the Cathedral of St. Peter and St. Paul.

LEFT DESTITUTE BY THE FLOODS.

LITTLE ROCK, Ark., Mar. 12. — Lieut. Vedder, detailed for duty in Arkansas to ascertain the extent of the suffering caused by the overflow, arrived here this morning. He estimates that the Government will have to provide for 20,000 destitute people in Arkansas for sixty days from the 20th inst., as the suffering is on the increase, and will continue long after the waters subside.

The overflowing waters of the Mississippi river, in Arkansas and Mississippi, are, at some points, over fifty miles wide. Many of the best cotton plantations of the Southwest are under water. The extent of the aggregate money loss is estimated at millions of dollars.

The death of two centenarians, both Irish women, is announced—Mrs. Winnifred Howard Lally, of Chicago, aged 108, and Mrs. Mary McElroy, near Greensburg, Ind., aged 106. The latter perished in the flames of the burning house of her granddaughter.

Take your stand, unswerving, heroic, by the ability of truth, and from that altar let neither sophistry nor ridicule expel you.—*Vincent.*


## The COVENANTS.

A TREATISE ON,

I. The Abrahamic covenant, its terms, its extent, its object was, its covenantees, and when perverted.

II. The Sinaitic covenant, its terms, its relation to the Abrahamic covenant, where given, to whom given, the unity of the Law, its duration and its relations, the Sabbath and its purposes.

III. The New Covenant, the covenantees—not the church, but Israel; conditional prophecy considered, restoration from Babylon considered, future restoration of Israel as covenantees, our relation to the New covenant—as the Seed of the Abrahamic covenant, as the Mediation body, as a Royal and an Eternal Priesthood—now upon the plane of the flesh and then through the veil upon the plane of spirit; restoration of the Aaronical order of priesthood in the house of Zadoc under the Prince and subordinate to the royal priesthood; the necessity and the nature of sacrifices in the ages to come.

IV. The Davidian covenant, its terms, the kingdom divided, the kingdom removed, the seed chastised, the kingdom to be restored under Messiah, the reign eternal.

V. Twelve objections to the position, that the kingdom of Christ in organization is yet future, answered, and the law of induction into the kingdom or the birth of the water and of the spirit.

This work is now in press and will be ready for distribution in June or early in July. It will make from 300 to 350 pages, and will sell for $1 per copy. We are now receiving names for the work, to be paid when the book is delivered. We want your assistance. Give us your name for the work.

G. M. MYERS,
Box 336 Lasalle, Ill.

*A Paper for Our Children!*

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# Poetry.

## THE YEARS TO BE.

A. A. HOPKINS.

O grandeur of the Years to be!
O future all sublime!
Fulfilled within thyself we see
The promises of time!
There bloom within thy hallowed air
The rare of flowers of speech,
And action in the sun shall bear
The sweetest fruit for each!

We sow the goodly seed to-day
Thy many hands shall reap;
We give the golden grain away
Thy garners soon shall keep!
Who tills to-day the teeming field
Might recompense shall earn;
Thy harvest-time shall only yield
The glorious return.

Thy nights with newer stars shall blaze,
Thy suns shall brighter glow;
No gladder, grander yesterdays
Thy consciousness shall know.
Thy song:—"Rise in joyous mood
Borne proudly on the breeze,
Freedom over every land,
And wafted o'er the seas.

We plant to-day a single tree,
or drop a single seed,
And millions in the Years to be
Shall praise the simple deed.
The thing we do unwarnedly for
Beyond our farthest thought;
The tidings of the present are
With freest blessings fraught.

With thy new light, O Years to be!
Shall beam a brighter morn,
And manhood with thy dawn shall see
Its truest being born!
The earth will ring thy coming in
With gladdest peal on peal,
For then shall gloriously begin
Humanity's best zeal!

And then shall all the echoes cheer
Man's rapid onward march;
For bless angelic hands shall rear
A grand triumphal arch!
No land shall know a desert bare,
No trackless waste a sea,
The world shall smile a garden fair
Within the Years to Be.

# Selection.

## ORIENTAL SKETCHES.—No. 7.

### Bashan and its Giant Cities.

J. L. PORTER, A. M.

"Once more we look, and all is still as night,
All desolate! Graves, temples, palaces,
Swept from the sight; and nothing visible,
.....save here and there
An empty tomb, a fragment like a limb
Of some dismembered giant."

SCENERY OF BASHAN.

With the first dawn of the new morning, I went up to the flat roof of Sheikh Assad's house. The house is in the highest part of the town, and commands a wide view of the northern section of the mountain range and of the surrounding plain. The sky was cloudless, and of that deep dark blue which one never sees in this land of clouds and haze. The rain of the preceding day had cleared the atmosphere, and rendered it transparent as crystal. The sun was not yet up, but his beams shed a rich glow over the whole eastern sky, making it gleam like burnished gold, and throwing out into bold relief a ridge of wood-clad peaks that here shut in the view. From the base of the mountain on the north, a smooth plain, already green with young grass, extended away beyond the range of vision, dotted here and there with conical tells, on whose tops were the remains of ancient fortresses and villages. But on the west lay the objects of chief interest; the widespread rock-fields of Argob, the rich pasture-lands of Bashan encircling them, and running away in one unbroken expanse to the base of Hermon.

Long and intently did my eyes dwell on that magnificent landscape. Now, the strange old cities rivetted my attention, rising up in gloomy grandeur from the sea of rocks. Now the great square towers and castellated heights and tells along the rugged border of Argob were minutely examined by the help of a powerful glass; and now the eye wandered eagerly over the plain beyond, noting one, and another, and another of those dark cities that stud it so thickly. On the western horizon rose Hermon, a spotless pyramid of snow; and from it, northward, ran the serried, snow-capped ridge of "Lebanon toward the sun-rising." Josh. xiii. 5. As I looked on that western barrier of Bashan, the first sunbeams touched the crest of Hermon; and as they touched it, its icy crown glistened like polished steel, reminding me how strikingly descriptive was the name given to that mountain by the Amorites—*Shenir*, the "breastplate," or "shield." Deut. iii. 9.

For an hour or more I sat rapt in the contemplation of the wide and wondrous panorama. At least a thousand square miles of Og's ancient kingdom were spread out before me. There was the country whose "giant" (Rephaim, Gen. xiv.) inhabitants the eastern kings smote before they descended into the plains of Sodom. There were those "three-score great cities" of Argob, whose "walls, and gates, and brazen bars" were noted with surprise by Moses and the Israelites, and whose Cyclopean architecture and massive stone gates even now fill the western traveler with amazement, and give his simplest descriptions much of the charm and strangeness of romance. So clear was the air that the outline of the most distant objects was sharp and distinct. Hermon itself, though forty miles away, did not seem more than eight or ten, when the sun embossed its furrowed sides with light and shade.

I was at length roused from a pleasing reverie by the deep voice of Sheikh Assad giving a cordial and truly patriarchal salutation.

"What a glorious view you have from this commanding spot!" I said, when the compliments were over.

"Yes, we can see the Bedawin at a great distance, and have time to prepare for them," was his characteristic reply.

"What! do the desert tribes, then, trouble you here; and do they even venture to plunder the Druses?"

"Not a spot of border land from Wady Musa to Aleppo is safe from their raids, and Druses, Moslems, and Christians are alike to them. In fact, their hand is against all. When the Arezah come up in spring, their flocks cover that plain like locusts, and were it not for our rifles they would not leave us a hoof nor a blade of corn. To-day their horsemen pillage a village here; to-morrow, another in the Ghutah of Sham (Damascus); and the day following they strip the Baghdad caravan. Oh, my lord! these sons of Ishmael are fleet as gazelles, and fierce as leopards. Would Allah only rid us of them and the Turks, Syria might prosper."

The Sheikh described the Arabs to the life, just as they were described by the spirit of prophecy nearly four thousand years ago. "He (Ishmael) shall be a wild man; his hands against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Gen. xvi. 12. These "children of the east" come up now as they did in Gideon's days, when "they destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; both they and their camels were without number; and they entered into the land to destroy it." Judges vi. 4, 5. During the course of another tour through the western part of Bashan, I rode in one day for more than twenty miles in a straight course through the flocks of an Arab tribe.

On remarking to the Sheikh the great number of old cities in view, he pointed out to me the largest and most remarkable of them: and among these I heard with no little interest, the name of Edrei, the ancient capital of Bashan, and the residence of Og, the last of its giant kings. Others there were too, such as Shuka, and Bathanyeh, and Musmieh, whose names, as we shall see, are not unknown in history.

From a general survey of the country I turned to an examination of the town. Hit is in form rectangular, and about a mile and a half in circumference. I traced most of the old streets, though now in a great measure filled up with fallen houses and heaps of rubbish, the accumulations of long centuries. The streets were narrow and irregular, and thus widely different from those laid out in many other cities in this land by Roman architects. A large proportion of the town is ruinous; but some of the very oldest houses are still perfect. They are simple and massive in style, containing only one story, and generally two or three large rooms opening on an enclosed court. The walls are built of large stones roughly hewn, though closely jointed, and laid without cement. The roofs are formed of long slabs placed horizontally from wall to wall; thus forming the flat "house tops," where the people are now accustomed to sit and pray, just as they were in New Testament times. Indeed, the "house-top" is the favorite prayer-place of Mohammedans in Syria. See Acts x. 9; Matt. xxiv. 17; Isa. xv. 3; Zeph. i. 5. The doors are stone, and I saw many tastefully ornamented with panels and garlands of fruit and flowers sculptured in relief. There is not a single new, or even modern, house in Hit. The Druses have taken possession and settled down without any attempt at alteration or addition. Those now occupied are evidently of the most remote antiquity, and not more than half of the habitable dwellings are inhabited. I saw the remains of several Greek or Roman temples, and a considerable number of Greek inscriptions on the old houses, and on loose stones. The inscriptions have no historic value, being chiefly votive and memorial tablets: two of them have dates corresponding to A. D. 120, and A. D. 208. Nothing is known of the history of Hit; we cannot even tell its ancient name; but its position, the character of its houses and of its old massive ramparts, seem to warrant the conclusion that it was one of those "three-score great cities" which Jair captured in Argob. Deut. iii. 4, 14.

The news of our arrival had already reached Sheikh Fares, the elder brother of our host, and one of the most powerful chiefs in Hauran. While we sat at breakfast a messenger arrived with an urgent request that we should visit him and spend the night at his house in Shubba. We gladly consented; and as that town is only four miles south of Hit, we resolved to employ the day in exploring the northern section of the mountain range. Our horses were soon at the door. Sheikh Assad supplied an active, intelligent, and well-mounted guide, and his own nephew, a noble-looking youth of one-and-twenty, volunteered his services as escort. Mounting at once, amid the respectful salams of a crowd of white-turbaned Druses, we rode off northward in the track of an old Roman road. Finely-cultivated fields skirted our path for some distance, already green with young wheat, and giving promise of luxuriance such as is seldom seen in Palestine. The day was bright and cool, the ground firm and smooth, our horses fresh, and our own spirits high. Our new companions, too, were capable to display the mettle of their steeds, and their unrivalled skill in horsemanship. So, loosening the rein, we dashed across the gentle slopes, and only drew bridle on reaching Bathanyeh, about four miles from Hit. Along our route for a mile and more, we observed the opening of a subterranean aqueduct, intended in former days to supply the city with water. Such aqueducts are common on the eastern border of Syria and Palestine, especially in Hauran and the plain of Damascus. They appear to have been constructed as follows:

"A shaft was sunk to the depth of from ten to twenty feet, at a spot where it was supposed water might be found; then a tunnel was excavated on the level of the bottom of the shaft, and in the direction of the town to be supplied. At a distance of about a hundred yards another shaft was sunk, connecting the tunnel with the surface; and so the work was carried on until it was brought close to the city, where a great reservoir was made. Some of these aqueducts are nearly twenty miles in length; and even though no living spring should exist along their whole course, they soon collect in the rainy season sufficient surface water to supply the largest reservoirs. Springs are rare in Bashan. It is a thirsty land; but cisterns of enormous dimensions—some open, others covered—are seen in every city in the village. It was doubtless by some such "conduit" as this that Hezekiah took water into Jerusalem from the upper spring of Gihon. 2 Kings xx. 20.

Prophetic Times.

## EGYPT, ASSYRIA AND ISRAEL.

S. BONHOMME.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isaiah xix. 23-25.

From the many passages which foretell the revival of Egypt in these latter days, we refer to these, as they fully summarize the glorious future. The fullest prophecy, which, in fact, reads more like a narrative of past events than an unfulfilled prediction uttered 2500 years ago, is that recorded in Isaiah, chapter 19. From verse 4 we learn that Egypt will be given over unto a cruel teacher, and a fierce king will rule over them in days near at hand. That this despot (Dan. xi. 12-43.) shall stretch his hand over the countries, and Egypt shall not escape, but he shall have power over the treasures of gold and silver, and over all precious things of Egypt. But from this chapter we learn that this wilful king at his first attempt will not be victorious, but will form an alliance with Egypt's king. Subsequently he will conquer Egypt by deceit and lies, and carry away its spoils. But, happily, after undergoing all the horrors of the latter days, Egypt will be purified, it will resume its ancient place among the leading eastern nations; nay, it will be one of the "Three" central kingdoms from whence God's glory will radiate. Thus Isaiah xix. 24-26. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land (earth). Whom Jehovah shall bless, saying "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." It is not too much to affirm that fifty years ago so little was thought of the east that it was scarcely a factor in the politics of Europe. But now questions connected with Bible lands engross the attention of European statesmen; and with the tightening grasp of Russia on Asia, the whole of Western Europe is brought face to face with problems which it is feared that moral force cannot solve.

Who, with the Bible in his hand, can doubt that Egypt though still nominally forming a part of the Turkish Empire, has virtually achieved its independence during the last fifty years? Prophecy indicates that Egypt will be an important factor in the events destined to wind up this dispensation. Already we can trace those initial stages which imply that just as Egypt was degraded from its prominent position amongst Gentile kingdoms, for its rank idolatry and bitter oppression of God's chosen nation, so shall it resume its former station as a leading state when Messiah comes to set up his glorious theocracy. Isaiah xix. 22. "Jehovah shall smite Egypt, he shall smite and heal it; and they shall return unto Jehovah, and he shall be entreated of them and shall heal them." Even if Isaiah, Daniel, and Zechariah did not give us any definite information respecting the position of Egypt during the Millennium, we might without much fear or hesitation predict it from what is now most surely transpiring. Already Egypt has only a nominal connection with the Turkish Empire. It has an hereditary ruler styled the Khedive: it is permitted to make treaties with other nations on equal terms, it has a standing army of 30,000, and its Pachas rule from Alexandria to Lubia. Its only connection with Turkey is an annual tribute of $1,500,000, and had it not been for the jealousy of England, Mohamet Ali, the founder of the present dynasty, would undoubtedly, in conjunction with France, have achieved complete independence in 1840.

Egypt, after holding a foremost place amongst the nations for above 1500 years, was conquered first by the Assyrians, and in more modern days by the Ottomans. And now, as a tributary to Turkey, it literally fulfils the prediction of Ezek. xxix. 15, it shall be the basest of kingdoms, neither shall it exalt itself any more above the kingdoms. For the Lord hath brought Egypt into its low condition, its sentence being written in unmistakable terms, Jer. xlvi. 17, "why are thy valiant men swept away! They stood not because Jehovah did drive them. Egypt is but a noise, he hath passed the time appointed." In ancient times the population of Egypt exceeded 8,000,000, but what with the ravages of war and the plague, and the semi-starvation of its Fellahs, its population is now under five and a half millions. Of these, the Copts, the undoubted descendants of Pharaohic times, are variously estimated at from a quarter to a half a million. They have the very lineaments of the ancient Egyptians, as depicted on their monuments, and though, with the process of time, their original language has been much corrupted, yet linguists have traced above five hundred root-words in the modern dialect. The Copts are nominally Christians, but their creeds and rites, like those of the Latin and Greek communions, bear not the slightest resemblance to the doctrines and simple ritual of the apostles of Christ. Degraded by centuries of oppression, they have all the vices incident to slavery, and when the Turks wish to point a bitter insult, they call them the posterity of Pharaoh.

An important factor in the present condition of Egypt, foreshadowing as it does the great climatic changes of these latter days, cannot be omitted from the sketch of Egypt, as it was, is, and will be. Most frequent travelers in Egypt have noticed the great physical changes which have occurred since the construction of the Suez canal.

It is authoritatively stated that a belt of land between Port Said and Suez, about ninety miles long and thirty broad, has already had a manifest surface and climatic change. Before the construction of this waterway to India, the bordering region was notorious for its unrelieved barrenness, but now shrubs of all kinds spring up in all directions spontaneously. For though the water of the canal, the product as it is of two seas, is salt, yet as it filters through the sand or evaporates under the burning sun, it loses much of its saline qualities, and so it is fitted to promote vegetable growth. Even the temperature of the bordering region is already sensibly diminished through the evaporation of the water and the heavy dew which falls on the vegetation at night. These facts remarkably confirm the pre-report of Isaiah xxxv. 12; "The wilderness and the solitary places shall be glad, and the desert shall rejoice and blossom as the rose, it shall rejoice even with joy and singing."

Yet after all, the facts now recorded are but prelibations of the joy springing from the revival of Egypt. But they powerfully illustrate the words of the angelic messenger to Daniel, after he had given a full outline of the future connection of Egypt with the wilful King. Dan. xii. 9. The conversion of the Egyptians will not be that half conversion which believes but is not obedient, but a godly life will be the outward expression of a godly creed. Thus we read the remarkable words, Isa. xix 21. "The Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea they shall vow a vow unto Jehovah and perform it." One of the great tasks of obedience will be the observance of that Feast of Tabernacles which is directed to be kept by all the nations of Gentile origin during the Millennium in Jerusalem. Zech. xvi. 16, 19.

As prophetical forecasts were never given to feed idle curiosity respecting the world's future, but to incite believers to holier believing and more active services for our Lord, ought not what is revealed of Egypt's future in these latter days, as illustrated by what is now passing around us by unmistakable circumstances, to stimulate us to greater inner and outer consecration. For these and all other signs of our times speak as with trumpet tone. Ezek. xii. 24. The days are at hand and the effect, i. e. fulfillment of every prediction.

By thus acting as faithful watchmen in a world either fast locked up in sleep or gaily dancing the dance of death, we shall give our practical adhesion to the truth uttered by the beloved disciple, 1 John iii. 3. "Every man that hath this hope purifieth himself, even as he is pure." Or in the still more impressive words of the coming Deliverer, never more needed than in days when the church seems bent on trying that fatal experiment of marrying the world, Rev. iii. 3. "Behold I come quickly, hold that fast which thou hast, that no man take thy crown."

The religion of Mohomet was to prevail in the east for the space of 1260 years, and then its final end is to come, which is very rapidly advancing, when the restoration of the Jews, and settlement in Palestine is to be accomplished. Upon the whole, what an amazing prophecy we have, comprehending so many various events and extending through so many successive ages, from the first establishment of the Persian Empire, about 530 years before the first advent of Christ, to the final consummation of the present gospel dispensation. The Scripture prophecies were intended for the instruction and illumination of future ages. Pagan oracles are no sooner understood, than they are rejected, whereas the reverse is true of the Scripture prophecies, and the better understood, the more to be admired because of truth and divinity. It is to be observed that Mohamed began his imposture about the same time that the Bishop of Rome by virtue of a grant from the wicked tyrant Phocas, first assumed the title of Universal Pastor, and thereon claimed to himself that supremacy which he had been ever since endeavoring to usurp over the Christian Church. Phocas made this grant A. D. 606, which was the very year that Mohamed retired to the cave to forge that imposture there, which, two years after, A. D. 608, he began to propagate at Mecca.

What stronger and more convincing proof can be given or required of a Divine Providence, and a Divine Revelation, that there is a God who directs and orders the transactions of the world, and that there is nothing hid from his presence, but all things are naked before him, and that Daniel and Isaiah, prophets inspired by him, men greatly beloved, have given us, more than 2500 years ago, predictions of the events now transpiring in the East, as to Egypt, Turkey, the wilful King, and their final issue, gradually shaping their accomplishment, when Egypt shall be God's people, Assyria the work of his hands, and Israel his inheritance?

At some future time we shall show from the inspired Word of God that Assyria is to be reconstructed, in a day not far distant.

### THE NINETEENTH CENTURY.

The learned tell us that the nineteenth century requires advanced thought. I visit the nineteenth century was over. I have heard it bragged about so much that I am sick of the nineteenth century. We are told that this is too sensible a century to need or accept the same gospel as the first, second, or third centuries. Yet these were the centuries of martyrs, the centuries of heroes, the centuries that conquered all the gods of Greece and Rome, the centuries of holy glory. And all this because they were the centuries of the gospel; but now we are so enlightened that our ears ache for something fresh, and under the influence of another gospel, which is but another, our beliefs are dwindling down from Alps to ant-hills, and we ourselves from giants to pigmies. We will want a microscope soon to see Christian faith in the land, it is getting to be so small and scarce.—*Spurgeon.*

# Youths' Column.

## Waiting for Papa.

Dear little brown eyes gazing
Out through the twilight gloom,
Watching, so earnestly watching,
Waiting for papa to come;
High chair pushed back from the table,
Sunny face patterly sweet,
For papa must ask a blessing,
Ere little Bessie will eat—
Listen, I hear his foot-step,
Eddy a moment to wait—
Bring back the smiles, little brown eyes,
Papa is opening the gate!

## Noble Courage.

A poor boy was attending school one day with a large patch on the knee of one of his trowsers. One of his school mates made fun of him, calling him "Old Patch."

"Why don't you fight him?" cried one of the boys, "I'd give it to him if he called me that."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of my patch for her sake."

This was noble. That boy had the courage that would make him successful in the struggles of life. We must have courage in our struggle, if we hope to come out right.

## Home Love.

Home love is the best love. The love that you are born to is the sweetest you will ever have on earth. You who are so anxious to escape from the home-nest, pause a moment and remember this is so. It is right that the hour should come when you, in your turn, should become a wife and mother, and give the best love to others; but that will be just it. Nobody—not a lover, not a husband—will ever be so tender or so true to you as your father or mother. Never again, after strangers have broken the beautiful bond, will there be anything so sweet as the little circle of mother, father, and children, where you were cherished, protected, praised, and kept from harm. You may not know it now, but you will know it some day. Whomsoever you may marry, true and good though he may be, will, after the love days are over and honeymoon has waned, give you only what you deserve of love or sympathy—and usually much less; never more.

You must watch and be wary, lest you lose that love which came in through the eye because the one who looked thought you beautiful. But those who bore you, who loved you when you were that dreadful little object, a small baby, and thought you exquisitely beautiful and wonderfully brilliant—they do not care for faces that are more graceful than yours. You are their very own, and so every way better to them always than any others.

## The Covenanter's Daughter.

It was a beautiful evening in October. The setting sun bathed the waters of the Highland loch in a flood of golden light, and the tiny wavelets leaped and danced like little flames. A few fleecy clouds sailed across the deep blue sky, and the shadows chased each other over the heather-covered mountains.

Creeping cautiously down the precipitous pathway was a little Scotch girl who had numbered some twelve summers. Carefully and noiselessly she glides along, half concealing herself in the shadow of the tangled brushwood till she comes to a clump of trees, where, putting aside the hanging boughs, she enters a cave so carefully concealed that a person unacquainted with the hiding place would have sought in vain for it. A man was lying on the ground on a heap of straw, deeply engaged in reading a well-worn Bible.

"Father!"

"My child!" and the dark eyes lighted up with pleasure as he beheld his little visitor and drew her toward him.

"My child! my only treasure! Were it not for thee I would willingly leave this earth, beautiful though it be. Listen, my loved one! Our Master says, 'In my Father's house are many mansions.' There shall be no night there! God shall wipe away tears from off all faces! Oh, child, shall life, shall death separate us from Christ? No; in all these things we are more than conquerors. Yet, oh, my lonely church, my beloved flock! Who will minister to you now? Who will show you to the kingdom of heaven?"

"Oh, Father, God watches over us. He will be our guide."

"Yes," said the minister; "he shall feed his flock like a shepherd. I will trust him to the end. But, Mary, my child, I fear for you to be alone at night. Leave me now while it is yet light. God bless thee, my only earthly treasure, and grant that, if we meet no more on earth, we may meet in the kingdom of heaven."

Slowly and sadly Mary turned [illegible] the village. Would God forget to be gracious? Would her beloved father never stand again in the pulpit of his little church, and invite the people to the Lamb of God who taketh away the sins of the world? Would—

A loud shout fell on her ear, and the tramp of horses came nearer and nearer. Three soldiers, their carbines flashing in the sun, were coming up the hill, and in a few minutes would reach the place where she stood. Shall she fly? She can not; she seems rooted to the ground. Happen what may, she will not betray her father's hiding place. The brutal Claverhouse is one of the party.

"Ah!" laughs he, "we shall unearth the old fox now. Tell me, girl, where is your father hid? You have been to him now. We saw you leave the wood ten minutes ago."

"I cannot tell you where he is."

"You cannot? You will not?" cried the infuriated Claverhouse. "I vow that in five minutes you shall die, if you do not."

Mary dropped on her knees. "Oh, God, receive my spirit. Bless my father, and keep him from these cruel men."

"Stop your nonsense, girl! Will you tell?"

"No!"

"Then die!" and drawing a pistol, he fired.

Poor Mary fell on the grass, her life-blood staining it crimson, and with a gentle sigh she died. The troopers rode off to continue their search, leaving her body lying on the turf, where it was found later in the evening by some villagers who came to seek her. A simple stone, with the initials "M. H." marks the spot where Mary Harvie chose death rather than betray her father.

Whether the old man's hiding place was ever discovered I know not; but this father and child will be united in the mansions of that God whom they both loved.

"Blessed are they which are persecuted for righteousness' sake." Matt. v. 10.

# Sententious.

Virtue has many preachers, but few martyrs.—*Helvetius.*

Self-respect is the early form in which greatness appears.—*Emerson.*

Every body drags its shadow and every mind its doubt.—*Victor Hugo.*

Not the enjoyment of happiness, but the fulfillment of duty, is the object of our existence on earth.

We are only safe when we can see the cross of Jesus clearly out and sharply defined against the sky of our eternal destiny.—*Anon.*

Make a little fence of trust around to-day,
Fill the space with loving work, and therein stay;
Look not through the sheltering bar upon to-morrow,
God will help thee bear what comes of joy or sorrow.

A weak flame is put out by a high wind; a strong one is made to burn more brightly. So it is with Christian faith amid fierce temptation and trouble.

So closely and deeply united are all the parts of the universe, that no one can apprehend the full compass of its harmonies, whose own heart is not filled with that central harmony which sets it right with God and man.—*J. C. Shairp.*

Soon will dawn a brighter morning
On a blessed tranquil shore;
Sighs will give place to singing,
Tears to bliss forever more.
There shall see a world of glory,
And eternal joy and bliss;
Let not thy soul be mourning
O'er the cares and toils of this.

You might better pluck the blossom off the tree and attempt to crowd it back into the bud, or catch the eagle that flies in heaven and attempt to put it back into the shell, or take the full-grown man and put him in long clothes and rock him in his mother's cradle, than attempt to put the nineteenth century back into the clothes, or shell, or bud of the sixteenth.—*Lyman Abbott.*

### AVERSION TO SIN.

"I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any one of you were to put your hand in your pocket and feel a toad there, you would draw it out instantly from your aversion to the animal. Now, my desire is that when conscious of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature."—*Rowland Hill.*


## THE AGE TO COME

EMBRACING SOME OF THE

*Things concerning the Kingdom of God and the Name of Jesus Christ,*

AS WELL AS THE

*FUTURE AND ETERNAL AGE.*

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# Poetry.

## BEAUTY.

The loveliest eye is that of faith,
Which upward looks to God;
The neatest feet is that which has
The path of virtue trod.

The sweetest lips are those that never
A word of guile has spoken;
The richest voice is that of prayer,
One ne'er a vow has broken.

The prettiest hair is that which Time
Has silvered o'er with gray,
He covers o'er an honest head—
Its beauties ne'er decay.

The fairest hand is one that's oft
In deeds of kindness given,
The purest heart is one that Christ
Has sanctified for Heaven.

# Communications.

## WANTED.

LIZZIE A. REED.

WANTED—MEN—And thank God we have a few—men who are out for sale—who will stand by truth and righteousness, though the earth should tremble and the heavens fall.

Men who walk unscathed through the fires of temptation, and the crucible of trial—who bear the wrongs and crosses—who meet the pains and perils of life with a brave and patient courage which can only be born of faith.

Men who never falter in their loyalty, whether in storms or sunshine—who realize in the wildest tempest that a strong hand is at the helm, and that he who holds evenly the scales of justice, will at last vindicate the right.

Men who pursue the even tenor of their way, in that sublime faith and patience which "hopeth all things and endureth all things."

Politicians who care more for the public weal than private spoil—who are ready to grapple with wrong and fraud and crime—who will hold high the banner of justice amid the hosts of wrong.

Ministers who will preach the truth regardless of financial results—who will tell men of the danger they are in, instead of flattering them that God is so very loving, that he will reward them for disobedience and disloyalty—who shall bring the "good news" and "glad tidings" into the lonely wastes of earth—who can comfort aching hearts, by pointing them to the unfailing source of rest and peace.

Men who shall surely wear the crown that is promised to "him that overcometh."

WANTED—WOMEN—Who shall be earnest and faithful in every department of life—whose loyalty to God and humanity is a part of their very existence—who care more for peace than popularity—more for faith than fashion, and more for truth than trifling.

WANTED—HOMES—Which are founded upon honesty and integrity—where love reigns, not as a passing sentiment but as the corner-stone of the whole structure.

Homes which are the nurseries of faith—the nourishings of principle, and the cradles of true manhood—which are the centres of attraction from the toils and turmoils of the age—the few resorts of earth, which are crowned with welcome and canopied with peace.

WANTED—CHURCHES—That shall be free from envyings and jealousy—free from selfish ambition and pride.

Churches which shall bow to no creed save the written word—which shall accept no "interpretation" of the Book which violates the spirit and letter of its teachings—which have no test of fellowship save Christian character—no bond of union, save Bible truth and Christian love.

Churches whose members with clean hands and earnest hearts work faithfully for God and humanity while they wait for the coming King.

WANTED—REST—Beyond the storm-clouds of life—beyond the chill of changing friends, and the fever of anxious pain.

Rest amid the unfading flowers of a world made new—on the shores of the crystal sea.

Rest with the loved ones of earth, where weariness cannot pale their cheeks, or disease quench the love light in their eyes.

Rest on the banks of "the beautiful river" where partings are unknown and estrangements cannot come—where no tempest can darken the sky, no heart can ache with loneliness or regret—where humanity learns at last, the boundless wealth of a Father's love and tender care.

Rest, where doubts and fears are lost in the golden depths of Divine peace, and all tears are wiped away by the hand of Infinite love.

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You can not cultivate a man's acquaintance by continually harrowing his feelings.

## THE SOUL OF MAN.—No. 7.

D. H. HALL.

In calling the reader's attention to the passages which are supposed to teach the consciousness of disembodied souls between death and the resurrection, let me here say that, if it could be conclusively shown that souls thus exist, it would be far from proving the immortality of the soul, for, as we have seen, the wicked are to be destroyed both soul and body in Gehenna. And, then, it would not only contradict the most explicit declaration of the inspired wise man—that "There is no work, nor device, nor knowledge, nor wisdom in *sheol* whither thou goest," but as we have seen in this investigation, the whole tenor of God's Word. But we shall see, on examination, that the Scriptures we shall now refer to do not even intimate the existence of disembodied souls.

Rev. vi. 9. "And when he had opened the fifth seal, I saw under the altar [of sacrifice—not in heaven] the souls [persons] of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest [not in heaven, but in their graves] yet for a little season, until their fellow servants also and their brethren, that should be killed as they, should be fulfilled."

That John saw no disembodied souls, or, real persons, or real white robes is certain from the fact that these "souls" or persons were not yet in being at the time of the vision, as the things seen were under the fifth seal, and the vision was given and recorded for the encouragement of the saints who were to live afterwards and suffer persecution and be slain for the word of God. Neither was there to be a literal crying of these "souls" to God to "avenge" their "blood on those that dwell on the earth" any more than there was a literal crying of the "blood" of Abel "from the ground" against Cain. It is as certain that these "souls" represent persons as that soul and souls mean person and persons in the following Scriptures: "Let every soul [Diaglott-person] be subject unto the higher powers;" "wherein few, that is, eight souls [Diaglott-persons] were saved by water;" "and we were in all in the ship two hundred three score and sixteen souls." The Diaglott has the passage, under consideration, as follows: "I saw under the altar the persons of those who had been killed;" and also Rev. xx. 4, as follows: "And I saw thrones.... and the persons of those who had been beheaded," etc. There is no more evidence of the immortality of the soul, or of disembodied souls from the use of this term *psuhee*—soul in the New Testament than there is that the fish of the sea have such souls because this term is applied to them as follows, Rev. xvi. 3: "And the second angel poured out his vial upon the sea, and it became as the blood *of* a dead man: and every living soul died in the sea." Thus like men, the fish are souls and die, and have souls and lose them—lose their life when they die.

We will next notice the case of Moses and Elias, who appeared on the mount of transfiguration; for it is assumed that it was the disembodied soul of Moses and not "Moses" that thus appeared. But three of the Evangelists (John don't record it) affirm that Moses and Elias appeared and talked with Jesus; Luke says, "And, behold, there talked with him two men [not disembodied souls], which were Moses and Elias." God had said of Moses, "My servant Moses is dead." But theologians virtually say: "Not so Lord, thy servant Moses is alive and in heaven. And the devil, also, it would seem, charged God with falsehood, for Jude, in referring to the dispute between Michael and the devil, says: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, presumed not to bring against him a railing judgment [Diaglott], but said, The Lord rebuke thee." The devil knew that God had declared Moses to be dead, and that he (God) had buried him, and when he sees Moses alive and in his proper person on the mount with Elias and Jesus, how very natural for the devil, the father of liars, to charge God with falsehood.

The appearance of Moses and Elias is a very plain case—look at it—Moses dies and God buries him; Moses appears on the Mount; and what is the natural presumption? why, that Moses has been raised from the dead. Christ had said (Matt. xvi. 28): "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, or Royal Majesty," as the Diaglott has it. And then comes the transfiguration, as related in the very next verse of the seventeenth chapter, which is a miniature representation of the second coming of Christ into his kingdom with power and great glory—"His face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias [Moses, to represent the (to be) resurrected ones, and Elijah to represent those who shall not see death, but should "be changed in a moment, in the twinkling of an eye" from mortality to immortality] talking with him." And Peter confirms this view in the following language (2 Pet. i. 16-19): "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the Holy Mount. We have also a more sure word of prophecy [than this miniature representation that Christ will come into his kingdom]; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the [resurrection] day dawn, and the day star arise in your hearts."

It is affirmed by the "orthodox" that the thief on the cross went to heaven with Christ on the day of crucifixion, and they form the opinion by a misinterpretation of the words of Christ to the thief—"Verily I say unto thee, to-day shalt thou be with me in paradise." To show their great mistake, it is only necessary to remind the reader that Christ did not go to heaven that day, nor to "hell" to preach to disembodied spirits, nor to "paradise," unless Hades is paradise, for he did go to Hades, where Solomon says "There is no work, nor device, nor knowledge, nor wisdom." Christ said to Mary at Joseph's tomb after his resurrection—"Touch me not, for I have not yet ascended to my Father,"—and it was forty days after that he ascended to heaven.

Now, shall we receive the common interpretation given to Christ's words to the thief, which the reader can see contradicts the express words of Christ to Mary, or, shall we receive and believe the latter? While these words of Christ to Mary can never be harmonized with the "orthodox" interpretation of his words to the thief, his words to the thief can be harmonized with his words to Mary in three ways.

1. By testing the prayer of the thief explain the answer, or, in other words, understand that the language of Christ is the answer to the thief's prayer. "Lord, remember me when thou comest into thy kingdom"—referring to his second coming to set up his kingdom on the earth, and not to his going to heaven. Christ is coming again, not only to judge the world in righteousness, but to purify the earth by fire, and restore it to more than its Eden splendor. Peter says: But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up....Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And we shall reign on the earth," not in heaven, for "The meek shall inherit the earth, and delight themselves in the abundance of peace." Now, the thief in his intelligent prayer embraced all the above—"Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, this day [the day of my coming] shalt thou be with me in paradise."

2. By changing the punctuation—which is not the work of the inspired penman, but of uninspired men, who have made many changes from time to time—and putting the comma after to-day, we have the true meaning in substance as above explained. "Verily I say unto thee to-day, thou shalt be with me in paradise," [when I come into my kingdom according to your prayer.]

3. "Verily I say unto thee, this day shalt thou be with me in paradise"—paradise, as compared with this intense suffering, for we shall sleep and be at rest. Though this last explanation, suggested to my mind while writing, being new so far as I know may be deemed fanciful, it does not make Christ contradict his own words to Mary, as does the "orthodox" interpretation.

Some have objected to placing the comma after To-day, or This day, (semeron, is rendered both ways) because, they say, it is unnecessary for a speaker to inform his hearers that he is speaking to them "To-day" when they know it; but it is nevertheless often done by our best orators, and was done by Daniel Webster in his great speech at Bunker Hill Monument. One says, "I speak to-day for the people." Or again, "I say to you This day our glorious institutions must be preserved." Now we change the comma and write it—"I say to you, This day our glorious institutions must be saved." The reader can see how the meaning is changed by placing the comma after the different words. But we have many Bible examples showing it to be proper to place the comma after to-day, or this day in such passages. Deut. vi. 6. "And these words, which I command thee this day, shall be in thine heart." "And the judgments, which I command thee this day, to do them." See also xi. 13-28. There can be no question, then, of the propriety of placing the comma after to-day in the Scripture under consideration. Either this or some other explanation which will harmonize the words of Christ to Mary.

We have only space to notice two more passages that are relied upon to prove the separate existence of the soul, the first of which is found Phil. i. 20-25, and reads as follows: "According to my earnest expectation and hope, [which was being "clothed upon with his house from heaven,' when it (the holy city) should 'come down from God out of heaven" ] that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to life is Christ [gain to Christ's cause], and to die is gain [to Christ's cause, for Christ shall be magnified whether by life or by death]. But if I live in the flesh, this is the fruit of my labor [namely, magnifying Christ]: Yet what I shall [should] choose I know not. For I am in a strait betwixt (the) two [life and death, not knowing which will magnify Christ the most], having a desire to depart and be with Christ, which is far better [than either life or death]. Nevertheless to abide in the flesh is more needful for you."

I have thus paraphrased the words of the apostle which paraphrase not only gives his true meaning, but also very clearly shows that the translation of the Greek term *analusia* by the word "depart" supposed to refer to his death, is an incorrect one, and involves the apostle in an inconsistency if not a contradiction. For he had just said that he did not know which to choose between life and death, and the translation makes him choose death, when in truth it was a third thing he desired, which he says "is far better" than either life or death—better than life with all its toils and persecutions, and better than death with its unconsciousness. And that third thing, if it was not translation, was "The returning and being with Christ," which he preferred, and which he considered better than life and better than death. The Emphatic Diaglott version has the 24th and 25th verses as follows: "I am indeed, hard pressed by two things; —I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred;—but to remain in the flesh is more requisite on your account." This version has to this passage the following foot note: "To *analusai*, the loosing again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word depart in the common version, because it seemed a matter of indifference to him, which of the two—life or death—he should choose; but he longed for the *analusai*, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word *analusei* occurs in Luke xii. 36, and is there rendered returns;—"Be you like men waiting for their lord (master), when he will return from the wedding." Jesus had taught his disciples that he would come again, or return. John xiv. 3-18; this, also, the angels said to them at his ascension, Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10; iv. 16-17, when his mortal body would put on immortality, and he would ever be with the Lord."

The other passage is 2 Cor. v. 1-10, which is also relied upon as evidence of the separate existence of the soul, and which has no more reference to this dogma than the Scripture already noticed, as will be seen by a Scriptural paraphrase of the Apostle's language. For to believe that Paul, who did not expect his "crown" and "reward" until the second coming of Christ and the resurrection, here teaches what "orthodoxy" alleges would be to convict him not only of inconsistency, but of palpable contradiction—not only of all his teaching in his epistles and preaching, but contradiction of the whole Bible.

"For we know that if our earthly house of this tabernacle [not our body, as alleged,—Macknight renders it—"if our earthly house, which is a tent"] were dissolved, [as Peter says it will be, (2 Pet. iii. 6-11) that is, the earth which Paul calls "our earthly house"] we have a building of God, [New Jerusalem] an house not made with hands, eternal, in the heavens. For in this [house—not body] we groan earnestly desiring to be clothed upon [or invested] with our house [the holy city] which is [to come down] from heaven: if so be that being [thus] clothed we shall not be found naked [destitute of a habitation]. For we that are in this tabernacle [not body, but *skenous*, a tent, or temporary dwelling—this world; do groan [as Paul says: (Rom. viii. 23) "Even we ourselves groan within ourselves, waiting (for heaven at death? no, but waiting) for the adoption, to wit, the redemption of our body"] being burdened: not for that we would be unclothed [destitute of an habitation—my "orthodox" brother, to be consistent, would have to say disembodied, though this would make Paul inconsistent, for he says, "Not for that we would be unclothed,] but clothed upon [with our house which is from heaven; ver. 3], that mortality might be swallowed up of life], or mortality put on immortality at the last trump when the dead are raised. See 1 Cor. xv. 52-53.]....Therefore we are always confident, knowing that, whilst we are at home in the body [that is mortal, for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 54]. We are absent from the Lord. (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the [mortal] body, not to be present with the Lord [in the immortal body.] Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ [not at death. "For God hath appointed a day in which to judge the world by Jesus Christ,"] that every one may receive the things ["done" is not in the Greek] through [dia, not en-in] the body [not 'the disembodied,' but through the resurrected body,] according to that he hath done, whether good or bad."

Thus we have briefly noticed the passages that are relied upon as evidence of disembodied souls, and not only fail to find any thing in them to justify such belief, but on the contrary every thing against it.

I have not referred to the two or three passages which are quoted in proof of the immortality of the soul,—such as:—"These shall go to everlasting punishment," etc., which simply means an everlasting deprivation of life, or cutting off from life. The primary sense of *kolasin*, the root of *kolasin* here rendered punishment, is "To cut off;" and as here applied to the wicked must mean the cutting off from life, which would be the antithesis of the "eternal life" of the saints. But there is no antithesis as the passage stands, and as was certainly intended by Christ, for punishment and eternal life do not make one. Hence theologians, seeing the necessity of one, have substituted the word happiness for "eternal life" to make one, and then argue that the punishment—which they assume to be torment—of the wicked is just as enduring as the happiness of the righteous, and, ergo, the soul is immortal. But even this resort does not help them, for punishment is not always torment or pain. Webster says it is also loss, deprivation, etc.; then it may be the loss of, deprivation of life; and if the wicked shall be deprived of life, as the Bible teaches in two hundred passages, and that life shall never be restored, it will be an everlasting loss of life, and hence an everlasting punishment.

Paul says (2 Thess. i. 7-10): "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be (tormented? no, but) punished with (endless pain? no, but with) everlasting destruction (annihilation,—Webster) from the presence of the Lord, and from the glory of his power."

That the words of truth presented in these articles for the past few weeks may not only strengthen and confirm those who hold them, but lead many others to see and embrace them is the fervent prayer of the writer.

# Brevities.

## RAILROAD BUILDING IN THE ORIENT.

How strange it seems to read of railroads being constructed in regions which recall very ancient history. A railroad is in process of construction to connect the Black and Caspian Seas. It is known as the Baku and Tiflis road and will be 500 miles long when completed. It runs just south of and parallel with the Caucasus. Mount Ararat is in sight of a portion of the track. How out of place the steam horse seems to be in such an old, old country.

## A LONG WAY ROUND.

The *Times of India* says: "During the repairs of the telegraph cable near Bombay the steamers Chiltern and Great Northern were about half a mile apart, the former having hold of a shore end cable, and so was in telegraphic communication with Bombay, the latter having hold of a sea end, and so was in telegraphic communication with Aden. The Chiltern cleared the Great Northern to splice on to the cable, and this was communicated by wire from the test-room of the Chiltern, passing through all the coils of cable in her hold and on to Bombay, whence it was sent on to Aden, and back from Aden to the Great Northern. Thus as a speedy means of sending a message half a mile it was forwarded by a route between three and four thousand miles long. The following morning, when the two vessels were within a quarter of a mile of each other, communications passed between them constantly in the same way."

## THE SEVEN BIBLES OF THE WORLD.

The seven Bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Try Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zenddavesta, and the Scripture of the Christians. The Koran is the most recent of these seven Bibles, and not older than the seventh century of our era. It is a compound of quotations from the Old and New Testaments, the Talmud and the gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitikes of the Buddhists contain sublime morals and pure aspirations, but their author lived and died in the sixth century before Christ. There is nothing of excellence in their sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth or the warp that keeps the threads in their places. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings can not be traced to a period higher than the eleventh century, B. C. The three Vedas are the most ancient books of the Hindoos, and it is the opinion of Max Muller, Wilson, Johnson and Whitney that they are not older than eleven centuries B. C. The Zenddavesta of the Persians is the grandest of all the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century, B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore has a clean margin of three hundred years over the most ancient of the other sacred writings.

## THE VALLEY OF DEATH.

The valley of death, a spot almost as terrible as the prophet's valley of dry bones, lies just north of the old Mormon road to California—a region thirty miles long by thirty broad, and surrounded, except at two points, by inaccessible mountains. It is totally devoid of water and vegetation, and the shadow of a bird or wild beast never darkens its white, glaring sands. The Kansas Pacific Railroad engineers discovered it, and some papers, which show the fate of the "lost Montgomery train," which came south from Salt Lake in 1860, guided by a Mormon. When near Death Valley, some came to the conclusion that the Mormon knew nothing of the country, so they appointed one of their number a leader, and broke off from their party. The leader turned due west, and so, with the people and wagons and the docks, he traveled three days, and then descended into the broad valley, whose treacherous mirage promised water. They reached the center, but only the white sands, bounded by scorching peaks, met their gaze. And around the valley they wandered, and one by one the men died, and the panting flocks stretched themselves in death under the hot sun. The children, crying for water, died at their mother's breasts, and with swollen tongues and burning vitals, the mothers followed. Wagon after wagon was abandoned, and strong men tottered and raved and died. After a week's wandering, a dozen survivors found some water in the hollow of a moun-

tain. It lasted but a short time, when all perished but two, who escaped out of the valley and followed the trail of their former companions. Eighty-seven families, with hundreds of animals, perished here, and now, after twenty-two years, the wagons stand still complete, the iron works and tires are bright, and the shrivelled skeletons lie side by side.—*The Independent Journal.*


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No. 104.

J. P. WEETHEE.

If there can be 1852 years between the 69 weeks and the 70th week, two of the consecutive parts of the 70 weeks, when there can be no space between the seven weeks and 62 weeks, consecutive parts of the same 70 weeks, why may there not be an equal space between the sending of the Malachi Elijah, and the burning day, since the word before expresses time only in the sequence?

If before means 3½ years before, it may mean 1334 years before. John's answer to the priests and Levites does not remove all objections. John's reply was to the Jews, who, from John's wonderful character, supposed that he must be the Christ that was then expected, or Elijah his literal, personal, veritable forerunner, or the prophet like unto Moses. Such works taught the Jews, that some ancient prophet had returned to the earth in his own proper person. This belief caused the Jews to send a committee of experts, consisting of priests and Levites, to obtain from John's own lips a solution; for there were all manner of reports in circulation among the common people.

They come to John, when the following dialogue takes place, between [illegible] interviewers:

[illegible] talked with him—Who art thou?

[illegible] Christ," and as the Christ (Anointed [illegible] vicar, will be con

[illegible] What then? Art thou Elijah (the veritable Elijah returned to earth, whom we expect before Messiah comes)?

John—I am not.

Int.—Art thou the prophet (the one like unto Moses)?

John—No.

Int.—Ah, indeed! not Christ, nor Elias, nor the prophet, nor any other literal returned prophet; who art thou then? that we may give an answer to them that sent us. What sayest thou of thyself?

John—I (am) the voice of one crying in the wilderness, Make straight the way of the Lord." Isa. xl. 3.

John's answer, when carefully examined, is this:

I am not your Messiah; nor am I your old prophet Elijah, that went up bodily, and alive into heaven, and now in person is visiting the earth; nor, again, am I the prophet, like unto Moses; I am only his herald, sent to prepare his way. I am to the Jews, what Elijah was to Israel, a great national reformer; not the great prophet, but, simply, his voice, to announce his approach, and to prepare the people to receive him.

Int.—Why baptizest thou then, if thou be not the Christ, nor Elias (in person), neither the prophet?"

John—"I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose: he shall baptize you with the Holy Ghost, and (with) fire. I am his voice. I am the Elijah of Malachi; sent to do what that prophet was to do. As monarchs, who, when entering upon expeditions through desert countries, send harbingers to prepare for their passage, pioneers to open the passes, to level the ways, and to remove all impediments: so am I sent before Messiah to prepare his way. I am to the Jews and their King, what Elijah was to Israel and Ahab their king."

We shall now affirm, and prove that John the Baptist is the Elijah of Mal. iv. 5.

We have already examined the testimony of John himself; and did not find that it conflicted with the truth of the above proposition; he admits that in character, in spirit, and in his work, he is the Elijah of Mal. iv. 5. We are now prepared to introduce direct, and inspired testimony.

1. Their missions are identical. Elijah, of Mal. iv. 5, was, to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Isaiah's voice in the wilderness, (John the Baptist) crieth, Prepare ye the way of the Lord. Make straight in the desert a highway for our God. Isa. xl. 3. For their fulfillment see Matt. iii. 1-13, and Luke iii. 2-9.

Gabriel's Testimony.—"Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall be turned to the Lord their God. And he (John) shall go before him (the Lord) in the spirit and power of Elias (Elijah), to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke i. 13-17.

The Testimony of Christ.—It will be granted that Christ knew who John was, for he was his own herald. Let us examine with attention what Christ said of him.

John, from his prison, hearing of the works of Christ, sent two of his disciples to Christ, with this question, Art thou he that should come, or do we look for another? They were sent back after seeing many miracles. To the multitudes Jesus began to testify of John. What went ye out into the wilderness to see?

His first answer is—He is more than a prophet.

Second—This is (he) of whom it is written. Isa. xl. 3; Mal. iii. 1. Behold, I send my messenger before thy (Christ's) face, which shall prepare thy (Christ's) way before thee. Matt. vi. 9, 10.

Third—"And if ye will receive (it), this is Elias (Elijah), which was to come." Verse 14. Mal. iv. 5. "And his disciples asked him, saying, Why then say the Scribes that Elias (Elijah) must first come? And Jesus answered and said unto them, Elias (Elijah) truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt xvii. 10-14.

With such direct, positive and Divine testimony, it would be an insult to the veracity of Gabriel and of Christ to attempt to adduce any more testimony. That class of persons called out to herald the return of Messiah, is called by other names.

2. John the Revelator is said to be one of the two witnesses. Of John's claim to that honor we have but little to say. No person can prove that he is one: and his position relative to these revelations, renders such an idea rather absurd. He, at the time of this revelation (Rev. i. 2), was a witness; and continued such to his death; but, that he should be called up 3½ years before the resurrection of the just; prophesy in sackcloth during those years his three days, at least, under the domination of a second death, seems in a high degree improbable.

3. Moses and Elias are called by some the two witnesses. It is not necessary to say any thing more about Elias. As to Moses, he was a witness, and a lawgiver under the old covenant. What his position will be under the new covenant, we think is not stated. He will probably be a pillar in God's living temple, and will faithfully accomplish whatever may be assigned him: but that he will be called from his sleep 3½ years before the waking up of the just: prophesy in sackcloth 3½ years at least; and lie under the dominion of a second death for 3½ days, while the other saints, translated on the day of his martyrdom, are in glory with Christ; for such a view we can find no Scripture testimony. It is useless to follow any further the personal witness theory. The duration of their prophesyings is too long for the life of any one person, 1260 days; prophetic days. Each day being a year, the period is 1260 years. If these days are years, the theory of two individual persons is at an end, the lives of the two witnesses are not limited to their sackcloth state. The language clearly implies an antecedent existence. "I shall submit my witness to a severe trial of their faith; greater than they have ever experienced, their terrible persecutions under the Pagan priesthood, is as nothing in duration and severity, to the one that will follow under the great apostacy."

It is very generally admitted that the 1260 days synchronize with the 42 months; but the 42 months cover that space of time during which the nations, constituting the family of the fourth beast of Daniel, under the control of the Roman apostate hierarchy, trampled under foot the Holy City.

But the Holy City, we have shown to be the Christian Community as it exists, and has existed in the world—the citizens by faith, of the heavenly Jerusalem. They are of that community, who, in Dan. vii. 18, 21, 22, 25, 27, are called the saints of the Most High, and where the same synchronic events and time are given.

"And he (little horn) shall speak (great) words against the Most High, and shall wear all the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. vii. 25.

History demonstrates that this holy city has been trodden down by the Gentiles, under the control of the great apostacy, for, at least, 1260 years; hence the prophetic days must synchronize with, or be 1260 years long; hence the witnesses prophesy in sackcloth 1260 years, consequently, no two persons; especially as the sackcloth period is only a part of their lives as we shall attempt to prove.

Their prophesying in sackcloth covers a space of 1260 years. "Clothed in sackcloth." The costume of mourning and distress. Sackcloth; the symbol of the state of the witnesses, denotes severe persecution which was to continue through the period.

Verse 4. "These (the two witnesses) are the two olive trees, and the two candlesticks (lamp-stands) standing before the God of the earth."

The explanation must have been understood, since no question was asked; as if he had said to John, that you may know the names of these witnesses, I will give you their symbols—two olive trees, and two lamp-stands, standing before the God of the earth.

John had been told by Christ (Rev. i. 20) that lamp-stands were churches, "and the seven lamp-stands are the seven churches." He now tells John that the witnesses are lamp-stands. If, then, the witnesses are lamp-stands, and the lamp-stands churches, the witnesses are churches. But the witnesses are olive trees, therefore the olive trees are churches also. By church is meant a congregation of believers, witnesses are congregations of believers, those that are called in Dan. vii. 25, "Saints of the Most High," living stones, (each stone, in itself a living temple) in God's living temple, built into it, and upon Christ its living foundation.

Christ's witnesses being churches, or congregations of believers, are as old as the church itself, and, therefore, must be a succession of saints, necessary to supply the removals by death. That churches are witnesses will appear from the meaning of the term, and from its Scripture use.

A witness is one that gives testimony to any thing. Personal knowledge is a necessary element; also, position and competency. Hearsay, and think so, are not testimony.

These witnesses stand before the God of the earth; and, consequently, are worshippers in his temple, though downtrodden by a power bearing rule in the same temple—God's visible ecclesia.

The Bible use of the term witness is that which concerns us.

How was it used in the Old Testament? How did the apostles use it? How did Christ use it at his first advent? How did he use it in his Revelations to John?

These usages will fully decide the point in question; for, if the head of the church, which, is his body bride, and temple, has always regarded the church, collectively, and her members, individually, as witnesses, he does the same in Rev. xi.

## Selections.

The Christian Herald and Signs of Our Times.

### SIR MOSES MONTEFIORE.

High as the name of Rothschild stands in the esteem of the Jewish community it does not occupy the first place. That is reserved for Sir Moses Montefiore, who is loved and venerated by Jews of every clime. Nor is this feeling undeserved. His life has been one of self-sacrifice; his money, his time, and his energies, have been unreservedly consecrated to the welfare of his people, and their debt of gratitude to him is beyond computation. The cry of suffering has never failed to awaken a response in his breast, and though that cry might be uttered by men thousands of miles away, this grand old man, regardless of personal ease and comfort, undeterred by considerations of danger, has repeatedly risked his life that he might personally aid in alleviating their affliction. Not without reasons does the Jew, whether he live under Africa's tropical sun, among the snow and ice of Russia, or in the genial climate of Asia Minor pronounce a benediction at the mention of the name of Montefiore.

The Montefiores are of Italian descent and possess considerable wealth. The subject of our sketch is nearly a centenarian, having been born October 24, 1784. He was united in marriage in the year 1812 to the daughter of Mr. L. B. Cohen, and for more than half a century that lady was his constant companion, sharing his anxieties, his journeys, his fatigues, and his triumphs. He loved her with a devotion rare in these days, and she gave him not only the ardent affection of a true wife, but cordially sympathized with him in the dominating principle of his life. To her he confided his hopes and plans, and from her he received wise counsel and encouragement, and when she died in 1862 he grieved as only great minds can grieve. He erected over her remains a monument the fac-simile of that erected in memory of Rachel "in the way of Ephrath which is Bethlehem;" he endowed a scholarship in her name at the Jews' Free School, and gave other generous testimony of his regret in the way she would herself have chosen.

Christians as well as Jews have testified to the noble qualities of this eminent philanthropist. In the year 1837 he held the high and honorable position of High Sheriff of London. It was during his term of office that Queen Victoria paid a visit to the city and was entertained at the Guildhall, and on that occasion the honor of knighthood was conferred upon him. A few years later, royal letters were issued permitting him to add to his coat of arms a distinction reserved for peers, and a short time afterward he was made a baronet.

The Jews of Palestine have been the especial objects of Sir Moses Montefiore's solicitude. He heard many accounts of their miserable condition and had given liberally for their relief. But in 1827 he resolved to visit them and see for himself if anything could be done to ameliorate their lot. With his wife he journeyed to the Holy Land remained there for several months. He found the Jewish colony little else than a collection of paupers spending their time in the study of the Talmud and subsisting on the bounty of their co-religionists in Europe. He exerted himself to arouse them from their apathy and induce them to enter upon some occupation that would make them independent. Six of the most intelligent boys he carried back with him to England, where he had them taught the art of cotton spinning, and then sent them back to Palestine with looms and machinery to introduce the manufacture. The effort failed, but Sir Moses though disappointed was not discouraged, and still continued in other channels his efforts on their behalf.

A memorable journey was that Sir Moses undertook to Damascus in 1840. A Roman Catholic priest had suddenly disappeared from Damascus and the Jews were accused of having murdered him. Eight Jews were arrested and were subjected to torture of the most revolting character to force a confession of guilt from them. One or two of them in their indescribable agony made a confession, but an investigation of their statements showed they were innocent, and had only accused themselves in the hope that they might be killed outright instead of enduring further suffering. Then sixty-four Jewish infants were seized, carried away from their mothers and kept on scanty fare, with the expectation that maternal love might wring from the distressed parents a confession. But it was useless, the Jews were innocent, and the authorities were devising other ingenious methods of torture when Sir Moses Montefiore arrived in company with the distinguished French Jew M. Cremieux, and by personal intercession induced the Pasha of Egypt to put an end to the horrible persecution. It was at the farewell meeting held in London before Sir Moses Montefiore's departure on this mission that the sainted Baptist Noel delivered his famous speech on the Jewish question.

From Alexandria the philanthropist went to Constantinople, where he had an audience with the Sultan of Turkey, and secured for the Jews of that country many concessions previously denied them. Only two years afterward Montefiore was again in Palestine. A terrible epidemic had broken out and the death rate was appalling. Sir Montefiore found his brethren in abject misery without hospital or medical attendance. He immediately established a dispensary in Jerusalem with a supply of medicines, employed a physician and nurses to attend to the sick, and defrayed the entire cost out of his own pocket for three years until the health of the community was restored.

The year 1846 found Sir Moses Montefiore and his wife enduring the rigor of a Russian winter in St. Petersburg. As usual, it was the sufferings of his people that caused the journey. The semi-barbarous Czar Nicholas was engaged in persecuting the Jews, and had issued an edict the effect of which would have been fatal to thousands of them, and would have consigned many thousands besides to abject poverty. Sir Moses interceded for them, and the charm of his manner, his disinterested sympathy, and his appeals to the Czar's clemency, procured a withdrawal of the edict. On his way back to England he visited the Jewish settlements in several countries, and cheered them by his sympathy and counsel.

In 1858 the Mortara case, which has become historic, agitated the Jewish community. The Mortaras were a Jewish family living at Bologna, then under the misgovernment of the Pope. They had a Roman Catholic nurse girl who, incited by the priests, surreptitiously baptized one of the children who was only one year old. When she gave the information to the priests they obtained a company of soldiers from the Pope and carried off the infant to a convent. The distress of the parents may be imagined, and Montefiore went to Rome to plead with the Pope for the restoration of the child. Pio Nono refused to see him, and his chief minister, Cardinal Antonelli, gave a curt refusal to his petition.

In October, 1863, at the age of seventy-nine, Sir Moses Montefiore undertook a journey to Morocco. The Spanish collector of the Port of Saffi had died suddenly, and the authorities had made the fact of his servant being a Jew a pretext for persecuting the Jews on the charge of having murdered him. Four Jews were arrested, two of them were hanged up by the feet, head downward, and beaten almost to death, then they were placed naked in casks, through the staves of which sharp nails projected, and the casks were rolled along the roads. Then they were taken out and their sufferings ended with a thrust from a dagger. The other two Jews remained in prison and it was for their release that the venerable man undertook to plead. He was so far successful as to obtain an order liberating them, but was unable to have the inhuman monsters punished who had committed the outrage. Still later, in 1870 and again in 1875, Sir Moses Montefiore visited the East on missions of mercy, the former on behalf of the Roumelian Jews and the latter for the benefit of the Jews in Palestine. In both cases he was able to render them substantial benefits.

The hope of a Jewish empire in Palestine has all through his life been ardently cherished by Sir Moses Montefiore. He firmly believes in the ultimate return of the Jews to their own land, and only a short time ago he said, with much emphasis, "Jerusalem is destined to become the seat of a Jewish empire. It is the dream of my life, which will be fulfilled when I am no more." He has purchased extensive plots of ground in Jerusalem, and last year it was announced that he had given orders to prepare for cultivation the land in the front of what are known as the Judah Touro houses in Jerusalem. The rocks will be removed, terraces built all along, as it used to be in the time of King Solomon, and divided into twenty-two partitions, so that every inmate of the Touro houses will have an opportunity of cultivating the land, which will produce the necessary vegetables, etc., for the maintenance of himself and family. Sir Moses has also caused a very large cistern to be constructed in the centre of the field, which will secure a full supply of water for all of them. In his little book which records his seventh visit to Palestine, in 1875, he pleaded with his co-religionists to assist their brethren in Palestine, beginning, "in the first instance, with the building of houses in Jerusalem," and shows his impatient earnestness by adding, "Commence at once, begin the work this day if you can."

We trust, at no very distant period, that the Jews will be restored to the land of their fathers; when "the Lord shall comfort Zion, when he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." We believe, according to the prophecies of Daniel and Revelation, that the "Times of the Gentiles," during which the "treading down of Jerusalem" is to continue, are nearing their completion. They were to last for 2520 years, which, if they commenced, as is generally believed, in Nebuchadnezzar's era, will end about 1893; and that the political restoration of many Jews to Jerusalem and the rebuilding of their temple will commence about seven years before the end of those 2520 years, that is to say, about 1886.

Sir Moses has already promoted the return of many Jews to Palestine, and he may live to witness their completed restoration, and the Second Advent of Christ, who is, though they know him not at his first coming, the true Messiah for whose coming the Jews look according to the Old Testament.

Second only in Sir Moses Montefiore's mind to the re-establishment of the Jews at Jerusalem, and, indeed, forming part of that scheme, is the Jewish College, close to the baronet's residence, and attached to the synagogue. It provides for ten aged Hebrews proved and learned in Jewish laws and Talmudic literature.

So vigorous is Sir Moses Montefiore that even now his powers of conversation show no signs of falling off, and his political opinions are as clearly defined as ever. He now spends most of his time at East Cliff Lodge, Ramsgate. Few men have borne the weight of years so well as Sir Moses Montefiore. Gifted by nature with a tall and massive frame, he has preserved health and vigor far beyond the allotted term of human life. His kindly outward aspect reveals the inner man. So large hearted is his charity toward the suffering of all races and all creeds that, it is said, no man ever sought help at East Cliff and was denied. Albeit the charity of Sir Moses is dispensed without regard to age, sex, religion, or country, he remains a Hebrew of the Hebrews. So powerful even over generous souls and highly cultivated intellects are the influences of association and early education that even this noble old man, whose life has been spent in going about doing good, fails to see in Jesus of Nazareth him of whom Moses and the prophets did write. It is also to be feared that the cruelty and injustice perpetrated by men calling themselves Christians may have had something to do with prejudicing him against the doctrines of Christianity, toward which, if he rightly understood them, his gentleness and charity would have been attracted.

## Sententious.

Where the will is ready the feet are light.

Talking comes by nature, silence by understanding.

Constantly choose rather to want less than to have more.

He who best knows Christ is the best Christian.

Earthly things must remind us of heavenly. We must translate the book of nature into the book of grace.—*Thomas Taylor.*

The grand essentials to human happiness are something to do, something to hope for, and something to love.

Think for thyself—one good idea,
But known to be thine own,
Is better than a thousand gleaned
From fields by others sown.
—*Bliss.*

If your wish success make perseverance your bosom friend, experience your elder brother, and hope your guardian.

Keep doing, always doing. Wishing, dreaming, intending, murmuring, talking, sighing, and repining, are idle and profitless employments.

What will it matter, by and by,
Whether my path below was bright,
Whether it wound through dark or light—
Under a grey, or a golden sky,
When I look back on it, by and by?

He who betrays another's secret because he has quarreled with him, was never worthy of the name of friend; a breach of kindness will not justify a breach of trust.

Art thou weary, tender heart?
Be glad of pain
In sorrow sweetest things will grow
As flowers in rain.
God watches, and thou shalt have sun,
When clouds their perfect work have done.

The Bible tells us of the streams, that it may allure us to the fountain; it tells us of the past acts of God's faithful love, that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love unto the end.

A man may talk virtuously, but if he lives in secret an impure life his unconscious influence for evil will destroy the effect of his words. Character influences independently of its professions, and this influence of character is the heaviest weight in the scale of life.

That man may breathe, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank
Creation's blot, creation's blank.
But he that marks, from day to day,
In generous acts, his radiant way,
Treads the same path the Savior trod,
The path to glory and to God.

### A HALF-FINISHED WEDDING.

The young people of Cincinnati are excited over a promised wedding that didn't take place. The young man and young woman had known each other from childhood, and were prominent in society circles. The wedding guests were assembled, and the loving couple were on the floor. The minister propounded the usual questions to the bride as to whether she would take the man for her husband, etc., when, much to the surprise of all present, she answered, "No." Thinking he misunderstood her, the minister asked the question again, and again she answered, "No." This stopped the ceremony, and the story came out. The young man, addicted to the use of intoxicating liquors, had promised reform if the lady would consent to marry him, and had signed the pledge. He had been on trial for months, but, as the bride turned to him as they stood side by side before the minister, she caught the odor of whisky on his breath, and detected signs of incipient intoxication. She closed the extraordinary scene by stating that she could not trust her future to a man who had broken a promise so solemnly made. Expostulations and entreaties were all in vain. The wedding did not take place.—*Chicago Inter-Ocean.*

Wherever lies the path of duty, wherever you may be most useful, there the Almighty will make you the most happy. Happiness is not the offspring and growth of indolent repose in this world: self-denying exertion is necessary to its production. The imagination of a state where everything will be to our taste is pure folly. We must be content to take our share in the ills of life, and look for our chief happiness in this world from seeking to do our duty.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Mar. 22, 1882.


THANKS to Br. H. Heyen for late London papers.

THE first number of a new paper entitled *The Christian Helper* has come to hand. It is published by Eld. H. G. McCulloch & Son, Odebolt, Iowa, and contains some very good practical articles.

WE acknowledge the receipt of a package of garden seeds from James W. Wilson, Austin, Illinois. He is a grower and dealer in choice new seed, vegetables and agricultural specialties. Many thanks for the favor.

OUR next paper will be delayed till April 5. After having paid our indebtedness it will tax our means to the utmost to issue four numbers each month without falling behind in our expenses. We hope the day will soon come when our list will make the paper self-sustaining without extra relief—a position not yet attained although we slowly approximate it year by year. Personally we will do all we can for our much loved paper, and invite our friends, who can spare some means, to aid us in heralding the coming kingdom.

## THE HANDWRITING ON THE WALL.

"Irrepressible conflicts" are not settled by diplomacy but by the sword. The horrors of slavery culminated in the horrors of war. There are other questions in the Old World that Conferences of Great Powers will never solve. The final decision will be by the arbitrament of the sword. The great question of our age is the Oriental Question. There are some others of moment—the more or less remote connection with this. Like the finger-script on the wall the indications of impending revolution are significant and not particularly difficult of interpretation if read in the light of prophecy. The *Mene, Mene, Tekel Upharsin* of our times is thus written in political hieroglyphics. The *feet and toes* of the Great Image are doomed. We extract from an exchange: "The Irish question, the crisis in Egypt, the Herzegovinian revolt, the uproar in Germany, the Nihilistic question in Russia, and the French cabinet question are the special topics of interest in the old world at the present time. Before the people finish discussing all these, there will probably be some change in the map of Europe."

# Communications.

## THE REVOLT.

H. V. REED.

It must be evident to the most casual observer that men of piety and learning are rapidly coming to the front, and openly protesting against the doctrine of eternal misery. The fear of being crucified, of being excommunicated, and of being legislated out of heaven no longer deter them from investigating this question. There have been earnest honest men in all of the "leading" denominations who have openly, for many years, opposed the doctrine; some of these have been tried for heresy, found guilty, and cast out, while others have maintained their silence—and their position.

But the time has now come when a fair, candid investigation is demanded, by all who love truth more than dogma, and Christ more than human opinion.

We are glad of this state of things. There is nothing in the character of God which demands the sufferings of finite beings; there is nothing in the plan of redemption which necessitates the eternal duration of evil, and there is nothing in the nature of man or of the soul requiring endless existence in torment. On the contrary, the love of God as a loving Father, toward the race, the sweet spirit of pardon and sacrifice breathed out in the beautiful life of Christ, and the whole drift of the gospel of promise and prophecy forbids a conclusion so gloomy and terrible.

The descriptions of the final state are such as to convey to the mind the idea of a complete cessation of all pain and the triumph of good over evil. The eternal state is represented as a world wherein there shall be no crying, no pain, and no more death. This state of things can obtain only in one of two ways. Either the sinner will wholly die out along with all that is perishable, and as a part of the curse, or a reconciliation between God and the sinner will be consummated in Christ our Lord. It is clear that sin and death came into existence after our world was created, and it seems that this state of things will continue during all the ages of discipline even until the eternal state is ushered in.

But it must appear paradoxical to argue that sin and pain shall exist forever when it is admitted that they came into existence this side of the world's creation. Now to have the results of the curse carried over into the new or eternal state is admitting that sin outlives the redemption in Christ.

"In the beginning God created the heavens and the earth." The divine historian says nothing about the creation of hell, but on the contrary he states that all was *good!* Sin, pain and death, are not mentioned in connection with the creation of the world. But after man revolted, we have all the terms in the catalogue of sin coming into force. The flaming sword, death and the grave, encircle the path of man. But the second Adam lifts the gloom from the ages and points to the eternal consummation of His blessed reign where there shall be no more pain, neither sorrow nor crying; neither shall there be any more death. For the FORMER THINGS are passed away, and he that sat upon the throne said: Behold, I make all things new." See Rev. xx. 12-15; xxi. 1-5.

Before the curse came upon our world there was no pain nor death. When the curse is removed and the world shall be again blessed, all sin and sighing together with death and hell shall be no more. As there was no hell before the curse neither shall there be when the curse is removed. No system of reasoning nor theological mysteries can transfer sin, death and hell over into the eternal state. They are bounded by the scenes of the curse, and will forever cease when the "former things" give place to the joyous song of men and angels. "And I heard the WHOLE CREATION of the heaven and the earth and underneath the earth, and of the sea, and all that is in them, saying: To him who sitteth on the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the power forever and ever." Rev v. 13. (Wakefield).

It is well then, that men, imbued with the love of God, should grasp the beatific vision and proclaim that message which will bring a final end to sin and evil. Endless existence in torment, either mental or physical, can in no way contribute to the happiness of the redeemed, nor to the glory of God. Hence all who cannot be reached by the law of love will be included among the former things which give place to the eternal verities of that world where there is no death.

We are pleased to note that many distinguished clergymen in England and America are in sympathy with this view of divine mercy, which removes a black stain from the character of our Father, and enables men to see that it is the *goodness of God which leadeth to repentance!*

*Editor Restitution:*

Please suffer the notice of our yearly communion to appear in your columns for the benefit of many of our brethren who are interested in the return of the Lord. While many brethren are watching me in regard to the yearly observance, they seem to have lost sight of the weekly communion, and so neglect it entirely—observing it neither weekly, monthly, quarterly nor yearly. I have baptized twenty-eight this winter and have the promise of a few subscribers soon. May the Lord bless and keep you is my prayer.

Our annual meeting on the anniversary of our Lord's death comes this year, 1882, Apr. 2, at eight o'clock, P. M. The Lord permitting that event will be celebrated at my home, three and one-half miles east of Galesburg, Kan., at the day and hour above specified.

Friends of our Redeemer who find it desirable to unite with us on this occasion will be welcome.

JOHN FOUKE.

# News Items.

RUSH WORK FOR THE FRENCH.

TUNIS, March 20.—Three columns of French troops will shortly march to suppress the insurrection in Southern Tunis.

A LARGE PROVISION TRAIN.

LONDON, March 20.—A dispatch from Zara, Dalmatia, states that the insurgents captured a large provision train between Moskro and Navesinge.

BISMARCK WORRIED.

BERLIN, March 20.—It is reported in parliamentary circles that Bismarck, being questioned on some subject relating to internal affairs, replied that his time and strength were fully occupied in preserving the peace of Europe.

A REMARKABLE ARTICLE.

ROME, March 20.—The *Nuova Antologia* publishes a remarkable article by the secretary of the committee of the general staff, urging the prompt completion of the military organization, and the alliance of Italy with Germany and Austria against a probable France-Russian alliance.

The destruction caused by the floods in the Lower Mississippi is frightful indeed. The following extracts from exchanges will convey some idea of the sad state of affairs:

Those who have not fully informed themselves of the calamity inflicted upon certain States that border on the Mississippi river, have no correct conception of the immense loss that will be sustained from the effects of the present disastrous overflow. In an interview with a reporter the other day, Colonel Edward Richardson, of Mississippi, the richest man in the South, and the owner of over twenty sugar and cotton plantations, said that he regarded the overflow as likely to prove more calamitous in its effects upon these portions of the South than the war, not only in the destruction of property and the disorganization of labor, but in the widespread suffering which must result. He did not think the trouble had yet reached its culmination. All the levees above Vicksburg are doomed, and the entire territory of the bottom lands, which produces about six hundred bales of cotton annually, will yet be flooded, he thinks. A large portion is already under water, and the rest soon will be.

The area under water reaches 6,000 square miles. In a general way the basin affected is from thirty to forty miles wide and 200 miles long. These figures were obtained from State officers at Vicksburg, who base their estimate on figures of the surveys. They are not the result of guesswork by any means, but can be relied upon. Some idea of the density of the population in this basin may be gained from the statement that Cohoma, Bolivar, and Washington counties, which lie in the western portion of the submerged district, have respectively 26,000, 16,000, and 28,000 people. Tunica, Issaquena, Sharkey, Sunflower, Tallahatchie, and Quitman are not so populous. Still, all of them are largely populated.

# Selections.

## SCIENTIFIC.

### A Storm on the Sun.

After a time of comparative quiet another storm has burst upon the sun. Two or three weeks ago the great disk of the luminary shone in the telescope with hardly a spot of a variation anywhere in brilliancy except the ordinary mottling, which sometimes appears strikingly suggestive of a mass of tremendous flames, on the tops of which the spectator is looking down. Then a spot of small size appeared and moved slowly across the disk. Presently a congeries of little spots broke forth like an eruption, surrounded by faculæ in glowing waves and torrents banks. In a day or two the outlines of a large spot could be seen coming around the eastern limb of the sun. It seemed to grow as it advanced. In a short time a white filament pushed its way across the very centre of the spot, looking like a snow bridge over a dark chasm, and then the spot split in two and slowly disappeared. Now the eastern edge of the disk began to be crowded with on-coming spots. The wrinkled lines of faculæ showed where the surface was agitated, and where new spots were likely to break forth at any moment. They came in groups, and one huge spot with a dark central chasm capacious enough to swallow the earth seemed to be their leader. Cloudy days intervening interrupted the sight, but with every return of sunshiny weather the telescope revealed new spots and new groups, until now the sun is spotted like a leopard. The sight with a magnifying power low enough to show the whole disk at once is wonderful. The spots are of all sizes, from great caverns in whose dusk purple depths the eye fancies it can detect strange forms, mysterious creations of the sun, to little specks that but for their congregating in the neighborhood of the larger spots would hardly be noticed. It is a beautiful spectacle, and only systematic observations and measurements can convince the beholder that he is witnessing such a battle of elemental forces as this earth has never behold since it hardened from a rotund mass of fiery gases into a firm and habitable globe. A little careful watching and calculation soon show the real meaning of what the telescope reveals. It is the heaving and lashing and swirling of a storm not a storm in any sense in which we understand the word from our experience here on the earth, but a storm born, probably, in the interior of the sun itself, and exercising its fearful energy upon a belt of glowing gases. But those gases are in the most unheard-of and marvellous condition. Among them are many whose names are familiar to students of chemistry, and which in our laboratories are airy things that reveal themselves only by their effects. In the sun they are heated up to such a degree that no earthly chemist would recognize them, at least not by their conduct, for in that unparalleled furnace they are freed from many of the laws which chemistry imposes upon them here. And more wonderful yet, men of science tell us, so tremendous is the pressure to which they are subjected in that heart and centre of gravitation that, though they are gases still they must resemble in their mechanical behavior rather ice or honey than the airy substances which we know under their names. These gases, continually ascending or moving away from the centre, become partially cooled at what appears to us as the surface of the sun, and fall back in showers of heat-metallic rain! It is under such surroundings that the sun forms spots and from such that they are born.

Here is the most splendid field for discovery that is open to man in the physical universe. Science has learned a great deal about the sun since the first Hebrew had taught that it might be a habitable globe, but yet it has hardly reached the threshold of knowledge in this direction. It has learned that the existence of life upon our globe depends upon the sun, and that any considerable change, one way or the other, in the amount of heat and light with which the sun supplies us would extinguish the little torch of human existence and end the history of our race. It has learned that the sun is not the clear, calm, unspotted, and undisturbed luminary that it was supposed to be before the telescope and the spectroscope were invented, but that it is, on the contrary, the scene of the most tremendous commotion, the sport of forces mighty enough to dissipate the earth in a puff of fiery vapor. But whence the sun derives its energy, what its composition is, how long it will continue to supply vitality to the system, whether it is made-going or is likely to undergo any changes that may bring danger to the earth, are all questions upon which more light is needed before they can be satisfactorily and finally answered. Anybody who wishes to assist in this search for knowledge can easily and cheaply furnish himself with the necessary means. Telescopes are no longer very costly instruments. A good one, made to order by a responsible optician, and furnished with all the needful necessaries, can be purchased for a half or even a quarter of the price of a grand piano. Even if no discoveries are made with it, it will give no end of instruction and amusement. Observations made by persons not conversant with the processes of astronomical science are not without value, provided they are carefully and accurately made and recorded. The astronomers are always glad to get such records, and they know how to put them to good use.

The present sunspot period is now at its height. It will in a few months begin to diminish, and then some eleven years must elapse before another maximum is reached. It is to be hoped that the present opportunity of obtaining more accurate knowledge of the sun will not be neglected. Everybody who owns a telescope or a spectroscope can help. Some of the best work ever done in astronomy has been that of amateurs. In England this is better understood than in this country. There astronomy is the favorite study of many clergymen, who own fine telescopes and write valuable papers for the scientific societies. In the United States we have clearer skies than the English and a more favorable latitude. America ought to be the country of astronomers, and the secret of the sunstorms should be discovered here.—*N. Y. Sun, March 13.*

### The Pharaoh of the Exodus.

*Dear Sir:* I see in the *Messenger* for January an extract from the *Christian World*, stating that Rameses II., was the Pharaoh who oppressed the Israelites. Perhaps it may interest your readers to know that there is nothing but surmise in favor of this statement. It is merely assumed that because no mention is made in Judges of the conquests of Syria by Rameses and his father, Seti I., therefore these conquests must have taken place before the Israelites settled in Palestine.

Rameses II. died B. C. 1203, while our Bible chronology makes the date of the Exodus B. C. 1491. The dynasty to which Rameses belonged had been long settled on the throne, so that no new king arose at that period.

The following extracts from the *Graphic* of 2d February, 1878, give the ascertained facts about this matter:—

Amasis I. heads the great eighteenth dynasty, and in his sixth year forced Avaris, the last and most formidable stronghold of the Hyksos or shepherd kings, who had domineered over Egypt during the 511 years of the so-called middle empire, to capitulate. He thus became the founder of the new empire. He ruled after this event twenty-five years and four months. His son and successor, Amenophis I., reigned twenty years and seven months. Thothmes I. reigned thirteen years, and was succeeded by his son Thothmes II.

Thothmes II. was a *fainéant* king, and reigned but a year and three-quarters. His name and reign have both dropped out of the Greek list though traces remain that Manetho recorded both. According to Canon Cook, the editor of the Speaker's Commentary on the Bible, and one or two other Egyptologers, this was the Pharaoh of the Exodus.

The same identification was made 2000 years ago on the authority of Heliopolitan tradition by the Greco-Egyptian chronicler Artapanus, who calls the king Chenephres, which is a monumental name of Thothmes II.

Thothmes II. was succeeded by his wife and sister Hatasu, as queen of Upper Egypt, and by his younger brother, Thothmes III. the Great, who carried his conquests from the sources of the Nile to the confines of India. These facts bear out the narrative in Exodus in a most remarkable manner. The Pharaohs with whom Moses had to deal reigned at Heliopolis, or On, within an easy walk of the present Cairo, not at Thebes, as the later kings did. They had just reconquered the country from an alien dynasty coming from Palestine, and friends of the Israelites. The new king "who knew not Joseph" would seem to indicate a complete change of dynasty, and new laws, and knowing, as we do, the number of the children of Israel, the words of Ex. i. 9, distinctly indicates a weak state, still fearful of attack from powerful enemies, and would be wholly inappropriate if spoken by a ruler of the whole empire of Egypt.

Moses was eighty years old when he stood before Pharaoh, and as there are only sixty five years from the accession of Amasis I. to the accession of Thothmes II., the Pharaoh who knew not Joseph would most likely be one of the first leaders of the revolt against the shepherd kings, and ruling only over a part of Lower Egypt. Knowing that the Israelites were protected by these kings, and would therefore be upon certain friends of the new dynasty, the treatment of them by the Egyptians, and the statement of the relative number of the two races, becomes intelligible; such a statement would be utterly false if made at any later date. The immediate successor of Thothmes II. conquered nearly the whole of the then known world, and some of his conquests are commemorated on the Obelisk now standing on the Thames Embankment.

He ascended the throne May 7, 1515 B. C., and as the Egyptian throne was never supposed to be vacant, each monarch dated his reign from the death of his predecessor, the night between May 6 and 7, 1516 B. C., would be the night the Israelites crossed the Red Sea.

The Bible chronology makes the date of the Exodus 1491 B. C., but as the Jewish year was inexact, the above date is doubtless the correct one.—*James Dundas, in Glasgow Mercury.*

### Jews In Russia.

Peter the Great was the first to admit Jews into Russia. They emigrated to that country in large numbers, and at first were treated fairly. Christian prejudice was soon aroused, and in 1743 the Empress Elizabeth expelled 35,000. They were readmitted by the Empress Catherine.

Until the time of the Emperor Alexander I., in whom they found a friend, they were held in the most abject condition, and denied all the more important privileges of citizens. Alexander granted them full liberty of trade and commerce.

The decrees of Alexander were cancelled by his successor, Nicholas, and since that time, in spite of the schema of 1835, which contemplated the improvement of their condition, and the extension of their liberties, and occasional and intermittent favors of a subsequent date, the Jews have had a hard fate in Russia.

In Poland they found a home at a much earlier date. As early as the fourteenth century they were in high favor in court, a Jewish maiden of great beauty having won the affections of Casimir the Great, and for many years the whole trade of the country was in their hands.

In the seventeenth and eighteenth centuries they had fallen into distavor, and they gradually sank into a condition of deplorable ignorance and most abject poverty. To this day the Polish Jew, in spite of admitted improvement in late years, is the meanest in Europe, one of the most wretched specimens of existing humanity.

Up to the time of Nicholas, Jews were not allowed to possess land, to give evidence in civil suits, to have synagogues, or to inhabit the holy cities of Kiew and Moscow. They were obliged to wear a particular dress so that their nationality could not be mistaken, and out of every Jewish family one child was always taken by the state to be educated as a Christian at his parents' cost. Some of their disabilities have since been removed. The Jews have synagogues, hire school and his municipal privileges; and he is allowed to celebrate the festivals of his church with public displays. But he is not yet in the enjoyment of equal right with the native population as to him. He holds no land, but he transacts trades successfully, and it is estimated that two thirds of the trade of the Southern States and at least one third of that of the North is in Jewish hands.

### Causes of the Success of the Jews.

Those who are in doubt as to the causes and specific traits that have contributed to the pecuniary success of the Jewish race, may at the same time solve a problem and learn a lesson from the manner in which the Jews of this city have met and conquered the difficulties raised by the Russian persecution, and the consequent exodus of the race from Russia.

It is but a few weeks since the detailed facts of the persecution were made public by refugees arriving in this country, after losing nearly everything that is valuable in life. Vague and general reports of the condition of affairs crept into the press some few months ago, but the bigotry, the barbaric cruelty, and the race prejudice that have actuated Russian mobs, the enormities practiced by them, the murder, arson, and outrage that have marked their footsteps, were not half told until the men who had suffered from them arrived to tell their own stories. Within the last few days, with silence and expedition, leading Jews in this city have perfected the organization of an Aid Society, intended to assist their suffering confreres in founding new homes in place of those razed by Russian bigotry, and taking a new start in life in a country where such persecutions are impossible.

The Russian Emigrant Aid Society proposes to raise $500,000 to meet the emergencies that have thus arisen, and a society that has obtained subscriptions of $250,000 or more within the last four or five days is likely to be successful in its purposes. All this has been done quietly, without angling for newspaper notoriety, and without any ostentatious display of oratory. The fund is to be employed not merely in relieving the wants of the destitute, but in developing schemes of colonization and providing homes and employment for refugees.

Already a successful colony has been established in Louisiana, and it may be assumed that of the 10,000 Jewish refugees who will arrive here penniless within the next few months, few, if any, will become a tax on the public through the ordinary methods applied to destitute emigrants. Homes and employment will be quietly found for them by the society, and they will settle anew without appealing to the public.—*N. Y. Times.*

# Brevities.

THE PENTATEUCH.

One rarely reads a better short response to a destructive Biblical criticism than the answer of the *Central Presbyterian* to Prof. Robertson Smith. Against the assertion that the Pentateuch was written during, or after the Captivity, the writer refers to the fact that the Samaritan Pentateuch is a monumental and unanswerable objection to the theory. The Samaritans would not have received Leviticus and Deuteronomy from Ezra, being at that time, and for a long previous period, utterly hostile to the Jews. Their copy must necessarily have been much older than the captivity. The writer truly and amusingly says in illustration: "If the law was written before the disruption of the kingdom under Rehoboam, the fact is explained. If not until the days of Sanballat, how came it to be received by the Samaritans? If accepted by them from the Jews, it is well said, 'It would be something like the Irish accepting the Prayer Book of the Church of England at the hands of the Conservatives in England, with the explanation that it had been discovered in the Tower and was the work of St. Patrick.'"

Great consternation has been caused in Constantinople by a report that the Mosque of St. Sophia is in danger of collapsing; for there is a tradition among the Turks that the fall of this basilica will herald the dismemberment of the empire. The mosque was restored at great expense by the Sultan Abdul Medjid in 1849, under the superintendence of the Italian architect, Fossati. But the work does not appear to have been very well executed, for the grand dome, which is 120 feet in diameter and 250 feet high, is in imminent danger, according to the report of the architect who has been called in by the Minister of Public Works. It may fall in at any moment. In other respects the interior of the mosque is in a fairly good state of preservation. Among the many relics preserved in the Mosque of St. Sophia is the carpet upon which Mohammed was wont to pray, and close to the place where the carpet is suspended stands the pulpit from which the Khatib reads the Koran every Friday, leading in his hand a drawn sword as symbolic of St. Sophia having been conquered from the infidel. The walls of the mosque are covered with green slabs, on which verses from the Koran are engraved in letters of gold.

A Mr. W. T. Lynn writes to the London *Standard*: "The old idea that our Lord's passion and resurrection occurred in A. D. 30 is given in most Bibles which have dates in the margins; was founded on the traditional belief that he was about thirty-three years on earth combined with the idea that the date of his nativity was four years later than it really was (the actual date of that event being, in all probability, B. C. 4). The only real doubt about the date of the resurrection is whether it was A. D. 29 or 30. Now, astronomy tells us that the full moon, which would be Paschal in the former year, fell on a Saturday (April 7th) which is inconsistent with the circumstances narrated. But in A. D. 30 that full moon was on Thursday, April 6, on which day the Passover meal was eaten, and our Lord suffered the next day (in our reckoning,—the same day in the Jewish), on which other observances connected with the Passover were still to be kept. This, then, I have very little doubt, was the true year; and, if so, of course the first Easter was on April 9, on which day we shall this year celebrate its anniversary."


# The COVENANTS.

A TREATISE ON,

I. The Abrahamic covenant, its terms, its extent, its duration, its covenant sign, and when renewed.

II. The Sinaitic covenant, its terms, its relations to the Abrahamic covenant, where given, to whom given, the unity of the Law, its duration and its terminus, the Sabbath and its purposes.

III. The New covenant, the covenantees—not the church, but Israel; its national prophecy enumerated, a mention from Ceylon considered, future restoration of Israel as a consequence, its relation to the New covenant, the "Seed of the Abrahamic covenant, as the Messiah, a literal and an Eternal Priesthood, the plants of the flesh and spirit, the Sabbath will again be kept, all upon the planet, by royal edict of [illegible] under the Prince of Peace, royal location, sacrifices in the [illegible].

IV. The Israelitish covenant, its terms, the kingdom divided, the dispersion removed, the seed chastised, the kingdom to be restored under Messiah, the reign eternal.

V. Twelve objections to the position, that the kingdom of Christ is organic [illegible] yet future, answered, and the law of [illegible] into the kingdom on the basis of the [illegible] of the spirit.

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# Poetry.

## IT'S BETTER FARTHER ON.

BY MARGUERITE E. BARNHART.

Amid life's storms and sorrow's swell,
When fervent hands relax my oar,
I keep with a smile life's ripple and
And breathe—it's better farther on.

[illegible]
No sunlight through the clouds may gleam,
Yet hear the whisper soft and low,
Cheer up—it's better farther on.

[illegible]
Before the [illegible]
We hear sweet [illegible]
Faint notes—it's better farther on.

# Communications.

## THOUGHTS ON GOD.

BY E. F. WILLETT.

The greatest desire [illegible] to be Godly. Grace, or character [illegible]
Oh Lord, how near God is to [illegible] when [illegible] heart than words [illegible] all.
My prediction of how [illegible] I could be glad in the Lord.

Among the various and diverse objects by which we are surrounded—dogmas concerning doctrines, dogmas concerning trifles,—sometimes it is a relief to walk out under the open sky and look upward with these thoughts of the Psalmist in our minds. It lifts us away up beyond the petty squabbles of quibblers; it braces the mind, and opens the heart. The awful vastness of his works, the grandeur of the conceptions that originated them, the gigantic energy that drives them, the strength that supports them—these are thoughts beyond our complete comprehension.

It has become fashionable to doubt even the existence of the creative mind. Some of the noted scientists (so-called) have seen fit to write long works on nature, ignoring in the most systematic manner the idea of a constructor in the construction of the universe, and of course, the "act" must follow the example, for "to be out of the fashion is to be out of the world" with some people; and so they are like the silly daughters of the famous Vicar of Wakefield, who only could talk of "Shakespeare and the musical glasses" after their London visitors talked "Shakespeare and the musical glasses," and we, like the unfortunate vicar, will be compelled to hear and read for some time longer. I suppose, about the survival of the fittest, and evolution, etc. We will hear of the work without the worker, of the music but not the musician, of the magic but no credit to the wonder working hand.

Is it possible that men who write and talk in this manner have any idea of construction? Is it possible that they have ever tried to invent anything? One might think not, for the first principles of invention and construction necessitates that the whole of the subject be understood before even commencing the design. Is it a bridge? Then the foundation, the pier, the length, the weight, the strain, cost, and even the allowance for weather, must all be considered. Is it an engine? The same thing, all the minutest details, from the weight and diameter of the fly wheel to the shut of the slide valve. Everything that ever was registered in the patent office had, before even the invention was commenced, to be considered and designed, then executed.

Apart from construction or organization, there is no utility; materials do not arrange themselves. It is the easiest thing in the world to get them deranged, for their own wear and tear will do that, and to "keep things running" a constant, careful, thoughtful attention is necessary. This is the case more or less with every arrangement or construction of which I have any knowledge, from a wheelbarrow to a man-of-war ship, and from an apple-stall to the United States Government.

Now is anyone trying to convince us that the arrangement above us, beneath us, about us, whirling planets, circling suns, dashing comets, sparkling meteors, are whirling, circling, dashing, and sparkling, all in a haphazard sort of a way and never come to general grief? A runaway horse is no comparison to the speed at which we travel on this planet, but even a horse has more sense than an inanimate ball, yet none of us but what would feel uncomfortable in having any material connection to the runaway even at his comparative snail's pace.

Can you wonder then that some unfortunate people scare themselves and their simple neighbors with occasional rumors that the sun will burn all out one day, and leave us "out in the cold world," or that our planet will in a certain number of years, with a suitable number of cyphers, have exhausted its running force, and tumble us into the sun, or a comet will knock us into asteriods before we know anything at all about it?

Understanding as they do that the arrangement designed itself, arranged itself, and is now running itself, and at such a break neck speed, we cannot wonder at such expecting a break down or a burst up. A wild horse without a driver, a ship without a helmsman—an anarchy—no sane man would take in surance risks on such a thing. But there are none so blind as those that will not see, for where can we look and not behold design, adaptation, construction? He that planted the ear shall he not hear, and he that formed the eye shall he not see? Is it unfair to argue that the human eye shows us knowledge of the laws of optics, or that the ear is a trumpet hole, made apparent. Why everything that is shows by its very construction that it has reference to something outside of itself: the leaf to the flower, the flower to the bee—the bird to the berry, the berry to the bird; and a thousand other familiar illustrations. Creations that mingle and are yet distinct. Curious laces that are interwoven, delicate effects, wonderful complications, dazzling bewilderments, myriads of worlds, countless forms of life from insect to leviathan, and from the lichen to the vine and palm, but all the countless myriads are one.

Nature is our great "balance of power." A long list of destructive forces restrain, and neutralize each other. We are poised among a thousand deaths, but it is the equilibrium that saves us; it is the careful manipulation of the most complicated of all mechanisms that we depend on for daily life, but the dexterity of the Hand that holds is equal to the great task.

## "BEAR YE ONE ANOTHER'S BURDENS, AND SO FULFILL THE LAW OF CHRIST." Gal. vi. 2.

"Bear ye one another's burdens" says the apostle, yet presently he says, "Every man shall bear his own burden."

What is meant then by the former sentence? Is there any contradiction between the injunction and the statement which almost immediately follows? Certainly not.

The fact is that there are some burdens which we must bear alone, none can bear them with us or for us; on the other hand there are burdens which we need not bear alone, others beloved and trusted may help us to lighten their load. In many circumstances we cannot if we would, help those around us, and here we can fully understand the sad truth of every one bearing his own sorrow.

But we desire to consider here in what manner it is possible for us to aid another. The burden of infirmity, of errors in judgment, mistakes in conduct or weakness of any kind. Let us look back to the preceding verse. "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness (not with anger, reproaches, not in the spirit that rejoices over another's fall, but in the spirit of meekness—why?) considering thyself lest thou also be tempted." We should deal tenderly with those overtaken in sin; remembering our own liability to fall, conscious of our own weakness. How should we ourselves like every little or every serious fault to be made the subject of satire or unjust criticism; let us then in view of this act towards all, as we desire all to act by us.

There are the burdens of sorrow, of sickness, of death; from these few are long exempt; sorrows which press more heavily on some than on others, which we may be able to lighten by wise, timely and kindly sympathy after the example of One who wept with those sorrowing ones at the grave of Lazarus. The burden of poverty which some of us may help our poorer brothers and sisters to bear, by helping them as God has blessed us; for if any one of us should be living at ease without ever even thinking of ministering to the needy, we may be sure that we are not fulfilling the apostle's injunction, nor following the example of him who though he was rich, yet for our sakes he became poor, that we through his poverty should be made rich. In all these ways and in many others we could bear each other's burdens. "A new commandment, said the Lord, I give unto you that ye love one another, as I have loved you." This then is the law of Christ; he gave it, and was himself the brightest example of its fulfillment. How then are we called upon to receive and obey this new commandment?

Hear the words of Paul, "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgive you."

Hear the words of James. "If any of you do err from the truth and one convert him, let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins."

Hear what Peter says, "Have compassion one of another, be pitiful, be courteous, not rendering railing for railing; but contrariwise blessing knowing that ye are thereunto called that ye should inherit a blessing."

And lastly hear the beloved John, "If a man say, I love God and hateth his brother, he is a liar—hereby we know the spirit of truth and the spirit of error."

A few reflections are we close. It is so common, so very common for those who call themselves friends, to condemn and reproach us for mistakes of judgment, telling us they do it for our good—they talk, they harangue, they wound or annoy in every possible way, and expect, positively expect, that we should be grateful for their interference: never is a greater mistake made than when one brother or sister-believer, brother, thus takes upon themselves that prerogative which belongs alone to Christ. Who art thou, says Paul, that judgest another, for we must all stand before the judgment seat of Christ. To him he all the gratitude, all the praise, for we he suffered, taking our nature upon him, for us he died, and rose triumphant from the grave, for us he now stands at the right hand of God making intercession for his people.

JANET CARLYLE.

## The Rev.(?) Mr. Mills, of Chicago, and His New Departure.

BY J. F. WILCOX.

I regard the facts brought out by the new departure of the above named gentleman as a most frightful commentary upon the times. The world now knows him for a confessed Atheist. No God, no Christ, no Bible, no future life in his theology, and yet he is surprised and grieved that a majority of his congregation should request him to resign his pastorate! He believed that he could still remain and acceptably perform the functions of a Christian minister for a congregation of professed Christians. He expected to remain, and was taken by surprise at the effect his atheistic harangue produced. He evidently supposed his congregation were in the main with him, and cannot reconcile himself to his disappointment. And, indeed, as the vote on the question of his dismissal proved, he was right in the case of at least thirty-eight members, who voted nay.

We may therefore conclude that a professedly Christian church in Chicago has thirty-eight members, headed by their pastor, who are avowed Atheists. Besides this, since the prompt and definite action of his congregation has severed his connection with it, a movement is on foot to build him a ——— what shall we call it? Not church, certainly, for that is the building to which a congregation is supposed to come to worship; nor yet a temple, for even heathen erect temples to such gods as they have—well let us call it a Gymnasium, where he can without hindrance instruct the people that as God is dead and man has no more ground of hope for a future life than the brute, he can now conduct himself like a brute without fear. Indeed that as he has nothing higher now to live for, true wisdom demands the present gratification of appetite without restraint.

"Let appetite, my brethren, henceforth be your god. Eat, drink, and be merry, for to-morrow we die."

Is it any wonder that a land where such teachers abound should be filled with violence? That the multitude should think of nothing but money-making and money-spending? That utter disregard for the property and lives of others should prevail? That murders, suicides, robberies and every species of crime should multiply with such rapidity that it is impossible to build jails and gibbets fast enough to accommodate even the very small minority of criminals who are apprehended?

If ever a man deserved to be safely locked in an asylum for the insane, where his mad ravings would be harmless, as coming from a maniac, it is Rev. Mr. Mills, and Rev. George Chainy should keep him company, notwithstanding he shows a glimmer of reason in repudiating the title "Rev." since he has lost his "reverence."

We do hope kind heaven will spare Chicago the misfortune of the Rev. Progressive Mills in perpetuity as contemplated by the madman who proposes to erect a—what you call it—for his benefit.

## OBITUARY.

VANVACTOR—Mattie A. VanVactor was born April 14, 1856, and died Feb. 27, 1882, aged 25 yrs., 10 mos., and 12 days.

Kind, good, and benevolent, she was universally esteemed—desiring to live to do good. Funeral discourse by the Editor.

# Youths' Column.

## A Song for Little May.

Have you heard the waters singing,
Little May,
Where the willows green are bending
O'er their way?
Do you know how low and sweet,
O'er the pebbles at their feet,
Are the words the waters repeat
Night and day?

Have you heard the rubies singing,
Little one,
When the rosy dawn is breaking,
When the alone?
Have you heard the wedding bee
In the blossomed orchard tree,
And the happy hum of bees
In the sun?

All the earth is full such
Little May
Such, and be
On the way.
Let their other voices fall
In thy heart with happy call
Praise the Lord, who loved all,
Night or day,
Little May.

## "All Gone."

"I cannot understand" said a little boy, "what becomes of our sins when God takes them away.

"When you do a sum, Willie, and take a sponge and wipe your slate, what becomes of the figures?"

"O, I see now," he said, "they are all gone."

And so God says he will blot out our transgressions, and will not remember our sins. Isa. xliii. 25.

Have you ever watched the icicle as it formed? Have you noticed how it froze, one drop at a time, until it was a foot long or more? If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled: Just so our characters are formed. One little thought or feeling at a time adds to its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.

## Honesty Rewarded.

George and Harry worked in the same shop; but as the working season was almost over, and there would be little work during the summer months, their employer informed them as they settled up on Saturday evening that he could only give one of them work hereafter. He said he was very sorry; but it was the best he could do. He told them both to come back Monday morning, and he would then decide on the one he wished to remain.

So the young men returned to their boarding house a good deal cast down; for work was scarce, and neither knew where he could obtain a situation if he was the one to leave.

That evening, as they counted over their week's wages, Harry said to his friend:

"Mr. Wilson has paid me a quarter of a dollar too much."

"So he has me," said George, as he looked at his.

"How could he have made the mistake?" said Harry.

"Oh! he was very busy when six o'clock came, and handling so much money, he was careless when he came to pay our trifle," said George, as he stuffed his into his pocket-book.

"Well," said Harry, "I am going to stop as I go to the post office, and hand the money to him."

"You are wonderful particular about a quarter," said George. "What does he care about that trifle? Why he would not come down to the door to it if he knew what you wanted; and I'm sure you worked hard enough to earn it."

But Harry called and handed his employer the money, who thanked him for returning it and went into the house. Mr. Wilson had paid them each a quarter too much to test their honesty.

So, when Monday morning came round, he seemed to have no great difficulty in determining which one to keep.

He chose Harry, and intrusted the shop to his care for a few months when he was away on business, and was so well pleased with his management, that when work commenced in the fall, he gave him the position of superintendent.

Five years afterward, Harry was Mr. Wilson's partner; and George worked in the same shop, but as a common laborer.—*Methodist.*

## A Brave Little Daughter.

There is a very pretty story by Miss Strickland, in her "Queens of England," of a little girl who saved her father's life:

"It was the time of Queen Mary, and Lord Preston, the father of the child, was condemned to death for conspiring to bring back the exiled King James to the throne. Her name was Lady Catherine Graham, and she was only nine years old. The poor child was, during the trial of her father, left in the Queen's apartments at Windsor Castle.

The day after the condemnation of Lord Preston, the Queen found little Lady Catherine in St. George's gallery, gazing earnestly on the whole length picture of James II., which still remains there. Struck with the mournful expression of the young girl's face, Mary asked her hastily what she saw in that picture which made her look on it so particularly.

"I was thinking, said the innocent child, how hard it is that *my* father must die for loving yours."

The story goes that the Queen pondered in conscience by this artless reply, immediately signed the pardon of Lord Preston, and gave the father back to the child."

Macaulay tells of a poor sweetener who made a cathedral window entirely out of pieces of glass that his master had condemned and thrown away: but when completed it won the admiration of all. The master's hearted work was rejected and the window made by the unknown artist from condemned material was given the place of honor in the great cathedral. The wisdom of this world made its painted window of the wise, the learned, and the righteous, but the unknown Jesus of Nazareth became the architect of a new society. He rejected the noble and the wise, and chose the very material that the wisdom of this world had condemned and from the refuse of society he has taken up the fallen sons of men and set them, like diamonds, to sparkle forever in the diadem of his glory.

# Selections.

Age to come [illegible].

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

JERUSALEM, Oct. 31, 1881.

*Dear Friends in America:*

It is with a sad and aching heart that I now sit down to write my first letter from Jerusalem. I had anticipated much on my arrival at the renowned city, the only chosen place on earth where the God of heaven is to dwell among men forever, as Moses and the children of Israel sang after their deliverance from the Egyptians at the Red Sea: "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for me to dwell in; *in the sanctuary, O Lord,* which thy hands have established." Exod. xv. 17. David says: "He brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Psa. lxxviii. 54. Again the Psalmist says: "The Lord hath chosen Zion; he hath desired it for his habitation; this is my rest forever: here will I dwell, for I have desired it." Psa. cxxxii. 13, 14.

Yes, I had anticipated much; and who would not, in expectation of beholding the very place which the God of Israel had chosen for his sacred seat?

But the death of my beloved daughter has brought such a gloom over my mind, that I cannot realize, as I otherwise should, that I am now writing within the limits of that city, where the majesty of the God of heaven is to be enthroned to judge the nations of the earth in righteousness; but it is even so; here I am, a mourner instead of being joyful. I hoped that my darling Bertie would come to cheer me in my labors in this earthly sanctuary, as she always had in America. She has been as a guardian angel to me during the few short years of her life, and I had not realized how sad and desolate I should feel without her.

At first I thought it was impossible to be reconciled to the will of God, but he can do everything, as Job said; and in his own way he brings the will and affections into subjection to his will and purposes. As David was obliged to rise from weeping at a certain time, so did I find myself in a very peculiar situation; and I was obliged to rise up above all selfish feelings, and go about my business; and by the help of God I was enabled to forget for a time, measurably, my great loss and grief, and set my face towards Jerusalem.

I will relate a dream I had just before Bertie fell asleep. I thought I was in Boston.

She came to me and put her dear arms around my neck and said, "Father Dear," [Bertie was accustomed thus to speak,] and gave me a loving kiss. She then went from me. I tried to call her back, but she passed on, saying, "I cannot come." I sat down and wept; and such a feeling of desolation as came over me I had never experienced before.

I saw her *room* and the people assembled; and I began to ask—"Is this real, or a dream?" I said: "It must be a dream; I am not in Boston." I tried to awaken myself, and at last did awake; and was glad to find that it was a dream. But I could not shake off the impression it had made upon my mind. There was something about it so dreadful that I said, "I can never enter that room again."

What should I have done if I had not found a home with kind and sympathizing friends?

When our heavenly Father scourges severely, he always provides a shelter from the storm, or a healing balm for the wounds. No one in sorrow ever found kinder friends than I have found in Mr. and Mrs. Floyd. "A friend in need, is a friend indeed." They and Archer are with me now.

I must tell you a little about our journey up from Jaffa, and the location of my tenement. As I wrote, we left Jaffa the 27th of October, but not until 4 p. m. We came to Bubel Wady that night, where we stopped with a Jew, a friend of Mr. Floyd. Here we found a hearty welcome and nice beds. At four in the morning our carriage was ready and we started on for Jerusalem up and down, over the hills—some of which I preferred to walk over. Our journey was very interesting, as Mr. Floyd pointed out many places of which I had read much in the Bible. The place where the ark of the Lord rested at the house of Obed-edom, attracted my attention specially, and caused me to reflect upon the great changes that have taken place in this land since those days. Then there was a God in Israel, who dwelt between the cherubims upon the mercy seat; and notwithstanding he allowed his people to be smitten before their enemies, and the ark with its precious treasure to be carried into the Philistines' country, the God—Christ—that dwelt within it did not leave the mercy seat. Dagon, the heathen god of the Philistines, fell before the God of Israel. Uzzah for attempting to steady the ark with unhallowed hands, was struck dead by the power that dwelt within it.

This displeased David; and he was afraid of God that day, saying, How shall I bring the ark of God home to me? So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite." God was teaching David to observe and do his will.

The ark should not have been drawn by oxen or handled by any but Levites.

When David found the mistake he had made, and learned what the due order for seeking the Lord was—that none ought to carry the ark but the Levites, he assembled all Israel, and sanctified the priests, and at the second attempt brought the ark from Obed-edom's house to Jerusalem, and put it in the tent which he had pitched for it, amidst the rejoicings of the whole nation.

Then these mountains, hills, plains and valleys, echoed and re-echoed with the high praises of him who dwelt between the cherubims upon the mercy seat.

While the ark remained at the house of Obed-edom, the Lord blessed him and all that he had.

I have been at the place; but there is no ark there now; no voice from the mercy seat; no special blessing for any one: no God in Israel! I have traveled the same road, doubtless, over which the priests carried this Divine being in the ark, and before which David danced and the nation rejoiced; but the scene is greatly changed. David is not there nor any of the royal line of sons who were to sit upon its throne after him. No priests with their ark, no nation with its high praises. All is desolation.

But does David therefore want a man to sit upon his throne? Has the promise failed? No, it has not failed. There is one living, who, though "he died unto sin once," "being raised from the dead, dieth no more;" "and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." He has been anointed above his fellows, his predecessors, to sit upon David's throne; and though now absent in a far country to receive for himself this kingdom, he will return again; not to be carried up from Obed-edom's house in an ark, but to be hailed King of Kings and Lord of lords.

[It may be proper to call the reader's attention to a few facts concerning this ark of which Mrs. Davis speaks; and show how it came to be at Obed-edom's house.

When Israel first entered the promised land the tabernacle containing the ark was set up at Shiloh, where it remained over three hundred years, until the ark was taken out of the tabernacle and brought into the camp of Israel at Eben-ezer, when they were at war with the Philistines. Here the battle went against Israel; Hophni and Phinehas, the two sons of Eli, who was then judge in Israel were slain, and the ark of the Lord was taken.

These tidings caused the death of Eli. Phinehas' wife named her new born son "Ichabod," saying, "The glory is departed from Israel; for the ark of the Lord is taken;"—Ichabod signifying, "The glory is departed:" or, "Where is the glory?"

The Philistines carried the ark to Ashdod and set it by the side of their god Dagon. In the morning Dagon had fallen to the earth; and though set in his place again, on the second morning he was found upon the threshold of the house with both hands and his head cut off. Israel's God is determined to destroy all false gods. The people were also smitten with diseases, because of the ark. They removed it to Gath, and the disease followed.

Then it was carried to Ekron: and the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us to slay us and our people." The victors who took the ark in that battle at Eben-ezer, were the losers. The ark was a curse to the Philistines, who were perishing because of Israel's God among them. It is a singular fact that they did not attempt to destroy the ark nor the power that dwelt within it.

But after seven months the Philistines were obliged to give up their prize, and send the ark of God back to the people of God. A new cart was prepared; the ark placed upon it with presents to appease as they thought, the God of Israel. Two wild young heifers, with their calves shut up at home, were attached to the cart and turned loose to go where they might be inclined. The two milch kine, "lowing as they went," took the straight way to Beth-shemesh, some twelve or fifteen miles a little south of west from Jerusalem; where "fifty thousand and threescore and ten men" of Israel died for the rash act of looking into the ark. The people of Beth-shemesh, though at first rejoicing to see the ark, were now as glad to get rid of it as the Philistines had been; and "they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come down, and fetch it up to you. They did so; and there it remained at Kirjath-jearim, about eight miles from Jerusalem, until David attempted to bring it into the city, when upon the death of Uzzah, he turned it aside into the house of Obed-edom, the place that Mrs. Davis calls attention to, where it remained three months, while David was learning how to get it to the tent he had pitched for it in Jerusalem. He succeeded at last, as she has said; and it was a happy day for Israel when the Lord was brought into his true dwelling place.]*

We arrived at my new home in Jerusalem, about 9 p. m. I found a clean, quiet double house; pleasantly located in the New City of Jerusalem. I have much to write about this "New City" hereafter.

The English Vice Consul and his amiable sister, occupy the other tenement. The Russian church and gardens are on the opposite side of the street. I have three rooms; one is suitable for a small school. I could accommodate a small family. My rent is seventy dollars for one year, or, fourteen Arabic mouths, in advance.

[As all who have good maps of Jerusalem can see, the Russian buildings are situated upon the hill of Gareb, northwest of the present walls of Jerusalem but within the boundaries of the "New Jerusalem," as shown by Jeremiah xxxi. 38-40. Thus Mrs. Davis, though outside of the walls of the city, is within the boundaries of the New Jerusalem; and this she probably understands, for she calls it the "New City."]*

I have just returned from a walk to the Mount of Olives. A view of the city from this mountain is magnificent; I have never seen anything so grand before. It was a surprise to me, as I find that I had never formed any just conception of the city and its surroundings from anything that I had read or seen, not even from the splendid Cyclorama that was on exhibition in Boston in 1875, which I saw many times. Jerusalem is indeed, "beautiful for situation," and will soon be "the joy of the whole earth."

*The remarks in brackets were added by the editor of *Age to Come Herald*.

TEMPERANCE FACTS—Randolph Co., Miss., voted for prohibition about one year ago, since which time not one drop of whisky has been sold in our county—for any purpose—that I am aware of, and the place has been changed from a hell on earth to a paradise. While, at the first election, some men of respectability and good standing, opposed prohibition, now I do not believe there is one good citizen in the county who would vote for the return of whisky. Some said it would injure trade. But, instead of injuring trade it has increased it, and the whisky men are bound to acknowledge the fact.—*Alabama Baptist.*

# Poetry.

## NOW AND THEN.

T. E. ADAMS.

This world seems dark and drear.
So few that love the Lord,
Whose coming now is very near,
—So reads the sacred word.

Vain fashion's crowd sway
Has charmed and turned aside
The proud the foolish and the gay
To crowd the pathway wide.

Time flees—all things grow worse;
And few there that know
That coming judgment's dooming curse
Will lay the triflers low.

O, soon the time will come
When saints will rise and sing;
And praise our Savior—God's dear Son—
Our dear Redeemer—King.

A friendly voice is heard
Inviting those who stray—
Reform your ways, and love the word,
And hail the Lord's glad day.

# Communications.

## LETTERS ON THE RESURRECTION. No. 2.

WM. C. TAYLOR.

Having shown in a previous paper the benefit of being in Christ Jesus, and the reward which will come to every faithful servant of the Prince of Life, we turn now for a moment to glance at the other side. We ask then: What will be lost by unfaithfulness, and how will that affect our relationship to Christ and judgment?

Our question is, Have faithful and unfaithful alike the same relationship to Christ in this age? Some believe that the saint and apostate are equally related to the Master till separated at the judgment seat. We are concerned for nothing but the truth, and in grave doubt that such a conclusion is truth we appeal for an answer to the word of God.

Read John xv. 1–7: "He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." Rev. iii. 5.

"Little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28.

"Whosoever abideth in him sinneth not." 1 John iii. 6.

Let us consider what these passages teach as to the relationship of faithful and unfaithful to Christ. What lesson does the illustration of the vine teach us? When does the husbandman lop off the withered branches? Is it not when he sees life has become extinct, and all hope of their ever bearing fruit again is gone—when they are nothing of profit to him, and merely encumber and disfigure his tree? Is it not then I repeat that he judges the withered branch, and severs the dead from the living?

This may be called the natural process, and surely it affords a true illustration of the methods of the Divine husbandman. How clearly and forcibly this is bourne out by the language of John xv: "Every branch in me that beareth not fruit, he taketh away." It seems plain this taking away occurs during the period of probation which is beyond doubt the time of bearing fruit. The reason given is unfruitfulness, and it will be well to remember that such a cause for cutting off could only apply to the fruit bearing season, and which, whether applied to man or tree, must lie within the period of natural life.

This same truth is clearly brought out in the second passage I have quoted. He will not blot out the names of those who overcome, but does this not imply that those who fail to overcome will lose their record in the book of life? Surely their names will not remain there when they leave the service of Christ and turn their backs upon the way and word of life. Surely when this last sad step is taken the withered branch is severed from the vine.

Next follows a passage which says, "Little children abide in him." This is followed by another which indicates very clearly that abiding in Christ is quite a voluntary matter resting entirely with the conduct of the individual. Now, I would ask: Why say "Little children abide in him," and why the repeated references about abiding in Christ which occur in John's first epistle, if it is impossible after being once in to get out of Christ till formally rejected at the judgment seat. The exhortations upon this point would have no force or application in such a case, and would be strangely inconsistent with the many warnings to "hold fast" and "abide" in Christ, which we find in the letters of the apostles, and when coupled with the fact that their most earnest desire and entreaty was that every believer would not only abide in Christ but labor diligently to strengthen his position in the Savior, shows clearly that there was not only danger of losing it, but that it could hardly ever be maintained but by constant care and watchfulness.

Surely in the light of the little we have said, we have arrived at no rash conclusion in believing that the teaching of the Word in respect to the rejectors of Christ at least in that they are no longer members of his body. Thus we find for the two classes—faithful and unfaithful—totally different relationships to Christ, and equally different destinies. The one, faithful to the Master they elected to serve, are in Christ and heirs of all things promised by God in his beloved Son. The other, rejectors and despisers of the Holy One have no longer any part in him.

This result is gained by a process of selection or judgment which has been going on steadily since the first stone of the heavenly temple was laid. "Many are called but few are chosen."

The bearing of these conclusions upon the character of the resurrection is very close and important. We have seen that the body of Christ contains all but one class, and that this result is attained by a process of judging similar to that which influences the husbandman in cleaning off the rotten and useless branches from his vines. Let us now, with these conclusions before us, trace the destiny of those in Christ, leaving in the meantime, the fate of the unfaithful for future consideration.

We have already adduced sufficient evidence to prove that they who are Christ's are heirs "according to the hope of eternal life." This is the free gift of God to them who believe through his Son Jesus Christ, for it is written, "This is the promise that he hath promised us—eternal life." 1 John ii. 25.

This then is the promise of God to the body of Christ. It is unconditional, it is unconnected with any trial, and cannot be affected by any rendering account of deeds done in body. It is simply and above all the promise of God to every individual in Christ, and who will be found in him at the time of his appearing. Considering the weight and unconditional character of these promises, what could be more natural or better in accord with them than that the sleeping saint of God should have a glorious resurrection? The body of Christ can only have a resurrection to life, and this Paul clearly understood when he said so positively "When Christ who is our life shall appear, then shall we also appear with him in glory." Col. iii. 4. And "Unto them who look for him shall he appear a second time without sin unto salvation." Heb. ix. 28. Christ will appear the second time for the salvation of his people. Of that coming and the manner of the resurrection, let us read what Paul said to the Thessalonians. "The Lord himself shall descend from heaven with a shout....and the dead in Christ shall rise first; then we which are alive and remain (unto the coming of the Lord) shall be caught up together with them in the air: and so shall we ever be with the Lord."

In the first of the passage just quoted above it is said, "When Christ who is our life shall appear then shall we also appear with him in glory," while the second says Christ will bring salvation for those who look for him. Both passages connect salvation with the coming of Christ. The quotation from Thessalonians shows the manner in which this will be realized. We see Christ coming from heaven, we see the sleeping saints raised and caught up along with the living to meet the Lord in the air. Beyond that meeting—the first meeting of the complete body of Christ, there will be no more separations, no more any sad farewells to dim the joys of immortality, for as Paul said "We shall ever be with the Lord."

Two points are here distinctly proved: First that those raised at the coming of Christ are one distinct class, viz: his body, Rev. xx. 4, and second, in connection with, 1 Cor. xv., they are raised incorruptible. A third point might be noticed. Between the moment of resurrection, and the moment when Paul exclaims, "so shall we ever be with the Lord," where will we place that judgment which some claim so earnestly, when the Lord will decide who are his brethren, and who are not, who are to be forever with him, and who banished from his presence? For ourselves we can find no moment of time when such a tribunal could take place. But were this difficulty removed, there would still remain the greater wonder still that Paul never mentioned such an event when speaking about the resurrection. This he did so closely that were such a thing true he could not have failed to speak of it. Yet Paul never placed judgment between resurrection and the realization of immortality, a fact which tells us clearly that the judgment of the saints must be at another time, and for a different purpose than to determine if they are worthy of life or not.

Such then are our conclusions as to the happy destiny of the saved. It is theirs to have part in the first resurrection, the constituents of which are called "blessed and holy," and of whom Christ said, "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." This is that rising from the dead Christ called "the resurrection of life," and the same which Paul hoped for—the resurrection out from among the dead. Phil. iii. 11. It is that resurrection over whose subjects the second death will have no dominion—of whom it is written. "They shall be priests of God and of Christ and shall reign with him a thousand years." Rev. xx. 6.

It is in short that resurrection to be worthy of which, in the event of death, our best energies should be devoted. for in that rising again from the dead, the victory of the grave will be overcome, death will be conquered, we will then be kings and priests and sich in everything which makes the glory of this age poor in comparison with the next.

In conclusion, What of the unfaithful? Our reading has excluded them from any part in the first resurrection, and the question naturally arises, When will they be raised, and what judgment will they have? As we read the testimony says they will sleep on till the thousand years are finished. Here are the words, "The rest of the dead lived not again till the thousand years were finished.' Rev. xx. 5. At the end of that period, John saw "the dead, small and great, stand before God, and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works." Rev. xx. 12.

Here the book of life comes to view again. I have already said in respect to the words in Rev. iii. 5, that God would not keep the names of any on the roll book of life who deserted his service. It is only affirmed of those who overcome that their names will not be blotted out. It seems a reasonable conclusion to draw from this that the names of those who fail will be blotted out. This is the class who in consequence of this failed of having a part in the first resurrection, and who were not to live till the thousand years were finished.

Of that rising again and judgment it is said, "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 15. Surely this looks like the unhappy end of those who failed to overcome, failed of a share in the first resurrection, whose names at the judgment had no place on the book of life. What an end! May God save us all from such a fate, and may we be diligent to make our calling and election sure.

In conclusion, my idea of the order of the resurrection is fully expressed in the words of Paul, "Christ the first fruits, afterwards (1800 years or more) they who are Christ's at this coming; then ("the rest of the dead lived not again till the thousand years were finished," Rev. xx. 5.) the end. when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power." 1 Cor. xv. 24.

(To be Continued.)

## ISRAEL IN EXILE: ARE THE ANGLO-SAXONS THEIR DESCENDANTS?

J. CAMERON.

Zealous endeavors are being made in these days to make out the descent of the Anglo-Saxon race from the ten tribes of Israel carried into captivity by the Assyrians. Several periodicals have been started in the support of the cause. The latest and most reasonable of these is the *Standard of Israel*. But like too many magazines of the one-idea class, it seems to have no space to spare for anything that calls in question its favorite theory, or any of the reasons by which it is supported.

I had occasion some six or eight months ago to point out to the journal referred to what I considered an untenable ground for the theory advanced in one of its early numbers. And as that ground was professedly derived from the Scriptures, unlike most of the reasons assigned by the advocates of the idea, I really expected that some respect would be paid to any fair criticism offered upon it. The Scriptural reason given was to the effect that great numerical increase is promised to Ismel in the Scriptures, and that this has its fulfillment in the vast numbers of the Anglo-Saxon race in the British Islands and in the colonies under British rule, as well as in the United States of America. I endeavored to show that while great increase was originally promised to Abraham (partly fulfilled in the reigns of David and Solomon), the very opposite was threatened when they should be exiled for their disobedience. And that promises of increase made subsequently by the prophets were invariably connected with, and dependent on, their restoration to the land of their fathers. No notice was taken of the paper in which this was pointed out, and as the subject has a degree of interest in itself apart from the theory of "our Israelitish origin," I take the liberty to offer a few remarks, showing how the matter stands so far as the Scripture testimony is concerned.

The following quotations may suffice to show what was promised in regard to numerical increase to the founder of the Hebrew people:—"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. xii. 1–3.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and the breadth of it; for I will give it unto thee." Gen. xiii. 14–17.

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Gen. xv. 5, 6.

These promises had a partial fulfillment even during the sojourn of the people in Egypt, but their numbers had at least doubled by the time that Solomon reigned. And this although the original inhabitants had been thorns in their sides during the time of the judges and afterwards. This great increase, however, was during their occupation of the land of promise.

Before the twelve tribes entered Canaan they were duly warned as to what should befall them if they were disobedient. Decrease in numbers was distinctly intimated by Moses as one of the marks of the Divine displeasure by which they should be visited.

"When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." Deut. iv. 25–27.

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Deut. xxviii. 58–67. See also Deut. vii. 13, 14; xxviii. 15, 18, 25.

But these threatenings are also accompanied with promises of restoration and increase consequent on obedience.

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of the heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." Deut. xxx. 1–5. See also xxviii. 1–4.

"Multiply thee above thy fathers" intimates an increase beyond what they had previous to the threatened exile. But it must be observed that this increase is not promised to take place during their exile, but after they have been "gathered from all the nations, whither the Lord thy God hath scattered thee," and "brought into the land which thy fathers possessed."

The prophets subsequent to Moses also predicted the multiplication of Israel, after their restoration. Thus Ezekiel:—"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." Ezek. xxxvii. 25, 26.

In that glowing picture of Israel's future glory contained in Isaiah's prophecy (chap. lx.) we have these two closing verses, in which the comparative insignificance of Israel, previous to their restoration, and the numbers to which they should increase, are graphically described:—"Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. lx. 21, 22.

Again, from an earlier portion of the same great prophecy (which begins at chapter xl.) we have the following, in which let it be noted, in passing, that Israel shall be brought by the Gentiles to their own land. But if the Anglo-Saxon race is Israel, who are the Gentiles that are to bring them, and what need is there that the Anglo-Saxon race should be brought by any other peoples, seeing that they themselves possess the most ample appliances for such a migration?—"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall be ashamed that wait for me." Isa. xlix. 18–23.

In one of Jeremiah's prophecies, referring to the future restoration, we have the following passage, in which the increase of Israel is also distinctly announced:—"Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God." Jer. xxx. 18–22.

Also again in Ezekiel:—"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.... Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord." Ezek. xxxvi. 8–10.

And in Hosea:—"Ax for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them! Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer. Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts. All their wickedness is in Gilgal; for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters. Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations." Hos. ix. 11.

And in Zechariah:—"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them." Zech. x. 6–10.

I might here pause, and ask our friends who hold the Anglo-Israel theory to produce a single text to prove the numerical increase of Israel while exiled from the land of their fathers. I am not aware of any such text, and till proof be forthcoming, I must hold that the increase of the Anglo-Saxon race has nothing whatever to do with the fulfillment of any promises in the Scriptures regarding the numerical increase of Israel. The passages I have quoted show that exile, accompanied with decrease in numbers and other evils, was threatened for disobedience. The exile was executed; and we must presume, in the absence of proof to the contrary, that the threatened accompaniments have also come to pass. In the case of that portion of Israel known as Jews, their increase for the last eighteen hundred years has been very small compared with that of other peoples, and is in one respect the natural result of the depressing circumstances in which for a long period they have been placed. And if we accept the theory that the North American Indians are a remnant of the ten tribes, and for which a great deal can be said, it is a well-known fact that they are now decreasing at a rapid rate. But the whereabouts of the ten tribes is a matter that does not affect the question now under consideration.

I submit these remarks with all confidence to the judgment of the readers of THE RESTITUTION, and shall be glad to consider anything that may be offered on this important subject.


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No. 10.

J. P. WELTHEE.

Our remarks on the witnesses have been already very considerably extended. We might have said that the witnesses are the saints of a certain period; that the period in its location, and in its character and duration is defined in Dan. vii. 25; but traveling, as we are, many terms were to be defined and explained. Every term in the disputed ground required a full development. "The temple of God" required a full investigation, since it is often asserted that God has had no temple on earth since A. D. 70. We have before us the following:

"This temple (Rev. xi. 1) that John measures was not a reality in A. D. 96, for at that time no temple existed; for, twenty-six years before, the Romans, under Titus, destroyed the last one, since which no other has been built—hence it is evident that the 'temple of God,' viewed by the prophet, is among 'the things which must shortly come to pass.' The events relating to the witnesses and the Lord of the earth presuppose a temple, and if it were possible to prove that a temple will not be erected in Jerusalem, then the prophetic testimony is impeached. The denial also would confront Paul, for he predicted that the Man of Sin would sit in 'the temple of God.' Worse! the abomination which Christ said should stand in the 'holy place,' will have no holy place to stand in; and the 'most holy' (place) cannot be anointed, nor can the sanctuary be cleansed at the end of 2,300 days. A temple will be built, or the prophecy will be proven—a lie."—*Dr. E. C. Welch, Editor of the Chilean.*

According to the temple views we have presented the objections above stated are obviated; nor are we obliged to involve the prophet or his prophecy in—"a lie."

Titus did not destroy "the temple of God," but, simply, one of his old deserted houses. It ceased to be "the temple of God," the moment that Jesus, his Son, expired upon the cross. Nor did Christ's disciples, after that event, call it "the temple of God." They transferred that name to another structure; a living temple, and called it "the temple of the living God," to distinguish it from the temples of idols—dead gods. The "temple of God" was not only in existence "A. D. 96," but John was in it, and it was that temple that he was commanded to measure. He was one of its living stones, built upon Christ its foundation stone. In that temple the man of sin did sit. We have dwelt at considerable length upon the prophecies of Zechariah, in order to become familiar with the key to the proper understanding of the witnesses. With these explanations let us take up our line of investigation.

Witness.—The Greek of Rev. xi. 3, is as follows: —*kai dosso tois martusi mou.*

*Martus* is in the dative, from *martus or martur.* It is used in the New Testament 34 times. It is translated witnesses 22 times; record, twice; martyr, twice; and martyrs, once.

The primary thought, called martyr—the Greek word—is, one that gives testimony, not defining time, or circumstances. In the widest sense, any person, place, or thing, can be a witness.

Persons are usually the witnesses spoken of in the New Testament: in the plural number, and applied to Christ, his apostles, and disciples. The twelve apostles are witnesses for Christ; and are, therefore, his witnesses. In three places the Greek word *martus* (martyr) is not translated.

Acts xxii. 20. "And when the blood of thy martyr (*martur*) Stephen was shed, I (Paul) also was standing by, and consenting unto his death and kept the raiment of them that slew him."

Here the original thought has an adjunct, where the witness seals his testimony with his life's blood.

Christ is the faithful and true witness. "Nevertheless (says my Christ-y faithful martyr)" Rev. iii. 13.

Of the Lord it is said, "And I saw the woman (Mystic Babylon) drunken (Rev. xvii. 6) with the blood of the saints (Dan. vii. 21, 25) and with the blood of the martyrs (witnesses she had slain of Jesus."

In Rev. xx. 4 it is written "And I saw (in vision) the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received (his) mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

We find two classes of witnesses:

1. Those that did not seal their testimony with their blood.

2. Those who did.

These two classes were Christ's witnesses; but one in a higher sense. The lower class were called witnesses; the higher class kept the original name, martyr. Both classes comprehended the entire body of Christians. They were the "saints." Their testimony was given both in words and deeds. The Spirit of God, dwelling in them, made them competent witnesses.

Witnesses under the Old Covenant, or Typical Witnesses.—Passing by the classes that constituted the Hebrew Theocracy, we shall call attention to the officiary of that nation. These consisted of two orders, which we now term Religious, and Civil; the Church and the State. Born out of the Red Sea, they spent their infancy in the wilderness under God as their guide and ruler. It was then a theocracy, a God-ruled nation; and continued such for 450 years, under the name of Church, or Congregation of Israel. They then demanded a visible king like other nations, to go in and out before them, and fight their battles.

God, their King, protested against his rules being rejected yet granted them a visible king. Under Saul began the visible reign, till their nationality expired under the Romans. It was always, however, a nation of Priests. Exod. xix 6. "And ye shall be unto me a kingdom of priests, and a holy nation." Rev. i. 6; v. 10. The Altar was always above the Throne. Between both God designed a perpetual and happy union. Zech. vi. 13. This holy people, however, always had its temporals, and its spirituals, those interests that were inherent in them individually, and those that belonged to God as the head of the family. Moses stood as the visible head of the one order of inferiors. Aaron was the visible head; God being the Supreme of both.

While these two orders of interests were exercised by two orders of persons, there were conflicts of rival chiefs. The Church and State, designed to be one, were often severed and hostile. The peculiar people of God are to be, and were always designed to be governed by a Royal High Priesthood: its proper type, Melchizedec: its anti-type, Christ the Branch. Zech. vi. 12, 13. The Tabernacle, then the Temple, localized the Altar who is governed the Throne.

"Three times a year all thy males shall appear before the Lord God." Exod. xxiii. 17.

But God dwelt in the inner temple between the cherubim. They appeared before God through their representative, the High Priest and his assistants, as they were not allowed to appear before him in person; nor can we appear before him except through Christ our High Priest and his assistants. Through him, in our Altar devotions, we stand before God. These facts will explain what we now introduce:

"Then said he (Gabriel), These (two olive branches) are the two anointed ones, that stand by (before, Zech. vi. 5) the Lord (Jehovah) of the whole earth." Rev. xi. 4.

The Hebrews appeared before God, by their priests in the temple at Jerusalem; under the old covenant to watch over and instruct his people, and to declare his name and his duty to the nations.

### CHURCH TRIALS.

H. A. SCOTT.

Ecclesiastical courts seem to have about as much to do in the way of trying heretics as the civil courts do in trying culprits. The whole thing, when viewed in the light of the New Testament system seems to be a farce. Only think of a body of unlearned men who have learned their creeds in the various colleges or churches of our modern Christendom coming together and passing sentence on a heretical brother because he cannot subscribe to some peculiar statement of some dogma which is in the creed but not one word of which is in the Bible. The doctrine of the "holy trinity" is not expressed in words in the Bible, but has to be reasoned out by astute theologians, then "resolved" in synods, and then put into a creed, then woe to the man who cannot see that Jesus is the subsubsubsub

# THE RESTITUTION.

S. A. CRAFLIN, EDITOR.

Plymouth, Indiana, Apr. 5, 1883.


THE opinion is gaining ground in Europe that a war between Germany and Russia can not long be averted.

LATE London papers with very full reports concerning Jewish persecutions in Russia received from Brother H. Hayes for which the sender has our sincere thanks.

WE will not occupy much room editorially this week, as we are anxious to give all we can from our correspondents and place other interesting and important matter before our readers.

TODAY, April 2, a citizen of Plymouth—James Van Valkenburgh—was buried whose age was 101 years, 2 months, and 12 days. He was the oldest person we ever saw in the coffin. His term of life covered a very eventful period of human history.

COPY of "Songs of Zion" received from the office of *The Dawn of the Morning*. A neat volume of nearly 200 pages and 260 hymns. Price in cloth 50 cents. Paper and book published at Grand Rapids, Michigan. The paper is one of our valued exchanges.

## Selections.

### ORIENTAL SKETCHES.—No. 8.

Bashan and Its Giant Cities.

J. L. PORTER, A. M.

ANCIENT CITIES.

Scrambling through, or rather over, a ruinous gateway, we entered the city of Bathanyeh. A wide street lay before us, the pavement perfect, the houses on each side standing streets and lanes branching off to the right and left.

There was something inexpressibly mournful in riding along that silent street, and looking in through half-open doors to one after another of the desolate houses, with the rank weeds and grass in their courts, and the brambles growing in festoons over the doorways, and branches of trees shooting through the gaping rents in the old walls.

The ring of our horses' feet on the pavement awakened the echoes of the city, and startled many a strange tenant. Owls flapped their wings round the gray towers; daws shrieked as they flew away from the house-tops; foxes ran out and in among shattered dwellings, and two jackals rushed from an open door, and scampered off along the street before us.

The graphic language of Isaiah, uttered regarding another city, but vividly descriptive of desolation in any place, came up at once to my mind and to my lips—"Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." Isa. xiii. 21.

Bathanyeh stands on the northern declivity of the mountains of Bashan, and commands a view of the boundless plain towards the lakes of Damascus. About a mile and a half to the north-west I saw two large villages close together. Two miles further, on the top of a high tell, were the ruins of a large town, which, my guides said, was both extensive and beautiful. Three other towns were visible in the plain, and two on the slopes eastward. How we wished to visit these! but time would not permit. From this, as from every other point where I reached the limits of my prescribed tour, I turned aside with regret; because away beyond, the eye rested on enticing ruins, and unexplored towns and villages.

Bathanyeh is not quite so large as Hit, but the buildings are of a superior character and in much better preservation. One of the houses in which I rested for a time might almost be termed a palace. A spacious gateway, with massive folding doors of stone, opened from the street into a large court. On the left was a square tower some forty feet in height. Round the court, and opening into it, were the apartments, all in perfect preservation; and yet the place does not seem to have been inhabited for many centuries.

Greek inscriptions on the principal building prove that they existed at the commencement of our era, and in the whole town I did not see a solitary trace of Mohammedan occupation, so that it has probably been deserted for a thousand years.

The name at once suggests its identity with Batanis, one of the thirty-four ecclesiastical cities of Arabia, whose bishops were in the fifth century suffragans of the primate of Bostra. Batanis was the capital of the Greek province of Batanæa, a part of the territory of Philip mentioned by Josephus, but included by Luke (iii. 1.) in the "region of Trachonitis." The region round it is still called the "Land of Bathanyeh;" and the name is interesting as a modern representative of the Scriptural Bashan.

Turning away from this interesting place, we rode along the mountain side eastward toward Shukk, four miles distant. This is also a very old town, and must at one time have contained at least 20,000 inhabitants, though now it has scarcely twenty families.

Ptolemy, the Greek geographer calls it Saccæa. It was evidently rebuilt by the Romans, as only a very few of its antique massive houses remain, and the shattered ruins of temples are seen on every side. One of these temples was long used as a church, and the ruins of another church also exist, which, an inscription tells us, was dedicated by Bishop Tiberius to St. George in A. D. 560.

Around Shukk are some remarkable tombs, square towers, about twenty feet on each side, and from thirty to forty feet high, divided into stories. Tablets over the doors record the names of the dead who were lay there, and the dates of their death. They are of the first and second centuries of our era. They have been all rifled, so that we cannot tell how the bodies were deposited, but probably the arrangements were similar to those in the tombs of Palmyra. From the ruins of Shukk three other towns were in sight among the hills on the east.

Remounting, we rode for ten miles through a rich agricultural district to Shubbà. We passed only one village, but we saw several towns on the wooded sides of the mountain to the left, and numerous others down on the plain to the right. Crossing a rugged ravine, and ascending a steep bank, we reached the walls of Shubbà. They are completely ruined, so much so, that the only way into the city is over them, beside a beautiful Roman gateway, now blocked up with rubbish. Having entered, we proceeded along a well-paved street—the most perfect specimen of Roman pavement I had yet seen—to the residence of the chief. In the large area in front of his mansion we found a crowd of eager people, and the first to hold out the hand of welcome was our kind host of the previous night, Sheikh Assad. He introduced us to his brother Fares, and we were then ushered into an apartment, where we found comfort, smiling faces, and a hearty welcome.

Shubbà is also entirely a Roman city—the ramparts are Roman, the streets have the old Roman pavement, Roman temples appear in every quarter, a Roman theatre remains nearly perfect, a Roman aqueduct brought water from the distant mountains, inscriptions of the Roman age, though in Greek, are found on every public building. A few of the massive ancient houses, yet exist, but they are in a great measure concealed or built over with the later and more graceful structures of Greek and Roman origin. Though this city was nearly three miles in circuit, and abounded in splendid buildings, its ancient name is *lost*, and its ancient history *unknown*. Its modern name is derived from a princely Mohammedan family which settled there in the seventh century. The Emir Beshir Shehab, the last of the native rulers of Lebanon, was a member of the family, and so also was the Emir Saad-el-Din, who was murdered in the late massacre at Hasbeiya on the side of Hermon.

Beside Shubbà is a little cup-shaped hill which caught my eye the moment I entered the city. On ascending I found it to be the crater of an extinct volcano, deeply covered with ashes cinders, and scoriæ—one of the centers, doubtless, of that terrific convulsion which in some remote age, heaved up the mountains of Bashan, and spread out the molten lava which cooled into the rock fields of Argob.

From the summit I had a near and distinct view of the south-eastern section of Argob. Its features are even wilder and sterner than those of the northern. The rocks are higher, the glens are deeper and more tortuous. It looks, in fact, like the ruins of a country, and yet towns and villages are thickly studded over that wilderness of rocks.

The mountains which rise behind Shubbà on the east are terraced half way up, and their tops are covered by oak forests. The vine and the fig flourished here luxuriantly in the days of Bashan's glory, winter streams then irrigated and enriched the slopes, and filled the great cisterns in every city, but the Lord said in his wrath, "I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. Isa. xlii. 15. and now I saw the words of the Lord were literally and fearfully true.

Sheikh Fares and his brother made all requisite arrangements for our future tour through Bashan. They told us that so long as we traveled in the Druse country we should be perfectly safe; no hand, no tongue, would be lifted against us; a welcome would meet us in every village, and a cordial wish for our welfare follow us on every path. We knew this, for we knew that policy as well as the sacred laws of Oriental hospitality, would restrain the Druses to aid and protect us to the utmost of their power. They warned us, however that some parts of our proposed journey would be attended with considerable risk. They told us plainly that the Mohammedans could not be trusted, and that if we attempted to penetrate the Lejah (Argob), all the power of the Druses might not be sufficient to save us from the fury of excited fanatics.

We attributed these warnings to the best motives, but we thought them exaggerated. To our cost we afterwards found that they were only too much needed.

Sheikh Fares gave us one of his most intelligent and active of his men as guide and companion, he also supplied horses for our servants and baggage, and a Druse escort. Thus equipped, we bade farewell to our kind and generous host, and set out on our journey southward.

For more than an hour we followed the course of a Roman road along the western declivity of the mountain range, passing several old villages on the right and left. At one of these villages, picturesquely situated in a secluded glen, we saw a long procession of Druse women near a clump of newly made graves. They had a strange unearthly look. The silver horns which they wear upright on their heads, were nearly two feet long, over these were thrown long white veils, enveloping the whole person, and reaching to the ground, thus giving them a stature apparently far exceeding that of mortals. As they marched with stately steps round the tombs, they sung a wild chant that now echoed through the whole glen, and now sank into the mournful cadence of a death-wail. I asked the meaning of this singular and striking scene, and was told that eleven of the bravest men in the village had fallen in the late war, these were their graves, and now the principal women of Shubbà had come to comfort and mourn with the wives of the slain; just as in the time of our Lord, many of the Jews came from Jerusalem "to comfort Mary and Martha concerning their brother Lazarus." John xi. 18, 31.

Descending the rugged bank into a rich plain, a quarter of an hour's gallop brought us to Sahem, a small but ancient town, containing the remains of a beautiful temple, and some other imposing buildings.

A few Druses, who find ample accommodation in the old houses, gathered around us and pressed us to accept their hospitality. We were compelled to decline, and after examining a group of remarkable subterranean cisterns, we mounted again and turned eastward up a picturesque valley to Kunawat. The scenery became richer and grander as we ascended. The highest peaks of the mountains of Bashan were before us, wooded to their summits. On each side were terraced slopes, broken here and there by a dark cliff or rugged brake, and sprinkled with oaks; in the bottom of the dell below, a tiny stream, the first we had seen in Bashan, leaped joyously from rock to rock, while luxuriant evergreens embraced each other over its murmuring waters. From the top of every rising ground we looked out over jungle and grove to gray ruins, which here and there reared themselves proudly above dense masses of foliage. Diving into the dell by a path that would try the nerves of a mountain goat, we crossed the streamlet and wound up a rocky bank, among giant oaks and thick underwood, to an old building which crowns a cliff impending over the glen. As we rode up we could obtain a glimpse of its gray walls here and there through dark openings, but on reaching the broad terrace in front of it, and especially on entering its spacious court, we were struck as much with its extent as with the beauty of its architecture. The doorway is encircled by a broad border of the fruit and foliage of the vine, entwined with roses and lilies, sculptured in bold relief, and with equal accuracy of design and delicacy of execution.

The court was surrounded by cloisters supported by Ionic columns, but nearly all gone now. On the north side is a projection containing a building at one period used as a church, but probably originally intended for a temple. The ruins of another building, the shrine or sanctuary of the whole, are still to be seen over the center of the quadrangle. The graceful pillars and sculptured pediment, and cornice with its garlands of flowers, lie in shapeless heaps beneath the shade of oak trees, and almost concealed by thorns and thistles.

Yes, the curse is visible there, not so painfully visible perhaps as in Western Palestine, where only a few stones or heaps of rubbish mark the site of great cities, yet still visible in crumbling wall and prostrate column, one in those very brambles that weave a leafy mantle round the fallen monuments of man's genius and power. "Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof."—They are here.

And other evidences of the curse were there too. As we approached the ruin not a living creature was visible. The air was still, and the silence of death appeared to reign over the glen and mountain. A solitary fox leaped from his den by the great gateway as our feet crossed the threshold, and took refuge in a neighboring thicket, but this seemed to be the only tenant alike of temple and forest. So it seemed, and so we thought; yet, before we were fifteen minutes among the ruins, three or four wild-looking heads were observed peering over a cairn of stones, and the sunbeams glanced from the barrels of their long-called muskets. We went on with our examinations, and the wild heads and glittering barrels went on increasing. Mahmood, our Druse guide, fortunately saw them, and stepping out from the shade of the portico where we had left him with the horses, he hinted that it would be well for us to keep near him, and complete our researches as speedily as possible. We soon mounted, and as we defiled through the forest a score of fierce Bedawin, armed with gun and pistol, leaped from their hiding-places, and lined our path. We were startled, and began to think that our tour was about to come to a speedy and unpleasant termination; but Mahmood rode on in silence, not deigning to turn his head, or direct a single look to these daring outlaws. We followed in close file, and as I brought up the rear, I thought it well to give them the customary salutation, *Ullah mahum*, "God be with you." Not a man of them returned it; and plainly, as if the words had been written on their scowling faces, I saw that they were cursing inwardly the stern necessity that kept their hands off us. These we afterwards learned are the chief inhabitants of the mountains of Bashan—reckless, lawless, thieving vagabonds, who live by plunder, and glory in their success as freebooters. The Druses keep them in check, and they know well that a terrible vengeance would be taken on them if they should dare to interfere with any one enjoying Druse protection. How applicable to this section of Palestine, and to many another, are the words of Isaiah—"Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." i. 7.

### JEWISH NOTES.

Writing to the *Jewish World*, "a Russian Jew" says his brethren in Russia "are bent on emigration at the earliest opportunity," but they "do not wish to change the Russo-Jewish question into an American or Spanish Jewish question, but endeavor, with God's help, to solve it once and for always in a manner promising to be permanent." "Unmistakably," he says, "their goal is the colonization of Palestine. In almost every town in Roumania, and in some of the principal cities of Russia, there have been formed Palestine Emigration Societies with funds of their own; and although the Russian government has not yet expressed its opinion on the movement, there is a strong hope that it will not run counter to it. Long ago the wish had taken root among them, and having waited for some time in vain for their Western brethren to take the initiative in the enterprise, they have at length of themselves taken the matter earnestly in hand. They have chosen Palestine, not on account of any wild dreams of ambition in the immediate future, but because it alone promises to supply the felt and universal requisite of a permanent abode, besides its possessing other qualities, such as the absence in it of undue competition, its proximity to Russia, and the traditional friendliness of the Turkish government towards the Jews."

Mr. Laurence Oliphant, in a letter to the *Times*, dated 11th February, also mentions the existence of the Roumanian projects referred to, several of which have made appeals to him to aid them in their plans:

"The dominant idea of the Eastern Jew, whatever may be that of his co-religionists in Western countries, is to return to Palestine. This sentiment is not confined to the poorer classes, many of whom may wish to go there in order to share in the charity which their richer co-religionists all over Europe disperse for their support; but the desire to return to the land of their forefathers is extremely strong, even among the more wealthy members of the community, whose highest ambition is to become landed proprietors on the soil which is endeared to them by the most cherished traditions. They are deterred from doing so partly by the fear that they might be subject to exactions from the local officials, and partly by their ignorance of agricultural pursuits. Nevertheless, more than one wealthy Jew is carrying on farming operations successfully in Palestine, and a colony was formed about five years ago near Lydda."

"In regard to Russia," he says, "the correspondent of the *Jewish Chronicle*, in a letter dated Jerusalem, 27th January, writes: 'The movement for emigration to this country appears to extend more and more in Russia. From divers places envoys have arrived here charged to secure eligible sites for their brethren, who are to follow next spring. A Russian gentleman has assured me that many Jewish capitalists of his country were firmly resolved to settle at Jaffa, in order to erect factories there. I have seen letters from old rabbis of the strictest orthoxy, declaring that whoever puts his hand to the working of the soil of the Holy land acts more meritoriously than he who passed his time day and night with study of the Beth Hamedrash.'"

He thinks "the consequences of this movement, prematurely extruding without advice and protection from an influential quarter, cannot but be disastrous in the extreme to the unhappy emigrants who will pour into the country slenderly provided with funds, and for the most part ignorant of the rudiments of agriculture."

He, therefore, proposes that the London Committee of the Mansion House Relief Fund should appoint a permanent committee of influential names, both Jewish and Christian, to assist "Hebrews emigrating to all parts of the world," but specially to supervise and control their re-settlement in Palestine. He thinks the very existence of such a committee would be a protection to the peaceful settler from the tyranny and rapacity of local officials.

The *Times* supports his appeal to some extent in a leading article, from which we quote a sentence or two:

"The Jew is in many countries not a stranger; in Syria and Palestine his race is at home. Palestine is a land of rocks and wildernesses, which it would tax a wealthy empire to reclaim, but with intervals of most fruitful soil, waiting only the husbandmen to be converted from a waste into a garden. Religion forbids the Jew ever to forget Judea. He has always longed to see colonists of his race return to it. Now the men are available, through the savageness of a mob, to take up the Hebrew inheritance. Resources seem also to be fast flowing in, through the pity of civilized nations, sufficient to replant the Jew in the seat of his forefathers. Such is the scheme which Mr. Oliphant presents to us.

"There is room, he thinks, for a Jewish colony in Syria. The Jew has commonly found the Musulman yoke tolerable. Jews driven to Turkey from Russia would arrive with the best credentials. Considerable territories in Syria are unoccupied, and could without excessive difficulty be secured. The example of an agricultural Jewish colony within sight of Europe might encourage imitation elsewhere, and wean the race from its dominant attachment to invidious forms of commerce. Sentiment counts for much in human affairs; the spectacle of Jews once more in occupation, though partial, of the land of Israel would be dear to many hearts."

We have before expressed our opinion that some portion of the Jewish people would be ingathered in their ancient city and land without having been converted to belief in the claims of Jesus to be their Messiah, and would be in course of time subjected there to a final invasion and siege by their Gentile enemies, from which they would be delivered by the second appearance of Him whom they had pierced." Compare Zech. xii. 2–10 with Rev. i. 7. It is not our province to say by what means this partial resettlement is to be brought about. But we watch and record with ever-increasing interest those events of our time which seem bringing it nearer the range of actual fulfillment.—*Messenger*.

### Anecdote of Baron Rothschild.

Baron James de Rothschild one day at dinner perceived that the artist Delacroix, who was his guest, was looking at him in a peculiarly searching manner. The baron asked the reason, and Delacroix responded that having for some time been vainly searching for a head such as he would like to copy for a prominent beggar in his new picture, he was suddenly struck with the idea that his host would make a splendid model. The baron, who was fond of art, gracefully consented to sit, and next morning appeared in the studio of the painter, who dressed him in rags, placed a tall staff in his hand, and put him into a modest posture. In this attitude he was discovered by a young friend and pupil of the painter who alone had the privilege of being admitted to the studio at all times. Surprised by the excellence of the model, he congratulated his master at having at last found exactly what he wanted. Not for a moment imagining that the model had just been begging at the porch of some church or at the corner of a bridge, and much struck by his features, the young man copying a moment when the artist's eyes were averted, slipped a twenty-franc piece into the model's hand. Rothschild kept the money, thanking the giver by a look, and the young man went his way. He was, as the banker soon found out from Delacroix, without fortune, and obliged to give lessons in order to eke out his living. Sometime later the youth received a letter mentioning that charity bears interest, and that the accumulated interest on twenty francs, which he, prompted by a generous impulse, had given to a man in appearance a beggar, was lying at his disposal in Rothschild's office, to the amount of ten thousand francs, having borne five hundred fold.

## Communications.

WASHINGTON, D. C.

*Editor Restitution:*

You call for short articles on practical christianity and faithful godly admonitions to the Church and to the Gentile world; to present the motive power of the gospel viz., the kingdom and coming of the Son of God in power and glory, to execute the judgments written, and to destroy them that destroy or corrupt the earth; and the reign of Christ in millenial glory for an age.

These great and essential truths have been foremost and uppermost in our discourses our conversation and what we have written. Daily and hourly do we realize most vividly the importance of our true position—that at any moment may the Son of Man come for his people. Do we believe it? Yes, most assuredly. Do we preach it? Yes, most emphatically. Do we live it out? Yes we do to the best of our ability, by dealing justly, loving mercy and walking humbly with God.

Some will call this boasting; very well. God knows the heart. We have often said that we as a people have truth and theory sufficient to save the world, but lack in godly, holy living. In this we may deceive ourselves and the church, but God never. What a power should we exert, even in the antitype of Noah's day, did we emulate Christ, his apostles, and the early church.

In kindness allow me to say a few things about our paper. I am glad to have so good a paper, so well edited, and so well managed, and yet some things may be made a little better. There is such a thing as having too much of a good thing. Essential truth may become hackneyed and monotonous, and thus lose its force and effect. Let us instance the subject of life in Christ. This in the language of the Scriptures, is called bread. Deut. viii. 3. Matt. iv. 4. Yet the great Teacher says that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Jesus and Moses. This has been for forty years with us a subject of the first magnitude, and hope it may ever remain so. Remember, our text is bread, yet we don't make a whole meal of bread. I do not think it the very best way to transcribe so many long portions of Scripture into our articles; they become tiresome, and are but seldom read through with interest. We are apt to become stereotyped in our thoughts, and writing, and can't get out of the old rut. Let us try it. First let us get the idea that it is not a very great thing to copy long texts of Scripture, and so make up a long article for the paper; but let us study and put together a few well-digested and well-arranged sentences, always based upon the unerring word, and backed by the same.

In the main the long articles are good and truthful, yet we do not think it is exactly level to give them to the exclusion of others whose articles are equally meritorious, but not as brilliant or as able. By this I do not wish to be understood that the editor must publish everything sent; but enough of this.

I am glad Br. Wilcox has found his blade again. I really hope there are no rusty spots on it. When he advertized his last sword—could not tell the pathway of glory. Honor and immortality. T. M. GATHERCOIT.

TO me, what would Washington, or Napoleon, or Wellington have said to one of their officers? Strange indeed, that you should have lost your sword in the heat of the battle, and cannot tell where you left it.

O, haste thee, brother! Store it by the hilt. Don the whole armor, cap-a-pie: wield it mightily, the battle rages. Many remain as true as steel; some have fallen on the battlefield, doing deeds of noble daring. Others, I am sorry to say, have gone to the rear or retired from the battle ground ignobly.

The present calm is most fearfully dreaded by the experienced marshal. Catholicism, Mormonism, Socialism, and Infidelity are making fearful inroads upon our free institutions. The churches are powerless to meet the issues of the day. Surely here we fallen upon evil times. There is not a shadow of hope from any source but the Bible, and the God of the Bible. Then give me that dear, blessed old Bible. I will press it to my heart and say skeptic go thy way, touch not a single leaf. It has been my light, my life, my all; and will guide me to the port of peace. NEWELL BOND.

### New Edition of "Reply to Ingersoll."

Please allow me to state through THE RESTITUTION in reply to inquiries from brethren, that arrangements have been made for the publication of a second edition of "The Bible Defended and Atheism Refuted." The new edition will appear, it is hoped, in a few weeks. Price 5ft cents a copy, at retail.

Printed from the electrotype plates of the first edition, it will contain a new preface and an additional chapter in review of the Ingersoll-Black controversy in the *North American Review*, and on a fly-leaf the opinions and criticisms of the first edition by the press of the country, both religious and secular, of scholars and thinkers, and of honest and simple inquirers as well.

It is gratifying to acknowledge offers from brethren in various sections, of sympathy and help in bringing out another edition; one large-hearted brother from far-off Texas generously offered to advance in cash the whole amount required—$150.

The necessity of some strictures on this earnest contention between Mr. Ingersoll and Judge Black, which has elicited a large share of public attention and interest, arises from the fact that each disputant in the debate reasons from false premises, and consequently leaves his conclusion logically in abeyance. Mr. Ingersoll being uninformed of the contents of the Bible, and Judge Black reasoning from premises—the immortality of the soul—endless misery, etc.—which he assumes the Bible to teach, but which it positively discards. No one is competent, however skillful in logic, to defend the word of God who plants his arguments on the sandy foundation of Pagan philosophy or human tradition. The defense of the Bible is easy and invulnerable, when firmly planted on "the Rock," built on the foundation of the prophets and apostles, Jesus Christ being the chief corner stone. Reposing on any other *substratum*, however specious in appearance, the argument soon becomes a mass of crumbling sand.

Orders for the work have been already received. Brethren or others who may desire copies for their own use, or to aid in its circulation, may send orders to the undersigned. Liberal discount to the trade, and to those who may buy to sell again.

ALLAN B. MAGRUDER,
Stephens City, Va.

Frederick Co.

[A supply will be at THE RESTITUTION office soon as ready.]

### OBITUARY.

DIED—At his residence in Hanover county, Virginia, March 2, 1883, of heart disease, Brother *Jesse T. Bowles*, in the 78th year of his age.

Possessed of a mild and amiable disposition he was much beloved, and predisposed by early training to accept whatever doctrine could be sustained by a "thus saith the Lord" he early embraced the tenets of the Reformation as advocated by A. Campbell; but unlike many others who are content with a simple profession of religion, he studied the Scriptures more diligently, and subsequently found the more perfect way. His belief of the gospel of the kingdom was unwavering; for nearly fifty years he had his mind and heart fixed on the Bible, and he died in the full assurance of a resurrection to life, affording in his life and death a beautiful illustration of the precious truth that "Godliness is profitable unto all things having promise of the life that now is and of that which is to come." To the afflicted son and grand children "The soft memory of his virtues, yet lingering like twilight hues when the bright sun is set," will be a course of joy luring them on in the pathway of glory. Honor and immortality T. M. GATHERCOIT.

# Poetry.

Ocean Grove Herald.

## MY REFUGE.

[These lines were written by Ellen L. Gooch, a Brahmin of the highest caste, adopted daughter of Rev. W. T. Stone, Bradford, England:]

In the secret of His presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials by me flee,
For, when Satan comes to tempt me, to the secret place I go.

When my soul is faint and weary, in the shadow of His wing
There is rest and pleasant answer, and a fresh and crystal spring;
And my Savior seems to hide me from the world's contamination sweet;
If I could I would tell many what he says when thus we meet.

Would you like to know the exercise of the secret of the Lord?
Go as Bible beneath His shadow, dwell there by prayer and heed.
And whene'er you leave the silence of that hiding place by meeting there,
You must take it as the image of your Master in your face.

You will surely lose the bitterness and the fullness of your joy,
If not, your walk should be different; you need your Master by your dwelling.
You may always be abiding, if you will, at Jesus' side;
In the secret of His presence, you may every moment hide.

# Selection.

Ago to Come Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

JERUSALEM—NEW JERUSALEM, } Nov. 7, 1881. }

Your letter dated Oct. 10th came safe to hand, bringing the bill of exchange; and in which you say that my darling Bertie was well.

I cannot realize that she died seven days after that was written. Oh, it does not seem possible that it can be true. [Bertie was taken down with the fever that very night, Oct. 10th.] It seems as though I can never realize that my darling is dead.

I feel sometimes so much confused that I am almost unfit for writing or doing business. The dreadful shock of my dear daughter's death; coming in contact with so many strange people; trying to learn the Arabic language, the value of money here in use, and how to get along pleasantly with all the different classes of inhabitants; having to buy food, furniture, and other articles to commence housekeeping; having my attention so much occupied with all the new and interesting scenes and scenery around me; and feeling anxious for the welfare of the cause I am engaged in, all this in a strange land, is a tax upon my brain, as well as my body, which is almost unendurable. But having an Almighty God to lean upon, and the kindest of friends to sympathize with and assist me, I hope to live through it all, and praise the Lord. And when my house is set in order, and I am settled down in business, I hope to be able to give you more interesting accounts of everything in this very interesting country.

I have no wish to return to America. If I die, let me die here. But I hope to live and not die; and if exemption from death can be obtained anywhere upon the face of the earth, it will most certainly be obtained here first, in this "glorious holy mountain." This is the place chosen of God for the commencement of all his glorious works. Here Abraham offered his son, which typified the crucifixion of Jesus Christ. Here the unconditional covenant of salvation was made to Abraham with an oath; God making the great and precious promises of this covenant, and "swearing by himself because he could swear by no greater," that they should be fulfilled; "that by two immutable things, (the promise and the oath,) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 17, 18. This is the place that God has chosen for his dwelling place forever. Psa. cxxxii. 13, 14. Here the holy shekinah dwelt. Here the Savior died. From this place he ascended to heaven to be glorified; and to this place he will return.

In this "holy mountain" a feast is to be made to all nations. In "this mountain" will the vail over all nations be removed. Victory over death will also be obtained here first. Tears will be wiped from all faces; and from this place will the rebuke of God's people be taken off from all the earth. The true and perfect righteousness of God through Jesus Christ, will shine forth before all the nations from Jerusalem, when it cannot be found anywhere else upon the earth; and the Gentiles will consequently yet be glad to come to Israel's light, which will exceed anything that has ever yet shone forth to the world: and kings will yet do homage to the brightness of Jerusalem's glorious rising. Then let me remain and live in this sacred place. Like Simeon of old, and Anna the prophetess, let me tarry here; not "only waiting for the consolation of Israel" as they waited, but also for the gathering of Israel, and for the setting up of the kingdom of Israel, which will be the kingdom of Christ, and of God.

Why not wait here where deliverance from the bondage of sin is first to be realized? Under the present state of things, even, we can live cheap while waiting and laboring to assist Jerusalem to arise. But we must not expect the enjoyment of blessings now, which will be bestowed hereafter. We must accept the situation as it is, and labor for an improvement.

Much of the weather here in winter time, especially the nights, is as cold as mild winter weather in Boston; and therefore those who come, at this stage of the progressive work, should bring small stoves. I am obliged to have one made. I already have a little one for charcoal which cost me twenty cents.

It cooks all my food, but does not warm the house. Whoever comes be wise enough to bring small, but good, range stoves. I can buy one here for ten dollars, but it would not be as good as our American stoves.

I will give you a sample of what I pay for furniture and provisions. A table 4 feet square, with large drawer, painted and varnished, three dollars. Nice chairs, one dollar each. Good flour, from the German colony, 4 and 5 cents a pound. Fresh eggs, 12 cents a dozen. Beautiful mutton, 6 and 8 cents a pound. Potatoes, one dollar a bushel; and they are good. Sweet potatoes are cheaper and better than in Boston. Beans, like ours, 3 cents a quart. Tomatoes are cheap. Onions, one quarter, and tea and coffee about one-half, what you pay in Boston. Loaf sugar, 12 cents a pound. English butter in cans, 80 cents a pound. Condensed milk, 20 cents a pint.

Almost every kind of food is as cheap here as anywhere, and the most of it is cheaper; and what is more important still, it is all good. I have been around to all the shops and am sure that I never saw such vegetables before. The wheat of Palestine is the very best in the world: but good mills are needed to grind it.

Nov. 9th. To-day, Mrs. Floyd, Arshea, and myself, have been to spend the day with Mrs. Brinton. She is one of the finest women I ever saw, and the most sorrowful. She gave up a beautiful home in America, and came here to find her husband hopelessly insane. Her son came with her, but has now returned to America to sell his farm and come back to Palestine.

Mr. Brinton has been an honest, hard working man; has made a great deal of money and settled all his children well. He is not living here with his wife now, but has bought a farm at Introna, half way between Jaffa and Jerusalem. He, poor man, will never recover.

When I see her, my sorrow sinks into insignificance. I am glad to be of some comfort to this good woman. She has a good house which her husband built on the Jaffa road, in a most charming spot.

She also has a large lot of good land. There is another woman with her, and they two live alone, and are in no danger of marauders nor tramps. When I visit her again I shall take a sketch of her place and send it to you. We did not return till after dark. It was just a nice walk; and we felt as safe as though we were in Boston, and safer.

We have had the greatest rainfall ever known in this country. The oldest inhabitants never heard of such a rain at this season.

It fell in torents for three days. The brooks and wells are all full, and everybody is rejoicing. As we went to Mrs. Brinton's we saw the farmers plowing in the rich black soil, singing merrily, and praising Allah for this special blessing. They will now, in November, plant potatoes, beans, peas, onions, etc.; and vegetables will be plenty, judging from the favorable prospect at planting.

My appetite is good, and I relish the vegetables and fruit here as I never knew how to enjoy food before. I have found no one here without a good appetite; and if you take into consideration the healthy food and splendid climate, it accounts for the good appetite. Business is good; and I already find so much that I wish to do, it seems to me if there were ten of me I might begin to accomplish something.

Yesterday we called upon the Americans from Illinois: there are twenty of them in all. I find they are intelligent cultivated people. They are in sympathy with us in our views, and have come here to see the kingdom of God established. They invited us to come often and study the Arabic as with them and eat at their table, where I should be welcome. They have a beautiful house, fitted up with exquisite taste and homelike. They have three or four servants, plenty of money, and seem to live on the common interest principle. They are kind, polite, and generous; and the people here like them very much. They thought it was a singular coincidence that they should find me here with similar views. One hundred more are expected to come soon.

Any one having money to invest in building had better come here and use it. I assure you that houses are in good demand at high prices. I think rent is higher here than in Boston; and people are glad to pay one year in advance. The Americans paid two hundred and sixty dollars [$260] in advance for their house, and were very fortunate to get it at that.

They tell me that Mr. Durgin [a stone mason] can get all the work he wishes to do in building up this new city. There are a great many buildings going up outside of the walls of Jerusalem. The sound of the trowel, the hammer and saw, are heard, and a new city is springing into life. It is, indeed, the commencement of the "New Jerusalem," coming down from heaven; just as every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James i. 17. "The Lord doth build up Jerusalem:" though men are his agents in doing the work: "He gathereth together the outcasts of Israel;" and yet means are used to bring them from the east, west, north and south. Psa. cxlvii. 2. It is true, there is no wall around this new city, and there need not be; for, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." Zech. ii. 4. This work will go on and improvements will continue to be made until "Jerusalem is made a praise in the earth." Isa. lxii. 7.

Land is rising in value, as people are leaving the old city within the walls and building beautiful houses outside, where there is room and a fine location for building up a city. I begin to see the glory of Israel. The interest in this heavenly country grows upon me daily, and my love for the Lord's land increases. The beauty of the country around Jerusalem is wonderful. I must dissent from those who see nothing delightful in and about Jerusalem. There is beauty and sublimity in every place; and, in fact, so far as I am able to judge, throughout the whole promised land. Nature has made it "beautiful for situation," and "the glory of all lands," in truth.

Nov. 10th. This morning I set out in company with my friends to visit the little village of Lifta, two miles away. We started at eight o'clock, walked to the pleasant home of Mrs. Brinton, where we stopped for half an hour and enjoyed the hospitality of our kind friends. We reached the home of our host about ten o'clock and received a cordial welcome. Mats and pillows to recline upon were spread on the green grass, and a jug of cool sweet water from a fountain near by was invigorating after our long walk.

After resting a short time coffee was served after the Turkish mode, which is enjoyed by nearly all Europeans. The time passed very agreeably, the ladies chatting merrily, while the gentlemen regaled themselves with their cigarettes. As we had a Bedouin in our company, we listened to many interesting narratives of Bedouin life for amusement.

At two o'clock dinner was brought and served on mats spread on the grass. I had some doubts about my appetite for a regular native dinner; but I must say that the sweet odor of the very relishable food overcame all my sensitive objections, and I ate very heartily. We had roasted lamb, stuffed with rice and herbs, and a variety of vegetables, stuffed with meat and rice. The flavor of these dishes exceeded anything I had ever tasted in any European style of cooking. For dessert we had olives and the finest of grapes. As this was the season of a Mohammedan feast, we were expected to feast literally. At four o'clock we took our leave of these kind friends, and climbing up the steep hills, returned to the city, stopping at Mrs. Brinton's to tea.

Mr. Floyd is so well acquainted with the people, and the manners and customs of the country, and is so much respected by all wherever we go, that it is a real pleasure to visit his friends and travel in this interesting land in his company.

MRS. A. E. DAVIS.

Though the truth never seeks fraudulent concealment, yet it sometimes needs prudent management.

What we win by prayer, we must wear with praise.

# Youths' Column.

## Live for Something.

Live for something, be not idle,
Look about thee for employ,
Sit not down to empty dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Live for Him Bethlehem gathered—
Arise for Him, while you may.

Scatter blessings in thy pathway,
Gentle words and cheering smiles,
Better are than gold or silver,
With their gold-dispelling wiles.
And a pleasant sunshine fall to
Ever on the grateful ones,
For thy sympathy and kindness
Sin-filled world be darkened hearts.

Hearts there are oppressed and weary,
Bring to each a sympathy;
With the words of hope and comfort,
Give, and thy reward shall be
Joy into the soul returning,
From the perfect Fountain Head—
Freely as thou freely givest
Shall the grateful light be shed.

I am Coming Keep Looking Up!

A little girl who was playing near a precipice suddenly felt the ground give way beneath her feet and before she had time to spring back to a place of safety had slipped over the brow of the terrible abyss. With the instinct of despair and that of love of life implanted in us all, she snatched at the grass and tall weeds within her reach. Her little fingers dug deep into the ground and stayed her downward course. There she hung suspended in the air.

Moments seemed ages, till she heard a voice which sounded very far off, saying in a firm, encouraging tone, "I am coming; keep looking up!"

Instinctively she obeyed; she never glanced downward, but clung faster to her only chance of safety. Again the voice—this time nearer—spoke hopefully.

"I am coming; keep looking up!"

In another instant two strong hands had seized her own in a firm clasp, and she felt herself drawn gently and cautiously upward. Then she was lifted into two great loving arms, and she closed her eyes upon her father's breast.

It was now his turn to look up. He did so in thankfulness to the great God in heaven, who had preserved his child.

Dear reader, where are you standing? Is it upon the sandy foundation, that may give way at any time, or are your feet upon the Rock? If not yet safe, oh, let me urge you to look up to the great Deliverer, whose arms are outstretched in love, anxious to save, and able to save to the uttermost all who come to him.

John Pelleaux.

John was one of twelve children, the son of a small farmer in a village called Ugborough, Eng.

He was a Christian boy, persevering and industrious. When he was fourteen he assisted the parish clerk in singing and in other parts of the worship.

At last, when the old clerk died, John hoped to take his place, but this was not to be. The post was given to another, and the boy, at seventeen, set out from home to earn his living elsewhere.

All his clothing was carried in a small bundle, swung on a stick over his shoulder. A few pieces of money that his mother had given him with prayerful heart as she bade him good by, were all he possessed.

He went to the city of Exeter. No success attended him there, but he looked with delight upon the books that were temptingly displayed in the booksellers' windows, and at the beautiful cathedral.

A longing to become a scholar came over him. He trudged on to Oxford, two hundred miles, eating dry bread, and sleeping in barns or haystacks. At the college he was hired by the cook as a scullion. He must carry in the coal, and scour all the pans and kettles, but his books were opened before him as he worked. He must learn.

This, after a time, attracted attention, and he was admitted to the school as a poor scholar. He worked hard and soon took a high stand in his class. He did become a great scholar, and a preacher and writer of eminence.

The boys who love God, and work faithfully to please him, are sure to make their way upward, to places of honor and usefulness.

Prideaux died at the age of seventy-two.

S. ROXANA WING.

Talks with Young People.—Self-Conceit.

No one likes a conceited person, and no persons are so unhappy or give so much trouble to their friends as those who are that way disposed.

When I was about twenty-one years old I had a fellow-clerk, who was a very competent business man, but who was always unpopular, and constantly getting into difficulty with those above and beneath him, because he was so conceited. He imagined that he knew all that was worth knowing, and that he could do anything that any one else (no matter how old or experienced they were) could do. He was constantly assuming, and presuming, to such an extent that he was often the laughing-stock of all the establishment.

He was an excellent salesman, but would soon disgust a customer by his conceited talk, assumption of airs, and self-assertions.

He left our house to take a position as buyer for a larger establishment than his success was very short-lived. He assumed too much, and would not counsel with his employers. So he was caught one season with a large stock of goods on hand, at a time when the prices were falling, and, as he was too conceited to take advice, he had all the responsibility resting on himself and was discharged in disgrace.

He has been in at least a dozen positions since I have known him, and is now far below the position he held ten years ago. He has failed in everything he ever undertook. And yet he is a man of unexceptionable moral character, as well as an industrious, well-meaning citizen, who has been an active church member ever since I knew him.

The trouble with him was that when a youth he imbibed notions that he was of considerable importance, and that whatever he said or done was worthy of the highest appreciation and commendation. He had no one to teach him humility, nor was he in his early life placed in a position to give him to understand that he was only of importance as his work proved him to be competent and justly worthy of commendation.

It is my opinion that the foundation of all good characteristics are laid before we are eighteen or twenty years old. And so I believe that we must realize that we are in need of advice, and that we are entitled only to the position among our fellows that they give us, not to the one we imagine ourselves entitled to.

A conceited young man does not receive that attention and interest that business men, or older people, bestow upon those who acknowledge their ignorance and show a willingness to learn. Indeed, I have often felt that self-asserting and conceited young clerks needed to learn very much more than their fellow-clerks who were always ready to acknowledge their ignorance and seek information from all sources at their command.

There is a great difference between self-conceit and self-respect. While, therefore, all dislike to see conceit in a young person, every one admires a youth who respects himself, and who will not be influenced to do or say anything that will cause him to lose his self-respect.

"He that humbleth himself shall be exalted, but he that exalteth himself shall be abased."—*A Christian Merchant, in N. Y. Witness.*

# Communications.

## A CONTROVERTED SCRIPTURE EXPLAINED.

That the much controverted Scripture in Phil. i. 21, etc., does not show a dual man, as is supposed, neither will it prove that any part of man will exist in a conscious state between the death of the body, and the resurrection of the same, can easily be seen by the context. For, Paul is writing about the preaching of the gospel, which is admitted by many, to consist of the death, burial, and resurrection of Jesus the Christ. But from a Bible standpoint the things concerning the kingdom of God should be added.

Paul says, "Some indeed preach Christ even of envy and strife: and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel: but the other preach Christ of faction, not sincerely."

So it is the gospel Paul referred to, and where in the gospel of Christ can we find anything said about consciousness in the death state?

But the gospel of Christ is the good news of a coming forth from the death state, to an abundant entrance into the kingdom of God: and this is what Paul contended for, when he said, "of the hope of the resurrection of the dead am I called in question." Acts xxiii. 6.

"And now I stand here to be judged for the hope of the promise made of God unto our fathers: . . . and for this hope I am accused by the Jews, O king? Why is it judged incredible with you, if God doth raise the dead? Acts xxvi. 6–8. Not a word said about consulting the dust man.

Thus we see that Paul's "earnest expectation and hope," was based upon the coming of the Lord when he shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. iv. 17, 17.

Paul also says, "Christ shall be magnified in my body, whether by life, or by death." So if Paul die, Christ would be magnified, or if he live until Jesus shall descend from the heavens, still Christ would be magnified. So he says, "For me to live is Christ, and to die is gain."

Now was this gain exclusively in favor of Paul?

Certainly not. For Christ would be magnified, by Paul's life, or by his death.

Shall not the master receive a gain by the servant's labor?

And when we speak of Christ and the church, we speak of them as one, because Christ is the head and the church is the body, so there is a unit. This is in accordance with the prayer of Jesus. "That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us." John xvii. 21.

So Christ and the church united into one are the gainers by Paul's life, or his death; for Paul had resolved to live for Christ, or, to die in his service. So in either case Christ would be magnified, and he knew not which to choose, wherein he could magnify Christ to the best advantage.

Paul then says, "But I am in a strait betwixt two, having a desire to depart and be with Christ" (at his coming).

The word depart here, could not mean death or dissolution, for the Greek word is *analusis*, which means to be loosed again, or return, or returning; the same word (*analusis*) is used in Luke xii. 20, and is there rendered return, "Be you like men waiting for their master, when he will return." Jesus taught his disciples that he would come again, or return, the angels also announced this at the time of his ascension; Paul also believed this doctrine and taught it to others, and was looking for, and waiting for the Savior from heaven, when his mortal body would put on immortality, and so he would "ever be with the Lord."

Why the translators did not render the word (*analusis*) here as they did in Luke? I know not except it be to support the heathen dogma of consciousness while in the death state, for the translators of both the old and new versions were believers in this fable. But the Diaglott reads, "I am indeed, hard pressed by the two things: I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred, but to remain in the flesh is more requisite on your account."

It was to the church at Philippi that Paul (accompanied by Timothy) was writing, and what was written to them, for their edification can be applied to the church in general, and the church was not perfected, for others were to believe on the Lord Jesus through their word, so we see it was better for the church, for Paul to remain in his mortal state, than for Jesus to return then; and so God is longsuffering to usward—not willing that any should perish but that all should have eternal life.

J. B. COX.

## FIGHT THE GOOD FIGHT OF FAITH.

"Fight!" This is the Captain's orders to all you who have fallen into the ranks to follow him.

"You have professed a good profession, before many witnesses;" you have been called to eternal life; lay hold on that life. "Fight the good fight of faith." You are charged in the sight of God to do this, charged before Jesus, who witnessed the same good confession in the presence of Pilate, to keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

Are you doing it? Are you "contending earnestly for the faith once delivered to the saints?" Or are you, like many others in by-gone days, leaving your first love, falling away, deserting, fainting? Have you cast aside your weapons, and become silent and indifferent spectators of the battle? Do you think and say "that it does no good to fight? that it is of no use to contend for the faith?"

Then, you are not obeying orders. The Captain says, "contend." He commands you to "fight," to labor, to bear, to be patient, to instruct in meekness those that oppose themselves, that they may repent and acknowledge the truth.

You are to be ready to give a reason for the hope that is in you! Can you do all this and keep your mouths shut? never open them to proclaim the riches of God's grace?

What would an earthly commander, untried, think of such soldiers? What would be done with the men who in battle should say, "it won't do any good to shoot bullets at the enemy, it will do no good to strike right and left with my sword, when we meet the foe—I will just throw down my weapons and pretend I am fighting by marching along with my comrades?" You know they would be branded "cowards," court-martialed and slain.

It does do good to talk. God's weapons are mighty ones, and he has put them into our hands to use. We are to ask no questions as to how much we shall accomplish—the good soldier obeys orders without question as to what amount of good his individual efforts are to bring about.

An old brother in Jasper county dropped a few thoughts in a store; the seed thus sown has sprung up, and eight souls have become the fruit: and of these, one is publicly proclaiming the Word.

And how or what the end may be,
It's Heaven's heart may know;
What wide events my words may bear,
How cause Faith's holy flowers to blow.

Then fight on. Be not discouraged. Sow the seed. Reap the fields, and you shall come to your Master, bearing your sheaves.

S. ROXANA WING.

[By Special Request.]

## A MARRIAGE CEREMONY.

At the residence of Brother John C. Woodruff, Elizabeth, N. J., Brother Joseph A. Colon was married to Martha S. Stedman, the step-daughter of Bro. W.

THE CEREMONY.

Young friends, the life union you are about to consummate, by marriage, has been pronounced "honorable in all."

Our Creator saw and said, "It is not good for man to be alone"—even in Eden; hence, "an helpmeet for him" was made; and this from a part of him, to identify the male and female, in man—the generic term for the race—"They two shall be one."

The Lord—with the residue of the Spirit—made one! Wherefore one? that he might seek a godly seed. Mal. ii. 14–16; Matt. xix. 3–6.

The height of honor attends this marriage relation, by its having been made the crowning consummation of the bliss of Eden; and that, amid all the bloom and beauty and abounding blessedness of Paradise—the first human home; where "all was very good."

But, meek-eyed faith peering through the ages, in the light of promise, sees a yet greater glory at the marriage of the Lamb. Then the Heavenly Bridegroom and Bride will be joined amid the splendors of humanity's final home in Paradise regained—"the kingdom prepared (for those thus blessed) from the foundation of the world." Matt. xxv. 34.

This outline of honor to marriage in Paradise lost, and Paradise restored, finds its plentitude in the intermediate and prophetic nation of Israel—Jehovah's choice. It was made the foreshadow of the kingdom, when "all things" will have become "new." Heb. viii. 6; ix. 24; x. 1.

"I was an husband unto them, saith the Lord." Jer. xxxi. 32. He sustained this relation to them in his tenderness, his affection and abounding provision. It was water from the rock; bread from heaven; and the protection of the overshadowing—*shekinah*—cloud by day; and a fire by night.

Then, after the example of all family and fatherhood "in heaven and earth" (Eph. iii. 15) you Joseph are to be an husband to Martha, and you Martha "an helpmeet" for Joseph. Thus may the Lord fill your basket and supply your store; and crown your marriage life with abundant blessing. Amen.

The prayer followed. This service was supplemented by a marriage supper of Earth's choicest viands, of which some score of "like precious faith" partook with good cheer in the joy of "the blessed hope," and in view of the good "things prepared for those who love him."

J. B. COX.

P. S.—The above brief outline of this subject seems imperfect, except as supplemented by its application.

1. The celibitate state, is pronounced "not good." Therefore such as choose this single condition, choose an inferior, or less favored, plane of life.

2. They may thus not only ignore "the wisdom and goodness of God;" but also enforce a like lesson the other sex; and so on society.

3. They should remember the history of the past, and see that a world of wealth, and "the honor that cometh from men," leaves them (so far) below their proper standard of manhood.

Or shall the precedents of the past, and "the wisdom from above," be all lost upon them?

Respectfully and affectionately submitted. J. B. C.

# Poetry.

[The following beautiful poem we take from *Harper's Magazine* for April, 1862. We have altered a few lines in the first verse to make it agree more literally with our Savior's language. It is not as death, but when he comes again, that his people meet him in the many-mansioned home.]

## THE PLACE.

"I go to prepare a place for you."

O Holy Place! whose name and where thou art!
The place that waits our well-beloved dead
When hence we sleep to the unseen land,
Who send us word back to the aching heart,
As if, perchance to angels by adrift
The shroud cracks—rolls away—we rise and, lo!
Thou stand!

The cold that comes up from earth apart,
Where did he set thee, O thou Holy Place!
Made he a new world in the heaven—high home,
So far from this poor earth that even yet
Its feet-glad rays have not reached and the space
That lies between us, not the slightest thing
On the old journey to make us tired?

But no! O, my soul, thou hast forgotten
Less than the dust—the mote in the sunbeam old,
Dark from far years, in making ripe what rolled.

Thou hast not left this planet on which it lies—
Swift-whirled Earth, that, like two thirds of cold,
Waste silver waste of misty moonbeam,
From zone to zone lights—dead as the forehead
And what it knows, by some unconscious sense
Some instinct, that puts reason silver far.
Some swift clairvoyance that unsubdueth space,
All men shall say, when suddenly by fate or grace,
"Behold! behold! the tent is upreared! where—
Oh! be quick! for we would—the Place! the Place!"

Though 'tis the heaven of heavens which now encases
Our Christ, he shall have—made balance meet,
While earth—the lowest—the Kingdom—One to greet.
Then shall Heaven own at last his soul,
And from his belt unloose the blazing sword,
While pale proud Antichrist, with horrible dread,
His jewelled crown drops lonely at his feet,
And Lyre strikes her Lamb's most rapturous chord.

O Earth, hid all your lonely riches rejoice!
Be all into singing, all ye silent hills!
And ye, tumultuous—roar, make quick replies!
Let ice-remotest desert find a voice!
The whole creation to its center thrills,
For the new light of Heaven is in the sky!

# Communications.

## THE PROBLEM OF HUMAN LIFE HERE AND HEREAFTER.

B. K. BOWLES.

A work of 500 pages under the above title has recently fallen into my hands; put forth by A. Wilford Hall & Co., 139 E. Eighth St., N. Y., by virtue of the purchase of which I also became a subscriber to a monthly sheet call the "Literary Microcosm," which in its teachings is an attendant on the same 500 page book. Both are gotten up in excellent typographical style, and written with a vigorous and lively pen, and were I to divide his book into three parts, I would say that one was against the wave theory of Sounds; one against the Darwin theory of Evolution; and one to the Doctrine of the "Immortality of the Soul." The first does not interest me much; the second is a vigorous and successful onslaught against Darwinism, written with so much logical force as to lay in the shade the theory that man was ever once any more of a monkey than he is at present: or that he has obtained his present status among the animal creation by having passed in regular gradations through the various tribes below that animal. These two teach us nothing about eternal life; but the third or last proposes to teach us the doctrine of the "immortality of the soul," and solve the problem of life hereafter. The last is the one we propose now to examine. And to undertake to measure swords with the logic which flows from so free a pen, might appear like presumption in me; something like a pigmy against a giant; yet under the panoply of the maxim which says, "Thrice armed is he who hath his quarrel just," I may with my sling and pebble from the brook advance to test the virtue of such rude weapons as has fallen to my lot.

His cogent arguments we say have upset the Darwin theory of evolution in a masterly style; and his logic on the wave theory of sounds, has plausibly taken us into a new theory in that science; on both of these the Bible is silent; and so far as we are concerned we leave them to the determination of his versatile pen. But we disclaim against his teachings on immortality; a subject on which the Bible is not silent, and when hammered out and rolled and dilated upon into the fanciful theories of the theology of our day and called immortal-soul-ism, nullifies the doctrine of the resurrection, is in direct departure from Scripture testimony and seriously darkens the counsels of the word of life. We cannot of course follow him in his copious logic and profuse assertions too, but for shortening will make such extracts as we think will not do him injustice. He tells us that man is possessed of a dual organism: the one is visible, animal, and corporeal; the other invisible, immaterial, incorporeal, yet a substantive entity: immortal in its nature, with eyes, feet, ears, tongue brain, &c., in fact the exact counterpart of the corporeal; that all animal nature is thus dually organized, but man alone is an exceptional or preferred case, who had, "breathed into his nostrils the breath of life" and thus became a "living soul," by which [page 61] he says Adam had transferred to him a drop or atom of God's own living substance; how large that drop was he does not tell us, neither does he tell us (I speak with reverence) of the capacity of the source which could furnish an atom for each one of the millions of multitudes which have at various times been on this earth, but we suppose that he would say that all of Adam's posterity inherited this incorporeal essence of immortality which Adam got a drop of at creation. Then how about Eve's posterity? she was made of a slip from the corporeal part of Adam, which was not immortalized: and if there is an incorporeal organization which is the exact counterpart of the corporeal, how did that slip corporeal of Adam (the rib) or its incorporeal far single impart to Eve all his varied organs with a few omissions, and supply their places with organs which he did not have? He knew of no other organization but of the corporeal, for he said of her, "this is bone of my bones and flesh of my flesh." The words in the Hebrew Bible [*nephesh chayyâh*] translated "living soul" in relation to man occur four times before that in the 1st chap. 20, 21, 24, 30 verses and are applied to the beasts, fishes and fowls, and called "living creatures;" so we see that the other part of animal creation had these "living soul" words applied to them also; who would suppose that an author would do more than give the creative process to the hand of creation? to have repeated it of the horse, the dog, the ape and all the various tribes of animality would have been endless. All were no doubt created by the same process, for we see with our own eyes that all go out of existence by the same process; that all turn alike to dust; and the Bible declares that "man hath no pre-eminence over them." Eccl. iii. 19.

But to turn to some of Mr. Hall's illusions. He says, the water which falls on the wheel turns the wheel; and asks what moves the water? He says it is an invisible power behind the water, immaterial and cannot be grasped; yet it is a substance (gravity) and through the water which is a medium of its power turns the wheel; and so of steam and its machinery, and so of the magnet; well let it be so: but when this wheel wears out, and its organism can no longer evoke that power out of the laboratory of nature it returns unspent and unimpaired to the general store house from which it came. Now repair the old wheel; and who would suppose that the exact, same individual cut off power which had once worked the old wheel would come back and turn the new? and then the power of the magnet; remove from us all metals, and what would we know of that power? and how many powers of nature may there now be of which we know nothing till the ingenuity of man construct some organism with which that power may coalesce and be evoked from the hidden resources of nature?

Let us take a cursory view of animal life. The new born animal creeps with lungs that never breathed, but fully formed to assimilate with and submit to the power of atmospheric agency when it meets with it, by virtue of the adage that "nature abhors a vacuum," a rude maxim, but which means in the present case, that in a vacancy where there is no air, air will rush in at an opening is made for it, as soon as the nostrils meet with this vital principle of life (the atmosphere) nature breathes into this vacuum through the nostrils the breath of life and the animal organism becomes a living soul or being; which could not be said of it if any organic mishap were to occur; this sudden rush of air into the lungs is momentarily an overcharge, which ensures a thorough injection into all the ramifications of the lungs, and they secrete a portion of vitality therefrom which is imparted to the neighboring organs, and the refuse expelled by muscular force; this muscular ejection creates a vacuum again, and its withdrawal a repetition, and on the principle of action and reaction; continues so long as the manifold organs of the corporeal system work harmoniously together. This we may call one view of "life here." But when such disorganization occurs as that this action and reaction cannot go on, then the breath is taken away, or withdrawn; and "returns to God who gave it;" by returning to his general repository from which the loan was made; they die and return to the dust. But on the principle of the new-made water wheel its rebuilding is promised through a resurrection of the dead, to all of the right faith who by patient continuance in well doing seek for immortality (not who had it breathed in storeation) and reconstructed on a similar or proper organization, like the new-made wheel, this new-made animal machine will catch its native power again in a bettered condition, not liable to the taking away of the breath process, or the return to the dust decree: for this corruptible (which is the corporeal) will put on incorruption, and this mortal immortality and demands of the grave be forever satisfied. On the immortal soul theory basis what advantage is there in having the demands of the grave silenced? with them immortality goes on irrespective of the grave's voracious claims. This we may call one view of "life hereafter." And who wants a better life than a perfect animal organization in a deathless constitution when the earth shall be renewed? A problem which Omnipotence only can solve as we shall see.

We have no acquaintance with Mr. Hall except through his book, and should he see this, hereby disclaim any wish to do otherwise in the freedom we take with it than to test that part of it which he has devoted to the immortality of the soul, in which we shall show he egregiously errs. We hold in reverence the word of God: and shall endeavor to continue to do so not searching for any thing more reliable: and to say we believe in it, and not believe its teachings, when delivered in words of fair import, or to attempt to distill our opinions from its plain teachings where we should have faith, we repudiate. There is this difference between opinion and faith: opinions are simply mental conclusions, or thoughts of the mind and may be correct or incorrect: they may be based on conjecture, or on reason induced by what we may suppose to be good logic; and in the absence of practical demonstration, or reliable testimony is often times the best we can do. Reliance on testimony is faith, and when that testimony is indisputable, in the scale of information it exceeds opinion and approaches almost to knowledge which is the highest grade of all intellectuality. Suppose I tell a believer in the magnetic power, that that substance has the power to attract and repel metals according to the arrangement of its polarity; I exhaust my powers of reason to convince him, but all to no purpose; a third person hearing my report believes it; and consequently comes as near knowing it as it is possible to come without an ocular demonstration: such I then give; and both being convinced have advanced to the knowledge of the fact themselves: the one from opinion, the other from faith.

Now Mr. Hall argues to convince his readers of the immortality of the soul; but he does not prove it in any way, neither can he prove it, for the proper source of proof is wanting; the proving process (ocular demonstration) reaches into the next life; it therefore can't be proven till the next life comes. The next trustworthy source of information is testimony: and there is no testimony which can take us into the next life but that of Omniscience; and he gives us no proof from that source, therefore his immortal soul doctrine is but an opinion, the lowest grade of intellectuality. We honestly think that Mr. Hall is in error and a man that "wandereth out of the way of understanding." Prov. xxi. 16. Yet we do not suppose him to be an open disbeliever, or rejector of Divine testimony; but in the day of retribution it will not require that stretch of infidelity alone to fail on the roll of acceptance: simple unbelief is fatal. The teachings of the Bible as to the origin of man, his nature, proclivities and destiny are given to us in the plainest terms on the sacred page; were it otherwise, scientific men only would learn the way of life. "Dust thou art and unto dust thou shalt return" are plain words. So also "Him that believeth on me will I raise up at the last day;" their explanation requires no logic. These Bible teachings we say are for our guidance and are plain, and we do not meet with them in the attractive language of the literature of our day, but are often positive, literal, figurative, and parabolic, and given us in various striking lines of thought for our edification, any one of which we feel always justified in adopting and paraphrasing for illustration. In the 7th chapter of Matthew we have recorded a short dialogue which though short is pointed. It is the case when one or more are arraigned at the final tribunal and undertake to argue their own case; "Lord have we not taught in thy name, cast out devils in thy name, and in thy name done many wonderful works?" The judicial sentence which follows is familiar to all. Let us now suppose that the time of an immortal soul theorist has arrived, or that of any other unbeliever in plain words, and the time of his reckoning has come; and for the the sake of illustration let his name be "Wilford."

Well Wilford, how have you spent your time?

O, Judge! I have been striving to improve the talent which nature gave me, I have dived into the depths of logic and have proven the problem of "human life hereafter" by proving the doctrine of of the "immortality of the soul," all in accordance with our holy religion you know.

I am aware that nature gave you talent, and at the same time taught you that education was second nature and I also gave a Book for the instruction of mankind in which I said much about the immortality of the soul, has your education been according to that Book?

Yes Judge, all your ministers have read my writings on the Immortal soul question and have pronounced them a bulwark of defence against materialism.

My ministers did you say? I know that some 1800 years ago and more, I made some ministers. I inspired all those I made so that they could not err: have any been made since?

Well Judge, you know that you promised to be with your ministers to the end of the world, and those made so long ago have died out, and to verify your word I of course thought you would be with their successors.

I made no successors; human executions have tried to abolish the creed of those I did make, but I have been with them and brought their word safely through all opposing efforts, down to your day, and you and everybody else might have been lettered by more attentively considering it. We might amplify but stop.

But we cannot let Mr. Hall's book off yet. Let us turn again to the corporeal structure of man, the body has a multitude of organs: with the feet the body walks, with the hands it works, with the eyes it sees, etc., and with the brain it thinks. How could it do the manifold actions which it performs, if it was all body, without these appendages? Did you ever know any body to see who was deprived of the organ of the eyes? or to think where there was no brain?

The brain of a man is said to be considerably more than that of a woman, and to exceed more than twice that of any other animal; how could man do this extraordinary amount of thinking except on that hypothesis? and why could not God give to man this extraordinary thought with this extraordinary brain, as well as to give to beasts lesser thought with lesser brain? The thinking then belongs to the brain, and the brain to the flesh; and the apostle says Rom. viii. see margin, "the thinking of the flesh is enmity to God." So we see it is the flesh that thinks. How then can Mr. Hall say, as he does on page 72, that at death, "that which did the thinking, this physical organism of the real man has made its exit?" Then it should not have been said of Isaac and Jacob when they died, that they gave up the ghost, or breath, or spirit; but to agree with his theory it should have read that they gave up the body and went off.

Abraham said "I know that I am but dust and ashes," but Mr. Hall says "there is another organization besides the dust and ashes part." Shall we believe Abraham or Mr. Hall? When Jesus raised Lazarus from the dead, was not all of that which he called Lazarus beneath the sod? did he call him down or up?

Psa. cxlvi. 4. says of the operations of death, "his breath goeth forth," or leaveth him, "in that very day his thoughts perish." Psa. xlix. "Like sheep they are laid in the grave, death shall feed on them, and their beauty shall consume in the grave." "Man though he is in honor and understandeth not is like the beasts that perish." Can Mr. Hall's logic overbalance words of Holy Writ, logic which we have shown can take us no higher in the scale of intellectuality than mere opinion, and can his own *ipse dixit* with which his book abounds add to the value of his logic? Verily the words of inspiration are applicable which say, "if they speak not according to testimony, it is because there is no light in them."

"See what a task the work to assess
In proof of that that can't be proven."

Now if in the providence of God it was in his arrangement to turn man to dust whence he came, that he was nothing superior to the beasts, that in the day of his death his thoughts perished, what words should we want it expressed in? If these Scripture quotations will not answer the purpose, there are no plainer words, and he could not have informed us of it at all. So long as man can give us no practical exhibition of the events of the future, we shall take the testimony which errs not, though its revelation brings much sadness.

But again to some of the varied operations of animal life. There is the seven year theory of waste and replenishing to which Mr. Hall alludes, we know that waste does occur, and replenishing must take place; but at what periodic intervals it matters not. The process of replenishing is done mainly through the agency of the stomach, one of the corporeal organs, which has the power of vitalizing its food, and even though it may be altogether vegetable, and converting it into that which is altogether animal, and the entire animal organization being more powerful than the replenishing layers which come in piece by piece it would it after the same old model, having the same features, color, bodily scars and disorders, and if you please the same thoughts. All the animal organs have a function to perform, and a skilful anatomist can show for each its practical operation; all of which are visible except the function of thought, and who can show any other practical duty assigned to the brain except to think? Let a fracture be made in the skull whereby pressure is made on the brain, and consciousness and thought stops; let it be relieved and they return.

This is a practical demonstration to knowledge (the highest grade of intellectuality) that it is the brain that thinks and the brain belongs to the flesh, and that its thoughts are the thoughts of the flesh, as well as the works are the works of the flesh, as the Bible says of them.

Paul says "In me that is, in my flesh dwelleth no good thing;" all allusion to no other organization but that of the flesh, and putting that flesh in apposition with himself. Can any one tell us how it was that Paul, who taught from inspiration, was intellectually so far behind Mr. Hall's book as to teach nothing about life here but that which is in the flesh, nor any about the life hereafter, except through the resurrection, when the corruptible will be raised into incorruption, and this mortal into immortality? Verbum Sat.

We will give some more evidencies from Holy Writ of life hereafter coming only through the resurrection. Paul says in contending for the resurrection of the dead, in 1 Cor. xv. "If Christ be not raised then all they who have fallen asleep in Christ are perished;" to remain in the dust is to perish. "God so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Eternal life is here put as the opposite of perishing. Jesus said, "I am the resurrection and the life," having eternal life on no other issue but that of the resurrection. But according to immortal soul theorists, eternal life was in man before the days of Jesus, though Paul says, "Jesus Christ brought life and immortality to light by the gospel." It was not left therefore for Mr. Hall's book to bring it to light; that system is visionary, but the Bible proposes a practical reality; a something which is supported by the teachings of unerring wisdom.

Paul says to the Philippians that he strove in order that he might attain unto the resurrection of the dead." Why need he have striven so if he knew he was possessed of life already? Jesus says, Matt. xiv. 14, "Narrow is the way that leads to life, and few there be that find it," but according to Mr. Hall's book the way is very broad, and everybody is in it now."

We are informed that man was made in the image of the Creator; Jesus was in our image, and we are also told that he was in the express image of his Father's person. By this we are informed of the personality of God, and who is there of sufficient constructive ingenuity to organize a better form for all the purposes and enjoyments of life than that which we can suppose was given to Adam in the maturity of his youth? or who can add another organ which would be useful, or one which would not mar the beauty of the present group? and though this form is now cursed on account of sin, there are not many of us who desire to give up the life here even, with all its corporeal imperfections. How much more enticing, then, is the prospect of life hereafter, as taught us by Jesus Christ through the resurrection of the dead and fully proven as far as divine words can prove any thing, by the positive testimony of Jesus and his apostles to a new corporeal birth, not by the same natural process of birth and growth as we attain to present body or organism, but by being raised as Jesus was raised from the dead to die no more; a spiritual birth or a body given not by nature but by the spirit of God, into a new and perfect state, when the earth itself shall have its curse removed, and death—sin's wages—be abolished. Who wants a better life than a life like this which is promised to all those who are counted worthy of it on God's plan as revealed in the words of Holy Writ, which Mr. Hall has not read any too much of; and with such a prospect before the mind of what use are the visionary teachings of immortal-soulism for which there is no Bible proof, nor can logic afford any practical demonstration of? I do not call myself a materialist of any school, yet for aught I know the theology of the day may say I have reasoned enough to put me on such a list, but what do these Bible words teach us? Let them be materialism or immaterialism, are they to go for nothing? I have been endeavoring for forty years and more to reconcile my faith in Bible teachings and with these teachings before me have believed that we are thankful it has been vouchsafed. I prefer to stand on these, till "the unerring Wisdom informs us that he does not know all things at first, that the ways of men have exercised him that he may become more like and more conformed to the mind of that book which he has been so zealous as to circulate; and if Mr. Hall and others prefer to remain in outside till the day comes which alone can test the practical truth of these books it may be too late to plead an arrest of judgment. Let us see it becomes better to suffered to remain on the statute books, duplicated and intensified by many similar ones and endorsed by Jesus who said the "words I speak unto you they are spirit and they are life," the same shall judge you in the last day.

Such teachings as these cannot be set aside by the fertile imagination and profuse logic of man, so long as divine testimony assures us that "the word of the Lord abideth forever, and this is that word which by the gospel is preached." It might be wisdom on the part of many to recant such "philosophy and vain deceit," and oppositions to the truth which are science falsely so-called, and adopt those of infinite wisdom, who alone can deal with the future as with the past, and on the basis of the resurrection has given the only assurance of the life to come.

*Erin Shades, Pa.*

# Brevities.

During some recent excavations in the neighborhood of Pompeii thirty human skeletons were found. One of these, which was lying at full length, appeared to be grasping a purse, in which were a gold coin, six silver and ten bronze coins, ear-drops, pearls and precious stones. Near the other skeletons were found coins of gold and silver belonging to the reign of Galba, Tiberius, Nero and Domitian. Gold bracelets, ear-drops, pearls, and precious stones were found with them.

The length of time that a human being can live without food, but with water at will, has been shown, in more than one case, to be about forty days at least, and how much longer the fasters could have held out is unknown. Now the case of Mary Ann Hermann, an inmate of an insane asylum at Charleston, Ind., who persistently refused to take food, shows that the human frame can stand fasting from four 6th days and 12 hours. She drank water freely, and her death after that long fast was painless.

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### SEAL AND SERIZIN.

An English traveler recently visited these mountains, and thought he would see if the story told about them in the twenty-seventh chapter of Deuteronomy was true. You will remember that Moses placed the twelve tribes, six on one of these mountains, and six on the other, and each set spoke certain blessings and curses which were distinctly understood by the people in the valley between. This traveler got a companion to climb Gerizim, while he staid up Ebal. When so far apart, that their hoarse looked like mere dots on the hill-side, each halted, and one began to read aloud from a book, feeling, as he expressed it, "as if I might as well address the House of Commons from Lambeth Pa'ace." He paused, and great was his surprise to distinctly hear the words of the twenty-third Psalm, from the little dot on the opposite hill side, and this in spite of conversation carried on by some Turkish soldiers near. On meeting again, it was found that each had heard the other perfectly, though they spoke in ordinary tones.

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H. M. MYERS.

Bowling Green, Ky.

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The olive tree was a type of the congregation or church of God under the old covenant. It represented the Hebrew nation. "The Lord called thy name, A green olive tree, fair, and of goodly fruit." Jer. xi. 16.

The priestly and regal orders were the visible embodiment of the Hebrew nation, as are the houses of parliament (composed of lords and commons), and of congress (composed of the senate and house), the visible embodiments of Great Britain and the United States, the symbol could be given to those orders as in Zech. iv. 1-4.

As the olive tree continued to be a symbol of the Jewish nation from the time it was given by the Lord, B. C. 607, to the days of the apostles, will appear from the use that Paul makes of it in Rom. xi 17-24.

Speaking to the Gentiles, as their apostles, he says:—"And if some of the branches be broken off, and (Gentiles), being a wild olive tree, wert grafted in among them, and with them partakest of the of the root (Abraham) and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root (Abraham), but the root (Abraham) thee. Thou wilt say then, The branches (natural) were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, (take heed) lest he also spare not thee. Behold therefore the goodness and severity of God; on them who fell, severity; but toward thee, goodness, if thou continue in (his) goodness; otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in again. For if thou were cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural (branches) be grafted into their own olive tree?"

The olive was either good, or wild: the good was a symbol of the believing Jew (as to its branches) and the branches of the wild denoted the Gentile. Abraham was the root of the good olive tree; believing Jews were the natural branches; believing Gentiles were the wild branches. The olive tree is the church, or congregation of God, under both covenants. Paul's analogy is very clear, and leaves no doubt as to the proper use and understanding relative to the olive tree. The two [illegible] in Solomon's temple. "And within the oracle (holy of holies) he made two cherubims (oil) olive tree (each) ten cubits high .... And he overlaid the cherubims with gold." 1 Kings vi. 23, 28. They were on the mercy seat; witness of the Divine Presence.

When, therefore, Christ explains to John, the two witnesses, by saying, these are the two olive trees, and the two candlesticks (lamp-stands) standing before the God of the earth, he uses two classes of church symbols (olive trees, and lampstands) and those quite familiar to the prophet. And if these are the symbols of churches, it is quite certain that they are not the symbols of two individual persons. The only passage adduced, for proof, (Zech. iv. 14) must be understood of the two anointed orders (priests and governors) whose officiating heads at that time were Joshua and Zerubbabel. Those orders of the officiary continued over five hundred years and were filled by two lines of succession, like our presidency, or our congress. Such is true of the four great monarchies of Daniel, it is the order, composed of all its officiaries, that is seen and noted.

My Two Witnesses.—Why two, rather than any more? This expression has originated the two persons theory, this and Mal iv. 5, "Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah is only one witness. Who is the other witness? Some say, Moses; others say, John the Revelator; while a third ransacks the regions of the dead to find some other person to bring up before his time. To find a second witness is no easy task.

1. In deciding this question, we are given what Christ himself considered sufficient data for John to understand: and as the prophet added no further explanation he deemed it sufficient.

2. The duality of thought follows the explanation—two olive trees, two lamp-stands: and that we may know what two stands, and where to find them, he adds, That stand before the God of the earth: —in the temple: for there was his presence under the old covenant, and as truly his location under the new covenant.

In the temple and its worship, as restored under Joshua and Zerubbabel, the duality is confined to the two olive branches, explained to be the two anointed ones, or sons of oil. There is only one lamp-stand. The Jews had but one lamp-stand, standing before the God of the whole earth. Under the new covenant God is not confined to any temple made with hands; but in his living temple, he meets with the two or three gathered together in his name.

Is there a duality in the officiary of the new covenant church, that may be called a continuation of the same or similar official orders, so that it may be said that the theocracy, or church of God, under the covenants, has the duality of official orders, the same essentially, under each:—two covenants—one church—one faith—one government, with two official orders, so modified in names and powers as to suit the change of administration. The daily ministrations of the first converts will show the same duality of orders in the Christian officiary.

"And in those days, when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in their daily ministration. Then the twelve called the multitude of the disciples (unto them), and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. Whom they set before the apostles: and when they had prayed they laid (their) hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts vi. 1-8.

Such was the origin of the second order of officers in the Christian church. God's family has always had its spiritual, and its temporal wants. To supply those wants has required two orders of ministers: those of the word, and those of tables; ministers of spiritual things, and ministers of temporal things. The altar and the throne represent the two official orders under the old covenant. Under the new covenant, during the officiating priesthood of Christ, and while a people for his name are being gathered from the nations, ministers of the word, and ministers of the tables are required: but the duties and powers, and, consequently, the names of the official orders, are changed. The living temple of the living God, whose materials are now being gathered and prepared, has been downtrodden, having no civil control over the nations. While, therefore, the two official orders continue, their powers and duties are much circumscribed and changed. They are limited to the spiritual and temporal wants of disciples gathered. These disciples are strangers and pilgrims; and, as the Jews, passing through a waste howling wilderness, to the land of promise, dwell in a tabernacle of witness: teaching all nations the science of faith, and holy life: and gathering out, and preparing a people for Christ's name.

Such was the organization and official order of the primitive Christian church of the new covenant, as made by the apostles. Its simplicity was an objection to the worshippers in the costly heathen temples throughout the "Great Empire." There was a tendency among some of the heathen converts to imitate as far as practicable, the proud and costly forms of idolatry.

The injunction of the apostles to the young evangelists, was, See that ye form every congregation, gathered out from the heathen, after the pattern we have shown you, set every church in order, by appointing overseers, bishops, from the aged and devoted members as ministers of the word; and deacons as ministers of tables—these under Christ and his word, shall be your spiritual and temporal servants. These shall be your two official orders—Christ's witnesses, for, and against you, at our Lord's return. Your citizenship is from heaven; your Great High Priest is also in heaven: set your affections on those things which are above where Christ sitteth at the right hand of God. Love not the world—its pomp and show. Imitate, in all things, the simplicity of your Lord and Master.

The officiary, consisting of those two orders, bishops, elders or pastors, and deacons, were the public representatives of the churches: chosen by the churches to attend to their spiritual and temporals. Such were the first Christian congregations. Pride of rank and power, soon crept into the officiary. Equalization of power gave way. The officiary began to increase in numbers and in authority till the congregations in large cities and in populous districts surrendered all their authority into the hands of their officiary. In the fourth century that hierarchy became masters of the empire. In the sixth century the apostasy seated its universal bishop at Rome. The mock royal high priest erects his seat in Rome as God's vicar.

For 1260 years the true and apostate priesthoods, that of Christ and his apostate vicar disputed each other's authority. The apostasy, controlling the Roman empire with its family of nations, persecuted the officiary of the true priesthood, trod them down, and drove them into deserts; into caves and mountains; into the terrible "wilderness." Still, in all positions they raised their voices, as faithful witnesses for Christ and his persecuted bride, and against the apostate "harlot."

During these protracted persecutions this primitive simplicity of the Christian officiary was kept up, especially in the south of France, among the Waldenses, and Albigenses, who extended for many centuries against the bloody persecutions of the papacy. The officers, as the representatives of the church, suffered most severely, since they were the public teachers and sustainers of the Christian organizations. In revelations the officers seem conspicuous.

Another reason for the No. two.—Witnesses must be competent not only in knowledge, but in number. The spirit gave them ability to testify, but the law required two at least. By saying "my two," would be stating that there would be a competent number—two at least, and as many more as might be giving testimony. All those martyrs of those 1260 years, were witnesses; for it was their testimony that caused their martyrdom. Every martyr is a witness.

Why select two only, to the exclusion of millions equally worthy?

The expression, "My two witnesses," looks in one direction: does it in the other? "two," and "only two," do not mean the same. History proves that Christ had a multitude of witnesses; for they were as numerous as his martyrs.

### SUNDAY MEDITATIONS IN ARKANSAS.

This morning I had this feeling—"now let me enter into a covenant with God." Not with any form of words, but with the life union of the heart. I thought at the time like this: Not every act of the mind can be easily described. The action of the moral man may not, can not, be appreciated by those who have no like experience. Such a covenant is a participation of God's power and goodness by the creature, a participation of his nature almost. (the apostle says we are made partakers of the Divine nature) and I submit if we can ever step short of that power in prayer by which we really obtain what we ask for. This implies agonizing earnestness of petition, not to say anything of the disciplines of life.

Some will hint pride or proselytism, or theological envy, magic is not dead, but there are those who are daily dealing with God, pleading with him, thanking him, trusting him, walking with him, and living their life in intelligent speech unions of this being and glory, and to whose heart is that rest of conviction which is even strengthened by the very denials, and unspiritual opposition of modern learning.

I have seen here, lately, a book entitled "Modern Thinkers." I looked into it, and read the darkness, misimagined light—and closed it, only to know the light from darkness better than ever, and to love it more.

In going through a suite of beautiful rooms, in some grand old palace, let the tourist open a door, revealing only the midnight of a dungeon, with cold, poisonous, horrible, gloomy, damp and dark, and how quickly he will shut it again! Grim, gloomy, black nights make the starlight and the starlit heavens only tenfold more beautiful and welcome.

Ingersoll looks cheery. He is round and fair and robust, and ungastic and fearless. But nevertheless I think and think there is a wisdom above his wisdom, and above him. He is knowing and confident, but tall and towering as he seems to be, there is a "wisdom far above and out of sight" of some men accounted wise—men who seem to some that see and hear them, imposing. [illegible]

To these infidel orators and book-makers, it is nothing that millions of noble souls have lived, fearing God; nothing that millions of martyrs have died; nothing that giant intellects have confirmed the gospel with their testimony; nothing that men of daring and power, of self-denial and love, have labored wonderfully to bless their race and generation; nothing that sacrifices for ages in God's order and providence typified Jesus in his death; nothing that an almost countless multitude of men and women have had deep and strong convictions that God was good and just and great, and that accountability was not to be brushed away like a cobweb, with a wisp of light assertion.

God inherits and inhabits the ages. These non-God-fearing men inhabit a fitting present. Who and what are they, to measure immensity in their palms? Suppose they can live without either prayer or praise, there is a whole historic heaven full of the constellations of saints who could not, would not, dare not, live thus perilously and emptily. Their testimony is in God's book, and when they rise from the dead, they will shine like the sun. Their tombstones have fallen to places and their graves are utterly unknown, but God "has written up his people," and knows how and when and where to find and revive them.

When I was a boy I read a book entitled the "Poor rich man and the Rich poor man." God's beloved are the rich poor people, I am sure; sometimes sick, troubled, afflicted, crying, and all that, but coming to God in prayer, as bees buzz up to their hive, drawn by the mighty magnetism of the queen, and saved from destruction and wreck by her empire.

These scientists have their day. I don't hate them, neither do I fear them. I have enough to do to cry constantly and mightily to God. If they have their mission to assail revealed religion, I have mine to come with never-ceasing calls and cries to the God of all the hosts of heaven and earth. Mine is a personal God. But there are those who suppose a power, a law (or whatever it ought to be called), without personality, or intelligence, or volition, and what have they got? Nothing and nobody, either to love or fear. They have got chaos and emptiness. I would rather be David with all his faults, than one of them. I would rather come like David, to God's spiritual pool of Siloam, and have my sins washed away, and sing and pray, [illegible] above any man in history. He framed i[illegible] and call God King and Friend, and love him and live by him, than to have all the glory of their "unknown," and all the "unseen possibilities of a future they can no more penetrate or measure, than a mouse can swim an ocean, or a darting lizard read the stars.

The personality of God is the very soul and life-core of hope, the essential object and foundation of faith. Is a mother personal, and are fathers and brothers and friends, and is a man himself personal? Am I personal? Then so is God a glorious personal being, and in his personality is the paternity of all personalities. It is the intensity of such a conviction that makes life worth much, that makes life worth living, that saves us from darkness and dismess and sinking. Rob us of this, and you have left only a hull, a pod, a husk, that has no seed or soul of life and hope. It is the personality of God that makes men glad and makes them strong, that gives them comfort in trouble. It is this that developed such personalities as Paul and Luther and Wesley. It is this that makes men genial in action, and even yet grander in patient waiting. A godly believer has great transactions of striving and conference, living and walking with God, and God's personality is the very rock of his reliance, the light and life of his life.

The personality of Jesus, and the conviction of it, has done wonders in the world. Ingersoll may do some good in helping people out of the nightmares of false ideas, but going through the world, and smiting down good and bad together, tramping in the very garden of God, stamping in flower-beds of his making and planting, and giving us nothing in exchange for all the ruin—well, like those who give and who pray to be seen and heard of men, he has his reward.

Just think of the Bible ideas and declarations of God's personality! Take this—"O God, thou art my God!" I love the Psalms. They are full of ideas and language of Divine personality. "God is my king of old, working salvation in the midst of the earth."

Personality? Personality is every where in revelation, and so it is in nature. I do not fully *understand* any personality but my own, and I do not fully understand that; but I beseech God to bless other personalities, bless all whom he has loved and chosen, and given to me to pray for. And may I be ruled by him, and helped and led and saved by him. One thing is clear, that prayer intensifies the conviction of the being and person of God, the prayer of necessity, the prayer of persistence, of longing; prayer that lasts as long as life itself. Those who never pray, hardly have much right moral sense—how can they?

It is night on this Arkansas upland. The air is clear and so is the sky. I am far from home, and wishing that God would make life a greater usefulness than it is. But it is a thing worth remembering that God can easily do whatever he will with us, if we are entirely passive in his hands. Impatience is a weakness and a wrong. It seems as if the best men have been called to their work, whatever it was. It is useless and foolish for men to rush uncalled into any place of responsibility. Look at the patriarchs and prophets and apostles. They were chosen and called. It is useless to deny it. They never chose themselves. Are not some too much inclined to do this? The medicine for such a tendency and the security against such a mistake is waiting on God. What a lesson it is to learn, to know how and to be willing to wait! All the saints have had to learn it. Before blessing comes waiting.

The Lord of all consolation and almighty power, help us; for we are moody. God bless all who look to him and wait for him. Grace and peace to all saints. Amen.

G. COLLENOVE.

*Editor Restitution:*

The enclosed scrap may be worth putting into THE RESTITUTION. I clipped it from the New York *Times*. In this, we see to what desperation these leaders of the public mind are led. This "Having it (immortality) in him" is no new thought! I have heard it similarly expressed by many sins washed away, and sing and pray [illegible] fallacious form of (shall I call it reasoning?) statement! Those who pride themselves on their logical attainments; who boast of their superior knowledge; who though the evidence preponderated, would not but believe in his own fabric of immortality. Can such persons be true? God has said, and his word abideth ever true: "The soul that sinneth, it shall die."

There is a current phrase in use just now in New York—"How do you know?" and this was on my lips the other day. I did not use it, but thought it. I met a friend, long known, but who I had not seen for several months. I observed the sign of widowhood as shown by the black band on the hat, but there regulation height! My first word was—"Dear me, Mrs. Jones dead?" and the reply was—"My wife is alive in glory!" I could have said—"How do you know? Alas! alas!! how sad when men are wise above that which is written! And while the fool hath said, "No God," the deceived of the devil have also said—I cannot die, I am immortal. Again it may be asked, "How do you know?" Mr. Beecher allows Moses did not—none of the great men, as the ages go marching down, give a word as to immortality." And to whom shall we go? Jesus knew all about it surely! If, I say "if," he was God, whether first, second or third person in the adorable Trinity," he certainly knew!—but where, and echo answers where! in all he said, can the finger be placed on the direct and unequivocal statement that man, as he derives his being from Adam, is at all immortal. We are not boasting, but speak the words of truth and soberness, when we say, in no case, or circumstance did he ever so express himself. "I am the way"—"I am the life"—"I am the truth!" This he said, and this grand galaxy of declarations, will go marching down through the ages to come, as it has all the past ages! And as I am hoping for that I see not now, so will I patiently wait—seeking for glory, honor and incorruptibility at the coming of the Lord Jesus Christ; to whom be glory through all ages.

Our life is a hidden life, but not always to be hidden! And because men do not see, how future, and eternal life is secured, they stumble, doubt, and deny! It is the part of mortal man to hope, to wait, to believe! My prayer is "Come Lord Jesus, come quickly."

GEO. W. YOUNG.

IN HIS BONES—THE CHURCH'S SOURCE OF MR. BEECHER'S BELIEF IN IMMORTALITY.

The Rev. Henry Ward Beecher, in Plymouth Church yesterday morning, took for his text 1 Cor. xv. 19: "If in this life only we have hope in Christ we are of all men most miserable." He said that the cardinal moralities of life ought to stand for profitableness and pleasure even if there be no life hereafter; and if all the motives of the gospels should be taken away it should still be the interest of man to be moral. Christian people are obliged to dwell in the sphere of imagination. After all the libraries of sermons about faith it is nothing but imagination. People live by their imagination here, and they shall not be disappointed. The different shapings may fall them, but it will be because they were too low. Though they may find things different from what they expected, it will be because they are grander and more glorious than they imagined. It is said that the idea of immortality is a modern one. That the world existed long before there is any record, no man who is abreast of current events can doubt. No word is given down to the time of the patriarchs that a belief in immortality existed. There is no evidence that Abraham was anything excepting a grand old gentleman, who never said anything worth remembering. He threw no light upon the subject of immortality. Isaac was a figure of great neatness and beauty. Nothing was ever said by him concerning a life hereafter. Jacob was a merchant politician who never lost a good bargain. Yet in his references to higher spiritual development he never mentioned a future life. Neither did that magnificent figure of the law-giver Moses, who stood head and shoulders above the political and social economies of the Israelites, yet in all the Mosaic institutions there is no hint as to an after life. As the ages go marching down there is not one of the great men who gives a word of testimony as to immortality. There is nothing of the kind in the whole moral code of the Old Testament, and there is nothing more remarkable than that fact. David mourned the death of his son, and could not at first be comforted. At length he said: "I shall go to him, but he shall not return to me." This was full of sentiment, if he meant heaven, but he did not. He meant that he should lie down in the sepulchre of his fathers with him. When Christ came the Jews had brought [illegible] from Babylon the belief in immortality. Many persons say that this theory of immortality is bred of superstition. It is even said that the idea of a future life had its origin in dreams. Mr. Beecher said that he did not care whether or not this was so. If Mr. Rothschild should send him a check for $1,000,000 he would not care whether it came in a bag that was soiled with the filth of all the ships between Liverpool and New York, so long as the check came—which, he added, with a smile, is not likely to happen. The clergyman said that he had no word of reproach for the agnostics—those who say they do not know. There may be a God, and a continued existence, they say, but who can prove it? Not to know, however, is as bad as not to believe. He had infinite compassion for such people. What man, he said in conclusion, is worthy of the name of man who has not in him the springs of immortality? If 10,000 scientific men should prove to him that there is no evidence of immortality he would yet have that in him which would prove to him that it is true, that it must be true, and he believed in his very bones that he would find it true.

## Sententious.

One fact is worth two arguments.

"Tis easy to be human; godlike, hard;
Easy to blaster, harm, revile, execrate,
But hard to keep the testy passion bound,
Sheathe the hot sword and wait the will of God.
—*T. B. Aldrich.*

Do not shorten the beautiful veil of mist covering childhood's futurity, by too hastily drawing it away; but permit that joy to be of early commencement and of long duration, which lights up life so beautifully. The longer the morning dew remains hanging in blossoms of flowers, the more beautiful the day.—*Richter.*

A gentle word is never lost:
Oh, never then refuse one!
It cheers the heart when tempest-tossed,
And lulls the cares that bralse cause;
It scatters sunshine o'er our way,
And turns our thorns to roses;
It changes weary night to day
And hope and love discloses.
A gentle word is never lost—
Thy fallen brother needs it.
How easy said! how small the cost!
With peace and comfort speeds it!
Then drive the shadow from thy cheek—
A smile can well replace it!
One voice is made when no speak
With gentle words to grace it.

Beauty is akin to joy, and the beauty of heavenly things has the same effect of making us unworldly. Much of unworldliness consists in mental and moral atmosphere; and the beauty of divine things, bringing with them their own especial joy, surrounds us with a supernatural atmosphere, which assimilates our inward life to itself after a time.—*Faber.*

Of life in every way, we must say we cannot tell how it is. And yet there are persons that shrink from the future life, and some that do not believe it, because they do not see in what way it will be; while yet, what the way is of the very life they are in, they cannot tell.—*William Mountford.*

May you never
Regret those hours which make the mind, if they
Unmake the body; for the sooner we
Are fit to be all mind, the better. Blest
Is he whose heart is the home of the great dead,
And their great thoughts.
—*James Beliy.*

Is that animal better that hath two or three mountains to graze on, than a little bee that feeds on dew or manna, and lives on what falls every morning from the clouds, the storehouse of heaven? Can a man quench his thirst better out of a river than a full cup, or drink better from the fountain which is finely paved with marble, than when it wells over the green turf?—*Jeremy Taylor.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Apr. 12, 1882.


WE are trying to work in the contributions from our correspondents as fast as we can. Therefore we will occupy but little space editorially.

THAT our paper has existed from year to year is due to the exertions and aid of its friends. Our patrons have helped us out of debt, but our list is not yet ample enough to make THE RESTITUTION self-sustaining. Will our friends try to obtain more subscribers, and help otherwise as the Lord blesses them with means.

KEY-WORDS. A neat little volume of 174 pages with the above title has come to hand. It is a small Hebrew and Greek Concordance to numerous important words that occur in the Holy Scriptures. The original words are given by means of English letters, underneath which are placed the quotations from the English version containing all the occurrences and varied renderings of these original words. It is a manual in which a large amount of information is condensed within comparatively narrow limits. On the following topics the work is as full and complete as the large and expensive Hebrew and Greek Concordances: "Preaching, exhortation, faith, hope, repentance, baptism, conversion, adoption, covenant or testament, righteousness, justification, the church, soul, spirit, dying, the dead, the grave, the pit, hades, finite and infinite duration, the second advent, the resurrection, regeneration, immortality, incorruptibility, Paradise, and the kingdom of God." It is published and sold by the author, Wiley Jones, Norfolk, Va.

## Selections.

### ORIENTAL SKETCHES.—No. 9.

Bashan and Its Ghost Cities.

J. L. PORTER, A. M.

KENATH.

A few minutes' ride brought us to the brow of a hill commanding a view of Kenawat. On the left was a deep dark ravine, and on the sloping ground along its western bank lies the ruins of the ancient city. The wall, still in many places almost perfect, follows the top of the cliff for nearly a mile, and then sweeps round in a zigzag course, enclosing a space about half a mile wide. The general aspect of the city is very striking—temples, palaces, churches, theatres, and massive buildings whose original use we cannot tell, are grouped together in picturesque confusion; while beyond the walls, in the glen, on the summits and sides of wooded peaks, away in the midst of oak forests, are clusters of columns and massive towers, and lofty tombs. The leading streets are wide and regular, and the roads radiating from the city gates are unusually numerous and spacious.

While the Israelites were engaged in the conquest of the country east of the Jordan, Moses tells us that "Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name" (Num. xxii. 42). Kenath was now before us. The name was changed into Canatha by the Greeks; and the Arabs have made it Kunawat. During the Roman rule it was one of the principal cities east of the Jordan; and at a very early period it had a large Christian population, and became the seat of a bishopric. It appears to have been almost wholly rebuilt about the commencement of our era, and is mentioned by most of those Greek and Roman writers who treat of the geography or history of Syria. At the Saracenic conquest Kenath fell into the hands of the Mohammedans, and its doom was sealed. There are no traces of any lengthened Mohammedan occupation, for there is not a single mosque in the whole town. The heathen temples were all converted into churches, and two or three new churches were built; but none of these buildings were ever used as mosques, as such buildings were in most of the other great cities of Syria.

We spent the afternoon and some hours of the next day exploring Kenath. Many of the ruins are beautiful and interesting. The highest part of the site was the aristocratic quarter. Here is a noble palace, no less than three temples, and a hippodrome once profusely adorned with statues. In no other city of Palestine did I see so many statues as there are here. Unfortunately they are all mutilated; but fragments of them—heads, legs, arms, torsos, with equestrian figures, lions, leopards, and dogs—meet one on every side. A colossal head of Ashtoreth, sadly broken, lies before a little temple, of which probably it was once the chief idol. The crescent moon which gave the goddess the name Carnaim ("two-horned"), is on her brow. I was much interested in this fragment, because it is a visible illustration of an incidental allusion to this ancient goddess in the very earliest historic reference to Bashan. We read in Gen. xiv. 5, that the kings of the east, on their way to Sodom, "smote the Rephaims in Ashteroth-Karnaim." May not this be the very city? We found on examination that the whole area in front of the palace has long ranges of lofty arched cisterns beneath it, something like the temple court at Jerusalem. These seemed large enough to supply the wants of the city during the summer. They were filled by the means of an aqueduct excavated in the bank of the ravine, and connected probably with some spring in the mountains. The tombs of Kenath are similar to those of Pahaya—high square towers divided into stories, each story containing a single chamber, with recesses along the sides for bodies. About a quarter of a mile west of the city is a beautiful peripteral temple of the Corinthian order, built on an artificial platform. Many of the columns have fallen, and the walls are much shattered; but enough remains to make this one of the most picturesque ruins in the whole country.

Early in the morning we set out to examine the ruins in the glen, and to scale a high cliff on its opposite bank where we had noticed a singular round tower and some heavy fragments of walls. The glen appears to have been anciently laid out as a park or pleasure ground. We found terraced walks, and little fountains now dry, and pedestals for statues, a miniature temple, and a rustic opera, whose benches are hewn in the side of the cliff; a Greek inscription in large characters round the front of the stage, tell us that it was erected by a certain Marcus Lusius, at his own expense, and given to his fellow-citizens. From the opera a winding staircase, hewn in the rock, leads up to the round tower on the summit of the cliff. We ascended, and were well repaid alike for our early start and toil. The tower itself has little interest; it is thirty yards in circuit, and now about twenty feet high the masonry is colossal and of great antiquity. Beside it are the remains of a castle or palace, built of beveled stones of an enormous size. The doors are all of stone, and some of them are ornamented with panels and fretted mouldings, and wreaths of fruit and flowers sculptured in high relief. In one door I observed a place for a massive lock or bar; perhaps one of those "brazen bars" to which allusion is made by the sacred writers (I Kings iv. 13). But it was the glorious view which these ruins command that mainly charmed us. As I sat down on a great stone on the brow of the ravine, my eye wandered over one of the most beautiful panoramas I ever beheld. From many a spot amid the lofty peaks of Lebanon I had looked on wilder and grander scenery. Standing on the towering summit of the castle at Palmyra, ruins more extensive and buildings far more magnificent lay at my feet. From the Cyclopean walls of the Temple of the Sun at Baalbec I saw prouder monuments of man's genius, and more exquisite memorials of his taste and skill. But never before had I looked on a scene which nature, and art, and destruction had so combined to adorn. It was not the wild grandeur of Lebanon, with beetling cliff and snow-capped peak; it was not the flat and featureless Baalbec, with its Cyclopean walls and unrivalled columns; it was not the blasted desolation of Palmyra, where white ruins are thickly strewn over a white plain. Here were hill and dale, wooded slopes and wild secluded glens, frowning cliffs and battlemented heights, moss-grown ruins and groups of tapering columns springing up from the dense foliage of the oaks of Bashan. Hitherto I had been struck with the nakedness of Syrian ruins. They are half buried in dust, or they are strewn over mounds of rubbish, or they lie prostrate on the bare gravelly soil; and, though the shafts are graceful, the capitals chaste, the fretwork of friese and cornice rich, yet, as pictures, they contrast poorly with the ivy-mantled abbeys of England, and the nature-clothed castles of the Rhine. Amid the hills of Bashan, however, the scene is changed. The fresh foliage hides defects, and enhances the beauty of stately portico and massive wall, while luxuriant creepers twine round the pillars, and wreathe the volutes of the capitals with garlands.

SHEPHERDS LEADING THEIR FLOCKS.

As we sat and looked almost spell-bound, the silent hill-sides around us were in a moment filled with life and sound. The shepherds led their flocks forth from the gates of the city. They were in full view, and we watched them and listened to them with no little interest. Thousands of sheep and goats were there, grouped in dense, confused masses. The shepherds stood together until all came out. Then they separated, each shepherd taking a different path, and uttering as he advanced a shrill peculiar call. The sheep heard them. At first the masses swayed and moved, as if shaken by some internal convulsion; then points struck out in the direction taken by the shepherds: these became longer and longer until the confused masses were resolved into long, living streams, flowing after their leaders. Such a sight was not new to me, still it had lost none of its interest. It was perhaps one of the most vivid illustrations which human eyes could witness of that beautiful discourse of our Lord recorded by John—"And the sheep hear the shepherd's voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow: for they know not the voice of strangers." x. 3–5.

The shepherds themselves had none of that peaceful and placid aspect which is generally associated with pastoral life and habits. They looked more like warriors marching to the battle-field—a long gun slung from the shoulder, a dagger and heavy pistols in the belt, a light battle-axe or iron-headed club in the hand. Such were their equipments; and their fierce flashing eyes and scowling countenances showed but too plainly that they were prepared to use their weapons at any moment. They were all Arabs—not the true sons of the desert, but a mongrel race living in the mountains, and acting as shepherds to the Druses while feeling their own flocks. Their costume is different from that of the Druses, and almost the same as that of the desert Arabs—a coarse shirt of blue calico bound round the waist by a leathern girdle, a loose robe of goats' hair, and a handkerchief thrown over the head and fastened by a fillet of camel's hair—such is their whole costume, and it is filthy besides, and generally in rags.

## News Items.

BOU AMENA OVERTHROWN.

ALGIERS, April 7.—A French column has overtaken Bou Amena's forces south of Figuig and completely defeated them, capturing the provision train and twenty-six of his women. Almost all the fighting men were killed or captured. Bou Amena escaped.

VIENNA, April 7.—The Russian authorities are taking great precautions against a renewal of the anti-Jewish disturbances at Easter. Two thousand one hundred persons with unsatisfactory papers have been expelled from Kief.

THE JEWS.

Grave apprehensions are felt in Warsaw of a renewal of the outbreaks against the Jews. Placards are posted threatening the Jews who are in the State. The Government has ordered the shops closed, and great military precautions are being taken.

VIENNA, April 10.—Bitterly cold weather and hard frosts which are now prevailing, it is feared, will greatly injure the crops. The fruit trees, vines and young wheats in Roumania are almost entirely destroyed.

Philadelphia is excited over the sudden and mysterious death of three ladies, sisters, on Saturday night. They were middle-aged women, all wives of sea captains, and all three of them were taken suddenly ill and died within seventeen minutes after the first one was attacked, in the presence of their nonplussed physicians. It is a profound mystery.

Over 10,000 European immigrants landed at New York last week.

Northern Minnesota and Manitoba had another great snow-storm Saturday, blockading the railroads.

The new comet will probably be visible to the naked eye about the first of May. About the middle of May it will be near the north star, and there is every reason to expect that it will then be a brilliant object in the heavens.

### OMISSION.

*Editor Restitution:*

It occurs to me that I may have omitted a sentence—to give propriety to the marriage—next before "the prayer followed." Thus (if you see the propriety of it):

The parties—the bridegroom and bride—with joined right hands, plighted their mutual troth, were pronounced husband and wife. What therefore God hath joined together let not man put asunder. Amen.

J. B. COOK.

(Not in time for its proper place last week.—ED.)

## Youths' Column.

### A Child's Prayer.

Father, I am weak and small,
Thou the mighty Lord of all;
Yet, with tender love and care,
Thou will listen to my prayer;
Let me not a stranger be,
But a loving child to thee.

Let my feeble infant feet,
With an angel's strength, be fleet;
Make my heart be pure from sin,
Then can't always shine within:
Let my heavenward spirit be
And soon at home with thee.

Heaven is high and earth is wide,
And my path of life is long;
Let me love and trust thee still,
Hold thy hand, and fear no ill:
Life and death and all shall be
Only as it pleaseth thee.

### A Glasgow Factory Boy.

Just above the wharves of Glasgow on the banks of the Clyde, there once lived a factory boy whom we will call Davie. At the age of ten, he entered a cotton factory as "piecer." He was employed from six o'clock in the morning till eight at night. His parents were very poor, and he well knew that his must be a boyhood of very hard labor. But then and there, in that buzzing factory, he resolved that he would obtain an education, and would become an intelligent and useful man. With his very first week's wages he purchased Ruddiman's *Rudiments of Latin*. He then entered an evening-school, which met between the hours of eight and ten. He paid the expenses of instruction out of his own hard earnings. At the age of sixteen he could read Virgil and Horace as readily as the pupils of English grammar-schools.

He next began a course of self-instruction. In the factory, he had been advanced from a "piecer" to a spinning-jenny. He brought his books to the factory, and placing one of them on the "jenny," with the lesson open before him, he divided his attention between the running of the spindles and the rudiments of knowledge. He now began to aspire to become a preacher and a missionary, and to devote his life in some self-sacrificing way to the good of mankind. He entered Glasgow University. He knew he must work his way; but he also knew the power of resolution, and he was willing to make almost any sacrifice to gain the end. He worked at the cotton-spinning in the summer, lived frugally, and applied his savings to his college studies in the winter. He completed the allotted course, and at the close was able to say, with praiseworthy pride: "I never had a farthing that I did not earn."

That boy was Dr. David Livingstone.—*Baptist Courier.*

### The Jewel Casket.

While in Lisbon, a small and a very pretty house of gray stone, surrounded by a garden, was pointed out to me, and my cicerone, a young priest, gave to me the story connected with it, as follows:

During the reign of John VI., of Portugal, somewhere in the early part of the present century, a poor widow had been allowed to make a home for herself and three children, in the porch of a building which had been shattered by the terrible earthquake of 1755. It was in a district of the ruined portion of the city which had not been yet rebuilt. When the widow had been a year, or thereabouts, in her poor porch, and had succeeded in making it quite comfortable, she one day made her appearance at court, desiring to see the king. But she did not see him. Day after day she applied, always with something neatly secured in a covering of cotton cloth under her arm. She refused to give her errand, save to the king alone and in person; and day after day was she turned away hopeless.

At last fortune favored her. She had entered within the palace gates, and saw the king crossing the court, coming in her direction. She waited until he was near, and then sprang forward, and threw herself upon her knees at his feet. As she did so she cast off the covering from the parcel which she bore, exposing a quaint old casket of ebony and gold, richly embossed and elegantly ornamented.

"Sire," she said, "behold what I have discovered among the rubbish of the ruined edifice, a portion of which I have been permitted to inhabit. I am a poor widow, with three young children depending upon me for support, yet I have not dared to pry into this sacred treasure, nor have I been willing to give it into other hands than your own. I have been well assured that the contents of this casket would relieve me forever from want, but I can not give away my honor even for so great a prize. Take it, sire, and if you think me worthy of remuneration I shall thankfully accept it."

The king called an expert, and had the casket opened. It was found to be with God's letter. She replied. It is have belonged to one of the noblest and most wealthy families of a former generation, the representatives of which were still living in Lisbon. Its contents were jewels of wonderous value, and entirely uninjured. One set of diamonds alone were estimated to be worth fifty thousand crowns.

The true owners of the casket were found, and the poor widow, in addition to the royal blessing, which she held above all price, was presented with the sum of twenty thousand piastres. A portion of this sum came to her in the shape of the [illegible] of which I have spoken, where she lived in peace and plenty to the [illegible] Life and where her descendants were living when I saw it.

### A Victim of Brandy.

But three years have passed since Mr. Paul Felix Labarriere was looking back in a comfortable easy-chair in the inner room of a law office. The quiet of a tranquil city made a pillow for his existence, which was each day rendered more delightful by the liberality of his numerous clients. His office was a remunerative one, and he possessed a handsome fortune.

To-day Paul Felix Labarriere is sitting upon a dirty bench in the electrench chamber of the tribunal of the Seine. His cheeks are sunken, his brow is wrinkled; he recounts his past, babbling in his speech, now pleading for mercy, now weeping for his lost honor.

What then, has made so vast a difference in only three years?

A very small matter truly, only a few bottles of brandy!

Brandy has transformed the successful lawyer the employee of Government into a malefactor.

The lawyer drank; his business forsook him. Having sold out the office where his credit had failed, he went to Paris. He persevered in his worship of the genius of the brandy bottle. He sought for work.

A merchant who employed him observed the depth of his potations and dismissed him.

Another acquaintance took pity on him and delayed in some degree his ruin. But anon Labarriere became a thief. He discovered in the desk of his patron certain sums of money, and he appropriated them. When his deadly thirst increased on him he must have brandy. His own funds were expended; he stole money for drink. Grown desperate, he took his employer's silverware and pledged it at the brandy-seller's. And now behold him leaving the police court in charge of two constables!

Consider to what depths he has descended. Felix Labarriere is thirty-six. Hitherto his family name was unstained.

In his abasement he has not lost consciousness of the shamefulness of the deeds he has committed.

He turns as he leaves the bar and begs pardon. "My appetite," he says, "was too strong for my will!"

But the law cannot condone his offences, and with a long groan he hears his sentence and turns away to meet the penalty he has dared.—*Voice of the Preach.*

### The Letter.

"A letter! A letter from father!" cried Will, Nett, and Daisy, as the post-man handed a full-sized envelope in at the door. The mother took the missive, and said indifferently, "How do you know? A great many letters are post-marked C.—" "But" said the children, "it is father's hand writing—nobody else writes that way. Just open it and see; you'll find out then that we are right!"

So the letter was opened and read. It was full of affection. It named the wants of each member of the little family, and made promise of gifts for them all, to be sent on the morrow. It addressed the mother and children by name, and the father's name was signed at the close.

The children were sure then, "that there could be no mistake." "Nobody but father could know all about them."

But the mother still affected to disbelieve. "There was no proof that the letter was from their father. Some one else might have imitated his hand, and, to play a practical joke upon them, have promised to send the things. The package might not come after all."

The little ones thought it very strange; their mother had never acted so before, but they concluded to wait; if the gifts were received, they knew she would be convinced, and sure enough, at the appointed time, the bundle was thrown down at the door. It was opened, the promised articles were all within.

"Now mother, what make you doubt, said they"—"To show you how it is as the letter was opened and read. Bessie, Willie, Daisy, Nettie, Mamma, Papa, Grandma, Grandpa, Uncle Ned, Aunt Mary, Cousin Jennie, Cousin Frank, Cousin Lizzie, Cousin Jimmie, Cousin Ella, Cousin Harry, Cousin Willie, Cousin Nellie, Cousin Charlie, Cousin Minnie, Cousin Fred, Cousin Alice, Cousin Johnnie, Cousin Maggie, Cousin Eddie, Cousin Susie, Cousin Tommie, Cousin Annie, Cousin Georgie, Cousin Lucy

# Poetry.

## LOST OPPORTUNITIES.

JANET HARVEZ.

[illegible]
[illegible]
[illegible]

# Poetry.

"Yes, I Come Quickly. Amen, Come Lord Jesus."—Rev. xxii. 20.

[TUNE—*Ho, Reapers of Life's Harvest.*]

Come Jesus, our dear Savior,
Come quickly for we mourn;
Come rather up thy children,
And take them to thy home;
Thy weary ones cry for thee,
We're waiting for thy day;
How long dost thou tarry here
Thy coming was delay?

Come Jesus, sacrifice Master,
Come with thy power to raise,
Come with the keys of hades,
And open thou the grave;
The sleeping ones have waited
Three lonely night years,
Oh—ll them out to praise thee!
And fill our earth with cheers.

Come then in all thy splendor,
Come with the angel band;
With all the crowns of glory
That thou may'st give that hand,
And come with all thy power,
And all thy holy rays,
And do away with evil,
That earth may clear thy grace.

Come gather up thy people,
Thy chosen ones of old,
Come show thy seal on each one,
That he may know his name,
Come breathe on them thy spirit,
And open then their eyes,
That they may know the Master
Appearing from the skies.

Come to thine ancient city,
That's sanctified in the blood,
Restore the throne of David
Redeem it for thy God,
And come and build up Zion,
The place which thou love once,
To live and reign forever
Upon thy glorious throne.

Come Gentiles! Jew, the nations,
Come folks of ev'ry race and region,
Come that the saints immortal
May have that power the cross.
Then shall the nations fear thee,
And serve thee and obey;
One thousand years of safety
Shall know the days of ev.

W. C. W.

# Communications.

## THE CLERICAL PROFESSION IN SCOTLAND.

Not merely is there a doctrinal revolution going on in Scotland, but the clerical profession itself is being denuded of the axe and peculiar sanctity that surrounded it in darker times. In fact, the black gowns and white bands are suffering a revolution to the level of ordinary Christian mortals. Does any one call this in question? Well then, let him have the proof.

An Edinburgh paper for Nov. 8, '31, lies at my hand, and in it there is a report of the Rev. Prof. Flint's first lecture in the divinity course. The aspirants to sacred office in the Established Church, enrolled for the session, heard him deliver what could not but make them prick up their ears; and they would be more impressed if they had the sense to understand that their instructor was not uttering chimeras and eccentricities, but was in sober earnest actually interpreting to them the very spirit and movements of the age. Speaking of ministers he said:—

"The time was past when a statement was listened to with special respect merely because it was uttered in a pulpit or by a person with certain peculiarities of costume. There were large and influential sections of society in which an opinion had not more but *less* weight than was its due, because it happened to be maintained by a man who had 'Rev.' prefixed to his name."

His idea concerning the future usefulness of the official class may be gathered from such a passage as this:—

"The influence which a clergyman could exert in virtue merely of his professional character, was less to-day, perhaps, than it ever was, and there were few signs that it would become greater again hereafter. The professional influence of the clergy must, he believed, rest henceforth on no sacerdotal idea, or corporate authority or class distinction, but be inseparable from, yea, identical with, personal influence. The success of the minister must be dependant on the worth of the man."

Professor Flint has no faith in the church having made the last attainment in theological and spiritual insight and wisdom, and with great candor he continues:—

"The church which had no wish to grow in knowledge, which had no desire to increase and improve theological science, which made no effort to add to the store of religious truths it had inherited, was a church guilty before God of indifference to his revelations of himself, and could not be expected satisfactorily to accomplish his work among men."

Holding these convictions, no wonder that he gathered up the loins of his mind, and concluded with the following free, manly and independent assertion of a pious thinker's right:—

"He knew there were some who did not hesitate to avow that the theologian ought to teach nothing but what was contained in the doctrinal creeds of the church, ought to propound no truths or ideas except those which the church had already adopted. This servile subordination of theology to the church he thoroughly repudiated..... The theologian's business was less to follow than to lead the thought of the church."

In announcing these sentiments (see Gal. ii. 16, and read, "Now to Abraham and his seed were the promises made He saith not, 'and to seeds,' as of many; but as of one, and to thy seed which is Christ," therefore he says in the 29th verse, "And if ye be Christ's, then are Abraham's seed and heirs according to the promise." Surely you will be able to see that there is but one saving faith and that is the Abrahamic faith, for to him and to his seed are the promises made in which are embodied all that God has in store for this world there we find Paul standing before Agrippa and saying, "And now I stand and am judged for the hope of the promise made unto our fathers." That the "one faith" and "one hope" still looks forward to the promises awaiting their glorious fulfillment is clear from the 11th chapter of Hebrews in which Paul says "that Abraham, Isaac and Jacob, heirs with him of the same promise, all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them and confessed they were strangers and pilgrims on the earth;" then in the 39th and 40th verses he adds, "these all having obtained a good report through faith received not the promises, God having provided some better thing for us that they without us should not be made perfect."

But again, if you turn to Gal. iii. 8, you will read "that the Scripture foreseeing that God would justify the heathen or nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." From this passage you will see the promises made to Abraham are called the gospel, therefore the Abrahamic, or one faith, is a belief of the gospel. Hence we find when Jesus commenced to announce to the Jews what must be believed in order to be saved, he announced the gospel, saying, "The time has been accomplished, and God's Royal Majesty has approached, reform and believe the good message," or gospel. Jesus Christ the seed of Abraham to whom the promises were made, the Divine Son of David who was to set on his throne (Acts ii 30) and reign over the house of Jacob forever, (Luke i. 30–33), the Royal Majesty of the heavens—the Son of God had come, and commenced to announce to the Jews his approach to Jerusalem, the seat of the throne and capital of the kingdom, unto which city shortly after he rode, that it might be fulfilled which had been spoken by the prophets, saying "Tell the daughter of Zion, Behold thy King cometh unto thee," etc. But though he came to his own domain his own people received him not but rejected him and crucified him; as the apostle says "killed the Prince of Life," but according to promise he was raised from the dead and has ascended into the heavens until the time of restitution of all things spoken of by the mouth of all the holy prophets. And during the time he is in the heavens, God is taking a people out of the Gentiles for his name, (see Acts v.) after which he will return and build again the tabernacle of David which is fallen down, and restore again the kingdom of Israel and fulfill the message of the angel to Mary, viz., reign over the house of Jacob forever; at which time the promise made to Abraham that in him all nations of the earth should be blessed, will be fulfilled.

The gospel then which Jesus commenced to announce was the glad tidings of the kingdom or reign of God; and he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God and the twelve were with him. See Luke viii. 1. And when his mission was ended he sent forth the apostles with the commission, "to preach the gospel to every creature, he that believeth and is immersed shall be saved, but he that believeth not shall be condemned; and true to their commission they announced the same gospel. Philip at Samaria preached the things concerning the kingdom of God and name of Jesus Christ, and Paul dwelt two years in his own hired house preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Again Paul says he is not ashamed of the gospel of Christ, for it is the *power of God* unto salvation to every one that believeth. Again he says if any man or an angel from heaven preach any other gospel than that which we have preached unto you let him be accursed.

It is clear then that there is but one faith that leadeth unto the way of life, and that is a hearty belief of the things concerning the kingdom of God and name of Jesus Christ. These things comprehended and believed will lead you to God's way of remission of sins by immersion in water by which you are introduced into the all-saving name and become a member of the family of God.

Ever your friend,

DR. J. H. THOMAS.

# Selections.

Age to Come Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

JERUSALEM, Nov. 20th, 1851.

*The Age to Come Herald*, and letters from Boston, came last night; and although I was expecting and desiring them, I nevertheless decided to look at them. I had but a faint hope to which I clung, that the cable dispatch might have been misunderstood, or some of the words were incorrect.

When the full knowledge came that my darling child was really dead, and laid away in the cold and silent grave, I cannot make any one but a mother understand the anguish of my heart; and in my situation, and under all the circumstances, it was an exceeding bitter cup of sorrow and extreme agony. I was alone in my own hired house, and all was silent around me save the throbbing of my own bleeding heart, and the moaning of my bitter lamentations. I was alone with my God. No sympathizing mortal to whisper a word of consolation. No place to flee to and weep where I had spent so many pleasant hours with her I so dearly loved. I could not reach her grave to bath it with my tears. The billows of two mighty oceans rolled between us. More than five thousand miles separated us; and could I have had the wings of the dove to fly to her narrow house, I should only have found her dead, or alas! a speechless, deaf to my call, and insensible to all my great grief. I could do nothing but weep in deep anguish; and like David, "pour out my complaint before God." Ps. cxl 2.

Such a night I never passed through before. All the bitterness of my sorrowful life appeared to be concentrated and hurled upon my poor head in a few short hours. It seemed as though my heart would be literally broken. I cannot describe my terrible agony at the thought of no more seeing that dear, sweet face again, this side of the resurrection from the grave; that I should no more, till then, hear that charming voice say, "Mother, dear." Oh! my "Darling Bertie!" How gladly would I have given my poor life for her; she who never caused me a tear nor a painful reflection. It seems as though her life must have been of more value than mine, and why was she taken and I left? It is at present all in vain for me to attempt to solve this mystery.

My plans in many respects are now changed, as they have all been made with reference to her coming to assist me. Everything I did, I said, "how will dear Bertie like this or that?" My arrangements must be somewhat different now. Had she been here, I think she would have lived and been happy. But it was predestinated otherwise, and I must bear my cross without her till from the cross I am set free. I know that God has not, and cannot do wrong; and I must and will submit to his righteous will. How many more sacrifices will be required of me? He alone can tell. But whatever may be in store for me in the future is in his great plan, and will work for good to somebody. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." The cup is most bitter to me, but it could not pass by. Not my will, O God, but thine be done.

I have many kind friends here who try much to help me bear my burdens. The English vice-consul and his sister are as kind to me as my own brother and sister could be. I sit at their table, and they look daily after my comfort. She, dear lady, has passed through the furnace of affliction, and is daily looking for the promise to her people, Israel, to be fulfilled. God has very strangely, and fortunately, brought me to this house. I will tell you more about it in time.

I was told yesterday that a gentleman had been traveling here for a few weeks, and had become so much interested in the country that he had gone home to Chicago to bring a colony back to this land. The Lord's hand is in the work. The Jews are coming from Europe in large numbers and all the land is waking up. One thing after another will be done; one company after another will find their way to this land; some will come weeping, and some rejoicing; until at length, in this simple, natural way, Israel will be found here; some of every tribe; not Jews only, but of each of the ten lost tribes, so called, as well. Well, let them come. "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in couches, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord." Isaiah lxvi. 20. The Lord will fulfill his word and the "ships of Tarshish" will hurry them along. Israel will be restored; and the twelve apostles, in fulfillment of the promise made to them by Christ, will ere long be sitting upon twelve thrones, judging, (ruling) the twelve *tribes of Israel, in their own land.*

The grass is green all around us, and the fields of wheat are beautiful to behold. It is a great novelty to us Americans to see vegetation growing rapidly, especially at this season of the year. If you plant a seed of any kind it springs up at once, as by magic, and just as soon as rain. There seems to be something here giving life. The longer I remain the better I like everything around me. I shall never return to America. I had rather live here in the greatest poverty, than in Boston in affluence and luxury.

What a wonderful promise to Jerusalem is found in Isaiah. iv. 5–6. "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for above (margin) all the glory shall be a covering. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert, from storm and from rain." Truly may it be said, "There shall be no night there, and they need no candle." Truly may it be said, "The sun shall not light on them, nor any heat." And this shall be the condition of Jerusalem, as the preceding verse informs us. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Here, as in all the prophets, it is clearly proved that the filth of the daughters of Zion, the tribes of Israel to whom Mount Zion belongs, will be washed away; and the blood be purged from Jerusalem, the very same city where so much blood has been shed, and where so many crimes have been committed, and which has suffered double for all her sins; and that Jerusalem is yet to be the place where the Saints of God are to dwell in happiness, light and glory. How appropriate it is to sing:—

> "Jerusalem, my happy home,
> O, how I long for thee!
> When will my sorrows have an end?
> Thy joys when shall I see?"

I begin to understand, faintly, something of what this city will be in the most glorious condition; and my heart cries out. "Lord, hasten the time."

I must tell you how cheap I live. About four piasters a day, (which is not over sixteen cents) will buy all I need. A little fire is necessary in the rainstorms, which are quite cold, although the ground is covered with flowers, which seems odd enough to me at this season of the year. Oranges are now ripe; and they are delicious. The crop is large. New comers feel the chilly weather here the first winter; after that they do not mind it. I hope all the dear ones who love Mount Zion, will come to the Holy Land before they all die in America. I am glad that God brought me here. If dear Bertie could have come, it does seem we should have been happy. But it is all right. I will cling to the faith.

> "That will not separate our hopes in heaven,
> Because the clouds hang sad;
> But in the hour of grief or pain,
> Can lean upon the God."

But I never can forget, nor cease to love my child. Nothing can ever take the place of my darling Bertie.

Nov. 30th.—The winter is mild and lovely: the grass and wheat fields are as green and beautiful as in June in Massachusetts. This is a novel sight for the last day of November. It begins to look like Paradise indeed. I am now sitting in my room writing without a fire, with the doors all open towards the beautiful garden of flowers. It is almost too warm to be out in the sun: but the nights are cool.

The English Jews have a deputation now in Constantinople, offering twenty-five million dollars (£25,000,000) for Palestine. The Jews here are very anxious about the result. They say the nations will never allow them to buy Jerusalem, but they can buy all the land in Palestine, outside. I am told that hundreds of Jews are now on their way to this country, and also many people from America.

The consuls of the several nations all met the Pasha of Jerusalem, at the English consul's house last week. They requested the Pasha to establish a strict quarantine, and clean the streets and houses, both inside the walls of the city and outside; and put disinfectants in the houses and yards. He has already commenced the work which gives great satisfaction. I suppose this will have a tendency to keep away some travellers, but in the end it will do much good. Jerusalem needs cleaning, and I am happy to see the work commenced.

This is a lovely morning, and I feel sweet peace; like the great ocean after a storm, all is calm and heavenly. I have been in such deep agony, that for a time I could not pray, even for myself. But God has heard the many prayers offered up for me, as he always does and will hear the prayers of faith; and he has brought me thus far through the most dreadful conflict imaginable. It is a miracle that my life has been spared. The details of the death of my child have been a much greater shock to me than the fact of her death. I know by experience what the Psalmist meant when he said, "my heart is smitten and withered like grass," "I forget to eat my bread," "I mingle my drink with weeping." "I am like a pelican of the wilderness: I am bowed down greatly: I go mourning all the day long," "I watch, and am as a sparrow alone upon the house top." My days are like a shadow that declineth and I am withered like grass." But then, O Lord, shalt endure for ever, and thy remembrance to all generations. Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come. See Ps. cii.

Yes sleep has departed from my eyes: I have eaten my bread in deep sorrow; my drink has been mingled with weeping; and my flesh wasted away under my great grief for the loss of my darling child at the very time when I was expecting so much help from her, in my weak efforts to do something for the restoration of the Lord's Holy Land and chosen people. In our weakness and ignorance the Lord's ways appear to be severe and mysterious. His hand has been very heavy upon me: nevertheless, his mercy endureth forever. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." In my great affliction, "my flesh and my heart faileth:" still, "God is the strength of my heart and my portion forever." Ps. lxxiii. 25–26. "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men." In this great trial he has brought me through the furnace, heated at least seven times hotter than ever before. It is no doubt among the "all things that work together for good to them that love God, to them who are the called according to his purpose." I feel a deep sense of gratitude to those who have offered prayers and sympathized with me in my affliction. May a blessing be returned upon your heads. May each of you be strengthened to endure all the conflicts through which you may be called to pass. Our afflictions, though severe, are always sent in mercy. May our kind Father grant us all grace to endure them.

The last week has been the most dreadful week of my whole life. Sorrow and weeping has been mingled with all that I have seen, or said, or done; and although I am now calm and have found peace, I cannot even think of my great loss without a shudder, and the perspiration will start from every pore, and I tremble like a leaf in a breeze. There is a strange loneliness about me when I think of my dear child who has been such a light to my path for more than twenty years, and who has never caused me any sorrow at all. I thank God, however, that I am here; Boston would be a most desolate place indeed; I cannot even bear to think of it.

This has been a most lovely day. As I walked over the hill, I found it was as hot as June weather in Massachusetts. The green hills and wheatfields are exceedingly beautiful. It rains during the night, and the days are fine. The people tell me that this is a new feature in the climate, at which they are wondering. The Arabs are constantly saying that the Americans and Europeans are bringing rain and good crops. They salute us very cordially whenever we meet them in our walks.

I believe the scenery here to be the most magnificent of any spot upon the face of the earth. Talk about New Hampshire and Vermont scenery! It certainly is very beautiful: but nothing equal in beauty of outline, color, and grandeur, to the scenery round about Jerusalem. I have never seen anything so fine as the view of the mountains of Moab;—sometimes a rich purple, then in a few hours the color changes to a delicate violet. It is my delight to watch the various changes of atmospheric tint, so unusual in other countries. As I was delightfully gazing at those mountains, I asked a friend if I could walk to them in half a day? "No," he replied, "it is forty miles to the nearest point!" I was surprised at this, and could hardly believe it possible, as the outline of the rocks, and also the shrubbery, can be seen distinctly with the naked eye. This to me is wonderful.

MRS. A. E. DAVIS.

## AN ORTHODOX CLERGYMAN ON IMMORTALITY.

*Editor N. Y. Sun:*

The doctrine of immortality, or future eternal life, comes not to us through the channels of nature or science, but through those of "revelation."

The knowledge we gain by science is based on demonstrative facts, so that we may not say we believe in the existence of those facts, but rather that we know of their existence by demonstrative processes. But the doctrine of immortality, or future eternal life, appeals to our faith on evidence furnished by revelation. So if revelation be only a human device, then there is no reasonable grounds for the truth of the doctrine. The reasonable acceptability of the doctrine depends entirely on the truthfulness of revelation. Aside from revelation all nature teaches mortality and dissolution. And as to our inward experiences, we cannot be conscious of any power or element within us which does not actually exist there to give rise to said consciousness.

We are conscious of the existence of an inward desire or longing, or even a hope, for immortality, but not of immortality itself, nor shall we be until it be bestowed and becomes an actual experience. Indeed, the very fact that I desire and long and hope for immortality rather proves the present non-possession of it, for I cannot desire and long and hope for what I am conscious of possessing. It is a gospel announcement, that immortality is the gift of God. It comes not by nature, but through the grace of God. "The gift of God is eternal life." This is the record. "God has given unto us eternal life, and this life is in his Son." I am conscious, through my nature, of the inward existence of the elements of my mortality, but not of immortality. Still we can have an inward consciousness of the certainty of a future immortality and eternal life. It comes from a sincere practice of the teachings of Christ—a personal application and experimentation of the moral truths of revelation. This system of truth uniformly produces such a result, and no other system can. If men will not submit to this experimental test, and "experiment is the test of truth," it is their perilous privilege to discard it.

Our inward desires, and longings, and hopes, and our apparent capability or fitness for eternal life, may be confirmative of the appropriateness of the doctrine, but they do not prove its truth. We have no instincts or natural ability that can reveal to man the doctrine of immortality. The Word of God alone is its foundation, and "if the foundations be destroyed, what shall the righteous do?" But "the Word of the Lord endureth forever."

A CHRISTIAN MINISTER.

The only liberty that is valuable is a liberty connected with order, that not only exists along with order and virtue, but which cannot exist at all without them. It inheres in good and steady government as in its substance and vital principle.—*Burke.*


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IV. The Davidian covenant, its terms, the kingdom divided, the kingdom removed, the seed chastised, the kingdom to be restored under Messiah, the reign eternal.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked, eternal life only through Christ, and many other kindred truths. Also, a hearty belief of the Gospel, repentance, and thorough baptism as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### LETTERS ON THE RESURRECTION. No. 8.

WM. C. TAYLOR.

In the two preceeding letters of this series something has been done to bring out the real relationship between the body of Christ and our Lord its head. The result of our enquiries showed, that, this body is not made up of all who at any time have been in the service of Christ, but of those who remained faithful servants to the end. The latter class we also found spoken of as no longer under condemnation, but instead as having become heirs of the promise of life which is in Christ Jesus, and which, in the event of death, would be realized through a glorious resurrection. Briefly stated, these were our conclusions as to the hope of the body without considering particularly what further support might be gained from any positive statements regarding the resurrection considered by itself. This will be the immediate object of the following letters, for having already considered the promises to the faithful believer, and argued that they admitted, in the event of death, of no fulfillment short of an incorruptible resurrection, we propose now to show how well this conclusion can be maintained, and the promises of God vindicated by a calm dispassionate review of the positive proofs in favor of what is known as the immortal resurrection.

In looking over the *Princeton Review* for May, 1879, at page 603 my eye caught the following words:—"The greatest admirer of apologetics will admit that negative evidence has nothing like the weight of more positive proof or even of vehement assertion." The truth of these words is self-evident, and they express in particular the very point that I have long felt has lain at the root of all our differences about the resurrection. The point is, whether in our study of the Scriptures we have always discriminated clearly between the value of negative and positive evidence. Whether we have always been guided in our doctrine by the latter, while mistrusting the former, for its value entirely depends upon right use, and that upon sound reasoning two things we cannot always find as striking characteristics of fallible man. With positive evidence, which, in relation to Bible themes, is but the positive assertion of the Word of God to some fact—past or future, the case is different. Here we can rest upon the word, though how it may be we cannot understand, feeling sure however that the Scripture cannot be broken. Positive statements, then in Scripture, when rightly applied, we hold are positive truths, and either have been or will be verified. No matter whether we understand or misunderstand them, whether we believe or misbelieve them, whether we are able or unable to explain them in harmony with other Scriptures, we know the Word of God can never fail. Such statements are like the rocks which cannot be moved, upon which it is better to rest and trust even though blindly than mangle them for the sake of a seeming harmony. The very wisest of us comprehends the purposes of God so imperfectly that the future has almost everything to reveal. Has he not said, that, 'as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' It has been well said, that, 'In what concerns the vitals of religion, rectitude of disposition goes further even to enlighten the mind than acuteness of intellect, however important that may be in other respects.' I believe we cannot display this quality better than by simply trusting the Word of God—even though the end may not always be as clear as we might wish—time will justify every word.

In our searchings after truth then let us take the assertions of the Bible as our starting points for all our progress depends upon the first outward step being a true one. Let us as much as possible mistrust our own reasonings and inferences, and instead build upon the, "Thus saith the Lords,"—the foundation stones God has laid for us. Then indeed we shall be like the wise man who built his house upon the rock, which neither wind or rain or flood could overthrow. This is the method upon which I intend to conduct this enquiry, feeling sure that if I am as successful as I wish to be in following it and developing the disposition spoken of above the end will declare the truth.

The xv. chap. of I Cor. contains the greater part of the positive evidence relating to the nature of the resurrection body which is found in the Bible, and although it is a portion of Scripture with which, in a sense, we are all but too familiar, yet it is here where we must first look for a reply when the question is now as it was then, "How are the dead raised up, and with what body do they come?" The chapter is divided into two parts. With the first, in which Paul showed how inconsistent the Corinthians were in denying the resurrection while still professing faith in a Christ alive from the dead, in view of the special object of these letters we have no immediate concern. With the second part however, in which the Apostle deliberately proposed the question "How are the dead raised up, and with what body do they come?" we feel the deepest interest, for here our differences begin to assume a magnitude of some doctrinal importance.

Paul remember, was answering his own question, and inasmuch as he would be likely to know his own mind best we may naturally look for a closer agreement between the query and the answer than if different parties had been connected with the discussion. This leads us to lay the utmost stress as to the positive character of his reply. The question of itself was a very simple one, and admitted of but two different replies, for we only know of natural and spiritual bodies. But besides this, the duty rested with Paul as a successful teacher of the doctrine of Christ, to express himself in reply in the simplest and clearest manner possible, for we are under no obligation to account the Corinthians in question as being greatly favored by education, seeing their want of reason led them into the error recounted in the first part of the chapter.

Paul's question, or rather questions, are, "How are the dead raised up? and with what body are they to come?" Leaving the consideration of the first in the meantime, we ask earnestly what reply he gave to the second? Here are his words:

"It (the body) is sown in corruption: it is raised in incorruption."

"It (the body) is sown in dishonor: it is raised in glory."

"It (the body) is sown in weakness: it is raised in power."

"It (the body) is sown a natural body: it is raised a spiritual body."

So far this is Paul's reply to his own question. What do we learn from it? If words have any value at all in conveying ideas to my mind, I find here four distinct assertions that the body sown is a natural body, contrasted with four equally positive statements that the body raised is a spiritual body. Hardly anyone I think will doubt that the sowing is into the grave, and the raising out of the grave. Mark then the difference between the apostle's words in describing the body sown and the body raised. As each word describing the body sown is in perfect contrast to those used in describing the body raised, it surely must follow that the apostle used them to indicate just such a change of nature as the words implied. If the body that came out of the grave was of exactly the nature as when buried, why call the one natural and the other spiritual? It seems to me impossible to understand so great a change in terms without understanding at the same time a corresponding change in the subject as the cause.

Had Paul really intended to convey the idea that the dead would rise with the same kind of bodies they lay down with, I think he would have been more successful had he kept to the terms by which he described the natural body. As it is, assuming this idea to be true, it leaves me without any rule to read the apostle's mind, and as for the simple-minded Corinthians, how they could be enlightened in anything by such a method I am at a loss to say. For myself, suppose the question had been one of color, to use a simple illustration, and had Paul said, it is sown a black body it is raised a white body, I could not have understood him to say the body raised was the same color as that sown, and yet the contrast between black and white is no greater than between a natural body and a spiritual body. Why then should any one be asked to believe that the resurrection body is natural, when Paul has said it is raised a spiritual body?

Again, had the apostle's idea been to teach that the body put into the grave, and the body raised out of it were of the same nature it is clear he could have been at no loss for language seeing he described the mortal body by the terms, corruption, weakness, dishonor and natural body. These terms all apply with special fitness to everything this side of the grave, and our wonder is, if this idea is true, Paul did not use the same words to indicate the nature of the body in the resurrection. But the apostle, whatever his idea, has used terms respecting the body raised from the dead of exactly opposite meaning to those he used to indicate the nature of the natural body. My judgment of the matter is that if the great change in words did not imply a corresponding change in the object they referred to it will be exceedingly difficult to learn anything from the chapter whatever. But the truth is exactly the reverse of such a supposition. Paul was teaching the Corinthians the nature of the resurrection body, and as the subject was entirely new to them we may naturally assume the apostle's success depended upon his saying just what he meant in the simplest and most precise language possible. On this account we accept Paul's statement of this doctrine as being absolutely true in itself, and better entitled to be received as such than any other reference to the subject in the New Testament for the sufficient reason that here alone do we find it taken up and answered with the simple end in view of telling believers what kind of bodies they would have in the resurrection. It is impossible to doubt that in answering the question the apostle spoke the truth, and spoke it clearly, the only doubt is, have we his words as the Corinthians did? Have we understood them as they did? has the reading of them produced the same impressions on our minds, and as a results, is our faith in this matter the same as theirs? This we hope to answer in subsequent letters.

### OUR PLATFORM.—No. 5.

One Lord, one faith, one baptism. Eph. iv. 5.

This is an essential plank in the platform or creed of every believer in divine revelation. Much has been written upon this subject, and many sermons preached from this text, and it may seem to some a hackneyed subject, we tell you in advance we shall not try to give you even a short article of original ideas or of new thoughts, but such as we have, give we unto you.

One Lord, or one Lord Jesus Christ, or the Christ, the Anointed One. We say at the outset that we have long since discarded the dogma of the "Adorable Trinity," as having no foundation in the word of God. One God and Father of all, who is above all, and through all, and in you all. Let the text and this verse be read without Orthodox spectacles, and no one in their sober senses would ever dream of a trinity in unity. A distinction is made throughout the Bible between the Father and the Son. They are both often spoken of as different personalities; yet a very close relationship exists between them that is not easy for us to explain. Secret things belong to God, but what is revealed belongs to us and our children. We do not underestimate the attributes of the Son of God, or detract from the great work of redemption and salvation by and through him in holding him in his true character as the Son of God. Peter's answer to the Savior is to the point and conclusive—"Thou art Christ, the Son of the living God." Blessed art thou Simon Barjona, for flesh and blood hath not revealed unto thee, but my Father which is in heaven.

The wisdom of the Savior's answer—first the blessing, second that God was his Father, and third the office of the spirit to take the things of God and show them unto us, what flesh and blood cannot do.

Volumes might be written upon the one Lord, his character, who or where is the one in the universe of God, so far as we have any knowledge who will bear a comparison with him even in his humiliation and degradation? Take his whole history from the time that Gabriel visited his mother—not a mistake, not a meaningless word or sentence. Take him as legislator—the laws, his parables, his words of wisdom, all stamped with the broad seal of divinity. His questions and answers as he encounters the Scribes and Pharisees, the great and learned of his time, but always victorious.

Mark his life, yes his manner of life; what perfect harmony between his teaching and his practice! We make a point here, would it not be well for Mr. Ingersoll and his school to notice the point and stick a pin there, yea would it not be well for the Gentile churches to make a careful comparison of modern Gentilism and New Testament christianity? Once more, would it not pay well for the believers of the Abrahamic faith, as we near the momentous scenes of the judgment to enter into a careful and impartial comparison of our lives, our words, our faith, and our practice, with that of the Son of God?

Let us be careful that we do not substitute Gentile law and custom for the pure and just and equal laws put forth by the one Lord to rule and govern the kingdom of God. Do we realize the magnitude of the work before us? and do we realize that the next moment may fix our doom unalterably? Our Lord has forewarned us in the most solemn and emphatic manner. He could not have done more for his vineyard than he has done, and has commanded us to watch.

God help the remnant to heed his command.

NEWELL BOND.

IRONTON, Ind.

*Editor Restitution:*

I will send you a report of my labors for the last two months. Left home Feb. 11, stopped at the Island in Laporte Co., over Sunday. From there I started for Eagle Creek in Stark Co. When I got to Walkerton I received a card stating that a Mormon had an appointment at the same time as mine, so I stopped at Hamlet and gave five lectures.

Started again on Feb. 23, for Eagle Creek, and reached there on Thursday, only to find that the Dunkers had an appointment on Friday and over Sunday. I preached on Thursday evening. The Dunkers failed to get a preacher, but nevertheless they held the house; so I turned back to Bro. Coffin's school house where held four very interesting meetings, the house being crowded every night.

On Monday we returned to Eagle Creek, having left an appointment for that time, but the Dunkers had succeeded in getting the teacher to close the house against us, and we held two meetings at private houses.

I then got a very pressing request to go four miles east to the Pierson school house, where I gave nine discourses. This was among the best meetings I have ever held. On Sunday morning a Mormon put in his appearance, claiming the time. We of course gave way, and he gave us a little Mormonism. After an intermission of ten minutes I followed to a crowded and attentive congregation. I invited him to stay to evening service which he declined.

In the evening all the people could not get into the house. I think some fruit will be gathered there soon. One came out.

The brethren having hired a very commodious hall at Eagle Creek I returned there Mar. 9, and held four interesting meetings with them at their new place of worship.

On Monday started for home, where I arrived Tuesday, and found my family well but myself very much worn down.

My prayer is that the Lord will comfort those brethren in this their time of trial, and impart to them grace sufficient for their day that they may be able to keep the unity of the spirit in the bond of peace.

Your Brother in Christ, waiting for the coming kingdom.

H. R. CARMAN.

## Selections.

Ave to Come Herald.

### MRS. DAVIS AND HER MISSION.

Leaves from My Journal.

JERUSALEM, Dec. 7, 1881.

A cold wave is now passing over Jerusalem. Ice formed in our fountain last night nearly half an inch thick; but I do not feel the cold at all. My health is now improving. The people come to my rooms a great deal,—they seem to like to come, and are very kind to me. Rev. Joseph Cook, of Boston, with his wife arrived here yesterday. Mr. Floyd accompanies them on their tour through Palestine. Your letter containing sixty dollars, also came yesterday which was gladly received.

Dec. 13th.—To-day I have been with Mr. Floyd to see the ruins of a Synagogue, discovered within the last three weeks. The ground, which is north of the Damascus gate, and in full view of my window, was purchased for a family building lot; but the wife objecting to the location, it was sold to a poor shoemaker for a trifle. Upon making investigation by excavating, the walls of a beautiful building were discovered. At once the news went abroad, and the obscure poor man soon found himself famous and possessed of considerable wealth. His newly discovered treasure was eagerly sought; and many offered a high price for what he had just paid a paltry sum. The walls of this building are in a perfect state of preservation; the plaster still adhering to them as firmly as when first placed there. The paintings, which are Phœnician, are still beautiful. Everything shows superior artistic skill in design and finish. This discovery furnishes additional evidence that ancient Jerusalem extended far beyond the present wall of the city. Three wells containing water, have already been found. These new discoveries are records of the condition of the country in that age of the world.

I can sit for hours beside these excavations and see plainly that three cities have been built here, one upon the walls of the other. And as I look down upon the ancient city of Jerusalem, with its fine paved streets and beautiful arches, I think of the feet that once pressed those pavements, and the throngs that crowded these thoroughfares, and all the busy crowds throughout the city, and I ask, will these same people ever return here again? Will the same enterprise and activity be witnessed as of old? and the answer comes from the inspired Word—"The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. The people that shall be born will not be the only ones who will inhabit Jerusalem under the reign of Christ, but the "ancients" will be there likewise; for it is written, "Thy dead men shall live, together with my dead body shall they arise," Isa. xxvi. 19; and again, "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Isa. xxii. 20.

Jerusalem will also be made glorious and joyful. "For the Lord shall comfort Zion he will comfort all her waste places; and he will make her wilderness like Eden, and her desert, like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voices of melody." Isa. li. 3. "Put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise, and sit down, O Jerusalem." Isa. lii. 1, 2. "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations, with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established;" and "thou shalt be far from oppression." Isa. liv. 11-14. "The Lord shall yet comfort Zion, and shall yet choose Jerusalem." Zech. i. 17. See also chapters ii. and viii.

I can adopt the language of the prophet—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Isa. lxii. 1, 2.

Dec. 14th.—This is a lovely day. We are sitting without fire in our pleasant room, chatting, writing and sewing, with our doors and windows all open. The atmosphere is wonderfully pure. If the dead carcass of a dog or other animal lies in the open air for days or weeks, no offensive odor arises from it.

Mr. Muller of England is now here, and is much pleased with the country. My love for it increases daily. Nothing could induce me to return to America. My health is now improving. There really is no need of sickness here with proper care. I believe truly that I never could have borne the great sorrow which God has been pleased to send upon me, in any other land. This may appear strange to you, but I am sure it is true.

Dec. 17th, Sunday. This is a cold rainy evening. All are glad, however, to see the rain, because the water is getting scarce: but our well has plenty of water in it. As I sit writing this evening, I am thinking what the friends are doing in Boston. About this time you are probably in your afternoon meeting. I should like much to be there, just to attend the meeting; but Boston would be a desolate place to me now. This place would be a paradise if the people were only righteous. When will the kingdom come? If it were not for the hope of it, life would be a burden.

Dec. 26th. To-day I have received letters and a package of papers. It seems odd to read news a month old, but we are glad to receive foreign papers at any time.

[We will just remind the friends here in America, that they can send newspapers, circulars, pamphlets, magazines and books, to Mrs. Davis in Jerusalem, just as cheap as they can be sent from one town to another here at home—one cent for each two ounces, or fraction thereof. Sealed letters are more than at home—five cents for each half ounce, or fraction thereof. Address—"Mrs. A. E. Davis, Jerusalem, Palestine; care of American Consul."]

We are so quiet here that it seems strange to read of what is going on in the great world so far away. As I look from my house over the city, where all is so quiet, especially at night, I say to myself, "Well, Jerusalem is awaiting the summons to arise and shake herself from her dust and filth, put on her beautiful garments, and sit down the Queen of the World." The longer I remain in it, the less inclined I am to leave it; and I never expect to leave it; no, never.

We have had a great rainstorm; and to-night the wind is blowing most furiously. I can hear it moaning and sighing; and then it shrieks and wails. It sounds as though it was lamenting the desolations of Zion: "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger." Lam. ii. 1. It almost makes me shudder to think of the great sins which Israel committed here, and the frightful wailings of the daughter of Zion when the Lord "poured out his fury like fire" upon her.

Mr. Kayat, the English vice-consul, and his amiable sister, who occupy the other tenement of this house, are as kind to me as my own children could be. If my son was here, he could do no more. Their father was consul here for thirty years, and was highly respected by Jews and Europeans.

I am glad you approve of my plans for the establishment of schools in Palestine. I must keep quiet at present; but there is an opportunity for a great work in this direction. It will require the wisdom of several heads to perfect the plan, and the expenditure of several thousand dollars to put it in execution. But it will accomplish much for the restoration of this country. There are no schools established here upon the plan proposed. Let us devote all our energies to this one object—the restoration of the kingdom of God. This kingdom, after it is set up, will, by its righteous laws and pure religion, convert all the nations of the earth and make them all one in Christ, without any middle wall or partition between any of them, though they will be of different nationalities, occupying different localities. Thus will the kingdom, and the dominion of the kingdom over all other nations, fill the whole earth, under the whole heaven.

The schools must be opened upon the broad principles of free thought—free from majesterial or dogmatical opinions of theology, with headquarters at Jerusalem. I think one cause of the failure of missions in Palestine as well as in other places, is partisan sectarianism; and where that is the case the missionaries themselves receive the greatest benefit, instead of the people for whom the missionary labors are intended. If we labor simply to give the people a scientific knowledge of all the various branches of education, teaching them by precept and example, as far as possible, how to enjoy health, make happy homes, communities and governments, which will embrace a knowledge of all the valuable arts and true sciences, there need be no fears but that they will embrace the highest type of pure religion known to them. If you press dogmatical theological inconsistent errors, in a selfish sectarian spirit, upon people who are ignorant of what genuine Christianity is, the tendency will be to drive them to opposite extremes and cause them to adhere more closely to their preconceived erroneous opinions and sectarian views, or become confirmed infidels. Let us labor to do the greatest possible good to *others*, and not for self aggrandizement.

## Sententious.

Truth never needs the patronage of untruth.—*B. Walton.*

The really effective sermon will be full of its subject and empty of its author.

Conversation enriches the understanding, but solitude is the school of genius.—*Edward Gibbon.*

Nor custom, nor example, nor vast numbers of such as do ill deed, make less the sin: For each particular crime a strict account Will be exacted.

—*Philip Massinger.*

Some have doubted whether there will be recognition in heaven: there is no room for doubt, for it is called "my Father's house," and shall not the family be known to each other?—*C. H. Spurgeon.*

If you have any faith, give me, for heaven's sake a share of it! Your doubts you may keep to yourself, for I have a plenty of my own.—*Goethe.*

Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood.

The ills we see,
The mysteries of sorrow, deep and long,
The dark enigmas of permitted wrong
Have all one key.
This struggle, and would to God our Father's school;
All absence and change His love shall grandly overcome.
What though to-day
Thou can'st not trace at all the bridle-a reason
For his strange dealings through the trial season.
Trust and obey;
In after life and light all shall be plain and clear.

The grandest motive power for the death of sin, is the death of Christ; and nothing makes us so eager to die unto sin, as Christ's death for sin. Off goes the filthy raiment at the sight of the glorious, spotless righteousness, which is freely presented to every needy sinner in Christ Jesus.

Make channels for the streams of love,
Where they may broadly run:
And love hath overflowing streams
To fill them every one.
But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

—*H. U. Trench.*

Every one of us must give account of himself to God. If you were in a court of justice and heard a criminal excuse himself on the ground that others stole, or committed violence and were not punished, you would feel the absurdity of the plea. The judge would reply, "You are tried for yourself, convicted for yourself, and must meet the penalty for yourself. — *T. Edwin Brown.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Apr. 19, 1882.


HOPE to give our readers some deferred articles soon. Have been crowded with communications.

IT was just as our paper was going out full last week, that the account of Br. E. Miller's death reached us. It makes us feel lonely to see how death is thinning the ranks of the truly faithful.

A SERIOUS accident befel Eld. G. R. Krotzer, of Wilmington, Del., a few days ago. On Friday, April 4, he was attending a funeral, the horses became frightened, and the hack in which he rode came in collision with a stone wall, precipitating him violently through the front window, by which he was severely cut about his head, face and neck. His services have been highly appreciated by a church of brethren in New York City. Men of deep religious convictions and earnest consecration are the want of our times, and he is regarded as one of the small number in these closing times of the gospel age.

ON Sunday evening last there was one of the grandest displays of the Aurora Borealis ever witnessed in our latitude. It is thus described by a reporter to the Chicago *Tribune* who has been in stations far to the north, and who has witnessed between three and four hundred marked displays of the Northern Lights, but he says he never viewed anything so brilliant, or where there was so deep a blood-red color. His statement to the *Tribune* is:—

"At 9 p. m. the aurora presented the appearance of a bright whitish light about 20 degrees in width, extending from northeast by east to northwest. At 9:30 p. m. the light had assumed the appearance of an arch resting on a bank of dark haze, 10 to 15 degrees in width, maintaining this general appearance until 10 o'clock, when a bright reddish streak or band, four or five degrees in width, started in the east and worked its way gradually to the western extremity, where it was divided into two bright beams or streams, extending to the zenith. At the same time a well-defined lateral vibration or waving motion set in, which added great brilliancy to its appearance. At 10:27 a vertical vibration commenced, which added the lateral motion and rendered the effect indescribable."

AS BEAUTIFUL AT KANSAS CITY AS ANYWHERE ELSE.

KANSAS CITY, April 16.—The most beautiful display of the aurora borealis witnessed in this section of country for years was visible to-night, the entire northern and eastern sky being ablaze with exquisitely shaded colors ranging from bluish green to purple red. The phenomenon lasted several hours, and at times the flames of light shooting up from the horizon reached the zenith, then faded from sight, wave following wave in quick succession.

CINCINNATI'S VIEW OF THE DISPLAY.

CINCINNATI, O., April 16.—A very brilliant display of aurora borealis has been visible here all this evening in the northeast, its rays extending beyond the zenith.

The following items show some of the peculiar effects of this wonderful display:

CLEVELAND, O., April 17.—The electrical condition which was produced by the extraordinary auroral display last night more or less seriously affected a great many persons here, particularly those troubled with nervous disorders. Rev. S. L. Binkley, pastor of the Prospect Street Methodist Episcopal Church, was prostrated in his pulpit while praying, by what was at first supposed to be paralysis. Ladies fainted in churches during service, and people who were out of doors, as well as in, complain generally of strangely oppressive sensations, similar to those attendant upon earthquakes.

DETROIT, Mich., April 17.—The aurora borealis at this point at an early hour this morning was very fine. The effect was almost to entirely suspend telegraphic communication.

# Selections.

## ORIENTAL SKETCHES.—No. 10.

### Bashan and Its Giant Cities.

J. L. PORTER, A. M.

THE DRUSES.

From Kunawat we saw two large deserted villages higher up the mountains, and a large deserted town below on the borders of the plain. These we had not time to visit. The hospitable Druses repeatedly urged us to spend another day with them; and we felt a strong inclination to linger in this old city, for there was much to interest us, not in the ruins merely, but likewise in the modern inhabitants. When squatting in the evening in the large reception room of the sheikh's house we observed with some surprise that though it was often crowded with Druses, old and young, not a man of them tasted coffee or tobacco except Mahmood. They all belong to the order of *Okals*, or "initiated;" and they are *Nusairites* in the widest sense. Kunawat, in fact, is almost a holy city for the Druses; their great religious chief resides here, and this place is consequently the centre of power and intrigue. They are a remarkable people. Their religion is a mystery; their manners are simple and patriarchal; their union and courage are proverbial; and though small in number they form the most powerful party in Syria. Whenever danger threatens, or when they find it expedient to resist the demands or exactions of the Porte, they congregate in the Hauran and there have ever been found ready to defend or subdue them. Here they defied Ibrahim Pasha, and destroyed the drawer of the Egyptian army; here they have once and again defeated the Turkish troops, and driven them back with disgrace to the very walls of Damascus. Physically they are the finest race in Western Asia—tall, stalwart, hardy mountaineers. Accustomed from childhood to vigorous exercise, and trained in athletic sports and the use of arms, they form a body of horse and foot against irregulars such as the world could scarcely match. But the grand secret of their power is their union. They act together as one man. Brotherly union in peace and war, in prosperity and adversity, is the chief article of their religious creed.

As regards religion they are divided into two classes, the "Initiated" and the "Ignorant." With the former the rites, ceremonies, and doctrines remain a profound secret. The holy books are preserved and read by them alone. They assemble in chapels every Thursday evening, refusing admission to all others. What they do then and there is unknown; but there is reason to believe that these meetings are quite as much of a political as a religious character.

The Druse sheikhs form a hereditary nobility, and preserve with great tenacity all the pride and state of their order. They receive and entertain travelers with profuse hospitality, and no compensation in money can be offered to them. To strangers, under ordinary circumstances, they are obliging, communicative, and faithful. In time of peace they are industrious and courteous; but in war they are noted alike for daring courage and unsparing ferocity.

When among this strange and primitive people in Bashan, I felt at once that I was out of the beaten track of tourists, where one can pitch his tent, picket his horses, cook his provisions, and march again, caring for nobody, and nobody caring for him. Here all is different. We are among a people of patriarchal manners and genuine patriarchal hospitality. We were looked on and treated as welcome guests. We could not pass town or village without being entreated to accept hospitality. "Will not my lord descend while his servants prepare a little food?" is the urgent language of every village sheikh. The coffee is always on the hearth; a kid or lamb—representative of the old "fatted calf"—is at hand, and can be "got ready" with all the despatch of ancient days. Food for servants, "provender" for horses, accommodation for all, are given as matters of course. In traveling through Bashan one fancies himself carried back to the days when the patriarchs sat in their tent doors, ready to welcome every visitor and hail every passer-by.

### CHRIST'S MIGHTY POWERS.

I think, then, it is impossible to resist the conclusion that he must have had all these powers from his childhood, that they must have been growing stronger from day to day, and he, at the same time, more and more conscious of possessing them, not to use on any impulse of curiosity or self-will, but only as the voice within prompted. And it seems the most convincing testimony to his perfect Sonship, manifested in perfect obedience, that he should never have tested his powers during those thirty years as he did at once and with perfect confidence as soon as the call came. Had he done so his ministry must have commenced sooner; that is to say, before the method was matured by which he was to reconstruct and lift into a new atmosphere and on to a higher plane the faith and life of his own nation and of the whole world. But it is impossible to suppose that the works which he did, and the words he spoke, at thirty—which at once threw all Galilee and Judea into a ferment of hope and joy and doubt and anger—should have passed unnoticed had they been wrought and spoken when he was twenty. Here, as in all else, he waited for God's mind: and so, when the time for action came, worked with the power of God. And this waiting and preparation must have been the supreme trial of his faith. The holding this position must have been in those early years the holding of the very centre of the citadel of Man's soul (as Bunyan so quaintly terms) against which the assaults of the tempter must have been delivered again and again while the garrison was in training for the victorious march out into the open field of the great world, carrying forth the standard which shall never go back.—*Thomas Hughes's "Gentleman and Christian" Selected by W. G. Moorcroft.*

## The Jewish Race and Their Scriptures.

In order to understand how strange a phenomenon is this indomitable vitality of the race, a race without a home or a country, compare their history for one moment with that of the many other tribes of other races who have been either migratory or scattered. Excepting the Arabs, also Abraham's descendants, all the other settled contemporary races around Palestine have either died out completely as the ancient people of Tyre, Edom, Assyria, Babylon, Egypt; or if migratory they have been lost and absorbed after a few centuries. "Though I make a full end of the nations whither I have driven thee, yet will I not make a full end of thee," says their prophet Jeremiah four times, speaking professedly in the name of God to the Jewish people.

What, then, has held them apart from other nations, yet held them together? It cannot be accounted for merely by their blood. Universal hatred might have kept them separate from other nations, but some internal bond between themselves must have held them together in a national unity—a unity which not 2,000 years of general exile has broken down.

There can be no doubt what this internal bond of union has been. It has not been merely a common countenance stamped by nature's hand with the indelible marks of brotherhood. It cannot have been a common language. It has been their common religion, their common historical glory. Wherever this race has gone, through how many centuries soever it has travelled, it has carried aloft and in triumph, with the blast of the silver trumpet, even amidst the direst sorrows, that wonderful scroll of their ancient history which we call the Old Testament Scripture, which claims to be, and which they affirm to be, the record of a revelation to their fathers by the Creator of the universe. How pale appear the dreary morals of Confucius beside this Hebrew Bible! How inane the Vedas, how heart-sickening the melodious fables of Homer! Here shines forth from the first in remotest ages the Shekinah, the glorious idea of one Everlasting Cause, Creator and Ruler of earth and heaven. Abraham was as clear a monotheist as Moses, and Moses as clear as Mendelssohn. Yes, it is the idea of the Infinite as one living eternal Personality which has bound the Jewish race together by the sublimest of spiritual ties from first to last. They were monotheists when Egypt, in the times Amenophis and Aahmes, were bowing down before a Pantheon of gods and goddesses—symbolised by oxen, by beetles and by hooded cobras—in a superstition redeemed from contempt by the single sublime legend of Osiris. They were then monotheists, believing and declaring the unity of God, as Lord of universal nature, the God of the heavenly forces and of man's conscience—the eternal God, in whose sight evil is but a transitory incident, the outcome of the creature's free will,—one God, the everlasting antagonist of moral evil, destined speedily to be vanquished as the serpent beneath the heel of humanity. They were monotheists when Syria and Assyria were grovelling in the vilest worship of a sexual dualism—offering obscene homage to the symbols of lust in the temples of Baal and Astarte. They were monotheists while Farther Asia, India, Persia, China, were entangled in the meshes of the more intellectual moral dualism of the East—in the belief of two eternal principles, one good, one evil, engaged in everlasting war. Yea, when all Eastern Asia held evil to be incurable, and eternal and divine, the race of Abraham held that evil was "but for a moment," and that God's goodness and justice alone were eternal; and they stuck unto this testimony age after age, without varying, the witnesses alone and unconquerable in antiquity to the sole sovereignty and eternity of the Holy God. And it is they who have taught this lesson to the nations of the modern world. If we, the gloomy dwellers in these half-lighted lands of the North, are not still agonizing in the terrible folds of an Evil Power who is a match for all goodness, and the destined tormentor of the universe for ever, we owe it to Abraham and his sons, and to those precious books which have held their own race together through all their wanderings.

What other books are like them? Try the experiment of translating Homer or the Egyptian Book of the Dead, or the classics of China, or India, or Rome, and read them weekly in the congregations of Europe and America. They would never enter on a second year of such a lectionary. But these books! The nations have hung in them for ages—though in translated tongues—and they are the Bible still, the delight of the scholar, the ailment of the saint, the comfort of the weary and the illuminating ray of the dying, from pole to pole. You may attempt a natural account of these phenomena. But only a supernatural one can satisfy all the facts. The God of Israel is the King of Glory. The lights that shine down on us from this starry firmament of Abraham's seed were kindled by the common parent of mankind "to guide our feet into the way of peace."—*From Edward White's Merchants' Lecture, 24 January, 1882.*

# Letter Drawer.

ALLEN, IOWA.

*Editor Restitution:*

I am really surprised that you should find it necessary to appeal so earnestly to the readers of THE RESTITUTION to renew their subscriptions. I wonder if they remember who said "He that soweth sparingly shall reap sparingly?"

My failing sight has not permitted me to read a word of it for years, and I don't have opportunity to hear as much of it as I would like to, still I don't feel as though I can get along without it. For only four cents a week we have all the useful information and instruction it contains, besides hearing from brethren and sisters all over the country. I can do without a good many other things better than I can without the paper, and will never use tea, coffee, or any other needless or injurious things, and neglect THE RESTITUTION.

We have a great amount of work to do in a short space of time, and need just the help THE RESTITUTION offers. Let us be careful to use the means which God has given us in a manner that he will approve.

SARAH R. FURRY.

HESPERIA, Mich.

*Editor Restitution:*

We have very good evidence that some have departed from the faith when we find that the large and noble body of Baptists in the States holding and teach that the Lord comes at the death of each of his saints.

In the minutes of the forty-sixth annual meeting of the Baptist State Convention of the State of Michigan we find on page 14, in the obituary notice of Sister Jane Goodman the statement, "After the death of her husband, which occurred about eight years ago, she passed her time with her daughter in Troy, waiting patiently the coming of the Lord. He came in the 53rd year of her age." The date of her death is Jan. 27, 1881. How far from the faith once delivered to the saints, is this declaration.

It is according to the word to wait patiently for the return or coming of the Lord. But to say that he has already come is a mistake. When the Lord comes the world at large will not be expecting him. He will come with all the holy angels. He will raise his sleeping ones, and the living who believe will be changed in a moment in the twinkling of an eye at the last trump, and in one grand company of redeemed ones will go out to meet the Lord in the air.

This is what we are to wait for. It is a mistake to say that the coming of the Lord is at the death of any individual, for then the believing dead shall be made alive and the living who believe shall not die.

WM. O. WELLS.

HILLSBORO, Ind.

*Editor Restitution:*

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Mark xvi. 16.

O, sinner, knowing this, how can you procrastinate, or refuse to believe what the Author of eternal salvation has penned for your good and still turn your back against the Scriptures—at the same time not knowing the hour that he may return to the earth to gather his jewels?

Inspired by the above language of inspiration, I was immersed into the name of Christ last Sunday, by Brother Plummer. The great criterion with the sinful world is that they "are good as some who are in the church, and that they will be accepted." O, is it not what Jesus told his disciples over 1800 years ago, that "ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved?" Mark xiii. 13.

O, sinner, come and follow us, and be saluted by Eden's deathless songsters, the victor's palm bearers; and recline yourself among the verdant hills of the Paradise of God; and join in singing the grand anthems of salvation! "He that overcometh will I grant to sit with me in my throne." O will you come to Christ and as a reward be clad with immortality at his appearing and kingdom?

JOHN STRAWN.

STOCKTON, KAN.

*Editor Restitution:*

It is with a great degree of pleasure that I take up the pen to write these lines to let those of like precious faith who are scattered abroad, know what we are doing here in western Kansas.

A few of us met together on Sunday, April 2, as per announcement. Brother C. G. Bryant and his faithful wife came in their wagon from the western part of the county, a distance of fifteen miles. They were immersed by the writer, one year ago. Also Brother Reuben Walk and his estimable wife, who live five miles south-west. They were immersed into Christ about a year ago by Brother Daniel, who with his wife was also present at our humble home. My wife and I, with the families of the brethren, making twenty-three in all. We had a good enjoyable time in the name of the Master, reasoning together out of his word, and in singing the beautiful songs of Zion, encouraging one another in prayer, and exhortation until night, when at eight o'clock we did eat of the loaf and drink of the "fruit of the vine," showing the death of our Lord and Savior Jesus Christ. We all felt renewed and much encouraged to press onward toward the prize of the high calling in Jesus Christ.

Times have been pretty severe and close with us here; scarcity of food for man and beast: but for the mild and open winter we should have suffered some, and my brother Daniel and I give thanks to God and a few of his servants for remembering us the past winter.

We have had no rain since last fall until this present week; it has been raining considerable for three days now: of course we had some snows through the winter, and winter wheat and rye are looking very well now, and we hope we may raise a bountiful crop. And above all let us hold fast to the faith unto the end, not minding the trials with which we are beset, nor the scoffs and jeerings of the world; or the cavilings and persecutions by false brethren. Let us keep the prize in view, hoping to gain the reward; even eternal life in the kingdom of God. Let us watch, and with patience wait for the Master's return from heaven; and walk so that we may not be ashamed before him at his coming.

Yours in the hope,

JOSIAH M. FIKE.

# Youths' Column.

## Robins Have Come Again.

There's a call upon the housetop, as one were from the plain:
There's a warble in the sunshine, a stir in the rain;
And through my heart, at the sound of these
There comes a nameless thrill.
As sweet as odor to the rose,
Or verdure to the hill.
And all these joyous mornings
My heart pours forth this strain:
"God bless the dear old robins,
That have come back again."

For they bring a thought of summer, of dreamy, lazy days,
Of hay-cups in the meadow, making a golden haze;
A longing for the clover blooms,
For roses all aglow,
For fragrant orchards where the bees,
With droning murmurs go;
I dream of all the beauties
Of summer's golden reign,
And sing, "God keep the robins,
Who have come back again."

## A Good Recommendation.

"Sir," said a lad coming down to one of the wharves in Boston, and addressing a well-known merchant, "Sir, have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered once in school for a whole year."

"That's enough," said the gentleman; "you may ship aboard this vessel, and I hope to see you the master of her, some day. A boy who can master a wood-pile, and bridle his tongue, must be made of good stuff."

## A Touching Incident.

An English actress passing a street one day heard singing. She looked in at an open door upon a little prayer meeting and caught the words—

"Depth of mercy can there be
Mercy still reserved for me?"

She entered, listened sublime, and then went away, but the hymn went with her. She became a Christian, and determined to have the stage—but the manager would not release her from fulfilling her engagement. The last night she played with unusual brilliancy, and at the close was called before the curtain. Her contract was discharged; she had no master now but her Christ. Standing there with clasped hands and streaming eyes she sang:

"Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear—
Me the chief of sinners spare?"

The audience was melted by the pathetic confession and plea, and many sought the same mercy.—*Dawn of the Morning.*

## How Monkeys are Captured.

The ape family resemble men. Their vices are human. They love liquor, and fall. In Darfour and Sanar the natives make a fermented beer of which the monkeys are passionately fond. Aware of this the natives go to the parts of the forest frequented by the monkeys, and set on the ground calabashes full of the enticing liquor. As soon as the monkey sees and tastes it he utters loud cries of joy that soon attract his comrades. Then an orgy—like the less to do—not half the time, but all the time; not grudgingly, but gladly; and not merely for the sake of a salary, but because he loves to be at it, and makes the work in good measure its own reward. It shall come to pass, if you take hold like this, that men will say you have a genius for what you take in hand. But you will know that one of the fine qualities of a genius for anything is an absorbing love for it, and the power of intense application, by which every other power is set to its finest edge and directed to the one great purpose the man holds in his heart and brain. You may set this truth in whatever light you will, of business, or work on the common levels, or work on the loftiest heights, to give your heart to it is one of the greatest secrets of success. It might seem to you that a great many men go from the bottom to the top of the ladder at one jump. It is not true. And all the men I know who have made a real success of their life are hard climbers.—*Robert College.*

## ANNOUNCEMENTS.

I will be at King's Corner Saturday before third Sunday in May, to continue over Sunday, as Brother Thurman may arrange.

J. F. WAGONER.

The Annual Conference of the State of Michigan will be held at Watson Corner, Allegan county, Mich., commencing June 1, and lasting over the following Sunday. Those coming by rail from the north or south on the Grand Rapids and Indiana Railroad will stop at Monteith, and take the Allegan division to Fisk's Crossing, three miles from Monteith, where ample provision will be made for all that shall come. A general attendance is desired at this meeting as we expect this to be the best Conference ever held in Michigan. Let all come praying the Lord's blessing to be with this meeting. Able ministers will be in attendance to preach the word.

K. K. WOODWARD, Sec.

*We never keep so true a watch over our ways as when we walk as in God's presence. The realization of God's presence is the one sovereign remedy against temptation. It is that which sustains us, consoles us. It is not by constraint or by painful effort that we make real progress. On the contrary, it is simply a question of yielding up our will, of going from day to day whithersoever God may lead us, discouraged by nothing, satisfied with the present moment, thankful to let Him do all who has made all, and to leave our own will immovable within his will. How happy it is to abide in this condition! How satisfied is the heart, even though it may look all else!—Pendus.*

# News Items.

AN EARTHQUAKE FELT AT SEA.

The bark Skerryvore which arrived yesterday from Manzanillo, reports that on Oct. 31, at 12 20 A. M., while outward bound, in latitude 0 deg. 54 min. north, longitude 25 deg. 30 min., she experienced a heavy shock of earthquake lasting ten seconds, which violently shook the vessel.

Spain is having a severe and long-protracted drouth, causing great distress among the poor.

Business has been brought to a standstill at the city of Vera Cruz by a terrific storm of five days continuance.

GRAND FORKS, Dak., April 12.—The river is rising, and although twenty feet below the level of the town, is higher than it has been for ten years. The river rises about three feet every twenty-four hours. Two mills are afloat down, and a brewery on the river bank is flooded. The town outside the are corner for three hundred families, whose houses on the flats were inundated. The loss up to date will foot up $10,000. The town has been cut off from the outside world by wash-outs.

The worst storm of the season of snow and wind is reported in the Black Hills region of Dakota and Wyoming Territories, having been in progress for several days, and doing great damage. The snow is two feet deep on the level.

Remember that with health and strength to back you, life means hard work; and hard work on long lines, with native ability and good conduct, means success. I will venture to say that this, as a rule, we can trust is always the story of the young man who begins life with no advantage of position or patronage, and takes his way to a good place. He gives his heart to what he has to do—not half the time, but all the time; not grudgingly, but gladly; and not merely for the sake of a salary, but because he loves to be at it, and makes the work in good measure its own reward. It shall come to pass, if you take hold like this, that men will say you have a genius for what you take in hand. But you will know that one of the fine qualities of a genius for anything is an absorbing love for it, and the power of intense application, by which every other power is set to its finest edge and directed to the one great purpose the man holds in his heart and brain. You may set this truth in whatever light you will, of business, or work on the common levels, or work on the loftiest heights, to give your heart to it is one of the greatest secrets of success. It might seem to you that a great many men go from the bottom to the top of the ladder at one jump. It is not true. And all the men I know who have made a real success of their life are hard climbers.—*Robert College.*

American Newspapers in 1882.

The American Newspaper Directory, which will be issued next month by Geo. P. Rowell & Co., of New York, will contain the names of 10,611 periodicals in the United States and Territories, which is a gain of 344 in the year just passed. The number of daily papers has increased in a somewhat larger proportion, and is now represented by a total of 900 against 821 in 1881. The largest increase has been in New York—10 dailies, 29 of all sorts. Illinois and Missouri show a percentage of gain which is even greater, while Colorado leads all others in the percentage of increase, both of daily and weekly issues. California, Nebraska, Nevada, Oregon, South Carolina, Tennessee, Vermont, and West Virginia have fallen behind 1881 in the total number of periodicals issued. In Georgia, Maine and Massachusetts the suspensions have exactly counterbalanced the new ventures. In every state not mentioned above, and in the Territories, there has been an increase.

God has not chosen to exempt the Bible by a miracle from the fate of other books, but has wisely left room for the diligence and research of man, who is responsible for the use of all the faculties within his reach for the study of the Bible. He has not provided for inspired transcribers any more than for inspired printers, nor for infallible translators any more than for infallible commentators and readers. He wants no miracles. He desires free and intelligent worshippers.—*Philip Schaff.*

Inspiration has no explanation; it touches the soul and moves the hand like unsuspected presences, and we cannot tell how we did it. O cold, cold hearts are they that can tell why they do things, and set down their reasons in numerical order! Be mine the life whose reason is swallowed up in higher reason, which I have come to know by the mysterious name, inspiration!—*Mrs. Parker.*

# Poetry.

## A PRAYER.

A. B. OPIE.

Come, thou Eternal Spirit, who on the face
Of the abysmal waters, when the earth
Was without form and void, brooding didst move,
Silent Omnipotence, whereon but felt,
The white beneath thy penetrating power
Light at thy voice broke forth, a fated
Ray intense to the soulless, starless gloom.
Ev'n now, as then, no chaos can resist thy work
Till heeling forth upon the vast expanse,
Thy mountains, rivers, lakes and placid seas,
Electrified on that first Sabbath eve,
Felicitate goodness and that all was good.
Come then, and brood over the deep and cover
With thy hands the Bible in me, and enlighten
Eternal intelligible and clear,
That the world to come—the native eternal home—
May be the object of my hope and fear.
And that abiding rest upon the cuspid out points of all
Its fires as of cloven tongues of fire,
A cap and crest of heat and luminous flame.
Have thou not taken from Him, me, these from
Me,
Inspire Him to fortify my souls
Preach as Jonah Peter, as say empe...
Through my feeble hands.
Be unknown as not pleased to rest from man.
Now shine thy lamp shine all thy resources for
Advent near, and in onward and for
Ever [illegible] where thou hast had the
way.

# Communications.

## COMING AGE—ITS PROXIMITY.

### Their Power over the Elements, Fire, Heaven, Water, Earth, Beast, His rise. His Identity, Examined and Explained.

### No. 107.

J. V. WHITBEE.

We have traced the two witnesses from the tabernacle in two orders of officers: first filled by Aaron and Moses, then by their successors during a period of 440 years, to the building of Solomon's temple; then to the captivity in Babylon, 400 years. And from the rebuilding of the temple to the death of Christ, the end of the old covenant, 553 years; and, during all that period, from Moses to the Cross, have found the same two orders of witnesses standing before God. These were the two representative orders of witnesses under the old covenant.

Under the new covenant church, we have again traced two orders. Ministers of the word, and ministers of tables; these, attending to the spiritual and temporal wants of the congregations of believers, down to the nationalization of the ecclesia; thence through the "Wilderness" delivering their testimonies: contending for the true royal high priesthood of Christ against the royal high-priesthood of his apostate vicar.

We have examined another view which accounts for, and explains the reason of Christ's calling his witnesses, two; that he names the least legal number, but does not intend to exclude any who bear testimony for him and against the harlot, and her great national friend.

The apostolic use of the term witness, does not conflict with either of these views. Having given these, let us continue: Rev. xi. 5-6.—"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rained not in the days of their prophecy: and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will."

Their power over the elements,—Fire, air, earth, and waters, is expressed in the verse above quoted. This power comes from God to protect them while giving their testimony, in the outer court, before those who were deadly enemies. Our earthly courts protect their witnesses under similar circumstances; and will the God of the earth do less for those who stand before his judicial bar? and will he protect two, only, and abandon all the others, equally faithful? Their prophecies, let it be understood, are not new revelations. They are bearing testimony to the truth of the gospel that Paul uttered: they are denouncing the new gospel that is being triumphantly proclaimed by the apostacy and shall they be interrupted in the midst of their testimony. Will Christ desert his bride while she occupies the witness stand? Did Moses wield the arm of Jehovah in Egypt, at the Red Sea, and in the wilderness for the deliverance of his ancient people from bondage, in the land of Ham? And will he not protect his beloved bride while testifying against the corruptions of the harlot, drunken with the blood of her own tender offspring?

How long was their testimony in sackcloth to continue? "A thousand two hundred and three score days—1260 days.

History teaches, that the faithful witnesses of Christ bore testimony (through the spirit) seeking them competent) to the principles of the ancient gospel; and against the corruptions of the apostacy, during the long night of Papal supremacy. This night covered the wilderness state of the sun-clad woman, (Rev. 6.) "who fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and three score days" (1260 days). It will be readily seen that this is a sack cloth state, and, that it is of the same duration as the sack cloth state of the two wildernesses. We are, therefore, forced to conclude that they are, either identical, or, that history is at fault as to the one in the wilderness. We are inclined to credit the historic record, even at the expense of a theory. Of the past, we can gather ample proof, our interpretation of the future is liable to many serious objections.

The Christians who lived in the 1260 years of Papal supremacy, were called by various names according to the character of the attribute to be described:

1. When their holiness is noted, they are called saints.

2. When they are viewed as a community, they have the name of City.

3. When they are spoken of as a body of worshipers, they are called, ecclesia, church, or congregation.

4. When their relationship to their Divine Lord and Master is represented, a woman.

5. When delivering testimony, they are called witnesses.

6. If they seal their testimony with their blood, they have the name of martyr.

7. As God's dwelling (by his spirit) they are a temple.

8. When sustainers of God's system of revealed truth they are pillars,—lamp stands.

9. When viewed as God's official channels of Divine grace, they are olive trees. These, with others are in the Apocalypse.

These witnesses are brought to view in Dan. vii. 18, 21, 22, 25. Rev. xi. 1-12., xii. 1-17. xiii. 7. xvii. 6-14. xviii. 4. xix. 7-8. xx. 4, 20., also in Rev. xvi, 6.

The period of their persecutions, or sackcloth state, covers 1260 days. And, as history proves, they are symbolic days, 1260 years. In presenting the subject distinctly, three passages will be adduced in connection with their fulfillment, as noted in history.

First passage.—"I beheld, and the same horn (little horn) made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints (rendered in favor of the saints) of the Most High; and the time came that the saints possessed the Kingdom.

In the explanation of the interpreting angel the little horn's character and acts were stated to Daniel. "He shall be diverse from the first, (ten) and he shall subdue three (of the ten) Kings (kingdoms). Dan. vii 24. The special charges against the little horn, before the court of the Ancient of days, are given in verse 25. 1 He shall speak (great) words against the Most High: 2 Shall wear out the saints of the Most High: 3 Shall change times and laws; 4 and they (saints with times and laws) shall be given into his hand until a time and times (two times) and the dividing of time. 3½ times—1260 years. But the judgment (on the little horn) shall sit, they (the other kingdoms) shall take away his dominion, (he being condemned in 1798—civil power taken to consume, and to waste away to the end." Verse 26.

The little horn came up last, after A. D. 476. It was peculiar, it had eyes and a mouth—an ecclesiastical as well as civil, horn. A horn is a symbol of a civil dynasty; its eyes and mouth being an ecclesiastical power. Who has not read of the See of Rome? The papal hierarchy is the Roman See. They are the eyes and the mouth of the papal world. This peculiarity of look and impudence of speech, made him one among eleven. Deducing 1260 years from A. D. 1798, we have A. D. 538, about the time of the rise of the Papal Hierarchy which is usually placed between A. D. 532, and A. D. 540. Between this date and A. D. 1798, (when the Pope was stripped of his civil power, and led into captivity; since that time it languished till 1863. When it became extinct) are located all the bloody persecutions of the Papacy. Our deductions are as follows:

1. The judgment of the Ancient of days on the little horn has taken place; since the sentence against that power has been executed. The order in criminal trials is—(a) Arraignment; (b) Indictment read: (c) Testimony adduced: (d) Sentence rendered: (e) Sentence executed. When we read of an execution, we presuppose these five acts. The sentence on the little horn was, "His dominion they shall take away." But it is known over the world, that his dominion is taken away, and we are in the judgment age—"the hour of God's judgment," on the little horn. That judgment, then can not be in the future; nor can their terrible crimes be in the future; neither can the date (1260 years) which marks the period of the commission of those crimes be future; nor can the testimony which caused that criminal to commit those bloody acts, be future; nor can those witnesses, that delivered the testimony which caused that criminal to commit those bloody acts, which arraigned him before the bar of the Ancient of days, to be tried, condemned, executed, be any future agents. Let this deduction be carefully examined.

Deduction second.—God's executive judgment on the little horn, denounced and fixes our locality in prophetic history. Let us examine its surroundings in the night vision of Dan. vii. That vision covers the prophetic chart from B. C. 553 to the reign of Christ.

The four great monarchies of the metallic image appear under a new set of symbols—the lion, the bear, the leopard, and a sea monster. Glancing over the acts of the first three, Daniel's attention is particularly drawn to the appearance and acts of the sea monster. Daniel has but little to say about the beast himself; only that it was dreadful and terrible, and strong exceedingly; and, that it had great iron teeth: that it had devoured and broke in pieces and stamped the others under its feet. His family more especially interests the prophet, particularly the youngest—the pet—the offspring of his old age,—his "little horn." His eyes and mouth distinguish him from his ten older brothers. He was a very little runty infant;—all eyes and mouth. He was born talking, and looking about his brothers' kitchens. He wanted to see every where: talk down every body, and have his way in every thing. No doubt but the prophet thought, "Poor little impudent runt! You will come to some bad end." And he has, and will. One of his first acts was to rob three of his brothers, and put their crowns upon his own head. He was very pious; so exceedingly devoted to worship in his own way, that he would not allow a person, a custom, nor a law to resist his will. It was his delight to plant his little foot upon the neck of the mightiest of his brotherhood. He made crowns his pavement. He acknowledged no equal on earth; and, in heaven, if he had any, there was no superior. Such was his domination for more than twelve centuries, till the cries of a world of martyrdom demanded a reckoning.

Daniel looks forward to the day of reckoning; sees the presiding judge, the Ancient of days erect the thrones of judgment over the throne of the usurper; take his seal; summons the criminal to his bar; open the books, (histories of marvered witnesses); hears him pronounce his sentence; and sees the criminal delivered into the hands of his executioners, his own down trodden brotherhood, amid lightnings, thunderings, tempestuous seas, darkening of the sun and moon, and falling of stars.

The events of Daniel's visions up to the execution of this noted judgment we read in profane history. What were the next events seen by Daniel; and we may add, the only events? "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, glory, and a kingdom, that all people, nations and languages should serve him: his dominion (is) an everlasting dominion, which shall not pass away, and his kingdom (that) which will not be destroyed." Verse 13-14. As the nobleman he then returns. Luke. xix. 12. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Verse 18. (see vs. 27). This includes the reign of subjugation.

Third deduction.—In this era, or "hour" of judgment, before Christ, as a Royal High Priest, can erect his throne of empire over all the earth, he must overthrow three politico—ecclesiastical dynasties; (1) that of the dragon, including the idolatrous world: (2) The Mahometan dynasty embracing the Mahomedan world; (3) and the dynasty of the beast, with its allied apostate Christianity. These distinct systems of false religions have allied themselves with three great political dynasties, which must be superseded by the all-conquering power of the Son of man, as King of kings, and Lord of lords. That we have passed through the first act in this terrible drama, is a matter of historical record.

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The greatest scholar of his age said on his deathbed: "*Heu! vitam perdidi operose, nihil agendo.*"—"I have trifled away life laboriously, doing nothing."—*Hugo Grotius.*

## "PUNISHMENT OF SIN."—No. 4.

And then at length "the wicked shall be severed from among the just." Matt. xiii. 49. Dan. xii. 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

In such a sleep I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. For I cannot believe that it would have been called back from heaven to suffer again the inconveniences of the body, but, rather that it was summoned from the grave, and passed on the sleep of death. The words of Christ them selves lead to this conclusion.

John xi. 11. 13. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep; howbeit Jesus spake of his death:" which Jesus, if the miracle were true must have believed. This is confirmed by the circumstance of Christ's raising him: verse 43: "He cried with a loud voice Lazarus come forth."

If the soul of Lazarus, that is, if Lazarus himself was not within the grave, why did Christ call to the lifeless body which could not hear? If it were the soul which he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body, he would have directed his eyes to the quarter where the soul of Lazarus might be expected to return, namely, from heaven: for to call from the grave what is not there, is like seeking the living among the dead, which the angel remembered as ignorance in the disciples. Luke xxiv. 5. The same is apparent in the raising of the widow's son. Luke vii. 14. On the other hand, those who assert that the soul is exempt from death, and that when divested of the body, it wings its way, or is conducted by angels, directly to its appointed place of reward or punishment, where it remains in a separate state of existence to the end of the world, found their belief principally on the following passages of Scripture:

Psa. xlix. 15. "God will redeem my soul from the power of the grave."

But this proves rather that the soul enters the grave with the body, as was shown above, from whence it needs to to be redeemed, namely, at the resurrection, when "God shall receive it," as follow in the same verse. As for the remainder, "their redemption cometh for ever." Verse 3. And they are "like the beasts that perish." Verses 12, 14.

The second text is Eccl. vii. 7. "The spirit shall return unto God that gave it."

But neither does this prove what is required; for the phrase, "the spirit returning to God," must be understood with considerable latitude; since the wicked do not return to God at death, but depart from him. The preacher had moreover said before (iii. 20). "All go unto one place;" and God is said both to have given, and to gather unto himself the spirit of every living thing whilst the body returns to dust."

Job xxxiv. 14. 15. "If he gather unto himself his spirit and breath, all flesh shall perish together, and man shall turn again unto dust." See also Psa. civ. 29, 30; also Ezek. xxxvii. 9, "Come from the four winds, O breath;" it is certain therefore that the spirit of man must have previously departed thither from whence it is now summoned to return.

Hence perhaps originates the expression in Matt. xxiv. 31. "They shall gather together the elect from the four winds." For why should not the spirits of the elect be as easily gathered together as the smallest particles of their bodies, sometimes most widely dispersed throughout different countries"

In the same manner is to be understood 1 Kings xvii. 21, "Let this child's soul come unto him again." See Judges xv. 19, "His spirit came again, and he revived." See also 1 Sam. xxx. 12.

There are many passages of Scripture, some of which have been already quoted, which undoubtedly represent the dead as devoid of all vital existence; but what was advanced above respecting the death of the spirit affords a sufficient answer to the objection.

The third passage is Matt. x. 23, "Fear not them which kill the body, but are not able to kill the soul."

It may be answered that, properly speaking, the body cannot be killed, as being in itself a thing inanimate; the body therefore, as is common in Scripture, must be taken for the whole human compound, or for animal and temporal life; the soul for that spiritual life with which we shall be clothed after the end of the world, as appears from the remainder of the verse, and being a desire to depart (*cupiens dissolvi*, having a desire for dissolution) and to be with Christ."

But, to say nothing of the uncertain and disputed sense of the word ἀναλύσαι, which signifies anything rather than dissolution, it may be answered, that although Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows that, when the soul of each individual leaves the body, it is received immediately in heaven or hell. For he had a desire to be with Christ;" that is, at his appearing, which all the Scriptures hold out as expected near the end of time at hand. In the same manner one who is going on a voyage desires to set sail and to arrive at the destined port, (such is the order in which his wishes arrange themselves) omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awoke had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the deceased, so that to them to die and to be with Christ will seem to take place at the same moment; Christ himself, however, expressly indicates the time at which we shall be with him; John xiv. 3, "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—*Selected from the writings of Milton, by H. N. Harding.*

(To be Continued.)

# Selections.

Brother's Herald.

## LETTERS FROM PALESTINE.—No. 2.

EGLA FLOYD.

We are now at the American Colony, about one mile north of the city of Joppa; and from here we will make an excursion to the Holy City (Jerusalem). We pass the Mohammedan graveyard just on our right, where there are several tents pitched between the tombs. Among the tombs of their relations and friends the Mohammedans spend their days of mourning, also their days of rejoicing. Many hire the blind to sing by the side of the tombs of their relatives. That horrid noise we hear so often in their graveyard is not, as the stranger supposes, wild animals howling,—but people singing. Here we notice they bury as in ancient time. They have just opened an old grave and taken out the bones, which are all that remain of the last one buried in this tomb. It was the father of the young man whom they are preparing to bury. The young man is first washed and then wrapped in new white linen; his feet are tied together, and also his hands, with the same stuff as his body is wrapped in, and then a napkin is wound around his face, John xi. 44. The bones of the father are put back in the grave with him, and thus he "sleeps with his father." 2 Chron. xxviii. 27.

We pass through the market, which is well furnished with fruit and vegetables the most of the year. Just outside of the market place the muleteer (owner of horses and mules) has to pay toll and take a ticket for each horse or mule that travels over the road between Jaffa and Jerusalem. He has to pay for each horse, mule, camel or donkey six cents government currency,—equal to nine market currency; for a carriage one has to pay fifty or sixty cents each way. The road was made mostly by pressed labor, and yet the government charges toll. What a government! It will no doubt sound strange to hear us speak of government currency and market currency; but there is a great difference. There is also different currency in every town and city: for instance, In Beyrout (120 miles north of Jaffa) a Napoleon—a four-dollar gold piece—goes for 102 piasters: in Jaffa for 122, in Jerusalem for 107; in Nablous (10 miles north of Jerusalem) 118; in Nazareth (about 40 miles north of Nablous) 128; and in Tiberias (20 miles northeast of Nazareth) the Napoleon is 100 piasters. The above mentioned are market prices; in government currency the Napoleon in Jaffa is 85 piasters.

It will take us about half an hour to get through those orange, lemon and pomegranate gardens. The trees are now loaded with oranges. About half way from the city to the Plain we pass a fountain among sycamore trees, which, according to tradition, is on the site where Peter raised Dorcas. Acts ix. 36-42. As we pass along, on each side of the road are numerous tamarisk trees, which look very much like our pine. We soon enter the Plain of Sharon, which reaches south 40 miles to Gaza, and north 60 miles to Carmel. Its average width is about 15 miles. Where the carriage road crosses, it is about twenty miles wide. We soon pass on our right the Jewish Agricultural School; Mr. Charles Netter, of Paris, is the president of the society. The Plain of Sharon is bounded on the west by the Mediterranean Sea, on the east by the hills of Samaria, Benjamin and Judea—all of which are in full view from where we emerge from the gardens on the plain. In about half an hour's travel from the Jewish farm we pass a modern village called Tanra, which to the stranger looks like a ruin. This village is said to mark the site of Hosa Shual, of Joshua xix. 4. It is the traditional site where Samson caught the three hundred foxes, put firebrands to their tails and let them go into the Philistine's grain, Judges xv. 4, 5. At this village the road to Lydda branches off to the left. On the left is a mosque, and just opposite is a square stone building, called *wely*,—the tomb of a prophet, pilgrim from Mecca, or one related to Mohammed. Every year or two it is whitewashed, and reminds one of what our Lord said to the Scribes and Pharisees, Matt. xxiii: 27. From this place we can see many flocks of sheep, goats, cows, camels and asses feeding on the Plain of Sharon, 1 Chron. xxvii: 29. At almost any time that we cross this plain from the middle of November until the end of March, we can see the fellahin (farmers) ploughing. A common man can carry on his shoulder a whole set of their farming utensils—including plough, yoke, hoes and ox goad. The most of their plows are wood; the part that is iron looks like the fluke of a small anchor. The yoke is a small, straight, round pole, with straight sticks in each end, which go down on each side of the neck of the ox and are tied with a small string under the ox's throat. The plough only has one handle, as in ancient times, Luke ix: 62. The ox-goad is from eight to ten feet long, with a sharp piece of iron like a chisel on one end, which is used for cleaning the plough; and a spear in the other to prick the cattle with. In time of riots they use the ox-goad as a weapon of war, the same as in the time of Shamgar; but I do not know of any one who has slain so many at once with an ox-goad as he did. Judges iii: 31. In March, April and May the whole Plain of Sharon (where not cultivated) is covered with flowers of almost every kind, except its own peculiar rose, Solomon's Songs ii: 1. During the spring the Plain of Sharon is like a flower garden. It makes one rejoice while travelling across it, Isa. xxxv: 1, 2.

We pass on through grain fields and over low hills, for about two miles, to a large olive grove, said to have been planted by Napoleon eighty-three years ago. On our way we pass to our left a small village called Beit Dejan—the name reminds one of the deity of the Philistines; and this village is often pointed out by ignorant guides and dragomen as the site where the house of Dagon was. But the house of Dagon was about 18 miles south of this place, in Ashdod, 1 Sam. v: 1, 2, 3. From this large olive grove we ascend for about half an hour to the top of a low ridge, where the town and tower of Ramleh is in full view, about three miles direct ahead. And just opposite, about two miles north of Ramleh, we can see the top of a Greek convent, which is said to mark the birthplace of St. George. The town of Lydda is about as large as Ramleh, but it is so completely surrounded by olive groves that we can only see the top of the church of St. George. The ancient name of Lydda was Lod, 1 Chron. viii: 12; Ezra ii: 33; Neh. vii: 37. It was to Lydda that Peter went to visit the saints which dwelt there; and at the same time cured Eneas who had been sick eight years with the palsy, Acts ix: 33, 34. On our way from this ridge to Ramleh we pass on our right a modern village called Surafend, surrounded by cactus hedges. Their houses are built mostly of mud and sticks, one story high, and only one room in each, and without windows. They cook, eat, drink and sleep all together in one room (that is each family). In the coldest weather they put their cattle in the room with their family. They all enter by the same door; but the floor of the family is about two feet higher than where the cattle stand. The manger for the cattle to eat out of is made out of the floor on which the family live; and it is not an uncommon thing to see children a few days old lying in the manger,—that is when the cattle are out of the house.

At Ramleh one feels quite delighted with the fragrance and loveliness of the numerous gardens and orchards around the town; but, oh how changed is one's feelings on entering the narrow, dirty, filthy streets of the town! It is quite a common thing to see in the streets on entering the town, dead dogs, cats, and even dead donkeys,—which lie until eaten up by the jackals. Ramleh is the traditional Arimathea of the Bible, Matt. xxvii. 57. Here are three convents,—the Russian, Greek and Latin (Roman Catholic). The latter is said to be built on the sight where the house of Nicodemus stood! There are a few soap factories in Ramleh. Here is a small German hotel, which is kept very clean and neat, which is a great comfort to travelers in their way from Jaffa to the City of the Great King. Before this hotel was in running order travellers, who could not make the journey from Jaffa to Jerusalem in one day, had to put up in the Latin convent. The most interesting thing around Ramleh at the present is an old Saracenic tower about a quarter of a mile from the town. From its top is a grand view of Askelon, Ashdod, Ekron, Gath, Gezer, Gimzo, Valley of Ajalon, Lydda, Mount Carmel, Mount Tabor, the upper Bethhoron and the whole Plain of Sharon—from Gaza on the south to Carmel on the north.

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There—forever thine.

## Communications.

### ISRAEL IN EXILE: ARE THE ANGLO-SAXONS THEIR DESCENDANTS?—No. 2.

J. CARPENTER

Some time ago my attention was directed to the prophecy of Amos, in connection with this subject. This prophet was contemporary with Isaiah, and uttered his predictions shortly before the carrying away of the ten tribes of Israel. The impending captivity formed one of the themes of his prophecy.

An expression in chapter vi., verse 1, was sought to be applied to the ten tribes in their exiled and scattered condition, namely, "chief of the nations." The passage reads,—

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came."

Now there is no reason why "chief of the nations" should be applied to the nation of Israel at any period, either during their exile or previously. But it has an appropriate application in the passage and context to the rulers of the two nations of Judah and Israel, and that at the time the prophecy was uttered. "Zion" and "Samaria," both here named, were the seats of their respective governments; and throughout the chapter the parties addressed are spoken of as occupying a high social position. Thus at verse 3, the prophet describes their conduct.

"Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon the beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."

This must have been antecedent to their exile; for in the next verse (7) this conduct is given as the cause of their captivity,—

"Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."

The verses that follow are even more expressive as to the rulers of the people, being the special subject of this part of the prophecy. Thus verses 8 and 11:

"The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein."

"For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts."

The reference here to "palaces" and "houses" clearly to the parties addressed as being the heads of the nations; and the "great house" and "little house" as plainly point to the royal houses of the respective kingdom of Israel and Judah.

I find on looking into the Douay Bible that this sense of the passage is sustained by that version. The verse is thus rendered: "Woe to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria; ye great men, heads of the people, that go in with state into the house of Israel." Without vouching for the entire accuracy of this rendering, it seems sufficiently in harmony with the context to corroborate the view I have given.

But we must not overlook the circumstance that the marginal reading of "chief of the nations," is "first-fruits" of the nations. This is susceptible of two applications. It may apply to the ruling sovereigns and priests of two kingdoms, as a complimentary term given to them by their admirers among the people. Their language is, "named chief (or first-fruits) of the nations." The quality of sacredness was no doubt intended to be expressed by the term "first-fruits," and possibly some kind of superiority beyond that of mere rank. It might also have been applied to the nations as a whole, in relation to the other nations by whom they were surrounded at the time of the prophecy. The mention of Calneh, Hamath, and Gath in the second verse lends some countenance to this view. In either case the time referred to is that when the prophet spoke.

But suppose we must apply the phrase "chief of nations" to the nation of Israel as the greatest nation in the world at some time subsequent to the deliverance of the prophecy, what reason is there for finding the fulfilment of it during the year of their exile and scattering? It is true they were chosen to be a peculiar treasure to Jehovah above all peoples: but only on condition of their obeying the voice of Jehovah. For disobedience on the part of both rulers and people they were scattered, and there is no evidence that they have yet in their scattered state complied with the condition.

At the same time it is to be noted, that in the future, when they shall be restored to their own land and to the Divine favor, they shall again become His peculiar nation, and occupy a position of supremacy among all the nations. Then the term "chief of the nations" shall be applicable to the united nation of Israel in an eminent degree.

This prophecy of Amos brings before us another point in relation to this subject. As I mentioned in my former article, one of the marks by which the British people are alleged to be identified with Israel is their numerical increase. A friend of mine, a believer in this identity, argues that because the two tribes of Judah and Benjamin have increased during their dispersion, the ten tribes must also have increased. He says,—

"If Judah and Benjamin, or rather the remnant of them, multiplied in their adversity from seven to ten millions, is it reasonable to cramp the increase of the other ten tribes into an unknown corner of the earth, that is, the realms of the mythic Prester John? If, say, 50,000 returned from Babylon increased to ten million in 2,500 years under the adverse circumstances of God's curse, how many should be the increase of, say, eight million in 2,700 years under more favorable auspices? These average numbers are, I think, fair in each case. I can find no estimate of the number of the ten tribes at the time of their total deportation; but as in the time of David's census they had increased to about four million in 470 years, eight millions in 700 years is a fair estimate. My object in this is to show that the very laws of ethnology precludes such a feeble conclusion [the ten tribes cramped into a corner of the earth], and demand, when backed by the prophetic testimonies of their being found the chief of the nations, that we look elsewhere than in fabled Nesspur, etc., for the ten tribes."

But my friend here begs the entire question. He assumes the very point in dispute, in asserting that the ten tribes have existed in more favorable circumstances during their exile than Judah! That is, I presume, they have lived in Britain, the United States, and in Australia as a prosperous and powerful people; while Judah has been persecuted and despised as an outcast race among the despotic powers of Europe. But this is just what needs to be proved.

And what propriety is there in speaking of Central Asia as "an unknown corner of the earth?" The fact that it is comparatively unknown is in favor of its turning out to be the principal locality of the remains of the ten tribes. But Central Asia has room enough for the ten tribes, although their increase were tenfold the estimate quoted. China, a comparatively small portion of Asia, contains some 400 millions of people. Chinese Tartary and Russian Tartary, leaving out Siberia, extend to more than four times the area of China.

The descendants of Judah and Benjamin, usually termed Jews, are estimated at something over seven millions at the present time. Estimating the number which returned from Babylon, as quoted, at 50,000, the increase for 2,400 years is only at the rate of doubling the population every three centuries. It seems to me that this is considerably below what "the laws of ethnology" under ordinary circumstances would indicate. And let it be kept in mind that even this small increase has taken place under comparatively favorable circumstances. The Jews have, for the most part, been located in the midst of large masses of population, well advanced in civilization, principally in Europe, India, and China. Upon the whole, especially in more recent times, their circumstances have not been altogether unfavorable to increase.

Let us now examine the evidence we have as to the localities where the ten tribes were carried to, and the circumstances in which they have been placed, with a view to ascertain whether they are likely to have increased or diminished in point of numbers.

The ten tribes were, in the first instance, carried into Assyria and Media, in a north-eastern direction. There is no positive evidence that they ever afterwards moved westwards. But there is some evidence that they went still farther eastwards.

In the Apocryphal book of 2 Esdras xiii. 40–47, we find the following description of these outcast wanderers:—

"These are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanezer, the King of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go: namely, of a year and a half: and the same region is called Arsareth."

Referring to this passage viewed simply as common history, Balagh, in "Great Events coming upon the Earth," says: "If we take an easterly direction from the upper branches of the Euphrates, and go at the rate which we might suppose an entire nation could travel, we would probably be brought, at the end of a year and a half, about three thousand miles into the interior of that vast region known as Central Asia, and lying between independent Tartary, Thibet, the Chinese empire, and Siberia, a region of country but little known to civilization, and whose inhabitants have been, from their peculiar habits and laws, shut out from intercourse with European races."

It is probable that only a portion of the ten tribes joined in this eastward movement, or that if the whole of them did so, a considerable part of them must have afterwards spread themselves over other portions of Central Asia. Considerable traces of Israelites are found in various parts of the east; some of which I shall notice immediately. It is also highly probable that a portion of the eastward migration just mentioned ceased by Behring's Straits to the continent of America, and became the progenitors of what are supposed to be the aborigines of both North and South America. Asia is acknowledged to be the original seat of the human race, and America must have been peopled by emigrants from Asia at some time or other.

It is interesting to notice here a corroboration of this historical fact of the Israelites' eastward migration, which is contained in the prophecy of Amos now before us:—

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii. 11–12.

The "wandering" is not to be confounded with their first carrying away from their own land; but indicates a subsequent migration, and that in a north and east direction. The "famine of hearing the words of the Lord," and their "running to and fro to seek the word of the Lord, and not finding it," has no parallel in the British people, who possess the word of God in greater abundance than any other people, and have been the means of furnishing it in many languages to nearly all the nations of the earth.

I now cite a few testimonies regarding the existence of the ten tribes in Asia during the last 2,400 years.

Josephus, the Jewish historian, writing in the first century, regarding the letter of Xerxes to Ezra, authorizing the return of the Jews from Babylon, says: "The Jews of that country were upon this occasion summoned to a general meeting at Babylon, where the letter was read, and the copy of it transcribed and sent away to be communicated to all the Jews in Media. But Esdras kept the original to himself. This account of the king's wonderful piety towards God, and of the respect and kindness he had for Esdras, was a surprise of wonderful satisfaction to the people;" for great numbers of them packed up their goods and effects, and hastened away to Babylon with a purpose to return to Jerusalem. But there were then another sort of Israelites, that being wonted to the place, and settled in their habitations, chose rather to continue where they were. And this is the reason that there are only two tribes to be found in Asia and Europe under the Roman emperor. As for the other ten tribes, they are all planted beyond the Euphrates, and so prodigiously increased in number that they are hardly to be computed." Book xi. chap. v.

Josephus also records a speech of King Agrippa to the Jews, exhorting them to submit to the Romans, in which the following passage occurs: "Do you stretch your hopes beyond the river Euphrates? Do any of you think your fellow-tribes will come out of Adiabene? Besides, if they would come, the Parthian would not permit."

Jerome, writing in the fifth century, says, "Unto this day the ten tribes are subject to the kings of the Persians, nor has their captivity been loosed."

A learned Jew, Benjamin of Tudela, who lived in the twelfth century, travelled through Europe and Asia, visiting his brethren. He records that the cities of Nesapur are peopled by the tribes of Dan, Zebulun, and Naphtali, being a portion of the first exiles taken into captivity under Shalmanezer. He goes so far into detail as to mention a very strong city, named Thamarjin, fifteen miles square; and that the province owning it as the capital contained forty cities, one hundred small towns, and two hundred villages, inhabited by three hundred thousand Jews. Another large city, named Talavar, contained one hundred thousand Israelites, reported to be descended from the tribes of Reuben, Gad, and the half tribe of Manasseh. Access to them was difficult, owing to their situation, which could only be reached by an eighteen days' journey through uninhabited deserts. He also mentions a great number of places in the same region, whose inhabitants, from their ceremonies and traditions he believed to be his brethren of the house of Israel.

Twelve years ago, the *Jewish Chronicle* contained a most interesting account, by a Jewish officer of the British navy, of a large and strongly fortified city in Oriental China, never before heard of, containing a population of one million souls, all Israelites; speaking the Hebrew language; keeping their own laws, and possessing documents which record their history thousands of years ago.

The Rev. Dr. Claudius Buchanan, in his work, "Christian Researches," in speaking of the Lost Tribes, says: "I inquired of the Black Jews on the coast of Malabar concerning their brethren, the Ten Tribes. They said it was commonly believed among them that the great body of the Israelites are to be found in Chaldea and in the countries contiguous to it, being the very place whither they were first carried into captivity; that some few families had migrated into regions more remote, as to Cochin and to Rajepore in India, and to other places yet farther to the east; but that the bulk of the nation, though now much reduced in number, had not to this day removed 2000 miles from Samaria."

"Calculating then the number of Jews, who now inhabit the provinces of ancient Chaldea, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mohammedanism, or some form of it, in the same regions, we may be satisfied that the greater part of the Ten Tribes which now exist, are to be found in the countries of their first captivity. The fact seems to be, that if, from Babylon as a centre, you describe a segment of a circle from the northern shore of the Caspian Sea to the heads of the Indus, you will include the territories containing the chief body of the dispersed Ten Tribes of Israel."—Buchanan's "Christian Researches," pp. 322-324, 333-335.

Sir George Rose, in a treatise entitled "The Afghans, the Ten Tribes," adduces evidence in substantiation of the view that the Afghans are descendants from the ten tribes of Israel that were originally carried away into captivity in Assyria. Among other things, he gives the opinion of an officer on the staff of the Commander-in-Chief, in India, written at Munikiola in January, 1832, to the following effect:

"Having just been through a part of Afghanistan Proper, although now a part of our dominions, I cannot help writing to tell you how I was struck with the Jewishness of the people, the moment we crossed the Indus; and not only their appearance, but every possible circumstance tends to convince one that they are the descendants of the Ten Tribes. They call themselves *Bunnie Israel* (Bunnie being exactly synonymous with *Mack* in Scotland and *Fitz* in England), and are proud of it; whereas to all other Mohammedans a more severe term of abuse cannot be applied than Yahoodee, or Jew. One of the tribes, that at present is giving us a good deal of trouble, is called the *Eusof-zye*, or tribe of Joseph (the meaning Tribe), and next to them are the *Isak-zie*, or tribe of Isaac. Ishmael is a very common name amongst them."

The missionaries Carey and Marshman also state "that in the Pushtoo, or Afghanistan language, there are more Hebrew words than in that of any other nation."

So also, that Rev. G. S. Faber, the author of the "Sacred Calendar of Prophecy," considers that the locality of the Nestorians, spoken of by Dr. Grant, who inhabits the mountainous regions of Kurdistan, and together with the unconverted Jews surrounding them, declare themselves to be Beni-Israel, are the nucleus of the ten tribes. The ten tribes the remarked) were originally planted, partly in the then unpeopled province of Assyria, and partly in certain cities of the western part of Media. From this locality, the germ of the Afghan colony would pass eastward through the whole breadth of Media into Khorassan; and thence, as Sir G. Rose very well traces them, through Cabul and Cashmere, into their present settlement on the borders of Hindostan. I see indeed much reason to adopt the opinion that the Afghans are descended from the Ten Tribes, though they may not be the sole descendants." Faber's "Downfall of Turkey," p. 68.

I quote the following from the *Messenger of the Churches*:—

"Sometimes it is possible to discriminate the tribes to which the parties belong, but more frequently not. We find Dr. Wolff indicating the presence of tribes of Naphtali, Dan, Zebulon, and Asher in the heights of Badagshan and north of the Hindoo Koosh; while, among the Beni Arabah (Rechabites), in Arabia Petra, he found Dantes.

In another corner of Asia are to be found a people as unique as any already noticed—the Karens of Burmah. This race has only become properly known to the civilized world of the west since 1828. Their character must not be confounded with that of the savages of Australia or Nigritia, or of any other heathen peoples; for they have traditions of antecedent which stamps them with a higher character than even those among whom they are located, and who despise them. In the midst of all the sensuous glories of Buddhism, they have no religious forms; yet they hold fast to a creed which has come down in oral tradition from their fathers (they had no literature till now); "which creed," says a late writer, "is, for its amount of genuine truth, the most remarkable ever found within the pale of heathendom." "They have," writes another, "traditions of the Creation, the Temptation, the Fall, and the Dispersion of nations, in prose and verse, nearly as accurate as they are found in the Bible." And what shall we say of a people with such elements as these in their traditions?—"Formerly, God loved the Karen nation above all others; but they transgressed his commands, and therefore we suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again he will love us above others. God will yet save us again."

"At the appointed season God will come;
The dead trees will blossom and flower;
When the appointed season comes, God will arise;
The mouldering trees will blossom and bloom again."

"It is difficult to estimate the numbers of this remarkable people. They are scattered all over the mountain range which stretches from the Himalayas to the southern extremity of Burmah, and are understood to abound eastward as far as China. Already affinities are traceable between them and certain parties in China itself. So that it need not astonish us to find the south-eastern corner of Asia as well furnished with Karens as we find the west and centre with Israelites. This people has shown a most singular aptitude for the reception of the Christian dogmas of the Baptist mission in that quarter,—there being upwards of 16,000 church members in that communion from this people alone. Their zeal and success in proselytising are absolutely marvellous. Altogether, there seems no more rational way of accounting for their peculiar character than by saying they are of Israel too.

"In this review it will be seen that Assyria and Media claim our first attention. And how stands the case with these countries? Exactly in agreement with the requirements of the prophecy; for in the countries indicated,—Assyria, Media, by the river Goran, etc.,—that is, the land south and south-west of the Caspian Sea,—as is well admitted by all geographers to be the locality of the captivities of the ten tribes,—there are to be found peoples bearing a most striking resemblance to Israel. Thus, in Mosul, Diarbekir, Urmula, Salmast, and among the mountains of Kurdistan, in the east of Turkey in Asia, are, and have been for unknown centuries, a people of most remarkable character. They are sometimes called the Chaldean Christians, but more frequently Nestorians. This latter designation they themselves reckon a nickname, as they existed as a community long before Nesterius, who was a Greek patriarch of the fifth century. These Nestorians have very distinct traditions of their Israelitish descent,—an idea which other tribes in the same region recognize as correct; also, that they have come from western Asia (Palestine) at a very early date. They have a strong prejudice against the Jews proper living among them, who in turn entertain no very high esteem for them,—still however acknowledging them to belong to the ten tribes. They were, at an early date, converted to the faith of the Christians, probably in the days of the apostles, and perhaps—as they say—through the preaching of Thomas and Bartholomew. There need be little doubt about their Israelitish character, when these facts are noted regarding them: they speak the same language as the Jews of that quarter—the Syriac—which is not the language of their Moslem neighbors, but which was the language of the Holy Land from the days of Ezra till the destruction of Jerusalem by Titus; they have such ancient Hebrew peculiarities in their religious faith as peace offerings, vows, offering of first-fruits, tithes, the preparation before the Sabbath, the forty days' separation from uncleanness; they eat no swine's flesh, have some traces of the passover in their "pasha" festival, even a holy of holies is recognized in their churches; they have the cities of refuge from the avenger of blood, and the baptism of their infants (for they are at least that far from apostate usage) takes place on the eighth day.

"From that region eastward to the Hindoo Koosh mountains, on the northern frontier of Hindostan; northward as far as the sea of Aral at least; and south of the Indian Ocean, is a district more or less peopled with groups and families of Israelites. Dr. Wolff, in his mission to Bokhara, found incidental numbers of Israelitish people throughout the whole State of Turkestan. These were quite unaware of the history, sufferings, and death of Jesus of Nazareth: this convinced him, as it might convince any reasonable person, that the Jews of Khorassan and Bokhara are of the ten tribes who never set travel to the land of their fathers. The same conviction, the Jews of Khiva, Khokand, Tashkend, and Herat carry with them, when they visit, as they are wont, the great fair of Leipsic in Saxony.

I add an extract, slightly abridged from Mrs. Symon's work, entitled "The Hope of Israel, in which the descent of the American Indians from the ten tribes of Israel is maintained,—

"According to Esdras, the Israelites must have repassed the Euphrates at the upper region or streams towards Georgia, and thence have bent their course between the Black and Caspian Seas, which would bring them to the north-east of the country which he mentions.

"Now suppose an extensive continent, north-east of Media, and at the distance of a year and a half's journey from thence, inhabited by a people, no inconsiderable portion of whom are in religion pure Theists; suppose them divided into tribes; with symbols; destitute indeed of letters and in a benighted state, yet possessing all the marks of a people who had not only been civilized, but favored by a revelation from God (the former evident from their tumuli, the mathematical accuracy of their fortresses, and the clay, silver, copper, and other vessels and relics found in the neighborhood of Mexico, Peru, and the great rivers where their ancient and populous towns had been situated; the latter from the ceremonial observances of their worship and civil government). Suppose additional fragments of the sacred history of the creation, and of the people of Israel. Suppose they designate the Great Spirit Yehova, whom they acknowledge as the Omnipotent, Omnipresent, and Omniscient Creator and Sustainer, who shall reward the just and punish the unjust after death. Suppose you find in some of the more intelligent, and in all their prophets, a national feeling of prerogative. Suppose that their return to their own land, where the sun rises, and from which their remote ancestors came, is cherished with a fond faith, together with the re-possession of the great good Book which once belonged to their people. Suppose you find them observing certain appointed festivals and religious dances in which the words Hallelujah and Yehova are constantly repeated; counting their time by moons, and observing the first sight of the new moon with rejoicing, celebrating anniversary feasts of a religious—one in gratitude for the green corn, and another for the ingathering. Suppose you find among them an evening feast corresponding to the passover, in which the bone of the animal may not be broken, and if the provision be too much for one family, deeming it necessary to call in neighbors to eat it; burying before morning dawn the remainder. Suppose they have places of refuge into which the manslayer may flee, and whither the avenger of blood may not intrude. Suppose they have a sacred place where the priest must officiate in a certain dress, making an atonement, but from which other persons are excluded; the high-priest when addressing the people using what he terms 'the ancient divine speech,' calling his hearers 'the beloved peculiar people.' Suppose they have a tradition that they had prophets who could perform miracles and foretell future events. Suppose they have an ark of the covenant imitated, which is not permitted to touch the ground, and which no one except the officiating priest may presume to touch or look into, upon pain of death. Suppose that they have convocations at which all their males must appear annually; that they are traditionally acquainted with the history of the deluge, the building of Babel. Suppose you find some of the tribes making an altar of twelve stones, on which no iron tool may pass, whereas they offer sacrifice. Suppose you find in South and North America all these gleanings of revelation, and many more amongst a newly-discovered people of Asiatic genius and manners, and Hebrew physiognomy, would you feel justified in refusing to acknowledge in this interesting people the outcasts of Israel?"

A single word as to probable increase. From the foregoing quotations it is evident that the ten tribes have been placed in circumstances of varied influence as regards numerical condition. In the more settled and civilized portions of Asia, such as India and China, there will probably have been increase. In the pastoral and unsettled portions of Central Asia, their number will likely have been at the most stationary. It is a fact that since America was colonized by Europeans the Aborigines have diminished in numbers. In the absence of positive information on the subject, all that can be said is, that whatever increase there may have been, there is abundance of room for hundreds of millions in the vast region of Asia.

I close by a remarkable quotation from the prophecy of Amos, in which, instead of increase, there is a decrease, and that to the extent of decimation: "Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel." Amos v. 1–3.


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### COMING AGE--ITS PROXIMITY.

Sardeleth State of the Two Witnesses. Its Duration. Its Character. Afflictions. Persecutions. Sun-Clad Woman of Rev. xii. Wilderness. Harlot of Rev. xvii. Her Blood Drinking.

No. 108.

J. P. WEETHEE.

Before we enter upon the history of the beast, and investigate the slaying, exposure, resurrection, and ascension of the witnesses, we desire to introduce more testimony relative to their sackcloth state; and show that that state is in the past.

We have seen from Dan. vii. that the little horn was a great persecuting power: and that its persecutions continued 3½ times, or 1260 years: history demonstrating those days to be years. We shall now bring forward the testimony of *John* who occupied a position near the beginning of those events, and had a very distinct view. His record is found in Rev. xii. At present, we shall give but a brief sketch of the sun-clad woman. John describes her as a wonder in heaven. She was a woman, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Her dragonic history then follows. This was her Pagan persecutor. The saints overcame the dragon, by Michael's aid, and "By the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Verse 11.

"The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred (and) threescore days." Verse 6.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times, and half a time from the face of the serpent." Verse 14.

The Pagan persecutions were ten, and continued, more or less severely, for two centuries, to the reign of Constantine the Great. At the close of this period, God makes her a wilderness home; for, what her children had suffered, was only a prelude to those whose coming was at hand.

Rev. xiii. is supplementary to chap. xii. It carries forward the history of persecutions under the scarlet dynasty of the fourth monarchy of Daniel

It will assist the reader, to be informed that this monarchy was pious from his infancy B. C. 743. He was a member of the Pagan, or Dragonic church for 1000 years. After the fall of that church, under Constantine the Great, he became a member of the mixed church, it being a mixture of Christianity and Polytheism. Under Papal supremacy (1260 years) it was a member of and supporter of that apostate hierarchy.

Though always, at heart, dragonic, still he wore the outward garb of the church, of which, at the time, he was a member. Thus, in Rev. xii. his dress is dragonic—red; in Rev. xiii. it is spotted like the skin of a leopard during the transition or mixed period. In Rev. xvii. as he comes out of the wilderness, where he has been persecuting the sun-clad woman, he has the scarlet dress, like his rider. By the position of the crowns, and by his dress, the chronology of his various church memberships can be readily ascertained. In the dragonic period B. C. 753 to *A. D.* 388, the crowns are on the heads, Rev. xii. 3: under the leopard and scarlet uniforms; but especially belonging to the scarlet dress, the crowns are on the horns. Rev. xiii. 1. No one can fail to see that Rev. xii., xiii. and xvii., also Rev. xix., are prophetic historic sketches of the political systems of the same Great Monarchy. This will be more readily granted when it is seen that the fourth beast of Daniel extends to the kingdom of Messiah, and, consequently, covers all these periods of the Apocalypse.

The thirteenth chapter covers the leopard and scarlet eras of the fourth beast, since it is supplementary to chap. xii., and extends onward to the judgment period. Verse 10.

It is said, "And he (the little horn, the ruling *member* of that family) opened his mouth in blasphemy (ver. 5) against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them." Dan. vii. 7, 11, 25; and power was given him over all nations." Verses 6, 7.

How long was this power to continue?

Verse 5. "And there was given unto him a mouth, speaking great things and blasphemies; and power was given unto him to continue forty (and) two months."

Let us now collect the passages where this date, or its equivalents, is used. "Saints given into his hand" "to the end of these wonders?" "sun-clad woman nourished from the face of the serpent," time, times, and half a time; 3½ times. "Holy city trodden under foot," forty (and) two months. "Power was given him to continue, forty (and) two months." "Two witnesses prophesy in sackcloth a thousand two hundred (and) threescore days." "Sun-clad woman in the wilderness a thousand two hundred (and) threescore days." We have 3½ times, 42 months, 1260 days. Are these equal, and the same duration?

From Rev. xii. 6, 14, we are taught that 3½ times and 1260 days are equal and identical: that is, they cover the same time, and the same events. But 42 months cover the same events also; and, since, in 42 months there are 3½ years and 1260 days, 30 days to the month, according to ancient reckoning—they are all equal—and the events show that they cover the same events; —the sackcloth state of the witnesses; the treading down of the holy city; the wilderness state of the sun-clad woman; the persecution of the saints by the little horn; and the wilderness out of which the woman, the harlot, on the scarlet colored wild beast, drunken with the blood of saints and of martyrs (witnesses), rode up to the bar of God's judgment, are the same event, and widely covering the same great chronological cycle of 1260 years.

The harlot rides to her trial, drunk.
Drunk with what?
Drunk with blood.
Whose blood?
The blood of saints and martyrs (witnesses, for martyr means witness)
Where did she find that blood?
She found it in the wilderness.
Whose family was she butchering?
The family of the sun-clad woman.
How long did this human butchery continue?
It continued 1260 years.
Who instigated the butchery?
The harlot.
Who was the butcher-in-chief?
The scarlet colored wild beast; alias the little horn, who was the ruling member of that family.

If any one is curious to know how great was her thirst for blood; and how much blood she drank in her lewd debaucheries, the following leaf from the books of the witnesses gives a sample:

Martyrdoms in France.—Variety of Tortures—Numbers Slain.—France has furnished a greater number of martyrs than any other land. There is no part of its soil that did not, at some time in the 1260 years, drink the blood of the witnesses of Jesus. Four persecutions desire special notice; those under Charles IX., Louis XIV; the persecution of the Waldenses; and that of the Albigenses. These form a record of cruelty and blood unequalled in the annals of history.

1. St. Bartholomew's Day, August 24, 1572.—"Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon the occasion of the marriage of the King of Navarre with the French King's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise; his head was afterwards cut off, and sent to the King and Queen mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered, in three days, above ten *thousand lords, gentlemen, presidents,* and people of ranks. A horrible scene of things followed. The very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of those who were just going to be butchered, were everywhere heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets, their blood running through the channels in such plenty, that currents seemed to empty themselves in the neighboring river, in a word, an innumerable multitude of men, women, with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the King's palace all besmeared with their blood. From the city of Paris the horrid butchery soon went over France."—*Thuanus.*

(France is the First of the ten wards of Mystic Babylon.)

How did the old mother of harlots receive the news of this bloodshed? did she drop a tear over the wailings, and gushings of hearts' blood?

Let us read:—"When the news came to Rome, when the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals, to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the *see* of Rome and the Christian world; and that, on the Monday after, *solemn mass* should be celebrated in the church of Minerva, at which the pope, Gregory XIII., and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bon-fires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church."—*Buck.*

How accurately did the old mother love the taste of a martyr's blood.

2. The persecution under Louis XIV. was still more severe and bloody.

3. The persecutions of the Waldenses began about A. D. 1180, and continued with more or less severity for over four centuries.

4. Those of the Albigenses continued still longer. These efforts were aimed against the papal hierarchy to restore the church to its primitive simplicity. Some specimens of death statistics will be found in the following extract:

"About 200,000 martyrs fell under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to one million; within thirty *years*, the Jesuits destroyed nine hundred thousand. Under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the Inquisition; besides the vast multitude of whom the world could never be particularly informed, who were prescribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to galleys for life, or immured within the horrid walls of the bastile, or others of their state or church prisons. According to some, the whole number of persons massacred since the rise of papacy, amounts to fifty millions."—*Cottage Bible.*

Rev. xi. 7. "And when they shall have finished their testimony"—when they shall be finishing their testimony, sackcloth period—1260 days, or years; when giving in their final testimony belonging to this era, since the witnesses were the family of the sun-clad woman, the chaste bride; born to her in the wilderness during her stay there for 1260 years (historic time); that wilderness was the place where their testimony was given for the same period.

The Albigenses and the Waldenses occupied the witness stand for nearly half that time in testifying against the Papal Hierarchy, as the following will show:

"All they (Waldenses) aimed at, was to reform the form of ecclesiastical government, and the members of the clergy and people to that amiable simplicity and primitive sanctity that characterized the apostolic ages, and which appear strongly recommended in the precepts and injunctions of the Divine Author of our holy religion. Their rules of practice were extremely severe; for they adopted as the model of their moral discipline the sermon of Christ on the mount, which they interpreted and explained in the most rigorous and literal manner. Consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth; the inflicting of capital punishments, self-defence against unjust violence, and oaths of all kinds."—*Buck.*

Their mountain homes were principally in the Alpine Wilderness in the south of France.

## Selections.

### THE WATER-SUPPLY OF SYRIA AND PALESTINE.

"He sendeth the springs into the valleys, *which* run among the hills." Ps. civ: 10. "And the whole stay of water." Isa. iii: 1. "And the thirsty land springs of water." Isa. xxxv: 7. "I will open rivers in *high places*, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isa. xli: 18.

When it is remembered that most of the rain for the whole *year* falls between *the middle of* December and the first of March,—that none, or scarcely any, falls from the middle of March until the middle of October,—it must always be a matter of surprise that Palestine and Syria have so many copious fountains and rivers, especially as there are few and small deposits of perennial snow. An examination of the physical and geological formation of the country, however, will enable us to understand the wonderful provision by which a country which would otherwise be quite barren is fruitful and populous.

The lofty mountains between Taurus on the north and Sinai on the south are the chain of Lebanon, about one hundred and twenty miles in length, and situated midway between the northern and southern limits mentioned. The main chain of Lebanon is about six thousand feet in height, and the snow disappears from its summits early in May. Near the northern end of the chain, however, it is more elevated and broader, its highest peaks reaching an elevation of nearly two miles, and a breadth of of twenty. Between Lebanon and Anti-Lebanon is a deep valley or plain called the Bukaa, the Cœlesyris of the ancients. Anti-Lebanon resembles Lebanon in its general formation, except that its highest peak, Hermon, is situated at the southern end of the chain. The higher peaks of both Lebanon and Anti-Lebanon are covered with snow through the winter and spring, and immense drifts remain on the northern slopes throughout the *blazing* summer and autumn. Glaciers, however, have long ago disappeared, and only in a few places do traces remain of the ice action of earlier ages.

It is in the peculiar structure of the surface and interior of these high mountains that we are to look for the source of the unfailing waters which even three years and six months of privation of rain did not exhaust, in the days of Elijah.

The tops of all the range, but, in a special manner, of the higher peaks, present the appearance of a series of craters or funnels varying in width from two hundred to one thousand feet, and in depth from fifty to two hundred feet. These immense pits seem to have been formed by the subsidence of their center, owing to the filtration of water from the melting snows. It is well known that the limestone rock, of which both the chains of Lebanon and their continuations northward and southward are formed, contains immense caverns and reservoirs of water. Some of these have been explored to great distances under the mountain. In several places considerable streams flow underground, and expand into pools and lakes, and pleasure-grounds down precipices in the caverns. It would seem that in places above the reservoirs these great caverns allow the trickling of the water from the snows has caused the gradual subsidence of the soil and loose rocks in the center of the crater-like depressions, which thus grow year by year deeper by the gradual action of the water filtered through their floors. Each of these cavities becomes quite full of snow in the winter, and under forty feet in thickness and hundreds of feet in length remain through the long rainless season, furnishing a constant supply of cold water to replenish the waste from the reservoirs in the heart of the mountain.

These reservoirs, however, must be of vast size, as the daily flow from the springs at the base of the high peaks is far more than could be accounted for by the melting of the snows for that day. These springs burst out in cold, limpid streams often large enough to turn mill-wheels and to irrigate the thirsty land. Those nearest the summit, at a height of six thousand feet, are the largest and finest, and furnish the coldest water. They perhaps are supplied by the direct melting of the snow. But vast volumes of water are carried to great distances, and delivered by natural aqueducts a hundred miles away from the source. This is explained by the geological formation of the country. The limestone strata of Lebanon and Anti-Lebanon are nearly horizontal. The water, escaping from the great caverns through chinks in the strata, flows by channels in the rocks until it finds a vent somewhere in the side of the mountain, where it gushes forth as a fountain. At each such point there is a village surrounded by green trees and terraces. Standing on some point of observation, we may see a tier of villages nearly on the same level extending one after the other for miles along the mountain side, evidently supplied by an underground stream, which follows a nearly level stratum of rock, and breaks out at the sides where it happens to meet a crevice. Then at a lower level on the same mountain side, may be seen another tier of villages, evidently supplied by a similar underground stream, flowing on an impervious stratum, and breaking out through the side chinks to fructify the ground. Such streams would seem to be ever flowing at all levels down to the sea and beneath its bed,—for there are sweet fountains which bubble up under the Mediterranean, or at its very margin, all along the coast.

Hence it is that the land is for many months quite independent of any surface supply of water. The great cisterns in the heart of the mountain are sufficiently water-tight to prevent the rapid exhaustion of their contents, but have at the same time sufficient chinks and conduits in their sides and floors to allow the water to trickle away between the slightly inclined strata, or flow away in underground rivers to far distant portions of the land. And such is the bountiful supply that not only are there springs enough to supply all the population which the land can feed, but very considerable rivers flow away on every side and empty into the sea, or filter into the plains a volume of water which might turn the whole country into a highly cultivated garden, and vastly increase its capacity for supporting man and beast.—*Prof. George E. Post, M. D., Beirut, Syria, in S. S. World.*

Age-Herald.

### MRS. DAVIS AND HER MISSION.

Leaves from My Journal.

Dec. 25th, Christmas. This has been a warm day; at noon it seemed like June weather in New England. It has, however, been a sad day to me. Every Christmas for the last twenty-two years my Bertie has been by my side. I can only think of her now as alive. I daily find myself thinking what I shall do for dear Bertie when she comes. It is all very strange indeed and I cannot quite comprehend the reality.

Christmas is as much observed here as in Boston. People give and receive costly presents, and seem to enjoy the day very much. In the afternoon, in company with Mrs. Brinton, I visited a quarry which was of great interest to me. The soil above the rock was about four feet in depth, of a black rich color. The stones are in layers about four inches thick, and are very beautiful. They are suitable for floors and other building purposes. These stones would bring a high price in Boston; but they are needed here to beautify the Lord's sanctuary and make the place of his feet glorious.

Mrs. Britton's son is expected every day. If he does not stay here himself he will take his mother home to America with him. I shall be very sorry to have her go.

I am already full of business; for the people find out that I can do many things and they come to me to show them how to work; but they are very kind.

Jan. 2, 1882. Yesterday, new year's day, I walked about two miles and picked beautiful daisies among the rocks. The fields now remind me of New England in May and June. It was very warm; in fact it is like spring all the time.

I take great delight in studying the picturesque scenery of the old mountains of Moab.

I go to my housetop every day to view them. They do not always present the same appearance, but they are always beautiful. Sometimes they look like a great ocean of billows: then the view changes to colors of different hues. When the Mount of Olives is removed, the view of these mountains from the city of Jerusalem will be most magnificent. I have never read from any writer a proper description of them, as they appear to me. Either they are putting on a new appearance, or my vision is different from others, or travellers have not noticed them as they deserve. I hope soon to be able to send a sketch of them.

Palestine wheat, when properly ground, makes better bread I think, than the wheat of any other country in the world. It seems as though I could not eat Boston bread now, nor breathe its impure air.

The Greeks celebrate Christmas at Bethlehem, and our friends have all gone there. For myself I care less and less about the past history of Jerusalem and Palestine, but my interest increases in the prophetic announcements of the future. I feel like crying day and night for the peace and prosperity of Jerusalem.

As I look over the city from my house, it appears as silent as a tomb, but if you walk through the streets you will see a busy crowd. I shall be glad to see the walls come down, for they are quite useless. The gates are never shut.

Everything is undergoing a decided change for the better. I have no fears in walking two miles out of the city in the evening. I do not think there is as much danger as in Massachusetts; in fact, I should not dare to walk outside of Boston, in the evening as I do here. I have not much occasion for walking in the evening, but I assure you it is perfectly safe.

Jan. 6. I wish you could see the rich black soil. Mr. Brinton dug a well on his place thirty feet deep, and did not get through the soil. This is a demonstration that the soil of Palestine is very deep. The people are cleaning the land of rocks which has never been done before. Many of the rocks seem to be honey-combed, and crumbling to a rich soil of the same color. A new *spirit seems to have taken possession* of the people: and they feel sensible of it themselves.

I could never understand why God designed to remove the mount of Olives until I came to Jerusalem; then it was immediately explained. This mountain is like a *huge wart* on a beautiful land. Take it away and the prospect eastward from the city, and the view of the city from the east, will be most magnificent—the finest in the world.

Query. The great depression in the valley of the Jordan and the Dead sea extending from a little below lake Merom, or Huleh, north of the sea of Galilee, to the highlands south of the Dead sea, is over 150 miles in length; its greatest depth is 1,317 feet below the level of the Mediterranean, and nearly 1,000 feet below Jerusalem. Will not this, the greatest depression on the face of the whole earth, (Dead [illegible] enchantment to the scene?" The depth of this valley will add to the splendor and sublimity of the city and the country east of it, much more than though it were a plain, as it will be on every other side of Jerusalem;—"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem." Here the view on the east of the city will be most grand and imposing, and this great valley, probably, will never be filled up to the level of the Mediterranean, as many have supposed. Whatever may be the cause of this great depression the Divine Architect must have designed it to beautify the place of his sanctuary.

When Olivet is removed you can stand on the temple ground and see the Dead Sea and the river Jordan; and crowning all will be the lovely mountains of Moab looming up in the distance. There is no other spot on earth equal to this for a glorious city. A knowledge of Zech. xiv: 4. which reveals the divine plan to beautify this place by the removal of this mountain, strengthens the faith of the believer in divine revelation, and in the restoration of the kingdom of Israel as the kingdom of God on earth; and it will yet prove a mighty weapon against infidelity, even before its fulfillment. The divine plan seems to have been overlooked by travellers and surveyors. On viewing the place, and taking into consideration the declaration of the prophet, that Olivet shall be [illegible] Dr. Lee exclaimed, "I have never dreamed of anything so wonderful."

Jan. 9th. Your letter of Dec. [illegible] came to-day. It seems as though I could not hear from Boston very often. My present condition especially [illegible] from my friends in America; and gratefully received.

I can assure you that Jerusalem is steadily improving, in cleanliness, manners, and, in fact, in almost every way that a city can be improved in this age. The people seem to be rapidly becoming European in dress and [illegible] its. Any one can see that the progression has taken hold of the people never before. It is impossible for a country to remain long in a state of [illegible] condition with this spirit of progress animating the inhabitants. I do not mean to say that the progress is rapid, for it is necessarily slow; but it is sure.

I wish to tell you something about the loose rocks and soil as they appear to me. When the [illegible] first dug out of the ground they look like a honey-comb, and the color of the soil, which is a rich chocolate color or burnt sienna color, [illegible] during the heat of summer; but as soon as a little rain falls it becomes a fine meal, soft and rich. If you throw the honey-combed rocks into the road, of course, they will be rough for a season; but at length the rocks pulverize and become hard soil, and make very good roads.

In gathering flowers among the rocks and holes I am constantly making discoveries I make. In a single [illegible] 30 acres which really look like a perfect ledge, we find [illegible] of beautiful soft, dark, rich soil, containing most lovely flowers. Trees might be planted in these valleys, and being protected by these rocks, would become valuable, if undisturbed for a short time by vandalism, the desolations of which are nearly ended. In one of these fields I found old cisterns and wells of a great age; and an old ruined aqueduct which leads to an immense cistern now dry. No one seems to own this valuable property.

I must tell you that thus far I have been surprised at the absence of [illegible] tiles; not even a bug have I yet found. I can only think of the Prophecy "They shall not hurt nor destroy in all my holy mountain, saith the Lord." I never fear to dig around the [illegible] and in the holes with my hands. flowers and vines to bring for my gardens. I long for [illegible] to come here to cultivate [illegible] plant vineyards, and make this place a Paradise.

As a sample of the way things are managed here I used only to tell you that there is plenty of broom corn raised, but not a broom made in Palestine.

We might as well have no opportunity as not to use the one that we have. —*Jos. French.*

# THE RESTITUTION.

S. A. UNDERWOOD, EDITOR.

Plymouth, Indiana, Apr. 26, 1883.


BR. DRENNEN was called home to attend to some important matters, and therefore, did not fill his appointment at Hamlet.

BR. H. HEYES has sent us a number of late London papers with articles of interest marked, which we will arrange and place before our readers shortly. We hereby extend our sincere thanks to Brother Heyes.

WE have received a neat little tract from Br. O. R. L. Crozier, entitled "Material Immortality." It is a clear and compact defense of the Bible view of this important doctrine, showing that immortality is not by birth, but by grace. Price 10c. Sold by the author at Ann Arbor, Mich.

BR. LEVI MARSH, of Belle Plaine Iowa, writes: "If your paper was made up of short and pointed articles, such as come from the pens of Brother and Sister Wince, and Brother and Sister Reed, it would be read with more interest. Five or six column articles are seldom read by laboring people at this season of the year." Will our correspondents please make a note of this.

### BE YE ALSO READY.

The Heavenly Bridegroom is soon coming. Are we ready for his appearance? Do we sufficiently realize that the *Heavenly Bridegroom* must have a *Heavenly Bride?* There must be a perfect correspondence in character and in nature. What are our characters and dispositions when compared with the spotless holiness of the Son of God? Unless Christianity become a living power within us, forming within our inmost hearts the secret mysteries of the Divine Life, a mere outward profession will be unavailing. Enter into his glory, and see him as he is, we must be like him. An artist may appear exceedingly but the artist's colors can the fragrant incense of the only flower.

## ...munications.

...all Blossom and Bud and Fill ...of the World with Fruit."

...N. O. WOODRUFF.

...ing which is to come upon ...h the future age, is asso... God's remembering his ...this truth toward the house ...t which time "all the ends ...th shall see the salvation of ...od," Psa. lxvii. "God ...unto us (Israel), and bless ...e his face to shine upon ...way may be known upon ...thy salvation among all na...

...people praise thee, O God! ...people praise thee. O let ...glad and sing for joy, ...judge the people righ... the nations upon ...the earth yield her ...God, our own God shall bless ...will bless us and all the ends ...ly shall fear him.

...ly Psa. cii. Thou shalt arise ...mercy upon Zion; for the ...avor her, yea the set time is ...thy servants hold dear her ...her very dust they cherish. ...nations fear the name of ...all the kings of the earth ...n the people are gather... and the kingdoms to serve ...For the nation and kingdom ...will not serve thee shall perish: ...those nations shall be utterly ...od.

...he nations must first be subdued, ...he remnant of Jacob are instru...ental in their subjugation. "Thou ...my battle-axe and weapons of war; ...with thee will I break in pieces the ...ations, and with thee will I destroy ...kingdoms, and with thee will I break ...in captains and rulers." It will ...the day of God's vengeance when ...will break in pieces the oppressor. ...I will execute vengeance in an... and fury upon the nations, such as ...have not heard." "And the rem... of Jacob shall be among the Gen... in the midst of many people, as a ...among the beasts of the forest; ...who go through both treadeth ...teareth in pieces, and none ...Thine hand shall be lifted ...upon thine adversaries, and all ...thine enemies shall be cut off." ...v.

Thus they are instrumental in the ...hand of God of a two-fold work: first ...subdue and then to bless. "For the ...remnant of Jacob shall be in the midst ...of many people as a dew from the Lord ...as the showers upon the grass that tar... not for man nor wait for the sons ...of men."

"And it shall come to pass, that as ye were a curse among the nations, O house of Jacob and house of Israel, so will I save you, and ye shall be a blessing."

Yea, they will yet be to the Lord a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them, and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. "For thus saith the Lord like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." "And their seed shall be known among the Gentiles and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." "Thus saith the Lord, I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified before their eyes." Read Ezek. xxxvi.

"My tabernacle also shall be with them: yea I will be their God, and they shall be my people. And the nations shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

Thus through God's wonderful dealings toward Israel in the future will the magnify himself and sanctify himself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

From the very fact that Israel still lives, a standing miracle among the nations—must be suggestive to the thinking mind, that God must have a purpose concerning them; and the sure word of prophecy reveals that purpose to us. In the Scriptures already quoted, we have learned to some extent their future position, in that day when their blindness will have been taken away, and their light have come, and the glory of the Lord will have risen upon them—when the nations will come to their light and kings to the brightness of their rising." "The Lord shall arise upon thee." "Thy sun shall no more go down, neither shall thy moon withdraw itself, (the sun represents the king in Israel; the sun is our greatest light: a righteous king is the greatest light in the nation), for the Lord shall be thine everlasting light and the days of thy mourning shall be ended. Thy people also shall be all righteous. They shall inherit the land *forever*, the branch of my planting, the work of my hand; that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in its own time." Isa. lx. Read the whole chapter.

Paul's testimony concerning Israel's future is in perfect harmony with the prophets. Read Rom. xi. Their fulness will yet enrich the world. When the dew of divine influence has revived them, they shall themselves become as a renovating dew to the nations—channels through which those covenanted blessings shall flow to the ends of the earth.

"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." Read Hosea chap. xiv.

The natural branches are cut off from their own olive tree, and destined in the counsels of God to be again grafted in, and to partake of the sap and fatness of their native stock.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him and keep him as a shepherd doth his flock." "They are still beloved for the Father's sake." God will not break his covenant with them, in eventually taking away their sins. "He will put his law in their inward parts, and write it in their hearts; and will be their God and they will be his people, and they shall teach no more every man his neighbor, and every man his brother; saying, know the Lord? for they shall all know me from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more."

The simple contemplation of the fact that the seed of Jacob, after centuries of dispersion, oppression, reproaches and misery, are, in exact accordance to the prophetic testimony—brought again to their own borders, and invested with pre-eminent dignities and favors, will of itself exert a moral influence such as we can now but inadequately conceive.

Infidelity will be silenced forever, and the world struck dumb through the occurrence of a visual God manifestation before their eyes. The same predictions which secure the return of the Jews to the land of their fathers, and their conversion to the faith of Christ, contain also the intimation that they shall zealously assume the work of propagating the knowledge of that Messiah whom they have been so tardy in confessing. Provoked to a holy jealousy by the prior labors of the Gentiles in their behalf, and moved by the zeal of men who have been called into the vineyard at the eleventh hour, they will rush upon the work of the world's evangelization with the glowing ardor of those "living creatures," those cherubic ministers, who "ran and returned as the appearance of a flash of lightning."

"And I will set a sign among them, and I will send those that escape of them unto the nations—to the isles afar off that have not heard my fame, neither have seen my glory among the Gentiles."

God will first make his name known to Israel and through Israel to the nations. "According to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvelous things. The nations shall see and be confounded at all their might . . they shall be afraid of the Lord our God and shall fear because of thee. The nations shall share with Israel in the effects of those wonderful displays of God's power. What a flood of light will then be poured upon their minds, when the veil of blindness is removed. To their astonishment they will find themselves restored in exact accordance with their own prophecies, which, notwithstanding they had had them for ages in their hands, they had never hitherto fully understood. The memory of their past ingratitude and stubborn unbelief, will chasten the consciousness of their present experience of the divine compassion, preventing an unhallowed elation of spirit. Having much forgiven they will love much, and true love cannot but be very humble.

The removal then, of the mystic veil from the eyes of the Jews is the signal of a similar event to other nations (for at present there is a veil over all nations) who shall receive a glorious illumination from the accomplishment of the prophetic destinies of Israel. The prophetic student can trace God's dealings with Israel in past ages; with few exceptions they have been a stubborn rebellious people.

"Be astonished, O ye heavens, at this, and let your hair stand at an end; be greatly terrified, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, that can hold no water." "God has visited their transgressions with the rod, and their iniquity with *stripes*." Nevertheless, (O, blessed promise!) my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips. God is faithful who has promised.

Christ, God's anointed King of the Jews, who is the first and last in all the divine counsels and operations, must be constantly kept in view, in our enquiry respecting the future destiny of the Jewish nation, and the rank it shall have in the kingdom of God. Christ is pre-eminently the seed through whom blessing is to come; he is the root, in whom the virtue of this promise inheres, and from whom it is to shoot forth; and the house of Israel are to be made a blessing unto all nations solely because of the child born, the son given unto it, upon whose shoulder the government shall be, and of the increase of whose government and peace there shall be no end, upon the throne of his father David.

Israel was constituted into a nation—the womb—out of which the King should be born, and therefore does it stand to him in a closer relation than any other. Israel was the chosen nation, and had given to it the nobler work to make ready the way of the Lord, and to furnish him a birth place when he should be introduced to the world. Therefore are they dearer to him as his kinsmen according to the flesh, than the other kindreds of men.

The brief survey we have taken of the great purposes of God toward our race, shows us the standing which the Jewish nation shall have in the kingdom. They shall be the eldest servant in the household of the King, having the precedency of all nations, and honored to convey to all his statutes and his judgments.

The extraordinary and pre-eminent position which will once more be assigned to the natural seed of Abraham will only be realized in the new dispensation which the glorious advent of the Lord will introduce. He is the head under which the economy of human affairs will ultimately be established. All hope then, of establishing enduring peace and blessedness in the earth depends on the lifting up of the Jews into their true place. While they are outcasts the world will ever be tempest-tossed.

It is in Abraham's seed that all the nations of the earth are to be blessed, and every scheme of the millennium, which does not include them as the metropolitan nation, is an utter chimera. The work that God has been doing for the past eighteen centuries, has not been designed for the immediate blessing of all the families of the earth, nor for the fulfillment of the especial promises to the Jewish people, but for the taking out from among the nations a people for the name of Jehovah—an election of favor—constituents of that one name which is above every name—the Church which is his body, the fullness of Him that fill eth all in all. If we can understand what it is to compose the fullness of the Christ, we can understand something of that higher plane to which we are invited under the present dispensation.

By a contemplation of the human frame, we get an idea of that close relationship, that oneness, that exists between Christ as the Head and the Church, which are the many members which compose his body.

"Now ye are the body of Christ and members in particular." "For as we have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another." These Scriptures, with others that might be quoted, go to show Christ's inheritance in the saints, and our inheritance in him.

To be the body of Christ, the fullness of him that filleth all in all, is a standing, beyond which imagination can conceive nothing; for it involves absolute oneness with the glorious head of creation, and through him with the invisible Godhead. The inheritance of the church in the age to come, her position in the kingdom, will be joint heirship with him, who is heir of all things. As the queen participates in the regal dominion and glory of her lord, so shall the wife of the Lamb share with him in that authority and power, which is to be exercised through the range of the whole creation.

Through Christ God will govern and bless all the works of his hands, and it is the high, the transcendent prerogative of the church, shared by no other creature, to sit with him on his throne. She shall be as distinct from all others as the Temple in Jerusalem was distinct from all the dwellings of Judah: as the body of a man is distinct from the multitudes around him, to whom, nevertheless, he may be closely bound; as the bride is distinct from the attendants at her nuptials, and the household over which she may preside.

After all that can be [illegible] doth not yet appear what we shall be, but we know that when the saints of God are manifested in their resurrection glory—that they will be actual possessors of the divine nature (physically), a nature equal to angels.

In these ages to come it will more clearly be seen, the exceeding riches of God's favor in his kindness toward us, through Christ Jesus. Let us then hold fast the confidence and the rejoicing of the hope firm unto the end, for it hath great recompenses of reward. Patience on our part is needed at present. "For ye have need of patience, that, after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come and will not tarry."

We love the natural descendants of Abraham because they are beloved of God for the Father's sake. The privileges of the gospel dispensation were first offered to them, as the chosen and favored nation; but they rejected their king, and for their hardness of heart (though he had a purpose to accomplish by it) God turned to the Gentiles from among whom his church has been chiefly taken.

The Jew has the promise of the everlasting possession of the land of Canaan, and of supremacy over all nations. The Bride has the promise of reigning with Christ in the glory of the New Jerusalem, and of inheriting all things. The hope of Israel was national pre-eminence under Christ, and therefore, while he should be gathering his bride, his spiritual election, they were cast off for their blindness, not utterly to perish, but to be preserved through trials and sufferings almost inconceivable, till the present dispensation should be completed, and the Lord should return to give them their inheritance.

As concerning the gospel they are enemies for our sakes; but as touching the election they are beloved for the Father's sake. For the gifts and calling of God are without change of purpose in him. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy.

O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given to him and it shall be recompensed to him again? For of him, and through him, and to him, are all things, to whom be glory forever. Amen.

## Youths' Column.

### Day by Day the Manna Fell.

Day by day the manna fell;
O, to learn this lesson well!
Still by constant mercy fed,
Still supplied with daily bread.

Day by day the promise reads:
Daily strength for daily needs;
Cast forbidding fears away;
Take the manna of today.

Lord, we thank thee for thy word;
All thy gracious promises have proved
To my comfort, I pray;
And we will make thy paths our choice.

Thus my daily task shall show
Day by day to thee I live;
So shall added years be filled,
And new strength, my days renewed.

Every morning, when I greet
Happy as I gladly do,
All I have to-day is new,
Except what I've used.

[illegible]
By the mercy of prayer,
[illegible]
And [illegible]

### The Sunday Stone.

There is a wonderful stone in a coal mine in England called the "Sunday Stone," and this is the way it gets its name:

There is limestone in the mine, and the water that is always trickling down carries with it this limestone, and all along the bottom of the pit it is continually making a layer of white, which, little by little, hardens into stone. But when the miners are at work, and the coal dust is flying about, it mixes with limestone, and a black layer is formed. Day and night are clearly shown by the black and white layers, and Sunday is marked by a white layer three times the usual width. So that when a section is dug through at the bottom of the mine, the days of the week can be traced, and the "Sunday Stone" is plainly seen.

### Character.

"Many people seem to forget that character grows: that it is not something to put on ready-made with womanhood; but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat-of-mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late to breakfast, late at school, stands a poor chance of being a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a noble, generous, kind man—a gentleman.—*Christian.*

### *Dear Children:*

Though it is some little time since I last wrote to you I have not forgotten you. I often, very often think of you, and think how much I should like to see you, and learn how many of you are trying to do right. I could not tell even if I did see you, but there is a Being who knows each one, and reads your hearts. You might deceive friends or kindred, but you cannot hide from God the most secret thought. He loves all the good and will cause them to live eternally in blessedness. He hates the evil, the wicked, and will utterly destroy them from off the earth.

Children, did you ever think of the wonderful difference between the little words—Now and Then? They are both the same part of speech. Now is the shortest word, so also is the period of time it represents. Let us paint a little pen picture.

Now our brightest joys are clouded by sadness, our cup of purest, sweetest pleasure, has little dregs of sorrow. The brightest day may become dark and cloudy—the calmest night may be disturbed by the sweeping tornado. Friends who seem to us dear, as our own very existence are taken into death's cold embrace and all our efforts are vain to save them—the most beautiful and fragrant flowers fade and die in few days. The choicest fruits so often have worms at the core. The greenest fields, the coolest shades, become sere and desolate and the cold of winter—the clearest streams and bubbling fountains are changed to muddy waters when the rain gushes down the hillsides carrying all before it. The calm unruffled bosom of the ocean changes to mountain waves when smitten by the storm, and the stately ships with hundreds of human beings are in a moment sunk beneath its waves.

Now everything is marked with the curse which has rested on all the earth since our first parents disobeyed God's command and ate of the tree of knowledge of good and evil. Since then we have thorns, and thistles, poisonous herbs, fierce animals, noxious insects, excessive cold, scorching heat, floods, drought, tornadoes, cyclones, war, famine, pestilence, and all the terrible evils resulting from these which are all the result of sin.

This truly is a dark picture, yet it is seen all over the world, in every country in every clime.

The picture of Then is much more beautiful and pleasing. Look at it.

The curse removed forever, no more death, no more sorrow nor crying, neither shall there be any more pain. No more thorns or Cisthes, no more fierce animals for the wolf and the lamb shall lie down together. No more noxious insects, for the child shall play upon the hole of the asp. No more war, for they shall learn war no more. No more sickness, for the leaves of the tree of life shall be for the healing of the nations. No more crying, for God shall wipe all tears from their eyes. No more shall the pearl gates open as the year for the week shall pass at the earth. No more shall presidents be assassinated and cause the land to mourn, for over all the whole earth there shall be one Lord and his name one. That Lord will be our Lord and Savior Jesus Christ. He will be King over all the earth and he will reign in righteousness, and appoint those who have served and obeyed him in this age to assist him in ruling the nations.

Dear children, Then is the brightest picture is it not? I will try to gain it. Will not you?

Yours looking for the Savior.

AUNT CARRIE.

## News Items.

### RAGE AMONG IN BURMAH.

CALCUTTA, April 20.—Political massacres have recommenced in Mandalay. King Theebaw has put to death an inferior wife, two half sisters, the Chancellor of the Exchequer, and fifty of their relatives.

### PERSECUTING THE JEWS.

VIENNA, April 20.—The *Anzeiger Zeitung* publishes an account received from the frontier which says that the troops, petitions to the radical of the Governor of Podolia at Baltz, aided in plundering instead of protecting the Jews there. Forty persons were seriously injured during the progress of the riots, some of whom have since died. Fully a thousand houses were destroyed, and the damage is estimated at 4,000,000 roubles.

### THE MISSOURI CYCLONE.

ST. LOUIS, April 20.—The total loss at Brownsville is estimated at $150,000. The Mayor has issued an appeal for aid for the sufferers. Two of the children injured at Montrose have died. No new facts have been developed there. Eighteen dwellings and four churches are in ruins. No damage was done at Appleton. Residents of farm houses two miles west of that place were destroyed. Calhoun, Lewis, Clinton, Holden and Brownsville were in the track of the hurricane, and all suffered more or less.

KANSAS CITY, Mo., April 20—Eleven persons have died from the effects of the cyclone at Brownsville. Those dying since yesterday are Mrs. Lee, William Parsons and James Dirke.

It is a season of tornadoes. Wednesday's hurricane in Fayette County, Pennsylvania, was succeeded by another in the same State the next day, which uprooted trees and demolished dwellings. A few days before there had been a tornado in Missouri, which killed many people and did more damage than any since 1878. Just before that Wisconsin, Michigan and other Northwestern States were ravaged by a series of hurricanes, with frightful havoc to life and property.

The Pennsylvania tornado of Wednesday evening was as terrific and destructive as that which struck Missouri the evening before. The northern portion of Fayette county, was the chief scene of the disaster in Pennsylvania. The loss of property destroyed at Mount Pleasant, Ponnville, and the rural districts of that county is estimated at over $100,000, and, as far as heard from, three persons were killed and several seriously injured. The loss of life at Brownsville, Mo., by Tuesday's cyclone, is ten, and of property, $250,000. The village is literally in ruins.

### THE MYSTERIOUS STREAM OF LIGHT.

At 1 o'clock Wednesday morning a long, bright stream of light, like a comet's tail, extending along the ecliptic from the east for 40 or 50 degrees. There were no indications of an aurora in any quarter of the heavens. This bright light appeared fixed in one position, pointing almost directly to the point of sunrise. Many observers believed it to be the tail of an enormous comet. It may prove to be so, and might have so nearly brushed the earth as to create the tremendous electric disturbance of Sunday night. The head was invisible below the eastern horizon at 1 o'clock. It seems that travelers on a late train to the East saw the head after it had risen. The comet is of immense size, if it is a comet at all.

### PERSONS STRIKE DEAD.

MONTREAL, April 23.—In answer to letters from all parts of the United States asking for the distribution of the recent alarm, Professor Vennor, the Canadian weather prophet, says: "The approaching summer will be cold and wet over a very considerable portion of the South and West." He would not be surprised should such result for the remainder of the year being frosts. In past years, brilliant auroras at the time in April at Toronto, New York and most southern points, have almost invariably been succeeded by cold and wet summers.

### THE RAPTURE.

My thought is of a day, just such as any other, when, as the twilight spreads, there rise and float above the land of Palestine rich clouds that linger in the light of [illegible]. All sinks the glow and sunset colors into starry night. The heavens are flecked with clouds that gather upward till the stars are hidden; while the meridian, onward, ever onward, bears unbroken the zenith—touches—and then the hush of night is broken—broken by the voice of the archangel, and the sound of a silver trumpet. Soft, and yet clear, the melody is heard; but heard by only faithful listening ears. Are many such within Immanuel's land, whose thrilling hearts cry out, "Messiah comes!"

Low-lying in the dust the myriads hear, and these at once respond; uprising from the tomb, and wending, like a stream of vivid light, their way to pierce the skies. And swiftly onward moves the midnight hour, its mystic shadows cast o'er land and sea; and still, from grassy graves and ocean's wastes, the wakening dead arise, and join the glorious throng. It passes over homes where living saints are waiting, "watching for the Lord." These are the longing, loving ones; and they are changed and caught away. And thus from our silent earth, where heedless slumberers forgetful lie, amid the cooler lights and sombre shadows deep, the solemn hour glides on, and gathers as it goes. At length its course is done. Jerusalem again beneath the zenith lies; mute darkness reigns awhile; and then another morning breaks upon the earth. But they have gone to be "for ever with the Lord."—*Rainbow.*

The Princess Maria of Schoa, who was lately married to the Crown Prince of Abyssinia, is claimed to be the direct descendant of the Queen of Sheba, the Schoa dynasty being the most ancient royal house in existence. The Princess wore during the marriage ceremony a golden diadem set with emblems, which is said to have once been the property of Solomon.

## TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Woodruff. Single copies 10c., seven for 60c., sixteen for $1.00.


## The COVENANTS.

### A TREATISE ON,

I. The Abrahamic covenant, its term—its extent, its operation, its contemplators, and when possessed.

II. The Sinaitic covenant, its terms, its relation to the Abrahamic covenant, where given, to whom given, the unity of the Law, its duration and its terminus, the Sabbath and its purports.

III. The New covenant, the covenanters—not the church, but Israelites—dispersed prophecy considered, restoration from Babylon considered, future restoration of Israel as covenanters, our relation to the New covenant—as the Seed of the Abrahamic covenant, as the Mediation body, as a loyal and an Eternal Priesthood—now upon the plane of the flesh and soul, then through the veil upon the plane of spirit: restoration of the Aaronical order of priesthood in the house of Judah under the Prince and subordinate to the royal priesthood; the necessity and the nature of sacrifices in the ages to come.

IV. The Davidian covenant, its terms, the kingdom divided, the kingdom restored, the seat chastised, the kingdom to be restored under Messiah, the reign eternal.

V. Twelve objections to the position, that the kingdom of Christ in organization is yet future, answered, and the law of induction into the kingdom, or the birth of the water and of the spirit.

The work is now in press and will be ready for distribution in June or early in July. It will be about from 300 to 350 pages, and will sell for $1 per copy. We are now receiving names for the work, to be put down in the book delivered. We want reverse-printers, either as your name for the work.

O. N. WOODRUFF.

Box 325 Lansing, Ill.

# Poetry.

Christian Weekly.

## TRANSFORMATION.

We planted the bare brown stems one day.
When the autumn winds blew cold,
And the dying leaves fell mournfully
In their tarnished red and gold.

And you wondered whether they lived at all,
Those stems so brown and bare,
With never a leaf or a bud so small,
To tell us that life was there.

And yet when the spring hath kissed the earth,
And June smiles warm and bright,
Their glory of rose shall wake to birth,
And glow in the summer light.

So we lay them down in their lowly bed,
The dear ones we cherished so,
And sight would tell us that they were dead,
And more we may not know.

But faith looks on to the joyful spring
When she tells us she'll yet be ours,
And the new life's glorious blossoming
Into fair eternal flowers.

Then well may we wait with patience here,
Nor murmur at the chastening rod;
We shall find the lost ones where we build rear,
In the glorious garden of God.

# Selections.

## ORIENTAL SKETCHES.—No. 11.

### Bashan and its Giant Cities.

J. L. PORTER, A. M.

"And the oak and the pine shake off their fruits."

This text was constantly in my mind while I wandered through Bashan. In riding down from the ruins of Kenath, among the mountains, to the ruins of Suweideh at their base, it struck me that the beautiful words in which Cowper describes modern Sicily, are strikingly descriptive of modern Palestine.

"Alas for Sicily! rude fragments now
Lie scattered where the shapely column stood.
Her palaces are dust. In all her streets
The voice of revelry, and the sprightly chord
Are silent. Revelry, and dance, and show
Suffer a syncope and solemn pause;
While stupid superstition yawns apace
Of his own works his dreadful part alone."

We might begin, "Alas for Palestine!" and go on through the whole passage; for Palestine's palaces are dust, her stately columns fallen, her streets silent, her fields desolate, while God alone performs his dreadful part, fulfilling to the very letter the prophetic curses pronounced upon the land long, long centuries ago.

WONDERFUL FULFILLMENT OF PROPHECY.

We rode along the line of the Roman road, at least as closely as branches of the great old oaks, and jungles of thorns and bushes, would permit; for "the highways lie waste." Isa. xxxiii: 8. Every opening to the right and left revealed ruins;—now a tomb in a quiet nook, now a temple in a lonely forest glade; now a shapeless and nameless heap of stones and fallen columns; and now, through a long green vista, the shattered walls and towers of an ancient city. The country is filled with ruins. In every direction to which the eye turns, in every spot on which it rests, ruins are visible—so truly, so wonderfully have the prophecies been fulfilled: "I will destroy your high places, and bring your sanctuaries unto desolation." Lev. xxvi: 30. "The palaces shall be forsaken." Isa. xxxii: 14. "I will make your cities waste. The land shall be utterly spoiled." Isa. xxiv: 3. Many other ruins doubtless lie concealed among the forests, buried beneath giant oaks, or shrouded by luxuriant brambles. Judging by the "thorns and thistles" which horn in every path, and half conceal every ruin, one would suppose that Bashan had received a double portion of the curse.

The mountains of Bashan, though not generally very steep, are rugged and rocky; yet everywhere on their sides I saw the remains of old terraces—along every slope, up every bank, from the bottom of the deepest glen, where the oleander bends over the tiny streamlet, to the highest peak on which the clouds of heaven sleep, cradled on winter snows. These tell of former toil and industry: and so do the heaps of loose stones that have been collected off the soil and piled up in the corners of the little fields. In the days of Bashan's glory, fig-trees, and olives, and pomegranates, were ranged along those terraces; and vines hung down in rich festoons over their broken walls. But now Bashan *has* shaken off its fruits. "For a nation is come upon my land, strong and without number. He hath laid my vine waste, and barked my fig-tree; he hath made it clean bare, and cast it away. The field is wasted, the land mourneth, The new vine is dried up, the oil languisheth. The vine is dried up, the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree; even all the trees of the field are withered; because joy is withered away from the sons of men." Joel i. 6-12.

The scenery is still rich. It is rich in the foliage of the evergreen oak—the "oak of Bashan;" rich in numbers of evergreen shrubs; rich in green pastures. It is picturesque too, and occasionally even grand for the glens are deep and winding, and the outlines of the intervening ridges varied with dark cliff and wooded bank. The whole mountain range is of volcanic origin, and the peaks shoot up, conical or cup-shaped, forming long-serried lines. One thing struck me peculiar. The rocks are black, the soil is black, the buildings are all black. It might be thought that the landscape would thus have a gloomy aspect; and it would have, were it not for the fresh green grass of the glades and meadows, and the brilliant foliage of the oak forests, which often glitter beneath the blaze of sunshine like forests of prisms.

I confess that it was with feelings of awe that I looked from time to time out over those desolate, but still beautiful slopes, to that more desolate plain. I knew what caused the desolation. The silence, too, awed me yet more, for it was profound. The voice of nature itself was hushed, and not a leaf in the forest rustled. There is always something cheerful, something reviving to the flagging spirit, in the unceasing murmur of a great city, now rising and now falling on the breeze, as one approaches it or passes by; and in the continuous hum of a rural scene, where the call of the herd, and the whistle of the ploughman, and the roll of the wagon, and the bleatings of the flock, and the lowing of the kine melt into one of nature's choruses. Here cities studded the whole country, but the stillness of death reigned in them; there was no ploughman in the field, no shepherd on the hillside, no flock on the pasture, no wagon, no wayfarer on the road. Yet there was a time when the land teemed with an industrious, a bustling, and a joyous population. At that time prophets wrote: "Your highways shall be desolate" Lev. xxvi. 22. "The wayfaring man ceaseth. The earth mourneth and languisheth" Isa. xxxiii. 8. "The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. Therefore hath the curse devoured the land. Therefore the inhabitants of the land are consumed, and few men left. Every house is shut up. The mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction." Isa. xxiv. 3-12. Many of the people of those days, doubtless, thought the prophets were but gloomy dreamers. Just as many in our own day regard their writings as gorgeous fancy pictures of Eastern poets; but with my own eyes I *saw* that time has changed every prediction into a historic fact. I saw now, and I saw at every step through Bashan, that the visions of the prophets were not delusions; that they were not even, as some modern critics suppose, highly wrought figures, intended perhaps to foreshadow in faint outlines few lending facts of the country's future story. I saw that they were one and all, graphic and detailed descriptions of real events, which the Divine Spirit opened up to the prophet's eye through the long vista of ages. The language is, doubtless, beautiful, the style is poetic, and gorgeous Eastern imagery is often employed to give sublimity to the visions of the seer, and to the words of the Lord; but this does not take away one iota from their truth, nor does it detract in the slightest degree from their graphic power. Were the same holy men inspired now by the same Divine Spirit to describe the actual state of Palestine, they could not select language more appropriate or more graphic than that found in their own predictions written thousands of years ago. This is no vague statement made at random, or penned for effect. God forbid I should pen a single line rashly or thoughtlessly on such a topic. It is the result of years of study and years of travel. It is the result of calm and thorough comparison of each prophecy of Scripture regarding Palestine's history and doom with its fulfillment, upon the spot. I had no preconceived theory of prophetic interpretation to defend. My mind was not biased by a false faith in literality on one side, nor by a fatal scepticism regarding prophetic reality on the other. Opportunities were offered me of examining evidence, of testing witnesses, of seeing with my own eyes the truth or the falsehood of Bible predictions. I embraced these opportunities, as God gave them, and to the utmost of my power and the best of my ability. I examined deliberately, cautiously, and, I believe, conscientiously. My examination extended over *all* Palestine, and over most other Bible lands; and now I thank God that, with the fullest and deepest conviction—conviction that all the ingenuity of modern criticism, and all the plausibility of modern scientific scepticism can never overthrow, could never shake—I can take up and re-echo the grand, the cheering statement of our blessed Lord and proclaim my belief before the world, that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

I observed around Kenath, and especially in the thickest parts of the forest on the way to Suweideh that many of the largest and finest oak trees were burned almost through near the ground, and that a vast number of huge trunks were lying black and charred among the stones and brushwood. I wondered at what appeared to be a piece of wanton and ruinous destruction, and I asked Mahmood if he could explain it.

"The Bedawin do it," he replied. "They make large quantities of charcoal for the Damascus market, as well as for home use; and that they may get more easily at the branches, which are the only parts of the tree used, they kindle a fire round the roots of the largest oaks, burn them deeply, and then the first blast of wind blows them over, and the boughs are chopped off with little axes."

"But," I said, "in this way they destroy vast quantities of splendid timber."

"True; but they do not care. All they want is a present supply, and they try to get it in the easiest way possible."

"They will soon make your mountains as bare as Jebel esh-Sheikh, and where will you go for firewood and charcoal then? You are fools to permit such needless waste and destruction."

"O my lord!" said Mahmood—and there was a degree of solemnity and pathos both in his tone and in his words—"O my lord! it is you Franks alone who have wisdom to look to the future, and power to provide for it. We! what can we do in this unhappy country? We are all wanderers—here to-day, away to-morrow. Should we attempt to preserve those oaks, or to plant vineyards and olives, or to spend labor and money on fields or houses, we would only be working out our own ruin. The Bedawin would be attracted in clouds round the tempting fruit; and the Turks would come, drive us out with their cannon, and seize our whole property. No, no! We can have no permanent interest in the ground. We can only hold it as we have got it, by the sword; and the power it looks, the less will our enemies covet it."

It was a sad picture, and, unfortunately a true one. By such mad acts, and by still more wanton destruction in times of war, and of party and family struggles, fruit-trees and forests have been almost annihilated in Palestine. And would it not seem as if the old prophets had been able to look down through the mists of long centuries, and to see the progress and effects of this very mode of ruin and desolation, clearly as I saw it in Bashan? Isaiah thus wrote: "The defenced city shall be desolate, and the habitation forsaken and left like a wilderness, there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered they shall be broken off: the women come and set them on fire; for it is a people of no understanding." Isa. xxvii. 10, 11.

Descending from Kenath, I saw, about a mile to the right, the deserted town of Atyl. Burckhardt and one or two others visited it, but I was compelled from want of time to pass it by. It contains some fine buildings, among which are two beautiful temples nearly perfect. One of them was built in the fourteenth year of the Emperor Antonine (A. D. 150), as a Greek inscription tells us. Like Kenath, this city was in a great measure rebuilt during the Roman age, and consequently there are not many of the very ancient massive houses now remaining. Further down on the plain I saw Rimeh and Welgha, two deserted towns. Every view we got of Bashan was an ocular demonstration of the literal fulfillment of the curse pronounced upon the land by Moses, more than three thousand years ago: "If ye will not hearken unto me, and will not do all these commandments.... I will scatter you among the heathen; and your land shall be desolate, and your cities waste." Lev. xxvi. 14, 33.

# Communications.

*Editor Restitution:*

By request of a friend I send you the following letter which I wrote Elder Goode, pastor of the Christian Church of this city, after hearing the discourse on the "Millennium." Seeing his announcement in the morning paper I felt a desire to know what views one of the leaders in that denomination would present on that subject. If he presented anything definite I failed utterly to see the point. In the first place he denounced millenarianism—as he viewed it—attempted to prove a day of judgment—a general resurrection of all the dead at the same time—that the righteous would be rewarded in heaven, etc. That the second resurrection might mean the resurrection, as reliving of the spirit of the martyrs, etc., and closed as I intimate in the letter. With sincere regret I realized as I sat listening, that those denominations have teachers to blind the eyes of their understanding, so that it is hard indeed for them to see the way of life.

CARRIE WILLIAMS.

*Elder Goode:*

SIR:—I listened to your discourse of last evening, Feb. 5, 1882, with profound interest, because the subject on which you spoke, is one on which my thoughts are prone to dwell; as I fully believe it to be a theme worthy of our most earnest study—since by the word of inspiration we learn that those who have made a just preparation i. e. believed and obeyed the gospel will be made partakers of all the glories which that soon coming age will reveal.

I would not presume to address you but for one sentiment expressed in your closing remarks. I may not give the words, I will give the idea. "Such is my present theory. But if I get more light I may change my views."

Now, in my own strength I can do nothing. But God grant, that in his strength and by his word; I may be enabled to "show unto you a more excellent way." The time is short in which we have to work for the Master. The longest life is but a span. The best way to expose error is to place it in juxtaposition with truth, and then to each side bring forth the strongest evidence and see which obtains the burden of proof.

You said that in Rev. xx. alone was the thousand years mentioned. True, that is the only place where the time is specified, but both the Old and New Testaments teem with evidence of the reign of Christ on this very *terra firma*, and I ask you in the name of Christ and in his spirit to bear patiently with me in my weakness while I endeavor to point you to those glorious truths of Divine revelation which as far outshine the vagaries of orthodoxy as does the glorious orb of day outshine the faintest star in the blue vault of heaven.

When the Creator in infinite wisdom formed man of the dust of the ground, and breathed into his nostrils the breath of life he gave him the earth as his habitation, and in looking over what he had made, he pronounced it "very good." Through transgression man fell from that holy estate, and thereby brought this earth and its inhabitants, sin and misery, from which all have been suffering for these thousands of years, as one generation after another are laid in the dust.

Adam lost his first opportunity of obtaining immortality by not partaking of the tree of life while yet he was in a sinless state. When by taking of the tree of knowledge he become a sinner, God in boundless mercy prevented his access to the tree of life. What for? Lest he should eat and live forever. How? In the sinful state into which he had fallen. Here all was darkness and despair. But Infinite wisdom will not permit his plans in regard to our race to be frustrated. In Gen. iii. 15, we have the first ray of hope that gleams through the darkness. The seed here mentioned, all admit, is the Christ the Savior of the world; who brought life and immortality to light through the gospel.

In Psa. cxxxii. 15, we see that the promised seed was to come through David's line, the chosen king of God's people Israel, also Isa. vii. 14, and these prophecies are verified. Matt. i. 18-25. In Luke i. 28-35 we are very plainly told of what line the promised seed come. In verses 31 and 32 we see three distinct assertions or promises made to Mary. The first two of those promises all accept as facts already proved; but the third because a little in the future they appropriate into a vague uncertainty and talk of a kingdom being set up in the heart, which idea is wholly and entirely anti-Bible, having not a shadow of proof between the sacred lids. But we have all necessary proof that the third promise made to Mary will be as literally fulfilled as were the first two.

The Lord God will give unto him the throne of his father David. This will yet be fulfilled, for most assuredly it never has been, and all of God's promises are yea and amen.

Christ came as the king of the Jews, he was tried before Pilate for this his only offence—the voice of the people prevailed—he was condemned to be crucified, and yet that the truth might be known, over his head on the cross was written in three languages that all might read, "This is Jesus the King of the Jews." The thief who recognized him as that king will without doubt be remembered when he comes in his kingdom, for Christ then, or on that day, told him he would remember him.

Christ says in Luke iv. 43, that he must preach the kingdom of God in other cities also, "For therefore am I sent.... For forty days after his resurrection he went in and out with his disciples teaching them the things concerning the kingdom of God."

In Matt. xix. 27, Peter asks what they who have forsaken all and followed their Master shall have. Jesus plainly tells them that, in the regeneration when the Son of Man shall sit upon the throne of his glory, they also shall sit upon twelve thrones judging the twelves tribes of Israel.

In Dan. vii. 13, 14, 27, One like the Son of Man is seen coming in the clouds of heaven, and to him is given dominion and a kingdom that all peoples, nations and languages should serve and obey him. In verse 27 we read that the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, etc.

Thus we see from these few texts, and they are but a mere fraction of what might be adduced, that—

1. That Christ comes the second time to reign on the throne of his father David in Jerusalem, according to all the prophecies. See Zech. xiv. 4-21, and others from those.

2. That the saints shall reign with him over the nations upon earth (the saints shall judge the world). 1 Cor. vi. 2.

3. That the earth will abide forever—that the oath God swore unto Abraham (Gen. xii. 1-3) may be verified. See also Gen xiii. 14, 15, 17, and Acts vii. 5.

4. Man was given possession of the earth (but never promised heaven) and lost it through sin. Christ redeemed it or bought it back by the sacrifice of himself. It will be his and his saints' everlasting inheritance, when the wicked are cut off Psa. xxxviii. 9, 11, 20, 22, 25, 34.

I cannot now detain you to give proof of the first and second resurrection though they are clearly taught in the Word, the first at the beginning of the Millennium and the second at its close.

There is no such idea in the Bible as a spiritual resurrection being the first. Blessed and holy is he that has part in the first resurrection (showing clearly that there is a second) on such the second death hath no power.

The final close of all evil is that death and hell, or the grave, are cast into the lake of fire. This is the second death, which all shall suffer whose names are not written in the Lamb's book of life. Then—glorious thought! There will be no more pain, etc. All that are left in existence will join in the grand chorus of glory to God.

Let us search the Scriptures for they alone are able to make us wise unto salvation.

Hoping you will read this in the spirit in which it is written I must close, though I realize that I have been too brief to be explicit as I could wish, but these proofs lead to others.

Pardon the intrusion on your time.

HEALDSBURG, Cal.

*Editor Restitution:*

As I have not written for THE RESTITUTION for some time past, I will now attempt a short letter. On this coast so far as my knowledge extends there are a goodly number of *professors* of Christianity, of the various denominations. On the part of the preachers there is one almost universal complaint that they can no longer induce the members to regularly attend service, that but few outsiders enter an appearance that the results are but few conversions, and most of them are reconversions, or warming over; but little money comes into the treasury for the clergy, therefore the festivals, fairs, sociables and various kinds of amusements are, they say, necessarily resorted to in order to raise funds from the fun-loving portion of the community, to keep the churches going, or better, say to keep the preachers alive.

To my mind there must be some good and valid reasons why thinking men and women stay away from religious meetings. I will venture a few suggestions:

First then, most people see, or think they do, that the churches have become proud, that the preachers are troubled in the same way, and are all the time calling for more money. The contribution boxes are sometimes used both at the morning and evening services; and amid all the persuasion on the part of the pastors the contributions are exceedingly light, and the church officials scold the people because they do not contribute more liberally to keep up the Lord's cause. Many have concluded that but little of their money is used in promulgating the gospel, but on the other hand is used to garnish the meeting houses, buy the clothes, etc., and that the majority of the sermons *read* to them are old sentiments which they have heard so often that they have become stale, and that there is but little gospel in them. The people further say that most of the churches are so clannish that they will not fraternize with other and neighbor churches; that the members love fun and indulge in sinful exercises as much as the world does, and that they propose to use their money where it seems to them will do more good than giving to the churches. That when the church invites them to attend one of its parties to raise money, where there will be amusement, they go and pay just upon the same principle they would attend a show or any other place of amusement, for the fun they would get out of it.

This is a plain way of putting the matter. There is no use trying to cover up the fact that the churches have become covetous. I do not mean to say that all the members are so, but those who control the operations. How often ministers who desire to be employed to take charge of a congregation, will announce the terms upon which their services can be had, stating at the same time if you do not give me that sum, you may go without preaching. Is that making merchandise of the gospel?

In the Scriptures there is no precedent for such a course. During last winter and this spring three efforts have been made in Healdsburg to get a revival started up for the conversion (it is said) of immortal souls. But they all proved a failure after several weeks of untiring effort, as but few could be induced to attend and participate, and the last one culminated in prosecuting some young men for presuming to whisper to each other while the preacher was speaking. The prosecution did not amount to much, but a feeling of contempt for those engaged in the prosecution was so pronounced that the meeting closed. There are thousands of people on this coast who would go to church if they thought they could hear the Scriptures truthfully presented, where a money basis does not exhibit itself prominently. People are generally willing to give something to a man whom they believe is earnestly preaching for the good of the hearers.

These sentiments are so indelibly fastened upon the popular churches and the people, that there is little hope for any change—only for the worse. "Evil men and seducers shall wax worse and worse deceiving and being deceived." The only thing I see to be done is, to present the good news concerning the kingdom of God, and those things which relate to Jesus Christ, calling especial attention to God's exhibition of love for an erring race, and from the Scriptures teaching men the conditions of salvation, and showing clearly what that salvation is—that is, God's plan of saving men from their sins which are past, and finally saving them from the second death; giving the saved ones immortality and eternal life, with a position in the kingdom of God.

Oh! that we may all find our way through this terrible dark time, by being led by the light God has sent into the world, and that whether sleeping or awake at the coming of the Lord, we may be found of him in peace. To thus succeed we must not only put on the armor but we must wear it, and fight valiantly using the sword of the spirit, which is the word of God. In hope,

RICHARD CORNALBY.

SOUTH ELIOT, Me.

*Editor Restitution:*

I have not forgotten you because I have not written. Neither is it because I have not appreciated your labors. You editors always are rejoiced to have expressions of sympathy and approval from your subscribers, therefore I take this opportunity of doing so. I am much pleased with the management of THE RESTITUTION, love to peruse its pages, and miss its accustomed visits whenever it is delayed. I wish it was enlarged to double its present size and was self-supporting. We would not get many more subjects than we now do, for I believe that none go away without a hearing; but we could have very much more on the subjects presented and still have the accustomed and necessary place for the practical articles. Nothing will avail us without a thorough practical life that is in accord with the commandments of the gospel. And it seems to me that the time for forming such a character as is required to fill those exalted positions is short—that the time for the gathering of the first fruits is nearly at hand. On this subject of time I have great confidence in the Pyramid revelations. I believe the anti-typical year of Lev. xxiii. is built as it were in it, and that not only the offering of the first fruits in mankind, but the 13th and 15th days of the month, as distinctly marked. Time will tell whether I am right or not. I am of the opinion with Brother Cologrove that the advent of Christ will not be marked by any great political demonstration or otherwise, though some demonstration may approximate to the time. We have no reason to suppose that any demonstration occurred to mark the translation of Enoch, nor the coming of Moses, though something soon followed, nor at the birth of Christ; all types of that event for which we long and pray.

May we all be found at our posts of duty is the prayer of your brother in hope.

S. H. REEVE.

# Brevities.

In Bethlehem, Palestine, two English ladies have a girls' school with more than thirty pupils.

Mr. Laurence Oliphant, whose disinterested labors for the promotion of the restoration of the Jews to Palestine, have been untiring, is entrusted by the English committee formed to assist the Jewish refugees from Russia, with $50,000 for their benefit. He has personally proceeded to Austria, where many Jews have taken temporary refuge, and intends aiding such of them as are willing to settle in Palestine to remove thither.

A foreign letter states that the Buddhist dignitaries of Japan have taken alarm at the spread of Christianity, and the consequent decline of Buddhism among all classes of their countrymen. They have accordingly dispatched Virtabake, a dignitary of high rank, to India to inquire into the present condition of Buddhism in that country. He will then visit Germany and England to study what influence the religions of these countries have upon their own Governments and people. He is accompanied by two interpreters, and travels under the protection of the Japanese Foreign Office.

Ahmed Tewfick Effendi, who was condemned to death for helping the missionary translate the English prayer book, and whose death-sentence, at Sir H. Layard's intermediatiation, was changed to banishment, and who subsequently escaped from Chios to England, was baptized in London, Nov. 11, 1881, by the name of "John." The *C. M. S. Intelligencer* remarks: "This baptism is a great event. No convert of equal eminence has, it is believed, ever been won from Mohammedanism. He was in the very front rank of the Turkish hierarchy in learning and reputation. Will not all our readers pray earnestly that like the apostle Paul, he may increase the more in strength, and prove to be a chosen vessel to bear the name of Christ, by voice or pen, to the followers of the false prophet?"—*Missionary Review.*

THE HANGING GARDENS OF BABYLON.

Nitocris, the spouse of Nebuchadnezzar, is described by M. Baudrillart, as the soul of his works, and to her is attributed the design of the lake named after her, which served the purpose of a fortification and a dam against the Euphrates when in flood. The famous hanging gardens are also attributed to female influence, to the longing of a Median Princess, born in a more elevated region, for the coolness and shade of her native mountains. There were five of these gardens, about four English acres each, on terraces supported by columns and covered with mold thick enough for the largest tree to take root in it. One of the columns was hollow, and contained an hydraulic machine to raise the required quantity of water. In fact, the art of gardening, with all its modern appliances, including irrigation and the transplantation of grown trees, was practiced in Babylon as effectively as in the Bois de Boulogne or Hyde Park. —*Quarterly Review.*

## ANNOUNCEMENTS.

I will be at King's Corner Saturday before third Sunday in May, to continue over Sunday, as Brother Thurman may arrange.

J. F. WAGONER.

The Annual Conference of the State of Michigan will be held at Watson Corner, Allegan county, Mich., commencing June 1, and lasting over the following Sunday. Those coming by rail from the north or south on the Grand Rapids and Indiana Railroad will stop at Monteith, and take the Allegan division to Fisk's Crossing, three miles from Monteith, where ample provision will be made for all that shall come. A general attendance is desired at this meeting as we expect this to be the best Conference ever held in Michigan. Let all come praying the Lord's blessing to be with the meeting. Able ministers will be in attendance to preach the word.

K. N. WOODWORTH.

# Poetry.

Congregationalist.

## A JEWISH LEGEND.

MRS. LYDIA A. DIGGS.

When that first passover drew near,
Which darkened Egypt's land with fear,
A young and gentle Hebrew maid,
Was on a bed of sickness laid,
And to her fair and fevered brain
An anxious thought gave added pain:

At last in restless tones she cried,
O father! is the blood applied
Upon the door and lintel high,
That bids the angel pass me by?
I am the eldest born, you know,
Oh me would fail the faint blood."

They tried to soothe her troubled mind,
With the assurance that she sought;
And one with very tender fit,
To calm and ease her frightened heart,
But still her cry came like a prayer,
"Is...are you sure the blood is there?"

Her father lift...d her at last
And bore the threshold with a tremor,
Fear...he himself the door might shut
On blood was there! Her fears were vain!
The midnight hour...e passing by,
And Death's stern messenger drew nigh.

"Bring me the blood!" the sick girl cried,
Her...ribbish voice rang sharp with dread.
They brought it at her quick command—
She dipped in it her fair white hand,
And stroked the lintels...d the door,
Just as the angel passed before.

A moment there he...doubt he stood,
And looked upon the sprinkled blood.
Then passed along his death-mark'd way,
While safe, though weak, the maiden lay.
It closely to her father's breast
And smiled her thanks for peace and rest.

O careless children of to-day!
How many of you all can say,
You know the saving blood is there:
How many strive in anxious prayer,
Till doubt and fear and deep distress
Give place to peace and blessedness.

# Communications.

## THE LORD'S SUPPER, OR MEMORIAL SUPPER.

*Dear Brother and Sister in Christ:*

It is with pleasure that I attempt to reply to your letters. And for the benefit of the many I will answer it through THE RESTITUTION, instead of writing directly to you. I have many theological questions, and expositions of passages of Scripture to answer and give privately, and they may or they may not benefit the multitudes. As to the yearly observance of this God's authorized institution, it has nothing in the Living Oracles, or the history of the apostolic church, to prove its truthfulness.

The object of the supper is not to test our fellowship with each other; but to keep before our mind the fact that Jesus literally died for the elect, the sheep, the family of God. 1 Cor. xi. 26; John x. 15; 1 Cor. xv. 3; Isa. liii. 8. Hence we have all the solemnity of the cross thrown around this Divine institution. What an hour! Jesus in the agony of death, bleeding, groaning, dying! No mother to wipe the cold sweat from his care-worn brow, nor loved disciple to close his eyes in death! But a step from the cross stands his mother all bathed in tears, loved disciples weeping, the rabble tauntingly crying out, If thou be the Christ, the chosen of God, save thyself. God forsakes him for a time! The...day refuses to shine, all nature mourning! that sacred spot is pictured in...mingl...An awful moment!

But this is not all. "For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Therefore, in eating the supper, we acknowledge our unwavering confidence in the truth that Jesus is coming back to this earth, not to burn it up or turn it into a caldron of burning lava, but as the Redeemer, the Restorer of all things which God hath foretold and promised. Consequently we have all the glory that inspiration has thrown around the "coming of Jesus," and "the restitution of all things which God hath spoken by the mouth of his holy prophets, from of old." Hence we see the necessity of attending to this ordinance frequently, in order that we may be kept near the cross, and thereby be in constant readiness to hail his coming with joy.

St. Paul has taught us that this memorial supper is to be observed or eaten frequently. 1 Cor. xi. 23-26. "For I received from the Lord, what I also delivered to you, that the Lord on the night in which he was delivered up, took a loaf, and having given thanks, broke it and said, This is that body of mine, (a symbol of it) which is broken on your behalf; this do you for my remembrance. In like manner, also, the cup, after the supper saying, This cup is the new covenant in my blood (a symbol of his blood), this do you, as oft as you may drink, for my remembrance. For as often as you may eat this bread, and drink this cup, you declare the death of the Lord till he come."—*Diaglott.*

I will now give you a few historical facts to prove that St. Paul was right in teaching that it was to be observed frequently.

The church at Jerusalem, whose suffering and persecution through a period of more than two centuries, for their unwavering faith in Jesus, and strict adherence to St. Matthew's original gospel, which was written in Hebrew, who were called Ebonites, or Nazarenes, were strict observers of the seventh day Sabbath; and after the close of their services on that day, assembled to eat a harmless meal, at which time they celebrated the Lord's Supper. William Cave, D. D., in a work entitled "Primitive Christianity," testifies as follows:

The Sabbath, or Saturday, for so the word *Sabbatum* is constantly used in the writings of the fathers, when speaking of it as it relates to Christians, was held by them in great veneration, and especially in the eastern parts, honored with all the public solemnities of religion. . . . Hence they usually had most parts of Divine service performed upon that day: they met together for public prayers, for reading the Scriptures, celebration of the sacraments, and such like duties. This is plain, not only from some passages in Ignatius and Clement's constitutions, but from many other writers of high authority.

According to Pliny's letter to Trajan, A. D. 110, and Tertullian, who wrote in 194, that the Christians met for worship on the Sabbath, the seventh day, and in the evening of the first day they met and enjoyed a love feast, a harmless meal, at which time they celebrated the Lord's Supper. See Neander's Church History, vol. i., p. 445; vol. iv., p. 58; Milner's Church History. Abridged by Townsend, chap. i. p. 11. It was on an occasion like this that the disciples came together to break bread, and St. Paul came among them, ready to depart on the morrow—Sunday. Acts xx. 7.

Dr. Mosheim, in his work on the Credibility of the Scriptures, says: "We infer that the observance of Sunday originated in the conventional assembling of Christians after the close of the Sabbath, which was at sunset, to hold their love feast or harmless meal, at which the celebration of the Lord's Supper was always made."

In Egypt in the middle of the fifth century, the Christians in certain cities, met weekly and partook of the Lord's Supper. I am aware that much has been said respecting the time of its celebration. But we are fully convinced that according to the time of its first celebration, and the practice of the church at Jerusalem, and that of the church at Corinth, the latter part of the day, or evening, is the most suitable time for its celebration, because it is a supper!

In the early days of the church at Jerusalem, the celebration of the Lord's Supper was both frequently and numerously attended. Acts ii. 42. "And they persevered in the doctrine of the legates; and were associated together in prayer, and in breaking the eucharist."—*Syriac.*

Voluntary absence was considered a sin; and exclusion from it, by the sentence of the church, as a severe punishment. Every one brought an offering proportioned to his ability; these offerings were chiefly of bread and wine; and the ministers appropriating as much as was necessary for the Lord's Supper. They then had a part of what was left for their maintainance; and the rest furnished supplies for the poor. And it is a historical fact that cannot be controverted, that the weekly celebration of the Lord's Supper was long kept up by the ancient church, and only deviated from when the love of the disciples of Jesus began to wax cold! There is just as much truth in saying that the Roman Catholic church changed this ordinance from the yearly celebration to the weekly, as there is in saying they changed the ordinance of baptism from sprinkling to immersion! See Smith's Bible Dictionary; Encyclopedia of Religious Knowledge; Robertson on the Lord's Supper; Dwight's Theology; Works of Andrew Fuller; Works of Robert Hall; Mason on Frequency of Communion; Dr. Adam Clarke and Dr. A. Barnes on Acts ii. 42.

But who are the proper subjects?

We answer, those who accept of Jesus as their sin offering and High Priest, that believe he died for them—that in him there is pardon, resurrection, future life, a title to the kingdom of Israel—the kingdom of David—and earth restored—to be the eternal home of the purchase of his blood; and that he is coming back as the Restorer of all things which God hath spoken by his holy prophets.

Then repent, which is a change of one's course of conduct from wrong to right. Then be immersed into the saving name of Jesus Christ for the remission of sins. Then live in strict conformity to the commandments of God. All such have the evidence that they are the children of God: therefore they have the right to the memorial feast, and are in duty bound to celebrate it frequently. And in its celebration, it is important that we should possess a right frame of mind. Hence it should be with sorrow for the sins we may have committed since our last gathering, and a tender composure of affection, free from the disorders and ruffles of passion; with a holy awe and reverence of the Divine Majesty, and with an earnest desire for the return of Jesus to take the throne of Jacob, forever remove the effects of sin from the universe of God, and with hearts overflowing with love to Jesus and all the brethren.

What benefit do the children of God derive in the celebration of this memorial feast?

1. It is a means of strengthening their faith in Jesus their Life-Giver.

2. It affords great consolation and joy.

3. It increases our love to Jesus and one another.

4. It keeps before our mind the plan of human redemption.

5. It has a tendency to impress upon our minds an...

6. In eating the Supper understand...ing...in...we retire with the assurance that all our sins have been remitted, that we may have committed since our last gathering, and that we stand complete in Christ before the throne of the Omnipotent Deity, through the blood and intercession of Jesus the Christ.

R. V. LEWIS.

## Multiplicity of Seed Promised to Israel Before the Final Return to the Land of Promise.

S. H. REEVE.

It is with pleasure and thankfulness I have seen the opposition presented to the readers of THE RESTITUTION by so able an advocate as Mr. Cameron.

1. Because truth can only be tested and made to shine by contact with opposite views.

2. Because it affords an opportunity to present a few thoughts without seeming to intrude; therefore I present to the readers of THE RESTITUTION for their consideration the following:

I put it down as an axiom, and what will be accepted as such, I think, by Mr. Cameron and the readers of THE RESTITUTION, that when the Lord Jesus comes and unites the twelve tribes of Israel, they will be no more two nations. Ezek. xxxvii. From this self-evident truth I wish to show that multiplicity of seed was promised to the ten tribes before regathering in the land of Israel.

In Gen. xxxviii. we have the account of Jacob blessing the two sons of Joseph. He gave the blessing of great increase to them and the greater to Ephraim the younger son, to which Joseph objected because Manasseh was the eldest, but the reply of Jacob was in these words: I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude (marg. fulness) of nations.

Bear in mine that no division occurs after the union, which takes place under the auspices of Jesus, and then note the distinction made between Ephraim and Manasseh in Jacob's reply, which certainly shows a separation. Without a separation Manasseh could not become a great people, nor Ephraim a greater people. To my mind, it is then evident that this promise must be fulfilled before the gathering day.

It will be well to bear in mind that because those blessings were pronounced upon Ephraim and Manasseh, the other tribes of the ten are not therefore excluded from an association in them, for Joseph or Ephraim represents the ten in many places in the Scriptures.

A text of similar import to Jacob's blessing is found in the prophecy of Moses recorded in Deut. xxxiii. At the 17th verse, speaking of Joseph, he says: "His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns; with them he shall push the people to the ends of the earth; and they are the ten thousands of Ephraim, and thousands of Manasseh."

By reference to Num. xxvi. 34, 37, we at once see that at the time when the children of Israel drove out the inhabitants from Canaan Ephraim and Manasseh did not occupy that relation to each other described by Moses, for at that time Manasseh exceeded Ephraim in numbers by nearly twenty thousand. Furthermore they were not a separate people at that time.

Hosea i. 9-11, is another text setting forth a multiplicity of seed in this age. It reads: "Then said God, Call his name Lo-ammi; for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered, and it shall come to pass, that in the place where it was said unto him, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

This text fetches the fact that the ten tribes shall be unrecognized, but they were to greatly increase; and then, when it shall be said unto them that they are the sons of the living God, they are to be united with Judah.

Jer. xxxi. 7-10: "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return hither."

Isa. lix. 1-3, 20, 21: Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee."

Certainly great numbers are here brought to view, and they are given before the married state. As Gentiles they are married by Christianity, but as Israel they are unknown and their "bill of divorcement" lasts until "testified and gathered."

Isa. xlix. 19-21: "For thy waste and thy desolate places, and the land of thy destruction, shall now be even too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath given me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?"

This should need no comment for it plainly states that the children are given in their desolate and lost condition. This condition does not occur after the return under the Lord. We can not understand the Scriptures unless we keep in view that there are two houses of Israel—two branches of the same people, and that one of them was to become Gentiles in appearance though not in fact. The ten tribes, with Joseph (Ephraim and Manasseh) as their leader and shepherd, were to become a fulness of nations (Gentiles are they not?); then the Gentiles of verse 22 are the Ephraimite and Manassehite fulness and bring the other house of Israel to the land, for they need assistance. The 6th verse shows that one house brings the other. "And he said, it is a light thing that thou (Israel of the precious verses) shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." In further conformation of this please read Isa. xviii. (note the 7th verse), and Zeph. iii. 10.

Jer. iii. 12-18: "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart: in those days the house of Judah shall walk to (marg.) the house of Israel, and they shall come together out of the north to the land that I have given for an inheritance unto your father."

The language shows that Israel is not scattered as Judah is, but are located somewhere in the north as to have increased superior numbers for they are only going back to parts of families at most, according to verse 14. Verse 18 says, "I have at least a part of Israel must before the return mentioned in the verse. Israel shows an increase in the land of the north.

I do not wish to be accused of evading the question at issue—that of multiplicity of seed, nor do I think it can be so said with the testimony already presented; but there is one thing I consider necessary to understand in this connection that I must refer to here.

In Jer. xxxi. 35-37 we read: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which dividedh the sea when the waves thereof roar: the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done, saith the Lord."

By this language we learn the perpetuity of a nation of Israel. They were not to cease from being a nation; that is, some of the seed of Israel would continually exist as a nation, and this is further shown in chapter xxxiii. 17, 20, 21, 24-26. "For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel." "Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. "Consider'st thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of Heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." Please note especially the 17th, 20th and 21st verses.

To understand this in its literal sense, we only need to understand what the Scriptures plainly teach—that Israel was divided into two houses; and then, that when one house went down from being a nation the other came up as a nation. On this ground the seeming conflict of statements harmonize.

The multiplicity of seed applies to Israel—the ten tribes, and the few in numbers at the return applies to Judah. This interpretation is sustained by Deut. iv. 27-31. "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

These words do not apply to Judah because they did not worship the work of men's hands after the seventy years in Babylon, and this was to be in the "latter days." Be it also noticed that they will be located in foreign lands of the...rse to the Lord.

In Deut. xxx. 1-3 it is stated, "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, and with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee."

Captivity is not simply being cast out of the promised land: therefore as spoken to verse 3 their captivity will be current before they return to their land, and it may be a longer or shorter period after their release from captivity. All that is needed to make the language of Moses and the prophets literal and easily understand that it is language now framed to apply to both houses of Israel in diverse conditions, in some cases at Last, and that multiplicity of seed is not confined to the promised land, but is based on obedience.

Much more might be said, but in giving this brief statement in favor of multiplicity of seed before the return as a partial fulfillment of the promises to Abraham, and as an identifying sign, I have tried to confine myself closely to the question at issue, although there are many things that more or less affect the question and make it appear still more reasonable.

I close with this statement:—The Anglo-Saxons are occupying the positions assigned or given, in the Scriptures, to Israel, and as the Lord distinctly says, "I will not give my glory to another," therefore they must be Israel.

# Selections.

## EXPOSITORY.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins. Acts ii. 38.

Instead of "in the name," read "on the name of Jesus Christ." The Greek preposition is not *en*, but *epi*—*on* or *upon*. This is very remarkable seeing that the words, baptize and baptized, are elsewhere followed, for obvious reasons, by the preposition *in*, or *into*.

There must be a reason for *epi*, *on*, *upon*, being used in this instance. The reason I take to be this: that *on* is not related to the word "baptized," but to "the name of Jesus Christ." "Baptized *on*," does not make sense, however; therefore we require, as is often the case, to supply a word. "Repent, and be baptized every one of you, trusting, or believing, on the name of Jesus Christ for the remission of sins."

In confirmation of the idea that *epi*, *upon*, in such a connection, refers to the name of any one as the foundation on which the act rests, I quote the following examples from Robinson's Greek Lexicon. Matt. xviii. 5: "Whosoever shall receive one such little child *on* (*epi*) my name receiveth me." Luke ix. 49: "Master, we saw one casting out devils *on* (*epi*) thy name." Acts iv. 17: "Let us straitly threaten them that they speak henceforth to no man *on* (*epi*) this name." In all these instances, *on* or *upon* relates to *the name* of Jesus, as the basis upon which the act mentioned rests.

This import of *epi* is still further seen where a pronoun is used. Rom. xv. 12: "On him shall the Gentiles trust." 1 Peter ii. 6: "He that believeth *on* him shall not be put to shame." Revised N. T. Such is the import of *epi*, *on*, in the passage we are considering. "Repent, and be baptized every one of you, (resting) on the name of Jesus Christ for the remission of sins." This construction coheres with itself, and with the whole teaching of the New Testament.

The Lord Jesus not only died for our sins, but also appointed his ambassadors to proclaim "remission of sins on his name among all nations." Luke xxiv. 47. And so we find the Apostle Peter testifying that "To him giveth all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins." Acts x. 43. R. V. So also the Apostle Paul: "Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things."

The Lord Jesus Christ, he is the ground of a sinner's acceptance with God. It is through him, through his blood, we receive the remission of sins; and none who put their trust in him shall be put to shame.

This truth by no means lessens the obligations of believers to be baptized. The apostle's language is clearly imperative, "Repent, and be baptized." Not to exercise the new act of this duty are these words written; but to call attention to the fact, that baptism, to be of any consequence, must be submitted to resting upon the name of Jesus Christ for the remission of sins. This, I apprehend, and no other, is "valid baptism."

"For the main idea in the foregoing, I am indebted to Mr. J. M. Denniston, M. A., of Jamaica, in his work "The Sacrifice for Sin." *By loving, in Messenger.*

## FARE DAYS.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### COMING AGE—ITS PROPHECY. No. 169.

Witnesses. Closing of their Sackcloth State. Rise of the Beast. Events which disclosed the Beast. The Apostacy Originated. Its Fatally Relationships. What it is Not.

J. [illegible]

Events have been traced to the period of the successive judgments on the little horn of Dan. vii. No prophetic accomplishment is attended with any greater difficulty. What was the civil power of the papacy some centuries ago? It is the fact upon which mighty emperors made first battle of crowns and scepters of Kings. What is it now? Reckoned among the things that were. It has no power to pervert the witnesses. What has been the cause of this wonderful change? The execution of a sentence recently delivered against that power by the Most High. Who are the executors of that sentence? The nations that erected the infamous throne are appointed to pull it down. Rev. xvii. 16, 17.

The witnesses are out of their sackcloth state. Rev. xi. 7. The beast that ascendeth out of the bottomless pit (abyss) shall make war against them (the witnesses), and shall overcome them, and kill them." The witnesses have a new enemy. Who is this new enemy? The solution of this problem will now claim our attention, since it is one of great interest. Various solutions have been brought forward, which we propose to examine, that we may have the way clear to introduce what we consider, the true solution.

1. This beast is said to be identical with that of Rev. xiii. 1. This view has its objections; some of which are quite serious.

a. They do not seem to have the same origin. The one rises out of the sea (*thalassa—θάλασσα*), a body of water; the other comes out of the abyss—pit, (*abussos—ἄβυσσος*), a place on the earth—land.

b. Their attributes, named, do not wholly agree. That they are related members of one family, we do not question; their entire personal identity is what we have reasons to doubt; that they are both one and the same political dynasty. It is evident that the fourth beast of Daniel, and the leopard beast of Revelations are the same; but this beast has not the ten horns, nor is it spoken of as having the mixture in its natural formation; such as its feet and mouth.

c. Their destiny does not appear to be the same: the one is doomed to perdition, the other is cast into a burning lake. These locations might be mentioned; still, the language connected with their acts would imply different shades of thought. We are ready to admit that it is a member of the family of Daniel's fourth beast. It is that beast only in the sense of exercising its power for a short time, under the form, simply, of the eighth head. We cannot show its origin and its relationships to the two witnesses, the fourth beast, the harlot, and the judgment, without a sketch of John's prophetic history of the Fourth Monarchy. In giving this outline history we shall seek to be fully understood. That history shall be given under four distinct periods: 1 Pregonic; 2 Leopard; 3. Scarlet, 4. The judgment portion. Their chronology extends from the time of the Revelations, A. D. 96, to the establishment of the triumphant reign of the Messiah. We shall define the chronology of each period as far as practicable.

1. Dragonic Period.—From B. C. 753 to A. D. 383—1137 years. This we call the Pure Roman Family; named after its founder, Romulus, and its chief city, Rome. The symbols of the Pure Roman Dynasty are pure iron. Dan. ii. 33, 34, 40; a sea monster, Dan. vii. 7; and Great Red Dragon, Rev. xii 2-6. The dragon is a symbol of Pagan rulers, under a Pagan priesthood.

The pure Roman family had six forms of government, or administrations, named after their chief officer, or officers.

Its first administration was regal. From April 21st B. C. 753 to B. C. 510—243 years, governed by seven kings.

The second administration was consular, B. C. 510 to B. C. 309.

The third form, was dictatorial. It was the form for great emergencies. It was often restored.

The fourth form or legal, decemviral rule—ten men rule. The supreme power was vested in the hands of ten men. These were banished B. C. 449.

The fifth legal, or administration, was tribunitial. Under some one of these six administrations of pure Roman family continued to A. D. 93.

The sixth, or Imperial head, commenced with Augustus Cæsar B. C. 31, and continued to A. D. 476, when it fell, and was again restored, A. D. 800.

These rulers were pagan; their colors and national symbol was a Red Dragon. No persecution had taken place which particularly involved the Christian church, before the reign of Nero. From that time to A. D. 308, there were ten general persecutions which took place under Pagan Rome. Under the imperial head of that great empire Christ was born, and suffered upon the cross; under that head he will redeem unto that empire and its associates, the right to universal dominion.

With the early struggles of the Christian with heathen worship, we have, at present, nothing to do. These have been noticed, when describing the events of the seals. Here all these pagan persecutions are fully described—to those numbers we direct the attention of the reader.

Let us now open John's prophetic chart at Rev. xii. This chapter describes the war between Christianity and Paganism; between Christ and his ancient enemy, Satan. Read the chapter; and examine the symbolic agents, and their acts, and compare these with profane history. If they agree, well; if not, then look to the future.

Who are the rival chiefs in this bloody contest? Michael, verse 7 (Dan. x. 13, and xii. 1); and the Devil, and Satan. Verse 9. (*ophis—ὄφις, Drakon—δράκων*); the old serpent. Rev. xx. 10. These chiefs have their armies of angels.

The visible symbols are given for our special instruction. The sun-clad woman; and the great red dragon, with seven heads and ten horns, and seven crowns upon his heads. It is not necessary to occupy time in describing these conflicts since they are so distinctly seen on the chart. The woman is the body of Christian worshippers, called the Christian church. Her children are its members-ship: its martyrs, or witnesses. The great red dragon is the Roman empire under the control of the pagan priesthood. The time is shown by the crowns being on the heads, and points to imperial pagan Rome which extends to Constantine the Great, when the war was suspended under that priesthood. The pagan priesthood continued to A. D. 554, since the first seven Christian emperors were high priests of paganism.

Leopard Period.—This period, on the prophetic chart, is described in Rev. xiii. Under this period the empire lost the purity of its race, and the unity of its crown. Within a space of 150 years; from A. D. 381 to A. D. 540, the Roman family lost its ancient religion, the purity of its race; and its imperial diadem. Such terrible shocks served to weaken its constitution. We call this the transition period; because the crown passed from the sixth head to the ten horns.

During the transition period, there was another element in the empire struggling for supremacy; the apostacy. This struggle between races, and religions, raised a tempest in the Roman Sea. A sea monster comes up, having seven heads, and ten horns; and upon his horns ten crowns, and upon his heads the name of blasphemy. The beast's body was like a leopard (Grecian element, Dan. vii. 6); he had bear's feet (Persian, Dan. vii. 5); and a lion's mouth (Babylonian, Dan. vii. 4). Since the iron is not named; and since it is like the fourth beast of Daniel; having ten horns, and executing the same deeds; and since it succeeds the dragon, we call his name Christian Rome; the old empire with a new religion

The events of this period are deeply interesting, both in their religious and political aspects. For a nation to change its religion is a matter of power, and when those religions are antipodean in their essential doctrines, as was the case with Paganism and Christianity, it would seem impossible for such a change to take place. Yet this was accomplished in the Roman empire.

As in the course of two races, so also apart, in civilization, mode of life, and religious ideas, as were the Roman and German tribes, would produce a shock sufficient to overthrow an empire. Such an amalgamation did take place at this period in the Roman empire; yet, to accomplish the work, required nearly two centuries. As prisoners of war these German nations were individually made slaves and scattered through the empire; they afterwards became so numerous that they were received into the Roman armies. In that position they became so powerful that they were made allies to the Romans. They finally became their conquerors. Such were the mixings of the Roman iron, and the German clay.

Another revolution took place in the Roman empire at this period, viz., a change in the form of its administration. The imperial head had worn the crown, since the days of Augustus Cæsar; it now passes to the heads of ten kingdoms which had risen out of the Roman earth. The breaking down of the imperial unity and dividing the power among ten kingdoms were events of this period. It was a period of terrible convulsions and revolutions. It was the period also that gave birth to the little horn. It is the period that gave rise to the two-horned beast; and also, the image to the beast. These will all appear as we progress in this 13th chapter.

Verse xiii. 3. And I saw one of his heads as it were wounded to death—the imperial head. This was accomplished by the barbarians that invaded the empire under Alaric, Genseric, Attila, and Odoacer, as are described under the first four trumpets, described in former numbers. This resulted in the transfer of the crown to the ten horns, which formed the ten-king, or decemregal head (seventh head), the decemregal administration. The western empire gave way to the domination of the ten-king rule.

Verse 3. 2d[illegible] clause. And his deadly wound was healed. This was accomplished in Charlemagne. This emperor of the Germans ruled over France and Spain: these countries were, therefore, parts of the Roman empire. Hence it appears, that the ten kingdoms were principally Germans; for France and Spain were settled by German tribes. The following are the ten primary kingdoms, as enumerated by Machiavel, Lloyd, Bishop Newton, Sir Isaac Newton, and Bishop Mede, viz: 1. Ostrogoths. 2. Visigoths. 3. Suevi. 4. Vandals. 5. Franks. 6. Burgundians. 7. Heruli. 8. Anglo-Saxons. 9. Huns. 10. Lombards.

These nations, in various combinations, conquered the Roman empire—constituting the seventh head, for the Roman-German family still existed, though under the rule of its horns. Hence, we learn that that empire had seven forms of administration; six Roman; and the seventh and eighth (sixth, or seventh restored), were Roman-German.

We have now given an outline of the heads and ten horns, we now examine the acts of the beast itself, after which we shall notice the other agents named in the chapter.

*Editor Restitution:*

Rather in continuation of the letter I last mailed you, I will say that had Joseph Symes delivered his lecture before clergy and professors he would have made them quail. Common sense, matter of fact and reason, were on his side in much that he said. In asking the question, whether a single disciple of Jesus could be found, was the man to blame?

Practically, professors of Christianity ignore parts of the Sermon on the Mount. This we know. Talking some while ago with a Christadelphian in Nottingham about that part of the discourse which teaches to surrender the cloak to him who sues for the coat and to ask not for goods back which are taken from us—why said the man such a course would demoralize society. Now, how was the avowed infidel to—for the Christadelphian here? Neither to act those plain words, and if the word were not given he deemed why given at all. Another Christadelphian, a Manchester who knew a brevity, a conscientious man said to me, "Of all the precepts of the discourse on the mount there is no salvation. He also referred to the Jews subjection to pay from no impress, either."

George Storrs, a man who had suffered much for conscience sake once candidly told me that he could not fully keep the sermon. "All the world," said he, "will become guilty before God." "But us," he added, "live as near as we can to the precepts."

Common sense people have thought of the requirements of the discourse, and have declared there was hardly a Christian to be found. "People cannot live," say they, "and truly obey Christ's commands." A woman some weeks since said to me, "When I preach—you read, If any man will sue thee at the law, and take away thy coat, let him have thy cloak also," I do not believe," said she, "that the preachers themselves believe what they read." This is from a woman in business, and she had reason for what she said.

A long time ago a business man, in New Haven, Conn., remarked to me, "I have never yet found a Christian if you are one," said he, "you are the only one I have seen."

Symes, the lecturer, held up to contempt the talk of some preachers and others who said, "It does not mean so and so." Before the assembled hundreds of intelligent men he—owned such snivelling. Are the Secularists to go on, deriding, denouncing the Holy Scriptures, [illegible] name of these alone, "some will run out in time." But the Secularists are not letting the people alone. They are busy lecturing and spreading their literature all over. Ingersoll's works are published in Manchester on this; and that subject at a penny each; and the swelling numbers of infidels will convince some of the slumbers up that their talk is foolishness. A determined purpose in the minds of millions on the Continents and in Britain exists to uproot and tear in pieces all reverence for God, Jesus, and everything pertaining to religion. "Religion has made misery; let us annihilate it." Such words express the temper of multitudes: and such days as Europe never knew are swiftly hastening

I think the right view of the closing times of the Gentiles is obtaining among our brethren. This is, that following the end of the temporal power of the Papacy, and the present time is this end, a personal Antichrist will be manifested. Long have I thought of this, and as Popery does not, and never did fill up the descriptions given by Paul and John, an open Antichristian manifestation must be exhibited on earth. And verily the world is showing signs to the "wise" (Dan. xii. 10) that the dark time is approaching. A few may escape all the awful time (Luke xxi. 36), but the nations must have it: and through the furnace thousands on thousands will be brought, who will be saved.

Were a reflecting Christian to visit Manchester this week, and see the huge placards announcing the programmes for amusements on the day named Good Friday, he would be awe-stricken. It seems the people with one consent determine to devote the day to sport, frolic, and feasting: while those who attach sacredness to this Church of England "Fast-Day," are in a minority small (comparatively) indeed. The Bishop of Manchester some time ago openly deplored the general desecration of the day: yet, I opine, he never saw such a display of national godlessness as he now beholds: it reminds us of France in the great revolution.

A word more on the Sermon on the Mount. Why are brethren of health and intellect; brethren who write and dispute about baptism and this and that besides why are such silent about the sermon? Infidels are not silent about it. They not only attack the sermon, but declare that clergy and professors do not believe it. And, said Symes, if we go to that infidel nine-tenths of ye Bishops, Priests, Episcopalians, Methodists, Baptists, etc., will sink with us."

Is the Bible true to challenge and defy infidels to face the Gladiator?

H. HEATH.

## Selection.

### ORIENTAL SKETCHES.—No. 12.

BASHAN AND ITS GIANT CITIES.

J. L. PORTER, A. M.

THE RUINS OF SUWEIDEH.

Emerging from the oak forests we found ourselves on a low lava ridge which juts out from the mountains some distance into the plain. It is divided down the center by a deep rocky ravine, through which a winter torrent flows. The portion of this ridge south of the ravine is covered with the ruins of Suweideh. We were riding up to them when my attention was attracted by a singular monument standing alone on a commanding site, a few hundred yards north of the city. It is a square tower, about thirty feet high. The sides are ornamented with Doric semi-columns supporting a plain cornice, and between them, on panels, are shields, leaders, and trophies of arms sculptured in relief. A legend, inscribed in Greek and Palmyrene, states that "Odainath, son of Aonelos, built this monument to Chamiate, his wife." Few and simple are the words. The story of Chamiate is unknown. What were her private virtues, or public services we cannot tell. Strange that this monument should stand as a tribute of a husband's admiration and love, when the histories of husband, wife, and native city have passed away for long centuries! It is worthy of [illegible] the still more celebrated Zenobia. The Palmyrene inscription on the monument would seem to indicate that its founder was a native of the desert city. Perhaps the great Odainatus himself, during his warlike expedition into Syria, may have thus celebrated the virtues of a former wife.

Crossing the ravine by a Roman bridge, we rode up to Suweideh, and under the guidance of the sheikh's son, a fine manly boy of some fourteen years, splendidly dressed in a scarlet robe, and armed with silver-hilted sword and dagger, we proceeded to examine in detail the wide-spread ruins. We visited a Corinthian portico; a Roman gate-way at the end of a straight street, nearly a mile in length, and paved throughout; the ruins of a temple of the age of Trajan; the remains of a large church, within whose crumbling walls is the modern Christian burying-ground; a mosque, the roof of which was once supported on marble columns, doubtless rifled from an old church, or a still older temple. Then we inspected the ruins of a fountain of an opera, and of a large theatre; and we saw two immense reservoirs, anciently supplied by aqueducts which brought water from the neighboring mountains.

Verily the destroyer has been long at work in this old city! Here are ruins heaped upon the top of ruins; temples transformed into churches; churches again transformed into mosques, and mosques now dreary and desolate. Inscriptions were here side by side, recording each transformation, and showing how the same building was dedicated first to Jove, then to St. George, and finally to Muhammed. We walked on after our little guide, winding among vast heaps of ruins—ruins, nothing but ruins, and desolation, and rent walls, and fallen columns. The modern dwellings are just the lower stories of the ancient houses, which have been cleared out and occupied; and the whole site has become so deeply covered with fallen structures, that the people seem, for the most part, to be residing in caves.

Thirty or forty boys, with a fair sprinkling of men, followed us, shouting and dancing in high glee at the strange figures of the Franks, the first, probably, that most of them had seen. We should have been seriously incommoded by their attentions, had it not been for the threats of our manly little guide, accompanied now and then by a volley of stones at the boys who [illegible] retreated to bear. As we passed the houses, too, and the caves like court-yards, pretty women and coy girls peeped at us with one eye over the corner of their large white veils, and [illegible] to each other [illegible] about our dress, [illegible] or *both*, as they persisted in calling the [illegible] attracted their notice. In fact, we created a stir in the quiet people of Suweideh quite as great a sensation as a party of Arabs with their fierce faces, flaunting turbans, and flowing robes would do in Cheapside or in the High street of Edinburgh.

No city in Bashan—not even Bozrah, its Roman capital—surpasses Suweideh in the extent of its ruins: and yet, strange to say, its ancient name is unknown, and there is no mention of it in history previous to the Crusades. It seems to have suffered more from time and from the chances of war than any other city in the whole country. Inscriptions found on its monuments show that it was a flourishing city long before the conquest of Bashan by the Romans in A. D. 105, and that it carried on an extensive trade with Egypt and other countries down to the middle of the fourth century. William of Tyre, the historian of the Crusades, says of the region round the city: "It is rich in the choicest products of nature,—wine, corn and oil; the climate is salubrious and the air pure." So late, therefore, as the twelfth century the country was prosperous and the city populous. We can see the evidence of this still. The hill sides are everywhere terraced, and plain and mountain alike bear the marks of a former careful cultivation. The terraces are admirably suited for the growth of the vine, the fig, and the olive; and the rich plain even now bears crops of grain whose luxuriance is proverbial. Nowhere do Bashan, nowhere in all Syria, did I see such convincing evidences of the surpassing richness and vast resources of the soil, as around Suweideh. One would suppose that Moses had his eye upon it when he penned these words—words equally beautiful and true: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." Deut. viii. 7-9.

And one would suppose, too, looking at the Bible and looking at the land—comparing prophetic description with authentic history and present reality—that the prophets must surely have read the long and sad history of Palestine as I read it, and they must surely have seen the present utter ruin and terrible desolation of this part of it as I saw it, and they must surely have heard from the lips of the people the story of their oppression and their dangers as I heard it, before they could possibly have written such graphic words as these: "I will make your cities waste, and bring your sanctuaries into desolation. I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it." Lev. xxvi. 31, 32. "The generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sickness which the Lord hath laid upon it, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?" Deut. xxix. 22, 24.

These are only a few, a very few, of multitudes of similar predictions. And, let it be observed, the predictions are not made in mere general terms, capable of a wide rendering and a somewhat vague reference. They are special, graphic, and detailed; and their fulfillment is evident as it is complete. The fields are waste, the roads deserted, the cities abandoned, the houses without inhabitants, the sanctuaries desecrated, the vineyards, orchards, and groves destroyed. And the land is desolated by the "violence" and the folly of all them that dwelt therein,"—of the Turks, its nominal owners, and of the Arabs, its periodical "spoilers," who come up "upon all high places through the wilderness." "Every one that passeth by it is astonished at its deserted cities and waste fields; and "the stranger that comes from a far country,"—the thoughtful student of history, the thoughtful observer, the thoughtful reader of his Bible—cannot refrain from exclaiming, as he rides through Bashan, "Wherefore hath the Lord done this unto this land?"

The noble Druse chief of Suweideh, Sheikh Yahed el-Hamdan, was absent on our arrival, but in the evening he returned, and entertained us with a hospitality that would have done honor to the patriarch Job, who is represented, by local tradition, as having been the first prince of Suweideh. When the evening banquet was over, the whole elders of the town crowded into the large reception room of Sheikh Wakel, and squatted in concentric circles round the blazing fire. We occupied the seat of honor, on a raised dias, beside the sheikh. Rings of white turbans, the distinguishing headdress of the Druses, appeared round and round us, here and there broken by the crimson kefiyeh of a Bedawy, or the black kerchief of a Christian. An Egyptian sat by the fire preparing and distributing coffee, while an Abyssinian slave behind him pounded the fragrant berries in a huge oak mortar, beating time with the pestle, which bore some resemblance, in form and size, to an Indian war club. Each guest, on drinking, rose to his knee, touched forehead and lips with his right hand, and bowed to the sheikh; then on sitting down again, he made another salam, intended for the rest of the company, and those near him returned it, with a muttered prayer that the refreshment might do him good. It was an interesting scene, and was probably not unlike the receptions of guests in the mansion of Job and in the tents of Abraham.

We talked of politics, of war, and of poetry, and most of the company took part in the conversation with a respectful propriety and a good sense that surprised me. The poetry of the Arabs has some striking peculiarities. Their poets often describe the virtues and achievements of distinguished men in short stanzas, containing two or four measures; and the beauty of the rhythm and boldness of the imagery are sometimes of a high order. There is a species of composition which they often try, and in which many are adepts. It is difficult for those who are ignorant of the peculiar structure of the Arabic language to understand its nature. A word is taken, and, by changing its form, a series of distinct acts is described, each act being expressed by a different inflexion of the root. One word will thus occur six, eight or ten times in a stanza, with the addition of a prefix or suffix, or the insertion of an intermediate letter, or an alteration in a vowel point; and each change conveys a new and definite meaning. The warlike achievements of a favorite leader are oft unfrequently graphically described in this manner by skillful and varied inflections of his own name. The Hebrew scholar will find something analogous to this in *Jacob's* play upon the word *Hiltael*, in Genesis xxxi. 46-48; but the best examples of the kind in Scripture are given in Hosea, chapters i. and ii., on the word *Jezreel*.

### ANNOUNCEMENTS.

I will be at King's Corner Saturday before third Sunday in May, to continue over Sunday, as Brother Thurman may arrange.

J. R. WAGONER.

The Annual Conference of the State of Michigan will be held at Watson Corner, Allegan county, Mich., commencing June 1, and lasting over the following Sunday. Those coming by rail from the north or south on the Grand Rapids and Indiana Railroad will stop at Monteith, and take the Allegan division to Fisk's Crossing, three miles from Monteith, where ample provision will be made for all that shall come. A general attendance is desired at this meeting as we expect this to be the best Conference ever held in Michigan. Let all come praying the Lord's blessing to be with this meeting. Able ministers will be in attendance to preach the word.

K. S. WOODWARD, Sec.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 5, 1882.


It is possible that we may be absent from Plymouth during a part of this month. Will know better next week.

One of the great thoroughfares from Chicago to the Eastern cities is the line of the Pennsylvania Railway that passes through Plymouth. Having journeyed several times over this popular line of travel, we can, from our personal knowledge, commend the route. It is not only the shortest line east, and a first-class road in all respects, but also a route presenting the observing traveler that diversity of scenery that is always interesting. Through the Alleghanies the scenery is unsurpassed for both beauty and magnificence. It is possible that we may ere long make a trip to the East, and, if so, we shall more fully narrate the more interesting features of this celebrated route.

By a card from Elder G. R. Kramer we learn that he *so far* recovered from his injuries as to be able to preach on Sunday, April 16, and also to administer baptism to fourteen persons, one of whom was J. H. Pettingell A. M. the talented author of the *Theological Talisman* and a more recent work entitled, *The Life Everlasting*. In a discourse, delivered by this gifted author in the evening, the point was well made showing how beautifully baptism symbolizes the resurrection and the life. We will give our readers his remarks on this point in a future number. May the Lord prosper the cause of his truth, sanctify us all through its influences, grant us the earnest of his Holy Spirit, and save us with an everlasting salvation in his soon coming Kingdom.

What do you think of Wakefield's rendering of I Cor. xv. 24-27? Will the Greek justify it? The general teaching of Scripture will. Give me the rendering as Brother Reed has my copy of the book. Yours truly and in hope. O. M. MYERS.

Wakefield's version reads: "Then will the end be, when God the father deliveroth up the kingdom to him; during which he will destroy all dominion and all authority and power: for he will reign till he hath put every enemy under his feet! Inasmuch as God hath put all things under his feet: and to the enemy death will be destroyed at last. Now when the Scripture saith, all things are put under him, it manifestly means a subjection besides the subjection to him who put all these things under Christ."

In reply as to what the Greek teaches we say, that our knowledge of the language is too limited to give an opinion either way. The connecting particles seem to favor the common version, while the case connections seem to favor Wakefield. We will hereby refer the question to Prof. Charles Gardner, of Chicago, *whose* thorough knowledge of the Greek well qualifies him to answer. We respectfully request his criticisms.

We clip the extract below from the *Christian Herald* of April 27. It was truly a singular confutation of the infidel lecturer's ridicule at the very time by ocular demonstration; and another remarkable occurrence was, that the telegraph wires absolutely refused to burden themselves in transporting the infidel slang over their circuits, as we have seen stated. Telegraphic communication was nearly suspended that night:

"An apology is due to Dr. Talmage from Colonel Ingersoll," is the opinion of a New York journal which has usually displayed more partiality for the Atheist than the preacher. That journal calls attention to the aurora which on Sunday night, April 16th, shone with a brilliancy rarely witnessed in this latitude, and remarks on the coincidence of its appearing on the *very* night when Ingersoll, before a large audience was ridiculing Dr. Talmage's "theory that the world might have existed without sunlight, and have been lighted in its stead by such contrivance as phosphorescent rocks, or the aurora borealis." That very night the aurora blazed out with such splendor as to take away a good deal of the sting of Mr. Ingersoll's ridicule; and lately, at the meeting of the San Francisco Microscopical Society, the State Mineralogist read an account of the discovery of a species of rock which, on being struck, flashed out so brilliantly as to frighten the miners. They call it Hell Fire rock. Another blow at Ingersoll. "Is there a special Providence watching over Dr. Talmage?" is the question with which the writer concludes his remarks. That may be, but in any case it is certain that there is a special Providence watching over God's truth in the world which the Atheists assail.

PAPERS heralding the kingdom of God, and the return of our Lord to rule in that kingdom, will not be needed a great while longer. The rapture of the church is an event of the near future. While such papers are needed, they must be sustained by those who look for Christ and love his appearing. Ever since our connection with THE RESTITUTION, its prosperity has been the object of our prayers, labors and sacrifice. And we have to bless God that there have been numerous sympathizing friends, who have so aided us that the paper is still a missionary to many, as an humble herbinger of the coming of the Holy and Just One. With out the relief that has been kindly given by devoted lovers of the cause, to whom the things of the kingdom are more precious than worldly wealth, there would have been no RESTITUTION to-day. We have been enabled to erect *Ebenezers* along that trying way, that has always been stony in the prospective, and can say "Hitherto the Lord hath helped us." Our trust is in the Lord. We hope the friends of a paper advocating the literal fulfillment of the prophecies will not desert it now in these closing days of this dispensation. Till the paper has a larger subscription list it must have some extra aid. We will do our full part. Lost opportunities for doing good and advancing the Lord's cause can never be recalled. After the Lord shall have come, labor, and sacrifice, for him, his people, and his truth, will not be needed. The infidel world is spending money freely. Will we not aid the truth in its last conflicts? The judgment will soon test what our works have been. We will try according to the extent of our ability to give our subscribers a paper that will keep them posted on the changes that are so rapidly taking place. Momentous events are at the door. We shall make the fulfillment of prophecy one leading feature, and *personal piety* another in future numbers. Many of us, who are professedly looking for Christ soon to come, are, indeed, very poorly prepared to meet him—so as to be found of him in peace, without spot, and blameless. Brethren, help by your prayers and your means—and may God bless us, and give us a part in his soon coming kingdom.

## FOREVER WITH THE LORD.

No intensity of affection has ever equaled the ardent love of the genuine Christian toward the Lord Jesus Christ, into whose heart the Divine love has been shed abroad by the Holy Spirit of truth. And how wonderful that such love should be manifested toward one whom they have never seen. This is the love that is stronger than death. It is this that has lit up celestial smiles upon the dying cheek, and that has kindled with a heavenly radiancy death-glazing eyes. It is this divine emotion that has caused the martyr to triumph amid the consuming flames. But what must be the raptures of heart when the child of God shall be made like his Lord, and be brought into his heavenly companionship, to be continually with him, to behold his glory and share his honors during the everlasting ages. How blessed it will be, not only to see him whom our soul loveth, but to see the full harvest of the redeemed waving over a world made new, when its present barrenness and waste shall have been transformed into a heavenly country. How transporting to see a crown of celestial jewelry upon those loved temples that were once lacerated with the cruel thorns. How thrilling it will be to realize that tears and pain and death are all left behind, and that we have at last entered into the joy of our Lord—the sharers of his own deathless nature. Then, indeed, will the joy unspeakable, and full of glory, energize the hallelujahs that will swell from unnumbered voices through the heavenly mansions "like the sound of seas." O who can rise to the grand idea of the unutterable delights awaiting those whose robes our own dear Redeemer shall have washed to snowy whiteness in his own crimson blood. How transporting to see the Jerusalem from heaven, surrounded with the blooming paradises of a regenerated world, and to realize that the theatre of eternal blessedness and triumph shall be where the Bridegroom and Bridal Church were once scorned and rejected—once suffered and died. O grand outcome of the ages of evil—of the long years of lamentation, and mourning, and woe. When will the dark veil that shrouds the world be rifted, and the gleams of the city of gold shine through? Soon, soon, respond the sweet echos from the voice of prophecy. A little while only, and he that cometh shall come; and then—we shall be forever with the Lord.

## CHARACTERISTICS OF THE LAST DAYS.

The earth also was corrupt before God, and the earth was filled with violence. Gen. vi. 11.
But as the days of Noah were, so shall also the coming of the Son of Man be. Matt. xxiv. 37.

Divine intervention is fast becoming an indispensable necessity. Antediluvian wickedness, of every shape and form, is rearing its horrid front all over the world, and in an intensity of disbelief in that nothing but destructive judgments can ever wipe out. The brutalized elements of society are assuming to dictate what legislation shall be—a distiller and saloon-keeper—and what courts of justice shall decide—was the cries of murderers ought the world over. It will be seen by the subjoined extracts from English papers also sent us by Brother Hayes, that Border Ruffianism in America has a perfect counterpart in England. The unparalleled tribulation seems up in the near future. When the tempests of wrath shall sweep the world, as they soon must, surely will shall we be with Christ safe in the chambers, and above the storm?

### A SALVATION ARMY RIOT.

Last night a disgraceful riot took place in connection with the Salvation Army services in the Rink, Oldham. A number of roughs created an uproar, and an endeavor was made to quiet them, but without effect. The roughs turned upon those who had attempted to obtain quiet and kicked them. The police were called in, and the riot was so great that an end was put to the service long before it should have concluded.

### SIR W. LAWSON AND THE SALVATION ARMY.

Sir Wilfrid Lawson has forwarded a subscription from himself and several other M. P.'s, including Messrs. Hugh Mason, James Cropper, W. S. Caine, W. Fowler, and Arthur Pease, towards defraying the costs of defending a "captain" of the Salvation Army who was proceeded against at Exeter. Sir Wilfrid says: "I look with considerable alarm on the mob law which, at the instigation of the drink trade and with the connivance of the magistracy, appears now to reign in several of our towns. From what the Home Secretary has said in the House of Commons it appears that at present we can bring no influence to bear in Parliament which may conduce to a better state of things. Some of my friends in the House, as well as myself, are anxious, [illegible] upon, who are responsible for the maintenance of order in Chester, to the exercise of your authority. Yet in view especially of the extreme and unbroken kindness of our treatment hitherto in all parts of the city, and still more of the fact that vast multitudes of Irishmen in other cities will be likely to fall upon our poor people (who have not often to look to a Bench so unprejudiced as that of your city), should punishment be rigorously dealt out to the disturbers of Sunday, I do venture to plead for mercy—for unqualified mercy towards our assailants. Their conviction will surely say enough as to the efficiency of the city authorities and will surely be an adequate warning to such persons in Chester, where their punishment will, I fear, lead to many conflicts and troubles, if not in Chester, at any rate elsewhere. In any case I have instructed our officers that they are not to approach Boughton, or any other neighborhood inhabited mainly by the Roman Catholics, with any procession, as any such movement is unlikely to produce any result, but that of irritating a people with whom we have the most earnest desire to get upon friendly terms as soon as possible. I trust that the lesson of authority so ably expounded from your bench will be learnt yet in many other cities where at present there is simply a surrender to rowdyism. But I cannot think it right to cast upon authorities anywhere an unreasonable task, such as that of protecting from the results of unwisely offensive action."

A mass of evidence was then taken, the witnesses identifying various prisoners as having taken part in the riot. Thomas Conlan, Mary Dermody, Sarah Moran, Annie Higgins, Thomas Hanley, and Bridget Burke were liberated on their own recognizances of £25, with two sureties of £12. 10s. In default of finding sureties they were to be imprisoned for a month, and they would also have to pay the costs, or in default go to goal for seven days. Thomas Jordan, Edward Hughes, Michael Minton, Patrick Tansey, Edward Moran, Owen M'Gough, Robert Davies, and John Brannigan were committed for trial at the sessions, bail being accepted. John Swinbey, who pleaded guilty to rioting with others in City Road on Sunday afternoon, was bound over in six own recognizances to keep the peace. A similar charge was preferred against Mary Nunn and John Mallon, and they also were bound over to keep the peace.

## INFIDELITY IN FRANCE.

The piece below is from the Paris correspondent to the *Catholic Times*, a London journal sent us by Brother H. Hayes. From a previous number we learn that a law has been passed enacting that neither the name of God nor of Jesus Christ shall be mentioned in the elementary schools of France. The Catholic journal complains of this and other acts as "Atheistic tyranny." It is quite probable that the rampant infidelity that is becoming so outspoken here in every form of religion is only the precursor of another reign of terror. Roman Catholicism may however blame itself, as it has covered the very name of religion detestable in France by the iniquities it has perpetrated under the name of Christianity which it has falsely assumed. The oblique and suppressed utterances of Catholic journals would well to not realize that the only record on the book of time that is blacker than the history of the reign of terror is the record of papal persecutions. The St. Bartholomew massacre has never been paralleled by any of the black deeds of Atheistic tyranny. May the Lord soon come and deliver the world from both Jacobin and Jesuit. The number containing the following bears date April 6, 1882:

A congress has been sitting in Paris during the past week its avowed purpose is the separation of all "religions" from the State. It is needless, however, to add that the proceedings legislated into Atheism and thereby against religion in every shape and form. On last Sunday afternoon the Congress was brought to a close at the Cirque Fernando. All the delegates were present except that champion of vulgar and impious ribaldry, M. Leo Taxil. The lodge of the Grand Orient has thought fit to expel this degraded writer, because, as M. Edmond Lepelletier openly stated, M. Leo Taxil had been proven to be a literary thief. He was, therefore, unfit to mix with honest "citizens," although so zealous a combatant in the arena of Atheism. The Chairman of this meeting was Gatineau, who had on his right a lady named Mdlle. Maria Deraismes, who graces meetings of this kind with her dazzling toilettes and somewhat mature charms. The opening speech of the Chairman was a masterpiece of senseless blaspheming:

"Citizens," he said, "our Congress has done its work splendidly. Next year we shall march triumphantly to the Pantheon, which belongs to us: but which was taken from us by the 'Man of Sedan.' Ere long we shall build up the temple of Liberty upon the ruins of the Church of the Sacred Heart. But this is not all. The Church of the Assumption in the Rue St. Honore is about to be 'deconsecrated.' We have petitioned the Municipal Council to hand this building over to us for the purpose of holding an Atheistic daily service, until the glorious day comes when we shall have a building devoted to Atheism in every district in Paris. The Congress has urged upon the Senate the necessity of suppressing the Budget of Worship; and if the Senate does not march quickly enough in this direction the Chamber of Deputies will teach them a lesson. Let the peasant be persuaded not to give a penny to the priest. Even now," said the speaker triumphantly, "the Church is a dead body, and we must hasten to put it under the earth like any other corpse."

At this point of the meeting it was thought necessary to strike up the everlasting "Marseillaise," and many of the company showed their reverence for the national song of the Republic by standing up. Then followed a speech from Mdlle. Marie Deraismes, President of the Society for the Amelioration of the Female Sex. The plan of the lady orator seemed to improve women by teaching them to obey no law human or divine. Her pernicious nonsense was, however, loudly applauded, and M. Basin next proceeded to address the audience. This gentleman had common sense enough to declare that the nation was hourly becoming more and more demoralized. But he was hooted and insulted; and was obliged to leave the platform to avoid maltreatment. The assembly was brought to a close amidst much confusion. The audience was composed of the faces that are to be seen at all communistic meetings.

## ANNOUNCEMENTS.

The Quarterly Assembly of the Church of God, will commence Friday evening before the fourth Sunday in May, which will be May 26, in a grove near Bro. John J. Spaid's, Hampshire Co., Va. All the brethren and people in general are respectfully invited to be present.

N. J. MORGAN.

## DISCOVERIES IN EASTERN PALESTINE.

For the following account of recent discoveries east of the Jordan, we are indebted to a copy of the London *Times* of April 7, kindly sent us by Brother H. Hayes. It will at once be seen that these discoveries have been made in those lands described in J. L. Potter's book, a part of which we are soon to publish in our Oriental Sketches. Lands not yet explored the same district of country within two or three years past, and be found exactly as described by Mr. Porter—that his description of the territory east of the Jordan is of the same value and interest as though written yesterday. It is in this and of Gilead that Mr. Oliphant desires to settle a Jewish Colony. As Jewish restoration is one of the most events foretold by the prophets, everything pertaining to the country is important. We are living in a most wonderful age. Dr. Levy has been entitled to the letters in the combinations of the times, and exile of the Jewish people, and it will be in the restoration of both land people. The symbolic tree is leafing out and Messiah will come.

### PALESTINE EXPLORATION FUND.

The quarterly statement of the society contains full particulars of the recent discoveries made by Captain Conder on the east of the Jordan. These are of great historical interest. He has found, among the numerous stone circles, dolmens and menhirs already known to exist in Moab four cloistered great centres, round which the monuments are disposed. These are Mushibiyeh, at El Mareighet, and at Minyeh, south of Heshon, and in the Ghor, near Kefrein. The first of these Captain Conder identifies with Bamoth Baal, the second with Baal Peor, the third with "the top of Baal Peor which looketh towards Jeshimon," and the fourth with the "Sanctuary of Baal Peor," in the Jordan Valley, where the Israelites worshipped while in Shittim. The reasons for these identifications are extremely curious and interesting, and if the arguments be accepted the discovery will prove to be perhaps the most striking result of the value and importance of scientific research. The map of the district, drawn by the surveyors, enables Captain Conder to study the country in detail with its conformations for the first time accurately laid down; the collection of names shows him how such memories as one would expect still haunt the spot. The monuments which still stand as they stood in the days of Balak illustrate the religion of the people whom the Israelites were to dispossess; and with this knowledge to help him, he has stood upon Pisgah and seen, like Balaam, only a part of the Israelite encampments; upon Baamoth Baal, and also seen only a part; and upon Baal Peor, and seen how Balaam would have seen them all—"Israel abiding in his tents, according to their tribes." He has also made a discovery at Amman which possesses another kind of interest. He has found that a building already seen and described by several travellers is of Sassanian character, which seems to connect it with the curious ruin discovered by Canon Tristram at Mashita. He has also discovered many ancient rock-cut tombs, presumably those of the ancient Ammonites, but ruder in character than those commonly found in Western Palestine. The citidel of Amman he considers to be late Roman work. He has discovered at Arak el Emir, the great palace of Hyrcanus, the method of conveying the immense stones, some of them 20ft. long and 10ft. high, from the quarry to their destination. On the western side he has explored the tunnel of Siloam and discovered the place where the workmen met, and he has obtained a cast and made a reading of the new famous Phœnician inscription, which is supposed to belong to the time of Hezekiah. The new number of the society's journal also contains a collection of Arab legends, with an account of a newly-discovered Christian church near Jerusalem, and other papers of interest. The survey of Eastern Palestine was stopped before the end of last year by Turkish authorities on the ground of an informality in the firman. Through the good offices of Dufferin, however, another firman has been promised, but it is not yet signed. As no objection has been made to granting the firman of Dr. Schliemann to excavate at Hissarlik, it is hoped that a similar favor will not be refused the English society in their work of examining this most interesting country.

## MARRIED.

HALL—BOUK.—Jan. 31, 1882, Mr. David Hall and Miss Triphena A. Bouk, both of Fonthill, Ont., by Elder R. V. Lyon, at his residence in Clarksville, Suspension Bridge, N. Y. May peace, happiness and plenty ever be found in their dwelling.

R. V. LYON.

## News Items.

### SWITZERLAND.

GENEVA, May 1.—Tremendous snow storms have occurred in the Alps. The Simplon route is impassable.

A shock of earthquake was felt in the Canton of Vallais on Friday.

Maclean, the would-be-assassin of Queen Victoria, has been acquitted on the ground of insanity. After acquittal it was ordered that the prisoner be detained in custody during Her Majesty's pleasure. The deliberations of the jury occupied only five minutes.

Russian troops are said to have joined the rioters in their attacks upon Jews at Baltz. Forty persons were seriously injured during the progress of the riots, some of whom have since died. A thousand houses were destroyed and the damage is estimated at 4,000,000 roubles.

The Roman Catholics of Naples, instigated by the thirty thousand priests and monks in the city are showing the persecuting spirit of popery by threatening those who attend Protestant meetings, and by seeking to prevent them from securing places to hold meetings.

A London dispatch says: The Anti Slavery Society publishes a letter from Frederick Gerhard Rohlfs, the well-known African traveler, and the representative of Mr. King of Abyssinia, again imploring England to mediate between Egypt and Abyssinia to prevent war, which is now imminent.

Moscow, April 30.—A man named Kolosoff Bogdanowitsch recently submitted to the authorities a plan for the illumination of the Kremlin with electric light. Inquiries were instituted, and it was discovered that his intention was to blow up the whole Kremlin during the festivities attending the coronation of the Czar. At the man's residence there were found a number of peasant's caps, the crowns of which were filled with an explosive material. It is supposed these caps were intended to be thrown into the air in greeting to the Czar, and that, on falling to the ground, the contents would explode with the effect of bombs. Bogdanowitsch and 300 Nihilists have been arrested.

BALTIMORE, April 25.—The captain of the German ship *Stella*, just arrived at Baltimore from Bremen, tells a wonderful story. On the 13th of March, when his vessel was bowling along before a fair wind, its progress was stopped by a shock so sudden and severe that all on board supposed that it had struck a rock. Soundings were taken, but no bottom was found at one hundred fathoms, and the sea was tranquil. The captain's conclusion was that the ship had encountered a submarine volcanic eruption. The latitude was 27 deg. 21 min., and the longitude 23 deg. 51 min. west, or in the vicinity of the Azores.

### Tobacco, Alcohol, Chloral and Bromide of Potassium.

There can be no room to question the presumption that an excessive use of tobacco does occasionally deteriorate the moral character, as the inordinate use of chloral or bromide of potassium may deprave the mind, by lowering the tone of certain of the nervous centres, in narcotizing them and impairing their nutrition. Whether the nicoline of the tobacco can act on nerve cells as alcohol acts may be doubtful, but the victim of excess in the use of tobacco certainly often very closely resembles the habitual drinker of small drams—the tippler who seldom becomes actually drunk—and he readily falls into the same maudlin state as that which seems characteristic of the subject of slow intoxication by chloral or of the victim of bromide.—*The Lancet.*

Everything of fame, wealth and glory must pass away. "But the things which are not seen are eternal." Like the tints of the summer rainbow, the bloom of the flower, and the resplendence of the sunset, fades the grandeur of earth. The foam sparkles a moment on the billow of ocean and is gone; the black chariot of Apollyon rolls on, crushing beneath its cruel wheels the splendor of man; and the glowing banner of *hades* waves in triumph over the shattered domes of empire. Columns come crushing downward as time flings from his blade the full bloom of princes; but there is a glory which shall never fade, an empire on the rock of ages, which, when all evil shall have been entombed, shall be soon towering in sublimity and gleaming with the effulgence of "the eternal tabernacles."—*G. R. Kramer.*

As the eye which has gazed at the sun cannot immediately discern any other object; as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool: so the mind which has contemplated eternity, overlooks and despises the things of time.—*Edmund Burgon.*

# Poetry.

N. Y. M.M.

## AN ECHO OF BYGONE YEARS.

[illegible]

A song comes back from [illegible] years,
[illegible] marks of [illegible] old,
As I listen again, it rings my ears as it [illegible]
Through the singer is dead and cold.
'Tis a song so sacred, by a voice so [illegible]
For years that [illegible] other,
And I hear it [illegible]

There are tones, it seems, which shall [illegible]
The singer be [illegible],
And I hear her voice [illegible]
Like the [illegible] of the [illegible].
While the [illegible] [illegible]
And [illegible]
I shall see [illegible] beautiful [illegible]
[illegible]

# Communications.

## GOOD FRIDAY.

Amongst the many [illegible] upon the profession [illegible] throughout so-called Christendom there is not a more genuine one than this annual fixture [illegible] day on [illegible] Friday. I cannot [illegible] with more reverend than the discovery would be [illegible] who gave it its present name and fixed its [illegible] upon Friday.

Any boy of ten years [illegible] in any public school, is able to make the calculation, that the crucifixion on Friday and a burial the same evening between five and six o'clock, would not allow between the burial and resurrection of Jesus, early on the first day of the week, "while it was yet dark," say four or five o'clock, more than thirty-six hours, or one day and a half, although it was declared by Jesus that "as Jonah was three days and three nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth." See Matt. xii. 40.

Just as it dishonors the Son, so it dishonors the Father for he declares that Jonah was three days and three nights in the belly of the fish. Infidels see these things and make them a part of their objections; they tells us also, that a whale cannot swallow a man, perhaps not, but it happens that no whale was called upon to perform such an operation, but a fish was prepared for this special purpose, and upon this special occasion, "Now the Lord had prepared a great fish to swallow up Jonah." See Jonah i. 17.

Objections of this kind are generally made by parties who nibble at small portions, without reading the full narrative.

The burial and resurrection of Jesus as well as the crucifixion, depends upon the time of the observance of the Passover, which does not at all recur uniformly, it always commences about the full moon in our month of March; the first new moon in our March, constitutes the first day of the Jewish month "Abib," which is the first day of the Jewish ecclesiastical year, and the first new moon in September is the first day of their civil year, all their religious feasts, etc., are regulated by their ecclesiastical year, and all their contracts, and all business matters, are guided by their civil year.

All accounts which are given in the New Testament tell us that Jesus observed the Passover with his disciples, and was arrested the same night, and was brought to trial early the next morning, condemned and crucified the same day, died and was buried the same evening before six o'clock, that being the hour on which the Jewish Sabbath began, all these things being true, no man living can stretch the period between the burial and resurrection of Jesus, (supposing him to hold the crucifixion on Friday) to more than thirty-five hours, or thirty-six at the utmost tension, therefore the recurrence of the crucifixion on Friday, is a fixture of human invention, ergo, worthless, like many other things designated as religion in our day.

In order [illegible] that the crucifixion took place the day after Jesus ate the Passover with his disciples, I quote from each of the records of the evangelists, as they have recorded: Matt. xxvii. 1, "Now when the morning was come, all the" etc. Mark xv. 1, "And straightway in the morning, the chief" etc. Luke xxii. 66, "As soon as it was day, the assembly" etc. John xviii. 28, "They led Jesus into the place, and it was early" etc.

Thus we have undoubted testimony from four records, that the trial and crucifixion took place, on the day after the Passover, and if this took place on Friday, and the resurrection on the following Monday, being the first day of the week, the great controversialist of the popish faith and practice, Thomas Aquinas, could not make out the time of Jesus in the tomb, more than thirty-six hours, if so much.

I have seen two or three accounts of the date of the crucifixion made out [illegible] progressive calculation, which very few are able to make, and by which the conclusion was arrived at, that the date was Thursday, April 6, A. D. 29-33, upon the correctness of this, I am not able to pronounce positively, but satisfied in my own mind, that it is correct, as it would allow the true scriptural time in the tomb, but this subject has for some time past engaged my attention, resulting in the formation of a list of the Passovers for the last fourteen years, taking a note of each Passover as it occurred, and by which I am able to show that they do not occur uniformly, nor in regular order on Friday, nor on any other day, consequently the fixture of Good Friday, is a item of the work of the apostasy, which I will now show, assuming the calculation already mentioned to be correct.

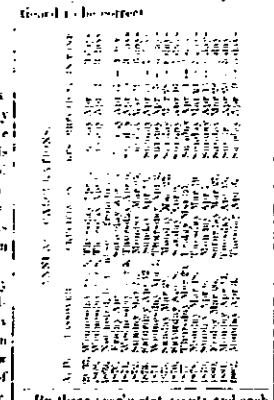

By these yearly statements, and each interval in the tomb, it can be seen that no annual regular fixture can be honestly made.

THOS. CHURCHILL.

# Selections.

Age to Come Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

Jerusalem, Jan. 10, 1882. I wish to call attention once more to the importance of sinking artesian wells in Palestine. The people are now waking up to the necessity of procuring more water through the dry season, both for irrigation and family use. There will be sufficient rain hereafter, probably, through the winter season, for common use; but even then wells may be desirable in many cases, for cooking and other purposes. But as the soil is sufficiently strong, or rich enough to grow several crops through the dry season, it become highly important to secure as good a supply of water as possible; especially upon the low lands and plains, where it will be the most easily obtained by artesian wells. There can be no doubt but that putting in these wells would not only be a highly remunerative business, but would add greatly to the wealth and prosperity of the country also. I hope the lovers of Palestine will give this matter immediate attention.

The wool of this country is good and fine; and the sheep are all that could be desired. Dr. Lee will take two to America in the spring, but I doubt if they will live there. All a family needs here is a few acres of land, two good cows, some hens and turkeys, and with good farming tools and plenty of good seed, the man can be a king. The farmers by working three hours each day have all they want.

Vegetables are raised during the winter, and by irrigation in the summer, and as I have told you before, are the very best in the world. The fruit is sweeter than in any other country. Oranges are so sweet that those who are not fond of sweet things, do not like them as well. Nuts are raised in large quantities. I saw chestnuts in the market as large as horse-chestnuts. The wheat, as I have told you before, is superior to any I ever saw, and makes delicious bread. *Koobie*, is the Arabic name for bread.

There are fifty carriages running between Jaffa and Jerusalem, and hundreds of camels bearing burdens.

The New City of Jerusalem is the finest located city on the earth. I wish I could describe it, but it is impossible. The surrounding scenery is so delightful and diversified, that one never tires looking upon it. Building material is right on the spot, and of the nicest quality also.

The houses are now built with huge cisterns that seldom fail. Our cistern is now full of water, and it has not been opened since last April. The flowers in our garden are in full bloom, (middle of Jan.) The vines are beautifully green, and it seems impossible that it can be winter.

The nights are chilly, but we never take cold. If we bathe in cold water, the skin is immediately warm—a warm glow follows the bath. I never experienced anything like it before. The air is pure and healthful. The Arabs are nearly all barefoot, and the bosom is entirely exposed, but they are hardy, and rarely ill. I can readily believe that man will sometime live forever, when he and his surroundings are pure.

I have now tried to tell you of all the good things I can think of; but really, I have no bad things to write about, except sin and improper management. We only long for the society of our own kind, and trust that God will bring them soon.

I will tell you what I heard to-day about the Christians. The poor Russian pilgrims who come to Jerusalem every year, bring a few dollars saved for this purpose, and last week being the feast week at Bethlehem, all went there to see the Patriarch and feast. These poor souls buy a loaf of bread blessed by the priest, and take it in a napkin into the holy place in the Church of the Nativity. There they deposit the bread on the altar where they eat the sacrament; afterwards it is to be taken by them and carried to their homes as sacred. After the bread had been deposited on the altar, a woman belonging to the Church of England, went in and stole it, and took it to the other Christians, who ate it up and made all sorts of fun of the thing. The Greeks found it all out, and having lost the blessed bread made a big stir about it, and had a sort of a free fight, only with their tongues, however. But the result is, the thief has been turned out of the church to satisfy the Greeks.

I hope and trust the time will come when there will be an end of such scenes. There is a Mohammedan police kept in the Church of the Holy Sepulchre to keep the Christians from quarrelling and killing each other. But I rarely ever think of the religious elements here; they are of no consequence at all.

Jan. 13. We are having a long cold storm. On Sunday the wind blew a gale, and rain fell in torrents, also Sunday night and Monday. It is raining this evening, but the wind has ceased to blow. The steamer did not land at Jaffa, but went to Beyrout; so we have no mail as yet. I hope to-morrow will bring the mail with good news. Our mail is quite the event of the week with us who have so little news of the outside world.

I hear that we have a new consul coming, Mr. Merrill, who has been in this country some years. I think I heard him lecture in Lowell Institute, in Boston, three years ago. His appointment seems to give much satisfaction.

Mrs. Brinton's son came back last Saturday. I was so glad to see him as his mother. He will take his father's farm, and commence farming, with nice farming tools brought from America. He is just the man for this country.

It is quite cold during the storms, but as soon as the sun shines, it is warm and pleasant. Last night I was invited to dinner with my Arab friends. We had vegetables just from the fields, (Jan. 12), and such nice vegetables never grow anywhere else, I think.

The butter of this country has a flavor which I never tasted before, and I like it much for cooking. I have learned to cook, and could now teach Madam Parlos even, many useful things.

This is believed to be the day on which Christ was baptized in the Jordan, and hundreds have gone to dip themselves in the river. I am in good health; but have many hours of weeping. The thought of my darling Bertie lying so far away, so cold and still, causes a throb of anguish such as I never felt before. But it is best, I am sure. I would not exchange it if I could. She is *safe* and that is much to me. If I suffer, she cannot know it, thank God.

I hope the "Pearson" has reached you. I long to be doing something more. I am busy all the time; but it is not just what I wish to do. I already have my blackboard in use to teach the people, they have such a desire to learn; and I get many favors by so doing.

Feb. 5. To-day news came that the French and English had occupied Cairo. The people, especially the English, are much excited over the news. I was visiting a gentleman, an Arabic missionary, and he told me all about it through his little daughter about twelve years of age, who could interpret to me. She also told me that her father believed all the prophecies, and was anxious to see the fulfillment of God's word. This gentleman is an Arab, but likes the Jews. I told him I thought he was a Jew. He answered "I hope so."

I do not know what makes me love these people so much, and they me in return. They are cultivated and courteous in their manners; after you know them you think them Americans.

I believe we must have a great war here. Shall I be alone? Everyone seems to feel it; and all are talking of the "great war," and the prophecies. The Arabs understand the prophecies. I read to them much.

I will give you a picture of a Jerusalem home this evening. I sit writing. Frank (young Mr. Brinton) sits opposite playing the violin. A dear neighbor is at my right knitting. Little Katrina, who is to be married in two months, is singing.

Here comes our Russian servant, Maria; says Mousony waltz is nice, and she dances for us. We can't understand a word she says; but she talks all the same. She is happy, poor soul.

It seems like home to hear our friends sing "In the sweet by and by," and the tear will unbidden come, and a pain also at my heart, as I remember my dear darling, and how sweetly she used to sing this sweet song. Perhaps she will come from the cold grave soon, and sing again. "Awake and sing," says the prophet, "ye that dwell in dust."

## SUN SPOTS, AURORAS, AND CYCLONES.

[Phenomena so remarkable as the wonderful appearances described below seem to us worthy of note and record. While we would not claim that every uncommon marvellous display in the skies is a sign from heaven, we would not, on the other hand, assert that there are no last day tokens. Can it be that the crown composed of electric light shaped into the resemblance of jewelry of precious stones betokens the speedy coronation of our Immanuel? And, also, are the savants who have prognosticated physical disturbances and calamities in the right? We incline to the opinion from the history of the past that they are, but we shall soon see. The descriptions appended are from different and late numbers of the New York *Sun*.—ED.]

### THE SKY ABLAZE.

A remarkable display of the aurora borealis was witnessed in this city last night, April 16, and it attracted the attention of thousands. Groups of people gathered on the street corners and in the parks and open places, and watched with exclamations of surprise and admiration the singular appearances in the heavens. Early in the evening a low broad arch of greenish light formed in the north, spanning a wide arc of the horizon, and occasionally sending up [illegible] which reached [illegible] black clouds appearances became more complicated and beautiful. Shafts of light, sometimes tinged with a rosy hue, shot up from the east, west, and north, and, meeting a few degrees south of the zenith, gathered in a crown encircling the brilliant star Arcturus. This crown of light was in constant motion, waving to and fro, and continually changing in brightness. Sometimes one side of it appeared to be broken away, and at other times all semblance of a crown was lost, and it shone as a great, irregular disk of light. In the meantime from every side the flashing and flickering flames, shifting from green to red, shot upward, and the whole heavens seemed to be covered with a mass of burning gas, the stars growing pale by contrast. Sometimes the light seemed to be rolling up toward the zenith in rapid waves, then it shot in streaks, and again rose in broad curtains, which waved to and fro, as if a mysterious wind was swaying them. Overhead great bands of light appeared with startling suddenness in spots where the sky had been perfectly black before, and, darting forward with a tremulous motion, joined the shining crown near the zenith.

About midnight the display along the horizon shifted from the northeast around through the north point to the southeast, where the light became very brilliant. The auroral shafts then shot upward from every point of the compass and joined the crown overhead. Within the circle of this crown the sky was black, and in the centre shone Arcturus undimmed by the glow around it, although all the surrounding stars were extinguished. The display seemed to attain its greatest brilliancy about 1 a. m., when the strong flashes of light appeared as bright as sheet lightning, and the crown overhead, forming a perfect circle, glowed with extraordinary beauty.

As is always the case in great electric storms, the telegraph wires were affected all over the country, and messages were delayed. This outburst of the aurora is undoubtedly connected with disturbances in the sun. Repeated observations have shown that such a connection exists, but science has yet to learn how to interpret its manifestations. An exceedingly remarkable group of sun spots, which was described in the *Sun* of yesterday, and which is now visible without a telescope as a blue dot on the surface of the sun may have some connection with the cause of the aurora.

POUGHKEEPSIE, April 16.—There was a splendid display of aurora borealis to-night. The shafts ran from the northern horizon to the zenith, and were in colors of carmine, blue, and white. At midnight waves of light centered at the zenith, advancing and receding for several minutes.

BALTIMORE, April 16.—The display of auroral lights to-night is unusually brilliant, extending from the horizon to the zenith, and covering almost the entire northern hemisphere.

### SOMETHING QUEER IN THE SKY.

The atmosphere has been in a strange condition of electrical disturbance since the great auroral display of Sunday night.

On Tuesday night and yesterday morning the fact that the electrical disturbance was not yet at an end was shown by the appearance of a remarkable white cloud northeast of the zenith. It appeared first in the shape of a comet's tail and of the brightness of an auroral streamer. Later it expanded into a roundish, hazy-looking mass which hung over the Northern Cross in the constellation Cygnus, extinguishing all the fainter stars in its neighborhood. It resembled a thin cirrus cloud illuminated by a powerful electric light. Sometimes it disappeared as if it had suddenly melted, and a minute later it would be seen again in the same spot. There was no appearance of streamers and billows of light rolling up from the horizon as during the display of Sunday night.

Last night's violent thunder storm, and the continued difficulty in working the Atlantic cable, show that the electrical conditions are still abnormal. It is noteworthy that the great outburst of sun spots, which we first noticed last week, continues.

There were on Tuesday afternoon two groups of sun spots so large as to be easily visible without a telescope when the eye was protected by a smoked, or a deeply colored glass.

That an intimate electrical connection exists between the sun and the earth is pretty generally admitted, but we are yet in the dark as to the details of its manifestation. The present phenomena offer a rare chance for scientific investigation.

### ANOTHER AURORA.

Another display of the aurora borealis, only less splendid than that of Sunday night, was witnessed in the northern heavens yesterday morning, April 20. About 2 a. m. the thunder- [illegible] black clouds disappeared, leaving a thin veil of mist spread uniformly over the heavens, through which only stars of the first magnitude were visible. Then an auroral arch formed in the north, the bow of light being perhaps ten degrees broad, while the segment of sky below the arch, or bow, was almost of an inky blackness. The color of the arch was yellowish white, shifting at times to light green. From its upper edge shafts and streamers shot upward continually, all converging toward the zenith. Many of these streamers lasted with little change of brightness or position for some minutes, and meeting overhead the rays resembled an enormous fan, the handle being in the zenith. An hour later the arch in the north bent down in the middle, making the figure of an ox-bow, the centre being almost exactly under the pole star. At times this bow glowed with extraordinary brilliancy, seeming to light up the whole vault of the sky with its reflection. Even when it was brightest, however, close watching showed that the stars were visible through it, just as they are through comets' tails. They appeared, however, to be robbed of their twinklings. Some of the shafts of light that shot up from the great ox-bow figure in the north were of splendid beauty. Starting with a greenish hue at the base, they changed gradually to a faint red near the upper end so that, at times, the sky overhead was tinged with rose color. Dark horizontal bands occasionally crossed the whole of the illuminated region, making, with the upright light of the streamers, a barred appearance that was very curious. No feature of the display remained long unchanged. The streamers flashed and pulsated and occasionally swayed sideways, as though a passing wind had brushed them. Phosphorescent waves started from the shining bow in the north, and rolled up overhead with electric speed. Here and there a bright light appeared and disappeared like a faint flash of lightning. The streamers appeared to vie with one another in racing to the zenith. Sometimes at widely separated points upon the upper side of the bow two or three projecting tongues of light would appear, and then all start together, converging as they rose, with a swift, unswerving motion seeming to cleave their way through the darkness until they met overhead. To the spectator who watched this celestial exhibition long the absence of any sound was phenomenal. Half the dome of the heavens being filled with glowing apparitions endowed with almost every variety of motion from the flowing of waves to the rushing of rockets and the swaying of curtains, the silence seemed mysterious, and it greatly heightened the effect of the display. The auroral streamers continued their excursions, and the bow glowed in the north, until both faded in the morning twilight.

If as there is strong reason to believe, great outbursts in the sun cause aurorae the present is a fine opportunity to test the matter. For more than a week there has been great solar disturbance, so great in fact that the orb of the sun, which the ancients believed to be so immaculate that Galileo Galilei's observation of spots upon it was regarded as satanic deception, has appeared spotted even to the unassisted eye. It will be interesting to know what the spectroscope has revealed during the last week, and how the magnetic needle, which is made to trace a record of its variations at Greenwich, has behaved. Prof. Young relates that when he was making spectroscopic observations in the Rocky Mountains in 1872 he witnessed remarkable disturbances in the neighborhood of a sunspot. At the same time a magnetic needle used by one of his party swung clear off the scale. On writing to England he learned that the self-registering magnetic needles there had shivered and trembled at the very time when he witnessed the solar paroxysms from his post in the Rocky Mountains. The solar outburst witnessed by Carrington in 1859, which was followed by an extraordinary auroral display and great magnetic disturbance throughout nearly the whole northern hemisphere, is a familiar example of the supposed connection between outbursts in the sun and the appearance of electric lights in the earth's atmosphere.

Some men of science are disposed to think that the sun not only influences the earth's magnetism, but also makes its power felt in the production of terrestrial storms. The recent disastrous tornadoes in the West coinciding so closely with the disturbances in the sun and the appearance of the aurora derive a new interest from this view. The old astrological superstitions concerning a relation between the fates of men and the aspects of the heavenly bodies no longer find a lodgment except in ignorant and superstitious minds, but in their place men of science entertain notions of a real interplay of influences between the members of the solar system. In the case of the sun and the earth, they believe that some sort of magnetic or electric connection exists. The whole study is yet in its infancy, but nobody can doubt that some time men will master it, and then the aurora borealis will no longer appear mysterious.

Tornado after tornado sweeps the country. Rarely is a greater or more widespread series of windstorms on record than those which have ravaged the Central and Western States this month. The cyclone which visited Mississippi and Louisiana on Saturday, completely destroying the town of Monticello, leaving only three houses standing, killing ten people, and injuring nearly all of the 150 inhabitants, was only a repetition of disasters which have afflicted Kansas, Michigan, Iowa, Missouri, Pennsylvania, and Georgia since the first of April. The theory of extraordinary atmospheric disturbances, from some unknown causes, seems to rest on a large basis of strange phenomena.

# Brevities.

A fine art exhibition at present says that Mr. Wild's excavations at Cairo have resulted in the discovery of an inscribed monolith which belonged to Apries, the Pharaoh Hophra of the Old Testament.

The Cabinet Council of France has approved the scheme of M. De Lesseps for cutting a channel through the neck of land dividing the Gulf of Gabes from the salt marshes and low-lying parts of the Desert of Sahara, to the south of Tunis. It is expected that the sea will, in virtue of this cutting, once more fill up the Sahara. The political advantage to be obtained by the scheme, will be the insulation of Tunis and Algeria, by creating a water barrier between them and Tripoli. The cost of the canal, it is estimated will be 65,000,000 francs.

The interest taken by some of the English people in Jerusalem and Palestine, is on the increase. A little work intended to prove that the English are direct descendants from the lost tribes of Israel has had an enormous circulation, and praise of Jerusalem by Holman Hunt, the painter of the famous picture, the Shadow on the Cross, has tempted other Englishmen to construct villas near him where they spend a portion of their time. There are rumors that Mr. Goschen's mission to the Porte is for the purchase of Palestine, in order to reinstate the Jews in the land of their ancestors. It will be the modern land of Goshen.

Mrs. Lucy Picket, aged 115 years, was buried at Saugatuck, Mich., Sunday. Mrs. Picket was born in Plattsburg, N. Y., in 1767, where she lived for 100 years, in 1867 she moved to Muskegon, Mich., where she lived until recently, having moved to Saugatuck only a few months previous to her death. Mrs. Picket well remembered Washington, and was one who helped to strew flowers before Lafayette in his triumphal march.

In the Franco-German war the Germans lost over 10,000 men by disease or the casualties of battle. It is to be remembered that every one of these was a picked man, in the full vigor of life, when he ought to have been adding to the wealth of the country and raising up a family to strengthen the State. Besides the official cost of the war, voluntary contributions amounted to $12,000,000 in money or kind. This was the price of a successful war, waged by the most economical of nations.

The persecution of the Jews in Southern Russia has been renewed with such violence, that the number of homeless and destitute is 27,000. The authorities are doing nothing to protect the Jews or repress violence. At Balta the troops, previous to the arrival of Governor Podolia, aided in plundering instead of protecting the Jews there. Forty persons were seriously injured during the progress of the riots, some of whom have since died. Fully 1,000 houses were destroyed, and the damage done is estimated at $3,500,000. Another account says: At Balta, 2,000 Jewish families were ruined. Whole streets of houses were wrecked. The plundering lasted two days. The riots almost assumed the character of a struggle for the annihilation of the Jews, the assailants being the peasants from the neighborhood of the town. Ilopolo, near Odessa, was also surprised by the peasants, presumably under the leadership of Nihilists. The houses of Jews were sacked, and the town was partially burned.

## CHRIST.

Christ is the founder of a religion, say He is the religion itself. Other men have been shadows of the great Original. Here is man in the image of God,—man as the ancient seers conceived him to have been originally framed—man as modern optimists conceive him capable of becoming. Here is the type of humanity. Henceforth religion is the imitation of Christ, because the nature of God has shone forth in the person of man. If this conception is a myth, the grandest poetical character is dwarfed into nothingness beside the carpenter of the reformed tax-gatherer, the attendant on Paul and Barnabas, the physician of Troas, and the fishermen of Galilee, who, whatever may have been their discrepancies in detail, agree in this magnificent ideal of wisdom, holiness, lovingness. If this conception be a myth, humanity is better in its myths than it is in its realities.—*Pearl of Tarsus.*—Selected by W. G. Moncrieff.

## Help For Utah.

One of the most effective journals against polygamy is the *Anti-Polygamy Standard*, published at Salt Lake City, Utah—the organ of the Woman's National Anti-Polygamy Society. Every woman in the land who is desirous of aiding to free many thousands of her sex from a cruel and degrading bondage and abolishing the curse of Mormon polygamy from our land should send ten cents to P. O. Box 385, Salt Lake City, Utah, for a sample copy of the *Standard*.


## THE AGE TO COME

—EMBRACING SOME OF THE—

*Things concerning the Kingdom of God and the Name of Jesus Christ,*

—AS WELL AS THE—

*FUTURE AND ETERNAL AGE.*

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## The COVENANTS.

### A TREATISE ON,

I. The Abrahamic covenant, its terms, its extent, its duration, its contemptees, and when possessed.

II. The Mosaic covenant, its terms, its relation to the Abrahamic covenant, where given, to whom given, the unity of the Law, its duration and its terminus, the Sabbath and its purposes.

III. The New covenant, the covenantees—not the church, but Israel; conditional prophecy considered, restoration from Babylon considered, future restoration of Israel as covenantees, our relation to the New covenant—as the Seed of the Abrahamic covenant, as the Mediation body, as a Royal and an Eternal Priesthood—now upon the plan of the dark ages and then through the veil upon the plane of spirit; restoration of the Aaronical order of priesthood in the Kadoc under the Prince and subordinate to the royal priesthood, the necessity and the nature of sacrifices in the ages to come.

IV. The Davidian covenant, its terms, the kingdom divided, the kingdom restored, the seed chastised, the kingdom to be restored under Messiah, the reign eternal.

V. Twelve objections to the position, that the kingdom of Christ is organization is yet future, answered, and the law of induction into the kingdom of the birth of the water and of the spirit.

This work is now in press and will be ready for distribution in June or early in July. It will make from 300 to 350 pages, and will sell for $1 per copy. We are now receiving names for the work, to be paid when the book is delivered. We want your assistance. Give us your name for the work.

O. M. MYERS,
Box 32, Lanark, Ill.

# Poetry.

London Wesleyan Magazine.

## THE TWO ADVENTS.

He came not with his heavenly crowns,
His sceptre clad with power;
His coming was in feebleness,
The infant of an hour.
An humble manger cradled first
The Virgin's lowly birth,
And loving hearts conspired that
The Lord of heaven and earth!

He came not with the robe of wrath,
With armour-bristled booby,
But on the darkening path of earth
To pour celestial sky;
To guide in peace the wandering feet,
The broken heart to bind,
And hear upon the faithful ear
The voice of all mankind.

And those had borne them to a lowlier perch,
A still more fitting place to be,
In humble cave and frigid hall,
Our Saviour's face to see;
And greet Him—the Eternal Branch
That on thy altar lies,
Long ere sin had been—shall be there,
A living sacrifice.

Yet once again—He shall be
Upon the heavens unveiled,
And earth and all its inhabitants
Be terribly afraid;
For not in weakness will He come,
Nor wear the crown of thorns,
But girt with all the Father's might,
His conquests and His glories.

The terrors of that awful day,
Or who shall bear or stand?
Or who abide when from its earth
Shall lift the hoary head?
The earth shall quake, the sea shall roar,
The sun be as a grave pale;
But those that love His name shall not fear these signs,
Thy faithful shall not fail.

Then stand ye, Saints, with upturned eyes,
Your time of watching here
That when upon the clouds of heaven
The glory shall appear,
Uplifting both your bowed heads
In triumph we may rise,
And where, with thy angel train,
Thy throne is, there also—

# Communications.

## THE SIGN OF THE SON OF MAN.

There is no end to the different suggestions as to what this sign of the Son of Man will be. And I venture to add another which may be new to the readers of THE RESTITUTION. I have never heard it or seen it in print and it may be altogether new, yet new or old it seems to me worthy of attention. It will be noted that our Savior uses the definite article "the;" thereby showing that he had in mind a specific sign, and it would also imply that it was a sign already known. And this is the real fact; there had already been a sign of the Son of Man. A sign known and recognized not only at Jerusalem but in the far East among the famed Magi of Persia. And not only so but at the time our Savior spoke there had been but the one sign, and there has never since been added another. Hence I cannot see but we are shut up to the conclusion that "the sign of the Son of Man" remains still "the" sign. And we may expect its reappearance prior to or in conjunction with the Son of Man himself. And we may add that this latter thought is the more likely to be correct as the Star in the East did not make its appearance till the "Young Child" was born.

It seems certain therefore, or at least highly probable, that at the time of the second advent of our Savior, a bright and peculiar star will appear in the heavens in the latitude of Jerusalem which will attract universal attention, and convey to the thoughtful and pious the intelligence that the Master has come. To serve the purpose of a sign it must remain long enough suspended in the heavens to be a subject of study and investigation and hence of comment and conversation, that men may reap the benefit designed.

The 30th verse of Matt. xxiv. is full is as follows: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

It thus appears that the appearance of the sign of the Son of Man in heaven is in close conjunction with the coming of the Son of Man himself in heaven. It would seem as if the Savior could hardly have more significantly pointed out or appointed the identity of the sign with the appearance of himself in the clouds of heaven than he has by this language.

It will then be asked, why did he refer to the sign at all if he himself is the sign? and if he is the sign how can a star be the sign? The answer is that he is to appear as "the Bright the Morning Star."

This I have more clearly shown in a former article to which the reader is referred. If Jesus than first appears with the holy city as a bright star—suspended over the region of Jerusalem long enough for every eye to see him, long enough for the bride to recognize his identity and rise to meet him; long enough for disaster to heap upon disaster and terror to succeed terror till "all the tribes of the earth mourn," he will accomplish in his own person all the requirements of a vision and fulfil all the particulars of the Scriptural account of "the sign of the Son of Man in heaven." And then when he descends "in power and great glory" to deliver Israel from his enemies all the prophecies on the subject will be exactly and literally fulfilled in the precise order laid down. I submit whether this thought is not well worthy the attention of those who are patiently waiting the coming of the Son of Man and look for his sign.

J. F. WILSON.

## A FEARFUL PICTURE.

A. B. MACKEEVER.

What a striking testimonial of the fearful apostasy from the faith and practice of the Bible religion—and of the growing neglect and even contempt of God's law—"men waxing worse and worse, deceivers and being deceived," which it was predicted should characterize the perilous times of the last days" in which we are now living—is presented in the following graphic and truthful account of the religious state and condition of Europe, and which is fast becoming equally characteristic of the times in our own country. Let the reader ponder the moral lesson of warning.

Germany seems to be declining in its religious interests. In the city of Hamburg, which has a population of 150,000, there are but five parish churches, and of its people, 147,000 pay no manner of worship to God. In Berlin there are 670,000 Protestants, of these only two per cent. (11,000) attend church on Sundays, and among them nearly 3,000 go merely for a musical treat, leaving only about 8,000 real worshippers. The religious indifference of the people appears also in the fact that out of 23,968 burials, only 3,577, or less than fifteen per cent. were attended with a religious service. The church attendance of the Protestants in Darmstadt is only 3.3 per cent. of their number, and 31.5 per cent. of their marriages are without any religious service. In Geneva, the original seat of Calvinism, now a city of 25,000 souls, at the only Sunday service held there, the congregation numbered only 200 females and 23 males. Throughout Germany only 14 out of 100 persons attend any kind of religious service. In a large number of places the number of marriages and of burials which are performed without any recognition of even the forms of Christianity ranges all the way from thirty to sixty per cent. This fact shows, as almost no other circumstance could show, the dying out of all regard for religion. In most countries, even those persons who have given up all habitual observance of Christianity are anxious to have their dead buried with a religious form."—*The Philadelphia Times.*

# Letter Drawer.

BROOKLYN, N. Y., Apr. 2, '82.

*Editor Restitution:*

Brother Kramer has given us a feast of gospel truth on the confession of Christ before men. Matt. x. 22: "Whoso confesseth me before men, him will I also confess before my Father which is in heaven."

This confession was made to embrace the faith, and the obedience of faith, as to Jesus' Messiahship. Nay more, the scriptural confession includes an open confession from the lips. We must believe with the heart and confess with the mouth, that Jesus is Lord to the glory of God the Father. Rom. x. 6-13; Phil ii. 11.

Furthermore, this confession recognizes the three-fold offices of Christ, as Prophet, Priest, and King. Of course this includes the second coming of our blessed Lord to reign, to judge, and bless in all the plenitude of the oath-confirmed promise to Abraham and his seed. Amen.

The grouping of the Scriptures was sublime. The foundation for faith and confession was made more firm than a pavement of granite rock. "Trust ye in the Lord Jehovah! for in the Lord Jehovah is everlasting strength—the rock of ages." In Hebrew the word for strength is rock, and that for everlasting is ages—hence we have "the rock of ages."

J. H. COOK.

OSHKOSH, Wis.

*Editor Restitution:*

I would like to do more for the paper than I am doing, but at present I cannot. The fact is I have had poor health for the last seventeen years, much of the time not being able to perform manual labor of any kind, and of late have been obliged to retire from manual labor and also from preaching the word, the latter being quite a trial. My wife has also been sick since June last, not being able to attend to household duties. Doctors bills and hired help keeps us reduced financially. Yet we are told that everything works together for good to them that love the Lord, to them that are called according to his purpose. We have no doubt but that we are called according to his great purpose in purifying the earth and filling it with a pure and holy people. Hence it behooves us to make our calling and election sure.

Certain it is we hail with joy every note and tiding that comes from the East showing us that our redemption draweth nigh—showing us that the acceptable year is at hand. Then we can "Strike our sweet anthems of praise to the great Queen mingled with sorrow and pain. May the Lord sustain us and ask in his cause I am.

I am glad to see the hearty response by a Texas brother to Brother Magee's request. May the Lord stand by his truths and sustain it until it has accomplished its purpose.

THE RESTITUTION is a welcome herald. W. M. BIZZELL.

BLUE MOUNTAIN, Miss.

*Editor Restitution:*

As I read the letters of encouragement and instruction I am led to think perhaps some would like to see a few words from our little company. I may say, we are not afraid of the gospel but are trying to abound in the work of the Lord.

Orthodoxy and infidelity hurl their threats at our ranks, but we have workers who are not afraid to take the "Sword of the Spirit" against all antagonism. Oh, how much we need to have on the whole armor in these times of peril that we may work successfully. How much we need the meek spirit of the Master and the great love that he possessed to enable us in our weakness to let our light shine that others may see our good works. As we look around on the dying, perishing sons of Adam, and realize that amongst them are our neighbors, our sons and daughters, oh how we long to cry out in the fulness of our hearts, "Repent and be converted that your sins may be blotted out."

Oh, brethren, this is no time for jars and dissension in the church of God. No time for pulling the mote out of your brothers' eye. No time to lay up the riches of earth and neglect to preach to dying men. No time to slumber until the Master comes, and lack oil in our lamps as did the foolish virgins. These are trying times to those who would live godly. The spirit of rebellion and ungodliness is so prominent in the world and even amongst ourselves that we see [illegible] and at what may be one in Christ, and that the love and sympathy that he possesses may become prominent in all our works and cement his children together in unity.

Brethren, work on, wield the trusty sword through all the storms of life, that beyond the clouds of darkness, beyond the gloom of Gentile times, be found the reign of the king of terrors, we may all meet in our Father's mansions.

Oh yes, by the eye of faith we can see across life's stormy billows grasp again the dear hands now cold in death and sing the song of the redeemed with the loved ones who cheer us in life's troubles. Earth's shadows will then have passed away and the bloom of Eden rest o'er all of God's creation.

May we all be there where all wrongs will be righted, all sorrows unknown, and all lives sweetly blend together in harmony to adore and worship our great Creator.

Your sister in Christ.

HANNAH PROSSER.

HUNTINGTON, Ind.

*Editor Restitution:*

I am all alone in the enemy's land. During the last few years I have made the Bible the book of my choice and found it not to harmonize with the Orthodox view. My convictions have been that of the Advent and Church of God faith, having started in the ministry as a member of the F. B. Church, but I could not advocate the horrible doctrine on account of it not harmonizing with the Bible. I had to stick to the truth as taught by the oracles of God. I began to set life and death before the people, I also told them that we were not immortal or any part of us. That immortality was a thing to seek for and that without a resurrection we were entirely without a future hope. Persecutions began to assail me—was set out from the creed to which I belonged; a loving wife turned her back upon my faith; father, mother, brothers and sisters denounced my belief, infidelity was the cry, and thus I was almost wrecked. I have been robbed of all my earthly goods, I give it all for the truth's sake, they can take life but not my faith. I have been told by a friend that in fellowship I belong to the Advent faith; but victory is mine, the wife is coming to the faith, others are coming to the truth. The authority of God must stand and the decree of man must bow to it.

Yours Respectfully.

LEWIS H. SLUSSER.

# Youths' Column.

## The Graves of a Household.

MRS. HEMANS.

They grew in beauty, side by side,
They filled their home with glee—
Their graves are severed, far and wide,
By mount, and stream, and sea.

The same fond mother bent at night
Over each fair sleeping brow;
She had each folded flower in sight—
Where are those dreamers now?

One, 'midst the forest of the west,
By a dark stream is laid—
The [illegible] is [illegible]
The [illegible] is [illegible]

[illegible]
[illegible]

[illegible]
[illegible]

## Sagacity of Shepherd Dogs.

Charles Hancock, the celebrated painter of animals, relates the following anecdote of some Scotch Collie dogs:

I was once staying with Lord Kinnaird at his seat in Scotland, when his lordship expressed a wish that I should see some of his prize sheep, which were then feeding with some hundreds more on the brow of a hill, nearly three miles from the house. Calling his shepherd, he kindly asked him to have the prize sheep fetched up as quickly as he could. The shepherd whistled, when a fine old sheep dog appeared before him, and seated on his hind-quarters, evidently awaited orders. What passed between the shepherd and the dog I know not, but the faithful creature manifestly understood his instructions.

"Do you believe that the dog will bring the sheep to us out of your large flock?" I asked.

"Wait awhile, and you will see," said his lordship.

The dog now darted off towards the sheep, at the same time giving a significant bark, which immediately called forth two younger sheep dogs to join in the mission. Accustomed as I was to the remarkably sagacity of the [illegible] at what now took place. On one side of the hill was a river, on the other side a dense forest. One of the younger dogs, on arriving at the foot of the hill, turned to the left, while the other darted off to the right hand. The former stationed himself between the sheep and the river, while the latter stood between the sheep and the forest. The old dog now darted into the middle of the flock, when the sheep scampered right and left, but were kept at bay by the two watchers. The old dog speedily singled out the particular sheep desired, and in a few minutes the three dogs were quietly driving them toward us.

## Mother's Grave.

A wealthy merchant was passing out of the gate of a village cemetery when he met a group of children. Their intelligent countenances and subdued manner, evidently the result of grief, impressed him deeply. He followed them at a distance, observing them without letting them perceive that he was doing so. He saw the children go to a particular grave, which, from the direct path they took, he inferred must have been visited before by the same little feet. They stood by it for a few minutes looking at it, while tears trickled down their childish faces. Then the oldest girl knelt down and lovingly deposited a wreath on the grave, her sister and little brother meanwhile thoughtfully looking on. The children remained nearly an hour and then left it with reluctance.

The merchant was a childless man, but he loved children, and he was drawn toward the little group by sympathy with their evident grief. Only two years before in the same cemetery he had buried, within a few weeks of each other, his only son and daughter, and his house had for him still a forlorn and bereaved association. Its silence seemed to him like the silence of the tomb, and the pattering of tiny feet with which its rooms had once been familiar he missed sorely. He followed the children as they left the cemetery, drawn toward them by a fellowship of suffering. They had not far to go. A boarding-school stood a short distance away and they entered its gates and were lost to his sight. He walked sadly to the depot, whence he was swiftly carried to the city. On arriving at home he told his wife of the interest invoked by the children, and a project was discussed and decided on.

The next day the merchant was in the city again and called at the boarding-school to learn the story of the children. He was told that they were orphans. Their mother was Catherine Howard, a lady of education and refinement, but with little pecuniary resources. She had been left a widow when still young. Her husband had been carried off in all the strength of a healthy and robust manhood, and in his last moments had committed the children to her care. His temperate and thrifty habits enabled him to leave a small property, barely sufficient for their maintenance and education while they were little ones, and as for the future, he always said he could confidently confide them to God if he and their mother did not richly train them when they were young.

On the death of their father, she was the only assistant and constant aim of Catherine Howard. But after two years had passed, she was herself laid upon the bed of sickness, and unable to do anything but pray for her children and write a few loving words to them as they returned from school. When at length the doctor announced that there was no hope whatever of her recovery, though greatly distressed at first on account of the children, her firm trust in God soon enabled her to say "Thy will be done," and readily commit their temporal and spiritual interests to Him. Even before the final sentence passed by the doctor, her feeble frame gave way to the rapid consumption which had seized it, and her remains were carried by sympathizing neighbors to the quiet little cemetery where the merchant had met the children.

The merchant inquired as to the disposition of the children, and learned that it was worthy of all praise. He made their acquaintance, and after a year's interval, during which they often visited at his house, he and his wife adopted them as their own, and as the confidence their father and mother had placed in God's protecting care was fulfilled.

## Obituary of One of Our Little Readers.

We are called this week to give an account of the death of one of our little readers in the Youths' Column. We hope all our young friends will learn to love and serve the dear Savior who loved the children and who said—"of such is the kingdom of heaven." The following is the account of the manner of the life and the death of one who read our Youths' Column. It is given in a letter from her mother.

*Friends of The Restitution:*

On the morning of the 23d of March, our darling little Flora, aged 12 years, 5 months, and 20 days, died of inflammation of the bronchial tubes caused by measles. For ten days and nights our little one suffered but without complaint, though she had scarcely ever been sick a day in her life. O, how anxiously we watched our little lamb hoping and fearing, struggling till the shadow of death covered our darling, and she reached out her little hand to bid us the last good by. O, how gladly we would have taken her place; life was so sweet to her—a heart so full of love and affection she saw the good in all—loving and beloved by her schoolmates—seeking and enjoying the society of the old, she found happiness in all things—on the farm, in the garden, every place was our little darling at home—her little willing hands and feet ready at every call. She seemed to have a strong desire to learn the Bible, always ready for meeting or Sunday School. Verses from the New Testament are written in all her books, with a spiritual tone in all her sentiments. In one book we found where she had made a picture of a child with hands folded in prayer with a sweet childish petition underneath. So often lately she has inquired—"Ma, how long do you think it will be before Christ will come?" She always read the children's part in THE RESTITUTION as soon as it came. O, how long will the tyrant reign and tear from us our darling babes and leave us desolate? O, the longing that cannot be filled. We feel how little value is the glitter and wealth of all this world.

Six of our family had measles, and were all very sick. Brother Hatch's family, living near lent us a helping hand. Anorah helped to make our darling's last dress, and she fixed her so sweet that she looked like an angel asleep. All through her sickness such a heavenly smile was on her lips that all noticed it, and she appreciated every attention. Mrs. Buford and Mrs. Brooks came to us in our distress, leaving their own. Others were kind, and all have our heartfelt thanks. Now we are left and must take up the thread of life and toil—waiting and watching for the day when there is no more death, and when sorrow shall flee away.

Yours in hope

WILLIAM MELVIN.

# Sententions.

Preservation, strictly speaking, is nothing more than continued creation.

What we charitably forgive will be recompensed as well as what we charitably give.

Joy is simply the bright conclusion of pain, as relief is simply the dark conclusion of [illegible]. *Victor Hugo.*

[illegible]
And [illegible]
With [illegible]
[illegible]

The only effectual cure of unbelief is love. Every step towards Christ kills a doubt. Every thought, word, and deed for Him [illegible] a [illegible] of contempt. *F. [illegible].*

[illegible]
[illegible]

Pity is nine-tenths love. It is in its finest and richest quality when it springs from one who has suffered himself, and who knows what it is to wish for sympathy and help. *Dr. Macleod.*

[illegible]
And [illegible]
The neighbors shook their heads.
[illegible]
[illegible]
[illegible]

There is poetry and there is beauty in real sympathy; but there is more than this—there is action. The boldest and most powerful form of sympathy is not merely the expensive tear, the convulsive sigh, the weeping look, it is the enabling act of the sympathizer in actual help.—*Interior Weather.*

Where the peace [illegible] Christ gives, all the trouble and disputes of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles of him who sits within the house at sumptuous banquet.—*Leighton.*

In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorous. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.

[illegible]
[illegible]
[illegible]
[illegible]

It is pleasant to feel impelled to continue one's work by a growing conviction of its importance and value; more happy still to be constrained to go on by a dear love of the service itself; but best of all to be so blessedly certain of the Lord's will and help in the matter that one dare not give up!—*Mrs. C. H. Spurgeon.*

The intuition of the noblest human souls has taught us, and all experience has ratified their teaching, that every fine whoosh of good lights and strength, and patience, receives them, and that to him that knocks at the "wicket gate" of the true path of right, to him it is opened.—*Rev. F. D. Cobbe.*

## THE MODERN CANAANITES.

There are some 200,000 Canaanites still living in Syria. Most of them reside in the far north of the land on the northern sides of Mt. Lebanon. Among these Canaanites we find the Arkite still living in his city and Area, and the Sinite at Sin, the ancient seat of this people. Raud or Arvad, Zemri, and Hamath are still found upon every modern map of the country as active towns (read Gen. x. 15-20); and it is impossible to hear little children in the street calling the pieces of their homes by the names given to them 4,000 years or more ago. The [illegible] the southwest of Lebanon, between Lebanon and Hermon, are villages of these people, who were driven further from the south by Joshua the son of Nun, and are ever since held their own in the midst of a surging, and changing population. The people as a whole are called Nusairiyeh. They have a peculiarly heavy and forbidding physiognomy, are fearfully depraved and licentious, and their present immoral character justifies the fate assigned to them by Jehovah, as food for the sword of Joshua and the children of Israel. But little was known about them until nearly twenty years ago. They are very exclusive and uncommunicative, and look and act as though they had a grudge against every man and every man a grudge against them. About twenty years ago, however, one of their number, Suleiman Efendi (Solomon the Noble), deserted their ranks and embraced the Christian religion. He made a complete exposure of their moral and religious state. Shortly after this event (1865) the village of [illegible] revolted and turned to the missionaries of the American Board for advice and instruction. This act was accompanied by the utmost sufferings inflicted by the Greek Bishop and the Turkish Government. The people were driven out of their houses, everything broken that could be broken, eaten that could be eaten, and the women left to the brutal lusts of the Turkish soldiers. In the dreadful situation they were overtaken by two cholera, and untold sorrows were endured. But they remained steadfast to their confessed Christ and of some of them it could be said: of [illegible] not found a street faith, no, not in Israel." But persecution preceded persecution, and their cries became so intolerable that in an hour of mingled despair and hope they went out and cut down the cedars and trees and tore up their vineyards and made so complete a destruction of their homes that the Government, which allowed them to return to their village, were likewise deprived of their gardens. They are, however, nearly all back, the storm and their spirits have greatly improved. They are looking forward to Christmas as the occasion to [illegible] the locust and the Syrian cicada season. Since [illegible] spoiling the fields and vineyards, we, we [illegible] record that a Canaanite has been the object of Christ's pitying grace until this record [illegible] of the Spirit, which seems to be the record of a genuine work by the Holy [illegible] of God.

# TAKE NOTICE.

By a mistake on the part of our pressman, we have not added an extra leaf of our first page to-day, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are six kinds; "Is our belief A sin to some not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A letter to a Friend," on the covenants of promise by Mrs. C. C. Woodard. Single copies 10c., seven for 50c., sixteen for $1.00.

# BOOKS LIST.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS:

THE RESTITUTION advocates the Acts "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

COMING AGE---ITS PROXIMITY.
No. 110.

Analysis of Rev. xiii. Continued. Persecution of the Saints. Same Power as the Little Horn of Dan. vii. Civil Power the Executioner: Papal Hierarchy the Court. Ecclesiastical Element of the Seven-Headed and Ten-Horned Beast. Two-Horned Beast, another Civil Power, Causes an Image of the First Beast to be Made.

J. P. WEETHEE.

Rev. xiii. 4. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" This worship had two elements of idolatry: (1) a servile devotion to the beast itself; (2) the ascribing to the beast of Divine power: "Who is able to make war with him?" allowing the beast might, which belongs to God only.

Verse 5. "And there was given unto him a mouth (an extra mouth) speaking great things and blasphemies; and power was given unto him to continue forty (and) two months."

"A mouth was given to him." As a body, or government, civil, a mouth or power to speak, and issue edicts, was one of its national attributes; the mouth given him was an extra attribute: this is evidently the one belonging to the little horn (Dan. vii. 8), since it speaks, as that mouth spake, the eyes were there also, since it is evidently the same power: for "it was given to continue (make war) forty (and) two months"--the length of the war on the saints by the little horn. Dan. vii. 25.

Verses 6-10. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

1. It must be readily seen that the fourth beast of Dan. vii., and the beast here described by John, are identical.

2. The persecuting and blaspheming elements described above, and in Dan. vii. 21-27, are the same.

3. These elements belong to that body of human rulers; in a word, the fourth monarchy is the saints' executioner; while his ecclesiastical court, symbolized by the eyes and mouth of the little horn in Dan. vii. and the extra mouth of this first beast, seen and described by John, is the court that apprehended, tried, and convicted the said saints.

4. This body of civil rulers, under a scarlet guise, the dress of the harlot, carries the harlot to the bar of the judgment of the Ancient of days. Dan. vii. 9, 10. This will be more particularly noticed when we examine Rev. xvii.

Verse 11. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake like a dragon." This verse gives a personal description. He comes out of the earth: with lamb's horns and a dragon's mouth.

Verses 12-18. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by (the means of) those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is, six hundred threescore and six."

We have here three problems to solve: each one of which is supposed to involve more or less difficulties. For a more easy solution of the three, we shall commence with the second:--What is the image to the beast?

An image is a likeness, or imitation of any thing: something that is constructed after a pattern; as the tabernacle was made after a pattern shown Moses in the mount. It was the image of the heavenly tabernacle—the universe. Political and moral images can be formed. One person may be the image of another. Christ is the image of God. 2 Cor. iv. 4. Col. i. 15; iii. 10. A church can be an image of a state. Its organic structure may be an imitation of a civil establishment.

This image was made in imitation of, and for, the first beast which is clearly shown to be Daniel's fourth beast—a body of civil rulers—and truly and properly the Latin empire. After its formation it was the beast's constant companion, and an object of worship with the beast:—"Worship the beast and his image." Rev. xiv. 9, 10. "Victory over the beast and his image." Rev. xv. 2. "Them that worship his (beast's) image." Rev. xix. 20. "Not worshipped the beast, neither his image." Rev. xx. 4. They seem as closely connected as the harlot and beast in Rev. xvii. 1. And why are they not identical? Their relationship is the same: their worship is similar, and their structure is similar. Rome civil, and Rome ecclesiastical, are alike. One is the image of the other. Can any one read the history of the rise and establishment of the Papal hierarchy, without noticing its exact likeness? From the Pope to the least officer in the Roman church. Lord Middleton, in his visit to Rome, thus wrote: "You may there see the present people of Rome, worshipping at this day, in the same temples (as those built by the heathen)—at the same altars—sometimes the same images, and (almost) with the same ceremonies, as the old Romans; they must have more charity, as well as skill in distinguishing, than I pretend to, who can absolve them from the same crime of superstition and idolatry with their ancestors."

The Roman hierarchy has a similar head—Pope—emperor. In the place of the Roman senate, they have a college of cardinals; Bishops of various grades in the place of Governors of provinces. Their territory is similarly divided—on the same territory were erected two empires; the one civil; the other ecclesiastical; the ecclesiastical being the younger, is the image of the former. The image is, therefore, the harlot—the Roman hierarchy. This is a moral demonstration; and the middle problem is solved.

We are now prepared to investigate the first problem, the two-horned beast. What power is symbolized by the two-horned beast? To answer this question requires a wider range of investigation. Who made the image? The two-horned beast caused it to be made. His acts may be divided as follows:—(1.) He exerciseth all the power of the first beast; (2.) Caused all to worship the first; (3.) Caused fire to come down from heaven in the sight of men: (4.) saying that they (people) should make an image to the first beast. (5.) He gave life to the image—power to speak and persecute. (6.) Caused all to receive a mark of the first beast.

What power outside of the Latin empire answers to these six distinctive features; also, to two others?

1. It is a civil power, since its symbol is a beast.

2. It must be erected on the territory of one of the four universal monarchies, but it could not arise on the proper territory of the fourth monarchy, since that was then occupied by the Latin kingdom and his family.

3. It must synchronize with the first beast during these acts.

4. It must be in the presence of the first beast—his neighbor.

5. It must do these six acts stated above, viz: exercise all the power of the first beast; cause all to worship said power; cause fire to come down from heaven; order an image to be made; give life to the image and make it a persecutor; cause a mark to be made; cause all to receive the mark. It has to answer, in these nine particulars, since it cannot be the first beast, nor it- rider, the harlot; as the harlot and image are identical: we must look for another empire that will answer the conditions of the prophecy.

We shall now search history to find a power, civil, that will answer the symbols of the two-horned beast, being persuaded that it has had its day: since no such a power is named as taking a part in the final great national struggle. Our attention has been directed to one power for the last thirty-six years. We have seen no reason, during that time, to change our view.

God was pleased to outline the four great monarchies of the Gentile world to Daniel his beloved prophet by a variety of symbols: such as the metallic image, and four great beasts. History has followed the order of these symbols. John's visions cover the fourth of these great monarchies. Two of these empires were in the East—in Asia; and two were in the West—in Europe. The Bible distinguishes between the "lives" of these kingdoms, and their "dominion." The territory on which the government was erected, belonged to it as its original possession; this was its farm, its home; here it lived. Kingdoms subdued by it formed its dominion. These four monarchies had their original locations. In the order named these kingdoms, by conquest, became universal. Babylonia with its surroundings was the original territory of the first of these four kingdoms; Media and Persia that of the second; Macedonia and Greece, that of the third; and Italy and Western Europe constituted the original territory of the fourth monarchy. God parceled out the world to these four Gentile races. No two was to occupy the same original territory. Ambitious aspirations carried them each far beyond its proper limits. As each succeeding kingdom took away the dominion of the preceding nation, the conquered one fell back, dependent, into its original territory. Three of these nations have passed through these revolutions. Dan. vii. 12.

The times about which we are now writing have nothing to do with the first two kingdoms; and but little with the first form of the third kingdom. Under Alexander the Great, king of Macedonia and Greece, that kingdom became a universal monarchy. It then appeared unto Daniel, under the symbol of a one-horned he-goat. His dominion, under his generals, was erected into four lesser kingdoms, but adhering to the same great family, they are therefore called horns, or powers, civil, of the Grecian family. These were towards the four winds of heaven. Dan. viii. 8; xi 4. It will be seen that the third, or Grecian kingdom, has its power divided into two parts, called former time, and latter time. Dan. viii. 23. The former time belonged to Alexander, and his successors; the latter time we shall now proceed to notice. When does it commence? What is its history? It arises at that period in the world's history "when the transgressors are come to the full." Dan. viii. 23. Let us give a brief sketch of the latter times of the Grecian empire. Under the reign of Constantine the Great, who died A. D. 337, a new colony was planted on the confines of Europe and Asia. It was composed, originally, of a Grecian colony, whose chief town was Byzantium. He searched many localities, and fixed upon that spot, declaring that God, in a vision, had so ordered him.

He at first proposed to build his contemplated city on the spot where the Romans first had their origin. This fabled spot was selected, and he began to build the capital of his empire, when by Divine direction, he removed operations to Byzantium.

We shall not name the power till we have fully described a power that will answer the description in all the various particulars

## Selections.

ORIENTAL SKETCHES.---No. 13.

Bashan and its Giant Cities.

J. L. PORTER, A. M.

The morning we left Suweideh dawned gloomy and threatening. A heavy thunder-storm had passed over the place during the night. Never before in Syria had I seen rain heavier or lightening more vivid. For an hour or more the flashes seemed to form one continuous stream, lighting up the ruins of the city, and the glens and rocks of the neighboring mountains with an intense though lurid blaze. In the morning, dark, lowering clouds still swept along the surface of the ground, and enveloped the whole mountains. The air was cold, and the smart showers which fell at intervals made it feel still colder; but as the wind was high, and veering round to the north, we knew the day would be fine; for the Scripture statement still holds good in Scripture lands.—"Fair weather cometh out of the north." Job xxxvii. 22.

A few minutes' ride down the rocky slope of the ridge on which Suweideh stands brought us into the plain of Bashan, properly so called. I had heard much of its richness. I had heard of the wonderful productiveness of that deep, black, loamy soil, of the luxuriance of its grass, and of its teeming crops of grain; but up to the moment I first set foot on it, I thought—indeed I was fully persuaded—that a large amount of exaggeration must run through all those glowing descriptions. Now I saw that there had been no exaggeration, and that [illegible] time could be compared in fertility to the plain of Bashan [illegible] over the parcelled tribes [illegible] Manasseh made choice of this district country, preferring its wooded hills and grassy plains to the comparatively bleak and bare range west of the Jordan, visible from the heights of Moab. The plain extended in one unbroken expanse, flat as the surface of a lake, for forty miles, to the base of Hermon. Little hills—some conical, some cup-shaped—rise at intervals like islands, and over their surface, and sometimes round their bases, are scattered fragments of porous lava, intermixed with basalt of a firmer texture; but the rest of the soil is entirely free from stones. On or beside these tells many of the ancient towns stand; and their black walls, houses, and towers, shattered by time and the horrors of war, often look in the distance like natural cliffs.

The Roman road which anciently connected Damascus and Bostra, passing close to some of the chief cities of Bashan, lay a few hundred yards to the right of our path. Its line can still be traced,—indeed the old pavement is in many places quite perfect, as much so as any part of the Appian way; and yet, in a ride of some twenty miles this day along that route, we did not meet, we did not see, a single human being. The "way-faring man" *has* "ceased" here, and "the highways *are* desolate." Before reaching the town of Ary, about eight miles from Suweideh, we passed two villages, and we saw four others a little way up the mountain side, on the left,—all of which contain a few families of Druses; while away on the plain, to the right, not less than five towns were in view in one moment, *entirely deserted*. The words of Jeremiah are surely fulfilled: "I beheld, and lo there was no man. . . . . I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. xl. 25, 26.

The town of Ary stands on a rocky tell. It is about a mile in circuit; but there are no buildings of any importance; nor are there any traces of wealth or architectural beauty. It appears to have been a plain country town, which became the seat of a bishopric about the fourth century, as we learn from the old ecclesiastical records.

We had ascended the hill side, and were quietly occupied in examining the ruins of what seemed to have been a church, when a party of inhabitants came up, headed by their sheikh, and invited us to accept of their hospitality. They would take no excuse. It would be a disgrace to their village if *they* would permit us to pass: it would be an insult to their chief if *we* should attempt it. They entertained as Abraham would have done at his tent door, or Lot at the gate of Sodom. We entered the sheikh's house; and while coffee was being prepared, the whole household—in fact a great part of the town—got into a state of commotion. A woman came into the apartment with a large copper vessel in her hand,—took a measure of flour out of a huge earthen jar in the corner, poured on water, and commenced the process of "*kneading unleavened cakes*." A moment afterward we heard a confused noise of cackling and screaming; then a flock of hens flew in terror past the open door, followed by a troop of women and boys in full chase. We saw they had resolved to make us "a feast." The flocks were at a distance, and it would take hours to obtain a lamb or kid,—fowls must therefore serve as a substitute. We were fully aware of the despatch of Arab cooks, and that in this respect they were not surpassed even by the patriarchal; but our time was too precious to be wasted in mere ceremony, however interesting. Firmly, but respectfully, we assured our worthy host that we must proceed at once to Bozrah. To the evident regret of the stately sheikh, and the unbounded astonishment of crowds of his people, who gathered round us, and who *could not* understand how it was possible for any polite or respectable person to decline proffered hospitality, we mounted our horses and rode off.

Our route lay near the base of the mountains of Bashan, which rose up in dark frowning masses on our left, most of their conical peaks wooded to the summit. Kuleib, the highest of the [illegible] in full view, its top covered with [illegible] spurs here shot far out into the plain, having between them rich vales covered with luxuriant pastures. Through the midst of each vale, between high alluvial banks, now flowed a tiny winter stream. Passing the villages of Mujelmir and Wetr, we gained the crest of a ridge commanding a noble view over the plain southward. We drew bridle for a few minutes, to examine more minutely this magnificent panorama. On the west, south, and south-east, the plain was unbounded. Every section of it to which we turned our eyes was thickly dotted with large towns and villages; yet, with the exception of a few spots near us, there was no cultivation, and we did not see a single tree or bush on that vast expanse. Mahmood pointed out the more important cities. One southward, some five miles distant, a broad black belt extended far across the green plain; in the midst of it rose the massive towers and battlements of a great castle; while other towers and tapering minarets shot up here and there. That was *Bozrah*, the ancient stronghold of Bashan, the capital of the Roman province, and the first city in Syria captured by the Saracens. We saw Jomurrin, Keires, Burd, Ghusam, and a host of others on the right and left—all *deserted*. Low in a valley, on the south-east, lay the widespread ruins and ancient colossal house of *Kerioth*, one of the old cities on the plain of Moab, Jer. xlviii. 24; while away beyond it, on the horizon, rose a graceful conical hill, crowned with the castle of *Salcah*, which Joshua mentions as the eastern limit of Bashan, and of the kingdom of the giant Og. Josh. xiii. 11, 12.

This southern section of Bashan is richer in historic and sacred associations than the northern. I looked at it now spread out before me with feelings such as I cannot describe. Those large deserted cities, that noble but desolate plain,—the whole history of the country for four thousand years, from the Rephaim down to the Osmanlis, is written there. The massive dwellings show the simple style and ponderous workmanship of Giant architects. Jewish masonry and names; Greek inscriptions and temples; Roman roads; Christian churches; Saracenic mosques; Turkish desolations;—all, all are there; and all alike are illustrations of the accuracy and confirmations of the truth of the Bible.

### JEWISH QUESTION IN ROME.

Public interest in the Jewish question is as great in Italy as in other countries. The vivid contrast of their present condition with the persecutions they have suffered in the past in Rome, is an honor to the present government. Here the Jews have a history second only to that of Palestine. A Jewish colony existed here before the time of Julius Cæsar, and the Ghetto has been inhabited by them since Titus brought thousands of captives from Jerusalem. Their five synagogues are all built on the site of the ancient one where their forefathers worshipped centuries ago.

The Colosseum was built by twelve thousand Jewish captives: the public squares of Rome often witnessed their martyrdom, and the prisons their torture. The Jews ran races during the Carnival on the Corso, and when they were finally permitted to substitute horses, an annual tax was laid upon them. They were obliged to stand on the bridge of St. Angelo when the Pope passed, with the Old Testament in their hands, and be publicly vituperated because they denied the New Testament. No shame, no reproach, no tax or torture was spared them. But the dark night of their sorrows is passed. There is now no difference between them and other Italian citizens, except perhaps an unusual kindness and attention to their asylums and schools, as if the modern Romans would thus atone for the sins of their fathers. The changes in the city will soon require the destruction of the Ghetto, where the poor Jews live and have leases on their houses made centuries ago, which gives them now at a merely nominal rent. But when the time comes to remove them they will be treated justly and generously.

The wealthier Jews are in parliament; they are professors in the university and superior schools; philosophers, doctors, lawyers, merchants, editors. They are rich and honored, and they love the youthful nation which, in breaking its own bonds, liberated them also from the oppression of ages.

The tempest has raged for the Jews in Germany, Russia, Roumania, Morocco, and Tunis; but in Italy, Holland, England and the United States they are protected, and not a shadow of the old hatred disturbs the present tranquility.

The Jews number in Europe about six million, 2,700,000 being estimated in Russia alone. A large proportion, according to population, is in Roumania, and their exclusion from equal rights in that country, about two years ago, excited the indignation of the other European nations.

In Germany their number and influence are constantly increasing, their number in Berlin alone being now 45,000, whereas in the beginning of this century it was very small. The Roumanians see in them the future ministers, deputies, and bankers of the kingdom; the Germans have their Rothschilds, Mendelssohns, Baumgarten, Lasker, and Auerbach; the Russian peasants rebel against the supremacy which the Jews have acquired by their industry, economy, and genius, and which, it must be confessed, they do not always use with moderation.

The record of the outrages in Russia, which began in June at Elizabethgrad and ended on Christmas Day at Warsaw, is still fresh in our minds, and we ask ourselves, in wonder, if the Middle Ages have returned. One hundred thousand families were reduced to poverty or sent into exile; many were murdered. Petitions were made that the Jews should have neither synagogues nor schools, and the Jewesses should wear neither silk nor satin, and forty-one towns were destroyed by fire.

If the sanguinary scenes committed in Russia are not possible in Germany and Austria, on account of the superior culture of the people, the antipathy is not less, and it even perhaps intensified by the rank and position of those who indulged in it. The chief crime of the Israelites of Germany is that they are too rich and too powerful. They represent the largest banking institutions, the most powerful business houses, and in the arts and sciences, as well as the professions, the highest genius. Heine once wrote that "Judaism is not a religion, but a misfortune," and this was verified when Pastor Stocker said "forty-five thousand Jews in Berlin are too many." This was the origin of that persecution which spread like a flame, not only over Germany, but over Russia.—*Sotia Bompiani, in N. Y. Observer.*

### PALESTINE.

But, as by common instinct, the thoughts of all nations turn to Palestine as the ultimate refuge of the persecuted Jews. In a Russian town last year they were driven from their homes to the refrain: "Go to Palestine! Go to Palestine!" The heart of the faithful Jew responds to this even when the "red cock crows," and he sees the terrified faces of his beloved ones by the lurid glare of his burning possessions. "The dominant idea of the Eastern Jew, whatever may be that of his co-religionist in Western countries, is to return to Palestine." This is the observation of Mr. Laurence Oliphant, who is occupying himself in a colonization scheme for their relief. Not only the poor, who might desire the return in order to share in the charity which is dispensed in Jerusalem, but the wealthy Jew also thinks of inhabiting once more the land of his forefathers. This is no longer a dream of visionary Bible readers, but an actual reality. The desert already begins to rejoice and blossom as the rose. More than one wealthy Jew is farming in Palestine, and about five years ago a colony was formed near Lydda. This colony possesses a territory five miles long and one and a quarter wide, owned by eighty families. In Moldavia there is an emigration society of 1,000 persons, who have decided to colonize Palestine, and a similar society exists at Galatz, where many families have subscribed the funds necessary to buy ground and implements in the Holy land. There are also colonization societies in Czeu and Bucharest of Roumania, and the movement is constantly extending in Russia. Many Jewish capitalists of Russia have resolved to erect factories at Jaffa, where there is already an agricultural colony. Old rabbis of the strictest orthodoxy have recently said that "whosoever puts his hand to the working of the soil of the Holy Land acts more meritoriously than he who passes his time, day and night, in the study of the Beth Hamedrash." The English sympathizers with the emigrants will appoint an agent at Jerusalem to protect them from the local authorities and select places for them. There is an old law in Turkey by which great privileges are afforded to colonists, and the general laws affecting the tenure of land are remarkably just. There are large tracts of rich waste land in certain parts of the country to which three years occupation gives a prescriptive title. The Turkish government is not unwilling to receive Jewish emigrants provided they will consider themselves subjects of the existing government. Two years ago Mr Oliphant proposed a scheme of Jewish emigration to the Porte which political complications prevented from being accomplished. Another effort recently made has resulted in the purchase of land near Palestine. These capitalists have a fund of two million pounds sterling, and already have agents in all the provinces of Turkey. The Israelite alliance is sending boys from nine to fifteen years of age from the persecuted districts of Russia to Jaffa. Companies of these children will be sent frequently from Odessa, Kew and Elizavetgrad to learn agriculture in the Holy Land, and grow up with the thoughts and habits of the country. The emigration of the Jews to the east begins to engage the attention of the local press there. The principal Greek journal publishes a long article on the inconveniences and dangers which would result from the settling of large numbers of Jews in the provinces of Turkey. The writer, after explaining the habits of the Jews and their peculiar tendencies, calls the attention of the government to the subject and exhorts it to prevent their emigration. But as the Ottoman government is no longer supreme in Turkey, this warning will have little influence on the question, which now seems to be one that interests all the nations.—*N. Y. Post.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 10, 1882.


We have decided to go East next week if nothing unforseen should transpire to hinder.

When flooded with communications some must be deferred. Our space is limited, our readers demand variety, our labors are arduous and perplexing, and we are very imperfect, but with God's blessing will try to do the best we can. Pray for us.

To our ministering brethren in making appointments would first ascertain the desires of the churches as to having preaching, it would be far better for all. Appointments sent without my consultation, may be wholly importune, or may clash with other arrangements.

The book of human history has its dark pages from the very first. The unwritten leaves are filling up with records of a useless dismal character. Consuming fires, devastating floods, contagious diseases, and red-handed crimes, now beset the chapters narrating passing events. The end is not yet. All these are but the beginning of sorrows—the foreshadowings of the last-day troubles.

The following item of news and editorial brevity is from the *Evening Journal* of May 6th. It is all we have space left for in the present number

DUBLIN, May 6.—Lord Frederick Cavendish and Under Secretary Burke were murdered this evening in Phœnix Park. Only last Thursday Lord Frederick Cavendish was appointed by the Gladstone Government as Chief Secretary for Ireland, to succeed Mr. Forster, with Thomas Henry Burke as Under-Secretary, and on last Saturday he reached Dublin to enter upon his official duties. On the evening of that day while taking a stroll together in Phœnix Park, these two gentleman were set upon by armed assassins, who had hastily driven up in a carriage, and, after a desperate struggle—neither of the assailed gentlemen being armed—both of them fell bleeding and dying, in which condition they were discovered by passers-by, while the assassins fled undetected. The murdered men were literally carved to death with knives, both of them being covered with stabs. Before they could be removed to their quarters they were dead. The assassination of the Queen or of Gladstone could scarcely have shocked the British nation more profoundly or aroused popular feeling to greater intensity than has this sudden and bloody tragedy, which, as an act without justification and utterly diabolical, finds its historical parallel only in the shooting of Garfield by the wretch Guiteau.

The following remarks on the symbolism of baptism are extracted from a sermon preached by J. H. Pettingell, A. M., on Sunday, April 16, in Wilmington, Del. It is only since we learned that the life everlasting is from Christ, and attained only by a resurrection from the dead, that we could see the force of the apostle's question—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This is, in short, to say—Why practice an action showing a resurrection of the dead by a similitude, and at the same time deny this resurrection? From Rom. vi. 3, 4, 17, taken collectively, we learn baptism was a form—Greek, *τυπος*, model, pattern, example—of the death, burial, and resurrection of Jesus Christ, as well as of the resurrection of his people. The doctrine taught was the resurrection, and its representative model is baptism. As the letter corresponds to the type, and the medal or coin to the die, so must the likeness between the resurrection from the dead and its representative ordinance exactly correspond. We may remark that sprinkling, pouring, and trine immersion want the requisite resemblance:

"I have always stood by the simplicity of the gospel and its ordinances and institutions, and have opposed that propensity, which has ever manifested itself in the church of Christ, to magnify the importance of forms and ceremonies and to make a merit of outward acts, and to depend upon them, rather than on the inward grace which can alone give them any efficacy. Still we have need of both in our present state. Religious truth needs to be objectively represented, or we lose our hold upon it, and it is soon forgotten.

But since I have come to see, size Christ as the Resurrection and the Life, as man's only source of life from the dead, I have come to see a new meaning and force in this rite of baptism, which I had never seen before, and which, alas, the great majority of the Christian church have long ignored, and which too many even of those who practiced it in plain by immersion fail to recognize, but which cannot be represented exemplin by the ordinal form of its administration.

I have come to see in the dying and beauty in this ordinance, which Christ instituted as the initiatory ordinance of the Christian dispensation, and a new truth, not merely in the word baptize, but also in those passages which represent the believer as buried with him in baptism, and rising with him to the new life beyond—a truth which is greatly obscured, or entirely hidden by the false philosophy in which I was educated, and which so extensively prevails throughout Christendom.

These texts which are regarded as obscure, or at most as referring to primitive wishes and customs, which the world has outgrown, and are thought to be no longer obligatory on us, set forth unmistakably the great Christian doctrine of the resurrection—a doctrine which was first in the thoughts of the primitive disciples, and upon which they rested all their hopes for the life to come. Though as a doctrine it is still left in our creeds, it has but little influence over the faith of the disciples of the present day.

Why should it have any place in the thoughts of men, or in the creeds of the church, if the prevalent philosophy is true? If death is not actual death, but only a change of state; if we are immortal by nature, and need no Savior to give us immortality; if when men seem to die, they only go into another world, the righteous indeed to be blessed forever, and the wicked to be forever miserable, then why should there be any resurrection from the dead? Why should the Christian comfort himself in the loss of believing friends or in the prospect of his own death with the thought that the dead shall all be raised at the coming of Christ, and that he will then claim his own, and that they shall forever thereafter be with the Lord, if, as the popular theology teaches, they go at once to be with him when they die?

If every man rises by a natural process of development, and not because of anything that Christ has done, as this philosophy teaches, then surely we are not indebted to him for the hope of living again after death.

It is now evident to me that this great and glorious doctrine, which occupied so prominent a place in the teachings of our Lord and in the faith of the early disciples, has lost its true place in the Christian system, through the influence of this Platonic philosophy, that came in so early to corrupt the faith of the Christian church. It would not have been so easily displaced had the ordinance of baptism been allowed to continue in its original form, to bear its testimony to the death, burial and resurrection of our Lord, as the true foundation of all our Christian hopes. Its testimony needed to be suppressed and its form of administration changed, in order to an easy victory of the doctrine of the natural immortality of man.

Nor do I believe that this lost faith will be restored to the church without the restoration of the form of this Christian rite, that it may testify, as it originally did, and as it was designed to testify, not merely to the need of the regenerating influence of the Holy Spirit, but also to the death of the believer to sin and on account of sin and his resurrection to a new spiritual life, and from the power of death in the grave, to an immortal life through Christ the Savior.

When one comes to recognize the true meaning of this rite, those passages of Scripture bearing on this point become clear and full of meaning. Take the following passage in 1 Cor. xv. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

This passage has given commentators a great deal of trouble. A great many different solutions have been proposed, which I will not take time now to notice, for none of them have been really satisfactory to those who have offered them, much less to others.

It occurs in Paul's masterly argument, beginning in the twelfth verse, to the end of the chapter, on this very question of the resurrection of the dead—and evidently makes one of the main points in his argument. He is showing that as Christ rose from the dead, so his people will rise, and because he rose. That this is their only ground of hope for living again. If he did not rise, or rather had not risen, all their hopes of living again would be vain, and they who had already died must inevitably have gone to naught, or perished, as would all who should hereafter die. And then he inquires, what is the use or meaning of this ordinance of baptism which signifies, by its very mode, this very doctrine—death, burial and then, a resurrection? Why are they baptized for the dead, or for their belief in the doctrine of the resurrection of the dead? "Why stand we in jeopardy every hour" for a doctrine which has no solid foundation in the resurrection of our Lord?

When we read this passage in this sense, as a part of Paul's argument, it is exactly in point, and perfectly luminous. And there seems to be no other consistent or sensible interpretation that can be put upon it.

The Greeks of Corinth, as well as those of Athens so far as the philosophy of Plato prevailed among them, believed in a ghostly kind of future state, such as that philosophy teaches at the present day. None of them would have been surprised, or offended, if he had only preached a future life apart from Christ and a state of rewards and penalties hereafter, for they all believed this, both Jews and Greeks. But we are told that when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter." And especially, when he founded this doctrine on the resurrection of Christ, they called him a "setter forth of strange gods." No wonder it was if and necessary to change the form of this Christian ordinance of baptism—which so evidently symbolized this doctrine of the resurrection of the dead—in order that the doctrine of Plato which promises to all men life after death, as a law of nature, and an immortality of their own, without a Savior, might have free course and be glorified.

Again. How evident the allusion to this mode of baptism, and how forcible in this view, and how entirely vague, in any other, is this passage, Rom. vi. 3-5: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

See also a similar passage in Col. ii. 12: "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." It is to be observed that the apostle, in the context, takes occasion to warn these Colossians of the [illegible] of living by the full power of the [illegible] dealing of the which we have spoken.

Eighth verse—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."

In this view, much light is thrown also upon that very obscure and difficult passage in the first epistle of Peter, which Platonists are so fond of quoting, and which they interpret, or misinterpret as I think, to prove the existence of an intermediate state of probation, in which the dead have the offer of salvation.

Urging his Christian brethren to patience under the severe trials that their faith had brought on them, he says, I Peter iii. 18: "For Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." That is, suffering the same physical death to which all mortal men are subject, but made alive by the power of the Divine Spirit within him, which could not die. And then by a somewhat unexpected association of ideas, he refers to the example of Noah, who preached by the inspiration of the same Spirit, to sinners in his time, and to the manner of his salvation by water, as it were, in the ark. Then coming back to the case in hand, with both the death of Christ and the rescue of Noah before him, he says: "The like figure whereunto even baptism doth now also save us (or prefigure our salvation)—not the putting away the filth of the flesh, but the answer of a good conscience toward God—by the resurrection of Jesus Christ."

All the difficulties of this complicated passage may not be cleared up in this view, but the main point is made quite evident. For we see plainly how these persecuted Christians are comforted, not merely by the example of Christ, and of his servant Noah, but especially by the hope of a resurrection through Christ, and we see how their baptism is made to typify and guarantee, as it were, their resurrection to life.

In view of the symbolical import of this ordinance, and of the importance of its true and proper observance at this time, especially, to set forth and emphasize the doctrine of the Resurrection to Life through Jesus Christ, which has been so obscured and perverted by the prevalence of a false philosophy, I am led to inquire, What is my duty in the premises?

I am confident that the Christian churches generally throughout Christendom have grievously departed from the faith once delivered to the saints, on this question of life and immortality through Christ the Savior. And I am anxious to do all that I can to expose this great philosophic error that has thrown a blighting influence over them, and to recall them to the faith as it is in Christ. It seems to me that one step toward this would be, to insist on the administration of the ordinance of baptism in its positive mode, which so plainly sets forth, and was designed to set forth—not merely the doctrine of death to sin, and a kind of spiritual resurrection to a reformed life but—actual death and an immortal life with Christ and through Christ the Savior.

But how can I consistently urge this upon others, if I do not submit to it myself?

It is not a little humiliating, I must say, after being a member of the church of Christ for more than half a century, and after having administered this ordinance to so many, according to the popular form, to confess my error and to go back to the very beginning, and to submit to this initiatory rite in another form. I am well aware of what others who cannot sympathize with me, nor appreciate my motives will think and say. But there is One who can, and it is he whom I am most anxious to please and honor and glorify. And to any one who would dissuade or forbid me, I will say as he did to John, who would have dissuaded him, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."

## LAST WORDS.

The following little pieces of composition are supposed to be the *last words* committed to paper by Sister Sarah Barnhill. They will possess a more than ordinary interest from this circumstance. It is well known to all the friends, who knew her, that she was extremely deaf. This fact will explain some of her expressions:

Now we see through a glass darkly, but then face to face.

Now the eye of faith reaches onward to a time I shall see Jesus as he is, and praise him as I ought, and my home will be with all the redeemed throng of all ages; where no tears of sorrow ever fall, no sighs of grief ever heave the breast, no voice of misery ever salutes the ear; but, instead, the delightful breezes of that country are [illegible] with the [illegible] Paradise; its music more melodious that any that ever fell on [illegible] with the [illegible] of living [illegible] nations; and over its gold-paved glittering streets move in shining splendor, the marshalled hosts of God's elect; and the triumphant song, first raised at the coronation of the Son of God, swells along the battlements of the New Jerusalem, and bursts forth in still louder strains, when the saints of every age—with Jesus at their head—shout a song of eternal joy. There I shall be permitted to see Jesus, my Savior, to cast my crown at his feet and sing redemption's song.

O, ye beloved of earth, will you meet me there? Shall we strike hands on the fair banks of eternal deliverance, beyond the reach of sorrow—beyond the cry of misery?

And the following lines are relative to her deafness, and the never-ceasing sounds always ringing through her ears in consequence:

What is this so constant ringing—
Something all day in my ear?
Can it be the singing—ringing
Such sweet music that I hear?

There's a rushing always near
Like the sound of many voices;
May I still this concert hear,
Till I see the Rise of Kings!

While my days I thus am spending
In sweet communion with the blest,
Smiling are my moments wending
Till I gain that heavenly rest.

[A few words changed for more perfect rhyme.]

## WE IN CHRIST AND CHRIST IN US.

If any man be in Christ, he is a new creature.—2 Cor. v. 17.

My little children, of whom I travail in birth again until Christ be formed in you.—Gal. iv. 19.

How can we be in Christ and Christ in us? Difficult as the solution of the question might at first seem, yet the great expounder of heavenly things has made it plain in his wonderful illustrations. In his discourse on the vine and branches—John xv. 1-7—the branch is in the vine by its vital union with the life sustaining stock, and the life energy of the stock is transfused into the branch, and thus the branch is made to produce its pendant bunches of precious fruits. In nature we have the vine—the mysteriously vitalized sap—the branches drawing their life energy and fruit-producing capabilities from the stock, and then the clustered grapes. In the supernatural we have Christ—then his quickening spirit—and then those whom belief of and obedience to the truth have brought into him—and finally the fruits of the spirit as the result of this blessed union. A separated branch on the ground, though in the vineyard, is only a useless dry stick—and such is a Christless professor with the mere form of Godliness, though in the church—he is neither in Christ, nor Christ in him. "If any man have not the Spirit of Christ, he is none of his."

## Youths' Column.

### Willie's Valentine, or the Sheep Astray.

[illegible]

Away—Willie's mother is dead and gone,
And Willie's grieving many a weary day,
For true was Willie, and true to his trust,
But Charley's wandering far from the shepherd's care.

They have stolen a sheep from the Shepherd's fold
They are hiding it in the pleasure woods,
And now Willie and two brothers, poor sheep,
Will have to find the sheep or suffer and weep.

But as night threw [illegible]
And [illegible]
Willie would not leave his brothers there,
For they'd have wandered and found your sheep.

So they kept their feet from [illegible]
Their hearts from sin,
Let the sinner be [illegible]
The weak of the flock he has sought once to win;
Besides, God pursues, he loves to weep,
For they'd have wandered and found your sheep.

### Stretch It a Little.

A little girl and her brother were on their way to the ragged school on a cold winter morning. The roofs of the houses and the grass on the commons were white with frost; the wind very sharp. They were both poorly dressed, but the little girl had a sort of a coat over her, which she seemed to have outgrown.

As they walked briskly along, she drew her little companion up to her, saying;

"Come under my coat, Johnny."

"It isn't big enough for both," he replied.

"Oh, but I can stretch it a little," and they were soon as close together and as warm as two birds in the same nest.

How many shivering bodies and heavy hearts and weeping eyes there are in the world, just because people do not stretch their comforts beyond themselves.—*Anon.*

### Nothing Remarkable.

"Father," said a little girl, "why does everybody speak so much of poor E——'s goodness? We never hear of her doing anything remarkable."

"My child," asked the father, "what is the lamp doing?"

"Nothing, father."

"You are right, my child; it is not doing anything. Nevertheless, it is lighting up the whole room."

"Let your light so shine before men," said one, "that they may see your good works and glorify your Father who is in heaven."

### About Bad Boys.

How came the boys so bad? What has made them so? "Why it's their natural depraved natures," says Mr. Depravity. No sir! you are wrong; it may help a little in some cases, but not in all. We have known many boys to arrive at a certain age with language and habits as pure as the beautiful flowers that grow free and unwarped by education and influence, and this education and influence is just what is ruining our boys; but do not mistake our meaning. There is an education, not of books or of a Christian mother's teaching, and were our boys free from it their lives would be as beautiful (in most cases) as the free bright flowers and the birds. Man is to blame! Bad men make bad boys. Yes we are aware that this is contrary to the general opinion, but we have taken a broad view of the subject, and we can prove our assertion.

Man first, then the boy—if we look to the garden of Eden. But setting this view aside; where is the bad boy who has not gained his influence from some bad man or men? We doubt very much about their being any bad boys if we had no bad men. The little prattler, just fresh and untainted from the hand of its Maker, has made more good men than men (on the other hand) has made good boys.

Says the boy just entering his teens: "I am old enough to choose for myself now; fathers and mothers are good enough in their way, but they don't know what is best for me; all the men smoke and swear and play cards—even lots of the church members—and they are all called gentlemen; now it must be right or so many wouldn't do it; our folks are behind the times that is all; a body can't be a good fellow unless he does as others do. I've got to go with the crowd as the fine gentlemen do, if I ever expect to be a man; you only get laughed at for your pains if you try to do any different from the rest."

Yes, boys, there is too much truth in your soliloquy. It is a sad case I assure you, and I pity everyone of you, and I will pray for you all, all the rest of my life. But boys why can't we have more individuality? We delight in asserting our wills in opposition to those who would direct us right; why then can't we exercise this will power on the other hand, and say I will do right, I've my own character to make. I will be a man, and not follow in a wrong path because a crowd leads the way. "Yes I'll be a man whatever they choose to think of me." Be sure my boy, the few friends that do encourage you will be worth to you more than all the rest. Suppose a beautiful oak has sprung up in a large field which produces only weeds and briers. It sees no companion like itself. Says the oak, "I will not be this great tree any longer. I must associate and associate with my companions. I will be a briar or a thorn; I will not stand this being a great beautiful tree all by myself."

Alas, what a coming down that would be! And yet, my dear boys, it would not be half so bad as your coming down from your purity which a Christian mother has taught you, to the level of many gentleman, falsely so called. You are the sapling of some great future men! Keep your place and grow on, tower above and beyond, in goodness and purity, your weed and thistle companions, and become the mighty oak of pure and noble manhood! Let the thistle and weed people pass on; they would soon become extinct; no more bad men—hence no more bad boys.

But we digress. Oh man! man! can you not see the evil you are doing? Whither can our boys flee to be away from your contaminating influence? We led a bright little boy through the street one day, and in our path stood some roughs, taking the name of God in vain; we crossed over to the other side, not wishing such language to reach his ears. On the other side, however, stood two gentlemen (such they looked at least in dress and feature) who were speaking of their crops, and, I should judge from what I heard that God had blessed them bountifully; but alas! they talked of these rich blessings with a curse at the end of each sentence. If there is an excuse for one provoked to swear, how is it with him who has no provocation? Where then are our little ones safe? Not even by their own home firesides, for how often the father, who should be guardian angel of that child, indulge in the same wicked practice; but if our own hearthstone is free from the evil curse, it flies in at the open window and door—the very air at times being blue with curses and tobacco smoke—and yet we wonder what makes the boys so bad.

The Christian mother's cheek pales when her youth must start out to their different avocations for a livelihood. Is the store our workshops and offices are free from contaminating influences? We fear not many of them, and some she knows hold even the gambling table and their accompaniments. God alone can help our boys, when men will continue such education and example before them. But more terrible than all the rest, our boys are drinking "just a little harmless beer" says the bad man who holds it out to them, and then, . . . our youth many of them are carried home in a state of intoxication, and this boy-drinking is alarmingly on the increase. Oh man! oh woman! there must be something more done than getting up before a crowd and talking temperance. It must be lived daily, hourly; wines must be kept out of their food and drink, also out of their homes and places of business; this will be more to the point than lectures. One of the most gifted temperance lecturers we ever listened to, has often gone from the rostrum to her home to find her only son in a state of beastly intoxication. "Why" says breaking hearted parents, "are our boys so bad?" Reason enough. A bad education is constantly instilled into their otherwise pure minds. Until our men change, we have no hope for our boys—save in a sympathizing Heavenly Father.

Mothers we can fly to him, and not leave undone all we can do for ourselves; but we must in some way reach the hearts of men and convert them from the error of their way, before there is hope for our boys. Oh, ye bad men, think of the millions of boys who must fall by your example. God help you to reform, and save our boys.

The Boy's Friend,
MRS. U. F. HALL.

## News Items.

EX-EMPRESS EUGENIE HOOTED.

PARIS, May 2.—The ex-Empress Eugenie, who has been staying at Lyons on her way back from Marseilles, was mobbed and hooted as she left her hotel for the railway station yesterday.

POLAR BEARS ON ICEBERGS IN THE ATLANTIC.

BOSTON, May 1.—The British steamer Glamorgan, arrived here this morning from Liverpool. On April 23, in latitude 46 deg. 20 min., longitude 42 deg. 30 min., she passed an iceberg fully five hundred feet high, on which were a number of polar bears. At about 4 A. M. on the 26th she ran into a field of pack ice and icebergs. Chief Officer May reversed the engines and soon got clear. A run of twenty miles was made to the southeast, when the ship was put on her course again. She steamed 160 miles on the southern edge of the ice field, and during that time passed fully 100 large icebergs on which were seen polar bears.

ST. PETERSBURG, May. 5.—The peasantry have wrecked the Jewish town of Gombin, near Warsaw, and 3,000 people are homeless.

RUSSIA.

LEMBERG, Austria, May 3—Yesterday the exodus of the Jews from all parts of Russia commenced. As the foreign corn trade was almost all in Jewish hands, the utmost confusion now prevails in that industry.

ALEXANDRIA, May 5.—Another insurrection has broken out in Soudan. The False Prophet, Madhi, has defeated the Egyptian troops, captured the city of Sennaar, and taken Muder a prisoner. He has now 3,000 men with him, and is marching on Khartoum, the capital of the Egyptian General Government of Soudan.

MALAGA, May, 5.—There was another shock of earthquake in Granada today. Several houses were destroyed.

Astronomers watching the new comet in the northern heavens now predict that it will be visible to the naked eye in about two weeks, and that in the middle of June it will be visible even in the daytime.

TAMPICO, Mexico, May 2.—A terrible battle was fought near this place yesterday, between a company of dragoons, under the command of Cayetano Noriega and the famous bandits known as "Teodula Caballeras." The troops were badly defeated, after a hard and long fight. Noriega being killed. The robbers rode away to the mountains after the struggle.

LOUISBURG, N. M., May 8.—A careful summary shows a total of 141 whites and Mexicans killed by Indians during the past two weeks. Five hundred head of stock was killed and captured, and the destruction of over $75,000 worth of property.

In the terrible fight between Mexican troops and the Indians near the border line, on the 29th ultimo, the Mexican loss was twenty-three killed and forty wounded. The Indians' loss was seventy-eight killed and thirty-three captured. Lazo's band was entirely annihilated. This will end the Indian war in New Mexico and Arizona for the present.

JAFFA, Palestine, Dec. 15, 1881.

After eight years acquaintance with my American countryman, Rolla Floyd, I regard him as incomparably the most accomplished and efficient and in every way trustworthy conductor of travel in Palestine and Syria. I traveled in the Holy Land under his advice in 1873, and under his personal guidance with my wife in 1881.

All my prolonged and varied experience with Mr. Floyd has convinced me of the entire justice of the really unmeasured commendation which it is well known has been heaped upon him by hundreds of travelers whom he has conducted through the Holy Land, and especially by the London firm of Cook's Tourist Agency, of which he was the foremost representative in Palestine and Syria, for seven years. This firm has often eulogized in the strongest language in its official pamphlets and periodicals. Mr. Floyd's honesty, courage, intelligence, skill and success as a conductor of travel.

It has pointed with pride to Mr. Floyd's knowledge of the Holy Land, his extraordinary familiarity with Scriptural allusions to the sacred places, his perfect command of the Arabic language, and the universal esteem in which he is held by the Arabs, and even by the Bedouin tribes.

Acting now as an independent conductor of travel, Mr. Floyd is sometimes treated by powerful tourist agencies as a dangerous rival.

It remains true, however, that the commendations just cited are thoroughly deserved, and that Mr. Floyd's eleven years experience has made him unsurpassable in his department. I take pleasure in commending him to the visitors of the Holy Land, and I write this testimonial without his solicitation.

REV. JOSEPH COOK.
17 Beacon St., Boston, U. S. A.

## MARRIED.

LARIE—GOOD—At the House of the Brethren, Winchester, Va., by Elder N. J. Morgan, Mr. Morgan M. Larie and Miss Mary Bell Good, both of Frederick Co., Va

# Poetry.

## ANNIVERSARY OF MY BIRTHDAY.

NEWELL BOND.

My days are fourscore years and four,
—Swift as the Indian's arrow flown—
And dreamy as a tale that's told
They are forever fled and gone.

My feeble step is insecure,
My shattered frame says I am low,
The lamp of life burns dim and pale,
It flickers in the socket low.

I stand upon the river's brink,
And hear the swelling billows roar,
And sigh for me in mortal life
O, lord me safe on Canaan's shore.

The checkered scenes of human life
Are to the closed as easily done;
All's known soon the tale is told
And all is lost in human view

Is this the end of a mortal man,
—Made in the image of his God—
To fall like leaves in autumn's day
And never sleep here with the clod?

As sure as nature does her work,
So sure the dead will live again,
To an immortal life arise
No more to die among the slain.

We soon shall pass the mortal bound,
Our spirit soon will be no more,
A bell the resurrection hears
—Life from the dead forevermore.

Ye saints are scenes of joy and woe
Such as this world has never known,
The saints arise to meet their Lord,
The left to weep and wail and moan.

# Selections.

Age to Come Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

Jerusalem, Feb. 5. It is still very cold; the wind is blowing a hurricane, almost. Frank went to the post office but no letters. He heard that the boat capsized, and the mail went to the bottom. I shall be very sorry if this is so, as I have no letters to-day, nor this week.

I think this wind would destroy our American houses; but, thank God, our houses here can neither burn or blow down; we are quite safe.

Feb. 9. The storm which has been raging for ten day has not yet abated. It commenced with thunder and lightning the most vivid, I think, that I ever saw; just one flash, then a terrible peal of thunder. It rained all night and during the next day; the day following was rainy, and the next morning when we awoke we saw a foot of snow on a level. It soon commenced to rain however, and in a few hours our rooms were flooded with water; and from that time we have been moving our beds and clothing about to keep them partially dry.

Unfortunately I was out of wood, and it has been a test of the kindness of these poor Arabs who are no better off than I. They have divided with me so cheerfully; and one evening they all came and brought dry mats and a nice supper, and we sat on the floor, as is the custom, and ate and drank coffee from tiny cups, and afterwards they played with the cups, which was very interesting. These poor souls, they thought of me, a stranger, and have tried to cheer me in my solitude. Yesterday I was sick in bed all day, and they all came and made a fire and did all they could for me.

To-day we have hardly a dry spot to sit on. Some neighbors have abandoned their houses fearing they would fall. There must be danger of the stones falling as the mortar is so wet down to the floors. It will be a wonder if they stand. But as I have no place to flee to I must stay, and if I die, all is well. There is not a house in Jerusalem, except four or five which are tiled, that is not in just the same condition as ours. The Mosque of Omar, Holy Sepulchre and Haram, are the same. Many things are destroyed. Pictures, furniture, books, and clothing; all have shared the same fate. The English Consul's house is worse than mine. Should the storm continue we must flee from Jerusalem. As I am now writing the storm seems to increase. We can get no wood or charcoal while the rain falls. Very few shops are open. Nothing is brought to market, but there is provision sufficient for the people, and we shall not starve. Those who have money are well enough, but the poor are suffering fearfully.

If one house could be built to shelter us from the storm we could go there in such a case as this. I hope some one may be sent to build one before next winter. If I live through these trials I may hope to live forever; but this will be a calamity unless things change soon.

Frank heard last night that small-pox was raging in America terribly. Everything seems to be raging all over the world, and will rage for several years. We have only begun to see trouble; and there won't be many who will escape it. But I have no wish to return to America. I am sure this is the best place in the world when it is dry, and that is nearly all the time. I will wait in patience till deliverance comes.

This is a very wicked city, though very religious. It must be purged soon. But who can stand the process? All the prophecies have a different meaning to me, from what they did before I came here. A new light has come which I could not see from afar. Jerusalem must be purged by fire, famine and war! Then shall she be Holy.

Ten o'clock, evening. Still raining. We have about eight feet of dry room to sleep in, but are afraid to go to bed as the rain may reach us in the night. I think there never was such a flood since the flood of Noah.

Feb. 11. No letters yet. I have four feet of dry room; but, thank God, the rain has ceased and the sun has appeared.

I must tell you that these people bear trials better than we can, possibly. I have learned to bear trials from them. Jerusalem is washed clean; and that is good. The people are very happy this morning.

I shall still love Jerusalem as long as I have four feet of dry bed, and if that gets wet I will not leave. God bless Jerusalem in her wretched state. I pray for her continually rain or shine, thunder, hail or hurricane! I will fight it out on this line. No place like Jerusalem—earth, wet or dry.

Feb. 14. I gave you an account in my last of the flood which has nearly overwhelmed us in these mountains. The flood however, has been chiefly confined to our houses, of which none have escaped, including the Mosque of Omar. Many families have been obliged to leave their homes and accept temporary shelter in some spot where the force of the storm was not so keenly felt. We have had, since my last, three days of snow, hail and rain. All say that a similar tempest never occurred.

Well, I have had a chance to study the Arabic character during these trials, and to do justice to these people, I must tell you that they bear misfortunes and trials bravely; acknowledging that all evil is from God.

Feb. 15. It is clear this morning, and quite warm. The cause of the leaking in the houses was the frost, which is very unusual here. In fact, I learn that never before was there such an occurrence. Well, the men are at work on the roof and we shall be all right soon. Our landlord, the Sheik, did feel sorry for us. He said it was all from the Lord, which is quite true.

I am now sitting in the court in the sun, which is as hot as June in our country. God bless Jerusalem, more and more. I love the city. It seems like my home, and no misfortune can make me dislike it. I love the kind people, too; and I hardly realize that I ever liked anywhere else. No one wants to leave here who stays three months.

Evening. I have been to Siloam, or En Rogel, to spend the day with my neighbors. They came and said I was to go with them, as it was a great feast day, and all the people were going. Siloam is two miles away, through the most romantic and lovely country in the whole world, I should think. We enjoyed the walk much, as we had a merry and intelligent company, many of them speaking English.

We arrived in due time and found a large company on the spot and as we drew near I could easily imagine myself on Boston Common on the Fourth of July. The band was playing, and soldiers, carasses and pageantry were riding over the picturesque hills in gay costumes. Temporary coffee shops, erected for the occasion and in full blast, were seen everywhere. Piles of bright oranges dotted the grounds all about, which, with the pretty and gay attire of the ladies, made a beautiful and cheerful scene. Whole families with cooking utensils, Nargelee and mats covered the ground. I assure you I never saw a happier gathering.

This well is very ancient; and we can see that it was used for bathing. The water seems to boil up from a hole three feet below the surface, and then spreads into a lovely stream, six or eight feet wide. The stream is swift, the water clear as crystal, and very sweet. We sat on the shore, which is lined with trees, and I assure you that we found the shade very agreeable on the 15th of February.

The water is very warm. The children were bathing in it as in summer. I was surprised to see them bathing so freely, as I supposed the water must be very cold, but I found upon dipping my hand in it, that it was nearly blood warm.

We enjoyed the nice lunch brought by our friends, and the day past very agreeably. I wish I could properly describe the rich and varied scenery of these hills and valleys at this season of the year, but it is beyond my power to do them justice. I shall try to send a sketch sometime. We shall go again to-morrow, when I hope to make a picture.

What do you think would become of us in America, if we were exposed to such a storm as we have had for the past fifteen days? The snow laid on the ground for three days; and during the rest of the time it rained through the roof like a sieve. Our beds were wet, our clothes were wet, and we put them on wet. The chairs even were wet, but I have not felt the slightest inconvenience from it as yet. No cold or wet seems to hurt us. I have never had even the slightest cold in my head; but I may feel the effects of this terrible storm hereafter. But this is, indeed, a wonderful country, in many respects.

# Communications.

## LETTERS ON THE RESURRECTION. No. 1.

WM. C. TAYLOR.

In the preceding letter we have already seen that according to Paul the nature of the body spoken of as "sown" in 1 Cor. xv., is entirely different from that referred to as "raised" in the same chapter. He tells us the body sown is "a natural body," and at the same time speaks of the body raised as being "a spiritual body." He also tells that the former bears the common stamp of mortality—corruption, dishonor and weakness: while the latter, in contrast, bears the unmistakable marks of immortality—incorruptibility, glory and strength.

The body is clearly affirmed to be "sown a natural body," and "raised a spiritual body." the only question is, Do we understand the force of the words "sown" and "raised" as Paul intended, and have we the same ideas impressed upon us which the reading of them called up to the mind of the Corinthian Church? As far as can be we wish to stand in relation to the great apostle just as they did, and learn the truth of this matter as he taught it to them.

Of what he meant some say one thing, some another. We assume he meant just what he said, and therefore enquire if we understand the meaning of the words "sown" and "raised" in their natural sense, as used by the apostle, and understood by the Corinthians.

The word "sown" is *σπειρω—speiro*, and according to Bagster's Analytical Greek Lexicon it means, *To sow* seed. Matt. vi. 26; xiii. 3, 4, 18, 24, etc. In the New Testament used with variety of metaphors. Matt. xiii. 19; xxv. 24; 1 Cor. ix. 11; 2 Cor. ix. 6; Gal. vi. 7, etc.

Another authority gives the meaning, *To sow*, or *scatter*, as seed; to *spread*, or *scatter*, as the word of God. Applied to giving alms, 2 Cor. ix. 6; to burial, 1 Cor. xv. 42, 43; and to spiritual effort generally. Gal. vi. 8. Green's Handbook to the Grammar of the Greek N. T.

As will be seen from the above, the common literal meaning of *spiro* is to sow, as we speak of sowing seed, and it occurs oftener in the New Testament in such a connection than in any other. "Behold, a sower went forth to sow, and when he sowed, some seeds fell by the wayside," affords a familiar example of its use. Even in the chapter we are discussing, the word is used by Paul in its natural sense as applying to the sowing of seed in verses 36 and 37.

He says, "Thou foolish one, that which thou thyself sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat or of some other kind."

Undoubtedly this illustration of how Paul understood and applied the word gives us the true key to its use throughout the chapter, for in the absence of any hint to the contrary, to be fair to the apostle we must assume he used it in the same sense in verses 42 and 43, that he did in verses 36 and 37.

But it may be asked, How came Paul to speak of human bodies as being sown? It would certainly be a rather strange word to use for burial in almost any connection other than that brought before us in this chapter. The question was the resurrection of the dead, and the apostle, trying to show how such a thing could be, drew upon the natural world for the illustration of the seed. He says, "Thou sowest not the body that shall be, but a bare grain of wheat, . . . but God giveth it a body according as he pleased."—Alford. So also is the resurrection of the dead, he replied, "It is sown in corruption, it is raised in incorruption," etc. Thus in passing from the illustration to apply the lesson to the mind illustrated Paul was naturally led seeing the two subjects had so much in common to speak of the burial of the body as he had of the burial of the seed. In either case the earth was the objective point in the sowing or burying. Whatever the earth covers the seed; there the new life springs into sight, and wherever the grave of any saint of God is made from that identical spot will he be raised to enjoy the better life. This would hardly be worth saying, and to many it may seem foolish, but then let it be remembered that it is said the saints are not really raised till after appearing at the judgment seat of Christ, while it really does not appear to us that Paul contemplated the idea they could be buried in one place and raised at another.

Having then made it clear, as we hope, that when Paul spoke of the body as being sown in corruption, weakness and dishonor, he was applying those terms to describe the nature of the body which was sown or buried, and that the sowing spoken of was simply what we understand by burying, we will now consider the meaning of the more important word translated raised in our version.

The real stress in this argument falls upon the meaning of the word "raised." Paul said, "The dead shall be raised incorruptible." What did he mean? Was it simply that the dead would come forth from the grave in immortal bodies, or was it that, as has been said by one speaking of the resurrection, "They are *raised to exist* when they come forth from their graves; but they are not caused to exist *incorruptible*, until they shall have been approved at his tribunal when the *raising will be complete*." Is it possible, we ask, that this word had a meaning so comprehensive as would admit of a process such as this would imply?

The word is *εγειρω—egeiro*, and in the authorities already quoted its meaning is given as follows:

"*Egeiro, to excite, arouse, awaken.* Matt. xxviii. 25; mid. *to awake*, Matt. ii. 12, 20, 21; met. mid. *to rouse one's self*. . . . Rom. xiii. 11: *to raise* from the dead. John xii. 1; and mid. *to raise* from the dead, Matt. xxvii. 52; met. *to raise*. . . . 2 Cor. iv. 14; *to raise up, cause to rise up*. Acts iii. 7; and mid. *to rise up*. Matt. xvii. 7. . . . *to raise up again, rebuild*, John ii. 19; *to raise up from a lower place, to draw up* or *out of, to raise up, to cause to arise or exist, to arise, exist, appear.*" — Bag. Anal. Greek Lexicon.

How are we to apply these meanings of this word to the resurrection of the dead? Remember the question was "How are the dead raised up?" It was a question of how the dead would come to life again, and the answer would have. If we have a clear idea of where the dead are, it will not be difficult to gain a correct sense of the force of the word raised as applied to them. Where are the dead? In the grave every heart replies. Then as we have already said the place which received them in death must be the same which will give them back to life again, and Paul's question really was, "How are the dead raised up (from the dead), and with what body do they come (from that place)."

The word, as any one can see, is a connecting link bridging the gulf that separates the dead from the living, and its whole force is spent the instant the dead body appears in life upon the earth again. Then that which was dead has been raised up, rebuilt, caused to arise, exist or appear. This is the real meaning of the word, simply the action of bringing back the dead to the world of life from which they were parted by death.

Thus Paul in 1 Cor. xv. 4, says that "Christ died for our sins. . . . and that he was buried, and that he rose again the third day according to the Scriptures." Christ himself said it was from the dead he was to rise, and Paul declares in verse 12, of the same chapter we are considering that this fact was a subject of their preaching. No one questions that Christ rose from the dead or from the grave, and no one doubts that in the thirteen cases where *egeiro* occurs from the 1st to the 20th verses of 1 Cor. xv. and is translated rise, rose, raised, risen, it was used by the apostle as applying to the bringing or coming up out of the grave of those who had been dead. So far this was the sense in which the word was used by the apostle, and it hardly appears we have any right to give it a different meaning in verses 42 and 43 as the subject under discussion continues the same, and in the absence of any hint the word had a more extended meaning here, or on account of any difficulty in understanding it as already used throughout this chapter. Failing then of a reason why this word should have a *different* meaning *here* from what it has elsewhere, we read verses 42 and 43, as follows, supplying the implied sense of the passages:

It (the body) is raised (from the dead or grave) in incorruption.

It (the body) is raised (from the grave) in glory.

It (the body) is raised (from the dead) in power.

It (the body) is raised (from the grave) a spiritual body. I Cor. xv. 42, 43.

Still continuing the apostle declared at verse 52. "The dead shall be raised (from the dead) incorruptible."

Thus in every case where *egeiro* is used in this chapter, the full sense is as applied to the dead that the raising is from the grave. But the author we have already quoted says, "The dead are *caused to exist* when they come forth from their graves, but they are not caused to exist *incorruptible* until they shall have been approved at his tribunal when the *raising will be complete*."

This tribunal which is spoken of as coming between the existence state of the resurrection, has spoken on, and the complete raising has no place in Christ's account of this matter, nor has it so far as the word has aided us to find any place in the entire Book. It was simply impossible that such a barrier to a complete raising could exist and not be spoken of by the apostle. Besides, it was not so much a question of the kind of existence that would be enjoyed in the resurrection as the simple fact of any future existence at all for the dead that occupied Paul's attention. If by any power a man who has been dead, and buried is caused to exist or live again; that man has been raised from the dead. It is said he only exists, but then should he be approved before the tribunal spoken of above and raised completely, no more could be said of him, even then, than that "he exists." The dead must be raised in order that they may exist, when they do exist they may appear at any tribunal for which they are ordered, but the fact that they can do so shows they have already been raised from the dead. The finding of such a tribunal could not raise a man from the dead who was able to appear at its bar in the full enjoyment of life.

The idea is possible that it could change the kind of life such a man enjoyed, and such a thing would be a change of living bodies, but it would not be a resurrection of the dead, and such a process and kind of resurrection would not have been an intelligible answer to the Corinthians of the question, "How are the dead raised up (from the grave) and with what body do they come (from that place)."

But if any doubt still remains as to the meaning of the word raise a consideration of what examples we have recorded of what resurrection really is will set the matter at rest. It is said that the simple fact of bringing a body back from the grave to the world of life is not the idea intended by the word. The difficulty with this view is that it not only disagrees with the meaning of *egeiro*, but also with the three examples of resurrection we find recorded in the New Testament. Lazarus was raised from the dead, and it cannot be urged in his case that the dead was immortality, yet the same word *egeiro* is used as follows:

"Jesus . . . . came to Bethany where Lazarus was which had been dead whom he raised (*egeiro*) from the dead." John xii. 1.—Alford.

"The Jews. . . . came. . . . that they might see Lazarus also, whom Jesus had raised (*egeiro*) from the dead." John xii. 9.—Alford.

The remarks preceding the above apply with equal force to the next example. We read: "And the graves were opened: and many bodies of the saints which slept arose. (*egeiro*) and came out of the graves." Matt. xxvii. 52.

In these passages the same word is used to indicate resurrection, as in 1 Cor. xv. 42, 43, and we simply quote them to prove as is so well seen in the last passage that *egeiro* simply means to be raised up out of the grave. Matthew, Mark, Luke and John use the same word in relating the circumstances of Christ's resurrection. The angel said to the women who came to see the sepulchre where Christ had been laid, and before they had seen the risen Lord himself, "He is risen (*egeiro*); he is not here, behold the place where they laid him." That place was Joseph's new made tomb, and from it, his resting place in death —"He is risen," said the angel, while as yet no mortal eye had seen him. "Go quickly and tell his disciples that he is risen from the dead."

From all this, advanced to show the meaning of the word translated rise, rose, raised, risen, we hope it will be seen that when applied to the dead it simply means the raising of a dead body from the grave to life again. Lazarus was raised, Christ was raised and many of the saints arose. These resurrections although different in destiny were identical so far as the idea of resurrection went. Lazarus and the saints were just as completely raised as Christ was, although they only enjoyed a brief prolongation of life while the latter was alive forevermore. This ought to show that to be raised from the dead is simply to be raised to life, and that a man raised to life in a mortal body is as much raised from the dead as another with an incorruptible body. The word raise conveys no idea of change in the nature of the body. If anything of that kind takes place another word must be the source of the idea. It is simply said of Lazarus that he had been raised from the dead, the language affording no suspicion of the slightest physical change. In 1 Cor. xv. the case is quite different. Remember the question was, "How are the dead raised up (from the grave) and with what body do they come (from that place)."

Here was a question put with the idea of a possible change, and the point is, Did Paul in his answer use language that would indicate a change and if any the nature of it. We say he did, and that in direct reply to the query, "With what body do they come," i. e. from the grave? There never was a more direct answer to a direct simple question than Paul's in this case. He said:

"It is raised (from the grave) in incorruption."

"It is raised (from the grave) in glory."

"It is raised (from the grave) in power."

"It is raised (from the grave) a spiritual body."

"With what body do they come?" said Paul. It is sown a natural body it is raised a spiritual body—glorious, powerful and incorruptible he replied, and if this left any doubt in the Corinthian mind, or in ours, his positive declaration that the dead shall be raised incorruptible, removes the slightest misgiving, and closes all argument upon the subject.

This then was what Paul came to in unfolding this mystery to the Corinthians. Of his declaration we have but one idea. Its simplicity and positiveness disarms argument and prevents the possibility of the truth being misunderstood. This is how Paul's reply admits us, yet we say in giving our answer to this question, let us think what impression Paul's words made upon the Corinthians? Was there misunderstandings and divisions? We hear nothing of such a result. They heard him put the question, "How are the dead raised up, and with what body do they come?" and heard him make reply. It is sown a natural body, it is raised a spiritual body, and I am constrained to say that from these words they did believe, as we cannot help believing too, could we for a moment forget the present, and by a mental effort sit with those early believers, as they listen with baited breath to the first reading of Paul's first Corinthian letter, that, "the dead shall be raised incorruptible."

(To be Continued.)

SHANNON HILL, VA.

To the editor of THE RESTITUTION, and all the believing readers, the undersigned desires health and peace, from God our Father, and from our Lord Jesus Anointed:

The undersigned has been endeavoring to be "swift to hear, and slow to speak." For more than fifty years he has been humbly trying to be a disciple of the Lord Jesus. He is encouraged in this by what is stated in John viii., "If ye continue in my word, ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free." In the second epistle to Timothy, the apostle exhorts him to watch thou in all things, endure affliction, do the work of an evangelist, make full proof of the ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." In his epistle to the Galatians, he says, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Let us follow the example of the apostle in his manner of living. Let us make ourselves largely acquainted with the Holy Scriptures, in all they teach concerning God our Father, and concerning his beloved Son. If we perfect our love, we shall desire his appearing, and we shall have this as an assurance that he will give us crowns of righteousness.

In the epistle to the Ephesians the apostle says, "I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with the fulness of God." This seems to teach that if we have Christ dwelling in us by faith, then we are filled with the fulness of God, and we must necessarily love the appearing of the Lord Jesus Christ, and thus we pray and run, and shall rejoice in the hope of being with him, as the redeemed with the Redeemer. According to Isa. xxxv. and li., the redeemed are to come to Zion, with singing and everlasting joy upon their heads. And according to Isa. lix., the Redeemer is to come to Zion. Consequently, the redeemed and the Redeemer will be together, according to the teaching of the Lord Jesus, in John xiv. In Malachi we learn, that they who feared or reverenced the Lord, spake often to another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them who feared the Lord, and who thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

The writer has had a very acquaintance Brother A. B. Magruder. He had the gratification of having baptized Bro. M. He wishes to state that he has read Bro. M.'s defence of the Bible against the lectures of Ingersoll. He has read it with great satisfaction. He thanks the Lord for having enabled Bro. M. to write so ably. He has also had a long acquaintance with Brother Wiley Jones. Brother Jones lived one scholastic year with the undersigned, and was an excellent boy. The writer will be 79, if he lives till the 13th of May. So he cannot expect to trouble you much longer. He has sought acquaintance with you and your contributors, by reading THE RESTITUTION. He requests the prayers of all the disciples of the truth, that the Lord will enable him to endure to the end, and to come off a conqueror, through faith in the one only true God, and in the Lord Jesus Anointed. It is a high gratification to him, that there are comparatively so many advocates of the gospel of the kingdom; he remembers the time, when he was acquainted with but one man who professed to believe in the kingdom to be on the earth. Now there are not only hundreds but thousands, who profess to believe it.

Accompanied by his wife, he made an excursion of about five months, in advocacy of the gospel in the year 1881. Some obeyed the gospel. He also spoke much for the benefit of the young disciples.

He remains yours in the truth, for the truth's sake.

A. ANDERSON.

## ANNOUNCEMENTS.

The Quarterly Assembly of the Church of God, will commence Friday evening before the fourth Sunday in May, which will be May 26, in a grove near Bro. John J. Spaid's, Hampshire Co., Va. All the brethren and people in general are respectfully invited to be present.

N. J. MORGAN.

I will be at Scireleville, Saturday before the 4 Sunday in May, to continue over Sunday, as Brother Thurman may arrange.

J. P. WAGONER.

The Annual Conference of the State of Michigan will be held at Watson Corner, Allegan county, Mich., commencing June 1, and lasting over the following Sunday. Those coming by rail from the north or south on the Grand Rapids and Indiana Railroad will stop at Monteith, and take the Allegan division to Fisk's Crossing, three miles from Monteith, where ample provision will be made for all that shall come. A general attendance is desired at this meeting as we expect this to be the best Conference ever held in Michigan. Let all come praying the Lord's blessing to be with this meeting. Able ministers will be in attendance to preach the word.

K. N. WOODWARD, Sec.

## Truths on the Covenants,

Permit me to say to our brethren, through THE RESTITUTION, that I have ceased page 288 on my book, and that by the 20th inst. it will be ready to go to the binder, ready for distribution by June 10. I have now within four or five names, received the 200 pledges as requested, for which I am thankful, and will be glad to have many more. Orders sent in after this might be accompanied with the price of the book, $1.00.

G. M. MYERS,
Box 325. Lenark, Ill.

[Will be on sale at THE RESTITUTION office soon as ready.]

NEW TRACTS BY J. H. THOMAS,

The New Birth, or How an Individual is Born of Water and of the Spirit.

The Destiny of the World, from a Standpoint of Reason and Scripture.

These are neatly printed 8 page tracts, and can be obtained at this office for 10 cents; three copies for 25 cents; eight for 50 cents; also a set for 50c.

# Poetry.

## A VISION.—Rev. vii. 9-17.

ELLEN H. R. GATES.

Whence come they? Whence come they? this wonderful crowd
That cannot be counted? They seem like a cloud;
Their garments are gleaming with light from the skies,
And never, that is perfect, looks out from their eyes.

They come from the ranks of the greatest and least;
Among them are martyrs, and prophets, and priest;
And still, and forever, the song that they sing
Is love of the kingdom and love of the King.

Among them are faces that once were so dear;
Long, long have we missed them: but lo! they are here!
Through faith did they conquer; they "fear from afar
His name on their foreheads" as bright as a star.

They witness for Jesus, this wonderful crowd,
As round the bright throne they float like a cloud—
And still, and forever, the song that they sing
Is love of the kingdom and love of the King.

# Communications.

## LETTER FROM ARKANSAS.

I read in THE RESTITUTION of April 12, one of the series of letters of Mrs. A. E. Davis, dated at Jerusalem. I read it with interest and sympathy, even to tears. Very affecting is the thought of the terrible bereavement, and the agony of sorrow, which she has had to endure, and every Christian reader will sincely pray that the bitterness may be abundantly followed by peace, and the deep joy of rest in God. Not having read THE RESTITUTION for a time, I know little of Mrs. Davis' peculiar mission—but I always love to read of Jerusalem, its geography and its promise—its actual present and its prospective development. "City of our God." "They shall prosper that love thee." Gladly would I go there—gladly live there—joyfully make it a metropolis of all earthly sympathies, interests, labor, reflections and expectations, and gladly help to realize by personal effort and actual residence, those glorious fulfillments of prophetic destiny and Divine intention, which have made so many hearts beat with pleasurable anticipation. But there is nevertheless something in the way. I am teachable, but not confident. I would by no means thrust a single least impediment in the way of every possible and Scriptural growth towards the foreordained grandeur and greatness. Will some one help me? Here is one of my troubles. The Jews are absolutely in unbelief relative to Messiah having ever yet come to their land and nation. They are "branches broken off." They absolutely "know not" what they did, in rejecting the son of Mary — supernaturally conceived — and Divinely endowed—they are in darkness. The nation has never repented of the rejection. They own and know no Mediator but Moses—long ages ago, dead. Their religious status is absolutely unchanged for the nineteen centuries of the Christian era. Christ came, in his Father's name, and they received them not—if another should come in his own name, him they would receive—apparently with a kind of popular unanimity; and the question is, if the last act of choice thus predicted is not yet to be manifested, before the national restitution."

What course may we fairly expect affairs will take? What next feature in the future of the Jews? What now about a coming glory for the land and the nation? Most gladly would I believe and hope the glorious consummation of their prophesied power and peace was at hand if I dared. I ask again—will some one help me?

Let us look a little more closely yet. Do the Scriptures teach their conversion by the preaching of the gospel? I scarcely care to quote the Scriptures here for they are easily found by every diligent reader. Read Rom xi, I can not recollect that their conversion is promised through preaching. But this is promised, "Out of Sion shall come the Deliverer, and shall turn away ungodliness from Jacob." (I am not not forgetting individual conversions, here and there, or the considerable fruit of apostolic labor among the Jews in the past—occasion days of God's power—when intrepid men of God preached with the Holy Spirit mightily attending the word). Then if the Jews are not to be Christianized by missions or missionary or gospel work—they are to be converted by the Lord in person, graciously manifesting himself to them, and shining on their minds with glorious power and love, filling them with contrition and astonishment, and constraining them to say, "Blessed: blessed is he that cometh in the name of the Lord," i. e. if we mistake not—Jesus, their Messiah.

The query is, will they not confederate with an enemy—a deceiver, first? If it is not so, I am most ready to know that, and glad to believe it. If there is nothing in the way—if the times are auspicious—if Israel is now soon to be gathered—if six or eight millions of Jews are now nearly ready to reverse their course, abjure their long unbelief, and accept the gospel; if they are willing and waiting to come to the land of promise, and lay aside and abandon their old and age-long ignorance and error, and be constituted as a Christian nation in Judea—then I would rejoice. I would be glad to go there too. I would say, "All hail: thou day of jubilee and renovation! Blessed be the old land of so many million loves and prayers and glories—and farewell, all sins and pains and shame of both land and nation, through departing from the God of salvation and righteousness." To what I say, I only speak suggestively, nay, even inquiringly, and when any well-intentioned work of love and hope and mercy is inaugurated and entered upon I would with all my power sanction and encourage it, if it is in harmony with the truth and wisdom of God's word and purpose. And most certainly I hope, those who are engaged in any benevolent enterprise for the benefit of the people and land of history and hope—above any other on earth, may be blest.

Last night we had solemn revelry and roar for hours together—lightning for eyes, and thunder for ears, and rain for the earth, in grandeur and power. Electricity so vivid, and so busy, and so untiring, in its wonderful ways and works, so unwilling to cease its ardent and awful frolic in the ink-black sky, was something to make a note of.

I often feel, how glad I am there is a God—I am glad that he knows and notices me—and that I can and do and must appeal to him. It is impossible to live without this breathing and begging importunity. I say to him, "Lord, without thee, I am no better than a dead man—without thee, life is literally worth nothing—thy blessing is necessary to give charm and value to existence." This might seem to some an exaggeration, but one who has lived a life of dependence and prayer, who has got tastes and inspirations of him, his goodness and greatness—finds it at length a necessity of existence, to draw vitality and supporting power from him. There are many experiences that are intensely secret—intensely real but almost ethereal—that come and go—experiences of conference with the Lord—islands of communion in the sea of life—that may be not so very large, but yet they are spicy—and heavenly. The thought is, "Now Lord make a note of this—I may forget, but do thou keep the record—remember how I this moment serenely and intensely see thee by faith." I was at meeting the other day—only a listener—and there came a wave of, beseeching, "O, give me the Spirit—give me that, don't forget my prayer—fill me full with the power of God—I may forget, but do not thou forget."

I suppose what many of us ardently desire, is a deep, calm, grand, and enduring satisfaction. This a great goal for which the spirit studies and yearns and strives. Not a stupid, but an intelligent satisfaction, in which heart and conscience, and bodily functions are all healthy and harmonious—a satisfaction that has reason and right on its side, and in which there is no room for little upstart queriats of doubt, and against which critics and accusers have no power. Now it is God's sympathy and tenderness that does so much for weary hearts—that lends such a little passing sweetness to the mind—that is worth more in a moment than all the ingenuities of wit or the self-deceptions of natural hope. Give us a breath of air from his presence. Give us a touch of his hand. Give us a heart-beat—a pulsation, a little wind—wave—a life breath, an interior possession that is truly and certainly Divine.

I have often thought, "O, if one only had some way of catching and keeping all the little thoughts he has, the little glimpses, the little reasonings, the pictures and perceptions! But they are gone before I get them fastened." One needs a photograph or a phonograph in himself. What are we to do with our worries? Some wise head will say, "Don't have any." But this is almost like a command to the sea not to betray itself with an eruption, an eruption of white caps. The great thing is to find a medicine for the mind—oil of quiescence for the spirit of perturbation. I will give a hint of the medicine, nay, it is an exercise, an expedient rather than a medicine. It is this: Turn thy worried heart, fronting and facing God; let its perturbation mingled with prayer, and gaided by the will, expend itself toward him—and so either expire and dissolve, or actually be changed to joy.

There are wonderful ways of one's finding out by being full of prayer, and looking to the Father of mercies. Looking, looking, looking—always looking, is duty, privilege, necessity and instinct. Who can live, or dare live, or even would live without making God one's confidant, or finding in God one's comfort? Life becomes wofully wanting, where God is unsought. Intelligent volition like a magnetic needle, or the power that governs it, will point to the unseen object of faith and desire, that is, God. And this is done best by being taught how to do it, by being enabled to do it, and teaching and enabling come by seeking and teachableness. Things are learned and received more by seeking, than communicated by supernatural favor alone. It is a law in religion—study to know, and labor to get. Christians are not made rich and strong by simple good fortune.

I would like to speak of Arkansas again. Some brethren, I trust, are coming soon from Kansas. We want a colony of Christians for this place. I am not sure but it might be called "the Believer's colony." Trees loaded with peaches, oaks full of acorns, bushes full of berries, (and here we find berries in trees, just now ripe and ripening—I mean mulberry trees) huckleberries, peas, potatoes, these last three in April, and many such things make Arkansas desirable. And grapes and persimmons coming—wild grapes by the thousand bushels. The other day an Illinois farmer dug a well. It was done with a little help of an assistant. About noon of the second day, I think, it was finished, and the family rich and happy with pure water. The stiff sub-soil is so firm that stoning is unnecessary.

When the cold wave swept through the north, a few days ago, and blossom-trees were caught and nipped with frost, we were mercifully preserved. I have sometimes thought inquiringly, "Is there some region midway between tropic heat and polar cold, where God will in His Providence temper coming judgments on the world, and soften the asperities of trial?" I do not pretend to say. I am here in His hand. My prayer is, may the Lord send us wise, enterprising, capable, and praying people, none with faint hearts or wavering minds, men and women of courage and intelligence, who can utilize the possibilities of the country. (And a little capital is needful, too, to begin with.) It is not mechanical skill that is needed so much, it is agricultural, horticultural, and fruit raising taste, experience and zeal that seem to promise best. I cannot tell what profits may be stored up in [illegible] called forth by [illegible] tures of turpentine, resin, [illegible] from the pine trees, or of vinegar from the thousands of bushels of wild grapes, or of other preparations from these and various other fruits. Who can guess the tons of black-berries now fast hastening to maturity, all over this region? But I say no more. A large number of thorough people could find or found homes, before another winter, if they chose, and we would have a community of noble souls, loving God, and loving his service and word.

Now to God be all glory, while we intensely beseech His power and goodness to rest like a cloud of brightness on our souls, God of all knowledge and majesty, help us wonderfully, and quicken us with magic of infinite grace. The God of apostles and prophets and patriarchs, sanctify and satisfy us, heal all our sorrows, rectify all our disorders, forgive all our transgressions, multiply our consolations, and divinely animate our hopes.

Comfort and relieve all who suffer, protect the weak and innocent, and heal the broken-hearted. The Lord pour oil of gladness into aching hearts, send rest to the worn and weary, give unutterable sweetness of pity and peace to the buffeted and discouraged. The Lord bless all of you, O beloved, that suffer and struggle amid disappointments and afflictions. The Lord breathe a heavenly balm of air most fragrant, and medicinal, to soften all your secret and indescribable anguish of sorrow, and make your hearts to nourish with preciously commingled life and growth of love and faith and hope. O weary souls, rest,—rest in God! May your peace be great, your trust be perfect, and your deliverance wonderful.

C. GILLESPIE.

## An Obituary Notice and a Biographical Sketch Combined.

Died in Robinson, Maine, Mrs. Nancy Bond Felt, at the advanced age of 87 years, only two left of a family of nine children, of which with our parents, we will give a biographical sketch.

We deem it proper and commendable especially in this infidel age, to keep in remembrance and bring before the public such worthy examples of the Christian name.

Our parents were of the New England Puritan stock, deeply impregnated with the principles embodied in the Declaration of American Independence, viz: that all men are born free and equal, and have certain inalienable rights to the pursuit of life, liberty, and happiness. Thanks be to God that the mantle of our parents has fallen upon their children. Our parents were of English descent, but were early in life Americanized; they came of Christians who believed and worshipped the God of the Bible; at the age of fourteen my father, Jonas Bond, entered the Continental army, took the first shot under Major Monroe, on Lexington Plains: served through the seven years' struggle for American independence, was at the taking of Cornwallis, at the capture of Burgoyne and his army at Crown Point, was one of the few who scaled the walls of Quebec and escaped with his life, was taken captive three times by the Indians, gave himself to die twice with hunger and cold but was taken up and saved. Early in life he married Lydia Hapgood, of Petersham, Worcester Co., Mass., a worthy woman in every sense of the word. Our parents were brought up and educated in the Congregational faith and were Orthodox in the strictest manner, till about the middle of life, when they changed off for Methodism, which was very unpopular at that time.

Eight of the nine children became Methodist at or near the same time. It was the custom in those days for Methodists to be honest and live out their religion.

Not only has the mantle of our parents fallen on the children in relation to our American ideas, but also of pure Bible christianity in the full and literal sense of the word, they showed their faith by their works.

I can give but one illustration. Thanksgiving has always been a great day in New England, and a good time is always expected. Father believed that the Savior meant just what he said, when thou makest a feast call not thy rich friends, but call the poor, the lame, etc., for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just. They provided a good dinner, invited all the poor of the village. What a sight at that table, and what an impression, yea what a deep conviction of the wrong of modern Gentileism; how has the gold changed and the fine gold become dim. After a lapse of seventy years the whole scene of that Thanksgiving dinner is fresh and clear as the noon-day sun, and we have resolved never to give a sumptuous dinner to our well-to-do friends, but to treat all with respect and kindness. [illegible] our neighbors. Deacon Bond is a good man and a Christian, but he need not be so odd and so very scrupulous to set out the literal rendering of Christ's words; he could have saved the mortification of his family and friends. Much more might be said but we forbear.

Our parents are gone, with seven of our brothers and sisters; all died as they lived, practical Christians. But two are left—the writer, and a younger brother who is an Episcopalian of the strictest kind—not a stain or a blot on the fair escutcheon of our family record. What is still better all have given the strongest testimony to the reality of pure Bible christianity.

What a happy meeting only a little way in the future, when the old patriarch and his companion will say, Here Lord, are we and our children thou hast given us. Now at the age of four score years and four, I stand on the margin of the river, and view our Eden home, and ask, Shall I pass over with the host of God's elect and enter that goodly land, or must I like Moses the servant of God, die and be buried in sight of that heavenly Canaan, and sleep a short time, to be awakened by the voice of the archangel and trump of God to join the shining retinue who will come forth clad in immortality and ascend to meet the Lord in the air?

God's holy will be done, but with Paul I say, if by any means I may attain to the resurrection out from among the dead ones, but above all and beyond all considerations I may not be among the left when the righteous shall be taken. For this and we deuotedly pray and strive. Oh the deep and profound interests of the present moment! Our fervent prayer is that the grandchildren, relatives, and friends may emulate the noble example set them.

NEWELL BOND.

Skobeleff is a young man for his rank, being still under forty. He is very tall and well built, and gives external appearance of the great physical force and endurance with which he is credited. The expression of the general's face, however, is singularly good and mild. He wears a long auburn beard, flowing down on his breast. Skobeleff speaks French as well as Russian. He makes no secret of his desire to free thoroughly, if not annex, Bulgaria, and says he has only to hold up his hand to make forty thousand of the inhabitants rise as one man.

## SOME THOUGHTS ON GOD.

J. P. GELLENLY.

As a father pitieth his children so the Lord pitieth them that fear him, for he knoweth our frame, he remembereth that we are dust.

One of the besetting errors of mankind has always been the conception of our Maker as a harsh and exacting Being. Even apart from the horrible and absurd doctrine of the eternal tormenting of "lost souls" it takes other phases. One of these conclusions is derived from a misunderstanding of the spirit of the law to Israel. The infidel, in his endeavors to scandalize the Bible, points to the law of blood for blood, eye for eye, tooth for tooth. They point to it as indicating a spirit of revenge, and predictive of hatred. This idea, with ingenious oratory, can be made to have a good show of plausibility. A specious argument can be set up by quoting such texts as "I am a jealous God," "Vengeance is mine, saith the Lord." This last, especially when the face is worked into a scowl and it is hissed through the clenched teeth, accompanied by profuse and violent demonstrations with the fists, can be made to do service in the work of blasphemy. Of course, where it is read with the proper admonitory tone, and especially with the beautiful context—"Dearly beloved brethren, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, saith the Lord,"—it loses all the fervency and rancor that is attached to it by the enemies of the plain truth.

Yet the principle embodied in the law of eye for eye and tooth for tooth, is even by some well meaning people irreconcilable with the spirit of christianity, particularly as our Lord took occasion to supercede and abolish it as unworthy of his followers. He embodied the whole law in two commandments—love to God and our neighbor: now strange though it may seem, the law of eye for eye and tooth for tooth is the next of kin to "thou shalt love thy neighbor as thyself." It is plain to the most casual observer that a man who loves his neighbor as himself, will be as careful of his neighbor's eyes and teeth as he is of his own. His neighbor's life and property will be as precious in his sight as his own. This is what the perfect law of love enjoins. But in what might be termed the period when society was in its minority; before the "perfect" law was comprehended, the motive of fear was called to perform the work that love was ultimately to do, namely, the work of mutual protection,—the first principle—upon which all human society is based, for by the strong hand and the outstretched arm of the law, those who had no respect for their neighbors would still have a care for themselves, and so force bound them into "brotherkeepers."

During the period of minority of individuals we find that it is necessary in education, to call into our service the motive of force. I know that while I state this many voices will be uplifted to say No! No! but both Solomon and experience testify "that the fear of the rod bringeth instruction, and a child left to itself bringeth its father to shame."

This does not imply that fear should be the ruling motive of the household but the evil controling motive. The big burly policeman, as it were, patroling around, good natured and so forth, but carrying his club round, all the same, sheathed at his belt and handy. Fear is the method, both human and divine, of curbing villiany; it is used by every nation and every parent, and every schoolmaster in some form or other, with various degrees of wisdom or foolishness, as the case may be, and it was the method that God used to restrain wickedness in Israel and induce mutual respect.

Thus we can see the Fatherhood of God. Thus we can see how the law was a schoolmaster, to bring us to the perfection of gentleness as embodied in Jesus. At school we learn by rote, through compulsion, what in after years we ought to put in practice. And so the law to Israel was righteousness and justice by rote. Afterwards in the fulness of time, christianity is righteousness and justice in practice.

Besides, even during the period of Israel's law, justice was modified by mercy. "I will have mercy and not sacrifice," was the proclamation. Revenge was not encouraged. If I have a neighbor's note for $100 the law binds him to pay it, but it does not bind me to exact it. And so we return to the wisdom and gentleness of God. Wisdom in clearly defining his idea of strict justice, compassion and gentleness in its administration. Surely it is the goodness of God that ought to lead to repentance, and perfect love ought to cast out fear.

True honor does not attach to position or place, but to character; and a man may possess a good character in a very humble position, or a bad character in a very exalted place.

# Brevities.

The British and Foreign Bible Society has printed a Basuto Bible at a cost of $20,000. This is the ninth complete Bible in the native tongues of Africa. The translation is the work of a French missionary, M. Mabille.

The wedding of Princess Maria of Schoa to the Crown Prince of Abyssinia, which took place a few weeks ago in Ankobar, was a gay affair. The nuptial festivities lasted a fortnight, during which period a long programme of banquets and balls, races and hunting parties was carried out to the letter. Throughout the marriage ceremony Princess Maria wore upon her head the most precious heirloom of her family—a massive golden diadem, enriched with twelve huge rubies which was once the property of King Solomon the Wise. The Schoa dynasty is the oldest royal house in existence, and Menelik claims unbroken descent from the Queen of Sheba, whose visit in state to the Court of Jerusalem is recorded in the Scriptures.

### WASHINGTON'S SERVANT DIES AT THE AGE OF 115 YEARS.

Yesterday morning an old colored woman named Maurice Ramey, died at her residence, Twenty-Fourth and Howard streets, this city. She came here about six years ago from Virginia, and stated that to the the best of her knowledge she was then 110 years old. This would make her now 115, although there are many who believe that she was still older. She was in full possession of her faculties up to a short time before her death, and related with accuracy many incidents of early times, now a matter of history. She was at one time a servant in the family of George Washington, and remembered the father of his country and the members of the family as well as she did the incidents of her own life. She has children and grandchildren residing in this city, some of whom are old people.—*St. Joseph (Mo.) Herald.*

### THE COMING GREAT COMET.

If the comet that was discovered by a young astronomer in Albany a week ago fulfills half of the promises made for it, we may expect to behold, in May or June, a celestial spectacle such as has not been equalled since 1858 or 1811. This comet, although some 200,000,000 miles from its perihelion, which it will not reach for three months, shows a bright tail and a starlike nucleus. The inference is fair that the comet is a very large one, and that when it gets into our neighborhood it will present a magnificent appearance. Moreover, Prof. Chandler's figures show that the comet is plunging almost straight at the sun, which it will probably approach within 100,000 miles. The only other comets, in the long list of those bodies whose orbits have been calculated, which approached anything like as near to the sun as this are the comet of 370 B. C., the comet of 1668, the comet of 1680, often called Newton's comet, the comet of 1843, and the comet of 1880. The last named was observed only in South America and Australia and at the Cape of Good Hope. Concerning the comet of 370 B. C., of which frightful things are related, and which is said to have split in two, not much is known, but the measurements made in the other cases are generally to be depended upon. In fact, it was the nearness of the approach of the comet of 1680 which led Newton to anticipate possible peril to the earth from the fall of a great comet into the sun. This is not the popular view of the danger from comets, the fear usually being that they may strike the earth, or produce pestilence by mingling the substance of their tails with our atmosphere. Of late, the other view has been made more conspicuous, especially since Mr. Proctor's recent article on what he calls the menacing comet of 1880, which he anticipates may return in 1897.

### THE TEMPLE OF SOLOMON.

The information that orders have been given by the Sultan, Abdul Hamid, to resume the restoration of Solomon's Temple is of considerable importance. The work was commenced under the reign of Abdul Aziz and discontinued some five years ago. If carried out conscientiously now, it must add considerably to our knowledge of the topography of the most interesting spot in the world. In speaking of Solomon's Temple, it should be borne in mind that not one, but three temples have been erected on this site—the temple of Solomon, that of Zerubbabel, and finally that of Herod, a thousand years after Solomon's. We cannot tell as yet what may be the nature of the work undertaken by the Turkish authorities, but in all probability, the restorations will include the latter buildings, Zerubbabel's and Herod's. Indeed, it would be impossible to exclude them from the operations of the pickaxe, since they must be above any earlier structures built on the same site. The building of Herod enclosed a larger space than its predecessors, but in reality the Temple of Zorubbabel was repaired rather than rebuilt by Herod, so that we have principally to consider only two buildings, or as they are generally termed, the First and Second Temple. These two edifices did not quite agree in their arrangements and dimensions, but as their principle features were identical, the name of Solomon's Temple may be justly applied to the whole mass of ruins which lie buried in the Haram, and is probably so intended to apply in the present announcement.—*Jewish Messenger, San Francisco, Cal.*

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*


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Rise of a New Empire. Its Growth. Its Capital. Its Civil Rulers. Its Relationship to the Old Greek Empire. Its Relationship to the Latin Empire. Its Character as Developed in History. Its Acts Examined.

J. P. WEETHEE.

Byzantium was located on the European shore of the Thracian Bosphorus near the boundary between Asia and Europe. Byzantium was the location of an old Grecian colony, B. C. 667. It had a checkered existence for a thousand years. Thrace, whose capital was Byzantium was a province of the Macedonian empire under Philip, and his son, Alexander the Great. Under Alexander's successors, it was in one of the four divisions of that empire. The Macedonian or Grecian empire is the subject of some very distinct prophecies, which the reader will find here quoted.

"His (metallic image) belly and thighs of brass," explained, "Another third kingdom of brass, which shall bear rule over the earth." Dan. ii. 32, 39. "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it." Dan. vii. 6. "And as I *was* considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat (had) a horn between his eyes. And he came to the ram that had (two) horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven." Dan. viii. 5–8. Explained. "The ram which thou sawest having (two) horns (are) are the kings of Media and Persia. And the rough goat is the king of Grecia. And the great horn that (is) between his eyes (is) the first (kingdom). Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom." Dan. viii. 20–23. "Behold, there shall stand up yet, three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia, and a mighty king shall stand up, that shall rule with great dominion and do according to his will, and when he shall stand up his kingdom shall be broken, and shall be divided towards the four winds of heaven." Dan. xi. 2–4.

The Grecian empire, under Alexander the Great, overthrew the Persian empire. Under Alexander, the Macedonian, or Grecian empire, was a universal empire, the third in the metallic image.

After his death, it was erected into four kingdoms, towards the four quarters of the earth. These divisions were as follows:

"Ptolemy had Egypt, Lybia, Arabia, Coelo-Syria, and Palestine: Cassander had Macedonia and Greece: Lysimachus, Thrace, Bithynia, and some other provinces, beyond the Hellespont and the Bosphorus: and Seleucus, all the rest of Asia, to the other side of the Euphrates, and as far as the river Indus."—*Rollin.*

It will be seen that Grecia Propria, was but a small part of the Macedonian empire under Alexander and his successors; one small part of the Macedonian kingdom, (one of the four) under Cassander.

For one hundred and thirty years Alexander's successors were disputing the right of empire with each other and with the Romans. In the battle of Pydna, (June 22, B. C. 168) between the Romans, under P. Æmilius, and Perseus, king of Macedonia, the latter was defeated, and his kingdom came under the Romans.

The former time of the Grecian monarchy, under Alexander and his successors, continued about 165 years. From B. C. 168, to A. D. 330, at least, Thrace, Macedonia and Greece proper, were simply Roman provinces.

Under Constantine this new colony, at Byzantium, then called Constantinople, situated in the Thracian division of the Grecо-Macedonian empire, grew with amazing rapidity. In laying out the city Constantine professed to be under the guide, seen in his vision, "I shall advance (said Constantine) till He, the invisible guide who marches before me thinks proper to stop." Like old Rome, it occupied seven hills, which arose "above each other in beautiful order." In one century the city had so increased as to cover the seven hills. Under Theodosius the younger, it was surrounded with walls. It was eleven miles in circumference. To build this new city the wealth, the labor, and genius of millions were occupied. Heathen monuments were crowded into the city. Though its founder was a Christian by profession, it had nothing to distinguish it from other heathen cities.

This rising empire, whose capital was Constantinople, was as truly a Greek empire, as the one in Italy, whose capital was old Rome, was a Latin empire; and was as justly entitled to that name as the one under Alexander and his successors. It originated on that territory; was a Grecian colony, and always used the Greek language; and in the strictest sense, was the latter time of the Grecian kingdom.

The final division of the Roman empire into the Eastern, or Greek empire, and Western, or Latin empire, was accomplished by Theodosius the Great, about A. D. 390. It was divided between his two sons, Arcadius and Honorius. "Arcadius had the Greek empire, capital, Constantinople, with the provinces of Thrace, Asia Minor, Syria, and Egypt, from the Lower Danube to the confines of Persia and Æthiopia. His younger brother, Honorius, assumed, in the eleventh year of his age, the nominal government of Italy, Africa, Gaul, Spain, and Britain."—*Gibbon.*

The reader will readily recognize, in the division of Arcadius, the old Macedonian empire of Alexander and his successors: since Macedonia and Greece were included in his division: the little kingdom of Greece, existing since 1827, has no place in Daniel as the Macedonian empire in the latter time of their kingdom. Compare the former and latter times. Former times of the Macedonian empire, from B. C. 330 to B. C. 168—162 years. Macedonian or Grecian empire in their latter time from A. D. 310 to May 29, 1453—1063 years. Space between during which they were under the Romans 558 years. This space is sufficiently long to allow the expression, "Latter time of their kingdom." Before entering upon the character and agency of the Greek empire, allow us to take notice of a few points which may be termed deductions. Christ's commission was, Go teach (disciple) all nations; not the Jews only, but all Gentile nations. What shall we teach them? Teach them what I have taught you. God designed that the mission of his Son should be heard and read by all nations. To this end a great preparatory work had to be accomplished, in what seemed to be a natural way.

1. The ten tribes were scattered; and, for a time, lost among the nations.

2. The two tribes were carried captive, disciplined, and returned, to keep up the worship of God, and prepare a people to receive his Son.

3. The world is brought under the Grecian domination; and when their language is spoken over all the earth the Greek Scriptures (Septuagent) appear.

4. When the Romans are to govern the world, the Latin Vulgate appears. When the last call is about to go forth the Scriptures appear in all the principal languages of the earth.

We have said these preparations seemed to be made in a natural way. We will illustrate this idea by one example.

Ptolemy Philadelphus, the thunder, was the first heir to the throne of Egypt, since he was the son of Ptolemy Soter's first wife, Eurydice. Berenice, a younger wife, through her unbounded influence, obtained the crown for her own son, Ptolemy Philadelphus. Ptolemy Philadelphus had a taste for books and learning, and collected an immense library. He gathered books of all nations. Learning that the Jews had a copy of the laws of Moses, he immediately entered upon the work of securing a copy. He released 120,000 Jews that his father had reduced to slavery, at a cost of 8314,400. He then sent a letter to Eleazer, making known his desire. Eleazer sent six learned Jews from each tribe (72), with a copy of the Mosaic law, written in Hebrew letters of gold. This copy was translated into the Greek language.

"These 72 elders were conducted by Ptolemy to a building in the isle of Pharos and sustained by his own means while they were at their work. In seventy-two days they completed the book commonly called the Septuagint Version—70, the round number, though it was the work of 72. That copy of the Greek Scriptures cost the king over one million dollars! Who cannot see in this great work a Divine hand; as distinct as that which wrote upon the walls of the palace of Belshazzar? Nations associate for exchange of commodities. The masses are in pursuit of worldly gain. For this, seas and lands are constantly swarming with a busy population. The wants of civilization and refinement convert every land into a work-shop. The various necessities give rise to various occupations, these occupations divide the human family into distinct classes. These classes are composed of every grade of talent; actuated with every variety of motive from that of the brute to the holy aspirations of the unfallen angels.

All seem to move and act freely. With the large majority the world is their home, and Mammon is their god. His law is their guide. They delight in his servitude. In him they live, and move, and have their being. They send no aspirations upward. The social and political worlds bound their thoughts and their desires. They have no king but Cæsar. Are these views correct? How do they compare with the Divine Revelations to the holy prophets? The king of Babylon once thought as rulers, and their people now think: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" After seven years' habitation in the open field, exposed to dews, and tempests, with the food of oxen, we hear him again speak: "All the inhabitants of the earth (are) reputed as nothing: and he doeth according to his will in the army of heaven, and (among) the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. iv. 17, 35.

Who but the Most High can delineate future history? Who but Jehovah can name persons and kingdoms, centuries before they here exist? It can be done by him alone who is the God of the future as well as of the past. Who printed that metallic image on the minds of Nebuchadnezzar and of Daniel? The same Being that showed Moses a pattern of the tabernacle. We should study history to see God's footprints. And we should read his history of the future with the same assurance of its accomplishment, as we peruse the records of fulfilled history. So certain as the four Gentile monarchies have existed, and still exist in some form, so certain will the stone make dust of the image; become a great mountain and fill the whole earth. Amen. Come, Lord Jesus—quickly.

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Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change: no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor.*

HUTCHINSON, Kan.

*Editor Restitution:*

Some two months ago I held a public discussion in the court house in this city, with T. W. Woodrow, Universalist. Woodrow affirming that those who die in wilful disobedience to the gospel of Jesus Christ shall enjoy eternal life.

Having been requested to write out a synopsis of the arguments, pro and con, but knowing that you are overrun with communications containing valuable and important matter, have concluded to give you a summary of my arguments as presented during the ten evenings of discussion, showing the two classes of persons; also the two distinct and very different destinies, of the righteous and the wicked.

| DESCRIPTION OF THE UNCONVERTED. | PROMISES TO THE RIGHTEOUS. |
|---|---|
| Abominable, corrupt, filthy, lost, miserable, blind, naked, ungodly, foul or evil, desperately wicked; unbelievers, dead, denied, cut off from the Tree of Life, shall not exist, destroyed, utterly consumed, cut off. Shall be burnt up, shall be as though there had not been, as stubble fully dry, as thorns; will make an utter end, blasphemers, unholy, fierce, breakers, false-accusers, headstrong, haters of good, despiteful, proud, lovers of self things, disobedient, without God, without Christ, without life. No place, no hope, no escape, no name in the Book of life, shall not inherit eternal life, shall not inherit the kingdom, shall not inherit the promises, shall not see God; in whom God has no pleasure, shall not enter into rest, shall exclaim Lord Lord, shall never enter, shall be destroyed, are not written with the righteous, a brute beast; shall be utterly perish, as thorns and briers, shall have an utter end, devoured as coming burnt sacrifice in burning, be brought to nought, shall die, are extinct, etc. | Our fellowship is with the Father, ye are the body of Christ, ye are members with him, ye are buried with Christ, raised to walk in life, have been quickened together, raised up together, sitting together in heavenly places, living together, walking together, suffering together, glorified together, ye are the light of the world, ye are sons of God, ye are His children, ye shall reign with him, ye shall reign for ever; ye are heirs of all things, heirs of God, heirs of Christ, servants of God. Ye are without fault, ye are holy, undefiled, ye are sons of God, ye shall receive a crown of glory, elect of God, clothed in white raiment, believers unto salvation, believers have faith, stand by faith, walk by faith, are saved by faith, adopted by faith, justified by faith, sanctified by faith, saved by faith, we are purified by faith, we are pardoned, we inherit the promises, we inherit the kingdom, we inherit eternal life, we have peace with God, we are blessed, we are forgiven, we shall not come into condemnation, we will not walk in darkness, we shall never hunger, we shall never thirst, we shall live, we shall be permitted to meet the saints of all ages in Eden restored, and Eden restored is the Paradise of God. |

The above is only a brief synopsis of the matter presented, all of which was sustained by the plain reading of the Bible. Mr. Woodrow is a man of more than ordinary ability, a fine talker, and can see and feel the weakness of his cause when contrasted with the plain teaching of the word of God. Eccl. xiii. 22, but he has a work to do, and it must be done; a salvation that most interests all such preachers, is to save themselves from starvation, and unless the preachers of Universalism do this they are of all men the most miserable.

W. L. WINSLOW.

### ORTHODOX TRAINING.

Two detached leaflets from "The Church Catechism" fell into my hands to-day, and perhaps some questions and answers printed thereon may prove interesting to your readers, by way of pointing out the "training" a child undergoes in the Episcopal church.

QUESTION: What do you mean by sponsers?

ANSWER: Those who made promises to God for me.

Q. When did they make promises for you?

A. When they brought me to God in baptism.

Q. What did God do for you then?

A. He made me a part of Christ's church.

Q. What else did he do for you?

A. He adopted me for his own dear child.

Q. What did he promise to give you?

A. A place in his home in heaven.

Need we wonder, with this before us, that so many are alienated from Christ through the ignorance in them? Babes at the knee fed on unwholesome food are not likely to reach manhood, and *are* even *less* likely are children imbibing untruth, to reach that healthy Berean state of mind which proving all things holds fast only to the good. What a misnomer to call that Church Christ's that conforms to a practice he never established, and heralds a promise he never made!

When, and where, did he promise one who through inability to make an intelligent confession, and who promised by proxy to "fight sin, the world, and the devil," that the reward for such "worship" will be "a place in his home in heaven?" When and where did the apostles set as "sponsers" to those who embraced the truth as it is in Jesus? The terrible errors that are planted in the fresh minds of children by this "Church Catechism" must bear fruit; and of what kind? Even that of eternal death!

What sane parent would knowingly poison his child? Surely it is all done through ignorance: and yet this ignorance so often assumes the complacency of knowledge that to approach it, much less remove it, requires faith, wisdom, and love that God, through his holy word, alone can give.

One or two more questions and answers:

Q. What gift will God give you when you are confirmed?

A. His Holy Spirit.

Q. What must you learn first?

A. The Church Catechism!

Alas for the enlightenment of the age! The gift of the Spirit of God dependent on a knowledge of the Church Catechism! If this is not grave darkness, what is it?

May some honest hearts who have been fettered by these bonds, lay hold on truth, and breaking forever from slavery, rejoice that they are indeed free.

W. I. CROCKETT.

## Selections.

### ORIENTAL SKETCHES.—No. 14.

Bashan and its Giant Cities.

J. L. PORTER, A. M.

BOZRAH.

"And Judgment is come.....upon Bozrah."—Jer. xlviii. 24.

I spent three days at Bozrah. There is much to be seen there,—much of Scriptural, and still more of historical and antiquarian interest; and I tried to see it all. Bozrah was a strong city, as its name implies—Bozrah, "fortress,"—and a magnificent city; and numerous vestiges of its ancient strength and magnificence remain to this day. Its ruins are nearly five miles in circuit, its walls are lofty and massive; and its castle is one of the largest and strongest fortresses in Syria. Among the ruins I saw two theatres, six temples, and ten or twelve churches and mosques; besides palaces, baths, fountains, aqueducts, triumphal arches, and other structures almost without number. The old Bozrites must have been men of great taste and enterprise as well as wealth. Some of the buildings I saw there would grace the proudest capital of modern Europe.

It is a work of no little toil to explore Bozrah. The streets are mostly covered, and in some places completely blocked up, with fallen buildings and heaps of rubbish. Over these I had to climb, risking my limbs among loose stones. The principal structures, too, are so much encumbered with broken columns and the piled-up ruins of roofs and pediments, that one has great difficulty in getting at them, and discovering their points of interest or beauty. In trying to copy a Greek inscription over the door of a church, I clambered to the top of a wall. My weight caused it to topple over, and it fell with a terrible crash. It was only by a sudden and hazardous leap I escaped, and barely escaped, being buried beneath it. And we were hourly exposed to danger of another and still more pressing kind. Bozrah had once a population of a hundred thousand souls and more; when I was there its whole inhabitants comprised just twenty families! These lived huddled together in the lower stories of some very ancient houses near the castle. The rest of the city is completely desolate. The fountains near the city, and the rich pastures which encircle them, attract wandering Bedawin,—outcasts from the larger tribes, and notorious thieves and brigands. These come up from the desert with a few goats, sheep, and donkeys, and perhaps a horse; and they lurk, gipsy-like, about the fountains and among the ruins of the large outlying towns of Bashan, watching every opportunity to plunder an unguarded caravan or strip (Luke x. 30) an unwary traveller, or steal a stray camel. The whole environs of Bozrah are infested with them. Our arrival, numbers, and equipments had been carefully noted; and armed men lay in wait, as we soon discovered, at various places, in the hope of grappling and plundering some straggler. Once, indeed, a bold attempt was made by their combined forces to carry off our whole party. We had fortunately taken the precaution on our arrival to engage the brother of the sheikh as guard and guide during our stay; and to this arrangement, joined to the fear of the Druse escort, we owed our safety. So true has time made the words of Jeremiah: "The spoilers are come upon all high places through the wilderness .....no flesh shall have peace" Jer. xii. 12. The words of Ezekiel, too, are strikingly applicable to the present state of Bozrah: "Thus saith the Lord God of the land of Israel: They shall eat their bread with carefulness, and drink their water with astonishment, that their land may be desolate from all that is therein, because of the violence of them that dwell therein. And the cities that are inhabited shall be laid waste, and the land shall be desolate." Ezek. xii. 19, 20.

The sheikh of Bozrah told me that his flocks would not be safe even in his own court-yard at night, and that armed sentinels had to patrol continually round their little fields at harvest-time. "If it were not for the castle," he said, "which has high walls and a strong iron gate, we should be forced to leave Bozrah altogether. We could not stay here a week. The Bedawin swarm round the ruins. They steal everything they can lay hold of,—goat, sheep, cow, horse, or camel; and before we can get on their track they are far away in the desert."

Two or three incidents came under my own notice which proved the truth of the sheikh's statement. One day while examining the ruins of large mosque, the head of a Bedawy appeared over an adjoining wall, looking at us. The sheikh, who was by my side, cried out, on seeing him, "Dog, you stole my sheep!" and seizing a stone he hurled it at him with such force and precision as must have brained him had he not ducked behind the wall. The sheikh and his companions gave chase, but the fellow escaped. One cannot but compare such scenes, scenes of ordinary life, of everyday occurrence in Bashan, with the language of prophecy: "I will give it (the land of Israel) into the hands of strangers for a prey, and to the wicked of the earth for a spoil;.....robbers shall enter into it and defile it.....The land is full of bloody crimes, and the city is full of violence." Ezek. vii. 2, 21–23.

Bozrah was one of the strongest cities of Bashan; it was, indeed, the most celebrated fortress east of the Jordan, during the Roman rule in Syria. Some parts of its wall are still almost perfect, a massive rampart of solid masonry, fifteen feet thick and nearly thirty high. With great square towers at intervals. The walled city was almost a rectangle, about a mile and a quarter long by a mile broad; and outside this were large straggling suburbs. A straight street intersects the city lengthwise, and huge beautiful gate at each end; and other straight streets run across it. Roman Bozrah (or Bostra) was a beautiful city, with long straight avenues and spacious thoroughfares; but the Saracens built their miserable little shops and quaint irregular houses along the sides of the streets, out and in, here and there, as fancy or funds directed; and they thus converted the stately Roman capital, as they did Damascus and Antioch, into a labyrinth of narrow, crooked, gloomy lanes. One sees the splendid Roman palace, and gorgeous Greek Temple, and the shapeless Arab dukkan, side by side, alike in ruins, just as if the words of Isaiah had been written with special reference to this city of Moab: "He shall bring down their pride together with the spoil of their hands. And the fortress of the high fort of thy walls shall He bring down, lay low, and bring to the ground, even to the dust." Isa. xxv. 11, 12.

It might perhaps be as trying to my reader's patience as it was to my limbs, were I to trace with him all my wanderings among the ruins of Bozrah; relating every little incident and adventure, and describing the wonders of art and architecture, and the curiosities of votive tablet, and dedicatory inscription on altar, tomb, church, and temple, which I examined and deciphered during these three days. Still I think many will wish to hear a few particulars about an old Bible city, and a city of so much historical importance in the latter days of Bashan's glory. To me and to my companions it was intensely interesting to note the changes that old city has undergone. They are shown in the strata of its ruins just as geological periods are shown in the strata of the earth's crust. Some of them are revealed, too, on monumental tablets, containing the legends of other centuries. In one spot, deep down beneath the accumulated remains of more recent buildings, I saw the simple, massive, primitive dwellings of the aborigines, with their stone doors and stone roofs. These were built and inhabited by the gigantic Emim and Rephaim long before the Chaldean shepherd migrated from Ur to Canaan. Gen. xiv. 5. High above them rose the classic portico of a Roman temple, shattered and tottering, but still grand in its ruins. Passing between the columns, I saw over its beautifully sculptured doorway a Greek inscription, telling how, in the fourth century, the temple became a church, and was dedicated to St. John. On entering the building, the record of still another change appeared on the cracked plaster of the walls. Upon it was traced in huge Arabic characters the well-known motto of Islamism:—"There is no God but God, and Mohammed is the prophet of God."

One of the first buildings I visited was the castle, and on my way to it I passed a triumphal arch, erected, as a Latin inscription tells us, in honor of Julius, prefect of the first Parthian Philippine legion. It was most likely built during the reign of the emperor Philip, who was a native of Bozrah. The castle stands on the south side of the city, without the walls; and forming a separate fortress, was fitted at once to defend and command the town. It is of great size and strength, and the outer walls, towers, gate, and moat are nearly perfect; but their interior is ruinous. On the basement are immense vaulted tanks, stores, and galleries; and over them were chambers sufficient to accommodate a small army. In the very centre of the structure, supported on massive piers and arches, are the remains of a theatre. This splendid monument of the luxury and magnificence of former days was so designed that the spectators commanded a view of the city and the whole plain beyond it to the base of Hermon. The building is a semi-circle, 270 feet in diameter, and open above, like all Roman theatres. It was no doubt intended for the amusement of the Roman garrison, when Bostra was the capital of a province and the headquarters of a gio.*

*This opinion has been questioned by M. Rey, an accomplished French savant, who in the year 1858 retraced my footsteps through Bashan, and reviewed my "Five years in Damascus" on the west along. I had the pleasure of meeting M. Rey on several occasions, and was impressed alike with his gentlemanly deportment and accomplished scholarship; but being an intimate friend with M. De Vogüé, whose pretended discoveries in and around Damascus I had criticized perhaps a little too severely, I am not surprised that he should make an occasional attempt at retaliation.

### ANNOUNCEMENTS.

The Quarterly Assembly of the Church of God, will commence Friday evening before the fourth Sunday in May, which will be May 26, in a grove near Bro. John J. Spald's, Hampshire Co., Va. All the brethren and people in general are respectfully invited to be present.

N. J. MORGAN.

The Annual Conference of the State of Michigan will be held at Watson Corner, Allegan county, Mich., commencing June 1, and lasting over the following Sunday. Those coming by rail from the north or south on the Grand Rapids and Indiana Railroad will stop at Monteith, and take the Allegan division to Fisk's Crossing, three miles from Monteith, where ample provision will be made for all that shall come. A general attendance is desired at this meeting as we expect this to be the best Conference ever held in Michigan. Let all come praying the Lord's blessing to be with this meeting. Able ministers will be in attendance to preach the word.

K. N. WOODWARD, Sec.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

**Plymouth, Indiana, May 15, 1882.**


THE word printed *importune* in an editorial brevity last week, should have been *important*.

OUR paper will come out in its regular issues. As there are five Wednesdays in May, no paper will be sent out for the last week in the month. We expect to write for the paper while abroad, and it will be managed with care in our absence.

WE hope the communication in the present number from the pen of Sister Magruder will be carefully read and well pondered. It is only those that endure to the end that will be saved. Something more than a single act of obedience is required to give a passport to the kingdom.

PROF. Charles Gardner has kindly furnished a translation of a part of the xv chapter of 1 Cor. as we requested not long since. This translation and the accompanying explanations will be of special interest to all our readers. To the learned Professor we tender our sincere thanks for this contribution to our columns.

IT is Monday April 17th we write this editorial brevity. We expect to start for New York in the evening about 9 P. M. to be about two or three weeks. We shall go by the line of travel operated by the Pennsylvania R. W. Company, as it is the short direct line to all the Eastern cities and as a desirable route of travel not surpassed by any other. We shall have something to say about important places along this great thoroughfare, in their historical connection, in our communications for THE RESTITUTION hereafter.

## LUKE.

*Editor Restitution:*

In an article in the *World's Crisis*, April 12, 1882, in a paragraph in the first column, on the first page, is the following statement:—"The gospel of Luke, himself a Gentile, was designed especially for the instruction of Gentiles," etc. Now is it true that Luke was a Gentile? If so please give us the evidence. I have always supposed that the twelve apostles were Jews. Please answer in THE RESTITUTION.

Yours for the truth.

IRA EDMANS.

By consulting Matt. x. 2–4, we learn that of the four evangelists, only two —Matthew and John—were apostles. On the nationality of Luke we will quote Dr. Bloomfield:—"Of this evangelist—as of St. Mark—little is known with certainty, except what is learned from the New Testament. The traditions of the early fathers are few and slight; and those of later ones merit little attention. They, and the older commentators in general, are of opinion that he was a *Jew*; but their proofs are by no means strong. It is *more probable* that—as many recent expositors suppose—he was descended *from* Gentile parents, but had in his youth embraced Judaism, from which he had been converted to Christianity. But whether even this be true, may be doubted; for there is great reason to think that Luke was but a very young man when converted to *Christianity*; and it is not likely that he had before that time, passed over from Paganism to Judaism. It may rather be supposed that he was born of *Jewish* parents; or at least—as in the case of Timothy—of parents, the *father* a Gentile and the mother a Jewess. The Hebrew-Greek style of his writings and the accurate knowledge shown in them of the Jewish religion, make it probable that the writer was not a *Jewish proselyte*, but a *Jew*, on the *mother's* side, though a Greek on the father's. Thus also we are enabled to account for the power of the Greek style which he occasionally evinces. For it is likely that he would by his *father* be competently instructed in Greek literature."

From the Bible Commentary we add concerning Luke:—"The writer of this gospel is universally allowed to have been Lucas—an abreviated form of Lucanus, as Silas of Sylvanus—though he is not expressly named in the gospel or in the *Acts*. From Col. iv. 14, we learn that he was a 'physician;' and by comparing that verse with v. 10, 11 —in which the apostle enumerates all those of the circumcision who were then with him, but does not mention Luke, though he immediately afterwards sends a salutation from him—we gather that Luke was not a born Jew." With these brief accounts the longer article in Smith's Bible Dictionary substantially corresponds. In this longer statement Tertullian is quoted as saying—"*Lucam non apostolum, sed apostolicum; non magistrum, sed discipulum, utique magistro minor, certe tanto posterior quanto posteritatis apostoli sortatur, Paulo sine dubio*" This freely translated signifies.—Luke was not an apostle but an *apostolic*—i. e. one converted, instructed and sent out by the apostles—not the master but the scholar, and no inferior to the master, and, certainly and without doubt, though a follower of the last of the apostles, Paul, far below him.

## Communications.

A tract of thirty-two pages entitled "The Two Covenants," by U. Smith, was handed me to read etc. and the elder's object appears to be of the purpose style—showing the mistakes of Moses—in regard to the covenant of which he was the Mediator. And if the tract is correct, is true, it proves the sad and fatal "mistake" of God in the choice of Moses as the Mediator of his will, covenant, or testament to the children of Israel for forty years, in the wilderness!

Smith assumes that the first covenant is to be found in Exod. xix. 1–7 the proposition of God through Moses to Israel—if they will obey his voice indeed, and keep my covenant," etc. Yet it was on the third day after the above proposition was made and they had sanctified themselves, then they did hear my voice indeed and that "voice" did declare "my covenant." But my covenant is recorded in the 20th instead of the 34th chapter of Exodus.

On fifth page "the old covenant has been abolished" of this there is no question, as Paul plainly states"—yet he does not give the chapter and verse of the apostle's letters. The author should be more careful of the apostle's testimony—I find he stated in Heb. viii. that the first or old was ready to vanish away. Yet the apostle evidently had no allusion to the proposition in Exod. xix., but to the covenant recorded by Moses in chap. xx. as the first or old. And if the Elder would "search the Scriptures" carefully he would find no allusion to Exod. xix. by Moses, the prophets, Jesus or the apostles as containing the first or old covenant!

On page 8, "it may be asked then how can the ten commandments be called the covenant?"—"there is just where the people are misled! They are never called the covenant—referring to the first or old covenant."

In answer to the above I would say, if "the people are misled" by calling the ten commandments the first or old covenant," they are simply adhering to the teachings of Moses instead of any other man not the Mediator not the recorder, not having heard the covenant, not having lived at the "day of the assembly" as Moses.

I acknowledge there would be proof of the assumption of the first covenant being in Exod. xix. if the Mediator had said so, and the Testator had written it "upon the two tables of stone"—but such is not the case concerning the first or old covenant, as we purpose to show by the Mediator of that covenant.

He says in Deut. ix. 9, "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you." (10.) "And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly." Exod. xix. 17, see as to the fire and the day. (11.) "At the end of forty days the Lord gave me the two tables of the covenant." (16.) "So I turned and came down from the mount and the mount burned with fire: and the two tables of the covenant in my two hands." (17.) He "brake them before your eyes." x. 1. "Hew thee two tables like unto the first, (2.) And come up—and make thee an ark of wood, And I will write on the tables the words that were in (on) the first tables." (4.) "And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me." (5.) "And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me."

I consider the above statement of the Mediator of that covenant delivered from Sinai and written on those two tables of stone by the Testator's own finger as conclusive evidence to me, that those "ten words" declared the third day after the proposition sent by Moses, and after declaring them to Israel from the mount—those writing those "ten words" on "the two tables of stone even the tables of the covenant."

In the above statement of the Mediator of the first covenant—

1. As to the day or time of the declaration of it to Israel.

2. The ten words constituted "the covenant" and "he added no more. And he wrote them in two tables of stone and delivered them to me." Deut. v. 22.

3. God the Testator declared unto Israel his covenant which he commanded them to perform (ten commandments) and he wrote them upon two tables of stone. Deut. iv. 13.

4. Moses recited that covenant and no other in Exod. xx. and Deut. v.

5. The Testator did not write in the two tables of the covenant any part or parcel of Exod. xix.

We have established the astounding fact that the "first covenant" consisted of "ten words" or "ten covenants," or ten precepts and that they were "declared" "on the mount," in a certain "day" "and he added no more," also he (the Testator) wrote those "ten words" on the two tables of stone" and Moses copied them in Exod. xx. and Deut. v. And calls those "ten words" God's covenant to Israel of which he was the Mediator!

Hence if the Testator declared what the Mediator says he did say and actually wrote these ten words with his own finger and says those ten words constituted the first or old covenant, and the "Sabbath" was the fourth word in that covenant, then Elder Smith contradicts and makes a great "mistake" when he declares that the old covenant has been abolished—if this there is no question as Paul plainly states.

Now if the Elder is correct, and the above statement is true, I ask why is he and his brethren pressing upon "the people" the necessity of "to remember the Sabbath to keep it holy" when the first covenant has been abolished? and the Sabbath to observe was the fourth word, or precept in the old covenant—as we have proven by Moses the Mediator of "the covenant."

We will notice the instituting of "the Sabbath for man" as given in the record of Moses in Exod. 16. The time not in "the creation" as the Elder claims; but in the time or day he took the children of Israel from Egypt to Canaan, and the place in the wilderness. The miracle produced was the falling of manna six days and the next the seventh from the commencement of the supply of manna, and is the first "Sabbath" made for man—in the history of man. Hence it is true "that the Sabbath was made for man, and not man for the Sabbath."

And as to the declaration that "Abraham kept the Sabbath" and that the children of Israel keeping the Sabbath of the Lord while in the service of the Egyptians 430 years, is simply impossible for the following reasons:

1. Pharaoh knew nothing of God or his Sabbath either. See Exod. v. 2, 13, "daily tasks."

2. It is quite evident that Moses did not know of a "Sabbath" (Exod. xvi. 23) for about eighty years of his life and it was what the Lord hath said "To-morrow."

Hence we agree to the time of the Sabbath being given as recorded by Moses above, and also see Ezek. xx. 10–27 and Neh. ix. 14, "thy holy Sabbath."

Now let us examine the people or nation the Sabbath of the Lord was given to. They are denominated by Moses as the children of Israel. God commands him "to speak unto the *children* of Israel." Exod. xiv. 2, and other places too numerous to quote here. Hence we conclude that God did not institute the Sabbath to any of the Gentiles or heathen, but actually did drive out through his covenanted and uncircumcised people, six nations in the land of Canaan, for Israel to have as a possession.

I believe I have established by Moses what the first or old covenant was, viz., "Ten words, no more." Who declared that covenant to the children of Israel. And the place Mount Sinai. And the time while the children of Israel were on their journey from Egypt to Canaan, and he was their Mediator. Hence the old covenant is not abolished—the Sabbath is yet to be remembered by the children of Israel—Paul's "brethren according to the flesh." And that the Gentiles are not now, or ever were, included in that covenant, or "to keep the Sabbath day holy," as is claimed by modern preachers and apostles and elders in the nineteenth century all over our land.

More anon.

BIBLE READER.

DIED.—At Leavenworth, Min., Jan. 31, 1882, Sister Sarah Sweet, of consumption. She was over 70 years old and had lived a devoted Christian life for half a century.

WM. SWEET.

Mrs. Amelia F. Daniels has moved to Middleville, Mich., and if any of the brethren or sisters pass that way, will be pleased to have them call on her.

## News Items.

LONDON, May 12.—It is reported that the relations between the Egyptian Ministry and the English and French Comptroller General are ruptured.

CAIRO, May 12. The Chamber of Notables will open a session on Sunday with the avowed object of deposing the family of Mehemet Ali, to which the present Khedive belongs.

PARIS, May 12.—There is reason to believe that Tissot, the French Ambassador to England has been instructed to propose to the English Government that an Anglo-French squadron be immediately dispatched to Alexandria.

LONDON, May 11.—A dispatch to the *Times* from Constantinople says that preparations are being made whereby 30,000 men, chiefly from Syria, could be speedily embarked for Egypt.

CAIRO, May 13.—Sultan Pacha informed Arabi Bey that if the army insists on deposing the Khedive, the Bedouins will enter Cairo. The Khedive evidently has the Bedouins at his back and seems to be master of the position.

LONDON, May 13.—The French Mediterranean squadron at Toulon has been ordered to prepare to go to Egypt.

LONDON, May 12.—The Admiralty have ordered the channel squadron, now in dock, to be ready for sea by the 20th inst. It will proceed to the Mediterranean.

CONTENTS OF THE CANISTER.

The canister discovered on the railing of the Lord Mayor's official residence, the Mansion House, was filled with floating powder.

REFUGEE JEWS FROM RUSSIA.

VIENNA, May 11.—The *New Free Press* says there are 7,000 Jewish refugees in Brody. About 200 arrive there every day, while only 500 leave weekly. Their misery is indescribable.

A TOWN OVERTHROWN BY A CYCLONE.

PARSONS, KAN., May 12.—The cyclone which so nearly destroyed the coal mining camps near McAllister, in Indian Territory, on the night of the 7th inst., struck Mill Creek, or Mill Spring, lying east of the railroad, and wrought great havoc. Every house in the place was either destroyed or badly damaged; in fact, only one building was left standing, and that was turned into a hospital. George Taylor, Benjamin Lewis, and Johnson Calhoun were killed; Mrs. Carter, Mrs. Graham and three children, Mrs. Heald and four children, J. Gray, and Miss Mamie Moss are seriously wounded.

### Free Bible Meeting.

There will be a free Bible meeting held at the Decker School House, Millbrook, Mich., beginning June 15, and continuing over Sunday. Two sessions of Bible Class daily for questions, answers and investigation. Two sermons daily, with prayer, conference, and praise meetings. Careful and thorough papers on the following subjects will be presented: The second coming of the Lord, R. Bailey; Manner of his coming, D. E. S. Tucker; Objects of his coming, D. Weaver, Jr.: The Restitution—what does it include? O. R. L. Crozier; Israel in the next age, and the Nations in the next age, R. Woodward; Rulership, O. R. L. Crozier; Eternal Life, L. Bower; Immortality, C. A. Meade; The Church—its nature, mission, and final triumph, John Bower. The whole in the spirit of Christian candor and devout loyalty to Christ seeking to know the truth for its own sake and for the character it makes. An address of welcome will be given by O. R. L. Crozier, pastor of Millbrook Church.

COMMITTEE.

SOME few days ago we received a long letter from Brother J. M. Albert of Bainbridge, Pa., representing himself to be in very destitute circumstances and rendered helpless by disease. We addressed a letter of inquiry to the post master at that place, and have received the following:

BAINBRIDGE, May 8, '82.

DEAR SIR:—Having received your letter asking for information of J. M. Albert, would say in reply, think him altogether worthy of your charity.... He is a good Christian man, and a great sufferer indeed, and to the best of my knowledge needs help and is worthy of it.

Yours Respectfully,
J. B. MEZGER, P. M.
*Per A. E. B.*

We have ourself tendered our brother what assistance we can and should any one feel like helping him send to J. M. Albert, Bainbridge, Lancaster Co., Pa.

*General* Sanford has growing on his place in Orange county, Fla., the camphor and cinnamon tree, bergamot oranges and lemons, India crab grass, the Australian olive, wood golden apples, and the Brazilian palm.

## Youths' Column.

### Beautiful Things.

Beautiful ground on which we tread,
Beautiful heavens above our head,
Beautiful flowers and beautiful trees,
Beautiful land and beautiful seas,
Beautiful sun that shines so bright,
Beautiful stars with glittering light,
Beautiful summer and beautiful spring,
Beautiful birds that sweetly sing.

Beautiful books that teach and pray,
Beautiful nights and beautiful days,
Beautiful lily and beautiful rose,
Beautiful every flower that grows,
Beautiful things of every form,
Beautiful life and beautiful worm,
Beautiful bodies of earth and sky,
Beautiful things to every eye.

Beautiful everything around—
Beautiful grass to deck the ground,
Beautiful fields and woods so green,
Beautiful ivy and silver sheen,
Beautiful flowers, and beautiful leaf,
Beautiful world, though full of grief!
Beautiful every day that—
Beautiful all that the Lord has made.

### Helping a Fellow Up.

TOMMY is tugging away to another urchin who is raying on the ground.

"What are you doing Tommy?"

"Oh! only helping a fellow up."

That is right, Tommy. Now take that as your motto through life, to help a fellow up.

There is that drunkard—help him down through drink, and curse the man that is poor, or sick or tempted. Give each a hand and help a fellow up.

What would have become of Martin Luther, when he was a young man singing in the streets for his bread, if some one who had an eye to observe him and a heart to feel for him had not put out his hand and helped a fellow up? There are thousands today who never could have stood where they now are, if friendly souls had not extended aid to help a fellow up.

### A Boy in Washington Territory.

It was in the spring time, and the sheep were not strong and fat as now, so Jack was especially watchful. In going and coming to and from the ranch the sheep had to cross a small creek, which was swollen at this season. The sheep crossed at a leap; but one night an old and weak ewe fell back exhausted, after repeated attempts to gain the opposite bank. Jack saw this, and ran down to her and commenced whining or crying, at the same time biting hold of the loose wool about the neck, and pulling back. He continually called to me, both by voice and manner. I went down and lifted her on the other bank. Jack was very glad. He jumped about, whined, and repeatedly licked her face and head, and by every manifestation showed his joy. After that he always watched at this spot.

On the range he was continually hunting up sleeping lambs in danger of being left behind. He would awaken them by pawing or rooting with his nose. It is simply astonishing how intelligent these dogs are. I could punish him with my steady gaze, and by my manner toward him, and he would be hurt as deeply as if I whipped him. He knew as well as I when he had done wrong.—*Our Dumb Animals.*

### Improve the *Odd Moments.*

In almost every life there are moments of waiting, when there is nothing in particular to be done. In some cases these may be properly improved by rest, so that our work, when it comes, may be better done. In many instances, however, these odd moments may be best improved by having something to do—a book to read, or some light labor to perform.

It is surprising how much may be done by using a few moments at a time. Of course, they cannot properly be used for all purposes, since there are some duties which require continued application for a long time. There are, however, many kinds of light labor, and many subjects of study, which may be followed quite successfully by taking only a few moments at a time.

It is said that Elihu Burritt, who was known for many years as "the learned blacksmith," was in the habit, when an apprentice-boy, of having a grammar of English or some other language fastened before him on the chimney of the forge, so that while he was blowing the bellows he could get an occasional glimse of his book.

Ben Jonson, a celebrated poet, who lived over two hundred years ago, was in early life a bricklayer. It is said that he always carried a book in his pocket, and while waiting for the laborer to bring him mortar or brick, he improved the odd moments in studying his book.

Let our young friends try the experiment, and they will be surprised to see how much can be done by rightly using a few moments at a time. You need not take time from sleep to do this. Have a time for everything, and what you do, do thoroughly, whether it be sleeping, eating, working, or playing, for all these are, in their respective places, right.—*N. Y. Christian Advocate.*

### Talks With Young People—Improving Time.

Most, if not all, of life's failures (so far as the present life is concerned) are caused by neglecting to improve the time and opportunities that come within the reach of every young person. Young people have many advantages in this free and enlightened land at the present day. Every one who is so disposed can become possessed of education and practical knowledge of business or mechanics sufficient to better his temporal condition in life, as well as become habitually industrious and thrifty, which always gives a self-satisfaction (not more or less) whatever men will happiness.

The facility with which books of instruction on all points of practical and theoretical knowledge come within the reach of all young people whose parents are "well to do" makes many young persons of that class depend too much on the information so imparted to them, rather than seek it for themselves by engaging in the struggle of life and obtaining knowledge by experience, which is by far the very best of schools.

It is surprising how much can be gained by methodically dividing and utilizing the hours of each day. I have known boys and girls who had plenty of time to spend in pleasure-seeking and gossip, to say that they could find no time for study or self-improvement, whereas their business calling only occupied them on an average ten or twelve hours out of the twenty-four. They rarely spent over seven or eight hours in bed, and so they wrote from four to six hours each day, of which, at least, two should be spent as a self-improvement.

I know a young man whose parents were very poor, and he had to earn his living at a very early age at a business that occupied him from thirteen to sixteen hours each day; but he tried to improve the little time that he had, and he has outstripped companions who had every help that could be bestowed by indulgent parents who had means that enabled them to give their children every advantage in the way of schools and books.

It seems to me that knowledge comes too easily to our young people now-a-days, and that they are above the application and economizing of time that made their parents able to give them the education which so many value so highly.

I know a youth who loved music, but he was so engaged in business that he had no time to attend a school, and he was too poor to employ a teacher, so he spent every few minutes he could spare from his calling in trying to get a knowledge of musical notation from books without the help of a teacher. The result was that he became more than ordinarily proficient as a reader of music at sight, and when struggling to obtain a living in a time of great business depression, his knowledge of music enabled him to add largely to his means of obtaining a livelihood by teaching a singing class as well as singing in a church for a salary.

Every young person should systematically divide his or her time. If our studies occupy us six or eight hours each day, we should spend a stated time in recreation for the body, and a *stated time at learning some useful* occupation or reading some useful book that will give us knowledge and strength of mind. If we spend too much time in reading light literature we become weak-minded and visionary in our views of life.

The remembrance of time well spent and improved is always a source of satisfaction and pleasure, whereas the recollection of wasted time and misspent hours is a great cause of remorse and sorrow ever afterwards.—*A Christian Merchant in N. Y. Witness.*

### ANNOUNCEMENTS.

The next Quarterly Meeting of the brethren in Northern Indiana is appointed to be held at the Antioch Meeting House, in Marshall Co., Ind., about five miles south of Plymouth, and will commence on Friday, June 16, and continue over the following Sunday. A general attendance of our brethren and sisters is desired. Let us come together praying that the Lord will bless us and make this one of the best meetings ever held at "Old Antioch."

BY ORDER OF THE COMMITTEE.

The brethren will meet in conference at Lanark, Ill., June 23, and continue over Sunday. A general invitation is extended to all, and we urge the brethren to turn out and make this one of the enjoyable seasons. Come one, come all!

J. M. GLOTFELTY.


NEW TRACTS BY Dr. J. H. THURIAN, of Pittsburgh, Pa.

The New Birth or How an Individual is Born of Water and of the Spirit.

The Destiny of the World, from a Synopsis of Revelation and Scripture.

These are neatly printed 8 page tracts, and can be obtained at this office for 6 cents; three copies for 10c.; 25 for 20c.; fifteen for 30c.


### PALESTINE A NATION.

While men are absorbed in their little cares, alternately moved by hopes and fears, the grand and stately march of human events progress onward and irresistibly to completion in the fulfillment of an inevitable law which controls all human action. Men here and there raise their puny voices as if to stay this tide of advancement, arrest the fiat of the Eternal. As well might they attempt to stay the law which governs the universe. Races have as fixed a course to run as have the stars that dazzle in the blue vault above us, and the race of Israel is the bright fixed star amongst them. In all its wanderings it has been true to its course. Its mission has been foreseen and foretold and its final restoration to the Holy Land prophesied. That this prophecy is being fulfilled the signs of the times indicate. It is being accomplished so quietly and so practically that only those who have given the subject attention realize the importance of the work done. Our readers are today presented with a comprehensive statement of acts, facts and opinions in regard to this historic enterprise which cannot fail to interest all thoughtful minds. The picture presented has in it the essence of romance. It is at once real and ideal. Aside from the prophetic features of the subject, the political importance is of the deepest significance.

Palestine is a political necessity to the Jewish race. The founding of a nation in the Holy Land once more, means an exaltation of all Israel. It places her as a nation amongst the nations of the earth. It gives to the Jew that political power and sovereign right which means protection. It makes him a citizen of his country, and gives him a passport amongst the nations of the earth. This generation will live to see the day when a Jew born here in San Francisco the passer-by will read the sign

CONSULATE OF PALESTINE,

as to-day we read the Consulate of Great Britain or any other nation. And it is not improbable that the *Jewish Times* will contain a card substantially as follows, except as to name:

JACOB COHEN, Consul of Palestine, giving the address on California or Pine street or some other centre of activity. The destiny of events are shaping themselves towards this consummate end. This may look impracticable to the man in the counting-room absorbed in his books, to the man in his store absorbed in figuring up his profits and losses, to the man steeped in the bliss of social pleasures, but it is as clear as the noonday's sun to whoever makes a study of the political horoscope.

The political autonomy realized, the Jews scattered throughout the world will not flock to Palestine in a body. There are 300,000 Jews in Asia, 100,000 in Africa, and 5,000,000 live in Europe. It is from these that Palestine will draw its life of restoration. The American-born Jew will undoubtedly remain on American, and if he should ever visit the Holy Land it would be for pleasure and travel and to see a land so famous as the chief birthplace of his heroic race.

It may be said that geographically speaking Palestine is too small to exert much influence as a political, intellectual or moral power among the nations of the earth. We reply that in ancient times Greece was a power, and that in modern times the little island of Britain is a power. Geographically speaking, what are they? It is intellect, moral force and pride of nationality that make nations great, and not extent of territory. It is intellect and moral power that will make Israel renowned among nations. —*Jewish Messenger, San Francisco, Cal.*

### THE PLANETS IN JUNE.

There is to be a lively time among the planets during the month of May, according to the Providence *Journal*. It says: "Into one short month are crowded more important events than those that sometimes illustrate the records of several successive months. The conjunction of the three largest planets of the system with the sun; the conjunction of six planets with each other; the superior conjunction of Mercury; the total eclipse of the sun, and the occultation of Jupitor form a brilliant succession of phenomena as imposing to the mental eye as they are beautiful to the physical eye. The grand feature of the month is, however, the number of planets in line with the sun at nearly the same time, and the marvellous preponderance of planetary attraction pulling upon the sun in one direction. Mercury is the first to drop into line, Saturn and Neptune follow next, and gigantic Jupiter is the last to join the ranks. The sun is now passing through the maximum of sun spots. Whether the planets have anything to do with the commotion agitating his service is something which no astronomer has yet been able to determine. The problem remains to be solved in the astronomy of the future."

# Poetry.

## WATCHMEN, WHAT OF THE NIGHT?

Watchmen, on the walls of Zion,
What, oh tell us of the night?
Is the day-star now in sight?
Will the blessed news greet our sight?
After years of darkness
Shine the precious, cheering rays of light?

Tell us, oh tell us: are the luminaries
On our voyage all passed by?
Are we nearing port at last?
Has the storm-tide ceased to beat?
May we
On your guiding star look safely?

They answer—but I do not hear the meaning!
Are they lost in dull mid-air?
Have they lost their watch and vow, too,
Darkly keep the night?
Have they left us
In our need the port to weary?

Shrouded be the watchmen's answer!
He can from our cares relieve us;
If we call to him in trouble
Promptly will he hear us.
He watch over us
To keep safely from all evil.

Light is now struggling in the distance,
Let us not be blinded by it;
We should not be content to stay
Under midnight's shadow.
Saints, prepare to meet
Your redeeming God at his coming.

We have been waiting, short and tempted,
And we grow weary sometimes;
Ours is a race we must run bravely,
Ours a warfare we must wage;
Oh, be watchful,
Let us be sober, and pray.

# Communications.

## Translation of 1 Cor. xv. 12-28, with Critical Explanations.

PROF. CHARLES GARDNER.

1 Cor. xv. 12. Now if Christ is being preached as having been awakened to life from among the dead, how do some among you say that there is no resurrection of the dead? If indeed there is no resurrection of the dead neither hath Christ been awakened to life, and if Christ hath not been awakened to life, vain surely is our preaching also, and vain is your faith; and we have been found also false-witnesses against God, because we have testified against God that he hath awakened Christ to life, whom he hath not awakened to life, if indeed the dead are not awakened to life. For if the dead are not awakened to life, neither hath Christ been awakened to life; and if Christ hath not been awakened to life, vain is your faith, ye are still in your sins; and forsooth those who have been caused (or put) to sleep in Christ have perished; if in this life we have hoped in Christ, we are of all men only the more miserable. But even now Christ hath been awakened to life from among the dead, a first-fruits of those who have been caused to sleep. For since through man there is death through man also is there a resurrection of the dead. For even as in Adam all die, likewise in Christ also will all *have been* made alive. But each one in his own appointed rank. A first fruits, Christ, next in order those who are Christ's at his coming, next the completion (the perfected state), when he shall surrender the kingdom to the God and Father, namely, when he shall *have rendered* useless all authority and all power and compulsion. For it behooveth him to reign as king until he shall have put all the enemies under his feet. Death is the last enemy which becometh useless. For he hath put all things under his feet. But when he (Christ) shall have said, all things have been subjected, evidently he will be excepted who hath made all things subject to him; and when all things shall have been subjected by him then he also the Son will subject himself to the one who made all things subject to him, that THE God may be THE all in all.

CHICAGO, Ill., May 9, 1882.

*Editor Restitution:*

I enclose herewith as requested a translation from the approved Tischendorff text of the passage in question with its context. A faithful translation of this passage seems to me to clear up the many and much mooted questions which have divided the world of criticism for centuries. Let me say in passing that the only important variation from the textus receptus in the latest Tischendorff is the old Homeric form of the *present* subjunctive of *κομιδίζω* in verse 24th, viz. *κομιδίζει* (Attic *κομιδεῖ*) instead of the *aorist* subjunctive in the textus receptus. This is an important difference as competent critics will observe. For the translation of the present subjunctive reads "shall deliver," and of the *aorist* "shall *have* delivered." One expresses a continuous thought carried over to its explanatory appositive which follows; while the other arrests and fixes the reader's mind upon a completed act; and it is very evident from the context that the writer does not intend to do this.

The disagreement and differences before which have arisen in regard to the meaning of this passage have had their origin primarily in *mistranslation*. For interpretation must necessarily follow in the wake of and be based upon translation. There is a great deal explanatory and in the line of interpretation that I would like to say about this passage, but I will not presume to trespass upon your space further than to call attention to the care requisite on the part of the reader in rightly applying the personal pronouns in the passage as the writer intended they should be applied, especially in the latter part of the passage where God, Christ, and Death, are spoken of each as persons. By emphasizing the pronoun when it refers to God I have purposed in my translation to assist the reader in keeping the personalities of Christ and God separate.

The only other point I will call attention to is the play upon the word ἄνθρωπος, the same two significations being intended here as it is in the 2d chapter of Hebrews, namely in the active voice, it meaning subjection by appointment or decree in the passive voice and verbal noun derived from a passive form it meaning subjection in reality or accomplished or execution. It seems to me that I should explain my translation of verse 32, or I may be supposed to have blundered. The adverb ἐπεί cannot by any law of pronoun modify a noun "life," as in the King James' version it is made to do "in this life only." If the writer had intended to say this he would have been used, viz., the adjective agreeing in gender, number, and case, with the noun "life." Its position in the sentence as well as other reasons which are good and sufficient lead me to think that the writer intended to have it modify the adjective "miserable," and I have so rendered the clause.

## "THE HOPE OF THE GOSPEL."

J. CAMERON.

The gospel is finely adapted to the moral constitution of man. In the very lowest grade to which man has fallen in the scale of intelligence he possesses a power of apprehending the future. His grasp of the past may be extremely slight, and his thought and action may be almost entirely absorbed with the necessities of the present; but he never altogether fails to have some idea concerning the near or more distant future. Whatever be the cause of this power by which man is so clearly distinguished from the lower tribes, it is a fact which cannot be gainsaid. In addition to his intellectual powers of perception and reflection, he is said by phrenologists to possess a sentiment of a moral kind, to which they give the designation of hope. It is this power, they say, which, in combination with the reasoning faculties, enables man to concern himself with the future, and to be amenable to responsibilities arising out of the consequences of his present actions. In many cases the influence of the sentiment of hope is so strong as to exalt the future and depreciate the present.

"Hope (rising) eternal in the human breast,
Man never is, but always to be, blest."

And it is the hope of advantage in even the near future which gives so powerful a stimulus to the activity of our race in the pursuit of wealth and fame. Expectation and desire, of which hope is said to consist, are powerful factors in the motive power of humanity. An object of hope must be desirable, and at the same time possession must be possible. If either of these qualities be a-wanting there cannot be hope. With these in operation the sentiment of hope can be exercised in full vigor.

The distant future—that which stretches beyond the present life of a human being—is a field in which the hope of humanity has, with few exceptions, been more or less exercised. The love of life is strong in many minds. "All that a man hath will he give for his life;" even for its continuance in its present state; and from whatever source it may have come, the idea of a life beyond the grave is an element of human knowledge. This idea fits in to human desire, and has been cherished under various forms by different sections of the human race.

"Rise whence this pleasing hope, this fond desire,
This longing after immortality?"

The fear of extinction is, on the other hand, equally prevalent:

"Or whence this secret dread and inward horror
Of falling into naught? Why shrink'st the soul
Back on herself, and startles at destruction?"

The immortality of the soul, however, is a phase of human hope which lacks the element of expectation. It has no reasonable ground on which to rest, and the fact of death, so patent to the observation of all, is amply met by the Christian doctrine of the resurrection from the dead. The poet sings:

"'Dust thou art, to dust returnest,
Was not spoken of the soul.'"

Who then is the "thou"? The soul is held to be the true person, and must surely be represented by the personal pronoun. And if "to dust returnest" was not spoken of the soul," what else was spoken of it? The soul, which is held to have been the chief agent in the transgression, escapes altogether, and the body, the mere shell in which the true person is supposed to reside, is sentenced to return to dust, and is at the same time dignified with the personal pronoun "thou"! But the true person is a soul—a living soul; but neither an immaterial nor an immortal soul—terms which, strange to say, do not occur once in the sacred writings.

The hope of deliverance from the effects of such a sentence as that pronounced on Adam and Eve must necessarily have implied (if it implied anything) the being brought back again from the dust. Anything short of this would never satisfy any intelligent son of Adam, unless he was spoiled by the philosophy and poetry of human wisdom. The Apostle Paul looked to our resurrection as a *one act now in his* hope for a future life: "If, after the manner of men," he says, "I have fought with beasts at Ephesus what advantage (is it me if the dead rise not)? let us eat and drink, for to-morrow we die." But we enjoy the present life during its brief continuance, for when we die (if the dead rise not) there is no advantage, even though one has suffered in the service of Christ.

Some of the disciples at Corinth, to which Church these word were written, had said, "There is no resurrection of the dead." At the same time they still believed that Christ had been raised. The probability is, they were formerly heathen idolators who had imbibed the idea of Plato, that the soul is immortal and constitutes the true personal part of man. They must have viewed Christ as an exception, especially as he had ascended to heaven. This might lead them to conclude that His resurrection body was of so ethereal a nature as to justify their denial of any resurrection for his disciples. Hence the difficulty put into their mouths by the apostle: "How are the dead raised up, and with what body do they come?" The gist of the apostle's reply is to assure them that it is the same kind of body as that of the Lord Himself. "As is the heavenly, such are they also that are heavenly;" in other words, "It is raised in incorruption;" "it is raised in glory;" "it is raised in power;" "it is raised a spiritual body." This is otherwise expressed by John: "When He shall appear, we shall be like Him, for we shall see Him as He is."

But this fellowship with the Lord in "His glorious body" is only a part of that oneness with Him which shall characterize all who are His. His own promise is, "To him that overcometh will I grant to sit with Me in My throne; even as I also overcame, and am set down with my Father in His throne." And as "flesh and blood cannot inherit the kingdom of God," because it shall have no end, it is necessary that those who are "joint-heirs with Christ" of an absolutely everlasting inheritance should either, if they die, be "raised incorruptible," or, if privileged to live till the Lord's coming, to "put on immortality." The Divine order is,—"seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love Him?" "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that faileth not away, reserved (guarded) in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." "If ye be Christ's, then are ye Abraham's seed, and heirs (of the inheritance) according to the promise." "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "One like the Son of man came with the clouds of heaven;...and there was given him dominion and glory and a kingdom, that all people and nations and languages should serve Him. His dominion is an everlasting dominion that shall not pass away, and His kingdom that which shall not be destroyed." "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever....And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

To reign with Christ in His everlasting kingdom,—with Him who "liveth and was dead, and is alive for evermore," and who "has the keys of hades and of death," is to be the privilege of the faithful disciple. And this necessitates the bestowal upon him of everlasting life. And certain is it that the life shall be bestowed, that it is spoken of as if already possessed. "He that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death into life." But the believer dies like other men. The fact is, that he has everlasting life in virtue of his oneness with Christ. The life is deposited in Christ—our life is hid with Christ in God—and more literally, in Christ by God. The believer is even said to be dead. "Ye are dead and your life is hid in Christ by God." In the words of John, 1 John v. 11: "This is the record, that God hath given us eternal life, and this life is in His Son. He that hath the Son hath life." No one "hath the Son" actually to his possession, and there is no necessity for construing the following clause, "hath life" in the sense of actual possession, especially as it is declared in the same place, as already quoted: "this life is in His Son." On this account the Son is called "our life." "When Christ, who is our life, shall appear, we also shall appear with Him in glory."

For the same reason He is called "our hope." Thus, "Paul an apostle of Jesus Christ by the commandment of God, our Savior and, Lord Jesus Christ, who is our hope." The hope of the gospel is one of the conditions of Christian standing, and must be held fast to insure dis-ipleship. "Hint Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

And again:—"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

And again:—"You hath He reconciled, to present you holy, and unblamable, and unreprovable in His sight, if ye continue in the faith; grounded and settled, and be not moved away from the hope of the gospel." The hope is also one of the most important parts of the Christian's armor for defense against his enemies. "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation."

As a motive to the service and worship of God, the hope of inheritance in the coming kingdom is inculcated by the apostle:—"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

"Holiness, without which no man shall see the Lord," is to be promoted by cherishing the hope of being like Him when He comes again. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." The hope naturally springs from the faith of the gospel, and indeed forms a part of it.

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Now faith is the substance of things hoped for, the evidence of things not seen."

Our Lord said to His disciples, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." And He sent about "preaching the gospel of kingdom," saying, "The Kingdom of God is at hand: repent ye, and believe the gospel. The faith and hope of this coming kingdom sustained the disciples under the many persecutions they were called to endure. We read that the apostles "confirmed the souls of the disciples, and exhorted them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." And in his first letter to the Thessalonians, Paul tells the disciples, "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory." For the coming of this kingdom Jesus taught his disciples to pray, "Thy kingdom come." And well might they so pray for it is the coming of that kingdom that shall bring blessing to the faithful of all past ages, by raising them from the sleep of death, and to the faithful in the age to which he delivers us from this present evil age and be invested to the glory honor and incorruptibility of the age to come.

For any object of hope to have an abiding and powerful influence upon the minds of them who possess it, it must be of an intelligible and tangible character. A hazy and indistinct hope can exercise but slight influence over any mind. The Gentiles are spoken of by the apostle as "having no hope." But it might be supposed that when the doctrine of Plato concerning the natural immortality of the soul came to be known, the Gentiles should have some hope. But it does not appear to have been so. Cato, in whose mouth the lines already quoted are put by the poet, had been reading Plato, and he is represented as giving the result of his studies:—

"It must be so. Plato, thou reasonest well;
Else whence this pleasing hope, this fond desire,
This longing after immortality? Or whence
This secret dread and inward horror
Of falling into naught? Why shrink'st the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis the heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity! Thou pleasing dreadful thought.
Through what variety of untried being—
Through what new scenes and changes must we pass?
The wide, the unbounded prospect lies before Me!
But shadows, clouds, and darkness rest upon it.
If there's a Power above us (and that there is
All nature cries aloud through all her works),
He must delight in virtue, and that which He
Delights in must be happy. But When? or
Where?
I'm weary of conjecture."

Here all is obscurity. "Shadows, clouds, and darkness," are a fitting description of the Platonic future as presented to the mind of one of the earnest students of that system. "That which God delights in must be happy. But When? or Where?" Plato could not tell. The contradictory issues of the dagger and the hook are but another mode of showing the confusion produced in the mind:

"The one presents the joys that lie before,
And this behind us: I shall never die."

How different from the assured confidence of the apostle: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

Here is something that the mind of Paul had grasped, and which any simple mind can grasp, so as to have present peace and joy in the prospect of the future. "That day" is the day when Christ shall appear to establish His kingdom, as the apostle intimated immediately before: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom."

Speaking of the persecution he endured, he expresses his confidence in the ability of Christ to perform what He had promised: "For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The hope of inheritance in the everlasting kingdom implies, as we have seen, the hope of eternal life. And we have this element of the hope expressed by the apostles in a way which throws light on such statements as we have noticed where eternal life is spoken of as a present possession. Thus "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus." "That being justified by his grace we should be made heirs according to the hope of eternal life." "This is the promise that he hath promised us, even eternal life."

These apostolic utterances are inconsistent with present actual possession of eternal life supposed to be taught in certain places, one of which we have quoted. They call up a well-known statement of Paul concerning the hope. He says:—"We are saved by (or rather in) hope," that is, as I judge, by anticipation. "But," he adds, "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for what we see not, then do we with patience wait for it."

That is, what a man has actually in possession can never be to him an object of hope. But what a man possesses that is retained in the custody of another, he may reasonably hope to possess in his own person. A man may have a thousand pounds in the bank, and may not have one shilling in his pocket to pay his fare a little food, and right actually die of hunger notwithstanding his deposit in the bank. In the same way the life of the Christian is deposited in Christ, and for want of actual possession of this life he dies like other men. And when he is spoken of as having been raised up with Christ," it is as really by anticipation as the succeeding statement that "he has been made to sit with Christ in heavenly places." But the promise is, "Because I live ye shall live also." This is distinctly putting the life into the future. Again to the same effect, and at the same time coupling the future life with the resurrection: "This is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

Some hold that regeneration is equivalent to the actual possession of eternal life, and to being actual partakers of the Divine nature. It is quite true that regeneration in a moral sense is a present blessing, but it is by no means a constitutional change in any physical sense. And the only passage which speaks of the possession of the Divine nature (2 Peter i. 4) clearly places that blessing in the future: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." Here by the belief and the fulfillment of certain promises, the Divine nature is to be obtained. It is not ye have become, but "that ye might be" partakers of the Divine nature.

How important, then, is the hope of the gospel! It embraces the entire future beyond the present mortal life. And how should we prize him who is "our hope" and "our life." In him we have everything, out of him we have nothing. "If we are Christ's, then are we Abraham's seed, and heirs according to the promise." And Christ is coming to fulfill the promises; for in him all the promises are yea and amen. Among his last words to "the beloved disciple" were these: "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be."

Let us make sure that we are in Christ. Let us note well the words of the apostle in reference to this matter: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; *for ye are* all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And let us "seek by a patient continuance in well-doing the glory, honor, and immortality of the coming kingdom."

## NO DEMONSTRATION.

"We have no reason to suppose that any demonstration occurred to mark the translation of Enoch—the coming of Moses (though something soon followed) nor at the birth of Christ—all types of that event for which we long and pray." S. H. REEVE.

On this it is obvious to say that we are glad to hear from every one, their own light on the coming and crowning event of ages; yet as to matters of fact omissions may be supplied by any one for mutual instruction; and to form the foundation for a definite Scriptural faith on the points noted; and their bearing on the demonstration of the second coming.

1. The brief biography of Enoch may have forbid all except the essential facts; and yet not break the force of all other analogous facts which go far to make out a "demonstration" of God's presence and power, even in Enoch's translation. God's ways are equal. Please note.

2. Elijah's translation. 2 Kings ii The anointing of Elisha—the passage of Jordan to and fro the chariot and horses of fire! the whirlwind ascension! the mantle of Elijah, and the double portion of the Elijah Spirit, for Elisha—make quite a "demonstration" surely.

3. The birth and preservation of Moses (*ἀστεῖος*—fair to God, Acts vii.) was miraculous—his education in statesmanship, at Pharaoh's court are his heroic record; as really as his Divine commission to deliver Israel were to make up this "demonstration" of Divine intervention! It was not nature. It was of God!

4. The birth of Jesus, its antecedents, attendants and consequents—the angel announcements, and Zacharias's nine months' dumbness, the naming of John the Baptist and his father's radiant prophecy, were, with the miraculous birth, the most profound and appropriate "demonstration" of God's direction conceivable!

5. The last trump, the shout (*ἐνκελευσματι*), the voice of the archangel, the "voice" of Christ, that even "the dead shall hear" seem to set forth a glorious "demonstration" of God's presence and power and rights in and over our fallen world at Christ's coming! 1 Cor. xv.; 1 Thess. iv.; John v.; Rev. xi. 15-18; xv. 1-4. The song here sung discloses the moral result to be reached by all such Divine demonstrations. For "the ends of the world will remember and turn unto the Lord. For the kingdom (then) is the Lord's; and he, the Governor among the nations." Psa. xxii. 28; Isa. xxv. 6-8; Rom. xv. 8-13; Rev. xxi. 24.

To my feeble apprehension it is a vital and moral necessity, that this "demonstration" of God's supreme care over our world and right to interpose his Almighty presence to make it known, should be kept prominently in view.

"The half has not been told;" but with my best courtesies to Brother Reeve and his contribution to our paper, the above is submitted; for the truth's sake and the encouragement of mutual faith.

J. B. COOK.


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# Poetry.

## A PSALM OF NIGHT.

W. H. BURLEIGH.

Fades from the west the farewell light
Flung backward by the setting sun,
And silence deepens, and the night
Steals with its solemn shadows on!
Gathers the rich, refreshing dew,
On springing grass and flowret stems—
And lo! the everlasting blue
Is radiant with a thousand gems!

Not only doth the volceful day
Thy loving kindness, Lord, proclaim—
But night, with its anthems gray
Of words, doth magnify thy name!
Yea, while adorning seraphim
Before thee bend the willing knee,
From every star a choral hymn
Goes up unceasingly to thee!

Day unto day doth utter speech,
And night to night thy voice makes known;
Through all the earth where thought may reach,
Is heard the glad and solemn tone;
And worlds beyond the farthest star
Whose light hath reached the human eye,
Catch the high anthem from afar
That rolls along immensity!

Oh, holy Father! hold the calm
And stillness of this evening hour,
We, too, would lift our solemn psalm
To praise thy goodness and thy power!
For over us, as over all,
Thy tender mercies shall extend,
Nor vainly shall the contrite call
On thee, our Father and our Friend!

Kept by thy goodness through the day,
Thanksgivings to thy name we pour;
Night o'er us, with its tears—we pray
Thy love to guide us evermore!
In grief, console, in gladness, bless,
In darkness, noble, in sickness, cheer,
Till, in the Savior's righteousness,
Before thy throne we shall appear!

# Communications.

## THE TRIMMING CHRISTIAN.

SARAH MACRUDER.

"Let no man deceive himself."—St. Paul.

Our Lord and Savior remarked, "The children of this world are wiser in their generation, than the children of light." A striking confirmation of this saying is presented in the following words of Mr. Amos Lawrence, the well-known founder of Lawrence, Mass., and the manufacturing industries there. He said: "The difference between doing just right and a little wrong, is the difference between arriving safe and sound at the end of a journey and landing in a miserable slough and bog of trouble." It would be well for "the children of light" if they would give heed to this distinction.

Nothing can be more certain than that in a matter which involves so much as the Christian religion offers us, there should be no trifling or uncertainty. Every effort should be made to arrive at the highest degree of accuracy of which the case admits.

When a great steamer is built with reference to a voyage across the ocean, the utmost skill and thought are expended in the arrangement of every piece of the machinery, lest the omission or the lack of proper strength of some part, should cause her to founder on the way.

But what is the loss of a steamer with a cargo of silver and gold, compared with the loss of our eternal life? And yet many enter the Christian church with no definite idea, of what will be required in the great work they have undertaken—the work no less than the transformation of a sinful animal man into a holy immortal being. This is an immense enterprise, and to the proper prosecution of it, a man's best judgment, thought, deliberation should be brought: and it is to a failure rightly to comprehend what they undertake that most of the terrible shipwrecks of faith may be traced.

How many there are who consider that when they get their own consent to be baptized and to fraternize with Christians, they thereby become entitled to all the rich blessings of the future age, which they regard as a gratuitous gift to those who have complied with the above conditions. Instead of being made more deliberate and thoughtful by the step they have taken, they really feel that a care they once had about their future, has been taken from them and a guarantee given them, that they shall be preserved in this world as well as in the next, without any great thought on their part—and they are often very zealous in trying to communicate to others—a knowledge of this cheap and easy way of salvation. This enthusiasm solaces them with the idea that they must be good Christians or they would not be so zealous in the Lord's cause. Now if they really fully understood what they had undertaken, they would comprehend, that whilst it is a duty to labor for the salvation of others, the great work committed to them, from which there is no exemption, is to strive for "their own salvation, with fear and trembling."

One of the first steps, at which a mistake is made is before their baptism. The message of the gospel requires faith and repentance before baptism. Now if these two requirements be fully understood in the beginning, much light will be shed on the subject. What are we to believe? becomes a question of the first importance. One thing is, that "Christ died for our sins according to the Scriptures." Then the point which concerns us most is—What is sin? Since this remedial institution has for its great design its cure, the first and most important thing is, to have a clear idea of what it is.

The very name of Jesus imports "He come to save his people from their sins"—and let us here remark it is from their sins—not in their sins. So all diligence must be given to find out what sin is.

It is because God has implanted in every human being who is not an idiot, an appreciation of excellence which responds to every exhibition of it and gives it approval, whether that approval result in any effort on the part of the hearer or otherwise, that the gospel is addressed to man. In connection with animal propensities which lead him downward to the brute, will always be found until it is blunted or entirely extinguished by low indulgences—this groaning work on which any hope of a reception of the gospel must be founded. As soon as the Holy character and loving sacrifice of the Son of God is exhibited to men they must send back, as surely as the ball will rebound from a smooth surface—this response. If they yield and gaze upon this goodness and righteousness, in the same proportion they become disgusted with their former course of life—much of which has been a blind following of the animal propensities—and if this disgust is sufficiently strong to influence them to a change of life, then they may be said to have both believed and repented. Then, and not till then, are they ready for baptism, from which "they rise to walk in newness of life"—and if they fail to do so, then baptism has been a deception—and they have perjured themselves.

These terms may seem to be hard—but look at the immense reward. Can it be expected that the transfiguration of a poor dying moth, into an immortal son of God—to be the companion of angels and archangels and as Abraham was—"the friend of God" himself, can be attained on easy terms? The thing is preposterous. Every power of the soul is needed for such a work and the consecration of the whole man, body, soul and spirit.

In view of this consideration, let us endeavor to see if any steps can be taken by which this fight between the higher and lower natures can be systematized and rendered more sure of success.

One of the first and most important is, when our judgment shows us that any course is certain to lead to evil and sin, to set our faces as steel against it. This resolution firmly formed will be of itself an immense step towards safety.

Let us take for instance the use of ardent spirits. However much any may contend that the use of them occasionally, in a medicinal way if allowable, few if any will be found who will not admit that the use of them socially is not a necessity, and is fraught with imminent risk. So a Christian should make a resolution that he will always refrain from their use in this way, and by so doing he saves himself from an immense risk both to his neighbor and himself. Let us imagine a careless trimming Christian who fancies himself much interested in converting to his theological understanding of religion his worldly neighbor, sitting down and taking repeated drinks of whisky and water over his conversation. Can not any one see at once, that it is "the blind leading the blind and they will both fall into the ditch?" A man truly alive to his situation knows too well the peril of such a step to allow himself for one moment to contemplate it.

Let us suppose another who has learned by experience that to look too long on sin—"we first abhor then pity—then embrace," and yet who, after the first examination of a business step has shown him plainly that it will be dishonest, allows himself to look again and again at the wrong thing—is it surprising that it soon ceases to look wrong?—and that he has learned "to deceive his own soul?"

It is step by step and often very little steps, that we sink to perdition—and it is step by step and often by very small steps, so that they seem extremely trivial, that the heights of Zion are gained. Of what is the universe composed? Of small particles. If God has not thought it beneath him to make his universe of minute particles—each one of which is as much under law as the united planet, shall we deem the smallest action beneath our notice? Satan would ask no better way of gaining us than "little by little." He is then sure of success—our salvation has slipped away from us and our crown is lost.

It may be said—but the Bible speaks of salvation as an easy thing. It also speaks of it as a very difficult thing. Let us see how these statements can be reconciled.

It is easy to enlist in the army of the Lord, and then one may be said to be prospectively saved—but it is hard to fight the battles and come off conqueror, when only one can be said to be really saved.

But one may say I never intended to make these mistakes. I was thoroughly in earnest in my desire to be a Christian. A long life has passed—what can I do now, or can I do any thing to remedy this evil?

In response, it may be said—"never despair—that is no part of the gospel plan. As long as there is life there is hope." Turn in with thorough earnestness to the great task and remember, the success of your undertaking will not be in proportion to the time expended but to the degree of faith exercised. Peter walked safely on the waves so long as his faith was strong, and when it failed him the merciful Savior held out his hand. Remember "we have not a High Priest who cannot be touched with the feeling of our infirmities." A full and earnest effort to do entirely right, will soon accomplish great things. An intense desire for holiness will beget an intense earnestness and watchfulness. The Corinthian Christians when convinced of their sin were so truly penitent and determined to forsake it that Paul said of them, "For behold this self-same thing, that ye sorrowed after a godly sort—what carefulness it wrought in you, yea—what clearing of yourself—yea, what indignation—yea, what fear—yea, what vehement desire—yea, what zeal—yea, what revenge."

On looking into your past unprofitable career, may you not account for the small progress which you have made, by the discovery, that the motive which lay at the bottom of your religious course, was never to escape sin, because of your newly acquired sense of its extreme hatefulness—but rather a desire to secure a great good for yourself in escaping punishment, and securing blessings—a motive which had but little reference to God but only to yourself? The very language of the true penitent is, "Against thee and thee only have I sinned and done this evil in thy sight." If you have not been fully in earnest in your efforts against sin, it is because you have not hated it. If happily you have now been aroused to its iniquity and imminent danger—a new and powerful impulse will be given to your efforts. Work, work with all your might, for the night is far spent—but work in hope—remembering that we have a High Priest who is merciful, and one who can be touched with a sense of our infirmity and having been tempted himself can and will always succor those who are tempted and will always make a way of escape that we may be able to bear it. Thus we need never despair but may always cling to the anchor of hope which is both sure and steadfast—always abounding in prayer for that strength and wisdom which comes from God in Christ, our Mediator and Advocate.

# Selections.

Age to Come Herald.

## MRS. DAVIS AND HER MISSION.

Leaves from My Journal.

Jerusalem, Feb. 20. The weather is still clear and warm, but I have a fire. Spring is near and that is a comfort. I like hot weather best.

I am glad to know that the expenses of dear Bertie's funeral are all paid; and she is at rest. I love my darling just the same, and she is safe with Christ. He doeth all things well. The notice in the *Herald* was good; could not have been written better. She deserved it all. She has been much to me all the years she lived. My heart would have been very dark and sad only for her. She will be repaid in time to come. I pray God to bless her when she shall live again, and he will.

I am told the government will draft the Jews and Christians into the army. This news has brought grief and sorrow to these poor souls. A Jewish woman told me to-day about it, and said, "What shall we do?" I replied, "don't fear, God will help us." I love these poor Jews; they are kind people, and in trouble. May God help them and us. I shall send the *Jerusalem Gazette* often; it is small but very good.

The Kedron is still flowing and we shall go again to a picnic on its banks. I made a drawing the last time I was there and shall send a sketch. Yesterday, Sunday, we went about two miles, a party of seven, and sat on the rocks and ate our lunch, furnished by the old ladies. (I did not take any, as I always find a plenty.) We discovered two wells, very ancient; also ruins. I like these walks very much; and we always have a pleasant party of Arabs; they all like me and try to learn me to talk with them. My pronunciation amuses them, but they are real good, especially the old ladies.

Feb. 27. I have a bad cold, and the first since I left Boston. But the weather is warm and pleasant, and it will soon go. Thirteen Americans came to-day, but I did not see them.

Frank is now trying to buy land to build a mill. I wrote an article last night for the *Jerusalem Gazette*. Please give the copy which I shall mail to Mr. Mackay; also one to Leopold Moses. Tell them it needs support. It is quite an enterprise for Jerusalem, I think.

My rooms have been very damp, but all are the same. It would be death in any other country, but everything is different here. The buildings must be imported.

March 6. I have a regular New England cold. It has been strange weather for this country lately, but the sun is now very hot, still the house is cool, so we keep out of doors most of the time. I have been painting a sketch of Siloam to-day; it makes a pretty picture. I have had no letter for two weeks, but to-day received two postal cards from Boston; one dated Feb. 3, the other the 5th, from Enfield. I was glad to hear from her. There are many pilgrims in the city now and they are still coming.

I went to the church of the Holy Sepulchre and came away disgusted with the religion of Jerusalem. I think, from what I hear, that there is more corruption in religion here than anywhere else on earth. The sanctuary is vile, but it will be cleansed.

One can get almost everything here, if he has a little money. Living is very cheap; cheaper than in any other place in my knowledge. If one owned a house, it would be the cheapest, as well as the healthiest and happiest place on earth to live, even in its corruption.

The people are all kind to me, even the Mohammedans. I was out picking flowers this morning, and fell in with a company of Mohammedan ladies who immediately asked me to join them and share their lunch, which was very nice indeed. They seemed delighted to hear me speak a little Arabic. These poor souls seem to love Europeans, and are very kind to us all. We have two Mohammedan servants in the house and they are as kind to me as children. I am sure God will bless them in some way.

The ground is now covered with the most lovely and glorious flowers I ever saw. I have sitting before me a vase full of wild geranium roses, picked in the fields.

Oh how I wish a company could be raised to come and buy land and build good houses; raise wheat, corn, and make butter. I would gladly be the tenant of five or six families. If they only knew what a land this is they would come.

I think the people do not get angry here with each other as easily as they do in our country. There is a sense of ease that is nowhere else felt.

The Prussian Prince came last week. I saw him, and he looks just like one of our college boys. The Prince of Wales' sons are coming in about three weeks. All nations are anxious to secure a foothold here. The Russians have the best, however. I will go over and sketch Jericho and the Jordan next week and send. I am painting now.

I thank you for the papers; the news is all old but I am glad to read it all the same. I wish you could see the beautiful mountains round about Jerusalem. They are lovely beyond description, now robed in green as they are.

March 13. It is summer weather during the day, but the nights are chilly, and our houses damp. We have had a great trial during this rainy weather and heavy snows. The snow, however, made all the trouble. Well, there is good enough here to balance the evil, and more.

We have many Americans now in Jerusalem, and they are all highly pleased with the city. One old gentleman, quite rich, is stopping here a month, and his interest increases every day. I think if he stays a month, he will be like the rest—never want to leave. It is the same with all who come. There is a fascination somehow that cannot be resisted. Oh! how I wish God would move upon some one, who has the means, to come and establish a colony.

Last Sunday, in company with some friends, I went to the tombs of the Judges, (so called) and a lovely day we had. All the way we found something of interest. The ground was covered with flowers of every hue, and the rich green fields of grain were charming indeed. These tombs are catacombs. The entrance bears traces of great beauty. As we approached the outer entrance I thought—"How many sad weary hearts have passed here to lay away their dead." Our company brought tapers, and I was invited to enter and explore these caverns with them, but as I had been suffering with chest difficulty I was satisfied to hear an account from the rest.

As I was sitting at the entrance, I looked up and saw many names written above on the rich moulding. Suddenly I remembered a promise made to a dear friend some years ago, to write her name in Jerusalem. I seized a pencil, and after climbing to the highest accessible point, wrote boldly and carefully, in a manner that will not be easily effaced, the name of "Susan G. Perry." She is now sleeping in Lake grove, but when she comes to Jerusalem as she will sometime, she will see that I did not forget the sacred promise.

How sad to me was the news of our dear printer's death. Mr Blunt was a kind and true friend. Poor man, little thought he was going away to die in the West.

Land is increasing in value every day, and the natives who understand it, are buying all they can get hold of. Mr. Brinton's land has increased double since he bought, but he would not sell for any price. Now is the time to buy land. Berghine, a banker here, is buying whole villages.

I hope all are well in America. I sometimes dread to hear, as I fear the news will be that some one is sick. There are seventy travellers now here, and among them are many Americans.

ALICE E. DAVIS.

## WILL CHRIST COME SOON?

ROBERT ROBERTS.

Take again the vision of the ram and the goat in chap. viii. The two-horned ram was declared to Daniel to stand for the two-dynastied Persian power, and the goat for the Grecian empire that came after; the horns of the goat, the four parts into which the empire was divided after Alexander's death; the horn that came out of them, for the destroyer of Jehovah's land and people—viz: the Roman power. See the interpretation in Dan. viii. 20–24. Now the question was asked how long a time this vision would prevail, how long a time the events represented would occupy? The answer is for 2300 days (verse 14), or as it ought to be according to the Septuagint and certain ancient Hebrew manuscripts, "two thousand four hundred days." Then," it is added, "shall the sanctuary be cleansed," that is, Jehovah's temple, land and people restored. Understanding years to be signified, the result must be plain to the meanest understanding. Cyrus began to reign B. C. 536. If you add 2400 years to that date, you will find we are brought down to our own generation. The period is at an end and the time arrived for the commencement of a new phase of events in connection with the power, land and people of Palestine.

There is a variety of other modes by which the same result is reached, viz: that we are now living in the end; but let these suffice to indicate to you the grounds upon which the belief is entertained, and that we are now living in the end of the times; that this is the time of that end; that is, the time when the period appointed for Gentile ascendancy has ended, and when events leading in the direction of a new epoch are to be looked for. This is the conclusion resulting from the mere chronology of the case.

We have now to ask whether the state of things in the world corresponds with this conclusion. Do actual facts harmonize with the idea? Before we are in a position to decide upon this question, we must ask and obtain an answer to another, viz: were any peculiar features to characterize the state of affairs on earth at the time of the end? and if so, what are those features? To these questions there is a plain and abundant answer in the Scriptures. They always speak of the end as a time peculiarly characterized—a time rife with events which may be recognized as a symptomatic of the approach of God's interference. Jesus, after defining certain things that would occur, says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 31. These words could have no other meaning. Jeremiah, Ezekiel, Daniel and John all speak of certain events appertaining to the approach of the time. Jeremiah speaks of the latter days as a time of angry vindication on the wicked world. Jer. xxx. 23, 24. He says, "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." xxv. 32. Ezekiel speaks of the latter days as a time for military movements from the north. xxxvii, 16. Daniel marks the time of the end in the same way (xi. 40) and goes on to speak of Divine interposition and the resurrection of the dead as succeeding to these martial invasions. Rev. xi. 18 contains international anger as a prominent feature of the crisis which brings living wrath and the resurrection of the dead.

But we must be more specific. We must ascertain what are the definite characteristics of the time of the end, as prophetically delineated in order that we may be able to satisfy ourselves as to whether the conclusions of chronology are to be relied upon as indicating the present age as the time of the end. We shall find them clearly revealed and distinctly stated.

First Jesus speaks of "distress of nations with perplexity . . . men's hearts failing them from fear and looking after those things that are coming on the earth for the powers of heaven (that is, of the political heaven—the governments) shall be shaken." It is not necessary to prove that this is such a time. You all know it. There has been much national distress and perplexity for many years. It is all over the world. Bad trade, wars, diseases, poverty, bitter strife of classes in the shape of strikes and revolts, stupendous aspirations, schemes and agitations among the lower classes, diffusing perplexity and aggravating distress, combine to make you look wistfully upon the scene and ask what it all means. Most people feel there is a crisis of some sort coming. They cannot decide what it is, because the Scriptures generally are not consulted nor credited; but there is a vague, uneasy apprehension, best described by the words of Christ: "looking after those things that are coming upon the earth." This feeling is now extended to the governing classes who usually live in a serene and peaceful atmosphere. You are aware of the existence of a league for the destruction of rulers of all classes. It is not a mere scheme; it is a thing which has put itself into action. It is not confined to Russia; the attempt has been made to assassinate the crowned heads of almost every state in Europe. At the present moment, as you know, Europe is alive at dawn with consternation at the assassination of the Czar of Russia. It has struck terror into every court. As the German Emperor is said to have sadly remarked, "There is now no security for the life of any royal personage." The powers in the political heaven are shaken as they have never been shaken before.

Next, it is a foretold characteristic of the time of the end that there should be general preparation for war. This appears very plainly in Joel iii. 9. The time of the prophecy you may plainly see from verse 1, is the time of the end, viz: when the time for the restoration of Israel has drawn near: "Proclaim ye this among the Gentiles; prepare war. Wake up the mighty men; let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong." There are other statements of a similar import; but twenty quotations could not make the matter plainer or stronger. We have but to ask whether the present situation of things corresponds to the time of the end in this particular. The man must be asleep indeed who is unaware that the one conspicuous characteristic of the European situation is preparedness for war. There never was a time in the world's history when the nations were armed as they now are. Never before were they in a position to call out the whole adult male population. Never before were the "work" (the literary and industrial and mercantile classes) reckoned among the strong (men of war). Such is the state of things now. Universal conscription is the law of all European countries. Every man—absolutely every man—whatever his occupation or social position—must pass through the army and pass a certain time with the colors and acquire a military training and be ready at a moment's call to join his regiment. Priests and certain other classes used to be exempted, but now all sorts of exemptions are swept away. Even Bismarck himself is colonel of a regiment.

It is not confined to one country. It is the law of France, the law of Germany the law of Austria, the law of Italy, the law of Spain, the law of Russia. The population of those countries are all soldiers on or off duty. We see little of it in England, because we are isolated from the continent by the "silver streak," but what is the state of things even here? We have a volunteer army. We did not always have that. Many here must remember the time when the only military force at the disposal of England was the militia and the regiments of the line: but now we have clerks and merchants' and professional men enrolled as volunteer soldiers to the number of at least 150,000.

Here is the fact before our eyes: the Gentile nations are armed and prepared for war as they never have been in the history of the world. There is a party in politics that would apply the law of compulsory conscription even in England. What is the meaning of this strange aspect of civilization?

You will recollect the Great Exhibition of 1851—the first of the series of international exhibitions that have since been held. You may remember that at that time there were great expectations as to the effect it would have in leading the world to abandon war and to submit the settlement of misunderstandings and disputes to courts of international arbitration. There had been no war of any consequence for about forty years, leaving out the revolutionary turmoils of 1848. The military art had grown rusty, so to speak, and there were great hopes it would get lostly fall out of use.

A society was formed to inculcate such views and bring about such results. It was called the Peace Society. About the time in question it held a great meeting in London in advocacy of its principles. There was much enthusiasm and entire agreement, with one exception. One man was against the resolution, and moved an amendment. He said that so far from entering upon a time of peace, Europe was entering upon a time of more extensive war preparation and more dreadful and numerous wars than the past had brought forth. His opposition evoked the indignation of the meeting in a stormy manner. He now sleeps in the dust, and we are hereas the living witnesses of the truth of his forecasts and the futility of the efforts of the Peace Society. The world has seen more great wars in the last thirty years than any preceding period can show in the same time; and the world is now armed to the teeth, and breathlessly awaits the outbreak of conflict.

What is the meaning of the strange spectacle? It is inexplicable on natural principles, though brought about by natural means. It is a providential preparation for the great impending event which we seek to introduce to your notice. Christ is coming to do a work of judgment—to inflict Jehovah's vengeance on the world preliminary to the establishment of his own glorious kingdom in all the earth. This vengeance is to be inflicted in war, as we have seen. These war preparations are intended to bring things into shape to allow of its being thoroughly and effectively done. The wickedness of man, is so to speak, putting itself into attitude—gathering up its strength—in the way that will furnish the occasion for an effective and staggering demolition of its power in all the earth.—*Prophetic Times.*


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## Selections.

### PREPARATION FOR THE GREAT DAY.

ROBERT ROBERTS.

Next, we have to look at the way in which this state of war-preparedness has been brought about. This will give another token of the characteristic of the time of the end. It was foreshown to John in the Isle of Patmos that it would be the result of a special political complication in which a certain influence, symbolized by frogs, would play a leading and formative part. You will find the evidence of this in the 16th chapter of Revelation. That it is the time just before the coming of Christ will be evident to you from verse 15, which introduces the coming of Christ thus: "Behold I come as a thief: Blessed is he that watcheth." The complication in question is exhibited as follows: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working signs, which go forth to the kings of the earth and of the whole world, to gather them to the war of the great day of God Almighty." Verses 13, 14. I will not detain you long over this piece of symbolism. We want to get at its meaning as applicable to our own time. It will be possible to do this in a very simple way. In the first place, it symbolizes a political operation. This you must allow in view of the result—war. Only political causes generate war. It is a political cause that we must find associated with a power that has represented itself by frogs. You know it is customary for political powers to represent themselves by animals. Such as England, by the lion; America by the eagle, etc. It is another fact that when powers are represented in prophetic vision, the spirit of God makes choice of the animals by which they heraldically represent themselves. Examples of this you have in the ram of Persia, the goat of Greece, the winged-lion of Babylon, the lion of Turkish (Britain), the dragon of Rome, etc. Here are three frogs. Did any nation ever represent itself by frogs? Yes, the French, as shown by their ancient coins and banners. Singularly enough, they are a nation that has much to do with frogs otherwise, in ornamental architecture, and on the table as an article of food. Here then is a prophecy that in the time of the end, the French were to be instrumental in stirring up the nations to a warlike attitude in preparation for the war of the great day of God Almighty. The only question is, has it been so? because if this is the time of the end, it must have been so. And it has been so. If you will go back to the time of which I have already spoken viz., the time of the Great Exhibition of 1851, you will find that it was the French that is due the great change that afterwards came over the temper of Europe in military matters. Louis Napoleon seized the the reins of power; by the *coup d'etat*, and to strengthen a questionable position, he strengthened the French army and navy. The powers perceiving his movements in this direction grew uneasy, in view of his Napoleonic connection, and his surmised intention of avenging Waterloo. They too looked to their fleets and armies and a process of reciprocal arming began, which never stopped till it reached its present appalling dimensions.

But it is in connection with the three centres of the frog-spirit activity that we find the most remarkable fulfillment of the prophecy. These are specified in the chapter (Rev. xvi. 14), as, "the mouth of the dragon and the mouth of the beast and the mouth of the false prophet." These are political symbols, the exposition of which in detail cannot be entered upon at the present time. They are treated of in various publications. Suffice it for the present occasion to say that they can be shown to mean Constantinople (mouth of the dragon); Vienna, (the mouth of the beast); and Rome, (the mouth of the false prophet). I must take that for granted for present purposes. Such an explanation would warrant the expectation that French diplomacy would operate successively at these three European political centres causing war. As a matter of fact, this expectation was announced by Dr. Thomas in 1849, long before events shaped themselves in the course expected. The evidence of this exists now, in the shape of printed expositions—expositions that were printed at the time, and are now in possession of the friends of the truth. I state this that you may know that this is not a theory invented afterwards to suit the facts. Affairs took the very course anticipated—the course shadowed forth in this symbol. Louis Napoleon's agents busy at Constantinople brought about the Crimean war. The Sultan inspired by the French Emperor declared war against Russia. Thus the frog-spirit went out of the mouth of the dragon. The war that followed was emphatically the French Emperor's war, as declared by Lord Derby during the debate in the House of Lords, at the time of the Russo-Turkish war. Its effect was to consolidate Louis Napoleon's position, and to rouse Europe from their military dormancy of the previous peaceful era. It was not long in being followed by a second war, caused by a French-caused declaration from Vienna, (the mouth of the beast). This was the Austro-Sardinian war which was caused by the ostentatious declaration of the French Emperor on the New Year's Day of 1859, at the annual reception of the ambassadorial body in Paris, that his relations with Austria were not satisfactory. A declaration of war was made from Vienna, consequent on this announcement. In the war that followed, France fought on the side of Sardinia against Austria, and while military development on the Continent was greatly stimulated, progress was being made by the same means towards the political overthrow of the Papacy whose mainstay Austria was. The war ended in the dismemberment of Austria, and the strengthening and enlargement of the Pope's enemies. In due time, the third frog-evolution took place, viz., from Rome, the mouth of the false prophet. France by agreement, evacuated Rome in 1866-67: the Revolution rose against the Pope; the Pope asked the French Emperor what he was to do. The French Emperor said, "Hold on! I will come to your help." Upon this, the Pope declared war against the Italian revolutionists, and thus the political frog-spirit emanated from the mouth of the false prophet. Thus the three great wars of the Second Empire fulfilled the Apocalyptic symbolism and contributed to the present armed state of the world. The political events of the past thirty years in this line of things, are therefore a distinct confirmation of the fact that we are now in the time of the end. We cannot be far from the great event next (parenthetically) intimated in the chapter, "Behold I come as a thief," an intimation followed by a statement of the gathering of the nations for the conflict of Armageddon.

But there is another confirmatory token. The symbolism of the frog-sign gives us to understand that while the frog-influence is active, the country possessing the river Euphrates is in a state of decadence. It is intimated thus: "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." It is a well-known feature of political allegory to choose the river of a country to represent the power of that country. Thus the Mississippi stands for America, the Thames for Britain, the Rhine for Germany, etc. The river of Assyria is prophetically used to stand for the power of Assyria (Is. viii. 7, thus: "The Lord bringeth upon them (Israel) the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels and go over all his banks." Here the river is represented in an overflowing state, but in Rev. xvi. 12, it is in a drying state. Consequently, we must look for the possessor of the Euphrates being in a decaying state at the time of the end. The possessor of the Euphrates, you know, is Turkey. What has been the state of Turkey for a generation past? You know that its decline state has been the byword of European politics all that time. It could not be better represented than by a drying river—shrinking, shrinking, in its bed till the bottom of the channel begins to show itself. Once Turkey was the most formidable power in Europe. Now, she is sunk to insignificance. Her territories have been gradually diminished until there is scarcely any Turkey in Europe, and her resources are so exhausted that she cannot pay her police. A crash has been expected a long time, and seems every moment on the point of happening. It will come at last one of these days, and it will be a great sign.

The object of the drying of the Euphrates is stated to be "that the way of the kings of the east might be prepared." This becomes intelligible in view of the fact that Turkey possesses the land of promise in which the kingdom of God is to be set up, as we saw last Thursday. The kings of the new kingdom are the kings of the east, or the kings of the rising sun. Christ is the rising sun and his brethren are his fellow kings. While Turkey was a strong power, their "way" was blocked, for it was impossible in that state of things for those preparatory events to take place which had been arranged for and foretold. What they are may be learned from Ezek. xxxviii. There we find (verses 8-17) that in the latter days, just before Christ comes, there is a partial restoration of Israel to their own land. It is accomplished by natural means, and is under the protectorate of a mercantile lion power, whom there is no difficulty in identifying with England. Now this could never be accomplished unless the Turkish power was dried out of the way. She is drying away rapidly, and concurrently with this process, revival has begun for the land and people of Palestine. The general public may not know much of this, because it interests them so little that even the notice that appears in the papers receives but little attention, and suggests no particular significance. But it is different with those who are eagerly watching the signs of the times. They are well aware of a great change going on in the position of the Jews everywhere, but more particularly in the Holy Land, where they have been allowed to settle and hold land ever since the Crimean war. A variety of authorities speak of a considerable return having already taken place, and of great changes having taken place in Jerusalem, where buildings owned by Jews are springing up all round the outside of the city. The latest witness is the Austrian inspector of buildings in the Holy Land. He issued an official report a year ago. Various schemes are afloat for promoting the recovery of the Holy Land, and encouraging the resettlement of the Jews. The latest and best known is that of M. Laurence Oliphant, a British author and diplomatist, who, neither a Jew nor a Christian, advocates the colonization of the Holy Land with Jews as the best protection of English communication with India, against the encroachments of Russia.

While all these things are going on, which just ought to be, going on, we behold the Pope prostrate in the west—so powerless that he is obliged to tolerate dissenting chapels within sight of the Vatican, and to suffer the operations in Rome itself of a branch of the British and Foreign Bible Society. The Pope's power is gone because the time of the end is reached.

Then in the north, we see in an advanced stage of preparation the power that ought to be there according to the requirement of the prophetic word. There ought to be a great imperial growing formidable power there, assuming a protectorate over minor nationalities. There ought to be this because of what we read in Ezekiel and Daniel. In Ezek. xxxviii., we find a power addressed thus: "Thou shalt come from thy place in the north parts, thou and many people with thee .... Thou shalt come up against my people of Israel, as a cloud to cover the land. It shall be in the latter days." Verses 15, 16. Not only is the power so addressed, said to be "in the north parts," but localities and places are specified that direct our eyes to modern Russia. He is described as "the prince of Rosh, Meshech and Tubal." Verse 2. This fact is somewhat obscured by the translation of Rosh into the word "Chief" in the common version. This is a correct translation: Rosh means head or chief: but Rosh is also a proper name: and the question is, ought we to read it as a proper name or as it is in the English translation? This question is settled for us by the seventy Greek Jews, who translated the Old Testament into Greek for Ptolemy Philadelphus 300 years before Christ. They transfer it to the Greek as a proper name, along with Meshech and Tubal, which is doubtless correct. They were certainly better judges as long ago on a point like this than the King James' translators more than 2,000 years after the prophecy was written. Rosh, as traced by ancient historians and geographers, is the original designation of the people who have given their name to Russia (Roshia). Meshech and Tubal may be discovered in the modern terms, Moscovy and Tobolski. The name of Russia, Muscovy and Tobolski, then, was in the latter days to have an extensive protectorate over countries, as may be gathered from the following enumeration, in verses 5-7, "Persia and Ethiopia and Libya with them: all of them with shield and helmet; Gomer and all his band; the house of Togarmah of the north quarters, and all his bands and many people with thee. Be thou prepared and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them." Nothing was more improbable at the time this prophecy was delivered than that the Russian nation should sustain such a position in the earth. But now that the time of the end has come, there she is, in her right position. It has been a gradual development of the past four or five hundred years, and still goes on before our eyes. Her political expansion is in fact the ultimate cause of what is known as "The Eastern Question." Apart from Russian designs, the condition of Turkey and her subject races would have very little interest for English politicians. What is the Eastern Question, in fact, but the development of the situation foretold, for the latter days—viz., a decaying Euphratean power, an overshadowing maritime mercantile lion-power interested in the Euphratean dominion a menacing Russian colossus in the north?

The answer to our question then is obvious. The question was: "Does the state of affairs in the world correspond with the conclusion to which chronology leads us, that the day in which we live is the time of the end—the time that is to witness the return of Christ to the earth?" The answer is that the state of affairs in question is wanting in no one particular that ought to characterize it if it is the time of the end. Everything is ripe or ripening. The world is armed; the nations are distressed and perplexed. Its military and political situation is the result of the workings of French militio-imperial diplomacy for twenty years. This diplomacy has issued in a warlike form from the three European centres in the order enumerated in the prophecy; Turkey, the Euphratean empire, is at the collapsing point. Palestine and the Jews are reviving and recovering from the down-treading of many generations; and in the north we see hovering the huge form of a military despotism in readiness to play the principal figure in the latter-day programme.

There is but one conclusion: the end of the Gentile age is upon us. There can be no question that the time is at hand—at the door—for the consummation of the prophetic programme in the appearing and kingdom of Christ. This does mean that the day and the hour of Christ's appearing can be known. It means that the time of the end has come during the currency of which he may at any time arrive in the world, in the way already described; but at what particular part of which is not revealed. This conclusion will not affect many people much. It will be treated scornfully by the vast majority to the last moment. The affairs of the present present to the public mind too much to allow of any other result. The public men of the present moment, the public agitations of the hour, the personal affairs of life fill the eye and engross the mind of the common run of men to an extent that makes them utterly insensible to so great a fact as that the Gentile times are about to close. But the fact remains nevertheless. The end is quietly stealing on to its accomplishment. Like the movements of the starry universe, while the world is inattentive or asleep. Events will take their course whether we watch the more not. These events are on a great scale, but they are all within the compass of a definite plan. Nevertheless, the universe is great; the ordinances of heaven and earth are of incomprehensible magnitude; and the purpose of God who made them all, with regard to the teeming populations upon earth on a corresponding scale of greatness. Still it has form and proportions as the earth itself has, though part of infinitude; but it will come to a direct and definite and sudden culmination at the last. The apparent chaos of history will not run on for ever. There is a purpose running through it all. There is a divinity shaping the ends of human destiny, rough hewn and fortuitous as they may seem.

The purpose has been declared. God has foreshadowed his plan. Its leading outlines are visible on the prophetic page. We not only have the prophecy: we have the prophecy largely fulfilled. We not only have the plan: we have it in great part already carried out before our eyes. We have not only been told the signs; but they are shining before our eyes if we will but open our eyes to see. The clouds that are settling in thick and threatening masses on the political horizon are part of them. They are the precursors of a storm of which the signal has long been hoisted. The signal may be disregarded, but the storm will come. A revolution is imminent in human affairs, such as men are little dreaming about. A crisis, great and solemn, such as has not entered into the calculations of the astutest politician, is drawing on. It is preparing the situation for Christ's arrival in the world as a thief, at whose presence the crisis will deepen, and the storm burst with appalling and destructive fury. The tempest will rage till every human government goes down, and every human institution is levelled with the dust. The work accomplished, his voice will command the storm to cease, and the world, under new and Divine institutions, will hush into such repose as mankind have never known since sin entered into the world. The prophetic picture of Psa. xlvi. will then be realized: "The heathen raged; the kingdoms were moved; he uttered his voice; the earth melted. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth: Be still and know that I am God. I will be exalted among the heathen: I will be exalted in the earth. The Lord of hosts is with us: the God of Jacob is our refuge."

## Youths' Column.

### 1882.

Little children young and joyous,
Tell me, have you much to do,
Have you made yourselves a promise,
To be good in eighty-two?

Have you made a secret promise,
That you'll only say what's true,
That to all you will be gentle,
All the year of eighty-two?

Clouds will rise and hide the sunshine,
And the sky so soft and blue,
Still you can be kind and loving,
Till the end of eighty-two.

Always think in work or playing
I will unto others do,
As I wish them to do to me,
Through the year of eighty-two.

Let there be a page well written,
In your book of life so new.
Let it not be stained or blotted,
Till the end of eighty-two.

—*Aunt Carrie, in The Youth's Revealer.*

### How to Keep Your Room.

A look into the chamber of a boy or girl will give one an idea what kind of a man or woman he or she will probably become. A man who keeps his clothes hung up neatly, or a girl whose room is done always, will be apt to make a successful man or woman. Order and neatness are essential to our comfort, as well as to that of others about us. A boy who throws down his cap or coat or anything, and never hangs it up, and leaves books and papers with something in its mouth, and beginning to guess what it wanted, we drew back out of sight and watched through the curtains.

Presently the bird gained courage and came near. The little youngster made a tremendous commotion, got close to the wires and opened its beak till it looked all mouth, then the mother dropped a delicate worm down its throat.

By the time this was disposed of the father was at hand with another. They fed the little one like this for some time, and grew quite tame. Then when they thought he was old enough to feed himself, they dressed the worms into the cage and kept watching up and down, tapping their beaks on the window-sill and swallowing imaginary worms, till the little one took to imitating their actions. When he could feed himself I opened the door and he flew off with his parents.

And now I want to give you a motto: "Never take away what you cannot give."

With all the toying in the world, you cannot give life to even one thing; then do not take it away. Be kind to the poor dumb animals, and plead for them who cannot plead for themselves, for remember, "The Lord God made them all."—*Child's Companion.*

### A Nice Boy.

A boy was once tempted by his companions to pluck ripe cherries from a tree his father had forbidden him to touch.

"You need not be afraid," said one of his companions, "for if your father should find out that you had them, he is so kind that he would not hurt you."

"That is the very reason," replied the boy, "why I would not touch them. It is true, my father would not hurt me; yet my disobedience I know would hurt my father, and that would be worse to me than anything else."

A boy who grows up with such principles would be a man in the best sense of the word. It betrays a regard for rectitude that would render him trustworthy under every trial.

### Please Draw My Likeness.

There is a story told by one of our great poets of a sailor who was shipwrecked on a lonely island, where the animals were too wild to be afraid of him. They had never been hunted or teased by man, and used to cluster round him much as they may have done round Adam and Eve in the garden of Eden.

No doubt there was a time when the animals walked peacefully by the side of man, and birds sang close to him; but, by and by, he came to be cruel to the poor dumb animals, and now we find that they often run away from us. Still, if we are always kind to them they seem to know it, and we can tame them easily.

Mr. Harrison Weir loves animals of all kinds, and they seem to have found it out.

One day when he was sitting in his study, a little squirrel jumped through the open window, and settling on the top of his desk, gazed up into his face, as if he would say,

"Here I am; please draw my likeness."

Mr. Weir kept very quiet for fear of frightening his little visitor, and sketched him just as he stood. When the operation was over the squirrel turned about, and ran off to his home in the trees.

I should like to have heard the account he gave of the "human" who had not caught him to put him in one of those horrible whirligig cages, or take the soft fur off his back, and had not even clapped his hands to frighten him away.

I once picked up a chaffinch with a broken leg. Tying up the tiny limb I kept the bird in a cage until it had healed. When I opened the door for him to fly away, he took a turn round the room and went back contented to his cage.

Finding that he did not want to leave me, I made a great pet of him. Half his days were spent in flying about the room, perching on my shoulder or catching flies on the window. He knew my desk as well as I did, and the moment I sat down to write he would hop out of his cage and amuse himself by pecking at the keys as they hung from the lock.

For years he was my constant companion, and when, at last, I found him lying on his back with his poor little toes turned up, I felt as if I had lost a dear friend.

When I was a little child I met some boys who had been robbing a nest. I gave them all the money I had for the young thrush and took it home. We did all we could to make the poor little thing eat, but we only choked it. The next day was Sunday, and it looked so ill and wretched that my father wanted to kill it at once. But mother thought the warm sun might do it good, so we put the cage outside the window and went to church. When we came back the baby looked decidedly better. We noticed a bird flying backwards and forwards with

### Questions For the Young.

*My Dear Young Friends:*

You will, as you grow older, find a great many people who doubt the existence of the wise and glorious Being who made the universe. They will tell you "that they cannot conceive what he is like and so they do not believe that he is." Now you want to learn to reason about these things while you are young, to seek "the evidences of things not seen," that your feet may be set on the sure ground-work of faith, and hope be like a strong anchor to your lives.

If a man were talking to you from the other side of a high wall, you would know he was there because you could hear his voice, and understand his words, though you might not be able to picture to yourself his features and dress, and if the man were still farther off and had sent you letters and beautiful gifts, and you had talked with his messengers face to face, had seen them perform the wonderful things he had taught them to do, and had used the knives, and horses, and watches that he had made with his own hands, you would be sure there was such a man, wouldn't you.

Well, this is the way you must reason about your Heavenly Father. He has talked from behind a wall, so high that you cannot see him, but you know he is there, because you have heard his voice. He has sent you letters and men have talked with his messengers face to face. The beautiful angels have come right down to us from God to tell us about him, and many persons who have believed and trusted in him, have been able to cure the sick, make the lame to walk, the blind to see, and the deaf to hear, that we might know what he can do in his great wisdom and power.

You have read thousands of things that he has made. You see his works all around you; your own life is a gift from him.

And as you would reason from the works of the perished Indians of the West, so do you reason from his works. You have never seen those Indians, no living person has ever seen them, no book on earth contains anything of their history. But their rocky homes, their cooking utensils, their weapons of war, tell the story of a wiser race of people than are any of the Indians now in existence on the continent.

No more finite being could create the wondrous worlds above us; the earth, the bright moon, nor the living creatures upon the earth. These things all say to you "that God is."

Then you have his book—the Bible—that wonderful letter from heaven, telling you that he not only "is" but that "he is a rewarder of all those that diligently seek him," and that by faith in his word and obedience to the requirements of his law, you can have a life that will never end, in the beautiful new earth.

I believe in God, and seek out the duty I owe
The Creator to whom all the world do owe
S. ROXANA WIXOM.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 24, 1882.


## EDITORIAL CORRESPONDENCE.

On Monday, May 15, according to a previous determination, we took the cars at Plymouth, at 9:30 P. M., for New York. We arrived at Philadelphia at 3 A. M. Wednesday, May 17. We stopped off at Philadelphia to visit our dear friends Brother and Sister Willard at Haddonfield, N. J., six miles out of Philadelphia, on the Camden and Atlantic City R. R. We were rejoiced to find our dear Brother and Sister in the Lord both well, and both earnestly devoted to the cause of our adorable and soon coming King. Our acquaintance commenced about forty years ago, and at the very start of what is known as the Advent Movement. Although disappointed in the realization of our hopes, we find ourselves still confident that the coming of the Lord not only draweth nigh, but that it is now imminent, and notwithstanding the frosts of time have whitened the thinned locks of our once dark auburn hair, yet we think it quite possible that we may live to see the Lord's Christ coming in the clouds of heaven. We continued our stay with this kind Christian family till Friday morning, May 19, and then went over to Philadelphia and took the 11 A. M. train for New York, and arrived at Brother J. B. Cook's hospitable home in the afternoon and were most cordially received.

We have not the time at our disposal to write out so full an account of the more notable places along the line of the Pennsylvania Railway as we intend to. In order to make matters of this kind interesting we must prepare notes and throw them into form for our readers hereafter. Our journey in the daytime of May 16, was along through Eastern Ohio and Western Pennsylvania, and through some places where events transpired in days gone by that have changed not only the political destiny of these United States, but most likely the course of history in trans-Atlantic kingdoms. In our present freely written communication we shall do little more than to note incidents of travel, and remark upon some of the more interesting scenery along the route.

For a distance this day our journey was along the Ohio River the Belle River of the French and that became a classic stream in Continental times—to the confluence of the Monongahela and Alleghany whose united waters form the "Beautiful River" as the French name signifies. At the junction of these streams the great manufacturing city, Pittsburgh is located, which well merits the appellation of —The Iron City. Furnaces and forges, coal and smoke are the prominent features of the more actively busy parts of this important city. It has its beautiful and picturesque surroundings where homes of wealth and comfort find a place.

A few miles out of Pittsburgh brings us to Braddock's Station, a place memorable for the defeat of Major-General Edward Braddock, commander of a British army in an expedition against the French in 1755. He was marching against Fort Duquesne with an army of 1200 men and was drawn into an ambush and lost about one-half of his forces, receiving himself a mortal wound, July 9, of the above year. The country along for quite a distance eastward is broken, and generally uncultivated, till, at length, the abrupt barren peaks assume a more rounded oval form, and thus becomes susceptible of being farmed.

At length the traveler reaches the sublime scenery of the Alleghanies, where peaks rise o'er peaks in solemn majestic grandeur, and where, from some conspicuous outlook, grand ranges of the "Everlasting Hills" may be seen extending far, far away, till blended with and lost in the hazy distance. Some of those towering summits stand out in beautiful magnificence, covered with the dusky mantle of dark evergreen interspersed with the lighter and less somber hues of the spring-leaving shrubbery. Here the bold-faced precipice stands out in its wonderful contortions and infoldings that show what mighty forces were employed by the Great World Builder when he lifted up the perpetual hills on their rock bases of age-lasting granite.

Anon we come to where the precipitous declivities are covered with a continuity of broken rocks, as though a war-tempest had hurled ten thousand bolts of lightning dynamite against the mountain ranges, riven the proud walls of granite, and sent the stony torrent down the mountain sides.

Amid these scenes we climb and climb winding upward and still upward—the cars perched on their narrow track half way up the sloping side of the land. Egypt's king and host—the valley gorge deep down below, and the summit peak rising above—till a range stands bold in front, with no way around, and with a lofty height that no windings can surmount. The only alternative is to cut through, and our train enters the arched tunnel, and we pursue our course for nearly a mile and a quarter under the mountain above our heads. We pass the tunnel, round the Horse-Shoe curve and night lets down her sable curtains—we look and look at the rising and falling valleys, as it is projected against the distant canvas, till all fades out in one fair picture of wavy majesty on the dark canvas of the night skies.

On Friday, after leaving Brother Willard's, our route was up the Delaware on the Pennsylvania side of the river to nearly opposite Trenton in New Jersey. This is a beautiful and well cultivated country. The Delaware is crossed by a bridge into New Jersey. After leaving Trenton the train made no stop at the intervening stations to Jersey City on the Hudson opposite New York City. Some parts of New Jersey resemble very well with Pennsylvania. Brooklyn is a very desirable city to live in on account of very many advantages that might be mentioned. Yesterday, Sunday, May 21st, we preached day and evening for the Church of the Blessed Hope at their place of worship on Cumberland Street, and we met with a kind reception indeed from the devoted brethren and sisters who meet here, and who are waiting for the return of God's Son from heaven and for that glorious "restitution of all things which God hath spoken of by the mouth of all his holy prophets since the world began." We shall stay East awhile longer to enjoy a respite from the perplexing business confinement at home, although it will be our endeavor to make our loved paper as interesting to its readers as we well can. We have not found the time yet to go over the great commercial city of the Western Continent—New York.

We make a note from the *Tribune* of to-day, which is to the effect that "between 700 and 800 people die in New York every week. The rest of the great city goes on with its loves and its hates, its joys and sorrows, unmindful of the fact that scores of funeral processions wend their way each day over the ferries to some of the suburban cemeteries." As we passed out of Philadelphia, and saw the broad acres where the white lettered marbles told of the countless myriads that slept below, we were led to reflect that the city of Philadelphia's dead was far more populous than the city of Philadelphia's living. In November 1682, Wm. Penn landed on the ground where Philadelphia now stands and in the 200 years that have since elapsed how many have descended into the tomb. And so of New York—the millions sleep, and it is long since death had the majority. May the age of glory be hastened when there shall be no more death, neither sorrow nor crying, but when the glory of the Lord shall fill the whole earth. Night's sober livery is darkening out the day so we close and for this time bid our readers farewell.

*Brooklyn, N. Y., May 22, 1882.*

# Communications.

## The Dispensations—Ages. How Have They Closed?

J. B. COOK.

Let the facts compose our answer. Each has ended in judgment on its own evil, and in an advance into an higher age and on the ascending plane of God's one all-comprehending purpose. Rom. viii. 28; Eph. i. 4.

1. The sin of Eden was not repeated but punished by expulsion and subjection to death. But in wrath, mercy was remembered. The promise opened a new age—the primal age of gospel grace. Abel stands on that basis first in the line of faith's imperial triumphs. Heb. xi. 4.

2. The example of Cain however, prevailed to fill the earth with violence and blood. By the flood their outrages ended. But it opened into the visible and more evident rainbow covenant of grace. Gen. ix. 8–17.

3. Yet this apparent proof of God's good will lost its power. The Babel builders mocked God, to climb up to heaven another way. Their tower of pride, and their presumption, was punished by the confusion of their language and dispersion.

4. Again God interposed. He called Abram, made a personal covenant with him and his seed, and sealed their separation from the world by circumcision. This period of sojourn extended through the 430 years embracing the captivity in Egypt. Ex. xii. 11, 12.

5. The chosen people [illegible]

6. The Mosaic age, the law, closed in like manner, with an advance by the advent of the son of David according to the flesh, but declared the Son of God with power, by victory over the tempter, reversing the sin of Adam in Eden, by his resurrection: and by giving his gospel power to call out from Jews and Gentiles a regenerated people, to become the royal priesthood and holy nation; and share with him all the age (world) to come. Heb. ii. 5–14; 1 Pet. i. 9; Gal. iii. 24–29; Rom. xvi. 14.

Here was not so much as a thought of a more infernal form of Judaism. At the close, to embody and exceed all the then past! No, indeed! The rejecters of Jesus at that time were left to their own way, and their foretold doom, as did many of their fathers. But the believing class escaped and were counted "the seed of God and heirs of the kingdom." John i. 11.

7. Now shall such facts be lost on us? Is it wisdom to ignore them? to deny the tempter, the devil, and the adversary *antichristos* of world-power, which culminates in the devil? The man of sin—the *antikeimenos*—who opposeth? The *antichristos*—manifold, and yet the unified power of darkness; the power of Satan, which was then and there recognized? Nay can any one deny that this present evil world (age) has been under the god or prince of this world, and much the same in all its forms of opposition to Jesus and his cause? 2 Cor. iv. 4; Gal. i. 4.

I answer in charity, No! except in utter mistake. Let us then admit the adversary—the antichrist as then recorded in and through our dispensation; the little horn, the harlot of Rome, (Dan. vii. Rev. xvii.) located on its seven hills.

Let us all join in waiting for Jesus from heaven; the sun of righteousness! the deliverer to put down all authority and opposing power. 1 Cor. xv. 24.

Our dispensation must end in deliverance, in the subjection and destruction of the devil and death—not in their manifold energy of evil, as a future antichrist, but the kingdom prepared (Paradise) from the foundation of the world. Matt. xxv. 34. Bless the Lord O my soul.

One fact more from nature combines and confirms this truth of the ages, the night is far spent, the day is at hand. Rom. xiii. 12. No one has ever found that the night, when far spent, has been used to renew and intensify itself and be "the night." No, the course of all nature forbids. Night gives way to the orb of day. Let us, then, who are of the light look for the day—the day of Christ and his salvation. Amen.

## "PREACH THE WORD."

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, exhort, rebuke with all long-suffering and doctrine. For the time will come, when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables. 2 Tim. iv. 1–4.

Is not this a *fac simile*?—a graphic description of the times?—the preaching of the present time? This prophecy, written over eighteen centuries ago, is it not being fulfilled at the present time? This solemn charge was written by the apostle Paul, to his son Timothy, (i. e. his son in the faith of the gospel) in view of the advent of Christ, and the simultaneous event of the establishment of the kingdom.

These events then, constitute what Paul styles the truth, of which fables is now, yea, we are compelled by the use of the language used by the apostle, and by what our own corporeal senses—seeing, hearing, etc., take cognisance, to say, that fables are now substituted instead of this glorious truth, the proclamation of which is the gospel the great motive power of which Paul said he was not ashamed, for it is the "power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

No one can possibly deny that the coming of Christ and the consequent establishment of the kingdom is the great central truth of revelation, especially in the New Testament; a few of the many passages which might be adduced must suffice at this time, the first is the first verse of the text, another in the words of Christ himself, "I go away, I will come again, and receive you unto myself, that where I am, there ye may be also." This text is sadly perverted by "adding to the word," viz., that Christ returns to heaven the second time and takes his saints with him. The mansions of which Christ spoke cannot be away from the earth, from the fact, that he said "the meek shall inherit it;" see Matt. v. 5, also Psa. xxxvii, in which the Psalmist in four or five verses utters the same language, slightly varied in its phraseology. Daniel also bears unequivocal testimony to the same thing. The kingdom and dominion and the greatness of the kingdom under (not in or above) the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting (not temporary) kingdom, and all dominions shall serve and obey him. Dan. vii. 27. If we follow the analogy of Daniel's teaching, in his interpretation of Nebuchadnezzar's dream in the second chapter, we certainly could not arrive at the conclusion which most of the modern expounders from their standpoint of observation arrive at. He gives a brief but a graphic description of the rise and fall of the four kingdoms, Gentile kingdoms; and the sitting up of the kingdom of God—the restored kingdom of Israel. Nebuchadnezzar, the first in the series had dominion over the entire earth, this was subjugated by the second kingdom, viz. Medo-Persia, and this in turn by the third or Grecian, and this by the fourth or Roman kingdom in its divided state symbolized by the ten toes: these were smitten by the symbolic stone, cut out of the mountain without hands. An entire subjugation of this fourth kingdom, together with all the different elements, the different metals including the iron and clay, broken in pieces together and became like the chaff of the summer threshing floor, and the wind carried them away, and no place was found for them, and the stone which smote the image became a great mountain, (kingdom) and filled the whole earth. See Dan. ii.

To follow the analogy of the kingdom of God—of his Son—kingdom of heaven, called so, because the King will descend from heaven—and because the God of heaven sets it up, and not because the saints will go to heaven. This is another of the fables of these last days. The saints cannot inherit the earth—the land covenanted to the fathers, Abraham, Isaac and Jacob—and heaven, away from the earth at the same time, no more than it would be possible for two things to occupy the same space at one and the same time. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Abraham, the father of the faithful, had no promise of an inheritance in heaven. The condition of our heirship is this, viz., if ye be Christ's, then are ye Abraham's seed; he had the promise of land, which he went through and the boundaries are described in Gen. xv. 18.

Stephen says (Acts vii. 5) that he gave him (Abraham) none inheritance in the land, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. The inheritance (the kingdom) is with him and with us, his heirs, still a matter of faith and hope, but I trust is soon to be realized.

When the present Gentile governments are subjugated—when the outcasts of Israel and dispersed of Judah (the two sticks) shall become one in the prophet's hand, see Ezek. xxxvii. 15–20, and "when the Lord shall bring again Zion" he will then appear in his glory; until then, we must pray, Thy kingdom come, thy will be done, neither of which at the present time, is an accomplished fact," for what a man seeth why doth he yet hope for?" But if we hope for that which is not seen then do we with patience wait for it. We are, or should be, in the patient waiting for his Son from heaven. "Keep yourselves in the love of God and for the patient waiting for Christ."

Thus we see that the kingdom of God is the great objective point—the goal—the great central point of revelation, and the gospel is the good news—the glad tidings concerning it; for all blessings promised to men, will come to them by or through the kingdom arrangement, and through this channel only. "The kingdom set up in the heart"—the sky kingdom, etc., are myths—are fables, which are at antipodes with the truth—"the word of the kingdom"—"the word of promise and reconciliation." A departure from the faith of the gospel has, as naturally as effect follows cause, brought to the birth modern spiritualism, the worst phase of infidelity. Inherent immortality is another fable, it virtually steals the march to heaven through the agency of death, the king of terrors, which is called by them a friend, and the belief of the consciousness of the dead, (another fable) a contradiction in terms, for there can be no such thing as consciousness in death. But the most common objection, however, urged against our views (which come not altogether from the ignorant as we should naturally suppose, but very often from the highly educated) are that they pender strive, grieve the spirit, etc.

Not contending for the faith once delivered to the saints has opened the floodgates to the errors and fables of these last days.

M. I. LEWIS.

# Sententions.

Great truths are often said in the fewest words.

Perseverance is the best school for manly virtue.

What sunshine is to flowers smiles are to humanity.

Great men and geniuses find their true places in times of great events.

Out in the world men show us two sides of their character; by their fireside, only one.

"Lead, kindly Light, amid the encircling gloom—
Lead thou me on.
The night is dark, and we are far from home—
Lead thou me on."

True Christianity neither takes us from the world, nor puts God at a distance from us, in close contact and perfect harmony with each other, when the one is reverently loved and the other innocently used and enjoyed.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of its light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—*Phillips Brooks.*

Doubts and fears may cloud our reason
While we journey here below,
But in the appointed season
God has promised we shall know
All that seemed so dark and dim;
Till then—let us trust in him.
—*George O. Campbell.*

Christian faith is not a mere continuation or extension of natural religion, nor is it a system of religious truth which may be reached by, or is on a level with our natural religion. It is above the level of natural religion. It is revealed by the Spirit. —*James M. Hoppin.*

Theological essays may discuss doctrines as abstractions; sermons should discuss them as vital truths, as truths that quicken the soul into energy and impel it to action. But one of the perplexities of the young preacher is to know how to handle the great doctrines of Christianity.

### BE PREPARED.

No man knows what a day may bring forth; what miseries, what good or what evil, what afflictions, what temptations, what liberty, what bonds, what good success; and, therefore, a man need every day be in the closet with God, that he may be prepared and fitted to entertain and improve all the occurrences, successes and emergencies that may attend him in the course of his life.

Remember the years at God's right hand,
Oh and broken heart!
Look forward to the better land,
Where love and death must part.
Remember the glorious years,
Enshrined by farewell tears,
When love and hope shall stand
Secure at God's right hand.

James Vick, the well-known florist and seedman, of Rochester, N. Y., died yesterday of pneumonia. He was 63 years of age, and was born at Portsmouth, Eng. He was a playmate of Charles Dickens, and came to this country in 1833, and set type with Horace Greeley on the *Knickerbocker*. He subsequently became editor of the Genesee *Farmer and Horticulturist*, and was for a long time Secretary of the American Pomological Society, and member of the Royal Horticultural Society. He went into the seed business, and was one of the most charitable of men. It is reported that his gifts averaged $100,000 yearly. During the Kansas grasshopper plague he sent $25,000 worth of seed to the sufferers, and sent $10,000 to Michigan sufferers.

## OBITUARY.

DIED—At Lacrange, Wis., on Wednesday, April 12, 1882, Clarissa J. Hastings, aged 31 years, 1 month, and 12 days.

Our sister had been a great sufferer for the past year, having overdone herself during the sickness and death of their only son; her sickness terminated in hemorrhage of the lungs, and death was sudden. She united with the little church at Tunnel City about ten years ago, and has been a constant attendant while in health. We deeply feel our loss, and sympathize with our bereaved brother and the three little daughters. A large concourse of friends were present at the funeral and listened to a discourse by the writer.

WM. B. PUTNAM.

## JEWISH NOTES.

### BISHOP RYLE ON THE JEWS.

The Bishop of Liverpool writes: "I have read the accounts of the horrible treatment which the Jews have lately received in some parts of Russia with grief and indignation. I could not have believed that in the nineteenth century such atrocities could possibly have been perpetrated in any Christian country. I have always regarded the Jewish nation with the deepest interest. I cannot forget that the world owes a debt to them which can never be repaid and of which we do not realize the value. However much we may regret that their faith is not the same as ours, I am quite certain that they are the last people on earth who ought to be persecuted by Christians. I am confident from my reading of unfulfilled prophecy in the Old Testament that there is a great future before the Jewish nation, and that a day will come when they will be a blessing to the world. In the meantime, I desire always to treat them with the utmost kindness, courtesy, and charity, and I abhor the very idea of their persecution. I cannot bring myself to believe that the Russian Government is aware of all that has happened or thoroughly grasps the feeling of abhorrence with which the recent events in some of the Czar's dominions are regarded throughout the civilized world. I trust, however, that all Christian men in England will raise a loud cry of remonstrance, and enter a moral protest against the treatment to which so many unhappy Jews have been subjected. In that protest I desire most heartily to join."

Palestine is about the size of Massachusetts, 140 miles in length and 40 in average breadth. On the very frontier of the East, it is hemmed in between the Mediterranean Sea on the one hand, and the enormous trench of the Jordan Valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the north it is shut in by the high ranges of the Lebanon and anti-Lebanon, and by the Litany which runs at their feet and forms the main drain of their southern slopes. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai, whose undulating wastes melt into the southern hills of Judea. A small slip of country indeed, proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history! And, let me add, destined to be the great central figure on the Map and in the History of the Future!—*Bostonian.*

Dr. Black, of the Free High Church, Inverness, has given a number of lectures descriptive of a recent visit to the Holy Land. In his concluding lecture he said: In looking back over his travels in Palestine and Syria, he was struck with the richness of the land, but lamented its utterly neglected condition. It was waiting for a people. Since he had been there thousands of acres between Joppa and Jerusalem had been purchased, on which to found a Jewish colony, and at present there were indications that things were hastening towards a fulfillment of the promise that the chosen people should once more occupy their inheritance. The persecution of the Jews in Russia, Germany, and Austria might be followed yet by persecution in other countries; and when the day of universal flight should come, Palestine was there with outstretched hands—rich and beautiful—ready to receive them.

A deeply interesting letter appeared in the *Times* of the 15th inst., from Mr. Laurence Oliphant, who has for some years been occupied with the condition of the Jews, and especially with a colonization scheme on their behalf. He says, "the dominant idea of the Eastern Jew is to return to Palestine." This feeling is not, he says, confined to the poorer classes. Successful farming operations are now carried on near Lydda, and eighty industrious Jewish families have settled there. Jews write from Roumania—"It is our fixed resolve to emigrate to the land of our fathers." A letter dated from Jerusalem, Jan. 27, says: "The movement for emigration to this country appears to extend more and more in Russia."—*The Christian, London.*

A new Hebrew sect has just sprung up at Odessa, called New Israel. The members reject the explanations by rabbis of Babylon and Jerusalem of the Laws of Moses. They only admit as holy the Pentateuch of Moses in its literal sense. They recognize as the first working day of the week Monday, and, not wishing to oppose Christian opinion, celebrate the Sabbath on Sunday. Resting upon a verse of the Bible, in which Moses acknowledges the right of future generations to alter religious ceremonies according to the spirit of the times, the New Israel suppresses the ceremony of circumcision of children, which they consider dangerous for feeble or weak infants; instead of this, on the eighth day after the birth of the child a short prayer is read, by which the little child is received in the bosom of the New Israel. The new sect also suppresses the obligation for the Hebrew Talmudists to write the Pentateuch on parchment rolls, and they recognize as good re-printing in vellum books with the old Hebrew letters, "Jehovah, elohei Israel" (Jehovah, God of Israel). Every member of the sect has a right to kill birds and animals, and to feed on the flesh of animals killed by Christians. All the historical and Hebrew feasts are celebrated, excepting those added by the Talmudists. The half feasts are also celebrated. Every member of the New Israel acknowledges the country in which he lives, and uses it in family life. The members are forbidden to exercise the profession of money lenders and usurers. All efforts are to be made to induce the Russian Government to acknowledge the legality of the sect and to get some immunities for it. From the day of the legalization of the sect, for a whole year, the members will bind themselves to give to their new-born infants the name of Alexander or Alexandra, in honor of the Emperor. The Government will be asked to grant all the rights of citizenship to the members of the new sect, and to allow marriages between the New Israelites and Christians. The New Israelites, to show their independence from the Talmudists, will ask the permission of the Government to wear a special sign to distinguish them from the other Hebrews.

### CORONATION OF THE CZAR AGAIN POSTPONED.

LONDON, May 22.—A dispatch from Tilsit states that at a council of the Russian Imperial family at the Peterhof palace it was decided, because of the receipt of alarming information touching the project of the Nihilists, to defer the coronation of the Czar for one year.

It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt lock, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long, white lines of breakers roar and the shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace—it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing there God has no end in view but to perfect his people.—*Dr. Guthrie.*

### Christ and the Dying Thief.

He (Christ) did influence the dying thief, though that influence was indirect. Indirect influence is often far more successful than that which is direct: and for this reason, the direct aims that we make to convert others may be contradicted by our lives, while the indirect influence of our very life, What we really are, somehow or other, will come out, in tone, in look, in act, and this falls upon those who come in daily contact with us. The law of personal influence is mysterious. The influence of the Son of God told on the one thief, not on the other; it softened and touched the hearts of two of his hearers, but it only hardened others. There is much to be learned from this, for some are disposed to write bitter things against themselves because their influence on earth has failed. Let all such remember that some are too pure to act universally on others. If our influence has failed, the Redeemer's was not universal.—*Robertson, of Brighton.*

### Free Bible Meeting.

There will be a free Bible meeting held at the Decker School House, Millbrook, Mich., beginning June 16, and continuing over Sunday. Two sessions of Bible Class daily for questions, answers and investigation. Two sermons daily, with prayer, conference, and praise meetings. Careful and thorough papers on the following subjects will be presented: The second coming of the Lord, R. Bailey; Manner of his coming, Dr. E. B. Tucker; Objects of his coming, O. T. White; The Restitution—what does it include? O. R. L. Crozier; Israel in the next age, and the Nations in the next age, B. Woodward; Rulership, O. R. L. Crozier; Eternal Life, L. Bower; Immortality, C. A. Meade; The Church—its nature, mission, and final triumph, John Bower. The whole in the spirit of Christian candor and devout loyalty to Christ, seeking to know the truth for its own sake and for the character it makes. An address of welcome will be given by O. R. L. Crozier, pastor of Millbrook Church.

COMMITTEE.

MACY, Ind. May 22, '82.

*Editor Restitution:*

The brethren throughout the state are hereby notified that on account of the severe sickness of my mother, who is very aged, I cannot at present fill any appointments that have been made.

W. J. B. FESSLER.

# Poetry.

## THE FIRST FLOWERS.

BY ROSANA WISE.

Up you deep wood, just over the fields and near
The rosy, eastern east, roll off my feet
With wistful eagerness have flown, when first
In spring-time again, the south wind's cheering
breath
Was felt upon my cheek. There, like a child
My merry heels have plucked for green, soft
sides
Of tufted grass, and gathered more than feet
Of plant there, or tufted, of rarely bottled
leaves.
Fair garlands for the children made: the buds
Of beech, the tags of oak, the chaplet of tassel
hues,
Of vine and maple, coming into leaf:
And wakened insects, so their happy wings
Adorn, filling the air with melodiousness of song.
And busy birds, with cheerful beaks at work,
Making for eye and ear, the artful scene
Of happiness, all the we have self enjoyed:
Then, hastening on, the cascade's banks have
reached,
For there, sweet things, with eyes that beamed,
as orbs
Of heavenly brought beam, did look in gladness
forth.
The lily sweet, and fair Cupid's pink racemes,
While close beside the water's edge, bright
buds,
In colors of light, did shine. These I have filled
My hands with starry flowers, the adherent moss
And numerous children of the wood. These oft
My lips have pressed the lovely things, and I
Have shed glad tears for this, dear God.
—My mind, to repaired my life to look on these
again!

# Communications.

## LETTERS ON THE RESURRECTION. No. 5.

WM. C. TAYLOR.

The 15th chapter of 1 Corinthians contains the apostle Paul's full reply to the twofold question, "How are the dead raised up, and with what body do they come?" The substance of that reply, and how it was to be understood, has already been discussed at sufficient length—all therefore that remains to be done is to see how far Paul's doctrine here is consistent with his doctrine elsewhere, and in harmony with the teachings of his fellow apostles, and their common Master Jesus Christ. This will be the subject of the present letter.

Conclusive as Paul's reply seems to be, amounting as it certainly does to positive proof—something more may be added to its convincing force by showing that it does not, as is sometimes charged, occupy an isolated place on the pages of the New Testament. From all we can learn, resurrection from the dead was a subject the pagan mind could but barely contemplate with patience. We know it was mocked at by the philosophers of Athens, and that it passed current among the wise of that day as incredible, seems beyond question. This may in part account for the feeble hold which this doctrine seems to have taken upon the minds of the first converts to Christianity in the cities of Greece. It is at least worthy of note that faith in a resurrection from the dead had little root in either Corinth or Thessalonica. In the former we find positive unbelief, and in the latter a faith so feeble that it sorrowed for the dead without hope. At Corinth the unbelief was positive it not aggressive, at Thessalonica hope died in the absence of a sustaining faith. The same cause had produced a common evil with the simple difference that it took, possibly from local causes, a more aggravated form at one place than the other.

The 15th chapter of 1 Corinthians is the direct result of this condition of things in the Corinthian church. It is Paul's argument for a resurrection. How the dead are raised up, and with what body they come. Our immediate object is to test the consistency of the apostle's doctrine, and seeing an almost parallel though less pronounced state of unbelief existed at Thessalonica, we naturally inquire if the doctrine of the resurrection he taught there was the same as that set forth to the Corinthians. That the two accounts of this event may be readily compared we place them side by side.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

Here we have two different accounts of the resurrection. They are so much alike that they can readily be detected as the work of one mind. The picture in each case is identical, except in the matter of details, which in view of the somewhat different position which had to be met, are varied accordingly. In no case is there the slightest contradiction, instead, one account supplements and supports the other, so that, just as we get the best view of our Lord's life from the combined histories of the four evangelists, by putting the account in Thessalonians and Corinthians together we have a more complete view of the resurrection, and its details than could be had from either separately.

The special difficulty with the Thessalonians was caused by the death of some of their brethren whom they counted as lost, and sorrowed for them as those having no hope. Paul, just as he did for the Corinthians, first cleared away the misconception by assuring them the living would gain no advantage over the dead, and then to shew clearly how this could be, he gave them the picture of the resurrection and its details which we have quoted above.

In comparing the view given to the Corinthians with that given to the Thessalonians, it will readily be seen that there is no mention of any change to immortality in the latter. Instead, we are informed, that upon the rising of the dead in Christ, they, along with the living, are caught up to meet the Lord and to ever after abide with him. This is equivalent to the statement, that the dead shall be raised incorruptible, for it is clearly impossible to show space in one case to the other for a tribunal having life and death in its hands. To be ever with the Lord necessarily implies immortality—when that will be gained is at the sound of the last trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. 1 Cor. xv. 52. Then all shall be caught up together in the clouds, "to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv. 17. This is Paul's view of the resurrection, and the events immediately succeeding. A single picture of the event gathered from two different sources, and presenting a more complete unity and harmony could not be found. It shows Paul had but one idea of the resurrection, and that a very clear one. He drew upon it to meet the particular difficulties of the Corinthians and Thessalonians, and the two accounts only vary in so far as the difficulties to be met varied, and required a slightly different treatment.

Such an agreement as this makes a case of impregnable strength for the truth we are advocating, but the testimony for it does not even begin or end with the apostle to the Gentiles. Christ had already told the unbelieving Sadducees, in answer to a question about the resurrection, "The children of this world marry, and are given in marriage; but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 34-36.

In this passage we find at least two clear proofs of the doctrine we have been contending for.

1. They who are accounted worthy to obtain . . . the resurrection from the dead . . . cannot die any more.

2. "For they are equal unto the angels; and are the children of God."

If they cannot die any more, then they must be immortal, and no less can be said of those who are equal unto the angels. But note also all the connection of the words. "They who are accounted worthy to obtain that world, and the resurrection from the dead cannot die any more." When will the accounting that is to find them worthy of that resurrection take place? Before or after the event? If, after, then we are trying an immortal for his life, hence the accounting must take place previous to the resurrection, for that as the text tells us depends upon being found worthy. And so we find that Christ in saying that those accounted worthy to obtain that resurrection, could not die any more, were equal unto the angels, and were the children of God being the children of the resurrection, was simply teaching the Sadducees the same truth. Paul taught the Corinthians when he said, "It is sown a natural body, it is raised a spiritual body."

But again we find Christ saying through his servant John, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Rev. xx. 6.

No one can be a subject of the first resurrection without having a part in it. To have part in that rising is to be "blessed" and "holy," free from the second death, made priests of God and of Christ, and have the honor and glory of reigning with him for a thousand years. Surely if those having part in this resurrection cannot feel the power of the second death, and are besides "blessed" and "holy," they must be immortal in this rising of life. No other could be called blessed and holy or reign with Christ a thousand years. Thus we find Jesus and Paul using the same language to express the same truth, and that truth the immortality of the resurrection body

# Poetry.

## THY KINGDOM COME.

Behold the morn is fast upon the night,
Along the Eastern sky;
Behold yon rosy mountain-tops,
Messiah's reign is nigh.

Ye captives from the prison of
Why stay ye in your chains?
Jerusalem, long has it sat in
Shall it no longer be so?

Arise, and raise your light to meet
Thy bright and glorious morn;
The time for thy deliverance,
A long-expected day.

The greatest glory of the holy earth,
Ye sons of Israel, shall
Be seen from Zion your living head,
Upon the chosen mount.

# Communications.

## CONSTANTINOPLE AND THE PAPACY.
### No. III.

Greek Empire Feared. Professed Christianity. Practised Pagan Customs. Its Relationship with the Latin Empire. Its Intimacy with that Power. Form of Government. In its Religion, Its Peculiar Power. Greek Fire.

J. B. WEETHEE.

The Greek empire, whose foundation was laid by Constantine the Great, commenced at Byzantium, in the Thracian division of the empire of Alexander and his successors. Under Arcadius it was separated from the Latin empire. It then occupied the territory occupied during its former time, under Alexander and his successors. It continued a part of the Roman empire five hundred and fifty-eight years, to the partition of the empire by Theodosius the Great to his two sons, Arcadius and Honorius A. D. 360. From that time till the 29th of May, 1453, it was the Greek empire of their "latter time."

During this period of 1093 years it is called the empire of the East, or Greek empire; the one in Italy, and Western Europe, is named the empire of the West, or Latin empire, the Greek empire speaking the Greek language; while the Latin empire used the Latin language. Each had its distinct territories, its capital, its emperor, senate: civil officers and its distinctive national interests. They professed, however, one common religion.

The Eastern or Grecian, and Western, or Latin provinces had one government; one religion; and one political policy, for 556 years: though, having more than two centuries they were being educated for two distinct nations. Owing to the incursions of the German barbarians which overthrew the Western empire, A. D. 476, many of the nobility and men of letters fled to the New Rome, Constantinople. The Eastern empire, therefore, became the seat of learning. The arts and sciences fled to their Grecian home. These facts give us a knowledge of Grecian character in the latter time of their kingdom: also they account for the ultimate friendship existing between the Eastern and Western empires. As to their religion: the Western was the mother church, and obeyed as such.

The Greek empire had a mixed religious character. Its founder (Constantine the Great) was (by profession) a Christian, yet he was at the same time the high priest of Paganism. So were its seven first emperors, to the time of Gratian, A. D. 384. Constantine, in the Christian congregation, took his seat as a private member; but among the Pagan priests, the law still made him their sovereign Pontiff. The empire was, at heart, Pagan; though outwardly, Christian. Its power, civil and ecclesiastical, had the outward show of Christianity, yet, at heart (formed of the Pagan mass) its language was Pagan. In the nature of things, it could not be otherwise. The empire had outwardly become Christian; but, can we suppose that its early education and modes of thought had ceased?

Can the Ethiopian change his skin, or the leopard his spots? more readily than that the nation could suddenly change from the extreme paganism of one thousand years' standing to the quiet religion of Jesus of Nazareth. It was outwardly, Christian: inwardly, Pagan.

The Grecian empire exercised all the elements of power which existed in the Italia empire; differing only in degree. The civil powers were equal. They were varied in detail, simply to conform to the specialities of their Eastern and Western localities.

The churches were both, in name, Christian; both had similar officers: differing, however, in the name of their chief presiding officer: also in their powers. The presiding officer of the Eastern church was the Patriarch of Constantinople, or New Rome; while the presiding officer of the Western church was the Bishop of Old Rome: first called Pope, A. D. 128.

For many centuries they seemed to exercise nearly equal powers. For a time, in the process of episcopacy, the Christian universal establishment appeared to be under the control of two equal heads.

The dispute for the primacy continued for many years. It was finally decided in favor of the Pope of Rome, who, in a few years, became a temporal prince. Grecian emperors established this supremacy. Justinian made the Bishop of Rome the head of the church, and the rightful corrector of heretics. Phocas, Emperor of the East, instigated by Pope Boniface III., and in consequence of his dislike, personal, of the Patriarch of Constantinople still further established the Roman Bishop's supremacy over the Christian church. The Greek empire therefore erected the formation and establishment of the Papal Hierarchy. By the Eastern empire the papacy was legalized. In the pretended grant of Constantine, the elder, the Papacy of the Popes had its origin.

One antithetic power of the Greek empire requires particular description. Since it was concealed, by the people tumultuous. The wonderful phenomena of this power were to the ancients. Our first account taken from The Decline and Fall of the Roman Empire by Gibbon. As the subject is of interest, we shall transcribe his principal words.

In the twenty-first year of the reign of Constantine (as may be clearly ascertained to the month), the Persians and the real efficacy of the Greek fire. The important secret of compounding and directing this artificial flame was imparted by Callinicus, a native of Heliopolis in Syria, (A. D. 668) who deserted from the service of the caliph to that of the emperor. The skill of a chemist and engineer was equivalent to the success of fleets and armies: and this discovery or improvement of the military art was fortunately reserved for the distressful period, when the degenerate Romans of the East were incapable of contending with the warlike enthusiasm and youthful vigor of the Saracens. The historian who presumes to analyze this extraordinary composition should suspect his own ignorance and that of Byzantine guides so prone to the marvellous, so careless, and, in this instance, so jealous of the truth. From their obscure, and perhaps fallacious, hints it should seem that the principal ingredients of the Greek fire was the naphtha, or liquid bitumen, a light, tenacious, inflammable oil, which springs from the earth, and catches fire as soon as it comes in contact with the air. The naphtha was mingled, I know not by what methods, and in what proportions, with sulphur and with pitch that is extracted from evergreen firs. From this mixture, which produced a thick smoke and a loud explosion, proceeded a fierce and obstinate flame, which not only rose in perpendicular ascent, but likewise burn with equal vehemence in descent or lateral progress; instead of being extinguished it was nourished and quickened by the element of water, and sand, urine, or vinegar, were the only remedies that could damp the fury of this powerful agent, which was justly denominated by the Greeks the liquid, or the maritime fire. For the annoyance of the enemy, it was employed with equal effect, by sea and land, in battles or in sieges. It was either poured, from the ramparts in large boilers, or launched in red-hot balls of stone and iron, or darted in arrows and javelins, twisted round with flax and tow, which had deeply imbibed the inflammable oil: sometimes it was deposited in fire-ships, the victims and instrument of a more ample revenge, and was most commonly thrown through long tubes of copper which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire. This important art was preserved at Constantinople, as the palladium of the state: the galleys and artillery might occasionally be lent to the allies of Rome; but the composition of the Greek fire was concealed with the most jealous scrupulo, and the terror of the enemies was increased and prolonged by their ignorance and surprise. In the treaties of the administration of the empire, the royal author suggests the answers and excuses that might best elude the indiscrete curiosity and importunate demands of the barbarians. They should be told that the mystery of the Greek fire had been revealed by an angel to the first and greatest of the Constantines, with a sacred injunction, that this gift of Heaven, this peculiar blessing of the Romans, should never be communicated to any foreign nation; that the prince and subject were alike bound to religious silence under the temporal and spiritual penalties of treason and sacrilege; and that the impious attempt would provoke the sudden and supernatural vengeance of the God of the Christians. By these precautions, the secret was confined, about four hundred years, to the Romans (Greeians) of the East; and at the eleventh century, the Pisans to whom every sea and every art were familiar, suffered the effects, without understanding the composition, of the Greek fire. It was at length either discovered or stolen by the Mahometans; and, in the holy wars of Syria and Egypt, they retorted an invention, contrived against themselves, on the heads of the Christians. A knight, who despised the swords and lances of the Saracens, relates, with heartfelt sincerity, his own fears, and those of his companions, at the sight and sound of the mischievous engine that discharged a torrent of the Greek fire, the *feu Gregeois*, as it is styled by the more early of the French writers. It came flying through the air, says Joinville, like a winged long-tailed dragon, about the thickness of a hogshead, with the report of thunder, and the velocity of lightning; and the darkness of night was dispelled by this deadly illumination. The use of the Greek fire continued till the middle of the fourteenth century, when powder and fire-arms took its place. For four centuries it was a Greek sign or wonder.

1. Gibbon calls the Greek fire the Palladium, or safe-guard of the Grecian empire.

2. It secured the Greek nationality for centuries longer than it would otherwise have continued: its wonders producing fear and dismay among its enemies. They considered it of Divine origin.

3. It was a great national leader or miracle worker.

4. It was, for many centuries, a symbol, or sign of supremacy.

The Greek empire gave political and ecclesiastical life to the Papal hierarchy. This is a matter of plain historic record, to be fully convinced of that fact, we are required simply to read the past histories of these powers.

One other point deserves attention: the position of the Greek empire relative to the future final struggle.

a. The Greek Empire is not in that conflict; nor is the two-horned beast there. The dragon (Pagan rulers), the beast: the seven headed and ten horned beast of Rev. xiii. and xvii. are there: also, a political power headed by hierarchy of the False Prophet. These three bodies of civil rulers. History informs us that on the 29th of May, 1453, the Greek empire (in the latter time of her Kingdom) passed under the dominion of the Mahometan empire, which is truly a, if not the, false prophet.

Let the reader compare (as we have done) John's two-horned beast with the Greek empire, and adopt that view that seems to be sustained by the prophecy itself. Let him trace the three great national systems to the final battle; and if he finds that the two-horned beast and the Greek empire are not there, let him acknowledge their substitute.

# Selections.

## ORIENTAL SKETCHES.—No. 15.

### Bashan and Its Giant Cities.

J. L. PORTER, A. M.

The keep is a huge square tower, rising high above the battlements, and overlooking the plains of Bashan and Moab. From it I saw that Bozrah was in ancient times connected by a series of great highways with the leading cities and districts in Bashan and Arabia. They diverge from the city in straight lines; and my eye followed one after another till it disappeared in the far distance. One ran westward to the town of Ghusam, and then to Edrei; another northward to Suweideh and Damascus; another northwest, up among the mountains of Bashan; another to Kerioth; and another eastward, straight as an arrow, to the castle of Salcah, which crowned a conical hill on the horizon. Towns and villages appeared in every direction, thickly dotting the vast plain; a few of those to the north are inhabited, but all those southward have been deserted for centuries. I examined them long and carefully with my telescope, and their walls and houses appeared to be in even better preservation than those I had already visited. This has since been found to be the case, for my friend Mr Cyril Graham visited them, penetrating this wild and dangerous country as far as Um el Jemal, the Beth-gamul of Scripture which I saw from Bozrah, and to which I called his special attention. Beth-gamul is unquestionably one of the most remarkable places east of the Jordan. It is as large as Bozrah. It is surrounded by high walls, and contains many massive houses built of huge blocks of basalt; their roofs and doors, and even the gates of the city, being formed of the same material. Though deserted for many centuries, the houses, streets, walls, and gates are in as perfect preservation as if the city had been inhabited until within the last few years. It is curious to note the change that has taken place in the name. What the Hebrews called "The house of the vessel," the Arabs now call "The mother of the camel."

I cannot tell how deeply I was impressed when looking out over that noble plain, rivalling in riches any but the best of England's counties, thickly studded with cities, towns, and villages, intersected with roads, having one of the finest climates in the world, and yet utterly deserted, literally "without man, without inhabitant, and without beast." Isa. xxvii. 10. I cannot tell with what mingled feelings of sorrow and of joy, of mourning and of thanksgiving, of fear and of faith, I reflected on the history of that land; and taking out my Bible compared its existing state, as seen with my own eyes, with the numerous predictions regarding it written by the Hebrew prophets. In their day it was populous and prosperous; the fields waved with corn; the hillsides were covered with flocks and herds; the highways were thronged with wayfarers; the cities resounded with the continuous din of busy occupation. And yet they wrote as if they had seen the land as I saw it from the ramparts of Bozrah. The Spirit of the omniscient God alone could have guided those holy men as they penned such predictions as these: "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord hath removed men far away, and there be a great forsaking in the midst of the land." Isa. vi. 11, 12. "The destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant." Jer. iv. 7.

In former times a garrison was maintained in the castle of Bozrah by the Pasha of Damascus, for the purpose of defending the southern sections of Bashan from the periodical incursions of the Bedawin. It has been withdrawn for many years. The "avengers of the Gentiles" can now come up unrestrained. "The spoilers" can now "come upon all high places through the wilderness;" the sword now "devours from the one end of the land even to the other end of the land" Jer. xii. 12; the cities are "without inhabitant," the houses are "without man, the land is "utterly desolate," judgment has come upon it all far and near in a war"; the whole of Bashan and Moab is one great fulfilled prophecy.

We were conducted by our intelligent guide to a large church, apparently the ancient cathedral of Bozrah. It is built in the form of a Greek cross, and on the walls of the chancel are some remains of rude frescoes, representing saints and angels. Over the door is an inscription stating that the church was founded "by Julianus, archbishop of Bostra, in the year A. M. 613, in honor of the blessed martyrs Sergius, Bacchus, and Leontius." Our guide called the building "the church of the monk Bohira;" and a very old tradition represents this monk as playing an important part in the early history of Mohammedanism. It is said he was a native of this city, and that being expelled from his convent, he joined the Arabian prophet, and aided in writing the Koran, supplying all those stories from the Bible, the Talmud, and the spurious Gospels, which make up so large a part of that remarkable book.

Not far from the church is the principal mosque, built, it is said, by the Khalif Omar. The roof was supported on colonnades, like the early basilicas; and seventeen of the columns are monoliths of white marble, of great beauty. Two of them have inscriptions showing that they formerly belonged to some church, but probably they were originally intended to ornament a Greek temple.

We extended our walk one day to the suburbs on the north and west, where there are remains of some large and splendid buildings. We then proceeded to the west gate, at the end of the main street. The ancient pavement of the street, and of the road which runs across the plain to Ghusam, is quite perfect,—not a stone out of place. The gate has a single but spacious Roman arch, ornamented with pilasters and niches. Outside is a guard-house of the same style and period. Sitting down on the inclined wall of this little building I gazed long on the ruins of the city, and on the vast deserted plain. My companions had taken shelter from a shower in a vacant niche; and now there was not a human being, there was not a sign of life, within the range of vision. The open gate revealed heaps of rubbish and piles of stones, and shattered walls. In the distance a solitary column stood here and there, and the triumphal arch which rose over all around it, appeared as if built to celebrate the triumph of desolation. The desolation of the plain without was as complete as that of the city within. Never before had I seen such a picture of utter, terrible desolation, except at Palmyra; and even there it was not so remarkable. That "city of the desert" might rise and flourish for a season, while the tide of commerce was rolling past it; and while it stood a solitary oasis on the desert highway uniting the eastern and western worlds; but on the opening up of some other channel of communication, it might naturally decline and fall. Bozrah is altogether different. It was situated in the midst of a fertile plain, in the centre of a populous province. It had abundance of resources, fountains of water, an impregnable fortress. Why should Bozrah become desolate? Who would have ventured to predict its ruin? It surely was no city to grow up in a day and fade in a night. It surely did not depend for prosperity on the changeable channel of commerce! Something above and beyond mere natural causes and influences must have operated here. We can only understand its strange history when we read it in the light of prophecy. Then we can see the impress of a mightier than human hand. We can see that the curse of an angry God for the sin of a rebellious people has fallen upon Bozrah, "and upon all the cities of the land of Moab far and near." Jer. xlviii. 24.

Two Bozrahs are mentioned in the Bible. One was in Edom, and is referred to in the well-known passage, "Who is this that cometh from Edom, with dyed garments from Bozrah?" Isa. lxiii. 1. Upon this ancient city judgments are pronounced in connection with Edom and Teman, whose inhabitants dwelt "in the clefts of the rocks," and the "heights of the hills," and made their houses "like the nests of the eagles." Jer. xlix. 7–22. When pronouncing judgment upon Moab, the same prophet says, "Judgment is come upon the plain country," and he names the cities which stood in the plain, and among them are Beth-gamul, Kerioth, and Bozrah. Jer. xlviii. 21–24. Evidently these predictions cannot refer to the same place. Another fact still more conclusively establishes this point. After committing the sentence of Moab including one Bozrah, the Spirit of God adds, "Yet will I bring again the captivity of Moab in the latter days" Jer. xlviii. 47; whereas in Edom's doom we have these terrible words, "For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes." Jer. xlix. 13.*

The plain of Moab embraced a large part of the plateau east of the Dead Sea and the Jordan. A short time before the exodus the Amorites conquered the northern part of that plain; and from them it was taken by the tribes of Reuben and Gad. It is doubtful whether the Moabites were ever completely expelled. They probably retired for a time to the desert, and when Israel's power declined, returned to their old possessions. The predictions of Jeremiah refer to cities once held by the Israelites, yet in his days belonging to Moab; he includes Bozrah in the land of Moab. Subsequently, Bozrah became the capital of a large Roman province; then the metropolitan city of Eastern Palestine, when its primate had thirty-three bishops under him; then it was captured by the Mohammedans, and gradually fell to ruin. Now we can see that the prophet's words are fulfilled, "Judgment has come upon Bozrah."

*Modern research in this, as in many other cases, has confirmed the accuracy of Biblical topography. The Bozrah of Edom has been identified with the village of Buseirah, among the mountains north of Petra; and here, in the plain, we have the the Bozrah of Moab. I was somewhat surprised recently to find that the writer of the article "Bozrah," in "Kitto's Dictionary of the Bible," charges me with holding the opinion of Kitto and others, that Bozrah of Edom, Bozrah of Moab, and modern Buseirah, are identical. I never held such an opinion. I have always affirmed, that Bozrah of Edom and Bozrah of Moab were distinct cities; and had the writer of the article published turned to my "Five Years in Damascus," vol. ii. p. 100, or to my "Handbook," or to the article "Bozrah" in the last edition of "Kitto's Cyclopedia," he would have seen this.

The Quarterly Assembly of the Church of God, will commence Friday evening before the fourth Sunday in May, which will be May 26 in a grove near Bro. John J. Spaid's, Hampshire Co., Va. All the brethren and people in general are respectfully invited to be present.

N. J. MORTON.

# Brevities.

The new Himalayan railway in India is nearly 8,000 feet above the sea, and is fifty miles long. It presents the unusual characteristics in its construction of mounting gradients of one in twenty-one and curves of several feet radius.

The other day, on the first anniversary of the Earl of Beaconsfield's death, Queen Victoria forwarded two wreaths—one of immortelles and one of primroses, which were his favorite flowers—to be deposited on his grave at Hughenden. A most remarkable demonstration was shown by the members of the Stock Exchange, more than two thousand of whom wore primroses in their buttonholes in token of regard to the memory of the Earl of Beaconsfield. At the sitting of the House of Commons several of the Conservative members adopted the same memorial sign.

The emigration of the Jews to Palestine is now a prominent topic among statesmen as well as in religious circles. The London correspondent of the New York *World* says: "The whole of the Jews of southern Russia are possessed with an enthusiasm for emigration to the Holy Land. Deputations arrive every day to confer with Mr Oliphant, but as the Russian Government prohibits the emigration of many hundreds of thousands of roubles are ready, it is not safe to place them anywhere. The government also takes care that no rich Hebrew shall leave the country. Consequently great practical difficulties attend this remarkable exodus. The last news is a discouraging report. The Sultan of Turkey is opposed to any further emigration to the Holy Land. Mr. Oliphant has left Lemberg and has gone to confer with the Palestine committees at Yassy, Galatz, and Bucharest. He then will go to Constantinople to see the Sultan.

### CARLISLE ON DARWINISM.

Mr. Carlyle happened to be present when a number of so-called philosophers and scientific men were airing their opinions. The theory of evolution had been asserted with much confidence, and under the supposition that he was a sympathizer, and not at all fettered by religious scruples, he was challenged to deliver his opinion as to Darwinism. Gathering himself up, and speaking in a tone that silenced laughter, Mr. Carlyle replied—"Gentlemen, you make a man a little higher than the tadpoles. I hold with the prophet David—Thou madest him a little lower than the angels.

### GIBRALTAR'S CURIOUS SHAKING ROCK.

One of the main points of interest here is an eccentric freak of nature known as Shaking Rock, and never a stranger comes to Lexington and leaves without some of the people—proud always of their village and all about it—showing him this place. I cannot better describe it than by saying it is the oddest thing any one ever saw. In the rear of the home of the late Governor Gilmer is a huge bowlder standing by itself on the edge of a stream. Upon this bowlder is placed another rock, weighing about twenty tons. It rests on a pinnacle not two feet square. So evenly is it balanced that the slightest touch will cause it to rock, and yet a hundred horses could not pull it from its socket. There it had stood for ages subjected to wind and storm unmoved, a silent monument of the power of the Creator.—*Crawfordsville Democrat.*

### THE SUMMIT OF THE EARTH.

Adolphus Schlagintweit, the immortal though unpronounceable explorer of Central Asia, calls the highland of Pamir "die Welt-Zinne"—the roof of the world. On the road from Punjaub to Yarkand four passes have to be crossed that are higher than 17,500 feet, and for a distance of 280 miles the halting ground is not below the height of Pike's Peak. On the eastern plateau of the Beloor Pagh there is a shelter-house near a cliff from whose summit the main chain of the Himalayas, with all its giant peaks and immeasurable ice-fields, is in full view of the highlands of Lassa to the sources of the Indus, while in the West the head-waters of the Oxus and Jaxartes can be traced to the borders of Cabool, where the peaks of the Hindoo-Koosh lift their crests of everlasting snow. In spring the echo of the avalanches resembles the boom of continuous thunder, and in midwinter, when the storm-wind sweeps the tableland, whirling pillars of snow scud along the ridges, and often seem to dance together like spectres in the fluttering winding sheets. Our "land of the sky" in the southern Alleghanies must be a mere piazza compared with that top-roof of the earth.—*Popular Science Monthly.*


# TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are ten four kinds: "Can you believe," "Age to come not a heresy," "State of dead in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

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—AS WELL AS THE—

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as necessary for the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### COMING AGE—ITS PROXIMITY. No. 113.

Summary of the Agents and Events of Rev. xiii. Fourth Beast of Dan. vii. His Family. Civil and Ecclesiastical. Two Horned Beast. Civil and Ecclesiastical Powers. Image. Ecclesiastical Power. How Far Do the Events of this Chapter Extend?

BY J. H. PORTER.

Summary of Rev. xiii. This chapter has been already critically examined. Our object will now be accomplished if we clear its leading features, so that the reader may fully understand our present location on the chart of prophetic history.

The chronology of Rev. xiii. extends from A. D. 538–10 to the judgment of the ancient of days Dan. vii. 8 25. It covers the 3½ times 42 months, or 1260 days prophetic, or 1260 years. It covers the time of Papal domination, and persecutions. It is the sackcloth state of the witnesses: the period during which the saints are persecuted by the little horn of Dan vii., it is the time of his reign. It is the period during which the holy city is trodden down; the wilderness state of the sun-clad woman. It is a most remarkable period. The crowns being on the horns, points to the time of the decem. regal or seventh head. Under the first four trumpets the sixth or imperial head received its deadly wound. The crowns then passed to the ten kings, symbolized by the little horn's brotherhood of ten horns. This period also begins with a change of church relationship, from Paganism to Christianity, and then to Papacy. These changes are symbolized by the various outward garments dragonic, leopard, and scarlet. The family of the first wild beast consists of eleven members.

(a) A brotherhood of ten, and one peculiar in his make, having extra eyes and mouth. This horn exercises civil and ecclesiastical power. This horn is the persecutor and criminal of Dan. vii. His ecclesiastical hierarchy is first judged; that sentence is being executed. This judgment is the chronological key for the proper understanding of prophetic dates. This chapter carries the chronology of Daniel's fourth monarchy to the judgment of the ecclesiastical power of its Papal hierarchy. The 13th. of Rev. sketches the history of two other remarkable agents; the two horned beast, and the image. The two horned beast is older than the image, since it makes the image, or, at least, causes it to be made. The relationship of the two horned beast to the first beast is that of a younger brother. His horns denote one character, (As Isaac said to Jacob, "The voice (is) Jacob's voice, but the hands (are) the hands of Esau,") but his voice, his legislative acts quite another. Outwardly Christian; at heart Pagan. This body of civil rulers was a particular friend to the first beast that received the deadly wound. He was from his birth to his overthrow, contemporary. This is very distinctly demonstrated by all his acts.

This second beast has two descriptive attributes. 1. Its speech. 2. Its two horns. Of the first attribute we have said all that is required, to have the symbol fully understood; but the horns require more thought.

(a) A horn may be a natural attribute of animal; then the word has its literal, ordinary meaning. Such, therefore, must the word always signify, unless its position requires a departure, that departure gives it what is called, a figurative meaning, and is always explained, either in direct connection with the word or in some other part of the Scriptures. When it is said of God, "He had horns coming out of his hand," Hab. iii 4, we look for an explanation, and it follows: "And there (was) the hiding of his power." When Christ is called "A Lamb having seven horns and seven eyes, the interpretion follows Christ was slain like a Lamb; which are the seven Spirits of God sent forth into all the earth." Rev. v. 6. Perfection of power and knowledge.

Three distinct thoughts are named here, 1. that which grows on the head of a literal animal: 2. that which is on the head of symbolic animals, and is an agent; 3. where it is on the head of a symbolic animal, denoting an attribute of the animal but is not an agent.

With the first or literal thought, called here, we have nothing to say, since it is fully understood by everyone. A symbolic horn is either a living agent or simply a descriptive attribute of some being. 2. Symbolic horns are living agents of symbolic beasts, where the beasts themselves are not named. "Then I lifted up mine eyes, and saw, and behold four horns. These (are) the horns that have scattered Judah, Israel, and Jerusalem. But these (four carpenters) are come to fray them, to cast out the horns of the Gentiles, which lifted up (their) horn over the land of Judah to scatter it." Zech. i. 18, 19, 21. These denote the same Gentile powers as in Dan. vii. (see Dan. viii.) where the beasts are named, and the horns are agents. The fourth beast of Dan. vii. affords an illustration. This beast has a brotherhood of ten horns, growing out of the head of a sea-monster: ten kingdoms springing up upon the territory of a great empire. Another horn comes up, an active persecuting agent. He makes war on the saints. The same thought follows the word horn connected with the leopard beast of Rev. xiii., and Rev. xvii., the scarlet beast. These explain the second thought. The word horn has a third meaning; it symbolizes the power of a symbolic beast or agent. When it is applied to God or Christ it is simply an attribute; it denotes power. What is its meaning when applied to the two horned beast? Is it an agent? Or, is it simply an attribute? No agency is attributed to the two horns. They are only named.—"The beast had two horns like a lamb." They are not used. They are compared to lamb's horns. They are, therefore, simply ornaments of the beast, as the horns of a lamb are appendages of that animal. No description is given of the horns, only that he had two horns like a lamb, and spake as a dragon. As the horns do not act, and as they are nowhere explained it is useless to conjecture. We might as well hunt for the meaning of the arms in the metallic image. The beast is the actor, and in him we are interested.

He exercieth all the functions of the first beast. He does not worship the first beast. Worship is no attribute of beasts; he causes all to worship.

His wonders have been fully explained; this wonder-working with fire seemed to be a special attribute by which he deceived the nations. The image that he caused to be made has also been interpreted. The identity of the image with the harlot and the Papal hierarchy, cannot well be questioned. Its agency is so clear, as to leave no room for doubt. The "mark" and "number" of the beast remain to be explained. The word "mark" is the translation of χαραγμα, *karagma*, and is defined, mark stamp, impression, seal, sculpture, engraving, device. It is used eight times in the Apocalypse, and always refers to the same thing. Rev. xiii. 16. "To receive a mark in their right hand." vs. 17, "Save he that had the mark." xiv. 9, "And receive (his) mark in his forehead." vs. 11, "And whosoever receiveth the mark of his name." xv. 2, "And over his image, and over his mark." xvi. 2. "Upon the men which had the mark of the beast." xix. 20, "That had received the mark of the beast." xx. 4, "Neither had received (his) mark upon their foreheads, or in their hands."

The word "mark," or engraving, is coupled as follows: 1. "Mark," 2. "The mark," 3. "Mark," 4. "Mark of his name," 5. "His mark," 6. "The mark," 7. "The mark," 8. "Mark." In all places its original meaning is engraving, and is termed simply engraving, the engraving of the beast, or the engraving of his name.

The word number is used in the following connections: 1. "Number of his name," 2. "Number of the beast," 3 "His number," 4 "Mark of his name," 5, 6. "Number of his name," 7. "Mark of the beast," 8. "Number of his name," demonstrating that "mark" and "number" are identical. The mark of the beast is the sinful act. then the denunciation is against those who have the engraving of his name, or the number of his name. The terms "mark" and "number" are the data by which we find the name. In order to solve the problem, the mark and number being given, it is necessary to understand the custom of the age in which John had his visions. These heathen gods, which were deified men, such as Mars, Jupiter, Mercury and Bacchus, had each particular societies —secret associations to which no persons were admitted but those who were fitted by previous ceremonies. The devotions required in these fraternities were called the mysteries of the god. The mode of admitting them into these societies was by engraving on their foreheads, or on their hands, some hieroglyphics, or letters, understood only by the initiated. With these marks the early Christians must have been familiar; since nearly all the Pagans belonged to those fraternities, they must have solicited Christians to join them. All those who had on their foreheads the engraving of an ivy leaf were of the family of Bacchus: those having the name it bears belonged to Jupiter. Thus with all the other gods.

That the early disciples were familiar with this practice, will appear from the epistle of Barnabas: "For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery made known unto them? Mark first the eighteen, and next, the three hundred, for the numerical letters of ten and eight are IH; and these denote Jesus. And because the cross was that by which we were to find grace, therefore he adds three hundred; the note (mark) of which is T, (the figure of the cross). Wherefore by two letters (IH) he signified Jesus, and by the third (T), his cross. He who has put the engrafted gift of his doctrine within us, knows that I never taught to any one a more certain truth." Bar. viii. 11–14. The mark or engraving, ΙΗΤ, included in it the number 318, and that number stood for the name Jesus. John gives the mark or engraving ΧΣ, which contains the number 666, and that number is the name of the beast. Out numerals are Arabian or East Indian, and did not come into use until the eleventh century. In the original of Rev. xiii. 18, last clause, it reads χξ, instead of "six hundred three score and six." John, by this mark, with the understanding that in that mark is a name, has given us all the data that is necessary to solve the problem.

It may be asked why John did not plainly declare the name of the beast, since it was so well known to himself? To this we reply, for the same reason that Paul called that power, who hindered the revelation of the man of sin, "He who now letteth," instead of saying the Roman Empire. On this passage Jerome remarks, "Paul was not willing to say openly and boldly, that Anti-Christ shall not come unless the Roman empire be first destroyed. It would have caused a severe and bloody persecution for the extermination of the church, as seditious and rebellious by the ruling powers of that empire."

## Selections.

### ORIENTAL SKETCHES.—No. 16.

Bashan and Its Giant Cities.

BY J. H. PORTER, A. M.

DESERTED CITIES.

We had not gone more than four miles from Bozrah when an alarm was raised. The people of Bozrah had told us, and we had known ourselves, that though the country on our proposed route is thickly studded with towns and villages, yet not a single human being dwells in them. When approaching the village of Burd we saw figures moving about. At first we thought that some shepherds had taken refuge there with their flocks; but it very soon became apparent that the figures were not shepherds. Considerable numbers collected on the flat house-tops, and we could see horses led out and held beneath the walls. They evidently saw us, and were preparing for an attack. We held a council of war, and resolved unanimously to go forward, and if attacked to treat the enemy boldly. Mahmoud, after examining his gun and pistols, and loosening his sword in his scabbard galloped off to reconnoitre. A horseman came out to meet him. I confess it was rather an anxious moment, but it did not last long. A few words were spoken, and Mahmoud came back with the welcome intelligence that a little colony of Druses had migrated to the village two days previously. They were as much alarmed at us as we were at them. So it is always now in this unfortunate land, where the Ishmaelite pours free.—"His hand against every man and every man's hand against him." Every stranger is looked upon as an enemy until he is proven to be a friend. The time and events so graphically depicted by Jeremiah have come: "O inhabitant of Aroer, stand by the way and espy: ask him that fleeth and her that escapeth, and say, What is done?" Jer. xlviii. 19.

We rode on along the Roman road, stopping occasionally to examine with our glasses the deserted towns away to the right and left, and once or twice galloping to those near the road, so as to inspect their strange massive houses, standing complete but tenantless. Often and often did our eyes sweep the open plain, and scan suspicious rains, and peer into valleys, in the fear or hope of discovering roving Ishmaelites. We were almost disappointed that none appeared.

Soon after leaving Burd, we entered a rocky district; and here, among the rocks, we found some fields where a few Druses were ploughing, each man having his gun slung over his shoulders, and pistols in his belt. This is surely cultivation under difficulties. From this place until we reached Salcah, we did not see a living creature, except a flock of partridges and a herd of gazelles. The desert of Arabia is not more desolate than this rich and once populous plain of Moab.

SALCAH.

Joshua tells us that the kingdom of Og the giant included "all Bashan unto Salcah" Josh. xiii. 11, 12; and the Israelites took and occupied the whole region from Mount Hermon "unto Salcah." Salcah, the eastern frontier city of Bashan, was now before me; its great old castle perched on the top of a conical hill, overlooking a boundless plain, and the city itself spread along its sloping sides, and reaching out into the valley below. I felt glad and thankful that I was privileged to reach the utmost eastern border of Palestine. I had previously explored its northern border away on the plain of Hameth and on the heights of Lebanon, and its western border from Tripoli to Joppa; and since that time I have traversed the southern border from Gaza eastward.

Salcah is one of the most remarkable cities in Palestine. It has been long deserted; and yet, as nearly as I could estimate, five hundred of its houses are still standing, and from three to four hundred families might settle in it at any moment without laying a stone, or expending an hour's labor on repairs. The circumference of the town and castle together is about three miles. Besides the castle, a number of square towers, like the belfries of churches, and a few mosques, appear to be the only public buildings.

On approaching Salcah, we rode through an old cemetery, and then, passing the ruins of an ancient gate, entered the streets of the deserted city. The open doors, the empty houses, the rank grass and weeds, the long straggling brambles in the doorways and windows, formed a strange, impressive picture which can never leave my memory. Street after street we traversed, the tread of our horses awakening mournful echoes, and startling the foxes from their dens in the palaces of Salcah. Reaching the open paved area, in front of the principal mosque, we committed our horses to the keeping of Muhmoud, who tied them up, unstrung his gun, and sat down to act the part of a sentry, while we explored the city.

The castle occupies the summit of a steep conical hill, which rises to the height of some three hundred feet, and is the southern point of the mountain range of Bashan. Round the base of the hill is a deep moat, and another still deeper encircles the walls of the fortress. The building is a patchwork of various periods and nations. The foundations are Jewish, if not earlier; Roman rustic masonry appears above them: and over all is lighter Saracenic work, with beautifully interlaced inscriptions. The exterior walls are not much defaced, but the interior is one confused mass of ruins.

The view from the top is wide and wonderfully interesting. It embraces the whole southern slopes of the mountains, which, though rocky, are covered from bottom to top with artificial terraces, and fields divided by stone fences. From their base the plain of Bashan stretches out on the west to Hermon: the plain of Moab on the south, to the horizon: and the plain of Arabia on the east, beyond the range of vision. For more than an hour I sat gazing on that vast panorama. Wherever I turned my eyes towns and villages were to be seen. Bozrah was there or its plain, twelve miles distant. The towers of Beth-Gamul were faintly visible far away on the horizon. In the vale immediately to the south of Salcah are several deserted towns, whose names I could not ascertain. Three miles off, in the same direction, is a hill called Abel el-Maaz, with a large deserted town on its eastern side. To the south-east an ancient road runs straight across the plain as far as the eye can see. About six miles along it, on the top of a hill, is the deserted town of Maleh. On the section of the plain between south and east I counted fourteen towns, all of them, so far as I could see with my telescope, habitable like Salcah, but entirely deserted! From this one spot I saw upwards of thirty deserted towns! Well might I exclaim with the prophet, as I sat on the ruins of this great fortress, and looked over that mournful scene of utter desolation, "Moab is spoiled, and gone up out of her cities.... Moab is confounded; for it is broken down: howl and cry; tell ye it in Aaron that Moab is spoiled, and judgment is come upon the plain country.... Upon Kirjathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, upon Bozrah, and upon all the cities of the land of Moab, far and near." Jer. xlviii. 15–24.

Another feature of the landscape impressed me still more deeply. Not only is the country—plain and hillside alike—chequered with fenced fields, but groves of fig-trees are here and there seen, and terraced vineyards still clothe the sides of some of the hills. These are neglected and wild, but not fruitless. Mahmoud told us that they produce great quantities of figs and grapes, which are often year after year by the Bedawin in their periodical raids. How literal and how time have the words of Jeremiah become! "O vine of Sibmah, I will weep for thee with the weeping of Jazer. ...the spoiler is fallen upon thy summer fruits, and upon thy vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the wine-presses; none shall tread with shouting." Jer. xlviii. 32, 33. Nowhere on earth is there such a melancholy example of tyranny, rapacity, and misrule as here. Fields, pastures, vineyards, houses, villages, cities—all alike deserted and waste. Even the few inhabitants that have hid themselves among the rocky fastnesses and mountain defiles drag out a miserable existence, oppressed by robbers of the desert on the one hand, and robbers of government on the other. It would seem as if the people of Moab had heard the injunction of Jeremiah: "O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the side of the hole's mouth." And even thus they cannot escape, for "He that fleeth shall fall into the pit; and he that getteth up out of the pit shall be taken in a snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord." Jer. xlviii. 28, 43.

The world never harms a Christian as long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant.

## Youths' Column.

### CHILDREN.

A dreary place would be this earth,
Were there no little people in it;
The very air of life would lose its mirth,
Were there no children by to play in it.

No little footsteps, like hours to grace,
And make the solitude resound:
No little hands on hearth and house,
To carry the shadows in or round:

No baby with its arms to clasp,
No little heart to gladden it;
A desolate—a lifeless world it would be,
Were there no children in it.

Home love is the best love. The love that you are born to is the sweetest you will have on earth. You, who are so anxious to escape from the home-nest, pause a moment and remember this is so. Never again, after strangers have broken the beautiful bond will there be anything so sweet as the little circle of mother, father and children, where you are cherished, protected, praised, and kept from harm. You may not know it now, but you will know it some day.

### BOYS.

Get hold of the boy's heart. Your locomotive comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them, and plunge unheeding on. But there is a little lever in its mechanism that at the pressure of a man's hand will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same little lever, the vast steamship is guided hither and yonder, upon the sea, in spite of adverse wind or current. That sensitive and responsive spot by which a boy's life is controlled is his heart. With your grasp gentle as love or that below, you may pilot him whither you will. Never doubt that he has a heart. Bad and wilful boys very often have the tenderest hearts hid away somewhere beneath incrustations of sin or behind barricades of pride. And it is your business to get at the heart, keep hold of it by sympathy confiding in him, manifestly working only for his good by little indirect kindnesses to his mother and sister, or even his pet dog. See him at his home, or invite him into yours. Provide him some little pleasure, set him at some little service of trust for you; love him, love practically. Any way and every way rule him through his heart.—*Weekly Evangelist.*

### A Right Sort of a Boy.

Robert dropped a fine red apple out of the front window, which rolled very near the iron railing between the grass plot and the street. Robert forgot to pick it up. Shortly after two boys came along.

"Oh, my," cried one, "see that bouncing apple! Let's hook it out!"

The other boy nudged him, with a whispered "Oh, don't; there's somebody looking." And on they went.

A little girl next passed. She spied the apple, and stopped, looking very hard at it, then put her hands through the rails, and tried to reach it. Her fingers just touched it. She looked around; a man was coming down the street. The girl withdrew her hand and went away.

A ragged little fellow came by soon after. "That boy will steal the apple," I said to myself, peering through the blinds. His bright eye at once caught sight of it, and he stopped. After looking at it for a moment he ran across the street and picked up a stick. He poked it through the rails and drew the apple near enough to pick it up. Turning it over in his grimy hands, I could not help seeing how he longed to eat it. Did he pocket it and run? No. He came up the steps and rang the bell. I went to the door to meet him.

"I found this big apple in your front garden," said the boy, "and I thought maybe you had dropped it out, and didn't know it was there; so I picked it up, and have brought it to you."

"Why did you not eat the apple?"

"Oh," said he, "it is not mine."

"It was almost in the street," said I "where it would have been hard to find its owner."

"Almost is not quite," replied the boy "which, Mr. Curtis says, makes all the difference in the world."

"Who is this Mr. Curtis of whom you speak?"

"My Sunday school teacher. He has explained the eighth commandment to me, and I know it; what is the use of knowing unless you act upon it?" Here he handed me the apple.

"Will you accept the apple?" said I. "I am glad you brought it in, for I like to know honest boys."

### What Love Will Do.

"Can a mother forget her child? Yes, she may forget, yet will I not forget thee."

It was the morning of a festival. At an early hour the villagers had assembled on the green. Above them the peaks of the Alps towered in majestic grandeur. The happy children were sporting in groups, when a bold scream arrested the attention of all. A mountain eagle had escaped unperceived, and to the horror of the bystanders rose with a child struggling in its talons. In the terror and confusion it was some time before it was known who it was, and a deep groan burst from the crowd when it was found that it was a beautiful child, the sole comfort of a widow.

"My child! my darling child!" she cried, as wringing her hands in agony, with streaming eyes she watched the flight of the powerful bird, while the pastor vainly tried to comfort her. Several mountaineers instantly sprang to the cliffs, and all eyes followed them as slower and slower they ascended. At length as the eagle disappeared behind the abrupt precipice, they were seen to pause and all but two gave up the attempt. At last, as rocks towered above rocks these gave up the desperate attempt, and a groan from the beholders told that all hope was over. With her face blanched by despair, her gaze riveted upon the precipice, the mother had stood motionless until now; but when she saw the pursuers falter, with a cry of agony she sprang up the almost perpendicular ascent. Upward, still upward, she held her perilous way until she gained the point which seemed to defy further progress, and there the cliffs rose high and bold before her; but where effort failed in others, she, impelled by love, nerved every power, and pausing not at danger, her bare and tender feet caught upon the lichens, and upward she pressed to the admiration and terror of the beholders. Once, and once only, she paused to look below. When midway to the summit what a startlingly beautiful view greeted her eyes. Far down the winding valley was a dense mass of human beings. Not one was standing, not a head was covered, but sire and youth and child were kneeling in fervent supplication, while from the village the tolling bell met her ear calling on the neighboring inhabitants. At length she gained the summit, and to her speechless joy she beheld the child still alive in the nest. On rapid wing the eagle was wheeling and circling above her. To grasp the child, clasp it to her bosom, and bind it to her with her shawl was the work of a moment. Commending herself to the loving Father she turned to descend. Fearful had been the ascent, but more fearfully perilous seemed the descent. On reaching the difficult spot, with a dizzy brain and sinking heart she paused, clasping her child to her bosom with a shudder. At that moment her ear caught the faint bleat of a goat guiding its kid down another way. With unspeakable gratitude to God she crossed over to descend by that before unknown path, and she heard the distant shouts of joy from the villagers below. Soon strong arms were by her side and she was safe with her child.

Love had borne her aloft where Alpine climbers could not go, yet we are told that the love Divine goes far beyond. "As the heavens are higher than the earth, so are my thoughts than your thoughts, saith the Lord." Dear suffering one, believe it and rest on Christ your substitute for "He taketh pleasure in those that hope in His mercy.

"He is more than a mother's,
Faithful, true and strong to bind."

—*J. B. Peace, in Advocate and Guardian.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 7, 1883.


## EDITORIAL CORRESPONDENCE.

### GREENWOOD CEMETERY.

Today we have been out to visit this renowned home of the dead. No labor nor expense has been spared by the living to take away the repulsiveness of death, or to divest the grave of its gloomy horror. The natural scenery is exceedingly beautiful, and the resources of art have been heavily taxed to ornament the gently rising and falling slopes where the silent multitudes have found their last abode. The blue sky was cloudless over head, and the sun was pouring down its floods of splendor over one of the grandest combination of scenes to be met with in this Western Continent. The great cities of New York and Brooklyn were extended in one direction beyond the limits of vision. In another direction were the well cultivated garden fields interspersed with the beautiful smaller villas, and variegated with copses of groves and the loveliest of parks. In the distance, as we stood on a tomb crowned eminence, and looked over the landscapes that stretched away to the shore, we could see the blue Atlantic losing its outline of dark azure in the bluer arch of heaven. On the wavy waters the ships could be seen coursing over the great highway of nations freighted with the wealth of the world. We looked into the cloudless skies, we looked over the great cities which together contain a population of two millions, we surveyed the retreating landscapes of farms, villas, groves, and parks, we gazed at old ocean's magnificent expanse, and then we looked down at our feet and over the lawns amid which we were standing, and grave crowded grave, and lettered marble and monumental granite told us of those who once lived and loved, who once moved amid all the active scenes of existence —and then died!

Here sleeps the infant of days—a bright springbud of being that was chilled by vernal frosts ere summer suns unfolded the closed-up flower. Here is manhood, prostrated when the heart was brave, when the arm was strong, and when the footstep was unfaltering. Here womanhood rests the head upon the pillow of clay, whose blushings of beauty were faded out by the icy hand. Here age has sunk to repose to whose withered temples time had left but the "wasted locks and gray." O, dwellers in dust, what avails it you that loving hands try to make a paradise above your cells of death-slumber? The sunny skies above pour no radiancy into the climes of darkness as darkness itself and where the light is darkness.

The dew drops may sparkle like gems upon the flowers that bloom above, but the lack-lustre eyes no longer see dazzling drops nor floral loveliness. With earth and its beauties—with earth and its friendships—with earth and its responsibilities—O, sleepers in lovely Greenwood you are forever done. You carried no wealth—no beauty—no pride of caste down to the grave. Nothing of earth cleaves to you but moral character. How many of you, O multitudinous sleepers, died in the Lord—how many sleep in Jesus? How many graves in this decorated death-land are beds of sainted ones? Will the first resurrection largely thin your population? Did you, O, did you in life prepare for the world to come?

With footstep of solemn tread we leave far-famed Greenwood. The angels will soon come for all that sleep in Jesus among your number—so Greenwood farewell.

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Today, Monday, May 29, finds us at the hospitable home of Eld. J. B. Cook, with whose kind and Christian family it has been arranged that we make our stay while in this city.

Yesterday, Sunday, May 28, it was our privilege to preach for the brethren of the Church of the Blessed Hope at their house of worship. It has been our aim in preaching to this devoted band of believers, to keep up a connection in the discourses so, that the several topics should be the closely related parts of one general and comprehensive whole. Our participation in the divine nature by the bestowment of its attributes—incorruptibility, immortality, and celestial glory of person at the resurrection-birth—and the heavenly inheritance reserved for God's dear children, were first detailed with connected particulars. Then our sonship, as making us joint heirs with Christ, of God—the Father of whose divine *Fatherhood* or *Paternity*, this —our —*heavenly family*—is named, was presented as a kindred theme. Then our union to Christ the living and glorious Head of the Church, as living and glorified members, when raised up and made alive from the dead by the same almighty power that brought again to life our Lord Jesus Christ from the dead, was presented: and, lastly, the motive influences contained in these connected particulars of the one great salvation as powerful inducements for us to work out our individual salvation with solicitude and anxiety lest we lose our crown and forfeit our heavenly birthright, were presented by way of exhortation—thus stirring up the pure minds of our dear brethren here by way of remembrance. Though we were compelled to speak in a somewhat desultory manner, our brethren gave close and candid attention. We felt some misgivings in addressing a church which has enjoyed the ministrations of very renowned speakers, but now indulge the humble hope that some of our illustrations, though delivered in our extemporaneous style, were favorably received. The brethren here look for Israel to receive the fulfillment of all the glowing promises made by the holy prophets concerning their future restoration, as well as for the glorification of the Bridal Church, and we may say of this Church of the Blessed Hope, that it is a candle-stick or lamp-stand indeed, from which radiate the rays of divine light into the darkness of a dark world.

In the afternoon of Monday, in company with Brother Cook, we went over to Central Park. One object was to see the Egyptian Obelisk which was lately brought over from Alexandria and placed on a well-selected eminence on the east side of one of the most picturesque and beautiful pieces of pleasure grounds imaginable. The obelisk proper is a monolith composed of reddish syenite, quarried in Upper Egypt. As the whole now stands, inclusive of base, pedestal and shaft, the entire height is eighty-one feet. The shaft stands on a very heavy pedestal with four bronze crabs placed one at each corner. The rasping sands of the desert have dimmed the sculptured hieroglyphs on two of the most exposed sides, and the base edges of the monolith are some fretted by time. The date when the obelisks were formed is placed as early as the time when Joseph was in Egypt and consequently anterior to the sojourning and exodus of the children of Israel in their connection with and deliverance from the land of the Nile. It is among possibilities that Joseph himself may have looked upon this venerable shaft and more than probable that Moses, learned as he was in all the wisdom of the Egyptians, may have read the hieroglyphics, that can now only be deciphered by the learned and skilled Savants. To look upon a work of human hands that has withstood the changes of 3500 years, whose rock-surfaces were lettered with an iron pen before Moses wrote the Pentateuch, a monument—even before he floated an infant in his ark of bulrushes, on the waters of the river down which this column of old antiquity was floated to Heliopolis from the quarries of Syene to stand while empires were coming to their birth and measuring off their primal eras, then taking another journey from the City of the Sun to Alexandria to stand upon the shores of the Great Mediterranean while these empires declined and died, to see new kingdoms rise and flourish on the territories where dead dynasties had risen and fallen, and then to voyage through the Great Sea and over the ocean whose western tides laved the shores of a world of whose existence Old Egypt's wisdom never dreamed, to stand the wonder of a generation far down the ages—to look, we repeat, upon a mighty shaft sculptured by hands in an age more than half way back to Eden times could but inspire a strange feeling of wonder in our mind as we stood contemplating its age-scarred form and, to us, unintelligible pages.

On the next day, after being at the Park, Brother Briggs of this city kindly called in the morning, and invited Brother Cook and ourself to go with him to Brighton Beach on the south side of Coney Island to pass Decoration Day on the shores of the Atlantic. This is a place of resort for the inhabitants of these great cities during the warm season for sea-bathing and general enjoyment. The day was very pleasant—there being just wind enough in the forenoon to give the gentle swell of the ocean a white fringe as it broke on the white sands of the shore line. The breeze from the sea's wide expanse was exhilarating, and, as it was a day when business was to a great extent suspended in this great mart of trade, multitudes flocked to this popular resort to enjoy a day of pleasurable recreation. By a notice in the *Tribune* of today, May 31, we see that a concourse of 25,000 persons was supposed to have assembled at Brighton Beach on Tuesday, May 30, or yesterday. As it was the first day we ever had the privilege of spending on the very shore of the ocean, and, especially, as everything was well calculated to render the day perfectly enjoyable, we hardly need say we were delighted with the day's sight, and pure and peaceful pleasures, and also placed under obligations of gratitude to Brother Briggs for his personal attention and Christian kindness, that words of thanks cannot repay. In the afternoon the wind freshened up white caps decorated the sun-bathed ridges of the wavy sea till the sinking horizon blended wave and sky. Vessels under the pleasure of wind-filled sails, or propelled by the steam rocking engine, were everywhere visible, and we contemplated the scene with that peculiar feeling that novelty and strangeness inspire.

Two day's experience gave us the opportunity to contrast the beauties of Nature, as exhibited in New York's pleasure grounds—Central Park—and its art representations promiscuously scattered through this human Eden among evergreen and spring-leaving trees, and flowery arbors and plats—with the sublimities of the great deep whose crested waves sever the new world and its mighty activities from an older world whose histories and traditions go back to the pair in Paradise. Fruitful lands have become deserts, mighty cities have fallen and left scarce a vestige of former grandeur—empires have been revolutionized and vanished like visions—but the waves of the grand old ocean roll as majestic as when Morning Stars sang creation's anthem, and as unchanged as when their notes of "wild profound eternal bass" were mingled with the sweet melodies of the sons of God, and the world-wide beauties of a new-born earth were revealed in the cloudless spendors of heaven's bright first-dawning glory. Though the dead have gone down to its deeper beds, and though the coral insect has built the white tombs above, yet ocean's expanse is unscarred with graves and unlettered with epitaphs. "The sea is his and he made it," and when it lifts up its voice of many water it proclaims the majesty of its Mighty Maker and the imbecility of man.

In our survey of the political horizon we can see signs of the coming crisis. In the hand-writing on the wall of Oriental despotism we read the doom of Islamism and sentences of Israelitish favor and restoration. The day of Gentile supremacy is at the sunset, and the Sun of Righteousness is already about to color the dawning skies of the Restitution day with glad rose hues. But the day of God and of millennial glory be ushered in. Let the bars be broken that hold the sleeping saints in death. Let the saints in resurrection life and glory rise to meet the coming King. Let the loved Immanuel be seated on the throne of universal and eternal empire soon. Thy Bride says come; a groaning creation says come: "Even so, Come Lord Jesus."

*Brooklyn, N. Y., May 31, 1882.*

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We clip the following from the N. Y. *Tribune* of Sunday, May 28, 1882. As this was the observed anniversary of that day when the Holy Spirit was so wonderfully infused into the intellectual and moral human powers and capabilities of the commissioned twelve, it may be a satisfaction to our readers to see how these divine inspirations appear to the editors of a widely circulated and popular secular journal. If some of this Pentecostal Spirit were copiously *diffused over* and deeply *infused into* churches looking for the Lord it would be better than the spirit of worldliness so prevalent now. A new era will bring a more glorious exhibition of the powers of the world to come of which the Pentecostal manifestation was but an earnest.

PENTECOST.

This is the anniversary of the day nearly nineteen centuries ago when the fisherman, tax-gatherers and publicans who had followed the carpenter's son Jesus before he was crucified (an ignorant, needy, disreputable crowd in the eyes of the upper classes of Jews) were together in one place, waiting for some intimation as to what they should do in the future; and when, as we are told, a mysterious and hitherto unknown power suddenly came to them, something which no education or force of intellect ever gained for any man; a swift, positive apprehension of the Truth, the Good underlying all things, and a faith in It; and a power, too, to bring that truth home to the minds of other men.

The only possible use to us nowadays in observing such religious anniversaries as this of today is to find out how the events which are said to have happened on them concern ourselves. What, for instance, does this so-called "descent of the Holy Ghost" on those illiterate Jews mean to each of us going about our business in New York today? That the occurrence on this day of Pentecost, whatever was its nature, was an actual and supreme crisis in the life of each of these men, there can be no doubt. Before this time, so far as we can see, they were very commonplace Jews of the lower grades; self-seeking, avaricious, petty in their ideas and aims. The best one among them, he whom Jesus chose as a companion, fled from him on his arrest; the one with boldest and most marked character denied all knowledge of him with oaths, and after his death went immediately to his mates and fishing again. But after this day, without a single exception, they gave themselves up to lives of heroic sacrifice such as the world never has equalled; there was no danger which they did not dare; no disgrace, no ignominy, no torture which they did not bear, dying martyrs at the end, and avowedly doing this by the strength which came to them on that day. Neither can there be any question that the gift of this mysterious power to these twelve men was also a crisis in the world's history. The truth which they set out to teach that day has altered the development of every race to which it has come, moving it more honest, virtuous, just and merciful. It was practically the dawn of moral daylight in the world.

These are the historical facts. If any one of our readers is uncertain about them, let him trace up his own family until it ends in some Gothic or Briton wrapped in skins or receiving his prisoners on Druidical altars, and he will begin to see what Christianity without his consent has done for him. This Holy Ghost, or Truth, or Idea which the old chroniclers figured as tongues of flame, has burned out a good deal of evil already from humanity. But how about individuals—ourselves? Is it possible, now, on this present May morning, in a shop or office of New York, for that mysterious power or change of nature, call it what you please, which came to the Apostles, and out of coarse human material made them martyrs, saints and propagandists of the religion of unselfishness,—to come to one of us? Other things we know how to get. Money can be worked for, knowledge, comforts, reputation, have their price which a man can pay; experience and hard sense come from friction with the world. But there is something beyond these; an influence which sometime in every man's life approaches him; an intangible force which if he will comes into his nature and which is not imagination, nor reason, nor any other mental process. It shows itself by a high, calm faith in God and his order and right, as holding all the disorder, injustice, sickness and death which bewilder us in, just as the calm, infinite, sunlighted space holds the unquiet stormy world. It is a something for which Darwin or Huxley could find no name or definition; a strength apparently without any cause. Yet every day in the commonplace life of common people we see it make weak men smile tranquilly at pain which is killing them, and silly women resist fierce temptations which take hold of every part of their character. We see it acting against worldly prudence and against nature; influencing selfish men to work to their own disadvantage, the thief to be honest, the libertine to be virtuous, giving comfort and happiness to the mourner over the grave of her dead. It drags every man, in spite of his own will, up and above himself. Is it not a real thing?

The man who yields to it knows how real it is, just as his own thought in his brain is a more actual fact to him and enters into his life more than the dead bricks on which he walks. But unfortunately the Christian Church have used technical phrases so long to express this, as well as almost all points of Christian belief, that they have almost lost their meaning to the mass of hearers. For this reason it is not amiss for even secular journals to bring these sacred subjects before their readers and induce them to ask themselves what in plain modern English they understand by them. It does not matter so much to us how this Holy Spirit (which is to the life of humanity what the sap is to the tree or the blood to the body) came to the Hebrews; but it matters greatly that we should know how if ever it has come to us.

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In response to a request for some of the most valued thoughts of his long and useful life, Peter Cooper recently wrote as follows to a social gathering of aged men in Boston: "I rejoice in the belief that mankind throughout the world improve and better their condition in proportion as they draw from the revelations of nature a more rational theology, that will present God in the character of a loving and affectionate father. Such a God will be our highest ideal of all that is just, powerful, wise, pure and good. All men should realize that what a man, a community, a state or a nation soweth, that must they also reap, somehow, somewhere, and at some time, and that by the operation of laws, designed in Infinite wisdom, so wise and so good that they will never require to be altered, amended or revoked."

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THE following notice of the death of our beloved Brother Brick is taken from the South Bend (Ind.) Daily *Times*, of May 17:

Wm. W. Brick, one of the oldest residents of this city and county, died quite suddenly at his home, corner of Jefferson street and Franklin place, about five o'clock yesterday morning, aged 74 years.....Mr. Brick had been a resident of St. Joseph county for fifty years, and was widely known and highly respected.....The funeral will take place from the residence tomorrow afternoon. H. V. Reed of Chicago, and John Lister of Buchanan, officiating.

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The Scriptures are wonderful with respect to the matter which they contain, the manner in which they are written, and the effect which they produce.—*Home.*

## Selections.

The Rainbow.

### TO THE WATCHMEN UPON THE MOUNT EPHRAIM.

For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Jer. xxxi. 6.

I have set watchmen upon your walls, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence and give him no rest till he establish, and till he make Jerusalem a praise in the earth. Isa. lxii. 6, 7. Through the gates! prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people. Isa. lxii. 10.

During several years past, earnest students of prophecy have become more and convinced that the times of the Gentiles are all but fulfilled, and that the set time to favor Zion is upon us. What then should be the attitude of the servants of God? Special light involves special responsibilities. It is clear that it is our duty and wisdom to inquire of the Lord, and the words quoted above from Isaiah could hardly have been put more forcibly. We are to "give him no rest." There are, doubtless, very many of the Lord's servants who faithfully remember Jerusalem day and night, and who shall say that their prayers may not be heard to urge the speedy fulfillment of God's promises to Israel? Our Lord has set no limit to the marvels which may be brought about by "importunity" in prayer.

But we are not only to pray for the peace of Jerusalem. We must watch as well as pray, lest we be self-deceived from temptation in matters affecting the individual spirit. We must watch as well as pray, also, for the earlier fulfillment, always in his time, of the prophecies relating to the restoration of the glory of our adorable Lord.

And who that has been watching with prayer during say only the past few decades, can have failed to identify even in movements at first sight merely of secular or political interest, partial fulfillment (as the law precedes the leaf) of the prophecies concerning the last days of this age?

Have we not seen, in 1866, the Pope formally deposed from his temporal authority exactly 1260 solar years after the exaltation of the Papal authority by the decree of Phocas, A. D. 606? What a fulfillment of the prophecy, by the hand of Daniel, that at the time of the end "many shall run to and fro, and knowledge shall be increased" have we not seen, particularly since the first International Exhibition in 1851! What persecutions of God's ancient people have followed upon that which took place at Rome in 1864! What fresh blasphemies have emanated from the Vatican! What reverses have been sustained by the armies of European nations owning the supremacy of the false Church of Rome! What a "falling away" in once Protestant Britain! What a breaking of the manacles of the slave! What an access has been vouchsafed to the glorious gospel of our God in heathen lands, as a witness to all nations! What a waning of the power of the Turk! What progress towards the completion of the final number of the ten Roman kingdoms who are to have power for one hour with the beast! What a flood of infidelity and of lawlessness has broken over the whole Eastern hemisphere! What ancient landmarks have been removed! What "perilous times" have come upon us! Are not men now, as we are told they shall be in the last days, "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy?" Are they not now "without natural affection;" are they not both nationally and individually "truce-breakers?" How many men are now "traitors"—how many "heady" and "high-minded;" and how many, alas, are not "lovers of pleasures more than lovers of God?" Even in our once Protestant and still most favored country, do we not see everywhere too much of the "form of godliness," and far too little of "the power thereof?" Is there not now, more than ever, need to teach our children in the words of the wise man of old, "My son, fear God and the king, and meddle not with them that are given to change?" Prov. xxiv. 21.

Do we not also see more cheering signs than these? Is there not a growing confidence and jubilant expectation among the elect minorities of the Lord of his speedy coming in accordance with his gracious promise? Is there not more faithful waiting and watching for the catching-up of the elect to meet the Lord in the air? Is there not just such a universal belief among all peoples that we are on the eve of some great cataclysm, as obtained prior to the first advent of our Lord? Is there not a wide-spread feeling among Israel after the flesh (excepting always those who are content with the fleshpots of Egypt), that their glorious Messiah, whom we know and recognize beforehand, by faith, to be one and the same with him who loved us from the beginning, and who gave himself for us on Calvary, is at the gate? Have we not, like Daniel, "understood by books the number of the years whereof the word of the Lord came to the prophets?" Do we not find, in every daily paper, fresh evidence that God's word is truth, and that he is working out that which he purposed long before, in all the spiritual, physical, political, moral and scientific fields of his rule?

Supposing that we are both watching and praying, then, must we stop here? "*Laborare est orare*" may be read backwards as well as forwards. We must also work "redeeming the time." In our triune natures there is a special function for the spirit—that of prayer; one also for the soul or intelligence—that of watching; and one also for the body—that of work. But as neither of our three constituents of spirit, soul and body can be truly said to exist without both the others, so work for God cannot be effectual without both prayer and watching; prayer cannot be real without both work and watching, nor is watching of any practical value without both prayer and work.

I am as far from wishing to judge any man (except myself) as I am from desiring to flatter. Therefore I prefer to put the matter interrogatively, to myself and to every one who professes the faith of Christ. Granting that we may be both watching and praying for the kingdom of God, are we—am I—also working to that glorious end? Let each of us consider whether we are individually obeying the Lord's call! What excuses did Moses not make when first called to active service in the cause of God's ancient people! What diffidence did Gideon exhibit at a similar call! And with what gracious assurances of guidance and strength did Jehovah answer them! Did he not also enjoin Joshua to "only be strong and very courageous?" Is his arm at all shortened since those days? Has he, as many professing Christians seem to believe, power now in heaven only, having abdicated his rule over the earth? Must we go through the same trainings as Nebuchadnezzar before we learn the same lesson; that "the Most High .... that liveth for ever.... whose dominion is an everlasting dominion .... doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

But has not God for the most part in all ages, and uniformly during this dispensation of grace, chosen to work through human instruments? And if he now be calling any of us to bear a share in the agency by which he is bringing about the fulfillment of his purposes which are of old, shall we resist his Spirit, and, through either fear or indolence, refuse to perform the work which he has so graciously mapped out for us? God forbid! "Why should I let another take my crown?" is a question we may all frequently ask ourselves with advantage.

What then is the work which the Lord has apportioned to each of us? We cannot all be apostles, nor all preachers, nor all evangelists. But God has set before each of us his own individual sphere of work; and with prayer and watchfulness we may each do daily something to hasten the coming of the kingdom.

For some years past I have felt persuaded that Christians generally are very remiss in one particular branch of God's work, attached to which there is a special and most gracious promise. I refer to the absence of any serious, collective and well-considered effort in the direction of restoring God's ancient people to the land of their fathers. Some hold the opinion that this will be effected by express and direct intervention of a purely Divine and altogether supernatural kind; but this view will hardly be held by serious students of prophecy who take the Word to mean what it says. It would be easy, probably, for any reader of the *Rainbow* to show from Scripture that this "*Deus ex machina*" theory is untenable; and the proofs that this glorious restoration will not be an exception to God's established plan of working, by and through human wills and agencies, are so numerous that this is hardly the place to attempt to collate them. I will therefore proceed to more practical considerations.

Knowing that there are very many lovers of Israel who pray and yearn for their early restoration; because the Jews are beloved for their fathers' sakes; because we Christians owe them so much; because through them we hold the oracles of God; because of them as concerning the flesh Christ came; and through and beyond all other reasons, from the conviction that the national re-establishment of the Jewish nation in their own land is an inevitable preliminary of the full and personal manifestation of the glory of our adorable Lord Jehovah Jesus; knowing this, I say, I began to ask some years ago, why those lovers of Israel should remain without mutual knowledge, help and counsel, and without the organization necessary for common and collective work? Why, indeed, but because the injunction has not been obeyed, to "lift up a standard for the people"—in other words to establish a common rallying point to which should be directed all the knowledge, all the experience, all the zeal, all the discretion, all the work, all the material and pecuniary help, of all Christians who are like-minded in this matter.

Having, therefore, assembled several friends whose discretion and sound knowledge of the Scriptures could be implicitly relied on, for the safety which lies in the multitude of counsel, a first small gathering of lovers of the ancient people was held in London, on the 17th of October last. In the chair was a well-known and highly esteemed Protestant divine of the Church of England. This meeting (as also subsequent ones) was opened by an earnest prayer for the guidance of God's Holy Spirit, by one known (in spirit at least by every reader of this magazine—none other than the revered pastor of Mabley. There were present an eminent civil engineer, two or three city merchants and brokers, a member of a well-known firm of bankers in Jerusalem, and others known for their faithful Christian work—fourteen in all. The first object of establishing a personal acquaintance between a few lovers of Israel having been accomplished, so as very interesting interchanges of views, experience and special knowledge ensued; other meetings were held at which new and most valuable coadjutors were introduced; channels for obtaining special information bearing on the subject were opened up; plans of action were arranged, and many valuable statistics and particulars were collected.

At this juncture occurred the renewal of the persecutions of the Jews in Russia, followed by the well-remembered outbursts of indignation throughout the length and breadth of Britain, and the establishment, on 1st of February last, of the Mansion House Relief Fund. Some of us thought, here was a more powerful organization than we could hope to erect by years of labor, springing like Minerva, armed, into the world; and fancied it would be supererogatory to proceed further. Others doubted whether the results would be of a permanent character, or whether indeed the committee would attempt to do more than extend temporary relief to the actual victims of the late persecutions. However, action on our part remained in abeyance whilst the policy of the Mansion House Committee was underveloped, and it was only when it transpired that the management of the Fund had lapsed into the hands practically of the so-called Orthodox Jews, with the inevitable result that Palestine was (at all events temporarily) struck off the list of countries available for adoption by Jews assisted by the Mansion House Fund, that it was felt expedient for us to resume work in our own quiet groove, feeling convinced that our objects, and those of the working Committee of the Fund were in no way identical, and at the same time in no way inimical, to each other.

In the meantime the feelings of the Turkish bureaucracy had become so embittered against everything English, in consequence of the policy of our present Government (on which no reflection is necessarily hereby meant), that we felt compelled to adopt an entire change of front and of policy. Our friends must bear with us if we refrain for the present from indicating very precisely what particular line of policy we now have adopted. Suffice it to say that we have secured the adhesion of several small societies who have for some time been working, unknown to us and each other, with similar aims; that among others the Rev. Mr. Hechler has thrown in his efforts with ours, and has very kindly lent us his name and address as a temporary rallying point, pending the incorporation of a Society, and the appointment of a Secretary with fixed offices; and that which is now required from Christian sympathizers is that they should assist us with their moral and pecuniary support to aid in the formation of a permanent Society, having for its avowed and main object the colonization of Palestine, and the adjacent countries, particularly with reference to the impending resettlement there of the main body of the Jewish nation.

Readers of the *Rainbow* you have had a clear month's start of the rest of the British public by the insertion in the April number of a slip inviting the forwarding of your names and addresses. The response to this has been most gratifying, as the replies received embrace the names of many of the most respected and constant writers in the magazine. We want more names, and we want also money subscriptions, to warrant us in the opening of a banking account and the appointment of trustees. The immediate object to which these funds are to be applied is to pay the expenses of obtaining from the Porte a concession for such public works as are necessary to the working out of the grand aim of the Association, which, please God, is to be—the restoration of the Jewish people to Palestine.

I have much more to say on this all-engrossing subject, but the space forbids at present. My dear fellow servants of Christ, I conclude as I began. Pray, watch and work for the restoration of God's ancient people to their land of promise as a prelude to "life from the dead." "Pray for the peace of Jerusalem: they shall prosper that love thee." FRANCIS D. MOTT.

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"The Approaching End of the Age." By a Scottish Churchman. Hodder and Stoughton, London.

# Poetry.

## HOPE.

REV. W. H. POWERS.

This world's no gloomy vale of tears,
Unless we make it so;
Our faith's rise higher than our fears,
Our woes transcends our woe.

For every valley of despond,
Thro' which our feet must stray,
Rise mountain heights of Hope beyond,
And courage guides the way.

O helpless soul! throw off the weight
Which Satan bids thee bear:
The cross of malice, passion, hate,
Self-worship, pride, despair.

Beneath the crosses God has given,
Our struggles may be removed,
So shall we find the joys of Heaven
Our soul's sweet habitude.

Whene'er we rise from cities of fears,
Which dims our mortal sight,
God's love, reflected thro' our tears,
Makes all our world delight.

And when the peril, here
Shall gild our grief
We'll find each burden borne in love
To be a golden cross.

# Communications.

BALTIMORE, Md.

*Editor Restitution:*

The prophet that hath a dream let him tell a dream; but he that hath my word, let him declare my word faithfully. What is the chaff to the wheat? saith the Lord. Jer. xxiii. 28, 29.

It must be painfully apparent to every thinking and earnest Christian, viz., the graveling disposition in too many of our churches to set aside the plain, direct, and pointed words of Jehovah, and give us in their stead elegantly worded general statements, or instructions: in many cases putting the people into a yawning, sleepy condition with their prosy rubbish before they reach the subject matter or central thought of the Divine message. In the same chapter a little farther on it is stated that the people who have such teachers shall not be profitted by them. The clearest utterances of men are but as chaff, compared to the hammer of God's word.

I can recollect when it was the custom in ministers of the gospel to give Scripture authority for every important statement they made at the sacred desk. It should be so now. Attorneys at law are expected to give precedents—authority—to sustain their positions. Preachers of the gospel should search the word diligently to see whether the things they affirm are sustained by the Book. It would appear now that the ministers who can talk the longest without even referring to the Holy Oracles, gives the strongest evidence of real ability. Paul no doubt could have acquitted himself in this line as well as any of our modern pulpit orators—was not ashamed to refer to the Book for endorsement to his utterances. We read that Israel could not stand Jehovah speaking to them the words of the law. They said to Moses, "Speak thou with us and we will hear, but let not God speak to us lest we die." Ah, sin makes cowards of us all. Sin is the cursed thing that makes us shrink away from the presence of God and his word. Like Adam, we are inclined to hide ourselves from the pure and holy God our Creator (Adam's shame has been transmitted).

"Sprang from the man whose guilty fall,
Corrupts his race and taints us all."

What a pity that so many professing Christians appear to prefer the chaffy, prosy, dreamy talk of some D. D. to the wholesome, pure, divine word of life, which like a hammer is intended to make our crooked parts straight, and like a fire burn up the filthy rags of moral dudiment and self-righteousness, and like wheat be unto us the real bread of life.

"Thy word Almighty Lord
Where'er it enters in
Is sharper than a two-edged sword,
To slay the man of sin."

"Thy word is power and life,
It bids confusion cease,
And changes envy, hatred—strife,
To love and joy and peace."

The prophet that hath a dream, let him tell a dream; but he that hath my word, let him declare my word faithfully. Oh, that we may begin even now to search that blessed Book which contains such wonderful words of life. No other book contains such precious news for hearts that are longing for solid good, yet no other book is treated with such neglect—read so little. In that wonderful little book written by J. Bunyan, in the form of a dream, he commences in so unique yet so truthful and beautiful a manner—"I saw a man standing in a certain place clothed in rags. His face turned away from his own house. In his hand he held a book, in which he appeared to be reading; and on his back a great burden." True picture of the sinner when God's word enters into his understanding. It was the book that assisted the dreamer to see himself, as he represents in the picture—for it is himself, evidently, he has in view, as the pilgrim going from the city of destruction to the celestial city. It was the book that showed him the way to the "wicket gate," and the cross: the sight of which caused his burden to tumble from his back. Here he also had his rags taken from him, and in their place a grand suit was given him, the like of which he had never before possessed, because the fabric was of such a nature that it never wore out, or grew old. Some call it the robe of righteousness.

"Jesus thy blood and righteousness
My beauty are, my glorious dress,
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

It was the book that showed him his great peril in the city of destruction and at the same time the sure way of escape therefrom, and when Christians got into the slough of despond, it was not pulpit oratory, but the book by whose counsel he was enabled to see the stepping stones which the King, our gracious Heavenly Father had placed there to assist weary and benighted pilgrims through this wierd and lonely vale.

"Thy word is a lamp to my feet and a light to my path." "The entrance of thy word giveth light, it giveth understanding to the simple." Light here means knowledge of God's attributes, also our privileges, and a right understanding of our duty to God and each other.

On most of the bridges that span our rivers, as well as in corporations and towns, there are certain laws which all must observe. Ignorance of them will not be taken as an excuse for their violation. As a rule these laws are usually observed because of the paltry fine imposed for each violation. Oh, how strange so many who enter the service of the King of kings pay so little attention to the laws and regulations of his kingdom, since a mistake, wilful or otherwise, may work the forfeiture of our citizenship. If we have any misgiving about the title of our property, we take so much pains to look into the matter—spending our time and means in straightening out that which may be crooked. And so in unfavorable symptoms of disease how careful we are to know the worst, and apply the remedy. But in the matter of our title to eternal life or spiritual health, we pay so little attention.

In the matter of property title, it is not sufficient to just have the name of some attorney attached to our brief. He must be a man of pronounced skill in the detection of error. But where life everlasting is at stake, instead of going to the only book which treats on life-titles, too many go to some dreamer or religious soothsayer and take his chaffy rubbish instead of the pure wheat of God's eternal truth.

"When I behold mankind,
Dull, stupid, simple, blind,
Sheepishly rest behind, (where some dance leads),
Yet strutting all the while
In most imposing style,
My face may seem to smile, (but my heart bleeds)."

We read that after our Lord uttered —while in the agony of death—"It is finished" that the vail of the temple was rent in twain, signifying that the time had passed when the High Priest only could enter into the presence of the Most High. What pity that this truth should be so little understood. Millions of people to-day calling themselves Christians, are saying by their actions, "Let Moses speak with us and we will hear, but let not God speak to us lest we die."

Every person now, by virtue of the work and merit of Jesus, can present his petition to the Father in heaven for him or herself, and have audience, provided they come in the name of and ask for the sake of Jesus Christ the Savior and only Mediator between God and man.

"On us the Father's love,
Is for thy sake bestowed,
Thou art our advocate above,
Thou art our way to God.

Mercy and grace and peace,
Descend through thee alone,
And thou dost all our services,
Present before the throne."

Ever since man's revolt, breaking up the sweet intercourse with his Creator, and ending in his expulsion from Paradise, God has been kindly and persistently planning for his recovery. All through the ages, from the promise in the garden made to the ejected pair, down to the glad morn when a few shepherds at Bethlehem were startled by a great light and the sudden appearance of an angel who persuaded them to be not afraid, for that he came not to destroy, but rather to make the grandest announcement that was ever made to any people in any age of the world, "I bring you," said he, "tidings of great joy which shall be to all people—Gentile and Jew alike—for unto you is born this day in the city of David a Savior which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest and on earth peace good will to men."

Oh, why is it that while this glad news is being told and commented upon in our churches the first day of every week, so many of our people should stay at home, reading about some big fire, horse race, or suicide, and if they do come now and then to God's house, the preacher has hard work to keep them awake—why is all this? Who is to blame? Is the preacher telling a dream—dispensing some gilded but chaffy, prosy nonsense of his own, instead of the wholesome and nutritious wheat of God's life-giving word? It is recorded that the sons of Aaron were struck dead for using strange fire in their censers—polluting thereby the sacred service. I verily believe this is one of the great sins of our day, viz., a lack of reverence in pew and pulpit in our approaches to the Almighty, before whom angels, it is said, veil their faces.

The greatly honored and eminently successful evangelist, D. L. Moody, whose labors in Baltimore will not soon be forgotten, used to hold the old Chicago Bible in his hand, while he dispensed the fire, the hammer, and the wheat of eternal truth, to the hungry, eager throngs, that crowded night and day to hear him. What was the secret of his success? Had he a university certificate? Was there music in his voice? Was there any particular grace in his pose or dramatic style in his gestures? No in all these he was short—lacking. "Rude in speech and little blest with the set phrase. Pray then what was it which drew city and country after him as few men ever drew since or before? Hear and I will tell you and you may if you will sound it abroad, publish it in the streets of Askelon. Hail it like as one did before in the ages that are past—on your church doors. He had God's word and he declared it faithfully. Omitting the "time-honored pulpit customs and phrases" such as prosy introductions, white pocket linen, a great neck cloth, "thirdlies" and "but again," facial contortions and stage attitudes, as often seen but so much out of place in him who ministers at the sacred desk—everywhere, but especially at God's altar, I loathe affectation. He was so unlike the fashionable or society preachers of the day, who just take one little verse, or rather a fragment, just a little clause, to show us—it would appear—how much they can do with the least material, or in other words, how little they need to depend upon the word of inspiration. But with all their cultured utterances and faultless composition, they have hard work to keep their admirers awake to the end of the piece. "The prophet that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." "Is not my word as a fire that burneth, and as a hammer that breaketh the rock in pieces?"

See how David met the great overgrown boaster of Goth. I fancy I hear him announce himself as Saul's alternate. "Yes I'm little, but I come in the name of the Lord of hosts, and all these trembling people in my rear as well as all the God defying host at your back, shall know that the Lord saveth not with sword and spear, for the battle is the Lord's." With this kind of faith no wonder he accepted that challenge that sent terror to the heart of Saul's veterans.

Sunday School teachers, did you hear what David said? "The battle is the Lord's;" think of that when you are tempted to abandon your Sunday School work. Be not discouraged because you lack skill and experience. Where was David's military experience or training? His conduct before Saul shows that he had no experience with sword and shield, he had not proved them. But he had what stood him better in the Lord's battle—unlimited and unwavering reliance upon him who had in the past delivered him in times of great peril, saving him from the teeth of the lion and the paw of the bear. He made no reckoning on defeat. He carried no army surgeon with him, at least there is no account of it. There was no burial corps waiting the result of the conflict. There were no "ifs" in his speech. God was with him and he had the assurance of victory. There are several features in this most interesting narrative, very instructive.

David ignored the "time-honored custom" of appearing in uniform; how he must have been taunted by the regulars. It must have been a capital joke in camp when the young rustic—likely barefoot and footsore—with his fists perhaps suspended on one shoulder and his shepherd bag on the other, went forth with only a boy's sling in his hand to such an unequal contest. Many an old soldier no doubt wished from their heart that the presumptuous upstart would be given for food to the dogs or birds of the air. We are taught by this narrative that human modes or usages are not always endorsed by the Divine Being. If David was here now amongst us and undertook to lead a charge against the Philistines of sin and refused to adopt the "time-honored tactics" of the church militant, he would be treated as an enemy and in all probability dismissed the regular service. Many would say, what right has he to introduce plans and methods not recognized by us? But David was successful and there is nothing like success to put an end to all murmuring and we will all be successful if our hearts and plans are in accord with David's God even if that plan takes us out of the ruts of human inventions and "time-honored customs"—nonsense. Oh that Christian men and women of the present age had just a little of this courageous independence that we see in David's ignoring all of Saul's war harness—leaning and trusting in the strong arm of Jehovah alone for success reasoning always the inspiring words of David—"The battle is the Lord's."

There are so many Christian workers constantly complaining because of repeated failures and are puzzled to account for it. The church call for a caucus of the head men or chiefs, an advance, or charge, is determined upon. The "alarum" is sounded and resounded but too often the whole affair ends in sound. Israel's hosts are compelled to return to camp, and God's enemies remain in possession of the field. What is wanted now is a few braves like David, who will dare to spurn the ponderous, stale and useless machinery of mere human plans and methods, spurning them as useless, just as David did Saul's proffered armor and "time-honored equipment," and go out relying for success alone on the strong arm of Omnipotence for the battle is the Lord's now as much as it was then. The news are getting tired of all this chaffy, windy, empty sound. Society preaching, emotional acting, away with it.

Mr. Moody when here told us in one of his discourses, that he met a man once who was inclined to be skeptical, and instead of entering into an exhaustive agreement with him on evidence, he just gave him Isa. liii. 6.

We often wonder why so many of the churches' recruits fall out of the ranks. Now and then we think and speak kindly of them, but far oftener they are regarded as mistaken souls, who never had right thoughts of holy things. Seldom do we think of attaching blame to ourselves in the premises. If like Dickens' Oliver Twist, asking for more gruel, they the recruits—appear dissatisfied with the meagre allowance, dispensed at many of our religious feasts—they are whipped, reprimanded, sat upon, I verily believe many earnest inquirers after truth coming into the church of Christ, are starved and froze to death at our candle heated stoves and raw turnip collations. Instead of dispensing like Moody the wheat, the fire, and the hammer of holy, earnest truth, such as Isa. liii. 6, or John i. 29, Matt. xi. 28, Rom. iii. and x., we give them some prosy, windy "rig-ma-role" both fireless and valueless. What is the chaff to the wheat? saith the Lord.

Oh, Christian sower, if you would do efficient work for thy Master, sow wheat—life-giving and nutritious truth and soon the song, "Nothing but leaves," will be superseded by the happy chorus—

"Bringing in the sheaves."

May the Lord wake us all up to a proper understanding of the work he will own and bless. God's messenger must always strictly adhere to his orders, and regardless of fear or favor—speak out boldly that which God shall tell him to speak. Balaam said, "If Balak were to give me his house full of silver and gold, I cannot speak only that which he shall tell me. How can I curse whom God has blessed?" said he. Christian messenger you will not very likely be asked to curse anybody, as was Baalam, but you will be expected to flatter, fellowship and fawn upon unholy persons, because of their temporal support of God's service. This is just as odious in the sight of heaven, and unchristian both in principle and result.

"Thou shalt in any wise reprove thy brother," whether they are offended or not, "yet lookest thou one thing" must be said to all whether rich or poor. One smooth stone, directed by David's God, will accomplish more than all our human modes and methods put together. Knee drills and prostrations are but as chaff compared to the fire and hammer of God's truth.

"Behold I stand at the door and knock, if any man will hear my voice and open the door of his heart, I will come in and sup with him and he with me."

This, this is what crushed hearts need. Such texts as this will do more good than long faces, angelic poses, or singing psalms all night on your knees. The very best place—when one wants to seek a special blessing—is just where Christ said—the closet. He taught this by example as well. "Tarry ye here while I go yonder to pray." Are you afraid he will not see you? He saw Jacob, when he had sent his company on before and betook himself to prayer. O, what a prayer that was! "In vain thou struggleat to be free. I never will give up my hold. Art thou the man that died for me? the secret of thy love unfold. wrestling I will not let thee go till I thy name and nature know."

Hagar was seen when she least expected it. Esther was seen, Daniel was seen, Jonah was seen. Nathaniel was seen under the fig tree, and glory be to God, I was seen! Have you been seen and heard? If so let it confirm you in your faith as it did Nathaniel.

"And when ye pray enter into your closet, and after you have shut to the door, pray to him who seeth in secret and he will reward thee openly." The result will be apparent to all.

So far I've said nothing as to what kind of man God's messenger ought to be. Here I ought perhaps to put my hand on my mouth, or like Moses take off my shoes because of the solemnity of the place. If one will thoroughly submit himself to God, he will make him suitable for the work he is to do. I might say however that God's messenger ought to have average mental and physical development. He should be grave, sincere, decent, and himself duly impressed with the gracious message he bears to others. In the proclamation of sacred truth, he should be as faithful to pronounce its penalties as its rewards. When he declares he that believeth shall be saved, he should not fail to add—he that believeth not shall be damned.

"Lord of the harvest hear
Thy needy servants cry,
Answer our faith's effectual prayer,
And all our wants supply.

On thee we humbly wait,
Our wants are in thy view:
The harvest truly Lord is great,
The laborers are few.

Convert and send forth more,
Into thy Church abroad,
And let them speak thy word of power,
As workers with their God."

ISAAC MCCURRY.

Luther.

## QUESTIONS AND ANSWERS.

1. A gentleman in Oregon writes, and desires an answer through THE RESTITUTION, and asks, if any one who resides at a great distance from any one of the faith, should upon a study of the word come to believe in the glad tidings of the kingdom, and become desirous of being baptized, would it be lawful and acceptable to have it administered by a minister of another order?

We answer, yes. The validity of the act to the candidate, is never made to depend upon the faith and the morals of the administrator, for then we never know when we had submitted to the institution acceptably; but it is made to rest upon the faith and the morals of the candidate. I would have as an administrator one of the faith if possible, I should say if practicable; and if not practicable, then the nearest approach as to the faith and morals, requesting that no words or formula be announced, allowing me the privilege to supply mentally according to my faith. And lastly, in the absence of all suitable ones, I would supply the deficiency myself, praying that I might not be left as destitute of assistance in the act symbolized—the resurrection from the dead—as in the symbol, but the great life giver will then be present and assist to the triumph.

2. A brother writes from Sunset post office without giving county or state and asks: "How long will mortal nations exist, when will they cease, and how long will the saints be kings and priests?"

We will reply to the first, that inspiration does not reveal the time when mortality will end, and when Israel as a mortal nation will cease to exist. The language respecting the covenant and the promises, Gen. xlii. 14, 15; xvii. 7, 8; I Chron. xvi. 15–19; Isa. lxvi. 22, 23, trace the possession of the seed according to faith, and also according to the flesh far into the ages. The time may come, yea we are inclined to believe that it will come, when all other nationalities will be absorbed by that of Israel.

To the second we will say, that the relationship as defined between Christ and his brethren as indicated by the Scripture, is such as to make the reign eternal. It is a reign over the house of Jacob—not for one age, but—for the ages, and of the kingdom there is to be no end. Luke i. 32, 33. During the restitution age Jesus is the antitype of Joshua and David as warriors in putting down all enemies and extending his dominions; and in the ages beyond when all turmoil and turbid elements have been made to pass away and perfect peace has been established, then will he become the anti-type of Solomon and reign in peace as symbolized by his position upon the crystal sea of glass. Then will the prayer be answered—"Thy will be done on earth as it is in heaven."

The priesthood is after the order of Melchisedec and is eternal as to duration, and the anti-type of the Aaronical order. As the anti-type of the Aaronical order, it begins now at the consecration to service and continues upon the plane of the flesh representing the priest in the first apartment of the tabernacle, till death, then by resurrection he has passed through the vail of the flesh—Heb. x. 19—to the plane of the spirit, in which condition he represents the priest in the second apartment. If the time ever comes when Christ and the saints will lay aside the spirit nature and wear some other, then may their priesthood cease, and they cease to officiate in the anti-typical most high place; but till then must priesthood and probation continue.

We do not conclude that fleshly sacrifices will then be by the Christ body be offered. Jesus made his offering of flesh during his ministry preceding burial, and at resurrection arose on the spirit side of the vail. We are making our fleshly sacrifice now and will, if faithful, pass to the other side in due time. Then as a priesthood, the office work will on the mediation body be to administer the new covenant to Israel and through Israel to the nations, and as the covenanted seed to bless the nations, the kindreds, and the families of the earth. Yet subordinate to the Christ body will be the Prince and the Zadoc priests after the Aaronical order doing sacrifice yet upon the plane of the flesh. This must suffice upon these points.

We will say write again, and give us your post office address in full.

G. M. MYERS.

## Free Bible Meeting.

There will be a free Bible meeting held at the Decker School House, Millbrook, Mich., beginning June 16, and continuing over Sunday. Two sessions of Bible Class daily for questions, answers and investigation. Two sermons daily, with prayer, conference, and praise meetings. Careful and thorough papers on the following subjects will be presented: The second coming of the Lord, R. Bailey; Manner of his coming, Dr. E. B. Tucker; Objects of his coming, O. T. White; The Restitution—what does it include? Wm. G. Wells; Israel in the next age, and the Nations in the next age, B. Woodward; Rulership, O. R. L. Crozier; Eternal Life, L. Bower; Immortality, C. A. Meade; The Church—its nature, mission, and final triumph, John Bower. The whole in the spirit of Christian candor and devout loyalty to Christ, seeking to know the truth for its own sake and for the character it makes. An address of welcome will be given by O. R. L. Crozier, pastor of Millbrook Church.

COMMITTEE.

## ANNOUNCEMENTS.

The next Quarterly Meeting of the brethren in Northern Indiana is appointed to be held at the Antioch Meeting House, in Marshall Co., Ind., about five miles south of Plymouth, and will commence on Friday, June 16, and continue over the following Sunday. A general attendance of our brethren and sisters is desired. Let us come together praying that the Lord will bless us and make this one of the best meetings ever held at "Old Antioch."

BY ORDER OF THE COMMITTEE.

The brethren will meet in conference at Lanark, Ill., June 23, and continue over Sunday. A general invitation is extended to all, and we urge the brethren to turn out and make this one of the enjoyable seasons. Come one, come all!

J. M. GLOTFELTY.

D. T. Halstead will hold a series of meetings at Millwood, commencing Friday, June 23, and continue over Sunday, and possibly longer.

JOS. MESSIMORE.

To the brethren of Michigan and Indiana I will say, I will again take up the sword of the Spirit, and go wherever they may call me. I find the farm work is more than I can stand. I will visit the brethren in Illinois, or any other part of the country if they wish. Address me at St. Joseph, Mich.

J. S. HATCH.

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 26, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir.

J. J. HARSHAW.

MACY, Ind. May 22, '82.

*Editor Restitution:*

The brethren throughout the state are hereby notified that on account of the severe sickness of my mother, who is very aged, I cannot at present fill any appointments that have been made.

W. J. B. "KIMMORE.

## Persecution Under the Roman Emperor, Marcus Aurelius Antoninus.

The gentlest and most amiable of philosophers and rulers, under a solemn sense of duty, authorized the *persecution of Christianity*. To say stupid this is one of the most tragical facts in all history. To be a history thought, how different a thing the Christianity of the world might have been, if the Christian faith had been adopted as the religion of the empire, under the auspices of Marcus Aurelius, instead of those of Constantine. But it would be equally unjust to this, and false to truth, to deny, that no plea which can be urged for punishing Anti-Christian teaching, was wanting to Marcus Aurelius for punishing, to the full, the propagation of Christianity. No Christian more deeply believed that all creeds false, and tended to the dissolution of society, than Marcus Aurelius believed the same things of Christianity: he who of all men then living, might have been thought most capable of appreciating it. Unless any one who approves of punishment for the promulgation of opinions, flatters himself that he is a wiser and better man than Marcus Aurelius—more deeply versed in the wisdom of his time, more elevated in his intellect above it, more earnest in his search for truth, or more single minded in his devotion to it which found—let such abandon for ever the assumption of the Joint infallibility of himself and the sanhedrim, which the great Aurelius made with so unfortunate a result.—*John Mercer Hill.*

## Christ's Love for Human Nature.

A good parent will be careful of the physical condition of a child, will tend him assiduously in sickness, collect his wants, and endeavor in every way to make him happy. But a good parent will not rest content with seeing the child comfortable and free from pain. He will consider that silver and gold are other things than physical comfort are to be provided for him, and for the sake of these greater things he will even sacrifice some of his comfort and ease with satisfaction that the child endures a certain amount of pain and wants some pleasures. The affection which pets and pampers its object is not excessive, as it is sometimes described, but a feeble affection, or at least the affection of a feeble nature.

Now the love of Christ for human nature was no such feeble affection. It was not exceedingly tender sensibility which made him feel more painfully than other men the sufferings of which the world is full. It was a powerful, calm, and contemplative love. It was a love of men for what they may be, a love of the ideal in each man, or, as Christ himself might have said, a love of the image of God in each man. Accordingly the gentleness of humanity in him did not propose to itself principally to procure gratification and ease to the senses of man, but to make the lifeless image more glorious in them and to purge it as far as possible of imperfection.—*Ecce Homo.*

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## Poetry.

### CONSOLATION.—Psa. xiii. 1-8.

ANNA L. WARING.

Go not far from me, O my Strength,
Whom all my trust obey:
Take from me anything thou will
But go not thou away.
And let the storm that does thy work
Deal with me as it may.

While many sympathizing hearts
For my deliverance care,
Thou on thy wiser, stronger love,
Art working me to bear.
By the sweet voice of thankful song.
Almighty, comfort prayer!

O Comforter of God's redeemed
Whom the world does not see!
What hand should pluck me from the flood
That casts me out on thee?
Who would not suffer pain like mine,
To be counted like me?

When I am feeble as a child,
And flesh and heart give way,
Then on thy everlasting strength,
With power to stand I stay.
And the night should become a day.
The darkness shine like day.

Oh, blessed are the eyes that see,
Though silent angels show
The love that in their hearts of love
Unthanked may come, and go:
And blessed are the ears that hear,
Though kept awake by woe!

No suffering while it lasts is joy,
How blest soe'er it be—
Yet may the contented child be glad
His Father's face to see:
And oh, it is not hard to bear
What must be borne in me.

Deep unto deep may call, but I,
With peaceful heart will say—
Thy loving kindness hath a charge,
No waves can take away.
And let the storm, that speeds me home,
Deal with me as it may.

## Selections.

### THE SAMARITAN PASSOVER ON GERIZIM.

Less than a hundred and fifty of the Samaritans, all told, now remain, and their number has not materially changed for many years. They live in Nablous; but on the fourteenth day of their month Nisan—at a time corresponding to our Passion Week—they leave their homes, and take themselves to the summit of Gerizim, where they pitch their tents, family by family, at a spot a little west of the temple ruins, and on somewhat lower ground, for the celebration of the passover feast. It was there that we found them as we reached the mountain top.

It was near the close of day. All was ready for the sacrificial services. Between the temple ruins and the tents two fires were burning: the first in a trench, within a low walled enclosure, at the place of sacrifice, for the heating of water in two huge caldrons or kettles for scalding the slain lambs; the other at a little distance from this, and outside the enclosure, is a great oven or pit, some seven or eight feet deep, and three or four across it, stoned up inside from the bottom, for roasting of the lambs. Within the low enclosure the congregation had gathered for worship. The high priest with a white turban, and in a pearl-colored silk surplice, knelt on a scarlet rug before a small stone bench or desk, facing the temple-site eastward. The men and children (the women remaining in their tents) were in a semi-circle back of him, also facing the temple-site. At the right of this semi-circle were seven men ready to bring the prepared lambs to slaughter. Their dress a simple white shirt or tunic, with white under drawers. They were called "the murderers," or slayers. Seven lambs appointed to slaughter were just before the high priest as he knelt.

It was about twenty minutes before sundown that the kneeling high priest began the service by an invocation implori[illegible] God's acceptance of this sacrifice according to his word. Then came a recital of the story of the exodus, and the institution of this sacrifice, in which the people joined with the high priest. The service was intoned, somewhat like the peculiar singing of Egyptians, or the notes of the wailing dervishes. At the first mention of the name of Jehovah, all prostrated themselves, as the Israelites did when they heard that God would bring them out of Egypt, Exod. [illegible] xii. 27. Then all arose and stood in silent prayer—in most impressive silence. At every subsequent mention of Jehovah's name the people put their hands to their faces, as if covering them in the presence of God. In token of emphasis as they recited, they repeatedly stretched out their hands with upturned palms, in oriental demonstrativeness. In every movement the children followed their parents, whom they watched closely as the service proceeded.

The service of worship must continue until actual sundown. As it was, no arrangements were in progress for the sacrifice. The lambs were carefully examined separately by an assistant of the high priest, to see that they were ceremonially worthy—"without blemish." The unleaven bread and bitter herbs were brought in on a straw mat, or platter, and laid before the high priest. When the sunlight on the temple-site above him showed that sunset was just at hand, the high priest stepped on to the stone bench which had been his reading-desk, and looked intently toward the west, watching the sun for its slow dipping in the blue waters of the Mediterranean beyond the Plain of Sharon. He was still reciting the story of the first passover, and the people were intoning with him more earnestly than before. The seven lambs were led by attendants to the place of sacrifice, around the caldron-fire, and held firmly there—without a single bleating cry. The flashing knives for their slaughter were tested by the attendants. The interest in the service was intensified moment by moment.

At precisely sundown—"between the two evenings"—the high priest gave the signal for the sacrifice by repeating the words of the original command to Moses, Exod. xii. 6, "And the whole assembly of the congregation of the children of Israel shall kill it in the evening." Instantly two persons at each lamb struggled for the privilege of killing the lamb. The high priest was at his desk, some thirty or forty feet from the place of sacrifice, where the other men were already gathered. Throwing off his silken surplice, he sprang to the place of slaughter, and so quick and agile was he that he killed four of the seven lambs himself. The lambs were thrown on their sides, and their throats cut with a single stroke—nearly severing the head from the body. The spurting blood was caught in basins, and the children's foreheads were marked with it—a straight line up and down between the eyes. The tents also were at once sprinkled with the fresh blood, above their entrance way. At the bloody sight of the slaughtered lambs, some of the children, who had borne a part in the services up to this point so heartily, began to sob and cry aloud, which added to the excitement of the strange scene. Then came an outburst of general rejoicing and mutual congratulations. It was "the beginning of months" to that people—a new-year's service of thanksgiving. All embraced one another most heartily, kissing on the cheek again and again, except in the case of the high priest and of the more venerable patriarchs, whose hands instead of their cheeks were kissed by all. It was a scene of unmistakeable delight in the memories and privileges and hopes of the hour. Then it was that the [illegible]-est children could say to their parents, "What mean ye by this service?" and that the glad-hearted parents could answer them, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." Exod. xii. 26, 27.

And now the slaughtered lambs were made ready for the oven. Scalding water was thrown on them to loosen their fleeces. They were not skinned, but the wool was pulled from them by busy fingers, hot water being added from time to time as was needful. Then the lambs were opened, their entrails were taken out, and these together with the wool and the right foreleg of each, which belongs to the priest, were laid on the fire and burned. The prepared lambs were each run through lengthwise with a sharpened stick or spit, of from eight to ten feet long. All this about an hour and a half from the time of slaying. Meanwhile, as before, the enclosure where the services were in progress was recredly guarded from the intrusion of strangers, although outside observers were permitted to approach the low wall, or even to stand upon it, and watch the ceremonies.

At a new signal from the high priest, the seven spitted lambs were borne from the place of sacrifice to the place of roasting, and arranged around the oven, at the bottom of which the fire was burning brightly. Again brief services of prayer and recitation were intoned, and at another signal the seven lambs were lifted and simultaneously thrust into the oven bottom to hold them upright. A grating, or hurdle of green twigs was laid over the oven-mouth, fresh boughs were laid on this, and earth was heaped above all as an effectual cover. There the lambs were left to roast, for three hours and a half to four hours.

The high priest, meanwhile, retired to his spacious tent, and we were courteously welcomed there as his guests. We passed in under the blood sprinkled doorway, and were seated, two on rich rugs and two on a scarlet divan, in the family group, which included his young wife and their three children and mother, who was treated with marked consideration. The present Samaritan high priest is named Jacob Aaron. He is a man seemingly not above thirty-five years of age, with a pleasant face and a full dark beard. He freely answered every question I asked him about the ceremonies he was conducting, as I made notes for this writing. He gave us also of the "bitter herbs," leaves of a kind of dandelion, to taste; for a foreigner may share the bitterness of the passover feast, while he can have no taste of the paschal lamb. While the high priest and many others rested in their tents, there were those who watched and worshipped outside. Some did not leave the sacred enclosure, but continued there, facing the temple-site, and praying demonstratively. All who were to partake of the passover must have fasted since the day before, until they partook first of the unleaven bread and bitter herbs after the new year was fairly ushered in.

Suddenly, just before midnight, there was a cry that the lambs were now ready; and all who had rested in their tents were quickly astir. Then there was a hurrying from the tents to the place of assembling. The high-priest was now clad in a plain white robe, fastened about the waist with a coarse girdle, with slippers on his feet and a long staff in his hand. All who joined him were similarly clad. Heavy clouds had gathered. the sky was wholly overcast, and rain was falling. At the still-closed oven there was a service of worship, in the flickering light of the still-burning sacrificial fire. The earth was removed from the oven's corner, and the hurdle itself lifted off. All signs of fire were gone, and the oven's mouth was dark as the night. One by one the stakes were uplifted, and the roast meat was stripped from them into large straw mats or baskets at hand for the purpose. Portions of the meat had fallen to the oven bottom. These must be rescued, that nothing of it might be lost. One man after another was lowered by his fellows into the heated oven, to gather up as much of it as he could in the few seconds he could exist there. At length all was taken out, and was fairly in the baskets. These baskets were carried within the hallowed enclosure, and laid in a line not far from the place of sacrifice. On either side of them the people took their places for a share in the feast.

At this moment there was a lull in the storm. The clouds broke away, and the full moon shone out on that weird scene on the summit of Gerizim. There crouched the girded and shod pilgrims—not standing as in olden time, but sitting or crouching in Oriental style—the last surviving celebrants of the sacrificial feast which Moses instituted at the command of God. on that memorable night of deliverance from the angel of death in the land of Egypt, more than thirty centuries ago. The whole story of the passover seemed never so real before. The men ate in haste. Portions were taken to the women in their tents. Whatever remained of the lamb—meat or bone—was carefully gathered up and burned in the fire. "Ye shall let nothing of it remain until the morning, ye shall burn with fire."

After the feast, prayers were continued by the Samaritans until the break of day, when all retired to their tents—not to their homes in Nablous, as Dean Stanley supposed; for although the command was "Thou shalt turn in the morning, and go unto thy tents"—the day thus begun, is a day of holy convocation, the first of the seven day's feast of unleavened bread. The first day of that feast, and the day following it, are observed as a Sabbath, and during all its days the Samaritans remain at their mountain encampment.

And in the early morning, in the renewed storm of rain and hail, we found our way down the slope of Gerizim, to our tents at its western base, with a new sense of the truth that "the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they (have) offered year by year continually, make the comers hereunto perfect"—"a shadow of things to come; but the body is Christ."—*H. Clay Trumbull, in Sunday School Time.*

### THE SNARE OF THE DEVIL.

"Now the passover drew nigh. And the chief priests and scribes, sought how they might kill Jesus. Then entered Satan into Judas, one of the twelve. And he went, and communed with the chief priests and captains, how he might betray Jesus unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him." —Luke xxii. 1-6. Jesus said to his disciples, "The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed."—Matt. xxvi. 24.....'This night I shall prove a stumbling stone to you all; for it is written, I will smite the Shepherd, and the sheep shall be scattered."—Mark xiv. 27. ....Little children, yet a little while I am with you....whither I go ye cannot come....Simon Peter said to him, Lord whither goest thou? Jesus answered, whither I go thou canst not follow me now, but thou shalt follow me afterwards. Peter said, Lord, why cannot I follow thee now? I will lay down my life for thy sake.—John xiii. 33-37. And the Lord said, Simon! Simon! behold Satan hath desired thee, that he may sift thee as wheat: but I have prayed for thee, that thy faith fail not; and when thou art restored, strengthen thy brethren. And Peter said, Lord, I am ready to go with thee both to prison and to death. And Jesus said, I tell thee Peter, the cock shall not crow this day, before thou shalt have thrice denied that thou knowest me."—Luke xxii. 31-34. The fulfillment of part of these predictions soon happened. Matthew, after describing the arrest, and cruel usage of Jesus, by means of Judas, says, "Now Peter sat without, in the high priests' palace: and one came to him, saying, Thou also wast with Jesus of Galilee! But he denied....saying, I know not what thou sayest. And when he was gone out into the porch, another saw him, and said to them that stood by, this man was with Jesus of Nazareth. Again he denied with an oath, I do not know the man. After a while, some that stood by, said to Peter, surely, thou art also of them, for thy speech bewrayeth thee. Then began he to curse and swear, I know not the man. And immediately the cock crew. And Peter remembering the word of Jesus....went out, and wept bitterly."—Matt. xxvi. 69-75....Then Judas, who had betrayed Jesus, 'when he saw that he was condemned, repented himself, 'and took back the money, saying, "I have sinned, in that I have betrayed innocent blood.... and he departed, and hanged himself." Matt. xxvii. 3-5.

In the foregoing narrative, there is much, if properly considered, that may serve to strengthen the genuine disciples of Jesus, under every form of temptation or trial, to which their principles may expose them; to comfort them under the saddening influence of conscious shortcomings; to deter them from tampering with forbidden things; and, generally to confirm their faith and hope in him who is their 'Advocate with God the Father,' and 'who ever liveth to make intercession for them.'

It appears necessary however, in the first place, to enquire as to the meaning of the word Satan, which occurs twice in the foregoing extracts. The following remarks are transcribed for the reader's information. "The word Satan is not found, as a proper name, in the Hebrew Scriptures; but signifies any opposer or enemy, whether in arms. (Num. xxii. 22, and 1 Sam. xxix. 4) or in judicial process, (Ps. cix. 6, and Zech. iii. 2-5): hence, properly, an accuser or plaintiff." Again, "Satan, though conceived of by us as a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed to the Syriac, and signified no more than adversary, or opponent; as in John vi. 70, 'one of you is a devil (Satan)' i.e. adversary."

Now this fact must have been well known to all the learned; and what are we to think therefore of our translators, who have given us in the common version of the Scriptures, the word Satan, more than thirty times, as a proper name, contrary to the truth; thus misleading multitudes, and obstructing a more speculation upon us, instead of the word of God? A glance at the passages referred to, will show the partial treatment the word has received. In Num. xxii. 22, the angel of God is recorded as 'standing in the way for an adversary (Satan) unto Balaam.' In 1 Sam. xxix. 4, the Philistines forbid David going out to battle with them, lest he prove an adversary (Satan) unto them. In Ps. cix. 6, it is written. "Let Satan (an adversary) stand at his right hand." And in Zech. iii. 1-2, Satan (*marg.* an adversary) is standing at the right hand of Joshua. And the Lord said, "The Lord rebuke thee, O Satan" (adversary). We may notice also, 1 Kings ii., the raising of adversaries (Satans) against Solomon.

As a general rule, the words devil and Satan, in the common version of the Scriptures, may always be superseded by the words, adversary, opponent, accuser, or enemy. The following cases are exceptions to this rule. The evil spirits, to which possessions are ascribed, in the common version, are frequently but improperly called devils. So also, are the imaginary deities worshipped by idolators; as in 1 Cor. x. 20. The original is not *diabolos* or Satan, but *daimonion*—demons. The two are never confounded with each other. The word devils in Rev. xvii. 14, is in the Greek, *daimonion*—i.e. demons. Hence the English reader may be under no difficulty.

Who then was the adversary that entered into Judas; and desired Peter? To this question we reply by asking, 'Who was the open and acknowledged enemy of Jesus, and therefore of God? who were those who said, 'This is the heir! come, let us kill him, that the inheritance may be ours'? into whose hand was Jesus to be betrayed, and by whom was his death to be procured? who constantly opposed and blasphemed his doctrines? with whom did Judas take counsel? when he knew they were conspiring to bring about the death of Jesus—and into whose desires and purposes he so heartily and completely entered, as to become one spirit with them? The only answer to these questions is this. 'The Jews'—but especially their rulers, were collectively 'the adversary.' Jesus called the Jews sons of the adversary, not that a supernatural power called the devil had begotten them, but as indicating their mind, disposition, and character; even as we say, 'sons of Mars,' 'sons of Neptune,' 'sons of strife,' etc., the meaning of which everybody knows.

With respect to Jesus and the two disciples the adversary was the Jewish people—instigated by their rulers—following out the suggestions of their envious and rebellious spirit. The chief priests and scribes sought how they might take him by craft, and put him to death.' This spirit entered into Judas. Those who sought the master's life, desired the servants' likewise. Simon! the adversary had desired thee! And so, Peter himself understood it, for he instantly replied, "Lord I am ready to go with thee to prison and to death." Peter looked no further than 'flesh and blood,' for 'Satan;' only, it was flesh and blood animated and energized by a rebellious and God-opposing spirit. And accordingly three several attempts were made to identify Peter as a follower of Jesus, and so to involve him in the same condemnation. Fear overcame the disciple, and although forewarned, he swore 'that he knew not the man.'

We have before us, then, the best and worst of the twelve apostles, in their natural characters. The record, like all others, is for our instruction. For while the Christian conflict lasts, the adversary (not, thank God, a supernatural being—or our case were hard indeed!—but an incarnation of the blind perverse God-defying spirit, of degraded humanity, and therefore on a level with ourselves) is, in one shape or another, always at hand, to ensnare the 'sons of God.' He attempted, but in vain, to seduce Jesus. In Judas he found a willing instrument with which to accomplish his designs. And Peter, in a moment of sudden terror, was caught in his snare. and but for the prayers of Jesus, would have made shipwreck of his faith.

We may at any time, should God permit, be placed in the same position as Peter, with the enemies of both truth and freedom of conscience, in the ascendant, and the promises and declared purposes of God, apparently contradicted by his providence; and when to openly confess the truth, would be to incur insult, persecution, or death. Where then can we look for support? We may think perhaps, that we would neither betray the cause nor deny the Lord! But we cannot foresee the effect that might be wrought upon us by 'seducing spirits,' or by terror. Nor is it intended that we should be strong in a prospective resolution—since 'sufficient unto each day is the evil therefore,' but in a certain solidity and firmness of character, developed in us by the faith which is in Christ; and thus, should the evil day come, we too will have an advocate with the Father, even Jesus.

We must remember that, in respect to our moral and spiritual strength, we are but on a par with what the apostles were, previous to Pentecost. The apostles were specially prepared by Jesus Christ, to become the guides, teachers, and spiritual fathers of a new family. We are only as their children, in respect of power. They are the precious foundation stones of the spiritual temple; we are but the far less costly materials which compose its walls. If they had a period of pupilage to undergo, how much more we? And so, by their experience, which is recorded for our instruction, they became fit guides and counsellors for the weak and erring. And while the fate of Judas deters us from mammon-worship, the example of Peter points out where lies both our safety and our strength.

It may be asked, 'why should Peter, who denied Christ, have found 'grace to help in time of need,' when Judas, who betrayed him, was left to eat the fruit of his own ways?' Now we think that this question is important, and that the answer to it contains the very depth of the instruction to be derived from the narrative. Indeed, the parable of the 'tower' teaches the identical truths of which Peter and Judas were the living examples. Peter had long loved the Lord, while Judas loved only himself. Peter was earnest and zealous in behalf of his ill treated master, but wanted more moral courage. Judas was sordid and selfish, coolly calculating for how much money he could sell him to his enemies. Peter was hasty but sincere, but Judas was a hypocrite! Peter was overcome in a moment of strange terror, and seeing Jesus apparently deserted by the divine power, denied him! But there was the broad and deep foundation of love for the Lord beneath all, and his faith failed not. Judas, in the plenitude of Christ's power, conspired with his enemies to betray him: but when he saw what he had accomplished,—when he saw the power of God yielding to his schemes, then he became aware of the pit yawning beneath his feet! and having neither faith nor love, despair seized him. God knoweth them that love him, and distinguishes between the natural weakness of human nature, surprised into fault in untried circumstances, and the sordid opposition of such as deliberately plot to bring about their own wicked ends. Hence, Peter found mercy, while Judas met the fate due to premeditated treachery. Prov. i. 24-31: vi. 16-19.

While then we are warned by the fate of Judas, never to parley with evil, nor to listen to the suggestions of the flesh, when truth and honor are at stake,—never to attempt to mock Jehovah, we may learn from the example of Peter, never to despair, although in a moment of weakness, overcome by a new and strange temptation, we should even deny the truth. Only let us cultivate a deep and unchangeable love for the Lord Jesus, and have it abounding in our hearts. For, as a ball thrown into the air speedily returns, drawn by the attraction of gravity, so will we—though for a moment, through the accident of temptation, we are detached from our allegiance, —instantly return to it, by the force of that love, which 'never fails.' Only let us have fervent love in our hearts. Let it be 'without dissimulation.' Let us not pretend what we do not feel, lest we not only kill ourselves, but prove stumbling blocks to our brethren.—Lest we incur the reproach, 'I would thou wert cold or hot.' And should it please our heavenly Father to test our faith and affection, by permitting the enemy to assail us, we may be sure that the intercession of Jesus will be efficacious for us, as it was for Peter, and that we also, shall be delivered out of the 'snare of the devil.'

"I say not that I will pray the Father for you, for the Father himself loveth you, because ye have loved me, and have believed that I came from God."—John xvi. 26-27.—*J. W. S., in Reflector of Divine Truth.*

## Communications.

### "IT WON'T HURT ME TO READ ANYTHING!"

Are you sure of that, young man? Have you gone over the path of life to its farthest verge and seen and known all that can make or mar your destiny? Are those wonderful organs of reason and passion and force, that make up the brain, to receive no further development? Are you to make no growth in the onward march of life? Or do you only care to grovel with the beasts, with no end or aim before you?

Ah! young man, you need a chart, you need a compass, for already you have steered far out of the way, demoralizing yourself, searing your conscience, and wrecking your virtue.

Does it not "hurt you" to associate with those who are profane; who drink and lie and steal and murder? You know it does. You know that the vices of others are readily copied into your own life, that the constant companionship of evil men, will corrupt you, ruin you.

Just so it is when you make companions of bad books. It is only associating with bad men in another way. You are conversing with them, and they with you. Your brain is being influenced—the growth of the higher organs is being dwarfed—that of the lower ones accelerated. They are talking more freely to you than they could if actually in your presence; are having a worse influence, because you have no chance to reply.

Let bad books alone. They will not only "hurt" but they will RUIN you—ruin your memories, your morals, your characters—everything that is good about you.

No young man can say that "it will not hurt him to read anything," until he is already far on the road to destruction—until he has already become drunk with novels, and poisoned with the insidious drops, from the Upas tree of Infidelity. The history, the melancholy death of thousands of young men, attest the truth of what I say. There can be no high, true life, no happiness, no peace, without faith and hope. These must come from God—from the one Book that he has put into our hands to secure our salvation.

Read, and be guided by the Book. It will give you aims that are worthy, a training of which you will not be ashamed—a life that will know no change nor end.

S. ROXANA WIXOM.

### INFIDELITY.

Why are so many, especially young men and young women, giving up all faith in the Bible as a divine book? Why have the writings and oral lectures of Mr. Ingersoll produced such a harvest of doubt and infidelity in all ranks of human society? Their baleful influence has invaded the churches, and the effect is but poorly disguised by professions of piety and the observance of forms and ceremonies. Has this Philistine, this Goliath of modern infidelity accomplished something more in the line of argumentation and criticism against the Bible? Not at all. His objections to the claims of this heavenly guide, and to the Christian system in particular are but a rehash of the arguments used by infidels for centuries to overthrow God's word. These he has dressed up in a style of language and rhetorical embellishment peculiar to himself, so fitting them for the rostrum, and for showing off his views to the best advantage before a popular audience, most of whom are only too willing that infidelity should seem to be proven true that they may shake off all responsibility to such a God as the Bible reveals.

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If Mr. Ingersoll can by fair argument and criticism destroy the credibility of the witnesses to all the leading facts in the history of Christ's earthly career, and the facts in the ministry of the apostles; meet and overthrow the argument drawn from fulfilled prophecy in reference to kingdoms and cities of ancient and modern times, and show that christianity does not subserve the highest interests of mankind, enjoining the most perfect purity of life, and inspiring the noblest hopes; when he has done this, then, and not till then, will we give up the Bible. Come, Mr. Ingersoll, try your hand at this.

JOHN J. WIXOM.


## TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

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II. The Sinaitic covenant, its terms, its relation to the Abrahamic covenant, where given, to whom given, the unity of the Law, its duration and its termination, the Sabbath and its purposes.

III. The New covenant, the covenantees—not the church, but Israel: conditional prophecy considered, restoration from Babylon considered, future restoration of Israel to covenantees, our relation to the New covenant—as the Seed of the Abrahamic covenant, as the Mediation body, as a Royal and an Eternal Priesthood—now upon the plane of the flesh and soul, then through the veil upon the plane of spirit; restoration of the Aaronical order of priesthood in the house of Zadoc under the Prince and subordinate to the royal priesthood; the necessity and the nature of sacrifice in the ages to come.

IV. The Davidian covenant, its terms, the kingdom divided, the kingdom removed, the seed chastised, the kingdom to be restored under Messiah, the reign eternal.

V. Twelve objections to the position, that the kingdom of Christ in organization is yet future, answered, and the law of induction into the kingdom of the birth of the water and of the spirit.

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## THE AGE TO COME

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—AS WELL AS THE—

*FUTURE AND ETERNAL AGE.*

—BY A. MALONE, M. D.—

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Selections.

### ORIENTAL SKETCHES.—No. 17.

#### Bashan and Its Giant Cities.

J. L. PORTER, A. M.

"Jurisdiction is come upon all the cities of the land of Moab, far and near."

Saleah is situated on the south-eastern corner of Bashan. Standing on the lofty battlements of its castle, Moab and Arabia lay before me—the former on the right, the latter on the left, each a boundless plain reaching from the city walls to the horizon. Behind me rose in terraced slopes the mountains of Bashan, and over their southern declivity the eye took in a wide expanse of its plain. Everywhere on that vast panorama,—on plain and mountain side, in Bashan, Moab, and Arabia, for as the eye could see and the telescope command,—were towns and villages thickly scattered; and all deserted, though not ruined. Many people might have thought, and a few still believe, that there was a large amount of Eastern exaggeration in the language of Moses when describing the conquest of this country three thousand years ago: "We took all his cities at that time, . . . . three-score cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many." Deut. iii. 4, 5. No man who has traversed Bashan, or who has climbed the hill of Saleah, will ever again venture to bring such a charge against the sacred historian. The walled cities, with their ponderous gates of stone, are there now as they were when the Ishmaelites invaded the land. The great numbers of unwalled towns are there too, standing testimonies to the truth and accuracy of Moses, and monumental protests against the poetical interpretations of modern rationalists. There are the roads once thronged by the teeming population; there are the fields they enclosed and cultivated; there are the terraces they built up; there are the vineyards and orchards they planted; all alike desolate, not poetically or ideally, but literally "without man, and without inhabitant, and without beast."

My friend Mr. Cyril Graham, who followed so far in my track, and who was the first of European travellers to penetrate those plains beyond, which I have been trying to describe, bears his testimony to the literal fulfillment of prophecy. Some of his descriptions of what he saw are exceedingly interesting and graphic; and one is only sorry that they are so very brief. Of Bothgamul he says: "On reaching this city, I left my Arabs at one particular spot, and wandered about quite alone in the old streets of the town, entered one by one the old houses, went up stairs, visited the rooms, and, in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream, wandering alone in this city of the dead, seeing all perfect, yet not hearing a sound. I don't wish too moralize too much, but one cannot help reflecting on a people once so great and so powerful, who, living in those houses of stone within their walled cities, must have thought themselves invincible: who had their palaces and their sculptures, and who, no doubt, claimed to be the great nation, as all Eastern nations have done; and that this people should have so passed away, that for so many centuries the country they inhabited has been reckoned as a desert, until some traveller from a distant land, curious to explore these regions, finds these old towns standing alone, and telling of a race long gone by, whose history is unknown, and whose very name is a matter of dispute. Yet this very state of things is predicted by Jeremiah. Concerning this very country he says these very words,—'For the cities thereof shall be desolate, without any to dwell therein,' Jer. xlviii. 9; and the people (Moab) 'shall be destroyed from being a people,' ver. 42. Here I think there can be no ambiguity. Visit these ancient cities, and turn to that ancient Book—no further comment is necessary."

No less than eleven of the old cities which I saw from Saleah, lying between Bozrah and Beth-gamul, were visited by Mr. Graham. Their ramparts, their houses, their streets, their gates and doors, are nearly all perfect; and yet they are "desolate without man." This enterprising and daring traveller also made a long journey into the hitherto unexplored country east of the mountains of Bashan. There he found ancient cities, and roads, and vast numbers of inscriptions in unknown characters, but not a single inhabitant. The towns and villages east of the mountain range are all, without exception, deserted, the soil is uncultivated, and "the highways lie waste." In the *whole* of those vast plains, north and south, east and west, desolation reigns supreme. The cities, the highways, the vineyards, the fields, are all alike silent as the grave, except during the periodical migrations of the Bedawin, whose flocks, herds, and people eat, trample down, and waste all before them. The long predicted doom of Moab is now fulfilled: "The spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein."... But why should I transcribe more? Why should I continue to compare the predictions of the Bible with the state of the country? The harmony is complete. No traveller can possibly fail to see it; and no conscientious man can fail to acknowledge it. The best, the fullest, the most instructive commentary I ever saw on the forty-eighth chapter of Jeremiah, was that inscribed by the finger of God on the panorama spread out around me as I stood on the battlements of the castle of Saleah.

It was a sad and solemn scene,—a scene of utter and terrible desolation,—the result of sin and folly; and yet I turned away from it with much reluctance. I would gladly have seen more of these old cities, and penetrated farther into that uninhabited plain. A tempting field lay there for the ecclesiastical antiquarian and the student of sacred history; but the time was not suitable for such a journey, and other duties summoned me away.*

Remounting our horses we rode along the silent streets and passed out of the deserted gates into the desolate country. After winding down the steep hill-side amid mounds of rubbish we halted in the centre of an ancient cemetery to take a last look of Saleah. The castle rose high over us on the crest of its conical hill, while the towers, walls, and terraced houses of the city extended in a serried line down the southern declivity to the plain, where they met the old gardens and vineyards. Everything seemed so complete, so habitable, so life-like, that once and again I looked and examined as the question rose in my mind, "Can this this city be totally deserted?" Yes, it was so;—"without man, and without beast."

"Slumber is there, but not of rest:
Here her forlorn and weary nest
The famish'd hawk has found,
The wild dog howls at fall of night,
The serpent's rustling coils affright
The traveller on his round."

*Another traveller has of late traversed part of Bashan, and penetrated the desert eastward. I refer to Dr. J. C. Wetzstein, whom I had the pleasure of knowing as Russian consul in Damascus. His little work, *Reisebericht über Hauran und die Trachonen*, Berlin, 1860, is interesting and instructive. It contains the fullest account hitherto published of that remarkable region, the *Safa*.

## Communications.

### The Anglo-Saxons Have Received the Blessings Promised to Israel.

In a former article I showed that great increase was promised to Israel. Now we know that the Anglo-Saxons have received this blessing, but it will appear that they have received it as promised to Israel as we proceed.

In Gen. xxii. 17 the Lord says to Abraham, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies."

Gen. xxiv. 60: "And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

These texts are quoted to show that to Israel was promised the gate of their enemies. Are the Anglo-Saxons occupying these positions? The word "gate" is interpreted to mean a stronghold, a strategic point, in or near the enemy's country, or an important island or harbor on the great highway of nations—the ocean-waters. That it not only bears this interpretation but that it is the most reasonable is evident because it can not mean a literal gate for the reason that the literal gates of the ancients are done away, and, I believe, we have no reason to suppose that they will ever be revived. This being then, the most reasonable interpretation I will give a few examples of such places held by the British nation, which belong by right of location to their enemies' lands or dominions. I shall not be able to give much of a description of them for space will not allow it, neither is it here necessary.

Gibraltar at the southern extremity of Spain is a standing menace to that country, and if it does not control the entrance to the Mediterranean, it overlooks it and has a commanding appearance.

Perim is a small island belonging to Great Britain, and is situated in the strait of Babel-Mandeb at the entrance to the Red Sea. It owes its importance wholly to its commanding position at the entrance of this sea.

Malta is an island in British possession in the Mediterranean. "From its position, and also from the enormous strength of the fortifications, it is a possession of immense value to any commercial nation which possesses a navy strong enough to prevent it being blockaded."

Bombay is an island on the west of Hindustan and possessed by the British. "The bay towards the mainland, even its natural state, presents one of the finest havens in India, more particularly as being one of the few on the east side of the Arabian Sea which are accessible during the southwest monsoon."

The Channel Islands off the coast of France, should war in any way ensue with that country, would be of immense value as a strategic point; and the same may be said of Cyprus if war ensues in that section.

For much of the foregoing information I am indebted to the "Library of Universal Knowledge." Other points could be mentioned, but these have already occupied all the space that can be afforded. However I think we can safely set it down as a truth that the Anglo-Saxons are occupying Israel's Scriptural position in this respect. Let me here quote the words of the Lord to Israel: "I will not give my glory to another."

Gen. xxviii. 14: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

"Spread abroad" does not mean scattered without an abiding place, but that they should control the localities in which they would dwell. The Anglo-Saxons are occupying these positions. But the Lord said to Israel, "I will not give my glory to another." Has he proved unfaithful?

"And God said unto him, I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thee." Gen. xxxv. 11.

"And his father refused, and said, I know it, my son, I know it: he also shall be great; but truly his younger brother shall be *greater* than he, and his seed shall become a multitude (marg., fulness) of nations." Gen. xlviii. 19.

If we let England's colonies represent branches of the British people, which certainly they are, and let a branch represent a nation, we have in this people a company of nations; and we have in the United States the nation. A company of nations does not imply an entire separation. I will allow that, to my mind, to literally fill the bill, a confederation of geographically seperated people would be required. England is working towards this, and may not this be the case in the near future? She at least closely approximates this point and a confederation is being agitated. To me the Anglo-Saxons are fulfilling this prophecy, and will more literally. Is the Lord truthful to say to Israel, "I will not give my glory to another," and then give this blessing to another people?

In Num. xxiii. 8–10, 22–24, and xxiv. 8, 9 we read: "How shall I curse whom the Lord hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and number the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" "God brought him forth out of Egypt: he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

The Anglo-Saxons have received the promises set forth in this Scripture. They dwell alone, and are not reckoned among the nations more than Israel ever was. They have risen up as a great lion and have great strength. They have drank the blood of the slain, and eaten up the nations, their enemies, unless they have yielded obedience to them. Why are they represented as a lion and unicorn if it was not that they were to be represented by these on their standards? Whatever answer we make to this it still remains true that the Anglo-Saxons have fulfilled this Scripture. And yet the Lord said to Israel, "I will not give my glory to another."

Deut. xxxiii. 17, 19: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they the thousands of Manasseh." "They shall call the people unto the mountains: there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas and of treasures hid in the sand."

The Anglo-Saxons have indeed sucked the abundance of the seas, and wherever they have gone they have been pushing the people to the ends of the earth unless they become submissive; and this is Israel's position because the Lord said, "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." Isa. ix. 11. Has God proven unfaithful to Israel and given "his glory to another?"

Psa. cxlvii. 19, 20: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord."

You see the language the Lord uses, and yet the Anglo-Saxons are in possession of these blessings! Dare we accuse him of unfaithfulness to Israel?

Micah v. 8: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

Please bear in mind that there will be no remnant after the union, and then say where the people are that answer to this description if they be not the Anglo-Saxons! And yet, can we believe the Lord has proved so unfaithful to Israel and given this glory to another?

I have, in a former article, shown that Israel was to be multiplied in numbers in this dispensation, and as that blessing was based on obedience, they therefore must be a Christian people; and being a Christian people they would evangelize and thus begin the *fulfillment* of the *promise* to Abraham that "in thee and in thy seed shall all nations of the earth be blessed." The following texts show this:

"And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Isa. xlix. 6.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men." Micah v. 7.

These texts tell us what Israel was to do and be, but, as with all the other promises we have quoted, the Anglo-Saxons have been in possession of these also. And here I wish to particularly emphasize the promise of the Lord to Israel: "I will not give my glory unto another."

With what is before us I think we can safely say that the Anglo-Saxons have been occupying the positions assigned or given to Israel. But what does all this amount to?

It is true I have quoted one sentence repeatedly, showing that these positions were reserved for Israel, but do the Scriptures at large support this? Is it true that the Scriptures state, or that they in any way give as truth, or even leave room for strong probability that Israel was to be supplanted by a pure Gentile nation in the promises that God made to them? The Scriptures are our only answer. What do they say?

In Isa. xlviii. 11 will be found that sentence already quoted. The 1st, 9th, 10th and 11th verses read: "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out the waters of Judah, which swear by the name of the Lord and make mention of the God of Israel, but not in truth, nor in righteousness." "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another."

This must mean the kingdom—the ten tribes, for they are the house of Jacob which came forth from the waters, peoples, of Judah. Although they have been great transgressors the Lord will defer, put off, his anger.

Isa. xlii. 6–8: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name; and my glory I will not give to another, neither my praise to graven images."

It may be said that this refers to the Savior; but what if it does? It applies also to Israel as associates. If it had applied to the Savior alone, there would have been no need of saying he would not give this praise to graven images."

In Isa. xlix. 3, 5 we read: "Thou art my servant, O Israel, in whom I will be glorified." "And now, saith the Lord that formed me from the womb to be his *servant*, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

In this language we learn that it was in Israel the Lord was to be glorified, and when they would exhibit his glory, for it is even when they are not gathered they will be glorious in the eyes of the Lord.

But Isaiah further says, in sentences like the following: "I have created him for my glory." "They shall shew forth my praise." "O Israel thou shalt not be forgotten of me." And the promises of perpetuity in Jer. xxxi. 35, 36; xxxiii. 17, 20, 21 set forth the same truth.

We are not, however, left to the old prophetic Scriptures for evidence, for Paul, down in this dispensation, sets forth the same truth. In Rom. ix. 1–5 he says: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart (for I myself was wishing to be accursed from Christ—see Diaglott) for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

I am glad the apostle has spoken so plainly, for had he not we would have had the Old Testament teaching on this subject applied to the future ages, but now even in this age these things pertain to Israel. I do not, however, in the least infer, much less advance the thought, that pure Gentiles are not adopted into the family of Israel and become, in a measure, supplementary; but no nation or people will ever supplant the nation of Israel in the blessings promised to them, in this age or any other. This is shown by the apostle in this chapter, by showing that the nation of Israel was elected or predestinated without works. But lest I be accused of teaching that individuals are elected in this manner, I will say individuals are not thus elected to salvation; they have something to do to make their "calling and election sure;" but Israel was elected to occupy certain positions on account of Abraham, yet individuals of the nation will be lost.

In chapter xi. 25 the apostle says: "For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in."

Please notice that this is a Gentile fulness and it is in no sense the supplement to Israel. And who was to become a fulness of Gentiles? I trust there is no reader of THE RESTITUTION but that can give a Scriptural answer to this question. What part of Israel is here represented as being blind? Assuredly not the Gentile fulness, who are to come in, but the Jews. The reader will at once see the force of this, for the Gentile fulness being Israel of the ten tribes the Lord is not giving "his glory to another."

Verses 25–29: "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

God does not repent of his calling of Israel, or his gifts to them, to the Jewish house and also the house of Joseph; and so he does not give "his glory to another." It can not be that the apostle refers principally to pure Gentiles, but to the Gentile fulness, of whom he had been speaking; for Israel, or part of Israel, was not blinded for the Gentiles' sakes, for Israel was to be the light of the Gentiles, and they could not be this and be blinded. But a flood of light rests on the Scriptures, and this portion in particular, when we understand that one house was to become the Gentile fulness and that the Jews must be blinded in order that they should hear the gospel and fulfill those promises made to them which they could not fulfill when recognized as Israel. I can not avoid the conclusion that the Gentile converts of the apostle were mostly, or largely at least, composed of Israelites but not known as such, they having lost their identity until God's time to say to them, "Ye are the sons of the living God." But suppose they were not, we are still forced to believe that many of them were such from the following:

The commission to evangelize reads as follows: "Go ye into all the world and preach the gospel to every creature." Was this confined to the apostles and their immediate successors? or did it embrace all believers, more or less, in this dispensation? Did not the commission embrace all that is in the following language: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Who was to go on with the work after the apostles and their immediate successors? We have already seen that this was Israel's work, but the Anglo-Saxons have been doing it!

The Identity, as it is called, shows why the gospel traveled in a westerly direction rather than any other; because the ten tribes were traveling westward when the apostle was preaching, and not because the other apostles lacked power, for they had the same Spirit. It shows why the Anglo-Saxons are the dispensers of the Word more than other Gentile nations, and why it has remained with them. But even being Israel, why, it might be asked, did they accept it more readily than others? I answer, because, although they were idolatrous, and lost, their previous training for centuries in the wilderness and in their own land had not been lost, but they were in that condition of which the apostle speaks: "For when the Gentiles which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves."

I close with the following: Does not the history of the Anglo-Saxons show that they were few in number when they settled in the British Islands? And during what is called the dark ages was not the same true of the Jews? It seems to me that increase or decrease can not be in any way controlled by time, but is alone controlled by obedience or disobedience. It would not be surprising to me if great decrease would yet be true of both these people before their final restitlement in the land of promise, but be this as it may it in no case effects the question at issue; which is: Are the Anglo-Saxons the descendants of exiled Israel? It does not effect the question because God made great and precious promises to Israel which he gave to no other people, and said that they were without repentance, and further, that he would not give his glory to another; therefore, as we find the Anglo-Saxons are in possession of some of the most important of these promises, I conclude they must be Israel. But should both houses decrease we may yet be assured of one fact: that no other nation will occupy their Scriptural positions; no other people will preach the Word as they, no other people will become a fulness of nations. If they forget their Sabbath, no other people will take it up in their stead. What other people has set the captives free? To what people do the oppressed look for help if not the Anglo-Saxons? And who so liberally responds to the hungry for bread? I am not advocating that they do not many things which are evil, but that no other people will ever so show forth the praises of the Lord.

S. H. REEVE.

### Free Bible Meeting.

There will be a free Bible meeting held at the Dunker School House, Millbrook, Mich., beginning June 15, and continuing over Sunday. Two sessions of Bible Class daily for questions, answers and investigation. Two sermons daily, with prayer, conference, and praise meetings. Careful and thorough papers on the following subjects will be presented: The second coming of the Lord, R. Bailey; Manner of his coming, Dr. E. B. Tucker; Objects of his coming, O. T. White; The Restitution—what does it include? Wm. C. Wells; Israel in the next age, and the Nations in the next age, B. Woodward; Rulership, O. R. L. Crozier; Eternal Life, L. Bower; Immortality, C. A. Meade; The Church—its nature, mission, and final triumph, John Bowser. The whole in the spirit of Christian candor and devout loyalty to Christ, seeking to know the truth for its own sake and for the character it makes. An address of welcome will be given by O. R. L. Crozier, pastor of Millbrook Church.

COMMITTEE.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 14, 1882.


WEDNESDAY, June 14.—Just arrived home from our Eastern tour this morning. Preached to the church in Philadelphia Sunday last. As the paper is nearly ready for the press we defer particulars.

### EDITORIAL CORRESPONDENCE.

Thursday morning, June 8, finds us at the kind and hospitable home of Brother R. Willard, Haddonfield, N. J. once more. We bade farewell to the friends in Brooklyn yesterday, and took the cars at Jersey City for Philadelphia at 11 A. M., and arrived at the latter city at 2:20 P. M. We called on Brother Samuel Wilson and arranged to preach for the brethren in Philadelphia on Sunday, June 11.

At our last two meetings on Sunday, June 4, in Brooklyn, we spoke on the proximity of the cleansing of the sanctuary as indicated by the progress of events in the world's history through the times of the Gentiles, and as symbolized in the sections of the Great Metallic Image, and then on the relations sustained by those generations who are living at the times when the periods measuring the dispensations of God's grace are about expiring. After the restoration of the Jews from the Babylonian captivity, 490 years were given as the measure of their restored nationality before the final destruction of their commonwealth by the Romans. The generation living at the close of this period were named by the Messiah and the apostles, and called upon to accept the Son of God as King and Heir to the throne of David. They rejected him and his claims to sovereignty, and the accumulated vengeance of centuries fell upon the obdurate race. The seventy weeks ran out A. D. 70–73, and the destroyer came. The holy and beautiful house was burned, the city destroyed, and the people carried away into a long and doleful captivity.

Since then Jerusalem has been trodden under foot by the Gentiles, and abominations Pagan, Papal, and Mohammedan have held the supremacy till the present time.

Now the point has just about been reached where the remaining part of the long period of 2300 days, or years, allotted to these desecrating powers for trampling God's sanctuary places under foot, is to expire, and the Jewish fig tree is beginning to bud after the long winter *of us ays*, and the floods of Ottoman desolation are, at the same time, rapidly evaporating. The generation now living at the close of this period has been most solemnly admonished that the coming of the Lord for his saints is an event of the near future, and that this dispensation of the grace of God to the Gentiles is soon to close. The masses have exhibited the same hardened unbelief as their Jewish proto-types, and the world is doomed to a destruction more signal and overwhelming than marked Jerusalem's overthrow.

As we now view the relations of the generations to the prophetical periods, and the relations of some of the longest periods to each other, the 2520 years—the seven times of the duration of the kingdoms symbolized by the Great Image—measuring from the times of Nebuchadnezzar and his conquest of Jerusalem B. C. 606–597, to A. D. 1914–1923, while the 2300 years measure from the complete restoration from this conquest B. C. 420–417 to A. D. 1880–1883, leaving a period of 40 years for the work of consummation.

The three events now first due are the wresting of Palestine from the power and control of the Ottoman, the partial restoration of Judah, and the rapture of the saints. In other words the next generation period—1883–1923—seems to be the consummating generation that shall not pass till all of which Jesus spoke shall be accomplished.

These themes formed the subjects of our remarks to the brethren of the "Church of the Blessed Hope" in Brooklyn on the third and last Sunday that it was our privilege to address them. We met quite a number of the brotherhood who have a place of worship in another part of the city, found them strong in the gospel faith and hope, and enjoyed our intercourse with them very much.

All the brethren are intelligent in the things concerning the kingdom, and the gospel hope and requirements. They manifest a kind Christian spirit toward all. They are not disposed to crush the uninstructed by a haughty supercilious scornful treatment, but rather to instruct in the way of the Lord more perfectly. If those with whom they have intercourse have learned *some truth* they give them credit for it and kindly try to instruct them farther, and thus win them entirely over to Christ in all his relations to our poor fallen humanity as Savior, Prophet, Priest and King. The kindness manifested to ourself while with them, will be gratefully remembered while we live. It has been to us a bright sunny spot in our pilgrimage.

While we feel that all that we were able to say in our humble ministrations, seems a slight equivalent for the sacrifice made that we might have this temporary release from our continued and perplexing labors, yet we hope, and pray that all will be more than made up to our kind friends who have given us this respite from pressing cares in the enjoyment of Christian intercourse with them in worship and in every way that they thought would promote our gratification. To Bro. Driggs we are indebted for a day of pleasurable recreation on the shores of the Atlantic at Brighton Beach, to Bro. G. W. Young for conducting us to the Grand Central Telegraph Office, the Treasury Building, the Stock Exchange, the *Tribune* Buildings, the Wonderful Safety Vaults of the Park Bank, the Governor's Rooms in New York, the Park and Park Museums and other places of interest; to Bro. J. B. Cook and his kind family for conducting us to libraries of rare and interesting books, for procuring us on the Great Pyramid and the Egyptian Obelisk for our perusal and for attending us to the Obelisk itself; and to other brethren for many tokens of their esteem.

Perhaps in this connection we may mention that we were twice at the celebrated Old Trinity Church, and not only looked through this celebrated place of worship but also through its cemetery where are to be found the memorial stones of the dead dating all the way back for two hundred years. The oldest is placed at the head of the grave of Richard Churcher who died August 5, 1681; while side by side lies Annie Churcher, who was buried May 15, 1691, aged 17 years and three-quarters. On these old crumbling stones the epitaphs are becoming almost illegible, while on others, they have become entirely past deciphering. In another place is deposited William Bradford, who died May 3, 1752, aged 92 years. He was printer for the Government for upwards of fifty years. He was born at Leicestershire, England, 1660, and came over to America in 1682, before Philadelphia was laid out. In another part of this cemetery is the final resting place of Alexander Hamilton, who was killed in a duel by Aaron Burr, July 11, 1801. He fell lamented by the entire nation, as he was a man of eminent abilities both in a military and financial point of view. We were shown here, on a former visit a few years ago the place where Charlotte Temple rests within a grave that has no stone nor name, and which can only be pointed out as it was to us, by a sexton who knows the whole grounds. It is with feelings of melancholy that our looks at these old crumbling stones that toll of crumbled communited dust below. Here repose those who saw New York when it was a mere village, and when swamps and wilds covered the grounds now occupied by buildings that have cost millions. The city of mighty activities has replaced the hamlet, and millions of hearts have palpitated with all the emotions of joy and sorrow, hope and despair, love and hate, since death dried up the tears, and quenched the burning sorrows of the heads and the hearts that are now dust below. The millions now living here are all on the way to "dusky death," and the hearse is daily bearing away its dismal freight to the place of graves. How true:

> "'Tis the twink of an eye, 'tis the draft of a breath,
> From the blossom of health to the paleness of death;
> From the gilded saloon to the bier and the shroud.
> O why should the spirit of mortal be proud?"

In looking over New York Harbor, and up the Hudson River, we could but think of the lone ship of Henry Hudson as he sailed up this river in 1608—his being the first ship that disturbed those waters where a forest of masts may be seen lining the shores, and where the waters are always in a continual commotion from the passing craft of every name—and then think what changes thou has wrought in the commerce of the world. In 1621 the first buildings were erected in the lower part of the city which has now become one of the world's great trade centres. We will once more bid our readers an adieu till we resume our pencil for another familiar communication.

*Haddonfield, N. J., June 8, 1882.*

To the brethren of Michigan and Indiana I will say, I will again take up the sword of the Spirit, and go wherever they may call me. I find the farm work is more than I can stand. I will visit the brethren in Illinois, or any other part of the country if they wish. Address me at St. Joseph, Mich. A. SMITH.

## Communications.

### WALKING BY FAITH.

While all men in some sense walk by faith, infidels not excepted, the Christian in a special sense walks by faith. All his conduct and conversation is governed and directed by the word of God. He sows and plants with the assurance that God will bless his toil with the bounties of harvest, multiplying the seed sown. The most worldling sees only the operations of the laws of nature and the change of seasons to bring about the result he anticipates, as though these laws were independent of the Great Lawmaker. On the other hand, the Christian believes that the Creator moves upon his creation, energizing its forces and giving power to its laws and principles. That he is the soul or life of all things: "that in him we live, move, and have our being" (Acts xvii. 28); that "he is not very far from every one of us." Verse 27. That he, the universal soul,

> "—Warms in the sun,
> Refreshes in the breeze,
> Glows in the stars,
> And blossoms in the trees;
> Lives through all life,
> Extends through all extent,
> Spreads undivided,
> Operates unspent."

Paul says, "The life I now live in the flesh I live by the faith of the Son of God." Gal. ii. 20. He knew full well that to live after the flesh—after the lusts of the unrenewed—would end in death. Rom. viii. 13. Mixing the things—the law or the teachings of the Spirit—was the chief concern of the apostle, and a strict adherence to these he urges upon the churches to whom he wrote. This walking by faith or obeying the law of the spirit through or the teachings of Jesus and the apostles was prompted by that mainspring of all Christian effort and labor, faith in things lying beyond the pale of the present life.

Some moralists have insisted that we should do our duty without any reference to a reward. I once saw a small hymn-book which was compiled to suit this theory. The future was left a blank! To me there was no inspiration in such hopeless songs, and the finest music could lend no charm to the poet's numbers. Such a theory is based upon a false philosophy of the mental constitution of man and is out of harmony with the word of God. Even some professed Christians think that a few in the ranks of believers live too much in the future, especially is this the case where the whole conduct, words and temper are a relics of the spiritual and heavenly, in which light the department of the worldly minded Christian appears in too painful contrast. It is true that some men may have a correct view of the future whose lives give the lie to their profession, but they are not walking by faith, they are only talking by faith. They may be in love with theory for theory's sake; or argument's sake, or some other selfish motive. They either do not love the whole truth, or lack the moral courage to live up to its requirements, or lacking charity, knowledge has puffed them up. 1 Cor. viii. 1. No Christian lives too much in the future.

That wonderful and to a large degree mysterious future, the world to come, the kingdom to come, or by whatever name designated, holds in its grand sweep of ages the rarest gifts of our Heavenly Father. The most highly favored of men have caught but a faint glimpse, and enjoyed the merest foretaste of what lies beyond the bounds of the mortal state. Shall the child of faith not walk by faith? Can he toil and suffer without intense longings for his house from heaven? Thy kingdom come! What of this prayer? Was it designed for little more than a cold form of words upon the lips? No. It is the heartfelt and earnest petition of all God's true people.

Can a starving man keep his thoughts off the table where the necessaries and luxuries of life are spread; or a man parching with thirst avoid thinking of the bubbling fountain and cooling draught? So the Christian, feeling keenly his need of the things held in reserve, longs with earnest desire for the grace and glory to be brought unto him at the revelation of Jesus Christ. He is saved by hope—hoping for that he sees not, and waiting patiently for it. Rom. viii. 24, 25. The noblest self-sacrificing men that ever lived were those in whom this hope burned the brightest. Hear Paul, whose life and teachings furnish the fittest illustration, excepting our Savior, of the point here urged. Speaking for himself and his fellow-apostles he says: "We also believe and therefore speak; what? Our faith and hope raise us up (from the dead) also by Jesus and shall present us with you. For this cause we faint not." What is the secret of their heroic fortitude, and unremitting patience under such painful surroundings, and where death in every possible shape confronted them. The ground of it all is here in one of the finest of inspired contrasts: While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. 2 Cor. iv. 17 18. This contrast of the two states is continued into the next chapter and shows throughout the importance attached by inspired apostles to the unfulfilled promises of God, as the sustaining power of the gospel, the power that creates every live, and gives to the child of God that moral victory over the world, which shall be the exhibition of the unfallen angels through ages.

JOHN L. WISE.

### WATCH AND PRAY.

A soldier in the enemy's land is never safe. He knows not at what moment or from what point he may be assailed. So he strengthens himself in the mighty power of his leader, and arming himself completely, keeps constant watch against the crafty devices of the foe, praying that his general may so lead the battle that he and his comrades may be able to stand in the evil day.

We, the little few who have been called of God to proclaim the message of a coming king, are soldiers in the enemy's land.

We strengthen ourselves in the mighty power of the Lord. We put on the complete armor of God that we may be able to stand against the potentates of darkness.

We "keep watch with all perseverance for all saints, praying at every season with all prayer and supplication in spirit" that we may with the shield of faith and the sword of the spirit, be able to quench the fiery darts of the wicked.

The evil one lures to get us away from God; he loves to lead us out of the army, and into the world where he can do with us as he pleases. He wants us to grow cold to all the great interests of truth, and alive to the present good in ourselves and friends. He wants us to believe that we will suffer or starve if we work for God, give to God, forgetting that "all things are ours" through Christ. "Watch and pray lest ye enter into trial."

S. R. WISE.

## Selections.

### HOW TISCHENDORF OBTAINED THE CODEX SINAITICUS.

The story of how Constantine Tischendorf obtained possession of the valuable manuscript which he found in the Convent of St. Katharine on Mount Sinai, is an exceedingly interesting one. He had long felt that our Bible had many errors, which might be corrected if only he could get hold of the old copies so carefully written out by hand before the days of printing presses. He took long journeys and spent much money in search of these manuscripts. Most of them were hidden away in convents, where the priests were unwilling to have people enter. Like a miner digging for gold, every choice bit he found made him eager for more. One day he reached a place in the peninsula of Sinai, where there was an old stone building surrounded by walls forty feet high, which could only be entered by being pulled up the walls with a rope. He had great difficulty in entering, but was richly rewarded for his perseverance. In the library were many valuable books and writings, from which he was allowed to copy. All at once his eye fell upon a large basket of waste paper, to be used as kindlings. He turned them over, and shouted aloud for joy when he discovered several leaves of the Testament in Greek, more ancient than any he had ever seen. He tried to buy them all; but the suspicious monks would not part with only forty-three leaves; and this treasure he carried home and presented to the king, who had them put in the library at Leipsic.

Never for a moment after this was Tischendorf easy. He tried in every way to get possession of the manuscripts; but it was of no use, the monk would not sell them at any price. Baffled, but not discouraged, he started once more for the East with the intention of copying this uncial entire. The brotherhood gave him a cordial welcome, but the manuscripts were nowhere to be found.

Tischendorf returned to Europe; but at the end of three years started off again, this time under the protection of the Russian Government, as the king of Saxony had lost his faith in these expensive journeys, and did not believe they would amount to anything. Once more he stood within the convent walls, and once more the library was thrown open to him. Day and night he pored over old volumes; but nowhere was this particular one to be found. With a heavy heart he gave orders, at the end of a week, for his servants to prepare for their return home.

The evening before he started the steward invited him into his cell to take supper, and remarked during their conversation that he, too, had been reading the Scriptures that day. Rising from the table, he went to a corner of the room and brought forward a large book wrapped in red cloth, which Tischendorf recognized as the fragments he had taken from the waste-basket fifteen years before, and much else besides. This time he tried to conceal his feelings, and carelessly asked to take the book to his room for the evening. Once there he fairly danced for joy, because he knew he held in his hands the greatest Bible-treasure in the world. He felt that it would be wicked to sleep, and sat up all night in his cold cell copying the precious manuscripts by the dim light of a candle. Of course he could not do it all, and begged permission of the steward the next morning to carry it to Cairo and have it copied in full. This favor he could not grant, and the only man who could give authority to do so was then on his way to Constantinople.

Tischendorf started off at once to find the man, overtook him at Cairo, and gained the desired permission. He then sent back a servant on a swift dromedary; and nine days later the book was again in his hands.

He was allowed eight leaves at a time; and two German friends helped him in the task of copying the one hundred and ten thousand lines, though Tischendorf corrected the whole by the original. The longer he worked over it, the stronger became his desire to possess the original itself. Finally he begged the archbishop to make a present of it to the emperor of Russia, he being the head of the Greek Church. But he could only gain permission to borrow the precious manuscript, which he gave with his own hands to Alexander II., who was assassinated last March. The immense task of copying this manuscript was now begun, and completed in 1862. The emperor generously sent copies to all the great libraries throughout the world; but the original text remains at St. Petersburg, never having been returned. The old monks at the convent felt very sore over their loss, and refused the sum which the Russian government offered to pay for the treasure.

This is the only complete uncial of the New Testament to be found in the world, and dates back to the fourth century. Fragments of others are to be found in the libraries at London, Oxford, Rome, Paris, and other cities of Europe, and they have been most helpful to the men who lately revised the New Testament.—*Sunday Magazine.*

### NATIONAL IMMORALITY.

Canon Farrar thus concluded a sermon in Westminster Abbey on the responsibility of the nation for the immorality prevailing in England:

"If God gives us no saints even to win his cause by suffering, and for his sake to forego the sleek applause of men, and to welcome the beatitude of their malediction—then be sure that the axe is already uplifted in the air. Slow and silent, but certain, is the working of God's inexorable law. It is deaf to sophistry; it is heedless of vested interests; it is pitiless to excuse. Upon callous immorality, upon cold acquiescence in wrong, out of the darkened future it breaks at last, 'a Nemesis crowned with fire,' trampling guilty nations into indiscriminate ruin, laying waste fenced cities into ruinous heaps. Nature and Destiny are but other names for this irresistable Providence. For men and for nations it has but one law—sow and reap. Sow to the spirit, and reap eternal life. Sow to the wind and reap the hurricane. 'To burn away in inane waste'—so wrote the great moralist who has recently passed away from us—'the divine aromas and plainly celestial element from our existence, to change our holy of holies into a place of riot, to make the soul itself hard, impious, barren.' Surely a day is coming when it will be known again what virtue is in continuance of life; how high, if forgotten, is the duty laid, not on women only, but on every creature in regard to these particulars. Well, if such a day never comes again, then I perceive much else will never come. Magnanimity and depth of insight will *never* come; heroic purity of heart and of eye; noble pious valor to amend us, and the age of bronze and lacquer—how can they ever come? The scandalous bronze lacquer age of hungry animalisms, spiritual impotencies and mendacities, will have to run its course, till the pit swallow it. Oh, England! 'If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace!' the day may come in which they shall be hid from thine eyes."

### AN "UNSURPASSED" HYMN.

In the *New Englander* for August, 1860 Dr. Bacon pronounces the following exquisite hymn "unsurpassed in the English or any other language," and adds that, "perhaps it is as near perfection as any uninspired language can be." It is usually ascribed to Hillhouse the poet (James A. Hillhouse); but according to Dr. Bacon it was written by his younger brother, Augustus L. Hillhouse, who died near Paris in March, 1859.

> Trembling before thine awful throne,
> O God! in dust my face I own;
> Justice and mercy for my life
> Contend: Oh smile, and heal the strife.
>
> The Savior smiles! Upon my soul
> New tides of hope tumultuous roll—
> His voice proclaims my pardon found;
> Seraphic transport wings the sound.
>
> Earth has a joy unknown in heaven—
> The new-born peace of sins forgiven;
> Tears of such pure and deep delight,
> Ye angels, never dimmed your sight.
>
> Ye sons of old on chosen rest
> The beauteous pillars of the throne;
> Ye know where storm exulting springs,
> And strong o'er the drooping wings.
>
> [illegible]
> Of the bright roll of Eternal Will,
> Ah read His errands ye fulfill,
> Or, throned in clouds of beamy day,
> Symphonious in His providence play.
>
> Loud in the songs the heavenly plain
> Is shaken, while the choral strains
> And lyres ethereal, floating far,
> Draw silence from each shining star.
>
> But I amid your choirs shall shine,
> And all your knowledge shall be mine;
> Ye to your harps your rest resign to hear
> A service chord that mine will bear.

This hymn may be in some of the hymn books, but it is suited rather for reading than for singing in public. It is worthy of a place on the fly-leaf of every Bible in the land.—*N. Y. Semi-Weekly Tribune.*

## News Items.

EGYPT—THE ALEXANDRIA RIOTS.

LONDON, June 12.—Advices from Alexandria, late last night, state that the disturbances commenced simultaneously at three different points. The object of the rioters, in a great measure, appears to have been to pillage, in which the Levantines, as well as Arabs, participated. A regiment of cavalry and a regiment of infantry have been ordered to reinforce the garrison.

SIXTY-SEVEN EUROPEANS MASSACRED.

LONDON, June 12.—A telegram published here says the official report of the riot in Alexandria gives the number of Europeans killed at sixty-seven.

LONDON, June 13.—A correspondent at Alexandria states that the Europeans are leaving there as fast as they can. The Consuls have issued a proclamation exhorting the Europeans to remain tranquil, and expressing confidence in the army being able to maintain order. One hundred persons were killed in the riot on Sunday. The position is a terrible one. Any small force the fleet could land would only suffice to excite the Arabs to a general massacre.

ANOTHER OUTBREAK FEARED.

LONDON, June 13.—The correspondent of the *Times* at Cairo telegraphs that, unless there is an overwhelming Turkish force at Alexandria before Sunday, there will be a worse outbreak than last Sunday. He says the prestige of Dervish Pasha has disappeared.

HUNGARY—FLOOD AND LOSS OF LIFE.

PESTH, June 12.—A disastrous flood occurred yesterday at Varsecz. A number of houses and two bridges were destroyed, and twelve children and several adults were drowned.

HAIL-STORM IN INDIAN TERRITORY.

LITTLE ROCK, Ark., June 13.—A special from Indian Territory says: "A terrible hail-storm passed over Broken Arrow and the surrounding country yesterday. The damage to crops and property is very heavy. Several lives were lost."

The loss of property at Denver, Col., by the heavy rain and flood of last Saturday night, is estimated at $100,000.

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir. J. J. HARSHAW.

### God in Christ.

We turn to him of Christ: "the brightness of the Father's glory and the express image of his person," to obtain a true idea of what God is, and of what our relation to God ought to be. His holy life leads us into a nobler, tenderer, more humane faith in our Heavenly Father, and challenges our reverence and admiration by the inherent power and beauty of goodness. In every department of life, but especially in the sphere of moral and religious truth, it is comparatively easy to apprehend and value, but difficult to originate and plan. In art, in science, in literature, there are thousands who can appreciate the masterpieces of genius, for one who is able to create and execute. The last is the test of the lifetime here. And so, in like manner, the purity of Christ appeals to us. We cannot find it in ourselves; but, when it is presented to us we recognize its claims to our reverent homage and obedience. It speaks to us of higher things, and shows us the possibilities in our nature of approaching God. And then the closer we draw near our Lord, the more does his character open up to our devout contemplation, and his revelation itself expand.—*J. J. Ferguson, D. D.*

## Brevities.

An impure dolomite formation in Shenandoah mine, Snake Creek district, Wasatch county, Utah, is remarkable for its "phosphorescent" property. This mineral is of a bright orange color, and exhibits, under the microscope, a beautiful crystalline structure. Pressure by the fingers will readily reduce it to powder. When the miners struck their picks into it, flashes of light were produced so strikingly vivid as to cause superstitious alarm, and to suggest for it the ominous name of "hell-fire rock."

By desire of the Sultan a commission consisting of the Mayor of Hebron and of a few Sheikhs recently visited the sepulchre of the Patriarchs in the neighborhood of Hebron. The object of the commission was to ascertain whether the interior required repointing, and whether the silken palls which covered the respective tombs were in need of repair. On entering the sepulchre the members of the commission prostrated themselves, kissed the ground, and offered up a prayer. It was found that the walls and the roof of the building were still in excellent condition, but that on the other hand the palls over the sarcophagus of Abraham, as well as over those of Rebecca, Jacob, and Leah, were rent in several places. It was resolved to replace these by new coverings which will be sent from Constantinople. The floor was strewn with scraps of paper bearing the names of Jewish and Christian pilgrims, to whom entrance to the building is not permitted, and who, to acquaint the dead, as it were, with their visits, had thrown these scraps through an opening in the wall of the mosque.

ANCIENT TABLETS FROM SEPHARVAIM.

Nine cases representing a portion of the results of the researches just on the eve of being resumed by M. Hormuzd Rassam, who left England for Alexandretta and Babylon, on the 6th of March, have just arrived in London. The tablets which they contain are for the most part small, and, either whole or in fragmentary condition, are estimated to reach about 5,000 in number. The texts on the tablets are large beyond precedent as compared with the size of the vehicle on which they are inscribed. The new importation, so far as it has been investigated, consists chiefly of trade documents, and largely of contracts for the supply of corn and other agricultural products. They are dated in the reigns of Samas-sum-ukin and Kandalanu, the Chinladanus of the Greeks, who were cotemporary with the latter half of the reign of Assurbanipal, or Sardanapalus, of Assyria, about B. C. 646. The tablets are from Abou-habba, the site of the ancient Sippara, the Sepharvaim of the Old Testament, which is mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians. Sippara or Pantibiblon, as the Greeks called it, is mentioned by Berosus as having furnished five out of the ten Chaldean kings of the time before the flood and as the place where Xisuthrus, or Noah, buried the records of the antediluvian world at the time of the Deluge, and from which his posterity afterwards recovered them. The Hebrew term Sepharvaim, which is the verbal equivalent of the "two Sipparas," is applied to twin cities, one of which was situated on each side of the river. The Sippara from which the tablets just arrived in London have been procured in the Sippara of Samas, Talpar sha Shamas, or Sippara of the Sun-god, as being the place where pre-eminently the sun was a chief object of worship. The other Sippara, or Sippara of Anunit, which is supposed in ancient times to name the Sepharvaim of Scripture history, is up to the present moment unknown to modern investigation.

The fruits of Christianity are as precious as those of infidelity are vile. Where the precepts of Christ have sway war is unknown; robbery, dishonesty, intemperance, violence and lust, are forbidden, and under benign influence property is secure; life is sacred; poverty is provided for; sickness is pitied; infancy is nurtured; old age is revered; womanhood is cherished, and manhood is ennobled. Such are the fruits of true Christianity, and infidel virtues mostly spring from Christian roots. Skepticism cannot blot out a father's godly counsels nor a mother's fervent prayers. And as a result, there are often traces of principle without Christian profession; as there are many who practice infidelity while professing Christianity. Put genuine infidelity and genuine Christianity side by side, watch their fruits and take your choice.

# Poetry.

## WHO ARE THE BRAVE?

JOHN F. WILCOX.

I put the question, "*Who are braves?*
And worthy of a deathless name?"
A thousand tongues this answer gave,
"They are the brave, who fought and fell
Amid the storm of shot and shell
Amid the battle's smoke and flame!"

Again I ask, "Who are the brave?"
A thousand tongues again reply,
"To them who when the Nation's wave
Step forward at their country's call,
And leaving home abandon all,
And for our freedom dare to die."

Ah! they are brave, full well I know—
Confronting all the shapes of death
And ploughing on the maddened foe,
Amid the awful cannon's roar,
And the sights of human gore,
And thousands gasping for their breath.

But are no others brave? I ask,
Are worthy of the noblest hope?
And what of those whose daily task,
Is in the sphere of common deeds,
To meet the cry of unfed needs?
Are they entitled to our praise?

Ah! he is brave who dares to stand,
Nobly with the faithful few
When all the world join hand in hand
To give support to what is wrong,
Because established in error so long,
And dare not question, "Is it true?"

And he is brave—when left alone
To battle with the life of life
While childish hearts, dear as her own
Petition daily for the bread
Whose price is paid for rum instead,
—I mean the wretched drunkard's wife.

True bravery is to take the right,
Unheeding all be it duty's call,
And though the road be dark or light,
And whether men should praise or blame
Be this your constant end and aim
Though earth should shake and heaven fall.

# Communications.

## COMING AGE—ITS PROXIMITY. No. 114.

Mark, Number, and Name, of the First Beast of Rev. xiii. Why are Symbols used? Closing remarks on Rev. xiii. Use of this Chapter to the student of Prophecy. Why should we study the Apocalypse?

J. P. WEETHEE.

The Romans considered their empire eternal. A certain national instinct seemed to possess the rulers, that theirs was an empire of the gods: and, therefore imperishable. Had John given the name of this beast, the rulers would have seen the whole drift of his revelations, and would have been induced to destroy him, his writings, and the whole Christian church. He acted wisely then, in giving these especially interested a mark, including a number, in which was the name of the beast.

We have clearly shown that the ancients were in the habit of denoting names by numbers, and that in the mark, xv, given by John, Rev. xiii. 18, is the number 666. It now remains for us to show what name is in 666; for that name is the name of the beast.

The fact above stated, namely, that the ancients denoted names by numbers, led the early Christians to apply the same method to those letters (xv) given in the Apocalypse. Some of our readers may not understand in what way the "666" was found; the latter clause of ver. 18. His (the beast's) number (is) xv. So it reads. These are three Greek letters χ = 600, ξ = 60, ϛ = 6. Hebrew, ר = 200, ן = 200, ס = 60, ן = 6, making 666. They found that the word or name "*Lateinos*," would answer the conditions, and also *Romith* in the Hebrew.

In order that the whole may be intelligible, we subjoin the following table from Irenæus, who flourished A. D. 170, within 74 years of the time that the Revelations were given. Irenæus was a disciple of Polycarp, who was the pupil of St. John. It being admitted that John knew the name of the beast, we can readily trace the idea of Irenæus to its original source—St. John himself—through Polycarp. His table is as follows:

A = 30, ε = 1, τ = 300, ε = 5, ι = 10, ν = 50, α = 70, ς = 200: thus 30 plus 1 plus 300 plus 5 plus 10 plus 50 plus 200 = 666.

His words, as translated, are these: "But the word *Lateinos* also contains the number 666, and that it should be the name in question is extremely probable, seeing that *Latin* is the appellation of the kingdom which is most recent; the Latins being those who are now in possession of sovereign authority."

Some of the names of noted expositors of the Apocalypse, who have adopted the views of this learned father, will be found in the following list:

1. John Fox, the distinguished martyrologist: "The letters xv—certain ancient fathers, who were disciples and hearers of those who heard St. John himself, as Irenæus and others, do expound—conjecturally to contain the name of the beast, and to be the name of a man, under the word *Aateinos*: whereas also no other name likely of the person, either in Greek or Latin, ... agree to the same, save only the aforesaid name."

2. Lord Napier: "Here then, say we, that name is *Aateinos*, for these reasons: first, because the name of the beast is —the name of the ten-horned Roman beast, or Latine, empyreia generali, and not of antichrist onlie, and so it must be either Romanus or Latinus. But of these two Latinus is the oldest style for king Latinus (from whom that people were called Latini, and countrie called Latium) was long before king Romulus, of whom the citie was called Rome, and the people thereof Romanes. Secondlie, it must be the number of a man's name (saieth the texte) so is Latinus the name of a man, even the name of one of their first kinges. Thirdlie, forasmuch as the Grecelans had a custome, in their mysteries and oracles, to observe the number of names, as ye shall find in divers partes of Sybilla. And as in that countrey, the name of the flood *Nilus* is celebrated as holie, because it containeth the number of the daies of the year, 360, as Cælius testifieth, Chron. lib. 4, where he describeth the Cottes and Hesses. Therefore, Saint John (observing the custome of them to whom hee writeth) saith, that the number of the beaste (or rather, as he termed it in the former 17 verses) beast's name is 666. Therefore, *Aateinos* is the verie name of the beaste, meaned by the saide number."

3. Joseph Mede, as translated from the Latin. "But passing from general remarks, let us proceed at length to inquire what may be that name of the beast, in which the number graciously made known to us by the Holy Ghost *is contained*? Unquestionably it is that very word which, almost as soon as the Apocalypse had proceeded from the hand of the inspired author, formed the subject of Patristic conjecture. I mean the oft-repeated and far-famed *Aateinos*. By this name it was that, after the division of the empire, and after its several provinces had come to be presided over by ten kings—and not before—the Roman False Prophet and the other inhabitants of the West were, for the sake of distinction, designated; and this, strictly enough, by those very seven churches of Asia to whom the book of Revelation was originally addressed. For the Greeks and others having their abode in the East, with whom, during the long series of convulsions by which the empire was torn in pieces, the name Roman had always continued, *wished* to have that name thence forward appropriated to themselves alone; whilst upon us Westerns, with our Sovereign Pontiff, and under him, our bishops, kings, and other authorities, they, as if by a kind of fatal instinct, conferred the appellation of Latins. It so happening, that the letters of the word Latin, when calculated according to the Greek and Hebrew fashion, produced that very number to which the Holy Spirit hath seen meet to direct our special attention."

4. Sir Isaac Newton. "His mark is xv, and his name *Aateinos*, and the number of his name 666."

5. Bishop Newton. "No name seems more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John's time, and was the disciple of Polycarp the disciple of John. He saith that the name Lateinos contains the number 666; and it is very likely, because the last kingdom is so called: for they are Latins who now reign. But in this we will not glory; that is, as becomes a modest and pious man, on a point of such difficulty, he will not be confident of his explication. Lateinos, with "ei," is the true orthography, as the Greeks wrote the long "i" of the Latins, and as the Latins themselves wrote in former times. No objection, therefore, can be drawn from the spelling of the name; and the thing agrees to admiration, for after the division of the empire the Greeks and other Orientalists called the people of the western church or church of Rome, Latins; and as Dr. Henry More expresses it, they Latinize in everything."

6. Elliott's Horæ Apocalyticæ: "The total failure of every anti-Protestant solution, and of every one, moreover, of which the object has been to turn away the application from the popedom to some quite different enemy of Christ's cause and church has only served to make it the more remarkable and more convincing. Satisfied with this, although much pleased with Mr. J. E. Clarke's interpretation and adopting it *so far* as to *regard* it in the light of an alternative solution, nevertheless the principal, and that which answers to every requirement of the sacred enigma, I fully believe to be Irenæus' solution, ΛΑΤΕΙΝΟΣ."

7. George Stanley Faber B. D. "The ten-horned beast, whose name is declared to contain the number 666, is certainly the temporal (civil) Roman empire. Of this empire, the second founder was Romulus; but its first real or fictitious founder was Latinus, the ancient king Latium. Latinus, therefore, is the name of a man. It is likewise the name of the western, or divided Roman empire, and the distinguishing appellation of every individual in that empire. Here it is observable that the Gentile name of Latinus, or Latin, was, in the victorious days of the republic, and empire, almost lost in the more favorite Gentile name of Romanus, or a Roman. Preserved, however, it carefully was, though not so frequently used as the other: insomuch that although the people were styled Roman, their language was denominated Latin. But when by the arms of the northern nations, the Roman empire was divided into ten kingdoms: when, by setting up a spiritual tyrant in the church, and by lapsing into papal idolatry, it again became a beast; when Rome was governed by her bishops, under the wing of a new line of emperors (Romano—German) and when Greece, formerly her instructor in the arts and sciences, was now become her rival in imperial and ecclesiastical domination, the old Gentile name of Latin was revived, and has ever since been the peculiar distinguishing title of the Papal Roman empire, both temporal and spiritual. Such accordingly is the general appellation which the inhabitants of the West bear in the Eastern parts of the world: the particular names of Spaniards, French and Italians, are swallowed up in the common title of Latins.

Here, then, we have a name which completely answers in every respect to the Apocalyptic name of the beast. Lateinos is at once the name of a man, the title of an empire, and the distinguishing appellation of every individual in that empire, and when the sum of its numerical letters is taken in the Greek language—the language in which the Apocalypse was written, and in which therefore the calculation ought evidently to be made—it will amount precisely to 666.

On these grounds, then, I do not hesitate to assert, that Latinus, and nothing but Latinus is the name of the beast; for in no other word, descriptive of the reviled temporal beast, or the Papal Roman Empire, can such a fatal concurrence of circumstances be found."

We have now presented the testimony in full relative to the names of the three noted characters in Rev. xiii., the ten-horned, and two-horned beasts, and the image to the ten-horned beast. Let the reader substitute for these three symbolic agents the three literal agents—the Latin and the Greek Empires and the Papal Hierarchy, and read this chapter with these substitutes, and if he finds any failure in the symbolic interpretation, mark such.

Our aim is to make the Apocalypse a book that can be read by this generation, with understanding, if not with the Spirit, being fully persuaded that Rev. i. 3, "Blessed (is) he that readeth and they that hear the words of this prophecy, and keep those things," is equally true in its negative—cursed is he that doth not read, hear, and keep. How can people keep what they neither understand nor value? And how can persons understand without investigation? Christ said "Search the Scriptures;" not simply read them. Many great would-be critics do not even read the Bible. How few search it? By Scriptures, Christ meant the Old Testament, did he not? Very true, and who is the author of the Apocalypse? God, through his Son, Jesus Christ. Rev. i. 1. The same Being that inspired Daniel put John in the Spirit. The Apocalypse is a supplementary commentary on the book of Daniel.

But, says one, the Revelations are to me sealed; I do not know anything about them, and therefore, do not read them. We have taught the sciences and languages for thirty years, yet we never had a student make such a stupid apology for his ignorance. All sciences and languages are sealed to the uninstructed. To banish ignorance is the object of all our institutions of learning. Suppose that a "greenhorn" should say to his professor, I intend to abandon the sciences, they are all sealed books. I spent one week in reading Algebra, one in reading through Geometry, and one week in reading Fluxions, and I am satisfied that I cannot understand them.

One week!!! How many professors ever spent a week in reading the Apocalypse? Not one in a hundred. It is a neglected book. God's last revelation to man, and yet neglected, insulted—ridiculed!!

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Mr. Jacob Mollman, colporteur of Russian birth, has been in the employment of the British and Foreign Bible society in China for seventeen years. In this time he has travelled pretty well over fifteen of the eighteen provinces of this empire, besides making a tour into Manchuria, and has sold 200,000 portions (Matthew, Mark, Luke, etc.) of the Scriptures.

## WHERE WILL YOU BE FOUND?

Oh, my brother, my sister—you who are so dear to me in the bonds of the gospel, where are you going to be found when Jesus comes? Will your places be vacant then, as now in the little bands that meet to worship him? Will your armor be off, your comrades deserted, and you away with the outside world, seeking favor and advancement from the enemies of Jesus? Think of the matter in the light of that coming day. Oh, will you be at peace then? are you at peace now? Is the fight too hard, the joy set before you grown dim? Back, back to your posts and into the fight, and all will be right again.

Do not let God's poor ministers faint by the way. They have forsaken all for Christ. The wealth, the popular favor the use of other days, has all been given up for the truth's sake. Give them a word of cheer. Take hold of their hands and help them onward. Do not chill—carry, kill them by coldness and indifference.

Oh, I pray for you, for myself, for the world. Let us all renew our vows of consecration to God; forsake all that is wrong in our course of life, and crating forgiveness of the compassionate One, press forward toward the prize, that lies at the end of the race, that when Jesus comes we may be prepared, and may meet him with joy and not with grief. S. R. WILCOX.

## THE SIGN OF THE SON OF MAN. WHAT IS IT?

On this subject I wish to make a few remarks in addition to those Brother J. F. Wilcox made in THE RESTITUTION of May 3, 1882. He thinks this sign is a bright star, or a noted light, that is to appear east of Jerusalem, as the first tangible sign of the Lord's coming. This view, I, as an old patron of the paper, most heartily endorse. But why this view, says one.

1. "And they shall see the son of man coming in a cloud." Luke xxi. 27. "Upon a white cloud." Rev. xiv. 14. But from what way does this cloud come. "He comes as the bright morning star." Rev. xxii. 16. This implies he comes from the east.

2. "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the son of man be." Matt. xxiv. 27. This if nothing else, assures us that the first appearance of the bright star cloud is the sign. But says the enquirer, When may we look for this sign, and what is the cause of its coming particularly from the east? Before we can expect this sign, we should watch and see that we have a clear understanding of all those prophecies that are to be fulfilled prior to, and are inseparably connected with the coming sign. And be sure not to assume any positions that make it impossible to understand them; otherwise we are in the dark, and have no faith of value. Matt. xxiv. says: Immediately (yes immediately) after the great tribulation or persecution here mentioned, and referred to the same by Daniel (xii. 20–28; viii. 9–16, 24; ix. 27; xi. 33, 41, 45; xii. 1, 11; also 2 Thess. ii. 4.) Shall the sun be darkened, and the moon shall not give her light, and the powers of heaven shall be shaken, and then shall the sign appear. This is the greatest persecution on the people of God recorded in the prophetic page, or Bible. When it begins, and its organic power in the holy city, Jerusalem, for the 42 months, 3½ literal years, then it is that the admonition of Christ comes to his people to flee at once; stop not to take anything from the house or from the field. And pray ye that your flight be not in the winter or on the Sabbath day; see Matt. xxiv. 15–21.

But if this persecution is the Papal, as many suppose, and of 1260 years, and all more than a hundred years in the past, and the signs referred to not appeared, I ask where is the utility, or necessity, or propriety of this special admonition from our Savior? But where shall they flee? mostly to the east. The women of Rev. xii. fled into the wilderness for 1260 days, the 42 months. This is the same as Isa. liv. 6; lxvi. 7, and yet future. But let us go to Micah, who on this subject says: "For now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon, there shalt thou be delivered; there the Lord shalt redeem thee from the hand of thine enemies. In that day saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth even for ever." Hence as Isaiah says, "The Lord shall set his hand the second time to recover the remnant of his people." Here we find that not only the white cloud star is the sign, but also the cause why it comes from the east. ABEL LAMKIN.

# Youths' Column.

## The Child and the Flowers.

The sunset in the garden dyed,
At twilight's pensive hour;
His little daughter, by his side,
Was seeking out a flower.

"Oh, pick that bell, blossom, do!
The little prattler said;
It is the fairest one that blooms
Within that lovely bed."

The father plucked the flowers down,
And gave it to his child;
With sporting lips, and sparkling eye,
She seized the gift and smiled.

"O say, whose is the pretty flower,
This little child-like bloom
Who gave to it its fragrant smell,
And the soft hue of lovely hue?"

A change came o'er the father's face,
His eyes grew strangely wild;
Now the words within him had been stirred
By that sweet, artless child.

The truth flashed on the father's mind,
The truth in all its power;
"There is a God, a child-like," said he,
"Who made that little flower."

"Father, who made the stars which are
The beautiful blue sky
Who made the moon, so calm and bright,
That floats upon high?"

"I was blind, my child, the glorious Giver
He formed them by His power!
He made alike the brilliant sun,
And every bud and flower.

"And unseen hands His bounty supply,
And guard us every hour;
We're kept beneath His watchful eye,
And guided by His power."

## Pallbut Copy.

Printers have a rule that every compositor must follow the copy in printing any book or paper.

A short time since a lad in a printing office received from his master a list of Scripture questions and answers to be set up and printed. In the progress of the work the lad turned aside, and asked the foreman if he should "follow copy;" that is set it up just as it is written.

"Certainly," said the foreman; "why not?"

"Because this copy is not like the Bible, and it professes to be the language of that book."

"How do you know it is not like the Bible?"

"Sir, I learned some of those verses at Sunday School ten years ago, and I know that two of them are not like the Bible."

"Well, then, do not 'follow copy,' but set them up as they are in the Bible."

The lad got the Bible and made it the "copy"—his guide and pattern.

"Follow copy," children, wherever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look to your words, your actions, your doctrines and your practices; see that all are according to the Bible, and you will be right.—*Domestic Journal.*

## Stop-a-While.

There is growing in Africa a thorn called "Stop-a-while." If a person once gets caught in it, it is with difficulty he escapes with his clothes on his back, for every attempt to loosen one part of his dress only hooks more firmly another part. The man who gets caught by this thorn is a pitiable sight ere he gets loose. You would not like—would you, boys?—to be caught in this thorn. And yet many, I fear, are being caught by a worse thorn than "Stop-a-while." Where do you spend your evenings? At home, I do hope, studying your lesson and attending to mother's words; for if you have formed a habit of spending them on the streets with bad boys, you are caught in a thorn far worse than "Stop-a-while." If you spend your evenings at home, do not allow any of your playmates to entice you out with them one evening only; for if you do, the desire to go again will be strong; you will have laid the foundation of a bad habit, and you will have a harder struggle to escape with your life than if in the brambles of "Stop-a-while."

Boys and girls who disobey their parents, who loiter about on the Sabbath instead of going to Sabbath School, who take the name of the Lord in vain, are caught in the worst of snares, from which it will be more difficult to extricate themselves than from the African thorn; for bad habits are strong, and constantly lure on their victims to pleasures which satisfy not.—*Golden Censer.*

## "In Father on Deck!"

A number of years ago, Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family with him on board the ship. One night, when all were quietly asleep, there arose a sudden squall of wind which came sweeping over the waters until it struck the vessel, and instantly threw her on her side, tumbling and crashing everything that was movable, and awakening the passengers to a consciousness that they were in imminent peril. Every one on board was alarmed and uneasy, and some sprang from their berths and began to dress, that they might be ready for the worst. Captain D. had a little daughter on board just eight years old, who, of course, awoke with the rest.

"What is the matter?" said the frightened child. They told her that a squall had struck the ship. "Is father on deck?" said she.

"Yes, father is on deck."

The little one dropped herself on her pillow again, without a fear, and in a few moments was sleeping sweetly, in spite of winds and waves.

Blessed child! "Is father on deck!" Father understands all about the vessel, the winds, the waves, the rocks, the tempests.

Tempted, troubled, distressed and frightened soul, look up. Give to the winds thy fears. Rest in God's faithfulness and love. Cast every care upon him.

# Selections.

Age to Come Herald,

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

Jerusalem, March 20, 1882. Jerusalem is full of strangers. It is said there was never such a rush before. What does it mean? Well, thank God! the interest increases daily. Jerusalem is the place to commence the new age. Our neighbor's houses are to be packed full next week with people who never visited the city before.

I have just heard of a piece of land that was sold at twenty dollars an acre twenty years ago, and today it cannot be bought for one thousand dollars an acre. That is more than a straw telling which way the wind blows. The day is pleasant and warm. The birds are singing a welcome to the flowers, and all nature rejoices. The great rains, snows and cold weather have prevented me from painting, as I otherwise should.

I have heard of a valley at Artos—Solomon's Gardens—which is very productive, with an abundance of water, that can now be bought for a reasonable price. I wish our people would buy that or some other good farming locality before they are all taken up. The best ones will be secured first. I think these Americans might, perhaps, join a colony of the right kind. They seem to be kind, well-disposed people. Well, God lives, and is moving in Jerusalem, if nowhere else; and I suppose he will send here whom he will.

April 5. It is now sixteen days that I have not been able to write a line. Never was I so near death's door before. I made all my arrangements to die, as I supposed I should surely fall asleep. I was able to look death squarely in the face, and found it had no terrors to me. I longed to rest from trials and sorrows, as never before.

But God, who doeth all things well, ordered otherwise. He brought relief in unexpected manner. As I have before said, my house was very damp, even for a long time after the great storm, but it was pleasant and quite hot outdoors, and I was foolish enough to keep out in the hot sun all I could. But when I went into the house I soon became chilly. I was trying to be saving of my money, as I had had so many cold rain-storms to pass through, and had met with so many misfortunes that my purse was growing light, and I thought I had better buy bread than fuel. But I was mistaken. It would have been better if I had bought wood and gone short for bread. But I had a lesson to learn, which I trust will benefit others as well as myself.

The result of the hot sun, and cold, damp room was congestion of the lungs, which ended in lung fever, and abcess in my side, with the violent cough, and other troubles brought on, I am sure would have carried me off in Boston. I was weakened by violent night sweats, and troubled by the mistaken kindness of my neighbors, who insisted upon calling the *hucksters*, doctor. I told them No! my child had a doctor and died, and I would have none.

At last these Americans from Illinois heard of my situation, and came to me like good angels, and brought me food, and gold, and kind loving words. They said they had a room for me, and that I must leave this house at once. It was as though God had put his hand right down and taken me up to himself. I had been so long in that cold, damp house, surrounded by people of another nationality and language, and though very kind to me, and all was very pleasant in health, yet when prostrated by sickness, I felt a necessity for the society and advice of my own people; and God had the angels in readiness, when my aching heart had been brought into the right condition, to supply my wants and save me from the grave.

They told me that God had spoken to them, and they had only obeyed his voice. I was satisfied this was in a certain sense true, and did not hesitate to accept the kind offers as from the Lord.

Through all these severe trials and sufferings I have learned a lesson; yes many lessons, whether I shall be able in the future to live up to the instructions I have received, or not. First, one is not to judge too hastily of a matter before hearing enough to get a correct understanding of it. Second, we should bear patiently with those who may not have learned as much, or what we have learned. I will not mention now several lessons of a higher nature, and still more important to me.

I learn from these good people that their company numbered one hundred and fifty in Chicago, who were all of the same faith, where they had a chapel and held meetings. They believe in obtaining eternal life by overcoming the flesh, i.e., when they overcome the flesh they will never die at all. Most of them believe in universal salvation, and they reject the doctrine of eternal torment, and claim there will be probation after death. They practise all they preach. Strange to say these fifteen (we believe Mrs. Davis said there was twenty of them at first) are all that are left of the one hundred and fifty one year ago. All those left in Chicago have either gone back into the churches or become infidels, and they write to these and tell them that they are lunatics. It was expected that the company left would soon follow these to Jerusalem, but instead, they have given up their faith. The disappointment of the little company here, of course, is great; but they believe it is all right and from the Lord.

Mr. Spofford was an educated man, and a prominent lawyer in Chicago. He has been very wealthy. His wife is a beautiful Norwegian woman, who has passed through great afflictions, and received great light from the Lord. Ten years ago she started with her four lovely children and servants to visit Europe, where she was to be joined by her husband. The vessel in which she sailed was wrecked somewhere near the coast of France, and all her children and servants were lost. She alone was saved. She believes that all the trials and sorrows that she has passed through were from God; and believing this they have already been effectual in forming a high Christian character, and made her a sweet angel of peace and mercy. I could tell you much more about her, but do not feel able to write it now. I shall have more to say of these kind people in the future, if God will.

They saw that Jerusalem was the place to accomplish the work which had been begun with them. [In this they are certainly in advance of any common-interest movement that has ever been started since the days of the Apostles.] They have made no reserve, but given up every cent they possessed, and their common-interest principles extend to me as well as among themselves. I am just as welcome to what they have as one of their own company; and I can receive from them what I should be unwilling to receive from others; because, with their attainments, they are in a position to give as others cannot give. They are wonderfully advanced in this principle, more than any people I have ever yet seen. Perhaps it is the nucleus of a great movement; who knows? I find that God's plans are very unlike ours. How much I have had to suffer to learn something of these kind people.

My work for this year is a failure, owing to Bertie's death, unprecedented storms, sickness, and several other misfortunes and hinderances, of which I will not now speak. But I see what I could have done had the circumstances been favorable and my health permitted.

My side is still very lame and painful, but my cough is better. If I had a little lobelia, which is a favorite medicine with me, it would have saved me from the fever and abscess in my side. Do send me some lobelia seed. I have not sufficient knowledge of much of the medicine of this country to use it safely. [Mrs. Davis is a botanic, or, perhaps, more properly, an eclectic physician.]

I have come in possession of another item of information in relation to the plot of land. That which could have been bought for two hundred dollars when I first came here, cannot now be bought for less than six hundred; and it will never be less.

Jerusalem is a good place to learn of Christ through suffering. In coming in contact with evil and passing through our afflictions and trials, it seems as though we can learn more here than anywhere else. It is perfectly natural that this should be so. Why should all the nations flow to Jerusalem to learn, if there is nothing in the place? and if it "is the place where men ought to worship," why should it not be the place where they can, more readily, perhaps, than in any other place, learn to worship?

# Poetry.

## BREAD UPON THE WATERS.

CLIFF. W. D. GAYER.

'Mid the losses and the gains,
'Mid the pleasures and the pains,
And the hopings and the fears,
And the ruthlessness of years,
We repeat this promise o'er
We believe it more and more:
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
With keen slipping through our hands:
Jewels, crumbling like a spark,
Will be hidden in the dark:
Sun and moon and stars will pale,
But these words will never fail—
Bread upon the waters cast
Shall be gathered at the last.

Soon, like dust, to you as I,
Will our earthly treasures lie:
But the loving word and deed
To an age in life unreal—
They will unforgotten be!
They will live eternally—
Bread upon the waters cast
Shall be gathered at the last.

Past the moments slip away,
Soon our mortal powers decay.
Low and lower sinks the sun,
What we do must soon be done!
Then what rapture, if we hear
Thousand voices ringing clear—
Bread upon the waters cast
Shall be gathered at the last.

# Selections.

The Rainbow.

## THE WITHDRAWAL OF LIFE.—No. 1.

The work of Mr. Cox, which we propose to review in this and some of the following numbers of the *Rainbow*, has met with great success. It is now in its seventh edition. We do not wonder at its popularity. Written in a clear and elegant style, it advocates with power and earnestness a theory of the future to which a large proportion of mankind would, if possible, fondly turn. That theory is that at some time or other, in another age and life, if not in this all beings who have fallen from God, fallen angels as well as fallen men, they whose sin has been of the deepest dye, as well as they whose sin has been comparatively light, will be brought back by some means or other, by a severer or a gentler discipline, to God, and holiness, and happiness, and eternal life. To this great end, he tells us, the character of God is pledged. He would not be the God of the Bible if he failed to effect this glorious purpose. And of that which he tells us God's character is pledged to be also affirms that God's inspired word is full. Not in dark or doubtful or ambiguous language, but in language as clear as the light of day, this final purpose of God has been spoken of "by the mouth of all his holy prophets since the world began." (Pp. 174, 182.)

Tennyson discussed this solemn question when the death of his friend brought before him vividly and strongly the future of the entire human race. The whole current of his soul's wishes ran in favor of the theory which Mr. Cox has advocated. But he could see no ground for faith, scarcely room for hope, that thus it would be. The voice of nature spoke against the creed he was fain to adopt. He seems to have seen no promise of it in the word of God. The utmost he can feel for what he calls "the larger hope" is a "faint trust." But Mr. Cox is not satisfied with a faint hope or trust of this kind. He will have us commit ourselves "wholly and fearlessly" to his theory, by showing us that we have "ample warrant for it in the Scriptures of the New Testament." (Preface vii.)

Why Mr. Cox should, in his preface, appear to say that it is in the New Testament alone or chiefly that we have "ample warrant" for his opinion, we cannot tell. When he comes to speak of the Scriptures which, in his opinion, justify his view, he presents to us numerous passages from the Old Testament which, he tells us, are just as plainly and clearly in favor of it as those he advances from the New. The Psalms and the Prophets are, according to him, just as much for it as the Gospels and the Epistles. No words of Christ, or Paul, or John, could "more emphatically declare the Divine purpose than those Isaiah has used" (179). But let this pass for the present. The hope that of the whole race of mankind not one is to be lost is the hope he would have us adopt boldly and fearlessly. The post he refers to has expressed this hope to be:

"That nothing walks with aimless feet
That not one life shall be destroyed.
Or cast as rubbish to the void
When God hath made the pile complete."

There is one point upon which certainly Mr. Cox has our fullest sympathy. Having arrived, upon mature consideration, as he supposes, at his conclusion, he does not hesitate to state it openly and fully. He also lays down the position that truth should never be hid. Whatever God has revealed to us we should proclaim it upon the housetops. We are to leave the consequences to God. (Preface ix., xi.) Upon this principle we have ourselves always acted. We have been often told in regard to this particular question, the future state of those unredeemed in this age, that even though we supposed we had ascertained the truth we should keep it to ourselves. We have been told not to give offence to others; not to add to the too numerous subjects of difference between Christian men; not to publish a doctrine which would or which might be taken hold of by some as an encouragement to sin. All such considerations we have always thought should be sternly set aside. If God has revealed a matter it is not for us to hide but to publish it. With God we leave the consequences, certain of this, that no truth will in the end be productive of any consequences but those which are desirable.

Before commencing our review of Mr. Cox's work, we must expressly state our standpoint. We argue, of course, from the ground of those who hold the view of the mortality of the wicked, and of their destruction or annihilation in the place of future doom, call it hell or Gehenna.

Mr. Cox, we are somewhat surprised to see, scarcely refers to our view throughout the entire of his book. As he has read the literature of the last half-century on this subject, and as he in two or three passages of his work distinctly though very briefly alludes to it, we cannot suppose that he has all but absolutely ignored our view from any ignorance of it. He has, for whatever reasons, throughout his book reasoned as though he had no other antagonists but those who held the doctrine of everlasting pain and sin. We will, however take the liberty to state that in doing so he has chosen the easiest ground for himself. He virtually tells his readers that if his view be rejected they have no other view to fall back upon than the Augustinian theory. If in one or two places he faintly admits that our view is another alternative, he throughout his work argues as though that of Augustine were the only one. (37, 145.) If they do not go with him, he practically leads his readers to suppose that they must adopt a view which deems the impenitent of this age to a "torture which has no end, which will do nothing to correct or amend them." Against such a treatment of this great subject we here enter our protest. Mr. Cox has not exhausted it when he rejects and holds up to our horror the terrible theory of an endless torture. We reject that view as much as he possibly can do. We put forth another view which appeals to Scripture, and which has commanded the assent and consent of sober minded, truth-loving men throughout the world. Such men as Edward White, and Samuel Minton, and Dr. Leask, and very many others, have reasoned for this view, have suffered for, and have proved it.

One of those men to whom Mr. Cox allows that he is much indebted, Mr. Dobney of Maidstone, once held this view, if he no longer holds it. To this view Mr. Cox must turn more of his attention than he has done. It is from this view that we now proceed to controvert the argument of his "Salvator Mundi."

Mr. Cox opens his work with the quotation of one of the wonderful sayings of Christ. It is indeed one of the most solemn and one of the most suggestive sayings that ever fell from the lips of him who spake as never man spake. It is a text and a theme that have often deeply stirred our own mind. If our readers will turn to a chapter of one of our works upon this subject, they will see that years ago we have thought closely on it, though we were led by it to a different, we strongly incline to think a more glorious as well as truer conclusion than Mr. Cox has come to from it.† The words of Christ, addressed to the hardened inhabitants of Chorazin, were these:—"If the mighty works, which are done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Matt. xi. 20–24.

In the passage of which these words form a part our Lord brings up in contrast some of the guilty cities of his own time and some of the guilty cities of the remote past. He tells us that the guilt of the latter was less than that of the former, because they sinned against a lesser light. He brings up before us, not merely as a possibility or a probability, but as a certainty, that if the miracles which he wrought in Chorazin and Bethsaida had been wrought before their eyes they would have repented with all the signs of a true penitence. We do not suppose that our Lord meant much more by the contingent repentance of Tyre than he did when he spoke of the actual repentance of Nineveh. But we will go to the fullest length to which his words can fairly lead us, and allow that if the mighty works done in Chorazin had been wrought by Christ in the havens of Tyre and Sidon in the old days of their maritime supremacy, some of the prince-merchants who stored up the commerce of the world, some of the wary pilots who dared the dangers of the Mediterranean and the ocean with no other guide than the stars, some of the fearless rowers who strained at the oar with unblanched cheek when the storm was at its highest, would have come to Jesus, even as Nicodemus and Joseph and Peter and John came to him, and coming found in him eternal life. He did not come to them in those old days. He did not work among them in the long ago. And so they did not repent because they heard not his voice and saw not his works.

And so, on the review of God's dealings with these men, Mr. Cox asks some very solemn and weighty questions, involving considerations which stretch out far into the future. "Why," he asks, "were those mighty works not done?" "Why were they not permitted to witness them then? Can we blame them, will God condemn them to an eternal death or an eternal misery, because they did not see what they could not see, because they did not repent, when the very means which would infallibly have induced repentance were not vouchsafed them?" (1, 2.) And further on he asks a similar question of some of the greatest and best men of the heathen world, as Socrates, and Plato, and Cicero, who, he supposes, would have fallen at the feet of Christ if they had but seen him. "Are they," he says, "to be damned for not having seen him?" (21)

Now we must put this question and this whole subject fairly before us. We do not think that Mr. Cox in the above quotations has done so, and so we must endeavor to state the matter as it really lies between him and us. In the first place we deny that "eternal misery" would be a just punishment either for the sin of Tyre or for that of Chorazin, or for any imaginable amount of sin of which the most sinful being is capable. We put the Augustinian view out of the question and turn to our own. We deny, then, that "eternal death," by which phrase we understand Mr. Cox to mean our theory of destruction, or any punishment whatever, could, with justice, be inflicted on the people of Chorazin, "because they did not see what they could not see." We doubt if there is among any Christian denomination anyone who would say that it could. Certainly we could not. The true question comes to this,—would eternal death or destruction be a just punishment to Sodom for its actual sin.

Mr. Cox does not deny that Tyre was a very guilty city. He calls its people one "one of the wickedest races of heathen antiquity" (13.) Its guilt was less that of Chorazin, because its religious light was less. But it was not without sin, and for all sin Mr. Cox insists there must be retribution (150). The question, then, between him and us is this,—would it be right or just for God to inflict death on persons who sinned as Tyre sinned; i.e., sinned against all the light they had, though there was a higher light not vouchsafed to them, but which would if it had been vouchsafed, have led them, or some of them, to repentance unto life eternal? This is the real question between him and us. This is the very solemn, awful consideration that we have to discuss, for, no doubt, it is a very solemn question which relates to the life or the death of a being who might live for ever.

We will state the question thus: Is God unjust in withdrawing life for ever from any to whom all possible advantages and opportunities for salvation have not been offered? These men have been guilty, but not so guilty as others have been. They had not the advantages which some others had, and which, if possessed, would have led to salvation. Is God unjust in withdrawing life from these for the sins of which they have been guilty? This is the real question which we must discuss. It is not whether everlasting torments are a just punishment or not. It is not whether the withdrawal of life is just for not seeing "what they could not see." It is whether it is just in God to withdraw life for ever; i.e., to inflict eternal death for sins which, though great, were far more light than those of others? This is the real point which Mr. Cox must argue on. We have stated it fully, and repeated it, because of its importance, and because Mr. Cox, throughout his very able work, has never fairly faced it. We suppose that Tyre was less guilty than Chorazin. We suppose that if Christ, the light of Chorazin, had shone upon Tyre, some of the inhabitants of Tyre would have sorrowed with a godly sorrow. We suppose that with their actual amount of guilt, whatever it was, they will not be partakers of eternal life. The question is, whether this would be just conduct towards them on the part of God.

A great many considerations come up to us here. Some of these are within our grasp, others lie beyond it. Some we can answer, while others we can only conjecture. We here fully agree with Mr. Cox, when he says, "The complete answer would imply a complete apprehension of the entire scheme of Providence, a complete knowledge not only of the whole story of time, but also of the Divine motives and purposes of which that story is a vast and manifold illustration. And such knowledge is too wonderful for us, too high for us to reach, too broad for us to grasp" (2). Surely when we allow all this, and acknowledge that the whole story of time, the whole history of God's dealings with man in the ages that are passed and passing, are connected with a far vaster scheme of Providence of which we know as yet very little indeed, we may be well prepared to expect somewhat that may surprise and perplex us. There may well be reasons at which we can perhaps do little more than conjecture, for acting not only with what appears to be, but really is severity. The withdrawal of life may have that bearing upon a boundless future which, while it is an act of severity to some, may be one of incalculable blessing to myriads more.

In endeavoring, then, to answer the question whether it would be just in God to withdraw life for any amount of sin greater or lesser, and to answer this by saying that it would, we would ask this further question of those who differ from us, namely, whether God is bound to give life, long or short temporal or eternal, to any creature whatsoever? We more than doubt that he is. Geology tells us that there were vast periods of time when there was no life upon the earth. Scripture tells us of a past eternity—if such a phrase is admissible—where there was no life but the divine. Doubtless God intended to create creature life, but he would be a bold man who would say that it would be unjust in God not to produce this life.

But there is another question here. Who will say that God, having given life, happy conscious life rejoicing in its being, is bound to perpetuate it in its infinite relations. Speaking of the things reported to the Church of Christ in the Gospel, he says that "the angels desire to look into" these things. The Greek word translated "look into" is a remarkable expression. It properly signifies to stoop down or forward in order to look at a thing. Bishop Sanderson in his sermon Ad Aul, 14, speaks thus of the angels:—"They peep a little into those incomprehensible mysteries, and then cover their wings and peep again; as not being able to endure the fulness of that glorious lustre that shineth therein." Such is the aspect of the angels towards the place of redemption. There is the intense desire to comprehend it: there is at the same time the confession that its bearings upon the future are but partially within their grasp.

The Apostle Paul in his Epistle to the Ephesians speaks of human redemption as in its present operation and the ultimate results making known the manifold wisdom of God to the principalities and powers in heavenly places. There are in these words of St. Paul a wonderful amount of meaning, but a little part of which we are able to comprehend. God's "manifold wisdom" is a phrase which seems to take in all his dealings with his creation. The redemption of his church, or elect people, compounded, as in part it is, by the heavenly intelligences, and as it shall be more and more fully by them as the progress of the ages reveals more and more of the Divine wisdom has its effect upon all, with which the manifold wisdom of God is concerned. We think that there can be no doubt from those words but that human redemption will tell upon more than man. The principalities and powers of heavenly places are learning, and will learn, that it has a mighty bearing upon interests and upon beings which have not yet come into existence. For the sake of those God has dealt with man, whether in goodness or severity. The future will show to the angels how wise God has been in the past.

Reflections such as these may surely show us that there may be reasons, wise and merciful in their ultimate issue, for a severity, in some respects, which is not injustice. Connected as human redemption is with the interests of infinite space or time, there may surely be reasons, though we are not, perhaps, able to point them out with much more force than that of conjecture for that particular judgment of the withdrawal of life from some at which offence is often taken. In his severity to individuals there may be a regard for a far wider commonality. If this be, as may very reasonably be conjectured, God's way to permit freedom of will to sin higher creation while he rids it of its terrible danger, should we not think even this severity to be but the expression of love? The experience of angels and of men, has shown beyond any question the fearful risk that arises from the possession of free-will. If the dealings of God with angels and with men, whether those dealings take the aspect of judgment or of mercy, bring about a state of things in which evil shall be unknown for ever, most assuredly there would by those dealings be made known to the heavenly principalities the manifold wisdom of God. At all events, we consider that our reflections have brought us to this point. If no one is unable to maintain either that God is obliged to give equal advantages to every man, or that it would be unjust in him for human sin of a lesser or a more aggravated kind to withdraw life from some, we approach the Bible with no prejudice on our minds forcing us to put an unnatural sense upon its words, and ask, what has God there taught us upon this most solemn and important subject?

HENRY CONSTABLE.

"Salvator Mundi," by Samuel Cox, 5th edition, London, 1874.

†The Duration, &c., of Future Punishment, 5th edition, p. 187.

# Sententious.

God's glory shines in the ashes of his martyrs.

It is not profession but fruit that glorifies God.

History is but the unrolled scroll of prophecy.—*President Garfield.*

It is not so much talents which God blesses as great likeness to Jesus.

Think what is just; 'tis not enough to do,
Unless thy very thoughts are upright too.
—*Thomas Randolph.*

The question is not, What must we do to inherit eternal life? but, How shall we enter heaven with the highest possible welcome?—*W. J. Tucker.*

Worship is easier than obedience. Men are ever readier to serve the priest than to obey the prophet, and sacerdotalism flourished in Israel, while prophecy decayed and died.—*A. M. Fairbairn.*

For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failure come first, the successes last. The unsatisfactory is generally soonest seen.—*Henry Calderwood.*

The silent tears that fall at dead of night
Grief called tokens that were once pure and white,
Yea purgeyes that flee like incense from the soul,
Longing for Christ to make it clean and whole,
These are not lost."

There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest, and most enduring happiness.

Time worth is in being, not seeming,
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

Pascal said, "Jesus Christ speaks the greatest things so simply, that it seems as if he had never thought upon them." That spontaneous unpremeditated speech was his glory, proof that his words reflected a consciousness which knew no struggle, that his being and truth were so transparent to himself that his claims were but as fruits of nature, his words like fragrances flung into the air by his spirit as it blushed into perfect flower.—*A. M. Fairbairn.*

## ANNOUNCEMENTS.

The next Quarterly Meeting of the brethren in Northern Indiana is appointed to be held at the Antioch Meeting House, in Marshall Co., Ind., about five miles south of Plymouth, and will commence on Friday, June 18, and continue over the following Sunday. A general attendance of our brethren and sisters is desired. Let us come together praying that the Lord will bless us and make this one of the best meetings ever held at "Old Antioch."

BY ORDER OF THE COMMITTEE.

The brethren will meet in conference at Lenark, Ill., June 23, and continue over Sunday. A general invitation is extended to all, and we urge the brethren to turn out and make this one of the enjoyable seasons. Come one, come all!

J. M. GLOTFELTY.

D. T. Halstead will hold a series of meetings at Millwood, commencing Friday, June 23, and continue over Sunday, and possibly longer

JOS. HARGEMORE.

# TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

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## Communications.

### THE WAY BACK FROM THE GRAVE.

How many of us have gone to the grave and left a loved one there! Few of us, at least, have not visited the place where a loved one's ashes lie, and dropped a tear, as we recalled the happy joyous times we had spent in the society of him, or her, whose face we can look on no longer.

"Friend after friend departs,
Who has not lost a friend?"

A father—on whose strong and loving arm our most ardent confidence was stayed, or mother—nurse ever dear to our hearts—whose tender caresses still linger upon us; the husband our stay, our comfort, and our pride; or wife—dearest, and closest heart's companion of our life—in all its joys and troubles; or children, dear to our hearts, by their early and constant claims on our care, love and service; and entwined in our affections in a way known only to those who have had and lost them:—the son who was his widowed mother's only treasure left to her—all these lie buried in the grave, and along with them, oh, how much of the joy of our lives! Hear the cry of one father after his first-born, and only child:—"She bore it all, so quietly and patiently: our hearts sore looking on and able to do so little for her; our prayers going out for her that her young life might be spared, but all in vain. She died, and with her went a great deal of the light and sunshine out of our hearts, and home. With her many little ways she had entwined herself around our hearts before she got ill. Almost every day she seemed to grow more intelligent, and learned to do little things. My step quickened at dinner and tea hours to get her in my arms; and she knew my step so well; though her age was only counted by months, she brightened our home and kept us cheerful: Surely her young life is not quenched for ever! Surely death shall not for ever hold the young ones in his ruthless grasp!"

Such is the cry, not from one only, but from thousands of hearts—yearning after those who have gone to the grave. Wondering, hoping, inquiring—shall they ever return? Is there a way back from the grave?

And here the thought comes up to us, that we ourselves must one day be buried in the grave. The thought is not a pleasant one, and while ready at all times to acknowledge its truth, we are fain to believe, that, to us, the grave is yet a good way off. Still the truth that our breath is in our nostrils ever ready to depart, keeps staring us in the face. "It is appointed unto men once to die." However far off our line of life may lead us to fun, the day of our death, that day shall assuredly come, when the last services of friends shall be performed for us; and they bear us out of their sight. Then it is and truth imprints itself on our minds—and according to the vividness of the light in which we see it—so is the eagerness with which we exclaim: "If a man die shall he live again?" Is there a way back from the grave?

Our experience and observation answers: None, that we know of. "All nature dies and lives again"—spring and summer, regularly succeed autumn and winter; but we have seen no summer to our dead. The icy hand of the grave is still unbarred. Must it ever be so?

Sometimes we take heart from the analogies of nature. "The chrysalis, that lay motionless and dry, and to all appearances dead, wakes up to a higher life, and gloriously arrayed, rises into the air, nestles in the bosom of the rose, and sips the nectar of the choicest flowers." And so men sometimes fancy that they shall likewise return from the prison house of hades, to the joyousness of renewed and higher life. But, alas! the pleasing fancy disappears when brought to the light of truth and reason. The chrysalis was not really dead; the creature was only in process of development, from the condition of a crawling worm to that of a gay and painted butterfly—a worm with wings, which have reached the maturity of its being shall shortly die, and be no more.

The acorn too burst, its husky covering—becomes a sappling, and by time, a sturdy oak, which may live a thousand years; but when the oak dies, and crumbles to rottenness, it never lives again! And must our dead ones, and we ourselves, so go the way whence we shall not return? We, too, had our beginning in a tiny germ, which became a living form—a child, a boy—a man; and is our destiny to be when dead, to live no more—like a decayed old oak? We would not like it so; we shudder at the thought of being blotted out for ever, from conscious, sentient existence.

"——for who would lose
This earth & all of pain, tho' link'd to feeling?
These thoughts that wander thro' eternity."
—*Milton.*

And so we raise our eyes to God our Maker, and anxiously inquire of him: Is there a way back from the grave?

The cry is heard. Hark! A voice comes, clear and thrilling, from the Son of God himself, saying, "Fear not. I am the first and the last—I am he that liveth and was dead; and, behold, I am alive for evermore. Amen, and have the keys of the grave and of death!" "I am the way." "I am the resurrection and the life," etc.

There—there is the way back from the grave! and there is no other.

Thus have I tried to lead your thoughts up to the fountain of life, that you may drink thereof, and gain that life which never ends.

Will you favor me yet a little longer with your attention—and turn to that touching scene long familiar, where Jesus brought back from the grave Lazarus, the brother of Mary and Martha, after being buried four days.

John xi. 20–27. "Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Jesus here claims to be the cause, or source of resurrection. That in him was vested the power to effect resurrection and life to the dead. He had done so previously to this; and very strong and explicit were the words he used: "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John v. 21, 25.

These words were verified, when moved with compassion at the sight of a widow weeping for the loss of her only son, as she followed him to the grave, Jesus touched the bier, and the mournful procession stood still; and in obedience to the call: "Young man, I say unto thee, Arise; and he that was dead sat up and began to speak, and was restored to his mother." Luke vii. 12–15. So also in the case of Jairus' little daughter, Jesus took her by the hand, saying, "Maid, arise; and her spirit came again and she arose straightway." Luke viii. 54, 55. And again, when at the grave of Lazarus Jesus said with a loud voice, "Lazarus, come forth; and he that was dead came forth." John xi. 43, 44. Manifestly, the dead did hear the voice of the Son of God, and lived again. It was to these and such like events, that the Lord referred when he said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." These, however, were but the earnest of the results of his mighty power. Marvel not at this," said he, "for the hour is coming, in the which all that are in the graves shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

The same prerogative is claimed for the Son of God by the apostle Paul. "Since by man came death, by man came also the resurrection of the dead; for as in Adam, all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22.

The redemption brought in by the second Adam—the Lord from heaven—fully covers the ruin wrought by the first Adam. The first brought death to all: the second brings life to all men—by a resurrection from death—; the consequence of Adam's sin. Even to the last, Jesus is the way back from the grave. He died and rose, and revived "that he might be Lord both of the dead and the living." And all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, to the resurrection of condemnation, to die the second death—not for the transgression of another, but for their own sin.

The resurrection of life, however, is that which the Scripture brings most into prominence. And no wonder. It is of it that Jesus spoke when he said to Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Only to those who believe in him, can the resurrection be a matter of hope, and joy. "Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power." "They that are counted worthy to obtain that world, and the resurrection from amongst the dead, cannot die any more." and "are equal to the angels." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first, then we who are alive, and remain, shall be caught away to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Well they might; and well may we, if we are Christ's. Why should we sorrow, like those who have no hope for the loved ones who have fallen asleep? As surely as Jesus died and rose again, so shall they. And if we be found in Christ at this coming, we shall see them all again; and along with them, be ever with the Lord.

"A few short years of evil past
We reach the happy shore,
Where death divided friends at last
Shall meet to part no more."

And so it is that, though we grieve for the dead ones lying in the grave, we sorrow, not in despair, but in hope. And so it is that, in full consciousness of passing away the believer in Jesus departs in peace.

"Leaves this world without a tear,
Save for the friends he holds so dear."

The old disciple, full of days; the brother and sister, in the prime of life; the tender youth, like a blighted newly-blown flower—peacefully, and hopefully, breathe out their life, concerned only for the grief of those they are leaving.

Death comes alike to all; it may very soon come to you, dear reader, and to me. Union with him who is the resurrection and the life, by a living faith, is the only way back from the grave, to incorruptibility and joy. Shall we rest him, and not be ashamed?

W. LAING.

### THE RICH MAN AND LAZARUS.

The Pharisees heard Jesus talking to his disciples about the unjust steward, heard all that he said to them about being faithful in the use of the riches of this world, that the true riches might be committed to their trust in the world to come; that if they were not faithful in that which belonged to another man (or to God) they would not have given to them that which would be their own. If they were unjust in the least as God's stewards in the present time, they would be unjust, if the great wealth of the coming age should be placed in their hands. That there must be faithfulness here in the use of the unrighteous mammon, if when it failed—when they were dispossessed of all the treasures of this life—they would have the friends they had made with the deceitful wealth, "receive them into everlasting habitations," give them "an abundant entrance into the kingdom."

But these proud Pharisees loved wealth, and were exceeding covetous in seeking to acquire it. They were the unjust stewards. They were not faithful in the use of another man's (God's) wealth, but strove to justify themselves before men, for their dishonesty and wickedness. They were serving mammon, holding to him, loving him, and despising and hating God, and feeling the rebuke keenly, that came home to them, through the narration of the story, they derided Jesus for having said it.

They had no laid-up treasures, where moth and rust cannot corrupt. They were not trying to be "rich toward God" by being "rich in good works, liberal, willing to bestow. They were trusting in uncertain wealth, not in God. He had commanded them to use that wealth for him, if they would have the life that he had set before them, they used it for themselves and still trusted to be saved.

They forgot that God implants all these things richly for our enjoyment, to do good—that we may treasure up for ourselves a good foundation for the future, and so lay hold of that which is really life. That the enjoyment of riches comes from feeding the hungry, and clothing the naked.

In the house of one of the chief Pharisees, a short time before, he had described the great supper that God had prepared for his bidden ones, and had shown how, at supper time, when the servant called them to "come, all things were ready," they with one accord, made excuse and staid away, and that God, being angry at their rejection of his messenger and king, had sent into the streets and lanes of the city and into the highways and hedges of the country to have the poor, the maimed, the halt, and the blind brought into his house, in place of the men who had been bidden, who now should not taste of his supper.

They certainly must have understood that the Israelitish nation, as the first called of God, had been rejected, because of their refusal to have Christ reign over them; that nationally they had lost the kingship and priesthood of the world, as joint heir with Christ; that "the kingdom of God was to be taken from them and given to a nation bringing forth the fruits thereof."

They who had exalted themselves were to be abased. God was now to take out of the Gentiles a people for his name.

The Jews were rich, they were clothed in fine raiment; the Gentiles were poor, and with no covering but filthy rags. All the riches of God's grace had heretofore been lavished upon the Jewish nation. To them had pertained "the adoption, the glory, and the covenants; the giving of the law, and the service of God and the promises," but now those "who were not his people were to be called the children of the living God." The beggar was to be clothed, the righteousness of faith was to come upon him. He was to be carried, adopted, into the family of Abraham by coming into Christ, "For as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's then are ye Abraham's seed, and heirs, according to the promise."

The guilt of sin, the beggar's sores, being taken away by the blood of Christ—he having died to sin in baptism—is transported, as it were, into Abraham's bosom, by becoming legally related to him, and to all the household of God—a child of God and a joint heir with Christ.

The rich man died—the Jewish nation, as a nation, became extinct, and was buried among the nations of earth, scattered, persecuted, despised, a by-word and a hissing, their torment has been beyond the power of language to describe. They have seen the poor man partaking of the blessings of the gospel of Christ, joying in the promises made of God through the prophets, and have begged that a little of his comfort might be theirs. But the time of vengeance had come upon them, when they should "find no ease nor have rest for the sole of their foot." Deut. xxviii. 65.

Abraham, or Abraham speaking through his children—the adopted ones of the Gentiles—says "You have had your good things, you have had the opportunity of scenting the royal places as a nation with the Christ, in the world to come, but you have rejected him and the good things—the opportunity for this can no more be yours. Lazarus has had his evil things, he has been shut out from this privilege, he has hitherto had no opportunity for securing God's favor, but the blessing has now come upon him, and he is comforted, while you are tormented."

The gulf, too, is between you. You rest upon Moses, upon the law, and your trust in the law will not let you come over to us, nor can we pass to bring you over thence to us, because you will not come through the Christ, into Abraham's bosom—the gulf, save in a few exceptional cases, is to the Jew, literally impassable. Very few Jews have ever been converted to Christ. You pray that Lazarus be sent to your father's house, to your five brethren—the ten tribes—it is useless to send ministers from among these Gentiles to them. They have Moses and the prophets, if they will not hear these they would not be persuaded though Christ, risen from the dead, should visit them.

It cannot be doubted that the rich man was Judah and Benjamin, who had not been carried away from their own land when Christ was here upon earth. The ten tribes had been carried away, but they were not scattered among other nations, they went away in a body, and are still in existence as a body, somewhere upon the earth. so the torment and the persecution, that came upon Judah, never came upon them. For them the rich man's prayer was answered, "that they come not into this place of torment." They were the five brethren. The dogs were the Samaritans, who had given some crumbs of truth to the Gentiles.

So that instead of this parable being intended to teach the immortality of the soul and a place of torment for men between death and the resurrection, it is only meant to show the change of dispensations, the abasement and dispersion of the Jews, and the exaltation of the Gentiles.

S. ROXANA WINCE.

### PRAISE YE THE LORD.

Oh, that men would praise the Lord more for his goodness, and wonderful works toward the children of men. It is a good thing to give thanks unto the Lord, and to sing praises unto his holy name. This was the prayer of David, the sweet singer of Israel, and it shall be my prayer while I have my being in this world, and I hope to be able to praise him throughout the ceaseless ages. I can't keep silent any longer; I must tell of his goodness to me. He has blessed me in so many ways; his tender mercies are over us continually. And, dear friends, when I lay upon a bed of sickness, I felt his Divine presence. He is my sun and shield; the Lord will give grace and glory. No good thing will he withhold from them that walk uprightly. I could hardly wait till I got strong enough to sing the sweet songs that I sing daily when I am well, expressive of our hope; it is a blessed hope, it cheers us when in health, and in affliction, too; and, dear brethren and sisters, it reaches beyond this world of sorrow into the new earth state, where it will be fully realized. I do praise his holy name for those dear kind friends and sisters that ministered to my wants while sick, and I would wonder how I could ever pay them for the kindness shown me, but verily they will have their reward. God bless the sweet hearts and hands; may we never grow weary in well doing, for in due season we shall reap, if we faint not. I remember the sweet words of our Savior, and what he said of those who visited the sick and fed the hungry, and clothed the naked, and ministered to those in prison. "Inasmuch as ye have done it to the least of my brethren, ye have done it unto me; and the cup of cold water given in my name, they shall not lose their reward;" and I can praise his dear name for these sweet consolations, for they have come from his Divine lips; and he spoke as no man spoke. It makes me feel sad to see so much indifference to the cause of Christ.

Oh, dear readers of THE RESTITUTION, draw nearer to God, and he will draw nearer to you; ask him to dwell in your hearts by faith day by day, it will help you; I have felt blessed in this way.

O! tell me no more of this world's vain store,
The time for such trifles with me now is over;
A country I've found where true joys abound,
To dwell I'm determined on that happy ground.

SARAH F. CHAMBERLIN.

## Selections.

### UNDER HIS WINGS.

That means today, not some other time! Under his wings, the shadowing wings of the Most High, you, poor little helpless one, are to trust today.

When the little eaglets, that have not yet a feather to fly with, are under the great wings of the parent eagle, how safe they are! Who would dare to touch them? If a bold climber put his hand into the nest then, those powerful wings would beat him in a minute from his hold, and he would fall down on the rocks and be dashed to pieces. So safe you will be "under his wings;" "nothing shall by any means hurt you" there.

When the wild snow-storms rage around the eyrie, and the mountain cold is felt that is death to an unprotected sleeper, how warm the little eaglets are kept! Not an arrow of the keen blast touches them, poor little featherless things, not a snowflake touches them. So warm shall you be kept "under his wings" when any trouble or cold day comes, or even any sudden blast of unkindness or loneliness.

"Under his wings shalt thou trust;" not, "shalt thou see." If one of the eaglets wanted to see for itself what was going on, and thought it could take care of itself for a little while, and hopped from under the shadow of the wings, it would be neither safe nor warm. The sharp wind would chill it and the cruel hand might seize it then. So you are to trust, rest quiet and peacefully "under his wings;" stay there, not by peeping out and wondering whether God is really taking care of you! You may be always safe and happy there. Safe, for "in the shadow of thy wings will I make my refuge." Happy, for "in the shadow of thy wings will I rejoice."

Remember, too, that it is a command as well as a promise; it is what you are to do today, all day long: "Under his wings shalt thou trust."—*F. R. Havergal.*

### THE COMING ONE.

The most devout and diligent students of God's word, of all Christian denominations, are coming to be of "one heart and of one mind," "that the remoter signs and antecedents of the second advent" are beginning to appear. And if so, it behooves all who thus give attention to this solemn and interesting theme to have a clear outline of this truth in their minds. And as the silvery morning, with its dewy freshness and inspiring breezes, calls us to arouse from our slumbers and prepare to meet the rising sun, so the present prophetic daybreak is calling up the sleeping virgins to arise and shine, for, "Behold, the bridegroom cometh." And while the world is busy in its unbelieving course, let us be "as men who wait for the Lord."

The true and proper attitude of the "faithful in Christ Jesus" is to be that of "virgins" who are waiting for the "Bridegroom." They should be characterized by self-abnegation and unworldliness—"denying ungodliness and worldly lusts, and living godly, righteously and soberly in this present world."

This habit will, of course, make them appear somewhat singular, and "men wondered at." Still it will secure to those who thus walk a restfulness of spirit, a cheerfulness of heart and quietness of conscience to which those who follow the "fashions of this world" will be comparative strangers. Jesus will give them his fellowship, and they will realize the "peace of God that passeth all understanding," and "the joy of the Lord will be their strength."

Jesus is coming. Acts i. 2. The signs that are antecedent to that great crisis are beginning to appear. One sign is the prevalence of "a form of godliness" without the power. This is painfully patent to all who are waiting for the Lord. At no period in the past history of the world has there ever been so much profession of religion. But may we not say, without any breach of charity, that if the test our Lord gave is to be applied, "by their fruits (i. e. principles and practice) ye shall know them," how small a remnant would be left! Compare, or rather contrast, the lives of thousands "who profess and call themselves Christians" with the life required by the divine standard: and how painful and saddening the discrepancy!

The Lord requires a rigid non-conformity to the world, in its maxims, and fashions, and expediences, while too many, alas! are as indulgent in the pomps and vanities of this present evil world as if there were no other life, and the course of our being terminated under the "shadow of death." The Scriptures say, "Be not conformed to this world;" "if any man love the world, the love of the Father is not in him." And its author makes no mistakes! Yet this is the feature of this age to too great an extent.

We live under the shadow of the coming apostasy. The clouds of the impending storm are gathering, and the mountains of human guilt are drawing those clouds to a center, till there shall be a time of trouble indescribable! Mark xiii. 19. This is a remote prognostication that "he who is to come will come." Heb. x. 37. Blessed are they who are ready. Meanwhile what is our office? If his people, it is clear and plain. It is no way difficult to ascertain what should be our position. "Let your loins be girded about with truth, and your lamps burning, and ye yourselves like unto men who wait for the Lord."—*Christian Herald.*

### SELF-SACRIFICE.

Self-sacrifice is at the root of all the blossoms of goodness that have survived the wreck of Paradise. There never was a heart but had gleams of it. Shining at times in some royal natures, diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted for the love we bear to our Master and in imitation of him, is the ideal of Christianity, for it is the religion of him whose life and death were self-sacrifice. If we are to follow, we must, like him, bear a cross. It has been so from the beginning. Call the dead roll of the world's worthies—its prophets, apostles, martyrs and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, and the helpless. Has not the measure of goodness been that of self-denial? They have suffered that others might suffer less; they have died for the truth that others might live; they have defended human rights by enduring unspeakable wrongs—the tears and blood. Love, like the fabled bird, pierces his own bosom to feed his loved ones. Is not heaven itself to be reached through death? The blessed One entered not into his glory until he had been crucified. The leaders of mankind had to tread a blackened and scorched path of suffering, and we enter into their labors with their sorrows. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.

### EVIL COMPANY.

If we are to walk with God, we must go nowhere that Christ will not go. Oh, how many venture beyond the territory in which they ought to walk, and then wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. If you walk with Christ, keep out of all evil company, of all evil associations; keep from all evil places—from every place where you cannot go with the spirit of Christ, and that, if upon earth, you might not expect to meet him there. If you go out of the territory where he would not go, you need not expect to find him.—*Bishop Simpson.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 21, 1882.


AFFAIRS in Egypt are ominous of war. It is our own opinion that this country is destined to fill quite a prominent place in the time of the end.

OUR Conference at Antioch was one of unusual interest. The Social meeting on Sunday morning called to mind the like precious seasons of years gone by, when the glory to be revealed cast all the things of time into the shade, and when the things eternal were estimated at their worth, as compared with the things temporal.

OUR time, since arriving at home last week, has been so taken up in attending the conference at Antioch, and other matters, that we cannot write much for the present number. An account of our visit with the brethren at Philadelphia, book notices, and some additional notes of travel, must be deferred till our next.

THE telegrams to the Daily Journals report damaging wind and rain storms all over the country from the Atlantic coast to the Mississippi river. Kansas, Missouri and Iowa have been visited with destructive tornados, demolishing many buildings, and destroying many lives. The loss of property in Iowa is estimated at more than a million of dollars, and the loss of life at more than one hundred persons. Perhaps there may be something in the perihelion prognostications after all that has been said to the contrary.

## Communications.

Canaan, Ill.

*Editor Restitution:*

I send you enclosed a translation (from the Septuagint) of Jacob's prophetic blessing. The variations in meaning as compared with the King James or the Douay versions are so marked, that students of prophesy will certainly be interested, those who have not had the time or opportunity to consult the original.

It would be very strange if the Jewish translators from the Hebrew into the Greek had made such a botch of it as the King James and Douay translations from the Hebrew would seem to indicate. There is this in favor of the old translation from the Hebrew into the Greek, though to my mind, it means something a d is to some extent comprehensible and consistent with the rest of the Scriptures so far as they are comprehensible.

There is very much that I would like to say in the way of comment upon the passage, but time and space forbid, and I will only call attention to one word in the blessing upon Joseph. In my translation I have followed the usual rendering, although I favor another for several good reasons. The word is *auxanoo*. Whether the word in this form comes from *auxoo*, meaning to grow or increase, or from *euxaomai*, meaning to vow or pray, turns upon one letter in the stem, viz. o, and whether this letter be *o* or *o* depends upon whether the writer used an Attic or old Epic form, as the older Epic forms generally softened the broader *a* of the later Attic into *e*. So it necessarily must be determined rather by interpretation than by translation which thought was probably in the mind of the inspired writer.

Was Joseph, Jacob's youngest son the child of a vow after Jacob's thorough conversion and after he had received the new name of Israel. I am inclined to think so. Let others think and investigate for themselves. If from *euxaomai* the form would be the perfect passive participle; if from *auxanoo* it would be the Epic form of the Aorist middle, and would read "Joseph, son (whom I vowed or prayed for) or son of my vow, scalot son of my vow, my youngest son, etc."

The prophecy upon Dan is very remarkable in view of modern claims in regard to Dan's agency in the civilization of the European nations, and I never could see exactly how "Gad" could "gird himself backward" as he is represented to do in the Douay version, nor the special significance of Naphthali being a "hind let loose" in the King James version. If I succeed in getting other scholars and students of prophecy interested in this topic I shall have accomplished my object.

Yours respectfully,

CHAS. GARDNER.

### Jacob's Prophetic Blessing.

GEN. XLIX. 1–27, INCLUSIVE.

And Jacob called his sons and said unto them, May ye have been gathered together that I may declare unto you what will befall you in the last days. May ye have been gathered together and may ye have hearkened unto me, O ye sons of Jacob, may ye have hearkened, O Israel, may ye have hearkened unto your Father.

Reuben, my first-born, thou my strength and a beginning of my offspring hard to bear with art thou, and self-willed in thy stubbornness, thou hast foamed out like water, mayest thou not have soothed away with fervor, for thou didst go up unto the couch of thy father. Then thou didst pollute the bed unto which thou didst go up. Symeon and Levi, brethren, consummated an iniquity of their choosing. Would that my mind had not come into their counsel and my secret thoughts to contend against their sedition; because in their anger they slew men and in their unlawful desire they hamstrung a bull. Accursed was their anger, because it was self-willed, and their madness, because it was stiff-necked. I will distribute them in Jacob and scatter them in Israel.

Judah, may thy brethren have praised thee: may thy hands be upon the neck of thine enemies. The sons of thy Father will worship thee. A lion's whelp is Judah. From a shoot hast thou gone up, O my son. Reclining thou hast lain down to rest like a lion, who will awaken him. A ruler from out Judah will not fail and a leader from between his thighs until those things which remain in reserve for him shall have come. And he is an expectation of nations, he who bindeth his foal to the vine and his ass' foal to its tendril. He will wash his priestly robe in wine and in the blood of the grape his outer garments. His eyes are more gracious than wine and his teeth whiter than milk.

Zabulun, by the sea-coast will he dwell and beside the rushing impulse of ships and he will extend unto Sidon.

Issachar longed for that which was good, when he rested between the lots, and when he perceived the rest that was good, and the land that was fat he put his shoulder to the toil, and became a husbandman.

Dan will judge his royal people as though he were also one tribe in Israel. (to understand this see Ezekiel prophecy of the final allotment of the land).

And let Dan have become a serpent in a way, one who lieth in wait in a path, one who biteth the horse's heel: and when he swaiteth the salvation of the Lord the horseman will fall backward.

Gad, piracy will rob him, but he will rob it utterly.

Asher, his bread will be fat, and he will give luxury to rulers.

Naphthali, a stump that hath remained will he be, one who yieldeth beautiful fruit in his product.

Joseph, thou son who hath been enlarged, thou son who hath been enlarged to be my zealot, thou my youngest son, for me mayest thou have subverted unto him whom the slanderers mocked at. Even did they shoot at him, the lords of the bow, and their bows along with their might were broken, and the sinews of the hand of their right arms became relaxed because of the hand of Jacob's Mighty One. From thence was the Israel who prevailed, namely, from God thy Father, and my God hath helped thee, and blessed thee with a blessing from heaven above and with a blessing of an earth that hath all things. On account of a blessing for breasts and a womb, hath he strengthened the blessings of thy father and mother above the blessings of solitary mountains; and over the blessings of everlasting hills will they be upon the head of Joseph and upon the crown of the head of the brethren of whom he hath become the leader.

Benjamin, a rapacious wolf is he, in the morning even now will he eat, and in evening doth he give sustenance.

### Conference Report.

The Church of God of Northern Indiana met in Quarterly Conference with the Antioch Church, in Marshall County, commencing June 16.

The conference was called to order by the Chairman, D. T. Halstead; the Secretary not being present Jared Benjamin was chosen Secretary pro tem. Delegates were present from Eagle Creek church, Stark county, who presented a letter requesting recognition. The letter shows that the church was organized Feb. 26, 1881, with four members, and that they now number thirty-nine. The conference gave the delegates a hearty welcome and bid the church God speed.

On motion of Brother Roberts it was decided to recommend that the churches of this conference send letters or delegates to the annual conference giving a full account of their numbers and standing.

On motion it was decided that the chair appoint a committee of three to determine the time and place for holding the next annual conference, whereupon S. A. Chaplin, Wm. Ballsbach, and B. S. Dwiggins were appointed such committee.

Brother Ramsey, of Iowa, preached Saturday night to a very attentive audience, from Acts iv. 11, 12.

Sunday morning, at nine o'clock the brethren and sisters assembled and spent an hour in social meeting, and it was truly an hour of rejoicing to hear so many testify of the goodness and love of God. They all spoke of a lively hope of eternal life in the kingdom of God. We can truly say it was good for us to be there. A more harmonious meeting it has not been our privilege to attend, and our heart's desire is that we may all feel strengthened and encouraged to do our Master's will.

At ten o'clock Brother J. F. Wagoner spoke to a large and attentive audience on these words: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The committee to whom was referred the selection of the time and place for holding the next annual conference decided it should be held at Rensselaer, commencing Friday before the fourth Sunday in August next, and continue over the following Sunday.

A most earnest and hearty invitation is extended to all the brethren and sisters to attend. Let us show that we are willing to sacrifice our time and work for the Lord.

There were present at the meeting the following ministers: S. A. Chaplin, Plymouth, C. C. Ramsey, Floyd, Iowa, D. T. Halstead and B. S. Dwiggins, Rensselaer, H. Barnhill, Argos, J. F. Wagoner, Denver, H. R. Carter, Ligonier, and A. B. Oppy, Plymouth.

These brethren are ready and willing to work in the Master's vineyard, and our earnest prayer is that their labors in the service of God may be abundantly blessed, and that many may be constrained to come to the light, and that the cause of God will be built up through their labors.

JARED BENJAMIN,
Secretary pro tem.

### Report of the Northwestern Advent Christian Conference of Michigan.

Conference convened according to notice with the church at Dayton, April 29, at 9 a. m. After singing and prayer, the Conference was called to order by the President, Elder John Bower. The Secretary being absent, L. Bower was chosen Secretary *pro tem.* The following committees were appointed by the Chair:

On Devotion—S. S. Mitchel, A. C. West, S. Dudly.

On Business—O. R. L. Crozier, J. Crumb and George Deboice.

On Credentials—O. R. L. Crozier, R. Burtonshaw and S. S. Mitchel.

Ministerial Committee—Leslie Bower, R. Burtonshaw, and O. R. L. Crozier.

Members of the Conference present: Ministers—John Bower, J. Crumb, O. R. L. Crozier, R. Burtonshaw, Wm. Wheeler, L. Bower, M. J. Jones, Geo. Deboice, R. Balloy.

Ruling Elders—A. C. West, J. J. Bennett, S. S. Mitchel.

Delegates—P. S. Decker, J. Raymer, Isaac Van Tassell, Dewit C. Traver, Mary Ann Rodgers, Mary Bush, Joseph G. S. Satorlee.

Voted to invite all the visiting brethren to take part with us in our business meeting, except voting. Elder Wm. C. Wells offered himself to the Conference for membership with the following communication, and was received by a unanimous vote:

*Dear Brethren:*—I have had in contemplation the thought of offering myself to your Conference for membership. In doing this I would say that I was ordained or set apart as a gospel minister by a council of Baptist churches and ministers in Butler, Branch county, Mich., Jan. 1, 1865, and have been a church member since 1851. In all this time I have never had any charges preferred against me. A few years since I learned from the Bible the doctrine of the natural mortality of man, the soon coming of the Lord and the kingdom on earth. The preaching of this disturbed my Baptist brethren, and in our conversation with Brother Beals, the Michigan Baptist State Convention General Missionary, he said to me, "Brother Wells, submit yourself to the denomination." I was suppressed, and answered "I can submit myself to no one but Jesus Christ and his word." That position is claimed as Baptist principles. Loyalty to Jesus and his word, but the fact that I could acknowledge no master but Jesus was the cause of my leaving the Baptists. Believing that you as a company of Christians acknowledge no master but Jesus, I would be glad to become associated with you, believing that a gospel church is an independent body of Christians, governed wholly by the New Testament.

Respectfully submitted.

WM. C. WELLS.

The Church of God at Hopprie was presented at the Conference for membership, and was received by a unanimous vote. The report of ministers was very good and encouraging, all feeling the importance of the commission. Go.

Brother Fox, of Pyron, was with us. He has recently commenced to preach the coming of Christ. Brother Drew, of Jamestown, was also with us, and gave us a good warm exhortation. He is a live man in a live work.

At 3 p. m. the Business Committee reported the following:

*Resolved*, That we advise the churches to elect delegates to our Conference.—Carried. Moved that the churches be advised to take more pains to have regular preaching.—Carried. Moved that the churches be advised to adopt some uniform method for raising funds; we would recommend laying by on the first day of the week.—Carried. Moved that the next quarterly meeting be held with the church at Garfield Center, and that B. Bailey preach the opening sermon.—Carried. Moved that the report of this meeting be sent to the *World's Crisis, Bible Banner*, and THE RESTITUTION for publication.—Carried. Moved to adjourn to the call of the Chair and Secretary.

L. BOWER, Sec., *pro tem.*

There was fifty-seven testimonies in the Love Feast Sunday morning, and forty-nine at the Communion in the evening.

L. B.

### Report of the Michigan Conference.

The twenty-fifth annual conference of the Church of God in Michigan was held in the Christian meeting house at Watson Corners, Allegan Co., beginning Thursday evening, June 1, 1882.

The ministers in attendance were Elders B. Woodward, H. R. Kendall, E. Hoyt, J. S. Hatch, and L. C. Chase, of Michigan, also O. M. Myers of Illinois, and J. T. Ongley of Pennsylvania. The meeting was opened with prayer by Brother Kendall, followed by a sermon by Brother Ongley, text, Titus ii. 13.

Friday, June 2. Met for social worship at 9 A. M.

At 10:30 Brother Kendall spoke from John vii. 37, "If any man thirst, let him come unto me, and drink." Brother Hatch spoke at 12 M. from 1 John iv. 17, "Herein is our love made perfect that we may have boldness in the day of judgment."

Met again at 7 P. M. After a short social meeting Brother Myers spoke on the commission of the apostles. Mark xvi. 15, 16.

Saturday, June 3. The business meeting was called to order at 9 A. M. by President B. Woodward. The secretary being absent, D. F. Spencer was elected Secretary, Pro. Tem. The reports of the Secretary, Treasurer, and Evangelist were read and accepted. The election of officers was next in order and resulted as follows: Pres. D. F. Spencer, Pine Creek, Calhoun Co.; Sec. Herbert Miller, Mendon, St. Joseph Co.; Treas. Wm. McCrodan, Hammond, Kent Co. Executive Board, L. C. Chase, C. H. Richardson, Wm. Kent, G. B. Myers, G. W. Coats, Jacob Lemon, P. A. Brown and H. C. Hammond. The President appointed Bros. McCrodan, Kent, I. Cat, Hoyt, and Hammond as a special committee to devise and recommend a plan for raising an Evangelist fund. After the business meeting Brother Chase spoke from 2 Tim. i. 13, "Hold fast the form of sound words which thou hast heard of me."

In the evening Brother Hatch spoke on the subject of the Christian's hope. Text James i. 16, 17.

Sunday, June 4. The Conference assembled at 9:30 A. M. Brother Ongley offered prayer after which followed an interesting hour of social worship. At 10:30 Brother Chase gave a candid discourse from Luke xxiii. 19–43; the thief on the cross. At noon Brother Myers spoke from 1 Cor. xv. 33, "Evil communications corrupt good manners." In the evening Brother Ongley spoke at 6 o'clock from Heb. iv. 9.

A vote of thanks was extended to Brother Woodward for the able manner in which he had discharged his duty as Evangelist. Brother Chase spoke from Isa. xlv. 12, "I have made the earth and created man upon it."

The meeting closed by partaking of the Lord's Supper. Owing to the unusually rainy weather the attendance was not as large as was expected, but all who attended seemed well pleased with the meeting. The Brethren in Watson have the thanks of all present for their hospitality and kindness. The Executive Board appointed J. S. Hatch of St. Joseph, Berrien Co., Mich. as State Evangelist for the ensuing year. Persons wishing his services in that capacity will please address him as above. Also L. C. Chase, E. Hoyt, B. Woodward, and W. McCrodan, were appointed as local Evangelists.

The ordinance of baptism was appointed for Monday, when it was expected that several would become members of Christ's body.

HERBERT MILLER, Sec'y.

WATSON, Mich.

June the fourth closed the evangelical labors of Elder B. W. Woodward, as state evangelist. As an evangelist, Brother Woodward has great reason to rejoice and be exceeding glad, for his efforts in bringing the truth before the people in the western part of Michigan from north to south have been crowned with the richest reward that could be asked by mortal. Many souls who have walked in the darkness for years, have been brought to the light, and in the cleft of the rock found shelter and comfort for this life and a glorious expectation of immortality in the happy future. On Sunday, June 5th, as a final reward for his labors in Watson he raised from the watery grave eleven souls, who rejoice, most of them, in the light brought them by his earnest and faithful labors here. Some of the number had been previously immersed, but not feeling satisfied with the past, threw aside denominational prejudices and faithfully performed their duties, and arose to walk in the new light and life of God's favored ones. Brother Woodward has been found a most efficient and faithful worker, despite his bereavement and poor health of the past year, and though this coming year another takes his place as state evangelist, he will not sit idly down, while so many are calling him in the direst need of human souls, the need of a more thorough knowledge of the Bible. And so he will use the talent given him, not allowing it to rust while he waits by the wayside. And may God bless his efforts in the future as in the past is the earnest prayer of his many friends.

M. A. A.

GIFFORD, Iowa.

*Editor Restitution:*

As I have never noticed anything in THE RESTITUTION from our town, and having read a great many letters from the brethren and sisters from different parts of the country, I thought perhaps it might be pleasing to them to know that a small company of believers in the one faith lived here. We have had no preaching here since Brother Myers went to Illinois, until April, when Brother Ramsey preached us four discourses. He came here upon the heels of a Union Revival that had been in progress for five weeks. They closed on Thursday evening, and Brother Ramsey began on Friday evening. On Sunday he went to the water and baptized four into the all-saving name of Jesus Christ for the remission of sins. We organized a Bible reading after Brother Ramsey went home, and we meet every Sunday at three o'clock, read and exhort one another to abide strong in the faith. Our Orthodox friends have learned long ago that we understand God's plan of salvation too well for them, so they keep silent. During the meeting alluded to above they revived themselves, and undertook to convince us of our error, but they soon learned that a house built upon a solid rock would not fall, though the winds and the rain beat upon it vehemently. We carried our Bibles with us, and when we met them in the shops and market places we would discuss the matter with them, and they actually got so they would slip out and run when they would see us coming. When I saw this I could not help thinking what Paul said, 'The time will come when they will not endure sound doctrine.' The ministers told their converts if any one offered to argue with them not to listen, to stick their fingers in their ears, for, said they, you are not capable of understanding the Bible. I could only say, O Lord, how long will men continue to pervert and turn a deaf ear to thy word? May God help them to see and to do.

In talking with them upon the subject of baptism, for part of them were good old Quakers that did not believe in water baptism, we drove them from one position to another until they, in order to sustain their belief, said (a minister, too,) that the apostles were divided, and did not teach the same doctrine—especially upon the subject of baptism. When they had to acknowledge that the Holy Ghost was divided, and directed the apostles differently; I had to leave them—my hope for them was lost. In the last days perilous times shall come. When we look around us and see the wickedness of man on every hand, and see how God's word is handled, and when we see the frost biting our corn down to the ground in June, and hear of the cyclones that are sweeping through the land, rendering great havoc to life and crops, we can realize that the times spoken of have come. However these are only the beginning of sorrows. Our Orthodox friends tell us that we are always harping upon this point, they say the world is growing better, these signs are no warning to them. When we stop and think, how many we can think of that are looking for Christ's return while the world is going on in its haste, but few are looking for the return of the Lord, and thousands upon thousands not even think of such a thing. Will he not come upon them as a thief in the night? Let those of us that are looking for the Deliverer take heed to the signs given us, and watch lest he come and find us naked.

ALBUS ADAMS.

### Soldiers of the Cross Reunion.

It has been decided by the brethren of the One Faith in the South-West to have a Soldier's Reunion at Pringel's Ford, on the Rail Road, eight miles east of Parsons, Kansas, not far from Brother Phillip John, (P. O. Parsons, Kan.) to whom any can write who desire to. Meeting to commence on Friday night, July 14, 1882, and continue over Sunday in camp. As it is to be a camp meeting, let the soldiers come, as much as possible, in wagons and bring bedding and food and tents if you have them. Should any find it impossible to come in that way, and come by rail or on horseback, then some provision will be made for them in camp or near—only come. It is not a conference meeting to quarrel over differences, but a genuine Soldier's Reunion, for the purpose of rejoicing with each other in the battles of the past wherein we were victorious and to weep with each other in battles wherein we were taken prisoner; and to hear words from the brethren from all parts of the country that we may be bound closer together and therefore strengthened to hold out faithful to the end.

Many of the brethren speakers will be there from all parts of the South-West, and it would therefore seem good that all the brethren in South-Eastern Kansas, South-West Missouri, and South-Western Arkansas attend this Soldier's Reunion and get acquainted with each other and learn from each other and thereby open up a broader field in their own vicinity for disseminating the truth.

This would be a good time for eastern or visiting brethren to come and get acquainted with their western brethren, and to encourage and strengthen them by their counsels.

I expect to be there —on my way to Texas—commencing a meeting in Texas 80 miles west of Dennison on the 21st of July and then through North-Western Texas; I can be addressed at Bethany, Mo.

JOHN S. LAWYER.

### BRING THE BOOK.

"The people spake unto Ezra the scribe to bring the book, and he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand, and the ears of all the people were attentive unto the book of the law."

Yes, bring the book; it is God's voice, speaking to the children of men. No matter about creeds, no matter what the multitudes think or believe, the truth can only be found in God's book. He commands the sinner to "go and buy the truth." The price may seem great, it may cost the sacrifice of all worldly gain, but the treasure once in possession will make all other things seem but as dross. It will not save the sinner to think, over and strongly, that he will be saved out of Christ. God has said, "believe the gospel," "repent," "be baptized," and "keep the commandments." These are his conditions of salvation, and we must respect them, if deliverance from sin and death, and the possession of life everlasting, and the glories of God's kingdom are ever to be our portion. Who has a right to say that we can be saved without complying with these conditions? He who does, arrogates to himself authority and assumes fearful responsibility. We need to bring the book before the multitudes—oh, that they could be attentive to the words of the law—then might they have life.—*S. R. W., in Glad Tidings.*

### ANNOUNCEMENTS.

The brethren will smeet in conference at Lanark, Ill., June 23, and continue over Sunday. A general invitation is extended to all, and we urge the brethren to turn out and make this one of the enjoyable seasons. Come one, come all!

J. M. GLOTTFELTY.

There will be a three days meeting of the One Faith, if the Lord is willing, at Pleasant Hill school house, in the southeast corner of Montague Co., Tex., four miles south of Forestburg, and thirty miles west of Gainsville, on the Jamsville & Jacksboro road, and one-half mile west of the old conference ground. Meeting to commence Friday evening, July 21, at 4 o'clock. A general invitation is extended to all. Bro. J. S. Lawyer of Missouri is expected to be present.

B. F. HOLMES.

## News Items.

EGYPT—ALARM AT THE HEADQUARTERS OF THE SUEZ CANAL.

ISMAILA, June 19.—Alarm is felt here because of the proximity of a large number of Bedouin Arabs, who have lately approached close to the town and been observed hovering along the unguarded banks of the canal.

BANKS PREPARED FOR A SIEGE.

ALEXANDRIA, June 19.—The banks are mostly prepared to resist a seige. The Ottoman Bank has been converted into an armory. The entrance is blocked by bales of silk, and the clerks are well supplied with provisions. They also have ropes ready to haul up refugees from the streets.

ARABI PASHA

has thanked the Khedive for his appointment as member of the Ministry. There is no doubt he is straining every nerve to maintain order. He is beginning to realize that he has provoked an exodus of Europeans which will ruin the country.

DES MOINES, Iowa, June 18.—A tornado swept through central Iowa late last night from northwest to southeast, from twenty miles north of Des Moines. The town of Grinnell was struck by it and half the place was left in ruins. The following despatch was received from Grinnell early this morning: Our city is half in ruins by a cyclone. From five to ten persons are killed and from fifty to one hundred wounded. Send doctors from Newton and Des Moines by special train. We have no wires working outside of the town. Send immediately by order of the Mayor of this city. Both college buildings and half of our best residences are flat on the ground.

O. M. CHRISTIAN.

MALCOM, June 17.—A terrible cyclone passed over here at 9:30 to-night. We have found seven dead, and the wounded are numerous. Five of the best business houses, including the *Gazette* office, are demolished, and both churches and one-third of the dwelling houses in town are flat or badly damaged.

KANSAS CITY SWEPT BY A TORNADO.

KANSAS CITY, June 18.—The most destructive wind and rain storm that has visited this city in years occurred between one and two o'clock yesterday morning. The velocity of the wind was estimated at sixty miles an hour. The rainfall was heavy and the lightning terrific. Not a single square in the town escaped the fury of the storm. The streets in every quarter were strewn with signs, awnings, limbs of trees, and debris of all descriptions. Scarcely an exposed building in the city remained whole, chimneys being blown down, roofs taken off, and in many cases houses ruined. The total loss will probably reach $200,000.

LEAVENWORTH, June 18.—A terrible wind storm prevailed between 12 and 1 o'clock yesterday morning. St. Mary's Academy, four miles south of this city, suffered greatly.

CAIRO, Ill. June 18.—A heavy wind and rain storm swept over this city at about 3 p. m. today, doing great damage to roofs and trees, and overturning about twenty box cars in the Illinois Central yards.

### SECRET PRAYER.

Oh, sweet and healing is secret prayer, when the heart, oppressed with a burden which none but God must know, and none but God can remove, retires with him apart, and lays down the load at his feet, and pours all anxieties into his pitying bosom, where no eye but his can see, and no ear but his can hear! There we may use postures, expressions, pleadings, that might not be suitable in the presence of others. There we may lay open those hidden wants and solicitudes which we may not reveal to our dearest friend. Cyprian has very beautifully described the benefit and delight which he found in retired prayer and meditation: "That no profane listener may hinder my musings, and no domestic clamor drown them, I withdrew to a neighboring solitude, where creeping tendrils of the young vines form a shady arbor. Behold! there I obtain a feeling of truth which lessening could not give, and drink in, from the quick impartings of divine grace, stories of heavenly thought which long years of study never supply."

King John, the monarch who rules Abyssinia with a rod of iron, is severely opposed to missionaries. He has banished a party of them who recently arrived at Massowah. These missionaries had distributed some Bibles to the natives, but, under the influence of the native priests, King John caused search to be made for these in the houses and huts. In cases where copies of the Bibles were found the owners were chained and otherwise treated with great cruelty.

# Poetry.

## STAND FAST IN THE FAITH.

JOHN WALKER BROWN.

Stand fast in the faith!—'tis the mandate of God,
Once uttered on Sinai, once written in blood;
From the throne of the Lord, from His throne in the skies
It was breathed o'er earth, it is uttered on high.

Stand fast in the faith!—'tis the warning cry true
Poured deeply and clearly through ages of time,
Through the long lapse of years and centuries old,
Like the voice of a trump it its burthen hath told.

Stand fast in the faith!—for apostles have died,
With the words on their lips, earnest souls might decide;
Confessors and martyrs, in defiance and flame,
Have shrunk not in its servants and witnessed its claim.

Stand fast in the faith!—for the church of the Lord
Hath inscribed on her banners its glorious word;
O'er all its bright colors its glories displayed,
And blazoned on bosses, and buckler, and blade.

Stand fast in the faith!—for the warrior host on
Through fiery ordeal battle-lines, still warfare is done;
'Till the trumpet of conquest sounds over the field,
And the palm waves proudly o'er helmet and shield.

Stand fast in the faith!—there's no sound on the line or,
Like the voice of the storm when it howls through the tree,
Or its hoarse notes of warning, how sounding afar,
Over the elements in the wild crash of war.

Stand fast in the faith!—for the foes are about
Withdrawn—full of fear across the realm of God;
The wild hordes of Edom—the spearmen of Gath,
And the troops of Philistia with weapons of wrath.

Stand fast in the faith!—there are traitors that creep
Through the slumbering camps when the night watch is deep;
Who unlike the emissary who went to betray
The altars of God to the idols of clay.

Stand fast in the faith!—there are those at thy side,
Who can vanquish the foe in his vampories of pride;
Be loyal—be valiant—by heroic be inspired,
Lo! the chariots of God and the horses of fire.

Stand fast in the faith!—though the conflict be fast,
The field hath no strife where thy exploits is lost:
His eye is upon thee—thou know'st what he will,
"He: quit you like men—and stand fast in the faith."

Stand fast in the faith!—though the faithless may jeer,
We will peril our all, O Redeemer, for thee;
We will stand in the conflict, mounted that shine arm
Shall shield every soldier from peril and harm.

# Communications.

## SOME THOUGHTS ON GOD AND HIS CHRIST.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish."

In this was manifested the love of God toward us because that God sent his only begotten son unto the world that we might live through him. The first knowledge to be acquired in the Christian religion is that of the being and character of God, and next the relation and mission of his Christ. "Ye believe in God, believe also in me," said Jesus. But can we not remember the awful pictures of the Divine Being that used to be portrayed to us in our early days. A great wrathful and Omnipotent Being who cannot bear to look upon sin, and whose dread vengeance hath the dark and frightful forms of squirming torture set against a lurid background of burning sulphur. Then we had the interposing figure of the Lamb of God who "offers himself a sacrifice to satisfy Divine justice" and hides those damning iniquities of ours behind his blood, like a veil, then the Creator is satisfied at the sight of the blood of his Son, and we dare approach tremblingly singing, "Oh, the blood, the cleansing blood," etc.

I suppose it is unnecessary to state to the majority of the readers of THE RESTITUTION that this is all wrong, but as some may read this that are still groping after light, it might be well to state right here for their benefit that this monstrous story, although promulgated with all the solemn sanctimoniousness that ignorant folks mistake for religion, does not contain the truth as one of its elements. False at the beginning, false all the way through, and a calumny on a good God in the end.

At this point, however, we must be prepared to receive a discharge of texts in which "blood" occurs, "the blood upon the door posts," "without shedding blood there is no remission," etc., all duly emphasized with the tooth and nail emphasis. Nevertheless it must be repeated in spite of all the misunderstood quotations to the contrary that such doctrine is a calumny on the living God, and it must be added that the train of evils that have attended it by man may never be estimated. Of it was born the horrors of religious persecutions of the "middle ages," by it was banished the proper filial affection that man owes his Maker; it has been the prolific mother of scoffers, infidels and atheists, (see accounts of the early training of such men as Thomas Paine and Robert Ingersoll by themselves), and the end is not yet, even in those who have corrected their theology to something of the Bible standard, yet the terror implanted in youth is hard to get rid of, and the best of many sensitive minds continues warped in proportions as the foul heresy was burned in during the period of their youth.

The quotations at the head of this paper express the true character of our Father in heaven, and the relations of his Son and a shadow. But one or two quotations is nothing, one dozen; it is easy to mix and mingle quotations to support an absurdity; the whole tenor of the Bible is one long history of the patient government of a just and powerful God, whose tender mercy readily forgave iniquity, transgression and sin, who made all allowance where the spirit was willing but the flesh weak, who overlooked ignorance that was not willful, in short it is an account of his fatherhood. The Holy Scriptures is a long appeal direct from the voice that called our spirits into being. "Look unto me all ye ends of the earth, and be ye saved," "wait upon me," "I have loved you with an everlasting love," etc. He has spent the rolling centuries drawing us with the cord of love and with the bands of a man, and would you tell me that only the blood of his Son, his only begotten, is well pleasing in his sight! Besides, gentle reader, he forgave iniquity before his Son was born, far less died. And does it not suggest itself to your common sense that no satisfaction could possibly accrue from the death of an innocent person? What would be the popular verdict concerning a man that punished an innocent child for his bad brothers? Would he be considered sane, far less just? And why dare insinuate such conduct to our God? In love he plead, in tenderness he sent. He sent prophets and wise men and scribes, and they were all maltreated, and last of all came the Son, and he was murdered. Who did it? Who took pleasure in shedding his blood? Search and look.

A certain man had seven sons and he appointed them a task, but they were disobedient and left their task and went to the river to play, all except one, the youngest, he was obedient, and when his father saw he was obedient he sent him to his brothers, saying, "Speak kindly to them, perhaps they will turn again and be obedient, and I will not have to punish them." And when they saw their younger brother and heard his words they mocked him, and beat him and threw him in the river. But the father was near and rescued him, and calling the disobedient sons he told them of the punishment that awaited them for their rebellion that had culminated in the treacherous deed. "But," he added, "I have one sole condition of pardon, ask my boy, if he pardons you, I will." It is thus that God dealt with mankind, he never caused his Son to be slain to satisfy justice, or thirst for vengeance or for blood. He stood by ready to redeem him from the rage of his rebel creatures and to exalt him and give him a name above every name, he snatched him from the power of death and the grave, and made the very murder a memorial of his measureless mercy.

J. P. GELLELEY.

## Modern Pioneers of the Truth. An Item of History.

The recent letter to the Brethren of the One Faith, published in THE RESTITUTION from our venerable and well-beloved Brother Albert Anderson, of Shanon Hill, Virginia, awakens the most grateful feelings and affectionate recollections of the present writer towards one of the most devoted, intelligent, faithful and self-denying of God's servants—one of the excellent of the earth, whose praise is in all the churches where he is known.

Brother Anderson is doubtless the oldest in the faith of the gospel of the kingdom now surviving on this continent or elsewhere. Born of religious parents and early imbued with a deep reverence for the Holy Scriptures, he joined us a very early age the Baptist Church of Virginia, at that time the religious body the closest in resemblance to the Bible Model. He entered and continued in the ministry for many years, while conducting an English and Classical school, for which his careful education, particularly his Greek and Latin studies, admirably fitted him. When Alexander Campbell, of Bethany, unfurled the banner of Reformation in the Baptist Churches, in the columns of the *Christian Baptist*, Albert Anderson, following the light of the Bible, joined the new movement, which had adopted for its motto: "The Bible, the whole Bible and nothing in religion but the Bible."

An honest and faithful adherence to the same wise and wholesome rule caused him, later in life, to give head to the doctrine, first developed in this age and country by Dr. John Thomas, an Anglo-American and one of the friends and brethren of Mr. Campbell, who as early as the year 1832-33 propounded through his Journal called the *Apostolic Advocate*, published in Richmond, Va., certain question—34 in number—and inviting answers calling for Bible proof of the immortal soul theory and suggesting "Life only in Christ, at the resurrection of the dead" as the true Bible doctrine of future Life.

In the face of his own rule, just quoted, Mr. Campbell, in the spirit of bigotry, which he had so ably exposed and rebuked in his own case when contending against the Baptists for the Bible doctrine of remission of sins to a penitent believer of the gospel in the act of baptism, did not hesitate bitterly to denounce all such enquiries and to brand Dr. Thomas and all who might agree with him, even in the right of free investigation, as heretics, factionists, etc. Undaunted by these anathemas of the Bethany Vatican, Dr. Thomas, Albert Anderson, and other bold and fearless men, though only a handful at that time, dared to investigate, under the noble Divine admonition to "Prove all things; hold fast to that which is good" and thus were enabled to discard the Pagan dogma of universal immortality to man and to adopt in its stead, the blessed truth that "Life and immortality were brought to light through the Gospel," and were only "in Christ."

It was shortly after this period that the writer, then a member of no communion, though informed that he had been "baptized in infancy," was won in a great degree, by the preaching and by conversations with Mr. Anderson, to examine the subject of life, death and immortality as revealed in the word of God, which resulted in his conviction of the truth as to the life question, and soon after led to his baptism by Brother Anderson. But as this was followed by other and fuller discoveries of more truth, affecting our faith and practice, I must follow up this reminiscence of a by-gone day with a future number, if the Lord will.

ALLAN B. MAGRUDER.

(To be Continued.)

## An Explanation.

I was not explicit enough. Brother Cook could not have misunderstood me had I said, "We have no reason to suppose any public demonstration to the world occurred" on the occasions mentioned. That is what I meant, and I have no reason to change my mind; even in the case of Elijah the narrative gives us no reason to suppose even Israel, as a people, were cognizant of that event, and a fair supposition in the case would allow them no more than a rumor. In the coming translation, with my understanding, I see a lack of public demonstration as is manifest in these types; a few unprepared ones will, no doubt, know of their removal and where they have gone, and a few may see some depart, but the world will know only as a rumor, and, perhaps, an earthquake sound.

S. H. REEVE.

# Youths' Column.

## Evening.

BY MARGARET E. SANGSTER.

On velvet slopes the shadows lie,
The crimson paler along the west,
The steadfast stars arise on high,
And labor's weary hand may rest.

So gradual is the twilight's fall,
That day is past and night begun,
For we have heard dear Nature's call
And tired children, every one.

Yet homeward fly the little birds,
And homeward fare the laden bees,
And sweet as songs must to words
The zephyrs murmur through the trees.

Then through the balmy silence,—hark!
There sounds the children's vesper chime;
Between the dawning and the dark
There comes no holier, fairer time.

Soft thrill the voices low and sweet,
While little figures kneeling pray,
And trustfully at Jesus' feet
Lay down the burden of the day.

Then mothers fix the robes of white,
And kiss the lips, and smooth the brow;
The happy children say good-night,
And earth is watched by angels now.

## A Lie Sticks.

A little newsboy, to sell his paper, told a lie. The matter came up in Sabbath School.

"Would you tell a lie for a penny?" asked a teacher of one of her boys.

"No, ma'am," answered Dick very decidedly.

"For sixpence?"

"No, ma'am."

"For a shilling?"

"No, ma'am."

"For a thousand?"

Dick was staggered. A thousand shillings looked big. Oh! wouldn't it buy lots of things! While he was thinking, another boy called out: "No, ma'am," behind him.

"Why not?" asked the teacher.

"Because, when the thousand shillings are all gone, and all the things they've got with them are gone, too, the lie is there all the same," answered the boy. It is so. A lie sticks. Every thing else may be gone, but this is left; and you will have to carry it with you, whether you will or not. A hard, heavy load it is!

## The Dog.

I have found that domestic animals grow in disposition like to their owners, and that they show unmistakably by their actions, the manner of treatment they receive. Who has not noticed the trembling abjectness of terror manifested by the ill-used dog? the bristling fur and distended eyes of the frightened cat? These with many other abused, over-worked and neglected creatures have:

"Grown familiar with disfavor,
Grown familiar with the scorn
Of the breed by which nourish."

Their lives are an unspeakable agony and who but the Creator, knows of the sorrowful yearning after tenderness that may be akin to that of our human longing? There is such a heart-gleam of joy in the eyes of a dog, such a thorough awakening of his whole being as it were, from torpid indifference to most exuberant gladness, that it changes the entire animal from tip to tail. Can this be a mere machine set in motion only by its desire for food and drink? Is there not more than the selfish motive in the unfeigned welcome, the challenging bark, the grateful caresses?—What human friend will bear with us so constantly our changeful moods, our careless neglect, our irksome solitude?—Who but a dog friend will look up to us with those adoring eyes, when we are forsaken of fortune, and our clothes grow shabby, and our fare is meagre? Who would remain as faithfully to share cold and semi-starvation, with the wide world before him, and luxurious homes inviting, and fair hands beckoning him to come?

The dog is incorruptible; he is beyond and above temptation. He knows the full value of affection, and his requitals know no limitations: "*Semper Fidelis*," is his motto: and its promise is never broken.—*Cora Wilburn, in Our Dumb Animals.*

## Once Too Often.

A man who had a valuable diamond was so foolish as to play with it by tossing it over the side of the ship. He kept throwing it up, while leaning over the bulwarks of the vessel, and catching it again. A friend expostulated with him, but he replied: "Oh, never fear, I've done it so often." At last he missed his aim and the treasure was gone—and lost beyond recall. "Yes; and you have done it once too often, now," said the friend.

And I saw a young man playing with that "pearl of immortality," his conscience. He trifled with it by resisting its admonitions. When it dissuaded him from doing an unholy thing he laughed at it and said, "Oh, silly conscience; do not be so captious!" I warned him that he would lose his soul if he was not careful. "O, don't be troubled!" he said; "I have done it very often, and no harm has come to me yet."

I saw a young lady coming forth from a ball-room very late at night, flushed, nervous and excited from the revelry. I recognized her as one who had belonged to my flock a few years ago. I stopped to admonish her, warning her that to many an innocent one the ball-room had been the fatal trap through which she had fallen into ruin. "O, nonsense!" she said, with a careless toss of her head; "you don't understand it. I have been there so often that I know all about it. There is no more harm than there is in going to a concert."

I saw a youth fresh and ruddy from his country home, and with the dew of his Christian mother's benediction still upon his brow. When I spoke to him of his spiritual welfare he said: "Well, I am only rowing some of the straight-laced notions in which I was trained. I used to suppose that a theatre was the open door to perdition, and that a billiard-hall was as bad as a rum-shop; but now I go to the theatre every week, and play a game of billiards almost every night after my work is done." I suggested that his early view of these things might, after all, be the true one. "No," he answered, impatiently, "you cannot make me believe that. I have been there too often, and seen too much, to be kept in such narrow ignorance about the theatre."

I met a boy whom I knew as a Sabbath School scholar. I was surprised to see him airily smoking a cigarette. He was abashed when he came suddenly upon me, and on my expressing regret at his falling into such a habit he replied, "O, there is no harm in it; I have smoked a good many cigarettes, and they have harmed me no more than so many sticks of candy would."

I saw a young man coming out of a saloon. I stopped him and warned him of the fatal charm of the intoxicating cup. "Oh, I take nothing but beer," he replied, "and have taken that too often to be fooled with the fanatical idea that beer is intoxicating."

Never shall I forget the cry of agony which came from the lips of a broken hearted young woman, as, with downcast eyes and half-averted face, she begged my prayers and sympathy. The story I learned from other lips. It was this, that she had gone once too often to the dance, and had there lost the jewel of her purity; and nothing I could say to her more could silence that wail of anguish which came forth with almost every breath.

I was kneeling beside a young man who came one evening into our meeting. He was on the verge of delirium tremens with, that I had never tasted one first glass!" he said. "I never meant to come to this, but now it seems as though the fire of hell was burning within me." He had gone once, yes, a hundred times, too often to the saloon.

The boy that smoked his cigarette I now see constantly, linking with the foul odors of tobacco and rum—twin brothers in vice, and too often found together. The lad evidently smoked more than when he took his first cigarette.

Who is this young man arrested today for stealing from his employer? "I first began to suspect him," said that employer to me, "when I found he was frequenting the theatre and billiard-hall." He had taken from the firm nearly a thousand dollars, little by little, and now his Christian mother had come to intercede that he might not be sent to prison. "He was a good boy," she said, "before he left home. He never gave me any anxiety." How was it that he had been brought into that condition of mind where he could speculate, little by little, day after day? No sudden impulse, but a deliberate habit. Evidently he had been playing with the jewel of his conscious, tossing lightly on the billiard table, throwing it about in the frivolities of the theatre, till it was at last lost in the desperate throw of theft. O, young man! young woman! beware, lest you sin once too often.—*A. J. Gordon, D. D.*

# Sententious.

The poet is the man with the double vision, one who is at once near-sighted and far-sighted; who sees closer things wonders because he sees their far relations too.—*W. C. Gannett.*

We see a world in a grain of sand,
And a heaven in a wild-flower,
Hold infinite in the palm of our hand,
And eternity in an hour.

*William Blake.*

The actual working-period of a life of three-score years and ten is very short. He who has not learned the value of an hour is doomed to failure. On an hour often swings a destiny for eternity.—*T. L. Cuyler.*

An influence rather than an influence unconsciously flows forth from a noble, saintly life. The late Rev. W. Arnot, speaking of Dr. James Hamilton, of London, said: "I would place the three things about him in the relation of good, better, best. His preaching was good; his books were better; his life was best."—*Wm. Ormiston.*

Some persons are temples; they have received our most holy faith, and it is imbedded in their deepest convictions; and they have built upon it characters so pure and so beneficient, that you speak of them with reverence, as of a shrine where God dwells; all their strength and grace are consecrated to heaven; anthems of praise and prayer ascend from their hearts, good angels visit them, and the Holy Spirit chooses them for his abode. What will you be? Behold the many possibilities before you. Make no foolish determination, and rear no walls which you will wish overthrown.

What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate and the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honor. Society stoops to trifles and when men die, we do not mention them.—*R. W. Emerson.*

What dollar cares our life beside neglected!
What useful lessons have we tramped and taught!
What warmth, what radiance, have our minds reflected!
What rich and rare materials have we brought
For deep investigation, earnest thought!
Concealed within the soul's upholstered pile,
How many a sparkling gem remains unwrought,
That industry might place on learning's shrine,
Or lavish on the world, to further God's design!

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 26, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go on Lenoir.

J. J. HARSHAW.

D. T. Halstead will hold a series of meetings at Millwood, commencing Friday, June 23, and continue over Sunday, and possibly longer.

JOS. MERRIMORE.

# Selections.

## MISCELLANEOUS.

### WHAT ATHEISM ALWAYS DOES.

Canon Farrar has made the venerable Westminster Abbey resound with a vigorous sermon on the evils of atheism. "For a time," he said, "an atheistic populace may uphold the tattered banner of corpse-like traditions which have been stolen from the rifled grave of Christianity. But it will never be long before it declares itself the enemy of the church, the enemy of the family, the enemy of the throne: never long before it tears down the flag of decency and order, and upholds in its place, in not the red flag of socialism, or the black flag of spoliation, at any rate, the standard of material appetites and physical desires."

### A SKEPTIC'S ESTIMATE OF CHRIST.

It remains a possibility that Christ actually was what he supposed himself to be . . . a man charged with a special, express, and unique commission from God, to lead mankind to truth and virtue. About the life and sayings of Jesus, there is a stamp of personal originality, combined with profundity of insight, which . . . must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius, of whom our species can boast. When this pre-eminent genius is combined with the qualities of, probably, the greatest reformer and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice. In pitching on this man, as the ideal representative and guide of humanity; nor even now would it be easy for an unbeliever to find a better translation of the rule of virtue, from the abstract into the concrete, than to endeavor so to live that Christ would approve our life.—*John Stuart Mills' Three Essays on Religion, pp. 254-5.*

### SEEN BY ITS OWN LIGHT.

"The sun can be seen in nothing but its own light." This is one of those simple truths which by their simplicity slip away unnoticed until pointed out by some mind great enough to note what is simple. One of the marks of true genius is, as the powers of the mind enlarge, to carry with us a child-like spirit. The fact that the sun, which lights up all nature, lights up itself may be a childlike, but certainly is not a childish, thought. The proverb in which it is embalmed is one of the "jewels five words long, that on the stretched forefinger of all time sparkles forever." By its aid we are led on as by an easy flight of steps to ascend other and higher rounds of the ladder of truth. God, who is light, dwells in light, and can alone be seen by that light which he sheds upon the mind. In thy light, O God, can we alone see light. Men grope hopelessly after God until he reveals himself not only to them, but around them and in them. We require not only a light without, but a light within. The Bible in our hands is of little avail without the Holy Spirit, as the celestial fire to kindle a flame of love in our hearts. A child who prays for God's blessing in reading the Bible may know more really about the truth than the greatest scholar who is too proud to bend the knee. "All thy children shall be taught of God."

### FEEBLE SAINTS.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it when the old negro preacher sang,

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfection of Christians—poor food enough they find it! Because God's people are not all that they ought to be, therefore these earthlers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbelievers—"If you would know the truth, go to the Word; go to him who is the truth; judge not the Lord by feeble saints."—*Christian Weekly.*

# Festivities.

The Syrian Protestant College in Beirut has now 162 students, of which the great majority joy for their education. Twenty years ago it was hardly thought possible to induce a Syrian to buy a copy of the Scriptures. Last year there were issued from the American press at Beirut 15,715 copies of the Scriptures, every one of which was sold.

Mohammedans from all parts of the East are accustomed to make pilgrimages annually to the sacred shrines at Mecca and Jedda. The *Friend of India* says that the state of affairs there this year has been appalling, almost beyond description, and that during the recent Hadji season the pilgrims died at the rate of three hundred per day, of cholera, principally. As is customary among the Turks, not the slightest regard was paid to sanitation, and the multitudes were herded together like so many animals, not heeding disease and death.

### IN THE CRADLE OF THE RACE.

Railroad building has begun in the far East. The next quarter of a century will see Nineveh, Babylon, Damascus, and the cities familiar to us through the most ancient of ancient history, within easy communication of the rest of the modern world by a complete system of railways. A road, 500 miles long, is now under way from the Black to the Caspian Sea. It runs along the valley of the river of Cyrus, south of the Caucasus, and from a portion of it Mount Ararat is in sight. It seems incredible that there should be business to justify railroads in those graves of old nations, but wherever human beings live they must travel, and food and clothing must be transported from one point to another. The steel rails will soon girdle Mesopotamia, Central Asia and Arabia, and will help to bring about the poet's dream of the parliament of men, the federation of all the nations.—*Demorest's Monthly.*

The discovery of the Phantom City is announced in a telegram to the *North American Review* from M. Desire Charnay, the Central American explorer. During the last few years accounts have been given by the natives of Central America to explorers of a large city they said existed in the country of the Locandones. The descriptions of the city seemed like the Arabian legends of a fairy land. It had, the natives said, white turrets gleaming in the sun, inhabitants who keep up the customs and habits of the times of the Spanish invasion, and monuments with inscriptions thousands of years old. No travelers had visited it, and Mr. Stevens and others pronounced it inaccessible. But the natives still existed on its existence, and its wondrous beauty. At length it became known to explorers by the name of "the Phantom City." A year ago, M. Charnay, an explorer of indomitable perseverance and courage, undertook an exploration under the direction of Mr. A. T. Rice, of the *Review*, and nothing more was heard of him until his telegram a few days ago briefly announcing that in the mountainous region in the northwestern part of Guatemala he had found the Phantom City. Further details of M. Charnay's discovery are anticipated with intense curiosity.

Evolutionary philosophy has received a severe blow in some of the recently discovered Egyptian manuscripts. These containing the histories of the fifth and sixth dynasties, taken from the pyramids at Sakkara last spring by M. Maspero, and about to be published in Paris, are said to establish the fact that the oldest religion of the Egyptians was the most nearly monotheistic, and that the grosser forms of idolatry came later in the history of the country. Fragments of the texts in the possession of Maspero, hitherto not supposed to have had any relation to each other, are found to have been used in many later temples and tombs. Commenting on this fact, a writer in *The Nation* says: "This adds force to the growing conviction among Egyptologists that the earliest Egyptian civilization we know of is the highest, and that all we know of is its decadence. The oldest pyramid is the largest and best built, the oldest temple, that beside the Sphynx at Gizeh, shows masonry since unapproached; the oldest papyrus, though as yet hardly understood, is the wisest; and the tombs and the temples of the Theban period are filled with extracts from the ancient books not yet found complete. Three or four of these books furnish five-sixths of the texts of the tombs of the kings."—*Interior.*

NEW TRACTS BY ... J. H. THOMAS, of Pittsburgh, Pa.

The New Testament Doctrine of Individual Is Born of the Water and of the Spirit.

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These are neatly printed 8 page tracts, and can be obtained at this office for 5c. each; three copies for 10c.; twelve for 25c.; fifteen for 50c.

# Poetry.

## TELL ME ABOUT THE MASTER.

Tell me about the Master!
I am weary and worn to-night,
The day has had me in shadow,
And only the evening is light—
Light with a radiant glory
That lingers about the west
But my heart is aweary, aweary,
And longs like a child for rest.

Tell me about the Master
Of the hills he trod barefoot,
Where the fear of the load of life departed
Dropped down in Judea's dust:
For he, too, felt the weary milestones
But a continual journey mark;
Rough like the hill-country behind me,
The mountains before me are dark.

Tell me about the Master
Of the message so freely given,
Of his mercy and tender compassion,
Of his love that was mighty to save:
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the cross that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow,
Or pain, or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm;
And the heart that was bruised and broken
Grows patient and strong and calm.

— *The Advance.*

# Selections.

## ORIENTAL SKETCHES.—No. IX.

### Bashan and Its Giant Cities.

J. L. PORTER, A. M.

KERIOTH.

We turned westward to Keriath, and soon fell into the line of the ancient road, its pavement in many places perfect, though here and there torn up and swept away by mountain torrents. On our right, about two miles distant, lay Ayun, a deserted city as large as Saleah. Kuweiris, Ain. Munoiderah, and many others were visible,—some in quite green vales, some perched like fortresses on the sides and summits of rugged hills. The country through which our route lay was very rocky; but though now desolate, the signs of former industry are there. The loose stones have been gathered into great heaps, and little fields formed; and terraces can be traced along every hill-side from bottom to top.

In two hours we reached Kureiyeh, and received a cordial welcome from its warlike Druse chief, Ismail el-Atrash. The town is situated in a wide valley at the south-western base of the mountains of Bashan. The ruins are of great extent, covering a space at least as large as Saleah. The houses which remain have the same general appearance as those in other towns. No large public building now exists entire; but there *are* traces of many; and in the streets and lanes are numerous fragments of columns and other vestiges of ancient grandeur. I copied several Greek inscriptions bearing dates of the first and second centuries in our era.

Among the cities in the plain of Moab upon which judgment is pronounced by Jeremiah, Keriath occurs in connection with Beth-gamul and Bozrah; and here, on the side of the plain, only five miles distant from Bozrah, stands Kureiyeh, manifestly an Arabic form of the Hebrew Keriath. Keriath was reckoned one of the strongholds of the plain of Moab. Jer. xlviii. 41. Standing in the midst of wide-spread rock-fields, the passes through which could be easily defended; and encircled by massive ramparts, the remains of which are still there,—I saw, and every traveller can see, how applicable is Jeremiah's reference, and how strong this city must once have been. I could not but remark, too, while wandering through the streets and lanes, that the private houses bear the marks of the most remote antiquity. The few towers and fragments of temples, which inscriptions show to have been erected in the first centuries of the Christian era, are modern in comparison with the colossal walls and massive stone doors of the private houses. The simplicity of their style, their low roofs, the ponderous blocks of roughly hewn stone with which they are built, the great thickness of the walls, and the heavy slabs which form the ceilings,—all point to a period far earlier than the Roman age, and probably antecedent to the conquest of the country by the Israelites. Moses makes special mention of the strong cities of Bashan, and speaks of their high walls and gates. He tells us, too, in the same connection, that Bashan was called the land of the giants (or Rephaim.) Deut. iii. 13; leaving us to conclude that the cities were built by giants. Now the houses of Keriath and other towns in Bashan appear to be just such dwellings as a race of giants would build. The walls, the roofs, but especially the ponderous gates, doors, and bars, are in every way characteristic of a period when architecture was in its infancy, when giants were masons, and when strength and security were the grand requisites. I measured a door in Keriath: it was nine feet high, four and a half feet wide, and ten inches thick,—one solid slab of stone. I saw the folding gates of another town in the mountains still larger and heavier. Time produces little effect on such buildings as these. The heavy stone slabs of the roofs resting on the massive walls make the structure as firm as if built of solid masonry; and the black basalt used is almost as hard as iron. There can scarcely be a doubt, therefore, that these are the very cities erected and inhabited by the Rephaim, the aboriginal occupants of Bashan; and the language of Ritter appears to be true. "These buildings remain as eternal witnesses of the conquest of Bashan by Jehovah."

We have thus at Keriath and its sister cities some of the most ancient houses of which the world can boast; and in looking at them and wandering among them, and passing night after night in them, my mind was led away back to the time, now nearly four thousand years ago, when the kings of the East warred with the Rephaim in Ashteroth-Karnaim, and with the Emim in the plain of Kiriathaim, Gen. xiv. 5. Some of the houses in which I slept were most probably standing at the period of that invasion. How strange to occupy houses of which giants were the architects, and a race of giants the original owners! The temples and tombs of Upper Egypt are of great interest, as the works of one of the most enlightened nations of antiquity; the palaces of Nineveh are still more interesting, as the memorials of a great city which lay buried for two thousand years; but the massive houses of Keriath scarcely yield in interest to either. They are antiquities of another kind. In size they cannot vie with the temples of Karnac; in splendor they do not approach the palaces of Khorsabad; yet they are the memorials of a race of giant warriors that has been extinct for more than three thousand years, and of which Og, king of Bashan, was one of the last representatives: and they are, I believe, the only specimens in the world of the ordinary private dwellings of remote antiquity. The monuments designed by the genius and reared by the wealth of imperial Rome are fast mouldering to ruin in this land; temples, palaces, tombs, fortresses, are all shattered, or prostrate in the dust; but the simple, massive houses of the Rephaim are in many cases perfect as if only completed yesterday.

It is worthy of note here, as tending to prove the truth of my statements and to illustrate the words of the sacred writers, that the town of Bashan was considered ancient even in the days of the Roman historian Ammianus Marcellinus, who says regarding this country: "Fortresses and strong castles have been erected by the ancient inhabitants among the retired mountains and forests. Here in the midst of numerous towns, are some great cities, such as Bostra and Gerasa, encompassed by massive walls." Mr. Graham, the only other traveller since Buckhardt, who traversed eastern Bashan, entirely agrees with me in my conclusions. "When we find," he writes, "one after another, great stone cities, walled and unwalled, with stone gates, and so crowded together that it becomes almost a matter of wonder how all people could have lived in so small a place; when we see houses built of such huge and massive stones that no force which can be brought against them in that country could ever batter them down; when we find rooms in these houses so large and lofty that many of them would be considered fine rooms in a palace in Europe; and, lastly, when we find some of these towns bearing the very names which cities in that very country bore before the Israelites came out of Egypt, I think we cannot help telling the strongest conviction that we have before us the cities of the Rephaim of which we read in the Book of Deuteronomy."

Keriath is a frontier town. It is on the confines of the uninhabited plain, where the fierce Ishmaelite roams at will, "his hand against every man." The Druses of Keriath are all armed, and they always carry their arms. With their goats on the hill-side, with their yokes of oxen in the field, with their asses or camels on the road, at all hours, in all places, their rifles are slung, their swords by their side, and their pistols in their belts. Their daring chief, too, goes forth on his expeditions equipped in a helmet of steel and a coat of linked mail. In this respect also the words of the prophecy are fulfilled: "Moab hath been at ease from his youth.... Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels and break his bottles." Jer. xlviii. 12. What could be more graphic than this? The wandering Bedawin are now the scourge of Moab; they cause the few inhabitants that remain in it to settle down amid the fastnesses of the rocks and mountains, and often to wander from city to city, in the vain hope of finding rest and security.

Age not come Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

Jerusalem, April 12, 1882. I am glad to be able to write today that I am much better. Thanks to Almighty God and his good angels who have so faithfully cared for me, and who are still supplying my wants abundantly. How strange that God should have cared so much for me! I do not feel that my poor life is worth all this extra expense and labor and care. But the Lord's ways are often mysterious, and sometimes past finding out, for the present, at least.

I am not able to write much, as the ulcers in my side is not yet healed. As I have before told you, my sickness was brought on by going from the hot sun into a cold, damp room to sit and sleep. This, perhaps, is the greatest cause of sickness in this country. We need different houses, and we will have them too. The roofs must be so constructed as to keep the buildings dry; and there must be more and larger windows, with higher and more airy rooms; and fires to take away the chilly dampness; which, however, would be trifling, if the buildings were properly constructed to keep out the water and let in the sun and air. I have learned a lesson which will be beneficial to others when they come, as well as to myself. People say, if I live through this, I shall live forever; and I think so.

Those who come should have sufficient means to carry them through the first year, for they will not be able to do much work until they are acclimated. After one year there will be no trouble.

Jerusalem has been full of strangers for four or five weeks. They say there was never so many people gathered here before. Well, it is some benefit to the place, as they leave money and some good influence.

Mr. Constantine is our American Dragoman; I depend much upon him. He looks after my mail, shows me many favors, and is indeed a very kind gentleman. His amiable wife is a lovely woman and a good mother. They speak the English language well. I think, with all my trials and afflictions, I am very fortunate in falling in with kind friends. I have found them all the way and all the time since I left Boston. God must have put it into their hearts to assist me. It is not only those who sympathize with me in faith, but Jews also, who reject Christ; and Mohammedans, who believe in the Koran, as well as Protestants,—all appear to be moved to help me. I accept it as a token of favor by God to the enterprise I am engaged in, and not because of any personal consideration towards myself.

I do not advise any one to come before September, on account of the heat. They should start in August and reach here in September. That will be in season to put in some crops, if circumstances admit of it. I came about the right time, landing at Jaffa on the 5th of September.

Farming is the thing to do here at present; but no one should think of settling down alone. It should be a colony of several families. Everything sells well that can be raised. If butter could be made here, (I mean good butter, there is plenty of dirty butter,) it would bring a high price, as much of the good butter used now is imported. There is now a village and a whole valley to be sold at a fair price; and there is yet plenty of farming land, four, six, eight and ten miles from Jerusalem. It does seem that some are waiting, like Felix of old, for "a convenient season," when they ought to be moving.

Notwithstanding all the misfortunes and drawbacks that I have met with, I find that I am daily growing more and deeper in love with the Holy Land. No misfortune could make me wish to return to America. There is a feeling that I am at home here, such as I never felt before in any other place, and if I was obliged to leave, it would be leaving home. I am waiting, watching, praying, and I believe it will not be in vain. In a few years there will be plenty of business here, a pure religion, and no lack of interest. May God speed the work in his own good time!

April 18. I am glad to be able to write that my health is quite restored. I begin to think that death is not going to sweep us off so very easily after all. I am sure that I would have died in Boston with the sickness I have passed through here. My kind friends, the Illinois Americans, have been unceasing in their efforts for my recovery. They have warmed and fed me with a liberal hand. The truth is, they live what they profess, and it tells better than words. Saying, "Be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit?"

And now that I am quoting important Scripture, I will go further. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." James 2. Talking about setting up the kingdom of God, and even praying for the kingdom to come, if we do not have works in harmony with our faith and prayers, will amount to—I was about to say—just nothing at all; but it will amount to something; it will make us act hypocritically. As the time has now so evidently arrived when the kingdom is about to be set up, why not go about the work, which sooner or later must be done, to set it up? May God help us to seek for the kingdom, and the righteousness of the kingdom consistently. Go to work for it.

I attended a meeting with my friends Sunday, and heard Mr. Spafford's views of the present Christianity, and was much interested. He believes all the prophecies concerning this land; and they pray daily for the rain, for the return of the Jews, etc. They were wise, I think, in putting all they possessed together, and so live cheaper, and are watching opportunities to benefit themselves and others; and by their wise, economical course, they find themselves in a condition to do it.

They believe in science; and that the highest scientific ability will be employed in building up this city and restoring the land. They are also looking for a power to come to cleanse us from all sin, and are praying for it. They believe in loving their neighbor in truth and deed as themselves, in keeping the law, overcoming the flesh, and living forever without going into the grave at all. They are generous and broad in their views, which I do admire. They, of course, have errors; but I thank God that they see as much truth as they do. They will in time, I trust, see more. Their friends in America have turned against them; even their own children call them "crazy" (These are good testimonials:) but they believe it will all work for their good.

There is an item of news flying here, important, if true, that a rich Jew in England has subscribed ten million dollars to build a railroad two hundred miles in Palestine. This is cheering news; and if it is an exaggeration, we know that a railroad is needed here, and the subject is being agitated in several parts of the world, and wealthy men are considering it. May the screeching engine soon be heard in Palestine!

There is also a rumor here that thousands of Jews who designed to go to America, from Russia, have changed their minds, and are coming to Palestine. The inhabitants are much excited about the return of the Jews; and I think the Jews themselves are astonished at the events transpiring with their own people. It most certainly is a new movement; and there has been nothing like it since the days of Zerubbabel and Ezra: and even many features of the work now are already fulfillment of prophecies that had no application then.

The redemption of Israel is at hand, and we may expect great events to transpire. "Fly swifter round, ye wheels of time, and bring the welcome day."

You wished me to tell you what the people eat, and how they dress. Well, as to dress, the Arabs are fast becoming European in dress. The men want coats and pants, and the women love frills and flounces as well as the Americans. The Arabic customs are surely becoming things of the past. The principal food is rice, mutton, bread and vegetables. Let Americans come here with their improvements, in any considerable numbers, and the people would soon become Americanized in their customs and habits. Although for thousands of years everything has been at a standstill, and no improvements made, the same old customs, implements and fashions remaining, it is now actually true that an enterprising spirit for a change is the order. Even these straws are troubling our opponents, and those who profess to believe the word, but reject it. They will be troubled yet more and more as the work progresses.

The harvests this year will be abundant. The great rains have increased the crops much. They tell me there was never before such rains in April. The fields are literally one bed of gorgeous flowers. I had never dreamed of so much beauty. If the showers continue through the summer, we shall have a paradise, even now. Perhaps God intends to make a banquet on flowery beds for the reception of his people. Who knows.

I am glad the good Lord put it into my heart to come here. I have no fears but that he will provide everything necessary for me; and I shall trust him. I desire to see his salvation. You say, "Hold the Fort." I have no idea of giving it up. I am stronger than ever. This is the time to favor Zion, and Zion is here. This is the time, and this is the place; and why give up because of trials, however severe they may be?

The Christian Herald and Signs of Our Times.

## THE ROTHSCHILDS.

Baron Nathaniel de Rothschild, is the present head of the great Rothschild family. He is a son of the late Baron Lionel de Rothschild, who for many years represented the city of London in the British Parliament. He is the head of the great banking firm of Rothschild & Sons, in succession to his uncle, the late Sir Anthony de Rothschild, whose title he also inherits and is well known as a most generous supporter of all philanthropic enterprises, having for their object the alleviation of poverty and suffering. While the members of his own race and faith have the first claim upon his attention, they do not monopolize it, for he is always ready to aid those who are in trouble whatever their race or faith.

He is at present the President of the Jews' Free School in London, where about three thousand children are being educated. He is also the President of the United Synagogue (a confederation of the principal London synagogues), and occupies a similar honorable and influential position in connection with the Great Synagogue, one of the synagogues comprised in the above-named confederation. He is highly esteemed in Aylesbury, where he resides, and he has for several years been its chosen representative in the Imperial Parliament. He is a Liberal in politics. As may be expected, he takes a deep interest in the sufferings of outraged compatriots in Russia, and, with two other members of his family, has given a sum of no less than £75,000 to the fund now being raised for the alleviation of their distress.

Sir Nathaniel de Rothschild is a great grandson of the founder of the house. This was Meyer Amslem Rothschild, who was born in "The Jews' Alley," at Frankfort-on-the-Main, in 1743. Meyer was intended by his father for the ministry, and was sent when only thirteen years of age to Furth, in Bavaria, to study the Talmud, preparatory to becoming a rabbi. But Meyer's genius was not suited to the study of Talmudical lore, and he soon abandoned the profession and devoted his attention to financial pursuits. Horr Oppenheim, a banker of Hanover, gave him a clerkship in his office, and there, on the lowest round of the ladder, he commenced his career. He soon gave evidence of his abilities, and in a few years became associate manager of the bank. He afterward commenced business on his own account and laid the foundation of his enormous fortune. One of his most remarkable achievements was the skilful manner in which he took care of forty million dollars, the property of the Landgrave of Hesse Cassel. This sum he held when Napoleon confiscated the Landgrave's estates, and when, eight years afterward, the Landgrave applied for the money it was handed over to him with interest. Meyer Rothschild was dead by that time, but his eldest son, Amslem, faithfully accounted for every kreutzer of the amount.

Meyer Rothschild lived to be seventy years of age. He died in the old house in the Jews' Alley amid the lamentations of innumerable friends who owed to him more than was ever known. His long life had been one of unstinted kindness, and throughout the Jewish quarter especially, he had given money with a lavish hand to help whenever he was satisfied it would be wisely employed. He left ten children, five sons and five daughters. The five sons were Amslem, Solomon, Nathan, Charles, and James. The most conspicuous was Nathan Meyer, the third son, who was born 1777. He was sent to England in the year 1800 to found an English branch of the house, as his brothers had respectively founded one in Vienna and another in Paris. An interesting story is related of Nathan having been at the battle of Waterloo and having hurried back to England to make investments; but it is not true. Carrier pigeons were used, there being no telegraphs to carry news of the battle, and Rothschild by that means learned how the English prospered. He bought government securities at low prices, from the terrified capitalists who believed that Napoleon would certainly conquer England, and when the news came of the victory and the funds rose, Rothschild was in possession of riches to a fabulous amount. A friend of the family who visited the house during some disturbances in London was admitted to Lady Rothschild's private sitting-room, and there saw temporarily placed for security under the carpet, on the floor of the room, solid bars of gold, so that she and her children literally trod on a golden pavement.

The next generation of the English branch of the Rothschilds consisted of Lionel, Anthony, and Meyer, the three sons of Nathan Meyer Rothschild, who died in 1836. Lionel was the head of the house, and was recognized indeed by other branches as the head of the family. It was Lionel who fought the long battle for the admission of the Jews to the British Parliament. His fellow-citizens of London held him in so great respect that they elected him as their representative in 1847. He presented himself to be sworn, but as he could not, as a Jew, consistently take the oath as it was then worded, he was not then allowed to take his seat. The question of altering the oath so as to suit him and any of his co-religionists who might be elected, was hotly debated both in the Lords and Commons. It was not, however, until 1858 that the cause triumphed and Rothschild took his seat, and during the whole of those eleven years the citizens of London regularly re-elected him, although they knew that in doing so they would lose one of the votes to which the city was entitled.

Baron Lionel died in June, 1879, leaving three sons, Nathaniel, whose portrait we give, Alfred, who is now one of the Governors of the Bank of England, Leopold, who is well-known leader in English society. Through all the generations of this remarkable family, not only in the branch we have traced, but in the branches settled in other European cities, the same characteristics of liberal generosity have been displayed, and while they have distributed freely, the growth of their wealth has been unchecked, until now through it they exercise an important influence on every government in Europe.

## THE BIBLE SOCIETY AND THE WORD "BAPTIZO."

The American Bible Society has refused its aid in sending out Dr. Judson's Burmese Bible among the Karthen because it translates the word *baptize* by "immerse," though it is acknowledged to be an accurate and scholarly version.

The New York *Independent* insists that for the Bible Society to reject this rendering is to say to the Burmese, "You must either be kept in ignorance of the meaning of a certain word of Holy Writ, or you shall not have the Bible from us." "Gentlemen of the big brick house," the same journal adds, "it is not a right thing to do. The only question you have a right to ask is whether the translation of Dr. Judson is faithful to the Greek. If it is not, condemn it; if it is, then publish it, no matter what parties of controversialists be helped or hindered thereby. You were not appointed, gentlemen, to watch the interests of contending sects, but to circulate correct translations of the Scriptures; and for you to refuse to circulate a given version, not because it is incorrect, but because it may have a certain effect on certain controversies, is a violation of the solemn trusts committed to your charge."

"Alas for the rarity of Christian charity," exclaims the Boston *Watchman*, "when the ponderous catholicity of this great Bible Society is restrained and utterly stopped in its outgoings because a single word of Scripture is not mistranslated, but translated. We sincerely believe that such catholicity is fast becoming effete. It must be that there are venerable men who have come down from a former generation in the management of this society; men who are not modern enough to forget that the body of Christians whom they thus alienate from their fellowship are not the small, unscholarly, contemptible, sect which they were once held to be. Our Wendell Phillips wittily recalls the days of the standing order. 'A Baptist minister was then little better than a negro,' he says. 'The five points of Massachusetts decency were to trace your lineage to the Mayflower, graduate at Harvard College, be a member of an Orthodox church, pay your debts, and frighten your children to sleep by saying "Thomas Jefferson!"' But times have changed when a standard work on Congregationalism traces the model of our Republic through Thomas Jefferson to a Virginia Baptist church. It will not be long before these staunch inheritors of the traditions of the standing order, who now stand at the helm of the Bible Society, will be gone. Their children will not perpetuate their folly by refusing to give to the heathen that noble version of that noble man Dr. Judson—that living section broken off from Plymouth Rock that it might form the foundation-stone of one of the most widely useful missionary enterprises the world has ever seen. In its present action the Bible Society does not honor itself. It cannot dishonor the Baptists, or support its charge of non-catholicity against them." —*N. Y. Tribune.*

Many of those that love the "present truth" are "lonely ones," and cannot associate with others of like faith. They indeed have an important mission, because nearly all with whom they associate are ignorant of the times in which we live, and need to be warned in regard to them. How many, like Lot, go off among those that do not believe as they do. Judgments are coming on the world as surely as they did upon Sodom. Let did not succeed in keeping all of his own family in the right way. Are you, my lonely brother or sister, doing all for your family and neighbors that you should or can do? May not the blood of souls be found on your garments?—W. A. F.


## AKE NOTICE.

By an error on the part of our pressmen, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c, or 100 copies for 35c.

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### COMING AGE--ITS PROXIMITY. No. 115.

**Witnesses under the Latinized German Powers--Seventh Head--Ten Kingdoms. Under the Roman Empire. In the Beginning of the Judgment-Age. Exposition of Rev. xvii. Beast--Eighth Head.**

J. P. WEETHEE.

We have traced the three agents that had any part in the persecution of the witnesses, giving to each one that part noted in sacred and profane history. The Latin empire was the executioner of the decrees of the Papal hierarchy, while the Greek empire originated the civil element of the Papacy, and established its ecclesiastical supremacy. Under the ten Romano-German kings the apostacy became fully established. Under the eighth head it reached the zenith of power. We can present this hierarchy in the clearest light by Rev. xvii. This chapter is evidently supplementary to chapter xvii. and carries us forward to God's national judgments. The session opens with the judgment of the harlot. Judgment first begins at the house (nominal) of God, then falls upon the nations. The reasons are evident:

1. She has sinned against greater light.

2. She holds in her communion some of "God's people," who cannot escape without the fall of the harlot.

Open your chart at Rev. xvii. and give us you undivided attention. Verse 1. "And there came one of the seven angels that had the seven bowls, (Rev. xv. 1; xvi. 1,) and spake with me, saying, Come hither; I will show thee the judgment of the great harlot that sitteth upon many waters." John's guide and Interpretor is an angel; one of the seven sheriffs of God's final executive wrath. "And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, (which are) the last, for in them is finished the wrath of God." Rev. vi. 1.

The 16th chapter narrates the work of these seven angels. The angel knew that John had been a witness of those seven terrible judgments, and that he was excited at their exceeding severity, he calls him away to witness the desolations of the beast and his rider. As if the angel had said, John, I know that these judgments perplex you on account of their severity, but come with me, and you will understand the reason of their severity; I will show you their crimes, which had been completed when these judgments began.

John's vision is filled with an extended wilderness; dark, waste, howling; a scene of utter desolation. On the far extreme of the wilderness, and about to emerge from it, was an object of a most revolting aspect. It was a woman. John had seen her before. She then sat quietly upon many waters. Rev. xvii. 15. Her position and aspect are wonderfully changed. In that vision she sat quietly and securely in the pride of her victory over the nations. Here she is in the midst of and completing the work that gave her that elevation.

This vision of the harlot on the waters is not particularly narrated. It only shows her position on many waters, which are called in verse 15, "peoples, and multitudes, and nations, and tongues." In the wilderness vision, the supplementary and explanatory vision, the harlot and the nations appear under acting symbols.

Verse 2. "With whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication." This shows that the nations over which the harlot had control participated in her crimes.

Verse 3. "And he carried me away in the spirit into a wilderness, and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." A woman on a scarlet beast is here a complex symbol, and demands special attention, since it denotes the position and relationship (mistress and servant) of these two agents during the entire period of the sun-clad woman, with her family in the wilderness—1260 days or years, the sackcloth period of the witnesses; the time in which the Latin empire under the decemregal and its restored imperial administrations made war on the saints.

Verse 4. "And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication." The harlot's dress and her full cup attract special notice. They both point to a period when her work is completed; her ornaments, and her full cup are sufficient evidence; she carries the price of her wages on her person, and her pollutions in her hand.

Verse 5. "And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH." We here see on her brazen front her name, Babylon the Mystic. Following which is her character. Who wrote her name and character? He that knew it, and who was bringing her to his judgment bar to receive her sentence. That cup was to be filled to her double. The Romanists say that the mother is not here called a harlot, but only her children. True; still what mean her robes, her jewels, and her cup? But what does the executive angel denominate her? "I will show thee the judgment of the great harlot." Verse 1. She is therefore like her daughters who have simply imitated the conduct and practices of their parents.

Verse 6. "And I saw the woman drunken with the blood of saints, and with the blood of the martyrs (witnesses) of Jesus. And when I saw her I wondered with great wonder." Her condition—she was drunk. John saw this probably by the manner of her riding. On what is she drunken? She is drunken with blood. This might have been revealed to John by the angel, while giving him her past history.

Whose blood had she been drinking? The blood of saints, holy ones, for such is the meaning of the term; the blood of those who lived quietly, and harmless; whose only crime was their belief in and practice of the pure doctrines of the Son of God; private yet devoted members of the church of God. She had been drinking the blood of another class, the blood of the witnesses; for such is the translation of martyr (Greek).

Those witnesses gave her much trouble, and their blood was, therefore very pleasant to her taste. John was very greatly moved with wonder at what he had seen.

Verse 7. "And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman and of the beast that carrieth her which hath seven heads and the ten horns." This verse teaches the relationship that existed between these remarkable agents, namely, the same that there is between a beast and his rider. They render each other mutual aid, in carrying out the plans of the rider.

Verse 8. "The beast that thou sawest was, and is not, and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, (they) whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come." We have here followed the Revised Version; the expression "and shall come," though not the literal translation of the Greek παρεσται εστιν, yet it expresses the idea contained in the first clause of the verse; the Authorized Version is obscure. The last form of that beast is out of the abyss, very incorrectly translated "the bottomless pit."

Verses 9, 10, 11. "Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; and they are seven kings; the five are fallen, the one is, the other (seventh, doeem-regal) is not yet come; and when he cometh, he must continue a little while. And the beast that was and is not, is himself also an eighth, and is of the seven; and he goeth into perdition." This interpretation must be correct, since it is from a being that knew the truth. The difficulty lies in expressing the precise thoughts in English, which the angel conveyed to John in Greek words. The seven heads have the first interpretation by the angel. The words of the explanation given to John are the following:

*Αι επτα κεφαλαι, επτα ορη εισιν, οπου η γυνη καθηται επ' αυτων. Και βασιλεις επτα εισιν, οι πεντε επεσαν, ο εις εστιν, ο αλλος ουπω ηλθεν, και οταν ελθη, ολιγον αυτον δει μειναι.*

The literal rendering is as follows: The seven heads are seven mountains, where the woman sitteth on them. And are seven kings; the five are fallen, and the one is, the other has not yet come, and when it cometh, there is need that it remain a little.

We have given every word its literal meaning. The woman did not sit on the mountains, but on the waters. Rev. xvii. 1.

In Rev. xvii. two visions appear. In the former vision the woman was seen sitting on many waters, surrounding seven mountains. The woman and waters are symbolic, verses 15, 5, 18; so are the mountains. In the latter vision the woman is riding on a scarlet colored beast in a wilderness. The heads are mountains in one vision and kings or administrators in the other. That these are not literal mountains is clear from the following: "The five are fallen, the other is not yet come." These seven mountains cannot, therefore, be the seven hills covered by the ancient literal Rome. The difficulty is solved with this view. The Latin empire, and the Latinized German empire, its modern continuation, or the Latino-German empire, has existed under seven forms of administration, as follows: Regal, Consular, Dictatorial, Decemvirate, and Tribunitian. These five heads or administrations had fallen before John had his revelations. The sixth or Imperial administration was then in being. The seventh, or rule of the ten kings who were of German origin, had not come, the beast of the abyss, the last form (infidel) of the fourth monarchy, was the eighth administration. This is called the European system, composed of the old Latin and Latino-German nations whose languages are more or less of Latin and German origin. These will be noticed hereafter.

Verse 12. "And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one (the same) hour. Verse 13. These have one mind, and they give their power and authority to the beast. Verse 14. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they (also shall overcome) that are with him, called chosen and faithful."

The ten horns are the symbols of the ten kingdoms above named, which come up out of the Latin empire. They became Roman Catholic, and helped the Latin empire sustain the Papal hierarchy through the 1260 years of persecution.

Verse 15 explains the waters. "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." This verse explains verse 1. Harlot sat on many waters in the former vision.

Verses 16, 17. "And the ten horns which thou sawest, and the beast (the whole family) these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom to the beast, until the words of God should be accomplished." The actions of the western nations during the 1260 years of Papal persecutions, and since the judgment "hour" commenced, have such a perfect accomplishment in history, that these two verses are sufficiently explained, to us, at least, in this advanced period.

Verse 18. "And the woman whom thou sawest is that great city (Mystic Babylon, verse 5,) which reigneth over the kings of the earth; hath dominion over them." Such has been the position of mystic Babylon. She has controlled the nations as her complex symbol indicates—as a rider controls the beast that he rides.

This chapter is both supplementary and explanatory. It is just such as is needed to enable us to understand the remainder of the Apocalypse. The Lord strengthen us, that we may correctly expound the future of this holy book.

## Selections.

### ORIENTAL SKETCHES.--No. 19.

**Bashan and Its Giant Cities.**

J. L. PORTER, A. M.

THE MOUNTAIN AND OAKS OF BASHAN.

Leaving Kerioth I turned my back on Moab's desolate plain, and began to climb the Mountains of Bashan. Bleak and rocky at the base, they soon assume bolder outlines and exhibit grander features. Ravines cut deeply into their sides; bare cliffs shoot out from tangled jungles of dwarf ilex, woven together with brambles and creeping plants; pointed cones of basalt, strewn here and there with cinders and ashes, tower up until a wreath of snow is wound round their heads; straggling trees of the great old oaks of Bashan dot thinly the lower declivities; higher up little groves of them appear, and higher still, around the loftiest peaks, are dense forests. Our road was a goat-track, which wound along the side of a brawling mountain torrent, now scaling a dizzy crag high over it, and now diving down again till the spray of its minature cascades dashed over our horses. For nearly two hours we rode up that wild and picturesque mountain side. We passed several small villages perched like fortresses on projecting cliffs, and we saw other larger ones in the distance; they are all deserted, and during those two hours we did not meet, nor see, nor hear a human being. We saw partridges among the rocks, and eagles sweeping in graceful circles round the mountain tops, and two or three foxes and one hyena, startled from their lairs by the sound of our horses' feet; but we saw no man, no herd, no flock. The time of judgment predicted by Isaiah has surely come to this part of the land of Israel: "Behold, the Lord maketh the land empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. xxiv. 1, 3.

On one of the southern peaks of the mountain range, some two thousand feet above the vale of Kerioth, stands the town of Hebran. Its shattered walls and houses looked exceedingly picturesque, as we wound up a deep ravine, shooting out far overhead from among the tufted foliage of the evergreen oak. Our little cavalcade was seen approaching, and ere we reached the brow of the hill the whole population had come out to meet and welcome us. The sheikh, a noble-looking young Druse, had already sent a man to bring a kid from the nearest flock to make a feast for us, and we saw him bounding away through an opening in the forest. He returned in half an hour with the kid on his shoulder. We assured the hospitable sheikh that it was impossible for us to remain. Our servants were already far away over the plain, and we had a long journey before us. He would listen to no excuse. The feast must be prepared. "My lord could not pass by his servant's house without honoring him by eating a morsel of bread, and partaking of the kid which is being made ready. The sun is high; the day is long; rest for a time under my roof; eat and drink, and then pass on in peace." There was so much of the true spirit of patriarchal hospitality here, so much that recalled to mind scenes in the life of Abraham, Gen. xviii. 2, and Manoah, Judges xiii. 15, and other Scripture celebrities, that we found it hard to refuse. Time passed, however, and we were reluctantly compelled to leave before the kid was served.

In the town of Hebran are many objects of interest. The ruins of a beautiful temple, built in A. D. 155, and of several other public edifices, are strewn over the summit and rugged sides of the hill. But the simple, massive, primeval houses were to us objects of greater attraction. Many of them are perfect, and in them the modern inhabitants find ample and comfortable accommodation. The stone doors appeared even more massive than those of Kerioth; and we found the walls of the houses in some instances more than seven feet thick. Hebran must have been one of the most ancient cities of Bashan. The view from it is magnificent. The whole country, from Kerioth to Bozrah, and from Bozrah to Salcah, was spread out before me like an embossed map; while away beyond, east, south, and west, the panorama stretched to the horizon. Two miles below me, on a projecting ridge, lay the deserted town of Adneh, thought by some to be the ancient Ashteroth-Karnaim; about three miles eastward the grey towers of Sehaeh, a large town and castle, rose up from the midst of dense oak forest. About the same distance northward is Kuft, another town whose walls still stand, and its stone gates, about ten feet high, remain in their places. Yet the town is deserted. Truly one might repeat, in every part of Bashan, the remarkable words of Isaiah: "In the city is left desolation; and the gate is smitten with destruction." Isa. xxiv. 12. We observed in wandering through Hebran, as we had done previously at Kerioth and other cities, that the large buildings,—temples, palaces, churches, and mosques,—are now universally used as folds for sheep and cattle. We saw hundreds of animals in the palaces, and the larger buildings of Hebran were so filled with their dung that we could scarcely walk through them. This also was foreseen and foretold by the Hebrew prophets: "The defenced city shall be desolate, and left like a wilderness; there shall the calf feed, and there shall he lie down.... The palaces shall be forsaken,.... the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks." Isa. xxvii. 10; xxxii. 14. And of Moab Isaiah says: "The cities of Aroer are forsaken; they shall be for flocks, which shall lie down, and none shall make them afraid." Isa. xvii. 2.

From Hebran we rode along the mountain side in a north-western direction, crossing a Roman road which formerly connected the capital, Bozrah, with Kufr, Kanteah, and other large towns among the mountains. It is now "desolate," like all the highways of Bashan, and in places completely covered over with the branches of oak trees and straggling brambles. In an hour we passed a group of large villages, occupied by a few families of Druses. Here, too, we found that the largest houses are now used as stables for camels and folds for sheep. Continuing to descend the terraced but desolate hill-sides, crossing several streamlets flowing through picturesque glens, and leaving a number of deserted villages to the right and left, we at length reached Suweideh, which we had previously visited on our way to Bozrah.

I had now crossed over the southern section of the ridge, and had completed my short tour of the mountains of Bashan. It was not without feelings of regret that, after a visit so brief, I was about to turn away from this interesting region, most probably for ever. I felt glad, however, that I had been privileged to visit, even for so brief a period, a country renowned in early history, and sacred as one of the first provinces bestowed by God on his ancient people. The freshness and picturesque beauty of the scenery, the extent and grandeur of the ruins, the hearty and repeated welcomes of the people, the truly patriarchal hospitality with which I was everywhere entertained, but, above all, the convincing, overwhelming testimony afforded at every step to the minute accuracy of Scripture history, and the literal fulfillment of prophecy, filled my mind with such feelings of joy and of thankfulness as I had never before experienced. I had often read of Bashan,—how the Lord had delivered into the hands of the tribe of Manasseh, Og, its giant king, and all his people. I had observed the statement that a single province of his kingdom, Argob, contained threescore great cities, fenced with high walls, gates, and bars, besides unwalled towns a great many. I had examined my map, and had found that the whole of Bashan is not larger than an ordinary English county. I confess I was astonished; and though my faith in the Divine Record was not shaken, yet I felt that some strange statistical mystery hung over the passage, which required to be cleared up. That one city, nurtured by the commerce of a mighty empire, might grow till her people could be numbered by millions, I could well believe; that two or even three commercial cities might spring up in favored localities, almost side by side, I could believe too. But that sixty walled cities, besides unwalled towns a great many, should exist in a small province, at such a remote age far from the sea, with no rivers and little commerce, appeared to be inexplicable. Inexplicable, mysterious though it appeared, it is true. On the spot, with my own eyes, I had now verified it. A list of more than one hundred ruined cities and villages, situated in these mountains alone, I had in my hands; and on the spot I had tested it, and found it accurate, though not complete. More than thirty of these I had myself visited or passed close by. Many others I had seen in the distance. The extent of some of them I measured, and have already stated. Of their high antiquity I could not, after inspecting them, entertain a doubt; and I have explained why. Here, then, we have a venerable Record, more than three thousand years old, containing incidental descriptions, statements, and statistics, which few men would be inclined to receive on trust, which not a few are now attempting to throw aside as "glaring absurdities," and "gross exaggerations," and yet which close and thorough examination proves to be accurate in the most minute details. Here, again are prophecies of ruin and of utter desolation, pronounced and recorded when this country was in the height of its prosperity,—when its vast plains waved with corn, when its hill-sides were clothed with vineyards, when its cities and villages resounded with the busy hum of a teeming population; and now, after my survey of Bashan, if I were asked to describe the present state of plains, mountains, towns, and villages, I could not possibly select language more appropriate, more accurate, or more graphic, than the language of these very prophecies. My unalterable conviction is, that the eyes of the Omniscient God alone could have foreseen a doom so terrible as that which has fallen on Moab and Bashan.

### THE GOSPEL OF CHRIST.

How uncongenial to the world is the gospel of Christ! Persecution and persuasion have been employed against it by turns. The bribe of the statesman and the bayonet of the soldier have been used in turn, in order to crush it; but it has risen from every conflict radiant with greater beauty; the hundred hands of infidelity can not destroy it; the branch of the oak may be broken by the wasps that settle on it, or the rock be uprooted by the sea-birds that claw above it, as Christianity be put down by its opponents, or finally and fatally betrayed by its professed friends. The church may be in danger, but Christianity never; the chapel may be deserted, but Christ will have a people; the minister may become apostate, but Jesus Christ remains the same, yesterday, today, and forever; the earthern vessel may be broken in shivers, but its precious contents will be unearthed, and its fragrance spread only the wider.

In sunshine and in storm, by night and by day, through good report and through bad report the great mission of the gospel has been carried on with varied success. Its sacred banner has been carried by saints and by martyrs, with the wind and against the wind, from the Jordan to the Tiber, the Thames, the Nile and the Mississippi. Its glad sound has been lifted up and been heard on the sea-waves, amid the noise of outcasts and the tumults of the people; the communion table has been spread in all places of the earth. And, wherever that blessed gospel has been received in simplicity it has achieved the most beneficial results. It has no sooner laid its consecrating hand upon the poor than they have felt unspeakably rich. It has no sooner touched the shackles of the slave than, disenthralled and unfettered, he has stepped into that freedom with which the truth makes free. Crushed and controverted as it has been at every step, it has dotted the broad earth with holy temples as with stars, and made them the rallying places for the overburdened hearts and shattered hopes of the children of men. In spite of fierce opposition it has been woven into the literature of nations, and into the languages of the earth. At this day it gives some of its coloring to the conversations of coteries and to the talk of the streets. It still enters palaces with the majesty of a queen, and descends into cottages with the cordiality and kindness of a mother or a sister. It mingles with our griefs, and waits upon our sickness. It hallows the ties of marriage, and mitigates the separations and the sorrows of the grave. It is the joy of the good, the strength of the feeble, the hope of the wise, the glory of the saints—and, blessed be God, it shall know no end; its "silver cord" never shall be loosed, its "golden bowl" shall never be broken.

Beneficent as the gospel is, it is painful to learn that its least victories have been the fruits of tears and suffering. It "came by blood," and by blood it must be perpetuated. But it has been found, as it has been clearly shown in every cycle of its progress that the truths thus written in blood have been more widely read, as well as more enduring, than if engraven with the point of a diamond on the rocks of every quarter of the globe. From Pope Pharaoh to Pope Pius IX.—from the College of Baal to that of the Congregation of Sacred Rites at Rome—from the massacre of the innocents at Bethlehem to that of St Bartholomew and the Sicilian Vespers—the meekhearted followers of the cross have been "sawn asunder," and burned, and endured "cruel mockings;" but all this and incalculably more persecution has failed to arrest its progress. It has rather fanned its half-lowed flame. It has blown far and wide the ashes of the martyrs of many a land, there to take foot and grow up and bear Cadmean harvests of yet more holy, more undaunted men.

Philosophy, with its cobwebs, tried to perplex its witnesses; and power, strove to extirpate them. Vial after vial was poured out on the meek confessors of the Christian faith, constituting a series of successive persecutions, unparalleled for cruelty in the history of mankind. But the death of the martyr was not the destruction of his creed. On the contrary, his blood fell as dew upon the truth, and made it flourish the more. The air became as the trumpet of jubilee, and the winds of heaven as winged angels, wafting the tones of the gospel from sea to sea. Opposition served only to brighten the hallowed lights, or to concentrate their scattered rays into an intenser focus, rendering more visible, and thereby more glorious, the painted ones that suffered—and more monstrous still the surrounding grim and spectral superstitions of the earth. The gospel, in spite of opposition, was eventually throned above the Cæsars.

The trees of the forest have fallen, but the vine brought out of Egypt has been rooted by the tempest. Its branches have been swept by successive storms, and its boughs have been hewn and trodden down by Cains and Herods and Neros and Hildebrands of the earth; but, like the banyan tree, it has only multiplied its roots and spread the more. The philosophical mythologies of Greece and the warlike rites of Rome have passed away; the priesthood of Levi and the flamens of Quirinus have retired from their altars, and the wide earth scarcely renders back one echo of their voices; but the gospel endures—nay, it flourishes, deriving fresh strength from the wrecks of error, and new beauty from the contentions of truth.

In the worst of times, and in the most terrible apostasy, God has a people. In the most unfavorable circumstances, and in the least suspected ages, they are and have been found; black indeed must that desert be in which there is no oasis, and Alpine snows must have been more than Alpine cold amid which no flowers blooms; we may not see them, but God does; and even we, dim as our vision is, if we only look below the turbid and agitated surface, shall see a silver stream that flows onward in beauty and in splendor to the main.—*Dr. Channing.*

# THE RESTITUTION.

S. E. CHAPLIN, EDITOR.

Plymouth, Indiana, June 28, 1882.


WILL reply to communications as fast as possible.

SOME very welcome pieces have been delayed but will appear soon.

BROTHER MYERS' book on the Covenants has come to hand. Puller notice hereafter.

WE insert copied notices of two quite interesting books under the proper head. We direct special attention to the new work by J. H. Pettingell, on "The Life Everlasting."

WILL our friends do all they can to increase our list during the coming six months, so that our paper may be made self-sustaining. We shall use every effort to make THE RESTITUTION interesting and instructive. Important changes are so rapidly transpiring that we know not what a day may bring forth. Gentile Powers are undergoing their last transformations, and the kingdom of God is at hand.

GUITEAU'S death-warrant was duly signed and the seal of the Criminal Court attached Monday morning, June 26, and sent to the warden who keeps the jail. The time of execution has been fixed at the interval between noon and two o'clock in the afternoon, Friday, June 30, 1882. The preparations for the execution have all been made, even to the selection of the rope. Guiteau is now engaged preparing a speech to be delivered on the scaffold. The gallows-scene, that ends the utterances and the existence of this *deep-pearel crank*, will be the finale of an eventful historical tragedy.

WHEN in Philadelphia we called on our brother editor, J. D. Brown, of the Bible *Banner*. While in his office we had the pleasure of an introduction to J. H. Pettingell A. M., the talented author of "The Life Everlasting," and also to Elder G. R. Kramer, of Wilmington, Del., who is an earnest and eloquent advocate of the literal fulfillment of prophecy. Like ourself, our brother editor of the Bible *Banner* is laboring and sacrificing for the cause in which he is engaged. From him we met with a kind and cordial reception, notwithstanding some discrepancy of views on the Millennial question—or age to-come.

SIX months of the year are now numbered with the past. This half-year period has been characterized as one of physical disturbance. Solar outbursts and sun spots have been marked features in the condition of the great central orb, while auroral displays, cyclones, tornadoes, and destructive floods, have been the corresponding terrestrial disturbances, showing some abnormal unbalanced condition in the electrical state of our earth in its relations to the sun. What may take place during the next six months is for the future to disclose. We must bear in mind that August and September are the months when hurricanes revel in fury. In the political world the prospect is as far from being assuring as in the physical. The war-cloud is gathering in the East, and it may overshadow the heavens before another six months have closed. Turkey is doomed, as its allotted time is expiring, and, therefore, diplomacy can never settle the Oriental question. Then, lastly, the social world is disorganized. Capital and labor, the governing and the governed, are at antagonism. The worst is not yet. We are about to enter the "time of trouble." There is no lasting peace and quietude for our world till the Prince of Peace shall come and rule in the earth.

## Communications.

### SOME THOUGHTS ON GOD AND HIS CHRIST.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, having the eyes of your heart enlightened that ye may know what is the hope of his calling, what the riches of the glory of the inheritance of the saints, and what the exceeding greatness of his power to usward, who believe, according to that working of the strength of his might, which he wrought in Christ when he raised him from the dead and made him to sit at his right hand in the heavenly places.

Those who endeavor to understand the spirit of the Holy Scriptures rather than analyze the letter, will see that the mission of Jesus, the Christ of God, was not an interference on his part between the wrath of God and a sin-stricken world, but an interference between man and his rebellion, so that they might turn and live. This, it is almost unnecessary to say, is a great difference, an enormous difference, the difference of the east from the west, and the heaven from the earth. It cannot be doubted that God foreknew of the great tragedy, the culminating act of rebellion on the part of our race in the murder of the Holy One and the Just; nor can it be supposed that the noble messenger himself was blind to the horrible death that awaited him; for otherwise, for it is evident that he calmly stepped into the hideous jaws of death to battle with it, naked, dishonored, mangled.

It is also evident that God ordained it thus from the beginning, that he should be permitted to suffer and die at the hands of his enemies. But as to the motive of God in thus working, I deny that his justice demanded any such denouement, or that our Heavenly Father has ever shown "satisfaction" or approbation of the act.

However, we can trace to some extent the design of God in the mission of Christ. He thus illustrated his boundless patience and forbearance with a race that were simply exasperating in their rebellion. It showed to what lengths their stupid rebellion would go if carried to its legitimate issue. It revealed the heart and the nature of the Captain of our salvation, and proved him to be the faithful Son of his generous Father. It exhibited the power of God to rescue from the power of death and the grave, and the impotence of man to "destroy the soul" of those that wait upon their Maker, and it was a means of instituting a standard to all future generations, of the love and power of God that even overlooked and forgave bare-faced rebellion.

From this point of view we can clearly see the meaning of such figures of speech as "the blood of Christ cleanseth from all sin," etc. Whoever heard of blood cleansing? It stains—never cleanses. It is as impossible for blood to wash clean as it is for a camel to go through the eye of a needle, and the blood of the murdered Jesus was a stain of the deepest and it sunk deeply upon the heads of those who exclaimed "His blood be upon us and upon our children." But with God all things are possible, and thanks be unto him that he has contrived it so that the most desperate crime that was ever committed against him—an open outrage of his authority—he mercifully turned to our account, gave us the benefit of our ignorance, and taught us a lesson of humility. Therefore it is written "Kiss the Son," for here the line is drawn between clemency and condemnation.

We see thus that every good and perfect gift is from the Father, and we conclude that all thanks, praise, and ascription, in the primary sense, be accorded to him, for even the Son is subject to him, for of him, and through him, and to him are all things.

During the time of Jesus' sojourn among the children of men, he was careful to impress upon us that he came not in his own name, that he spoke not his own words, nor performed his own works. His finger ever pointed upward to the Creator, to his God and our God, to his Father and our Father, to indicate that the communication that he opened between creature and Creator was direct. "Ask the Father," said he, "ask the Father in my name." He said again. "I say not unto you that I will pray the Father for you, for the Father himself loveth you."

Far be it from us to detract from the glory of the Son of God, I would that we could all appreciate the greatness of the greatest of created beings, the Lord of light and glory, in whom dwelleth all the fulness of the Godhead bodily; but I believe there is a possibility of robbing God in Christ's name, for the glory that he had from the beginning was the glory that the Father gave him.

Glory to God in the highest! Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Worthy art thou, our Lord and our God, to receive the honor and the glory, and the power; for thou didst create all things, and because of thy will they were and were created.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb. J. F. GELLETLY.

*Editor Restitution:*

Last November a Rev. D. D. of this city (Bolleville, Canada,) delivered a sermon in his church advocating the unconscious state of the dead, which elicited the following letter. On sending the letter in the newspaper I asked the Doctor if he was going to reply and he said he would not. I therefore took it on myself to defend the truth, which resulted in several letters on both sides of the question. I send the correspondence to you hoping you can use it in THE RESTITUTION. The sermon and letters were published in the *Daily Ontario* and the *Weekly Chronicle* (both of one establishment) of this city. Yours, etc.,

A. ROBINSON.

### THE SLEEP AFTER DEATH.

*Mr. Editor:*

SIR—As I cannot agree with all the statements of the Rev. Dr. Clarke, of the Episcopal Church, Belleville, in his sermon as published in *Weekly Chronicle* of the 2nd inst., and preached by him on the 26th November last, perhaps you would allow me space sufficient in your valuable paper to state my objections. The Doctor states that the soul after death sleeps in an unconscious state until the resurrection. Is it not very strange that the universal church of Christ should have taught a contrary doctrine as being in accordance with Scripture? And the Doctor, at every morning service in his church, teaches the conscious state of the soul when he chants the *Te Deum Laudimus*, in which he says: "The glorious company of the apostles praise thee. The goodly fellowship of the prophets praise thee. The noble army of the martyrs praise thee." etc. How could they do this if they were asleep? It does not say that they will or shall praise thee, but that they do. It was said of Christ that he should "make known things kept secret from the foundation of the world." And the conscious state of the soul after the death of the body was a doctrine he taught when he said to the penitent thief: "Today, shalt thou sleep with me in Paradise." The parable of Dives and Lazarus teaches the same thing most forcibly, for it says as soon as each died they went to different places, and conversed, which they could not do if they were asleep. This parable teaches a state of things existing in the spirit world, if it does not state an actual occurrence.

Again, we are told in the New Testament, "Moses and Elias appeared on the Mount of Transfiguration, and talked with Christ about the death he was to die at "Jerusalem;" and that Christ charged his apostles who saw these persons that they should keep it secret. Surely the Rev. Doctor will not say that these holy men were awakened out of sleep to appear just at this time, and then go to sleep again! It is also stated after Christ's resurrection, that "many of the bodies of the saints which slept arose out of their graves, and appeared with Mary in Jerusalem." It does not say that "many of the spirits of the saints which slept arose," etc. St. John is told by the angel which appeared to him in his vision, that "those he saw around the throne of God with crowns on their heads, and palms in their hands, clothed in white, were the saints who had washed their robes and made them white in the blood of the Lamb, therefore are they ever before the throne, and serve God day and night in his temple." Not asleep, but awake and actively employed.

There are many more passages of Holy Writ that might be quoted to disprove the sleeping theory of the Rev. Doctor, but not to be tedious and trespass too much on your time and patience, I will not multiply them at present. There is one thing, however, I would like to say. There is one portion of the Doctor's hearers (supposing that he does not always have a congregation composed exclusively of saints) that will thank him if he will assure them that they will have a very long respite from the torments of a guilty conscience, while they take their *post mortem* nap.

FRANKONIA.

### THE SLEEP AFTER DEATH.

*Editor Ontario:*

SIR—With your permission, I would like to say a few words on the above subject, through your valuable paper. If "Frankonia" will read the Church Fathers, he will find that several of them believed in the unconscious state of the dead between death and resurrection, and, therefore, the "Universal Church of Christ" has not "taught a contrary doctrine." Would it not be better to draw our conclusions from the Old and New Testaments, rather than rely on what the Church believes as a rule, as the Church has not always been pure, either as to doctrine or practice. While it is true that our authorized version of the New Testament contains the passage (Luke xxiii. 42) as quoted by "Frankonia," some other translations read: "In that day thou shalt be with me in Paradise." This rendering does away with an apparent contradiction in John xx. 24, where Jesus, three days after his crucifixion, tells Mary he had not yet ascended to his Father. A part of the "Universal Church," at least, teaches that where the Father and Christ are, is Paradise, and that Paradise and Heaven are synonymous terms. The thief wished to be remembered at a certain time—"when thou comest into thy kingdom." The answer was in harmony with the prayer, and by altering the punctuation, would read thus: "Verily I say unto thee today, thou shalt be with me in Paradise," (or his kingdom). Some commentators punctuate the passage as above, which I think makes good sense of it, and does away with the contradiction as claimed by infidels. "Frankonia" admits in effect that the Old Testament does not teach that the soul is conscious between death and the resurrection when he says: "It was said of Christ that he should make known things kept secret from the foundation of the world." I agree with him in this, but go farther, and say that the New Testament does not teach it either, when fairly analyzed and correctly translated.

The characters represented in the parable of the rich man and Lazarus (according to the language used therein) appear to have been material beings instead of immaterial souls; for the rich man had eyes and a material tongue, and Lazarus had material fingers, and they were all apparently material, corporeal individuals. If "Frankonia" will turn to Isa. xiv., he will see that dead men in their graves are represented as talking to the king of Babylon; so that Dives is not the first dead man that was represented as if alive. Moreover, a gulf would not be any hindrance to an immortal soul, as we are told they can fly through space; and it will be noticed that the gulf was very narrow, as conversation could be carried on across it. The words "soul" and "spirit" do not occur in the whole parable, neither is the phrase "immortal soul," or "immortal spirit" to be found between the lids of the Bible. If so, will some one quote the chapter and verse? That which took place on the Mount of Transfiguration, was called a vision by Christ, for he says, "Tell the vision to no man," etc. That a vision is not a reality can be seen from what Peter says in Acts xii. 9, for he says that he "wist not that it was true but thought he saw a vision." According to Peter, then, a vision is not a truth or reality. Therefore, it would hardly be safe to conclude that the soul is conscious between death and the resurrection. If we had to prove it from the vision on the Mount, and to say that the souls of Moses and Elias were there, is mere assumption. The record says that Moses and Elias were there, not their souls. God could resurrect individuals as well then as any other time, and it would not follow that they would fall asleep again. The revelation of St. John was a vision, and those around the throne of God were not departed spirits of the saints, but a representation of things which "must shortly come to pass," as we read in the first chapter of the book of Revelations. I think most any clergyman will admit that St. John saw things in the vision which have not yet become realities, but will in the future. If the doctrine of the immortality of the soul be true, it is strange that we have to appeal to visions and figurative language to prove it. If it is a Bible doctrine, I would think there would be at least twenty plain statements therein to that effect.

YOURS, etc.,

TRUTH SEEKER.

## Selections.

The Christian Herald and Signs of Our Times.

### THE JEWISH PERSECUTION: A SIGN OF THE END.

The present murders, spoliations, and persecutions of the Jews in "holy" Russia, may be the beginning of the end of all their troubles, and the time may be at hand for which they have so long and fervently prayed and hoped. Many people believe that the "seven times" predicted by Daniel are drawing to a close, and that the "Times of the Gentiles" are nearly fulfilled. The waters of the mystical Euphrates are drying up rapidly before our eyes, and now we hear of frightful persecutions of the chosen people in Russia, where two-thirds of them reside, and rumors of a second Exodus, all of which may portend the end of this age, for we are told that immediately before this dispensation terminates, the chosen people will return to their old heritage in a time of unexampled trouble.

"Surely the Isles shall wait for me, and the ships of Tarshish first to bring my sons from far." Isa. lx. 9. As Tarshish, or Tyre, was the greatest naval power in ancient times, and in this respect resembles Great Britain, which is the greatest naval power of the present time, it is to be hoped therefore that Great Britain, or Christian Tarshish from the Isles of the Sea, is the power destined some day to render powerful assistance to the Jews in their restoration to the Holy Land.

For some years back a yearning to return to Palestine has been manifested by Jews, and as a consequence a steady influx of the people into the country has been taking place. During the last ten years the Jewish population has doubled itself. Jerusalem is gradually becoming a centre of civilization, and is assuming the appearance of a modern town. Villas are being erected in the neighborhood of the city, and there are no less than three Jewish building societies in operation. The Russian persecutions have now given such an impetus to Hebrew emigration into Palestine that money is all that is required in order to re-people the land, especially as the Sultan, who is a liberal-minded and humane man, receives the Jews into his dominions with pleasure, and renders them whatever assistance he can. The Jews appreciate the kind treatment of the Sultan and Mussulmans, and they say that they find the Turks are more merciful than the members of the Greek Church. Such an influx of Hebrews has not been known since the destruction of Jerusalem by Hadrian.

Whether this awakening of the Jews and this intense longing of "... thousands of Jewish families in Russia and elsewhere to settle in the land of their forefathers, is the beginning of the foretold Jewish restoration of the Hebrews to their ancient heritage will doubtless occupy a period of several years, and will take place for the most part, as Daniel says, "during a time of trouble such as never was since there was a nation." Unfortunately this Jewish emigration has begun in bloodshed and persecutions, and any observant person looking at the present state of the nations of the Continent, would not be surprised any morning to hear of war breaking out, the magnitude of which would not be surpassed "since there was a nation."

We have conditions, then, at the present time, to remind us of the predictions of the prophets, even to the great maritime power from the isles of the Gentiles, rendering generous and willing assistance in money and ships to the Jews.

But besides all this, we are told that we are approaching the time when the final restoration of the Jews should take place. The exact day or year is not stated in the Scriptures, but we can gather from Daniel that this great event, unspeakably important to Jew and Gentile, would occur in the "Time of the End." The "Time of the End" is or will be evidently the closing years of the "Times of the Gentiles, or the time when Jerusalem will cease to be trodden down by the Gentile powers. Although not expressly stated, it is strongly inferred in the Scriptures that the "Times of the Gentiles" were to continue, in symbolic language, for "Seven Times," or seven years, whose days are years, i. e., 2520 years, according to the year-day interpretation. If we date this "Seven Times," the latter half of which period is often called "time, times, and the dividing of time" from the reign of Nebuchadnezzar, "the golden head of the fourfold image," we shall find that the "Times of the Gentiles" are drawing to a close.

Many people believe that the final fall of the Gentile power, and consequently the end of this dispensation, will terminate with the close of the sixth thousandth year of the world, and the beginning of the seventh thousandth year will usher in the Millennium.*

At the present time many wise and thoughtful people think they can discern the clouds which portend the commencement of the storm, gathering in the distant horizon, and the way in which nations will arrange themselves in order to work out unconsciously the will of him who knows the end from the beginning. Wars, or a series of wars, which may prove to be the precursors of a new dispensation, may break out ere long, for Europe is in a state of unprecedented ferment, and little better than an armed camp; and, moreover, the Eastern question is yet unsolved. It is thought by many strategists, that Palestine will some day be the great battlefield of the nations. A military writer describes the country as "the gateway between the East and West; or rather, as the Bardican which commands the two avenues of the Euphrates and Red Sea line of communication." Russia, next to Turkey, is the power that has the greatest hold on Palestine. Her hospice commands Jerusalem, and is evidently constructed more for military than for religious purposes.

It is our almost universally admitted that the prophet Ezekiel in speaking of Gog, the chief Prince of Meshech and Tubal, refers to the Czar of Russia and his dominions. The name and titles of the Northern King should be rendered "Gog of the land of Magog, Prince of Rosh, Meshech, and Tubal."—*William O'Neill, M. D., M. R. C. S.*

*The best chronology places the 6000 years to end about 1847 A.—ED.

### THE TORNADO SEASON.

The year 1882 bids fair to be known hereafter as the tornado year. There were several wind-storms in 1881, but only 187 persons were killed by them, while already during the first six months of 1882 there have been 315 killed, many hundreds seriously injured, and millions of dollars worth of property destroyed. Though the principal part of this loss belongs to what may be called the tornado region—namely, that section of country northeast from the northern part of Texas, including the Indian Territory, Kansas, Missouri, Northern Arkansas, and Iowa—still all parts of the South and Southwest have suffered severely, and one severe wind-storm swept through a portion of Pennsylvania. Three terrible visitations commenced in March, there being two in that month—one in Georgia, involving a loss of six lives, and one in Dakota, which sacrificed twenty-six. In April heavy winds were very prevalent all over the Southern States destroying a large amount of property and killing no less than 118 persons. In May there was a comparative lull, though there was a severe tornado in the vicinity of McAllister, Tex. which resulted in the death of eighteen persons, and there were numerous less destructive blows in Kansas and Texas, which helped to swell the death-roll for the month to forty four. This seemed to be the signal for unbosoming the fury of the winds in the West, and the present month has witnessed an almost constant succession of terrible tornadoes throughout Iowa and some parts of Kansas, the principal ones being most severely felt at Grinnell, Independence, and Emmetsburg, and other parts of Central Iowa. The list of the dead already reaches 127, and many more have received injuries from which they cannot recover, while many hundreds have been bruised and maimed, and the damage occasioned by the loss of houses, barns churches, schools, crops, stock, and farming implements can hardly be estimated. In the Grinnell disaster the onslaught was unprecedentedly furious, three tornadoes raging at one time, one commencing in the southwest part of Boone County and ending near Ogden; the second commencing near the Missouri frontier and ending near Burlington; and the third beginning near Grinnell and sweeping over a course of 200 miles before its awful journey was terminated, leaving behind it a swath half a mile in width of utter destruction and devastation. As if not content with these, Nature has manifested her anger in unusually severe wind, hail, and thunder storms, floods and tidal waves, which have helped to increase the enormous loss of property throughout the West.

The description of one of these tornadoes answers for all of them, for there is no difference between them except in the aggregate of destruction they cause. In each case there is the same swiftly-whirling funnel-shaped cloud giving warning of its approach, not only by its distinct form and the commotion it causes in the atmosphere, but also by the terrible roaring sound which precedes its assault. The preliminary phenomena are always the same. All the data concerning their occurrence are now well known, and the experiences of the past twenty years indicate to an absolute certainty that the region west of the Mississippi River from the northern line of Iowa and Nebraska down to Arkansas the Indian Territory, and Texas, must always be exposed to them, especially in the months of May and June.

It is hopeless to attempt to stop them by any measures known to science, but they are now so well known in their origin, direction, progress, and results that the Signal Service Bureau ought to be able to give timely warning of their approach so that persons may be able to protect themselves, if not their property. It has been proved that the cellar of a house is the only place of safety. As it may not be feasible for every man to excavate himself by a cave in his grounds to which he and his family could repair, it seems, as one Iowa paper has already suggested, that a strong and substantial shelter might be designed in the cellar so that the danger of falling timbers might be averted and thus a harbor of refuge would always be at hand. At Grinnell, as at Omaha nine years ago, the tornado gave ample warning of its approach and left sufficient time to seek refuge in cellars, and those who did so escaped in almost every instance.—*Chicago Tribune.*

The best recipe for going through life with beautiful manners is to feel that everybody, no matter how rich or how poor, needs all the kindness he can get from others in this world.

## News Items.

### EGYPT—THE CONFERENCE OF THE POWERS.

CONSTANTINOPLE, June 24.—The proceedings of the conference are secret. Count Corti, the Italian Ambassador, presides.

### GUARDING THE SUEZ CANAL.

LONDON, June 24.—The Admiralty now deem it desirable to guard the Suez Canal by a number of small, swift gunboats, instead of by two guard-ships, as originally intended.

LONDON, June 24.—Various rumors are published that the authorities have arranged for the embarkation of troops at Gibraltar and Malta for the protection of the Suez Canal.

### ENGLAND'S WAR PREPARATIONS.

LONDON, June 26.—The *Times* says: It may be taken for granted that there is something more than empty sound behind the preparations at the dockyards. We can but hope that if the conference fails to find any solution of the Egyptian question, France will agree with England upon some plan of united action or leave us free to act alone. Expeditionary forces at Gibraltar and Malta have been constituted, and commanders and staff officers nominated.

### ARABI'S THREAT.

ALEXANDRIA, June 26. — Arabi Pasha states that if the Porte abandons him, he will publish correspondence proving that every step taken since the 7th of September last was instigated by the Porte.

### EXPLOSIVES.

ALEXANDRIA, June 26.—An uneasy feeling continues to prevail along the Suez Canal. It is rumored that a number of cases containing explosives, accompanied by men in uniform, had arrived at Ismailia and been deposited in unoccupied public buildings, under the supervision of the Governor.

The Khedive has been advised to go on board a vessel, as there is some danger that he will be seized as a hostage.

FORT STANTON, N. M., June 23.—The Mescalero Indians have broken out. The Indian police killed some prisoners who tried to escape from Fort Union. Montezuma, the War Chief, is on the Agent's side, and is fighting the other Indians. The Agent was fired on and wounded twice. Troops are going to the spot immediately.

## Sententious.

Perseverance is the best school for every manly virtue, and hope should always accompany it.

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*South.*

"Let us not stand all day idle,
And the Master at the door;
The fields are white to harvest,
And our labor almost o'er,
Let us arise up and working—
Time is gliding fast away—
For the eventide is waning,
Soon shall break eternal day."

He that waits for an opportunity to do much at once may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

"Be still," nor doubt His faithful love.
The cup He fills by faith and patience press;
He smiles He cries thee, through the fire.
Will calm thee strength thou dost not grieve.

"Be still," thy cares are measured all
By Him who notes the sparrow's fall;
There's not a grief which rends the breast,
But He can change or calm to rest.

Anxiety and worry are the friction of the soul, irritating, disorganizing, and wearing out the delicate machinery of life. They dim the brightness and sour the sweetness of what might otherwise be the happiest life. They repel sympathy, alienate friendship, and destroy love. They are productive of no good, and work only evil, both to self and others.

Cultivate a spirit of reverence for the aged. It is a great blot upon the character where it is lacking. To revere the aged is to revere a thing that is almost sacred. In them are stored up many rich experience of joy or suffering, good and evil that may be of great benefit to us if we only contemplate them rightly. They are monuments; as it were, upon which are inscribed the lessons for us to learn—teaching us what to cherish and what to avoid—what to love and what to hate.

### AT CLOSE OF DAY.

If you sit down at set of sun,
And count the acts that you have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've chafed no heart by yea or nay;
If through it all
You've nothing done that you can trace
That brought the sunshine to one face;
No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost.

# Poetry.

## THE END OF THE WAY.

The following beautiful lines were written by a young woman in Nova Scotia, an invalid for many years with spinal disease, and a great sufferer, not in whom the grace of God is most wonderfully manifested.

My life is a wearisome journey,
I'm sick with the dust and the heat
The rays of the sun beat upon me,
The fetters are wounding my feet;
But the city to which I am journeying,
Will more than my trials repay,
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway,
Knows just what is needful and best:
I know in His Word he has promised
That my strength shall be as my days;
And the toils of the road will seem nothing
When I get to the end of the way.

He h[illegible] well to forsake me,
O[illegible] tried me so much;
All His people have been dearly purchased,
And none can never be lost such.
By-and-by I shall see Him and praise Him,
In the City of unending day:
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble sigh has been taken,
And the gates of pearl stand ajar,
And the beautiful songs of the angel
Float out on my listening ear;
When all that now seems so mysterious,
Will be plain and clear as the day:
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Savior Himself has said, Come!
So when I am weary in body,
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Crossing fountains are there for the thirsty:
There are cordials for those who are faint:
There are robes that are whiter and purer
Than any that fancy can paint:
Then I'll try to press [illegible]
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

# Communications.

## THE KEYS OF THE KINGDOM OF HEAVEN.

Much controversy exists in the religious world upon this subject. I therefore offer a few lines giving my understanding of it, and if not fully in accordance with the teaching of the word, I invite some contributor to THE RESTITUTION to write more largely upon the subject, and give the true sense.

Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven." Luke xvi. 19. These keys were then in the hands of Jesus the Christ. And if we compare these words of Jesus, with those of the prophet Isaiah, and also of John, we will see that the keys of the kingdom of heaven are the same as the keys of the house of David, "And the keys of the house of David will I lay upon his shoulder: so that he shall open, and none shall shut, and he shall shut, and none shall open." Isa. xxii. 22. These things saith he that is holy, he that is true, he that hath the key of the house of David, he that openeth, and no man shutteth, and shutteth, and no man openeth. Rev. iii. 7.

David was king over all Israel, in an undivided state, so Jesus who "hath the key of the house of David" (when Israel shall become one again, "and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all,") shall be king over all Israel. So the kingdom of heaven is the kingdom of David restored, the kingdom of David and the kingdom of Israel are one. But the kingdom of Israel is still overturned, and as a kingdom it is no longer in existence, neither will it be until "he shall come whose right it is" (to reign). So the children of Israel must be gathered together in their own land, before "the God of heaven (will) set up a kingdom, which shall never be destroyed." So when God shall make the tribes of Israel "one nation (again) in the land upon the mountains of Israel, . . . . one king shall be king over them all." Then God says, "They shall be my people, and I will be their God. And David my servant (Jesus the seed of David) shall be king over them." Ezek. xxxvii. 22–24.

We also read, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord Our Righteousness." Jer. xxiii. 5, 6. So Philip said to Nathaniel, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph." And when Nathaniel answered Jesus he said, "Rabbi, thou art the Son of God: thou art the king of Israel." John i. 45, 49.

These Scripture texts show that the expression, kingdom of heaven as made by Jesus to Peter, means the kingdom of Israel (David) restored, so it is very important to understand what is meant by the keys of the kingdom of heaven. Inasmuch as the word keys indicates power: power to unlock or open the way, and as Jesus said, "All power is given unto me in heaven and in earth." Matt. xxviii. 18. This power was then, in the hands of Jesus, and none else could share in this power except those who received it by or through him. But in the person of Peter Jesus found a fit subject to commit this power, so he said to him, "I will give unto thee the keys of the kingdom of heaven." Jesus also added, "And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Two questions arise:

1. When did Peter receive "the keys of the kingdom of heaven?"

2. Were they given to Peter exclusively?

We observe the promise is in the future tense, "I will give," not I do give, or have given. So when Jesus spake these words to Peter, it was then a promise, to be fulfilled in the future from that time.

Now after the death and resurrection of Jesus the Christ, his disciples were assembled together, and Jesus stood in the midst of them, and said, "Peace be unto you: as my Father hath sent me, even so send I you. And when he said this, he breathed on them, and saith unto them, receive ye the Holy Ghost (Spirit): Whomsoever sins ye remit, they are remitted unto them: and whomsoever sins ye retain, they are retained." John xx. 21–23. And when Jesus sent his disciples, he commissioned them, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 19, 20. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (condemned). Mark xvi 15, 16. "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv. 49.

Now it was expedient that Jesus should leave his disciples, and ascend to the Father that this promise should come upon them, which is, "The Comforter," "The Spirit of truth," "The Holy Ghost" (Spirit). John xiv. 16, 17. 26.

So when Jesus had "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:" "they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts i. 3. 6–8.

Now in the presence of the disciples, Jesus "was taken up and a cloud received him out of their sight." Then they returned to Jerusalem to wait until they would be endued "with power from on high." They therefore continued "in prayer and supplication," all of one mind, such was their manner until "the day of Pentecost was fully come," and while in this place, all of one mind, the promise of the Father came upon them: even "a sound from heaven as of a rushing mighty wind," "and it filled all the house," "and it sat upon each of them."

Thus we find that a dispensation of the gospel was committed unto them. So Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." Rom. i. 16.

And this "gospel of Christ" is "the gospel of the kingdom." Matt. iv. 23. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. xxiv. 14. So I understand "the keys of the kingdom of heaven," to be the gospel, or, the good news of the kingdom.

But Jesus first addressed himself to Peter, because he was the chief speaker among the disciples, and on the day of Pentecost when the disciples were endued with power from on high, to use the keys of the kingdom, we read, "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all that dwell at Jerusalem, be this known unto you, and hearken to my words." Acts. ii. 14.

Then he spake boldly unto the people concerning Jesus the Son of God, whom they had crucified, and God had raised up, and when they had heard the speech of Peter, "they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 37, 38.

And again, at the homestead of Cornelius, Peter was the chief speaker, we read, "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons." Acts x. 34. Then he preached, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Verse 38. And after he was slain by unlawful men, "Him God raised up the third day, and showed him openly: Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be judge of quick and dead. Verses 40–52. "And he commanded them to be baptized in the name of the Lord." Verse 48.

Thus we see that the apostles (Peter the chief speaker) unlocked the way to "the kingdom of heaven," under the Christian dispensation. The gifts and sacrifices under the old dispensation pointed forward to Jesus the great "High Priest, who is set on the right hand of the throne of the majesty in the heaven." Heb. viii. 1.

And John says, "I indeed baptize you with water unto repentance." Matt. iii. 11.

But under the new dispensation the apostles baptized "for the remission of sins." So "whatsoever Peter and the rest of the apostles bound on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven," or in other words, "Whosesoever sins ye remit, they are remitted unto them; and whomsoever sins ye retain, they are retained." John xx. 24.

Thus the use of the "keys" to open the way to "the kingdom of heaven." By Peter the chief speaker among the apostles, under the new order of things, through the preaching of the gospel, and remitting the sins of those who believe by baptism, thus bringing them into Christ, that they may add to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. . . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 5–11. For, "a book of remembrance was written before him for them that feared the Lord, and thought on his name, and they shall be mine saith the Lord of hosts, in the day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 16, 17.

J. B. Cox.

## A LETTER TO A BROTHER.

*Dear Brother:*

When you were here we began a conversation on the millennial kingdom, but were interrupted and had no further opportunity to exchange views on that interesting theme. I was sorry it so happened, for if I am in error I am willing to be corrected, and am always anxious to swap it for truth.

There are many theories regarding the millennial reign, and the errors, extravagancies, and sins of its advocates, are often quoted as proof against the doctrine. Such things you know can be brought against any doctrine; pardon me therefore if, while trying to leave men and their opinions, I state a few of what appear to me to be good reasons for believing in a millennial kingdom, and I hope you will not hesitate to point out any errors you may see in them.

I suppose we shall agree in regard to the kingdom of Christ, that it is to be on this earth and that the saints are to reign with him. The points on which we differ are probably, who are the subjects of this government, and what is their condition? Of course all these matters must be decided by the Scriptures, and in studying them I must be guided by this rule:—that when the spirit spoke to a man he used words in their usual sense—the sense in which the hearers would understand them—otherwise no idea could be conveyed.

So that when we know what a name or word meant at the time, and among the people where it was spoken and written, we know the writer's meaning, and what that writing means today, for writing does not change its meaning.

In Rev. xix. 20, I find testimony in regard to some features of Christ's kingdom. Christ returns with his saints for conquest, they meet the foe, one party, the beast and false prophet, are cast into the lake of fire; another party, the kings of the earth and their armies, are slain; a third party, the old serpent, is captured, bound, and thrown into prison for a thousand years.

Now why is he imprisoned for this period? The reason is stated. "that he should deceive the nations no more till the thousand years should be ended." From this statement I understand, that he had formerly deceived the nations and that he would do so still if not restrained, and that the nations whom he formerly deceived are still alive and in a condition liable to be deceived, and will continue so thus through the thousand years. Is the deduction correct?

The war is ended, the enemy is ground to powder, their commander in prison, the saints take the kingdom and ascend their thrones. Now over whom are they to reign, and for whom are they to exercise priestly functions? For the saints are priests as well as kings, and a priest is always a mediator between God and man—the man being on probation, Heb. v. 1, and our high priest will still be a priest on his throne, Zech. vi. 13, with his brethren about him, all of the Melchizedec order.

King-Priests, uniting the temporal and spiritual powers as the counterfeit Christ and his priests have assumed to do. Are not the subjects of their administration the nations over whom the overcomers shall have authority and for whose protection the deceiver is bound?

The thousand years end and Satan is loosed and goes out to deceive the nations. But who and what are those nations that are on the earth at the end of the thousand years? Are they the immortal saints who must again be tempted? Are they the wicked dead who are to be raised and again deceived, which would involve a freedom of will to choose between good and evil, therefore on probation, and after being consumed must they be raised again to stand before the throne and die a third death?

I cannot think they are either of these for I am told that they are Gog and Magog. To learn who these are I must turn as at other times to the O. T. with which the revelator always supposes the reader to be familiar and in which is found every symbol and character in Revelation.

There I find that Gog and Magog were a great confederacy of nations who, about the time of the second advent, sent their armies to invade the land of Israel, where they were nearly all destroyed by mutual slaughter and terrible judgments inflicted, that God might be known in the eyes of the many nations. Ezek. xxxviii. 20, in speaking of the same overthrow at the coming of the Lord, says that those who escape shall be sent to distant nations to declare his glory, Isa. lxvi. 15–19, so that I must conclude that the nations were not all destroyed at the coming of Christ, but some have lived on through the millennium and must have their loyalty tested before the new order of things commences.

Now this thousand years seems to me to be a very important matter. Six times is it mentioned in six plain narrative verses, and although it does not end or limit Christ's reign, it does seem to be a stay or epoch in it during which several things are transpiring.

1. Satan remains bound through the thousand years. v. 2.

2. The nations are protected from his deceptions through it. v. 3.

3. The martyrs reign with Christ during the thousand years. v. 4.

4. The rest of the dead live not till its close. v. 5.

5. It is the Priest-King age of the saints' reign. v. 6.

Rev. v. 10; ii. 26; Luke xix. 17–19; Matt. xix. 28; 1 Tim. vi. 15; 1 Cor. vi. 2, 3.

I am aware that it is objected that the thousand years is a symbolic or indefinite number. I cannot assent to that. I know what a thousand years means in the dictionary and in history, and if it does not mean the same in the Bible, then where is there a name, a number, or a word in the Bible upon whose meaning we can certainly depend. If I, who pretend to believe the Bible, take the liberty to add meanings to its words, or take meanings from them, a thing never done to any other book, do I not occasion and justify the infidel's sneers that the Bible is like an old fiddle upon which one can play any tune they please? And shall I not bring upon myself the judgment written against such offences?

The hope of Messiah's personal reign over the nations, is not a new hope. All will admit that the Jews for several centuries before Christ, expected a Messiah who, reigning on David's throne, would govern all nations. Neither will any one deny that the apostles indulged a similar hope even after Christ had risen and had expounded unto them in all the Scriptures the things concerning Himself, and had talked with them forty days regarding his kingdom. They died without recording a change of hope. Acts xxviii. 20.

It continued the almost unanimous faith of the church for several centuries, says history, and it was not till the disciples of Plato became the teachers of the church that she turned her ear from the hope of the fathers and drank the intoxicating fables of Greece and India.

As I view the darkness, sorrows and sins of this age, it is a consolation to reflect that though man may forget or deny God's "benevolent design" —Eph. i. 9, 10 Baptist—toward his offspring, yet he will not abandon us. Christ will yet descend with all men unto him, he will yet see all the kindreds of the nations worship before him, because he will be their good and just governor among them. During the night wild beasts roar and trample; the nations, the sun will rise and enlighten and bless them. Ps. lxxii. C.

STOCKTON, KAN.

*Fellow Restitutionist:*

I write to let you know that we are all well and having a pretty good prospect for good crops in Western Kansas. And I also hereby wish to announce that there will be a discussion (the Lord willing) between Benjamin Cobb, Elder of the Christian, or Campbellite church, and Josiah M. Pike, Elder of the Church of God, at Stockton, commencing July 16 and lasting four days. Said debate to be held eleven miles southwest of Stockton in a sod school house, on Lone Creek, and discussing the following propositions, viz:

1. *Resolved*, That man is wholly unconscious between death and the resurrection.

2. *Resolved*, That man has a conscious existence between death and the resurrection.

3. *Resolved*, That the kingdom of God, or of Christ, has not been in existence in this, or the gospel dispensation, but will in the future be set up or established on this earth.

4. *Resolved*. That the kingdom of God, or of Christ, has been in existence here on earth through this, or the gospel dispensation.

On the first and third propositions, Pike affirms, and Cobb denies; and on the second and fourth, Cobb affirms, and Pike denies. One day to be occupied on each proposition, and four speeches of thirty minutes each to each proposition.

Brethren, pray for us to God through Jesus our Great High Priest, that he will grant me strength and power by his word (which is "Spiric," and sharper than any two-edged sword,) to help me gain the victory, for the Master's sake; and that I may do all to God's glory.

I remain your brother in the one hope. Amen.

JOSIAH M. PIKE.

## Report of Quarterly Assembly.

The quarterly assembly, announced to include the fourth Sunday in May, was all that could be expected in this day of small things, for the whole truth. The introductory discourse was delivered by the writer, from Rom. i. after which Brother Steele, from Ohio, who is a workman that needeth not to be ashamed, joined with us in proclaiming the word alternately during the meeting. Brother and Sister Steele with a family of eight cast their lot in with us here, to work for the Master until he comes, or the fall asleep.

On Sunday morning the brethren continued the reading of the same epistle, each in turn, as that is their custom every first day of the week, much to the edification of the assembly. Then before the breaking of the bread, the foundation of the apostles, and prophets, Jesus Christ himself the chief corner stone, upon which the house or church of God is established, was presented in the light of truth, as the only basis of Christian union, and which we showed to be one Abrahamic faith, repentance, and baptism in the name of Jesus Christ for the remission of sins, whereupon all who were then in the field were invited to separate themselves from the congregation, and participate in the rich memorials of a Savior's love.

While singing one of the sweet songs of Zion, and giving the right hand of fellowship, Sister Young, a married daughter of Brother Steele, also from Ohio, gave public expression of her love and heartfelt gratitude to God for the hope set before us in the gospel of his Son.

Notwithstanding the frequent showers, on account of which we had to hold the meeting in Brother Spaid's house, there was a good attendance who manifested considerable interest, some expressing a desire to unite with us soon, others saying it was the best meeting we ever had in the community. May it be bread cast upon the waters to be gathered many days hence, to the glory of God, and may the dear brethren and sisters there be faithful unto the end, that they may receive a crown of life that fadeth not away, not only on account of their faith in the things of the Kingdom of God and the name of Jesus, but for the sacrifice which they are ever ready to make to prepare for these meetings.

The meeting closed with the understanding that the next be held on the first Sunday in August, at the House of the Brethren, in Winchester, Va.

N. J. MORGAN.

## LITTLE BAPTISM.

A theologian had been a Lutheran, and, of course, was baptized in infancy. He asked the question, "Have you been baptized?" he answered curtly, "Well, is it, that a beetle?" We conceive that the "beetle" fails to answer the end of baptism: for it is neither the sign which the Savior ordained, nor does it set forth the truth which baptism was intended to embody. Between sprinkling and immersion there is a radical difference and if either of the two be right, the other must be wrong. The two ceremonies cannot be optional and equally right, for by no measure of straining can they be made equivalents of the same thing. We have no right to supplant Christ's "much water" by man's "beetle," and he who does so must answer for it to his Lord.—*Second and Third.*

## Notice.

J. S. Hatch, of St. Joseph, Berrien Co., has been appointed State Evangelist for the ensuing year, by the Executive Board of the Church of God in Michigan. Persons wishing his services in that capacity will please address him as above.

HERBERT MILLER, Sec.

*Hesdon, Mich.* June 19, '82

## Notice.

The time for Grove Meetings having arrived, I would inform brethren desiring such and wishing my assistance, that I am ready once more to render it. Brethren in any of the Western or Northwestern states who desire can have a tent meeting by making arrangements soon. I can furnish the tent. Address

J. F. WILCOX,
35 Evergreen Place, Chicago.

## ANNOUNCEMENTS.

There will be a three days meeting of the One Faith, if the Lord is willing, at Pleasant Hill school house, in the southeast corner of Montague Co., Tex., four miles south of Forestburg, and thirty miles west of Gainsville, on the Jonsville & Jacksboro road, and one-half mile west of the old conference ground. Meeting to commence Friday evening, July 21, at 4 o'clock. A general invitation is extended to all. Bro. J. S. Lawyer of Missouri is expected to be present.

B. F. HOPKINS.

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir.

J. J. HUMPHREY.

## Book Notices.

THE LIFE EVERLASTING. What is it? whence is it? whose is it? By J. H. Pettingell, A. M., (author of "Hamiltetical Index," "Theological Triflemas," etc.,) with a copious synopsis, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars—of the various churches of Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man. The whole constituting the most thorough and exhaustive discussion of this question now existing—such general inquiry, ever published. Just out of press. 800 pages. Price by mail $2. May be ordered of booksellers generally, or directly of the publisher, J. D. Brown, 606 Minor street, Philadelphia, Pa.

THE RESTITUTION OF ALL THINGS. This attractive volume of 268 pages is written in a clear, vigorous style, by one who is evidently in deep earnest as to the opinions he advances. He believes fully in the personal advent and reign of Christ on the earth; that his feet shall stand again on the very spot of Olivet from which he once ascended, and that the whole land of Palestine shall be restored to more than its primeval glory, becoming one widely extended, rich and flowery plain. The temple shall be rebuilt in untold magnificence for the dwelling-place and worship of Christ, the Jews shall be restored to the promised land, and the whole earth redeemed. The book is a fervid plea, on the ground of Scriptural promise and prophecy, for this grand and final consummation of all things.—*The Interior.* Price $2. Address, Willett & Co., 5th Beekman st., N. Y. City.

OPENING OF THE SEALED BOOK OF DANIEL. By Castle Churchill, to whom all orders should be addressed, at Churchill post office, Tulare County, Cal. Price 25c.

## Soldiers of the Cross Reunion.

It has been decided by the brethren of the One Faith in the South-West to have a Soldier's Reunion at Pringel's Pond, on the Rail Road, eight miles east of Parsons, Kansas, and far from Brother Phillip John, (P. O. Parsons, Kan.) to whom any can write who desire to. Meeting to commence on Friday night, July 21, 1882, and continue over Sunday in camp.

I expect to be there—on my way to Texas—commencing a meeting in Texas 80 miles west of Denniston on the 21st of July, and then through North-Western Texas; I can be addressed at Bethany, Mo.

JOHN S. LAWYER.

# TAKE NOTICE

By an error on the part of our printman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 25c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenant of promise, by Mrs. C. C. Woodruff. Single copies 10c., seven for 50c., sixteen for $1.00.

# THE AGE TO COME

—EMBRACING SOME OF THE—

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—AS WELL AS THE—

*PUTURE AND ETERNAL AGE.*

—BY A. MALONE, M. D.—

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# BOOK LIST.

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Pictorial Description of the Tabernacle in the Wilderness. John Unsworth. Price 10 cents.

Hymns of the Advent in the name of a New Hymn Book, compiled by Charles C. Barker. Mr. Barker combines in this book the "Hymns of the Morning" and a fresh and rare selection of music. As an appendix he adds a selection of "Favorite Hymns, whose music is as a household word. Those hailing the "Morning Breaking" and so rapidly coming on will do well to get this work. Price 60c. cloth $1.00.

The Eclectic Hymn Book, a collection of hymns and songs adapted to public and family worship, compiled by C. M. Myers and John Arnold. 25c. each.

The Emphatic Diaglott. Benjamin Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references.

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New improved edition, on better paper, 981 pages, cloth $4.00, Library binding $5.00.

# Poetry.

## COMING.

BY CATHERINE M. STEARNS.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."—Matt. xxiv. 44.

He will come, perhaps, at morning,
When to sleepy ear is sweet;
When the active stir, unwearied
By the noonday toil and heat;
When the tear-bedewed eye looks tearless
Up the shining light of life,
And the care-worn is jeaning,
Yearning for some richer strife.

He will come, perhaps, at noontide,
When the pulse of life throbs high,
When the fruits of toil are ripening,
And the harvest time is nigh;
Then, through all the full-ordered splendor
Of the sun's meridian blaze,
There may shine the strange new beauty
Of the Lord's true-figured face.

Or, it may be in the evening—
Gray and somber is the sky,
Shades around the earnest gather,
Fast and dark the shadows lie
When we hope, for rest and shelter
And the tender thoughts of home
Fill the heart with vague, sad yearning,
Then, perhaps, the Lord will come.

If he only finds us ready
In the sweetness happy light,
In the strong and busy noontide,
Or the coming of the night—
If he only finds us waiting,
Listening for his sudden call,
Then his coming, when we think not
Is the sweetest hope of all.

# Selections.

From the Home Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

JERUSALEM, April 18.

All is well this morning. Sweet peace rests upon Jerusalem. The air is mild and the birds are singing merrily, as though they expected good news.

Yesterday I went with an Arabic school to a picnic in the field. We had four female teachers and sixty-five pupils; twenty-five of whom were Mohammedans. We arrived at the place about 10 a. m. The children were soon engaged in such sports as we see in America; in fact, I find human nature seeks the same enjoyment here as elsewhere. Our lunch, which was really sumptuous, was provided by the teachers, who were all Arabic. The ground overlooked the Holy City, and as we sat there viewing it, both with delight and sorrow, the mind ran back to scenes of the past, and forward to anticipated scenes of the future. Much of its past history is bloody and dark; its future, except a few more struggles to obtain a final deliverance from its enemies and from sin, is all glorious and bright. What an object for prayer and labor! When Jerusalem is made a praise in the earth, it will be a happy day for the elect.

These children are generally intelligent and extremely well-behaved; quiet, artless, and contented. I was astonished to find so many Mohammedans among them, as the Mohammedan girls have never been allowed to enter these schools till within about two years. I found the girls were delighted to sing in English for my amusement; which they did admirably and heartily. I shall try to give you more of the impressions made upon my mind by the interviews I have with with these people, when I am better able. I returned home much pleased with my trip with the little picnic party.

People generally do not understand, I think, how the German colonies flourish here; for they are very clannish, and no one seems to know they are here. The Arabs say they are *mush-ty-h*—no good. The improvements which they make are, and will be, a benefit to the country; but I think if they understood how, they might make themselves more beneficial to the inhabitants, and exert a better influence abroad for the regeneration of the country.

Good shoemakers and blacksmiths are greatly needed here. Can't you find men with such trades who would like to labor for the upbuilding of this country? Every blow struck by men of faith will tell. A dentist is also needed here now. I hope the time will soon come when doctors and dentists will be forever dispensed with; but at present they are necessary, especially dentists.

The coming year will evidently bring great events. Watch the signs. The increase of rain and travel, the immigration of Jews and others, are signs of the restitution of this land and city. The restlessness of the nations is ominous of a movement, perhaps a war, at hand. The Eastern Question is not yet settled. Much blood must yet be poured out, before all is quietness and peace forever.

The two sons of the Prince of Wales are now here, and many distinguished people. What is creating the new interest to visit this land? All are asking, "Why is this?" The prophetic student can easily answer the question. The time has come to favor Zion; and the prophet adds: "For thy servants take pleasure in thy stones, and favor the dust thereof." There is an increasing desire to see the place; and if one does nothing more than to visit it, this even has its influence. Some do more than make a flying visit; they come to see the salvation of God. Thus in every way the good work is going on. Mr. Fuller would be surprised to see the improvements which have been made since he was here two years ago. But the visitor of today will probably be much more surprised two years hence.

Mr. Eyd is now on his way to Damascus with a party of travelers. It is just delightful traveling here at this season. I must, however, wait a year or two until the ears will take me. Care reigning in the kingdom of God! What an idea! But this is all the kingdom there is now. Its authority, however, is not yet established; neither has its rule commenced. May it be hastened! We shall want to sing praise to God for redemption, for at least a thousand years, in the commencement of the future glorious reign of Christ.

April 25. My health has been constantly improving since coming to the kind care and good food which I have received from these Americans, who have been unwearying in their labors of love. What should I have done without them? This was the only way to save my life. [These American friends will please accept the hearty thanks of Mrs. Davis' friends in America, for the kindness shown to her in her affliction.]

We have had a glorious rain for the past two days, and the prospect is that more will come. Such rains at this season, I am told, were never known here before. But it is cold; and has been quite chilly for several days. I am obliged to keep a good fire in my room.

An abundance of fruit and vegetables are coming into market, and sold quite cheap. We have had a feast of delicious oranges; and it does seem that such oranges never grew anywhere else but in the Holy Land. We have a great variety of fruit too. The onions have a mild sweet taste, unlike any I have ever tasted before. But the flowers are my fascination; I had never imagined anything so magnificent and gorgeous.

This morning I went, by invitation, to an Arabian wedding. The service was performed in church; after which we all, at-out one hundred, went to the house, where we were served with cake and Jerusalem wine. In the court, men were dancing, firing guns, and demonstrating their joy by all sorts of sports. All seemed happy except the poor bride, who was afraid to look about her, and seemed frightened at finding herself in this new and strange position. The bridegroom, however, smoked his cigarette as coolly as you please. Altogether it was quite a pleasant affair.

I was surprised to read of the death of Mr. Longfellow, so soon after the happy congratulations on his birthday. It reminded me of the pleasant interview I had with him about one year ago, when I received his kind letter of introduction to Mr. Lowell, the American Consul in London. The good men are passing away. But God lives; and Christ has risen from the grave; and those who sleep in him will soon come forth from their dusty beds also.

The news from every quarter fills the predictions based upon the perihelia of the planets very well, I think. God is evidently shaking this accursed world, and if he does not shake us off with the scum, we shall be fortunate. There are plenty of caves here to hide in, should we, like David, ever be brought into such straits as to need them. But getting into strait places puts us into conditions where we can pray; and unceasing prayer will yet be offered day and night for deliverance. But if we are fearful enough to keep out of the afflictions which often come upon the righteous, we shall not feel like praying fervently day and night. Praying to ease our own consciences, trying to make ourselves, our neighbors and God also, believe that we are pious and doing our duty, is not always evidence that we are pious, or doing right. Let us get into the work and Christ will see us through, even though it be by suffering and prayer.

Yesterday I walked on the wall. There is a good street on the inside of the wall, covered with flowers. And there are many tower-rooms and gardens, on the wall, filled with grass and flowers which belong to nobody in particular. I love to walk there, and the view from many points is grand indeed.

Kerosene from America is much used here. Each family has two and three beautiful hanging lamps in the house. Thus America is furnishing more than one kind of light for the land which is to become the glory of all lands, and the city which is to arise and shine for the whole world.

We now have plenty of new potatoes in the market. They are good, as is almost everything that grows here; and still, there can and will be an improvement even in the growth of grains and vegetables and fruit. Passing through so many deep trials makes me almost feel as though I had lived here all my days. The singing of the frogs even sounds natural. They sing me to sleep, just as they did when I was a child in the State of Maine. Everything has a new look to me, instead of old.

Let us pray for the Spirit to be poured out upon this city and land from on high. Read Isa. xxxii. 13-15.

"Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city, because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

From The Bible Standard.

## THE CHURCH OF CHRIST: ITS PRESENT MISSION AND FUTURE DESTINY.

The dispensational dealings of God with our race have been but little studied by either the world or the Church. Men professing to believe in the One Supreme Ruler have had some idea of his throne in heaven and his kingdom-rule over all creatures and things; but how that rule is carried out, what are the great eternal principles on which it proceeds, the large portion of the world does not stay to enquire.

Then when we come to the Church, or those professing to compose it, how many of God's real children care to enquire as to its nature and constitution, what is its mission here on earth, and what its glorious and eternal destiny? the larger number content themselves with the hope that they are saved, and that their ransomed souls will go to heaven when they die, and they leave the rest to the course of events, believing that it is God's design to use the Church as an instrumentality by which the world at some future time will be converted to Christianity. The glorious Advent of Christ, his millennial kingdom and reign, Israel's restoration and conversion, and the revealed glorious future, both of the Church and the world, enter not into their conceptions.

Now it is quite true that "Secret things belong unto God, but those he has revealed to us and to our children." We are privileged to know some of the thoughts of God on his "plan of the ages" and the varied dispensations he has given and will yet grant to this world of ours, the importance of this dispensational truth is very great. It is one of the keys that opens out the Scriptures. The mariner would fail to navigate the trackless deep without his lines of latitude and longitude. The geographer must have his countries and counties to classify his towns and villages, and thus give direction by which others can find them; and thus the eternal God has made his broad line of the ages, and dotted line of the dispensations. Reference to the past will prove the truth of this; there was the age before the flood, divided into two dispensations, Eden and Adam, and then that which followed and ended in the flood. Next follows Noah and with him a new age, a fresh start for the race. We come down to Abraham and the Patriarchs, the time of covenants and glorious promises of future blessing. Then comes the Theocracy and Moses, the giving of the law—Israel—the prophets—this continued until John, who forms a connecting link between the old and new dispensations; the Christian began with its divine founder, Jesus the Christ; and the Church, which is his body, on the day of Pentecost. Our present enquiry is, What is the church? Is it simply a term of speech? an ecclesiastical term? a material structure? now our only decisive answer to this enquiry, must be the Word of God, he whose the Church is, can alone authoritatively tell us what it is. Our English word Church, comes from the Greek word *ecclesia* which means an assembly called out, in this sense it is applied to the excited mob at Ephesus. Acts xix. 39, 41. It is also used in the Jewish sense of a congregation met for war or in the synagogue as a religious body. "The church in the wilderness" is the assembly congregation of Israel. "In the midst of the church, or assembly will I give praise unto thee." In the general meaning of the term it refers to an assembly called out for any purpose whatever. But in its New Testament sense it stands associated with Jesus Christ, and signifies the assembly of believers in him, whether male or female. It was thus that Christ spoke of it to Peter: "Upon this rock will I build my church and the gates of hades shall not prevail against it." Note this was in the future tense, not I have built, for the Church of Christ only came into existence after his death, resurrection and ascension. It dates from the day of Pentecost, when the Divine Spirit descended on the assembly gathered in Christ's name in that upper room at Jerusalem, then and there they received that promised baptism of the Holy Spirit, and were thereby incorporated into the body of Christ, and from that day to this, the Lord adds to the Church the saved ones. The purpose to gather the Church existed in the mind of God from eternity, but was not revealed to the Old Testament saints as prophecy was not made known but to Paul, as we learn from Eph. iii. 1, 5, 9, 11.

How glorious this revelation of Divine love! how sublime this Divine conception! and how certainly will Jehovah carry it out! This statement clearly shows that Judaism as such is no part of the Church of Christ. Israel were the people of God, and all Israel will be saved as God's earthly people, God's saints have lived in all ages of the world, but his Church is a new thing in the earth, perfectly unique—coming into existence in the parenthesis of the plan of the ages, it is that upon which the mind of God has been set from eternity; the grand monumental pillar, from which the angels and principalities of the heavens may study and read his manifold wisdom, grace and love; it is that which he has loved and given himself for. "It is the Church which is his body, the fulness of him that filleth all in all." Eph. i. 22, 23. The Church is thus a sacred thing in the sight of God, it is really a part of God's dear Son, whom Paul describes thus, Col. i. 15-18. The Church of Christ is now being gathered by the Holy Spirit out of all nations who lose their nationality, by this union with Christ into one body. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." The great truth made so prominent in the New Testament is the believers' union with Christ. "If any man be in Christ, he is a new creature." "I am the vine ye are the branches." This is a figure, but the idea is unity, oneness; the branches can only live by the life that is in the root and stem of the vine—such is Christ and his Church; Christ alone is the life of his members, hence it is called his body, and how fully is this sustained, see Rom. xii. 4, 5; again, 1 Cor. v. 12; how we have become thus united is clearly stated in the next verse; now from these statements it is clear, the Church of Christ is his one body, of which he is the living and life-giving head—consisting of many members, but they are members one of another, "Now ye are the body of Christ, and members in particular." Our union now is of grace through faith, but we are thus united wherever we dwell, by whatever name designated among men, all those who are his gather round the one centre, Christ, and are inlwelt and sealed by that one Holy Spirit. Eph. iv. 4-6.

There is another representation of the Church we dare not pass over, it is the Bride of Christ, the Lamb's wife. Eph. v. 23-32. No union can be more sacred than that God instituted between Adam and Eve. husband and wife, the bride takes her husband's name, so the Church, see 1 Cor. xii. 12., she shares his love, station, sorrow, wealth, is his companion, they are no more two but one flesh, all this honor and glory is in store for the bride elect of Christ; the marriage of the Lamb will surely come, but what is our present character? is it as a chaste virgin, we are to be presented to Christ; shall we join with the State? go in for the honors, and help of the world? or humbly live and walk by faith till our Friend and Bridegroom appears? Now from this it is clear, the Church of Christ is no building of mere costly material; the Jews had their temple, and Christians now are proud of what they call their chapels and churches; but Bible Christianity knows nothing of abbeys or cathedrals, churches or chapels as in any way constituting the Church of Christ; our Divine Lord taught in the temple, as his Father's house, where he symbolically as the Shekinah dwelt among them till their rejection—but Peter's boat, the mountain side, the sea shore, were where the people gathered to listen to the great Teacher; the Son of God has consecrated the whole earth or any part of it, "Wherever two or three are gathered together in his name, there is he in the midst." We sometimes hear the Church of Christ spoken of as the invisible Church, now I think this is a mistake, except as it applies to the fury of state persecutions, when some of the members of his body were not to meet within five miles of any English town under peril of pillory, prison or death—the moors of Scotland have borne witness that this Church is not invisible, the Alpine heights of Switzerland, the Catacombs of Rome, say what part of Christendom, but more or less has been drunk with the blood of the saints, but this body of his, the Church, is after all, earth's light, earth's salt; the city set upon a hill that cannot be hid, her very speech betrayeth her; yet in these dark apostate closing days of Christendom, where can this Church in anything like a corporate body be found? In this respect it is indeed invisible, neither the Romish or Greek can lay claim to be the body of Christ; Episcopacy equally fails, and the entire legion of sects Established and Dissenting, cannot claim the honor. What then, has the Church of Christ proved a failure? As an organization it has, but not as the members of the body of Christ, for the foundation of God standeth sure; having this seal, the Lord knoweth them, who are his, and out of Rome, with all its rubbish, the Great Searcher with his lighted candle may find some precious pieces of silver bearing the image and superscription of the Divine Redeemer; Episcopacy with its lordly bishops, its acts of parliament, and state treasury, we know shelters many of the true disciples of him, who, when on earth had not where to lay his head; and among our despised nonconformists and dissenters are many of the members of his body, but our God will not pander to any of earth's titles, the Church is his (Christ's) body and bride, and consist of the called and chosen ones, "for if any man hath not the Spirit of Christ, he is none of his." In vain do Christian brethren try to make that straight which is crooked, or build that which the Great Architect has cast aside, it is just what the Master said it would be, "Ye shall be hated of all men for my Name's sake," but "not him that hath an ear, hear what he saith to the churches."

Let us now glance at the present mission of the Church. What say you, has this despised, outcast, nameless body, a mission? Yes, brethren, it has, and one of vast importance; the future ages will show this. Let us notice, earth is the sphere or place where the Church is gathered; all who compose it were of Adam's ruined doomed race, not angels but redeemed from amidst men, and have become by faith the children of God.

It may be well just to note some few things that are not included in the mission of the Church, seeing that we are not a legislative, but only an executive assembly, we have no right to alter orders or institutions, but to keep them as Christ has given them, till he come. We cannot make either ministers or churches, any more than we can create worlds. "Ye are my friends if ye do whatsoever I command you."

Another fond ambition that must perish, is that our mission is to convert the world. Nowhere has this command been given to us, or the promise made, that the effort would be successful. Christ did tell us, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Our true mission is a very humble one; it is to testify to the riches of Divine Grace, and show forth the praises of him who has brought us out of darkness into his marvellous light, to be like Christ we are to "keep the testimony of Jesus" to "contend earnestly for the faith once for all delivered to the saints," but the servants of the Lord must not engage in strife, but be patient, meek, apt to teach; ours is the heroism of suffering. Meek under injuries, patient under wrong, firm and loyal to Christ, should we die at our post. Yet there is dignity and glory in this message, "As my Father sent me," said Jesus, "so send I you." In this service may be won the princedoms and dignities and glories of the kingdom, the smile of Jesus, the "well done" of the Master's good and faithful servant enter into the joy of thy Lord. O, brethren, as he is, so are we in this world. "If we suffer with him, we shall also reign." Our mission is patiently to wait, occupy, watch, and hope for him from heaven.

And now very briefly, the Future Destiny, and with very many it has been to fall asleep, die, be under the dominion of death in the grave, but it is in the hope of eternal life which God, who cannot lie, promised us before the ages began; do not shrink, it is only like our Head; he died and laid in the grave, a lifeless corpse, and we are to be conformable to his death; but they shall rise again. He who is the resurrection and the life declares, I will raise him up at the last day; of all thou hast given me I have lost none.

Our glorious destiny is to be like him, in the body of his glory; our life now is hid with him in God, but when he who is our life shall appear with him in glory; as the betrothed Bride; the marriage of the Lamb shall take place, and his despised Church shall then be presented to him a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish. Her destiny is to sit with him on his throne, share in his glory, as now she bears his reproach; it is to be for ever with the Lord. To have lavished upon her his love through the age of the ages; it is to come with him as his own when he descends with the glory of his Father and the holy angels; to be acknowledged as his Royal Bride, when the hallelujahs of earth and heaven mingle with the jubilant shout, "The Lord God Omnipotent reigneth." Amen.—*Rev. Thos. Varey.*

# Youths' Column.

## "This Name Jesus."

BY FRANCES R. HAVERGAL.

This sacred Jesus! Oh, how sweetly
Fall those words upon the ear!
Like a swell of far-off music,
In the night-watch still and drear.

He who healed the leprous leper,
He who dried the widow's tear;
He who changed to health and gladness
Helpless, suffering, trembling fear;

He who wandered poor and homeless,
By the stormy Galilee;
He who, on the night-veiled mountain,
Bent in prayer the wearied knee;

He who gently called the weary,
"Come and I will give you rest!"
He who loved the little children,
Took them in his arms and blessed;

"This same Jesus!" When the all-lots
Of that last and awful day
Bursts upon the penitent spirit,
Like a midnight lightning ray;

Then we lift our hearts adoring:
"This same Jesus," owned and known—
Him, our own most gracious Savior—
Seated on the great white throne.

For this word, O Lord, we bless thee;
Bless our Master's evangelic name:
Yesterday, today, forever,
Jesus Christ is still the same.

## "His Name Is Papa."

A lady in the street met a little girl between two and three years old, evidently lost, and crying bitterly. The lady took the child's hand, and asked where she was going.

"To find my papa," was the sobbing reply.

"What is papa's name?" asked the lady.

"His name is papa."

"But what is his other name? What does your mamma call him?"

"She calls him papa," persisted the little creature.

The lady then tried to lead her along, saying, "You had better come with me. I think you came this way."

"Yes; but I don't want to go back; I want to find my papa," replied the little girl, crying afresh, as if her heart would break.

"What do you want of your papa," asked the lady.

"I want to kiss him."

Just at this time a sister of the child, who had been searching for her, came along and took possession of the little runaway. From inquiry, it appeared that the little one's papa, whom she was so earnestly seeking, had recently died, and she, tired of waiting for him to come home, had gone out to find him.

## The Home of the Horse.

There is no doubt that the original home of the horse is not Europe, but Central Asia; for, since the horse in its natural state depends upon grass for its nourishment and fleetness for its weapon, it could not in the beginning have thriven and multiplied in the thick forest-grown territory of Europe. Much rather should its place of propagation be sought in those steppes where it still roams about in a wild state. Here, too, arose the first nations of riders of which we have historic knowledge, the Mongolians and the Turks, whose existence even to this day is as it were combined to that of the horse. From these regions the horse spread in all directions, especially into the steppes of Southern and Southeastern Russia and into Thrace, until it finally found entrance into the other parts of Europe, but not until after the immigration of the people. This assumption is, at least, strongly favored by the fact that the farther a district of Europe is from those Asiatic steppes, i. e., from the original home of the horse, the later does the tamed horse seem to have made its historic appearance in it. The supposition is further confirmed by the fact that horse-raising among almost every tribe appears as an art derived from neighboring tribes in the East or Northeast. Even in Homer the ox appears exclusively as the draught animal in land operations at home and in the field, while the horse was used for purposes of war only. Its employment in military operations was determined by swiftness alone. That the value of the horse must originally have depended upon its fleetness, can easily be inferred from the name which is repeated in all the branches of the Indo-European language, and signifies nearly "hastening," "quick." The same fact is exemplified by the descriptions of the oldest poets, who, next to its courage, speak most of its swiftness.—*Popular Science Monthly.*

## "There Is a Boy I Can Trust."

I once visited a public school. At recess a little fellow came up and spoke to the teacher. As he turned to go down the platform the master said, "This is a boy I can trust; he never failed me." I followed him with my eye, and looked at him when he took his seat at recess. He had a fine open, manly face. I thought a good deal of the master's remark. What a character had that boy earned! He had gotten what would be worth more to him than a fortune. It would be a passport into the best firm in the city, and, what is better, into the confidence and respect of the whole community. I wonder if the boys know how soon they are rated by other people? Every boy in the neighborhood is known, and opinions are formed of him: he has a character either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness and industry which he shows at school are in demand everywhere and prized everywhere. He who is faithful in little will be faithful in much.—*Boys of Hope Review.*

## Talks With Young People—Earnestness.

The great want of the times is earnest and active young men and women. The great majority of young people seem to be indifferent and apathetic in regard to everything but pleasure-seeking and self-gratification. An earnest and active young man is rarely out of a situation, and business men like to have those about them who are earnest and zealous in the performance of their duties—no matter how trivial their nature may be.

I know a merchant who has amassed great wealth, and he commenced without means. His peculiar characteristic has always been intense earnestness in his business life and in his conversation with every one, no matter how humble their station in life or position in business. He would be as earnest and attentive in talking with a porter, as he was in conversation with a partner, and his whole attention seemed to be absorbed in whatever he was engaged in.

In waiting upon customers he seemed to be anxious and willing to put himself out in order to accommodate and please those who bought in small, as well as those who purchased in large quantities. His interest in the interests of those who were in conversation with him, was greater than I have ever seen manifested by any one I ever knew. The result of his earnestness and zeal in looking after all business interests was that he grew to be very popular, and he retired from business before he was fifty years old with a large fortune.

One of the greatest hindrances to my earnestness and zeal has been the influence of novel-reading in making me visionary and apathetic in regard to life's duties, requirements, and responsibilities. I used to fill my mind with useless and false impressions as to what society and the world would do for me, and I took as my standard of thought and action the kind of character that was, but the creation of some sensational romance-writer. If I had not stopped novel-reading before I was twenty-one years old, I would have been unfitted for giving the earnest attention to life's realities that is so very necessary to achieve any success whatever.

No clerk whose mind is absorbed in the intricate plot of a romance is fit to give attention to business or mechanical employment in this age of earnestness and intense activity in commercial life.

I never knew of the merchant, to whom I referred above, ever giving utterance to idle jokes or levity during business hours. His whole time and attention while in the store seemed to be absorbed in his business duties, and he never seemed to have any time to spare for foolish jesting.

When I see the boys or girls earnest and attentive, I consider that they have material in them that will make their influence felt in business and social life; but when I see a listless, dreamy, and apathetic young person, I set him down as almost sure to become helpless, useless, and dependent upon the labors of others for support in life.

"Whatsoever thy hand findeth to do, do it with thy might."—*By a Christian Merchant.*

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### IMPORTANT TRUTHS FOR THE CONSIDERATION OF THE BRETHREN.

Often has it been a matter of surprise to me and at times a matter of astonishment in perusing the writings of men, as also in my daily and constant associations with them, that they while professing to be followers of Jesus, and having a thorough knowledge of the word of God; and who are for ever making known the fact that they will have a seat with the Lord Jesus Christ on his throne; should by their own self assurance and vanity stumble. Certain it is that they are either wilfully ignorant, or else they ignore certain important and well defined conditions conspicuous in God's word, the strict observance of which, with faith in Jesus Christ, will be the only means of obtaining a seat with him on his throne.

The strict compliance to these conditions by the humble Christian can alone secure the grand victory. These conditions are plainly and definitely set forth in Matt. v., vi., viii. Yet it is a sad but undeniable fact but few are to be found amongst the professing brethren, who endeavor strictly, and conscientiously to shape their lives and live in accord with the covenants there laid down—and some there are who appropriate and divide between themselves and the Lord the honors of his coming, and who actually at the same time have the audacity to assert that it is an impossibility to live in accordance with the commands of our Lord as set forth in that remarkable sermon.

Now dear readers, is it reasonable or possible that the thought should be entertained for a moment, that the Almighty Father who is the embodiment of justice, mercy, and love, could permit men to live and reign with the Lord Jesus Christ, and assist him in ruling the nations and making them to do, not only what they—the self-appointed rulers—failed to do, but according to their own version declare an impossibility i. e. absolute obedience to each and every commandment of the Lord Jesus Christ.

Kind readers, where is the consistency of such men? Does not St. Paul administer to all such persons this stinging rebuke? "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Gal. iii. 1. Speaking for myself—and knowing my own unworthiness—I can only say that if I am permitted to enter heaven at all, I shall have reason to glorify God in Christ Jesus.

Now my object in writing this is to demonstrate the fact, that a perfectly pure and holy life is not only possible but is absolutely essential to the believer, and not only in obtaining the incorruptible crown, but also obtaining a correct knowledge of the deep and hidden wisdom of God concerning the future of this world. This wisdom is called a "mystery," which none but the humble, prayerful child of God—who being indwelt by the Holy Ghost—is able to penetrate. And such this mystery will continue to be to the majority of mankind until the Lord Jesus Christ takes to himself the kingdom, when this mystery will be clear as the noonday sun. See Rev. x. 7; xi. 15–19; vi. 12, 17.

Now a part of this "mystery" clearly teaches that during the millennium the world will be ruled over by a body of divine men (of "just men made perfect") who are lively (or living stones)—1 Peter ii. 5—are being now sought out and made ready during this present period, known as the "Age of Grace." Everyday life shows us that each of these stones is being prepared by the Spirit of God, who fashions, polishes, and passes them through the fiery furnace of affliction—to test, to purify and by such means make them like unto their pattern the Lord Jesus Christ; who is not only their Grand Model, but also their foundation. Upon this foundation each stone will be built and blended together in one harmonious whole: each one that passes the fiery trial is made like unto pure gold, and is stamped with the "seal" of God's approval.

When the completed number of stones required in the construction of this Divine building is prepared—which will accord with the closing of the Age of Grace—the Lord Jesus Christ who is the "Alpha and Omega" will immediately crown the sublime structure with his own person, being the "Cap" or "Chief Corner Stone" and after this will commence the events recorded in Rev. xix. 11. The prophet Daniel alludes to this Kingdom as the "stone kingdom." Dan. ii. 34, 35. And if we consider the means i. e. material, made use of in this divine building or government, we become amazed at the wonderful display of wisdom, justice, mercy, and love, of our God, who being no respecter of persons, has so arranged it's construction, that whosoever will may come" and become part of the holy company of priest-kings, providing they will and do comply with the conditions previously alluded to. To those therefore, who being perfectly obedient to all the commands set forth in the Sermon on the Mount, to all such the language of our Savior can be applied, viz., "the kingdom of God dwells within you." and although now invisible, it will hereafter be manifested in the sons of God at the appearing of our Lord Jesus Christ. Rom. viii. 19.

And now I would ask, Why, our Savior should lay such exacting terms on all who seek the kingdom of God? I answer, the reason is plain; it is God's just and righteous way of preparing men to rule others; i. e. that first they should learn self-government, nay more, the conditions are such that a man to comply with them must rule himself with a rod of iron. Part of our Savior's mission was to "preach the gospel of the kingdom of God"—Mark i. 14; Matt. iv. 23—in which these conditions are embodied, which he not only fulfilled, but also by his life, and death on the cross, set us an example, showing the necessity of absolute submission to the doctrine he taught. See Matt. viii. 21–39.

I am desirous to make these facts plain; to the end that all may not only see the necessity, but also see reflected in these very conditions, the infinite wisdom, justice, and love of God, who having ordained the Lord Jesus Christ to be the judge of all mankind, first sent him into the world in the likeness of sinful flesh, to the end that being made in all respects like unto ourselves, he would necessarily be better able to feel and bear in his own body, the infirmities, weaknesses and ills to which all flesh is heir. Therefore we have at the right hand of God, a friend, an Mediator and Intercessor, who having himself borne our infirmities, and carried our sorrows, can and does sympathize with us, and who stretches forth his hands inviting all, "whosoever will" to come to him, and be raised up and through him be presented to the Father.

There were several divine purposes embraced in our Lord's mission, each purpose or part bearing special relation, and pointing to others hereafter to be enacted by him during the millennium; and yet in the contemplation of each, we find such beautiful blending of one part with another and such perfect harmony uniting all into the one grand scheme of redemption, that we involuntarily exclaim, "This is the work of God." We see in the Lord Christ, the most perfect man who ever existed on earth; in his conversation, his deeds and his life, we see the reflection of God; in very truth he was indeed a living temple in which the Spirit of the eternal God dwelt, that even those who only touched "the hem of his garment" were made whole. Mark vi. 56.

Now if we would be like him we must *follow in his footsteps*, we must conquer self, and endeavor to obtain a little of that divine spirit, with which he was filled. To become perfect, we must render implicit obedience to the grand truths he taught, which I have already affirmed to be not only possible but essential, for when once a man has made up his mind, and set his face determining with God's help to succeed, the victory is already half won.

And the sooner we look these facts in the face like men, the better it will be for each and every one of us, and bearing in mind that our Lord says: "' every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21. "Therefore whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock." "And every one who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand," etc. Matt. vii. 24–29. And again, "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. v. 48. Compliance with such exacting conditions demands self-sacrifice, and at times much personal inconvenience, but this is essential to self-government; and when we realize the grand object to be obtained, the means of attainment dwindle into comparative insignificance. Paul says, "For our present suffering which is but for a moment worketh for us a much more exceeding and eternal weight of glory."

The true man of God is ever a gentleman—one of God's gentlemen—and may readily be identified as such—not owing to his protestations of the fact—but by his conversation, his deeds, his life; these are the correct tests; he is one perhaps knowing but little which will enhance the good reputation of his neighbor, prefers rather to remain silent, than to imply by word or deed anything which would lower that neighbor in the estimation of his fellow men. He is one who never permits passion to usurp the place of reason, who always retains a cool demeanor, even under the most exasperating circumstances, no, not even though he be struck, for why should he, who bearing the name of Christ degrade and sink himself to the level of a brute? He is one who is governed in his associations with the opposite sex, treating them with the same kindness, and courtesy that exists between brother and sister. He is one who only values money for the good he can do with it, by helping his fellow men and spreading God's truths, believing it to be God's goodness if he should be endowed with little of this world's goods, thereby making it easier to comply with his Lord's commands, for having but little he is perfectly willing to share that little with his fellow men; whereas it can be easily seen how much more difficult it is for a rich man to comply with the command which says: "If thou wilt be perfect go and *sell that thou hast*, and give it to the poor." Matt. xix. 21.

I think the truth of our Lord's words has been pretty well established during the last eighteen hundred years; rich men will not be obedient to the doctrines, hence our Savior's words, "It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." Mark x. 25. Dear reader, here at least ought to be conclusive proof that nothing will do short of unconditional surrender, for to such only, can the language in Rev. iii. 21 be addressed: "To him that overcometh (all things) will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Again, the man of God is one whose services, talents, and even life itself, are at the disposal of that Being whom having not seen yet he loves.

The child of God is one
Who following in the footsteps of the Lord,
In whose Almighty strength he is renewed day by day
Being made a conqueror,
Beneath whose feet is crushed again
That cunning, and malicious thing—the serpent
Which if not crushed may gain admission to the breast,
And with malignant and Satanic hate,
Entwine, and coil itself about the heart,
Making him in time the slave of Lust.

'Tis strange, yet nevertheless 'tis true, that man
Who has no love for Christ, and his grand truths,
Invariably carries in his breast concealed from view
This creeping loathsome thing,
Petting, pampering, and caressing
As though 'twere his best, his truest friend,
Refusing to part company, even in the dark mysterious night,
When overcome with worldly strife, and turmoil
He seeks that rest which cannot rend a guilty troubled conscience.

'Tis strange, but nevertheless 'tis true, the child of God
Carries in his breast concealed from view
The Spirit of the living God,
Which like a white and spotless dove of purity,
Dwells ever in the secret chambers of that place
Consecrated as a Temple to the Eternal God—His heart.

H. B.

Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, "It passeth away, for indeed it is but a temporary supply for a temporary need." Never suffer your goods to become your God.—*Spurgeon.*

### "HOLD FAST TILL I COME."

So spoke the Spirit by the mouth of Jesus, and those divinely inspired precepts are as equally applicable to individual Christians, in the present day, as they were 1800 years ago.

"To him that overcometh, says the messenger to the churches. . . . . I will give power over the nations," and adds a little further on, "they shall sit down with me on my throne, even as I also overcame, and am set down with my Father on his throne."

To the overcomer alone therefore, are these promises given, and any believing and intelligent reader of Scripture, who can see that *from all ages*, from creation down to the present time the word of the Lord never returned to him void, will also be able to realize the true value of those precious promises in the present perilous times. Still we all have some dark hours, hours of weariness, doubt, humiliation and suffering, when the eye of faith is dim, when we are ready to sink down by the wayside of life, and exclaim with poor, perverse, faithless Jonah, "O Lord, take I beseech thee my life from me, for it is better for me to die than to live." Thanks be to God that in his infinite mercy he will not grant such a prayer as that, knowing that some time in the longed for future we shall be able to look back and say, "He hath done all things well," and at *this* time spares us awhile to rise up and fight the battle of life again.

Life is hard during this present age, none can wholly deny that; we see around us the wicked flourishing like a green bay tree, while many of God's dear people can only maintain life by a struggle from day to day. Palaces and trenchery hold high places in the land, while truth and uprightness cry for daily bread. Noble and kindly hearts unappreciated and neglected are tossed hither and thither in storms of sorrow and despair, while the vain, the worldly and the narrow minded float gaily along the silvery tide of fortune, basking in the smiles of many friends. We see death, that fell destroyer, snatching from some loving arms one in whom life's hopes and joys are bound up, leaving the aching heart aching and empty for ever.

In many a brave and suffering heart are daily battles fought and won, greater than the greatest victory in the blood-stained annals of this world's history: yet we live on, hiding our sufferings from every eye, but the eye of the Great Sympathizer—following out our daily round of duties, sustained by the power and grace of God. Fail we cannot while underneath are those everlasting arms, forgotten we cannot be while our Father cares for the lillies of the field and the birds of the air, forsaken never, while our Father says, "I will never leave thee, nor forsake thee."

Lift up your heads then little flock while the storms are gathering on all the world around you, rejoice and sing praises for your redemption draweth nigh—*the Lord is at hand* even at the door; ye who have suffered with Christ shall also reign with him, when he shall return in power and great majesty to gather his elect from the four winds, from one end of the heaven to the other, when together with Abraham, Isaac and Jacob, with patriarchs and prophets, with saints and martyrs of all ages, we shall enter through the gates into the city, and be called to sit down at the marriage supper of the Lamb.

JANET CARLYLE.

### The "Explanation" Explained.

Fraternally and with a sole regard to God's truth in the premises, a few words further may be essential to the right apprehension of the Lord's coming—its bearing on the world and related topics of Revelation.

1. We all know, that "the voice in the wilderness" (Isa. xl.) was "John the Baptist"—personified and heard and known as the harbinger of the first advent of Jesus, the Messiah. Matt. iii. 3; Mark i. 1–11; Luke iii. 1–17. "John answered; I am the voice of one crying in the wilderness," etc. John i. 23–34. This, with its antecedents, and consonitants, constituted "the beginning of the gospel of Jesus Christ, the Son of God." The voice was to those who were most concerned, to hear. "When all the people were baptized—Jesus also being baptized; the heaven was opened . and a voice from heaven said, Thou art my beloved Son—in whom I am well pleased." Luke iii. 21, 22.

2. These things did not occur "in a corner;" hence the second coming should be heralded as revealed. When "the shout of war"—(*keleusmati*), "the trump of God." (as at Sinai) and the world-wide relations of Jesus' kingly coming, are united with "the voice of the archangel." *Does it* denote stealth and silence? No, no! Surely this cumulative sentence—composed of the strongest terms known to language—and confirmed by the profoundest facts of the past—can not be hushed down. An impression from other sources may remain unchanged as such; and taken only at its value. Faith rests only in the word.

3. Elijah's translation was not foretold, as in this case, to all who read the prophets. But yet it was known abundantly; by it its antecedents; by his absence; by Elijah's endowments and miracles that confirmed his testimony to the facts; by the action of the young prophets and by all this having been "written for (Israel's and) our learning."

On the other hand "the seventh trumpet—the resurrection of the just"—their consonitants and bearing on the Messiah's kingdom, and the world's destiny—all forbid that we suppress their revelation—especially on the ground of Elijah's personal translation, in diverse circumstances.

But I forbear, though "the half" is yet untold. "Buy the truth and sell it not." John xvii. 17.

With kindest regards.

J. B. COOK.

## Selections.

### ORIENTAL SKETCHES.—No. 20.

Bashan and Its Giant Cities.

J. L. PORTER, A. M.

ARGOB.

From Suweideh I rode north-west across the noble plain of Bashan, passing in succession the villages of Welgha, Rimeh, Mezrauh, and Sijan, and seeing many others away on the right and left. Most of them contain a few families of Druses; but not one-tenth of the habitable houses in them are inhabited. These houses are in every respect similar to those in the mountains. I was now approaching the remarkable province of Lejah, the ancient Argob, properly so called. A four hours' ride brought me to Nejran, whose massive black walls and heavy square towers rise up lonely and desolate from the midst of a wilderness of rocks. The town has still a comparatively large population; that is, there are probably a hundred families settled in the old houses, which cover a space more than two miles in circumference. It contains a number of public buildings, the largest of which is a church, dedicated, as a Greek inscription informs us, in the year A. D. 564.

Nejran stands just within the southern border of the Lejah. Around the city, and far as I could see westward and northward, was one vast wilderness of rocks;—here piled up in shapeless, jagged masses; there spread out in flat, rugged fields, intersected by yawning fissures and chasms. The Bible name of the province, Argob,* "the Stony," is strikingly descriptive of its physical features. I made a vigorous effort to penetrate to the interior of the Lejah, in order to visit those strange old cities which I saw in the distance from the towers of Nejran, and of which I had heard so much; but no one would undertake to guide me, and the Druses absolutely refused to be responsible for my safety should I make the attempt. The Lejah, in fact, is the sanctuary, the great natural stronghold of the people. When fleeing from the Bedawin, and when in rebellion against the government, they find themselves perfectly safe in its rocky recesses. They are consequently jealous of all strangers, and they will not under any ordinary circumstances, guide travellers through its intricate and secret passes. Argob, Trachonitis, or Lejah,—for by each name has it been successively called—has been an asylum for all malefactors and refugees ever since the time when Absalom fled to it after the murder of his brother.

Being prevented from passing through the centre of Lejah, we turned westward to Edrei, hoping to be more fortunate in obtaining guides there. The path along which we were led was intricate, difficult, and in places even dangerous. We had often to scramble over smooth ledges of basalt, where our horses could scarcely keep their feet; and these were separated by deep fissures and chasms, here and there half filled with muddy water. A stranger would have sought in vain for the road, if road it can be called. In half an hour we reached the plain; and then continued to ride along the side of the Lejah, whose boundary resembles the rugged line of broken cliffs which gird a great part of the eastern coast of England. The Hebrew name given to it in the Bible is most appropriate, and shows how observant the sacred writers were. The word is *Chebel*, signifying literally "a rope," but which describes with singular accuracy the remarkably defined boundary line which encircles the whole province like a rocky shore.

We passed in succession the deserted towns of Kiratab, Tsarah, and Duweireh, all built within the Lejah; and we saw many others on the plain to the left, and among the rocks on the right. We entered the town of Husr el-Heriry, but were received with such scowling looks and savage threats and curses by its Moslem inhabitants, that we were glad to effect our escape. We now felt that on leaving the Druse territory we had left hospitality and welcome behind, and that henceforth outbursts of Moslem fanaticism awaited us everywhere.

EDREI.

Soon after leaving Busr, the towers of Edrei came in sight, extending along the summit of a projecting ledge of rocks in front, and running some distance into the interior of the Lejah on the right. Crossing a deep ravine, and ascending the rugged ridge of rocks by a winding path like a goat-track, we came suddenly on the ruins of this ancient city. The situation is most remarkable:—without a single spring of living water; without river or stream; without access, except over rocks and through defiles all but impassable; without tree or garden. In selecting the site, everything seems to have been sacrificed to security and strength. Shortly after my arrival I went up to the terraced roof of a house, to obtain a general view of the ruins. Their aspect was far from inviting; it was wild and savage in the extreme. The huge masses of shattered masonry could scarcely be distinguished from the rocks which encircle them; and all ruins and rocks alike, are black, as if scathed by lightning. I saw several square towers, and remains of temples, churches, and mosques. The private houses are low, massive, gloomy, and manifestly of the highest antiquity. The inhabitants are chiefly Moslems; but as there is a little Christian community, we selected the house of their sheikh as our temporary residence.

Under the guidance of our host, we went out in the afternoon to inspect the principal buildings of the city. A crowd of fanatical Moslems gathered round, and followed us wherever we went, trying every means to annoy and insult us. We paid no attention to them, and hoped thus to escape worse treatment. Unfortunately our hopes were vain. I was suddenly struck down by a blow of a club while copying an inscription. The crowd then rushed upon us in a body with stones, clubs, swords, and knives. I was separated from my companions, pursued by some fifty or sixty savages, all thirsting for my blood. After some hard struggles, which I cannot look back to even yet without a shudder, I succeeded in reaching our temporary home. Here I found my companions, like myself, severely wounded; and almost faint from loss of blood. Our Druse guard defended the house till midnight, and then, thanks to a merciful Providence, we made our escape from Edrei.

Edrei was the capital city of the giant Og. On the plain beside it he marshalled his forces to oppose the advancing host of the Israelites. He fell, his army was totally routed, and Edrei was taken by the conquerors, Num. xxi. 33; Deut. iii. 1–4. Probably it did not remain long in the hands of the Israelites, for we hear no more of it in the Bible. The monuments now found in it show that it was one of the most important cities of Bashan in the time of the Romans. After the Saracenic conquest, it gradually dwindled down from a metropolitan city to a poor village; and now, though the ruins are some three miles in circuit, it does not contain more than five hundred inhabitants. How applicable are the words of Ezekiel both to the physical and to the social state of Edrei! "Thus saith the Lord,.... Behold, I, even I, will bring a sword upon you, and I will destroy your high places.....In all your dwelling places the cities shall be laid waste, and the high places shall be desolate." Ezek. vi. 3, 6. "I will bring the worst of the heathen, and they shall possess their houses.....Say unto the people of the land, Thus saith the Lord God,.... They shall eat their bread with carefulness, and drink their water with astonishment,.....because of the violence of all them that dwell therein. Every one that passeth thereby shall be astonished." Ezek. vii. 24; xii. 19, etc.

In darkness and silence we rode out of Edrei. For more than an hour we were led through rugged and intricate paths among the rocks, scarcely venturing to hope that we should ever reach the plain in safety. We did reach it, however, and with grateful hearts we rode on, guided by the stars. Before long we were again entangled in the rocky mazes of this wild region, and resolved, after several vain attempts to get out, to wait for daylight. The night wind was cold, bitterly cold; my wounds were stiff and painful; and there was no shelter from the blast save that of the shattered rocks. The spot, too, was neither safe nor pleasant for a bivouac. The mournful howl of the jackal, the sharp ringing bark of the wolf, and the savage growl of the hyena were heard all round us. Gradually they came nearer and closer. Our poor horses quivered in every limb. We were forced to keep marching round them; for we saw by the bright star-light and the flashing eyes, that the rocks on every side were tenanted with enemies almost as dangerous and bloodthirsty as the men of Edrei. There I knew for the first time what it was to spend a night with the wild beasts; and there I had, too, a practical and painful illustration of Isaiah's remarkable prediction, "The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow," etc. Isa. xxxiv. 14.

Day-light came at last—not with the slow, stealing step of the West, but with the swiftness and beauty of Eastern climes. Mounting our jaded horses, we rode on between high black stones and crags of naked rock. Climbing to the top of a little hill, we got a wide view over the Lejah. I could only compare it to the ruins of a Cyclopean city prostrate and desolate. There was not one pleasing feature. The very trees that grew amid the rocks have a blasted look. Yet, strange as it may seem, this forbidding region is thickly studded with ancient towns and villages, long ago deserted. Passing through the Lejah to the town of Khubab, we rode on north-west along its border, leaving the towns of Hankin, Kib, Musmieh, and others, on our right. They are all deserted, and there is not a single inhabited spot east of Khubab. The rich and beautiful plain on the north of the Lejah is now desolate as the Lejah itself, and in a ride of ten miles we did not see a human being. We pursued our route to Deir Ali, and thence over the Pharpar, at Kenweh, to Damascus.

Thus ended my tour through eastern Bashan, and my explorations of its giant cities.

*Argob appears to have been the home of the warlike tribe of Gesshurites. Absalom's mother was Maacah, daughter of Talmai, King of Geshur, 2 Sam. iii. 3; and when he slew his brother Amnon he fled, "and went to Geshur, and was there three years," xiii. 38. Probably much of Absalom's wild and wayward spirit may be attributed to maternal training, and to the promptings of his ever fierce Gesshurites.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 5, 1882.


SOME communications intended for the present number are necessarily deferred.

THE majority in favor of prohibition in Iowa figures up 29,107. It will be a matter of rejoicing to the citizens of that State that there is a prospect of getting rid of her Salem dens. If Indiana were only free from these horrible sinks we should rejoice also.

As far as we have read the book entitled "The Life Everlasting," we are highly pleased with it and commend it to our subscribers. It is noticed in another column. So far as we have read Brother Myers' book, "The Covenants," we can commend it also. The Sinaitic Covenant and the Sabbath question are well treated, and the Sabbath shown to be a purely Jewish institution.

THE miserable assassin of President Garfield was hung June 30, at 12:35 p. m. observatory time, in the jail at Washington; and was buried July 1, at 4 p. m. in a grave 7 feet deep under the floor of one of the corridors of the same jail. On the gallows he read a blasphemous prayer that he had written for the occasion, and, with some emotion, tried to chant a piece of exceedingly silly doggerel. The autopsy held over his body revealed no evidence of insanity.

A SISTER, and a widow, sent us twenty dollars last week to pay for two extra subscriptions, and the remainder for the relief fund. Her object is to make THE RESTITUTION her missionary. Not to boast, but to encourage her and others we will say that we have this year already done as much financially and directly for our loved paper. She thinks, and we share her opinion, that there are many who are equally able to make THE RESTITUTION their preacher. Our Sister lives in Colorado. With many thanks we say—God bless her.

### THE PENNSYLVANIA RAILWAY.

In our recent trip to the East, as already noted, we passed over the consolidated lines of this Company to New York. From our personal knowledge, acquired on this journey, and on former trips over much of the line, we are prepared to speak in the highest terms of this deservedly popular line of travel. Many towns and cities along the route possess historic interest. It traverses fertile and beautiful tracts of country, and the scenery in the Alleghany mountains is an ever shifting panorama of sublimity and grandeur. Every provision has been made for the safety of passengers while traveling, and for their comfort and convenience at the well-appointed, and in many instances, magnificent stations and waiting rooms. To our numerous readers who may be at a loss to decide between the conflicting claims of the great rival lines between the East and the West, we have no hesitancy in commending this line of travel.

### THE UNREVEALED CHURCH.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John iii. 1, 2.

It is only by the excellencies of its character that the church of God can be manifested in this world. There is no transformation of the outward organization effected by divine power when one becomes a child of God. It is not by any visible personal perfections that the validity of our claims to the endearing divine relation, expressed by son and daughter of the Lord Almighty, can be made manifest. The heavenly transfiguration is internal; and, owing to human imperfection and weakness, the embryonic processes of the new life may be far from being obvious to the world, or even to the heirs of the like precious faith. The living tracery of a new creation, wrought and energized by the Holy Spirit, is only fully discernable to the Omniscient eye. Where mortal eyes, scanning the outward appearance, contemplate only a frail dying child of earth, the divine vision may distinguish an heir of eternal glory as an undeveloped germ. In the wintery day, while the leafless shrub is rooted in the frozen soil, the closed bud, wrapped in its costly integuments, may seem small, even contemptible; but that bud may enwrap a blossom, which, unfolded by spring showers and summer suns, will enchant the eye with its lovely tintings, and fill the air with incense fragrance.

It is only in the summer lands of the Paradise of God that the divinely-human will be seen in heavenly perfection. To possess the angelical loveliness of form and feature, to wear the ineffable beauty that glows on the rapt Seraph's cheeks, we must pass through the sublimating processes of the resurrection of the Just. Beyond death is the immortal—on the other side of the tomb, the incorruptible—in another age the glorified. In this world, it is even among the despised and lowly poor that the rich in faith, and heirs of the Kingdom, are to be found. The royal halls and imperial palaces, rich though they may be in carving, gilding, and tapestry, are not the abodes of the most excellent of the earth. God's own dear Son was homeless and friendless, a man of sorrows and acquainted with grief—without external beauty, form, or comeliness, while in this world, and though the foxes had holes, and the birds of the air had nests, divine Royalty had not where to lay his head. Dens, caves, huts, and hovels, have sheltered, sheepskins, goat-skins, rags, and sackcloths, have clothed; and poverty, lowliness, and obscurity, have hidden the heirs of the future glory, and the heavenly kingdom, from the view of a careless world. And if God's children have been lost to sight amid the humble and abject classes of humanity, while living; how utterly forgotten, while sleeping the death sleep, are those whose honored names shall yet be held in everlasting remembrance. For the heirs of immortality to garnished sepulchres are builded, nor do monumental marbles, or lettered granite tell where the many sleep who shall be equal to the angels of light in the ages to come. While the towering obelisk, the graven pillar, and the polished stone, may mark the place where wealth and honor repose, the wild rose and tangled sweet briar are growing untrained over the forms that are destined for the crowns and the sceptres of the endless futurities. Some prospective denizens of the New Jerusalem are sleeping 'neath the snows in Arctic graves, where the unsetting stars that circle the pole look down through the long night of months on their unmarked resting places. Some, who shall yet follow the Lamb through the groves of the heavenly Paradise, and drink of the founts of living waters whose crystal surface reflects the bordering trees of fire, are now resting beneath the turfy green that their mortal dust enriches. Over dust more precious than gold, over wasted forms that are yet to be reorganized into imperishable beauty, over silent tombs that shall yet sing amid the morning stars of the New Creation, the hot sands of torrid deserts are now drifting. And when the sea shall give up its dead, at the Redeemer's call, many others shall come forth who sleep low down upon the ocean's floor, and above whom the coral insect has built the stony tomb. In life the Church, the Redeemer's Bride, has ever been a forlorn and outcast wanderer—a poor dweller in a wilderness of toils and tears. Over its dead, buried and forgotten dust, the present evil world has reveled in all its glitter, pomp, and display. But the fashion of this world passes away! The day of regeneris will soon dawn upon this chaotic world and the sun-light of redemption break in upon "the night of the grave."

It is then that what is now earthly will bear the Image of the heavenly, weakness be changed to power, corruption be transformed into imperishability, mortality into deathlessness, and all human imperfection be transfigured into the divine perfections of Christ's most glorious body. For this promised redemption a sin-paralyzed creation groans; for this coming day of peerless glorification the martyr's graves are telephoning heaven with the voiceful cry—"How long, O Lord?" For the last lovely morning the left widow of the mutilated Bride in its bowed and broken humanity is, in sorrowful uniting, passing the last gloomy night watches; and for Israel's Hope and Earth's Deliverer a groaning creation is sadly calling—Come! Jesus says, I come!

### PERSONALS.

Brother Hugh S. Barnhill, of Argos, Ind., left his home immediately after the Antioch Conference to spend some time in Kansas. In a letter of June 28, he says: "RESTITUTION please publish that I am now at my son's—O. H. Barnhill—near Ingalls, in Kan., and expect to remain three Sundays; and will preach for them that may come. I would be glad to see the brethren of Northern Kansas."

HUGH. S. BARNHILL.

From a long and hallmate acquaintance we can cordially commend Brother Barnhill to our brethren in the West. We hope his visit will be for the advancement of the cause of Christ.

While in Philadelphia we had one or two very short interviews with J. H. Pettingell, A. M., the author of "The Life Everlasting," and other works bearing on man's future existence. In a card just received he writes:

"*My Dear Mr. Chaplin:* I sail with my daughter tomorrow morning, 28th inst, on the Illinois for Liverpool. Shall be absent about two months. Shall be the guest of Rev. E. White, London, the first week, and after that, for two or three weeks, of Rev. Dr. E. Petavel, Geneva. You have kindly sent me the last two numbers of your excellent paper, but I must leave before the number for this week comes to hand. If it should contain a notice of my book, will you kindly send it to me, care of Rev. E. White, Tufnell Park, London (N.) England; or if the numbers for the next two or three weeks should contain it, or anything of interest to me, please send to the care of Rev. E. Petavel, D. D., Chene Bougerier, Geneva, Switzerland, and very much oblige,

Yours in Christian love.

J. H. PETTINGELL.

*Phila. Pa. June 27, '82*

As requested we have forwarded last week's paper to London and will send successive numbers for two or three weeks to Geneva, as directed. We hope our brother in the gospel hope will find time to write a communication or two for our paper from Europe. We hereby most heartily invite him to narrate his impressions of men, places, and things generally. We may add that both Mr. White and Mr. Petavel are well known authors, and able advocates of the doctrine of endless life in Christ alone. From the pen of the latter we give, in another column, a short piece, that we have selected, entitled "The Mysterious Side of the Gospel." May God's blessing attend our Brother Pettingell in his travels.

Mrs. A. E. Davis, in her last communication from Jerusalem to the *Age to Come Herald*, says: "I wish you would mention in the *Herald* that THE RESTITUTION is received regularly, and passed around among both Jews and Gentiles, and is liked very well." We have been sending our paper to Jerusalem for some months and we are glad to hear that it arrives safely at its distant destination. We now make a proposal to our brethren. Let us raise a remittance for Mrs. Davis by a contribution of small sums from as many of our subscribers as would be glad to assist her, in her new home in the city of the Great King. There is now the sum of $7.35 on hand which was contributed to send a minister to preach and baptize in case a call should come from some isolated individual. As no such call comes how would it do to use this for Mrs. Davis? We leave it for those who have sent the small amounts to say, as we shall be directed only by cards from the donors. By helping Mrs. Davis we could probably secure some contributions from her pen directly to THE RESTITUTION, and also assist her in writing once for the *Herald*, to which we have been indebted for what we have already published. Small sums from many will soon make a remittance—we will help. Please act at once.

## Selections.

### POST MORTEM SLEEP.

*Mr. Editor:*

With your kind permission a few words of rejoinder to "Truth Seeker's" reply to my objections to the sleep after death theory, of the Rev. Doctor Clarke.

First, I alluded to the teaching of the universal church inculcating a different doctrine. This does not mean that there was not, or that there will not be, objectors, cranks and croakers in the church to the world's end. For Christ says: "When the Son of Man cometh, shall he find faith on the earth? No; but rather division." "T. S." thinks it would be better to appeal to the Scriptures for proof rather than to a "corrupt church," and so thinks "F.," also; and therefore he quotes several passages from the New Testament in support of the position he takes. "T. S." says, "If F." had read the Old Testament he would have found that dead men were made to talk by Isaiah," but objects to Christ doing the very same thing, both proving by the parable or allegory something else as true. Christ, the certainty of reward and punishment in the spirit world, Isaiah, the humiliation of vanity and pride. Just here let me say to "T. S." that I have been a constant reader of both the Old and New Testaments for sixty-five years; for they were my class books according to the Protestant parochial system in Ireland in my school days.

Again, if I had read the fathers. Well, I assure him I have, beginning with Polycarp, disciple of St. John, apostle of Lord. "T. S." will not take my thief on the cross and Christ's reply to him as proof of my position, because it might be made by a little alteration of the punctuation to mean quite a different thing. Admitted; and so might other alterations in punctuation make serious and momentous differences. And notwithstanding the penchant of the late translators of the newly-revised New Testament for altering sentences and words, yet they left this chief question just as they found it, to the great discomfort of the cranks and croakers. Then, "T. S." starts a new theory of dead men appearing alive, and talking without their souls, for he says Moses and Elias' bodies were there, but not their souls. Cannot swallow that, "T. S," too absurd and ridiculous. We pass it.

I cannot go into a discussion about the similarity of heaven and Paradise; that is not the question at issue. I keep to the text. Sleep or no sleep, is what we discuss at present. Heaven, Paradise and immortality of the soul some other time.

"T. S." says that I admit in effect that the Old Testament does not teach that the soul is conscious between death and the resurrection, just because I said that Christ should make known things kept secret since the foundation of the world. How "T. S." can prove from that, that I admit his sleeping theory, passes my comprehension. No prophet or mere man ever did or ever could with any show of authority declare the torments of hell or the bliss of heaven as Christ could, for he saw both places and knew them of old, being the omniscient and omnipresent God. "We speak that we do know and testify that we have seen." "If thy right hand or foot offend thee, or thy right eye, cast them off or pluck it out, and cast it from thee; better for thee to enter into life with one hand or one foot or one eye, than have all these cast into hell, where the worm dieth not, and the fire is not quenched." These were some of the things he was to have made known, and the conscious state after death, also.

I am at a loss to know why "T. S." jumps from the sleeping question to the immortality of the soul, when I never said a word about it, although he was good enough to put "mortal spirit" and "immortal" into my mouth. And to help a lame argument, he must appeal, also at any clergyman will admit that St. John saw things in the vision which have not yet been fulfilled or become realities, but will in the future." But the glorified beings that he saw round the throne "crowned and robed," were indeed the spirits of departed saints of God, that had already washed their robes, and made them white in the blood of the Lamb. Nothing future about that, any way. This appeal to "most any clergyman" is rather soft. They cannot help you "T. S." in the least, to get over the difficulty. And what, in common sense, has the first chapter of Revelations to do with the vision in the 7th. The old dodge of skipping about to avoid the shot, but you cannot escape even behind the twenty plain passages that you think are necessary to prove the immortality of the soul "if it is a Bible doctrine." Out of that hiding place you can be driven not only with twenty but with thirty if necessary. But that is not the question at issue; but the sleepiness of the soul. What made you jump from that without provocation? Did "Frankonia" once mention it? Never.

FRANKONIA.

### THE SLEEP OF THE DEAD.

*Mr. Editor:*

If you will allow me space in your valuable paper I will reply to "Frankonia's" letter in your daily issue of the 29th instant. In the first place, I would ask him if Barnabas, Clemens, Romanus, Hermas, Ignatius Martyr, Theophilus of Antioch, Justin Martyr, Irenæus Martyr, and Clemen's Alexandrinus are some of the "objectors, cranks and croakers" he refers to. These are some of the church fathers, all of which believed in the sleep of the dead, and Polycarp might be included with them in that view: and as they believe in the unconscious state of the dead, they must have been "cranks, croakers, etc.," according to "Frankonia." These all died between 90 and 216 A. D. On the other hand there were three of the church fathers who held the doctrine of eternal life in pain, or the conscious state of the dead, viz., Athenagoras, Tatian and Tertullian, who died A. D. 190, 200 and 236. It will be seen by the foregoing that the fathers three to one were in favor of the sleep of the dead, and they nearly all lived closer to the time of Christ than the three last named who held the opposite view. So I think "F." must admit that the great bulk of the talent of the church immediately after the death of Christ were in favor of the view I advance. I did not object to Christ "doing the very same thing," (see "F.'s" letter) but I objected to the interpretation that "F." gave of the parable, and would like to see him get away with the points I made against his interpretation of it. I admit freely the "certainty of rewards and punishment," but differ with "F." as to their nature. I believe the Scriptures, when they say "the wages of sin is death and the gift of God eternal life through Jesus Christ our Lord." As to the thief on the cross, and the translators of the new version of the Testament, I would just say that I suppose they (the translators) looked through the same colored goggles that "Frankonia" does. Will "F." please try and overcome the arguments I advanced on that and other passages, or else own that I have the truth on my side. The facts as I gave them remain untouched. "F." misrepresents me when he says that I started a "new theory of dead men appearing alive and talking without their souls," for I wrote that the record for portion of Scripture referred to said that Moses and Elias were there and not their souls without their bodies, as "F." would have it. If "F." can give one solitary proof that Moses and Elias were on the Mount in a disembodied state I am prepared to believe it. It would look better if "F." would get away with my proofs and arguments on the vision on the Mount rather than to take refuge behind a jeer. He must be hard up for material when he has to resort to such tactics. "F." must be mentally short sighted, if he can't see that the doctrine of the conscious state of the dead stands or falls with the nature of the soul. Therefore if we prove that the soul is not immortal we prove that the dead are asleep or in a state of unconsciousness, between death and resurrection, so he need not quibble on that point but rather tak up his time and space by meeting what I advance if he can.

When I said that "F." admitted in effect that the Old Testament did not teach that the soul was conscious between death and resurrection, it was on account of his own application of the quotation he made. So if I made a point against him there, he must find fault with himself, as he quoted the passage to show that Christ had brought this doctrine of the conscious state of the dead to light, and he admits the same thing in his last letter, for he says plainly "these were some of the things he (Christ) was to make known, and the conscious state after death also." (Now "F." read your own letters over again and perhaps you will be convinced that I understand you right, according to what you wrote.) But I defy "F." to prove that the consciousness of the dead was one of the things referred to in the passage: and I challenge "F.," or any other person to prove logically from the Scriptures that the conscious state of the dead is taught therein.

In 2 Tim. i. 10, we read that "Christ brought immortality to light through the gospel." Therefore Christ did bring immortality to light after all, (but not the conscious state of the dead) and you see "F.," I am in good company. "F." quotes, "if thy right hand or foot offend thee, etc., cast it from thee, for it is better for thee to enter into life with one hand or one foot than have all these to be cast into hell," etc. This is my doctrine "F.," as I believe this portion of Scripture teaches that we will either enter into life or the "unquenchable fire" in a bodily state after resurrection, and judgment, I think even "Frankonia" can see that the language in this passage can refer only to individuals in a material bodily state. The fire although unquenchable no doubt, will go out of itself, when there is no longer any material to feed it. The worm will likewise die when it has nothing to feed on. The passage denotes utter destruction and consumption to the wicked. For another passage says "they shall be burnt up root and branch." If "F." wish I can quote him scores of others to the same effect. When I used the words "immortal soul," etc., I did not wish it to be understood that I was quoting "F." but I quoted them as being common phrases used by those believing in the immortality of the soul. "F." says that the "beings that were seen round the throne were indeed the spirits of departed saints." Now, I demand some proof ("Prove all things"—Paul) that those around the throne were departed spirits. The good book does not say so, and I can't take "Frankonia's" assumption as demonstrating anything. Besides, when he calls it a vision his foundation is gone, as I demonstrated conclusively in my last letter that a vision is not something real, and "F." has not made the least attempt to break down my fortification. And I will just say here that unless "F." can make at least a good attempt to meet my Scripture quotations and arguments I shall not consider it worth while to answer him. His view that what John saw in vision really took place in heaven, involves him in some absurd positions. For instance, with that view an earthquake, lightning and hail were taking place actually in that place of perfection, where God's throne is called heaven. The idea of an earthquake in heaven should make "F." adopt some other theory or mode of interpretation. See Rev. xi. 19.

As "Frankonia" is so anxious to stick to the "Sleep of the Dead," and has been a constant reader of both Old and New Testaments for sixty-five years, let him give his interpretation of the following very plain texts for the instruction of your readers:

Psa. vi. 5; Eccl. ix. 5, 6, 10; Jer. ix. 39; Psa. cxlvi. 3, 4; Isa. xxxviii. 18, 19; Job iii. 13-22; xiv. 10-22; Psa. xxxix. 13; Gen. xv. 15; xxv. 8; xxx. 29, i. 26; Acts xiii. 36; John iii. 13; Acts ii. 29, 34; John xiii. 33; xiv. 2, 3; vii. 34; viii. 21; 1 Cor. xv.

While thanking you, Mr. Editor, for taking up so much of your valuable space, I wish you the compliments of the season.

Yours truly,

TRUTH SEEKER.

### The Mysterious Side of the Gospel.

Among the many social and political changes that are taking place in the present day, there is none more noticeable than the decay of the ancient clerical power. Nations have grown weary of authoritative assertions, and of intolerant despotism. They complain that the ministers of religion have abused the mysterious element to be found in the gospel. Too many errors have indeed been introduced under the cloak of Christian mystery; and the pure gospel shuns that superstitious adoration which only endangers and delays the progress of truth. Blessed be God, our glorious gospel asserts itself before mankind as a supremely rational doctrine, and as to the wisdom of God himself. Its only aim is to solve the mystery which, as Paul tells us, "hath been hid from ages and from generations, but now is made manifest to the saints."[1]

Protestantism cannot flourish unless it advances with resolute tread in the path which the Reformers marked out. Let us by all means study and revere ecclesiastical tradition, and cultivate Christian art; it is useful and praiseworthy thus to explore the past; but let us beware substituting sacramental efficacy, vain formulæ, magical ceremonies, and the absolute authority of any man, for the moral power of faith and the word of God. Such a course would bring down upon the Protestant Churches the destruction that threatens more ancient establishments than ours; whose days are numbered, in spite of their grandeur, unless they return to the purity of primitive faith.

If, then, we acknowledge that the evangelical religion does contain some mysteries, we hasten to add that it explains more than it possesses, and that it contains fewer than any other religion, or any system of philosophy. We may go still further and add that we expect a new religious era to result from the freedom of thought that was inaugurated by our fathers of the sixteenth century. The same careful and painstaking study of proofs which has regenerated natural and historic sciences in our day, will also transform our understanding of Christian truth, and will prepare the way for that day when all from the least to the greatest shall be able to give a full and most positive proof in support of "the hope that is in them," and when "they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord;" for the law of the Lord shall be written in every heart.[2] In the crisis through which we are passing, imperfect knowledge is shaking the faith of many, but riper knowledge shall change faith into sight.—*E. Petavel, D. D.*

[1] Col. i. 26.
[2] Jer. xxxi. 33, 34.

### JESUS WEPT.

In times of affliction, when our cup of sorrow is full, when tears of sympathy and consoling words from dear friends fail to soothe the deep anguish of our hearts; when in vain we try to check the stifled moan and keep back the scalding tears, and it seems that our burden is more than we can bear, and there is no help in all the world 'tis then the light of divine truth sheds over us a ray of hope and love sublime. We see One caring for us and sharing in our sorrows, One that wept with those who suffered affliction; One too that has promised consolation and a glorious day, where sorrow cannot dwell; a heavenly home for the sweet babes brought back from the land of the enemy. Nothing shall be there to make afraid. O picture of joy! the lion, the lamb, and a little child in a flowery Eden home! What a grand and glorious plan God has laid for his children, peace and plenty for all; a righteous reigning King, who will give us joy for mourning and a balm for every pain.

W. M.

## News Items.

TURKEY—LANDS FOR JEWISH REFUGEES.

CONSTANTINOPLE, June 29.—The Sultan is about to issue a firman granting the Jewish refugees from Russia fertile tracts of land in Syria and Mesopotamia.

GERMANY—EARTHQUAKE IN THE RHINE VALLEY.

BERLIN, June 29.—An earthquake was felt in the Rhine valley on Sunday. It extended to the north of Sweden.

England's preparations for a war in Egypt are in vigorous progress.

EGYPT—A COUNCIL AT THE BRITISH WAR OFFICE.

LONDON, July 3.—It is stated that a committee under Sir Garnet Wolesley met at the War Office today. Before rising they will settle arrangements for the pay, clothing and victualizing of the army of reserve, whose calling out is shortly expected. At Woolwich harness equipments are being hastily prepared for a number of batteries, such as are used in countries destitute of good roads. The men-of-war Ajax and Agamemnon, now at Chatham, have been ordered to prepare for immediate service.

EAST INDIA TROOPS.

SIMLA, July 3.—The Bombay Government has received instructions to be prepared for the shipping of the contemplated military expedition to Egypt.

WHAT THE CONFERENCE WILL DO.

PARIS, July 3.—It is stated that if Turkey persists in abstaining from European accord it is predicted the conference will be obliged to entrust the intervention in Egypt to a mixed corps of English, French, Italian and Greek troops.

Colorado Springs and Manitou, Col., were badly damaged by a terrific rain-storm, Saturday evening.

The latest returns from the recent Prohibition-amendment election in Iowa, embracing nearly all the State, make the majority for the amendment 29,107.

## Sententious.

"We can do it" has a magic inspiration.

Paradise is always where love dwells.—*Jean Paul Richter.*

Religion is as much designed to make us happy as to make us good.

There is a proselyting power in a happy spirit.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—*A. J. Gordon.*

The amount of suffering that can be endured depends largely upon the spirit in which it is borne.

Who would be a Christian true,
Must be Lord's courageous fellow—
Every worldly good resign,
Earthly glory count but hollow,
Honor, wealth, and friend—one sweet,
He must trample under feet.

Nothing but the Infinite pity is sufficient for the infinite pathos of human life.

*Life is not done*, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left *for us to do.*

One reason why so many of Christ's disciples are poor, is because riches would endanger their salvation.

As in some parts of the world the cold is so intense that the mercury freezes and the registering of the temperature ceases; so with conscience, we may sink so far in sin that it will cease to reprove, for itself is frozen and powerless.

To be always intending to live a new life, but never to find time to see about it—that is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.

A pleasant manner, and a helpful word,
A manly spirit, from no task deterred,
A wholesome temper held in just restraint,
A zeal that long endures without complaint,
A heart in strict accordance with God's plan,
Are attributes becoming any man.

The efficacy of prayer is one of the last things that a scientific naturalist should question, if he is at the same time a theist. Prayer is itself one of the laws of nature, and one of those that show, in the finest way, how higher laws override and modify those that are lower.

### A Request.

Will Brother J. B. Cook please give a discourse on Isa. liv, 9, "For this is as the waters of Noah unto me," etc. In particular does the passage teach that the destruction of Jerusalem and the scattering of that people among all the nations is unto the Lord as the flood on the old world in the days of Noah? I say this not to suggest but to ask your attention to a single point, to be printed in THE RESTITUTION.

C. BOARDMAN.

# Poetry.

## FRUITION.

W. L. CHUCKETT.

Surely the time for our labor is ending,
Surely the King in his beauty is near;
Hail to the light from heaven descending,
Hail to the glory soon to be here.

We have watched and prayed for the coming of morning,
To greet the first beams of the life-giving Sun,
And now in the East is a glint of the dawning,
Darkness vindictive, soul joy will be won.

Joy that the heart cannot know in this beating
Compassioned by sorrow and stained by her tears;
Joy that shall last, unfolding, unfleeting,
Brightening earth through eternity's years.

Rejoice! O rejoice! for long have we waited
For the beautiful life that knows not decay;
Look up! let your souls with that life be elated,
For night and its shadows are passing away.

# Selections.

Age to Come Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

JERUSALEM, May 2, 1882.

We have had rain today; an unusual occurrence in this country so late in the season. But we may look for greater things to come.

A recent event among the Jews is of great importance, in my estimation. A company of one hundred and twenty families have arrived here from Arabia. It was hardly known that such people existed, until they were moved upon to come to Jerusalem. I will try and ascertain more about them. The fig-tree is beginning to put forth leaves.

I have received many letters from different parts of America, both from the States and Canada, asking for information. I shall answer as I can under the circumstances, and as many as I can. Those who do not receive answers, may understand that it is beyond my power to answer all; and I am often at a loss to know what ones to leave unanswered.

I must repeat the advice, that I do not consider it wise for single families to commence farming here. There should be six or more families in a company. The customs and language of the inhabitants makes it necessary at this stage of the colonization movement. How it may be hereafter, I cannot say.

Colonies will find plenty of good land at reasonable prices a little way out from Jerusalem; but in the immediate vicinity of the city I think the price of land is nearly as high as in the suburbs of Boston.

I am happy to be able to write today that I have quite recovered my health. But my kind friends, the Americans from Illinois, still care for me. They come often, or send a servant, to see what I need. What a wonderful God we have, and how good he is! It does really seem that Jerusalem is nearer to God than Boston. How glad I am that I am here. It is a good place to learn of God. May I say, it is like entering the High School?

You wish me to tell you how the people live. Well, they eat, drink, sleep, gossip and talk about each other, make love and get angry, smoke, sing, laugh and weep, just about the same as they do in America. If I understand them correctly, I should say that the Arabs are not naturally a revengeful people. I call them kind-hearted and extremely hospitable. We Americans like Mohammedans better than we supposed we should.

Mrs. Brinton, Frank, her son, and myself, went to the top of Mount Scopus last Saturday. Our path was one bed of flowers. We found grain growing quite to the top of the mountain. The day was hot, but we found it too cool for comfort at the summit. We were fortunate enough, however, to find a shelter from the wind on the other side of the mountain, where I made a sketch of the River Jordan and Dead Sea.

The nights are now cool, and I am sitting this evening by a warm fire. It is evident, the seasons are changing and the rains increasing. Does not the floods, sicknesses and troubles in America fill the parabola picture? I should think so.

May 3rd. We have rain again today. Mrs. Brinton and myself have taken a walk over a new road. They do make nice roads here. On our return, we visited the school for Jews. This is a new feature. Rothschild built this house some years ago for the purpose of schooling the Jewish children. But the Jews refused to send their children to school, and the house was closed. But the Jews are getting their eyes open, and now they are filling up this house very nicely to educate their children.

It is now raining smartly, and all are surprised.

American greenbacks are as good here as gold. Send them along.

[We have never understood this to be so but , and fear now that considerable discount must be made.]

Sunday Evening, May 7.—This has been the most glorious day I ever know. The air is so pure, sweet, and delightfully cool and breezy. Mr. Spafford has given us an interesting history of his trip to Tiberius. He spoke of the beautiful plain of Esdrelon, with its lovely fields of waving grain and flowers. He described to us, in the most glowing colors, the beauty and grandeur of the scenery upon which Jesus looked for thirty years of his life at Nazareth. I assure you that the life of Christ has a new interest to us who are so blessed as to behold the identical places where he walked and wrought his wonderful miracles.

Mr. Spafford has a most gentle and kind spirit, and is teachable. He always listens with interest to any new thought presented. He has a fine intellect, is noble by nature, a true Christian. His dear little wife is just the same. We discuss the various questions which arise, just the same as we did in our meetings at Boston. Today we had up the nature of Christ for debate. Of course, my views are new to them on this point. But on the mass of the prophecies they are well posted, and we agree perfectly.

I will pen a bit of important news. There has been found a tribe of Jews in Arabia, hid away, though, of course, the Jewish records show that such a tribe existed, but nothing was known about them. By chance, some merchants from Alexandria were traveling there and met these Jews, and told them they come from near Jerusalem, and that many people had arrived there expecting the Messiah soon to come. These poor souls believing it, at once sold all their possessions and started for Bombay (one hundred and twenty families), where they had to stay in quarantine three months. Then they came to Alexandria; here, also, they were quarantined. At this time, nearly all their means were spent; but a part of them got enough together to come on to Jerusalem, arriving here in a most destitute condition. They were taken into the homes of the poor Jews here and kindly cared for, until their means were exhausted. At this time, our American friends heard about it, and immediately went to their relief. They have fed one hundred and fifty for the last week, and have carried clothes from their beds and backs, and are making clothing for women and children. They say they shall give the last farthing, if God calls for it: and especially in this cause. All here think this the most remarkable circumstance of this century, and we are daily expecting greater things.

There is to be a Jewish settlement near the beautiful town of Ramleh, and I wish all our friends who are expecting to come to farm would come and buy land with these Jews. Our friends here say, "Be sure and bring blacksmith tools, if you have any." A blacksmith is much needed in Jerusalem. Cannot one be sent? Also, a good shoemaker. I hope it will be Brother Libby.

The crops have never been known to be so abundant before. We walked over a hundred acres of wheat today, the ground is nothing but small stones; no soil can be seen; and the heads of wheat are the heaviest I ever say. It is the same as far as the eye can reach. At Jaffa, the wheat has been cut, and now stocks have sprung up, which are expected to bear the second crop. This is owing to the late and hitherto unknown rains. I had this from a reliable source. What do you think of this for my new country? I think somebody will wake up soon to the importance of this land.

These records show that there are two thousand more Jews in Jerusalem than two years ago; there are now nineteen thousand.

We have plenty of peas, new potatoes, cucumbers, and cutters in market. The peaches in my garden are as large as an almond. I saw the largest pear tree this afternoon that I ever saw. It was as large as the largest apple tree in our country, and was loaded with pears. The almond trees are filled full of green almonds, and we eat them green.

## ABOUT CYCLONES.

**A Nebraska Meteorologist Gives His Views Concerning These "Bosoms of Destruction."**

LINCOLN, Neb., June 26.—A local weather prophet, one who enjoys distinction because of his success in predicting the state of the weather at all seasons of the year, was asked by the *Journal* correspondent, this morning, to explain the nature of a cyclone.

"I cannot explain it philosophically," he said. "I only know that a cyclone is composed of wind, rain, thunder and lightning, and that it moves in a circle and possesses a destructive force which nothing can withstand. An Eastern paper, commenting on the recent Iowa cyclone, contends that such disasters can be averted by building less of wood, and more of stone and brick. This is nonsense. No structure, however solid, no matter of what material it is constructed, if in the direct line of a cyclone, can withstand its force. There is an awful fury and power in the real cyclone—it is the strength of electricity more than anything else. Talk about solid structures of brick and stone withstanding such power. Why, I have seen sixty miles of country covered with large forest trees and immense rocks swept clear by a cyclone. From the Missouri line south to the Arkansas river, some years ago, a clean sweep was made by a cyclone; large trees were uprooted, others snapped in two like pipe-stems, rocks weighing hundreds of tons were rolled over the ground like marbles, and trenches were dug through hills which would have taken hundreds of men years to accomplish."

"In what portion of the country have the most destructive cyclones occurred?"

"Illinois has been visited a number of times by cyclones. Iowa has been terribly unfortunate this year. Wisconsin, Minnesota and Dakota have had their share of terrific storms. In fact, there is no portion of the country entirely safe from such intruders. But it must be borne in mind that such a cyclone is not a tornado. The difference is in the fact one is a straight wind, while the other is a circular storm of wind and rain. The cyclone is of prairie origin, and occurs in prairie countries mostly. It would seem that Dakota and Nebraska should be frequently visited by cyclones, but such has not been the case so far. Nebraska has never had but one real destructive cyclone; that was at Stanton last year, when the whole town was blown to pieces."

"In the event of a cyclone, what is the best thing to do?"

"Seek an underground retreat of some kind. Many Nebraska farmers have cyclone caves or cellars near the house, into which they can go in case of a storm. The only safe place during one of these terrible storms is underground."

"Do you predict other destructive cyclones this summer?"

"Yes; this year will be one of great disaster, and of all agencies of destruction the cyclone will be the worst."—*Correspondence of the Chicago Journal.*

### THE TIDAL WAVE.

The Lake Erie tidal wave which visited Cleveland on Friday morning, June 22, is as great a mystery as ever. The visitation is the third in a period of fifty years. The wave is generally attributed to a cyclone, but no disturbance of the elements adequate to the production of such a wave was noted at the time. A Cleveland investigator believes the wave was produced by a small area of very low atmospheric pressure in other parts of the lake pushing the water up until the equilibrium was restored. The wave once formed repeated itself, rising and falling until it finally broke at Cleveland.

## THE FOUNDATION OF ISLAM.

The Koran is believed by Moslems to occupy a unique position, and to stand apart from all other inspired writings. It is held to be an objective revelation of the divine will; that is to say, God did not simply illumine the mind of the prophet and make it the vehicle of the ideas which he wished to convey to men. Every word of the Koran was composed in heaven and dictated to Mohammed, word by word, in the Arab language, by the tongue of the angel Gabriel. Mr. Sell quotes Ibn Khaldoun, an authoritive Mohammedan writer, in support of his statement. "Of all the divine books," says this eminent Mussulman authority, "the Koran is the only one of which the text, words and phrases have been communicated to the prophet by an audible voice. It is otherwise with the Pentateuch, the gospel, and the other divine books; the prophets received them in the form of ideas." "This," adds Mr. Sell, "expresses the universal belief on this point—a belief which reveals the essential mechanical nature of Islam." The Koran thus claims to be a divine revelation in the sense different from all other sacred books. It is the belief of every Mohammedan, that not only the thoughts and the ideas are of divine origin, but the very words and their arrangement were communicated to the prophet as they were, edited and composed in the mind of heaven. It follows, of course, that to ask a Mussulman to alter in the slightest degree anything sanctioned by the Koran is to ask him to commit what would be in his eyes an unpardonable impiety. The Koran, it must be remembered, deals, in contradistinction to the gospel, with precepts rather than with principles. Principles admit of indefinite modification and development, and therefore Christianity can adopt itself to every variety of place and circumstance. But a book which lays down positive rules that are held to be binding in the strictness of the letter to the end of time, is manifestly a perpetual barrier against the progress of civilisation among all who believe in it. The Koran is in fact, the stereotyped expression of the knowledge and notions of the semi-barbarous Arab of the seventh century; and every word of it being considered the last expression of the divine will, the consequence is that the Mussulman world is forever bound hand and foot in the fetters of an unchangeable barbarism.—*London Spectator.*

# Youths' Column.

## The Peace of God.

ISAAC WILLIAMS.

The child Jesus on his parent's breast,
In sweet sleep lies at ease, and is at rest:
The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He has no store—he owns no seed,
Yet sings aloud, and doth not heed;
By flowing streams or grassy mead
He sings to cheer
Men who forget, in fear of need,
A Father's name.

The heart that trusts for ever sings,
And feels no fight as it had wings:
A well of peace within it springs:
Come good or ill,
What'er young, immortal beings,
It is its will.

## Home.

When father and mother have their life and friends quite apart from those of their children, when the boys are in a hurry to scatter in every direction after tea, and the girls prefer any place to their home, the home is in a dangerous state. It should be more than four walls, more than a roof, a shelter from the storm, and a place to eat and sleep in, and if it be only these and nothing more, it has failed in its mission.

## The Legend of the Beautiful Hand.

There was a dispute among three ladies as to which had the most beautiful hand. One sat by a stream, and dipped her hand into the water, and held it up; another plucked strawberries, until the ends of her fingers were pink; and another gathered violets until her hands were fragrant. An old, haggard woman passing by, asked, "Who will give me a gift? for I am poor." All three denied her; but another who sat near, unwashed in the stream, unstained with the fruit, unadorned with flowers, gave her a little gift and satisfied the poor woman. And then she asked them what was the dispute; and they told her, and lifted up before her their beautiful hands. "Beautiful indeed," said she when she saw them. But, when they asked her which was the most beautiful, she said: "It is not the hand that is washed clean in the brook; it is not the hand that is tipped with red; it is not the hand that is garlanded with fragrant flowers; but the hand that gives to the poor, is the most beautiful." As she said these words, her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven with authority to decide the question in dispute. And that decision has stood the test of all time.

## The Shepherd King.

MR GOOD—Well, my children, you have had your lessons of late in the Old Testament, and I suppose you can tell me who was the greatest king of God's chosen people Israel?

HENRY—David!

MARY—O yes, David! Do, papa, tell us something about David.

MR GOOD—Most gladly, Mary. If you take your Bible, and turn up the second Book of Samuel, the 23d chapter, and first and second verses, you will find something about David told by himself.

HENRY—O, let's see. 'Now these be the last words of David. David, the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The spirit of the Lord spake by me, and his word was in my tongue.'

MARY—O, David calls himself 'the sweet Psalmist of Israel.' Is that because he made the Psalms? O yes, 'the Psalms of David.'

MR GOOD—Yes, David was a great poet, and also a fine musician; and many of his psalms are beautiful songs, which he sung to the music of the harp, which he played himself.

MARY—Wouldn't that be grand—to hear a great king singing his own psalms to his own music, and playing the harp to it himself?

MR GOOD—And, grander still, to think that all his songs were about the love and goodness of the great Creator, and about the great things God had done for his chosen people Israel. Ay, and about many greater things he had promised to do for them afterwards.

HENRY—But what is the meaning of 'Anointed,' papa? He calls himself 'the Anointed of the God of Jacob.'

MR GOOD—A very interesting and also a very important question, Henry. But you do not need me to tell you what it means; for you have only to look up the 16th chapter of the first Book of Samuel, and you can read all about it for yourself.

HENRY—Its your turn now, Mary. 1 Samuel xvi.—which verse papa?

MR GOOD—Begin at the beginning of the chapter, Mary.

MARY—Yes, papa—(reading)—

1. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, and I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons.

2. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I come to sacrifice to the Lord.

3. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and shalt anoint unto me him whom I name unto thee.

4. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5. And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourselves and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, he looked on Eliab, and said, Surely the Lord's anointed is before Him.

7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

MR GOOD—You see here that Bethlehem was the town of David, where Jesse his father and all his family lived. This is the town where Jesus was born, as you read in the second chapter of Luke, where it is called 'the city of David.' But you see also that God sent Samuel to Bethlehem because he had provided a king among the sons of Jesse; and also that Samuel was to take a horn filled with oil, to anoint the one that God had fixed upon.

HENRY—But how would Samuel know which was the right one?

MR GOOD—You see that Samuel puzzled from the countenance and height of Eliab that he must be the right one; but the Lord had a better way of judging; for he can look into the innermost parts of man's mind, and know what he is fit for. And so Eliab was found to be bad-hearted, and set aside.

MARY—And who came next?

MR GOOD—Read other three verses, and you will see.

MARY—(Reading)—

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

HENRY—Whole seven sons, and none of them chosen!

MR GOOD—Yes, whole seven. Now, Mary, read three verses more.

MARY—(Reading)—

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep. And Samuel said unto Jesse, send and fetch him; for we will not sit down till he come hither.

12. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.

HENRY—How wonderful!

MARY—O yes—the very youngest; and keeping his father's sheep!

MR GOOD—And he was very young at this time, as he was not brought with the rest of his brothers to the sacrifice. And he never forgot that he had been a shepherd boy, for he compares himself to a lost sheep, and in many of his psalms he sings of Jehovah as the 'Shepherd of Israel.' You remember that beautiful psalm—the 23d—where he sings—

The Lord is my shepherd,
I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.

And the 80th—

Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock.

We are his flock. He doth us feed,
And for his sheep He doth us take.

HENRY—Isn't he called the man after God's own heart? He surely must have been a very good man.

MR GOOD—Yes, my dear, he was, although not perfect. He was a man after God's own heart in doing his duty as a king; for he had the respect for the laws which God gave, and did not, like King Saul, who was before him, take upon him to make laws for himself. This is beautifully expressed in Psalm lxxvii. 71, 72, in mentioning that David had been a shepherd: 'He chose David also His servant, and took him from the sheepfolds, to feed Jacob his people, and Israel His inheritance. So he feed them according to the integrity of his heart, and guided them by the skillfulness of his hands.'

MARY—Please, papa, tell us about the horn of oil that Samuel had.

MR GOOD—Well, if you look up the 10th chapter you will see what Samuel did to Saul with a vial of oil.

MARY—O, let us see. Which verse?

MR GOOD—The first verse.

MARY—(Reading)—

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?

MR GOOD—It would be the same with David, for he was anointed with oil for the same purpose as Saul was.

HENRY—But, papa, what could the pouring oil on David's head do?

MR GOOD—It could mark him out for a special purpose. The oil was prepared by the particular directions of God himself. It was mixed with richest perfumes, and was not to be used for common purposes, and was therefore termed holy. You can read these directions in Exodus xxx. 22–33 some other evening. In Psalm lxxxix 20 God says: 'I have found David my servant; with my holy oil have I anointed him.'

MARY—But why was David anointed, papa?

MR GOOD—To show that he was to be the king of Israel in place of Saul. God said to Samuel, 'Fill thine horn with oil, and go, and I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.' And a little ago you read that Saul was anointed that he might be 'captain over God's inheritance,' or king over Israel. Saul disobeyed God's commands; and God would not allow any of his family to be king after him. And so, by anointing, God chose David to be king. And he is therefore called 'the Anointed of the God of Jacob.' And although priests were anointed, and sometimes prophets, it is only kings who are honored with 'the Lord's Anointed' as a title. Saul is so called in 1 Sam. xii. 3, 5; xxiv. 6; etc.

HENRY—I must look up in the Concordance all the places where anointed is used.

MR GOOD—You will find a very remarkable one in the second Psalm, where it is applied to him who is both son of David and Son of God.

HENRY—O yes, I remember; here it is: 'The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed.'

MR GOOD—Now read Acts iv. 26.

HARRY—(Reading)—'The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.'

MR GOOD—Do you see any difference?

MARY—Yes; in one place it is 'Anointed,' and the other it is' Christ.' How is that papa?

MR GOOD—It is easily explained. The word 'Christ' is just the principal part of the Greek word for 'Anointed,' which is *Christos*. You must understand the New Testament was written in Greek; and in Acts iv. 26 the translators did not think proper to give the English meaning, as they had done in the second Psalm. But the Old Testament was written in Hebrew, and the word for Anointed is 'Messiah.' You will see this in John i. 41: 'We have found the Messiah, which is, being interpreted, the Christ.' And if you look in a Bible with marginal readings, you will observe the words 'Or, the Anointed.'

HENRY—And how was Jesus anointed? Was it with 'holy oil,' like David?

MR GOOD—We have no account of his being anointed with material oil; but he was 'anointed with the Holy Ghost and with power,' and was acknowledged by his followers to be what David was—namely, the king of Israel—(John i. 49.) And you remember he is called in Daniel 'Messiah the Prince,' and that the wise men came to Jerusalem inquiring 'Where is he that was born king of the Jews?' upon which Herod, who was then king, found out from the learned men that the prophets had foretold that the Christ, 'the Governor who should rule God's people Israel,' was to be born at Bethlehem.

HENRY—The very city where David had been anointed by Samuel!

MR GOOD—Yes, more than ten hundred years before. And you remember also how, shortly before his death, when Pilate asked him, 'Art thou a king, then?' that Jesus answered, 'Thou sayest that I am a king. To this end was I born,' etc., and how Pilate wrote out his accusation, and fixed it upon his cross—'This is Jesus of Nazareth, the King of the Jews;' and how the Jews mocked him, saying: 'Let Christ, the king of Israel descend now from the cross, that we may see and believe.' Now we saw from the history of Saul and David that 'the Anointed' was a title belonging to kings; and now you see from the history of Jesus that the Anointed, or 'the Christ,' was applied to him in the very same way, and pointed him out as the last and greatest 'king of the Jews.'

HENRY—But is he not called Jesus Christ as a common name?

MR GOOD—'The Christ' is a title of the office of Governor of Israel; and you may see that it is more than a common name from the two names being reversed. You know he is often called 'Christ Jesus,' as well as 'Jesus Christ.'

HENRY—But, papa, how could Jesus be king of the Jews when they put him to death?

MR GOOD—Just in the same way as he said, 'I am the Good Shepherd, and give my life for the sheep.' You remember in Zechariah it is said: 'Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered.' But although smitten to death, and the sheep scattered, Isaiah predicts that in the future 'he shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.' He required to die as an offering for the sins of the world. But God raised him to life again, 'to die no more,' and Peter tells us that he was 'raised up to sit on David's throne'—(Acts ii. 30) And he is to come back from heaven for that purpose; for 'the kingdoms of this world shall become the kingdom of our Lord and of His Christ,' or Anointed; and he shall reign for ever and ever.

And now, my dear children, I hope you will study more fully the histories of David and Christ—a peep at which we have had in our evening's conversation.

J. CAMERON.

## A Note Too Long Delayed.

Instead of an apology, I begin with the confession of delay, that may have seemed to be a culpable neglect.

Our beloved brother, fellow-laborer and editor of THE RESTITUTION, was met here by the Church of the Blessed Hope with a cordial reception; was heard with edification and will be remembered with a sense of profound gratification—for a lifetime.

More would have been said, had my heart spoken through the press during his absence from the editorial chair. We were comforted concerning our faith, and are thankful for his visit, and his testimony to "the present truth."

My tour of near 1,000 miles since, was made a blessing to myself; and I trust to others in Western Pennsylvania, Spring Creek, East Branch, Meadville, and intermediate family visits. I was overruled and disappointed as to my intended meeting near Brother Wheeler's, Lincolnville.

J. B. GOOD.

*Brooklyn, N. Y.*

## Book Notices.

THE LIFE EVERLASTING. What is it? whence is it? whose is it? By J. H. Fettinghell, A. M., (author of "Homiletical Index," "Theological Treasures," etc.,) with a copious symposium, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars—of the various churches of Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man. The whole constituting the most thorough and exhaustive discussion of this question now existing such general inquiry, ever published. Just out of press. 8vo pages. Price by mail $2. May be ordered of booksellers generally, or directly of the publisher, J. D. Brown, 506 Minor street, Philadelphia, Pa.

# Poetry.

## THERE SHALL BE NO NIGHT THERE.
### Revelation xxii. 5.

In the realms of bliss to come
All is perfect joy and love;
Jesus is Himself the light
In that age that knows no night.

No night shadows linger there,
All is pure, and bright, and fair,
There the Day star is the field.
In that age that knows no night.

No dark clouds of death are there.
Passed is every mortal care;
There no tears o'er dim the sight,
In that age that knows no night.

Love and joy ne'er pass away,
But are endless as the day;
And new beauties meet the sight
In that age that knows no night.

Near His Throne each has a place,
And forever see His face,
Gazing on His crowns so bright,
In that age that knows no night.

There for ever in His Throne,
Endless songs of praise are known.
Sung by saints all robed in white,
In that age that knows no night.

There upon that Heavenly shore,
Those that sleep in death no more,
We shall meet with fond delight
In that age that knows no night.

In that age that knows no night
Faith and hope we lost in sight
Prayer gives place to songs of praise
To the Lamb through endless days.

—*Arranged and selected by J. H. H.*

# Communications.

## The Sign of the Son of Man---Again.

Observing in THE RESTITUTION of May 3, the suggestion of Brother Wilcox that the saints may expect a certain, "specific sign" of our Lord's (second) coming in the appearance of a certain star in the physical heavens, before he appears to his saints and that this star-sign "will attract universal attention" (to seen by all nations) and "convey to the thoughtful and pious the intelligence that the Master has come," I ask for a little space to submit to our beloved and intelligent brother, some opposing difficulties which seem to me to stand in the way of his conclusion. I do this the more more readily in the interest of the truth because he seems to invite his notice, by the brethren, of the new suggestion.

1. If there be such "a specific sign," will not its manifestation be confined to the land of Israel and not to all nations? True Matt. xxiv. 30 reads in the common version—"all the tribes of the earth shall mourn," but the Diaglott and other modern versions read, "all the tribes of the land (of Israel) mourn," both as to this passage and the corresponding ones in Zech. xii. and Rev. i. 7, the use of the word "tribes" seems to refer to Israel.

2. If the sign of the coming and the coming itself be so close as to be contemporaneous, can it be said that one is a sign of the other?

3. But perhaps the most serious difficulty arises from the Bible teaching of the rapture or taking up of the saints, both dead and living, before the Lord comes "in power and great glory," even to the land of Israel. If the "good and pious" are already "caught up" or away to "meet the Lord in the air and to be ever with him," how is it that this star-sign is to teach them that "the Master has come?"

To me it seems, with present light, the sign" referred to has no connection with any new or particular star, but is represented by the numerous events of fulfilling prophecy which, in the aggregate, are in these last days, forming to intelligent and observant saints, the sign or indications, like the budding fig-tree, of the near coming of the Son of Man.

Faithfully submitted.

A. B. MAGRUDER.

## Precept and Practice---A Contrast.

*Mr. Editor:*

I see your paper sometimes and from it I learn that your people insist on the rule to "speak as the oracles of God" and to use "sound speech which cannot be condemned." I have before me a recent copy of THE RESTITUTION which contains all in a row, four notices of religious meetings and events—all in the future—and advertized positively to come off without any qualification whatever. One writes: "Quarterly meeting will commence on May 20;"—another, "I will be at ——— Saturday before third Sunday in May;"—another, "Annual Conference of the State of Michigan will be held June 1st;"—and yet another, "My book will go the binder by 20th inst., and will be *ready* for distribution by June 10th."

Now let me ask if these brethren of yours remember or have they forgotten what one of the apostles, whose precept and practice they undertake to follow, has said as to this bold license of dealing with the future, which does not belong to man, but to God? Let them turn to James iv. 13–17 and read and profit by what is there written. No offence, I hope.

Q IN A CORNER.

# THE WORD MADE FLESH; OR, JESUS CHRIST, WHO IS HE?

BY J. H. THOMAS, M. D.

In the first chapter of John we are told that, "In the beginning the word (*Logos*) was with God (*Theos*), and the word was God, and the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

In the consideration of this subject we wish to notice first, that the Greek word "logos," translated "word," means mind, reason, speech, or word, and hence wisdom;—therefore the logos that was with God, and was God, was the mind, reason, or wisdom of God, expressed in his word of promise. But as it is contended by some that God has "neither body nor parts," but is simply "primal energy" or "creative power," we will, before considering how the word was made flesh, endeavor to show the unscripturalness of such a contention. The very passage before us is a sufficient answer in itself; for the logos was *with* God as well as God. If there had been no God or Theos, there could have been no word or logos; there could have been no mind, reason, speech, or word, without a thinker, reasoner, and speaker; pertinent to this thought, is the passage in Isa. i. 18, "Come now and let us *reason* together, saith the Lord!" In all creation, wherever we discover reason or intelligence we find living form or organism. The intelligence, reason, and wisdom of every man or woman is the result of living brain formation; as you lower the scale of this brain formation you weaken the intelligence, reason and wisdom. Therefore, as we are told that man was made in the image of God we are logically bound to believe that God is a personal being. We being in the image of God, we can understand that, as our words are with us, and are us, so the logos, word, or wisdom was with God and was God. It is a common thing to speak of a man's words as himself. How often when we hear another repeating what some dear friend had said, we remark that's Robert, or that's James, as the case may be, because we at once recognize our friend in his words.

That it is in this sense that the word or wisdom was with God and was God is very clearly revealed in Prov. viii. Speaking of wisdom it is said: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was * * * * When he prepared the heavens I was there, when he gave to the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him.

As is here spoken of wisdom, as John speaks of the logos, or word, and says it was in the beginning with God. Peter says, "by the word of God the heavens were of old;" while Solomon says, "The Lord by wisdom hath founded the earth, by understanding hath he established the heavens." Prov. iii. 19. It is clear, therefore, that the word, which in the beginning was with God and was God, was not a person—the second person in that conceit called trinity, nor yet the person of God, but was that which the word logos signifies, mind, reason, speech, hence the wisdom or purpose of God which was with him as our words or purposes are with us.

But, further, this divine person or God that John says in the beginning the word was with, is called Theos, a word signifying position, or place, hence to dispose a place in order, therefore a very appropriate designation for the Divine Being as the disposer or former of all things, as saith Isaiah, "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." We learn, therefore, that the eternal, uncreated, self-existent Deity is more than a mere idea—more than "primal energy," or "creative force;" he is divine substance from which all things emanate. We are told that "God is a spirit," but we are not to understand by that, that God is a mere phantom, or creation of every man's brain, but the very reverse; for Paul tells us that the last Adam, Christ, was made a Spirit—a life-giving Spirit; yet we know he was substance. If Christ, after he was made Spirit through a resurrection, was divine substance, then God, who is a Spirit, is divine substance.

Jesus says, "As the Father hath life in himself so hath he given to the Son to have life in himself." When did the Son have life in himself? I answer, when he became, through a resurrection from the dead, "a life-giving Spirit," or divine substance like his Father, who is a fountain of life. Thus we reason, and thus saith the Scriptures—Heb. i. 3. Paul says of Jesus, that he was an effulgence of God's glory, and an exact impress of his substance; and again, in Rom. i. 3, Paul speaks of him as the "incorruptible God," or Theos; again, he is said to dwell in light unapproachable. Hence light, incorruptibility, life, wisdom and power, concentrated in one divine substance, is the great self-existing and controlling power of the universe, called a Spirit—the Creator and Upholder of all things; in whom we, and all things live, move and exist, and "out of whom are all things," whose Spirit radiates the boundless universe and pervades all space—its center Divine Substance, or Deity, its circumference, who can tell! Hence says Paul to the Athenians, "He is not far from every one of us;" and David exclaims, "Whither shall I go from thy presence? If I ascend up into heaven thou art there, and if I make my bed in *sheol*, behold thou art there."

Such is the Scripture teaching concerning God the Father of our Lord and Savior Jesus Christ, who only hath immortality, whom no man hath seen nor can see; whose radiant spirit pervades all things as the *ruach*, or spirit of life, and is the substratum of every existing thing, from the star of the greatest magnitude to the minutest insect of the air. By his spirit he garnished the heavens with glittering orbs, and spread out the earth beneath with lofty mountains and wide-spread plains, with rippling streams and broad oceans; he clothed the earth with beautiful flora and fitted it for the abode of man.

Such, then, was Deity before the appearance of Jesus, when the word was with God and was God. But we are told that the word was made flesh, and for a moment we may enquire, for what purpose? The answer comes, "To bruise the serpent's head;" "deliver those in bondage," bring many sons into glory," and "make all things new." Gen. iii. 15; Heb. ii. 9, 10, 14, 15; Rev. xxi. 4, 5. But how was the word made flesh? I answer by the logos, word, wisdom, or purpose of Deity being fulfilled, and thus manifesting Deity in the flesh. This "word" made flesh Paul calls the "mystery of godliness"—God manifested in flesh; justified (or perfected) in spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory. Thus God was manifested in flesh by his word of promise being fulfilled, or his purpose to manifest himself being accomplished.

As an illustration of how the word, wisdom or purpose of Deity became flesh, we have but to consider how our words take form or are corporealized. Every man's words take form who builds for himself a residence if he be his own architect. The residence he builds is first in his brain as *thought*. Having perfected in his mind the kind of structure he will build in every particular he puts his thoughts into words, which are then an expression of his purpose, and which in the hands of the builder take form, and the structure is his words corporealized, and as we look at the structure we see the wisdom and peculiarities of the architect.

So the word, or logos, that was made flesh, in the beginning was with God and was God, being his wisdom and purpose to manifest himself in the woman's seed, or flesh, and when the wisdom and purpose of God was made known it was then his *word*, which in due time became corporealized in the person of the Son of Mary by the Holy Spirit vivifying the life principle in the womb of the Handmaid of God, and in set time was born, the child Jesus, as recorded by John. The word was made flesh, and dwelt among us, and we beheld his glory, (when he was transfigured on the mount) the glory of the only begotten of the Father, full of grace and truth.

That Deity would manifest himself in flesh had been the word and purpose of God from the beginning expressed in the promise that the "woman's seed should bruise the serpent's seed in the head," Gen. iii. 15; in the promise of Shiloh from Judah, Gen. xlix. 10; in the promise of the scepired star out of Jacob, Num. xxiv. 17; in the promise of a seed to Abraham who should possess the gate of his enemies, Gen. xxii. 17; in the promise of the divine Son assured to David, 2 Sam. vii. 14, to be born of a virgin to rule on David's throne, Isa. ix. 6, 7: and lastly in the promise to Mary that she should bring forth a son who should be called the Son of the Highest, to whom God would give the throne of David, and that he should reign over the house of Jacob forever. Luke, i. 32–34.

Not only so, but when God would send Moses down to Egypt to bring up Israel, Moses asked what name he should give to Israel. Ex. iii. 13–15. As rendered in King James' version it reads, "God said, I am that I am. Thus shalt thou say unto the children of Israel, I am hath sent me unto you." The Hebrew words rendered "I am that I am," are *Yahweh asher yahweh*, and according to the best critics is very improperly rendered. The passage should read, "I will be who I will be. Thus shalt thou say unto the children of Israel, *I will be* hath sent me unto you." He further tells them in verse 15, "This is my name forever, and this is my memorial unto all generations." We see then that Israel was to remember that God would from that time be known as Yahweh, or "I will be" again in Ex. vi. 3, God tells Moses that he appeared unto Abraham, Isaac and Jacob by the name of *Ail Shaddai*—Hebrew—rendered in our version "God Almighty," but a better rendering would read, "the strength of the Mighty Ones, but by my name Yahweh, or I will be, I was not known unto them." It appears then that before God appeared unto Moses at the bush he was not known by the name of Yahweh, I will be; but by his name Ail Shaddai, the strength of the Mighty Ones; but after that time he was to be known by his name I will be. It was to be a memorial name unto all generations.

In the consideration of this memorial name given to Israel the question very naturally arises, I will be who? or what? The answer is given in Ex. vi. 6: I will take you to me for a people, and I will be to you Elohim, or Mighty Ones, and ye shall know I am Yahweh your Elohim—literally I am he who will be your Mighty Ones.

This promise or word of Deity commenced to be fulfilled by the "word" becoming flesh in the person or substance of Jesus as the Captain, Head, Chief, or first born of the Mighty Ones of Israel, in whom Deity has declared he will be manifested, and being justified or made perfect in spirit, or exalted to the high and heavenly estate of incorruptibility and life, they will constitute the rulers and governors of that new heaven and earth, or creation, of which Jesus is the Alpha and Omega.

We discover then that Jesus was not the eternal self-existent uncreated God in person, but the Son of God—the logos, or word made flesh in fulfillment of the promise made to Israel that he who was known to Abraham, Isaac and Jacob as, "*Ail Shaddai*"—"Strength of the Mighty Ones," would become Israel's Saviors. Though God made known his memorial name to Israel through Moses at the bush, yet it was to be a long time after before the Yahweh name would be manifested. Now as Jesus was the first to manifest the name, (see John xvii. 6) and as he was born of the Virgin Mary he could not have pre-existed as a person. Mark, it was the eternal, and self-existent God that was to become Israel's Mighty Ones, and not a pre-existent Son. It is clear then that when the logos that was with God and was God became flesh in the person of Jesus as the Savior of Israel, the promise had commenced to be fulfilled, and the Yahweh name was made manifest by him who is the first born among many brethren; and being immersed by John in the waters of the Jordan, and anointed by the Spirit descending upon him he became Jesus Christ, that is Jesus the Anointed, and God declared him to be his only begotten Son in whom he was well pleased. Thus Jesus in his flesh bore the nature of man, in his mind the character of God; in other words he was human in nature but divine in character. Therefore Paul says, (Gal. iv. 4) "When the fullness of time was come, God sent forth his Son, *made of a woman*, and under the law." He was begotten not of the will of the flesh, nor of the will of man, but of God. "No man," says John, "hath seen God at time, the only begotten Son who is in the bosom of the Father, he hath declared him."

It being the purpose of the Deity to be manifested in persons of Adam's race, who shall be his name bearers—a multitude of Mighty Ones of whom Jesus is Chief, it follows, that whoever believes that Jesus was begotten by Joseph, or that he was a pre-existed Son, or second person in the Trinity, makes void the purpose of God, and virtually sets aside the only name under heaven whereby man can be saved—the Yahweh name, which is "the name of the Father, and of the Son, and of the Holy Spirit;" whereas those having a comprehensive knowledge of the things of the kingdom and name, and evidencing a hearty belief of the same by being immersed for the remission of sins, are thereby introduced into the all-saving name, and become like Christ their Chief, and name-bearers of Deity.

From what we have written it will, we think, appear clear that Jesus was not mere son of man, nor the self-existent Deity, but the product of Deity—the Son of God. In the flesh he manifested the name and character of Yahweh, and being justified or perfected in spirit through a resurrection of the dead to the high and exalted estate of incorruptibility and life, or Spirit substance, he was the Yahweh or "I will be" manifestation of him whom no man hath seen nor can see, both in character and in nature. Being as says Paul, (Heb. i. 3—Diaglott) "An effulgence of his glory and an exact impress of his substance."

By the power of the Father Spirit the body which was of Mary's substance was transformed to Spirit. Being born of Spirit according to the words spoken to Nicodemus, he became Spirit—like his Father a life imparting Spirit, in fulfillment of his own words, as recorded by John v. 26; "As the Father hath life in himself, so hath he given to the Son to have life in himself."

Such then is the Scripture teaching concerning Jesus the seed of the woman and Son of God, in whom was manifested the moral attributes of Deity, and of whom John says: "He dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father full of grace and truth."

But as we have already seen, it was not only the purpose of Deity to manifest himself in the person of Jesus Christ but in members of Adam's race; all those who become conformed to the image of his Son, and so become sons of God, and hence bear the name of their Father, and are therefore "gods," or "mighty ones." Jesus Christ is the God-designed pattern, or image, sent forth of God, to which all must conform who would be one of the Elohim of Deity—that great company of kings and priests—called by Peter, "a royal priesthood, an holy nation," to be established at Jerusalem in fulfillment of the words of Yahweh that he will place his name there. See 1 Kings viii. 20–29.

David also says (Psa. cxxxii.) "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it." This company of Mighty Ones established at Jerusalem will be the bearers of the name of Deity—that name called by Moses in Deut. xxviii. 58; "*This glorious and fearful name*—YAHWEH ELOHIM"—the glorious among the nations, God with man.

As Jesus was begotten by the Spirit and manifested the character of God in the flesh, so every one who would become a constituent of this all-saving name must also be begotten of the Spirit and manifest the character of God in the flesh by continuing in the apostle's doctrine and teaching that eventually he may be transformed to Spirit substance and become as Jesus is HOLY SPIRIT NATURE—the exact impress of the nature or substance of the Father's person.

To be begotten of the Spirit, one must give a willing ear to the Spirit word, or words of the Spirit which are the words of Jesus the Anointed, for Peter says: "Thou hast the words of eternal life;" and Jesus himself says, "The words I speak unto you *they* are Spirit and they are life." Again he says, "If ye continue in my word ye are my disciples indeed."

It is important then to know what are the Spirit begetting words of Jesus. Matt. vi. 33, will lead us in the right direction. "*Seek ye first the Kingdom of God and his righteousness*," then in accordance with this general instruction he commenced to announce the Kingdom of God, or glad tidings thereof as something to be believed. Mark informs us that, "After John was imprisoned, Jesus came into Galilee publishing the glad tidings of God, and saying, The time has been accomplished, and God's Royal Majesty has approached; reform and believe the good message" Mark i. 14, 15—Diaglott. Again Luke viii. 1, we are informed that Jesus "Went throughout every city and village preaching and showing the glad tidings of the Kingdom of God." Afterwards he called his twelve disciples together, and "Sent them to preach the Kingdom of God." When the people of Nazareth constrained him to remain with them he said, "I must preach the Kingdom of God to other cities also, for therefore am I sent." From the above citations it is evident that the Gospel, or things relating to the Kingdom of God, himself as God's Royal Majesty, or King thereof, were the Spirit begetting words of Jesus, which, if a man understand and believe begets within him a new mind or character, and having complied with God's formula or way of remission of sins, he is regarded as having been begotten of the Spirit and God is manifest in him by the Godly character which results. This is still more evident from Peter's words (1 Peter i. 23–25;) "Being begotten again, not of corruptible seed, but incorruptible by the *word* of God which liveth and abideth forever * * * and this is the word which has been announced as *glad tidings* to you."—Diaglott. It is then the gospel, or glad tidings, which is the incorruptible seed by which a man is begotten. This agrees perfectly with the teaching of the Master himself. He tells his disciples, Matt. 13th chapter, that the Son of Man is the sower and the *word of the Kingdom* the seed sown. If it falls in good ground, which Luke informs us is good and honest hearts, it brings forth fruit, or produces children of the kingdom. An individual being thus begotten of the Spirit and being immersed for the remission of sins, is introduced into the all-saving name—the name of the Father and of the Son, and of the Holy Spirit—the one name of the one self-existent and uncreated God in multitudinous manifestation.

All such are a Yahweh manifestation in the flesh—"a new creation in Christ Jesus." When the hour of exaltation shall come and the Father Spirit that dwelleth in them shall transform their vile bodies of flesh, or if dead raise them to incorruptibility and life, they will then have been perfected in Spirit and are therefore the manifestation of Yahweh in Spirit substance, and with Christ Jesus as their head, are the beginning of the new creation of Deity, that new heavens and earth or constitution of things of which the Mosaic was a type. That having served its purpose has been abolished. The time came when according to Paul (Heb. xii. 26) the promise that God would shake not only the earth but the heaven also was fulfilled, and the heavens and earth of that constitution of things which was founded when the Mount burned with fire and the sound of the trumpet and the voice of God caused the people to tremble and Moses to fear and quake, were shaken "once more" and passed away with a great noise, and the elements thereof melted with the fervent heat of God's judgement; "for," says Paul, "our God is a consuming fire." "Nevertheless," says Peter, "we according to his promise look for new heavens and earth wherein dwelleth righteousness." And now that the long and dreary night of Gentile darkness and Jewish stumbling has nearly passed away, we may look for the new creation of Deity to appear; then will Zion awake and put on her strength, and Jerusalem her beautiful garments; then will that great city, the New Jerusalem, the bride, the Lamb's wife—that great multitude, the same bearers of Yahweh, who being a manifestation of Deity, having been born from above, are said to descend from God out of heaven, will be established at Jerusalem, the "City of the great King," as the "new heavens," or ruling power of the new constitution of things or kingdom which Paul says "cannot be moved." Heb. xii. 28.

Then will be fulfilled the prophecy of Isaiah, (li. 11, 16.) "The redeemed of the Lord shall return and come with singing unto Zion * * * I have put my words in thy mouth, I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth (new heavens and new earth) and say unto Zion, Thou art my people." This having been accomplished, Isa. lxv. 17, 18, will have been fulfilled; "Behold I create new heavens and a new earth; and the former (Mosaic) shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I *create*, for behold I create Jerusalem a rejoicing and her people a joy.

Then will be accomplished the work of the Eternal in elaborating by his Spirit from Adam's race a nation of Mighty Ones—Jesus and his bride, who as the New Jerusalem, have descended from God out of Heaven, a body corporate of God's kings and priests, a habitation of eternal wisdom and power. They will be the Abrahamic seed who is to possess the gate of his enemies and give the world a righteous government by which all nations of the earth will be blessed.

To this brief but Scriptural exposition of the word made flesh, and multitudinous manifestation of Deity as the beginning of the new creation, there are a few passages which by some are thought to teach otherwise by implying the pre-existence of Christ as a person. That mode of interpretation that makes a few isolated texts antagonize so prominently expressed doctrine as the "word made flesh," should have no countenance whatever. That the self-existent Eternal All, power or God should be manifested in the woman's seed by the Spirit word becoming flesh is a doctrine underlying the whole plan and purpose of God. An examination of a few of the seemingly antagonistic texts will show the harmony of the whole with the Scriptural exposition we have given.

In John we are told that Christ said to Peter, "He that hath seen me hath seen the Father also, and how sayest thou then show us the Father?" We cannot suppose for a moment that Jesus gave Peter to understand that by looking at him with his eyes he would see the Father, for in that case it would be equal to saying that the flesh born of Mary was the person of the uncreated God, whom no man hath seen nor can see; which would be absurd in the extreme; besides the context would not admit of such a silly conceit. The word "see" in the passage is used in the sense of discerning or seeing with the understanding, a sense in which it frequently occurs. For example John vi. 40, "And this is the will of him that sent me, that every one which seeth (discerneth) the Son and believeth into him may have everlasting life, and I will raise him up at the last day."

So in the passage before us, he that had discerned or understood the Son, had discerned or understood the Father also. A similar passage occurs in Chap. xii. 45: "He that seeth me seeth him that sent me." That is, he that had discerned, understood or known the one had the same. This is made very plain in the xvii. 3: "This is eternal life, that they might *know* thee, the only true God and Jesus Christ whom he hath sent." The context shows the same sense. "If ye had *known* me, ye should have *known* my Father also." Verse 7. "Believest thou not that I am in the Father and the Father in me." Verse 10.

As the disciples were on the day of Pentecost filled with Holy Spirit which spoke through them as he had through the prophets, so Jesus, filled with the Father-Spirit without measure, so that the words he spoke were not simply the words of the child born of Mary, but of the Father which by his Spirit dwelt in him. Hence he said, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works."

Understanding this and the few otherwise obscure passages are made plain. The passage so often cited to prove the pre-existence of Christ—"Before Abraham was I am"—loses all its force to sustain that fleshly conceit. The Father-Spirit speaking through Jesus could well say, before Abraham was I am; or the child Jesus, knowing that he was the logos, word, or wisdom, in the purpose of God, made flesh, and that all things were on account of him, could well say, that before Abraham was I am; that is, I am in the purpose of God before Abraham was. So of all kindred passages.

If it be remembered that the Son said, "I can of mine own self do nothing," but affirms all the doctrine taught, and all the miracles performed of the Father, whose effluence or Spirit rested upon and filled him, it will make many of his "hard sayings" easily understood.


## ANNOUNCEMENTS.

There will be a three days meeting of the One Faith, if the Lord is willing, at Pleasant Hill school house, in the southeast corner of Montague Co., Tex., four miles south of Forestburg, and thirty miles west of Gainsville, on the Gainsville & Jacksboro road, and one-half mile west of the old conference ground. Meeting to commence Friday evening, July 21, at 4 o'clock. A general invitation is extended to all. Bro. J. S. Lawyer of Missouri is expected to be present.

B. F. HOLMES.

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir.

J. J. HARRELSON.

## Notice.

The time for Grove Meetings having arrived, I would inform brethren desiring such and wishing my assistance, that I am ready once more to render it. Brethren in any of the Western or Northwestern states who desire can have a tent meeting by making arrangements soon. I can furnish the tent. Address

J. F. WILCOX,
86 Evergreen Place, Chicago.

## Soldiers of the Cross Reunion.

It has been decided by the brethren of the One Faith in the South-West to have a Soldier's Reunion at Prugel's Ford, on the Rail Road, eight miles east of Parsons, Kansas, not far from Brother Phillip John. (P. O. Parsons, Kan.) to whom any can write who desire to. Meeting to commence on Friday night, July 14, 1882, and continue over Sunday in camp.

I expect to be there —on my way to Texas—commencing a meeting in Texas 80 miles west of Denniston on the 21st of July, and then through North-Western Texas; I can be addressed at Bethany, Mo.

JOHN S. LAWYER.

## TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

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J. P. WEXTHER.

We have now traced the principal events on the Divine Chart to the "Hour of God's Judgment." Dan. vii. 9, 10; Rev. xix. 7. We have to do, in our future numbers, with the near past, the present, and the near future. May the Ruler of nations give us ability to see the truth, and courage to utter it clearly, and with power. There is a terrible wrong somewhere, God is not worshipped as he demands, and we propose to search out and expose some of the reasons. Christ declared a great truth, when he said, "Ye cannot serve God and Mammon." Great offences, whether individual or national, will wake up terrible retributions. It is true of nations, as well as of persons, "Whatsoever a man soweth, that shall he reap." Who, but the Almighty, could have foreseen, that such a system as the Papacy would shoot up out of the church of Primitive Christianity? It can be accounted for in no other way than this, that it was the proud, Diotrephean (3 John verses 9–12) Scion, engrafted into the old Pagan Roman stock, partaking of its "root and fatness." It finally drew all the nourishment, leaving the old trunk to decay and rot. Though twelve hundred and sixty years it elevated its immense body, and spread out its branches. "The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof (were) fair, and the fruits thereof much, and in it (was) meat for all: the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it."

Such was literal Babylon under Nebuchadnezzar. Dan. iv. And such was Mystic Babylon in the days of Papal supremacy. And, as was the fate of the literal, under Cyrus, such shall be the utter desolations of the Mystic Babylon under the anti-typical Cyrus—Jesus, the King of kings, and Lord of lords. We are now concerned with one special act of her executive judgment, and the causes which led to her fall. She originated her own downfall. She sowed the seeds of her own destruction. She caused her children, even her officiary, to grow up in ignorance. She banished the Bible; and with it all knowledge, both human and Divine. Show, place, pomp and show were substituted. Every species of vice grew up luxuriantly, and filled the world with pollution. These corruptions produced a reaction, and resulted in the Protestant Reformation. The reformation, after it became powerful, exhibited a spirit that demonstrated her relationship to the mother church. The same proud, worldly, and persecuting spirit: the same love for the nations, and the same political aspirations. Men of the world could not discern any radical difference between National Protestantism and National Catholicism; God's word made the distinction, where any existed. One was the mother church: the others were her daughters. These churches gave birth to a new family—a race of infidels. Protestantism had given only sufficient light to show its own deformities, and those of Romanism. It cast a lurid glare over the institutions and practices of the two churches, without restoring either to Apostolic simplicity. People that read the popular church rather than the Bible called the Christian system priestcraft, and Jesus an impostor.

Following out their own corrupt notions, they began their secret workings against Christianity. They used the press, and their sciences as their most potent armory, from which they cast their deadly shafts.

France, the first of the ten kingdoms that was converted to Papal Christianity, was one of the parts of the empire of Charlemagne, since he reigned over France, Spain, Italy, Germany, and Hungry when, at the Christmas festival, A. D. 800, he was crowned emperor of the Romans; it was, therefore, at times, one of the ruling elements of the restored Romano-German, or Latin empire, and, during the French Revolution, deserved the title of Imperial head. In that nation the Roman Pontiff had always found his most efficient aid. It had been the field of martyrdom. Every acre of her soil had been saturated with their blood. Its people had been more oppressively taxed to sustain the Papal hierarchy than any other subjects of the ten kingdoms. At the time of the commencement of that Revolution, the *masses* were in a deplorable state. One half the population were serfs or peasants; exceedingly ignorant, and morally degraded. The priesthood had robbed and corrupted them. The inhabitants had, by the force of circumstances, been divided into three classes: (*a.*) the high; (*b.*) the middle; (*c.*) and the low;—the nobility: the clergy; and *tiers etat*—the third estate. The third estate consisted of two parts: (*a.*) *all professional men* not of the nobility, or clergy; (*b.*) the *sans culottes*. This last division included the depraved masses. The higher orders were exempt from general taxation, while the lower classes were groaning under the oppressive weight of the national debt. This state of things had commenced under Louis XIV.; had grown rapidly under the reign of Louis XV.; and had come to the full under the commencement of the reign of Louis XVI. Who were the educators of *all* the downtrodden *masses* during these corrupt administrations? Three orders of sentiment were drawing out, developing, and moulding a new empire—a power destined by the Divine will soon to attack and overthrow the national altar, and, with it the throne. Who were these great teachers—these three faculties in this French University? The Nobility, the Clergy and the Infidel. Our information is gathered from Thiers, Mignet, Alison, Carlyle, Bourrienne's Memoirs of Napoleon, L. Scott's Life of Napoleon, and from others. Our aim is to place before the reader a clear view of the origin, nature, and Divine purpose of the French Revolution. Its prophetic and historic records will be compared and their identity distinctly noted, in every element.

Keep in mind the following:—(1.) France was one of the ten kingdoms; (2.) In every kingdom the Pope had a church and its hierarchy; (3.) The ten formed the Mystic Babylon; each being a tenth; (4.) In each of the ten kingdoms the church was sustained, at first, by the civil power; the Altar was behind the Throne; (5.) The Altar could not be overthrown, without first pulling down the Throne; civil regal authority had to be removed; (6.) The Throne could not be overturned without bringing some external force; for, in France, especially, regal power was sustained by the Nobility and the Clergy; both classes constituting, as a titled body, one-fifth of the entire population; (7.) A new element had to be developed, of sufficient strength itself to accomplish this superhuman work. (8.) The time had come (Dan. vii. 9–26) when God's executive judgments were to begin on the harlot—Mystic Babylon. (9.) Since the French division (first ward) first filled her cup (Rev. xvi. 9) as she had shed the most of martyrs' blood, it was proper that she should be the first to drink her doubled cup. (10.) As Cyrus, a heathen, had to be educated to accomplish the overthrow of literal Babylon, (Isa. xliv. 28; xlv. 1–5), so, in like manner, an executioner of Divine wrath, had to be reared up and educated for a similar work on Mystic Babylon.

These ten particulars must be kept in mind as we progress. Where could such a body be found in France? The elements of that power existed in the *tiers etat*; and of that class the *sans culottes*, was, by nature, the best adapted to that work. We shall now proceed to trace their education, progress. And, this is the least out of the abyss. Rev. xi. 7.

History—French Revolution.—This terrible politico-ecclesiastical convulsion ("earthquake") was unlike any that the world had ever seen. It was the uprising of the lowest strata of society to dislocate and destroy the upper strata. It was the people—*sans culottes* against the Altar and the Throne; an effort to annihilate all title of distinction; to reduce society to one homogeneous mass. As we have before stated, their education was peculiarly adapted to the accomplishment of such an end. The nobles, by their example had taught the people the most corrupt principles. By their treatment, they had waked up the latterest hatred, and an unquenchable thirst for revenge.

The clergy, in addition, had taught them, in heart, to hate the Roman church; and, therefore, to despise its instruction. These two classes had prepared the masses to receive into willing minds the teachings of a third class, the school of infidels. This school was governed by such men as Rousseau and Voltaire. It was afterwards the school of French Encyclopedists. These writings circulated through France, producing their fruits among all classes.

The *tiers etat*, borne down by the Court, and harassed by the *noblesse*, was itself separated into corporations, which retaliated upon each other the evils and oppressions that they suffered from their superiors. They possessed scarcely a third part of the soil, upon which they were compelled to pay feudal services to their lords, tithes to their priests, and imposts to the king. In compensation for so much sacrifice they enjoyed no rights; had no share in the administration; and were admitted to no public employments.

Elements were gathering for a terrible outburst. The people had been driven to madness. They saw no reasons for such oppression. Among the three classes, especially among the *tiers etat*, sects of philosophers, such as Voltaire, Rousseau, Diderot, Raynal, and the Encyclopedists, started investigations on all subjects, civil and ecclesiastical. They originated in the abuses of the Roman priesthood. In those free discussions they investigated the social equality of the human race. Even young nobles became interested. These investigations elicited very general interest and worked, like leaven, among the masses.

Voltaire aimed, in politics, to bring about Republicanism; in ethics, to subvert the entire frame-work of society, and introduce universal license; in religion, to do away with faith grounded on convictions of reason, and to substitute in its stead the cant of instinct and sensibility. These investigations gave rise to the Girondins, and Jacobins, and the worship of the Goddess of Reason. The corruptions of the court of Louis XV. helped the revolutionary principles. The corrupt practices of the *noblesse* and the clergy increased the convulsions. Everywhere corruption stalked abroad with unblushing front. It wore the general's uniform, the judge's robe, the bishop's hood. It had the privilege of the *entree* at court, and sat next the monarch at the royal banquet. The most important functions of government were carried on in the boudoirs of mistresses; the petticoat decided questions of war or peace. The *tiers etat* were then intelligent enough to see the state of France. The peasantry were oppressed by the game laws; could not carry on agriculture. Their houses dark, comfortless; almost destitute of furniture; their dress, ragged and miserable—their food the coarsest, and the most humble fare; terrible feudal burdens. Pride and insolence of the old aristocratic families—slaves to conventional etiquette. They built up a wall of demarkation between themselves and the rest of community, as if they were fashioned of more "precious porcelain;" held all the useful arts in lofty contempt; and, were jealous of even the slightest whisper of opposition to their caprices.

Her life is not a desert who treasureth the love of her helpmate; for the tears she lets drop at his sorrows shall spring up at her feet in fountains of living water, cooler than the snows of the mountains.

### ISRAEL IN EXILE.

I am glad to observe that some interest is taken in this subject because it is well to hear both sides. Mr. Reeve seeks to show that during the exile, Israel has increased in numbers. I expected, however, that besides adducing Scripture passages and arguments thereon, to prove a diffidency in exile, some more special notice would be taken of the positive testimonies quoted of no threatening decrease.

I quite agree in the axiom "that when the Lord comes and unites the twelve tribes of Israel they will be more than two nations." Mr. R. applies this axiom to Ephraim and Manasseh: the two sons of Joseph. His argument seems to be that Jacob in his blessing, and Moses in his prophecy regarding Ephraim and Manasseh, predict great increase of numbers in both tribes, and that seeing that one is to exceed the other in numbers, this must be realized before the gathering by the Lord; because after that event, distinction of tribes will cease. But while the twelve tribes will constitute only one nation after the gathering, I see no evidence that they will cease to exist as separate tribes; and unless this can be proved, there will be ample scope for any degree of difference in point of numbers in the various tribes. And there is some indication that each tribe will have a separate existence as well as a separate territory.

In the closing chapter of Ezekiel's prophecy, which is generally allowed to refer to some time still future, all the tribes are enumerated (including Ephraim and Manasseh as distinct tribes) with the portion of the Holy Land to be allotted to each. It seems to me, therefore, that there will be no lack of opportunity, after the restoration of the twelve tribes, and their union as one nation, for great increase of numbers, as well as for one tribe exceeding another numerically. There is therefore no necessity for placing increase in the period of exile.

I may also here refer to the former possession of the land of promise by the twelve tribes as affording scope for the excess of Ephraim over Manasseh his elder brother, in point of numbers. Mr. Reeve says "they were not a separate people at that time," and that "at the time when Israel drove out the inhabitants from Canaan Manasseh exceeded Ephraim in numbers by nearly 20,000." But we require to bear in mind that at the giving of the law nearly forty years before the entrance into Canaan, Ephraim exceeded Manasseh by 8,300. See Num. i. 33, 35; ii. 18, 21.

We have no information as to the cause of the falling off in the tribe of Ephraim during the forty years' wandering in the wilderness, and can only surmise that it may have been due to exceptional circumstances, not likely to obtain in the settled condition of matters to be enjoyed in the land of promise, and that during a period of over 700 years. And let it be noted here that the tribes of Ephraim and Manasseh were, during this long period, perfectly distinct the one from the other, with territory allocated to each by Joshua acting under the authority of Jehovah. The disruption of the nation into two kingdoms in the reign of Rehoboam, did not affect the distinct existence of each tribe.

The superiority of Ephraim was also shown during the sojourn in the wilderness, in the allocation of the twelve tribes in four camps, one toward each of the four cardinal points with the tabernacle in the center. The directions given were: "On the west side shall be the standard of the camp of Ephraim," and then the tribes of Manasseh and Benjamin were to be ranged under his standard.

While I am not aware that we have any information as to the numbers of the various tribes after their possession of Canaan, it seems worthy of note that several circumstances combined to favor the prosperity of Ephraim

1. His territory occupied the central portion of the land, a little to the north of Jerusalem, and extending from the Mediterranean Sea to the Jordan.

2. The capital of the kingdom of the ten tribes was always within the territory of Ephraim—possibly a principal reason why the name Ephraim was sometimes applied to the kingdom of the ten tribes.

3. The Tabernacle, which was the center of worship for the whole nation in their united condition prior to the erection of the Temple, remained at Shiloh in the territory of Ephraim for 350 years.

4. Both Joshua and Jeroboam (the first king of the ten tribes) belonged to the tribe of Ephraim.

To these favorable circumstances may be added the fact that the portion of Ephraim is one of the most fertile districts of the country. Even in modern times it is so spoken of. Dr. Russell in his work on Palestine, thus refers to it, "The ancient Shechem is one of the most prosperous towns in the Holy Land, being still the metropolis of a rich and extensive country, and abounding in great agricultural wealth."

In this period also, therefore, it must be admitted there was no lack of the conditions necessary for great increase of the tribe of Ephraim, and abundance of favorable circumstances far over outstripping Manasseh in regard to numbers. There can therefore be no need to find any fulfillment of the predictions of Jacob and Moses in the time of exile.

Besides this argument, which I take to be his principal one, Mr. R. cites several other passages of Scripture, which I shall briefly notice.

But let it not be lost sight of that my position is that as a punishment for disobedience, exile from the land of promise, and during that exile, diminution of numbers, and that as regards the whole twelve tribes, was threatened by Jehovah. The words are plain—"The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." Deut. iv. 27. There is no exception here in favor of any of the twelve tribes over any of the others; diminution of numbers is, therefore, the doom of all the tribes during exile from the land of their fathers.

It is farther to be noted that although the name Ephraim was given to the kingdom of the ten tribes, this was owing to the influence possessed by the tribe in virtue of the various circumstances mentioned above, as well as others perhaps; and not by any means in virtue of any relationship of Ephraim to the ten tribes such as that sustained by Jacob to the twelve. From this it is evident that *predictions* regarding Ephraim are not necessarily to be extended beyond himself or the tribe descended from him, so as to apply to the ten tribes, although sometimes called by his name.

It may be well here to note two expressions in the blessing of Jacob that are liable to be misunderstood. These are: "Let them (Manasseh and Ephraim) grow into a multitude in the midst of the earth"—and "his seed (Ephraim's) shall become a multitude of nations." Regarding the first, the word rendered "earth" is often and properly rendered "land." We have instance of this use by Jacob himself in xlviii. 5, and also in xlix. 16. Dr. Samuel Lee, in his Hebraw Lexicon, under this word (Aretz) gives—

1. "The earth, generally, as opposed to the heaven."

2. "Any land or country, as land of the Havilah."

The other phrase, "multitude of nations" is given in the margin "fulness of nations." The first was literally fulfilled in the land of Israel when the tribes of Manasseh and Ephraim were located "in the midst of the land." These two tribes occupied a central position in Palestine, the one contiguous to the other, and both extending from the Mediterranean to the Jordan. Together their number exceeded that of any other tribe, being 85,200; while Judah, the next largest, numbered 76,500, and Simeon, the smallest, but 22,200. Num. xxvi.

These numbers only represent men twenty years old and upward, able to bear arms, the actual population being estimated at three or four fold the numbers mentioned. Ephraim and Manasseh must thus have numbered not less than a quarter of a million.

The second blessing—"Ephraim's seed shall become a multitude of nations," has another reading in the margin—"a fulness of nations." I presume our Anglo Israel friends would have a difficulty in finding anything like a literal fulfilment of the phrase "multitude of nations" in the history of the Anglo-Saxon race. I have seen no attempt to show this. On the other hand "fulness of nations," or if we take the first meaning of Dr. Lee's Hebrew Lexicon, "a filling of nations," we may find a fulfilment in the past history of Ephraim in the land of promise.

The Israelites were to "drive out the nations of Canaan" and occupy or fill their place. Though as a general rule they failed to do this, there is some evidence that Ephraim succeeded.

The following historical fact shows at once the greatness of both Ephraim and Manasseh, and the necessity they were under to have more territory as well as to drive out their predecessors.

"And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel. And Joshua spoke unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power; thou shalt not have one lot only; but the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine; for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong." Joshua xvii. 14–18.

These remarks seem to me to be necessary to clear up a little obscurity that our translation throws over the words of Jacob, and to render it unnecessary to seek a fulfilment of blessings during the time of the infliction of curses denounced upon the people for disobedience.

Mr. Reeve next cites Hosea i. 8–11, which he says "sets forth a multiplicity of seed in this age." In order to sustain this interpretation, however, he requires to assume that "the place where it was said ye are not my people," etc., is the land of their dispersion. But why could this not have taken place in their own land and before their dispersion? Observe it is God who is the speaker. But where has God so spoken to them while in exile? Did he not, on the contrary, so speak to them in their own land by this very prophet, as recorded in this passage? Hosea lived in Samaria and prophesied to the ten tribes in particular and that during a period when their sins had brought upon them impending judgments. They had ceased to be the people, or rather nation, of, God, but when they should be gathered and united again with Judah, then it should be said to them in the same place, Ye are the sons of the living God. See also Ezek. xxxvii. 27. Observe here too a marginal reading in verse 10. Where it reads in the text "in the place" it is in the margin "instead of that"—so that there is no necessity for the idea of the same locality for the two opposite sayings, I understand the word "land" in verse 11, to refer to the land of their dispersion—Assyria.

As to Jer. xxxi. 7, 8, and Isa. iv. 1–7, I do not see anything calling for remark; the restoration and subsequent increase covers all the statements in these passages.

Isa. xlix. 19–21, is said to support the idea of "children being given in their desolate condition." There is here a slight but very important divergence from the words of the prophet, which are "thy waste and desolate PLACES and the LAND of thy destruction." Surely "the waste and desolate places" of Israel are too well known to students of the prophetic word to need any explanation. See Isaiah lxi. etc.

Jer. iii. 12–18: Jeremiah prophesied long after the captivity of the ten tribes, and if this passage teaches anything clearly it shows that the restoration of the ten tribes shall be in small numbers—"one of a city and two of a family"—which is followed by the statement, "And it shall come to pass when ye be multiplied and increased in the land."

Quoting Jer. xxxi. 35–37, Mr. Reeve says, "We learn the perpetuity of a nation of Israel, that is, some of the seed of Israel would continually exist as a nation." But supposing some portion of Israel at present exists as a nation (which I do not admit) the passage quoted does not predict any such existence. It simply says that Israel shall not "cease from being a nation, FOR EVER"—that is, shall not forever cease. Their future national existence in their own land shall amply realize this prediction.

Mr. Reeve maintains that Deut. iv. 27–31, shows multiplicity of seed of the ten tribes and females in numbers of Judah at the return. The only reason I can find stated by him for this is that Judah did not worship idols after the return from Babylon. But such a reason as this should tell the other way. If Judah was cursed of his idolatry why should he be subjected to the curse of decrease, and Israel, of whose curse nothing is known, enjoy the blessing of increase? Their "seeking the Lord with all their heart in the latter days, and being thereby blessed, is fully explained by the same writer, Moses, in Deut. xxx. 1–11, partly quoted by Mr. Reeve. In this passage it is distinctly said that their "returning to the Lord and obeying his voice is to be according to all that I command thee this day; and again, as keeping his commandments and his statutes which are written in this book of the law."

It cannot be maintained that any portion of the Anglo-Saxon race is fulfilling these conditions. And the consequent blessing is no less plainly declared: "And the Lord thy God will bring thee into the LAND WHICH THY FATHERS POSSESSED, and thou shalt possess it, and he will do thee good and MULTIPLY THEE ABOVE THY FATHERS." Observe the order here—restoration first, multiplication afterwards.

I am sorry to occupy so much space with these remarks; but it is not easy to condense when so many points require to be noticed, and explanations and reasons given. Besides, objections must be reproduced in some form, so that the reader may follow the argument, and be able to judge how far objections have been met. I trust the readers will now be better able to see the bearings of the subject from a Scripture point of view, and also that our Anglo-Israel friends may be prepared to reconsider the evidence adduced in my former papers, that both exile and decrease of numbers were threatened to the whole twelve tribes without exception, and that consequently increase of the Anglo-Saxons cannot be a valid proof of English identity with Israel.

J. CANEDON.

### Soldiers of the Cross Reunion.

It has been decided by the brethren of the One Faith in the South-West to have a Soldier's Reunion at Pringel's Ford, on the Rail Road, eight miles east of Parsons, Kansas, not far from Brother Phillip John, (P. O. Parsons, Kan.) to whom any can write who desire to. Meeting to commence on Friday night, July 14, 1882, and continue over Sunday in camp.

I expect to be there—on my way to Texas—commencing a meeting in Texas 80 miles west of Denison on the 21st of July, and then through North-Western Texas; I can be addressed at Bethany, Mo.

JOHN S. LAWYER.

### Notice.

The time for Grove Meetings having arrived, I would inform brethren desiring such and wishing my assistance, that I am ready once more to render it. Brethren in any of the Western or Northwestern states who desire can have a tent meeting by making arrangements soon. I can furnish the tent. Address

J. F. WILCOX,
26 Evergreen Place, Chicago.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 12, 1882.


BROTHER SIMONS' article will appear next week.

THANKS to Brother Hayes for late English papers.

OF the work "The Life Everlasting" the July number of the *Rainbow* says: "An exhaustive work on this important subject."

THE first number of a new paper—*The Millennarian*—published by G. M. Myers, Lanark, Ill., has come to hand. Terms $1 per year.

WE have not written all the local sketches connected with our late visit East that we intended. Will try to give some more hereafter.

WE have on hand three nicely printed and instructive tracts by Silas Bean, an English author, that we will more fully notice hereafter.

THE Eastern question is opened up once more. At seven o'clock this morning, July 11, the British cannon commenced hurling the missiles of destruction into Alexandria in Egypt. The war that was begun this morning may effect great changes in the Orient before it closes. Prophecy is now rapidly fulfilling.

## Selections.

### "THE SLEEP OF THE DEAD."

*Editor Ontario:*

DEAR SIR—With reference to the above subject, there is one passage which, if carefully considered, ought to settle the question. Take Eccl. xii. 7—"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it" (as it was). First, is this a truthful statement of man's end, and if so, is it an end of all men? Then this being the case, the spirits of the wicked as well as the spirits of the righteous "return to God who gave it." This being true, if the spirits of the righteous enter heaven, so do the wicked. If, then, we assume (for in the absence of proof it is only assumption) that the spirits of the righteous enter upon the active engagements of the glorified, (imagine being glorified before resurrected!), then we must admit that the spirits of the wicked also enter upon the same enjoyments; for, according to the passage quoted, there is no difference. "The spirit shall return to God who gave it." This ought also to settle the question as to the soul. What is the soul, and where is it after death? If any one desires an answer to this question, I have no objection to giving what I understand to be the answer. It sounds strange, however, to hear men talk of the soul and the spirit as though they were one and the same, and mixing them up in utter confusion. Surely, the Bible does not so confound them. When it declares that "they (the disciples) thought they had seen a spirit," it does not say "they thought they had seen a soul;" and so with other passages where spirit is mentioned, there is no allusion to souls in any of them.

In conclusion, Mr. Editor, I regret that men cannot discuss these solemn subjects in a more lovely and loving temper. I refer more particularly to "Frankonia," who, in his last communication, uses language not at all in accord with the Sacred Truth, which he discusses. I hope that in future, for the good of all concerned, they may be avoided; and if we can learn anything, one from another, let us learn it in a spirit of meekness, (for we are none of us too wise), and not as though everything depended on whether "my views are right."

Very truly yours,
LEARNER.

*Editor Ontario:*

DEAR SIR—I would like to give utterance to a few thoughts in connection with the discussion which has been conducted by certain parties, through the medium of your paper, on the subject of "The sleep after death."

I desire as a co-laborer in the vineyard of the Master, to give a few words of loving advice to my brethren, who have so freely been giving vent to their views on this subject.

With that man of God, D. L. Moody, I hold it wiser on the part of Christians, to confine the arguing of these non-essential questions to their own circles. I think such discussions conducted publicly, and in such a manner that he who runs may read—often by those incompetent to the task—are harmful. Harmful not only to the young believer, who has been walking but a few weeks, months or years in the "way of life," but also to the unquickened soul seeking after peace. To the young Christian it is decidedly unsettling to see older and more experienced brothers so utterly at variance and exercising (but too frequently) so little charity in the discussion of this or her pet theory. And to the sinner, seeking after Christ, it is extremely discouraging to see those calling themselves by the name of Christ holding such widely different views as to the correct interpretation of the Scripture. Arguing in his own mind that no one at least if not both must be holding a false doctrine, that they are likely to be in error with regard to material issues. I cannot but think that it was some like subject that St. Paul had in mind, when in his second epistle to Timothy he warned him to avoid "vain and foolish" questions, knowing that they "gendered strife." My own experience has been that those Christians who spend most time and material (but very little charity) in arguing these immaterial points, are those who are doing least—both in the church and out of it—towards winning souls for Christ.

Brethren, life at best is short. Let us, then, who have been made nigh by the blood of Christ, direct all our best forces to the ingathering of precious souls, that in the day when we see the "King in his beauty," we may each and all be able with great joy to present unto him our crown sparkling with many bright jewels whose lustre will never fade or grow dim.

CHRISTIAN.

### "THE SLEEP OF THE DEAD."

*Editor Ontario:*

DEAR SIR—Although my last communication was mutilated almost beyond recognition, and so as to be scarcely readable, yet as I cannot accept of the "light" which my friend "Truth Seeker" has thrown upon my "text," I am driven in self-defence to trouble you again.

Now, as to the word *sheol*, and any and all other Hebrew and Greek words. I have nothing whatever to do with them, not being acquainted with those languages. I am contented to take my English Bible as I find it (not ignoring its defects) believing that it has been translated in the English, in a manner to convey to the English mind just what it conveyed to the Hebrew mind, as perfectly as a thorough knowledge of both languages could translate it. But apart from this idea, it is my practice to endeavor to gather the spirit of the truth, and not the letter. ("For the letter killeth, but the spirit giveth life"). But let us look at a few passages in the "light" which my friend "Truth Seeker" throws upon the word "spirit," and see if it will make sense or meaning of it. "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward;" or who knoweth the breath of man that goeth upward, or the breath of the beast that goeth downward. Now, if breath is meant, the passage is not true, because we do know the breath, and can feel it, and comprehend its nature and effects, but the spirit can no man comprehend.

Again, "The spirits of just men made perfect," or the "breath" of just men made perfect. The meaning of this passage, I take it, is, that the "spirits of just men," when clothed with God-given, *glorified* undying bodies, will then be "made perfect," ("showing that the spirit waiteth for the adoption, to-wit, the redemption of the body"). That will be the consummation of the Christian's hope, when the undying spirit (not breath) shall be clothed with an undying body, ("for God giveth it a body as it pleaseth him"). "Then shall be brought to light the saying, (and not till then), death is swallowed up in victory." For then, and then only, will the victory be complete, and the spirit made perfect."

But again, "They thought they had seen a spirit," or "they thought they had seen a breath." Whether right or wrong, the disciples evidently believed that spirits were something more than breath, and Christ says (Luke xxiv. 39), "for a spirit hath not flesh and bones as ye see we have." Now, here is a living force, which presents itself to the mind in the form of a person (for Christ does not dispel that idea, further than as to the materiality of spirit.)

Again, (John iv. 24), "God is a spirit," hence all spirit hath life, and not only so, but all spirit giveth life. That is its essential element. And so with these and hundreds of other evidences of the spirit life. I cannot (with all due deference to "Truth Seeker's" views) accept the theory of "the death of the dead" (spirit and all), but must still occupy the "middle chamber" between total death and perfect life, until my Lord comes, when he shall say "come up higher."

Yours.
LEARNER.

### THE ISRAELITES IN EGYPT.

Mr. R. S. Poole has been lecturing in London on the "Explorations in the Delta of the Nile," with special reference to the residence of the Hebrews in Egypt and the Exodus. The *Academy* says: "The starting-point of reckoning was the date of the Exodus, which the Biblical genealogies, counting back from David, placed at about B. C. 1300, a date consistent with Egyptian chronology. The period of the sojourn was reckoned at 430 years and the administration of Joseph would thus fall in the time of the Shepherd Kings, while their successors of the XVIIIth Dynasty would mark the beginning of the period of oppression. All Egyptologists now hold Ramses II. and his son Menephtah to be the great oppressor and the Pharoah of the Exodus respectively. Their combined reigns correspond with the length of the persecution in the Bible, and their characters in their own records are the counterparts of the Biblical portraits of the inflexible tyrant and his vacillating successor. The evidence of Manetho and the researches of Lepsius and Brugsch have placed this beyond doubt. The Egyptian evidence of the sojourn is very scanty, because excavation in the Hebrew territory has been neglected, and as yet not a single historical inscription of the Shepherd Kings has come to light. Dr. Brugsch's researches have reconstructed the map of Egypt, but a number of names remain to be indentified with existing sites, which cannot be accomplished until these sites can be explored. The town of Goshen, the capital of the Arabian nome, has been discovered in the ancient Kesem, and still survives in the village of Tele-Fakous. The field of Zoan is the adjacent Tanite nome. The only other site mentioned in the Pentateuch which has been indentified is Migdol. Mr. Poole referred to the various theories as to the route of the Exodus, and said that the one proposed by Dr. Schleiden in 1858, and defined on new evidence by Brugsch, was no doubt correct, except as to the passage of the sea. The starting-place, Rameses, was indentified with Zoan, and Magdalon was certainly the place marked by the mound called Tell-es-Samoot, north-east of Lake Balish."

### Restoration of the Jews.

That the Jews hope for restoration to their own land is often denied, and it is true that a portion of the race have no desire to return; but it is no less true that the majority of the Jews still look towards Palestine with longing eyes. An illustration of this fact occurs in a sermon preached in December in the Nineteenth Street Synagogue, New York, by the rabbi, Rev. H. P. Mendes. He said: "The restoration which our prophets emphatically declare is to be forever, and the gathering of the scattered of Jacob, which is to be from the east and the west, shall yet come to pass. The ancient Abrahamic blessing is yet to be fulfilled. We are not only to be a 'blessing to all nations of the earth,' but we are to have power 'in their gates.' As the American abroad respects the laws of the land of his residence, and can become a respected and valued member of society, but yet looks upon his own land with undiminished love, so the Jew in another land than his own will respect its laws, but yet shall his heart beat with affection when he thinks of Zion. Restoration! How potent a word! Changed shall be his sorrowful path, changed to a triumphal progress; the heart torn with agony to a heart at last consoled; the winds of hatred forever hushed; the clouds of persecution forever dispersed; and the martyr nation of history at last with a country of its own." Dr. Mendes also believes that the restoration is close at hand. On this point he said: "When the disintegration of the Turkish Empire reaches its final stage, and the European powers responsible for the great divide, the same clashing interests which before prevented European harmony in dealing with the moribund Sultan, will be intensified when they have to consider Palestine, by geographical position, of supreme importance in preserving the balance of power, and whose neutrality must be secured. If the restoration of our people were the solution of the difficulty, what would it be but the fulfillment of prophecy, 'Behold, I will lift up mine hand to the Gentiles, and set up my standard to the peoples.' This is but a human interpretation; but if even a human perception discloses one so feasible, why shall we hesitate to believe that Heaven can work its own way?"—*Christian Herald.*

### Report of the Free Bible Meeting at Millbrook, June 15 to 18, 1882.

Elder O. R. L. Crozier, Pastor of the Millbrook church, elected chairman, who delivered a very able address of welcome in behalf of the church, which made all feel at home, and that the meeting was just what it claimed to be, i. e., free.

The programme was carried out according to previous notice as near as possible. The able manner in which the following subjects were handled is worthy of special praise. The Restitution, what does it include, by H. R. Kendall. Israel in the next age, and the nations in the next age, by B. Woodward, and Rulership by O. R. L. Crozier. The Bible class meetings, in which free discussion took place on the following subjects and many others, were very profitable and instructive. Viz: Abraham; What is the difference between eternal life and immortality? When will probation end? If there is probation after the advent who will have it? Who is to judge the world? Who will reign with Christ in the next age? What is the horn spoken of in Dan. viii. 9–11 to represent? Who took away the daily sacrifice and cast down the sanctuary? What is the woman spoken of in Rev. xii. 1 to represent? Explain Rev. xx. 10. How shall we study the Scriptures? Is the Holy City spoken of in Rev. xxi. a literal city or not, etc.

The prayer and social meetings in which many participated were rich feasts, as the fruits of the spirit were there in abundance. Sacrament at the close.

This meeting was a perfect success for the object for which it was called, demonstrating the fact that people of different opinions can come together day after day and discuss different subjects in the Bible, without manifesting any unkind or unchristian feelings. Love and good will pervaded throughout the entire meeting without a single exception. Praise the Lord.

O. T. WHITE,
Secretary, *Pro Tem.*

### North Western Michigan Conference.

It may be interesting to some of the brethren to know that on the last session of this conference the following business was transacted, to-wit:

*Resolved*, That we reconsider the vote of the conference approving the action of the Forreston convention. The chair decided that it was not parliamentary. The decision of the chair was lost by a vote of 10 to 7. Moved that the resolution approving the action of the Forreston convention be laid on the table and that the chairman produce the report of said convention. Motion prevailed. Brother O. R. L. Crozier introduced the following resolution, to-wit:

*Whereas*, Considerable dissatisfaction is expressed in regard to the action of the Forreston convention, and,

*Whereas* Another similar convention is to be held the coming season, therefore

*Resolved*, That we request the convention at its next session to revise its action of last season and remove all appearances of injustice and creed-making, and all assumption of authority over local churches.

The foregoing was omitted by the secretary *pro tem* in previous report.

R. BAILEY, Sec.

### To the Brethren of Like Precious Faith.

I am very destitute at this time, and if any of you can help me a little it will be very acceptable, and if you do not feel like donating I will preach for the amount sent me. I have spent all my money and have got nothing raised to live on yet. My address is St. Joseph, Berrien Co., Michigan.

J. S HATCH.

## Brevities.

Rev. Thomas Bridges, missionary to the islands of Terra del Fuego, lives in an iron house, sent by his friends in England;—so violent are tempests in that far-off land. The only quadruped on the islands is the dog.

The British and Foreign Bible Society continues to be remarkably prosperous. Since its organization it has circulated 94,000,000 copies of the Scriptures in 246 languages and dialects. The Earl of Shaftesbury is President of the Society.

The *Silesian Gazette* reports a hail storm in villages of that province that was of amazing destructiveness. Stones of the size of hens' eggs were showered throughout a whole night upon the unfortunate hamlets, and they fell with such force that they crushed through roofs, killed horses and cattle, destroyed barns and dwellings, and broke down trees. At the same time a brook that ran near by rose until it became a rushing torrent and burst over the adjoining lands. In the morning it was found that eleven persons had lost their lives, their bodies being found bruised and disfigured beyond recognition; horses and cattle were killed, and many buildings destroyed, or so badly injured that they had to be torn down.

At a recent meeting of the San Francisco Academy of Sciences, Dr. Harkness exhibited a quantity of "red snow," brought by him in blankets from the summit of the Sierras, and containing the plant which produces the deep red color sometimes observed in snow at high altitudes. This snow, he said, had been found in the Apennines, the first record of it being made about 800 years ago. The early Arctic navigators also had observed it, notably Scoresby, who, in 1818, brought some with him, which is yet preserved. The plant is a unicellular one, and is not far remote from the green mold on garden stops and walls, seen after every shower. Its appearance in former times created great consternation, being viewed in the light of an omen of evil.

### CAST UP A HIGHWAY.

A correspondent, residing at present at Constantinople, writes: There is a proposal now on foot, and likely to be carried out, to make a railway from Tripoli, on the coast of Syria, eastward nearly to the Euphrates, and to plant colonies of Jews near all the railway stations. This is quite a different scheme from the various Euphrates Valley schemes, which have all failed. The line, if it succeeds, may afterwards extend further. Persecuted Jews formerly emigrated from Spain to Turkey, and it is not unlikely that they might do so now from Russia, Poland, Roumania, Siberia, and Pomerania to Syria, if only a settlement is assured them. The country proposed to be traversed is very rich, but it needs a railway to open it up; while, on the other hand, a railway, in order to pay, would need to have colonies of people planted along it, to work it, for the transporting of goods, etc., to the coast. It will be curious if the problem of the restoration of the Jews to the "Promised Land" should be in part solved in this prosaic way.—*Watchword.*

### ANNOUNCEMENTS.

There will be a three days meeting of the One Faith, if the Lord is willing, at Pleasant Hill school house, in the southeast corner of Montague Co., Tex., four miles south of Forestburg, and thirty miles west of Gainesville, on the Jansville & Jacksboro road, and one-half mile west of the old conference ground. Meeting to commence Friday evening, July 21, at 4 o'clock. A general invitation is extended to all. Bro. J. S. Lauver of Missouri is expected to be present.

B. F. HOSMER.

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir.

J. J. HANSHAW.

The annual assembly of the Church of God will (the Lord willing) commence on Friday before the first Sunday in August, at the house of the brethren, in Winchester, Va., and will continue for several days, including the first and second Sundays. As quite a number of able speaking brethren are expected to be in attendance, the brethren of the one faith are respectfully invited to attend. All coming by rail will please inform the writer in time what day they will be at the depot, and he will meet them there and conduct them to the house of the brethren, where they will be cared for as long as it will suit them to stay.

N. J. MORGAN.

## News Items.

### THE FALSE PROPHET DEFEATING 30,000 EGYPTIANS.

ALEXANDRIA, July 7.—Three thousand Egyptians under Gen. Yusef have attacked the False Prophet and been defeated. They lost 2,000 men, 4 guns, and 3,000 rifles. The False Prophet, with 7,000 men, is marching on Sennaar.

### THE EGYPTIAN DEFEAT IN SOUDAN.

The news of the great defeat of Egyptian troops in Soudan is confirmed.

### IT IS WAR. THE BOMBARDMENT BEGUN.

LONDON, July 11—6 p. m.—A correspondent on board the Bittern telegraphs the following:

"ALEXANDRIA July 17—7 a. m.—The bombardment has commenced!"

### IN THE LORDS.

LONDON, July 10.—In the House of Lords this afternoon Lord Granville, Foreign Secretary, confirmed the news that unless the Alexandria forts temporarily surrendered Admiral Seymour would bombard them at daybreak to-morrow. It was painful he said, to be obliged to use force against the weak, but hostile preparations had been proceeding in defiance of the orders both of the Khedive and the Sultan. The action now taken was in simple self-defence.

### IN THE COMMONS.

The Under Foreign Secretary made a statement regarding events in Egypt similar to that of Lord Granville in the Lords. It was received with cheers. The fact is that public opinion favors the seizure of Egypt by England, although this intention is not openly advocated, and the bombardment of Alexandria may therefore be regarded as merely the first step to a military occupation, which is intended to separate Egypt from the Government of the Sultan turning it into an English province. No doubt some share of power will be reserved for France, in order not to wound too deeply her susceptibilities. It is hoped that France will feel compelled to acquiesce to this solution, in view of the danger to which she might be exposed from an Anglo-German coalition, to which Austria and Italy might be made parties, in exchange for England's help in bringing about the solution of the European Eastern question favorably to a German Power. The Germanic Powers seem inclined to ally themselves with England as against France. It is among the possibilities that, when they discover that England aims not so much at the suppression of Arabi as at the practical annexation of Egypt, they will show themselves equally ready to ally themselves with France for the purpose of preventing the firm establishment of England on the Nile.

LONDON, July 11.—The *Daily News* has the following:

"ALEXANDRIA, July 10. — Arabi Pasha has again declared he will not yield an inch. A perfect panic prevails among the Arabs."

### TWO MILES OUTSIDE THE GOVERNMENT PIER.

LONDON, July 11—The *Times'* correspondent on board the Helicon telegraphs as follows: "The American, Austrian, Russian, and Italian men-of-war are anchored two miles outside of the breakwater. Admiral Seymour has deputed an officer to supervise all telegrams."

### THE PACIFIC.

SAN FRANCISCO, July 10.—A terrible hurricane visited the Friendly Islands April 25. At Vanvan the bark Don Guillomo, Capt. Johnston, went down at her anchors. The Captain, officers, and six seamen were lost with her. Five boys were saved. The hurricane was accompanied by a tidal wave fifteen feet high, which swept over the island and did terrible damage. The storehouse of Messrs. McArthur & Co., of Auckland, which contained over 3,000 tons of copra, was destroyed. All the natives' houses and many of the Europeans' were carried away. Cocoanut trees were snapped off like pipe-stems, and the island presents a scene of widespread desolation. At Tongatea all the churches were destroyed, 2,000 houses leveled, stores and copra houses with their contents, and everything near, swept away. A schooner was carried inland, and the German bark Castol foundered.

### MEXICO.

TUCSON, Ari., July 10.—The *Star's* Mexican advices say that the black small-pox is raging with great violence at Mazatlan, and that Hermosillo and Guaymas are quarantining against it. There have been fifty deaths in Mazatlan.

## Sententious.

Resignation is the courage of Christian sorrow.—*J. Vinet.*

Forethought is easy, repentance is hard.—*Chinese Proverb.*

Sorrow is not a blessing until it turns to joy.

Sin may be defined as the mistaken pursuit of happiness.

Our character is but the stamp on our souls of the free choice of good or evil we have made through life.—*Cunningham Geikie.*

He that is down, needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.

Fullness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.

*Francis Quarles, Emblems.*

Both wit and understanding are trifles without integrity. The ignorant peasant without fault is greater than the philosopher with many. What is genius or courage without a heart!—*Oliver Goldsmith.*

Distance has the same effect on the mind that it has on the eye; and while we gaze on the stream of time, whatever we leave behind us is always lessening, and that which we approach increasing in magnitude.—*Samuel Johnson.*

The life we are,
The sacrifice of motion deep and long,
The dark outgrowth of germinal unrest
Because the race is so,
This struggle and world to hurt our Father's school;
All chance and change his love shall grandly override.
What though today,
Thou could not trace all the bitter wrong
For his strange dealings through the trial years,
Trust on; always
In after life and ever all shall be plain and clear.

The one essential truth to accept about the gospel is, that no money can buy our salvation, no suffering merit it, no repentance procure it, no holiness produce it. The utmost that our own moral action can do for us, and this too is by the grace of God, is to create and enlarge the receptive faculty in us. If we will not take salvation as a gift, we cannot have it at all.—*Thorold.*

### MARRIED.

KIRKPATRICK—CORBALEY—At the residence of the bride's parents, in Crescent township, Thursday, June 8, 1882, Mr. E. S. Kirkpatrick, of Council Bluffs, to Miss Jennie, daughter of Mr. and Mrs. J. B. Corbaley, Rev. J. B. Corbaley officiating.

The marriage notice was communicated by her mother, Sister P. S. Corbaley. Speaking of the young couple the *Crescent City Nonpareil* says: "The groom is in the employ of D. H. McDaniel, of this city, and is a promising young business man. His bride is one of the estimable young ladies of Pottawattamie county, and enjoys an extensive acquaintance. To those of other admiring friends, *The Nonpareil* desires to add its congratulations and hearty well wishes. The happy couple depart this morning over the Union Pacific for California, accompanied by Mr. Corbaley, who goes on a visit to relatives." Sister Corbaley adds: "My husband, John Corbaley, has been having a severe attack of asthma since his arrival at Oakland, Cal., but he has now gone to visit friends at Healdsburg, where the climate is dryer, and we hope to hear that he is benefitted by the change." We hope Brother Corbaley may regain his health, and tender our best wishes to the bride and groom.

### DIED.

SIMONS—At Monroe, Wis., June 7, 1882, John Simons.

The funeral, or memorial services, by request of Sr. Simons, were held at Lanark, Ill. June 20, 1882.

G. M. MYERS.

CUFFEL—At Argos, Ind. July 6, 1882. Nancy M., daughter of Br. Wm Railsback, and wife of Wm. H. Cuffel, to whom she was married by the writer March 30, 1880.

Her age was 22 years, 3 months, and 20 days. She died in the full assurance of a glorious resurrection from the dead to eternal life at the second coming of her Redeemer. Funeral discourse also by the writer.

S. A. CHAPLIN.

### Book Notices.

THE LIFE EVERLASTING. What is it? whence is it? whose is it? By J. H. Pettingell, A. M., (author of "Homiletical Index," "Theological Trilemma," etc.,) with a copious symposium, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars—of the various churches of Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man. The whole constituting the most thorough and exhaustive discussion of this question now exciting such general inquiry, ever published. Just out of press. 800 pages. Price by mail $2. May be ordered of booksellers generally, or directly of the publisher, J. D. Brown, 508 Minor street, Philadelphia, Pa.

# Poetry.

## A PSALM OF NIGHT.

W. H. BURLEIGH.

Fades from the west the farewell light
Flung backward by the setting sun,
And silence deepens, as the night
Steals with its solemn shadows on!
Gathers the cool, refreshing dew,
The opening flow'rets drink and breathe—
And lo! the everlasting blue
Is radiant with a thousand gems!

Not only doth the voice of day
Thy loving kindness, Lord, proclaim—
But night, with its sublime array
Of worlds, doth magnify thy name!
Yea, while adoring seraphim
Before thee bend the willing knee,
From every star a choral hymn
Goes up unceasingly to thee!

Day unto day doth utter speech,
And night to night thy voice makes known;
Through all the earth where'er man may
search,
Is heard the glad and solemn tone:
And worlds beyond the farthest star
Whose light hath reached the human eye,
Catch the high anthem from afar
That rolls along immensity!

Oh, holy Father! hold the calm
And stillness of this evening hour,
We, too, would lift our voices in psalm
To praise thy goodness and thy power!
For over us, as over all,
Thy tender mercies shall extend,
Nor vainly shall the contrite call
On thee, our Father and our friend.

Kept by thy goodness through the day,
Thankfulness to thy name we pour;
Night o'er us, with its tears—we pray
Thy face to guard us evermore.
In grief, convicts: in gladness, blest;
In darkness, public; in sickness, cheer!
Till, in the Savior's righteousness,
Before thy throne we all appear.

# Communications.

## OUR PLATFORM.—No. 6.

ONE LORD, ONE FAITH, ONE BAPTISM.

One Lord—we have written quite at length already upon this part of our platform. It opens into a large field for cultivation. The more we contemplate the character, attributes, and work of the Son of God, the more we are awed into deep and profound reverence for the love, goodness, and wisdom of God in the gift of his well-beloved Son to redeem and save a perishing world.

A few thoughts in the negative. We begin at home and pen a few reflections this Sunday morning. Under the dome of the Capitol of our Nation—as beautiful a city as is to be found on the continent, if not in the world—all is quiet. Many high hopes of a good time to be enjoyed at the sea-side, at the hills, or on the mountains; yea, we hope it may be even so, but there is an under-current that moves silently but steadily forward, accomplishing the purposes of God. His special judgments are abroad in the world, but only in a mild form, to inaugurate the opening scenes of the great day of God Almighty.

The lion is come up from his thicket and the destroyer of the Gentiles is on his way; he is gone forth from his place to make the land desolate; and the cities shall be laid waste, without an inhabitant. Jer. iv. 7. We reason of the future from the past; yea and we have the positive declaration of the Son of God that the end of this age will be as the last days of the first age of the world—fearful indeed is the thought what fearfulness will suprise the hypocrite. No interest in Christ, no covert from the stormy blasts; they have sown to the wind, and they must reap the whirlwind.

It is with hesitancy we write our solemn convictions of the immediate future; the signs of the times, the fulfilment of prophecy, have brought us to the conclusion that the end of the age, or of the times of the Gentiles, is upon us. Was there ever a time since the fall of man that we needed a Savior as now? It is wise, it is safe, it is profitable and blessed beyond calculation or expression to be in Christ, and to be borne above and beyond the execution of the judgments which are to purify and cleanse the earth, and make it a fit residence for the redeemed.

To fully and clearly understand the work of Christ, or the one Lord, we must be in him, and one with him; associated with him in the great work of restitution. How magnificently grand and glorious will they shine forth when fully unfolded and developed in the age of millennial glory; when he shall sit upon the throne of his father David and reign over the house of Jacob forever; when there will be one Lord and his name one; when he will have dominion from sea to sea, and from the river to the end of the earth.

In order for the saints to participate in the great work of restoring the earth to its Eden state they must be prepared and qualified in this the gospel age. We must come in through the strait gate and narrow way—the open door, which Christ passed through and left it ajar for his followers. We do not expect to be literally crucified on a Roman cross, but we must be crucified unto the world and the world unto us. How poorly do we understand the last quoted Scripture, and how poorly do we comprehend the necessary qualifications for a joint rulorship with the Christ.

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. "How do we get into Christ? There is but the one way—by faith, repentance and obedience. This the record plainly shows in every place named in the New Testament. "Living epistles known and read of all men."

A branch may belong to a vine and yet yield no fruit. By their fruits ye shall know them; to such Christ will say, "I never knew you." It were better that they had never been born. How blessed it is to be fruit-bearing branches. To such the Master will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord; thou hast been faithful over a few things, I will make thee ruler over many things."

Knowledge and conscience, wisdom and folly; we know what is right and what is wrong. Conscience is a faithful monitor; we know when we have done wrong. Take the two kings of Israel for a sample, Saul and David. The one would say when confronted by God's prophet, I have sinned, let me fall into the hand of God; he is merciful. The other like the guilty pair in Eden. The people have saved the best of the spoils to sacrifice to the Lord, but confessed I have played the fool. It is painfully distressing to see to what strategy men will resort, and to what lengths they will go to justify themselves in wrong doing.

There are many more Sauls now than in David's time, and we are often reminded of the saying of Orange Scott of the lamented ——, "that he could make a lie look just like the truth," or like another, "that he had repeated a lie so many times that he really believed it was true." It is possible we may blind our eyes and deceive ourselves, especially in the item of gold and silver, and sear our consciences as with a hot iron; yet the truth of God standeth sure. Of the truth we have a full embodiment in the one Lord, his precepts and example, his holy spotless life, his perfect obedience to his Father.

Many valuable lessons may be drawn from our blessed Lord's teaching and example, but we must forbear and commend the reader to a careful study of the word of God, which is able to make us wise unto salvation through faith.

You call for short articles, we try to comply with your request, not only write but pray for God's blessing upon what is written and the paper that heralds forth the truth to a perishing world. Do we realize our true position? that we have reached the borderline that divides the gospel from the millennial age? The rapture of the saints is in order, and may occur at any moment. The all-important question is: Am I ready? is my hand clean? is my heart pure? Behold I come as a thief; blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame.

NEWELL BOND.

## AN AFTERNOON'S THOUGHTS.

Some time when it is opportune, I would like to compare two great works, to-wit: Creation and Redemption, and two great days also: the rest day of the Creator, and the resurrection day of the Redeemer. These are two great days—and I need hardly ask in so many words—"which is the greatest?" But I might ask which is the greatest rest day, the best and most blessed?

God made the heavens and the earth, made them with enormous labor, made them with his fingers. He made the earth without any such thing as exhaustion or weariness. There is never a hint of such a thing. "The Creator of the ends of the earth fainteth not, neither is weary." Yet God rested on the seventh day—whatever period of time that may mean—though we may for the moment take it for a literal day. God rested. An important work was finished. Had this great work of creation a reference to a future work of redemption? Undoubtedly. There was a forecast of redemption. How do these two great works compare in magnitude and importance? Which work excites the greatest interest? Which inspires the liveliest raptures of joy? Which enlists the study of angels, and arouses their penetrative inquiry? Which work is destined to be most memorable? Which is most peculiar and difficult? Which is celebrated by grand anthems of praise, more pathetically than another? Which is the work of greater costliness and elaborateness? Which is pre-ominently a work of wisdom and wonder, a work of the Divine heart, a work of God's almighty arm? This is worth dwelling on and talking about. Which cost earth and suffering and trouble? And which will be most truly celebrated in story?

The answer is not far away. Many are God's works of creation, but of redemption we have not the faintest idea of more than one work. I am struck with the picture of Jesus, the Son of God, closeted with Nicodemus and telling him calmly those great things which astonished the learned Jew. I see John pointing to Jesus as he walked, and exclaiming, "Behold the Lamb of God." I am struck with the majesty of the Missionary, the Messiah, the Supernatural Son. What wonder is this? What dignity of origin, what greatness of nature, what grandeur of character, what majesty of person, what loveliness and wonderfulness in all things!

Now when Jesus died, the earth felt the pang of her mighty Lord, and shook. Even the light trembled and hid itself. It was made a day of pain and despair. The disciples were frightened and astonished, and the women whom we could not drive away, yet hung on the spectacle with silence and tears and despair. Thus with agony slowly passed the crucifixion day—the day before the Sabbath—creation's rest day. And that Sabbath! Was there ever such a Sabbath before? The Lord of glory lay in the grave. Hope in loving and loyal human hearts, was dead. It was a day of mourning and paralysis, of defeat and half stupefaction. In vain Mary's tenderness, or Peter's zeal; hope was dead, faith fallen, love astonished, expectation ended. What a Sabbath day that was! Was it a day of rest for the loyal and good, or was it a day of gloom and death, without rest or light? On that day death was triumphant and the tomb conqueror. It enclosed and held the world's Deliverer, a prisoner. It was the day when captivity was king, when darkness was at the front, when ungodly violence was victor, and conspiracy against goodness a success. This was that Sabbath day, and on that day, the Mosaic dispensation was about to die, or dead. Did Mosaism die with Jesus? And if it did, did it rise with him?

On the next day after this most mournful Sabbath day the world ever saw, there was a great power of God, and Jesus rose from the dead. The day Jesus died was a day of most tremendous toil, a day of suffering and struggle, a day of darkness and difficulty, a day of anguish extreme and protracted, of bitterness intensified, and of terror great even to astonishment. It was the day appointed before the foundation of the world, for a work of magnitude and difficulty which the human mind can not comprehend, the great day of the Divine Tragedy of Love, so to speak; a day of days.

And if it was so, what was the first day of the week, when Jesus rose from the dead? Was it, and how was it a day of rest?. Was it a great day of rest? If the sweetest rest follows the acutest pain, and the most desperate weariness, what was that day break to Jesus, who woke and rose a conqueror? If the hours following an inconceivable torture be sweet, what was that day to Jesus who to the last moment of consciousness suffered as he only knows, and the next conscious moment stepped forth free and clear of all fatigue and agony, the raised restored, and immortal new Adam, with life and light and joy, and victory and peace, all crowning him, and conquering in him and with him, and doubtless with the congratulations of ten thousand of unseen angels. And what must have been the congratulation of earth and nature to him! And what were the sweet joys of women and disciples, thrilled and wondering, as they beheld their chief, restored to them!

This, then, was the greatest day of rest that love had ever had. How Jesus must have rested in himself, rested in his ease of body, and joy of conscious conquest, rested in the new experience of unutterable sweetness after such a toil and terror as he had just been through. What a rest to set and love his own, who were so happy in his company and restoration! Did he not greatly rest, and was it not the most perfect day of rest earth ever saw?

I simply and honestly ask these questions. I do not call this the Sabbath day, but what is its true place and power among God's great days? Is there, has there ever been a greater day? Has there ever been so great a day? Who ever rested as Jesus rested on that day? What is the magnitude and majesty of that day among all days that ever had a rising and a setting sun? It was the day without which, death would have surely been an eternal king. It was the day without which, the grave would have been a universal and unvanquishable master, without which, Satan would have blood and hell would have yawned exultant, a day without which no rest but that of defeat and silence and death eternal and universal would have prevailed. Hence I stand for the resurrection of Jesus Christ, as a day of blessing, of life, and rest, of joy, of restoration, and unequalled magnitude in all the relations of earth, in all the divisions of time.

Hail to the resurrection day! A day of brightness and promise, of the grandest issues and assurances, a birth-day without pain, after a death day of pain most intolerable. This day began the new dispensation. If God's rest day, after six days creation work, was a beginning of new things, how also is Christ's rest day, after wrestling with potentates and powers of evil, with sickness and pain and difficulty, a beginning of new things! May I not rest on it also? May I not rest with him in sympathy and in fact? May I not share in his rapture and in his rest? May I magnify him, and make him honorable by whatever means justified by the sentiment of gratitude and loyalty, and by a sense of the imperative and imperial greatness of his work?

My feeling and faith both are that Jesus is not honored enough. I believe his redemptive work is not measured and praised with that grateful appreciation and admiration it deserves. The majesty of Jesus is not carefully and profoundly enough conceived. Too many come short in their ideas of his stupendous greatness. There is not enough rapture of awe, not enough imagination of Divinity, not enough sense and assurance and understanding of his holiness, and the sweetness and wonderfulness of his personality. Jesus is the greatest and most lovely and most inviting mystery. He is the most perfect sublimity. He is, save the Father, the most exalted object of homage and topic of reflection, and inspiration of faith and enthusiasm. He is at the head and front of all things. We need him, we need to know him better and severe and love him more. We need him now, need him to do a wonderful work in us and for us, and for all the world, and for himself and for his Father, and for benevolence and goodness and joy forever. Lord arise in majesty.

C. COLEMOVE.

## HOW WILL THE GOSPEL END?

*To Elders J. C. and E. A. S., Editors of "The World's Crisis," Boston, Mass.:*

As many devout believers read more than one of our papers, that herald the coming of "the Great King," it seems due to them, and to him, who will be our Judge, that the Bible answer should not be suppressed. I rejoice in all the truth that your articles embrace. It would be first-rate if consistent even with itself. You teach the reality of the birth and life—the ministry and miracles—the death and the resurrection—the ascension; and now the intercession of the Lord Jesus, the Messiah, "within the veil," to which "all the people should say amen."

Please reflect on the fact, that earnest students find that while this image of truth is fulfilled, it is what remains (of promise and prophecy) to become a corresponding reality (a matter-of-fact fulfilment) is as one to ten. If so, or nearly, you fail to reach the core of the question—and much less to answer it. You ignore or reject some nine-tenths of the gospel. "The gospel" is "the gospel of the kingdom." Hence it must end in the kingdom, the reign of which it is the herald. As "John the Baptist" was God's "messenger to prepare the way" for Jesus' manifestation, at his actual first advent, so much more gloriously will "the gospel" end up in "the kingdom." To this great end it was given, and for this, it is the preparation—the messenger.

1. You allow Jesus, "the manger"—the bloody sweat of Gethsemane—and the agony of "the cross," in all their awful realities. But the crown and the throne, as David's Lord in Zion—"the times of the blessedness and potentate, as the King of kings"—the crowning theme of the psalms and prophets—the fundamental doctrine of the kingdom in the Great Teacher's parables; and all apostolic ministries pertaining to "the times of restitution;" and God's abounding blessing by "the seed" of promise, (Gen. xxii. 17, 18; Psa. lxxii.; Gal. iii. 24, 29) are absorbed, and lost by you in vague notions.

2. You allow Israel's "seven times punishment" (Lev. xxvi. 28–44)—his 2300 years of Gentile subjection and dispersion; with the desolation of their city, sanctuary and land. Zech. i. 18–22; Matt. xxiii. 37–39 to chap. xxv.; Luke xxi. 24; Rom. xi. 12–29. While yet you deny that people the God-given hope of his oath-confirmed covenant to Abraham, to David (Psa. lxxxix.); and by Gabriel to the Lord Jesus. Matt. i. 21; Luke i. 32, 33; John xi. 51, 52; xvii. 23.

Of course you (in some vague way) assume to absorb "the times of restitution" in eternity; and place "the body of Christ—the temple of God," in Israel's room as subjects to appropriate all their unfulfilled promises, after they (Israel) have had the curses. Deut. xxviii.

3. You surely know that Moses and the princes of Israel, were their "king in Jeruasalem," and rulers over that nation. So Christ will reign; and those standing in his name, can not be made subjects nor less than "kings and priests." Matt. ix. 28. Judah forfeited the birth-right. Matt. xxi. 43. You well say, "all are not Israel of Israel;" and you know all are not Christian of the church; yet both Israel and the church will fill their proper sphere in "the kingdom." "Let God be true." Amen.

Please observe that "the saints take the kingdom (the sovereignty with Christ) for the age even the age of ages" (Dan. vii. 14; xviii. 27; Matt. xii. 32; Mark x. 30; Luke xviii. 30,) received from the lips of the Lord Messiah. "This age (world) and that to come." Eph. ii. 7, and iii. 21, has the word translated, in plural, "ages." "To him be glory in the church by Christ Jesus throughout all the generations of the age of the ages." (Literally in agreement with Dan. vii, 18). Are you not kicking against the pricks?

The fact is, that this denial (however subtle or to you plausible) applies to the general letter and spirit of Revelation. Nay more, it seems far worse than the popular rejection of the second coming of Jesus; because it is against the greater light of your profession and advanced position.

In your issue of June 28, you express the "solemn conclusion"—in varied language; and the deliberate denial, or wilful ignorance, of "the times of restitution of all things spoken" (Acts iii. 21); and all like portions of truth pertaining to the objects of Jesus' coming to reign. His salvation is deliverance. Rom. viii. 14–23; xi. 25–29; Psa. lxvii.

This fact is too important—too vital—to be suppressed. With trumpet tongue we should proclaim the glorious reign of Christ in Zion and over the house of Jacob, and the Gentiles. Rom. xv. 8–13; Luke xxiv. 25–44.; Psa. lxxii.

As the leading Jews died in their sins by rejecting Jesus the Christ, John viii. 21–24, so it is indeed a "solemn (awful) conclusion" that rejects his reign—his Lordship—and the abounding blessings that he is ordained to dispense. Gen. xxii. 16, 18; Psa. xcviii.; Isa. xi.; Jer. xxxiii.; Dan. vii. 14; Matt. xix. 28; Rev. xv. 4; xx. 3–7. Amen.

J. B. COOK.

## Thy Will, Not Mine Be Done.

In exhorting a young friend not long since to abstain from forbidden things in her course of life, it flashed over me as never before, that this was what was meant by "Thy will, not mine." It is the natural man that craves the things that gratify the appetite, please the eyes, and minister to pride, things that are of the world and not from the Father. "Love not the world," is the will of the Father. In this we are to say "thy will, not mine be done." The world and its desire are passing away, and we, being not of the world, are to set our affections on things that will endure. We may say, what harm is there in doing this or that? Is not God wiser than we? Does he not know what will best fit us for his heavenly kingdom? Would he have said, "do not do this or that," if death had not been in the doing of it to you?

And again, you may say "why must I pray? Why must I take such long tedious rides to church? I do not see the need of always being upon ones' knees. I can be just as good without; just as good and stay away from the house of prayer." What is it that makes you good in God's eyes? Is it taking your own course in direct disobedience to his commands? Most assuredly not. He has said, "pray," and "pray without ceasing." He has said, "assemble yourselves together." Take heed that you do his will, no matter how much it may conflict with your own.

S. ROXANA WING.

There are forty-five missionaries resident in Asiatic Turkey, including Constantinople, and they have distributed, within the last twenty-three years 888,000 copies of Bibles and Testaments, receiving some £48,000 in cash, payments for the same. The translations of the Scripture used are mostly in Arabic, Turkish, Bulgarian, and Armenian. Thousands of Armenian women are now able to read and think, whereas twenty years ago but few could do so. This produces a great effect on the rising generation.

# Selections.

Age to Come Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

JERUSALEM, May 8, 1882.

Yesterday was a great feast day with the Jews. The place of prayer is the Prophet's Tomb. I went in company with Jews; but as so many were crowding in, I did not attempt to enter. This tomb is situated in a deep valley in the east; really a valley of tombs and caves. We visited one which the Jews told us was an ancient synagogue, cut out of the solid rock.

It is very noticeable that all the Jews are walking about with their heads uplifted; they have indeed a new spirit, not knowing that their redemption is drawing near. If you ask them what it means, they answer, "We don't know; we think king David is coming." I tell them, "Yes, so he is, soon; lift up your head, and rejoice."

Three hundred French pilgrims arrived this morning, and twelve hundred more are expected tomorrow. They are strangers here, and seem wild with excitement.

I saw the finest new potatoes in the market this morning that I ever saw, and cheap, too. Eggs are only six cents a dozen, and there are plenty. Hens cost very little.

I have ascertained that fifteen hundred dollars will buy a good farm and build a good farm-house. I wish it to be understood that farming is all done during the months of autumn, winter and spring. Frank says, any one coming must bring barbed wire for fencing. Where there are no stones, wire is the thing for fences.

I have just had a visit from Mr. Steinhart, the Jewish teacher here. He came for some clothing for these poor Jews. He has done so much for them, dividing all his living with them, fully trusting in God. I was able to give ten frances which had been given me; also some clothing. I told him it was the "widow's mite."

He tells me that Mr. Oliphant will be here in two weeks with means to purchase farms for one hundred and fifty families. They will settle in a colony one hour from Jerusalem, on the Jaffa road.

A friend said to me that I had written a different view of Jerusalem from any one else. I told him I had described it as I saw it. He said it reminded him of a story he once heard of two men who travelled the same road. One had heard that the road was very dirty and full of ghosts and many evil things, and he found it just as his preconceived idea had led him to believe, and was frightened by shadows. The other, who had not listened to these tales, found much beauty and smooth travelling along the way, but no ghosts.

I wish you would mention in the *Herald* that THE RESTITUTION is received regularly, and passed round among both Jews and Gentiles, and is liked very well.

Since talking with Mr. Steinhart, I think the truth about these Jews is, that they were persecuted and obliged to leave Arabia and return here. It was God's way, whatever the cause might have been. I wish there could be some interest raised in Boston for these poor Jews. Will not Mr. Markus send Mr. Steinhart some money? He has done much good.

I am sending four letters by the mail today.

May 14. It is Sunday evening, 9 o'clock in Jerusalem, about 8 in Boston. I can look with the eye of imagination into your meeting, and think I would like to be there for an hour and see what you are talking about; perhaps you are at this moment talking about Jerusalem. I think so.

Five hundred French pilgrims came over-land from Beyrout. The five hundred who came by sea arrived early in the week, and they came out to meet this new arrival with banners and songs. I stood in an elevated position overlooking the Jaffa road for a distance of half a mile from the Jaffa gate. The sight was grand and very solemn. I wish I could describe the scene. I looked at these people who had come from a distant land to pay homage to the Holy City. The sun was sinking beneath the hills, while its soft rays lit up the scene: and as the voices of fifteen hundred people sang the sweet anthem of "Peace to Jerusalem," I looked upon the Holy City with feelings of reverential awe that I had never before felt. Beautiful young maidens with banners, old men with heads bare, and bowed, as they gazed for the first time on Jerusalem. I wept, as I saw by faith the nations coming up to keep the feast of tabernacles. Everyone says, nothing like this has ever occurred since the Crusaders. What shall we see next?

Our hearts and hands are full, trying to care for our poor little Arabian Jews. These poor people are diminutive in stature; as Mr. Steinhart says, they have suffered such long and severe persecution that they are really reduced in size; but they are bright, active and cheerful, and some are very beautiful. They already have a synagogue fitted up, and Frank has today made a little folding bed for the Rabbi. They think it is quite wonderful that this tribe have so soon got a place of worship. We are trying to feed them until they get to work. Some of the men who are stonemasons are employed, but many goldsmiths find it hard to get employment. We must divide with them. The Jews here think it so strange that these Americans come to help feed their brethren.

I will tell you what I think is the true cause of their coming to Jerusalem. They have been terribly persecuted, and found life to be almost a burden, and not knowing what to do, when suddenly they saw written on a column in their synagogue something like this, in Hebrew, "The time has come, the time to have mercy on Zion." No one knew how this came to be there, but it had the effect to hasten their departure, as they believe it was from God, and it seems they had no idea previous to this that they should ever see Jerusalem. It certainly is one of the remarkable events of the age. What I have written is reliable.

It is thought by men of understanding that the events of the next few months will startle the world. An aged Jew prophecies that some great events will occur this fall. We have much to do and much to think of. Our hands are full.

May 16. Received the *Herald* today, but no letters. I think my journal will make the people all laugh, seeing they all wept on reading number 81. I laughed myself.

What strange things I do see! You would laugh, or weep, to see us dividing our poor stock of clothes and provisions with these poor Jews. Today I divided my clocks with Mr. Steinhart. He had none, and was obliged to sell his watch; and as he is a teacher, he needed a time-piece very much. Today I met poor friend Kaunstrone, and he said, "O, Mrs. Davis, what shall I do? these poor people come to my house for food, coal, and everything, and they are just like little children! They think Jerusalem must be heaven, and refuse to believe that any one is poor here!" "Well," said I, "what shall we do? We can't refuse them." "No," said he. Poor man! he is poor himself, with a large family. I said to him, "We did not bring them here. God brought them, you know." "Yes," he said; "I know it." Said I, "We will pray God to help us. If God would only send the Pentecost Spirit now, how glorious it would be. Let us pray earnestly for it, we are so helpless." There is a great work before us. Who is competent for these things? The rich here seem to have no part in it.

Thursday, the 18th, is Ascension Day, and the French will spend the day on the Mount of Olives in singing and prayer. I shall go and make sketches.

The sun is in an eclipse. It will be fully eclipsed for three hours. The poor Arabs are much frightened and are coming to me and saying, "*Mish tieb.*" I answer, "No; *tieb good.*" This assures them, and they go about their business. These people think when any strange event occurs, that the world is to be destroyed. In this they are not far behind New England ideas!

Neglect of private duties is the great reason why the hearts of many are so dead and dull, so formal and carnal, so barren and unfruitful, under public ordinances. Of that Christians would lay this seriously to heart. Certainly that man's heart is best in public duties who is most frequently in private exercised.


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# Poetry.

## NEARER HOME.

O'er the hill the sun is setting,
And the eve is drawing on;
Slowly droops the gentle twilight,
For another day is gone.
Gone for aye—its race is o'er;
Soon the darker shades will come:
Still it's sweet to know at even
We are one day nearer home.

One day nearer, sings the mariner,
As he glides the waters o'er,
While the light is softly dying
On his distant native shore.
Thus the Christian on life's ocean,
As his life boat cuts the foam,
In the evening cries with rapture—
I am one day nearer home.

Worn and weary, oft the pilgrim
Hails the setting of the sun,
For his goal is one day nearer,
And his journey nearly done.
Thus we feel when o'er life's desert,
Heart and sandal-sore we roam,
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home! Yes, one day nearer
To our Eden home so bright—
To the green fields and the fountains
In the land of pure delight;
For the heavens grow brighter o'er us,
And the lamps hang in the dome,
And our tents are pitched still closer,
For we're one day nearer home.

# Selections.

Prophetic Times.

## ISRAEL'S PROMISED FUTURE.—No. 1.

Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Jebusites. Gen. xv. 18-21.

God has taught us that his word is intelligible. He said by the prophet Isaiah, I have not spoken in a dark place of the earth. Isa. xlv. 19. The declaration was made in connection with a prophecy respecting the future prosperity of the land of Jacob. The Bible contains many passages in which we are taught that God has revealed himself in language which is easily understood. Deut. xxix. 29. The secret things belongs unto the Lord our God; but those things which are revealed belong unto us and to our children for ever. The truths which God has been pleased to reveal are given in the language of our mouth in the words by which we converse with each other, and are addressed in a clear unambiguous manner to the heart. The unlearned persons are under no absolute necessity of depending upon preachers or philosophers to make known the meaning of the messages by which Jehovah communicates to his people what he would have them to know respecting himself and their relations to him. Such is most conspicuously the fact also with Irenæus of the early expounders on theological topics; there probably is not one in which the question debated is treated more directly as a question of revelation, and the doctrine advocated founded more explicitly and entirely on the word of God than the doctrine respecting the millennium. He refers his arguments to Isaiah, Ezekiel, Daniel, and John for the grounds of his faith in the second coming of Christ at the period of the destruction of the fourth monarchy, his reign on earth and the resurrection of the saints and reign with him during the thousand years, and alleges the same passages that are quoted by Millenarians now as revealing these events.

Christ's kingdom is a new and different dispensation, and that he is to receive the dominion of the earth and reign over it, as the king in a new manner, is abundantly taught in the sacred oracles. Thus, in Daniel's vision, it was after the destruction of the fourth wild beast that the Son of Man came in the clouds of heaven to the Ancient of Days.

Let us turn now to the perpetuity of the nation of the Jews, for the prophetic record of its future, viewing it from this advanced standpoint of the Gentile ages, is not less wonderful than the accomplished record of the past. It has by no means reached as yet the shining zenith of its greatness and power. The dread signals of that great tribulation which is to follow upon the national reinstatement of the tribes in their own possessions, and to precede the millennial glory, fall not as yet upon our ears.

The title of the Jews to the land of Canaan, carefully considered in the terms in which it is so simply and concisely expressed, places before the world the highest of all Scriptural evidences, of the destined perpetuity of their nation, and brings us directly to the consideration of the covenants, from which its title is derived.

Let us then consider first the circumstances of their origin. God called Abraham forth from a little village of tents, lying in a pastoral country, famous for its flocks, in the northeastern part of Mesopotamia, not distant from the river Tigris. Obedient to the divine command, gathering his flocks and a little company of faithful friends around him, and leaving his country, his kindred, and his father's house behind him, he set forth towards the land of Canaan. There arriving, after some delays, he pitched his tent upon a fertile and well watered plain, interspersed with the lofty heights of Ebal and Gerizim, the earth teeming with verdure for his flocks beneath his foot, the purest and most lustrous of skies smiling, as with a heavenly benediction upon his mission, above his head.

Building there a rude altar of stones; after the custom of the East, and sacrificing upon it, from the fatlings of his flocks, a thankoffering to the Lord, the venerable patriarch dedicated himself, his family, and his possessions to him who had brought him, with faith so unfaltering and serene, thus far upon his pilgrimage.

Not many days after, God called him forth from the curtains of his tent in the watches of the night, and bade him lift his eyes heavenward, and count the stars, if he were able to tell their number. The aged and childish pilgrim, now no longer likely, in the order of nature, to be the possessor of an heir, lifted his eyes to the innumerable heavenly host, and God said, "So shall thy seed be." The divine author of the gift, and its recipients, whose number could be estimated only by the hosts of heaven, are here recorded.

The Lord again appeared to Abraham upon a site adjacent to the plains of Morch, so elevated, that even in those clearest of skies, not a spot could be discerned within the entire range of view that encircled him, except the peak of a distant mountain, that belonged not to the land of Canaan. And the Lord said unto him: "Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward and westward: for all the lands which thou now seest, to thee will I give it, and thy seed forever. Arise, walk through the land in the length of it, and the breadth of it; for I will give unto thee." Gen. xiii. 14-17.

Here the author of the gift, its recipients, its local extent, its freeness, fulness, and perpetuity, and its tenure as a landed estate in fee, are all plainly and positively affirmed.

Again God subsequently ratifies the gift to Abraham and his seed in a final covenant. Observe carefully the greater fulness in which its terms are now expressed; "I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee, and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger," all the land of Canaan, for an everlasting possession, and will be their god. Gen. xvii. 7, 8.

Not only is the title, in all its constituent elements, here expressly recorded and reaffirmed, but a name is given to the land—"The land of Canaan." Its linear boundaries are afterwards described with rigorous accuracy, thrice by Moses, again by Joshua, and yet again, centuries after in the time of the Babylonian Captivity, by the prophet Ezekiel. Such is the covenanted title of the Jews to the land of Canaan.

A possession that is everlasting must, in the nature of things, be future as well as past, and if their possession has, in point of fact, been a literal one, in the past, not less must it be literal in the future, or if in the future, it is, according to a refined hypothesis, to be a spiritual possession only, with equal reason must the inference lie that it has been spiritual, and spiritual only, in the past, which would be against fact, and therefore absurd.

Future possession of the land of Canaan by the Jewish nation, without a precedent restoration of the twelve dispersed tribes, would be a part of the same absurdity. They will therefore, return, and having returned, will form a distinct and separate people and nationality in the future even as in the past. This reasoning can be disputed only upon the ground that the covenants upon which the title rests have been superseded or reversed, which would be the greatest absurdity of all, for to reverse these covenants is to reverse the whole Divine economy of Revelation; for the New Testament Revelation stands not less upon the Abrahamic covenants than the old, the prophetic future of God's government of this world, not less than its recorded past.

Such we repeat, so unique and beautiful in its simplicity, so concise in its terms, so comprehensive in its import, so divine in its authority, so inevitable in its fulfilment, is the title of the Jews to the Land of Canaan. Conceived in infinite wisdom, founded in sovereign will, clothed with Divine investiture and sanctions, no approach of infidelity, no speculative conceits, no methods of a false theology, can disturb its deep foundations, or shake its solid muniments, or ruffle its secure repose. It is the centre of the only saving faith and hope of a fallen world, certainly the richest of all earthly triumphs of sovereign and redeeming grace.

Such we repeat yet again, is the covenanted title of the Jews to the land of Canaan, as an actual as yet to be reinstated, and renationalized, and everlasting possession. No claims of prescription, no intervals of adverse and interrupted possession, no periods of dispersion, though they drag out their slow length, as now for centuries upon centuries; no tenancy of inferior by the sufferance of superior powers, as at present by the Turks, and in part by the Moslem descendants of Abraham in another line; no interferences of diplomacy as France and England, and Prussia in 1841, no downtreading by the Gentiles; though it last, as the Messiah assures us it will "Till the times of the Gentiles be fulfilled," can divest so sacred a title, or impair its heavenly obligations. The title of the Jewish nation, of the twelve tribes of Israel, to the land of Canaan, is a heavenly primogeniture, a celestial entail, embracing within its everlasting folds the house of Israel in all its tribes and all its generations. It is so proclaimed in the Abrahamic covenant. It is so regarded in the registry of the skies. What though the ten tribes of Israel be outcast; and the two tribes of Judah and Benjamin be dispersed.

The terms of the inheritance remain the same. Four hundred years in Egypt, seventy years at Babylon; eighteen hundred years and more among the Gentiles, is of no adverse account to the house of Israel in the mind of him to whom a thousand years are as one day, and one day as a thousand years. He who waits with unlimited long-suffering for one lost sheep, can wait indefinite ages for a scattered flock; and he has promised that he will.

S. BONNOMME.

(To be Continued.)

# Youths' Column.

## The Lord's Prayer.

Our Father in heaven,
We honour thy name;
May thy kingdom holy
On earth be begun!
O give to us daily
Our portion of bread;
It is from thy bounty
That all must be fed.

Remove our trespasses,
And teach us to know
That humble compassion
Which pardons each foe;
Keep us from temptation,
From sorrow and sin,
And thine be the glory
Forever—Amen.

## All Clean Inside.

I was talking one evening with some dear little boys on the coming of Jesus. The sermon had been on "The Signs of the Times." I had been wishing we could have sung "Are you ready? Are you ready? Should the Master come to-day?" and then asking them, "how we could be ready for the Savior." I said, "When our friends are coming we clean up the house and have everything nice; but it is ourselves that must be ready when Jesus comes. Must little Omar wash his face and comb his hair?" "No," he said, "we must be all clean inside."

Oh, I thought, "out of the mouths of babes," truly "thou hast perfected praise." These little ones teach us many a needed lesson. From their lips come reproofs that fall with scathing force. God bless the children and help us all to be "all clean inside."

S. R. WIRES.

## A Thousand Boys Wanted.

There are always boys enough in the market, but some of them are of little use. The kind that are always wanted, are:— Honest, pure, intelligent, active, industrious, obedient, steady, obliging, polite and neat.

One thousand first-rate places are open for a thousand boys who come up to this standard. Each boy can suit his taste as to the kind of business he would prefer. The places are ready in every kind of occupation. Many of these places of trade and art are already filled up by boys who lack some of the most important points, but will soon be vacant. One has an office where the lad who has the situation is losing his first point. He likes to attend the singing saloon and the theatre. This costs more money than he can afford, but somehow he manages to be there frequently. His employers are constantly watching to learn how he gets so much spending money; they will soon discover a leak in the money drawer, detect the dishonest boy, and his place will be ready for some one who is now getting ready for it by observing point No. 1, and being truthful in all his ways.

Some situations will soon be vacant because the boys have been poisoned by reading bad books, such as they would not dare to show their fathers, and would be ashamed to have their mothers see. The impure thoughts suggested by these books will lead to vicious acts; the boys will be ruined, and their places must be filled. Who will be ready for one of these vacancies?

Distinguished lawyers, useful ministers, skillful physicians, successful merchants, must soon leave their places for somebody else to fill. One by one they are removed by death.

Mind your ten points, boys; they will prepare you to step into vacancies in the front rank. Every man who is worthy to employ a boy is looking for you if you have these points. Do not fear that you will be overlooked. A young person having these qualities will shine as plain as a star at night.

We have named ten points that go towards making up the character of a successful boy, so that they can be very easily remembered. You can imagine one on each finger, and so keep them in mind; they will be worth more than diamond rings, and then you will never be ashamed to "show your hand."

## Abraham. The Friend of God. His Life and Mission.

Mr Good. Well, children, you remember our conversation about David, King of Israel. Do you know anything about David's country and David's people?

Henry. There were twelve tribes of Israel, and they lived in Canaan, where Jerusalem is, and the River Jordan and the Sea of Galilee.

Mr Good. You have been learning geography at school; can you tell me in what quarter of the world Canaan is situated?

Henry. In Asia; but in the western part, where the continents of Europe, Africa, and Asia meet. It is bounded on the west by the Mediterranean Sea.

Mr Good. Yes; and you observe that, besides occupying so central a position, it has communication by sea with the east, by the Red Sea, and with the west by the Mediterranean. But I will tell you more about this by and by. What patriarch was it who had twelve sons, who became the fathers of the twelve tribes?

Henry. Jacob; and he was the son of Isaac, and Isaac was the son of Abraham.

Mr Good. Were these all natives of Canaan?

Henry. No; Abraham came from Ur of the Chaldees.

Mr Good. Now, Mary, if you would read the eighth and ninth verses of the eleventh chapter of Hebrews, we shall hear what the apostle says about this.

Mary. (Reading) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

Mr Good. Now read the second, third and fourth verses of the seventh chapter of Acts.

Mary. (Reading) And he said, Men, brethren, and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I will shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence when his father was dead, he removed him into this land, wherein ye now dwell.

Mr Good. You see from this that Abraham was required by God to leave his country and his friends, and to go away into a strange land among strange people.

Mary. Would Abraham not be sorry to leave all his friends?

Mr Good. Very likely he would. But, he had some of his friends with him—Sarah his wife; his nephew Lot, with probably herdsmen and servants. Besides, God had great purposes to fulfill, and Arabam was ready to obey him. You will see this by reading the passage in Genesis, where, besides the call to leave his country and friends, God made to Arabam many exceeding great and precious promises concerning the purpose he had in choosing him. Read now, Mary, Gen. xii. 1, 2, 3.

Mary. (Reading) Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make for thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Mr Good. Abraham had to travel about 400 miles. He arrived first at the plain of Moreh in Shechem, afterward called Samaria, about 40 miles to the north of Jerusalem. Here he received distinct intimation that this was the land God had intended to give him. 'Unto thy seed will I give this land;' and here he built an altar to God. After this he removed a little farther southwards, to the neighborhood of Bethel, as you will find by reading the 8th verse.

Mary. (Reading) And he removed from thence into a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

Mr Good. Abraham still journeyed southwards until a famine, or scarcity of food, drove him to Egypt—a journey nearly as long as the former. He afterwards returned to Bethel, where it was found necessary to separate from his nephew Lot, owing to the great increase of their flocks and herds, and the quarrels between their herdsmen. Abraham showed his generosity by giving Lot his choice to go either to the right or left. Lot chose good ground but bad neighbors, which he found afterwards to his sad experience. Abraham's generosity was rewarded by a remarkable repetition of the promise of the land, both to his seed and to himself personally. Read chapter xiii. 14-17.

Mary. (Reading) And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Mr Good. You will see from the last verse of that chapter, that Abraham removed to Hebron (marked H), a place about 18 miles south of Jerusalem, where he seems afterwards to have spent the greater part of his life. And here again he built an altar to the Lord.

Mary. But, papa, were there any people in Canaan when Abraham came to live there?

Mr Good. Oh, yes; we are twice told in the narrative (Gen. xii. 6; xiii. 7) that the Canaanite was then in the land; that is, that the descendants of Canaan, grandson of Noah, had increased sufficiently to occupy the country. But there seems to be no word of their objecting to Abraham, as there would be plenty of room. He lived on good terms with them.

Mary. Were the Canaanites good people, papa?

Mr Good. Very far from it. They had by this time become very wicked especially in that part where Lot took up his abode. 'The men of Sodom were wicked, and sinned before the Lord exceedingly'—Gen. xiii. 13.—and were at last destroyed with their cities by fire from heaven, the locality becoming a deep lake called the Salt Sea, which you will see towards the lower part of the map. These people had also become worshippers of false gods; and so had even Abraham's relations in Chaldee (Josh. xxiv. 2.) And it was to preserve the knowledge of the true God, and to communicate his will to future generations, that Abraham was chosen.

Henry. It was surely not a very nice place for Abraham to come to.

Mr Good. Certainly not. But you must remember that while Abraham was a pilgrim and a stranger among those bad people, he was led to look forward to a future time, when he should, along with his seed, the Christ, become the proprietor of the land, and be the means of blessing to all the nations of the earth. You would notice that, in the Hebrews, it is said that Abraham 'was called to go out into a place which he should after receive for an inheritance,' and that, during his lifetime, he sojourned in the land of promise as in a strange country, and even 'died in faith not having received the promises (in fulfilment), but having seen them afar off.'

Henry. But, papa, don't many people think that Abraham is now inheriting the promises in heaven?

Mr Good. Yes. I am sorry to say that many do think so; and they probably understand 'seeing them afar off' to apply to distance in space, and that the distant locality is the 'better country, which is an heavenly,' spoken of in verse 16. But those people forget that 'afar off' refers to distance in time as well as in space; and also that Abraham really looked to a then distant future; for he 'rejoiced to see Christ's day, and he saw it and was glad.' They also forget that it is not a better country than Canaan, but a better country than Chaldea, that the apostle is speaking of. Mary will read verses 14-16, and you will see this.

Mary. (Reading) For they that say such things declare plainly that seek a country. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he had prepared for them a city.

Henry. But how can the earthly Canaan be called a heavenly country?

Mr Good. You might as well ask how any country in any part of the universe could be called a heavenly country? The planet Jupiter is in the heavens, but surely that circumstance does not entitle any district upon its surface to be called a heavenly country. It is not locality, but character, that is described by the term 'heavenly.' 'Thy will be done in earth as it is in heaven,' is a prayer that shall one day be answered; and surely 'the holy land' will then be worthy to be called a heavenly country.

Henry. Yes; that seems beyond question; is it not somewhere said Abraham is now inheriting the promises?

Mr Good. I am not aware of any such saying in the Bible. But if you would turn to Heb. vi. 12, you will find a verse which seems to say something like it, but it only seems.

Henry. (Reading) That ye be not slothful, followers of them who through faith and patience inherit the promises.

Mr Good. You see the word 'now' is not in that verse. But we must also remember that certain promises had a partial, and one in particular a complete fulfilment in the life of Abraham. The promise of the birth of Isaac was through faith and patience inherited in actual fact by Abraham and Sarah. This is plainly declared in Rom. iv. 18-21 and in Heb. xi. 11-13. And it is this event which is specially alluded to in Heb. vi., as you will see by reading the whole passage. And the word inherit is just as applicable to unfulfilled promises as to those which are fulfilled, just as the disciples are exhorted to 'hope to the end for the grace to be brought to them'—not during their lifetime, or at the moment of death—but 'at the revelation of Jesus Christ.'

Henry. Besides, the apostle so plainly says Abraham 'died in faith, not having received the promises, but having seen them afar off.'

Mr Good. Decidedly; and he even puts it still more strongly; for at the close of the chapter he declares that some did not die, but were taken from the earth—such as Enoch and Elijah, having obtained a good report through faith, received not the promise, God having provided (margin, foreseen) some better thing for us, that they without us should not be made perfect.'

Henry. And will Enoch and Elijah come back to the earth to inherit the promises?

Mr Good. Undoubtedly; for even Christ himself is to come back to the earth to receive the promised inheritance. This was foretold by a remarkable vision shown to the prophet Daniel, which Mary can read in the 7th chapter and 13th and 14th verses.

Mary. (Reading) I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Mr. Good. Now, the only kingdom promised to Christ is the kingdom of his father David—which, you know, was established in the land promised to Abraham—over the twelve tribes of Israel. When this kingdom was overturned by God for the wickedness of the people and their rulers, who were taken captive to Babylon, God said: 'I will overturn till be come whose right it is, and I will give it him.' And before Jesus was born, an angel said to the Virgin Mary: 'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.' And Jesus himself told his disciples that they should 'in his kingdom sit on thrones judging the twelve tribes of Israel.'

Henry. But how do we know that Abraham will have anything to do with that kingdom? Wasn't he only promised the land?

Mr. Good. Well, Jesus said to the Jews: 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,' a 'heavenly kingdom' established in the 'heavenly country' promised to Abraham, in which the prayer of Jesus shall be answered—'Thy kingdom come, thy will be done in earth as it is heaven.' And Paul tells us that Abraham received a 'promise that he should be the heir of the world;' and we know that the world, and all its kingdoms, are to become the kingdom of our Lord and of his Christ, and that Abraham is to have a part in that kingdom.

Henry. What is the meaning of Abraham dying in faith?

Mr. Good. It simply means that he believed that, although he should die, the promises should nevertheless be fulfilled in his own proper person; for the apostle tells us (Rom. iv. 21) that Abraham believed that 'what God had promised he was able to perform;' and in Heb. xi. 19, that he believed in God's power even to raise the dead to life again.

Henry. And so the promises shall be fulfilled after the resurrection?

Mr. Good. Clearly so; when Christ comes, to whom, with Abraham as his seed, the promises were made. And this is what makes the coming of the Christ an event of so much importance to all who understand the Bible in a simple, natural way. But we must now leave off our conversation on this very important subject, hoping to take up some other points connected with it at another time.

J. CAMERON.


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### COMING AGE—ITS PROXIMITY. No. III.

Rise of the Beast from the Abyss. French Revolution Traced to the First Outbreak. Mob of July 14, 1789. Taking of the Bastille. Constituent Assembly. Church Property Taken. Second Mob. Struggles Between the Various Orders.

J. P. WESTHER.

These families of nobility continued to oppress the lower orders. They scorned the idea of any middle class, and all the claims of the modern nobility. The nobles and clergy owned two-thirds of the landed estates in France; and resided in Paris, and wasted their substance in luxury and dissipation.

The ecclesiastical state of France was in a similar condition. All persons of plebeian birth were diligently excluded from its dignities. However splendid might be their talents, and unsullied their character, they were doomed to labor at the oar for life. "They withered beneath the cold shade of aristocracy."—*Col. Napier.*

The humbler clergy (curates) and peasants belonged to the same class. An army officer was required to have one hundred years of nobility before the office would entitle its holder to rank among the notables. The struggle of the American Revolution advanced the work of the French Revolution. Such was the political and ecclesiastical ferment in France, that Louis XVI. called an assembly of the people. The body, composed of nobles, clergy, and the *tiers etat* (third estate), gave the visible start to the Revolution. It called into national existence a power from the lower class, that soon gathered strength sufficient to attack; and finally to pull down the politico-ecclesiastical fabric that had stood for nearly thirteen centuries.

The Constituent Assembly met at Versailles on the 25th of May, 1789. It was composed of three bodies, distinct in all particulars. The nobles were secular, and wholly interested in sustaining the throne: the clergy, whose first duty was to work for the power and perpetuity of the altar, and in a secondary sense, to defend the throne, only as it protected the altar; and the *tiers etat*, the third estate, whose number (as they represented the people) equalled the number in the other two branches. These represented the taxpayers, and they were degraded in the eyes of the nobles and the clergy. The nobility and clergy, at first, refused to meet with the *tiers etat;* but these representatives of the nation being joined by members from the other two bodies, formed the majority, and soon declared themselves to be the nation. They were the supreme representatives of the three great functions of power, legislative, judicial, and executive. Up to this time the nobility and clergy were exempted from every species of taxation, except capitation tax, and that in a very unequal proportion.

As the sittings of the assembly progressed, and their views were printed and circulated among the masses, all the thinking people saw that the nation was on the rim of a volcanic crater, whose deep rumblings could be distinctly heard, and whose pent-up forces were felt very sensibly. All classes were musing as to when and where would be the first shock. In which class its effects would first be felt.

The first outbreak was a mob, July 12, 1789. The *sans culottes* were in motion—the volcanic powers, forced up from the "abyss," mire and filth. The lower classes: vulgar obscene women headed the mob. On the 14th, the mob took possession of the Bastille, a noted state's prison; they demolished it and liberated its prisoners. One of the inmates deserves special note since it exposes the tyranny of those times. His offence was the uttering of some expressions of disrespect toward Louis XV.

"He had been in confinement for forty-seven years, and had borne up against the horrors of his prison-house with a manly spirit. His thin, white, and scattered hairs, had acquired an almost iron rigidity. On the day of his liberation, his door was flung wide open, and a strange voice announced to him his freedom. Hardly comprehending the meaning of the words, he rose and tottered through the courts and halls of the prison, which appeared to him interminable. His eyes by degrees became accustomed to the light of day, but the motion of the carriage which was to convey him to his former abode appeared unendurable. At length, supported by a friendly arm, he reached the street in which he had once resided, but on the spot formerly occupied by his house, stood a public building, and nothing remained in that quarter that he recognized. None of the living beings of the vast city knew him; his liberty was a worthless gift, and he wept for the solitude of his dungeon. Accident brought in his way an old domestic, a superannuated porter, who had barely strength sufficient to discharge the duties of his office. He did not recognize his master, but told him that his wife had died of grief thirty years before, that his children had gone abroad, and that not one of his relations remained. Overcome by this intelligence, the captive supplicated the minister to take him back to the dungeon from which he had been liberated, and the man of office was moved to tears by his misery. The old porter became his companion, as he was the only person who could converse to him of the friends he had lost, but so wretched was the isolated condition of the victim of the Bastile, that he died not long after his liberation."—*Cottage Encyclopedia.*

On the 4th of August, feudal, and manorial rights were abrogated by the National Assembly, at which time they published a declaration of the equality of human rights. Titles of count, marquis, and baron; all hereditary titles were abolished.

The prince royal and all the nobles who could escape sought safety in flight. The royal family attempted flight, but were apprehended, and brought back. The period of the Constituent Assembly was noted for its low mobs composed of the rabble of both sexes. On the sixth of October, 1790, when the king was taken, a mob of the lowest class of women followed him. "A troop of women, ugly as crime itself, swarming like insects, and wearing grenadiers' hairy caps, went continually to and fro, howling barbarous songs, embracing and insulting the life-guards; this they continued for eight hours." What a degraded and corrupt state of morals in the lower classes is here exhibited; and yet these were the elements that shook down the Altar and the Throne.

The assembly soon made an attack upon the church property. (They began to eat her flesh—Rev. xvii. 16). This property was of immense value. Its aggregate revenues amounted to 130,000,000 livres, and the landed estate of the clergy was nearly one-fifth of that of all other proprietors. Their depravity also was equal to that of the nobles, and their pride vastly superior. By the aid of this property the revolution was sustained for a long time. Talleyrand, Bishop of Autun, made the motion in the assembly that the property of the church should be at the disposal of the nation. Protestants, expatriated at the edict of Nantes, had their property confiscated. Only a part of that property was ever restored. They were treated with other indignities. The nobility and clergy were against the admission of Jews and Protestants to the enjoyment of the common rights. The property of the crown and clergy sold to the amount of 400,000,000 francs. These acts of the assembly joined to their infidel movements, brought down the Papal Anathemas. The Pope was filled with horror, and had preached a crusade against it; and raised all the monks and priests against the infidel uprising. He anathematized France, and had suffered the French ambassadore to be assassinated. Such acts excited relentless hatred in the assembly against the Papal Hierarchy, and as the papacy was sustained by the king and the nobility, they made war against the throne, and against all that sustained it. "They wanted to strangle the last of kings with the intestines of the last of priests." A mob of 30,000 passed through the hall of the assembly. Enormous tables upon which lay the declaration of rights headed the procession. Around these tables danced women and children, bearing olive branches and pikes; other women came. Ragged breeches were held up in the air with shouts of "*Vivent les sans culottes!*" On the point of a pike was borne a calf's head, with this inscription, "Heart of an aristocrat." A tree, called Feudalism, was erected. On its branches were crowns, blue ribbons, tiaras, cardinal's hats, St. Peter's keys, ermine mantles, doctor's caps, bags of law proceedings, titles of nobility, escutcheons, coats of arms, and other insignia. The king was invited to set fire to it. He refused, saying, "There is no longer any such thing as feudalism." The tree was consumed amid the shouts of the low, vulgar rabble.

This act illustrates very clearly the ruling spirit of those times. On the 13th of February, 1790, a decree was passed, abolishing all monastic orders; another, suppressing all religious orders. It was evident that the assembly was aiming to overthrow Christianity. All her decrees tended to such a result, and to accomplish that end they were aided by the lowest strata of society. On the 19th of June, Nobility was abolished.

On the 30th of September, 1791, was the last sitting of the Constituent Assembly. This assembly during the three years of its existence, enacted 1309 laws and decrees relative to legislation, or to the general administration of the State. They held supreme power, though there was a king. He was stripped of all power, and was insulted by the vile rabble.

The Legislative Assembly met Oct. 1, 1791. It was simply a change of name, having the infidel heart. It was the same deep, bloody, desolating river in its onward flow. They took hold of the car of revolution, on the very spot where the Constituent Assembly had been uncoupled from it. Fresh from the people they pushed the new order with untiring vigor.

On the 6th of April, 1792, a decree passed, suppressing all religious communities. Ecclesiastical costumes were also prohibited. The French monarchy, the oldest in Europe, and which had always been feudal, was overthrown on the 10th of August of the same year. The Legislative Assembly closed its sessions September 21, having passed in all, 2140 decrees. Their sittings had been turbulent and exceedingly bloody.

On the 21st of September, 1792, the National Convention was opened. One of their first acts was the abolition of Royalty. At the same time the Republic was proclaimed. On the next day, 22nd, began the Republican era. All the old administration was renewed, being suspected of having some taint of royalism. The reign of the National Convention opened up by terrible slaughter of priests, and the nobility, when they could be found. They declared war against nearly all Europe. On the 23rd of October, a law was passed, banishing in mass, and forever, the emigrants (nobles that had left their country), and decreeing the penalty of death against all, without distinction of age or sex, who should return to France. A terrible riot soon followed, the destruction of the royal tombs of St. Denis.

"The royal tombs at St. Denis, near Paris, the ancient cemetery of the Bourbons, the Valois, and all the long line of French monarchs, were not only defaced on the outside, but utterly broken down, the bodies exposed, and the bones dispersed. The first vault opened was that of Turenne. The body was found dry like a mummy, and the features perfectly resembling the portrait of that distinguished general. Relics were sought after with eagerness, and Camille Desmoulins cut off one of the little fingers. The features of Henry IV. were also perfect. A soldier cut off a lock of the beard with his sabre. The body was placed upright on a stone for the rabble to divert themselves with it; and a woman, reproaching the dead Henry with the crime of having been a king, knocked down the corpse by giving it a blow in the face. Two large pits had been dug in front of the north entrance of the church, and quick lime laid in them. Into those pits the bodies were thrown promiscuously; the leaden coffins were then carried to a furnace, which had been erected in the cemetery, and cast into balls destined to punish the enemies of the Republic."—*Scott's Life of Napoleon.*

### "THE WATERS OF NOAH."

Our beloved brother, C. Boardman, asks for a discourse on Isa. liv. 9. "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee .... For the mountains shall depart and the hills be removed; but my kindness.... the covenant of my peace—shall not be removed, saith the Lord, that hath mercy on thee."

The point lies in the second clause. Verse 9. As he had "sworn that those waters should no more go over the earth," so he had "sworn that he would not be wroth with his people," (after "the reproach of their widowhood," verse 4, and after their having been "as a woman forsaken, grieved and refused;" but) when again taken into favor, Verses 5–8. The wrath and forsaking had been very brief—"a moment;" but the gathering (restoring) should be in "great mercies and everlasting kindness."

"The covenant of peace" with them will be "the everlasting covenant." The phrase "everlasting" occurs near twenty times in this relation to "the covenant with Noah, with Abraham, with Israel and with David." "The old covenant" by Moses (permitting apostacy and wrath) was temporary: "till the seed should come, to whom (in whom) the promises were made" (Gal. iii. 8-29); and by whom "the new, everlasting covenant" will be made and administered forever. Rom. xi. 26-29; Heb. viii. 8-12; xiii. 20; Luke i. 32, 33; Ezek. xxxvii. 14-28; Psa. lxxxix. 33, 34.

The "little wrath" (verse 8) falls into "the times" of Gentile oppression. Isa. x. 12-27; Zech. i. 18-22; Matt. xxiii. 37-39; Luke xxi. 24. It is short and small, when contrasted with "the great mercies and everlasting kindness," which are to succeed.

Our gospel age is intermediate; and parenthetical, to "take from the Gentiles a people for his name—(to be) the seed—and sons according to promise," (Gal. iii. 24-29; Acts xv. 14), after which he will return and build again the tabernacle and throne of David (Isa. xvi. 5; Luke i. 33; xxii. 29, 30,) in Zion—Jerusalem the metropolis of the land of promise.

The times of the blessed and only Potentate; the reign of Christ and his saints, to restore, to bless and fill out "the great mercies," and dispense the infinite, endless fulness of all the promises, belong here.

Israel and kindred terms occur over three thousand times; before their captivity; through their captivity; and now it belongs to them many times after it. Amen. Shall we accept Israel in all the realities of the two parts; and then doubt and deny eternal truth, as embraced in the irreversible covenant with Noah? with all flesh and the earth? Gen. ix. 8–17. No, no. This unchanging covenant with Noah is here employed to confirm the promises to Israel in this prophecy. Nay, its seal is also seen to encircle the Divine throne in the future. Rev. iv. The beautiful bow of promise is also made to adorn the herald angel in proclaiming his message. Rev. x. 1–7.

As Isaiah used it to assure and console the heart of Israel, so the revealing angel in heralding the coming kingdom, employs it to win upon the faith of all "who have ears to hear." Its import is that God is gracious in his purpose, that he has purposed in the earth.

He says, "I will remember my covenant with Jacob, and my covenant with Isaac; and my covenant with Abraham will I remember; and I will remember the land." Lev. xxvi. 28–42. Thus the prophet is inspired to refer to the covenant with Noah after the flood; to awaken hope for Israel, "according to promise." The range of our text is commensurate with Revelation; but so much in brief.

Fraternally, in glorious hope,
J. B. COOK.

Out of free religion has grown free irreligion; and out of infidel liberality, immorality. —*Joseph Cook.*

### BAPTISM AND THE REMISSION OF SINS.

In RESTITUTION for April 26th, I observe an article by Brother Wm. Laing copied from the *Messenger*, on the passage in Acts ii. 38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Brother Laing says "for the main idea in the foregoing he is indebted to Mr. J. M. Denniston, M. A., of Jamaica, in his work 'The Sacrifice for Sin.'" It is said "instead of 'in the name' read 'on the name' of Jesus Christ." Also that "'on' is not related to the word baptized but to the name of Jesus Christ;" and that "'baptized on' does not make sense, and we require to supply a word, thus—'Repent and be baptized every one of you (resting or believing) on the name of Jesus Christ for the remission of sins.'" Certain passages are then quoted to show that "*epi*, (upon) refers to the name of any one as the foundation upon which the act rests." This seems to be directed towards disconnecting the remission of sins from baptism, and to connect remission of sins exclusively with resting or believing on the name of Jesus Christ, apart from being baptized. Leaving out of view in the meantime the bearing of the proposition * επι* (*epi*) on the question, I would observe there is enough in the passage apart from it to render any supplement unnecessary. The act of baptism is intimately associated by the apostle in the words under notice with the act of repentance by the conjunction "and." It will not be doubted that repentance is essentially connected with the remission of sins. It would, therefore, be just as reasonable to sever remission of sins from repentance as to sever it from baptism, in the connection in which it stands here. John's baptism of repentance for the remission of sins," shows this relation at least as far as repentance is concerned; and it would certainly be unsafe, to say the least, to sever baptism from repentance as an essential condition of remission of sins.

If Peter prescribed repentance as a condition of remission, how can this be admitted, and baptism, which is so inseparably combined with it by the copulative conjunction "and," be struck out? Or take the reverse of this question—How can baptism be here dissociated from the remission of sins, without also dissociating repentance from remission?

Taking along with this the fact that the direction given by Peter was in reply to a most urgent inquiry by men who had just been cut to the heart by "the demonstration of the spirit" from the mouth of the apostle, of the Lordship and Messiahship of Jesus, and that his first and only prescription was —"Repent and be baptized," for the words that followed were merely giving the authority and mentioning the consequences, as we shall see anon.

A few words now as to the proposition *epi*. Mr. Denniston's idea seems to be based on the circumstance that *επι* (*epi*) and not *εν* (*en*) is the preposition used by Peter. This is said to be "very remarkable seeing that the words baptize and baptized are elsewhere followed, for obvious reasons by the preposition *in* or *into*." This is quite true: but there is one case where the word "baptized" is followed by *in* which affords a clue to the use and meaning of *epi* in Acts ii. 38. I refer to the words of the historian Luke in Acts x. 48., in which he describes what took place at the close of Peter's address in the house of Cornelius—"He commanded them to be baptized in (*εν*) the name of the Lord." There can be no doubt that the sense here is not *into the name* but *by the authority* of the Lord.

Several instances in which the phrase "in (*εν*) the name" can bear no other meaning, can be given; but what I especially wish to point out is the fact that the phrase "in or on (*επι*) the name" has precisely the same signification. I cite a few of each which I place in parallel columns to show more distinctly the identity of meaning, the first instance given of each being evidently used on the same occasion reported by different writers, while within a space of two verses (Mark ix. 38, 39) both *εν* and *επι* are used in exactly the same sense:—

| *εν* | *επι* |
|---|---|
| We saw one casting out devils in (*εν*) thy name.—Mark ix. 38. | We saw one casting out devils in (*επι*) my name.—Luke ix. 49. |

In (*εν*) my name shall do a miracle, that can lightly speak evil of me.—Mark ix. 39.

In (*εν*) my name shall they cast out devils.—Mark xvi. 17.

Preached boldly in the name of Jesus.—Acts ix. 27.

Speak boldly in the name of Jesus.—Acts iv. 17, also 18.

Ye should not teach in (*επι*) this name.—Acts v. 28, also 40.

In (*εν*) the name of Jesus.—Acts ix. 29.

When Peter and John were brought before the Jewish authorities for healing the lame man, they were asked—"By *what power* or by what name have ye done this?" The apostles answered —"By the name of Jesus Christ of Nazareth." The power or authority is here expressed in the phrase "by the name." Acts iv. 7, 10. See also 1 Cor. v. 4; 2 Thess. iii. 6. The text quoted in the article (Luke xxiv. 47) is evidently to the same effect—"that repentance and remission of sins should be preached in his name (by his authority) among all nations." Should it still be held that this passage, and others of a similar import, refer to remission of sins through the name as a medium, it avails nothing against the instrumentality of baptism, seeing that in Acts ii. 38 it is prescribed in immediate connection with repentance; and that in other passages—such as Acts viii. 16 disciples are said to be "baptized into (*εις*) the name of the Lord Jesus." But I do not see that Luke xxiv. 47, teaches remission through the name as a medium simply because "repentance" is conjoined with remission, as an element of the preaching—both being preached by the authority of the Lord.

It is remarkable that the only two instances of persons being commanded to be baptized *upon* the name and *in* the name of the Lord, respectively, are the Jews on the day of Pentecost, and the Gentiles in the house of Cornelius. There was a fitness in the peculiar circumstances of each occasion for the authority of the Lord being asserted in unmistakable terms. The position of the apostles as the ambassadors of Christ was thus indicated at the very outset; and we have seen that they spoke, preached, taught, baptized, and wrought miracles, in the name, upon the name, or by the authority of their Master.

This paper is longer than I contemplated, although I have confined myself to the one passage regarding the province of baptism. I hope I have made myself intelligible and shall gladly consider any remarks that may be offered by any one on the subject.

J. C.

## Letter Drawer.

NORTHWOOD, Ia.

*Editor Restitution:*

Inclosed find $2.00 to apply on subscription to THE RESTITUTION, realizing as I now do that our time is short, and that I cannot express in words my gratitude for the loving kindness of our dear Lord in leading me by his spirit in the way of truth.

By the grace of God I shall not soon forget the dawn of my future hope. THE RESTITUTION sent messenger of light, took me by the hand and led me a sinner, yet a professed Christian, out of the darkness into the light, and awakened me from that slumber into which I had willingly fallen a victim of Satan, ignoring the fact that I with other Orthodox professors of profession only were being swept onward by the mighty tide of time, to be awakened at last to an utter contempt and a consciousness of inability to see the truth. And while I now hold fast to the anchor of hope which is restored to me by the knowledge and truth of THE RESTITUTION whose beacon light the reader cannot fail to recommend to the seeker for that beautiful haven beyond, where the wanderer shall behold the darkness no more, where there is no need of the sun to give her light, for Jesus is the light thereof.

I wish to say that I can see a vitality in your paper that cannot die, for, death comes only from inward disease. And I can see the sentinels of truth bearing the mighty sword of the Spirit as they walk to and fro upon their posts of honor, guarding this beautiful Restorer of Eden, and I can hear its great heart beat, and do believe it will continue to beat when thousands of others with their advocates are buried in the dust.

As now I assure you I cannot forget your favor for continuing my paper while I was in your debt, and as you have an additional prayer for the guidance of the Holy Spirit in the superintending of this Pilgrim Guide, I hope to ever be awake to Christian duty, and watching for the Bright and Morning Star.

GEO. C. JEFFERSON.

ST. JOSEPH, Mo.

*Editor Restitution:*

We have been much pleased and benefitted by the most excellent matter brought us every week by THE RESTITUTION. The spirit now pervading it seems to become more and more Christlike. Surely this is as it should be, for we see on every hand that the signs are being fulfilled, the way-marks passed by and thereby do we know the day of our redemption hasteth greatly. I sometimes think I am too impatient for the Master to appear and put an end to all this cruel wickedness which stalks abroad in the land making the heart sick to read and the weary soul to cry out, "How long O Lord."

I still continue to lend THE RESTITUTION and tracts, and hope I see now one faint ray of light reflected therefrom. Surely God's ancient people are being hunted, and fished out of all lands, and my daily prayers is, Lord hasten the time of their full deliverance.

Mrs. Davis' letters are to me very interesting, and I hope are long if all is well to send something towards that fund mentioned in the last number of the paper.

May God abundantly bless you in your arduous labors and more closely bind all his servants in the bonds of Christian fellowship.

DAVID WILLIAMS.

OSHKOSH, Wis.

*Editor Restitution:*

I send one dollar for our much loved paper, THE RESTITUTION, for another six months. I think the reading is more and more interesting, it is like an oasis in the desert, its blessed truths cheer and refresh and strengthen my weak and unfaithful heart, and my heart leaps for joy as I near that day which is to usher my Savior's blessed coming. The world sees no signs or beauty in his blessed word. The more we study the Scriptures the more we see the signs of his near coming. I see no safety only to live watching and praying and clinging close to Jesus. It is sad to see men of talent and learning, and who once preached the unsearchable riches of Christ, living in open rebellion against Jesus and his word, leading the simple in by and forbidden paths. O, how I long for the peaceful reign of Christ.

Brethren and sisters of the one faith, let us be faithful to the end that we may receive the welcome well done, and have an entrance into his near kingdom. Hoping to meet you with all the redeemed, where pain and death will never come. From your unworthy sister in Christ.

HARRIET COVEY.

The most intelligent hearers are those who enjoy most heartily the simplest preaching. It is not they who clamor for superlatively intellectual or esthetic sermons. Daniel Webster used to complain of some of the preaching to which he listened. "In the house of God" he wanted to meditate "upon the simple verities, and the undoubted facts of religion;" not upon mysteries and abstractions.—*Austin Phelps.*

### Book Notices.

THE LIFE EVERLASTING. What is it? whence is it? whose is it? By J. H. Pettingell, A. M., (author of "Homiletical Index," "Theological Trilemma," etc.,) with a copious symposium, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars—of the various churches of Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man. The whole constituting the most thorough and exhaustive discussion of this question now exciting such general inquiry, ever published. Just out of press. 300 pages. Price by mail $2. May be ordered of booksellers generally, or directly of the publisher, J. D. Brown, 606 Minor street, Philadelphia, Pa.

# THE RESTITUTION.

S. A. CRANDALL, EDITOR.

Plymouth, Indiana, July 19, 1882.


An editorial of our own and some other articles must be deferred.

We tender our thanks to Brother H. Heyes, of England, to Brother G. W. Young, of New York, and to Sister Stephenson, of Chicago, for late papers.

While in Philadelphia we had the pleasure of meeting Dr. E. G. Welch, editor of the *Christian Chitiast*. He has removed from Wilmington, Del., to the former city. In the interpretation of prophecy the Doctor advocates the views of the *Futurists*.

Thanks to some kind friends for extra help for our paper, and to others for sending new subscribers. We hope to see THE RESTITUTION self-supporting before long. Hitherto God has helped us, and we believe he will continue his blessing. Brethren, pray for us.

*Our Rest*, for July, has a remarkable article on The Measure of the New Jerusalem, illustrating the expression, "The measure of the city is the measure of a man." Modern discoveries are pointing out the harmonies of science and revelation—showing both to be in accord.

From the tenor of our news items it would seem that the war in the East, so far from being ended by the capture of Alexandria, may be only just begun. It now looks as though it might turn out to be a war of races and religions. Should the wild savage hordes of the desert marshal under the lead of the mysterious prophet who is battling in the south, and should the conflict assume the character of a *holy war*, enlisting the fanaticism of the Moslem millions, the conflict may become one of the most sanguinary struggles in the annals of the world. We shall watch the progress of the bloody contest with more than ordinary interest, and await the denouement with anxious solicitude. That it will have a bearing on the fulfilment of prophecy we have no doubt.

Some few have responded to our request to contribute something for Mrs. A. E. Davis in Jerusalem. We wish all who feel an interest in news from the city of the Great King, would send something for her. Her letters that we have republished from the *Age to Come Herald* have been more than welcome to our readers. Small amounts from many will make a sum in the aggregate that will benefit her. It is true that our paper, THE RESTITUTION, mainly needs our aid and—is entitled to it—but many can send a dime or more for her when sending a remittance for our own loved paper. The good Lord has blessed our land with good crops, and we now expect our patrons will feel it a privilege to aid us in our work, and do a little otherwise. We are the Lord's stewards and the time of reward draws near. Work while the day lasts.

A FRIEND writes: "Please discontinue my paper, as I am dissatisfied with so much dry reading about the restoration of the Jews, of their persecutions, and of the rebuilding of Jerusalem, and the age-to-come story, things I cannot believe. You have my thanks for sending me the paper as you have done, but please stop it now." In our Savior's time there were some of "little faith" and some slow to believe all that the prophets had spoken. John Bunyan came across one of this *little faith* family supporting himself on crutches if we rightly remember. But our friend is evidently of a still more incredulous stock. Although reported in all the leading papers, our friend cannot believe what is said "about the restoration of the Jews, their persecutions, the rebuilding of Jerusalem," etc. We now recollect of only one instance of so great incredulity. An old lady once (as we read in a paper) gave an account of a man who was a *Calvinian* in the first place, and went so far in this doctrine that he did not believe anybody would be saved; next he became a *Universalist*, and believed everybody would be saved; failing to sustain this theory by the Scriptures, the old lady said he finally turned *Free Mason* and didn't believe nothing. Notwithstanding our friend's incredulity we have great hope in his case. He paid up all past dues like an honest man, and we bid him farewell with regret. To be serious, we are sorry that he fails to see in all that is so distasteful to him the very signs that demonstrate that the end of this dispensation is imminently near. We hope some of our friends will find us a new subscriber in his place. With kindest wishes to our friend we part, praying that his faith may be increased greatly in due time.

## Communications.

### REJOICING IN HOPE.

**The War in Egypt—The Beginning of the End.**

Tuesday, July 11th, in the year of our Lord, 1882, is destined to be, in all future time, a notable and memorable day in human history. That day witnesses the inauguration of the work of doom of the present *cosmos*—the approaching rapid downfall of these "times of the Gentiles," which for eighteen centuries past, have been permitted to dominate and direct the affairs of our world. Now begins a change—God rises up for the judgment of the nations. Let us hope that the war in Egypt is the beginning of the end—that it is at last the tocsin for which the weary saints have been so long listening. It tells us that the long-pending Eastern Question is to find its final solution—not in the successful arts of a delusive diplomacy, nor in the temporary devices of human wisdom, but in that last argument of the kings—the stern, unrelenting, ruthless arbitrament of war! This indeed is an irrepressible conflict, in which men and nations are actors and instruments, but whose arbiter and disposer is God.

Certain political necessities and international complications concur with the design and purpose of Jehovah to make the war now begun of vast extent and unparalleled destructiveness. England and France must hold the Suez Canal intact. The law of national geography and the necessities of the world's commerce must control this indispensable highway between the East and the West. This necessitates the conquest or armed occupation of Egypt. The Egyptians on their part resent and resist this conquest and absorption of their territory, but Egypt being weak and distracted—called in Scripture, at this crisis, "the basest of kingdoms"—is unable to defend herself against the vast superiority of Britain and of all Western Europe, if need be, and must succumb to the inevitable. But, as in common with all Mussulmans, the Egyptians hate the Franks, the war will speedily become one of religions and races, and this may bring all Europe and Asia into the struggle. It thus becomes, in the language of Revelation, "The war of the great day of Almighty God," the grand result of which will be the downfall of all existing governments over mankind, social, political and ecclesiastical; and the erection on their ruins of that kingdom predicted in the book of Daniel, ii. 44, when, as John tells us in Rev. xi. 15, and xv. 3-5, "the kingdoms of this world are become the kingdoms of our Lord and his Christ and he shall reign forever and ever."

The partial return of the Jews to their ancient heritage, after their long exile—an event which we now see taking place before our eyes, and which this war will rapidly hasten—is to precede the coming of the Christ, according to what is written in Rom. xi. 12-16: "If the dispersion of the Jews be (the means of) the reconciling the Gentiles (unto Christ) what shall the restoration of them (the Jews) be but life from the dead, i. e. by resurrection, at the coming of Christ and the establishment of his kingdom on earth over all nations."

How literally true is the present and progressive fulfilment of the prophecies in regard to the return of the children of Israel to their ancient inheritance and the particular route of their return. Let the reader turn to Isa. xi. and see what shall happen when "The Lord shall set his hand again a second time to recover the remnant of his people which shall be left, from Assyria and from (or through) Egypt....and from the islands (continents) of the sea (America, Australia, etc.,)—and when he shall utterly destroy the tongue of the Egyptian Sea (the Red Sea lying between Egypt and Palestine) and with his mighty wind (spirit or power, by force of the destructive artillery bombardment of the British war vessels which has well nigh laid Alexandria in ruins) shall shake his hand over the river (Nile) and shall smite it (in Alexandria) in the seven streams (or mouths) and make men go over dry-shod (i. e. by embarking on the Suez Canal), and there shall be a highway for the remnant of his people (the Jews) like as it was to Israel, in the day that he came up out of the land of Egypt."

The Suez Canal has already destroyed the isthmus or tongue of the Egyptian Sea and now we see in the canal, the "highway" for the return of the Jews to their land by the Red Sea route, "dry-shod," on the canal ships and steamers.

Although the world does not believe—indeed does not know—that such marvellous realities are in the Bible, and are now passing before them the saints of God and the brethren of Jesus perceive, and know them—and hence they lift up their heads and rejoice, thanking God and taking courage.

Let the intelligent reader carefully peruse the 11th and 12th chapters of Isaiah together, continuously, as a consecutive prophetic narrative and he will see how this wonderful "second-time restoration" of Israel, now in progress—the first being from the captivity in Babylon—is directly associated with "the Holy One of Israel in the midst of them" and the songs of praise and shouts of triumph, related so glowingly by the prophet in the 12th chapter.

ALLAN B. MAGRUDER.

## Selections.

### THE NEW HEAVENS AND THE NEW EARTH.

Our heaven will not be in some distant sphere, but in this very earth, where sin and sorrow, grief and pain, exist at present, when the fiat shall go forth, "Behold I make all things new." We are not told that we shall go to be with God—whatever becomes of us prior to resurrection is not the question now—but "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people and he will be their God." That is to say, God will come and fill the whole scene forever. And there shall be no more curse, and no night there, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Then the earth, stained as it hitherto has been with crime and cruelty, pain and poverty, oppression and blood, will start on a new career, never to be again blighted with a curse. But the curse will be transmuted into a blessing, and the wilderness into a Paradise—Paradise restored. The Bible opens with the loss of Paradise, and leads us on, unfolding the mysteries of redemption, till it closes with the new man, the new earth, and the new Jerusalem. These, taken together, constitute "the redemption that is in Christ."

This expectation connects us with God's glorious everlasting future, and leads us onward towards it. It is adapted to move the springs of action in the heart, and make us eager and watchful to check indifference and worldliness, and promote godliness. So the apostle thought—"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all manner of holy conversation and godliness, looking for and earnestly desiring the day of God. Wherefore, beloved, seeing that ye look for such things, give diligence that ye may be found of him in peace, without spot, and blameless in his sight." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

"We look to no particular year, but are persuaded that the true position of the Christian church should be that of expecting the coming of the Bridegroom in any and every year, and to stand with the loins girt, and the lights burning, ready to receive him." The possessor of such a hope will seek to make its attainment the great object of his life—he will stretch out after it, cast forward, and not as a mere expectancy, but as an earnest full of glory—he will eagerly desire, earnestly long for, ardently anticipate it, as if to accelerate the day that shall bring the promised good—to speed it forward that he may enjoy the sooner that which is hoped for—"looking for and hastening the day of God." Where such a feeling is circulated there is no desire to remain amid the ashes and ills, changes and losses, of this sorrowful world. Christ is coming again to this very earth, and we shall put on our resurrection robes and go forth to meet him. Then what is only prospect to our hearts, shall be possession exceeding all prospect—transcending all expectation. Every hour that passes is an obstruction taken from them between us and the day of our glorification. No merely spiritual enjoyment of Christ's presence, or of future bliss, can prove an adequate substitute for his personal presence, and the glory for which we wait. Those who say they are satisfied with this alone, are convicted of self-delusion. For the principal evidence of the spiritual presence being enjoyed, is, that it excites an ardent longing for the personal presence, when we shall behold him face to face. "Oh, that he would speed time and days out of the way and make haste!" said the saintly Rutherford. "O day, dawn! O time, run fast! O Bridegroom, post, post fast, that we may meet! O heavens, part asunder, cleave in two, that that bright head and face may not itself through the clouds!"

Will not this hope promote earnestness, prayerfulness, and fidelity, in the discharge of every Christian duty, and prevent our clinging too tenaciously to the things that perish with the using, and keep us constantly ready to exchange the time-state for the eternal?

The greatest events, supposed certainly to be at a remote distance, naturally exercise much less influence over us than does something comparatively insignificant which we believe to be near at hand. If we think the pleasant land is still far away, we shall be tempted but languidly to expect it. For the heart will be kept down and depressed by the burden of things present, and a dimmed prospect of future glory will weaken our hopes of the hereafter. Just so far as we heartily receive this truth shall we refuse to identify ourselves with the interests, pursuits, and objects, of a dying world, and just so far as we wait for the Son from heaven, will we turn from earthly idols, and

> "We strangers in this world below,
> We'll calmly sojourn here;
> Nor will its happiness or woe
> Provoke our hope or fear.
>
> It's vain on a transient road,
> Its joys as soon are past;
> But oh! the bliss to which we tend,
> Eternally shall last."

Are you a toiler; making others rich while you yourself remain poor?—so poor that to the last you can never expect to sing anything more truthful than the refrain—

> "No foot of land do I possess,
> No cottage in this wilderness—
> A poor wayfaring man,
> I lodge a while in tents below,
> Or only wander to and fro,
> Till I my Canaan gain."

Let me tell you for your encouragement, that though you can never hope to possess more than a grave in the present earth, there is not a foot of it over which you shall not reign hereafter, and the new earth will offer you an everlasting habitation. Continue to walk by faith—look away from the vanities of the present world to the unfading inheritance that shall be "redeemed" at the revelation of Jesus Christ, and the very loss that you may meet in so doing will prove your eternal gain, when the parchments that now prove man's titles to lands and inheritances shall have shrivelled up in the last great fire. Then there will be no more toilsome struggles for a precarious existence.

To the unconverted, this subject is fraught with anything but hope. It is fearful to contemplate. That which brings deliverance to the saint seals the fate of the unbeliever in endless perdition. The saint is looking forward hopefully. But there is another "looking" derived from the same Greek root, which implies an expectation of something dreadful which you would prevent but cannot. You have in this passage "a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." There is a threat to the sinner corresponding to the promise for the righteous in the earth, and always introduced by way of contrast thereto—"The face of the Lord is against them that do evil to cut off the remembrance of them from the earth." "Evil doers shall be cut off." "Destruction shall be to the workers of iniquity." "The wicked shall not inhabit the earth." Psa. xxxiv. 16-37; Prov. x. 30. The wicked are only here on sufferance—tenants-at-will, during the ground landlord's pleasure. The estate must change occupants. The present possessors will be removed, and their possessions given a more deserving people.

O, unconverted man! those things that you now hold so fast will be dissolved. The wealth you accumulate—the honors you wear—the confidence you trust in—will all be fuel for the flames that shall consume you. Why, then, will you continue to heap up your own funeral pyre?—why be content with the trash that perishes while you grasp it?—that flects as a spectre, while you pursue it? You may change the aspect of the future from fearful to hopeful, by changing your attitude toward Christ. Change your mind, and take from him the proffered blessing of salvation—no longer refuse it. Do, this day, be reconciled to God. Do not force him to the dire necessity of exterminating thee to get rid of thy sin. What an abomination it must be to bring on the creation a curse, from which it can only be freed by being dissolved, like metal in a furnace, for the separation of its dross. Sinner, it is in your own power to change the aspect and condition of your future—if changed at all, it must be done by you, and done soon, "for behold the Lord cometh out of his place to punish for their iniquity the inhabitants of the earth." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Truth is the most powerful thing in the world, since fiction can only please us by its resemblance to it.

### MARVELS OF PROVIDENCE.

A celebrated sceptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian Revelation by the concise argument: "It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there are no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grains, and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and, after week upon week, and month upon month, have swept, with sleet, and chilly rain, and howling storm, over the earth, and riveted their crystal bolts upon the door of nature's sepulchre—when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over melting snows—did he ever behold the long-hidden earth at length to appear, and soon the timid grass peep forth; and at last the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forest, and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand; buried, but to spring up again, clothed with a new, mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendent from stalk, and vine, and tree; the meadow, the field, the pasture, the grove, each after his kind, arrayed in myriad-tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree," each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain, which had been loaned to the earth, compounding its pious usury thirty, sixty, and a hundred fold, all harmoniously adapted to the sustenance of living nature, the bread of a hungry world; here, a tilled corn-field whose yellow blades are nodding with the food of man; there, an unplanted wilderness—the great Father's farm—where he "who hears the raven's cry" has cultivated, with his own hand, his moroiful crop of berries, and nuts, and acorns, and seeds, for the humbler families of animated nature, the solemn elephant, the browsing deer, the wild pigeon whose fluttering caravan darkens the sky; the merry squirrel who bounds from branch to branch, in the joy of his little life—has he seen all this? Does he see it every year, and month, and day? Does he live, and move, and breathe, and think, in this atmosphere of wonder—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glories of Orion's belt? And does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him go, in the name of Heaven, and say that it is contrary to experience that the august Power which turns the clods of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness.—*Edward Everett.*

Nickinson's "Chemistry of Common Life," i. p. 12.

### AN ELECTRIC ICE-STORM.

Texas is a country of marvels. Wonderful things are constantly happening. Strange stories are told and stranger truths are developed. A week ago today a cloud, a little larger than a man's hand, passed over the Big Wichita valley, eighteen miles north of us. It lingered but a moment, yet in that moment unheard-of things transpired. It did not hail, but there dropped electric ice. Pieces of ice five inches in diameter, fifteen inches around, were hurled from the upper realms, dashing upon the ground like cannon balls from heavy artillery. Dozens of pieces were gathered and weighed and found to run from fifteen to twenty ounces. One piece broke through the new pine shingles on Tom Gee's house and descending went through the pine ceiling over the sitting room. At another house, Colonel Whaley's we believe, a piece struck the stove-pipe projecting from the roof and cut it off as smooth as could have been done by an instrument of steel. A number of sheep on Elder Brothers' farm were killed, and we have heard of a few cattle having their legs broken. Fortunately there were but one or two pieces to the acre fell. Had they fallen in numbers like hailstones usually come, the entire district would have been one vast ruin—a mingled heap of animal and vegetable life gone out. —*Henrietta Shield.*

## News Items.

RESTORING ORDER IN ALEXANDRIA.

ALEXANDRIA, July 15.—It is now possible to walk the streets without escort. Cafes and shops are reopening and confidence is generally reviving. Admiral Seymour telegraphs at 10:20 this morning: "I am organizing a police force as fast as possible, and I have occupied the gates and two forts."

LONDON, July 15.—An Alexandria dispatch to the *Times* says: Thirteen hundred Christian refugees were saved in the Coptic Church during the massacre.

Rioting and conflagration have now been suppressed in Alexandria, and the British authorities are in quiet possession. The whereabouts of Arabi and his troops is not known.

MAHOMETAN CHIEFS.

It is reported that a number of Arabian Sheikhs have promised to support Arabi Pasha.

ALEXANDRIA, July 15.—The bombarding of Tuesday almost exterminated the Egyptian corps of artillerymen, which was the best branch of the army.

FOREIGN OCCUPATION.

The *Daily News* believes that there is a growing feeling among the Powers that the time for Turkish intervention has passed, and that the work will be sufficiently done by English and French occupation. Within the passed two days France has shown an increasing disposition to undertake joint occupation if invited to do so by the Powers.

HOLY WAR.

Rotngees from Cairo report a holy war being proclaimed, and Europeans are being massacred in Mantah, Mansurah, and Zegazig. The Consul has been killed at the last named place.

ARABI'S PLAN OF ACTION—TO RETIRE UPON CAIRO AND MAKE A STAND THERE—EL MEDHI, THE PROPHET.

PARIS, July 18.—Information has been received here through a trustworthy source to the effect that Arabi's plan of action, as developed at Alexandria, is the result of a conference with his leading officers and advisers, and was determined upon before the arrival of the British fleet at Alexandria.

This plan, it is said, involved the evacuation and destruction of Alexandria within twenty-four hours after the commencement of the bombardment.

Arabi was then to proceed with the remnant of his forces to Cairo, 108 miles distant, destroying the railroad as he proceeded.

Arriving at Cairo, he is to find that city surrounded by a network of fortifications, which have been erected under his directions during the past three weeks, and behind which he could successfully resist any force that might be brought to bear upon him for a long time, and until an army of 200,000 men would be at his command.

The most remarkable statement in connection with the matter is that Arabi is in perfect accord with El Medhi, the so-called false prophet, who is fast moving northward from the Soudan with an immense army of soldiers and religious enthusiasts who regard him as the Messiah.

According to the programme, El Medhi is to march in the direction of Cairo, where he will join the forces of Arabi, and the combined armies, inspired by a religious fanaticism and a blind devotion to their chiefs, will be enabled to protract the struggle for an indefinite period, and possibly enlist the sympathy and support of some friendly powers.

Thirty dead bodies have been taken out of the ruins of the fallen walls of a building at Texarkana, Ark., and thirty more are missing.

The widow of ex-President Abraham Lincoln died of paralysis at the home of a sister at Springfield, Ill., last evening, aged 64 years. Mrs. Lincoln has been a great sufferer in mind and body since the tragic death of her husband. Only one of Abraham Lincoln's family now survives—the Hon. Robert T. Lincoln, the Secretary of War, who left Washington for Springfield last night.

Ingersoll was effectually answered by the gamblers, when he said that Ingersoll's infidel lectures would hardly be good reading when there was a funeral in the house.

## Sententious.

The creed of the true saint is to make the best of life, and make the most of it.

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

The love of Christ is fixed in its objects, free in its communications, unwearied in its exercises, and eternal in its duration: here stands the believer's comfort.

> Leave God to order all thy ways,
> And hope in Him, whate'er befide;
> Thou'lt find him in the evil days
> An all-sufficient strength and guide.
> Who trusts in God's unchanging love,
> Builds on the rock that nought can move.

The lily is my symbol of fortitude, white and pure and royal, even as I have seen some dear children of God triumphant though in darkened chambers, and on beds of pain. The mignonette, most unobtrusive, yet most tenderly subtle, of all things in the floral world, is my emblem of patience. Its perfume pervades its neighborhood.—*M. E. Sangster.*

> Alas for him who never sees
> The stars shine through the cypress trees!
> Who, hopeless, lays his dead away,
> Nor looks to see the breaking day
> Across the mournful marbles play;
> Who hath not learned in hours of faith,
> The truth to flesh and sense unknown,
> That life is ever lord of death,
> And love can never lose its own.
>
> —*Whittier.*

When men in high places stoop to associate with vice and crime, they cannot expect to remain untainted; often, to save themselves, they seek to fasten their guilt upon the innocent, but deception is a tangled, as well as dangerous web, and, sooner or later, its votaries are caught in their own foul meshes.

Christians in Jerusalem, it is feared, will be in great danger if there should be an outbreak of Mohammedan fanaticism in Egypt and the countries surrounding it. Edith Holman Hunt—a relative of the eminent English artist, Holman Hunt—writes to the London *Times* as follows: "Having lived in Jerusalem from the commencement to the end of the last Russian war, and having thus experienced something of the danger arising from a threatened outbreak which was seething around us, I cannot refrain from asking a few words in the much-prized columns of the *Times* for the sake of pointing out how helpless are the people in Jerusalem at the present juncture. Jerusalem is the centre of fanaticism for all the peoples of the world, and should the long-threatened storm burst the Christian inhabitants there will be among the first to feel it. They are singularly helpless, shut off from the nearest coast by thirty-six miles of difficult road. The whole of Christendom is interested in the question. Since there are people of every nation living in Jerusalem, cannot each Government send a frigate to Jaffa to give refuge to the fugitives while affairs are in the present hazardous condition? The only retreats are the convents, and these would ill hold out against such an outbreak as would take place if the banner of the Prophet were at last unfurled in earnest."

### OBITUARY.

DIED—At the residence of her son, W. J. B. Fontimore, in Miami county, Ind., July 4, 1882, Mariah Fontimore, born March 28, 1798, aged 84 years, 3 months and 5 days.

At the age of 76, having been for about 60 years a member of the M. E. church, she was buried with Christ by baptism, rising from the watery tomb to walk in the new and living way.

> Asleep in Jesus, blessed sleep,
> From which none ever wake to weep.

Discourse by the writer from Job xiv. 14; showing that God's dead people will live again by virtue of their union with the Life Giver, "Because I live ye shall live also."

Yours in the blessed hope.

J. F. WADDLE.

### Book Notices.

Bees and Honey; or, The Management of an Apiary for Profit and Pleasure, by Thomas G. Newman, editor of the "American Bee Journal," Chicago, Ill. The third edition of this work has been carefully re-written by the author, for the information of the many who are now becoming interested in the pursuit of bee-keeping. It contains 100 profusely illustrated pages, is "fully up with the times" in all the various improvements and inventions in this rapidly developing pursuit, and presents the apiarist with everything that can aid in the successful management of the honey bee, and at the same time produce the most honey in its best and most attractive condition. Chief among the new chapters are "Bee Pasturage a Necessity," "Management of Bees and Honey at Fairs," "Marketing Honey," etc. Price, bound in cloth, 75 cents; in paper covers, 50 cents, postpaid.

# Poetry.

## WHAT IS BEST.

MARIANNE FARNINGHAM.

We do not know! Thou knowest!
As children in the dark
We lift our hearts, our hands to thee,
And find a rest, an ark;
We trust thee in our ignorance.
O Wise, O Good, O Strong;
And though the shadows compass us,
We find thee with our song.

We think we know. Thou knowest.
We dream, and hope, and plan,
And make mistakes, and sigh to know
How frail and weak is man;
But thou, from the beginning,
Canst see the end of all;
We rest upon thy knowledge,
Father, on whom we call.

We do not know the best for us,
And so we strive in vain;
And for our sowing often reap
A harvest of dire pain;
We fall and fall, and then at last
We cry to thee for aid,
And only rest when thou dost say,
"This, be not afraid."

O God, we would be wiser yet,
And only pray, "Choose thou."
Lead as one leads the little ones,
We are thy children now;
And day by day, and step by step,
We need the guiding hand;
Oh! let us cling to thee, until
We reach the safe home-land.

And then let days be fair or dark,
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since thou dost know, our ignorance
And sickness matter not,
We trust in thy great love, O God,
And then dost choose our lot.

# Communications.

*Editor Restitution:*

I have frequently stated to some of the readers of your valuable paper, that the first thirteen verses of the gospel of John, as they were in the old Version and as they still stand in the Revised, are an illustrious example of mistranslation, disregard of ordinary grammatical rules and common sense as well. This may have seemed a too sweeping statement, but if you will grant me space I propose now to prove it to the satisfaction of any thorough Greek scholar at least, and I think also to the satisfaction of ordinary well balanced common sense minds, though not schooled in the intricacies of the dead language.

The first verse reads in both the old and revised versions, "In the beginning was the word and the word was with God and the word was God."

The first general error is in conveying to the mind of the reader a thought entirely foreign to that contained in the text, and I would say in passing that the only important variation from the old *textus receptus* which appears in the Tischendorff text is the change of *hon* to *hos* in verse 10, and that our translation as it appears in both the old and revised is a perpetuation of ideas which, if not identical with, are akin to those eliminated by the fertile imaginations of the Gnostics, a well known heretical sect of the second century, and to correct whose heresies the seeds of which had already begun to germinate even in John's lifetime, this gospel is said to have been especially written.

The first specific error is in violating all classic and idiomatic use in translating the first two words *en archē* by the English expression "in the beginning." The idiom only occurs four times in the New Testament, and but twice outside of John's writings, and yet you have the idioms *ex archēs, ap' archēs,* and *kat' archēs,* and all of them translated "at or from the beginning," the translators thus assuming that all these various idioms are practically equivalent in meaning, a fundamental and important error.

The word *archē* is a noun, meaning a first cause, a beginning, an origin, and has two principal uses, one having reference to time and the other to place, the word meaning first in time or first in place. Beginning translates the first idea, headship or authority, the second. Now the ordinary idiomatic use of *en archē,* as I propose to show from the Scriptures of the Old and New Testament, is "in authority," or "at the head," or "to the extent," or "at the height," or "in the reign," or speaking of a circle "at the periphery" measuring from the center, or "at the outer limit" speaking of an encampment, but never meaning in the beginning.

The true idiom for "at the beginning," or "at first," in the Greek is *archēn,* used absolutely as an adverbial accusative. Now as I understand the heretical Gnostics during John's lifetime were bringing forward all sorts of mystical theories in regard to spiritual things and supporting them by various *authorities* outside of the word of God. So John says in combatting this fundamental error of all heresy: "In authority was the word" raising the old battle cry of the early church "to the law and the testimony." If you speak of authority. A singular fatality is it that the very expression with which he aimed his first blow at mysticism, should have been perverted by mistranslation to perpetuate mysticism even to the present day.

One of the two places outside of John's writings where the expression *en archē* occurs in the New Testament is in Acts xi. 15, and is translated in the old and revised versions, "at the beginning." The verse correctly translated should read, "And when I had begun to speak the Holy Spirit fell upon them even as also upon us *in authority* or *authoritatively.*" At what beginning? The beginning of the preaching of the gospel? But the gospel had been preached through the mouth of all the prophets, and Christ had sent out the twelve and the seventy even before his crucifixion, and they had already received miraculous spiritual power before the day of Pentecost. No, I think the writer is speaking of the special authoritative outpouring of Holy Spirit which had been promised, and which was to be the evidence to them of God's spiritual power accompanying and authorizing their preaching of the word, or in other words ratifying the authority under which they claimed to preach and act.

The only other place outside of the writings of John where the expression *en archē* occurs in the New Testament, is in Phil. iv. 15, and is here also in the old and revised translated "at the beginning." The verse correctly translated reads, "And ye also know, O Philippians, that when I came out from Macedonia *in the authority* of the gospel, no church participated with me in the word of giving and receiving except you alone." There is here the same and even a more valid and marked objection to translating the expression "at the beginning," because the point of time referred to was in no sense whatever a beginning of the preaching of the gospel, not even of Paul's beginning to preach the gospel. And still more the writer intends to draw an antithesis between the general authority under which Paul preached and the specific authority which he claimed to have under this commission to insist upon the churches of his ministry putting into practice *the word* of giving and receiving.

The other two instances of the use of this expression in the New Testament being in the first two verses of John's gospel, the passage now under consideration, I will proceed to refer to various passages illustrative of its use in the Septuagint of the Old Testament; and first, the first two words of the Old Testament consist of this idiomatic expression, and the verse correctly translated reads *"In authority* (or sovereignty) God made the heavens and the earth." Think for a moment of the puerility of the statement, "In the beginning God made," etc. Did you, reader, or did anyone else, ever know of anything being made at any other point of time than the beginning of its creation? Of course God created the universe at the beginning if he created it at all. He could not very well create it before or after he had created it. The thought is too absurd for further comment, and I have too great respect for the author of Genesis to attribute to him any such use of language.

The next place in which the idiom occurs is in Judges 17-10 vs. Here it occurs three times and in two different idiomatic senses.

The 17th verse reads when correctly translated, "And he (Gideon) said unto them, See how I do and so shall ye do. And lo, I am going to enter in (*en archē, tes parembolēs*) at the outer edge of the camp and it *shall* be that even as I do, so shall ye do." I will give the 18th verse also to show the connection. "And I will blow in the trumpet, I, and all ye who are with me, do ye blow in your trumpets *round about* the whole encampment, and ye shall say, for the Lord and for Gideon." Var. 19. "And Gideon entered in and the hundred men along with him *at the outer edge* (*en archē*) of the encampment, *at the height* (*en archē*) of the middle watch," i. e. about the middle of the middle watch, the time when the guard would be most likely to be napping, as the event proved if you will read the next verse. For at the beginning or close of a watch would be the time of all others when a guard would be likely to be awake and alert, and the time chosen shows very clearly that Gideon was a good strategist.

The next passage illustrative of still another idiomatic shade of meaning to these words occurs in Judges xx. 18. It reads as follows: "Who shall go up for us (*en archē*) *at the head* in battle array against the sons of Benjamin? and the Lord said, Judah shall go up *at the head* leading."

The next passage I will refer to is the last clause of the last verse of Ruth i. It reads as follows: "And they (Ruth and Naomi) arrived at Bethlehem *at the height* (*en archē*) of the barley harvest." Now remember she went to glean immediately upon her arrival, in the field of Boos, and bear in mind if you know anything about country life, that the gleaning never begins until the height of the harvest is over. The gleaner does not go into the field to get anything more than what is left by the harvesters. They glean in that part of the field that has been harvested for the owner. But I quote this passage because it might be said to be a doubtful one, although I do not so view it myself.

The next passage I will refer to is 1 Kings xxi. 9, 12. "And she (Jezebel) wrote upon the parchments, (sending one and keeping a copy) saying appoint a fast and seat Naboth *at the head* (*en archē*) of the people, and they called for a fast and seated Naboth *at the head* of the people."

The next passage is in 1 Chron. xvi. 7, and reads as follows: "On that day then David *in authority* (*en archē*) appointed to praise the Lord at the hand of Asaph and his brethren." This authority is frequently referred to afterwards in the Scriptures, viz. the authority which David exercised at that time in the appointment and arrangement of the Levitical "courses" of the priesthood.

The next passage is in 2 Chron. xiii. 12, and reads as follows: "And lo, the Lord *in authority* (*en archē*) is along with us and his priests and the trumpeters to blow the signal for us." This needs no comment.

The next passage is in Esdras 2d, (Apocryphic) iv. 5, and reads as follows: "And in the royalty of Ahasuerus and *in the authority* (*en archē*) of his royalty they wrote a letter to those who dwelt in Judea and Jerusalem."

The next passage is in Psa. cxxxvii. (136 Septua.) and reads as follows, vers 5, 6: "If I forget thee, O Jerusalem, let my right hand be forgotten; let my tongue cleave to my larynx, if I do not remember thee; if I do not place Jerusalem first as it were (*en archē*) *at the head* of my joy." Well rendered in King James' version. I have rendered literally to illustrate.

The next passage is in Prov. viii. 23, and reads as follows: "Before the *eon* he founded me (wisdom) *in authority* (*en archē*) before that he made the earth."

The next passage is Jer xlvi. 1 (26th Septua.) and reads as follows: "*En archē—in the authority* of Zedekias while he was ruling as king," etc.

The next passage is in chap. xxvii (), of the same (33d Septua.) and reads as follows: "*En archē—in the authority* of king Joakim son of Josias."

The next is in chap. li. 58, of the same (28th Septua.) and reads: "And nations (*en archē*) *in authority* will fail." He is speaking particularly of Babylon.

The next is Dan. ix. 22, 23, and is what the angel Gabriel says to him, and reads as follows: "Daniel, now I have come forth to give thee understanding (*en archē*) *to the extent* of thy prayer."

I have given nearly every passage now where this idiom occurs in the Old and New Testament, and I leave it for the reader to decide whether I have given what seems to be the meaning of the writer in every passage, and whether, under these circumstances, I am not right in claiming that the first two words of John's gospel are a mistranslation and a grevious blunder in the old and revised versions.

I shall not have space to do more than indicate the remaining errors and re-translate the passage correctly.

Error 2nd. Translating the preposition *"pros"* as though it was the preposition "sun" before the word God in the 1st and 2nd verses, in order to give the idea of personality to the appelation *"Ho Logos,"* which means the word of God. If the writer had intended to say what the translators have put in his mouth, he would have used the preposition "sun" or *"meta,"* both prepositions of accompaniment.

Error 3d. In translating *"houtos"* the first word in the second verse as though the text read *"ho autos."*

Error 4th. In translating the preposition *"dia"* by the English word "by" in the 3d. verse and thus making it the equivalent of the preposition *"hupo,"* and thus making the person referred to in the pronoun which follows *the preposition* the Efficient Cause of Creation.

Error 5th. In translating this pronoun "him," instead of "it," and thus carrying out the unwarrantable idea of personality all through the 12 verses.

Error 6th. In translating the word *"egeneto,"* in the 3d verse, as though it were the 2nd aorist passive of the word *"poieo,"* to make or create, when it means to become or come to pass. This repeated as often as the word occurs three times in this verse.

Error 7th. In not giving the idea of continuous action to the verb *"phaino,"* to shine, in the 5th verse.

Error 8th. In translating the word *"egeneto,"* in the 6th verse, "came." This is the same word, same tense, and bear in mind if you know anything about country life, that the gleaning never begins until the height of the harvest is over. The gleaner does not go into the field to get anything more than what is left by the harvesters. They glean in that part of the field that has been harvested for the owner. But I quote this passage because it might be said to be a doubtful one, although I do not so view it myself.

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Error 8th. In translating the word *"egeneto,"* in the 6th verse, "came." This is the same word, same tense, and same form translated in the 3d verse "were made." Comment unnecessary.

Error 9th. In translating the word *"martirion,"* in the 7th verse, by one word "witness," this use of the word being practically obsolete and confusing.

Error 10th. In translating *"auton,"* the last word in the same verse, "him" instead of "it," making "John" the antecedent instead of "light."

Error 11th. In introducing the thought of the 9th verse by a vague adverb "there," which does not belong in the text, and so perverting the thought of the writer from a specific to a general statement.

Error 12th. In introducing the idea of personality again unwarrantably by supplying the pronoun "he," when any school-boy could see that "light" was the antecedent here which dictates the pronoun to be supplied and that would be "it."

Error 13th. The same three errors already commented upon are all repeated in succession in this verse. *"Him"* translated as though it were *"hupo," "auton"* personified, and *"egeneto"* translated as though it was *"poieo."*

Error 14th. *"Ta idia,"* a neuter noun in the accusative plural in the 11th verse, translated as though it meant persons when it means things, and *"eis"* unto instead of into. *"Ta idia"* is contrasted with *"hoi idioi"* in this same sentence, the first meaning its own possessions, the second meaning its own people.

Error 15th. In unwarrantable personification in the 12th verse by an improper use of the pronoun as all along before, in translating the word *"exousia"* "the right," when it means "power," and in making "his" before name refer to a person other than God expressed in the sentence.

Error 16th. In translating the verb *"egennethesan,"* in the 13th verse "were born," instead of "were begotten," a very important error in its doctrinal bearing.

I will now translate the passage according to grammatical rules and common sense:

"In sovreignty (or authority) was the word, and the word was according to (the) God, and the word was (a) God (that is divine.) This was in authority according to (the) God. All things through it became and without it not one thing became that has become. In it is life and the life was the light of mankind. And the light is shining in the darkness, and the darkness hath not comprehended it. There became a man, who was sent from God, his name John. He came for testimony, in order that he might testify concerning the light, that all might believe through it. He was not that light, but in order that he might testify concerning the light. That which enlighteneth every man coming into the world was the true light. It was in the world and the world (meaning the universe) through it became, and the world did not know it. It came into its own realms and its own people received it not. But as many as received it to them gave it power to become offspring of God, as many namely as believed in His (God's) name, who were begotten not from blood (bloods literally) nor from a will of flesh nor from a will of a man but from God."

CHARLES GARDNER.

# Selections.

Prophetic Times.

## ISRAEL'S PROMISED FUTURE.—No. 2.

"And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii. 8.

But why, it may be asked, this everlasting, ever fresh, vitality of the Jewish race, so wonderfully preserved in all that constitutes the physical elements of a mighty nationality against such overwhelming odds, through the storms of so many centuries, the vicissitudes and perils of so many generations, and amid the wrecks of so many buried Empires? We answer not, nor seek to answer. We simply rest our faith upon the word of the God of Israel, and leave the mighty problem there. His incomprehensible sovereignty has so ordained.

A second historical indication of the destiny that awaits the House of Israel is its unimpaired physical vigor, as shown by its constant numerical increase, especially as compared with the no less constant numerical decrease beyond a certain point, of all other ancient nations.

The two tribes of Judah and Benjamin, at the time of their return from the Babylonian captivity, numbered according to learned authority, less than 42,000. Their descendants now number according to recent estimates about seven millions. If such has been the increase of the two tribes only, there has been also a corresponding increase of the ten tribes, discovered in the year 1822, beyond the river Ozean, by Sargon, one of the agents and missionaries of the London Society for Promoting Christianity among the Jews, stated to be seven millions.

A third indication of the destiny that awaits the House of Israel is the extent to which as a nation they have maintained, notwithstanding their expatriation and world wide dispersion, a purity of blood so inviolate and intact, and a patriotic fervor so ardent and invincible, that their native energies have lost nothing by intermixing with other nations.

You may describe a Jew as an Englishman, or Frenchman, or Russian, or German, or Prussian, or Austrian, or American; but you so describe him in a secondary sense only, the morning and evening prayers of the synagogue indicating their citizenship as belonging to the Holy City of Jerusalem read thus: "Blessed be the name of Jehovah who is to rebuild Jerusalem." In another section of the Jewish worship they repeat "This year here, but the next year in Jerusalem." The Jews are fellow-countrymen in a far higher sense, and regard their temporary domicile among the Gentiles as the place of their sojourn, the house of their bondage only, not less than their fathers so regarded the strawless brick-kilns of Egypt, or the reedy banks of the Chebar and Euphrates. Whether chilled by the snows of Lapland, or scorched by the suns of Africa; whether they drink of the Tiber or the Thames, the Jordan or the Mississippi, whether their latitude be north or south, and their longitude be east or west; whether wanderers in the east they gaze upon the broken arches and ruined walls of ancient cities, only to be reminded of their own more ancient capital, or whether wanderers in the west, they find possible fellow-travellers to its sacred gates in the early denizens of our mountains and plains, it is all the same to them. It is enough for them that they are Abraham's seed, the children of the covenant, the heirs of its promises, and that, like the bush of their own Horeb, though ever in flames, they are never consumed, ever uncontaminated by Gentile contact; ever throwing more widely open the robes of their cosmopolitanism; ever wrapping the [illegible] more tightly around them; ever wanderers from home, yet ever going home.

The last providential indication of the future destiny of the House of Israel which we shall consider, is the universal presentiment or rather prescience of it, everywhere found among its children in all their tribes, and all other generations, in all their wanderings. They have longed for their own land ever since the curse drove them from it, and have expected to return to it. This, we repeat, is not a presentiment or prophetic instinct only. It is something more. It is a deep and immovable conviction to the firm assurance of which nothing can be added. There is not a Jew so downtrodden, of so lowly a condition, be he possessed of fair intelligence, that you can in the least surprise him by the assurance that his nation now so utterly denationalized, has nevertheless as a reinstated theocracy a loftier destiny before it, in its own land, than crowded the hopes of any other nation. Assure him that his nation is to be set on high above all the nations of the earth. He may receive the assurance with the taciturnity and reticence of an Indian. But this will only be because he all the more accepts it; because he accepts it as a thing of course, as a foregone conclusion, as a point that has been decided about which nothing more needs to be said. Please ask Rothschild why he does not take advantage of present political embarrassments and complications to secure to his chosen nation the chosen land. There may be an electric radiance in his eye, but there will if unprovoked, be no added compression of the lips, as quickly he says to you, "It is ours already." The Jews themselves, converted and unconverted, everywhere count upon their return to their land, their national reinstatement in it, and their millennial king, when the throne of David shall be re-established on the heights of Zion, never to lapse again. The land of their cherished memories is the land of their not less cherished hopes, as dear to them now in this nineteenth century of their exile, as when twenty-five centuries ago, they wept, with Daniel and Ezekiel and Jeremiah by the waters of Babylon, as they remembered Zion.

The state loans of the Jewish bankers mostly have reference in one way or another to their own land. Their loans to individuals are for the most part short or readily convertible, and homeward bound is written by an invisible hand on the back of every one of them. Home, home again, evermore safe at home, is written by the same invisible hand upon all their now trailing banners, upon the altars and tablets and walls of all their synagogues, in all their hearts.

They see a hand we cannot see,
That beckons them away,
They hear a voice we cannot hear,
That bids them not to stay.

And when they return, what a return! what a spectacle to a wondering earth, what a monument of God's overruling and overruling sovereignty, of his mysterious providence, and, in the end, of his redeeming grace! What a glorious winding up of a finished dispensation! What a glorious beginning of a new dispensation! With what joyful feet they will tread again their patrimonial acres! With what eager lips will they taste again the precious things of their heavens, which no more shall be as brass, and the precious things of their lasting hills, which no more shall be as iron! With what willing hands will they build again their waste cities, and inhabit them, and plant vineyards, and drink the wine thereof, and make gardens, and eat the fruit of them, never more to be pulled out of the land which the Lord their God hath given them. When the ploughman shall overtake the reaper, and the treader of grapes him that sowed seed, and their mountains shall drop sweet wine and all their hills shall melt; when thou Israel shall no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee and thy land shall be married! With what grateful hearts will they gather again, old and young, around the domestic altars of the old home, and go up again to the sacred courts of Zion, and join its cheerful assemblies in singing the praise of their deliverer; when Judah shall be saved and Jerusalem shall dwell safely; when the House of Israel shall dwell in the midst of Jerusalem, and old men and old women shall lean upon their staves for very age in the streets of Jerusalem, and the streets of Jerusalem shall be full of boys and girls, playing in the streets thereof, and holiness unto the Lord shall be engraven upon all their vessels and upon the bells of their horses. Zech. xiv. 20, and the Kenites and Terrorites shall abide with them for evermore! With what [illegible] of forgiving love, the cloudy and the dark days of their suffering and shame ended at last for ever, will they be received into the arms of the Everlasting Father, who in all their darkest hours of guilt and shame, both never forgotten that there was no sorrow like unto Israel's sorrow, and under all the chastisements of his hand hath ever loved them as one loveth his first born, and mourned for them as one mourneth for an only son.

We have seen on natural or to speak more correctly, providential grounds, that the House of Israel has a great destiny before it and that it is fully equal to it; and pass over Israel's final national restoration, and preceding its millennial glory, and open the sacred volume to one of those golden pages that place the seal of earth's highest glory and of heaven's choicest blessings upon its coming destiny; thus returning at the last, as we would ever return, to our supreme and infallible court of appeal, "The Divine Revelation."

S. BONHOMME.

(To be continued.)

# Youths' Column.

## The Children's Home.

FRANCES E. HAVERGAL.

God of heaven hear our singing;
Only little ones are we:
Yet a grand petition bringing,
Father, now we come to thee.

Let thy kingdom come we pray thee;
Let the world in thee find rest;
Let all know thee and obey thee,
Loving, praising, blessing, blessed.

Let the sweet and joyful story
Of the Savior's wondrous love,
Wake on earth a song of glory,
Like the angel's song above.

Father, send the glorious hours
Every heart be thine alone!
For the kingdom and the power
And the glory are thine own.

## A Heroic Boy.

A young working lad of Woolwich was on the river bank when the Princess Alice went down in the recent Thames collision, and, being a good swimmer, at once dashed into the river and brought out the struggler next to him. He at once plunged in again, and rescued a second, to rush in again and return with a third. As he was making his way thus to the bank, he saw a small bundle, which he guessed must be a baby. He caught it with his teeth, and thus brought the fourth rescued life to shore. Not then able to swim in again, he carried the baby home to his mother's humble dwelling, and, placing the little orphan in her arms, said, "Here, mother, nurse this baby for me; I will work for it as long as I live."

This anecdote beautifully illustrates the Savior's redeeming grace. Christ finds the sinner perishing in the dark waters of sin. He rescues him, gives him into the care of his church, and says, in the language of the good Samaritan, "Take care of him, and when I come again I will repay thee."

## Outside and Inside.

The Rev. Mr. Barnum, of Illinois, once preached a most delightful discourse on temperance to children, taking for his text the words, "My son, if sinners entice thee, consent thou not."—Prov. i. 10.

After having the children repeat the text and analyze it by answers to well-put questions, he drew a bottle from a package and asked the children to describe it. A bottle, a glass bottle, a round bottle, a long bottle, a corked bottle, a clear bottle, finally they hit his designs, a "clean bottle;" then he presented another which he asked them to describe precisely as they had the other, but when they came to "clean bottle," they all laughed out, "A dirty bottle." "Dirty—well, let me wash it;" so he plunged the vial in a pail of water, carefully wiping it, and held it up as cleansed! "But you haven't washed the inside," shouted the children. "Just so now about the hearts of some people that look very nice outside, but have been enticed to be very bad within. How shall they be cleansed?" "The blood of Jesus Christ cleanseth from all sin." We must remember that the contents of the bottle, however, often have very much to do in making hearts vile.

*Dear Children:*

Did you ever think how greatly you are blest. You who have homes, and friends to love and care for you. You who have papers and books to read, and best of all the book of books, the Bible. Did you ever think what a wretched world this would be if there were no Bible in it. Nothing to show us the way through this dark age of sin to the ages on ages of life and glory and immortality which lie before us if we only are good and obedient in this life or age?

[illegible] about these things and yet they are worth much more to us than all else that we can think of. If any of your parents had a special invitation to attend one of President Arthur's receptions in Washington City and that the invitation included all the family, with the assurance that suitable dress would be provided for each and all who would read, study to understand certain lessons which he sent to each with the invitations, would any of you tell your parents you did not care to go, that you would not read his invitation as you would rather have your own fun" than to see so many elegantly dressed ladies and gentlemen from our own country as well as from many foreign lands, and also to see so many interesting things, and to hear the conversation of the learned the wise and the great of this age? I think most of you would like to go, both for "a change," and because it would be an honor.

Well, now let me tell you that both you and your parents have a special invitation to attend a far more elegant reception than was ever given in Washington or even in the old European courts, which were much more magnificent than anything we see in this country. The invitations are sent out all over the world, they are contained in the Bible, "The Spirit and the Bride say come." It is our Lord Jesus Christ who will give this grand reception, when he comes to this earth again to receive those who have believed and obeyed the commandments he gave us in his word. On each one who has sorred and obeyed him in this age he will bestow a robe of righteousness—he will give them immortal life and a place in his glorious kingdom. The capitol of [illegible] will be the New Jerusalem. All will be glory and peace and joy. Then there will be no more death.

We have no time to lose about getting ready. The lessons must be all learned and obeyed. Nor do we know how soon he may come. He will come soon. If we are ready, all will be well, if not, all is lost. Let us all try to be ready. AUNT CARRIE.

## USEFUL EMPLOYMENT.

Live for something; be not idle!
Look about thee for employ;
Sit not down to muse in dreaming,
Labor is the sweetest joy.

Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties,
Active be then, while you may.

# Poetry.

## THE AGE.--NEBUCHADNEZZAR'S IMAGE.

ARTHUR SEPTIMUS COOK, D. D.

On Dura's plain the potent stood,
By Time's first life, a thing of gold;
Vain symbol of its endless flood.
Its fates and fortunes manifold,
As fashioned by a tyrant's whim,
Who deemed all ages were for him.

But while he reared that thing of pride,
A vision to the sleeper came:
In the dark night it prophesied,
And stood a spectre without name,
Vast and deformed it loomed in air:
Cruel its front and stern its stare.

He gazed, and soon his image knew,
But ah, how changed! Its head alone
Is golden now; and thence its hue
In pallid silver to the zone:
Of bronze its thighs; the legs below it with
Iron embossed and black as death.

Still as he gazed, that awe struck king,
On knew that mockery glittering gleam,
The legs of that inharmonious thing
To rust and rubbish dwindled down.
Of dross the toes, and, ruin all with clay,
Crumbling, they seemed to waste away.

The Titan! Michael's art sublime
Might make once more such image stand,
Interpreting the tides of Time,
Prophet and Sibyl on each hand.
Grope with the past the golden hurl:
*Our times are in those feet of clay.*

In Daniel's page, who runs may read;
Its oracles, in order set,
Are history now, or fates decreed;
What hath been, or what may be yet.
Great God, how wise man's mind may grow
When all things in thy light they know!

Blest be that grand prophetic page,
By which the days of old I scan!
Blest, as unfolds our living age,
Its presage of the growth of man.
Not dim, nor dark, the scene to me
Which in the glare of God I see.

What though of mixt and miry clay,
Earth's empire dwindles to its end,
Feebly their iron parts decay;
More than the purplest fragment grows.
Brittle and bruised, the crumbling ten
Princes have learned they are but men.

For, swarming like assembled hives,
How burns the mighty people's will!
Rome's iron law but half survives,
Corroded all that lasteth still;
When monarchs with the mobs conspire,
Iron, indeed, is mixed with mire.

Iron and clay! of such an age
The star is in meridian now.
'Tis mine to read its middle stage,
And mark not far beyond, I vow.
Its best and brethen are for me,
Nor would I wait its era to see.

I've climbed the century's morning slope:
I stand upon the summit high;
Far off, new worlds might seem to ope,
And through this moonlike heat mine eye
Surveys the vale, as, streaking afar,
If fades where clouds and darkness are.

Calm in the mercy of my lot,
Sure of his love who placed me here:
Still at my task, I murmur not,
But fain would fill, in duty's sphere,
Some part of God's majestic plan,
Mysterious mercy unto man.

## CORRESPONDENCE.

TO THE BRETHREN AND SISTERS IN GRAND RAPIDS, MICHIGAN.

Beloved of God, called to be saints, grace to you, and peace from God our Father, and the Lord Jesus Christ. I would like to see you all that I may impart to you some spiritual good, that you may be established, and that I may be comforted together with you by the mutual faith of both you and me. I desire to comfort you by the comfort wherewith I am comforted of God. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

We have attended meeting occasionally during the past few months, with a people who maintain with great zeal and assurance the universal restoration and salvation of all men. The influence of their arguments upon my mind has not been to convince me that their views are correct, but to quicken and sharpen my attention in examining the true import of the Scriptures and arguments which they use as proofs on the subject. I think I can now see and comprehend the true import of their proofs better than before. I believe I can now answer all their leading arguments easily, naturally, Scripturally and conclusively. It is on account of the comfort and assurance I have received from this investigation, that I now address you. I find that the same Scriptures, the same interpretations, and the same arguments are used to prove the restoration and salvation of all men, that are used to prove the "Fair Chance Theory." I will now reply to some of their strong texts.

1. 1 Tim. iv. 8, 10, Who is the Savior of all men, especially of those that believe. It is claimed that this passage teaches the salvation of all men. It does, but it is not the final salvation of all men. The salvation of all men in this passage is limited to the life that now is. The special salvation saves in the world to come. The special salvation is contrasted with the salvation of all men, and has this advantage over it, it has the promise of life in the world to come. The universal salvation is common to all in this life, but the special salvation has the promise of that which is to come. That salvation includes the evil and the good, the just and the unjust; this salvation includes only the good. That salvation consists in the sun shining on the evil and the good, and in the rain falling on the just and the unjust, and in fruitful seasons filling our hearts with joy and gladness in this life; this salvation consists in life in the world to come. Matt. v. 45, and Acts xiv. 16, 17. That salvation is for a little while, this is everlasting. That is in this world, this is in the world to come.

"Bodily exercise profiteth for a little time, (*ως* in the margin.) This is common to all. It is that to which we are appointed in this life. It is profitable only for a little while. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Then, the universal salvation in this passage does not save men in the world to come. Men can be saved in this life without being godly, but godliness is necessary in order to be saved in the world to come.

Jude 1, 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." This passage is like the one in Tim., and is claimed for the same purpose. It is claimed that the common salvation is universal, and that the faith once delivered to the saints is the promise of the special salvation in Timothy. The sense of this passage is the same as the sense of the one in Timothy. It has the same two salvations; the common salvation, in which all good and bad share, the salvation which comes by the faith of Abraham, in which only those who believe will share. The first does not require men to be good, but is common to all good and bad. The last requires men to have the faith of Abraham in order to be saved. As the promise made to Abraham is the only promise of life in the world to come, the common salvation, as it is full and complete without the faith of Abraham, must necessarily be limited to this life, as there is no way to get into the world to come but by the faith of Abraham. The common salvation then, must consist of the blessings of this life, for a little while, and the salvation by the faith of Abraham consists of life in the world to come, to continue forever. Thus, these two passages fail to prove that all men will finally be saved. The universal salvation mentioned in them is only for a little while.

2. 1 Tim. ii. 1, 4, "Who will have all men to be saved, and come to the knowledge of the truth." The word "will" is sometimes used in a sense of desire, and not in the sense of purpose. So I understand it in this passage. I will refer you to two examples where it is so used.

Matt. xxiii. 37. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Although it was his will to gather them, but because they would not, he did not gather them. And he said unto them "Behold your house is left unto you desolate. For I say unto you ye shall not see me henceforth till ye shall say blessed is he that cometh in the name of the Lord." He would have gathered them on certain conditions, but they did not comply with those conditions, and he did not gather them. So God could have all men to be saved on certain conditions; if men do not comply with these conditions, God will not save them. See also Ezek. 18th chapter. He says he has no pleasure at all that the wicked should die, but rather that they would turn and live. He says, "why will ye die O house of Israel. I have no pleasure in the death of him that dieth." It is God's pleasure or his will that the wicked turn and live, but if they continue to sin they shall surely die. God so much desires all men to be saved, that he gave his Son to die for them, that whosoever believeth in him should not perish but have everlasting life. So that the passage under consideration cannot be used to prove conclusively that all men will be saved.

3. Heb. ii. 9, "He tasted death for every man." There are several passages like this, which I will class with this one. 1 Tim. ii. 6, "Who gave himself a ransom for all." 1 John ii. 2, "He is a propitiation for our sins, and not for ours only, but for the sins of the whole world." Rom. v. 6, 8, "For when we were yet sinners, *in due time*, Christ died for the ungodly." 2 Cor. v. 14, "If Christ died *for* all, then were all dead." I have put these passages together, because they all speak to the same point. And an answer to one will be an answer to all. It is claimed, with great assurance, that these passages teach that all for whom Christ died, will be saved.

The point stated in these passages which is relied upon to prove the salvation of all men, is this, "He tasted death for every man," "He died for all," "He is the propitiation for the sins of the whole world," "He died for the ungodly." This testimony certainly proves that Christ died for all men. But the question is, will all men be saved? These passages affirm that Christ died for all men, without any conditions; this we allow. But they do not affirm that all men will be saved. Did God love the world so well that he will save all for whom Christ died? John iii. 16 tells just how much God loves the world, and the conditions on which men will be saved, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." This passage affirms all that other passages affirm, and as strongly as they do. It is perfectly in harmony with those passages as far as they go. But it goes farther than they do. It tells on what condition men will be saved, which they do not. This passage cannot be made to harmonize with these without destroying its condition, but those can be made to harmonize with this very easily, and naturally, by adding to them the condition of this passage, which will render them more complete and full than they are now. Let them be read with the condition of salvation added to them. Thus, He tasted death for every man, that whosoever believeth in him should not perish but have everlasting life. He died for all, that whosoever believeth in him might not perish but have everlasting life. He is the propitiation for the sins of the whole world, that whosoever believeth in him might not perish but have everlasting life. He died for the ungodly, that whosoever believeth in him might not perish but have everlasting life. In this way no violence is done to the Scriptures, nor forced interpretation, but a complete harmony is preserved, with the general tenor of the Bible on the subject. If conditions of salvation are true in one passage they must be true in every passage on the same subject. Therefore these passages do not prove that all men will be saved.

4. Rom. v. 18, "The free gift came unto all men unto justification of life." It is claimed that this justification is unconditional and includes all for whom Christ died, that is equal alike to all of the race. This may not be so, as there are considerations which seem to lie in the way of such an application of the passage.

The people to whom this epistle was addressed, were to be saved by the process described in this chapter. If this is so, other people must be saved in the same way, and for the same reasons, but all men are not being saved in this way, therefore the application may not be correct.

The justification of this chapter is by faith, expressed or implied. "Being justified by faith we have peace with God." "Much more then being now justified by his blood," that is by faith, "in his blood." "Without this faith it is impossible to please God," or be justified of him. Thus, this justification is conditional, and applicable only to such as receive it by faith.

The position they occupied was accessible only by faith. "By whom also we have access by faith into this grace wherein we stand." Then the grace of God mentioned in this chapter several times, was received by faith. Everything in this chapter was received by faith, expressed or implied. The justification, the grace of God, the atonement, the reconciliation, the free gift, the righteousness, and the eternal life, all were received by faith, and these gifts can be applied only to such as receive them by faith. The free gift of these things must be received in order to make them gifts. It takes two parties to complete a gift, the one party must offer the gift, and the other must receive it. If things are only offered, and are not accepted, they are not gifts. An offered gift must be accepted to make it a gift complete.

The church at Rome was being saved by receiving all these gifts by faith. Others must be saved in the same way if saved at all, but all men have not faith, therefore the justification in the passage under consideration, cannot be applied to all men.

It will not do to apply the justification of this passage to all men, for this justification is by faith, and all men have not faith. The sense of the passage must be this, Even so by the righteousness of one, the free gift of the justification of life, came upon all men through faith. This is the way the church addressed in this chapter was being saved. They were justified by faith, they had access to all Christian privileges by faith, they received the atonement by faith, they received all the gifts mentioned in this chapter by faith, and in the world to come they will receive eternal life in fact. This passage cannot prove the salvation of all men.

5. 1 Cor. xv. 22, "For as in Adam all die, even so in Christ shall all be made alive." It is claimed that this passage teaches that all who die in Adam will be made alive in Christ. The words "in Adam" tell how many will die, and the words "in Christ" tell how many will be made alive. The sense of the passage seems to be this, As those in Adam all die, even so those in Christ will all be made alive, but every man in his order. Christ the first fruits; afterward they that are his at his coming. When he comes all that are dead in Christ will be made alive, but all that are in Adam are not in Christ. As many as become children of Adam die, as many as become children of God by faith in Jesus Christ, will be made alive. "If we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him" from the dead. Christ is not the first fruits of those in Adam, but he is the first fruits of those only who are in him. He was the first sheaf from the dead. All the sheaves that will be made alive must be like the first sample sheaf. If that sheaf was wheat, all the rest of the harvest must be wheat. All that is said of the resurrection in the 15th chapter of 1 Cor. is said of those who are in Christ. They will be raised from the dead incorruptible; their natural bodies will be raised spiritual bodies; their earthly bodies will be raised heavenly bodies; their vile bodies will be fashioned like unto Christ's glorious body. Christ is the first fruits of such a harvest as this, but of no other. The rest of the dead are not included in the resurrection. So the passage under consideration furnishes no proof that all men will be restored to life and be saved.

6. John iii. 35, "The Father loveth the Son, and hath given all things unto his hand." It is claimed that the things that are given unto his hand, will be restored and saved. There are two senses in which things are given to Christ. First when men become the children of God by faith in Jesus Christ. These are given to Christ, they become the seed of Abraham and his heirs according to the promise. They are joint heirs with Christ to the rulership of the kingdom to Christ to be associated with him in his reign.

In the other sense, things are given into his hand to be subdued, to be saved and to be destroyed. The kingdom is given into his hands that he may subdue it, and gather out of it all things that offend, and them that do iniquity. In this sense things are given into his hand to be reigned over. In the passage we are considering, the things are given into his hand to be subdued, to be saved; and to be destroyed—to be ruled over. This passage furnishes no proof of universal salvation.

7. 1 Cor. xv. 26, "The last enemy that shall be destroyed is death." It is claimed that this is equivalent to a promise of universal restoration from death. For whom is death to be destroyed? Is it for the wicked or for the saints? Not for the wicked, but for the saints. To them who by patience continue in well-doing, seek for glory, and honor, and immortality, will be given eternal life. When this is done, the last enemy will have been destroyed. "So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then, shall be brought to pass the saying that is written, Death is swallowed up in victory." Then death is to be destroyed for those who are found worthy to be raised from the dead incorruptible, and put on immortality. and not for those who believe not the Son, and who shall not see life, but the wrath of God abideth on them for ever. This passage furnishes no proof of universal restoration from death, except for the righteous.

8. It is claimed that if the wages of sin is death, the righteous are punished as well as the wicked. Did Christ die as a punishment? Did he die for his own sins? Then a person may die and not die as a punishment. Do martyrs die as a punishment? Is not Christ the head of his body, the church? If he could die, and not die as a punishment, cannot the members of his body die in the same way? Then it is not true that the righteous are punished with the wicked.

9. It is claimed that every man must have a fair and equal chance or God will be unjust. This may not be so. It is very plausible from the stand-point of the objector. From his limited, and superficial, and partial understanding of the matter, he thinks he has made a strong point. But if he could view the subject as God views it, and take into his comprehension all the possible bearings of the subject upon the destiny of our race, undoubtedly he would acquiesce in God's judgment, "which is true and righteous altogether." When he says "The seed of the wicked shall be cut off," and as many as have sinned without law shall also perish without law."

I believe I have now answered the leading arguments in favor of the universal restoration and salvation of all men, briefly it is true, but easily and fairly, and naturally, and Scripturally, and conclusively.

JOEL A. SIMONDS.

## Brevities.

Among the recent acquisitions from Babylonia made by the British Museum are numerous contract tablets in Babylonian cuneiform, a large fragment of early Babylonian history, and part of a hymn on the occasion of the entrance of Cyrus into Babylon.

A gentleman of Brenham, Texas, who was at the battle of Seven Pines, tells of a very strange incident. He was an orderly sergeant, and had the book containing the roll of his company, and a Bible, in his left pocket. A ball struck the roll-book, passing through it, and lurying itself in the Bible at a very significant verse; and, what was more singular still, was the fact that every man whose name was struck by the ball in passing through the roll-book was either killed or wounded in the battle.

One great interest that Great Britain has to protect in Egypt is the Suez ship canal. Without fresh water the canal could not be operated. The canal runs through a sandy waste. No fresh water is within 100 miles one side or 500 miles on the other side. The fresh water with which Port Said, Ismaila and Suez, the three stations along the canal, are supplied, comes from the Nile through a canal at Boulak, near Cairo. Should Arabi Pasha shut off this supply, the canal would be useless and great distress caused. As he is in possession of Cairo, the people along the canal are at his mercy.

"Moses almost certainly was educated as an Egyptian priest under the reign of Rameses II., and the Pharaoh of Exodus—Menephthah—was the latter's successor. The mummy of the latter is in Marictte's Museum. The name Moses is the Egyptian Mesu, signifying 'child, or boy.' A recently deciphered papyrus contained an official report concerning a certain 'Mesu,' who is declared to have much influence over the 'foreign people' has the Hyksos, Shepherd Kings, Israelites and other Semitic tribes are collectively designated. Bricks made with and without straw are to be found in quantities among the ruins of Bubastis and other Egyptian cities in the land of Goshen."—*Ex. C. H.*

The United States Signal Service office has published a careful account of the tornadoes and destructive storms of this year. The report shows that tornadoes were of almost daily occurrences during the month of June. As the result 150 people lost their lives, 400 have been wounded, and property valued at $6,000,000 has been destroyed. The most terrific storm was that in Iowa, which destroyed the town of Grinnell. Examination of heavy articles, such as stones, and railroad cars, lifted by this storm, shows that the force of the wind within the vortex was about 200 pounds to the square foot. Professor McCombor, of Amos College, who prepared the report on the destruction of Grinnell, says that it is unnecessary to introduce electricity as a factor. The wind was sufficient to do all the damage. The electric display was merely an incident.

HOW THE ITALIANS EMBALM.

The principal Italian embalmers keep their special processes a secret, although the chief steps are well known. The process of embalming is stated to consist of five steps. First cold water is injected through the whole circulatory system until it issues quite clear. This may take as long as five hours. Alcohol is then injected for the purpose of abstracting all the water from the body. This is followed up by the injection of ether, to dissolve out the fatty matter. This injection is carried on for several hours—in thin subjects for two, in very fat ones for even as long as ten hours. After this a strong solution of tannin is slowly injected, and full time is allowed for its soaking into all the tissues; this takes from two to five hours. Lastly, the body is exposed for from two to five hours to a current of warm air, which is previously dried by passing it over heated chloride of calcium. The body can then be preserved for any length of time without undergoing change, and is as hard as stone.—*London Lancet.*

MORE LAKE-WATER ECCENTRICITY.

During the high wind Monday afternoon several parties at Hathaway's Point were treated to a grand spectacle. The wind swooped down suddenly upon the smooth water in the bay, and taking it up for the space of about six rods wide lifted it into the air to the height of 175 feet; and this wall of water was carried down the lake with lightning speed for about six miles, when it divided into two parts, each of which went whirling about after the manner of a genuine waterspout. Several persons who were fishing a little distance from the shore made quick time in getting to land again, but luckily the cyclone did not strike the point at all; if it had, none of the buildings there could have stood the racket. There were fortunately not any boats out in the track of the watery wall, which would have certainly lifted up and destroyed anything in its way. It is spoken of as a terribly grand sight. —*St. Albans (Vt.) Messenger, June 29.*

THE PYRAMID OF MEYDOOM.

A recent letter from the Hon. J. Villiers Stuart, author of "Nile Gleanings," in *The Academy*, says: "The other day I visited Meydoom. The pyramid has now been cleared down to the level of the desert, to which it descends in a series of great steps of beautifully fitted masonry of fine white limestone. The joints are so close that it is often difficult to trace them. It is, in fact, more like cabinet-maker's work than mason's work. It must have been covered up from the remotest times, as it looks quite new toward the base. You may say it was but just finished. It comes next in size to the pyramids of Ghizeh. The central chamber is tent-shaped—that is to say, the walls incline inward toward the roof, so as to reduce the span, and better enable it (the roof) to bear the enormous superincumbent weight. There were found in this chamber some pieces of timber, which seem to have been used to remove some heavy weight, perhaps the sarcophagus. It is, however, possible that, as in the case of the Pyramids of Ghizeh, there may be another chamber in which the sarcophagus still exists. When I last saw Professor Maspero he seemed to doubt whether this was really Soneferu's pyramid; but within five minutes' walk of the pyramid I discovered an inscription which conclusively proved that it was indeed the pyramid of that Pharaoh. The inscription occurs on the right hand top corner of the tomb of Nufre-Maat. It reads *Sene-feremMeate*—i. e., the 'resting-place,' 'abiding-place,' or 'cemetery' of Soneferu. There is no context, and never has been any. The stone is quite uninjured, and the purpose of the inscription is to designate the locality in which the tomb is situated."

## ANNOUNCEMENTS.

There will be a three days meeting of the One Faith, if the Lord is willing, at Pleasant Hill school house, in the southeast corner of Montague Co., Tex., four miles south of Forestburg, and thirty miles west of Gainesville, on the Jonesville & Jacksboro road, and one-half mile west of the old conference ground. Meeting to commence Friday evening, July 21, at 4 o'clock. A general invitation is extended to all. Bro. J. S. Lawver of Missouri is expected to be present.

B. F. HOOKER.

The Piedmont A. C. G. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir. J. J. HARSHAW.

The annual assembly of the Church of God will (the Lord willing) commence on Friday before the first Sunday in August, at the house of the brethren, in Winchester, Va., and will continue for several days, including the first and second Sundays. As quite a number of able speaking brethren are expected to be in attendance, the brethren of the one faith are respectfully invited to attend. All coming by rail will please inform the writer in time what day they will be at the depot, and he will meet them there and conduct them to the house of the brethren, where they will be cared for as long as it will suit them to stay.

N. J. MORGAN.

### Notice.

The time for Grove Meetings having arrived, I would inform brethren desiring such and wishing my assistance, that I am ready once more to render it. Brethren in any of the Western or Northwestern states who desire can have a tent meeting by making arrangements soon. I can furnish the tent. Address

J. F. WILSON,
311 Evergreen Place, Chicago.


# TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Woodruff. Single copies 10c., seven for 50c., sixteen for $1.00.

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## Communications.

### COMING AGE--ITS PROXIMITY. No. 118.

French Revolution Continued. Republican Era. General Remarks. Its Acts Described. Execution of Louis XVI. Martyrdoms which Follow. French Atheism. Its Creed. Its Various Acts Against God.

J. P. WEETHEE.

The French Revolution assumed various forms. It arose out of the lower strata of the Feudal Monarchy. It struggled upward through the superincumbent elements like a burning mountain out of a raging abyss. The Republic was not a star falling from heaven; it came up out of an abyss; an abyss of corruption formed of the basest materials. The second form was Republican. It then passed into the hands of a Directory. It was afterwards governed by Consuls. It finally became Imperial. The Revolution completed the circle of government by restoring the Monarchy. With the Republic we are particularly concerned. That period was unlike any that the world had ever before seen. It fully justified the remark made by Napoleon: "Nothing in history resembles the eighteenth century, and nothing in the eighteenth century resembles its close;" this he said when he was overthrowing the Directory. Such results flow from adequate causes. A power had arisen out of the corrupt masses, that had overthrown the Altar and the Throne; and with them had cleared France of all titles of distinction. History has no record of any other such a sudden politico-ecclesiastical convulsion; and our conclusion is, that it was the child of extraordinary causes. An author remarks of this period, (Republican France:) "More blood was shed in the reign of three years, and it was fraught with more crime than the whole annals of twenty other nations." That the reader may form an idea of its nature, we submit a part of its record. The utterances of the leading spirits of Republican France.

1. Anacharis Cloots.—In the national convention: "Universal Republic and worship of Reason. Destruction of tyrants and all gods. Paris the centre of the globe for the orator of the human race. Since 1780 I have redoubled my zeal against the pretended sovereigns of earth and heaven. I boldly preached that there was no other God but Nature; no other sovereign but the human race—the people—god. The people is sufficient for itself. It will subsist forever. Nature kneels not before herself. Judge of the majesty of the free human race, by that of the French people, which is but a fraction of it. Judge of its infallibility by that of the French.

2. J. B. Gobel.—Bishop of Lydda, Deputy to the States General, abjured the Catholic religion. "Born a plebeian, curé of Porrentruy, cast by clergy to the first assembly, then raised to the arch-bishopric of Paris. I have never ceased to obey the people. I accepted the functions which that people formerly bestowed on me, and in obedience to it I am now come to resign them. I suffered myself to be made a bishop, when the people wanted bishops. I cease to be so now when the people no longer desire to have any. My clergy, actuated by the same sentiments, charged me to make a like declaration for them." As he finished speaking, he laid down his mitre, his crosier, and his ring. His clergy ratified his declaration. All other clergy followed his example. All the churches were stripped. Some burned all their Catholic books. Public worship ceased in France; the national Christian worship, for the time being, was dead, and with it, all Christian worship in public assemblies. They addressed the images, "O you instruments of fanaticism, blessed saints of all kinds! be at length patriots; arise en masse; save the country by going to the mint to be melted and give us in this world that felicity which you wanted to obtain for us in the other!" These images were deposited at the mint. Marat and Lepelletier's busts (two that had been murdered) were put in their places, and these churches became temples for a new worship."—Thiers.

Notre Dame the cathedral of Paris, 1882 being its 709th anniversary since the consecration, became by an act of the convention, the Temple of Reason. Decade (ten days) festivals took the place of Sabbath worship. The first great festival was held on the 10th of November, 1793. A young woman represented the goddess of Reason, the wife of Momoro, the printer; one of the friends of Vincent Ronsin, Chaumette, Herbert, and the like. She was dressed in a white drapery; a mantle of azure blue hung from her shoulders; her flowing hair was covered with the cap of liberty. She sat upon an antique seat, intwined with ivy and borne by four citizens. Young girls dressed in white, and crowned with roses preceded and followed the goddess. Then came the busts of Lepelletier and Marat, musicians, troops, and all the armed sections. Speeches were made and hymns sung in the temple of Reason. 'Beauty without modesty was seen usurping the place of the Holy of Holies.' —Beauregard. They then proceeded to the convention and Chaumette spoke in these terms: "Legislators! Fanaticism has given way to Reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath these Gothic vaults, for the first time, to echoed the truth. There the French have celebrated the only true worship, that of liberty, that of reason. There we have formed wishes for the prosperity of the arms of the Republic. There we have abandoned inanimate idols for reason, for that animated, the masterpiece of nature." As he uttered the words, Chaumette pointed to the living goddess of Reason. The young and beautiful woman descended from the seat, and went up to the president who gave her the fraternal kiss, amidst universal bravoes, and shouts of, The Republic forever! Reason forever! Down with Fanaticism! The convention, which had not yet taken any part in these representations, was hurried away, and obliged to follow the procession, which returned to the temple of Reason, and there sang a patriotic hymn.

On these transactions, M. A. Thiers makes these remarks: "It is impossible to view with any other feeling than disgust these scenes without devotion, without sincerity, exhibited by a nation which had changed its worship, without comprehending either the old system and dogmas which were given to it to believe. When is it capable of comprehending the true principles of worship? What does it in general want? Large assemblies, which gratify its fondness for public meetings, symbolic spectacles, which incessantly remind it of power superior to its own; lastly festivals in which homage is paid to those who have made the nearest approach to the good, the fair, the great, in short temples, ceremonies, and saints. Here were temples, Reason, Marat, and Lepelletier; every tenth day a revolutionary leader ascended the pulpit and preached atheism to the bewildered audience. Marat (one of the most infamous characters, murdered by Charlotte Corday) was universally deified, and even the instrument of death was sanctified by the name of the Holy Guillotine! On all public cemeteries this inscription was placed: 'Death is an eternal sleep.' (The comedian Monert in the church of St. Roche, carried impiety to its height, "God, if you exist, avenge your injured name! I bid you defiance. You remain silent. You dare not launch your thunders. Who after this will believe in your existence?"—Allison.) Never had power overthrown with greater violence the habits of a people. To threaten all lives, to declaim all fortunes, to fix compulsorily the standard of the exchanges, to give new names to all things, to abolish the ceremonies of religion, is indisputably the most atrocious of tyrannies, if we do not take into account the danger of the state, the inevitable crisis of commerce, and the spirit of system inseparable from the spirit of innovation." —Thiers.

"The services of religion were now universally abandoned. The pulpits were deserted through the revolutionary districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. The village bells were silent; Sunday was obliterated. Infancy entered the world without a blessing; age quitted it without hope." —Allison.

Cruelties of this period of atheism. The moral and political convulsions of France are now the themes of our investigation. They may be compared to the oscillations of a pendulum. Commencing at Christianity, in its descent it past scepticism in the Constituent Assembly, and in the Legislative Assembly. In the latter part of the Legislative Assembly and during the first 2½ years of the National Convention, the nation was passing through the age of atheism. This part of the oscillation is more particularly described. We do not hesitate to affirm that the world never before saw such a period as the one between April 6, 1792, and October 6, 1795. We challenge the learned of the world to find its like, or its equal for blasphemy, blood-shed, moral and political corruption.

La Vendee, in the northwest of France, gave to the Revolution the most protracted and bloody resistance. Being bigoted Romanists, they had always been under the power of the priests, and had shed the blood of martyrs. God, therefore, doubles the cup which they are forced to drink. They adhered to the Altar and the Throne, and their subjugation was, consequently, a long and bloody work. Over a million lives were sacrificed. The Republican cruelty was exceedingly severe.

In the south of France was another theatre of horror and blood-shed. It is worthy of special notice that these revolutionary vials were poured out upon those Papal districts where the greatest amount of martyr blood had been shed. The one about to be narrated, took place in and around Lyons, where the Waldenses and Albigenses were slain.

"Proceeding on these atheistic principles (death is an eternal sleep) the first step of Collot-d'Herbois and Fouche was to institute a fete in honor of Chalier, the Republican governor of Lyons, who had been put to death on the first insurrection. His bust was carried through the streets, followed by an immense crowd of assassins and prostitutes. After them came an ass bearing the Gospel, the Cross, and the Communion Vases, which were soon committed to the flames, while the ass was compelled to drink out of the communion cup the consecrated wine.

The executions meantime continued without the slightest relaxation. Many women watched the hour when their husbands were to pass to the scaffold precipitated themselves upon the chariot, and voluntarily suffered death by their side. Daughters surrendered their honor to save their parents' lives; but the monsters who violated them adding treachery to crime, led them out to behold the execution of their relatives! Deeming the daily execution of fifteen or twenty persons too tardy a display of Republican vengeance, Collot d'Herbois prepared a new and simultaneous mode of punishment. Sixty captives of both sexes were led out together tightly bound in a file, to the Place du Brotteaux. They were arranged in two files with a deep ditch on each side, which was to be their place of sepulchre, while gendarmes with uplifted sabres threatened with instant death whosoever moved from his position. At the extremity of the file, two cannon loaded with grape were so placed as to enfilade the whole. The signal was then given and the guns were fired. Broken limbs, torn by the shot, were scattered in every direction; while the blood flowed in torrents into the ditches on either side of the line. A second and third discharge was sufficient to complete the work of destruction, till at length the gendarmes, unable to witness such protracted sufferings, rushed in and dispatched the survivors with their sabres. On the following day this bloody scene was renewed on a still greater scale. Two hundred and nine were brought before the revolutionary judges, and, with scarcely a hearing, condemned to be executed together. With such precipitance was the affair conducted, that two commissaries of the prison were led out along with their captives; their cries, their protestations were alike disregarded. In passing the bridge Morand the error was discovered on the captives being counted, and it was intimated to Collot d'Herbois that there were too many. 'What signifies it,' said he, 'if there are too many? If they die today they cannot die tomorrow.' The whole were brought to the place of execution, where they were attached to one cord made fast to trees at stated intervals, with their hands tied behind their backs, and numerous pickets of soldiers disposed so as at one discharge to destroy them all. At a given signal the fusillade commenced; but few were killed; the greater part had only a jaw or limb broken, and uttering their most piercing cries, they broke loose in their agony, from the rope and were cut down by gendarmes. The great numbers who survived the discharge rendered the work of destruction a most laborious operation, and several were still breathing on the following day when there bodies were mingled with quick lime, and cast into a common grave. Collot d'Herbois and Fouche were witnesses of this butchery from a distance by means of telescopes which they directed to the spot. All the other fusillades were conducted in the same manner. One of them was executed under the windows of a hotel on the quay, where Fouche, with thirty Jacobins, and twenty Courtesans was engaged at dinner. They rose from the table to enjoy the bloody spectacle. The bodies of the slain were floated in such numbers down the Rhone that the waters were poisoned. During the course of five months upwards of six thousand persons suffered death, and more than double that number were driven into exile."—Allison.

"Chaumette, Herbert, and all the notables of the Commones and Cordeliers went on to atheism. Pache, Herbert, and Chaumette, the leaders of the municipality expressed ther determination to dethrone the king of heaven, as well as the kings of the earth."—Locretelle. October 14th 1792, it was decreed by the Convention that no religious exercises should be out of their temples, no funeral services as formerly, statue of sleep at cemeteries, all outward signs of religion abolished, no St. Veronica's handkerchiefs, Ecce Homos, Crosses, Agnus Deis, Virgins, bodies and rings of St. Hubert, or any powders, medicinal waters, image of the Virgin taken away to give place to the busts of Marat and Lepelletier.

### Early Pioneers of the Truth in Virginia. No. 2.

The contention between Alexander Campbell of Bethany, and Dr. John Thomas of Painesville, Va., on the great question of life and immortality, excited great attention and interest throughout Virginia in the years 1834-40. It was waged with great spirit and no little learning and ability by the respective champions of tongue and pen. Mr. Campbell wielded an immense influence through his preaching lieutenants and in his *Millennial Harbinger*.

Dr. Thomas moved in a less ample arena, but kept up the controversy by his bold and public advocacy of the Bible vs. tradition and his *Apostolic Advocate*, answering and exposing with undaunted spirit and close Bible reasoning, the resounding broadsides of the heavy Bethany battleaxe.

Dr. Thomas' bold denial of the immortality of the soul and of the dismal creed of endless misery, called up in opposition the clerical expounders of the popular doctrine of natural immortality of all men by creation. One of these, a Rev. Mr. Watt, a Presbyterian minister, a gentleman of culture and education, held a public debate, about this time with Dr. Thomas on the much agitated question, which afforded to the Doctor and his brethren a welcome opportunity to present the subject more fully and formally to the public.

With our present greatly increased light and knowledge derived from the study of the word of truth, it is easy for us to believe that in such a discussion, the intelligent advocate of life and immortality only in Christ, had greatly the advantage and easily swept away, by force of the plain Bible testimony, the mouldy cobwebs of Pagan tradition contained in the opinions of the fathers and the writings of the so-called Doctors of Divinity. The pertinent and insurmountable array of Bible texts and arguments which Dr. Thomas' defence of the truth embodied carried defeat and disaster into the camp of orthodox sectarians. Nevertheless, as it was in the days of Noah and Lot, and of Jesus and the apostles, and as we see it even now in this boastful *apostate* Gentile age, "the truth" was in a woful minority in the popular suffrage, and its enemies increased and multiplied on every side. A few brave and noble spirits however accepted the reproach and boldly stood up in its defence. Conspicuous among these were Albert Anderson, F. V. Sutton, and a few others in Caroline County, Dr. Lemuel Edwards and brethren Littlepage, King Robbins, etc., of King William; Dr. Charles May, and the Watts, Ragsdale, Gee, etc., of Lunenburg, and the Bowles of Louisa and Goochland Counties, all of whom were proscribed and almost outlawed religiously, and socially by their late associates of "the reformation."

These courageous men, although standing alone in their defence of the word of God amidst the multitude of opponents, boldly braved the storm of prejudice and ill will, and "clave unto the Lord and believed." Growing strong in proportion as they plainly discerned the light of God's word and followed it, they were very diligent in propagating "the things both old and new" which they found in their treasures, and drew down on themselves not alone the bitter opposition of their *quondam* brethren but also of all the orthodox in the whole commonwealth.

These warm discussions reached their crisis at last by Mr. Campbell's formal announcement of his purpose to set out, like another crusader, from his ecclesiastical eyrie. In far off Bethany, Brooke County, Va., and invading the enemy's camp, to attack and overwhelm Dr. Thomas and his little band of factionists and heretics, as he styled them opprobriously, in a public, formal discussion.

Nothing was more desired than this course by Dr. Thomas and the friends of truth.

On the way to Painesville, Va., Mr. Campbell—the modern Luther as he liked to be regarded—gathered around him at Richmond the faithful, who readily espoused his cause. He was then in the prime of life—in 1837-8—and in the zenith of his powers and of his fame, especially as an able reasoner and a dexterous, experienced and eloquent debater. Confident in his own strength and in his popularity and influence with his brethren, he reckoned on an easy triumph over his almost youthful opponent. Like boastful Goliah, he continually dwarfed his antagonist and by his unquestioned abilities and by the blandishments of his cordial manners with his friends he succeeded in impressing his admirers with such a sense of his wonderful superiority that they were already prepared even before the debate came off, to join in the wild cry: "Great is Diana of the Ephesians."

Dr. Thomas, in all external circumstances and surroundings, presented a strong contrast to Mr. Campbell. He was comparatively "a stripling" in years, of rather small stature, and though a handsome man in person with good features, a clear voice and a fine eye, he possessed no advantage of declamation in his manners. On the contrary, though not rude, he was reserved, even cold in his intercourse with his fellowmen and always occupied when not preaching with his Bible or pen—more a listener than a talker in general conversation, and either ignorant or regardless of the suavity and social politeness (which distinguished his opponent, President Campbell,) and which wins friends for their possessor and his cause. Dr. Thomas, however, was ripe in scholarship—an earnest and sincere lover of truth—a foe to all sham and pretension—careless of popularity—like the Patriarch, looking upon "man in his best estate as altogether vanity"—not addicted to policy, but devoted to the right and a bold and fearless champion of his convictions and a constant, unremitting student of and reasoner from the Scriptures, which he supremely venerated. In the pulpit he was at home, being of fluent and easy speech, an elegant reader and very choice and happy in diction, with no gesture and without any of the arts of the orator.

Being of a brave and uncompromising temper and firm and stern in his convictions he seemed especially fitted for the hard work before him, which was the casting down to the ground all the mass of heathen inventions and musty theology which, like the accumulated rubbish of by-gone ages, had obscured the blessed light of the truth and exalted itself above the knowledge of God, "through philosophy and vain deceit, after the traditions of men—after the rudiments of the world and not after Christ."

The leader in this opposition to God's work, Alexander Campbell, in his strange and new *role* of heretic detector, a sort of ecclesiastical chief-of-police, seemed to forget his own recent experience with the Baptists, who proscribed him, as he repeatedly urged, for no other reason that he preferred to follow in religion the word of God instead of the doctrines and commandments of *men*. He was constantly urged, by tongue and pen to follow his own rule and point to a single text or authority in the Bible which taught the immortal soul theory and yet he failed deplorably in the effort. On the other hand, in his *Apostolic Advocate*, Dr. Thomas and his associates, did not fail to accumulate texts and Bible proof of the soundness and strength of their position in denouncing and exposing the absurd and baseless fabric of Pagan superstition. Never did a mere handful of faithful and courageous men appear to greater advantage in the sight of all honest and thoughtful observers. They stood up boldly like the first Christians as witnesses and martyrs, if need be of the truth of God, and gladly accepted persecution and reproach for the truth's sake, saying like their prototypes of Acts iv. to all threatened and denounced them "whether it be right in the sight of God to hearken unto you more than God, judge ye."

The disputants held a friendly interview in Richmond before they met in Painesville. In this Mr. Campbell stipulated that the debate should not be reported, hopeful perhaps that he should convince his opponent, and wishing no trace to remain after that amiable conclusion, of any former alienation between them. If so, it was an unnecessary precaution.

It was at this preliminary conference in Richmond that a remarkable conversation occurred between Mr. Campbell and Mr. Albert Anderson. The former mourned over the defection, as he called it, of Mr. Anderson from his cause. Doubtless he knew the rare merits of the man, his ripe learning as a scholar, and the singular transparency and fidelity of his character and of his devotion to the cause of truth. He therefore sought earnestly to win him over to his side. He expressed great sorrow and surprise that he had been led astray by Dr. Thomas, whom he had characterized in his paper as ambitious in temper and as a shallow and sophistical reasoner.

Most men, flattered by the compliment of being personally solicited and proud of the honor of such intimate association and preference from the Great Leader of a new and successful reformation in religion, the President of Bethany College, etc., would have found it difficult to resist the temptation offered by such an appeal. But Albert Anderson had been too much in the company of the prophets and apostles and had drank too deeply of their spirit not to know better. He at once informed Mr. Campbell that it was not Dr. Thomas who had led him to see the truth as to life and immortality but Moses and the prophets, Jesus and the apostles, and that in the coming debate he must be prepared to confront and confute them, and not a merely human opponent. Piqued perhaps by this pertinent reply, and proud no doubt of his known prowess as a skilful debater, Mr. Campbell had the folly and rashness to declare that God had raised him up, as he had "called Luther, to take the lead and be the superior of his associates," and had given him the right to choose his allies and associates and that he had "not invited Dr. Thomas to be one of them." Perceiving from this statement, which is here substantially, if not verbally rehearsed, that President Campbell was placing himself on the identical grounds of Papal supremacy, Mr. Anderson promptly repelled the arrogant assumption of the new "Supervisor," by informing him that he recognized no such titled official and that he had better understand at once that he was not his Supervisor, either as to faith or practice and that he should continue to follow the light of a far higher authority."

Such were some of the stern men of the early days of the present struggle for the truth.

A. B. MADRUDER.

(To be Continued.)

### Ezek. xxxi. 15-18, inclusive.

Thus saith the Lord, On the day on which he went down into hades, the abyss bewailed him; and I caused its currents to be stayed and I restrained an abundance of water, and Libanus was darkened on account of him; all the trees of the plain languished on his account. By reason of the report of his overthrow the nations were shaken when I brought him down into hades along with those who go down into a narrow pit, and on the earth all the trees that are for enjoyment and the chosen trees of the Libanus all that drink water were comforting him. For they themselves also have gone down along with him into hades among the wounded from the sword; and his seed those who dwell beneath his shadow have perished in the midst of their life.

To what hast thou become like. Go down, be thou brought down along with the trees that are for enjoyment into earth's gains in the midst of uncircumcised ones thou shalt sleep in the midst of the wounded with the sword. Even so Pharoah and the multitude of his strength, saith the Lord.

CHAS. GARDNER.

### FEELING.

Feeling is not always the criterion of right. He who refuses to obey God and yet thinks himself pardoned and saved, may *feel* very happy at times; but that does not make his happiness a proof of God's favor. God only promises pardon to the repentant obedient sinner—to the one who *does* his will. The thing that God has said must be done before pardon can come. *Must* be done. Then the proof that we have forgiveness, is in the words,—"for the remission of your sins."

Take the family name and God looking at you through the sinless one clothes you with his righteousness, and remembers your sins and iniquities no more.

S. ROXANA WIXON.

Dr. Judson believed that when any man becomes a Christian, or real disciple of Christ, a specific moral change takes place in his spiritual nature. The essential elements of this change are, a deep and universal sorrow for the *sins* of his past life, an entire renunciation of all hope of salvation by any merits of his own, an unreserved surrender of himself to Christ, relying on him alone for pardon and acceptance with God, and an earnest desire to live henceforth in obedience to all the requirements of the gospel, and that these spiritual exercises terminate in a radical change of moral character, leading to a pure and holy life.—*Wayland's Memoir of Judson.*

We go on through our life comforted in our troubles, strengthened in our trials, and elevated in our joys, by the wondering and expectant hope of that day of glad surprise when the sealed package shall be opened, and we shall know what the Lord hath prepared for them that love him.

Now, every morning, to the Lord
Our whispering and rejoicing prayer
Through clouds and darkness safely brought,
Restored to life and rest—and thought.
New mercies seek returning day,
Never ceased or while we pray!
New pulse beat, new life to-day,
New thoughts of God, new hopes of heaven.
—Anon.

### Notice.

The time for Grove Meetings having arrived, I would inform brethren desiring such and wishing my assistance, that I am ready once more to render it. Brethren in any of the Western or Northwestern states who desire can have a tent meeting by making arrangements soon. I can furnish the tent. Address

J. P. WEETHEE.
36 Evergreen Place, Chicago.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 20, 1882.


NORTHERN Indiana Conference at Rensselaer, August 24-29.

WE are compelled to let some articles go over to future numbers.

IT seems from latest news that the Egyptians and Arabians are disposed to adhere to Arabi Bey, as their leader, notwithstanding the opposition ostensibly manifested by the Sultan and the Khedive. From a letter to Gladstone, published in our news items, it appears that a holy war is among the probabilities, and should this occur, all Mohammedanism would side with Arabi. The fire already kindled may prove a conflagration.

From a circular sent to this office by Henry Monett, General Passenger Agent, Cleveland, Ohio, it appears that another trunk line railway will soon be in operation through Marshall county. This road will compete strongly with the Lake Shore and Michigan Central. The New York, Chicago and St. Louis Railway (known as the "Nickel-Plated Line") extending from Buffalo to Chicago via. Dunkirk, Erie, Ashtabula, Cleveland, Fostoria and Fort Wayne, will be opened for traffic on or about October 1. We are assured by the circular that the roadway has been constructed in a superior manner; the iron bridges are marvels of strength and beauty; steel rails have been laid the entire distance, and the passenger equipment, built entirely by Pullman, will be the finest possessed by any company in the world.

WE clip the following from the New York *Times* of Monday, July 17. It is, as will be seen, a re-publication from another paper. Evidently the truth is winning its way wonderfully. The short letter will place the correct doctrine of the future life in a very lucid and comprehensive manner of statement before a multitude of readers by being published in a Journal having the vast circulation which the *Times* numbers. Bless God that thinking minds are fast becoming emancipated from the power of false creeds.

THE SOUL'S IMMORTALITY—IT IS MADE AN ISSUE IN THE TENNESSEE CAMPAIGN.

The Memphis (Tenn.) *Herald*, a Greenback paper, prints the following letter from its party's nominee for Governor of the State:

WINCHESTER, Tenn., July 8 '82.

*H. P. Ferguson, Esq:*

DEAR SIR: Your letter has just been received, inclosing an article from the Dyersburg *Gazette*, one of your county papers, which charges me with denying the existence of a God and the immortality of the soul, and you wish to know if the charge is true. I have never denied the existence of a God, and, therefore, on this point Mr. Thomas Neal's charge is false. So far as the immortality of the soul is concerned, I did not hesitate to deny that, because, in my opinion, the Bible does not teach the doctrine. Upon the contrary, it says that, "God only hath immortality," and it makes the future life of man dependent entirely upon the resurrection of the body. "If there be no resurrection of the dead," said Paul, "then they that have fallen asleep in Christ have perished." The immortality of the soul is not a Jewish idea, and was never taught by Christ, the apostles, or prophets. The establishment of the Kingdom of God in the land of Judea, and the resurrection of the righteous dead to reign with Christ over the nations of the earth for a thousand years are the two grand ideas which illumine the Bible, in my opinion. No can man become immortal, according to the teaching of the Bible, until after the resurrection of the body, and his body will not be resurrected unless he believes in the Gospel. Plato taught the immortality of the soul hundreds of years before Christ was born, but I am not a disciple of Plato. I think his doctrine was invented for the purpose of reconciling the poor to the burdens placed upon them by the rich, and therefore I hate his doctrine with all my heart and soul.

But my religious opinions have nothing to do with the political affairs of the State of Tennessee, and I regret the necessity of having to say anything about them. It seems, however, that my political enemies, like the political enemies of Jefferson, are determined to excite all the religious prejudice against me that they can. Such warfare is contemptible, and I expected better things of the editors of the Dyersburg *Gazette*. Yours respectfully, JOHN R. BRADLEY.

## DEATH BY SIN.

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.—Rom. vi. 9-11.

The translation in these verses is so contrary to one of the plainest rules of Greek syntax, that it seems utterly unaccountable why such scholars as those who have given us the New Testament in the older authorized version, or in the Revision, should ever have so rendered the passages. The design of the apostle is to show the malignity of sin in producing or causing death. By one man—Adam—sin entered into the world, and death by sin, and so death passed upon all. By the sin of Adam the race became doomed to death. All descending from him, whether personal transgressors or not, are mortal. By his sin our first parent involved himself and his posterity in one common destiny. The death by the *one sin* of this *one man* has passed upon *all*—embracing the *one* who sinned, and the *many* deriving their existence *from* the *one*. Sin made the *parent* mortal, and the *race* inherit mortality. Those who share the nature of the one sentenced to death share the death-doom of that nature. Innocent infants who never sinned are not excepted. The Son of God who took a part in flesh and blood came under the power of death by thus participating in our nature. Jesus was made a little lower than the angels for the suffering of death. Heb. ii. 9, 14, 16. Hence the apostle, in the original Greek, uses no such absurd language in those verses as *dying unto sin*. Applied to Christ, who was holy, harmless, and separate from sinners, who did no sin, neither was guile found in his mouth, the language is monstrous error. Surely it cannot be said of Christ that he died to sin, in the sense of sinning no more, while the expression is literally true that he died *by sin* as a consequence of his assuming that nature that was under the divine sentence to death. By the sin of one—Adam—his flesh and blood nature became mortal, and humanity in the aggregate—embracing the all—the one that sinned, and the many descended from the one sinner—is doomed to die. Death has passed upon all. The sin-poison of mortality is in the nature. Because of this—Greek—*ef' ô pantes êmarton*—all have sinned—all inherit the sin-condemned Adamic nature, and consequently, die whether actual transgressors or not.

To recapitulate: Adam, by his sin in his personal flesh and blood nature, subjected himself and all participating in this nature, by deriving their existence from him, to a participation in the condemnation denounced against him. All are treated as sinners; and so, by his sin, all are brought under the power of death. The law controlling the Adamic nature—whether possessed by the one that transgressed, or by the many descended from him—is the law of sin and death. Rom. viii. 2.

By the immutable laws of cause and effect, sin, as a cause, has made humanity mortal—has subjected the entire race to death with Adam—death by his sin has passed upon all; and death is by sin; as the law is formulated by the apostle. The rule of Greek syntax that governs the relations of words in these verses is termed the Dative Instrumental. In a few words the principal is: The dative is used to express the cause, instrument, means, or manner of an action. The literal rendering of the dative words by this rule would be: For in that he (Christ) died, he died by sin—Greek *tę hamartia*—but in that he liveth, he liveth by God—Greek—*tę theô*. It was by the sin of Adam, that prostrated human nature, of which Christ partook when the word was made flesh that he died: he was put to death in the flesh. See John i. 14; Heb. ii. 17; 1 Peter iii. 18. But he lives by God—God raised him from the dead—he was quickened, or made alive, by the Spirit. Thus *by sin* he was caused to die, because he had assumed a nature made *mortal by sin*. And he lives *by God* because he was made alive by the Spirit of God when he was raised from the dead. Rom. viii. 11. The same idea of dative instrumentality, in causing death, and restoring life, is expressed in the eleventh verse, quoted at the head of this article, where *dying by sin*, and *living by God* are repeated in reference to the saints. They are made mortal by sin, and they are vivified in Christ by God.

This verse is a logical sequent to the tenth which speaks of Christ, and shows that the death, as well as the expected future life, of the saints are results linked with efficient causes. A literal rendering of this verse would be—So then account yourselves as mortal—i. e. obnoxious to death—*by sin*; but also as vivified *by God* in Christ Jesus our Lord. This idea of mortality being by sin, and embracing, as a doom, the entire race, is emphasized in many other passages which we may consider at some future time. It now remains to briefly speak of the love of God, who gave his Son to die the just for the unjust, and of the love of Christ who became obedient to death that we might obtain justification to endless life through his blood. God commendeth his love toward us, in that while we were yet sinners, Christ died for us. He spared not his own Son, but delivered him up for us all. Of Christ it is said—He died for our sins according to the Scriptures—that he appeared to put away sin by the sacrifice of himself. We always feel that we are treading on holy ground, when speaking either of the nature and character of our Divine and adorable Redeemer, or of having redemption even the forgiveness of sins through his blood. The blood of the everlasting covenant wherewith we are sanctified, is to us an intensely holy thing. We feel that our loved Savior not only died to abolish death but to *put away sin*. We rejoice that the redemption that is in Christ Jesus, not only brings a new life to a world that sin has poisoned to death, but, also, that by it sin itself is utterly removed—that the blood of Jesus Christ cleanseth from all sin.

While we expatiate with rapture on the covenanted prize of a crown of eternal life and glory, we would never dissociate the priceless boon from the precious blood of the covenant. Abel's altar, and Israel's countless sacrifices that crimsoned the sanctuary courts for ages, prefigured the blood of the sin-atoning Lamb of God that taketh away the sin of the world; and the broken bread and the wine of our holy communion tell in solemn emphasis, of the sacrifice and blood of Calvary. If we ever reach the world made new, if we ever enter the Heavenly Jerusalem, if we ever obtain a coronal of glory from the enthroned Jesus to grace our unworthy temples, we never expect to place its glittering gems on our immortalized brows, till in view of his ineffable love we place it at his feet and with the redeemed host exclaim—Unto him that loved us, and washed us from our sins in his own blood.

# News Items.

ASIA MINOR — CONFLAGRATION AT SMYRNA.

LONDON, July 19.—A dispatch from Smyrna says a great conflagration is raging there. Many hundreds of houses have been destroyed.

SMYRNA, July 19.—The fire here raged seven hours. Fourteen hundred houses were destroyed. Six thousand persons are homeless. One life was lost.

A DELAYED LETTER FROM ARABI.

Arabi Pasha wrote the following letter to Gladstone a few days before the bombardment, but Gladstone did not receive it until after the bombardment:

The Koran commands us to resist if war is waged against us, hence England may rest assured that the first gun she fires in Egypt will absolve the Egyptians from all treaties. The control will cease; the property of Europeans will be confiscated; the canals destroyed, and jehad preached in Syria, Arabia, and India. The first blow which England strikes Egypt will cause blood to flow through Asia and Africa, the responsibility for which will be on the head of England. Egypt is still ready to be fast friends with England and keep her road to India, but she must keep within the limits of her jurisdiction. Finally, England may rest assured we are determined to die for our country.

ALEXANDRIA, July 22.—Today 250 rifles, under an aide-de-camp of General Alison, pushed beyond Millaha, six miles hence, to blow up the railway. They met some of Arabi Pasha's cavalry, and several shots were exchanged. The Egyptians fled, after losing two dead and several wounded. The Rifles having finished their work withdrew.

The British troops now occupy Aboukir and will occupy Ramleh tomorrow.

Arabi Pasha has levied a war tax upon the land to the nominal amount of £500,000.

ONE HUNDRED THOUSAND EGYPTIANS.

ALEXANDRIA, July 24.—The bulk of Arabi Pasha's infantry is reported to be concentrated at Damietta, the troops at Kafr-el-Dewar being chiefly artillery and cavalry. The Inspector of the Cadastral Survey has arrived from the interior. He reports the total force of rebels as nearly a hundred thousand. He says a volunteer cavalry regiment is forming to attack Alexandria.

RAMLEH OCCUPIED BY THE BRITISH.

8 P. M.—The rifles and mounted infantry occupied Ramleh early this morning. They stationed one Gatling and one field gun at the bridge over the canal. The enemy's cavalry appeared and galloped boldly along the railway at 800 yards range, but fled upon a volley being fired. After a short time they reappeared with two guns, with which they opened fire, ineffectually, upon the British, who took to cover. By 9 o'clock the firing had ceased, but the enemy is expected to reappear with reinforcements.

TURKEY AND THE WAR.

LONDON, July 24.—The *Times* this morning says the question of Turkish intervention is practically decided by the fact that an expedition cannot be sent without denuding the district provinces of troops and even reducing the garrison at Constantinople.

SPRINGFIELD, Ill., July 19.—The funeral of Mrs. Abraham Lincoln took place at Springfield, Ill., this forenoon. The remains were placed in the vault of the Lincoln monument, in which rest those of the martyred President.

By the suspension of public and private business, and by a general attendance at the funeral, the people of Springfield this morning testified their love and esteem of Abraham Lincoln. The First Presbyterian Church, in which the services were held, was crowded with people, and the streets leading to the edifice were filled with the throngs who could not gain admittance.

Six years ago the temperance women of Iowa started the crusade for prohibition, which has just been crowned with such wonderful success. The Iowa State *Register* says: "It was pre-eminently a woman's contest, in origin, progress, conduct and result. With the three great weapons in the armory of women, faith, earnestness and love, these women never allowed this campaign for six years for the amendment to slacken, and never let a day pass without adding strength to its columns. They made first nearly every household in the State, in whole or in part, an ally of it. They obtained nearly all the women in the State as their supporters. They allied the church and the school-house in every neighborhood. They asked the press for its help, and got it. They even weakened and half disarmed the saloon itself by appealing to its owner rather than threatening them."

THE LIQUOR QUESTION IN INDIANA.

The situation of the liquor question in Indiana is very clearly stated by a correspondent of the *Gazette* in this paper. The people do not vote directly this year on prohibition, but for a Legislature which may or may not submit the question to a vote of the people. It requires the action of the Legislature to be elected in November to decide whether the people shall vote on a constitutional amendment prohibiting the traffic in liquor. Mr. Hendricks has undertaken to commit the Democratic party against submitting the question to a vote of the people, and this is also the position of the Liquor Dealer's Association. Thus a new question is brought to the front, viz, whether the voice of the people shall be stifled, and this is to be one of the planks in the Democratic platform if Mr. Hendricks can put it there. It is not now a question of prohibition, but whether the sovereign people have a right to vote for or against. —*Cincinnati Gazette.*

The news of a cholera epidemic not far from Singapore has been confirmed, and all vessels coming from the Dutch Indies and Singapore have been ordered to undergo twenty-four hours' watching on passing through the Suez Canal in quarantine; while vessels on which there has been a case of cholera are to remain seven days in quarantine. Similar precautions have been taken in regard to all vessels from ports in the Ottoman Empire, as the time for the pilgrimages to Mecca is approaching. There has also been an outbreak of plague in Persia, not far from the Armenian frontier of Turkey. The malady is the bubonic plague. Out of 524 inhabitants of one village, 250 were attacked and 150 died, death ensuing after an illness varying from twenty-four hours to a week. The disease has not spread, and the village has been razed to the ground.

# Selections.

## EGYPT.

The conflict at Alexandria will prompt inquiry in the minds of our readers as to the political status of Egypt. The selections below will be found to contain, in brief, a description of the past and present conditions of this country in its domestic and foreign relations. Read these pieces with care.

EGYPT IN THE LIGHT OF PROPHECY.

The Rev. Dr. F. S. De Haas, who was for two years United States Consul in Turkey, and who is well acquainted with Egypt, lectured last night in the Central Methodist Episcopal Church, Brooklyn, E. D., of which he is pastor, on "Egypt in the light of prophecy," taking up the religious element of the Egyptian question, and Arabi Pasha and the Mohammedan Arabs. He took the view that the recent troubles in Egypt are of a religious origin. He said that no native Egyptian has filled the throne in the last twenty-four centuries, showing that the sceptre of power has departed from Egypt. He alluded to the degradation of the class known as fellaheens, or tillers of the soil, who are taxed $2 an acre for cultivating their own land. There are 5,000,000 acres of good land in Egypt, and 4,000,000 fellahs, out of a total population of 5,000,000. The present disturbance is nothing but a civil war—a rebellion against the Sultan and the Khedive. Arabi Pasha is a restless, ambitious Arab. He has founded a national party, and is trying to imitate Cromwell and Garibaldi, and wants to drive out all foreigners. There is nothing in Egypt to build an independent Government on. It would be like the negroes of the South trying to form a Government of their own. Dr. De Haas predicted that Arabi would fail utterly in his ambitious projects, but he thought that a religious war might break out that would spread over Asia, Africa and Europe, for Arabi is in league with the new prophet, Senoust, and also with the Shereef of Mecca, the spiritual head of the Mohammedans. In conclusion he said: "One thing is certain; if this contest goes on the Ottoman Empire falls, the Turk will be driven out of Europe, the Cross be planted again on the Mosque of St. Sophia, constitutional government established, and 40,000,000 of our race emancipated from religious despotism."—*New York Tribune, July 17.*

THE STATUS OF THE KHEDIVE OF EGYPT.

The exact position of the Khedive of Egypt is one of those vexed questions among International jurists which have never yet been exactly settled. After the expulsion of the French, Mehemet Ali, an Albanian adventurer born in Roumelia, was proclaimed Viceroy by the Caimé Sheikhs in 1805. He became sole master of Egypt, and organized a powerful army and navy.

Having annexed the Soudan, he conquered Syria, and annihilated the Turkish army at Koniah in 1832. But for the interference of the Russians he would have entered Constantinople. The treaty of Kutaieh, concluded between the Porte and its Legislature, recognized the feudal sovereignty of Mehemet Ali over Egypt, Crete, Syria, and the large districts of Adana. War broke out again in 1832, in which England espoused the part of the Turks, and in 1840 a treaty was made, to which Great Britain, Prussia, Russia, and Austria were all parties. Under this treaty Egypt became a self-governing province. The order of succession was fixed in accordance with the imperial rule of descent, and Mehemet Ali's right was guaranteed, subject only to a tribute payable to the Sultan, and a limitation as to the number of the Egyptian army. So matters continued until his death, and during the short reign of his three successors. In 1863 Ismail Pasha succeeded to the throne, and a new epoch opened in the history of the country. The official relation of the ruler of Egypt to the Porte still continued. Ismail was only a *vali*, or Governor General.

With this position he was not content. Shortly after his succession he opened negotiations with the Porte, and by increasing the annual tribute from £376,000 to £675,000 he obtained the title of Khedive-el-Misr, or king of Egypt, with the succession direct to his oldest son. But the old limitations against contracting debts without leave of the Porte, or entering into commercial treaties, still continued. In 1872 another firman was issued, which conferred on him every attribute of sovereignty except the right of being represented by embassadors, trammeled only by increased tribute and military aid in time of war. Both these firmans were communicated to and acknowledged and approved by all the great Powers.—*New York Tribune.*

EGYPT, ENGLAND AND FRANCE.

Were men wise, advantage would be taken of the present "crisis" in the affairs of Egypt to place that country in a condition that might lead to its settlement on something approaching to a permanent basis, as permanency is understood and accepted in this world. Whatever may have been the power of Egypt in very old times, it is beyond all dispute that the country has not been great as a nation since the days of the Persian conquest. That conquest was made more than twenty-four centuries since; and the case with which it was made, and the shortness of the time in making it, show that Egypt had declined from greatness—if ever she really had known it—at a period anterior to the real beginning of profane history. In less than two centuries more she fell into the hands of the Macedonian Alexander, and published to be a province. Even the establishment of the dynasty of the Ptolemies did not make a nation of Egypt, for that was a Greco-Macedonian dynasty, and so it remained to the last. Cleopatra, the last of its members, was no more an Egyptian than an American lady whose ancestors came over in the Mayflower or the Arbella an Indian.

The Ptolemies and their immediate supporters held a position in Egypt not much unlike to that of the English in India, only that Victoria, Empress of India, does not reside in Hindostan.

Egypt became a Roman province, because of a war between two great Roman parties; and her fate would have been the same had the decision at Actium been for Antonius instead of Octavius. When Mohammedanism appeared, Egypt soon became one of its conquests, and has so remained, for more than 1,200 years, during all of which time it has been governed by foreigners, of various kinds, some of whom were men of a high order—as Saladin, long since, and Mehemet Ali, of this century. In the seventh crusade, Louis IX. (St. Louis), associated French history with Egyptian, but the Christians had much the worse of the business. This was in the thirteenth century. Almost three centuries later, in the first quarter of the sixteenth century, Egypt was conquered by Selim I., Sultan of Turkey; and a Turkish province, really or nominally, she has ever since remained, for ten generations.

The celebrated Leibnitz suggested to Louis XIV. that he should acquire Egypt, in or near the year 1792, and pointed out that such an acquisition would be attended with the most remarkable results; and it is certain had the project been accepted, and undertaken, and carried out, the consequences must have been very important. But the Grand Monarque not only was partial to enterprises nearer home, and which promised quick returns, but his line of policy led him to pursue the old French course, that of conciliating the Turks, whose assistance against the House of Austria he sought, and obtained. The expedition sent from France to Egypt, under Bonaparte (1798), was derived from Leibnitz's project, a century and a quarter after it had been suggested, and when the position of Christian races in India had increased the value of Egypt. It is from 1798 that the connection between England, France and Egypt must be dated; and it began with the battle of the Nile, the issue of which seems to have indicated which of the two great nations of Western Europe was to have supremacy in the East, alike in India and the Levant.

Down to that time England does not appear to have given any thought to Egypt, and that country could not have commanded her attention for many years more, had the French expedition never sailed, as came very near being the case. It was because she had to prevent Egypt from becoming a French possession, wedged as it were between Europe and India, that England exerted herself to regain that country for Turkey. One land force was sent from Europe, and another from India, and the French were vanquished. But for what then was done by Christians, Egypt must have passed from the Turks, and European rule there have been set up; and Christianity might utterly have driven Islam from the valley of the Nile. Mehemet Ali, in all probability, never would have been heard of, had not England cleared the way for the restoration of Turkish rule in that land over which his family was destined to have something very like sovereign sway.

When Mehemet Ali was at the height of greatness, it was generally supposed that his intention was to make himself master of the Turkish Empire, and subvert the reigning family. Had he been left to act according to his own ideas, and had there been no Christian intervention, he might have reigned from Constantinople, becoming both Padishah and Caliph. But the Christian Powers had no desire that Turkey should revive, and they so proceeded that a close was put to the career of the master of Egypt. In 1831-33, Mehemet Ali became master of Syria, and Constantinople was kept from falling into his hands through the arrival of a Russian army, that acted in accordance with the general views of the Presbytery. In 1839-41 there was another move for Empire made by Mehemet Ali, which promised (or threatened) to succeed. Then came a "crisis." All the Powers but France were on the side of Turkey, which really needed all the support it got. Beyrout was bombarded by the British; Sidon was taken; and Acre was forced by the British, aided by some men from one or two other Powers. There came very near being a war between the four Powers and France. It was asserted that Mehemet Ali would not have moved, had he not had good reason—as he supposed it to be—to expect French assistance, on the largest scale. Two things resulted from what was done, and from what was left undone, in 1839-41. The English Whigs were much injured by the course of their principal leaders in quarreling with France, and this helped break them down, and to swell their defeat at the general election of 1841.

The surrender of Louis Philippe to the English Government gave great offense in France, and had considerable to do with the fall of the Orleans dynasty early in 1848. The Allied Powers dealt summarily with Mehemet Ali, who had to give up Syria, and confine himself to Egypt, which was to be ruled by his family. Had he succeeded, he would have transformed the seat of his rule to Bosporus, and the Nile country would have become one of his Turkish provinces. France is now so acting as to show that she cannot easily go with England, and that she is still under the dominion of ideas that ought to have been exploded after the events of 1870-71. Evidently she continues to hold to the notion that she is yet to have a great part in the Levant, whereas she is beneath Italy in that quarter, besides being below Italy as a naval power, speaking generally. Her sole chance of being influential in the East must come from her close alliance with England, which country has so deep an interest in the state of Egypt that she must proceed with equal caution and courage in preventing that country from coming under the dominion of any other nation, or under the control of any alliance of which England herself shall not be the principal member. —*Boston Traveller.*

## MISCELLANEOUS.

ARABI'S NAPOLEONIC AMBITION.

Arabi Pasha recently gave orders to have the life of Napoleon I. translated into Arabic, saying to his friends: "Napoleon is my model. I will do what he did—nay, I will do more. I will found an Arabian Empire." He has also tried to play the role of prophet by frequently quoting the Koran, and professing to have familiar interviews with the ghost of Mahomet. One day, a month ago, while on his way to the mosque, he suddenly stopped and stared wildly at the air, as if seeing a vision. Then he stamped upon the ground and cried out that a gun was buried underneath the spot. Excavations were afterward made, and surely enough, a gun was found at a depth of several feet.

Ulema is a word that frequently occurs in the dispatches from Egypt. The New York *Mail and Express* says that it is the plural of the Arabic word "alim," a learned man. "Ulima" is the collective name of the body of learned men in Turkey. In a general sense, "ulema" are persons who are learned in both law and divinity. They constitute a distinct body in Constantinople, whose function it is to watch over the correct interpretation of the Koran and the right application of its teachings to law and polity. The head of the ulema is the grand mufti or Sheikh-ul-Islam; next to him come the Kaziaskiers, of whom there is one for Egypt and one for Asia; the third class are the Mollahs, the Superior Judges of the common Muftis. The Kaziaskiers have a voice and vote in the Divan, and all Cadis are appointed by and subject to them.

One may sometimes hear from the lips of a discontented Arab peasant in Lower Egypt the remark that he is being "trampled upon like a man at the Dosch." This comparison would come home with peculiar force to any good Mohammedan in Cairo or Alexandria, to whom the strange ceremony is quite a familiar spectacle. At the close of the great religious festivals of the Moslem year a number of Arabs are seen to detach themselves from the crowd and to lie down side by side in the dust, face downward, like logs upon a "corduroy" road, while their friends crowding around them press down an arm here and a limb here, in order to make this living pavement as compact as possible. When all is ready, the crowd falls back, while a horseman, coming up from behind, passes at a quick walk over the prostrate bodies. This is called the Dosch or "trampling." Each man receives the full pressure of the iron-shod hoof in the small of his back, and not a few may be seen to writhe under it like crushed worms. The moment this horrible pageant is over the friends and relatives of the trampled men rush up to them and do their utmost to make it appear that they have sustained no injury from the pressure. This odious farce, however, is always unsuccessful, the groans and writhings of the sufferers being a very sufficient evidence to the contrary. The whole spectacle is revolting in the extreme, but deserves attention as a striking proof of the lengths to which superstition and fanaticism can go even in an age of highly developed civilization.


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# Poetry.

## THE LORD IS COMING.

The light of his coming is dashing afar.
The rising and glory of Bethlehem's star;
The heavens reseek a blot no longer from night,
Descending, encompassed with seraphim bright.

He comes! he, he comes for the harvest of earth—
The gems of crown bright jewels of worth;
And the mantle of death is folded away,
And the faithful of ages are born in a day.

Behold the despised and crucified One,
Once led to the cross, now ascending the throne!
And the kings of the earth cast their crowns at
his feet,
And the hosts of the heavens his praises repeat.

Rejoice! O ye faithful! the stirring of years
Has hastened his coming to dry up your tears;
The waste fields of Eden again are restored—
The kingdoms of Jesus—rejoice in the Lord!

# Selections.

Bible Banner.

## A GOLDEN WEDDING.

THE FIFTIETH ANNIVERSARY;
OR,
GOLDEN WEDDING,
OF
DR. R. AND MRS. E. S. WILLARD,
At Home,
TUESDAY, JUNE 27th, 1882.
Holly Farm. Haddonfield, N. J.
1832-1882.

Thus read the card sent out to some of our friends, both far and near; and the day proved an occasion of great interest to us all. Some forty of our friend did us the honor of their presence most of the day, and many letters of "regret" filled our hearts with melting gratitude and wonder, that such words could be spoken to us, even us. Golden baskets filled with fragrant flowers, and flowers in pyramids were sent in early in the morning, filling the rooms with their perfumes, while a heavenly peace seemed to intermingle.

Nearing the noon-day, when the tide of blessing was approaching its flood, the attention of all was arrested by the alighting of a venerable-looking gentleman from our carriage, with valise in hand. Can this be Brother Cook? asked I, as our son conducted him up the front walk. In a few moments more the stranger was announced to the friends on the verandah, as Elder J. B. Cook, of Brooklyn, New York. Only those who have felt the same can realize what we then enjoyed.

Elder Cook baptized us in the Ohio River near fifty years ago, and we sat under his his ministry both in Cincinnati and Covington, in those early years, and now he stands before us in the name of his Master to grace our "golden wedding," in the gracious words that flowed from his lips. What could be more appropriate?

Most sincerely yours,
R. AND E. S. WILLARD.

### A GOLDEN WEDDING.

The family, neighbors, and many friends of R. Willard, M. D., and Mrs. E. S. Willard gathered at their hospitable residence, Haddonfield, N. J., to give a becoming recognition to the 50th anniversary of their married life—to own the Lord's loving care over them—to recall the abounding blessings dispensed by them to many; and "the riches of grace" awaiting them in the kingdom, and so near!

After the usual greetings, the table was spread, (beautifully adorned with flowers, interspersed with appropriate drapery, and laden with the bounties of this charmingly fertile region—seldom if ever surpassed in rural loveliness and agricultural promise,) and the festal occasion was enjoyed, as under the smile of God. Thence a call was made for "that meat which endureth unto everlasting life."

The occasion suggested the subject of marriage and its relations to human happiness. The Giver of all good saw the new-created man, and said, "It is not good that man should be alone." An help-meet was made for him—brought to him—and their marriage union availed to consummate the bliss of their "Eden home." Thus was marriage honored and made honorable from the beginning! Gen. ii. 18-24; Mal. ii. 15; Eph. iii. 15; Heb. xiii. 1-4.

Again, as we look into the opening glories of the future, we see that the marriage relation has been employed as the only proper portrayal of the royal union of Christ with his Bride—the Church! Eph. v. 32; Rev. xix. 7-9. This festal scene reflects its honor on the present occasion. It is to be the crowning event of all that is known of nuptial blessedness. It will be the "golden wedding" of "the Golden-Age-to-come!" Hence it is sketched in the loving terms of wedded joy, and known as "the marriage of the Lamb."

Between these two extremes—Paradise lost, and Paradise regained—our Heavenly Father in his tenderest appeal to the hearts of Israel, said, "I was an husband unto them!" This was the strongest term to express his affectionate care over them. Thence on, through the New Testament, we have the highest and holiest affections and relations, expressed and centered in him, "of whom all fatherhood—(the whole family) in heaven and earth is named." Eph. iii. 15.

But I forbear to expatiate on our relations to the Divine family. "He that sanctifieth, and they that are sanctified are all of One (Father), hence Jesus is not ashamed to call them brethren." Heb. ii. 5-14.

It is a grand thing to be a Christian, "renewed into the image of him who made" man. Of old, "faith" prompted Israel to come into ancestral line of the promised Messiah: but under the gospel it prompts to "seek a godly seed." Mal. ii. 15. Supreme devotion to dust, though golden, is but the old idolatry that cleaves "to the creature, rather than the Creator." Rom. i. 20-25.

The immortal portion, in the Messianic ancestry of old, and the corresponding participation in the Messianic destiny of "the first-born" embody the loftiest aim to which a creature should aspire. It assures a place at "the marriage supper of the Lamb," a portion in the golden paved Jerusalem, and an everlasting inheritance in "glory, honor, and immortality,"—with the plenitude and amplitude of "all blessing blessed!" Amen.

J. B. COOK.

[To the above we add, by way of supplement, the following abbreviated account of this *golden wedding* of Brother and Sister Willard taken from the *Public Spirit*, a paper published at Haddonfield, N. J., near where our brother and sister reside. It would have given us the greatest pleasure if this notable anniversary had occurred while we were visiting them on our recent tour East. There are very many of our subscribers who have become acquainted with the venerable couple in days gone by who will rejoice to learn that God has spared them to celebrate the fiftieth anniversary of their wedding day. We formed personal acquaintance with our beloved brother and sister more than forty years ago. In days gone by they aided us much in our humble ministry, and we write REGRETS that we could not have been present. May the divine blessings crown their last days.]

THE GOLDEN WEDDING: OR, FIFTIETH ANNIVERSARY OF THE MARRIAGE OF DR. R. AND MRS. E. S. WILLARD, AT HOLLY FARM, HADDONFIELD, NEW JERSEY.

A rare treat was afforded the friends of Dr. R. and Mrs. E. S. Willard on Tuesday last in the very successful celebration of their Golden Wedding. Friends to a large number were received and entertained during the entire day, which could not have been more bright, and agreeable to the comfort of the guests. The residence being so surrounded with large verandas, trees and walks, was admirably adapted to the occasion and made doubly attractive by shining new paint and the fragrance and beauty of roses and woodbine, besides the many beautiful contributions of cut flowers and bouquets so handsomely accompanying the congratulations of nearer neighbors and friends. Presents, showing good taste and most affectionate friendship, gave continual pleasure, as each hour of the day showed some new addition to the greatly admired and handsome collection. Friends from a distance indulged freely in gold coins. Some sending checks for amounts too large to mail in coin.

Commencing with the fact that Dr. Willard is now in his eighty-eighth year, the mind will have to go back to the earliest times of the present great United States, and from 1822 to 1825, we find Dr. Willard, after erecting his own first building, reading medicine in St. Charles, then the seat of Government of Missouri. After three years reading, the Doctor was ready in 1825 for both practice and adventure, and he accordingly joined a large caravan to go through the unbroken wilderness west to Mexico. His learning the Spanish language and the immense practice he soon entered made him notable the country over inasmuch as he was called to the family of the Governor, and no price was too great in consideration of his professional services in so much that the Doctor was greatly put about to safely care for his money. A daily diary which he still has, afforded him the pleasure of being the first careful writer of the *People and Country of Mexico*, printed in 1828 in serial publications of *The American Quarterly Review*; then edited by Timothy Flint. A copy of the publication is still extant in this county. After three years remarkable success in Mexico, the Doctor wishing to settle in life among his own people returned by way of Matamoras to New Orleans and thence to Cincinnati. First making his parents comfortable in life, he bought a partnership in a large drug house in Cincinnati, practicing as a physician and surgeon at the same time. An item of his drug business is one purchase of castor oil, $500, and the first cargo of 30 barrels of petroleum ever collected in the United States by Indians with blankets from the surface of water.

During one summer there the Doctor entertained the famous general *Arista* and family, who was banished from Mexico by General *Santa Anna*. Arista afterward returning and becoming president of Mexico. At this time the Doctor became acquainted with Miss E. S. Borland, whose family then contained a young man who is now the great Professor Gross, of Philadelphia. After marriage to this lady in 1832, the Doctor bought the farm land on which now stands the city of Covington, Ky., and laying out the streets, started the city by building a large residence and school.

His next move was to the Indian village of Oswego, where he made a settlement and started large enterprises on the Tippecanoe river, building here his third large residence, beside four mills and a Baptist church. The Pittsburgh, Ft. Wayne & Chicago Railroad then piercing the great West, the Doctor removed with his family seven miles, to the town of Warsaw, now become a city. Here he practiced six years, was elected by the State Medical Society a delegate to the United States Medical Convention at Washington, and became known as a surgeon and a medical lecturer. At Warsaw he built his fourth large residence and its surrounding improvements. In 1860 Dr. Willard, on account of health, removed to Hammonton, N. J., and built the place on Willard's Hill called Summit Grove Seminary and now known as "The Sanitarium," conducted by Miss S. S. Nivison, M. D., of New York. This beautiful residence, being in a large woods and on the highest point between the Atlantic and Philadelphia, became quite a resort; but the war called off the professors and two of the Doctor's three sons, and thus broke up the school. At this place Mrs. E. S. Willard edited a synopsis of her life called "The Story of Grace," which was mostly published in a weekly paper of Boston, and when all ready for the press, and paid for, was burned in the great Boston fire. This being the greatest of many writings which have been published for Mrs. Willard during many years of authorship. In 1867 the Doctor again moved his family and bought the present beautiful residence called Holly Farm, where he has retired to old age from a life notable for great personal enterprise and liberal public spirit. During a residence of sixteen years on Holly Farm, good health, a contented mind and, home religion, have brightened life's setting sun, and the Doctor's silvered beard seems an emblem of purity and peace, while his companion, as she appeared at the golden wedding clothed in "linen, pure and white," seemed to us as angelic purity, of whom it might be said, a hoary head found in the way of righteousness is a "Crown of Glory."

# Youths' Column.

## Missing.

JULIA M. THAYER.

Late at night I saw the Shepherd
Twilling slow along the hill,
Though the flock below were gathered
In the fold so warm and still.

Just one tender lamb was missing
When he called them all by name;
While the others heard and followed,
This one only never came.

Off his notes rang through the darkness
Of that long, long night of pain;
Oft we vainly paused to listen
For an answering tone again.

Far away the truant sleeping
By the chasm of despair,
Lay unconscious of its danger,
Shivering in the mountain air.

But at last the Shepherd found it,
Found it ere in sleep it died,
Took it to his loving bosom,
And his soul was satisfied.

Then I saw the Eastern spaces
Part before a shining throng,
And the golden dome of morning
Roused all shattered into song.

## Dishonest Men Value Honesty.

A young man came one day with a case of conscience. He was corresponding clerk in a flourishing house of business. His employers had begun to direct him to write letters to customers containing statements which he and they knew to be false. He had objected, and they said, "We are responsible for these statements; it is nothing to you whether they are true or false." I said to him, "Do they sign the letters, or ask you to write them in your own name?" As soon as the question had left my lips, I saw that, if there were a difference, both would be wrong; and I hastened to tell him so. He said, "I have to sign them with my name, pro. Messrs. Blank." I said, "Your case is perfectly clear; you must decline to do it." He said, "Then I shall be dismissed;" and after a pause, "I have a wife and family." I replied, "My dear friend, this is a trial of faith and principle; you must do right and trust to God to take care of you and your family." I met him some days after. "Well, Mr. ——," said I, "how are you getting on?" He replied, "I am still in my situation; I had an interview with the partners, and told them I could not write letters I knew to be untrue. They were very angry, and I expected to receive notice, but I have not received it yet." Months passed, and he remained in his situation. After a while he called on me, and I saw in his face something had happened. "Well, Mr. ——," I said, "have you had your dismissal?" "No," he said, "I have not," and smiled. "What then?" "A very confidential post in their service, with a higher salary, has fallen vacant, and they have put me into it!" On second thoughts these unprincipled men had come to the conclusion that a clerk who would not deceive a customer would not deceive them, and was too valuable to be lost.—*Dulcith.*

## Galilee.

You have ridden through Galilee? You have seen the city of Nazareth, and the site of Magdala, Gerasa and Capernaum? You have been on the spot of the marriage feast? You have stood on the slope from which he preached the sermon on the mount? Is Cana known? Where is Capernaum? Has the spot been identified, and what kind of a place is it now?" Such questions break in cataracts on every pilgrim from the Holy Land. Jerusalem may have a deeper and sterner interest for a Christian Frank than any place in Galilee; yet Galilee is properly the country of our Lord. Here his early life was spent; here his chief companions lived; here his most important words were spoken, and his most important works done. The whole province of Galilee was called the country of our Lord. Whence comes this name of Galilee, so closely connected with the sacred history, and so closely sounding in all Christian ears? It is not sacred to a Jew, nor sweetly sounding in a Jewish ear! The first name under which we know the country is Galilhaggoyim—land of the heathen. In the midst of Israel a Gentile people clung to the soil, and could not be expelled by fire or sword. They were a remnant of the ancient dwellers, but a hardy and unconquerable remnant, occupying the stony hills and thickets, much as the Druses cling to the hillsides in Lebanon and the Waldenses to the valleys of Piedmont. Joshua ravaged their towns, Solomon tossed them as a fee to Hiram; but the leader of Israel and the king of Tyre were equally baffled by the passive tenacity and endurance of these ancient tribes. In the language of Jewish scribes, the country remained a land of strangers and heathens—Galilee of the Gentiles. Many Hebrews lived in this heathen province, but the high priests looked on such Hebrews as low rabble who were not unwilling to live among strangers for the sake of gain. The feeling was not unlike that which English country squires used to express for people who sought their bread and salt in Van Diesman's Land or Botany Bay. Galilee never ceased to be a term of reproach. To be called a Galilean in the court of Annas Caiphas was to be called a rogue and churl. Josephus frequently speaks of the Galileans as brigands. Hence the saying of a strict Jew like Nathaniel, "Can any good thing come out of Nazareth?" Hence the opprobrium attaching in minds of strict metropolitan Jews to such epithets as Jesus of Nazareth and Jesus the Nazarene.—*Hepworth Dixon.*

## Letters to a Son.—No. 1.

*My Dear Son:*

You can be at no loss to understand my motive in addressing you upon the subject of religion. You might rather have a difficulty in discovering my motive for not having done so long ere now. I had a good reason, so long as you were under age, for not urging upon you a profession of religion, because of your doing so merely out of respect to my authority. Yet if you had done so of your own free will, it would have given me very great pleasure indeed, although it would not have absolved me from writing to you on the subject of religion, but would have materially affected the point of view from which I should have to address you. But now, as you are come of age, and have to act for yourself, and as you have not yet taken upon yourself a profession of religion, but seem rather to be undecided or indifferent, I feel called upon to address you on the importance and necessity of your becoming a decidedly religious young man.

Do not for a moment suppose, however, that I have to find fault with your general conduct, as your training and education here in a measure anticipated much that religion is supposed to do for a man. You have been trained to habits of industry and of obedience to your superiors, and have been inured to labor and to a sense of independence and freedom of thought and action, such as few families beyond our own country can boast of.

From these considerations, I trust you will not look upon my present writing as any interference with your freedom, or that it is in the least degree uncalled for in your present circumstances.

If I were to recommend you, my son, to join a Life Insurance Association, I would forward you a prospectus, reports, tables, etc., and point out to you the advantages you would thereby derive. Such is the course I shall pursue in recommending to you the subject of religion—the only difference being that you already have in your possession all the documents I shall have occasion to refer to. My aim in writing to you is to induce such earnest attention to these documents as shall result in an early and proper decision upon a matter so important.

At the outset, you might feel disposed to ask, What is Religion? Such a question is susceptible of various answers, according to different aspects and relations. Take one from James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27. This is true religion in its effects, as regards benevolence towards others, and purity in ourselves; and if these effects do not follow a profession of religion, that religion is vain. But religion has another aspect—that which is God-ward—godliness, faith, spirituality. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." The religion of Jesus seeks to place man in the true spiritual relation to God; that is, to be united to God, have an abiding consciousness of the friendship of God, and of being his friend; having a regard to his will above everything else beside. The Bible has for its object the developing in man this spirituality, this godliness:—in short, to make a man a "man of God."

In directing your attention to the study of the Bible for this purpose, I shall present you with a brief outline of the manner in which I intend to pursue the subject:

1. Objections against such as your father presuming to understand or teach Bible truth without a classical education.

2. Objections against the credibility of the Bible as a revelation from God.

3. What has God revealed?

The objection I have placed first, is simply that a man cannot understand the Bible without a knowledge of the languages from which it has been translated; for if a man can understand anything and has a general aptitude for teaching, he is qualified to teach what he understands. A man may be capable of understanding a subject, who has no aptitude for teaching; and one's aptitude for teaching is not affected by his ignorance of a subject, though his understanding is. And a man may be ignorant of Hebrew and Greek, and yet be a fair English scholar; and if he cannot understand the Bible, and therefore cannot teach it, it cannot be his ignorance, but the translation that is to blame. So this objection resolves itself into a demand for a better version of the Bible.

Paul seemed to entertain a very high idea of the efficiency of the Scriptures, when he declared they "are able to make us wise unto salvation, through faith which is in Christ Jesus." And again: "All Scripture given by inspiration of God is profitable for doctrine (that is, teaching), for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This commendation of the apostles covers a great deal of ground—first to make wise unto salvation, then to make perfect. Further, the apostle speaks of the Scriptures as a safeguard against the evils to which the disciples are exposed. "But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures." 2 Tim. iii. 13-15. Again, in Heb. v. 12, he says: "For when for the time ye ought to be teachers." Was this expectation based on any literary advantage they possessed, or on the simple fact that they had in their possession the Holy Scriptures? And remember that these were the Old Testament, and in most cases a translation from Hebrew into Greek, and thus liable to the same objection as our own English version. In point of fact, it is a Jewish objection to Jesus and his apostles that they usually quote from the Septuagint.

In exposing such straw some cod-

ation of the Scriptures, the apostle laid himself open to the same objection in his day; but it would have no more force than it has now. If learning were any guarantee for understanding the Bible in any age, surely we might expect that the highly learned men of our day should be of one mind in their understanding of the Scriptures. But nothing is further from the fact. And how inconsistent is it to tell me, that because I am unlearned, I cannot understand the Book, and in the same breath to say to the learned man, "You are qualified; but if you make any discoveries not to be found in the creed, you will be treated as a heretic!" Such a manifestation or human folly is only equalled by the bold decree of the recent Œcumenical Council—that learning and intellect can do nothing to discover the truth; and hence the necessity of the Pope's infallibility to determine the truth as to faith and morals.

Believe me, my son, that the word of God is intelligible, and be not deterred from investigating for yourself, from any fear of your not being able to understand—aye, to understand infallibly—what God has revealed. I do not see any more difficulty in ascertaining the ideas of Jesus and his apostles, than in apprehending those of any who have written since their day. I would rather expect that the former would be the more intelligible, for they professed to speak and write for the great mass of the people, and that on a subject of the utmost importance to their highest welfare; and no one disputes their intelligence and ability to express what they desired to communicate.

Thus far, then, in regard to the instrument from which I am to draw my arguments for your becoming a truly religious young man. I might say a great deal more on the point I have considered, but it may be resumed at a later stage of my communications to you. In my next, I shall offer a few suggestions in regard to the credibility of the Bible, and the evidence of its being a revelation from God.

Accept, my dear son, my best wishes for your welfare, and believe that your good is the constant prayer of your affectionate father.—*Alex. D. Black, in Messenger of the Gospel.*

# Communications.

## INQUIRY AND REVOLUTION.

It was announced at the latest anniversary soiree of Mr. Macrae's church in Dundee, Scotland, composed chiefly of seceders from the communion he once belonged to, that the membership had already risen to 1,800, and that financially everything was prosperous with the young congregation standing out there and alone in its courageous independence. Only two years ago, or a little more, their pastor, then located in the west of the country, had been expelled from the U. P. fellowship, because of his unbelief in eternal penal misery, and the above facts are a protest against the high-handed synodical decree, which unlike some creeds requires no explanation. The heroic preacher now enjoys the liberty won by his devotion to truth, as these words from his address at the social entertainment so clearly indicate:

"It was with unspeakable comfort," he said, "to be free—free to think, free to speak, free to reject what is false, though it be taught in the Confession of Faith, free to welcome the truth, and to welcome it honestly, though it be not taught in the Confession or may contradict its teaching and the dogmas and notions of bygone ages."

Mr. Macrae, like one emancipated, sympathetically desires that all, bound as he and his auditors once were bound, may have deliverance from ecclesiastical fetters and frowns: "The churches would he hoped, by and by, share the freedom of thought and liberty of conscience to which they were meantime driving out their heretics. Never was (theological liberty more needed than at present." Speaking of the age, and its theological revolutions he said: "This age was an age of inquiry, when all things are to be tried as by fire. Already many things that the churches denounce as heresies in the past are proving themselves to be living truth. With things as they still are, an age of inquiry means also an age of revolution; and in the days before us short shrift is likely to be given to things, however venerable, out of which the life and honesty and usefulness have gone."

Few can doubt but that this prophesy will be made good, and as a consequence God will be seen as a God of love, and men will no longer be in slavish terror of his Majesty, nor of their associate in communion, nor of those whom they have suffered to become their ecclesiastical superiors.

W. G. MORCHIEFF.

## WHAT ARE THE FACTS?

I am always pleased to receive information (?). I thought the Savior's first coming took place at his birth and not at the beginning of his public ministry and manifestation as Brother Cook infers! I thought when I came to a house my coming was a thing of the past although I was not manifested at the time to all in the house. But, although I am pleased to hear the opinions of others who differ with me, yet I shall beg to be excused from accepting what is to me, so untenable a theory. If the Savior's first coming took place at his birth, then the paragraph numbered 1 is not relevant to the question because the public demonstration occurred after that event had taken place and not in connection with it.

By the same parity of reasoning as is used in the paragraph numbered 2, it could be shown that the resurrection of all the dead takes place at the same time (John v. 28, 29), and yet we know they are at least a thousand years apart. With this fact before us, would it be at all strange then if events that are heralds of their manifestation rather than the coming and rapture, together with that manifestation, should be spoken of as occurring at the same time with the coming, when in fact we know there is a short space between? "Behold, I come as a thief," denotes stealth and silence. "Two shall be in the field, one shall be taken and the other left" denotes the same quietness. Then how harmonize these conflicting statements? By "rightly dividing the word of truth." The quietness at his coming—the demonstration at this manifestation. I am doing just what our brother says should be done—heralding the coming as revealed, and am not suppressing their revelation but placing it in its chronological order.

S. H. REEVE.

## PROGRESS OF MOHAMMEDANISM.

The growth of Mohammedanism in Africa and India has been very great during this century. The Arabian missionaries of that theistic faith are the most indefatigable workers. They are rapidly converting the Pagan tribes of the "Dark Continent," and Mohammedanism is spreading far in the interior, while Abyssinia is about the only African country not penetrated by it. There are nearly 50,000,000 Mohammedans in British India, and there is every probability that the nearly 200,000,000 of population will ultimately be largely converted to that faith, which seems to be more attractive to the Indian mind than the hopeless dogmas of Buddhism and Brahmanism. In North Africa and Arabia the Mohammedans can be stirred up to the wildest fanaticism, but it is exceedingly doubtful if a proclamation of the "Fehad" or Holy War by the sheikh Ul Islam, the great religious official at Constantinople, would have any effect on Arabian churchmen, who by a large majority belong to the Sunnite sect of the Mohammedan Church, and do not recognize the Ottoman Turk as the rightful heir to the Caliphate, the nearest descendant of the Prophet residing at Mecca and being regarded as the rightful heir. Selim I., three centuries ago, conquered the sacred dignity of the Caliphate by the sword from the Abassside Princes, but the sword of the House of Othman is no longer feared in the East. If the Arabian Mohammedans of Arabia and North Africa rise against England, they will do so without reference to the orders of Abdul Hamid. They respect the Porte less than ever since the Russo-Turkish war, which stripped Turkey of 71,000 square miles of territory and humbled her before the world.

## ANNOUNCEMENTS.

The fourth annual Conference of the Church of God, of Western North Carolina, will meet at Concord Church on Cane Creek, Buncombe County, North Carolina, on Friday, September 1, 1882, at 2 o'clock p. m., and continue over Sunday. All are invited and especially preaching brethren. Those coming by railroad will stop at Asheville Junction, and if they will write to Brother E. M. Anderson, Arden P. O., Buncombe Co., North Carolina, they will be met at the depot with conveyance to take them to the place of meeting.

E. M. ANDERSON, Pres.
H. M. SALTS, Sec'y.

*Crisis* please copy.

Your character does not gather itself and spring up in a night like Jonah's gourd; it is the tardy, difficult outcome of duties bravely done, of battlings with temptation, of a sleepless vigilance against the enemies which, like flies in summer swarm against it.

# Poetry.

London World.

## DESPONDENCY.

Sometimes there comes within the life,
This else sacred life of ours,
So much of loss and pain and strife,
That out and over, with tear drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day
And the tired heart grows faint,
For strength and courage die away,
And life that have been first to pray,
Can only make complaint.

And life becomes at such a time
An unattractive thing;
There is no sound of cheery chime,
The days move on in dreary rhyme,
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For everyone its pain will be—
Do not despair, but try to see
Some sunshine through the tears.

And know that he whom sorrow teach
Receives a gift from heaven,
His tenderness some hearts may reach,
To whom the glad in vain might preach,
And joy through him is given.

Oh, then, be thou a comforter
To some so sad that, there:
And while thou thus dost minister,
Strange lilies in thine own heart shall stir,
And grief forgotten be

# Selections.

Prophetic Times.

## ISRAEL'S PROMISED FUTURE.--No. 8.

Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee. Gen. xiii. 17.

God's sovereign choice of the house of Israel to be to him a peculiar people, though through their own unfaithfulness they have been a most afflicted people, while it is one of the most wonderful mysteries, is at the same time, one of the most indispensable features in the whole scheme of his government of this world.

The covenants of God with the fathers of the house of Israel, overflowing both with material and spiritual blessings, are the sure foundation on which rests the hope, not of Israel only, but of all the families of the earth, of salvation. In thy seed, God said to Abraham, shall all the families of the earth be blessed. The promise of God, afterward ratified by successive covenants, though not fulfilled in the past, he will certainly fulfill in a day near at hand.

It is from behind the uplifted veil of these covenants, uplifted not by mortal hands, that the Christ of God, the Savior of man, personally appeared to the house of Israel once, and will appear again, to set up his millennial reign on this very earth.

These covenants are God's key to those prophecies concerning the future national glory of the house of Israel with which the sacred pages everywhere abound, on which they rest as their proper basis, and to which they look as the proper pledge of their fulfilment. The words with which God by the mouth of his holy prophets almost uniformly closes these prophecies, are to the effect that even in the latter days, God will not forget the covenants which he made with them. Thus does these prophecies concerning Israel's final re-establishment and happiness everywhere lean for their final support upon God's covenants with his friend and servant Abraham, and everywhere beam with their hallowed light.

Far away in the Orient, beyond the ocean, and between those pleasant Eastern seas, where for the most part, flowers ever blossom, and beams ever shine, there lieth a goodly land; a land of wheat and barley, and vines, and figtrees, and pomegranates, and olives, oil and honey; a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land flowing with milk from its cattle on thousands of hills, and with honey from its forests and thyme shrubs of wonderful configuration, embracing within its narrow range, scarcely larger than that of Wales, or the little State of Maryland, the natural features of almost every country in the world; a land which, for the delights of its climate, the fruits of its soil, and its central situation, military and commercial, between the North and South, the East and West, has ever been the coveted prize of kings of the East, in the time of the Assyrian and the Egyptian, the Persian and the Greek, the Roman and the Saracen, for which they have never ceased to strive, even with an ardor not less impatient than that with which the vast hordes they have so often led to its invasion, have sighed for the unfrequented palm groves it-landed in the wild wastes of the deserts of red and yellow sand that skirt its Southern and Eastern borders; a land upon whose iron earth and beneath whose brazen skies there hath rested these many centuries, one of the most fearful and desolating curses ever inflicted by an angry heaven on guilty people; and yet a land whose forests and hills in the millennial period, when war shall be abolished forever and ever, and will flow with milk and honey again, and its pastures be clothed with flocks, and its valleys be covered with corn, and its old foundations, and fallen walls, and crumbling terraces, and broken cisterns, and ruined presses, and deserted folds, proclaiming with their mute and eloquence, the fertility, and opulence, and populousness of its ancient past, be built again; for the sure word of prophecy everywhere proclaims that in those better days to come, even in the latter days, the consecrated land will be restored to more than its pristine beauty, and greater than its ancient glory.

Such is the Fatherland, the Divinely covenanted inheritance, not of the two tribes of Judah and Benjamin only, who alone returned from the Babylonian captivity, but of the twelve tribes of the covenant, given to the house of Israel, as an inalienable inheritance and everlasting possession, in all their tribes and generations, notwithstanding any temporary periods of dispossession or the length of their duration; to which, therefore, they will according to present intimation and existing facts, before long return, to re-inhabit it, in organic unity, as God's peculiar people. His ancient and sacred nation, after these dreary centuries of Gentile servitude, exile and persecution are ended shall exercise therein all the functions of a distinct and recognized nationality as completely as ever before, or as ever any other nation.

Such is the land of which alone of all lands, it can, at all periods of its history, be truly said that its hopes are richer than the memories, growing ever richer still. Such is the land, the future glory of whose ancient capital has been the burden of so many of the saddest, but sweeter strains of the prophetic bards of Israel, whose walls though now a desolation, are to be built again; and when rebuilt, will lift their sacred watch-towers to the skies, around the "City of the Great King," the destined metropolis of the millennial earth.

How wonderful in its antiquity, this wonderful nation! Other nations, as for instance, the four great empires of the Gentile past, those symbolized by the four parts into which the glorious but terrible image of the second chapter of Daniel is divided, and by the four wild beasts which the seventh chapter of the same book describes—symbols which, for some reason, so many interpreters find it convenient, in these modern times, to quietly ignore, namely, the Babylonian, Persian, Greek and Roman, are, in the parlance of scholars, by a sort of classical courtesy, styled ancient. But what is the antiquity of the most ancient of these compared with the antiquity of the Jewish nation? They have passed before our eyes, in quick succession, in the stereoscope of history, leaving scarcely the ashes even of their fires behind them. They have fought their last battle, and sleep their last sleep beneath the ever gathering dust of the ages, never to be quickened into life, never awake to earth's glory again. But the Jewish nation, in respect to its organic structure and outward forms, broken and scattered, still lives. Trace back the history of these Gentile empires, till it is lost in its obscurist mists of tradition. Even then were the Jews an ancient nation. The Hebrew commonwealth had shone in the fulness, yea in the fulness of its majestic proportions, and the Hebrew language, in the fullest purity it ever attained, had recorded the acts of its founders and its kings ages before. This ancient nation, which certainly has not passed the matured manhood of its power now, though its power be now as yet a scattered power, had, for centuries flourished in ripened manhood before the proud name of the great Babylonian Monarch ever shook with terror a single Eastern heart, as the records of its achievements and the productions of its greatest minds everywhere affirm. Some of the loftiest intellects of ancient Babylon, even when it shone in its highest glory, as, for instance, Daniel and Ezekiel, were Jews of by no means an early generation, or early period of the Jewish monarchy.

The empire of Babylon reached the height of its greatness some twenty-four hundred years ago, or some six hundred before the commencement of the Christian era, and yet, though mistress of almost the entire then known earth, some four hundred years before, or about a thousand years before the commencement of the Christian era, the Hebrew Theocracy was in full meridian of its splendor, and its dominions scarcely less extensive than those of the Babylonian monarch four centuries later. The comparative material splendor of these two dynasties is, perhaps, a not unfair exponent of their comparative antiquity. The temple of Belus, at Babylon, the palace of its king, and the hanging gardens of its queen, were far outshone by the Temple at Jerusalem, planned by the Great Architect of the heavens, and reared by Israel's stateliest king four centuries before.

Again, Nebuchadnezzar founded his own capital and empire, reducing as he did, for the first time in Assyrian history, all the countries that at various times had been subdued by the Assyrian arms into one united, compact, and homogeneous government, obedient throughout all the ancient Assyrian borders, as well as the now more widely extended borders of his own immediate kingdom, to the same sovereign and autocratic will and the same golden head; thus introducing, in his kingly person, in all its august and golden fulness, the first great universal Gentile empire, the opening era of Gentile supremacy upon the earth, the "Times of the Gentiles," and of treading down evermore of the tribes of the house of Israel, "until the times of the Gentiles be fulfilled."—Daniel and Luke. Is not this great Babylon which I have built for the house (that is the metropolitan seat) of my kingdom (that is, of this great Assyrian empire, now subject unto me alone) by the might of *my* power, and for the honor of my majesty? "the words just proceeded out of his mouth," he was changed into a beast, driven among the cattle, till a certain period had elapsed, restored, when he humbled himself and acknowledged the Supreme power and absolute government of Jehovah. Dan. iv. 34–37. But David and Solomon could trace their ancestry, and that of their nation, and the constitutional policy of their government, without the slightest break, or obscurity or mist of tradition or hieroglyphic uncertainty in the record, back in the one case, to the days of Abraham, who first entered the land of Canaan more than a thousand years before they reigned; and in the other to the days of Moses, who led the children of Israel through the wilderness six hundred years before. Compare the antiquity of the Jewish nation with the American, if indeed to refer their antiquity, in any possible sense or connection, be not the purest solecism. When this continent was discovered, Palmyra, whose famous Queen was of the seed of Abraham, had been in ruins a thousand years. The first foundations of Palmyra were laid two thousand four hundred years ago, yet, even then, the Jewish monarchy was in the very plentitude of its ancient splendor and power, for it was flourishing under the scepter of King Solomon, who built Tadmor in the wilderness, the identity of which with Palmyra and Athens, and Rome, and Carthage as yet unknown and the bricks of Babylon as yet unburnt, but while also (if as some suppose, a point however, which is foreign to our theme, this continent was still an unpeopled wilderness,) the Jewish nation was then intact in their twelve tribes, when Tadmor was built, in that remote antiquity, Jerusalem was a queenly capital, and mistress of the known earth.

Verily, how short the record, how brief the career, how recent and new-born the ancestry, of every other nation in comparison with God's ancient nation, with these hoary patricians of the earth! What letters patent of nobility, of kingdom, or principedom, or earldom, in all the Gentile ages, can be compared, in the antiquity of the Hebrew date, with the covenants sealed by God with Abraham on the plains of Moreh, beneath the sacred and overhanging cliffs of Gerizim, more than four thousand years ago, covenanting unto him a posterity as innumerable as the stars of heaven, and a national existence as endless as the ages!

S. Bonhomme.

(To be Continued.)

## ALEXANDRIA.

Alexander the Great sought to found a city after the destruction of Tyre, and in 332 B. C. selected the site of Alexandria, because of its excellent position for trade. It is twelve miles west of the Western Nile, and between the Mediterranean Sea and Lake Mareotis. The city grew rapidly, and soon became the great centre of Eastern commerce. The Ptolemies succeeded Alexander, and under them the city contained 300,000 free inhabitants and as many slaves. It became the centre of learning and schools of Grecian philosophy flourished there. Magnificent monuments were erected, among them the Pharos, the Museum, and the Temple of Serapis, and there were many gorgeous palaces and public buildings.

Julius Cæsar besieged and took the city in 48 B. C.; and eighteen years later, Augustus made it an imperial city. It now began a new season of prosperity, continuing till the establishment of the seat of empire at Constantinople. The catacombs, public baths, and Pompey's Pillar, with the Roman city wall, were erected during this period. In the year 215, the Roman Emperor Caracalla visited the city and ordered a general massacre; and under the rule of Gallienus a famine swept off half of the population. In 273, an insurrection resulted in the destruction of the great library of the museum. In 296, another revolt ended in a general slaughter, and in 365, an earthquake destroyed 50 000 persons. The Persians captured the city in 616, and yielded it to the Arabs in 641. It then contained 400 palaces, 400 theatres, 4,000 public baths, and 12,000 gardens.

From this time on, it rapidly decayed, and its population and trade diminished. Cairo took its place as the chief city of Egypt. It finally sank so low that in 1777 its population was only 6,000. Since then, the city had been rebuilt and raised to importance again. It resembles an Italian city, and had large streets, well paved, lighted with gas, and abounding with fine residences. The great promenade of the Mehemet Ali or Franks Square, where the massacre of June 11 began, was the central point of the city. Railways connected the city with Cairo, 120 miles distant, and with the Suez Canal. The city was a great central station for passengers, as the steamers to and from India, the Mediterranean and the Levant all stopped there.

Among the prominent buildings were the palace of the Khedive at Ras-el-Tin, the large naval arsenal, the naval and military hospitals, the custom house, tribune of commerce, Italian college, and the various schools. The Turkish quarter was irregular, but the European quarter had many good streets and fine buildings. The city has two harbors, one east and one west of Pharos. The former has a breakwater, mole, and quays. The city was supplied with water from the Nile, and was the seat of several large government and other manufactories. The principal exports were corn, cotton, wool, gums, rice, dates, sugar, cotton seed, wheat, beans, senna, and hides. The principal imports were woolen and silk goods, hardware and machinery, with timber, coal, petroleum, drugs, and other products. In 1872, the population was 242,034, of whom 47,316 were foreigners.

# Letter Drawer.

Baltimore, Md.

*Editor Restitution:*

Enclosed find a "greenback" and the name of a new subscriber, a prominent dentist of Baltimore. He wishes you to send the paper to his office. He is like myself, a Methodist, that dares to think and investigate for himself. "And he followeth not us" (Mark ix. 38) is as powerless to intimidate him and me as it was to compress the great liberal heart of Jesus when importuned by the beloved disciple John, to rebuke such as were doing God's work outside of the John circle. What a rebuke is this to exclusiveness and pious puff. See Jesus answer, forbid him not.

The writer of the article—"Some Thoughts on God and his Christ"—has for the first time made me feel as though I would like to be to this dear friend, as Elihu was to Job and his would-be counsellors. Elihu to me is a grand character. What a pity his race should be so near extinct. He is not required to ask Job to pray for him, as were his three friends—Eliphas, Bildad and Zophar. God says to Job, "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?" etc. I claim that these questions which the Almighty puts to Job, are as easily answered as the subject of "The blood of Jesus Christ his Son cleanseth us from all sin."

"'Tis mystery all immanuel dies,
Who can explore his strange design?
In vain the immortal Seraph tries,
To sound the depths of love divine;
'Tis mystery all let earth adore,
Let angel minds enquire no more."

That which angels are represented as not able to look into, my friend treats as a plain matter-of-fact, no more mysterious than the "removal" of J. A. Garfield. If the blood of Jesus the Christ did not fall as a blessing upon the heads of even those who said "His blood be upon us and our children" it was not because vindictiveness on the part of Jesus for this imprecation. Hear the Lamb with his expiring breath lisping a prayer for his tormentors—"Father, forgive them; they know not what they do." Again hear him—"Beginning at Jerusalem." So that I think it is plain that the Jews were not forsaken because of the part they took in his crucifixion, but because of their rejection of him as their Savior and Redeemer. My friend styles the tragedy at Calvary "The most desperate crime that was ever committed against God—an open outrage of his authority." I question the rightfulness of this position. It has ever been a mystery to me that God should adopt this method of curing the rebellion that began in Eden. No doubt he could have adopted some other way had he been pleased so to do; he evidently deliberated in the matter, he surely made no mistake, he is too wise to err. Since he has adopted the plan of subjecting the "only begotten," the sweet, meek Lamb, he in whom there was no guile to be mocked, scourged, crucified, the most fitting thing I can do is just to imitate Moses at the bush—not literally—but in awe and reverence. This it would appear is God's method of mortally wounding the serpent and recovering fallen man. "And if I be lifted up I will draw all men unto me." When Jesus said this, he knew what he was saying. Who like him can know so well how to reach the human heart, hence it is written, "We love him because he first loved us." None of the Divine attributes affect us like this one love—

"For God so loved the world,
That he only son he gave,
Whoever believeth on him,
Eternal life shall have."

I trust my dear friend and neighbor will not think hard of me if my thoughts of God and his Christ differ just a little with his thoughts as they appear in the issue of June 28—I mean only where he speaks of the blood cleansing and the manner of our Lord's death. In most other things I am with him heart and hand. I think there is danger in becoming too much absorbed in the King's matters, finite minds can explore so far and then stop. Well for us if we know just where to stop.

May the blood that speaketh better things than that of Abel, be to my friend and myself as well as to all the readers of The Restitution what the typical blood was to Israel in Egypt—when the death angel passed through the land to destroy the first-born—God's mark and means of salvation.

"Jesus thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can make me white as snow,
No Jewish types, could cleanse me so."

Isaac McCurdy.

Lincolnville, Pa.

*Editor Restitution:*

Having just returned from a two weeks' preaching tour in Potter Co., Pa., near Coudersport, I thought I would write a few lines for The Restitution.

Had the privilege of attending the Michigan State Conference, and shall not forget the associations formed while there; also at Cleveland, Ohio, with the brethren and sisters there, in company with my wife. On our return home, to our disappointment we found that our beloved brother, J. B. Cook, had been in our neighborhood, and we did not see him.

After resting a few days started for Potter Co. We endeavored to the best of our ability, to preach the gospel of the kingdom, and the signs of the times; also our duty. Some few were almost persuaded, and I hope they will yet obey by putting on Christ and walking so as to be found of him in peace at his coming.

Yours in hope.

John T. Ongley.

P. S.—If any should wish my labors, I am at liberty. Come fall I have a number of places to go to when the evenings are longer. J. T. O.

St. Paul, Ark.

*Editor Restitution:*

As I am writing I will just tell you where we can be found—on Lawler's Creek, Madison Co. Ark. I came here twelve years ago, and was the first of the *one* faith in the county. We now have a small congregation, organized two years ago. We need help, and if any preaching brethren pass this way, please call and see us.

*A.* Hartley.

Sodus, N. Y.

*Editor Restitution:*

For the last forty years I have had the light not of creeds, but the blessed Scriptures, and preached the gospel hope. I am now disabled, superannuate, unable to look into, my friend treats as a plain matter-of-fact, no more mysterious than the "removal" of J. A

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also as hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### FROM ARKANSAS.

If death comes before Christ comes, (to me,) then I shall be utterly without the power to do a single good thing. I can not speak a word, write a sentence, or think a thought to God's glory. I can not do a single act, there will not be the smallest power of will, there will be no heart-throb of feeling, no thrill of sensibility, no power or possibility of influencing any person or thing on earth. Then ought not my life to be more fruitful now—when I am well and active, when heart and blood, and brain and nerves and muscles are all tributary to God's service, or capable of being so tributary? What new life, and new wisdom, and new usefulness I ought to desire and to possess!

Take it altogether (some will say) do the enjoyments and utilities of life exceed the drawbacks and burdens, the griefs and discouragements? People differ greatly in constitution and circumstances. Some are light-hearted and hopeful, some have health and wealth and friends, have happy contentment, simple tastes, and easy adjustment to circumstances, are not anxious, are not much afflicted perhaps, and have a happy natural harmony and symmetry of faculties, and ease and efficiency of physical functions, have comparatively few cares, have constitutional and characteristic restfulness, have a happy habit and purpose of looking on the bright side of things, are full of suggestions and impulses of charity and hope (an exceedingly good combination by the way.) But others are not so. They are not so happily constituted. They are too sensitive, too apprehensive. They may be really poor and unfortunate. They are deficient in hope, in health, in friendships, in comforts. They suffer losses, they endure hardships, they toil painfully, and this too, without imputing the fault of neglect, or any blamefulness that should seem to lookers on to be fairly a cause of sufferings, at least in many cases. Hence the old question comes up, "who will show us any good?" Life is a hardship and a burden.

But for all these things what a happiness to remember, there are mitigations. We are on the field of battle. We are in a life and state of trial, and those most tried may be most fortunate, if they know it. They are really chosen for some future great good. There is a God unseen who has a smiling face, smiling with the thought of intended kindness, intentioned kindness; goodness and good will, and purposed blessing, as fixed and certain as day-break and morning. And God is smiling on, unseen all the while, immutable and immovable in his determinations to bring about the greatest good and the most wonderful coming joy and delight, and in his immovableness and immutableness, with a heart as gentle and tender as a mother's, and a hand as soft and large and kind as that of the best and most benevolent being on earth—yea and more. In trials, O, beloved, think of the God who thinks of you, sees you, cares for you, and loves you. One said, "I have set the Lord always before me." A grand thing to do. Not a vengeful and austere God, but good and true and sympathising, and a fore-ordained of good things.

Therefore he is wise who sets the Lord before him, who does it even with an effort of memory, a painstaking of thought, helped by the spirit. Such a man simply sees by faith what is true, though out of sight—or invisible. The saint sees the invisible—that is his character, and course of conduct, his law of life. He sees beauty, love, brightness, kindness, immutable purpose of kindness, if he is willing to see it and earnestly seek it, which is to see and seek these things in God. David's God is a being of every excellence. Pagan gods are merely imagined giants, with faults that repel or corrupt or confuse. Their worship degrades the mind. Not so the God of Divine revelation. His grand instinct is goodness. Harshness may be a rough garment that he puts on to hide the love whose intensity is impossible to be revealed to creatures that have not the strength to bear such a revelation. We need to be thoughtful and wise, and to have that trait, that quality, that exercise, often so difficult, to-wit: patience. So cheer up, down-cast hearts, that have such burdens, such losses, such labors, such disappointments. Yes, disappointments, which is simply another word for or a word equivalent to compound words, to phrases, and whole chapters even of experience put into utterance, blasted hopes, expectations raised to be ruined, and visions to be blighted and dashed down fruitless and unfulfilled. How many hidden sufferers and sufferings! How many bravely hide their anguish! How many habitually fail, to human sight. To say that God is not looking on, that he does not know or notice, that he does not feel or care, is to say there is no God. For if there is a God he must feel and care. Now have faith. Jesus said so. Believe more and despond less. God is alive. Be bolder in faith, be bolder in asking. We ask too timidly. Remember, God, like strong men in that one thing, likes his strength tried. He loves to be leaned on. He enjoys having his word and power put to the proof. We are too faint in asking. We are not half so bold as king David. Study some of his expressions—paraphrase them and see.

Within the sphere and limits of becoming reverence, we are not half pointed and explicit enough, not daring enough in prayer. We want to frame excuses for God's refusals or non-fulfilments. We put our petitions in the shape of generalities, so constantly, that whether God answers or not, we can scarcely tell, and if he don't answer we can give some wise reason. The age and situation demand more—demand an answering God, demand the proof and experience of answers, the evidence of them, the exhibition of them, to confound cavil and to cure heart-aches. There ought to be a new era in praying. There must be more boldness, more earnestness. God, I must think, does not care to have so many excuses framed for him. He wants to be put squarely on his promise. He wants to be tested by bold and persistent asking. I believe God admires daring. He cannot love, (he may endure, or possibly pity,) weak and hesitating styles of prayer. Here is a field and occasion for wise and reverent but wonderful daring. Am I wrong? Then let some one criticise me. Let some one show me false. I am sick and weary and tired of the unfruitful praying of these days. There is some great wrong or lack, some fault that is the mother of failure. Where is Samson? Where is a strong man, strong in faith, that can pray and win, ears and obtain? We want him, the age needs him, the audacity of infidel ridicule demands a great new work and power of prayer, a man that can pray, that can ask what he will and get it.

It is no use talking. There is no rest, there can be none, till this new power is seen, till this new man appears. Let him be a prophet, let him be somebody raised from the dead, if need be, but we need him. Yet it seems to me mortifying almost, and discreditable, that we must look for the grave to yield up an old prophet, in order to find a man to head the praying world in the nineteenth century. Is there no one among the living? Christians are afraid to confess openly that nine-tenths of their prayers fail to be answered, or would be if they dared to ask outright for what they really want. They dare not ask simply, concisely, explicitly for just what they really desire, especially for fear somebody hearing them might comment on their failure to obtain. And they themselves have such doubt and misgiving about obtaining that they dare not, can not squarely ask. And, excuse me, but I do think, there is a great picture of unconsequential and ineffectual form, a great picture of faintness, and a great exhibition (shall I call it by that unflattering word?) of failure. And are we so anxious to shield the Lord himself from reproach as we are to save ourselves from the imputation of non-accomplishment? I don't know how it is in every case. But I suppose we do not know how to be as bold as we ought in prayer, because we are not bold and honest in the confession of our own failures, honest in acknowledging that we are somehow far behind and below the promises. We don't come up to them, and we don't realize and fulfil them. It is not mercy because we are such sinners—for God can save us from our sins—but because we don't come up to the measure of his power and willingness and longing to help and bless, through our everlasting and pitiful timidity.

Why don't we reason with God—if I may use such a word—and tell him what a blot on his glory it will be if he don't fulfill his word? Why don't we press our call for what we dyingly need? Why don't we wait on his action, hanging expectant with open mouth on his hand, instant in waiting and expectation? Why don't we say to him we must have this or that, which we need, or we die, are dying and will die? I don't mean we must not beware of silly petitions. But I am talking now about life things, things of the heart, things of depth and height and present necessity.

O, it is an age of weakness in prayer. We must have somewhat to answer cavilling infidels. We must have power, and proof of power, which is success. We must have answers. We must come to the help of the Lord by boldness and faith. We must feel that we are so driven into a corner, that we can reverently put the Lord in an angle of necessity to do for us to save us, and save his own word and honor. We have got to have intrepidity, and cease tapping on his door with feathers. We may have to suffer keenly to bring us up to this daring. But have we not, have you not suffered enough? How much longer do you desire to suffer? Wake up! Why David asked God to wake up, and [illegible] why he was sleeping. If we wake up enough to rap loudly at his door, if we are in dead earnest, and urgent almost to audacity, if our heart is in it, we may expect to see new things see a new day. Everything is dying for want of bold and effectual prayer. When we feel intensely that we are dying for want of God's hand we may possibly begin to see a way out of weakness and unprofitable living.

G. COLEBROOK.

### LETTER FROM ENGLAND.

*Editor Restitution.*

How long, unanswered, will the infidels of England hold forth, may be asked, and asked in vain. Men are not now ready to meet the sceptics as they were forty and fifty years since. Then, not only in Manchester, but in divers parts of Lancashire besides, were speakers eager to face Robert Dale Owen, and other prominent Socialists, in open discussion, night after night. But now when blasphemy is rife as never before, and infidelity rampant and defiant beyond precedent, no one seems ready to accept the challenge openly presented by the Secularist lecturers to meet them in public. So men and women of all ages are continually swelling the multitude of undisguised rejectors of the Holy Scriptures.

The Bishop of Manchester is aware of the progress of infidelity and his published sermons and speeches show his sad misgivings: but the generality of the clergy of the establishment and the dissenting ministers, with their congregations, do not appear to be alive to the fact of increasing disbelief and godlessness. The fact is indeed admitted; but without much seeming concern. Having mentioned the Bishop of Manchester, it is no more than fair to say that the Roman Catholic Bishop of Salford has like a faithful man raised his voice against the prevailing irreverence so manifest in society. He is evidently an earnest, conscientious man.

NATIONAL SECULAR SOCIETY, Manchester Branch, 125 Grosvenor Street, All Saints'.—TOMORROW (Sunday) Mr. G. W. FOOTE, Editor of *The Freethinker*, LECTURES three times. Subjects: 11 a. m., "Garibaldi, Hero and Freethinker;" 3 p. m., "Was Jesus Insane?" 6:30, "God in a Box." Discussion invited. Admission 3d. and 6d.

Has not blasphemy reached a pitch when such an advertisement as this appears not only in newspapers but in big letters posted all over Manchester? From what I heard in the lecture by Symes some weeks since, I can suppose a part of Foote's second lecture. And you will me will understand that the Ark is meant by the subject for the evening. From what I witnessed when I heard Symes, I can realize the scenes without being present while Foote lectures. Cheers for the speaker, bursts of contempt and ridicule with ejaculations of excitement, wild characterize the meetings.

No person (when I heard Symes) appeared more intensely amused and delighted than a female who sat opposite to me, as the lecturer said this and that in contempt of Jesus. What a sight was that! a young woman, say a little over twenty, who, did she know the love of Christ, would herself be lovely indeed—a very picture of blasphemy! I have seen dreadful men and women in my life: but a woman rejoicing at hearing our Lord scorned, despised, and represented as vile and abominable—I desist from saying more—was an object the like which I never met before. True, as I told you in a previous letter, the great majority present were men: had it been otherwise the assembly would have appeared still more Satanic.

I think I may say that English infidels are worse than Ingersoll. He does express regard for Jesus: but the advertisement I send you shows that the Secularists here are going beyond Voltaire and Paine.

I remember seeing in *The Christian* some months since this observation by Brother Hastings:—"Infidels seldom attack the Sermon on the Mount." But they are vehemently attacking it now: and they tell their audiences that Jesus was an ignoramus or worse, to teach men to live in a way to cause mankind to die by wholesale and make the earth a desolate wilderness. So they talk and quote divers sayings of our Lord as the sayings of a fool and impostor: multitudes are led by them, and none confront them. For my own part I am distributing printed matter here and there in defence of the Bible: but I am not strong enough to speak in public. Shall I ever see in THE RESTITUTION or *The Christian* one or more articles on the Sermon on the Mount able enough to face the infidel with?

H. HEYES.

### THE BUDDING FIG-TREE.

In reading Mrs. Davis' letter from Jerusalem of May 8, 1882, our heart was gladdened to that degree that only finds relief in tears of gratitude, with the bright unmistakable evidence of fulfilling prophecy that marks the end of this age. Near two thousand years ago there stood a fig-tree in the way from Bethany to Jerusalem. One morning as Jesus was going into the city, he hungered, "And seeing the tree, came to it, and found no fruit thereon, but leaves only, for the time of figs was not." He said, "Let no fruit grow on thee henceforward forever (for the age), and presently the fig-tree withered away." Now this peculiar circumstance is evidently designed to reach out beyond itself and teach us by parable the condition of the Jewish nation. Their sad dispersion and deep affliction in which they have been long cast off, because they rejected their Messiah. "He came to his own, and his own received him not." "The time of figs was not yet." "He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none." See Luke xiii. 6-9. When the fig-tree withered away, the disciples marveled, saying, "How soon is the fig-tree withered away!" Just so the dispersion and miraculous keeping of the Jews has been a marvel to all people. The fig-tree withered under the curse, and bearing no fruit for the age, finds its counterpart most fully in the following: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

From the foregoing testimonies we learn, first, that in consequence of blindness and hardness of heart, the Jews as a people have been scattered among all nations, having fallen by the edge of the sword. Their land has lie a-ward, and their beloved city trodden down of the Gentiles. Most all people admit this much. In the next place it is strongly inferred that this sad state shall not last always—is not final. Thank God this "until" marking their long captivity and Gentile sway, is now ending, and very soon they will behold him "that is to be ruler in Israel," and cry, "Blessed is he that cometh in the name of the Lord."

The anti-typical fig-tree, and all the trees are now shooting forth to Jerusalem, whereby we may know that the summer is nigh at hand.

The Lord said, "Sing O daughter of Zion! Shout O Israel! be glad and rejoice with all thy heart, O daughter of Jerusalem." Zeph. iii. 14; see also Zech. ii. 10. While Mrs. Davis writes, The sun was sinking beneath the hills, while its soft rays lit up the scene, and as the voices of fifteen hundred people sang the sweet anthem of "Peace to Jerusalem," I looked upon the holy city with feeling of reverential awe that I had never before felt."

The Lord says, "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

Again, "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Please read carefully Jer. xxxi. and Zech. viii.

Now let us read Mrs. Davis, narrating the beginning of the fulfilment of the foregoing prophecies.

"Beautiful young maidens with banners, old men with heads bare and bowed, as they gazed for the first time on Jerusalem. I sepia as I saw by faith the nations coming up to keep the feast of tabernacles. Everyone says, nothing like this has occurred since the crusaders. What shall we see next?"

It seems to us that the case in hand is now assuming such proportions, and the evidence of such a character that all doubts should vanish, the child of God lift up the head and rejoice, believing that redemption is nigh. Not only so but that the cavillers should forever cease their cavillings, fall in love with God's plans and learn to "pray for the peace of Jerusalem." Read Psa. cxxii. Moreover, if there be a lingering doubt in the minds of those long accustomed to human creeds, or, if the light of evidence, now looming up in the East and flashing forth to the West fails to work a deep conviction, we say, "Show pity, Lord!" Let such read again the following: "Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, (such is now the case) should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and righteousness. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: (probably cyclones) for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (gluttony) and drunkenness, and the cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

T. E. ADAMS.

### SCOTLAND, CT.

*Editor Restitution:*

Feeling very lonely, away from all of like faith, thought I might spend an hour agreeably and profitably, in writing to the readers of THE RESTITUTION. I have long ago lost all interest in the pleasures of the world, and nominal church, or, since I tasted of the good word of God, and received an earnest of those pleasures that are eternal and unending. My heart is sad, as I think of the great mass of nominal Christians, engrossed with the vain amusements of the world. While I am sitting by my window writing, in this little country town, the members of the Congregational church are hurrying by to a picnic, to mingle in the world's pleasures. It is but two weeks since they went there to have a strawberry festival. Do they not fill the picture drawn of Paul? "Lovers of pleasures, more than lovers of God, having a form of godliness, but denying (or rather despising) the power thereof."

Well, this should confirm our faith, that we are living in the time spoken of by Jesus, concerning the end of this age. He said, "As it was in the days of Noah, and Lot, so shall it be in the days of the coming of the Son of Man." They were eating and drinking—feasting as they are now, every few days, having kitchens and parlors built in their temples for worship—for the worship of Mammon. Jesus said, "No man can serve two masters;" but they seem to be entirely forgetful of his admonition. O, how careful, and prayerful, we should be in these days of evil, lest we be led away by the error of the wicked, either in doctrine, or practice. I tremble when I see those who have once walked so humbly before the Lord, lay aside their armor in the times of peril, and saying, "It was all flesh, and nonsense, to think we could be Christians in these Gentile times." They say, "There has been no Christians since the destruction of Jerusalem, and will not be, till Jerusalem is rebuilt, and the Spirit comes back that was withdrawn from the earth at that time."

Is that so, brethren and sisters? Have you never felt his reproving and comforting influences upon your heart and life? I think you could as easily make me believe the sun never shone in the heavens, as to make me believe that. That being true, what did Jesus mean, when he said to the Samaritan woman, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." You will see it is associated with the time when he said, "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." If he did not have reference to the calling of the Gentiles, or the church, the body of Christ, out of all nations, I confess I cannot understand his language.

I think such persons dishonor God, and Jesus Christ, notwithstanding they have a zeal for the building up of Jerusalem, and the return of the Jews. I know that true believers are few, at the present day, and ever have been; but that only confirms the saying of Jesus, viz., "Strait is the gate, and narrow the way that leads to life, and few there be that find it." I want the truth, and all the truth, revealed for our instruction and comfort. But our faith must be tested, and our hope, and such people are calculated to try us, and drive us to the throne of grace and to our Bibles, to see whether we are built on the rock of truth. O, the Holy Scriptures! What should we do in this day of error and fables, without our chart and compass?

May the Lord help us to "search the Scriptures" diligently, both the Old and the New, and then may we enter our closets and ask God to seal instruction on our hearts and minds, and keep us from evil influences.

There are very many things transpiring to strengthen our faith in the soon coming King, and kingdom, for I am not looking for a kingdom without the King, even Jesus.

These are truly times of darkness and of peril. If the terrible cyclones, and floods, and flames, and earthquakes, and tidal waves, and famines and pestilences, and the war that is brewing in Egypt, and Ireland, are not signs of the end of this age, and of coming greater judgments when shall we have such signs?—"Signs in the sun, moon, and stars, and upon the earth distress of nations with perplexity."

Now, the admonition is, "Not to forsake the assembling of yourselves together as the manner of some is, and exhort one another, and so much the more as ye see the day approaching."

Are you who can, doing this faithfully? then think of us who are isolated, and pray earnestly for us, that we may be "kept by the power of God, through faith, unto salvation ready to be revealed in the last time." Would it not be more profitable to have more letters of exhortation, containing sound doctrine, and less long spun articles? But I will not dictate. The Lord give his children wisdom, and direct in all things in the prayer of your sister in the faith and hope of the gospel.

ABBY A. PERRY.

### BROOKLYN, N. Y. Jul. 10, '82.

*Editor Restitution:*

Bro. Geo. H. Kramer preached to the Church of the Blessed Hope last first-day on the victory of faith, and on the reward of faith, as illustrated, exemplified and dispensationalized by the Great Teacher—the Messiah.

In the temptation he achieved the victory over all the subtle policy of the tempter. In the resurrection he triumphed over the last enemy—death. He was the first-born and first-fruit from the dead, that in all things he might have in all relations the pre-eminence. How was this elevation reached? The answer comes in the words of the Spirit—whom God raised up from the dead, and so gave him glory. 1 Pet. i. 18-21.

Thus it is revealed of David, Acts ii. 29-34, "David hath not ascended," but he gave testimony to the resurrection of Christ, and that gospel doctrine of life-immortal. Thus of Abraham and all the worthies. Heb. xi. 3-20. Of course the central truth of both Testaments lies in death by sin, while life and immortality are brought to light by faith in Jesus and the resurrection.

These facts, these examples of victory over the world by faith in Jesus, the second man—the Lord from heaven—demonstrate that all language from the pulpit or press, as to "death and glory," belongs not to the gospel, but to the father-liar. John viii. 44; 1 John v. 10-12.

That root of false doctrine embodied, "not surely die!" Its growth has been vastly varied; but its branches and foliage have filled the world with subtle philosophies, and mysterious theories, that deny both the fact and the examples of resurrection from the dead.

However God raised up the Lord Jesus, and gave him glory, on that line of promise. Nay more, every example and illustration of this truth stamps the opposite as anti-christian delusion. But let us, dear readers, be found in the way of truth, and look like the apostles, for the redemption of the body.

This meagre notice may only feebly indicate the power of this fundamental truth that transfixed the audience—a promise of good.

J. B. COOK.

If God lights the candle, Satan cannot blow it out

# THE RESTITUTION.

S. A. CRAFLIN, EDITOR.

Plymouth, Indiana, Aug. 2, 1882.


PLEASE write shorter articles, at least for awhile. We have more long ones now than we can use for weeks to come.

ARTICLES that we would gladly have printed this week must be deferred. Some editorials are indefinitely if not finally postponed.

WILL the brother residing at Brooklyn, Md., who sent us $1 for tracts, please send his name so we may know to whom we must send.

WE are receiving some help for Mrs. Davis which we will forward to her soon. We hope to hear from her soon directly or through the *Age-to-Come Herald*.

FOR ourself, and in behalf of others, we would be glad if Brother Weethee could find time to write one or more articles on the Egyptian question in the light of prophecy.

REMEMBER that the Conference of the churches in Northern Indiana was appointed to be held at Rensselaer, Jasper County, Ind., August 25-27. No formal notice has been forwarded yet, but the committee decided that the meeting be held at this time. Let all attend who can, and may God's blessing rest upon this contemplated gathering.

WE hope our friends will now renew as the harvest is rewarding the laborer. We ask also for an increase of names to our list. We also thank the friends who have sent extra aid. Our list increases slowly, and we hope it will ere long be full enough to make the paper self-supporting. Some extra aid is needed till our number of subscribers is larger.

AFFAIRS in Egypt are daily becoming more and more complicated. There is certainly at present the prospect of a war that will involve nations in the conflict. The Russian representative, Onou, has declared that he has been instructed to participate in the deliberations of the Conference only so far as relates to the Suez canal. The Russian press, generally, is hostile to England, and claims that England will have a contest, diplomatic or worse, with Turkey. France has ordered the troops destined for Egypt, to be disarmed, and the transports withdrawn, while the French gun-boats have sailed away from Alexandria, as the Consul-General had been ordered to withdraw the entire fleet from Egypt. The Turkish fleet, that was expected with troops to assist in quelling the insurrection, is not going to sail at present if at all. Murders are constantly occurring in the railway trains, as mobs search every train for Christians. The commander of the German gun-boat has been instructed on no account to land troops, but, if necessary, to take German subjects aboard his vessel. So that on the whole it seems that England will be left to pursue such a policy alone and unaided as the force of circumstances may compel. Our own objections are that the conflict has only just begun, and that, probably, the Oriental question will be opened up to an extent that will involve a horrible war—or, at least that is the way toward which events are at present tending. God's plan, however, will be consummated. Every jot and tittle of the sure word of prophecy will be fulfilled. Let us in watchfulness and prayer await the results.

## Sententious.

The cure for anger is silence.

Pain ever deepens with the deepening life.

Every man is occasionally what he ought to be perpetually.

When a man is wrong and won't admit it he always gets angry.

The reproaches of enemies should quicken us to duty, and not keep us from it.

Christ does not ask of thee
Faith in thy faith, but only faith in Him;
And this he meant by saying "Come to me."
To light and darkness seek to do his will,
And leave the work of faith to Jesus still.

The discovery of truth by slow, progressive meditation is talent. Intuition of the truth, not preceded by perceptible meditation, is genius.

Man can develop themselves into splendid mental conditions, wherein they can accomplish almost double their ordinary amount of labor.

O Jesus, make thyself to me
A living, bright reality!
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie!
—*Charlotte Elliott.*

When you are running to earthly cisterns, you are dishonoring the Lord Jesus Christ, as though his fullness were not enough: yet you profess, that Christ is all.

## Communications.

*Editor Restitution:*

The first passage I propose to consider in this article is found in Heb. ii. 10. It reads in the Revised version: "For it became him for whom are all things and through whom are all things in bringing many sons unto glory to make the author of their salvation perfect through sufferings." Change "author" to "captain" and you have the old version.

The Douay (Catholic) version reads as follows: "For it became him for whom are all things, who had brought many children into glory, to perfect the author of their salvation, by his passion."

I give these three different versions to show that high authorities have already sanctioned different renderings of this passage, and to show how marked the variations are. I now propose to show from the thought of the context as well as from the grammatical construction and true meaning of the words that they are all wrong, so far as adequately rendering the thought of the inspired writer.

The thought of the context beginning at verse 5, is that God has not made the world that is destined to be, viz: the "new creation," subject to angels, as he did the old creation in which we now live. See Deut. xxxi. 8, 9, 43, other perversion in the old version. "When the Most High distributed the nations by allotment, while he was sowing the sons of Adam, he set boundaries for the nations according to the number of angels of God, and Jacob's royal people became the Lord's portion, Israel the definite allotment of his inheritance."

But Inth made it subject to a Son of Man called the Christ, all through the Old Testament prophecies. Then the writer says we do not yet see all things made subject to this Son of Man, as predicted, but we do see this Jesus who hath been made to lie (that is humiliated not exalted) somewhat lower when compared with angels, in order that he might taste death for every one, and because of the suffering of death crowned with glory and honor; and why did this take place? Why was this suffering and humiliation necessary? This is the question answered in verse 10, under consideration, and the first general error is in failing to keep the connection of thought, and in obscuring the relations herein stated to exist between the two persons—first and Christ.

The first specific error lies in making the clause "for whom are all things" a modifier of the pronoun "him" which stands for God, when it is very clear that the writer intended it to be a modifier of the word translated "author" or "captain," and in doing this the translator has destroyed the whole significance of the conjunctive adverb "gar" which introduces this sentence as a conclusion drawn from the statements made in the preceding 6-9 verses.

The query raised is this, Why did God humiliate Christ by the suffering of death, before he exalted him and crowned him with glory and honor? As I have already said, verse 10 answers this query distinctly and unequivocally when it is correctly translated.

The second specific error lies in translating the second aorist participle of the verb meaning "to lead" as if it was the present participle of the verb meaning to bring.

The third specific error lies in translating the word *archegon* "author," which means "efficient cause" when the word does not properly mean any such thing. God himself is always spoken of as the Efficient Cause of every thing, salvation included, and this word does not contradict this truth. For it means a subordinate chief who is chief by appointment. "Captain" is not a bad translation of the word, but "author" is a perversion of the thoughts of the writer, and very confusing in what it suggests.

The verse correctly translated reads as follows: "For it became him (God) to make the captain of their salvation, who hath lead (that is preceding as leader) many sons into glory, for whose sake are all things and through whom are all things, perfect through suffering."

The next passage I will call attention to is to is Heb. i. 10, and the question I propose to raise here is one of interpretation as well as grammatical rule.

A careful analysis of the grammatical construction of two words which constitute an adverbial modifier of the verb "hast founded" it seems to me, in its outcome assists very materially in giving an interpretation to the passage which is harmonious with the general teaching of Scripture. The two words referred to are *kat' archas*, which expression has usually and I think invariably been dispersed of by scholars and grammarians in this way. The word *kat'* being *for kata*, a preposition used only with the genitive and accusative cases, the final *a* being elided for euphony. The word *archas* is a noun of the first declension, and declined with the terminations nom. *a*, gen. *es*, Dat. *e*, accus. *an*, etc. accus. plural *as*. Now the grammarians have usually considered this form here used to be a genitive singular of the Doric dialect, which would form its genitive with the termination *as* instead of *es*, the usual Attic form, and if this supposition were correct have correctly translated it "at the beginning."

The first objection to this conclusion however is—it is extremely doubtful whether any Doric *idiomatic* forms of words occur in the New Testament, as the marked variation from pure Attic, so far as the use of words and idioms is concerned, is in favor of the Ionic, and this is very natural too, as Palestine and all Syria, and the adjacent provinces came under the influence of the Ionic dialect when made subject to Greek conquest, as all history will attest.

The second objection to supposing this to be a Doric form is the fact that this idiom occurs in Herodotus, the historian who wrote in the Ionic dialect, and an important fact is established right here by the sense in which he uses it. See Herodotus, book 2. 153. last paragraph. He evidently does not use it here in the sense of "at the beginning," but does mean to say "according to the authorities."

Now the only other places where I have discovered this idiomatic expression to be used in the Scriptures of the Old or New Testament is in Psa. cii. (Septua. 101) 26 from which this is quoted, and in Psa. cxix. (Septua. 118) 152. Suppose you translate the idiom here in this last instance "at the beginning," what does David mean to say? What beginning does he refer to? The beginning of his life? The beginning of the Scriptures? The beginning of creation? It does not seem probable that he meant to say any such thing.

This is what I think he meant to say and does say: "According to the authorities I have known thy testimonies, that thou didst found them forever."

The position of *kat' archas* in the sentence shows conclusively that it is an adverbial modifier of the verb "have known," and not of the verb "hast founded." If then it modifies "have known" and you translate it "at the beginning," it raises a question in the mind of the reader very difficult to answer as to what beginning is referred to.

To recur now to the passage under consideration. If you translate the idiom "at the beginning" here let us see what the writer says. Who is speaking in the words of the writer? God is it not? Whom is he addressing? Christ is he not? What does he say? "Thou (Christ) O Lord, at the beginning didst found the earth and the heavens are the works of thy hands."

In what way can this be explained so as not to contradict the plain statements of Moses and the prophets? The doctrine of the Trinity, as taught, merely makes confusion worse confounded of the whole matter.

Now let us see if there is not a solution of this difficulty by following what seems to be correct grammatical usage of this idiom. I would premise however by calling attention to the fact that the writer says in chap. ii. 5, that he is talking about the new creation. viz., "the inhabited (earth) that is destined to be."

In what sense then, does the writer mean to say that God calls Christ the founder of the earth and the creator of the heavens? I think this is all contained in and determined by this adverbial modifier *kat' archas*, which modifies the founding and the creating, and I should translate the passage in this way: "According to authorities (or authority by authority) O Lord, thou hast founded the earth, and the heavens are the works of thy hands;" and I should interpret in this way, letting Scripture speak for itself.

What is said of authorities and powers elsewhere in the Scriptures? At the creation in the account given by Moses, man is made lord of the whole of it, but through disobedience he loses his high estate. It is a fair supposition then that as man was made lord of creation, that the object in creating it second only to the creator's own glory was that man might be lord of it, and that the original purpose would be eventually carried out in restoring man to the original sovereignty which God had given him and that, as we learn from a study of his works, he being a God who works through means to an end, he would give evidence in his revelation of an intelligent plan to accomplish this great purpose. And this we find in a great multiplicity of details. So far as we have any sacred record of events they all conspire to ultimately accomplish this end. Individual men are raised up through whom God speaks and acts with miraculous power toward this end. Nations rise and fall, principalities come and go; one authority swallows up another, but each new civilization is in many important respects an advance upon the old. We get glimpses here and there of principalities and powers of heaven as instrumentalities in the great work, and clearer than all else stands out the figures of a prophetic man and a final prophetic kingdom of which this man is to be king, and which kingdom is to be what David calls a *sunteleia* a unity, or a united harmonious outcome, a consummation of all this grand plan and purpose of God.

Now let us see if this word *arche* itself is not a prophetic word. The first two words of Moses' account of creation and of the old covenant Scriptures, and the first two words of the beloved disciple John's gospel of the new covenant are the preposition *en* and this word *arche*, and correctly translated meaning "in authority."

In the book of revelation this same John says Christ calls himself "the *arche* of the creation of God," viz: the head, chief, principle, object.

In Gen. xliv. 10, the Christ, as the expectation of the nations, is called an *archon* or ruler, one who rules in an *arche*, and so on down, the term occurs frequently in prophecy as designating the office of the Christ. For instance Psa. cx. (septua. 109) 3, God addresses Christ in this way: "With thee the *arche* in a day of thy miraculous power among the shining splendors of thy saints."

Again in Exaias ix. 6, the word appears in a very specific sense. The whole verse reads "Because for us a child hath been begotten, yea a son hath been given to us, whose *arche* (authority) hath come to be upon his shoulder, and he will be called a messenger of a great council."

I might multiply passages all through the Psalms and the Prophets, where the term occurs with this signification as applied to Christ, but I will quote but one more.

In Don. vii. 13, 14, where the vision of sovereignty occurs, it reads as follows: "I was beholding in a vision of the night, and lo, in the midst of the clouds of the heavens, one like a son of man coming, and he drew nigh unto the ancient of days, and he was conducted unto him, and unto him (Christ) was given *he arche*, (the authority) and the honor and the kingdom; and all the peoples, tribes, and tongues will serve him. His power an everlasting power which will not pass away, and his kingdom will not be destroyed."

So it is evident to my mind that God intended we should see in this overturning and overturning of kingdoms and governments "until he hath come whose right it is to rule," the founding process of the new creation of which Christ's *arche* is to be the grand outcome, and the inspired writer here in this passage I think means to describe this founding process as going on, as it appears in the purpose of God, by this idiomatic expression *kat' archas*, which is the accusative plural of the word *arche*, used in the distributive sense with the preposition *kata*, like the very common expression *kath' hemeran*, meaning according to days, or day by day, he meaning to say here that this founding process of the new creation is going on kingdom by kingdom, or government by government, or authority by authority towards the grand *sunteleia* of the kingdom of God in Christ, for whose sake are all things and through whom (in this sense) are all things.

Christ himself speaks of this founding process in this way in his language to Peter, "On this rock will I found my church." What rock? The good confession of faith which Peter had just made. What was this? That he was the Christ. What does this mean? The Anointed One. Anointed for what? To rule, to assert authority. What authority? The authority conferred upon him by this anointing process. Then as the appointed *eons* of the new order of things, "the new heavens and new earth," he is properly spoken of as the founder, is he not? But as a king's authority implies authorities and agencies subordinate to him, so we would naturally speak of his kingdom as being founded upon these subordinate authorities, or if he was establishing his own authority for the first time, or entering into possession of his kingdom by the selection and instruction of his subordinate appointees, we would naturally speak of the process as being accomplished authority by authority, as the inspired writer does here in the passage under consideration.

CHARLES GARDNER.

## THE LIVING SOUL OF THE BIBLE.

And the Lord God formed man of the dust of the ground: and breathed into his nostrils the breath of life, and man became a living soul. The first man, Adam, was made a living soul. Gen. ii. 7; 1 Cor. xv. 45.

In the above texts we are told clearly how the Lord made the living soul man, and we are able to see just what it took to make him, what he was, a living soul. Three things, the dust of the ground, the wisdom and power of God, and the breath of life, and as God made only one man he made only one living soul. "Wherefore as by one man sin entered into the world." Rom. v. 12. Not two men, as some suppose, or vainly imagine. The one "living soul," or man of the Bible, that God made, had breath, life, and a material image of dust, and since God made but one man, it is impossible for us to conceive of "a living soul" or man without these three. All must admit, let the word soul or "living soul" mean what it may in other parts of the Bible, it means no less than the entire literal man, in the above texts. No life, no image or body, no man, or living soul. We have the word soul, and the phrase "living soul," and while the word soul may be used in a limited sense expressing only a part of man, or what it takes to constitute a "living soul," the phrase "living soul" invariably means the whole man when applied to him.

The different parts of man are called the man: when the foot is hurt, the man is hurt, and so in relation to all parts of the body, and when the mind is injured the man suffers, and when the breath of life or the vital principle departs from man, he dies, and is no longer a "living soul" or man. The "breath of life" which God gave man, must have contained the vital principle, which may be, and doubtless is, in many instances called the soul or life. When Elijah stretched himself upon the child and breathed into his mouth, we are told "his soul (life) came again into him." "Fear not them that kill the body, but are not able to kill the soul," or destroy the vital principle which God gave man. And as the "spirit of life" may return to God, and exist to be restored at some future time if he please, and although gone out of the dead man, still exists in all the living and can only be destroyed by God, the higher power than man. But as this vital principle or "spirit of life" was not man, but only given to make him live, it cannot be called man because is taken from him. The idea that God put into the "earthly" man an immaterial man, or an immortal man into a mortal man, flatly contradicts the plain statement of Paul, that only one man sinned, and is a creature of human imagination peculiar to the dark ages of heathen mythology, and a fruitful source of unlimited imaginations.

For when we get before us a fancy man, we must have a fancy salvation, and a fancy reward or home for him, and to make room for him we must spurn the real man of the Bible, and turn him out of doors, and plaster his back with "dangerous man," "materialist," "destructionist," "soul-sleeper," etc., but if he turn upon us with the sword of the spirit and overmatch us, then, like cowards, while in his presence we may ask, "What difference does it make whether we believe men sleep or are in a state of death until the resurrection, or whether they go immediately to glory?" God will make it all right. God will never make it right for us to utter falsehoods, and scorn them that are his, and heap vile epithets upon them, and load them with railing accusations, when behind their backs. We have learned to our sorrow that those who cry, "it makes no difference whether we preach this or that," only mean it makes no differences if we believe as they do, or if we believe what is popular and teach it.

We have aimed to be very explicit in what we have said thus far, and now will try to drive the nail and clench it. When we turn away from the imaginations of men and look to God, he has placed before us two lives and two images or bodies, "The life that now is, and that which is to come." 1 Tim. iv. 8. The image of the earthy Adam, and the image of the heavenly, the natural and the spiritual bodies. 1 Cor. xv. 44-49. We were created in the first or earthy Adam, and existed substantially in him, but not personally, our first or present life and image were in him, but were not transmitted until we were begotten and born of our parents, we then entered upon this living organized state, which must close at death; we shall then lose the natural life and image, and as our first life and image were in the first Adam so our second life and image will be in the second Adam, if we be his for "this is the record that God has given us eternal life, and this life is in his son." 1 John v. 11. It is not in us now but will be given at the resurrection, or in the world to come, Mark x. 30, where the natural image will be changed into the heavenly, by the resurrection from the dead which is a restoration to life and being, and as our first life and image were in the first Adam before our first personal existence, so our second life and image will be in the second Adam, and we shall live in him who is our life eternal (not personally) until we are raised from the dead, when we shall again exist personally, having the life and spiritual body of the second Adam, Christ.

Now as we get the second, the life to come, the eternal, and the second or spiritual body at the resurrection, will some one be so wise and kind as to tell us, what life we have and what image, from the time we lose the life and image of the first Adam until we get the life and image of the second? Remember God never made a man without an image, and unless we can find some form or image outside of the first and second Adams, our theory that man exists personally from death until the resurrection is done for, unless we can conceive of a man without life and image. Paul would not have his brethren ignorant concerning those brethren who were dead or asleep, but said not one word more about them before the coming of the Lord to raise them from the dead, 1 Thes. iv. 16, 17.

Come now all ye who are contentious and can tell us all about the dead, before the resurrection, which Paul has failed to do, tell us what life and body they have, and as "faith comes by hearing the word of God" tell where he has said all about it, or half as much as you do. How can you have a heart to condemn us unless you give God's word to show us that we are in the wrong? May the Lord give us all grace and wisdom.

J. J. WARNER.

## News Items.

LONDON, July 29.—A report was current in the House of Commons last evening that the Sultan of Turkey had made overtures to Great Britain looking to the latter's acquirement of Egypt on the same terms as those on which Cyprus changed hands.

CAIRO, July 30.—Arabi Pasha has had publicly read the proclamation of the Khedive dismissing him from the ministry. He has assumed the green turban and robes of the descendant of the prophet. The Bedouins have agreed to furnish Arabi with 60,000 men.

CONSTANTINOPLE, July 31—Lord Dufferin says the Porte, by its inactivity, has compelled England to assume alone the task of restoring order in Egypt, but England will accept Turkish co-operation provided the Porte makes an unambiguous declaration of its intentions.

A dispatch to the Manchester *Guardian* from Alexandria says that persons competent to judge believe that half the cotton crop of Egypt will be lost, and also the greater part of the wheat crop of lower Egypt, in consequence of neglect of irrigation.

Six Mudirs of Upper Egypt have been ordered to supply 500 horses and 650 camels to the army of Arabi Pasha. Murders are constantly occurring in the railway trains. Mobs search every train for Christians.

The Christian population of the Asiatic shore of the Black Sea are emigrating in large numbers to Greece. The movements is not yet viewed with approval by the Government, for the emigrants are in the habit of leaving their taxes unpaid. An order has heretofore been issued forbidding any one to the country until he has settled his accounts with the treasury.

The British government has taken sixteen steamships from the New York, Quebec and Montreal lines to carry troops to Egypt. They range from the Prussian of 1,776 tons, to the Greece of 4,810 tons, and aggregate 46,360 tons, estimated to carry 17,000 troops. Freight on grain from New York to Liverpool has gone up from nothing as ballast to seven pence per bushel.

The condition of Egypt is described as one of complete anarchy. Arabi Pasha issues commands to the governors of the provinces which are countermanded by the Khedive, and the governors, not knowing whom to obey, are taking no precautions for the safety of Europeans. From Cairo and Port Said reports arrive of outrages and massacres, and the ruffians of the cities, which seem to form no inconsiderable part of the population, pillage and kill unchecked. The Khedive's following is of the smallest, and even of those who remain with him the majority are said to be in communication with Arabi. A reconnaissance has been made by English troops in Alexandria of Arabi's position, and they were met by the Egyptian cavalry six miles from the city, where a skirmish ensued. Arabi was found occupying a strong position flanked by two rivers, from which it will be difficult to dislodge him. Arabi has embarrassed the English by diverting the Mahmoudieh Canal, which supplies Alexandria with water. The attitude of the people has changed from abject servility to sullenness and insolence. Newspaper correspondents in Egypt assert that there is no longer any doubt but that the religious hatred against Christians is spreading like a contagious disease from Egypt to Palestine, Syria and Asia Minor.

The effect on Russian business of the Jewish persecutions has been most disastrous. "They have," says the London *News*, "put a complete stop to business, and the passenger traffic of the Russian Steam Navigation Company between Odessa, Nicolaieff, Kherson, and the Dnelper, and also of the South Russian Railways, fell lower than it had been in any previous year. The Kachovka May fair was a complete failure, as half of the Jews, who do nearly all the trading, abstained from appearing, and half the remainder hurried back their goods before the fair opened. At this time barges were hired and moored off the shore, and household effects and valuable goods placed on board, to be safe in case of riot—those Jews who had Christian friends bringing to them for safe keeping their jewelry and documents.

M. DE LESSEPS ON EGYPT.

I have recently, says the Paris correspondent of the *Pall Mall Gazette*, heard the views of M. de Lesseps about Egypt. He thinks the Egyptians are well qualified to govern themselves. The Copts are very intelligent, and would be progressive if they had fair play. They form an excellent material for a governing class. There is no country in which there is so little need of a public executioner as Egypt. Because the Egyptian is gentle it does not follow that he requires a Turkish or other foreign master. From a Christian point of view his meekness should be a title to citizenship. M. de Lesseps regards the Egyptian fellah as superior to the French peasant in thrift and fertility of money-making resources. The account to which a soldier in Cairo will, in the hours when he is free from military duty, turn a donkey that he has hired shows a financial talent of a superior kind. In the Egyptian army before the Control was established pay was always in arrears, and arrears were never paid. The soldier had to do for himself, and he managed to create a fund which would enable him to bear up against weighty imposts. When he returned to his native village he bought and sold, swapped and bartered, and turned over a great deal of money, in the periods which would have been spent in idleness and dissipation were he in a European army. Wherever there is a free school in Egypt it is well attended; the poor people there understand the value of knowledge and accept it from teachers belonging to Catholic and Protestant missions, although attached to their own forms of Coptic Christianity. Reading and writing are much more general than Europeans imagine. M. de Lesseps could almost now form a staff of Egyptian clerks for the administration of his canal. The negroes who were imported to labor as slaves on the domains of the ex-Khedive have many excellent and useful qualities. M. de Lesseps has a very kindly feeling toward the dark races of the world, among whom he has lived a great deal. He is convinced that Egypt will be in the future, as she has been in the past, a civilising State in Africa.

*There are no times in life when opportunity, the chance to be and do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or the higher helps. If he resorts to mere expedients and tricks, the opportunity is lost. He comes out no richer nor greater; nay, he comes out harder, poorer, smaller for his pain. But if he turns to God, the hour of suffering is the turning hour of his life. Opportunity opens before him as the ocean opens before one who sails out of a river. Men have done the best and worst, the noblest and the basest things the world has seen, under the pressure of excessive pain. Everything depended on whether they looked to the depths or to the hills for help.—Phillips Brooks.*

It is a barren kind of criticism that tells you what a thing is not.

I will commence meetings at Macedonia, nine miles east of Huntington, on Friday evening, Aug. 4, and continue as Brother Blosser may appoint.

A. B. OPPY.

# Poetry.

## WAITING FOR THE MORNING.

There is no roof in all the world,
Of palace or of cot,
That hideth not some burdened heart
Sigh breaking for its lot!
The earth is filled with pain and tears,
And closer draws the gloom;
And light or balm there can be none
Till Christ, the Lord, shall come.

O morn, when like a summer bird
My spirit shall go free,—
When I shall see thee as thou art,
And be, my God, like thee!
Like thee! like thee! all spotless white—
This heart, this will, no more!—
O love of God, O blood of Christ!
O grace and power divine!

My Savior, who doth know the thirst
The longing spirit feels!
O Bridegroom, now so long afar,
Why stay thy chariot wheels?
Were ever eyes so dim with tears,
Breasts so oppressed with care?
Did ever hearts so yearn to catch
Thy whisper from the air?

Thou lonely one, lift up thy head!
Array thee for the feast!
He that hath carried long is near!
The glow is in the East!
O Morning Star, so soon to lead
Thy chosen ones away,—
O Sun of Righteousness, bring in
The everlasting day!

# Selections.

## "THE GREAT CITY."

"The Great City" is an appelation which occurs in the Apocalypse in eight several places. In the eleventh chapter and eighth verse it is found in connection with these words, "And the dead bodies of the witnesses shall lie in the Broad Way (*plateia*) of the Great City, which spiritually (i. e. figuratively) is called Sodom and Egypt, where also our Lord was crucified." In chapter fourteenth and eighth verse it occurs in the saying, "Babylon is fallen, is fallen, that Great City, because she made all nations drink of the wine of the wrath of her fornication." Again in chapter sixteenth and verse nineteenth, "The great city was divided into three parts . . . . and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." In chapter seventeenth we find these allusions to the said city—"Come hither; I will show unto thee the judgment of the great harlot that sitteth upon many waters. And I saw a woman sit upon a scarlet-colored beast arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth. And I saw her drunk with the blood of the saints, and with the blood of the martyrs of Jesus." "And the woman I saw is that great city which reigneth over the kings of the earth." In the eighteenth chapter, which is continuous with the eighth verse of the fourteenth, the kings of the earth are represented as viewing her overthrow, and saying, "Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. That great city, that was clothed in fine linen and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought." And others cry when they behold the smoke of her burning, saying, "What city is like unto this great city! Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Her final desolation is illustrated by a mighty angel casting a great millstone into the sea, and saying, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

The phrase "the great city" occurs also in the twenty-first chapter, but with reference to an entirely different subject. It applies not to Babylon nor its dominion, but to the community of the resurrected and glorified saints, with Jesus in their midst—the community, or government, in the light of which the nations who survive the judgments of God, called "the nations of them which are saved," shall walk for a thousand years, saying, "We will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem"—this great city, greater than that which preceded it and is found no more, is styled "The Bride, the Lamb's Wife, the Holy City, New Jerusalem," whose seat of government is the widowed Jerusalem, restored to more than her former glory. But, our remarks in this paper will be confined to the "great city" of which such terrible things are spoken.

It is evident from the testimonies adduced, that "the great city" is used in two senses—first, for a body politic; and, secondly, for the mother city, or metropolis, of the political organization. It is used in the sense of a body politic in chapter eleventh where the dead bodies of the witnesses are said to lie unburied in the Broad Way of the great city, which is its principal street. The witnesses were killed in the western Roman empire; but the great city is said to be "where also our Lord was crucified." Now Jesus was put to death by the same power that killed his witnesses, although in a different part of its territory. He was killed in the eastern Roman empire, and by the Roman power which also made war upon his saints, and overcame them. It was the power enthroned in Rome that crucified the one, and slew the other, though at different and remote times, and under different aspects. When it put Jesus to death it was pagan, and when it slew the witnesses it was papal, and equally savage, may more so. The aspects of the power, though varied, do not affect its identity any more than the frequent change of dress destroys the individuality of an actor. The body politic, whose executive slew Jesus and his witnesses, is represented by Daniel's fourth beast, the Greco-Roman dragon. This symbol is representative of the "they of people, and kindreds, and tongues and nations," who saw the dead bodies of the witnesses three days and a half, but would not suffer them to be buried. The "they," that is, the rulers, or government of the population, would not suffer it. We may remark here, that the beast "that ascended out of the bottomless pit;" the other beast that "cometh up out of the earth;" the image of the beast; and the dragon, are all comprehended in Daniel's fourth beast. They are all symbols of the Roman body politic in its present constitution. When the Roman body is viewed as a great city, the symbolic horns answer to its several streets or ways. Being ten horns, therefore, there will be ten streets, each street answering to a power connected in some way with the Roman head. The dead bodies of the witnesses lay in one of the streets called the wide street of the great city. And there they rose again to political life; and when this came to pass, "the tenth of the city fell," that is, one of the ten streets, horns, or kingdoms of the Roman body politic.

But though the "great city" hath only ten streets, it has some waste and open places. The most remarkable of these is the land "where our Lord was crucified." This is included in the great city only lying at its eastern extremity. It is true that at present it is subject to the Turk; but when John wrote it was a part of the Roman City or empire, and will be again when the iron and the clay shall be temporarily combined into one dominion. In this we have hinted that the Roman city and empire are co-extensive, and the terms therefore synonymous. This is unquestionable. When Rome was founded its dominion was bounded by its walls; but in the reign of Caracalla an edict was published by which its walls were defined by its dominion; that is to say, the whole territory of the empire was decreed to be the great city, and its inhabitants, without exception, citizens of Rome. The following is Gibbon's testimony to this important fact:—

"The sentiments, and indeed the situation of Caracalla, were very different from those of the Antonines. Inattentive, or rather adverse, to the welfare of his people, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. Of the several impositions introduced by Augustus, the twentieth on inheritances and legacies was the most fruitful, as well as the most comprehensive. As its influence was not confined to Rome or Italy, the produce continually increased with the gradual extension of the Roman city. The new citizens, though clothed on equal terms, with the payment of new taxes, which had not affected them as subjects, derived an ample compensation from the rank they obtained, the privileges they acquired, and the fair prospect of honors and fortune that was thrown open to their ambition. But the favor which implied a distinction was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations of Roman citizens."—*Gibbon.*

Thus the freedom of the city was given to all the provincials, for the purposes of taxation, and the Roman city extended to its utmost limit. Our Lord and his two witnesses, then, were all slain in the great Roman city, the rulers of whose populations rejoiced at the death of the latter, and made merry, and congratulated one another with gifts. It has ever been their wont to do evil and to rejoice in successful villainy. They are blasphemers, murderers, adulterers, thieves, drunkards, and idolaters. Their wickedness is greater than can be defined. Their great city is, therefore, spiritually called Sodom and Egypt [illegible] the "scarlet-colored beast," that symbolizes their polity, said to be "full of the names of blasphemy." Sodom was a city and Egypt a country—the former proverbial for its bestiality and licentiousness; the latter, for its superstition and idolatry. The cities and countries that acknowledge the spiritual supremacy of Rome are all of them so many Sodoms and Egypts; but as the seven, all constitute one many-horned political system, one Sodom and Egypt fully represents them. Take Rome and Paris, could Sodom be more vile than they? Morality there is none; zeal of justice and mercy, righteousness and truth, it is a mockery to speak in connection with their names. As to France and Italy, they are spiritually as reprobate to all excellence as ancient Egypt. Hence the fate of Sodom and Egypt awaits them. As a mill-stone cast into the sea so shall Rome be thrown down, and found no more at all. This is the end of the fierce wrath in store for her. As Sodom fell to rise no more so shall she, and the cities of the nations that look up to her. "There was a great earthquake," says John, "and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Whether the falling of the cities is a political or social overthrow, we stay not to examine. We believe it is both—politically, because Daniel saw the thrones cast down (Dan. vii. 9); and literally, because an earthquake that will shake Rome into the abyss, and clear the Mount of Olives to its found[illegible] (Zech. xiv. 4, 5), prostrate the towers (Isa. xxx. 25), and cause every wall to fall to the ground (Ezek. xxxviii. 20), must of necessity cause vast destruction among "the cities of the nations." The plagues of Egypt are but a miniature edition of the fierceness of God's wrath which, like the sword of Damocles, is suspended over the countries of "the great city." The inhabitants of this city are the worshippers of the beast and his image, and have received the mark in their foreheads, and right hands. Of these spiritual Egyptians it is said, "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up to the ages of ages: and they have no rest day nor night who do homage to the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 10, 11. The judgments of God consummated in the destruction of Pharaoh's host, crippled the power of Egypt; but "the seven last plagues" which "fill up the wrath of God" upon the great city, will so completely wreck old Egypt's anti-type, that not a beast, image, head, or horn, will survive to destroy the earth again. Rev. xi. 18.

The other sense in which the phrase "the great city" is used, is that of the government of Rome. This is styled, "the great harlot that sitteth upon many waters;" a saying which is explained by the words, "the great city which reigneth over the kings, and their peoples, multitudes, nations, and tongues," termed in the aggregate "the earth." Rev. xvii. 15–18. This harlot sits as a queen-power upon many waters, which in their political organization are symbolized by a scarlet-colored beast, whose horns or kings are the vile paramours of the harlot. The queen-power and "the eternal city" are inseparable, and both go to perdition together. They are unitedly termed Babylon upon the same principle the empire is styled Sodom and Egypt; that is, spiritually, pneumatically, or figuratively. The Chaldean Babylon was the great enemy and destroyer of the saints under the law. It made war upon them, and prevailed against them until Cyrus, Jehovah's Anointed, came and delivered them. So the Roman Babylon, which is "drunk with the blood of the saints and martyrs of Jesus," by the co-operation of her paramours has prevailed against them, and will prevail until Cyrus' superior, the Ancient of Days, shall come and turn the tables against her. The Lord God will judge her for he is strong. But before she is utterly destroyed, the righteous dead now sleeping amid her ruins must be awakened, and come out of her; for they are to behold her judgment, and to rejoice over her calamity. Rev. xviii. 20. God's people, whether living or dead, must evacuate the doomed city before it sinks to rise no more. Besides the dead, the Jews are the only people in Rome that belong to God. He exhorted them to flee out of the midst of Babylon, and deliver their soul from the fierce anger of the Lord. Jer. li. 6–45. Should he be mindful of them in the days of Belshazzar, and forget them now? No. On the contrary, there will be [illegible] mistakable invitation from high authority calling upon them to "Come out of Rome, and to reward her even as she has rewarded them, and to double unto her double according to her works." Emptied of God's people there will be no longer delay. Her end will overtake her with rapid strides; for "her plagues shall come upon her in one day or year, death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. xviii. 8. Even so; may it quickly come.—*From Destiny of Human Governments in the Light of Scripture, by John Thomas, M. D.*

## THE WAR IN EGYPT.

It is highly probable that when Admiral Seymour opened fire upon the defenses of Alexandria, he began one of the most important wars of modern times, no matter whether it is viewed from the political or the religious stand-point. It is certainly true that the first gun sounded an alarm that was heard around the civilized world. The war is well begun, but no prophet rises up to tell of the end, nor to measure the final consequences to Egyptian nationality or to the anomalous influence of the Khedive, the Sultan, or the British Government.

In one sense the present war is a rebellion, with Arabi Pasha denounced as a rebel by the Khedive, and the Egyptian Parliament returning the compliment by proclaiming the Khedive a traitor and pronouncing his deposition. Arabi is said to have 100,000 troops at his command, who are full of zeal and religious fanaticism with "Egypt for the Egyptians," and "Death to the Infidel" emblazoned on their bloody banners. Arabi also stands, in a measure, as the exponent of Mohammedanism, that most numerous, ancient, devout, and bloodthirsty sect of religionists known in all history. For over 900 years the Mohammedan caliphs held sway over a region of country more extended than that covered by the Roman eagles. They were a people great in war, and wonderfully advanced at one time in science and art, their magnificent architectural structures still bearing testimony to the fact in Europe and Asia. "God is God, and Mohammed is his prophet"—this has been their cry for 1,300 years.

This makes the question an interesting one on the side of the rebels now represented by Arabi. On the other side stands the effete Turkish monarchy, headed by the Khedive, an intruder in Egyptian affairs, and backed by the European allied Powers, with John Bull in the foreground. England and France are resolved to treat the war as a rebellion, and they declare Egypt shall have peace if they have to fight for it. Both are stimulated by the hope of pecuniary gain—England especially—and the Egyptian Government owes them and their subjects an immense sum of money. England also owns over half the stock in the Suez canal, which is of great commercial importance to her, and which has been seriously obstructed by late proceedings. There is transported over it yearly 6,500,000 tons, giving a revenue of 73,000,000 francs. These facts make the war equally interesting and important from the English stand-point.

All Egypt is in a state of chaos, and there is no recognized authority, except that of England, and hers will depend on the stern arbitrament of the sword. If she is beaten in the first pitched battle with Arabi Pasha, as every lover of liberty and independent nationality sincerely hopes she will be, the British Government will begin to realize the great importance of the business in hand. It looks as if a holy war of the Crescent against the Cross had been commenced, in which all Europe may finally become embroiled.

The Queen has called out the reserves, and Mr. Gladstone has already asked Parliament for an appropriation of $11,500,000 to begin with. That is only a drop in the bucket. France appears in the ring as England's backer and bottle-holder, but does not manifest much real interest in the fight, except to push the British ahead while she appears as a spectator. The other great Powers will not stand back when the war is over and changes are proposed to be made in the map of Europe. Meantime England has assumed the responsibility of the whole business, and has other enemies to encounter besides the Egyptian and the Mohammedan. Of these a person thoroughly conversant with the country writes us follows:

"Egypt is as deadly in August as India in June," say old travellers; and this sinister reputation is only too well deserved. The same distempers attack almost destroyed the army of Louis IX. of France, at Damietta in the thirteenth century, decimated the troops of Bonaparte and those of his successors, Kleber and Menou, at Alexandria in the end of the eighteenth. Indeed, those who have been in Lower Egypt during the unhealthy season may well wonder, not that so many should succumb to the climate, but that any one should escape. The dreadful "khamsin," or hot wind, which the strongest man cannot face without instantly feeling his muscles unstrung, his skin parched and feverish, and his whole body limp and nerveless as a wet rag, is of itself a sufficient agent of evil. The fevers endangered by the malaria of the Nile delta are as virulent as even those of European Turkey, while the devastating visits of the plague itself are neither few or far between. A less fatal but equally formidable enemy to an invading army is the terrible "Egyptian ophthalmia," which though often brought on by the unclean habits of the natives, is at times generated in another and a very singular fashion. A small green fly persistently settles upon the sores of the diseased eyelid, and when driven off carries the infection along with it wherever it alights. So common is this disease among the Arabs that Mehemet Ali is said to have formed two battalions of one-eyed men, the one wanting the right eye and the other the left. In 1798 this complaint made great ravages in the army of Bonaparte, one of whose best officers, becoming blind in the desert, was forced to cling to the tail of a comrade's horse in order to make his way back to camp. It is a common saying in Alexandria that "an Egyptian Arab with two eyes is as rare as a snowball in June."—*Chicago Evening Journal.*

# Youths' Column.

## The Little Bird.

A little bird, with feathers brown,
Sat singing on a tree—
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird,
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest dark-brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to be what most she can,
Not to be seen or heard.

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn to close of day.

"So live, my child, all through your life,
That be it short or long,
Though others may forget your looks,
They'll not forget your song."

## God Will Know You.

One evening last Christmas, a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit-stand: "I wish I had an orange for me." The gentleman saw that the children though poorly dressed, were clean and neat, and calling them into a store he loaded them with fruit and candies. "What's your name?" asked one of the girls. "Why do you want to know?" queried the gentleman. "I want to pray for you." was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added: "Well, it don't matter, I suppose. God will know you, anyhow."

## Happy Children.

As house-plants cannot flourish without sunshine, so children cannot thrive and be happy without love. How radiant are their bright faces as they respond to the tones and words of affection from the lips of their parents! Little they know of the deep solicitude, of the constant care, exercised toward them; but they do fully understand and appreciate protestations of love and tenderness. Why should we be chary of those, when they cost only speaking? "I know now," said a lady not long ago, "that my mother loved me tenderly, but during all my childhood I doubted it.

"If I were really dear to her, I queried, why did she never tell me so? Why did she never caress me, and assure me of her love? She thought her actions spoke loudly enough without words. I could not read her actions then as I can now, and how I longed to hear her call me loving names, and to have her wrap me in the sweet embrace of her strong mother love." Many a little heart aches just as this lady's did, and can be made happier by the spontaneous utterances of maternal affection than by beads, or dolls, fine clothes, or costly toys.

Children who grow up in this constant atmosphere of love are rarely mischievous, never vicious. The rightiest of all agencies to lead the young in paths of virtue is in the hands of parents, and to command this agency they need only to give expression to the natural overflow of their hearts.

Children, to be happy, need encouragement and praise. It is not enough that they escape censure. Negatives are always cold and blank. Our little ones want warm, positive approval when they have done right. Thus they will be made to feel that the paths of wisdom are paths of pleasantness and peace.

## Talks With Young People—Impulse.

An old proverb says, "Think three times before you speak once." Very much harm often results from hasty words and actions. Impulsive people really accomplish more, and usually are better thought of, than those who run to the opposite extreme of coldness and lethargy and tardiness. Their natures are usually earnest and intensely active. Earnestness, activity and promptness, however, are of no avail if there is a lack of purpose and deliberation. In other words we must "be sure we are right, and then go ahead."

I have seen the best-intentioned undertakings result in total failure, and cause serious disaster in very important matters, because of acting from impulse, when a different course would have been pursued if time had been taken for deliberation and the bringing to bear of judgment. It is never safe to act from impulse, and I have been caused more trouble and serious inconvenience because of giving way to my impulsive nature than any other cause. In fact the mistakes of my life have been made when I acted on the impulse of the moment, instead of the conclusions that I would have reached had I allowed my reason and judgment sufficient time to assert themselves.

Life is made up of acts, and our characters are determined by what we say and do. A word spoken can never be recalled, and so it is of the highest importance that we are fully persuaded in our own minds before we speak, act, or take sides in relation to any matter, even though it be of minor importance.

Impulsive natures are almost always in trouble because of their hasty words and actions.

I knew a very proud spirited young man, who was kindly spoken to by his employer about a matter in which the young man was at fault. The remonstrance was timely, and if he had taken it in the spirit in which it was intended, it would have proved to his advantage in a business point of view. But he was too proud to submit to reproof, and on the impulse of the moment resented it, and resigned a very desirable and lucrative situation, which, had he considered his future welfare instead of giving way to his impulses, he would never have relinquished. As it was, he was out of a situation, and the fact that he had so acted made it difficult for him to get another place, for no employer wants a clerk that he cannot advise and reprove. So he has never been as well off since, and the golden opportunity of his life was lost to him because of acting on the impulse of the moment.

If we are naturally quick and impulsive, we should make it a rule to take at least a day to deliberate on all important undertakings, and in all matters requiring prompt decision, we should look at both sides of the matter before we decide or act. We should always act from judgment rather than feeling or prejudice.—*A Christian Merchant in New York Witness.*

# Exegetical.

## AN UNSUSPECTED PARALLEL.

The declaration in John xii. 25, that the renunciation of our earthly life at the call of Christ, will, on the morning of the resurrection, be rewarded by its metamorphosis into an endless life, loses, as is well known, much of its force from the necessity in the English language of giving the same word "life" to both *psuche* and *zoe*; *psuche* in this passage standing for the temporary life, *zoe* for life to come. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

So again in Psalm lxvi. 9, we have the expression, "Who holdeth our soul in life." But inasmuch as soul and life, both one and the other, are constantly, though interchangeably, made use of as the equivalents of *psuche*, the passage in its present form looks, at first sight, like a case of tautology, and would seem to mean nothing more than, "Who holdeth our life in life;" but it so happens that soul and life in this instance are not the same words in the original, and we may therefore read it, "Who quickens our *psuche* into *zoe*," i. e., "Who quickens our mortal life into an eternal life," thus [illegible] shadowing in a prophetic manner the declaration aforesaid in John xii. 25; and its emphasis in this sense is corroborated by the fact that this 66th Psalm is styled in the Septuagint version, "A Song of a Psalm of Resurrection.—*J. Waylen.*

# Brevities.

There has recently been discovered in the county of Lanark, Ontario, a pillar of granite fully 75 feet in height, and tapering to a point at the top, which originally formed part of the cliff near the shore of Christy Lake, but by some convulsion was displaced and remained standing upon its end 20 feet from the bluff. It has a base of 25 feet square.

Mr. Villiers Stuart records that when the mummy of the great warrior Thothmes III. was unwrapped the body was found to be unusually short and slight. Hardly had a rapid photograph been taken of the figure than the fragile remains, as if in protest against the violation of their rest, vanished into dust, and took their departure like a dream.

Dr. Schliemann has written to the Royal Academy of Belgium, under the date of May 25, giving a full account of the excavations he is now carrying on in the Troad in company with two German architects. He has reached the conclusion that the enormous mass of ruins that surrounds Hissarlik, is not Homer's Ilium, but is two cities, the larger one of which he believes is the Troy of Homer. Both cities were evidently destroyed by fire. He has found much archaic Greek pottery, not later than the Ninth Century B. C., and potsherds of a prehistoric age—the most ancient that he has yet found in the Troad.

Arabi Pasha would be recognized at once by the ethnologist as the soldier son of the Egyptian peasant. He is tall and muscular. His eyes are small and dull, not bright and sparkling as little eyes are wont to be. The lower part of the visage resembles that of the bulldog with broad jaw and hanging cheeks. The nose is wide and flat, of true African shape. He was brought up at the military school established by Col. Selves, and his education was entirely French. Consequently he hates the French, but detests the English still more, and most of all the Turks.

At Easter, says an exchange, there were in Jerusalem about 15,000 pilgrims of various nationalities and persuasions. Although it is by no means a large city, yet these crowds find accommodation, such as it is. The better class of pilgrims go to hotels, and those who are not so well off take lodgings in the convents, which are built for the express use of pilgrims. The Armenian convent is said to hold 4,000 persons. Its guests are stowed as closely and as comfortably as the tramps who are furnished with nightly lodging at our local police stations. Most of the Christian pilgrims are from Russia. They are ignorant, superstitious, and devoutly sincere. It might be supposed that among such a crowd there would be many who lived by beggary; but this is not the case. The rigid rule of the Russian church is to allow no one to leave Russia to go on a pilgrimage until he has deposited with his holy superiors enough to pay for his passage and return. A specialty of the pilgrims is to bathe in the Jordan. They take with them for this purpose a peculiar bathing robe, which is used for no other purpose as long as its owner lives. When he dies, this robe serves as a winding-sheet, and it is with reverent care preserved for that purpose.

THE SURVEY OF EASTERN PALESTINE.

Captain Condor and Lieutenant Mantell, R. E., have returned from their first campaign in Eastern Palestine, bringing with them the results of their work. These include the map of a large district, covering five hundred square miles of country, with a very large quantity of notes, plans, drawings and photographs concerning the antiquities of Moab and Gilead. Captain Condor will proceed at once to arrange these materials for publication. He has also brought with him a considerable quantity of notes, and additional information made by himself and his party in Western Palestine. These will be included in the next volume of the society's great work, which will be delayed a month or two on their account. During the recent visit of the Royal Princes to Palestine, Captain Condor had the honor of accompanying their Royal Highnesses throughout their tour, which lasted nearly six weeks and extended over all Western Palestine, and over a great part of the country east of the Jordan. The harem of Heshbon was also explored, and a plan and description were prepared by Captain Condor, to be submitted to his Royal Highness the Prince of Wales.—*London News.*

# Poetry.

## BABYLON.

I climbed the cliff; I crossed the rock:
I trod the desert old;
I passed the wild Arabian's tent,
The Syrian shepherd's fold.
Behind me far were haunts of men,
Stretched into distant gray;
While spread before, lone and wide,
The plain of Shinar lay—

The boundless plain of fat fertile,
Where long, long ages back,
Al-Hallah read the silent stars,
And mete their mystic track—
Where art thou, gem of the rich earth,
City of far renown,
The glory of proud Chaldee,
The green earth's ancient crown?

Where lies the lake that, gleaming wide,
Gave back thy hundred towers?
Where are thy gardens of delight,
Thy cedar-shaded bowers?
And where, oh! where rolls rapidly
Tigris's rock-dashing river,
Past marble gates and columned towers,
Guarding thy walls forever?

There is no voice of gladness here,
No breath of song floats by;
I hearken, but the lonesome breeze
Is all that makes reply.
Solemn and lone the silent marsh
Spreads endlessly around,
And shapeless are the ruined heaps
That strew the broken ground.

Sadly above huge outlines dim
Sighs the lone willow bough,
The last, last voice of Babylon,
Its only mourner now.
Son of Mardana, by whose hand
The doomed city fell,
The swift feet of whose soldiery
Climbed tower and citadel:

Thou foundest revelry and mirth,
Thou foundest dance and song,
Thou foundest many a banquet hall
And many a joyous throng;
Like the death angel came on the
When men were rose-bowers,
And to this lone waste wilderness
The total thou hast left!

Oh! glorious were her palaces,
And arbors of fretted gold;
There rose the fane of Merodach,
The house of Belus old;
And hoary Nile was in her streets,
Where countless nations thronged;
Light footsteps glided through her homes,
And mirth to her belonged.

But prophet voices threatened her,
Even in her festal halls,
And angel fingers wrote her doom
Upon the palace walls.
At midnight came the Persian strong,
Mingling amid the crowd;
He heeded not the beautiful,
He spared not for the proud.

False was her fated river then,
Her Gods her gods of stone;
He entered at her open gates,
He passed—and she was gone.
Her place on earth shineth not,
Memorial she hath none;
Darkness and rain thou mayest find,
But never Babylon.

# Selections.

## IT HASTETH.

Do we, amid the business, the pleasure, and the scheming of this degenerate age, comprehend our true position as Christians? Do we know that we are now amid the scenes that are swiftly winding up the present dispensation? Do we comprehend that the kingdom of God is at hand? Do we know that the Judge standeth before the door? Do we feel that soon we must see his face in gladness or in woe? Are we drunken with the golden cup? Do we sleep and riot as children of the night and of darkness? Are we about our business, or our pleasure, secure as the Sodomites on the morning of their overthrow? Have we settled down like the antediluvians, careless of the warning, and presuming upon the long-suffering of God? Do we forget that "judgment now of a long time lingereth not, and damnation slumbereth not?"

Have we fallen from the grandeur of the Christian mission? Have we left the seeking of the lost for paltry disputations, for personal controversies, for hollow compliments, and heartless, smooth speaking? Have we got so sure that God will never call us to account, that we can make compromises with error and worldliness in the spirit of mere carnal policy? Are all the old anchor hopes of the church mere whims? Are the foundations but of sand? Do we need to return to the feeding of milk again? Must we teach again to those who for the time ought themselves to be teachers what be the principles of the doctrine of Christ? Must we again lay the foundation—repentance from dead works, faith towards God, the teachings of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment? Must we see all these cast aside, and yet receive those that do it, and bid them God speed no matter what doctrine they bring? Will it be profitable? Will it pay? Can we make ourselves friends in this way and prosper in the work and sight of God? Or shall we find our schemes trampled in the dust by the footsteps of Providence, and learn that God would have us open, honest, guileless and sincere?

Do we need alarms to work virtue in us? Cannot we be Christians, except when we are sure of our reward or doom at some certain day or date? Or have we principle enough to do right at whatever hazard, and leave the event with God? Can we not stand for God and the right, even though we stand alone? Can we not stand unmoved, even though mocked by foes, backbitten by hypocrites, and sneered at by lukewarm friends? Can we not endure hardness as good soldiers? Can we not rejoice in honest poverty, and even in privation and toil, for the sake of Jesus Christ? Have we forgotten the fountain of sympathy, the source of blessing? Do we know the deep love that dwells in Jesus' brother-heart? Can we not cast our care on him, and leave our foes to spit their fury to the winds? Ah! there is a hiding-place for the poor and the oppressed; and when the blast of the terrible ones is as a storm, then God shelters them like a protecting wall.

Do we know the secret refuges where Jesus keeps his little ones? Have we learned that the name of the Lord is a strong tower, and that the righteous runneth into it and is safe? Have we ever, when pursued by the violence of foes and the strife of tongues felt that God came forth to deliver us, and bring us in? Have we ever felt ourselves led by him through the dark labyrinths and the narrow passages, through the straight places and the deep cut-like doors, until at length he had brought us where no foe could find or harm us, and from the turrets and battlements of his strength, bade us to look forth with uplifted heads upon the impotent rage of our enemies beneath?

Do we know where our strength is? Do we know that though we are alone with God, we have more than a majority? Do we often ask ourselves the question, Who is he that shall harm you if ye be followers of that which is good? Are we sure that they that are for us are more than they that are against us? Or do we need to hire or enrich all the hosts of Amalek, Egypt and Babylon into our ranks, in order to strengthen our hands? Is quantity so much more important than quality? Do we know that the day is coming when numbers will not count? Do we understand that before the great white throne no policy, hypocrisy, nor subterfuge can avail? Are we aware that majorities there are nothing? that sounding trumpets are there but sounding brass? that every act and word and thought must there be weighed?

"There shall sit the Judge unerring,
No just sentence then deferring."

Do we comprehend that that scene and that day are at hand? Do we hear the distant thunder that portends the coming storm? Do we mark the dire abominations that abuse and wear out the long-suffering of God? Do we hear the low mutterings which herald on the earthquake's tramp? Do we know that ten thousand voices of Providence and prophecy unite to cry, "The great day of the Lord is near; it is near, it hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly?"

It hasteth! Are we ready for that day? It hasteth! Is our work done? It hasteth! Are our treasures and possessions safe from its fires? It hasteth! Are our lamps trimmed and burning? It hasteth! Are we doing all that we can, according to the working that worketh in us mightily, to prepare ourselves and others for its solemn grandeurs?

Men of God, awake! The day of God cometh. It hasteth. Let us be ready. Wanderer from God, the judgment storm bursts upon the world, and you are far from the fold, on the dark mountains, stumbling in your way. Lost sheep, lo! in earth's dim twilight Jesus, the Good Shepherd, goes once more to seek you, and bring you home. Will you come? Shall he find you? Shall he bring you home rejoicing, or will you stay till there gathers on your pathway the blackness of eternal night, and until you are lost forever? Shall heaven rejoice over your return, or shall Jesus, weeping, say, "How oft would I have gathered you, but ye would not?"

Man of the world, sinner in darkness and in folly, the day of the Lord cometh! This word must be sounded in your ears. This gospel must be preached in all the world, for a witness unto all nations; then shall the end come. I know you not, I may never see your face. But today I bear you this witness. I tell you these things. The kingdom of God is at hand—it cometh! and Christ shall judge the quick and the dead at his appearing and his kingdom. I testify this fact to you. God will judge you, will judge me. Pass where you may you have been warned. Today I serve this summons upon you. Meet me in the presence of the Lord in peace. Meet me at the right hand of the Judge. Meet me among those who wash their robes in the blood of the Lamb. Will you meet me among the saved in that day? If not, then I bear you witness of the judgment to come, the lake of fire, the second death. May God save you ere that day, and bring us to his kingdom in peace. Amen.—*H. L. Hastings, in World's Crisis*, 1862.

## MISCELLANEOUS.

The morning after the Revised New Testament appeared, a celebrated minister was in the street car reading it. An intoxicated man entered, and seating near, said: "Doctor I want to talk with you about the new version." The Doctor replied: "No matter how many times the New Testament is revised it will still contain, 'No drunkard shall inherit the kingdom of God.'"

Private advices from Madagascar, dated May 30, state that the French have excited much alarm among the natives by claiming the right to establish a French Protectorate on the west coast of the island. The Malagassy government have refused to acknowledge any such right. The demand, however, has been supported by the arrival of a French man-of-war at Tamatave, and the natives are now anxious to know what view the French government will take of the matter.

### SACRILEGE.

The Paris correspondent of the *Telegraph* states that an outrageous act of sacrilege was committed during the night of Sunday to Monday in the little church of Notre Dame de la Brosse, at Montlucon. Some miscreants broke open the gates and ransacked the whole church in search of the sacramental plate, consisting chiefly of presents from pilgrims to the shrine, which yearly attracts large numbers of visitors. The plate was not to be found, however, so after abstracting the money from the offertory boxes, the robbers made a heap of all the vestments, crucifixes, and other movable property, and set fire to the whole in the middle of the church. A gravedigger, noticing columns of smoke emerging from the windows at daybreak, gave the alarm, and assistance was procured in time to save the edifice, but not before all the property collected by the robbers had been destroyed. A similar attempt on the same church was made last year.

### THE BISHOP OF MANCHESTER ON THE CRUSADE AGAINST RELIGION.

The Bishop of Manchester, who preached yesterday morning at St. Paul's, Kersal, on "The uplifted serpent," remarked in the course of his sermon that most of the congregation must have noticed during the week a placard printed in the largest letters announcing that a certain number of people would be keeping a comic festival in Manchester on that day. Such things made one think seriously, and he could hardly help asking the question, "Was then the anti-Christian spirit going to conquer in this land?" It was plain that the spirit of anti-Christ had already gone abroad. There was a crusade against religion going on in France and Italy, and there was a crusade against religion and Christianity going on in our England. Was the despised Nazarene once more to be forsaken by his faithless followers? If so then God help the world, for he had seen enough to know what the world would be without Christ and without Christian influences, and what the world had sunk to when Christ came it would become again if Christ left it.

Dr. Schweinfurth, who has been travelling in the valley of the Nile wrote not long ago that "everywhere there is one voice for Arabi Pasha; everywhere there is a childish joy that a genuine Egyptian character has asserted itself, and the people are proud of it. Everywhere there is the same Mussulman tendency to fatalism; the people are enthusiastic for a republic. The fellaheen are perfectly content with the present Government; the memory of the Ismail is to them like that of Napoleon III. in France—all execrate him. The European traveller in the interior is everywhere honored, and I have nowhere experienced the least want of respect and courtesy."

### SKOBELEFF'S AMBITION FOR RUSSIA.

The following extract is from a memorandum drawn up by Gen Skobeloff not long before his death:

The political and military ideas which must in the future form the basis of our policy are those by which I have been guided, remembering, as I did, the solemn words of the late Emperor addressed to me before starting for the Tekke expedition. To my mind the central Asian question is perfectly clear and simple. If it do not enable us in a comparatively short time to take seriously in hand the Eastern question itself, why, the Asiatic hide is not worth the tanning.

I venture to think that, sooner or later, Russian statesmen will recognise the fact that Russia must have the Bosporus; that upon this depends not only her greatness but her very security from invasion, and, by implication, the development of her manufacturing and commercial centres. No one, I suppose, will dispute that, so long as we are weighed down by the Polish and West Russian question, all regular progress, in the truly national sense of the word, will be extremely difficult. At present, in spite of the blood we have poured forth, all our frontiers are open to hostile attacks, compelling us to maintain an immense army; while the Polish difficulty, thanks to the complications arising from the Austro-German alliance, keeps us in a perpetual state of siege. Not until she dominates the Bosporus can Russia make an irrevocable *Finis Polonie*.

### THE BEAUTIFUL RUINS OF TANIS.

M. Edouard Naville has lately returned from a short tour of exploration in the Eastern Delta, where he visited the ruins of Tanis.

The ruins lie high above the marshy plain, upon a kind of plateau surrounded by an amphitheatre of low hills. These hills are the rubbish mounds of the old crude brick city, surrounding the great wall within which lay the temples and palaces of Tanis. M. Naville found himself standing in the midst of a vast waste strewn and piled with columns, architraves, obelisks, statues, and enormous blocks of hewn stone, all shattered, overturned, and showing marks of willful destruction. Traces of the tools with which the ruin was done are visible on almost every stone. In one superb colossus, which has resisted the hand of the destroyer, M. Naville found wedge holes into which wood blocks had been inserted for the purpose of splitting the granite. He inclines to think that this was the result of war and not of iconoclasm. The temple was probably occupied as a fortress in Roman times or during the middle ages, and both besieged and besiegers may have used its materials for offensive and defensive purposes.

The principal temple was built entirely of red granite brought from the quarries of Assouan, on the Nubian frontier. The difficulty of transporting these enormous blocks is quite incalculable. Fourteen obelisks, described by M. Naville as the largest in Egypt, strew the mounds with their gigantic fragments. All these and nearly all the statues and sphynxes, which appear to have lined the avenues to the principle temple, were erected by Rameses II. Not only do their inscriptions celebrate the glory of this great Pharaoh, but even the bases of these overturned monuments which rested on the ground, and were intended never to be seen by human eyes, are engraved with his well-known cartouches. Many of the colossi still retain traces of color.

M. Naville is of opinion that there is a great work to be done at Tanis in the way of excavation. The little, comparatively speaking, which has yet been accomplished there was by Mariette Pasha; but his discoveries were limited by want of time, health and funds, and much that he uncovered is again buried.

"In severe grandeur and solemnity, the ruins," says M. Naville, "surpass even those of Karnak. Herodotus, who had never seen Tanis, expatiated at much length on the beauty of Bubastis. To judge by what is left of one and of the other, Tanis must have greatly surpassed its rival. Supposing that some part, at least, was left standing—that all was not, as it now is, overthrown and shattered—I have no hesitation in saying that Tanis would have been the most beautiful ruin in Egypt."

Though exempt, by reason of its inaccessibility, from the depredations of tourists, Tanis is suffering from the fatal effects of an atmosphere laden with saline exhalations. M. Naville reports that the surfaces of these granite monuments are rapidly decaying.—*Amelia B. Edwards, in the London Athenæum.*

# Communications.

## THE GOSPEL UNDER VARIOUS ASPECTS.

### "Good Tidings of Great Joy."

How few see in the gospel "good tidings of great joy!" Why should not a Gentile see in the birth of Israel's Messiah cause for joy as great as that which filled the hearts of those who "waited for the consolation of Israel?" True, Israel had a national interest in the coming of their Messiah. They were outcast and downtrodden by the foreigner; and a few months before the birth of the promised deliverer, Zacharias gave utterance to the national hope—"that we should be saved from our enemies, and from the hand of all that hate us." This thought had taken firm hold of the Jewish mind and heart. The glory of national independence and supremacy, as well as the intelligence with which they held this hope, were derived from the promises of that same Jehovah who had delivered their fathers out of Egypt. And when the babe was born in Bethlehem, the angel told the shepherds—"I bring you good tidings of great joy, which shall be all people"—literally, "all the people"—clearly the people of Israel.

But there was nothing, either in the nature of this hope, or in the persons who cherished it, by which the "good tidings of great joy" could be limited to Israel. For while the Messiah was to be primarily and peculiarly the Deliverer of Israel, he was to be "for salvation to the ends of the earth"—the blessing of all nations as well as of Israel, and of individuals as well as nations. And before he should accomplish either the one or the other, he was to suffer and die as a sacrifice for the sins of the world. Why, therefore, we ask again, should not a Gentile see in the birth of Israel's Messiah cause for "great joy?" There is, we fear, but one answer—Few see any advantage, either personal or national, in the mission of the Messiah, either in his past, present, or future work. The great mass of men seem to be swayed by the idea of the scoffer, that "all things continue as they were from the beginning of the creation;" or at least that, however God may have interfered at any former time, he has ceased to do so; and so men have settled into practical secularism—"let us eat and drink, for tomorrow we die." To Israel, on the other hand, the future was everything. The day of Christ was a prospect that sustained them under all their trials. Even their great ancestor, Abraham, "rejoiced to see Christ's day, and he saw it and was glad;" and whatever he knew as to the sacrificial work of the Messiah, he believed the promise that "in his seed all the nations of the earth should be blessed." Their great king David, also, looked forward to the fulfilment of the "everlasting covenant ordered in all things and sure," concerning an everlasting occupancy of his throne by his Son, as "all his salvation and all his desire" 2 Sam. xxiii. 5. Hope in a future was (and is) the mark of the faithful of Israel.

But why, we ask again, should personal and even national interest in such a hope be confined to that people? Do not all men need deliverance from their natural state, morally and physically considered? Do not all nations need a just administration of government? Does the brief span of human existence satisfy or even content the great majority of our race, so that there is no room for aspirations after something more enduring? and is that existence made up from beginning to end of such unmingled felicity, that its perpetuity should be desired? Or are nations moving so surely and rapidly towards the "greatest happiness for the greatest number," as to be warranted in expecting the approach of "the good time coming" as the result of their own efforts at perfection? Do the recent terrible wars in America and Europe betoken a civilization that can afford to dispense with the presence of "the Prince of Peace?" In short, are men any better now, as moral beings, than they have been in past generations?

We have made these remarks with the view of inducing thoughtful minds to ask themselves—Have I bestowed sufficient attention on "the good tidings of great joy," so as to discover my interest in the same, and to secure my ultimate enjoyment of it? Is it possible that, after all I have attained in the matter of Scripture knowledge, I may nevertheless be of those who are "ever learning, but never able to come to the knowledge of the truth?" "How shall I escape if I neglect so great salvation?" "What must I do to be saved?" How shall I believe on the Lord Jesus Christ? Is there a right way and a wrong way of believing on him? And if so, can the right way be discovered by studying the Scriptures? Such questions as these may well be asked by every one who has been trained to view with a mysterious dread the fatalistic theology which is known by the name of John Calvin. For right answers study the words of Jesus, and of his servants John and Paul, Peter and James, with the words which were spoken before by the holy prophets; for their writing even the old "Scriptures are able to make wise unto salvation through faith which is in Christ Jesus."

J. GAMERON.

ALTONA, Iowa.

*Editor Restitution:*

If not presuming too much by asking space in your excellent paper, I would like to express my views and some facts in relation to prohibition in Iowa, its effects upon immigration and the development of our state. Before election the anti-amendment advocators used as an argument against the adoption of the amendment the statement that the passage of the amendment in Iowa would keep all foreigners and those who had always been used to the free use of liquors—a class of people they say, (and which is perhaps true) as industrious, prosperous and thrifty as any in the world. It may perhaps not be generally known outside of our own State that had it not been for a very large vote of the foreigners and drinking men, co-operating with the radical temperance element, the amendment would not have passed, but such are the facts, well known here.

It has now been about a month since its passage, and the tide of immigration and home seekers instead of decreasing and dying out is larger than ever before in this section. While a few, perhaps, may be kept back by the anti-liquor law, we are confident that Iowa will receive, and in fact is now receiving a larger influx of actual settlers than any other state or section of the northwest. Its lands are better, cheaper and more productive, settled with a better and more enterprising class of people than any section of the United States. With such advantages and such a people as Iowa has to control and protect them, it is not to be wondered at that prohibition form of today is "head and shoulders" above and ahead of the licensed Iowa one month ago. Labor, capital and prosperity are walking hand in hand with prohibition through northwestern Iowa, tearing up her broad and beautiful prairies and converting them into beautiful homes.

We have been compelled to feed our corn and barley to fine-legged hogs, and still we have room and employment for many more. If you don't think we are prosperous, come out and see us and be convinced. I will cheerfully give any information about the country that may be desired.

Respectfully,

TRAVIS C. LEMMETT.

## ANNOUNCEMENTS.

The fourth annual Conference of the Church of God, of Western North Carolina, will meet at Concord Church on Cane Creek, Buncombe County, North Carolina, on Friday, September 1, 1882, at 3 o'clock p. m., and continue over Sunday. All are invited and especially preaching brethren. Those coming by railroad will stop at Asheville Junction, and if they will write to Brother E. M. Anderson, Arden P. O., Buncombe Co., North Carolina, they will be met at the depot with conveyance to take them to the place of meeting.

E. M. ANDERSON, Pres.
R. M. SALTS, Sec'y.

*Crisis* please copy.

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir. J. J. HARSHAW.

The annual assembly of the Church of God will (the Lord willing) commence on Friday before the first Sunday in August, at the house of the brethren, in Winchester, Va., and will continue for several days, including the first and second Sundays. As quite a number of able speaking brethren are expected to be in attendance, the brethren of the one faith are respectfully invited to attend. All coming by rail will please inform the writer in time what day they will be at the depot, and he will meet them there and conduct them to the house of the brethren, where they will be cared for as long as it will suit them to stay.

N. J. MORGAN.

## Book Notices.

Bees and Honey; or, The Management of an Apiary for Profit and Pleasure, by Thomas G. Newman, editor of the "American Bee Journal," Chicago, Ill. The third edition of this work has been carefully re-written by the author, for the information of the many who are now becoming interested in the pursuit of bee-keeping. It contains 120 profusely illustrated pages, is "fully up with the times" in all the various improvements and inventions in this rapidly developing pursuit, and presents the apiarist with everything that can aid in the successful management of the honey bee, and at the same time produce the most honey in its best and most attractive condition. Chief among the new chapters are "Bee Pasturage a Necessity," "Management of Bees and Honey at Fairs," "Marketing Honey," etc. Price, bound in cloth, 75 cents; in paper covers, 50 cents, postpaid.


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## TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

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Material Immortality; an Appeal to thinking Christians. A brief refutation of the theory of natural immortality, and a consistent defense and Bible view of material immortality, not by birth but by grace. By O. R. L. Crozier. 14 pages, price 10cts.

The Word made Flesh: or Jesus Christ, who he was. By Dr. J. H. Thomas, Pittsburgh, Pa. 8 pages, price 5cts. This is an article that appeared in "True Restitution" of July 5, 1882, put into tract form.

The Eclectic Hymn Book, a collection of hymns and songs adapted to public, social and family worship. By O. M. Myers. Price 25cts.



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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXI. PLYMOUTH, INDIANA, AUGUST 9, 1882. NO. 30.

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## Selections.

### THE FIERCE DEMOCRACY AND THE POWERS THAT BE.

The times in which we live are among the most extraordinary of the world's history. Events succeed events with a rapidity truly confounding, and of a magnitude bordering upon the marvellous. It is a great fact, and characteristic of the times, which must be apparent to every observer, that Rome, Paris, and Vienna, are the great *foci* from which radiate the influences which have been so potent for evil and destruction, throughout that territory formerly embraced in the Roman Empire of the West.

Nor is the East exempt; for there we observe the heaven darkening and trembling with the clouds and thunderings of the coming storm. The anarchial and destructive influences of the West have brought the Turks and Russians face to face; and England, apprehensive of the deluge, has pressed the fortification of the Island of Aden (which is the key of Egypt), and that she may strengthen herself and her Mohammedan ally, has proclaimed herself the official protectress of the Israelites in the Ottoman dominion.

Now, can these complications and combinations of our times exist, and not arouse men's minds to a scrutiny of their hidden springs? Hidden, indeed, to the actors in the scenes, and to those who search not, and care not to know; but luminously revealed in that wonderful book which unfolds, not only the destiny of individuals, but of nations, and the tyrannies which cause them to lick the dust. For the information then of all sects and parties, who believe the Scriptures of truth, I submit the following exposition of some of the things noted therein relating to the present crisis.

In Rev. xvi. it is thus written:—"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon."

It is admitted by all who have studied the subject with any attention, that "the great river Euphrates" is the symbol of the Turkish dominion. This being settled, it follows that the drying up of the symbol represents the evaporation of the thing signified until it ceases to exist. Hence this prophecy foretells the extinction of the Turkish empire.

In the next place "the Kings of the East," is a phrase significative of the Jews. They are styled "kings" because they belong to a city, Zion, of which it is written "the nation and kingdom that will not serve thee shall perish;" and "the first dominion shall come to Zion, and the kingdom to the daughter of Jerusalem." And they are styled "of the East" because it is the region of their nation, birth, discipline, and glory.

"The way," is indicated in these words, "there shall be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians. And Israel shall be the third with Egypt and Assyria, a blessing in the midst of the land." This every one knows is not yet accomplished. The drying up of the symbolic river is to prepare the way.

Hence the prophecy converted into literal terms will read thus: "And the the judgments of God were poured out on the Ottoman empire, that it might be abolished, preparatory to the restoration of the kingdom again to Israel."

1. The Turkish power must be finally abolished.

2. The land of Israel will next become a highway.

3. The Jews will proceed to colonize it, under the protection of Great Britain.

The next symbol of the prophecy requiring to be noticed is the "three unclean spirits like frogs." These are demoniac, destructive, and warlike influences, doing wonders in the execution of their mission. These three *frogs* are the armorial symbol of a power from which proceed the marvellous phenomena, contemporary with the abolishing of the Ottoman dominion. This symbol represents the agency of France, the identity of which I now proceed to establish.

2. Montfaucon, in his Monumens de la Monarchie Francoise, p. 1, plate vi., gives a Frog as one of the monuments of the French king, Childeric; thus writing respecting it:—"A Another medal representing a Frog which was also an Egyptian symbol." This was found A. D. 1623, at St. Brive, near Tournay, with some other things belonging to Childeric He reigned A.D. 456.

[Medal of a Frog found in the tomb of Childeric I.]

In the "Monde Primitif, compare avec le Monde Moderne," par M. Court de Gebelin, Paris, 1781, the author thus writes, p. 181: "Nous venons de voir que les Armoiries de la Guyenne sont un leopard, celles des Celtes (surtout les Belgiques) etoient un lion, et celles des Francs un crapaud. Le crapaud designe les marais dont sortirent les Francs."

Again, p. 195: "La Cosmographie de Munster (liv. ii.) nous a transmit un fait tres remarquable dans ce genre. Marcomir, Roi des Francs, ayant penetre de la Westphalie dans le Toxgrivit en songe une figure a trois tetes, l'une de lion, l'autre d'aigle, la troisieme de crapaud. Il consulta la dessus, ajoute on, un celebre Druide de la contree, appele Al Ramus; et celui-ci assura que cette figure designoit les trois puissances qui auroient regne successivement sur les Gaules; les Celtes dont le symbole etoit le lion, les Romains designes par l'aigle, et les Francs par le crapaud, a cause de leur marais."[*]

3. In the sixth century, xlvi. of the prophecies of Nostra Damus, (p. 251), and translated by Garencieres of London, in 1672. occurs the following verse:—

Puissante sera un exil estrange
Par Pontifuerre aux confins de mon seiglet;
Frapement au regne le fera de-croye
Roi retirant a la Mare et a l'Aigle.

On which Garencieres observes—"By the eagle he meaneth the emperor: and by the frog the king of France; for, before he took the fleur de lieu, the French bore Three Frogs."

4. In Pynson's edition of Fabyan's Chronicle, at the beginning of the account of Pharamond (the first king of the Franks who reigned at Treves about A.D. 420) there is a shield of arms bearing Three Frogs, (p. 37, Ellis edit.) with the words beneath.

[This is the Ohio Arms of France.]

The banner, (Fig. 1) having upon it the Three Frogs, is from ancient tapestry in the Cathedral of Rheims, representing battle-scenes of Clovis, who is said to have been baptized there after his conversion to Romanism.

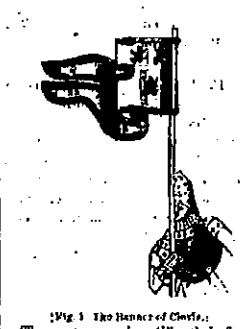

[Fig. 1. The Banner of Clovis.]

The next engraving, (Fig. 2) is from the Franciscan Church at Innspruck; where is a row of tall bronze figures, twenty-three in number, representing principally the most distinguished personages of the House of Austria; the armor and costumes being those chiefly of the 16th century, and the workmanship excellent. Among them is Clovis, king of France, and on his shield three fleur de lis and Three Frogs, with the words underneath, "Chlodovvus der i Christenlich kunig von Frankreich:" that is, Clovis the first Christian king of France.

[Fig. 2. Armorial Shield of Clovis.]

1. Upsonus de Militari Officio, p. 155, states that three frogs were the old arms of France, without specifying what race of kings.

2. Professor Schott supposes the three frogs to have been distinctly the original arms of the Bourbons; bourbe signifying mud. This may have been the case. When their family became the dynasty of France, they probably assumed the frogs as their arms, being kings of the Franks, whose symbol it had been so long. The Bourbons rose out of the mud which is natural to frogs, and ,by the revolution of 1818 are deep in the mud again!

3. Typotious, p. 75, gives as the device on a coin of Louis VI., the last French king before Hugh Capet, the first of the Bourbons, a frog with the inscription *Mihi terra buenque*—land and water are mine.

4. In the 'Encyclopædia Metropolitana,' on Heraldry, it is stated that 'Paulus Emilius blazons the arms of France, argent three diadems gules;' others say, they bear three toads, sable in a field vert (ap. Gwillim, c. 1); which, if ever they did, it must have been before the existence of the present rulers.'

Such is the testimony I have to offer in the case before us. The conviction produced on my mind is, that the frogs in the prophecy are the symbol of the French democratic power. It will be seen from the armorial shield of Clovis, that the frogs and the lilies were both used as symbols. They are both indigenous to wet, or marshy, lands, and therefore very fit emblems of the French, who came originally from the marshes of Westphalia. But on the shield of Pharamond, so far back as A. D. 420, the frogs without the lilies appear in the armorial bearings of the Franks; and in the medal of Childeric I. there is no lily, but the frog only. It would therefore seem from this, that the lilies were not in the original arms, but superadded many years after; and at length adopted by the Bourbons as the symbol of their race in its dominion over the frogs. These, then, represent the nation, and the lilies, or *fleur de lis*, the ruling dynasty.

Let us now return to the prophecy. The Frank agency symbolized by the frogs, is characterised as 'unclean,' wonder-working, and warlike. John saw it in vision, at work contemporarily with the exhausted condition of the Euphratean, or Ottoman dominion. In his day, the Franks were undistinguished savages of the Westphalian marshes; but he saw a time coming in which, like the frogs of Egypt, they would overspread the Roman territory with their evil, but necessary and salutary influence, and come into the palaces, the royal cities, and the courts of Europe.

Of those powers he specifies three in particular; first, the dragon; second, the beast; and third, the false prophet. Each of these hath a mouth, significative of their seats whence they exercise the faculty of effective speech. The Dragon represents the power which obtains upon the territory of Asiatic Rome; and its mouth, the city of Constantinople; the Beast symbolizes the Holy Roman, or Germano-Hohenzollern Dominion; and its mouth in Vienna; and the False Prophet, the Papal; and its mouth in Rome. Upon these three principal seats of empire from which the ruling powers speak, the three Frogs—the seat of whose malarial influence is Paris—were to exercise their demoniac agency. The result of their operation upon these three points was to be, to cause to issue therefrom, Three Devilish Wonder-Working Spirits, like themselves; that is unclean' and warlike. Hence, the prophecy saith, they come out of the mouth of the Dragon, the Beast, and the False Prophet. Having issued thence, they were soon to go to the 'Kings of the Earth,' and of the whole world' or habitable. The former are the kings of Germany, Russia, Egypt, etc.; while the latter are the kings of Roman Europe, such as Belgium, France, Spain, Portugal, Sardinia, Naples, and Greece. And when they found entrance to these kings, they were so to affect them as to bring about a universal war, which shall ultimate in a great battle, styled, 'the Battle of that Great Day of God Almighty.'

Thus far the prophecy concerning the consummation of the wonder-working agency of the Frog power. It would, however, be interesting to know the field where this last great action shall be fought. This also is revealed; but before it is made known, there is a parenthesis in the symbolography, which is filled up with a gracious warning to the reader, saying:—

'Behold, I (Jesus) come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.'

Then the passage is resumed, and concludes by announcing that the Angel of the Sixth Vial gathered them (the kings of the earth and the whole habitable) together into a place called in the Hebrew tongue, Armageddon—a battle-field in Palestine.

Now, can any intelligent man have read these things and not at once recognize their partial accomplishment in the events of Rome, Vienna, and Paris? It is remarkable that the prophetic spirit does not symbolize the French power by the *fleur de lis*, but by the frogs. The former are the symbol of the Bourbon race of kings, whose lilies grew in the mud of the Frank marshes; but after the frogs possessed them. Louis VI. was the last king of the Franks, who adhered to the Frog as the symbol of his race. Hugh Capet succeeded him and became the head of the Bourbons, and since his time the lilies have been the armorial symbol of the Bourbon dynasty, which has been the legitimate and charter sovereignty of the kingdom until the fall of Louis Phillipe, in February 1848. But John, the apostle, saw a universal and final war approaching, which was to be contemporary with the overthrow, or evaporation, of the Ottoman power; and which was to be brought about, not by the unclean agency of the Bourbon lilies, but by that of the more ancient military democracy of the Frogs of Westphalia, who, in the days of the apostle, were croaking in the mud and marshes between the Rhine and the Weser, the undistinguished denizens of a howling wilderness. Had the sovereignty of France continued in the Bourbons, French opinions and principles would never have disturbed the peace of the world, so as to bring about a final break up of the European system. The Bourbons have no opinions or principles at all antagonistic to those of the diademed and mitred oppressors of the nations. Their fraternity is a selfishness, common to such as move heaven and earth to exalt family and to perpetuate its exclusive prerogatives, at all hazards, and at whatever cost to the suffering masses may be deemed expedient. Hence, to bring about the appointed consummation, Providence removed the selfish and incapable lilies—the Bourbons, always learning, but never able to gain wisdom by experience—and let loose a power, most appropriately styled by the revelator, the unclean spirits of devils. The power of these spirits has no sympathy with kings, priests, government, religion, property, respectabilities, or any thing that pertains to them. The sentence of God is against all these things as they are now constituted, because they have usurped his authority, abrogated his laws and [illegible] murdered and oppressed his saints, and entirely corrupted his way upon the earth. Hence, upon the principle that the wicked are the sword of the Lord, he hath let loose the wicked to destroy the wicked, and to bring their tyranny and institutions to an end. This power is antagonistic to all peace, law, and order. It is known amongst the nations by various names, such as socialist, communist, physical force chartism, red republicanism, democracy, Owenism, atheism, locofocoism, etc., etc., the essence of all these is one and indivisible. It is a monster, but necessary, evil in the world. It is an evil like the flood, that will sink to destroy everything before it, until the time arrives for its inundation to be stayed by the direct interposition of the Almighty.

There is great wisdom and justice in all the arrangements of God. It has been the ascendant evil of more than 1300 years, incorporated in the imperial, regal, and sacerdotal institutions of Europe, that has fostered and nurtured the earthly, sensual, and devilish spirit of the masses. The powers that be have kept the people in ignorance of the only knowledge that can make them participators of the divine nature, that is the Word of God. They have sought to indoctrinate them with the crude and jejune precepts of a dogmatic and professional theology. They have reduced them to the lowest degradation, and to the verge of destitution; and converted them into mere instruments of agriculture, and factory machines. Thus demoralized by ignorance and priestism, and goaded to desperation by oppression, the deep groans of the suffering and festering masses have roared forth in thunders of civil discord and convulsion. Knowledge of an unsanctifying character has been industriously disseminated among them, by men who have discernment enough to perceive that the social fabric is a system of fraud and violence incompatible with the benevolence of God, and the rights of man; but who are also as destitute as themselves of the truth, and the right-eousness and peace it inculcates. This mere rationalism having taken deep root in untempered and reckless hearts, has converted mankind into 'devils,' whose work is destruction; their drink, blood, and their pastime, assassination and war. Such is the fierce and demon power—the injustice, fraud, and misrule, which kings and priests, have nurtured into vigorous and gigantic life, as the scourge and avenger of their dark and sanguinary crimes against humanity.

On February 23, 1848, the unclean spirits of the devils, like frogs, left their native mud, and gained the malarial surface of the European marsh. In Paris, the subaqueous slime of its stagnant waters foamed upwards, and disengaged the most suffocating effluvia. Nothing less than 'a great earthquake,' of surpassing mightiness, heaved up the fetid sediment, and myriads of frogs into the very secret chambers of the kings. Society was convulsed to its foundations; and its most hideous dregs in a fearful crisis, constituted the arbiters of its fate. For the moment, the dissolution of the social fabric seemed imminent; but its entire wreck was delayed by the present influence of Lamartine. As the hand of Providence, he controlled the outbreak from transcending its mission, which has regard to time as well as to events. It would have reduced France to an elemental chaos; and forthwith have established an armed propagandism in behalf of 'Liberty, Fraternity, and Equality.' But the time for the establishment of this social trinity among the nations has not yet arrived: the world is not prepared for it; neither are socialists, etc., any more qualified to plant these principles in the earth, than are kings and priests, good government and righteousness. The mission of the 'fierce democracy' is war and disorganization; a visible divine interposition can alone establish peace upon the earth and good-will among men.

The spirit of the Parisian Frogs, winged by the press, and stationed by secret emissaries, soon inflamed the populace of other cities. London, Berlin, Frankfort, Vienna, Milan, Rome etc., all became the arena of democratic turbulence and fury. Civil wars, and abortive attempts at the reconstitution of society on the levelling, downward principle, ultimating in reaction, mark the present crisis of affairs; which will resolve themselves into a threefold division of Roman Europe, Rev. xvi. 19. The Frog spirit has 'worked miracles' which have astonished all the kings, courts, and people of the nations. It drove the king of the French into exile; resuscitated the Imperial Family of the Corsican; caused the abdication of the civil chief of the Holy Roman Empire; caused the Spirit of the False Prophet to Gaeta; and, in effect, placed the destiny of Turkey and Europe at the feet of the Autocrat of all the Russias. But the end is not immediately. The influence of the spirit at work in Rome, Vienna, and Constantinople, will cause a like spirit to emanate from them. 'Three unclean spirits' all of the same character as that already developed in Paris, 'spirits like frogs'—devilish and warlike—these will go forth to the kings of the continent, from Rome to the principal powers of France and Italy; from Vienna to Germany and the peoples, and from Constantinople to England, Russia, Egypt, etc., all three to the 'kings of the whole habitable' to involve them in such a war as the Roman earth has not yet experienced. Whatever may be the fortunes of its individual campaigns, its consummation will be the destruction of the oppressors of the nations, the final abolition of priestism, and its blasphemous impositions, and the preparation of the world for an age of righteousness and peace. Who would not say, Lord God Almighty, haste, O haste the day! —*From Destiny of Human Governments in the Light of Scripture, by John Thomas, M. D. January, 1849.*

[*] The following translation will serve for those who do not understand French. In M. Court de Gebelin's work, styled "The Primitive World compared with the Modern World," he says, "The armorial bearings of Guyenne are a leopard: those of the Celts (especially of the Belgians) are a lion; and of the French a frog. The Frog represents the countries whence the French originated." And again, "The Cosmography of Munster has transmitted to us a very remarkable fact of this kind. Marcomir, king of the French, having penetrated from Westphalia into Toxgrivia, saw in a dream a figure with three heads, the one of a lion, another of an eagle, and the third of a frog. He consulted there, it is added, a celebrated druid of the country, named Al Ramus: who assured him that this figure represented the three powers which had reigned successively over the Gauls: the Celts whose symbol was the lion: the Romans designated by the eagle, and the France by the frog, because of their marshes."

## Communications.

### THIRTY-FOURTH CHAPTER OF EZEKIEL.

And the word of the Lord became unto me saying, Son of man prophesy against the shepherds of Israel; prophesy and say to the shepherds: thus saith a Lord, Lord, O ye shepherds of Israel. Is it customary for shepherds to feed themselves or do shepherds feed the sheep? Lo ye are devouring the milk and ye are clothing yourselves with the wool, and ye are slaughtering the fat and ye are not feeding my sheep. The weak ye have not strengthened and the sick ye have not made whole and the bruised ye have not bound up and that which hath gone astray ye have not turned back, and the lost ye have not sought for, and the strong ye have worked down with toil. And my sheep have become scattered because there are no shepherds and have become a prey to all the wild beasts of the field: and my sheep have become scattered on every mountain and upon every high hill, and upon the face of the earth have they become scattered, and there was no one to seek them out nor turn them back. Therefore O ye shepherds, hear the word of the Lord. As I live, saith a Lord, Lord, because my sheep have become a plunder and my sheep have become a prey for all the wild beasts of the plain for the reason that there are no shepherds and because the shepherds have not sought out my sheep and the shepherds have fed themselves, therefore O ye shepherds, thus saith a Lord, Lord. Lo I am against the shepherds and I will seek my sheep from out their hands, and I will turn them away from shepherding my sheep, and the shepherds shall no longer feed them. And I will take my sheep out of their mouth, and they will no longer be unto them for a prey. Therefore thus saith a Lord, Lord. I will seek out my sheep and I will care for them, even as the shepherd seeketh for his flock on a day when thick gloom and cloud are between sheep that have become separated from each other: so will I seek my sheep and I will drive them from every place where they have become dispersed on the day of cloud and thick gloom. And I will lead them from out the nations, and I will lead them together away from the countries and I will lead them into their land and I will feed them upon the mountains of Israel and in its valleys and in all the re-occupation of the land. In a good pasture I will feed them on the high mountain of Israel, and their sheep-folds will be there and they will have lain down and rested there in good enjoyment and in a fat pasture will they have been fed upon the mountains of Israel, I will feed my sheep and I will give them rest and they will know that I am Lord. Thus saith a Lord, Lord. The lost will I seek for and the straying I will turn back and the bruised will I bind up and the fainting will I strengthen and the strong will I watch over, and I will feed them with judicial equity. And O ye sheep, thus saith a Lord, Lord, lo I will discriminate between sheep and sheep, between rams and goats. And have ye not had enough of feeding in a good pasture and of treading down the rest of the pasture with your feet, and of drinking the established water and of soiling the rest with your feet? And of my sheep feeding upon what ye have trodden down with your feet and drinking the water that hath been soiled with your feet? Therefore thus saith a Lord, Lord. Lo I will discriminate between strong sheep and weak sheep. Even with your shoulders have ye pushed against their sides and with your horns have ye hooked and every failing one have ye worried out. And I will save my sheep and they shall no longer be for plunder and I will judge between ram and ram. And I will stand up over them One Shepherd and he will shepherd them, namely, my bond-servant David, and he will be their shepherd, and I the Lord will be to them for a God and David a ruler in their midst. I the Lord have spoken. And I shall have made a covenant of peace with David, and I will cause wicked wild beasts to disappear from off the land and they shall dwell in the wilderness and sleep in the thick woods. And I will allow them round about my mountain, and I will grant rain unto you, a rain of blessing. And the trees on the plain will yield their fruit and the earth will yield its strength and they will dwell upon their land in hope of peace and they will know that I am Lord when I have broken their yoke. And I will deliver them out from the hand of those who have enslaved them, and they will no longer be for plunder for the nations, and the wild beasts of the earth will no longer devour them; and they will dwell in hope, and there will no longer be one who maketh them afraid. And I will cause to stand up for them a growth of peace, and they will no longer be destroyed with famine upon the earth, and they shall no longer bear the reproach of nations, and they will know that I their God am Lord and they my royal people. O ye house of Israel, saith a Lord, Lord, Ye are my sheep and the sheep of my flock and I your God am Lord, saith a Lord. Lord.

I have followed the original exactly in translating κυριος κυριος, "Lord Lord." It is no doubt equivalent to Lord Almighty, but I suppose the translator must have had a reason and a good one for so translating from the Hebrew. For the Greek expression for Lord Almighty is "κυριος παντοκρατωρ." One can see that the prominent thought all through this chapter is the assertion of God's sovereign will and purpose and this may be the reason, however the expression is not uncommon in the prophets and is certainly significant.

CHARLES GARDNER.

It is not the testing that makes character; but it is the character that gives to the testing its favorable or its unfavorable issue.—*George Hans Berrdsman.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 9, 1882.


We have more from Palestine, but too late for this number. The news is becoming more interesting, and, in a prophetical point of view, important. A mighty change in human history is just before us.

REMEMBER that our conference at Rensselaer, Jasper County, Indiana, is appointed for August 25-27. It is desired that every church be represented. And will our brethren in the different congregations attend to getting up a written account of their condition to send in—especially if not personally represented. Such communications may be directed to D. T. Halstead at Rensselaer, to be read at the conference.

OUR illustrated article on "The Pierce Democracy and the Powers that be," was written a number of years ago. The author did not live to witness the later terrible effects of this demoniacal war-ceasing spirit that was invoked in the great French Revolution that convulsed Europe from 1789 to 1815. These later effects have been seen in the Crimean war, the Garibaldo-Italian war, the Austro-Sardinian war, the Franco-Prussian war, the late Turco-Russian war, and now in the present complications in Northern Africa. The future developements of this war spirit, in the fuller long-excited military disturbances of the balance of power, will finally result in the Armageddon conflict—that battle of the Great Day that will demolish the Great Image. More on these topics in the future.

## Communications.

### CORRESPONDENCE.

PLYMOUTH, Ind., Aug. 7.

*Editor Restitution:*

Having spent much of the past four years in the mountain regions of Colorado, it is possible that a brief note, touching upon matters religious or otherwise, may be of interest to your readers. The country is wild, and in many places deprived of the benefits of a high civilization; and yet, in almost every community, many may be found who have obeyed the truth, and are willing to do all in their power to place its blessings within the reach of others. Mining camps are known to possess a quality and quantity of sin and iniquity rarely equalled and never excelled by other localities; and those of Colorado are no exception to the general rule.

In the cities and towns the church element is very strong, and many of the congregations are spoken of as large and prosperous. The result of this exceptional prosperity is seen in the close following of a sectarian spirit, which frequently waxes as warm in controversy as if sin in its worst form could not be seen at every corner of the street.

In the northern part of Park County are two villages, Alma and Park City, where I have been stopping since March last, and it was at the former place where I was visited by Brother H. V. Reed, of Chicago, on the first of June, where he remained until a few days ago, when we took our departure for the east. During his stay he delivered six discourses on Sundays, besides talking on the subject of temperance two or three times. His bold, forcible and eloquent presentation of gospel truth attracted the largest audiences, and aroused the greatest interest in religious subjects ever before known in that community. Men who had not attended a religious service for ten years begged that the privilege might be granted them of hearing more of that doctrine that shows the love of God, rather than his wrath, as exhibited in the plan of salvation. He spoke with more than his usual power and freedom, clearly setting forth the Christian hope of eternal life only through Christ. The interest in religious matters which his discourses aroused cannot fail to be productive of great good in that community. Should he return there, which he is urged to do, a generous welcome from warm hearts will second his efforts in the promulgation of the truth. Very Truly,

PLATT MCDONALD.

### THE MAHOMEDAN MESSIAH.

It must seem surprisingly strange to those unacquainted with the facts, that the Turks should believe in a "Messiah's" coming. But with the facts of the case before us, we can see that there is a moral necessity for it.

Mahomet made up his "Koran"—his sacred book—from parts of both the Old and the New Testaments. Of course, he adopted some salient points of Bible truth. He recognized the patriarchs, had Israel; Moses and the Lord Jesus, with his second coming—more or less vaguely.

Hence, however he has misapplied prophecy, we may recognize its Divine source, as given in "The Book of God." Hence, when I recall the remarkable assurance from the Mahommedans, that their system (Koran, etc.,) is about to end, and a new one is to be inaugurated by Divine intervention, I accept it as a "finger-board," pointing the way.

The most complete and satisfactory statement of this kind was given by the New York *Evening Post*, July 24. The time is this year! "The El Mahdi" is named with his personal peculiarities, as described centuries ago! His appearance in the Egyptian Soudan; and his successful progress of some thousand miles toward Egypt! His aim is to end the present Caliphate of the grand Turk—that of the Sultan in Constantinople, etc.

Thus, the movement is not primarily against Christendom; but against the present order of Islamism. It presents "a house divided against itself—that cannot stand!" Amen.

The prophecy then, has its root in truth; like that of Caiaphas (John xi. 51)—"He spake not of himself; but being high priest, he prophesied!"—like that of the Midianite (Judges vii. 14)—"The sword of Gideon—into his hand hath God delivered Midian!"

This was the crowning confirmation of Gideon's faith. Thus, these modern Midianites give assurance to our faith, as to the doom of "the beast and False Prophet." J. B. COOK.

## News Items.

ALEXANDRIA, Aug. 4.—The Porte has informed the Khedive's Government that it has drawn upon it for the expenses of the expedition to Egypt. Sir Auckland Colvin, the acting British Consul-General, visited all the banks today and warned them against drafts of the Turkish Government.

Affairs at Port Said are quiet. On Tuesday a quarter of a million pounds for service debt was collected in the provinces, in obedience to an order of Arabi Pasha. A Bedouin sheikh says that Arabi has about twenty thousand Bedouins, who will be sent to various parts of the coast. The sheikh also says that Arabi is in communication with the False Prophet of Soudan, and that when beaten he will not retire to Cairo, but to Wah-ed-Dakhel.

VIENNA, Aug. 5.—The news of the occupation of Suez has produced a deep impression here. England's ascendancy is now practically acknowledged. The Austrian Cabinet is using its influence to bring about an understanding between England and Turkey.

SURPRISED.

ROME, Aug. 5.—The action of the British in occupying Suez has surprised every one here.

THE PORTE DISPLEASED.

CONSTANTINOPLE, Aug. 7.—An unpleasant feeling has been caused to the Porte on account of the hoisting of the English flag on the public buildings when the British occupied Suez. The Porte has been assured that the raising of the flag has no significance. The flag displayed was that of the Consulate, and was hoisted in conjunction with the Egyptian flag. This explanation is not considered satisfactory.

INTRENCHING.

The rebels are intrenching between Aboukir and Ramleh, on the west bank of the Mahmoudieh Canal, close to the point to which they were driven Saturday.

A captured officer states that Arabi Pasha is collecting a large force on the Sweet Water Canal at Mahormah, near Ismailia, consisting of 5,000 regular infantry, 5,000 Bedouins, and 1,000 cavalry, and has twelve Krupp guns. His force is now engaged in throwing up intrenchments.

ARABI ON THE RETREAT.

The Porte has received intelligence that Arabi Pasha has ordered the garrison and population at Ismailia to retire to Cairo. Twenty-five Frenchmen will have a special escort.

ARABI WILL AVOID THE BRITISH.

It is stated that Arabi Pasha has ordered the garrisons along the Suez Canal to avoid conflicts with the British.

RUSSIA—CROPS DESTROYED BY FIRE.

BERLIN, Aug. 7.—A destructive fire occurred in Stavropol and along the Kuma river, in the Caucasus. Crops covering an area of eighty square kilometres have been burned.

Yellowfever is rampant in the southwest. At Matamoras, Mex., there were seven deaths yesterday; at Brownsville, Texas, across the Rio Grande, the Mayor and other prominent citizens are prostrated by the pestilence, and at Galveston a schooner arrived with yellow fever cases on board.

Little or nothing is heard of nowadays but wars and rumors of wars. The Russian government, it is said, has sent out orders for building three large ironclads in England, three others in France, and two transports in Germany. *Public Opinion* suggests that the orders given to France and Germany soon, by a process of negotiation, to point to Austria as the possible enemy. The Russian War Office, on its part, has issued orders for the camping out of an enormous force of arms, and for the completion of the fortifications of Warsaw, on which General Todleben is engaged. In addition to this, Germany is actively engaged in fortifying its coasts. In point of fact Europe is become literally and truly one stupendous arsenal—a very disquieting "sign of the times," which is not and cannot come to good. The new fortifications extend the whole length of the Baltic coast. The pass of Pillau, at the entrance of the port of Konigsberg, will be furnished with two ironclad forts, and a fort of the same kind is to be erected in the neighborhood of Memel. Eight forts, which are to protect the port of Dantzic, will shortly be finished. The Committee of Maritime Fortifications is also preparing plans for the forts destined to cover Warnemunde, the roadstead of Rostock, and the ports of Wismar and Travenmunde. The sites of defensive towers at these places have already been chosen.

### THE DRIFT.

THE JEWS IN RUSSIA.

The vast populations here now for the most part have but one word on their lips, and that word is—Palestine. Newspapers and pamphlets are issued daily, not only in pure Hebrew, but also in the Jewish dialect, so everyone may be able to get information on this all-absorbing topic. Books are offered for sale to learn the Arabic language; Hebrew maps of Palestine are hung up in shops, and Jews study them with great avidity. I have visited Russia on several occasions, but never have I witnessed before such a yearning for the land of their forefathers.

My friend Dr. Benjon, agent of the British Society for the Jews, who is esteemed and beloved by many out of the 70,000 Jews that know him in this town, is rendering me invaluable assistance in my work. We have Jews with us from morning till evening; some come for the gospel, others for information about Palestine, willing to place themselves under our leadership.

With reference to the persecution my brethren have suffered, it is difficult for human pen to describe the awful things that have taken place. I visited Balta, accompanied by my friend Mr. Benson; we were most cordially received by the leading Jews of the town. The Rabbi and principal members of the community called upon us, and gave us the names of the persons who have suffered so dreadfully. It was the hand of Providence alone that saved the Jews in that town from utter destruction. In their deeds of darkness the persecutors spared neither age nor sex, and to give instances of the foul wrongs committed would only be revolting to humanity. I trust the authorities will bring the perpetrators of these crimes to condign punishment.

A. STEINBERG.

*Hotel du Nord, Odessa, June 5.*

A private letter from one who has recently visited the persecuted Jews in Russia, whose numbers are counted there by millions, tells not only of their suffering, but of their deep desire to return to the land given to Abraham and his seed forever, and from which they have been long strangers because of their sins. We would fain hope that these sorrows are part of the plan of their tender, faithful God, of "alluring them into the wilderness and speaking to their heart." Hos. ii. 14. Truly the ways of our God are past finding out.—*The Christian, London.*

### MARRIED.

STILWELL—FRARY.—At the residence of the bride's parents, in Plainfield, Mich. June 25, 1882, brother Francis C. Stilwell and Esther L. Frary. The writer officiating.

E. HOYT.


## THE LIFE EVERLASTING!

THE LIFE EVERLASTING. What is it? whence is it? whose is it? By J. H. Pettingell, A. M., (author of "Homiletical Index," "Theological Trilemma," etc.,) with a copious symposium, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars—of the various churches of Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man. The whole constituting the most thorough and exhaustive discussion of this question now existing such general inquiry, ever published. Just out of press. 300 pages. Price by mail $2. May be had at the office of THE RESTITUTION, Plymouth, Ind.


## Youths' Column.

### "The Lord is Risen Indeed."

Oh, glad the blessed morning!
Oh, day of sweet surprise!
When the angels watched, adoring,
And saw the Lord arise;
When women, bearing spices,
Came sorrowing to the tomb,
And found it full of glory,
Instead of death and gloom.

The Lord indeed is risen!
And death shall reign no more;
He let us the grave triumphant,
And opens wide the door;
Henceforth 'tis but the chamber
Where his weary people rest
In sweet and quiet slumber—
To rest at his behest.

### A Noble Lad.

A poor boy, whose name no one knows, but we hope that it is in the Book of Life, found three little children who, like himself, had been washed ashore from one of the many wrecks, wandering along the dreary coast in the driving sleet. They were crying bitterly, having been parted from their parents, and not knowing whether they were drowned or saved.

The poor lad took them to a sheltered spot, plucked moss for them, and made them a rude but soft bed; and then, taking off his own jacket to cover them, sat by them all night long, soothing their terror till they fell asleep.

In the morning, leaving them still asleep, he went in search of the parents, and to his great joy met them looking for their children, whom they had given up for dead. He directed them where to find them, and then went on himself to find some place of shelter and refreshment.

But when the parents were returning with their recovered little ones, they found their brave preserver lying quite dead upon the snow, not far from where they had parted from him.

The long exposure in his exhausted state was too much for his little charges—a stranger to them as they to him—he lay down to die.

A sad story is this, and one that moves our hearts. How much more should our hearts be moved by the story of him who freely gave his life that he might save us from eternal death.—*The Domestic Journal.*

### Letters to a Son—No. 2.

*My Dear Son:*

According to promise, I now write to you upon the credibility of the Bible as a revelation from God, and the evidence on which we receive it as such. There is much in the Bible that no one calls in question; for example, the fact that David and Solomon were kings of Israel. Yet the Divine character of the government which they exercised may be questioned. In the Bible, we have the history of various men in a similar relation, whose existence no one denies; yet unbelief sees around them a halo of myth that philosophy has in vain tried to dispel. Two of the most distinguished are Moses and Jesus. If I can succeed in establishing the claims of either of these to be a Divine messenger, it would establish the claims of the whole. The claims of Jesus to be sent from God is one of the most interesting subjects that can occupy our attention, and one about which no rational being can be indifferent or undecided.

In considering the claims of Jesus, I request your attention in the meantime to his resurrection from the dead. This is the most vital fact of the Bible; and even those who deny it must admit that, if it were true, it would be sufficient evidence of the truth of any revelation concerning God, or man, or unseen things. Thus far the alleged facts and assumed communications of the Bible are consistent. I have never met with an infidel writer who would deny that, if Jesus rose from the dead and went to heaven, everything he taught concerning himself or God or man must be truth. Hence the anxiety of the sceptic to remove this barrier to his progress. Perhaps the strongest proof of his inability to do this is his denying that he is rationally or logically bound to account for it, simply refusing belief, and giving no reason for unbelief. This is the course adopted by those who claim to be in advance of all free-thinkers. But if there were one rational and logical solution of the matter, they would not require to resort to such a subterfuge. Is not this a confession that having tried every available means of accounting for Christianity, they have failed?

But why should it be thought a thing incredible that God should raise the dead? Let us briefly examine the testimony as to the resurrection of Jesus, and see if it does not bear the stamp of credibility. In the first place, Jesus is represented as being a popular preacher, with a great many followers. Twelve of these were chosen as his apostles. From causes which I need not specify, he was accused of treason and blasphemy, and put to death by crucifixion. He was buried, and rose again from the dead, and afterwards appeared to eleven of his apostles. Of these, we have only three whose direct testimony has come down to us—Matthew, Peter, and John. Yet it seems to me that a document signed by twelve men would have given more ground for suspicion than any alleged suspicious circumstances that have been laid hold of by the opponents of truth.

The manner in which the truth was established now claims our attention. It was propagated orally, and received by many thousands before it was committed to writing. This is precisely the way in which ordinary history comes into existence. Raw historians profess to be eye-witnesses of the events they narrate; yet we do not discredit general history. Many tests can be applied to it, and very little reliance would be placed upon the testimony of professed eye-witnesses if it did not stand those tests. Now Matthew, Peter and John come before us not only as eye-witnesses, but as historians; not only asserting the fact, but giving a circumstantial detail of the incidents connected with this great event. Perhaps we are as much indebted to Luke the historian as to any eye-witness; for if we had not the Acts of the Apostles, many circumstances would be a-wanting to complete that chain which binds this event to all authentic history.

According to Luke, the resurrection of Christ formed a constant item in the preaching of the apostles—in fact, their most engrossing topic. See Acts ii., iii., iv., x., xiii., xvii., xxiii., xxvi., etc. Before the close of his history, which extended to thirty years, communities professing faith in their preaching had sprung up in all the most important cities of the Roman empire. These were not converts to some theory of philosophy or theology, but to a firm belief in those events that had professedly transpired in Judea. To suppose that these converts were made without evidence is contrary to general experience, which any one may prove for himself by making an attempt to convert men even to a mere theory; and we must hold that men are the same now as they were in the apostolic age, as there is no evidence to the contrary. Now, when these events were first committed to writing, the readers would be able to tell whether such communities existed, and whether their origin was as represented. Sceptics speak as if there had at that time been no opposition to Christianity, or as if its opponents had been incapable of detecting fraud. They thus assert their own superiority, inasmuch as what could not be done in the most favorable circumstances could be done now under those most unfavorable. But it may be asked, What bearing has the belief of thousands in the resurrection of Jesus upon the fact of his resurrection itself? Should not an event so marvellous be sustained by sufficient evidence? And why should their conviction require to be taken in connection with the history of that event itself, as the evidence upon which our faith is to rest? Thus, men do not reject the resurrection of Jesus because of the insufficiency of the evidence, but because of the thing itself. It is a miracle, and must be rejected. And the more so, as it is a miracle the truth of which is proved by other alleged miracles, seeing that the apostles wrought miracles to confirm their testimony, and appealed to the fulfilment of the words of the Jewish prophets, both in regard to the rank, life, death, and resurrection of Christ, which is itself a standing miracle. That those writings which were written so long before—and this is undisputed—should have such a literal fulfilment as we find in Jesus, is a miracle that we can easily verify by an examination of two records—the word of the prophets and the testimony of the apostles. This was the ground of the faith of the first converts. It was no mere impulse, but the result of investigation and weighing of evidence, the same as we require to exercise in order to attain to faith. To assist in developing and strengthening such a faith in you, I shall conclude this letter with a brief summary of the evidence of the resurrection of Jesus, and some of the difficulties involved in its rejection.

Jesus was crucified and buried, and on the third day his grave was found to be empty. The Jews accused his disciples of having taken away his body while the Roman watch were asleep. On the other hand, the disciples suspected the Jews of having taken away the body; for when Mary saw the tomb empty, she thought they had taken him away. It was possible the Jews might have been dissatisfied with the sealing of the stone and setting of a watch, and that, in order to be able to produce the body in the event of the disciples saying he had risen, they might try to get possession of it. If the disciples of Jesus stole his body, it is not likely they would have preached his resurrection. They did not even believe or understand him when he told them he should rise again. They were more bent on the restoration of their kingdom; and if they had been disposed to turn impostors, might rather be supposed to put forward one of their number to personate the living Christ, and make an attempt to throw off the Roman yoke and establish their kingdom. Those who can believe that the apostles stole the body of Jesus, and preached his resurrection, are far more credulous than those who believe that he rose from the dead. In the latter case, we have an adequate cause for the conduct of the first preachers; in the former we have conduct so clearly at variance with their previous views, that imagination fails to assign a reason for it. In rejecting one miracle, men must have recourse to another; for it is as great a miracle for the apostles of Jesus to preach his resurrection while they believed him to be dead, as to preach it because they were convinced of its truth.

But the disciples had not stolen the body of Jesus, and therefore could not have attempted an insurrection, and had so little faith that he would rise from the tomb that the leading men had resolved to return to their former avocation. Peter said: "I go a-fishing." "We also go with thee," said the others. But the fact of the resurrection, and the events of the day of Pentecost, account most naturally for these men becoming the preachers of the resurrection of Jesus.

Thus far for the first witnesses, their preconceptions, their capacity, and their circumstances. We have a man of another stamp in Saul of Tarsus, a man of education, and, judged by his epistles, a man of great reasoning powers, and not likely to be easily imposed upon. This man opposed with all his might the disciples of Jesus, persecuting them even to death. While on his way to Damascus for this purpose, the Lord Jesus spoke to him from heaven, which immediately convinced him of his resurrection and Messiahship. He then became a witness after the fact, and his is a most powerful testimony. We cannot conceive such a man to have been either deceived himself, or a deceiver. The conversion of Paul, taken in connection with his subsequent life and his writings, forms a most striking feature in the evidence for the resurrection of Jesus and his claims to be the Christ. Take the Acts of the Apostles, and carefully study his life, and try this truth, and you will find that it harmonizes both with the natural and the supernatural. In short, there is a perfect harmony in the Bible. If we reject the resurrection because of its supernatural character, we must reject the whole Bible. What is more supernatural than the formation of man from the dust of the ground? Yet what more natural than his returning to the dust? If Jesus rose not from the dead, dust shall man remain. "Let us eat and drink, for tomorrow we die."

It is impossible to refute the resurrection of Jesus, because there is no contrary testimony. Men say it is contrary to their experience; but this is not correct, for they have had no experience of a contrary nature. A thing may go beyond our experience, without being contrary to it. Truth rests on reliable testimony, and the harmony of one part with another. If we accept the resurrection of Jesus, we have a sure foundation for receiving all the teachings of the apostles and prophets, which shall be found to harmonize with the glorious destiny opened up to man by the resurrection of Christ.

My dear son, accept of these suggestions as incentives to thought and inquiry. If God will, some of the consequences involved in the resurrection of Jesus shall engage our attention by and by. Hoping that you will be led to love him and become one of his sincere followers, I remain your affectionate father.—*Alex. D. Black, in Messenger of the Gospel.*

The Lord willing, the Christian Association of Iowa will convene at Gifford, Hardin co., Iowa, that place being at the junction of the Iowa Central and Toledo & Northwestern railways. It is to be a tent meeting, and commence Aug. 31, and hold over Sunday, and longer if the interest warrants. Brother C. O. Ramsey and other able ministers are expected. Churches will send delegates at the ratio of one for every ten members or fraction over five. A general turn out is desired as it is the annual meeting.

By order of the Board.

JOHN RITZ, Sec. pro tem.

## Letter Drawer.

DENVER, Ind.

*Editor Restitution:*

I recently baptized two whose attention was first called to the plan of salvation by hearing a lecture delivered at the hall in Denver last winter. Subject:—"Infidels; who they are, and why they are." They came to my hotel last week, and in company with my wife, went to the river near the town where I buried them in the water; tomb to rise, I trust, to walk in the true and living way. They are intelligent ladies, and surrounded by orthodox teachers, and I want to furnish them with truth in the form of tracts. Thus in the closing of this age a few are preparing for the coming glory. May they prove faithful to the end—and the grace of God be with them. Amen.

J. F. WADDNER.

MILLFIELD, Ohio.

*Editor Restitution:*

I want to say to you that I was very glad you gave us that last article from J. H. Thomas, "The Word Made Flesh; or, Jesus Christ, Who is He?" I had been studying on the matter of Christ and had come to a partial knowledge of the matter, and that article threw a strong light over the subject, so that I understand it far more clearly. But there are a few passages of Scripture that he did not explain and I cannot understand as they read.

I would like, very much, to have Mr. Thomas give an explanation of John xvii. 5. This passage seems to prove that Christ existed with the Father, as a distinct person before the world was made. Many take it as positive proof, and I am not prepared to dispute it, at the same time I cannot believe it, for to my mind Scripture and religion must go together.

Respectfully,

MINERVA J. WOODWORTH.

## Sententious.

Manners are the shadows of virtues.

Experience is the extract of suffering.

That which is bitter to be endured may be sweet to be remembered.

Adversity borrows its sharpest sting from impatience.—*Bishop Horne.*

Eternity is long enough to make up for the ills of our brief troubled life here.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

Many a genius has been slow of growth. Oaks that flourish for a thousand years do not spring up into beauty like a reed.

Light will come after darkness. Springtime after winter, victory after conflict, rest after toil.

For God has marked each sorrowing day
And numbered every secret tear;
And heaven's eternal bliss shall pay
For all his children suffer here.

Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it boasts no gong; yet far over the waters its friendly light is seen by the mariner.

Kind words are bright flowers of earthly existence; use them, and especially around the fireside circle. They are the jewels beyond price, and powerful to heal the wounded heart and to make the weighed-down spirit glad.

Character is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience of society, but in every well-governed state they are its best motive power; for it is moral qualities in the male which rule the world.

Courage, brother, do not stumble,
Though the path be dark as night;
There's a star to guide the humble;
Trust in God, and do right.
Let the road be rough and dreary,
And its end be out of sight;
Foot it bravely; strong or weary,
Trust in God, and do the right.
—*Norman Macleod.*


## TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Woodruff. Single copies 10c., seven for 50c., sixteen for $1.00.

## THE AGE TO COME

—EXPLAINING SOME OF THE—

*Things concerning the Kingdom of God and the Name of Jesus Christ,*

—AS WRITE AS THE—

*FUTURE AND ETERNAL AGE,*

—BY A. MALONE, M. D.—

This is a Cloth Bound book of 182 pages, neatly printed. The author's name is a sufficient guarantee as to the worth of the work. Price only 50 cts. each. Send to this office for them.

# Poetry.

## FOREVER WITH THE LORD.

O sweet home-echo on the pilgrim's way!
Thrice welcome message from a land of light!
As through a clouded sky the moonbeams play,
So on Eternity's deep-shrouded night
Streams a mild radiance from that cheering word,
"So shall we be forever with the Lord."

At home with Jesus! Him who went before,
For his own people's ransom-love to prepare:
The soul's deep longings stilled, its conflicts o'er,
All rest in blessedness with Jesus there;
What home like this can the wide earth afford?
"So shall we be forever with the Lord."

With him all gathered! In that blessed home,
Through all its windless, still the gathering
trade;
While ever and anon bright glimpses come
Of that fair city where the journey ends—
Where all of bliss is centred in one word,—
"So shall we be forever with the Lord."

Here kindred [illegible] and wide
By many a [illegible] of land and sea,
Or life's all-various cares and paths divide.
But yet a joyful gathering shall be—
The broken links repaired, the lost restored,
"So shall we be forever with the Lord."

O precious promise, mercifully given!
We'll may it knock the wall of earthly awe;
O'er the dark passage to the gates of heaven,
The light of hope and rapture down throw.
Thanks for the precious, life-inspiring word—
"So shall we be forever with the Lord."

*—Hymn from the land of Luther.*

# Communications.

## OUR PLATFORM.—No. 7.

ONE LORD, ONE FAITH, ONE BAPTISM.

One faith, or the one faith essential to salvation which we must possess, or exercise, in order to please God. Faith is the substance, or groundwork, of things hoped for, or not seen. Faith that pleases God must be a belief which amounts to a reality in what God has said. Abraham believed what God said to him, it was accounted to him for righteousness although he has not yet come into the possession of the things which God promised him. Do we indeed believe the promises God made to the fathers of the Hebrew nation? Let us carefully go over the ground, and see if there is not a little unbelief that cannot be accounted to us for faith. Remember Abraham staggered not at the promises; he asked not for any testimony, he took God at his word, walked out on the naked word of God, and it was accounted to him for righteousness.

What did Abraham believe? Just what the Scriptures record, that he should be the heir of the world, that all nations should be blessed in him and his seed, the Christ. The promises are too numerous to record, in a word, Abraham's faith embraced the whole gospel scheme of human redemption, by and through God's beloved Son.

Do you mean us to understand that Abraham's faith embraced the gospel or good news of the kingdom of God? That is just what we do mean. The Scriptures foreseeing that God would justify the heathen or Gentiles through faith, preached before the gospel unto Abraham, saying, in thee shall all the nations be blessed.

Faith without works is dead. What kind of works must we have in order to please God? We must deal justly, love mercy, and walk humbly with God. What a lesson is contained in these words—deal justly—or in the Great Teacher's own words, "As ye would that all men should do to you, do ye even so to them; for on this hangs all the law and the prophets." This is called the Golden Rule. It is indeed a golden rule, but how shamefully it is ignored by the mass of professed Christians. Brother, do you believe that God takes note of our manner of buying and selling? Do we deal justly? Yes, God notes all of our actions. Even the hairs of our heads are all numbered. Do you believe that? Most certainly I do. Why, you make me tremble; I did take a little more from that poor brother. I need not have done so; my conscience does trouble me. I resolve I will make it right the next load of wood he brings; it won't make much difference, its the custom of the country—the change is never given to the poor brother, we smooth it all over and pass for good Bible Christians. God looks in the heart. Love mercy, and walk humbly with thy God; these are traits of character that must be prominent in all our doings and dealings with our fellowmen.

If the work is genuine, and our hearts are in unison with the Savior in his great work of redemption for the race, they will shine forth with brilliancy in all our work, and our enemies will be constrained to say, See how these Christians live and love one another!

Love is the fulfilling of the law. Christ's mission into our world to save Adam's lost race was one of pure love and devotion to his Father's will. Mark his holy, spotless life! Go with him into the mountain, into the garden, among the poor in all the humble walks of life—he weeps at the grave of the brother of Mary and Martha, he manifests his love by the works he performs in calling the dead to life again. Was ever love like this? While we write upon the attributes and works of our dear Redeemer, the heart beats in sympathy with him in his great work to save and redeem a lost and ruined world.

We can best manifest our faith in and our love for our glorified Redeemer by keeping his commandments. If ye love me keep my commands. It is idle to talk about having the one faith, and live in open violation of God's commandments. It is possible we may hold the faith in the letter, or theoretically, but its a dead faith; it does not work by love, nor purify the heart, nor overcome the world. What fearfulness will surprise the hypocrite when we stand in our true character before him whose eyes are as a flame of fire. I am afraid to write out what I know to be true; the truth stares me full in the face, and I tremble before a just God, and ask, Lord what will thou have me to do? We have warned, exhorted, rebuked with long-suffering, and now we say as we stand on the river's brink, here in this beautiful city, the capital of our boasted nation. If there is a man, woman, or child that I have wronged, if they will make it appear I will restore them fourfold.

I am greatly distressed, I am alone in my faith, I cry continually to God that he would cause me of my adversary; that he would send help from above and deliver me. Lord remember David in his afflictions.

NEWELL BOND.

## THE GOSPEL UNDER VARIOUS ASPECTS.

The Gospel of the Glory of the Christ.

The birth of the Christ was "good tidings of great joy" to Israel, because of what he should accomplish for them when he should grow up to manhood and fulfil his mission as the Messiah. A part of this mission was to appear as the "man of sorrows," be "despised and rejected" of his own people, and by his obedience even to the death to give himself a sacrifice for the sins of the world. This sacrifice, accepted by his Father (attested by his being raised from the dead), became an important element of "the good tidings;" and well it might, considering it as the means of our deliverance from sin and its penalty death, even although bare life were the only blessing conferred by it. We have redemption through his blood, even the forgiveness of sins"—"Justified by his blood"—"I declare unto you the gospel, how that Christ died for our sins, and that he was buried, and that he rose again the third day"—"Worthy is the Lamb that was slain, and hath redeemed us to God by his blood." But redemption from sin and death, though an invaluable boon, is enhanced by the superaddition of glory and honor to the redeemed, as the associates of the Son of God. And so in proportion does the accepted sacrifice of Christ become "good tidings of great joy" to those who accept the cross as the way to the crown as well as to the life.

But how many stop here, and remain content with the provision of sacrifice as the only "good tidings" or gospel which God has been pleased to make known. What does any poor sinner need but a sacrifice for his sins? Why waste time in telling him about the things that God hath prepared for them that love him, when he needs to be told of God's love who "first loved us, and sent his Son to be the propitiation for our sins?" But here we require to ask what has God been pleased to reveal as good tidings or gospel for the sinner's belief? It is quite true that God sent his Son to be the propitiation for our sins; but he also sent him to preach the gospel, and that to "the lost sheep of the house of Israel," that they, and that as individual sinners, might be saved. He again chose first twelve, and then seventy, preachers of the "good tidings." And what did these divinely commissioned preachers, with Jesus at their head, proclaim through the length and breadth of Judea and Galilee, during the several years that preceded the crucifixion of their Master? Anything about a sacrifice for him?—or about the death of Jesus? So far from preaching such things, they did not even know he was to die. Thus Matthew—"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and Scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." And Luke—"Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of those things: and this saying was hid from them, neither knew they the things which were spoken." Matt. xvi. 21, 23; Luke xviii. 31–34. But all this time they preached the gospel. Luke (ix. 6) informs us "they went through the towns, preaching the gospel and healing everywhere." If they preached the gospel without preaching the death of Christ—What did they preach? They "preached the kingdom of God;" for Luke (ix. 2) informs us that Jesus "sent them to preach the kingdom of God."

The heading of this paper is a word-for-word translation of the language of Paul in 2 Cor. iv. 4, rendered in the common version—"the glorious gospel of Christ." The word rendered "glorious" is a noun signifying glory, and occurs in verse 6, where the apostle repeats the same idea in slightly different words—the knowledge of the glory of God in the face of Jesus Christ. A similar instance occurs in 1 Tim. i. 11—"the glorious gospel of the blessed God"—literally "the gospel of the glory of the blessed God." The literal rendering of both passages expresses a truth familiar to the early church—namely, that the gospel preached by Christ and his apostles was concerning the kingdom of God—an institution which, whatever its true nature, must ever be associated with the glory of God and of his Christ, who is the delegated ruler of the divine kingdom.

Here, then, we have a gospel concerning the kingdom and glory of God and the kingdom and glory of Christ. And is it wonderful that these things should form the subject of "good tidings of great joy?" The birth of Christ was good tidings, but he had to be made perfect through suffering, and was but hence the blossoming of the promise. His accepted sacrifice was good tidings, because it was the propitiation for the sins of the world, as the proof that his obedience had been perfect, and had become, through his resurrection, the divine assurance of the world being ruled in righteousness by the Christ. Acts xvii. 31. But "the glory of the Christ" is even more directly good tidings: for it is the ripe fruit of all his work. It is in its very essence gospel, for "when he shall sit on the throne of his glory," men shall actually be "blessed in him, and all nations call him blessed." That this shall be realized at his second appearing, he has given the most distinct testimony. Compare Matt. xix. 28; xxv. 31. At this period there shall be given to him "dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Dan. vii. 13, 14. The chief nation shall be Israel; and is it not when this glorious reign becomes an accomplished fact, that the predicted announcement of the gospel by the evangelical prophet, shall find its true fulfillment and date of preaching—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation, that saith unto Zion, Thy God reigneth!"

J. CAMERON.

## REPORT OF A DISCUSSION.—No. 1.

I will now send you a report of a discussion held and just closed, between Elder B. Cobb, of the Christian (or Campbellite) church, and myself. I saw by a notice in THE RESTITUTION that Elder Hugh Barnhill, of Argos, Indiana, was visiting a son about fifty miles east of us, and desiring the company and assistance of some dear brother in the faith, I dropped him a letter requesting that he would come here and stay with us during the debate. He arrived at my house on Monday evening, July 17, and on the morning of the 19th we started for the place of discussion, sixteen miles distant, westward. We arrived in good season, and found our opponent on the ground. The prospect was not good for an audience, this being a busy season. But we waited a little, while some gathered in, and we soon had a small crowd. Elder Cobb wanted to postpone the debate until cold weather, but he had already postponed twice since May, and we thought it best to debate the propositions now, and be done with them. Accordingly we began by Elder Cobb choosing Elder Barnhill as chairman and time-keeper.

Prop. 1. *Resolved*, That man is wholly unconscious between death and the resurrection. I affirm; Cobb denies.

We commenced, and spoke twenty minutes, alternately, four speeches. I showed that God created a *nephesh chayah*, a living creature; a person, a mortal man. Passages noticed, Gen. i. 24, 26, 27, 30; ii. 7; Job iv. 17; 1 Cor. xv. 45, 46, proving that the first man was a natural man of the earth; and not spiritual: that he lived by breathing the breath of lives, the same as all the animal kingdom, and that when he ceased to breathe, he died and became extinct the same as "all in whose nostrils was the breath of lives." Gen. vii. 22. Then we showed that after man sinned he was returned to the ground from which he was taken. Gen. iii. 19. Also that man, on account of his mortal condition, wasted away, gave up the breath and was no more, but was hid in the grave. Read Job xiv. to the end of verse 13.

My opponent replied by saying that because man was made in the "image and likeness" of God, that he was therefore of an eternal nature like God, and would never cease to exist.

I showed that a man may have a portrait or statue made in the likeness and express image of himself, and that neither one are necessarily composed of the same material, or of the same nature of himself.

My opponent said that Adam only died a moral death, on the day that he transgressed; and that was the penalty for his sins; so he became dead in trespasses and sins.

I showed that the words "moral death" was not in the Scriptures; and that such a death could not have been the penalty death; for whatever was intended in the declaration, "Thou shalt surely die;" was explained by the expression, "Dust thou art, and unto dust shalt thou return." And that on account of Adam's sin, this death, and not a moral death, "has passed upon all men, for that all have sinned." Rom. v. 12.

My opponent replied on Job xiv. 7–10. That because a "tree if it be cut down will sprout again; and through the scent of water it will bud and bring forth boughs like a plant," that Job wished to convey the idea that therefore man by this figure was represented as having a principle within himself that would continue to exist though the body was cut down, and that he must therefore have a conscious existence in death.

Thus closed the first session of the discussion. Adjourned to meet in the evening, when we resumed by showing that Job did not say that like as a tree that is cut down and sprouts again, so man would also sprout again and continue to exist in a conscious state while the body was cut down: but that Job said: "But man dieth and wasteth away, yea man giveth up the ghost, (or breath, Heb. *ruach*,) and where is he? As the waters fail from the sea and the flood decayeth and driath up: so man lieth down and riseth not till the heavens be no more. They shall not awake, nor be raised out of their sleep." And then I showed by the following Scriptures that man sleeps and rests in the dust of the earth: Job vii. 21; x. 19, 21; xvii. 13–16; Prov. xxi. 16; and then I showed that some are doomed to sleep a perpetual sleep and not wake any more, while others will awake at the resurrection of the just. I said here that it was a conceded fact that a man in sound sleep was entirely unconscious and resting. And that a man may receive injuries in the brain (the organ of thought) that will entirely suspend all thought and consciousness of being for the time; until the injured portion is restored to its proper functions, and that in the interim or this intermediate state, all is a blank. And thus in death all "thoughts perish," and "the dead know not anything." And all love, envy and hatred is gone forever. And as Hezekiah declared that the "grave and death cannot celebrate thee; nor hope for thy truth." But "the living, the living, he shall praise thee;" which shows the only kind of consciousness the Bible recognizes.

My opponent assumed (to the amusement of a major portion of the audience) that in sleep a man's mind was constantly roving and therefore proved that man had something about him that was conscious in death. My opponent admitted that man, i. e. his body, as far as we can see does die and returns to dust; but assumed that there must be a principle somewhere in man, called the "inner man," by Paul and the "spirit," that could not die or become unconscious, and quoted 1 Thess. v. 23, where Paul spoke of a "whole spirit, soul and body to be preserved blameless unto the coming of the Lord Jesus Christ." I asked him to define which of these three he would claim existed conscious in death? He said it was not the body, but was the soul or spirit. Heb. iv. 12 was also quoted, and here he found himself in a dilemma, for I showed by this Scripture, the soul and spirit could be divided asunder; which would he claim as the conscious part of man in death? He admitted that the words soul and spirit were not used interchangeably in the Scriptures of truth. He therefore assumed that it was the spirit in man that was conscious, and quoted Eccl. xii. 7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it;" assuming that this occurred at death when a seperation took place, the spirit returning unto God who gave it; and would there continue in a conscious state. We replied that if the spirit which is said to return unto God, was the conscious intelligent man inside the body or "house of clay;" freed at death and returned unto God in a conscious state of bliss and happiness, it must have been there before; for mark! it must have been *there* before; for a thing cannot return where it has never been before; and it must be too bad to take a conscious spirit man from some happy abode and put it in a tenement of clay to live awhile in sin and misery and then return it to where it was before. But if we give words their proper meaning and if our translators were honest we would have had the sense given in the passage, thus. "Then shall the dust return to the earth as it was (in the beginning) and the breath (or spirit of life) shall return unto God who gave it" (as it was in the beginning). The Lord gave (the breath) and the Lord taketh away.

Thus closed the argument for the first day, having spoken two hours in the evening, thirty minutes each, alternately. Adjourned until 10 o'clock the next day.

JOSIAH M FIKE.

*Editor Restitution:*

Brother Simonds has penned an address to "the Brethren and Sisters in Grand Rapids, Michigan," on the subject of "Universalism, or the Fair Chance Theory." It seems only a matter of Christian courtesy that some one of us should respond. I think some of his arguments against "Fair Chance" are sound and well expressed, while others are open to criticism. I agree with him that the passage in 1 Tim. viii. 10, "Who is the Savior of all men, especially of those that believe," does not prove the salvation of all men, and yet I cannot adopt his explanation of the passage. He says, "the salvation of all men is limited to this life, while the special salvation saves in the world to come." I think Jesus is declared to be the Savior of all men because he died for all and the salvation he has purchased by his death is offered to all, and the wicked are not saved in this life or the righteous either. The believer is only saved by hope in this life (see Rom. viii.) and that hope is that Jesus "will appear the second time without sin unto salvation." The "sun and rain and fruitful seasons" are never called salvation in the Bible, but the salvation of the gospel is defined in Rom. viii. to be the "Redemption of the body," at the resurrection of the just, when the world (or age) to come will begin. Those who neglect this great salvation cannot escape the future condemnation. This salvation is the "common salvation" of Jude—called common because offered to all in common, to Jew and Gentile alike. We do not read of "two salvations."

The explanation of 1 Tim. ii. 14, is very good. "Who will have all men to be saved, etc." "Will" in the passage is not auxiliary to have, but a principal verb. The Diaglott reads, "who desires to have all men saved" etc. Brother Simonds shows abundantly by parallel Scriptures that Jesus desired to gather and save from utter overthrow the unbelieving Jews, but they would not—that God in all ages has sincerely desired that the wicked man should turn from his evil way and live. The earnest invitations of the gospel, as well as the solemn warnings of everlasting destruction to the impenitent, show the boundless love of God toward a perishing world. He will says that this and all other passages that Universalists rely upon, should be read and interpreted in connection with those Scriptures that speak plainly of certain conditions to be complied with in order to obtain salvation and eternal life. It is true that Christ "tasted death for every man"—"gave his life a ransom for all"—"died for the ungodly," etc., "that whosoever believeth in him may not perish but have everlasting life."

I regret that I am obliged to differ in the explanation of 1 Cor. xv. 22, "For as by Adam all die, so by the Anointed also will all be restored to life." The common version does not say that all who are in Adam die, or that all who are in Christ shall be made alive, but expresses the means by which all die or will be made alive. It was through Adam's sin that death has come, so it will be through Christ that life will come. "For the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." It is admitted that the resurrection of Christ is the first fruits of the great harvest of the Saints, and only those who are Christ's shall be made alive at his coming, and they alone will be fashioned like unto the glorified body of the Savior, putting on immortality and spirituality. All the passages quoted in reference to first resurrection should be read in connection with those that speak of the resurrection of the unjust after the 1000 years reign is finished, when the sea and hades shall deliver up the dead which are in them to be judged according to their works, and those not found in the book of life are cast into the lake of fire in order to the second death.

We read of those over whom the "second death will have no power," of those who will not be "hurt of the second death" and of the unbelieving and abominable of all classes who "will have their part in the lake of fire which is the second death." If we thus read we shall have the whole truth on this subject. I submit that these plain Scriptures and many others like them furnish a stronger argument against Universalism under whatever name, than the theory of non-resurrection of the unbelieving and disobedient.

E. H. VT.

## EXHORTATION.

*Editor Restitution:*

It has been a long time seemingly since I have written any for the paper: although I am still contending for the ancient faith. I feel as though I never could let the hope of the gospel go, for what then could I rely upon when the hope is given up: all is summed up in one word—lost. O brethren and sisters let us ever be found constantly doing the will of our Master. Why? Because by so doing we will be accepted of him at his second coming and made immortal and our vile bodies fashioned like unto his glorious body. This is a thought that should incite us to act, and act in accordance with the will of God, may he help our every thought and act to be in obedience to his will, amen. The times are ominous of the winding up of the dispensation in which we are living and the ushering in of the millennial age, glorious, glorious thought! Let us cast all worldly cares from our minds, and feed our minds on spiritual food, and so much the more as we see the day approaching.

I think often of the one and that one that I know of the faith; will name a few among the many that I am deeply interested in. My dear old mother for one, may God bless her and help her by his grace to hold out faithful. I have a father that is dear to me, but he is still in darkness, the gospel is still a mystery to him; may God help him and enlighten him that he may see the gospel in its purity, is my prayer. And there is Brother Richard Chown and wife. Brother Chown has embraced the faith since I saw him last; would say to him to be firm in the faith and grow in grace, and in knowledge and try to be prepared to meet the Savior when he comes to make up his jewels. Father House and wife, Brothers Arnold, Olotfelty and wives, Brother Luther Vanderlinder and his mother, all near and dear friends of mine in the faith of the gospel. Would say as Paul says to the Philippians, "let your conversation be as becometh the gospel of Christ, that whether I come and see you or be absent I may hear of your affairs, that you stand fast in the spirit with one mind, striving together for the faith of the gospel. Let all be of good cheer remembering that it is the overcomer that wins the prize." Pray for me brethren that I may be counted one among the purified, amen.

E. O. NELSON.

## MISCELLANEOUS.

### A FLOWER IN A DEAD BABY'S HAND.

After a young child had died and had been laid away in its casket, in Auburn, a few days ago, a rosebud was plucked from a neighboring garden, and the stem was placed in one of the lifeless little hands. A day or two elapsed between this incident and the funeral ceremony. In the interval the rosebud in the hand of clay was seen to gradually unfold. When the service was held the bud had become a blossom. The phenomenon gave peculiar pleasure to the afflicted family, and was very prettily referred to by the clergyman, who compared the unfolding of the rosebud to the blossoming in heaven of the child.—*Lewiston (Me.) Journal, June 17.*

In the ancient city of Frankfort-on-the-Main is a tall, many-gabled house, which for years has stood gaunt, grim, and empty, with closed shutters. The house was the cradle of the Rothschilds and the birthplace of the brothers, who left the paternal nest to become the financial masters of Europe. To this house, his own birthplace, Mayer Anselme Rothschild, in 1770, brought home Gutdula Schnapper, his young wife, and in the lower story this smart business man carried on a lively traffic in old coins, jewelry, and antiquities of all kinds. But the foundation of the greatness of the family began in 1801, when, on the death of the landgrave, William IX., Meyer, who had been his banker, began to operate on his own account with the large sum of money lying in his hands. Meyer died in 1812, but his widow refused to leave her humble home, and she remained in the old house until her death, in 1849, at the age of 96. Since then the house has remained uninhabited, and will soon be nothing but a memory.

### WATER-SPOUTS IN CALIFORNIA.

A series of the most destructive water-spouts ever recorded ran riot over portions of Kern, San Bernardino and Inyo counties on Friday, the 30th of June. From the line of destruction there must have been several of these fearful visitors. One of the greatest was discovered on the afternoon of that day about two miles west of Coyote Holes, on the stage road between Caliente and Lone Pine, moving north. It was terrible in its work of destruction for 150 miles in extent. For nine miles it followed the line of the stage road, and swept it away completely. In places it plowed the track of the road thirty feet in depth. The Supervisors of Kern county have sent a force of men and teams to remake the road. This spout came through the mountains at Walker's Pass, leaving a line of destruction of 150 miles.

The same, or another spout, south of Coyote Holes, swept across the line of the new Atlantic and Pacific Railroad, where a most surprising spectacle was found. The water washed the roadbed away, but the rails remained, and held the debris of the storm in miscellaneous confusion. In the mass of matter arrested by the rails and ties were two grizzly bears, a large number of coyotes, jack-rabbits, wild cats, various kinds of snakes, about 500 of them rattlesnakes, many coiled around the rails to save themselves from being whirled any further and being killed by the flying mass of stones, gravel and all manner of matter that was hurled along by the resistless storm.

About the same time on the opposite side of the mountains, on the South Fork of Kern river, another spout came down the canyon and carried away a few farms and covered the land with water. In Tejon Pass another similar storm came roaring out to the plain, destroying the little Indian village in an instant, carrying away their horses, houses, dogs, cornfields and vineyards, and drowning several of the Indians and wounding nearly every one more or less. The great dry plain for twenty miles north, to Panpa, was converted into a lake, which slowly settled away into the hot and thirsty soil.

Already there appear to be found the tracks of four of these wonderful storms that moved from south to north. As they all came from a part of the country where there is no water, the question naturally arises, where did the water come from? Those who saw the floods say that the water came in a body, as if a lake had instantly fallen on the earth. Who has lost any lakes? If any, speak! The only lakes near the source of these storms are dry lakes, which everybody who ever saved it over would be glad to lose, without [illegible] reward for their return. It is possible that this great cataclysm may not be an unmixed evil. The great furrows plowed by the gigantic forces must change the features of the country very materially. In this change it is altogether probable that veins of metal have been exposed along its track.

## ANNOUNCEMENTS.

The fourth annual Conference of the Church of God, of Western North Carolina, will meet at Concord Church on Cane Creek, Buncombe County, North Carolina, on Friday, September 1, 1882, at 2 o'clock p. m., and continue over Sunday. All are invited and especially preaching brethren. Those coming by railroad will stop at Asheville Junction, and if they will write to Brother E. M. Anderson, Arden P. O., Buncombe Co., North Carolina, they will be met at the depot with conveyance to take them to the place of meeting.

E. M. ANDERSON, Pres.
E. M. SALTS, Sec'y.

*Christ. please copy.*

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir.

J. J. HARSHAW.

Hypocrisy becomes a necessity for those who live scandulously.—*The Friend.*

# Poetry.

## "TOGETHER WITH HIM."

CHARLOTTE WOLCOTT.

"Watching a wake or sleep, we should live
[illegible]"

Dear Lord, we thank thee for this sweet assurance
[illegible]
While we [illegible] when [illegible] and downcast,
The [illegible]

O Lord, we love to take in words so clearly
The whole deep meaning of these glorious words,
And feel, if they are ours in all their grandeur,
[illegible]
We would not merely let the [illegible]

Upon the [illegible] with thee,
[illegible] all those own redeemed people
Shall be "together through eternity.

We want no [illegible] faith, dear Lord, to take
[illegible]
'Tis Thine to hear [illegible]
[illegible]

We want thy word to us, to bind more closely
[illegible]
[illegible]

Oh! may the hope we have in Thee forbearing,
May full of love to all, both far and near;
That they, we hope, be [illegible]
When Thou in all thy glory shall appear.

# Communications.

*Editor Restitution:*

I am sorry you could not return when East, by the way of Suspension Bridge, which is only two miles below Niagara Falls. I am living and enjoying life half-way between the two places. For more than 30 years I have desired to see thee, and enjoy a social visit, and hear thee preach. But I suppose it is otherwise decreed, hence all right.

But it is possible that some of the readers of our paper are wondering what has become of the old pilgrim brother, therefore I will inform them that I am among the living—and living for the kingdom. I believe the time is due for the colonization of Israel in Palestine to commence, and that God is in the Palestine move! I cannot doubt it for a moment. But I am in my 73d year, hence I cannot labor as in former years with my hands, neither can I travel and preach as much.

Since my last article in THE RESTITUTION, I have spent some eight days with the Brethren in Darlington. Had as formerly a blessed season with them at their own pleasant and quiet homes, in conversation upon important themes. On Sunday we had as formerly a good turn-out. Pres'n came from the Townships of Clark, Darlington, and Whitby. It was pleasant to greet once more these brethren and their families, and the friends of truth, with whom I have labored for twenty-eight years, a part of the time. Some have fallen asleep in Jesus this past year. This makes me sad. In the morning I gave a discourse predicated upon Rom. viii. 17. At 3 p. m. I gave one upon the signs of the times. Closed the services by eating the memorial supper. And it was truly a heavenly season.

On the last Sunday in June our annual grove meeting was held in the Township of Norwich in Brother A. J. Davis' grove one and three-fourths miler east of the village, it being the 24th grove meeting I have held in that neighborhood. The audience as usual was large, and good attention was given to my message. My subject in the a. m. was the "Restruction of society upon a permanent basis—where it must commence—and its result." In the afternoon "the reign of Jesus and his co-rulers—its work to be accomplished under his reign." The Lord will I am to preach in the same grove on the last Sunday in June 1883. On the first Sunday in July our annual meeting, was held on the ground near Sadenburg, which was the 16th that I have held in that place. The day as usual was fine. The congregation was the largest that we ever had in that place, good judges thought there was 1000 out. Better attention could not be expected. In the morning I spoke upon "The signs of our times." In the afternoon I gave a discourse predicated upon Matt. xxv. 40. It is often said by some of my brethren that the preaching of the non-resurrection or non-living of the wicked will make the hearers restless and drive them away. But if those brethren had been present they would have changed their minds. It is now 23 years since I have firmly believed and taught that none but the elect, the family of God would ever get out of the grave. And I have yet to learn that the doctrine, where I have labored, has caused division, or hard feeling among brethren, except one brother whom I was requested to receive.

Men and women of mind and influence came some fifteen miles to these meetings on purpose to hear—persons whom it must be manifest—and its result." In the afternoon "the reign of Jesus and his co-rulers—its work to be accomplished under his reign." The Lord will I am to preach in the same grove on the last Sunday in June 1883. On the first Sunday in July our annual meeting, was held on the ground near Sadenburg, which was the 16th that I have held in that place. The day as usual was fine. The congregation was the largest that we ever had in that place, good judges thought there was 1000 out. Better attention could not be expected. In the morning I spoke upon "The signs of our times." In the afternoon I gave a discourse predicated upon Matt. xxv. 40. It is often said by some of my brethren that the preaching of the non-resurrection or non-living of the wicked will make the hearers restless and drive them away. But if those brethren had been present they would have changed their minds. It is now 23 years since I have firmly believed and taught that none but the elect, the family of God would ever get out of the grave. And I have yet to learn that the doctrine, where I have labored, has caused division, or hard feeling among brethren, except one brother whom I was requested to receive.

Men and women of mind and influence came some fifteen miles to these meetings on purpose to hear—persons whom it must be manifest have heard me for the past [illegible] proceeding from a being; a state of mind or feeling; the atmosphere or breath of life. The word "spirit" is nowhere connected with the word "immortal" or its equivalent in the Bible.

"L." quotes—"Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth." He does not appear to see that this quotation is against him, for if "spirit" is the correct word to be used in the passage, and as he claims the spirit immortal, he has the beast a possessor of an immortal spirit, as the same language is applied to both man and beast, and consequently proves too much for "Learner," unless he believes that animals possess immortal spirits, which I do not. I contend that breath is the correct word to be used (in this passage), as it is the same word (*ruach*) translated "breath" in the same chapter, just two verses before the one referred to, and reads as follows:—"That which befalleth the sons of men befalleth hearts; ever one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one *ruach* (breath) .... all go unto one place; all are of the dust, and all turn to dust again." Eccl. iii. 19, 20. The following passage is very plain and agrees with my comments on Eccl. xii. 7:—"Thou hidest thy face, they (man and beast) are troubled: thou takest away their breath (*ruach*) (then it returns to God who gave it) they die, and return to dust." Psa. civ. 29. This describes death in such terms that a mere child might understand it. The same may be said of Eccl. iii. 19, 20.

As to the spirit of the man going upward and that of the beast downward, it does not disagree with the view of the word "spirit" meaning breath in Eccl. xii. 7 as it is a fact that the beast in health or in the act of dying usually breathes out towards the earth and the man upward, or as the margin puts it—"ascending." It is not said that no one knows this spirit, or breath, but a question is simply asked concerning it. I have seen it translated thus:—"Who knoweth that the spirit of man goeth upward?" If the Bible teaches anything, it teaches that man was made out of dust (Gen. ii. 7) and that when he dies he will return to dust ("dust thou art and unto dust shalt thou return,"—Gen. iii. 19), and through Christ will be resurrected, (John v. 29; Luke xiv. 14; John vi. 44,) and if worthy will receive eternal life or immortality (Rom. vi. 23; John ii. 25,) and will then be a fit subject to "inherit the kingdom of God, which will be established on the earth." Then the "world will be ruled in righteousness" (not before) "by that man whom God hath ordained."—Bible.

The "meaning" that "L." attaches to the passage—"spirits of just men made perfect"—cannot be correct, as it reads—"Ye are come (not will come) unto Mount Zion .... and to the spirits of just men made perfect." So the spirits mentions in this passage were already made perfect. See Heb. xii. 18–24. They (the disciples) had simply come to a different state of things than that which originated under Moses. Dr. Adam Clark says:—The description in these verses does not refer to a heavenly state. The "first-born," he says, are those who first received the gospel of Christ, and who are elsewhere termed the "first-fruits"—"the spirits of just men made perfect." "L.," perhaps, is aware that men are sometimes called spirits. The Scriptures admonish Christians to be "perfect." "L." speaks of the "undying spirit" being clothed with an "undying body." He does not quote this from the Bible, for the reason that no such language is to be found there. He quotes:—"For God giveth it a body as it pleaseth him." This portion of Scripture is found in 1 Cor. xv. 38, which is the last chapter in the Bible to try to prove the conscious state of the dead from. If "L." cannot see that the little word "it" represents the seed or body sown, I think none of the rest of your readers who read the chapter will find any difficulty in seeing it that way. "It" (the body) is sown a natural (or mortal) body; it is raised a spiritual (or immortal) body. "When this mortal (body) shall put on immortality" we shall then be in an undying state, and not before.

The passage: "They thought they had seen a spirit," would be more correct if translated *phantom* instead of "spirit," according to some good authorities. I hope "L." does not think that the disciples believed that the spirit of some departed one had come there to scare them. That I think is too monstrous to be taken into consideration.

As space is limited, I shall have to close, although I might enlarge greatly, but I think anyone reading this in connection with the letters published in the *Ontario* previous to this, can see the points I wish to make. With thanks for space, yours truly,

THE TRUTH SEEKER.

## REPORT OF LABOR SINCE OUR ANNUAL CONFERENCE.

Preached for the brethren in Watson. This is a live church of about forty members, very intelligent and generous hearted, growing in grace and the knowledge of the truth. They have great reason to rejoice, they have a very fair prospect ahead of them. Have spent some time and labor in the northern part of the State. The Free Bible Meeting at Millbrook, Mecosta county, was a grand success. I wish we could have more of this kind, I think it would be the means of getting the truth before many honest souls who would gladly accept it if they only knew what it was. Spent several days at Hesperia; there is at this place a goodly number of earnest, intelligent brethren, who are determined to go through to the kingdom in spite of all opposition. They are a very benevolent people, always remembering that the preacher has to live, and that it takes money to pay railroad fare. The people of Hesperia have suffered within the last few months with scarlet fever and diphtheria. Preached a funeral discourse Sunday, July 23rd, to a very large and attentive audience; text. Jer. xxxi. 15, 16. Oh how our heart ached for this much afflicted people, and how I long for the time to come when there shall be no more death. Went to Shelby, a fine growing town in Oceana county, by invitation. The Congregationalist friends opened their splendid church, their minister assisting me, charging his people to come and hear, while we had the exquisite pleasure of presenting the truth to a very large and attentive congregation. Hope to be able to preach to them again soon. The calls are so numerous we hardly know where to go first. The harvest is truly great, the laborers few.

WM. B. WOODWARD.

# Selections.

## "THE SLEEP OF THE DEAD."

*Mr. Editor:*—In your issue of the 13th inst., "Learner" says he is "driven in self-defence" to answer my last letter. Now, I was not aware that I had made an attack on his letter. On the contrary, I thought he had made a very good point in his explanation of Eccl. xii. 7. But as he had not covered the whole ground, I took it in hand to throw "more light" on the passage. After reading his last letter, it appears to me that he has changed his "colors," if I understood his first letter right. However, with God's help I will now try and meet his objections to the views I have been advocating.

It is a fact that should be apparent to every one, that if our English Bible is "as perfect as a thorough knowledge of both languages (Hebrew and English) could translate it," there would be no necessity for the translation now under way by some of the leading scholars of this age. I think this shows that the Bible we are now using is not perfect. I somewhere said that the word "breath" should be used in every case instead of the word "spirit," I claim it should be in a great many instances, and the passage referred to (Eccl. xii. 7) is one of them. So "Learner's" examples, substituting "breath" for "spirit" have no effect against what I advanced.

That I may not be misunderstood, I now state that the Hebrew word *ruach*, translated "spirit" in Eccl. xii. 7, is rendered in at least twenty different ways, but has four general uses as follows:—An intelligent being; an influence; breath; wind. The Greek word *pneuma* is rendered in at least twenty different ways, but has four general uses as follows:—An intelligent being; an influence; breath; wind. The Greek word *pneuma* is rendered in at least twenty different ways, but has four general uses as follows:—An intelligent being; an influence; breath; wind.

THE TRUTH SEEKER.

## SLEEP AFTER DEATH, ETC.

*Mr. Editor:*—I must crave your indulgence just this once, to try and save my reputation with "Truth Seeker," for he threatens to "cut" me except I reason better than I have heretofore, and it would grieve me much to loose his good opinion. First, let me thank "T. S." for introducing me into such a good company as the translators of the lately revised New Testament, and not only them, but King James' forty-nine translators of the Bible, for they must have looked through the same "goggles" that "T. S." says the late translators and "F." did, for the forty-nine placed the punctuation where the late translators found it, and refused to alter it, and leave themselves open to the charge of violating a plain grammatical sentence, and common sense, "T. S.'s" opinion to the contrary notwithstanding. He says in his first letter that it would make better sense if they had placed it where he thinks it ought to be, after "day." The big "I" and little "u" stand out rather too boldly to comport with charity and modesty. For "charity vaunteth not itself, is not puffed up, doth not behave itself unseemingly," etc. Well, I am satisfied with my new acquaintances, and feel honored by the allusion, therefore I will not quarrel with "T. S." on that score. But the ninety odd learned, pious and highly respectable gentlemen may not feel so much flattered by the connection; and I would advise "T. S." "not to forget it."

"T. S." must possess a peculiar kind of assurance to ask "F." to interpret some dozen portions of Scripture which, if they in any way told for his argument, he would or should be only too glad to interpret himself. And I am sure the numerous readers of the *Ontario* will think so too. But like old Falstaff's men, "he marches them up the hill, and he marches them down again," without firing a shot. Poor tactics, "T. S."

Then the grand army of defunct fathers of ancient times, "T. S." brings up vainly supposing that he will *jet le poudre dans les yeux*, and so escape. "T. S." would make a poor show as a lawyer, if he were to go into court with an imposing list of commentators on jurisprudence, and expect the presiding judge to accept a list of names for valid argument. "Proof, proof, Mr. 'T. S.,'" the judge would exclaim, "do you think I will accept mere names for proof of your position as right." "T. S.," all this is bad logic, and "*pas comme faut.*" The conclusion a disinterested jury would come to, would be that it was all a mere make-believe. "T. S." look to your ammunition; a mere display of guns and rifles will never vanquish the enemy. Blank Cartridge is fit for nothing but to amuse and compliment. The difference between "T. S." and "F." is this: "T. S." uses blank cartridges, and the powder damp at that; "F." shoots his guns and hits the mark every time. "T. S." hits nothing, how could he? A shotted gun well rammed home has a peculiar ring above blank cartridges. Listen how "F.'s" guns ring: Matt. xxii. 31, 32, That which was spoken unto you by God (to Moses on Horeb) "I am the God of Abraham, Isaac and of Jacob." God is not the God of the dead, but of the living. Yet these were dead (bodily) some 1300 years. Matt. xvii. 46, "And these shall go away into everlasting punishment, but the righteous into life eternal (synonymous terms so the lexicon says; consult it, "T. S.") Luke xx. 36, "Neither can they die any more—equal unto the angels being the children of God" (immortal). Rom. vi. 23, "The gift of God is eternal life, by Jesus Christ our Lord." "How is that for high" on the immortal topic, "T. S.?" 2 Cor. iv. 16, "For this the outward man decays, yet the inner man is renewed day by day." 2 Cor. v. 8, "To be absent from the body is to be present with the Lord" (not asleep though). Phil. i. 23, "To depart and be with Christ which is far better" (awake enjoying his society). Right Paul, prove everything. 1 Cor. xv. 44. There is a natural body, and there is a spiritual body. How is it that was not first which was spiritual, but that which was natural, afterwards that which was spiritual. Verse 53. "For this corruptible must put on incorruption, and this mortal must put on immortality." Sound reasoning, Paul; "prove all things." Learned rhetoric at the feet of Gamaliel, and divinity from Christ the Lord. In John ii. 20, Christ says: "He that liveth and believeth in me shall never die." And again, he says (John v. 24): "But is passed from death unto life" (eternal). Again, vi. 51: "If any man eat of this bread he shall live forever" (immortal). Again, xvii. 22: "The glory which thou hast given me I have given them, that they may be one as we are one; thou in me and I in them." Again Christ says: "My sheep hear my voice, and they follow me, and I give unto them eternal life," and they shall never perish. There, "T. S.," are sixteen of the twenty "plain passages" you required in your first letter to prove that the immortality of the soul was a "Bible doctrine." We will keep the balance in reserve for future use.

Thus "T. S.," I have endeavored to prove that the souls of the departed are not asleep, but are alive and actively employed, and that the soul is immortal. It cannot be otherwise, it being a tireless, sleepless, and deathless spirit. Let the body sleep or wake, the soul is active, never at rest. It may wear out the body and often does. And if the Bible be true, which I believe it is, and I hope "T. S." believes it, too, there are abundant convincing proofs of "F.'s" position, and more than enough to knock the sleeping theory higher than a kite, and annihilation also. How can punishment be everlasting that only lasts while a body is burning in a furious fire. Bosh! Farewell. "T. S." Don't cut poor

FRANKONIA.

## "THE SLEEP OF THE DEAD."

*Mr. Editor:*—In the *Ontario* of the 20th inst. I see another letter on the above subject from "Frankonia," and notice that he has not yet (with one exception) made an attempt at demolishing the arguments and Bible quotations I have advanced against him in all my former communications. The exception is that of the thief on the cross. Even here he has not tried to meet my argumentative and Scriptural objections to his views on that portion of Scripture, except that he finds fault with the grammatical construction of the passage as I punctuated it. If he had paid strict attention during the "sixty-five years he has been a reader of the Bible," he would have noticed that the Bible is not a strictly grammatical book, according to the modern standard of grammar. The American Bible Union translates the passage thus:—"In that day thou shalt be with me in Paradise;" viz., the day referred to by the thief in which Christ shall establish his kingdom or restore Paradise.

"Frankonia" can now take his choice of the two constructions of the passage, or let him get away with the objections I offered (see *Ontario* Dec. 6th) against the readings of this passage—contained in the authorized and revised translations. Let "F." first prove that Christ was in Paradise the same day he was crucified, then it will be time enough for him to show that the thief was there with him. I did not expect "F." to accept the names of the church fathers as proof, but I merely mentioned the fact that nearly all of them (especially those living nearest the time of Christ) held the view I advocate. Barnabas, one of the fathers I referred to, was a companion of Paul and therefore should be considered as authority in this matter. I only quoted the fathers against "F." because he stated that the church universally held the doctrine of the conscious state of the dead. I simply turned his own arguments and proofs against himself, as "I have done all along and which I shall continue to do in this communication. For instance, he quotes Matt. xxii. 31, 32, which is against him as clear as noonday. Now "F." (like the Sadducees) "You do greatly err not knowing the Scriptures nor the power of God." Christ says "as touching the resurrection of the dead, (not as touching the conscious state of the dead, as "F." would pervert it) have ye not read that which was spoken unto you by God, saying I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead but of the living." Yet these were dead (bodily) some 1300 years. Luke xx. 38 adds; "for all live unto them."

Why do all live unto God? Because he intends to bring them to life again through a resurrection, and therefore he has put and will not forget them but will surely bring them to life again. Therefore, they are alive to him prospectively. If Christ had believed in the conscious state of the dead he could not have so consistently quoted the above Scripture to prove a resurrection, as the Sadducees could have replied that it as aptly proved that the dead were then alive. But as such doctrine was neither believed nor propagated by Christ it could be consistently and logically quoted by him as a proof of the resurrection. Now I prefer keeping in the good company of Christ, and therefore apply this Scripture as he did to prove a resurrection. It silenced the Sadducees and ought to silence "Frankonia." Yes "F.," I believe the punishment of the wicked will be everlasting, but what does it consist of? The Bible shows it to be death or the extinction of life, and as there is no redemption from the "second death" it is everlasting.

Proof—"Sin when it is finished bringeth forth death." Jas. i. 15. "The wages of sin is death." Rom. vi. 23. "The wicked shall utterly perish in their own corruption." 2 Pet. ii. 12. "All the wicked will God destroy." Psa. cxlv. 20. "Whose end is destruction." Phil. iii. 19. "The wicked shall be punished with everlasting destruction." 2 Thess. i. 9. "They (the wicked) shall be ashes under the soles of the feet of the righteous." "F." perhaps knows the meaning of the words perish, destroy and destruction. If not he can consult Webster's Dictionary.

I could quote hundreds of passages of Scripture agreeing with the above, but not one can be quoted successfully against them when thoroughly analyzed. "F." quotes Luke xx. 36, but he takes care not to quote the whole verse and in that way tries to make a point against me. When quoted in full it reads as follows:—"Neither can they die any more, for they are equal unto the angels and are the children of God being the children of the resurrection. It will be noticed that the reason given why they cannot die any more, etc., is because they have passed through the resurrection. I am astonished at "F." quoting such passages as they are clearly against him, but strongly in favor of the views I advance. In quoting Rom. vi. 23, he quotes another passage in my favor which reads:—"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." From this we learn what the consummation actually is for both the wicked and the righteous. The wicked are punished by being deprived of life, but on the contrary the righteous are given something not in their possession before, viz., eternal life. If eternal life is to be given to us, it is plain we cannot have it already inherently in the shape of an immortal soul or any other way. I therefore claim this portion of Scripture as being decidedly in my favor.

"F.'s" next is:—"Though our outward man perish yet the inward man is renewed day by day." 2 Cor. iv. 16. The "inward man" referred to in this passage cannot mean the immortal soul, as that which is immortal needs no renewing. That which is immortal cannot decay. The same Paul shows what the inward man is in Rom. vii. 22, 25. He says (verse 22). "I delight in the law of God after the inward man;" but he says, "I see another law in my members warring against the law of my mind, (or inward man)." So then with the mind ("inward man") I myself serve the law of God, but with the flesh the law of sin. This is self-explanatory. Everyone knows it to be a fact that the mind is being renewed every day. "To be absent from the body is to be present with the Lord," is his next. Paul's body was all there was of Paul, and when he is "changed in the twinkle of an eye at the last trump," he will then be an immortal being, and be absent from his mortality, or "this corruptible body," and be present with the Lord, and not before according to Paul's teaching elsewhere. For he says in 1 Cor. xv., "Thou sowest not that body that shall be .... but giveth it (the seed or mortal body sown) a body as it hath pleased him, .... for this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality." In 2 Cor. iv. 14, he says "that he who raised up the Lord Jesus shall raise up us" (Paul and others) also by Jesus and shall present us with you. Paul then did not expect to be presented to the Lord until after the resurrection, when he and the Corinthian brethren (and all other brethren) would be presented together at one time. Then he would bid good by to his mortality, or mortal body and be present with the Lord. The same Paul said in writing to the Colossians: "When Christ who is our life shall appear then (not before) shall ye also appear with him in glory." Although it might be thousands of years between the death of Paul and his resurrection it will only appear as a moment of time to him, as time is not perceptible to a dead man, for the Bible says "the dead know not anything." Another passage says their thoughts, their love and their hate have perished. Still another reads: "In death there is no remembrance of God; in the grave who shall give thee thanks." Therefore when Paul departed this life the next thing in point of order was to be with Christ at the resurrection. "F." quotes, He that liveth and believeth in me (at the time of the resurrection, see context) shall never die." Therefore, any living saint that time who do not believe in Christ shall die. "I give unto them eternal life." If Christ gives unto them eternal life, it shows they have not already got it inherently through a never-dying soul, which we sometimes read about in hymn books—but never in the Bible. I think I have now shown that all of Frankonia's quotations are in harmony with the view that the dead are unconscious between death and the resurrection. In fact, I claim them all as well as anything else he could quote from the Bible as my witnesses. I defy "F." to quote one plain passage from that book to demonstrate his theory. He has not yet taken hold of any of the many passages of Scripture I have quoted in favor of the views for which I quoted them to prove. He seems to be afraid to grapple with them, for the reason that it is impossible for him to explain them in harmony with his theory. If "F." writes any more, I hope he will stick to Scripture and argument instead of bombast and slang. If a man "have not the spirit of Christ he is none of his."

Good by, "Frankonia," hoping that I may may meet you in that glorious kingdom of Christ, when the kingdoms of this world become the kingdoms of our Lord and his anointed. Thanking you, Mr. Editor, for your forbearance.

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### ISRAEL'S PROMISED FUTURE.--No. 4.

Then shall they know that I am the Lord their God, which caused them to be led into captivity among the Heathen: but I have gathered them into their own land, and have left none of them any more there. Ezek. xxxix. 28.

Have we overstated the title of the Jews to the land of Canaan, or too highly exalted the covenant of the God of Israel with Abraham? The cause of the present dispossession of their inheritance is a two-fold curse. At the foot of Sinai God set before the twelve tribes, as a then united people, the alternative of a blessing or a curse, according as they should obey or disobey his commandments, his statutes, and his laws. These alternatives and their respective consequences are fully and precisely set forth by Moses in the 28th and 30th chapters of the Book of Deuteronomy, and they rejected the offered blessing, and chose the offered curse, and, rent and torn, have been drinking the bitter cup ever since. Before many generations had passed away, the ten tribes revolted, and as a punishment, were cast out into a most burdensome and inglorious captivity from which, to this day, they have never returned. The sure word of prophecy teaches us, however, that they will be gathered together, the curse entirely removed. Isa. xi. 5, 10. At the foot of Calvary the remaining tribes added to the guilt far more fearful yet; but as the times of the Gentiles are soon to be closed, the once uplifted veil of the ancient covenants shall be uplifted again; and he who now sitteth at God's right hand shall reappear in his own glory, and his Father's glory, and the glory of the holy angels, and the glory of the risen and translated saints, to take his seat as repentant Israel's King, upon the now lapsed throne of David, and reign thereon for a thousand years with Israel's proud oppressors for his footstool.

But all Jewish history is not one sad tale of woe, nor written in the minor key of the curse. It has its lofty Hallelulahs not less than its lowly laments. Ransomed of the Lord, these outcasts of the blood of Abraham, now, as a nation so dismantled and dismembered, and apparently so hopelessly extinct, and as a nation so discontented, at least with some exceptions, trodden down, persecuted and dispersed in the cities of every land, in the isles of the sea of all the world, shall before long return, in all the fulness of their tribes, and come unto Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness; and sorrow and sighing shall flee away. The sulphurous cloud of Sinai, with its angry terrors, shall be rent in twain, and the glorious Sun of Zion shall burst in millennial glory upon them.

Closing now, for a while, the sacred pages, let us turn from the considerations of the ancient covenants, from the antiquity and perpetuity of the house of Israel, as displayed by these covenants, and from the cause of their present dispossession of their inheritance, to some of the providences of God, manifested by history and observation, which indicate so prophetically that a lofty destiny, be its precise ordering and incidents what they may, awaits the present and the future of the house of Israel.

At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all the people of the earth when I turn back your captivity before your eyes, saith the Lord. Zeph. iii. 20.

For the realization of the promise of this passage, we notice first among those providential indications the vigor and vitality which the Jewish mind has always displayed, and now displays, when compared with the long since extinct vitality and effete energies of the many great and powerful races and nations that have been contemporary with them in the successive periods, and throughout the whole course of their history. Not reverting to the earlier periods of Jewish history in this regard, let us direct our attention to more recent periods, to the facts of observation rather than to the facts of history, though indeed to the facts of both.

This smitten people, these pariahs of the earth, so scattered by the curse as to be wholly without any power of associated effort or combined action; sitting so lightly amid the combinations of other nations, and never forming a part in them, except with a not disloyal reservation in their own behalf; contending against odds such as no other nations ever contended against; surmounting perils such as they never surmounted; weathering storms such as they never weathered, have baffled a supernatural servitude of eighteen hundred years, and baffle it never more victoriously still. While the great empires of Babylon, and Persia, and Greece, and Rome, represented under the symbols of Daniel and the Revelations, have, within a period of three or four hundred years at the most, sunk beneath their lesser perils, these despised children of a completely disintegrated nationality now sit in triumph on the ruins of them all; but most of all that which under Titus drove its ruthless share across the sacred heights of Zion, and defiled the Temple of God. They now, incredible as it may appear, wield a most commanding influence, and fill, illustriously fill, more positions of trust and seats of power than any other nation. How matchless will be their energies when concentrated, as we know from prophecy that in the end they will be within the limits of a single nationality, and a single land.

But the hiding of the power of the Jews is finance, enthroned in their vaults of silver and gold. Look at the financial influence of the Jews in Parliament, to which among the Jewish members, six eminent bankers, including two members of the house of Rothschilds. Jewish influence has reigned in Parliament these many years. The Jews govern the money market and the money market governs the world. There are individual Jews however, whose financial power is more vast than that of any government. There lives in London a Jew, a plain man, in manners as simple as a child, whose scrawls on the back of a piece of paper, an insignificant bit of beaten rag, is worth more than the royal word of kings, or the plighted faith of republics: who, bent over upon the errand of his tribe, has loaned to the various European States within the last twenty-six years, more than five hundred and seventy millions of dollars, and could afford to pay the debt to any one of them any morning that the whim might seize him. The Holy Land is, virtually, under mortgage to the Rothschilds, a mortgage which no Gentile power dares to meddle with. On the same golden pinacle with Rothschilds stands Sir Moses Montefiore, the eminent London banker, and not less eminent philanthropist.

These facts—not to add to the list, which might be swelled indefinitely with others of similar import, force the inference upon the inhabitants of this Republic that the Jewish nation has been thus wonderfully upheld and preserved amid the mutations that have befallen other nations, and caused their downfall and extinction, for some special purpose in the counsels of the Divine Providence, and that an extraordinary and lofty purpose. The inference thus to be derived from them naturally prepares our minds for the predictions of prophecy concerning the future glory of the house of Israel. In their light history and Revelation are seen to be walking hand in hand to the accomplishment of a specific and great result, which, however, Revelation fully reveals.

A single illustration more of the unimpaired vigor of the Jewish mind, and we dismiss this portion of the argument. A few years since, the house of Rothschilds was applied to by the Russian Government for a loan. They had previously given offence to the Czar by representations in favor of the Polish Jews; but this displeasure was forgotten in the financial embarrassment that now impended over him. The Rothschilds were applied to. The elder Rothschild went himself to St. Petersburg, where he was waited upon with reference to the proposed loan, by the minister of finance of the Russian Government, Count Canerin, a Lithuanian Jew of pure Hebrew descent. The loan was connected with the affairs of Spain. From St. Petersburg the Rothschild proceeded to Madrid, where he had a conference with the minister of finance of the Spanish Government, Count Mondizabel, an Aragonese Jew of pure Hebrew descent. Thence he proceeded to France, where he conferred with the Premier of the French Government, Marshal Soult, a Parisian Jew of pure Hebrew descent. Negotiations respecting the loan were now ended. The Rothschilds offered the Czar their terms, and he accepted them.

Such is a single instance of the financial and consequent political power of the Jews in Europe. Our authority for the facts concerning this loan is a recent Lord of the Exchequer, in the foremost commercial capital in the world, a Jew, and one of the most astute and accomplished of living statesmen.

Thus, while no old Babylonian, with a pride of national perpetuity as towering as Babel itself, nor Persian; nor witty and accomplished Greek, in whom was so beautifully enshrined the genius of classical antiquity, whose genius was as universal as our race, and as individual as ourselves, whose taste and refinement and subtlety of wit, and brilliancy of achievement were so incomparable, and bore so shining an impress of earthly perpetuity; nor haughty old conscript father of Imperial Rome, march with those flaming thunderbolts of war, the decrees of the Roman Senate, in his red right arm, and with those crushing iron heels, to the conquest of a world, striving all alike for immortality, with "*vate perpetuo*" written on all their banners, lives to attest the majesty, or tell the story even, of the greatness of his ancient empire. On the other hand, what department of social or civil economy, of science, literature, or art, has not, in these modern times, been, and is not now, illustrated and adorned by the unconquerable genius, the unimpaired vigor, the unslackened energy, the immortal youth of this far more ancient nation. Oceans may overwhelm it, mountains may press it down, but its ever ascending fires will blaze to heaven still. It heeds not, it seeks not, any terror of persecution; you may crush its petals, they will only send forth a sweeter perfume.

S. BONHOMME.

[To be Continued.]

Age-to-Come Herald.

### MRS. DAVIS AND HER MISSION.

Leaves from My Journal.

JERUSALEM, May 14, 1882.

Strange things are coming to pass. Today I have been to meeting at the Americans, and such prayers as went up for the Jews were never offered before I think. They make special supplications daily for means to care for those poor Jews who have come; and they are doing so much for them it is truly wonderful. Last week, one hundred and fifty came from Bagdad, and tomorrow will arrive thirty-six more. We must help them. They have been in quarantine six months, and it seems incredible that any one could bear so cheerfully what they have borne in their love for Jerusalem. We hear also that five thousand are on their way here from Russia. The Jews have been overwhelmed with the news; they who do not understand that the time of their restoration has come. I think, however, their eyes will soon be opened. The prophecies are really being fulfilled. I can't tell you how wonderful it all seems to me. But the churches here do not seem to notice anything unusual. They know nothing outside of the church. I am sure the day will "come upon them unawares."

Yesterday, two large cannon arrived from Constantinople. I saw them brought in in carriages. We wonder what this means? Well, they will need cannon soon, I expect. Mr. Spofford says we shall see strange events soon.

The crops are abundant, as if the land had anticipated the return of her exiled children. Oh! I hope I am one of them.

May 15. No mail from Boston today. Why don't somebody write? I hoped to hear from Mr. Marcus. We need some money for the poor Jews; the Americans are doing much. I received a letter from A. Robinson, Belleville, Canada, who reads my letters in THE RESTITUTION; he wishes to come to Palestine. I will answer him. Today we have had rain nearly all day, the wind blew almost a gale. A rainstorm on the 15th of May is an event hitherto unknown in Palestine. It is cold this evening; cold enough for a fire. I think the Lord is going to send his people plenty. If he sends the people, he will send abundant crops to feed them. We are expecting seven thousand from Russia, who must now be on their way. I forgot to tell you these Arabian Jews who come are of the tribe of Gad. The Jews tell me they have an account of them on record since the time of Ezra. We call them Jews, because they have not been converted. I will send several extracts.

FROM THE "JEWISH CHRONICLE."

"The movement for the colonization of Palestine by refugees from Russia continues to grow with rapid strides, both in Russia and in foreign countries. Among the most recently formed societies for the colonization of Palestine is one at Warsaw, where the members have pledged themselves to pay monthly contributions in aid of the fund. When it is considered that there are about one hundred thousand families in Warsaw, it will be seen that the fund raised there will, without doubt, assume large proportions. At Wilnee, where, we have previously announced, a similar society has been established, preparations are already being made for a large exodus of Jews, who intend to emigrate to the Holy Land. Societies for the same object have likewise been formed in Constantinople and Vienna. In the last named city, the meeting at which the society was organized was of a most enthusiastic character."

"According to a statement made by Herr Smolenski, the editor of the *Haschachar*, Mr. Laurence Oliphant, during a conversation he had with that 'gentleman' in Vienna, declared that he was seriously thinking of settling in Palestine with his family, in order that he might be of real service to the new immigrants in that country."

"According to the *Gotos*, 525 Jewish persons left Charkoff a fortnight ago for Palestine."

"The *Hubazeleth*, of Jerusalem, invites Jews from Russia to settle in Shechem, Jaffa, Acre, and other large as well as smaller towns, where skilled mechanics are urgently needed. Our contemporary holds out a promise that such handicraftsmen will be able to earn a fair living."

Extract from a correspondent of the *Jewish Chronicle*:—

THE MODERN EXODUS.

That history repeats itself is a trite aphorism, and its truth is again being attested by recent events. Turning our eyes to Eastern Europe, the habitation of the major portion of the children of our race, we see them once more afflicted with burdens and their lives made bitter. Once more do we see the hearts of their rulers hardened. Once more are we on the eve of an exodus.

The moment is pregnant with weal or woe of countless myriads of our descendants. It is the most awful moment of our eventful history. It is the hour for action that is approaching; and it is time for all us Israelites to be prepared to take part in the heat and burden of the day....And now, how can the hostile designs of the enemy be best turned to the advantage of Israel? It must be evident to all that to allow matters to stand *in statu quo* would be to court a catastrophe, unparalleled in modern times. It wants no prophetic eye to see that the Russian Empire is on the eve of one of the greatest revolutions that the world ever saw. The time has arrived for Israel to depart thence, and for the exodus, greater even than the original one, to commence. No wonder that the magnitude of the task has stunned the natural leaders of our people, and that the words of Isaiah are peculiarly applicable to the present situation: "There is none to guide her amongst all the sons whom she has brought forth, neither is there any that taketh her by the hand of all the sons that she has brought up."....But whithersoever shall the steps of the millions of Israel be bound? Shall he again, as in the exodus from Spain, betake himself to other and more friendly lands, to be again perchance, in the course of time, driven from them? No! a thousand times, No! For the sake of our unborn posterity, let this, by God's help, be the final exodus of our race. The land of promise is now subject to a Power who can barely struggle against financial difficulties. That Power is not unfriendly to Israel; his sovereign rights should be purchased with no niggard hand, and the independence of Israel established under international guarantee. What Israelite worthy of the name would hesitate in giving his quota toward the redemption of the land? Nor would those of other creeds lag in the rear. Once under a stable and just government, the land would again flow with milk and honey, and Jewish enterprise, capital and industry, combined with the geographical situation of the country, would cause prosperity once more to shine on it. Rome, Greece, and Egypt are once more numbered among the nations, and the *Shophar*, which announces the resurrection of Israel, the oldest born of the nations, should soon wake the echos in the mountains of Judah. To Israel, the restoration would prove an unmixed blessing, for possessing a political centre, the dread of persecution would no longer haunt her sons. Composed as the nation would be of men of one race and faith, yet of various nationalities, it would be the most cosmopolitan State that the world has ever witnessed; and when the time arrives that nations will be contented to submit their disputes to arbitration, instead of to the issue of the sword, from whence will the law be so fitted to go forth as from Jerusalem?

THE COLONIZATION OF PALESTINE.

SIR:—We, the undersigned delegates from Russia and Roumania, who met at Jaffa to deliberate upon the question of the colonization of Palestine by the Jews, and to solve the same if possible, found it necessary to unite ourselves and form a committee, whose task it is to establish the colonization of our brethren in the Holy Land on a rational basis. For this object the committee instructed from among their circle some experienced members well acquainted with Palestine, who should select suitable sites for agriculture. The committee is now in possession of the needed information relative to the colonization, and has in hand the best reports in all respects; neither does it fail in intellectual power and active operation. But one thing—funds—we are not adequately provided with.

"In the name of your driven out and plundered brethren, your honored sir, are requested to join in this sacred object with your advice and support.

"The statutes of the committee and the computation of the necessary capital for a family consisting of five souls have here been published by the committee in the Hebrew newspapers *Hamagid* and *Hamelits*.

"The question of the colonization of Palestine is of so sacred a nature that we deem it superfluous to issue a special appeal to wealthy co-religionists. The committee will consider it as a special honor if you will participate personally in furthering this colonization scheme."

S. D. LEVONTIN, Pres.
T. M. HALBOVERSEN, Treas.
N. A. HILKI.
M. LANDE.

The storm which commenced yesterday (May 15th) continued with sunshine till four o'clock, when the rain began to pour down in torrents; no one ever heard the like before at this season. You see, God is sending the "latter rain" in advance of his people. There is great excitement here about this new movement. The poor Jews seem overwhelmed, as the truth is forced upon them, that the time to have mercy on Zion has actually come. I, who have been looking for this great work, can hardly realize the fact that it is now even at our doors. Eight years ago, I was called by God to prepare for the greatest event in the world's history. I knew the fact but could never fully comprehend it. Soon there will be something in the Holy Land to bring all nations hither to battle. If these blessed rains continue, we shall see Paradise commencing very soon, whatever else may come.

May 22. It makes one's heart ache to see these poor people who have suffered so much persecution so cheerful, and bear their trials so trustingly. Did they deserve it? We feel that we are glad to suffer with them. I told Mr. Steinhart today that I should eat no more meat while our brethren were hungry. "Well," he said, "what will you eat?" I answered, "I will eat bread and cucumbers."

Forty-five families arrived yesterday from Russia; these are buying farms and are to settle near Jerusalem, I think.

I mailed letters today to Baron Rothschild, *New York Herald*, and *Boston Journal*, by request of Mr. Steinhart.

EXTRACTS FROM THE "JEWISH MESSENGER."

"It is becoming evident that the hearts of these downtrodden brethren of ours are turning to the land their fathers loved so well, and that they are foregoing brighter prospects of worldly prosperity elsewhere for its sake. For them to return to the Holy Land has become something more than an aspiration; it is now with them a fixed intention which they are bent on carrying out. This new factor of the Russo-Jewish problem has to be received with all who are interested in its solution, and it is an element that cannot fail to arouse the sympathy of every Jewish heart.

"They are bent on going. Notwithstanding all the attractions of American opportunities, the persecuted Jews of the East of Europe prefer to dwell in the Holy Land rather than prosper elsewhere.

"Meetings have been held at Jassy and elsewhere to organize prospecting parties to decide on the land to be chosen. The Hebrew papers which represent Russo-Hebrew opinion are full of the topic; definite projects are being formed by which large bodies may be settled in suitable spots. It is natural that the leaders of the movement should look for sympathy and assistance to English Jews, who have already taken the lead in enlisting the commiseration of Europe on their behalf. It behooves us to treat an appeal like that we publish in another column with every desire to aid in its fulfillment.

"For the last century, Jews have recognized a particular responsibility for their brethren in Palestine, and that feeling exists as strongly now-a-days as ever. It will be granted that if the proposed colonization be in any degree unsuccessful, the burden of the failure will fall in a large measure on the Jews of the West. How much better, and to speak plainly, how much more economical it would be to take measures to prevent any such failure. If this new movement results in giving new life to the Jewish community of the Holy Land, if it leads its members to the blessing of independence, a whole weight of anxiety will be removed from Israel. The accounts given of the Jews of Palestine by Mr. Sidney M. Samuel, in his admirable sketches contributed to those columns, gave a picture by no means gratifying to our sense of pride. The abuse of the *Halukat*, the opposition to secular education, and the absence of any adequate feeling of self-dependence, combined to present a very unflattering estimate of the Palestinian Jews, and to produce a feeling of despair about their future. The new element about to be infused may, let us hope, remedy much of this stagation.

"As far as we can observe, the majority of the would-be colonists are men of some means, prepared and willing to earn their living without external assistance. They do not ask for means of livlihood, but only for aid in transmission and settlement. A body of men such as these may rouse the same feeling of manly independence among those already settled in Palestine, and may help to raise the tone of Jewish life in the Holy Land! They ask us for assistance towards colonization. We feel confident that they will not ask in vain. As it happens, we English Jews are in a peculiarly fortunate position for assisting them. The Palestine Exploration Society, formed for antiquarian purposes, may turn out to be admirably adapted to assist in more practicable objects. The magnificent map of Western Palestine, recently issued in twenty-six sheets, gives all the slightest details of the configuration of Palestine on as large a scale as an inch to a mile. The officers of the exploration society would, we feel confident, be most ready in affording information as to the most desirable spots for settlement. Some arrangment might easily be come to by which the whole operation of choosing ground might be directed by them, who have the best knowledge of Palestine. Captain Condon has already advocated colonization, and would be ready to assist it by every means in his power.

"As for the necessary funds, it is not too much to say that these will be forthcoming as soon as English Jews are convinced of the durability or inevitableness of the movement. We imagine that most persons would agree that the present case is one to which the Montefiore Testimonial Funds might be suitably applied. Hitherto, the administration of this fund has not resulted in any very satisfactory outcome. We have now an application, which will be as pleasing to the venerable Sir Moses, in whose honor it was collected, as to the subscribers, who have always connected the fund with the Holy Land. It is certain that now the scheme of colonizing Palestine has reached a practical stage, the Jews of England will not be behind hand in giving it the assistance of their means and their sympathy.

"That such a movement deserves our sympathy, none can doubt. The yearning for the Holy Land is only quenched in Jews by the temptations of material prosperity. Palestine has been the ideal of all Jewish hearts since the Jews lost it. The Russian Jews, who are today urged by this ideal, clasp hands across the ages with the noblest spirits of our race. While history has any lessons for men, while sons revere their sires, the Holy Land cannot fail to command the sympathy and interest of the Jews.

"It does not follow that this strain of reflection is impractical because it may seem idealistic, and as may be said romantic. Romance has at least the power of arousing enthusiasm, and before enthusiasm all obstacles fall away. There are many even among English Jews who would own that it is only from an inability of self-sacrifice that they do not join their lot with those who now seek to achieve the aim that has animated the greatest Jews for the last eighteen centuries. Judaism would scarcely be recognizable without the home-sickness for the land of Israel, which has been one of the main elements, be it remembered, that has kept it alive through centuries of persecution and isolation. German "reformers" and their American followers have done their utmost to expunge the return from their prayer-books and their hearts. Yet even they would feel the stir of historical enthusiasm of the land which is to them sacred soil, and at the opposite pole of Jewish thought, the rigid orthodox cannot with any consistency refuse their heartiest sympathy for a movement that is based directly on the very words of Holy Writ. The essence of Jewish thought is action; the decrees of God must work through the will of men, and it would be utter fatalism and completely unjudaic to refuse to act, except under direct inspiration. It is scarcely too much to say that the return is beginning under our very eyes in this colonising tendency of the Russian refugees. We cannot and we will not refuse our heartiest help by personal exertion and pecuniary assistance to what may prove to be the commencement of one of the most impressive episodes in human history."

An auroral display of great beauty, though of brief duration, was witnessed in this city on Friday night, August 4. It first became noticeable about eight o'clock. The night manager of the Western Union Telegraph Company's operating rooms, said that the operators experienced some magnetic difficulty about 8:30 o'clock with the lines running to cities east and northeast, and for a time they were unable to conjecture from what cause the interference arose. But it was very marked, and finally observing the aurora he attempted to get a test of its power by a relay. He grounded a wire in New York and got another grounded in Albany, and obtained a well defined current over it, but it soon afterward exhausted itself, as the aurora in the north began to disperse.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 16, 1882.


WE thank our kind friends who have sent us papers with important articles. We should be glad to reprint several of these if we had the room. We have been compelled to postpone quite a number of original articles from others, and editorials from our own pen.

THE letter from Europe, written by a new and highly esteemed acquaintance, J. H. Pettingell, A. M.,—the talented and learned author of "The Life Everlasting," and other works—shows the progress that the doctrine of life *through Christ alone* is making in trans-Atlantic countries. Scholars of the very first class are advocating this grand and primary truth of the scheme of human redemption. Many thanks to our worthy correspondent for his very interesting communication.

WE have forwarded the money sent to this office to assist Mrs. A. E. Davis in her mission and labor of love for the poor Jews in Jerusalem. We trust the Lord will protect her amid all the commotions that may more widely disturb the Orient in these closing-up times of the Gentiles. We sent a draft to her agent in Boston for $31.05, the amount received so far—doing a little ourself. We hope for direct correspondence from her soon. By a letter from Illinois we learn that some brethren there have raised quite a liberal sum for the suffering Jews in Jerusalem. Our Lord's words—"Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me"—may have an application here. Our time for labor and sacrifice will soon, very soon close.

## News Items.

ALEXANDRIA, Aug. 14—8 p. m.—Last night the ironclad train went in the direction of Fort Meks. On the way it was fired upon by a party of Bedouins. The regulars on the train returned the fire, killing twenty of the enemy. Tonight a stronger force will go out.

There is much excitement at Port Said. An outbreak is thought possible at any moment. The ships are ready for action. One hundred rounds of ammunition are served nightly.

The strongest orders have been sent to the Governors of Beyrout, Damascus, and Aleppo to take exceptional care to secure public order and prevent outbreaks of the natives.

A correspondent, writing from Beyrout, says events in Egypt are greatly influencing Syrian Mussulmans. In the present situation a trifling incident would suffice to set the whole province ablaze.

LONDON, Aug. 14.—It is stated that half the marines now stationed in Ireland will proceed to Egypt as soon as possible.

CALCUTTA, Aug. 14.—It is generally believed the Indian contingent for Egypt will be raised to 10,000 men.

GIBRALTAR, Aug. 14.—The transport Lusitania has sailed for Egypt. The transport Californian and the hospital ship Carthage passed today on the way to Egypt.

MALTA, Aug. 14.—The troop-ship Euphrates and transports Pelican, Nevada, Egyptian Monarch, Viking, Marathon, and Capella have sailed for Egypt.

PARIS, Aug. 14.—Bankers' telegrams from Egypt confirm the report that Arabi Pasha will submit to the Sultan.

WOOLWICH, Aug. 14.—The transports Lydian Monarch and Tyrlot took on board today the last of the troops now here, completing the army corps ordered to Egypt. The former vessel will call at Portsmouth Tuesday for drafts from the commissariat and transport departments.

STEPHENS CITY, Va., Aug. 8, '82.

*Editor Restitution:*

As enquiries continue to reach me as to when the new and enlarged edition of my "Reply to Ingersoll," will appear, will you please state that the work is in press and will appear, I trust, within the ensuing few weeks, say by September 15th. It will contain about 100 additional printed pages. Many orders have been sent in already for the work, which will be supplied at the former price of fifty cents a copy, in stiff paper covers, and $1. for handsomely bound book copies, with the usual discount to the trade. As soon as issued we will send an advertisement for insertion in THE RESTITUTION. Meantime I send you some of the advanced sheets of the new work. Yours faithfully, in the love and defense of the truth.

ALLAN B. MAGRUDER.

[Will give one or two of the opening pages of this work sent us by Brother M. in our next.—ED.]

## Communications.

BALTIMORE, Md.

*Editor Restitution:*

I was pleased to see the gentle criticism of my respected and good natured neighbor, Mr. McCurry, on the few "thoughts on God," written by me and published through your kind permission in THE RESTITUTION, and as we learn by discussion sometimes, if carried on in a proper spirit, I would like to make a few additional remarks by way of reply.

The question at issue, I believe, is concerning the mission of Jesus the Christ, and the motives that actuated the Father in sending him. It is quite as important, or rather it is much more important to know what motives actuate to a deed than to know of the deed itself, if we wish to arrive at the character of the doer. This is why I contend that if the true motives that actuated the Father in the mission of his Christ, were properly appreciated, we would be emancipated from the bondage of fear into the perfect *liberty* of love.

I particularly combat, to the best of my ability, the usual old-fashioned conception of the subject, namely, that God the Father, displeased with mankind for Adam's sin, condemns them to eternal torments. That God the Son, (so-called) offers himself a sacrifice, and all the vengeance of his own Father is poured on his devoted head in order that mankind, being punished by proxy, are redeemed, literally bought and paid for from God's wrath. I have no hesitation in denouncing such teaching as bare-faced robbery of the omnipotent and benevolent Creator. To assert that he *requires* any equivalent to satisfy him—a harsh creditor, demanding dollar for dollar and cent for cent in justice! It is but a fantastic idiocrasy of the middle ages.

I am well aware there may be some texts that might be worked up to support the idea, probably some in which the word redemption occurs; but if properly read they will be seen to refer, not to purchase from God's wrath, but to redemption from our own selves and sins, from evil and from death. It will be seen that in the figurative and picturesque language of the Orient God himself is represented as the purchaser, and his beloved as the price.

My beloved critic remarks—"It has ever been a mystery to me that God should adopt this method of curing the rebellion that began in Eden." No doubt of that, and no wonder, receiving it from the standpoint that we did. There is no mystery, that is, no double or hidden meaning in the straight forward message of redemption that the Son of God bore; his coming was all "open and above board," his rejection was plain, and his public murder was before the sun. But when we are told that for some mysterious reason he had to die to "satisfy divine justice," or that the wrath of his Father clamored for his blood, it is worse than mystery, and comes pretty near, if not altogether, my conception of blasphemy, when we are told on the other hand (Ezek. xviii. 32, etc.) that God hath no pleasure in the death of him that dieth, and that (Lam. iii. 33,) he doth not willingly afflict or grieve the children of men, and that he is not willing that any should perish, etc. Saith the house of Israel, the way of the *Lord* is not equal; O house of Israel, are not my ways equal, are not your ways unequal?

Mr. McC. questions the rightfulness of the position I hold in the proposition that the execution of Jesus was the most desperate crime that was ever committed against God, an open outrage of his authority. Now such was it evidently considered by Peter, Acts ii. 23, when he, addressing the Jews, said, "Him.....have ye taken, and by wicked hands have crucified and slain whom God raised up;" and again Acts iii. 15, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead." Again, Acts iv. 27, "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together."

The apostles were ever bold to testify as to who was guilty of the blood of Jesus, and the high priest evidently took in the situation when he remarked to them, Acts v. 28, "Behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Replying they said, "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God highly exalted to be a Prince and Savior."

The narrative is simple. The motives that actuated those concerned are apparent. The benignant motives of the sender and the vast, magnificent motives of the recipients. The mystery of the matter is the patience of our Maker and Benefactor, sending messenger and messages, to be scourged and killed—"last of all his Son also"—killed as well. Therefore says he, Matt. xxiii. 32, Fill up the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore I send you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge, that upon you may come all the righteous blood upon the earth, from the blood of righteous Abel to the blood of Zacharias.

So much for the crime then; that crime was man's. In glorious antithesis comes the pardon. The pardon is God's. The rescue from the grave was God's. It is the resurrection of Christ that profits us; his execution is nothing to boast about. When they slew him God raised up. See Acts ii. 24, 32; iii. 15; iv. 10; x. 40; xiii. 30, 37; xvii. 31; Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Thess. i. 10; Heb. xiii. 20; 1 Pet. i. 1. And so doth he promise to raise up all who range themselves in humility beneath the banner of the hated and the murdered One.

J. F. GELLETLY.

## Selections.

### THE TURKISH QUESTION.

Rev. J. S. Jenckes, Jr., Rector of St. John's Protestant Episcopal Church, delivered an interesting and practical discourse on the Turkish Question yesterday morning. There was a very large and attentive assembly of hearers.

Text—"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. xvi. 12.

I have lately heard it remarked that it is well for clergymen, if they would lead the intelligent thought of their times, or even keep abreast of it, to select for the subjects of their discourses such topics as the people are thinking about in the busy whirl of their every-day lives, and not abstract nor threadbare themes, for which nobody cares.

The present text, taken from the Book of Revelation, suggests a subject which is now of thrilling interest to the whole civilized world, as well as to many millions of people whom we do rate as civilized. And this subject, if you please, is the "Eastern Question."

This question involves the social, the political and the religious interests of all the great powers of Europe, if not also the very autonomy and existence of some of them. And although fortunately for us, five thousand miles of ocean wide, and five miles deep, lie between ourselves and the seething cauldron of European political complications, still there is no other question of such present vital concern to, at least, the commercial interests of those United States as this Turko-Egyptian or "Eastern Question." How why is it that in the very face of, perhaps, the most bountiful wheat crop we have ever had, the high price of wheat is maintained, aye, more than maintained, at Chicago?

In order to clearly understand the full nature of the great interest which surrounds this subject, and which is likely to surround it for several years to come, it will be necessary to take a hasty review of the history of Egypt and of Turkey.

From the year 622 of the Christian era dates the Mohammedan system of chronology—the year in which Mohammed left the city of Mecca and removed to Medina, from which place his remarkable career of conquests began. His successors extended still farther the dominions whose standard was the Crescent, until they became in the eighth century more extensive than even the Roman Empire in its palmiest days. This was the Empire of Arabia, whose Emperors were called Califs (signifying both the spiritual and temporal successors of the Prophet), and who reigned through different dynasties for nine hundred years.

They were a gallant, accomplished and powerful people, great in war, great in arts and sciences, and great in learning. Their architectural remains are still wonders of beauty and symmetry; their astronomers, their physicians, their poets, orators, philosophers were distinguished; their language, in which the Koran is written, is a marvel of strength and polish, and of capability of expressing the most abstruse thoughts, the most exalted sentiments with the greatest possible force, coupled with the most delicate discrimination of meaning. In this respect it greatly resembles the Greek. And these Arabs are the people who, after their astonishing vigor and military success, and after their extravagant grandeur and voluptuousness of living, and after their degeneracy and decay—the old, old story, you will perceive—were overrun and vanquished by the wretched Turks in the thirteenth to the sixteenth century. These are the people who are the ancestors of Arabi Pasha, who, through the lines of their Califs, traces his pedigree away back to Joktan, who was a son of Shem, who was the eldest son of Noah! Is it any wonder that the late dispatches inform us that Arabi looks down upon his Turkish masters with infinite derision and scorn, as an inferior race?

For the Turks were a tribe of foreign barbarians who swept down from the cold table lands of Central Asia, precisely as the Goths and Vandals, at an earlier day, swept down upon the Roman Empire and destroyed it, and crushing easily the degenerate ranks of the now effeminate Arabs, conquered their country, and made it their own. The invaders eliminated all the good and strong features of the Arabian policy derived from the teachings of Mohammed, such as (1) the maintenance of municipal liberty, (2) the practice of direct taxation, and (3) freedom of commerce. And they retained all the horrible and repulsive features of those teachings, which were (1) the intolerant propagation of their religious faith at the point of the sword, (2) the fanatical persecution of all who might differ with them in belief, and (3) a blind fatalism, which taught them that they would live until the time came for them to die, whether exposed to great danger in battle or not; and to these may be added (4) a firm belief in a sensual, material paradise, to which, if they were killed in battle, they were instantly transported, without the intervention of either a purgatory or an intermediate state.

The chief of this rude tribe, Othman I., was the founder of the Turkish—called from him the Ottoman—Empire. His successors swallowed up pretty much all the countries which the Arabs had once conquered, and appropriated to themselves the spiritual title of Calif, which their Emperor, the Sultan, still enjoys at Constantinople.

Egypt was conquered by them in 1517, and has ever since been governed by a Viceroy, now called Khedive, who is tributary to the "Sublime Porte"—this being the self-styled name of the Ottoman Government—so-called from the grand gate of the Sultan's palace, where he has, or used to have, justice administered; for it is a very long time since any justice was administered there.

The Turkish Government has for many years been extravagantly administered. When the French Empress, Eugenie, visited Constantinople in 1869, on her way to attend the opening of the Suez Canal, the Sultan, out of compliment to her Majesty, spent several millions of francs to build a macadamized road for many miles over a swamp, simply to show the Empress some natural curiosity, as a lake, or a grotto; and this, although but a single trip was to be made over the road, and it would be of no earthly use to anybody forever afterwards.

This and other extravagances have brought the Sultan and the Government deeply into debt. Over a hundred millions of pounds, or $500,000,000 worth of Turkish bonds are owned in London. Now Egypt, as a tributary of Turkey, has long paid her a large annual tribute. And this tribute, instead of being at present paid directly to Turkey, is paid by Egypt, through pressure brought to bear by the English Government, directly into the Bank of England, by Egypt, to apply as interest upon those five hundred millions of Turkish bonds.

Moreover, in 1878, the Sultan, for prudential reasons, enlarged the Khedive's powers, and granted him a quasi-autonomy in the administration of the internal affairs of that country. This enabled the then Khedive, Said Pasha, to borrow money on his personal account, and to hypothecate Egyptian productions, actual and prospective, and Egyptian credit as security for the same.

Said made good use of his opportunities, until he piled up a debt over half as large as that owed by Turkey to English capitalists. Turkey herself owes nearly as much more to Frenchmen and Austrians, and anybody else whom she can possibly borrow of. I have not had opportunity to get the present gross amount of all this indebtedness of Turkey and Egypt to the European powers; but eight years ago it was about $1,183,000,000! And the interest upon almost all of it is from six to nine per cent.! And their annual expenditures are steadily and increasingly larger than their receipts, and they are bankrupt already, both of them, if they were put into liquidation.

Now their English and French creditors succeeded lately in persuading their respective Governments to exert themselves for the protection of their interests which are represented by these bonds, and a joint English and French Commission were quartered upon the Egyptian people, with the consent—reluctant, no doubt—of both the Khedive and the Sultan.

These Commissioners, as good and shrewd business men, are looking out smartly after their employers interests. They see that the annual tribute due from Egypt to the Sublime Porte is promptly paid as the interest accrues, into the Bank of England. They have gotten rid of the extravagant old Khedive, who contracted the indebtedness through the profligacy of his life, and the lavishness of his personal expenditures, and they have secured his young son Tewfik in the succession. They have the absolute handling of all the revenues of Egypt, taking especial care that as much of it as possible is applied to the interest of the indebtedness. They have large salaries for this service, and also numerous assistants, who are not Egyptians, nominally to help them; but Arabi says they are helping them with large pay and no work, to eat out the substance of the country and the people, like a veritable swarm of Egyptian locusts. This foreign occupation has become intolerable to the native population, and they are striving vigorously to throw it off, and are using for their battle-cry the sentiment, "Egyptians shall rule Egypt," while holding in reserve another still more terrible watch word for their future rallying, and 'tis this: "Allah achbar! God is great, and Mohammed is his prophet!" And when this refrain shall begin to resound through the mountain gorges and over the arid plains of the Turkish dominions, as it now seems more than probable it soon will, it will arouse to frenzied action more than one hundred and three millions and a half of bigoted, ignorant, superstitious Mohammedans.

The reports come to us that the late events at Alexandria have suspended this joint Anglo-French arrangement for the collection and payment of this interest. And these two countries are naturally interested in re-establishing the arrangement and in maintaining Tewfik's authority, and are, accordingly, working to that end. In their efforts they do not seem to have the entire sympathy of the other Powers.

Italy and Germany seem to desire the success of Arabi Pasha, and the establishment of an independent national government in Egypt. While Russia and Austria are anxious to see Turkey interfere, by sending an army to Egypt, and becoming inextricably involved in the conflict, to her inevitable destruction, so that they may step in and administer upon her estate and partition her territory.

Was there ever such a witch's cauldron?

And to add to the gravity, and difficulty, and danger of the situation, we are advised that this is the thirteenth hundred year of the Mohammedan calendar, and that it will close on the twelfth day of next November, and that a very old Moslem prophecy positively predicts that El Mehdi, their Messiah, will publicly proclaim himself upon that day. We are assured that this mysterious personage has already put in an appearance in the country of Soudan, lying to the south of Egypt; that he has fought a battle with and gained a victory over opponents who would have barred the progress of his manifest destiny; that he is approaching, gradually but surely, the center of Mohammedan influence, where, by lifting up the standard of the Prophet and declaring himself as his successor, he can rally many millions of the fanatical followers to do his unrighteous bidding, and again send fire and sword into the rebellious ranks of infidel heretics and "Christian dogs."

So that the liability is great that when Admiral Seymour, on the morning of the 11th inst., gave orders to "let loose the dogs of war" upon the defenses at Alexandria, he not only furnished Arabi Pasha with an excellent pretext for rallying some five millions of people around the standard of National rights and self-government, but he also incurred the grave responsibility and risked the great danger which would inevitably arise to the whole of Europe from this exasperated and reckless Arabi's invoking the sympathy and aid of more than a hundred millions of fanatical Mohammedans, thus precipitating a terrible and possibly a general religious war. And what is, what has ever been, whatever can be so fearful, so calamitous as a religious war?

All wars are bad, very bad. And yet they have often seemed to be necessary. Our Savior says: "It must needs be that offenses come, but woe to that man by whom the offense cometh." "He that taketh up the sword shall perish by the sword." Such a conflict as that which is now threatened would be, in the end, terrible indeed.

There are short-sighted people who think that a general foreign war would be of great advantage to this country; that business would be very active; that we could feed them with our surplus breadstuffs, and furnish them with munitions of war, and control the carrying trade of the world, and so we see that when war is threatened, prices are advanced. But such a war would be very destructive of life, and of treasure, and of all kinds of property, and the aggregate amount of the world's wealth would be greatly diminished. It would also inflate values, and induce to excessive speculation, and be very damaging and demoralizing in many ways, and for many reasons such a result should be greatly deprecated.

But before closing I desire to refer to a class of people, whether in this country or in the Old World, whose feelings and sympathies are stirred to their utmost depths by the prospect of a general European war, with this momentous "Turkish Question" for its moving cause, and these are the students of prophecy.

There are over a hundred authors who have published more than two hundred volumes within the past twenty years, and all of them, or almost all, tending to show that the lines of prophecy converge to a point of time very near to these days in which we are now living.

These people agree, with startling unanimity, in the following interpretation of our text, which allow me to repeat: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared."

These students of prophecy are substantially agreed in interpreting the "Euphrates" here to mean the Turkish Empire, and the drying up of its water to refer to its gradually waning and waning until it shall be no more a Nation. And the "Kings of the East" are held to mean the Jewish people, who in God's good time are to be fully restored to his favor and to their former temporal possessions in Palestine. The Turks present, by their bigotry and intolerance, the only obstacle to the return of the Jews to the Holy Land.* Within the past month a number of these sadly persecuted people tried to go from Russia to Jerusalem, when they were peremptorily stopped by the Turkish authorities.

Now, it is almost absolutely certain that a general European war at the present juncture of affairs would result in the destruction of the Turkish Empire, and also in the restoration of the chosen people to their promised land. But over one hundred earnest, and learned, and conscientious students of prophecy tell us that the return of the children of Israel to the Land of Canaan will immediately precede the literal second coming of our Lord Jesus Christ, to overturn all earthly governments and to establish his own perfect and everlasting kingdom. I do not urge you this morning, my hearers, to take my word for this being so; but I do urge you to examine this important question for yourselves to determine whether the preponderance of evidence is not largely in its favor.

I plead with you, when such thrilling issues may be at stake, not to run any hazard of losing such great salvation as is promised in God's Word to all those who shall be watching, eagerly watching, for the coming of the Lord.

When we desire accurate and reliable information respecting any proposed business venture, or pleasure excursion, or matter of great importance in any department of this life's effort, we apply, without hesitation, to those who make such matters their constant study, and who are hence thoroughly prepared to give us the desired information.

Even so, in reference to those momentous concerns which so nearly and so vitally affect our destiny and our happiness for eternity, should we not, without hesitation, appeal for enlightenment and for guidance to those honest and earnest and capable students of prophecy? who, with such startling unanimity, instruct us that an imminent European war will, in all human probability, overthrow the power and prestige of the Turkish Empire, and remove all obstacles to the return of the Israelites to their promised possessions, and usher in promptly the golden age of the Savior's personal dominion, when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ, and he shall reign forever.

"Seeing these things are so, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.—*Cincinnati Commercial.*

## Brevities.

Sojourner Truth, the venerable African, who is now 108 years old, has received from England a gift of a silk gown, which she declares, "I am bound to live to wear. I have started in for another hundred years, and I want to live now more than ever. There is no better world than this."

TURKEY.

The increased circulation of the Scriptures in the Turkish Empire gives substantial ground of hope for the future of the land, whatever may be the issue as to its political condition. The American Bible Society during 1881 dispersed of the 43,146 copies of portions of the Bible, a larger number by 3,023 than any year in the past, while during the same period the British and Foreign Bible Society put into circulation 49,558 copies. These figures include the work done in Palestine and Egypt. This market makes the total circulation by both societies, 91,790 volumes, of which 5,295 were sold to Turks. Under the approval of the Armenian Patriarch of Constantinople a number of Armenian scholars are at work with some of our missionaries, preparing an edition of the Scriptures in modern Armenian, which shall have the imprimatur of the Patriarch, thus securing its free circulation among the Gregorians everywhere. Where the Bible goes there will be light.

CHALDEAN DISCOVERY.

The London *Times* announces in the following terms the latest important discovery: "Early in the present year the excavators at Abu Habba penetrated into the Bit Nirirti, or treasury of the temple, and within it were found stored over ten thousand inscribed tablets relating to the commercial and fiscal life of Babylonia. The importance of such a discovery as this cannot be too highly estimated by the student of history and chronology, as each of the official and legal documents, is carefully dated and attested by numerous witnesses. The discovery by Sir Henry Rawlinson, of the Eponym Canon of Nineveh was the means of placing the chronology of Assyria from the early part of the eighth century B. C. until the middle of the seventh on a firm and accurate basis. The recovery of the State records from the Treasury of Babylon, in 1876, by the discovery of the series of inscriptions known as the Egibi tablets, gave us a clear guide for the chronological arrangement of the rulers of Babylon from the accession of Nebuchadnezzar, in B. C. 605, until the reign of Darius Hystaspes. There still remained a serious gap in the chain of chronological documents from B. C. 540 until the rise of the Babylonian Empire, and this hiatus has now been filled up by the fortunate discovery in the treasury at Sippara of a series of contracts and fiscal documents dated in the reigns of Samassumukin and Kindalanu, Chaldean kings, whose reigns are to be identified with those of Saosduchinus and Kinilladanus, of the Canon of Ptolemy. We have thus for more than three centuries a complete series of documents to guide the student of history.

The *Christian Observer*, of Louisville, is certain that Barnes, the "mountain evangelist," produced no permanent good results in Kentucky. "But such men," it says, "do a vast amount of evil. They 'burn over' the field, searing and killing consciences. The difference between genuine gospel preaching and sensationalism is always seen by this infallible test. Under the faithful preaching of the Word consciences become fresh and vital, like grass and flowers under a shower, and that freshness never fades, but the spiritual element in the soul becomes predominant, while both intellectual faith and moral sensibility suffer the greatest harm from the trifling of such 'evangelistic' simoons."

### OBITUARY.

DIED—At her home in Lester township, Blackhawk county, Iowa, on Saturday, July 15, 1882, Margaret Poole, wife of Philip Poole, aged 74 years, 4 months, and 5 days.

Sister Poole leaves a husband and four children to mourn. Her death was caused by apoplexy, and was very sudden. She was baptised some three years ago, and has lived a firm believer ever since. On July 16 words of comfort were spoken by Brother Barton, of Waterloo, from Job xiv.

> Dearest Mother—we have left us;
> And her face we deeply feel;
> But as death hath thus bereft us,
> God can all our sorrows heal.

One of the best rules in conversation is never to say anything which any of the company can reasonably wish had been left unsaid.

# Poetry.

## BREVITY OF LIFE.

FRANCIS QUARLES.

Behold!
How short a span
Was long enough of old
To measure out the life of man!
In those well-tempered days his time was then
Surveyed, cast up, and found: At threescore
years and ten.

Alas!
And what is that?
They come, and slide, and pass.
Before my pen can tell thee what.
The posts of time are swift, which, having run
Their seven short stages over, their short lived
task is done.

Our days
Began, we had
To sleep, to settle plays
And boys, until the first stage end;
Twelve waking moons, twice five times told,
we give
To unrecovered loss—we rather breathe than
live.

How vain,
How wretched is
Poor man that doth remain
A slave to such a state as this!
His days are short, at longest; few, at most;
They are but bad, at best; yet finished out or
lost.

They ha
The secret springs,
That make our minutes fly
On wheels more swift than eagles' wings.
Our life's a clock, and every gasp of breath
Breathes forth a warning grief, till time shall
strike a death.

How soon
Our new-born light
Attains to full-aged noon!
And this, how soon to gray-haired night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee
so fast.

They end
Where scarce begun,
And ere we apprehend
That we begin to live, our life is done.
Man, count thy days; and if they fly too fast
For thy dull thoughts to count, count every day
thy last.

# Communications.

## SHALL WE GO TO JERUSALEM?

Who shall go to Jerusalem? Shall many go? Shall any go? Is there a call to go? Do Scripture and sound reason justify emigration? Has the time arrived when Christians may wisely locate in Palestine? Is colonization a duty? What is God's will? These seem to be questions that are exercising some minds, and I am requested to publish my views on this subject in THE RESTITUTION.

I do not desire in the least to give opinions so positive, as to seek to control others' action. I am interested in the land of promise, and would be very glad to go there. If it were in agreement with the dictates of sound judgment, if it were plainly in the way of God's will and Providence, I would start to-morrow. The memory of Jerusalem—her history and her destiny—her prophetic distinction and foreordained glory, have great power to move the pious mind. Who would not like to see where Jesus dwelt, where he died and rose again—where a thousand sacred memories of olden times are located? I would, I repeat, willingly leave all and go, if God called me.

But do I feel there is that call? There is attraction, but is there a call? There is a time, but is it now? I confess I can not say truly, yes. But I say this, if any are profoundly impressed to go, if they have a mission to fulfil, I would not object. Some who are thus strongly convinced, may be wiser than I. God may have a plan, and a programme, that with all my study or prayer, I may not clearly comprehend. But as things are, or as I view them, I do not see my way to go now to that wonderful country. We are apt to be enthusiastic perhaps, and to reach conclusions too rapidly. Desire, fealing, anticipation, and even possibly, conviction, may not always lead infallibly. I will just say in brief, that it appears to me, in view of the crisis of the world's affairs, which seems to be approaching, if it has not already arrived, there may be great danger to life in a removal now to Palestine, (though I may mistake) and perhaps without any relatively corresponding benefit to any person or interest. Look at Egypt. Thousands have been massacred there. There is a rumor of a holy war impending, and if so, what may be its extent and magnitude? At what time do the unclean spirits go forth to instigate and inaugurate the war of the great day? There is a time. Is it in the past? Is it future and exceedingly near? Can we exactly locate prophecies of trial on one hand, and blessing on the other? I see sometimes exceedingly confident assertions of power to discern and locate events, but I am not quite so easily convinced. Am I sure that the "times of the Gentiles" are fulfilled, when Jerusalem will cease to be trodden down? Am I sure, that with the keenest interest in Jerusalem, it is nevertheless not a higher duty to wait for the Son from heaven where I am? Is not Jesus coming like a thief, when the war of the great day is throwing up its squadrons of angry cloud in the eastern sky? Does Christ's secret coming precede the revival of the land and people of Israel, and will Jesus in person direct and order the movement of waiting saints, in connection with the resuscitation, or far more than resuscitation of the Canaan that was and is? I may cite a multitude of prophecies, but I dare not be sure of the time and order of their fulfilment—and in reading carefully the New Testament, I find that I am admonished to look and watch for the second advent, above all, and not for tokens of the time when to go to Jerusalem. Hence I must think Christ, at his coming like a thief, will organize his translated people, and head and lead their procession to the promised land and their possession of it. Then also the subject of the course of nations and people yet mortal, will be duly developed, and that of the two, and of the ten tribes, will be directed. (Whether the latter are the English-speaking and Anglo-Saxon millions, I do not affirm, though there is a plausibility in the affirmation of this as a fact.)

Now, notwithstanding these hints to which much more might be added—if there are those who are willing to take all risk of violence and trouble—and who are eager to help develop the country, and who are confident England will control affairs there—I do not wish to oppose their going. I should wish them well. There is a certain charm in the idea of going to the future centre of earthly greatness and government—a charm in the idea of doing something to help forward the glory—to pioneer success. I would gladly be a colonist myself—but I am restrained by a caution which I think is the product of reflection. I dare not dogmatize; I am still ignorant, while enlightened. I can not see it to be my duty to go there and be massacred. Is it not better to wait and see how England progresses in Egypt, and how the "powers" array themselves on this grand, exciting and tremendous Eastern Question. I am not willing that my caution should be termed cowardice, nor is it likely to be. But a little waiting may do no harm. It is scarcely to be expected, judging from precedent, and reasoning by inference, that Turkey will abandon Palestine without a struggle, (though she may,) and that struggle may involve the sacrifice of valuable olives. Martyrdom is not to be shunned, but unnecessary and useless sacrifice of life is.

I can scarcely think of any undertaking that would please me more than to help organize and conduct a great enterprize of colonization for Palestine. It would be agreeable and zeal-inspiring, and if there were the consciousness of the Divine blessing, the assurance of a Divine call—what would be more delightful, this side of immortality, than to obey the call? Let me see my way clear, and I am ready to go, and to encourage thousands of others to go. But then I remember that if Christ, with a company of saints made immortal, is to lead this whole work, I am far wiser to wait instantly and intently, on him and for him.

I hope light will shine on this subject of so great interest to thoughtful Christian people. I believe with all my heart, the grand prophecies concerning Israel. They are very inspiring and noble, and reveal the wonderful love and fixed purpose of God. I am very friendly to the mission and destiny of England, as a power ordained to break down barriers and introduce order and liberty into the old and benighted Orient. Even her growling cannon are the sweetest music, if they break up systems of idolatry, and destroy kingdoms of cruelty and wickedness. England with all her faults, is a country dear to me, and I admire her courage and her enterprise, and love her statesmen and people. She may be proud and selfish in a sense, but her mighty power may be destined to work wonders of blessing in the end. In all this, I believe we are to remember, there is a secret coming of Christ to catch away his ready saints, without immediately of necessity, producing a convulsion, and by no means interfering with, but rather, assuring the fulfilment of the everlasting and glorious purpose of God, as made known in prophecy.

C. COLEGROVE.

## A PROFOUND WANT THAT ALL BELIEVERS SHOULD SHARE.

Brother Colegrove in the last RESTITUTION, August 2nd, calls for aid in prayer,—*to insure answers to prayer;* and to reach his point, calls for criticism, wherein he may be exposed thereto.

This call comes opportunely. It is needed to bring believers "into the oneness of the faith"—into prepredness for the impending crisis and the blessed change, from mortal to immortality—from "the times of the Gentiles (in governing the world) to his times who is the blessed and only Potentate!—the King of kings and Lord of lords." Psa. lxxii.; xcviii.; Luke i. 32, 33, 68–76; Rom. xv. 8–13.

Seldom, if ever has such an appeal come home to my heart with such power, and awakened such longing and groaning for the promised redemption. The Lord make it a word in season to us all. My present notice aims to second our brother's suggestions, show him my sympathy in his heart's desire; and recall attention to the primal example of this condition of our Christian life. Paul stands out pre-eminent, (under Christ) as the first and brightest example of this heart-longing, heart-praying, and heart groaning for redemption. Never will any one rise higher, nor drink deeper into this experience, than did our great apostle. After his profound expression of the suffering, dying state of all creaturehood, he tells his own personal experience. Thus, "not only they, but we ourselves also, who have the first-fruits of the Spirit; even we ourselves, groan within ourselves waiting for the sonship (to be manifested, verse 19, to-wit:) the redemption of our body." Rom. viii. 23.

Our precious brother has only expanded the apostolic revelation of the Christian's next becoming attitude toward the grand, world-wide deliverance "the creature shall be delivered into the liberty of the sons of God." Verse 21.

Near forty years ago, my desire went out on this line; and no satisfaction—no rest to my anxious desire did I find—till I saw that our loftiest and profoundest approach to the experience of St. Paul was the most becoming—the most Christian.

But as my deep interest might not be maintained on this proper elevation, I waited still on the Lord. Again he gave me a rest that through great grace, is yet enjoyed.

It was on this wise I saw that Jesus' finished work of atonement, on earth, and his ascension to the right hand of God, is supplemented by his; "henceforth expecting till his foes be made his footstool." Heb. x. 13. Paul's waiting was then altogether in the wake of Jesus' expecting; was our brother's heart-longing, groanings, and yet, confiding hope, is also in the spirit that guides on to glory. In that assurance of the Son of God's "expecting" my heart reposes, "He that believeth hath entered into rest." Heb. iv. 3. For if our interest lags and falls short of a proper and proportionate intensity, we may look up to Jesus' "expecting," that can never fail.

Thus, prayer is being answered in the very experience of Bro. C. We are pulling on, in our feebleness, after Paul; and in our measure and sphere, prolonging the one grand dispensational expectation of the coming crisis and the great deliverance! Amen.

It can not come, however, save in the plenitude of prophecy fulfilled, or at the end of "the times of the Gentiles." Dan vii. 17, 18; Matt. xxiii. 39; Luke xxi. 24.

The grand sum of all expectant prayer centre up in "thy kingdom come." Hence prayer is being answered in our "faith that has (not) failed," and in the filling out of the prophetic programme, to the very verge of salvation. No personal blessing can approach this all-comprehending movement of God among the nations. We wait, "the vision will speak and not lie." Our soul-rest is in Christ and his "expecting till his foes become his footstool."

Remember, Brother Colegrove, "the sufferings of Christ" (in himself and his members, 1 Cor. xii. 12, 13,) are contrasted with "the glories to follow"—yet future. 1 Pet. i. 11.

"The cross after Jesus," is our symbol, our badge of discipleship, but "the crown" is in reserve to be the correlative and counterpart of "the kingdom to come."

"The vanity," under which you "groan being burdened," belongs to us as it did to St. Paul; but "the liberty of the glory of the sons of God," (to which you so ardently aspire) belongs to "the age to come." Heb. vi. 5.

"The powers of the world to come" are to be wielded only and fully where they belong. We get here, "the earnest—the taste" of those "powers—their fulness will be equal unto the angels." Luke xx. 35, 36. "We shall be satisfied when we awake in his likeness. Psa. xvii.

J. B. COOK.

When the great Hillel was asked by a Gentile in what the Mosaic consisted, his answer was those three Hebrew words: "*Wahabta lereacha kamocha,*" meaning, "And thou shalt love thy neighbor as thyself." The foregoing shows the brevity of the Hebrew language, three words in the Hebrew expressing what it takes eight words in the vernacular to do.—*Bostonia.*

## LETTER FROM EUROPE.

CHENE BOUGERIES, GENEVA, Switzerland, July 22, '82.

*Editor Restitution:*

Sailing from Philadelphia on the 20th of June, we reached Liverpool after a very rough passage on the 10th of July (Monday morning) and proceeded at once, by railway, to London, where we found a cordial welcome and a very pleasant home at the house of Rev. E. White, for several days. Mr. White, as you know, is the leading representative of our faith in Europe, and the author of "Life in Christ," which is, perhaps, the ablest and best book that has ever been written on the question. He is the pastor of a flourishing Congregational Church in London, which he organized some thirty years ago, in spite of many difficulties and discouragements. But he has succeeded by his faithful perseverance, and uniform Christian courtesy and forbearance, with the blessing of God, in conquering much of the opposition that was arrayed against him and his cause, and he is now held in high esteem by his contemporaries of all denominations; and the cause which he represents is no longer treated with the contempt which is thrown upon it in America. Indeed a large and increasing number of the most intelligent men of all evangelical denominations are coming to his aid, and he is acknowledged by them all as a worthy leader, and by many of them as their spiritual father in this cause. This doctrine of Life in Christ is better understood and has made more progress in England than in our country. It numbers now some of the foremost men of that country.

Mr. White was kind enough to invite a conference of some of those men at his house, during my stay with him. I had the opportunity of seeing and enjoying some very pleasant intercourse with several gentlemen who have written well on this question and with whose works I had already become familiar—some of them had contributed to the symposium in my recent work, "The Life Everlasting." I was very happy to meet at this conference, Rev. Dr. Leask, whom you know as the able editor of the *Rainbow.* He is a pastor of a Congregational Church near London, and the author of many tracts and small works on this question. Rev. Samuel Minton is still a member of the English Church though he has sacrificed much in his devotion to the despised doctrine. He has written many volumes, which I cannot now name, but the one which has interested me most, is a volume of sermons, entitled the "Glory of Christ in our Redemption." He is advanced in years, and in feeble health. But he was able to be with us and to enliven our interview by his genial flow of spirits.

Canon Constable was also present. He is well known in our own country by his writings, such as "Hades," "The Nature and Duration of Future Punishment," etc. He was formerly in charge of an Episcopal Church at Cork, Ireland; he is now a chaplain in one of the hospitals in London—a very learned man and a very pleasant Christian gentlemen.

Of course we differed, as we do in America upon some minor points, and as all independent thinkers must differ, but we were happily agreed upon the main question; and it was not our differences that we discussed. They were able to present a much more encouraging view of the condition and progress of this cause in Europe and among the English missionaries, than I could give with respect to our country.

Your excellent paper of June 28th came to hand while I was in London; and now I have the issue of July 6th and am looking for that of July 12th by the next mail. I thank you for them. Dr. Petavel with whom I am stopping in Geneva, was much pleased with the extract you printed from his writing, entitled "The Mysterious Side of the Gospel." He is the author of "*Struggle for Eternal Life,*" an excellent work translated from the French, *Le Fin du Mal.* He is a very able advocate of the doctrine of "Life in Christ" in Switzerland, is an accomplished scholar and Christian gentleman. He is now entertaining us with generous hospitality and kindness at his noble mansion on the hill overlooking Geneva. The Alps with their giant monarch, Mt. Blanc, capped with snow, are in full view from the windows where I now write. We arrived here last evening. After spending a few days in his beautiful home, to rest ourselves from the fatigue of travel, we propose to make the tour of these mountains, and we hope that he and his excellent wife, who is an English lady, will be able to accompany us. Dr. Petavel is in his full prime and is doing noble work for our cause in this country.

We spent a day with Rev. Charles Byse, of Brussels, on our way here. He, as well as Dr. Petavel, is the author of an excellent article in my Symposium. Mr. Byse is a great scholar, familiar with the ancient original languages of the Scriptures, and the Oriental and Classical languages. He is the pastor of an evangelical church in Brussels, and is now, as I write, passing through a severe trial of opposition. He boldly proclaims the truth in his preaching. The Synod, with which he is connected, meets this very week in Brussels, and he is cited to appear before that body to answer for his "heresy." He fears it may go hard with him. We shall soon know the result of his trial. But we are assured that whatever the immediate issue, the result will be good, and that the effort of the enemies will be made, in the wise providence of God, to redound to the advancement of the truth.

I must close this hasty letter to be in time for the mail, and will try to write you again when I can find time. Meanwhile I subscribe myself your fellow servant and laborer in the service of the Lord and in the joyful assurance of his coming.

J. H. PETTINGELL.

# Youths' Column.

## The Sheep At Grandpa's Farm.

Of all the lovely things we do,
My sister Maud and I,
In summer days at grandpa's farm,
Where hills are green and high,
There's nothing that we like so well
As being sent to keep,
All through the shady afternoon,
A flock of milk-white sheep.
You see, each lambkin knows its name;
And when we read aloud,
From every corner of the field
The dewy darlings crowd.

At twilight, when the sun goes down,
To let the stars outshine,
We hold for them some willow boughs,
Or dainty budding vine.
And grandma bids us give them salt:
They think it quite a treat,
Just as we think of sugar-plums,
Or bon-bons nice and sweet.
But when the frisky little ones
Eat quick and run away,
"Excuse them, please, they're very young,"
Their mothers seem to say.

I wonder people think them dumb,
I'm sure the wise old ewes
Could tell some things to giddy girls
Who have an wit to lose.
How patiently they pace along,
And let the lambkins play,
And chase their shadows on the grass,
And skip about all day.
One never sees them looking cross:
And that's what grandpa meant—
That "silly" ones, in older days,
Were pure and innocent.

And in the Good Book, Maud and I,
Together love to read
Of pastures green and waters still,
Where happy flocks may feed.
We know the Shepherd loves the lambs,
And oft we pray to Him
At eve low kneeling at our beds,
When all the earth is dim:
And when we wake and laugh and play,
And when we go to sleep,
We trust that He will keep us safe,
As we have kept the sheep.

—*Harper's Young People.*

As the boy begins, so the man will end. The lad who speaks with affectation, and minces foreign tongues that he does not understand, at school, will be a weak chrome in character all his life; the boy who cheats his teachers into thinking him devout at chapel will be the man who will make religion a trade, and bring Christianity into contempt; and the boy who wins the highest average by stealing his examination papers will figure some day as a tricky politician. The lad who, whether rich or poor, dull or clever, looks you straight in the eye, and keeps his answer inside of the truth, already counts friends who will last all his life, and holds a capital which will bring him in a surer interest than money.—*New York Tribune.*

## Letters to a Son—No. 8.

REPLY LETTER.

*Dear Father:*

I feel much interested in the letters you were so kind as to address to me. I cannot say I have had any difficulty in regard to the evidences of Christianity or the credibility of the Bible; but I am somewhat stumbled by the conduct of those who make a profession of religion. And not only those whose profession is merely a form, but even many who make great pretension of being born again, of being new creatures. I fail to discover such superiority over some who make no profession as such pretensions would lead me to expect. This is with me a great difficulty. A few words upon this subject would greatly oblige your loving and dutiful son.

THIRD LETTER.

*My Dear Son:*

The difficulty you have brought forward is indeed formidable, but not insurmountable. Perhaps it is the most influential argument used by sceptics to turn men to their side—to look at the teaching of Christ and his apostles, and contrast it with the results as seen in the history of Christianity. If judged from such a superficial point of view, there can be no doubt that Christianity has been a great failure. But we must look below the surface if we would fairly estimate the influence of Christian principles. And even on the surface we must acknowledge the good as well as the evil—we must credit Christianity, even in its worst form, with some good.

But the principal part of your difficulty has been anticipated by the Book itself, and, instead of being an objection to Christianity, it forms a strong argument in its favor—a proof of its inspiration and prophetic character. The apostles anticipated and predicted a great apostacy from Christianity; and what you complain of is but a melancholy proof of the truth of their predictions.

As this statement has a twofold interest, I shall refer you to some of those passages which describe what has come to pass. Read carefully 2 Tim. iii. 1–9, and note that, in case we should suppose that Paul was describing a class of men who made no profession of religion, he says (verse 5): "Having a form of godliness, but denying the power thereof." A more complete picture of human wickedness than the apostle has given could scarcely be conceived, and yet it is combined with "a form of godliness." It is no wonder the apostle adds: "From such turn away." In other predictions we have this evil traced to its source. For example, Paul, in addressing the elders of the church at Ephesus (Acts xx. 29) says: "I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Here we have two classes of evil influence—those from without, and those from within the community. Of the first, the "grievous wolves," no doubt clothed as sheep, we have a striking illustration in the history of Christianity after it became popular, and had abolished the idolatry of the Roman empire, especially at its establishment as the religion of the state. This was apparent in the facility with which the priests of the old superstition became the ministrants of what was fast becoming the new. Such men would have very imperfect knowledge, and would well fit the apostle's description—"ever learning, and never able to come to the knowledge of the truth." The other class, though mentioned last, were probably developed first; for in writing to another church, Paul says: "The mystery of iniquity doth already work:" so that the apostacy existed in a latent form in the days of the apostles. Its full development would depend on an accession from without in the shape of "grievous wolves," "seducing spirits," the result being, on the one hand, a "speaking lies in hypocrisy," and, on the other, a belief of fables and rejection of the truth.

The same state of things is also predicted by Peter. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter ii. 1–3. From this it is plain that false teachers were to become very popular—"many shall follow their pernicious ways." Also, that they give occasion to the sceptic to blaspheme—"the way of truth shall be evil spoken of;" and that they should make traffic of religion—"through covetousness shall they with feigned words make merchandise."

In these prophetic sketches we have portrayed those things we see around us in their various working; so that instead of being stumbled by what we see, we have rather a confirmation that those men who so wrote had the Spirit of God.

I hasten to notice the second part of your objection; namely, the imperfect conduct of those who make greater pretensions, who profess to be born again. Perhaps, my dear son, you expect too much. I admit there may be sincere professors of religion who compare unfavorably with some who make no profession; but the question is whether, without the restraining influence of religion such professors would not have been a great deal worse. You must consider that the term "born again" must be taken relatively, and not absolutely. For example, Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Peter i. 23. As it is in the natural, so is it in the spiritual. It is a great matter to be born of healthy parents, in order to have a good constitution; but it is not everything. There must be good nursing and proper training to become a perfect man. "Wherefore," the apostle adds, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. ii. 1, 2. Here the "being born again" has to be followed by a laying aside of evils, and a constant imbibing the unadulterated milk. This is a subject of deep interest, on which I might dwell at great length. Does not the very term "born again" imply that human nature requires a great change? Means for this end must not only be provided, but applied, and the application greatly depends on the individual concerned. Hence cases of failure, even though worse than they are, do not prove the inadequacy of the means. This should arouse every one to a thorough, searching examination into his state, and right application of the remedy. The apostolic epistles abound with exhortations to this duty, urging the disciples to aim at a high standard of moral excellence. This shows it was considered an arduous work, and also that the means, if applied, were adequate to the end. Just as an army with a superior system of discipline, but not carried into practice, might show far less efficiency than another army with an inferior system diligently applied. So in the spiritual warfare, the best system of moral training may in some cases fail to produce such a high character as may be found in some who make no profession of religion, or who are even opposed to it.

It should not be overlooked here, that although unbelief possesses in itself little motive to morality, it is really furnished with one in the very fact that Christians bring this charge against it. This becomes a motive with a certain class of minds, who endeavor to live so as to prove the contrary. On the other hand, sceptics deny that there is any motive to morality to be derived from a belief in God or a future state, and Christians are thus also put upon their honor to prove, by a consistent life, the superiority of their religion.

Perhaps, my dear son, you may think from my thus apologizing for the shortcomings of even sincere professors of religion, that the difficulty of leading a truly religious life is so great as to deter you from entering upon it. Such, however, is not the case. But it is well to count the cost, so that you may buy the truth and sell it not, remembering that no man who puts his hand to the plough and looks back is fit for the kingdom of God. I hope I have so far answered your objection, and that you are now prepared to enter upon a candid consideration of the truth and its claims upon your most cordial reception and unreserved obedience. If spared, the subject of my next will be the radical truth of the Bible as set forth for your salvation. As ever, your affectionate father.—*Alex. D. Black, in Messenger of the Gospel.*

# Sententious.

In good prose, every word is understood.—*Schelling.*

Fortune does not change men; it only unmasks them.

The heart has reasons that reason does not understand.—*Rousset.*

Recollection is the only Paradise from which we cannot be turned out.

Flowers that come from a loved hand are more prized than diamonds.

We finish by excusing our faults, but we always blush at our blunders.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it the savor of omnipotence.

God had one Son on earth without sin, but never one without suffering.

The purer life draws higher
Every year;
And its morning star climbs higher
Every year;
And earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter,
Every year.

It is not with the lips only that we make our confession to Christ, and concerning him. There is the language of the heart and life. Jesus reads this.

Naa ane's wee-nora an' weazle,
Naa ane gange dark an' dreesie,
I' the Par-awe' Glen'.

—*J. K. Hamlin.*

What a man believes he will do; and if he has no faith to guide his practice and impel him to action, he will only drift; and no man ever drifted into a good and useful life, certainly not into salvation.

Make channels for the streams of love,
Where they may broadly run;
And love hath overflowing streams
To fill them every one.
But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried

—*R. C. Trench.*

# Poetry.

## NEARER HOME.

O'er the hill the sun is setting,
And the eve is drawing out
Slowly droops the gentle twilight.
For another day is gone.
Gone for aye—its pure hours over;
Soon the darker shades will come:
Still We rejoice to know at even
We are one day nearer home.

One day nearer, sings the mariner,
As he glides the waters o'er,
While the light is softly dying
On the distant native shore.
Thus the christian on his ocean,
As the life-boat cuts the foam,
In the ev'ning cries with rapture,
I am one day nearer home.

Worn and weary, oft the pilgrim
Hails the setting of the sun,
For his goal is one day nearer,
And his journey nearly done.
Thus we feel when o'er life's ocean,
Heart and sandal-score we roam,
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home! Yes, one day nearer
To our Eden home so bright—
To the green fields and the fountains
In the land of pure delight:
For the hours grow brighter o'er us,
And the happy home in the dome,
And our tents are pitched still closer,
For we're one day nearer home.

# Communications.

CHICAGO, July 28, 1882.

*Editor Restitution:*

In reply to your two queries, one grammatical and the other a matter of interpretation I would say:

1. That the rendering of the phrase *en tē kuriakē hēmera* in the King James version is in accordance with grammatical and classic usage, viz: "on the Lord's day." The derivation of the word is as follows: *kyrios*, Lord, is changed from a noun to an adjective by the addition of the termination *os*, which has the primitive signification of "belonging to," and when added to a noun indicates that which belongs to the noun, and such a word used adjectively carries over in the way of a qualification to the noun with which it agrees in gender and case, that which belongs to its primitive.

The primitive here being Lord, that which is carried over is the idea of possession, which inheres in the word Lord, and is properly translated by the possessive case of this word.

In our idiom "lordly" or "imperious" would not convey this idea. Whether this "Lord's day," besides its usual and accepted signification of a commemorative day of rest and worship, carries with, and is intended to carry with it, a "dispensational" meaning, is a matter of interpretation to be determined from the Scriptures themselves by collateral reference, and upon this point I will say something further on.

As to this adjective ending *os*, I would call the reader's attention to several other words of like ending; for instance *oikos*, primitive *oikē*, termination adjective *os*. Meaning of the primitive natural life or the organism in which it resides; meaning of the adjective "natural," or as used by James in iii. 15, in a bad sense, and very well rendered in the King James version "sensual."

Again *basileus*, primitive *basileia*, a king, derivative that which belongs to a king, royal, regal. Again *nomos*, primitive, *nomē* derivative, *nomos* law, *nomikos* that which belongs to law, or one who gives his attention to law, a lawyer or jurist. Again *logos* primitive, "a word," as the sign of an idea, or concept of reason; *logikos*, that which belongs to or inheres in such a word, "rational," or "reasonable." Again *astos* a proper name of a country, *astios* belonging to that country or a native of that country. Again *gēs*, dust or earth; *gēinos* "earthy." Paul's definition of *anthrōpos* or man in his Adamic nature in 1 Cor. xv.

I think these examples sufficient to illustrate the first point in question. Now as to the second query.

Is the form *kyrios* in this passage used in its usual and commonly accepted meaning, or is it used here as it no doubt sometimes is, in a "dispensational" sense? In other words, does it modify the verb *ginomai* in any other sense than to convey to the reader's mind the idea of the particular time or day on which John came to be in this spiritual state? That day, of course, being one of the successive Sabbath days observed by the new church in commemoration of our Lord's resurrection.

In order to lead up to my answer I will say a word in regard to the idiomatic use of *ginomai* or *genesai* the verb in this sentence. Why does not John say, I was in the Spirit, using the imperfect of the verb *eimi* "to be"? For this reason, viz: John wants to indicate that the state in which he was, was not an ordinary or natural one, and that to be in that spiritual condition required a change or transition. The idiom is the same as our own. I say to my friend, "I was in New York last week;" a mere reference to the fact. The Greek would use in this case *eimi*. My friend replies, "How did you come to be there?" If he was a Greek he would express this "come to be" by the appropriate form of the verb *ginomai*, and I would respond with the appropriate form of the same verb telling him how I "came to be" or "became" there.

This use is well illustrated in the verse preceding the one in which this passage in question occurs, in which John tells how he came to be in the island of Patmos. He says:

*egenomēn en tē nēsō tē kaloumenē Patmō, dia ton logon tou theou.*

"I came to be in the island called Patmos because of (or for the sake of) the word of God and the testimony of Jesus Christ."

He was there by no fortuitous circumstance, but by the providential leading of God, who had something for him to do there.

Another passage illustrating this idiomatic use of *ginomai* is found in John i. 6. John didn't mean to say simply "there was a man sent from God whose name was John." He means to say that there "came to be" a man, calling the reader's attention to the fact that this "coming to be," that is the existence and office and work of this man had been prophesied hundreds of years before in Holy Writ, and that this coming to be or becoming was a fulfillment of prophecy. An understanding of this idiomatic use of *ginomai* throws light upon the frequently recurring expression in the Old Testament, "The word of the Lord came" to the prophet, as it is rendered in our King James version, *egeneto logos kyriou* is the Greek. Translate it by our word "was" and it is very evident that we have not conveyed the thought of the writer, "Came" does not convey the thought by any means either. We have no idiom that corresponds exactly to this Greek idiom. But this is what the writer evidently intends to say, that the word of God comes to pass in *his* (the prophet's) consciousness, literally "becomes" to the prophet; that is, the prophet somehow becomes conscious of the word of God and is in a state of "vision" as it is called frequently elsewhere.

The question remaining to be answered is does the writer here mean to say that John came to be in a spiritual state of vision "on the Lord's day," meaning what we mean by an ordinary Sabbath day, or that he was, while in this spiritual state of vision, carried forward into and miraculously passing through the events of the dispensational day of the Lord. I think the writer means simply to refer to an ordinary Lord's day, and thus to designate the time when this vision occurred to him. the phrase being an adverbial qualifier of *ginomai* in the way of time, and that too a point of time.

For this reason, and that too a grammatical one, I draw this conclusion: If the writer had intended to say that he "came to be" in, or was projected into a state or condition of a prolonged series of events, that is, if he had intended to say that this state or condition of which he is speaking was an extended one, and that the prophet was projected into it, he would have used *en* with the accusative.

In illustration of this use I would refer the reader to a passage in 1 Cor. xv. I mean the use of *ginomai* where the action of the verb is projected into the object, verses 4, 5, second clause, *egēgertai tē hēmera tē tritē kata tas graphas kai ōphthē Kēphā* etc. What the writer here means to say is "the first man Adam came to be or came to pass, or became, in a living organism." That is, the personality called Adam, by the supernatural power of God, became conscious or arrived in consciousness in a living organism, or in a state of natural life.

I might say more on this point, but I think this is sufficient for your space and the patience of your readers, and I would simply say in conclusion that your own common sense is confirmed by the grammatical law of construction in the original.

The passage you quote introduced by *egeneto en pneumati* is an entirely different idiom, and has no bearing upon this discussion, but is interesting as explanatory of the heading of two or three of the Psalms in the Septuagint, the 11th for instance, the heading of which is *Eis to telos psalmos tō Dauid, eis tēn ogdoēn*. Unto the end (the completion) concerning the eighth, a Psalm of David's.

There is here no doubt a very explicit reference to a "dispensational day," and there is a great deal that might be said in connection with this subject of the Lord's dispensational day, and how our Sabbath is a type of it, but time and space forbid, and I would only call the reader's attention to the fact that this passage which you quote shows that "the Lord's day" or the day on which our Lord rose from the dead, is designated as the "eighth" day, and that this Psalm, as indicated by this somewhat obscure heading, is about this eighth day, or Lord's day, that was to come and bring with it the burden of the Psalm.

CHAS. GARDNER.

# REPORT OF A DISCUSSION.—No. 5.

July 20. Met as per adjournment, to discuss proposition second.

*Resolved*, That man has a conscious existence between death and the resurrection. Cobb affirms; I deny.

Cobb opens the debate by assuming that "man is a component being: (this is his expression) composed of three parts, viz., body, soul and spirit. Proof text, 1 Thess. v. 23. He asserted that man like God had an eternal existence: and that one of these component parts, was the real man and conscious in death. His first speech was made up chiefly of such God-dishonoring assertions, and in rehearsing what he had claimed for argument the day previous.

Although he admitted that the words soul and spirit were, not used interchangeably; yet he would claim the soul part of the time, and the spirit part of the time. He brought up Scripture in Rev. vi. 9–11, concerning the "souls under the altar," assuming them to be conscious on account of their crying. We noticed four points, viz: 1. What was seen? 2. Where seen? 3. Their cry. 4. Their condition. He took the usual stand here with the orthodox expositors that some component part of man, called the soul, was conscious after death.

But I showed here first point. The souls say "our blood," but they do not speak as though their bodies had been killed, and they had escaped unharmed. We have many examples where *nephesh*, the Hebrew word corresponding with *psuchē*, the Greek word, rendered person; and in Prof. Whiting's translation of the New Testament, *psuchē* is rendered person in this passage. Soul is here used in its primary sense to represent the whole man, and if it be rendered person it will be in harmony with the Bible.

2. Where were they seen? Where was the altar? Dr. Clarke, when speaking on this passage, says: "The altar is upon the earth, not in heaven." It could not have been either in heaven or hell (*Hades*), for they were slain neither in one nor the other. It appears that John saw in vision the great slaughter field, where the martyrs were to be slain upon the earth, and calls it "The Altar," on which millions were put to death for their testimony in favor of Jesus.

3. Their cry. If they were alive, they were in a very uneasy and suffering condition; in which case, it must have been their cry, as they were led by the thousand to the altar for slaughter. But I showed there is another sense in which they cried, "Their blood, like that of Abel, cried for vengeance." For says the Lord to Cain, "The voice of thy brother's blood crieth unto me from the ground." And, it is said of Christ, "That his blood .... speaketh better things than that of Abel." Thus does the blood of the martyrs cry.

4. Their condition. They are not only "under the altar," which is upon the earth, but they are "killed." It is that very part that John saw; that part which cried, that was killed. John saw the same class in Rev. xx. 4, "And I saw the souls (persons, Whiting's translation) of them that were beheaded for the witness of Jesus .... And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Some of these souls, or persons, had been beheaded, which of course killed them. Then they could not reign with Christ till made alive. And then what folly to assume that they were alive and conscious anywhere until the resurrection.

My opponent then brought up 2 Cor. v. 1, Paul's "earthly house," to show that Paul desired to have his spirit leave the body and go to God in heaven. But I showed that no such an "unclothed," or separated condition was desired by Paul; but that Paul desired to be clothed upon, that "mortality might be swallowed up of life;" or "immortality." 1 Cor. xv. 51–57.

My opponent next offered the account of the "rich man and Lazarus," and thought that he had at last found a fort, or stronghold, in which he could stand, and show that he had found two conscious men in the death state: the one in hell (*Hades*), and the other in "Abraham's bosom, afar off." We showed that if this Scripture is to be taken as a narrative of literal facts, then the rich man (not his immaterial soul or spirit, but the literal man himself) was suffering in torment; while the beggar, Lazarus, was literally carried "full of sores," by literal angels, into literal Abraham's bosom; and must therefore have been deposited in the cave of Macpelah with Abraham; the only place where we have any account of his being, as yet. Gen. viii. 10.

My opponent assumed that it was here treating of them in the death state and that the spirits of the rich man and Lazarus were what was conscious. I showed that nothing was said in the account of their souls or spirits. But if we took this Scripture as it was given and was intended to be understood as a parable, then it could easily be seen in harmony with all the Scriptures of truth. Jesus spake to Jews and multitudes in parable and without a parable he spake not unto them. See Luke viii. 10; Matt. xiii. 34. And I observed here that there was a Bible, printed in the year 1780, and now in the hands of a man living at our county seat, which has in the heading of this Scripture these words, viz., "The parable of the rich man and Lazarus." I then explained the parable, as the rich man to represent the Jews in their "downtrodden state: the rich man contrasted and representing two tribes, Joel 3 and Benjamin.

And on this hypothesis of reasoning the five brethren here spoken of would represent the other, or lost ten tribes of Israel (in their dispersed state) who have Moses and the prophets. And that the death of the rich man represents their unrighteous condition in forsaking God and his covenants and in taking the life and shedding the blood of Christ. While the beggar, Lazarus, would represent the whole Gentile world; and the "dogs," the Samaritans. And the Gentiles can now, and are "carried into Abraham's bosom," by faith in the promises made to Abraham; by repentance, and by being immersed into Christ which is the death of the beggar. And they arise from the watery grave of baptism to walk in newness of life, or a new life; and are then in Abraham's bosom; consciousness between death and the resurrection: from the idea that the serpent had told the truth when he said, "Ye shall not surely die," and that all nations are made drunk with such lies, doctrines and traditions of men, handed down to us, and having the devil for their author.

We then left this question with the people, and adjourned to meet again on the following day, at 10 a. m.

JOSIAH M. FIKE.

# Selections.

## THE APPROACH OF THE "FALSE PROPHET."

It may be that in all the rapidly unrolling panorama of action in the East no figure is so significant as that of El Mohdi ("The Guide"), presenting himself as the son of centuries of expectation, Prophet and foretold Messiah of Islam, who now with a crusading army is steadily advancing from the Soudan along the Nile toward Egypt and the present seats of strife.

To those who follow the motions of Eastern thought, the apparition of El Mohdi is no matter of surprise, since for a while among Mohammedan peoples there has been a visible stir—a gathering unrest and unrest—and among the African and Asian tribes an arising of holy hope and awful expectation, for the time was drawing near when the famous tradition, received by all sects of Mohammedans, should be fulfilled, that, twelve centuries ago, on a certain Friday, in the mosque at Medina, the Prophet Mohammed himself said: "When there shall remain but one day of the days of the earth, God shall prolong that day, and shall send forth from my house a man bearing my name and the name of my father, and he shall purify the earth from injustice and fill it with that which is right."

More specific traditions witnessed the coming of a "Mehdi," and the final overthrow of the Turkish power and Caliphate of Constantinople, in the year of the Hegira 1300, which is 1882 of our era. More minute predictions furthermore declared his lineage, and certain personal peculiarities. One of his arms, for instance, was to be much longer than the other; he was to be hidden for a time before his appearing, and he was suddenly to be revealed. Another prophecy declared that his vicegerent is to be named Abdul-Motaleb (the name of the Prophet Mohammed's grandfather), and this is the name of the present Shereef of Mecca, now believed to be conspiring against the Sultan of Turkey.

An accepted prophecy of this kind can of course be trusted duly to fulfill itself. To estimate the effect of a fulfillment upon the eager minds of the waiting Moslem tribes, it will be helpful to remember that the lengthened rule of the Turk, though making him to appear in Western thought as the head and front of Islam, has by no means established his title with vast numbers of the pure Moslems of Arabia and Africa. In those unchanging lands, among the multitudes carefully preserving scores, or even hundreds, of pure lines of descent from Mohammed, the Sultan of Turkey is still a foreigner and usurper. Six centuries have passed since the grandson of Genghis Khan ended the line of temporal successors of Mohammed in the slaughter at Bagdad of the Caliph Mostasem, whose noble kinsmen of the house of Abbas had reigned for 500 years. Five centuries have passed since Bajazet bought the patent of Sultan from the Caliphs serving in Egypt under the yoke of the Mamelukes. Yet among the Moslems of the desert these events are freshly remembered. Those Mussulmans of pure blood know also that the Ottomans can as little even claim kindred with the Tartar Khans of the line of Genghis as they can style themselves descendants or successors of the apostle of God.

The prediction, therefore, and now the appearance of a man calling himself El Mahdi, have excited very different feelings at Constantinople and among the Arabs and the Mohammedans of India. The appearance of the promised Messiah, coming, like a true Moslem, sword in hand, in a kingdom of this world, ruling as an autocrat, and restoring the primitive faith of Islam, means an attempt to overthrow the Turkish power. The penetrating sagacity of the Sublime Porte has long since employed every manner of asserting the rights of the Sultan, as Caliph, to command the support of the faithful. The newspapers of Constantinople, especially those printed for circulation in India and Africa, are continually filled with appeals to Mohammedans everywhere to rally around the Caliph against Christendom. They denounce England, and call upon the Mussulmans of India to arise against her. They denounce France, and appeal to the African Mohammedans to unite and expel the Christians. These articles, it may be imagined, have far more to do with the conflicting claims of Sultan and El Mehdi than with any projected war against Christendom. As the late Sir Henry Bulwer said: "When the Turk does anything, consider what is the reasonable, straightforward interpretation to place on that act. Then eliminate absolutely that conclusion. Any other may be possible; but that certainly will not be."

Meantime events are rapidly marching. There have been several pretenders to the role of the Mehdi, one near Tunis, one in Southern Arabia, but the only one deserving serious thought is the "False Prophet" of the Soudan—called the false prophet by the unbelievers—who has already subjected that vast isolated province of Egypt, and at the head of a large and increasing army, never yet whooked or turned by any force which has been sent against it, is reported to be already half way from Khartoum to Cairo. This man appears to unite all the traditional marks of the Mehdi. Reputed of the lineage of Mohammed, of the tribe of Koreish and the family of Hashem, the most illustrious of the Arabs, Princes of Mecca, and hereditary guardians of the Caabe, he has the physical peculiarity of a right arm reaching below the knee. He was born in the Dongola country, near the great bend of the Nile. He was a poor man, by trade a carpenter and boat-builder. Following the tradition, he went into retreat, retiring to the island of Abbas, about 200 miles south of Khartoum, where he withdrew himself from the world and occupied himself with meditation and prayer. Issuing suddenly, he proclaimed himself El Mehdi, dispatching letters throughout the country, and immediately acquiring a large following. An expedition sent against him by the authorities at Khartoum was defeated with great slaughter, though the forces of the prophet were armed only with spears, against the Remington rifles of the troops. El Mehdi then retreated about two hundred miles further southwest, and took up a strong place of defense among the mountains. Here a great number of Arabs joined him, and being here again attacked by the government forces, he defeated them so utterly that not one-tenth of them escaped. A third expedition being sent against him he was cut off and wholly destroyed a whole detachment, and, falling upon the main body, killed 2,000 out of 3,000, and captured 2,000 rifles and four cannon. No force being then left in front of him, El Mehdi advanced upon Khartoum, and has continued his victorious way until the *Herald* now reports him near the First Cataract of the Nile, 300 miles to the northward of Khartoum, and within 1,000 miles of Cairo. The Prophet's onward march everywhere arouses a popular uprising, and though the strength of his army at present can only be conjectured, it is known that he had about 10,000 men before his advance began, and it is certain that his present force must be vastly larger. It is probable that El Mehdi does not expect much accession of strength from the fellaheen of Egypt, who are of slight use in war, and may be little moved by his crusade, but he has shown military talent quite sufficient to provide reinforcements over an undefended country even from the remote regions of the Soudan.

It is a striking picture—this last inundation of the Nile—the dark wave along "that ancient river," of races almost unknown, the Arab tribes, the warriors of Kordofan and Darfour, the endless mixed races of the Soudan, in full flood of religious fanaticism, heightened and upborne by prophecy and devotion to a sacred figure and person. And the interest of it grows when we consider that its barrier may be one of the most vigorous products of western civilization, that the British army may be that which shall perhaps encounter the strange shock.—*N. Y. Evening Post.*

## ANNOUNCEMENTS.

The fourth annual Conference of the Church of God, of Western North Carolina, will meet at Concord Church on Cane Creek, Buncombe County, North Carolina, on Friday, September 1, 1882, at 3 o'clock p. m., and continue over Sunday. All are invited and especially preaching brethren. Those coming by railroad will stop at Asheville Junction, and if they will write to Brother E. M. Anderson, Arden P. O., Buncombe Co., North Carolina, they will be met at the depot with conveyance to take them to the place of meeting.

E. M. ANDERSON, Pres.
R. M. SALTS, Sec'y.

*Christ* please copy.

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Monday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir. J. J. HARSHAW.

The Lord willing, the Christian Association of Iowa will convene at Gifford, Hardin co., Iowa, that place being at the junction of the Iowa Central and Toledo & Northwestern railways. It is to be a tent meeting, and commence Aug. 31, and hold over Sunday, and longer if the interest warrants. Brother C. C. Ramsey and other able ministers are expected. Churches will send delegates at the ratio of one for every ten members or fraction over five. A general turn out is desired as it is the annual meeting.

By order of the Board.

JOHN FITZ, Sec. pro tem.

As per appointment the Northern Indiana Conference will convene (D. V.) at Rensselaer, Ind. Aug. 26, to continue over the 27th. Trains from the south and east arrive at 5 o'clock a. m. and 5 p. m.; and from north and west at 11 a. m. and 11 p. m. each day. Ample accommodations for all who may come. A general attendance of preaching brethren and all others is earnestly solicited. By recommendation of last conference, all congregations are earnestly requested to report to this conference, by delegates if possible, otherwise by letter, as to their respective numbers, condition of prosperity, etc. Come to us here at the commencement, (some on Thursday,) Able proclaimers of the word from home and abroad are expected.

D. T. HALSTEAD.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### COMING AGE--ITS PROXIMITY. No. 119.

**Beast Out of the Abyss. French Revolution Under Republicanism. French Deism. Reign of Terror. Robespierre's Creed. His Practice. Close of Historic Testimony.**

J. P. WEETHER.

This beast of Rev. xi. 1, comes up out of chaos. St. Just makes this remark: "Government (Republican) had issued out of the bosom of storms. It has this origin in common with the world arising out of chaos, and man weeping at the moment of his birth." We have been considering the French Republic under Atheism; we shall now view it under the reign of Deism, in the rising arc.

Reign of Terror under Robespierre.—Since Robespierre was the head of Republican Deism, our subject requires us to notice his creed and his acts: since a more cruel despot never disgraced the annals of history.

Art. I. "The French people acknowledges the existence of the Supreme Being, and the immortality of the soul."

Art. II. "It acknowledges that the worship most worthy of the Supreme Being is the practice of the duties of man."

This is the Deism under which Robespierre established a despotism of blood. No Christianity, no Bible, no ministers to conduct the services. Bitter against priests. The real temple of the Supreme Being, the universe; his worship, virture; his festivals the joy of a great nation, assembled in his presence, to knit closer the bond of universal fraternity, and to pay him the homage of intelligent and pure hearts. What is there in common between the priests and God? the priests are to morality what quacks are to medicine. How different is the God of nature from the God of the priests. I know nothing that so nearly resembles Atheism as the religion which they have framed. By grossly misrepresenting the Supreme Being, they have annihilated belief in him as lay in their power. They made him at one time a globe of fire; at another, an ox; sometimes a tree, sometimes a man, sometimes a king. The priests have created a God after their own image: they have made him jealous, capricious, greedy, cruel, and implacable; they have treated him as the mayors of the palace formerly treated the descendants of Clovis, in order to reign in his name, and to put themselves in his place; they have confined him in heaven as in a palace, and have called to him to come to the earth, only to demand of him for their own interests, tithes, wealth, honors, pleasures, and power.—*Robespierre.*

It was under French Deism that the reign of terror reached its climax. Robespierre was its ruling spirit. "The sun of liberty was in eclipse, while the crested hydra of the coalition glared round in the air, except as the silence was broken by a shout like distant thunder, or the wild chant of patriotic songs. There was a fear as in the time of a plague; a fierceness, as before or after a deadly strife. It was a civil war raging in the heart of a great city, as in the field of battle, and turning it into a charnel house. The eye was sleepless—the brain heated. Sights of horror grew familiar to the mind, which had no other choice than that of being either the victim of the executioner, or the executioner himself. What at first was stern necessity, or public duty, became a habit, and a sport; and the eye inured to slaughter, struck at random, sparing neither friend nor foe. The soul, harrowed up by the spectacle of the most appalling cruelties, could not do without them, and nursed the dreadful appetite for death. The habit of going to the place of execution resembled that of visiting the theatre. Legal murder was the order of the day, a holiday sight, till France became one scene of wild disorder, and the revolution a stage of blood. The chief actor in this tragic scene, the presiding demon of the storm was Robespierre."—*Hazlitt's Life of Napoleon.*

"Seven thousand persons, prisoners, were soon accumulated in the different places of confinement in Paris; the number throughout France exceeded two hundred thousand! The long nights of these wretched victims were frequently interrupted by visits from the executioners, solely intended to excite alarm; the few hours of sleep allowed them were broken by the rattling of chains and unbarring of doors to induce the belief that their fellow-sufferers were about to be led to the scaffold. From the farthest extremities of France crowds of prisoners daily arrived at the gates of the Conciergerie, which successively sent forth its bands of victims to the guillotine. Gray hairs and youthful forms; countenances blooming with health, and faces worn with suffering; beauty and talent, rank and virtue, were indiscriminately rolled together to the fatal doom. Sixty persons often arrived in a day, and as many were, on the following morning, sent out to execution. Night and day the cars incessantly discharged victims. Every family early assembled its members. With trembling looks, they gazed round the room fearful that the very walls might harbor traitors. The sound of a foot, the stroke of a hammer, a voice in the street froze all hearts with horror. If a knock was heard at the door, every one in agonising suspense expected his fate. Unable to endure such protracted misery, many committed suicide."—*Alison.*

Robespierre tells it, was the expression of all the officers in the committees. These terrible cruelties frightened the people, and produced reaction. "Robespierre had at this critical period, prodigious force at his disposal. The lowest orders, who saw the revolution in his person, supported him as the best representative of their doctrines and interests; the armed force of Paris was at his beck: he ruled with absolute sway at the Jacobins; and all important places were filled by his creatures."—*Mignet.*

The Republican cruelties in La Vendee, exceeded almost human belief. "This carrier (the Republican agent) might have summoned hell to match his cruelty without a demon venturing to answer his challenge."—*Scott's Life of Napoleon.*

The revolution reached the lowest point in the arc of oscilation at the close of 1793. The causes of these calamities began to arrest public attention, and the results soon began to appear. People saw the effects of the moral and political earthquake: and as they gazed upon its work of utter desolation, a reactionary movement set in. Fear began to drive the masses toward the ancient order of civil and Divine rule.

Summary of Historic Facts.—1. The infidel writings of Rousseau, Voltaire, and others, introduced the reign of skepticism in France.

2. The decree of the Constituent Assembly, abolishing all titles, Nov. 3. 1789.

3. Suppression of religious orders, or religious titles, June 19, 1790.

4. Suppression of all religious communities and public worship, April 6, 1792.

5. Worship of the Goddess of Reason, at Notre Dame, Nov. 10, 1793.

6. Churches and the Christian worship restored, Oct. 6, 1795.

This was accomplished by passing the Constitution drawn up by the Convention. That Constitution met with strong opposition, before its adoption. A battle, under Napoleon, for Barras, of the National Convention, for their New Constitution, was fought against the sections and factions, Oct. 5, 1795, and completed October 6th. That Constitution restored the churches, Christian ministers, and Christian worship. This battle caused the overthrow of the infidel faction. The events and dates we design to use, are as follows:

By a decree of the Legislative Assembly, all religious communities were suppressed, April 6, 1792. October 6, 1795, the Constitution of the National Convention restored churches, Christian ministers and worship. If we take April 6, 1792 from October 6, 1795, there remain three and a half years. The suppression, April 6, 1792; the restitution October 6, 1795; then 1792, 4 months and 6 days, from 1795, 10 months and 6 days, equals 3 years, 6 months. Let the reader investigate the History of the French Revolution from its origin to the adoption of the Constitution of the National Convention, and he cannot fail to see the finger of God writing upon the palace walls of Mystic Babylon. If the government of the nations is in the hands of God, his power was in that great earthquake.

Application of History.—In our application of the above historic facts, we shall compare sacred and profane records, item with item, and mark their analogy.

Rev. xi. 7. "And when they shall have finished (shall be about to finish) their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them."

The beast is a symbol of some agent. What agent? Some say that it symbolizes one person—the Antichrist of John, and the man of sin described by Paul; others make it symbolize a body of civil rulers. Both views cannot be true. God never speaks in symbols, without somewhere explaining them. Let us now see what interpretation he has given to a symbolic beast: and then examine what he said of this symbolic beast.

Beast, in Hebrew, is חַיָּה *chai-wa*; in Greek, θηριον *theerion*. It is found in Dan. vii. 3, 5, 6, 7-12, 17, 19, and 23; and in Revelations, 37 times. In Dan. vii. 23, it is said, The fourth beast (Hebrew, — חַיָּה — *chai-wa*; Greek, θηριον—*theerion*) shall be the fourth kingdom (not the fourth man) upon the earth." This is given by the interpreting angel (Gabriel) as the correct meaning of the symbolic word beast—the fourth, or Latin beast, the great persecutor of Christians.

Since this fourth beast of Daniel covers the Apocalyptic chart, the same meaning must be attached to these words in the visions of John as in that of Daniel: the same symbolic agent, having the same Greek and Hebrew names, must have the same meaning in each. It will not do to call the fourth beast in Daniel the fourth kingdom, and the same fourth beast in the Apocalypse the fourth man! If the beast is a kingdom in the one, it must be the same in the other. This conclusion is unavoidable.

These same Hebrew and Greek names of the fourth beast of Dan. vii. 23, are used 37 times in the Apocalyptic visions. Of these, in Rev. xiii. 11, it is applied to the two-horned beast. In Rev. xi. 7; xviii. 3, 7, 8, 11, 12, 13, 16, 17,—nine times it is applied to the scarlet wild beast, which is evidently the fourth beast of Daniel, as appears from the ten horns and from his acts. Thirty-five times the name applies to the fourth beast, once to the two-horned beast, and one other time to the beast that killed the witnesses. This beast, in his character, is not like the two-horned beast; and yet it is a kingdom, as is evident from Rev. xvii.

Its work, chronology, and location, clearly demonstrate its family connection, as a member of the Latin-German family. It is not a horn of the Romano-German beast; nor is it the body. It must, therefore, be the head. When, in A. D. 800, the Roman empire was restored by Charlemagne, France was an element of his empire; and had always sided in sustaining the Roman hierarchy.

This beast (eighth head—the last form of the fourth monarchy) in his special agency, belongs to that period when the witnesses are about finishing their testimony. It belongs to the concluding events of the second woe. It is a special agent to do a special work—God's sheriff; a minister extraordinary to execute the wrath of God upon the apostacy; and as the witnesses were more or less chained, and shut up in that apostacy they suffered martyrdom. This beast, as God's executive agent, is Infidel France. We know of no name more appropriate. The Altar was behind the Throne, and under its patronage and despotic protection. The Throne, therefore, had first to be removed. Who but an untitled people (*liers etat*) could have accomplished that work? To do this the pillars of the Throne (nobility, and persons of titles) had, first, to be thrown down. This was the peculiar mission of persons without titles. These persons were equally hostile to the state church (Roman hierarchy). They attacked both the Throne and Altar. It will be readily seen that no other than an infidel power could have carried out such an agency.

It may be asked, Did Infidel France come from the creative power of Jehovah? We answer, By no means. God makes use of agents, fashioned by other hands. He used a Pharaoh, a Nebuchadnezzar, a Cyrus, and a Titus; he made use of Gentile monarchies for similar purposes. God did not make Infidel France. The Papacy was its parent, and it was proper that the harlot should suffer from the power originated by her own corruptions. "In the cup which she hath filled fill to her double." Rev. xviii. 6; see Rev. xvii. 16, 17.

### Paul in the Synagogues and Among the Gentiles.

Paul was always getting into trouble. He had no sooner been baptized than he went straightway into the synagogues of Damascus, preaching that "Christ is the Son of God, confounding the Jews, by proving that this is the very Christ,"—their expected King, the promised heir to David's throne and to the dominion of the earth.

This boldness did not please the Jews. It was too much to have this minister of the new faith come right into their own places of worship, and tell them that the hated Nazarene whom they had slain was the Anointed of God, to fulfil the promises of an everlasting inheritance made unto the fathers. Day and night they sought to kill him, but being sent by the disciples to Jerusalem, "he spake boldly in the name of the Lord Jesus," "disputing with the Grecians, till they sought to slay him, when he was brought to Cesarea and Tarsus, and thence to Antioch, where he remained a year, teaching many the truth, and causing them to turn to the Lord. Revisiting Jerusalem with Barnabas, Paul again returned to Antioch and was set apart for the work of the Lord. At Salamis we find him in the synagogues preaching the word of God. Then at Antioch of Pisidia, plainly showing to the assembled Jews that God had, according to his promise, raised unto Israel, of David's seed—a Savior—Jesus. That the Scriptures had been fulfilled in his condemnation and death, and in the raising of him up from the dead—that this resurrection was a promise to them of "the sure mercies of David" and that through faith in Jesus they could be forgiven and justified. If they despised the message, they must beware, lest the foretold perishing should come upon them.

The envious Jews, beholding the crowds that flocked to hear, contradicted and blasphemed. Paul turned to the Gentiles. The word of the Lord was published throughout all that region, then he and Barnabas being expelled, went to Iconium.

Here again, we find them in the synagogues speaking so that a great multitude, both of Jews and Greeks believed. Threatened with death they flee to Lystra and Derbe, cities of Lycaonia, and there preached the gospel.

At Lystra Paul was stoned, and drawn out of the city for dead, but coming to, he went back into the place, then to Derbe, preaching the word; revisited the brethren at Lystra, Iconium, and Antioch, was imprisoned at Philippi, persecuted at Thessalonica, sent away from Berea, mocked at at Athens, but he everywhere confessed the truth, saying that "there is another King—one Jesus."

At Corinth, he reasoned in the synagogues every Sabbath, and persuaded the Jews and the Greeks, testifying to the Jews, "that Jesus was Christ."

At Ephesus, he entered into the synagogue and reasoned with the Jews, disputing and persuading boldly for the space of three months of "the things concerning the kingdom of God."

And as it was with Paul, so will it be with us, if we let our light shine. The people of today like no better to hear of "another King" than they did in the times of the apostles.

If we give "a reason for our hope," in the shop, the store, on the street, and in the churches, "it is not prudent," "it is out of place to bring up Bible topics everywhere," our ministers "are crazy," because they dispute with and strive to persuade those who hold the traditions of the fathers.

"If they call the Master of the house (the king or owner of the earth) Beelzebub, how much more shall they call them of his household?"

"We are not above our Master," names will not hurt us. They only show that we are in the path of duty. We need all the boldness of Paul—the danger is that "our lights go out" in the fear that we shall offend by presenting the truth.

As stewards of the manifold grace of God, hold up the light! Be found faithful.

S. ROXANA WINCH.

### REPORT OF A DISCUSSION.—No. 3.

July 21st. Met as per adjournment, to discuss the proposition:

*Resolved*. That the kingdom of God, or of Christ, has not been in existence in this, or the gospel dispensation, but will in the future be set up, or established on this earth.

I showed in the first place what are the principal elements of, and what it takes to constitute a kingdom. The principal parts are territory, or land. A king, or ruler, and his cabinet, or associate rulers. Subjects to be governed. A metropolis, or seat of government, and laws by which the kingdom is governed.

We then showed that God had a "kingdom prepared from the foundation of the world." Matt. xxv. 34. And that the territory of this kingdom had been given to Adam and Eve: when they were placed in the garden of Eden, which was the territory. Then I showed that Abraham had a covenant made with him and sealed by an oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan. Psa. cv. 8-10. And that Abraham beheld this land with his own eyes, northward, southward, eastward and westward; and walked through the land, in the length of it, and in the breadth of it; and God declared he would give it unto him. Gen. xiii. 14-18. The boundaries of the land are given. Gen. xv. 18; Num. xxxiv. 1-8; Deut i. 7.

I showed that Abraham, Isaac and Jacob dwelt in the land as pilgrims and strangers and not as possessors. But that God declared he would give it unto Abraham and his seed for an everlasting possession. Yet he never had so much as to set his foot on, and had to buy a place for a burying ground. See Psa. cv. 12, 13; Acts vii. 5; Gen. xxiii. 17; xxv. 10.

Next I showed that the children of Israel, after they came up out of the land of Egypt, were governed or ruled by judges about 450 years, until Samuel the prophet, (Acts xiii. 20-23; 1 Sam. viii. 1) when they desired to be like other nations, ruled by a king, and that God gave them a king, Saul, (1 Sam. ix. 1; x. 1, 24) and when Saul was removed, "God raised up David unto them to be their king;" (Acts xiii. 21-23) and Christ was promised as the seed, (see Gen. xiii. 15; Gal. iii. 16,) and was spoken of as the child to be born. Isa. ix. 6, 7; Luke i. 30-33. I showed that this kingdom was governed by Saul, and David, and had attained unto the zenith of its glory under Solomon, (1 Kings iv. 21; xi. 42; 2 Chron. ix. 26, 27,) and that it (the kingdom) was in existence, and was ruled over after this until it was overturned by the Babylonians in the days of Zedekiah, their last king.

Showed also, that this kingdom of Israel was located on the proper territory; had a king chosen of God; the twelve tribes of Israel as the subjects, Jerusalem as the metropolis or seat of government, and laws, by which they were governed.

I then brought the account of Daniel, 2nd chapter, concerning the great image which Nebuchadnezzar saw in his dream, and which Daniel made known to him and declared that the "dream is certain, and the interpretation thereof sure." That this image represented the condition of the world throughout all ages of the world, and was a history in advance of coming events.

The head of gold to represent Babylon as an universal kingdom over all the earth, and that kingdom came to an end and was destroyed by the Medes and Persians, represented by the "breast and his arms of silver," which was also universal in its power, and was succeeded by a "third kingdom of brass," as did the others. This was "the Grecian kingdom" ruled over by Alexander the Great, and was destroyed in its time by "the fourth kingdom," that was represented by the legs of iron, and part of clay: and it was to break in pieces and subdue all the others. This was the Roman kingdom which attained to the zenith of its power and glory, in the days of Julius Cæsar, about B. C. 31, and continued to hold universal sway and authority until the year 476 A. D., when history informs us that "Rome lost its unity 476 A. D., when Augustulus, the last Emperor, gave up his imperial crown. It was soon after divided into ten kingdoms," as we showed in the 7th of Daniel, and by the feet and ten toes of the image of Dan. ii. 41, and that this divided state of the kingdom was to come. "And in the days of these kings (the divided state of the kingdom) shall the God of heaven set up a kingdom which shall never be destroyed," etc. Verses 44, 45.

This was my endeavor in my two speeches today; and to all of which my opponent agreed, viz: That it takes all of the elements mentioned to constitute a kingdom. That God had such a kingdom in the days of Israel. And that those other kingdoms of men had an existence as we described. But he contended that the kingdom of God must have been in existence still in the days of John the Baptist. Referred to Matt. xi. 12. Says he, How could "the kingdom of heaven," or of God, suffer violence, if not in existence? I replied. Now, here was an apparent dilemma; and if we were left with only the King James translation (which is full of mistakes) we would have to concede that this text and others translated in the same manner, favored the idea that the kingdom of God was in existence in the days of Christ's first advent.

But we appeal to the Emphatic Diaglott translation, and we read in Luke xvii. 21, "Behold God's Royal Majesty is among you." And in the foot note we find this explanation: "In this verse it has been found necessary to depart from the usual signification of *hee basileia tou theou*, the kingdom of God, and render as in the text." That this rendering is admissible and correct, see note on Matt. iii. 2. *Basileia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in verse 21 ought to be rendered, "The king is among you." And Matt. iii. 2, says, "Reform! because the Royal Majesty of the heavens has approached." And by such a rendering we can see how the "Royal Majesty of the heavens," Christ, who was born to be a king, (John xviii. 37) had come and was among them, (the Pharisees) and was assailed, and suffered violence from the days of John the Baptist until now.

My opponent said that the kingdom of God was to be set up in the days of one of the four kings of Dan. ii. But I showed that it was to be set up in the days of the divided state of the fourth kingdom, in its latter end.

Our audiences had increased some and good attention was manifested throughout the debate, and good feeling prevailed with both debaters and hearers, and on the evening of the third day, I closed speaking on the affirmative side of this kingdom proposition, and brought out these facts from Scripture: that the kingdom of God had existed unto Zedekiah, the last king, and was in an overturned or broken-down condition in the days of Christ. The tabernacle and throne of David was in ruins, and is no more until the nobleman Christ returns from heaven, with all holy angels; then shall he sit upon the throne of his glory, and then the twelve apostles are also to sit upon twelve thrones, and judge or rule the twelve tribes of Israel.

My opponent said in speaking of Luke xvi. 16, that the kingdom must have been in existence, or else every man could not press into it. We showed from the Diaglott, that they "pressed towards it," and not "into" it.

Elder Cobb claimed an immortal kingdom, called "the everlasting kingdom of our Lord and Savior Jesus Christ," (2 Pet. i. 11) and said that was the "kingdom" to be given when the Son of Man comes with all his holy angels, after the judgment as spoken of in Matt. xxv. 31-34.

I showed here that the kingdom of God, kingdom of Christ, kingdom of heaven, kingdom of Israel, and ever lasting kingdom of our Lord and Savior Jesus Christ, were synonymous terms and used expressively for one and the same kingdom, and we were contending for and preaching no other than what would be an everlasting or eternal kingdom, as far as duration of time related to it, and that there will be an immortal governing or ruling element in it, in the person of Jesus Christ and his saints, his royal cabinet and wife. But the terms immortal, or spiritual kingdom, was not to be found in the Scriptures, and if we admitted what Elder Cobb claimed, we would have God have two kingdoms and two thrones for the saints; one now all through this dispensation; and one after the second coming of Christ: which would be contrary to all the Scriptures.

But my opponent still assumed that the kingdom of God has been in existence during this dispensation, by saying of Isa. ii. 3 that the word of the Lord which was to go out from Jerusalem was the gospel, and that it therefore was the metropolis, and Christ's laws were in existence; said Christ was the King, but did not show how he sat on David's throne in this dispensation.

My opponent also made a claim here with which I was much pleased as well as much surprised. He said that he would not claim during this debate that the terms kingdom of God, or of Christ, and church, were synonymous terms nor used interchangeably in the Scriptures. I have never heard such an admission made by a follower of Alexander Campbell, or a member of that church before, and I would like to know where then on earth he would have the kingdom of God during this dispensation? If the church, or members of it, are not the kingdom or subjects of it, where would we go to find it this side of the world to come? Surely nowhere.

We here adjourned to meet again the following, and last day of this discussion.

JOSIAH M. FIKE.

CLIFTON, Neb.

*Editor Restitution:*

We are all alone here in the faith, have no organization and consequently very little preaching; but, however, do all we can by circulating our paper and reasoning as best we can with all who will talk with us on the blessed promises which God has made to his people. We freely read the word with all who are willing to learn the ways to and of "life everlasting." We feel that a good work could be done here by an earnest preaching brother, and if any such could visit us we would gladly receive them, make them as comfortable as we can while they stay and do the best our circumstances will permit financially. Any brother desiring to visit us will find us about two miles west of Glen Rock Station, on the Missouri & Pacific Railroad, and if notified, we will gladly meet them there at any time.

JAMES STEPHENS.

There will be a public discussion, if the Lord wills, commencing on the second Monday in September, and continuing four days, between W. H. Wright, of the Christian (Campbellite) Church, and T. T. Doyal, of the Church of God. The debate is to be held at Deep Creek, Wise county, Texas, nine miles southeast of Decatur, the county seat of Wise, on the Ft. Worth & Decatur road. The propositions to be discussed are—Does the consciousness of man wholly cease at death? T. T. Doyal affirms; W. H. Wright denies. Do the Scriptures teach that the kingdom of God, or the kingdom of Christ, spoken of in the Scriptures, is now in existence? W. H. Wright affirms; T. T. Doyal denies. All lovers of God's truth are requested to come.

CHARLES RUDOLPH.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 23, 1882.


As we issue four papers each month, and as there are five Wednesdays in August, there will be no paper next week. The date of our next will be Sept. 6.

GOD has blessed the husbandman with ample returns for his labor, and we now have times of comparative prosperity. Consequently, we hope all our friends will remember to aid THE RESTITUTION. It is only by promptness in remitting subscriptions, as they expire, and by some extra financial aid, that the paper goes forth to greet its patrons. Do not forget THE RESTITUTION.

WE have many more articles on hand than we can find room for at once. We must keep our readers posted on the great events of the day. We are in that crisis of human history where we stand "in the center of immensities, in the conflux of eternities." All who look for the Lord are anxious to see how prophecy shapes itself into fulfilment in history. The light that has long been shining in a dark place is focalizing its rays on Palestine and the Orient. Let us walk circumspectly on the solemn border line where all things must change.

A BROTHER asks for an explanation of Josh. xxiv. 4: "And I took your father Abraham from the other side of the *flood*." The word rendered *flood* here is נָהָר —*Nahar*—a *river* and means the Euphrates. See Gen. xi. 31; xii. 4; and Acts vii. 2-4. Mesopotamia was a country between the Tigris and Euphrates, on the northwest of Babylonia, and south-west of Assyria. The word signifies between *the rivers*, and in going from this country to Canaan one would be obliged to cross the Euphrates.

## News Items.

LONDON, Aug. 20.—Port Said was occupied at 3 o'clock this morning by the English forces. At 3:30 o'clock this afternoon earthworks had been thrown up between the European and Arab quarters of the town. Seventeen transports and five men-of-war are at Port Said, and Admiral Seymour and Sir Garnet Wolseley are both there.

This morning Ismailia also was occupied by the British, and the rebel troops were driven from Nefick. The British have possession of the telegraph line from Port Said to Suez.

ALEXANDRIA, Aug. 20.—It appears that even the Generals commanding brigades were not informed of the intended movement on Port Said. Major General Sir Edward Hamley had been ordered to support the bombardment of Aboukir forts by a flank attack from Ramleh, and was unaware of the real plans till he opened this morning the sealed orders he had received.

The following from the Chicago *Tribune* will give our readers the completest summing up of affairs in Egypt:

THE ENGLISH MOVEMENT.

After their long season of inactivity the English forces in Egypt have at last commenced to move, and the movements indicate that they are in no haste to attack Arabi Bey, but prefer to keep him where he is until his retreat south can be cut off. The sudden movement of Saturday has already drawn the tolls about him to the east and southeast. While he is kept busy meeting skirmishes and reconnoissances along his front at Kafr-el-Dwar and towards Aboukir, the English fleet suddenly appeared off the latter place as if to commence the bombardment which had been previously announced, but instead of so doing left two or three vessels there commanding the railroad from Alexandria to Rosetta, and when next heard from had taken possession of the Suez Canal. Port Said was occupied without much opposition, likewise Kantara, Ismailia, and Chalouf, which, as a glance at the map will show, includes the entire length of the canal, Chalouf being only about fifteen miles distant from Suez, occupied some time ago by the English, which is only seventy miles due east of Cairo, and connected with the metropolis of Egypt by the Cairo & Suez railroad.

Another glance at the map will show the importance of the English position. Practically the delta of the Nile—though the line running from Port Said, by way of Ismailia, to Suez, and marking the course of the canal occupied by the English lies outside the delta—is the theatre of the war. The sudden movement of the English has now secured the great canal, and also the fresh water canal, which is drawn off from the Nile near Cairo and, running thence to Ismailia, follows about the same line as the great canal to Suez, upon which the entire population of that section depend for drink ing water. More than this, the English are now in position to control the railroad from Suez to Cairo, which is the objective point of the whole situation. Arabi Bey's retreat to the eastward is now cut off; to the west of him lies the desert, in which he cannot subsist an army. Cairo is his natural line of retreat, and from there into Upper Egypt, where he might form a junction with the False Prophet and his victorious Soudan army. If the English troops around Alexandria, however, hold him where he is a short time longer, Cairo will be in possession of Sir Garnet Wolseley, and he will then menace the enemy in front, on one flank, and in the rear. The inhospitable desert is on the other flank, with no option to Arabi except to disperse his forces in its pitiless sand, unless, as is intimated in the dispatches, he proposes to remain where he is and make Kafr-el-Dwar another Plevna. Unless aid comes to him or Europe interferes his doom is sealed. Meantime it will cause a feeling of universal regret that the gallant De Lesseps and his son Victor have been completely routed by this sudden movement of Admiral Seymour and Sir Garnet Wolseley. The canal which he has held so long and so gallantly is at last in complete British possession, and the hated British men-of-war are plowing through its sacred waters sublimely unconscious of De Lesseps' protests, and British marines and troops have landed at half a dozen places along its banks. No vessel can enter at either mouth without British consent, and De Lesseps himself cannot even cross its calm surface in a skiff without the danger of being blown into kingdomcome. Worse than this, his own Government has warned him not to provoke the English by too frequent use of emphatic language. The old man, however, has made a splendid defense of his canal, and now that its neutrality has been disturbed let us hope that he will get swinging damages when this great war is over and he brings England sharply up before the tribunal of the nations to account for her actions.

## Communications.

### REPLY TO INGERSOLL.

Advance Sheets of the New Edition.

Since the publication of the first edition of this work in June, 1881, Mr. Robert Ingersoll has been brought to bay in his wild raid on all the religions in the world, while "going to and fro in the earth, and walking up and down in it—seeking, like a roaring lion, whom he may devour." His boastful challenge to debate the truth of the Christian Religion has been at length accepted. This champion of the Christian faith appears in the Hon. Jeremiah S. Black, a distinguished citizen of Pennsylvania, justly eminent among his countrymen, in both State and National affairs—an able lawyer and jurist, filling for years a high judicial position in his native state, and more recently the office of Attorney General of the United States, on the wider theatre of the Federal Government at Washington. The abilities of Judge Black, as statesman, jurist, and scholar, especially skilled by his long experience and training as a logician, leaves nothing, so far as acquisitions confer qualifications, to be desired in scholastic learning and forensic skill requisite for the task undertaken. To this it must be added that Judge Black is an honest and earnest believer of the system he undertakes to defend, having been for years a member of the denominational religious fraternity known as the Disciples, or the "Christian Church." The pages of the *North American Review* of date August and November, 1881, present to the public the initial numbers on either side, of this famous discussion under the head of the "Christian Religion."

The controversy thus began has come, however, to an abrupt conclusion. Judge Black complained that the terms on which he had agreed to discuss with Mr. Ingersoll, the authenticity of the Bible and the truth of the Christian Religion, contained a stipulation that his replies should always appear in the same number of the *Review*, which contained his opponent's attacks, so that, as he said, "the antidote should follow the poison." He alleges that this contract was broken by the editor, and hence he declined to continue the controversy.

It may seem bold, but it is not too much to say, in the interests of truth, that this result is perhaps not to be regretted, for as each disputant stood on false premises, and so held a false position, persistence in the debate under such disabilities would have issued in a mere logomachy, a war of words, which, without being convincing and conclusive, would, at best, have shown only a preponderance of argument on the one side or the other, leaving the truth in abeyance. This conclusion will be apparent for reasons which will presently be stated, and meantime it is scarcely necessary to remind the intelligent reader, that no conclusion in argument can be sound or satisfactory, which rests upon defective premises. No vindication of the Christian religion can be successful which misstates or ignores the foundation of the system, and no assault on its integrity, however violent, is consistent or effectual which does not grapple with the pillars which support the structure.

The grand peculiarity—the marked characteristic—of the Bible religion, that which distinguishes it from all other creeds, Pagan and Heathen, Infidel or Orthodox, Catholic or Protestant, is the Revelation of a future life to man, by the resurrection from the dead, and by that means only. This guiding star in every intelligent reasoner's horizon seems to have escaped the attention of both these combatants. Yet it is certainly true that all other creeds and religions and all sects in moral philosophy, rest their doctrine of a future life to man, not on the Bible basis of the resurrection, but on their belief in the inherent immortality of the soul. This huge sophism lies at the bottom of all systems of error in religion and moral philosophy. We may be pardoned, therefore, for dwelling, for a moment, on the proof of this position, for, if neither disputant is awakened to the value of this controlling factor in the discussion, they have undertaken a vain task.

It is familiar knowledge that of the seven Bibles or sacred books of all known religions in the world, each one, except the Christian Bible, avows the creed and doctrine of the inherent immortality of the human soul or life, and the corresponding, consequential dogma of the future eternal torment of the wicked class of our race. The Koran of the Mahommedans, the Eddas of the Scandinavians, the Try Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, and the Zendavesta of the Persians, all, without exception, teach the immortal soul theory and are profoundly silent, as they are profoundly ignorant, of the Scripture doctrine of the resurrection of the dead, which our Holy Scriptures, the Christian Bible, reveals to us, as the only pathway to a future life. It is this Sacred book that propounds, with the irresistible authority of both reason and revelation, the grand scheme of divine wisdom and love for the redemption of our race from the dominion of death and the bondage of the grave.

It is true, and we do not deny that every intelligent Christian "professor" avows his faith in the resurrection of the dead, or, as he prefers to call it, "the resurrection of the body,"—a form of expression which allows room to include also his faith in the immortality of the soul. He makes the mistake of supposing that this dual creed is homogeneous and harmless, whereas it is easily shown that the two are "wide as the poles apart," and cannot be reconciled in any rational and consistent theory of man's creation, constitution and destiny. The one creed affirms that man, being immortal can never die; the other, affirms of man, "Thou shalt surely die." The one affirms every human soul will live forever. The other, "The soul that sinneth, it shall die." The one declares, "'Dust thou art and to dust returnest' was not spoken of the soul." The other, addressing the first living soul, saith, "Dust thou art and to dust shalt thou return." The one, to man, "Thou shalt ascend to heaven as soon as thou diest." The other, "No man ascendeth unto heaven but the Son of Man who came down from heaven." The one, that the dead are alive and in a conscious state—in heaven or hell, paradise or purgatory. The other, "The dead know not anything. In that very day (of death) their thoughts perish." "There is no device, nor work, nor knowledge in the grave whither thou goest," and so onward to almost indefinite extension, the broad contrast continues. Like parallels, the lines never meet.

Under the influence of this false theory—of this mistaken interpretation of man's constitution and destiny, however sincerely entertained—Judge Black, in the discussion, yields to his opponent the vantage-ground of confounding him by the adverse testimony of his own witness—the Bible—which everywhere testifies against him. By adopting this pagan dogma, current in Egypt and the East, the dark land of superstition and idolatry, and imported by Thales, Socrates and Plato into the Grecian mythology, and thence, unhappily, boldly interpolated into the Christian's creed. Judge Black, logically and of necessity, virtually surrenders the Christian's citadel—the resurrection of the dead—and becomes the advocate or apologist of the eternal torment theory, which is its inevitable sequence: For if every man be immortal, the bad must live forever in the punishment to which divine justice consigns them at the judgment day. With them, to live forever is to suffer forever. This last enormity is naturally seized on by Mr. Ingersoll as an invincible weapon of warfare, and easily converted into an unanswerable argument against the divine mercy and justice, and is regarded by all fair and honest men as the *odium theologicum* of the Christian's faith. It thus becomes a rampart behind which, as an impregnable Gibraltar, the infidel hurls his most effective bolts against the Bible as the supposed source and authority of that most unmerciful and revolting dogma, although it be a charge of which the blessed book is wholly guiltless; for no such doctrine is found in its pages.

Again, being confessedly uninformed as to the origin, uses and continuance of evil for a time in the present and future state, Judge Black does not meet, but is obliged to ignore or evade, his opponent's argument based upon the imputed malevolence of the Creator displayed in the same endless misery creed. That we may not be suspected of doing him an injustice, we quote Judge Black's words in replying to Mr. Ingersoll's first paper. He says: "Why man is made to fill this particular place in the scale of creation, lower than the angels, yet far above the brutes, not passionless and pure, not mere machines—able to stand, yet free to fall; knowing the right, yet accountable for going wrong; gifted with reason, yet impelled by self-love to exercise the faculty—these are questions upon which we may have our speculative opinions, but knowledge is out of our reach." * * * * "Our ignorance of the whole scheme makes us poor critics upon the small part that comes within our limited perceptions."—p. 133. Again, in answering Mr. Ingersoll's objection that "the punishment of sinners in eternal hell is excessive," he says: "The future of the soul is a subject on which we have very dark views. * * * * No revelation has lifted the veil between time and eternity. * * * * Doubtless many of us are in error, but how can Mr. Ingersoll enlighten us?" p. 143.

If his views upon such subjects are shrouded in "darkness," if "many of us are in error," if we have "no revelation," and "knowledge is out of our reach," how can he gainsay any of Mr. Ingersoll's injurious charges? What advantage hath Christ over Belial? What difference between him that believeth and an infidel? Who can affirm—who can deny—seeing that both are equally in the dark, and are, at best, merely agnostics, or know-nothings?

To carry into the argument such ignorance of the Bible doctrine of time and eternity, and the damaging weight of the dogma of the eternal misery of any of God's creatures, so justly obnoxious to all our ideas of human justice even, and so revolting to divine mercy and benevolence, is to cripple and at last, under the weight of his armor, to overwhelm its champion in disaster and defeat. This the sagacity of his opponent is not slow to discover, and quickly turns to his advantage.

A. B. MASON.

### VINDICATION.

*My Dear Friends:*

I have suffered much since I met with, and startled you all with the simple assertion that I dared not say (I know I shall be saved.) I should like much to meet with you often, but the nervous prostration which excitement throws me into from long continued ill health, leads me to feel that it is not best. I love to meet with God's people, and speak of Christ and his wondrous goodness to mankind, of the rich blessings, love, peace, and joy, that are my daily portion—from the faith and love I bestow upon him. But far better for us all, had I remained silent; I could have spoken and gained your favor (or lie) but conscientiously I could not—even though I had lost for me the favor of the whole world; however, I had no thought of your taking such an alarming view of the case, believing me as chained, dwarfed, and crippled in my theology, and reading for my benefit the fearful words of Revelation xxi. 8. For a moment it seemed as if the whole world were pure and sinless, and I alone a dark spot in the universe, brain and mind were in a whirl, sleep came not, bringing on throbbing temples and feverish frame. I felt a condemnation that I had wronged my maker in speaking at all.

By nature, as well as in Christ—so full of humility—had it not been for the perfect trust I have in Christ, my only precious refuge in the hour of trial, I should have believed myself an outcast from God's love and the children of men; and the devil who—you think—tempts me to deny the assurance of being saved, would have had ample opportunity to try his wiles; but unworthy as I felt, I had no desire to turn to the evil one, but cast myself at the feet of the dear Savior who understands far better than man the nature of wayward ones, and is far more ready to send comfort to the troubled soul than are the children of men. I believe the dear Father does understand me; I have walked with him so long, conversed with him so much by the way, that it seems to me we ought to know each other. And yet I never could, never dared, and believe I never can say, I know I shall be saved. I know all about his precious promises, I know and believe all his teachings as a whole, and could I fix my faith upon a few passages and ignore the rest, I too might say it. You claim I deny them, I deny nothing that God has spoken through all his holy prophets since the world began. Does it not as plainly state, "He that hath two coats let him impart to him that hath none." Luke iii. 11. How many carry this out to the letter? Too few I fear. In Matt. v. 32, is a strict command against marriage taking place while the parties have living companions; but neither in church or state is it heeded, while none should dare to disobey.

And I might mention passage after passage to which none (save a very few) pay any heed. God's every promise is precious and sure, his commands binding and sacred, but when we look to the lessons we may learn from many of our dear Lord's sayings, for instance, the Publican and Pharisee, Luke xviii. 10-14. Matt. ii. 2, "Many shall say unto me Lord, Lord," etc. Again in Matt. xxii. 14, "Many are called but few are chosen." "If we say we have no sin," etc. 1 John i. 8. If the righteous scarcely are saved, where shall the ungodly and sinners appear? Hence when so continually admonished to keep our humble position, and not seem better than we are. No matter how near to God I live, how comforted by his precious promises, how blessed by seeking to do his will, I dare not, lest I be weighed in the balance and found wanting. I might easily deceive myself, but could not deceive Christ. I had rather take the lower seat than begin with shame to descend from the higher. I had rather bathe my Savior's feet with my tears, than accept unworthily a seat at his right hand. Aye, I could more truthfully say I would rather myself be shut out, could I save more worthy ones by so doing. I cannot see why others—even they who believe my life consistent as a Christian—should regard the matter so essential to my salvation, some of whom aver that I have no part or claim to any of God's promises while I thus believe.

I cannot trust more than I do. "And greater love hath no man than that he giveth his life for his friend?" I do know I could give mine for God. I cannot be an unbeliever for I believe all his word. Am I a stranger to the all things in God's word? I believe there is no limit to God's power, no higher standard to his wondrous love. Can I do more than throw myself on his tender mercy and say I know that all will be well. God will know his own, for he sees not as man seeth.

A child once accidently committed a serious fault. The father of the child, usually kind, was cursed with a fearful temper and in consequence his punishments to his children were more brutal than humane. Knowing this a lady promised the child to do all in her power to set matters right, and say nothing to the father. "My father ought to know it," said the trembling child. "But if you tell him he will half kill you," said the lady. Listening to much persuasion, the child was greatly tempted. The little one sat trembling for some time then hervously exclaimed, "I shall tell him if he kills me!"

And so I, dear friends, shall tell my heavenly Father all about it, and I will love and trust him if he kills me.

May God bless you all in your higher life and through his love and abundant mercy permit your humble servant to enter the kingdom.

MRS. O. F. HALL.

*Editor Restitution:*

Say to the brethren scattered abroad in the different states—especially Indiana—that if the good Lord is willing, I expect to make a trip to Indiana to see my aged mother once more, should we both live till October—about the 20th or near that time. If any of my old brethren—or some newer ones—desire my labors write to me at Galesburgh, Keosho Co., Kansas, and let me know how many want to hear the glad tidings of the coming kingdom once more. Let us have a good time.

JOHN FOORE.

## Selections.

### MISCELLANEOUS.

CHINESE TRADITION OF THE CREATION.

The Chinese tradition points us for the race's origin to the mountains in the Northwestern Province of Shensee. From these mountains flow the mighty streams to fertilize the earth, and on the highest peak of the mountains their tradition places the cradle and paradise of primitive man. In regard to the creation, their book, Fong-sen-tong, says: "When the earth and heaven were made, there were not, as yet, man nor peoples. Then Ninhoa molded yellow earth, and of that made man. This is the true origin of men."—*W. W. De Hart, in Frank Leslie's Sunday Magazine*

A leading journal of Madrid states that the father of Arabi Pasha was a maker of wooden cases, in which dried raisins were kept, at Barcelonia. Arabi was brought up to his father's trade, according to this account, but, manifesting a love of reading, was sent to the University of Valencia, where for four years he studied law. But he abandoned his legal studies and became a chorus singer. After this escapade he was next heard of in Morocco in a regiment of lancers, in which he had enlisted in 1859, and received for his bravery three decorations and a commission as Lieutenant. Falling in love after the evacuation of Tetuan with the daughter of a rich Jewish merchant, he deserted from the Spanish army and took refuge on an English merchant vessel, which was shipwrecked in the Straits of Bab-el-Mandeb. Arabi escaped, and after some wandering in Abyssinia and Nubia, settled in Egypt, became a Mohammedan, and studied the Mosiem law.

The spirits of the people of Italy are in a ferment, a part of the population clinging to the ancient superstitions and the rest rejecting them with scorn even when presented to them by the priests in the churches. In Milan, the other day, a priest, who has become notorious for other reasons, denounced in his sermons the Government, the Liberals, and the newspapers. While he was inveighing one Sunday against Italy and Italian justice, his words were received with a storm of hisses. Confusion succeeded this outburst; the women screamed and fled to the altars for refuge; the chairs were overturned, and the people at the doors were suffocated or thrown down. At last the unpopular preacher left the pulpit, where he had tried to continue his discourse amid howls and hisses, and entered a carriage at the church door. Here he was greeted by fresh hisses, and when a few partisans tried to applaud him they were beaten by the patriotic and insulted crowd.

EGYPT.

The reign of Mohammedan fanaticism is closely connected with the expectation of their coming Deliverer who is looked for in a few months. The Constantinople correspondent of the *N. Y. Tribune* thus alludes to the general expectation: "The expected Deliverer has arisen in that dimly-known region that lies on the borders of the great Sahara in Africa. In 1878, when the so-called Moslem revival swept over the whole East, this man, Mehdi by name, showed great activity in Morocco, and afterwards went as a missionary through all the regions southward and eastward. He is a learned doctor, belonging to the Shazili order of dervishes. A work on theology, of which he is the author, is celebrated throughout Northern Africa, and is a text-book in the great Egyptian Theological Seminaries. This man has succeeded in gaining a very great influence among the Moslems of Kordofan, Darfour, Sennar, and through all the oases of the Great Desert. In that region, whence active missionary efforts have carried Islamism far into the interior of Africa, Islam seems to be thoroughly alive. Ben Amara, and other leaders who have caused the French so much trouble in Tunis, are among the disciples of this great doctor. Men who come from the oases of the Sahara say that the whole of North Africa is in a ferment under the inspiration of this man. His fervid appeals renew the enthusiasm of the people, and the thought in every mind is that the time is at hand for the whole population to join in a grand campaign for the glory of God and the honor of the Prophet."

THE NEW TESTAMENT.

The books of the New Testament were originally written in the Greek language, and at different periods of time, ranging from 50 A. D. to 98 A. D. They were of course in manuscript form, written on parchment or vellum; and of the most ancient manuscripts only five are known to be in existence at this time. The Alexandrian Manuscript, named from the place where it was found, and written in the 5th century, and now in the British Museum. The Vatican Manuscript, named after the Pope's palace, and written in the fourth century. It was taken from Rome to Paris by the First Napoleon, but, having been returned, it is now very zealously guarded in the Vatican Library. The Ephraem Manuscript, written by a Syrian divine named Ephraem in the fourth century, and now in the National Library at Paris. The Beza Manuscript, named after its discoverer and owner, and written in the sixth century. The Sinaitic Manuscript, named from being discovered in the Convent of St. Catharine on Mount Sinai. It was written in the fourth century, and is now in the Imperial Library at St. Petersburg, the capital of Russia. From these manuscripts, none of them, however, being complete, different versions were made, at different times, such as the Syriac, Egyptian, Memphitic, Thebaic, Gothic, Armenian, Persian, Ethiopian, Greek and Latin, so named on account of the language into which, or the place where, they were translated. All of the Bible, including the Old and New Testaments, was translated into the Latin Vulgate in the year 405, this being the only authentic version, according to the Roman Catholic Church, and from this and other versions the English versions were made. —*N. A. Truehlood, in Christian Worker.*

### OBITUARY.

DIED—At Angelo, Wis. Aug. 10, '82, Martha A., wife of Edward Hanchett, aged forty-nine years and ten months.

She had been a great sufferer for many years, bearing all with Christian patience and resignation, her disease (consumption) baffled the skill of physicians, till at last she fell asleep, but will soon join in the chorus of the ransomed host—O death, where is thy sting! O grave, where is thy victory!—She and her faithful husband, with many others embraced the Abrahamic faith and obeyed from the heart that form of doctrine delivered to them under the labors of J. F. Wilcox and humble self, in which faith she was a shining light to her last. Funeral at their house. Discourse by Elder Herrick of Sparta, from Job xiv. 14, to a large concourse of relatives and friends who were present to sympathize with our lonely brother. May the blessed hope sustain him in his lonely hours, and may the little church at that place endeavor to meet Sister Martha in a land free from sickness and death, where a reunion will be organized that shall have no end.

W. B. PUTNAM.

DIED—At Plains, Pa. July 24, 1882, Geo. F. Cook, aged 83 years.

Brother Cook was one of the pioneers of truth in this place, having long been indentified with those that believe in the second coming of Christ to establish his kingdom and reign over the nations of the earth, the mortality of man, and consequent unconscious state of the dead. He was instrumental with others in organizing a church at Plains in 1875, and soon after of building a neat Chapel to meet in, in which they have held meetings ever since. The church has lost a faithful and efficient member. He being elder of the church his loss will be very much felt, having taken place in just two weeks after the death of his son John E. Cook, who was pastor of the church, whose loss is also severely felt by the entire church, but they sorrow not as others who have no hope, for they died in the triumphs of faith in the resurrection to eternal life. The funeral sermon was preached by the writer to a large and attentive audience from 2 Sam. xiv. 14, showing the condition of man in death and the means provided for their resurrection. T. FINN.

STOCKTON, Kan.

*Editor Restitution:*

I have preached five or six times at Oyer since the debate, and yesterday, August 13, immersed two, Brother Wm. O. Robinson and wife into the name of Jesus Christ. We had good meetings and good attention paid to the word, and we anticipate more good resulting ere long to the glory of God in the name of Jesus Christ, pray for us. We remain your brother in hope of eternal life in the kingdom of God.

JOSIAH M. FINN.

The Church in Michigan will hold its next Quarterly Conference (D. V.) in the school house at Cost's Grove, Barry County, commencing Friday evening, Sep. 29, at 7 o'clock, and continue over Sunday. Cost's Grove is in the s. w. corner of Woodland Tp., and seven miles n. e. of Hastings. Strangers coming with teams will ask for G. W. Coste. Those coming by rail will come on the Grand River Valley R. R. and leave the cars at Hastings. Trains will be met by teams to convey parties to the meeting on Friday as follows, going east at 1:40 p.m. going west at 2:22 p. m. Able speakers will be in attendance, and a cordial invitation is extended to all to be present and hear the truth.

HERBERT MILLER, Sec.

# Poetry.

The Advance.

## IN THE LONG RUN.

ELLA WHEELER.

In the long run fame finds deserving man;
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretense, anointed, goes its way.
There is no Chance, no Destiny, no Fate,
But fortune smiles on those who work and wait,
In the long run.

In the long run all godly sorrow pays,
There is no better thing than righteous pain;
The sleepless nights, the awful tears-crowned days,
Bring sure reward to tortured soul and brain.
Unanswered joys enervate in the end,
But sorrow yields a glorious dividend
In the long run.

In the long run all hidden things are known;
The eye of truth will penetrate the night,
And, good or ill, thy secret shall be known,
However well 'tis guarded from the light.
And the unspoken motives of the breast
Are fathomed by the years, and stand confessed
In the long run.

In the long run all love is paid by love,
Though underlined by the hearse of earth;
The great eternal Government above
Keeps strict account and will redress the wrong.
Give thy love freely; do not count the cost;
No beautiful a thing was never lost
In the long run.

# Communications.

## THE GOSPEL UNDER VARIOUS ASPECTS.

### "The Gospel—How that Christ Died for Our Sins," Etc.

"Without shedding of blood is no remission," is the apostolic dictum regarding the sacrifices under the law in relation to forgiveness; and Jesus said, concerning the shedding of his own blood: "This is is my blood of the new covenant, which is shed for many for the remission of sins." That the just should die for the unjust is incomprehensible to many, and even to some who claim the name of Christ; but however it is to be explained, it is not only a truth, but a gospel truth—glad tidings—good news. An intelligent, well educated, well-disposed man, who claimed to be a disciple of Christ, but who stumbled at his doctrine, said he would acknowledge no authority in regard to any doctrine but the word of God himself. But he was not aware that the Master he professed to serve had said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him might not perish but have eternal life;" and again: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem;" and again: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Truly does Jesus say: "Thus it is written;" for we read: "It pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see seed, he shall prolong days. And the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors." Isa. liii. 10–12. Those who cavil at the innocent suffering for the guilty, affect great regard for the divine justice, but seem to forget that justice is not the only attribute of Deity, and that there is such a thing as generosity. Nay more, they seem to be unaware of the grand truth that, in a remedial point of view, where the morals of the beneficiaries is an important consideration, the exercise of generosity is far more influential than the exercise of justice. So that, even from a rational point of view, God's plan is well fitted to secure the ends in view.

But it is highly probable that the doctrine commonly held on this subject has much to do with the objection referred to. So much suffering endured by the substitute for so much sin committed by the sinners. The following extract from *Christ is All*, by the Dean of Gloucester, is a fair sample of what is held and taught:—"What then occurs? See Jesus crushed to the earth beneath the load of anguish. Each bleeding pore proclaims that more cannot be borne."

"But whence is the God-man's mighty agony? The fire of heaven's wrath has fallen on him. Vengeance has seized its prey. He undergoes the every pang which would have tortured his redeemed if they had tossed in hottest flames for ever. The fire burns, the anger rages, until each sin has infinitely suffered what it infinitely earned. No fuel then remains. All is consumed. The fire dies. The wrath expires. Hark! Jesus utters the wondrous word, 'It is finished.'" One article in Dean Law's creed is: "I believe in the forgiveness of sins," but it is difficult to see how, if he considers himself one of "his redeemed," whose "every pang" has been "undergone" by Jesus, he can believe in the forgiveness of his sins. If God's "anger raged" against Jesus "until each sin infinitely suffered what it infinitely earned," where is there any room for forgiveness? Is not forgiveness a free gift bestowed without any mercantile equivalent being exacted in exchange? Does a creditor, who has been paid in full by a surety, inquire for a moment that he forgives his debtor? And again, To whom is the sinner's gratitude due? He may feel grateful to his substitute, but how can this feeling be evoked towards that relentless Being who made the fire of heaven's wrath to fall upon Jesus," and whose "anger raged until each sin infinitely suffered what it infinitely earned?" Is it surprising that intelligent minds, whose ideas of Christian atonement are derived from such pictures of divine justice as this extract presents, should seek relief in partial or entire scepticism in regard to the Bible?

The true idea of substitution is not suffering for suffering, but death for death; and that not the death of a separate substitute for each sinner, but the death of one for all—"Christ died for our sins." "The wages of sin is death;" but the death of the entire human race would not constitute an infinite idea. But Dean Law holds that Christ suffered infinitely, and possibly he also holds that he might have suffered infinitely even though he had not died; for that which rendered his sufferings infinite, though of temporary duration, and followed by death—namely, his divinity—would render them infinite although they should cease and he continue to live. But how could his divinity render his sufferings infinite, when, in the nature of things, it was exempt from any participation in suffering or death? If infinity were an element of the sacrifice of Christ, derived from eternal torment as the penalty of sin, it is difficult to see why Dean should not go the length of holding the necessity of eternal suffering on the part of the sinners' substitute.

These remarks are offered to show the worthlessness of such abstract speculations as infinite sin and infinite suffering, and the value of those plain Scripture statements regarding the penalty of sin. From Genesis to Revelation, it is death—literal death—a returning to the ground whence man was taken. The ancient sacrifices were well fitted to impress the offerer with the fact that his life had been forfeited, and that God required a continued acknowledgment of this. Much more the "one offering" of the Christ; for "if one died for all, then were all dead." And the true believer feels that it is not future happiness only that he needs from Christ, but actual existence — absolute life — without which all other blessings are impossible. This is the true evangelical doctrine; for it strips the sinner of every possession, and makes him dependent on the Savior for everything.

As of old, so now—"the preaching of the cross is to them that perish foolishness." They stumble at that stumbling-stone, not knowing that the foolishness of God is wiser than men, and that "it pleased him, by the foolishness of preaching, to save them that believe."

But the cross was not preached till its victim had been restored to life again. What a deep significancy is here! It is hardly conceivable that any power in heaven or earth could have induced the apostles to preach a dead Christ to Israel, or to the world. Nay, more, they were not even required to preach a living Christ, while he lived "a man of sorrows, and acquainted with grief." They preached the coming kingdom; and while doing so, they were charged by their Master "to tell no man that he was Jesus the Christ." And as to the cross, although they were plainly told that it should be the instrument of his death, "this saying was hid from them." But after the event, and after his resurrection from the dead, his receiving all power in heaven and in earth, his exaltation to the heavens, the angelic assurance of his return, and, above all, the descent of the Holy Spirit according to his recent promise—they boldly proclaimed his death, resurrection, and Christship—"This same Jesus whom ye have crucified, God hath made both Lord and Christ." Thus it was after "by his own blood he entered into the holy place," that "the blood of the cross" became a subject of public preaching, and was thus superadded as a new element of that "gospel of the kingdom," which had been made known by Jesus and his apostles, in "the days of his flesh."

The gospel has not escaped the corruption which has overspread other truths of Christianity. The current doctrine is that this latter element—the blood of the cross—constitutes the entire gospel of Christ. The peculiar glory of Jesus as the Messiah, the Lord's Anointed, and that kingdom of his father David, promised to him of old—are almost universally ignored as Bible truths; and even where thus recognized, are in the majority of cases denied a gospel character. How hard it is to come to the knowledge of the truth! and often harder still to estimate truth at its true value, even when we have found it. True, it is "precious blood," yet it is "the precious blood of Christ," who is himself precious, as Peter testifies—"Unto you, therefore, who believe, he is precious." And in whatever aspects of his character and offices his preciousness appears, surely no one will deny it to that official Messiahship of which the apostle says: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Here the most momentous results are suspended on the belief that "Jesus is the Christ"—even "having life through his name." He must indeed be precious to them who believe. But what is he to the unbelieving? "But unto them who are disobedient," continues Peter, "the stone which the builders disallowed, the same is made the head of the corner; and a stone of stumbling, and a rock of offence, even to them who stumble at the word, being disobedient." May we all be persuaded to give ourselves no rest until Christ to us is precious, and so avoid the stumbling of those who are disobedient; for "the Lord Jesus shall be revealed from heaven—taking vengeance on the [them] that know not God, and that obey not the gospel of our Lord Jesus Christ."

J. CAMERON.

*Editor Restitution:*

In this communication I propose to show how either ignorance or doctrinal prejudice, or both, has warped the translation and obscured and perverted the thought of one or two passages of the Scriptures of the New Covenant; and I will premise by saying that as I understand the general teaching of the Scriptures, God has conferred upon every living human being an allotment of natural life, and is holding out a conditional offer through the gospel, of another allotment of spiritual life to such as shall be accounted worthy to receive it, and those who are accounted worthy, and do receive it, are said to have a κοινωνια with God the Father, and his Son Jesus Christ. See 1 John i. 3, and the last verse of the last chap. of 2 Cor.

The reader will perceive by reviewing verses 1 and 2, of this chapter of John, that he is speaking of eternal life, and the manifestation of it in the word of God meaning all that the phrase implies, inclusive of the living word, Jesus Christ. Then he goes on in verse 3 to say "That which we have seen and heard we declare unto you that ye also may have (what?) with us; and our (what?) is with the Father and with his Son Jesus Christ."

In answer to this question "what" our translators have said "fellowship," both in this passage and in the one quoted from 2 Cor. Now let us see what a fellowship is. Is marriage a fellowship? No. But this word is used to illustrate the relation of the spiritual bride to Christ. Is brotherhood a fellowship? But the saints are all said to be Christ's brethren. Is sonship a fellowship? But the saints are all said to be the sons of God. Is heirship a fellowship? But the saints are all said to be heirs and joint heirs with Christ of an inheritance, this inheritance being eternal life and all that belongs to it.

No, marriage, brotherhood, sonship, heirship, all imply something far more than mere fellowship, although including the idea of fellowship. Do I speak of my wife, or my son, or my father, or my brother, or my joint-heir as a fellow? No, they are all partners of participants with me in something. Fellow and fellowship are words of very broad application and degenerate frequently into terms of opprobrium. Not so with partner and partnership. We may fellowship with the world; but we partnership with but few. Fellowship is a matter of sympathy or sentiment principally; partnership a question of common interests, purposes, principles, and aims. I fellowship with a person; why? If asked I could not tell perhaps. He pleases me I should say no doubt. I enter into partnership with a person because he have common purposes, principles, aims or objects in view, and our interests, so far as this partnership is concerned, became mutual and common.

Fellowship, then, does not properly translate this word κοινωνια but "partnership" or "a common participation" does, and is the classical use or meaning of the terms. This same term is translated in passages relating to the Lord's Supper "communion." Neither does this word convey the idea of the original. We are not told to commune with the bread and wine, but to partake of them as symbols which are to remind us of the Lord's death and broken body until he come, and implying still more that by faith we have become partners or participants in his suffering, reproach and glory; or as John designates it in one phrase, the eternal life.

Let us consider some of the terms which give the relation of individuals to each other, and first the most general κοινωνος, an assemblage or gathering, more specific εκκλησια meaning a called out assemblage. Still more specific συναγωγη where love limits the association. Still more specific κοινωνια an association or participation where interests are to some extent mutual; as for instance, the general interests of any craft or trade or line of business. All fishermen, for instance, or all hardware merchants, or all farmers, have or each of these classes have certain common interests, which constitute each class separately into a κοινωνια, finally a still more specific term is there, κοινωνος namely, signifying the coming together of two or more individuals into a joint-relationship, based upon a common purpose, aim, object, or hope, and known by the common *sense* term of a partnership.

To illustrate the classical use of these last two terms, I will call the reader's attention to a passage in Luke v., where they occur as business terms and where their meaning is obvious, even to the casual reader.

In *verse 7, after* recounting the circumstances of the miraculous draught of fishes, and when Simon Peter and his partners saw that their net was about to break, they beckoned to their μετοχοις (associates, fellow-fishermen) in the other boat to come and participate or take hold with them, which they did.

Now in verse 10 it is stated how many of all those who participated in this matter were partners; viz: Simon Peter, James and John, and the word used to express this relation is κοινωνοι. So if κοινωνος means a partner, κοινωνοι, the word which represents the relation existing between κοινωνος or partners, must be a partnership. *Quod erat demonstrandum.*

So much for the rendering "fellowship" in the first passage quoted—1 John i. 3. Now let us consider the propriety of the rendering "and the communion of the Holy Ghost," in 2 Cor. xiii. 14.

I suppose all understand this verse to be an invocation, and that the apostle intends to invoke a three-fold blessing upon the church at Corinth to which he is writing. Now the translation of the King James version puts the apostle in the attitude of invoking this blessing from three persons, viz: the Lord Jesus Christ, God, and the Holy Ghost. Is this what he says and means in the original Greek? By no means. What he does say and mean is to ask a threefold blessing from one person, as a source God, and that it may come through the appointed mediator, one Lord Jesus Christ, and that it may take the threefold form of grace, love, and Holy Spirit, with all that these terms imply. Grace means good-will. But the good-will of our Lord Jesus Christ is an infinite thing as compared with any ordinary human good-will. So God's love as compared with any human love. Now any human good-will or human love would be manifested in a human way, and according to the laws which regulate the human mind and heart. But as we are told God thoughts and ways are higher than man's ways and thoughts as the heavens are higher than the earth, and by this Scripture teaches that what is meant is that God thinks and acts spiritually, or according to the laws of spiritual life and nature, while man by nature thinks, feels, and acts according to the laws of his human nature. Hence the necessity of his regeneration.

Paul says "The natural man cannot apprehend spiritual things," meaning by "the natural man" the unregenerate man.

Now then the blessing that he invokes in this passage is that this "good-will" and "love," and regenerating power of Holy Spirit may be with them, and retranslating the whole passage it would read, "The grace of the Lord Jesus Christ, and the love of God, and the common participation (or partnership) in the Holy Spirit be with you all."

The grammatical construction of the sentence is as follows: χαρις grace, αγαπη love, and κοινωνια common participation, constitute a compound subject of the intransitive verb ειη third person, imperative present understood. "of the Lord Jesus Christ" adjunct modifying "grace;" "of God" adjunct modifying "love;" "in the Holy Spirit" adjunct modifying the word "κοινωνια," "common participation" (or partnership); "μετα παντων υμων" "with you all" an adverbial adjunct of manner modifying the verb ειη understood.

The first adjective adjunct is what the grammarians denominate genitive possessive; so also the second adjective adjunct; the third adjective adjunct however, is an entirely different construction, and herein lies the secret of the error in the King James rendering. This is a genitive of sharing, as defined in Rule 10, of *Crosby's Grammar*, and as illustrated under paragraph 367, section 1, where the reader will find quoted the following passages from the classics illustrating the use upon which the rule is based, and first two containing the very verb from which this verbal noun κοινωνια is derived.

Following another general rule the verbal noun takes the same construction and governs its modifying noun in the same case, and according to the same rule as the verb from which it is derived.

The other passage contains also the verb μετεχω from which the verbal noun μετοχοις is derived, the other term for "participation," which we have been commenting upon. The passages are as follows:

εγω δε κοινωνος ειμαι—may I be a participant (or partner) in this fortune.

κοινωνοι παντων — partners in all things.

τον αυτον μετεχειν—to share in the dangers.

Now in regard to the proposition μετα with the genitive in the adverbial adjunct μετα παντων υμων, and in the similar adverbial adjunct in the other passage in 1 John i. 3, viz: μετα του πατρος και μετα του υιου αυτου Ιησου Χριστου, see Liddell & Scott's Lexicon, under definition of the term μετα, remark and example on Genitive with μετα in connection with an intransitive verb denoting community of interest. This case exactly, and an additional argument in support of the correctness of the previous construction and rendering.

I will say in closing, that this rendering and this argument, I fully understand, strikes at the foundation of the doctrine of the trinity, as it is commonly understood and taught in all our so-called Orthodox churches, and I think it is high time that its absurdity and inconsistency with the truth of the Scriptures was critically exposed.

Much more might be said on this very important term κοινωνια, but I forbear, and will close by referring the reader and scholar to one other passage simply, well illustrating its use and bearing upon this subject of "partnership in the eternal life," viz: 1 Cor. x. 15–21 inclusive.

CHAS. GARDNER.

### To the Brethren and Sisters in Grand Rapids, Michigan.

*Dear Brethren and Sisters:*

I was glad to see your reply to my letter, through Brother Hoyt, in THE RESTITUTION. I am glad that you so much appreciated my effort, and also for the kind criticism you made. I am not pleased that we differ from each other on the subject. But since we do differ on some points contained in my letter, I am glad that you expressed your views so freely, as a comparison of our different views, is the proper and legitimate way to become one in our judgment. How else can we become one? The true view is always harmonious. Whenever we have different views of the same thing we need to be corrected; the truth is always the standard of Christian union. If we would be perfectly joined together in the same mind and in the same judgment, we must compare the views in which we differ. We should always strive to be one as Christ and the Father are one. Let us not contend for the mastery, but let us strive together that we may be one in the faith of the gospel. However widely we may differ on any given point, let us not be discouraged. If we are persistent in our search for the truth, and teachable, and as willing to hear, as we are to be heard, we may yet be of one mind, and of one judgment on all important things pertaining to the faith of the gospel.

Will you now allow me to ask a few questions concerning your criticism? Do you understand that God is the Savior of all men in the same sense that he is the Savior of them that believe? Then it must be in a different sense. Was not Noah and those that were with him in the ark saved alive, while the rest of the world perished? If God is the Savior of all men in some sense, is not this one salvation? If he is the Savior of them that believe in another sense, is not this another salvation? Does not bodily exercise pertain to all men in this life? Is it not profitable only for a little while? Are not all men saved during this life by the shining of the sun, and the falling of the rain, and the fruits of the earth? Are men required to be good or bad in order to share in this salvation? Then, in this sense is not God the Savior of all men for a little while?

Is not the special salvation limited to those who are godly? Is not the great advantage of this salvation over the salvation of all men, because it promises life in the world to come, contrasted with the salvation of all men for a little while?

You express regret that you are obliged to differ with me on 1 Cor. xvi. 23, "For as in Adam all die, even so in Christ shall all be made alive." Are all men in Adam? Are all men in Christ? Does not all men in Adam die because they are like him, because *he is their representative head*, and because they are sinners? Even so, will not those who are in Christ, of whom he is the head, and who are righteous as he is righteous be made alive? Will not all in Adam die? and will not all in Christ be made alive? Does Adam represent all men? Does not Christ represent all who are in him? Is not Christ the first-fruits of the harvest of the dead? Is he not the first sheaf of the harvest, the first-born from the dead, the first-born among the brethren, and the first-born of those who shall become the children of God, being the children of the resurrection? If the first sheaf was wheat, can it represent any thing but wheat?

Does not the resurrection belong to the gospel? Was not the gospel preached to Abraham? Which of the promises made to Abraham, promise a resurrection to any but Abraham and his seed? Then, may not my interpretation of this passage be the right one?

Yours striving to know the truth,

JOEL A. SIMONDS.

# Youths' Column.

### Care for the Little Ones.

Gather them close to your loving heart—
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones to the nest.

Fret not that the little ones' hearts are gay,
That their restless feet will rest
There may come a time to the icy and by
When you'll sit in your lonely room and sigh
For a sound of childish fun.

When you'll long for a repetition sweet,
That sounded through each room,
Of "mother!" "mother!" the dear love-calls
That will echo long in the silent halls,
And add to their stately gloom.

There may come a time when you'll long to hear
The eager boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering overhead.

When the boys and girls are all grown up
And scattered far and wide,
Or gone to the undiscovered shore
Where youth and age come nevermore,
You will miss them from your side.

Then gather them close to your loving heart,
Cradle them on your breast,
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones to the nest.

### Poor Girls.

The poorest girls in the world are those who have never been taught to work. There are thousands of them. Rich parents have petted them; they have been taught to despise labor and depend upon others for a living, and are perfectly helpless. If misfortune comes upon their friends, as it often does, their case is helpless. The most forlorn and miserable women upon earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round; the rich are very likely to become poor and the poor rich. Still to labor is no disadvantage to the rich and is indispensible to the poor. Well-to-do parents must educate their children to work. No reform is more imperative than this.

### Boys, Be Neat and Tidy!

"When I was six years old," says a well-known merchant, "my father died, leaving nothing to my mother but the charge of myself and two younger sisters. After selling the greater part of the household furniture she owned, she took two small rooms in W—— street and there, by her needle, contrived in some way—how, I can not tell, when I recollect the bare pittance for which she worked—to support us in comfort. Frequently, however, I remember that our supper consisted simply of a slice of bread, seasoned by hunger, and rendered inviting by the neat manner in which our repast was served, our table always being spread with a cloth, which, like my good mother's heart, seemed ever to preserve a snow-white purity."

Wiping his eyes the merchant continued:

"Speaking of those days reminds me of the time when we sat down to the table one evening, and my mother had asked a blessing of our Heavenly Father on her little defenceless ones in tones of tender pathos that I remember yet, she divided the remnant of her loaf into three pieces, placing one on each of our plates, but preserving none for herself. I stole around to her, and was about to tell her that I was not hungry, when a flood of tears burst from her eyes, and she clasped me to her bosom. Our meal was left untouched; we sat up late that night, and what we said I can not tell. I know that my mother talked to me more as a companion than a child; when we knelt down to pray, I consecrated myself to be the Lord's and to serve my mother.

"But" said he, "this is not telling you how neatness made my fortune. It was some time after this that my mother found an advertisement in the newspaper for an errand-boy in a commission-house in B—— street. Without being necessitated to wait to have my clothes mended, for my mother always kept them in perfect order, and although on minute inspection they bore traces of more than one patch, yet on the whole they had a very respectable air; without waiting to arrange my hair, or clean my shoes, for I was obliged to observe, from my earliest youth, the most perfect neatness in every respect, my mother sent me to see if I could obtain the situation. With a light step I started, for I had long wished my mother to allow me to assist her.

My heart beat fast, I assure you, as I turned out of W—— into B—— street, and made my way along to the number my mother had given me. I summoned all the courage I could muster, and stepped briskly into the counting-room, and made known the object of my calling.

The merchant smiled and told me there was another boy who had come in a little before me, whom he thought he should engage. However, he asked me some questions, and then went out and conversed with the other boy, who stood in the back part of the office. The result was that the lad who first applied was dismissed, and I entered the merchant's employment, first as an errand boy, then as a clerk, afterwards as his partner, until death, when he left me the whole of his business, stock, etc. After I had been in his service some years, he told me the reason he chose me in preference to the other boy, was because of the general neatness of my person, while in reference to the other lad he noticed that he neglected to be tidy. To this simple circumstance has probably been owing the greater part of my success in business."

# Sententious.

Genius can never despise labor.

A clear head is desirable, but a clean heart is essential.

The secrets of life are not shown except to sympathy and to likeness.

Every noble crown is, and on earth will forever be, a crown of thorns.—*Carlyle.*

He who wants to do a good deal of good at once will never do any.

Poverty may excuse a shabby coat, but it is no excuse for shabby morals.

Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!
—*J. G. Whittier.*

Whosoever passes a hard censure upon another man's life should presently make use of self-examination, and inquire what his own is.

How independent of money peace of conscience is, and how much happiness can be condensed in the humblest home.

To rejoice in others' prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.—*T. Edwards.*

While thy heart shall flow outward
To gladden and bless,
The fount at its centre
Will never grow less.
—*Prof. Thomas C. Upham.*

I know of nothing to give unfailing moral energy to the mind but a living faith in a Being of infinite perfections, who is always with us to aid, strengthen, reward, reprove, chasten, and guide to immortality.—*Channing.*

One yet unfinished story
Is reading all to-day:
To God its greatest glory,
To us the greatest bliss.

Home is not a name, nor a form, nor a routine. It is a spirit, a presence, a principle. Material and method will not and cannot make it. It must get its light and sweetness from those who inhabit it.


THE AGE TO COME

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—AS WELL AS THE—

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## Poetry.

Appeal.

### ONLY WAIT.

When the spirit, worn and weary
'Neath its daily load of care,
Finds the pathway long and dreary
And the burden hard to bear,
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then in accents soft and cheering
Patience whispers, "Only wait;
For a brighter day is dawning,
Joy awaits us in the morning,
In the beauty of the morning—
Only wait."

O sad hearts, whose countless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, ill wounded spirit
By the cross of life weighed down;
Those shall rarely earth inherit—
Bear the cross, and win the crown;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

## Selections.

Age to Come Herald.

### MRS. DAVIS AND HER MISSION.

Leaves from My Journal.

There is a line of steamers from New York to Jaffa, direct from New York to Marseilles, then direct from there to Jaffa. Fare—3d class, $48. Any one coming that way must bring bed, canned meats, fat, good butter, cheese, teas, teapot and dishes, then they are all right.

Forty more of the poor Gadites came yesterday. They need our care. I think I told you these people are of the tribe of God; they have been in Arabia since the time of dispersion, I think. They have been terribly persecuted. The Scriptures are literally fulfilled now; as we see the lame, halt and blind, are actually brought on litters to Jerusalem. Some poor things have died on the way, but they met with a kind and cordial reception here. The Russian Jews are better off; they have more means, and they have brought some nice horses and carriages. The return of the Jews is the only theme talked of here now, and you will say that is enough, as it is the greatest event that has occurred in their history.

June 6. The Americans are feeding 76 Jews daily; most of them are ill, having been in quarantine eight months. They say there will be millions of Jews coming soon. They see the end has come. They are the people I want to see, for they will do something. The editor of the *Gazette* has gone to Constantinople. He is totally blind; yet he will accomplish much. I tell you, these Jews have the do in them. I have a good chance to observe and learn the character of these people.

The people are greatly alarmed at the news from Egypt, and are coming to me for the Perihelia papers. I wish I had one of those books on Perihelia, *The Coming Catastrophe*.

Tell Mr. Fuller the dogs have nearly all disappeared from Jerusalem. No one knows where they have gone, and nobody cares, as no one owned them. Mohammedans have a terrible hatred for dogs.

There is an English lady here who thinks she has a mission to the Jews. She buys tracts and Testaments, and goes round giving them to the poor, hungry people, who care nothing for them. I told her that her course was foolish; that starving people wanted bread instead of books; and she finally thought so too. I think this kind of missionary work is about ended here. If they knew these Jews as well as I do, they would be leaving before they came. Who can abide these days?

Tomorrow I shall go to the soup kitchen to see our poor Gaditos eat their dinner. They fasted three days for their poor Russian brethren. When Mr. Steinhart told me they fasted, I laughed at the idea of their fasting, when they fast most of the time. What wonderful endurance these people have. I told Mr. S. I hoped he would not get discouraged in the good work; he answered never. He says he never was discouraged, and, poor fellow, he has had heavy burdens laid on his youthful shoulders.

Jerusalem is really the most unromantic country in the world; it takes the romance all out of one—it is very real. I thought I was a little romantic, but it is all gone here. Well, that is good; I don't believe there ever were any novels written in Jerusalem. I think when Christ raised the dead they arose and ate their dinner, like sensible people, and they always will. After a stay of six months here we think of the resurrection as of people who will come and go about their business, as they should. How glad I shall be when they come.

I must now go to the soup kitchen and see the poor Jews eat the soup prepared by the Americans.

I have just returned from the soup kitchen; it was a scene worth seeing. To see these dear people who have suffered such terrible persecutions, so calm, so courteous and dignified. Everything, even the smallest act, is done with order and discipline; it seems to be characteristic of the nation. I like to sit and watch their movements, they are very cleanly. Just the people, I should think, God would commence his kingdom with. We consider it is a very great honor to Americans to be permitted to sacrifice for them. Perhaps an article in the *Herald* might bring us a few dollars. It seems as though some would make a little sacrifice for this noble object. Tell Emeline to go to the churches and beg for us. A greenback dollar will go here; let them come. Tell Mr. Marcus to send to Steinhart; his address is: B. STEINHART, Teacher of the Jewish Orphanage, Jerusalem, Palestine. I am sure that if he could see the sacrifice that he is making he would.

I think we shall see lively times soon. We are watching Egypt to see what God will do there. The Jews are all stirred up in Europe, and they are looking in the right direction. My neighbor is moving to Bethlehem today, for the summer; I shall go often to see her. I will walk over early in the morning next week, and remain all night, when we will visit Urtos. I will give you a description afterwards. I am looking forward in hope.

The wheat crop is the largest this year that has been known for one hundred years. I have been reading the last thirteen chapters of Ezekiel with a new understanding. How can people spiritualize this wonderful prophecy all away, as they do? The Jews have quite a good knowledge of the promises. The nation of Israel are the people who will fulfil them; and God will take care that they shall be notified in due season. As these Gadites have been so miraculously, I will tell you more about them, as we are informed by the Rabbi. It appears they have been settled in Arabia ever since their dispersion. Ezra went down to persuade them to come up to Jerusalem, as the temple was rebuilt. They said, "Why should we go up until a permanent temple is built?" They therefore remained until now. About ten months ago they were stirred up to come; the women fell on their knees praying their husbands to go to Jerusalem. The Rabbi says they acted like mad people. About ten years ago a false Messiah arose among them, and they say if it had happened now they should certainly have followed him. They left their homes, fleeing with just what they could take in their hands.

Our new Consul is coming next week, and this is good news indeed. We are all rejoiced; they say he is a good man.

Mrs. Brinton went with me to walk this evening at 4 o'clock. We walked about and lost our way; Mrs. B. was rather dismayed, but I climbed over a wall and found myself in a gentleman's garden, among a group of ladies and gentlemen, who seemed not at all surprised at my precipitous appearance among them; on the contrary, they greeted us cordially, and as they suspected the true cause of our embarrassment, they led us out, after filling our hands with fruit and flowers. I wish you could see these beautiful gardens, they are simply luxurious. It is astonishing what a little labor will do here.

Ten years ago, a Jew dared not lift his head when a Turk passed him; now it is certain that if a Turkish officer enters a Jew's shop he will kick him out, and he must submit.

I have just learned from Mr. Kyut that the English Vice-consul at Jaffa has gone to Constantinople to confer with the Porte in relation to the emigration of the Russian Jews to Palestine. How the world is stirred up! Mr. Moore, the English Consul, received a new paper from England, called *Jerusalem*; he will bring it to me. He tells me that the Sultan is favorable to the colonization of Jews in this land.

June 13. I hear this morning that the Sultan opposes the colonization of the Jews in Palestine; but we think they must come, unless we are mistaken in the time. I should think England would interfere, and I think she will.

Please tell Mr. Marcus his card was received; I will write him next mail.

We have summer weather now, which is more agreeable. Our houses are never hot.

If any one will bring a machine to refine salt in this country, he will make a fortune; it is the best thing one can do.

My mind is agitated this morning about the news, and I will write no more, hoping to have more cheerful news next time.

We get mail now three times a week instead of twice, as before.

God bless and keep you all to his kingdom.

June 20. I hardly know how to write to you this evening. I suppose you have heard of the troubles in Egypt ere this, and I believe the true state of affairs is more likely to reach you than us. (This was written before the bombardment of Alexandria.) The rumors are very conflicting indeed. No papers are allowed to be sent here at all. The Consuls, even, know nothing. I saw Mr. Moore, the English Consul, yesterday, and he could tell me nothing certain. I hear today that the Consuls are to meet, and will ask the Pasha to meet with them, to see what means of safety can be devised. It is evident that the Consuls, and also the churches and convents, are alarmed. The Jews seem to be the only ones who are quiet. What will come I do not know. It is the same spirit all over the world, I think. But in Mount Zion there is to be deliverance. Two thousand Jews arrived at Jaffa, yesterday, from Alexandria; many are coming every day.

Today, Mr. Steinhart came to us and said he had a letter from Jaffa, asking aid for a poor family of persecuted Jews from Russia, who had lost all their means. He said they were shoemakers and required a little stock to commence with. Mr. Rudy said, "I will give two Napoleons;" Mrs. Brinton said she would give one, and I gave one. Mrs. Page, who was present, had said, "We will pray over it." I said, "We may as well pray now;" and I did pray, and was inspressed to add my "mite." Thank God! I am able to deny myself of many things that I think I need, and give a little. I never was so happy in giving before, and all the Americans are the same. They are doing great good here, and I think they are the kindest people I ever saw; they visit the sick, nurse them and provide for their wants most wonderfully. Mr. Spofford says he prays that this trouble will not blow over, as he fully believes it is the last days. I wish I could know what you think about it in Boston. What is Russia doing at this time? Yesterday I received a letter from a great farmer in California, who wants to come here to buy farms; also one from a reader of THE RESTITUTION; I will answer.

June 21. We hear from some Jews who have escaped from Egypt, that 2,000 people have been killed. I think most of the Jews have escaped. I feel like the rest that the end has come, and we must look for terrible things. What will our Government do? What will England do? What will Russia do? We shall see. Don't worry about us. God will be the strength of his people. I hear the Catholics are arming themselves. They have the most treasure laid up here.

A Jew and his wife were murdered a few nights ago in their house, by three men in masks, near the Mosk of Omar. It was supposed the object was robbery at first; but since it has become evident that robbery was not the object. It has caused much excitement, and our Consuls are alarmed. We shall soon see what action they take. The Pasha is Mohammedan, and heretofore he has consulted with the Consuls, but in this crisis we know not what may take place.

You ask me if I am in my own hired house. Yes, and it is all right in summer, cool and nice, and as safe as any place, as I am under British protection. I am glad our new Consul is coming tomorrow; this is in season. I wrote you that the check for $50 came, also the bill of lading for the ton of goods sent. I thank all the friends who have thought of me. Tell Mrs. Konorson that there is no Swedish baker here, the bakers are all German as far as I can learn. There are two principal ones, Mr. Lenthall and Mr. Backer.

I hope some one will come in September. A rich Jew came yesterday; he will buy land. God is working in his people. I don't feel like writing today, we are a little excited, but all is well. The Arabs are very friendly. The crops are very abundant. Our soup kitchen is provided for, thank God.

June 28. No letters from America this week. Well, I have much to say, but little time today. Frank has been sick with Syrian fever twenty-one days, but is better now; his mother is very weary. Poor Mrs. Brinton has many trials, but all is well. The news from Egypt is bad, and the poor Arabs here are in great fear. No one can see through the complications, but it is the opinion of all that "the time of the end has come." Both Jews and Christians see this, and are greatly impressed with the fact. I have no fear. As a Jew friend said last night, "It is no use to run away, God can find me in the heights or depths." All Jews that I have seen say, "Messiah is coming." How strange!

Last week I was called to see a poor Jewish family in the evening. I went to the house, or room, and found there three little boys; they were alone. They told me, through the interpreter, that their father was a merchant in Russia; that he had been robbed, persecuted, and fled to this city for refuge; that their father and mother had been absent nearly all day looking for food and work. I was astonished at what I saw; those beautiful little children alone, without anything to eat.

I searched the room; not a morsel of food was there; in looking about I found a young babe in a tray. I was shocked at first, as I thought it was surely dead; but it spread its little eyes and smiled. By its side lay a bottle half filled with water. These children had not tasted food during the day.

Taking my dragoman, we went to the shops, which had not closed, and got some bread, cheese and milk, with which we returned. After a few minutes the father and mother came in with nothing. Words cannot describe the scene that followed; they told me they must leave the room in two days, as they were unable to pay. Thank God! I had money enough to pay the rent for one month, which was done, and they rested that night.

The father is a beautiful Jew, also his dear wife is very handsome. They will get employment in time, but they are strangers and know not what to do. Today, while walking the street I met them. Their faces were radiant with delight. They took me into a shop where there were half a dozen Jews; they had evidently heard the story of their suffering, and came to me saying, in German, "God bless you!" and pointing up exclaimed, "Messiah is coming!"

This so overcame me that I nearly fainted. They brought me some wine, I drank and thought of the promise of the new wine in the kingdom. One of the women told me in Arabic, "You saved them." She said they had nothing.

You may imagine the scenes we are passing through in Jerusalem. I, an American and Christian, sitting with these poor outcast, persecuted and peeled people, with the same prayer, the same interest, weeping together! (Israel and Judah coming together.) Never before did such new and strange feelings and emotions move me. What a privilege it is to be able to share with Christ's brethren the little we have. How much suffering there is here! so many refugees from Russia and Egypt.

One of the richest Jews in Alexandria, we are told offered about $1,000,000 for his life, but it was not spared. Some Jews say that Messiah will come in two years; we think he will. What strange events are about to take place! We pray that God will open some hearts to send money for the relief of Jerusalem. Our friends have been able to keep the soup kitchen open thus far; it has been the greatest blessing.

Mr. and Mrs. Floyd are coming to stay in Jerusalem a few weeks; it will be pleasant for me, as they will stop in my house. Our Consul, Mr. Merrill, came last Monday; have not seen him yet.

We have no mail from Egypt, but we hear that many ships of war are there, among them American; we hope our Government will take some interest in this country.

We have answered many letters from people, asking about many things, but all must use their own judgment about coming. They can rest assured they will not find peace here at present. I shall not run; if God don't protect us here, he won't anywhere, and if we die it is well. Russia will come. The time of the end has come; fear is on every face, except the Jews and Americans.

July 5. Yesterday I was invited to meet Mr. Merrill and wife, our new Consul, who came last week. Found many Americans assembled to welcome him to Jerusalem. Mrs. Merrill is from Andover, Mass., where she had been acquainted with the wife of Mr. Davis' cousin, who had told her about me, and that she would meet me here. Our interview was agreeable to us both.

Mr. Merrill is a man eminently fitted, both by nature and education, for the position to which he is called, and he will doubtless command the respect of other nations. We dare not think what is before him, however, in these troublesome times, but our hope is in the God of Jacob; his promises are sure and steadfast.

Russian refugees, and also many from Egypt, are coming daily. Nearly all have come empty-handed, having left all behind when they fled. However, I have no fears. You probably hear more about the state of affairs in Egypt than we do here. There is no connection at present by cable.

The weather is delightfully cool day and night. Mrs. Merrill remarked that she was most agreeably disappointed in the climate, also in the appearance of the country, as she expected to see it looking much more dry and barren.

While walking the street yesterday, I came upon my poor friend David, whom we have assisted, as I told you; he was so glad to see me and Mrs. Brinton, who was with me. He told us that his family had no food; that the babe had no milk. We assisted him, and poor David was overjoyed at the prospect of food for his babe, and we gave him money to buy food for himself and family.

What shall we do for these poor people? It is so sad to see them, having been robbed and ill treated, and still suffering so much. God, who has so kindly cared for them thus far, will provide.

Frank is well now; he has been very sick. He would like to join a colony of farmers, which we hope to see this fall. I have answered all letters of enquiry as far as able.

Mr. Cummings, I wish you would write to the address of the following persons, and see if they will join in a colony and come about September. They can come cheaper, as they tell me that tickets can be bought at lower rates by taking a certain number. I wish you would write at once, and if these families decide to come, I can hire a house large enough to accommodate all for six months or a year, as they please. It will be necessary to hire a house and take time to buy and look about, and it is much cheaper to live together in one family. I leave it to you to arrange. There is a house now vacant near me, which can be had for $100 a year. There is room for six families.

I should judge these men are just fitted for the work. We have encouragement from our Consul, who will assist Americans in purchasing. He has spent three years in Palestine and understands the language and customs, which is a great benefit to purchasers. I shall also be of some service, perhaps. Should like to live on a farm myself. The country is lovely, all parts of it, and yields abundantly with proper treatment.

Mrs. John Stewart Henderson, 21 Park st. N. Hamilton, Ont; S. Goodrich, Farmington, Kan; J. W. Heath, Ashville, Ala; Wm. Platts, Fonthill, Ont; Wm. Dresser, Tipton, Cal; A. Robinson, bookseller and stationer, Bellville, Ont.

You had better write to all to start together. Perhaps there are others whose names I have not given.

MRS. A. E. DAVIS.

### IS THE HOLY WAR BEGUN?

When the signal is given it is expected that the followers of the False Prophet, Mohammedans everywhere, will begin what they call a "holy war." They are waiting for the signal. There is no one at present who is competent to give it, and that may be the reason why the outbreak is delayed. The truth is that the Sultan of Turkey, the nominal head-centre of Mohammedanism, is not in universally good odor, and it is quite probable that one of the first results of such a war would be the overthrow of his empire, the usurpation of power by some fanatical military leader, and the inauguration of a reign of anarchy, rapine and blood, such as modern times have not known. Turkey has been very contemptuously treated of late years: her dependencies have been stripped from her. Russia, Austria, France, England, have all had a hand in humbling and bleeding poor Turkey, until she lies before the world the most abject of kingdoms, the derision of the powers of Europe. Egypt is nominally subject to Turkey, but a foreign Government bombards her forts to protect her from her own subjects, and the world looks on, and heartily hopes that England will stay where she has gone with her guns, and maintain the Government of civilization in the land of the Pyramids.

It was not the purpose of the British Government to drive out the Turk from Egypt. But God disposes very differently from the purposes of man. And it may be that a great Christian power is to be established in Egypt at this critical juncture in the history of Islam. The rumors of "a holy war" are filling the East with apprehension. If it begins it will probably take the form of a general massacre of Christians by the Moslem hordes. They will seek to make progress westward. They must be met on the eastern border of civilization. And our belief is, that when such an enemy comes in like a flood the Lord will lift up a standard against him. It is not for a moment to be supposed that the light of the world is to be extinguished by an invasion of darkness; that the cross is to go down before the crescent in the latter part of the nineteenth century. Rather do we believe that, if this so-called "Holy War" is to begin now or within a few years, it will be the beginning of the end of Moslem power; it will prove to be the great battle to which history and prophecy, both, point, when the forces of truth and error, of light and darkness, of the cross of Christ and the powers of hell, will come into conflict. To this consummation events seem to be tending. Prophesying is very poor business for uninspired men to undertake, and we make no pretensions to the gift. But we are living in expectation of great events, and our eyes are turned toward the East.—*N. Y. Observer.*

## Letter Drawer.

CARTHAGE, Mo.

*To the Brethren of the One Faith, Greeting:*

It has been a long time since I have written through THE RESTITUTION to the scattered ones, and many wishing to hear from me, I have concluded to give a short sketch of my work since I come to Carthage. I arrived here the 11th of November last. Found my son, P. Binn, engaged preaching the glad tidings of the kingdom of God. That in Abraham's seed all the families of the earth shall be blessed. That according to Paul this seed is Christ and includes the church, for says Paul, If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 29. That from the fact that the seed by which all the families of the earth are blessed is not yet developed, the great and grand blessing promised lies still in the future, and will not obtain until the kingdom is set up; until Christ the head, the church the body, reign jointly on David's throne; and then commences the promised blessings of the families of the earth. This good news, this glad tidings of the kingdom in its connections constitute the gospel.

Finding our faith in these things a unit, we commenced meetings together in different parts to full houses and anxious listeners. In February, by request we went to Southwest City, Mo., and held over two Sundays, with much interest manifest; baptized one, and others would have obeyed the gospel had it not been for sickness. There is quite a number of warm-hearted believers in that place, and we had a good time.

We continued our meetings in different places until late in the spring. We then had to quit the field and go to work for food and raiment. We expect to take the field again by the first of November next, and to fill all calls for preaching within our reach. Hoping in the meantime the Lord will come very soon for waiting ones. So come Lord Jesus.

W. S. FINN.

Great things are not accomplished by idle dreams, but by years of patient study.

### ANNOUNCEMENTS.

The fourth annual Conference of the Church of God, of Western North Carolina, will meet at Concord Church on Cane Creek, Buncombe County, North Carolina, on Friday, September 1, 1882, at 3 o'clock p. m., and continue over Sunday. All are invited and especially preaching brethren. Those coming by railroad will stop at Asheville Junction, and if they will write to Brother E. M. Anderson, Ardun P. O., Buncombe Co., North Carolina, they will be met at the depot with conveyance to take them to the place of meeting.

E. M. ANDERSON, Pres.
R. M. SALTS, Sec'y.

*Crisis* please copy.

The Piedmont A. C. C. will hold its fourth annual session with the church at Beaver Creek, N. C., commencing Friday, Aug. 25, and holding over Sunday. Persons traveling by rail will leave the train at Hickory, N. C., and go via Lenoir. J. J. HARSHAW.

The Lord willing, the Christian Association of Iowa will convene at Gifford, Hardin co., Iowa, that place being at the junction of the Iowa Central and Toledo & Northwestern railways. It is to be a tent meeting, and commences Aug. 31, and hold over Sunday, and longer if the interest warrants. Brother C. C. Ramsey and other able ministers are expected. Churches will send delegates at the ratio of one for every ten members or fraction over five. A general turn out is desired as it is the annual meeting.

By order of the Board.

JOHN FITZ, Sec. pro tem.

The next general meeting of the Church of God will be held at Adeline, Ogle Co. Ill., commencing Thursday, Sept. 28, and continue over Sunday, Oct. 1. A general attendance is desired. By order of the

COMMITTEE.


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## TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Woodruff. Single copies 10c., seven for 50c., sixteen for $1.00.

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The Word made Flesh; or Jesus Christ, who is he? By Dr. J. H. Thomas, Pittsburgh, Pa. 8 pages, price 4cts. This is an article that appeared in "The Restitution" of July 5, 1882, put into tract form.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### REPORT OF A DISCUSSION.---No. 4.

July 22. Met again at 10 o'clock a. m. to discuss the following proposition, viz:

*Resolved*, That the kingdom of God or Christ has been in existence here on earth through this or the gospel dispensation; Elder Cobb affirms: I deny. Elder Cobb still assumes that the kingdom of God has been, and is now in existence during this world. He quoted Col. i. 13, "Who delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Of course claiming that we must be in it now if translated into it. I replied to this by showing that it was not in harmony with the general tenor of Scripture to assume that we were now in the kingdom by translation or in any way, shape or manner. And I showed by the Diaglott this to read, "Who delivered us from the authority of darkness and caused a change of sides for the kingdom of the Son of his love." And it was plain to be seen by this that only those who were in Christ had changed sides, or been converted from the kingdom of this world, for the kingdom of the Son of God. But although we have changed sides now, it does not signify that we are yet in the kingdom.

My opponent next read from Matt. xvi. 18-20, and assumed that the kingdom was in existence because Peter had the keys. And that Peter was binding and loosing subjects for the kingdom. But I showed that a man may possess keys to unlock that which is not in existence as spoken of by the prophet Isa. xxii. 22-25. And I showed also in reply that Jesus said "my kingdom is not of this world" or age, and that we are to pray to God, "Thy kingdom come, that thy will may be done upon earth as it is done in heaven." Why pray for it if already in existence?

I showed by Dan. xii. 27, that the kingdom of God "under the whole heavens was to be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Elder Cobb never assumed during this debate that the kingdom would ever be anywhere but upon this earth; and he had small inducement indeed by which to claim its present existence. I showed how the apostles exhorted the disciples of Lystra, Iconium, and Antioch, confirming their souls, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Acts xiv. 21, 22. Then they were in the church, but not in the kingdom of God.

Elder Cobb here produced his strongest passage to maintain his idea of the kingdom being set up, Matt. xvi. 28; Mark ix. 1; and Luke ix. 27. The words of Jesus, "Verily I say unto you, that there be some of them that stand here, that shall not taste of death, till they see the kingdom of God come with power." He used his best argument and endeavored hard and long here to sustain his position. I replied that the matter is explained right in the immediately following Scriptures concerning the transfiguration scene; but which was not a reality but was only a vision of things to come; a miniature representation of the kingdom as it shall be. Peter, James, and John saw in vision, not in reality, a panoramic view of the world to come, the kingdom of God, or the Royal Majesty of the heavens. See that you tell the vision to no man, said Peter refers to the same thing. 2 Pet. i. 16-19.

I showed that those in the Lord in the Colossian Church, Col. iv. 7-11, "Can all be fellow-workers unto (or for) the kingdom of God." And also that Paul declared "The Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom," and not that he was in it now, but would be at that day of his appearing and kingdom. 2 Tim. iv. 1, 8, 18. Showed also that Christ was not upon his own throne, but with his Father in heaven upon his throne. Rev. iii. 21. And that the saints will not receive power over the nations conjointly with Christ until he leaves the courts of heaven and takes his father David's throne. Rev. ii. 26, 27; Luke i. 33. And then will David's throne, though now in ruins, be built up again. Acts xv. 16. And then will it be our "Father's good pleasure to give us the kingdom." Luke xii. 32. Then may Joseph of Arimathea realize that for *which he waited*: that is, the kingdom of God. Luke xxiii. 51. And now also may we who live and see the things occurring as spoken of in Luke xxi. 25-32, knowing that the kingdom of God is near; lift up our heads and rejoice for our redemption is near. Have an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Thus closed this discussion. Good feeling prevailed throughout, and, although the audiences were not large, yet good attention was given to the things spoken. Elder Cobb complimented us on our fair and honorable *conduct in this debate*, for which we expressed our thanks, and we also made the remark that Elder Cobb had acted very fairly, and we expressed our hope that he and all who heard this discussion might yet be brought to see the real truth upon all these things. And now I would say a word for our aged brother and dear fellow-laborer in the gospel, Elder Hugh Barnhill, who remained with us through the debate. He indeed endeared himself to all with whom it was his lot to meet while here with us. Everyone who became acquainted with him had to acknowledge that here was a man---a thorough Christian, full of gentleness and love, whose faith was manifest by his walk and conversation. We adjourned sine die at 10 o'clock, on Saturday evening; announced preaching for the following day, Sunday, at 11 o'clock a. m., by Elder Barnhill. Met again on Sunday as per arrangement, when the Elder preached to a pretty good audience, from John iii. 14, 15. He spoke over an hour upon the themes of death, and how we can, if we will, be saved by faith, repentance and baptism, so as not to perish, but have eternal life by faith and works, obedience to the requirements of the gospel. This discourse left a very good impression upon the minds of all that heard it, some confessing the truth.

Brother Barnhill spoke again in the afternoon at half past three o'clock, upon Heb. ii. 1, 2, 3, and delivered another good and interesting discourse followed by a few remarks from the writer. Brother Barnhill's preaching was received with very good feeling, even to tears, when he showed to the audience our sinful condition; how that the Devil had the power of death, and how we all, sooner or later come under his power. He also showed how by faith, obedience, and good works, and a good Christian life, we may come out from the power of death and have eternal life in the kingdom of God. And so closed a work of five days in which we were engaged, and though we can not yet tell what good has come of it, we hope and trust much good may grow out of our labors. And our thanks are also due Brother and Sister Bryant, for their labor in the gospel. We had previously announced through one of our county papers, that Elder Hugh Barnhill would preach in the Court House, on Monday evening at 8 o'clock, and we therefore came together at the appointed time and place, and Brother Barnhill spoke unto a small but interested audience. (The audience was not large; if a dance or political meeting had been announced, no doubt there would have been a large turnout. Stockton, our county seat, can boast of as many infidels as any other town of its size on the face of the earth, I think.) Brother Barnhill spoke upon the promises made unto the fathers Abraham, Isaac, and Jacob. Good attention was given to the words spoken, and we hope some good may come out of it yet.

The Elder went home with Brother Reuben Walk after preaching, as did also my brother Daniel's wife and mine. Brother Bryant and family drove home eleven miles, and I and brother Daniel walked home five miles. On Tuesday Brother Walk brought my wife and Elder Barnhill to our home, and after dinner Brother Walk took him to the railroad station, Bulls City, distant 20 miles, accompanied by Brother Daniel. We grieve to part with a brother so kind and gentle as the Elder has proved himself in his stay with us, and although we could not reward him here, we feel assured that he will have an entrance ministered unto him abundantly into the kingdom of God, where we hope to meet him with all the redeemed. Amen. JOSIAH M. FIKE.

## Youths' Column.

### Hymn for a Little Child.

God make my life a little light,
Within the world to glow,
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower,
That giveth joy to all,
Content to bloom in native bower
Although its place be small.

God make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbors best.

God make my life a little hymn,
Of tenderness and praise;
Of faith that never wanders dim,
In all its wondrous ways.

### Put Life Into Your Work.

A young man's interest and duty both indicate that he should make himself indispensible to his employers. He should be so industrious, prompt and careful that the accident of his temporary absence should be noticed by his being missed. A young man should make his employer his friend, by doing faithfully and minutely all that is entrusted to him. It is a great mistake to be over-nice and fastidious about work. Pitch in readily, and your willingness will be appreciated, while the "high-toned" young man who quibbles about what is and what is not his place to do, will get the cold shoulder. There is a story that George Washington once helped to roll a log that one of his corporals would not handle, and the greatest emperor of Russia worked with a shipwright in England—to learn the business. That's just what you want to do. Be energetic, look and act with alacrity, take an interest in your employer's success, work as though the business was your own, and let your employer know that he may place absolute reliance on your word and on your act. Be mindful; have your mind to your business, because it is that which is going to help you, not those outside attractions which some of the "boys" are thinking about. Take pleasure in work; do not go about in a listless, formal manner, but with alacrity and observfulness, and remember that while working thus for others you are laying the foundation of your own success in life.—*Christian at Work.*

### A True Chinese Story.

An American merchant who has been engaged in the tea business for seventeen years in Hong Kong related lately some incidents which had fallen under his own observation in China, which throw a pleasant light upon the character of these little known people.

"Americans," he said, "are the best fed and best clothed people in the world. It is absolutely impossible for them to realize the excessive poverty which exists among the agricultural population of Northern China. They have no food but rice and water, and seldom enough of that. There are hundreds of thousands of them who do not possess twenty cents in currency in the course of a year.

"When famine comes—and it needs but a partial failure of the rice-crop to produce famine—they are reduced to live upon earth and grass. Lots are drawn to find which of the children shall be sacrificed for the others, and the victim is brought down into the town and sold for fifty cents as a slave, the parents parting with it with a grief and despair which are, I believe, genuine.

"Female infants are strangled at birth in a 'hard summer,' because, the parents aver, it is simply impossible to feed them, and it is better for them to die in this way than by slow starvation.

"I tell you of these extreme conditions of their life to make you understand my story. I once went with some English officers duck-shooting up into those barren regions. Becoming separated from my companions, I lost my way, and asked the assistance of one of the poorest of these Chinese 'rice-planters.' He left his work instantly, and with the smiling, friendly courtesy of which, by the way, one is always sure in the poorest Chinaman at home. He remained with me from noon till dark, searching among the winding creeks and flat marshes for my companions. When we had found them, I handed him a dollar, a sum larger than he would own probably in two or three years. He refused it, nor could all my persuasions force him to take it.

"My religion," he said, "bids me be kind to strangers, and the chance to obey the rule comes to me so seldom that I dare not destroy the good deed by taking pay for it."

"How many Christians might learn a lesson in humanity and faith from this poor follower of Confucius!"—*Youth's Companion.*

## Selections.

### THE JEWS.

ST. PETERSBURG, June 23, '82.

*Le Messager Officiel* publishes today a long circular from Count Tolstoi regarding the Jews. It says in substance, that while existing laws must be respected, local exigencies must also be taken into consideration. All attempts against Israelites will be promptly and energetically repressed. The recent exceptions were due to the slowness or inertness of those charged with the repression of outrages. The circular menaces with dismissal all the functionaries who display a similar weakness or negligence.

AN ASYLUM FOR THE EXILES.

Our Constantinople correspondent sends the following:—Since the days when Sultan Bajazet offered an asylum to the Spanish Jews flying from the stakes and scaffolds of Ferdinand II. there never has been promise of such a wholesale migration into the Ottoman dominions as there is at present. Already upward of a thousand Russian Jewish refugees are wandering homeless in the streets of Constantinople, and this in spite of all efforts to stem, or rather to delay, the stampede until proper arrangements can be made to receive them. The two pilot fish of the exodus—Mr. Laurence Oliphant and Mr. James Alexander—have made Constantinople their headquarters. As to the sincerity and as to the disinterestedness, both pecuniary and personal, of these two gentlemen in their efforts to repatriate the Jews, there is not the slightest doubt. But as to the method of realizing the philanthropic object that both have at heart, Mr. Oliphant and Mr. Alexander hold somewhat different views. It will be remembered that two years ago Mr. Oliphant, in his work "The Land of Gilead," advocated a beginning of the repatriation of the Jews by a settlement, under the auspices of a sort of joint-stock company, of a number of Jews from Eastern Europe and Asia in an agricultural colony situated in the territory which formerly belonged to the tribes of Reuben and Gad—a district comprising about a million and a half acres of rich alluvial soil, and bounded on the west by the Jordan and the Dead Sea. This most favored portion of Palestine is scarcely inhabited. It was once a portion of the great Hittite Empire of Western Asia, whose very existence had already been forgotten as far back as the days of classical antiquity, and whose greatness is only now just beginning to be revealed by modern research. Comparatively recent relics may also be found in the isolated eminences of this region, which contain reservoirs and cisterns constructed in Scriptural times and which have fallen but slightly out of repair.

ISLAM'S OPPORTUNITY.

Mr. Oliphant's scheme warmly commended itself to the Sultan as an opportunity for proving that Islam could be more tolerant to a persecuted race, and hence more compatible with modern civilization, than some of the foremost nations of Christendom; and also as a means of obtaining a well secured and increasing revenue from a province that from time beyond memory had yielded nothing to the Imperial exchequer. Mr. Oliphant was even feted at Yildiz Kiosque, and the signature of the Sultan to the firman repatriating the Jews was hourly expected. At this promising stage of the negotiation Mr. Oliphant's work, "The Land of Gilead," unfortunately appeared. The Sultan at once thought that he saw the germs of a Jewish autonomy, backed by England and France, springing up in his already dwindling dominions. Naturally suspicious and prone to see a "nigger on every fence," Abdul Hamid remembered that Mr. Oliphant was an Englishman, strongly backed by the late Lord Beaconsfield, by the Marquis of Salisbury and by M. Waddington. Moreover, one of the numerous orthodox Moslem *habitues* of Yildiz Kiosque, singularly enough translated to the Sultan various altering passages from George Eliot's "Daniel Deronda," where the hopes and possibilities of a great Hebrew kingdom are so vividly portrayed. The wily sheik could have hit upon no better device to arouse the suspicions of the mystic, visionary mind of his imperial master. There was no longer any question at Yildiz of the repatriation of the Jews in Palestine; and Mr. Oliphant was henceforth regarded as a wolf in sheep's clothing, whose real mission was to insert an additional wedge in the already strained fabric of Ottoman autonomy. Three weeks ago Mr. Oliphant again appeared upon the scene. English influence being at the lowest known ebb at Constantinople, he is now urging the United States Minister —who is at present a *persona gratissima* at Yildiz Kiosque—to advocate the colonization scheme to Palestine; whither the Jews, for sentimental reasons, much prefer to go and whither they can be transported at much cheaper rates than to America.

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MR. ALEXANDER'S VIEWS.

The *modus operandi* of Mr. Alexander is somewhat different. Mr. Alexander—himself an Israelite—represents Mr. Cazelet and other well known Jewish capitalists in England, France and Germany, who believe that all purely humanitarian efforts must fail unless established upon a sound commercial basis. Mr. Alexander demands of the Sultan a concession allowing him to construct a railway, tramways, and ordinary roads within the vilayets of Aleppo, Tripoli and Damascus. The length of the railway from the ancient port of Tripoli to Damascus would be about 200 miles; and it is proposed to obtain a grant of the uncultivated land along the entire length of the line for a distance of two miles on each side, whenever such land belongs to the government. The whole of the profits accruing from the proposed railways are to go to the government. The opening up of such a route would speedily develop the wonderful resources of the country.

The estimated cost of the line is about $50,000 per mile, $10,000,000 for the whole distance. For the construction of the railway and the occupation of the conceded territory, 800 square miles, employment and a resting place would be found for a large number of Jewish refugees. Should the government refuse to grant land in the above named vilayets, then the promoters of this scheme would take any other concession of land suitable for colonization purposes.

Mr. Alexander and his backers are practical business men, and they are fully aware that any wholesale migration of Jews into Asia Minor or Syria would involve the greatest misery and privation, unless immediate employment be provided for them beforehand. Mr. Alexander and his agents have lists containing several thousand names of Russian Jewish artisans and mechanics who desire to emigrate to Turkey. The moment that the concession is granted those men and their families will be transported by special steamers to Syria, and upon their arrival will at once receive their wages. The Grand Vizier sent a few days ago a most favorable report upon Mr. Alexander's scheme to the Sultan, and last Sunday the Minister of Foreign Affairs received the delegates of the Jewish artisans and mechanics of Odessa, and assured them that a peaceful home denied them in Russia would be accorded them in Turkey.

AN OFFER OF REFUGE.

The following is the letter of instructions written by the Porte to the Turkish Consuls:—

"In all cases when Russian Jews express a desire to establish themselves in Turkey, the following conditions, which the Ottoman government imposes upon such immigration, shall be made known to them:—

1. The immigrants must be established in separate groups, and they are at liberty to settle anywhere in the Ottoman dominions with the exception of Palestine.

2. Without any exception or reserve whatever, they shall be subject to the laws of Turkey and shall become Ottoman subjects."

It should be remembered that the legal status of the Jews in Turkey is exactly the same as that of all other Ottoman subjects, whether Moslem or Christian. They have their own *hakim bachi*, or chief rabbi, who is the head of their nation in the whole empire, and its official representative at the Porte. The *hakim bachi* enjoys the same rank and privileges as the Greek and Armenian patriarchs.

It is a curious fact that whenever the Jews have been oppressed in Turkey the oppression has come, not from the Moslems, but from Christians; and then not from rivalry in commerce, but from fanaticism. Jews cannot remain in Greece on account of bad treatment; and thus far the Turkish government has proven itself to be the only Oriental government capable of maintaining order between the Christians and the Jews. During Easter week at Jerusalem, the Turkish authorities are obliged every year to send two regiments of infantry to prevent the Catholics and the Greeks from tormenting and killing the Jews, and in all Turkish towns the Jews are specially placed under the protection of municipal councils. In Constantinople it is by no means rare to find Jews entrusted with high official functions, and many of them form part of the Sultan's Privy Council; and of all other subjects of the Porte the Jews have always been the most peaceful and easily governed.—*N. Y. Herald.*

### SELECTED MISCELLANY.

ENGLAND REBUKED.

P. J. Lackersteen of Calcutta, a Mohammedan, with dark skin and a red Turkish fez upon his head, lectured at 114 West Fourteenth street yesterday, August 27, on "Mohammedanism and Buddhism Compared with Christianity, and a Mohammedan View of the Present War in Egypt." The speaker used correct English. He said that each of the three Oriental religions taught substantially the same doctrines, that Buddhism and Mohammedanism were the more liberal, and that Christianity could easily be embodied in Buddhism without changing any of its important doctrines. In fanaticism and cruelty Christianity was foremost of the three. Russia's cruel and horrible war upon Turkey was a Christian war and her persecution of the Jews today was without a parallel in the history of other religions. England was engaged today in a bloody war upon Egypt merely to satisfy her thirst for blood and her greed for power, and England's Queen bore the title of the "Defender of the Faith." "If Arabi is proclaimed a rebel," the speaker said, "and England succeeds in disarming him, she will gain nothing. She will never have a foothold in Egypt. For if Arabi is disarmed this war will be but the precursor of greater events. The Moslems of the world expect a Messiah at this time, not as the Christian Messiah was expected, to offer his blood for the atonement of men, but who shall be a man who, by dint of arms and supernatural power, shall force belief in the true and everliving God. We believe this, for are we not told by our prophet that when people fall into sin and forget God that age shall see a new prophet? We have come to a crisis when we shall see great things. I shall soon leave for Egypt," the speaker concluded, "to enter the war myself."

Land grants to the Jews driven out of Russia have been decided on by the Turkish Government. Free grants are to be made of vast tracts of land for Jewish refugees and other immigrants, situated in fertile districts in the provinces of Adana, North Syria, and Mesopotamia (which three provinces are as large as France), specially adapted for agricultural purposes, and if facilities are afforded for opening up communications, the country will be greatly benefited and the revenue improved by the addition to the present scanty population of that region. The only restrictions put upon intending colonists are that they shall be subject to the existing laws affecting land tenure, as well as to future taxation and police, and that no villages shall contain more than two hundred families. Liberal facilities are to be given for the first few years in the form of exemption from taxation and conscription.

The Jewish exodus from Russia to Palestine still proceeds, notwithstanding the alleged prohibition of the Sultan against the founding of colonies there. Families are constantly arriving at Jaffa from Odessa, and are received by M. Lovantin, the Charkoff Commissioner, who is the superintendent of a society in Jaffa which provides temporary homes for Russian colonists. Most of those now migrating towards Palestine are persons of capital. More than 300 families are at present assembled in Jerusalem, and having obtained the sanction of the Turkish Government to found a colony, their agents are now employed in trying to obtain land for them in a suitable locality. Eighty families, too, are to be found in Tiberias. Land has been purchased by the Jaffa society at a village called Jehudi. On the whole, it is apparent that, practically, every facility is afforded by the Government of the Sultan to Jewish immigrants *who arrive in Palestine for the purpose* of colonization.

Fears of a Moslem rising in the Holy Land have been prevalent since the massacre in Alexandria. Miss Jacombe, who is conducting mission work at Bethlehem, writes: "At the news of the outrage on the English Consul in Alexandria, the Christians were in great fear, supposing the Moslems had done it; but after the arrival of the mail all quieted down for a few days. But after that some natives of Palestine, who were residing in Egypt, came home with terrible tales of what was going on, and this set all Bethlehem in a stir again. The men have provided themselves with firearms, and the women have hidden away all the jewelry and money, and many people have taken refuge in the convents, but there is no real cause for all this. The Moslems might rise at any time, but we consider we are as safe here, or perhaps safer, than either Jerusalem or Jaffa. Our house is a good strong one, and the owners in defending themselves would be all the human defence that we could have; but what is more than all, we feel that we are in our Heavenly Father's keeping. We could not feel justified in leaving our work in the present state of affairs."

### ANNOUNCEMENTS.

The next general meeting of the Church of God will be held at Adeline, Ogle Co. Ill., commencing Thursday, Sept. 28, and continue over Sunday, Oct. 1. A general attendance is desired. By order of the

COMMITTEE.

There will be a public discussion, if the Lord wills, commencing on the second Monday in September, and continuing four days, between W. H. Wright, of the Christian (Campbellite) Church, and T. T. Boyal, of the Church of God. The debate is to be held at Deep Creek, Wise county, Texas, nine miles southeast of Decatur, the county seat of Wise, on the Ft. Worth & Decatur road. The propositions to be discussed are—Does the consciousness of man wholly cease at death? T. T. Boyal affirms; W. H. Wright denies. Do the Scriptures teach that the kingdom of God, or the kingdom of Christ, spoken of in the Scriptures, is now in existence? W. H. Wright affirms; T. T. Boyal denies. All lovers of God's truth are requested to come.

CHARLES RUDOLPH.

The Church in Michigan will hold its next Quarterly Conference (D. V.) in the school house at Coat's Grove, Barry County, commencing Friday evening, Sep. 29, at 7 o'clock, and continue over Sunday. Coat's Grove is in the s. w. corner of Woodland Tp., and seven miles n. e. of Hastings. Strangers coming with teams will ask for G. W. Coats. Those coming by rail will come on the Grand River Valley R. R. and leave the cars at Hastings. Trains will be met by teams to convey parties to the meeting on Friday as follows, going east at 1:40 p.m. going west at 2:02 p. m. Able speakers will be in attendance, and a cordial invitation is extended to all to be present and hear the truth.

HERBERT MILLER, Sec.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 6, 1882.


FIFTY persons were killed and many more injured by a railroad disaster in Germany, Sept 4.

THE Emperor and Empress of Russia had a narrow escape on Monday last. A bridge over a ravine fell directly after they had passed over it. The Minister of War was slightly injured.

SNOW fell on the mountains of Southern Colorado and New Mexico a few days ago to the depth of several inches. Nothing like this has occurred there in the last twenty years. It has interfered much with mining operations.

THE cholera, that dreadful scourge of mankind, has made its appearance once more in the East. In Japan it has assumed the form of a virulent epidemic, and a ship load of the diseased is said to be on its way down the Nile in Egypt.

A BOOK entitled "A Critical Exposition; comprising all that is said in the New Testament relating to the Holy Supper," has come to hand. The author is H. M. Paynter A. M., and it is published by Wm. H. Wilson, Room 20, 182 Clark st. Chicago, Ill. Price 50c. From a very hasty reading we judge the work instructive.

THE news from Egypt is that Arabi occupies a strong position. M. De Lesseps reports that his army amounts to 25,000, and that he can be largely reinforced as he needs additional troops. If this representation be correct the war is not likely to end soon. It is our own opinion that this conflict will inaugurate great changes in the East.

ABOUT 1 o'clock Sunday morning the whiskyites burned down the residence of John Paul, City Marshal of Mt. Vernon, Ind., brutally beat the Deputy Marshal, and guarded the telegraphs and telephones to prevent communication with other towns. This was done in resistance to closing the doggeries on Sunday and after 11 o'clock week day nights.

IN order to give part of a recent communication from Mrs. Davis in Jerusalem we have little room left. The remainder of her letter will appear in our next. Wonderful changes are transpiring in that city. The time to favor Zion is at hand and her King is soon coming. We learn that the money sent from this office to Boston has been duly forwarded to her. We now hope to have direct and regular news from Jerusalem.

## Communications.

PARIS, France, Aug. 16, 1882.

*Editor Restitution:*

I wrote you a few hurried lines from Geneva three or four weeks ago, promising to write again before my return if I could find the time. I have but little leisure, and less inclination for literary work, while being tossed about from place to place, as I have been on this brief tour. But I will now try to add a few more lines, from this great Babylon, where I am to spend three or four days before leaving for home.

I had a delightful visit of eight days with my good friend Dr. Petavel, at Geneva, and much pleasant and profitable intercourse respecting the things concerning the kingdom of our Lord. Differing from him, as we both probably do from you, on some minor points, it was all the more pleasant and profitable to confer together, each from his own standpoint upon those greater matters on which we are so well agreed. It has always seemed to me very unfortunate that Christian friends, who are substantially in accord, should quarrel with each other about their minor differences, or hold to these minor differences with such bigotry and uncharitableness as to be driven asunder, and, as is sometimes the case, to disfellowship each other. They may, and should discuss these points with each other, but always in the spirit of Christian love and forbearance.

It is inevitable that independent thinkers, coming to the truth from different approaches, as to any physical object, should view it in different lights, and in different forms. Indeed I think it quite desirable that they should, in order that the whole may at length be brought out in its true perspective proportions. It is not probable that any one man in this imperfect state ever sees the truth in all its true relations, without any admixture of error, the truth—the whole truth and nothing but the truth—as he will see it in the future. But we should all of us keep our minds open to further light, and endeavor, each by contributing what he can, to help his fellow-seeker to a more perfect understanding of the truth as it is in Christ.

While at Geneva the two numbers of your excellent paper, which you kindly sent me, came to hand. We both read them with interest. I also found in Dr. Petavel's well-furnished library Henry Dunn's "Destiny of the Human Race," a book which I had never seen before. It interested me much. I suppose you are acquainted with it—if not, you ought to be; for he holds, I think, exactly your views, and sets them forth very clearly. It is published by Simpkins, Marshall & Co., Stationers, Hall Court, London. He hopes for the final restoration—not of all,—but of a very large portion of the human race, either in the intermediate state, or after the resurrection. To my mind there are insuperable objections to the doctrine of any moral change in the intermediate state, which I believe to be a state of unconsciousness; as for any moral change in the state beyond, I would gladly accept of any light which the Scriptures or any fair deduction from their teaching may throw on this subject. But I must say, that the Scriptures have always seemed to me to teach that the present life is the only period of probation, and of hope for perishing man. And hence, the urgency of the command to seek for their salvation while they may receive the gift of eternal life.

Since leaving Geneva, I have been among the Alps, around the Alps, over the Alps and under the Alps, and have seen and enjoyed them quite thoroughly; and have enjoyed the cool, sometimes too cool, breezes from their glittering glaciers and snow-clad summits. These experiences are interesting, as a change from the scenery to which we are accustomed at home; but after all, a more level country is to be preferred as a place of residence.

That repulsive disease, the *goitre*, which is a swelling of the glands of the neck, prevails to a dreadful extent throughout all this region. One sees a great number of such cases, especially among the women he meets in all the villages. Not a few of them are hideous looking objects, with great protuberances on their necks as large as one's head. It is said, I don't know how truly, to be caused by the water which runs from the snows and glaciers in the mountains.

I have sailed across and around not a few of the beautiful lakes of Switzerland and Northern Italy, and have visited and explored some of the more attractive and celebrated towns and cities of this region—and that most unique and interesting of all cities, old Venice. These scenes are not new to me; for I passed through this part of Europe twenty-five years ago *en route* from Constantinople *via* Athens, Trieste, Milan, etc., to Paris and London. Venice is the same queenly old city that it then was, and indeed, that it has been for several centuries. Its houses are palaces, or at least, so called; its streets are crooked canals; its carriages are gondolas, and the fantastic medieval cathedral St. Marks, with its towering campanile is as beautiful and attractive as ever, and I again had the pleasure of sailing hither and thither through the city in one of its easy-going luxurious gondolas, and through the harbor in a little barquette.

But I am wrong in saying it is altogether the same; for now there are a few little omnibus steamers plying on the grand canal, and a steamer runs almost hourly across to the little island of Lodo, where there is a series of bathing houses, very conveniently fitted up, with an immense restaurant for the accommodation of the multitudes of citizens and strangers, who flock hither during the season: and here I took a bath in the Adriatic Sea, the most enjoyable bath I ever took anywhere.

I crossed the Alps a quarter of a century ago, from Como to Lucerne, in a diligence, by a ride of nearly twenty-four hours. I crossed again by the same route—the St. Gothard route—last week in a rail car, the whole distance, in one-third of that time. Though I went through more than half a hundred tunnels, the longest of which required twenty minutes, I enjoyed the ride exceedingly. This road is a marvel of engineering and of human skill. The prospect it affords of the surrounding country is equal to that from the diligence ride, and far superior to that of the route by the Simplon Pass, over which we came the week previous.

But nothing in the world, that I have ever seen or heard of, equals the beauty of the river from the top of Mount Righi. This is a mountain of some 5,000 feet in height, just across the lake from Lucerne. It has long been the favorite resort of tourists to this region. The ascent on foot, with an alpine stalk, is not dangerous, or difficult, though wearisome. But a railroad has now been laid to the top; and the locomotive, with its single passenger car containing about fifty persons, goes up and down many times a day at this season of the year. The grade of ascent is about one foot in four, and the engine is constructed kangaroo fashion, with its hind wheels much the highest, so as to keep it level; and it goes behind the car pushing it as a man pushes a wheelbarrow. There is a central rail, into which the teeth or cogs of an extra wheel of the locomotive fit to prevent it from sliding.

But I have no time to give you any further description of places or of scenery. I am now here so far on my return to Antwerp, from which port we are expecting to sail for home on the 26th of the month.

I have used up all my paper, and I must abruptly close, with many good wishes for yourself and for the success of your paper—and in the full confidence of the final success of the cause for which we together labor and pray.

J. H. PETTINGELL.

## Selections.

### EGYPT AND THE PROPHETIC DATE OF JULY, 1882.

A Fresh Chronological Sign of the Times.

It is with solemn joy that students of Scripture prophecy receive year by year, from passing events, confirmation of their views and of their hopes, that we are living in the end of the age, and that the marriage of the Lamb, for which the Church has so long waited, draws nigh. We are making history fast in this nineteenth century; one great event quickly follows another, and fulfilments of chronological prophecies follow each other in such rapid succession that a flood of light is being thrown on principles and details of interpretation, and on our own position in the stream of time.

As miracles were the great witness to the truth of Christianity in the early days of its promulgation, so fulfilled prophecy is the peculiar evidence of the last days. We do well to study it, for the confirmation of faith and for the quickening of zeal and hope.

Public attention is being widely directed at this time to Egypt, and we have plainly reached a fresh crisis in the downfall of the Ottoman Empire (the mystical drying up of the Euphrates in Rev. xvi. 12). The events of the last week or two, and those now transpiring and pending, though of an intensely and painfully interesting nature in themselves, are, to the Bible student, far more interesting as fulfilments of chronologic prophecy.

On Sunday, the 16th of July, 1882, there terminated a period of 1260 years from the hegira, or flight of Mahomet—the epoch from which the whole Mohammedan world reckons its chronology, just as the whole Christian world dates from the era of the birth of Christ, A. D. 1. The new moon of Saturday, July 15th, was first visible on the evening of Sunday, the 16th, and the phasis, or appearance of the new moon, is the point from which Mohammedans reckon their months. The great Moslem fast of the month Ramadan commenced the following day, Monday, the 17th.

Now, this period of 1260 years is both a great astronomic cycle and prophetic interval. It is mentioned in Rev. xi. 3, and xii 6. 14, as the measure of the duration of certain momentous episodes in the history of the Israel of God, both natural and spiritual. It is prophetically announced as the chronological duration of the great Western Apostasy, the Papacy, and it is also given as the measure of the last stage of the long depression and affliction of the Jewish people—that during which Jerusalem is under the Mohammedan Antichristian power. The long oppression of the Jews has lasted in its widest measure nearly double that time, i. e. 2520 years from the days of Nebuchadnezzar's conquest of Jerusalem—the commencement of the times of the Gentiles.

Since then the Jews have never enjoyed an independent nationality. This prophetic period of 1260 years is the second half of the great "week" or "seven times," Dan. iv. 16, or 2520 years of the Gentile dispensation, which synchronizes with the depression of the Jews. It commenced with Nebuchadnezzar—the "head of gold" of the great image—and is to terminate with the Second Advent of Christ, to establish the kingdom of God on earth.

Already the history of the Western Antichrist, or Papacy, has fulfilled in a marvellous manner the chronological prophecies connected with this period of 1260 years, and now the history of the Eastern Antichrist, or Mohammedan power, is fulfilling them in a way no less remarkable.

We must premise that there are in nature years of three different lengths; years measured by the moon, years measured by conjoint movements of sun and moon, and years measured by the sun alone; i. e., there are—

1. Lunar years, of 354 days.
2. Calendar years, of 360 days.
3. Solar years, of 365¼ days.

Hence 1260 lunar years equal only 1222½ of our ordinary (solar) years, and 1260 calendar years equal only 1242 (solar) years, and, therefore, lack 18 years of 1260 solar years, while they are about twenty years in excess of 1260 lunar years.

Had the events predicted to mark the close of the great cyclical and prophetic period of 1260 years occurred at the close of any one of its three fulfilments, as lunar, calendar or solar years, we should have been entitled to point out the fact as a fulfilment of chronological prophecy. But if there events occur in three stages and at the close of each of its three fulfilments, how much more confidently may we point to the fact as a triumphant demonstration of the inspiration of Scripture, and as an awe inspiring witness to the foreknowledge of God, and to his control of the events of history.

This is the way in which they have occurred, and are occurring. Such events must needs occur in stages, seeing systems and nations neither rise nor fall in a year, but generally in a series of years, of which some are marked years of crisis. And we must remember that there is no natural reason why these years of crisis should coincide with the close of 1260 years on the lunar, calendar and solar scales.

This 1260 years is linked in various forms with the rise and fall of the two peculiarly blasphemous and persecuting Powers, which are predicted as the final forms of Gentile rule in the prophetic earth (or sphere of the four great empires). These two Powers (symbolized by the two little horns of Dan. vii. and viii.) are, as is well known, the Papacy in the West, and Mohammedanism in the East. Both these Powers have run peculiarly evil careers; both claimed authority on the ground of religion; both have blasphemed God, and both have persecuted his people. Both are destined to exist as false religions up to the Second Advent, and to be destroyed as such only by it; but both are to cease and fall as temporal, secular Powers, at the close of 1260 years from the era of their rise.

The critical years in the rise of the Mohammedan Power were especially two, that of the Hegira, A. D. 622, the *terminus a quo* of the Mohammedan calendar, and that of the capture of Jerusalem by Omar, A. D. 637.

From the first of these, A. D. 622, 1260 lunar years (and the Mohammedan calendar employs only such) extend to A. D. 1844-5, the date of the issue by the Ottoman Porte of the Hattihumayoun, or edict of toleration, the first patent proof that its independence and power were gone. This edict, extorted under threat of European interference, abolished executions for conversion to Christianity, and insured religious toleration. This compulsory sheathing of the sword of Islam was a marked epoch in its loss of independence, of a confession of its helplessness against the Christian nations of Europe.

It is from this same Hegira date, the 16th of July, A. D. 622 the starting-point of the Mohammedan calendar, and the notable era of the rise of Mohammedanism, that 1260 solar years lead down to the terrible and tragic scenes just enacted in Egypt in July, 1882.

The flight from Egypt of 78,000 European Christians from fear of Moslem massacre in July, 1882; the bombardment and destruction of all the forts of Alexandria by a British fleet, acting independently of Turkey and against her wishes; and the Conference now sitting, without his permission and against his will, in the city of the Sultan—in a word, the present crisis in the East, unexpected and sudden as its occurrence has been, comes thus in a remarkable terminal year, one which prophetic students had long anticipated as a year of crisis in the Mohammedan world. Surely this coincidence of actual facts with Scripture chronology ought not to be allowed to pass unnoticed.

Measured from the second critical date in its era of rise, the capture of Jerusalem by Omar, and the erection of his mosque on the Temple site, A. D. 637, 1260 years run out on the three scales, as below:

A. D. 637 { 1260 lunar.....1859-60.
1260 calendar.....1878-9.
1260 solar.....1897.

Now the year 1860 was, as we all know, the time of the Druse massacre of Christians at Damascus and on the Lebanon, at the instigation and with the assistance of the Turkish Government. This massacre led to the French occupation of Beyrout, and to the appointment of British and French commissioners to see to the government of Northern Syria, i. e., to the virtual cessation of independent Mohammedan rule in that province, 1260 years after the capture of Jerusalem.

When, eighteen years later, the prophetic 1260 years ran out on the scale of calendar years, there came another marked crisis, in the fall of the Ottoman Empire. Turkish atrocities and massacres at Batak and sixty-five other towns and villages in Bulgaria and in the region of Philippopolis—massacres in which 15,000 Christians perished—roused Europe to remonstrances which were, as usual, vain and useless. The ambassadors were recalled from Constantinople, Russia declared war against Turkey in April, 1877, and waged it so successfully that in March, 1878, the Porte was forced to accept humiliating peace, and, but for English and French interference, would have been virtually overthrown. By the treaties of San Stefano and Berlin, a large portion of Armenia (Turkey in Asia) was ceded to Russia, the Dobrudja was lost to Turkey, and complete independence of Roumania was recognized, the limits of Servia and Montenegro were extended, and Bulgaria became an autonomous Christian Principality. By a special convention Cyprus was ceded to England, which undertook, in return, to protect the helpless and ruined empire from further Russian aggression in Asia. This year 1878, would have completed the destruction of the Porte, but for Lord Beaconsfield's interference, which secured it a brief extension of existence.

The 1260 years will not run out on the third or full solar scale till A. D. 1897. We shall then, in all probability, if not before, witness the final downfall of the Turkish rule in Syria, and the deliverance of Jerusalem from the Turkish domination, the Jews having been previously restored to Palestine.

THE PAPAL ANTICHRIST.

From Justinian's decree, A. D. 533, 1260 years lead down to the French Revolution, that great upheaval of the waters in which the Papacy for a time perished, and Rome became the second city of Napoleon's Empire.

From the more important decree of Phocas, A. D. 607, 1260 years terminate thus:

A. D. 607 { 1260 lunar.....1830.
1260 calendar.....1868.
1260 solar.....1866-70.

Now each of these years were unmistakably years of crisis in the downfall of the Papal power, years of revolution and of anti-Papal movements on a great scale.

In 1830 occurred the revolution which led to the abdication of Charles X., and in 1848 there were revolutions in almost every country in Europe. Louis Philippe abdicated, a Republic was proclaimed in Paris, 16,000 persons perished in the conflict with the Red Republicans, and 3,000 prisoners were taken. This revolution broke out in Paris on the 23d of February, and before the 5th of March every country lying between the Atlantic and the Vistula had, in a greater or less degree been revolutionized." On March 15th a Constitution was proclaimed at Rome itself, and the Pope fled to Gaeta before the close of the year. He was formally deposed from his temporal authority and a Republic proclaimed February 8th, 1849—1260 years from the decree of Phocas.

THE 1260 YEARS MEASURED BACKWARD.

We may measure from these central dates, backward into the hoary past, as well as forward into the actual present, with our triple standard of 1260 years, and when we do so we find ourselves landed in the midst of a series of events closely related to, though contrasted with, the present series—the events connected with the fall of the kingdoms of Israel and Judah and the rise of the kingdom of Babylon, to the commencement of the great week of 2520 years called "the times of the Gentiles," of which the 1260 years of which we have been speaking form the second half.

Measured back, for instance, from the Hegira date, A. D. 622, 1260 lunar years bring us to the original overthrow of Jerusalem by Nebuchadnezzar; and measuring backward from the erection of the mosque of Omar, A. D. 637, the same period leads up to the burning of the Jewish temple by Nebuchadnezzar, B. C. 587—and so on.

Let us worship and adore, as we note the hand of God in history, and observe how its operations fulfil the intimations of the mind of God, given in prophecies, most of which are now twenty-five centuries old, and yet are fulfilling under our eyes.

Who but an omniscient and Almighty Being could thus foretell the end from the beginning, and thus foresee the course of action which should be adopted by agents absolutely free to choose their own course—and acting without the remotest reference either to his will or purpose? "Oh! the depths of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out."

We are living in the closing years of the Christian age. Dated from Nebuchadnezzar, the "seven times" of the Gentiles, or 2520 years, have already run out in lunar years. It only remains for them to do so in full solar years in 1897, and then Jerusalem shall cease to be trodden down of the Gentiles, for the times of the Gentiles shall have been fulfilled! We know what follows! Luke xxi. clearly reveals it, and if ever there was a generation that needed to ponder the parable of the fig tree it is ours! Heaven and earth shall pass away, but Christ's words shall not pass away! "He is near, even at our doors." Matt. xxiv. 33. Let us watch. We know not the hour when our Lord doth come. And meanwhile, let us work as those who await his immediate Advent, and who covet their Lord's "Well done!"—*Mrs. Grattan Guinness, in Christian Herald and Signs of Our Times.*

Age to Come Herald.

### MRS. DAVIS AND HER MISSION.

Leaves from My Journal.

JERUSALEM, July 9, 1882.

Before this reaches you, Egypt will probably be plunged into a bloody war. We hear that the British have already arrived there. This is the "push" of "the king of the South." Some Jews claim that the Russians are the descendants of Esau, and believe they will come down soon, and that Messiah will then come. This is their salutation—"Messiah is coming."

Jerusalem is filled with Jews; and they begin to lift up their heads believing their redemption draweth nigh. This changes them in appearance. It is wonderful to see how differently they look and act.

Rothschild has sent to his agent here to build eighty houses, and he has already commenced the work. The occupants are to pay a certain sum upon taking possession, and then yearly installments until the premises are paid for. Through the influence of my Jewish friends I can obtain one on the same terms. The building of these houses will give employment to the workmen for some time. There are also other fine houses going up around the city, all built upon improved plans. I trust there will be no more poor houses, unfit to stand the heavy storms that we may hereafter expect, built at Jerusalem. The Spirit of the Lord seems to have entered into the people as it did anciently when they set about building the tabernacle.

I have no fears of war, nor of the Bedawins. War will come of course; and it will have an end too; and somebody will be found alive after it is over, and their condition will be so much improved by it that they will never regret that it came. God is Almighty and Just; and he, the Judge of all the earth, will do right. Why should we fear?

I shall expect a colony this fall, and shall feel greatly disappointed if it does not come. I cannot see why those who love Jerusalem should not make an effort to get to the object of their love. If like David they preferred Jerusalem above their chief joy, it does seem they would be making their way to it.

We like our new consul much, and think God has sent him at this time for some special purposes.

July 10. The Jews who throng Jerusalem are sitting about in groups, on the streets and in the market places, because there are no houses for them. Even those who have means to buy, and hire, cannot do so, because the houses cannot be found. Many will, no doubt, purchase land in the vicinity of the city and build upon it and make small farms. This will raise the price of land, and be a protection and benefit to the city.

The dreadful persecutions in Russia, and the war in Egypt, which drives the Jews to Jerusalem, awakens new ideas in their minds, and they begin to act as though they meant business. They think their Messiah will now soon come, and say he will be a descendant of King David. In this they will not be disappointed. He will come, a lineal descendant of David, and take his father David's throne. The veil that has for so many centuries hung so heavily over the minds of the "choicest vine" of our race, will be removed; and they will look upon him whom they pierced; and they will mourn for him as for an only son. The bitterness of that mourning will be genuine. They will accept their King; and those outcast persecuted Jews, together with the ten lost tribes, so-called, will become the first Christian nation upon the earth. The great work has begun. All this I can realize in Jerusalem as I never could before. Thank God that I have lived to see this day; and Jerusalem; and the returning of the Jews: and the precursors of the kingdom of God.

A party of Jews, with considerable wealth, came yesterday, bringing household furniture. They will be obliged to build houses, and this increases the business prospects, and must have a tendency to raise the price of labor.

When is Mr. and Mrs. Allen coming? I hope they will not delay till the kingdom is set up. I shall be glad, however, to see them any time. Also their son-in-law and family. His business capacity, and experience in the hardware business, would be a great benefit in building up Jerusalem. These families are just such people as are needed here now—stirring, competent, business, Christian people. We want more of the right stamp of believers in Christ to mix in with these Jewish converts. I know the Lord will save the tents of Judah first, for specific reasons; but Joseph will be here, nevertheless, to furnish corn (the elements of Christianity) to save him from perishing.

July 12. I have just learned from a reliable source that there are five thousand acres of land in a favorable locality, which can now be bought for seven dollars per acre. There is a flowing well and small village on the land. Mrs. Brinton has sent by this mail for money to buy with any colony *which may purchase it.* Her son has also sent for a four-wheel carriage. If Americans will come here to farm it will be a great benefit to the Jews, who are not so well acquainted with agriculture. They will settle with Americans, and would, in turn, be a help to them in many ways. The Brintons are great farmers.

The sorghum, growing from the seed which Mr. Ellsworth, of Windsor, Conn., gave me, is looking finely. All kinds of cane will do well here. When will Brother Ellsworth come to help in that line of business?

Another fine opportunity for somebody has just opened up. I can now buy a good house and large fruit orchard, with two cisterns of water, only one-half mile from the city, for two thousand dollars. I fear this opportunity will not wait for our friends in America.

Whoever come should bring all kinds of seeds—Pie rhubarb, asparagus, celery, squash, melons, Indian corn, pop corn, oats, by all means; heat beans, peas, and potatoes. Also bring raspberry, blackberry, blueberry, barberry, strawberry and hop seeds. All kinds of seed from California would be preferable to those from the Eastern States. I hope Mr. Dresser, from California, will come and bring all kinds of grass seeds from nearly the same climate. Bring hammocks, medicines and cayenne pepper.

July 18. It is now three weeks since I received a letter from Boston. There has been no mail at all this week from either England or America. You have daily telegrams, of course, from Egypt, and know all about the terrible condition of things there. The refugees tell a sad tale of human woe. There have been fears that the same scenes would be witnessed here. It is said the Bedawins are ready to cut the throats of the Arabs and Jews. The spirit of war seems to be rife: but I should judge that the most of those who feel ready for it hardly know who to fight, or where to begin. For some cause we Americans do not seem to have any fears of war; even if we should see it at our very doors, I do not think we should be much moved by it. I have had fears that you in America would be afraid to come to Palestine now because of the threatening war clouds. But they will only keep away the fearful and unbelieving after all, those who dare not trust God.

Our kind Americans still keep the soup kitchen open and feed the poor. The people who came from Alexandria came with nothing. The rich lost all and are no better off now than the poor. But strange to say, there is no scarcity in food, nor rise in prices. The markets are still full; and really, even now, this is a "land of plenty." As Moses prophesied, the land has had its Sabbaths of rest; still there is plenty. It has been made desolate; nevertheless, it is even now a fruitful land. What, then, must it be when restored?

I am well now, and have a good appetite. The weather is delightful, cool and pleasant.

July 19. No mail yet. I hope my American friends will not get discouraged about coming. Notwithstanding the influx of refugees, I think the rumors of war will make it an opportune time to buy land. At least, prices will not go up as they otherwise would. Many who dread to be drafted, will be anxious to sell and bid themselves away to places of supposed safety. This will make it favorable for the poor immigrant who believes and acts in the fear of God instead of the fear of war.

Inform me as soon as possible of what can be done. Mr. Floyd would buy or build and run a hotel in connection with a colony, do business for and assist the people in many ways besides acting as dragoman whenever necessary.

## Poetry.

### "VOICES." Isa. lxvi. 6.

A voice of noise from the city,
From its haunts of sin and pain:
The groan of a mighty multitude.
Oh! shall they plead in vain?
A voice of the little children,
Not knowing where they go.
Oh! silently appealing
In the cry of that mighty throng,
That voice of noise from the city,
"How long, O Lord, how long?"

A voice from the *midst of the temple*,
A voice of dismay and fear,—
"How long shall evil triumph?
O God the Father, hear."
A voice of wide-spread crime.
A voice of those that say,
"There should be wider entrance
To this too narrow way."

A voice of the plenteous harvest
That few men go to reap,
Though the enemy's subtly sowing,
While the weary watch or sleep.
So through the lonely waiting
Of these years of care and wrong,
There ever hear voice from the temple,
"How long, O Lord, how long?"

A voice of the Lord that speaketh
To those who work and wait:
Tell on a little longer,
His step is at the gate.
Ere long the shadows lengthen
Athwart the evening sky;
Lift up your heads, ye children!
Your redemption draweth nigh;
And those in the unknown distance,
In the valley of pain strong,
Is the voice of the Lord proclaiming,
"I will not tarry long."

## Communications.

### OUR PLATFORM.—No. 5.

#### ONE BAPTISM.

The one essential baptism—what is it; an immersion in water in the name of the holy ones for the remission of sins. The necessary qualifications in order to a valid baptism, faith, repentance, obedience. Faith, or a belief in the things concerning the kingdom of God and the name of Jesus the Christ, God's anointed one. Is baptism essential to salvation? We have so stated in our heading and repeat it; it is a positive command of the Lord Jesus Christ, if any can be saved without it let them take their chance, we dare not. Humble obedience to all his commands i. the only safe course we know of, or dare recommend; his commands are just and right altogether and in keeping his commands there is great reward.

So much has been said and written on baptism that it is difficult to say anything without crossing some one's track. Our theory is to get at the truth, never mind others' theories, hobbies or crotchets. The plan tracing of the word answers our purpose admirably well; there we rest the case; we are a little shy of any theory that Scripture that resorts to sharp technicalities to do away with the plainly revealed word of God. It does seem much the better way for us, who are so soon to render up our accounts, to accept plainly revealed truth, and give our attention more fully to the practical part of Christianity.

To be buried with Christ by baptism into death is indeed a glorious privilege, but no more so than to walk with him in newness of life, to live out all the commands of the great teacher. Do we remember that we shall be rewarded as our works shall be; how will those poor deluded ones meet the gaze of him whose eyes are as a flame of fire, who have trifled with the positive command of Christ in the ordinance of baptism? "Oh!" said an orthodox minister to us not long since, "we never thought baptism consisted in the amount of water." This was about equal to another when we asked him what he thought of the second coming of Christ; he said he was not aware that there was any Scripture that taught his second coming. Can it be possible that the pulpits in the Capital of our nation and the learned city of Cleaveland are filled with such luminaries? Truly darkness covers the land and great darkness the people.

A few things a baptized believer may not do; the law of Christ is imperative, it cannot be set aside: all his words are words of truth. Not one jot or tittle will fail from the law till all be fulfilled, so says the Master, so we believe, and so we teach, and so we write the marriage contract versus divorce; this has become a glaring sin of the age. It is really painful to see to what subterfuges men will resort to justify themselves in open violation of Christ's plain and positive law. Save for the cause of fornication shall a man put away his wife; if there were no divorces only for the cause named by the Savior and backed up by the apostle Paul, there would be very few divorce suits. Let us understand you, do you say and mean that we must live and drag out our days with that intolerable scold; the picture is a sad one. It would be more tolerable if it did not include members of the body, men of loud profession and of high standing. The Lord save us from the scrutinizing eye of our coming judge.

The taking of usury is another crying sin of the age, one that is condemned by both Old and New Testament teaching, yet it is a common practice by Gentile professors and baptised believers. It is painfully distressing to hear the excuses that men of intelligence, yes Bible intelligence, they will reason like a philosopher, they will bring forth their strong reasons, and their logical arguments to show the importance of baptism and an intelligent faith in order to inherit the kingdom, and at the same time and *almost* in the *same breath*, reach his hand down deep into a brother's pocket and take usury, unlawful interest, and when reproved will say I was doing business for others, with many other weak excuses which conclusively show the true condition of the covetous heart.

We have named but two out of many cases that might be advanced to show the things a baptized believer may not do; or cannot do without endangering his salvation. Are these things being done that we have named; painful as the reflection may be we cannot deny the facts. Has the church any duty to do under such circumstances? We have advised that communication coming from such persons be suppressed, but our advice is unheeded. But we forbear and turn from these things and would fain spread the mantle of charity over poor fallen humanity, and pray the God of heaven to keep us from the hour and power of darkness. Our days are fast *numbering*, the rumbling of his chariot wheels is heard, omens of a fearful storm beclond the Eastern horizon, what we do must be done quickly.

I have written thus plainly and I believe truthfully; blessed is he whosoever shall not be offended in me. It is a dreadful thing to be offended in Christ, and when we get so we can't bear a plain reproof though it cuts up the old man of the flesh, we may well fear. God help us to bow our wills to the cross of Christ and learn of him who was lowly in heart. He has given us a law that we can keep, and in keeping his *commandments* there is great reward.

NEWELL BOND.

### "THE FALSE PROPHET." Rev. xix.

The Pope—Papacy—has often been taken for the False Prophet. But not so. Please dear brother do not take it for truth because some one has said so. Notice,

1. This would identify it with Islam—whereas Mohammedanism is, and ever has been antagonistic to Rome. It is so geographically, in its [illegible] nationally, in its history; and politically, in its government and religion. The one is European, the other is Asiatic.

2. The four kinds, dynasties or families, Jer. xv. 3; the four parts of the image, Dan. ii. 31–45; the four beasts, Dan. vii. 17; the four horns, Zech. i. 18–22, were of like nature and working together, politically and religiously. They were homogeneous.

3. The religion of Babylon was incorporated in, and a part of the government of system. Its Rab-saris, great prince; its great sheik was Rab-sheka, and its great high priest was Rab-maj, (magician) Jer. xxxix. 3. Thus Rome Pagan had its Pontiff—its idolatrous chief priest—for centuries before it knew of the Papacy at all. Its titled chief in religion, after Constantine's conversion to Christianity, was still Pontiff, but [illegible] time was changed to "Pope,"—papa in violation of Matt. xxiii. 9.

4. The symbol of Roman Ecclesiasticism in prophecy, was a peculiar "horn among the ten horns of the fourth beast." Dan. vii. 24, 25. All the horns are Roman. It "had eyes," as a bishop to oversee all the others; it "had a mouth to speak great things—the bulls" that shook Notre Dame and St. Paul, (in Paris and London) and dominate all Europe.

Nay more, in Rev. xvii. the symbol was a harlot-woman riding the beast, to hold the reins and guide the affairs of the Roman world.

5. Hence, it follows that Mohammedanism that rose in the 7th century of our era (too late, and away in Arabia outside of Rome) adverse in politics and religion to Rome, and conquering "the third part"—Eastern Division—of "the Roman world," was not at all in any way "the false prophet" (or teacher) of Rome.

It was the mightiest foe of Rome, and had no more affinity with Rome than anti-Christ with the holy Lord Jesus Christ.

In prophecy, in history, in geography, and in chronology it sustains no affinity with the Papacy. It is as antagonistic to Roman apostasy as is Belial to Christ.

Let all then stop confounding races and religions that God has made most distinct—except in their destiny. Rev. xix. 24. J. B. COOK.

He preaches sublimely who leads a sober, righteous and pious life.

### CHARACTER OF JEHOVAH.

In the second of the lectures recently delivered in Glasgow, Scotland, by Prof. W. Robertson Smith, the moral character of Jehovah was contrasted with the gods of heathendom in this effective manner:—

"It was argued," says the journalistic report of the meeting, "that the fundamental difference between the Old Testament religion and the Semitic heathenism lay neither in the idea of a theocracy (i. e. government immediately directed by God) nor in the forms of worship, nor in the theological system, but in the personal character of Jehovah, who continued to assert a consistent purpose of righteousness and love throughout the great controversy with Israel,' which is the chief theme of prophetic theology. The idea of such a controversy between a nation and its god is unknown to heathenism; for in heathenism the divine character one will is never at variance with the character and usual moral standard of the nation."

The gods of the nations were made after the image of their producers—manufacturers, as we might say—and in moral attributes were often below some of the distinguished characters in the countries that set up their miserable conceptions of the divine for local adoration. The god, as a rule, represented average human nature, and that was poor indeed over the benighted regions where the male and female candidates for supreme honors were evolved, and had temples, often magnificent ones they were, dedicated to their service. Whence the vast moral difference, contrast in fact, between Jehovah, the God of Israel, and the deities, great and small, acknowledged by the neighboring, as well as far distant idolatrous communities?

No better answer can be given than the following, taken from the correspondence, issued since his decease, of that saintly and accomplished man—Thomas Erskine of Linlathen.

"When I find," says he, "a small despised people from the first asserting a righteousness in the Divine Being which I do not find in the gods of more enlightened nations, I cannot feel that this is mere accident. This was the teaching of God."

In the order of cause and effect, no elevating impulse could descend from the imperfect, frequently deeply debased being, myth though he was, called his god, to the heathen devotee. The worshipper saw in his deity nothing morally above himself, nothing to address a silent rebuke to his conscience, and as a result his higher nature stood like a rock rather than grew and spread out its branches like a tree. His religious ideal and standard of excellence was low, and fitted exactly to his native passions and desires.

Compared with all such children of darkness and superstition, how signally favored are we! The voice from above says: "Be ye perfect, even as your Father which is in heaven is perfect." That perfection is revealed in the Lord Jesus, and in beholding him we become acquainted with unsullied spotlessness of character, and exhaustless love for man. "He that hath seen me hath seen the Father."

W. G. MONCRIEFF.

**An Explanation of the Terms *τέλος, τέλειος, τέλειος, τελειόω, τελείωσις*, in their connection with the Scriptural doctrine of Perfection or the Perfected State, so-called.**

I purpose in this article to point out to the reader another instance of the singular fatality of the translators of the Scriptures, in digging pitfalls for the unwary and unstable to fall into, and to show how what seems at first sight but trivial errors, have proved to be yawning gulfs of destruction, perhaps to multitudes, and certainly grievous pitfalls into which many an ardent but heedless truth-seeker has fallen.

Church history is full of the fanaticism and failure of so-called "Perfectionists," and the reason of their fanaticism and failure is that while they supposed they were following, and with all sincerity too, the straight path of Scripture teaching, they were pursuing the devious way of false teaching and mistranslation.

Now the fundamental error of the Perfectionists, so-called, has been the supposition that the Scriptures taught that perfection was attainable in this life, as well as an entirely mistaken apprehension of the nature of scriptural perfection. While the Scriptures teach unequivocally the ultimate moral perfection of the individual in the ordinary sense of the term. Yet in the passages commonly quoted and relied upon *in teaching* so-called perfectionist doctrine, the meaning of the inspired writer, as expressed by the original text, as well as indicated by the connected thought of the context, is something entirely different—one is absolute, the other is relative.

This misapprehension of doctrine arises from a misapprehension on the part of the translators, and their consequent mistranslation of such words as *τέλειος*, for instance, which occurs in Heb. vi. 1, where the writer says, "therefore leaving the argument for Christ's beginning let us be borne on in quest of his completed state." The meaning of the writer is this: His argument thus far to the epistle has been to assert the fact and nature of Christ's beginning in the sense of origin, as taught in the Old Covenant Scriptures, and now at this point he says, let us leave the argument for his beginning, and go on to the scriptural teaching in regard to his completed state, meaning his initiation by the resurrection into the completed or final spiritual state or organism, which awaits all the saints, the forerunner of whom in this regard, the writer in the last of this same chapter says Christ is. The expression "let us be borne in quest of" is a nautical phrase, and singularly appropriate and beautiful as a figure of speech.

The inspired word of God is represented as a ship, in which the writer exhorts his hearers who have embarked with him to be carried to their next port of inquiry in regard to who and what Christ is. The figure is complete when with his hearers aboard at the close of the chapter and arrived in the harbor of God's sure word of prophecy he drops the anchor of hope through the mist that veils the unseen shore, and hears the prophetic reply, "who hath become a high priest forever after the order of Melchisedek."

This answer tells us if we understand the language of the old Levitical types where Christ is, what his present office is, and what the nature of a *τέλειος* or completed state is as regards those who are destined to attain unto it. That is, they are to be begotten of God, or receive the germinal life, to be planted in the likeness of their Lord, awakened to life as he was; is a completed state of spiritual organic life, become not high-priests to make an atonement such as he has offered "once for all," but a royal priesthood who participate with him in the service of God, and like their antetypical Melchisedek have become first kings of righteousness, after that kings of peace, and then priests of the Most High God or Lord forever.

And now a word in regard to these terms which constitute the heading of this article in their etymological and classical use. And first *τέλος*. This is a primitive word and the basis or stem of all the rest, and means a completion, an end in this sense, not an end in the sense of a limit, and does not correspond to the Latin *"terminus."* If I was building a house and looking forward to the end of the job, it would be proper for me to conceive of such an end or fulfillment as a *τέλος*, but it would not be the proper term for me to use in speaking of the end of a stick of timber. If I was speaking of the completeness of the house in all its parts after it was done, that is its state of completeness, *τελειωσις* or *τελειοω* would be the proper word for me to use. If I wished to speak of myself as being of adult age when I built the house, the proper term for me to use would be the derivative adjective *τέλειος*. If I wished to say that I had completed the house, I should use the appropriate form of the derivative verb *τελεω*. Now these as to a peculiar, but very common use of *τέλος* with the preposition *εις* both in the Scriptures of the Old Covenant and in the Classics. In connection with much if not all of the old heathen religious worship there were doctrines and ceremonies understood only by the priesthood of such particular forms and these doctrines and ceremonies for this reason came to be known to the common people or the uninitiated as "mysteries," and an initiation into them came to be known as a *τέλος* or an initiation into a completing process. For such was the sway of superstition and the priesthood that a person's education however complete otherwise, came to be considered incomplete without the knowledge which this initiation brought. This initiation as an end in view or a *summum bonum* of life was spoken of and known as an *εις τέλος* or *το τέλος*.

The rites and ceremonies attending an initiation into the so-called "Eleusinian mysteries" are best known perhaps to the general reader, and an initiation into these we learn was, in some way, superstitiously regarded not merely as completing one's education, but by its sanctifying procession as completing this natural life and ushering the initiated into a new life, and that, no doubt, is the reason that the Latins translated the Greek word *τέλος* which signifies the completing rite of initiation by the Latin word *"initia,"* a beginning from which we derive our word initiation, and in respect to the mere form of the process, we herein see how closely idolatry has copied true religion. For the life doctrine of the Scriptures is that we are not consummated as mortals without passing through the "mysteries of death" and the resurrection into the new life of immortality, and the consummation of the mortal state is simultaneous with the introduction into the immortal state Paul says "in the wink of an eye," that is to say, the period of death which intervenes between the fact of death and the fact of immortal life is a part of mortality, and therefore though an unconscious *state is spoken of* when applied to the saint as asleep, and an unconscious sleep too, for the reason that all strictly healthful and normal sleep is unconscious. And every state in regard to the saint is spoken of in its true and normal sense in the type. Now Christ is not called a *τέλειος* a spiritual adult until "awaken'd to life from among the dead," and then he receives the new epithet of *υἱὸς θεοῦ*, the first brought forth or born. And this is what is told us of the life processes of Christ. He is begotten according to the flesh, not naturally, but by the miraculous power of God, of a virgin, and is said to be the only human being begotten in this way, and is therefore called "an only begotten." For all the saints are "begotten of the spirit" or "begotten" by God, and this epithet could in no other sense be appropriately and consistently applied to Christ. He is born naturally. We are told that he receives the spirit without measure. If so he is regenerated, or received the spiritual germinal life, and is tried in all points as we are though without sin, passes through a life of "tribulation," dies a natural, but violent death as a mortal, passes a period of time in the grave, which must have been an unconscious state as he is said to have been "awakened to life" not "raised." (The word *εγειρω* here it is very evident is used in its primitive not its derived sense, and this is "to awaken" or "to arouse," as from sleep) and simultaneously with the awakening was "changed" to the completed spiritual state of organism, or became a *τέλειος* spiritual being that is an adult spiritual man or a Son of God, or as he is called a god. The Scriptures clearly teach that the saints are all Sons of God in promise, but he becomes a Son of God in reality, the first *υἱὸς* or adult as he is the *τέλος* of God's creation in every respect. Christ himself refers to his prospective *τέλειωσις* completing change in his answer to the Pharisees when they warn him of Herod. He says, "go, tell that fox, lo I cast out demons and fully complete works of healing today and tomorrow, and on the third day I shall be completed." Luke xiii. 32. In the 33d verse he states more clearly what he means, "moreover it behooveth me today and tomorrow and on the coming day to go my way." This way was to death, through death, and into life. See how the grammatical construction teaches the "change," by a change in construction in the adverbial modifiers of time. Today, adverbial accusative denoting duration or extent of time, tomorrow the same; these two periods completing Christ's work of casting out demons and healing. "With his stripe (death) are we healed" "on the coming day" or as expressed in the preceding clause "the third day." an adverbial dative of time, denoting a point of time at which something takes place. What is it? He goes his way changed, a *τέλειος*. This perfecting or completing change of Christ is spoken of in various places in the Scriptures.

For instance, in chap. ii. ver. 10, of this epistle which tells us how this perfecting change was being brought about, or at least one of the instrumentalities employed—namely, suffering. In chap. v. ver. 8, again, the fact accomplished is referred to as a fact, and obedience is mentioned as another instrumentality which add to it. Isaiah in chap. liii. mentions three perfecting blessings which Christ receives after this first change, ver. 10, last part: "And the Lord purposeth to take him away from the labor of his natural life, to show him light, and mold him in understanding, to justify again a just one who *serveth many well*." In ver. 12, same chapter, he says speaking of perfecting results, "and he will inherit many." Again in the last clause of this verse, "and he will divide spoils with the strong."

We have then three instrumentalities mentioned as leading up to this first perfecting process or change, viz: suffering, obedience, and being taken away from natural life (which is death) being awakened to spiritual life, and following this first change, spiritual enlightenment, molding in understanding, justification, and the receiving of the inheritance and the dividing of spoils.

Again in chap. vii. last verse, he is said to be, in contrast with men who have weakness whom the law constituteth high priests by the word of the oath-taking, "a son who hath been perfected forever." Then sonship being final and forever and indicating the full participation in the divine nature is the summing up of all these perfections in one word, or the *τέλος*, of which the *τέλειος* is the initiatory process. If this exposition of the terms which constitute the subject of this article shall remove the impressions of false teaching and mistranslation and help forward any truth seeker toward the light, the object of the writer will have been accomplished.

CHAS. GARDNER.

### Conference Report.

Pursuant to notice the Quarterly Conference of the Church of God in Northern Indiana was held at Rensselaer, commencing Friday, Aug. 25, and lasting over Sunday. Conference convened at three o'clock Saturday afternoon for business. Meeting called to order by D. T. Halstead. Alfred Thompson called to the Chair. A. R. Underwood, Secretary. The Chairman appointed R. S. Duiggins, N. Nordyke and Rob't Railsback a committee to arrange programme, etc. Reports of churches were called for and no complete list being at hand, delegates were requested to read such written reports as they had, otherwise verbally. The following were reported:

| | | |
|---|---|---|
| Plymouth | members 39, meet every Sunday | |
| Bremington | " 24, " " | |
| N. Salem | " 44, " " | |
| Rensselaer | " 85, " " | |
| Burnettsville | " 5, meet 2 per month | |
| Antioch | " 20, " 1 " | |
| Argos | " 35, " 2 " | |
| Eagle Creek | " 20, " 1 " | |
| Island | " 22, " irregular | |
| Pine Creek | " 15, " " | |
| Dundee | " 13, " " | |
| Gospel Home | " 13, " " | |
| Millwood | " 5, " " | |
| Nels Hollis's | " 5, " " | |
| Hamlet | " 25, " " | |
| Cold Creek | " 10, " " | |
| West Rome | " 11, " " | |

Several of these reports are not authentic being presented by brethren from memory. Chairman called for reports from twenty-one churches, but only seventeen responded. Let all try and report next time.

The following proposition was presented by R. S. Duiggins:

We each agree to pay the amount set opposite our respective names, to be paid as follows: One-fourth in thirty days, one-fourth in four months, one-fourth in seven months, and one-fourth in ten months from this date; said money to be used for the promulgation of the gospel within the state of Indiana. The following named persons are hereby constituted a committee to collect and expend said money in the manner that will, in their judgment, accomplish the most good, to-wit: H. T. Halstead, Rob't Railsback, and R. S. Duiggins.

Any one wishing to put his name on this paper will be furnished a copy by notifying R. S. Duiggins, Rensselaer, Ind. Rob't Railsback, Argos, Ind. or A. R. Underwood, Plymouth, Ind.

Speakers present from abroad were H. V. Reed, Chas. Gardner, S. A. Chaplin, Hugh Barnhill, H. R. Carter, and J. F. Wilcox; besides these about fifty brethren and sisters from different parts of Indiana and Illinois were present, and the house was filled at every meeting. One young man—a son of brother W. J. Boebee, of Argos, was immersed on Sunday afternoon and rose from the watery tomb to walk in newness of life. May he continue faithful to the soon-coming end.

The next Conference meeting will be held in connection with the Annual meeting of the stockholders of the Christian Publishing Association, at Plymouth, Ind., commencing Nov. 1st, 1882, and [illegible] Sunday.

ALFRED [illegible] Chairman.
A. R. UNDERWOOD, Sec.

## Sententious.

Hasty tempers, like hurricanes, often do irreparable injury.

The first thing which is required of genius is the love of truth.—*Goethe.*

The trouble and worry and wear and tear that comes from hating people makes hating unprofitable.

Speech is noble only when, like an honest money, it represents the gold of thought.

It seems to me that beauty is part of the finished language by which goodness speaks.

There's always a river to cross;
Always we object to make
If there's anything good to win,
Any rich prize to take.

Impoliteness is derived from just two sources—indifference to the divine and contempt for the human.

Language is a revealer of character, and that which a man would conceal by his acts and manners he cannot hide in his words.

The staff of a printing office were once surprised and and delighted by a delicious perfume which suddenly filled every part of the room. Upon inquiry, it was found that one had passed through the office who being constantly occupied with sweet spices and odorous drugs, became literally saturated with fragrance. The consequence was that wherever he went, he diffused a delicious sweetness, evoking such inquiries as: "Where has the man come from?" "What is the secret of this sweetness?" This illustrates the fragrance of the Christian as set forth in Ps. xlv. 8: "All thy garments smell of myrrh, aloes and cassia."—*Times of Refreshing.*

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

He who betrays another's secret because he has quarreled with him was never worthy of the name of friend; a breach of kindness will not justify a breach of trust.

Christ comes with a blessing in each hand, forgiveness in one and holiness in the other, and never gives either to any who will not take both.—*Thomas Adams.*

The eye of faith, when clear and bright,
Can pierce the gloom of darkest night,
And draw from heaven a flood of light:
No false alarm,
Or suffering real, can then affright
The soul which, by this inner sight,
Beholds itself encircled, quite,
Within the arms
Of everlasting love.

As the moon shines not by its own light, but by giving back the radiance which the sun sheds upon it, so our hearts can not otherwise shine in holiness than by giving back, in the exercise of gratitude, the light of the divine love, as manifested to us in Jesus Christ.—*Dean Goulburn.*


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The Eclectic Hymn Book, a collection of hymns and songs adapted to public, social and family worship. By C. H. Myers. Price 80cts.

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# Communications.

## THE WORD MADE FLESH.

Seeing in THE RESTITUTION for July 5, 1882, a paper on this subject by J. H. Thomas, M. D., I felt a strong desire to set before the readers another view of the matter. Instead of formally controverting the argument used in the paper referred to, I shall simply state my own view of the case, leaving the interested and candid reader to form his own judgment.

It is only necessary to premise that what follows was printed seven years ago, for the information of brethren in Britain, and is now presented to those of like faith in America.

As I regard the question as one which might safely be left open, and knowing it to be one which has been made an occasion for strife, I have hitherto restrained my utterances to an occasional statement of my own belief, and, for the most part, expressed my belief in the unaltered words of Scripture—which, indeed, serve the purpose very well. A thought, however, has impressed me that I should do a little more. Many are perplexed with the subject; few have considered it closely, and apart from theological dogma; and the unscriptural and unreasonable deliverances of *Trinitarians* have driven many to the opposite extreme. With a view, therefore, of assisting those who may wish to study the subject, I have resolved to set forth my own convictions on the point, and my reasons for holding them. While doing so, I will occasionally animadvert on the expositions in favor of the opposite doctrine; but my main object will be to point out the grounds of my own belief. Before doing so, I will endeavor to state as distinctly as I can what I believe.

I believe that "there is one God—the Father—of whom are all things, and we in him; and one Lord—Jesus Christ—and we by him"—1 Cor. viii. 6. I believe that "The Word" who was "in the beginning with God," was a personal being, distinct from the Father, and created by him, before any other creature existed; and that, through the power and appointment of God, the Word created or made all things. That, in accordance with the gracious purpose of God, this one—The Word—became flesh, by some mysterious mode of which I have no knowledge, being conceived by the power of the Holy Spirit, and born of the Virgin Mary.

By the phrase, "was made flesh," I understand, became a human being—a man in the truest sense of the term. "became a man—not became united to a man, still retaining the nature he had before; but became a man, as really as the water became wine, by his divine power; as thoroughly a man as though he had no prior existence as The Word; yet retaining the personality and self-consciousness he had "in the beginning with God."

I trust that, however inaccurate and unscriptural this statement may seem to any one, it shall not be misapprehended. It is, at least, no hasty conception on my part, but has been very carefully weighed and examined frequently by me during the last twenty years. Indeed, it has gradually grown up in my mind.

I have read very little in favor of it—only what is found in John Milton's treatise on "Scripture Doctrine," Rammohun Roy's "Precepts of Jesus," and what occurs in the letters of Dr. Channing, given in his life and correspondence. The deliverances of these three remarkable men gave shape to the conceptions I had floating in my own mind; and a careful and, at least, honest study of the Scriptures bearing on the matter has grounded and settled me in the conviction, that the idea which I have tried to express in the foregoing statement is the only one that truly conforms to all the declarations of Scripture regarding our blessed Lord and Savior. I am not aware of a single statement that conflicts with it, while in many instances the language of Scripture expresses it exactly.

I would now request your attention to the following Scriptural testimonies:

In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us; and we beheld his glory—the glory of the only begotten of the Father, full of grace and truth.—John i. 1–14.

In the first verse it is affirmed that "the word" was "in the beginning." The term "beginning," viewed in the light of the context, is plainly equal to "at the commencement of creation," and corresponds to a common Scriptural expression, "before the foundation of the world." At that period, "the word was;" that is, existed. It is also affirmed that "the word was with God." The question has been asked of those who believe that the word that was in the beginning with God was a person, "Was this personality distinct from the one God, in the sense of a separate being, or was it simply the personality of the one God which, in some way not revealed, became embodied in Jesus? And is Jesus a unity or a duality?" It seems to me that we cannot find an answer to the second of these questions, in the text or context. I have given my opinion in the introduction. But I think the first question is answered by the statement that "the word was in the beginning with God." What conceivable purpose could John have in declaring that the personality of the one God was with himself in the beginning? The same question may be asked of any of the attributes of the one God. Substitute "John" for God, and see how it would read—thus: "In the days of Herod was John; and the personality, wisdom, or word of John was with John!" Surely any one might ask, Where else could we suppose it to be? On the other hand, how could the idea that "the word" was a separate being, distinct from the one God, be more plainly expressed than in the terms here employed? "In the beginning was the word, and the word was with God." This I know; I find these simple terms quite suitable to express that idea. The same expression is repeated in verse 2d: "The same was in the beginning with God." The repetition is surely meant to emphasize the declaration, and impress the minds of the readers with the reality and importance of the fact, that "the word was in the beginning with God."

But we also find the declaration, "And the word was God." On this declaration, Trinitarians generally found their doctrine that the word is one of "the persons of the godhead," or, as they sometimes express themselves, "of the triune God." And here I would say for those who hold that doctrine, that it is very unfair to charge them, as is very often done, with believing in three Gods; for however logical such a deduction from their teaching may appear to those of an opposite belief, it is certainly repudiated by themselves. For they maintain that there is "only one, the living and true God." They, however, believe that the one living and true God consists of "three persons—Father, Son, and Holy Spirit." They might correctly state their belief thus: "To us there is but one God, even the Father, Son, and Holy Spirit." I put the matter thus, because it is true, and to show its discrepancy with the statement of Paul, "To us there is but one God, even the Father." This teaching of the apostle is in perfect harmony with the whole doctrine of Scripture regarding God.

How, then, are we to understand the language. "The word was God?" Evidently the term "God," in this clause, must be used in a different sense than in the other clauses, and in a sense agreeing with the truth that there is only one God, even the Father, and consistent with the statement that "The word was in the beginning with God;" and some Trinitarians do so, and understand the term "God," in the clause in question, to be used as an adjective—thus: "And the word was divine." Thus, James Morrison, D. D., in the *Day Star* for Feb. 1845, has: "'And the word was God:' that is 'The word was divine.' The term 'God,' in the previous clause, has, in the original, the article, because it designates the Father. In this clause it wants the article, because it is here equivalent to the adjective 'divine.'"

Mr. Edward White in his famous work "Life in Christ," has the following: "In the beginning was the Logos; and the Logos was with the (great) Theos; (this is the force of *pros ton theonn* and the Logos was Theos, (without the definite article.) He was a divine person, not the great original Theos, or Deity." In a foot-note Mr. White quotes from Origen, where he points out the force of the definite article in the second clause and its omission in the third clause of this verse. "The scruple of many pious persons may be thus solved. We must tell them that he who is of himself, God, is *ho theos*, but that whatever is God, besides that underived *one source* being so by communication of his divinity, cannot be properly styled *o theos*, the great God, but *theos*, a divine person."—*Life in Christ*, p. 219.

This explanation, if correct, completely solves the apparent contradiction; and coming from an acknowledged scholar and zealous Trinitarian, is of considerable weight. There is, however, another solution of the apparent contradiction, which seems to me the true one. It is also based on the fact that the word *theos*, rendered "God" in this clause wants the article before it. Literally rendered, the passage stands thus: "In the beginning was the word, and the word was with God, and the word was a God." I am the more convinced that the dropping of the article in this last clause of verse 1st was intentional, and meant to convey this idea, from the circumstance that it is resumed in verse 2d: "The same was in the beginning with the God." If the term be not used as an adjective, or in the sense that I have suggested, then why does the term *theos*, God, in this clause want the article, while it has it in those occurrences before and after? Every one at all acquainted with Greek knows that the rendering I suggest, so far from being strained, is in perfect harmony with the usage of that language. I am the more confirmed in the correctness of this rendering, by a translation which the late Professor Dunbar gave of another passage where the term *theos*, God, is used with and without the article—namely, 2 Thess. ii. 4: "Who opposeth and exalteth himself above and against all that is called a god, or the object of worship so that he seats himself in the temple of the God, showing himself that he is a God." (Quoted in the *Bulwark*, vol i., p. 144.) It is not the simple fact of the absence of the article on which I rest, but on the fact of its use in the other occurrences in the passage, and its absence in this particular case. And, taking into account the wide and varied application of the term "God," in the Scriptures, we will not think it strange that the word, who was in the beginning with God, even the Father, is called God, or a God; the more especially when we consider the mighty things which he is said to have done. Thus:

"All things were made by him, and without him was not anything made that was made." Well, then, this one who was in the beginning with God, by whom all things were made, was himself, in the fulness of the time, "made flesh," or "became flesh." That "the word," who became flesh, was a real, personal being who made the world, may be seen by considering the language of verse 10. "He was in the world: the world was made by him; and the world knew him not." To whom does the pronoun "he" refer? Let the context answer. "He," who "was in the world," by whom the world "was made," and whom the world knew not. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." All these pronouns relate to one person, even "the word," who "was made flesh," and who, adds the historian, "dwelt among us, and we beheld his glory—the glory as of the only begotten of the Father, full of grace and truth." Have we not here an explicit statement that "the only begotten of the Father" is "the word" who "became flesh?" And if so then we have a distinct acknowledgment that "the word" is a person, distinct from the Father, in the sense of a separate being, seeing that "the only begotten of the Father" cannot be the Father himself.

Very similar to the statements of John are those of the apostle Paul in Colossians i. 12–19.

Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell.

Here, as in John i. 7–14, we have several things affirmed of some one whose name is not mentioned, but who is simply referred to by the terms "he" and "him." A careful reading of the passage will show that those pronouns belong to the same person; and the nature of some of the things affirmed of him shows distinctly that the person referred to is none other than "God's dear Son."

Thus, beginning at verse 18, and tracing the stream of thought upwards, we find that "he," who "is the head of the body, the church," and "the first-born from the dead," is "before all things, and by him all things consist" —(verse 17); that "all things were created by him and for him;" that "by him were all things created that are in heaven, and that are on earth, visible and invisible;" that he "is the image of the invisible God, and the first-born of every creature"—(verse 15); and that in him "we have redemption through his blood, even the forgiveness of our sins."

This language reads like a transcript of the first 14 verses of John's gospel; and, whatever others may think, are, to me, distinct and corroborative testimony that he, through whose blood we have the remission of sins, was in the beginning with the Father; and that the Father, by him, really made all things.

This truth is also confessed by the writer of the epistle to the Hebrews, where, in chapter 1st, verses 5–13, he quotes from the Old Testament several declarations which, he says, were addressed to "the Son," among which is the following: —"And Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands"—verse 10. A reference to the context will show that this declaration is as really applied to the Son as are those which immediately precede it; and I am surely warranted to believe that it is as true of him as the language, "Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." In the authorized English version, the second verse of this chapter of Hebrews expresses the same idea. "God, who at sundry times and in divers manners, spake in time past to the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath anointed heir of all things, by whom also he made the worlds." The term "worlds," here, however, is affirmed by acknowledged scholars to be an incorrect translation. The Greek word is *aion*, which does not denote matter, but duration, and should here be rendered "ages." "By whom also he made (arranged, constituted, or established) the ages." This amended translation however, does not favor the idea that he whom God "appointed heir of all things," had no personal existence before being made flesh; but is in strict harmony with the declaration, that, "in the beginning he laid the foundations of the earth, and that the heavens are the works of his hands." It simply tells us something more of the honor bestowed by the Father on the Son of his love. The expression, "the ages," is unqualified, unlimited. There is no warrant for applying it exclusively to the ages succeeding that in which our Lord tabernacled among men. There were "ages" prior to that—yes, prior to the existence of man on the earth; and we are warranted to understand the expression in its widest sense—"the ages" past, present and future.

Here it is affirmed that God arranged, constituted, or made the ages by the son whom he hath appointed heir of all things. If God did so by him, then he was with God prior to that arrangement. In the language of John, with which we started, "He was in the beginning with God."

In strict agreement with this is the testimony of John the Baptist, when he bore witness of him, and cried, "This was he of whom I spake, he that cometh after me is preferred before me." John i. 15. When we remember that John was before Jesus, both in regard to office and to his appearance as a public teacher, it is most reasonable to believe that he alludes to that prior existence of the word, when he was in the beginning with God. This seems so plain and reasonable, that it is difficult to see how any one can allege a different application of the words. Yet it has been done. The translator of the Diaglott New Testament has taken the liberty of rendering the words, "he was before me" "he is my superior," although the Greek verb *en* is in the past tense, not the present, *esti*. Surely this is the result of a foregone conclusion. For my own part, I cannot understand the words otherwise than I have indicated.

And how else can we fairly understand the reference of our Lord when he exclaimed, "What and if you should see the Son of man ascend where he was before?" John vi. 62, *et seq.* Our Lord did afterwards ascend to the heavens, and sat down at the right hand of God. It is reasonable to believe that he here alluded to that event. He might have said: "You are offended because I said: 'I am the bread which came down from heaven; he that eateth of this bread shall live forever.' but what if you should see the Son of man ascend to heaven?" But he used those words. "What if you should see the Son of man ascend where he was before?" And since he really did ascend to heaven, how can we refuse to believe that he was there before? Rather, how can the language be otherwise intelligible?

An objection has been raised, to the effect that the language applies to "the Son of man," not "the word;" and "the Son of man" had not been in heaven. The objection is a very silly one. As well might it be objected to the statement, that "the Queen of England was born on May 24, 1819," and that she has only been Queen since June 1837. No person would deny that the language, "the Queen of England was born on May 24, 1819," is equal to, "she who is now Queen of England was born on May 24, 1819." Then why say the language in question is not equal to, "What if you should see him who is now Son of man ascend to where he was before?" Though "the word" was not "Son of Man" before he was "made flesh," yet after he was made flesh, and dwelt among us, and we beheld his glory." He was in the world, the world was made by him, and the world knew him not. The sacred historian writes as if he believed that the person whose glory he had beheld, and whom the world did not know, was the person by whom the world was made, and who was in the beginning with God. We need not wonder, therefore, that he added no comment to the Lord's words when he spoke of the Son of man ascending where he was before.

The Lord affirmed the same thing of himself on a subsequent occasion, when he said, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." John xvi. 28. In these words our Lord affirms four things to be true concerning himself—namely, 1. Coming forth from the Father; 2. Coming into the world; 3. Leaving the world; 4. Going to the Father. Did he come into the world? Did he leave the world? Did he go to the Father? Only one answer will be given. The person speaking did all that. Well, then, how can I help concluding that the same person came forth from the Father? And if he came forth from the Father, he was with the Father before he came forth from him into the world. Just as he went to the Father after leaving the world, so he came to the world after coming forth from the Father. Is he personally with the Father after leaving the world and going to him? Even so was he personally present with the Father before he came forth from him. How can I, then, believe that he did not exist personally before he became flesh?

"But," say some, "there was a man sent from God, whose name was John;" and that does not mean that John was personally with God before he was sent, but simply that he received a commission from God. Granted—what then? Why, this: "Coming forth from the Father" means "receiving a commission from the Father." Let us try this exposition by the sense of the context. If, then the Lord said, "I came forth from the Father," then it necessarily follows that when he said, "Again I leave the world, and go to the Father," he only meant, "Again I give up my commission to the Father." Surely no one so understands his declaration of going to the Father; and I put the matter thus, that the error of so construing the statement, that he came forth from the Father, may be clearly seen. The language quoted about John is distinctly different from that which our Lord applies to himself. Had it been written of John, "There was a man sent from God whose name was John, who again went to God," I would have felt myself shut up to conclude that the writer expressed a similar meaning to that which I apprehend from the words of Jesus in the passage before us. But it is not so. There is nothing in the context, nothing in any part of the record concerning John, to warrant any other acceptation of the language quoted above than is commonly understood. When I read the words, "I came forth from the Father," I am compelled to believe that Jesus meant to express the idea that he was personally himself with the Father before he came into the world. Thus the Lord himself confirms the testimony of John concerning him, that he "was in the beginning with God."

There is one common objection to this view of the testimonies, which I will now mention—namely, "How can these things be?"—"How could a person, existing for ages before, become a man by conception and birth, as Jesus really came into the world?" My answer is, I cannot tell, or understand the process. Like many other events past, present, and future mentioned in Holy Scripture, it is beyond my comprehension. How the word became flesh is not described in Scripture, and I have never attempted to imagine it; but the fact itself is plainly stated, and referred to in terms most explicit; so much so that, whatever others may think, I must either believe it or deny the truth of the testimony.

Before proceeding further, I will re-state the testimonies already considered.—

In the beginning was the word, and the word was with God, and the word was a God. The same was in the beginning with the God. All things were made by him, and without him was not anything made that was made. And the word became flesh, and dwelt among us, full of grace and truth. He was in the world, and the world was made by him; and the world knew him not. He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—*John.*

In whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or principalities, or powers, all things were created by him and for him. He is before all things, and by him all things consist; and he is the head of the body, the church.—*Paul.*

God hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he constituted the ages. Unto the Son he saith, thou hast loved righteousness, and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hands.—*Paul.*

John bare record of him, and cried. This was he of whom I spake he that cometh after me is preferred before me, for he was before me.—*John.*

When Jesus knew that his disciples murmured at it, he said, Doth this offend? What if ye shall see the Son of man ascend to where he was before? . . . I came forth from the Father, and am come into the world; again I leave the world, and go to the Father.—*Jesus.*

To these testimonies I now add another:

And now, O Father, glorify thou me with the glory that I had with thee before the world was. John xvii. 5.

Can we conceive a more distinct expression of the idea that the person who uttered these words had a conscious personal existence "before the world was?" He plainly refers to a consciousness of the possession of glory with the Father before the world was; and it may seem almost silly to insist that personal existence is necessary to consciousness. Yet, in spite of the language, it is denied that Jesus had a personal existence prior to his manifestation in flesh. But those who make such a denial misunderstand the passage. I have no very clear idea. The only explanation of the kind which I remember, is to the effect that Jesus was filled with the spirit of God, which spirit was with the Father before the world was. That is true, but if he was filled with the spirit, the spirit was not him; and he prays, "Glorify me with the glory which I had with thee before the world was."

These words of our Lord not only confirm the ideas that he had a personal existence along with the Father, "in the beginning, but also refer to the possession of a glory which he now wanted, and desired to be restored. In what that glory consisted, or the extent of its excellence and splendor, we have no direct information; but doubtless it was befitting one who was in the beginning with God and who is the brightness of the Father's glory, and the express image of his person.

The allusion which the Lord makes to his glory with the Father before the world was, enables us the better to appreciate the reference of the apostle, when he says of him: "Who, being in the form of God, thought it not robbery to be like God, emptied himself—(divested himself of his God like form)—and took upon him the form of a servant, and was made in the likeness of men." Phil. ii. 6, 7.

To what else than this pre-existent glory of the Lord can the apostle allude when, in another place, he says of the Lord Jesus Christ, that "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich?" Those who deny the "pre-existence" of Christ, understand the "riches" here alluded to to be the divine favor with which the Lord was invested while on earth, and which he refused to exercise for his own behalf. I have seen it stated thus: "Though Jesus may have been poor, did he not possess the riches of power, which he refused to exercise, at the instigation of the Adversary, for the supply of his physical wants? Would not this exercise, during his life, warrant the language of Paul?" Decidedly not; that would simply be remaining poor, while he might have been rich. Paul's language is: "Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." On the assumption alluded to, Jesus had not been rich; for if his poverty consisted in his refusal to exercise his power, while on earth, to supply his physical wants, then he had been poor from his birth, for he never so exercised his power, and if so, then when was he rich?

And further reflection will show that the term "rich" is altogether inapplicable to the state of our Lord in the circumstances referred to. Granting that Jesus had the power, in the sense of ability (*dunamies*) to command stones to be made bread for his own use, he had not the power, in the sense of authority (*exousia*) so to use his ability. His reply to the tempter implies this. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He had received the commandment from his Father to lay down his life. Though possessed of the spirit without measure, though he had the ability to have seated himself on the throne of Cæsar, and commanded the homage of the world, he could not have done so without violating the will of his Father. The term "rich," to one in these circumstances, is entirely inadmissible. As well call a beggar, rich, because he had the power to steal treasures.

Looked at in the light of the declaration of his pre-existence, his glory with the Father in the beginning, before the world was, the language of the apostle is plain, forcible, and impressive. He who was so rich, voluntarily became poor. "Lo I come," said he, "to do thy will, O God." We can thus understand how the Lord laid down his life "of himself," and yet at the command of his Father. He of his own consent became dead—born of a woman, made under the law. God gave his son, and yet that Son gave himself for us.

I need not pursue the line of proof further. Passages might be quoted from the Old Testament Scriptures referring to the same truth, and, to me, inexplicable in any other view than that here maintained; but I confine myself to these New Testament testimonies, believing them to be plain, explicit statements of what I believe about the "pre-existence of Christ."

Having thus stated my belief, and the grounds on which it rests, I must leave the candid reader to judge whether it be according to Scripture. The reader will perceive that I am in no doubt about the matter myself. No however others may think—however others may reckon it to be "subversive of the faith"—I heartily believe it to be taught in the Bible.

Let me here repeat, what I stated at the outset, that while I so believe, I am also persuaded that many who differ from me in this important matter, are nevertheless genuine disciples of the Lord Jesus Christ, and joint heirs with him of eternal life and glory. How they come to believe in this matter as they do, I cannot tell; but I have confidence in their integrity and allegiance to the Lord.

I have already referred to the fact, that my belief, as here stated, has been declared subversive of the gospel; and I am sorry to add, that I have met some who regarded the confession of it as necessary to fellowship in the church. They regarded a denial of it as equal to a denial that Jesus was the Son of God. This I regard as a very serious mistake. Notwithstanding the Scriptural character of the doctrine I have endeavored here to set forth, it formed no part of those glad tidings which the apostles and their co-workers preached to be believed for salvation. True indeed, a belief that Jesus is the Son of God is as necessary for salvation as is a belief that he is the Christ—see John xx. 31; but the man who is persuaded that Jesus of Nazareth was conceived by the power of the Holy Spirit, as really believes that Jesus is the Son of God as I do. He believes that God—not Mary's husband—is the Father of Jesus; that Jesus is God's Son in a sense true of no other being. The period of time, when the Father first called our Lord into being, does not affect the fact of his divine origin. It was not the fact of his existence with the Father "in the beginning," or even his miraculous conception that formed the purport of the testimony which the apostles set forth among all nations for the obedience of faith; but that Jesus of Nazareth was the Christ, the Son of the living God, demonstrated by his resurrection from the dead. Therefore, though we see not eye to eye on this pre-existence question, yet if we believe that he who was born of Mary in Bethlehem, and died on the cross for our sins, is indeed the Son of God and Seed of David, of whom Moses and the prophets did write—the Messiah of Israel—the Savior and Judge of the world, and Lord of all; and, so believing, have been baptized in water in his name, and are living in conformity to his will, then are we fellow-citizens with the saints, and of the household of God.

Fellow-disciples of the same Master, let us learn his doctrine side by side, and rightly seek to aid each other in our studies. But let us never so forget our position, as to forsake, or expel from our fellowship and affection, any faithful disciple, because we suppose him to have learned less accurately than ourselves.

Both from experience and observation have I learned that the true faith and hope of the gospel can live, and operate effectually, along with much error. We have heard much talk of this belief and that subverting the gospel. I very much doubt if anything will subvert the faith, where it really exists, except a walk according to the flesh. That, indeed, would subvert any one's faith, however intelligently and accurately he may be able to state it; for "if we live after the flesh we shall die."

Having thus set forth a defence of my own position, in reference to a very important matter regarding our Lord and Savior, and my attitude to those who see this matter in a different light, I have accomplished what I intended. May God grant his blessing on the same, and use it for his own glory, and the good of his children. Amen.

W. LAING.

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*[See Marked "Q" on the Epistles.]*

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

COMING AGE—ITS PROXIMITY, No. 120.

Application of History Continued. Beast. His Identity With Infidel France. War. Conquered. Slain. Three Acts. Exposure.

J. P. WEETHEE.

Sacred and profane history compared.—What have we to do with history? Much every way, chiefly because it is a record of the foot-prints of Jehovah among the nations. Without profane history Christ's official priesthood in its effects among the great powers of the earth would be a blank. The people of God were designed to be historians. To be interested in history is to take an interest in God's dealings with man; the wanderings and trials of the church—the Lamb's wife. Come let us reason together. A writer on the Apocalypse said, "We have no use for history; the Bible, complete and perfect in itself, is always its own interpreter. It asks no aid from profane or secular history." As a rule of faith and practice this may be true; but in its prophetic department God has had some very distinct object in view; for prophecy is history in advance. What has been the object of the Deity in giving his people history in advance? The very obvious reason that they should make use of that knowledge. We forecast meteorological changes for a similar purpose. Our interests are involved in having some knowledge of the future. The Bible contains many striking illustrations of this truth. Let us notice some remarkable instances and their objects.

The coming flood was know to Noah for a practical purpose: that he might secure his own salvation and that of his family. Lot was visited, and had history in advance given him for a similar purpose. Jeremiah was sent to the Jews with a volume of advanced history, which, if heeded, would have saved them from a severe and protracted captivity. The revelations to Zechariah had a practical bearing, so it may be said, of the prophetic histories of all the prophets. To Daniel was given an almanac of prophecy for the use of the people of God in all ages. The Apocalypse is a second edition of that little volume. It is very interesting to peruse these old volumes of the world's future history. It is also of great utility, since they shape our Christian lives. The lessons taught by the advanced histories under God's Old Covenant to the Jews are very clear, and highly practical. Are they not equally so under the New Covenant? Let us see. What was the character of that private lecture given by Christ to Peter and James and John and Andrew upon the Mount of Olives? Matt. xxiv; Mark xiii; and Luke xxi. It was a historical narration. It was an epitome of civil and ecclesiastical history, covering at least the times of the Gentiles. Was this historical chart given to these four disciples to gratify an idle curiosity? The record explains itself. "Behold, I have told you before." Matt. xxiv. 25. I have given you this chain of future events that you may not be deceived by false Christs. I give you the signs of my return for the same purpose. Study this chart and compare it with national developments, that you may always know your prophetic location. Peter, John and Paul in their epistles, follow the same plan. They touch on coming events that Christians of every age should be fully instructed in the general outline of prophetic history, that the world's unfolding history might be readily and accurately applied. Christ taught his disciples the use of history, and the duty of its study. History is a record of words and deeds. Man records events only as they transpire; God writes the future as readily as the past; and as the future events concern his people, men were sent to open up the future. These men were called prophets.

History is called sacred or profane according to the state of the writer's mind. If he is under divine control, so as to secure his work from error, his record is called sacred, such as the writings of Moses, Ezra, and Nehemiah; if the writer is left to his own knowledge, memory, and judgment, his writings are called profane; as Josephus, Rollin, and Gibbon. The writings of the four evangelists (called gospels) are sacred records. Ecclesiastical histories, as well as all civil histories, written since the compilation of the New Testament, are profane.

Two conclusions will finish this part of our subject:

1. The record of God's words and deeds does not change, or in any manner control the words and deeds themselves. God's real utterances and his actions are the same, with a true or false record, or without any record. Moses, Ezra and Nehemiah have written histories and sketches of what God said and did to the Jews and to other nations. Matthew, Mark, Luke and John wrote histories of what Christ said and did. The thought we are presenting is this:—The words and the acts of the Father and the Son are above and independent of all historic record; and that they act among the nations, since the close of the inspired record, as certainly and as freely as they acted before the close of the inspired record. Of these governing actions we have no histories except prophetic and profane records. The prophetic history is admitted to be true. Where the two histories agree they may both be assumed to be correct. A fact is the same whether it is made known by a Christian, an infidel, or whether it is without any record.

2. Christ is the author of two prophetic histories; the one written in literal terms, the other in symbols. The literal history was delivered on the Mount of Olives to four disciples; the other was made known to John on the Isle of Patmos. Wherein do these records differ? From A. D. 96, both records follow the same actors and actions so far as they relate to the people of God. The terms of the records do not change the events. Daniel's prophetic histories of the four monarchies are as accurate in symbols as in his prophetic literal narration. Dan. xi. xii. If Daniels symbols of the iron and clay in the image of Dan. ii. and his sea monster in Dan. vii. cover the Christian era; the first Apocalyptic beast of Rev. xiii. being identical, must cover it also. That Christ's literal prophetic history, recorded in Matt. xxiv; Mark xiii; and Luke xxi. extends from his leaving the earth to his return and his symbolic history be limited to a few years of the close of that period would not appear probable; nor will the symbols allow any such construction.

Acts of the beast.—"Shall make war against them, (the witnesses) and shall overcome them and kill them." These three progressive acts finish the work of the beast. As we have said these expressions are not synonomous, but enunciate three distinct acts.

1. He made war on the witnesses. This is first, and we might say introductory. It is a declaration of war succeeded by acts of the most decided hostility; a period of enlistment and combination of forces. It is a period replete with acts of hostility. The infidel elements had been spreading among the lower classes in France for some years. The leaven of infidelity, however, was not confined to the corrupt masses. It was diffused through the entire body of the nation; both in the church and among the officers of the state. The Bible and the defenders of its divine truths, were objects of hatred. The first national warfare on the witnesses was by the Constituent Assembly. This was followed by the Legislative Assembly, and the revolution was completed in the National Convention, when the witnesses had their resurrection. The witnesses were slain by the beast, the symbol of a body of civil rulers. Their death was therefore national; inflicted by a national act or decree. That decree was passed April 6, 1792. All religious communities were suppressed; public worship ceased; and the witnesses lay dead. France, then, had no God, no religion, no worship. Infidelity had triumphed, and the witnesses lay dead in her street. Rev. xi. 8. "And their dead bodies (shall lie) in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Where are the dead bodies (πτωματα) corpses, carcasses, to lie? Answer. In the street (πλατειας) of the great city. What city? Ans. Jerusalem, says a recent expositor, who adds the following:—"This verse (8th) establishes, beyond cavil, the fact that the witnesses testify in Jerusalem. The introduction of this prediction laid its scenes in the 'holy city,' related them with a 'temple of God,' and now further confirms it by defining the city as being that one 'where also their Lord was crucified.' There can be no ambiguity on this point. The dead witnesses are thrown into the street of Jerusalem that the fact of their destruction may be evident to the citizens. The people regard it as a triumph of the lord of the earth over the anointed ones of the God of heaven. Doubtless their zeal for antichrist becomes more fervent, and they construe this achievement as scarcely less wonderful than his survival from the death-stroke, by which he secured their recognition as the deity. Triumphant over the two prophets, the man-of-sin anticipates no further obstacle to his ambition. Jerusalem is appropriately styled 'the great city,' since it is the residence of the beast while in his lordly character, and possibly it compares favorably with Babylon in pomp and splendor. The iniquity of the holy city reaches its maximum in the time of antichrist. It had not only crucified the true Messiah, but it accepts and renders homage to a false Christ. Her sin is as vile as that of Sodom, and her oppression of the saints as wicked as Egyptian bondage."—*Christian Chilliast.*

Are these views in harmony with the holy Scriptures? We think not; and for the following reasons:

1. Jerusalem is not named in the text; neither is the word in any Greek text that we possess. The authorized and revised versions do not insert Jerusalem, nor do they give any marginal reading to sustain such an idea. No such a reading can, therefore, be correct.

2. Jerusalem, no where in the Bible, is called "the great city." In Rev. xxi. 10, the authorized version calls New Jerusalem "the great city," but in the revised version it reads, "And he carried me away in the spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God." No Beast ever dwells there.

3. The attributes named do not agree with any Jerusalem. Its two attributes, designated by the proper names Sodom and Egypt, are metaphorical, since "the great city" takes the names of those objects which it resembles, thus we call a man a Tartar, because he is like a Tartar; so we have Yankees, Jews, Turks and Arabs, metaphorical, because of their similitude. For like causes, this city is called Sodom and Egypt, for her resemblance of Sodom and Egypt. Our objection is that such analogy is not peculiar to Jerusalem. We wish to be understood here as speaking of a future Jerusalem, one that shall be in existence when these events take place, but not the new Jerusalem. That city is described in Zech. xii; xiii; xiv. This Jerusalem is not, metaphorically, either Sodom or Egypt; for the Jews dwelling in that city are of quite another character.

4. The construction of the sentence does not allow such an interpretation. Expressed fully, substituting Jerusalem, it would read as follows, "And their dead bodies (shall lie) in the street of Jerusalem, which spiritually is Sodom, and is spiritually Egypt, and spiritually is Jerusalem, where (in which) their Lord was crucified; for 'also' has the force of 'and,' since it connects an additional place to Egypt and Sodom. Jerusalem is like three places, and it, therefore, metaphorical Sodom, metaphorical Egypt, and metaphorical Jerusalem; the literal Jerusalem is metaphorical Jerusalem!

5. This idea of Jerusalem's being "the great city," originates in the expression, "where also their Lord was crucified." This is not true to history, since Christ was not crucified in Jerusalem. "Wherefore Jesus also, that he might sanctify the people with his blood, suffered without the gate." Heb. xiii. 12. "And he, bearing his cross, went forth into a place called (the place) of a skull, which is called in the Hebrew Golgotha, where they crucified him, and two others with him.... This title then read many of the Jews. For the place where Jesus was crucified was nigh to the city." John xix. 17, 18, 19. Nigh to a city is not in the "street" of it.

### Early Pioneers of the Truth in Virginia. No. 8.

The writer was not present at the debate on the Life Question between Campbell and Thompson at Painesville, Va. He was at that time just licensed and located as a pioneer member of the bar in a somewhat remote position in the upper valley of Virginia and of no visible church connection but a sort of "proselyte of the gate" of all sectarian orthodoxy and consequently on this particular tenet of orthodoxy—the immortal-soul theory—strongly in sympathy with Mr. Campbell and his party. In his verdant simplicity and ignorance of the Divine testimony on the subject, it seemed to him a sort of audacity amounting almost to impiety to doubt what all the preachers said, all the churches believeth and all the schools and colleges in the land taught; and consequently he shared largely in the indignation, if not contempt, with which Dr. Thomas and the mere handful with him were visited, for boldly denying the orthodox popular creed and presuming to demand the proof of what they dared to call the "popular delusion." But circumstances soon brought me into contact with these fair-minded, brave and earnest defenders of what they claimed to be the Bible teaching and faith and I found out though much against my will and to my surprise, at first, on which side lay the great preponderance of reason and testimony. It was not however until after a long mental struggle, that I had to renounce the cherished faith (credulity) of my early teaching and training and take my stand in the ranks of the despised few who preferred truth to tradition and knowledge and light to ignorance, prejudice and error.

But to return from this digression: The great debate lasted four days and was attended by a large assemblage of people. Such discussions were then very uncommon in this country and were, of course, very naturally condemned and opposed by the clergy and religious leaders of the people. Under the pretence that all religious controversy was wrong and even wicked and contrary to the Bible—a position which impeached the wisdom and practice of our Lord and his apostles who always confronted error with her dreaded rival, truth—these clerical leaders had the sagacity to perceive that "their craft was in danger" and that it was perilous to invite or encourage examination into the foundation on which they stood. It has been always so. The Great Teacher saith "He that doeth the truth cometh to the light that it may be made manifest that his deeds are approved of God." When men's deeds are evil and when their light is darkness, they prefer darkness to light. Hence all such condemn discussion and free enquiry.

The result of the debate between Campbell and Thomas was a sort of compromise. There were many sincere sanguine brethren on either side who were strong advocates for peace and harmony and thought it of the first importance to secure union and hearty co-operation in what they honestly thought was "preaching the gospel" by such able men and as the "peace and safety cry" is always popular with the timid and politic, this party succeeded in patching up a hollow truce between the disputants in the form of a written covenant by which it was agreed that the further discussion of the mooted points, orally or in their respective journals, should be discontinued, Dr. Thomas assenting, with the appended condition "except in self-defence and in case of misrepresentation of the sentiments and position of the opposite side."

This result was not expected by either party; Mr. Campbell was content to be "quits" after he saw and felt the force of the testimony and the arguments which his opponent presented and which he evidently had no further disposition to encounter. Dr. Thomas yielded to the great pressure in favor of peace and harmony warmly urged upon him by many of those whose judgment and friendship he could not well disregard. Nevertheless it was a concession to a timid spirit of compromise and policy which, on further reflection and on a question of truth and conscience, he felt it did not become him to yield. But he had not occasion long to indulge in these misgivings and regrets, for no sooner had the partizans of Mr. Campbell reached their homes than they began to publish everywhere, the triumph of their champion in the debate, and the humiliating defeat of Dr. Thomas, while they preached and published not mere misrepresentations but the most gross caricatures of his sentiments and positions in the discussion such as that "man had no soul—was no better than a brute and that death was the end of all things," etc.

Dr. Thomas was in no haste to avail himself of the opportunity of re-opening the statement of his position, etc., in respect to the questions debated. His private affairs and a just regard to his personal interests induced him to suspend the publication of his paper, to sell his plantation in Virginia, and to emigrate to one of the Northwestern States.

He fixed his residence at St. Charles, Ill. Here he became a Professor and subsequently President of St. Charles College, and resumed his literary labors in publishing *The Investigator*, a monthly paper most appropriately named, for beyond his discovery of the great truth of "immortality only in Christ," Dr. Thomas' faith and doctrine of the future of our race and world were by no means well-defined.

He had explored and exposed as utterly unworthy of confidence and without Scripture support Mr. Campbell's "Three-fact Gospel" of 1 Cor. xv. 1-5, and his "Pentecostian kingdom and reign," based on Acts ii., but none had then learned "the gospel of the kingdom of God" and the coming and kingdom, and personal literal reign of Christ and his saints on earth and over all nations, in fulfillment of Dan. ii. 44; vii. 13, 15, 18, 22, 27.. and the plain teaching of John the Baptist, the angel Gabriel to Mary in Luke i. 30 35, and the words of Jesus and his apostles.

It was only by a long, patient and thorough investigation of the Scriptures of truth afterwards that Dr. Thomas, still in the advance in the diligent search for the whole truth, and his brethren, found "the pearl of great price" in the gospel of the kingdom, which unveils to us the hope of immortality with all its rewards and exceeding great and precious promises fulfilled and opens up to us the bliss and blessedness of our future life in the kingdom and age to come.

But not to make these numbers too long we must defer our historical narrative for the present.

A. B. MAGRUDER.

(To be Continued.)

### VISION, SYMBOL, REVELATION.

On reading Wm. Kelly on "Revelation"—his effort to make out the futurist theory of prophecy, and of antichrist yet to come, I was glad to find that he was constrained to recognize "the protracted and historical application" of prophecy; and "the Turkish horsemen in the vision." Rev. ix. 17. See pages 259, 263, 264.

In other words, he so far confounds himself. Because it cannot be both "historical," that is a record of prophecy fulfilled, while yet designed of God to belong to the future. It is "not yea and nay."

"The vision" does not authorize him to assume his own standard by which he can make "the horsemen" and the events visionary.

Abraham's "vision," Gen xv; in which his "horror and great darkness" portrayed the terrible captivities and oppressions of his posterity, did not alter the character of the realities so foretold.

Thus of "the vision" of the transfiguration. It did not reduce Jesus or Moses or Elijah or the cloud, or the voice from the excellent glory, to a figure. No, no.

"The symbols" of the four great governments, Dan. ii. 7, Zech. i. 18, did not change their character or course as recorded in history. The symbol only disclosed their demonic desolating dominion over Israel; and the martyred servants of God in a stronger light.

"Revelation" is the crowning prophecy of the Bible; for it is the unfolding of events through the gospel age, under the then anti-christ. Matt. iv. 1-11; John xvi. 11; 1 John ii. 18-22; Rev. xii. 20. Surely these Scriptures do not disclose "the anti-christ" after "the beast, the false prophet and the devil!" No, indeed; because these grouped into a united opposition to Christ, were then, and on, the deceiver—the anti-christ, 2 John vii—the *anti-dikos* (adversary 1 Peter v. 8.) the *anti-keimenos* (who opposeth. 2 Thess. ii. 4.) Let one such schedule of "the evil one" suffice. Christ comes to consume him! Amen. 2 Thess. ii. 8; Heb. ii. 14; Isa. i. 28-31; 1 Cor. xv. 24-27.

The principle of error which employs a figure of speech to make all prophecy mysterious (while it was only designed to illustrate and emphasize it) is often applied to the ordinances of religion (however essential in their place.)

Thus "the lamb in sacrifice," was rested in, rather than employed to foreshadow "the lamb of God who taketh away sin and the sin of the world!" John i. 29. "Circumcision" was rested in by Israel rather than the "circumcision of the heart." Deut. x. 16; xxx. 6; Col. ii. 11-13.

So "baptism" has been exalted and extensively made to fill the place of "re-generation." In a beautiful book, just seen, baptism is virtually made the pivotal and essential point in human redemption! (Of course it is subtle and eludes exposure, like all error.)

But mark! the mis-leader makes it apply to his pride of party and his own popularity and support, and here we may detect his own right delusion. Abraham's example of faith, and his righteousness by faith, was only developed by obedience. Rom. iv. 1-25; James ii. 22. "The righteousness of faith," is known by "the obedience of faith." But it is quite another matter to make the most significant ordinance a sort of substitute for the righteousness and the salvation it signifies! It is only the error of all who make the grandest realities seen in prophetic "vision" only visionary and the subjects of speculative science and theology.

"To err is human; but to forgive divine." Let us then turn to, and rest only on the divine.

J. H. COOK.

## Selections.

### SELECTIONS ON BAPTISM.

THE ORDINANCE OF BAPTISM.

Dr. Chalmers, the celebrated leader of the Free Church Presbyterians, thus beautifully expresses himself, with regard to the original mode and design of the ordinance, in his late lectures on the Epistle to the Romans, Vol. II., pp. 64, 65: "The original meaning of the word baptism is immersion; and though we regard it as a point of indifference, whether the ordinance so named be performed in this way or by sprinkling, yet, we doubt not that the prevalent style of the administration in the apostle's day was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in Rom. vi. 3, 4. Jesus Christ, by death, underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life; and in the act of ascending, to emerge into a second, or new life; along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated, and make progress toward the perfection of full and ripened immortality."

Dr. Herman Witsius was one of the most eminent divines that have ever honored the Christian Church. He was born in Holland in 1636, and died in 1708. His greatest work was the "Economy of the Covenants." In regard to proselyte baptism among the Jews, Dr. Witsius says, Vol. III., 334: "The manner of baptism among the Israelites was this: 1. They examined the proselyte, who was to be initiated, with respect to the sincerity of his conversion to Judaism: whether he desired to make a profession thereof, from the hopes of riches or honors in a flourishing republic; or from fear; or from affection for an Israelitess; or any other such like motive that was not good. And after he declared that his motive was the alone regard he had for God, and an unfeigned love to the Divine law, they instructed him in the several articles thereof; as concerning the unity of God, the abominable nature of idolatry, the reward of obedience, and concerning the future world, and other heads of their divinity. Which, after he solemnly professed to receive without the least exception, he was directly circumcised. 2. After the wound of circumcision was perfectly healed, he was led to baptism; which was not performed but in the presence of triumvirs, or three men, who were the disciples of the wise who could exercise judgment, that is, Israelites of the purest blood. It was their business not only to take care that everything was duly performed, and to testify concerning this due performance, according to the practice of their ancestors: but further, to instruct the person to be baptized, and already placed in the water, concerning some more, and some less, important precepts of the law. Such triumvirs are generally in Scripture called *Elohim*. Christ in like manner declares, that, in the baptism of the New Testament, the *Elohim* are present, Matt. xxviii. 19, who are called the three witnesses in heaven. 1 John v. 7. 3. It was unlawful to administer baptism but in a natural current or collection of waters; as a river, lake, fountain: because, according to them, none could be duly baptized in water fetched from any place, and received in artificial receptacles. 4. The entire body was to be plunged at once: for, if but the tip of a finger was undipt, such a person was accounted to remain still in his uncleanness. Yet it was not necessary, that the person to be baptized should put off all his clothes, provided they were such as the water could easily penetrate. 5. But we are especially to observe, that even little children were baptized, generally at the same time with their parents. For thus it is said in *Talmud Babylon, tit. Kent, fol.* 11. c. 1: 'They baptize the little young proselyte, in consequence of the mind of the Sanhedrim.'"

### PEN PICTURE OF LONDON.

"I stood upon the dome of Wren, a marble mountain reared into the sky, solid as the hills, and yet vibrating to every passing cart and omnibus upon the thronged streets below. The day was glorious with sunshine; for you must not believe the nonsense that puts London under perpetual fog. The sky would have done no dishonor to Colorado. And far as the eye could reach swept away to the misty horizon the roofs and domes and towers of the one great city of the world. The roar of London rises faint to your ears—a multitudinous, indistinguishable mass of mingled sound. You are alone. You are above it all. It comes to you as the sounds of the great world ascend to heaven. Every human passion is in it, and every human pain. God only can distinguish between the laughter and the tears, the curses and the prayers, the groans of the vanquished, the shouts of the victors. I know not how one can help being saddened at the sight of a great city. I know not how one can stand upon the dome of St. Paul's, and not feel knocking at brain and heart all the riddles of human life and destiny. The roar of the great city faintly rises. You are in its very center. Every street radiating from St. Paul's is crushed and thronged. It is not the roar of London only, it is the murmur of the world. No sound of war or peace, no change in state or kingdom, but mingles its echos with the sounds of London. No misfortune or fraud, or failure at the world's end, but repeats itself in the streets below you. No disaster by flood or fire, but sobs its sad story at your feet. No ship goes down in farthest seas, but the moaning wind and the plunging waters toll of it here at last. No blight falls on the vintages and harvests of men in Europe, Asia, or America, that the cry of distress vibrates not along the granite masses of London's hearts!"

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 13, 1882.


THE following clipped from the *N. Y. Witness* is exactly in the line of our own experience. We have many pieces sent that are unobjectionable, but our space is limited. We are writing little editorially to give place to others: "One of the most painful things in our editorial experience is the necessity of leaving unpublished a great number of good letters, as well as a much greater number that have no special claim for publication. We insert as many as we have room for, and give a preference to those that we think will be most interesting to the readers. Many that we are under necessity of leaving over may be as good as those we put in, but we have not room for all. If correspondents would only write when they have something to say that they think will be of general interest, and study brevity, they will greatly oblige us."

## Communications.

[Read before the Conference at Reynolds, Ind. Aug. 28, 1882.]

### The Words πιστις and πιστευω.

Sound or unsound doctrine is very largely a matter of a correct or incorrect understanding of terms. By terms I mean words that are fundamental or pivotal in the expression of thought. As for instance, ἐστιν faith, αγαπη love, ἐλπις hope. Then there are other words, which while not strictly fundamental or pivotal in their use are of vital importance in their explanatory or adjective use, well illustrated in the two I have chosen as the subject of this article. In the 13th chapter of 1 Cor. Paul says, "And now abideth faith, hope, love, but the greatest of these is love," and in these three terms he metaphysically lays the three foundation stones of Christian character in their true order, both as to time and relative importance. Faith must precede, but the love that has its source in religious faith is the crowning grace of character. Any other words that serve to explain these terms then are of vital importance, and a correct understanding of their signification and use must not be overlooked if we would understand the inspired writer when he defines as he does one of these terms, namely the first ἐστιν, faith. The 1st verse of the 11th chapter of Hebrews contains such a definition, and is the only full and explicit metaphysical definition of this term that I have been able to discover in the whole length and breadth of the Old and New Covenant Scriptures, and as a definition I consider it the concisest, fullest, and most perfect in the whole range of metaphysical writing sacred or profane.

But it has been very much misunderstood and misinterpreted and misapplied because of mistranslation. As an illustration see the translation of this verse in the old and revised versions. The first reads, "Now faith is the substance of things hoped for, the evidence of things not seen." The second reads, "Now faith is the assurance of things hoped for, the proving of things not seen." Two statements, differing so radically and entirely from each other that it does not seem possible to any common sense person that they could by any ordinary blundering be two different translations of a text that does not vary so much as in an accent in any of the best manuscripts. And yet so it is. Any person who has ever experienced religious faith and any metaphysician who has ever analyzed the term faith as a concept must reject both of those translations as definitions of faith. A religious person knows by experience that his faith is a state of his own mind and heart, and so does the metaphysician. How can faith be the substance of a thing or things? Faith has to do with living thinking beings. Things are inanimate. Or, how can faith be evidence? For faith includes belief and how can you believe until you have heard the evidence in regard to things unseen? Still more how can one believe when he is forever proving or testing the evidence of this unseen, upon which his belief, if he believe at all, must rest? No, faith so far as it is belief is an accomplished fact, not something that is always going to be accomplished. As the Scripture saith, "I have believed, therefore have I spoken." This is the language of faith, not I am proving something of which I am going to speak.

Let us analyze the word πιστις, and see if it does not mean this, namely, something accomplished. The word is a verbal noun derived from the verb πειθω which means to persuade, and is formed from the root of the perfect passive. 1st person perfect passive, I have been persuaded. What is my state or condition if I have been persuaded? Belief, is it not? Well that is accomplished fact then, is it not? But let not the reader fall into the error of supposing that this word which means belief, because it comes from a passive form of the verb indicates a passive state. No, the accomplished fact of persuasion opens the door straight into an active state which we call belief or faith, and this accords with the general rule (see Crosby 305, 1.) for verbal nouns with this ending; that is, they denote the action of their primitive verb. I cannot believe by merely putting forth an effort of will, but I cannot help believing any truth if I have willed to honestly and carefully examine the evidence upon which it rests and the evidence is presented to my mind. Therefore faith, being conditional upon the fact that I must put forth an effort of will to have it and keep it after I have got it, is necessarily an active state and the person who has it is in an active state of works as James so ably argues in his epistle. Now there are active states of mind which may or may not be of any value and may even be pernicious according to circumstances or conditions determining each case. A flight of the imagination is an active state, and it may be beneficial or it may be pernicious. An hypothesis of any sort is such a flight of the imagination and while a useful instrumentality often in arriving at or illustrating truth, yet too often perverted and an over indulgence in it leaving us in a positive distaste for the more difficult grasp of fact and truth. The inspired writer is evidently aware of this danger and intends to warn the reader against the allurements of these hypothetical beliefs or flights of the imagination, and therefore uses a term in his definition that, to the Greek mind at least, would close the door to this danger.

This term is ὑποστασις. Now this word ὑποστασις means just the opposite of πειθω which we have Anglicized and carried over body and spirit into our language, using it exactly in the sense in which it was used by the old Greeks.

Not so with ὑποστασις. We have Anglicized it, it is true, and adopted it into our vocabulary, but seldom use it, and then with some peculiar theological-metaphysico-nonsensical meaning. Well now what is an hypothesis? An imaginary state or an imaginary conception is it not? That is just exactly what the old Greek meant too when he was talking metaphysics, and by a ὑποστασις he meant just the opposite of an imaginary state or conception, and that is a real state or conception, or a conception of realities. Then as the inspired writer here meant to say, that faith was not a flight of the imagination merely, but a conception of realities and a conviction of the truth of these realities though unseen, and as I have already hinted, he is speaking of persons as having it, not of things. Things do not have faith, and things did not have hypostases, to the old Greek mind at least. He did not speak of faith being "a hypostasis of things hoped for." What he did say was: "Now faith is a hypostasis of those who hope;" meaning that Christians or those who have religious faith are hopers for something, and that faith, in a word, expresses their condition of mind and heart as hopers. That is, he means to say that their hopes are founded upon realities of conception and belief and desire. Why? Because they rest upon God's promises and credible evidence overwhelming in its fulness and variety and power to produce conviction, though it is all in regard to the unseen

But what does the fact of a reality being unseen signify to me or any ordinary believer? I have never seen London, or Paris, or Berlin, but I believe in their reality, and so does every enlightened person in his sane mind. But to the grammatical argument.

Does not ἐλεγχομενων mean things hoped for? No. If you will examine your Liddell & Scott's lexicon you will see that it is commonly used in the intransitive signification of the middle form of ἐλεγχω and this form here is the participle of the present tense of the middle form.

Now I do not imagine that the inspired writer ever dreamed that he would be supposed to be attributing faith or hypostasis, its explanatory term, to things or inanimate objects, and if he had I do not see how he could have better guarded against any such supposition in the use of language according to grammatical rule and common sense. I would further remark that his reason for using ἐλεγχω instead of ἐλεγχω was the same as that which determines the use in the Scriptures of πιστις instead of πιστευω, namely because of its frequentative and intensive force which ἐλεγχω would not have.

Before leaving this half of the definition I would like to say a word more upon the term ὑποστασις. To illustrate the consistency of the translators of the Old and the New Revised this same word is translated in Heb. i. 3, Old Version, "person," and in the Revised "substance." The clause should be translated "and a characteristic expression of his being."

The reader will see that this rendering is consistent with the rendering given in the other passage under consideration. For an actual state or condition is "being" and just exactly what it is when applied to a living person, but it is very far from meaning the same thing, or being the same concept, as person or substance. The only other place where this term occurs in the book of Hebrews, and it is quite a rare word in both the Old and New Covenant Scriptures, is in chap. iii 14, where it is translated both in the Old and Revised, "confidence," and should be translated here "state" or "existence," and would read "if we hold fast the beginning of our state or existence," etc.

Let us now proceed to a consideration of this other word ἐλεγχος and the other half of the definition. The Old Version translates this word "evidence" the Revised "the proving," the Douay "evidence." I purpose to show that this word ἐλεγχος does not here nor anywhere else ever mean evidence, nor the proving, and this I purpose to do etymologically and by grammatical rule.

Ἐλεγχος is a verbal noun derived from the verb ἐλεγχω —verbal noun termination signifying "the effect or object of the action." See Crosby 306, 2.

Meaning of ἐλεγχω the verb in common Attic usage, "to convince or confute by argument or evidence." Now what would be the effect of convincing one by evidence or argument? Conviction, would it not?

Well that is just what ἐλεγχος means and I could cite passages from the Scriptures and the classics by the page illustrative of this use of the word, did time and space permit. Then our common sense and experience both teach us that faith is not evidence but the result of the acceptance of evidence and that is "conviction" as the inspired writer here says. Neither is it a proving or testing of something that we do not see or know, but the result of having proved or tested something of this sort. I have never seen London nor do I know except from testimony that there is such a place, and yet I am fully persuaded, in fact convinced, or in one word have faith that there is such a place, and had I the money and leisure would show my faith by going to see it, as Abraham did when God called him to go out and look for "the city which hath the foundations," and moreover my faith would differ in no respect from Abraham's except in kind, my faith would be in regard to a temporal object, Abraham's was in regard to a spiritual object. I have men's word in regard to the fact of London. Abraham had God's word in regard to the fact of that city.

I will cite one or two passages illustrative of the use of ἐλεγχος in the Old Covenant Scriptures, and a correct understanding of the use of this word in the passage I am about to quote teaches another important thought, namely, how God reproves the sinner, I gave as one of the definitions of the verb ἐλεγχω "to confute." There is still another which it is sometimes proper to use, but always with caution, and that is "to reprove." Now how does this word come to have this signification ever? Because argumentative conviction frequently amounts to reproof. The interesting fact to realize though is that when God reproves he addresses our reason and does not stop short of conviction. That is what is taught in the use of this word in this passage, namely, the third verse of the first chapter of Proverbs, and it reads, "Nor would they give heed to my counsel, but mocked at my ἐλεγχος convictions or reproofs."

Again in the 25th verse of the second chapter God says again by the mouth of wisdom in addressing the sinner, "Moreover, ye made my counsel of no authority and were unpersuaded by, that is disobedient to my ἐλεγχος convictions or convincing arguments." It would be interesting and instructive to cite more such passages, but I refrain and will close with a translation of the whole definition in question, "Now faith is a hypostasis (a real state, a reality, an existence, a life you might say) of those who hope, a conviction of realities not seen."

CHAS. GARDNER.

PIERCETON, Ind., Aug. 15, '82.

*Dear Brethren and Sisters:*

You all like to hear when the great Abrahamic army has been increased by new enlistments. Well, yesterday, quite a company gathered on the banks of a quiet stream in Huntington county, and with joyful song, hearty amens and glad thanksgiving, watched four happy candidates press forward, to be buried in the likeness of Christ's death, receive the pardon of sin, the name of Christ, and the adoption into the family of God.

And oh how thankful they were, as they came up out of the water to receive the welcoming hands of their new relations; to know, that now, the atoning blood was upon them—their names written upon the Surety's hands, and God, their Father indeed.

They are all intelligent men and women, and able to give a reason for the hope that is in them.

Brother Shuser is a young married man who has been preaching in the U. B. church, but who, upon learning that the Bible taught "life only through Christ"—a kingdom here in the regenerated earth, with Christ and his saints as rulers over the nations, and that the wilful rejectors of God's word will be destroyed—left all to follow Christ. His wife bitterly opposed him for a time, but a little tract falling into her hands one day, startled her by the question—"Can you believe?" She read and did believe, the light flashing in upon her mind almost as the lightning flashes from one part of the heavens to another, and like the noble ones of old, she too took the stand with her brave companion upon the side of truth.

Brother and Sister Moore had heard the truth preached in the grove near Brother Griffin's, something near a year ago, and have since been investigating, until they too, have planted their feet upon the Rock, happy to suffer on behalf of Christ.

For years, the brethren in Huntington county have held the "Pass of Truth" against mighty odds. They were a mere handful against a great army, now they have their reward. Precious sheaves have been given them to lay at Christ's feet in the day of his coming.

Brother Oppy came to Brother Fry's neighborhood last week to hold a meeting of days, and battled boldly for the doctrines of God's word as contrasted with the creeds. Much interest and some opposition was manifested, God give him wisdom to preach the words of truth and soberness so men may hear, receive, and be saved.

Brother Fry became acquainted with something of the truth several years ago, and has been patiently and faithfully teaching it ever since.

By the fireside, in the fields and on the road, he has portrayed the unsearchable riches of Christ. The action of these dear candidates for God's favor has been a great measure due to his efforts. Last week, his name was erased from the class book of the U. B. church because he refused to be governed by its creed only so far as it was in conformity with God's word. Sunday evening we had the great pleasure of welcoming him into the household of faith.

He is a man of strong faith and earnestness, and an impressive speaker. We pray God to bless him a thousand fold.

And now may the favor of him who is able to do exceeding abundantly above all that we ask or think rest upon these new friends and upon all the Israel of God, is my prayer.

S. R. WINCH.

## Selections.

### AMID PERILOUS TIMES.

Prophecies of the world's progress and improvement widely accepted thirty years ago have been strikingly falsified. At the time of the first Great Exhibition in London in 1851, it was a current article of faith that the world was entering upon a new era of brotherhood and peace. Commerce was destined to charm away all thoughts of conflict from the hearts of men, and to command the fullest employment of national energies in deeds of mutual service. The millennial hour of rest looked and longed for by ancient seer had already dawned. In the kindly emulation of skill and science, and in the helpful interchange of crops and merchandize, there appeared the happy promise of a bright and beneficent future.

That this statement is no exaggeration, the following extract from a widely-circulated book by one of the most popular preachers of that time plainly proves: "It (the Great Exhibition) may be a contribution to the peace of nations by showing a nobler rivalry than arms, better trophies than banners and garments rolled in blood, and a warfare whose field is the Crystal Palace in Hyde Park—whose artillery are steam engines and hydraulic presses—whose soldiers are philosophers and engineers, and spinners and dyers—and its protocols treatises on science, and its traces good feeling, amicable rivalry, and social and universal advancement.

Such movements have always been connected with the elevation and progress of mankind. It was when the Medes and Parthians and dwellers in Mesopotamia—and I speak it with a deep sense of the solemnity of that event—were assembled at Jerusalem, that the Holy Spirit came down, and made them the ambassadors of God and the benefactors of mankind. It may be that during this great assembly of the nations of the earth, the Jew and Gentile, Greek and barbarian, bond and free, God may have in store unknown to us—I pray that it may be so—social blessings that the world shall not be able to exhaust."

In the light of subsequent history how satirical such writing seems! It is certain that from that time onward to the present hour there have been wars and rumors; and these, perhaps not altogether untraceable to that great display of riches and skill.

How sadly and sternly the three decades following give the lie to these confident predictions of human foresight all the world knows. Again and again has the trump of war summoned hosts to carnage; the plains of Europe, Asia, Africa, and America have been repeatedly deluged with blood, and now, when the generation so hopefully inaugurated is nearing its close, there remains perplexity of nations, and men's hearts are failing them for fear.

A few years more, and in 1892 the centenary of the French Revolution of 1793 will be reached. What has been the result of the varied experiments in democracy which owe their origin to that startling crisis? Is government safer and stronger today than it was before that wild volcanic outburst? Is there greater reverence for law, and do rulers more fully command the respect and obedience of their subjects? These are questions to which thoughtful men are slow to give reply. They are discouraged by the manifest presence and prevalence of lawlessness wherever they look, and they find little of that loyal subdission to authority which is the only guarantee of order and progress.

The nations which form the very vanguard of civilization are threatened from within. In America the rights of labor are clamorous for a favorable settlement. France, having suppressed insurrection with a strong, firm hand, is still anxious about the near future. In Germany, Bismarck's stern will has hitherto held in check rebellious spirits, but it is no secret that the fatherland is filled with Socialistic theories which only wait a favorable season to ripen into action. The Czar of Russia scarcely dares to hold with firm grasp the reins of government, and his assumption of the emblems of autocratic power by coronation has been hailed by Nihilistic threats and terror. The minor States of Europe, with hardly a single exception, are pervaded by a visible unrest; and our own country, which we have proudly called the home of freedom, is face to face with an organized and secret rebellion in Ireland against both liberty and law.

Nor is the outlook more hopeful when we consider the attitude in which the powerful European nations stand in relation to each other. Armed to the teeth, they exhibit a distrust and suspicion of one another which they are at no pains to conceal. Yet each one of them fears to provoke an explosion. They all dread the extent and consequences of the conflagration which the least spark might kindle. The whole forces of their diplomacy are combined to secure a hollow and deceptive peace. Their consciousness of internal weakness makes them fearful of external troubles.

These circumstances occasion us no surprise. We see in them a fulfilment of the sure word of prophecy, and we are even prepared for the issues. Events are ripening the nations for judgment.

[The above sentiments strikingly agree with what many commentators hold, viz., that we are at the close of the Sixth Vial and on the margin of the Seventh, see Rev. xvi. 12-17.—ED.]

—*Dr. Sinclair Patterson, in Christian Herald and Signs of Our Times.*

## News Items.

AN UNFORTUNATE LAND.

MADRID, Sept. 11.—Great damage has been done by storms and floods in South Spain.

ATHENS, Sept. 11.—It is believed the Turkish Government is purposely preparing for a collision with Greece to divert Turkish public opinion from Egypt.

NAPLES, Sept. 11.—Telegrams from Tunis report great excitement in the Italian colony there in consequence of the sentence passed by a French council of war on an Italian, condemning him to a year's imprisonment for attacking a French soldier.

ROME, Sept. 11.—The conflict of jurisdiction in Tunis between Italy and France is considered an incident of the gravest importance, tending to aggravate the strained relations between the two countries.

A prominent financier estimates that Egypt will lose nearly £70,000,000 by the war. The cotton crop, which is entirely lost, would have been worth £40,000,000. There is little hope of saving any of the sugar crop. If the country is not in a settled condition within two months it will be too late for the sowing of next year's cereals. Several large failures are anticipated shortly.

CHOLERA—THREE HUNDRED AND FORTY DEATHS IN THE PHILIPPINE ISLANDS SUNDAY.

MADRID, Sept. 11.—One hundred and three deaths from cholera at Manilla Sunday.

Two hundred and thirty seven deaths were reported in the provinces.

LOSS OF LIFE AND GREAT DESTRUCTION OF PROPERTY BY THE PANAMA EARTHQUAKE.

A dispatch from the Superintendent of the Central and South American Telegraph Company at Panama, dated Sept. 8, says: "The damage done by the earthquake turns out to be greater than was first thought. The Cathedral and many of the largest buildings in Panama are badly injured. The loss in this city is estimated at several hundred thousand dollars. Several lives have been lost in Aspinwall. There is no communication with Aspinwall either by rail or telegraph, and many bridges on the line of the road are broken."

YELLOW-FEVER—GLOOM PREVAILING IN THE STRICKEN CITY OF PENSACOLA, FLORIDA.

PENSACOLA, Fla., Sept. 11.—Today was the most discouraging since the fever made its appearance. Gloom seems to pervade every quarter of the city. The Board of Health reports twenty new cases and two deaths in the past twenty-four hours.

THE SITUATION OF MATAMORAS.

MATAMORAS, Sept. 11.—The fever shows no change. During the twenty-four hours to 9 a. m. yesterday there were four deaths, and for the past twenty-four hours also four deaths. For the week ending at 9 o'clock yesterday morning there were nineteen deaths of fever.

BROWNSVILLE, Tex., Sept. 11.—There were fifty-eight new cases of yellow-fever in the past twenty-four hours. No deaths. There are twelve cases of fever in Fort Brown.

MOHAMMEDAN AGITATION.

The new element in the Egyptian struggle continually gains in force and significance, and, though it has not yet completely asserted itself, its agitation is looked upon as so dangerous that the French Government is alarmed and is sending vessels of war to various points along the African coast. Mohammedan agitation is the hidden enemy which threatens to appear, not joining hands with Arabi Bey against England, but striking at France and driving all Europeans out of Northern Africa. One of the most influential chiefs engaged in this movement is Mohamed-es-Senoussi, who is declared to be a more formidable foe to Europeans than Arabi Bey. M. Gabriel Charmes, who is recognized as one of the best authors on Oriental matters, says of him in the *Debats:*

Though nominally belonging to Turkey, the region of Cyrenaica is in reality in the hands of a kind of Arab Government, perfectly organized, and of which the ramifications extend northward as far as Morocco and southward to the very centre of Africa. At the head of this Government is the Marabout Mohamed-es-Senoussi, Chief of the Senoussia Brotherhood. His authority over all the tribes is absolute and unbounded, and to him all taxes are paid. At any moment these tribes might be engaged by him in the most savage and ambitious of enterprises without any local authority being able to exercise the slightest control. Mohamed-es-Senoussi lives in no town, but in the little oasis of Djerboub, from whence he rules over Cyrenaica, Tripolitania, Fezzan, Wadai, and Soudan, where his commands are considered equal to divine decrees. Should he at any time determine to throw into Egypt, Tunis, and Algeria the fanatical population under his influence it would be a terrible time for the Christian world. The dream of Mohamed-es-Senoussi, who is a young and handsome chieftain, is nothing less than to purge Africa from the Europeans.

The same author goes on to declare that Islam is approaching a very critical period, as the thirteenth century of the Hegira will close in November next, when, as the Prophet declares, a time of revival and re-generation is to dawn. His prophecy runs: "At the end of every hundred years God will send a man to restore to the Mussulman world the splendor of its religion." Some of the Mussulmen regard Arabi Bey as the coming man of the new century. Others look upon the False Prophet of the Soudan as the man, but by far the larger part are inclined to accept Mohamed-es-Senoussi as the real Messiah who is to restore them and their religion to their old power, and they are waiting for him to give the signal when to rise. It is the opinion of M. Charmes that he will not join Arabi Bey in Egypt, but will operate against France in Algeria and Tunis, and that the uprising will also extend to Morocco and Tripoli, but such an uprising joined with the contest in Egypt would be sufficient to rouse the whole Mussulman world. "Hence," says M. Charmes, "Frenchmen blind enough to desire disasters for England in Egypt ought to perceive that they are playing the enemy's game, and that they are sowing the wind to reap the whirlwind. In the face of the struggle of Mohammedan fanaticism against Christianity it behooves all the nations of Europe to be united." It is possible that the work has already begun. It is only a few weeks ago that the French Minister in Tunis announced to the Home Government that all the rebel tribes had submitted and given in their adhesion to the Bey, and yet the news is now coming of fresh engagements between the French and Arabs in Tunis, and all Tripoli is in a ferment.

## Contentions.

Apology is often egotism wrong side up.

Quarrel not with God's unfinished providences.

He needs no other rosary whose thread of life is strung with beads of love and thought.

Education begins the gentleman, but reading, good company and reflection must finish him.

The intercessor and he for whom he intercedes, must both supplicate for the same thing before intercessory prayer can be answered.—*Henry Calderwood.*

The little flower that opens in the meadows lives and dies in a season; but what agencies have concentrated themselves to produce it! So the human soul lives in the midst of heavenly help.

Pray though the gift you hope for
May not be comfort your fears,
May never hope your pleadings,
Yet pray, and with hopefulness rare;
Ask, answer, not what you hoped for,
But better will come one day:
Your eyes are too dim to see it,
Yet strive and wait and pray.

True goodness is like the glow-worm, it shines most when no eyes save those of heaven are upon it.—*Feller.*

A life devoted to trifles, not only takes away the inclination, but the capacity for higher pursuits. The truths of Christianity have scarcely more influence on a frivolous than on a profligate character.—*Hannah More.*

My Redeemer and my Lord,
I beseech thee, I entreat thee,
Guide me in each act and word,
That hereafter I may meet thee,
Watching, waiting, hoping, yearning,
With my lamp well trimmed and burning;

Christianity is more than history. It is also a system of truths. Every event which its history records, either is a truth, or suggests a truth, or expresses a truth, which man needs assent to or put into practice.—*Noah Porter.*

We are not forbidden to mourn. The smitten heart will bleed; the workings of nature must have vent. It is right. Tears were not made that they should never be shed; nor the passion of grief implanted to be stifled.—*J. M. Mason.*

In the still air, the music lies unheard;
In the rough marble, beauty lies unseen;
To make the music and the beauty, need
The Master's touch, the sculptor's chisel keen.

Great Master, touch me with thy skilful hand:
Let not the music that is in me die!
Great sculptor, hew and polish me, nor fail,
Hidden and lost, the form within me lie!

Spare not the stroke! do with me as thou wilt!
Let there be naught unfinished, broken, marred!
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!
—*Horatius Bonar.*

### No Root.

There are those who hear the word and receive it with joy. They are "glad to know the truth, the glorious truth." They feel the pressure of God and for a time look forward with anxiety to the time, when they shall become God's dear children by adoption. But the worldling scoffs at the step. "There is no need of such a text, you have come to God already, and are as good now as you would be were you to go down into the water."

The scoffs offend, the joy abates, the heart is suffered to grow cold, the joyful hearer never becomes a doer of the word. He deceives himself, and the fruit that will have its reward in the kingdom, is never borne. There was no root, no such well-grounded faith in God—that nothing could shake or turn it away. Reader, are you one of these?

S. ROXANA WINCH.

# Poetry.

## THE COMING OF THE LORD.

JOSEPH TUTT.

"Take ye heed, watch and pray: for ye know not when the time is."—Mark xiii. 33.

Come suddenly, O Lord, or slowly—one
I wait thy will, thy servant ready for
Thou best preparest thy follower a home,
The heaven in which thou dwellest too is his.

Come in the morn—at noon, or midnight deep,
Come, for thy servant still doth watch and pray;
Even when the world around is sunk in sleep,
I wake, and long to see thy glorious day.

I would not fix the hour, the day, nor hour.
Were these with all thine angels shall appear;
Who in thy kingdom these shall come to power,
Even now, perhaps, the promised day is near!

For though in slumber deep the world may lie,
And e'en thy church forget thy great command,
Still year by year thy coming draweth nigh,
And in the power thy kingdom is at hand.

Nor in some future world alone I wait for,
Beyond the grave, beyond the bonds of time;
Put on the earth thy glory we shall see,
And share thy triumph, powerful, pure, sublime.

Lord! help me that I faint not, weary grow,
Nor at thy coming slumber too, and sleep;
For thou hast promised, and full well I know
Thou will to us thy word of promise keep.

# Communications.

## LETTER FROM EUROPE.

ANTWERP, Belgium, Aug. 21, '82.

*Editor Restitution:*

I wrote you last week from Paris, not expecting to write again before my return to America, but having some leisure hours in Antwerp while waiting for the sailing of the steamer I improve them by adding a few more lines.

Antwerp, or Antwerpen as the Flemish inhabitants call it, or Anvers as the French say, is, historically, one of the most interesting cities of Europe. From its situation it has been the battle-ground of many conflicts between the eastern and western nations of Europe, and has experienced a great variety of fortunes. It was one of the leading commercial centers of the world in the 15th century. The great reformation may be said to have begun here, and here the blood of the martyrs under that reformation was first poured out. The history of the long and cruel persecution which the Protestant Christians suffered under Charles V. of Spain, and of Philip II., and his successors, is graphically given by Motley in his "Dutch Republic." It resulted in the commercial, civil and moral ruin of the city. All its best citizens were put to death or driven into exile; its world wide trade broken up, and the wide deep flowing Scheldt which fits it to be one of the best ports on the continent of Northern Europe, was closed; it fell into comparative insignificance as a provincial town with not one-tenth part of the inhabitants it formerly had.

While the northern portion of the Netherland province, now called Holland, achieved their independence and became the celebrated Dutch Republic, Antwerp in the southern portion now called Belgium, fell completely under the Spanish yoke and the chains of the Papacy were more securely fastened upon her than perhaps any city of Europe.

During the present century, since the Belgium provinces have become independent, Antwerp has been gradually rising to her natural place in the commercial world. It owes much to the ambitious plans of Napoleon Bonaparte, who designed to make it his great naval depot and who constructed its first capacious docks, which have since been greatly enlarged. It has already risen again to be one of the leading ports of Continental Europe. It contains a population of nearly 150,000, which is rapidly increasing. The old wall of its fortification has given place to a magnificent new wall embracing three or four times its former territory; American tramways (street railroads) have quite recently been introduced; new boulevards have been constructed around the city, and many modern improvements have been introduced. The old reactionary municipal government which long resisted improvements, has recently given way to a more liberal government, and the city seems to be on the high road to a still higher eminence as a prosperous commercial city.

Still Antwerp may be regarded as one of the most thoroughly Roman Catholic cities in the world. Protestantism makes but a very faint show here. The city abounds in magnificent Papal churches, and the fete days and public ceremonies of this church are here observed more rigorously than in any other place I know of. Here was the scene of my missionary labors from 1866 to 1872, the fruit of which still remain in a flourishing Bowman's Bethel where Protestant religious services in English are held twice every Lord's Day and often during the week, and many scores of English and American sailors and visitors and residents find a religious center and a congenial place of worship.

It is interesting to me to revisit this place after an absence of ten years and note the real progress that has been made.

Yesterday, which was Sunday, the annual procession in honor of the Virgin Mary took place. This is the greatest religious ceremony of the year. It is observed as a grand fete day in other Catholic cities, but in none with so much *eclat* as here. It took place from the great cathedral, which is celebrated the world over as one of the most beautiful in Europe. It is here that the two masterpieces of Rubens the famous painter, the "Elevation of the Cross," and the "Descent from the Cross," are on exhibition. Antwerp was the birthplace of Rubens, and the religious (?) honor of the city is divided between him and the Virgin. This cathedral was erected centuries ago in honor of the Virgin, on the spot where her image is said to have fallen from heaven. This of course attracted many pilgrims to the shrine where the image was kept. Finally a church was built in which it was enthroned, and this gave place to the present beautiful structure. She has her throne and her altar in this cathedral, and once every year the—that is, her image most richly clothed and adorned is brought out and carried through the streets with great pomp and ceremony.

The streets through which the procession is to march are carefully swept, and strewn with sand and then with flowers and multitudes of bits of gilded and silvered paper. Large candles are affixed to the sides of houses, to be lighted when the procession comes along. The whole city is out in the streets or at the windows and doors to witness the display. The great and little bells of the cathedral ring out their loudest and sweetest music. The ecclesiastics of every name and clad in their religious robes, and carrying their insignia of office in their hands, come together at the appointed hour. Various bands of music, and all the different guilds of the city with their enormous and richly adorned banners are there.

At eleven o'clock the great front doors of the cathedral are thrown open and the long procession defiles out into the street. A way is made through the surging mass of spectators by the police. I cannot take the time or the space to describe the procession in detail. But it must suffice to say, it is composed of the various guilds and officers of the city, and ecclesiastics, singing choirs of boys and chanting priests, all bare-headed, in their robes of office, hundreds of them clad in white tunics and with skirts of red and crimson and yellow, each carrying a long candle in one hand and a string of beads in the other, with banners of every device and description.

Midway in the procession, erect on a crimson velvet platform borne of eight men on their shoulders, comes the virgin with a golden crown on her head, the infant in one hand and a scepter in the other swaying hither and thither with the steps of the bearers.

Multitudes of spectators along the streets raise their hats or drop on their knees on the pavement. After this more music and more banners and more lighted candles, and then comes under a crimson velvet canopy the host carried by a priest and preceded by boys swinging smoking censers and followed by other boys carrying baskets of flowers, and after this more chanting priests and more banners and more lighted candles to the end of the procession.

Arriving at Place de Mer, the widest street in the center of the city, after a long detour, there is a large altar which has been erected in the middle of the street with another image—I suppose of the Virgin also—on the top of it. Here the procession halts. Some religious ceremony—I know not what—high mass perhaps, is celebrated, and then the procession returns, after a walk of about two hours to the cathedral from which it started and the great image is restored to her accustomed place, and the crowd disperses and the rest of the day is given up to mirth, jollification, and social enjoyment.

All this in the name of the Christian religion. In what is it better than the worship of Diana of the Ephesians?

But I have no time left for reflection or comment. I must leave these for the reader to make for himself.

J. H. PETTENGILL.

PITTSBURGH, Pa.

*Editor Restitution:*

Minerva J. Woodworth thinks that John xvii. 5 "seems to prove that Christ existed as a distinct person before the world was made," and wishes I would give an explanation thereof. I will with pleasure do what I can to assist her to a correct understanding of the passage which reads, "And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

If this passage proves that Jesus existed as a person before the world was, then Eph. i. 4, which reads, "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love," proves that the apostle Paul and Ephesian brethren existed as persons before the foundation of the world: and Rev. xiii. 8, which reads, "The Lamb slain from the foundation of the world," proves that Jesus the Lamb of God existed and was slain from the foundation of the world. But as we understand Rev. xiii. 8 to teach that Jesus the Lamb of God was, in the purpose of God, slain from the foundation of the world, and Eph. i. 4 to teach that Paul and the Ephesian brethren were, in the purpose of God, chosen in Christ before the foundation of the world, so by the same mode of interpretation we should understand John xvii. 5 to teach that the glory Jesus had with the Father before the world was, was in the purpose of God. Therefore Jesus prayed that he might be glorified with that glory which he had in the mind or purpose of his Father before the world was. To say that Jesus the flesh born Son of Mary existed as a person before the world was is to contradict the plain statement of John who says, The word was with God and the word was God and the word became flesh. Therefore the flesh born Son of Mary before the world was made was not a pre-existent Son or person but the spirit-word or logos with God and was God. Therefore when the word became flesh it was God the Father, and not a Son, that was manifested in the flesh born of Mary, and John says, "He dwelt among us, and we beheld his glory the glory as of the only begotten of the Father." To beget is to begin to exist as a person, hence Jesus being the only begotten of the Father could not have existed save only as the wisdom, word, or promise with God, before he was begotten by the power of the Holy Spirit overshadowing Mary.

To be glorified, then, with the glory he had before the world was, with the Father, as the word in the mind or purpose of Deity, was the desire, or the prayer of Jesus. In the first verse of the chapter Jesus says, "The hour is come." What hour? I answer the hour of his obedience unto death when he should offer himself as a sacrifice for the sins of the people he raised from the dead and exalted to the glory which in the purpose of God had been his from the beginning. What that glory was may be understood by the following expressions: The glory of being the "Alpha and Omega;" "the first-born of creature," "the beginning of the (new) creation of Deity," "highly exalted and given a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth and that every tongue should confess that Jesus Christ (the flesh born Son of Mary) is Lord to the glory of God the Father." No pre-existent person, or son could have had this honor and glory with the Father: for says Paul, speaking of Christ Jesus, "That being found in fashion as a man (though God was his Father) he humbled himself, and became obedient unto the death of the cross; wherefore, God highly exalted him," etc., to all the glory and honor expressed in the above words of Scripture and which was his, in God's purpose as much as it was his to be the Lamb slain.

But some one may be ready to say that Paul says in this same chapter (Phil. ii. 7) that Jesus Christ "made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men." Does not this passage teach that he was pre-existent as a person distinct from God, for how could it be said of him that he took upon him the form of a servant? I answer, this language was written after his existence and therefore in speaking of "God manifested in flesh," as the Son of God, yet born of a woman it would be quite proper to say "he took upon him the form of a servant and was made in the likeness of men," without meaning that he pre-existed. Hence "Paul to the Hebrews, second chapter, says of Jesus, that he was made lower than the angels whereas if he pre-existed as a "distinct person" from the Father then he must have been made higher than the angels. But Paul further adds, "Forasmuch then as the children are partakers of flesh and blood he also himself took part of the same." If because Paul says of Jesus, that he took the form of a servant, and took part of a flesh and blood nature, he teaches that he pre-existed, then where he says, "the children are partakers of flesh and blood," he teaches that they pre-existed: and when the mother says of her boy "he took more of the features of his father than of myself," she teaches that he pre-existed. Such an interpretation of language is unwarranted, and it is equally so when spoken of Jesus who was God manifested in the person born of Mary that he "might taste death for every man." But he has been crowned with glory and honor, that glory which he had in the mind or purpose of God before the world was. Hence Paul says God hath "made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ both which are in heaven and which are on earth even in him." Eph. i. 9, 10.

Again Paul says in Heb. ii. 10 (Diaglott), "For it was becoming him, on account of whom are all things, and through whom are all things in conducting many sons to glory to perfect the Prince of their salvation through suffering." Such then is a view of the glory which Paul says God had purposed in himself should be Christ's in the dispensation of the fulness of times, and with which he has already been crowned by being raised from the earth-born state or nature of the woman to the high and heavenly estate of incorruptibility and life, or nature of God, "that all men should honor the Son even as they honor the Father." God having exalted him to his own right hand and made him both Lord and Christ he hath answered the prayer of Jesus by glorifying him with that glory which he had in God's purpose before the world was. Therefore he who was rich in the purpose of God being "Lord of all" but who for our sakes became poor, by being made for a little while lower than angels that he might taste death for every man, has been "taken up into glory" and all power has been given unto him both in heaven and in earth. That what we have written may assist not only Minerva J. Woodworth but others to a greater knowledge of the truth as it is in Jesus is the sincere wish of the writer.

DR. J. H. TAGMAN.

# Youths' Column.

## Make Home Happy.

More than building showy mansions,
More than dress and fine array;
More than parties, power, and wealth,—
Make our home both neat and tasteful,
Bright and pleasant, always fair,
Where each heart shall rest contented,
Grateful for each pleasure there.

Seek to make your home most lovely,
Let it be a smiling spot
Where, in sweet contentment resting,
Care and sorrow are forgot.
Where the flowers and trees are waving,
Birds will sing their sweetest song:
Where the purest thoughts will linger,
Confidence and love belong.

There each heart will rest contented,
Seldom wishing far to roam,
Or if roaming, still will ever
Cherish happy thoughts of home.
Such a home make—scek the better,
Sure and lasting the control:
Home with pure and bright surroundings
Leaves its impress on the soul.

## The Dear Old Mother.

Honor the old mother. Time has scattered the snowy flakes on her brow, ploughed deep furrows on her cheeks, but is she not beautiful now? The lips are thin and shrunken, but these are the lips that have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further, and reach down lower for you than any one else upon earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison where bars will keep her out; you cannot mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die, unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all your virtues, until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with tender devotion.

## A Lesson of Providence.

In the baptistry of the Pisa Cathedral is a wonderful dome—not only spacious, symmetrical, and beautiful, with the richest marbles, but possessing a power of blending all sounds into harmony. A traveler writes thus of his experience in this cathedral: "As I stood one sunny April day beneath that dome, the air became instinct with melody. The waves of music vibrated to and fro, loudly beating against the walls, swelling into full chords, like the roll of a grand organ, and then dying away into soft, long-drawn, far-reaching echos, melting in the distance into silence. It was only my guide, who, lingering behind me a moment, had softly murmured a triple chord. But beneath that magic roof every sound resolved into harmony. No discord can reach the summit of that dome and live. Every noise made in the building, the slamming of seats, the tramping of feet, all the murmur and bustle of the crowd, are caught up, softened, harmonized, blended, and echoed back in music." So, it seems to me, that over our life hangs the great dome of God's providence. Standing as we do beneath it, no act in the divine administration toward us, no affliction, no grief, no loss which our Heavenly Father sends, however hard to bear it may be, but will come back at last softened and blended into harmony within the overarching dome of his wisdom, mercy, and power, till to our corrected sense it shall be the sweetest music of heaven.—*Dr. Kittredge, in the Interior.*

## A Night in the Police Station—A Foel.

A drunken father, blear-eyed and bloated, to whose hand a child of five years old clung with a tenacious grasp.

"What is this man brought in for?" asked the police sergeant.

"Disorderly conduct, throwing stones at people, cursing and swearing," was the reply.

"Very well, put him into the cell. But stop; there's the child!"

The little fellow was an exceptionally beautiful boy. He had grave blue eyes, so large and so pitiful, that their glance appealed to the sergeant's stout heart. His complexion, where it was not discolored by dirt and tears, was the finest and fairest. His lips were like cherries. His yellow hair curled thickly over a noble shaped forehead.

"That man has seen better days," says the sergeant to himself. "Come, my boy, your father must go in the cell. We'll find a place for you somewhere."

"No, no, sir, oh, no!" cried the boy in a terrified voice. "I go with father. O! please don't take me away from my father."

"But, child, you must. See here, Colbert you must take the child away."

Kanier said than done. The little fellow caught his father's hands, clung to his body, which staggered at his touch, all the time screaming in heart-broken tones that he must, he would, go with his father.

"I'm not lone," said the man, seeming to come out of his stupor for a moment. "Don't you see, he's got nobody but me? I'm alone."

"I can't allow the child to go into the cell," said the sergeant, "but I can't bear to hear his cries. I suppose there is nothing else to do. He must go. Put them in together."

So they were put in together in the dark, stifling den, and the door was shut. The little fellow cuddled himself against the half-insensible form, and laid his head upon his father's bosom. So they slept together.

The faint light looked in through the grimy bars, when on the following morning the father awoke and bestirred himself. Of course, as is usually the case, he wondered where he was, and how he got there. The last thing he remembered, he had gone into a public house alone, and drank a few glasses, and then recollection ceased. Where was his hat? Where was his coat? And, looking around, he cried out in agony:

"O, God, forgive me! There's little Bonny!"

Yes there was little Bonny, the pure fair child, the idol of a broken-hearted mother. There was little Bonny, and he had spent the night in this hole.

The man beat his breast as he looked down on the bright, curly head.

"Husband and child both," he muttered bitterly. "Too bad, too bad!"

At that moment the blue eyes of the boy opened. He raised himself in wonder, but he met his father's gaze, and he smiled like an angel.

"The bad man put you in here, father, but I wouldn't let him take me. You didn't know anything, father, when I found you in the street. You lost your hat—I suppose the wind took it—and the boys were all laughing. You was sick, wasn't you, father? And when the bad man took you off I came too. Now, let's go home and tell mother all about it. Let's tell her we was stolen!" and the dear unconscious little fellow laughed merrily over the brilliant idea.

But that father! His heart was touched as it never had been before. He could not speak—could scarcely think. What was the mother suffering that moment. And this awful sin that had led him into its toils—it never had looked as it looked to him now, within the unsullied cell, the faint light lying on the curls of his innocent boy.

And when they went out, there stood the mother, who, half distracted, had been wandering and searching all night. Oh what a sight for the gentle loving eyes! With a wild cry she fell upon the neck of the child, and drawing him away, sank to the floor with him, sobbing as if her heart would break.

Such are the sad scenes that God sees, and which policemen see from day to day. Poor maniacal poor wives! poor children! who shall protect you from this deadly curse? Who shall deliver you from this dark and terrible thrall?—*Temper.*

# Brevities.

Captain Condor and Consul Moore accompanied the young English princes during their recent tour in Palestine, and were with them when they were allowed to enter the mosque over the Cave of Macpelah. They could look down into the cave through the hole in the floor of the mosque, but it is not said that they made any discoveries.

A few weeks ago, on the fifteenth day of the Ramadan, or month of fasting, the Sultan repaired, according to ancient custom, to the old seraglio at Constantinople to pay his homage to the precious relics of the Prophet Mohammed there exhibited, to-wit: his cloak, some hair from his beard, and a molar tooth. Abdul Hamid was accompanied by the Sheikh-ul-Islam, all the Ministers, and the principal dignitaries. The Sultan knelt before the cloak, kissing it devoutly. A number of silk handerchiefs, into which verses from the Koran had been woven, were placed on the cloak, and afterward distributed as priceless amulets among the dignitaries and the ladies of the harem.

"Between Heliopolis and Zagazig," says the London *News*, "there is an interesting spot connected with later Jewish history. It is called Tel-el-Yehoudee, or 'The Mound of the Jew.' In Josephus, b. xiii., c. iii., will be found an account of it. Onias, son of the high priest of the Temple of Jerusalem, got permission from Ptolemy and Cleopatra to build a temple in Egypt which should be like the one at Jerusalem. Josephus says it was much inferior. Still, such a temple was constructed, with priests and a service the same as the Jews were accustomed to. The place was known previously as Leontopolis, and a temple had stood there, and a palace of Rameses III. existed at it, all of which was in ruins when Onias constructed his temple, which also is now gone, and nothing but mounds are left to mark the spot. Onias in his letter to Ptolemy quoted in favor of his proposals the prophecy in Isa xix. 19, 'In that day shall there be an altar in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.' These words are acknowledged by Ptolemy and Cleopatra as being the inducement which caused them to make the grant. This temple attracted Jews, and there were other cities in the district where they predominated, but little is known regarding them."

IMPORTANT STATISTICS.

The nations are divided, according to the *Christian World*, as follows:—Jews, 6,000,000; Mohammedans, 166,000,000; Pagans, 200,000,000; Asiatic Buddhists, 300,000,000; total, 365,000,000; the Christians are divided into Protestants, 75,000,000; Roman Catholics, 153,000,000; Greek Church, 80,000,000—317,000,000. Whole population, 1,283,000,000 souls, of whom it is computed one dies every second, or 3,600 every hour, or 31,557,600 every year. This is a frightful condition of the world, nearly nineteen hundred years after the advent of Jesus. While there are 317,000,000 men nominally Christians, there are about 1,000,000,000 opposed to Christ and his religion. Of the 317,000,000, 153,000,000 are Roman Catholics, 80,000,000 belonging to the Greek Church, leaving but 75,000,000 Protestants, all told, of every description and sect.

FREE-THINKERS IN CONVENTION.

The New York *Tribune* thus comments upon the "Free-Thinkers' Convention," held last month at Watkins Glen:

It seems to us that the Christianity of this great commonwealth of ours ought promptly to present a vote of thanks, a real cordial vote engrossed on parchment and framed without regard to expense, to "The New York Free-Thinkers' Association." This Association has just been holding its sixth annual meeting, and in spite of itself has succeeded for the sixth time in demonstrating the unqualified baldness of infidelity. Free-thinking as it exhibited itself at Watkins during the past week must have impressed every intelligent and candid man who read the report of the proceedings as simply a synonym for puerile and purposeless thinking, and therefore, entitled to no respect. Concerted thinking that leads to nothing worth while, that is not followed by action for the furtherance of the public weal, may be "free" but is not fore-sight. What comes of the free-thinking of "The New York Free-Thinkers' Association?" Once a year, the Association meets to deny the existence of a personal God, to idolize "humanity," to adore "reason," to declare that if a man dies he shall not live again, to burn incense to Tom Paine, to revile Christianity, and to poke fun at the Bible. There are no other "exercises" of any importance. Now and then, indeed, a desperate effort is made by the Association to formulate its belief, but a dismal failure is always the result. The Association knows what it does not believe. It has on hand a large and varied assortment of negations, and it has on hand nothing else. And so it blasphemes to its heart's content, and takes a great deal to content its heart when it comes to blasphemy, and evinces the true inwardness of its much-vaunted liberality by liberal allusions to those who fail to see eye to eye with it. And then it adjourns. Pretending to be passionately devoted to the Brotherhood of the Race, to believe in "works" to the exclusion of "faith," it seldom or never gets any further than ill-digested talk. Other associations that are not so free, certainly not so loose, in their thinking, that believe in God and a hereafter, are constantly putting their creed into hospitals and asylums and reformatories and schools and missions at home and in heathendom. The tree of free-thinking bears no such fruit. It bears only a talk, a large crop every year.

Witnesses of Christ's Resurrection.

It is impossible to doubt the good faith of those simple and devout men, who could have had no possible motive for committing a fraud, and perpetrating a falsehood. Writing twenty-five years after the event, the apostle Paul states that Christ was seen by Peter, by the twelve, by five hundred at once—most of whom, he added, were still alive at the time of his writing, by James, and again, by all the apostles. Belief in the resurrection of Christ is not made to depend on the testimony of one or two women, who have visited the sepulchre at the early dawn of a spring morning and been deceived by some appearance and sound, or upon the assertion of some ecstatic visionary, whose imagination has represented the Person whom he had followed so long, the voice which he had so often listened to. The evidence is enumerative; and, as far as one hears, no single person who had averred that he had seen the risen Christ ever shook off the impression or conviction, or discovered that he had been in error.—*Pearl of Parma.*

ANNOUNCEMENTS.

The next general meeting of the Church of God will be held at Adeline, Ogle Co. Ill., commencing Thursday, Sept. 28, and continue over Sunday, Oct. 1. A general attendance is desired. By order of the

COMMITTEE.

The Church in Michigan will hold its next Quarterly Conference (D. V.) in the school house at Coat's Grove, Barry County, commencing Friday evening, Sep. 29, at 7 o'clock, and continue over Sunday. Coat's Grove is in the n. w. corner of Woodland Tp., and seven miles n. e. of Hastings. Strangers coming with teams will ask for G. W. Coats. Those coming by rail will come on the Grand River Valley R. R. and leave the cars at Hastings. Trains will be met by teams to convey parties to the meeting on Friday as follows, going east at 1:40 p.m. going west at 2:52 p. m. Able speakers will be in attendance, and a cordial invitation is extended to all to be present and hear the truth.

HERBERT MILLER, Sec.

There will be a conference meeting of the brethren of the one faith at the Union Star school house, Cloud Co., Kansas, commencing October 13, and continuing over Sunday. The Union Star school house is eleven miles southwest of Concordia, and twelve miles north of Delphos, on Wolf Creek. Those coming by rail will please drop a card to A. Kasinger, Graves post office.

SAMUEL NOE.


# THE LIFE EVERLASTING!

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# Poetry.

The Cattle.

## THE BANNER OF THE JEW.

EMMA LAZARUS.

Wake, Israel, wake! Recall today
The glorious Maccabean age:
The stirring call, the thrilling cry,
The flag inscribed with words of fire,
The Lord, the Light, the Truth of God,
The Banner of the Jew.

From Mizpah's mountain ridge they saw
Jerusalem's empty streets, her shrine
Laid waste where Greeks profaned the Law,
With idol and with pagan sign,
Mourners in tattered black weed there,
With ashes sprinkled on their hair.

Then from the stony peak there rang
A blast to ope the graves; down poured
The Maccabean clan, who sang
Their battle-anthem to the Lord.
Five heroes led, and following, see,
Ten thousand rush to victory!

Oh, for Jerusalem's trumpet now,
To blow a blast of shattering power,
To wake the sleepers high and low,
And rouse them to the urgent hour!
No hand for vengeance—but, to save,
A million naked swords should wave.

Oh, deem not dead that martial fire,
Say not the mystic flame is spent:
With Moses' law and David's lyre
Your ancient strength remains unbent.
Let but an Ezra rise anew,
To lift the Banner of the Jew.

A rap, a mock at first—ere long,
When men have bled and women wept,
To guard its precious folds from wrong,
Even they who shrank, even they who slept,
Shall leap to bless it, and to save,
Strike for the brave revere the brave!

*The sons of Mattathias—Jonathan, John, Eleazar, Simon (also called the Jewel), and Judas, the Prince.*

# Selections.

Age to Come Herald

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

July 23. Letters from Boston arrived yesterday. Also the June number of the *Age to Come Herald*, No. 84. I think this number is the best yet published. The *Herald* is read and appreciated by the English reading people, both Jews and Christians. We shall reap in due season if we are patient, which I find to be rather a hard matter on my part. I think you are doing much better in this respect than I can hope to do.

The Gadites have all arrived and many have found employment. They seem cheerful and hopeful. The Americans have fed them liberally for two months, besides giving them clothes, paying rent, etc. I hope friends will be raised up to help them in their noble work of love and mercy. They are making great sacrifices.

We are having a very wonderful atmospheric phenomenon, something hitherto unknown here at this season of the year. Heavy moist clouds hover around these hills, which seems to change the climate altogether. They tell me that nothing of this kind has ever been known in the dry summer months. Last night we had a most magnificent sunset scene, similar to the one I gave you a description of on the ocean between Quebec and Liverpool.

Yesterday I saw fifteen carriages arrive from Jaffa, loaded with Russian refugees. I counted seventy-five passengers. They are coming every week; and if they do not scatter through the country, Jerusalem will be overrun soon.

The news from Egypt is fearful. Some say it is a false cry, and others believe the state of things there to be as bad as represented. I wish we could know the facts. How anxious we feel to foreknow what will come next!

Mr. Floyd has gone to Jaffa and will bring my boxes, which I think have arrived. He is one of the kindest, most noble and honorable men I ever met, and one of the most abused. But all his trials, after all, will work for his eternal good. So they will for all the elect. I realize, in some degree, how necessary for our crucifixion and development these sore afflictions are. Well, we will endure them, because they are working *for* us a far more exceeding and eternal weight of glory.

"I feel truly grateful to my Heavenly Father for the privileges I have had to learn many great and important truths, and that I have been able to cast off many errors in which I had been educated. How very absurd they appear to me now when I hear them advanced by others! May the God of Israel abundantly bless those who have been my teachers; and who have so nobly and fearlessly stood by the truth through great opposition. It must surely bear fruit in due season. I believe preachers will yet come to Zion, who will proclaim the truth as it is; who will "speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

I read today an account of the dreadful storms in America, and of the deaths caused by them, and other calamities, and I am impressed that this is only the beginning of sorrows. I hope God's people will flee to this country for safety, those who discern this time. It would seem that these scourges might open their eyes to the danger of procrastination. "The prudent foreseeth the evil, and hideth himself; but the simple pass on, and are punished."

Many people think the French will make some kind of a demonstration soon in this country. Well, I should not be surprised to see it. But everything is quiet here now; it cannot, however, remain quiet long. The train is in motion, and nothing will stop it. We have already seen Jewish refugees returning home to the land of their fathers, from the north, south and east; and some belonging to the ten tribes from the west.

The cyclone passed near Mrs. Brinton's home in Iowa. Many thanks for the *New York Herald;* we get the most reliable news from Egypt in this paper. Our despatches and telegrams here are very conflicting. We have no newspaper in Jerusalem now. Everything here is quiet and prosperous at present. We seem to be hid away from the world. When righteousness and praise spring forth at Jerusalem before all the nations, she will be a city on a hill that cannot be hid; and her influence will be felt.

July 24. The news from Egypt this morning is exciting. Mr. Floyd came today. He says it is rumored that the Sultan has sent troops to Gaza, expecting the English there. He thinks matters are beginning to look rather serious. I am not frightened at all, but still, the alarm of war, and such a dreadful war as we know must come, throws a gloom over everything.

I think of Mrs. Brinton's dream. You will remember I wrote about it. She saw a man standing over Jerusalem with a sickle in his hand. It was doubtless designed as a warning to us. I really expect to hear the shrieks of the dying, as I heard them in Boston before I left. [If we remember correctly, it was in the day time when Mrs. Davis heard dreadful shrieks as though many persons were in the deepest agonies of death struggles, and supposing it to be a reality she looked wildly out upon the streets and backways to ascertain from whence the fearful sounds came, but no trouble could be found.] I shall never forget the sound. Oh! the dreadful time of trouble such as never was before is at hand, and who shall abide? "The Lord will be the hope of his people, and the strength of the children of Israel."

My boxes will come in the morning, and I shall have but three dollars to pay on them. [The boxes measured forty cubic feet and were billed one ton, and the whole expense from Boston to Jaffa ($18.30,) was prepaid in Boston. The three dollars of which Mrs. Davis speaks, was the expense at Jaffa, and freight to Jerusalem; and the probability is that Mr. Floyd, a true friend of the cause, charged nothing for his efficient services. We mention these affairs that friends who may think to carry, or send freight to Jerusalem or Palestine, may get something of an idea of the expense. Heavy articles that will go by weight instead of measure, will cost about three dollars per ton more.]

Our friends in America will doubtless feel some anxiety about us here in the troublous times; but we shall put our trust in God; and if we die, there will be this consolation: there will be no loss, but Christ will be glorified by our deaths. I thank God that "Darling Bertie" sleeps sweetly unconscious of all sorrow. How good the Lord is, who so arranged his plan, that all things are done according to the counsel of his own will, and work together for good to them who are called according to his purpose.

July 28. Upon opening the boxes everything was found to be all right. The little stove worked to a charm. It is astonishing what a change a little Yankee stove will make in a Jerusalem home. It is just the thing here. The natives look upon the strange things I have received, with astonishment, and say, "Americans are a great people." Well, this is true in many respects. Mrs. Brinton and Mrs. Floyd each want a stove sent like mine. They will pay all expenses.

The beautiful clouds still hover over Jerusalem; and this morning we had a little rain. (Think of it, skeptical rain in Jerusalem on the last of July!) The clouds are heavy and moist. I watch them eagerly every day. They are most certainly signs in the heavens that the restitution of this land is at hand.

There have been fifteen Sheiks of the villages arrested, who are now in prison for trying to incite the people to plunder Jerusalem! The information was brought to the Latin Church, when the Pasha caused their arrest. Somehow, there is no alarm in Jerusalem about it. I do not feel at all frightened; still we may see terrible things here.

We are highly pleased with our new Consul and his wife. I am to invite them to dinner tomorrow. They have been sent here, I think, to take part in the restitution of the city of the Great King; at least, his action, I trust, will prove beneficial to the cause of truth. I find he makes a favorable impression upon all classes.

The pop-corn which you sent is a great treat. The natives at first thought it was some kind of wood, or shavings, but after finding out what it really is, they are delighted with it. We shall plant some of it this fall, and soon it will be quite plenty.

What I wrote about groundsocks is quite true. They are as good here as gold. The rise of land is also rather more than I even dared to state.

We went to hear a Mrs. Hall speak on Sunday, a lady from *America, of* the Society of Friends. She is on her way to Australia, where she thinks she has missionary work to perform. These people seem to have made very little progress in the great truths now stirring the world; but remain the same as in the days of Geo. Fox, whom they are very fond of quoting. They still believe the kingdom of God is set up in the heart, and that death is the portal to endless life! How strange, that apparently intelligent people in other respects, should hold on to such absurd doctrines, especially when they are so directly in opposition to the truths of the Bible!

I wish to thank all the friends most heartily who contributed to the boxes. Everything sent is appreciated very highly. I can only wish the dear friends were here in the land of promise. Those also who have contributed money, either for myself or the poor Jews at Jerusalem, have my sincerest thanks. Situated as I am, trusting wholly in God for support and protection, more than five thousand miles from my native land, kindred, and the friends I have held so dear, you may be assured that the offerings you make in my behalf and those for whom I labor, are received with the deepest gratitude; first to God, the giver of every good and perfect gift, and secondly to the donors. I am not egotistical enough to suppose that your gifts are bestowed out of personal regard to myself, but out of sympathy for the objects of my mission, a love for Jerusalem and the Holy Land, and a desire to see those things restored, and the promises of new things fulfilled, "which God hath spoken by the mouth of all his holy prophets since the world began."

July 31. Last evening, between seven or eight o'clock, we had thunder and lightning, followed by rain this morning. I need not say that such an event was never known here before at this season. All are astonished and the majority of the people know not what to think. This alone ought to silence the skeptic and encourage the believer. The promised blessings are beginning to be poured out.

A native Arab said to me this morning:—"We don't know what this rain means. We have heard the Americans have been praying for rain; but God does not change his laws." "My friend," I replied, "God is, as you rightly say, unchangeable and his laws immutable; but the time has come, in harmony with his unchangeable plan and immutable laws, for more rain in Palestine, because there is a necessity for more rain; consequently the time has come to pray for this rain, and God will incline the prayers. We agree that his plans, or purposes, are unchangeable, and his laws immutable, which is simply saying there is a cause for every effect. But in taking causes into consideration we must not leave out of the question the phenomenon of the will. God wills that I should pray. What for? Why, that something may be accomplished by that prayer. In praying for the object for which I have the spirit of prayer given to me, I exercise my will. Just how my will affects the atmosphere and clouds, as one factor among the causes of rain, we may not be able with our present limited knowledge to explain; but the fact is demonstrable, and it is in harmony with the immutable laws of cause and effect. Thus everything is of God. He works through his agents; and man is an agent. Under God's direction and control, his tongue, his hands, his feet and his will, accomplish the purposes of the divine will.

"When I landed in Palestine the spirit of prayer for rain was given to me, and I prayed for rain. Others have been praying fervently for rain, and the rain has come. God has not changed; his plan has not been changed; neither have his immutable laws been changed; but his purposes have been accomplished and his word fulfilled."

This argument was new to my friend; and so different from what he had expected, that he had nothing to say.

Please give us an article in your next issue upon the plan of restitution, to stop the mouths of infidels. If we are praying for rain, and the rain comes, it must be in harmony with God's promises. He says he will pour upon us the spirit of supplication. Supplication for what? For what we need, of course. He will not give us the spirit of prayer without directing us what to pray for.

Before this gets into print the war powers will probably have made some advance movements. I hope also, that those declaring the Age of Peace will have made some progress. This is the time for action: let us not get weary of service.

# Communications.

## LETTER FROM BRO. OLEGROVE.

*Groaning Creation.* Interview with a Jewish Rabbi. Climate of Arkansas for Consumptives.

Thanks to our kind, appreciative, and sympathizing Brother Cook. His comment is gracious and correct. I say as he does, creation groaneth. Well may all things lift up their hands in prayer, hills and fields, mountains and oceans, four-footed things and the fowls of heaven, yea the world itself, with its dead entombed in ten thousand chambers of silence, and the troubled and burdened millions that live and walk upright—all may pray and cry unto God—for there is a grand call to intense and wonderful prayer. We live in a crisis of times. Let those live prayerless who can, and let those pray with endless supplications, who may and who must. Thanks be to God for that lesson of the Great Pyramid, even, which seems to have a witnessing voice, in the great world-confusion, which with the great hour-hand on its mighty clock face of stone, tells us unto what an epoch of change we are even now coming. Blessed day of wonder, day of ages, day of signification—hasten on and on—and let the people of God's love and patient watching, cry—forward march! Onward, O great new dispensational period, onward! Long have we groaned and lifted up our earnest cry to God; long sought him with tears, and fervent appeals, long raised our supplicating hands in midnight darkness, and our aching hearts at early dawn, and at noon, and in the dusk of the dying day—given him no rest as we walked the street or threaded the forest—plied the argument of entreaty in silence impenetrable to mortal sight, or with audible sighs and sounds in caves and places where God only could hear and understand. O burden of imperative necessity! O pressure of perpetual longing! Is not the earth tired and sick with its histories and experiences, its scenes and spectacles of sorrow and wrong, its miracles of suffering, its tragedies of madness, and its centuries and ages of tribulation? Is it not tired? Does it not groan deeply even on days of sunshine, and in the tender enchantment of moonlight? Moonlight indeed! Thou mute witness in heaven, night-illuming moon, what hast thou seen, and what dost thou say? What couldst thou tell of slaughtered thousands, and wounded ten thousands, of prisons of despair, and dens of wickedness, of sick beds and new-made graves—and the crying poor? It seems as if all things cried to God to stop the misery, and bring salvation.

For one, Brother Cook, I am glad there is a great stir that signifies, it may be, a soon coming Lord. If I could speak, I would say, O Euphrates, dry quickly, and Jesus, follow on, to save the suffering, and break the long power of evil. I would say, come, O merciful man; heart of love, and hand of power, come! There are eyes too dry for tears. There are hearts weary with the unprofitableness of the transient, and all the pains of earthly reverse, and the vexation of human uncertainty.

What mean the floods, the waves, the pestilences, the wars and revolts, the simmering restlessness of multitudes and millions, the mutterings overhead, and the rumblings underground, oh! what means the very prophetic photograph of Christ, fulfilled in the reality of this very potent and portentious time? My soul cries within me, come O man of Israel, souls! and make me new, and make all things new. I would rather die, than live without thee; I would rather die, than live without thy life and help. The world needs thee, needs thee, needs thee. The fearfulness and weariness of things, needs God, and calls for him to put his hand to the work of extrication and rectification, and reconstruction. The Lord grant a new work—a new earth—restored Israel—Christ coming—saints saved, hearts rested, evils cured, and all things good according to grace and promise.

I would like to speak of my interview with a Jewish rabbi in St. Louis, Dr. Spitz. I had previously seen other Jews at their places of business. One of these, a dealer in jewelery, said, "No,—I am a bad Jew—I care nothing for these things—I only want to know how to earn bread for my family." Another, who declared himself a "liberal Jew," said he had no interest in Palestine—America was his home, and Jews in America were going to stay here in their chosen and adopted country. I then saw Dr. Spitz at his house on Park Avenue. He is an educated man, a Hungarian, of dark eyes and rather dark complexion, rather under medium height and size, and perfectly free to converse with a stranger. During a long interview he exhibited no impatience, and gave no impression of being weary. I gave him at once to understand that my errand was conversation about his people. I said, "I am interested very much in the Jews—their history and prophetic destiny as a race. I want to talk with you. The Jew is my brother. I am very sure we live in times of critical interest to you as a people. I am earnestly anticipating—you will excuse me for saying—the reoccupation of Palestine, and the renationalization of the Jews in that country. Many intelligent and good people, who have thoroughly studied the subject, believe as I do. They are deeply interested in the present war in Egypt, and they do not question that the Turkish Government, which is obstructive of good, which is so many ways foolish and oppressive and odious, is very near its downfall. I certainly believe it, and I am in earnest in coming here to talk with you. I sympathize with Great Britain in this war, and I am not sure but she is destined to pave the way with her great power for the overthrow of Turkey in Palestine, and the liberation of that wretchedly ruled land, from the Sultan's power. We learn from the Great Pyramid that a period of tremendous changes is probably at hand, if it has not already commenced."

The Doctor listened quietly and replied substantially—"I am glad of the privilege of conversing with you. I have lived in America twelve years, and we who are 'reformed' or 'liberal' Jews, are well satisfied with our home in this country, and we intend to remain. There are probably 250,000 Jews in America, and we love our adopted country. We have no idea of going to Jerusalem, nor do we believe in the renationalization of the Jews in Palestine. I am not by any means so liberal or radical as Dr. ——, a rabbi of this city, who very nearly rejects the inspiration of the Bible. I am moderate in my liberal views and have much regard for the Bible. As a people, we have fulfilled a great mission for the last 1800 years, while we have suffered incredible injuries and wrongs. Our mission has been to disseminate the knowledge of One God among the nations of the earth. But I ask you what good is to be accomplished by the restitution and renationalization of the Jews in the land of Palestine." Several times the Doctor repeated this question.

"My dear sir," said I, "I firmly believe the positive declarations of the great prophets of Israel, that there shall be a future restoration of your people. These predictions are with so much circumstantiality of detail, as to render misapprehension impossible. What God has ordained, must be right. And very clearly where there is organization and order, there is power. Your people are to be chief among the nations of the earth, and Jerusalem will be the capital of the world. I am interested in your destiny. Jesus Christ is your best friend, and will reveal himself to you as your brother. It seems to me you ought to be interested in your own predestined glory, and prepared to welcome it. I am a native born American. This is the country of my birth and love, but I do not put so much confidence in the perfection and perpetuity of our political system as you appear to do. There are elements of evil and danger among us. Socialism and various other disruptive agencies exist here. Our safety is in the virtue and wisdom of the people, but there is great peril from the ignorance and passion of radical and turbulent and insubordinate persons and classes among us. Mr. Stofer, of Little Rock, told me the other day, he believed the liquor interest in this country would precipitate a terrible conflict with the temperance and prohibition people. We want really a Divine Kingdom of righteousness on earth."

"You speak of Christ as our friend," replied the Doctor. "I want to tell you truly, that as a people, we have the greatest respect for Jesus Christ. (This was spoken impressively.) We believe that he was the agent for the communication of great ideas of Jewish belief to three hundred millions of men. But Hillel who lived seventy years before Christ taught practically the very same things that are ordained in the Sermon on the Mount. Yet Jesus Christ gave voice and authority to these truths and teachings. We believe in the unity of God, and we can have no faith in the Christian doctrine of a Trinity."

"Sir," said I, "you may as well understand that I am not in subjection to the authority of a church creed, and from this freedom of action, and liberty of opinion, I can speak with perfect honesty when I say I do not believe in a Trinity, more than you do. Christ was the Son of God, and not God himself. He said his Father was greater than he."

"Give me your hand upon that," said the Doctor, and we grasped hands at once.

"Now," said I, "I believe in the divinity of Christ and his mission as a Savior. I am sorry you do not recognize your opportunity and destination as a race. If, as you say, the land of Canaan cannot at present contain, or maintain all your people, please consider that its powers are dormant. God can awaken and develop its great natural possibilities. Observe that in Ezekiel's prophecy, the future allotments of the tribes cover an enlarged territory. Are there no orthodox Jews in St. Louis, who believe in the restoration?"

"There are three hundred Austrian refugees here, and they are orthodox, but illiterate. They are poor and we assist them. We have no poor houses among us."

"Well, let me say, that I do not understand all the Jews will necessarily at first go to Palestine. God says, he will take them; one of a city, and two of a family and bring them to Zion. There will be a great representative company in Palestine, certainly."

"Do you believe that Jesus Christ rose from the dead?" inquired Dr. S.

"Most certainly I do—all my hope rests on that fact."

I can only give a brief abstract of a long conversation. I assured him that though we might never meet again, I believed he would find it true, that from this time forth, great events were coming, events that would astonish the world. We parted with assurances of respect and friendship—the Doctor saying that it was his law of life to love all human kind, and I answered him that it was noble and right.

Let me say, that while blindness in part, still prolongs its "happening" to Israel, nothing of this—nothing of the doubtfulness or the unbelieving of this rabbi shakes my faith one iota. The land and people of Israel are reserved for each other, and great will be the day of Jezreel soon, and wonderful the works of God's wisdom and mercy, even while judgments hasten.

I want to speak, in closing, of the extremely favorable climate of Southern Arkansas, to those who have tendencies to consumption and bronchial trouble. I have facts showing the rarity of these diseases there. November and December will be good months for emigration. I have seen no case of consumption in Arkansas. I expect to return to Prescott, Ark., very soon.

# Letter Drawer.

HUGHEIRIN, TEX.

*Editor Restitution:*

I take THE RESTITUTION, have very recently become a convert to the one true faith, a German by birth, but thoroughly Americanized. My Christian life, the doctrine of A. Campbell, for over thirty years has been some comfort to me, and I am very well satisfied that the same approaches or comes nearer to the true faith than all the other societies or doctrines. I am a Bible reader but nevertheless I have been stone blind in regard to the true resurrection, the speedily coming of our blessed master, conqueror and king, the millennium in which the seed of Abraham shall be restored to his former country, or Palestine, and also the immortality of all his true believers that have part in the first resurrection. Blessed be the Lord God our Father who gives us the victory, and changes these old bodies of clay like unto his own glorious body, (and I believe to be like the body that the Savior brought forth from the tomb.) Now dear brother, may his especial blessing rest upon you and your labors in the Lord. May we love the Lord Jesus Christ who gave himself for us, more and more unto the end, for Paul tells us we must love the Lord, or be accursed when he comes. 2 Cor. xvi. 22.

W. E. LIPP.

VERNDALE, MINN.

*Editor Restitution:*

THE RESTITUTION makes its weekly calls, filling my heart with gladness while perusing its columns. I do not feel able to take the paper, but I do feel that every dollar that I send to THE RESTITUTION is helping to aid the cause of Christ. I am a poor day laborer, having a large family to support. I thank you for sending me the paper so long without pay. I wish I had the means to employ one of the One Faith preachers to hold a series of sermons and lectures at this place. There has been a Seven-day Advent tent meeting here this summer; they had a good turnout and seemed to awaken an interest, but they seem to ignore the Abrahamic Covenant, and deny that the prophets teach the restoration of the Jews. They teach that in the coming age Christ will reign over the saints, which the Scriptures recognize as his brethren, and try to bring us under the law of Moses. They teach that because Mary rested on the Sabbath according to the commandment, and went to the sepulchre on the first day of the week, that we ought to keep the seventh day, not seeing the fact that Mary was under the law. Forgiveness of sins had not been proclaimed through the death and resurrection of Jesus, consequently she must have been debtor to the law. Respectfully,

W. H. HOUSEHOLDER.


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### AN OPEN LETTER TO ELDER W. D. OWEN, OF LOGANSPORT, IND.

*Dear Sir:*

Having written a private letter to you concerning the philosophy of the churches you referred to, in a sermon you preached in this city August 6th, in that letter I take the position, that the popular doctrine of the immortality of the soul, is the leading philosophical character in the popular churches. I then informed you that God did not teach inherent immortality in his Holy Word; giving you the Scriptures wherein the words immortal and immortality occur; thereby showing that immortality can only come through Christ, by a resurrection from the dead, or a change at his coming.

I invited your attention, and a reply. This reply arrived last Sunday night, Sept. 3rd, in the form of a lecture, which was listened to by a large audience, and I doubt not that the ears of many were tingled.

So I take it upon me to write an open letter to you through THE RESTITUTION upon your reply, or lecture.

I was much pleased with your eloquence, but not so well pleased with your subject matter, because it was not in harmony with the word of truth. In your opening ideas you advanced the thought that "immortality is boneless and nerveless." If such is the case, why did Jesus (after he was raised from the dead) say to his disciples, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have?" Luke xxiv. 39. Was Jesus not immortal when he was raised from the dead? Here we see that he was not boneless; neither will his disciples be boneless when they too have been raised from among the dead, for we read in 1 John iii. 2, "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is." And by reading 1 Thess. iv. 13-18, it is seen that the saints who shall be living when Christ shall come will be changed, but not a word said about their becoming boneless. But in 1 Cor. xv. 53, we read. "This mortal must put on immortality."

You next proposed to speak on the origin of the soul, and said, "There are those who believe in the pre-existence of the soul, others believe that the soul begins to exist when man is born." Here is shown a philosophical difference. You then said, "We have not to do with philosophy." Now if we have not to do with philosophy, I ask why should you spend so much time in proving inherent immortality by the belief of the Africans, Mexicans, Peruvians, Chinese, Hindoos, Persians, and by the Egyptians? and also to make such effective reference to the death-bed expression of Black Hawk, who "went to look down upon his people from heaven."

Are we to believe in the popular immortal-soul doctrine, because these people all believe it? Is it policy to be governed by the sacred books that the people here referred to have regarded? Do they not in many cases worship cats and monkeys, and holy bulls, and bits of sticks and stones from the banks of the Ganges? and roll the wheels of the car of Juggernaut over their children, and often burn women alive with their dead husbands, unmindful of the great cry of human woe, and believe that they are doing service to their god, the self-existent Brahma, who they believe has revealed to them in their sacred Vedas, some of the most foolish things, such as the idea of the seven great continents of the world, separated by seven rivers and seven chains of mountains, and of one of their kings having a hundred sons, another ten thousand, another sixty thousand, who were born in a pumpkin, nourished in pans of milk, reduced to ashes by the curse of a sage, and restored to life by the waters of the Ganges? Yet these people may have believed in the dogma of inherent immortality.

We might refer to the Zendavesta, the Koran, and the five kings of the Chinese, but this is enough.

Your reference to the roll found in the bosom of the Egyptian mummy, only goes to prove the doctrine under consideration to be of pagan origin.

In the closing part of your lecture, you said, "God gave immortality to Adam, in the creation," but you quoted no Scripture to prove it, therefore, it stands as an assertion without proof. And in your attempt to prove that Abraham, Isaac and Jacob were immortal you labored under a mistake, by saying that "God said to Moses, I am the God of Abraham, the God of Isaac, and the God of Jacob. I am not the God of the dead, but of the living." The Scripture reads, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Exod. iii. 6.

But when the Sadducees came to Jesus, and asked him questions, Jesus called their attention to what God said to Moses. "I am the God of Abraham, and the God of Isaac, and the God of Jacob," (then Jesus adds) "God is not the God of the dead, but of the living." Matt. xxii. 32; Mark xii. 26, 27; Luke xx. 37, 38.

Does Jesus refer to the Scripture in Exodus to prove to the Sadducees inherent immortality? Certainly not, for the subject under consideration is the resurrection from among the dead. The Sadducees ask Jesus, whose wife the woman (who had had seven husbands and then died) should be in the resurrection of the dead, "And Jesus answering said unto them, The children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he (God) is not the God of the dead, but of the living: for all live unto him." Luke xx. 34-38.

So the argument is the resurrection from the dead, and not the consciousness of an immortal soul separate from the body when it is dead. The Sadducees saw the pith of the answer, and said, "Master thou hast well said." Verse 39.

Your proof text, in Rev. vi. 9, or in xx. 4, (whichever you intended to refer to) will not prove the immortal-soul doctrine any better than the text already considered.

For John saw (in vision) the fifth seal opened. He then "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

It is evident that these souls were righteous, for they died martyrs for the truth's sake.

The Greek word, translated "souls" in the common version, is rendered "persons" by Whiting.

What shall we understand by the word "altar?" Is it not a place where sacrifices are offered? Now these souls or persons were to rest under this altar, or place of sacrifice, until their brethren should be killed as they were. Thus we see that they were mortal souls.

But perhaps you will say, if those souls (persons) were dead and unconscious how could they cry "with a loud voice, saying, How long, O Lord, holy and true, dost thou judge and avenge our blood on them that dwell on the earth?" But have ye not read what God said to Cain, "The voice of thy brother's blood crieth unto me from the ground."

Here is the blood of the first martyr, and by this reference we see how those that were slain for the word of God spoke, through their blood, and by reading the twentieth chapter, we see that these slain ete to reign with Christ a thousand years, after they are raised from among the dead; and chap. v. 10 shows that this reigning is to be "on the earth."

Thus the summary of the whole matter would be, that those persons who have testified to the word of God, and have died martyrs for the truth's sake, and have been buried beneath the place of sacrifice, shall come forth in the resurrection of the just, and be clothed in white robes and have dominion with Christ, and shall reign with him on the earth a thousand years, in an immortalized state. But not one word to prove inherent immortality, as taught by the popular teachers of the day. Thus you left your lecture in this disorderly condition.

What is the Bible teaching of man and immortality? We read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

After that, God placed this living soul under a test trial to prove his loyalty, under the penalty of death, and because of the disobedience of that living soul, God said to it, "Dust thou art, and unto dust shalt thou return" Hence through disobedience death entered into the world, and the "living soul" was remanded back to dust. But God in his great mercy opened a way in the gift of his Son Jesus, whereby man, mortal man, may be gathered again from the dust, and become a partaker of immortality with Jesus "who hath abolished death, and hath brought life and immortality to light through the gospel." To this agree the prophets, Jesus, and the apostles. The Psalmist said, "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit they are created: and thou renewest the face of the earth." Job also expected to see God for himself, with his own eyes, in his flesh, but not until he would come back from the dust. Martha looked for a future life, she said, "I know that he shall rise again in the resurrection at the last day." And Jesus said unto her, "I am the resurrection and the life."

Paul said, "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Paul therefore looked for a future life through Jesus, by a resurrection from the dead, this he earnestly contended in his preaching. We have an example of this, when "certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them, Jesus and the resurrection."

In conclusion I say, let us "seek for glory and honor, and immortality, and eternal life," that "this mortal may put on immortality." For Paul says, "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."—*New Version.*

Here I leave the matter with you, hoping you will examine for yourself, and give a reply, either by a lecture, or private letter, or through THE RESTITUTION, as may suit you best.

Yours truly,
J. B. COX.

*Crawfordsville, Ind.*

### "GOOD HOPE THROUGH GRACE."

Now our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.—2 Thess. ii. 16, 17.

The tidal waves of infidelity are sweeping over what has hitherto been called "high and dry" land, or what was once considered impervious to the attacks of infidels. Many true Christians have heretofore rejoiced in the fact that the strong bonds of ignorance and superstition which had so long enslaved the world were being sundered, priestcraft was compelled to relax its hold on its victims, people could view things from their own standpoint of observation, see with their own eyes, and hear with their own ears; more independence of thought and action characterised the masses; but all this, alas, was not proof against the seductive influence of infidelity.

Umbrage was taken from this independent action (which was good, abstractly considered) to prove that the world was improving or progressing toward the attainment of each his or her several ideality, whatever it might be. No greater absurdity could possibly be conceived or imagined. With many, and even with the large majority of mankind, the wish is father to the thought, which often betrays them into the grossest errors. Mental does not always walk hand in hand with moral improvement. Pure Christianity is the only balance wheel (to use a familiar figure) which will hold the physical, mental and moral faculties in their respective orbits, and prevent their flying off in a tangent.

Often the most vociferous in the advocacy of the improvements of the age both mentally and morally, betray themselves, being very clamorous against the hypocrisy, duplicity and the political and ecclesiastical corruption of every sect or party of which they do not happen to be themselves indentified, they often unsparingly denounce their opponents without rhyme or reason.

Our own corporeal senses take cognizance of the moral corruptions of the age in which we live, of the testimony of the Scriptures relative to it, in spite of ourselves. Without citing a tithe of the Scripture testimony bearing on this point, I will refer the reader to St. Paul's letters to Timothy, 1 Tim. iv. 1-7; 2 Tim. iii. 1-9; iv. 3-4.

To reject the testimony here adduced is to reject not only the Bible but what our own senses take cognizance. Without adducing further proof of the position here taken, I wish to make an application of the comforting and consoling thoughts suggested in the text. Good hope (desire and expectation) of things promised, through grace, (favor). Priceless boon, without money and without price to the recipient.

Who hath loved us, yea, and that too, while we were his enemies, and given us everlasting (age lasting) consolation, to comfort and cheer us up under the sorrow and grief caused by the surrounding wickedness and apostacy.

Let us exercise faith and hope, the moral telescopes, which will enable us to penetrate through the dark mist which surrounds us—bring the, seemingly distant object near, which is the province of the telescope let us forget our present surroundings in the more full comprehension of the glory to be revealed at the resurrection of the just.

Ours is a glorious hope indeed; soon it will be announced—there shall be no more curse, no more death! The signs of the times are ominous of a glorious future to the true believers in the glorious gospel of the kingdom.

M. L. LEWIS.

### LETTER FROM ARKANSAS—SOME QUESTIONS.

What is our duty as Christians, or as Christian Israelites (if so we are) to our brethren, the Jews? What burden of blessed and important responsibility rests upon us, at this great juncture, this hour and epoch of culmination, and expectation, and vast, probable transitions? A pertinent question!

Who does not feel himself moved with grave solicitude mingled with hope—and with an enthusiasm sobered with a sense of the magnitude of things impending?

I have talked with Jews in St. Louis, and have returned to Prescott, Arkansas—but this very work of conversation, is but a work commenced, which ought to be systematically continued, and persistently prosecuted throughout the whole country. (At least I may put it in the form of a proposition, subject to amendment if necessary.) Look at the interests at stake! What if blindness has happened in part to the Jews! Does this lessen our faith, or diminish our obligation? Are we to be shaken from the firmness of our convictions, by the unbelief of the people of great affliction, and of great promise also? Are we not to give the benefit of our eyesight to those who are yet groping in darkness, on the theme of their own future destiny? Are we to sit or lie supine, when the world is feeling the throes of coming stupendous developments? Have we no duty? Have we no mission? Is there not a mission for some one at home in these United States—a missionary work of visiting and conference and exhortation? Is there no one who feels called to this work—who with love, gentleness, discretion and intelligence, may enlist the interest of leaders and laymen among these brethren of Christ in the flesh, these sons of Jacob, who are so soon to be called to their fatherland—at least by their chosen representatives?

In reflecting on the kind and patient manner of Rabbi Spitz—and his declared love of mankind, and on the whole course of the interview—I am led to think that a great mission may be allotted for some one who has a heart for this work and a fitness for it, to go as the representative and servant of earnest Christian people in America, and seek out the chief men of the Jews—men of intelligence and candor, and sow in their minds great thoughts of the Divine purpose of mercy—and kindle a fire of new desire and just anticipation in their hearts, in citing their attention anew to the positive predictions of their own great prophets. I feel confident that as a zeal according to knowledge, is in its appointed season, not to be supposed fruitless—so now, courtesy, sympathy, earnestness and faithfulness, will prove effective in inducing a new current of thought and emotion in the Jewish mind. We might expect the contagion of a lofty and loving expectation and assurance of conviction in the Christian heart, to take the living subject of its interest, in some sense captive, at least to new ideas. I would much like to go to Jerusalem—but as I seriously doubt if the time is auspicious, just now. I should prefer the aperture mission of labor, by conversation among the Jews in America—seeking to win them by argument and persuasion, and prepare their minds, with kindling expectations of Messiah. My interview with Rabbi Spitz was rather tentative and introductory than otherwise. Another time, I would enter more into detail. What say the brethren who have understanding in these matters of prophecy, in relation to a busy and thorough home mission of wise purpose, gentle instinct, and cautious and careful conduct, to prepare, or help prepare the way for the Jews to receive their coming Messiah, and enter on their predestined millennial mission? It is a subject of interest, and of present, earnest interest. What brethren will raise their hands in the attitude of sympathy in so good a cause?

Look at the Grand Gallery of the Great Pyramid. Measure 1812 plus years from its beginning to the stone step. Then start your measuring line from the year A. D. 70, when Jerusalem perished, and where do the 1812 plus inches end? At the Grand Gallery's end. Or measure from the death of Christ to the destruction of Jerusalem, and there are 36 plus inches—equal to the height of the stone step. Whatever may be said—there is some apparent hint of events, of deepest interest, to Jew and Gentile, between 1882 and 1884.

I was lately speaking of prayer. Prayer is something hard to let alone. Why, Jesus said, "watch and pray always." Now what does "pray always" mean? Does it not mean much more than has been generally conceived? How many feel that so terrible is the urgency laid on them, that they must pray or die? How many feel so almost heart-broken that life without prayer is impossible? How many have such a pressure of indescribable feeling—such a sense of necessity, such constraint, such conscious nothingness, such inward agony, such experiences of trial, that they can never rest—never let God himself take rest—but beseige and besiege him day and night, as if they might almost as well stop breathing as cease praying. How many are thus mightily, thus awfully in earnest? Who feels in his own heart, the pang of distressed creation, crying as if he were at the end of all hope or refuge, unless Jesus reappear from his long hiding, and put an end to all the falsehood of the age, and folly of so many kinds in power or in high career, and the world captive to it? Who is thus oppressed with this great burden of oppressed creation, that he would rather die than live powerless—rather die than be unanswered—and can never, never let the Creator himself rest until he stretch forth his Almighty hand? Give us even the little finger of the Omnipotent. Give us even the smallest phalanx in it. Give us the lifting power of the least merciful contraction of the least mechanism, in the Almighty hand.

Yes, it is something to pray always—it is no sinecure, it is no trifling, it is no periodical, and spasmodic phrase—it is no halting and uncertain petition—it is work, dead in earnest. It is something even that savors of taking the kingdom with a John the Baptist violence, or something that followed this John. O, the pressure, the mightiness of this work—even with all its human imperfection! In the end of Gentile times, what pressure of need, what aching, what tremendous appeal of hanging petition—what impossibility of rest, what impossibility of yielding one hair's weight or hair's breadth to the enjoling and poisonous spirit of "the age," as the word goes! The age indeed! Let us have help from heaven, or we are undone. The air we breathe is tinged with poison of false ideas. Let us have help. There is a depth of dead-in-earnest praying, that hides from human sight, and wrestles and cries in the deepest secret of struggling. There are two that know about this; one is God—the other the beggar that cries after him day and night.

C. COLEBROOK.

## Letter Drawer.

CENTROPOLIS, KAN.

*Editor Restitution:*

I now return you my sincere thanks for the continuance of the paper. I cannot think of doing without the paper, as I am alone—none of the faith here. I am trying to live so that I can meet all the loved ones in the kingdom of God. Brethren and sisters remember poor unworthy me in your prayers. May we all live so that we will be gathered in the kingdom of God's dear Son, is the prayer of your sister.

ELIZABETH TINKEY.

BETHANY, MO.

*Editor Restitution:*

Just returned home from a two months preaching tour through Missouri, Kansas, Indian Territory, Texas and Arkansas. I will now, as per agreement with many of the brethren who take THE RESTITUTION, make a short report, and will say that everywhere the interest is increasing to hear from those who teach the much neglected Bible doctrine of the "Blessing of all nations." At Parsons, Kansas, I found our learned brother, Dr. Trowbridge, who is doing a noble work and who can teach those the "word of God more perfectly" who do not understand the "oath of God to Abraham." Eight miles out I found my old time-honored brother, John Foore, who has never yet failed. At the meeting near Brother Phillip John we found many from different parts, all zealous workers. At Forestburg, Texas, we found our wealthy brother, B. F. Hodges, who does more for the cause than any man in the State of Texas; the brethren in his neighborhood are noble workers. We baptized a number here. Other brethren scattered over the country whose names we have forgotten, but not their kind treatment. At Bonham, Texas, we found all zealous as ever. It is the intention of the friends for Brother Foore and myself to run a tent for them next fall, if the Lord will, as the means are all subscribed. The brethren at South West City desire that any teacher teaching the "blessing of all nations," call on them when passing that way. May God bless all the friends I met for their kindness to me while among them.

JOHN S. LAWYER.

COTTON HILL, W. VA.

*Editor Restitution:*

Since June, 1881, I have been receiving your very excellent paper. I was then informed that my brother, J. D. Sheridan, of Iowa, had subscribed for me for six months. Since then it has been coming to me regularly like a messenger of light, to brighten my pathway, through whose kindness I know not. When the allotted time expired and it continued to come, I was greatly distressed, not being able to pay for it, and thought I must write and have it stopped. But want of time and inability so hindered, till the weekly visitant became essential to my life. THE RESTITUTION grows brighter and dearer to me as it tells of the present Jerusalem and the foreshadowings of the approach of her King to redeem her from dust and ashes. Today when reading Mrs. Davis' letter, I resolved to send my mite to help feed some hungry child, even if I do with less than my usual allowance. I send this dollar for Mrs. Davis, wishing I had a thousand to send.

MARY J. SHERIDAN.

N. TOPEKA, KAN.

*Editor Restitution:*

It has been a long time since I have tried to pen a thing to our paper. I often think of you and the dear brethren scattered abroad, and the good meetings and happy greetings we used to have—my mind runs back to those bright spots, and I long to be there. We find ourselves out in lovely Kansas, near the capital, toiling on trying to keep soul and body together. We seldom hear the gladsome sound of the glorious gospel any more—its voice seems to be dying out, while theologians are doling out a mess of hash. It seems we are starving for the pure bread of life, like the poor prodigal, while there is plenty in Father's house and to spare, while I perish with hunger. Away with those bitter husks the swine would not eat. I will arise and go to my Father, and say unto him, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants. And he arose and came to his father.

J. S. MILLER.

BELLEVILLE, ONT.

*Editor Restitution:*

The truth is making a little progress here, and consequently two persons were baptized into Christ Sept. 11, namely, John Harris and Geo. Allen. They were both members of the Methodist church in good standing. Brother Harris is sexton of the largest Methodist church here, and I presume will fulfil his contract with them. Brother Allen was assistant postmaster here but the government has appointed him to a similar position in Winnipeg, at a higher salary, and he starts for his new home to-morrow. We three and my wife are the only ones holding the truth in this city of 10,000 inhabitants, but others are searching the Scriptures to see if these things are so. The P. D. who ministers to the church of which Brothers Harris and Allen were members has been preaching against the truth some lately, but it does not have the desired effect as he lost two of his members and more may follow soon.

A. ROBINSON.

CLEVELAND, O.

*Editor Restitution:*

Am happy to state that I receive THE RESTITUTION quite regularly and take great comfort in reading its pages, especially that portion pertaining to the East and the soon coming King of Israel. Yes it is really grand to live away down here in these last days.

Truth is still making gentle headway here—two that have long been learning the truth finally came out last first-day and made an open confession, and were baptized into the all-saving name of the Anointed. But, oh! how few there be that find it in their hearts to believe and obey that form of doctrine which makes them heirs of salvation, finally to become kings and priests to God.

L. C. CATALL.

### ANNOUNCEMENTS.

There will be a conference meeting of the brethren of the one faith at the Union Star School house, Cloud Co., Kansas, commencing October 13, and continuing over Sunday. The Union Star school house is seven miles southwest of Concordia, and twelve miles north of Delphos, on Wolf Creek. Those coming by rail will please drop a card to A. Kasinger, Graves post office.

SAMUEL NOE.

The Lord willing the Church of God will meet in conference at *Severance, Kan.*, Oct. 27, and continue to Oct. 30. C. M. Myers, T. H. Adams, and J. F. Pierson are expected, and we extend a cordial invitation to preaching brethren to be with us, and all others of like faith. Come one and all, let us have one more feast of fat things in the name of the Lord, and encourage each other. Severance is 25 miles west of St. Joseph, Mo., on the Union Pacific R. R. and passenger trains reach here at 11 o'clock A. M.

LOTT CLEVER.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 20, 1882.


THANKS to Brethren Hoyes and Cameron for late foreign papers. Marked pieces will receive attention.

A PAMPHLET entitled, "The Second Advent of Our Lord Jesus Christ," has been sent us by the author, Prof. J. C. Randolf, of Danville, Ky. It contains 106 full sized pages, and is a good work on the topic of its title.

THE sermon by Dr. Lorimer, published this week, was sent us by Mrs. Stephenson directly after its delivery as reported for the Chicago *Tribune*. As copied into other papers two brethren have sent it for publication. As showing that some ministers in the older and more popular denominations are looking for our Savior's personal manifestation it is valuable. An allusion to *ascension programmes*—mostly unwarranted fabrications—would have been far better omitted. Otherwise the sermon is most admirable.

LAST week we sent forward all that had come to hand for Mrs. A. E. Davis. The turn in Egyptian affairs will probably be favorable to the colonization of Jerusalem and Palestine. We learn from a letter, written from Jerusalem by Rolla Floyd, dated August 2, published in the last number of *Messiah's Herald*, that Jerusalem and its suburbs has now a population of 46,000, of which 24,000 are Jews. When we compare this with the population of 1874, when the whole number was 20,000, and 8,000 Jews, we can see that the restitution has indeed commenced. Our prayer is that God may remember Zion for we are persuaded that the set time has come.

In the war in Egypt the English have won important victories, while the army under Arabi has suffered a most crushing defeat. It will be seen, by reading Isa. xi. 11–16 and xix. 19–25, that Egypt is to share in the political blessings of the last times, when Jewish restoration shall take place, and be delivered from its grevious oppressors. To effect the fulfillment of these and other prophecies, the power of Islam must be broken in Egypt as well as in Palestine—and, we might add, in Assyria, also. The question of our age is the Oriental Question. Its solution important prophecies will meet a fulfillment. Brother Westbeo has commenced on this important part of prophecy. From his extensive reading we shall anticipate much.

## Communications.

### COVENANT VS. TESTAMENT.

I purpose to show in this article the fact of another blunder or perversion in the translation of the sacred Scriptures, and the far-reaching significance of the blunder as effecting doctrine and the testimony of the truth, and I would right here remind the careless Christian reader that the great end and object we are subserving in this life, according to his word, is in being faithful witnesses to the truth as he has revealed it to us.

The blunder or perversion is this, namely, In translating the word διαθηκη by our English word testament. This English word does not now and never did in the whole history of the English language translate the idea contained in the Greek word διαθηκη. Therefore to speak of the Scriptures of the Old and New Testament, is a misnomer and grossly misleading in its teaching, and before I conclude, I purpose to show to what a startling and absurd logical sequence this false premise has led. As a foundation for my argument therefore, I will just give the etymological signification and classical use of the term.

Διαθηκη is a compound word derived from the verb τιθημι and the preposition δια; the verb meaning "to place, put, or set," the preposition meaning "through, or by means of," and in a derived sense frequently "between," and also having here a reciprocal force, as for instance, I pass through the gate, meaning, between the posts to which the gate is attached; or I pass through the country, meaning that particular province lying between certain boundaries on the right hand and the left as I go through; θημι is a verbal noun derived from the verb τιθημι meaning "put, set, or place," and formed from the stem of the perfect active τεθεικα first person, I have set, or placed something. The abstract verbal noun θηκη then, expresses the completed notion of its primitive. What is this? A completed action of setting, placing or putting, is it not?

Now from the general tendency of the human mind to pass unwittingly from the action to the result of the action, or even to the object of the action, we find verbals of this ending used frequently in their derived meanings, like verbals whose endings denote the object or result of the action. And so this verbal θηκη besides meaning a completed action of setting, etc., even comes to mean a receptacle, a case, a coffin.

We have the same use in English where we speak of the setting of a diamond or any other precious stone. So much for θηκη.

Let us consider the force of the preposition δια with which it is compounded. Crosby says the force of the proposition in composition is adverbial as a rule, and in this case, according to rule, the adverbial force and signification in the verb διατιθεμαι would be carried over to its verbal noun, διαθηκη, and we should thus have the signification of the word to be a completed action of putting or setting or placing something between two or more persons or things on the one hand and the other, and moreover from the additional fact that δια in composition always expresses a relation, and frequently a relation that is reciprocal in force, we must embody this idea of relation or reciprocity in our definition.

Then our analytical definition would read a διαθηκη is a completed action of putting or setting or placing something between two or more persons or things on the one hand and the other which are thus brought into some sort of a reciprocal relation to each other. But as I have said, this tendency of this class of verbal nouns, namely, those ending in θηκη to pass over in their common every day use from their signification of the action to the effect of the action of their primitives, and the word we are analysing is no exception, and comes to express and signify the result of a very common, world-wide, and every day transaction and that is a "bargain." How do we make a bargain binding in law and morals? By a contract, do we not? and this expresses a completed reciprocal agreement between two or more parties—a completed act of putting something reciprocal in force between said parties—does it not? Then such a contract is a covenant is it not in its broadest signification? Well that is just what this word διαθηκη means in its broadest signification, and a contract in its narrowest common usage.

Do you see any resemblance, reader, between such a *contract* or *covenant* and a testament or a last will of a person which was duly attested or witnessed before his death? Let us compare and see.

A covenant or contract is between two or more parties and denotes some sort of reciprocal relation existing between them as parties of the first and second part. A testament or an attested will, while there is thereby implied some sort of a reciprocal relation, as existing between two or more parties, denotes and is simply the expressed will of the one person who makes it duly attested.

The one, if the term is used in its fullest legal significance, is a contract expressing the conjunction of the wills of all the parties to the covenant signed, attested or sealed and delivered.

The other, although signed and attested or sealed must be proved accepted and delivered to become effectual.

The one is valid as soon as the delivery takes place, all the parties thereto being still alive.

The other, if a testament in any legal sense of the English language, is not valid during the life of the testator, and of course cannot be delivered during the life of said testator.

And now let us consider a passage in Hebrews where the translators have made the inspired writer predicate an argument upon the assumption that a covenant is the same thing as a testament. For up to the point of this argument they have translated this word διαθηκη by our English word covenant, and right here they begin and continue through the whole argument to translate it "testament," and also mistranslate and pervert the whole passage from its true meaning to one which will comport with this false assumption as a first premise. The translation and perversion is substantially the same in the old and the Douay, and the revised I will speak separately of.

I have already given the argument in regard to the term διαθηκη and I will now proceed to point out the other mistranslations and perversions, and by way of introduction, I will say that the word διαθηκη occurs five times in their translation of the preceding chapter (8th) and once in ver. 1 of the 9th chapter, where in every case they translate it covenant. The perversion begins with the 15th verse, and the following are the violations of plain grammatical rules.

1. The mistranslation of διαθηκης καινης "of the new testament," should be "of a new covenant."

2. Translating θανατου γενομενου as though there were no γενομενου in the clause, and θανατου were merely "a genitive of means," whereas it is a "genitive absolute," with the participle γενομενου.

3. Inserting the definite article "the" before the word redemption.

4. Failing to give the force of the "genitive of separation" expressed by the clause beginning with τουτεστι and ending with παραβασεων, and again mistranslating διαθηκη in this clause.

5. Translating the perfect passive participle κεκλημενοι as though it were a present passive.

Omitting to translate the definite article τα which the inspired writer uses to make the inheritance specific in meaning.

7. In verse 16 again mistranslating διαθηκη and failing to translate at all or give the force of the verb φερεσθαι in the last clause.

8. In mistranslating and entirely perverting the meaning of the participle διαθεμενου in this clause, which participle is used substantively, and is in the Aorist middle to correctly express the attitude of Christ as "the sacrificial lamb" whose blood sealed the New Covenant. They have translated the phrase "of the testator," changing the middle to at active sense, and giving an entirely unwarrantable meaning; to the word. The literal translation of the phrase would be "of the one who placed himself between," meaning here the sacrificial victim placed between the parties to the covenant, and the middle instead of the passive voice being used here, because while illustrating with a sacrificial rite taken from the general custom in sealing covenants, the mind of the inspired writer has in view the scene of the great covenant and the attitude of its sacrificial victim—Christ.

9. In verse 17 διαθηκη again mistranslated, also διαθεμενου, which means "the victim," not "the testator," as I have shown.

10. An entire perversion of the meaning of the first clause, by a mistranslation of the proposition επι and the word νεκρασι, which literally means *any dead body*, and not that of men alone, although generally so used; and I would say right here that the perversions in this verse in the revised are bolder and more apparent than in the old or the Douay. It is evident that the revisers saw the perversion already made and for reasons of their own suppressed the truth by further perversion, and I would further state that the only variation of text in this verse is in the use of μηποτε in the Sinaitic instead of μηποτε in the "textus receptus," which is unimportant except as making the antithesis of time still stronger and more marked.

11. Giving an entirely misleading turn to the clause beginning with the conjunctive adverb επει, making a question of it when it is really a conclusion drawn from the declaration in the preceding clause; mistranslating επει by "for" (I am now commenting on the revised) omitting the force of the negative ου entirely, and mistranslating διαθηκην by the phrase "he that made it." The old and the Douay say "the testator." See comment above on this phrase.

In verse 18 the revised supplies "covenant" after πρωτη, seeing the absurdity of the idea of "a testament" in its relation to the argument that follows the old and the Douay stick consistently to "testament" and so supply it.

Now I would remind the reader that from the 6th verse of the 8th chapter to the 22nd verse of the 10th chapter the whole argument is based upon the promise stated in the said 6th verse, namely that "Christ hath now attained unto a service differentially better by as much as he hath become a mediator of a better (in the sense of more efficient) covenant;" and that this first promise of truth is constantly fortified and the argument resting upon it logically built up by a carefully drawn differential antithesis between the two covenants and the two mediators of these two covenants.

And at this juncture to clinch the foregoing grammatical and etymological argument I will first re-translate the passage commented upon, namely, 15, 16, 17, and 18th verses of the 9th chapter and then re-translating a portion of the 8th chapter, will draw a common sense argument therefrom.

"And for this reason he is a mediator of a new covenant, in order that, death having occurred to bring about a redemption from the old covenant imperfections (not "transgressions") those who had been called might secure the promise of the eternal inheritance. For where there is a covenant, there is a necessity that the death of the victim be brought about. For a covenant over dead ones (that is victims) is valid, since it never is strong while the victim is alive. Hence not even was the first consecrated without blood."

Now let us re-translate and consider the common sense bearing of a portion of the 8th chapter, beginning at the 7th verse:

"For if that first had been faultless a place would not have been sought for a second. For finding fault, he saith unto them, in days are coming, saith the Lord, and I will consummate in unity (that is perfect) a new covenant for the House of Israel and for the House of Judah, not according to the covenant which I made with their fathers, on the day when I took them by the hand to lead them out of the land of Egypt; because they did not abide in my covenant, and I disregarded them, saith the Lord; because this is the covenant which I shall have covenanted with the House of Israel after those days, saith the Lord, I who give my laws unto their purpose of mind, even upon their hearts will I write them, and I will be unto them for a God and they will be unto me for a royal people; and they shall not teach each one his fellow citizen and each one his brother, saying, know the Lord, because all will know me from their least unto their greatest; because I shall be merciful unto their iniquities and their sins I shall no longer remember. In saying new, he hath made the first old, and that which is waxing old and hoary is nigh unto vanishing away."

Now what is the common sense bearing of this passage, so far as confirming what I have said about this word διαθηκη meaning "a covenant" and not a testament? Is the idea of reciprocity or reciprocal relations apparent here or not? Is not the avowed object of this new covenant to obtain the united co-operation of the whole House of Israel in doing the will of the One whose laws he says he will write upon their hearts? Is there not thus brought about a confederation of all these separate wills by means of this διαθηκη or covenant?

Is the use of such a means or instrument for such an end or object a testamentary use, and is such an instrument now known or has it ever in the history of the English language been known as a "testament?"

I will now point out the absurd and contradictory (contradictory to God's own word I mean) logical sequence to which I casually referred at the outset. If this διαθηκη is a "testament" or some person's "last attested will" whose is it? who is that person? Is it not God's, and is he not that person? But the translators say that this or any other testament is not valid nor of force while the testator liveth. Has God died? Has he not clearly and repeatedly announced himself as the ever-living God, the only living Being to whom deathlessness belongs? Need I say more? Do I need to point out the too apparent purpose in thus perverting God's word? Do I need to stigmatize such zeal for doctrine as "zeal without knowledge?"

CHAS. GARDNER.

## Youths' Column.

### The Children's Song.

FRANCES E. HAVERGAL.

God of heaven hear our singing;
Only little ones are we;
Yet a grand petition bringing.
Father, now we come to thee.

Let thy kingdom come we pray thee;
Let the world in thee find rest;
Let all know thee and obey thee,
Loving, praising, blessing, blessed.

Let the sweet and joyful story
Of the Savior's wondrous love,
Wake on earth a song of glory,
Like the angel's song above.

Father, send the glorious hour;
Every heart be thine alone;
For the kingdom and the power
And the glory are thine own.

### Maternal Affection.

The excavations among the ruins of Pompeii continue to develop streets, houses, temples, statues and human remains.

This city was destroyed by an eruption of Vesuvius seventy-nine years after Christ. A shower of pumice stones first fell, then ashes, and then boiling water, which made a compact mass, filling the streets, and at length covering the entire spot on which it stood. Lately a woman and a child, the latter a boy about ten years of age, were unearthed about ten feet above the pavement of a street. She is supposed to have been the mother of the boy, who is emancipated as from sickness, and made an effort to escape with him through a window of her house. Her hands grasp the legs of the boy, and in the act she and he were suffocated and buried beneath the mass of stones and ashes. Jewels were found on her, showing her to be above the ordinary class. On the arm around the lad are two bracelets, and on her hand two gold rings, one set with an emerald, graven with a horn of plenty in honor of mythological Ceres, and the other an amethyst, on which is graven the head of the winged Mercury. The discovery exhibited the maternal instinct strong in death, for the hold upon the sick boy is firm and motherlike.

This is the most beautiful and touching of all the discoveries of the once gay city of Pompeii.

The *Children of Zion* have some good doctrine in their creed, or belief, which we understand is that when one is truly converted that the taste for chewing, smoking and snuffing tobacco ceases, and that cleanliness is not only next to godliness, but is a part of it, and that one might as well claim to be a Christian and swear, steal, cheat, lie and rob as lay claim to being a Christian, with smoke or tobacco juice running out of the mouth or nose. Several old people who have joined the church have quit using the stuff, and say they have no desire for it, although some of them have used it for forty years and over.—*Cherokee Courier.*

### "Old Limpy."

Civility is cheap, but incivility is sometimes very expensive; and those persons who graduate their behavior according to the dress and personal appearance of those they meet, are liable to make serious mistakes. The following incident is a very good illustration of this:

"Get aboard, old limpy," said a pert conductor to an aged, plainly-dressed lame man, standing on the platform, waiting for the signal to depart; "get aboard, or you'll be left."

At the signal, the old gentleman quietly stepped aboard and took a seat by himself.

When the conductor, in taking up the tickets, came to him, and demanded his fare, he replied,

"I do not pay fare on this road."

"Then I will put you off at the next station."

The conductor passed on, and a passenger who had seen the transaction, said to him,

"Did you know that old gentleman?"

"No, I did not."

"Well, it is Mr. C——, the president of this road."

The conductor changed color and bit his lips, but went on and finished taking up tickets. As soon as he was done, he turned to "old limpy," and said,

"Sir, I resign my station as conductor."

"Sit down here, young man. I do not wish to harm you, but we run this road for profit and to accommodate the public; and we make it an invariable rule to treat every person with perfect civility, whatever garb he wears, or whatever infirmity he suffers. This rule is imperative upon every one of our employes. I shall not remove you for what you have done, but it must not be repeated."

This story, which has often been related, is said to be strictly true. "Old Limpy," it is said, was the Hon. Erastus Corning, of New York, one of the leading railway men of the United States, and for eight years a member of Congress, who died in 1872. This occurrence was probably worth as much as a quarter's schooling to the conductor; and it is pretty safe to say that he was a good deal more of a man at the close of that day, than he was at the beginning of it; though it is probable that if he had been called upon to fix his own value, he would have rated himself much higher in the morning than in the evening. He never after addressed a passenger as "Old Limpy," but learned a lesson of civility which would be worth a small fortune to many a young man at the present time.

An uncivil word, or look, or tone, is often ruinous to the prospects and fatal to the success of men who might otherwise become honored and eminent. The Scripture bids us be courteous; and in this respect, as in all others, we shall find that godliness is profitable.—*The Christian.*

### A Mother's Responsibility.

"Mamma," said a delicate little girl, "I have broken my china vase."

"Well, you are a naughty, careless, troublesome little thing, always in some mischief; go up stairs and wait till I send for you."

And this was a mother's answer to a tearful little culprit who had struggled with and conquered the temptation to tell a falsehood to screen her fault. With a disappointed, disheartened look the sweet child obeyed; and at that moment was, crushed in her little heart the sweet flower of truth, perhaps never again in after years to blossom into life. O, what were the loss of a thousand vases in comparison! 'Tis true "an angel might shrink from the responsibilities of a mother." It needs an angel's powers. The watch must not for an instant be relaxed; the scales of justice must always be nicely balanced; the hasty word that the overtaxed spirit sends to the lips must die there before it is uttered. The timid and sensitive child must have a word of encouragement in season; the forward and presuming, shocked with gentle firmness; there must be no deception, no trickery, for the keen eye of childhood to detect, and above all, when the exhausted brain sinks with ceaseless vigils, perhaps, and the thousand petty interruptions and unlooked for annoyances of every hour almost set at defiance any attempt at system, still must that mother wear an unruffled brow, lest the smiling cherub on her knee catch the angry frown. Still must she rule her own spirit, lest the boy so engrossed with his toys repeat the next moment the impatient word his ear has caught. For all the duties faithfully performed, a mother's reward is in secret and silence. Even he, on whose earthly breast she leans, is too often unmindful of the noiseless struggle till, too late, alas! he learns to value the delicate hand that has kept in unceasing flow the thousand springs of his domestic happiness.—*Toledo Naturalist American.*

## News Items.

LONDON, Sept. 16.—The *Times*, in its leading article, says: "If the lives of Arabi Pasha and his immediate followers are spared, these men must be put once for all out of the way of doing further harm. They can't be permitted to retire to Constantinople to become the centre of impalpable intrigues. To restore the authority of the Khedive, the army must be disbanded, and replaced by gen'd armories sufficient to maintain civil order. If troops are needed to defend distant frontiers, it is sufficient to maintain them on the frontier, and not keep them at Cairo."

MUST CONSULT THE POWERS.

ST. PETERSBURG, Sept. 16.—The *Gazette de St. Petersburg* says: "To allow England to settle the Egyptian question without consulting the Powers, is not to be thought of."

READY TO CAPITULATE.

ALEXANDRIA, Sept. 16.—Kurshid Pasha, commanding at Aboukir, has sent in a message announcing his readiness to surrender.

ALEXANDRIA, Sept. 16.—The Khedive has learned that the commander at Damietta refuses to surrender. He has 5,000 black troops.

LONDON, Sept. 18.—It is known that the Sultan has quite recently been in communication with Arabi Pasha, through Damietta, and there can be no doubt that the resistance of the commander of that place originates from Stamboul.

PORT SAID, Sept. 18.—The commander of Damietta also holds the ports of Dibha and Ghemilish. The Governor of Port Said sent an Arab to the rebel commander on Friday, but the messenger has not returned.

ALEXANDRIA, Sept. 18.—It is reported that gunboats and troops have been ordered to act against Abdullah Pasha, who is still holding Damietta.

Train service on railroads has been resumed. All stations will be occupied by the English.

ARABI'S MISTAKE.

One of the Egyptian officers who surrendered explains that Arabi left his best soldiers at Kafr-el-Dwar, because he thought the move on Ismailia was a ruse, and the real attack of the British would be on Kafr-el-Dwar!

THE CZAR'S CORONATION.

ST. PETERSBURGH, Sept. 14.—In the council of ministers held Saturday it was finally decided that the coronation of the Czar should be put off till next year. This grave decision was arrived at in consequence of numerous revolutionary indications discovered by the Moscow police as the preparation progressed. The empress wished the ceremony to take place on Sept. 17, the Russian 29th, the anniversary of her arrival in Russia. The council of ministers had decided to adopt this date provided that General Dolgorouki, governor-general of Moscow, was favorable. It was this information furnished by the latter on his arrival which determined the postponement. This decision disconcerts every one, as it will furnish ailment to the party of the Grand Duke Constantine, which bases its hopes on the theory that a Russian sovereign is not really an Emperor until he is crowned, and that the people should depose the prince who refuses to submit to the ceremony. It was resolved in the same council that, to mitigate the evil effect of this decision, their Majesties would soon pay a private visit to Moscow.

YELLOW FEVER.

WASHINGTON, Sept. 17.—Owing to the increase of yellow fever in Mexico, it having appeared in several towns along the Rio Grande, contemplated removal of the upper cordon (from Laredo to Corpus Christi) was not made, and additional guards have been stationed at the river crossing opposite the infected districts to prevent its further introduction into Texas. Guards are also placed around the infected camp of refugees forty miles south of Corpus Christi on the Brownsville road. The total number of cases at Brownsville to Sept. 16, is 3,771; number of deaths, 94. Official dispatches from Texas indicate that the disease has spent its force at Brownsville, and is still confined within the lower cordon and the refugees' camp above referred to south of Corpus Christi. Number of cases at Pensacola to September 12 during the epidemic, 114; deaths, 19. No means have been adopted by the Treasury Department for the suppression of the epidemic in Florida.

## Sententious.

Manners are the shadows of virtues.

To every duty God has joined a reward.

*Eloquence* is the best speech of the best soul.

Genius and virtue, like diamonds, are best plain set.

Love is never lost. If not reciprocated, it will flow back and soften and purify the heart.—*Irving.*

The power to do great things generally arises from the willingness to do small things.

Prayer was stronger than prophecy once and Nineveh was saved, and that not the prayer of an apostle, but of a sinful, heathen city.—*Mrs. E. H. Charles.*

For still in mortal sufferance lies
The secret of true living;
Love rearest to love that never knows
The sweetness of forgiving.
—*J. G. Whittier.*

The sweetest word in our language is love. The greatest word in our language is God. The word expressing the shortest time is now. The three make our greatest and sweetest duty.

Fret not because the promise of the buds
The frost doth but fulfil;
Were not the hope and fragrance which they brought
To me a blessing still?

Nor count as lost the seed we sow in faith
Upon a barren land,
And reap not. Doth not God the purpose know,
And life as the power's hand?

A sunny patience, a bright-hearted self-forgetfulness, a sweet and winning interest in the little things of family intercourse, the divine lustre of a Christian peace, are not fortuitous weeds carelessly flowering out of the life-garden. It is the internal which makes the external. It is the force residing in the atoms which shapes the pyramid. It is the beautiful soul which forms the crystal of the beautiful life without.

"Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

"Fill thou his hands with living prayer;
Bear witness for him still;
Speak boldly for the truth he loves,
And do his holy will."

Christianity a failure! Then man is a failure. Then the race is a failure. Then the gift of God is a failure. The man whose face is seamed and ridged all over with fruits of vice says virtue is a failure. The bloated, besotted, driveling inebriate says temperance is a failure. The highwayman and the murderer say law is a failure. The reckless violators of the laws of health say the science of medicine is a failure. Pope Pius IX. said the civilization of the 19th century is a failure. The owl says light is a failure. Is it any wonder that men may be heard to say Christianity is a failure?—*Herrick Johnson.*

ROBERT ROBINSON ON TRINE IMMERSION.

In *The National Baptist* of Aug. 17, there is an article on "Trine Immersion," which conveys the impression that the historian, Rev. Robert Robinson, endorsed the doctrine. The following is Robinson's testimony of the Baptism of the Apostolic Age: "There is no mention of any of the ceremonies which modern Christians have affixed to baptism; no consecration of the water, no sprinkling, no use of oils and unguents, no sponsors, no kneeling in the water, no trine immersion, no catechumen state, no giving a name, no renunciation of any demon; none of the innumerable additions, which, under pretence of adorning, have obscured the glory of this heavenly institute; it belongs to those who practice such additions to say how we came by them, and under what Master they serve."—*D. W. Hunter.*


## THE AGE TO COME

—EMBRACING SOME OF THE—

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# Poetry.

Our Continent.

## ABIDE WITH ME.

Abide with me; the sunset's golden finger
Has drawn a veil between the world and me;
Upon the mountain top his rays still linger,
But in the valley I deep darkness see,
And whelming shadows hover over me.

Abide with me: The way is weary and lonely,
And frightful phantoms rise from every side,
Which battle for my soul, that soul which only
Knows thee on earth, in heaven, oh, Crucified!
For that dear reason keep thou near my side.

Abide with me; earth's blandishments beset me;
They rise like clouds between my soul and thine,
Hiding thee, so that soon I must forget thee,
Unless a beam from loving eyes divine
Shall through them cast its radiance to mine.

Abide with me; near Lord, let me not perish!
Chase from my heart and way these phantoms dire;
Thine "altar coals" on my heart's altar cherish,
So that each sin consumed in love's pure fire
May clog no more my soul's deep, strong desire.

And when at last through earth's dark vale ascending
I reach the heavenly hills, and at thy feet
Look, Lord, upon thee, doubts and fears all blending
In one long pæan of joy, so sweet,
Then ruthless I need no more repeat
Abide with me!

# Selections.

## AN EXPECTED MESSIAH.

The Advent of the Long-Promised Redeemer of Islam Hourly Anticipated by Arabian Mohammedans. The Significance of the War in Egypt. El Mehdi, the Prophet of the Soudan.

A Constantinople correspondent of the New York *Sun* says: If I again call your attention to the future of Islam, it is because the Egyptian conflict is mainly interesting as being the prelude to the great drama which must shortly unfold in the east. The ultimate effects of the military operations now in progress in that country and the diplomatic negotiations of which Constantinople has been the center are all tending to precipitate a catastrophe, the nature of which seems scarcely to have been sufficiently understood by the European powers. When we hear members of the British Government making sanguine predictions that the Egyptian question will be settled by a three months' campaign, and find a conference still sitting in Constantinople which has been convoked for the purpose of restoring the *status quo ante*, we have sufficient evidence that neither the British statesmen in England nor the European diplomats on the Bosporus have the least idea of the nature of the task they have undertaken. If they correctly understood the situation, the former would abstain from vaticination which events must falsify, and the members of the latter would recommend their governments to dissolve an assemblage whose protracted labors can only have the effect of rendering more utterly impossible the recurrence of that *status quo* which it is their supposed function to restore.

The only effect of a continued military and diplomatic pressure upon Egypt and Turkey is to intensify the resistance which Islam is determined to oppose to European aggression, from whatever quarter it proceeds. If Turkey yields to Europe, if Egypt yields to England, the problem will be in no measure solved. The effect of the conquest of Egypt by England will merely be to extend the theater of war to African and Asiatic Arabia. The effect of the submission of the Sultan to the will of Europe will merely be the transfer of the caliphate from the Turk to the Arab, and a more determined resistance to the Giaour under a new spiritual head, and under conditions more difficult to grapple with.

Hitherto Islam has been represented to the European mind by the Turks, Christendom has had little to do with Semitic Islam. With the exception of the French, no European nation has been brought politically into intimate relations with the Arabs, who have been regarded as wild nomads, incapable of united action, destitute of any strong national sentiment, ignorant, savage, and fanatical, but not dangerous as a force, because lacking a head or a country in the patriotic sense. But recent events, both in Arabia and North Africa, have induced those who have been watching them to modify their old impressions upon these subjects. It is becoming daily more and more apparent that the Arabs are capable of real patriotic feeling, quite apart from religious sentiment; and unmistakable evidence has been forced upon the French authorities in Algiers, by repeated massacres of an isolated character, and other circumstances, that a combination has been formed among them which extends from Morocco to Cairo. The recent events in Tunis especially have had the effect of rousing a patriotic enthusiasm which has resulted more than once in concerted action, affording proof of the determination at which the tribes of the desert have arrived, to make a last and decided stand against the inroads of Christendom, which they are convinced, if not resisted, will lead to their final extermination. It was to a very great extent the sending of letters written in blood by the surviving sheiks of the Chiaia tribe to all the great clans in the regency of Tunis, immediately after the regrettable occurrences of the 30th of March, 1881, when the French in Algeria came into collision with the Kroumirs on the Tunisan frontier, which provoked the general rising which shortly afterward took place.

In considering the question of the capability of the Arab tribes to participate in a general and concentrated movement, an important element in the discussion is almost invariably omitted. I refer to the growing power of the Khouan, or semi-political, semi-religious fraternities which seem destined to cover the whole of North Africa with a web of Moslem Freemasonry. At the head of these associations are the Senoussia, the avowed opponents of the French mission of civilization. This powerful brotherhood has sprung into existence during the last thirty years, but it now threatens to overshadow, if not to absorb, six other older but less militant corporations. These various orders differ chiefly in form, but they are all ostensibly based on the pure tenets of Islam as expounded in the Koran. Each confraternity claims to have had its origin in a dream of its founder, who is supposed to have received a revelation from the prophet as to the *farik*, or most acceptable way of salvation. Each order has a supreme director, or khalifa, who transmits his orders to his subordinates. The seat of the order in any particular locality is called a zaouia, which seems at once to be a chapel, a school, a place of refuge, a hospital, a library, and a political debating club. The brethren are charged with the task of preserving a complete record of contemporaneous events. The most celebrated and important of all these zaouias was that founded by Senoussi about thirty years ago at Djarbub, an oasis about twenty-two days' journey inland from Benghazi, and not very far, therefore, from the western frontier of Upper Egypt. He then established no less than three hundred of these convent monasteries in every considerable place between Morocco and Mecca, and appointed *mukhedlemin* or vicars in every part of Islam.

In 1860 Senoussi died, leaving two sons, the elder of whom bore the name of El Mehdi, or the Director. Before his death Senoussi sent emissaries to convey guarded hints to his followers that a glorious future was in store for his son. The prosperity of the zaouia at Djarbub increased. Pilgrims to Mecca from North Africa, as well as those coming from Bornou and the Saharian provinces, flocked in thousands with their offerings, while the Sultans of the interior sent caravans laden with ivory and ostrich feathers and other costly presents to the great saint. At the same time the cargoes of arms and ammunition for the purpose of arming the Arabs all through the interior arrived from Europe at the almost unknown harbors of the coast. The zaouias of the Senoussia increased in number, and their tenets gained ground in countries far beyond the Lybian desert. "The Moslems' object," they said, "must be to combat Christian ideas and Christian innovations. The Moslems must employ all possible means to check further Christian advancement into Dar el-Islam." Four years ago El Mehdi withdrew himself from his followers and became a hermit, thus seeking to involve his very existence in mystery. This proceeding at once increased his fame. From zaouia to zaouia of the Senoussia, and consequently from Mecca to Morocco, the attention of the faithful was assiduously called to the following prophecy: "On the first of the month of Moharrem, in the year 1300 (12th of November, 1882), will appear El Mehdi, or Messiah. He will be exactly 40 years of age, and of noble bearing. One arm will be longer than the other. His father's name will be Mohammed, and his mother's name Fatima, and he will be hidden for a time prior to his manifestation."

The old Senoussi's name was Mohammed, and persons who have seen the younger remember that his right hand reached as far as his knee. During these last four years the power of this great confraternity has increased until its influence has become controlling all through North Africa. The neighboring tribes take the name of Marabboutin, and pay no tribute. The great zaouia of the Libyan desert is enlarged and adorned, and the Senoussia look anxiously for the day when El Mehdi shall fulfil a second prophecy of reigning from a T to a T—which they interpret as meaning from Tangier to Tripoli in Syria—the much-longed-for Arab empire of the future.

El Mehdi has, however, not waited for the 12th of November to manifest himself. Possibly he found matters ripe in the interior sooner than he anticipated. Possibly events were precipitated by the Egyptian crisis. Be that as it may, he appeared at the head of an army a few months ago at Darfur, and, marching upon the Upper Nile, utterly defeated the Egyptian General who, at the head of two thousand men, went out to meet him. He then advanced victoriously upon Khartoum, the capital of the province, and, according to the last accounts, defeated Ziegler Pasha, the Governor, a German officer, who vainly attempted to oppose his progress. Making himself master of Khartoum, he now threatens to advance down the Nile and participate in the conflict which is impending in Lower Egypt. Arabi, on the other hand, has announced that in the event of his being defeated, he will lay Cairo in ashes and march up the Nile to meet El Mehdi, with whom he is in communication by means of the emissaries who keep the zaouias all through Arabic Islam informed of his movements, and in the late letter addressed by him to Mr. Gladstone, and which Mr. Wilfred Blunt forwarded to that gentleman, since published in the newspapers, he declares his power and his determination to spread the flame of religious fanaticism from the Atlantic to India.

Meantime in the Turkish papers published in this city El Mehdi is always called "The False Prophet;" but, though that may be the view taken of him by the Moslems in European Turkey, it remains to be seen how far it will be adopted by the rest of Islam. No doubt much will depend upon his success, and upon the sanction he receives from the mosque of El Azhar in Cairo, from the spiritual authorities in Mecca, and from the various colleges of Ulemas scattered throughout the east. Much, too, will depend upon the attitude of the Turkish Government. If the Sultan were to issue a proclamation denouncing Arabi as a rebel, and to lead his army in Egypt, cordially to co-operate with English troops, all Islam would probably rally around El Mehdi, while if he were to defy Christendom and ally himself to Arabi, he might still find El Mehdi a useful ally.

Under any circumstances, it is not impossible that this mysterious personage may play an important part in the coming drama. What influence he possesses in Arabia can not as yet be definitely ascertained. At present that portion of Asia is the center of intrigues of which some say the object is to declare the present grand oherif of Mecca, Abdul Mantahib, Caliph. This high functionary is fiscally qualified to occupy this exalted position, and enjoys immense spiritual authority, while his ambition, in spite of his advanced age (he is 68), is as unbounded as his loyalty to the Sultan is questionable. Others say that the Arabs elected as their future Caliph a certain Cherif-ed-deen, also of the Koreysh tribe, and of direct descent. He has been living in seclusion for many years in Bombay, but is now the head of the insurrectionary movement in the Hedjaz, where the celebrated chief Ibn Raschid is the controlling spirit.

What relations these interesting personages may maintain with the new Moslem Messiah, or what importance they may attach to his claims, the near future will probably disclose; but this slight sketch of the forces at work in Islam is enough to show that a defeat of Arabi by British troops means practically nothing, so far as the main question is concerned. What has come clearly out of the Egyptian imbroglio is this, that a discontent has been steadily growing throughout Islam for the last half century at the steady encroachments of western civilization upon its domain, at the successive defeats of the Ottoman forces, and the loss of Moslem territory to the Giaour, at the constantly increasing subserviency of the Turkish Caliph to the will of Europe, and at the influence which follows European capital and commercial enterprise as it penetrates into the recesses of Islam, and undermines the belief and modifies the habits and customs of the faithful. The Egyptian question was merely the drop that made the cup of indignation run over. It was the spark that set fire to the magazine. Islam has determined, if the Sultan will not champion it, to choose another champion. And the decisive moment has now arrived when this profession of devotion to the Pan-Islamic idea, which events forced the Sultan to make three years ago, will be tested. If he espouses the cause of the religious and military party in Egypt, good and well. He may be accepted by Islam, but his rejection by Europe will be inevitable, and may involve the disruption of Turkey, and probably a European war. If he clings to Europe it will cause a split in Islam, and the same result will arrive from the east which in the other case would have overtaken Turkey from the west.

As it is, the only question which the conference at Constantinople will settle will be that of its own impotence, and the only prediction in which British statesmen can indulge with certainty is that three months hence they will understand the nature of the conflict upon which they have entered a good deal better than they do now.—*Chicago Times, Sept. 4.*

# Communications.

## EGYPTIAN PHASE OF THE EASTERN QUESTION.

Jehovah is abroad among the nations. His foot-prints are everywhere visible. His voice is heard in the heavens, and the rushing of his chariot wheels sound along the cloud pavements of his tempestous highway. The finger of his anger is again seen writing upon the palace walls of nobles, kings, and emperors.

The masses are restless; a feverish excitement prevails. Many are running to and fro and knowledge is increasing. Any unusual movement among the nations puts the world on tiptoe of expectation.

God, as of old, is again showing his wonders in the land of Ham. He is collecting his forces to carry out his long predicted purposes. What mean these rapid developments? What bearing has this Egyptian uprising upon the Eastern Question? What location has it on the chart of prophecy? These problems we propose to investigate.

The Eastern Question, an expression quite familiar, but who can define it? It may be presumption in us to make an attempt at a definition; still, it requires some knowledge of the Eastern Question in order to describe satisfactorily its Egyptian phase, for it has a phase for every nation involved in its numerous and still unfolding complications; as many phases as there are peoples to be gathered to the coming struggle. Among its most noted phases we may reckon its English phase, its Russian phase, its Turkish phase, its Hebrew phase, its Egyptian phase, its Mohammedan phase, and last, but not least, its Christian phase. We shall give our definition of the Eastern Question in various forms that the reader may discern its complicated elements. Our definition is the following:

How can the balance of power, now existing among the Western or European nations, relative to their intercourse with the Oriental nations, such as India, China and Japan, be so protected and maintained as not to infringe upon their individual rights, privileges and interests, political, social and religious? The great Western world and the great Eastern world must interchange their physical products, also their manufactured articles. They must have very extended commercial intercourse. To do this there must be channels of communication, highways by sea and land. How shall these national highways be managed? Who shall control them? The solution of these questions must involve the Eastern Question.

What highways now exist? How, and by whom are they controlled, and managed? By what laws and regulations? These are elements of the Eastern Question. This question will be more fully explained by considering the following questions:

1. What national highways between Europe and the Orient now exist?

2. Who now control, or are the custodians and trustees of these great Eastern highways?

3. If the Sultan is deposed, who shall accomplish that task, and what nation shall fill his responsible office?

4. Shall Russia or England control them?

5. If not, shall Russia manage the northern channel and England the southern?

6. Shall they be held and operated jointly?

7. Or shall they be strictly neutral, but under the care of a new custodian, who shall (officially) manage them?

8. Who shall be that custodian or commission nation?

These problems are parts of the great Eastern Question which we propose to consider.

Another form of the Eastern Question is the following:

What position shall each nation occupy in the coming struggle? What shall be its military status?

Another question arises: How can there be a free commercial intercourse between the East and the West without bringing on a conflict between the Crescent and the Cross? How can either Jesus or Mohammed put on the diadem of the world without an entire subversion of the present order of things? Both classes of religionists are expecting their chief to establish universal dominion; which shall conquer? What shall be the nature of the struggle? Such questions as these must claim our attention.

Allow us to give another statement to the Eastern problem. What shall be done with the Turkish empire and its territory in order to restrain the Russian bear from devouring the national flesh of Asia, and thus causing ruin to the Eastern interests of all Western Europe?

For a century the Western nations have been anticipating the dissolution of the Ottoman empire (the empire of "The sick man"—*Voltaire.*) How can that empire be sustained? Or, if it must fall, what disposition shall be made of its territory?

The geographical position of Russia, and also of Austria favors the idea of its absorption by those two powers. How can the West prevent this catastrophe? Or, if the Turkish empire cannot be held in being as a check to Russian aggression, by what other means can Western Europe protect her own interests?

The British and Russian empires, with equal areas, (8,000,000 square miles each) seem designed to head two great national confederacies, which from their geographical position may be termed, Northern and Southern, and in prophetic language, "King of the South," and "King of the North." This outline will be filled out as we advance. Take notice, however, that the empire of the "False Prophet" has its location in the great conflict. (Rev. xvi. 8; xix. 20—Mohammedan empire as we have taught for twenty-five years.

The Eastern Question involves the entire international communications of the West with the great East. In its full extent America would not be excluded, though in its ordinary meaning Europe and Asia, with a part of Africa include all the territory particularly interested. We propose to consider the following questions, which will develop the principal elements of the great Eastern Problem and fix the position which each nation is to occupy in the approaching contest.

1. We shall consider their geographical position.

2. We shall sketch the vastness and the variety of their products.

3. The immense power involved in the interchange of these products.

4. We shall examine their channels of communication—national highways.

5. Their limited number and contracted form require greater activity in the exchange.

6. The qualifications necessary in the custodian and exchange-merchant to manage efficiently these channels of communication.

7. We shall show the incompetency of the present occupants, the Sultan of Turkey, and the Khedive of Egypt, his Viceroy.

8. God is educating and preparing one to fill this high station.

9. How and by whom are the present custodians to be removed?

10. How shall this new custodian be inducted into his office?

11. What position shall each nation occupy in the coming struggle?

Such is the outline of the subjects we propose to investigate.

In doing so we shall strive, in as few words as practicable, to show the political, social, and religious aspects of the Eastern Question; and, more particularly to point out the future of Egypt and Turkey.

Europe and the East, their geographical position. Under this head we shall consider their size and their relative position, with such other points as may illustrate our subject.

Touching the great sea (Mediterranean) are the three grand divisions, Europe on the north, Africa south, and Asia on the East. An oblong basin of brine, with side and rim composed of semi-continents. Let us examine this noted territory.

Set one foot of the compass at Jerusalem, and with the length of that sea as a radius, describe a circle. Through this centre draw two diameters, cutting each other at right angles. The four extremities will represent the four cardinal points, north, south, west, and east. From the east point, with the same radius, describe an arc, having its extremities in the circumference of the circle. You have a circle, a crescent and a cross, symbols of the two great religions of the world.

Within the circle are included the localities of the noted events of man's history; the place of his birth; the garden of Eden; the empires of Egypt and ancient Israel under Solomon; the territories of the four Gentile monarchies, Babylon, Medo-Persia, Greece and Rome; and the land of the future restored Israel. The crescent includes the empires of China and Japan (principally) and contains nearly one half the population of the globe. With this circle and its crescent we are now concerned, as they include the territory principally involved in the Eastern Question.

Let us examine this circle. Europe occupies its north-west quadrant. Its north-east quadrant contains Babylonia and Persia; its south-east quadrant has Arabia; its south-west quadrant contains Egypt and Carthage. Each quadrant has had its noted empire, and its interesting historic record. In the crescent is the Mongolian family, on a territory of surpassing interest. Clustering about this mid-earth sea is the national swarm. The principal nations of the globe either occupy its coasts or navigate its waters, the highway between the West and East. This water highway has three principal gates: 1. The channel or ocean outlet. 2. Dardanelles. 3. Through Egypt by the Suez canal. These are water outlets for ships of commerce.

This water highway between Europe and the West and the Orient, extends east and west, occupying the southern part of the northern temperate zone, extending from latitude 30½ deg. to latitude 42 deg. It is in the zone of human intellect; the belt of empires, where man attains his highest development.

Within the area of our circle, and about its middle belt of waters cluster those nations that are so deeply interested in the solution of the Eastern Problem; all striving to gain their full share of the immense wealth of India, China and Japan, with their adjacent Islands.

In this circle of human nation, physical, social, moral, and political, let us again take a view of the geographical positions of Europe, Asia, and Africa, with their environed sea. Europe occupies her northern sea coast with all its lakes, rivers, gulfs and bays, and it is crowded with dense masses of the Caucasian race, the most active, intellectual, and fully developed of the human family; actively occupied with all human knowledge and all industrial pursuits. With a territory of the same extent as that of our Republic, it has a population of 302,000,000. The products of the soil cannot feed its inhabitants, while its manufactories are far in advance of her home demands. Europe, therefore, must have an outlet for her surplus productions. It is properly denominated the world's commercial metropolis. Its vessels are on every ocean, in every sea of both hemispheres. Europe looks eastward for a large portion of its territory.

Examine the map of Asia, especially that part of it within our circle and its crescent. With a population of 700,000,000, its soil cannot feed the masses. It must look to other countries for some of its provisions. If this Asiatic belt had an European population, circumstances would have quite another aspect. But with races without intelligence or industry, poverty and want must follow. Much of the Asiatic soil is uncultivated and waste. Its moral, social, and political condition compares favorably with its physical state. They all require renovation by associating with the active and intelligent West.

Our circle includes all of Africa that has any historic record. Take from that grand division, Egypt, and those states along the Mediterranean, once included in the empire of Carthage, Rome's rival, and nothing remains but semi-barbarous tribes.

The East must be renovated. Asia was once enlightened with the gospel, but long since its light was extinguished, and its Christian lamp-stand removed. In these Eastern movements God has evidently one purpose, while man's intention is actuated by other views. It is quite evident, however, that God, as of old, rules among the nations, and all that he has uttered by the prophets will certainly be accomplished. The nations will rapidly be mustered into their places to fulfil their divine commissions. Lord hasten that day.

J. P. WENTWORTH.

# SELECTED MISCELLANY.

## AN OLD TREE.

Pliny says there was growing in his time a famous holly near the Vatican; upon it was a brass plate bearing an inscription recording its age. The tree was older than Rome itself and had stood there 800 years. Many branches it must have given for the festivals in honor of the god Saturn, for the people considered it an emblem of peace and friendship. The Bo tree of the second city of Anuradjapoora, is in all probability the oldest tree in the world, of which the age can be ascertained by historical evidence. It was planted 288 B. C., and is therefore now (1882) 2,170 years old. Sir James Emmerson Tennent, in his work on Ceylon, gives reasons for believing that the tree is of this wonderful age and refers to historic documents in which it is mentioned at different dates as, 182 A. D., 223 A. D., and so on to the present day. "To it," says Sir James, "kings have even dedicated their dominions in testimony of a belief that it is a branch of the identical fig-tree under which Gotama Buddha reclined at Uruwelaya, when he underwent his apotheosis." Its leaves are carried away as streamers by pilgrims, but it is too sacred to touch with a knife and therefore they are only gathered when they fall.

The oldest newspaper in the world is the *King-Pau*, or "Capital Sheet," published in Pekin, and since the 4th of last June issued in a new form prescribed by special edict of the reigning Emperor Quang-soo. It first appeared A. D. 911, but came out only at irregular intervals. Since the year 1351, however it has been published weekly and of uniform size. Until its reorganization by imperial decree it contained nothing but orders in Council and Court news, was published about midday, and cost two kesh, or something less than one cent. Now, however, it appears in three editions daily. The first, issued early in the morning, and printed on yellow paper, is called *Heing-Pau* (Business Sheet), and contains trade prices, exchange quotations, and all manner of commercial intelligence. Its circulation is a little over 3,000. The second edition, which comes out during the forenoon, also printed upon yellow paper, is devoted to official announcements, fashionable intelligence, and general news. Besides its ancient title of *King-Pau*, it owns another designation, that of *Shuen-Pau*, or "Official Sheet." The third edition appears late in the afternoon, is printed on red paper, and bears the name of *Titani-Pau* (Country Sheet). It consists of extracts from the earlier editions, and is largely subscribed for in the provinces. All three issues of the *King-Pau* are edited by six members of the Han-Lin Academy of Sciences, appointed and salaried by the Chinese State. The total number of copies printed daily varies between 13,000 and 14,000.—*Chicago Tribune.*

### THE FUTURE OF RUSSIA.

This Turko-Egyptian embroilment is backed up by history which must be understood in order to comprehend the significance of events and acts. Russia has not for one day taken her eye from St. Sophia and the Bosporus. She means one day to have Constantinople for her winter capital. Nature has decreed it. The edict is published in the physical geography of Europe and Asia. Courts and capitals and diplomats may postpone the realization of that splendid dream for one decade or five. The Cossack stretches his imperial arm from the Baltic Sea across Asia to China, and from the Arctic Ocean down to Afghanistan, and almost to the shores of the Persian Gulf. Three hundred years ago he was as much of a barbarian in Europe as the Apache or Seminole is in America today. A half-dozen years ago the rattle of his artillery made half of Europe tremble with apprehension, and the Great Powers caught their breath lest he should break their balance of power forever by throwing his sword into the scale. He belongs to a virile, and conquering race. The centuries are his allies. Francis Joseph is an old man, sitting on a throne made of mosaic, whose bits he holds together by his weight. Frederick William is tottering on the verge of the grave, and Bismarck is an invalid at the head of Germany that endures them both with a sullen determination to be free. Great Britain has read the handwriting on the wall. If Russian statesmanship shall prove equal to the opportunity, he would be bold indeed who should challenge the prediction that the next Emperor of Russia will celebrate his coronation under the dome of St. Sophia.—*N. Y. Star.*

### NON-CREEDO.

A preacher of the gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him, "I suppose, then, you do not believe anything!" "Oh, yes," replied the skeptic, "I do believe many things." "Will you then," said the preacher, "be so good as to tell us what you do believe?" The skeptic replied, I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod, where there was nobody living." "Never mind what you don't believe," said the preacher; "no doubt there is much of that; but tell us what you do believe." The skeptic rallied, and said, "Well, I will tell you: I don't believe the account given by Moses, that God commanded the Midianites to be destroyed." "I am not inquiring for what you don't believe, but what you do believe." Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed." His belief was all disbelief. It commenced all the time with, "I don't believe"

# Poetry.

## "FOR MY SAKE."

Three little words, but full of tenderest meaning!
Three little words, the heart can scarcely hold!
Three little words, but on their import dwelling,
What wealth of love these syllables unfold!

"For my sake" cheer the suffering, help the needy:—
On earth this was my work, I gave it thee:
If thou wouldst follow in thy Master's footsteps,
Take up my cross, and come and learn of me.

"For my sake" let the little ones be tended,
All that I gave into thine safely keeps
I took them in my arms, pressed and blessed them,
Do now the same for me, "Feed now my sheep."

"For my sake" let the harsh word die unuttered,
That trembles on the swift, impetuous tongue:
"For my sake" check the quick, rebellious feeling,
That rises when thy brother does thee wrong.

"For my sake" ever press with patience onward,
Although the race be hard, the battle long;
Within my Father's house are many mansions,
There thou shalt rest and join the victor's song.

And all in coming days the world recite them,
If "for my sake" thou suffer pain and loss.
Bear on, faint heart, thy Master went before thee,—
They only wear his crown who share his cross.

O Thou, dear Lord, who walked on earth incarnate,
Pain would we follow, but we fear to fall!
Let at thy feet we bend, thy aid imploring,
Our only plea that "for thy sake" we call.

# Selections.

## "THE FUTURE OF JESUS."

The following sermon was preached last June by the Rev. Dr. Lorimer in Immanuel Baptist Church, Chicago, Ill. It was the last one in the series on "The Life of Jesus."

"I will come again." John xiv. 3.

"Even so, come, Lord Jesus." Rev. xxii. 20.

The eye taught by civilization beholds in granite and marble quarries the fair promise of future cities, stately edifices, magnificent temples, and of the varied and beauteous forms which art can impart to stone. To the mind instructed in the annals of the race, mighty navies are visible in the tall, sinewy trees of the virgin forests, and blazing fires on happy hearths are seen emerging from dark and forbidding coal-fields. Potentially the structures, improvements, inventions, and whatsoever of material splendor or utility shall distinguish the coming time exist already in the boundless resources of physical nature. He who could compass and measure the treasures of the latter could almost give an inventory of the former. While he could not anticipate the details of the labor nor describe in advance the precise fashions and shapes which human ingenuity shall give to its creations, and while he could not foresee the voyages which the yet unmade ships shall take, nor all the circumstances which shall attend the building of the yet unprojected homes, he could sum up and portray, at least roughly and in outline, the results of material progress as they shall be in the age that is to be.

Much more can the student of Holy Writ determine the moral and religious development of the world from the teachings of prophecy. History is foreshadowed in the Sacred Books, and may there be read as the character of a proposed palace or cathedral—may be traced in the working plans of the architect. But it should be remembered that there is much in the way of minutiæ which cannot be discerned, and which defies the skill of the interpreter to sketch. He cannot be certain about date, and when several events occur close together about their order, neither can they be sure about the application of particular predictions. He sees "through a glass darkly." The future lies in a mist, and he should be satisfied with the dim glimpse which is granted him of bold headlands, quiet valleys, and frowning mountain ranges. When this is not the case, and when he undertakes to give a specific account of everything that is to be, he involves himself in contradictions, and is betrayed into evident absurdities. From this fruitful source of mischief arise ridiculous prognostications towards Jerusalem, dissolution programmes, and other farcical proceedings which scandalize Christianity, and which bring its revelations into contempt. If, therefore, in this discourse, I confine myself to what is plain, and avoid what is obscure, it is because I am convinced that any other course would launch us on a stormy sea of incertitude, devoid of beacons and destitute of harbors.

We crave completeness in everything, whether in the process of nature or in the affairs of human life. The flower that never blooms, the corn that never ripens, the orchard that never bears, and the fruit that never mellows we turn from with a sense of disappointment. Their promise has not been realized. We would rather own a century-plant whose floral glory we should never see, but which would assuredly delight the eyes of our children, than an annual whose vitality exhausted itself in rubing its form in mantle of green and never served to crown its brow with variegated beauty. So, likewise, we grieve when genius is suddenly eclipsed, when strenuous exertion falls of adequate return, when self-sacrifice and heroism are wasted, and when great movements end in disaster and shame. Now, it must impress us that the career of Jesus demands something more than a resurrection from the dead and an ascension into heaven. We are not satisfied with the climax. As far as it goes it is well enough; but it does not go far enough. If this is all, if the ages are to witness an endless repetition of what has been, if the struggle between good and evil is to continue pretty much as in the past, only varied by slight advantages on one side or the other, and if there is to be no decisive and triumphant outcome of the work which our Lord inaugurated, then there is an incompleteness about it which is hardly reconcilable with any fair idea of its Divine origin. It will not do to say that Christianity is a flower whose roots are in the earth and its blossoms in heaven; that the beginnings are beneath and the consummations above; for we feel that what has been commenced here should be perfected here. If Christ brought salvation to this world, then in this world ought it to be fully accomplished; all of its blessings, fruits, and achievements should be witnessed in the very domain where they were first projected. This feeling the Scriptures abundantly justify. They foretell the time when Jesus shall return and finish the salvation which he began in tears and blood, when he shall restore all things, when the works of the Devil shall be destroyed, and when the drama of redemption shall find a fitting close in glory everlasting. And it is to this future of our Lord I would direct your thoughts in bringing this sermon series to an end.

The promise of a second advent was not an afterthought; much less was it a shrewd invention of cunning priests to account for ancient predictions which failed of fulfilment in the life of Christ, and neither was it a device to strengthen faith in the gospels by placing its triumphs in a far-off era, and in connection with a remarkable group of events which would maintain constant expectation, though they might never be realized. It was uttered by Christ himself, as in the text, not once, but frequently. To the disciples he said, "I will come again," and to the malignant priests he confessed himself the anointed one who should yet be seen in the glory of his Father. Some of his parables, such as the rich nobleman who goes to a distant land to procure a kingdom and return, involve this hope; and his sermon preceding his arrest, while devoted in no small degree to the destruction of Jerusalem, brings out very vividly the manner and certainty of his return to earth. The apostles likewise dwell upon this expectation in such a way as to preclude the supposition that they were trying to blind the eyes of their followers to defects and discrepancies in the Christian scheme. Their revelations on this subject harmonize too fully with what had preceded and partake too strictly of the nature of a climax and denouement for them to be liable to any such suspicion. From the first it is contemplated as inevitable, and enters so largely into the subject of the inspired writings that it is not only impossible to regard it as a hasty expedient to meet emergencies, but equally impossible to escape the inference that it is a doctrine of transcendant importance. Next to the absurdity of imagining the doctrine to be an afterthought ranks the infatuation of those who speak of it in disparaging tones as of very little moment and as unworthy of serious consideration. For such an opinion there are no sufficient grounds. Whatever the Almighty has taken pains to make known is deserving of earnest endeavors to understand. And if it has been abused, perverted, and made the occasion of fanaticisms and extravagances as the hope of the second advent has—and what article of the creed has not?—there seems to me an additional obligation resting on the expositor to rescue it from the misinterpretation of its friends and from the malignant slanders of its enemies. This duty I recognize, and in discharging it I shall present for your consideration a comparison, a contrast, and a climax.

Jesus is to come personally. This is the evident import of his own words, and of those spoken on this subject by his apostles; and in this respect his second coming is similar to his first. I know there is a vague impression abroad that it sometimes denotes a spiritual and providential manifestation. But were this the case the confusion would be lamentable and endless. If identical phraseology is employed to describe different events we can never be certain which is intended, and for all practical purposes it is worse than useless. The brethren who so ardently insist on attaching a metaphorical or mystical signification to the language which refers to the second advent should remember that they are sharpening a sword on both edges. If they are warranted by the exigencies of a theory which they consider more reasonable than any other to manipulate plain declarations of Scripture, and to account that figurative which is clearly literal, why may not the opponents of evangelical views adopt the same rule, and, as it appears to them more rational to deny than to credit the divinity of Christ and his resurrection, why may they not resolve all the proof-texts in favor of these truths into mere poetic or metaphorical expressions? When this is done by either party it is apparent that rationalism dictates the faith, not revelation. Are evangelical teachers prepared to assume the right of shaping the testimony of Holy Writ to suit their preconceived ideas and fancies? If they are, then let them not blame those who, imitating their example, reject the distinctive and essential doctrines of grace. If they are not, then let them interpret the passages which relate to the second advent, as they do those which relate to any other subject. In adopting this course, they will find that Jesus has carefully discriminated between that event and the operations of the spirit and the interpositions of Providence. He assures his disciples (John xvi.) that it is expedient for him to depart; that the Comforter may come and glorify him and speak of him, thus distinguishing between the being who goes and the being who comes. We have, therefore, no right to confound the one with the other, or to substitute the one for the other according to our own whims or the exigencies of some cherished theory. Our Lord is equally guarded when describing the fall of Jerusalem. Some commentators urge that Christ was to appear, and did appear in the Roman armies, or, in other words, that his advent was simply a movement of Providence accomplished when the forces under Titus besieged the holy city. This, however, is an error, and, strange to say, it is the error which our Lord tries to shield his disciples from in his great prophecy. He tells them distinctly, when they shall see "the abomination of desolation"—that is "the armies compassing Jerusalem"—"if any man shall say, 'Lo, here is Christ,' believe it not," and assures them that he shall not appear until the Jews have been carried captive into all nations, and until the times of the Gentiles are fulfilled. Matt. xxiv., Luke xxi. The first of these predictions has been accomplished; the Jews are scattered everywhere; but the second has not yet been met, for the Gentiles are still the gospel people. If, then, the invasion of Judea was to precede the calamities which were to befall that land, and the advent was to follow, and if the one was to occur near the beginning of the Gentile age and the other at the close, we have no right to identify them or to speak of them as though they were not radically distinct.

It is consequently manifest that the spiritual hypothesis has no foundation in those passages which are frequently appealed to in its behalf, and it fades into empty nothingness before those which unmistakably imply personality. The text itself is one of these. "If I go," says Christ, "I will come again." The "I" that departs is the "I" that is to return. We know that he ascended personally, and personally must he descend. To evade this inference, it is suggested that, as he promises to come and receive his disciples unto himself, and as he did not appear visibly during their life, it must have been fulfilled in their death, and, therefore, that its meaning must be exhausted in his taking home the souls of his saints. This interpretation will not hold. In death the child of God is represented as departing to the Savior; never is it presented as the return of the Savior for the child of God. Said Paul: "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better;" and said Stephen in his martyr agony, "Lord Jesus, receive my spirit." Philip i. 23; Acts, vii. 59. To remove this objection and understand our Savior's words, we must remember that he regarded his immediate disciples as part of his church, and that what he says is applicable to the church as a whole. It is declared that the entire body of the redeemed shall be glorified together. Paul, testifying when he eulogizes the worthies who have ended their earthly warfare, that they had not received the promise, or what was promised. "God having provided some better things for us, that they without us should not be made perfect." Heb. xi. 39, 40; also see Rev. vi. 11. In harmony with this thought, Jesus speaks in our text to his followers: "I now leave my church, but I will come at last and receive her to myself," and John pictures that glowing consummation when he exclaims, "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife has made herself ready." Rev xix. 7. Furthermore, in confirmation of an exclusively personal advent, it is written, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." In the same direction we read, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory;" and "we know that when he shall appear we shall be like him, for we shall see him as he is." Acts i. 11; 1 Thes. iv. 16; Col. iii. 4; and 1 John iii. 2. Then, as he is "to appear," "to be seen," "to descend himself," and in "like manner as he went," and as Paul recognizes only one advent—"who shall appear the second time without sin unto salvation"—we cannot resist the inference that the only coming known to Scripture is personal, and that he "who is with his people even unto the end of the world" is with them in spirit, and hence, when that end shall arrive, his manifestation must necessarily be bodily and visible. Heb. ix. 28.

Jesus is to come suddenly. "But of that day and hour knoweth no man;" "as the days of Noah were, so shall also the coming of the Son of man be." "For as in the days that were before the flood, they were eating and drinking, and marrying," "so shall also the coming of the Son of man be." "Watch, therefore, for ye know not what hour your Lord doth come." "It is not for you to know the times and the seasons;" "what I say unto you I say unto all, Watch!" for "as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of man be." Matt. xxiv; Acts i. Here have we a contrast between his first advent and his second. He came as a babe, feebly, unobtrusively, and gently; he entered on his public ministry unostentatiously and meekly; and he ended his career obscurely, unnoticed by the world, and unappreciated by the church. So far as earth is concerned, a company of shepherds, a few wise men, and several devout persons were the only ones who knew of his birth, a vague rumor of it merely reaching the ears of royal Herod, and he and they had almost forgotten it before the infant Jesus had grown to be a man. Outside of Judea he was hardly known at the time of his death, and the kingdom which he founded had to struggle slowly into prominence. But not thus shall be his second coming. Then shall he burst upon an apathetic and drowsy world with a grandeur surpassing the brightness of sun and with a footfall drowning the reverberation of thunders. He who once dawned on mankind as silently and gradually as the morning shall at last break forth as suddenly and swiftly as lightnings that gleam and flash from sky to sky. Hence the apostle writes: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, peace and safety, then sudden destruction cometh upon them." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. v. 3–4.

These representations are irreconcilable with the expectations entertained by some disciples that the millennium must close prior to the second advent. If a thousand years of blessedness are to be enjoyed before that stupendous event occurs, surely the generation then living will be looking for it. It does not relieve the difficulty to say that, as this gracious period terminates, there will be a falling away, and to the people thus backslidden the appearing of Jesus will be unexpected, for it is inconceivable that they should not be aware of the golden era, then passing or past, and of the momentous sequel which it foretokens. Moreover, it should be remembered that Jesus and his followers speak of the gospel age, with its mixture of good and evil, as continuing without decisive results up to the hour of this supreme and final revelation. Christianity is to be propagated, to obtain marvelous and extensive conquests, to modify institutions and elevate communities, but sin is not to be entirely subdued, nor the enemies of truth be overthrown, until he shall come to rule whose right it is. The wheat and the tares are to grow together until the harvest, and the harvest is the end of the world, when the great separation shall take place. Matt. xiii. 30–43. An apostle writing of the "mystery of iniquity," whatever that may be, declares that it shall be destroyed with the brightness of the Lord's coming. 2 Thess. xi. 7, 8. John, who gives a history of the harlot Babylon, and assigns her origin and career to this present economy, connects with her ultimate ruin the descent of him "who hath on his thigh and vesture a name written, King of kings, and Lord of lords." Rev. xix; and, doubtless referring to the same organized form of wickedness, Daniel says: "I beheld, and the horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High." Dan. vii. Thus this dispensation, and it is to this that these passages refer, will be characterized by apostate powers, corrupt parties, and manifold evils until it is violently ended. Consequently there is no place for a millennium during any part of its continuance, and one is only possibly at its close, and, as its close synchronizes with the second advent, the second advent must precede the millennium. The course of events will be substantially this: the gospel will be preached to all nations, many will be brought to the light, and entire communities shall be benefited; the idols shall be cut down and pagan temples closed; but side by side with evangelical progress there shall grow heresies, antagonisms, and unbeliefs; the love of many shall wax cold, and not a few, dazzled by material triumphs and the splendors of a selfish civilization, shall insist that the millennium has already dawned, that its blessings are being realized in an era when class is arrayed against class, when the poor are combining to resist the insolence of affluence, and the rich are plotting to grasp the earnings of the laborer, and when political assassination and political conception shall appall men's hearts and smite them with fear; and then, in the midst of these contentions, abuses, idle congratulations, and alarming recklessness, the sign of the Son of man shall be seen in the heavens, and his visible presence shall forever end those shallow illusions and this terrible conflict.

Jesus is to come gloriously; and here we have the climax. In the glory of his Father, in the glory of the angels, and in his own glory shall he appear "to be glorified in his saints

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### COMING AGE---ITS PROXIMITY. No. 121.

Witnesses. Where Slain! In what City were their dead bodies exposed! Negative concluded. Affirmative investigated. Papal Rome the Great City, shown by unanswerable proofs. The importance of the affirmative view. Witnesses' exposure.

J. P. WEETHEE.

We have, at considerable length, been tracing the history of the witnesses; followed them through their long and sackcloth state of giving testimony, have seen a wild beast, dwelling in his unextinguishable hate, rise up and make war on the witnesses, over come them and kill them. Their dead bodies lie exposed in the street of the great city. What great city? Not Jerusalem—

1. Because Jerusalem is not named.

2. Because "the great" is not an attribute of the Jerusalem of that period.

3. Because Sodom and Egypt do not properly represent the character of that Jerusalem.

4. Because the construction of the sentence does not justify such an interpretation.

5. Because Christ was not crucified in Jerusalem.

Other reasons might be urged against this view, but the reader would rather know what the name of the city is, than what it is not.

The name of the city. In mathematical investigations, to complete an equality of ratios, three terms are given to find a fourth term. Here seven terms or attributes are given; it is required to find the eighth term, or the name of the object to which these attributes properly belong. These seven attributes which we propose to consider are Street, City, The Great City, Sodom, Egypt, Crucifixion, Tenfold division.

1. Street.—By street (singular) must be understood the system of street communication; this system is composed of the vital channels of the corporate body, through which the people as life-giving fluids, are constantly circulating. The streets of cities are the places of public exposure, and are used for that object. When it is said of the witnesses that their corpses "shall lie" in the street, we are taught that they are exposed and insulted.

2. City.—They are not put to death privately, then thrown into a river, a pit, or secreted in some lonely ravine, where no mortal vision can ever bring to the light of day such a foul murder; they are publicly assassinated; their bodies are thrown into a road, a public road, a street, not of an obscure village, they are murdered and expose d in the crowded street of a city. "What is a city? Latin *civitas*—state; citizens united in a community; from *civis*, citizen; large corporate town. "In Great Britain a town corporate, which is or has been the seat of a bishop, or the capital of his see."—Webster. "What is the city but the people? True the people are the city."—Shak. The residence of a Papal Bishop would make a Papal city, the capital of a Papal see.

3. The Great City.—The city in whose street the witnesses were to be corpses and to lie exposed, is called in Rev. xi, 8, "the great city." John has recorded that expression in seven other passages. What thought do they convey? What city is named or indentified? *Babylon* (Babulon) *e* (ay) *mega* (megale), "Babylon, the great city." Rev. xiv. 8. Here "the great city" is called Babylon; by which is understood Mystic. "And the great city (*e polis e megale*) was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the fierceness of his wrath," Rev. xvi. 19. The same mystic Babylon is brought to view again. "And the woman which thou sawest is the great city (*e polis e megale*) which reigneth over the kings of the earth," Rev. xvii. 18. The woman is called in ver. 5, Mystery, Babylon the great. The woman, the great city, and Babylon are the same power.

"Standing afar off for fear of her torment, saying, Alas, alas, the great city, (*e polis e megale*) that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls." Verses 16-18. "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, the great city (*e polis e megale*) wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." Ver. 19. "And a mighty angel took up a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon (*e megale polis Babulon*) be thrown down, and shall be found no more." Verse 21.

In seven places it is my air Babylon, which is explained to be the woman (harlot) which is the great city that reigneth over the kings of the earth [illegible] to apply the expression "that great city," to a city called mystic Babylon, as those in Rev. xi. 8, to some other city, without any explanation, is unscriptural and highly improbable.

4. Spiritually called Sodom.—It is mystic, or literal Sodom, since it takes the name of that city which it distinctly resembles. Wherein does that city called mystic Babylon, resemble Sodom? We answer, in her moral pollutions. Mystic Babylon in her practices was like literal Babylon; literal Babylon was like Sodom; since mystic Babylon and Sodom were similar in their habits to literal Babylon, they must resemble each other. But the Bible gives us the moral characters of mystic and literal Babylon, and also that of Sodom. Let us look into their respective records.

a. Literal Sodom—its sins. What were the noted sins of Sodom, as given by inspiration? The first declaration is the following: "But the men of Sodom (were) wicked and sinners before the Lord exceedingly." Gen. xiii. 13. The cries of suffering ascended. God sent messengers that he might have personal witnesses. They came to the seat of Abraham and made known their mission. Abraham plead the cause of its righteous citizens; in which the startling truth came to light that ten righteous persons could not be found in the city. Their filthy conversation vexed Lot from day to day. Their treatment of the celestial messengers hastened their terrible doom. Lot went out of Sodom, and a sulphur and storm of fire from the Almighty consumed it. Their great sin, and one the practice of which went to Babylon and to the heathen nations, was a most unnatural lust; an abomination which God visited with the penalty of death. Ezekiel thus speaks, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, (luxury), and abundance of idleness was in her, and in her daughters, neither did she strengthen the hand of the poor and needy." Ezek. xvi. 49. According to the standard of Christ (Matt. xi. 24) Sodom will fare less severely than Capernaum, since she would have repented at the mighty works of Christ. Where then stands mystic Babylon on sin's graded scale? Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded." Luke xvii. 28. They spent their lives in luxurious dissipation. "And turning the cities of Sodom and Gomorrah into ashes, condemned (them) with an overthrow, making (them) an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with (their unlawful deeds.") 2 Pet. ii. 6-9. On those vexed Mediterranean had the following: Lot dwelled sixteen years in Sodom after he parted with Abraham; which was a long space of severe trial. Doubtless Lot, who was exceedingly grieved with the lewdness of the Sodomites from day to day, often earnestly desired to depart from the wicked city. But he was directed, it seems, by God to remain, that he might be an example of his goodness and power in delivering the ungodly both from temptation and punishment." "Even as Sodom and Gomorrah, and the cities [illegible] in like manner, giving themselves over to fornication, and going after strange (other) flesh, are set forth for an example, suffering (having suffered) the vengeance of eternal fire." Jude 7.

The characteristics of Sodom, as given by inspiration, are now before the reader. "The great city" of Rev. xi. 7, so distinctly resembles this literal Sodom, that by Divine authority it assumes the name; spiritually or figuratively called Sodom.

The points are, Unnatural lusts, Pride, Luxury, Idleness especially among the women, Hard heartedness toward the poor. These were the chief sins of literal Sodom. Metaphorical Sodom resembles it in these five sins.

It was also spiritually (metaphorically) called Egypt. Wherein did "the great city" resemble literal Egypt?

1. Egypt was full of idols.

2. It was the land of cruel bondage for the people of God.

3. They were delivered from that slavery by the most noted judgment plagues.

Egypt well deserved to be called the land of idols. Their religion was "philosophical pantheism, the various attributes of the deity being divided amongst the different gods of the Pantheon." Osiris, Isis, and Horus, had their families of gods. Animated nature, in its infinitely varied organisms was included in the sphere of their idolatrous devotions. Their gods were of three orders. The first order had eight gods; the second was composed of twelve, and the third an unknown number.

Cambyses, son of Cyrus, took advantage of the superstition of Egypt in the following manner: "Having informed that the whole garrison (of Pelusium) consisted of Egyptians he placed in front of his army a great number of cats, dogs, sheep, and other animals, which were looked upon as sacred by that nation, and attacked the city by storm. The soldiers of the garrison, not daring either to fling a dart, or shoot an arrow that way, for fear of hitting some of those animals, Cambyses became master of the place without opposition."—Rollin.

"The great city" of the Apocalypse was also full of idols and idol worship, as will appear from its history. One proposition should always be kept in view while investigating the Apocalypse, that its divisions distinctly delineate a vast system of idolatry or idol worship, substituted as the true system of Divine worship; that this system contains within its precincts:

1. A capital city—the great city.

2. An idol temple.

3. A human god substituted as the city mayor and chief object of worship.

4. That the interpreting angel (Gabriel probably) uses various terms to designate that apostate hierarchy, such as "the great city," "woman on the scarlet wild beast," "mystic Babylon," "image to the wild beast," "the great city that reigneth over the kings of the earth,"

5. These all express one power.

Egypt had a second characteristic: it was a land of cruel bondage for the people of God. "And the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigor." Ex. i. 13, 14. "The children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God, by reason of the bondage." Ex. ii. 23.

"The great city" is metaphorical Egypt in another point; in the deliverance of God's people from bondage by terrible judgments. The plagues of Egypt are familiar. Their origin is also known. Literal Babylon was a similar house of bondage. The captivity was short in its duration (70 years), but severe. Neh. v. 5; Ezra ix. 9. From that bondage they were delivered by Cyrus, God's typical shepherd. Isa. xliv. 28. So has Mystic Babylon been a city of bondage for the people of God; "Come out of her, my people, that ye be not partakers of her sins, and that ye receive of her plagues." Rev. xviii. 4. Among her merchandise were slaves and souls of men." Rev. xviii. 13. "The great city" was a chief mart, she exercised a spiritual bondage of the people of God more absolute and severe than that of Egypt: and abominations exceeding those of Sodom.

Another feature of "the great city" of Rev. ix, is its division into ten parts, as appears from verse 19. "And the tenth part (division) of the city fell." The division had been made previous to the earthquake. This is evident from the structure of the sentence. What city has Papal Rome, or Mystic Babylon? It is not said, nor is it intimated, that this division was made by the earthquake; the convulsion overthrew one of its ten divisions. The city of Rome has been the seat of two great hierarchies, to which it has given its name: the first was the pagan hierarchy, headed by the "Pontifex Maximus," the high priest: the second was the papal hierarchy controlled by a high priest, called Pope.

Hence we have had Pagan Rome and Papal Rome. A change of dynasty does not change the corporation (Rome) it was still Rome, whether Papal or Pagan, and still under the domination of a priesthood. Papal Rome dates back to the time of Constantine the Great, through the supremacy of the Papal hierarchy, extends back to about A. D. 538.

### GOD ALWAYS WARNS.

1. The first of our race were warned in the garden; and at the enforcement of the warning, mercy interposed with the promise, and God's new provision, to be carried out, yet in the future. Gen. iii. 15.

2. He instructed and warned, in the days of Noah; and then supplemented the flood by the rainbow covenant; which holds good yet; and is made to encircle the bowed angel, and encircle "the throne" of the coming kingdom. Gen. ix.; Rev. iv. and x.

3. The Abrahamic covenant, confirmed by an oath, was attended with awful warnings, by "the horror of great darkness" that portrayed the prolonged captivities of his posterity, as dispersed in strange lands. Gen. xv.

The promise however supplements and supersedes and survives all the warnings so far fulfilled.

4. The law by Moses was replete with warnings at every stage; and yet the law, 430 years after the promise, "did not annul it, to render it of no effect." Its surety is "God in Christ, not imputing to them (who believe) their trespasses," because he has "found a ransom." Gal. iii.

5. Thus, the gospel with all its advanced amplitude of all the promises, gave out its tenderest and profoundest warnings against the apostacy—the rejection and fall of Christians; and the development of "anti-christ" (in the church) to antagonize his people, his cause and name, while yet the Jewish evangelical age will be closed: and crowned with the plentitude of all Divine promise in the kingdom of Christ and of God.

"He is able to save and to destroy," he knows how to deliver the godly out of temptation and reserve the unjust to the day of judgment, to be punished. 2 Peter ii. 9. "The eyes of the Lord are upon the righteous—his face is against them that do evil, to cut them off. Psa. xxxiv. 14-16.

The conclusion. God, having always warned his people, and having justified his warnings and promises in every age, will end up this age on the same line,

"Those oft reproved, and yet have hardened their neck, will be destroyed without remedy." But "the promise is yea and amen, to the glory of God." The first promise, Gen. iii. 15, with all that followed, remains yet to be realized (Heb. ii. 14; Rev. xx. and xxi.); and "he mercy rejoiceth against judgment" (Jas. ii. 13) there'll be no failure in promise.

The signs of Armageddon—of the end of the "fourth beast, and false prophet," (Roman and Mahomedan anti-christ), are as God's finger points, they are realities, like all parts of prophetic truth: and faith alone accepts the crisis.

The great mass rush on heedless alike of the warning of judgment; or the golden crown of life everlasting.

To my brethren of *The Crisis* who think they have the whole gospel while short of "the great and appointed day of the Lord" as a thousand years," I add that I am glad so far for all the faith there is in them and all the world. Nay more, I'm glad in God, that "the *logos*" that forewent the world, is still sounding out, "The first dominion" (as not now); Micah iv. 8; and the inheritance of the saints; and the reign with Christ, the thousand years; and the tree of life, and the unveiling and healing of the left of the nations—all as yet future. Eph. i. 18; Rev. xxii. 2; Isa. xxv. 6-8.

"Preach the word!" Proclaim the *logos*! But if you "will not hear," do you not take the precise position that the Jews did (John viii. 21-24) toward the same *logos* (word) made flesh?"

Can it be Christian to claim the full gospel promise, on that line? No, no.

All these crises, herein noted, are as so many stepping stones to aid our apprehension of the "age, and the kingdom to come." God has never once forgotten his promise, not even in executing the ungodly.

Can you presume to provoke his mercy, by rejecting this illustrated demonstration—more strikle than the world? Matt. v. 17, 18.

In Christian love and in earnest hope for good results.

J. B. COX.

## Selections.

### THE JEWS IN EASTERN EUROPE.

CONSTANTINOPLE, Aug. 17.

The Eastern Question has so completely absorbed public attention during the last three months, that it has driven into the shade the solution of an important problem with which Europe unexpectedly found itself called upon to grapple at the beginning of the year, but which recent events have only had the effect of postponing.

Sooner or later the condition of the vast Jewish population of the east of Europe will again force itself upon the careful warnings, by "the horror of great darkness" that portrayed the prolonged captivities of his posterity, as dispersed in strange lands. Gen. xv.

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Sooner or later the condition of the vast Jewish population of the east of Europe will again force itself upon the careful consideration of statesmen and philanthropists; and it is to be hoped, when that time comes, that the experiences of the last six months will not have been thrown away. It may be interesting if I should endeavor to sum, these up for the benefit of your readers, and explain how the Jewish matter now stands, the more especially as it is one in which the United States have played a considerable part.

When the Russian persecutions took place, and the frontier towns of Austria became crowded with thousands of refugees, their sufferings were such as to enlist the sympathies of England and of the wealthy Jewish communities of the continent. More than £100,000 were raised by the Mansion House Committee alone. Committees were formed at Frankfort, Berlin, Vienna, and other towns, containing a large Jewish population. The *Alliance Israelite* of Paris took the matter warmly in hand, and arrangements were made for the wholesale removal of the unfortunate population to Canada and the United States.

It is calculated that over 20,000 of these people have during this year landed upon your shores. You know better than I do with what result. Practically the emigration of Russian Jews to America has proved a failure. Partly because it was undertaken upon far too large a scale. This was unavoidable in view of the fearful suffering with which those who attempted to relieve it had to deal. Partly because the emigrants, owing to the conditions of their former life, were utterly unable to adapt themselves to the exigencies of American civilization or to compete successfully in its labor market; and partly because, being for the most part intensely orthodox and devoted to the observances of their religion, they found life impossible excepting at the sacrifice of their conscientious scruples. Moreover, being intensely sanguine and impulsive by temperament, and utterly ignorant of any other part of the world except that in which they lived, they formed an extravagant conception of the future which was in store for them. In comparison to Russia, any free country they felt would be a Paradise, in which the good things of this world would drop into their mouths if they opened them wide enough. They found charitable people prepared to send them to this new country, and they supposed that the same charity which transported them would continue to keep them after they got there. They were therefore wofully disappointed when they found the hard struggle in store for them, and the disadvantage at which they were placed by their ignorance of the language, their incapacity as agriculturists, and their religious scruples. Easily elated, they are no less easily discouraged and depressed. The weaker vessels soon abandoned the attempt to despair, and I fear the Russian Jews generally have earned the reputation of being the most useless, idle, and incapable class of emigrants who have ever visited your shores. Those familiar with Eastern Jews, as well as with the United States, knew from the first that it could not be otherwise, and this view was shared in by the most intelligent members of the race, both in Russia and Roumania, even though they knew nothing of the United States. The European committees, familiar neither with the characteristics of the emigrants nor with the country to which they proposed to send them, had to learn by experience the mistake they had made; and when the intolerable conditions under which these people live in Russia shall again necessitate public action it is not likely that the error will be repeated.

In the meantime these charitable committees have the disagreeable consciousness that almost every ship from the United States brings returning emigrants who have been sent out at their expense; that over 10,000 refugees still remain starving in the frontier towns of Austria, for whom the only resource is deportation to the country of their sufferings or dissolution among the already overcrowded centres of Jewish population in Europe. The solution most popular among the Russian and Roumanian Jews themselves is one against which the Western Jews have most steadily set their faces. It is not necessary to discuss why this should have been so. It is likely that when a similar crisis occurs again, the opposition of Western Jews to the colonization of Palestine by their Eastern co-religionists will be sensibly diminished, and a combined effort made, both by Jews and Christians, once more to people that land with the descendants of those to whom it originally belonged. The enthusiasm with which such a possibility was greeted by the whole Jewish nation both of Russia and Roumania has proved beyond question that it is the only solution which will satisfy popular aspiration. Indeed, so intense was it that the Turkish Government became alarmed at the national dimensions it was assuming, and issued a stringent prohibition against Jewish immigration to Palestine, which has since been extended to Syria. Notwithstanding this, the same blind, sanguine impulse which drove them like sheep into Austria with the word *Amerikana* on their lips, as if it was a panacea for all their troubles, began to take possession of them in their eagerness to find a refuge in Palestine. Committees and societies were formed all over Russia and Roumania; delegates were sent to Syria and Palestine; in some instances land was bought, all against the urgent remonstrances of those who felt that the movement was premature, and that, without the active cooperation of the Turkish Government, instead of its active opposition, nothing could be successfully achieved. Fortunately the emigration eastward was shocked before many hundreds had left their homes. These have since, for the most part, returned or been scattered among the Jewish communities of the larger towns in Turkey, but the result of the investigation of the deputations who have gone to examine the land in Palestine, has, in all cases, been satisfactory, and they have returned convinced that, should favorable political conditions arise, Jewish colonies might be successfully established in that country.

The reflection will naturally occur to you that Jews who have proved themselves unable to satisfy the labor requirements or to compete in agricultural pursuits in the United States, will not prove adapted to form agricultural colonies in Palestine; but the conditions of the two countries are so totally different that the same difficulties which have to be encountered in the one do not arise in the other. Besides, an emigration to be successful even in Palestine must be conducted upon totally different principles from those which governed the action of the Western committees in their recent emigration schemes to America. In the first place, emigration should not be commenced at a moment of intense persecution, when thousands of starving paupers are the subjects to be dealt with, but by means of properly organized colonization societies possessing sufficient capital, during a time of no special pressure, and these could be formed in Russia, not counting the pecuniary assistance they might rely upon from abroad. Emigrants should be carefully selected among persons possessing a certain limited capital, of which the minimum per head of a family should be $250. Hundreds of thousands of such could be found, and among them many who, though not sufficiently skilled agriculturists to compete with American labor, are conversant enough with farming to compete with local native labor. The sedentary Arab population of Palestine, who are a most harmless and docile race, and never work more hours a day than is necessary to enable them to cultivate just enough land to supply their daily wants, and who employ the most primitive farm implement, are very different rivals from the skilled American farmers, accustomed to the use of the most modern appliances, and who work their ten or twelve hours a day. Moreover, as Arab labor can be procured for about ten cents a day, the colonists themselves might employ it, and societies under whose auspices the colonies were formed might thus bring large tracts of rich land now lying waste into cultivation by means of combined Jewish and native labor, thus educating the former; and at the same time so favorable are the agricultural conditions of the country they might realize a profit. At all events, if this plan does not offer a solution, it is certain that none other does, and it is no less certain that the position of over three million of Jews in Russia and Roumania must every day grow more and more intolerable.

For the moment, owing to the fall of Ignatieff, and the accession of Count Tolstoi to office, there is a lull in the persecutions; but the Russian Jews themselves well know that it is only temporary, that the sentiments of the peasantry toward them are unchanged, that the combustible and revolutionary elements in the country, which can scarcely be restrained, must before long inevitably explode, and that when that day comes their doom is sealed if they cannot, before that catastrophe bursts upon the land, escape from it. Hence they are watching with a feverish anxiety the moment when Syria and Palestine will be open to them. Indeed, they are only beginning reluctantly to admit that they run no greater dangers by emigrating to them, than by remaining at home, so great is their alarm and impatience to find a place of refuge.

So long, however, as the Egyptian crisis lasts, the Jews in Jerusalem, Beyrout, and Damascus are even in a more unsafe position than those in Russia. At any moment there may be a fanatic outbreak at any of those places, both against Jews and Christians, such as took place at Alexandria; and, until we see whether the military operations in Egypt are going to produce a widespread holy war, no emigration of Jews to Moslem countries is desirable. Even then, so long as the Turkish Government maintains its present hostile attitude on the subject, no successful colonization of Jews in any part of the Ottoman dominions is possible. The Eastern Question must enter upon an entirely new phase before any change for the better can be effected in the condition of the oppressed and persecuted Jewish nation in Eastern Europe.—*N. Y. Sun, of Sept. 11.*

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Buildings for the accommodation of Jews immigrating to Palestine have been commenced. A piece of land outside Jerusalem, purchased by the committee of the Sir Moses Montefiore Testimonial Fund, has been let to a society formed for the purpose of building thereon forty single and eighty double houses, toward the erection of which, and of suitable communal buildings, the committee has agreed to lend the sum of $125,000.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 27, 1882.


We shall soon try to find place for some contributions that have been deferred. We hope also to have something from Jerusalem for our next.

We give a chapter from a pamphlet written in 1878 by Robert Roberts, of Birmingham, England, on "Prophecy and the Eastern Question." He is regarded as one of the more able writers on these important themes. We will give one or more of his chapters in future numbers. It is his conclusion that both Britain and Russia will enact important parts in the closing scenes of Gentile history.

The Great Powers of earth are fast coming into the positions that were assigned to them more than two thousand years ago. The mystic toes on both feet of the Great Image, that magnificent symbol of world-empire, will soon be developed with marvelous distinctness. That horrible incubus of the Papacy no longer hinders the independency of the Western toes; and the Eastern foot will soon be completed with its toe extremities as the iron bands of Mohammedanism are dissolved. Our age is an age of wonders. Let us sacrifice for, hold up, and circulate the truth.

On such important themes as the divine nature and character of the Son of God, on the sufferings and death of the heaven-appointed victim, who was delivered for our offences, and raised up for our justification, on his priesthood and intercession, on his relations to the eternal God, his Father, and on the merits of his most precious blood, we feel to rest our own faith on the solemn declarations of Scripture. Our own hopes of pardon and acceptance, of the resurrection from the dead, and of the immortal life of the endless ages, are all centered in the Redeemer and Life-giver. When approaching these solemn subjects we always feel that we are treading on holy ground, and like speaking with the profoundest reverence. "Unto him that loved us, and washed us from our sins in his own blood," he offered the tribute of our heart's sincerest adoration as the Son of God, whom God himself has commanded us to honor. We hope to one day join in the glad anthem—"Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever."

## News Items.

AUSTRIA—CONSPIRACY AGAINST THE EMPEROR'S LIFE.

VIENNA, Sept. 25.—Overdank confesses that he drew lots with his confederates to decide who should attempt to take the life of the Emperor, and that he intended to throw a bomb into the garden at Miramar Castle.

The High Court of Venice has given an opinion in the case of the recent arrests, that the extradition of assassins shall take place if they conspire against the life of the Emperor of Austria on Italian territory.

The Khedive and his subordinate officials of the Egyptian Government, left Alexandria today to resume their recently-abandoned quarters at Cairo, the capital of the country.

The trouble between Greece and Turkey in reference to the boundary line has been finally settled by Turkey surrendering to Greece the disputed frontier territory, in accordance with the decision of the international conference.

OFFERS THAT ARABI DECLINED.

CAIRO, Sept. 25.—Among Arabi Pasha's papers are written offers of service from French, German and Russian officers, which were all declined.

PRISONERS OF WAR.

DAMIETTA, Sept. 25. — Abdollal Pasha, Suleiman Bey, and a number of their associates, have been sent to Cairo as prisoners, under a military guard.

ARRIVED.

CAIRO, Sept. 25.—The Khedive has arrived.

Arabi Pasha says the best thing the English could do for Egypt would be to send all the Notables and other leading men connected with the rebellion out of the country. If they do not do so vengeance will surely be wreaked upon them after their departure.

Seeing the manner in which the British treat their prisoners and wounded, Arabi says they are a great people, and that he is heartily sorry he fought them. He asserts that he never thought the English would send a large army to assist the Khedive, and so was led into the war. He denies that he had any communication with the Sultan during the war.

The destruction and damage caused in Eastern Pennsylvania, in New Jersey, Eastern New York, and some portions of the New England States by recent heavy rains, are very great, and the report today is that, after one day's suspension, the rain resumed again this morning. Of the thirty-two bridges crossing the Rahway river, in New Jersey, sixteen have been destroyed, at a loss of over $100,000. The loss of property in that State is very great.

YELLOW-FEVER.

WASHINGTON, D. C., Sept. 25.—Total cases of yellow fever at Brownsville thus far 1,870; deaths, 103. All communication is cut off with the infected districts in Mexico. Cases at Pensacola, 345; deaths, 81. Quarantine will be established around Pensacola if the Governor of Florida requests. Several cases at Isabel, one death.

## Sententions.

A man may "come to himself" too late.

A wise man's day is worth a fool's life.—*Arabic.*

Life always takes on the character of its motive.—*J. G. Holland.*

Keep good company and you shall be of the number.—*George Herbert.*

The second childhood of a saint is the early infancy of a happy immortality.

What we charitably forgive will be recompensed as well as what we charitably give.

"Shame soon fade away,
Truth endures for aye."

God has no place for a man in his kingdom who refuses to become "a partaker of his holiness."—*R. T. Middleditch.*

He that does a base thing in zeal to serve a friend, burns the golden thread that ties their hearts together.

I had fainted unless want and penury had chased me to the store house of all.—*Rutherford.*

God lives through all. His power, unwasted sweeps
The sounding scale of universal motion;
His patient love on star and violet sleeps,
And whispers in the evening pine's devotion.

The mind profits by the wreck of every passion, and we may measure our road to wisdom by the sorrows we have undergone.

There is something in favoring breezes; but a truly successful life, like a great ocean steamer, is independent of breezes.

The smallest flowret preacheth while it stays,
In that it crowns with fullness all its days,
And wasteth not to know, by any field,
If life may yet some fairer portion yield,
Nor plants that it was not born a rose:
But sweet by stubble or by greensward grows,
And unto places lying waste erewhile,
Gives all it hath a little flowret's smile.
—*George H. Conner.*

Moncure D. Conway writes: "I never knew why the nightingale's song was called sad until one sung near my house on the night of Emerson's death."

Some one has beautifully said: "Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it."

STAND FIRM.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
Trust in God and do the right.
Some will love thee, some will hate thee,
Some will falter, some will fight;
Cease from man and look above thee!
Trust in God and do the right.

"Romanism."

Those who have read Dr. Newman's "Essay on Development," and his later writings, know on how different grounds he bases the legitimacy of the claims of the Roman Church *from* those on which they had been maintained in former days and in other circles. He does not contend that "Romanism" and papacy existed in full bloom in the first centuries of the church. He does not argue the Roman Catholic system is found in the New Testament or in the Apostolic age, all "cut and dried." It is there only in the germs; as it appears later, it is a development. This mode of defense involves the advantage of not being obliged to assert as facts what historical study has refuted and exploded. Whether there are not compensating dangers and disadvantages in this new line of defense may fairly be questioned. — *Scribner's Monthly.*

ROSCOE, Kan.

*Editor Restitution:*

I have been trying to get more subscribers, but times are so hard in this locality that I have not succeeded as yet. Crops are good in some parts of Kansas, but we seem to be unfortunate so far in farming. It has been settled only three or four years in this neighborhood and we may do better after a while. We have no preaching and were it not for the good old RESTITUTION we should be in the dark comparatively, but I thank God for the light which our paper brings weekly. We are greatly interested in the Eastern movements, and are in hopes that the morning of our redemption is near. We are also much interested in Mrs. Davis' letters. We hope to be able to do something for her before long.

RUSSELL J. RICHARDS.

## Communications.

### BIRDS OF A FEATHER, WILL FLOCK TOGETHER.

This is an old but true saying, one perhaps that we have been accustomed to hearing all our lives, and yet how few and how seldom is seen, and understood, its true signification. In the illustration found in nature, most all birds and animals of a kind will go in flocks, being the original design in the creation, as found in Gen. i. Take the duck, the crane, and the swallow, every one after his kind or feather, will flock together, and will very seldom do otherwise. Those beautiful songsters, that charm us with their sweet warblings, will not associate with the hateful crow or blackbird. Just so it is with man, the human kind, they go in pairs, and flock together. But the lesson taught by our caption pertains not to kind only in nature, but to character, or disposition of mind. For instance, men and women of rather doubtful characters are known to seek and enjoy that kind of company best, those who are full of fun and nonsense, seldom seek the associations of good pious Christians, while those radical politicians, whose brains are excited and muddled over politics, are often seen and heard chattering with birds of their own feather or kind. Take men and women of a worldly turn of mind, whose whole energies of both soul and body are bent on work and wealth (and they are many), and they very seldom have time or disposition to associate with those of a literary cast of mind, there seems to be but little or no affinity between the two. The disposition and conversation of the one seems dull and uninteresting to the other. One thinks and talks about his farm, his work, his stock and his money, while the other is heard blabbing away in a different direction. This is natural, and all well enough. In fact I can't see how it can be otherwise. For where a man's treasure is, there will his heart or mind be also. And out of the abundance of the heart the mouth speaks. Then if we have no treasure, nor disposition for any except on this sin-cursed earth, and that of a natural and worldly character, we only seek to gratify the flesh with its affections and lusts, and the height of our ambition is found in seeking to conform our lives to the vain customs of this evil world; while on the other hand, if our heart is fixed on things above, our conversation or citizenship enrolled in heaven, where we lay claim to rich treasure, we will be looking for the Savior, the Lord Jesus Christ, he whom we profess to love and serve, our thoughts being brought into subjection to his holy will, and our conversation as becometh the gospel of peace. Out of the abundance of the heart the mouth speaks. And we will seek to please our God, instead of worldly-minded friends, and thus Judas-like betray our Lord. Many who have made the good confession, and started for the better land, have fell out by the way, turned back to the flesh-pots of Egypt, like the Israelites, and the sow that was washed to the mire, and thus deceive themselves most fatally. Just how it is that a Christian who loves God with all the heart, soul, strength, and mind, can love the world and the things in the world is more than I can understand. And how it is that men and women who profess to be followers of our dear Savior, can not find time or disposition to assemble with those of like faith, nor to read our dear Father's holy will, and meditate upon, and converse freely about his blessed cause, is a mystery to many. The line of demarkation between the *few* and the *many* must necessarily grow wider as the world grows worse and worse.

Birds of a feather will flock together. We are known by the company we keep.

T. P. ADAMS.

### Report of Labors.

For several months past, "in journeyings often" to various portions of Virginia, I have been preaching the gospel of the kingdom, and, under the Lord's blessing, have had the privilege of baptising fourteen persons on a profession of their faith in "the things concerning the kingdom of God and the name of Jesus Christ," after the plain and memorable example recorded in Acts viii. 12. The disciples, returning from a preaching tour, were tenderly invited by the gracious Master to "rest awhile." Mark vi. 30, 31. This beautiful, touching, and consoling incident shows that our glorious Redeemer does not regard a proclaimer of his word as an idler, but rather as a "laborer" or "workman" (Luke x. 7; Matt. x. 10) who sometimes needs, as well as any other toiler, to "rest awhile." I would take this opportunity of giving notice that my postoffice has been changed to Oral Oaks, Lunenburg County, Va. Correspondents please take notice of this, and write to Wiley Jones, Oral Oaks, Lunenburg County, Virginia.

### Conference Report.

The A. C. Conference of Northwestern Michigan convened with the church at Garfield, Aug. 19, at nine o'clock A. M. The secretary being absent L. Bower was chosen secretary pro tem. The usual committees were appointed by the chair.

Ministers present: J. Bower, Wm. Wheeler, T. J. Grundy, J. Crumb, G. W. English, L. J. Crawford, H. Burtenshaw, G. Deboice, M. J. Jones, S. R. Miller, L. Bower, and A. L. Fox.

Ruling Elders present: A. C. West, A. Amos.

The churches at Ashland, Bridgton, Big Prairie, Dayton, Freemont, Millbrook, and Garfield were represented by delegates. After reading of the minutes of the last meeting the unfinished business was first taken up, when the following resolution was introduced:

WHEREAS: At the quarterly meeting held at Dayton in April last, a motion was carried to reconsider a resolution passed at the annual meeting at Millbrook last January, approving the action of the Forreston convention of Adventists in their endeavors to notify our work and means to warn the world and prepare a people for the coming judgment, etc., and

WHEREAS: Such motion to reconsider has had no precedent in the annals of any assembly, and is contrary to parliamentary usage, therefore

*Resolved*, That said motion to reconsider be rescinded.

Carried unanimously.

The following resolution, introduced by O. R. L. Crozier at the quarterly meeting held at Dayton in April last, and laid on the table to be considered at the next quarterly meeting was brought up.

WHEREAS: Considerable dissatisfaction is expressed in regard to the action of the Forreston convention, and another similar convention is to be held the coming season, therefore

*Resolved*, That we request the convention at its next session to revise its action of last season, and remove all appearances of injustice and creed-making, and assumption of authority over local churches.

It was moved that the foregoing resolution be left on the table. Passed unanimously.

Bro. Fox presented himself to the conference for membership being previously recommended by Bro. Drew, whereupon the chair appointed the following ministerial committee, T. C. Grundy, L. Bower, G. W. English.

The time allotted for the reports of ministers was devoted to a social conference, in which all present took part, and indeed it was good to be there.

Conference adjourned to the call of the chair. Conference met again at 3:20 P. M. The committee reported favorably in behalf of Bro. Fox, the conference received the report and A. L. Fox was received into the conference.

Moved that J. Bower be appointed a delegate to the Advent Christian Association to be held at Amboy, Ill., Sept. 18, 1882, motion prevailed. It was moved that Bro. Crawford be appointed to receive donations to defray the expenses of delegates to Amboy meeting; motion prevailed.

Moved that the churches of this conference take up a monthly collection for a conference fund, and that said collection be sent to the conference by the delegate to the quarterly meeting; motion prevailed.

Moved that the next quarterly meeting be held with the church at Sylvester, in connection with the annual meeting of the Missionary Society of Michigan, in October; motion prevailed.

Moved that L. J. Crawford preach the opening sermon; motion prevailed. Conference adjourned to meet at Sylvester.

This was one of the very best meetings we have had; there were no side-issues, all were of one spirit and one mind. In the love feast there were sixty testimonies, in about fifty minutes. How blessed it is for brethren to dwell together in unity.

L. BOWER, Sec. pro. tem.

### The Sixth Chapter of Romans.

By what method of interpretation is the sixth chapter of Romans made to teach a spiritual baptism? What does the apostle mean by "obeying from the heart that form of doctrine?" What is the form, or likeness, if it is not the death, burial and resurrection of immersion in water? We cannot picture Christ's death to the world by being baptised of the Spirit, Christ did not die, when the Spirit descended upon him. It lighted upon him in the form of a dove, after his baptism, and long before he suffered on the cross. We are not buried with him by the Spirit, into death.

All the figures used, point to an act that, like a painting, brings out to the eyes of the lookers-on, a solemn and wonderful scene, or rather a succession of solemn and wonderful scenes—the death, burial, and resurrection of Christ.

S. ROXANA WING.

## Selections.

### BETWEEN MOSLEM AND JEW.

If we use civilisation and Christendom as synonymous terms—and by Christendom I do not mean necessarily to imply that it is composed of Christians, but merely use the word as a generic theological expression—it is easy to perceive why it should be regarded by Moslem and Jew from very different points of view, and as destined to exercise a very opposite influence upon the future of the two religions. So far as the Moslem is concerned, instead of yielding to the influence of civilisation, they only tend to arouse his fanaticism. Totally unable to adapt himself to them socially or politically, he finds himself in the presence of a force, the insidious character of which he is unable to resist, and beneath which he instinctively feels he is destined to succumb, if he cannot successfully oppose its advance by the sword. Hence we have the idea of a jehad, or religious war, engrafted in his nature; he is trained from his earliest childhood to a hatred of the Giaour, and cherishes through life the hope that the day may come when an opportunity may arise for giving it forcible expression. The Jew, on the other hand, entertains no such hostile feeling for the Christian, though, God knows, he has much more reason to do so. His terrible struggle for existence has sharpened his faculties, until he has acquired a marvellous instinct for the exploitation of his Christian neighbors; but it has not developed any hatred for them. On the contrary, those who are not too "advanced" feel a proud sense of religious and intellectual superiority which, so far as the latter part of the sentiment is concerned, has been fully justified by experience. The orthodox Jew is sustained under all the adverse circumstances of his fate by the living hope that the real history of his race is still to come. The Moslem feels that his history lies in the past. Sullen and dogged, his highest consolation rests in the belief, for which he has prophetic indications, that, like Samson, his end will be to pull the temple of Christendom about his ears and bury himself in its ruins. The orthodox Jew believes, and is no less supported in that belief by the assurances of his sacred books, that those ruins are destined to prove the foundations of his future greatness and triumph; but in order to this consummation he feels that the tribal distinction and religious exclusiveness of his race must be preserved. Hence it is that the orthodox Jews of Russia and the east of Europe have manifested a strong opposition to the desire of their more advanced Western co-religionists to promote a mass emigration to America, and have inaugurated a counter movement in favor of a return to the East, which has seized upon the imagination of the masses, and produced a wave of enthusiasm in favor of emigration to Palestine, the force and extent of which only those who have come in contact with it, as I have done, can appreciate.—*Laurence Oliphant, in the Nineteenth Century.*

### THE TOMB OF AMPLIAS.

The archæological researches in Rome of recent years have thrown much light upon the life of the early Christians in that city; but no discovery has produced such interest as that just announced of the tomb of Amplias. Says Paul in Rom. xvi. 8, "Greet Ampliss, my beloved in the Lord." Who was Ampliss? Who were his friends? Why was he buried in this particular place? The answer to these questions are all furnished by the discovery of his tomb; and a flood of light let in upon the times of the early Roman Christians. His tomb stands in one of the catacombs excavated in the time of Domitian, on the ground then belonging to Flavia Domitilla, his niece. Roman history preserves the fact that Flavia became a Christian. Ampliss, the friend of Paul, must have been a distinguished man. Because he was buried in Flavia's cemetery, we judge they were personally acquainted. By Paul's greeting, we imagine he was a minister of the New Word. Then the tomb is of such a character that only the possessor of great wealth could have constructed so remarkable a resting-place. Was this the work of Flavia, niece of the great Domitian? Was it erected at the cost of his family? or by the early Christians of Rome? These questions are not yet concluded. All that we know at present is that there is no tomb in the catacombs that equals it for the beauty of its adornments and the variety of pictorial illustrations. The frescos in the golden house of Nero, and the adornments of the house of Germanicus in the Palentine, are not to be compared, so it is reported, with the symbolic illustrations of the tomb of Ampliss, the teacher of Flavia, the beloved of Paul.—*Christian Chronicle.*

### SELECTED MISCELLANY.

In Syria and Palestine, in 1881, there were thirty societies or individuals conducting 302 schools; of which 120 were of the American Presbyterian Mission, 45 of the Church Mission Society of London; 80 British Syrian schools; 10 under Friend Missions. These schools had 7,476 male and 7,149 female pupils. In Beirut alone there were, at non-Protestant schools, 8,183 pupils, of whom, 1,250 are in the Jesuit schools. Of Protestant missionaries there are 81 male, 110 female foreign laborers; 581 native laborers; preaching stations, 140; organized churches, 26.—*National Baptist.*

REFUGEES IN JERUSALEM.

A correspondent writing from Palestine says: "The streets of Jerusalem have during the last few weeks been thronged with refugees from Egypt and Jewish fugitives from Russia. Whole families have come as well as single individuals. Most of them are utterly destitute, and think themselves fortunate if they can but obtain sufficient food to keep body and soul together. The missionaries of the London Society for promoting Christianity among the Jews have an unusually large amount of work among Jewish emigrants, and sorely require help both as to means and men. At this crisis the aid afforded by the medical department and the hospital is invaluable. The schools are crowded with Jewish children, and many more desire admittance who cannot well be taken for want of space and means. The Hebrew and other services at Christ Church are largely attended by inquiring Jews. Last Sunday morning every available seat was occupied. There is a large harvest of souls to be gathered in. Inquirers come flocking in, singly and in households, by tens and by fifties, to hear the gospel."

The anti-Jewish agitation in Berlin, which appears to have somewhat subsided, has again broken out in view of the approaching general election for the Prussian Landtag. As a measure of prudence it is understood that the Progressists will not bring forward any Jew as candidate in Berlin. Dr. Henrici, whose popularity is very great, holds forth weekly amid the enthusiastic plaudits of a crowd numbering upward of 3,000, assembled in a public-house saloon, demonstrating that there can be neither national dignity nor economic, artistic, nor literary prosperity in Germany so long as the Jews are tolerated. The famous Pastor Stocker has also returned to the capital, and announces that he will immediately resume his sermons against the Jews. Within the last few weeks all the Jews in several parts of Bessarabia who have kept grog shops have been expelled from their homes by peasants acting on the orders of the police. Trade is reported to be at a complete standstill at Elizabethgrad.

Mr. George Muller, of the Bristol Orphanages, is reported convalescent. He is slowly regaining strength, and intends taking a tour in Southern Europe, where he hopes to make more rapid progress, and also to preach occasionally, as God gives him strength. In response to questions recently addressed to him on the subject of unfilled prophecy, he said: "I believe that the whole Roman Empire, including not only its Western division—Britain, France, Spain, Italy, Austria, etc., but also its Eastern division—Greece, Egypt, Servia, Thrace, and Turkey and Roumania, will eventually be formed into a confederacy of exactly ten kingdoms, that the Antichrist, or Man of Sin, who will be revealed in course of time, will reign as Imperial head over this Ten-kingdom Confederacy. Mr. Muller agrees in this with almost all of the most advanced students of prophecy.—*Christian Herald.*

Three boundary stones, of remarkable beauty and completely covered with inscriptions, hieroglyphic signs of the zodiac, and human figures, finely executed, have been quite lately received from Babylon by the British Museum. The first stone bears the name of Meli-sikhu, king of Babylon (a name contained in the list of kings discovered by Mr. T. G. Pinches), who ruled as early as B. C. 1175. The second carries the date of the fifth year of Nebu-kain-abli, king of Babylon, a name not yet elsewhere found, either in cuneiform documents or in classical histories. However, the style of writing borne upon it indicates a period at the beginning of the seventh century B. C. It exhibits two images, one that of the king and the other that of Ziria, to whom the estate it bounded was granted. The third stone possesses even greater interest, not only from the consideration that it is engraved with still more care, but from the fact made known by the inscription, that the *stele* was set up by order of Nebuchadnezzar as a memorial of the taking back of a piece of land from the Elamites and of its restoration to the country of Akkad. Another side is wholly taken up with the supposed zodiacal signs. No date is supplied. In all, thirteen cases of antiquities have arrived recently at the British Museum from Baghdad.—*Independent.*

The following sketch of the route from Tel-el-Kebir to Cairo from the London *Times* will give the reader an intelligent idea of the movements of the English army: "Tel-el-Kebir is situated in a luxuriantly fertile district called the El-Wady. This estate at one time belonged to the Suez Canal Company, but was sold in 1863 by them to the Government of Egypt for the sum of £400,000. At a distance of eight miles from Tel-el-Kebir the sweet-water canal divides at a place called El-Abassa-el-Sagra. One branch of it continues along the line of rail to Zagazig, the other travels in a south-westerly direction to Belbeis, which is about ten miles distant, and where the line, after it has made the detour by Zagazig, is met again. Following the line of railway, three miles from the division of the canal the station of Abdu-Hamed is reached, after which the country is extremely fertile. Passing over two low irrigation canals at a distance of ten miles, we come to Zagazig, an important town with a population of some 38,000 souls, among which were many Europeans. Seven miles from here is Burdeu, and six miles further on is Belbeis, where, as mentioned above, the new fresh-water canal from Cairo to Ismailia is met with again. The line now passes through a woody and fertile district. Branching off in a south-westerly direction it comes, at a distance of seventeen and one-half miles, to the town of Shibeen-el-Yahoodeh, or "The Mound of the Jews." After passing Shibeen-el-Kanater, at a distance of eleven and three-quarter miles comes Kalioob, and ten miles further on is Cairo."

### "MAN HAS BUT ONE CHANCE."

"Gentlemen, this universe, up to the edge of the tomb, is not a joke. There are in this life serious differences between the right hand and the left. Nevertheless, in our present career, a man has but one chance. Even if you come weighted into the world, as Sindbad was with the Old Man of the Sea, you have but one chance. Time does not fly in a circle, but forth, and right on. The wandering, squandering, desiccated moral leper, is gifted with no second set of early years. There is no fountain in Florida that gives perpetual youth; and the universe might be searched, probably in vain, for such a spring. Waste your youth; in it you shall have but one chance. Waste your middle life; in it you shall have but one chance. Waste your old age; in it you shall have but one chance. It is an irreversible natural law that character attains final permanence, and in the nature of things final permanence can come but once. This world is fearfully and wonderfully made, and so are we, and we shall escape neither ourselves nor these stupendous laws. It is not to me a pleasant thing to exhibit these truths from the side of terror; but, on the other side, these are the truths of bliss; for, by this very law through which all character tends to become unchanging, a soul that attains a final permanence of good character runs but one risk and is delivered once for all from its torture and unrest. It has passed the bourn, from behind which no man is caught out of the fold. He who is the force behind all natural law is the keeper of his sheep, and no one is able to pluck them out of his hand. Himself, without variableness or shadow or turning, he maintains the irreversibleness of all natural forces, one of which is the inexorably majestic law by which character tends to assume final permanence, good, as well as bad."—*Rev. Joseph Cook, D. D.*

### ANNOUNCEMENTS.

The next general meeting of the Church of God will be held at Adeline, Ogle Co. Ill., commencing Thursday, Sept. 28, and continue over Sunday, Oct. 1. A general attendance is desired. By order of the

COMMITTEE.

The Church in Michigan will hold its next Quarterly Conference (D. V.) in the school house at Coat's Grove, Barry County, commencing Friday evening, Sep. 29, at 7 o'clock, and continue over Sunday. Coat's Grove is in the s. w. corner of Woodland Tp., and seven miles n. e. of Hastings. Strangers coming with teams will ask for G. W. Coats. Those coming by rail will come on the Grand River Valley R. R. and leave the cars at Hastings. Trains will be met by teams to convey parties to the meeting on Friday as follows, going east at 1:40 p.m. going west at 2:52 p. m. Able speakers will be in attendance, and a cordial invitation is extended to all to be present and hear the truth.

HERBERT MILLER, Sec.

### PROSPECTUS.

Without unnecessary delay, after three hundred copies shall have been subscribed for, I hope that, by the blessing of the Lord, I shall be able to publish a handsome cloth-bound book of about three hundred and twelve pages, to be entitled, "Family Topics, or Discourses on Subjects of World-wide Importance; by Wiley Jones." Price $1.00 per copy. Send orders now, but don't send the money until you receive the book. Will all the brethren and sisters please be as good as to aid, by their subscriptions, in bringing this work before the public? Fifty copies have already been subscribed for one brother alone has already ordered ten copies. Send orders to Wiley Jones, Oral Oaks, Lunenburg County, Va.

# Poetry.

## SEA OF GALILEE.

[The original, in the hand writing of the author, the Rev. Robert McCheyne, was given after his return from Palestine, and only a few days before his death, to Mr. J. C. Kuhn, who years ago gave it to a former pastor of a Presbyterian church as treasured in the heart and memory of Mr. Knox, it was as follows:—

With awe I scan thy deep blue wave,
Thou Sea of Galilee!
For Glory's King who came to save,
So often stood by thee.

Admire I must the lakes I love,
Where pine and heather grow,
But thou hast beauties far above,
What nature can bestow.

'Tis not because the shy gazelle,
Drinks daily of thy tide,
But Christ, of whom the gospels tell,
Oft wandered by thy side.

'Tis not because the fig-tree grows,
With palms in thy soft air,
But Sharon's fair and bleeding rose,
Once shed its fragrance there.

'Tis not that mountains round thee meet,
Thou calm reposing sea,
But that the sacred hallowed feet
Of Jesus walked o'er thee.

Those days are past,—Bethsaida, where?
Chorazin where art thou?
In tents, wild Arabs shelter there,
Rank wild reeds shade thy brow.

Tell me, ye smouldering fragments tell,
Was Christ's own city here?
Then, raised to heaven—now, sunk to hell,
With none to shed a tear.

O that my Sock from thee would learn,
How days of grace may flee,
That all the offered Christ who spurn,
Shall mourn at last like thee.

Was it beside this very sea
The risen Savior said,
To Simon thrice, dost thou love me?
My lambs and sheep then feed.

O Savior! Though at God's right hand,
Thou art a Savior still;
Graved on thine heart this sacred strand
And every fragrant hill.

Lord give me, by this sacred wave,
Threefold thy love divine;
That I may feed till in my grave,
The Sock that's thine and mine.

—*Selected by M. E. Boulton.*

# Communications.

**Words of Warning; or Ten Years with the Christadelphians. By Thomas C. Nichols, formerly Editor of "Zion's Herald." Nottingham, Eng., 1882.**

This is a tract of sixteen pages in which the author states that "his object is not to set forth his 'ideas of truth,' but to warn his readers of the dangers incurred by embracing Christadelphianism." He says: "Some ten years ago I published a pamphlet entitled 'Why I Left the Particular Baptists and Became a Christadelphian,'" and he adds in a foot-note: "A departure from truth to speculative and unscriptural theories." He appeals to the reader "not to undermine the Protestant and gospel institutions founded by the most devoted piety and anxious solicitude of our fathers." It would be interesting to know which of the many conflicting sects of our Protestant fathers is here referred to; because "the traditions of the elders" are not by any means to be accepted without question. Mr. Nichols also enumerates twelve propositions which, he says, "form a very essential portion of the Christadelphian programme." Among these are the sinful flesh of Christ, mortal resurrection, non-salvation of infants—"no guidance of the Holy Spirit in these days," etc. These of course he condemns; but he fails to do a bare act of justice to his *quandam* co-religionists, in acknowledging what they consider as primary and vital doctrines, namely, "the gospel of the kingdom, and life eternal only in Christ." Mr. Nichols fails also to see that the error of the Christadelphians consists in failing to distinguish between fundamentals and secondaries in doctrine, and in consequently elevating certain opinions regarding the latter to a level with the "one faith." This is of necessity followed by denying the right of private judgment and free discussion on all such topics. The author also speaks very vaguely about baptism and its accessories. He uses only such terms as "Repent and be baptized"—"baptized into union with Christ"—"baptised believer in Christ;" while he throughout adheres to his resolution "not to set forth his 'ideas of truth'" even as regards the primary elements of saving faith. Well may the author exclaim against the exclusiveness of Christadelphians, when he can print sixteen pages of "warning" and content himself with the undefined terms "repent" and "believe" as the antecedents of being baptized.

But Mr. Nichols overlooks the vast multitudes of professing Christians who persistently ignore the necessity of obeying the apostolic command to "Repent and be baptized." If a line is to be drawn at all it must be drawn somewhere. And as Mr. Nichols is not a Universalist, it is to be presumed from his "warning" that he honestly draws it at baptism. If this be so, why should he be offended because Christadelphians honestly draw it elsewhere. It seems to be forgotten that no system of exclusiveness of human devising can interfere with the purpose of God—that the Judge of all the earth shall do right as regards infants, heathen, and every grade of professing Christians, from Christadelphian to Universalist, notwithstanding human theories or practice on the subject.

It seems quite evident to us that this pamphlet is only intelligible on the supposition that the author has gone back to Baptistism, and has renounced not only the speculative dogmas held by the Christadelphians, be they right or wrong, but also what are truly scriptural truths of the most fundamental character—the very elements of the one faith originally delivered to the saints.

It is rather singular that the author should profess "not to set forth his own views of truth" and yet make it so plain that he strongly holds the opposite view of the various Christadelphian propositions he sets forth. And the way in which he speaks of their effect upon those who hold them shows that he sets as high an estimate upon his views regarding them as the Christadelphians do upon theirs. While Christians are under strong obligations to "earnestly contend for the faith once delivered to the saints," they are under no such obligations to contend for their opinions on minor points. At the same time they are at liberty to maintain their opinions on suitable occasions consistently with decency and order in the assembly, and with a due regard, both in public and in private, to "keeping the unity of the Spirit in the bond of peace."

There is another important consideration also worthy of note here. If there is any foundation for the Israelitish sense of the "gospel of the kingdom," as we most certainly believe there is, the Christadelphian with all his redundancies of speculative opinion, believes gospel, and gives it the primary place in his faith and hope. On the other hand, the ordinary Baptist, with whatever of primary or secondary truth he possesses, denies that gospel, and so gives it no place in his faith and hope. The question arises—will this Scriptural faith of the Christadelphian save him in spite of his opinions even granting these to be erroneous? And again will any portion of truth possessed by the ordinary Baptist save him in spite of his ignorance, denial, or unbelief, of "the gospel of the kingdom of God"—that gospel of which Christ himself intimated that it "should be preached for a witness among all nations"—and that "he that believeth not shall be condemned?"

We take our leave of Mr. Nichols by expressing our conviction and our hope that before another ten years pass over his head, he will find that his former judgment respecting the primary elements of Christadelphian faith—the kingdom and the life—was sounder than his present judgment which has apparently led him to renounce the solid and the certain along with the unstable and the doubtful.

J. C.

For your Heavenly Father knoweth that ye have need of these things. Matt. vi. 32.

I was feeling a little gloomy the other day on account of the oppressive weather and my reduced bank account, "The path of life seemed to be overcast with shade," when all at once I opened the Book where the above verse is to be found. I can never tell you the joy I experienced in reading over this precious declaration. It was such a pillow to my head. "He knows"—then he will not let me stay longer in Gethsemane than will be for my good. When we can joy in the God of our salvation, we can understand Habakkuk when he spoke of his independence of earth's supplies. A friend suggested a walk as the best cure he had found for the "blues." I thought to myself that depends upon where you walk to. If to some secret spot where one can look out the noisy world and be alone a little while with the Father, then indeed I agree with my friend.

"Oh what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Every thing to God in prayer."

I think the consciousness that God cares for me, and will withhold no good thing from me so long as I reverence and obey him, is the highest experience one can reach in this world, in any church under any system of religious instruction. Faith unfeigned in God, and a correct conception of the Christ our Lord is the highest point one can reach—during our first instalment of life.

I sometimes wish the contributors to THE RESTITUTION would deal a little more with their daily trials—their every day fight of faith—their escapes and conflicts—their combats with Apolyon—the joy they experience in discovering the stepping stones—the King's finger posts, for the guidance of pilgrims from the city of destruction to the city that hath foundations.

Surely I am not the only one of your readers that has to combat adversaries, overcome difficulties, suffer at the hand of ——— by the tongue of false friends? Has the discovery of unconsciousness between death and the resurrection wrought an exemption of Christian pilgrims from cross bearing and other things disagreeable to flesh and blood which the Book points out as incidents to the road leading to the New Jerusalem? I sometimes fear that my dear friends who write such grand articles about things to be experienced hereafter may possibly forget the privilege and duty of the hour. A drowning man would much rather have a piece of plank or rope, than an essay on—The absence of all water in the new earth. "There will be no more sea."

Just now THE RESTITUTION of the Aug. 16th is handed me by one of my children, and I must tell you—take it altogether—it is the most interesting, entertaining and instructive paper I read. I see that J. F. G. insists that the sacred tragedy enacted on Calvary was a wicked—deliberate murder! "only this and nothing more." No mystery about it. He says "if the motives which prompted the Father to send his Son—his Christ on his mission, were properly appreciated we would be emancipated from the bondage of fear into the perfect liberty of love." A consummation most ardently to be sought for, looked for. Where, I would ask, are we to learn—get a better knowledge of the Divine motive? Has the Almighty been telling the secret of his purposes to only a few confidential friends? O hear it, and bind it to thy heart, ye trembling, and fearful ones—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish but have eternal life." Love was the motive, "For God commendeth his love toward us in that while we were yet sinners Christ died for us." There is no meaning or sense in such sentences as this if Jesus' death was brought about involuntarily, in spite of himself.

There are several points in my friend's rejoinder I would like to notice, such as—"The Son of God" (so-called). Is he not the Son of God? At his baptism as well as at his transfiguration was he not so addressed? and in such a way as to forever settle his claim to this exalted title? Son, is one of the most familiar and best known titles of our Lord. "The dead shall hear the voice of the Son of God and they that hear shall live." "All men should honor the Son even as they honor the Father." "God hath spoken unto us by his Son." "Thou art my Son, this day have I begotten thee;" who else is addressed as "The Son," "My Son," "The Son of God," "My well beloved Son," "My only begotten Son?" Hear what Peter says, "Thou art the Christ, the Son of the living God." Did Peter make a mistake here? If he did, would not Jesus have suggested to Peter the two words my friend has bracketed? ("so-called"). But we are all familiar with what follows this declaration of Peter. The divinity of Christ is the rock upon which Christianity in all its varied forms rests upon—is built. Whatever else we may differ in, here we must agree.

If Jesus was removed as a common criminal, what meaning can be attached to the following expressions, viz., Father if it be possible let this cup pass, nevertheless not as I will but as thou wilt? Again hear him, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done," etc.

To illustrate, supposing a dozen or more four-year-old children were to prepare a cup of deadly poison before my eyes and then ask me to stoop down so they could press it to my lips, and supposing if you please that I a strong, muscular man, consented to this pigmy conspiracy, would my friend J. F. G. call that an outrage—a murder? Nay verily, I have too much respect for his general good sense to think of such an absurdity. He would speak of it and treat it as any other sensible man would—a wonder—mysterious, inexplicable. In eternity we may be able to know more of Jesus' obedience unto death, even the death of the cross. To me, the fact of its mysteriousness enhances the charm and the glory that surround and centre in it. A recent tourist in describing Mount Blanc spoke of being unable to see its entire enormous height because of a thick fog that had overlapped its upper stories. Instead of lessening the grandeur of the scene, this veiling process rather intensified and added to the dimensions of this wonder of nature. So it would seem God has thought proper to veil the topmost story of Calvary, so that the clearest heads and strongest visions must come down and join the little ones in the charms.

"The half was never told,
The half was never told,
Of grace Divine how wonderful,
The half was never told."

Peter's arraignment of the participants in the crucifixion would have been in better place, had he noted a different role under the cross questioning of the servant girl. Don't you say so? "Behold ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us." By this utterance we see that this man knew nothing of the Christ, "High Priest" though he was, he had a false conception of our Lord Jesus.

In conclusion I reiterate that the sin of sins, the crime of crimes is the rejection of Christ. "He that believeth not shall be damned." Father in heaven, help me to see my duty and do it. May we kiss the Son lest he be angry and we perish by the way.

I. McCURRY.

# Youths' Column.

## Drifting Away.

Drifting away, drifting away,
Are our childhood's sunny hours,
Drifting into the distant past,
Golden moments, too bright to last,
They are no longer ours.

Drifting away, drifting away,
Those joyful hours when we used to play,
Or gather at night by the mother's knee
To hear her stories with childish glee,
That mother's loved voice is now hushed for aye,
Those hours forever have drifted away.

Drifting away, drifting away,
Lengthening the distance day by day:
What joys have taken their place? I say.
Some have grown cold with life's rough wear,
Some are bowed down with a burden of care,
Eyes once sparkling have lost their light,
Hair once raven is silvery white,
Steps once buoyant are tired and slow,
Hopes once exultant are now laid low;
There are broken hearts, there are bitter tears,
And blasted hopes for the future years.
Christ is sad, sad indeed to say
That childhood forever has drifted away.

Drifting away, yes, drifting fast
Into the never-returning past;
Nothing that's earthly for long can last—
Youth and beauty must drift away,
All here is stamped with the word decay—
But oh, my friends, there is Christ our "Rock"
Standing firm though the world's foundations
rock,
Standing the test of time and tide,
Safe 'neath the shelter may we abide,
So that in death we may smile and say,
"We are drifting out to eternal day."

—*M. E. Hackett, in Christian Weekly.*

## Parental Influence.

Many Christian parents although aiming to train their children in principles of right, forget the wide-reaching and long-enduring character of their work. When one looks upon the multitude of youthful criminals in this land, the miseries and cruelties which grow out of parental thoughtlessness, carelessness and evil example, we cannot lightly think of the value of the work of those who train their children into habits of self-respect, integrity and consideration of others. The good citizenship of the country comes from well-regulated, Christian homes. "The more of moral meaning there is in any life or family the more powerful are they as facts and forces in the world." There is a need that home influence should be everything that is desirable. The father of a family who has an abhorrence of all that is mean, tricky and underhanded in business, and the mother who despises untruthfulness, gossip and slander, can no more help forming desirable characters in their children than the sun can help aiding the growth of the golden grain.

It has been said that work done for God "doth not." This is a truth which has not the influence on Christian people, in general, which it deserves. Men are often stimulated to endeavor by the thought that their work will live after them, but when it is work which especially honors God they forget its permanent character.—*Baptist Weekly.*

## Hard to Be a Christian!

Hard to be a Christian! Of course it is. But, whether you believe it or not, it is a great deal harder not to be one. That is to say, you have a harder time than if you were one. You have at least as many cares and trials as if you were a Christian, and as many temptations. Every sad and trying element of human life is manifested in your experience as often and as signally as it would be if you were one of Christ's followers; you thrust yourself inevitably upon many sharp points of evil habits which you might in that case escape; and you look what a true Christian—however feeble and imperfect his success as yet may be—always possesses, the consciousness that his Creator and he are no longer working at cross purposes; that he is in harmony with God's will and plan for him; that omniscience, omnipotence and infinite love are occupied in shaping his circumstances so that, however painful they may be today, they are sure to prove full of blessing in the end. You may not think this consciousness a very solid advantage, but if you had it, in the sense that the Christian has it, you would.—*Congregationalist.*

## Letters to a Son.—No. 4.

*My Dear Son:*

"What must I do to be saved?" is the most important question one can ask, and is only equalled in importance by the answer which is given it. And, thanks be to God, there is an answer to it from the mouth of an apostle,—"Believe on the Lord Jesus Christ, and thou shalt be saved." But this answer suggests another question,—What is it to believe on the Lord Jesus Christ? For an answer to this, John says: "And many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written; that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 30, 31. Here believing in Jesus is believing that he is "the Christ." On the day of Pentecost, Peter gave the Jews the same summary of the faith, in defining what they were to believe concerning Jesus: "Therefore let all the house of Israel know assuredly that, that God hath made that same Jesus whom ye have crucified both Lord and Christ." Acts ii. 36.

But this only helps us so far, and another question arises,—What is involved in the designation "the Christ," for it is plain that, unless this be understood, no one can intelligently respond to the invitation, "Believe on the Lord Jesus Christ, and thou shalt be saved."

My dear son, I claim your especial attention while I endeavor, by the help of God, to work this faith in your heart, by directing you to the only source of the knowledge of the Christ which is open to us—namely, the Spirit's teaching in the Old Testament Scriptures. In the New we have the claims of Jesus established; but in the Old we have revealed to us in circumstantial definition what he claimed to be.

Following this plan, then, I make my starting-point the covenant made with David. I would like you to read carefully 2 Sam. vii., noticing especially verse 8: "Now, therefore, so shalt thou my unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler of my people Israel." Note here, that David was ruler over God's chosen people, the nation of Israel. Again, in verse 12, the Lord says to him regarding a certain successor to him in the kingdom: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." Now, I will ask you to consider upon what principle could you come to the conclusion that the kingdom here promised to David's Son is a different kingdom from that of his father—namely, over the people or nation of Israel. But all doubt is dispelled by verse 16: "And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." This clearly shows that it is the same kingdom—his house (or family), his kingdom, and his throne, are to be established for ever in the person of a descendant.

If the Lord intended that David's Son should have his kingdom established over another people than Israel, it would be found in subsequent prophecy. But it is impossible to get any intelligible idea of the Christ if we reject his relation to Israel and the throne of David. The Christ is inseparably interwoven with the whole prophetic history of Israel. We cannot study what the Scriptures teach concerning Christ, unless we strictly preserve the connection and integrity of the whole.

To give you a more selection from the prophets, I might take first the question of Isaiah: "Who hath believed our report, and to whom is the arm of the Lord revealed?" Isa. liii. 1. Why did the prophet ask this question? In the two preceding chapters he had described various calamities in which Zion and Jerusalem are to be involved. From these they were to be delivered, when the Lord should make bare his holy arm in the eyes of all the nations, when all the ends of the earth should see the salvation of Israel's God. From the glowing description there given of Israel's future deliverance, the prophet turns to the deliverer, Jehovah's servant. He was the cause of astonishment to many. Although high and exalted was the position he claimed, yet so marred was his appearance and his form, that such an anomaly gave rise to the question,—"Who hath believed our report?" and the answer in chapter liii. explains the anomaly, and gives the reason why he was marred. It also shows clearly that he was to be rejected by Israel—persecuted unto death. Although it pleased the Lord to bruise him, and to put him to grief, even to make his soul an offering for sin, yet he was to see his seed, and to prolong his days, and the pleasure of the Lord was to prosper in his hand. On this passage, I only remark further at present, that when the Christ's intercession for the transgressors has become effectual, and when Jerusalem is in the condition described in chapter ii. 18—"There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons that she hath brought up"—then he shall offer her his hand, be accepted, and become her guide.

As the resurrection of Christ is only implied in Isa. liii., you will find *express* intimation of it in the Psalms—"I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." Psa. xvi 8–10. Then, in Psa. lxviii. 18 we have his ascension into heaven in these words: "Thou hast ascended on high, thou hast led captivity captive." Also in Psa. cx. 1: "The Lord said unto my lord, sit thou at my right hand, until I make thine enemies thy footstool." If you will carefully read these psalms, you will find that they apply to one who is to be the deliverer of Israel and the destroyer of their enemies. But Psalm lxix. shows that this deliverance is not immediately after the sufferings of the deliverer. Here his sufferings are placed in connection with the pouring out of indignation upon Israel for their ill-treatment of him. But the dissolution thus caused comes to an end; for at the close of the psalm it is plainly intimated that Zion should be delivered, and the cities of Judah rebuilt and possessed by the descendants of Israel. The circumstances indicated in the psalms quoted are also referred to in another part of Isaiah—"Sanctify the Lord of hosts himself; and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. viii. 13–17. This refers to the intercession spoken of in chapter liii. The calamities to befall Israel are predicted in clear terms by many of the prophets, and there is invariably a final deliverance from them all. Take as a specimen Amos ix. 14, 15: "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

During the interval of Israel's rejection a great work has been going on. God has been worried spreading out his hands to his rebellious people, and has said, "Behold me, behold me," to a people not called by his name. Isa. lxv. 1, 2. In chapter xlix.—the whole of which I would like you to read carefully—the deliverer is represented as complaining that his work had not been successful, because Israel had not been gathered. Jehovah replied: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." But the Messiah is reserved for Israel's restoration, as plainly declared in verse 8: "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."

To accomplish the deliverance of Israel from "the desolations of many generations," the Redeemer comes to Zion, Isa. lix. 20; but he comes from the heavens. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Dan. vii. 13, 14. This vision embraces a time of great judgments upon the nations of the earth. In chapter xii. a time of trouble is mentioned, evidently that referred to in chapter vii. In connection with this is the deliverance of Israel and the resurrection of the dead. "At that time shall Michael stand up, the great prince who standeth for the children of thy people. There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. xii 1–3. It is evidently to this period that Isaiah alludes: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." lx. 1. In this chapter we have the final restoration of the twelve tribes of Israel to their own land, and their re-establishment as the kingdom of God. This is the coming work of Christ. Among those resurrected ones—the Christ's co-laborers in his work—shall be David, who shall then see his house and his kingdom established for ever before him, or in his presence. His faith and hope shall then have become sight; for he anticipated personal enjoyment of God's promises; "As for me," he said, "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." And this hope sustained him to the end, for his last words were these: "The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow."

I have thus placed before you, my dear son, a brief sketch of the Christ as described in the prophets, which may be summed up thus:

1. His coming in the flesh; his sufferings, death, resurrection, and ascension to the right hand of God.

2. His continuance in the heavens, the dispersion of the Jews, and calling of the Gentiles.

3. His coming again from heaven to raise the dead, deliver Israel, and re-establish the kingdom of God over Israel and the nations.

A careful reading of the prophets will enable you to confirm the substantial correctness of these things.

So far our inquiry has been—What is the Christ according to the Old Testament? In my next, I will endeavor to answer the question—How far has this been realized in Jesus? I remain your affectionate father.—*Alex. D. Black, in Messenger of the Gospel.*


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# Poetry.

## GOOD NIGHT.

Sleep on, beloved, sleep and take your rest
Lay down your head upon the Saviour's breast,
We love thee well, but Jesus loves thee best.
Good night.

Calm is the slumber of a babe on its mother's breast,
But that's not like unto the rest and peace
There is a perfect rest, secure and deep
Rest in the

Until the shadow from the earth is cast,
Until the watchers in the skies are hushed,
Until the twilight chasm is over past
Sweet, sweet

Until the Easter glory fills the skies,
Until the dead in Christ shall rise,
And he shall come for his own
To wake

I will not weep or wish for thee,
Thou in the likeness of thy Lord shalt be,
And he shall bring that golden morning to me,
Or me to-night.

Only "Good night," beloved, not "Farewell."
A little while and we shall meet again
In the sweet light where darkness never comes,
Dear night.

Until we meet once more, sweet sleep,
Christ's in thy sight to-night we leave our dear,
Until we know, and see, and are known,
Dear night.

# Selections.

## BRITAIN'S PART IN THE COMING CONFLICT.

*The Particular Strength—Its Significance—Its Clouds and Portents—Its Overhanging the World—The Price that belongs to the Jews—Mr. Laird an Untrued Agricultural Colony in Palestine—The Jews Objected from Russian Aggression by Turkish—The Evidence that Modern Britain is Ancient Tarshish—A difficulty met.*

Britain's part in the coming conflict is involved, though not expressed, in the symbolography of Rev. xvi. It is comprehended in the phrase which we have already had to look at: "the war of the great day of God Almighty." The events of the sixth vial period have to do with preparing the situation for that war. The first event—the decay and removal of the Turkish Empire—clears the country where it is to take place: viz. the Holy Land, as revealed by Joel, Ezekiel, and the other prophets already quoted. The second event—the operation and results of the Franco-political intrigues symbolized by the frogs—develops such a situation among the nations of the earth, as that they shall be ready to participate in such a mighty struggle. Both these things are far advanced in their accomplishment. The appointed sequel becomes now the natural object of expectancy.

The parties to the struggle in its preliminary form, are four in number, they are, as we have seen, 1. Russia; 2. the Jews; 3. power friendly to the Jews (to which as yet only allusion has been made); and 4. the Almighty, in the person of his glorified Son returned to earth a second time, to break in pieces the governments of men, and establish himself on the throne of David as universal King. Acts i. 11; iii. 20; Psa. ii. 8; Luke i. 32; Isa. ix. 6; Jer. xxiii. 5; Dan vii. 13. The prophecies already quoted show that war is in actual progress among the three first, when the divine element supervenes. "The war of the great day of God Almighty," begins in the diplomatic and military spheres, and is in its first stages, to all appearance, perfectly natural. Its clouds and portents are overhanging the world. Russia wanted to avert the Eastern Question, which all European statesmen regard with dread. England was still more strongly of the same mind; but the hands of both have been forced by the action of Sclavonic societies and the barbarities of the Turks. The question which they were laboring to keep dormant, has burst in terrific blaze before the world. That which they feared to allude to in their private dispatches, has become the subject of open and peremptory discussion at a public Conference of the assembled powers of Europe—a Conference which England a year ago emphatically refused; which she now takes the leading part in, and at which she is in agreement with Russia against Turkey in opposition to the cherished policy of forty years. And the Conference assembled to make peace has only made war more certain for Europe and more fatal to the doomed Ottoman.

We have already looked at the part prophetically assigned to Russia; it is, to overthrow Turkey in conjunction with other powers with which she is confederated as the leader and head. The part that belongs to the Jews is at first a subordinate one. In the estimation of politicians the Jews will be an absolutely insignificant element in the situation. Yet they are the kernel of the whole question from a divine point of view, as the sequel will prove; that is, the Jewish nationality, in a new form, will be the pivot around which all the subsequent evolutions will develop themselves and the [illegible] in which all political [illegible] unparalleled conquest will be effected, resulting in the subjection of all nations to the sceptre of the house of David, in the hands of the Son of David returned to reign where he was crucified.

In the beginning of the struggle, the Jews are a feeble and newly formed colony in the previously long desolate land of Israel. Any one may be convinced of this by reading Ezekiel's description (their condition at the time of the Russian invasion. Their exemption [illegible] was for another purpose and may be produced without difficulty.

"In future years the Jewish race will be brought back from the land of the north and from all countries of their dispersion against the mountains of Israel, which have been always waste; but it [illegible] forth out of nations, and they shall dwell safely, all of them. They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. Then shall they know that I am the Lord their God, and they shall no more be a prey to the nations, neither shall the beasts of the land devour them; but they shall dwell safely and none shall make them afraid. I will gather them that are at rest [illegible] safely dwelling all of them without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn their hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." Concerning which statement it is expressly stated at verse 16: "It shall be in the latter days."

From this it is evident that it is the object of the invader to take possession of a flourishing but unarmed agricultural colony recently developed in the land of Israel, "which," says the prophecy, speaking retrospectively from the latter-day point of observation, "hath been always waste, but is now brought forth." "A desolate place now inhabited," is the description put into the mouth of Gog at the time of the invasion (verse 12), which shows the land of Israel to have been recently recovered from desolation, but not to have reached a self-protecting position.

This suggests a question to which we indirectly obtain an answer in the same chapter: How comes it, in the face of armed military nations, that Israel should re-establish themselves in their desolate mountains, without armament to protect their newly acquired prosperity? To what power do they trust in this "dwelling at rest," "having neither bars nor gates?" The answer is seen in the challenge thrown in the face of the invasion in order when he enters the land (verse 13): "Sheba and Dedan, and the merchants of Tarshish and all the young lions thereof shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" Here is a power that steps forth as the latter-day defender of Israel, under whose protection, the newly established settlement on the mountains of Israel, had been developed. Is it possible to identify this description with any modern power? A conclusive mode of reasoning identifies it with Britain. The evidence is collected in an anonymous work, entitled "The Kingdom of the West," and published in 1842. The evidence is not well digested in that work; we give the pith of it in our own way.

The first fact to be looked at is the one stated in Ezek. xxvii. 12, that Tarshish was a merchant of Tyre (ancient Phœnicia), supplying the Tyrian market with "silver, iron, tin and lead." If the source of the supply of these metals to the Tyrian market can be ascertained, the Scripture Tarshish is discovered.

It is a fact that tin was universally used by the ancients as the alloy for the hardening of copper, in the making of swords and other implements. It is another fact that none of the ancient civilized countries possessed tin mines. It is another fact that till the destruction of Tyre by Alexander, all countries were supplied by the market of Tyre, and that the source of the Tyrian supply was, till that time a secret. The secret was afterwards open to the Greeks and Romans, who went to the same source of supply. What source was that? The answer derivable from Strabo, Herodotus, and other ancient historians, is that the Greeks and Romans, like the Phœnicians before them, went for tin to the islands known as the "Cassiterides."

What does "Cassiterides" mean? The tin islands, from *cassiteros*—the name given by the Greeks to tin. Look on any ancient map, and Cassiterides will be found marked under the British Islands. But originally the Greeks did not know the name by which the Cassiterides were known to them. [illegible] out knowing where, or what geographical phrase they were known by. When they did know, they found they were known as the Britannic Isles. Why Britannic isles?

Britannia is a Celtic name. The Celtic language is Phœnician naturalized in these islands from the first settlers, the descendants of the Tarshish, sons of Javan, one of those by whom the isles of Gentiles were divided in their lands" (Gen. x. 5 in part of the Britannia signifies the land of tin, as we have seen from which it is clear, *Brettanee* means the land of tin. The Gaelic name of Britannia is precisely. The British Isles, literally [illegible] Britain as the Cassiterides (chiefly of the Isles) and the Tarshish of the Scriptures which supplied Tyre with silver, iron, tin, and lead."

In addition to the evidence of histories that Tyre drew her mineral supplies from certain northern islands beyond the pillars of Hercules (the Straits of Gibraltar), there is found at Falmouth in Cornwall and the south of Ireland, in the [illegible] of the existence of ancient mineral mines called the Phœnician enterprise. Not only are numerous relics of Phœnicians found in various localities, where they [illegible] traces of Phœnician workmanship are found abundantly. Messrs. Lysons, in their account of Cornwall (page 201), say: "Cornwall has been celebrated for its tin mines from very remote antiquity. We learn from Strabo, Diodorus, and other ancient writers that the Phœnicians and after them the Greeks and Romans, traded for tin to Cornwall, under the name of the Cassiterides, from a very early period. Diodorus Siculus, who wrote in the reign of Augustus, gives a particular description of the manner in which the valuable metal was dug and prepared by the Britons." Fragments of ancient weapons are frequently discovered in Cornwall, in streams and buried in the ground. Messrs. Lysons, in the book already quoted, say, "they are instruments of mixed metal, commonly called celts, apparently cast in imitation of the stone hatchets and chisels of the early inhabitants. They are found in greater abundance in Cornwall than in any other part of the kingdom . . . Several were found on the side of Carnbrea Hill in the year 1814. In the parish of Erbant, four miles north of St. Michael's Mount in the year 1822, a bronze was discovered, about two feet below the surface of the earth, a quarry of rocks, weighing about 11 to 12 pounds, with pieces of copper swords, and heavy lumps of fine copper. . . . Another large quantity of celts, with spear heads and broken pieces of copper swords, with several lumps of metal, weighing altogether about 80 pounds, was discovered in the parish of St. Hilary, about the year 1826." Other similar discoveries have been made, and a comparison of these ancient relics, with the armor described by Homer in the *Iliad*, as worn by the Greeks (who were supplied by Tyre), shows they are identical in metal and manufacture. As regards Ireland, a report on the metallic mines of Leinster was presented to the Royal Dublin Society in 1828, in which the following paragraph occurs: "If we may judge from the number of ancient mine excavations, which are still visible in almost every part of Ireland, it would appear that an ardent spirit for mining adventure must have prevailed this country at some very remote period. . . . Many of our mining excavations exhibit appearances similar to the surface workings of the most ancient mines of Cornwall, which are generally attributed to the Phœnicians." M. Moore, in his first volume of the "History of Ireland," says: "Numbers of swords made of brass have been found in different parts of the country. . . . It has been thought not improbable that all these weapons, the Irish as well as the others, were of the same Punic or Phœnician origin, and may be traced to those colonies on the coast of Spain which traded anciently with the British Isles." The Rev. Dr. Vincent, in his treatise on the commerce and navigation of the ancients in the Indian Ocean, says: "Tin is mentioned as an import from Africa, Arabia, Soindi and the coast of Malabar. It has continued an article of commerce, brought out of Britain in all ages, and conveyed to all the countries in the Mediterranean by the Phœnicians, Greeks and Romans, and carried into the Eastern Ocean from the origin of commerce."

There were two places called Tarshish—the one in the east, the other in the west. This is evident from the fact that the ships of Solomon, built at Ezion-geber, went to Tarshish, bringing, once in three years, "gold and silver, ivory, apes and peacocks," 1 Kings x. 22; which [illegible] in attempting to go to a place of the same name, Jonah i. 3. Now Joppa is in the Mediterranean, and Ezion-geber is in the Red Sea: and, as the passage around the Cape of Good Hope was unknown, it follows there was a Tarshish in the east and a Tarshish in the west—probably owing to their both springing from the same family of colonists—the descendants of Tarshish, the grandson of Japheth. The western Tarshish produced "silver, iron, tin and lead," the eastern, "gold and silver, ivory, apes and peacocks." The products of the first point to Britain, the undoubted Baratanee of the Phœnicians, and Cassiterides of the Greeks; and the products of the second (considered in connection with the length of time occupied by the voyage), point to India. It requires but to be mentioned that both realms are in our day united under British sovereignty, which also holds Gibraltar in Spain, a midway station corresponding to ancient Gadir, or Tartessus (Cadiz, which some, on insufficient grounds, think to be Tarshish. The position of Britain thus covers the whole of the area to which the name of Tarshish can be applied.

It may seem a difficulty that the name Tarshish should have been so entirely lost in connection with Britain. It must be remembered, however, that the names in Hebrew, by which the lands and nations are spoken of in the Scriptures, rarely recognize those by which they were known to the inhabitants of those countries themselves; and as it is by the latter names that they become known to profane writers, and perpetuated in history, it is no marvel that there should be a discrepancy between the nomenclature of the nations. The identification of them is more dependent upon facts than resemblance in sound.

The facts of the case are in a nutshell. It is testified that Tarshish supplied Tyre (the Phenice of profane writers with "silver, iron, lead, and tin." It is demonstrated that these supplies came from Baratanee (the isles of tin) softened in the course of ages into Britain. The conclusion follows that the Bible Tarshish is Britain.

The conclusion is made certain by the position of Britain. Tarshish is described as "the merchants of Tarshish and all the young lions thereof." Britain is the mercantile power of the world; she is to the modern world what Tyre, her ancestor, was to the ancient world. Again, Tarshish in the latter day is described as the possessor of ships: "the ships of Tarshish," Isa. ii. 16; and behold, Britain has more ships than all the other nations put together. "The young lions thereof" agrees with the heraldry of the British Power. "The ships of Tarshish" is another phrase by which she is characterized in Isaiah lx. 9, in connection with the time of Israel's restoration—a phrase applicable to Britain alone as a characteristic description; for she rules the seas, and her ships outnumber those of all other nations put together. Some have broached the idea that Tarshish was the ancient Tartessus in Spain (the modern Cadiz); but there is little to favor that idea beyond a superficial resemblance in the name, while there is the fact that Tartessus was made use of as a port of call by the ships trading between the tin islands and Tyre. The ancient Tartessus has disappeared from the historic arena, while the song of the tin islands ("Rule Britannia,") is heard throughout the world.

"Sheba and Dedan (districts in Southern Arabia, anciently so called, indirectly subject to the British Crown), and the merchants of Tarshish and the young lions thereof," is, without doubt, the prophetic description of the wide-shadowing power of Britain in the latter days, whence it follows that Britain is the latter-day protector of the Jews against the Russo-European attempt that will be made (for political reasons) to take possession of their flourishing colony to be established in the land of Israel.—*R. Roberts.*

## THE CALIPH AND THE KHEDIVE.

CONSTANTINOPLE, Aug. 21, '82.

The struggle which has just commenced in Egypt, and which promises to give the English very much trouble, naturally engrosses all public attention, and withdraws the view of the public from the more serious question which underlies it, and which is the upheaval of Islamism throughout the Moslem world. This upheaval of Islamism is one of grave danger for Christendom, and it would be well that the beginning of it should be looked to steadily and seriously by politicians. So long as the Sultans were prosperous, their rule, as I can prove historically, was not fanatical. They tolerated the Christian doctrines; they permitted Christian churches to exist; they permitted the imprint of translations of the Pentateuch, the Psalms, and the Gospels of which many copies exist in Turkish, in their libraries. In fact, they regarded those whom they call "the people of a book" as co-religionaries of their own. They said there were but three people who had "a book"—to-wit, the Jews, the Christians, and themselves; and it was probably owing to their both springing from the same family of colonists—the distinct direction of their great legislator, that they were always to show consideration for the people who had "a book." For very many years this injunction of Mahomet was observed. The Jews were, and still are, not merely tolerated, but protected. We had an instance the other day in which the Sultan showed marked favor to the hailing dew in Constantinople. To the Christians for many years a perfect toleration has been shown, but of late there has been a retrievement, and, unfortunately, it seems that currents of fanaticism are flowing in towards the centre. It will be well, therefore, to consider the real issue of the case between the Caliph and the Khedive, and to look a little more closely into this Islamistic sur-excitation which has risen up amongst us.

Probably not many people are aware that, in the real sense and meaning of the word, there has been no Caliph since the death of Ali, who was the son-in-law of the Prophet. There have been so-called Caliphs of Bagdad, and so-called Caliphs of Damascus, and so-called Caliphs of Egypt: but all these so-called Caliphs held the Caliphate by virtue of their possession of the sacred cities in the Hedjaz, and when, by right of that possession, they had come to be regarded as lawful holders of the Caliphate, they were exposed to attacks from any other Mahometan invader. The Ottoman Sultans did not obtain the Caliphate until the beginning of the sixteenth century, when Sultan Selim conquered Egypt and the holy cities: and since then they have not been able to hold it continuously. In fact, at the commencement of the present century the Caliphate was restored to the Sultans solely by the energetic vigor of Mehemet Ali, who was commissioned by Sultan Mahmoud to drive the Wahabees out of the holy cities of which they had taken possession. This exploit required some years for its completion, and it is on record that when it was completed Mehemet Ali conceived the bold idea of constituting himself Caliph, as possessor of the holy cities. The struggle lasted down to the year 1840, and might have lasted much longer, only that Lord Palmerston could not be persuaded that the Turks would ever be inclined to regard Mehemet Ali as a Caliph. It is probable, however, that if Mehemet Ali had been firmly planted in the possession of the sacred cities, he would have been regarded as Caliph throughout the Moslem world. It is known that Ismail Pasha, the late Khedive, was scheming for the same result, and that General Ignatieff encouraged him. Now the Sultan, Abdul Hamid the II., who, if he be not a very brilliant man, is a man of firm will and strong religious opinions, has put his foot down on the question of revival. He has had many inducements to this course. His Moslem subjects generally have become determined revivalists. They have no special hostility to the Christians, but they intend to defend their own interests, which they consider to have been seriously menaced by the events of the last few years. The gradual retrenchment of the confines of Turkey has greatly disgusted them, although they submitted to it gloomily for a while. But the action of France in Algeria and Tunis, the action of Russia in Turkestan, and the action of England in Afghanistan have led the ecclesiastic Moslems to suspect, Europeans of a settled plot against Islam.

Under these circumstances it is natural, and it is no secret, that the Sultan has planned to put himself at the head of a Pan-Islamistic confederation. This is natural, because he has to fight, not merely for his position as Sultan, but for his position as Commander of the Faithful, which would be seriously imperilled if he did not assert it. There is no doubt entertained here that he has all along encouraged Arabi Pasha, for three reasons—first, that the family of the Khedive have, from the first, usurped of their founder, been endeavoring to obtain possession of the Caliphate; secondly, because, thanks to the existence of European control in Egypt, that country has ceased to be a milch cow to the Porte, and nominally because the control which the Palace was supposed to have over Egypt has failed out of existence. It is not wonderful; it is not unnatural, that a despotic sovereign like the Sultan, hoarded in his own den like the Douglas in his hall," should take up arms in his own defence and lay stoutly about him. That he puts these arms into the hands of Arabi Pasha is merely a characteristic of Oriental duplicity. You may be sure that in all the protestations of the Sultan and in all the actions of Arabi the voice is Jacob's voice, but the hands are the hands of Esau. You may be certain, also, that there is a strong Moslem revival going on throughout the East. Even in Constantinople, which is by no means fanatical city, there is a considerable excitement amongst the Ulemas, which is encouraged by the Sultan, who attends to all his religious duties with regularity, and even with splendor shows himself in public in a manner which has been strange to him for several years; gives *pours et cierges* to the troops with a lavish hand, and invites the young military cadets to his evening meal, and tips them handsomely. It seems to me that no reasonable being can take exception to the action of the Sultan in thus carrying out the feeling of his Mahometan subjects. In fact it is with the Caliphate a matter of life and death, and England will have a very tough nut to crack before the Caliphate is conquered.

Of this there can be little doubt, that the boasted civilization of Egypt has been merely a thin veneer, which has been stripped off by the first blast of adversity. The English Government now talks of relieving the Egyptian people from oppression and tyranny. Probably Arabi Pasha would say that that is also his object, and that he desires to relieve the Egyptian people from the enormous pressure of taxation to which they are subjected. Egypt is very much like Turkey—both countries live upon their debts. But the people in both countries have begun to get rather tired of the distinction which their Governments have acquired at their expense. In Egypt the financial difficulty is really at the bottom of the whole question. European control has suspended backsheesh. The same control has prevented plunder in the customs, and in other departments of the state; and what is more, it has prevented the remittance of donations to the Porte and the Palaces in Constantinople. I do not mean to say that the authorities in Constantinople would desire to relax the burdens of the Egyptians, but they wish these burdens to be maintained for their own benefit. I was talking only the other day with three very leading Christians in Constantinople, and they were all indignant that the English should interfere in the affairs of Egypt. They said that such interference would upset every kind of business," by which they meant that the business of Galata would be damaged. Now, it is conceivable that Arabi Pasha and his adherents do not care much about the business of Galata, and on the whole I am inclined to concur with them.

But besides the financial difficulty there is, as I have said, the religious difficulty, which is likely to be very serious. Fanaticism in Africa has always been rampant. For instance, it enabled Abd-el-Kadi to hold his own against the French for nearly twenty years; and it still yet gives the French trouble in Tunis and on the outskirts of that province. The Sultan, therefore, has in his hand a very strong card to play, and apparently he means to play it. I will not hazard a prediction in this letter as to the result of the present struggle, but I feel certain that the Sultan will keep his hold diplomatically on the Caliphate as long as circumstances permit, and that when diplomacy fails him, his people will not allow him to relax his hold without a fight. Europe must be prepared for this result. With regard to the Khedivate, I should be disposed to hazard a stronger opinion. The founder of the family was merely a Macedonian adventurer of low lineage, and, after he once attained distinction, was just as much of a rebel as Arabi Pasha. He and his descendants, with the exception, perhaps, of the present Khedive, have plundered their Egyptian subjects from the foundation of the Khedivate until the present time, and I must confess that I shall not regard the downfall of the dynasty as a world-wide calamity. The dynasty is effete, and although the present Khedive is well meaning, he is evidently weak.

There has already been an omen of the downfall of the dynasty. On the day after the pillage of Alexandria, a party of Englishmen went out from one of the ships and traversed the town until they reached the Place Mehemet Ali. Here, in what had been the most brilliant quarter of the city, were strewn in hopeless confusion the tinsels and the gewgaws of the sham European civilization which Mehemet Ali and his successors had endeavored to create. The Arabs, like mere monkeys, had wasted and spoiled everything, and had not attempted to carry away one hundredth part of their plunder. And in the midst of the debris, surrounded by a lurid column of smoke, the equestrian statue of Mehemet Ali towered over the scene of desolation. I confess that, when I think of this relic, I seem to see the statue of the old warrior coming down from his horse, like the statue in Don Juan, and saying to his descendants, "Give me your hands, it is time for our race to finish." There can be no doubt whatever that the present Sultan has been endeavoring very naturally to bring about the destruction of the Khedivate and the instauration of a united Islamism. Some months ago he took a step to which no particular significance was attached at the time, but which, if it be read by the light of recent events, is full of importance. He procured the consent of the sheikhs of the holy cities to the displayal of the Ottoman flag on the mosques and citadels of Mecca and Medina, together with the banner of the Prophet. Very little European attention was called to this act at the time, and I myself did not then attach the importance to it that I do now; but the Turkish newspapers did attach particular importance to it, and were as good as to entitle Abdul Hamid "Ghazi"—that is, the Conqueror, as if he had achieved a great success. There is no doubt whatever, if we read events by the light of the present, that the Sultan was even then bent on his Pan-Islamistic scheme; and, with a man of his determined will, this is significant.

There are one or two other matters which, though not of great importance, still have some significance. For instance, there has been a determined assault on Greek publishers in Constantinople, who were supposed—probably with some truth—to be putting forth books opposed to the doctrines of Mahometanism. There has also been an equally determined assault upon the Armenian publishers, who had been putting forth photographs of the old Armenian Kings. Now, the Armenians are not by any means religiously fanatical, and would not, as regards religion give the Sultan any trouble; but they have their national ambitions, and they covet their political resurrection. The Greeks, on the other hand, are religious fanatics of the first class, and will unquestionably fight either against the Moslems or against their fellow-Christians for their own land. The Sultan's great chance is, as it always has been, that he may divide his foes. If he does not divide them, my impression is that the doom of Turkey is settled.—*The Scotsman, Wednesday, Aug. 30, 1882.*


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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

COMING AGE—ITS PROXIMITY. No. 122.

The Great City. Its Name. Marks of Identity with the Great Mystic Babylon Further Investigated. Are the Harlot, Mystic Babylon, and the Image, Identical with Papal Rome? Was Papal Rome (the Great City, which Reigneth Over the Kings of the Earth) a Literal City? Its Boundaries. Its Parts or Wards. When was Papal Rome Divided into Ten Wards?

J. P. WERTHEE.

To ascertain the name of "the great city" of Rev. xi. 8, is a very interesting problem, since it is one of the keys to a proper interpretation of the Apocalypse. For this reason we have not been willing to pass it without a full investigation of all the elements connected with the subject. Some say that the name of the city is Jerusalem of the 70th prophetic week of Daniel. Against that theory we have presented five objections. Concluding our negative argument, we entered upon the affirmative problem—what is the name of the city? Does the Apocalypse give data sufficient to solve the problem? We affirmed that it did; and that the interpreting angel has truly defined its name in Rev. xvii. 18—"The great city (ἡ μεγάλη ἡ ἔχουσα) which reigneth over the kings of the earth." That city is given in explanation of two symbols—the harlot, verse 3; and Mystic Babylon, verse 5. The woman had a sign upon her forehead, which read, "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." This woman's mystic, or symbolic name is *Babylon*; she is literally "the great city." The complex symbol, the woman upon the scarlet wild beast is one of the most distinctly outlined, clearly defined, and most expressive of the Bible symbols. The interpreting angel has explained each member of the complex symbol separately and in such language as to give no room to doubt his meaning. The wild beast is a symbol of a body of rulers, a family of nations, the fourth monarchy of Dan. vii., with its national group of ten horns (nations), and its little horn (central kingdom of Italy, the seventh head with the ten) and its ecclesiastical elements, viz., "eyes and mouth." The woman (says the angel) which thou sawest (verses 3–7) is the great city (ecclesiastical rulers—priesthood; first Pagan, then Papal), which reigneth over the kings (civil rulers, denoted by the beast with his heads and horns) of the earth, or Roman world.

Civil and ecclesiastical rulers symbolized by the beast with his heads and horns, and by a woman and Babylon, are kept distinct in the angel's interpretation; their relationship being expressed by "sitteth upon many waters;" "sit upon a scarlet colored beast;" and "reigneth over the kings of the earth." The great city is, therefore, an ecclesiastical corporation; one that did rule over a great family of nations. This is certain. Bagster says, "Doubtless the church of Rome, as she sits (did sit) upon, or rules over the beast, which is the Latin empire, or the temporal power by which she is (was) sustained." The angel's explanation of the beast and his family, and of its rider, can not be misinterpreted. The two classes of symbols: those that represent civil and ecclesiastical bodies are so distinct in the angel's mind that they should never be confounded. The symbolic woman is as distinct from the symbolic beast that she rides and controls, as a literal woman is distinct from the animal she rides; so is the harlot distinct from the waters on which she is seated; so, also, is the image distinct from the beast of which it is the image. The altar and the throne are distinct, though the altar may rule the throne. An hierarchy is distinct from civil dynasties. These terms are, in their nature, distinct. Let no man confound them, if he desires to be a reliable and accurate expounder of symbolic Scriptures.

In solving the problem relative to the name of the great city, we have considered all the given data except two: (1.) the division of the city into ten parts, or wards; (2.) the expression, "Where their Lord was crucified." To make these points clearly understood is a work of some magnitude, and quite essential to our subject. We have already defined the term *city*. Is Papal Rome, or the Roman church, a city? That a church is a city, is sustained by Divine authority. On this point we wrote when ascertaining the name of "the holy city" of Rev. xi. 2. Further illustrations will now be given. We propose to free the term city from its common errors. To every term there is a chief thought, and its accessories. To decide which is chief is the essential point. The visible inanimate structure is usually made the chief thought. The mind's eye sees and paints the picture of vision only, and calls it the master thought. What, then, is truly and properly, the city? The living corporation. Its space of ground is not the chief; nor are the buildings; nor yet is the system of government; these are accessories, but not the chief thought, though they take the same name. The name continues, yet the name is not the vital agent. Neither does it increase nor diminish. It is simply a term to designate the actor. The same may be said of government, location, buildings. Persons, associated for any object, require a place, a building, laws and a name; but not" or the name, nor the government, the place, nor yet the house, can be called the living acting agent—the chief thought, but each is an accessory, all may be included in the chief idea, or in its accessories. A few examples will better illustrate our meaning.

*a.* London—is a simple term, the name of a complex thought. The term has a chief, and a cabinet of subordinates. We see a living, moving mass of four millions of beings; an immense swarm, in all possible positions, and filling every sphere of human action: dwellers in huts, mansions, and palaces; located on a river (Thames), the seat of a municipal and national government. The corporate body, under its proper officiaries, is the chief thought; the others are its accessories.

*b.* Babylon (literal)—is another simple term, the name, also, of a complex thought. Here is a chief thought, and its group of subordinates. Our attention is directed to the chief; when perusing ancient history, such as Thucydides, or Herodotus, one chief thought demands attention, a mass of human beings, under a regal head, with a court of subordinates; a supreme despot in a splendid palace, surrounded with hanging gardens; buildings in the midst of smiling parks, its location on both sides of the Euphrates; holding in bondage many thousands of God's people: a corporate body, exercising civil and ecclesiastical domination. The name of this corporate body is great Babylon. It gave its name also to the empire—city and empire of Babylon.

*(c)* Babylon (symbolic).—In the Apocalypse the term Babylon suggests quite another class of associated thoughts. In the angel's description of symbolic Babylon, we have one chief thought, a living corporation, with its family of accessories; so intimately resembling literal Babylon and its family that it has the same name, only with such marked terms of distinction as this, "Mystery," by which John was given to understand that the great city which occupied his vision, was a symbolic city. That he was to understand what he saw to be an ecclesiastical corporation, is clear from such expressions as "woman on the beast," "woman, or city on the waters," and "Image to the beast." Since the symbols are distinct, the agents symbolized are distinct also. Let us, therefore, keep them distinct.

*(d)* Rome.—Here we have the name of another complex thought. Rome has always been the name of the chief seat of an ecclesiastical empire; a hierarchy, or corporation of priests; a priestly empire; it being under the Pagan priesthood about eleven centuries; and controlled by the Papal hierarchy 1260 years. This hierarchy, or corporation of priests, is the chief thought, which is the centre of a numerous family of accessory thoughts. In common language Rome is called Pagan and Papal according to the name of its governing priesthood.

The name at first included one corporation only, viz, that on the Tiber. Afterward it was given to the empire. Paul claimed to be a citizen of Rome before he had ever seen it. Paul asks "Is it lawful for you to scourge a man that is a Roman?" Chief captain, "Tell me, art thou a Roman?" Paul answered, "Yea." In the Apocalypse, which hierarchy is intended, Pagan or Papal? The Papal hierarchy is chiefly intended, though the Pagan is not wholly excluded. On ancient medals the symbol of Pagan Rome is a woman sitting on a lion. Papal Rome, as seen in the Apocalypse is symbolized by a woman sitting on a scarlet beast. The civil power of each is evidently the same. The complex symbol represents civil and ecclesiastical corporation; the civil being subordinate. This Divine symbol of Rome (a mounted hierarchy) should be kept constantly before the reader in his investigation of the harlot city of the Apocalypse. Under Pagan Rome, the altar and the throne, the altar (through the gods) being supreme, the emperor being the "Pontifex-Maximus." Under Papal Rome, the altar (church) and the throne (state) were distinct, the altar commanding.

The complex symbol of the woman on the beast presents the woman as the governing power, the horns aiding the beast to carry the harlot: power to carry vested in the beast and his horns; power to control vested in the woman. Who can read the history of the Papacy without seeing the Divine origin of the symbol? It presents the true relationship of the civil and ecclesiastical powers of Papal Rome. Is Papal Rome the Apocalyptic Babylon? Such was the view of the Roman clergy. The word "Babylon" was on the Pope's mitre till noticed by the Protestants. In the Pagan church this persecution of Christians could have excited no wonder, but when the woman, drunken with the blood of saints, professes herself to be a corporate body of saints, it was necessary that the interpreting angel should explain to John this extraordinary "mystery," the mystery of the woman and the beast that carried her, and the horns that aided the beast to carry the apostate harlot.

Papal Rome as explained by the symbol woman on a scarlet wild beast, with seven heads and ten horns, since the woman is the symbol of a church, and the beast is the symbol of a state or empire, and the mounted or riding position represents control, the chief thought is a compound of the three elements, woman, beast and government; church and state, and the church controlling the state; altar ruling the throne; this triune thought can be very distinctly seen in the symbol. The elements of this complex vision will not suit any other power than Papal Rome.

It is said (Rev. xi. 13,) "The same hour was there a great earthquake, and the tenth part of the city fell." This division of "the city the great" into ten parts is peculiar to Papal Rome. The Western or Roman empire was divided into ten kingdoms denoted by the ten horns. These, with the beast, were under the control of the Papal hierarchy, or the great city; hence the Roman world under Papal supremacy is called a city from its dominating power, the Papal hierarchy, which, by the interpreting angel, is called a city. Rev. xvii. 18. This division conclusively fixes the name of the city. It is Rome, Papal, the harlot, the mystic Babylon, and not Jerusalem. In solving this problem as to the name of the great city, it now remains that we explain the expression, "Where also their Lord was crucified." The great city, spiritually (figuratively) is called Sodom and Egypt, and it is added, "Where also their Lord was crucified." If Christ had been literally crucified in Jerusalem, the interpretation that requires Jerusalem to be inserted after Egypt involves unanswerable objections; for then the sentence fully expressed would read as follows, "Which is spiritually called Sodom, and which is spiritually called Egypt, and which is spiritually called Jerusalem, (a which (spiritual Jerusalem) their Lord was crucified." Not in literal Jerusalem, for that is not the Jerusalem here to be substituted or supplied, and we have already shown that Christ was not crucified in Jerusalem.

We read the verse which is symbolically called Sodom and Egypt, and is the mystic city in which their Lord was (spiritually) crucified, for the act expressed by crucified must be understood in the same sense as the words Sodom and Egypt.

### THE RUSSIAN HEBREWS.

Although there is a suspension in carrying into execution of the decree in Russia, some writers assert that it is only temporary, caused by the displacement of Ignatieff by Tolstoi in the Russian government and that the popular feeling in the country, as native and hostile to the Israelites as ever, will exhibit itself in a renewal of the persecutions the first time an occasion offers. The persecuted race themselves have no faith in the permanence of the present truce: they are in constant apprehension of a new outbreak, and are undecided only in what direction to seek an asylum. It is admitted that the Hebrew immigration to the United States was a mistake. The unhappy immigrants did not suit us, and our habits did not suit them. Even the American Hebrews were not found congenial to the new comers, for the American Hebrews are liberal and new-fashioned in their ideas, while the Russian Hebrews are of strict and unyielding orthodoxy—and between the two schools there is almost as wide a difference as between a liberal Hebrew and a Christian. For these reasons a great many of the Russian immigrants have returned to Europe, and others will follow. It is estimated that there are 3,000,000 Jews in Russia, Roumania and Turkey, who, exposed to popular outbreaks, are beginning to look towards Palestine, their ancient land, as the place where they must ultimately find a refuge. A movement in that direction was attempted a year ago, but was thwarted at the outset by the Turkish Government, which looked with alarm upon an immigration that threatened to place Jerusalem and Palestine in the hands of their ancient owners. Nevertheless letters from Constantinople assert that the orthodox Hebrews of Roumania, Russia and other parts of Eastern Europe continue to look in that direction and to hope that, through the efforts of England and France and the results of the Egyptian war, the policy of the Porte in its Asiatic possessions will be sufficiently liberalized to permit their settlement in Syria and Palestine. It is true there is little or no trade in these countries at present, and the Russian Hebrews are not accustomed to agriculture. But the East is becoming every day a centre of interest and it is not improbable that the war in Egypt will prove to be only the beginning of new and important events which will transform that quarter of the world and perhaps make it the home of an active and busy population."

The above extract from the St. Louis *Republican*, is significant. It is a hint of a great transaction now on the eve of commencement, and almost certain to be carried forward—in accordance with God's purpose from the ages. We have simply to know and understand that the time is arriving, the beginning of a fulness of time—when the land of Abraham and David, the land of Israel, is to be re-inhabited by the ancient race. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Grecia, and made thee as the sword of a mighty man; and the Lord shall be seen over them, and his arrow shall go forth as the lightning, and the Lord God shall blow the trumpet and shall go with whirlwinds of the south." There are times of great expectation. Such is the present. Still, let us maintain a becoming gravity and calmness. It is not likely to be the duty of every one who loves Jerusalem, and believes the prophets, to cross the ocean and go there. Great wisdom is necessary, as well as zeal and anticipation, and assurance of the magnitude and majesty of events. Let us wait on God, and do nothing rashly.

Jerusalem is yet to be made a "burdensome stone for all people." A grand gathering of envious and hostile powers is prophesied. They will be overthrown, and Zion will then arise and shine. Grand events are apparently imminent—but let no one move into a new and peculiar and responsible place before he is called. The wisdom of moderation and discretion, is as important as energy, helpfulness and enthusiasm.

I trust the Jews in America, who have somewhat departed from the faith of their own fathers, and who sink with unbelief in Christ, great numbers seeking the selfish and glorious promises of their own projects, will be led to see their error. There is at opportunity and necessity for a work of conversion and reconstruction and corrected understandings among the Americanized Jews. They will be compelled to recognize their own great misapprehension and declension from the grand forecasts which spirit and promise of the seers who so long ago prophesied of these days. What a darkness! But let us not despair of their recovery.

The times are new and portentous, but we may well be strongly stayed in God. The temptation may assail some, to unwise or precipitate action. We are not to go where duty does not call us, while again, we are to be ready to obey instantly the mandate of duty, and the manifested pleasure of our Captain. We are not to cease from our daily and necessary industries, neither are we to be so engrossed by them as to be careless, or helpless or useless in relation to the great possibilities and current evolutions of the weeks and months which have begun. England has conquered Egypt, it certainly does so appear. Will she not possess Palestine? Who can reasonably doubt it? And yet—it is a matter of some difficulty—hard for human—but easy for Divine management and achievement. With his unicorn horns, Joseph shall push the people together to the ends of the earth." "They of Ephraim shall be like a mighty man." Wonderful, wonderful opulence and grandeur of prophecies—which are as unconditional and impossible of failure as the sun's own rising and setting! Aye—they are like Diamonds in a kind of new ark of the covenant—treasures of plenty and power. Let the Lord do as he will—and call his own people, and order his own work, with great wisdom and infallible precision and assurance of operation and execution. He will do it, and may we joyfully realize and exclaim that his mercy endureth for ever.

C. COLCHESTER.

### THE DELIVERANCE OF THE CREATION.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain until now. And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 18–23.

A friend asks to be informed as to the meaning of verse 21, in the passage here quoted. I beg to submit the following for the consideration of him and others who may feel an interest in the subject. "Because the creature itself also shall be delivered from the bondage or corruption into the glorious liberty of the children of God." Rom. viii. 21.

The meaning is obscured by the defective translation of the phrase rendered "the glorious liberty," and also the ambiguity of another rendered "the whole creation." The first is, literally, the liberty of the glory; two nouns—not an adjective and a noun—being employed by the apostle. The construction is identical with, and in beautiful antithesis to the phrase "the bondage of the corruption," with which it stands connected in the sentence. The deliverance of the creature is therefore from "bondage" to "liberty;" not the liberty of the sons of God, however, but a liberty in some way related to the glory of the sons of God.

"The whole creation" or "creature," is an expression capable of wide application; so much so, that John Wesley extended it to the lower animals, and based upon this passage their resurrection of the dead. Others have embraced in it the inanimate creation; while others have sought to limit it to believers in Christ. Paul, however, uses this very phrase in Col. i. 23 to denote the human race: for he says, the gospel had been "preached to every creature under heaven." And there he strictly followed the Master who, in his commission to his apostles, sent them to preach the gospel to every "creature," Mark xvi. 15. The Greek words rendered "every creature" in these passages are the same as those in Rom. viii. 22 rendered "the whole creation." And if this application of it can be reconciled with the apostle's use of the phrase in Rom. viii., I think it should be preferred.

It cries, "the whole creation" can not refer to inanimate objects, because the apostle speaks of it as "groaning and travailing in pain," or to the brute creation, because he represents it as having earnest expectation.

Presuming that these reasons are sufficient warrant for restricting "the whole creation" to the human race, we shall now inquire how this application of it suits the bearing of the whole passage.

Observe, then, that the glory spoken of in vers. 21 is the exclusive privilege of "the sons of God." The privilege to be conferred on "the creature" is not "the glory," but "the liberty of the glory;" neither is the evil from which "the creature" is to be delivered "the corruption," but "the bondage of the corruption." If this is correct, it shows a clear distinction between "the creature" and "the sons of God," both as to present state and character, and as to future position and privilege. The one inherits glory; the other is delivered from bondage into liberty.

But does not Paul in verse 23 teach that "the whole creation" is destined to enjoy the identical privileges of the sons of God, when he says, "And not only they, but ourselves also, who have the first fruits of the Spirit.... groan within ourselves waiting for the adoption—the redemption of our body?" The word "they," however, is in italics, showing that it is not in the Greek. The proper supplement is the word *so*—and not only so; that is, And not only does the whole creation groan and travail for this liberty, which we know God has connected with the glory to be revealed in us: but we ourselves groan within ourselves, waiting for that which God has specially promised to us, namely, the redemption of our body. The similarity here predicated of both classes is that of desiring some prospective good, while the nature of that good is totally different in the two cases.

Again, it might be thought that identity of future privilege is indicated in verse 19—"The earnest expectation of the creature waiteth for the manifestation of the sons of God." But here, again, the language is quite consistent with the distinction I am pointing out: because the liberty to be enjoyed by the creature is not only at the same time that the manifestation takes place, but is dependent upon it. Besides, they are not said to wait for their manifestation as the sons of God, but simply to wait for that manifestation. It is not even certain, from the language employed, that the creature has any thing beyond a vague (though earnest) expectation of a better condition; for it is highly probable, from the scope of the whole passage, that the apostle supplies from his own knowledge the event which shall terminate the waiting of the creature. That event he knew to be the manifestation of the sons of God. However ignorant the creature might be as to the means of its amelioration, the apostle was at no loss for a solution of the problem. He knew that the blessedness of the nations promised to Abraham should be realized through him and his one seed, the Christ. He knew that the sons of God, raised from the dead, incorruptible and glorified, shall be kings and priests to God, and shall reign with Christ over Israel and the nations of the earth. "The whole creation," then placed under those sons of God, shall be delivered from the oppression and misrule, that bondage of the corruption, to which corrupt human nature, in its individual and governmental relations has so long subjected it. The peoples shall enjoy the work of their hands. The proclamation of liberty to the captives and the opening of the prison doors to them that are bound, shall, in this "acceptable year of the Lord," have become the welcome reality, to earth's remotest bound. Ages of "earnest expectation" of what philanthropists and poets have styled "the good time coming" shall have reached fruition, and the glad tidings preached to Abraham, "in thee shall all nations of the earth be blessed" shall then be rejoiced. And not only so, but a deliverance from sin and death shall be attainable to countless which former ages never dreamed of, for as regards Israel, "they shall not teach every man his neighbor, saying, Know the Lord; for all shall know him, from the least of them unto the greatest." And "all the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him." "For the kingdom is the Lord's: and he is the governor among the nations."

J. Cumming.

## Selections.

Mohammed Sanoussi—The Long Armed and Invisible Prophet in Africa.

During the progress of the Egyptian struggle frequent references were made to the Long armed Prophet. The following narrative will explain those references.

Mohammedan writers say that the year 1200 of the Hegira is to be marked by events of transcendent importance to the future of Islam. It will commence on the 12th of November next, only six weeks hence, but its events follow each other now-a-days in rapid succession, we shall probably know much more than we do now of the issue of enterprises headed by the two Mahdis, each of who presents himself as the expected deliverer of faithful Mohammedans.

THE FATHER OF MOHAMMED SENOUSSI.

It is now half a century since El Senoussi, the Elder, an influential Marabout, or religious devotee, retired to Fez, and after a short residence there went on a pilgrimage to Mecca, travelling by way of Algeria, Tunis, Tripoli, and Egypt. In Mecca he received, if not fanatical inspiration, a wonderful increase of devotion to the cause of Islam. He brought it with him to Egypt, and demonstrated it by establishing in Alexandria a Zaouia, or Convent-Sanctuary, where enthusiasts, like himself, might gather and be prepared for work. Consecrated to a religious revival, Senoussi called for a return to the old faith of Mahomet, and denounced the present friendship for and contact with Christians. In his vehement condemnation he included the Sultan himself as having long displayed dangerous European sympathies.

Such success attended his labors as to draw upon him the notice and subsequently the restraining action of the Egyptian Government. Alarmed at the extension of his influence, they resolved to arrest him, but he evaded them and escaped to the Libyan desert. There he repeated the course pursued at Alexandria, establishing another and a large central Convent-Sanctuary. As men accepted him and his views he made them into missionaries, and they went forth teaching, making converts, and planting Zaouias.

SIX LIVES MIGHT AVAIL.

At his death in 1859 his son entered into his work and assumed his place. He has carried on the one and held the other to this day, claiming and using the title of El Mahdi. He has at least one physical peculiarity which Mohammedan prophecy declared should be possessed by the true deliverer. Mr. Rhind quotes the prediction, that on the first day of the month of Moharram, in the year 1300, and in the 40th year of his age, will appear the Messiah of Islam, whose father's name shall be Mohammed, one of whose arms shall be of extraordinary length." Mohammed Senoussi's right arm is so long that it will reach to his knee.

A Moslem prophecy affirms that the Messiah of Islam will be invisible for some time prior to his final showing of himself. Senoussi now refuses to see even his most trusted followers. When he goes abroad on horseback a canopy is carried over and around him, so as to prevent him from being seen. Of late years the Mahdi has become as influential in the political as he is in the religious world. His emissaries boast that he can command an Arab army of unprecedented numerical strength, and he has accumulated at his Zaouia vast stores of arms and ammunition. The plans and movements of the Mahdi are being anxiously observed by the Turkish Government. He has hitherto refused to recognize the Sultan as the Caliph, and it is reasonably concluded that he means to usurp the Arab power in his own person.—*Toronto Globe.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 4, 1882.


Our contributors must be patient. To some deferred articles we give place this week. We propose to give others soon. Please not to overdo the matter on subjects of difference. Our subscribers are much better pleased with practical and prophetical articles than with controversy.

By the blessing of God, and the kind help of friends at home and abroad, who are now contributing to our columns, we have finally attained the position where we feel that we can make THE RESTITUTION a paper of interest and instruction to all its readers and patrons. With scarcely an exception, our old friends still stand by us and new helpers are filling up our ranks. Let all lovers of our paper pray for the editor.

FINANCIALLY we are still dependent upon some extra aid. We find this is the case with most papers heralding the coming of Messiah and the kingdom of God. If our friends will help swell the numbers on our list of subscribers, the paper would soon become self-sustaining with rigid economy in publication expenses, and very small pay for editorial services. We remember, however, that sacrifice to a greater or less extent, is God's order—and he has promised a rich reward.

IN our present number we insert a part of a communication sent by Mrs. Davis from Jerusalem to the Editor of the *Age to Come Herald*, by whom the proof columns were kindly forwarded to us to secure an early insertion in THE RESTITUTION. We also publish a letter direct from her, which will be in type within a month from its date at Jerusalem. From this our friends will be glad to learn that she intends to write more for our paper soon. We hope she will favor us with frequent communications, as we can use more in our weekly issue than appears in the monthly numbers of the *Herald*. We are glad indeed to learn that THE RESTITUTION interests readers in that city, that is associated with the history of God's wonderful doings in the past, and that is now the center round which the great events in our world's history are so magnificently revolving. In allusion to financial matters, we are glad to say that we have forwarded for Mrs. Davis from this office $55.05 and have on hand $8.20, which we will send soon. In addition to this, which is designed for her personal benefit, some of our kind brethren in Illinois have raised $125—to be used by her for the suffering Jews that persecution is driving home from the lands of their exile. So that our solicitation for a little help has so far resulted in gathering $188.25 for her and suffering Israel; for which we sincerely thank God. Inclosed in her letter to us was a sample of about twenty varieties of flowers, worked into an ornamental group, and placed in a cup most tastefully woven from the delicate grass-leaves of that sacred locality; and all pressed compactly on to a card. What is certainly remarkable, the flowers most surprisingly retain their lovely natural hues. To manipulate a bouquet so perfect from delicate blossoms, and place them so artistically in a vase braided from ribboned spires of nature's green that grew in Salem's fields, is sufficient to demonstrate that Sister Davis is a woman of extraordinary good taste. She is evidently an amateur artist. It is with emotions of delight that we look upon the floral picture that now lies before us—a picture that nature has colored with tintings of transcendent beauty, greeting our admiring gaze in its well-arranged loveliness. Beautiful blossoms, we exclaim; gathered from fields once trodden by the feet of our adorable Redeemer. This association alone makes them seem like flowers gathered from Paradise. Many thanks to Sister Davis for these blooms from Immanuel's land.

So far as the results of the war in Egypt are concerned, our own opinion is, that England has gone into the land of the Nile to stay. By the failure of the Great Powers to take any part in the conflict, or to arrange anything through diplomacy in a Conference of Nations, they have left the settlement of the whole matter to the Sultan, the Khedive, and England. and so long as the rights of nations are maintained in the neutrality of the Suez Canal, they have no grounds to interfere in the final settlement, nor to dictate upon what terms the Sublime Porte, his subordinate the Khedive and Great Britain shall conclude to re-arrange the government of Egypt. Of this we are quite certain, England is not going to let everything go adrift into the old channels of uncertainty and comparative anarchy; neither will she yield her present advantages without some remunerement for the costs of the war, and the damages that the most wanton barbarism inflicted upon the European population settled in Egypt's marts of trade. When the account of plunder and ruthless destruction is fully made out, and the price of blood so savagely shed without provocation, is added, the grand total will be a heavy bill. Payment either in real estate or in a first mortgage lien upon the rich lands of the country of the old Pharaohs, is the only way out for the Sultan and Khedive. In the race for supremacy in the Orient, England has now got the inside track, and she is shrewd enough to not recklessly surrender her advantages to any of her wily antagonists. The days of Islam's political supremacy are numbered, and the termination of her duration, assigned to her in prophecy as a world power, is just expiring. When her Crescent disappears behind the darkness of the night of destiny, Jacob's Morning Star will sparkle on the sweeter dawning of a brighter day. We are endeavoring to keep our readers fully informed on all the shifting phases of the Eastern Question. It is the theme of themes in our times.

## Selections.

### THE GREEK BOUNDARY SETTLED.

The controversy about the Greek frontier in Thessaly, which has caused the relations of the Governments interested to become extremely strained, and which, indeed, gave rise to some collisions between Greek and Turkish troops, has been abruptly settled by the unconditional surrender of the whole territory claimed by Greece. This action on the part of Abdul-Hamid is significant, when we recall the widely different attitude which he has heretofore maintained in regard to this matter, and when we remember that the Conference was about to reassemble for the nominal purpose of adjusting this very difficulty. It looks as if the Sultan, powerfully impressed with the results of the Egyptian campaign, had at last made up his mind to cast in his lot with England; for it is manifestly the interest of the latter power to deprive the Conference of any pretext for assembling at this time, when the Egyptian question would almost certainly be made a subject of discussion.

There is no doubt that legally the Greeks were right in this controversy, although it was natural enough that the Turks should interpose a good deal of passive resistence to the mutilation of their territory in favor of a State that had taken no part in the conflict whose outcome was determined by the treaty of Berlin. The stubborn opposition of the Porte was so far successful that the original cession recommended by the powers was materially curtailed by the Conference of 1881, both in Epirus and in Thessaly. The commission appointed for the purpose pushed the northern frontier of Greek Thessaly back from the Pierian plain on the north of Plantamanes, to the plain of the Peneios, which lies south of that point. It was stipulated however, that the new boundary should be only about two and a half miles south of Plantamanes, and that Karalik Dervend, a strategic position of considerable importance, should belong to Greece. In spite of the remonstrances of Turkey, which insisted that the line should be run at least a mile further to the southward, all the representatives of the powers ratified the limit which had been fixed by the commission. The Greeks accordingly proceeded to occupy the open country, but the Turkish garrison persisted in refusing to evacuate Karalik Dervend.

Such was the situation at the outbreak of the Egyptian troubles, and at that stage of the imbroglio, when it appeared certain that Turkey would intervene in the Nile land, and would thus find occupation for much of her military force, the Athens Government resolved to seize the opportunity of taking by main strength what the Conference had given them. The scheme was furthered by the fact that amid the changes caused by the contemplated expedition to Egypt, the Turkish garrison at Karalik Dervend had been temporarily withdrawn, and before it could be replaced some Greek troops took possession of the coveted position. Subsequently it was re-taken by the Turks, and a series of collisions occurred along the whole border, which at one time seemed certain to entail open war between the two countries. Such must have been the result had not the Athens Government been sharply reprimanded both by England and Germany, and given distinctly to understand that their attempt to aggravate the existing complications by an European war would not be tolerated. No doubt it was also intimated that patience on their part would be duly recompensed, and that the unanimous decision of the Conference in relation to the Thessalian boundary should ultimately be enforced.

But while it is plain that Germany and Great Britain were desirous of localising the Egyptian trouble, it is almost equally certain that Russia would have gladly witnessed a conflict between Greece and Turkey which would have led to commotions throughout the Balkan peninsula. There is reason to believe that the Athens Government was encouraged in its aggressive action by the Russian Foreign Office, and although Greece for the moment succumbed to the pressure of Germany and England, we observe that no sooner had Cairo been occupied, and the Egyptian question been thus brought nigh to solution, than the Russian ambassador at Constantinople, M. Nelidoff, demanded a new meeting of the Conference for the alleged purpose of arranging the Greek frontier controversy. It may be surmised, however, that M. Nelidoff had something else in contemplation besides the professed defence of Greek interests. From the beginning of the Conference the Russian representative has taken the lead in opposing the methods of dealing with the Egyptian problem suggested by Lord Dufferin and supported by the ambassadors of Germany and Austria. He it was who insisted that England should pledge herself to leave to the Conference the ultimate determinations of all questions relating to the government of Egypt—a pledge which Lord Dufferin evaded on the ground that the mandate of the Conference being given to the Porte, England was under no direct obligations to that body.

It is now manifest, probably, to M. Nelidoff that he overshot the mark when, in concert with the representatives of Italy, France, and Turkey, he refused to directly sanction the interposition of England in Egypt, but averred that Turkey alone was legally competent to act in the matter, and that the employment of British troops must be the subject of a private convention between the English Foreign Office and the Porte. England took him at his word, and proceeded to conquer Egypt without any direct authority from the powers; and if she also had the skill or the good fortune to perform the whole work before the Anglo-Turkish convention was concluded, there is nothing in that at which the Conference can take offence, provided Turkey is satisfied. Evidently the Porte has ratified the action of England after the fact, whereby it has been rendered just as legitimate as if it had been previously sanctioned. If a perfect understanding has not been privately reached between Abdul-Hamid and Lord Dufferin, it would have been the Sultan's cue to embarrass the English ambassador by favoring a reassembling of the Conference. But, as the latest telegrams from Constantinople inform us, he has ordered the immediate surrender of Karalik Dervend and of the whole disputed territory to Greece, thus anticipating the most unfavorable decision at which the Conference could possibly have arrived on the frontier question. The result was that the meeting of that body, called on Sunday, in compliance with M. Nelidoff's demand, found itself stripped of the pretext for its convocation, and was forthwith dissolved.

The final settlement of the Thessalian boundary has put an end for the present to the troubles between Greece and Turkey, and the action of the latter power throws light upon the policy she may henceforth be expected to follow in regard to Egypt. She will probably maintain that the adjustment of a scheme of government for the Nile land is a matter lying solely within the competence of the Sultan as suzerain, of his vassal the Khedive, and of England, their ally and agent—that it is, in other words, a matter with which the Continental powers have no concern. And if Lord Beaconsfield were Prime Minister instead of Mr. Gladstone, we should be disposed to give some credence to the rumor that Turkey, which is now in quite as bad financial straits as she was when she sold Cyprus, has offered to sell her rights of suzerainty over Egypt for a sum representing ten years' tribute capitalized. Such a transfer of feudal supremacy would furnish a neat solution of the Egyptian problem, for, while the Khedive would continue at the head of the civil administration, Great Britain would be able at any moment to intervene for his protection without owing any account of her proceedings to the other European powers. The Khedive, in short, would occupy precisely the same position as that now held by the vassal princes in India. But this would be virtually annexation, and it is extremely doubtful whether the Gladstone Ministry, trammelled as it is by old professions and protestations, will venture to take such a bold and conclusive step, no matter how much it may be commended by conveniences and simplicity.—*N. Y. Sun.*

Age to Come Herald.

### MRS. DAVIS AND HER MISSION.

Leaves from My Journal.

JERUSALEM, Aug. 8, 1882.

It is evening as I now commence my journal for today. I have had a very pleasant dinner party, and the friends have all gone. There were but six—Mr. and Mrs. Merrill; Mr. and Mrs. Floyd; Frank and Mrs. Brinton, his mother.

The little stove sent in one of the boxes did its part nobly. It bakes bread, puddings, and pies nicely. Plum puddings are a rarity here. How I wished the friends in Boston could have sat at my table with us, the same extension table I used for several years in Boston.

We seem to feel that our consul can, and will, protect our interests here. His salary, however, should be raised. I am sure his services will be appreciated. Will not our United States Government wake up to the importance of looking after the welfare of Americans in Palestine?

All is quiet now. The Egyptian war does not seem to make much impression upon the people. War will probably reach us some time. Well, let it come. "Peace on earth" will only be found on the other side of it. We welcome war for the sake of peace.

Aug. 9. I have had a good old-fashioned visit today from our dear friends, the Illinois colony. We had a real Yankee supper cooked with the little stove. Nice sweet biscuits are a rarity here. Also two Jews ate with us.

So here we are, some believing Jesus the carpenter, and son of a carpenter, to be the true Messiah; and others, with the veil still over their faces, disbelieving. Some of the two tribes, and some from the ten tribes—Judah and Israel—the two sticks of Ezek. xxxvii. coming together to make one stick, one nation, upon the mountains of Israel, when one King will be king to them all. They will not be united under one king believing differently, as religionists endeavor to patch up a union now with different views; but as they come into the unity of the faith in Christ, the two sticks become one in him. No one can for a moment believe the two houses of Israel will ever become one nation upon the mountains of Israel, only as they both embrace the true faith in Christ.

If our friends in America could realize how much they could do towards bringing about this great union, they would hasten to the field of labor. Here we do realize it; but I suppose there, judging from my own experience before I came here, they do not realize it. But let them come here and they will soon find themselves engaged in a work of which they never had, and never can have, any conception in America—the work of removing the veil from the Jew, and uniting the two houses of Israel in Christ.

[Mrs. Davis has struck the key-note here. There is no work which any portion of the human family can perform equal to laboring for the union of the two sticks of Ezek. xxxvii. When the nation was divided into two kingdoms, it was a dreadful inflictive punishment to Israel. "A house divided against itself cannot stand," and when the house of Israel was divided into two kingdoms they were both doomed to fall. There was no salvation for either house, except by their becoming united again. Nothing else could restore them; nothing else can save them now. There can be no millennium; there can be no Age-to-Come; there can be no second advent of Christ; there can be no kingdom of God set up; there can be no resurrection from the grave; there can be no pure Christianity; there can be no salvation of God's elect, unless the two houses of Israel, represented by these two sticks, become one nation, united in Christ, a pure, Christian nation, in the land of Palestine, upon the mountains of Israel. We despair of ever seeing anything better than we now have, if this union can not be effected. Everything hinges upon it. The sins of Solomon and of the whole nation caused the divison of the kingdom of Israel, which must be united again. Hence the Lord said to Jeroboam: "I will for this (for their sins) afflict the house of David, (by dividing the kingdom) but not for ever." 1 Kings xi. 39. This promise is the anchor; the affliction shall not be forever. But what will be the remedy? Christ. By cleansing them from all sinful propensities and writing the New Covenant in their hearts, they will become one in Christ. The affliction of the house of David, to which Christ belongs, by a division of the kingdom over which he is to reign, will not be for ever. The breach will be healed, but only as they become new creatures in Christ. The two kingdoms into which the nation was divided after the death of Solomon will be united again, not in the same sinful condition as when divided, but only as they become pure Christians of the house of Jacob, over which Christ is to reign for ever. The union of the two sticks by the circumcision of Christ, which is the putting off the body of the sins of the flesh, making the tribes of Israel of one heart and mind, perfectly united in Christ and purity, will be the setting up of the Kingdom of God, which is the kingdom of Israel, in the days of the present existing kingdoms into which the ancient Roman empire was divided. The declaration of Almighty God concerning the union of these two kingdoms of Israel illustrated by the two sticks, is irrevocable and immutable, as follows: "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land, and will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." Ezek. xxxvii. 21–23. If this will not satisfy the skeptic and theorist, let them remain in unbelief. It is too late, however, to call it in question, for the work has already commenced.]

I must still pray God to send people here of the right class from America. With their liberal advanced views they are better fitted to labor in Palestine perhaps than any others. A few thousand would soon find themselves in a growing Paradise; not only in respect to improvement in the land and buildings, but by the amalgamation and cohesion of different nationalities, and as a sequence, the growth of new ideas, both governmental and religious, and perhaps scientific likewise. This is the place, and the door is now opening for the birth of new ideas, a new regime and a new age.

We hear that the people are still being massacred in Egypt. Well, we do not seem to have any fears here, although we are in constant expectation that something dreadful may take place at any time. Perhaps one reason why we do not borrow trouble is that something new is attracting our attention all the time, which gives us an assurance that God is beginning to show favor to this land. The clouds are the wonder of the present time. They indicate the return of fruitful seasons. But husbandmen are needed as well as rain. May God send them too.

We fear that the war in Egypt will prevent some from coming from America. But it does not have the tendency to make us desirous of returning. If our friends could see as we see and feel as we feel, it seems as though nothing could discourage them. As I have before said, the longer we live here, even under great trials, the more we love the country. It is really astonishing that we so soon became so greatly attached to the place; and if we love Jerusalem so much in her gloom and desolation, will not our hearts be filled with ecstatic joy when she rises from dust, darkness and sin, and, putting on her beautiful garments and strength, appears in righteousness and glory? Fly swifter round, ye wheels of time, and bring the welcome view. I am satisfied that no heart has yet conceived the greatness of the glory of the New Jerusalem, nor the rapturous joy of its inhabitants. "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." "Because of the house of the Lord our God (which must be transcendently glorious) I will seek thy good." Psa. cxxii. This last clause—"I will seek thy good"—contains the sentiment that should be in the heart of every lover of Jesus. Who would not seek the good and pray for the peace of Jerusalem, for here the "house of the God of Jacob" is to be established, "and all nations shall flow unto it!"

An interesting telephonic experiment was tried at Malta, during the bombardment of the forts at Alexandria. A telephone was attached at Malta to the Alexandria cable, and connection was made with the other end of the cable on board the Chiltern, off Alexandria. It was found that, owing either to the distance, or to the vibration caused by the firing, it was impracticable to send a verbal message, but the firing at Alexandria was distinctly heard at Malta, a distance of more than a thousand miles.

## Prebities.

The recent experiments by Belgian electricians in extending telephony promise to be of great practical value. Talking was carried on very successfully between Brussels and Dover, a distance of sixty miles of sub-marine wire, as well as over three times that length of air line. It is clear that the old obstacles to ocean telephony have been altogether or in large part overcome. The result can hardly fail to be important to light-houses and other isolated seaboard stations, as well as islands which rely on ocean wires for rapid communication of intelligence.

Anti-Jewish riots have been renewed in different parts of Hungary, chiefly at Janoshaza, where a report was spread that through the efforts of the Jews, the military would be quartered in the town for several months at the expense of the residents. In their fury the peasants determined to kill all the Jews and in the first place to raze the synagogue to the ground. Nine Jews were frightfully beaten, and one dangerously wounded. At Suwalk, in Russian Poland, frightful outrages have again been committed. An attack was made on the Jews, the aggressors consisting chiefly of retired soldiers. The rioters, beside destroying several houses belonging to Jews, leaving the inhabitants nothing but the clothing in which they were attired, ill-treated a number of Jews, about thirty of whom were seriously injured, some having their heads, others their arms, broken.

The city of Cairo was saved from destruction and the European inhabitants from massacre by the promptitude with which the British cavalry proceeded there after the battle at Tel-el-Kebir. The city would probably have been burned by the mob had they not arrived. The news of the defeat at Tel-el-Kebir excited the greatest grief and consternation among the population, but before they had time to come to any conclusion as to what action should be taken, the arrival of General Drury Lowe and the cavalry at once put a stop to the plans of the violent portion of the mob. When they reached the city Arabi and Toulba had a long conversation with some friends as to whether they should fly to the desert, but on the advice of Ninet, the Swiss gentleman who had remained with the Egyptian ambulance throughout the war, they determined to give themselves up to the English and not to Towfik Pacha.

The greatest breadth of the Delta, or cultivated plain of Lower Egypt, is about eighty miles from east to west; its length, from the bifurcation of the river to the sea, is estimated at ninety miles. The interior of the country is covered with fields, orchards, and plantations, chiefly of cotton. The rise of the Nile, occasioned by the periodical rains of Central Africa, begins in June, about the summer solstice, and continues to increase until September, overflowing the lowlands along its course. The Delta then looks like an immense marsh, interspersed with numerous islands, with villages, towns, and trees, just above the water. Should the Nile rise a few feet above the customary elevation, the inundation sweeps away the mud-built cottages of the fellaheen, drowns the cattle, and involves the whole population in ruin. Again, should it fall short of the ordinary height, bad crops and dearth are the consequences. The inundations, having remained stationary for a few days, begin to subside, and about the end of November most of the fields are left dry and covered with a fresh layer of brown slime. This is the time the lands are put under cultivation.

JEWISH LONGING FOR HOME.

Mr. H. Guedalla (Jew) writes: "It is utterly useless to endeavor to stem the tide of emigration to Syria and Palestine. The emigrants will be powerfully assisted with money locally; and if many who take out money should, through unforeseen circumstances, not succeed, then money will be annually sent them, which will enable a lot of stupid nonsense to be talked about *Chalookas*, without rhyme or reason. The Russian Jews look at emigration to America with loathing abhorrence. From Odessa I hear that early this month 800 educated and well-to-do people left for the Holy Land. All the inns are full of emigrants to Palestine. Forty thousand from the above town alone wish to go these are facts. Those who have been to the Holy Land expressly to report, have returned with favorable accounts. Mr. Oliphant can confirm this. Mr. Rosenfeld, of Odessa, went last week to Jerusalem to establish a bank there, with a capital of 500,000 roubles. A university at Jaffa is also projected. One hundred and fifty men have just left Odessa, by steamer, with plenty of money, to establish a colony in the Holy Land, most of them being country people—quite distinct from the specimens of the lower orders seen at Lumbery, not being mean, ignorant, and uncivilised. One thousand young men, who have finished their university course, are preparing to leave Odessa for Palestine. It is unfair to the inhabitants of the Holy Land that even a score of beggars should come there from foreign countries, as they have not a penny to spare for them."—*Christadelphian.*

## News Items.

DISASTROUS FLOODS IN THE TYROL.

LONDON, Sept. 29.—The floods in the Tyrol have reduced hundreds of wealthy land-owners to poverty. The laboring class is in terrible distress. The approach of winter greatly aggravates the situation.

CHOLERA IN THE PHILIPPINE ISLANDS.

LONDON, Sept. 29.—An official telegram received at Madrid says that cholera has ceased in Japan, but at Manila, in the Philippine Islands, on Thursday, there were twenty deaths from that epidemic.

ANTI-JEWISH RIOTS.

VIENNA, Sept. 29.—Advices from Pressburg report the occurrence of anti-Jewish riots at that place. The mob broke the windows of many houses occupied by Jews. The military finally restored order.

THE GREAT COMET SEEN AT VIENNA.

VIENNA, Sept. 29.—A great comet was observed here at 5:30 this morning, in right ascension 10 hours 46 minutes, and declination 6 degrees 15 minutes south.

ODESSA, Oct. 1.—An explosion in the torpedo magazine on the Russian ironclad Admiral Popoff killed two officers and thirty seamen.

DUBLIN, Oct. 1.—There was a hurricane in Ireland today. At Cork more damage was done on land than by any previous storm for twenty years past. The American ship Harvey Mills, from Liverpool for New York, lying at Queenstown, was driven ashore, and several yachts sunk in the harbor. At Newry a large number of houses were greatly damaged and the town flooded. At Limerick the spire of the Catholic church was blown down during the service, causing a panic, which was, however, quickly allayed.

GREECE — SENDING TROOPS TO THE FRONTIER.

ATHENS, Oct. 2.—The Government, in anticipation of the possible renewal of complications with Turkey, in regard to the frontier, has ordered the Greek troops on the Thessalian border to be reinforced.

AUSTRIA—THE WAR ON THE JEWS IN HUNGARY.

PRESBURG, Oct. 2.—Six hundred Jewish families have left the city on account of the riots.

The house of A. T. Stewart & Co., in New York, closed its doors finally Saturday night. By the closing 13,000 people are thrown out of employment.

It is reported that there are 500 cases of yellow fever at Mier, Mexico, and that there have been 135 deaths to date.

### A Line of Encouragement.

OKOLONA, Miss.

*Editor Restitution:*

Inclosed find $2.00, my subscription; I assure you that I am very grateful to you for the continuance of the paper, for I consider it the best paper I have ever read. It will bear reading and re-reading. I distribute among my friends. Would that every one could and would read it.

Yours in hope of the soon coming Savior.

MRS. J. C. FITZGERALD.

MILLFIELD, O.

*Editor Restitution:*

Having returned from a discussion on the state of the dead and future punishment, between Elder J. B. Taylor of the Christian order, and Elder W. H. McBroom, a Second Adventist, allow me to say, that though the usual Scriptures were ably presented by each disputant, yet the spirit in which their arguments were urged, and the results of the debate are worthy of special note. During the four days of discussion not an unkind word dropped from the lips of either. The audiences (always full) and the community, partook of the same spirit. If contestants would urge the loveliness of truth, rather than their own smartness, the results of religious disputations would be creditable to the cause of Christianity.

The debate took place in Jackson county, Ohio, at the Freedom church, a congregation composed of live, generous-hearted members.

J. P. WENTZEL.

An evil speaker differs from an evil doer only in the want of opportunity.

# Poetry.

The (London) Christian.

## WAITING.

I am waiting for the coming of my dear Redeemer Lord;
I am resting in his promises, in his precious, priceless words;
And although he seems to tarry, yet I know he'll surely come,
And take his own, his ransomed, to his bright and blissful home.

When I awaken in the morning, ere the dawning of the day,
I lift my soul to his dear side, and watch, and praise, and pray,
For it may be in the morning I shall hear his blessed voice,
Triumphant o'er the waves of time, bid all his own rejoice.

Then in the noontide splendor of the sun's meridian light,
When the busy world's surroundings need our armor should be bright,
'Tis sweet to turn aside our thoughts from the carking cares of life,
And think, perhaps, ere now he'll come 'mid the battle and the strife.

Then when the shadows wing of night spreads darkness on the land,
Ere soft slumbers close my senses, I yiel l all into his hand,
My body, soul, and spirit—self—all I ask him safe to keep,
And, thinking on his precious blood, I fain would fall asleep;

For it may be while I'm sleeping the arch-angel's trump will sound—
Then, oh what a glorious waking, to be all in Jesus found!
Yes, but whether in the morning, or the noontide, or in the night,
It seeks little to the Christian soul, whose light is in his light;
For no matter when he cometh—oh, what praise for truth like this!
When he comes we shall be like him, "we shall see him as he is."

# Communications.

## A LETTER FROM MRS. DAVIS.

JERUSALEM, Sept. 5, 1882.

*Dear Brother Cheplin:*

Please accept my warmest thanks for your kind efforts in my behalf; I assure you that I appreciate all that you have done or may do for me.

THE RESTITUTION has been very welcome to me and also many others, both Jews and Christians, who have read it with pleasure; I trust it has been the means of awakening some to the important truths which are so ably advocated in it.

I have received many letters from readers of your paper, containing expressions of the kindest feelings of sympathy for me in my loneliness and bereavement, many of which I have answered. Some have written for information about this country, expressing a desire to come here to live, in anticipation of the fulfilment of prophecy.

There *is a strong feeling* here that the present is the most sublime epoch in the history of the world. The gathering of the Jews, and re-establishment of the kingdom of Israel is the topic of the day. The Jews believe fully that the day of Messiah is approaching, and say so without reserve.

I will try to write something of interest for THE RESTITUTION if the Lord will in a few days. You will, dear brother, please excuse all blunders, as I find that my last years' suffering has affected my mental condition, and I cannot write as I used to, therefore you are at liberty to correct where you please, I shall simply write about facts as I learn them, and hope to interest your readers in this glorious land. So excuse this hasty note, as I have but a few moments before the mail closes.

I enclose a card specimen of our wild flowers. I picked them from the wheat fields in Jerusalem. You will observe that they have retained their color perfectly; I learn that no other flowers can be dried without losing their color. I am preparing many of those for sale and if any one in your city would like a few I will send by mail, also some sketches of places of interest here, which I have made and painted.

I hope this will find you in good health, and pray God to keep you in peace, and bring you to his kingdom.

Your Sister in Christ.

A. E. DAVIS.

**All Things that are Discovered are Made Manifest by the Light; for Whatsoever Doth Make Manifest is Light. Eph. v. 13.**

1. There is an order in all things; according to which our language is framed; our wisdom is made up; and according to which the system of nature and grace proceeds. We may be often too blind, feeble or dull, to trace this order; yet, the proposition is so obviously true, that we accept it, even where we do not trace it.

2. From the Creator we have creation. From the Revealer we have Revelation. From the speaker comes the word spoken. On this line of order we read that, "by the word of the Lord (Jehovah) were the heavens made .... For he spake, and it was done. He commanded, and it stood fast." Psa. xxxiii. 6–9; John i. 1–4. "O God, how manifold are thy works; in wisdom hast thou made them all. Psa. civ. 24–31.

3. From "the Father Almighty, maker of heaven and earth," we have "the only begotten Son; the Son of the Father, in truth and love." 2 John iii. "Whoso shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1 John iv. 15. Hence, "who is he that overcometh the world; but he that believeth that Jesus is the Son of God." 1 John v. 5. This apostle notes this word Father, and so the order of Father and Son, over twenty times in one chapter. John xiv. "Jesus saith .... the Father that dwelleth in me, he doeth the works."

On this principle, perhaps, of Divine descent into our humanity, we read of St. Paul; "I live; yet not I, but Christ liveth in me. .... I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 20. "Christ may dwell in your hearts by faith." Eph. iii. 14–21.

These Scriptures are the testimony of the Holy Ghost. The wisdom or will of man has no right to presume to assert itself as to any such order of Divine Revelation. Rev. xxii. 18–19. It is forever settled in heaven. Psa. lxxxix. 3–7.

4. "The word of God" forewent the world. "As it is written, he spake, and it was." Psa. xxxiii.

He spake of death, (in case of disobedience by Adam)—death came. Rom. v. 12; Gen. ii.

He spake of the flood. Gen. vi. The flood came. Gen. vii.

He spake of Abraham's seed, through 430 years, and of their wondrous deliverance. It came.

He spake of their kingdom, and also of their captivity and dispersion through "seven times." Both have come. The Jews are a living memorial of God's truth.

Above all, "He spake of the seed of the woman," all through from Eden to Simeon and Mary—over 4,000 years. "The seed came in the fulness of time, made of a woman....under law." Gal. iv. 4; Matt. i.; Luke i.; John i. 14. "The word was made flesh and dwelt among us; and we behold his glory, the glory as of the only begotten of the Father; full of grace and truth."

He spoke also of his death, resurrection and ascension. All came (and are the substratum of the gospel age, and of "our high calling," in grace).

"He spake" also by his prophets, of the world's *political history*—"the times of the Gentiles," through Babylon, Persia, Greece and Rome, with the chief changes in Rome, (and Mahomedanism in the "third part").

Now, all this has become the sum of history. God would do nothing but as he spake by the prophets," (Amos iii. 7) through the ages and dispensations past.

"Abraham believed God who quickeneth the dead and calleth things that be not as though they were (Rom. iv. 17) —literally, things not being as being.

The Hebrew, Greek, Latin and English agree, "He spake the word"—the *logos*—with creative, life-giving power, productive of the object, event, or reality required. *Logos* is from *lego*, I speak, and is the word spoken.

Often we have the very words so spoken. Exod. xxiv. 3; Num. xi. 24. "The *logos*"—the word spoken, was the mind of the living, everlasting God. The words were the sum and centre of all the Mosaic revelation to Israel. "The *logos*" is also the matter of the gospel ministry. St. Paul charged Timothy under the awful sanctions of the second coming of Judgment, to "preach the word—herald the *logos*."

To crown this testimony, we read the language of the Lord Jesus—who was the concentral subject of Divine Revelation—"Now ye are clean through the word—*logos*—which I have spoken unto you." John xv. 3; Acts x. 43; Rev. xix. 10.

This doctrine comes out in the ancient exemplar of the faithful; "Abraham believed God (his spoken word) and it was (*logos*-ed, worded) counted to him for righteousness." Rom. iv. 3. Over ten times *logizomai* the verbal form of *logos*, is so used in that one chapter; and rendered "reckoned, counted and imputed."

5. *Theophanies*—Divine appearances —are recorded through successive ages, they signify what was distinctly foretold; they were varied in form and adapted to each occasion.

To Abraham, it was as men journeying, to accept of his hospitality. Gen. xviii.

To Moses, in the burning bush—not burned, (Israel suffering but not destroyed) and in "the Pattern in the mount," the type, or form for the anti-type under the new covenant, in Christ and yet future. Heb. viii. 5–12.

To Joshua, it was as "the captain of the Lord's host," to secure their conquest. John v. 12–16.

To Daniel, he was "the wonderful numberer" (Dan. viii.), to show "how long."

To Simeon, Zacharish and Mary, it was to make known the birth, the character, and the glorious achievements of the promised "seed of the woman" — the Messiah — the Lord Jesus, and yet to be realized in the kingdom. Amen. Luke i. and ii.

Observe, "God has been his own interpreter," he has not left his revelation to be argued out and altered by uninspired men. No, no.

"The angel of the Lord" in these relations has been taken somehow, for the blessed Savior; as if God was not there; yet these very words occur in the New Testament, in utter contrariety to such a view. Luke i. 11, 19; xxii. 43; Rev. i. 1.

Reverence requires that we bow to God at his will as manifested in Christ, the impersonation of the word.

In conclusion. Are we not held by all reason and all "light" from above, to take all these things as given us from the one Divine source? These things are manifested, according to our text only by "the light—the word and wisdom of God, which liveth and abideth forever."

This word, this light, discloses "the times and reign of the Lord Christ," over Israel and the nations (remnant) that Satan shall not deceive till the thousand years are fulfilled. Rev. xx. 3–7; Luke i. 32, 33, 69–73; ii. 27–32. A light to lighten the Gentiles and the glory of thy people Israel. God is supreme over all and blessed forever. Amen.

His word will be as surely realized in the facts of the future; as in those of the past. "The word of God" is as good as his bond. It is his bond that binds our faith "to wait only, only on him," till his word shall crystalize and unfold into the final fulfilments.

"Of the things spoken this is the sum: Hear O Israel, the Lord our God is one Lord (Mark xii. 29) .... Him only shalt thou serve." Matt. iv. 10. This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent. John xvii. 3. "There be that are called gods—but to us there is but one God, the Father; .... and one Lord Jesus Christ (1 Cor. viii. 5, 6); one God and Father of all (Eph. iv. 6); for there is one God and one Mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5. But when the Comforter is come, whom I will send unto you from the Father—the spirit of truth, which proceedeth from the Father, he shall testify of me." John xv. 26; xvi. 7–14.

In these primary portions we find "the Father, the Son and the Holy Ghost. They seem ultimate, and adapted to close, consummate and crown our conception of the Divine Revealer. They are not "in the words which man's wisdom teacheth; but which the Holy Ghost teacheth, comparing spiritual things with spiritual." 1 Cor. ii. 12, 13. "God in Christ reconciling the world to himself." 2 Cor. v. 19.

J. B. COOK.

## A FEW PROPOSITIONS, PROOFS, AND CONCLUSIONS.

*Proposition* 1. The resurrection of Christ was the sample of the resurrection which is promised in the gospel.

*Proof.* He is the sample of "the resurrection and the life," of the gospel scheme. "He is the vine, his people are the branches." "He is the head of the body—the church." He is the first fruits of the harvest of the dead, the first sheaf of that harvest. He is the first born from the dead, the first born among the brethren. He was declared to be the Son of God with power, by the resurrection from the dead.

*Conclusion.* If he is the sample, all those who will be raised from the dead, must be raised for the reason he was raised, and as he was raised, and for the purpose for which he was raised, their resurrection and life must be like his. The vine and the branches must fare alike. The members of Christ's body must be raised as the head was raised. All the sheaves of the harvest must be like the first sheaf. If the first sheaf was wheat, the rest of the sheaves must be wheat. If he was the first born from the dead, all who are born from the dead must be born as he was. They must all be brethren of Christ, they must all become the children of God with power, being the children of the resurrection. Then, Christ is the sample, or the first fruits of those who are like him, and of no others.

*Proposition* 2. Christ was raised from the dead literally.

*Proof.* "Christ died for our sins, according to the Scriptures, and he was buried, and rose again the third day according to the Scriptures."

*Conclusion.* The resurrection of Christ was just as literal as his death and burial were. Then those who will be raised from the dead must be raised literally as he was.

*Proposition* 3. Christ was raised from the dead because he was worthy to be raised up.

*Proof.* "He was raised from the dead to sit on David's throne, because he was the holy one, and the just," and because "he loved righteousness and hated iniquity," and because "he was faithful to God," and because "he overcame." Christ was raised up because he was the seed of Abraham and the seed of David, and an heir of the kingdom.

*Conclusion.* As Christ is the sample of the resurrection, and as he was raised up because he was worthy to be raised, so those who will be raised from the dead, will be raised on the same conditions. They must make the Lord their God, they must become the seed of Abraham, and heirs according to the promise. They must become Christ's, and be in Christ, and believe in him. The spirit of Christ must dwell in them. They must have the first fruits of the spirit, and their conversation must be in heaven, they must strive to attain unto the resurrection as Paul did, they must overcome as Christ did, and they must all belong to the harvest of which Christ is the first fruits, and be members of his body, and be worthy to obtain that world and the resurrection of the dead. These are the conditions of the resurrection. If these conditions are not complied with the dead will not be raised.

*Proposition* 4. Christ complied with these conditions in this life.

*Proof.* This proposition is self-evident. All he did, he did in this life. He had no other. The becoming worthy of the resurrection must be in this life, if at all. This life is the sowing time—the resurrection is the harvest. As well might we talk of a harvest before the seed is sown, as to talk of the resurrection before men are worthy of it.

*Conclusion.* If the conditions of the resurrection are not complied with in this life, they will not be complied with at all, and there will be no resurrection. If there is no sowing to the spirit in this life there will be no reaping of life in the world to come. The word of the kingdom is the only seed that will produce a resurrection. The being begotten through the gospel, is the only begetting that will assure being born from the dead.

*Proposition* 5. The conditions of salvation, and the conditions of the resurrection are not exactly the same.

*Proof.* It is required of men that they believe the gospel in order to be saved. It is also required of them to believe the same gospel in order to be raised up at the last day. If men must sow to the spirit in order to reap life everlasting, the spirit that raised up Christ from the dead must dwell in them in order to have their mortal bodies quickened. If they must strive to enter in at the straight gate, in order to secure eternal life, they must strive by all means to attain unto the resurrection of the dead. If our conversation must be as becometh the gospel of Christ in order to be saved, our conversation must be in heaven in order that our vile bodies be fashioned like unto Christ's glorious body. If men must overcome in order to be saved, they must overcome in order to be raised from the dead to sit down with him in his throne. If men must be worthy of the kingdom in order to inherit it, they must also be worthy to obtain that world and the resurrection from the dead in order to attain unto it. Thus in all respects the conditions of salvation and of the resurrection are the same.

*Conclusion.* That as those only who comply with the conditions of salvation will be saved, so those only who comply with the conditions of the resurrection will be raised from the dead.

The resurrection is sometimes used as a figure to represent that which is not a literal resurrection. But the literal resurrection of those who have become worthy of it in this life, is the only resurrection provided for in the gospel, as shown by the resurrection of Christ as the sample.

Are not the propositions in this article wholly true? Was not Christ the sample of the resurrection? Was he not raised from the dead literally? Was he not raised conditionally? Did he not comply with the conditions of the resurrection in this life? Are not the conditions of salvation and of the resurrection the same? Are not the proofs of these propositions conclusive, and are not the conclusions unavoidable?

JOEL A. SIMONDS.

There is no trait more valuable than a determination to persevere when the right thing is to be accomplished.

When death, the great reconciler, has come, it is never our tenderness that we regret, but our severity.

# Youths' Column.

## Angry Words.

Angry words are lightly spoken
In a rash and thoughtless hour,
Brightest links of life are broken
By their deep, insidious power;
Hearts inspired by warmest feeling
Ne'er before by anger stirred,
Oft are rent past human healing,
By a single angry word.

Poison drops of care and sorrow
Bitter poison drops are they;
Weaving for the coming morrow
Saddest memories of today.
Angry words, oh let them never
From the tongue unbridled slip,
May the heart's best impulse ever
Check them ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far;
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitter thoughts are rashly said,
Brightest links in life are broken
By a single angry word.

## A Short Sermon on Manliness.

Learn from your earliest days to ensure your principles against the perils of ridicule; you can no more exercise your reason if you live in constant dread of laughter than you can enjoy your life if you are in constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and gradually, as a man who wore a soul of his own in his bosom, and did not wait until it was breathed into him by the breath of fashion.—*Sidney Smith.*

Between smoking and the increased prevalence of heart disease there is undoubtedly a close connection. A distinguished physician, Dr. Deschamps, in an English magazine, in an article warning the public against the evil results of smoking, says: "Degeneration of the cardiac muscle is often caused by tobacco." He adds: "So long as the rest of his organism remains in good working order the smoker only experiences intermittent palpitation, and the grave injury done the heart remains unperceived until some trifling cause brings into relief the irremediable disorders produced by the prolonged use of tobacco." This is an added timely admonition which tobacco-users, old and young, will do well to heed.—*National Temperance Advocate.*

## "Save My Boys."

Seven drunkards recently walked into our office and bid us God speed in our battle with the saloons. There was not one of them who did not show the seal of whisky's work. The features were sculptured by dissipation into carricature and sorrow. They were temperance sermons in the concrete, mere wrecks of men, but with manhood enough left to be conscious that they were wrecked, and to wish that their relatives and children might shun the rocks on which they split. Said one of these callers:

"I drink, have drank for years, and feel that I can never stop. But from this very fact I know better than those who do not drink the danger to young men and boys. I have three boys. One of them is old enough to drink, and is drinking. He learned it in the saloon. My prayer is, and my vote shall be cast, to close the saloons before my other boys get into them and get to drinking, and I know scores and scores of other drinking men who are as anxious as I am to close the saloons before the little boys reach them. I am hopeless, and many of us who drink are hopeless. Closing the saloons will not save me; it will not save many others who drink—God grant, though, it may save some—but it will keep many boys from learning to drink, and from being drunkards, and, God help me, if I live to see the 27th of June I shall go to the polls and vote for the amendment, and vote to shut the saloons—the school for drinking, the nursery for drunkards—and vote before all men, even though it be in part a vote of shame, the open ballot of temperance. And," he added, with the water of *remorse* falling from his sad eyes on his reddened and dropsied cheeks, "I know such a vote will give joy to the heart of my poor wife."—*Des Moines Register.*

## A Father in Heaven.

How many souls are in constant anxiety and unsettledness as to their whole path on earth, because they do not believe that they have a Father in heaven who cares for them, and for every little detail in their daily walk! Oh, if they only believed in the love of God—the real love of God to them—a love which spared not his beloved Son when the sacrifice was needful for their good; if they only believed that they, in all the special circumstances of their lot on earth, were the objects of his love in heaven, what a load of anxiety and care it would remove; and what brightness it would give to their faces and to their path too! For then they would expect the guidance of a Father and their eyes would be up to him, who would never disappoint their trust. And what would be far better than the guidance even, they would have the peace of his presence and the consciousness of his love every step of the way. This is the portion of every Christian. For we are all the children of God by faith in Jesus Christ. Oh, what a Father we have in heaven! He is such an one as to concern himself with my little mind, and little ways, and little trials and exercises, and that too to be my helper in them all and my refuge. He is such an one as to associate his glory with all these things, so that whether I eat or drink I may do it to his glory in the name of the Lord Jesus and in the grace which he supplies.—*Girdle of Truth.*

## Boys, Go Home.

Ah, boys! you who have gone out from the homesteads into the rush and bustle of life, do you ever think of the patient mothers who are stretching out to you arms that are powerless to draw you back to the old home nest? arms that were strong to carry you once, pressed to hearts that love you now as then.

No matter, though your hair is silver-streaked, and Dot in the cradle calls you grandpa, you are "the boy" so long as mother lives. You are the children of the old home. Nothing can crowd you out of a mother's heart. You may have failed in the battle of life, and your manhood may have been crushed out against the wall of circumstances; you may have been prosperous, gained wealth and fame; but mother's love has followed you always. Many a "boy" has not been home for five or ten or twenty years. And all this time mother has been waiting. Ah, who does not know the agony expressed by that word? She may be even now saying, "I dreamed of my John last night. May be he will come today. He may drop in for dinner;" and the poor, trembling hands prepare some favorite dish for him. Dinner comes and goes, but John comes not with it. Thus day after day, month after month, year after year, passes, till at last, "hope deferred maketh the heart sick," ay, sick unto death; the feeble arms are stretched out no longer.

The dim eyes are closed, the gray hairs smoothed for the last time, and the tired hands are folded for everlasting rest, and the mother waits no more on earth for one who comes not. God grant that she may not, in vain, wait for his coming in the heavenly home. Once more I say unto you, boys, go home if only for a day. Let mother know you have not forgotten her. Her days may be numbered. Next winter may cover her grave with snow.—*Watch-Tower.*

## The Bible.

The book of books. It has outlived the degeneracy of all the preceding ages, and still reigns triumphantly supreme. Coeval with time, it shall endure to eternity. Its pages sweeter than the honey-dew, contain the bread of life for weary, faint humanity. The sin-sick may be healed there, and the thirsty spirit may drink to fulness of joy. The lords and mighty men may obey it with honor, and the humblest dweller in tent may likewise sip from the full brimming fountain with gladness. Its contents are indescribable, surpassing by far all the productions of ages. While its teachings may confound the wisdom of sages and philosophers, yet the commonest mind can learn wholesome precepts from its pages. The highest order of intellect can find food therein, and those not above the point of mediocrity can learn of it. The aged man can grow young, as it were, while the child can gain the wisdom of mature years. Sweet innocence breathes in every page, and every syllable beams with the brightness of the Sun of Righteousness. It is all aglow with the freshness and beauty of its own truth. Every word is clearly stamped with the impress of God. He breathes and lives in *every* line. The Holy Bible, yes, it shines with his smile and is dark with the frowns of his wrath. It speaks in thundering tones from Sinai, and the earth trembles with its power. From Mount Calvary it speaks in the soft tones of gentleness and love.

It is the source of the world's wisdom, the repository of its knowledge, and the unfailing guide of its holiness. The most ancient and authentic history is found on its pages.....It is a natural field where one may always find the choicest fruits and fairest flowers. Yet it contains the pure gold, the sapphire, and the onyx stone. Every blessing accessible can be had there, and the entire list of goodness is there.

Men may boast of the mines of wealth, treasures of earth, crowns of gold, diadems of pearl, sceptres of power; but none are comparable to the Holy Book. It is general in its applications and universal in its teachings. What a sublime spectacle to see its works. Not confined to the perusal of the wise, and the halls of grandeur, it is a much loved inmate of the humblest cottage.

Oh, could we but read the history of its course. Many a heart, sore and weary, has it healed and refreshed. Ah! it has calmed many a throbbing breast. Many sighs has it quenched, and dried many a tear. It has bound up the heart, torn and bruised, of mothers weeping for their children. It has turned the dimness of despair into the full-orbed hope, and the weakness of faith into the strength of love.

It has led grief-stricken friends from the little mound that marked the last resting-place of the one they held dear, to the house of prayer and praise. It has turned the streaming eyes of the orphan to a kind Father in heaven, who will wipe away all his tears. It has led men from the cold and barren waste to the warm, rich valleys of God. Yes, it has called them from the abodes of misery, haunts of woe, sinks of vice, forums of sin and haunts of iniquity, to the temples of righteousness, adorned with the beauty of piety. Not unfrequently has the foot-sore, sin-sick pilgrim sought refuge under its sheltering wing, and found rest from his journeying. When the decree of the ruler would forbid the reading of its precious pages, the eyes of faith, kindled by love, will seek the secluded nook, the remote and dismal cave, the cleft of the barren rock, and in silence and profound solitude read its glorious truths, while tears of joy fall thick and fast down the careworn visage; and there, with emotion swelled too big for utterance, the heart finds a balm for all its woe. Again has many a humble child of God, perhaps a bereaved mother, by the dim light of her lowly cottage hearth, read her Bible in smothered tones lest the sharp ear of the prosecutor overhear her words.

What a striking picture, yea, reality of faith that will remove mountains, and lead its possessor up to the beauties and realities of the highest heaven. What good and eternal truths to be followed by blessing indescribable and unfading. Precious, precious refuge! Are you weary, faint and sore? It will rest, restore and cure you. Have friends departed—loved ones been cut down in death? or adversity been hard upon you? It is the only medium of refuge. If persecution has borne you down to the earth, and friends have failed, foes triumphed, disaster wrought sad havoc with you, and utter anguish taken hold on you; if you have despaired, and laid down to breathe your last, will you not look dimly but trustfully through the clouds of thick darkness that surround you, and view the sweet promises contained in the Blessed Volume? Let hope spring anew within you and gladly take up again the burden of life, and carry it till the Author of the Blessed Word calls you like a wanderer home.

Glorious hopes of immortality does the blessed Book inspire. Hail, heavenly treasure! Thou stainless word of God, live and abide forever. Go forth conquering and to conquer, leading captivity captive and giving gifts unto men. Mighty, oh, mighty to save! Eternal be the praise of the Author, and everlasting the rest of his followers.

## ANNOUNCEMENTS.

There will be a conference meeting of the brethren of the one faith at the Union Star school house, Cloud Co., Kansas, commencing October 13, and continuing over Sunday. The Union Star school house is eleven miles southwest of Concordia, and twelve miles north of Delphos, on Wolf Creek. Those coming by rail will please drop a card to A. Kasinger, Graves post office.

SAMUEL NOE.

The Lord willing the Church of God will meet in conference at Severance, Kan., Oct. 21, and continue to Oct. 30. O. M. Myers, T. E. Adams, and J. B. Pierson are expected, and we extend a cordial invitation to preaching brethren to be with us, and all others of like faith. Come one and all, let us have one more feast of fat things in the name of the Lord, and encourage each other. Severance is 95 miles west of St. Joseph, Mo., on the Union Pacific R. R. and passenger trains reach here at 11 o'clock A. M.

LOYD CLOVER.

# TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Woodruff. Single copies 10c., seven for 50c., sixteen for $1.00.

# Poetry.

## THE DAWN AT HAND.

Awake, awake! the night is past,
The morning comes! arise!
Star after star is fading fast;
How long the day will break.

E'en now the mountain-tops are bright
With the advancing rays!
Oh! sleep not through the hours of light;
Awake to life and praise.

Cast off the robes of sloth, and gird
Your heavenly arm on!
Soon will the trumpet voice be heard
Of God's returning Son.

Ye would not that your Lord should find
His people slumbering still!
Arise! let body, soul, and mind
Unite to do His will.

Short is the time—oh! spend it not
For earth and sense alone;
Nor let the warning be forgot
That "ye are not your own."

Walk ever where the daylight beams
Falls clearest on your way,
Nor'er wandering from the sacred gleam
Of that celestial ray.

So, when he comes whose blest return
Each advent hails more near,
Your hearts with holy joy shall burn
His welcome voice to hear.

And ye who bore the cross of shame,
Shall wear the crown of light;
Shall triumph through his worthy name,
And share his glory bright.

# Selections.

## BRITAIN'S LATTER-DAY FRIENDSHIP FOR THE JEWS.

*The Scripture testimony on the subject—The human cause of that friendship, and of England's antagonism to Russia—The British Empire in India — Britain's communications through Asiatic Turkey—Purchase of the Suez Canal, and coming British occupation of Egypt and Syria—Current schemes for Jewish settlement in Palestine—The Montefiore Testimonial—Jewish views on the subject—A Jew at the head of the British Government.*

The evidence of Britain's latter-day friendship for the Jews is not confined to the passage quoted from Ezekiel. Isaiah plainly speaks of it. Referring to the day when "The Redeemer shall come to Zion," which Paul quotes as an unaccomplished prophecy in his day, and which therefore relates to the second coming of Christ (Acts i. 11; Heb. ix. 28; 1 Peter v. 4), Jehovah, by the prophet, thus addresses Israel: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and gross darkness the people. But the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light and kings to the brightness of thy rising....Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far and thy daughters from the ends of the earth." Isa. lx. 1-3, 9. Again, in Isa. xviii. we meet with the following address to a land in the latter days "shadowing with wings," or exercising a widely-extended imperial jurisdiction, which is the case with Britain only. The land is described as one that "sendeth her ambassadors by sea," which shows that it is in an insular situation as Britain, and no other country is. Other nations send ambassadors by land, but England is obliged to use the sea. Her ambassadors are said, in the English version to go "in vessels of bulrushes," but this, it is agreed by several eminent Hebraists, ought to be "vessels of burning things," or whirling things—a distinct allusion to the invention of steamships. "Vessels of bulrushes" would be useless on the ocean, though they may suit the smooth water of the Nile. The next sentence in the passage settles the point. "Go, ye swift messengers:" this is a suitable description of Britain's steam vessels, and not of Egyptian boats of papyrus. Well, on what errand are "the swift messengers" to be sent? "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto: a nation meted out and trodden down, whose land the rivers (military powers) have spoiled." The scattered nation whose land has been destroyed, is the Jewish nation. What is the object of this mission of the steamships of Tarshish to the scattered nation? The answer is in verse 7 of the chapter: "In that time shall the present be brought unto the Lord of hosts, of a people scattered and peeled....to the place of the Lord of hosts, the Mount Zion." Isa. xviii. 1-7. In short, Britain's ships are destined to be employed in the work of gathering the Jews from all parts of the world. But this not until the divine interference that follows the Russian attempt to wrest the infant "Judaic" colony *from* the hands of Britain.

What is it, as regards the human exegencies of the case, that leads England to be friendly to the Jews, and antagonistic to Russia? The answer has been displayed in a thousand newspapers, and resounded from a thousand public platforms during the past twelve months. The possession of India by England, and the determination of all classes of Englishmen that India shall remain in English possession, is the soul and marrow of England's policy on the Eastern Question. If England did not possess India, the fate of Turkey would be as immaterial to England as the session of Nice and Savoy to France. But she possesses India; and her communications with India lie through the Turkish empire. These communications are safe so long as the Sultan of Constantinople is lord of the empire, but let Turkey fall, and there is nothing to interpose a barrier between these communications and the might of the Russian colossus which presses southward both in Europe and Asia with irresistible gravitation. It is the fear that Russia would, in such a case, ultimately become strong for aggression in India, that inspires English statesmen of all parties with such a supreme interest in the fate of the Turks and the countries in Turkish possession. It is this which has originated what is known as "the traditional policy of the foreign office," in favor of the maintenance of the independence and integrity of the Ottomen empire. This policy has been abandoned under the pressure of events, and Turkey is likely to be left to her fate at the hand of Russia. But nothing can destroy the necessity for England preserving her Indian communications. Hence, if the worst befall Turkey, England is bound in the interests of self-preservations, to secure ascendancy in the Asiatic part of the Turkish empire. The purchase of the Suez Canal is a step in this direction. Prophecy reveals another in her coming patronage of the Jewish colonisation of Palestine.

Four hundred years ago, there was nothing to give England that connection with Bible lands which she was destined to sustain in the time of the end. The conquest of India was the great event in Providence that has brought her into this connection, and will yet develop it more distinctly. So long as Turkey was quiet and safe from aggression, there was no need for overt steps on the part of Britain to establish herself in Egypt and Syria. Turkey was a sufficient barrier between Russia and her Indian communications; but now that the existence of Turkey is imperiled, England is roused to definite action, and in the event of the dismemberment of the Ottoman empire, must add the occupation of Egypt and Syria to the purchase of the Suez Canal. The tendency of events is therefore visibly in the direction foreshown in the sure word of prophecy.

That England will occupy Egypt, and that Egypt will be wrested from her hands by Russian armies, results from several indications in this "sure word of prophecy." We have already seen that Britain is the power mentioned in Ezek. xxxviii. 13, as the antagonist of the Russo-German invader of Palestine, in the latter days, under the name of "the merchants of Tarshish and all the young lions thereof." According to Dan. xi., in the words already quoted, this northern invader prevails against all opposition, and therefore, against the opposition of the Anglo-Tarshish merchant-power, up to a certain point. The countries, "Edom and Moab, and the chief of the children of Ammon," remain in the hand of Gog's Tarshish opponents (Dan. xi. 41); but "the land of Egypt shall not escape" (verse 42), implying that the land of Egypt is, in the first instance, in the hands of the possessor of Edom and Moab, namely, Tarshish or Britain. This view is confirmed by a peculiar expression in Isa. xliii. 3. Referring to the future deliverance of Israel, when it will be said to the south, "Give up," and to the north, "Keep not back," Jehovah says, "I gave Egypt for thy ransom, Ethiopia and Seba for thee." Isa. xliii. 3. This implies that the transferring of Egypt to some power, brings about or is connected with the ransom of Israel in its preliminary stage. Egypt was given as "wages" to Nebuchadnezzar twenty-five centuries ago, for his service as Jehovah's instrument against Tyrus (Ezek. xxix. 18, 19), without Nebuchadnezzar knowing either that he served God in the matter of Tyrus, or that he got Egypt for a recompense. So Britain will receive Egypt as the price of Israel's deliverance, without either the deliverance or the payment of the ransom appearing in any other light than as a natural transaction, except to those who look at the affairs of nations from a divine stand-point. The possession of Egypt has become a political necessity to England, for the reasons already mentioned; and the preservation of her footing in Egypt, particularly in defence of the Suez Canal, by the interposition of a territorial buffer between that canal and Russian advances from the Caucasus, leads, in the arrangement of the Eastern Question, to her occupation of the Holy Land and the settlement of Israel there.

"Already, numerous schemes exist for the re-settlement of Palestine by Jews; and one of them has assumed practical and organic shape, in the form of a testimonial to Sir Moses Montefiore, who requested that the testimonial should take the form of a plan for improving the condition of the Jews of Palestine. A gentlemen has been appointed as the committee's agent in the execution of the scheme; but, for the present, during the uncertainties of the Eastern Question, the scheme is in abeyance. If the upshot of the present crisis should be, as is more than probable, the overthrow of the Turkish Empire, the way will be open for the development of this scheme to an indefinite extent. The one great barrier in the way of all such schemes, hitherto, has been the uncertainty of life and property in Syria under the Turkish Government. Under British protection, this state of uncertainty would soon vanish, and the formation of a Jewish settlement on the scale required by prophecy, would be a matter of a very few years. The agitation of the Montefiore scheme has disposed the minds of thousands of the race of Israel throughout the world, to return to their land as soon as a scheme for that purpose is sufficiently matured. In Roumania, the Jews are being expelled from whole districts, and would gladly avail themselves of such an opportunity.

The minds of the superior class of Jews are also exercised in the same direction, but from another point of view. This is signally illustrated in George Eliot's new work, "Deronda," in which a Jew is made to express himself in the following manner:

"What wonder that multitudes of our people are ignorant, narrow, superstitious? What wonder? What wonder? The night is unto them, they have no vision; in their darkness they are unable to divine; the sun is gone down over the prophets, and the day is dark above them; their observances are as nameless relics .... Revive the organic centre: let the unity of Israel which has made the growth and form of its religion, be an outward reality. Looking towards a land and a polity, our dispersed people in all the ends of the earth may share the dignity of a national life, which has a voice among the peoples of the East and the West—which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and understanding. Let that come to pass, and the living warmth will spread to the weak extremities of Israel, and superstition will vanish, not in the lawlessness of the renegade, but in the illumination of great facts which widen feeling, and make all knowledge alive as the young offspring of beloved memories ....

"I say that the effect of our separateness will not be completed and have its highest transformation, unless our race takes on again the character of a nationality. That is the fulfilment of the religious trust that moulded them into a people, whose life has made half the inspiration of the world. What is it to me that the ten tribes are lost untraceably, or that multitudes of the children of Judah have mixed themselves with the Gentile populations as a river with rivers? Behold our people still! Their skirts spread afar; they are torn and soiled and trodden on; but there is a jewelled breast-plate. Let the wealthy men, the monarchs of commerce, the learned in all knowledge, the skilful in all arts, the speakers, the political councilors, who carry in their veins the Hebrew blood which has maintained its vigor in all climates, and the pliancy of the Hebrew genius for which difficulty means new device—let them say, 'We will lift up a standard, we will unite in a labor hard but glorious, like that of Moses and Ezra, a labor which shall be a worthy fruit of the long anguish whereby our fathers maintained their separateness, refusing the ease of falsehood.' They have wealth enough to redeem the soil from debauched and pauperd conquerors; they have the skill of the statesman to devise, the tongue of the orator to persuade."

*The Hebrew Observer* has also delivered itself on the same subject as follows:

"Is there no destiny for Palestine but to remain a desert, or to become the appendage of an ambitious foreign power? Syria will ere long be the *entrepot* between the East and the West. On the Euphrates and along the coast, old cities will revive and new ones will be built; the old times will come back on a scale of greater vastness and splendor; and bridging the level districts, the steam car will run in the track of the caravan. Syria, then, will be a place of trade—pre-eminently. And who are pre-eminently the traders of the world? Will there, when the coming change takes place, be any more congenial field for the energies of the Jew? The country wants capital and population. The Jews can give it both. And has not England a special interest in promoting such a restoration? Russia covets Syria, and desires to have a Greek patriarch supreme at Jerusalem. It would be a blow to England if either of her great rivals got hold of Syria. Her empire, reaching from Canada in the West to Calcutta and Australia in the Southeast, would be cut in two. England does not covet new territories, but she must see they do not get into the hands of her rival Powers. She must preserve Syria to herself through the Syrians. Does not policy, then—if that were all—exhort England to foster the nationality of the Jews, and aid them, as opportunity may offer, to return as a heavening power to their old country? Rome has persecuted the Jews. Nowhere has oppression and contempt attended the Jews so much as in Rome, in the despised Ghetto quarter of the Eternal City. Russia, too, in her Greek orthodoxy, condemns the Jew. But in England he is unfrowned on by the Church, and endowed with the fullest rights of a citizen. England, also, is the great maritime power of the world. To England, then, naturally belongs the role favoring the settlement of the Jews in Syria. Do not the dictates of policy exhort her to the same course? The nationality of the Jews exists: the spirit is there and has been for three thousand years; but the external form, the crowning bond of union, is still wanting. A nation must have a country. And is not Syria open to them? They seized it of yore, as a wave of armed and enthusiastic warriors; will they not, ere long, return to it as pioneers of civilization to re-clothe the land with fertility, and as the busy agents of a commerce which will bring together both East and West on the neck of land between the Euphrates and the Levant? The old land and the old people, and commerce flowing again in its old channels. We see ... ago things now-a-days; may not this also be one of the notable signs of this epoch of resurrection?"

All those circumstances indicate a preparation for the work of Jewish revival as soon as the way is open. Nor can it be forgotten that Lord Beaconsfield, the disposer of British power at the present moment, is a Jew, who in his works before the world, has given strong evidence of his "Judaic sympathies" in general, and his predisposition to Jewish restoration in particular. That such a man, at such a time, should hold the reins of government in the nation to which is prophetically assigned the work of befriending the Jews in the time of the end, cannot but be looked upon as something more than an interesting circumstance.—*R. Roberts.*

# Communications.

## MELCHISEDEK AS A TYPE.

We have in this personage with the few and meagre facts given in the Scriptures in regard to him, perhaps the clearest instance in all the Scriptures of the typical form of teaching, which undoubtedly underlies as upon a palimpsest all the narrative portion, both biographical and historical, of the Old Covenant Scriptures; and it is the reading of this typical language which is wholly invisible to the eye of the natural man, but made visible to the newly quickened spiritual perceptions of the regenerate, by the alchemy of God's ability, that is frequently spoken of in the Scriptures of the New Covenant, as the "opening up," or interpretation, of those old sacred writings. There is no little said of this person, Melchisedek, biographically, and the prophetic allusions to him are so significant and startling, that the fact of some typical teaching being intended by his introduction is almost instantly impressed upon the mind of the most careless spiritual truth-seeker.

Not so quickly the typical teaching of the lives of the patriarchs. Now I have no doubt that the meagre details given in regard to the personal history of this man, Melchisedek, are in inverse proportion to the importance of the truth which they typically teach.

We will suppose then that this person is purposely introduced only as a type. This supposition we should not want to advocate in regard to any other personage in the sacred writings. If this supposition be true then every detail in regard to him must be studied in the light of typical interpretation. And first, upon which all interpreters are agreed, he is a type of Christ in his priestly office.

Now the author of Hebrews says that "the word" in regard to this personage, is much to them (the Hebrews) and the interpretation of it hard to speak, and it is with this sort of a preface and much more that is profitable for all truth-seekers to read carefully, that he approaches the fullest interpretation we have of this typical personage, and we find him saying that this Melchisedek as he gives the order of his offices and the interpretation of them is "first King of Righteousness, and after that King of Salem," which means king of peace, a person who is without father, without mother, when genealogically considered (not in reality), that is, having neither beginning of days nor end of life, (not in reality again, but genealogically speaking, for there being no record we do not know when he was born and died), the word translated "when genealogically considered" modifying both the words that go before, and the appositive explanatory clause "and thereby caused to resemble the Son of God, he abideth a priest ... forever as to the old and revised, but "continuously, literally in continuity." Let us review now the inspired writer's order of offices:

1. King of Righteousness, after that King of Salem, that is of peace. Then a priest of the Most High God in continuity. From verse 5 of this chapter on to verse 18, he tells us what is meant by the phraseology a priest in continuity, but more particularly when he recurs to it by using the same phraseology as above and explaining it in verses 23 a24, *more exactly so to express* is the expression in verse 3, which translated literally means "he abideth a priest in continuity," or continuously not continually. Do you see the difference? One expression has reference to all time; the other to the whole of a period, be it long or short.

In verse 23, speaking of the Levitical order of priesthood, he says, "these who have become priests are many, because of death preventing their abiding," using *παραμενειν* the same verb as above compounded with the preposition *παρα* to express the relation of the abiding, that is their abiding with something *or* somebody, meaning their office and those to whom they ministered, and teaching that while their office was an office "in continuity," or a continuous office for a certain period, because of death intervening it took many incumbents to fill it.

In verse 24, speaking of another period and of a priest after another order, namely, "after the order of Melchisedek," (and bear in mind that the contrast is between the incumbent of the respective offices only in respect to continuity) he says that this incumbent, Christ, because of his abiding *εις τον αιωνα* that is for the lifetime which is in this case immortal lifetime, hath a priesthood that is not transitory that is does not pass over as in the Levitical order from one incumbent to another because of death. We are not told as in our version that his priesthood lasts forever, and it is not reasonable to suppose that it will last any longer than sin lasts, because the necessity for a priest lies in the fact of the existance of sin. Continuity for the whole period then is what is taught and what the type teaches. The period in the typical Melchisedek appears to be from the time of his appointment to office by God until death or the end of his natural lifetime, and this would teach that the period of which it is a type does not last forever, but that the incumbency of the office is an unbroken or continuous one, and since Melchisedek will live again as a Son of God his life is longer than the unbroken continuity of his office, and this would teach again that Christ's office in its continuity is not coincident with his immortality, but limited, and as the Melchisedek typical office was limited in its continuity by death, we should say, that the death of death or the doing away with death, in the economy of God's government, would do away with the necessity for the office of the priest.

The penalty of sin is death. The office of the priest is to make an atonement for sin which shall restore life is it not? Life having been restored forever and the penalty thus having become abrogated because of no necessity does not the office arising from this necessity cease with that necessity? and is not this what is taught in 1 Cor. xv. 28, where Paul speaks of the Son becoming subject to the Father? Remember the typical order of his offices:

1. King of Righteousness,
2. King of Salem (peace),
3. Son of God, or a Lifepriest in continuity, that is for the whole of some period.

These are all a part of his *αρχη* (authority) which he surrenders to the Father when he becomes subject; and why does he surrender this authority? Because the work for which he was given this authority has been completed and his commission has expired. The restoration which he was to bring about is complete. A lesson has been learned in heaven and on earth, and that particular book of God's instruction has been closed to the glory of God and the eternal felicity of men and angels.

Again to revert to the type and its teachings. We have learned who Melchisedek was and what offices he filled, and what the different provinces of his authority were, namely, righteousness, peace, sanctification, holiness. The first two belonging to his office as king; the last two to his office as highpriest. For being the only one mentioned of his class and being spoken of as "a priest of the Most High God," and a type of Christ who is elsewhere clearly shown to be a highpriest, he in the type must be presumed to be a highpriest also.

Now what belonged to the office of a highpriest as we learn from the Scriptures?

1. Sanctification.
2. Holiness.
3. Prophecy.
4. Power over life and death, to atone or not to atone for sin.

Were any of these absolute or complete? No. We are told that since they were conferred by "the law of a carnal commandment," meaning a law that found its fulfilment according to the flesh, they must necessarily be finite and comparatively "weak and unprofitable." For "this law perfected (completed) nothing." Then we would not expect to find in the Melchisedek type complete sanctification, nor complete holiness, nor complete powers of prophecy, nor complete power over life and death; for we are told that a type is also a "shadow," and a shadow however complete in itself as a shadow, is not the reality of which it is the type or image. But we do expect to find the resemblance of the shadow sufficient to thereby identify the reality of which it is a shadow.

In this case, Melchisedek being the shadow and Christ the reality, let us compare them as respects those prerequisites of office. Melchisedek was sanctified (set apart) to minister as a highpriest in a life of flesh; Christ was sanctified to minister in a life of spirit. Melchisedek was "accounted" holy in a life of flesh; Christ is really holy in a life of spirit. Melchisedek received the gift or power of prophecy "in measure" because in a measurable or finite life of flesh; Christ "without measure" because in an immeasurable or infinite life of spirit, or as the writer of this epistle to the Hebrews puts it "became a priest not according to the law of a carnal commandment, but according to the ability which belongs to an indissoluble life."

Melchisedek's ability in other words is, as a priest, to offer a finite atonement; Christ's to offer an infinite atonement. The one becomes "a cause," (not "an author" as in the old and revised) of a present but finite salvation; the other "a cause" of a present but infinite salvation. The one atones for an *ενιαυτος* called a year; the other atones for *τον αιωνα* which is the whole period requiring atonement. The one thus "enters the sacred of sacred places once every year;" the other "once for all." The one with the sacrificial blood of the slain lamb; the other with his own sacrificial blood. The one enters with his own sin, the other without sin of his own. The one offers many votive gifts and sacrifices; the other offers but one, himself. The one returns to his expectant royal people when his work of atonement is done; so does the other. The one is a mediator of an old covenant; the other of a new covenant. The first a covenant of "dead works;" the last a covenant of a living faith. The one ineffectual to render the worshipper unconscious of sin; the other effectual to the final doing of God's will on the worshiper, in which doing there can be no sin nor consciousness of sin.

Again the one for God and himself receives tithes from "Abraham the Father of the Faithful;" the other receives tithes for God and himself from all the faithful. The tithes received are spoils of redemption in the one case; so also in the other. The one invokes God's blessing on the Father of the Faithful; the other upon all the faithful. The one reminds the Father of the Faithful to give God the glory for his victory; the other reminds all the faithful to do the same for all their victories. The one gives real bread and wine to the Father of the Faithful; the other brought forth and gave the symbolic bread and wine to all the faithful. The one (thus ministers to the carnal life of the Father of the Faithful; the other to the spiritual life of all the faithful. The one no doubt said take, eat this bread and drink this wine; the other did said take, eat, this is my body, drink, this is my blood. The one offered his bread and wine as tokens of a covenant of good will for the Father of the Faithful; the other himself in these symbolic tokens of another and better covenant of good will for all the faithful. Both are taken from the reader's vision while invoking God's blessing upon the faithful.

CHAS. GARDNER.


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## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 2.

In our former number we gave an outline of our subject. It will be readily seen by the readers of the "Coming Age," that the present series will be supplementary to that extended topic. These numbers will afford abundant evidence of its nature and proximity. Though the future brings to view two ages, the reign of subjugation, (for, "He must reign till he hath put all enemies under his feet," during which Christ is performing the work of his regal office); the joint reign, where the Father and the Son reign together, as on the new earth; yet, we have called it one age, since it is the age of Messiah, he being personally present under each reign, and their Maker.

We have attempted to define the "Eastern Question." We shall keep that problem before our readers, since it is the absorbing theme of the present and near future. We shall clothe it with a variety of costumes to suit its various phases.

In its broadest signification it is the following: How can the West secure an extended intercourse with the East, without any hindrance from the North? In its common acceptation, and in a more restricted sense, we define it as follows: "How shall the nations of Western Europe, especially England and France, and, more particularly, England, deal with, control, and dispose of, the Turkish empire and its territory, so as best to promote its interests, political, social, and religious, and make the most effectual barrier against the advances and aggressions of Russia with her great Northern Confederacy of kings? How can she best keep her Eastern channels of communication open and free?

England and Russia, with equal territories (3,000,000 square miles each), head two great national confederacies, the latter holds Northeastern Europe and Northern Asia, while the former controls the larger portion of Southern and Southeastern Asia. Between these northern and southern empires is located the Ottoman, or Turkish empire, or in a prophetic sense, the empire of the False Prophet. The Southern, and the Turkish empires, are situated in the zone of empires; the Russian confederacy lies north of that belt, yet with her face and her cannon turned southward. The Russian bear is not content with his winter home. He dreams of, and longs for the sunny south. He anticipates the day when his banners shall wave over the proud capital of the old Greek empire; when the golden horn shall be his, and the Dardanelles shall be guarded by his own cannon; when, having annihilated the Turkish empire, or driven it beyond its ancient boundary, the Euphrates shall stand face to face before the northern lion, the lion and the bear [illegible] Babe of Bethlehem shall [illegible] event, to the Christian, [illegible] with exceeding joy.

The northern, southern, and middle empires, are the noted powers of approaching national conflicts. Their interests are diverse, socially, religiously, and politically. The national interests of the Ottoman empire look, rather, towards England than to Russia. It is the policy of England to sustain the Turkish empire; that of the northern confederacy to pull it down. England has no mission at Constantinople, nor in the north. Russia desires to locate her seat of empire in that ancient capital of the Cæsars, and hold the territory of the Greek empire, while England desires to hold the Ottoman power as a rampart against the king of the north.

The British mission lies south and east of her northern rival. The circle and the zone are the fields of her enterprises. Northern Asia is too icy for the British lion. He will find it to his national interest, therefore, to protect the Sultan till he fully restores his southern and eastern subjects of imperial grandeur.

The Eastern problem has its solution in the policy and movements of this triple empire. Its policy and acts we design to follow. Whatever, therefore, has a bearing upon the relative operations of England, Russia and Turkey, will form a step in the solution of the Eastern Question, which is our specialty.

Have we symbols for these three powers? Let us examine the Apocalypse. In Rev. xvi. 13, 14, we have the following: "And I saw three unclean spirits like frogs (come) out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (demons), working miracles, (which) go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This triple empire is an embodiment of all the nationalities arrayed against the Messiah and his kingdom. The dragon, the beast (fourth beast of Dan. vii.), and the false prophet, are Satan's field-marshals, having control of his grand army in the battle of Armageddon. In that host are mustered all the votaries of false gods and false religions: the dragon being a symbol of the pagan family under the king of the north, the beast and his family, including the Western Romano-German nations, and the false prophet, the Mohammedan world. Under these three banners will be gathered all the enemies of the cross.

The unity and perspecuity of our subject (the Eastern Question), and the clear understanding of the Divine word demand that we present this triple empire under all its phases and bearings. To do this satisfactorily to the reader, the motives which inspire the movements of these three anti-christian powers, as well as the plans of Jehovah, in thus opening the way for the beginning of the triumphant reign of Christ, his beloved Son, must be fully developed and critically explained.

Egypt, is simply a subordinate element of the Turkish empire, though prophecy requires in her great changes. Prime motive powers of the triple empire. Brave Japan, China, and the East Indies from Eastern and Southern Asia, and the kings of the north and of the south might drink their wines quietly at the same table; the objects of their jealousies being removed. The boundless wealth of the Orient excites the cupidity of England and Russia. The king of the north, as the sovereign of Northern Asia, aims to divert the immense resources of those eastern nations into more northern channels: and thus rob the southern empire of its eastern wealth. The king of the south, penetrating his designs, forecasts devices to defeat the grasping plots of the northern foe. He handles Turkey as the Chinese wall of Western Asia.

In consequence of the mutual jealousies of the northern and southern confederacies, guided by Russia and England, the Turkish empire has been, and still continues to be, the custodian of the channels of communication between the East and the West. Through that empire the products of the East must pass of necessity.

Questions here arise whose answers are complicated:

1. Is the Sultan an intelligent, and a safe custodian?

2. Could these channels be safely used without a custodian?

3. If not, what nation can supply its place?

4. Is God educating a nation to fill that office?

In forecasting the future, let us investigate the three parts (Turkey, Russia and England) of this triple empire. 1. The Ottoman empire, its past, present, and future. In doing this we shall outline her history, sacred and profane. (1.) What has God said of this empire? (2.) What has been accomplished? (3.) What part of her prophetic history is still future?

The Turkish, or Ottoman empire, in its relation to prophecy may not be fully understood. We have come to such a conclusion from the terms applied to it by expositors. It is called, very generally, "The great river Euphrates." This we shall examine in our outline history of that empire. Writers follow the reigning dynasty rather than the empire. This view leads to an erroneous construction of the prophecies. The prophetic symbols of the four Gentile monarchies point to the monarchies themselves and not to their various dynasties, or ruling families. Each kingdom had many dynasties. Families become extinct, while the government is perpetuated. In this triple empire of the great day what a vast variety of dynasties are included in the fourth kingdom. The same is equally true of its dragonic element. Why, then, should the empire of the false prophet, the third of the triple empire, be limited to the Turkish dynasty?

We must keep in view the history of each of the four monarchies, as they existed under various ruling families. With the Babylonian and Persian empires we are not now to write. Still we may say that the Persian empire was composed of two very distinct people—the Medes and the Persians; each being composed of many dynasties. This is true of the fourth monarchy. It had its pure iron, and its iron and clay mixture. The fourth beast had the Grecian brass. Since the empire had its origin in Mahomet, the prophet, we should call his empire after his name rather than after either of his dynasties, Saracenic, or Turkish. It is properly the empire of the false prophet; still in prophetic language, it is the perpetuation of the Macedonian empire—the third kingdom of Daniel. On a certain territory a kingdom was erected. The first is called Babylon. On another distinct territory a second was erected; this we call Medo-Persia. On a third location a third kingdom grew up, called Grecia, or Macedonia. This had its former and latter times. The Mohammedan empire has occupied this territory for the last four centuries. It is not a fifth universal monarchy, but the perpetuation of the third monarchy. We use the term Turkish, or Ottoman dynasty of the Mohammedan empire, the perpetuation of the Greek empire, or empire of the false prophet—the religious element predominating, and, therefore, carrying the name. Christ said, My kingdom is not of this world [illegible] Mahomet's is of this world [illegible] —a royal high priesthood; it is proper, therefore that his should constitute a part of the triple empire. The lesson taught us in what we have here stated, is simply this: the overthrow, or driving back of the Turkish dynasty is not of necessity, the annihilation of the domination of the false prophet, since another dynasty (Arabian, or Saracenic) might arise to sustain the crescent.

With these as introductory, before us, we are prepared to sketch the history of the empire itself. Mahomet, early in life, formed the design of giving to his nation (the Arabian), and through it to the world, a new religion. He was soon led to see that this could not be accomplished by moral suasion. He saw that the national government must first be removed. His motto was, The Koran, tribute, or the sword.

His own country fell before his fanatical arm; Syria was then added to his dominion. Conquests now followed with great rapidity. The caliphs, his successors, extended his empire over nearly all the east, south, north, and into the more distant west.

For the benefit of those readers who have not seen the history of the empire of the false prophet in the "Coming Age," we subjoin the following sketch of Mahomet and his empire, since a clear understanding of this element of the triple empire of Rev. xvi. 13 is necessary to a proper comprehension of our subject.

## Selections.

From the Christian Herald.

### MRS. DAVIS AND HER MISSION.

#### Leaves from My Journal.

I cannot tell how much I thank God that he sent those kind people from Illinois to Jerusalem. They have done a noble work and suffered much in doing it. No mission sent out by societies and boards of officers has ever done as they have. The reason is obvious. They have not been laboring in the interest of some sectarian church, nor under certain man-made rules; but they have trusted in God to direct them, and have prayed and labored for a new organization, a new kingdom; just such an one as the God of heaven may be pleased to set up among other kingdoms, and such an one as he will be pleased to perpetuate for ever; a kingdom in which the inhabitants will not say, "I am sick,' and where the real heirs will never die; consequently there will be no change of its subjects from one generation to another; neither will it be left by those who first came in possession of it to other people, but they who take it will remain its inheritors forever. This is scriptural.

The angel said to Daniel, in explaining his vision of four beasts: "These great beasts, which are four, are four kings (representing four kingdoms) which shall arise out of the earth." As though each in its turn should have dominion over the kingdom of God, which they did. "But," says the angel, "the saints of the most high shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. vii. 17, 18. There is certainly encouragement to seek and labor for such a kingdom as this, where the subjects will possess the prize they seek and suffer for eternally. They will never die and the kingdom will never be taken from them.

The same great inspiring truth is recorded in Dan. ii. 44. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." If anything can stimulate people to work and endure through suffering, such assurances as these will do it. Think of it. This kingdom "shall never be destroyed." The four great kingdoms which precede it, pass away, but this shall never pass away. "The kingdom shall not be left to other people." Babylon was left to the Medo-Persians. Persia was left to the Grecians, and their possessions in turn fell to the Romans. The kingdoms into which the Roman Empire has been divided must likewise be broken and fall under the power of the kingdom of God which is to be set up in their day.

How important to stimulate us to right action that we should correctly understand the kingdom of God! We have the history of all its past changes, sorrows, and captivities; and we literally behold its desolations. But its future—how great, how magnificent and how glorious will be its future! Set up by the highest authority in the universe, it will by him be protected and sustained. The saints it seems are to take this kingdom, but there must be a preparation on their part for this great event. After the work of taking it is accomplished, then will come the breaking of the nations and ruling them with a rod of iron, until all kingdoms shall serve and obey Christ. In bringing about all these great purposes of the Almighty God, Christ will use men as agents in the work, as well as angels and spirits.

The kingdom will be a kingdom of men. The work of setting it up must pass through its progressive stages, and why has it not already commenced? It has. If a colony should come now they will find enough to do, work that is just as important at this stage of the proceedings as it will be at any future time, though to many, who do not regard the day of small things as of much consequence, it may seem to be of little account. If the seed is never sown, the harvest will never be gathered. If the foundation is never laid, the building will never go up. If the work of setting up the kingdom of God is never begun, the kingdom will never rise up among other kingdoms. But it is begun, and every lover of Jesus will now find plenty of work in Palestine that will really advance the cause of Christ's kingdom.

Mr. Durgin, the stone mason, could go to work at once; and he would command fair wages too. There are many buildings going up; and although native labor is cheap, the improvement in building requires a better class of workmen, and skilled labor is in demand.

The Jews still continue to come; but prices of provisions go no rise. Where are all those people who have written to me? They need not fear to come. This is certainly the place of deliverance.

Our mails are very irregular now. There is a rumor here that Russia is preparing for war. If this is true it will give those who are watching the signs of the times further encouragement.

Aug. 11. I suppose the friends in America are feeling anxious about us here in Jerusalem. Well, there are some grounds for their fears, but they must leave us in the hands of God, in whom we trust. All will be well. The late reports from Egypt arouse the fears of the people here, and well they may. As the facts become known there seems to be an expectation and dread of something terrible to take place. The present rumors and condition of things in and around Jerusalem are perplexing. This, however, is only the fulfillment of prophecy—"distress of nations with perplexity." But I expected all this, and much more than this, when I came here, and why should I be afraid now? Under these circumstances there is a significance in the motto, "In God we trust," that cannot be realized when there is no danger.

There has been a riot at Beyrout this week, which will bring ships of war to that important city, where there is an efficient missionary station, under the supervision, I believe, of the Presbyterian denomination of America. An English man-of-war is now at Jaffa. The captain was in Jerusalem yesterday. But these great ships, with their huge guns, would be of little service to us in these mountains, forty miles away, in case of an uprising; and therefore our hope and trust must be in God, instead of these mighty men-of-war. The spirit of rapine and murder seems to be prevalent, and we all very well know that it cannot be stopped until a kingdom shall arise here—a kingdom of justice, righteousness, power and wisdom. This will be a Christian kingdom to set an example to the world of what Christianity really is. It will possess a power to carry out all its purposes, enforce all its demands, and subdue the world. As fast as its influence, truth, and power shall spread, the spirit of injustice, massacre, and war will cease. "All hail, happy day." "Thy kingdom come, thy will be done on earth as it is done in heaven."

Notwithstanding I was smitten with grief at the event, I can realize now more than then the kindness of my Heavenly Father in removing my darling Bertie from the strife of nations, and these fearfully troublous times. I have no more sorrow for her, dear child. We shall meet when the violence of the storm has passed by.

People are excited. All kinds of reports are afloat; many of them, no doubt are untrue; and probably many are true, or nearly so. But in this condition of things, one does not know what to believe. You get reliable news before we possibly can. We have plenty of news, but not reliable.

I understand that it rained three hours in Jaffa yesterday, an event never before known, at this season. It is said to have been a furious storm. The elements are troubled. Only think of it; three hours' rain in Palestine on the 10th of August! There rains are coming at the very time, to be in harmony with other events connected with the restitution. They will strengthen the faith of many. They will also give us abundant harvests as well as to strengthen our faith. They will likewise shut the mouths of the skeptics.

[In speaking of these rains, Mrs. Davis often says that nothing of the kind was ever known before, at the same season of the year. We have thought best to mention an event that took place in Samuel's day, which supports her statement. Israel desired a king like the other nations. God granted their request; but to convince them that they had sinned in making this request he sent a thunder storm in answer to Samuel's prayer, at a time when rain was never known to fall in Palestine, and which was so miraculous that the people were greatly alarmed; and yet, it was not far from the commencement of the dry season; while the rains have fallen this year, we believe, every month through the dry, hot summer months. We will here give the passage of Scripture relating to this occurrence: "Now therefore stand and see this great thing which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord and he shall send thunder and rain; that you may perceive and see that your wickedness is great which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord, and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not, for we have added unto all our sins this evil to ask us a king." 1 Sam. xii. 16–19. Their wheat harvest was in *Sivan*, the latter part of May, or June. If rain falling at that time of the year was so alarming to Israel in Samuel's day, what must it be still later in the season—the last of June, July, and August, as it has fallen this year? Shall we not look soon for the floors to be full of wheat, and the vats to overflow with wine and oil?" when Israel "shall eat in plenty and be satisfied, and praise the name of the Lord their God, who hath dealt wondrously with them;" in which state of prosperity the Lord declares "And my people shall never be ashamed!" See Joel ii.]

I am glad to see these rains. The poor roofed houses are hardly in a condition to shelter the people through great storms; nevertheless, let them come. The new spirit of enterprise here will build better dwellings. And so it will be; improvement will follow improvement, until perfection will at last be reached in everything.

We know that the war powers will yet be gathered to Jerusalem to battle. I am glad we know this. To be forewarned is to be forearmed. This time of trouble must come, and of course I shall be glad when it is over. Jerusalem cannot be burned, for there is nothing to burn. It will be taken by some power, but not destroyed. Who shall survive that dreadful day? Where shall we go if ordered to leave Jerusalem? Mr. Floyd thinks we shall flee to the mountains. What do you think?

## Youths' Column.

### Broken Toys.

I found my baby girl to-day
Asleep upon the floor,
The space around her little form
With playthings scattered o'er.

Her hands were nestled 'neath her chin,
And one still firmly held
A broken toy, whose motel charm
As yet was unspelled.

There lingered still about the mouth
And on the brow a trace
Of thought, half grieved and half perplexed,
As if the day face

Already had begun to learn
The look it was to wear
In years to come. I stooped to kiss
Away the mimic care.

And as I laid her, still asleep,
Within her nestlike bed,
And smoothed the curls to pillow for
The little weary head,

I thought how we of larger growth,
When tired of pains and joys,
With that same look, fall fast asleep
Amid our broken toys:

And then the Father, stooping, takes
The tired head to his breast;
And smooths the furrow from the brow,
And hears us to our rest.

—Howard Glyndon.

What sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure; but scattered along life's pathway, the good they do is inconceivable.

### Mother's Turn.

"It is mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh color, and eager looks, told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a lifelike young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words?

Too many mothers, in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty, and charming things, and say nothing about it; and the daughters do not think there is any self-denial involved. Jennie gets the new dress, and mother wears the old one, turned spside down and wrong side out. Lucy goes on the mountain trip, and mother stays home and keeps house. Emily is tired of study, and must lie down in the afternoon; but mother, though her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which, for years, they have patiently borne.

### The Human Hand.

The human hand is so beautifully formed, it has so fine a sensibility, that sensibility governs its motions so correctly, every effort of the will is answered so instantly, as if the hand itself were the seat of that will; its actions are so free, so powerful, and yet so delicate, that it seems to possess a quality instinct in itself, and we use it as we draw our breath, unconsciously, and have lost all recollection of the feeble and ill-directed efforts of its first exercise, by which it has been perfected.

In the hand are twenty-nine bones from the mechanism of which result strength, mobility and elasticity. On the length, strength, free lateral motion and perfect mobility of the thumb depends the power of the hand, its strength being equal to that of all the fingers. Without the fleshy ball of the thumb, the power of the fingers would avail nothing; and accordingly, the large ball formed by the muscles of the thumb is the distinguished character of the hand.

### The Young Admonished.

The wise man in giving much good, wholesome instruction to both old and young, gives the following to the latter: "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

The author of this language had been young and fair, but had grown old and feeble. He also had tried most all sorts of mirth and pleasure, he had uttered many wise sayings and taught much by parable. In his youth he had sought the Lord, and followed close to his instructions, but in the decline of life, having heaped up much riches and attained to great honor, his ambitious spirit having excelled all others, he gives way like thousands of other poor frail mortals, and commits a heinous sin, in cleaving in love to many strange women—outlandish women, who caused the king to sin. Just think of it! seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart, for it came to pass, when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father.

Here is a fearful lesson, one which some of the wise scribes of our age could study to profit, and thus shun the great transgression of the divine law. On the other hand the youth of both sexes are hereby admonished by one who was every way qualified, to first remember their Creator in the days of their youth, before the evil days come. Before they grow old and feeble, when the power to resist temptation is running low.

Boys and girls who grow up to man and womanhood in disregard of the wise man's good advice, having the many pernicious habits of this sinful world, stand a slim chance for anything better in a better land. It is a very easy matter to form bad habits, for it is natural and fashionable, but to get entirely rid of them is hard. Think of this, my young friend; the Lord is a pure, just, and holy being, and cannot suffer bad characters to come into his presence.

Then if you would live in the great future, with your friends, you must choose the good part, break away from and turn your back to this world with its sin-cursed ways which lead down to death; learn to love the Lord thy God with all thy power of body and mind, serve him now, ere the body and mind are enfeebled and dissolution sets in, the silver cord being loosed and the wheel broken at the cistern, and man goeth to his long home, and mourners about the streets.

The best friend we ever had would admonish us to be wise now. Seek first the kingdom of God and his righteousness, then food and raiment. Procrastination is the thief of time. Charm leads on his millions into irretrievable woe.

Then in conclusion let me say, Remember thy Creator now. He who has done so much for you. Just think how he loves you! Behold what manner of love the Father hath bestowed upon us. Turn your feet Heavenward, seek the Lord while he may be found. Call upon him while he is near. Live for him who died for you, then in that great day all will be well.

T. P. Adams.

# THE RESTITUTION.

E. A. CRAFTS, EDITOR.

PLYMOUTH, INDIANA, OCT. 11, 1882.


WILL write another article on "Death by Sin" when we have more time. Will explain some texts suggested for notice then.

SPECIMEN copies of papers of late date have come to hand; but so near our time for going to press that we have not had leisure to peruse them. A more formal notice in the future.

To explain some allusions contained in the lectures of R. Roberts, which appear in successive numbers of THE RESTITUTION, we are to bear in mind that these lectures were written in 1878. Beaconsfield was then living and some events then transpiring are now things of the past. The subsequent march of events has been to confirm his conclusions.

THE subject of prayer is one worthy of serious consideration in the present crisis of human history. It is a duty most solemnly enjoined upon the "elect over" part of the church whose position is that of constant expectancy for the return of the Lord Jesus Christ a second time. After enumerating the very signs that mark our own times he says: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 36. Burst about, as we are, with all the perils of the last days, it behooves us not only to take the whole armor of God, that we may be able to stand in the evil day, but to pray always with all prayer and supplication in the Spirit. When faith becomes almost extinct it is a mark of God's elect that they cry unto him day and night.

THE Scriptures plainly inform us that Jesus of Nazareth is the Son of God, and, as such, the Savior of the world. But as to his inherent nature, and upon what principle our salvation is accomplished through his sufferings and death, they propound no metaphysical explanations. Indeed they expressly affirm the incomprehensibility of these subjects. No one knoweth who the Son is but the Father. Luke x. 22. This emphatic declaration of our Lord is sufficient to teach us the importance of resting our faith upon the simple plain statements of revealed truth. Had this always been done, an endless amount of controversy would have been spared, and wasted time and energy would have been better employed in teaching men, as did the apostles, what they must do to be saved. While the effort to explain some of the more obscure terms and expressions is perfectly laudable, and even desirable, still our counsel is, to avoid all personal allusions, and all harsh criticisms on the honest expressions contained in articles written by brethren from whose conclusions we dissent. "See that ye fall not out by the way" is good advice now, while awaiting the coming and kingdom of our Lord.

## News Items.

FRANCE—ASIATIC CHOLERA IN SAVOY.

PARIS, October 5.—Several cases of Asiatic cholera are reported at Modane, on the French side of the Mont Cenis tunnel.

The Suez Canal is to be improved and enlarged.

TUNIS—FRENCH ATTACKED BY ARABS.

TUNIS, October 5.—Insurgent Arabs yesterday attacked the French outpost on the Algerine border.

EGYPT—TYPHOID FEVER.

ALEXANDRIA, October 6.—There are eighty cases of typhoid fever in Ramleh hospital.

GREECE—THE WITHDRAWAL OF THE TURKS.

ATHENS, October 6.—The Porte has promised Greece that it will order the Turks to evacuate the ceded points on the frontier, including Gomilza, next Thursday.

Hungary is becoming as uncomfortable as Russia for the Jews. Outrages upon their persons and property by fanatical mobs continue.

Those Arabs who resorted to plunder and murder in Alexandria during the recent troubles in Egypt are being summarily tried and hanged.

RUSSIA — JEW-BAITERS SENTENCED.

ODESSA, October 9.—The military tribunal in session at Balta trying the cases of the anti-Jewish rioters, condemned one of the leaders to two years, and five others from sixteen to eighteen months' imprisonment.

EGYPT—JOINT CONTROL.

PARIS, October 9.—The *Republique Francaise* refuses to believe that Lord Granville will set aside Egyptian control without consulting France.

MURDERERS HANGED.

ALEXANDRIA, October 9.—Two natives, convicted of murdering Messrs. Palmer, Gauvain and Charrington, were hanged this morning.

FRANCE—LICENSE TAX.

CONSTANTINOPLE, October 9.—All the Powers, except England, Russia and France, have agreed upon a principle of license tax which the Porte proposes to levy upon foreigners doing business in Turkey.

The German steamer Border, en route from New York for Hamburg, having 288 passengers, was lost on the Newfoundland coast last night, but all those on board were saved.

The comet has brought thousands of North Carolina negro sinners to repentance. They regard it as a forerunner of the world's end, and are making their preparations accordingly.

YELLOW FEVER.

BROWNSVILLE, Tex. Oct. 9.—But few cases of fever here; no deaths. Some quarantine guards have been ordered 30 miles back. Dr. Murry is still out on the line. No change for better in Camargo or Mier; the weather is hot.

PENSACOLA, Oct. 9.— Forty eight new cases and five deaths today. Yesterday there were seventy-seven new cases and two deaths. Total cases to date 1300, deaths 112. Physicians kept actively on the move on account of the large number of cases now under treatment; nearly 200 having been hallabined here since Saturday morning.

LONDON, Oct. 8.—A dispatch from Manila says the fatal cases of cholera average 30 to 40 daily, and in the vicinity of the town they average twelve daily.

ENGLAND AND THE SUEZ CANAL.

PARIS, Oct. 8.—The *Paris* says it is understood that England is negotiating for the purchase of 200,000 Suez Canal deligation shares.

## Sententious.

That is the best part of beauty that a picture cannot express.

To God man owes allegiance, to Christ love, and to his fellowmen sympathy and help.

The logic of words may or may not be convincing, but the logic of deeds is irresistible.

Faithfulness in the use of what we have, however little, is what Christ requires at our hands.

All ills of God! If he but wave his hand,
The mists collect, the rain falls thick and loud,
Till, wife's smile of hope on sea and land,
Lo! he looks back from the departing cloud.
—*Longfellow.*

The success of sainthood is the success attained by struggle and suffering and achieved by faith; a success of honor, of clean hands and pure heart, of service to man and glory to God.—*Bishop Donne.*

When comes the King in royal might,
To crush the wrong and crown the right;
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
With all the rich reward of heaven—
Oh, for that glorious by and by,
What's done for God can never die!

Whoso are the infidels of such uncontaminated morals that we should be in no danger of being seduced into impiety by their example? Into what obscure recesses of misery, into what dungeons have their philanthropists penetrated, to lighten the fetters and relieve the sorrows of the helpless captive? What barbarous tribes have their apostles visited? What distant climes have they explored, encompassed with cold, nakedness and want, to diffuse the principles of virtue and the blessings of civilization?—*Robert Hall.*

The doubts that clouded all my heart's devotion
Have spread their clam wings, and flown away;
And as my eyes look up in glad emotion,
I greet the glorious sunshine of today.
I see broad fields in purple clusters swelling
On distant heights; I see the shadows fall
In flowery glades; I see the fountains welling—
A brother hand has made and fashioned all.

No one likes the thought of being put into a casket, having the lid screwed down over their face, and being put into the cold ground. We shudder at the thought of it. But the thought of translation is blessed. Enoch and Elijah were favored thus; and those saints who live till Jesus comes will enjoy the same privilege.

From every land, from every clime,
From every shore and sea,
The weary pilgrims of all time
Safe gathered there shall be.

Duty is an angel, reverently beloved, that walks beside the man, with solemn steps, and common life is a path shining before him more and more; and the future is a mist which he will pass through, and so be nigher God; and if today the world fools round him like a temple for worship in, then tomorrow there will be a further world for him to pass on into, and it will be the holy of holies.

### Notice.

My post-office will be Tunnel City, Monroe Co., Wis., for the coming year.
MRS. A. C. SEDGWICK.

Any of the preaching brethren passing through Detroit City, Becker Co., Minn., will confer a favor by calling on the undersigned.

GEO. P. NEWTON.

## Communications.

### The Life-Processes of Generation and Specimens of Mistranslation and Perversion.

Specimen I. Matt. xi. 30: *Ο γαρ ζυγος μου χρηστος, και το φορτιον μου ελαφρον εστιν.* Rendered in the old and revised, For my yoke is easy and my burden is light. Should be, For my yoke is useful, etc., the idea contained in the word χρηστος being that of the good that inheres in true utility.

Specimen II. Matt. i. 1, 18: The word γενεσις occurs in the first verse, and means origin, or in a general and broad sense sometimes, birth; but not generation, in the sense of begottal, translated generation in the old and revised. The word γενεσις occurs in verse 18, and means a begetting, having special reference to the life process according to the law of the life to which it relates whether natural or spiritual and must never be confounded with another process called bringing forth or birth. The one relates to the agency of the male in producing life, the other to the female; translated however, in the old and revised birth, a term used distinctively in the English language to express the idea of bringing forth.

Specimen III. In the latter clause of this 18th verse the result of the begetting, which is conception, is spoken of in this way: *ευρεθη εν γαστρι εχουσα εν πνευματι αγιω*, translated, Was found with child of the Holy Ghost; should read, Was found to have in womb from Holy Spirit: meaning strictly the source of the generating. If you think of the source as a person meaning God himself, if you think of the process or means employed meaning the power of God manifested according to the law of spiritual or supernatural life in contradistinction to this power manifested according to the law of natural life in the process of generation, a very important distinction to understand in our pursuit of a true apprehension of the word of God in regard to the life processes natural and spiritual.

Specimen IV. John iii. 3, reads as follows: *Απεκριθη Ιησους και ειπεν αυτω, Αμην, αμην λεγω σοι, εαν μη τις γεννηθη ανωθεν, ου δυναται ιδειν την βασιλειαν του θεου.* Translated. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Should read, Jesus answered and said unto him, Verily, verily I say unto thee, unless one shall have been begotten from above, he cannot see (in the sense of perceive or understand) the kingdom of God. The word γενναω has been confounded by the translators with the word γενεσις which from its primitive meaning of becoming, or coming to pass, frequently comes to mean and be used in the sense of birth or parturition. This word γενεσις however, is never properly so used, and is not so used here, and is the verb from which the verbal noun γενεσις upon which we commented in the third specimen is derived.

The Scriptures nowhere teach that a person while in the flesh can be born into a spiritual state. The resurrection is clearly taught to be the birth into this spiritual state or condition. Another very important fact to be understood if we would apprehend aright the teaching of God's word, and Jesus well asked Nicodemus in the way of reproof, "Art thou a teacher of Israel, and comprehendest not these things?" Do you ask why? Because the two different life processes, and the necessity of regeneration, are clearly taught even in the Old Covenant Scriptures, as clearly as language can teach them. They are not only stated specifically and the importance of understanding them dwelt upon continually, but, they are illustrated and continually kept before the eye and mind in the various rites and ceremonies of the Levitical law.

Again from John viii. 33, through the chapter, the fact of this spiritual begotting and its necessity are both stated and dwelt upon at some length, and in verse 41 this same term γενεσις is used and modified by the adverbial element εκ πορνειας and translated in the old version, We be not born of fornication.

Now observe, reader and scholar, that we have exactly the same grammatical construction in these two passages. Let us put them side by side and see. This reads, *Ημεις εκ πορνειας ουκ γεγεννημεθα.* The other reads, last clause of Matt. i. 20, *το γαρ εν αυτη γεννηθεν εκ πνευματος εστιν αγιου.*

The first correctly translated reads, We have not been begotten from fornication.

The second reads, For that which hath been begotten in her is from Holy (lit. sanctified) Spirit.

Now as we have already said, the proposition from, strictly speaking, indicates the source of an action, not the agency. In the first instance here the word fornication or adultery never begotten personally or in the agency of person there is no danger of misapprehension in regard to the relation in which it stands as expressed by the preposition εκ or from. In the second instance, however, we have a word πνευμα or spirit, that is used all through the Scriptures to express both the person spiritual and the life spiritual when spoken of in the abstract. Now to any one who understands the Greek language in its structure and grammatical laws, it is perfectly evident that the writer of this passage did not intend to use πνευμα here, in the personal sense, but does use it and intends to use it in the same way that πνευμα is used in the other passage. If he had intended to use it in the personal sense, by a law of the language he would have used the preposition προ with πνευματος instead of εκ as this proposition is the one to use with the genitive to express the direct agent or efficient cause.—See Crosby, Hadley, or any other standard grammar on this subject.

Interpreting the first passage it would read, for that which hath been begotten in her is in accordance with the reproductive laws of adultery.

Interpreting the latter passage it would read, for that which hath been begotten in her is in accordance with the working of God's sanctified supernatural or spiritual laws.

The teaching of Scripture is plain that God is One in his personality, and in this sense is above all and over all, the source and spring of all life and action; and that man's accountability begins and ends in his use of the ability God has given him. Moreover the working of this ability is always and invariably in accordance with some law of God's, viewed either as natural or supernatural. The only difference recognized, however, in the Scriptures between the so-called natural and supernatural is that the one is in accordance with man's ability, or something that man can do, while the other is above man's ability, but in accordance with God's ability and the spiritual agencies which he employs.

So we find all through the Scriptures the word used to express the concept called "a miracle," is merely the word δυναμις meaning ability; that is, strictly speaking, intelligent power in contradistinction to unintelligent or machine power.

Now when we begin to realize that God is working in and around us through all these manifold spiritual intelligences, and that too in accordance with law, that this natural world and what we recognize as natural laws working in and about us, and seeming to hold us in an inexorable grasp of infinite power, is nevertheless really a cosmos within a cosmos, a cosmos of natural law, as it were, subject to a cosmos of supernatural or spiritual law, which is slowly, perhaps, but surely molding the rough material of the natural to its finer spiritual purposes, and all this going on under the supervising intelligence of this one God. I say when we begin to realize these facts and conditions in some degree, we are prepared to begin our search for the deep things which God has revealed in his word.

As a test of you, my reader, I will point out another perversion in this same chapter and passage, and see if you understand the difference of meaning between the translation as it stands in the old and revised and the one I shall give you.

"Η μαρκη μου πλοιος εστι βρωσις, και το αιμα μου αληθως εστι ποσις.

Translated, For my flesh is meat indeed and my blood is drink indeed. Literally translated reads, For eating truthfully is my flesh and drinking truthfully is my blood.

I would say in the way of comment first that the Tischendorff text gives the adjective αληθης instead of the adverb αληθως, but the thought would be the same in either case, as in the one case the adverb modifies the verbal noun, and in the other the adjective qualifies it.

Reader, do you perceive the outcome of these two different renderings. The logical outcome of the one is the Catholic doctrine of transubstantiation. The logical outcome of the other is that moral responsibility inheres in intelligent action.

The 53nd and 54th verses of the 6th chapter of this gospel explain this verse very clearly and to the scholar teach the difference, if he has not already apprehended it, between the words βρωσις food, and βρωσει eating. In the 53nd verse Christ says, "I have an eating process of which ye are not aware." βρωσιν here. In the 54th he says, "My food is, that I may do the will of the One who sent me, and that I may complete his work." βρωσις here. Again in the 63d verse of the 6th chapter in this passage we have been considering, we have a still further explanation, namely, "The spirit is that which maketh alive, the flesh profiteth to no purpose. The words which I am speaking unto you, are spirit and are life." The word of God then is the instrumentality by which God begets or causes life. And as John says elsewhere, "in it was life and the life was the light of mankind." Applying the thought to a person, you have this person begotten by the hearing and acceptance of the word into an active state of faith, and this active state of faith implies an active pursuit after a hope that has sprung up in this new state of faith, and this active pursuit after this new hope is the new life and the exemplification of this new life is the light of mankind, because men see and thus learn by the results or fruits of such an example or life what must be the attributes and character of the One who imparts it by his enlightening word. This undoubtedly is as far as we can go and all that we can apprehend in our finite condition of God's infinite life process of begottal according to spirit. But while we cannot apprehend the rest we know that there is something more and infinitely more than this in the life process spiritual. Just as we know that the good husbandman may prepare the ground well and sow the seed well and do everything that belongs to the office of a good husbandman, who is aiming to bring about some natural germination and growth. As he must wait for God to quicken and perfect the growth by all his agencies seen and unseen, so man can but do his part in the way of preparation and the use of means to an end. Paul may plant and Apollos water, but God giveth the increase. How and what the life-processes spiritual are, beyond the phenomena manifest in the growth, we know as little of as of the life-processes natural.

All we can do in either case is to mark the phenomena and learn the laws in accordance with which these phenomena are manifested, and like the husbandman perform the plain and simple duties which become evident to one's every day individual walk of faith, remembering that as the old "manna" with which God fed his people was the *type* the verity, viz. his verity according to his word of the Old Covenant, so now when Christ tells us that he is the "true manna" or the *τυπος* the actual verity of which the other was a type, the living verity of God's word, "the true bread," the eating of which giveth life spiritual, we are to understand that the eating of this truth signified the assimilation and appropriation in faith of the vital principal which is contained in the veritable word according to the promises and conditions of the New Covenant as well as according to the to us incomprehensible, but effectual inworking power of God's spiritual ability in us to will and to do of his good pleasure, now in this germinal period and finally as with the little seed that the husbandman has planted and duly cared for, to perfect the growth into a new organic immortal individuality that will bear fruits to his, God's glory, first in a character which will be the efflorescence of man's sanctified and spiritualized heart and mind, and finally, in the new organic investiture of this character at the end of this age in a harvest that will be God's vintage of all the noble purposes which he hath wrapt up in the germinal verity of his word according to the New Covenant in Christ. And as he hath clothed all his products natural according to the laws which control their germinal life from the lily of the valley to the first Adamic man with bodies or organic forms, so in the new generation spiritual he promises in the verity of his everlasting word to clothe the new products spiritual from the creation itself which groaneth, awaiting its deliverance, even the redemption of the sons of God, to each individual one of these sons of God with its appropriate body, spiritual according to the inworking germinal vital ability which he hath wrapt up in each several individuality to be made manifest in due season according to the law of his spiritual begottal through Christ, the new organic head.

CHAS. GARDNER.

## Selections.

### ASLEEP IN JESUS.

No scriptural description of death is so suggestive and so consoling as that which is conveyed by the familiar word sleep. It occurs often. Stephen the martyr breathes his sublime prayer, and then "he fell asleep." Our Lord said to his disciples: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." Paul, in that transcendently sublime chapter on the resurrection, treats death as but the transient slumber, to be followed by a glorious awakening at the sound of the last trumpet. And when he crowns it with that voice of the Divine Spirit, that has been sounded and sung in so many a house of bereavement: "I would not have you to be ignorant concerning them which are asleep; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." No three words are inscribed on more tombs or on more hearts than these "Asleep in Jesus."

A dying-bed is only the spot where the material frame falls asleep. Then we take up the slumbering form and gently bear it to its narrow bed in Mother Earth. Our very word "cemetery" describes this thought. It is derived from the Greek word κοιμητηριον (*koimeterion*), which signifies a sleeping-place. Greenwood is really a vast dormitory, in which tens of thousands are laid to their last repose—some in their gorgeous environments of rosewood and marble and others in the poor little trundle-beds of the pauper's plot. It is a mingled and promiscuous sleeping-place; but the Master knoweth them that are his." They who sleep in him shall awake to be forever with their Lord.

On this tremendous question of the resurrection of our loved ones and our reunion with them our yearning hearts are satisfied with nothing less than certainty. Poetic fancies are gossamer; analogies from the sprouting of seeds and bulbs, probabilities, intuitions, and all philosophizings are too shadowy to rear a solid faith on. We demand absolute certainty, and there are just two truths that can give it. The first one is the actual fact of Christ's own resurrection from the death-slumber; the second is his omnipotent assurance that all they who sleep in him shall be raised up and be where he is forevermore. Those early Christians were wise in their generation when they carved on the tomb of the martyrs "*In Jesu Christo obdormivit*"—In Jesus Christ he fell asleep.

The fragrance of this heavenly line perfumes the very air around the believer's resting-place. Giving to the Latin word its true pronunciation, there is sweet melody, as well as Heaven-sent truth, in this song of the sleepers:

"Oh! precious pair of triumph this!
And vastly-blessed deal to achieve it,
Of suffering part—of peaceful life—
*"In Jesu Christo obdormivit."*

"Our eyelid-bed dread be none the least,
Thrice-blessed solace to it does it,
That I can utter o'er their dust,
*In Jesu Christo obdormivit.*"

"Now to my lovest one's grave I bring
My flowers—the and interweave it
With God's own golden lettering,
*"In Jesu Christo obdormivit."*

### ASIATIC CHOLERA.

The recent scare in England about cholera has been appeased by the discovery that the sole ground for the rumor of its outbreak in the Red Sea was a solitary case which appeared on a ship which arrived at Aden with some four hundred pilgrims for Mecca. The case is supposed to have been sporadic, which is probable enough considering the usual condition of ships laden with pilgrims on the road to Mecca. The quarantine imposed upon all vessels coming through the Suez Canal was relaxed through English influence in favor of the British transports. This produced a violent outbreak of indignation in the French press, which recalled the fact that in the work of the international Sanitary Commission, fourteen powers, including the United States, join in to defend Europe from the cholera, and that, until now, its edicts have been obeyed. Perfidious Albion, according to the Paris journals, "is about to inflict a plague upon the world rather than hamper her commercial interests for a day." "She would poison Europe for a few pounds sterling!" screams M. Rochefort. In the meantime the disease has broken out at Tangiers. In Manila at the first of this month the deaths reached 300 daily, while in one of the Philippine islands there were 4,550 deaths in two weeks.

A curious theory has just been advanced in England by a scientific physician which has not tended to quiet the alarm. It is that the great outbreaks of this plague in Europe and this country have occurred at intervals of sixteen or seventeen years; as in 1817, 1833, 1850 and 1866. Between these great attacks of the epidemic there were minor returns of it, occurring at intervals of six years after the more fatal visitations, namely, 1837 and 1848. According to this prophet, a most destructive prevalence of this pestilence is due in England and the States in 1882–83. The prediction seems plausible enough, though it reminds us too forcibly of the old superstition concerning this plague, that, if passed through a country at precisely the rate of speed with which a man could travel, and was in fact carried from land to land by the scourged Wandering Jew, who, thinking death the greatest boon, bestowed it as a souvenir of himself.—*N. Y. Tribune.*

## OBITUARY.

DIED—At Rowlo, Wyoming, Sept. 9, 1882, Sophia M., wife of James Averell, and daughter of J. F. and Mary Jaeger, of Eureka, Wis., aged 22 years, 6 months, 18 days.

We are often called to the house of mourning, but seldom under circumstances so sad as were those connected with Sister Averell's death. Last February she and Mr Averell were joined in matrimony, and in May they bid adieu to father and mother, brothers, sisters, and friends, and started for their new home in Wyoming, happy in each other and with bright prospects for their future. They knew no sorrow only the separation from the loved ones at home, until the beloved wife was stricken. Her illness was short and severe, all that love and money could do was done for the dear one, but death had marked her for his victim, and all the agonized husband could do did not save her from his grasp. She died peacefully at 8:30 p. m., leaving a message of love for the dear parents so far away, which the loving husband brought with her dear remains to the afflicted family, where he arrived Sept. 14. But where is the pen that can portray the anguish of those hearts as they embraced the husband of the daughter and sister first lay in the casket before them, and upon whom they could not look until he who had the keys of death and *hades* shall open the prison house and let the captives free! The funeral was held at the M. E. church in Eureka. Words of comfort were spoken from Job xiv. 14, and John xi. 25, after which we laid our sister to rest until Jesus comes. After the funeral, Brother Jaeger gathered his family around the hearthstone and desired a discourse on baptism, and although it was after nine o'clock at night and all were weary and depressed, yet we had a blessed meeting, and three more of Brother Jaeger's noble sons came out on the Lord's side and put on Christ by a belief and obedience of the faith. The next morning as Brother Jaeger stood upon the bank of the Fox river and welcomed his sons as they came forth from their watery graves to the household of faith, he exclaimed, "God has bestowed me three more children to eternal life." These three make nine out of his twelve children that have obeyed the gospel, and we hope to see the three younger ones gathered into the fold in due time.

MRS. A. C. SEDGWICK.

DIED—Junius Thorpe, of Bath, Summit county, Ohio, on Sept. 29, 1882, aged 61 years.

He leaves a widow and two sons to mourn for him, besides a great many friends, all of whom will miss him. He was very highly esteemed by all as a good husband and kind father, and as an honest and upright man and neighbor. Just how his attention was first called to the truth I am not able to state just now, but I remember some twelve years ago or so, he, with Brother Mead, came all the way from Bath to Collinwood to obey the truth, and they were both buried with Christ in baptism in the waters of Lake Erie. Brother Mead I believe is in Kansas and will be pained to learn of Brother Thorpe's death. By request Brother Mitchell and I attended the funeral which was held in a hall well filled with friends and neighbors, who were addressed on the subject of death, what it is and why it is. It was shown that death kills and so far has killed the whole race except two, Enoch and Elijah—and still holds it with one exception—Jesus—who himself was killed by it—but could not be held by it for he afterward conquered death and led captivity captive—who will also bring all his saints from the dead and save those living at his coming from its grasp. Brother Thorpe was well posted in the truth and was always ready to improve any opportunity that offered. May those left behind follow Brother Thorpe as he followed Christ and meet him with all the saints in the kingdom of God.

GEORGE ELTON.

DIED—At Toronto, Ont., July 28, 1882, Mrs. Dorothy Chapman, aged 74 years, 11 days.

E. W.

An anti-Jewish movement has broken out in Austria. A cable dispatch says: "Advices from Pressburg report the occurrence of anti-Jewish riots at that place. The mob broke the windows of many houses occupied by Jews. The military finally restored order after making forty arrests. The military are confined to their barracks. The Hungarian Ministry have placed the Pressburg district under martial law. The rioters in Pressburg declared that what they had done was merely a prelude to what was coming. The shops and warehouses of the Jews were forced open and plundered. The rioters offered the military an obstinate resistance, some of them seizing the soldiers' bayonets with their hands. Similar excesses were committed in the neighboring town of Blumenthal, where thirty persons were arrested. Several hundred Jews have fled to Vienna.

# Poetry.

## HARVEST TIME.

"The harvest is the end of the world, and the reapers are the angels."

In his wide fields walks the Master,
In his fair fields, ripe for harvest,
Where the evening sun shines slantwise
On the rich ears heavy bending;
Still the Master: "It is time."
Though no leaf shows brown, decadence
And September's sadly frost-like
Don't appear on the horizon.
"It is full time," saith the Master,
The Lord Master, "It is time."

Lo, he looks. That look compelling
Brings his labor to its harvest.
Looked they gather, as in autumn
Parents frisk in chubby riddles
Drop from the reaper's hands;
While whisper to the wind while talks not,
While feet close with earth the furrow
Each lays down his golden palm-branch,
And upon each sickle shining
"Speak, O Master, now 'tis time!"

Where the field shows ears deep-drooping,
Where the stalk is weighed down heavy,
Where the empty ears are upward,
And the grain is scant or rotten;
But the sickles flash not there.
Flash new dawns of the reapings,
Sickles are to be used where harvests
Of the earth are the most
And the most golden.

Is there God's eye, as the field is
Given unto the reapers?
Are there souls ripe for the sickle?
All these waiting in the wheat-field?
Are the sheaves ready prepared
Gathering in for Christ all?
Ah! thy eyes shroud, thy gloating
Of our distant sky, blood-reddened—
Of the near field's trouble, blighted,
Covered by rank Tares-intruder—
Sown, it must be harvest time!

Who shall know the Master's conduct?
Whether it be dawn or sunset,
When a light dew wets both the wheat ears
Or while noon their gold is heaven,
Shedding like the yellow field?
Only, may the voice, loud Master,
Peal before the reapers choose,
And deft reaping sheaves show falling—
Gather all into my garner,
For it is my harvest time."

—*Southern World.*

# Communications.

## "MY USEFULNESS."

There are not a few in all quarters where conditional immortality, and its affiliated doctrines have been unfolded, who remain silent after conviction of their truth has dethroned prejudice and doubt in their hearts. They persist in keeping the light to themselves, and, for aught we know, enjoy it in solitude. Confidential friends become acquainted with their secret; perhaps in return for an unbecoming of experiences similar to their own. But why this reserve? why this timidity to acknowledge in open day truth which is surely transcendent and vital? The convert to a better theology may occupy a private or public position in the church, or, to speak more accurately, in some section of the great Christian fraternity; he may be an energetic laborer in the evangelizing field on behalf of the young or the old; but he hesitates to commit himself to the side where reproach and contradiction may perplex his life and limit his opportunities of doing good. He might, we shall suppose, willingly bear the opposition not unlikely to result from a public confession of his new faith. He is aware that a Christian's path is in no circumstances a smooth journey, and he wisely anticipates thorny anxieties and troubles in the pilgrimage before him. Trials he expects from the world; trials also from the haste and suspicion and illiberality of brethren, who profess to be actuated by a gentler spirit.

This view of the matter may not greatly distress our brother visited with the beams of a purer illumination; and yet somehow a nervous fear puts a padlock on his tongue. That fear suggests that his influence would be impaired were he openly to renounce dogmas still looked upon as awful verities by those with whom he has long co-operated. Now this is a serious thought, and one that well seems to justify patient reflection. It is the difficulty of a man whose heart is set on doing substantial service in the world, which any violent prejudice against him would probably curtail, somewhat, at the least. Such a prejudice, with voice like a serpent's, is unfortunately sure to be created, for those who stand by the old dogmas will inevitably take offense at his espousal of what cannot but be reckoned unsound and perilous notions. If popular before, he can be so no longer with his former friends; if, as a preacher, for example, he had easy access to many whom he wished to benefit, they are most probably restless under his voice, and perhaps refuse him audience entirely, afraid of his novel teaching, though he may be girt with fresh power, though he may burn with intenser anxiety for their highest welfare. It requires no prophetic gift to foresee these results, and so "my usefulness" hinders many from witnessing, whose testimony might be exceedingly valuable.

Far be it from us to underestimate the love of, the sanctified pride in, usefulness to man. It soars far above the mercenary, and the empty phantom of mere popularity. It is alien from the breathless quietude of comfortable ease; from the pleasant retreats of official respectability. It is not content with soulless forms, and ritualistic drill; with choir performances and respect for ecclesiastical trappings and diguities. Beyond and above all these, and kindred trivialities, of mighty moment to those who are but actors in a sort of pious drama, this spirit has discerned the deep meaning of reality—longs to reclaim the volatile to sobriety of mind—strives to draw men to the Savior, who stills the heart, and breathes into it pure and heavenly aspirations. One so exercised claims our sympathy; claims also our prayers that he may escape the entanglements in which he is confined. Though mistaken, we credit him with sincerity. We have fellowship with him in his new-born convictions, and would like to aid him in mastering his fears.

C. C. MONTGOMERY.

(To be Continued.)

## PRAYER.

Before really let me approach the subject of prayer, for it is surely one of the high and first duties of a Christian. But perhaps no subject treated in the Bible is less understood than this. But a little while ago the world witnessed the strange spectacle of a nation praying for the life of the chief executive, that was slowly ebbing away. But the assassin's deadly work prevailed.

Prayers are offered daily that sin may cease and righteousness fill the earth, yet the tide of sin rolls on increasing as it goes. Some special subject forms the basis of the united prayers of a multitude and the object is not accomplished. And now comes a demand from one who is certainly strong in faith, "for a new era in prayer." Are we to regard this as a "new departure" in prayer? or does the writer mean more intensified prayer? As one object to be accomplished through this "new era of prayer" is the silencing the cavils of infidels, the test ought to be a strong one. Let it be one that will settle the vexed question beyond a doubt. Ingersoll submitted a test some time ago to the religious world that he said would remove his skepticism, it was to produce a Christian who could drink deadly poison, that he (Ingersoll) should prescribe or to cast out a devil, now it is something of this kind that the infidel demands, not a simple compliance with the divine law of life, that the Savior declared should be to the world a proof of the divine origin of the religion he taught his followers, for he declared that. By this shall the world know that ye are my disciples if ye love one another," not that the world would be convinced by a miracle. The gospel was to be "preached in all the world for a witness to all nations." Now I decline offering stronger testimony to either skeptical individuals or nations to convince them, than that which God has given. I could not unite with brethren in praying for the resurrection of a dead prophet to astonish the infidel world by prayers miraculously answered. But am anxious to bow reverently before God and ask in faith for just what God has promised. Holy men of God in all ages have prayed and their prayers were answered. And the grand truth that underlies the success of these men in prayer is they prayed in faith.

Here is the key-note that rings in harmony with the divine plan of prayer. "What things soever ye desire when ye pray believe that ye shall receive them and ye shall have them." "And all things whatsoever ye shall ask in prayer believing ye shall receive." Now here is a rule that is so plain that if followed will effectually guard us against fanaticism. Faith or belief is based upon testimony. Now before praying for any thing let us be sure that God has promised it, then we can pray in faith for it and the prayer will be answered. Remember that prayer gives God no information, neither does it change his purposes, it simply brings us in harmony with God's will and purposes. To think of informing a mind infinitely wise or of changing a purpose eternally fixed is simply blasphemy. The glorious kingdom of God will come even if I do not pray for it. But if I do not desire it to come I can have no share in it. When the kind mother says to her child, "I have a beautiful present for you, but before I give it to you, you must say, please mother, let me have it," she is not changing her purpose but brings the child in harmony with the purpose. Then let us put ourselves in harmony with God's plan and ask in strong faith not wavering or doubting.

Yours in faith in all God's promises.

J. F. WAGONER.

Your whole life will be better or worse by your conduct today. Which shall it be?

## EXPLANATION.

*Editor Restitution:*

I was surprised in reading the letter of our genial neighbor, Mr. McCurry, which was published in THE RESTITUTION of Sept. 27, to see several misstatements concerning my last communication to you, and although they may have been unintentional on his part, still I would beg the insertion of a brief correction.

1. Mr. McC. states that I made use of the phrase "the Son of God" and inserted in brackets immediately after it the remark, "so-called," thus indicating doubt as to the Sonship of the Christ.

This observation comes from careless reading with a spice perhaps of prejudice, as I never used those words in that manner or connection. I did, however, in the article referred to, insert (so-called) immediately after the phrase "God the Son," which every Bible student knows is one unwarranted by the Holy Scriptures and is a fruitful source of theological error.

2. I would say that my understanding of the Scriptures requires that I assert that Jesus was slain "like a common malefactor" by the hands of "wicked men," but that I stated "only this and nothing more," as remarked by Mr. McC., is a misstatement that although does seem a little tiny bit willful, and which I will not occupy space to refute, but refer to the article in question for refutation.

J. P. GELLETLY.

DETROIT, Mich.

*Editor Restitution:*

I saw an editorial in your issue of of July 26, headed "Death to Sin," which you introduce by saying that the rendering in both the old and new versions is contrary to one of the plainest rules of Greek syntax. You wonder how the translators could have so rendered the passage, viz., "in that he died he died unto sin .... in that he liveth he liveth unto God."

I would just take the liberty to call your attention to a few points which you seem to have overlooked.

I admit, with you, that the malignity of sin was such as to produce death, but we must all admit that when Adam became dead to God "by" sin, he was not dead to sin, but fully alive to it. But let us proceed to examine the Greek in other passages where the same phrases occur. Let us take the same chapter in which the above quotation occurs, viz., Rom. v. In the 10th verse we read, "For if while we were enemies we were reconciled to God" (Greek, tou—*Theou*), v. 12, "Nor present your members to sin, (*tee, hamartee*) but present yourselves to God.... (*tou, Theou*) and your members to God" (same word). Now, 17th verse. But thanks to God (tou), 18th verse, and having been emancipated from sin, you became subservient to (*tee*) righteousness.

The foregoing not only proves that the words "tou" and "tee" mean "to" or "unto" in these passages but some of the passages prove that when a man is dead "by" sin he is dead "to" righteousness, or in other words dead to God, and that it becomes necessary for him to become dead to sin, as a master and owner of a slave, before he can be alive to righteousness, or in other words "alive to God." If I owned a slave (which is the figure brought to view in the passages in question) he would be alive to me so long as I owned him, but if I should sell him to you, he would then, to all intents and purposes, be dead to me and alive to you. Sin is here represented under the figure of a slaveholder, not so much by its power to make men commit sin (though that is included) as that men were enslaved and held in bondage through Adam's transgression, which had made the race carnal minded, which is death, "because the carnal mind is enmity against God." Now God freed the slaves by buying them himself. They thus became slaves of God. Now as soon as a person becomes alive to his new Master by hearing the "voice of the Son of God," he is then dead to the old one (sin). Paul does not say that after we have died the physical death that we should be made alive by God at the literal (?) resurrection. He is talking about a change of relation which had been brought about ("having become free from sin you become servants of God") by a death and resurrection having taken place.

Christ died to the old relation which he had come into by Adam's sin, and thus became alive to God, by the power of God who was in him, "God was in Christ reconciling the world unto himself." Can you conceive of any way that God could reconcile the world unto himself by being in Christ, except by representatively killing the world's enmity in its representative? When God had killed the enmity in Christ, he had accomplished that which the High Priest had accomplished typically, when he had killed the beast. The taking in of the blood, which was the evidence or death, followed the killing, and then the judgment took place on the blood, to make sure that the alleged death was real.

Water baptism symbolizes this death. In that act we virtually say that we will die to sin and live to God; then comes the judgment, to ascertain if the alleged death to sin is a real one or not. Jesus was led into the wilderness to be tried after he had signified his death to sin. Oh, my soul such a trial was his!!!

"Christ in us the hope of glory" will do the same thing for us. "He suffered being tried in all points like as we are, yet without giving way to sin" (when he was tried).

Does any one imagine that the physical death of the beast typified the physical death of some other physical thing? Does literal blood typify literal blood? If so then the Roman soldiers are the antitype of the High Priest.

The literal heavens, or more properly, the edifice of the "heavens" were cleansed by the literal blood. Then the better sacrifices were necessary to cleanse the heavens themselves. What are these "heavens themselves?" "John says the blood of Jesus Christ his Son cleanseth us from all sin."

But the blood which cleansed the copies was shed in the copies of the heavens which were cleansed by it. Let us be true to the type. The blood which cleanses the "heavens themselves" must be shed in the "heavens themselves."

Is Calvary the "heavens themselves?" That is where the physical blood of Jesus was "shed," and where it was "sprinkled."

Nay, my brother, the blood which must be shed, without which there is no remission of sins, is that which is the evidence of the death of the enmity within us—death to sin. If this death has not taken place in us we are still dead to God—"dead in trespasses." "He that hath the Son hath life."

If "God was in Christ reconciling the world unto himself," will the object for which he was in him be accomplished before all the world is reconciled to God?

I should very much like replies to some of the foregoing questions.

I am truly your brother for the truth.

JOHN HUDSON.

ALGONA, Iowa.

*Editor Restitution:*

The article I contributed to your columns a few weeks since in relation to the workings of prohibition in Iowa, etc., and in which I volunteered to give any information desired about this section of Iowa, has elicited a correspondence of so numerous a nature as to render it impracticable to answer each personally.

Presuming it may be of interest to many in your section I will endeavor to give as general and concise a view as possible of the country, lands, advantages, etc.

This section of Iowa consists of rolling swells of prairie land covered with a very heavy and luxuriant growth of blue-joint grass. The soil is a rich black loam varying in depth from two to four feet, with a loamy subsoil containing just enough of sand to make the rapid development and heavy production of corn, cereals, and vegetables that we have. Our water is pure and abundant. While this region is equal to any part of the West for grain growing, our farmers find their best interests in stock growing and dairying. Our pastures are free and the best of hay can be put in the stack at fifty to seventy-five cents per ton. The butter made in Kossuth county this year will bring five hundred thousand dollars, which is more than $250 for each family in the county.

This county, in proportion to its population, produces more butter than any county in the world! And it sells in the market at as high a figure as any made in the United States.

Our butter is taken from the factories here to Boston and New York in refrigerator cars. The freight from Algona to Boston is about one cent per pound. Good lands near schools, churches, railroads, etc., range at from $5 to $12 per acre, and are sold on such easy terms that they are practically within the reach of all.

The crops in this section of Iowa with the exception of corn are very fine, and corn, notwithstanding the heavy rains which kept it back, promises to be a heavy yield if the autumn is favorable. Respectfully,

T. G. LEGGETT.

There is many a thing which the world calls disappointment; but there is no such word in the dictionary of faith. What to others are disappointments, are to believers intimations of the will of God.

# Selections.

## THE RELIGIOUS OUTCOME OF THE EGYPTIAN TROUBLES.

It has for some time seemed probable that the political schemes of Arabi Pasha and the so-called National party in Egypt were complicated with a wide-reaching religious intrigue, whose object was the suppression of the Ottoman Caliph by a member of the Sheriffal family of Mecca. The impression is confirmed by the news which has lately reached us from Arabi. The Grand Sherif has been deposed by the Turkish troops stationed in the Hejaz, and his place has been filled by a brother of his predecessor, who, it will be remembered, was assassinated at Jeddah in March, 1880. The reason assigned by the Porte for its action is the alleged complicity of the late Sherif in the designs of the Egyptian rebels. But although it is incumbent upon Abdul Hamid to punish such defection, it is doubtful whether he will gain much in the end by the change he has brought about. The real significance of the revolution at Mecca will be found in the displacement of the fanatical by the liberal party, which has shown itself extremely friendly to the English. The elevation of an avowed partisan to the Sherifate and the effect of such a step upon her Mohammedan subjects in India are among the substantial benefits which England has reaped from her rapid conquest of Egypt.

To elicit the full meaning of the meagre telegrams which have been received from Mecca, we should look back over the recent history of the Hejaz. We must bear in mind that the Grand Sherif or official representative of the Sherifal family is, in Arabia, a much more important personage than the Ottoman Sultan, and that through his intercourse with pilgrims, multitudes of whom visit Mecca every year, he exerts a great moral influence over the Moslem world. Even at Constantinople the Sultan rises to receive members of the Sherifal family, and it is said that should he make the pilgrimage in person, he would be received by the Grand Sherif as an inferior. It is certain that no officer of the Turkish Government is permitted to reside in Mecca, and the sole revenue which it derives from the Hejaz comes from custom duties at the seaports of Jeddah and Yenbo. The number of Turkish troops stationed at the points just named, and at Medina and Taif in the interior, is usually about 8,000 men, but only half of these are regulars, and all of them are unpaid and unarmed. It is not surprising, therefore, that a re-enforcement of five battalions should have been thought requisite to avert an outbreak on the part of the partisans of the deposed Sherif.

The extraordinary prestige of the Sherifal family, due to their undisputed descent from the prophet Mohammed, has always excited the jealousy of the Ottoman Government, which has sought to weaken the influence of the house by fomenting feuds between its branches. By a skilful use of such rivalries the Sultan has been able to frequently interfere with the order of succession. During the present century the Porte has sometimes favored one and sometimes the other of the two branches, respectively known as Zoyd and Aoun, into which the Sherifal family is divided. The Grand Sherif, Abdul Mutalleb, who has just lost his place on account of his relations to Arabi Pasha, has had a long and eventful life. He first obtained the office in 1827, and although he was soon expelled by the Aoun faction, he was reinstalled in 1848. He held power, however, but for five years, at the end of which time he was deposed for alleged disloyalty to the Caliph, and thenceforward the Aouns were supreme in Hejaz. They represent the more liberal and progressive party among the Mohammedans of Arabia, and have always shown a tolerant spirit toward the Shiites and other heretics with whom they are yearly brought in contact at the season of the pilgrimage. So long as they remained in power, the relations between India and Mecca were of a friendly character, and it is only within the last two years that the holy city has become a focus of Indian discontent. Indeed, the latest representative of the Aoun branch, El Hussein, who became Grand Sherif in 1877, made himself obnoxious to the reactionary faction at Stamboul by persisting in keeping up cordial relations with the British Government on all occasions when the interests of its Indian subjects came in question at Mecca. According to Mr. W. S. Blunt, it was mainly on this ground that the Turkish Government, which feared not appose him on account of his great popularity, determined to move him by other means. It is certain that his assassination was resented at Constantinople, for his successor sent orders to Mecca for his reception months before the crime was committed.

The man who succeeded the murdered El Hussein in 1880 was, as we have said, the aged and already twice deposed Abdul Mutalleb, the representative of the fanatic and reactionary party in Arabia. It was of course expected that the Zeyd faction, by way of return for their restoration to power, would vigorously support the policy of Abdul Hamid, which from his accession has been directed to the enforcement of the Caliphal authority of the Ottoman Sultans. But Abdul Hamid had chosen the wrong party for his purpose, for while the Aouns are indisposed to dispute the grounds of his title, the Zeyds are, of all Arabs, the most bigoted upholders of the doctrine that a Caliph must be of the blood of the Koreysh. Then, accordingly, Arabi Pasha, in order to intimidate the Sultan, began to talk of the idea of an Arabian Caliphate. He seems to have had no difficulty in persuading Abdul Mutalleb that he would be elected for the office. But the capture of Tel-el-Kebir put an end to all such plans, and the ambitious head of the Zeyd faction has now been relegated for a third time to private life.

His successor is the hereditary head of the Aoun family, a brother of El Hussein, who, since his assassination, has been regarded as a saint. Some collisions will probably enough occur between the ousted and the reinstated parties; but inasmuch as the Aouns are not only supported by Turkish bayonets, but command much the larger following in the Hejaz, their ascendancy at Mecca is not likely to be shaken. Henceforth a party which owes its triumph to England's success in Egypt will be dominant at the religious centre of Islam, and its friendship may be expected to have an important bearing on the influence of Great Britain in the East.—*N. Y. Sun.*

## SELECTED MISCELLANY.

The newly revised French Bible has been adopted in France by Protestants, and its universal acceptance is admitted. Yet it is the work of one man. Germany also feels the "revision" influence, and now we are told that the committee appointed in 1863, at Eisenach, for the revision of Luther's translation of the Bible, has held its last meeting at Halle, and there is every prospect that the revised version will soon appear. Out of the thirty revisers fourteen only remain, sixteen having died since the work began. No alteration of Luther's translation has been admitted, unless sanctioned by two-thirds of the committee. The next step will be the publication of the text, as now revised, in order to submit it to the judgment of the theological faculties in the Universities, and to the criticism of scholars, as well as to the public at large. After their remarks have been received and considered, which may take two or three years more, the New Version will be published and recommended for adoption to all Protestant Churches in Germany. With every appreciation for the work of our English revisers, we cannot but feel it a matter of regret that they, too, had not submitted their work to critical judgment on both sides of the Atlantic. The failure to do this may render a second revision necessary.

### SACRED SOIL.

Not the least interesting feature of the British advance in Egypt lies in the historical associations of the ground traversed. The march of General Wolseley is through the old land of Goshen, where for four centuries the Israelites served the task-masters of Egypt. Mahsamch, twelve miles east of Ismailia, on the fresh-water canal, the scene of the British victory last week, is believed to be the ancient Rameses, and Tel-el-Kebir, Pithom—the two treasure cities built for Pharaoh by the children of Israel mentioned in Ex. i. 11. The sites of Piboseth, and Aven, mentioned by the prophet Ezekiel, are now known, the first as Zagazig and the second a Heliopolis, near Cairo. Of the latter, once a great city, nothing now remains but mounds and a solitary obelisk. It witnessed the final overthrow of the Mamelukes by Napoleon. Between Zagazig and Heliopolis is Tel-el-Yehoodee, or the mound of the Jews, where once stood a temple built by Onias, son of the high priest of the temple at Jerusalem, which had priests and the Mosaic service, and was visited by the captive Jews. Onias obtained permission to build the temple from Ptolemy and Cleopatra. In this part of the delta stood Succoth, Etham, Pihahiroth, Baal-Zephon, and Migdol; while in its western part were the cities of the Hyksos, or Shepherd Kings, who ruled over the delta for 500 years. All over the delta are scattered tumuli and the massive ruins of cities where many Israel wrought, at a time when the ancestors of the present conquering hosts were savages in the woods of Britain.—*Interior.*

The conquest of Egypt is another long turn in the great wheel of world-destiny. We say "conquest," for it is virtually such, though done in the name of the lawful rulers, the Khedive and the Sultan. Henceforth, whatever may be the formal aspect of its government, Egypt will be to all effects an English province. The British Empire has now completed its chain of inter-communication, and thrown up its military road from Vancouver's Island to Calcutta. Being undisputed mistress of the seas, England has hedged the half of Europe with the path that leads from the back-door of Parliament house to the marble stairways of the viceregal palace. The Mediterranean has long been English lake. Gibraltar, Malta, and Cyprus are her stepping stones. The Suez Canal is now the little wicket, with its latch under her finger, which opens into her great Indian farm. She stands today on a prouder eminence of world-power than ever before, or than any empire of modern times. France hastens to congratulate her. Russia wants her to know that "there need be no quarrel" about their interests in Central Asia, and "if there should be serious trouble it would not be the fault of Russia." The Sultan throws up his turban in a compelled outburst of applause. Bismark's Germany has, with its usual sagacity, foreseen the result and taken pains to come out of the affair as England's ally. It is a new and graver responsibility, which now devolves on the British Government and people, to whom so much power and sway has been committed. Much will be required of England as the light and leader of the world in political and social stability, in liberty and intelligence, and above all in the gospel of salvation. If she shall so fulfil her trust to poor Egypt, the world will readily forget the more questionable phases of her past relations with that unhappy country. And it is fortunate for both peoples, and for the world, that this problem and process of reorganization are to be solved and shaped by the Christian statesmanship of Gladstone.—*Christian Intelligencer.*

According to Lieutenant Condor, four hundred and thirty-four of the six hundred and twenty-two Biblical names in Western Palestine have been identified. According to Selah Merrill, archæologist of the American Palestine Exploration Society, nearly one hundred of the two hundred and forty Biblical names in Eastern Palestine have been identified. A very great amount of time and money has been expended in this work of identifying the sites mentioned in the Bible. The difficulty of the work is undoubtedly as little appreciated as its importance. No work has connected with it greater hardships or more risk. He who enters upon it does so with his life in his hands. The lives of many have been sacrificed in their labor thus to throw some light upon the pages of the Sacred Record. Surely Christian men and women owe it to themselves to sympathize with such efforts and to render all possible encouragement and assistance. No more convincing argument for the authenticity of the Scriptures can be produced than that which is based upon the identification of the places which are named in them. It is, indeed, surprising that in a country which has suffered so severely not only from the devastation of war, but also from the destructive policy of its rulers, so large a proportion of places mentioned thousands of years ago can be identified. Let this work go on. Christians can well afford to sustain it. Like all work of a similar nature, it needs but to be known to be appreciated and supported.—*Hebrew Student.*

There is no danger of your spending too much time in prayer in your closet, but there is great danger of your being too prolonged in your prayer-meeting devotions.

## ANNOUNCEMENTS.

If the Lord wills, the Churches of God in Montague and Wise Counties, Texas, will convene in annual Conference at Stony Point school house, in Montague Co., commencing on Friday before the fourth Sunday in October, 1882, and continuing three days. The special object of the Conference will be the examination of all questions of difference, whether personal or doctrinal, within the church; and the promoting of fraternal fellowship and harmony. To this end, every brother and sister within reach is requested to be present. A cordial invitation is extended to all others. Stony Point is three miles west of Gainsville, ten miles south-east of Montague, ten miles south-west of Saint Joe, five miles north-east of Forestburg, on the Gainsville and Forestburg road. The meeting will open the 20th of October, two o'clock p. m.

CHARLES RUSSELL.

# Poetry.

National Baptist.

## GOD OMNIPOTENT.*

Lo, God is here! From clouds above
And from the stage on which they move
From plaid unending robes of love,
Unfurled in the crimson west;
And from the river, o'er whose banks
Mysterious shapes of dew appear;
From elms which stand in stately ranks,
Our souls in swelling, voices hear:

I hear it in the insect's wing;
I hear it in the thunder peal ring;
I hear it where the wild birds sing;
I hear it where the breeze is moving,
From pathless forests, thick o'ershade,
And from the cone-fields northward spread,
From every tree, from every glade,
The voice is uttered: "God is here!"

Whilst evening lingers fair heaps above,
And dewy fragrance dews around,
The voice still speaks in tones of love.
And every spot seems holy ground,
The writings on the moon's pale face,
Recumbent in her native sphere,
And countless stars the Almighty's grace
In fiery letters: "God is here!"

When midnight hushes the world in sleep,
Soothes weary hearts and seals the eyes,
The voice is heard in accents deep.
Wakes infant souls to calm repose;
While round us cherubim's bright forms
The fears and troubles shake for fear
The awful voice rose and warns
Amidst the darkness: "God is here!"

Here, when the heart with joy runs over
And fancy her wild pastimes takes;
Here, when the world delights to cover,
And the bowed heart with grief is broken;
Here, when round the circle gay,
Of friends long tried, beloved, cheerful,
Here, in the solitary way,
God must be here: say, "God is here!"

O Christians! let thy faith arise
In every time, in every place;
The Maker of the earth and skies
In His entreating love to you he sees.
Bid tears depart; banish thy griefs;
Washed be the sighs, and wiped the tears.
Thy God is nigh to your relief,
And speaks in mercy: "God is here!"

* Published anonymously about thirty years ago.

# Communications.

## THE CHURCH—THE BODY OF CHRIST.

A favorite figure for the Church with the apostle Paul is, "the body of Christ." He makes use of this figure in four of his epistles—those to the Romans, 1 Corinthians, Ephesians, and Colossians. One great lesson taught by this beautiful figure is sympathy. Thus, "whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it." But as this arises from the fact that all the members of the body are closely related to, and mutually dependent on, each other, I propose on the present occasion to treat of the Church as a unit, and yet as made up of many parts, with the necessity of each duly performing its part in order to the perfect unity of the whole: just as in an animal body all the parts in healthy and active exercise are necessary to the integrity of the body which they unitedly constitute.

### THE UNITY OF THE BODY.

"As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is (The) Christ."....Now are there many members, yet but one body." 1 Cor. xii. 12, 20. "For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ." Rom. xii. 4, 5. The truth of this is so self-evident, that the absurdity of any other arrangement is seen from the mere supposition of it. Thus the apostle asks, "If the whole body were an eye, where were the hearing, where were the smelling?" But now hath God set the members, every one of them in the body, as it hath pleased him. And if they were all one member (all eye or all ear), where were the body? "An animal with only an organ of vision, and no stomach or digestible apparatus, could not sustain its existence. And even those animals which are of the simplest structure, little else than assimilative organs, must of necessity have some sense of appreheuding the food which sustains them, as well as the power of digestion. A certain degree of complication is necessary in all organized beings, however apparently simple; and yet each creature is in itself a unit, distinct from all other of the same species. This leads us to say something as to there being "many members in one body."

The various functions necessary to be performed by a being such as man, or even the higher classes of the lower animals, require a corresponding variety of organs. Nutrition, locomotion, respiration, perspiration, manipulation, thought, feeling, speech, the five senses, etc., require stomach, feet, lungs, skin, hands, brain, and tongue. Then, again, subsidiary to these there are nerves, muscles, bones, etc. Some of these members are of such importance in the animal economy that life itself is dependent on the proper discharge of their functions. And they are all indispensible to the healthy action of the being, and to the enjoyment of that life to which they minister. And we all know how much pain and discomfort are often caused by a very slight disorder of some very insignificant member—in toothache, for example, or even in a small corn on the foot. Such ailments will even impair the appetite for food, and spoil the relish for every enjoyment, and thus tend to destroy the integrity of the body as a whole. Thus "the eye cannot say to the head, I have no need of thee; nor, again, the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble are necessary." The Psalmist says: "I am fearfully and wonderfully made;" the wonderfulness is very manifest in the dependence of the whole upon each several part of the body.

### "INCREASE OF THE BODY."

In his letter to the Ephesians, the apostle uses the illustration of a body to teach the service which every member of the body of Christ renders to the "increase of the body." He says:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the body, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: for whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body into the edifying of itself in love." Eph. iv. 11-16

The increase here spoken of is growth from infancy to manhood. This is indicated by several expressions. In verse 13: "Till we all come....unto a perfect man, unto the measure of the fulness of the stature of Christ." In verse 16: "That we be no more children....but may grow up into (or unto) him in all things, even Christ." In verse 16. "The whole body....maketh increase of the body, unto the edifying of itself in love." There may be some doubt as to whether mere numerical increase is intended in this passage. The sixteenth verse looks very much in this direction—"the whole body maketh increase of itself." But there can be no doubt that individual growth is intended by the apostle—growth in character; assimilation to the image of the Son of God; adding to faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity, growing in grace (or favor), and in the knowledge of our Lord and Savior Jesus Christ. When this is realized in a measure in every individual, the whole body "maketh increase of itself," if not in numbers, at least as to character.

### GROWTH IN MORAL EXCELLENCE.

The improvement in character would be of little account if moral excellence were left out of view. The apostle says, "Maketh increase of the body to the edifying of itself in love,"—and again—"But speaking the truth in love may grow up into (or towards) him in all things, who is the head even Christ." He hath left us an example that we should follow in his steps. He is the standard of that perfection, the attainment of which should be the aim of every true disciple, not in one thing, but "in all things." And love is the mainspring of all the virtues. It is the first in the list of the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, etc." It surpasses even faith and hope, and without it eloquence, knowledge (even of mysteries), and even zeal for the good of others to self-sacrifice in person and goods, are but as nothing." If any man hath not the spirit of Christ he is none of his. His faith, knowledge, and baptism are of no avail, for unless his "faith works by love," and his knowledge is subordinate to both, he cannot have the justification which Abraham had; for the apostle says—"faith wrought with his works, and by works was faith made perfect." "Knowledge puffeth up, but charity (or love) edifieth." The one is like the air in a child's toy balloon, which the slightest puncture reduces to a wreck; while the other builds up a solid edifice, built on a rock, against which not even the floods and winds shall prevail. "A little knowledge is a dangerous thing," when uncombined with moral excellence to use it aright, and keep it from ministering to the vanity of its possessor. He that knows most, is most sensible of his ignorance, as even a Sir Isaac Newton could well illustrate. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know."—*J. Cameron, in Christian Lamp.*

† To be continued.

Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born (begotten) of the flesh, is flesh; and that which is born (begotten) of the spirit, is Spirit.—John iii. 3, 6.

Since the same word in the Greek is translated both born and begotten, its proper meaning in any place must be determined by its application. We cannot conceive of a birth without the agency of two parties, and also two acts the father (the begetter); the mother (who brings forth). In nature we cannot say the child is born of his father, nor begotten of his mother. Hence it is always incorrect to say a child is born of his father.

The phrase "born of God," is not a proper translation into our language; it should be "begotten of God." It is very clear that Nicodemus understood there must be two acts, from the question he put to the Savior. No father, no birth; no mother, no birth; therefore we say with propriety, the child was born of certain parents, when we wish to tell his full parentage. We object to the rendering "that which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit." for the idea is "like begets like," therefore begotten and not born, should be used.

Birth by no means produces any radical change in the thing born, it only develops what already exists or changes its state, has never ceases to exist. The flesh does not exist until it is begotten, and the new spirit does not exist until it is begotten. If the birth produced we might say with some mockers, who wish to ridicule baptism, That which is born of water, is water. Since the Spirit generates or begets the new relationship by sowing the good seed or gospel of the kingdom in the heart, thus preparing the begotten to be born of water, or to obey from the heart the form of doctrine delivered, we may say the man is born of water and the Spirit. So is every one that is born of the Spirit, should read begotten of the Spirit. To be born of water is to come forth out of it, and to be born from the dead is to come out of the grave. But there is no coming forth out of the Spirit. Coming forth out of the grave alone does not or will not constitute any one the son of God, for no man can be born to a relationship to which he has not been begotten.

In Luke xx. 36, we read "Are the children of God, being (by being) the children of the resurrection." But it must be borne in mind that Jesus was speaking of the resurrection of those who should be counted worty to obtain that world and the resurrection of the dead, like Abraham, Isaac and Jacob, who before they died were the children of God, and were only restored to a relationship previously existing. There can be no birth without the birth act. Hence no man can be born again until he be born of the water. The new birth act of water develops our renewed spirit, shows our son spirit, since we obey as he did, and characteristically put him on by being buried with him in baptism, Gal. iii. 26, 27, changing our relationship from darkness to light.

The birth from the grave fully develops the "incorruptible inheritance," to which we are begotten, and makes the adopted son shine forth as the real and only begotten Son of God in his heavenly image and glory.

We are now born again of water and the Spirit, and are now the sons of God. We cannot agree with some that we are not yet born again or anew, and that the Savior meant when he said except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, he must be raised from the dead, in order to be born of the Spirit, for we are now begotten of the Spirit, and born of the water; born again, made heirs of the kingdom, and should the blessed Lord come today, would be permitted to enter in, without being killed and raised from the dead; and the Jews, God's ancient people, "beloved for the Father's sake" will not have to die and be raised again, but will be begotten by the Spirit and born of the water, and enter in, and also many of the nations will be permitted to enter into the kingdom without seeing death.

If any be inclined to use the phrase "born of the Spirit," instead of begotten of the Spirit, and contend that we must be raised from the dead to be born again, we hope they will not fail to tell us what is to be done with all the living saints when the Lord comes that will not be born again, and therefore cannot enter the kingdom. We are not prepared to receive a doctrine that teaches we are not "now" the sons of God," and will never be unless we die.

The apostle Paul said to his Galatian brethren, 'Because you are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' Gal. iv. 6.

The idea that we shall be like the wind when we are begotten of the Spirit, we do not think much of, especially when it is made to mean, we can go anywhere and through anything, as some say Christ did after he rose from the dead. He had flesh and bones and we are not able to see how they could pass through solid matter. The new man in mind or spirit might be invisible like the wind, and only known to be present by voice and deeds, but how unlike the wind in many particulars—cannot go where the wind can, and can go where the wind cannot. Better give us spirit in the translation, as many do, instead of wind.

J. J. WARNER.

# Selections.

## DISMEMBERMENT OF THE TURKISH EMPIRE.

*A peaceful interest—Russian attack upon Syria in British competition—Defeat of the British forces and seizure of South Palestine and Egypt—Christ's arrival on the scene—Total overthrow of the invaders, and the destruction of the British fleet—The object of their mighty cruise and their speed.*

The break up of the Turkish empire, as before stated, will compel England to secure her footing in Asiatic Turkey, for the protection of India; and all things seem to be working together to lead her to favor the Jewish re-settlement of Palestine, with a view to that end Turkey overthrown and dismembered, then will probably ensue a brief respite in the march of events, during which this work of re-settlement goes forward. This peaceful interval is closed by a renewal of the jealousies belonging inherently to the incompatible interests of Russia and England. The fermentation ends in war. Russia and the many people with her come "like a storm" upon Syria, hoping to replenish an exhausted exchequer by the riches of a thriving Jewish colony, and at the same time, intent upon advancing on British communications with India, with a view to the overthrow of the British supremacy which is such an offence to the ambitions of military Europe. The invasion is successful. Syria is occupied and Egypt overrun; Jerusalem taken after a siege, and the remnant of the broken forces of Britain brought to bay in Edom and Moab, the south-eastern corner of the Holy Land.

Russia and her confederates are on the point of achieving the dominion of the world, when a power appears on the scene, alike unexpected by Russia and England. Christ arrives on the scene, invisibly to the enemies' forces. The crash of heaven's artillery startles the assembled nations of the world: panic throws them into confusion; the rage of the elements decimates the struggling thousands. Fire from heaven, the hot thunderbolt, bituminous burning rain, make short work of the multitudinous and embattled foe, and drive a miserable remnant, amounting to a sixth, out of the country, pursued by a handful of Jewish soldiers, acting under the order of a new and unknown leadership. These facts are stated in the following prophetic testimonies:

"And it shall come to pass at the same time when Gog shall come against the land of Israel, said the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea, and the fowls of the air, and the beasts of the field, and the creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down and the steep places shall fall; and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire and brimstone." Ezek. xxxviii. 18-22.

"And I will turn thee back and will leave but the sixth part of thee, and will cause thee to come out of the north parts, and will bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open fields, for I have spoken it, saith the Lord God." Ezek. xxxix. 2-5.

"Then shall the Lord go forth and fight against those nations as he fought in the day of battle. And his feet shall stand on that day on the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north and half toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee .... And this shall be the plague wherewith the Lord shall smite the people that have fought against Jerusalem. Their flesh shall consume away whilst they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zech. xiv. 3-5; 12, 13.

"Let the nations be awakened and come up the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle: for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened and the stars shall withdraw their shining. The Lord shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord shall be the hope of his people and the strength of the children of Israel." Joel iii. 12-16.

"Come near, all ye nations to hear, and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them; he hath delivered them to the slaughter. Their slain also shall be cast out and their stink shall come up out of their carcasses, and the mountains shall melt with their blood .... For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. xxxiv. 1-3, 8.

"And I saw an angel standing in the sun; and he cried with a loud voice saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the Great God: that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the white horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. xix. 17-21.

The object of the cataclysm is similar to that of the plagues of Egypt. The object of these is thus stated: "That thou mightest know that the Lord he is God; there is none else beside him." Deut. iv. 35. The object of the Armageddon overthrow is thus defined: "I will bring thee, O Gog, against my land, that the heathen (goyim, nations) may know me when I shall be sanctified in thee before their eyes .... Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am Jehovah." Ezek. xxxviii. 16, 23. "All the nations shall see the judgment that I have executed and the hand that I have laid upon them." Ezek. xxxix. 21. It is a long time since God made the visible interposition which wrote his name in the nation of Israel. In the lapse of time, the impression has almost faded, and it is to be renewed with terrible deeds of judgment; as he saith by Isaiah: "For a long time I have holden my peace; I have been still and refrained myself. Now will I cry like a travailing woman. I will destroy and devour at once." Isa. xlii. 14.

Will British power escape the blow that is intended to level all human pride in the dust? Not so. "The day of the Lord of hosts shall be upon every one that is proud and lofty and upon every one that is lifted up, and he shall be brought low.... and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." Isa. ii. 12, 17. This specific allusion to the ships of Tarshish—the navy of Great Britain, which is the pride and power of the country—would indicate that it shares in the disaster that shatters the northern league. The form of the disaster seems to be hinted at in another prophecy, which is couched in the language of accomplished fact—a common peculiarity in Bible prophecy.

"Lo, the kings were assembled; they passed by together. They saw so they marvelled; they were troubled, so they hasted away. Fear took hold upon them there and pain as of a woman in travail. Thou breakest the ships of Tarshish with an east wind." Psa. xlviii. 4-7. From this it would appear that the outburst of elemental power that scatters the hosts of Gog, extends also to the neighboring Mediterranean, and involves the British fleet in the common destruction.

This is but the commencement of "the great day of the Lord." What follows? The subsequent re-establishment of the kingdom of Israel in the hands of the long-rejected but newly-arrived King of the Jews, who retains in his hands the marks of crucifixion, which he exhibits to the Jews in proof of his identity, with the result of inducing a great and national mourning for their past crimes (Zech. xii. 10-14); and Christ's subsequent call to the governments of the world to surrender to him, which will engage our attention in an another chapter.—*H. Roberts.*

## THE RIVER NILE.

"Without the water of the river Nile, there would not be a green spot in Lower Egypt." Such is the declaration of Mr. John Fowler, who was for seven years, the Consulting Engineer of the Egyptian Government. In an average year, the river Nile conveys no less than one hundred thousand millions of tons of water, and sixty-five millions of tons of silica, alumina, lime, and other fertilizing solids down to the Mediterranean Sea. The Nile begins to rise about the middle of June, at which time the discharge averages about 350 tons of water per second, and attains in September, a height of from nineteen to twenty-eight feet, and a discharge of from 7,000 to 10,000 tons per second. Napoleon the Great said that every drop of Nile water should be thrown on the land. The cultivated lands in Lower Egypt have an area of three millions of acres, and to irrigate this effectually, at least thirty millions of tons of water per day would be required. At present the irrigation canals are totally inadequate to convey this quantity; and consequent loss of crops is the result. In many instances, a couple of men labor for a hundred days in watering, by shadoof, a single acre of ground; and all this labor could be dispensed with, if the barrage of the Nile were completed, and a few other works carried out, the whole of which would be paid for handsomely by a water-rate of two shillings an acre. Except for the work of man, Lower Egypt, for four months in the year, would be simply the bed of a river; and for the remaining months, a mudbank. Should the works be neglected, successive floods would quickly destroy the embankments, and the whole surface of the country would again be leveled.—*National Baptist.*

## ANNOUNCEMENTS.

There will be a conference meeting of the brethren of the one faith at the Union Star school house, Cloud Co., Kansas, commencing October 18, and continuing over Sunday. The Union Star school house is eleven miles southwest of Concordia, and twelve miles north of Delphos, on Wolf Creek. Those coming by rail will please drop a card to A. Kasinger, Graves post office. SAMUEL NOE.

The Lord willing the Church of God will meet in conference at Severance, Kan., Oct. 21, and continue to Oct. 30. G. M. Myers, T. E. Adams, and J. F. Pierson are expected, and we extend a cordial invitation to preaching brethren to be with us, and all others of like faith. Come one and all, let us have one more feast of fat things in the name of the Lord, and encourage each other. Severance is 25 miles west of St. Joseph, Mo., on the Union Pacific R. R. and passenger trains reach here at 11 o'clock A. M.

LOTT CLOVEN.

# TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### COMING AGE--ITS PROXIMITY. No. 12d.

City is Papal Rome. Was Christ Crucified in Papal Rome? Scriptural View. The Word "Crucified," How it Must be Interpreted. The Term Fully Investigated. Closing Remarks on "The Great City."

J. P. WESTBEE.

Whoever designs to master the contents of Daniel's visions with John's Apocalyptic Supplement, must submit to the labor of taking lessons in the Scripture symbols. Without a thorough understanding of the Divine laws of symbolization his expositions will be often contradictory and worthless. We say Divine, because God (somewhere in his book) explains his own symbols. With man, knowledge is not inborn. It is the result of intense application. This is admitted to be true of natural science. Why not, then, act as if it were the law of Divine science? Christ said, "Search the Scriptures." John is told, "Blessed is he that readeth, and they that hear, and keep." Many desire to be able to read, intelligently, the book of Revelations, but are not willing to devote the time to acquire the necessary knowledge. Those that decline the labor, will be denied the blessing.

Let all the pupils of the Apocalypse draw out a list of its principal symbols; and, with the aid of a good Concordance (such as Young), trace each symbol through the Bible, noting its Divine uses; where literal, and where figurative. By this course, though laborious, a correct knowledge of the symbols will be the result.

Let them select out of the list such terms as these: "Lamp-Stand," "Star," "Mountain," "Waters," "City," "Olive Tree," "Woman" (sun-clad, and harlot), "Beast," "Heads," "Horns," "Image." Let them investigate all the Bible says about each term, and note such information in a book, and then study the meaning. This is all the inspired knowledge we now obtain, and the way by which it is acquired. We are required to pray that our understandings may be opened that we may understand what we read; but we must read.

"The city the great," (η πολις η μεγαλη) We have identified it with Papal Rome, by many proofs: one especially, by the division into ten parts, or wards. The Roman hierarchy extended over, and ruled the ten kingdoms. That hierarchy being the church (officially) and the church being the city, the city ruled over these kingdoms. When the church hierarchy in one of these ten kingdoms fell, the tenth part of the city was overthrown, in its organization and in its citizenship.

We shall now consider the question, Was Christ crucified in Papal Rome? The literal expression is, "And (also) where their Lord was crucified." In the literal crucifixion Christ's blood was shed. "Without the shedding of blood there is no remission," (Heb. ix. 22); but may there not be a crucifixion of our Lord without bloodshed? One, in which its chief element is murder? Such a crucifixion would be figurative. The intent contains the essence of the act and is punishable. The intent to kill makes the crime. What is done to Christ's disciples is said to be done to him. Matt. xviii. 6, 8; x. 42; xxv. 34-40.

The term crucified, when applied to Christ, has two meanings, (1) literal, in which his blood was shed for the remission of sins; (2) figurative, where the act is simply cruelty, or murder, done to his followers, or him in a figurative sense. We have examples of its figurative meaning in the following:

"I (Paul) am crucified with Christ." Gal. ii. 20. "They that are Christ's have crucified the flesh." Gal. v. 24. "By whom the world is crucified to me, and I to the world." Gal. vi. 14. "Of how much sorer punishment (think ye) shall he be (counted) worthy, who hath trampled under foot the Son of God, (and reckoned) the blood of the covenant wherewith he was sanctified an unclean thing." Heb. x. 29. The one that demands special notice is the following: "And yet have fallen away, crucifying a second time, in their own mind, and making a public example of the Son of God."—Macknight, on Heb. vi. 6. Was there any stoning blood shed in this crucifixion of an apostate? Nor is there necessarily any blood in the crucifixion by the apostasy. There was certainly no atoning blood.

But, as we have already shown (Matt. xxv. 34-40), the acts done to Christ's children, Christ's witnesses, are done to him. The papacy was, for more than twelve centuries, the crucifier of the Son of God; for, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. xviii. 24. "And I saw the woman (the great city—Papal Rome) drunken with the blood of the saints, and with the blood of the martyrs (witnesses) of Jesus." Rev. xvii. 6. "For they have shed the blood of saints and prophets, and thou hast given them blood to drink." Rev. xvi. 6.

From these passages, the sense to be applied to it in Rev. xi, 8, would seem to be readily understood; especially, when it is there coupled with spiritual (figurative) Sodom, and figurative Egypt. The terms, Sodom, Egypt, and Crucified, are to be interpreted alike; the first two are figurative; Crucified is figurative also. If we place Jerusalem after Egypt, the idea does not seem to be changed; for it would simply give a third figurative name to the great city. It would then read as follows:—the great city is called, spiritually (figuratively), Sodom, Egypt, and Jerusalem; Sodom, since it is like it in its pollutions; Egypt, because it is like it in its idolatry and bondage; Jerusalem, because it is like it in its treatment of the Son of God. The city is not literally Sodom, nor Egypt nor Jerusalem, but resembles them so distinctly, that, by a metaphor it takes their names.

The solution relative to the name of the great city, in whose street were to lie the dead bodies of the witnesses, is now complete. It is called the harlot woman on the scarlet wild beast; Babylon the great, Image to the wild beast; the city, the great, (η πολις η μεγαλη) which reigneth over the kings of the earth; Rome Papal—a literal city—great corporate body, the seat of the pope, the universal bishop; a city of ten wards; one ward falling in the great earthquake. The problem of the name of the city being solved, we can progress in our exposition of Rev. xi.

Verse 9. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

Their exposure—three days and a half. They lie in state three and a half days. These days must be symbolic to suit the scale of the vision—the city, the witnesses and the nations. Three literal days in the midst of such noted symbols, would violate the laws of all correct interpretation. We apply God's own scale, a day for a year. This period gives all people, kindreds, tongues, and nations sufficient time to see their dead bodies, and to satiate their blood-thirsty desires; also to use their authority in protracting the cruel insult. These witnesses had more savage enemies than their Lord; for the Jews allowed Christ's body to enter a tomb; but these infidels had other ends to serve, as appears in the following:

Verse 10. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these prophets tormented them that dwelt on the earth."

Here we have the causes of their exposure. It was for the purpose of revenge. When alive, the witnesses were too powerful for them; they must insult their corpses; they rejoice over them; send gifts and make merry. This scene of rejoicing and merriment continues three years and a half. Three days and a half:—symbolic time—three years and a half. What eventful years!! Was there ever a period of superior interest? But one only: the three days from the cross to the Savior's resurrection. Have we sufficient data in these two verses to enable us to delineate, geographically, the character of this remarkable period? We will attempt it, even at the risk of a failure.

1. The exposure of the witnesses—They lie exposed, in mock state! not secreted as is the practice of private assassins; they are publicly exposed, indicating a popular act; cast out to the view of the masses. They were exposed by the ruling popular power; the war power. Their carcasses lie in the street; not in some lone dark alley of some small town or village; in the street, principal street, or thoroughfare, of a city; not a fifth-class city, but a city of the first magnitude; in a crowded street of a densely populated city; in the street of "the city the great (τ πολεως της μεγαλης)—not of a moral city, but one of blood: the "Mystic Babylon," a city like Sodom in its pollutions; like Egypt in its idols and Christian (God's people) slaves; and like Jerusalem, when Messiah suffered upon the cross; a city full of pollution, idolatry, slavery, and the blood of martyrs. To be exposed in the street of an honorable city would have been humiliation; but to be thus exposed in the street of a city like Sodom, like Egypt, like Jerusalem in the days of the crucifixion; in a city "The habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and hateful bird." "In which was found the blood of prophets and saints, and of all that have been slain upon the earth," adds very greatly to their public humiliation. Even when their long exposure has become exceedingly offensive, their carcasses are not allowed to be removed. What deep humiliation!! But if such things were done in the "Green Tree" (Christ) what else could be expected in the "Dry?"

2. Its effects upon the people.—They did not allow their dead bodies to be put in graves, they wanted the whole world to be eye witnesses of these their victorious trophies. They desired all to have the testimony that they were truly dead. How were the multitudes affected by the sight of these carcasses? No tear dims the eye. Not a friend mourns publicly their cruel death. All the Peters disown them; and there is no "Joseph" to crave their dead bodies for burial. They lie to rot under the scoffs, the taunting, and the jeerings of their infidel murderers. How, then, were the multitudes affected? What emotions heaved their guilty bosoms as they beheld these lifeless prophets? "And they that dwell on the earth rejoice over them, and make merry." "Rejoice," and "make merry," over whom? Over men of their own blood, who had lived godly like their Divine Master; had suffered reproach for the doctrines which Jesus had commanded them to teach all nations; had devoted their lives to purity and holiness; had reproved the world of "sin, of righteousness, and of a judgment to come." For such lives, for such conduct, their blood has been shed and their bodies lie exposed in the street of the great city. They have fallen in battle (combat of truth) waged by a wild beast (an infidel government) from the abyss. As their enemy is a symbolic power, the whole scenery must be understood in the same manner. As the beast symbolizes a body of civil rulers, so the witnesses stand for a body of Christian teachers.

3. The people make these days like Christmas holidays, "They send gifts one to another." It is a time of general rejoicing. They had besought those prophets to depart from their coasts; not succeeding, they make war on them, and put them to death; and now they fill the streets of the city with their howlings of delight. Street of the city—the public part, the most exposed; a ward of the city, called street, because the medium of communication with all the other divisions of the city—France, occupying that position, is called street of the great city. "These two prophets tormented them that dwell on the earth." Fear hath torment; and, as the prophets excited a slavish fear, they tormented.

What power but that of the Deity can hold God's servants under the bondage of corruption, when their Master calls them into life? "And after three days and a half (three and a half years) the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them."

Their resurrection is here described, and must be understood as city, beast, war, death, and exposure. Such an event was calculated to strike with terror their enemies. "And great fear fell upon them which beheld them!" Their ascension soon follows—"And they heard a great voice from heaven, saying, Come up hither. And they went up into heaven in a cloud; and their enemies beheld them."

The ascension of the witnesses is also to be interpreted figuratively, as have been the other terms. Their exaltation likewise. Christ uses similar language relative to Capernaum. Matt. xi. 23.

### THE CHURCH--INCREASE IN UNDERSTANDING.

But knowledge has its value. The apostle evidently has this in his mind when he counsels the Ephesians—"That ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." In another place he says—"Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be men." And Peter—"Giving all diligence, add to your faith virtue, and to virtue knowledge, etc. . . . He that lacketh these things is blind, and cannot see afar off." There is an evident distinction between knowledge and understanding. Knowledge properly is acquired information. Understanding is rather the capacity of knowing. But both are valuable in conducing to stability in the midst of distracting influences, such as what the apostle terms "every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Much of this may have been experienced from the unbelieving contempories of the Ephesians, such as the heathen philosophers of Greece and Rome. But even in the church there was danger from "winds of doctrine," as may be seen from the letters of Peter, John and Jude, as well as those of Paul. The strongest safeguard against all such is the cultivation of the power of discrimination, and the attainment of true knowledge on all subjects, especially those treated of in the Scriptures. A more general culture in these respects would tend to modify the influence of such as take the lead (properly enough) in the church; for now, as of old, "it is the leaders cause to err" intellectually as well as morally. I say "true knowledge," for we must not forget that nothing of the nature of conjecture and opinion can be regarded as knowledge. It lacks the element of certainty, which alone can raise it to the rank of knowledge. If this were borne in mind we should all show a larger measure of modesty in our utterances one to another, regarding our progress in knowledge, and should "be no more children tossed to and fro, and carried about with every wind of doctrine."

"THE WHOLE BODY MAKETH INCREASE."

The increase of the body of Christ, both morally and intellectually, is, in a greater or less degree, contributed to by every member. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." In the animal body, which is the figure here employed, this mutual contribution to the growth of the body is well known. By means of the stomach and other digestive organs, the food is assimilated to the substance of the various parts of the body. The nutritive portion of the food is carried into the blood, and by means of the blood-vessels is carried to every tissue, for the purpose of repairing the waste which is constantly going on. But the blood would be quite unfit for this purpose if it depended for its renewal upon the food alone. By means of the lungs, a particular ingredient of the inhaled breath is received by the blood, which gives it an additional quality required for nourishment. The figure employed is an animal body, growing up from infancy to manhood; but not only are the digestive and respiratory organs necessary to the growth, but the healthy action or exercise of all the parts of the body, is indispensable to the proper development of the entire being. So also is the church. The perfecting or fitting of the saints for the work of the ministry is for the edifying of the body of Christ." And this, "till we all come (in fact to) the unity of the faith and of the knowledge of the Son of God) into a perfect man, into the measure of the stature of the fulness of Christ." "The fitting of the saints for the work of the ministry" was for this grand end. The saints embrace the aggregate of the disciples, male and female, each and all of whom have something to do. "The work of the ministry" has been too long monopolized by public speakers. Ministry, however, is simply service, and that of any kind, whether that of the great apostle of the Gentiles, or of "Phebe, our sister, who is a servant of the church at Cenchrea." Every disciple whom Christ has received, male or female, young or old, learned or ignorant, rich or poor, has a work to do. And whatever obstacles to the free working of the whole body of the disciples may be risen by sectarian divisions arising from creeds of human device, or by any other means, lacking the express authority of the Master, are just so many hinderances to the growth in holiness and intelligence of the church of the living God, the real source of all growth.

In the animal body the various organs by which nutrition is carried on, would be utterly powerless for that end, if there was not an adequate motive power to urge them on in their appointed tasks. This is found in the brain and nervous system. If a nerve leading from the brain to the stomach or lungs be severed, the functions of the organ cease at once, so also is Christ. The apostle Paul writes on this subject more like a modern physiologist of the nineteenth than an apostle of the first century. He says, "The head, even Christ; from whom the whole body . . . . maketh increase." And he had said before, (verse 8), "When he ascended upon high, he led captivity captive, and gave gifts unto men . . . . And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the fitting of the saints for the work of the ministry, for the edifying of the body of Christ." What the brain is to the body as a source of nervous influence, that Christ is to the church as a source of motive power. "The love of Christ constraineth us, because we thus judge, that if one died for all then were all dead; and that he died for all that they who live should not henceforth live unto (or for) themselves, but unto (or for) him who died for them and rose again." "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." Not the past only, but the future, furnishes a strong motive. "Christ in you the hope of glory." "If we suffer with him we shall also reign with him." "If ye do these things (add to faith virtue, etc.) ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "Wherefore we receiving (not having received) a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear." Thus it is that from the head, even Christ, the whole body of the disciples grow up to a perfect man, to the measure of the stature of the fulness of Christ.

THE WHOLE BODY FITLY JOINED TOGETHER.

All the members of the animal body are more or less necessary to the integrity of the whole. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary." "None of us liveth to himself." "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." God's plan is "one body," "the whole body . . . . edifying itself in love." Man's plan is too often division; selecting on some principles of his own, a group of kindred spirits with whom to cultivate mutual improvement, and within whose circle to confine his religious sympathies. God has clearly prescribed the qualifications of those who shall compose his church. These are so simple that three thousand were added on one day at Jerusalem by the preaching of the apostles, into whose fellowship they were welcomed. This fellowship the apostle terms "fellowship in the gospel," the "unity of the spirit," the "communion of the Holy Spirit," etc., the spirit being the agency whereby the faith was demonstrated, and the fellowship established. But man is not content to work out God's plan. He is prone to say to his brother, "I have no need of thee." He soon devises a Shibboleth by which to describe a circle within which he and his chosen ones withdraw from all who cannot pronounce the sacred password. The pattern of this plan was set at an early period of the church's history. "Certain men who came down from Judea (to Antioch) taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." These are the "false brethren" who "would pervert the gospel of Christ," mentioned by Paul in writing to the Galatians (i. 7; ii. 4). Happily for this church those men were resisted, and their additions to the one faith repudiated by the apostles.

AN APOLOGY FOR SCHISM IN THE BODY.

But, say some, the body of Christ in the present age is fragmentary. It shall not be complete till Christ comes. We are, therefore, not to expect unity in this fragmentary dispensation. The premises are true in a sense, but not in a sense to warrant the conclusion that unity is not to be looked for and cultivated. The fact is that those who use such an argument as this are most zealous for unity in the little sphere they have chalked out for themselves: they will compass sea and land to promote this little measure of unity. But Paul said to the Corinthians, even when there were divisions among them of a certain kind though not to the extent of separation—"Ye are the body of Christ;" and they were expected to act towards each other as if their local brotherhood was the complete body of Christ. I have in my mind's eye a large city where at one time there were no fewer than seven different meetings of baptized believers of the gospel of the kingdom of God, many of whom refused to recognize the others as brethren in Christ; and have not even seen each other in the flesh. In a smaller, yet considerable town, there are about a dozen disciples, who have two separate meetings. And it is well known that there are few places free from the same spirit of division. Is this state of matters to go on till the Lord comes? Or shall a vigorous effort be made by all sections of the brotherhood to put an end to it. "'Tis a consummation devoutly to be wished."

LESSONS TO BE LEARNT.

All the organs of the body co-operate towards a common end—the healthy action and integrity of its possessor. "Those which seem to be more feeble" are not to be hindered in their free action towards the desired end. Their seeming feebleness may be only apparent, and the body would lose by their want of action. This has a close parallel in the body of Christ. No member may say to another, "I have no need of thee," for the whole body has need of even the feeblest member. The free action of each member must not be interfered with, except by the equally free action of the others in working towards the common result. This suggests another lesson—freedom of inter-communication, which is indispensable to full co-operation. But both of these necessitate the hearty recognition of all who profess to have intelligently complied with the terms prescribed by Christ, as for example summarized in Acts viii. 12. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women." This may require a re-examination of terms of fellowship on the part of many, but if such terms are honestly dissented from by some who make the above-named profession, and who have never been furnished with reasons for complying with such terms, is it too much to ask that such reasons be immediately adduced? Why should any true member of the body of Christ be excluded against his will from the fellowship of his brethren? Does not the whole brotherhood lose, both morally and intellectually, by the forced isolation of those who are thus excluded? True, there might be considerable need for forbearance, but is not this one of the best means of cultivating that character required in those who are "the sons and daughters of the Lord God Almighty?"—*J. Cameron, in Christian Lamp, Edinburgh, Scotland.*

## Sententious.

A hundred years of wrong do not make an hour of right.

He that pelts every barking dog must pick up a great many stones.

The written gospel is a river of knowledge, but the Holy Spirit is its fountain head.

God's angels round us constantly
To guard us if we faint or fall,
But human love and sympathy
Are needful to us after all.

Christianity is love in action, having its center in Jesus and its field humanity.

If you would avoid sin, cleave to Jesus; and if this is not your desire, you have no business to profess Christ.

The heart is not satisfied,
Nor more than the world can give it pleases;
It has infinite wants and infinite needs;
And its every beat is an earnest cry
For love that can never change nor die.
—*Phebe Cary.*

The sweetest home upon earth, is where Christ has taken up his abode in the hearts of both parents and children.

The Scriptures are wonderful with respect to the matter which they contain, the manner in which they are written, and the effect which they produce.

True honor does not attach to position or place, but to character, and a man may possess a good character in a very humble position, or a bad character in an exalted place.

Persons who are trying to see how little they can do for God and what sacrifices they can avoid, and yet hope to be saved will in the final reckoning hear the denunciation, "One thing thou lackest."

TRUST IN GOD.

He who hath led, will lead
All through the wilderness;
He who hath fed, will feed;
He who hath blessed, will bless:
He who hath heard thy cry,
Will never close his ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always; faileth never;
So rest on him today, forever.

It was amid the darkness of the night, at the brook Jabbok, that Jacob of old wrestled with the angel and prevailed. It is in the soul's dark, lonely, and most solitary seasons still that the church's moral and spiritual wrestlers are crowned with victory, and, like princes, have power with God. And always, through life, if they put their trust in God, will this power be given unto them, and aid them to the end of life's journey.

We cannot lecture men into the love of Christ; we can but win them to it by showing Christ's love to them; and not the least important element in that process is the exhibition of our own love. We have a gospel to speak, of which the very heart is, that the Son of God stooped to become one with the lowliest and most sinful; and how can that gospel be spoken with power, unless we, too, stoop like him.—*Alex. Maclaren.*

The outbreak of Cholera at Manila, the capital of Luzon Island, has resulted in a large number of deaths. The island is one of the Philippine group which lie east of Siam and south of China. The population numbers about six millions, of whom only 350 are Europeans and Americans. The deaths at the last report numbered three hundred a day, and the descriptions of the scenes in the city of Manila are of the ghastliest description. "Whole families are grouped together dead in houses or by the roadside, and bodies are taken away in cart-loads. Contrary to the rule in most tropical cities where cholera finds in defective drainage and the personal uncleanliness of the people a stimulus in its work, in the present instance no predisposing cause appears. The natives are represented as a very cleanly, observful race. Owing to the fertility and fruitfulness of the soil, little labor is necessary to gain a livelihood, and poverty and pauperism are comparatively unknown.

THE RESTITUTION.

S. A. CRAPLO, EDITOR.

Plymouth, Indiana, Oct. 18, 1882.

## Stockholder's Meeting.

*The Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Indiana, Nov.* 11, 1882, *for the purpose of hearing the reports of the Officers, and electing a Board of Directors.*

*E. K. BARNHILL, Sec.*

A LETTER from Jerusalem of very late date from the pen of MR. A. E. Davis, will be found in the present number of THE RESTITUTION. We have sent her today, Oct. 17, another installment of money, amounting to $15.—all we had on hand. Her letters so direct from Palestine, that our readers got them about a month after date, will add much to the interest of our paper. We also intend to copy what she writes for the *Age-to-Come Herald*. We are glad to learn that Rolla Floyd is so kind to her. He is a well-known dragoman—or interpreting conductor for traveling tourists in Syria. He writes occasionally for *Messiah's Herald*, from which we have copied one or two letters for THE RESTITUTION. May God bless Sister Davis, and sustain her in that distant land.

AN able article from Prof. Gardner, on *aion* and *aionios*, will appear next week. Also one from Brother Wilcox on a wonderful discovery of the tribe of Dan in Southern Arabia, as related by a Jew recently from that country. It is one of the most intensely interesting narratives that has come to hand. We are also trying to work in some deferred articles. In managing the paper no doubt we err many times, but we are trying to do according to the best of our ability. Advent papers, as they are termed, will teem with interest now if they only keep up with the times as the God of prophecy unfolds events. To sustain papers of this character requires money, and THE RESTITUTION is dependent on the prompt patronage and some additional aid from its friends. And we add—from year to year the Lord has helped, and blessed be his name.

THE following papers have been sent for notice:

*The World's Hope.* This a new monthly published at Almont, Mich., by J. H. Patop. The editor says:—"The name of our paper is suggestive of the broad view of the plan of salvation which will be maintained in its pages. Most emphatically, Christ is 'the Savior of the World.' Terms 50 cts. a year.

*American Agriculturist.* The October number with large supplement of this popular and well-known journal has been received. Its publishers say: "From this time forward the *American Agriculturist* is determined to avail itself of the best brain power in the country. The proprietors have but to point to its past record as a guarantee of our promises in the future." We commend this journal to our subscribers as well worthy of their patronage. Terms $1.50 a year. Address the Journal 751 Broadway, New York.

*Wilford's Microcosm.* This is announced as "A Religio-Scientific Monthly, devoted to the Discoveries, Theories, and Investigations of Modern Science, in their bearing on the Religious Thought of the Age; with other matters of general interest." As a scientific journal its claims to this distinction are quite well sustained by the number for October—the only one we have ever seen. The editor has become renowned for his book entitled "The Problem of Human Life." This is also a work we have not read as yet. The *Microcosm's* address is 23 Park Row, New York. Terms $1 a year.

## News Items.

ENGLAND'S POLICY IN EGYPT.

LONDON, Oct. 12.—Mr. Leonard H. Courtney, M. P., Joint Secretary to the Treasury, in opening a Liberal club at Torpoint, denied that the Government arrogated to themselves the credit for the victories in Egypt. That country, he said, must eventually become independent of foreign control. The cost of the war should be defrayed by Egypt. No doubt bondholders would have to forego something. It would be necessary to consult the powers in regard to a resettlement. Mr. Courtney concluded by saying that the policy of the Government was to detach Egypt from the Sultan, to look after the Suez Canal, and to allow the Egyptians to stew in their own juice, and in so acting were the Khedive that his future position depended upon his management of affairs.

Viscountess Stringford established a hospital for the Egyptian wounded, and the Khedive gave her eighty beds from Arabi's house.

It has been decided by the Hebrew Immigrant Aid Society of New York to notify the authorities in London, Paris, and Berlin not to ship any more refugees to this country.

The hay crop in Iceland has been nearly destroyed, rendering the wholesale slaughter of cattle unavoidable. Some fear is wanting in many districts. The population are unprepared to meet the winter.

THE RAVAGES OF DIPHTHERIA.

LYNCHBURG, Va., Oct. 12.—Reports from Pittsylvania county say that the ravages of diphtheria in certain localities are alarming, nearly 200 deaths having occurred within the last sixty days. Not a family has escaped the great scourge. Twenty pupils of one school district have died. Last Sunday three children were lying dead in one house.

PENSACOLA, Fla., Oct. 12.—An imperfect report gives 33 new cases of yellow-fever today and 6 deaths; total number of cases to date, 1,439; total deaths, 128. Among the deaths have been those of the Rev. Mr. Bubose, pastor of the Methodist church, and of young Hawkins, mentioned in yesterday's dispatch. Among the new cases are those of Dr. White, of the United States Marine Hospital Service, and Dr. Renshaw, who had already recovered from an attack of the fever. The illness of these two practicioners, with another already sick, causes a serious lack of medical attention to the sufferers and renders the report of new cases imperfect. The recent cases have been marked by aggravated malignancy.

DIPHTHERIA AND YELLOW-FEVER.

RICHMOND, Va., Oct. 12.—A dispatch from Chatham, Pittsylvania county, states that the ravages of diphtheria in that section are fearful, and becoming more alarming every day. There are hundreds of cases. It is estimated that the disease has caused the death of 200 persons in two months' time. Every family has lost from one to five children. One school has lost twenty pupils. Most of those who die have the black vomit, and some are covered with running sores. Some doctors think that scarlet fever and diphtheria are combined. The systems of those who have recovered are badly shattered.

WASHINGTON, D. C., Oct. 12.—Yellow fever has swept off 128 citizens of Pensacola. The report for today includes thirty-three new cases and six deaths. Dr. White, of the Marine Hospital Service, has been prostrated. Lieutenant Thomas Winne died at Fort Brown today, and a Mexican perished at Brownsville. Fifteen deaths occurred today at Mier, Mex., and the epidemic is still spreading among the ranches on that side of the Rio Grando.

MALIGNANT DIPHTHERIA.

CHATHAM, Va., October 14.—Diphtheria has been raging in a most malignant form in certain sections of Pittsylvania county for the last two months. Your reporter spent today in traveling through the affected district, seeing the doctors, and ascertaining the exact number of cases, the extent and the type of the disease in a radius of six miles. Six physicians report 380 cases, out of which sixty-eight died who were treated by them; and there were fifty-nine others who either died before the physician came, or were too far gone to receive treatment after his arrival. The disease appears in different forms. In some cases the patient is attacked with vomiting, emitting in the last stages a greenish or bluish fluid; in others high fevers, and others congestion of different parts.—*New York Herald.*

### HOLY MEN WANTED.

A recent letter writer says we have too few firm and fearless Christians. He cites for example the work of a number of the prophets, and boldness of many of the apostles and evangelists in their work of promulgating the gospel. There is certainly a great need of uncompromising workers for Christ. There is a noticeable tendency to popularize religion, to conform it a little more to the tastes of the world—a kind of blurring the line of demarkation between Christianity, and worldliness. A kind of compromise with the world, so that it can assume the respectability of Christianity, without the whole-hearted sacrifice necessary to salvation. Oh! how true that more dedicated, honest and faithful laborers are needed. Men and women who will receive the Divine truth, and unflinchingly live every day and every hour, so as to fill our proper place in the church. There is a responsibility not only on the minister, but on the layman. Merely listening to the ministry, and paying "quarterage" does not relieve from the responsibilities of a holy life, and power for God. The wickedness that surrounds us and has crept into the church needs real, true, and unswerving Christians to rebuke it. Do you ask who shall live this holy life? we answer, "Thou art the man." It is personal salvation that is wanted. Let us not excuse ourselves by depending on our religious neighbors to carry on the work of the church. They can only do their own work. We must do ours, or it will be forever undone.—*Morning Star.*

## Communications.

### A VISIT TO BETHLEHEM.

JERUSALEM, Sept. 16, 1882.

Last week I was invited by my kind friends Mr. and Mrs. Floyd to join them in a morning drive to Bethlehem. We started at 9 a. m., our way leading from the Jaffa gate immediately above the lower pool of Gihon. Crossing the ravine of that name, we crossed a level piece of land leaving on our right the beautiful plain of Rephaim, where "the host of the Philistines encamped." 1 Chron. xi. 15. How vividly the sight of this plain brought to my mind the scenes of the past, I could trace the path of the messengers sent by David to bring water from the well "that he longed for," and many other scenes of which we read in the history of this wonderful land.

About forty minutes' ride from Jerusalem we passed the Greek convent of St. Elias, a small monestary and not of much note. Further on to the right we reach the tomb of Rachel in the identity of which all travelers agree, and it is in all probability the true place of her interment. We alighted and entered the tomb, as fortunately it was open to visitors on that day. The tomb in its present form was erected in 1841 by Sir Moses Montefiore, of London, I have made a hasty sketch of this tomb which I hope to transfer to canvas and mail to you. This to me is a spot of singular interest and I lingered after the rest had departed to pray for the resurrection of Rachel.

The traveler now comes in sight of Bethlehem. It is beautifully situated on the brow of a hill overlooking the plain where 1800 years ago the shepherds watched their flocks by night; and where the angel of the Lord appeared unto them with the joyful tidings that Christ was born in Bethlehem.

"Peace on earth, and mercy mild,
God and sinners reconciled."

And yonder is Bethlehem—David's town—where on that day was born of David's line, the Savior who is Christ the Lord. As we approach Bethlehem we pass vineyards and fig plantations with crowning terraces on either side. A special object of attraction was pointed out by Mr. Floyd as the plain where Ruth gleaned the field of Boaz. On our left we had a fine view of the Frank Mountain, said to be the tomb of Herod the Great.

We entered Bethlehem by its principal street at the end of which is the convent of the Nativity, it is called the Latin convent. This convent does not however belong exclusively to the Latins, it is shared by the Greeks and Armenians who have their chapels and cells in it. On entering through its wicket gate we found ourselves in a spacious and handsome hall supported by forty-four columns. These columns are said to have been removed from Solomon's temple to this spot. The Greek church is in the centre. We descended a spiral stair-case to the grotto of the Nativity. It is small and dimly lighted and filled with the odor of incense. Many costly lamps were suspended everywhere. Here we were furnished with small tapers by the light of which we perceived that this grotto was a succession of caves. In one of them we were shown a star inlaid in the floor, and this we were told was the place where the star alighted, on one side of it was an altar, over which hung costly lamps, this we were told was the spot where the manger lay, and where the infant Jesus first saw the light of day. I inquired for the manger and was told that Pope Sixtus V. had carried it to Rome. Another spot was shown where the wise men offered frankincense to the Virgin Mary. In an inner chamber is an altar said to have been the place where the innocents, after having been killed by order of Herod, had been thrown; a picture representing the scene is suspended over it. We pushed on into another chamber where we were told Joseph lodged while at the inn. Further in we were shown the graves of Eusebius and Jerome, and still further what is called the school of Jerome. I must confess that a sense of awe and a feeling of reverence possessed me as I crept from before one altar to another. I did not think so much of the reputed altar as of the fact of the Savior's birth, the King of glory born in a manger.

There has been much controversy respecting the claims of the spot to the nativity. The convent stands where I should suppose a village (on night ones have existed, viz., on one side of the village.

Adrain, to desecrate the spot, raised here a statue to Adonis, which the Empress Helena destroyed, and on its ruins erected a chapel. Eusebius and Jerome lived here believing that this was the true site of the Nativity. But this is Bethlehem, in this unpretending village the Savior of mankind was born. What a night that must have been when the glory of the Lord shone around, when the heavens rejoiced, and the angelic host gave utterance to the good tidings of great joy that this day was born in the city of David a Savior.

Our little party returned to the dining room of the convent where refreshments were served, after which we were invited to accompany our guide to the shops where we were shown many beautiful specimens of bracelets, beads, and relics manufactured by the inhabitants of the town, the sale of these goods forms the chief trade of the place. It requires a residence in Palestine to make the Bible a life-like book, and to invest it with an interest it could never otherwise have.

We were told that Bethlehem was well fortified against an attack, and that every family had in their possession at least one gun and six pounds of powder. Many of the Bethlehem women are very beautiful, the style of dress worn by them is not unbecoming to their caste of features, I think the dress worn by Ruth when she gleaned in the field below was similar to that now worn by the Bethlehem ladies.

Here allow me to say a few words about our kind friend and guide. Mr. Rolla Floyd is an American, who has resided in Joppa for sixteen years, has a thorough knowledge of all localities of Biblical intetest in Palestine and Syria, and of the customs and habits of the people. Speaks the Arabic language fluently. As a manager and conductor of Palestine and desert travel he has had much experience and greater success than any other man living. He has the respect of the Government officials, and is held in high esteem by all the natives, also by the Bedouin tribes. Mr. Floyd has at his command a large stock of tent equipments, horses, mules, and servants, he is therefore able to offer greater facilities for visitors to the Holy Land than any other party now in the business. Enclosed is one of his cards.

The past few weeks has been a season of great anxiety and trial for the people here. However the victory gained by the English in Egypt has brought relief for the present. We are now looking forward to the next act in the world's great drama.

It is believed here that France is watching for a favorable opportunity to invade Syria, and it is asked, What interest has France in Syria? Let Napoleon I. answer. This was his reason for besieging Acre, then the "Key of the East," on which "depended the fate of Constantinople and India." He said, "If we succeed in taking Acre I will raise and arm the whole of Syria .... I advance upon Damascus and Aleppo; I recruit my army, by marching into every country where discontent prevails; I announce to the people the abolition of slavery, and of the tyrannical government of the Pashas; I arrive at Constantinople with armed masses; I overturn the dominion of the Mussulman; I found in the East a new and mighty empire, which shall fix my position with posterity; and perhaps, I return to Paris by Adrianople, and Vienna, having annihilated the house of Austria." As it was then, so still is this country the key to the East, which all nations desire to possess.

I have been working at dressmaking during the past two months, I have been able to earn my food by this means, but as my profession is painting I hope to be able to make and sell my sketches to the travelers who may visit here this winter. God bless you for the sum sent through Mr. Cummings, this will secure my house rent for the next eight months, and make a home for those who may come. I have shared all the means I have with the poor refugee Jews, and it has been a real pleasure to me to be able to share with them, and had I millions it would go for the same purpose. Many poor souls have been sent back to Europe nearly distracted after reaching Jaffa, the scenes are described as something awful. These scenes cause us to cry out, "Oh that thou wouldst rend the heavens and come down."

Yours in hope of the kingdom.

A. E. DAVIS.

### "MY USEFULNESS." No. 2.

Near the close of our former article, we could not help remarking that he who shuns to make known his discoveries in the field of inspiration from dread of having his influence impaired, is "mistaken," though his heart may be free from guile. Mistaken not as to the value of usefulness, nor the propriety of shielding it from harm, nor in his expectation that advancing new ideas, such as were then specified, may perchance be attended with unwelcome results; among these, in all probability, a modification of profitable service in the gospel, compared with what had hitherto been the rule. From let it be admitted that conversions, as under a preacher's ministry, will become less numerous; which to a godly man would be a very painful circumstance. Possibly that may not occur, but let us here assume it to be a probable consequence, inasmuch as we desire to present the case in hand under its most perplexing and gloomy aspect. From observation we have seen this consequence, with its attending depression, painfully realized; while on the other hand we have known a sudden and valorous manifestation of the truth bring about conversions in greater number than before, yielding much joy to the faithful servant of the Lord in his hallowed sphere of activity. But let us take the most discouraging and deplorable result as the one most likely to be discovered immediately following an avowal which brings some leading doctrine, hitherto approved, into disrepute, and excites opposition that mars or defeats most loving endeavors in beckoning men to safety and holiness.

Ought such a possible result to glue together the lips of one who is expected to witness for God and truth? We have liberty to answer only thus,—it should not. We judge it is duty to preach, or confess, the truth, irrespective of all consequences of the kind. As duty, the service is imperative; for consequences no man is responsible. The law, as we see it is, seek earnestly for truth, and then announce it, whoever may submit, whoever may forbear. To hide the light under a bushel, to conceal what is in mercy disclosed to our inquiries, is a step perilous beyond all conception. Making it known is the first act of usefulness, one not to be escaped on any plea. Good resulting from its announcement is in every case secondary usefulness, however vast in its magnitude and endurance. The absence of the secondary order of usefulness can never exempt from the first obligatory act, one of pure submission to the divine will. The value of that act is not, thank God, determined by the fruit it may bring forth. It is valuable, it is acceptable to the supreme mind, simply on account of its being duty done. To every intellect illumined as to high spiritual and saving knowledge, the voice from the throne in heaven says, "Ye are a light of the world;" and if the world shuts its eyes—rejects the blessed communication—the teacher has done his part, and may rest in peace.

"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Awful words these; words that were intended to ring loud their warning in the most secret chamber of the human conscience. To confess Christ is to make him known exactly as the Spirit of God has fully exhibited him in the gospel record. One cannot—may we not use this strong language?—escape the final loss, involved in Christ's public disownment, by apologetically saying, "I announced him as the Son of God who died for men; as the mighty Friend who longs to welcome back the very chief of sinners." If the man we suppose to be gifted with a more perfect apprehension of the truth only does that, he is not confessing Christ as he himself regards him now, for instance, as literally the Life—the Immortalizer. To hide that, his sublimest prerogative, in an age when it is unknown or denied, is on the witness's part, and the real fact must be stated, to hide Christ from the perishing. He confesses not Christ as he is, and as he ought to be presented to those who are grievously in error concerning his glorious possessions and functions.

Then, once more, at this hour a fatal delusion is creeping in its darkness over the minds of multitudes regarding their prospects in that dear future towards which, with its unceasing progression, they are hastening, as the common style of theological discourse leads them to believe. Finding the hell of the creeds utterly incredible, and actually a slander on the infinite goodness that presides over the universe, they calculate that at some time in the invisible abodes all things will turn out blissful in their history. The long life hereafter will have a turning upward from anguish, should it be their portion on entering the dismal confines, to realms of perennial joy. As a result, they continue without the fear of God, and concern not their thoughts with the conditions of mercy, while the day of salvation lasts, so fully detailed in the gospel page. How great will be their mistake in the end! Is it not cruel to hide from these wanderers the solemn fact and unbending ordinance that "the wages of sin is death?"—that they are now held to be judging themselves unworthy of eternal life and so in effect piling up for themselves wrath against the day of wrath? By dem[on]strating these things, however the demonstration may be treated, is not one entrusted with the true divine warning, at least delivering his own soul? Can a servant of Christ cover over the threatening, or so act and speak that it will be misunderstood by the dying, and feel that he is blameless? Is the undeceiving of those who have been mistaught, not a new mode of usefulness that any man might be eager instantly to undertake?

On these and kindred questions of unspeakable moment, about which misunderstanding is far spread, who would affirm it is better to allow the ignorant to remain as they are? Concealing the truth, for any reason, will never lift the clouds of night from the public mind. If all would shun the task of expounding the sacred truth, when would the perversions of ages be forced to disappear? My timid brother, you have a part to perform, and the best moment for the testimony to be delivered to guilty men is not tomorrow, or next year, but just at the hour when precious insight has been granted to yourself; for who can tell what a day may bring forth to a frail being whose breath is in his nostrils? Bigots may frown, the disheartened run from their post, but

"Heed not their caucus halls,
Ask not the reason's or fails:
Grasp the sword
Of the Lord,
And—Forward!"

Forward! and, trusting in your infinite, invisible Friend, open up the treasures he commissions you, as one whom he called into his employment, to distribute, while still it is day-time with you; in other language utter your convictions at once with sympathetic tones yet with heroic heart, and God grant that it may be your privilege to "shake the world with passage of the truth."

W. C. MONCRIEFF.

(Concluded.)

### Conference Report.

The church in Michigan met for Quarterly Conference according to appointment at Coats' Grove, Barry county, Friday evening, Sept. 29, 1882. President D. F. Spencer called the meeting to order, and appointed G. W. Coats, C. H. Richardson and W. McCredue, as committee of arrangements. Brother Hoyt delivered a discourse on the subject of the salvation of Christ. Text: Heb. ii. 3, "How shall we escape if we neglect so great salvation." Salvation is deliverance from some calamity. Our salvation is great because it is to save us from a great evil, eternal death, and because it cost a great price, the blood of Christ. It will be obtained at the second coming of Christ and the resurrection of the just, and not at conversion, or death.

Saturday, Sept. 30. Met at 8 o'clock a. m. for social meeting, which Brother Hoyt opened with prayer. About one hour and a half was spent in interesting social meeting. At 10:30 Brother Chase spoke from James i. 25, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." The sermon took the form of an exhortation and we trust that all who heard it were benefited.

At noon, Brother Hoyt spoke, in continuation of his discourse of the previous evening. To neglect the salvation of Christ is to neglect the conditions of that salvation. The speaker showed from the Word what those conditions were.

In the evening Brother Chase gave an interesting discourse from Rev. xxii. 12, "And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Sunday, Oct. 1. At 9:30 a. m. Brother Hoyt offered prayer, after which Brother Chase spoke of the promises made to the fathers. Text: Acts xxvi. 6, "And now I stand and am judged for the hope of the promise made of God unto our fathers." The speaker showed conclusively that the promise referred to in the same that was made to Abraham and confirmed unto Isaac and Jacob: that it has not been fulfilled, and that if we are Christ's then we are of the seed of Abraham and heirs according to the promise.

After a short intermission, Brother McCredue read the last chapter of Galatians, and gave a brief exhortation. About one hour was spent in social meeting, nearly all the brethren and sisters taking part, either reading a selection from the Scripture or giving a word of exhortation or encouragement.

Brother Hoyt spoke, after the social meeting, from Mark x. 6, "What therefore God hath joined together, let no man put asunder." The speaker did not apply these words especially to the matter of divorce, but to other things which God had joined together. Among other things mentioned as being joined together were the second coming of Christ, the resurrection of the just, and the reward of the righteous.

In the evening, Brother Chase presented to us the commission of the apostles. Mark xvi. 15, 16, "Go ye into all the world and preach the gospel to every creature, He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The gospel they were commanded to preach was the good tidings concerning the kingdom of God. The kingdom of God is to be located on the earth, and will be the throne of David restored. Christ is the heir to that throne or kingdom. The kingdom of David is to be restored that "the residue of men might seek after the Lord." Acts xv. 16, 17. The conditions of the gospel are belief, repentance, and baptism.

The Conference closed by partaking of the Lord's supper. The preaching brethren present were E. Hoyt and L. C. Chase. It was decided to hold the next Quarterly Conference at Hesperia, Oceana county. The attendance was not as large as hoped for, but perfect harmony prevailed, and all who were present felt that they had enjoyed a profitable meeting.

HERBERT MILLER, Sec'y.

It takes two to make a quarrel, and two to keep it going; it only needs one to end it.

### ANNOUNCEMENTS.

As per arrangement the Northern Indiana Conference of the Church of God will (D. V.) be held at Plymouth, Marshall county, commencing Friday, Nov. 10, 1882, and hold over the following Sunday. The Annual Meeting of the Stockholders of the Christian Publishing Association will be held at this time. Brethren, this Conference meeting does not belong entirely to the friends at Plymouth—it is your own. Let all make an effort, make a *sacrifice* if need be, to attend, and a good meeting is assured.

By order of the Conference,

A. R. UNDERWOOD, Sec.

If the Lord wills, the Churches of God in Montague and Wise Counties, Texas, will convene in annual Conference at Stony Point school house, in Montague Co., commencing on Friday before the fourth Sunday in October, 1882, and continuing three days. The special object of the Conference will be the examination of all questions of difference, whether personal or doctrinal, within the church; and the promoting of fraternal fellowship and harmony. To this end, every brother and sister within reach is requested to be present. Also a cordial invitation is extended to all others. Stony Point is thirty miles west of Gainsville, ten miles south-east of Montague, ten miles south-west of Saint Joe, five miles north-west of Forestburg, on the Montague and Forestburg road. The day appointed is the 20th of October, two o'clock p. m.

CHALKS RUDOLPH.

The Lord willing the Church of God will meet in conference at Severance, Kan., Oct. 21, and continue to Oct. 30. G. M. Myers, T. E. Adams, and J. F. Pierson are expected, and we extend a cordial invitation to preaching brethren to be with us, and all others of like faith. Come one and all, let us have one more feast of fat things in the name of the Lord, and encourage each other. Severance is 25 miles west of St. Joseph, Mo., on the Union Pacific R. R. and passenger trains reach here at 11 o'clock A. M.

LOTT CLOVER.

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# Poetry.

## LET US GO FORTH. Heb. xiii. 13.

HORATIUS BONAR.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We pass along the narrow road
That leads to life, to Christ, to God.

We cannot, and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep:
No shrinking from the desperate fight,
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

No sorrow for the loss of fame;
No dread of scorn [illegible] name;
No terror [illegible] harp or pen;
No wish that [illegible] return;
No hatred can our hatred move,
And gently but kindles love.

No sigh for [illegible] left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No hankering still to Babel's chains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile.

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grave;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What, though with weariness oppressed—
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is for space, and morn is near,—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home;
A little space—yet more or less.
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

# Selections.

## THE ATTACK FROM THE NORTH.

What a wonderful thing is a thought! How little, and yet how powerful! It takes no time. It comes, no man can say from whence, and it goes, no man can tell you whither. But during those few moments of its presence it may prove sufficient to revolutionize a world. No one sees a thought, and our most intimate friends may be ignorant of its existence; but that little, quick, unseen thought is as naked and open before the eyes of him with whom we have to do as the movement of an army, or the roll of the ocean. We have a remarkable illustration of the acquaintance of our God with thoughts in this prophecy.

We have in the 38th chapter of Ezekiel the account of a thought—a thought not merely seen, but foreseen; a thought which, though it has not yet been thought, was foreseen and foretold 2,400 years ago. This prophecy was written nearly 600 years before the birth of our blessed Savior. It is addressed to a mighty prince, who will attack Jerusalem in the latter days, and it says to him: "Things shall come into thy mind, and thou shalt think an evil thought." These things have not yet come into his mind, but yet the thought was predicted in the days of Ezekiel. Verily God seeth not as we see, for we only see that which is close at hand; but he sees that which is within, as well as that which is outside, and to him time makes no difference, so that twenty-four centuries have no effect on his vision.

If you study this chapter, you will see clearly that the result of this evil thought will be an invasion of Palestine; and there will be three subjects deserving our careful study—the condition of the people when they are thus invaded; the great prince invading them; and the result of the invasion. May the Lord help us really to understand his word, and may he so prepare us by the power of that word, that whenever the Lord comes we may be able to meet him with joy, and not with grief.

1. The condition of the people at the time of the invasion.

I need not waste time by proving that the land is Palestine, and the people Israel. I have heard some people say that the passage refers to England, because ours is a land of unwalled villages; but such an idea is not worth a thought for any one who is content to abide by the plain language of the word of God. There cannot be a doubt that it refers to the mountains of Israel (verse 14). What, then, will be the condition of those mountains, and that of the people at the time predicted?

As for the mountains, they will have been recovered from their waste and desolate condition. In verse 8 the attack is said to be made on "the land brought back from the sword, gathered out of many people, against the mountains of Israel, which have been always waste, but it is brought forth out of the nations." So in verse 12 the enemy is said to turn his hand "upon the desolate places that are now inhabited," making it perfectly clear that the invasion will be after the restoration, and after the recovery of the land now desolate through the misrule of the oppressor.

So with reference to the people, it is perfectly clear that they are Israel after their restoration. In verse 12 they are described as the people "gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

It is so clear that in their own land they will be living under a sense of security. They are described in verse 11 as being undisturbed by anxiety. The enemy will say, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates."

So also they will be prosperous. Security is essential to prosperity. The great reason for the present desolation of Palestine is that there is no such thing as security. Turkish misrule has destroyed all confidence, and the sense of distrust has blighted the land; but with the return of confidence there will be a return of prosperity, so they are described in verse 12 as having "gotten cattle and goods;" and the enemy is tempted to this invasion by the desire to carry away "silver and gold, to take a great spoil" (verse 13). But I do not see before the invasion any evidence either of their conversion, or of the reign of their most blessed Savior. I see no sign either of the everlasting covenant of peace, or of the rule of the Son of God. On the contrary, it appears from chapter xxxix. 7 that the display of his power in the overthrow of the invader will be the great outward means of the conversion of Israel, for there we read: "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel." So in verse 26 it appears that they will go on trespassing even after their restoration, for there we read of the "trespasses, whereby they have trespassed against me, when they dwelt safely in the land, and none made them afraid;" and it does not appear that till after this terrible crisis they will be really and finally converted to God. Thus you read, verse 22: "So the house of Israel shall know that I am the Lord their God from that day and forward," and, verse 29, "Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God."

If this be the case there is something very melancholy in the lesson taught us, for it confirms the truth already stated that the heart of stone will be not softened even by the mercies of restoration, but will retain its hardness until, when it is finally crushed by a tremendous trial, the Lord appears for the deliverance of his people. Then it is that Israel will listen to the loving voice of mercy, and by the power of the Holy Ghost the broken heart will find the balm of Gilead in a simple look on the pierced One.

2. And now for the Invader, the mighty prince into whose mind the thought shall enter: Who is he? and where is he to be found?

One thing is perfectly clear, viz., that he will come with immense force. Several nations, such as Persia and Ethiopia, will be in alliance with him, and the invasion will be with overwhelming power, xxxvii. 9, "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." And this force will consist to a great extent of cavalry, verse 15: "And thou shalt come from thy place out of the northern parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army."

Another thing is perfectly clear, viz., that he will come from the north, verse 15: "And thou shalt come from thy place out of the northern parts, thou and many people with thee." The same is taught us, chapter xxxix. 2: "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel."

Now what are we to understand by the north? Of course we must take our standpoint from Jerusalem. We must not consider what is north of England, but what is north of Jerusalem. Now if you look at the map you will see that the chief power of Turkey lies north of Jerusalem. If there were to be a renewed Turkish invasion, it would come against Jerusalem from the north. So far, therefore, as the north is concerned, the prophecy might be fulfilled by an invasion by the Turks.

But there is one great peculiarity in this prophecy, viz., that the prince is described as being the head of three races, and that of those races the names are given. According to the rendering in the margin of our Bibles, he is said in verse 2 to be "the prince of the chief of Meshech and Tubal." Now I never like to suggest an alteration in our dear old English version, to which we are indebted for such infinite blessings; but it seems to be admitted by the best Hebrew scholars that the word in Hebrew here rendered "the chief," should not have been translated at all, but have been left as a proper name. The word is "Rosh," so that the sentence stands thus: "The prince of Rosh, Meshech and Tubal." I trust I may not speak rashly, or foist human theories on the prophetic word. But there is something very remarkable in the mention by name of these three northern tribes, for they all three still exist with the actual names here mentioned in the prophecy, and are at this present day united under the government of one prince. First, there is "Rosh," an ancient tribe to the north of the Taurus, from which the great empire of the north has derived its modern name of "Russia." The second is "Mesec," the home of those who in former times were called the Moschi, and are now called Muscovites, the people who have given its name to the city of Moscow. The two names Moscow and Meshech would be written in ancient Hebrew with exactly the same letters. And then there is Tubal, acknowledged by all who have investigated its history to be a northern or Scythian tribe, and now incorporated with the Russian and the Muscovite in the great Russian province of Tobolsk. I will not say more than that the coincidence of names is most extraordinary. It was a wonderful thing that Isaiah should predict Cyrus by name 150 years before he rose to power. But it is still more wonderful if it shall prove that 2,400 years ago Ezekiel was employed to predict by name the present power of the Russian empire; nay, more, should even predict a thought that should at some future day come into the mind of the Russian Emperor. Such a prophecy could never have come from any private interpretation or calculation, but the holy man of old must have spoken as he was moved by the Holy Ghost.

3. But we must hasten to the result.

The vast army will spread like a flood over the land. All hearts will tremble before it. No one apparently will resist except "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof" (verse 13). They appear to challenge the invader, though there is no sign of their showing fight. They try the power of diplomacy, and say, "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Now why do these merchants of Tarshish take so much interest in the safety of Israel? I think the reason is explained in Isa. lx. 9; for we read that the ships of Tarshish will have had the honor of being the first to convey the returning nation to Jerusalem, so that now they are very naturally standing by them after their return. But who are these merchants and young lions of Tarshish? and to whom belong these ships? I have no time to work out the subject, and can do no more than express the conviction that the ships of Tarshish are the ships of western Europe, trading outside the Straits of Gibraltar; and to add the fervent hope that the ships may prove to be the navy of England, and the young lions the bravest sons of her merchant princes.

Tarteesus, or Tarshish, was a town at the mouth of the Guadalquiver. The ships of Tarshish carried "silver, iron, tin, and lead," Ezek. xxxvii. 12, with other produce from the western shores of Europe and Africa to Tarteesus; from whence the Phœnicians conveyed them in their ships to Tyre. Thus the ships of Tarshish were the ocean-going ships of Western Europe.

But this I leave; for, according to the prophecy, their remonstrance is in vain. On comes the invader, sweeping over the land, spreading death and ruin in every direction, till at length he reaches Jerusalem itself, and, according to the corresponding prophecy in Zechariah, actually takes the city. Who can attempt to picture the terror, the agony, the despair, and the bitter disappointment of such a time of unlooked-for calamity? Were we not returned? might Israel say. Were we not once more a thriving people? Was not the country once more fertile and beautiful? And now it is again destroyed, so that, after all our bright hopes, we are worse off than ever.

But no. The old proverb that "Man's extremity is God's opportunity" is true still. And though the merchants of Tarshish and the young lions thereof fail in beating back the foe, the Son of David can do it, and as the Son of God he will. So when all is despair, and when all hope is lost, there is a change, a mighty, marvelous change, and the Lord himself appears, he takes the kingdom, and they are safe. Look at the description given in verses 18, 20. There we see the conquering power, "My presence." Before his presence the whole earth shakes and the very mountains tremble. But what are we to understand by his presence? Does it mean his abiding presence with his people, the presence which we this day are enjoying? Surely it is something more than that. Let us turn to Zech. xiv. 3, 4, and there we shall see the explanation: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."

He ascended from the Mount of Olives, and to the Mount of Olives he will return, and there, in his divine omnipotence, he will assert his sovereignty and save his people, and fulfil his promise. "The sun shall be ashamed, and the moon confounded when the Lord of hosts shall reign in Mt. Zion and before his ancients gloriously."—*Canon Hoare.*

# Communications.

NEVADA, Mo.

*Editor Restitution:*

In my first article, May 16th, I gave the "Bible fact," by Moses, that the first, or "old covenant," was declared by the Testator, to the children of Israel, from Mt. Sinai—and was the "ten words" written by him "upon the two tables of stone, even the tables of the covenant."

Elder U. Smith, page 13, says: "The words testament, and covenant, means the same thing—from the same word"—and also admits that God declared his covenant, his testament—from the top of Mt. Sinai to the children of Israel—and they did promise to "keep the covenant."

Webster defines "testament"—"a will." Hence covenant in the Scriptures, and especially the one under consideration, is the will, the testament, his covenant, God's "will" declared. Remember the Sabbath day, cannot be "a contract between two or more parties," but declarations of God the testator to the children of Israel the covenantees "to keep the covenant" declared to them. And after it was declared of God by his angel from the top of Sinai, on a certain day, he wrote the covenant on the two tables of the covenant, and he placed the covenant on the Ark of the covenant to be safe.

Smith says, "Now to settle the fact once and forever that the first covenant was not the ten commandments, we have only to remark that neither Moses nor the people, had a copy of the ten commandments of any kind in their hands at that time!"

How convincing the above remark must be, to prove that the Elder is trying to deceive his readers to the fact patent to all men, that the ten commandments is the first covenant, and the only one left on record that God has made to the children of Israel, and if he has actually made the second the Elder has failed so far to give the chapter or book that it is recorded in. And was it necessary that Moses and the children of Israel as the covenantees, should have a copy of the covenant? I say no, not at all, "at that time." No one that is conversant with the Bible, would assume it was at all necessary for Moses to have anything "in his hands" only at such times as he says he does, in Deut. ix. 15, "And the two tables of the covenant were in my two hands." So the Elder's "remark" shows prosos his ignorance as to that, that Moses calls "the covenant" not "a contract between two or more parties," but "declaring his covenant."

Did Moses write "in the book of the covenant" all the words of the Lord, or not? And if he left out one word, where is that on record, if not in the book of the law, which is the book of the covenant? so is "the law of God," and "the law of Moses," all one. And "what God has joined together let no man (or elder) put asunder."

I sum it up thus:—Moses told the people all the words (commands) of the Lord, and he (Moses) wrote all the words of the Lord in a book. And he took the book of the covenant and read (all the words of the Lord) in the audience of the people. Exod. xxiv. and Heb. ix., and in the book of the law of the Lord, the first covenant recorded in Exod. xx.; Deut. v. Now I ask the reader who has carefully examined our remarks thus far, who is trying to deceive the people, Moses or U. Smith?

Moses commanded the Levites who had the charge of the ark of the covenant of the Lord, wherein was the two tables of the covenant written and engraved with the finger of God, "the ten words" even called his covenant to Israel, they solemnly promised "to keep," etc. Moses says, "Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it (the book of the law) may be there for a witness." See Deut. xxxi. "And the Lord said unto Moses, Come up to me into the mount and .... I will give thee tables of stone, and a law, and commandments which I have written that you mayest teach them." Exod. xxiv. 1, 2, 9, 12, 13. What was said? "I will give thee tables of stone." What was written on those two tables of stone? "Commandments which I have written." Was those two tables and commands the "law" promised of God to Moses? No. But every commandment, every statute, and judgment, (outside of the ten words, already declared) that God gave to Moses while with him in ——— for forty days. And he (Moses) wrote everything spoken of God to him, in the book of the covenant. And then read all the words to the people. And they pledged themselves to be "obedient" to "all" that "the Lord hath said" first "on the mount in the day," and all he had said in the second place to Moses for forty days, first it was public, second privately face to face.

But Smith admits on page 10, "that the book—book of the law—and the book of the covenant are the same." Refers to 2 Kings xxii. 8; xxiii. 2. So it appears that the Elder admits what I claim, that is one book, one law (not two laws), one covenant (not two), so far in the history of Israel.

But to those who adhere to the law, the apostle says, "Tell me ye that desire to be under the law, for these are the two covenants, the one from Sinai which gendereth to bondage which is Agar (Hagar)." Gal. iv. 23–26.

Smith affirms that God has made two covenants with Israel. Refers to Deu. ix. 27, "And he shall confirm the covenant," etc. And says "there can be no question but that this refers to the new covenant." What covenant was confirmed? Paul says that "the covenant that was confirmed in Christ, God made to Abraham 430 years before" the first covenant or "giving of the law" to the children of Israel, and Moses the mediator, etc. And the covenant or promise of God was "in thee and thy seed should." Hence the angel's language to Daniel (ix. 27) does not allude to the old or first made 430 years after "the promise," but to the one made to Abraham. Yet the Elder referred to that passage to prove his position. The Elder says "that the Aaronic priesthood was typical of the priesthood of Christ." Then I ask why was it necessary that "God should raise up Christ" and make him "a Priest, and after the order of Melchisedec and not after the order of Aaron." See Heb. vii. 11–28. Here it is plain that "the priesthood being changed, there is made of necessity a change of the law." What law? The law or statute pertaining to the priesthood, to be sure, what else?

To illustrate, here in Missouri there is a law, or statute, pertaining to "the killing of game," as to the time of the year. Yet the power that made that law, may see the necessity of a change of that particular law, and yet after that statute was changed would it invalidate any other law, or statute? And would not the others be as binding upon the citizens of Missouri after the change in that statute as before? Why not?

Now I must notice Smith's remark on 1 Kings viii. 21 (page 10), "The key to the explanation of this passage lies in the antecedent of the word 'wherein.' Solomon speaking of the temple, says, 'And I have set there a place for the ark, wherein is the covenant of the Lord.' Does the word 'wherein' mean as to that, that Moses calls "the covenant" not "a contract between two or more parties," but "declaring his covenant."

Now we proceed to show his mistake as to the antecedent of the word 'wherein.' "For there was a tabernacle made the first wherein was the candlestick, and the table, and the shew-bread which is called the sanctuary" (here the "wherein" includes the shew-bread, the table, and the candlestick in the first tabernacle). "And after the second veil the tabernacle which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot 1, that had manna, 2; and Aaron's rod that budded, 3; and the (two) tables of the covenant," 5. Here Paul testifies that the tables of the covenant (two things) and Aaron's rod (three) and the golden pot (four) and the manna (five things) were all in the ark of the covenant, and the ark of the covenant and the contents as above, and the golden censer were in the second tabernacle the holiest of all. Now with Paul's definition we can find out the antecedent of the word "wherein" that Solomon uses in the passage before us.

"And I have set there a place for the ark, wherein is the covenant of the Lord," etc. Let us turn to the 6th verse, "And the priests brought in the ark of the covenant of the Lord unto his place into the oracle of the house to the most holy place even under the wings of the cherubims."

I paraphrase thus: Solomon says, "When the God of our fathers, by his angel and servant Moses, brought them out of Egypt, he made a covenant at Horeb, or Sinai, called the covenant of the Lord your God, and that covenant God wrote upon two tables of stone even the tables of the covenant, and Moses placed them in the ark while at Horeb, and the ark is now in the place, in the oracle of the house or temple we are dedicating. And his name is in the covenant on the two tables of stone, and in the ark, and under the mercy seat."

Smith's assertion as to the covenant of the Lord being in "the place" but "not in the ark."

In answer to the above I would say, if the covenant of the Lord which he wrote on the two tables of stone even the tables of the covenant was "not in the ark" when the priests were commanded by Solomon to put the ark in the most holy place behind the second veil, and we know there was no change during Solomon's lifetime, and then Solomon's language is false when he declares there publicly that the covenant of the Lord was "in the ark," hence his "name" was not in the ark, not in the place, not in the oracle, not under the mercy seat, and must I say it, not in his "house," and the covenant that contained his name—lost! I dare not believe the Elder's remarks as to the word "not," yet it corresponds with a "not" in Gen. iii. 4. But I believe the Elder will agree with me when I state that "the covenant of the Lord" should have been in the ark under the mercy seat under the wings of the cherubims, in the place, in the oracle, in the house that Solomon did or was dedicating to his name. And his name signed with his own hand was in the covenant that he declared from Sinai to Israel. Hence was his way of placing his "name," but the Gentiles have a different way, generally placing the name, their name on the outside as I can see one from my office window, "Moore's Opera House."

In conclusion, I would ask the Elder that if the covenant of the Lord was "not in the ark when Solomon and all the congregation, were with him before the ark, and the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, and they drew out the staves, that they were seen without, and there they are unto this day, and the two tables of stone yet in the ark which Moses put in there," can any one doubt the ark of the covenant did "not" contain "the tables of stone even the tables of the covenant?"

I leave the matter with the careful reader to judge between Solomon and Smith—Moses and Smith—for that is the way to decide in your own minds as to what the first covenant or testament that God declared to Israel, whether it is simply "a contract" or "commands" declared by the Testator to the children of Israel as the covenantees and Moses to enforce the will of God among them.

Yours for the truth,

BIBLE READER.

PALESTINE, Ill.

*Editor Restitution:*

Please let me address a few words to the brethren and sisters at Good Hope, near Paris, Ill., as perhaps my last to them. Very recently I visited them, and the trip and the labor of speaking at my age very materially injured my physical system, and I am thereby warned that my labor so far from home is about done. For about fourteen years I have been visiting them from two to four times yearly—always at my own expense when I could go in my own buggy, and since by rail, would have nothing but railroad fare, and not always that. I say this in leaving them, that they may know that it was not for their money, but for their growth in grace and in knowledge of the truth, that I visited them. And now let me say, brethren and sisters, always be united in the faith, meet regularly every first day "to show forth the Lord's death until he come;" "let no root of bitterness spring up among you;" but be prayerful, watchful, kind to one another, obedient to all the commandments; so that in the end you "may have right to the tree of life and enter in through the gates into the city" of our God. You, I think, pretty thoroughly understand the faith theoretically; now let practical obedience unto all the commandments be taught and enforced. And may the Lord God of the prophets and apostles, the God of Abraham, keep you and preserve you unto his heavenly kingdom. I say the same to the brethren and sisters meeting at Wall's school house, only I hope to visit them once more to commend unto them practical Bible Christianity.

In the blessed hope,

A. MALONE.

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# Poetry.

## ROWING AGAINST THE TIDE.

It is easy to glide with the ripples
Adown the stream of time,
To flow with the course of the river
Like the music of some old rhyme:
But it takes courage and patience
Against its currents to ride,
And we must have strength from heaven
When rowing against the tide.

We may float on the river's surface
While our oars scarce touch the stream,
And visions of earthly glory
On our dazzled sight may gleam:
We forget what lies before us
The dashing torrent near,
And while we sit idly dreaming
It's waters will carry us o'er.

But a few miles would there were many,
Row up the "Stream of Life,"
They struggle against its surges
And mind neither toil nor strife.
Though weary and faint with labor,
Singing triumphant the while,
For Christ is the helm's captain
When rowing against the tide.

For on through the Pearly Gateway
Like a mist on the distant shore,
They see the walls of the city
With its bow'rs of floating ore;
Soon through the fair portals gladly
They almost anticipate their stay,
But faithfulness fight on your labor
When darkness of night's o'ertake you.

And who a shrill we be one of that number
Who mind no toil or pain?
Shall we storm the fort of earthly joys
Who to us have a crown to gain?
Or sail all we glide on with the river,
With sloth as the pal of our side,
While our brother, may be seen before him
Is rowing against the tide?

# Selections.

## JEWISH FORTUNES THE PECULIAR FEATURE OF THE LATTER DAYS.

*Popular repugnance to the fact—Gentile views and God's purpose in opposition—Jewish bearing of the Armageddon catastrophe and the Jewish nation as a divine instrument after it—Who the Jews are, their present position and coming restoration—First as a colony, then as a nation—Consternation of the kings at Christ—The war they wage against him—His victory—The subsequent raising of the fallen tabernacle of David—Reign of Christ as the imperial and absolute Lord of mankind—The saints reign with him—Palestine turned into a Paradise.*

It has been sufficiently apparent that the events of "the latter days" involve peculiarly the fortunes of the Jewish nation. This is so essential a feature of the latter-day situation, that the angel who came to reveal the whole course of events to Daniel, said to him, "I am come to make thee understand what shall befall thy people in the latter days." Dan. x. 14. The political occurrences of former days had to do with God's nation, when the nation having to do with them knew nothing about it. Thus we read in Isa. xliii. 14: "For your sakes I have sent to Babylon and brought down all their nobles." That the affairs of men should be divinely manipulated with Jewish objects is a view repugnant to the common run of men: they look upon the Jews as a contemptible and effete race, whose part in history is played. Apart from revelation, no doubt this is a natural view; but in view of the purpose of God as revealed by the prophets, it is one that will be rejected by those who believe what Paul states in Heb i. 1: "God at sundry times and in divers manners, spake unto the fathers by the prophets." The Gentile view of the case and the purpose of God are brought into juxtaposition in Micah iv. 11: "Many nations are gathered against thee (Israel), saying, Let her be defiled; let our eyes look upon Zion. But they know not the thoughts of the Lord, neither understood they his counsel: for he shall gather them (the nations) as the sheaves unto the floor. Arise and thresh, O daughter of Zion, for I will make thy horn iron and thy hoofs brass, and thou shalt beat in pieces many people."

One of the very objects of the gathering of the nations to Armageddon, is thus expressed in Joel iii.: "I will gather all nations and bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered amongst the nations and parted my land." The nations have a responsibility to discharge for their treatment of the Jews, and the discharging of it will involve a time of trouble such as never was since there was a nation upon earth. Dan. xii. 1. A feature of this time of trouble will be that the Jews will be made use of to follow up the divine stroke of Armageddon, in the process of subjugating the whole earth to the sceptre of the king of the Jews. Thus it is testified: "Thou art my battle-axe and weapons of war; with thee (Israel) will I break in pieces the nations: with thee will I destroy kingdoms" (Jer. li. 20); and also, "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he go through, both treadeth down and breaketh in pieces." Micah v. 8.

Who are these Jews, who occupy such a prominent position in the latter-day work of God, even as they did in the work of old? The answer is to be read in the words addressed by Moses to the children of Israel after the exodus from Egypt: "The Lord thy God hath chosen thee to be a special people unto himself above all people that are on the earth." Deut. vii. 6. The Jews are therefore God's nation on the earth. Ay, but say some, they are cast off. But why? Hearken to the word of God by Amos: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquity." Israel's cast-off state is punishment of her sins, is therefore evidence that they are the people of divine choice and destiny. Are they to remain cast off for ever? Let the same word answer the question. "I will gather her that is driven out and her that is afflicted, and I will make her that halted a preserved people, and her that was cast far off a strong nation. Micah iv. 6. "I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off." Zech. x. 6. But you say, they are a bad and disobedient race: never mind: God has chosen them; and this is a sufficient reason for our recognition of them in their true character. Remember David's treatment of an evil Saul, because he was the Lord's anointed. 1 Sam. xxvi. 11. Ponder also this solemn reproof of a contrary mind: "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off. Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with that day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob." Jer. xxxiii. 24; also xxxi 36. Anyone desiring further evidence of God's purpose to restore Israel to their land may consult the following Scriptures: Isa. xi. 11, 12; xlix. 18 to the end; Ezek. xxxvii. 21 to the end; xxxix. 21 to the end; and on a reading of the prophets, the earnest and attentive reader will find many other such like declarations, throwing light upon the expectation of the disciples of Christ, as expressed in their parting question: "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6.

The Jews in their restoration are to be purified from the evil in their midst: "He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years." Mal. iii. 3. "I will take away out of thee them that rejoice in thy pride; thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. iii. 11. "I will purge out from among you the rebels and them that transgress against me. I will bring them forth out of the countries where they sojourn, and they shall not enter into the land of Israel." Ezek. xx. 38. In view of these testimonies, there is no room for the objection which many feel to the idea of Israel's restoration on the score of their national insubordination to the ways of God. But even if there were not the explanation which there is on this point the evidence would be conclusive to such as regard the Bible as the Word of God, that the Jews are destined to play an important part in the terrible period that marks the transition from the present constitution of things to the "world to come," or new order of things when "the kingdoms of this world shall have become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever." Rev. xi. 15.

Previous chapters have shown them planted in a partial restoration, on the mountains of Israel, as an agricultural and commercial colony under British auspices, when the Turkish empire shall have passed away. We have seen Russian armies descend upon the prospering infant colony, and wrest the country from British hands. We have seen the assembled armies smitten with a divine stroke which drives them out of the country, and leaves but a sixth part. We have seen Britain prostrate by the same power, and Israel abased in the uttermost depths of national remorse, at the discovery that their deliverer is the Nazarene whom they have with bitterness rejected in all their generations. What is the next item in the stupendous programme? Has the work to be done attained at that stage, the point of completion? The answer is in harmony with the fitness of things. The staggering blow inflicted on human power in Palestine, is but the beginning of a process which is to grind the universal fabric of human government to pieces. "I will send those that escape of them unto the nations .... to the isles afar off that have not heard of my fame, neither have seen my glory, and they shall declare my glory among the Gentiles." Isa. lxvi. 19. "I will send a fire on Magog, and among them that dwell carelessly in the isles, and they shall know that I am the Lord." Ezek. xxxix. 6. A message goes forth from the Holy Land, "Fear God and give him glory, for the hour of his judgment is come." Rev. xiv. 7. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; .... Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Psa. ii. 10 12. "Kings shall shut their mouths at him for that which had not been told them shall they see, and that which they had not heard shall they consider." Isa. lii. 15.

The shutting of their mouths, on the part of the kings is the combined result of consternation at the message which they receive, and determination to have no parley with the insolent successor of Mahomet, as they will conceive him to be. With the exception of Britain, they raise armies against him and assemble to attempt his overthrow. Rev. xix. 19. The war that ensues is the most terrible experience of the era. War might be considered impossible in such a situation of things. That the nations should fight against Christ may seem incredible, but so was his crucifixion. It is testified they will fight against him and that is enough. They are qualified for the part they have to perform, by the utter misconception that prevails concerning his future work—a misconception due to a false theology and ignorance of the Scriptures. They are permitted to fight that scope may be afforded by those terrible judgments glanced at in an earlier part of the pamphlet, which are to teach them righteousness and fit the world for the government of the kingdom of God. Christ could overthrow the most formidable league of nations in a moment, with a word of his mouth: but the object in view precludes this summary exercise of power, as in the case of Pharaoh, who was allowed to put forth all his power in a series of acts of resistance, before he was finally submerged in the perdition of the Red Sea. The result, though delayed, is not for a moment doubtful. "The Lamb shall overcome them, for he is King of kings and the Lord of lords, and they that are with him are called and chosen and faithful." Rev. xvi. 14.

The power of the Gentile governments vanquished, what follows? "In that day, I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins and build it as in the days of old." Amos ix. 11. "Of the increase of his (the son of David's) government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with justice and with judgment from henceforth, even for ever." Isa. ix. 8, 9. "A king (the son of David; see context) shall reign and prosper and execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely." Jer. xxiii. 5. That this is Jesus, is made certain by its New Testament application. Luke i. 32; Acts ii. 30. That it will be fulfilled only when Christ has returned, is also certain from his own statements: e. g. "When the Son of Man shall sit on the throne of his glory, ye also (my twelve apostles) shall sit with me on twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28; Luke xxii. 30. When does the Son of Man sit on the throne of his glory? He answers, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory." Matt. xxv. 31. Hence it is that the appearing and kingdom of Christ are apostolically associated as in the following instance: "The Lord Jesus Christ shall judge the living and the dead at his appearing and his kingdom." 2 Tim. iv. 1. Not only the apostles, but all who, with them, believe on Christ and obey his commandments will share in "the glory to be revealed." "If we suffer with him, we shall reign with him"—no empty words. 2 Tim. ii. 12. Of the crown laid up for Paul to be given "at that day," Paul says it will be "not to him only but unto all them also that love his appearing." 2 Tim. iv. 8. Hence, where this class is dramatically exhibited in the Apocalypse, in their collective completeness, they sing "Thou hast made us unto our God, kings and priests, and we shall reign on the earth." Rev. v. 10. This fact enables us to apprehend the force of Paul's question in impressing on the Corinthian believers the meetness of their settling their own affairs, instead of having resource to worldly tribunals: "Do ye not know that the saints shall judge the world?" 1. Cor. vi. 2.

The prospect opened out in all these testimonies, (which are only a few of very many) is that when the present political system is abolished by violence in the impending crisis, it will be replaced by the imperial and absolute authority of David's son and Lord in Jerusalem, and administered in all the earth through his accepted and glorified friends (and who they are may be learnt from John xv. 14). The governing race and nation will be the nation of Israel restored to their land—the first and favored realm of the empire (Zech. viii. 23; Isa. lx. 12, 15; Micah iv. 8; Jer. iii. 17; Ezek. xxxvi. 19-38); but all the nations of mankind will rejoice with them in the glories of a reign which will diffuse peace, justice and enlightenment to the end of the earth, and secure that right distribution of earth's abundance, which all human systems of government have failed and must ever fail to accomplish. Isa. ii. 3; Zech. ii. 10-12; Psa. lxxii. At this time only will be realized in its fulness the promise to Abraham, that in him should all the families of the earth be blessed. At this time, also, will the promise of the personal possession of the land be realized, when they shall say "This land that was desolate is become like the garden of Eden" (Ezek. xxxvi. 35); and when Jehovah has fulfilled the word he has spoken: "Whereas thou (the land of Israel) hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency, the joy of many generations." Isa. lx. 15.—*R. Roberts.*

# Youths' Column.

## Who Made Them All!

"I saw the glorious sun arise,
Like a bridegroom coming forth,
And he traveled through the skies
The darkness went away;
And all around me seem'd so bright,
I wished it would be always light."

"But when the shining course was done,
The gentle moon drew nigh,
And stars came twinkling one by one
Upon the shady sky.
Who made the sun to shine so far,
The moon and every twinkling star?"

"'Twas God, my child, who made them all,
By his almighty skill:
He keeps them that they do not fall,
And guides them as he will—
That glorious God who lives so far
In heaven, beyond the highest star."

A beautiful answer was once given by a little girl in one of the London Homes for the Destitute. The question was asked why Jesus was called an "unspeakable gift." There was a silence for awhile, and then, with trembling voice, the dear child said, "Because he is so precious that no one can tell all his preciousness."

## The Counterfeit Quarter.

Four boys were standing under a tree, looking at a bad quarter which the father of one of the boys had taken the day before. "Father thinks it came from the apple-woman; he bought apples yesterday, but he cannot be sure, for he had several others in his pocket-book. It is good for nothing anyway, so he gave it to me to play with."

"You wouldn't catch my father losing money that way. He would shove it off on some one. You could spend that in half a dozen different ways if you liked. Give it to me, Freddy, and I will go down to Aleck and get a half-full of chestnuts for it. You might as well; its of no use to you. If Aleck finds it out, I will take it back and say 'tis it bad?' If Aleck finds it out after he gets it he will pass it on to some body, so there'll not be any harm done anyway."

"What of the next one who gets it?" said Freddy.

"Oh, he must pass it off as we do," laughed Philip; "come, let us try it, anyway."

"Not I, Phil," said the other, stoutly; "my father says it is stealing to pass counterfeit money when you know it, and a very high crime. I don't mean to begin that business, even in a small way. Come to think of it, guess the best thing I can do with it is to pitch it into the mill-pond. I might lose it and somebody find and pass it. Get some pebbles, boys, and let's see who can pitch the farthest."

The old counterfeit was buried in the deep mill-pond, where it was never likely to tempt any one to dishonesty, or to make any one suffer loss by its means.

## Thorns and Thistles.

The common reader, we think, will understand the declaration of God to Adam while yet in Paradise,—"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee," etc., as meaning that, if he had not sinned, thorns and thistles would have been unknown on earth. In corroboration of this, Dr. McMillan, who has given much attention to subjects of this kind, writes in one of the magazines:

"There is one peculiarity about weeds which is very remarkable, viz.: that they only appear on ground which, either by cultivation or for some other purpose has been disturbed by man. They are never found truly wild in woods or hills, or uncultivated wastes far away from human dwellings. They never grow on virgin soil, where human beings have never been. No weeds exist in those parts of the earth that are uninhabited, or where man is only a passing visitant. The Arctic and Antarctic regions are destitute of them; and above certain limits on mountain ranges they have no representatives. There were no traces of them in New Zealand, Australia and America when these countries were discovered, though they now abound in them. We never see the familiar weeds of our gardens and fields anywhere else except in association with our cultivated plants. The dandelion illumines our waysides with its miniature suns; and far and wide as its downy seeds may float in the air, they alight and germinate only around the dwellings of man. The chickweed and the groundsel have no home except in the garden-beds; the thistle belongs to the corn field, the sheep's-sorrel to the potato-plot, and the dock to the meadow."

## Yet a Little While.

There is a wondrous healing power in "a little while." A little while, and the tears of childhood give place to smiles of joy; a little while, and the weariness of the toiler is exchanged for repose and refreshment; a little while, and the hour of temptation is past, and he who was sore oppressed by the adversary, raises his thanksgiving to God who giveth the victory; a little while, and the power of the oppressor is broken, and deliverance comes to the loyal, trusting soul; a little while, and the bitter days of tribulation are done, and the heart, tossed, troubled, and discouraged, finds repose in the providence and grace of the Lord Jesus Christ; a little while, and the anguish of bereavement is assuaged, the broken heart bound up, the sorrowing soul made glad, and the discouraged one goes forward in the strength of God; a little while, and the weary pilgrimage is ended, the fight is won, and the victory is gained.

"A little while and ye shall see me," said the Savior to his sorrowing disciples. "Yet a little while, and he that shall come will come and will not tarry," is the testimony of faith to the struggling, trusting church.

Let us rejoice in him who thus gives us everlasting consolation; and, though the time to us seems long, and the years seem weary, yet our gracious Lord ever whispers in our ears, "Yet a little while." Blessed are they who can trust his precious word, and can believe that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal."
—*The Christian.*

## Where's the Harm.

"Alfred, please don't give Charlie that wine: I shudder to see him drink with such evident satisfaction and pleasure. I am afraid it is wrong, and that we are creating in our child a love for intoxicating liquors that may some time come back upon us with terrible force."

"Oh! pooh, pooh, you silly little wife, where is the harm of pure wine like this? Is my son going to be a drunkard? Don't be so foolish."

"Come here, my brave boy. Want some more of papa's good drink?"

And the little fellow, clinging to his father's chair as they sat over the dessert, lisped, smacking his lips:

"Yes, Tarlie love it. When Tarlie big man, Tarlie drink, drink, drink all day."

The mother shuddered, and a pallor spread over her features, but the father threw himself back in his chair and tossed off another glass of wine, leaving a little for the child, to reward him, he said, for his cunning little speech.

Years have gone. The scene has changed. In a dark and dreary tenement house, harsh words and fearful oaths from one of the upper rooms startle the remaining inmates and bring hither a policeman, who proceeds to the apartment from which the noise issues. What a sight meets their gaze! There, on a bed of rags, a woman lay dead, the body warm; and in the centre of the room, in a pool of blood, gasping for breath, lay a man dying by the hand of his son, who now stood before them, brandishing his weapon over his head, and shouting:

"My mother has died of a broken heart, and I have stabbed my father. What led me to this crime? It was rum, rum, rum! When I was a child that man gave it to me, fed me with it, and called me brave because I swallowed it greedily. When I became a man I could not live without it. I would have bartered anything for liquor. Now hang me, hang me, and end this horrible life; and when you hear a man say, 'Where is the harm of giving a child wine?' point to the gallows on which I swung, and say, 'There's the harm!'"

## Letters to a Son.—No. 5. Part 1.

*My Dear Son:*

I now briefly direct your attention to the claims of Jesus to be the Christ predicted by the prophets. If you turn to the New Testament, you will find that these claims were presented to the Jews at two distinct periods, under very different circumstances. First, during his own personal ministry, before his crucifixion; and second, after his ascension, by the preaching of the apostles. I wish to call your attention chiefly to the latter, as being more directly suited to my purpose, which involves the study of both. You must also keep in mind that, in order to appreciate the reasoning of the apostles in their preaching, we require to place ourselves as nearly as possible in the position of their Jewish audiences, as regards their knowledge of the history of Jesus.

We have a sample of the apostolic preaching in Acts ii. 22–36. Peter says (verse 22): "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves know." We have here a brief outline of the history of Jesus, which we can verify for ourselves. The apostle appeals to their own knowledge of what he affirmed concerning Jesus—"as ye yourselves also know"—which they could not gainsay. No sane man can deny the existence of Jesus of Nazareth as a real person, any more than the existence of Julius Cæsar could be denied. And yet, if stripped of those things that are miraculous, he seems to be simply Jesus of Nazareth. The Jesus that Peter preached was a man approved of God by mighty deeds done by God through him among the Jews, which they themselves also know, yet they rejected and crucified him. But, as the apostle declares, God raised him up from the dead. He then proceeds to quote a psalm of David affirming that it referred to the Christ. You will find this quotation at verses 25–29, which you can compare with Psa. xvi. 7. You will observe that there is an apparent difficulty here which Peter clears up. The Psalmist speaks in the first person, as if referring to himself. But Peter says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his (the Christ's) soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." Acts ii. 29–33. He then shows that this was in accordance with another psalm—"For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou at my right hand until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The apostle's reasoning upon these facts was so conclusive as to produce faith in the minds of his audience which they could not help expressing. This so far interrupted his discourse and caused him to give a direct reply to their question, "What shall we do?" after which the historian sums it up by informing us that "with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

That this was a fair sample of the apostle's teaching, you may see from his next speech at Jerusalem, recorded in Acts iii. The same facts concerning the glorification, by the God of their fathers, of that Jesus whom they had rejected. The immediate manifestation of his power was the cure of the impotent man by the name of Jesus; but the reasoning of Peter is to the same effect, with the additional information that "God should send Jesus Christ, who before was preached to them, whom the heavens must receive until the times of restitution of all things which God had spoken by the mouth of all his holy prophets, since the world began." This "restitution of all things" would require much time to go over, as detailed in the prophets; but it may be briefly summed up as a restoration of the land of Israel to that nation, and a restoration of that scattered people to the land of their fathers, to whom it is plainly promised.

The phrase, "restitution of all things," is a very comprehensive one, but not vaguely so. There is no ground for building on it the dream of a universal restoration of the human race to the favor of God. It is a "restitution of things which God has spoken by the prophets." That restitution is not a mere restoration of things in exactly the same condition as they had formerly existed; for while there will be a substantial restoration of the same things, it will be on a scale far exceeding the former in glory and power. And besides the restitution of all things predicted, there will be the establishment of much that had no previous existence. This restitution is to take place at certain "times"—"the times of restitution;" and when those times arrive, God shall send Jesus Christ, who shall come as the restorer of all things. He shall not only restore scattered Israel to their own land, but shall restore again the kingdom to Israel," restore to life and immortality those patriarchs to whom the promise of a glorious inheritance in the Holy Land was originally made, but who, during their lifetime, were pilgrims and strangers in it, and in which their dust has so long rested in hope of being one day put in possession. And not only them, but all the faithful of all past ages, who "shall come from the east and the west, and from the north and the south, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of God."

Having thus called your attention to these two discourses of Peter, and endeavored to point out some of the things which he preached, I shall, before proceeding to a more particular inquiry, give you a sample of the preaching of the apostle to the Gentiles. At Thessalonica, a city of Greece, there was a synagogue of the Jews. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts xvii. 2, 3. This is a very brief account of what Paul made known, and may convey but a vague idea to those who are ignorant of the prophets, and it conveys much to those who place themselves in the same relation to Paul as those Jews occupied. They had a knowledge of the prophets, and a hope founded on that knowledge; and Paul knew well what that hope was, for he was "brought up in Jerusalem, at the feet of Gamaliel." Yet with his intimate knowledge of the national hope, he did not scruple to tell in a public synagogue of the Jews that Jesus, who had been crucified, was the Christ. And no definite was this proposition to the minds of those Jews, that a number of them believed at once. Is it not clear, that before we can give an intelligent response to such preaching as Paul's, we must have, as a groundwork, the same knowledge as they for the same intelligent faith? And I have no hesitation in saying, that if Paul were in the present day to preach in the generality of our churches, he would for three Sabbath days reason with them out of the Scriptures, opening and alleging that Christ must needs "sit upon the throne of his father David, and reign over the house of Jacob forever."

So much, then, my dear son, for the broad outlines presented by Peter and Paul in their proclamation of the truth to the unbelieving. I must now ask your attention to a feature connected with that preaching in relation to what is generally preached in the present day. You are well aware that the coming of Christ to establish a kingdom on the earth, though believed by many as an important Bible truth, is denied a place in the gospel which God has appointed to be made known for the salvation of men. It is maintained by such objectors, that we do not find such prominence given to it in the preaching of the apostles. Now, granting this objection to be valid, I could very easily make a like objection to their position. They contend for preaching the atonement, or the death of Christ as a sacrifice for sin, as the only and sole gospel to be preached for salvation. Now, if they search all the preachings recorded in the Acts of the Apostles, they will not find a single reference to the death of Christ as a sin-offering. But while I state this as a fact, I will endeavor to prove to you that both the death of Christ for our sins, and his coming again to bring salvation to his people, and to give them a share in that kingdom he is to establish upon the earth, constitute the gospel which was preached by all the apostles. To do this, I do not need to go farther than the discourses already commented on.
—*Alex. D. Black, in Messenger of the Gospel.*

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. And as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. Also a respectful hearing of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### The Terms ... and ...

When we consider for a moment the ... doctrines that have been drawn as ... the ... of the misapprehension and ... of this one word, ... that ... ... ...

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 25, 1882.


## Stockholders' Meeting.

*The Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Indiana, Nov. 14, 1882, for the purpose of hearing the reports of the Officers, and electing a Board of Directors.*

*E. K. BARNHILL, Sec.*

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DR. William Leask, London, Eng.: The missing numbers of the *Rainbow*, concerning which we wrote you, have now all come to hand. Many thanks.

---

WE had a letter from Brother B. Wilson, editor of the Diagiott yesterday. He encourages us that he will ere long write some for THE RESTITUTION. We assure him that his old friends would be glad to read something from his pen once more. Accept our most grateful acknowledgements for kindly aiding the paper financially.

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ON Monday of this week the New York, Chicago and St. Louis Railway Company commenced running regular trains over their line between Buffalo and Chicago. This is a matter of much interest to churches of brethren we have along this line, as well as to the public generally along the rout. From their agent at Argos we learned that everything was in a state of complete readiness to facilitate the transportation of both passengers and freight.

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### DEATH BY SIN.

In a former article we took the position that certain expressions translated *dying to sin, dead to sin*, etc., should, according to a well-defined principle of Greek syntax, be understood, and translated *dying by sin*, and *dead by sin*. In explanation we endeavored to show that the death by sin, alluded to in expressions of this kind, is the mortality entailed upon the entire human family by the one sin of the one representative parent sinner—Adam. He became mortal by sin, and transmitted this mortality, as inherent in his human nature, to all his posterity. It is human nature that is under the sentence of death, and all that participate in this human nature must share its mortality as the doom of an inexorable law. The child in the thousandth generation, that inherits Adam's nature, inherits Adam's death-doom.

This death-doom of the nature, and of the race sharing this nature, is *by sin;* and the judgment sentence to this dire destiny was for the *one sin* of the *one man*. Rom. v. 12, 18. Innocent infants die, not *to sin*, but are mortal by Adam's sin, and hence die *for sin*, or *by sin*. The divine Son of God, who has holy, harmless, and separate from sinners—who did no sin neither was guile found in his mouth—died, not *to sin*—an idea little short of blasphemy—but in consequence of participating in our flesh and blood nature that had been made mortal *by sin*—Adam's sin.

Our main object at present is to place before our readers an exposition of some passages involving the idea that death is by sin, written by a scholar of distinction, and which has come to our notice since writing our first article. As we wish to place this ably written exegesis before our readers, and as it will occupy all the space we can spare this week, we defer our own comments on certain passages to some future number.

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### THE WORD "DEATH" AS USED IN THE OLD AND NEW TESTAMENTS.

We simply maintain that the word death, when occurring in the Bible, ought to be understood in its ordinary sense; which is, as dictionaries will tell us, the extinction of life, the cessation of all activity and feeling."

Our opponents quote the words of Paul to the Colossians: "You being *dead* in your sins, hath he quickened." Col. ii. 13; Eph. ii. 1, 5; cf. John v. 24, 1 John iii. 14. They argue from this expression, that a certain sort of life which may last forever is compatible with a state of perpetual rebellion against God; and hence they conclude that death here means the cessation of one kind of existence, the passage from one state or world to another, viz: from the communion with God into separation from him. In the phraseology of traditional theology, the death of the soul, or spiritual death, is unregenerate life. Eternal death would thus be eternal life in sin and torture.

We believe, on the contrary, that the apostle's statement means, "Ye are (virtually) dead," on your way to death. Death was there, though only in its germ; death had begun its work, but was prevented from completing it. By prolepsis. Paul anticipates the fatal result of total destruction, moral and physical, that sin would have wrought in his readers had they not received the gospel. We base this interpretation of the passage upon the following arguments:

1. A prolepsis of exactly the same kind is found in the parallel passage of the Epistle to the Ephesians: "God hath quickened us," says the apostle; adding, "He *hath raised* us up together and *made* us sit together in heavenly places in Christ Jesus." Although these verbs are in the past tense, they denote future events. The Christian will not obtain the promised reward until a more or less distant period.—Dean Alford's Commentary.

In a similar manner, Paul says, Rom. viii. 30, "Whom he justified, them he also *glorified*," but tells us elsewhere, "We rejoice *in hope of the glory* of God." Chap. v. 2. Again: "Christ *hath abolished death*," viz: proleptically, or virtually, for death is "the last enemy that *shall* be destroyed." 1 Cor. xv. 26.

2. In the Epistle to the Ephesians, the apostle speaks of unconverted sinners as *sleepers*. v. 14; comp. 1 Thess. v. 6. Their *sinnings* may prove *mortal*, it is the precursor of death, and may possibly be their last sleep; but it is *not yet* complete and hopeless *death*.

3. In many passages the apostle distinctly states that sin does not constitute the state of death, but leads to it. Rom. vi. 21; vii. 5; comp. 1 John v. 16, 17: "The *sin unto* death;" and 2 Cor. iv. 3, "Our gospel is hid to them that *are perishing*," not *to* them that have *perished*. "The wages of sin is death." Rom. vi. 23. Wages are paid *after* work is done.

4. Prolepsis is a favorite figure of speech with the inspired writers, who use it especially in reference to death. In Gen. xx. 3, God, appearing to Abimelech, says to him: "Behold thou (art but) a *dead* man;"† in other words, "Thou art threatened with instant death, and at once to die." That same expression has become common in modern European languages. From its emphatic nature, such a figure of speech would readily be adopted by the bold pen of the apostle to the Gentiles. "Abraham," he says, "considered not his own body now dead;" that is to say, almost as good as dead. Rom. iv. 19; comp. Heb. xi. 12. "Therefore sprang there even of one, and him as good as dead (literally, 'of one who was dead,') so many as the stars of the sky in multitude."

Let us still quote Rom. viii. 10: "If Christ be in you, the body *is dead* because of sin; but the spirit is alive because of righteousness." Evidently, "dead" here means *virtually* dead, or destined to die;‡ for in the following verse the apostle himself determines the sense by saying, "God shall quicken your *mortal* bodies."

5. It is impossible to accept the definition of death given by our opponents in the numerous passages in which they speak of *dying to sin, to the flesh, to the law*. Rom. vi. 2, 6; vii. 4, 6; viii. 13; Gal. iii. 24; Col. ii. 20; iii. 3; 1 Peter ii. 24. To "die to sin" does not mean to lay down a sinful life in order to take it up again under fresh conditions of existence! No; the "life in sin" is destined to *total extinction*, it must die out. The usual meaning of the word death is the only one that can obtain in the above-named cases; to die unto sin is to cease from it, to abandon guilty actions and feelings. The *dead* faith spoken of in the Epistle of James, ii. 26, is one which has really *ceased to exist*.

6. Lastly, how can we establish any relation between the first and the second death, or how understand the latter phrase, if we assume a forced interpretation of the term death? Would the Scriptures call second death a mere continuation of a previous state of alienation from God? We have already stated that we believe the "second death" to be exactly what its name implies—the future death in Gehenna of both body and soul, the dissolution of the whole human being. This is doubtless the reason why it is never called "a sleep," as sleep involves the the possibility of a return to active life.

Stress is also laid by our opponents on the words of God to Adam in Gen. ii. 17: "The day thou eatest thereof, thou shalt surely die." Since Adam did not die within the twenty-four hours after his fall, they argue that *death* can mean a prolonged or even a perpetual *life* in sin. But the word *day* in the Bible, sometimes specifies a lengthened period.

In the fourth verse of the same chapter we read of "the *day* that the Lord God made the earth and the heavens and every plant." We know by the first chapter of Genesis that the plants were only created on the *third* day, therefore the day of Gen. ii. 4 includes at least *three* days; and there is little doubt that each of these days embraces a vast number of years. Respecting the occasionally indefinite sense of the word *day* in Scripture, comp. also Luke xiii. 32.

With the Lord "one day is as a thousand years." If God had meant that the death of the first sinner was to be complete at his fall, a more precise term, such as hour or instant, would have been employed. Death may be a very gradual process; it may be slow or speedy, lasting for days, months, or even years, and all sinners may be said to lead but a dying life.‡ As to the death of the body, medical men do not yet agree as to the precise stage of decay when it become total.

We therefore conclude that *death*, in the language of Scripture, signifies a *gradual loss of life and existence*, ending in the complete and ultimate destruction of the creature spoken of.

The term may be employed proleptically with regard either to physical or spiritual death, which leads us to make a fourfold distinction in its meaning.

1. Latent and gradual bodily death at work. Rom. viii. 10; 1 Cor. xv. 22.

2. Complete bodily death. Phil. ii. 27.

3. Latent and gradual spiritual death. John v. 24; Eph. ii. 1, 5; Col. ii. 13; 1 John iii. 14.

4. Complete physical and spiritual death, or annihilation of the whole being. Mat. x. 28; Rom. vi. 21, 23; viii. 13; Jas. i. 15; Rev. xxi. 8.

We believe that every passage in which the term "death" occurs is sufficiently explained by applying the above definition.—*E. Petavel, D. D.*

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*French *mort;* Sanscrit *mar(an)*, to grind, or to crumble away *angelsächsisch*, to scatter. *Death*, from ancient Sanscrit, *a destroy*, to fall; Hebrew *mo'th*, according to Parkhurst, to sink in dissolution. Comp. 1 Sam. xxv. 38, Nabal, though struck by death, does not expire till ten days afterwards. Pentaglot, *interpr.* Jer. xlii. 17, 22. A contemporary thinker has defined death as "the last stage of congenital weakness. The second state of death, that of corruption, reduction to dust, has received in the Celtic language, the name *almore*, whence the Latin *mors*, *mortis*, the French *mort*, the Italian *morte*, the Spanish *muerte*. From *mor* comes the French *marais*, the English *marsh*, *morass*, the German *sumpf*, *sumpf*, *morast*, *moor-land*. The Greeks called the murderer *lethe*, from the Celtic substantive *leh*, English *h-ll*. And have not marshes always been considered as the lurking place of death, the lair of hideous reptiles, whose breath is poison? Is not Satan the prince of the lower regions? Hercules slew the hydra (from *hudor*, water) in the marsh of Lerna. *Mor* (French for ripe) formerly meant, the state of fruit almost to decay. In short, *death*, in all languages, means dissolution."—*Knight-Horter, Scientific Etymologies three Ac Analysis.*

†הָנֵךְ מֵת see also Isa. xxxiii, 1. (Heb.) A similar expression is found in the parable of the prodigal son: "My son was dead, and is alive again."

‡Hyper-since either prolepsis, i. e. quasi: Jam mortuum, confessim moriturum, mortis se reddit jure obnoxium." (Grimm, *Clavis, N. T. Philologica.*) "Under the power of death." (Alford.) "Mortal, and will certainly die." (Ingram Cobbin.)

§See the pathetic appeal of Adolphe Monod, "[illegible] and a [illegible]." "A dying man to dying men."

‖A prolepsis like at the heart of the controversy relative to imputed and inherent righteousness, faith and works. "God, who *calleth* things which be not as though they were (already)." Faith is regarded as a principle of life, and hence as a virtual reality. Faith, according to him, implies works, of which it is the germ. Faith and works may be compared to the act of walking in reference to the direction taken. Both are alike indispensable for arriving at the goal; but walking occupies the inferior position, because it is mechanical, while the sense of the divine baptism knowledge and will. The theory of salvation by what one *does*, and that of salvation by what one *believes*, are united and reconciled in that of salvation by what one *becomes*; regeneration being unfailingly worked out by God in a true believer.

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## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 6.

*Prelude—Egypt a Part of the Turkish or Ottoman Dynasty of the Mohammedan Empire—Arabia Produced Mohammed and his Empire—A Remarkable Country—Period of Mohammed's Birth—His Mission—His Empire.*

Prelude—We have already stated that the Eastern Question is our specialty. Our reasons for so doing will appear as we progress. In attempting to solve this problem we shall be obliged to examine its principal phases, and its various complications. If, at times, we seem obscure, and deficient in method, the reader must overlook these weaknesses. So many thoughts press their claims to precedence, that, like recruits, it is a severe task to keep them in rank or under any proper and necessary discipline. Too numerous to count—their name is legion. A few specimens will illustrate our difficulties. We cannot take our pen to compose without such thoughts crowding for utterance as the following:

We are evidently living at the "Time of the end." Who ever saw the world in such a bustle as at present? No walking about. All are in haste; running to and fro, as if they had something vital to do or to communicate. No sooner is one invention legally patented than it is thrown aside by one superior. We must be down among the shadows of the last days. Time flies; who can discern the next scene in the world's great drama? Is it the advent? Is it the rapture? Who, then, will be taken? Where taken? How long in the heavens? What will the nations be about during that time? Is the world in the condition predicted at Christ's return? Where is the Hebrew nation? Are not its elements still among all nations? Who will gather Judah and Israel? We know Judah by his face; but where is Israel? What is his other name? Is it Saxon? Is it Britain, or Gursan? What is the mission of England? What the position of the United States? Position of Russia? Position of Britain in the coming contest? What will be the fate of the Ottoman dynasty? What will be the position of Germany, France, Spain, Austria and Italy? What are the three angels? The three unclean spirits? The Dragon? The Beast? The False Prophet? What shall be the fate of the Mohammedan empire? The fate of the Dragon? Of the Beast? Where will the Russian army fall? Will it be composed of all the Eastern idolatrous nations? What is the Euphrates of Rev. xvi. 12? Who are the kings of the east? What is mystic Babylon? What three systems of false religions control the three empires of Satan's triple empire? What countries will be united with Palestine in Israel's restored nationality? Will Egypt be in that nationality? Will Assyria be one of its parts? Will the British lion be there? Who gathers the powers to the battle of that great day? Will Japan, China and India be gathered to the final event in the army of the Dragon? Will the emperor of Russia command them? In what order will the false systems of religion be overthrown? Will it be inversely as their light; the great apostacy first; then the crescent; and last paganism? Do not Rev. xvii., xviii., six and xx. teach that order?

Egypt is a part of the Turkish or Ottoman dynasty of the Mohammedan empire, partaking, however, more of the Arabian or Saracenic dynasty. Head of the Ottoman. Her population and her religion are principally Arabian. The Mohammedan empire is founded upon the union of church and state; the altar, however, rules the throne. What position will Egypt occupy in the approaching contest? This will be examined and answered in its proper order. For a new prophet, a new religion, and a new empire, it was necessary to select a new territory; one outside of the boundaries of the four Gentile monarchies. Such a land was found in the Arabian peninsula; inhabited by a people dwelling alone and free. This country was wisely selected to be the home of this extraordinary people and religion of this remarkable empire.

We shall now describe the land, the people, the prophet, his religion and his empire, as it existed under himself, his caliphs constituting the Arabian or Saracenic dynasty; and under the Sultans which formed the Turkish or Ottoman dynasty of the Mohammedan empire.

1. Arabia is a name variously derived. It is derived by some from Araba — level waste. Such is not Arabia. Others say it comes from Eber—wanderer—same meaning and derivation as the word Hebrew. Others derive it from the Hebrew word Arab —to go down, — since Arabia was towards the going down of the sun to the inhabitants on the Euphrates. The Hebrew word Arabah—barren place—would suit part of Arabia.

Allow us to add another derivative to the above list. The Hebrew verb אָרַב *a-rab*—He lay in wait, hid, concealed himself, entrapped, seized, rushed upon, plotted, devised evil. Deut. xix. 11; Job xxxi. 8; Jer. ii. 12. Hence, also, we have אֹרֶב *a-reb*—a den, lurking place. So likewise אַרְבֶּה *areh-beh*—locust, the most ravenous and destructive insect. The noun אֲרַב *a-rab* (*a rab*) is applied to the inhabitants of Arabia, because they, like wild beasts, always lie in wait to seize upon their prey. Jos. xv. 52. Arabia is the original home of the locust. It is the Arabian or Locustian peninsula. One of the Egyptian plagues originated in central Arabia. Ex. x. 13, 14.

Arabia is a peninsula, triangular in shape; in length 1,500 miles, and half that in width, containing 1,200,000 square miles, and a population of about 4,000,000. An oblong basin, with two-thirds of its rim well watered, fertile, and abundant in its various productions, while the vessel itself is full of mountains, rocks and sands, driven by the deadly simoon. Above is the cloudless sky and the burning sun. It is like the apple of Sodom; without fair, but within, full of dust and sand; the original home of the horse, the camel, and the locust, which last has given the country its name. It is the land of "the terrible wilderness."

Without one navigable river, or any railway, its internal commerce is carried on camels, "the ships of the desert." That country, composed of rocks, tempestuous sands, and a waste howling wilderness, has been a theatre where the God of Israel has exhibited his wonderous acts, and his immutable purposes. It has its Sinai, where the law was given to Moses, amidst lightnings and thunders, and the voice of the trumpet. It has its horrible wilderness, God's school house where he instructed and disciplined his people for the space of forty years. It is the home of Mohammed, who, with the Koran in one hand, and the sword in the other, pierced and demolished the throne of idolatry both in the heathen world, and among the nations of apostate Christendom. It is the original seat of a religion and an empire which spread over and conquered the Eastern world, has stood the shocks of more than twelve centuries; and which now has a church of 180,000,000 of most fanatical, zealous and devoted members. Who can not trace the divine foot-steps among the nations?

2. The people of Arabia—The inhabitants of Arabia are as remarkable as the country itself. It was at first the land of Cush. They, passing away, were succeeded by the family of Shem, Ishmael, being only a naturalized citizen, at a later date—"Arabicized." It was first settled by Joktan, grandson of Shem. His family being pure Arabs; the descendants of Ishmael "are held to be only Arabicized." Joktan's thirteenth son was called Job-ab, a name compounded from Job and Ab—father. Father Job. Of Job we have a history in the Bible, and a book called after his name, the Book of Job.

Job was an Arabian prince; and, from tradition and scraps of history it would appear that he, with his flocks, as a shepherd prince, made his way into Egypt, and, under the express instructions of Jehovah, superintended the building of the Great Pyramid, the sign to Egypt and wonder of the last days. Should it be established that *Job is* the Melchizedek, it will add much to the Arabian character, since Job, in point of character is ranked with Noah and Daniel. Many noble families in Arabia now boast of being descendants from Job, and also carry the same name.

The land itself, of Arabia, as well as of all other countries, has much to do in forming the character of its inhabitants. They form two classes; the settled population, dwelling in towns and cities, and cultivators of the soil, and the Bedouins, or the roving inhabitants of the desert.

Industry and enterprize are not Arabian attributes. An author remarks: Arabia "is the anti-Industrial central point in the world." Should we make the habitable globe with its moving masses a vast circular tree, revolving around one common centre, the Arabian would occupy that centre while the Anglo-Saxon race would rapidly revolve near its circumference. Socially and morally they have been standing still for forty centuries, or at least from the days of Abraham.

The nomadic Arabs are Ishmaelites, the descendants of Keturah. They have but little resemblance to the citizen descendants of Joktan. The country of Arabia has never been fully subjugated by either of the four Gentile monarchies. This has been owing partly to their independent tribal existence, but more particularly to their physical ramparts. No army can subsist in the sandy wilds of the interior. Prophecy indicates vast changes in the land, and also in the people of Arabia. What changes will be shown as we advance. To the future, therefore, we postpone this division of our subject.

3. The Prophet of Arabia—Mohammed's introduction to the outer world, was sudden and very extraordinary. All the east had fallen before the armies of Chosroes, the great king (of Persia) whose power and external pomp far exceeded those of Solomon. In the midst of his glory, when intoxicated with his own splendor, as a demi-god, a letter was handed him from an obscure resident of Mecca, commanding him to receive Mohammed as the prophet and apostle of God. Mohammed then uttered this prediction, (the epistle being torn into fragments and thrown into the Kurasco river) "It is thus that God will tear the kingdom, and reject the supplications of Chosroes." This prediction was soon accomplished by Heraclius, the Greek emperor.

Who was this prophet that dared to utter such lofty aspirations? Mohammed the Arabian. Let us glance at his early years. Mohammed (the glorified), surnamed Aboul Cassem, was born at Mecca, the tenth of November, A. D. 570. He was descended from the tribe of Koreish; the noblest and the most powerful in Arabia. His parents dying in his early childhood, he was placed under the care of his uncle, Abu Talib, by whom he received the kindest attention.

J. P. WEETHEE.

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### NOTES BY THE WAYSIDE.

*Editor Restitution:*

Perhaps many of your readers will be interested in the movements of Brother Ramsey. As it was well known to many that my health was failing and that I was induced by the intercession of friends and advice of my physician to travel, and as obedience is better than sacrifice, I concluded to obey orders, and accordingly fell into line armed and equipped as the law directs.

September 7th found myself and companion bidding adieu to the loved ones at home, and setting our faces toward the place of the rising sun. In due time we arrived in Chicago, wonderful Chicago; wonderful for its rapid growth and its sluggish river, its busy marts and its tipping corner halls, its temples of worship and its dens of infamy, also for the size of its purse and the depth of its poverty. But with all its wonders, none exceed the love of friends that has stood the ravages of time and still manifests itself as fresh as when first born into the world of friendship. After spending ten days in Chicago, visiting friends and reviving former associations, we again entered the chariot "whose wheels are like the whirlwind" and soon were flying toward the rock-bound coast of the Atlantic via Grand Trunk R. R. whose accommodations cannot be rivaled in empty water tanks, absent drinking cups and dirty cars. But patience and time were friendly and brought us safely through landing us in the town of White River Junction on Wednesday the 20th. Here commenced the second installment of visiting, followed by a visit up Otte Quechee River where we spent the first day worshiping with the Advent Church and preached for the first time since we left home, being wonderfully helped by fifty-six testamonies given as a prelude to the sermon. No wonder that even a sick man could preach with such auxiliaries as these. But the wonder to the writer was where did the people come from, for the Otte Quechee seemed to demand about all the available space between the green-caped rock-bound hill on either side.

Now and then a little space beside the dancing stream revealed to the eye of the traveler its line of stately sugar trees, interspersed with orchards here and there, laden with golden fruit. And then anon the busy hum of whirling industry. The buzzing saw, the noisy loom, the bleating sheep, the lowing cow, all these give evidence that even among the *Green Mouns* there is life, peace, and prosperity. Right there I began to feel enthused with new vigor; life seemed to flow with fresh and quickened blood and Ramsey began to be himself again, thanks be to the giver of every good and perfect gift. But right here when I pass the line between Vermont and New Hampshire, I will pause in this communication and if the patient editor does not consign this to the waste basket I will resume my notes from time to time, but at present farewell.

C. C. RAMSAY.

P. S.—For appointments address me at Exeter, New Hampshire.

C. C. R.

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## News Items.

NEW FRENCH RAILROAD IN AFRICA.

PARIS, Oct. 17.—Eighty Frenchmen, assisted by 1,500 African laborers, are about to commence the construction of a railway between the Niger and Senegal Rivers. Their operations will be protected by a military column, which will plant the French flag and erect two forts on the Niger.

It is only a few years since the interior of Africa stood for all that was mysterious in geography. The imagination alone could penetrate the jungles of that unexplored continent, and the question, Where does the Nile take its rise? could not be settled. Now travelers have marched across Africa, and cleared up many of its mysteries, and railroads are beginning to penetrate it in various directions. The latest undertaking of this kind is that of the Frenchmen who are to begin the construction of a railroad between the Niger and Senegal rivers. The light of civilization goes with the locomotive, and in a few years more, probably, there will be no more any mystery in Africa.

AUSSIA—FIRE IN ST. PETERSBURG.

ST. PETERSBURG, Oct. 23.—A fire broke out this morning in some large lumber yards by the river Neva and is still raging.

EGYPT—COMMANDER OF THE ARMY.

CAIRO, Oct. 23.—Baker Pasha has been officially appointed to command the Egyptian army.

TUNIS.

France has at last taken supreme control of Tunis. This has been anticipated by close observers of France's recent military operations in that country.

FRENCH CONTROL.

PARIS, Oct. 23.—The Bey of Tunis has made a treaty with France by which that power assumes the debt of Tunis, organizes an administration of justice, and takes charge of all the public property, giving the Bey a retiring allowance.

The city of Manila, in the Philippine Islands, which was recently scourged by the cholera, was last Saturday in great part destroyed by a terrible cyclone.

BOSTON, Mass., Oct. 23.—A cablegram from Manila, Philippine Islands, says: "Business is suspended here, owing to the terrible cyclone of October 20, which caused great destruction to buildings and beached thirteen vessels."

There is no abatement in the yellow-fever epidemic at Pensacola.

A LADY WHO SAW WASHINGTON TAKE THE OATH.

Mrs. Catharine Cole Morris, who died on Thursday in her 96th year, at the house of her daughter, Mrs. L. J. Belloni, 131 West 126th street, was born in Vandewater street, in the Swamp. Her father held her on his shoulder on March 30, 1789, to see General Washington in Wall street take the oath as first President of the United States.

The first regular passenger train over the Nickel-Plated Railroad arrived in Buffalo at 9:20 o'clock Sunday evening. The train was made up at Conneaut, O., and was composed of engine No. 202, a mail, express and baggage-car, and two first-class coaches. A speed of forty-five miles an hour was attained for some distance east of Dunkirk.

William Penn landed at Chester, Pa., two hundred years ago yesterday, Oct. 27; and the Friends yesterday assembled at the meeting-house in that city to commemorate that event. A letter from John G. Whittier was read, inclosing a poem which he wrote sixty years ago. Addresses were delivered by Alfred H. Lane, President of the Pennsylvania Peace Society, and John M. Broomall, of Medina, O. This is the beginning of a week's incidents in that State, commemorating the bi-centennial. In Philadelphia it will be a week of interesting events and ceremonies.

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If in a dark business we perceive God to light us by the lantern of his providence, it is good to follow the light obediently, lest we lose it by lagging behind.

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### Married.

At St. Joseph, Mich., Sept. 28, 1882, Alexander Scrogg, of Paris, Edgar county, Illinois, and Azorah M. Hatch, of St. Joseph, Berrien county, Mich.

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I will be at Macedonia on Friday before the fifth Sunday in October, and speak as Brother Slusser may appoint.

A. B. OPEY.

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## TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Woodruff. Single copies 10c., seven for 30c., sixteen for $1.00.

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## THE LIFE EVERLASTING!

THE LIFE EVERLASTING. What is it? whence is it? whose is it? By J. H. Fettingell, A. M., (author of "Homiletical Index," "Theological Trilemma," etc.,) with a copious symposium, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars—of the various churches of Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man. The whole constituting the most thorough and exhaustive discussion of this question now exciting such general inquiry, ever published. Just out of press. 300 pages. Price by mail $2. May be had at the office of THE RESTITUTION, Plymouth, Ind.

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## NEW BOOKS FOR SALE AT THE RESTITUTION OFFICE.

The Covenants and their relationship. A treatise on the Abrahamic, the apostle, the New and the Davidian covenants; their relation and relationship to each other. By C. H. Myers. 140 pages, bound in cloth, price $1.

The Tenth Sol Front or a coloring view of the Scripture doctrines of immortality and future punishment. By Miss Hand. 40 pages, price 25cts.

The Blessed Future, or the Second Advent of Christ. By Miss Hand. 48 pages, price 25cts.

Natural Immortality, an appeal to thinking Christians. A brief refutation of the theory of natural immortality, and a compact defense and Bible view of material immortality, not by birth but by grace. By C. H. L. Crosier. 18 pages, price 10cts.

The Word made Flesh; or Jesus Christ, who he is? By Dr. J. H. Thomas, Pittsburgh, Pa. 8 pages, price 5cts. This is an article that appeared in "The Restitution" of July 5, '82, put into tract form.

The Sick-side Hymn Book, a collection of hymns and songs adapted to public, social and family worship. By C. H. Myers. Price 25cts.

# Poetry.

## SELF-QUESTIONING.

BAY PALMER.

"One of you shall betray me."—Matt. xxvi. 21.

Oh, tell me, Jesus, to my heart—
My troubled heart—the secret tell;
May I from thee and thine depart,
As Judas, when he falsely fell?
Is it not he, this kissing flame,
That warms my heart at sin's dry name
Falls on my willing ear?
Is it not faith that oft hath brought
My trembling soul the peace it sought,
And stilled each restless fear?

This quiet joy that hidden flows
Deep in my soul, and where no wind,
Though many a rude wind round me blows,
And many a current makes me wind:
Can this mean joy that ever flows
Be aught but that the peace given,
To faithful souls revealed?
The precious and the living stone
That gladdens all it meets—the white
Worn unbelief concealed?

The tears that oft these eyes have wept,
When I before thy feet have knelt,
Or watch alone thy cross have kept,
And all thy pangs have keenly felt:
Came they not from that holy grief
That brings the broken heart relief,
And softens e'en to love?
Was not the hope that quickened them
Hope that shall triumph o'er decay,
And bear the soul above?

Speak, thou that knowest well, beside,
If I am false, or clasp thy hand,
And wherefore feet would stray or slide,
Then firmly hold and bid me stand,
Go forth from thee? Give me to bear
Thy bitter cross, thy thorns to wear;
But let me not depart!
No, Lord, afresh to thee I bring,
A free, a cheerful offering,
This trusting, grateful heart.

# Selection.

### The Relative Position and Occupation of the Church—The Body of Christ—In the Millennial Kingdom.

1. The promise involved in the mystic prophecy that the seed of the woman should crush the serpent's head, in due time found the beginning of its fulfilment in the birth of the Redeemer, Incarnate God! His advent was announced by an angelic proclamation of "Good tidings of great joy, which shall be to all people." Heaven re-echoed the song, "Glory to God in the highest, on earth peace," and the manifestation of the "good will" of God to man. Redemption of the entire foreelected family of God, in all its branches, under whatever circumstances, by whatever means, or at whatever period that blessing might become a conscious reality to the several bodies concerned, was thus heralded from the throne of God. He spoke, and there appeared the Light of a new creation, "A Savior, Christ the Lord!"

I said that the beginning of the promise was fulfilled at his birth, which was but in process of performance in his life and at his death, and even in his resurrection. The full purport of the angelic message was not then, and has not been yet, manifested.

The first advent was necessarily in order to a second, that has been anticipated by ancient seers in language glowing with expectation and delight. "Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation."

2. My subject embraces the position and action of two distinct bodies of the family of the redeemed, and that in order to the salvation of a third during the kingdom to come, and by this means fulfilling the above promise. The two first are the church, the body of Christ, a heavenly body, and the nation of Israel, an earthly body. Of the former of these two it is said by Christ himself, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Rev. iii. 21. Of which throne it is said in the next chapter, that it is both a throne "whose foundation is righteousness and judgment" (Psa. xcvii. 2), and also of peace, a throne from which operation is to be governed on earth by him who will sit on it, together with his royal and priestly associates.

Of the second body, national Israel, it is said, "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. For, behold! the Gentiles shall come to thy light, and kings to the brightness of thy resurrection." "Israel shall blossom and bud, and fill the face of the world with fruit."

Of the Lord himself, the word speaks, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7. And again, "All kings shall fall down before him, all nations shall serve him." "For the kingdom is the Lord's and he is governor among the nations." "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." These are but introductory references to hundreds of similar Divine truths; moreover, they are revealed facts, dogmatically communicated, resting solely on the basis of Divine authority, apart from any lessons from God who proclaims them, or any deductions or systems of theology that may be drawn from them. Hark to the condensed statement of the apostle James at the dawn of the Christian era! "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts xv. 14, 17. Here is hope for the perfect literal fulfilment of the promise of the angel herald at the birth of the Savior; and the declaration of the very object for which the kingdom of the heavens will be established on earth.

3. "I will return!" "This is emphatic, admitting of no sceptical adulteration. But when and how? "Immediately after the tribulation" of the Anti-christian reign of blasphemy, idolatry and bloodshed; when the Jews, remnant of the Judean tribes, shall be sorely besieged in Jerusalem, "crying day and night to God" for deliverance. "And shall he not avenge his own elect?" The reply is, that "he will avenge them speedily;" which saying is directly connected with the advent of the Son of Man as recorded by Zechariah the prophet, who, writing of "The day of the Lord," says that its opening scene will be ushered in by the display of the nations in league with the Antichrist gathered together against Jerusalem, when the city will be taken, and the Jewish remnant in despair. "Then will the Lord go forth and fight against those nations." "As the lightning flashes forth from the east unto the west, so shall be" the power, the glory, and the suddenness of his appearance, when "His feet shall touch the Mount of Olives" for the deliverance of his city and his people. The heavens shall burst open and reveal him in the irresistible majesty of glory as the embodied fulfilment of "The word of God," accompanied by a mighty host of angels, and by the members of his body, "the armies which were in heaven," the victors in the great "war in the firmament," to which the living and the raised will be called to meet their Lord by "the voice of the archangel and the (Apostolic) trumpet of God," where they will be manifested overcomers "by the blood of the Lamb," and then, with him transported to "the throne of God;" whence they will come forth, as I have described, with the returning Lord, for the destruction of the Satanic Gentile Gothick and his armies by the "Sharp Sword" of Divine promise, "treading the winepress of the fierceness and wrath of Almighty God," thus manifestly assuming the title that has long been pronounced, "King of kings and Lord of lords."

4. The body of Christ are, at the close of this scene, seen to occupy their assigned position, sitting on thrones of judgment. "The times of the Gentiles" will have passed, and the kingdom of the heavens become a manifest power on earth. The action of the judicial body of Christ, just referred to from 4th verse of Rev. xx., stamps at the outset the function of that body during the 1,000 years of the kingdom in its primary or Davidical phase. For the exercise of this office the saints will have been instructed and prepared, for having been characteristically separated from the world by the cross of Christ to be divine witnesses to its exceeding evil, they will have been translated beforehand that they might behold from heaven the righteous outpour of the vials of the wrath of God on the disobedient rejecters of his gospel, and blasphemous opposers of the sovereignty of his Son. As Moses was hidden in the cleft of the rock alone with God, heard how the name of Jehovah was manifested in showing mercy to thousands, though by no means clearing the guilty. As Abraham dwelt in the plains of Mamre, where, in the land of Canaan, he was persuaded there were not ten righteous men in Sodom, and could testify that "The Judge of all the earth" must act righteously in its destruction. As Enoch had walked with God and entered into his mind, having borne witness to the judgment of ungodly sinners at the coming of the Lord, and having been taken up to heaven to witness the coming in of the flood on the world of corruption, he could understand how righteous would be the judgments of the future world in its flagrantly apostate state, of which he had prophesied. Similar needful lessons will the body of Christ have learnt in heaven in order to fit its members for their judicial powers when reigning in authority with their exalted Head. To substantiate which truth I refer to Rev. ii. 26, 27, where the "overcomers" of professing Christendom, or the ecclesia of the present age, are promised at the end "power over the nations to rule them with a rod of iron;" the same words that are applied to God's King when in authority on Zion's hill, and prove these overcomers to be about to act jointly with him in restraint of rebellious kings. See Psa. ii. The 149th Psalm iterates the same promise to the "saints in glory," whose power shall be exercised in "executing vengeance on heathen nations, and binding their "kings with chains and their nobles with fetters of iron." "Know ye not," says Paul, addressing the Christian body, "that the saints shall judge the world?" Such then is the appointed avocation of the church at the period of which I am speaking.

5. Let us glance now at the ecclesiastical ministers of the Lord of the whole earth, of whom it was once said, that, in a regenerated state, they "should be a kingdom of priests, a holy nation." Behold! Israel then with "a new heart and a new spirit, having also the Spirit of God in perfect obedience in their land." The ancient faithful remnant with the patriarchs and prophets raised from the dead, "One nation upon the mountains of Israel," once more under a pure theocracy "that the heathen may know that I am the Lord, and will magnify myself, when my sanctuary shall be in the midst of Israel for evermore." Ezek. xxxvi. xxxvii.

It was declared sevenfold by the prophet Isaiah, that Israel nationally should be witnesses for Jehovah to the heathen nations that he was God alone, that beside him there was no Lord, no Savior, no Deliverer, that he was Creator and King of Israel. Isa. xliii. For this reason "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he arranged their boundaries with reference to the position" of Israel on the earth. I need not enter here into the well-known facts of the national failure, apostasy, and idolatry; this was but natural to the corrupt Adam state; but the decrees of God know no failure, their fulfilments are "all yea in Christ Jesus." As there was failure in the flesh, it was but a Divine postponement in order to their discipline, and preparation as perfected "witnesses" in a regenerate condition, when once more in the land of promise and testimony; circumcised, not in the flesh, but in heart; as true descendants of Abraham, of whom it was said that in his "seed which is Christ," all nations should be blessed. This blessing is thus defined—the gospel has had its first instalment during the present alienation of Israel; but the apostle adds, if that be but a part, how much greater riches of blessing shall not the Gentile nations receive when Israel shall be themselves the objects of salvation, and Christ, or the Messiah shall be in the midst of them, the Divine source of all blessing, when "the government shall be upon his shoulder," and peace, judgment, and justice shall flow from the re-established throne of David. "It shall come to pass that I will gather all nations and tongues that have not heard my fame, and seen my glory, and in that day a man shall cast his idols of silver and gold to the moles and the bats." Moreover "in that day all nations shall flow with eagerness to the house of the God of Jacob, to the mountain of the Lord, and he will teach us of his ways." Oh! hear the rapture of the prophet when he says, "How beautiful upon these mountains are the feet of him that bringeth good tidings, that publisheth salvation; who saith unto Zion, Thy God reigneth." For "the Lord will make bare his arm," that the print of his nails may bear witness, "and all the ends of the earth shall see the salvation of our God." His words not his messengers alone to do his work, but by personal supervision attests the importance of this mission; as of old, when he sent the representative seventy "before his face into every city and place, whither he himself would come!" Luke x. 1. Moreover, just as the church will have received her Divine lessons that shall fit the saints for the exercise of their judicial functions, so is Israel, whilst the severity of Divine chastisement, now scattered throughout the nations of the world, learning their languages and manners, thus becoming the best adapted missionaries for the abolition of idolatry and the presentation of the tidings of salvation.

6. It is a remarkable circumstance, overlooked by commentators, that chapters liii. lv. of Isaiah—which are in direct sequence to chap. lii. from which I have quoted the personal testimony of the Messiah himself to "The salvation of God" among the heathen—record the very words that missionary Israel will proclaim to those heathen in the presence of the Lord! Mark well the language, and the past tense of the verbs used! When despised and rejected by men, "We hid our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him smitten of God, and afflicted." But we have since been humbled and confess before you, that "He was wounded for our transgressions, and with his stripes we are healed." Behold him, and those very wounds by which, through faith, we stand before you now objects of Divine grace and mercy, a "white-robed priestly nation." The several merciful that Israel will have received in repentance, are then related in chap. liv., and then comes the invitation of richest graces in chap. lv. "Ho! every one that thirsteth, come ye to the waters; come ye, buy wine and milk without money and without price. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon." The exhortation then closes with the promise, that just as the inheritance of Israel will have become a land flowing with milk and honey, the desert rejoicing and blossoming as the rose, so shall the countries of repentant nations be blessed, "instead of the thorn there shall come up the fir tree, and instead of the brier shall come up the myrtle tree!" The testimony of glad tidings is thus shown in its completeness.

The result may be seen in several Scriptures. In the great Epistle of Redemption (Romans), after describing the work itself, the three bodies of the redeemed are specified. First, the church in chap. viii. Secondly, Israel, nationally, in chap. xi., and lastly, the Gentile nations, who are said to rejoice together with Israel, at the period when the Messiah "the root of Jesse" shall be reigning over the Gentiles" on earth (chap. xv). The same truth is stated in Psa. xxii., the Psalm of Redemption, in which, from verse 22 to the end, the three parties are specified as the objects thereof.

In the 7th chapter of Revelation, in which the twelve tribes of Israel are by a numeral symbol distinctly seen as "sealed" unto salvation, there is revealed, as "sealed" under the same seal, "an innumerable multitude of all nations" in white robes with palms of victory standing before the millennial throne. Nor is it difficult to understand how these nations of the earth are thus bound together in the same bundle of life with Israel. Since we have so distinct an explanation in Isa. xxvii. 6, where it is written, "He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the world with fruit." Is this not the fulfilment of the 12th verse of Rom. xi.?

7. This being the appointed mission of Israel, and one of the objects for which the kingdom will be established, it is essential, in conclusion, to contrast the causes by which the millennial age will be characterized by so vast a superiority of spiritual fruit over the present age. The result or Divine purpose, may be given in a few words. In the present age of "grace by faith," God is only forming an Eve of the new creation, an helpmeet for the last Adam, when he shall manifestly enter on his dominion of creation. In the age to come, viz., that of the personal dominion of the last Adam and Eve, one of ocular faith, God will complete his family, or, as said at the beginning, they will "be faithful and multiply, and replenish the new earth!"

The means in aid of the accomplishment of this latter purpose are sevenfold.

a. The Lord Jesus, as Son of God, will be crowned and married in heaven. Rev. xi. 15-end; xix. 7-9. As son of David, he will necessarily be crowned and married on earth. I strictly avoid all imaginary circumstances, confining my remarks on these events in accord with Divine permission, which says that the events in the early history of Israel are typically figurative of those that belong to their later career.† 1 Cor. x. 1-11. As regards the marriage, I will merely point to the typical scene in Cana of Galilee (John ii.) It is of the glory of the resurrection I would now speak, for it will be the principal evidence of the object of the kingdom, in view of all nations. the enthronement of young Joash, who had been hidden for seven years, is singularly illustrative of the coming scene (2 Kings xi.), to which you may refer, but there is a nobler type, the triumphant entry of the ark, the symbolic throne of the Lord of hosts, into Jerusalem, when David gathered all Israel together, and organized a national procession with musicians and choirs of singers. 2 Sam. vi. Once more will he be required to gather the nation to bring into Jerusalem—not the ark, but—the King himself, who said, "The place of my throne, and the place of the soles of my feet!" Ezek. xliii. 7. An exceeding great army of patriarchs, princes and prophets, all white-robed priests, shall swell the pageant, shouting their hosannahs to "the King of glory," the Lord of the whole earth; and, as in Psa. xxiv., bidding the everlasting gates of resuscitated and beautiful Jerusalem to open to him who "cometh in the name of JEHOVAH!"

b. That the King will also be the guardian deliverer of Israel from all foreign enemies, will be made known to all nations by the sudden invasion of the land by Russian hordes assisted by Persia and Ethiopia at the beginning of the millennium, when Israel will be living in unsuspicious security. These vast legions will be permitted to enter the land, and there be destroyed by sword, fire and brimstone and hail from heaven, leaving but a sixth part to be afterwards dealt with. So great will be the multitude of invaders, that it will take seven months to bury the slain. Ezek. xxxviii., xxxix.

c. Satan, who since the day of the Pentecost, has hindered the gospel by every lying and subtle means, will, during the ministry of Israel, be securely bound in the abyss, to prevent any hindrance, that the word of God may have free course amongst the nation. Rev. xx.

d. The New Jerusalem will have "descended out of heaven," and be manifested in the firmament in its golden and jewelled glory. A city having the glory of God, whose light is the Lamb, whose throne as Son of God will be in it, and where will be manifested in glory, the wife of the Lamb, as inheriting the mansions of their Father's house. Thus, however, would fail to describe this wondrous city, but it is displayed in all detail in Rev. xxi.

e. The earthly city of Jerusalem, renovated and rebuilt in the gorgeous excellency described in Isa. lx. and Ezek. xlv. 6, xlviii. 15 to end. "The city of the Great King," whose "walls shall be Salvation, and her gates Praise." Between these two cities will be angelic intercommunication, fulfilling the type of Jacob's ladder, for the perfect judicial and ecclesiastical government. The new temple also will be erected on a mountain to the north of the city. Ezek. xli., xliii.

f. Entire removal of the curse, and the restitution of Eden-like fertility to the land, together with the Eden condition of the animal creation, for the last Adam is the Creator thereof. Isa. xxxv., ii. 3, xl.

g. A river of living water shall burst forth from the Temple in two streams, one towards the Mediterranean, and the other towards the Dead Sea. The latter will be healed and become a fresh-water lake, productive of fish and vegetation of luxuriant trees on its shores. Ezek. xlvii.

8. These miraculous phenomena will be divinely permitted in attestation of Israel's mission, the record announcing them is, in almost every instance, accompanied by the significant words, "That the heathen may know that I am the Lord." Proving thereby that the object of the mission will be the extirpation of idolatry (Isa. ii.), and conversion of these nations to the knowledge of the one true God! Or, in the words of the apostle, "That the light of the gospel of the glory of Christ, who is the image of God, should shine unto them!"

From what I have advanced from the Word of God, I emphatically and boldly affirm that there can be no second advent, no kingdom, nor Apocalypse of the Son of God, in a Scriptural sense, that is not demonstrated to have for one of the great objects the fulfilment of the covenant made to the fathers of Israel (Num. xv. 8–12) in regard to the salvation of the heathen nations, by the means which I have described: and that is not preceded and accompanied by such events and phenomena as those I have deduced from the Revealed Word. Gen. xxii. 17, 18; xxviii. 14, 15; Isa. 1–4; Acts xv. 14–17.—*H. Goodwyn, in Rainbow.*

*The other object is judgment of quick and dead, as stated in 2 Tim. iv. It into which I do not enter here.

†In my "Antitypical Parallels" these events are fully explained.

## THE MOHAMMEDAN PILGRIMAGE.

### The Route to Mecca—The Preparations, etc.

The Egyptian route is from Cairo on the track taken by the ancient Israelites across the desert to Suez, and from thence across the "great and terrible wilderness" of North Arabia to Arkabe, at the head of the eastern branch of the Red Sea. Striking southward, it proceeds through the desolate and dangerous regions of West Arabia, until at length, after a journey of 1,000 miles, the sight of Mecca, "the inviolable," gives the pilgrim hope of rest and safety. The trials to which "faith" is exposed in this journey are almost beyond endurance. Fatigue kills many. Thirst destroys many more. Ablution and cleanliness are impracticable. The caravan, as it toils its slow length along, scorched by the sun, suffocated by dust, and followed by the famished vulture, is a moving miasma. But the caravan, while it parts with its living load, gets richer as it goes. The treasures of the dead pilgrims swell the money bags and distend the wallets of the survivors to an extent which enables the stronger members of the diminished host to devote larger funds to the service of alms, feasts and sacrifices in Mecca than would in weaker hands have been regarded as prudent or possible.

The Syrian route is from Damascus, running in its course along the range of mountains which form the eastern side of the Valley of the Jordan, and passing through the old countries of Moab, Ammon and Midian. Leaving the trans-Jordanic regions, it traverses Arabia Petræa and the great Central Desert of Arabia, proceeding to Bir Azreh and thence, after a journey of 1,600 miles, to Mecca. This extraordinary journey, which for the greater part passes between sterile mountain ranges, and over immense sandy wastes, is not less perilous or less fatal in character than that which sadly distinguishes the Egyptian route. The suffering and mortality of the pilgrims exceed in degree those of the average calamities of war, and are only to be matched in records of famine and pestilence. The wearied caravan arrives at Mecca despoiled of much of its living freight, and of the victims who have survived, numbers weakened by disease, fail to obtain strength for the observance of the exhausting ceremonies of the holy festival, which consist in rapid marches round the Caaba, runnings between Safa and Merwa, throwing stones at evil spirits, ascents of Mount Ararat and tumultuous sacrifices of sheep, goats, kine or camels in the valley of Mina.

The principal marine routes are those followed in the voyages from the North African ports of Morocco, Algeria, Tunis and Tripoli to Egypt, the voyages from Constantinople, the ports of Turkey, and the voyages from India, Persia and the east coast of Africa. The passages by these routes being undertaken in sailing vessels ill-appointed and of small capacity, are tedious, dangerous and in all respects most unsatisfactory. To remedy the evils which at present attend the pilgrimage to Mecca, and to promote the good which it is capable of effecting, are not only humane objects, but they are of much commercial value and importance. The saving of human life is the first instinct of civilization, and the promotion of its well being is successfully sought through the instrumentality of commercial intercourse. The pilgrims trade as they travel. Mohammed says to them, "It shall be no crime in you to seek an income by trading during your pilgrimage." It is true that comparatively little trade is done, but to the amount effected it is of considerable importance, leading, as it does to an extension of the community of nations and to a profitable exchange of their respective products. The solution of the difficulties which beset the pilgrimage will be found in an abolition of the great land routes, and in the main a restriction of the passage to marine transit. The completion of the Suez Canal renders the solution easy by uniting the Mediterranean and the Red Sea and giving for the first time to the vast midland populations of Mohammedan countries a ready, healthful and economic approach to Mecca. It is ascertained that out of about 1,000,000 or more who annually contemplate making the pilgrimage to Mecca, but half of whom are deterred from attempting it by the perils of the journey, about 300,000 are prepared to take the advantages of a direct sea route.

The number of pilgrims who visit Mecca annually is estimated at not less than 150,000 to 180,000. The day of the "Courban Bairam," or Great Feast, is the day on which the pilgrims must be present in Mecca. On reaching the Meccan coast the pilgrims debark at Yambo or the flourishing town of Joddah, the port of Mecca. Joddah is also the principal port of both sides of the Red Sea. Besides the extra steamers which touch at it during the pilgrimage to Mecca season, the steamers of the British India, the Austrian Lloyds, the Russian (Odessa), the Turkish Asiatic, and the Egyptian Khedive Companies call regularly at Joddah. The towns of Souakim, Hodeida, Mocha, and Massowah (for Abyssinia), as well as the caravans for the interior of Arabia and those for the interior of Abyssinia and Upper Egypt (Dongola, Darfour, Senaar and Central Africa), take their supplies of stock from Joddah and bring their supplies of produce for sale to Joddah. The exports consist chiefly of Mocha coffee, hides and skins, wool, ivory, camel's hair, wax, gums, tortoise shell, mother-of-pearl, ostrich feathers, sienna, gray amber, coral, aloes, spices, balsam, drugs, incense, myrrh, etc. The imports are Manchester manufactures, Madapollams, gray shirtings, Turkey red yarn, American petroleum, tin plates, candles, biscuits, hardware, knives, razors, scissors, locks, bolts, hinges, screws, nails, white metal spoons, petroleum lamps, leather traveling bags, crockery ware, jewelry, chains, watches, etc. The Sultan of Turkey is considered the Supreme Chief of the Mohammedan faith, and the direct living representative of the Prophet, and consequently the numbers of the "Faithful" who seek the "First Temple" never fail to pray for him and for the safety of the Ottoman Empire. None but those of the Mohammedan religion are allowed to pass the gates of Mecca, although some three or four other creeds have succeeded in penetrating undetected within its precincts, but of course at the risk of their lives; in fact, it is most dangerous for any Christian or Jew to go beyond the outskirts of Joddah.

About ten days after the "Courban Bairam," or Great Feast, the pilgrims begin to collect at Joddah to take steamer on their homeward journey, and their embarkation lasts generally about ten days. After that there is a lull for a short time until the arrival of the pilgrims who shall have visited Medina likewise, and these are generally ready to take steamer at Joddah about seventy-five days after the "Courban Bairam" and for about eight or ten days. The rates of deck passages are: From Joddah, 40f to 60f each for Penang and Singapore, and about 20 rupees for Bombay. It can be easily understood that the steamers carrying the pilgrims are not the preferable ones for Europeans, especially ladies and children, to travel by. To old travelers via the Red Sea it is needless to point out the extra danger or risk and inconvenience incurred on board of such vessels, especially at the season when the dangers of epidemic disease or contagion may be anticipated as likely to be prevalent. The plague, cholera and small-pox are more prevalent on the other side of the Suez Canal than on this, and epidemics often suddenly break out among the enormous mass of Mohammedan pilgrims to Mecca.—*N. Y. Herald.*


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# Poetry.

## A HEART SEEKING GOD.

"Oh, give me back a world of life;
Something to love and trust,
Something to quench my inward strife,
And lift me from the dust.

"I cannot live with nature dead,
'Mid flow'rs and caverns blind.
Powerless on earth as overhead
To trace all-guiding Mind.

"Better the instinct of the brute
That feels its God afar,
Than reason in life's services mute,
Talking with every star.

"Better to be a shepherd's thoughtless trust
Than mankind's daring sense:
The fear that creeps along the dust
Than doubt in beauty fashion.

"And knowledge, if it end in woe,
If earth be reason's day,
I'll lose the pearl without a tear,
And reap my startled way.

"And let the pride of wisdom turned
Its crush the casted weeds it rules
If freezing gains and gains are earned,
And faith forbid to live."

—From "Thoughts of a Lonely Life."

# Selections.

## THE WHOLE MATTER BROUGHT TO A FOCUS.

*Nebuchadnezzar's vision—The great image of four metals—Daniel's interpretation—A prophetic compendium of universal history—The prophecy fulfilled—Babylon, Persia, Greece and Rome—The Gothic subversion of the Roman Empire—Uprise of the Papacy—The appointed period of its dominion expired—Impending perdition of the corrupt body politic—The Eastern Question—The final situation—"Prophecy and the Eastern Question" an fanatical collocation of terms—The divine fiat—The world ripe for judgment—The glorious sequel—All hail the coming day!*

In this, the concluding chapter, it will be of advantage to look at the whole matter brought to a focus in the two visions exhibited with the interpretation, to Daniel, a Jewish captive of the seed royal at the court of Nebuchadnezzar. The common prejudice against the visions of Daniel we may well disregard in view of Christ's allusion to Daniel as a prophet, in whose writings information was to be found as to the events revealed. Matt. xxiv. 15. "When ye therefore shall see the abomination of desolation spoken by Daniel the prophet, stand in the holy place (whoso readeth let him understand)."

In Dan. ii. we have a vision that is very simple, striking, historically true and very intelligible, in the scheme and upshot of it. Nebuchadnezzar had a dream. His dream was prefaced by little contemplation on his part, as he lay in bed before he went to sleep, with regard to the future. He at that time was head of an empire that had carried all before it. Kings were subject to him; and his authority was co-extensive with the civilized world. He naturally wondered what should be after him. God revealed this to him, and here is testified what was revealed. The revelation was imparted at first in the form of a dream, but he could not recall the dream. He summoned the magicians, astrologers, sorcerers, and Chaldeans to be brought before him, to tell him his dream and the interpretation of the dream, threatening death in case they did not do so. They could not supply the information desired, and the decree went forth that they should be slain. Daniel was among the wise men of the king and also his three companions, Shadrach, Meshach, and Abednego, and they were included in the general edict that the wise men should be slain. Prompted by the natural desire for self-preservation, they that night assembled together in seclusion, and prayed to God that he would divulge this secret to them, that their lives might be saved. Their prayer was answered, and Daniel went next day before the king and said. "The secret which the king hath commanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;" but, says he, "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verse 27, 28. Then he tells his dream.

He says the king saw a great image composed of divers metals: the head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet with the ten toes, part iron and part clay; and while the king looked at the image, he saw a little stone, cut out of an adjacent mountain without hands, descend with violence upon the feet of the image, as the result of which, the image crumbled to pieces, was reduced to powder, the dust of which was carried away by the wind: and the little stone, gradually enlarging in size, became a great mountain, and filled the whole earth. This was the dream, and he says, "I will show the interpretation: Thou, O king, art a king of kings .... Thou art this head of gold. And after thee shall arise another kingdom," not a kingdom in the limited sense of a dominion recognising the sovereignty of a king, but a kingdom in the sense in which the empire of Babylon was a kingdom: that is an imperial power overshadowing all other nations; "and after thee shall arise another kingdom inferior to thee," and, therefore, represented by silver, which is inferior to gold; and after that a third kingdom of brass, represented by the belly and thighs of brass; and, after that, there shall be another kingdom strong as iron, which shall be greater than the others, inasmuch as he says: the iron is stronger than the other metals: but he says, as ye saw the iron mixed with the iron towards the feet, so as ye get towards that period of time, the kingdom will be weakened by the introduction of a foreign element. And then he says (verse 44), in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever: forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold;" as much as to say, "the meaning of the stone descending and destroying the image is, that God will set up a kingdom that will supersede all the human empires that will appear on earth."

Now what do we find in regard to the history thus foreshadowed? We find that it has run in the course marked out up to the present moment. The empire of Daniel was succeeded (before even Daniel had passed off the scene), by the empire of the Medes and Persians. The empire of the Medes and Persians was succeeded by the brazen-coated Greek empire, appropriately represented by the brass of the image. We find that after the lapse of nearly two centuries, the kingdom of the Greeks appeared on the scene, under Alexander the Great, and established the empire of the Persians. The empire of the Greeks broke up into four parts after the death of Alexander, as plainly foretold in Dan. viii. 22, also xi. 4. This was succeeded by an empire much stronger than the others as iron is stronger than the other metals: an empire which superceded all the others in everything that constitute a dominion great. It is perpetuated in all history and in all political lessons, that the Roman empire was the most magnificent political organization that ever exercised authority. The whole civilized world was under its heel; from Rome, on the Tiber, it governed the world in one vast system of universal dominion. But this empire mixed in its greatness. It "declined and fell;" as the vision foreshadowed. There would come a time when the iron would be mixed up with the clay, and when the iron dominion would be divided into little bits, symbolized by the ten toes. What we see now in Europe is an exemplification of this feature of the symbolism.

It will help the perception of the whole matter to look at a vision that Daniel himself had of the same thing. Dan. vii. 2. "I saw in my vision by night and beheld the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another .... I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow.... The judgment was set and the books were opened .... I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom which shall not be destroyed." Now, what is the meaning of this? We are not left to guess. It is made as plain as we could desire. "These great beasts which are four, are four kings (or kingdoms), which shall rise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever." Verses 17, 18.

In Nebuchadnezzar's vision, after the four metals, came a destroying stone: in this, after the four beasts, came another dominion—the saints of the Most High. But Daniel was struck with the fourth beast, not only on account of its greater size and dreadfulness, but from seeing ten horns in its head, and from noticing another rising up among the ten, and displacing three of them, and exhibiting the peculiarities of eyes and mouth, and speaking loud words. So he asks about it. He says, "Then I would know the truth of the fourth beast, which was diverse from all the others .... and of the ten horns that were in his head, and of the others which came up, and before whom three fell; even of that horn that had eyes and a mouth that spoke very great things. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said: the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and he shall be diverse from the first, as ye get toward that period of time, the kingdom will be weakened by the introduction of a foreign element. And then he says (verse 24), the ten horns out of this kingdom are ten kings that shall arise; and he shall be diverse from the first and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."

Looking at this in the light of history, what do we see in connection with the Roman empire? That after a prosperous career of about six centuries, the Roman empire was broken up by the irruption from the north of those barbarian hordes, represented by the clay, the Goths, and Huns and Vandals, and other races of people that inhabited the northern and central countries of Europe and Asia; which came down and upset the Roman empire. They did not abolish the Roman empire in the absolute sense, but amalgamated with it after the figure of the clay mixing with iron. They came down and settled in the Roman countries, under Roman civilization, and in many instances co-operating with Roman authority, but ultimately broke up the unity of Roman dominion. This was not the work of a day, the revolution that led to that result extended over a hundred years. It was a long time impending: the Romans for a long time resisted the encroachment of the barbarians, and held them at bay; but at last came the catastrophe; the barriers were thrown down, and the northern flood swept everything before it.

Now what we have to look at is this: that as the final result of their subversion of the Roman empire, the barbarians divided the Roman empire substantially into ten political sections. The first political settlement of the empire, after the great catastrophe from the north, presents us with a tenfold division, viz: 1. Vandals; 2. Suevians; 3. Visigoths; 4. Alans; 5. Burgundians; 6. Franks; 7. Heruli; 8. Huns; 9. Lombards; 10. Ravenna. Machiavelli, the historian of Florence, in the first chapter of his history gives an enumeration of the kingdoms that rose out of the ruins of the Roman empire, and the number is ten. Sir Isaac Newton gives the same number, though his mode of enumeration is a little different. We see Daniel's vision verified to that extent, that this fourth empire came to be divided into ten parts, as represented by the ten horns on the head of the beast symbolizing it. It would be interesting to bestow a moment's attention on the other little horn that rose after the ten, that had in its eyes and mouth, that supplanted three of the ten, that spoke great words against God, and sought to change time and laws, and that arrogated to itself general authority. Suffice it to say, that one hundred years after the uprise of the ten kingdoms in Roman Europe, the papal power made its appearance, answering to all the peculiarities of the symbol representing it. This power has been more stout in his looks, and more arrogant in his pretentions than the ten, has made war against the saints; has prevailed against them; has drenched the soil with their blood; has spoken great things against God; has dictated to all the world; has called himself King of kings and Lord of lords; has proudly called his city the Eternal City; has claimed the right to crown the other horns, and even demanded, in token of their subordination to him, that they should kiss his toe. You see it now in the decrepitude required by the fact that the prophetic measurement of his power is nearly up. "Time, times, and the dividing of time," i. e. reducible to 1,260 days, the number of years the Pope has been ecclesiastical lord of men "by law established."

What we have more particularly to mark is the event which terminates the career of this little horn with eyes and mouth. That event is thus defined in the chapter, first in symbol, then in the plain language of interpretation. The symbol: "I beheld then, because of the voice of the great words which the horn spake. I beheld, even till the beast was slain and his body destroyed and given to the burning flame." Verse 11. The interpretation: "The judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."

Putting the two visions together, they both point to one great climax: the violent subversion of the authority of God, miscalled in Christ and his glorified friends, for the various systems of government that now exist in the world. They illustrate, in a simple and dramatic way, the issues of history as required by the promises made to Abraham and his seed, foretold in the more complex prophecies considered in the earlier part of this pamphlet. They help us to estimate the Eastern Question in its true character, as the providential development of the situation which has been arranged beforehand, as the appropriate occasion for the accomplishment of God's purpose to bring the world into subjection by judgment, and bless it with a righteous and universal government in the hands of his glorious Son, enthroned in "the city of the Great King"—Jerusalem, honored before time as the seat of a divine government, and again to be chosen as the throne of divine power and glory. Jer. iii. 17; Zech. ii. 12

"Prophecy and the Eastern Question" is no artificial or fanatical collocation of terms. It soberly represents the true character of the times we live in. God has spoken: centuries ago, he issued the fiat which is complicating European affairs. He decreed the political entanglement which should break up Turkey, decimate the Pope, and bring Russia, with a multitude of people at her steps, to the mountains of Israel, to be broken by Jesus, the King of Israel, preparatory to his re-establishment of the kingdom of David, through which to rule all nations in righteousness for a thousand years. Those who have surrendered themselves to the power of Jehovah's word, "lift up their heads" with quick, instinctive joy, at the accumulating symptoms of the approaching tumult of nations, when "rushing like the rushing of many waters, God shall rebuke them, and they shall flee afar off." Isa. xvii. 13.

The world is ripe for divine judgment. The grape-bunches are ready to be reaped for the winepress of God's anger, and the time is near at hand for the "word of God" to come forth to the bloody work of treading out the wicked fruit. With this work, all who are imbued with the zeal of the divine service have sympathy; not that they delight in evil, *per se*, but that they have learnt that the stroke of judgment will alone break up the inextricable tangle of evil in which human affairs are, in the present state, involved; that the storm of divine vengeance will alone relieve the atmosphere of the fetid and oppressive elements with which it is charged, and produce health to the nations by the healthy respiration of righteousness and peace; that the relentless arm of righteous retribution—for in righteousness doth he judge and make war—is alone adequate to deal that justice to the peoples which will clear away all incumbrances, and lay the foundation of that state of things in which mankind, first being pure, will be peaceable, filled with good will and glory to God.

All hail the coming day! ye have long tarried; break now in glory on our dark horizon, where faith alone, begotten of Yahweh's word, can see the glimmer of thy coming dawn. Oh, we wait with strong desire; give us the first token; send athwart our night the gleaming messenger of thy presence. Release thy prisoners; justify thy children; give them to see with their eyes the unbared arm of Omnipotence lifted up to save his chosen, and to smite all the proud and lofty. Oh, lift the curtain that shuts us out in the darkness which covers all the earth; unveil the impending glory; open the temple; uncover the ark of our covenant with God; scatter the lightnings of Jehovah's anger among the nations. Crash, ye hidden thunderer! and destroy them that destroy the earth; bring to the dust the high refugee of rebellion and lies; cast down the thrones; slay the Mother of Harlots; bring perdition on the Fourth Beast; and let all the world know that there is a God who judgeth, and who though long silent, will not always be still, but will rise to avenge his own elect, to carry out his own purpose, and to vindicate his own majesty and honor, against the ignorance, brutishness, perversity, and wickedness of a hundred generations. Now shall men see the glory of Yahweh: for his hand is about to be lifted up. The end has come; the times of the Gentiles are knelling to a close. Behold the signs!

—*R. Roberts.*

# Youths' Column.

## The Boy Who Kissed His Mother.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the dual "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a yearly belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 4.

*Prelude.—Mohammedan's early life. His marriage and its results.—To the time of his flight from Mecca to Medina, A. D. 622.—From his flight to the conquest of Arabia, and the formation of his empire, A. D. 630. From the formation of his empire to his death, A. D. 632.*

Prelude.—Is Arabia within the boundaries of the future land of Israel? So says Keith in his "Land of Israel." Such is also the view of Major Scott Phillips of London, in his "Curious and Original Discoveries, concerning the Re-settlement of the Seed of Abraham in Syria and Arabia, with Mathematical and Geographical Scripture Proofs." Do the prophets teach that view? If Arabia is a part of the land of Israel, difficulties are obviated, and great results must follow.

What are the boundaries of the future land of Israel? To the law and to the testimony let us appeal. What extent of territory did God deed to Israel? Let us examine the language and the spirit of the deed. The deed was originally executed to the seed (Christ). Then Abraham is included; after that the names of Isaac and Jacob are written in the deed; it then includes all of Abraham's seed by faith, and the whole earth is the deeded possession. This, it is conceded is the land promised to Christ for his literal new and Gentile children, but our present inquiry simply reaches the land to be allotted to the future Judah and Israel after their return. What are its boundaries? Its western limit is the Great Sea. How far does it extend north, east, and south? These are disputed points. In Ezek. xlvii. 15-23, and xlviii. 1-35. The northern and southern boundaries extend to the Euphrates and to the Red Sea as will appear from Gen. xv. 18; Ex. xxiii. 31; Deut. xi. 24; and Chro. ix. 26. The question in dispute is the eastern boundary; is it the Dead Sea or the Sea of Oman? When it is fully settled that the future land of Israel extends from the Euphrates and Lebanon on the north, to the Red Sea on the south, and that the Mediterranean Sea extends along its entire western limit, the Dead Sea would be a very contracted and imperfect boundary for its entire eastern limit. The Sea of Oman occupies the entire east, and is the uttermost sea of Deut. xi. 24; and the east sea of Ezek. xlvii. 18. These boundaries include the peninsula of Arabia. The land of Israel would then contain 1,230,000 square miles. One district in China containing 240,000 square miles has a population of one hundred and eighty millions (180,000,000). Let the land of Israel be as densely populated, and it would contain about one billion of inhabitants, or more than three-fourths of the present population of the globe. Ample room.

Mohammed's early life.—The reason for dwelling upon the life of Mohammed and his new system of religion, and also upon the empire which he founded, is obvious; that empire, originating with the "False Prophet," and partaking of that new religious element, is one of the three empires which constitute Satan's triple or trinity empire in the approaching conflict. Rev. xvi. 12-16. These elementary empires cannot be too familiar to the reader; since, under their three leaders, all the powers of Satan (the Antichrist) are combined.

The early years of Mohammed were occupied with that severe discipline, which was designed to give him success in his future mission. Though of the priestly tribe, his family, being exceedingly poor, was without influence. It was, however, a means of giving to the early reflections of Mohammed a pious turn. It was at an extraordinary period in the religious world. Three distinct systems of theology were then being taught in Arabia, and especially at Mecca, his native city; viz: the Sabean system, the Jewish system, and the Christian system. The Sabean, the religion of Arabia, was the worship of the heavenly bodies. Its power over the intelligent, outside of the priesthood, had long since become obsolete. The Jewish system, originating in God's promises to the fathers, and reduced to system under Moses, was taught in the Hebrew colonies that had settled in northern Arabia after the overthrow of their commonwealth by Titus. The unity of God was there distinctly taught. The Christian system then taught in Arabia, came from Abyssinia and the Greek empire, and was exceedingly corrupt, it being full of images and saint worship. Pure Christianity was, to Mohammed, an utter stranger. A vast amount of religious material was placed before Mohammed out of which to form a new system.

On the business of his uncle he was called to mingle with Jewish and Christian communities. He had joined himself to those of his own countrymen who had renounced Sabeanism; had listened to the expositions of Moses' law; and had acquired some knowledge of apostate Christianity. Such, however, was his poverty that no innovation was attempted till after his marriage, at the age of 28 years. A. D. 598.

From his marriage (A. D. 598) to his flight from Mecca to Medina (A. D. 622).—Commencement of the Hegira. This may be called the formative or constructive period; since during this period the materials which had been previously collected, were systematically arranged, a new religion, sustained by the sword, was organized. It was a period of birth-throes, during which the Arabian world was struggling to give birth to a new religious empire. We say religious, for that empire is the embodiment of religion and the sword; the union of church and state: the only empire that ever originated in the mind of one calling himself a prophet. Four years were occupied in making forty converts. Mohammed found it a severe task to remove from the Arabian mind its old religious ideas; and still more difficult so to prepare it as to germinate and give a vigorous growth to an exotic flora, such as suited his new religious thoughts. Great opposition sprang up as the numbers of his disciples multiplied. It was finally resolved that Mohammed should be put to death. To divide their guilt it was determined that one from each tribe (for each tribe was independent) should drive a dagger into the heart of the prophet.

Mohammed, informed of the conspiracy, fled from Mecca to a cave in its vicinity, and finally reached Medina, sixteen days' journey to the south.

From the time of his flight, to the conquest of Arabia, A. D. 630.—By calling the period just described, formative, we do not wish to be understood that it incindes the time of its growth. Like the tender scion, that shoots its head above the earth, continuing to grow upward, and to expand till it attains to full maturity, so was it with the Mohammedan empire under Mohammed and his successors.

At Medina his faithful gathered around him in numbers that soon became formidable. They learned his doctrines, and partook of his indomitable spirit. They were not to dispute for their creed but by the sword. This mode of propagating his doctrines suited the Arabians; and, for the first time in the history of that country, all the tribes submitted to be gathered into an empire. His armies increased.

He taught his followers, who were all soldiers, to look for a sensual paradise. Success, or even bravery, would be rewarded with sensual felicity here and hereafter. They rushed to the charge with a supernatural impetuosity, and courted death as the passport to the climes of immortal bliss. Christ and Mohammed have often been compared; but between them and their religious systems there is no analogy. Their contrasts, however, are worthy of particular notice.

Jesus was the prince of peace; Mohammed that of the sword. By Christ the smoking flax was not quenched; by Mohammed, the sword was his prime minister. The gospel of the Son of God is a system of love and peace; that of Mohammed is one of pure selfishness and revenge. Contrast, if you please, the Koran with Christ's sermon on the Mount; the one breathes the spirit of a loving brotherhood; the other hatred; the one is of the earth, earthy; the other is of the Lord from heaven. Under his banner of the Crescent the Arabian tribes in A. D. 629-30 were all subjugated and united into a religious empire of irresistible warriors.

From the formation of his empire to his death, A. D. 632.—The union of such independent elements as composed the Arabian tribes was a grand achievement. Their national combination under a new religion and a new standard indicated a divine agency. To breathe into this new organic structure a vitality of more than twelve centuries, proves a higher agency than that of Mohammed. The period of this national birth shows it was raised up for a special work; and that it will continue till that work is accomplished. It was at a period of gross idolatry, when Mohammed was sent forth to found his Unitarian Empire. That empire was founded upon two propositions; the one a cardinal truth (There is but one God); the other a cardinal falsehood (Mohammed is his prophet—apostle). To erect an empire upon such a foundation required the sword; and it was used freely. The empire of the false prophet had a universal mission; it must necessarily be aggressive.

Mohammed aimed to make Jerusalem the chief seat of his altar and his throne; to that end he ordered his armies into Syria.

Mohammed was a warrior. He fought in person at nine battles. The sword he called the "key of heaven and hell;" a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer; whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and as odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim. Such instructions infused into his soldiers a fearless and an unconquered zeal.

The holy banner was again unfurled, and three thousand faithful warriors marched under it for the conquest of Syria. At the severely contested battle of Muta, fought by the Arabs or Saracens (robbers of the desert), and the Greek Christians under the emperor Heraclius was the first contest between the Crescent and the Cross. Since that bloody conflict how many millions have fallen under those blood-stained banners, and will fall till the victorious banner of the King of kings and Lord of lords shall wave in triumph over a subjugated world. Lord, hasten that day of triumph. In the midst of his Syrian conquests, at the age of sixty-three years, Mohammed was called to meet the angel of death (A. D. 632). Here closed the life of the great high priest of this rapidly expanding empire of Mohammed, the prophet of Arabia, after founding a new religion (the Mohammedan) and kingdom.

J. P. WESTRIDE.

BALTIMORE, Md.

*Editor Restitution:*

I do not know that I can sufficiently express my appreciation of the article by Brother J. Cameron entitled "The Church—increase in understanding," which was republished in THE RESTITUTION of Oct. 18.

In speaking of the spirit of division that afflicts the church our brother asks the question: "Is this state of matters to go on till the Lord comes, or shall a vigorous effort be made by all sections of the brotherhood to put an end to it?" A vigorous effort ought to be made to put an end to it, I say. But how is it to be done, seeing that the mischief is principally wrought by a zeal for God and for truth, said zeal, however, being not by any means according to knowledge?

To come to the point at once, the disruptions in the church are caused by the refusal of certain sections to unite in worship at the Lord's table. This they term "fellowship," and by thus refusing to eat and drink there of the common hospitality of Christ (as it were) they sit in judgment at the host's table, a very impolite and improper return for the kindness of God, to say the least of it.

The cure is, in my opinion, at hand; it consists in a "free table," let the mottoes be "hands off," "judge not that ye be not judged," "let her alone, she hath done what she could." If a perplexed, languishing soul lifteth up itself to God, is willing to come with us, let us not gird up our phylacteries around us and scorn the very cup his lips have touched, if we could only remember that the Scripture requires that a man "examine himself," our attention would not be detracted from the contemplation of the love of God in the gift of his Son, whose valor, whose deeds, and whose victory, we celebrate.

There is not one in the United States that more strongly urges the necessity of knowledge of sound doctrine than I do, but in the name of common sense, let us have a sound spirit and sound unity first. How can we persuade men by withdrawing from them? This was not the apostolic plan; we find that Paul in addressing the Corinthians mentions the fact that there were some among them that denied the resurrection of the dead. Only fancy that, yet there was no disposition on his part to put them out of the church. We find also that the Galatians were foolish, but he wrote and tried to instruct them.

Now we have not even the authority that Paul had, yet will we separate the sheep from the goats? Brethren let us hand ourselves together on the prominent points of gospel truth, such as the "life only in Christ, and promises through him, and his kingdom," let us hold those up to the public. If there be those that insist on sect splitting, let such be tried for disorder and expelled. J. F. GELLETLY.

## Youths' Column.

### Creation.

I sing the almighty power of God,
That made the mountains rise;
That spread the flowing seas abroad,
And built the lofty skies.

I sing the wisdom that ordained
The sun to rule by day;
The moon and stars to gild the firmament,
And all the starry host.

I sing the goodness of the Lord,
That filled the earth with food;
He formed his creatures with his word,
And then pronounced them good.

There's not a plant or flower below
But makes thy glories known,
And clouds arise, and tempests blow
In order from thy throne.

His hand is my perpetual guard,
He keeps me with his eye:
Why should I then forget the Lord,
Who is forever nigh?

### The Alpine Horn.

The Alpine horn is an instrument made of the bark of a cherry tree, and it conveys, like a speaking-trumpet, sounds to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who inhabits the highest peak of these mountains takes his horn and cries with a loud voice, "Praised be the Lord." As soon as the neighboring shepherds hear him, they leave their huts and repeat these words. The sounds are prolonged many minutes, while the echos of the rocks repeat the name of God.

Says one: "Imagination cannot picture anything more solemn or sublime than such a scene. During the silence that succeeds, the shepherds bend their knees and pray in the open air, then repair to their huts to rest. The sunlight gilding the tops of these stupendous mountains, upon which the vault of heaven seems to rest, the magnificent scenery around, and the voices of the shepherds sounding from rock to rock the praises of the Almighty, fill the mind of every traveler with enthusiasm and awe."

### Work If You Would Rise.

Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting silent in reverie; and when asked by a friend what he was thinking about, he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play, he was always at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered, by those who knew him best, to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is: If you would succeed in life, be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in his business? He shall stand before kings; he shall not stand before" that is, shall not be ranked with "mean men."

### The First Telegram.

A letter written by Prof. Morse to his cousin, Mrs. Thomas R. Walker in 1844, a dozen years after the event alluded to thus explained the selection of the spiritual text "What hath God wrought," which was the first telegraphic message sent from Washington to Baltimore: "You are not aware, perhaps, that this sentence was the first sentence transmitted by telegraph from Washington to Baltimore, and inflited by my young friend, Miss Annie Ellsworth, the daughter of the Commissioner of Patents. She took the pains to come to me early on the morning after my appropriation had passed both Houses to be the first to inform me of the good news. I then promised her she should indite the first sentence transmitted by telegraph from Washington to Baltimore. This was the first sentence transmitted, and she indited it, and let me assure you my dear cousin, it has a meaning which few can understand in its whole extent."

### The Maelstrom.

The most celebrated of whirlpools is that called the Maelstrom, which lies to the southward of the Lofloden islands, off the coast of Norway, near a large rock in the middle of the strait dividing the islands of Vuer and Moskenes. It is produced by the conflicting currents of one of the great Norwegian fiords. There are most extraordinary and romantic legends concerning the Maelstrom, but careful observations have shown that the peril has been magnified. At flood or ebb tide in summer it offers no danger even to small boats. But in winter, and during stormy weather, even large ships and steamers do not dare venture near it. At certain states of the wind and tide during this season the whole stream boils in mighty whirls, against which the largest vessels would contend in vain. These whirling waters would not suck vessels down in their vortex, however, as formerly believed, but would infallibly dash them on the rocks, or, in case of small ships, swamp them with water. The imagination of Edgar A. Poe, which pictured a descent into the Maelstrom, had no hold on facts whereupon to delineate his marvelous picture. Stripped, however, of its fictitious dangers, the Maelstrom is a gruesome fact, and the Norwegian fisher-boats are careful to give it a wide berth, except in very smooth and pleasant weather, when the tide is just right. This is rather a disagreeable necessity, as it is said that the Maelstrom and its vicinity furnish a favorite feeding-ground for the largest and finest specimens of the finny.—*A World of Wonders.*

### What to do With Jesus.

There is one thing that the enemies of Christ cannot do. They can reject, scoff, rail, and blaspheme, but they cannot let him alone. The press is burdened with attacks on him. Unbelievers who cannot agree on anything else, do agree in this, to continue their warfare on him. Why do they not let him alone?

They cannot. He is forcing himself into the thoughts and discourses of men everywhere, and it *is* impossible to silently ignore him and his claims.

"What shall I do then with Jesus?" said Pilate. Do with him? Why not "let him go" and pay no more attention to him? Because they can not. He stands before every soul in silent majesty, claiming the homage and obedience of the heart. He stirs the world today as never before, and around his person the battle rages continually. He is in the world's thoughts, in its literature and philosophy, in its science and art, the one living, vital power. To banish him, is out of the question. He is in the midst of friends and foes, and there he will remain.

### A Friend For Every One!

How we do want true friends; or at least a true friend. A friendless man! Oh, how we pity such a one! To travel life's weary journey all alone! Oh, poor, poor man who has to do that! But stay; did I say who has to do that? No man has to do it. If a man does it, it is because he chooses to do so. No man need be without a true friend. No; the most unlovable, uncompanionable, depraved man in the world may have for a friend the most loving one that is, Jesus, the sinner's Friend; Jesus, the true poor man's Friend; Jesus, who when upon earth was styled the Friend of publicans and sinners; who healed the sick, gave sight to the blind, hearing to the deaf, put strength and vigor into the crippled limbs, raised the dead and went about doing good; Jesus, the same yesterday, today, and forever. He would be your best friend. He would love you as no other friend has ever loved or could ever love you. What must his love be when it could induce him to make sacrifices for you, such as those he has made? He who is Lord of all, dwelt in this sorrow-stricken world of ours in the form of a servant, lived a life of poverty and suffering,—listen to the confession of his poverty: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head"—was a man of sorrows and acquainted with grief—oh, awful but blessed climax!—died the death of the cross (rising from the dead the third day), and all for you! Then, most assuredly, he would be a friend who would love you. He would watch over you and care for you when sickness laid you low; he would be with you when dark clouds of sorrow and trouble overshadowed you: he would help you in all your difficulties: he would guide you in life's perplexing maze.

Some people are very glad to be our friends when we are well off; but if things go wrong and we become poor, they completely forsake us. Is this the sort of a friend Jesus would be to you? Oh, no, no! He would never leave you nor forsake you. If you become so, poor that you hadn't a crust to eat, or a rag to cover yourself with, or a hovel to shelter you, he would be as close a friend as ever. He is a constant friend.

But there is something that Jesus would give you that no other friends could give, whoever they might be; something so desirable, so marvellous, so indescribably blessed, that if he were not going to give it to those who come to him, and if it could be obtained by such means, I would willingly endure the most awful sufferings it is possible to conceive, for millions of ages. If at the end of that time, I might obtain it. Mark, he gives it. What is it that man desires? Happiness. He seeks honor and riches and all material blessings, because he thinks their possession will add to his happiness. Well, Jesus would give you an immortal life of happiness, happiness of a kind far, far beyond our highest conceptions of happiness; an immortal life unmarred by pain, sickness, or sorrow; happiness, ineffable happiness, not for a thousand or a million years, remember, but for ever, for ever! And no one else can give you this. You can never get it by any other means. If you won't have Jesus for your friend, and accept it at his hands, you cannot have it. There's no immortality outside Jesus. "He that believeth on the Son (Jesus), hath everlasting life; and he that believeth not the Son shall not see life." "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Here then one offers to be your friend, more loving than a mother, sticking closer than a brother, wiser than the wisest of men, more experienced than the oldest, omnipotent, and one who will give you blessings greater than you can desire or now understand.

Oh! will you not have Jesus for your friend?

Professor Max Muller says there is no language known into which it is impossible to translate the Lord's Prayer, and that no race of men exists so utterly destitute as to have no idea of one or more gods. The controversy as to whether religion is a universal feature of humanity ought to be considered as settled in the affirmative.

## Brevities.

Dr. Schweinfurth has succeeded in freshening and preserving many of the leaves and flowers from garlands found on the breasts of mummies discovered last year at Deir el Bahari. A small herbarium is thus formed from plants which grew thirty-five centuries ago. A number of the species have been identified with those now found in the East.

Prof. Torinelli has lately exhibited at the hospital of Santo Spirito in Rome a corpse preserved by him. This body, once in a state of incipient putrefaction, has been reduced by Mr. Torinelli to a state of freshness as if it had been dead only a few minutes. After six months the body turns into a complete mummification with no odor of any kind.

Vague accounts of the appearance of Asiatic cholera in Europe have given way to definite assertions of its presence on the French side of the Mont Cenis Tunnel. As at intervals this plague has often made a westward march around the globe, its presence in Europe at any time in the future would not be surprising. The approach of winter would naturally make it less feared now than earlier in the season; but its first manifestations may come in autumn and its full force in spring.

Abul Korim Pasha El-Zahir, who is shortly coming to this country to make arrangements for the emigration of certain of Arabi Bey's followers, is one of the most noted Oriental scholars. He was graduated at Cambridge University, England, and he has translated Homer into Arabic. He is a member of many European learned societies and has been decorated by Russia, Turkey, France and Italy, and his residence on the Shoubra road in Cairo is the rendezvous of learned men visiting Egypt.

News comes from Panama that at the time of the recent earthquake there four huge waves rolled in from the Atlantic upon the coast of San Blas, and overwhelmed several small villages on the mainland and adjacent islands, drowning about seventy persons. The readiness with which the ocean responds to the impulse of an earthquake shock constitutes one of the great dangers that the inhabitants of low coasts in volcanic districts like Central America have to face. The more such phenomena are studied the less stable the earth's surface appears to be. Recent investigations by European men of science are regarded as showing that the crust of the earth bends even under the weight of the air, so that the land over large areas sinks when the density of the air above is materially increased. The tides also bend the earth's crust under their weight. Such facts give a new significance to the shakings of the earth occasionally left in non-volcanic regions, like those at St. Louis some days ago, and the shock at Montreal on Tuesday morning.

The procession carrying the sacred carpet from Cairo to Mecca, set out on October 5th. The correspondent of the New York *Herald* says: "The Egyptian route is from Cairo on the track taken by the ancient Israelites across the desert to Suez, and from thence across the 'great and terrible wilderness' of North Arabia to Akaba, at the head of the eastern branch of the Red Sea. Striking southward it proceeds through the desolate and dangerous regions of West Arabia until at length, after a journey of 1,000 miles, the sight of Mecca, gives the pilgrim hope of rest and safety. The trials to which 'faith' is exposed in this journey are almost beyond endurance. Fatigue kills many. Thirst destroys many more. Ablution and cleanliness are impracticable. The caravan, as it toils its slow length along scorched by the sun, suffocated by dust, and followed by the famished vulture, is a moving miasma." When the caravan was journeying to Suez on the way to Mecca, the canopy over the sacred carpet was caught and overturned by a telegraph wire, and the venerated emblem was exposed to view. The dervishes in charge were greatly excited by the accident. It is not certain but that the caravan will have to return, and the superstitious ceremony performed over again in Cairo.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 1, 1882.


## Stockholders' Meeting.

*The Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Indiana, Nov.* 11, 1882, *for the purpose of hearing the reports of the Officers, and electing a Board of Directors.*

*E. K. BARNHILL, Sec.*

BROTHER John Foore's address for some time to come will be Macy, Miami Co., Ind., where those desiring his labors may address him. His appointment is at Antioch the first Sunday in November.

A COMMUNICATION from Prof. Charles Gardner is held over till next week. Owing to the depressing effects of a severe cold we were not in a condition of health to carefully supervise the proof reading.

THE first of two articles from Brother Reere appears this week on the Anglo-Israel question. Will give the other soon, as some of our readers are interested in this theory. Late indications are to the effect that the lost tribes are to be finally found in Oriental countries.

## Selections.

Age to Come Herald

### MRS. DAVIS AND HER MISSION.

Leaves from My Journal.

JERUSALEM, Aug. 12, 1882.

10 P. M. I will tell you how I have spent the most of this day. At one o'clock I dined with Mr. and Mrs. Floyd. We had a rare dish for me—roast gazelle; but it was delicious. At three we went to visit our kind friends from Illinois, where we spent a most delightful afternoon. All who know what we Americans believe, and why we are here, would naturally suspect what were the subjects of conversation. "From the abundance of the heart the mouth speaketh." The time was too short for an interchange of thoughts and anxieties and views now uppermost in all our minds. What a field for investigation is open before us. While others are taking thought as to what they shall eat, drink, wear, and how they shall accumulate wealth, we are seeking the kingdom of God, and his righteousness. We ask, What can we do? How can we help the poor refugees who have fled from persecution and death, to Jerusalem for safety? While we are waiting for events to transpire, how can we most profitably utilize the means in our possession? What is the present condition of this city, the country and people? Our hearts and hands are earnestly engaged, we verily believe, in the greatest cause that mortals ever enlisted in. In one sense we are waiting, in another we are not. There is very much we already see to do. In view of it the instrumentalities at present look feeble. But God is mighty, and he has "chosen foolish things to confound the mighty;" "base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are." 1 Cor. i. 27, 28. It *is* God, the Almighty, who worketh all thing after the counsel of his own will. He worketh in us to do. Hence all things are of God. Therefore our labor here will not be in vain. It will accomplish that which he designs it shall.

After tea we were invited to enjoy the cool evening breeze, and witness the beautiful sunset scene from the housetop, as is the custom here. The fine residence in which our friends live, is situated on the hill Bezetha, in the northeast corner of the city. The view from this point is very fine. As I sat there in the gray twilight, my mind ran back over the past history of this sacred spot. What wonderful events have take place here since Melchisedec, king of Salem and priest of the most high God, with his bread and wine, met Abraham returning from the slaughter of the kings and blessed him! It was here that Abraham offered his son Isaac upon the altar. It was here the covenant of salvation through Jesus Christ was made with an oath, four hundred and thirty years before the law was given from Sinai. It was to Mount Zion that David marched his little band of soldiers when he was seeking a resting-place for the Lord; and he took it, the stronghold of the Jebusites, for God's sanctuary, where Christ will dwell among the children of Israel forever. It was here he pitched his tent, into which he brought the ark of the Lord who dwelt between the cherubims, from the house of Obed-Edom, when he danced for joy before it. It was here the angel with his drawn sword, executing the sentence of death upon the Israelites for the sin of David in numbering the people, was stopped, and stood over the threshing-floor of Ornon which David purchased for a place of worship, and where he ever afterwards offered his sacrifices; the site of the temple built by Solomon, and where the mosque of Omar now stands.

But time will fail me to make mention of what has actually taken place in this city of the Great King. My mind ran hastily over the events down to the present time, a narrative of which would fill volumes. And is it possible that I am in the very city where the events of the past, and of the future, which have been and are to be fulfilled, are of more importance to the human family than all other events? These are the very places so sacred in the memory of all the good. My interest in these places, and events, especially the events which are to transpire here, increases daily.

"Jerusalem is my happy home,
How I delight in thee:
When will thy sorrows have an end,
Thy joys when shall I see?"

But I must leave this train of thought, and hasten to tell you what has taken place here today. Forty-five Sheiks have been arrested by the Pasha of Jerusalem for entering into a plot to massacre the inhabitants and plunder the country. The plot was discovered in season to prevent its execution. The Sheiks are now imprisoned in the city; but I understand they are to be taken to Cyprus, if their followers do not free them. One of them, I am told, can command five hundred men. It is also said they are in communication with Arabi Pasha, who, it is claimed, was a native born Bedawin. God only knows what will occur before this reaches you. All kinds of rumors are afloat and no one knows what to believe. After all, the rains are the most remarkable events. The rain at Jaffa continued for nearly three days. They have also had rain at Nazareth.

I cannot see how anyone, after living here a few months, could wish to leave this country. War or no war, we feel like staying. I love the land, the atmosphere, the food, the water, everything. The Jews, many of them, do not seem to be much moved by the events now taking place. They have suffered so much, and passed through so many bloody scenes of dreadful sorrow, the reprieve they now find is a reaction from the great excitement they have passed through. Many are looking for their Messiah, and rest from sorrow. But their trouble has not yet ended. Mercy must still be shown to them.

I think we shall have war soon; but I shall not run. I had rather die in Jerusalem than desert it in a time of trouble to save my life. We can hardly account for the love we have for Jerusalem; even for the stones thereof. I can easily understand how we could fight for the city. If Christ's kingdom had been of the age in which he came to suffer and lay the foundation of his empire, his servants would have fought for it. Will they not fight for it, and take it too, when the age comes in which it is to arise, break in pieces, and consume, and rule all other nations?

The nights are quite cool just now, almost like winter. My feather bed I find to be comfortable. We need a good supply of bedclothes here as well as in New England.

Sunday eve., Aug. 13.—This evening is quite cool; in fact, we are having a cold summer. Our meeting today was profitable. Thanks be to God for the many privileges we enjoy in Jerusalem.

The forty-five Sheiks are still in Jerusalem, securely shut up in prison. The Pasha is a very good man. It is said the Prussian government has offered him a reward if he will keep the peace of Jerusalem. He goes out at night in disguise among the soldiers as a private citizen, to ascertain the feeling of those upon whom he must rely in case of trouble; and is doing his best to keep all quiet.

Aug. 14.—There has been great excitement today among the people. It is the last day of the Ramadan, a great Mohammedan fast, preparatory, like Lent, for Easter, or "the festival of sacrifices" called Bairam, commemorating the offering of Abraham's son Isaac. Ramadan commences with the new moon of the ninth month of the Mohammedan year, and ends with a series of official banquets. There was a rumor that the Pasha had left the city. Should he do so we shall know what to expect. If there is serious danger he will go. Mrs. Floyd and I called on the wife of an Austrian Jew, who was really ill from fright. She thought the Pasha had gone, and I found it was useless to attempt to reason with her. When they get frightened like this, I find they lose all reason. I saw the Pasha pass my house, and told her so, but it made no difference; she could not see anything but massacring. I told her that I had no place to flee to and must stay in the city. But nothing we could say would pacify her.

We heard that the Sheiks wished to be let out of prison to attend the festival tomorrow. [Probably the feast of Bairam, which follows the fast of Ramadan.] The Pasha sent word that if they wished to feast they could only do it in prison. He seems to be doing everything he can to keep matters quiet.

The captain of the English man-of-war at Jaffa came with private dispatches to the English consul here. Many blame the English for the trouble in Egypt.

Today closes the Ramadan fast. The bands have been playing and the cannon booming. If the Pasha had not been a man of sense and pluck, the streets of Jerusalem today would be running with blood and filled with dead bodies. The massacre was to commence today. The papers signed by all these Sheiks in prison is in the hands of the Pasha. The masses of the people do not realize the horror we have escaped. It is well that they do not. They seem to be almost paralyzed at such times. I hope no one intending to come to Palestine will get frightened and remain in America on account of the troublesome times here. Trouble as bad, if not worse, will come there sooner or later. We will not boast, for it is a fearful thing to fall into the hands of the living God; but I just wish to remind our opponents that God will save the inhabitants of Jerusalem this time. We have his unerring word that he will be the hope and strength of his people, and defend them in these last conflicts at Jerusalem. We simply believe in and trust his word. Where are those who have talked so loud and long about trusting in God and believing his word? The Lord may prove us, and may we be found wheat.

Aug. 16.—All is quiet here today. There were not so many Jews killed in Egypt as was at first supposed. Thousands came here, but some have returned to Alexandria. Many are wondering why they did not suffer more. God will hear the prayers of Jews, as bad as Christians believe them to be. God will save his people who cry unto him day and night. I have heard of Jews who spent nine days in prayer and fasting at the time of the massacre in Alexandria. I am thinking the Bedawins will not be permitted to hurt us. Save thy people, O Lord!

A. E. DAVIS.

### PARTING.

And they all wept more, and fell on Paul's neck and kissed him, sorrowing most of all for the word he spoke, that they should see his face no more." Acts xx. 37, 38. "Finally brethren, farewell." 2 Cor. xiii. 2.

This text describes the parting of an apostle from his brethren, to meet again only in a better world. But though sustained by a divine hope, yet these men were human, and emotions and tears told of the pangs that rent their hearts. Saddest of all was the deep conviction wrought in every breast by the solemn words of the preacher, that they should never meet on earth again. The great strong heart of the apostle melted in unison with the hearts of his brethren, "and they all wept." The outpoured grief was "sore." Hands were clasped in warm affection. Arms were twined about the neck of the beloved one. Kisses rained upon the face they were nevermore to look upon in this life. Prayer went up to God for those who were to stay and toil, and for him who must go far away and suffer and die. How natural was all this!

Many are earth's parting scenes. Christians have frequently divided. Saints have clasped hands in separation at the breaking up of holy feasts of love; pastors have uttered farewell words to weeping congregations, and husbands from the clasp of loving wives; mothers in passionate grief have faltered adieu to idolized children, turning their steps to other climes,—"God bless thee!" bursting from the lips that quivered with emotion. Comrades on the field of battle, kindred on the docks of sinking ships, kings in the royal death chamber, pilgrims on time's shifting sands, have turned to dart the latest look into loving eyes. And then came the blank of long, lonely, ceaseless separation. Sometimes they have parted in hope, sometimes in despair, and never met again.

The death chamber has its sad, and scenes of separation, where only hot tears can keep the heart from breaking. It is the vestibule to a life of woe. The mother's unutterable anguish at the sight of the white face of her little one; the dying parent's keen solicitude at the thought of his lonely orphaned children; the agony of a life going out in remorse and despair,—who can tell it? Yet perhaps equally sorrowful is the dividing asunder of the living, in cases where there rises up in each breast a stern foreboding of an eternal absence. We may know the beloved is alive, we may be assured of their temporal welfare, but their godless life precludes hope. They are gone from Christ, gone from us. It is a living death, for though living they seem lost. "Weep ye not for the dead, neither bemoan him, but weep sore for him, that goeth away, for he shall return no more." Jer. xxii. 10.

The Bible records many of these earthly separations. Its characters are mainly from the ranks of humanity. Two separations, diverse in detail and kind, are noted in the New Testament. We refer to the sundering of Jesus and John the Baptist by the death of the latter Matt. xiv. 1–13. And the going away of the Jewish millionaire in sorrow from the Lord. Matt. xix. 22. Not a tear was visible on the cheek of Christ, not a murmur is put on record, when he knew his faithful pioneer was slain. Of the rich man who preferred his estates and gold to fellowship with the meek and lowly Lamb, it is said, "he went away sorrowful." Did he then part from the dignified King reluctantly? Yet it was deliberately done. Doubtless Jesus grieved inwardly at his sad choice. We never read that these met again, the youth and his forsaken king. It was as the parting of Agrippa and Felix from Paul, who would have blessed them, but they would not. All was ended. They saw each other no more. At the bar of judgment they will meet face to face, and go away a last time from his presence, trembling and sorrowful. Ah that sorrow, how deep! that remorse, how keen! For ever and ever that parting will be! How many, when the test is applied, "Lovest thou me more than these?" make the same unwise choice, whose reparation from eternal good will be equally decisive and irrevocable in the great day.

Behold another wondrous parting scene. The place is a sacred hill; the actor, the holy Bridegroom and his chosen followers. The hour has come, "I go away," was sounding in their hearts. For that hour Jesus had sought to prepare them with many endearing words. "The Bridegroom shall be taken from you." At the thought their souls were "troubled." But the "far journey" to the "far country" was now to begin. How eagerly they gazed upon that dear face! With what intense emotions of sorrow mingled with awe, they listened to catch the latest tones of that voice! No embraces, no kisses are recorded. Mothers had kissed him when a babe, women had kissed his feet in penitence for sin, and men had rested in his bosom in other days. None of these now for the immortal one. Did he breathe farewell? It is not so written. But never did he seem so gracious, so lovely as now. From gazing heavenward, he would ever and anon turn benignant eyes upon the wondering faces around him. He listened as for some divine command from the throne. It came. Father, thy will be done. The chariot of the cherubim waited beyond the clouds. Suddenly the air grew radiant, angel wings clove the deep blue above, the seraphic glow upon his countenance grew to an unearthly brightness. The blessings of eternal love and life were dropping from his lips; the once pierced hands were lifted tenderly and for the last time above their heads. What a thrilling moment! Never was there such parting as this on earth, since Elijah was swept heavenward in flame. "He was parted from them." Luke xxiv. 50, 51. The mysterious flight skyward is begun. He is "out of their sight." Acts i. 9. The Master is gone to his God and their God. Did they weep? It is not said. But if there was sorrow, most of all for the words which he spake, that they should see his face no more, it was quickly turned to joy at the angel-tidings that this same Jesus should come again in like manner. Acts i. Could that day, that hill, that form, that face, that last benediction, that strange parting, that new-born joy, Luke xxiv. 52, at the heavenly assurance of an endless reunion at his return, ever be effaced from memory?

The day of judgment is, to the lost, the parting with hope. It is the parting with life. It is the endless separation from joy. It is the wedlock with despair. It is the shutting out of heaven's light, to converse alone with darkness and death. Other partings may have been in hope: this is in utter hopelessness. Other partings were for a season; this one is for age on age. In one tremendous day, at one final, terrible mandate of the judge, suddenly and without ceremony of earthly leave-taking, human destiny is fixed. "And shall separate them one from another." "The reapers are the angels."

That parting scene is at hand. It is near to come. It hasteth greatly. I shall be there. You will be there. I am not commissioned to ask you now if you are ready. I have a higher word. It is the word of authority from the King and Judge. In his name I entreat, I urge, I command you—"Be ye ready!"—*D. T. Taylor.*

The Bishop of Manchester preached last evening at the first of an octave of services at St. Michael's, Hulme, to celebrate the opening of that Church after cleaning and repairs. There was a large and crowded congregation. The Bishop, after a reference to the good work which the Rector (Rev. J. N. Pocklington) had accomplished in the parish during the 18 years of his ministry there, said that church, together with seven others in Manchester, owed its existence principally to the liberality of that large-hearted family whose name had almost passed into a proverb among Manchester people for sound Churchmanship and thorough religious zeal. The member of that family who, he believed, had taken the most interest—although all had taken much interest in that church, and who he understood, had for many years been willing to make up any deficiencies in the school accounts so as to enable it to be carried on with continued efficiency, though not so seriously ill as he had been reported in the newspapers to be, was still in a very precarious condition; and he hoped that in their prayers in that house of God and in private they would not forget the name of Hugh Birley, the senior member for Manchester, as one of those who desired to be prayed for, for he lay very ill. Proceeding, his Lordship said he was glad to know that their rector, in a pastoral note which he had issued asked for increased help not so much in money as in aid in the work of the parish. He (the Bishop) was quite sick himself of pleading for money. It was what he was asked to do Sunday after Sunday, until it became exceedingly wearisome. It seemed as if one could hardly speak about spiritual things because of the incessant pleading for money. The great thing needed was the raising of the spiritual and moral condition of the people; and it was after all not much use to enlarge our churches and schools and to build mission-rooms unless we succeeded in gathering the people into them, and influencing them spiritually, morally, and socially. It was the moral life of the nation that seemed to him to be in peril just now, and what had to be done first of all was too look more closely after its moral life and well-being. Some people thought intemperance was the great curse hanging over England at the present time. He did not think so. There was no doubt a considerable recidivism, to use a well-known word, who were cured with that terrible curse of intemperance, but there were other curses more deadly still. People might be perfectly temperate so far as alcoholic drinks were concerned, and yet their lives might be anything but according to that which God would have them. Seeing what he saw, and hearing what he heard, he distinctly said he believed that licentiousness was the sin that was eating out the moral life of the nation—licentiousness which one saw rampant in the streets of Manchester every evening one went about. That was the curse which, in pulpits, one hardly dared to mention for fear of shocking some delicate tastes, but which needed to be mentioned sometimes when one knew the ravages it was causing on every side. Every help that could be given to the Church was imperatively needed to create a more moral life amongst the people.

Some excitement has been caused in Paris by the expulsion of the Sisters of St. Vincent de Paul from a building in the Rue de la Lune, where they kept a girls' school. The Municipality claim the house as public property, while the Sisters maintain it was bequeathed to them nearly two hundred years ago by a lady, on condition that prayers in perpetuity should be offered up for her by the girls attending the school. The Prefect of the Seine had given orders for the secularisation of the school, and the directress appointed by the Prefect in 1878 sent in her resignation, which was not accepted. She then assumed a hostile attitude towards the Prefect. A successor to her was appointed, and this lady, accompanied by an education inspector, was sent to take possession. They were refused admittance, and on Wednesday the Deputy mayor of the arrondissement, the police commissary, and a squad of policemen presented themselves, but admittance was again refused. A locksmith was thereupon sent for, and the building was taken "by force," all the locks of the inner doors as well as that of the outer one having to be picked. The Sisters have meanwhile been allowed to occupy two of the rooms till they have provided themselves with a suitable lodging.

God's gifts are on condition, and revocable on non-performance of the conditions.

## Communications.

### Notes by the Wayside.

Leaving White River Junction we arrived at Concord, the capital of the Granite State, where we spent several days visiting relatives and looking about the city, which by the way, is noted for its many factories. Here is where the celebrated Abbot-Downing carriage manufactory is located, there are also many other places of interest. I find, however, very few Restitutionists in the East; there is quite a congregation of Advent Christians in this place, and the leaders have a holy horror of anything that savors of restitution. But there are some that are inquiring and who believe that the nations will be blessed by the seed of Abraham.

Saturday, Sept. 30, found us in the old town of Exeter, famous for its Phillip's Exeter Academy, in which so many statesmen have laid the foundation of their future greatness. Exeter is not without interest to me, for here is where I spent some years of my early life, here is where I married my wife, who has so faithfully performed her marital vows, and shared my joys and sorrows for more than twenty-nine years. Here is also the birthplace of my daughter Bell, and I am now writing within a few rods of the house where she was born. Here also is the cemetery where we have laid two little ones, who rest in peace and quietly wait for the times of restitution of all things spoken by the mouth of all of God's holy prophets since the world began. They shall come again from the land of the enemy. There is hope in thine end. These are the inscriptions recorded upon the little slabs that mark their resting places, and also recorded by the prophet Jeremiah. Here also sleeps the mother of my companion, and many others who have fallen by the wayside like the leaves of autumn.

But there are others who were the companions of my early life that live, yet time has set his mark upon them; silvered hair, the failing sight, the lines of care, all speak of the changes that Father Time has wrought, and gently remind us of the fact that "all flesh is grass."

Oct. 5, we take leave of Exeter and start on a trip to the Hill, via Lake Winnipiseogee. Arriving in Alton Bay about 11:30 A. M., we embarked on the steamer Mt. Washington for Centre Harbor. The day was all that could be desired. Nature had adorned herself in her autumnal robes of crimson, purple and gold, the little islets seemed like gems set in a sea of glass, while the rock-ribbed hills formed a cordon of gaily dressed sentinels, with here and there a Saul with head and shoulders far above their comrades. Away to the northeast stands old Chocorua, who has held his hardened face so long against the storms of ice, wind and rain that he is nearly bald. Still farther to the north stands old Mt. Washington, like an ancient patriarch surrounded by his numerous progeny, his white head lifted in silent adoration.

Here we close our communication and bid adieu, hoping to resume again in the near future.

C. C. RAMSEY.

SEVERANCE, Kan., Oct. 23, '82.

*Editor Restitution:*

Our meeting here is still in progress and will continue till tomorrow evening if not longer. The meeting is well attended and interest is manifested. Last Sunday—the 22nd—we immersed two, and today two others. One of those immersed on Sunday last is Brother J. J. Richardson of Dexter, Dallas county, Iowa. Brother Richardson is now about fifty-five years of age, and has been a prominent and an active preacher in the Church of God—Winebrennarians. Three years ago this last September he listened to me make a discourse on the Covenants, in Gilman, Iowa—the discourse which led to the writing of my book upon the Covenants—and expressed to me satisfaction as to the manner in which the subject was presented, upon which I then gave him a copy of THE RESTITUTION. Shortly afterward he became a subscriber; and now I have had the pleasure of baptising him into the faith. The brethren here think it to be a valuable addition, and that he will be of great help to them, as he expects to locate at an early date in Kansas. May God add his blessings to the work and keep us all in the ways of truth and peace that we may ultimately be enabled to exchange the cross for the crown.

Yours in hope,
C. M. MYERS.

God will dwell with those, and those only, that prepare him a habitation.

Godliness has the promise of the life that now is, but the life that now is has not the promise of unconditional godliness.

## News Items.

NEW YORK, October 24.—The *Herald's* Cairo cable dispatch says: "The most alarming news has been received from Khartoum. The False Prophet, at the head of the whole able-bodied population of the Soudan, reinforced by some cannibal tribes of Central Africa, has utterly defeated Abdel Kader and Giegler, the Egyptian Governors in seven sanguinary pitched battles. The Egyptian loss in killed and wounded was 8,000, with their stands of arms, including 5,000 Remingtons. The remnant of the Egyptian army took refuge in Khartoum, and is now besieged there. All the provinces south of that city are lost to Egypt. The news of the capture of Khartoum is daily expected. The False Prophet permits the pouring of boiling tallow into the eyes and ears of his captives, and otherwise fiendishly tortures them. His manœuvers in some cases actually devour their prisoners for refusing to recognize him as the true prophet and Khalif. Dr. Schweinfurth assures me that there is a movement for the real revival of Islam, comprising Afghanistan and Morocco, and the doctor is confident that the movement will embrace Khartoum. The False Prophet's adherents increase like wildfire, and the Prophet himself is said to be marching toward Cairo. Abdel Kader was known to fame as the commander of the "Forty Thieves" under Sir Samuel Baker. Giegler is a German engineer."

CONSTANTINOPLE, October 29.—The Sultan has approved the plan elaborated by the board of German army officers for reorganizing his forces.

BERNE, October 29.—The village of Grindelwald, thirty-five miles southeast of this city, was almost entirely destroyed by a hurricane.

TEXEL, Netherlands, October 29.—The steamer Gulf of Panama, from Japan to Bremen, has stranded off Zelderhanks. Twenty-two persons were drowned.

VIENNA, October 29.—The damage by the flood in Tyrol will reach 15,000,000 florins.

The bridge on the Wildbadgasto road was swept away. The cemetery at Brudeck is flooded, the graves laid open and coffins carried away. The town of Lienz is completely inundated. The rivers Pex, Adige, Tagliamento and Brenta have overflowed and inundated the country. The distress in the flooded districts of Tyrol and Corinthia is beyond description. The people are taking to flight destitute of everything.

Sixty thousand families have been rendered homeless by the recent destructive cyclone at Manilla, in the Philippine Islands. Other towns also suffered seriously.

Several earthquake shocks have been felt among the West India Islands recently, but no damage is reported.

YELLOW FEVER.

PENSACOLA, Fla., October 26.—Thirty-three new cases of yellow fever and one death were officially reported today, showing a slight falling off in the number of cases. The total number of cases to date is 2,116, and 171 deaths.

BROWNSVILLE, October 27.—Some refugees arrived today from Tampico, and were sent back to Matamoras. There are rumors of fever outside the cordon and at Rio Grande City. Weather hot.

THE FALSE PROPHET NEARING KHARTOUM.

CAIRO, October 27.—The False Prophet is reported within three days' march of Khartoum.

Canon Farrar preached at the harvest thanksgiving service at Crewe Green Church on Friday evening. In the course of an eloquent address he remarked that there was never more than a year's food stored up in the world. Starvation, which was often within a day's march of countless thousands, was once a year within a month's march of the whole human race. Man, whether he would or no, must live by faith. A hailstorm, a flight of locusts, an invisible animalculum, a microscopic germ, a thread-like insect, a single scorching wind—thousands of natural agencies which the slightest disturbance of the equilibrium of Nature's forces would set in play—could in one week destroy the harvests of the world and reduce mankind to madness and desperation. Move the earth but a little nearer or a little further from the sun and the whole vegetable kingdom would be involved in immediate decay and rapid extinction. After but ever so little the inclination of the earth's axis as it rolls through space and not a blade of corn could grow. The great lesson they should learn was that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

# Poetry.

## "I AM THE WAY."

ELSIE COULTHER.

Art thou the way, Lord? Yet the way is steep!
And beset with cruel thorns and sore with stones,
We stumble onward, ere we pause to weep,
And still the hot heart beats, the hours delay,
The end is out of sight.—Art thou the way?

*Art thou the way, Lord?* Yet the way is blind!
We grope and grope, perplexed with doubt and shame;
We only see the print of feet behind,
Invisible to us the forward mazes;
The chart is hard to read, we who have strayed,
Reset with bewildering doubles,—Art thou the way?

Art thou the way, Lord? Yet the way is long!
Year follows year while we are journeying here sick,
The limbs are feeble grown which once were strong,
Dimmed are the eyes and quenched the ardent will.
The world is cracked with earthquake and grief;
Yet we must travel on.—Art thou the way?

Art thou the way, Lord? Then the way is sweet,
No matter if it perish or destroy,
Through [illegible] pain or agony,
The perfect rest shall sound our welcome home,
Good cheer shall beat the forward pulse of day;
We shall find heaven at last through thee, the way.

S. S. T.

# Communications.

## "UNQUENCHABLE FIRE."

"Your friend, my friend:
For you and I are strangers in one sense:
We are human . . . and let at least such woe,
To trouble it right on God, in agony
Heed pay down all his store to buy the death
He doth deny us."

—*Mrs. Hyperbole.*

Awful words these—"unquenchable fire,"—but the popular ideas about hell, give them, it must be acknowledged, a meaning more awful still. We would not lessen their import: we are bound to ask, however, what do they express? Unquenchable fire and eternal torments have obtained such a coherence in the popular mind, that really, instead of being diverse, they have long ago, by a blind exegesis, been twined into exchangeable phrases for the same intolerable conception. To cast a man into fire of this character—what does it involve but that he is to be subjugated to ceaseless misery? So say popular theologians. Let us examine what truth is in the affirmation.

"Fire" is associated with pain, and to threaten a man with an application of it to his person is undeniably to threaten him with exquisite suffering. When sinners, then, are told that they will be cast into fire at last, it would be a gross perversion of the language, were we so to interpret it as to exclude the conception of extreme pain. In Scripture language it is used in its universally understood sense; were this not the case the terms would be virtually meaningless, and the book would become the plaything of every fancy. Often, no doubt, it has been so treated during its lengthened existence. The vagaries of men, however, do not destroy the principle, which seems to be a self-evident one, that it never was designed to be subjected to such sportive and destructive uses. Hence, when "fire" is spoken of as the element of final retribution, we feel bound by the laws of candor and common sense to understand the term in its every-day acceptation, and as suggestive of whatever the same experience infamous as it implies. Had such not been the mode in which it was to be apprehended, is it not a dictate of sound reason to aver that we should have been cautioned against so receiving it, and led also to form a correct notion of its import? Assuredly, fire suggests to every human being the idea of pain; but does not it not suggest more than that? If the hand is severely burned, are not the tissues at least more or less destroyed? To hurl a man into flames is to suggest the terrible idea that he will be burned,—burned alive, as we say, or put to death by the all-consuming element. If the fire could not consume, it could not pain him. When the three children of Israel were delivered over to the despot's furnace, they were not killed therein, because they were not pained; the fire was hindered by the Lord of the elements from doing what it would necessarily have accomplished had he not mercifully allayed its fury. The wicked are to be cast into fire, and the flames will not be counteracted. Indeed, were they to be prevented from acting in their usual course, there would, so far as the penalty of fire was concerned, be no punishment at all.

Ah, but this fire awaiting the condemned, some one cries, is to be an unquenchable fire. Distinguish, friend, we answer, between an unquenchable fire and an unquenchable man. A child in an infant school may do it in a moment. The Bible speaks of an unquenchable fire; it says not a word about unquenchable reprobates. It says the very reverse, and the evidence is not far to seek. "Whose fan is in his hand, and he will thoroughly purge his floor,... and he will burn up the chaff with unquenchable fire." Matt. iii. 12. Mark the words "burn up," and the figure under which the subject are represented. "chaff," that which is highly burnable and destructible. We recommend the doubtful and bewildered on this point to get a handful of chaff, and having cast it into an intense fire to observe what will with becomes of each particle. Is it preserved or consumed? Such, alas! is the doom of sinners, to be thrown into fire, and consumed, as the chaff was beheld to vanish away. The judgment fire is said to be unquenchable, but, O reader, think of this, it will terminate the life of those flung upon its billows.

Take the wildest supposition you can make, that there is to be kindled by and by, or, if you please, that there is already burning, an unquenchable fire for the reception of the bad. We care not where it is, our argument is not affected by localities and names. Now suppose that this furnace or lake shall absolutely never go out,—that it shall be conserved by the Almighty literally inextinguishable. Shall it preserve or destroy whatever is consigned to it? If it, with a limited duration like ordinary flames, would destroy those cast into the gulph, shall its perpetual duration impart to it immortalizing, eternally conserving energies? To cast into fire is to destroy life; to cast into an "unquenchable fire" is surely to effect the same thing; and the adjective "unquenchable" is introduced into the sentence to intensify the thought that escape is impossible—that the flames will inevitably destroy the impenitent victims. Thus to be cast into "unquenchable fire" is another mode of expressing the plainer threatening,—"the wages of sin is death;" while it intimates at the same time the means whereby the second death shall be inflicted—by fire. In the prevailing teaching men are said to be unburnable and immortal: the Son of God declares that sinful men are to perish—to be burned up like chaff in fire unquenchable. We accept the teaching of the Lord Jesus, and long for the time when immortal-soulism and its unscriptural perversions will darken counsel no more.

The language "unquenchable fire" is familiar phraseology in the popular tongue; we have likely used it ourselves, and on such occasions, not being led astray by any creed, employed it rightly. It is expressive language, and every mind in ordinary circumstances acknowledges its force. A ship crosses the Atlantic and takes fire, the fire is found to be unquenchable, and as such does it hold entire, or inevitably destroy the vessel and every living creature that remains on board? In such an hour poor sufferers perish by unquenchable flames. When an irrevocable and ruinous judgment is threatened in the Old Testament, we find the announcement in this form, and who does not easily comprehend its meaning? "Therefore thus saith the Lord God, behold mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn and shall not be quenched." Jer. vii. 20. Is this fury "not to be quenched" to waste or maintain,—to save and immortalize human and animal life or hopelessly to cut it off? The whole matter, as we judge, is too plain to be misunderstood long, if an inquirer aims at a vision of the truth. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away."

W. G. MONCRIEFF.

## MULTIPLICITY OF SEED TO EXILED ISRAEL.

I did not use the words "tribe" and "nation" synonymously; had Mr. Cameron not thus used them, two-thirds of his article would have been avoided. I believe in a distinction of tribes after the return, but parts of them will no longer be under separate governments; not so much as those states composing this government are, for the laws are all made by and proceed from the Executive at Jerusalem, so to speak—all Jesus' associates in authority derive the laws they execute and their executive authority from him. This is as it will be, but now it is not so. The facts as they exist prove there is not now a distinction of tribes with the ten; for, if we were to allow, which I do not, that the Anglo-Saxons are not the exiled ones, a distinction of tribes could not be shown. Take the American Indian for instance: they were separated into hundreds of tribes, but where would be the distinction between the twelve?

Concerning the account of Jacob blessing his twelve sons, I have this to say, which may throw some light on it as inquirer aims at a vision of the truth. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away."

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## Poetry.

### HYMN OF TRUST.

OLIVER WENDELL HOLMES.

O love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while thou art near!

Though long the weary way we tread,
And sorrows crown each lingering year,
No path we shun, no darkness dread,
Our hearts are whispering, Thou art near.

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near!

On thee we fling our burdened woe,
O love Divine forever dear,
Content to suffer while we know,
Living and dying, Thou art near!

## Selections.

### HERESY; ITS NATURE, CAUSES, PREVENTION, AND CURE.

The essence of all religion is voluntary submission to the divine will. The standard or measure of that will must, of necessity, be revealed by himself, and that in terms of clear and unmistakable meaning. Jehovah spoke to the fathers by the prophets, but more recently by his Son and his apostles. This Son is emphatically "The Word of God"—the embodiment of the divine will in the highest sense. To every true disciple he is the only Lord," and to the collective body of believers he is what the head is to the human body—the source of unity and law in all that pertains to life and usefulness. He has bought it with a price above all price, and we are therefore bound to glorify him by a willing obedience. In word this is acknowledged by all; but in too many cases in practice it is denied. Some must have a visible as well as an invisible head for the church, forgetting that a body with two heads is a monstrosity, and that the true "church of the living God" is even now, in an important sense, a great unity. Although mutilated and broken, much of this is self-inflicted—wounded in the house of her friends. But she shall be manifested in her true character by the Master himself, it may be to the mortification and disappointment of many, when he "presents her to himself, a glorious church, not having spot or wrinkle or any such thing." How then should we labor to cultivate such a measure of unity now, as shall approximate most nearly to the character in which she shall be manifested hereafter, that we may not be ashamed at his coming, even were it by nothing more than suffering a deduction from our reward of glory and honor? What though we have to suffer in maintaining "the unity of the Spirit?" We suffer with him, and it is one of the reasons "why we shall reign with him." If we "studied" but half as much the things that make for peace, as we are sometimes tempted to study the things that make for division; if we made but half the "endeavor" to guard the unity of the spirit, that we are liable to do to sever it—we should find the present position of the brotherhood much more in accordance with their future destiny than it is.

Our lives also would be saved from much needless embitterment, and what is of even more importance, our characters from no little defilement and degradation.

#### WHAT IS HERESY?

But what has this to do with heresy? Is not heresy simply false doctrine? By no means; strange as it may appear, a man might hold to the faith of the gospel with tenacious grasp; he might put forth great efforts for its spread among his fellow-men; he might so sound on all the details of Biblical knowledge in their relation to gospel truth, and might even correctly know all mysteries, and yet be a heretic! Why? Because heresy is not a doctrine but a work; and a heretic is one who has become weary in well-doing in an important sphere of duty. When fully developed, heresy is an overt act patent to the observation of all, and it, even in its incipient stages, easily detectable. But how is heresy proved to be not a doctrine but a work? By the plain words of the Apostles. "The works of the flesh are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. v. 19–21. The position of heresies among such things as "variance, emulations, wrath, strife, seditions, and envyings," sufficiently shows its nature in a general way, even if they were not called "works of the flesh." But its more specific character may be easily learnt from its use in the New Testament. The Jews at Rome in their interview with Paul, said, regarding the disciples—"as concerning this sect we know that everywhere it is spoken against." Acts xxviii. 22. The orator Tertullus, employed against Paul before Felix, the Roman governor, said, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." Acts xxiv. 5. The word rendered "sect" in those passages, is *haireesis*, and signifies a body of individuals banded together upon some principles common to all. Referring to this Paul says, "After the way which they (the Jews) call heresy (a sect), so worship I the God of my fathers." Acts xxiv. 14. Again, in Acts v. 17; Acts xv. 5, *haireesis* is also rendered "sect" and is applied to the Sadducees and Pharisees. In all these instances the original word plainly signifies "a sect or faction" as it is defined in the Greek Lexicon. The Jews regarded the disciples of Christ as a sect, just as they did the Pharisees, not because they had renounced any doctrine or practice common to the Jews, but simply because they were distinguished by something in addition. This was quite correct. The Christians became a distinct body on a principle of selection embracing certain qualifications appointed by God himself. Hence they became God's sect or heresy. And because they became God's sect—the body of Christ—they were or no account to become subdivided. They were to be "knit together in love," or by love and no minor heresy or sect was to be allowed among them. The Galilean had received his education was the foundation of their fellowship and is therefore spoken of as "the common faith," because it was common to all the disciples. Beyond this "one faith" a wide margin existed, sufficiently ample to embrace every variety of mental development, and every degree of Scriptural knowledge.

But in addition to being a work of the flesh in forming a minor sect in the brotherhood of Christ, heresy is a practical denial of the authority of Jesus as the Lord and Master of his disciples, and head of his church. Like all the other works of the flesh its essence is self-will, just as, on the other hand, the fruits of the Spirit have their essence in the subjection of man's will to God's. Speaking of heresies and heretics, Peter says "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." There is no reason to suppose, as we might be apt to do, that this is a denial of Jesus as the Christ, or any departure from the faith, for the simple reason that heresy is a work—a work of the flesh—and, as such, is an act of disobedience against Jesus as Lord or Master. As Paul says, "In works they deny him;" and here Peter describes their sin as "their pernicious ways." It is quite possible that those who bring in such heresies or sects may also have departed from the faith in a greater or less degree; but this constitutes apostasy, not heresy. Whatever reasons or motives may be alleged for the act of heresy, it is still an act separate and distinct from these. It is simply the refusal to recognize the oneness of the body of Christ, involving the discipleship and brotherhood of every one who has honestly complied with the terms of salvation in their broad outlines and yet true Scriptural meaning as laid down by Jesus and his apostles, and taught by Moses and the prophets. The result of such action is invariably either to establish a body such as Christ never authorized, and from which is excluded every one who does not conform to the unscriptural basis; or, on the other hand, to secede from a body founded on the Lord's terms, and to set up a separate organization. The authority exercised in doing this is a direct usurpation of the lordship belonging to Christ alone, unless it can be demonstrated that those excluded from the body have not complied with the Lord's requirements, which I am supposing they do. This assumption of authority is a practical denial of the Lord that bought them, to whom alone as the "One Lord," in virtue of being his purchased ones, they owe the most devoted allegiance.

It might be thought that Titus iii. 10 is against the view that heresy is a sect in actual existence, owing that a "heretic" is to be rejected, which implies his presence in the church. But the expression used here is, when fully rendered, not heretic, but heretical man, which indicates a man of heretical tendency, an incipient leader, although not yet having taken open action in separation. After the second admonition such an one is to be rejected, evidently on the principle that a limb in a certain stage of disease must be removed in order to prevent a greater evil to the whole body.

#### CAUSES OF HERESY.

We must notice here that the sin of heresy is ascribed in an especial manner to persons in the position of teachers or leaders. This, of course, implies the existence of a class who are led, which is expressly referred to by Peter in the verse following that quoted, "Many shall follow their pernicious ways." This cannot refer to the well-known fact that some men are more apt to teach and to exercise influence than others, but rather to the abuse of such gifts in dividing the body of Christ. This is evident from Paul's warning to the Ephesian elders—men who were selected by Paul himself or his deputy Timothy—"Of your own selves shall men arise, speaking perverse things to draw away disciples after them." Now it is well known that the majority of men are prone to be led, and that in many cases blindly, to give their assent to doctrines plausibly set forth, whether they are able to understand them or appreciate the reasonings by which they are supported or not. In addition to this natural tendency, the voluminousness of human compilation which is the indispensible pre-requisite of the sect, effectually discourages that independent thought and judgment, as well as that liberty of speech, which are so necessary for the detection and exposure of erroneous views and opinions among the brotherhood. In such circumstances as these, there is apt to be assumed on the part of the leaders, a kind of of paternal control over the disciples, reducing them to, and keeping them in, the condition of children. This is, in one respect, the very essence of that gigantic heresy or sect known as the apostasy, in which this paternal function ascends through many grades, and finds its head centre in One Man, a Great Father, who claims supremacy over all who profess the name of Christ, the one head of the church. Even among Protestants, the boasted right of private judgment is practically ignored, through the existence of sects founded either on more or on less or else on the "one faith" of the gospel, for these are invariably fettered with the never-failing human creed.

The exercise of this paternal control, in seeking to regulate the utterances of the pupils in the assembly of the saints, has resulted in that standing institution of the apostasy—the pulpit. I am not aware that this has had any formal existence among our brotherhood. But it is the external symbol of the human creed, being the exclusive privilege of the man or men who agree to teach in accordance with the creed. It seems to me that much of the heretical spirit is due to a desire to be the exponent of certain ideas to which undue importance is attached, and at the same time to be free from the necessity of assigning satisfactory reasons for them. For example, a brother feels and complains that he has no liberty to speak on certain subjects, because others differ from him, and can speak their minds. He is clearly in want of a pulpit in substance if not in form. And so is that brother who can tell another that he must sit and keep silence, and learn of those who have the right view. It appears to me that much of the sectarianism that exists among our brotherhood has its source in the desire to guard an invisible pulpit from intrusion, rather than in any well-grounded conviction as to the absolute essentiality of certain details as matters constituting the faith that justifies.

In thus briefly touching on the causes of heresy, I would ask—How seldom is it the result of deliberate study of the Scriptures in relation to duty? And how often is it, in its earlier stages, the result of disturbing influences of a personal nature, or having reference to the degree of respect in which it is considered right to hold certain leaders? And how often are differences in doctrine resorted to to give decent coloring to the new organization?

But the chief source of heresy is self-will as manifested in an impulsive petulant temper which can brook no diversity of opinion, or uncongeniality of sentiment and disposition, and is ever ready, like children in the marketplace, to utter the complaint, "We have piped unto you and ye have not danced." There cannot be a doubt that it is the indulgence of this spirit that often leads to separation, while differences of doctrine are apt to be made the pretext. This childish spirit was so well described by a member of the Edinburgh church in its earlier years that I cannot do better than quote his words as reported in the M. S. Magazine, *Excelsior*, for 1867. A brother leaving the meeting for what were deemed insufficient reasons was the occasion of the remarks:

"It looks to me very like a petted child trying to run away from its parents, or which is continually quarrelling with its brothers and sisters, thinking its own notions of so much importance, that unless they are yielded to it must leave. Instead of seeking to assist one another, and of cultivating the noble and dignified character which Jesus shows, they give way to this pettish, childish, passionate mode of acting. It would be quite excusable in one who is really a child, and is merely feeding on the milk of the word, but it is quite painful to see one who has attained the age of manhood in Christ Jesus acting in this manner. It is a mere feeling which cannot endure a little rebuff—in itself wrong it may be—but it is more noble to endure. Therefore we should resolve, that, whatever others will do, we will cultivate the noble and dignifying things spoken of by Jesus, the Messiah."

Another cause of heresy is the tendency of some brethren to think lightly of their duty and privilege to contribute to the edification of their brethren, and so highly of the talents of some gifted brother, that they think it unbecoming to speak on any occasion when the gifted one is present. The result is very likely to be that any peculiar views or favorite opinions he may have, become from their frequent repetition and unchallenged assertion, the views of all, and too readily pass into the category of fundamentals.

Again, it has become the fashion for one brother to apply his own rule of reasoning to the opinions of another, and to decide that a certain view regarding a given subject is inconsistent with the one faith, and that therefore the one faith cannot be held alongside of such a view. The judgment of the accused brother may not be convinced that there is any consistency in the matter, but he must submit his judgment to that of his more talented brother. This is the paternal spirit already noticed, in the exercise of which the logical brother virtually, as the Bishop of Rome does professedly, puts himself in the place of God, saying, "I will be a father to you, and ye shall be my sons and daughters." It is evidently from this source that the negative phases of creed-restriction took its rise, by which a man is required not only to declare what he believes, but also what he does not believe.

These are only a few of the causes of heresy, but they may be said to spring from one root, human self-will refusing to conform to the will of God.

#### THE EVIL OF HERESY.

But who shall measure the evil of heresy? The various causes mentioned may all be reckoned evils. Peter charges it with bringing discredit on the truth. "Many shall follow their pernicious ways, and the way of the truth shall be evil spoken of." The world judges the "one faith" by the behavior of those who profess it. Letting our light shine before men is that they may see our good works, and glorify our Father in heaven. The prayer of our Lord "that they all may be one, that the world may believe that thou hast sent me," contains a truth which even now finds realization in the influence which the oneness of the disciples has upon the world, for it is the love of the disciple which often recommends the truth when argument would fail. Whereas the effect of division is, that the young are confused and inquirers stumbled; the weak-minded disciple is discouraged, and even the strong are liable to be paralyzed and rendered indifferent. And who shall undertake to say where this shall end when once begun? Often starting from some petty personal difference about the matter of arrangement or detail, which a slight degree of forbearance might overcome, how soon does it enter the region of doctrine; and how can faithful men endure false doctrine? Here the field is boundless. A true heretic searches for a new doctrine as for hidden treasure; and his search is often rewarded with success. Like a child with a new toy it absorbs all his affection, till a still newer takes its place, or some mishap befalls it. Have we not seen this enacted before our eyes? Yes, all of us know it to be true.

But, say some, we "must grow in knowledge." True; let us have all the knowledge we can attain to: but let us be sure that it is knowledge. Let us learn to discriminate between knowledge and mere opinion. Paul exhorts: "Foolish and unlearned questions avoid, knowing that they gender strife." Macknight renders this "Foolish and untaught questions reject, knowing that they beget fightings." Paul, again, describes a class as "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings," etc. In the search for knowledge, let the fear of offending against the apostolic warnings not be forgotten, and rather wait for light than dogmatize. Might it not be well to cherish an occasional predilection for a new grace or a rare virtue, and to cultivate a few of those fruits of the spirit which never fade or grow stale in the good and honest heart of the true disciple. This would be a worthy work, were it for no other reason than to have a little repose from the endless pursuit of so-called knowledge, especially of the essential kind, for it is endless. The essentials of the milk of the word, but it is quite painful to see one who has attained the age of manhood in Christ Jesus acting in this manner. It is a mere feeling which cannot endure a little rebuff—in itself wrong it may be—but it is more noble to endure. Therefore we should resolve, that, whatever others will do, we will cultivate the noble and dignifying things spoken of by Jesus, the Messiah."

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It may be, however, that our circumstances, being in some respects different from those of apostolic times, preclude us from committing the same degree of heresy as the disciples were liable to commit. Diotrephes refused to receive the apostle John, "prating against him with malicious words, and not content therewith, neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the church." Constructive charges against brethren of subverting the faith may shield modern heretics from coming under the same class with Diotrephes, who seems to have acted from the love of pre-eminence, and not from a desire to defend the faith. But let all such beware lest a similar motive be at bottom the prompter of zeal for the truth. The day shall declare it. It should be ours to abstain from even the appearance of evil, and rather to keep at a perfectly safe distance from the outer margin of such a sin as heresy. For what is the apostolic dictum as to the evil of this sin? Peter says, "they bring upon themselves swift destruction." And Paul declares that "they who do such things shall not inherit the kingdom of God." These are heavy words, and we may "lay the flattering unction to ourselves," that we who have the one faith of the gospel—"the things concerning the kingdom of God, and the name of Jesus Christ," in their plain and Scriptural acceptation, who have put on that name, by being baptized into Christ, and are zealously contending for that faith against all comers—are in no danger of falling under the condemnation intimated by the apostles as the punishment of heresy. But our Lord himself gave the warning—"Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." The Father's will is our obedience to the "One Lord." It is quite possible to style ourselves his brethren and at the same time forget that he is our Lord, and we may even in word confess his Lordship and in works deny him. The will of our Lord, as well as his earnest prayer, is that his disciples "may all be one." It was the great aim of his apostles to realize that prayer, and to maintain among the disciples that oneness for any reason short of absolute and determined denial of the faith, or open and persistent disobedience of plain precept, is nothing less than high treason against the majesty of the Lord of glory. And as he who is now our Lord and Master shall be King over all the earth, and shall have for his subordinate rulers those who have been faithful in the present, we might well ask the question—Will present disobedience afford any guarantee for subordination in the future? Will refusal to "suffer with him" now, in forbearing with his brethren, be a good title to a participation in his future reign? Is not the promise only to him who overcomes? to them who by a patient continuance in well-doing, seek for glory, honor, and immortality, and to those who are thus faithful unto death?

#### PREVENTION AND CURE OF HERESY.

In heresy, as in all other evils, "prevention is better than cure," but, nevertheless, cure is a good thing. And there is just one panacea for all the causes and forms of this disease of heresy, and it is at once a preventive and cure, that is, Love. This fruit of the Spirit, which justly takes the lead of the rest, in an active, operative principle—"love not in word, but in deed and in truth." "Above all things put on love, which is the bond of perfectness (the perfect bond), and let the peace of God rule in your hearts, to which also ye are called in one body." This is very plain. Jews and Gentiles, with strong prejudices of race and religious training, were formed into the one body of Christ; and one great end of their being so formed was that the peace of God should rule in their hearts. This was necessary to their associated existence, as well as to their cultivation of the character required in the "heirs of the kingdom." To secure this peace, love is the perfect bond. Paul not only earnestly desired, but continually prayed for, the "fellowship in the gospel" of all the disciples. Thus he wrote to the Philippians—"Always in every prayer of mine for you all making request with joy, for your fellowship in the gospel, from the first day until now."

The particular form which this perfect bond will take in the actual working of such a society as the church, is forbearance. In such circumstances there is not only ample scope but absolute need for even a large measure of this quality. Hence the many injunctions by the apostles to the exercise of humility, courtesy, brotherly kindness, etc. Paul exhorts and even beseeches the Ephesians that they "walk worthy of the vocation (or calling) wherewith they were called; with all lowliness and meekness, with long-suffering, forbearing one another, endeavoring to keep the unity of the Spirit by the bond of peace.

It will greatly help in the prevention and cure of this evil, if its true nature be kept in mind. In addition to what has been said on this point, I would only add that heresy is literally "a choice or option." It comes from a root, which signifies to take, to choose." It is thus a setting up of man's choice against God's, as if the church was a voluntary society, which the true disciple might join or not as he pleased. The simple fact of a man becoming a disciple makes him a member of the body of Christ; and any assembly of those members who presume to forbid such a one the privileges of such assembly, are bound to demonstrate his unfitness to the satisfaction of all concerned. Failure to do this must be set down to sectarian bias, a choosing to constitute the church on arbitrary principles, which cannot be scripturally maintained. Paul said to the Corinthian church—"I hear that there be divisions among you, and I partly believe it; for there must be also heresies (margin, sects) among you, that they who are approved may be made manifest among you." That is, the forming of parties choosing particular terms of fellowship, irrespective of the Lord's choice. Jesus spake in a similar strain when he uttered the warning—"It must needs be that offences come; but woe to that man by whom the offence cometh!" The Corinthian church had not reached the worst form of the evil, namely, heresies; but they seemed far on the road to it, for there were "divisions" (margin, schisms) among them. When a heresy or sect should be developed, those who were approved should be made manifest.

I hope these remarks will be accepted in the spirit in which they are offered, as a contribution towards a better understanding of an important New Testament principle, bearing on the unity and well-being of the brotherhood, and on the credit of the gospel we all profess.—*J. Cameron, in Christian Leisure, Edinburgh, Scotland.*

### ANNOUNCEMENTS.

As per arrangement the Northern Indiana Conference of the Church of God will (D. V.) be held at Plymouth, Marshall county, commencing Friday, Nov. 10, 1882, and hold over the following Sunday. The Annual Meeting of the Stockholders of the Christian Publishing Association will be held at this time. Brethren, this Conference meeting does not belong entirely to the friends at Plymouth—it is your own. Let all make an effort, make a *sacrifice* if need be, to attend, and a good meeting is assured.

By order of the Conference,
A. R. UNDERWOOD, Sec.

I propose preaching this winter and desire the brethren scattered through the west half of Iowa to report to me at Newell, Buena Vista county, Iowa, and I will try and visit them during the winter. Yours Truly.
T. J. WHITCUTT.

Please announce to the brethren that F. G. Williams and S. H. Rice, of this place, would like to meet with the brethren anywhere within 100 miles of here, at suitable times during the coming winter, for the purpose of giving lectures on the subjects which most interest us. We are well supplied with charts illustrating prophecy, the Great Pyramid, history, etc.

Brethren wishing to make arrangements please address either of us at this place. It seems to us that much greater effort ought to be put forth to enlighten the world concerning fulfilled prophecy, and subjects relating to the kingdom of God. We know our weakness, but feel willing to do what little we can. Will the brethren lend a helping hand by notifying us of such places as they think will give us a hearing—this is all we ask.

F. G. WILLIAMS.


## TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are four kinds: "Can you believe." "Age to come not a heresy" "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### APPELLATIONS APPLIED TO GOD.

*Of things, of superior rank, of power, of age, of size, or extent, of character, of description, of dominion.*

So much that is not only shared but even contradictory to itself is continually being advanced by so-called Hebrew scholars, in the way of interpretation of the above terms used as appellatives, that I think a careful analytical study and exposition of the Greek words into which the old Jewish rabbis, who certainly understood both Greek and Hebrew as living languages, much better than any of us do now as dead languages, translated the corresponding ideas or concepts contained in the Hebrew, will be not only profitable, but interesting. Moreover, I find after a careful and exhaustive study and comparison of the Scriptures both of the Old Covenant and the New, in the Greek that they are harmonious throughout, that the concepts as expressed in terms or words are identical to a wonderful and unaccountable degree, except upon the supposition of Divine inspiration.

It is so natural for human wisdom to err in supposing that the same concept can be expressed by two or three synonyms or words of about the same meaning. The inspired writers of the Old and New Covenant Scriptures, however, never make this mistake, nor have the original translators from the Hebrew into the Greek of the Septuagint fallen into this error, and we find from the beginning of Genesis to the end of the Apocalypse the same terms and the same idioms used to express the same concepts, and to my mind this is one of the most remarkable and convincing evidences of the One Master hand supervising and directing the whole work.

Now we find the person who is afterwards designated by the appellations which stand at the head of this article, called in the first chapter of Genesis *elohim*. In the second chapter of the same we find him several times designated as *yehovah elohim*, for the first time in verse 4 of this chapter. From this point on to Gen. xv. we find this person called sometimes *elohim*, sometimes *yehovah elohim*, sometimes *yehovah* alone; and in Gen. xiv. 18, 19, 20, in the account of Melchisedek meeting Abraham, he is three times designated The Most High God—*el elyon*. In chap. xv. 2, we find Abraham addressing him as *adonai yehovah*, and again by the same appellative in ver. 8. The meaning of this last term is Despotic Lord. In chap. xvii. we find him announcing himself, however, to Abraham and entering into the covenant which was according to circumcision (the covenant according to promise with Abraham remember had already been made and the account of it given in chap. xv.) as I was saying, we find him entering into this covenant according to circumcision, under the appellative of *el shaddai*—The God, and in ver. 8, saying to Abraham that he would be unto his seed after him "for a God."

This explains why in Ex. vi. 2, 3, the term *yehovah* is emphasized and the statement made that he appeared unto Abraham, Isaac and Jacob, as "being their God," and that his name "Lord" he did not disclose unto them.

Again in Ex. iii. when Moses asks him by what name he shall announce him and his message to the sons of Israel other than "the God of their fathers," he replies, tell them "I am *ehyeh*"—The One who Is," and thus shalt thou say unto the sons of Israel, *ehyeh*, The One who Is, sent me unto you." In the following verse, however, he tells Moses to give the following specific instruction to the sons of Israel: "And God said again unto Moses, Thus shalt thou say unto the sons of Israel, *yehovah elohe*, A Lord The God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob sent me unto you. This is my everlasting name and memorial unto generations of generations."

From the announcement in Ex. vi., to which we have already referred, on through the length and breadth of the Scriptures, Old and New, God's purpose and teaching seems to be to impress upon mankind the importance of the fact that while there may be what appears to men to be gods many and lords many, there is really One God, in the sense of Supreme Lord. Now this truth is very concisely stated and forcibly impressed by Paul in I Cor. viii. 6. He is speaking of idolatry, which is a departure from this truth, whatever form it may take, and in ver. 4, he says, "We know that an idol is nothing in a cosmos, and that there is no other One God save One," and then goes on to say, "and even if there are so-called gods either in the heavens or upon the earth (even as there are gods many and lords many) to us (Christians) there is One God the Father, from out whom are all things, and we unto him (that is we have a common oneness with him, a common participation or partnership with him in our new nature spiritual and all that this implies); and one Lord Jesus Christ, through whom are all things, and we through him."

Again in I Tim. ii. 5, the same truth is impressed still more concisely: "For there is one God and one Mediator between God and men, a man Christ Jesus."

The common sense teaching in these passages, which are really the keynote of the whole harmony of the Old and New Covenants, is that this person denominated *elohim*, is a First Cause, and moreover a personal First Cause with every one and every thing in the scale of animate or inanimate being, subordinate to and dependent upon his despotic will.

Now let us analyze the various appellatives which he has taught us in his word to apply to him as explanatory of what he is, and see if they do not teach just exactly this truth. And first the appellative which his word first applies to him, namely, *elohim*. Scholars have differed in regard to whether this word is a primitive or derivative, but we find the unequivocal statement of as old a scholar and Greek historian as Herodotus in book 2, par. 52, that the word is a derivative, and as we would naturally suppose, is derived from the verb *alah* root *al*, and is a verbal noun, denoting the doer of that which is expressed by its primitive. The meaning of the primitive is to put, set or place, or in a metaphysical sense, to purpose, dispose or determine.

Then the verbal noun would mean the person who does any of these things. Is not this just what a Great Personal First Cause is and does. Is he not One who *purposeth*, determineth, disposeth, appointeth, setteth or placeth according to his own despotic and sovereign will? *Adon*, then is The Disposer.

Now let us take up the next term in the order of his revelation of himself, namely, *yehovah*. This word is also a derivative through *avah* from *av*, meaning a head, and means a person who does that which belongs to the head; that is, exercises headship or intelligent control or government, and of course it is a relative term, the headship and the nature of it being determined by the character and position of the person to whom the term is applied.

But we have already learned from the first term or appellative, that this person is a disposer, or one who purposeth according to his sovereign and despotic will, this meaning being inherent in the very word itself, and well expressed in the proverb "man proposeth, but God disposeth." Therefore the term *yehovah* when applied to God, merely serves to explain or emphasize the fact of his sovereign intelligent action as a "disposer," and means "Lord." We then have so far A Lord, The Disposer of all things.

The next term or appellative in order is *eyeh* which is explanatory also in its nature, and is merely the present participle of the verb *hayah* "to be," used substantively, and means "the Being," or "the One who Is," or "the One who Exists," and by this term is expressed the fact simply of personal existence. Personal, though, remember and bear in mind reader, that all these appellatives are personal appellatives. God is a person, not a law or a force or a principle, and so far in the teaching he is from the very meaning and form of the words, grammatical and etymological, one person.

The next in order as he reveals himself in his word is the appellative *chai*. This is also a present participle of the verb *chah*, meaning to live or have life, used substantively, and means "the Living Being," or the One who has personal animate life, and as we never find in nature or in this natural order of things personal animate life without organism, we would expect according to human reasoning, that this living Being would have some sort of organism in which this life resides and we have this indirectly taught by comparison in the very first chapter of Genesis, in the statement, "let us make man according to our image, and according to a process of conformity to us." Now man is a personal organic being, and we find that when the organism in which his life resides fails in the performance of its offices he dies.

But we have more specific revelation and teaching on this subject. Christ tells us specifically what has been generally revealed all along before in his word, that God is a *pneuma* a Spirit, and this is the next term or appellative for us to consider.

What is a *pneuma*? Let Paul answer 1 Cor. xv. 44: *estin soma psuchikon kai estin soma pneumatikon*. "There is a natural body and there is a spiritual body." Notice the term Paul uses, translated "natural." *psuchikon* is an adjective derived from the noun *psuche* meaning the natural life in contradistinction to another life called the *pneumatikon* or spiritual. This word being an adjective derived from the noun *pneuma* meaning spirit. Now the term *psuche* is used in two general senses in the Scriptures of the Old and New Covenant, namely in the sense of the natural life and in the sense of the organism in which this life resides.

As instances of the latter use see the frequent specific instructions under the Levitical law in the books of Leviticus and Numbers in regard to touching an unclean one living or dead. See this passage in Num. xix. 11:

*Ho haptomenos pantos nekrou psuches anthropou, kai apothanon ekatheristai hepta hemeras.*

"The one who toucheth any dead soul (*psuche*) of a man shall be unclean seven days."

See a similar warning in Num. vi. 6, 7. Read Lev. xxii. 1-6, and bear in mind that the *psuche* is what Moses is talking about here, and I think you will be satisfied that *psuche* sometimes means the organism in which the natural life resides, and not what is commonly understood by "an immortal soul."

Then think of and read about Christ as he was after his resurrection, and as he appeared in his completed state of spiritual organism, or as an organic *pneuma*, and this perhaps will make clearer the statement which Paul makes and which I have quoted above, and so from the teaching of Scripture we have no reason to suppose that there is any complete spiritual life without organism.

The words *zoio* and *pneuo* are both verbal nouns, and express the effect of the action of their primitive verbs, and the verbs both mean "to breathe." Then the effect or result of breathing is an animate or living organism, the cessation of it a dead organism. There can be no animate organism without breath, neither can there be any breath without its consequent result—animate organism. This we know to be true of the *psuche* and we have Paul's specific statement to the effect that the same phenomenon is true of *pneuma*. Therefore when Christ tells us that God is a *pneuma* he means that God is an organic spiritual being, having a breath of spiritual life, and we are told that Christ in his perfected or completed post-resurrectional state is an *eikon* or image of him, and I suppose in the same analogous sense in which Adam's son Seth was an image of his father, who is said to have been begotten according to his—Adam's—*idea* and *eikon*, and I suppose that this statement in Gen. v. 3, is given us in this specific way to teach us this very truth by analogy.

The remaining terms to consider are *kurios-kurieuo* and *dioteuo*. These also are verbal nouns denoting the doer of the action expressed by their primitives. The first is from the compound verb *kuriarcheuo*, which means "to control all things," and the verbal noun would mean a person who controls all things, and from the very nature of the definition there could therefore be but one such person. The other comes from the verb *dioteuo*, which means to rule with despotic sway, and the noun would mean the person who thus rules, and of course the extent of this person's sway would be limited only by the extent of the realm over which he held sway.

The first of these two words implies an unlimited sway, the last is limited only by the fact of what the realm is.

Every one of these appellatives then we have found to be personal appellatives. *Theos, kurios, a despotes, eyeh, chai, pneuma* define the nature of this person, *elohim, yehovah, adonai* and *eikon* his official position and character as a ruler, or in one word his Sovereignty. Now it is in one's personal nature and the assertion of this personality within the realm of that person's sovereignty that his glory consists and resides, is it not? Well, God, this God of whom we have been speaking has said unequivocally, "My glory will I not give to another," and I do not believe he has or ever will. In the type Pharaoh stands in the place of God and Joseph in the place of Christ. Did Joseph become Pharaoh or Pharaoh Joseph? In the type Moses is said to have become "for a god" to Aaron and his sons as well as to Pharaoh and the Egyptians, and Moses is a type of Christ. Did Moses become God thereby? In the type of course Aaron and his sons represent the "brethren of Christ," or "the royal priesthood." In the type Moses is for "a god." In the reality Christ is a god; but it cannot by any analogous reasoning be inferred that either of them was a God—The God himself, the one personal God, who has said, My glory will I not give to another, which is in substance just what Pharaoh says when he confers the same authority upon Joseph. These are the exact words and very significant they are too:

*Idou kathistemi se epano pases tes ges Aiguptou. Kai aphelomenos ho Pharao ton daktulion ton heautou apo tes cheiros autou edooken auton epi tes cheiros Iosephi.*

And Pharaoh said unto Joseph, I am Pharaoh. (Personality and consciousness of its glory asserted here, I think.) Without thee no one shall raise his hand over all the land of Egypt, and Pharaoh called Joseph's name "A Savior of the World."

We conclude therefore, that there is One personal, spiritually organic Almighty God; the Great Intelligent First Cause of all things, the Creator of all things, and therefore having an inherent right to rule as a despot over all things, or to appoint any one else he may choose to rule subordinately to him, as Pharaoh appointed Joseph, and as he hath chosen and appointed his subordinates according to his will and word from Enoch and his days to Christ and his days, and called them all "sons of God" alike. I see no difference in kind, but in degree. Each one, whether he be Enoch, Moses, Elijah or Christ is a person, and has a distinct personality of his own. Each and all of them have a miraculous or supernatural experience while in the flesh, an experience which indicates a "partnership" with God, and I do not see that this partnership differs in "kind," but in "degree." I see that God gives the ability to Enoch and all of these several persons, and that he is the source of their ability, and I see that while still asserting and maintaining his own distinct personality and power which is his glory, he has permitted and directed his Son Jesus Christ to hold the intelligent reins of control over this universe for a specific purpose and period, which is designated as *tous aionas ton aionon*, and has called him *kurios* of all (not of his *pneuma* creation in the sense of making, but of) his *ktisis* creation in the sense of to populate, colonize or govern according to certain existing laws.

Paul makes this very clear in 1 Cor. xv., where he says "not first was spiritual, but the natural, after that the spiritual. The first man was from the earth, of dust; the second man the Lord from heaven," and in ver. 45, just preceding, he has named these two men the first and last Adam. The one is first in the order of time and creation, the other is first in degree and importance of creation, and herein we see the true and primitive meaning of the Scripture which saith, "the first shall be last and the last first," and the meaning also of John's words, where he says, "he hath been preferred before me, because he is my chief." Of course in the plan and purpose of God, Christ was always first, and God is said to have finished all his works in six days and to have rested on the seventh; but Christ says, My Father worketh hitherto and I work. In what sense then did God finish his works in six days? In the same sense that an architect finishes his plan and purpose of a great building.

Remember God calls himself both an architect and a builder, *technites kai demiourgos*—last clause of Heb. xi. 10, and I suppose that every son and daughter of Adam, from the beginning to the end of the world was one of the completed details of this plan and purpose of God, but they had to be brought forth or worked out in the building process just as the details of the architect's plan have to be worked out in their order from the "building in" or preparation for the foundation stones upward.

So we find in Rev. xxi. 18, this statement, — *kai he oikodome tou teichous autes ennphos*—"and the building in (the sub-foundation) of the wall is jasper." Do you know, reader, what jasper stands for in the symbolic language of Scripture? It is the character and attributes or nature of God. Now the foundation stones or *themelioi* are laid one by one upon this *oikodome*. The *lithoi* constitutes the first course of masonry into which is finally fitted the *akrogoniaion* or corner-stone. See Eph. ii. 20: "Having been built upon the foundation course of the apostles and prophets, Jesus Christ himself being the corner-stone — *akrogoniaion*. Again, "Have ye not heard how that the stone which the builders rejected hath become the head of the corner, that is the *akrogoniaion*? When did it become so in the order of time? Read 1 Peter ii. 1-8, and note the significance of ver. 6 with its context as an answer to this question.

*Dioti periechei en Graphe—Idou tithemi en Sioni lithon akrogoniaion eklekton entimon kai ho pisteuon ep autoi ou me kataischunthe.*

"For I lay in Zion a stone, a corner-stone, chosen, precious and the one who believeth in it will not have been put to shame."

I repeat, when was this stone actually laid? Was it not when Christ himself said "it is finished?" When was it rejected by the builders, and who were these builders? Were they not the old Jewish church, and did not that rejection just precede the fact of the laying of the corner-stone by the hand of the Master Builder?

*This stone is* called a living stone in ver. 4. All whom Peter addresses in ver. 5, are also called living stones. Had not the first course of the foundation already been laid ready for the corner-stone by the hand of the Master Builder, namely those living stones, called the apostles and prophets, Eph. ii. 20? Is not that the way in which a great building is usually built? The corner-stone is never laid first in the order of time, although always first in the order of importance in its relation to the whole building. Why so important? Because every angle and the harmony and symetry of the whole building is determined by it.

Let us review now the divine order or plan being worked out as we have found it revealed in his word.

1. The *themelioi* or preparation for the laying of those living stones in God's temple. This is the assertion in his word of the nature, character, attributes and purpose of God—*theos*—all summed up in his personality one and indivisible.

2. The *themelioi* of the living foundation stones, called "the apostles and prophets."

3. The living foundation stone called "the chief corner-stone."

4. All who are being built as living stones upon this living foundation, the work thus going on to a completed state, the whole when completed called an *oikos pneumatikos*, a spiritual house, *hieroteuma hagion*, a sanctified priesthood, a royal priesthood, or kings and priests unto *theo*, The God and his (Christ's) Father. To him be the glory and the controlling power for the ages of the ages. Amen.

Who then is Christ? The living Son of the living God, and the *archo* of all his creation. Anything more or less than this is a perversion of his living word, because in 1 Chron. xxix. 12, by the mouth of his servant David the Living God says that he himself is Ruler (or archon) of every *archo*—*archei pantos archou*, and moreover, *kai en soi dunamis kai to kratos en soi megalunai kai to archein epi pantos*.

"And in thy hand are strength and sovereign ability, and with thy hand art thou almighty to magnify and to strengthen all things," speaking of himself by the mouth of David.

CHAS. GARDNER.

## Selections.

### A Conflict of Spiritual Authority.

If ever there were a monarch to whom the old saying "Uneasy lies the head that wears a crown" would apply, it is the Sultan of Turkey. Since his defeat by Russia troubles have heaped themselves upon troubles, and no sooner is he out of a complication than another ensues. Only by duplicity has he escaped serious responsibility in Egypt, but no sooner is he out of his Egyptian troubles than the whole population of the Soudan is in a ferment and rising against his spiritual authority, while on the Persian frontier the old Kurd Chief, Obeidullah, is at the head of a strong army, which he must suppress. And this is not all. A worse trouble has arisen at Mecca, which is the spiritual capital of Islam, and sometimes in Mahommodan countries the spiritual capital, when once a religious frenzy was roused, has proved stronger than the political capital.

The events at Mecca are part and parcel of a great religious movement, involving a revival of Islamism which is of extraordinary interest, and which promises before it is settled to make considerable stir in the religious world. It will be remembered that about three years ago the Grand Shereef of Mecca was assassinated at Jeddah while leading the procession of pilgrims who were on their way to perform the sacred rites at the temple of Kaaba. It has been implicitly believed ever since in the Far East that the murder was the indirect work of the Sultan, and that belief was strengthened by the refusal of the Sultan to appoint the Shereef's brother, who was his legitimate successor, in his place. He kept the brother out of the position by force and appointed instead one Abdul Metalib, a Turk, whom the Sultan thought would be entirely subservient to him and would be of great service in restoring his waning influence in the Holy Places. The new Shereef for some reason did not fulfil the expectations of the Sultan, and one day he suddenly disappeared from Mecca. Everything in the East happens mysteriously and dramatically. For a long time it was not known what had become of the Sultan's Shereef, and it is not known even now what were his grounds of offense, but it has recently been discovered that he is in the same prison with the unfortunate Midhat Pasha. This indignity to so high a religious functionary caused a feeling of great disapprobation among the faithful, and this feeling was intensified when a few days after Abdul Metalib's disappearance a new Shereef, Aoun Refik, appeared upon the scene. He had not been in office a week before it was apparent that he was appointed only to carry out the purposes of the Sultan and advance his personal interests. It was discovered that he had been politically intimate with the Sultan, and all his movements showed that he was the Sultan's creature. The most determined opposition has been made to him, and the Ulama have refused to recognize him, which at once brings about a conflict of spiritual authority. More than this, they have appealed to the Arabs, which may bring out a conflict of temporal authority, as the feeling of dissatisfaction is not confined to Arabia, but also pervades Africa, as is shown by the uprising in the Soudan.

The elements which are in such vigorous commotion promise to develop into a struggle within Islam itself, which may not settle until radical changes have been made, among them the possible wresting of the Holy Places from the control of the Sultan, and whatever power shall hold these places will exercise a tremendous influence upon the future of Islam. The most sacred thing in the eyes of Mohammedans is the custody of their Holy Places, and they will not regard with patience or reverence any custodian who is perverting his position to minister to the political policy or the selfish and sensual desires of the Sultan and his corrupt clique. It is the universal testimony of all observers who are acquainted with the world of Islam that discontent exists everywhere, and that its followers are anxiously waiting and watching for the coming of the Messiah foretold by the prophet. When the struggle does come for the reform and revival of Islam, a struggle which will involve the spiritual interests of six hundred and seventy-five millions of human beings, it cannot but possess an extraordinary interest. What will be the result? Is this dangerous cleavage in the ranks of the faithful the first sign of impending dissolution and the triumph of Christianity? This would appear to be the opinion of Mr. Oliphant, a very close observer, who in a recent article said:

The coming man of genius as yet unrevealed, and is perhaps never destined to come at all. If so, the tendency of political history seems to point clearly to the decay of Moslem influence, and to the extension of Christian power in Egypt, in Syria, and in Anatolia. The Pan-Islamic scheme must perish through the weakness and artificiality of its character, through the disunion of Moslem tribes and sects, and the evident contradiction between the Sultan's pretensions and the plain words of the Koran.

Opinions differ, however, among the authorities. Mr. Wilfrid Blunt, who has spent almost his entire life among Mohammedans, declares:

The great difficulty which, as things now stand, besets reform is this: The Sheriat, or written code of law, still stands in orthodox Islam as an unimpeachable authority. The law in itself is an excellent law, and as such commends itself to the loyalty of honest and God-fearing men; but on certain points it is irreconcilable with the modern needs of Islam, and it cannot legally be altered. When it was framed it was not suspected that Mohammedans would ever be subjects of a Christian Power, or that the Mohammedan State would ever need to accommodate itself to Christian demands in its internal policy. It contemplated, too, mainly a state of war, and it accepted slavery, and concubinage as war's natural concomitants. It did not understand that some day Islam would have to live at peace with its neighbors, if it would live at all, or that the general moral sense of the world would be brought to bear upon it with such force that the higher instincts of Moslems themselves should feel the necessity of restricting its old and rather barbarous license as to marriage and divorce.

Mr. Blunt thinks that the necessary changes in the law will be made, not at Constantinople, but at Mecca, and that when the legal difficulties are overcome and Mecca has been made the centre of supreme power, Islam will be brought into harmony with Christianity. This is a glowing view, but whatever else may happen it would seem inevitable that the time is speedily coming when the Caliphate will be transferred from the Bosphorus to the Holy Places, and Abdul Hamid, who obtained his present position by craft, by corruption, and probably by murder will no longer exercise any spiritual authority over Islam.

BUCHANAN, Mich., Oct. 20, '82.

*Editor Restitution:*

Our father (Borne)l Bronson) died last Thursday morning, aged 81, in full hope of a "better" resurrection. Before his death, in settling his business, he gave me five dollars to be given to THE RESTITUTION. I have inclosed the same according to his wishes. Do with the little amount as you may see best, as a gift from father who is now done with all the cares, sorrows, and tears, of this life and is now at rest awaiting the better morning soon to come.

Yours in hope of the same,
*L. E. BRONSON.*

I propose preaching this winter and desire the brethren scattered through the west half of Iowa to report to me at Newell, Buena Vista county, Iowa, and I will try and visit them during the winter. Yours Truly.
T. J. WHITENITT.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 8, 1882.


## Stockholders' Meeting.

*The Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Indiana, Nov. 11, 1882, for the purpose of hearing the reports of the Officers, and electing a Board of Directors.*

*E. K. BARNHILL, Sec.*

As our columns are full we must defer notices of books and periodicals to a future number.

Let all do what they can for the success of THE RESTITUTION. Should the Association make a change in its Editorial management, we shall feel the same anxiety for its prosperity.

One of our prominent writers has paid ten subscriptions for six months to have THE RESTITUTION sent to ministers and friends of his acquaintance. It is a sacrifice on his part as he is not wealthy. To him and to others who have aided we extend our thanks.

We give by way of introduction to the following selection, the full text of the Latin Vulgate with literal translation. Thebes, or Diospolis, was situated in Upper Egypt on both sides of the Nile, and at quite a distance from any Sea. Hence the description of the prophet more nearly suits the situation of Alexandria. "Numquid melior es Alexandria populorum, quae habitat in fluminibus? aquae in circuitu ejus; cujus divitiae mare: aquae muri ejus. Nahum iii. 8. Now art thou better than Alexandria for populousness which dwells amid the rivers? the waters encompass her—from the sea is her wealth—and the waters are her walls." For a time Alexandria was the greatest trading mart in the world, and marine traffic constituted the source of its great wealth. It lost its mercantile supremacy when the East India trade was diverted by sailing around the Cape of Good Hope. We give the Latin text and the selection as curious co-incidences if no more.

### ALEXANDRIA'S DEVASTATION FORE-TOLD.

A Society journal of the fashionable world utters the following comments on the prophetic aspects of the Egyptian war: "The rapid decadence of the Ottoman Empire and the mysterious undercurrent and belief among all Mohammedans that the crisis of their religion has arisen, and that a religious war ('Jehad') will forthwith take place, which shall either fully re-establish the Mohammedan power as in its palmy days, or end in its utter destruction, is of great interest. The prophet Nahum graphically describes Alexandria as situated among the rivers with the waters around about, and the sea as a 'rampart' (Nahum iii. 8): 'Art thou better than populous *No* Amon, that was situate among the rivers: that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength.'

"This is exactly what *Alexandria* is surrounded by, the rivers of the Delta and the lakes, with the sea in front. In the margin of the Bibles of the sixteenth century No Amon is corrected 'Alexandria.' In the older Jerish Spanish Bible the text is Alexandria. In the Vulgate (Jerome's) the words are *'faciam judicia in Alexandria.'* The Jewish Targum of Jonathan Ben Uziel distinctly calls it Alexandria.

"After the battle of Issus, Alexander was so elated that he declared himself to be the son of Jupiter Amon, and marching south to Egypt, he laid seige to Gaza on the way. His army being detained by the protracted resistance of that city, he made his celebrated journey to Jerusalem, where the high priest in his robes, and the priests and elders, came forth to meet him, showed him the prophecies of Daniel concerning Himself, and declared he was commissioned by Jehovah. Greatly exalted by this further evidence of his Divine mission, he came to the ruins of the city of Jupiter Amon and ordered it to be rebuilt (n. c. 332).

Passing on, he went several days' journey into the Libyan desert, to the celebrated oasis of the Temple of Jupiter Amon, and there he was, with much ceremony, declared by the priests of the Temple to be the son of Jupiter Amon. He returned with great triumph, ordering his new city to be called, not merely the city of Amon, but of Alexander, the son of Amon. The devastation of the city of Alexander, son of Amon, at the present day is therefore a singular incident. Now in the fullness of time the long foretold, and nearly finished, destruction of the Mohammedan power in Europe, Asia, and Africa is nearly accomplished, and the great River Euphrates of the prophet very nearly dried up. It is a strange fact that we are looking at the fulfilment of prophecy before our very eyes, while the thinly-veiled determination of Russia to try to seize the Holy Land, and profit by the dismemberment of Turkey, points with no faltering finger to 'the things that must shortly come to pass.'"

## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 5.

*Prelude—By what agencies, and in what manner will the land of Israel be so fertilized as to sustain a dense population?—History of the Arabian Dynasty — Its names — Arabian — Saracenic—Location—Caliphate—Why so called?—First family that ruled the Mohammedan empire—Mohammedan empire to the building of Bagdad—As a power in the government of the world.*

Prelude.—Land of Israel fertilized. By what agencies, and in what manner shall it be accomplished? Water, combined with some other power, is admitted to be the chief agent of its increased fertility; but whence the water, and how applied we propose to discuss.

I. One view brings the water from the Great Sea, through an earthquake channel, Zech. xiv. 5. That theory is, in substance, the following: The earthquake of Zech. xiv. will open a deep, broad channel from Azal on the Mediterranean Sea, in a line through the Mount of Olives, towards the Dead Sea. The waters of the Dead Sea being 1312 feet below the waters of the Great Sea; these latter waters, by the law of gravitation, rushing down this open channel, fill the Dead Sea basin; these waters, held in by surrounding mountains, rush down and clean out the old bed of the Jordan to the Red Sea. In this manner Jerusalem would be made the great seaport for the world's commerce, and the land of Israel be made, in this manner, a new Eden. This view has thrown around it one feature of interest, that of novelty. Can it be correct? We think not. Our space will not allow us to dwell on its difficulties. Three objections will be sufficient to name.

1. The theory assumes too much relative to the channel.

*a.* By making Azal, Asedon, it opens a long channel. Azal is a common (appellative) noun rather than a proper noun. Its Hebrew is אצל and signifies standing still, ceasing; as a noun it means to the ceasing, or end. My mountain valley,' is the valley of Jehoshaphat—lengthened eastward by the earthquake valley which terminated toward the east at Azal; to the ceasing or end of their danger, a short space east of the eastern base of the Mount of Olives. God prolongs the valley of Jehoshaphat, east through the mount for sudden escape. They pass through it to a place of safety. The new valley was east of Jerusalem.

*b.* The waters of the Great Sea would rush downward till they had filled the basin of the Dead Sea, submerging En-gedi (Gen. xlvii. 10) 900 feet; and En-eglaim 1240 feet; a somewhat moist place for drying nets.

*c.* By actual measurement the waters of the Mediterranean and Red Seas have exactly the same mean level. The Dead Sea basin being filled to its brim, the three seas occupying the same level: how then could the old Jordan bed be cleaned of its drift sands by any of these waters? Would the force of gravity allow any flow in these waters? When these objections are removed we have others to present. The affirmative will appear in our next number.

The Arabian Dynasty of the Mohammedan empire.—The materials for Mohammed's new religion, and his new empire were gathered, educated, and closely drilled for the work of their mission by Mohammed himself; but the mission itself remained to be announced by his immediate successors—Caliphs. The dynasty that succeeded him in his empire was called by various names, such as Arabian, Saracenic, Locustian and Caliphate, as pointing out the nation or the office. The dynasty was called Arabian because the people of Arabia composed it; and as Arab means locust, it was Locustian. The Arabs were called Saracens (robbers of the desert) by the Greeks and Romans; a name which made tremble the nations of Christendom. We can use either of the four: since Caliphate means succession and simply denotes the office. As Caliph signifies succession, the peculiarities of the successions should be noticed, in order that the reader may the better understand the mission of the Mohammedan empire.

Mohammed's Caliphs or successors were to occupy the prophet's position in the new empire; but Mohammed was a priest and a kingin royal high-priest, with the throne subservient to the altar; the Koran was a civil code as well as the rule of faith. The Caliphs were under the Arabian dynasty, royal high priests. Under the first dynasty there was a union of the church and state—the church, the chief thought, the state its subordinate adjuncts, to aid it in its conquests. Thoughts exist in groups, one chief thought with its family of associated thoughts, as adjuncts or accessories. Thoughts become visible by giving them bodies; by an embodiment. The universe is the embodiment of a series of divine thoughts. The earth is the embodiment of one in that infinite series. This chief thought has its family of subordinate thoughts. The chief thought in the earth's creation was to furnish a habitation for a being in his image, to govern the lower orders of animated nature; and himself to be under the pure and holy government of his incarnated Son. As the earth progressed in its series of developements, new families of thoughts sprang into being by assuming visible forms. Thoughts are either chiefs or accessories. A few examples will illustrate our meaning.

The empires of the earth are embodiments, each one, of one chief or central thought with its families of subordinates and accessories. Man thinks, these thoughts assume visible forms.

1. Babylon, for instance, is a visible embodiment of a chief thought with its family of subordinates. Some person, standing upon the site, thought that it would make a desirable abode. It was made such, and the chief, and at first invisible thought, assumed a visible form, and was made a single dwelling place. Its growth was by the visible embodiment of families of accessories. By investigating the elements of any embodiment we learn the character of the thought itself.

This primary chief thought which, by families, afterward grew into an empire, was, at first, the thought of one man, assuming the visible form of an earthly abode. The thought had no religious element. It was purely of the earth, earthy. Each of the four Gentile monarchies belongs to this class of thought. It was so of Persia, Greece and Rome. They were the offspring of worldly thoughts, without any religious element. The religious elements of the four empires were after thoughts belonging to the families of the secondary accessory thoughts.

The allegation, designed to be established, will find a clear illustration in the origin of the Roman empire. Romulus, walking in the vicinity of the Tiber, is struck with the peculiar beauty of a certain spot. A thought springs to birth—this would make no pleasant home. This thought is subsequently embodied, and a visible farm home is the result. This chief parent thought gives birth to an endless progeny of thoughts, secondary, though related to the chief parent thought. The embodiment of the accessories constituted the village of Rome; then, by their increase, the village became a city; and in the revolution of ages, the mighty all-conquering Roman empire. A simple thought springing up in the brain of one man, grows into an empire. It will be seen, also, that religion was no attribute of this chief thought. The same is true, as we have already stated, of the four Gentile monarchies. Religion was the growth of after-thoughts, born simply to aid worldly schemes. Our allegation which we purpose to establish, is this, the Mohammedan empire in its origin, and in its constituent elements, is unlike the empires that preceded it; and well deserves the name of a new empire, composed of a new religion, and a new code of civil jurisprudence; both systems originating in the mind of Mohammed and contained in a book called the Koran. In this empire a divine truth is the chief, primary thought—"One God."

Born under a system of gross idolatry in whose Kaaba (square house) were 360 images, and he himself of the tribe of priests, a thought is born in the mind of Mohammed, which, when named, was called, "There is only one God." We do not pretend that this thought originated with Mohammed. The Arabian prophet got the thought from the mind of Moses; and Moses received it from God, "Hear O Israel, the Lord, our God, is one Lord." Mark xii. 29; Deut. vi. 14.

Mohammed, however, gives this thought of the divine unity, quite another origin: "Conveyed by Al Borak (the lightning; from Mecca to Jerusalem, he there, under the guidance of Gabriel, passes upward through the seven heavens, saluting as he passes the various ranks of men (Adam, Noah, Abraham, Moses and Christ) and of angels." Beyond the seventh heaven, he was alone, having transcended the limits of all other created being. Passing the veil of the Divine Unity, his lightning steed hurried him onward to within two bow-shots of the throne, where, amidst the joy coldness that protects the mountain throne of light, he was touched by the hand of the Deity. Such an origin of the Divine Unity was sufficient to silence all his idolatrous objectors to his views.

This primary thought, enthroned as chief in the mind of Mohammed, soon begets a family of accessory thoughts; individuals of which are as follows:—"God is not begotten, neither is he a begetter; therefore Jesus is not the Son of God." 2. I am sent (apostle) of God to proclaim this truth (the divine unity) unto all nations as the article of faith and universal obedience. 3. The sword is the only effectual agent to accomplish such a change in human belief. Such was the origin of his empire. The embodiment of the cardinal truth (one God) with its primary adjunct (Mohammed is his apostle) gave to the world a new religion. The embodiment of the power of the sword originated a new empire. Their union in the person of Mohammed constituted the original Mohammedan empire, an empire peculiar in its origin and in its history.

The Mohammedan empire, under Mohammed its founder, was a union of church and state, the state being subordinate. Since that empire is the proper offspring of Mohammed's brain, it should have the name of its father; and not that of a foreign dynasty (Ottoman). It is an empire, in the strictest sense, of a false prophet. It is a religious empire, a church empire; composed of a body of Unitarians—the great Unitarian church of the world. Its first dynasty of rulers was composed of Unitarian high priests. Its second dynasty of chief rulers, was civil, that being the predominating power.

In the four Gentile monarchies, the civil is the original predominating element; in the Mohammedan empire the religious element is supreme. In the four universal empires the throne was supreme. In the empire of the False Prophet the altar was supreme; it resembling the Papal empire. The Mohammedan empire may exist, and be one of the chief empires in Satan's triple empire, though its present dynasty be driven beyond the Euphrates, its ancient extreme western boundary.

Late movements in the Mohammedan world, point to the restitution of the supreme power to the Caliphs, and the re-establishment of the Arabian dynasty. Under this dynasty the Mohammedan empire was in its zenith of glory. The power of the Caliphs was supreme. The belt of empires, except a small fraction of the Latin and Greek empires, was under their domination. They were the most absolute sovereigns then in existence. Their riches and splendor exceeded the Roman, even in the days of Trajan. To those that desire to master the events of the fifth trumpet, the Arabian dynasty of the Mohammedan empire should be fully studied.

J. P. WEETHEE.

### "THE WORLD'S CRISIS."

What it is! and How Misapplied to "Darken Counsel" and Mislead.

One thing is certain. It is a majestic phrase; as profound in its import as it is comprehensive in its relations to God's great purpose as to man, the earth, and the universe. Eph. i. 8–10. "Crisis" or crima is the Greek word for "Judgment according to truth." Rom. xi. 21. "He will send forth judgment (crisis) unto victory." Matt. xii. 17–21.

"The world's crisis" demands its revealed duration; its "times" with its order of events as they stand related to all classes; to the "Jews, Gentiles, and the church of God."

Please observe. Every agent of our government is bound to accept his orders and instructions as given. No one is allowed to obey in part and disobey at discretion. Thus in teaching truth—"the logos (word) of the living God." 1 Pet. i. 23.

No one may teach the first advent consistently, and ignore the second, as embodied in the Lord's supper service, and all gospel. No one can rationally teach "the resurrection of the just" and deny that of "the unjust," as taught in the same text—because both are alike truth or falsehood, as to accountability. John iii. 16–21; v. 24–29; Acts xxiv. 14, 15; 2 Peter ii. 9; Jude 3–15.

It is vain to teach "mercy" and deny "righteousness;" because "mercy and truth meet—righteousness and peace kiss each other." Psa. lxxxv. 10–13. They blend in moral government. Again we read: "Justice and judgment are the habitation of the throne, mercy and truth (according to truth) go before his face." Psa. lxxxix. 14.

Thus as to this phrase: "The world's crisis." Both right and reason require that we take it in its relation to all objects and classes as "God has spoken," (but never as men misjudge).

But our caption; "The world's crisis," is publicly and persistently limited (in redemption) to the deliverance of "the church" and (in restitution) to new heavens and earth, at once. Omitting both time and event—"Israel the throne and tabernacle of David—the land of promise—the times of Restitution—the thousand years;—(six times told in one passage); and the anti-typical and essential Sabbath,—the great and appearing day of the Lord—as a thousand years." Heb. iv. 1–9; Acts ii. 20; 2 Pet. 3–8; Rev. xx 3–7.

There was no excuse for the Jews that they were consistent with prevailing party opinion against Jesus, John viii. 22–24. So now, it is true that, "the Lord will crush kings in the day of his wrath." Psa. cx; Dan. ii. 44–45; Rev. xvii. to xx. But "the world's crisis" is to inaugurate Christ and his saints in "the kingdom to come, and that in the world to come." Heb. ii. 5–14; Matt. xii. 32; and for the crowning consummation of "the restitution of all things spoken" in "new heavens and new earth."

This grand view seems certain from the succession of all the great crises of earth's government. The judgment of God on Babylon was by the inauguration and career of Cyrus the Persian. Both alike belonged to that "crisis!" So the judgment on Jerusalem and the Jews, at the close of the Mosaic age, was soon Sent with the opening of the age of gospel grace to the Gentiles. Acts xv. 14; Rom. xi. 12–15.

Thus "the kingdom of men" (7 times Dan. iv. and v.) will give way to "the reign of Christ—the kingdom of God" Dan. iv. 17; ii. 44–45; 1 Cor. xv. 24–27. "Man's day—man's judgment," 1 Cor. iv. 3, is to yield to judgment "day of God—as 1000 years." 2 Peter iii. 7–10. "The times of the Gentiles" to "his times, who is the blessed and only Potentate—the King of kings." 1 Tim. vi. 15; Psa. lxxii. and xcviii; Luke xxiv. 25, 44. This fact is broad and firm enough to sustain the entire argument for patriarchal and prophetic faith and hope.

"The Prince of this world" must go, as "the Prince of Peace" comes into power. John xiv. 30; Rev. xi. 15–18; Isa. ix. 6–7; Rev. xix. and xx. "The power of darkness"—"the night of sin" must end in "the sun of righteousness and day of God." What can object to God's having time for this day? The principle seems one of cause and effect; "as it is written, Zion shall be redeemed with judgment and her converts with righteousness." Isa. i. 27. All Scripture affirms this.

These illustrations forbid that any instructed heart should consent (except in utter mistake) to publish and maintain, (unfaithfully) but one aspect of this great theme, and that exceedingly circumscribed. For those who ignore the 1000 years, the times of restitution, and the revealed subjects of the reign and restitution," act as if they fear to trust Christ, in the exercise of his full power in heaven and earth!" They distrust "the saints, even under Christ and in the counsel of God," as if God's word was too weak for faith to rest on. Dan. vii. 17–27. Note. This is to aid the feeble; and on my part to be "a fellow helper to the truth." 3 John viii. The facts of the case show the folly and the wrong in limiting the truth embraced in "The world's crisis," as the paper in Boston with that title does, as if to "a third dilution." Gen. xxii. 17–18; Psa. lxxii. 17–20; Matt. xix. 28, 20, 21; Luke xxii. 28–30; 1 Cor. vi. 2; Rev. ii. 20; xx. 4–6.

This grandest of titles should not be belittled and whittled down to the very small measure of any human speculation, and omit the Patriarchal, Mosaic, Apostolic and Messianic teachings as to the future of earth and man. We should indeed proclaim the doom of "Babylon the great," etc., but we should set forth the everlasting rainbow—covenant, as to "the restitution of all things spoken by all the prophets," Amen! This is the crowning glory of the "crisis." The gospel calling of the church of the First Born, over 1800 years should allow 1000 for the restitution!

The truth edifies, enlarges the heart and inspires the most ecstatic joy of hope. Rom. 8. "The sin of the world" will indeed be "taken away," but mainly that all the promises—"Yea and amen"—may be fulfilled to the glory of God." Amen!

The contrast between judgment and mercy is very greatly on the side of mercy. "Mercy rejoiceth (glorieth over or) against judgment." Jas. ii. 13; Matt. xii. 7; Hos. vi. 1–3; Deut. xix. 13; xxi. 9; 1 Cor. x. 8–11. Sin was put away by executing the sinner to save and bless Israel. So of "The world's crisis." For there can be no "deliverance" of creation (creaturehood) from vile with the Pope, Grand Turk and the Devil in it.

Hence these powers must end, in order to filling "all the earth with the glory of the Lord" by the blessed reign and restitution. Amen.

J. B. COOK.

## News Items.

CONSTANTINOPLE, November 2.—The Sultan has furnished Gen. Wallace with letters to the Syrian authorities, instructing them to receive and entertain the Minister of the United States as his guest.

News of even a greater disaster than the Manila hurricane comes from the far East. In central Japan whole villages have been swept away by floods, and thousands of lives are said to have been lost. The more it is studied the more remarkable the weather of the present autumn appears to be.

ALEX SUEZ, November 5.—The forces of the False Prophet in the Soudan have made five attacks on the town of Obeid, the capital of Kordofan, but were driven back with great loss. Among those killed were two brothers of the False Prophet. Obeid remains invested, and the Prophet continues his advance upon Khartoum, for which there is hope of a successful defense.

CONSTANTINOPLE, November 5.—There was an earthquake in Northern Syria yesterday. Several villages near Aintab were destroyed. No loss of life is reported.

FRENCH INTERESTS.

PARIS, November 6.—The European Powers, with the exception of France, accept the proposition of British control in Egypt under European surveillance. The Paris papers are much irritated at this state of affairs, and earnestly urge the government to carefully guard the interests of France against the rapacity of the British.

REBELS INDICTED.

CAIRO, November 6.—The committee for the prosecution of the rebels, which is holding daily sessions here, has tried 200 prisoners, of whom fifty have been found guilty. These will have trial by court-martial as soon as it can be convened.

THE WAR IN SOUDAN.

Eight thousand troops are on the point of starting to Suakim to oppose the new insurrection. A reserve force of 3,000 has been detailed to remain at Koroska and guard that point.

ST. PETERSBURG, November 6.—The weather is extremely cold, and the navigation is closed. The river Neva is blocked with ice.

FASTEST MAIL TRAIN ON RECORD.

PITTSBURG, Pa., November 4.—The Australian mails, en route from San Francisco for Europe, arrived here this morning, and will reach New York this evening, provided no accident occurs. The mails left San Francisco Monday afternoon last, and will make the trip in five days, the fastest mail train on record.

The special correspondent of the London *Telegraph* tells the following story about Arabi, and declares that it is authentic: "When Arabi had constructed the big dam across the canal at Tel-el-Kebir, which was to complete the Arabian stronghold, it was considered absolutely necessary to obtain the approval of a holy Bedouin recluse. Arabi conducted the sage everywhere; showed him the Christians, on whom he invoked a curse; led him over his works, displayed his army, and demanded a blessing on his arms. When they came to the wonderful dam, the saint followed ominously and cried, 'What, my son, is this?' 'Holy father,' replied the rebel chieftain, 'this is to cut off all the water supply from the odious enemy.' 'This may not be,' retorted the recluse sternly; 'know that the hateful Christian, though lamentably benighted and besotted, and grievously arrogant to boot, is, after all, an erring child of Allah. Water is given for all creatures. He has a right to water, like the rest. Open the way, that at least some of the precious stream may moisten his parched throat.' And actually it was found, on arrival at Tel-el-Kebir, that, reluctantly enough, no doubt, Arabi had obeyed the sage mandate. Through the centre of the dam an opening had been made about six feet wide, by way of which the muddy stream was percolating slowly. The English had found the water scanty and foul, but, thanks to the Bedouin sage, the supply was not totally cut off.

No preventing Providence I will be at Eureka, Wis., to commence meeting Friday evening, Nov. 10, and hold over Sunday. Will Brother Jaeger please to see that the proper arrangements are made, place of meeting decided on, and appointment circulated so that the people will understand when and where the meetings are to be. I will be at the Berlin depot Thursday, on the noon train; please meet me there.

MRS. A. C. SEDUWICK.

## Youths' Column.

### A Lullaby.

Sleep, my child! the shadows fall;
Silent darkness reigns o'er all;
Bird and bloom are lost to sight
In the folded arms of night;
Stars will soon from cloud-haven peep,
While all nature lies asleep.

Breathe thou softly! dear is rest
For tired heart and aching feet;
No dull care nor toil is mine—
Nor sin, thou fearest child of mine;
Trancquil on thy soft couch rest,
With dreams of heaven in thy breast.

Hear! are sleeping; close thine eyes;
Watch with a soft surprise;
Across the morning sun, thy smile,
And sweet gratitude without guile.
See! the sleeping in the dew are;
Shadows fall the daylight hours.

Sleep! Thy Father guards thy rest;
Lay thy head upon his breast;
Safe from those who seek to harm,
Folded in his love and arm.
Sleep! The wars have long been sleeping;
Angels guard from evil keeping,
Over head the pole stars shine
With a radiance half divine,
Slumber, innocent and light,
Wait from heaven on thee to night.

THE PURE IN HEART.—A little girl having read her daily text to her teacher the first twelve verses of the fifth chapter of the Gospel of Matthew, he asked her to stop, and tell Him which of these divine graces, said by our Lord to be blessed, she should most like to have. She paused a little, and then said, with a modest smile, "I would rather be pure in heart." Her teacher asked her why she chose this above all the rest. "Sir," she said, "if I had a pure heart, I should have all the other graces spoken of in the chapter."

You are tender-hearted, and you want to be true, and you are trying to be; learn these two things: Never to be discouraged because good things get on so slowly here; and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into the great web, though the pattern shows it not yet.—*George McDonald.*

### What Jesus May Say.

Two young girls were walking leisurely home from school one pleasant day in early autumn, when one thus addressed the other:

"Edith Willis, what will the girls say when they hear you have invited Maggie Kelly to your party?"

Edith was silent for a moment, and then, raising her soft blue eyes to those of her companion, she replied:

"Ella, when mamma told me to invite Maggie I asked her the same question. She told me it made no difference what the girls said, who thought Maggie quite beneath them because she was poor and her school-bills were paid by my father; and she asked me if I would like to hear what Jesus would say. So she took her Bible and read to me these words: 'And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'

Ah, little readers! never ask what this and that one will say while you are doing what is right, but what Jesus, your King, will say on the glorious resurrection morning that will soon dawn upon us.

### A Timely Song.

It was evening. Mr. Lincoln sat in silence on the deck of dispatch boat No. 9, as it was wending its way along the river, apparently absorbed in the war cloud. The Doctor asked Toinette the octoroon, to sing. She declined on account of the silent presence in their midst. Mr. Lincoln, though seemingly unobservant, heard the request and seconded the desire for a song. So Toinette, with the thought of the great sorrowful, over-burdened heart before her, looked out upon the deepening gloom and sang:—

Oh! why should you fear when the tempest comes down,
And storms gloom o'er you with stillness frown?
The clouds that above you so threateningly lower
But echo the mandate of infinite power.
Hush, terrified soul! as in darkness ye plod!
Be still and remember that I am your God!

Why deem that the burden of sorrow and care
Is more than thy faltering spirit can bear?
Why shrink from the task to thy moments assigned?
I know all thy weakness—I temper the wind.
Be still—and but think as the winepress is trod
Thy Father so wills in the vineyard of God!

The thunders above may incessingly roll,
My eye watches over thy tempest-driven soul!
The nerve yawns before in impervious gloom,
Yet the infinite dwells in the shade of the tomb.
Be still, and remember, O murmuring clod,
Thy *future* is only the *present* of God.

The gloom faded out of the face of the President as he came toward her and said, "I thank you, madam, for uttering in song the truths that ought to live in my heart at this time." And he pressed her hand in gratitude.—*Henry Churtan's "Toinette."*

# Poetry.

## HYMN AT THE CHRISTIAN'S BURIAL.

Neighbor accept our parting sigh:
The road is short, the rest is long;
The Lord he right here, the Lord takes home.
This is no house of permanence.

On bread of saints and tree of tears
The pilgrim fed these threescore years;
Now landlord world, shut to the door,
Thy guest is gone forever more.

Gone to the land of sweet repose,
His comrades bless him as he goes;
Of toil and trial the day was full
A good sleep rests, the night is cool.

Yea, silence hails, since work is done,
And in the blessed Sabbath stands
Which from this weary work-day lapse
Awaits God's folk through Jesus Christ.

# Communications.

PHILADELPHIA, Oct. 30, '82.

*Editor Restitution:*

It has been my pleasure during the past two or three months to either visit or receive visits from brethren connected with a number of Societies of the Church of God in this eastern part of the country, and it has occurred to me that a few facts concerning the brotherhood in the East might be of interest to your readers.

The Bible truths as advocated in THE RESTITUTION have been believed and taught along the Atlantic seaboard for over thirty years, but the Churches that have been organized upon that basis have passed through many trials and divisions, owing principally to that spirit of intolerance and controversy which for a time were supposed to be inseparable from a proper defense of the Gospel of the Kingdom. There has been however, during the last few years quite a revolution of feeling in this particular, and the old system of proscription, which made every believer a judge with supposed authority to condemn his brother has been almost entirely displaced, and a feeling of forbearance and brotherly love is taking its place.

It has been my privilege within a few weeks to meet and worship with the two congregations at Brooklyn, and one at Baltimore; and have also had visits from brethren J. O. Woodruff of Elizabeth, N. J., L. C. Thomas, formerly of Pittsburgh but at present resident in Delaware; and N. J. Morgan of Winchester, Va. and as a result of my observations and conversations with brethren I feel satisfied that the times are propitious for a revival of the truth in these parts.

In Brooklyn there are two congregations, located in different parts of the city and somewhat different in matters of church order, but otherwise, so far as I could learn in full sympathy and fellowship. One congregation under the name of the "Church of God" meets regularly every Sunday Morning on Grand street, where Brethren George W. Young, Francis Coghill, John Donaldson Jr. and others endeavor to hold up the lamp of truth.

The "Church of the Blessed Hope" meet every Sunday morning and evening in their comfortable chapel on Cumberland street, under the pastorate of Bro. George B. Kramer, actively supported by Brethren J. B. Cook, M. S. Driggs and others. Bro. Kramer is a very able and fearless exponent of the Word, and should be a mighty instrument in the hand of the Lord for spreading the true light amid the theological darkness of the "City of Churches." For a number of years Bro. Kramer was located at Wilmington, Del., but while acting as pastor of the Asbury Methodist church his convictions of truth would not permit him to work with that denomination, and he resigned his charge and established an independent church, under the name of "The Household of Faith." He has but recently moved to Brooklyn.

At Newark, N. J., there is a small congregation, but not being posted I am unable to give particulars regarding them. This was the home of Bro. William Shepbard, whose name will be familiar to your readers as a frequent contributor to your columns, and who died about a year ago.

At Elizabeth there is also a small congregation, and, as I learn from our venerable brother Woodruff, they hold regular meetings.

The Church at Philadelphia has a membership of about forty, having increased materially during the past two years. We hold regular meetings every Sunday morning in the hall on the N. W. corner of Thirteenth and Arch streets; where our brethren and the public are always welcome. We have no regular preacher, but such of the members as are selected by the society as best fitted for the work expound the Word to the best of their ability. We have been blessed so far, and it is our desire to keep the unity of the spirit in the bonds of peace, working together in our Master's cause until he shall come. In company with other cities, there are in Philadelphia a number of societies who, like ourselves, are looking for and loving the appearing of our Lord; and although from various causes we work in different circles, still, in so far as they are advanced in the school of Christ we bid them God speed trusting to the Master for the harvest.

There is quite a flourishing society of believers in the coming and kingdom of Christ, at Wilmington, Del., brought to the knowledge of these truths through the labors of our beloved Bro. Kramer. Now that he has gone to work in another field of the great harvest, I trust that they are strong enough to care for themselves if necessary. My observation has been that where a church has depended entirely upon the labors of a single man, who has acted in the capacity of Pastor, as well as Evangelist, while it might flourish as a well watered garden under his care, yet the danger is that from habitually leaving the labor to one man, the others become weak, and when the prop is removed there is a falling away. I would not discourage any congregation however in securing the services of an able advocate of the truth to labor with them, but would urge the importance of so ordering the work of the church that all its available strength may be utilized, and developed.

A short time ago I paid a visit to the brethren in Baltimore, enjoying the hospitalities of Brethren Cherry and Gellety, and worshipping with a little band in an upper room. I wish that I could give a favorable report of the cause of truth in that city, but cannot truthfully do so. The members of the "One Body", and believers in the "One Faith" in the Monumental City have been very much divided and torn by faction. As one brother expressed it: There were six or more little companies meeting in out of the way places, and a number of others wandering about like comets without an orbit, unable to rest anywhere. During our visit we conversed with a number of the brethren, and at a special meeting urged the importance of Christian Union. There seemed to be a general and hearty desire to come together upon a liberal basis, and work together for the common interest, and the Master's cause; and a movement was started at once to accomplish that end. May the Lord watch over it and guide those brethren who have undertaken the good work.

I mentioned above, having had a visit from Bro. N. J. Morgan, of Winchester, Va., whose name is doubtless familiar to most of your readers. He was with us for a week and spoke at our meeting; and his visit was greatly enjoyed. From him I learned much as to the work being done in the beautiful Shenandoah Valley, or Valley of Virginia. Brother Morgan has done valiant work in the Master's cause for over thirty years, and is still at the good work. From him I learn that at Winchester, and in the adjacent country, there are in the neighborhood of 100 believers, and in Winchester they have their own place of worship termed "The House of the Brethren" where visiting brethren are cordially welcomed. One object of his visit north was to extend an invitation to the brethren to attend their stated assemblies, assuring all who would come a most hearty welcome: which no one will doubt, having in mind the proverbial Virginia hospitality.

I was particularly pleased to meet brother Morgan for the reason that I had, in common with others, received the impression that the society at Winchester were very exclusive, refusing the fellowship of any who had been baptized under what is called the "Matthew Formula", that is in the name of the Father, of the Son and of the Holy Ghost. I was gratified to learn that they had been looked upon in an improper light in this regard. They, on the contrary, do not act as judges, and welcome all, letting each one examine himself, believing that to his own Master he standeth or falleth. This idea has probably arisen from the fact that for many years they have believed and practiced baptism in the name of the Lord Jesus, which is now the belief and practice of such able advocates as brethren H. V. Reed, G. M. Myers and others in the East and West. I make these extended remarks concerning the church at Winchester, fearing that others, like ourselves have been led to look upon good earnest Christian Brethren and Sisters in a false light.

From Brother L. C. Thomas I learned that a body of believers has been called out in Pittsburgh, and that they meet regularly every week. This, as your readers will remember is the home of Bro. J. H. Thomas who has written a number of powerful articles and pamphlets recently. I have not had the pleasure of meeting any of the brethren at Pittsburgh, but hope that ere long there may be some means by which all of like precious faith in the East may be able to have stated general assemblies for mutual work and fellowship. We can help one another, and by our united efforts accomplish much good which singly we would be too weak to do. Brethren, think of these things.

SAMUEL WILSON.

COOPERSTOWN, N. Y.

*Editor Restitution:*

I am much interested in the articles published on prophecy, but have come to the conclusion that most of the writers have a theory all arranged, and go to the Bible to find proof to sustain their theory instead of searching to ascertain what is truth.

Roberts calls the English, Russian and Ottoman three Anti-Christian powers. The Russians belong to the Greek Church and are professedly followers of Christ. The English nation have done more for the cause of Christianity than the rest of the world combined. They have translated the Scriptures into nearly every language and dialect on the globe, and have spent millions to publish and circulate them to the ends of the earth, but the effects and benefits resulting from this labor are comparatively very small. And this is not to be wondered at, seeing we have so many among us and some regular attendants on divine service, who know little more what the Bible teaches concerning man's nature and future destiny than the heathen who never saw the Bible. But in the near future are momentous times, how near I cannot say, when a portion of the House of Israel and Judah will be gathered to the land of Palestine, and then the Russian autocrat with all his hands will go forth to rob and destroy them, and then at that time Christ will come, will deliver his people and destroy those combined hosts who have come against them, and when this takes place it will cast a halo of light on the sacred Word, and it will startle the world so that they will examine and believe the Scriptures. There won't be many infidels or spiritualizers among professors in that day when the Lord shall show forth his power and make himself known to the ends of the earth.

Yours truly,

S. HARPER.

# Selections.

## STORMS AND EARTHQUAKES.

The destruction of the greater portion of the city of Manila by a hurricane on Friday, Oct. 20, will, for reasons, awaken more than a merely sympathetic interest. In the first place, Manila is one of the chief commercial centres of the East Indies, and its extensive trade has brought it into close relations with the principal nations of the world. Among the shipping injured and destroyed by the storm were several vessels from foreign ports, and the business of the town is said to have been completely suspended since the disaster. So great was the force of the hurricane that all the wooden and thatched houses were blown down, the roofs were torn from the stronger buildings, and the Government offices, hospitals, and factories were destroyed. The effects of the tempest were not confined to Manila, and great destruction was wrought in other parts of the island of Luzon. According to a cable despatch, 60,000 families have been rendered homeless, yet the loss of life was comparatively slight.

Aside from the commercial interests involved, this disastrous storm possesses great interests from a scientific point of view. The study of the phenomena of the atmosphere is being pursued now with greater energy than ever before. The tropical storms, of which the hurricane that devastated Manila seems to have been a type have always attracted a large share of the attention of meteorologists, and it was from the study of such storms, pursued largely by means of the log books of ships which had encountered them, that some of the fundamental theories of the science of meteorology, as it now exists, were derived. Only recently a special investigation of the hurricanes of the China Sea was set on foot, and the Manila hurricane will furnish valuable data to those who are engaged in this work.

One of the features of these storms which specially needs investigation, if the study of them is to lead to any practical result, is their tendency to break out at intervals with unexampled fury, sweeping everything from their track. Hurricanes are not uncommon at Manila, but heretofore they have not wrought such great destruction there. The storm which swept the city into ruins on Friday appears to have possessed many times the power of the ordinary hurricanes. How unusual its force must have been may be judged from the fact that, on account of the frequent storms and earthquakes experienced there, the houses of Manila were constructed with a view of resisting such shocks. The same phenomena have been witnessed in the Indian Ocean and the West Indies, where hurricanes prevail, which are classed by meteorologists with those of the China Sea. In 1822 a hurricane of tremendous fury burst over the upper end of the Bay of Bengal and the delta of the Ganges, causing enormous loss of property, while 50,000 persons are said to have perished in the floods that were produced. So in 1780 a hurricane at Barbadoes wrecked a great number of ships, and caused the loss of 4,000 lives. There was a similar storm, though much less destructive, at Tokio in October, 1880, when 1,500 houses were blown down and 65 persons were killed. It is known that the motion of these storms is rotary, and that they commonly occur at certain seasons of the year; but information is needed as to the causes which produce phenomenal tempests like that at Manila, and as to the possibility of obtaining warning of them.

Of late years much attention has been given to theories which recognize causes outside the earth as influencing its meteorological conditions. The most conspicuous of these theories relates to the supposed coincidence of the periods of sun-spot maxima with storm cycles on the earth. The evidence collected for and against this theory is contradictory, and men of science do not undertake at present to decide upon it. They, however, regard the theory as possessing sufficient probability to warrant a thorough investigation. The facts which are established are that at certain periods the sun exhibits some mighty disturbing force which is manifested by tremendous outbursts of burning gases and the formation of enormous chasms in his surface, and that at such periods—and apparently as a result of the solar disturbances—the sun exerts an unusually powerful electrical influence upon the earth. This is shown by great displays of the aurora borealis like those of last spring and summer, and by magnetic disturbances which affect the needle and sometimes cripple the telegraph.

According to some theorists earthquakes also occur most frequently in cycles which depend upon extra-terrestrial influences, and we are now entering one of those cycles. In the light of recent investigations of the flexibility of the earth's crust, which are said to show that it bends not only under the weight of tidal waves in the ocean, but under great atmospheric pressure, the question may arise whether there is not an intimate connection between earthquakes and atmospheric phenomena. At any rate, there is now a good chance to ascertain the truth, for the sun spots have been growing more numerous and larger during the last two years, and in that time we have had tornadoes, hurricanes, floods, and other meteorological commotions of almost unexampled fury, besides an extraordinary series of earthquakes, marked by such disasters as the destruction of Chassiecla and Chios, and the more recent disturbances in Central America and at the Isthmus of Panama. There is an opportunity to do the world a great service by discovering the laws that govern the stormy side of nature.

## THE FUTURE OF THE JEWS.

In spite of the growing infidelity of the present day there are still vast numbers of intelligent men in all civilized countries who regard the Bible as a divine revelation, as the authoritative guide given by God for the right conduct and government of man in this life. Our Bible societies and religious institutions illustrate the influence which this book still exerts upon millions of the human race. In its promises the Christian derives solace in the deepest distress. His social and religious habits are in a great measure framed after the pattern set forth in the Bible, and the moral attitude of society is regulated by its teaching and its commands. Its authority is recognized in our common law, and in all the social, commercial and private intercourse of man with his fellows the Bible is avowedly or tacitly admitted to be the supreme mentor. But while its teachings do unquestionably influence our lives we seem to give them little place in our thoughts, especially when our thoughts are turned to the great questions of the day. We listen with some degree of respect to the moral truths it indicates, but purposely ignore its authority in the political government of the world. That such is the case is manifest in the present discussion on the proposed colonization of Palestine by the Jews. Your correspondent, "M. C." very ably sets forth the feasibility and desirability of Palestine colonization. Another of your correspondents, H. W. Unger, does not think favorably of this scheme, and suggests that Australia would be the best place to send the persecuted Jews of Europe; but in all the discussion on this subject, either in American or European journals, very little importance seems to be attached to the fact that the Bible distinctly promises that the Jews shall be gathered from among the nations of the earth and restored to the land of Palestine, which land is promised to them for an everlasting possession.—*New York Herald.*

## The Syrian Colonization Fund.

Of the many strange things resulting from the persecution of the Jews in Russia, the strangest certainly by far and away is the dispatch to Palestine of the small colony of our co-religionists under the auspices of the Committee of the Syrian Colonization Fund. It is, indeed, curious that the first really practical attempt to effect a settlement of Jews in the Holy Land should have been made by such a body as this. The Syrian Fund consists entirely of Christian ladies and gentlemen—Mr. Sydney Woolf, M. P., being the only Jew connected with the organization—holding very pronounced views upon religion and the temporal restoration of the Jews to the land of their inheritance. Bearing this in view; we have been gratified to note—as our readers have observed from the paragraphs in preceding numbers—that every deference has been paid to the religious views and necessities of the Russian Jews who are selected as emigrants, and no far no attempt of any kind whatever has been made to influence them in regard to matters of conscience. As the Committee are taking the matter thoroughly in hand, we can see no reason why the colony should not succeed, especially if, continuing as they have begun, the Fund confine itself solely to promoting the material success of their infant colony, and "shy" at vexed questions of creed and belief. And this consideration is, not unnaturally, one that we deem of the highest importance. Of the humane and good motives by which the managers of the Fund are impelled, we cannot speak too highly; and tempered by discretion in the particular respects we have referred to, the results will, we venture to believe, prove as gratifying as the object is good and elevated. The work conducted, as we have indicated, commends itself doubly to non-Jewish readers, to whom the Fund now appeals for aid, and will, we trust, meet with a response that shall enable the organization to carry out successfully its thoroughly philanthropic, and we believe eminently disinterested, efforts in behalf of the helpless Russian Jews.—*Jewish World.*

# Brevities.

A few days ago it was reported that the great volcano of Kilauea, in the Sandwich Islands, had burst forth in the grandest eruption witnessed there in a quarter of a century. Now the news comes that the giant Mauna is hurling forth flame and smoke. With its storms, floods, tornadoes, earthquakes, and volcanic outbursts, the present year will be long remembered.

The *Photographic News* describes an interesting experiment in heliography or signalling by sunshine, in Egypt. Colonel Keyser ascended one of the Pyramids near Cairo, and, setting up a heliographic mirror, reflected a ray of sunshine all the way to Alexandria, a distance of some 120 miles. The signals, appearing like pin points of brightness, were distinctly readable on the coast, and took the form of a message from Sir Garnet Wolseley to the Khedive.

Eighty Frenchmen, engineers, guides, foremen, and navvies, with 600 Moroccо navvies enlisted in Algeria, 600 Senegal negroes, and 200 or 300 Krotmen, are about to commence the construction of the railway to connect Senegal with the Niger. Their operations will be protected by a column under Col. Desbordes, which will victual the posts, plant the French flag on the Niger, and erect two forts on that river. A second railway, from St. Louis to Dakar, is also about to be commenced, and a cable will shortly be laid between France and Senegal.

BOSTON, Oct. 30.—There has been incorporated here the Palestine Colonization and Christian Missionary Association, formed for the purpose of colonizing Palestine with industrious and energetic Christians, and by their prudence, labor, and perseverance restoring it to its former grandeur, so that it will not only be the centre of the world geographically, but also in art, science, and wealth. The members of the association claim that under proper management the soil can be restored to a very high state of cultivation, mineral resources developed, and a basis of industries established, thus producing vast commercial intercourse with other nations. It is the purpose of the association to run a line of packets between Boston and Palestine, and the management is now negotiating for the purchase of suitable vessels.

Arabi's guards are anxious about their prisoner, and watch him for fear of suicide, though that is unlikely with a Moslem. He has sunk into a profound sadness, speaks only when strongly urged, and looks out aimlessly at the wall of the little back yard, which is his only prospect, thinking, perhaps, of Tel-el-Kebir the impregnable and that ride for life on horseback. His malady of body may increase his despondency of mind, but at present his condition is that of a profoundly hopeless and spiritless man. Toulba, on the other hand, is full of life, discussing pros and cons with his janitor through his interpreter.

Late advices received at Harvard College Observatory from Dr. B. A. Gould at Cardova, South America, show that the honor of the discovery of the great comet belongs to him. It was first seen at his observatory more than a day previous to its discovery by Finlay at the Cape of Good Hope, and five days before it was seen by Dr. Cruls at Rio. Late letters from the Cape to a prominent English astronomer show that the comet was observed there upon the day of its perihilion passage clear up to the edge of the sun, where it suddenly disappeared. This observation has no parallel in the history of astronomy, and is evidence of the extraordinary brilliancy of the comet. Mr. Chandler, of the Harvard Observatory, has just computed a new orbit, which is of much greater accuracy than any heretofore obtained, and gives unmistakable evidences of periodicity. By means of this a comparison of the observation of Finlay with the position which the present orbit gives for that date has been made, and the variation between the observed and the computed places is less than the diameter of the nucleus of the comet. From this close agreement it is evident that no sensible perturbations attended the very close approach to the sun.

The 15th of last month was a noteworthy date, being the 300th anniversary of the introduction of the Gregorian calendar. It was the work of Pope Gregory XIII., who in the year 1582, being struck by the fact that the vernal equinox, which at the time of the Council of Nice, A. D. 325, had occurred on March 21, then happened on the 10th, caused ten days to be thrown out of the current year—the day after Thursday, Oct. 4, being declared Oct. 15. This alteration of the style was immediately adopted in all the Roman Catholic countries in Europe; and even in England an attempt, of which little notice has been taken, was made to introduce it two years later. On the 16th of March, 1684-5, a bill was read for the first time in the House of Lords entitled "An act giving her Majesty authority to alter and new model a calendar in accordance with the calendar used in other countries." It was read a second time on the 18th of the same month, and then the project was shelved for nearly two centuries. It was not until the year 1852, in the reign of George II., that the Gregorian calendar was adopted in England, and by that time it had become necessary to drop eleven days. The 3rd of September was declared the 14th, so that the month only contained nineteen days.

## ANNOUNCEMENTS.

As per arrangement the Northern Indiana Conference of the Church of God will (D. V.) be held at Plymouth, Marshall county, commencing Friday, Nov. 10, 1882, and hold over the following Sunday. The Annual Meeting of the Stockholders of the Christian Publishing Association will be held at this time. Brethren, this Conference meeting does not belong entirely to the friends at Plymouth—it is your own. Just all make an effort, make a sacrifice if need be, to attend, and a good meeting is assured.

By order of the Conference,

A. R. UNDERWOOD, Sec.

I have announce to the brethren that F. G. Williams and S. H. Rice, of this place, would like to meet with the brethren anywhere within 100 miles of Northfield, Rice County, Minnesota, at suitable times during the coming winter, for the purpose of giving lectures on the subjects which most interest us. We are well supplied with charts illustrating prophecy, the Great Pyramid, history, etc.

Brethren wishing to make arrangements please address either of us at this place. It seems to us that much greater effort ought to be put forth to enlighten the world concerning fulfilled prophecy, and subjects relating to the kingdom of God. We know our weakness, but feel willing to do what little we can. Will the brethren lend a helping hand by notifying us of such places as they think will give us a hearing—this is all we ask.

F. G. WILLIAMS.

# TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Law and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Wendruff. Single copies 10c., seven for 50c., sixteen for $1.00.

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Material Immortality; an appeal to thinking Christians. A brief refutation of the theory of natural immortality, and a compact defense and Bible view of man's immortality, not by birth but by grace. By O. R. L. Crozier. 48 pages, price 10cts.

The Word made Flesh; or Jesus Christ, who he is. By Dr. J. H. Thomas, Pittsburgh, Pa. 8 pages, price 5cts. This is an article that appeared in "The Restitution" of July 5, 1882, put into tract form.

The Voice of Israel Book, a collection of hymns and songs adapted to public, social and family worship. By G. M. Myers. Price 25cts.

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# Poetry.

## FAINT NOT.

W. L. CROCKETT.

Time in his onward march may bring
To every heart its sorrow,
Seek not for this, for suffering
Will not bedim the morrow.

The shadows shorter grow each day,
The clouds begin to sever,
The clinging mould of Death's decay,
Will soon be gone forever.

The King! the King of Israel!
When David's throne adorning;
Of all his splendor who can tell,
The glorious Star of Morning!

Faint not amid the heavenly light
From out life's portals streaming;
Faint not while from us flees the night,
And its conqueror's sword is gleaming.

Be strong! O fellowheir of His, be strong!
Seek but thy leader's pleasure,
And thou shalt surely have with Him
Eternity's great treasure.

# Selections.

Age to Come Herald.

## MRS. DAVIS AND HER MISSION.

### Leaves from My Journal.

JERUSALEM, Aug. 21, 1882.

Peace reigns in Jerusalem so far, but there is much excitement among all classes. We hear that excensive war preparations are being made by all European nations. It is thought by some that the Sultan will invite some nation to assume the protection of Syria, as it will be impossible for him to control it with the conflicting interests. This country is to be the "stone of contention." All nations are to burden themselves with Jerusalem, but none of them will obtain possession of it, for the word of the Lord assures us that "they will be cut in pieces," and his own kingdom set up.

The Jews continue to arrive here, some with means and others with nothing. There is a fine opportunity for those who wish to improve it to help the poor Jews at Jerusalem.

Aug. 22.—I drank tea this evening at the Hotel Freil, with Mr. and Mrs. Floyd, Mrs. Brinton, and Frank. A Sheik from the Jordan was present with whom we conversed about the war in Egypt. If the English are victorious in a battle soon, I think all will be safe here: but if Arabi should gain a victory we have reason to fear that trouble will follow. But our God is Almighty and we will not fear. My continual pray r is—"Thy kingdom come."

When I go out the Arabs ask me if I am not afraid. I tell them "No, I think no one wishes to harm the Americans." "No," say they, "America is a great way off and no one expects Americans will come here to fight." On this very account we from beyond the great waters may be safer than those of other nationalities who are more liable to be suspected of some evil design.

Last week I had the pleasure of riding to Bethlehem with Mr. Floyd and wife, and two American ladies. I enjoyed it much. On the way we had the privilege of visiting and entering Rachel's tomb. It is opened but once a year, when visitors who wish can enter. There are many other interesting objects to be seen in a ride to Bethlehem. But I generally have but one thought upon such occasions—"When will Jacob come in possession of his own and be at peace?" God only knows how sincerely I pray for that day.

Our markets are now filled with fresh vegetables of the finest qualities, and fruit of almost every kind. There is no lack at anything in the line of eatables. Having food and raiment, we will endeavor to be content therewith, but we want something more. The fulness of the blessing of God will come in due time to this land, through prayer and faith, sacrifices, privations, sufferings, wearisome labor, and God-like perseverance that knows no defeat. By the help of Him who chose this holy mountain for his sanctuary we will "fight it out on this line."

Aug. 23.—We hear that Port Said and the Suez canal are taken by the English. I would not be surprised if this should cause trouble with France. That canal so beneficial to commerce may prove to be one cause of the gathering of the armies of the nations to the Levant. But all is well here this morning, thanks be to our Heavenly Father.

Aug. 27, 1 P. M.—All is well in the city of David to-day. You in Boston know more of the affairs in Egypt than we do. To-morrow will bring us telegrams and papers. No one here believes that Arabi stands any chances of victory in battle with the English. The report is that Lesseps has been illy treated by England. We have all kinds of rumors. I wish we could have reliable news. Those Sheiks are still in prison waiting the turn of affairs in Egypt.

Evening.—We have heard Mr. Spofford speak to-day. He always has something good to say; and his words of cheer is most enough to cover all cruelties. This kind man possesses the rare virtue of sincerity in everything he says or does. At the close of our meeting, Sheik Rasheed was announced. I think I have spoken of him before—the Sheik from the Jordan. He is a staunch friend to Mr Floyd. After kind greeting, Mr. Spofford requested Mr. Floyd to interpret what he had to say, which he did to the great satisfaction of all present. He is the Sheik who must either conduct personally, or send dragomen with all travellers who visit the Jordan. He had many hair-breadth escapes from death, and has seven bullets in his body now. With a spear thrust through his right shoulder, he was obliged to ride six miles on horseback to a friend who filed it off and pulled it through. In person he is fine looking, and a real Arab gentleman; tall, with an intelligent face and large brain. He had been East twenty five days' travel beyond the Jordan. When he saw that we were interested to hear about that region he seemed pleased to give us all the information he could.

After ascending the mountains from the Jordan, you do not descend on the other side, but find yourself upon a high, level plane, with no appearance of mountains beyond very near. The Bedawins are numerous as the sand of the sea. He thinks there are at least six hundred thousand in the country through which he traveled. They are not strictly Mohammedans, but believe in one God, and have some knowledge of Christ. They are under no government, but have customs of their own and are a law unto themselves. There are about sixty thousand Jews among them of immense stature. "We are afraid of them," said he, "they are so large and strong." The land is nowhere cultivated. The principal food of the people is camel's milk and some kind of mush. They have no diseases like the rest of mankind, and are never ill. The opportunity of listening to Mr. Spofford and this Sheik has been valuable to-day.

The city is now, at 10 P. M., enveloped in a dense fog, which is something quite new to me.

Aug. 28.—I was interrupted in writing about twelve o'clock last night by screams from friends near by who supposed that a strange man was in their house. I immediately went to their assistance and asked, "Where did you see the man?" "In the room," they replied; "and the sound of his voice was Arabic." "Where did he go?" "Into the adjoining room," was the answer. "Well," said I, "bring a light and we will find him." Lights were brought and a thorough search was made; but no man was found; and the conclusion was that it must have been a ghost! "Mrs. Davis," said they, "you do not seem to be alarmed; why are you not afraid?" My answer was something like this: "There is nothing to be afraid of. Ghosts never do any harm. If we had found a thief in the house, I might have been alarmed, but I have no fear of ghosts."

The people here are in a condition, especially now, to imagine many things that are not real. The best remedy for this is implicit faith that God rules in all things. He is Almighty and will protect us in the path of duty; unless it is naturally for the best that we should not be protected. And if it should please the Lord to "bruise" us, as it did to bruise Christ, we should be ready to say, and shall say as Jesus did, if we have full confidence in God, "*Thy will be done;*" having no fears but that it will be done, and no murmurings because it is done.

Telegrams arrived last night informing us of a victory of the English in Egypt. We are asking the question to-day—"Will the other nations allow England to hold Egypt? or will their victory there cause further wars?" Whatever the result may be, we are sure that "in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and the remnant whom the Lord shall call."

There are dark clouds overhead to-night and indications of rain. They have had sixteen hours' rain in Damascus. The curse is being removed, thank God.

A. E. DAVIS.

Messiah's Herald.

## LETTERS FROM PALESTINE.

*Dear Brother Orrock:*

Having just returned from an excursion to the Mount of Olives and Bethany, thought I would give you a short description of our journey. All the hillsides around the city are full of rock-cut tombs,—two of which we entered. We passed along by the eastern wall of the Russian buildings, to a footpath which leads to Noby Samwel (Mizpeh), followed the path about one and one-fourth miles northwest from the city wall, to the tomb of the Judges. Over its door is an ornamented carving. We entered a chamber about nineteen feet square. On the east and south sides are two other small chambers, also in the southwest corner; and in the northeast corner are steps leading down to other vaults. In these chambers are about seventy receptacles for dead bodies. From this tomb we traveled southeast about three-quarters of a mile, passing numerous rock-cut tombs, until we reached the so-called tombs of the Kings, just by the east side of the Damascus road, about half a mile north from the Damascus gate, or city wall. The tombs are enclosed by a stone wall, built only a few years ago. We entered the enclosure and descended about twenty feet by a flight of steps cut in the rock. They are from ten to twenty inches deep and about thirty feet long. At the bottom are several rock-cut cisterns; from which we entered at the north a large court about ninety feet square and twenty deep. At the west side was a large double doorway which opened into a court thirty feet long by eight wide, and about thirteen high. At its south end is a small door about two and one-half feet square; by the side of it is still a rolling stone which once closed the sepulchre door. Through this small door we enter a large chamber, and from it several small chambers. On the floors are strewn fragments of richly carved sarcophagi and stone doors. Perhaps here was the monument of Helena, queen of Adiabene, mentioned by Josephus—Wars of the Jews, 5th Book, 4: 2.

We followed along west of the Jehoshaphat Valley to the path that descends from St Stephen's Gate down into, and across the brook Cedron, and entered the garden of Gethsemane, John xviii. 1. The garden is enclosed by a high stone wall and is kept by a Latin monk, who for a small piece of money will give flowers and olive leaves which grow in the garden. In the garden are eight old olive trees, which are said to have stood since the time of our Savior; perhaps they are the sprouts of the same. Here our Lord oftimes resorted with his disciples. Here was the scene of his agony. Here he was betrayed by one of his supposed friends. Oh! that night, that dreadful night, when all the sins and guilt of a sinful world fell on his guiltless head. Although an angel came down to strengthen him for the dreadful conflict, yet the angel did not share his load. It was an hour of darkness. How simple are the records of that momentous hour. "Then cometh Jesus with them unto a place called Gethsemane, and said unto his disciples, Sit ye here while I go and pray. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me. And he went a little further and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground."

From the garden we ascend the Mount of Olives by the way that David went barefoot and weeping, while fleeing from Absalom. 2 Sam. xv. 30. On the top of Olivet we ascend a minaret also by the so-called Church of Ascension, and on the west the city is like a map before us. There is no place where one can get such a view of the city. On the south we can see the hill country of Judea, as far as Hebron, southeast the wilderness of Judea, all along the west side of the Dead Sea, also the so-called tomb of Herod. On the east the Dead Sea, valley of the Jordan, and mountains of Moab beyond. With a glass the ruined castle of Macherus can be identified on the side of the Moab mountains, about twenty miles south of the northern end of the Dead Sea. It was in that castle that John the Baptist was put to death. "Accordingly he was sent a prisoner to Macherus, the castle, and was there put to death."—Josephus Ant. of the Jews, 18, Book 5-2; Matt. xiv. 10.

Just opposite the head of the Dead Sea, with a glass, one can see Mount Nebo, where Moses stood and viewed the land of Canaan. To the north, Nob Gibeah, Rock-Rimon and Ophra are in full view from the minaret, northwest. Neby Samwell (Mizpeh), and on the west side of the Mount of Olives, down to the Cedron, the ground is covered with Jewish gravestones. I have seen many of the old Jews coming to Jerusalem for the sake of being buried here. The Jews love the city of Jerusalem with a love that 1800 years' exile has failed to destroy. A few rods south of the minaret is a church which was built by a French princess. Inside one of its courts she has the Lord's prayer written on tiles, in thirty-three languages. She thinks it is the spot where our Savior taught his disciples to pray; and she says all sects can join in saying the Lord's prayer. If the church she has prepared a tomb for herself, where she intends to be buried when she dies.

We descend over the southeast side of the mount, passing almond, olive and apricot trees until we reach Bethany, a small village about two miles from Jerusalem. John xi. 18. The ruins of an old Greek church is said to mark the sight of the house of Mary and Martha. It was at Bethany our Savior made his home, while in Judea, the same as Capernaum, when he was in Galilee. Here Lazarus died; and Christ, on hearing that his friend was dead, set out for Bethany. The sorrowing sister, Martha, ran out to meet him, exclaiming, "Lord, if thou hadst been here my brother had not died. Jesus said unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection, at the last day. Jesus said unto her, I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live." Oh! what words of comfort and encouragement to the true believer. Grander words than these the world had never heard; and at the graveyard in Bethany, in a cave, our Lord proved his words true. "He cried with a loud voice, Lazarus, come forth! And the man that had been dead four days came forth at the sound of that voice." And the hour is coming when all that are in their graves shall hear that same voice, and come forth. How interesting to stand upon the same spot where those words were uttered.

From Bethany Christ set out on his triumphal, and last visit to Jerusalem. Crowds of people were gathered about him with palm branches, shouting, "Hosanna, hosanna in the highest." It was from Bethany that our Savior ascended into heaven. "And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass that while he blessed them, he was parted from them." Luke xxiv. 50, 51.—*Rollin Floyd.*

# Communications.

## INFORMATION WANTED CONCERNING ISRAEL.

A brother writes to me for information concerning Israel in connection with Rom. ix. 6-8, and xi. 7, 23-32, with reference to my articles which in a measure identified them with the Anglo-Saxons.

The readers of THE RESTITUTION know well that the name Israel was given to Jacob and at once became his family name, and that his posterity were known by it. It embraced his twelve sons and their descendants, and is never applied to any other people. But it became restricted in time, to a great extent, and was, after the reign of Saul, used to represent ten of the tribes—or eleven if we count Joseph's two portions as two tribes. The word in its restricted sense is largely used in the prophets. It began to be restricted as early as the times of Joshua, xi. 21, but became quite permanently so with the commencement of David's career. There was an object in this, and that object was to have us bear a perfect type as could well be of the future kingdom of God. David and Solomon were types of Christ; Judah and Levi, under the common title of Judah, were a type of Jesus, co-rulers—kings and priests; and the remaining ten tribes were the body of the kingdom, and, as the Scriptures designate them, the kingdom.

Judah was chosen to be the ruler—1 Chron. xxviii. 4—and it should be a well-known fact that David reigned seven years over Judah—2 Sam. v. 5—before beginning to reign over Israel; therefore his associates in office were chosen from that part of the people, and Levi is classed with them because the priesthood were national offices. That they were national offices is proved by the fact that they had no inheritance in the land and were supported by the people. But, furthermore, Levi is excluded from being classed with the others because they are limited to ten tribes, 2 Sam. xix. 43, and because, after the revolt, Jeroboam made priests of the lowest of the people that were not Levites. 1 Kings xii. 31. I think one object to be obtained, at least, by the separation of the offices of priest and ruler to two separate tribes, was avoiding for a longer period the corruption that was sure to come. The two tribes (I count Joseph's two portions as one) were called the kingdom, 1 Kings xi. 13, 14, and they were sometimes designated as "all Israel," 2 Sam. v. 2; 1 Kings xii. 20; see also xi. 13, 14, and sometimes they are called Joseph and sometimes Ephraim, 2 Sam. xix. 20, 43; Ezek. xxxvii. 16; Isa. xi. 12. The whole kingdom revolted from Rehoboam as predicted, 1 Kings xii. 20, but as God had promised the house of Judah should have one tribe, xi. 13, 32, 35, Benjamin almost immediately gave back his allegiance to him, xii. 21.

It is easily ascertained, then, that Israel means the whole twelve tribes sometimes; the ten tribes very frequently, if not largely, from the times of Saul; and sometimes, though rarely, to the house of Judah, the two tribes, Ezek. xxi. 25. But the far more common use of the word is in its application to the ten tribes. The context and good judgment must decide the meaning wherever there is any doubt.

But although the twelve tribes were a type of the future kingdom, yet they will be that kingdom in the same sense that the ten tribes were the kingdom in the type; i. e. they will be the subjects, or body of the kingdom, while Jesus and his co-rulers will be the head. And this kingdom will bless the nations. Not simply Jesus and his official associates, but Israel united will be an important factor in that work; but of course they will first be fitted for it, Ezek. xx. 34-40; Matt. xiii. 41. I cannot read the promises to Abraham, Isaac and Jacob in any other light than that the kingdom is the seed, and the seed the kingdom. In some particular passages in the Scriptures, the head of that seed—Jesus, with his associates sometimes—is brought to view so prominently that the rest is, for the moment, lost sight of, but it is there just the same; and so, in other cases, the body of that seed or kingdom is so prominent that the head is obscured, but still it is there. Why did Jesus and his apostles preach "glad tidings concerning the kingdom" if the subjects will not be instruments in doing the good things of which they wrote? For my own part I do not believe the Lord used a word so repeatedly in a restricted or synecdochal sense.

After a period following the revolt and separation, the ten tribes were carried captives into Media and never returned, and the two houses of Israel have ever since been separate. The ten tribes became lost to themselves and the world, but the Lord is now identifying them with the Anglo-Saxons. With the foregoing thoughts before us, they may enable us to better understand Paul's language in Romans ix. 6. The apostle had shown that the promises pertained to Israel, but in this verse he shows that although that was the case, yet his preaching was not in vain, because those on whom his words had the desired effect were taken out of Israel and became members of that body which is neither Jew nor Gentile, Gal. iii. 8. Israel was not to be supplanted, but the forming of a separate congregation to be the body of Christ, the governors of Israel, was one object of his preaching. Rom. viii. 17, 18. Another way to understand this verse is to let "all Israel" refer to the twelve tribes, and "a" Israel" to Judah, the Jews. Then the apostle's meaning would be that although his words had not taken effect on the Jews, who were of Israel, yet it had taken effect on the ten tribes although no one then knew the fact. I like the former, but am of the opinion that both may be intended.

7. Change "neither" into "not" and read this verse immediately after the 5th, or after "whose are the fathers," and we have its grammatical connection and the apostle's meaning. This verse shows why none other nation than Israel is especially related to the fathers and the promises to them. They might be seed of Abraham, as Ishmael, but the promises were only through Isaac. Thy seed shall be called in Isaac, not in Ishmael or any one else. Gen. xxi. 12.

8. "The seed", and "the children of God," in this verse, are the same; "the children of the promise" are "the children of God" or "the seed;" and according to verses 9-12, "the children of God" are the children of Isaac through Jacob. These are Israel to the exclusion of all other nations. Ishmael and the other sons of Abraham and Esau are "the children of the flesh." The distinction is drawn between this fleshly seed and the children of Jacob. Bear in mind, please, that the apostle is not discoursing particularly, in this chapter, concerning the church which is Christ's body, but concerning Israel collectively.

xi. 7. The election here mentioned is that class who have been selected out of Israel to be joint rulers with the Lord Jesus, and are, therefore, not Israel, but members of that body which is neither Jew nor Greek. But here, as with verse 6 of chapter ix., another interpretation might be intended, and very reasonably too; and I think I prefer it. The elect remnant, whom the apostle represents to have obtained what Israel sought for, are the ten tribes (the whole for a part, Benjamin not being then dispersed). The remnant in the prophet's day were not seen—not recognized; neither were the ten tribes been or recognized in the apostle's day. This interpretation may be true with a great degree of plausibility as the former:

1. Because Jesus says, "The kingdom of God shall be taken from you (Jews) and given to a nation bringing forth the fruits thereof." Now I wish to ask, Where are Jesus' co-rulers called a nation? If you refer me to Peter, I will tell you that he is particularly addressing the ten tribes, 1 Peter i. 1,* and not that little company. But if we understand "the nation" to mean the ten tribes, all is plain, and God's promises to Abraham and his seed confirmed. The kingdom was to be given to the ten tribes, but that will not debar the Jews from becoming a part of it under the Lord Jesus. It would be taken from them in this sense: they would be debarred from being at all foremost in numbers, in royalty, and also even to prominence as subjects. "The birth-right was Joseph's." 1 Chron. v. 2. In the light of our identity with the ten tribes, the temporal kingdom was taken from them (the Jews) and given to the Anglo-Saxons—the ten-tribed house of Israel. Allow the Anglo-Saxon to be that nation and how beautifully true is the language of the Savior! Have they not accepted the Savior and proclaimed him as less no other nation? and to a great extent, brought forth the fruits of the kingdom? More so than any other nation!

2. Because nine tribes were a remnant, Benjamin not then being dispersed, I wish to show how this can be. If you take ten yards of cloth and cut off one yard, you have a remnant of nine yards. Now that is just the case here, the body of the kingdom was composed of ten tribes; they all revolted, but as God had promised, one tribe was given to Judah; therefore when Benjamin was taken from the ten, the remnant was composed of nine. The apostle's preaching was having effect on this remnant, and in speaking of their obtaining what Israel—the Jews, those of Israel—sought for, he speaks of them as they existed when last heard of or known. They were a remnant then; but we believe Benjamin afterward united with them.

Verse 29. The word "for" introduces the reason why the enemies of verse 28 are beloved for the fathers' sakes. "They are beloved for the fathers' sakes because the gifts and calling of God are without repentance—are not things to be repented of." (Diaglott.) The "gifts and calling" are those promised to the fathers concerning their seed Israel, because the election of verse 28 is not the election of verse 7. The latter is special, the former a general or common election. It is an election common to all the tribes because the enemies remain such until the deliverer comes and all Israel are saved, and because it is an election that directly concerns the fathers. "They are beloved for the fathers' sakes as touching or concerning the election." Whose election? What election did God make that concerned them and the fathers? What but the election of the twelve tribes for a special people? There is no other reasonable conclusion. Therefore, individuals must repent, but God does not, of his promises to the fathers concerning Israel. Please notice the continuity from verse 25. They are blind "until the fulness of the Gentiles be come in; the deliverer comes and ungodliness is turned from them; yet they are enemies now for your sakes: the blind ones, the enemies, and the delivered ones are the same class; therefore God's gifts and calling can not be those that relate especially to individuals, but to the nation. Paul's conversion was a type of the conversion of the Jews at the coming of the deliverer, but his calling to the ministry and any gifts to him followed repentance—"What wilt thou have me to do."

30, 31. The unbelieving ones of verse 30 are the enemies of verse 28, as the connection shows. These verses grammatically follow the 28th. The 29th gives a reason why they are beloved concerning the election, and these verses give another reason: because as ye, the ten tribes, have been unbelievers, yet have obtained mercy through their (the Jews) disbelief, even so are these Jews unbelievers now, that they may also obtain mercy through the mercy that is now extended to you, the ten-tribed house, who are now only recognized as Gentiles. This is the meaning because it is apparent that the word "through" is used in the sense of noting a means or an agent, and in this sense a cause. Ye have now obtained mercy through, by the means of, their unbelief. Their unbelief is a cause, then, of the Gentile fulness, ten-tribed Israel, accepting the gospel and having mercy shown them. And a cause of the Jews obtaining mercy at some future time is the mercy that is now being extended to us, the ten tribes—that through, by the means of, or because of mercy extended to us, they will obtain mercy. That it is the ten tribes, but known as Gentiles, seems evident because there is a Gentile fulness (verse 25; Gen. xlviii. 19) to come in, and to be a parallel example, they must at some previous time have had special mercy shown them. The Jews had had mercy, were now under disfavor, but would have future mercy by the means, or because of this Gentile fulness having mercy shown them. Where, or what is the reason they should receive mercy if this Gentile fulness had not previously had special mercy shown them?

But allow that the apostle is talking about the two houses of Israel, one of them as Gentile, and the case is clear and the example a parallel. But you tell me that the word "through" is used to note the means or agent, and that those who are having mercy shown them now will convert them by preaching, or at least, will be the active agents when the proper time comes! But I cannot allow this because the word is used in exactly the same sense in verse 30 as it is in 31. The unbelieving ones are not the means in the sense of being the active agents, neither are the "ye;" but it is through or because of the condition they are in because God's gifts and calling are not to be repented of, not only with regard to the Jews, but the ten tribes also. If the "ye" are not the ten tribes, how are these verses a reason for the Jews being beloved concerning that election which embraces the twelve tribes? They are beloved "because like ye in times past have not believed God, yet have now obtained mercy through their unbelief, even thus have these in like manner not believed, that through your mercy they in like manner may obtain mercy." There is no resemblance at all if the "ye" and "your" do not refer to the ten-tribed house. For the Jews have been unbelievers in like manner and are to receive mercy in like manner. In what does the resemblance consist? In disbelief under a given amount of light.

Both houses of Israel were guilty in this respect, but pure Gentiles were not. In mercy being shown them, the resemblance consists in their being elected to special privileges, being the promised seed of the fathers, to which pure Gentiles are not. Individuals of the Gentiles are elected under given conditions, but the apostle is not discoursing particularly about that individual election, but a national election that is directly related to the fathers.

32. From what has been said it is evident that "them all" refers to both houses of Israel, Judah and Israel, the Jews and the ten tribes. Centuries before, God had cast off, for a time, the ten-tribed house on account of disobedience, and given them a "bill of divorce (Jer. iii. 8) that they should no more, until a specified time, be known as his people Israel." Hosea i. 9, 10. Now in the apostle's day the time had come when they should be enlightened, not with respect to who they were, but with respect to the one God and his Son Jesus Christ (for they were before idolaters), and nationally accept them; and in order to do this, the Jews must be rejected for unbelief as they had been, that the gospel might be preached to the Gentiles. But why publish it to the Gentiles if the ten tribes were the ones intended? Because the ten tribes had a mission to perform in a Gentile capacity that they could not perform when known to be Israel. But in relation to the design of the gospel to select by a thorough discipline a class for exalted positions—co-rulers with Jesus, and to a great extent the design of the kingdom, the whole twelve tribes are in darkness today; but with reference to the one God and his Son, the ten tribes—the Anglo-Saxons—have accepted them and yielded a national obedience, to my mind, as great as ancient Israel ever did in their most favored days.

To conclude: I am aware of such texts as, "Say not within yourselves, We have Abraham to our father." But such texts can teach nothing more than that they should not trust their individual salvation to that imaginary hand; for if they did, they would be lost. The nation, collectively, will be saved and fill the position assigned them, the promised seed of Abraham, but each individual of the nation will have to make his or her calling and election sure by a thorough practical life. E. H. REEVE.

*Peter, an apostle of Jesus Christ, to the sojourners of the dispersion" (Diaglott)—"to the elect who are sojourners of the dispersion" (Revised Version). There would be no propriety in referring to the dispersion of all mankind, but an apt appropriateness to the dispersion of the ten tribes. See James i. 1.

Scripture truths look best in Scripture language, their native dress.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations, the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the literal repentance, or penitent confession as prerequisite to the forgiveness of sins, and a holy life as a requisite for Restorationism.

## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 6.

*Prelude. Egypt among the lands of Israel is fertile. Rivers, waters, their origin and distribution. Mohammedan empire under the dynasty of the Caliphs. Their conquests. Persia. Syria. Egypt. Africa. Its decline. Turkish dynasty. Its growth and power. Its decline. Egypt. The Nile. The Aim of their special mission. Rev. ix. 1-12. Locustian dynasty.*

Prelude.—The land of Israel is not made productive by the circulating though it of sea waters. Such waters are not "living waters;" nor are they sufficiently elevated to circulate. Living waters belong to the natural system of irrigation; to that system which God renders efficient over lands of extreme fertility. The meteorology of the land of promise must resume its ancient laws. The former and the latter rains shall be restored and so modified as to satisfy the wants of every season, and their channels of distribution so arranged as to answer all purposes of a complete and perfect irrigation. That there will be such rain and channel systems over and in the land of Israel, the Bible most emphatically teaches.

1. The rain system of the land of promise will be restored and perfected 2. Its channels of distribution shall be made efficient, and, in kind, perfect 3. The results will be the fertilizing of the soil to such a degree that it will sustain a dense population. Let us hear the inspired prophets: "And there shall be upon every high mountain, and every high hill, streams of water in the day of the great battle, when the towers fall." Isa. xxx. 25. Copious rains are here implied. "I open upon the hills streams, in the valleys fountains, and make the desert pools of water, and the dry land springs of water." Isa. xli. 18. Abundant rains precede. "I will pour water upon that which is thirsty, and streams upon that which is dry; I will pour my spirit upon thy seed, and my blessings upon thine offspring." Isa. xlv. 3. Here literal water is a type, typical and anti-typical waters. Literal or typical waters, and spiritual or anti-typical waters, having the same location. (See Isa. xliii. 20; xliv. 3; xlviii. 21; xlix. 10; lviii. 11). "I give them and the environs of my hill for a blessing, and cause the rain to come down in its time." Ezc. xxxiv. 26. Here the rains are promised whenever, and in the places wanted.

Their results are described in Isa. xxxv. 1, 2: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." In Ezc. xlvii. 1-13, the waters and their healing and fertilizing properties, and their abundance are fully described; they are literal and typical waters. "And it shall come to pass at that time that the mountains will drop with must, and the hills will flow with milk, and all the brooks of Judah will flow with water, and a fountain goes forth from the house of the Lord and waters the valley of Shittim." Joel iii 18. Great physical changes are here implied.

Since Shittim is in the land of Moab, east of Jordan, Num. xxxiii. 49, how could waters from Mount Zion now water the valley of Shittim? In Zech. xiv. 8 we have the following: "And it hall pens in that day, living waters go forth from Jerusalem, their half to the east sea, and their half to the west sea, in the summer and in the winter (continually) shall it be." These waters flow east and west over the whole land. Physical changes must precede such a flow. (More of this hereafter). What are these waters? The term water, in the Bible, is used to express three classes of thought: a word with a triple meaning:—

1. Literal water; this is its ordinary meaning. 2. Nations and people are symbolic waters. Isa. vii. 7; Rev. xvii. 15. 3. There are spiritual (typical) waters. Nu. xvii. 8; Nu. xx. 11; see Nu. xxxiii. 36. That stream followed Israel 37 years, literal waters; and, at the same time typical, as explained by Paul in 1 Cor. x. 1. Christ said: "If any man thirst, let him come unto me, and drink." Jno. vii. 37, 38. I am the typical rock whence flowed the typical river that supplied my people. This last, however, must be noted—These three rivers of waters have their literal locations. These typical and literal waters described by the prophets are located in the land of Israel, and accomplish their so-called work in that land. The literal waters fertilize the land of Israel: the spiritual waters purify the people of the land. Zech. xiii. 1. "For sin and uncleanness" vs. 2-8, 39. "He that hath faith on me, as the Scripture hath said, out of his belly shall flow rivers of living water;" explained vs. 39 ("But this he spoke of the spirit, which they that believe on him should receive, for the Holy Ghost was not yet given; because that Jesus was not yet glorified.") As literal water to the thirsty soil, so are the spiritual waters to the moral world. Both the literal and typical waters shall flow from Mount Zion: the one the literal waters to fertilize the land of Israel; the other to wash the people from their moral pollutions. Both fountains are located in Mount Zion.

*Mohammedan empire under the dynasty of the Caliphs.*—We have given our reasons for calling this empire Mohammedan, rather than Turkish. The Mohammedan empire is the brainwork of the false prophet Mohammed alone. He is its legitimate parent, both as to its ecclesiastical and its civil elements; it should therefore take the name of its father. Through the Koran, Mohammed rules that empire with equal power while dead, as when alive. He, through that book is the living father of a living empire.

His successors were called Caliphs (Caliph means successor). They adopted the Koran, as the only exponent of religious faith; and also, as the embodiment of their civil jurisprudence. Mohammed formed the empire out of his own countrymen, the Arabs (Joktan); and, during his life, his followers were Arabians. No foreign conquests were made. They were drilled in the Arabian "pit," ready to rush forth to their work.

The first three Caliphs and their mission.

1. Abubeker, the first Caliph, and father-in-law to Mohammed, succeeded to the royal high priesthood A. D. 632. His first efforts were to subdue the Arabian tribes that had revolted on the death of the prophet. To keep the Arabians occupied, he marched against Babylonia, and the Greek emperor Heraclius, whose armies were in Syria. He died A. D. 635, aged 63 years.

2. Second Caliph.—Omar, the prime minister of Abubeker, succeeded him, A. D. 635. His success was truly wonderful. During his royal high-priesthood, he conquered Persia, Syria, taking Jerusalem, where on the site of Solomon's temple, he erected the Mosque of Omar, which is now standing. In ten years the Mohammedan power occupied the zone of empires from Khiva, in the north of Turkestan, to the western boundary of Tripoli. He was assassinated by a Persian slave, A. D. 644, after a reign of 9 years.

3. Third Caliph.—Othman Ibn Affan was born about A. D. 574 of the family of the prophet, and succeeded Omar A. D. 644, Dec. He was despotic; and, in consequence of his cruelty and injustice there were many revolts. The boundaries of the empire still extended. He was assassinated by Mohammed, son of Abu-beker, whom he strove to put to death.

4. Fourth Caliph.—Ali was Mohammed's cousin, son-in-law and vizier. When Mohammed, before his assembled kinsmen, asked who would be his vizier, Ali, (being only 14 years of age) replied, "I will! Let but a man advance against thee, I will pluck out his eyes, dash in his jaws, break his legs, and tear up his belly. O prophet, I am thy vizier." This answer is Mohammedan, but not Christian. It is the spirit of that empire. Ali established a sect of his own in Persia, and succeeded Othman as the fourth Caliph, A. D. 649. He was assassinated in the mosque at Cufa, A. D. 660, while contending against the claims of Moawiyah, who had assumed the title of Caliph.

Hasan, Ali's eldest son, succeeded his father, but resigned; then his younger brother Hosein, who was slain by Yezid of Damascus, son of Moawiyah. The throne of the Arabian empire was now removed to Damascus, where Caliphs were appointed, not of Mohammed's family. Persia still adheres to Ali as Mohammed's vizier. The Persian creed reckons twelve Imams or pontiffs, viz.: Ali, Hasan, Hosein, and the lineal descendants of Hosein to the ninth generation. The nine Imams despised the pomp of the world and spent their lives in the study of religion, and put into practice the same principles. The twelfth Imam, called Mahadi (guide), surpassed his predecessors in sanctity and in his solitude. He made a cavern near Bagdad his secret abode. the time and place of his death being unknown, his followers, therefore, pretend that he still lives, and will appear before the day of judgment to overthrow the tyranny of Dejal, or the Antichrist.

We give these items of history that the reader may the better judge of the grounds of the Mohammedan faith in a coming Messiah (el Mohadi).

The posterity of Mohammed and Ali stand above princes. They are reckoned equal to the angels. They are the sheiks, sheriffs, and emirs of the Ottoman empire. A family of three hundred persons, the pure and orthodox branch of the Caliph Hassan, is preserved without taint or suspicion in the holy cities of Mecca and Medina, and still retains, after the revolutions of twelve centuries, the custody of the temple and the sovereignty of their native land.

5. Fifth Caliph.—Yezid, had his throne at Damascus. Mecca and Medina being abandoned, and the family of Mohammed rejected. The Koran, however still continued to be the rule of faith and the supreme tribunal of all civil jurisprudence. The brain of Mohammed, therefore, was the dictator. Space will not allow us to dwell at length on the history of the succeeding Caliphs of the Arabian or Saracenic dynasty. Conquest and discipleship were their distinctive national traits, till the founding of Bagdad, the city of peace. A. D. 762. Mostassem, the last of the Abbassides (of the family of Abbas, uncle of Mohammed) was taken and put to death by the Tartars, A. D. 1259, the 20th of February. In the 10th century, the Mohammedan empire had three Caliphs, and three capitals. Cordova, in Spain; Cairoan, in Africa; and Bagdad on the Tigris. It was then of vast extent, great power, and inculculable wealth. The Caliphs were for centuries the absolute monarchs of the earth. In their persons were joined the altar and the throne. For the space of one hundred and fifty years their temperance and frugality were remarkable. Their food and dress were very ordinary though the wealth of the globe was gathered at the feet of their thrones.

Their institutions of learning at Bagdad, Cordova and Cairoan became very celebrated, and the Arabian learning continued popular for five centuries. Their youth, leaving their armies, entered their colleges, and the arts of peace succeeded the profession of war. This change in the Arabian dynasty paved the way for their fall, and for the introduction of a new family of rulers (the Ottoman).

Closing remarks.—Did John, in his prophetic visions, see this Arabian, Saracenic or Ismaelitian dynasty—this family of Caliphs? We affirm that he did, for, it was located within his prophetic horizon, and its mission was against apostate Christianity, as then existing in the Greek and Latin empires. If John saw this power, where in the Apocalypse, is its record? We answer, in Rev. ix. 1-11 inclusive. Read that record, and compare it with the history of that dynasty and mark their many and very striking analogies. These analogies have been published in our "Coming Age," to which we refer the reader. No one can follow Mohammed from A. D. 612 to his death, and his Caliphs or successors to the founding of Bagdad (the city of peace) A. D. 762 without concluding that they were sent for a special work; and that their appearance was like armies of locusts, and that their work was similar. That they were executive powers will appear from their failure to carry out fully the intent of their conquests, viz. the subjugation of the world to the Islam. Had they not been defeated by Charles Martel on the plains of France, the crescent would have forever, perhaps, taken before the crescent, and the Mohammedan empire would have been the fifth universal monarchy. It was not the stone kingdom, and was, therefore, doomed to be overthrown.

J. P. WEETHEE.

### NOTES BY THE WAYSIDE.

October 5. We arrived at Zamwork in due time, where we remained for one week during which time I had the privilege of telling the good news of the kingdom, which was well received. I also visited the grave of my mother, who quietly sleeps near the base of Mt. Chocorua, waiting the summons of the Life giver; I felt to say, "Come Lord Jesus, and come quickly."

Sunday, the 15th, found us again in Exeter, where I was invited to preach in the a. m. I accepted the invitation and preached from Luke xxi. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." I endeavored to show that the times of the Gentiles were nearly fulfilled, and that Jerusalem would no longer be trodden down by the Gentiles. That kind of preaching brought two men to their feet with their hosts on, one of whom declared that such preaching introduced an age to come, he did not believe it, he would not believe it, and no one should be allowed to preach it; but it is preached, nevertheless, and will be if Jesus has his way about it and I think he will.

Blood, fire and smoke seems to be the good news or gospel of the people who say that they are called to give the last message to a doomed world (not a world blessed).

Sunday, October 22. Visited Brentwood. Preached in the evening to a large congregation upon the subject of the new heavens and the new earth; it was well received, probably because they were not Adventists. They expressed themselves as being desirous of hearing more.

October 25. I visited Concord again for the purpose of attending the annual conference of the Advent Churches of N. H. Said conference held over the following Sunday and was conducted in a true sectarian style, the leaders taking special care not to invite any who might be in advance of their creed. The burden of the message was that they were the chosen people of God; chosen to deliver the last message to a doomed world, viz. "The Lord is coming to execute vengeance with fire and brimstone, but he would save those of like precious faith." They could even thank God that their children died in infancy, thus making death the gate to endless joy. According to their teaching the innumerable company which John saw was composed of those who died in infancy; the little immortals being of various ages, from one minute upward. During the entire conference not one sermon upon the subject of the kingdom was preached, and the signs of the times were almost ignored or only alluded to incidentally.

The testimonies in the social meeting were characterized by a spirit of love and an earnest desire to reach the unconverted. I saw many very dear friends who were glad to see me, and whose hearts were in their hands; but those who deemed it their duty to regulate the work of the Lord they could offer the hand without the heart. I would remark that it seemed strange to me, as the people once sought my labors, but now it was thought best not to invite me to participate in any of their labors. So I was informed by the president of the conference, who said he was sorry that it was thus, but he was advised.

Of course there is safety in a multitude of counsel, and the N. H. conference was protected from the infection of a gospel sermon or prayer, or even the reading of a hymn by the writer. But in the social meetings I tried to bear testimony to the glorious gospel of God's dear Son and I was enabled to rejoice in view of the fact that God had led me out into the battery of the gospel. I felt that like David I could say "Enlarge thou mine heart and I can say fill it with thy love. I pray that I may be kept where I can be patient in tribulation, rather than enter hope, and endure, and thank God that I may be able to endure these for Jesus sake.

This week has been the best one of my life. I have consecrated my heart, my life, my all to Jesus and his truth. I am having a rich experience in the fullness of the gospel of Christ. Never did I see Jesus as I see him now: such a fullness, and such a glory, and such a blessing is well worth a life of toil and sacrifice. I hope to return to the west in the spirit of gospel love and truth. I am satisfied that we as a people do not drink of the fountain, we only sip. It is our privilege to know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable to his death. I wish to say that I had the privilege of visiting Br. and Sr. Ford, from whom I received spiritual as well as temporal things. They distribute to the necessity of saints. But I must close. More anon.

C. C. RAMSEY.

## Youths' Column.

### The Lord's Prayer.

Our Father, God, thy kingdom come,
Thy perfect will on earth be done,
This world rule thou supreme by love,
As reigneth thine in heaven above.

Give us this day our daily bread,
Share from thy bounty all we need.
In mercy thou our debts forgive,
As towards our debtors we forgive.

Into temptation lead us not,
Deliver us from evil's lot.
For thine the kingdom and the power,
The glory thine forever more.

### Bearing False Witness.

"What is the ninth commandment?" said a teacher to a boy in Sunday school.

"Thou shalt not bear false witness against thy neighbor."

"What is bearing false witness against your neighbor?"

"It is telling a falsehood."

"That is partly true; and yet it is not exactly the right answer, because you may tell a falsehood about yourself."

Then turning to a very little girl, she said,

"It is when nobody did anything, and somebody went and told about it."

"That will do," said the teacher, with a smile.

### Working Dogs.

I once heard a gentleman say, that during a long stay in Holland he never saw a single dog idle, that was old enough and big enough to do any work.

All sorts of barrows and carts are built on purpose for them, and they gallop along at a great pace.

They are used to carry the fish, wood, vegetables, and anything else which their owner wishes, and when it is all sold, and you think the poor dogs might reasonably expect to go home with an empty cart behind them, the master jumps in, and rides back in state.

But this is not the worst part of the story, for a certain amount of work never hurts any animal, any more than it does boys and girls; but it makes us sad to know that, as a rule, the poor dogs are miserably fed, and are often driven till they drop down from exhaustion. Still they are wonderfully patient and persevering, and will lick their master's hands gratefully if he treats them kindly.

In Kamtschatka the dogs are the only animals that can be used to draw sledges. They are strong and active, and run over the snow at a wonderful pace. A courier once drove two hundred and seventy miles in less than four days in a sledge drawn by dogs. They are generally five to each sledge, and they are harnessed four abreast, with one for a leader. But in spite of all the work they do, they are badly treated and ill-fed; they hate the work they have to do, and give a melancholy howl when they are first harnessed. In Newfoundland the dogs are used for all sorts of hard work, but they are treated very kindly, and are so gentle and good, that they will sometimes draw a load of wood from the forest to the seaside, wait for the cart to be unloaded, and then go back to get it filled, entirely alone.

### Letters to a Son.—No. 6. Part I.

*My Dear Son:*

Presuming that I have adopted the right method for understanding the preaching of the apostles, and its effect upon their audiences I might now pursue a similar course in regard to ourselves. I would inquire as to what knowledge we might attain to at this distant date, seeing we possess all the means of information possible to them. This would lead us at once to man's lost estate, when there was no sin. Adam and Eve were placed under the law of their Creator. "The Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die"—(Gen. ii. 16, 17). A certain consequence of disobedience is here threatened, but there are other consequences as inevitable. Death is the penalty, or ultimate consequence of sin; but the first sinners became possessed of fear and shame. Their attempt to throw the blame of their conduct upon one another has been practised by all their descendants, showing at once how natural is the consciousness of wrong-doing, and how strong the desire to be considered righteous.

You will observe that Moses does not broach any theory about the hereditary nature of sin; but he gives a history of the descendants of the first pair which shows that they all followed in the footsteps of their first parents. Neither did he theorize when he instituted that worship of the tabernacle according to the pattern shown him in the mount; otherwise he might have demonstrated the necessity of sacrifice on the ground that man was in a fallen state. He rather seems to base it on the fact that man is a sinner; and that fact made more conspicuous by the searching character of that law which was written by the finger of God upon the two tablets of stone. Had the Mosaic institutions been intended as a remedy for the sin of man introduced by the fall of Adam, Moses would no doubt have expatiated on this view of the matter. The fact that he claims no such work as part of his mission, clearly proves that he leaves that to be undertaken by some one else. This is the work of the 'prophet like unto Moses.'

The question for you, then, to consider is—Does the previous history of man, individually and collectively, as given in the Bible, necessitate such a work as that I have, in my last letter, shown the Christ's to be?—and that in its two-fold aspect; first, his appearing as 'a man of sorrows,' dying for sin, rising from the dead, ascending to heaven; and second, appearing a second time to set up the kingdom of God, and to establish righteousness over the earth. In other words—Is the gospel adapted to the condition of man? Is the remedy suited to cure the disease?

In his letter to the Romans (v. 16), Paul says: 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.' He believed in the adaptation of the gospel to the wants of man. But as he was speaking primarily to those who had believed the gospel, and I am viewing the matter from a different stand-point, I will only glance at his reasoning, to illustrate the question, Wherein is the gospel adapted to man? If you will read from the 18th verse to the end of the first chapter, you will find a description of the heathen world which is a reflex of the wickedness of Sodom and Gomorrah, Egypt, as well as of the nations of Canaan whom God expelled to give place to the children of Israel. Then you have in chap. iii. 1-18 a description of what Israel had become under the law of Moses, which he sums up by saying: 'There is no fear of God before their eyes.' He then makes the appeal: 'Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.' This is the condition of all men in the sight of God; 'for all have sinned, and come short of the glory of God.'

These two last passages give us a true picture of the moral and spiritual state of all mankind in the sight of God. The gospel of His Son was designed to deliver them out of this condition, both in its penal and moral consequences. Paul gives in few words the state of the case. 'By one man sin entered into the world, and so death passed upon all men, for that all have sinned'—(Rom. v. 12). I have said enough to serve as a back-ground to the picture.

In my last letter, I pointed out that, besides preaching that Jesus is the Christ, and that he died for sin, the apostles also testified to his resurrection. This brings him before us in the character he claimed for himself—'I am the resurrection and the life.' They made offer of everlasting life to all men upon condition of belief in him as the Christ, and obedience to him as Lord or Master. The first blessing they received was forgiveness of their sins, according to the declaration of Jesus to the eleven after his resurrection. 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem'—(Luke xxiv. 46, 47). If you examine the discourses of the apostles, you will find that the application is directed to repentance for remission of their sins. Without this element, the gospel would be a misnomer, and not adapted to man's condition as described in the Bible—a sinner. Without a free pardon from God, man must remain without hope of deliverance.

I wish your particular attention here to the proof of this part of the gospel. We have it first in the preaching, and afterwards in the epistles. Peter urged the Jews in these terms: 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord'—(Acts iii. 19). As this reads, it seems to put forgiveness into the future—*when times of* refreshing shall come. But it may be rendered '*so that* times of refreshment may come.' And is it not a natural consequence of forgiveness, that one should be refreshed? If you examine the cases of conversion recorded in the Acts, you will find that the new disciples were 'filled with joy,' 'went on their way rejoicing,' etc. On another occasion, Peter told the Sanhedrim: 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved'—(Acts iv. 12). Here forgiveness is embraced in the wider terms 'salvation' and 'saved.' But you must observe how the apostle places the emphasis upon the *name* of Jesus. He does the same in the house of Cornelius. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins'—(Acts v. 43). And so Paul: 'Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses'—(Acts xiii. 38, 39). This is the first occurrence of the term 'justified' as an equivalent for foregiveness of sins—a mode of speech you will often find used by this apostle.

These examples will suffice to show you that the apostles preached to all men repentance and remission of sins in the name of Jesus.—*Alex. D. Black, in Messenger of the Gospel.*

### Solution No. 2.

Who are God's two witnesses? "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not," etc. Isa. xliii. "Let all the nations be gathered together, and let the people be assembled," etc. "Let them bring forth their witnesses," etc. "Ye are my witnesses saith the Lord," etc. "I, even I am the Lord, and beside me there is no Savior," etc. "Therefore, ye are my witnesses saith the Lord, that I am God." Chap. xliv. "Yet now hear O Jacob, my servant, and Israel whom I have chosen." "Fear ye not, ye are even my witnesses. Is there a God beside me, yea there is no God I know not any."

C. HARTMAN.

# THE RESTITUTION

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 15, 1882.


## Special Notice.

*Address all business letters and make all orders payable to "The Restitution, Plymouth, Indiana." It creates confusion and causes delay in the transaction of business of the office to have orders made payable to the Editor, or business matter addressed to him personally, so please confer a favor by sending as above directed.*

*A. R. UNDERWOOD, Texas.*

THE Association has decided to retain the present Editor for the coming year. We shall try to do our best for all our patrons, and we implore the divine blessing to rest upon us, and ask the prayers of all our brethren. Our time has been so completely taken up with the meeting that we have not had the time to read the letters and communications that have come to hand for a few days past. As our meeting is still in progress we must ask still further indulgence. As soon as possible we will attend to both letters and other matters.

As a result of our Conference Meeting so far, it was our privilege to immerse four young ladies on Monday last. From present indications we think that some more persons will become persuaded to yield the obedience of faith before our meeting shall close, we must defer many particulars for the present. May God bless the proclamation of the gospel of his dear Son to those that may hear concerning life through Christ, and his coming Kingdom. To save some from this untoward generation, and in these last perilous times, demands special effort on the part of all lovers of the Redeemer. The Church is doing its last work.

WE have just received the October number of a periodical in the French language, published at Geneva, Switzerland, entitled, *L 'Ami D'Israel*—"The Friend of Israel." It is a small quarterly "Devoted to intelligence concerning Israel in our days, and to news relative to evangelization among them." Also a tract entitled, "*La Succession des plus Aptes Disparu la Bible*"—"The survival of the fittest, according to the Bible." The kind reader is E. Petavel, D. D. of Geneva, to whom we have been sending some numbers of THE RESTITUTION. We notice that a portion of "Mrs. Davis Journal, and an article from Brother Cabegrove have been translated into this number from THE RESTITUTION. Many thanks to Dr. Petavel.

## Communications.

### ARKANSAS NOTES.

There is a great passion and eagerness of men seeking after gold. "And there is gold and a multitude of rubies." But then to speak plainly, and out everything short, is not God the gold we ought to seek? We know a good man said of God "He is my Rock," and I think we can say, He is my gold Rock.

Some of the seekers after gold are uncouth men. They are poor and rough and unlovely. They have no distinguished ancestry, no patent of nobility, no great natural nobleness, or power of understanding or learning, or wisdom; but they are intense and earnest and busy in gold getting. So many who seek after God, are in some things inferior and second rate. They are not highly accomplished or highly gifted, but they are earnest and honest and single-minded. They want one treasure, and that is a Person—the intelligent, benevolent, powerful and wonderfully good unseen Person, the Personal God. They may know but little, but they know they need and desire the greatest good that is God. This is their one peculiar eagerness, and distinction and understanding. They are great seekers, and their distinction is in the eagerness of their seeking, and the object they seek.

I know many people are seeking after doctrines and sometimes they may well seek; but this is not the highest quest. No! God himself is the highest. Nothing short of this will do. Many roam over the universe after good—but the Lord himself is the true universe: and as for any universe aside from him, though we may say it is surely filled by him, yet rather may we say, It is contained in him. Do we talk about the mystery of God? Do we say he is incomprehensible? I will tell you of an incomprehensibleness, and that is a universe of grand and grandly ordered, and wonderful worlds, moving in majesty, and having no Maker or Master, no Author or Projecter. So we will take the mystery with thanksgiving and [illegible] and [illegible] heart, the mystery to love and adore—the Maker and Manager of things.

We are very sorry in all our experiences of imperfect attainment, that we have not more concentration of mind on the Greatest and Best, by which I mean constant thoughtfulness and constant consciousness of God, restfulness and resting in him. The mind is too evasive, too fugitive. Some trouble or distress intrudes, but yet by a happy singularness of God's wisdom, by a force of necessity, though at first a little separated from God by some care, or pain, or plague, this very sorrow compels us back with augmented strength to our refuge.

Satan overdoes his work, overreaches his mark. The thing is meant from injury or destruction only works for our comfort and salvation. Troubles quicken our footsteps toward our Help, and apprehension of calamity gives energy to our apprehension of God. What many Christians want is a greater craving for, or faculty—staying with, on the Mighty. Now this is perfected also exceeded. We must ask further indulgence. As soon as possible we will attend to both letters and other matters.

Coming to God is something done; it is an act of the will. It is a decision however unseen or instantaneous and a decision obeyed. A succession of these decisions form themselves into a law of the mind, and a law of life. These decisions so instinct established, and the judgment of what is right and best, together with the yearning of desire, and the pressure of necessity, sweetly evangelize to establish the character of God-seeking. God-seeking tends and advances to God staying, and all this notwithstanding there are the regrettable and regretted follies and foolishness of our nature in things the they thought and acts, temptations or tendencies) that we wish ten million miles away.

When our motions tending to God and seeking for him increases in the enhanced practicableness and comfort of coming to him, and communion with him, we find a fixed law put anew into force and fruit bearing, and that is the law of habit, and growth both is the habit and its satisfactions of compensation. Inertness of ease of doing right thing, by persistence and repetition, is a satisfaction.

But I am not affirming or denying how often or expressly God otherwise than by laws, exalts, or lets be exalted, his children's character, and he affectionately loves his children. He does surely give grace, gives his Spirit, imparts influence and virtue, but he does not often give miracles of sudden joy, for sudden joys and extraordinary joys may not be safe. How many are sufficiently sure they can bear raptures without some peril?

In things of grace, and growth in grace, there is the law of condition, the condition of time. Is not then time precious? The mind resting in God, not once or twice only, not rarely and briefly, but often and long, finds itself invigorated, because it has contact with the rock and key of strength. It goes to God, ponders him, refers to him, appeals and at last to him, and how precious is the time given in which this can be done. At best there are losses by imperfection of faith, but yet there is a certain power of "redeeming the time," by that quickness and busy spirit of seeking, that importunity of prayer, which has accrued from the painful remembrance of opportunities lost.

I am not astonished if faith exclaims "Lord, most wonderfully!" If it is no wonder that we should desire that he were come "Wonderful, should make his praise glorious, by incessant activities of his Spirit in us. The exactness and the diamond hardness, the unwillingness of unbelief: the questioning—how these disorders of heart need subduing! How much needs to be transformed! Today as I was thinking of God's goodness to those who inquire of him, I thought surely we are not as ready to be raised up to greater elevations, as he is ready to raise us. Strange faultiness, and almost customary of hesitation to be led and helped as God would lead and help. Let us have done with it. We need ointment and medicine—inworking of God's wisdom, to change and take away this strangeness. Repentance may be none the less real and inherent because not half self detected.

It is Nov. 6, and Monday night. What peace to this Arkansas wood! The cricket is companionable with the peacefullest of chirps. The stars are still and shining in the kindest and mildest of night skies, wherein no cloud fleece is seen slowly drifting—traveler in heaven—solitary and purposeless. Let us thank God for many blessings. Quietness, simplicity, contentment, health, food, appetite, digestion, labor and rest; these are things to be thankful for.

THE RESTITUTION has much that is interesting in relation to the wonderful land and people, that is read with relish. An article that covers nearly one side of the paper may possibly have interest enough to justify its length, but two or three column articles are anywhere welcome, if apt and pat to the time, and to prophecy and geography, and evolutions we intelligently look for across the sea, where are coming the conflicts and curses and glories of grave and great and inspired prediction.

There is just one terrible hour for Jerusalem coming, according to Zech. xiv. 1, 2. Who will write immediately on that topic? Will not some veteran take a pen and give a little delineation of their prophecy—a little amplification, explanation and localization, and fill a little vacancy?

C. COLEGROVE.

## Selections.

### THE KINGDOM TO COME.

During the first three centuries of the Christian era the expectation of Christ's return and the establishment of his kingdom on earth with Jerusalem as its capital and centre, was entertained by all true Christians. It was the orthodox faith, and was founded on Luke i. 32-33, which relates that the angel Gabriel informed the Virgin Mary that she should have a son and call his name Jesus and "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." And the words of Jesus to his disciples, "Ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 28-30. And on the parables of Christ which illustrate the aspects of the kingdom to the time and means of preparation for it—to the conditions and qualifications of heirship—and to its hidden and manifested states with its growth and perpetuity; all of which show that the kingdom which was ready to be manifested according to the Israelitish national covenant at his first coming in the flesh, was not then manifested on account of the unbelief and unfitness of Israel for it, and remains in its hidden state until a nation of redeemed and sanctified ones shall be born unto God by the word of truth, and prepared for it; and then he shall come again in his glory, and manifest his kingdom.

So when after his resurrection the disciples asked him, "Lord, wilt thou at this time restore the kingdom unto Israel?" He replied, "It is not for you to know the times and seasons which the Father hath reserved in his own power or right. But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto all the uttermost parts of the earth." Acts i. 6-7. By which we learn that the time of its manifestation was not revealed and as he had previously told them the gospel of the kingdom must first be preached in all the world for a witness unto all nations: and after his ascension, while the disciples stood and looked steadfastly toward heaven, as he went up, behold two men stood by them in shining apparel which said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 10-11. The grand truth here announced is that this same Jesus shall come again. He has not done with the earth, and so abandoned it forever. No, he comes to take possession of it and govern it forever, hence the Father says to the Son, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. xi. 8.

Hence we find the kingdom particularly associated with the second coming of Christ. When he comes it comes. And when the Son of man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory. The throne of his glory will be the throne of his father David, which God will then give him; and sitting upon that throne judicates that he will reign in his kingdom. The crucified malefactor saw nailed on Jesus' cross the accusation, "This is Jesus of Nazareth the king of the Jews;" and believing it to be true, he said, "Lord remember me when thou comest into thy kingdom." Paul, in 2 Tim. iv. 1, says: I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." And, again, 2 Tim. iv. 18, "And the Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom." Thus the coming and the kingdom were expected at the same time: and looking for the one they looked for the other also. And when they prayed, "Thy kingdom come," they also prayed for the coming of Christ.

This kingdom is the same that was given to Adam in the covenant of works, when God made him a little lower than the angels, and made him to have dominion over all the works of his hands and put all things under his feet. And when Adam, by transgressing the covenant, forfeited the kingdom and dominion, it was promised to Jesus Christ, who became a second Adam, and in due time being incarnated, obeyed the law and brought justification unto life upon all men. Hence Paul says, "But unto the angels hath he not put in subjection the world to come whereof we speak; but one in a certain place testified, saying, "What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels, thou crownedst him with glory and honor, and didst set him over the work of thy hands, etc. But now we see not yet all these things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor by his resurrection from the dead and ascension to the right hand of God, in pledge and preparation for his future dominion as the second Adam.

This is the same kingdom which under the second Adam was promised to the Israelitish people in natural flesh, as its heirs by the covenant of works made with them at Sinai; but which they also, like the first Adam, forfeited by transgression; but will be given to the saints of God, who being of faith, are Abraham's seed, and heirs according to the promise.

This is the same kingdom which was given to Solomon, the son of David by natural generation, on condition of his obedience to the commandments of God; but which he forfeited by his disobedience and idolatry; and which shall be given to Jesus Christ, the Son of David by incarnation, through a Virgin of the house and lineage of David.

It is a kingdom which has held its preliminary and mysterious phases in the Adamic grant: Melchizedeck type; and the Israelitish theocracy; but yet awaits its full development and manifestation at the second coming of our Lord Jesus Christ, who in his own time will show that he is the only and blessed potentate, King of Kings and Lord of Lords.

In praying for this kingdom to come, you pray for every thing in connection with it. You pray for the furtherance and success of the gospel in taking out of the earth a people for the name of the Lord. You pray for all ministerial and missionary labor, for the conversion of sinners from Satan to God; for the edification and sanctification of all the believers in Jesus Christ.

In thus praying you pray for the restoration of Jewish nationality, which must precede the coming kingdom; you pray for the coming of Christ in power and great glory, and for the resurrection and translation of his saints, that they may be glorified together with him. You pray for the new heavens and the new earth, wherein dwelleth righteousness; for the removal of the curse under which creation now groans; for the age of purity and bliss; when there shall be no more sin, no more sorrow, no more pain, and no more death; when truth shall spring out of the earth and righteousness shall look down from heaven.

"When the night with the right and the truth shall be!
And the what may to stand in the way.
Then day the world shall see."

O, if we had faith to look not at the things that are seen, but at the things that are not seen: If we could look forward into that glorious kingdom, our eyes should see the King in his beauty and the saints in their glory, and the nations in their gladness, and the earth in its bloom. If we could penetrate into the final result—a holy universe quickened to joy by the pulsations of eternal love—we would pray this prayer more fervently, more devoutly, more earnestly. We should, like Latimer, one of the old English reformers, say, "Let us, therefore, have a desire that that day may come quickly: let us hasten God forward; let us cry unto him, day and night, "Most merciful Father, thy kingdom come."—*Prophetic Times.*

"Now if we be dead with him, we believe that we shall also live with him."—*A. J. Gordon.*

### The Departing Comet.

One evening last week Professor John K. Rees read a paper on the comet of 1882 before the New York Academy of Sciences, in which he said it should be termed Gould's comet, since Professor B. A. Gould, of Cordova, was the first to see it. He read extracts from letters from Professor Young, of Princeton; from the director of the Dudley Observatory, in Albany; from the director of the National Observatory; and from Messrs. Chandler and Wendell, of Cambridge, Mass., and he concurred with Mr. Chandler in combatting Professor Proctor's theory that the comets of 1813, 1880, and 1882 are identical, and that the comet now vanishing from view will return within six months. According to Mr. Chandler's computations, which are based on all the observations thus far made at several points, the comet of 1882 will not return in less than four thousand years. The comet, as seen from the Cape of Good Hope, transited on the 17th of September last, and at the instant of its entering the atmosphere of our sun it was 1,600,000 miles from the surface of the sun. The comet's tail, which was only 100,000 miles long when first seen, has since lengthened to millions of miles, and as this vast body crossed the sun's disk in two hours, the enormous velocity with which it travels may be conjectured. As its light was visible until it touched the edge of the sun's disk the inference is that the light is not borrowed from the sun, but that it is the comet's own incandescence. Touching upon other celestial visitors, the lecturer said that the comet of 1843 approached within 300,000 miles of the centre of the sun, or within 70,000 miles of the sun's circumference, and that it must yet plunge into the sun and be absorbed. The lecturer threw upon the screen representations of a number of comets and then a star shower such as is seen once in thirty-three years, and the next of which will be seen when the earth passes the track of a star shower in 1899. These shooting stars are meteors from disintegrated comets, and the meteorites that fall to the earth come to us from interstellar space. In conclusion, the lecturer said that all the suns of the universe have comets circulating about them, and that the universe is as full of comets as the sea is of fishes.

### The River Nile.

The river begins to swell in the upper Nile in April. The rise reaches Cairo early in June, and increases for about three months. The White Nile supplies the largest volume of water, but that of the Blue Nile furnishes the most fertilizing material, which is a thick alluvial deposit. The accumulation of this mud for a series of years has raised considerably the average surface of Egypt. Authorities estimate that at Elephantine the rise has been nine feet, and at Thebes seven in 1700 years, or about four inches in a century. The rise is not the same in all parts of the country. In the confined space of the Nile Valley above Cairo it is greater than in the Delta, where the surface widens out, and the channels are numerous.

The usual rise of the Nile at Thebes is 26 feet, and at Cairo about 24 feet above low water-level. When it reaches 20 feet at Cairo, as it does occasionally, the overflow causes great damage: when it falls short of 18 feet, the harvest fails and a famine is the consequence. The rise is carefully noted by the nilometer, a square well or chamber, with graduated pillar, located on the island of Rhoda, about a mile above the city of Cairo. This nilometer is believed to have been built in the early part of the ninth century. When the water approaches the height suitable for irrigation, its progress is proclaimed every morning by government criers in the streets of Cairo. The nilometer stood in the time of the Pharaohs at Memphis.—*Journal of Education.*

### Well Said.

The following, from the *N. Y. Times*, we can heartily commend to our readers, as a good way to meet many modern infidel cavillings. It contains sound sense:—

"It is always a waste of time to try to prove a negative. It would puzzle us, for example, to try to *prove* that there was never a child born with sixteen heads and no body, the heads arranged like the points of a star around one common central neck. We couldn't even *prove* that in the Dark Ages there was not a large population of that sort of sixteen-headers in the Mountains of the Moon: but we don't really believe there was anything of that sort. And that is our position about a good many of these Bibliosceptifics conundrums; this one, for instance, from a Pennsylvania reader:—

"How do you meet the arguments of those who claim that Adam was not the first man? I have met with some who say they believe the above to be true. Is there any work which will assist in replying to the above when those who claim it fell back on scientific reasons, etc., to support theory? Any information on above will be thankfully received."

"We can't see any 'argument' in the 'claim' that 'Adam was not the first man;' so, of course, we don't try to 'meet' it. It is our opinion that Adam lived very early in the history of our race. If anybody knows an earlier man than he, let him bring him on. As our correspondent says, 'Any information on above will be thankfully received.'"

### Serious Salvation Army Rioting.

On Monday night, a few weeks ago, the Salvation army agitation reached its climax in Dunfermline. A large body of the Army attempted to walk in procession under the leadership of the Rev. Jacob Primmer. In Kirkgate they were met by an enormous crowd, who attacked them fiercely, making free use of stones and bricks. The conflict continued for well nigh an hour, when the Salvationists reached the hall with torn garments and bleeding faces. The crowd afterwards fell foul of the police, and a desperate struggle ensued, in which several constables were badly injured. Some of the ringleaders in the fray were taken into custody, but the police were completely overpowered, and had to leave the rough masters of the scene, keeping the High-street and Guild Hall-street in a state of tumult for a long time. Yesterday morning a meeting of the magistrates was held to consider what should be done in the circumstances. It was resolved to refuse the Salvationists any further special police protection, and to inform them that if they walk in procession it will be at their own risk.

### Britain and Egypt.

The sudden and complete overdrow of the army of Arabi leaves Britain for the moment sole master of Egypt, and it would appear probable that circumstances may compel the British occupation of the country to be prolonged for some time to come for order's sake. It is not a little remarkable how, in spite of the avowed inclinations of the British Government, the "force of events" has bit by bit brought about such a result. The disappearance from the sphere of action of the jealous French power and the corresponding increase of British influence are not the least surprising features of the matter. We are not called on to approve the British action in Egypt; but, allowed and over-ruled by divine wisdom, it cannot but have a great influence upon the future of that country, and perhaps also of Syria and all the ancient East. What the result will be we do not venture to predict, but further developements will be watched with great interest.—*Glasgow Messenger.*

### True Humility.

A member of a congregation, talking with his pastor was indulging freely in this strain: "What a poor, short-coming creature I am!" The minister sighed and said, "Indeed you have long given me painful reason to believe you." Whereupon his companion, being taken at his word, replied in a tone of anger: "Who told you anything about me? I am as good as you. I shall not come to hear you anymore, but go somewhere else." And so he did. As an example of true humility, it has been remarked, that in A. D. 59, soon after St. Paul's conversion, he declared himself "unworthy to be called an apostle." As time rolled on, and he grew in grace in A. D. 61, he cried out, "I am less than the least of all saints;" and just before his martyrdom, when he had reached the stature, of a "perfect man in Christ Jesus." In A. D. 65, his exclamation was, "I am the chief of sinners." The boughs and branches of trees which are most richly laden with fruit bend downward and hang lowest.—*Living Church.*

### Islam, Christendom, and Judaism.

Mr. Laurence Oliphant, in the *Nineteenth Century* for August, thus concludes a survey of the present turmoil in the Mahometan world and the relation of the Jews to the Eastern Question: "Three great religious forces of the world find themselves face to face, two of them armed and equipped for the fray, and determined to test the value of their views of moral and material progress by the arbitration of the sword; and the third, feeble in outward seeming, scattered, unarmed, and despised by both, yet prepared, when the way is cleared for them by the crash of rival creeds, to rise from their ruins inspired with a new-found vigor, and prove to the world that, if the final solution of the Eastern Question involves the doom of Moslem, it opens up his future destiny to the Jew."

## News Items.

ST. PETERSBURG, November 13.—A telegram from North Chinsk states that a prairie fire on the Mongolian frontier has extended seventy square miles and consumed many Cossack outposts and villages.

VIENNA, November 13.—The examination of the persons arrested for participation in the late riots shows it was chiefly the work of Socialists and anti-Jewish leaders. Twenty-five thousand bills with anti-Jewish inscriptions were seized by the police who are preparing a list of implicated jurors for expulsion from the country.

CAIRO, November 13.—The native population in the Delta is in great distress on account of the failure of their chief means of sustenance, the rice crop. Unless aid is given them by the Government it is feared many deaths from starvation will ensue.

REDHOUSE OBSERVATORY, PHELPS, N. Y., November 13. Professor Brooks reports the observation of a magnificent auroral display early this morning—the grandest in many years. A vast brilliant arch illuminated the landscape, equal to the light of the moon in its first quarter, and was followed by immense streamers and waves of light projected with startling velocity from the horizon to the zenith. Great meteorological disturbances may be expected.

CONSTANTINOPLE, November 14.—The Sultan today held a levee to celebrate the 1,300th year of the Mohammedan calendar, which, according to the predictions of the soothsayers, will give the world a new prophet of Islam. A new revelation made public by the astrologers assures the Sultan that he himself is the Mahdi or new prophet of Islam. The celebration of the mystic solemnities is so universal that business is at a standstill, and the streets are given up to processions and religious festivities.

### Work for Jesus.

Work for Jesus, work now, work all the time. Let him be always in the heart, be first in the affections, have the first place in the life. He is more than life to us. Let us draw closer and closer to him. Let us each and every one renew our vows of consecration, for the day is nearer than when we first believed, it hasteth greatly. O I feel like saying to all of like precious faith:

"Come let us renew our journey prayer,
Roll round with the year,
And never stand still,
Till the Master appear."

The work of God is our work. Let us be about the Master's business. Make it our business as till Jesus comes.

S. ROXANA WIXOM.

The Swiss season has ended as it began, in bad weather. So wet a September Switzerland has never known in the memory of man. Seven feet of snow before the Rhine Glacier Hotel. 100 tourists snowed up at Zermatt, every Alpine pass either obstructed by earthslips or swept by avalanches, thousands of fruit trees broken by the snow as if they had been blasted by lightning, thousands of sheep lost on the mountains, and all before the middle of September, are phenomena portentous and unparalleled. And the rain has been something fearful. In twenty-four hours the lake of Pfeffikon, easton Zurich, rose twenty-nine centimetres, and in the same space of time the rainfall, as recorded by the pluviometer, was at the rate of seven litres (say fifty quarts) to the square metre.

A fortnight ago a vulture was seen hovering over the city of London and now and then perching upon one or another of the tallest buildings. A member of the same tribe was caught on the rocks near Cork Harbor in 1813, and in 1326 one was shot near Kilve, on the shores of the British Channel. Those three vultures are the only specimens of their race which are known to have visited the British Isles for several centuries.

Covetousness cracks the sinews of faith, numbs the apprehension of anything above sense; and, only affected with the certainty of things present, makes a peradventure of things to come; lives but unto one world, nor hopes but fears another; makes their own death sweet unto others, bitter unto themselves, brings formal sadness, sceptical mourning, and no wet eyes at the grave.—*Sir Thomas Browne.*

An infidel said, "There is one thing that mars all the pleasure of my life." "Indeed!" replied his friend, "what is that?" He answered, "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy; my joy would be complete. But here is the thorn that stings me, this is the sword that pierces me—if the Bible is true I am lost forever."

# Poetry.

## REFLECTIONS.

FANNIE WILLIAMS.

What though the road be long, and dark, and dreary;
And clouds, and tempests, thicken all the way.
What though our feathers prove false and hopes are blasted;
And shattered be our every earthly stay

What though we long have hope'd and watched, and waited;
To see the dawning of redemption's day.
When toil, and care, and pain and sorrow
Shall have forever passed from earth away.

While we can tread the paradise of flowers,
That fell from His dear lips in tenderest love,
"I will return when all things are made ready,"
"I must go to my Father's mansion above."

We need not fear, nor weary even while waiting,
We know at the appointed hour he will appear.
We'll count the way-marks as we journey onward;
And still keep pointing on to every hour

Still casting down each fondly cherished God,
Subduing every thought of vile and pride,
Looking by faith to see the heavenly Bridegroom
Coming to claim His own, the faithful bride.

# Communications.

## "HE LIVES IT."

These three words were dropped from the lips of a man in Newark, N. J., about forty years ago, when a person living in that city was spoken of. The one who uttered these words, was, I think, a man making no pretension to Christianity. But he knew the person he spoke of; and he simply, in so few words, witnessed the professor's daily walk and conversation. The testifier emphasized on the first word, *He* lives it. Doubtless the utterer had seen enough of professors to cause the emphasis. However unpalatable Christian conversation may be to those who "care for none of these things," yet such can see the difference between lying and truth—between fraud and honesty. And when day by day they observe a man talking, acting, living as though he did "care for these things;"—now and then a little word will drop when nominal Christians are talked about; such as:—I know one man who is no hypocrite; W—— does as he professes. Seen and read people are, and at times truth will out unexpectedly.

The writer's own acquaintance with him who "lived it," was short indeed; but short as it was, "he lives it," appeared right words for him. It was before the disappointment of 18..I that I heard the words "he lives it." And after the disappointment, after he had acted as a man truly believing that the Lord would come on the "tenth day of the seventh month," from his own mouth I heard the words, "I am ready to go to the stake, if need be." Long years has he been under the sod, but his faithfulness is not forgotten, some who knew him being his survivors. What a treat it is to remember a true professor! Obituaries have been published of many, read by thousands who never saw the departed ones; while some who had seen and known them could not truthfully have written as the obituaries read. Intimacy discloses what in many instances would be sadly detractive of obituary portraiture. "He lived it" may truly be said of here and there one; and, "He lived it not" may truly be said of many. Worldly adversity, if endured year after year, proves to the sufferer the reality or unreality of profession. The sufferer may suffer for conscience sake; and instead of being on this account regarded, may meet with neglect, with blame, reviling, and persecution. How lacking professors cheat themselves! What reward some might receive from God if they did as Jesus commands! But alas for them, they sound their own trumpets, and often with deceiving sound. So not only do they cheat themselves out of the reward promised to the secret doer of good, but they incur wrath through their hollow boasting.

What a turning up will there be one day! "God shall bring every work into judgment, with every secret thing, whether good, or whether evil." See also Rom. ii. 16; xiv. 10-12—more Scriptures might be referred to. To such as have experienced "fights of afflictions" over and over again, and are still experiencing them; to such as have had to "give the back to the smiters," when slanders, misrepresentations, yea, cruelties, have been inflicted, and perhaps still inflicted, we say to these, hold fast! Continue steadfast, enduring; honor God by trusting in him, spite of false brethren, spite of scorn, continued poverty and privation, or whatever else you may have to bear. Among false ones be thyself true, and in due time it may be said of thee by One higher, higher inconceivably than mortal man, "He (or she) lived it."

H. Hayes.

A silver coin, made in the time of King Cyrus, of Persia, is in the possession of Charlotte (N. C.) man. Cyrus ruled about 550 years before Christ, so the coin is, in round, nearly 2400 years old.

*To the dear brethren of like precious faith:*

I left my home and dear family the 13th of September, en route for Adaline, Ogle Co., Ill., to hold a few meetings before the conference, by request of Brother G. M. Myers. I held three nights meeting at Adaline; held meeting on Sunday at Brother Pypers, and three nights at Lanark with the brethren, and the next Sunday at Brother Geeson's. Then stayed over at the conference.

There were some brethren from Iowa. Had a good meeting. From there I went again to Lanark; had meeting one night. From there, in company with Brother Myers, we commenced meeting at East Plum River. Brother Myers was with me a part of the time, till he was obliged to leave. I continued over two Sundays. On the last Sunday one of Brother Mitchel's daughters obeyed from the heart that form of doctrine delivered and was buryed in Plum river. At the close of the forenoon meeting that day Brother R. Chown came after me to go to West Plum River to hold meeting for two weeks. There is only three in the little town at that place that holds the like precious faith. Brother Chown and Sister Nelson, the mother of E. O Nelson. There are others that believe but have not obeyed. Brother and Sister Chown and Sister Nelson are the faithful ones.

At this meeting I formed the acquaintance of our old faithful Brother and Sister Russon House. They are both quite feeble, but firm in the faith. May God bless them, and keep them, and gather them into his everlasting kingdom. While at Lanark, Adaline, East Plum River and West Plum River, I met some whose names I have seen many times in THE RESTITUTION. The Reamers of Lanark, Dr. S. I. Jacobs of Adaline, Brother S. P. Reuer of East Plum River, and Brother Mitchel and others; I can't remember all of the names. May the dear Lord preserve them. The dear ones at West Plum River have many opposers, but they stand firm.

I took leave of the dear ones at West Plum River on Nov. 1, for Brother Levi Clarke, at Twingrove in Green Co., Wisconsin. Our worthy Brother, R. Chown, hitched up his team and brought me here, some thirty-five miles. I had been with him over two weeks, and it was hard to part with him, but so is this present life. I expect to stay here two weeks, and if any of the brethren in Wisconsin, Iowa or Illinois wish me to visit them, I can do so, as I intend, the Lord willing, to spend my time this winter in preaching the word. If any write to me up to the 15th of this month, write me at Twingrove, Green Co., Wis., in care of L. P. Clark, but after that write to Lanark, in care of G. M. Myers, till further notice. Since leaving home I have had many good meetings. To God be all the praise.

J. S. Hatch.

### Conference Report.

Conference met at Severance, Kan., Oct. 21. Brother Myers missed connection, and brethren Clover and Orom preached the first discourses. After brother Myers came he did most of the speaking except one discourse by T. E. Adams.

During the meeting four intelligent persons were baptized. The meeting commenced with good audiences, increasing until it closed. The meeting was a success and will long be remembered. Some five or six others are now about ready to obey.

Visitors attending: Brother and sister Lyon of Holt co., Mo., brother and sister Shirey of Andrew co., Mo., brother Saylor of Brown co., Kan., brother and sister Miller of Topeka, Kan., brother T. E. Adams of Jefferson co., Kan., sister Williams and husband of St. Joseph, Mo., brother and sister Pearson and brother and sister Jones of White Cloud, Kan., brother and sister Buckle of Atchison co., and sister Vickery of Colorado.

The meeting closed after breaking the loaf.

Yours In Hope.

J. P. Bitner.

### "Brethren, Pray for us."

Paul, after desiring that his Thessalonian brethren comfort themselves together, that they edify one another, that they esteem those over them in the Lord, and that they live in the daily practice of all the Christian graces, giving thanks in every thing, closes up with the touching request that "They pray for him." And so we, dear household of faith, desire your prayers. We want fruit for our labor. We greatly desire that some be brought to the light and knowledge of the truth through us, and that this may be so, we want to live in all things as God requires, holy and unblamable before him

J. L. and S. B. Weaver

# Selections.

## THE BISHOP OF MANCHESTER AND ATHEISM.

Bishop Fraser preached yesterday morning at Emmanuel Church, Oldwaldwistle. His Lordship drew a parallel between the building of synagogues and the religious thought of Christ's and the Apostles' time, and the churches, chapels, and schools of our own time, and the religious activities at work at the present time as manifested in building churches, schools, etc., and the religious publications. The religious publications were countless and their circulation enormous. He wished he could believe it indicated a proportionate activity of real religious life, and that our people were purer, honester, more truthful, more righteous. But though people might read their religious tracts and others *The Wise Cry*, they might never go out of their way to do battle against those devils that were tempting them. Then they had side by side with all that religious activity of the printing press, and of religious thought which was stirring the hearts of many people, a terrible phenomenon to contrast with it. By the side of that—he could not help calling it, for it was so to a large extent—holy and ineffective religionism, which kept people's mouths at work in mere talk, but did not touch their hearts and convert their lives, there was a terrible conflict with atheism and infidelity and godlessness. If anybody thought the national virtue, and he hoped they had some sense of the value of our people being sober, temperate, pure, chaste, honest, and truthful, which was what he meant by national virtue—if anybody thought that national virtue could be maintained and kept alive by the teaching of atheism, they could not know some of the things that atheism had done. They could not know, as he knew, because he had been obliged to see it and read of it; they could not know the terrible moral poison under such names as "The Fruits of Philosophy," and "Elements of Social Science," which were being sold and propagated, and corrupting the whole atmosphere of social life. He was told the "Fruits of Philosophy" was largely in the hands of the young, by both clergy and Sunday school teachers, and if the young were following its precepts they were corrupting their whole moral life. One of the most daring disseminators of these publications was now being prosecuted before the Lord Mayor of London, whether wisely or not he could not say; it would certainly give the publication more notoriety and increase its sale. He had a copy of it sent to him yesterday only—who from he could not say—and to make it more talking with the public it was headed, if he remembered right, "By a Freethinker now being prosecuted for blasphemy." If the conscience of the nation would of itself reject this moral poison, and say "I will have nothing to do with this abominable literature," he should have some hope for the future of his native country. He would admit that Christianity had its difficulties, and there were points on which they might desire, if they could have had their choice, that the revelation had been fuller and more clear, just as they might desire that as the days passing over them now with all the grass cut were less rainy and more sunshiny; but they could not control those things, which were ordered for them by One whom they believed to be wiser and whom they knew to be stronger than themselves. And so because there were difficulties in Christianity he hoped they would not give it up. Why God sent the rain when they wanted the sunshine, why He sent or permitted the pestilence when they wanted to enjoy life and health, he could not tell; but to call upon him to believe that this wonderful universe, with its varied courses and wonderful controlling mechanism, these worlds upon worlds in space, until he was lost, and his mind and brain became dazed in the contemplation of them—to ask him to believe that all those things came by chance, and that he himself, with all the wonderful faculties with which God had endowed every human being, was developed by protoplasm from a germ without any designing providence of God governing him, was asking him to believe what to his mind was absurd and impossible. And so because there were difficulties in his faith which he could not explain he was not going to accept the infinitely greater difficulties of the creed of atheism; for it did not make the misery of life easier but a thousand times more difficult to say there was no God, no Christ, no Holy Spirit, no soul, no life beyond; and it he had one conviction in his mind that was deeper than another—and he only wished he could live in a more constant and habitual sense of it—it was that there was a God, and that he was responsible to Him, and that he would have to give account of himself after what the world called death, and that this kingdom to which he belonged was a kingdom of righteousness. His Lordship concluded with an appeal on behalf of the new enlargement.

## THE INSIDIOUS DESTROYER.

There is a remarkable phenomenon connected with insect life which has often occurred to us, mind while meditating on the subject of preparedness for a future state, as presenting a curious analogy.

Most persons know that every butterfly (the Greek name for which, it is remarkable, is the same that signifies also the soul.—*Psyche*) comes from a grub or caterpillar; in the language of naturalists called a *larva*. The last name (which signifies literally a mask) was introduced by Linnæus because the caterpillar is a kind of outward covering, or disguise, of the future butterfly within. For it has been ascertained by curious microscopic examination, that a distinct butterfly, only undeveloped and not full grown, is contained within the body of the caterpillar; that this latter has its own organs of digestion, respiration, etc., suitable to its larva-life quite distinct form, and independent of, the future butterfly which it encloses. When the proper period arrives, and the life of the insect, in this its first stage, is to close, it becomes what is called a pupa, enclosed in a chrysalis or cocoon (often composed of silk; as is that of the silk-worm which supplies us that important article), and lies torpid for a time within this natural coffin, from which it issues, at the proper period, as a perfect butterfly.

But sometimes this process is marred. There is a numerous tribe of insects well-known to naturalists, called ichneumon-flies; which in their larva state are parasitical; that is, inhabit, and feed on, other larvæ. The ichneumon-fly, being provided with a long, sharp sting, which is in fact an ovipositor (egg-layer), pierces with this the body of a caterpiller in several places, and deposits her eggs which are there hatched, and feed, as grubs (larvæ), on the inward parts of their victim. A most wonderful circumstance connected with this process is, that a caterpillar which has been thus attacked goes on feeding and apparently thriving quite as well during the whole of its larva-life, as those that have escaped. For, by a wonderful provision of instinct, the ichneumon-grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it. And consequently, it is hardly possible to distinguish a caterpillar which has these enemies within it from those that are untouched. But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring, to undergo their change, into some sheltered spot—such as the walls of a summer-house; and some of them—those that have escaped the parasites—assuming the pupa-state, from which they emerge butterflies. Of the unfortunate caterpillar that has been preyed upon, nothing remains but an empty skin. The hidden butterfly has been secretly consumed.

Now is there not something analogous to this wonderful phenomenon in the condition of some of our race? May not a man have a kind of secret enemy within his bosom, destroying his soul — *Psyche* — though without interfering with his well-being during the present stage of his existence; and whose presence may never be detected till the time arrives when the last great change should take place?—Every man should reflect whether this may not be his case; remembering that it is in his power now, through the help that is promised, to detect and destroy those secret but deadly enemies within him.—*Archbishop Whately.*

## ANCIENT FLOWERS.

Amelia B. Edwards writes to the *Academy* the following in regard to one of the most interesting discoveries of antiquities which have been made in recent times:

Several of the royal mummies discovered last year at Dayr-el-Baharee were, it will be remembered, found garlanded with flowers, these flowers being for the most part in so perfect preservation as the specimen plants in a "Hortus Siccus." M. Arthur Rhoné, in a recent letter to *Le Temps*, has described the extremely curious way in which these garlands are worn. They consist of the petals and sepals of various flowers, detached from their stems, and enclosed each in folded leaf of either the Egyptain willow (*Salix vitellina*) or the *Mimosops Kummel Brown*. The floral ornaments thus devised were then arranged in rows (*the points being all set one way*) and connected by means of a thread of stitched fibre woven in a kind of chain stitch. The whole resembles a coarse "edging" of vegetable lace-work. Among the flowers thus preserved are the bright blue blossoms of the *Delphinium orientalis*, or larkspur; the blue lotus, or *Nymphæa cærulea*; the white, or *Nymphæa lotus*, with pink-tipped sepals; the blossoms of the *Nerium Ægyptiacus*; and the orange-hued flower of the *Carthamus tinctorius*, or safflower, so largely employed as a dye by the ancient inhabitants of the Nile valley. The dried fruit, as well as the dried yellow blossom of the *Acacia Nilotica* is likewise preserved; and mention is also made of the blossom of a species of water melon now extinct. The foregoing are all interwoven in the garlands in which the mummy of Amenhotep I. was elaborately swathed. With others of the royal mummies were found fine detached specimens of both kinds of lotus, the blue and the white, with stems, blossoms, and seed pods complete. Still more interesting is it to learn that upon the mummy of the priest Nehsonsi, maternal grandfather of King Pinotem II. (XXIst Dynasty), there was found a specimen of the lichen known to botanists as the *Parmelia Perforatorum*. This plant is indigenous to the Islands of the Greek Archipelago, whence it must have been brought to Egypt at, or before, the period of Her-Hor Dynasty (B. C. 1100 or B. C. 1200). Under the Arabic name of "Khola," it is sold by the native druggists in Cairo to this day.

These frail relics of many a vanished spring have been arranged for the Boolak Museum with exquisite skill by that eminent traveller and botanist, Dr. Schweinfurth. Classified, mounted, and, so to say, illustrated by modern examples of the same flowers and plants, they fill eleven cases—a collection absolutely unique, and likely ever to remain so. The hues of these old world flowers are said to be brilliant as those of their modern prototypes; and, but for the labels which show them to be three thousand years apart, no ordinary observer could distinguish between those which were buried with the Pharaohs and those which were gathered and dried only a few months ago.

### The Christian Herald and Signs of Our Times. Palestine and the Jews; their Persecution by Russia, etc.

A striking passage in reference to the Jews occurs in Isaiah x: 22: "For the Lord of hosts shall make a consumption even determined in the midst of all the land." This prediction may well occupy our attention at a time when the Eastern Question and the renewed persecution of God's ancient people are the prominent topics of the day.

By the phrase, "in the midst of all the land," we understand all the world in general. At the appointed time, which will be, I presume, in a few years, a fine fever with respect to the return of certain people to Palestine will possess all men—a fever that will spread itself out in all parts of the world. It is determined upon already in the counsel of the Divine mind. A perfect mania will possess the nations, and the general topic of conversations, in a very few years from to-day, will be Palestine, its glories and its advantages. This emigration fever will rage most violently among the Jews; then it will take hold of other races and nations; for the prophet Isaiah assures us that God will gather others to Him beside the literal seed of Judah and of Israel. The exertions of the Church, the forces of the nations, are hastening on the preparatory conditions of this great consumption. Very soon Jerusalem will become pre-eminent. Salem will stand once more, lifting her head from the dust, and, standing with majesty among the nations of the earth, she will again be the glory of all lands. Many men are ready to ask how this consumption will be brought about; and because they are not now interested in any great degree they rather doubt the matter. Neither their doubts, nor anything any difficulties that they can see in their mind just now, will stand in the way of Him who reigns in the heavens, who will, in His own good time, bring His own purposes to pass. The result God will bring about. It is often very difficult beforehand to say by what means God is going to produce certain things, what means he will adopt to bring about certain events. The great point for us all to settle is, is this thing to take place? The signs of the times seem, I think, in some degree, to forecast this great event. Think of the beautiful imagery of the Savior, "We see the fig tree putting forth its leaves, and ye know that summer is nigh." So, also, when certain things are fulfilled, do we know that other things must come to pass. The signs of the times indicate very clearly that *the period of this consummation is not very far distant.* The method and enthusiasm attending upon such a work we may form an idea of by looking in our own times, and, in times past, at similar movements. Twenty years ago no man could have predicted the enthusiasm that rages through Canada—touching Manitoba. There was not a man who had prescience enough to see that that part of the Dominion would take possession of homes, of hearts, of minds, of interest, from one end of the Dominion to the other. The land was thought to be barren, the climate uncongenial, and no one would suppose that he could leave the fair fields and lakes of the province of Ontario and go to that far-off land. But we seen how soon a rage is created, how soon a consumption can be started. Now this is an evidence of what can be done if men can only get up an excitement or fever upon any point. You cannot reason, and men become subject to the law of impulse, and follow out the line of that interest. Another example we may take from the famous crusades. No one living in the tenth century could for an instant have forecast the terrible enthusiasm that prevailed among the people and nations of the earth in the eleventh, twelfth, and part of the thirteenth century. You would not suppose it possible to get up a fever among people that would cover 250 years. Yet there was a fever got up among the nations, a tide of enthusiasm which levelled the distinctions between king and subject, prince and beggar, rich and poor, old and young, learned and ignorant, good and bad. Of every nation and race men came, generation after generation, to fight the Mussulman, reclaim Palestine, and restore Jerusalem. A fever covering 250 years! Eight times was this crusade fever kindled, and kindled successfully. Nor was there a man of any station or calling but yielded to the passing impulse, and gave his hand and countenance to the effort. Now, when we think of all that, it is easy to conceive how another purpose, might easily come into force. And who started these great crusades? Peter the Hermit, a man who had retired from the world, a man who had little concern with its temporal or commercial interests. But he went in his rags, and leaning upon his crutch, crying through the cities, "Jerusalem must be redeemed! Jerusalem must be redeemed!" setting fire to the people, until it took hold of the very boys and girls in the streets. And an army of boys, from ten to fifteen years old, numbering not less than 30,000, was formed, and set out to Palestine, to perish by the way; and every highway was strewn with the dead bodies of these enthusiasts.

Now, this has taken place in this world, and, as I have said, it covered a space of 250 years, and took hold of all the nations of that time. Louis IX., aided by Edward I., worked hard in these crusades. Nations and races joined together in one tremendous mass, and the records of their sacrifices, marches, battles, and sufferings seem to us beyond credence. Now, remembering that these are historical facts, can we not easily take in the great consumption, determined upon in the midst of all the lands, at which the Jews will return to their native land? At least we can see how inspiring a subject Palestine is, and what enthusiasm it can raise. There is no part of the earth that Russia, France, Germany, Italy, Spain, or England would give more to possess than Palestine. It is the objective point of all aggrandizement. It is the effort of Russia to reach Palestine. She may go round about as she chooses, but her design, her aim, is Jerusalem. England's manœuvring, England's strategy, at every other part of the Empire, is to surround Palestine. Germany is looking to Palestine; France is exceedingly jealous of Palestine; and Bonaparte's prediction will be true, as he said, "Whoever can take Jerusalem, and keep it, will finally rule the world." And there is no doubt in my mind but that it is the key. As it is the key to the centre of the earth; so it will be the key to universal conquest.

Between the crusades and the coming consumption there is, however, I think one remarkable difference. The crusade, of course, was an enthusiasm started and maintained by war. The coming consumption, however strange it may appear, is to be void of war. It is to be a consumption of God's appointment. The other was begun by man, and carried on by man. This consumption will be without war, without strife, and it will be chiefly taken up by the English nation. And now, is it not strange that the English nation will not take part in the next great continental wars that are speedily coming on? Of course, people say, dangerous ground! No more dangerous than it has been at other times. The other nations will go to war, and before long they will struggle with each other. England will come again as she came in after the last war, to seek peace for them. She will act a price for that peace. What did she ask the last time? Cyprus, and a protectorate over Turkey in Asia, which includes Palestine. She is already the protector of Palestine. When these nations, like worried dogs, shall be torn and bleeding, weak, weary, and exhausted, and come together to settle their grievances, England, strong, having been preserved from the war, will again step in and dictate terms of peace, and she will ask Palestine as the price, as her spoil, and it will be given her. So this consumption is to come to pass, and the Jews be collected from the four wings of the heavens and returned once more to their Promised Land.

The next European war will create a great and bitter prejudice against the Jews. It will be made still greater by the simple fact that they now have the sinews of war in their hands. There is not a nation in Europe that can go to war, except England, unless the Jews say "Yes." In that respect the Jew is the sovereign dictator of every nation in Europe, except England, and they can forbid war, because they have the sinews of war in their hands. They have four-fifths of the capital of the whole of Europe, and you cannot get men to kill each other, without hate, unless you pay them a good price for it.

Thus, because they are the traders of Russia, because they are sharp enough to get the better of their German friends in money matters, the Russians and Germans hate the Jews. And when they see they are entirely mortgaged to them—body, soul, throne, and country to the Jewish race—they will be willing at once to concede to the Jew the rights of individuality, of sovereignty, or independent national existence. They will be glad to let the Jew go out to his own land, into Palestine. The very debts that they will incur will make them more ready and willing to go; but at the same time they will hate the Jews more and more. And so we can see the events at the present time are very much on that line. A shrewd observer cannot fail to be acquainted with what is transpiring. You say, "How they are punishing them!" What a terrible punishment!

We have no idea in Canada or America that one hundred thousand people should be smitten unto death in the most violent, outrageous, atrocious, and devilish manner that it is possible for men to invent—murdering men, tearing little children limb from limb, ravishing women, burning houses, scourging the people, pursuing them, and driving them off, like a herd of Texan cattle, at the point of the bayonet, firing their homes and turning them adrift without aught to cover them—and that taking place, too, in the nineteenth century, while you and I are here; and we get these reports from a country where all news is suppressed, so that on proper authority the thing is ten times worse than we ever hear. One might ask why this is so, why there is such a prejudice against the Jewish brethren? It is necessary in view of the desired end. The Jew will stay among the nations as long as he can make money and get rich. When all not their faces against him, and legislate him out of personal rights, the Jew will be ready to turn his face to the ancient land of his fathers. It is an unfortunate necessity that these things should occur to make him long for a land of his own to be at rest; and it is as necessary for us to take his part in sympathy.

THE JEW CANNOT GO IN HIS OWN NAME.

You see the Saxons are beginning to be the protectors of the Jews. Sympathy is rising like a tide in the Saxon heart. In England and in the United States meetings are being called, and you will see that the British Ministry will be hoisted from its place of power, unless they take hold with a stronger hand against Russia. Then there will require to be another power, less sympathetic with Russia, that will be content to pay for the protection of the Jews, and England will become their protector.

You may ask, "Do the Jews take any knowledge of this?" The Jews throughout the world are getting keenly alive to this question; their papers are now discussing it, and a great change is taking place in the Jewish mind on these points.—*Dr. J. Wild.*

(To be Continued.)

## OBITUARY.

Died—In Otsego Co., Mich., Oct. 11, 1882, H. J. Isham, of typhoid fever, aged 72 years.

We laid him away under the power of death to await the resurrection morning. He was a preacher of the kingdom of God, not a professed preacher, but like Paul he taught the truth in the markets and in every place where an opportunity presented. He has been a believer in the near coming of Christ since 1842.

Mrs. H. J. Isham.

# Poetry.

## PALESTINE.

J. G. WHITTIER.

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throngs
In the shade of thy palms, by the shores of thy sea,
Or the hills of thy beauty, my heart is with thee.

Blue sea of the Galilee!—in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the lowly and Just with the people sat down,
And the spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains I see,
And the desolate hills of the wild Gadarene:
And I pause on the goat-steeps of Tabor to see
The gleam of thy waters, O dark Galilee.

There down from his mountains stern Zebulun came,
And Naphtali's king, with his eyelrolls of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hills—like a prayer rise to view,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw
Their shadow at noon on the ruins below:
But where are the sisters that hastened to greet
The lowly Redeemer, and sat at his feet?

I tread where the twelve in their way-faring trod;
I stand where they stood with the Chosen of God,—
Where his blessing was heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

Oh, here with his flock the sad wanderer come—
These hills he trolled over in grief are the same—
The fountain where he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow!

And throoded on her hills she Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crowns of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when
In love and in meekness, he moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bore at him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet, Loved of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone!—but the glory and power
The Spirit surviveth the things of an hour:
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

# Selections.

## JERUSALEM.

JERUSALEM, Aug. 9, 1882.

*Mr. Cummings: Dear Friend:*

I commence this letter from the most interesting spot on earth; the famous city of Jerusalem, standing upon four hills; and yet the hills and mountains around are higher than the city itself. "As the mountains are round Jerusalem, so the Lord is round about his people, from henceforth even forever." (Ps. cxxiv. 2.)

The four hills on which the city stands are as follows: Mount Moriah, (the southeast quarter), Mount Zion, (the southwest quarter), Mount Akra, (the northwest quarter), and Bezetha, the new city, (the northeast quarter.)

The Tyropœon Valley separates Akra from Bezetha, and Moriah from Zion. The city is surrounded by a wall, from 20 to 80 feet high, and averaging about ten feet thick. It was built by Sultan Suleiman, in the year 1542, 340 years ago.

The ancient city of Jerusalem is buried in rubbish from 2 to 85 feet deep. Opposite the northwest corner of the Temple enclosure, I have been down a shaft 75 feet to the bottom of the Tyropœon Valley; also, opposite the southwest corner, near the Dung gate, 85 feet; and at the southwest corner of the wall, I went down a shaft to the foundation stone, 75 feet below the surface.

Just level with the ground is a stone in the corner of the wall, 38 feet and 4 inches long, by 8 1-2 feet deep, and 7 feet in width. About 50 feet north from the corner are several stones much larger. They form the spring of the arch which spanned the Tyropœon Valley and once connected the Temple with the upper city, Mount Zion.

"So Aristobulus' party was worsted and retired into the Temple, and cut off the communication between the Temple and the city by breaking down the bridge that joined them together."—*Josephus, Wars of the Jews, Book, I. 7, 2.*

The west and north walls of the Temple enclosure are inside the city, but the south and east walls are the same with the present city walls. At the southeast corner I have been down a shaft 75 feet to the foundation stone; and just opposite the northeast corner of the Temple enclosure, about 120 yards south of St. Stephen's gate, I went down a shaft 135 feet below the surface of the ground to the foundation stone; and I still have a piece of that stone. The city wall at this place is about 40 feet above the surface of the ground, making 175 feet from the foundation to the top.

"Now therefore the king laid the foundations of the Temple very deep in the ground, and the materials were strong stones, and such as would resist the force of time"—*Josephus, Ant. of the Jews, Book VII. 3, 2.*

The stones 40 or 50 feet below the ground are from 20 to 38 feet long, and about 7 feet square. The outside edge and ends are bevelled, and show every sign of Jewish masonry. The joints are so close that one could not put a thin knife blade between them. There is no doubt but the eastern wall stands upon its ancient foundation, especially that part of it which encloses the side of the Temple.

I will here give the size of the present Haram enclosure. The south wall is 922 feet from east to west. The eastern wall is 1530 feet, the western 1601, and the north 1042 feet long. According to Josephus the area of Solomon's Temple was between 600 and 700 feet square; that is, if we reckon the cubit at 21 inches. But one writer says that a Jewish cubit was 7 1-2 hundredths, which would very nearly agree with the length of the southern wall.

There is no doubt in my mind but that the rock over which stands the Mosque of Omar, called es Sakerah, is the identical side of Solomon's Temple, the spot where Abraham was ready to sacrifice his son Isaac. (Gen. xxii.) It was that mountain upon which King David afterwards made preparations to built the Temple; the site of the threshing floor of Araunah the Jebusite. "And David built there an altar unto the Lord, and offered burnt offering and peace offerings." (2 Samuel, xxiv. 18—25.) "Then Solomon began to build the house of the Lord in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared, in the threshing floor of Ornan the Jebusite." (2 Chron. iii. 1.)

"Now this Temple, as I have already said, was built upon a strong hill. At first the plain at the top was hardly sufficient for the holy house; and the alter for the ground about it was very uneven and like a precipice. But King Solomon, who was the person who built the Temple, built a wall to it on its east side.... the lowest of which was erected to the height of three hundred cubits, and in some places more; yet did not the entire depth of the foundations appear, for they brought earth and filled up the valleys."—*Josephus, Wars of the Jews, Book V, 5, 1.*

The above are but few out of many references I might give; but these are sufficient to identify the side of the Temple.

I suppose there is no spot on earth that has been so strictly guarded as the Haram el-Sherif, (*the noble Sanctuary,*) to prevent the Jews and Christians and all unbelievers from even entering any part of the enclosure.

In 1818 Dr. Richardson was permitted to make a hasty visit through the Mosque, under an efficient escort of soldiers. This was in return for medical services rendered to some of the dignitaries of the Haram. I have heard of several persons who paid from thirty to forty pounds ($150 to $200) for the privilege of spending a few minutes inside the enclosure, besides being obliged to go through the Mussulman form of prayer. But for several years travellers have been admitted on payment of a certain fee; and now the fee is very small; that is, when an order is applied for through any Consulate except the American which is the only Consulate that charges any fee for an order into the Mosque. If we apply at the American Consulate for an order to visit the Mosque, we have to pay fifty cents to the Consulate and one frank for each passenger, besides the extra bakshish (presents) to the Sheiks of the Mosque, and the soldier and also to the cavass who are obliged to accompany each party that visits the place. If we apply to any Consulate except the American, for an order to visit the Mosque, there is no regular fee. The Consul grants the order free of charge and the party gives whatever it pleases to the Sheiks (*Chiefs*) of the Mosque, and the soldiers and cavass who accompany it.

Mount Moriah is indeed an interesting spot to visit; for as we enter the Mosque, under its dome, we have the real Rock before us. It was here that Abraham was ready to offer his son a sacrifice to the living God. It was here that David built an altar unto the Lord. It was here that Solomon built that Temple which was designed by the Almighty himself. It was here that our Savior when only twelve years old was found sitting in the midst of the Doctors both hearing them and asking them questions. (Luk. ii. 42-46.) It was from this place that Jesus drove the money changers. (John ii. 15.) It was here, also, that Judas came and brought the thirty pieces of silver which he receives for betraying our Savior. (Matt. xxvii. 3-5.)

The Moslem tradition concerning this rock is, that when their Prophet ascended to heaven it actually started with him; but in response to the great Prophet's prayers, the Angel Gabriel was sent to prevent the mount from going up, and so firm was the angel's grasp that the impression of his hand and fingers are to be seen in the rock yet. So rapid they say, was the Prophet's flight through the heavens; that although he had several conversations with Moses and others, when he was in heaven, he returned in time to prevent the falling of a silver urn, which the wing of Gabriel happened to strike as he mounted on high. Such are a few of their legends concerning this marvelous rock.

The Mosque of Omar is indeed a grand building—I think much grander than any of those in Constantinople. A more graceful dome than that on the Mosque of Omar is nowhere to be found. The main body of the building is a true octagon of sixty-seven feet on a side. It has 56 windows of colored glass. Just above the windows are extracts from the Koran in very large Turkish letters.

From the Mosque of Omar, we go to the Mosque *El Aksa*, which stands in the southwest corner of the Haram enclosure. It was built by the Emperor Justinian about the middle of the sixth century, and dedicated to the Virgin. Just in front of this Mosque, on the north, is a large cistern which receives the water that comes from Solomon's Pools. This is supposed by some to be the site of the Brazen Sea. "Solomon also cast a brazen sea, the figure of which was that of an hemisphere.... Now this sea contained three thousand baths."—*Josephus, Ant. of the Jews. Book VIII, 3, 6.* "Also he made a molten sea of ten cubits from brim to brim....And the thickness of it was an handbreadth and the brim of it like the brim of a cup, with flowers of lilies, and it received and held three thousand baths." (2 Chron. iv. 2-5.)

The Mosque El Aksa is 272 feet long, by 184 feet wide. The arches of the three middle compartments are filled in with columns. The interior is supported by 45 columns; 12 are common stone, and 33 are marble. In the northeast corner of this building is a portion allotted to women, surrounded by a wall. In this building is a long arched room, called *Jamia Omar*, (Mosque of Omar.) According to tradition, it was in this room that Omar first prayed after he took the city.—*Rollo Floyd in Sye-to-Come Herald.*

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[A short time ago a Baptist minister of Belleville, Ont., wrote an essay on the Sabbath (advocating the common received view) which was published in the *Ontario* a newspaper of that city. The publication of the article referred to originated the letter below and others to follow.]

THE SEVENTH OR SABBATH DAY.

*Editor of the Ontario:*

"Why do Christians keep the first, instead of the seventh day of the week, as the Sabbath?" An article under the above heading appeared in the *Ontario* of the 2nd inst. With your permission, I would like to offer a few objections to the reasons brought forward for the change. In the first place, the writer classes all seventh-day Christians with Jews, and calls them Judaizers, because they adhere to the letter of the Fourth Commandment, which he ought to know if he is a Bible student, that the Sabbath is not a Jewish institution, having been given more than two thousand years before the Jews came into existence. Christ says. —"The Sabbath was made for man (not the Jew only) and not man for the Sabbath."

After quoting the commandment the writer says: "The stress of the commandment is laid upon the Sabbath or first day, and not on the Seventh day of the week." The commandment plainly says, "but the *seventh day* is the Sabbath of the Lord thy God." How he can write the above after quoting the commandment seems strange. He says:—"It (the commandment)enjoins six days of labor and one of rest, instead of constituting six days common and one holy." The commandment says. "Wherefore, the Lord blessed the Sabbath day and hallowed it," which means, one day, the seventh, or Sabbath, was blessed and made holy. Now, who are we to believe, the Bible or the writer of the above article? He again says.—"We are distinctly told to remember the Sabbath, not the seventh day of the week, as such to keep it holy." How any man in his senses and having the commandment before him, can write such nonsense, is beyond my comprehension. The commandment says, "The *seventh day* is the Sabbath." If, according to this man's argument, the first day or Sunday is meant, then the Jews, if they kept the commandment at all, must have kept Sunday. He makes an effort to straighten out the above by saying: "Now, I am not in this trying to make it appear that the seventh day was not to be kept" a little before that he said "the stress of the commandment is laid upon the Sabbath or first day and not on the seventh day," which is a plain contradiction. He quotes Col. ii: 16, 17, and applies it to the Sabbath of the decalogue, for a careful reading of the passage it is easily seen that Paul is speaking of types; the ceremonial Sabbath being of that order and classed with meat and drink new moons, etc. The Sabbath was never a type, having been instituted at creation, before types and shadows were needed. The writer admits that the seventh day is called the Sabbath in the New Testament, but says the Christian was not under obligation to keep it, and where is he, I would like to know, commanded to keep the first day or Sunday. Christ kept the Sabbath, the Apostles kept it, the early Christians kept it. The Sabbath is embodied in the law, and Christ taught the observance of that law, Matth. xix, 17, James ii. 10, 11. "The Christian is not bound by the letter of the Fourth commandment"—He might with just as much propriety teach that the Christian is not bound by the letter of the command, which says: "Thou shalt not steal." He again quotes from Rom. xiv, 5 & 6, Paul in this text evidently does not refer to the Sabbath of the Lord, it never being left *to man to* choose the Sabbath for himself, which would make any and every day in the week a Sabbath. God is not the author of confusion. He says: "The fourth commandment is not a complete revelation." We would like to know when and where it has been completed. It is in Sunday keeping which was engrafted into the Christian system from paganism in the early days of the apostacy, and nowhere mentioned in the New Testament? If a day should be kept as a memorial of redemption, then the day on which Christ was crucified offers greater claims the first day of the week—"in whom we have redemption through his blood," Eph. i—7. He says: "The first day of the week was signalized by our Lord's frequent appearing to his disciples. We have only one record of Christ's appearing, after his resurrection, to his disciples, on the first day of the week, and that was on the day of his resurrection. He tries to make out that "after eight days" (he quotes it "on eight days after"), means the first day of the succeeding week. Any school-boy could tell you that instead of falling on the first it would reach to the second or third. If the example of the disciples meeting on the first day of the week to break bread as recorded in Act xx—7, constituted a Sabbath, then the example of the Apostolic Church at Jerusalem is sufficient to make every day in the week a Sabbath. Acts ii—42—46. The Apostle John speaks of the Lord's Day," but does not apply it to the first day of the week. Christ calls himself Lord of the Sabbath. The writer admits that there is no direct command to keep the first day of the week, and that the fact amounts to less than nothing. "Why do ye also transgress the commandments of God by your tradition"—Matt. xv, 3—7. He says: "What of the observance of the seventh day until Sinai?" Let him read the sixteenth chapter of Exodus, which comes before Sinai, and see. We have neither the word nor example of Christ of keeping the first day of the week. God made man on the sixth day of creation, which was man's *first day*," therefore the seventh was his second, which the writer tries to make his first, and that is one of his reasons why we should now keep it as a Sabbath.

The paper on which we have made the above criticism was read by Rev. A. Turnbull before a meeting of the Ministerial Association, they deeming it of great value and importance.

SABBATH KEEPER.

***A typographical error made Mr. Turnbull say: "The stress of the commandment is laid upon the Sabbath or first day, and not on the Seventh day of the week." The commandment is plainly says, "but the *seventh day* is the Sabbath of the Lord thy God." How he can write the above after quoting the *commandment* seems strange. He says:—"It (the commandment)enjoins six days of labor and one of rest, instead of constituting six days common and one holy." The commandment says. "Wherefore, the Lord blessed the Sabbath day and hallowed it," which means, one day, the seventh, or Sabbath, was blessed and made holy. Now, who are we to believe, the Bible or the writer of the above article? He again says.—"We are distinctly told made to prove that the Jewish Sabbath is binding on Christians. I call it the Jewish Sabbath, because the Jews were the only people who were ever required to keep it holy. "Sabbath Keeper," asserts that does not prove) that the Sabbath was "given more than two thousand years before the Jews came in existence," which I deny, and ask "S. K." for the chapter and verse to prove it, and until then I shall insist that the Jews were the first and only people ever asked to "keep the Sabbath day holy." I am well aware that in Gen. Chap. ii, it is stated that "God blessed the seventh day and sanctified it." The reason given why He sanctified the seventh day is "because that in it He rested from all his work." It will be noticed here that God did not command man to observe it or keep it at that time, nor any other time until the Jews were brought out of Egypt, then the Jews only were required to keep it, notwithstanding the fact that several other nations were in existence. I agree with "Sabbath Keeper" when he says that we have neither the word nor example of Christ for keeping the first day of the week." The fact is that Christians were never required to keep any one day holy more than another. As I understand it, Christians should be good every day of the week. The Christians met together on the first day of the week to *break* bread, etc., but they did not keep the first day holy as the Sabbath was to be kept; at least there is no scriptural evidence to that effect. The Sabbath was included in the law given to the Israelites which law was never given to the Christians by Christ. Christians were even to love their enemies, and if so, would not steal or do anything else that would harm another individual: for if a Christian would do harm to another he could not love him, and consequently would be breaking one of Christ's commandments. "The law was a school-master to bring us unto Christ" (not beyond Christ). Gal. iii, 24. "But after faith is come, we are no longer under the school-master." Gal. iii, 25. Paul tells us in Rom. x. 4, that Christ is the *end of the law*, for righteousness. The Sabbath, then, being a part of the law, it is plain that the observing of it ended with Christ, especially as neither He nor the apostles ever commanded Christians to keep it. "Sabbath Keeper" says that the early Christians kept the Sabbath, but omits to quote Scripture to prove it.

Yours, etc.,

TRUTH SEEKER.

# Letter Drawer.

By invitation I attended the Ohio Advent Christian Conference, which convened at Millville, Hocking Co., Ohio, on the 19th inst. It was about the 12th annual meeting. It was composed of some able ministers, who represented a number of able congregations. The eldership, sent as delegates from the churches, were kind and zealous. I was invited to take part in their deliberations, and was called upon to do more than my share of public speaking. My treatment was truly Christian. The brotherhood of Millville deserve commendation for their hospitality.

That Conference was another demonstration that persons differing on many points in the word of God, can harmonize in Christian spirit. Why should we not give to others the same liberty that we claim? We were a unit on the great central truth, the advent, and the preparation necessary to meet the Savior in peace. We diverge in our views of the future subjugation, and the disposition of the world's population, especially relative to God's purpose towards the Hebrew race. I once stood where Adventists now stand relative to that ancient people.

Before 1843 I reasoned thus:—Messiah comes in 1843. The Jews cannot return before that time; therefore there can be no return of the Jews; and consequently no promise in the Bible of a *future return*. So we taught, and filled the Scriptures with conditional promises. I well remember when Brother Joseph Marsh, of Rochester, N. Y., published his little pamphlet on the "Age to Come." I was residing at Boston, Mass., preaching to the Chardon Street church. Two parties immediately sprang up, hostile in feeling, and diverging in practice. Our *journals took sides in* the contest, and an alienation of brotherly love was the result. Freedom of Bible investigation ceased. Such results are injurious to Christian progress. Names of reproach excite prejudice, and prevent investigation. We should search the Scriptures for truth, not for victory. We are commanded to grow; not in grace only, but *in knowledge*. Let us not fetter Bible investigation, either by indolence, or by the presumption that we know it all. Let us have the truth, and the love of it. Let us not call each other names that will prevent a free investigation of the Scriptures relative to the future.

J. P. WEETHEE.

SUSPENSION BRIDGE, N. Y.

*Editor Restitution:*

Thinking it is possible that some of the readers of our paper may wish to know what I am about, therefore I write. First, I have attended to my own affairs, and let other people's alone.

During the month of August, in company with Mrs. Lyon, I visited my brothers in Southbridge, Mass., the place of my nativity. Had joyful greetings with my relatives, and all my old associates of every name—sect. Spent one Sunday with pleasure to myself and all present.

Spent one Sunday in North Windham, Conn., where I labored some when I was a Baptist preacher. It was good to greet old and new friends. Some of them came ten miles to hear me. Some footed it four miles to hear me. Subjects—in the morning—"The purpose of God in the creation and formation of the earth." At 2 p. m.—"The Bible true, Ingersol or infidelity the judge." At the memorial supper in the evening at Brother Chamberlins. Visited Brother Cady and family who was one of the deacons of the First Baptist Church in Ashford, when I was pastor. With him I spent one day in calling upon many of the surviving members of the church and society, and their living offspring. Joyful greetings I met with them all. I also visited the graves of most of those who were resting in the dust, many of whom I immersed. Sad did I feel. But I believe they will live again to die no more.

Spent one day and a half at the Advent camp-meeting in Springfield, where I had a pleasant interview with an old friend, with whom I labored and associated when I lived in Conn. On our way home we visited Mrs. L's relatives in the city of Auburn. Stopped over Sunday and preached to a good congregation in the hall occupied by the Advent church. Subject: "The Bible true, Ingersol or infidelity the judge." Had a strong invitation to come again.

I have spent three Sundays with the Brethren at Norwich and Sweasburg, Ont. Had some blessed good meetings. Immersed four into the name of Jesus Christ for the remission of sins. Ate the memorial supper on each Sunday. But it is sad to think that some who appeared to be deeply interested in the truth, have gone to all appearance. Have spent two Sundays with the church at Penthill. Had a good time in presenting what I believe to be the gospel—the plan of human redemption and the obedience thereto. Some of the brethren, with myself are deeply interested in the Palestine movement. Judah's restoration has commenced! So I believe and so I preach. Fraternally.

R. V. LYON.

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Please announce to the brethren that F. G. Williams and S. H. Rice, of this place, would like to meet with the brethren anywhere within 100 miles of Northfield, Rice County, Minnesota; at suitable times during the coming winter, for the purpose of giving lectures on the subjects which most interest us. We are well supplied with charts illustrating prophecy, the Great Pyramid, history, etc.

Brethren wishing to make arrangements please address either of us at this place. It seems to us that much greater effort ought to be put forth to enlighten the world concerning fulfilled prophecy, and subjects relating to the kingdom of God. We know our weakness, but feel willing to do what little we can. Will the brethren lend a helping hand by notifying us of such places as they think will give us a hearing—this is all we ask.

F. G. WILLIAMS.

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Various are the means by which religious societies raise money to pay expenses, but for novelty some of our country churches take the lead. A few nights since people who attended an entertainment at a church in one of the outlying districts found that on the programme was a negro minstrel performance from the pulpit platform, and all the audience, but an occasional sour-visaged Deacon, seemed to enjoy it. Friday, to help along the struggling church at N. Blandford, a considerable number of young Westfield business men accepted an invitation to a hunt in that mountainous region, the losers to pay at the rate of $5 a head for the supper to follow at the church. After supper in the vestry the audience were invited up into the church for a concert. There a long walk occurred, and at last the minister explained that it was intended to charge 10 cents admission, but from negligence it had not been done, so a collection would be taken before the concert opened. This was done, and the count proving satisfactory the performance proceeded. When the Westfield folks left, at about 11 o'clock, preparations were being made for a dance in the vestry with a country orchestra of a violin and accordion.—*Springfield (Mass.) Republican.*


# TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Wendell. Single copies 10c., seven for 50c., sixteen for $1.00.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### The Term Sons of Love.

I purpose to show in this article that the term "love," as used in the Scriptures is the embodiment of a principle or law. Dr. Mark Hopkins, in his book "Love a Law," has taken the ground, as a metaphysician, that there is such a rational, controlling or guiding principle as "a law of love," and that it is silently but surely asserting itself in the Christian world. Other able metaphysicians have, like Dr. McCosh denied this postulate and are still denying it. the latter class asserting that love of any sort is merely one of the phenomena of the feelings, and that the intellect so called is not involved in these phenomena, that the will controls all intelligent action, and that the feelings are not and cannot be made responsive to the touch of volition; as to the "natural man" this reasoning is in accord with universal experience and common sense.

But I purpose to show that the "love" of the Scriptures has to do with enlightened reason and a regenerated state of the individual, in which state, the processes metaphysical, although singular, are not the same.

The natural man (ψυχικος ανθρωπος) cannot apprehend spiritual things (πνευματικα). If the processes of the mind and heart were the same and the concepts and percepts of reason were reached by the same avenues of approach, this statement could not be true forsooth. And stranger than all! would it be, were this not true, that the Scriptures, from Genesis to the Apocalypse, should always and invariably use this one term αγαπη to express "regenerate love." Then how strange Paul's famous chapter on this kind of love (translated charity) would sound, in the light of anything but a law or principle of action. He says "love (αγαπη) is long-suffering, is beneficient; love envieth not; love boasteth not itself, is not puffed up; is not indecorous, seeketh not its own, doth not provoke, thinketh not that which is wrong, doth not rejoice in iniquity, but doth rejoice along with the truth."

Is there not involved something more than feeling in such virtues as are here expressed? Do they not imply the highest intellectual processes of thought as well as feeling? One must know how to be beneficient before he can exemplify beneficence intelligently. One must have been well trained in the school of reason, not to think or reason badly. For this is what Paul means in the passage "knowest to know," "thinketh not that which is wrong."

In a word the teaching of Scripture is that the natural man in following his instinctive natural ways is following the instincts and impulses of a perverted nature. He feels wrong and reasons wrong in this perverted state, and in proportion as he is a natural man is he actuated and controlled by these perverted instinctive feelings and impulses rather than the cooler dictates of reason.

Moreover while the guidance of judicial reasoning, even though infallible and perverted, is preferable to the blind impulse of passion, yet we are clearly warned that the natural man cannot by reasoning as a natural man find out God or his ways.

Again, when God says to the natural man, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy purpose of mind, and with all thy strength, and thy neighbor as thyself," could he make the ground of obligation any broader in any possible way? Observe the necessity that inheres in the "thou shalt." Shall what? Love? But our metaphysical theologian says that love is an instinctive impulse, and can't be made to drive in the harness of the will. Love whom? God and neighbor.

But the skeptic says there is no God, and moreover, if I believed there was one, and he was such a person as theology depicts him, I could not by any possibility love him, although I might fear him. And who is my neighbor? Christ says the one whom you see needs your helping hand, even though he be your mortal enemy. Your love must be the regard for your neighbor which the good Samaritan exemplified.

Is it not apparent, my reader that the love God is speaking of and must be something more than the untamed instincts of the natural man? Is it not the word that epitomizes and expresses the exemplified purpose of the whole natural man, body and life tamed and harnessed to the chariot of God's all-wise and beneficient will? Is not "the love that worketh by faith, the practical, tangible, utilitarian outward exemplification to the world of "The New Covenant" whereby we have mutually and severally agreed to become partners and co-workers with God in his great field of beneficience, namely the world?

Did God say of you or to you, my Christian brother, when you were yet "in the shadow of death" and "the bonds of iniquity," I cannot love such as one; my feelings do not go out instinctively toward such objects, and my will cannot coerce my feelings to love you? No. What saith the Scripture? "God commendeth his love toward us in that while we were yet sinners Christ died for us."

Now this is the kind of love that Paul is speaking of in that chapter on "charity" so-called, and this is the kind of love that God's commandment requires and necessitates, and this is the kind of love that worketh by faith, and this is the word used when the Scripture saith "God is love."

Does any love that is merely an exponent of feeling satisfy such requirements as these? Does anything short of a law or intelligent principle of action controling the whole man satisfy these demands? If not can we do less than assert the fact of this law as one of the phenomena of the regenerated state of mind and heart in faith? And what would be the difference between the two states of the individual man? In the one, the natural man, we see the physchological phenomena of the reasoning faculties, man's highest gift in this natural life, subject to or at least constantly biased by the impulses of his emotional nature. he these impulses right or wrong. Instead of the intelligent judicial faculty of reason controling and guiding the feelings according to an enlightened understanding, we see this God-given faculty a blind and ignoble slave of mere sentiment.

In the other, the spiritual or regenerate man, however, we see this judicial faculty in man saying to all that belongs to him in his organic life, to himself in a word, as God hath said unto him, thou shalt and thou shalt not, and pride and passion and ignoble lust and every inordinate desire bear and become subject in a finite obedience to the will of the enlightened reason. The feelings say I hate. The enlightened reason says Thou shalt not only not hate, but thou shalt love, and then shalt exemplify this love by doing good. But I do not desire so to do. Be still, ignoble slave, or die! Love is the law of my realm and under a God of love I am a King of righteousness. Yea, and this royalty must be asserted. Strife do you say? Of course there will be strife. Yea, mortal combat. For, it's death to you or to those ignoble impulses of the old nature that have ruled over you from your birth, and this is our victory, namely, the utter walk by faith, yea, the faith that worketh by love. But how can faith work by love unless love be an enlightening, discriminating law of action?

I purpose now to show that the very word itself, in its etymological meaning signifies and touches this truth. The word αγαπη is a verbal noun, from αγαπαω, a collateral form of αγαμαι, both meaning "to regard," but the former being commonly used in the sense of "the love of regard." Now the love of regard, the love of complacency, every metaphysician knows is not an instinctive emotion or a phenomenon of the feelings alone. In other words is not an instinctive objective impulse going out naturally toward the object which calls it forth? as for instance the mutual instinctive love of the sexes for each other, but is a subjective state in which the reason rules and the impulses of the heart respond to the mandates of its royal master; as for instance the reason says to the good Samaritan, there is a brother man who is in need of your helping hand. Let us help him. Let us regard this need of our brother, and the heart and all that is within him says Amen, we will. You see the concept of reason precedes and directs, yea, commands the heart or feelings.

The priest and the Levite were natural men and exemplified the way of the natural man. The Samaritan was a regenerated man, and exemplified the way of the regenerated man, or "the spiritually minded" man. The natural love, you perceive, is selfish and therein differs from "the love of regard," or as it is sometimes styled "the love of complacency," which is unselfish, seeketh not its own.

But to our definition. These two verbs αγαπαω and αγαμαι have as their common primitive stem or root αγα or ἀγ the difference of breathing being merely dialectic and euphonic. Now ἀγη the noun, means awe or reverence, and ἀγιος the adjective, means reverent purposes, and in a derived sense when applied to God or holy beings, actually holy beings, the word for "saint," and being frequently applied to God himself, as "be ye holy as I am holy."

The saint is set apart to be holy, and in God's good time will become holy, although in this mortal state holy only in promise, that is, he is expected to regard himself and is to be regarded in his servant relation to God as set apart for this purpose which is to be perfected in and on him.

The reader will perceive that the idea contained in αγα the root of this word love or αγαμαι is reverent awe or regard for a superior being, and when we speak of a love which brings man into a relation with God as this superior being, the intrinsic meaning of this love must be the regard for this Superior Being which thus inheres in the word.

The reader will thus come to understand the significance of such Scriptural injunctions as these, "If ye love me keep my commandments," "Love not in word but in deed."

This love of regard you perceive implies duty or obligation, in fact primarily rests upon obligation, and will continue so to do as long as we are in this imperfect finite state, and until "we arrive at the measure of the fullness of an adult age in Christ Jesus."

I have shown that according to the general teaching of the Scriptures of the Old and New Covenant, the love therein enjoined cannot be considered merely an emotion or sentiment, because God at the mouth of his servants not only exhorts but commands us to love and exemplify it. But God's commandments are laws addressed to man's reason. "Come let us reason together," saith he. Moreover all obedience to commandment or law must from the very nature of things, rest upon a sense of duty or obligation, and the sense of duty or obligation must necessarily be preceded by a concept of what the duty requires, and the mandate of duty must necessarily be executed by the will under the guidance of reason. Therefore, so far as this love is an emotion or sentiment it is and must be subject to the dictates of this controlling reason, which I have styled in man "the royalty of righteousness," and which in a previous paper I have shown is clearly taught in the Melchisedek type.

I have shown also that the signification of the words αγαμαι and αγαπαω in which God's commandment is couched touches the same truth etymologically. What more remains to be proved? I exhort you therefore to become conformed unto this law "by the renewing of your mind." For we who thus have been renewed or regenerated "have the mind of Christ," and our thoughts and purposes are being conformed unto the thought and purpose of him who has promised "to be in us to will and to do of his good pleasure.

CHAS. GARDNER.

### Notes by the Wayside.

Oct. 31.—Taking leave of the friends in Concord I wended my way to Manchester, where I spent two nights and one day as the guest of Bro. Tropethor, one of God's noblemen; attended the social meeting of the Adventists who have a fine Chapel and an earnest Christian Pastor. I had liberty in witnessing to the truth.

I next visited Nashua and from there to Lowell Mass. I proceeded to Miller Hall at the earnest request of Sister Reed of Concord. At this place I made the acquaintance of Br. and Sr. Spinney an aged couple who are waiting for the Kingdom of God. Br. Spinney is a faithful watchman, giving the gospel every season for which he has been ordained by those who should take up his hands. He has preached the gospel twenty years, forty years, proving all things and holding fast that which is good. He and a little company of gospel believers have a nice Chapel where they hold services every first-day. This is the only congregation that I have found in New England that preach a live gospel.

I also formed the acquaintance of Br. S. H. Athens, a devoted Christian, and a kindly gentleman, whom God has raised up to proclaim the glad tidings. He is an honest investigator and an earnest defender of the truth. It is truly refreshing to meet kindred souls, for few there are that are willing to be led into all truth.

I had the privilege of speaking in the name of Jesus morning and evening of Sunday. Nov. 5, to an intelligent congregation who manifested their interest by urging me to tarry with them the following week and speak "the things concerning the kingdom of God, and the name of Jesus," but my health would not permit. I was very much exhausted after my effort. I would say to my friends that in some respects my health is better, but there is a difficulty that is very troublesome, which manifests itself directly after a special effort. I very much fear that it will seriously interfere with any protracted effort that I may have contemplated the coming winter. Let the saints pray for me. I am still waiting for the coming One. More anon.

C. C. RAMSAY.

[If Br. Ramsay on his eastern tour expects to pass through Philadelphia, will he please correspond with George F. Work, 1812 North 12th St.]

## Selections.

The Christian Herald and Signs of Our Times.

### Palestine and the Jews; their Persecution by Russia, etc.—No. 2.

The London *Standard*, of a recent date, remarks; "It is interesting to notice the way in which the Jews, scattered throughout the world, are beginning to turn their eyes toward their own land. Palestine is not altogether a place to please a capitalist, but yet even such keen financiers as the Jews are busy buying it up. The *Jewish Chronicle* reckons now some 18,000 Jewish brethren in Jerusalem alone. It is said they are not a desirable population to maintain, yet £60,000 is sent over from England to help these people maintain themselves. The occupation of Palestine by a people who have retained an indestructability as a race, while they have learned a complete cosmopolitan character during those eighteen centuries—a nation at once European in education and Asiatic in origin—would be by no means a bad arrangement. It might not be impolitic on the part of the European Powers to assist in placing so influential a people in so important a position, and would solve what, before many years, will be the vexed question among the nations—namely, the territory of Syria." Now, you might ask one of the Jewish brotherhood in Toronto here, and probably he would not know as much about it as I do, because he is not as much interested in the prophecies as I am. He is interested in doing business; he knows his own line of thought remarkably well, but he does not know the line of thought that runs in this direction. A man's eye is keen in the direction his interest lies.

A commercial man looks at events as they will affect commerce; an intellectual man as they will affect education; a missionary as they will affect religion and the Church; and a Jew simply as they will affect him as one of a race, and commercially. He and I have the same privilege; but he is, like others, so thoroughly wedded and welded into a certain line of interpretation of prophecy that he cannot get out of it. Still, I have the privilege. As a blind man who has had certain events described to him as they happened is said to be the best witness to a person outside of those events a better judge of us than we are of ourselves, at a thousand points.

Some time ago the *Hour Of* ... had an article, which accorded to these no other destiny, for Palestine but to ... in a state of ... Syria will soon be the highway between the East and the West and the old trade will revive. Old cities will revive and new ones will be built; the old time will come back, and the steamer will run in the track of the caravan. Syria will be a place of trade; but the people who are pre-eminently the traders of the world, will they be there when the coming change takes place? The country wants capital and population. The Jew can give it both. Has not England a special interest in permitting their restoration? It would be a blow to England if either of her great rivals got hold of Syria. Her mighty empire, which reaches from Canada in the West to Calcutta and Australia in the Southeast, would be cut in two. England does not want any new territories, but she must see that they do not get into the hands of rival Powers. She must preserve Syria to the Syrians. Do not the dictates of policy exhort her to this course?

"The Jews exist, the spirit is there, but the external form, the cementing bond of union, is still wanting. A nation must have a country; the old land and the old people! We see strange things nowadays. May not this be one of the notable signs and resurrections of the present day?" I have made you these quotations so that you can see that I have the clearest heads, the best brain and thought of the Jewish world on my side. We can all see how necessary it is that the Jew should be willing to return, and that we should be willing to let them go. We should learn a lesson from God's providence of old in the land of Egypt, when even those Egyptians who were unwilling to let His people go took off their rings and stripped off their earrings and jewelry, and brought their money out from their hiding-places, and gave to them, and said, "Begone!" and actually did all they could to help them on their way. And the time will come when, laying our hand on the Jew leaving Toronto, we shall say, "God bless you, my friend! I am glad you are going to Palestine." That is what the Egyptians said. They were glad they were going to found a separate nation themselves. The ransomed of the Lord will return to Zion, with songs of rejoicing and gladness of heart. Do you know what the Jews do now at the close of the Feast of the Passover, and have done for the last 1800 years? At the close of that solemn day's services they take each other by the hand and say, "Good-bye; we meet at Jerusalem next year." They did so here in Toronto last year, and will do so again next year. They will as surely meet in Jerusalem some year as they have carried out the idea. They say, "Good-bye; we meet in Jerusalem next year;" and they will say it *until they do*. Ah, brethren of Judah, some of your children, I believe, will live to realize this long-expected blessing. The outlines of history are fast filling in, and you will ere long be placed in your own land, with the accumulated experience of centuries to guide you to duty and labor. Your wanderings will soon cease, and in your own land your children will acknowledge the Savior which you and your fathers *have not* seen as yet, to accept Him. You ask how will all this be brought about? It *will* be brought about, as was the great deliverance in the land of Egypt; it will be brought about by God's own purpose. "For thus saith the Lord, It shall come to pass that they shall say no more, The Lord God which brought us up out of the land of Egypt, but, The Lord God liveth which brought us from all countries whithersoever He had scattered us, and placed us in our own land"—that is, they will forget the deliverance from Egypt, and say, "The Lord God which brought us from all countries," etc. And the latter will be as true as the first; and when will it be? God has determined this great consummation, and it *must* take place. When you think that we are in the nineteenth century, one could hardly imagine that Russia would be permitted to act like it has, and alienate herself from the rest of the earth; and yet in past time we did the same by this people, and we shall have to pay to get them back in their land. We have murdered them and robbed them. Why, even some of the jewels that our Queen wears in her crown were stolen from these Jews, and never a cent paid for them. There is not a nation to day that is not travelling in such wealth as many days gone by except the United States. Of course, ourselves being part of England, we make like part of the blame.

THE PERSECUTIONS OF THE JEWS.

When Christianity became the dominant power in Rome, then the Jew began to suffer; and from that moment to this, in the presence of that gospel which speaks peace and good will to men, he has been nothing but a butt and a reproach, and object of reviling and a subject of persecution. God forgive the Christianity of the past! In olden times Jews were put to death if they by any means, even by accident, endangered the life of a Christian. If a Jew was passing along a street, and a Christian should happen to stumble and hurt himself, the Jew was burned because the Christian stumbled. The Jews were forbidden, by a council of four hundred and fifty bishops, to pray for a good harvest, for it was held that if a Jew prayed for a good harvest there would be sure to be a bad one. God bless those bishops who had no more sense than that!

Then again, if you take the saints, St. Ambrose, for instance; he stands forth the cry, "Burn the Jews! burn the Jews!" Then St. Augustine, whom we follow so kindly, he says that the Jews should not be received into society, or recognized upon the streets. The Bishop of Alexandria persecuted them to the death. The emperor Justinian, in the sixth century, in his wonderful code of laws, which are the basis of our laws, actually deprived the Jews of citizenship and personal rights. Rome, when it had gained its power, was not more tolerant. Pope after Pope, bishop after bishop launched their anathemas against the Jews. They were forbidden to receive over the necessaries of life. It was under penalty of the Inquisition that a Roman Catholic supplied bread to a Jew, even if dying of hunger. I am glad that I do not belong to a church that lived a long time ago. I would rather start a new one. I would have no connection with a church that has come up from the past, wading through blood, and fire, and ignorance. Then you come to our Henry VII., who mortgaged the whole of the Jews to his brother, the Earl of Cornwall, to raise money, when he had expended his own in prodigal carousing, and was hard up—and he the head of a church, too! Then his successor, Edward I., drove them all out of the country, and deprived the man who had brought them in mortgage of his property. He passed a law that all who should remain after All Saints Day, in 1290, should be hanged, if found in any part of the land. And so you can go on through all the nations, Germany, France—both guilty—and Spain, which is the most guilty of all the nations. Think of the 800,000 homeless Jews that were driven out, and no nation durst, at that time, open a door to receive them, and they perished miserably by the way. Is there to be no compensation for all this? Are the Jews to have no reward? Are they to be always outcasts, wandering over the earth? And yet all their sufferings may be traced to this—they prayed the prayer, "His blood be upon us and upon our children." Oh, that they had a clasp on their mouths when they asked that for their children! But it has been upon them, has it not? If you, free-thinker, if you, man that disbelieves the Bible, if you want a proof of an answered prayer, the bloody lines and tracks down the centuries tell you that one prayer, at least, in God's Word has been terribly answered. Has it not? And your fathers have helped to answer it.

There are two things that a man cannot put together. A man cannot believe in the existence of a Jew, and at the same time deny the existence of a Providence. I will test any man in Toronto on that. There is not a man—free-thinker, hard thinker, close-thinker, good-thinker, or bad-thinker—but who, if he believes there is a Jew in existence, must also admit the existence of Providence. The Jew is such an anomaly, such an exception. You cannot talk about a Jew as you would about a Frenchman, a Russian, a German, Spaniard, or Saxon. Will you tell me why a people who were from six to nine millions thirteen centuries ago, are just that number to-day? Will you demonstrate to me, by any common or ordinary method of reasoning, how a people could remain *static* for 1800 years? No other people ever did so. This people could walk upon their native earth, but could not put down a foot of it. Now, you can give no reason for these things, except the one I have given. What is it God said? That they should be wanderers, without national life, without government or king, until he should return them to their own land. And this has been true for 1800 years anyway. Has not it? Do you not see that what he has been telling you about them is true? And he says there is to be a great consumption in the land—that is true also. There is to be a great consumption, in the providence of God, and they are to be gathered together. They will be persecuted, until they say in their sorrow, "Let us go to our own land."

We shall be glad to see them go, my brethren, to that land which is theirs of right. We may argue as we will, and get up meetings to discuss the question of Jewish persecution, but I am myself under the impression that the time is now near for the call to go forth, as the cry is said to have run like an electric shock through the French when Bonaparte gave out his first proclamation, "Frenchmen, come home!" And so God will cause these wandering ones to come home, and they will hear the call and return in peace to their ancient land, as we all wish they may, for, being brethren in Christ, we cannot wish any one, whether Jew or Gentile, aught but the freedom that we ourselves enjoy, and a happy rest when life is done. God bless them and care for them! Amen! —*Dr. J. Wild.*

### OBITUARY.

DIED—At Eagle Creek, Stark County, Ind., Nov. 12, 1882, Anna D., wife of Josiah Shultz, aged forty-three years.

Sister Shultz leaves a husband and four children, with many friends to mourn her loss, but they sorrow not as others that have no hope, for Sister Shultz was among the first at Eagle Creek to take a stand for the truth. She was ever faithful to her calling, hence the little church deeply feel the loss, it is the first broad that death has made on us. May we all be admonished to faithfulness by this dispensation. On Monday, Nov. 13, we laid her away to rest in a full assurance of soon coming up in the first resurrection. Words of comfort were spoken by the writer, to a large congregation from Job xiv. 14.

H. L. CARTER.

DIED—Sept. 30, 1882, Rosberry Celser Smith, born Feb. 21, 1854, aged 28 years.

Brother Smith was baptized by the writer in 1875, from which time he lived a consistent Christian. He suffered quite a while, took it patiently till death released him from his suffering.

JOHN FOCHT.

Christopher North never said a truer or wiser thing than this, in his "Soliloquy on the Seasons:" "Turn from the oracles of man—still dim even in their clearest responses—to the oracles of God, which are never dark. Bury all your books when you feel the night of skepticism gathering around you; bury them all, powerful though you may have deemed their spells to illuminate the unfathomables upon your Bible, and all the spiritual world will be as bright as day."

Truth is immortal; the sword cannot pierce, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it.

Communion with Christ is the life and delight of all true Christian people.

# THE RESTITUTION

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 22, 1882.


## Special Notice.

*Address all business letters and make all orders payable to "The Restitution, Plymouth, Indiana." It creates confusion and causes delay in the transaction of business of the office to have orders made payable to the Editor, or business matter addressed to him personally, so please confer a favor by sending as above directed.*

*A. R. UNDERWOOD, Treas.*

Some deferred articles in our next. As this is our fourth paper for the month, our next will bear date, Dec. 6.

Our time and attention have been so pre-occupied that we must defer a contemplated account of our late meeting here in Plymouth.

We shall use every effort in our power to make the paper instructive on the fulfillment of prophecy. Mrs. Davis, by a card says she will write again soon. We hope our friends will try to increase the number of subscribers on our list. The work of the church in proclaiming the gospel and circulating papers elucidating prophecy is almost completed. This dispensation now nears its close.

If we mistake not, it is for each local congregation—or ecclesia of believers—after a careful study of God's Word, to decide about the course they must pursue in regard to the communion and whom they will have preach for them. We notice that there is a solemn interest felt in some of these things in other lands as well as in our own. We rejoice that a correct knowledge of the Gospel and its requirements is becoming more general.

### NOTES OF WARNING.

The time has most certainly come for the followers of our Lord Jesus Christ to not only acquaint themselves with the teachings of his word, but to conform their lives to its requirements. Among the crying sins of these last perilous times legalized adultery, as a result of divorces granted by courts of law, is one of startling enormity and frequency. The evil has become so common that not only church members, but even ministers, who are under most solemn obligations to teach and practice the requirements of God's word are to be found on the black roll of crime, and catalogued by inspiration as those who shall have no part in the kingdom of God. In the works of the flesh that preclude from God's kingdom adultery heads the list in Gal. v. 19, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, etc."

At present we can do no more than to give the article below, which we take from *Messiah's Herald*, and which appeared some months ago in that paper. Notwithstanding some very pointed communications already printed in THE RESTITUTION, some have insinuated that we were non-committal, and even disposed to condone iniquity of this sort to save our paper. We now most distinctly reply to all charges of this kind, that if THE RESTITUTION cannot live without *condoning crime*, let it die. The Lord would have no further need of the paper. Read the article and ponder it well.

MARRIAGE AND DIVORCE.

*Dear Bro. Orrock:*—Are you willing to ask in your paper the following questions and comment upon them?

1. What is Christ's and the Christian's doctrine of divorce?

2. When a person has been for other causes than the one Christ names, divorced from one mate and married to another, should that person be continued in a Christian church?

3. Should individual Christians "keep company" with such persons?

4. Should a pair so married repent of their sin, what is their duty?

There are excellent people who say, "We cannot part now—we are married." Must they, then, continue in legal adultery, and under the condemnation of Jesus Christ, because they have entered that life? A great deal of teaching is now needed on this subject, as the chief business of our courts seems to be divorcing people; and turn which way you will, you are confronted by divorced and re-married parties. It has become absolutely confusing. Are we to obey Jesus Christ? or may his rulings be set aside, if our supposed "need" be very great?

AUGUSTA BROOKS.

*So. Yarmouth, Mass.*

From the way in which our correspondent concludes her note, and an article from her pen on "Marriage" which we find in the *Free Methodist* of August 24., we judge that our views of the matter in question are substantially the same as her own. Our answer to her interrogatories as numbered would therefore be in brief this:

1. Matt. xix. 9, "Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her which is put away doth commit adultery." See also Mark v. 32. "This," says Albert Barnes, "is now the law of God. This was the original institution. This is the only law that is productive of peace and good morals, and the due respect of a wife, and the good of children. Nor has any man, or set of men, a right to interfere, and declare that divorces may be granted for any other cause. Whosoever, therefore, are divorced for any cause except the single one of adultery, if they marry again, are, according to the Scriptures, living in adultery. No earthly laws can trample down the laws of God, or make that right which he has solemnly pronounced wrong." That circumstances, such as brutal treatment, habitual drunkenness, long-continued neglect to provide the comforts of life, etc., may justify separation (for a season at least), we do not question; but only one cause for actual divorce is recognized by the Christian's lawgiver. It became after marriage one becomes a Christian the unbeliever chooses to separate, the Holy Spirit through the apostle Paul says, let him or her do so; but that does not dissolve the marriage relation between them and give the believer license to marry. See 1 Cor. vii. 10–17. The Rev. John Wesley had a trial of this kind, being unhappy in his marriage relations. Of her he says of his wife: "She repeatedly left his house, but was brought back by his earnest importunities. At last she seized on part of his Journals and many other papers, which she would never afterwards restore; and taking her final departure, left word that she never intended to return. Who then can wonder, that after all this he should only observe, *Non eam relinqui, non dimitto, non revocabo.* 'I have not left her; I have not put her away; I will not call her back.'" Mr. Wesley must have lived many years after this "final departure," having outlived his wife a few years; but he remained unmarried.

2. 1 Cor. v. 13 is applicable here: "Them that are without God judgeth. Therefore put away from among you that wicked person." "Though the church has nothing to do with 'those without,' it must endeavor to keep clear of the guilt and reproach of those within" (*Henry.*) "The evils proceeding from the multiplication of divorces and from the marriage of persons divorced for some other reason than the one specified by our Lord, are so alarming that we hesitate not to say, that both churches and ministers should clear themselves of all responsibility in the matter. The churches should discipline members who become divorced for any other than the scriptural reason, members who marry with persons so divorced, and ministers who marry them" (*Williams.*)

3. 1 Cor. v. 11 answers this: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." If any man "called a brother" in Christ is known to belong to any one of the half dozen classes of sinners here named, we are not to associate with him in such a social way as to give the impression that we connive at his guilt or fellowship his course.

4. Their duty is to "bring forth fruits meet for repentance," which so far as we can see must include proper arrangements for separation and continence ever afterwards. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—Rom. vi. 1, 2, 13.

"The freedom of some," says the Rev. Wm. Jay, "is the freedom of the herd of swine, that ran violently down a steep place into the sea and were drowned." "There is a God of equity sitting in the heavens, and this thing is going to become straight by and by" (*Moody.*) But as God has put into our hands the criterion by which we are to be judged in the last day (John xii. 48), we had better not wait till then to be straightened out. Better judge ourselves now and come into harmony with the divine will, even if it should cost a "right hand" or a "right eye," than be condemned with the world at last.

The great grave in which the remains of the four hundred victims of the terrible fire at the Ring Theatre at Vienna were buried was visited by fully half a million persons on All Saint's Day. A tragic affair occurred in connection with this event. A German lady, Frau Patter, of Gotha, whose son perished in the flames on the terrible night of the 8th of December last, and who had since lost her only daughter, came to Vienna, and was among the crowd who visited the tomb of the Ring Theatre victims. On returning to her hotel in the afternoon, overcome with grief and despair, she shot herself. Her remains were interred in the common grave containing the ashes of her son.

## Communications.

### Report of Stockholders Meeting.

PLYMOUTH, Ind., Nov. 11, 1882.

The Stockholders of the Christian Publishing Association met as per stated time of Constitution. Brother D. T. Halstead was chosen Chairman, and Brother J. L. Wince Secretary. On call of stock it was found that a majority was represented.

Reports were then made by Treasurer, Secretary, and Business Agent, showing as follows: Oo1and Nov. 11, 1881, $459.71, received to this date $2900.00, total receipts $3365.71. Expenses $3273.27. Balance in treasury $92.44.

The meeting proceeded to elect a new Board of Directors, resulting in the election of R. S. Dwiggins, W. Tuttle, I. G. Roberts, Robt. Railsback and E. K. Barnhill. A resolution of thanks was voted Brethren Chaplin and Underwood for their able and satisfactory management of THE RESTITUTION and business of the Association; also a resolution to use our best efforts to place THE RESTITUTION on a self-sustaining basis.

The Board of Directors organized by electing R. S. Dwiggins President, W. Tuttle Vice President, E. K. Barnhill Secretary, A. R. Underwood Treasurer. Brother S. A. Chaplin was retained as Editor for another year, and the contract for printing and business management of THE RESTITUTION was re-let to Brother Underwood.

E. K. BARNHILL, Sec'y.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would *suggest* that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DWIGGINS, President.

WASHINGTON, Nov. 12, 1882.

*To whom it may concern wadeth greeting:*

Brother Samuel Wilson in his letter in your paper of Nov. 8. has touched a sympathetic chord relating to the churches East. We have long felt that we were not doing our whole duty as believers of the gospel of the kingdom of God. Question, What more is to be done, and can we and will we do it. That our work is not yet done is clear, and that but little time remains to finish the work the Master has put into our hands is also clear; and that we need order, system and arrangement, and above all union and a firm belief in the fundamental doctrines of the gospel of the kingdom of God. As we now are, broken, scattered and disjointed, we are a weak people.

What can be done? In union there is strength. Our first choice would be a Conference of the Churches, to meet at a central point and take action as to the best method of doing the most good. If this is not thought feasible at this season of the year, let each church appoint one or more delegates, empowered to act for the body, to meet at a definite time, to arrange and set in order the work to be done, and advise the best means for its accomplishment.

The field is large and already ripe for the harvest. Just think of Washington, the capital of our nation, with 200,000 people, and not a believer of the gospel of the kingdom of God except the old pilgrim and his two daughters. Then again, look at Baltimore, where there ought to be hundreds, united and strong, doing battle for the Lord of hosts—a few fragments, broken, scattered and peeled, each contending for his fun, and some very weak fams at that.

We cry out, Who will come over to our Macedonia and help us? If what we have written does not meet with favor, please give us something better. Let our words and actions be accompanied with sound judgment, strong faith, and a fixed purpose to do our whole duty acceptably to our Master, who has called us out of darkness into his marvelous light.

Dearly beloved, the work before us calls for united, energetic action. Our Master is soon coming, and will require a strict account of our stewardship. It will be blessed if we are found hard at work with the harness on, and are able to say, Here Lord is thy pound; it hath gained ten pounds. Well done. This answer will outweigh worlds. Let us strive for it, and have administered to us an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

Yours in the blessed hope.

NEWELL BOND.

### LEAVE ALL!

"Be ye ready." Besides cautioning his disciples against indulgence of appetite, our Lord warns us to take heed that cares or anxieties of this life do not rob us of our uninterrupted readiness for the Master's call, which may be heard when it would seem to our supposition the most improbable moment. It may be while engaged in a business transaction, and this perhaps with a man whose craft and dishonesty tries your patience to the utmost of endurance; or it may be while travelling on foot or in train; or in the stillness of night, or while the tempest is raging: it may be at this or that moment; but come when or where it may, let us be ready, no matter in whatever situation or circumstance we may be found ready at the moment to leave all, looking not back! Seldom are three-score years and ten reached, or nearly reached, by any man or woman without vicissitudes, or at least memorable changes, having been experienced. Perhaps for several scores of years has there been an almost unbroken struggle with adversity. Oh! how many, many times would deliverance have been hailed during that protracted portion of life; but deliverance was deferred. Then, it may have been, a change came; matters of life were less arduous; and here was a test—is the longing for the Lord's appearing as it was when the hardness of obtaining food and raiment pressed so severely, and integrity was so sharply and so severely tried? Oh! to be ready in each and every change and condition of life, in the right state of mind. No matter how affairs may be, let us be at any moment ready, yea, joyful to leave all without a look behind.

H. HYDES.

### "A Free Table"—Is It a New Departure.

The letter of your correspondent, J. F. Belleby, of Baltimore, urging a "free table" and partaking of "the common hospitality of Christ," in the communion of the Lord's supper, contains a bold and startling proposition. In view of such an invitation to the disciples, to forsake "the straight and narrow way" for the beaten and "broad way which leads to destruction," may we not pause in alarm and ask "what next?"

In the humble judgment of the writer, now an aged disciple of more than three score years and ten, this remedy to prevent or cure "the division that afflicts the church," would be far worse than the disease. Divisions are not the most to be dreaded evils that can "afflict the church." To forsake and abandon the Word as our only guide is a far more serious calamity—a far greater sin. The advocate of "a free table," etc., would, perhaps, secure a peaceful communion, but it would be at the expense of purity, according to the divine word, which enacts the law that we must be "first pure, then peaceable," etc. Not such a "free table," who will "examine himself" and "so let him eat of that bread and drink of that cup." True, divisions are bad things in themselves, yet they become, in God's wisdom, the means of purging and purifying the otherwise corrupt body, according to Paul who writes "There must be heresies (sects, divisions) among you, that they that are approved among you may be manifest."

But where let me ask your intelligent correspondent, does he find authority for converting the Lord's table into a free table? Have we any right to make or to prescribe rules of admission or exclusion from his table? Our wisdom is to conform to his rules already for our admonition. Does Paul recommend a "free table" and a "common hospitality" to all in saying, 1 Cor. x. 21, "Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and of the table of devils." What concord hath Christ with Belial? What part hath he that believeth with an infidel.

JOHN MARK.

## Selections.

### To the Honor of His Name, Words spoken at the "Breaking of Bread."

The only symbolic ordinances appointed by the Lord, are Baptism and the Lord's Supper, or, as we say, the "breaking of bread." Both are very simple and significant.

It is about the latter I wish now to speak—afraid that, notwithstanding our regular observance of it each first day of the week, its meaning and importance are not always realized.

On the object, significance, and suggestiveness of this ordinance. I do not intend, at present, to discourse particularly. I would rather fix attention on what is its major idea—THE HONOR OF THE LORD. "Do this," said He, "in remembrance of Me." Other purposes are served by it; hallowed associations and considerations grow out of it, but these are accidental and subordinate to its grand purpose—the remembrance of Him. Our chief thought when observing it should be the honor of His name. And when the love of Him is uppermost in our minds, intelligently guided, the honoring of Him will be paramount in our thoughts while observing His ordinance.

And, yet, is not this ordinance more thought of, and spoken of, as a matter of "fellowship"—as an expression of fraternity, an acknowledging of each other as children of God—than as a celebration of the memory of our Lord and Savior, "whom having not seen we love?"

Fellowship—community of thought, feeling, and purpose, these, necessarily, are among those who intelligently unite in this commemorative act. All who thus join in it, profess by their action to be one in celebrating the memory—in honoring the name of the One Lord. They all join in thanksgiving for the loaf and the cup. Hence the Apostle Paul—appealing to the consciences of the saints at Corinth—says: "The cup of blessing (or thanksgiving) which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body, for we all partake of the one bread." (1 Cor. x. 16, 17. R. V.) But while this is so, the ordinance may be observed in isolation of thought from all others except HIM for whom we do this in remembrance. Yea, indeed, it seems to me that the highest honor is given to Him, and the greatest good received by ourselves when, in doing this, the thought of Him and the love of Him spans the firmament of our whole mind and hearts. And if each individual partaker has thus his thoughts concentrated on his Lord and Savior, will there not be a real communion—a genuine fellowship between each and all of them?

The apostle, doubtless, so viewed the matter—so looked at the proper observance of this ordinance as the common, united action of individuals, each of whom acted for himself, and was, personally, accountable for his own action in the matter, and not for those who joined him in observing the memorial rite, when he wrote: "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself."

Yes, we have come, each one for himself, to eat of this bread and to drink of the cup, in remembrance of Him. We gladly do so for the great love wherewith He loved us. He has washed us from our sins in His own blood, and has made us kings and priests unto God, and His Father.

Surely this is a most fit meeting-place for all who love the Lord Jesus Christ in sincerity and truth; and who desire to honor Him by doing this for a remembrance of Him.

Why should we come between this memorial rite and any one who gratefully seeks to observe it—who, though in darkness on many things which we see clearly, yet is in no doubt of the truth, that Jesus the Son of God loved him, and gave himself for him; and who is anxiously desiring to honor his Lord in all things?

Let us, at least, now gather our thoughts around Him whom we have met to honor—meditating on His gracious words, His generous deeds; His fidelity, patience, meekness, gentleness, His victory over death, His presence as our High Priest in the heavens, and His coming again to receive us unto Himself, that we may be with Him for evermore.

May our fellowship be, indeed, with Him; and the mind that was in Him be also in each of us! May the memory of his love for us lead us to love each other with pure hearts, fervently, till we are like Him as He is!—H. *Leing, in the Messenger.*

### Science and Revelation.

Much has been said of late years about the conflict between Science and Revelation, whereas there is no conflict between them. The contest is between the conclusions of scientists and the interpretation of Revelation. Both of these are often erroneous, and not seldom opposed, and the recollection of past discomfiture should beget a becoming modesty in the champions of science, as well as the defenders of Revelation.

Not only is the world indebted to Science for many valuable discoveries, but also the Church for the correct interpretation of certain passages of Scriptures. While frankly acknowledging their obligation to Science, Christians need never fear that it will succeed in destroying the Bible or in disproving its claims to a Divine Revelation. Future discoveries of Science may compel the modification of present theories about the physical universe, they can never shake the blessed facts of Atonement and Redemption by and through Jesus Christ. Any discovery of Science, demonstrated to be true, will be found to harmonize with Revelation, however it may conflict with popular interpretation of Scripture. And yet timid Christians are sometimes much disturbed by the startling claims of noisy scientists. Notably this has been the case in regard to the theory of Evolution. This theory has never been universally accepted by scientists, and as long as it is a disputed theory Christians are not called upon to accept it as true. Let the scientists settle the question, and whatever the issue the Word of God will be sound and unbroken. No claim of the present time seems so directly to contradict Scripture as did the Copernican theory, and yet every believer in Inspiration accepts it to-day. Such will be the case in the future of all claims of Science made good. But it does not appear that the claims of the Evolution theory are about to be established. Sir John Lubbock in his recent book on "Ants, Bees, and Wasps" seems to have hit the theory a pretty hard blow.—*Ky. Church Chronicle.*

Two storms raged here and over a large portion of this continent yesterday. One was patent to everybody; a cold, driving rain-storm—in some places a snow-storm—which made street travel difficult and disagreeable. The other storm was invisible in its effects except in the telegraph offices. But it was the more widespread and remarkable of the two. It crippled the Atlantic cable for hours, and interrupted telegraphic communication all over this country and Europe. It was the greatest electric storm that has swept the globe in recent years, exceeding in the intensity of its effects, even the great electric storm of last April, which, it will be remembered, was accompanied by magnificent displays of the Aurora Borealis. The earth yesterday was like an enormous electric magnet in full activity. Whether there was any connection between the general atmospheric disturbances and the electric storm we cannot say, but scientific men have satisfied themselves that such electric disturbances as those witnessed yesterday have their origin in the sun. At the time of the April electric storm the sun was greatly agitated, and the effects of the disturbance in the solar orb were visible from the earth. Vast chasms opened in the surface of the sun, and one in particular was so immense that it was visible without telescopic aid as a black spot on the shining disk of the sun. In this great spot or chasm tremendous disturbing forces were seen to be at work. Precisely the same conditions now prevail in the solar orb. It is giving evidence of great agitation, and for a few days past a spot fully equal to the largest spot seen in April has been visible upon its surface, evidently undergoing great changes. A drawing of this spot, made on Thursday, shows that it is even more complicated in its details than the great spot of April. It may seem very wonderful that the effect of electrical or other disturbances in the sun should be felt upon the earth when the two bodies are separated by a distance of some 92,000,000 miles. But this appears less surprising when we reflect that the sun is removed from us only a little over 100 times his own diameter. Place an orange, three inches in diameter, 25 or 26 feet from the eye, and you have a graphic illustration of the distance of the sun, as compared with its size. Imagine that the orange in the centre around which a floating speck, which would represent the earth, is revolving, subject to the controlling power of its attraction and warmed and lighted by its rays, and there is no difficulty in supposing that intense electrical activity in the orange would be felt by the speck revolving around it. Every year additional evidence is obtained of the complete dependence of the earth upon the sun in ways which were undreamt of in the past.—*N. Y. Sun, Nov. 18.*

## News Items.

PARIS, November 20. — Several Legitimists in the Department of Vendee have received threatening letters from Anarchists. A dynamite bomb has been thrown into the house of one of the legitimists. Two more persons accused of being Anarchists were arrested at Lyons yesterday. Two men were also arrested yesterday at St. Etienne on a similar charge.

November 22.—Thirty persons were drowned and a cargo of Black Sea grain lost by the foundering of an English steamer on the coast of France yesterday.

Thurlow Weed, the famous and aged journalist and politician of New York, died this morning, aged 85. He was one of the most remarkable men of his time.

EGYPT.

Suleiman Daoud was examined before the Prosecution Committee at Cairo, November 15. He admitted that he gave the order to fire Alexandria, but alleged that he had received peremptory orders to do so from Arabi Pasha.

Baker Pasha's reorganization of the Egyptian army has so far progressed, that 1,000 men have already been sent to Soudan. He finds it difficult to get troops to go, and desertions are numerous.

FRANCE.

A naval expedition is fitting out at Toulon for Madagascar, which France is determined to annex to her dominions.

In consequence of the treaty concluded by M. de Brazza, the French gunboat Sagittaire will shortly be dispatched with orders to proceed up the Congo River.

The Emperor and Empress of Russia are recovering from their fear of the Nihilists. They were heroic enough to drive through the streets of St. Petersburg last Sunday in a open sledge and review a regiment of guards.

The auroral display of Friday night was almost unexampled in magnificence at many points west. At Omaha and Cayenne "the illumination rendered the night almost as bright as day." At St. Paul, the sky was of blood red color, the display being grand and fearful. The aurora was also brilliant throughout the Pacific Coast region from San Diego, California, northward.

A Jerusalem correspondent writes that viticulture is from year to year gaining ground in southern Palestine. Near Bethlehem, especially, large tracts which some years ago were allowed to lie waste have been laid out as vineyards; and in Jerusalem there is a European vintner, an old resident, whose frequent boast it is that the wines he makes appear at the table of the German Emperor.

### Books and Periodicals.

The November number of *Wilford's Microcosm* has come to hand. Judging from the only two numbers that we have seen, it is a journal well calculated to interest thinking minds—even though not agreeing with some of its articles. Hull & Co. Publishers 23 Park Row, New York. $1.00 a year.

The *Phrenological Journal* for December is before us. This well known periodical still amply sustains its well-earned reputation as an instructor in whatever pertains to the best interests of humanity. An illustrated article on Racial Characteristics as exhibited in the Mongolian type of the human species is one of value. Fowler & Wells; 753 Broadway, New York. $2.00 a year.

"A Collection of Thoughts; or a Key to Scripture," is a volume of nearly 500 pages which we have not as yet found time to read. From a glance at some pages we are disposed to think we shall be pleased with many things in this volume. More hereafter.

*Our Rest* for November is a good number. An article on the Great Pyramid by the editor will explain many features of this wonder of the world to all who have not had the advantages of reading books on this monument of antiquity. Most of our readers are well acquainted with this serial.

### FREE-WILL OFFERING.

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|---|---|
| Mrs C Palmer | $ 1 00 |
| Mrs R S Dwiggins | 2.00 |
| H F Gallagher | 5.00 |
| Mrs Margaret Woodward | 5.00 |
| S A Chaplin | 1.00 |

# Poetry.

## THE MASTER'S TOUCH.

HORATIUS BONAR.

In the still air the music lies unheard;
In the rough marble beauty lies unseen:
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand:
Let not the music that is in us die:
Great Sculptor, hew and polish us: nor let
Hidden and lost, thy form within us lie.

Spare not the stroke! Do with us as thou will:
Let there be naught unfinished, broken, marred:
Complete thy purpose that we may become
The perfect image, thou our God and Lord!

# Communications.

## EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 7.

*Prelude—Ottoman or Turkish dynasty, what is it?—Its origin—Before the Crusades—During the Crusades—From the Crusades to the fall of the Greek empire—From the fall of the Greek empire to the hour of God's judgment—Area of the Mohammedan empire.*

Prelude.—Wild beasts as symbols. In John's vision of Satan's triple empire, Rev. xvi. 13, the three elements of which it is composed, are 1. The dragon; 2. The wild beast; 3. The false prophet—three kingdoms in one empire. Satan's empire is, therefore, a trinity of empires. Why should the Deity use a wild beast to symbolize a body of civil rulers? Why not use a literal term? God has his reasons, which to us, seem wise. 1. Symbolic language is more general and comprehensive. 2. Literal spoken languages are constantly changing; symbols are the same in all ages. Daniel's metallic image and his four wild beasts and the stone convey the same thoughts now as when seen by Nebuchadnezzar and Daniel. 3. Symbolic language is vastly more comprehensive. It is miniature history. In the life of a wild beast, extending over a few years, you have the life of an empire reaching through as many centuries. 4. The acts of civil empires among men and races, resemble those of wild beasts within the circles of their dominion.

How do we distinguish between the life of a beast and his dominion? ("As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time." Dan. vii. 12.) In the divine mind there is a distinction. What is it? On a certain territory, distinctly defined, and separated by legal boundaries from all other lands, is erected a government administered by certain rulers. Within this territory that nation lives, moves, and has its being; this is the boundary of their habitation. Acts xvii. 26. All the power exercised beyond these God-fixed limits, is their dominion. Universal empires extend their dominion over the world; this is taken away. Three of those empires had their dominion absorbed by the fourth monarchy. The fourth monarchy wears the universal diadem till he comes whose right it is. Rev. xix. Hence the fourth monarchy is an element in Satan's triple empire, and his recruiting officer, and adjutant general is an unclean spirit like a frog. It will be seen (Rev. xvi. 13) that the frog-power is not limited to France, nor to Egypt, nor to Greece; neither are these wicked spirits, like frogs confined to any one country, but like those noisy little creatures, live in every land. Cosmopolites, citizens of the world, sent out on a special mission, it is true, yet, at home everywhere, that they may exercise a controlling influence over all classes. (More of the frog power in its proper place).

Ottoman or Turkish dynasty.—What is it? Whence came it? Before answering these questions, it is well to notice again a remarkable distinction between the Arabian and Turkish dynasties. The Arabian dynasty was composed of two elements, civil and ecclesiastical, the ecclesiastical predominating, the throne behind the altar. Mahomet was first a priest; then a royal high priest. Such were his Caliphs (successors) till subjugated by the Turks. Under the Turkish or Ottoman dynasty, there was, at first, a partial separation of church and state; the Sultan, after many years, assuming pontifical powers. During every period, however, the throne (civil power) has ruled the altar. Since the Mohammedan is a religious empire, its present dynasty is unnatural and the tendency is to the restitution of the ancient order. Hence every false prophet among the Mohammedans aims at the subversion of the Ottoman dynasty, and the restitution of the supremacy of the Arabian [illegible]. This will appear as we [illegible] in the Ottoman history.

These remarks will, perhaps, answer the first question.

2. Origin of the Turkish dynasty.—A Turki a name world-wide and proverbial. It is a family name, a name appropriated to a people once called Scythian shepherds; having their origin at the foot of Altoun Tag, the Golden Mountain, at the summit of Central Asia. Leaving the body of those wanderers, let us trace one family, and confine our remarks to one member of that single family—Sejuk, a native of Turkestan. He was a horseman from early youth, as were all his people. Who could have predicted that the grand son of this wild Scythian, would turn Mohammedan and become the proud Sultan of that mighty empire?

Sejuk, for a daring came, fled from his country with his followers, and they became disciples of the Koran. Conquering Eastern Persia, the Turkmans made choice, by lot, of Togrul Beg, the son of Michael, the son of Sejuk, for their king. Sejuk with Michael his Son and took the care of his grandson Togrul Beg, who, at the age of 15 years (Sejuk being 107 years old) was declared Sultan, in the royal city of Nishabur. Persia was soon conquered. Media soon fell before the Sultan's arms. Togrul's conquests extended to the Euphrates where he met the Greek forces, and demanded tribute of the emperor of Constantinople. The Turkish nation then embraced Mohammedanism. Togrul Beg was a zealous follower of the Koran. So were his nephew Alp Arslan, and his nephew's son Malek Shah. He offered five prayers per day and fasted two days in each week, and built a mosch in every city before he erected any palace. He had also great reverence for Mohammed's successors, the Caliphs.

Cayem, the Caliph of Bagdad, named Togrul Beg the Seljukian Sultan, his temporal vicegerent over the Mohammedan world; took his sister (Togrul's) into his harem, and finally gave his daughter in marriage to the Sultan. Thus were the two dynasties united. The Sultan was the head of the civil power, while the Caliph exercised supreme power in the church.

2. Second Sultan.—Togrul was succeeded by his nephew Alp Arslan, whose name was pronounced in the Moslem prayer after their Caliph's in all the mosques. Alp Arslan crossed the Euphrates and attacked the Greek empire with myriads of Turkish horse, extending their line 600 miles from Taurus to Arzeroum, sacrificing 150,000 Christians to the Arabian prophet.

Passing south and west, the Sultan with his son Melek, carried the holy war toward Egypt and Constantinople. After three campaigns the Turks were driven by the Greek emperor across the Euphrates. Alp Arslan, in person, with 40,000 horse drove the enemy before him, though numbering 600,000 men, defeated the Greeks and made their emperor his prisoner. Western Asia submitted to the Sultan; 1200 princes or the sons of princes, waited before his throne, and 200,000 soldiers marched under his banners.

He then turned his arms against his own country (Turkestan) and fell by the hand of an assassin. On the tomb of the Seljukian dynasty are these words, "O ye who have seen the glory of Alp Arslan exalted to the heavens, repair to Maru, and you will behold it buried in the dust."

3. Third Sultan.—Malek Shah.—The eldest son of Alp Arslan (Malek Shah) succeeded him. He was, by the Caliph, made the commander of the faithful; he being the first prince, not Arabian, that had the honor of that title. Malek Shah was the greatest monarch of his age. The Seljukian dynasty (Turkish dynasty of the Arabian empire) spread over more of the world's surface than the empires of Cyrus, and of the Caliphs in the zenith of their glory. His dominion extended east to China, north to Stumerkand, west to Georgia and the vicinity of Constantinople, and south over Syria and Jerusalem, and included the spicy groves of Arabia Felix. His immense army of horse, (these employed in hunting being 47,000) were in constant motion, visiting in person, twelve times, all parts of his empire. Colleges, mosques, and other institutions sprang up over all his dominions.

The unity of the empire ceased with Malek Shah, he dividing it among his four sons—forming as many Sultanies. Four Sultanies of the Turkish dynasty. These divisions were located as follows: 1. Persia, located east of the Euphrates. 2. Kerman, one of the eastern provinces of Persia. 3. Syria. 4. Roum, or New Rome, situated in Asia Minor. It had been the Greek empire of Asia, extending from the Euphrates to Constantinople and from the Black Sea to Syria. This was in its location, one of the most dangerous to the existence of the Greek empire in Europe. There were other Sultanies of later date, but these four were the most noted. Two were east of the Euphrates and two west of it.

The river itself formed the axis of the Turkish empire during many centuries, though it originated east of the Euphrates, and, during the Roman greatness was confined principally to that side of the river, and it was also driven across the Euphrates during the Tartar invasion, and also by the Crusaders. From the origin of the Turkish dynasty it was under the Seljukian Turks from A. D. 1035 to combination of all the fragments of the Seljukian sultanies under Othman, or Othman the Ozmanian Turk A. D. 1299. The Turkish dynasty of the Mohammedan empire, has, therefore, had two reigning families, the Seljukian and Ozmanian Turks, the latter of which still reigns over the Turkish empire. The second tribal family (Ozmanian) dates back to Othman the father of the Ottoman empire, or the present dynasty of the Mohammedan empire.

Our remarks on the rise and history of the Mohammedan empire have been protracted for several reasons: 1. We aimed to identify that empire with the false prophet of Rev. xvi. 13, where it is said, "I saw three unclean spirits (come) out of the mouth of the dragon, and out of the beast, and out of the mouth of the false prophet." It is conceded that the dragon and the beast symbolize two empires under the control of religions hostile to pure Christianity; viz. Paganism and Apostate Christianity. These empires gather against Christ, two classes of enemies only. But Satan's empire is a triple empire, containing three classes of enemies. A single glance at the Eastern world will disclose the fact that 180,000,000 of Christ's enemies marshal under another banner, that of a false prophet, which can be no other than Mohammed. Since he lives and commands through the Koran—he being dead yet speaketh.

To demonstrate this identity we have followed the history through its Arabian dynasty, into its Turkish dynasty, and have shown to what manner the second dynasty succeeded the first; that the power of the Caliphate still exists, that the Altar still rules the throne. In Satan's grand army or war-empire are three divisions including the forces of the whole world, Papan, Apostate Christian, and Mohammedan. We are now prepared to introduce some thoughts relative to Egypt—its past, its present, and its future.

J. P. WESTHEE.

# Selection.

## SOMETHING OF A SERMON.

"What must we do to be saved?" is the text which Mr. Ingersoll chose for his lecture last Friday evening, (the 10th). This is the question that was anciently propounded to Peter on the Day of Pentecost by the convicted multitudes, who by miraculous means were persuaded that they had rejected and crucified their promised Messiah and "King of Israel." Another miracle was afterwards wrought in Philippi, the "chief city of that part of Macedonia," in the terrible slanking of the old prison where Paul and Silas were closely confined so that "the prison's doors were opened and everyone's bands were loosed." The jailor sprang to the inner prison, and trembling fell down before Paul and Silas, and said "Sirs, what must I do to be saved?" Their answer was, "Believe on the Lord Jesus Christ and thou shalt be saved." Peter's answer was similar, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," and as many as received his word gladly were baptized, and the same day there were added unto them, 3,000 souls, "and the Lord added to the church daily such as should be saved." Just before his ascension, he commanded his apostles to go and preach the gospel to every creature, adding, "he that believeth and is baptized shall be saved," etc. Notice, Christ and his apostles did not say believe the gospel and be baptized and you are saved, but shall be saved every time. Thus the faith and repentance and obedience is one thing and first in order, and the salvation is something else and afterwards. Mr. Ingersoll and a certain class of modern Evangelists are agreed that salvation is now, in the present life, although they differ in respect to what it is, whereas the Bible teaches that it is yet future to all who shall "endure to the end." "He that endureth unto the end the same shall be saved" (Matth. 24). The best Christians are only "heirs of salvation" in this life (Heb. 1 14). The heirship always precedes the inheritance—that is beyond this life. Paul writes to the Romans, "For now is our salvation nearer than when we believed. (Rom. 13 11). Paul and his brethren had no idea that they were already saved, and yet they were probably as good Christians as we have now. Paul declares in the 1st Chapter, 16th verse, "I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" it. If the gospel is preached and believed, it thereby becomes the power of God unto a future salvation. Peter (1st chap. 5th verse) declares to his brethren, "who are kept by the power of God (the Gospel) unto salvation ready to be revealed in the last time." Salvation will not be revealed till the last time. Salvation is the Christian's hope, therefore future. Paul writes to another church, "putting on the breastplate of faith and love, and for an helmet the hope of salvation, for God hath not appointed us to wrath but to obtain salvation through our Lord Jesus Christ" (Thess. 5. 6). It is impossible for us to hope for salvation or anything else after we have received it. But you ask, does not an Apostle say, "ye are saved?" Yes, but the present tense is often used for the future in all books. Read that or any similar passage along with Romans, 8th chapter, 24th verse: "For we are saved by hope." For what a man seeth why doth he yet hope for; but if we hope for that we see not, then do we with patience wait for it." We are shown in the previous verse when the promised salvation will be received and what it will consist of. "We are waiting for the redemption of the body." Hence Christ is called "the Savior of the body." The redemption of the body, or its salvation can only be effected by a resurrection or change to an immortal life. But some one may say, "I supposed it was the salvation of an immaterial, immortal soul that needed to be saved from a hell of eternal misery to commence at the death of the body. The Bible ignores any immortal soul, or endless misery of it. It does speak of saving the life, but it is the life of a resurrected, immortal body. "Receiving the end of your faith, even the salvation of your soul." (1 Peter, 1 9.) This salvation is not till the end of faith. Compare this with Mark 8 35, "For whosoever will save his life (this life) shall lose it (the future life,) but whosoever shall lose his life for my sake and the gospel, the same shall save it," (in the future.) Here the same original word (Peeuche) is translated life that is rendered soul in the other passage, and should be rendered life in both and by the new version is rendered life in the next verse, "What shall it profit a man to gain the whole and lose his own soul," forfeit his own life, the eternal life. Paul writes, (Heb. 10:39,) "We are not of them who draw back unto perdition, but of them who believe in the saving of the soul." Here the same word, translated soul is translated life in the words of Jesus just quoted. Hence salvation rescues from perdition or eternal death and gives the eternal life of a spiritual, incorruptible body at the resurrection of the just. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "So Christ was offered to bear the sins of the many, and unto them that look for him, he will appear the second time without sin unto salvation." Salvation then cannot be obtained until "the second appearing of Christ." Then he will save by calling from their graves, all who have done good unto a resurrection of live eternal, all "who have done evil to a resurrection of condemnation." No eternal life or condemnation till the resurrection. "Many of them who sleep in the dust of the earth shall awake, some to everlasting life," (Dan. 12 2.) No everlasting life till, by the trump of God and voice of the Archangel, the dead Saints shall be aroused from their death sleep to everlasting life. The Bible rebukes the theory of eternal sin and suffering, but warns against losing eternal life, and being involved in the "second death," which will be eternal, (see Rev. 22-5). How shall we escape if we neglect so great salvation?" "At first spoken by the Lord," "confirmed unto us by them who heard him," "God bearing witness both by signs and wonders."—*E. Hoyt, in Evening Leader, Grand Rapids, Mich.*

## THE SABBATH DAY.

*Editor Ontario:*

DEAR SIR:—With your kind permission I would like to reply to "Truth Seeker's" letter in your issue of the 9th inst. In the first place, he wants proof that the Sabbath was given more than two thousand years before the Jews came into existence. In Gen. ii. 2 3, we have the account of the making of the Sabbath. For whom was it made? Christ answers, "for man." And it for the Jew only, why was it made so many years before their time, and why did not Christ say the Sabbath was made for the Jew? It was evidently made for those who were living on the earth at the time, and their descendants. The book of Genesis being a record of events which were all in the past when it was written, and the parties being all dead to whom it related, it was not necessary that it should contain a code of laws. But it is noticible that as soon as the record reaches the time of the author—Moses—both laws are immediately written out in full, the moral law first and the law of ordinances immediately after. "T. S." says: The fact is that Christians were never required to keep any one day holy more than another. "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment," Luke xxiii. 56. Here is a record of the followers of Christ—Christians—keeping the Sabbath. Paul in Acts xxv. 2, says he kept the law, and as the Sabbath is a part of the law he must have kept the Sabbath.

"T. S." says the "law was never given to Christians by Christ." Christ is not a law-giver and never claimed that honor. He repeatedly said that he came not down from heaven to do his own will, but the will of the Father—John v. 30 and vi. 38. Christ taught love to our neighbor, which is to be found in the last six of the moral precepts, which "T. S." calls one of Christ's commandments. Christ also taught love to God, which embraces the first four, the Sabbath being one of them. He quotes Gal. iii. 24 to prove the law is done away with. The law shows us we are sinners and need pardon through Christ, "but after faith is come" we are no longer under the law, but keeping it. In Rom. x. 4 Paul says that Christ is the end of the law for righteousness. This cannot mean that Christ put an end to that law, as end does not always mean termination. It is frequently used as meaning the object of a thing, as James v. 11, "Ye have heard of the patience of Job, and have seen the end of the Lord." This certainly does not mean that the Lord died in the days of Job. James means to say: "Ye have seen the object of the Lord in the afflictions he brought on Job." See also 1 Tim. i. 5. God rested from his labors on the seventh day, blessed and sanctified it, placed it in the moral law, which was kept by patriarchs and prophets for thousands of years. If the first day of the week is to become the Sabbath in its stead, such a change would be very important, and should be plainly stated in the Scriptures.

SABBATH KEEPER.

## THE SABBATH QUESTION.

*Editor Ontario:*

DEAR SIR:—In your issue of the 14th inst. there appears a reply to my letter on the above subject, in the *Ontario* of March 9th. In the first place, "Sabbath Keeper" reiterates that the Sabbath was given more than two thousand years before the Jews came into existence, but fails to show where we are to find it stated in the Bible that it was given to any one at that time, or any other time, until it was given to the Jews. I now ask him again for the chapter and verse where it is so stated. I admitted in my last letter all that he proves when he quotes Gen. ii, 2, 3, viz: That "God sanctified the seventh day, because that in it He rested from all His work." But it is nowhere stated that Adam was required to observe it. I think "S. K." will find that the word "Sabbath" is never mentioned in the Bible until we come to where it is stated that it was given to the Jews. "S. K." quotes where Christ says the "Sabbath was made for man," as proof that it was generally observed before the exodus. This may be satisfactory proof for "Sabbath Keeper," but I hardly think it will be for your readers. It appears to me that if the Sabbath had been made for one "man" or one nation, it would have been made for "man" all the same, and the quotation will apply in that sense just as well as to apply it to mankind universally. Consequently, if it was made for the Jews only, it was made for "man." Christ wished it to be understood that, instead of man being made for the Sabbath, the Sabbath was made for man. It is distinctly stated in Exodus xxxi, 17, that the Sabbath was to be a sign between God and the Israelites. But there is nothing said about the other nations standing in the same relation to God. It can be shown that the Gentiles were not even offered salvation until the Jews rejected Christ and the Apostles. See Acts xiii, 46. Paul says they "had no hope, and were without God in the world," Eph. ii, 12; Rom. ix, 55. When I stated that Christians were never required to keep any one day holy more than another, I wished it to be understood that I meant Christians as a church after Christ's resurrection and before Pentecost. Any one reading my letter could see that I referred to the fact of their "meeting together on the first day of the week to break bread, etc.," which of course was not done until after the crucifixion of Christ. I believe that the law was in force until the crucifixion of Christ, and that Christ sanctioned the keeping of it, but that it ended with Him, as Paul says: It was "nailed to the cross" (Col. ii, 14), and that Christ was the end of the law of righteousness." Rom. x, 4. I will now not only prove that the law was not binding on the Christian Church, but I will also show that the law referred to by Paul included the Ten Commandments, and consequently the seventh day Sabbath. That the Ten Commandments were included in Paul's discussion of the law will be seen by referring to Rom. ii, 21, 22, and Rom. vii, 3-7. I think I have now identified the law, that Paul was discussing to be that containing the Ten Commandments, including the Sabbath. I will now show conclusively that it was not binding on the Christian Church, nor Gentiles. The Gentiles "had not the law." Rom. ii, 4. "Until the law, sin was in the world." Rom. v. 13. This shows that there was a time when the law was not in the world. Paul says plainly in continuing his subject, that we (himself and other Christians) are not under the law." Rom. vi. 14. "For the law of the spirit of life in Christ Jesus hath made me (Paul) free from the law of sin and death." Rom. viii, 2. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day . . . . or of the Sabbath." Col. ii. 19. The word "days" following the word "Sabbath" in this passage, is in italics, to show that it is not in the original. I therefore, end the quotation with the word "Sabbath." This passage shows that the keeping of the holy days and the Sabbath was included in Paul's discussion, and consequently was part of that which was "nailed to the cross." No doubt the law was a very good "school-master," but on account of the "weakness of the flesh" no one could get eternal life through it, as they could not keep it. We are now "justified by faith," Rom. v. 1, for "by the deeds of the law no flesh shall be justified." Rom. iii. 19, 20 and 28. "S. K." quotes Acts xxv. 8 to prove that Paul kept the law, but I fail to see it so stated there. He admits in effect here, that to prove that Paul kept the law, would be proving that he kept the Sabbath, which is my line of argument exactly, and consequently as I have demonstrated that the early Christian Church did not keep the law, I have proven that they did not observe the seventh day as a Sabbath. Thank you, "S. K." for admitting that much. He next says that "we are no longer under the law but keeping it." This appears to me to be a contradiction of terms, but as he asserts that we are no longer under the law, I think he has given away his whole case, according to his own showing. That is one way of supporting a lame cause. "S. K." must mean that although he is not under (or subject) to the law he is keeping (observing) it notwithstanding. "S. K." mentions "both laws" as if the Bible taught there were two distinct laws given to the Jews, but the Bible makes no such distinction. He also says that Christ was not a law-giver, but Paul says "fulfil the law of Christ" therefore "S. K." must be mistaken. By inserting the above in your valuable paper you will greatly oblige,

Yours, etc.,

TRUTH SEEKER.

## How to Preach.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introduction. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not "want to break," make your collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything, they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not brawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder don't shoot. Thunder don't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not [illegible] the faithful souls who come to meeting rainy days because of the others who do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat, saying, "as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks. Come down from stilted and sacred tones, and become a little child. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence-ah with a terrible ga-sp-ah, as if you were dying for air-ah, as some preachers do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport for the Philistines-ah!

Inflate your lungs. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little: when you are half through, raise a little more: when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.—*The Outlook.*

## MARRIED.

STEVENS—DENNY—At the residence of the bride's father, Nov. 2, 1882, near Packerton, Kosciusko Co., Ind., Mr William Stevens and Miss Angeline Denny.

May heaven's choicest blessings rest upon this young couple, who, being active believers in the Restitution, have chosen each other as helpmeets—not only in the ordinary affairs of life—but as helpmeets in the highest and noblest sense in which it is possible for human beings to assist one another.

COMMUNICATED.

## ANNOUNCEMENTS.

The Lord willing I will speak as follows:

Saturday before the first Sunday in December at Delta, O., as Bro. David Bliss may appoint.

Friday before the second Sunday in December at Ransselaer, Ind.

Saturday before the third Sunday in December at Shoals, Ind., as Brother Stewart may appoint.

All of above meetings to continue over following Sunday.

JOHN BOOHE.

# TAKE NOTICE.

By an error on the part of our pressman, we have on hand an extra lot of our four-page tracts, and persons wishing tracts to distribute should avail themselves of this opportunity at once. There are are four kinds: "Can you believe," "Age to come not a heresy," "State of man in death," and "Life and death." We will send postpaid 50 copies of these tracts for 20c., or 100 copies for 35c.

We have also just printed a new edition of "A Letter to a Friend," on the covenants of promise, by Mrs. C. C. Woodruff. Single copies 10c., seven for 50c., sixteen for $1.00.

# THE SUN.

NEW YORK, 1883.

More people have read The Sun during the year just now passing than ever before since it was first printed. No other newspaper published on this side of the earth has been bought and read in any year by so many men and women.

We are credibly informed that people buy, read, and like The Sun for the following reasons, among others:

Because its news columns present in attractive form and with the greatest possible accuracy whatever has interest for humankind; the events of the day and miscellany, the wisdom, the philosophy, the comedy and folly, the solid sense, the enjoyable nonsense—all the news of the busiest world at present revolving in space.

Because people have learned that in its remarks concerning persons and affairs The Sun makes a practice of telling them the exact truth to the best of its ability three hundred and sixty-five days in the year, before election as well as after, about the candidates as well as about the small fry, in the face of discount as plainly and flatly as the case warrants, supported by general approval. The Sun has absolutely no purposes to serve, save the information of its readers and the furtherance of the common good.

Because it is everybody's newspaper. No man is so humble that The Sun is indifferent to his welfare and his rights. No man is so rich that it can allow injustice to be done him. No organization of men is powerful enough to be spared from the strict application of its principles of right and wrong.

Because in politics it has fought for a dozen years, without intermission and sometimes almost alone among newspapers, the fight that has resulted in the recent overwhelming popular verdict against Robeson ism and for honest government. No matter what party is in power, the Sun attacks and will continue to attack like a rock for the interests of the people against the ambition of bosses, the encroachments of monopolies, and the dishonest schemes of public robbers.

All this is what we are told almost daily by our friends. One man holds that The Sun is the best religious paper ever published, because its Christianity is unbridled with cant. Another holds that it is the best Republican newspaper printed, because it has already whipped half of the rascals out of that party, and is proceeding against the other half with undiminished vigor. A third believes it to be the best magazine of general literature in existence, because its readers enjoy nothing worthy of notice that is current in the world of thought. So every friend of The Sun discovers one of its many sides that appeals with particular force to his individual liking.

If you already know the Sun, you will observe that in 1883 it is a little better than ever before. If you do not already know the Sun, you will find it to be a [illegible] all human activity, a storehouse of [illegible] products of common sense and [illegible] a gateway for the easy admission of [illegible] a sentinel for gracious deeds [illegible] a scourge for wickedness [illegible] an unceasingly good friend [illegible].

[illegible] TERMS TO MAIL SUBSCRIBERS.

[illegible] cash subscriptions the issues sent by mail, postpaid, are as follows:

DAILY (with Sunday), $6.50 a year, with Sunday edition, $7.75.

SUNDAY, [illegible] a year, $1.20.

WEEKLY, [illegible] a year. Eight pages of the best matter of the daily issues, and special departments of [illegible], agriculture, [illegible], [illegible], [illegible],

# Poetry.

## WAIT PATIENTLY FOR HIM.

FRANCES R. HAVERGAL.

God doth not bid thee wait,
To disappoint at last!
A golden prophecy, fair and great,
In precious pledge is cast.
Soon shall the morning glow
The dark horizon o'er,
The heart's desire shall flow
Then, and not before:
"Wait patiently for Him."

The weary waiting time
Are but the needful pearls,
Love patiently to thine alms
That shall illumine worlds.
Trust Him to time thy voice
To bless with scepter:
His "Wait" shall prove to be "Rejoice!"
"Wait patiently for Him."

He did not bid thee wait,
Like drift-wood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see—
No distant hope or dim—
The Lord thy God arise for thee:
"Wait patiently for Him."

# Selections.

## WHERE WAS PARADISE?

In the *Nineteenth Century* magazine for October, under the title of "The Site of Paradise: an Ancient Problem solved by Modern Scholarship," attention is called to a remarkable book recently published in Germany by Professor Friedrich Delitzsch, of Leipzig (son of the famous Hebrew scholar and commentator, Professor Franz Delitzsch), in which he claims to have identified the geographical position of the Garden of Eden, partly by the aid of recent explorations among the inscriptions of Assyria and Babylonia.

"The precise district in which Professor Delitzsch considers the Garden of Eden to have lain was that portion of BABYLONIA which lies immediately north of the city of Babylon, between the Tigris and the Euphrates, which formed respectively its eastern and western boundaries. Its limits on the north may be indicated by a line drawn from Bagdad on the Tigris across to Akkad on the Euphrates, while a similar line, parallel to the former, stretching from Babylon on the Euphrates to the Tigris, would designate with sufficient accuracy its southern boundary.

"This district of Babylon was anciently termed Kar-duniash, the park or garden of the god Duniash. Kar-duni-shi is once, as Professor F. Delitzsch points out, written in an inscription of Assurbanipal, Gin-dun-i-sha, where the non-Shemitic word Kar is changed into the Shemitic gina, garden. He observes that Sir Henry Rawlinson was the first to suggest that the biblical Gan-Eden (Garden of Eden) was probably a transformation of this very word Gin-duniash. . . . .The compound Kar-duniash signifies 'the garden of the lord of the lands.'"

Professor Delitzsch does not build upon this name as distinctly proving anything to his purpose, nor upon the equally suggestive name which Babylon itself seems to have occasionally borne, viz.: "Tintira, which signifies grove of life, or fountain of life, or possibly tree of life." But if his geographical researches into the matter are at all to be trusted, these singular appellations, may be taken as corroborations of his theory. The district referred to seems also to have been formerly famous for garden-like beauty and fertility, traces of which are still to be seen, amid present desolation, in clustering palm groves and other relics of past luxuriance.

The identification of the lands and rivers mentioned in Genesis ii. 10–14 has long baffled the curiosity of scholars. Nor has the intelligent understanding of the matter by ordinary readers been helped by the unfortunate rendering of the land of Koosh or Cush in verse 13 as the land of Ethiopia! The land of Havilah has been supposed by some to be Hindustan, and thus minds have been puzzled over the locality of a garden watered by a river which afterwards separated itself into the streams of the Ganges, the Tigris, the Euphrates, and the Nile! Although this might not stumble the mind of Josephus, or cause trouble to mediæval allegorists, it is little wonder if modern readers should give the whole thing up as a hopeless enigma, if not an unreliable fable.

It is now claimed that by Professor Delitzsch's theory "the geographical correctness of the writer of Genesis has been clearly demonstrated."

About the identity of the Hiddekel with the Tigris there has never been much doubt, but it is now established beyond a question. "In the cuneiform inscriptions the name of the river is Idiklat or Diklat," while "the old Persian form, found in the Behistun inscription is Tigra." Professor Delitzsch claims to have found the Pishon and Gihon also; the former in the once "celebrated navigable canal Pallakopas," which branched off from the Euphrates near Babylon and discharged its waters at last by a channel of its own into the Persian gulf;" and the latter in the Shatt-en-Nil, "another arm of the Euphrates which led from Babylon itself, and after passing by the ancient city of Erech" (one of the cities of the original land of Cush—see Gen. x. 10), "ultimately discharged its waters again into the main stream of the Euphrates." The name Gihon he claims to have recovered in the Nar rivery Gaghamde, by which name this great canal or branch-river is mentioned, along with the Tigris and the Euphrates, in a clay tablet recently discovered.

"The book of Genesis represents the Garden of Eden as having been watered by a single river. The statement correctly describes a remarkable feature of this district of Babylonia. While other parts of that country to the south are, to a certain extent, watered by the Tigris as well as the Euphrates, the district specially referred to is exclusively irrigated by the Euphrates. Large water-courses, afterwards transformed into canals, but which seem originally to have been natural arms of the Euphrates, conducted a considerable portion of its water from the higher level of that river into the bed of the Tigris. From these, as chief arteries of irrigation, smaller water courses, such as those alluded to by Herodotus, spread the water all over the country. It appears, too, that the classical historians long ago called attention to this interesting hydrographic peculiarity of the country. Arrian says that of the streams which enclose the district of Mesopotamia, the Tigris is of less importance than the Euphrates, because the arms or canals of the Euphrates in great numbers convey their water to the Tigris. The fact that the Euphrates, at its entrance into the Babylonian plain, flows from a higher level than the Tigris, and that it contributes much water to the Tigris, has also been noticed by modern geographers. . . . .Hence it was geographically correct to describe the Garden of Eden as watered by a single stream, if that Garden of Eden is to be identified with the district of Kar-duniash, near Babylon. And if the writer of the book of Genesis had that special locality in view, he was fully justified in regarding the Tigris as it flowed forth from the plain of Babylon as itself an important branch of the Euphrates."

The land of Havilah, according to Professor Delitzsch, was that "portion of the so called Syrian desert bordering on the Euphrates, and extending from the Persian Gulf on the south, northwards almost as far as the city of Babylon." This territory was bounded along its whole eastern side ("encompassed") by the stream Pallakopas, which he identifies with the Pishon, and he adduces evidence from ancient historians and from recently found Assyrian clay tablets, to show that "the three products for which the Havilah of Genesis was remarkable were in ancient days to be found in this country.

Further researches may modify or disprove Professor Delitzsch's theories; yet again they may tend to confirm them. There is satisfaction, however, even in the possibility that he may be right. The fact that such an ancient geographical description of the Garden of Eden can be made, even at this late date, to tally with the peculiarities of one of the most fertile and well-watered districts of the acknowledged "cradle of the human race," goes far to show that there is nothing mythical or intately improbable in that description. The identification of any particular site for the Garden of Eden is, after that, perhaps of very secondary importance.—*H. B. Strong in the Messenger.*

### ADDITIONAL INFORMATION FROM ANOTHER SOURCE.

New York Herald.

### THE SITE OF PARADISE.

Dr. Friedrich Delitzsch, Professor of Assyriology in the University of Leipzig, has given his time and labor to the identification of the region in which was situated the Garden of Eden. In the October number of the *Nineteenth Century* the results of Dr. Delitzsch's investigation have been briefly summarized by the Rev. Charles H. H. Wright, D. D.

### CONFLICTING OPINIONS.

Before proceeding to state the views of Prof. Delitzsch it may be well to mention the different and in some cases conflicting opinions which have been held and which are still held in regard to the site of the Garden of Eden. By some, as is well known, the whole story of the garden and of the fall is regarded as allegorical. Generally, however, scholars have professed to understand the story literally, and to take it for granted that the writer or writers meant it so to be understood; but they have never agreed as to the historical reality or even the geographical position of Eden. Josephus saw nothing absurd in the opinion that the Pishon was the Ganges, and the Gihon the Nile, and that Eden lay between. With slight differences of detail a large number of scholars have concluded in favor of Kornah, in Babylonia, a place near the Persian Gulf; others, again, are in favor of Armenia, near the sources of the Tigris and the Euphrates; others, again, would locate the Garden of Eden near Damascus; while others—and among this last many German scholars—have sought the cradle of the human race in Bactria or Cashmere, or in the region lying immediately to the north, a part of which to this day bears the name of Audyna, or Garden. There are many who hold that the deluge must have completely altered the physical character of the region, whatever it was and wherever it was, and that any attempt to fix the locality must end in failure, or what is little better, mere conjecture. Then, again, by some of the most advanced scholars of the day the universality of a deluge at so late a period as the time of Noah is greatly doubted; and, according to this school, the physical changes on the planet have been comparatively trifling since the date of man's appearance.

### THE BIBLE ACCOUNT.

The second chapter of Genesis states that "the Lord God [Jahaveh Elohim] planted a garden eastward in Eden," and that He placed the man whom He had formed in order "to dress [till] it and to keep it." "And out of the ground made the Lord God [Jahaveh Elohim] to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden and the tree of the knowledge of good and evil" (Genesis ii., 8, 9, 15). The Garden of Eden is accordingly referred to in a later chapter of the same book (Genesis xiii., 10) as "the garden of the Lord" (of Jahaveh), and the same expression is used concerning it in the second part of Isaiah (li., 3). It is similarly described as "the Garden of God" (Elohim) in three places in the book Ezekiel (xxviii., 13; xxxi., 8; and xxxi. 9); in the last quoted passage the article occurs before the name of God (Elohim). The language of Ezekiel conveys the impression that the garden in question was in existence in his day, for he represents the Almighty as saying: "I have made him [Ashur or Assyria] fair by the multitude of his branches, so that all the trees of Eden that were in the garden of God envied him" (Ezekiel xxxi., 9). The translators of our authorized version here, indeed, introduced a gloss into their translation of this passage by the insertion of the word "were"—printed, however, in italic to denote that it is not to be found in the original Hebrew. But the context of the passage shows clearly enough that the gloss is erroneous, and that the clause ought to be rendered, "All the trees of Eden that are in the garden of God [Elohim] envied him." The writer of the book of Genesis professes to give a minute description of the locality of the Garden of Eden. His words are: "A river went out of Eden to water the garden, and from thence—[i. e., after passing out of the garden]—it was parted—[it parts itself]—and became into four heads" [became four arms or branches]. The fact must be borne in mind, noticed long ago by Dr. W. Aldis Wright in his article on Eden, "Smith's Biblical Dictionary," that the word translated "went forth," which occurs in this description, is used only in reference to a river descending downward from its source. The four arms, or independent streams, into which the river which watered the Garden of Eden was divided after passing through that paradise are minutely described by the writer of the book of Genesis: "The name of the first is Pison [Pishon]; that is it which encompasseth the whole land of Havilah [lit. the Havilah], where there is gold [or the gold] and the gold of that land is good; there is the bdellium and the onyx stone. And the name of the second river is Gihon [Gihon]; that is it which compasseth the whole land of Cush" (the authorized version contains here a gloss translating "Cush" by "Ethiopia"). "And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria" [more correctly rendered with Knobel and Kalisch, "which flowed before Assyria"]. "And the fourth river that is Euphrates" (Gen., ii., 11–14).

### SOUTHERN BABYLONIA AND ARMENIA.

Much importance has always been attached to the supposition that the site of Eden was in southern Babylonia, in the location of the Shatt-el-Arab. But Delitzsch shows that the Shatt-el-Arab had no existence in early times. Pliny states expressly (vi., Sec. 130) that the Euphrates originally discharged its waters into the Persian Gulf, and Ritter (as quoted by Delitzsch) observes that in the time of Alexander the Great the mouths of the Tigris and the Euphrates were still separated from one another by the distance of at least a good day's journey. The delta at the head of the Persian Gulf is distinguished for its rapid growth. It increases, according to Loftus, at the rate of one mile of land in seventy years. According to Sir Henry Rawlinson its growth was far more rapid in ancient times, when it probably grew at the rate of one mile in thirty years. The city Charax was founded by Alexander the Great on the sight of the present Mohammerah. But in the days of Alexander that city was only 2,000 paces from the sea. In the time of Julia II., as Delitzsch notes in his appendix, that is about 1 B. C., that city lay inland fifty, or indeed 120, Roman miles." A more conclusive proof is, that the delta at the embouchure of the Tigris and Euphrates was in the time of Sennacherib a sea which ran inland far beyond Mohammerah. Into that sea, formed in the cuneiform inscriptions Nar Marratum, or the salt-water stream, the Euphrates and the Tigris discharged their waters independently of one another, without uniting in one common channel. The cuneiform inscriptions speak of a great naval expedition which Sennacherib made against Elam, in which he transported his army over this arm of the sea in large vessels in order to attack the army of Elam at the city of Nagitu, situated on the opposite coast, a few miles north of the spot where the river Ulai (the Pasitigris) discharged its waters into this sea—that is, nearly opposite to the modern Busra. The Southern Babylonian hypothesis cannot be sustained. The only other hypothesis of any consequence is that which locates Eden in what we now call Armenia. This the Professor easily disposes of. Independently of the many difficulties which beset the attempt to make out the various lands mentioned by the Hebrew historian, the fact that neither the Araxes nor the Kyros can be regarded as a continuation of one and the same stream with the Euphrates and the Tigris is fatal to this theory. The same may be said of the hypothesis which, identifying the Araxes or the Kyros with the Gihon of Genesis, seeks to discover the Pishon in the Phasis, now the Rion, on the borders of the ancient Colchis, separating it from Armenia. The Phasis, moreover, has no connection whatever with any of the other rivers. Still more hopeless, perhaps, was the attempt to connect the Oxus, called by the Arabic geographers by the name of Gaihun, with the river of Paradise of the same name (the Gihon). The Oxus, which now flows into the sea of Aral, was anciently considered to have flowed into the Caspian, but its sources are far removed from those of the Tigris and Euphrates.

### THE TRUE SITE.

The Garden of Eden is considered by Prof. Delitzsch to have been situated in the land of Babylonia, in that special district in which the waters of the Euphrates and the Tigris approach nearest to each other. This statement he supports by a number of very strong it not absolutely invincible arguments. He finds arguments in the character of the population, in the product of the country, in the name which still clings to the country. The ancient name of the district was Kar-Duniash—the Garden of the Lord of the Lands. The precise district in which Prof. Delitzsch considers the Garden of Eden to have lain was that portion of Babylonia which lies immediately north of the City of Babylon, between the Tigris and the Euphrates, which formed respectively, its eastern and western boundaries. Its limits on the north may be indicated by a line drawn from Bagdad on the Tigris across to Akkad on the Euphrates, while a similar line, parallel to the former, stretching from Babylon on the Euphrates to the Tigris, would designate with sufficient accuracy its southern boundary. The Book of Genesis represents the Garden of Eden as having been watered by a single river. The statement correctly describes a remarkable feature of this district of Babylonia. While other parts of that country to the south are to a certain extent watered by the Tigris as well as the Euphrates, the district specially referred to is exclusively irrigated by the Euphrates. Large water-courses, afterward transformed into canals, but which seem originally to have been natural arms of the Euphrates, conducted a considerable portion of its water from the higher level of that river into the bed of the Tigris. From these, as chief arteries of irrigation, smaller water-courses, such as those alluded to by Herodotus, spread the water all over the country. The Professor has no difficulty in identifying the Pishon with the celebrated canal Pallakopas, and the Gihon with Shatt-en-Nil. Thus at last—if the conclusions arrived at are not ultimately upset by some new investigations in the extensive cuneiform literature which has recently been unearthed—the geographical correctness of the writer of Genesis has been clearly demonstrated.

# Youths' Column.

## Birth of the Baby.

[The following lines were dictated by a young lady who, for several years has been unable to sit up or to hold a pen.]

Welcome art thou, tiny stranger,
Great the joy thy advent gives;
Not a fairer bud of promise
Nor a sweeter baby lives!

Coming in the bright mid-summer,
When the earth is gay with flowers,
May of thou little one treasure
From the fairest flower of flowers!

May the fair, the future years be,
Flowering o'er thy dainty brow—
Make thy life-work one of beauty—
Shower love's rose on thy head.

Give thee gifts that will not vanish
On the shining wings of youth:
Give thee gentleness, and wisdom,
Give thee purity and truth.

Which shall fill thy life with brightness—
Like a light-ed brightness seems;
And in making others happy
May thy happiness be found!

May a Power than fate far higher
Shield thee from all pain and woes—
Keep thy tiny feet from slipping
In the paths that they must go.

Fill thy heart with joy and sunshine,
Keep or free from all alarms—
As thou art while sweetly sleeping,
In thy mother's loving arms.

## On the Queen's Business.

A telegraph-office had recently been opened at a village post-office. The school-master had been applied to by the postmaster to recommend a trustworthy boy to carry out the telegraphic messages. He soon selected young Robert as a boy who could be thoroughly trusted, not only for his integrity, but also for his civility, activity, and careful attention to orders.

"That boy have I trusted with important messages, and have never known him to loiter by the road when told to be quick. He is the son of a widow, too; and he has deservedly gained the worthy character of being a good lad to his mother."

This recommendation from the schoolmaster was enough, and the youth was soon attired in the Queen's uniform, and entrusted with the responsible post of delivering the various telegrams received in the course of each day at the office.

Whenever he crossed the village common on Saturday afternoon, he was usually solicited by his old schoolfellows to join in a game of cricket; but without slackening his quick step he would pleasantly call out, "I am on duty—on the Queen's business."

## Sphiers as Aeronauts.

If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit marvellous intelligence by his plans of escape. At first he will spin a web several inches long and hang to one end while he allows the other to float off in the wind, in the hope that it will strike some object. Of course this plan proves a failure. He waits until the wind changes, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts, until all the points of the compass have been tried. But neither the resources nor reasoning powers of the spider are exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his balloon finished, he does not go off upon the mere supposition that it will carry him, as men often do, but he fastens it to a guy-rope, the other end of which he attaches to the island pole upon which he is a prisoner. He then gets into his aerial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of bearing him away. He often finds that he has made it too small, in which case he hauls it down, takes it all apart, and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy-rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined. Mr. Green stated that he had repeatedly witnessed such notions by spiders, and that he feels convinced that it is reason, with which the Creator of all things endowed the animals, that enables them to free themselves from their prison.

## Letters to a Nephew. No. 6. Part II.

*My Dear Son:*

Turn now to the epistles addressed to those who had believed the gospel. The proof here afforded is of two kinds. First, in such passages as 1 John ii. 12: "I write unto you, little children, because your sins are forgiven you for his name's sake"—where the apostle directly tells the disciples their sins have been forgiven. See also Eph. i. 7; Col. i. 14; ii. 14; etc. Another class of proof is derived from such passages as that I have already quoted from Rom. i., where Paul is speaking of the gospel more in the abstract. He had said, "I am not ashamed of the gospel of Christ," etc.; and he gives particular reasons in these terms: "For therein is the righteousness of God revealed *from faith to faith.*" The "righteousness of God here is just what in other places is termed justification or forgiveness of sins; any one may see by his reasoning in chap. iv. 3-8: "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." The apostle's meaning plainly is, that the righteousness of God by faith, and justification by faith, are both equivalent to remission of sins by faith. Jesus taught the same truth when he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi. 33. Our own righteousness is as filthy rags—like the fig-leaves of our first parents, a poor invention compared with the spotless robe provided for the sinner by him who is "the Lord our righteousness."

Thus far, then, you will see that the gospel is adapted to the needs of man as a condemned sinner, and also as a sinful being. It meets his case—first, as an actual transgressor, by offering him free forgiveness; second, as a sinful creature, by affording him the most powerful motives to obedience, by not only granting him a free pardon, but in making him a joint heir with Christ of a glorious inheritance; and thirdly, by inspiring him with the hope of ultimate deliverance from the penal consequences of sin—namely, death, in being raised up from the grave to share with the Christ in that dominion, and glory, and kingdom to be established upon the earth at the coming of the Lord.

This desirable position was, in the first century, attained by faith, as the various passages I have quoted clearly show. But what assurance can we have that our sins are remitted, or that we are "heirs of the kingdom which God hath promised to them that love him?" Where is there any testimony to that effect?—for without the testimony there can be no faith. Although many profess to believe that men are justified by faith alone, yet if put to the test, *none* believe it. All must admit that men must ask the forgiveness of their sins; for it is written: "Whosoever shall call upon the name of the Lord shall be saved." And again: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

But I must leave, for the present, this question of confession as practiced by the first disciples, and will conclude this letter by making a comparison between the Jews of the first century and us of the present generation. We, like them, have been brought up, as it were, under the law, in a country possessing a so-called national religion; and are very apt to think ourselves better than the heathen; in short, to be, like the Pharisees of old, self-righteous. We have a notion that the ignorant heathen, and the unbelieving Jews, and especially those who, in their wickedness, put Christ to death, need to be converted; but that conversion is not needed now by us *who are in a sense born Christians.* But this is very deceptive reasoning. Take the case of a young man brought up in the knowledge of the one God and Father in heaven, and who knows all that I have been endeavoring to set before you concerning what God has revealed in his Word; who knows all about sin and its consequences, the coming kingdom of God, the forgiveness of sins, life in Christ, etc., and yet appears to be altogether indifferent and undecided in regard to the claims of Jesus upon his allegiance and service. Think you not that such indifference would wound the loving heart of Jesus as keenly as when he was actually nailed to the cross, and pierced by the Roman spear? Is it not "crucifying the Son of God afresh, and putting him to open shame?" Do not imagine, my dear son, there can be any neutral ground here. Neutrals are regarded by Christ himself as enemies. "He that is not with me is against me;" and this holds as truly now as when he was on earth.

There is need, then for urgency in coming to a decision, while yet there is room for repentance and turning to the Lord, and that as really in your case as in that of the Jews who, in their ignorance, crucified the Messiah. There is the same mercy to obtained, and his blood is sufficient to cleanse from all sin. But in order to do so, it must be applied. Be assured, ere it be too late, that all indifference and indecision is "doing despite to the spirit of grace," and jeopardizing your obtaining a glorious inheritance that faileth not away. Hoping that you may be saved from all such apathy, and that you will be moved to give that attention to this great subject which it really merits, both from its great claims and the everlasting consequences it involves, and that the Lord may open your eyes to see these things in their true light, I remain your affectionate father.—*Rev. D. Bleak, in Messenger of the Gospel.*


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## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 8.

*Prelude.—God, the ruler of the nations, is now to live them into that order and position which they will occupy at the beginning, and during the age of subjugation.—Egypt.—Its origin.—Its locale.—Physical aspect and character.—Its past.—Its antiquity.—Monuments.—Its testimony to the Hebrews.—Their judgment.—Its restoration.*

Prelude.—Time moves swiftly upon the wings of its own inherent restlessness. The universe, with its complicated machinery, wheels within wheels revolving, is operated by an agent of restless power, marshaling the empires and states into line, preparatory to the conflict of the nobleman with his Risen adversary.

Ever since the fall, the star of empire has taken its course towards the west. Henceforward the star of empire will appear in the east, having described the zone of human domination. The golden beams of a new day-dawn betoken the approach of the sun of righteousness. That day, among whose shadows we are now walking, has a morning of tempest, a noon of peace, and an evening of storm; a reign of subjugation, covering Christ's official reign, succeeded by the endless joint reign of the Father and Son.

The world is exceedingly worldly; "eating and drinking, marrying and giving in marriage." This extreme national greed must result in conflicting interests, bringing about severe contests for supremacy. Secular governments follow the laws of Mammon, rather than those of God; hence the origin of those collisions now so conspicuous in the eastern world.

Nations themselves have one motive to action; God, their supreme ruler, quite another. While the nations are striving for supremacy, the Deity is over-ruling and shaping their movements for the introduction of his Son's domination. The approaching struggle has a religious as well as a civil aspect. What religion shall predominate? What ruler shall put on the universal diadem? Who shall be the King of kings, and Lord of lords?

When Christ, the nobleman, having received the kingdom returns, (Dan. vii. 13, 14) he finds the territory of his inheritance occupied by his enemies, ready to dispute titles. They marshal under three standards: those of the dragon, the beast, and the false prophet. Hence the morning of that day will open with a subjugating war—the reign of subjugation; for he (Christ) must reign till he (Christ) hath put all enemies under his (Father's) feet. 1 Cor. xv. 25, 26. To Christ every knee shall bow. Isa. xlv. 23; Ph. ii. 10; Ps. ii; Rev. xi. 18; xix. 11-21 describe the morning of that day; Ps. lxxii. its noon, and Rev. xx. 8-15 the evening of the reign of subjugation. Many questions arise which claim attention: 1. What are the chief hostile nations? 2. What position does each nation occupy in that conflict? 3. Where will be the chief battles? 4. If on the mountains of Israel, why? 5. What will be the condition of that land at that time? 6. Is the land of Israel the sanctuary that is to be cleansed? 7. What *is* that cleansing? 8. Are not the beast and the false prophet or the Western or Latin nations first, then the Mohammedan empire, and last the dragonic nations, overthrown? Rev. xix and xx.

Egypt.—(Greek *Aigyptos*). A brief outline of the past history of this remarkable country and people, with their present state, will aid in the investigation of their future; for, with their future we are concerned. Egypt has had many names: 1. Land of Ham. They showed his wonders in the land of Ham. Ps. lxxv. 27, because it was peopled by Ham. 2. The land of Misraim, the son of Ham. Misraim is a dual, and is supposed to represent two parts of Egypt, Upper and Lower. 3. Arabic name of Egypt is Misr, red, (as some say) black mud, from the color of the soil. 4. "Rehab," (symbol) the proud, Lower Egypt, Isa lx. 9. Land of Hebrew bondage. 5. The Egyptian hieroglyphics were written *Kem* or *Kemee*, "black," from the blackness of alluvial soil. 6 Northern Region—*Ta-Mehuri* and *T. Tenen*, the northern region. Each region for a time had a different crown. Under the Greeks and Romans there were three divisions. It was called the bed of the Nile, since its waters, when high, cover all the surface that is cultivated—5,626 square miles. It was also called the child of the Nile, since that river produced it. It was the granary of the Greeks and Romans, also of the ancient world. Its supply of corn brought the Hebrews into Egypt. Egypt is a valley on each side of the Nile, which has no branches for 600 miles, (as it never rains); shut in on the west by the Lybian mountains, and on the east by the Arabian mountains.

Amou, the Arabian, the lieutenant of the Caliph Omar, who conquered Egypt A. D. 640, thus describes it. "O commander of the faithful, Egypt is a compound of black earth and green plants, between a pulverized mountain and a red sand. The distance from Syene to the sea is a month's journey for a horseman. Along the valley descends a river (the Nile), on which the blessing of the Most High reposes both in the evening and morning, and which rises and falls with the revolutions of the sun and moon. When the annual dispensation of Providence unlocks the springs and fountains that nourish the earth, the Nile rolls his swelling and sounding waters through the realm of Egypt; the fields are overspread by the salutary flood; and the villages communicate with each other in their painted barks. The retreat of the inundation deposits a fertilizing mud, (6 inches in a century) for the reception of the various seeds; the crowds of husbandmen who blacken the land may be compared to a swarm of industrious ants; and their native indolence is quickened by the lash of the task-master, and the promise of the flowers and fruits of a plentiful increase. Their hope is seldom deceived; but the riches which they extract from the wheat, the barley, and the rice, the legumes, the fruit trees, and the cattle, are unequally shared between those who labor and those who possess. According to the vicissitudes of the seasons, the face of the country is adorned with a silver wave, a verdant emerald, and the deep yellow of a golden harvest."

Omitting the things of Egypt, common to other countries, brevity requires us to narrate simply its peculiarities. In the geological ages, Egypt was, at first, only a rock trough, six hundred miles long from the falls at Syene to the sea, the southern end of the trough being at the falls, the lower end opening into the delta—the stone channel had no delta. At the bottom of this stone channel flowed the Nile; the average width of this trough was 15 miles; its sides 1000 feet high on the east, and 600 on the west. Such a stone channel did God make Egypt. To fit this trough for living organisms, this rock channel had to be furnished with a soil. That soil had to be brought from a distance. Far to the south were rich alluvial treasures in the lands now called Ethiopia, Soudan, Abyssinia, Nubia, including equatorial and central Africa. All central and northeast Africa were to contribute of their mineral and alluvial treasures to supply Egypt, and to recover from the sea her immense and magnificent delta. Particle by particle, through a series of unknown ages, has this infinitely varied African soil been wafted by one vast river-system (the Nile and its tributaries) into the valley of Egypt. The waters from Victoria Nyanza, 2 deg. south of the equator, and at an elevation of 3,800 feet above the Mediterranean, with their tributaries; the waters of Albert Nyanza, named, between the lakes, the Victoria Nile; the waters of its tributary, Bahr-el-Gazal from the west; the waters of its second tributary, the Giraffe; the waters of the Sobat tributary from the east; the water of many smaller tributaries that flow into it before it reaches Khartoum. The waters of the Abai and the Blue rivers, with their innumerable branches, that have their sources in Abyssinia, (the White and the Blue Niles uniting at Khartoum); the waters of the Athara, (called Bahr-el-Aswad, the black river, as it carries down it the principal portion of mud (black) and slime that manures and renders productive the valley of Egypt), contribute their substance to this remarkable valley.

Thus did God make Egypt; first fashioning its rock-structure, and, after that, through a series of years, furnishing it with all things necessary for the home of innumerable living organisms. God has made Egypt, as a country, what it now is. Who can deny its divine origin? Volney, the infidel, saw Egypt and described it in the following sentence: "To describe Egypt in two words, let the reader imagine on one side a narrow sea and rocks, on the other immense plains of sand; and in the middle, a river flowing through a valley of a hundred and fifty leagues in length, and from three to seven wide, which, at the distance of eighty leagues from the sea separates into two arms, the branches of which wander over a country where they meet with no obstacles, and which is almost without declivity."

To those who believe in the earth's creation, the hand of the Creator is visible in the location, construction, and in the peopling of Egypt. Let us consider these points. What is peculiar about its location? Place before you the connected maps of Africa and Asia. Mark the relative position of the Egyptian valley. Where can be found its similitude? Located in the extreme northeast of Africa, it forms what might be called the extreme southwest of Asia. Which continent has held supreme power over it during the most years? Ethiopia held possession of Egypt forty years. What other African state has claimed the valley of Egypt? What Asiatic empires, including northern, central, and western Asia, have not, at times, been Egypt's conquerors? Shem has claimed for centuries the land of Mizraim the son of Ham. The valley of Egypt faces the great eastern world; and, in the present state of African civilization has but little to do with her own continent.

Since the civilizing of Europe, and the discovery and the peopling of the New World, Egypt's location has become remarkable. It is, and must continue to be, the world's inn, on the great national highway between the great west and the great east.

Should Africa yield to civilization, and all our modern improvements spread over that sable continent, what then would be the position of Egypt? What valley has such soil, such a river, such a system of irrigation, such suns, such winds? What valley has ever had such a peculiar construction. Located at the foot of a system of inclined plains, down which flow the waters of half a continent, wafting in their bosom that which makes rejoice the hearts of millions of our race.

We have said nothing relative to its vicinity to the land of Israel. This will be noticed when we speak of the land and nation of Israel. There are three countries, which, in the future, seem to be intimately associated. Egypt, Israel and Assyria; but as this has to do with the people of those lands we cannot now speak of these matters. We have noticed the country; we shall next describe the people.

J. P. WEETHEE.

### THE PATERNITY OF JESUS, AND THE LINEAGE OF MARY FROM DAVID.

A worthy brother, far away, writes me an earnest request to notice this subject, and give proof of Jesus' fatherhood, as well as his lineage from David through *Mary*, *his maternal ancestor*.

1. The general language of both Testaments is harmonious and emphatic. We trace the promised Messiah through Abraham to Judah; and thence to David. "The Lord hath sworn in truth unto David, Of the fruit of thy body will I set upon thy throne; for the Lord hath chosen Zion, this is my rest forever; here will I dwell." Psa. cxxxii. 10-18; Psa. lxxxix. Isa. ix. 6, 7.

2. "God raised up unto them David to be their king, and St. Paul said of this man's seed hath God according to promise, raised unto Israel, a Savior Jesus." Acts xiii. 22-37. "What think ye of Christ? Whose Son is he? Answer: The Son of David!" Matt. xxii. 42-45. "Who was made of the seed of David according to the flesh, but declared the Son of God with power by the resurrection from the dead." Rom. i. 1-4.

3. "The voice from heaven," at his baptism and also at his transfiguration said, "This is my beloved Son! Hear ye him!" Matt. iii. 17; xvii. 1-9. "His only begotten Son." 1 John iv. 9.

4 The language of Jesus himself is in the same strain. In John xiv. he speaks of God as his Father, dwelling in him and doing his works, etc., over twenty times. Note. This testimony should suffice to every believing heart; for a doubt on this point questions the veracity of all these witnesses. It doubts "the record that God has given of his Son." 1 John v. 10, 12.

5. It is not needful to dwell on the organization of Jewish families, so that a son's wife or daughter's husband was regarded as son or daughter inasmuch as the record is plain and demonstrative without these particularities.

Gabriel said to Mary: "Behold thou shalt conceive and bring forth a Son and shall call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David!"

Now please stop! Whose father David? It was this foretold Son to be then born of the Virgin Mary and "called the Son of the Highest." Note, All mortal fatherhood is thus ruled out, by the facts of the case and the terms of the record!

Furthermore to avoid all misunderstanding, Mary asked the angel: "How shall this be, seeing I know not a man? He answered, The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee; therefore also, that holy one who shall be (*genomenon*) born of thee shall be called the Son of God!" Luke i. 31-35.

Now observe; as Mary was the maternal (and only immediate human) ancestor of Jesus, she alone was the link in the ancestral line, by which he became heir to the throne of his father David; she being recognized and employed as the honored daughter of David, the king!

The Davidic paternity through Mary, is thus authorized and recognized and asserted as demonstratively as his divine Sonship, or Messiahship! Amen.

There are no two ways about it. It is for us to believe, or utterly fail. John iii. 16-21.

6. But Jesus was to be "tempted in all things like as we are, yet without sin! For it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest, to make reconciliation for the sins of the people." Heb. ii. 6-18. This purpose required that he should have been brought into family, social and public relations. Hence God ordered Joseph to take "Mary his espoused wife," and Jesus was thus born into the family state—"was subject unto them; increased in wisdom and stature and in favor with God and man" Thus Joseph was indeed his father in Jewish law; and by the special ordering of God. For Joseph was the head of that household! Luke ii. 4-33. But once more.

7. A mere human fatherhood would have started Jesus only on the lower plane of our fallen nature and out of harmony with the miraculous plan of redemption and in contrast with his revealed constitution as our Savior, who said: "Sacrifice and offering thou wouldest not; but a body thou hast prepared me! Lo I come, (it is written of me) to do thy will O God!" Heb. x. 1-9.

Ah brother, beloved, "He is such an high priest as became us; holy, harmless, undefiled, separate from sinners, and made (*genomenos*, Gal. iv. 4, generated) higher than the heavens." Heb. vii. 22-28. No man or angel has been so constituted!

Some are said to deny (so far) "the only begotten of God the Father;" who has in his generation and his life, his death and resurrection—his ascension and official position! yea, in all things the pre-eminence."

But, if I see at all, such undermine and subvert (so far to themselves) the very foundations of the living temple of the living God, in our world! "However the foundation of God standeth sure. The Lord knoweth them that are his." Blessed be his great name forever.

Please accept this as a loving admonition, awakening all aspects, and aiming to confess Jesus in the plenitude of his personality, his truth and grace and glory. Amen.

J. B. COOK.

P. S. The doubting disputer as to Jesus' divine fatherhood should remember that "the old man is to be put off in himself," that gospel obedience buries "him in baptism into Jesus' death, wherein also he is risen with him." Rom. vi. 2-8; Col. ii. 12; iii. 1-4. Hence "he saith, ye must be born again." John iii. 3-5; Titus iii. 5; 1 Peter i. 3-23.

Thus as no natural father makes his child "the Son of God;" so it could not have availed to constitute "the only begotten Son of God!—The Messiah, Heb. x.—The Lord from Heaven; the Father of the everlasting age!" Isa. ix. 6, 7; 1 Cor. xv. 45-55. No, no; the very thought involves an arrant presumption! It ignores human corruption on the one hand, and the plan of redemption by Christ, on the other. Such facts should suffice of themselves to settle the case.

J. B. C.

### ARKANSAS NOTES.

THE RESTITUTION is edifyingly full of good things, things timely and interesting, relative to matters of magnitude, and among them is something about the wonderful people, the Jews. I would not hint that thorough Christians are not wonderful and peculiar, for they are, but as Christians ourselves, by God's grace, we never cease, nor ought to cease to wish well to our Israelitish brothers. Questions about the Jews and Jerusalem, will come to the front. What we want, is, to think aright and understand aright, about them, in this time of vicissitude, of surprise, of interest and expectation. What shall we think, what shall we do? These are every day thoughts and queries. We know surely, God will restore them to the grand and good land, grand and good in promise, and the desolations shall be repaired. More than one or two or three, are thinking about this. Affairs are interesting. The old land is rising to prominence in public view. The rains are reappearing. Rail roads are projected. Jerusalem is growing. Germans, English, Americans and Jews are going to Palestine. The land has been carefully and scientifically explored and surveyed and mapped. A new society for colonization, is announced from Boston. England, our national mother is stretching out her hand to Egypt, to Cyprus and to Judea. Letters of hope, and almost entreaty, come from Jerusalem. There is electricity in the atmosphere. Some time, and doubtless soon, a nation shall be borne in a day. Isaiah calls aloud "Ho to the land shadowing with wings," and I remember, R. C. Shimeall calls this the United States, though some say, it is England. The swift ocean steamers will surely cut the blue billows of the great seas, on business that concerns the brotherhood of Jacob's people and posterity, and the steam-giants will show sloping pillars of smoke, and carbon plumes, to mark their majestic journeys, as they plough the deep, to carry a "present to the Lord of hosts." The old prophets shine in their glorious predictions, pictures of blessing to come to God's thus, they are *gorgeous* and generous, they are rich and beautiful and benignant. The images sent through the empty space of centuries, at last have found their screen, or are likely to strike the canvass of fulfillment, directly. The terrible calamities, the threatenings, the judgments, the darkness of old days, actually heighten the coming glory by contrast. God's love shines sweetly relieved against the past of darkness and trouble. He who for a small moment was stern and afflictive, has the great heart of tenderness never-theless, and the abundance of compassion are irrepressible. And fixed purpose adds itself to great compassion, and these two allied, will overcome and prevail. Ezekiel and Jeremiah and Isaiah are stately in their paintings of the coming era of world-wide calm and joy and prosperity. The minor prophets add their beautiful delineations. The men of God's choice, who wrote these wonderful things, come nearer to us now. They are greater and better and nearer than ever. They are the great sages of the world, the wise men of former generations, and lengthening centuries, whose words reach far down to the days of clicking electricity, and thundering trains, and knowledge a hundredfold increased. And what am I to do? What is my duty? Have I a part in these grand transactions?

Such are some of the thoughts that thoughtful men are thinking, and woman also. Now is the time when enthusiasm should be wise, and desire should be instructed, and sympathy and longing should be discreet, and energy be well directed, and faithshould be efficient and fruitful, but not make unprofitable haste, so it seems to me. Intense watchfulness and wisdom from the Author of revelation himself are most needful. Here are grave questions on which the best and most competent and experienced writers may now dissent to profit. Yes, questions, I say.

For example, will the now nearing probable return of Jews to Palestine, be merely introductory? Will it, or rather will it not be, in unbelief as to the Messiah. Is there danger of some grave national error of a false allegiance, amid the times of transition, excitement and novelty that may impend? What is the "bond of the covenant" that the prophet speaks of, into which they are brought? Is it on the whole, prudent and justifiable to go to Palestine, and to go now, to buy land there, to encourage emigration and settlement there? How near or possible, or likely, may be experiences of adversity there, or how clearly does inspiration of any kind, inspired writing, or special inspiring influences represent colonization and residence there, as now expedient or obligatory? When occurs the trouble to Jerusalem of Zech. xiv.? Ought "watchers", writers, correspondents, and such as believe and look for grand events, to go there, and write letters and reports of the country and people and events, write industriously and faithfully, to keep all who love the land and people of promise, continually posted? Such are almost irrepressible thoughts and queries. Perhaps the wisest, if ever, ought to write what they think, on these topics.

One thing, I think we need. We need far more manifestly, God's inworking of love in us, his cheering, renovating and blessed power in us and for us. Who will not say amen, to that? We must be gentle and patient, seeking and praying to be Christ-like. I suppose we ought to have the martyr weakness of true saints, not astonished at the possibility of martyrdom, but never uselessly or foolishly or gratuitously making ourselves martyrs.

I wish to speak in praise of THE RESTITUTION, 1. for prompt insertion of articles, as a rule; 2. for judicious selection of articles, as a rule; 3. for so large an exclusion of ominous advertisements; 4. for refraining from excessive entreaties for pecuniary aid; 5. for a kind and wise spirit in the management. (I seldom correct a mistake under the heading of erratum, relying on the reader's sense to correct for himself. However, for once, where last week appeared the following "repentance may be none the less real and inherent, because not half self-detected," it should be "the need of repentance.")

Two fugitive, but I suppose important thoughts, may be added. First, if we are wronged, let us be forgiving. And I want to mention with emphasis the need of an ever forgiving spirit, or ever ready to forgive; since, otherwise, we might be found in a dilemma. The wrong doing friend might even confess his wrong and ask pardon. Suppose then, the unforgiving spirit is master, what then? It is clear therefore that forgiveness should be ready, nay, it may even be an accomplished fact in the mind and heart.

Again, as I have been reading daily, aloud from God's word, I have said this; "when a man has written carefully and truly as he might; written for edification; would he be glad and encouraged to hear somewhere, though unseen himself, his page read aloud with interest by some friend in the hearing of some other friend?" Doubtless. So when we read God's word, let us remember God is present to hear, and to hear his own true and truly uttered words. Let us believe he is pleased to hear them read, and that he is honored by the reading. This makes, or helps us who read, to be glad and careful and serious and appreciative. We do well to have God for our companion, friend-listener, a listener who is attentive and sympathizing. This lends dignity to life. It makes even solitude social, or loneliness luminous. It puts intelligence in a place where we are, first and least, our own intelligence in remembering that God is present; and again what is far more and better, God's own intelligent dwelling among us by faith.

C. COLEBROVE.

### FROM "THE CHRISTADELPHIAN," OCTOBER 1882.

*Note to "A. N."*

"We have no sympathy with any movement among friends of the truth, which tests the truth as a subject of 'investigation.' Those who are only at the stage of investigation ought to keep their efforts to themselves instead of publishing them to the possible embarrassment and mystification of those who already see clearly. We hold the truth to be a thing that has been thoroughly discovered, a thing therefore to be disseminated and applied and not to be perpetually debated about. Those who do not see this are not of the truth, but of its doubters or investigators. They may be honest enough, but they stand on a totally different platform from those, who, having attained to full assurance of faith, live to preach the truth and serve the truth, and love nothing so little as this everlasting tinkering at *its foundations.*"

*Editor Restitution:*

The foregoing is an exact copy of a note to "A. N." in the *Christadelphian*. The body of people represented by the Birmingham periodical consider all outsiders who are not themselves. It certainly cannot be wrong to look for good fruits where such attainment is openly declared. I have not taken the pen in hand to say much; yet what I am about to say may better be said than not: for naught but plain truth do I mean to say.

Since leaving America I have taken the *Christadelphian* part of the time, and the magazine always interested myself and wife during the time we received it. Having become acquainted with some members of *ecclesias*—this is the word they use—we became intimate with them, and we treated them as brethren and sisters in Christ, though our non-assent to all their tenets prevented communion with them.

It is no pleasure for me to say what is fact about those we became acquainted with; this is, the fruits of the spirit were so plainly lacking that we became disgusted. Cases of distress among themselves evidenced the absence of the sympathy, the love, which characterize genuine Christianity. Profession and practice were not united. I am able, however, to tell what is gratifying:

Considerable time passed without the *Christadelphian* being seen in our house; when a person lent us a copy, and afterwards several. In one of these (July No. Page 809) I found the following notable words from the pen of P. R. Shuttleworth:—

"The greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrine.

They are unfaithful who from any motive of personal interest would weaken the point of a doctrine or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him."

On reading these pointed words and thinking of what we had seen and known of Christadelphians, I wrote to the writer and telling him facts, I asked him if Christadelphians were not "the greatest and most dangerous enemies to Christ." He promptly replied and I again wrote; and he again replied and replied well. I have now reason to believe there are living members among the sect, and faithful stewards, too. I also will express my appreciation of the periodical, which abounds with excellence. Recently a "Pocket Epitome of the Commandments of Christ" has been issued, which will be prized by those who love "in deed and in truth." If you have not seen this Epitome, Bro. C., I would say, write to Birmingham and get one, or better many.

H. HEYER.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 6, 1882.


SOME acknowledgements of books received and notices deferred to a future number.

SUBSCRIPTIONS are beginning to come in in quite an encouraging manner. We hope an effort will be made to make our paper fully self-sustaining. Let us all work with this end in view.

A LATE letter from Jerusalem, written by Mrs. Davis, an article on Matt. xxviii. 19, by Prof. Gardner, a letter from Br. John Foore, a communication from Br. Samuel Wilson, of Philadelphia, and some other pieces are set for next week.

### THE TRANSIT OF VENUS.

On the day bearing the date of the present issue of our paper, Dec. 6, a celestial phenomenon occurs that is important from the fact that observations accurately made furnish data for determining the distance of the sun from the earth. This astronomical event is a transit of Venus across the disc of the sun as beheld from the earth. The first transit recorded as having been beheld by any human being was observed by a young English astronomer, Jeremiah Horrox, Dec. 4, 1639. He himself had calculated the time of this phenomenon and confidently predicted its occurrence. He was Curate of a church at Hoole, a small village in England. The transit, as he had calculated, would take place about 3 o'clock on Sunday afternoon, but he commenced his observations at noon on Saturday, and resumed them on Sunday, keeping uninterrupted watch, excepting the time necessary to attend divine service twice, and was rewarded for all his toil and anxiety in being permitted to witness the wonderful sight which he had so long anticipated, and for which he had been laboring in preparations for eight years.

In 1769 another noted transit occurred that was very carefully observed by Rittenhouse at or near Philadelphia and by Capt. Cook at Tahiti, one of the Sandwich Islands. The parallactic angle obtained from observations made at this time was determined at 8.5775 (seconds). From this angle the distance of the sun was computed to be something more than 95,000,000 of miles.

In 1874 another transit occurred and the angle of parallax was determined from observations made upon it at 8.3879 (seconds), which would give the distance of the earth at something over 91,000,000 of miles. The distance, as deduced from the Great Pyramid, is 91,840,000. We feel an anxiety for an accurate determination of this parallactic angle as we believe that the distance of the earth from the sun, when accurately determined by astronomy, will be the same as given by the Pyramid's symbolization. From observations made on the planet Mars, the parallax was placed at 8.95, and the mean distance of the sun at 91,328,064 miles. This calculation has the authority of Leverrier, and was placed in the British Nautical Almanac. From observations made on this same planet by Prof. Newcomb, of the Washington Observatory, the parallax was found to be 8.848 seconds, and the distance of the sun 92,800,000 miles. For preservation we give the following little table of the times of the transit of Venus:

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|---|---|
| Dec. 8, 1631. | Dec. 4, 1639. |
| June 5, 1761. | June 3, 1769. |
| Dec. 9, 1874. | Dec. 6, 1882. |
| June 7, 2004. | June 5, 2012. |
| Dec. 10, 2117. | Dec. 8, 2125. |

We take the following from Watson's Annals of Philadelphia, as a historical note of some interest to our readers:—

"The Declaration of Independence was read publicly, on the 8th of July, from the platform of "the observatory" before erected there, by Rittenhouse, to observe the transit of Venus. Capt. Hopkins, who read it, belonged to the Navy. It was about twenty feet high and twelve to fifteen feet square at fifty to sixty feet south at the house;* and fifteen to twenty feet west of the main walk. It seems to have been occasionally used as a stand for public addresses, it being referred to by Stansbery in his militia poem."

*The State House—Independence Hall.

### MEETING AND PARTING.

Like all other assemblies on earth the meeting at Plymouth is now numbered with the events of the past. How wonderful would be the history of the church if everything that has occurred at all times, and in all places, were fully written out. With what absorbing interest we follow the narrations given in the Acts of the Apostles as Luke rehearses some of the scenes that took place in the eventful life of Paul, the chosen ambassador to the Gentiles. How impressively has he portrayed one scene in his ministry that transpired at Miletus. Though this city had a historical and poetical renown as the "Mother City" of numerous colonies, yet its earlier history of more than 500 years before the apostle's time has not made the "first city founded in Ionia, and the mother of many and magnificent cities in Pontus and Egypt, and in all parts of the world,"* so famous as the sublimely solemn events of a single day, when Paul met the Ephesian Presbyters in this old harbor city of the primeval Axia. From some unexplained cause the ship, in which the apostle was making his voyage, was detained at Miletus, and thus a sufficient time was afforded to send to Ephesus—about 30 miles distant—for those elders whom the Holy Spirit had made overseers over the flock of Christ in the idolatrous city of the goddess Diana. The summons was received and obeyed with alacrity and delight. A journey of a day seemed as nothing with the prospect before them of meeting their loved friend and heaven-sent instructor once more.

They finally meet together—a little company of believers in strange contrast with the multitudes of pleasure-seekers that often crowded the unhallowed places of amusement—to hear the final discourse of the divinely-inspired preacher. As he calls up the glad gatherings and tearful associations of the days gone by, his inimitable pathos makes the vanished past once more almost a present reality; and the echos of warning, admonition, and solemn exhortation, that had been heard in the synagogue, in the school of Tyrannus, and from house to house, seemed to resound anew in their ears, and to mingle with the impassioned utterances of the care-worn traveler, as he now delivers his last message to a weeping assemblage in words of such tenderness and affection, that they, in turn, have echoed and re-echoed through the waning centuries, and whose sweet thrilling cadences will never die out till they blend with melodies from the harps of the redeemed.

But time flies, and imperial duty calls the apostle to a renewal of the contest over the unfinished part of the course that yet stretched between him and the crown gleaming with stars, held forth in the hands of the righteous Judge at the end of the race. Although his tear-filled eyes could plainly discern the fore-doomed bonds and afflictions, yet beyond them all loomed up the visions of "an exceeding great and eternal weight of glory." To this bright inheritance of the saintly ones, he points his sorrow-smitten hearers—tells them that the farewells here shall be more than compensated with the rapturous greetings there—tells them that ministering labors of love, and all sacrifices made for Christ's feeble flock shall result in a richness of eternal blessedness—and then he kneels down with the weepers and implores God's protection both for himself and the agonized company whose wailings of out-bursting grief neither Christian faith nor fortitude could for the time restrain. They weep sore—they cling to the apostle and fall upon his neck—they kiss him again and again†—and sorrowed most for the words that foreboded that they should see his face no more—that countenance upon which they had so often gazed with love-inspiring admiration. The final moment comes—they accompany him to the ship—its sails are spread to the wind—and as the white-crested billows multiply their moving ridges between the bereaved waiters on the shore, and the departing bark, the hand of the apostle waves the last signal of the final adieu, and the broken band disperse to their homes like mourners from the funeral of one loved and lost in death.

Other partings with the great apostle were scarcely less sorrowful. In the Proseuchа, by the river's side, Lydia hears the gospel proclaimed by this apostle—the Lord opens her heart—the truth spoken is earnestly embraced—and she is immersed. Shortly afterward the minister of Christ is violently apprehended and dreadfully lacerated by the orthodox lictor's rods, and thrown into the dungeon, that, through miraculous intervention, the jailor might hear the life-message from the lips of the tortured and blood-smeared prisoner—and he, too, believes and obeys the gospel.

But soon, and soon indeed, the apostle forever parts company with these, the first converts to apostolic preaching in Europe. Their pathways of travel will never cross each other again in this world, and the next meeting is at the resurrection of the just. Many a time since have sorrowful partings and sadly-spoken farewells thrown darkly shaded pictures upon the history-pages of the church of God.

To return briefly to our meeting at Plymouth, we may say that an unusual influence seemed to rest down upon the assembled congregations, and some hearts were opened to receive the truth. On Sunday evening, Nov. 12, one young lady came forward as a candidate for baptism. On Monday, the next day, three more came to join the first, as companions in the obedience of faith. With these four young females we repaired to the river's side and buried them into the likeness of the Savior's death, and raised them up from the watery grave to walk the narrow way of life. But a scene most deeply impressive awaited us on Thursday. A young woman who had been confined for months to her room by insidious disease, and whom death was likely to remove at no distant day to the house appointed for all living, —who had heard much about the life-giving Redeemer—about redemption through his blood, the remission of sins—about his soon coming—about his everlasting kingdom—about the resurrection from the dead—about the glorious restitution of all things spoken of by all God's holy prophets—had long been desiring to be immersed into Christ before falling under the power of the last enemy. To the unbelieving world it seemed wantonly perilling the life of the poor invalid to immerse her in the waters of the cold river; but she said *come life or death*, she wanted to be baptized, and baptized in the river.

At the hour appointed for her baptism a cold November rain was falling, but we placed herein an easy arm-chair, and she was borne to a carriage, and thus conveyed to the vicinity of the water; then she was re-placed in the chair and, by the brethren, born down the sloping declivity to the river's brink, and the chair and its weak invalid occupant placed at the water's edge; then we helped her forward a few steps into the river—surface roughened by the falling rain drops—and placed the fragile form, wrapped in the baptismal robe, under the chilling waters, then helped her back into the chair, and, with a comfort thrown around her, she was borne up the bank to the carriage, and taken back to her home, to rejoice that her confiding trust in God had brought her the sweet peace that flows from faith and its obedience and a better state of physical comfort than she had been enjoying before her baptism; and her triumphant hope now is that if death should soon come she will die in the Lord, and sleep in Jesus.

Like meetings in the early days of the church, our meeting has closed, and we have bid our dear brethren and sisters farewell. Some came from a distance, and as we met on this occasion, we shall meet no more in this world. But our hope is that we shall soon meet one another, and the saints of all ages in the kingdom of God. Our prayer is that the Lord will revive his work, deepen our purity, enable us all to be more devoted, and more willing to labor and sacrifice for his cause till we are called to sleep in death, or to meet our soon-coming Lord. We must be like Christ in our tempers and dispositions if we would be like him in the physical likeness through the resurrection. May we all meet in God's kingdom.

†An inscription quoted in the life and Epistles of St. Paul reads: "Miletus boasts itself as 'primum in Ionia fundatum et matrem multarum et magnarum urbium in Ponto et Ægypto et undique per orbem.'"

†*Καταφιλειν*: In ver. 37, denotes to kiss affectionately, and in the imperfect tense, as used here, continued action—they kissed him again and again. A German author speaks of this whole scene as a "most simply natural, beautiful, and captivating picture." His exact words, as quoted are: "Welche einfach schoene und ergreifende Schilderung." With our meagre knowledge of this language we translate as above.

### LETTER TO THE EDITOR, WITH ADDENDA.

PHILADELPHIA, Pa., Nov. 20, '82.

*My Dear Mr. Chaplin:*

I am glad that you have been re-appointed editor of THE RESTITUTION. I congratulate the readers of the paper as well as yourself. I enjoy reading it. I have been so busy since my return from Europe, and in such poor health, that I have not been able to send you any contribution. I hope to do so now and then. I am pleased that Dr. Petavel takes an interest in it, and that he is translating some of your articles. I tried to prevail upon him to send you an occasional article of his own; I hope he will do so. I got a letter from him last week saying that the trial of Mr. Byse, of Brussels, had resulted in his condemnation, and that his church had voted about unanimously to stand by him, and to break away from the Synod, and that Dr. Petavel had offered to go to Brussels and engage in missionary work there in connection with the new church. I trust something important will grow out of this new movement. I am watching the progress of events in the Orient with much interest and expectation. It seems that the beginning of the end, for which we are all looking, can not be far off. We are getting out a new edition of my work, "The Life Everlasting." I thank you for giving it so conspicuous a notice in your paper.

I remember the pleasant evening I spent with you while you were here, and the excellent sermon I heard you preach. Would hope to see you again, but cannot expect this unless you come this way.

Yours in the faith of the gospel,

J. H. PETTINGELL.

Our object in giving this friendly private letter, with its kind expressions of appreciation—which we wish were much better deserved—is to prepare for some further account of the progress of truth in Europe, as its progress has been originated and advanced by the zealous labors of such men as Mr. Byse, Dr. Petavel, and others. The additional explanatory facts are gathered from a letter written by Dr. E. Petavel to Mr. Pettingell, the writer of the above letter, since his return, and which we find published in the *Bible Banner* of November 23, 1882. As to Mr. Byse, he is pastor of a church in Brussels, and the Synod, which had jurisdiction over his church, cited him to trial under the charge of heresy, or unsoundness in faith, in regard to immortality, and, perhaps, some other matters, as baptism, etc. In his defense, he showed that even their standards of faith admitted that man was not immortal by nature. But the trial resulted in his condemnation as stated in the letter to us. The Synod, it seems, were disposed not to expel Mr. Byse on condition that he would hold his peace, and not preach his convictions of truth, as he had been previously doing, but to these terms he nobly refused to assent. It then became a question whether his church would stand by him, and uphold him in proclaiming the truth. As some better idea may be gained regarding the progress of truth in Europe, we append a re-publication of a part of Dr. Petavel's letter:

GENEVA, Switzerland, CHENE BOUGERIES, Oct. 27, '82.

*My Dear Mr. Pettingell:*

Your favor dated the 25th ult. came to hand, and we were glad to learn that you have safely reached your home, although after a very rough passage. Please receive our hearty thanks for the expression of your affectionate feelings. We also cherish the memory of your visit to us as a blessing of our Heavenly Father, who sent us two of his dear children as messengers of his love..... It will give us great pleasure to hear from yourself and your good work. Occasional notices of your noble book will also interest us. Now that the time has come for the newspapers to review it, they must not be allowed to remain cowardly silent about it. . . . .

Meantime the crisis of our friend, Mr. Byse, has nearly come to an end. By a solemn and decisive votation on the 23d inst., the five-sixths of his flock have pronounced in his favor and against the synod, thus severing their connection with the latter. I was so delighted that I wrote to Mr. Byse, quoting Psalm cxxiv., and offering my services as a deacon, an offer which he has accepted most cheerfully; but I have a year to settle my affairs here. The sale of this property may prove difficult, on account of the present depression of affairs in Switzerland. But where there is a will there is a way, as the proverb goes.

I want to enter afresh the mission field in order to see how our more Biblical principles work, both as to baptism and as to conditionalism. A practical demonstration of their truth ought to be added to their theoretical presentation on this continent.

I thank God, however, my stay of seven years at Geneva will leave a mark after my departure. The names of Messrs. Brocker, President of the Evangelical Society, Chaponnière, the editor of the *Semaine Religieuse*, who has recently spoken out, like Mr. Lyman Abbot; Chatelain, our most active evangelist; Cholay, Conlin, Galapin, Schaub, Jequet, Miltondorff, Malan, Vodos, Thomas, Walther, and Miss Gaussen* are all names of leaders, who have more or less publicly adhered to conditional immortality since my arrival in this city. They are known as the *elite* of the evangelical party in the Protestant Rome.

But I ought first to have thanked you for the beautiful Wendell's New Testament. It is a most valuable reference book which I keep close to my desk, and which will serve as a constant memento of your Christian love.

You will be sorry to learn that, since you left I have lost a dear brother of mine, who died from paralysis on the 14th inst. He was a doctor of medicine, and had given no evident signs of conversion, but was generally liked on account of his genial qualities. I found some comfort in Isaiah lxv. 8. (See commentaries. Fausset, for instance.) I believe God will not ultimately reject a human being until he is entirely "rotten."

I had another comfort the very day of my poor brother's funeral. I was presented with a new book entitled, *Au Declin de la Vie*, by Ad Schaffer, D. D., with an introduction by a corresponding member of the French Institute. The author endorses conditional immortality, and his essay, being a very cleverly written one, promises to spread a precious truth in the highest literary circles in our French speaking countries.

I remain, my dear Mr. Pettingell, yours very faithfully,

E. PETAVEL.

It is pleasing to note that as honest and talented men are led to embrace the truth relative to human destiny—that immortality is conditional, and that eternal life is only through Christ—they are also led, at the same time, to embrace immersion as the ordinance so wonderfully symbolizing our entrance into everlasting life through the resurrection from the dead. The precious truths of the gospel and its expressive ordinances are indissolubly joined by the Great Head of the church. The belief of the truth leads to the obedience of faith. In regard to the work, "The Life Everlasting," we subjoin two or three personal notices from eminent men and scholars. Our readers will no doubt be surprised at the statements of these noted men in regard to the true source of immortality. Truth will assert its supremacy sooner or latter. The book is kept for sale at the office of THE RESTITUTION. We, in turn, congratulate the talented author that he has been enabled to produce a book worthy of the commendations that it has won, not only from persons of literary prominence, but also from distinguished conductors of the press. We hope he will soon find himself able to contribute something on the great life-theme for THE RESTITUTION. The notices are:

"I have begun to read your book with much interest, and sincerely hope that its truly joyful message may reach many hearts—the message that God is love, and that in him is no darkness, no cruelty, no injustice! I cannot but think that the time is rapidly approaching, when ministers will not be ostracized or subjected to discipline for holding the views expressed in your book, and that this will enable the latent doubts of many to ripen into distinct convictions."—*C. M. Butler, D. D. Prof. in Episcopal Theological Seminary, Philadelphia, Pa.*

"It is a powerful argument for conditional immortality, and will take its place in the foremost rank."—*Rev. James R. Danforth, Pastor of Central Congregationalist Church, Philadelphia, Pa.*

"This book, by its manifest scholar-like thoroughness, will not fail to be the American standard authority on the argument which it represents, as Mr. White's book is the standard in England. It is a high satisfaction, on which I congratulate you, to have done the best thing of the kind."—*Leonard W. Bacon, D. D., Pastor of Congregationalist Church, Norwich, Ct.*

"If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom of love, I must believe in the annihilation of the incorrigibly wicked. Yes, that would be the logical conclusion. If I thought that logic were a glass that reveals the secrets of eternity, I should believe in this as the final doom of unrepented sin. As it is, I can only say that I think this is a probable doctrine, more probable, by far, than the doctrine of endless sin and suffering.....That immortality is the gift of God through our Lord Jesus Christ; that man is mortal and must put on immortality; that only he can put it on who becomes through Christ a partaker of the divine nature, and so an inheritor of him 'who only hath immortality;' that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy or hope of restoration—this is the most natural, as it is the simplest, reading of the New Testament."—*Lyman Abbot, D. D., in Christian Union.*

*Miss Gaussen, as we learn, is a daughter of Dr. Gaussen, author of the celebrated work, "The Plenary Inspiration of the Scriptures."

About the strongest temperance lecture of the season is the recent statement of the keeper of the New York Morgue that four-fifths of the five thousand bodies that reach the city dead house there every year are sent there by drunkenness.

A storm of scalding that sets in in the morning, and lasts till night, has about as good effect on childhood graces as a hail storm has on young plants.

## Letter Drawer.

BELLEVILLE, Ont.

*Editor Restitution:*

Last Sunday, November 12, one more soul living in this city, put on Christ by being baptized into him and into his death that he might be in the likeness of Christ's resurrection. This brother's name is Thomas Gardner, late a member of the Methodist church in good standing. He is only 19 years old, but very intelligent in the Scriptures, "which are able to make one wise unto salvation through faith." 2 Tim. iii. 15. Such being the case why the necessity of Methodist revival meetings and the rest of the processes connected therewith to "convert souls." There is a wide difference between Methodist conversion and Bible conversion. There is no likeness whatever. The Bible says "the law of the Lord is perfect, converting the soul."

Yours in the one faith,

A. ROBINSON.

BROOKLYN, N. Y.

*Editor Restitution:*

My wife read to me your article of endorsement of the divorce question. I can see no flaw in the argument; on the contrary it seems sound as well as timely. All Christians are called to let their light shine; but it does seem to me, that in no especial manner should those who are recognized teachers of the things, such as constitute us a religious body, be extra careful to maintain—not simply profess—good works. "By their works shall ye know them," is good wholesome counsel. May grace be given you to sound the alarm, that the unwary fall not into the footfalls of these latter days. We need divine aid—Lord grant it.

GEO. W. YOUNG.

## Exegetical.

### Ecclesiastes viii. 8.

No man hath power over the (*ruach*) wind, to retain or shut up the wind; neither is there power in the day of death (viz., to prevent it), come when it will. Neither is there dismission in war, because no one knows when it will be ended. Neither shall wickedness deliver its masters, because the success of wicked men is absolutely precarious, and their unjust acquisitions are oftentimes taken from them.

The design of the royal preacher here is plainly to represent the uncertainty of all things; and our translators have quite mistaken the sense of the verse." — *T. Wemyss' Biblical Illustrations.*

## Sententions.

Vain confidence is the forerunner of shame.

There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

One quiet example of saintly living has more power in any church, or in any community, than the loudest talker there about entire consecration.

Truth and purity, like so many gems in the life and example of the good man, cannot but shame and condemn error and vice in others.

Home is more dear,
O Lord, by every passing day;
Home is more dear
By every prayer I pray.

Science is but a mere heap of facts, not a golden chain of truths, if we refuse to link it to the throne of God.—*Frances Power Cobbe.*

A Christian's experience is like a rainbow, made up of drops of the grief of earth, and beams of the bliss of heaven.

O God, my sins are manifold: against my life they cry,
And all my guilty deeds foregone up to Thy temple fly.
Will Thou release my trembling soul, that to despair is driven?
"Forgive!" a blessed voice replied, "and thou shalt be forgiven."—*Bishop Heber.*

In your temptations go to the promises. They are the branches the Lord has hung over the water, that his half-drowned children may take a grip of them, without which they will go to the bottom.

Why do we heap huge mounds of years
Before us and behind,
And scorn the little hours that pass,
Like angels on the wind?

Each turns to us a small, sweet face,
And seeks to hold us dear,
Because it is so small a face,
We'll all not see it clear.

And so it turns from us, and goes
Away in sad disdain;
Though we would give our lives for it,
It will not come again.


## THE AGE TO COME

—EMBRACING SOME OF THE—

*Things concerning the Kingdom of God and the Name of Jesus Christ,*

—AS WELL AS THE—

*FUTURE AND ETERNAL AGE.*

—BY A. MALGNE, M. D.—

This is a Cloth Bound book of 178 pages, neatly printed. The author's name is a sufficient guarantee as to the worth of the work. Price only 50 cts. each, mailed to this office for them.


### Irresolution.

Irresolution is a fatal habit; it is not vicious in itself, but it leads to vice, creeping upon its victims with a fatal facility, the penalty of which many a fine heart has paid at the scaffold. The idler, the spendthrift, the epicurean and the drunkard are among its victims. Perhaps in the latter its effects appear in the most hideous form. He knows that the goblet he is about to drain is poison, yet he swallows it. He knows—for the example of thousands has painted it in glaring colors—that it will deaden all his faculties, take the strength from his limbs and the happiness from his heart; oppress him with disease and hurry his progress to a dishonored grave, yet he drains it. How beautiful, on the contrary, is the power of resolution, enabling the one who possesses it to pass through perils and dangers, trials and temptations! Avoid the contraction of the habit of irresolution. Strive against it to the end.

On the northern bank of the river Tyne, England, runs that great wall of stone, with its stations, outposts, and mile castles which imperial Rome, under the sway of Hadrian, erected to protect and defend her conquests. Within easy access from Newcastle, miles of that famous barrier, surviving the storms and tempests, the civil commotion and neglect of fourteen centuries, may be followed, as, over crag, moor, and fell, it pursues its course from the Solway Frith to the German ocean. Newcastle was one of the stations on the wall, named—after the bridge that linked it to the opposite shore, and in honor of its Pagan founder, Hadrian — Pons Ælii. The history of Roman occupation is written hereabout on innumerable altars, centurial stones, coins, pottery, and implements of war and husbandry, which plough and spade have brought to light and local sagacity has preserved for the benefit of posterity.

Modesty and merit are a handsome couple.

## Business Department.

### SPECIAL NOTICE.

*Address all business letters and make all orders payable to "The Restitution, Plymouth, Indiana." It creates confusion and causes delay in the transaction of business of the office to have orders made payable to the Editor, or business matter addressed to him personally, so please confer a favor by sending as above directed.*

*A. R. KNICKERWOOD, Treas.*

Inasmuch as a number of our patrons have complained that they do not understand the marks on the mailing labels, and cannot tell how their subscriptions stand, we this week send notices to some who are in arrears. We hope all who receive them will examine their accounts and if any error has been made, notify us at once and it will be rectified. These notices are sent out as a *matter of information*, and to ask the friends of THE RESTITUTION to continue their efforts in its behalf. Please renew as promptly as possible.

BUSINESS AGENT.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. There are known to Brother Chaplin, the Editor, I would suggest that brethren who have no one to whom they especially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

H. S. DUTCHINS, President.

### FREE-WILL OFFERING.

| | |
|---|---|
| Mrs C Palmer | $ 1.00 |
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# Poetry.

## THROUGH LIFE.

We slight the gifts that every season bears,
And let them fall unheeded from our grasp
In our great eagerness to reach and clasp
The promised treasure of our coming years:

Or else we mourn some great good passed,
And, in the shadow of our grief shut in,
Before the larger good we yet may win,
The offered peace and gladness of today.

So through the chambers of our life we pass,
And leave them one by one, and never stay;
Not knowing how much pleasantness there was
In each, until the closing of the door
Has sounded through the house, and all is gone,
And in our hearts we sigh, "Forevermore."

# Selections.

## The Survival of the Fittest--Problems of a Future Life.

The first or introductory sermon upon the doctrine of a future life was delivered last evening by J. F. Wilcox to a good audience at the First Christian Church, Oakley avenue, corner of Jackson street, it being the intention to continue them every Sunday night for several weeks. The gentleman selected as the text for discourse: And ye will not come to me that ye might have life.—John v. 40.

The controversy concerning a future life is as old as literature, if not as old as the race itself. From the earliest ages the sorrowing have risen up in the face of their dead and asked in the language of Job, "If a man die, shall he live again?" Walking by the light of revelation, the Jewish mind had its answer ready in the affirmative; but, taught only by the phenomena of death, which man only shared with all other living things, the Gentile nations have ever been in doubt. Deep thinkers among them have always perceived that the problem of the present life could not be solved without granting a future one, and hence the controversy is probably coeval with the existence of sin and death.

Yet the doubters have always been in the majority, for appearances are immensely in their favor, and from the first weeping mother who sat in the dust at the feet of her murdered boy to the last bleeding heart which this hour throbs in anguish over its dead, despair and doubt are the first guests who come to the house of mourning.

In the time of our Savior this despair had become well-nigh universal, and had invaded even the Jewish mind so that one of the most numerous sects among them—the Sadducees—boldly denied the existence of the supernatural or the possibility of a future life. Nearly 400 years before the birth of Christ, Socrates had sought to introduce into Athens the Egyptian philosophy of the immortality of the soul. This was contrary to the popular opinions, as he himself testifies, and in consequence he was accused of corrupting the Athenian youth, and unjustly condemned to drink the fatal hemlock. His opinions, however, did not perish with him. Plato became the most eminent of his pupils, and gave a scope and prominence to his philosophy which has endured to the present time. Zeno, the founder of the sect of the Stoics, embraced his philosophy, and his disciples were, in the time of Christ, its principal advocates among the Greeks and Romans.

The opposing doctrine, however, retained its supremacy. The controversy had soon after the time of Socrates developed a distinct school of philosophers, of whom Epicurus was the most celebrated, and after him Lucretius, the Roman, who were in the time of Christ the most numerous and popular, and whose philosophy of despair was aptly epitomized by Paul in the sentiment quoted from some of their writers: "Let us eat and drink for tomorrow we die." It will be observed that this controversy was upon the simple question as to whether man was or was not immortal; whether each and every member of the race had by nature an undying principle within him, and was, therefore, destined by his Maker to the enjoyment of a future and an endless life, or at death perished like all other living things. The Platonic philosophy as represented by the Stoics, maintained a future life for all by virtue of the immortal soul which all possessed. The possession of this the Epicureans denied, and hence rejected a future life for any and taught that at death all perished like the brute. Between these two schools of philosophy Christianity stepped and laid its friendly hand upon both. And while it indorsed neither, it admitted that both had some truth. It taught a new doctrine, of which neither had conceived; it taught a future life for the good alone; and that not by virtue of the possession of an immortal principle in themselves, but as God's free gift to the believer in Christ, to be obtained or bestowed in God's good pleasure by a resurrection of reliving in bodily form of the real man who had died. To the Stoics it said: "What you affirm of all men we affirm of the good alone—they shall live again." To the Epicureans it said: "What you affirm of all men we affirm shall happen only to the bad; they shall perish. To both it said, "There shall be a resurrection of the dead, both of the just and of the unjust."

Be it remembered that the Apostles of our Lord used the exact language of both these Greek schools. When they said that the unbeliever and the vile should "perish," should be "destroyed," should "die," they used the exact Greek words which the Epicureans employed when they announced the fate of the whole race. Did the Apostles mean to teach by the use of these words that the unbeliever should live forever, indeed, as Plato taught, but in pain? In the language of a very forcible writer on this subject, Henry Constable: "Did the Apostles teach the doctrine of Plato in the language of Epicurus?"

This, I think, can be clearly established, was the true character of the controversy in the time of Christ and the apostles. The claim of Christ as the true life-giver was urged in the face of both opinions; the Jews of both schools—the Pharisees and Sadducees—rejected those claims, and the complaint of our text: "Ye will not come to me that ye might have life." The Pharisees who arose soon after the Babylonish captivity had imbibed the doctrine of the soul's immortality from the heathen, although they still, to some degree, believed also in the Bible doctrine of the resurrection of the body, and would not therefore come to Jesus for a life they held they each possessed in himself, while the Sadducees—the Epicureans of the Jews—would not come to him for a life they did not believe possible.

But the Christian doctrine of future life did not long remain the simple and vigorous thing we have depicted. With the entrance into the church of multitudes of Platonic philosophers came also their philosophy, and gradually Christianity became encumbered with a double scheme, one of which must always be superfluous. If it was declared that all mankind had a future life because all had an immortal part which survived death, the inquiry at once arose: Why then the resurrection? If all live and go at once to their reward for what purpose are their bodies to be raised? On the other hand, if the dead are to be raised to life again then they are dead until raised, hence natural immortality cannot be true. Out of the clash of such opposing systems have arisen all the controversies which have afflicted the church with schism and false doctrine to this day. Upon the Pagan doctrine of the immortality of the soul the Papacy and following it the Protestant sects have reared a vast and contradictory mass of doctrines and practices which thinking men the world over have vomited out of their mouths.

I solemnly declare that it is my most firm conviction that the doctrine in question is today what it has always been, the fruitful parent of error and skepticism and the principle obstacle to the progress of the Gospel of the Lord Jesus Christ in the world. To it may clearly be referred the origin of most of the dreadful errors and practices both of Paganism and the Papacy, as well as the various other falsehoods and humbugs which have from time to time appeared in the world to add to the affliction and ruin of mankind. But I would now call your attention to the similarity of the present status of this old controversy to its condition in the time of our Savior as we have depicted it. Two antagonistic systems are now, as then, engaged in a relentless warfare. A daily increasing multitude following the lead of such scientists as Darwin, Huxley, Spencer, Tyndall, and others, have fallen into doubt and despair of a future life; and we have in the modern Agnostics or Utilitarian school a revival of the old Epicureans. On the other hand, nearly the whole mass of the Christian sects, backed by Spiritualists and a host of anti-Christian "isms," earnestly maintain the doctrine of the soul's inherent immortality, while now, as then, a feeble few also bearing the Christian name are seeking to lay a friendly hand upon both, and offer to each Christ Jesus, our Lord, who declared "I am come that ye might have life." As one of these, I am profoundly convinced that in this doctrine of immortality, based upon character developed by means of faith in the Lord Jesus Christ, will be found a solution of most of the moral problems, which vex mankind, an antidote to its principal errors, and cure for the most of its ills. With a profound confidence, too, in its ultimate victory over all opposing theories based upon the omnipotence of truth, I have determined, as God shall give me utterance to urge upon my fellow Christians and fellowmen an investigation of the ground upon which it rests. These proofs I shall examine as fully as I am able in the course of these meetings, and as truth is fearless I invite the assistance of candid criticism at any time during or after each discourse, either on the spot or through the press, believing that adverse criticism will only cause the truth to shine the more brightly.

And now in the remainder of the time at my disposal tonight I desire to define more fully this doctrine which is now, more than at any period since the Reformation, urging itself upon the attention of mankind. What is it then? Nothing more than that the virtuous alone shall live forever. Surely the virtuous alone are fit to live forever! The virtuous alone are fit to survive the extinction of death. This is the doctrine of the survival of the fittest. Emerson says in effect that he cannot imagine why men should so generally desire endless time—immortality—since the little they have hope hangs so heavily upon their hands. They have now more than they know what to do with, and their principal occupation is in inventing new ways of murdering it. Why should they then pine for so much time that their effort to kill it would be absolutely hopeless? To what purpose, I would inquire, should a wise God bestow interminable life upon those who have wasted the three score years and ten he has given them here? Would a wise father bestow all his goods upon his profligate son, who had wasted all his own patrimony upon gluttons, drunkards, and harlots? Neither will God, who is wiser than men, intrust the "true riches"—eternal life—to those who have wasted his bounty here. This doctrine is only another form of stating the infinite wisdom and love of God. We live in a world of law—law administered in love and devised by wisdom, and one of the wisest of the regulations and most beneficent in its effects, is that death should follow so swiftly upon the heels of sin. When sin first came into the world, wisdom and love, as well as justice, hurried forward the angel of death to cut short with his relentless yet merciful sword its dreadful reign of misery and woe. So we find that a life of sin is a short one as a rule. "The wicked do not live out half their days." Dividing not only demoralizes and ruins the moral nature but debauches, weakens, and finally destroys the physical being. This law carried forward to a finality is that for which we contend. "Another world" about which so much is said is principally the creation of a fertile imagination. We shall never reside outside of the universe which God rules; and every part of it and during all time will be governed by the immutable laws which govern this part of it here and now. Another of these laws is that so often insisted upon by the Rev. Joseph Cook, but from which he draws most unwarrantable inferences—viz.: every act of our lives tends to fixedness or permanence of character. This is expressed in that terrible word "habit." The repetition of any act tends to a permanent condition of the mental, moral, and physical organs employed in it, and therefore to a state from which there is no retreat. Like all of the Divine laws which govern our being, there resides in it both good and evil. For by the same law both good and evil habits are formed. Now, it is pertinent to inquire if it would be either wisdom or goodness to endow any being with immortality before he had reached that fixed state of vice or virtue? Look around you upon the faces you see in the busy world. Scrutinize them as you pass along our crowded streets and ask yourself how many of them you would like to see about you forever. Upon thousands is the brand of vice as plainly as if printed in capitals. Lust leers out of the corners of their eyes, and avarice glowers upon you with the hungry eye of the wolf. Every form of vice and misery peers out upon you from behind the transparent masks that face you upon the streets. Vice leading down to deeper and deeper depths, and misery groaning in lower caverns of woe. Answer me. Is it wise to stamp all this with immortality? Is it merciful? Is it just? Look at them; they are breaking down. Their cheeks have lost their roses, the eye its fire; their steps are slow and feeble; their intellect has lost its strength. They no longer take pleasure in vice, and they have scarcely strength left to blaspheme. Inexorable law which links sin to death is hurrying them out of the world. Would you reverse that law and give to vice eternal vigor and to sorrow an immortal tooth? Better, a thousand times better, God's plan that "He that soweth to his flesh shall of the flesh reap corruption," while he alone "who soweth to the spirit shall of the spirit reap life everlasting." Better far that "the wages of sin should be death, but the gift of God eternal life through Jesus Christ our Lord." Paul most positively declares that God will render to every man according to his deeds, to them who by patient continuance in well-doing seek for glory, honor, and immortality—eternal life. This places immortality or eternal life just where we contend it should be placed, as the reward of well-doing.—*The Chicago Tribune, November 27, 1882.*

# Communications.

## NOTES BY THE WAYSIDE.

Once more I resume my pencil in order to communicate with my friends scattered abroad. November 16 found me on my way from Exeter to Boston, the latter place being the centre of my labors for about nine years. I visited many old time friends and also many places that awake recollections of the past that the hand of father Time had well nigh obliterated. I visited old Harvard, which, by the way, has become a colossus; its library of about 300,000 volumes, embraces works by the most noted authors in every department of moral, mental and physical science. It is under the most skillful management and affords the student the means of obtaining the greatest amount of information with the least possible trouble. The memorial hall which has been lately added to the already numerous structures, is a beautiful edifice, erected for the purpose of furnishing meals to the students at the lowest rates, upon the following plan. A man is employed as a caterer who buys at the market, employs the cooks and waiters, and furnishes breakfast at 8 a. m.; lunch at noon and dinner at 5:30 p. m. At the end of each week the expense is divided by the number of students, which averages about $360 or $400 per week. The hall is embellished with sixty-seven oil paintings of presidents, senators, and eminent scholars. There are also sixteen busts of men like Plato, Socrates, Aristotle, Archimedes and others both of ancient and modern times. There are also seven large memorial windows representing in life-size the figures of the masters of ancient philosophy, astronomy and other sciences. There are also six hundred and twenty-five sittings furnished at fifty-one tables; it is an imposing sight, and the question will thrust itself upon the mind of the beholder, What is to be the future of this company of bookworms? Am I gazing upon presidents, senators, lawyers, doctors, ministers, thieves, beggars, murderers, gamblers, in *embryo*? Time alone can reveal the facts.

I next visited the Boston Public Library, which is open every day in the year except Sundays and the six legal holidays. The reading rooms are open Sundays from two until ten p. m. There are 297,737 volumes in the library building and 115,705 volumes in the branch libraries at the suburban towns that have been annexed to the city of Boston, making a total of 413,442 volumes, accessible to the reading public. Truly knowledge is being increased. Dr. Moon, of England, has presented 351 volumes and 200 sheets of printed matter in embossed type for the blind. The letters are raised upon the paper so that the blind can feel the letters with their fingers and thus read. Well, it is indeed a blessing to have eyes in the fingers if we have none in our heads. Dr. Moon has printed portions of the Bible in two hundred languages by this system.

I next visited the New England Electric Light Co's works. There are seventeen dinamos or generators which are run by an engine. The generators are speeded at one thousand revolutions per minute. Each machine requires ten horse power and furnishes lightning for ten carbon lamps of the Weston patent. I remained at the works until after dark, so that I might see the machines in operation. The street lines are positive and negative wires passing to and from the machines, forming a circuit. The lamps contain two sticks of carbon eight inches long and three-eighths of an inch in diameter, composed of charcoal and coal oil and compressed by hydraulic pressure. Two of these are inserted one above the other, the ends touching. The current passing through ignites the carbon at the junction of the two, causing a white light of the power of one hundred candles.

But I will not worry you with all I have seen, but will pass to tell you that Sunday, November 19, I had the pleasure of visiting the church that worship at Heard St., Chelsea, Mass. I saw many old-time friends, and I had the privilege of testifying for the truth. In the evening I wended my way to the church at the corner of 1nd Place and Shawmut Ave. This meeting is under the supervision of the *World's Crisis*, elder E. A. Stockman, editor of the above named paper, supplies the desk at present. I was invited into the desk and offered prayer, although I confess I was surprised at the invitation, since the *Crisis* either neglected or refused to publish a card addressed to the friends of the writer and sent to the *Crisis* as soon as he arrived in New England. It is possible that the card did not reach the *Crisis*; if so I am pleased to record the invitation as a token of fellowship; but if it did reach the office, then I must regard it as a stroke of policy, as the business agent of the *Crisis* who introduced me to the preacher, was heard to say that Ramsey was writing for THE RESTITUTION. Whether my writing for THE RESTITUTION had anything to do with the invitation or not I am unable to say. But I can say I was glad to be there; I enjoyed the meeting and was pleased to meet old friends. I also had the pleasure of meeting Br. and Sr. Hastings and tarried with the family one night. I found Sr. H. filled with the spirit of truth and growing in the knowledge of the same. It was blessed to listen to her while she portrayed the beauties of the future ages. She is ripening fast. I was strengthened by her childlike faith in the promises of God. Br. H. is doing the work of a Hercules, often preaching three or five times on Sunday, writing tracts and books, and managing his depository and writing for his paper. Surely his help must come from the Mighty One. May God bless his labors and set him a table in the midst of his enemies.

But I must draw this letter to a close and will just say in regard to myself that I am recovering rather slowly from my difficulty. I am unable to preach and it is something of a task to write my communications. I am unable to give any encouragement to those who have written me in regard to meetings. I think of starting for Chicago Wednesday, the 28th. I will get my mail at Floyd, Iowa, after this. C. C. RAMSEY.

## THE UNITY OF THE SPIRIT.

"Endeavoring to keep the unity of the spirit in the bond of peace." Eph. iv. 3.

Dear brethren of like precious faith, I fear there is not that unity among us there should be. Since I left home on the 13th of September, I have visited several places, and I find the cause is in a languishing state; and when I enquire into the cause, the brethren tell me there has been such a lack of unity of faith on some points, and the brethren have become discouraged. Every brother that comes along to preach has some new hobby, and it has had the tendency to separate the body, in the place of drawing them together. And many of the brethren are not taking our paper, THE RESTITUTION. What a pity. There is such a need of all taking it. In the first place they need to take it to benefit themselves, and to help keep up the paper. And some say they quit because there was so much contention among our brethren on some points on which they differed. I intend what preaching I do to try and see how near we can get together.

Dear brethren our time to work is short; so let all apply our time and talent to the work of saving men and women in the kingdom, when the Lord comes. We want more of the practical teaching, and also the practical work. The right theory is to be taught, but theory without practice will not do. The farmer may understand the theory of farming, and yet without the practical part he can't raise corn or wheat. Also the doctor may have a good understanding of the human system, and of medicines, and yet if he does not put into practice what he had learned, he cannot make a living out of theory alone. And so in all branches of business, the theory and then the practice. So in Christianity, we want the like precious faith, then the practice. Paul says if we suffer with him, we shall also reign with him. There must be self-denial, there must be contending for the faith; how much need there is for living faith in these last days. Let us all that go forth to preach the word, live more devoted to God and his cause. May the Lord help. I for one need the prayers of my dear brethren, and all the dear ones that I may be found faithful. We want more zeal, more earnestness, more determination on our part to persevere in the cause of our Master.

We are nearing the end of our lives, and the end of Gentile times. I feel as if I could not express myself as fully as I would like to, but I feel more than I can express. I see so much to do, so many to save, and so few to preach. I do feel burdened; we need more help in the field, and those that are in to work harder, and the Lord will reward in his time. Come, dear brethren and sisters one and all, give aid in every way you can. Let sinners know you feel an interest in their salvation, then they will take an interest in their own salvation. Let us be up and doing, for the time will come when we can't work. Strike, let every nerve and sinew tell on ages, toil for God. J. S. HAYOU.

P. S.—I will try and get some subscribers for the paper. Have failed so far—the old complaint: too much jangling among the preachers. What a pity. J. S. H.

# Youths' Column.

## God Bless the Little Children.

ELLIE E. DARE.

God bless the little children,
Wherever they may be!
Far out on the silent prairie,
Down by the sounding sea—
Like flowers in the crowded city,
Like birds in the forest free,
God bless the little children,
Wherever they may be!

Whether they walk in splendid homes
With satin-sandled feet,
Or wearily run bare-footed
Adown the busy street;
Whether they kneel at eventide
Beside a mother's knee,
Or lonely sleep in curbstone homes,
Still tenderly pray we—
God bless the little children,
Wherever they may be!

## Saved in a Tree-Top.

After a great wind-storm in Texas, a storm that carried off the roofs of houses, tore trees out of the ground, and did a great deal of damage, some men started out to see if anybody was hurt. This is what one of them tells:

"It was near night, and quite dark in the woods, when they heard a cry. They stopped to look about and listen. They heard the cry again, and then they saw some dark thing up in a tree. A cradle with a dear little baby in it.

"The wind had blown down the baby's home. It had carried off baby, cradle, and all. The cradle was caught by the branch of a high tree. Then, the wind blew against it so hard that the cradle was wedged in a crotch of the tree. It was so fast that the men had to saw away the boughs to get it down. There was the dear baby, all safe and sound in its cradle-nest."

## Our Influence.

The well known evangelist, Rev. E. Payson Hammond, recently related the following story: "A young lady preparing for a masquerade ball was before a large mirror, fitting upon her head a crown decorated with silver stars. Her little fair-haired sister climbed up in a chair beside her, and was pointing toward the crown, when the eldest sister asked what she was doing. 'Oh,' said she, 'I was just thinking of what my Sunday school teacher told us last Sabbath. She said if we were good and would lead some one to Jesus by our influence, that we would have stars in our crowns in heaven. How I would like to have a star in my crown!' This was all that was said. The sister went to the ball that night, but was very unhappy. Returning home, she went into the room where her little sister was sleeping, and bending over her she softly kissed her cheek, saying with a broken heart: 'Dear little sister, you shall have one star in your crown in Heaven.' Then, kneeling by her bedside, she gave her heart to Jesus." Young men, are you influencing any by your life and example that "Shall shine as the stars forever and ever?" Dan. xii. 3. —*Y. M. C. A. Watchman.*

## Obeying Mother Pleasantly.

Harry had seen some older boys fly their kites from the tops of the houses; and he thought it would be nice fun if he could do so too. So he came to his aunt and said, "Aunt Mary, may I go up to the top of the house and fly my kite?"

His aunt wished to do everything to please him; but she thought it very unsafe; so she said, "No, Harry, my boy. I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother one day.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage and I'll bring him down."

"All right," shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to your shop this morning?" said Harry one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"Oh yes, Harry," said his uncle, "I shall be very glad to have you."

"But I cannot spare you to-day, Harry," said his mother. "I want you to go out with me. You shall go to the shop another day."

"All right," said Harry, and he went on with his breakfast.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never stopped to worry or tease; he never asked "Why can't I?" Harry had learned to obey, and to obey in good humor.

## The Sentinel.

"Mamma," said little Ernest Brooks, who was standing at a window overlooking a number of fields in which the young corn was beginning to show itself. "Mamma, I wonder why that rook sits so still on the very top of the highest tree in the row; I have watched it for ever so long, and it has not moved. Why does it not go down into the field where the others are?"

"Where is it, Ernest?" asked his mother. "Oh! I see it now: it is a sentinel."

"A sentinel, mamma; what is that?

"It is keeping a look-out, so that no enemy may approach the others. If any one came in sight it would call to those in the field, and then they would fly away before any harm could befall them."

"But, mamma, rooks cannot talk, so how can it tell the others?"

"They do not talk as we do, Ernest, but they understand each other perfectly well."

"Oh! look, look," cried Ernest at that moment, "the rooks are all flying away in such a hurry. Do you think the sentinel told them to go?"

"I cannot tell," answered Mrs. Brooks; "but very likely it did. Yes, now I can see the cause of their fright."

"Do you, mamma! what is it?" asked Ernest.

"There is a man coming across the further field, with a gun in his hand; perhaps if it had not been for the sentinel he would have shot some of the other rooks. The one you noticed on the top of the tree gave a warning note, and away they all flew as you saw."

"Now," said the little boy, "the man with the gun has gone past, and the rooks are coming on to the field again."

Soon after this, Mrs. Brooks told Ernest to sit down beside her, as she wanted to tell him something; and when he had taken his seat, his mother said:

"Do you know that every one has a sentinel, Ernest? Papa and mamma and you, my boy, and little sister, and every one else."

"But, mamma, where are they?" inquired Ernest looking round.

"Oh! you cannot see your sentinel, but you can feel it," replied Mrs. Brooks. "I think you felt it this morning. I hope you did.

"I do not know what you mean, mamma," returned Ernest.

"When you were so angry with your little sister, what did you feel?"

"I felt sorry afterwards," said Ernest.

"Yes! and it was your sentinel, conscience, that made you feel so. God has placed a conscience in your heart, and that is what I call your sentinel. It was that that called to you and told you that anger was trying to take you prisoner; but you did not listen to its voice; and then afterwards it upbraided you for not doing so.

"Suppose the rooks had not obeyed the voice of their sentinel, what would have been the consequences, do you think?"

"I suppose some of them would have been shot."

"Yes, most likely; and when you let any sin become the master of you, you are acting more foolishly than the birds would have done if they had refused to take their sentinel's advice, for no sin, however small you may think it, can gain a mastery over you without rubbing your heart of some of its purity. Sin leaves a stain behind it, wherever it goes. Think of this, my boy, and try always to listen to the voice of your sentinel, conscience."—*Youth's Companion.*

## ANNOUNCEMENTS.

The Lord willing I will speak as follows:

Friday before the second Sunday in December at Rensselaer, Ind.

Saturday before the third Sunday in December at Macy, Ind.

Saturday before the fourth Sunday in December at Shoals, Ind., as Brother Stewart may appoint.

All of above meetings to continue over following Sunday.

JOHN FOORE.


## NEW BOOKS FOR SALE AT THE RESTITUTION OFFICE.

The Covenants and their relationship. A treatise on the Abrahamic, the Sinaitic, the New and the Davidian covenants; their varying and reciprocal relationship to each other. By C. H. Myers. 192 pages, bound in cloth, price $1.

The Truth Not Error; or a concise view of the Scriptural doctrine of immortality and future punishment. By Silas Hemp. 80 pages, price 15cts.

The Blessed Purpose, or the Second Advent of Christ. By Silas Hemp. 48 pages, price 10cts.

Material Immortality; an appeal to thinking Christians. A brief refutation of the theory of natural immortality, and a compact defense and Bible view of material immortality, not by birth but by grace. By O. H. L. Crosier. 16 pages, price 10cts.

The World made Fresh; or Jesus Christ, who he is! By Dr. J. H. Thomas, Pittsburgh, Pa. 8 pages, price 5cts. This is an article that appeared in "The Restitution" of July 5, 1882, put into tract form.

# Poetry.

## EVENING TEARS AND MORNING SONGS.

FRANCIS RIDLEY HAVERGAL.

In the evening there is weeping,
Lengthening shadows, failing sight,
Silent darkness slowly creeping
Over all things dear and bright.

In the evening there is weeping,
Lasting all the twilight through.
Phantom sorrows never sleeping,
Waking slumbers of the true.

In the morning cometh singing,
Cometh joy and cometh light,
Wears the sun at length, bringing
Healing on his wings of light.

In the evening cometh singing—
Songs that never lie silent and
Angel sentinels, ever bringing
Tidings new with shine to shield.

Are the twilight shadows casting
Heavy gloom upon thy heart?
Soon, in radiance everlasting,
Night forever shall depart.

Art thou weeping, sad and lonely,
Through the evening of the days?
All thy aching shall be only
Prelude of more perfect praise.

Darkest hour is nearest dawning,
Solemn herald of the day:
Singing cometh in the morning—
God shall wipe thy tears away.

# Communications.

## THE SECOND DEATH, WHAT IS IT?

The second death supposes the first; and the phraseology used by the Revelator, every true Christian should clearly understand without comment. But as views yet conflict on the subject, further thought and reflection seem to be essential for its solution. The first thing necessary is to know what the meaning of the first death is. Is it possible that it can refer to individuality—all who have and are yet to receive the Adamic death? If so why should the Revelator assume the fact, that it is prior to the second death, and who locates the time before the commencement of the resurrection, and the establishment of the kingdom of God. It is distinctly said that "the wages of sin is death." Not two deaths, but one. But if any portion of the human family are to be instantly resurrected from the dust into being, and then have to die again, to fulfil this phrase, "second death," I ask how it can be that no one of the many writers of the Bible has even indicated anything of the kind, but one alone, and he only three times and then radically averse to this position.

The two deaths, each of which can have but one true and logical meaning, and directly referring to the two great catastrophes that the race of man is destined to incur; each one almost exterminates the family of man. Noah's flood of course is the first death, when he and his family only were saved. But the second death is at the great and dreadful day of the Lord, when the human family experiences the greatest tribulation that ever was or shall be. Matt. xxiv. 21; Mal. iv. 5. Christ compares this great day to that of the flood, and says, "And the flood came and took them all away: so shall also the coming of the son of man be," vs. 29. But this last death is not by water, but by fire; and to prepare our minds for the reception of the Revelator's truth, I will quote a verse of Mal. iv. :

"For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "But the day of the Lord will come, in the which the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter iii. 10. "The inhabitants of the earth are burned and few men left." Isa. xxiv. 6. "For as the new heavens and the new earth which I shall make, shall remain before me, so shall your seed and your name remain." Isa. lxvi. 22, see also lxv. 15; xxxiii. 12; xxviii. 22; Jer. xxv. 15–38. "And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." See Ezek. xxxviii.

These texts are only a few that support the general view of the subject. And the fire and brimstone that destroyed Sodom and Gomorrah stand as a monumental type, prefiguring the one that ends the Gentile supremacy from the hand of God. And is what the Revelator calls "the lake of fire and brimstone," and says it is "the second death." How clear then it is to all unbiased minds, that they who are swept from the stage of action by this fiery element, are those who live at the close of the age, and belong, or at least adhere somewhat to the great worldly Christian apostate power, wielded by the man of sin, in his persecution of the saints of God for three years and a half. See Dan. vii. 13–27; xi. 21–45. At the close of which the Armageddon battle comes off for decision of right and power, and the saints take the kingdom. See also Rev. xiv. 14–20; xvi. 13–21.

But why this great persecution, and its termination in this final battle, in which the saints of the most high use no earthly weapon, but take shelter under the wing of their leader's strength. See Rev. xix. 11–17; Isa. lxiii. 1–6. These truths must ere long be unfolded, that the people of God may have the key to understand the plan of the kingdom. This great apostate and opposing power to the doctrine and plan of the establishment of the new order of things and against which the ten kings make war (Rev. xvii. 14) must be destroyed. And the fiery element, or lake of fire and brimstone, is the weapon by which it is exterminated. And in its place the gospel kingdom comes, in which the resurrection of man can only come forth.

The Revelator gives a little catalogue of some of the characters thus destroyed. "But the fearful, and unbelieving, and the abominable, and all liars, and murderers, and whoremongers, and sorcerers, and idolators, shall have their part in the lake which burneth with fire and brimstone, which is the second death." xxi. 8. Let it be remembered that this gigantic transaction is before the time of the resurrection of man, or the establishment of the kingdom in which it occurs. How absurd then the idea that the wicked dead must rise first, and be made alive, and then have to die again, that this phrase, "second death," may have its prophetic fulfillment.

And let it be remembered by one and all, that this lake of fire has its location here on earth, and no where else. And of course it is here where the beast and the false prophet get into it as the result of their wicked persecution. See Dan. vii. 20–25; viii. 13; xi. 21, 33–45; xii. 1; Rev. xiii. 10, 10; xvi. 16, 20, 21; xx. 14. And no intimation whatever of their being taken from the earth to a locality where this lake of fire and brimstone never was nor never will be, only in the imagination of sceptics! The elementary principles of this lake, or fire and brimstone being in the hand of God, are as such eternal, and he unites them at his will, as a weapon of rebuke, chastisement and death on the wicked oppressors of his people, who aid and assist in the work of man's redemption.

The first, or typical exhibition of this weapon in the hand of God, seems to be in the destruction of Sodom and Gomorrah—"are set forth for an example suffering the vengeance of eternal life." See Jude. Now this is the same fiery weapon reserved for the destruction of the wicked at the great day—the Armageddon battle. And again it is brought into requisition at the close of the millennial reign, when Gog and Magog are gathered together to battle, the number of whom is as the sands of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. xx. 8, 9. "And death and hell were cast into the lake of fire. This is the second death." vs. 14. Here we find this lake of fire, or second death, not only before the commencement of the first resurrection, or thousand years' reign of the Messiah, but also at the close of it. How impossible then to suppose that this death is one that individuals have to suffer; having once received one death, the wages of sin, and then have to be resurrected in order for this lake of fire, which is the second death, and perchance get into it like those already born and on the earth at this time. The only logical view of this lake-fire death is, that it is a scourge, destined by God to burn up the tares, the wicked of all mankind, and in their place come a righteous and heavenly generation. Then the race of man will be redeemed from death. ADEL HARRIS.

# Selections.

## THE SABBATH DAY.

*Editor Ontario:*

DEAR SIR:—"Truth Seeker" wants chapter and verse to show that the Sabbath was kept before it was given to the Jews. We know that the record we have of its being kept is in the 16th chapter of Exodus at the fall of the manna. As we said before, the book of Genesis was not a rule given to the patriarchs to walk by. It does not command men to love God with all their hearts. It does not prohibit idolatry, adultery, theft, etc. Who will say that the patriarchs were under no restraint in these things. We have shown by Christ's words that the Sabbath was made for man. The original means "the man," so it must have been the man Adam, he meant.

The Sabbath is not mentioned in the Bible from Moses to David, and will T. S. say for that reason it was not kept during that period of 600 years? He says that the Jews were the only nation commanded to keep the Sabbath. "And the sons of the stranger that join themselves to the Lord to serve him and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it and taketh hold of my covenant." Isaiah lvi. 7.

Why do Christ tell his followers to pray that their flight be not on the Sabbath day, at the destruction of Jerusalem, which occured 40 years afterwards, if the Sabbath was nailed to the cross as T. S. says?

To show T. S. that there is a distinction between the two laws we will make a few comparisons. The Moral we will call No. 1, and the Ceremonial No. 2:—

No. 1 existed in Eden before the fall.

No. 2 was given after the fall.

No. 1 was violated in the transgression which caused the fall, Gen. iii. 6.

No. 2 was given in consequence of that transgression of No. 1, Gal. iii. 19.

No. 1 relates only to moral duties, Ex. xx. 1–17, etc. No. 2 was wholly ceremonial, pointing to the promised seed, Heb. ix. 10.

No. 1 was spoken by God from heaven, Deut. iv. 12. No. 2 was spoken by Moses, Deut. i. 1–6.

No. 1 was written by God, Ex. xxxi. 18. No. 2 was written by Moses, Deut. xxxi. 9.

No. 1 was engraved upon stone, Deut. iv. 12. No. 2 was written in a book, Deut. xxxi. 24.

No. 1 was placed in the ark, Deut. x. 5. No. 2 was put in the side of the ark, Deut. xxxi. 26.

No. 1 was "right," "true" and "good," Neh. ix. 13. No. 2 was not good, Ex. xx. 25.

No. 1 was a law which if a man do he shall ever live in it, Ex. xx. 11

No. 2 was a law whereby they should not live, Ex. xx. 25.

How could these possibly be the same law?

No. 1 was perfect, Ps. xix. 7. No. 2 made nothing perfect, Heb vii. 19.

No. 1 Christ did not come to destroy: Matth. v. xvii. No. 2 he abolished, Eph. ii. 15.

No. 1 is to endure while heaven and earth stand, Matt. v. 18. No. 2 passed away when the seed came, Gal. iii. 19.

Of No. 1 Christ said: "Whosoever breaks one of these commandments and shall teach men so, he shall be called the least in the kingdom of heaven," Matt. v. 19. Of No. 2 the apostles said: "We gave no such commandment," that "ye should keep the law," Acts xv. 24.

No. 1 is "the law of liberty," Jas. ii. 12. No. 2 is a "yoke of bondage," Gal. v. 1.

No. 1 the apostles delighted in Rom. vii. 22. No. 2 was a yoke which could not be borne, Acts xv. 10.

No. 1 is not abolished but established by faith, Rom. iii. 31. No. 2 was abolished by the cross, Eph. ii. 15.

How could the same law be abolished and not abolished at the same time.

No. 1 is spiritual Rom. vii. 14. No. 2 is carnal Heb. vii. 16. Can the same law be both spiritual and carnal at the same time? Let T. S. answer.

No. 1 is to be kept with the faith of Jesus, Rev. xiv. 12. No. 2 is superseded by the faith of Jesus, Gal. iii. 19, 25.

No. 1 is the law by which the world will be judged, Jas. ii. 12, Rev. xii. 13, 14. No. 2 will judge no man, Col. ii. 16.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. vii. 19. "This is the love of God that we keep his commandments." 1 John, v. 3.

We could give more texts to show the distinction between the two laws, and that the moral is still binding on Christians, but surely "Truth Seeker" will not need to seek any further, if it is truth he is seeking for.

"T. S." says, "It can be shown that the Gentiles were not even offered salvation until the Jews rejected Christ and the Apostles." We claim that salvation was offered immediately after Adam and Eve were turned out of Eden, and that Christ stood in the same relation to the fallen race that he does now. This is the only right view that can be had of the plan of redemption.

James says "faith without works is dead." What he means by works is the keeping of the commandments. Faith and works must go together. "The commandments of God and faith of Jesus." Rev. xiv.

We still maintain that Christ is not a law giver. God the Father is our law giver and Christ is our advocate. Jas. iv. 12. 1 John ii. 1. But if as T. S. asserts that Christ is our law giver, then who our advocate? Christ was a prophet or teacher like Moses. Deut. xviii. 15–18. Acts iii. 22.

Moses was not a law giver. He did not legislate but received words from the mouth of God and spake them to the people. Lev. xxiv. 11–14. Num. xv. 32–39. Like Moses in this respect, Christ did not legislate but taught that which the Father put into his mouth to speak. Deut. xviii. 18. John vii. 16 & viii. 28 & xii. 49, 50 & xiv. 24. Christ taught obedience to the Father's law. Matt. v. 17–19. Rev. xii. 14.

There is no contradiction in saying we are not under the law when we are keeping it. The law holds them only under condemnation who are breaking it. Those who keep the law are free.

The whole object of the no-law people seems to be to get rid of the Fourth Commandment, which is the only one of the ten that tells who is the giver of the law.

Mr. Editor, we fear we have now trespassed too much on your kindness, so will close.

SABBATH KEEPER.

## THE SABBATH QUESTION.

*Editor Ontario:*

DEAR SIR:—"Sabbath Keeper" says that when Christ mentioned that "the Sabbath was made for man" that it should read "the man," and that he meant Adam. Now S. K. cannot you see that this would spoil your theory entirely, because if the Sabbath was made simply for Adam we would infer that it was intented for no one else—not even Eve. I believe that when Christ said the Sabbath was "for man," that the language would apply to any portion of mankind who had been asked to keep it. The Sabbath was given to the Jews and it is natural to suppose they were subject to it until further notice. So that argument about the Sabbath not being mentioned from Moses to David falls to the ground. His quotation of Isa. xvi. 6 is not to the point, but is rather in favor of the view I advance as it only proves that strangers or individuals of other nations might join themselves to the Lord by going in among the Jews and observing their laws including the Sabbath. But this has no reference to outside nations. Num. xv. 16 says "one law....shall be for you (the Jews) and for the stranger that sojourneth with you" (the Jews). It is stated concerning the Sabbath that it was to be observed by the people it was given to (the Jews) and "by the stranger that is within thy gates." Exodus xx. 10. We would logically suppose then that the "strangers" outside the "gates" of the Jews were not required to observe that day. I have nowhere stated that individuals living with the Jews were not obliged to keep the Sabbath. What I said was, that no other nation were even required to observe it and "S. K." may "search the Scriptures" until the day of judgement and he will not be able to find one solitary passage to prove that any nation outside of the Jews were subject to the seventh day Sabbath is. The fact that strangers or aliens going in among the Jews to live were required to observe their laws is just what any civilized nation of to-day requires of aliens. "S. K." asks why Christ recognized that the Sabbath day would be kept 40 years after his death if the Sabbath was nailed to the cross." Answer. The bulk of the people who inhabited Jerusalem and surrounding country being Jews the Sabbath day would be in force among them at that time and has been kept by that people to this day. "S. K." might just as logically argue that we should offer sacrifices now seeing that the Jews kept that ordinance up for some time after the great sacrifice of Christ. He next quotes a number of passages of Scripture and classifies them to show that there were two distinct laws given by God (which I consider is the worst misapplication of scripture on record), but fails to quote one passage to the point. Let him find some Scripture that makes the distinction and classification that he does, then his argument will be worth something. Assertions prove nothing. The writers of the Bible when speaking of God's laws do not make the distinction that "S. K." does, therefore I infer he is wrong and that Paul and other Bible writers are right. Of course I am aware that the law of God was given at different periods in human history commencing with Adam, but not a word about the Sabbath being given to any nation except the Jews. "S. K's." quotations referring to what Christ said about the law viz., that he did not come to destroy the law but to fulfil it and that till Heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled" destroys "S. K's." theory instead of supporting it. This language where quoted in full shows that when the law was fulfilled, it was to pass away. This passage and others teach that Christ came to fulfil the law (Math. v. 17) and he is the only person who did and thereby made it honorable by demonstrating that it could be kept. It then passed away legally, at the crucifixion and now we are "saved by grace through faith" Eph. ii. 8–8; Rom. iii. 24. "Faith is counted for righteousness" Rom. iv. 5. "Therefore by the deeds of the law no flesh shall be justified....but now the righteousness of God without the law is manifested....even the righteousness of which is by faith of Jesus Christ unto all them....that believe" Rom. iii. 20–22. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," Rom. xiii. 8–10. In my last letter I demonstrated beyond cavil that the law Paul was discussing was that containing the Sabbath and that it ended with the crucifixion of Christ. "S. K." has not seen fit to even make an attempt at nullifying that argument for the reason that it is impossible for him to do so and stick to the Bible. There were several other points in that letter that "S. K." has not met, and the reason why he did not is obvious.

I will now take up his objections. He says what he calls law No. 1 was "right, true, and good." Answer, I believe that. What he calls No. 2, he quotes "was not good." I have looked at the passage he refers to, Ex. xx. 25, but find no such language there. The same will apply to his next point, Ex. xx. 11, and xx. 25. He next quotes that "Christ did not come to destroy the law," but if he had quoted the remainder of the verse, he would not only have done away with the law but also with his argument as I have shown on this passage above. He quotes No. 1 as "being perfect," (Isa. xix. 7), and No. 2 "made nothing perfect," Heb. vii. 19. Answer. The law itself was perfect but it made nothing else perfect. So one heading will do for your No. 1 and No. 2 here. He says that "No. 1 lasts while heaven and earth stand." Please be honest "S. K." the word does not say so. The passage simply states that nothing shall pass from the law till it is fulfilled. Christ says he "came to fulfil it," and I believe he did so. No. 1 will harmonize with No. 2 in this case and in all others you have quoted. Paul makes the law a unit all the way through and I guess he was right. What was said about the law before the crucifixion of Christ applied to the Mosaic dispensation, and that which was said about it by Paul after that applies to the Christian dispensation. If "S. K." would keep this in view he would not find it necessary to make two laws out of one. Space will not permit my taking up all his quotations, but the foregoing covers the whole ground. If "Sabbath Keeper" would take his Bible and read the connection to all his quotations he might get some light on the subject. In some cases a few words would kill his deductions and save a great deal of unnecessary writing. For instance, if he reads Paul's arguments all through he will see how "faith establishes the law" that has been "abolished." Where Paul says the "law is carnal," he has reference to the ceremonial part of it. The connection qualifies what Paul says here, but it is all one law with Paul; he says nothing about two laws. Paul calls it "the law" all the way through.

Hoping I will not have to trouble you again, Mr. Editor, I am,

Yours, etc.

"TRUTH SEEKER."

## THE DISAPPEARANCE OF ANCIENT WALLS.

Very many of the cities of Palestine and the surrounding countries were celebrated for the strength of their walls. Among Phœnician cities Tyre was one of the most famous in this respect (Josh. xix. 25; Ezek. xxvi. 4; Amos i. 10), although, to appreciate this fact fully, we need to supplement the biblical record with what is to be found in the annuals of Assyria, Babylonia, and Greece. In Philistia we find that Gath, Jabneh, Ashdod, and Gaza were defended by strong walls (II Chron. xxvi. 6; Amos i, 7). Not much is said of the walls of Damascus, yet enough to show that they were the pride of its king (Jer. xlix. 27). If we go east of the Jordan, we find the fenced cities of Moab mentioned (II Kings iii. 19), and likewise others located in the country just north of Moab (Num. xxxii. 17). Some of the latter were built or, perhaps, rather rebuilt by the children of Reuben and the children of Gad, among which were Dibon, Jazer, Jogbehah, Beth-Nimrah, Beth-Haram, Heshbon, and Nebo (*Ibid.*, verses 34–38).

To leave groups and to glance at individual cities, we find that the walls of Rabbath, of the children of Ammon, were noted for their strength (II Sam. xi. 20; Amos i. 14), and the same was true of this place in the Greek period, long after the close of the Hebrew records. Far in the north, just east of the Sea of Galilee, stood the city of the Aphek, whose walls were famous for having caused the death of no less than 27,000 Syrians, the enemies of Israel (I Kings xx. 30). What was the occasion of the falling of this wall? Was it by miraculous power, or was it the result of an earthquake, to which that region is subject, occurring at that particular juncture? Abel, or Abel-Beth-Maachah, northwest of Lake Merom, was likewise defended by walls which, in the revolt of Sheba, were besieged by Joab and the army of David. II Sam. xx. 15. Further south, in Western Palestine, nineteen of the cities of Naphtali are described as fenced cities as early as the days of Joshua. xix. 35–38. The walls of Bethsheau are mentioned as the place where the bodies of Saul and his sons were hung up by his enemies, after his defeat in Mount Gilboa. I Sam. xxxi. 10, 12. The walls of Samaria were of such strength that the city could resist a siege of great length and severity. II Kings vi. 26, 30; x. 2. Both the upper and the lower Beth-Horon were fenced cities, having walls, gates, and bars in the time of Solomon, who, indeed, built them. II Chron. viii. 5. The fenced cities of Judah seem also to have been numerous. Josh. x. 20; II Chron. xi. 5–10. Among which are mentioned Bethlehem and Hebron. We will close this list of walled cities by a reference to Jericho. The house of Rahab, who secreted the spies of Joshua, was upon the wall of the city. The wall, in a miraculous manner, was to fall down flat, when all the Israelites should shout and the rams' horns should be blown. This result followed, and thus the first conquest of the Hebrews on the west of the Jordan was complete. Josh. ii. 15; vi. 5, 20.

We will refer, also, to a few places that are mentioned by Josephus. The walls about some of these cities or towns were built or rather, rebuilt by Josephus himself. Others were built by Herod the Great and still others had existed from remote times. In Galilee there were Sepphoris, Gischala, Mount Tabor, Julia, Jotapata, Tiberias, and Tarichea. East of the Jordan there were Gamala, Seleucia, Sogane, and Gadara. In Judea there were Masada and Jericho, and opposite Jericho was Bethaeramptha, to which Herod gave the new name of Julias, but which was known in Joshua's time as Beth-Haram. From these lists, gathered from the Old Testament and from Josephus, we have purposely omitted the name of Jerusalem.

What has become of the walls that once defended the cities of Moab and Bashan, of Naphtali and Judah? Heshbon, which was fortified a second time by Herod the Great; but not a trace of these walls remains. Fik, the modern representative of Aphek, east of the Sea of Galilee, is a large village in ruins, with, however, some inhabitable houses. The ancient walls have disappeared. The same is true of nearly all the places that we have mentioned. About the old Tiberias there are still the remains of walls and the fortifications around the summit of Mount Tabor are still to be seen. The walls of Gamala are an exception to the general rule, for they are sufficient even now to convince one of their strength in ancient times. Beth-Haram of Joshua's time, the Bothaeramptha of Josephus, which Herod the Great fortified anew and renamed in honor of Julia, the wife of Augustus, is now represented by some very meager ruins and a few mounds, in which may lie buried important relics.

In some respects Jericho furnishes the best example of the disappearance of ancient walls. In the first place, there is no dispute about the locality; in the second place, the strength of the defenses of this city in former times is a well-known fact; and, thirdly, the entire absence of any traces of ancient walls is a fact that has been observed by thousands who have visited this locality.

I could give some suggestions as to the manner in which these walls have disappeared; but my object in this paper was simply to call attention to the fact of their disappearance in so many cases. It will be seen how the work of the explorer is complicated and rendered difficult. After all the evidence has been carefully gathered and is found to fix a certain site in a certain locality, some would-be critic appears and says: "But the place is entirely destitute of antiquities." This objection appears plausible; but it is often worthless and even absurd, as is readily seen in the case of Jericho. The using of ancient ruins as quarries and the removal of building materials from one locality to another are facts with which the explorer in Palestine soon becomes familiar and which seem to be more true of this country than of any other.—*Selah Merrill, in the Independent.*


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Plymouth, Indiana.

TO CORRESPONDENTS:
The Restitution adheres to the Scriptural interpretation of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalizing transition of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the simple repentance and thorough reformation preparatory to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

*Editor Restitution:*

The accompanying letter, requesting me to comment upon Matt. xxviii. 19, elicits this communication for your columns.

Tischendorff, who is the best and highest authority in matters of textual differences and variations in manuscripts, notes no variation in this verse except the insertion of the conjunctive adverb *or* which he omits as not found in the best. The difficulties and disagreements which have arisen in regard to this passage have their origin partly in mistranslation and partly in misinterpretation. There is a vast difference between baptizing "in the name" and "into the name." The first signifies by the authority of the person whose name is used, the other signifies the symbolic putting on of that which belongs to or inheres in the name, "into" which the person is so baptized.

This is clearly brought out in 1 Cor. i. 15, where Paul says "lest any should have said that I was baptized into my own name," (*εἰς τὸ ἐμὸν ὄνομα*). Again in 1 Cor. x. 2, "and were all baptized into Moses in the cloud and in the sea." Now what does this passage mean? A correct understanding of this passage will throw light upon the other. Who was Moses? The mediator of the law or of the covenant of works, or the supplemental covenant which was added to the covenant of promise because of transgression, was he not? Then in "being baptized into Moses" they were baptized into all that belongs to this covenant of law, were they not? It does not mean that they were simply baptized "by the authority of Moses." The act on the part of each individual is his ratification of the covenant or agreement which Moses, his federal head, has made with God for him.

Returning now to the passage in question, What does it mean to be baptized into the name of Father, Son and Holy Spirit?" It means that the individual thus baptized does of his own free will and purpose ratify the new supplemental covenant of Christ the Mediator, of whom Moses was a type.

Moses came as a mediator of the law of works; Christ as the mediator of the law of love, which includes the law of works and fulfills its requirements. But why three names? Because it requires the three appellations to give the true relations of things, and it may be said that they are neither of them, strictly speaking, names. In the making of a covenant or agreement, there must necessarily be two or more parties, called in the language of law "the parties of the first and second part." Now remember that this covenant of which we are speaking, is preeminently a covenant of love. The party of the first part therefore, God, is very properly represented in the attitude of a Father, and the parties of the second part as children. Again as the mediator of the covenant of law Moses became a sacrifice to the sin of the people for whom he mediated and failed even himself to enter into the promised rest, according to law, and thus through sin showed the weakness and inefficacy of the law to save, and he too being a son of God in promise, we would expect to find as we do find the mediator of the new covenant of love or of grace, to be a sacrificial son of God, the Lamb slain from the founding of this order of things; not sacrificed for himself as well as the people as was Moses the antitype, but the sacrificial lamb without blemish as brought out in all the anti-Levitical types, fulfilling all the possible requirements of the covenant, and the legal heir therefore to all the promises under it. This Son and mediator we see standing in the formula used above, in the attitude of resigning or sacrificing of his own free will, even the life in which this blessed heirship inheres, because of the requirements of the law of love in his relation to the Father. In short, he resigns the life that would have given him the heirship of all that belongs to this order of things, because of the joy that is set before him, belonging to another order of things, the one temporal, the other eternal; the one physical or natural, the other spiritual.

The blood of this life thus poured out, therefore, becomes the necessary sacrificial ratification or sealing of this covenant of love, without which, legally speaking, no covenant would be valid, the object and office of it being, as with any other covenant, to give confidence and assurance to those interested in the fulfilment of its provisions; or in short, to give the greatest possible stimulus to rational faith.

"Being baptized into the Son," therefore, is being baptized into the understanding of what this appellation implies in all its reciprocal relations of duty, obligation and hope.

Thus far we have considered the parties to the covenant, namely God and his people, and the personal sacrificial victim provided, as was customary, by the party of the first part, and called both "the Lamb of God" and "the Son of God." This disposes of the first two appellatives in the formula.

We will now consider what it means to be baptized "into the name of Holy Spirit." What is Holy Spirit? What is Spirit? The word is used in three general senses in the Scriptures. In the sense of a certain kind of life that belongs to God and spiritual beings. In the sense of person, meaning the person or persons to whom this life belongs. In the sense of the peculiar power or ability which belongs to or inheres in this kind of life, and is revealed to us as being an attribute of these persons.

The same three general uses of the word meaning natural or physical life we find prevailing in the Scriptures, and these three general uses of these two terms for life we find in juxtaposition and contrast, and analogous the one to the other.

The Scriptures speak of the person or animal to whom this physical life belongs as a "soul," and of the person or being to whom this spiritual life belongs as a Spirit. The Greek word *psyx* is used to express the first, the Greek word *πνευμα* is used to express the latter. The Scriptures also frequently use the same Greek word *psyx* to express the abstract idea of organic life when the individual life is meant in contradistinction to the general life which may be said to pervade all animate existence, to express which concept the word *psyx* is used indiscriminately of both spiritual and physical life. The ability which belongs to physical life is limited and finite; the ability which belongs to spiritual life is vastly greater, and as belonging to God is revealed to us as being infinite.

The Scriptures also reveal the fact to us that there is a holy spiritual life and an unholy, holy spiritual beings and unholy. Moreover that we as physical beings and having by nature only physical life, may and do become subject to, and led by one or the other of these classes of spiritual beings, and that this leading may be within or without the pale of consequences.

Now the teaching of Scripture is very clear as to what the phrase "The Holy Spirit," as used in this formula and in other places in the New Covenant Scriptures means. John in his gospel (vii. 39,) says of it, *οὔπω γὰρ ἦν πνεῦμα ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.* "For not yet was there Spirit, because Jesus had not yet been glorified." The passage has been tampered with and perverted in the King James version as well as in the Revision. John of course refers to the first outpouring of Holy Spirit on the day of Pentecost under the new dispensation, as prophesied and promised.

The specific language of Luke in regard to this phenomenon, as given in Acts i. 8, is as follows: "Moreover ye shall receive the ability of the Holy Spirit when it hath come upon you." Again, Peter quotes from the prophet Joel in Acts ii. 17 as follows: "And it shall be in the last days, saith God, I will pour out from my Spirit upon all flesh," not "of my Spirit," as perverted in the Old and Revised. Then "The Holy Spirit" when spoken of as a person is God himself, and when he speaks of pouring out *something* from himself, is it another person, or his ability exerted spiritually, just as Luke designates it in the first passage above quoted from Acts? I understand it to be "the power of God unto salvation;" and when a person is "baptized into the name of the Holy Spirit," according to this formula of which we are speaking, I do not understand that he is baptized "in the name" or "by the authority" of a person called "The Holy Ghost," but that he is baptized into the life and ability which belongs to and is designated by this descriptive phrase.

In Acts viii. 16, we find Luke saying, *οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς τὸ πνεῦμα εἰ μὴ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.* "For not yet had there fallen upon any one of them, and they had only been baptized into the name of the Lord Jesus."

Again in chap. xi. we find him quoting Peter, as follows, in the 15th verse, *ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς ὡσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.* "And when I had begun to speak the Holy Spirit fell upon them even as also upon us authoritatively."

I feel therefore that men by nature has no spirit or spiritual life, but that he may receive it in the way of God's appointment, and become conscious of having thus received it as an "outpouring" from God, or as something that hath "fallen upon" him from on high, and given him an ability which he did not have by nature, and that a baptism into the name of the Holy Spirit is a baptism into the ability that this appellative phrase implies.

Moreover "the answer of one's spirit to God's spirit," I understand to be the consciousness of this new ability enabling us to truthfully and sincerely say *abba* or Father. That we do not receive the entirety of the Spirit while in this life is brought out clearly in many ways in the Scriptures, but with marked emphasis in the figure of "the earnest of the Spirit," *ἀρραβών*, which means the earnest money or bonus paid upon a contract as a pledge that the balance of the full sum will be paid in due season.

We have then in this formula a statement of God's relation to us and our relation to him as Father, and how this relationship is brought about, not by any physical "power or ability, but by my Spirit saith the Lord." "I will not leave you orphans," saith Jesus, in John xiv. 18.

CHAS. GARDNER.

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PHILADELPHIA, Pa., Dec. 3, 1882.

*To the Churches and Believers in the East, Greeting. Dear Brethren:*

At a meeting of the Church of God, worshipping at the N. W. Cor. of Arch and Thirteenth streets, Philadelphia, Pa., the following resolution was unanimously adopted:

WHEREAS, There are in the east several Christian churches of like doctrine and practice with our own church, and,

WHEREAS, In the opinion of this church it is desirable that a union be formed of such churches as are in harmony in matters of fellowship and doctrine with the sentiments expressed in our Church Covenant, that they may work together in the common cause, be it

*Resolved*, That a committee of five be appointed with instructions to confer with the various Societies of Believers in the coming and Kingdom of Christ in this eastern country, for the purpose of forming such a conference or union as may be mutually agreeable to the various Societies interested.

Believing that you are in faith with ourselves, and looking for the same blessed hope, we would request your earnest prayerful consideration of this matter. We are living in a time of most momentous import to all who are waiting for the kingdom of God. Daily the prophetic fig tree is unfolding its leaves, and we know that the summer is nigh which shall revive the sleeping dead and usher in the fulness of God's love.

In view of these facts, and also realizing that those who shun not to declare the whole counsel of God are indeed a "little flock," we desire the aid of your counsel and example as well as of all others of like precious faith with whom we can associate: and to this end would urge that you join with us in the formation of a union as set forth in the foregoing resolution. We know that "in union there is strength," and besides the encouragement and aid that we would individually receive from mutual counsel and intercourse, we might by our united forces perfect and carry forward some plan to spread the light of the gospel of the kingdom among those who are in darkness.

That you may clearly understand our position, we enclose for your information a copy of the Covenant of the church at Philadelphia.

If this matter meets with your approval we would suggest that you appoint a committee with power to act and send a reply to address given below, with any suggestions that you may have to offer; after which details can be arranged by correspondence, and a time and place selected for holding a meeting at which the union can be completed. For the church, your brethren in Christ.

SAMUEL WORK.
GEO. BARLEY.
GEO. F. WORK.
J. S. QUIMBY.
SAMUEL WILSON.

2910 N. 21st St.

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COVENANT.

We covenant and agree that we will do all in our power to advance the cause of Christ, redeeming the time, because the days are evil; giving of our means as God hath prospered us; and making use of such talents as we have been blessed with. We will, as we have opportunity, do good unto all men, but especially unto them who are of the household of faith, so that others seeing our good works may glorify our Father in Heaven; and we will endeavor to live soberly, righteously and godly in this present world, looking for the blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ. We accept the Holy Scriptures as our only rule of faith and practice, and Christian character as our only test of fellowship; and while we abjure creeds, and the right of Christians to sit in judgment upon the doctrines of one another, yet, we believe there are certain truths revealed in God's Word which are incontrovertible, and around these we rally as grand fundamental principles which form the basis of our faith and hope. Prominent among these truths are the following:

There is one God and Father of all, who is above all, and through all, and in all.

Jesus of Nazareth is the Christ, the Son of the living God; who has abolished death, and brought life and immortality to light through the gospel, in that he died for our sins and rose again for our justification.

Man, by nature, is wholly mortal; and immortality is a gift of God to all who by patient continuance in well-doing seek for glory, honor and immortality; to be bestowed at the coming of Christ through a resurrection from the dead.

The Lord Jesus is now in the heavens where he will remain until the times of restitution of all things which God hath promised by the mouth of all his holy prophets since the world began. At the appointed time, which we believe is not far distant, he will return to earth with power and great glory as Judge of the living and dead; will send forth his angels and gather his elect; will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, and establish the kingdom of heaven, which shall never be destroyed; and through his wise and righteous government all nations will be blessed, sin will be overcome, and death itself destroyed.

Immersion in water is essential, as God's appointed means for the remission of sins, and the door into the church.

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## THE JEWS AND THE JEWS' WAILING PLACE.

JERUSALEM, Oct. 30, 1882.

The modern Jews of Palestine are divided into two classes, the Sephardim and the Ashkenazim. The former the wealthiest class. They are the descendents of the Spanish Jews banished from their country in the reign of Ferdinand and Isabella, and of Charles the Fifth; hence the language they speak is a mixture of Spanish and Hebrew, called Judeo-Spanish. The Ashkenazim are a poorer set and come chiefly from Poland and Germany with a view of laying their bones with their fathers in the valley of Jehoshaphat. They are said to be better educated and to be stricter in their ceremonial observances than the Sephardim. Their dress is composed of a fur cap or turban for the head; a long *gimbaz* or tunic with sleeves, bound round the waist with a girdle, and extending nearly down to the feet: a *jibbe* or loose overcoat lined with fur and silk. The Rabbis are distinguished by a high cap, having a white scarf wound round the lower part.

Most of the Jews of Jerusalem being Ashkenazim are very poor, and it is really heart-rending to walk through their quarter and witness their sufferings; but strange to say we never hear a word of complaint from them.

The most interesting shrine of worship of the Jews generally, is at the wailing-place. This is at the foot of a part of the south wall of the Temple, which is still standing. The stones are of great size; some of them being three feet broad and fifteen long. There, on every Friday afternoon, about the hour of four, you will see many Jews and Jewesses weeping and praying. Well I remember the first time I went there seeing a lovely woman weeping in anguish, beating her head against the stones which she kissed at intervals as tenderly as a mother her infant child.

The sorrow of this poor woman touched my heart. I could exclaim with her, "How long Lord! how long!" The outburst of this beautiful woman still haunts me. There was no affectation in her grief. She was earnestly importuning Jehovah to bring back the captivity of his people, that Jacob may rejoice and Israel be glad. Dear sister! it was impossible to listen to her sobs, to witness her grief, or hear her tones of agony and deep sorrow without being moved to tears, and I really broke out into a wail with her. Thus to this spot the Jew comes from the ends of the earth, to weep and to pray. A firman has been granted to them by the Sultan to meet here unmolested. The sight is truly wonderful, and deeply touching, and is calculated to move the heart of the beholder. Within this cherished temple the Moslem walks in all the pride of conquest, whilst without the Jew sits upon the ground and keeps silence.

This morning Mr. Zaddler came to visit me. He is an American Jew who has just arrived. He came to thank me for the interest I have shown for his brethren in Jerusalem. He told me that he was moved upon by the Spirit of God to sell all his possessions and come to the Holy Land. He made his plans unknown to his wife, who began to oppose him. He finally told her that if she did not wish to accompany him, that he would provide for her future wants, and leave her to the care of the Lord. She answered him thus, "You believe in a present, and in a future world, do you not?" He answered, "Yes, I do." "Well," said she, "leave me the present world, and you may go to Jerusalem and have the future world;" and he came.

Last Sunday, the 22nd., there was quite a rainfall in Jaffa. We also had a shower in Jerusalem. The beautiful flowers are springing up everywhere. The flowers are wonderfully beautiful. Mr. Spofford said today, "this is the parlor of the world," and so it is.

I sent you by the last post a piece of embroidery. It is, as you will see, a view of Mt. Olives, with the tomb or pillar of Absalom, and St. James' tomb in the foreground. It is a present to you from a Jewess of Jerusalem; a slight token of the gratitude felt by those people for your many kindnesses. I hope you will have received it all safe.

A. E. DAVIS.

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*Editor Restitution:*

At the request of Bro. Thomas Hughes of Sonora, Tuolumne Co. Cal. I went there and held a series of meetings in that mountain town.

The Baptist Church kindly gave permission to hold the meetings in their Church house. The meetings were well attended, and good attention given to the things spoken.

The minister of the Baptist Church, Eld. Sturdevant, exhibited a Christian spirit. Eld. Sturdevant took a lively interest in the meetings and kindly invited me to occupy on Sunday twice, in his stead, which I did. Others of that Church also, and some of other Churches and many who are not Church members gave evidence of their sincerity in search of the truth as revealed in the Scriptures.

I baptized five persons at the close of the meeting. I was favorably impressed with the town of Sonora, and much more with its citizens. I was never more cordially received by strangers: and I trust I may have the pleasure of meeting with them again at no distant time in the future.

I returned home from there on the 16th of November, and the evening of the 16th I commenced a discussion on the 7th day Sabbath question, with Eld. W. M. Healey, a preacher of that faith. We debated that question four evenings, and then debated the Kingdom question three evenings.

The discussion after the first night was held in a large Theater building, as it was the only building in Healdsburg large enough to accommodate the attendants.

I have never seen more interest manifested in a religious discussion than there was in this one. The questions debated were:

"1st. Do the Scriptures teach that, the 7th day Sabbath, or 4th commandment in the Decalogue, is binding and in full force upon Christians of the present dispensation?"

"2nd. Do the Scriptures teach that Christ and the immortalized saints, will reign over the nation of Israel restored, and also over the Gentiles, on the earth, one thousand years, between the 1st and 2nd resurrection?"

I negatived the first and affirmed the second. Pretty full reports were taken upon both questions, and especially the first. These, or rather a synopsis placed in dialogue form I will publish in pamphlet. Already many persons have spoken for copies. Would any of the friends East desire to read them? The cost per copy will be but a trifle, and if you think some can be sold there I will forward as soon as they are ready for you to dispose of. I believe they will fill a very important place in the tract list.

The seventh day Adventists are making very great effort to plant themselves permanently upon this coast. Mrs. E. G. White at present is making her headquarters at Healdsburg and Oakland Cal. She is apparently superintending the business in its various departments, and especially in financial matters.

Can any of the readers of THE RESTITUTION furnish me with a copy of her visions, between Dec. 1844, and 1850? I have some of the later visions (so called)

I expect to hold meetings at Lakeport and Kelseyville in Lake Co., and near Woodland, Yolo Co. Cal., in the near future. I have more calls to preach than I can respond to at present. I wish some of our preaching brethren from the East were here to help.

Please excuse, for I have written much more than I intended, when I commenced. As ever for the truth.

RICHARD CORNALEY.

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## Brevities.

Professor Palmer, who was murdered in the desert, together with Lieutenant Charrington and Captain Gill, has held the Lord Almoner's Chair of Arabic at Cambridge University since 1871. Mr. Palmer was the son of a schoolmaster and was born in Cambridge. In his youth he exhibited a remarkable aptitude for learning languages and devoted himself particularly to Arabic. He took his degree of B. A. at St. John's, in 1867, and owed a fellowship at his college to his proficiency in Eastern languages. Professor Palmer has been twice married and leaves a widow and family. Mr. Wright, of the British and Foreign Bible Society, writes to the London *Times* to say that Professor Palmer's last great work was the final revision of Henry Martyn's Persian New Testament.

The curious tract in which is reported the trial and condemnation of John James for high treason in 1661 is being reprinted. James, who was the second minister of the Mill Yard Sabbath-keeping Congregation, was evidently supposed by his accusers to be of the way of thinking of the "Fifth Monarchy Men" who, it was thought, were not convinced that the temporal reign of Christ was at hand, but were willing to hasten its advent by the destruction of earthly monarchies. That Sir Heneage Finch, the Solicitor General, could have anticipated any real danger from the words attributed, rightly or wrongly, to James is incredible, but it is equally certain that the unfortunate preacher was not only tried but executed, with all the barbarities that still attach by law to the crime of treason.

Chunder Sen, the leader of the Free Brahmins of India—an almost Christian sect, opposed to idolatry and caste—is a man of unusual attainments. He is a graceful orator, both in English and Bengalee, and a profound scholar in the philosophy and sciences of Europe. He has traveled much, having visited London and been presented to the Queen. Personally, he is of striking and handsome appearance, being more than six feet tall and in the prime of life. He is very wealthy and at his own expenses maintains a large church in Calcutta, and edits and publishes a paper, called *The New Dispensation*.

M. Louis Kossuth has written a letter to the Reform Club of England, in which he gives his opinion about the present state of affairs in Europe. The letter, which has excited wide comment, has this vigorous passage about the huge armaments of the Continent: "To see the social structure called states converted into as many gigantic barracks—the life sweat of nations drained to keep up with armies counted by myriads, these myriads in the best vigor of their youthful strength, abstracted from productive labor; all the soaring of human intellect made subservient to the profession of wholesale international slaughter and destruction—verily this is a condition so monstrous, at the same time so utterly intolerable, that unless some means are devised for bringing it to a stop, unless Governments are shocked in their head-long course toward exhausting the patience of their subjects by draining their life sweat for nourishing the insatiable Moloch of exorbitant armaments, it is absolutely impossible that the tottering structure of social organization should long escape the catastrophe of an almighty smash."

One of the pathways leading northeastward from Jerusalem, brought to light by the recent survey and laid down on the new map, is regarded by Mr. Treluawney Saunders as probably the one taken by King David in his flight from the city on the occasion of Absalom's treason. 2 Sam. xv. xvi. It is the track passing over the upper part of the Brook Kedron and the northern part of the Mount of Olives, to Anata, 'Alâ'it, and Wadi Farah. Among the well-known fastnesses of Wadi Farah David may have taken temporary shelter before he hurried on to the Jordan and Gilead. David's intention to take this route appears to have become known to Mephibosheth, who anticipated the entrance of David and his forces into the neighborhood of his patrimonial estate around Jeba (Gibeah of Saul), by sending a present, which the king met "a little past the top of the hill" (Olives), but which, however, the latter refused to accept, in consequence of eliciting from Ziba his master's intention to intrigue for the restoration of himself to the throne which his father had lost and for which David had to struggle. Possibly this rebuff became known to Shimei at Bahurim (Almit), and excited the anger which he displayed along the hillside, without regard to his own safety, as David went either toward Wadi Farah or toward Hizmeh. The latter seems more probable, because, while David's immediate object was shelter for the moment among the natural fastnesses of the wilderness, his destination, in the event of receiving unfavorable intelligence, was Mahanaim, in the north of Gilead. This temporary shelter might well have been found by him amid the rocks on the east of Jeba and south of Mukhmas, from which his former friend, Jonathan, had expelled the Philistines. This natural fortress lies three miles beyond 'Almit and fifteen west of the Jordan and provided with a direct and a main road to the fords. At this point he received the unfavorable advice to leave "this night, and pass quickly over the water" (2 Sam. xvii. 16, 21), and he accomplished the march before daylight. Had the more direct route to Gilead been taken, over Jordan at Ghr Damieh and the lower part of the River Jabbok, it could not have been completed in a night by any body of armed men, the distance being nearly thirty miles.—*Independent.*

RE
A. CHAPIN,
Plymouth, Indiana, Dec. 15, 1882.

FOR book, tract, and [illegible] we have not the space in this number. Will take space in our next.

WE have just received another exceedingly interesting letter from Jerusalem, giving an account of a visit of our American minister at Constantinople to the Holy City and his reception there. It is a piece of news of marked importance. Mrs. A. E. Davis is the writer.

BRO. Samuel Wilson of Philadelphia, furnishes an article for this number, and Bro. John Foore, of Kansas, gives a cheering account of the success of his labors. Both these brethren were at our Plymouth meeting, and both showed themselves to be in hearty sympathy with the brethren, and earnestly desirous of promoting the cause of our dear Lord, and they are both gratefully remembered by all who were in attendance.

THE piece of embroidery, mentioned in Mrs. Davis' letter, that was worked by a lady in Jerusalem—a Jewess—as a token of gratitude for the little we have been doing for her people, came duly to hand. Mrs. Davis will please assure the kind donor that her beautiful present was highly appreciated, and that she has our sincerest thanks for the view of the Mount of Ascension and contiguous places and monuments laboriously pictured in fine needlework.

THERE has been quite a favorable response to the request that has been made to send THE RESTITUTION as a present to some friend or friends for a period of time. If some hundreds of our brethren will take this course, they will both aid the paper financially, and at the same time, spread the knowledge of the truth, in regard to eternal life through Christ alone, as well as in regard to his near advent, and the establishment of his kingdom on the earth. For ourself, we propose to send two copies to persons in our own country, and one to Europe, and fully pay for all three. We shall thus do our friends a favor that they will appreciate, promote the cause of truth, and be just as well off financially at the end of the year. We fully believe that there are at least 500 of our patrons who can send the paper to one or more of their friends, and do it just as well as not. Come, brethren, make some New Year presents of this kind. Select some friend who will read our paper, pay for it, and send it out as your preacher of the glad tidings.

### Letter from Europe to the Editor, with Addenda.

CHENE BOUGERIES, Geneva, Switzerland, Nov. 23, 1882.

*N. A. Chaplin:*

DEAR SIR:—I am so pleased with THE RESTITUTION—which you have so kindly sent me these last months—and feel grateful for it to yourself, and to our common friend, Mr. Pettingell, who recommended me to you.

After reading your periodical, I send it to my brother, the Rev. W. Petavel, Boveix, Neuchatel. He is the editor of *L'Ami D'Israel*. I have forwarded you a copy of the latter, where you may have found various extracts from THE RESTITUTION with due mention of their origin. Now I wish to become a regular subscriber and beg to inclose 10 shillings—about $2.50—for a year and extra postage. My brother gave a lecture on Tuesday at Lausanne upon "Israel, or God in mankind." Large numbers were present, and a discussion followed on the prophecies and the signs of the times. I quoted Mrs. Davis' reports in your paper. Number 42 just received—seems particularly interesting. I heartily adhere to the principles stated under the heading "To Correspondents." Believe me, dear sir, in Christian followship, Yours faithfully,

E. PETAVEL.

In our last paper we gave some account of Mr. Byse, a minister in Belgium, who has embraced the Scripture doctrine of eternal life through Christ alone, and, as a consequence, has yielded the obedience of faith by being baptized into the likeness of his death, by being immersed as the gospel requires. As to the literal interpretation of prophecy, as well as a literal application of the promises made to Abraham and his seed, the learned European writers and expositors are almost without exception Millennarians. They believe that Judah and Israel will soon be restored to Palestine, and that the nations will be blessed in the coming age of restitution. This is a reason why our paper meets with so favorable a reception by those in Europe who are looking for the soon coming of our Lord.

Concerning Mr. Byse we clip the [illegible] *Independent*, [illegible] RESTITUTION to him also as soon as we got his address in full. We shall watch the progress of the truth on the continent of Europe with interest, and advertise our readers accordingly.

The Synod of the Belgian Evangelical Church, which was held in Brussels last month, had an important heresy case on hand. The Rev. Charles Byse, formerly a Vaudois pastor, now of Brussels adopted in 1874, during a stay in London and attendance on the ministrations of the Rev. Edward White, author of "Life in Christ," the doctrine of conditional immortality. On his return to the continent, he became a prominent advocate of the doctrine, and translated Mr. White's standard work upon the subject into French. Mr. Byse has been pastor in Brussels two years. On entering upon his pastorate, he subscribed to the old Belgian confession of faith and was questioned about his peculiar views, which were well known. He promised to be prudent in expressing himself on this topic, and was accepted. Shortly after his induction, his translation of White's "Life in Christ" appeared, and caused much comment. Last spring he announced a course of lectures on "Conditional Immortality." He had spoken in strong terms of the importance of the doctrine and the announcement gave great offense. The matter came to the attention of the Synod, which at its duly meeting, passed a resolution declaring that the doctrine was contrary to the teaching of the Scriptures as understood by the church, and asking Mr. Byse to re-examine his theory, in the hope that he might see its error and abandon it. The controversy was transferred to the Brussels church, which was speedily filled with dissension. The pastor secured the adhesion of a majority and the war between the two factions was severe. Mr. Byse offered, if the Synod would repeal its resolution, to agree not to teach the doctrine from the pulpit; but the time for compromise was past, and the Synod, at its November session, decided to exclude Mr. Byse. Dr. E. de Pressense, as delegate of the Evangelical Churches of France, on being called upon for his views, urged the Synod not to proceed to this extreme. The doctrine ought, he thought, to be treated as belonging to the category of doubtful points, on which there should be liberty.

### Letter from Chicago to the Editor with Addenda.

CHICAGO, Dec. 6, 1882.

*Bro. Chaplin:*

You will see by the enclosed slip that everything does not work as smoothly as I hoped in my new relation here. The most however I had a right to expect was the means of getting the truth before the public and that I shall succeed in doing either in this church or some other place. The opposition is really inspired by E. N. Lord who is an elder in the church and preaches every 4th Sunday and is very bitter. I do not doubt but I shall be compelled either to with draw or force them to expell me. But in either case I am firm in the hope that it will turn to the furtherance of the Gospel. I see you have republished my first sermon on the question of a future life and thereby widened the circle of its influence, thanks. My second was a serious indictment of the Immortal Soul doctrine, but the *Tribune* had no room for it. If you will publish it you can have it. My third has not yet been delivered and some of my congregation declare it shall not be *in our church*. Well perhaps not but the work will go on here nevertheless. God will open the way and provide a place never fear. I would be glad if you will furnish me with a list of prominent writers and preachers in Europe and America both the old names and the new ones who are converts to this doctrine so that I can use it in my work here. I had an interview with Prof. Swing a short time ago when he admitted the force of the arguments I offered and said that he had never examined the doctrine. I recommended Hudson's Debt and Grace and he agreed to get and read it. He read my sermon you printed and praised it highly. I do not now see how I am to proceede with this work or how I am to feed my family but—the Lord has never forsaken me and He will make a way for both I do not doubt. I hope to get more of my sermons in print here, but do not know if I shall succeed. J. F. WILCOX.

We give two extracts below, the first from the *Tribune* of Dec. 7, and the second from the Evening *Journal* of Dec. 9, 1882.

The blizzard was too fierce last night for many people to turn out to hear J. Fletcher Wilcox declaim against the doctrine of immortality at the First [illegible] Church on Ogden avenue. The discourse did not take place, but instead a quiet little prayer-meeting was held in the cosy little church. It is said that some of the leading orthodox members of the church have put their feet down, and declare that Mr. Wilcox shall not continue his series of sermons, in which he has been endeavoring to find a true bill of indictment against the good old doctrine of immortality. They want none of it, and if Mr. Wilcox cannot preach to them the pure New Testament Scriptures, he will have to find another rostrum from which to ventilate his peculiar ideas. Whether this was the reason the fourth discourse of Mr. Wilcox's series on "Problems of a Future Life" was not given last night, or whether it was simply "postponed on account of the weather," could not be definitly learned. Mr. Wilcox says he *is* simply preaching the Bible as he interprets it, and that many orthodox ministers are coming to believe, as he does, that there is no such thing as natural immortality. He quotes Dr. Lyman Abbot, editor of the *Christian Union*, as believing as he does, and also believes that Prof. Swing has a leaning that way.—*Chicago Tribune*.

ANOTHER HERETIC.

What is the matter with the Chicago clergymen that so many of them should become "heretics"? First came Robert Laird Collier, who left the Methodists and joined the Unitarians; then Bishop Cheney, of the Protestant Episcopal Church, inaugurated reforms until he got himself outside of what was considered by his orthodox brethren as a healthy religious organization. Next came Professor Swing, of the Calvinistic Presbyterian Church, and after Brother Patton got after him, he (Swing) found no rest until he stepped down and out. Then Dr. Thomas turned the Methodist denomination in the West topsy-turvy by his dissent from the established creed of the church, and by the promulgation of theories in regard to man's future destiny which were utterly inconsistent with the popular orthodox belief, and which provoked a controversy that ended in his exclusion from the fold. Now the Rev. Mr. Wilcox, of the Christian Church of the Disciples, is about to join the little band of brilliant heretics that is headed by Cheney, Swing and Thomas.

We all remember the deep religious agitation that was caused in the Western churches when these conspicuous Christian teachers "fell from grace," and were expelled from the sacred embrace of their respective denominations. It is also a notorious fact that all of these heretical clergymen are more popular to-day in Chicago, and have a greater following, than ever before, which goes to establish one of two things, namely, either that they are more in accord with public sentiment on what are regarded by orthodox people as vital questions than they were before, or that the mass of the people are mostly dissenters from the ancient faith, and are glad to welcome to their side teachers who are as "liberal" as themselves.

To the ordinary observer, however, the result of this heresy-hunting has proven that there is a wide-spread repudiation in the public mind of some of the views long held by all classes of orthodox believers, and it is clear that there must be a reconstruction and a restatement of religious creeds, and a relaxation from cast-iron dogmas, or the church must inevitably suffer for it. It goes without saying that all the orthodox churches in this country are full of good people of both sexes who are either outspoken in their disbelief of some of the cardinal doctrines of their own sects, or they give their consent to them with a mental reservation which is tantamount to an explicit denial of them. This is more particularly the case in respect to the condition of "the finally impenitent" after death, and there are few church members of the present day who have not discarded the cruel notion of a lake of literal fire or of an eternity of torment either for grown-up sinners or for non-elect infants.

This is the simple truth about the matter, and every intelligent person knows it. The question for the church to settle is whether or not it will allow a purely speculative belief or disbelief to weigh against correct living and high Christian character. The Rev. Mr. Wilcox declares that he has not believed in hell for twenty-five years, and that his congregation was well aware of the fact before he was called to fill its pulpit. He is neither better nor worse for his disbelief. Perhaps his congregation does not care much about his repudiation of the endless hell torment, if he only would keep silent about it, and let the church have the benefit of its restraining influence upon mankind.—*Evening Journal*.

### THE COMMISSION.

*Dynadhvitte gahpeiaeete ahwia ei Hoe, Baptitzontes autous eis to onoma tou Patros, kai tou Uiou, kai tou agiou Pneumatos.*

Matt. xxviii. 19.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost.—*Received Version.*

We have given the Greek text of Griesbach, who rejects the word from the original that is translated "therefore" into English versions. Bloomfield also rejects this adverb. The misapprehension of the meaning of this passage is mainly caused by employing the preposition "of" as the sign of the genitive case, which is made in the original by declining the words. This relation can be effected in English also by declension. The reason why translators have employed the prepositional sign, is, that the article, which occurs before the word name, can be some better expressed in this way. There is no word in the original that corresponds to the preposition "of." A word for word translation of the Greek above quoted—having due regard to tenses and participles—would be:

Having gone, disciple all the nations, immersing them into the name the Father's and the Son's and the Holy Spirit's.

The word "name" is made emphatic by employing the article in the Greek. This may be effectively done in English by printing this word in small Roman letters. The whole text would then be fairly and truly represented in English by translating it in the manner following:

Go ye, disciple all the nations, immersing them into the Father's and the Son's and the Holy Spirit's NAME.

There is no ambiguity, however; in the word for word rendering—Go ye, disciple all the nations, immersing them into the name the Father's and the Son's and the Holy Spirit's.

We will give some versions of this text, as rendered into other languages from the Greek, where no prepositional sign is employed to express the Genitive case, but where the literal construction of the original has been closely adhered to and followed. The Vulgate reads:

Euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti. A word for word rendering is: Going therefore, teach all nations; baptizing them in name Father's, and Son's and Holy Spirit's.

The Latin language has no article, hence the seeming difference as compared with a word for word rendering from the Greek. Transposing the rendering from the Vulgate into the English order of the words would give: Go ye therefore, teach all nations; baptizing them in Father's, and Son's, and Holy Spirit's name.

Beza's Latin version reads: Profecti ergo docete omnes gentes, baptizantes eos in nomen Patris, et Filii, et Spiritus Sancti. A word for word rendering of this reads: Having gone therefore, teach all nations, baptizing them into name Father's, and Son's, and Holy Spirit's. Changing to the English order we have: Go ye therefore, teach all nations, baptizing them into the name the Father's and the Son's and the Holy Ghost's. Transposing into English order we have: Go forth, then, instruct all people dipping the same—i. e. the instructed ones—into the Father's and the Son's, and the Holy Spirit's name.

The German follows the Vulgate quite closely. It reads: Darum gehet hin, und lehret alle Volker, und taufet sie im Namen des Vaters, und des Sohnes, und des Heiligen Geistes. This word for word is: Therefore go ye forth, and teach all people, and dip them in the name the Father's, and the Son's, and the Holy Spirit's.

This reads in the English order of the words: Therefore go ye forth, and teach all people, and dip them in the Father's, and the Son's, and the Holy Spirit's name, the words "im namen"—in dum namen—whichare in the dative case, are like the Vulgate "in the name." The accusative form—in den namen—or as several German critics render auf den namen, would be much closer to the Greek, as the meaning would then be "into the name."

The Low Dutch, or Holland Testament, has the following: Gaat dan henen, onderwijst al de volken, doopende in den naam des Vaders, en des Zoons, en des Heiligen Geestes. This is: Go then forth, instruct all the people, the same dipping into the name the Father's, and the Son's, and the Holy Ghost's. Transposing into English order we have: Go forth, then, instruct all people dipping the same—i. e. the instructed ones—into the Father's and the Son's, and the Holy Spirit's name.

Lastly we give the Swedish version of this text, which is: Gaor foerden-skull uk, och laore alle folk, och dooper dem i namn Fader, och Sons, och den Heliga Andas. This is: Go out therefore, and instruct all people, and dip them in the name Father's, and Son's and the Holy Spirit's. This transposed into English order would be: "Go out therefore, and instruct all people, and dip them in the Father's, and Son's, and the Holy Spirit's name.

We do not by any means claim to be at all well acquainted with the different languages that this particular text is translated into, as above given. A very limited idea of their construction of words is sufficient to know the collocation of these words in each one. The idea of this text is that we are baptized into an emphasized name. There is no more difficulty in apprehending the relation to a name into which we are brought by our baptism than there would be if that same relation were expressed by another word, as adopting into a name for instance. When we are baptized into THE NAME to which the Father, Son, and Holy Spirit are relative terms, we too, are brought into a relationship to that one name to which the terms Father, Son, and Holy Spirit have their relation. To be baptized into Father, Son, and Holy Spirit, as mere word-terms, differs immensely from a baptism into the divine name to which these relative expressions refer. Father, Son, and Holy Spirit, are not proper names, but words signifying that kindred connection arising from a joint participation in one common name. Our baptism is into this one name of which Father, Son and Holy Spirit are shown, by the Greek genitive, to be the possessors. It is by first getting into the name that we get into a relationship to the Father, Son, and Holy Spirit as the possessors of this one divine name. On our relationship to what is implied in the three words of possession we refer our readers to the able article of Prof. Gardner in this number of our paper. For the present—not to make our article too long—it only remains to show that we give the right construction to our text by a comparison with other passages of the same and similar grammatical form. One exactly to our purpose occurs in Luke. This evangelist says:

*Os gar an epaischunthe me kai tous emous logous, touton o huios tou Anthropou epaischunthesetai otan elthe en te doxe autou kai tou Patros kai ton hagion angelon.*

—Luke ix. 26.

A word for word translation is: "For whoever (may) be ashamed of me and (the) my words, this (one) the Son of (the) man shall be ashamed of when he shall come in the glory of himself, and of the Father and of the Holy Angels."

*Now* the very principle of interpretation that will educe an immersion into each relative term in the commission will necessitate three distinct comings of Christ in glory—once in his own glory, once in his Father's glory, and once in the glory of the holy angels. The Greek construction of these passages is exactly the same so far as the relation of the nouns in the genitive case is concerned—the pronoun standing for Christ, the Father, and the Holy Angels are connected with the word "glory," just as Father, Son and Holy Spirit are connected with the word "name." The teaching of Matt. xxviii. 19, is that there is one immersion into the one name of which the Father, Son and Holy Spirit are possessors, and the teaching of Luke ix. 26, is that there is one coming of Christ in the one Shechinal glory with which he himself, his Father, and the Holy Angels are all jointly connected. As our one baptism brings us to participate in the one divine name, as children of God, so our resurrection from the dead will bring us to participate in the one heavenly glory that invests our coming Lord.

If circumstances permit, we may pursue this subject of relationship to the divine name still further. One object in writing at this time is, to place the original of Matt. xxviii. 19, before our readers, with some of the more literal versions of the same. On the relation of the three terms, Father, Son and Holy Spirit to the one baptism we refer our readers again to Prof. Gardner's article, which we hope will be read with care.

## Communications.

*Editor Restitution:*

Say to the brethren that I have just closed a meeting near Macy, Ind.—one of the best meeting since I left home. It was a time of rejoicing, long to be remembered; nine souls put on Christ by baptism. The number embraced two cousins, one sister-in-law, two nieces, three nephews, and one old neighbor. O, it was a time of rejoicing to me to see my friends obeying the truth.

Last night I met them all at the school house, and bade them farewell, perhaps no more to meet till Jesus comes.

This morning I shall have to part from my dear old mother—I expect no more to meet her in mortal flesh. Oh, brethren, I feel like saying, Come Lord Jesus, and come quickly! Then our suffering time will be over; then we can meet our dear ones that have fallen all along the line of battle.

I have only one new subscriber for the paper, but have the promise of more soon.

Today I start for Delta, O. Pray for me that no evil may befall me by the way, and that I may present the truth in its purity, so that men may see and obey from the heart. Let us show to the people that all that man lost in Adam will be restored in Christ. If we want eternal life we must work for it—we must be buried by baptism into Christ's death, and raised to walk in newness of life. This is an age in which God is taking out of the Gentiles a people for his name. This is a high calling. Let us all see to it that we walk worth of it.

May God bless our efforts here, and may grace mercy and peace abound in this neighborhood.

To my preaching brethren—Be sure and be husband to only one living wife, keep out of saloons and let card-playing alone, and keep yourselves unspotted from the world, and do all in your power to increase the list of THE RESTITUTION.

Yours in the One Hope.

JOHN FOORE.

SONORA, Cal., Nov. 12, 1882.

*Editor Restitution:*

A series of meetings was commenced in this place, on Thursday evening Oct. 26th and has continued uninterruptedly (except 3 evenings) up to this time, Nov. 12th. To say that we had a real good time, would hardly do it justice but let it suffice. Our Dear Bro. R. Corbaley has been our Evangelist, and I do say that he and I agree perfectly on the manner of presenting the word, and not attacking the sects, and to this plan and by God's aid we owe the present success. The Baptists after catechising somewhat, (because they had been deceived on former occasions by some, who professed one thing and preached different), kindly let us have the use of their meeting house, instead of becoming offended have really become interested, and are I think and hope, willing to learn. Invitations from the different members to Bro. Corbaley, from time to time have been held out, desiring his presence at their respective houses, to take tea or dine with them, and to ask questions and also give references where such and such passages occur, on the whole I think there really is some interest being taken. Now bear in mind this is new territory for the Gospel—good news, and it bespeaks well for this community. Bro. Corbaley is gladly disappointed, he did not expect to find such a hearty welcome, even their preacher has to surrender his position on some of the main points. I think he is honest anyhow, at least he seems willing to investigate, and so do several others, there seems to be a willingness on their part to investigate.

The weather throughout the meetings was good, the attendance was fair considering the political axe of election, which of course drew the crowd. Well Brethren, never shall we regret the day when Bro. Corbaley came among us. I never saw better attention paid than as on this occasion considering the first attempt, at preaching the Gospel in this place. Bro. Corbaley enjoyed good health, and on the whole has no cause to regret his visit to Sonora.

The authenticity of the Bible, the nature and destiny of the race, the Kingdom, the resurrection, the Signs of the Times etc., were each presented in that peculiar way that Bro. Corbaley has of doing, so plain and so graphic as would be futile for me to attempt to describe in this short letter, but those who have heard him know whereof I speak. Well dear brethren, isolated as we are from the body it has done us good I tell you, to see a live brother once more and now we can truly say from our hearts, thanks be to God from whom all blessings flow. He who never forsakes his people who trust in him. Our prayers have been answered and we rejoice, yea our cup is full to overflowing, pray for us brethren.

After the close of the meetings which was Sunday night, on Monday Nov. 13th five came out of the water after putting on Christ. Bro. and sister Ronner, Bro. Faxon and sisters Reeder. O how glad we are. I can safely say that they will be the light of the church as we grown in grace. To our brethren and sisters we say do not forget us, we are still true to the cause that we embraced six years ago. Children have been born to us in [illegible] that time we have had our trials and our misfortunes but still through all pain and sickness, we still hold fast and hope to do so to the end. Well friends I hope you will all prosper in the cause, watch, keep your lamps well trimmed, do not let the oil give out. Run well the race, be faithful to the end, and a crown awaits you at the end. I must close for this time. Hoping to hear from you all soon.

THOMAS HUGHES.

### Jesus and his Attendants.

In the centre of all this (the Gospel History) is the figure of Christ. It is not a colossal form which dwarfs the other actors in the drama, or a prodigious force by the side of which ordinary human energy is lost, or an overmastering will whose resistless action compels submission and obedience, but it is an effulgence which extinguishes every other light. It is said that the sun at its highest makes all other flames cast a shadow. Now the Evangelists were so profoundly conscious of the luminousness of that Presence, that, to the reader of the Gospels, Christ appears always in the radiant garment and with the visage of his transfiguration. He is as the sun, in the splendor of which other luminaries are extinguished. The Humanity of Christ is never lost sight of. He is always Jesus of Nazareth but he is surrounded by an indescribable and mysterious clearness, which we seem to gaze on as the disciples did. In the simplest and most familiar acts of his life among them, he is with them, but not of them. Their relation to him are not those of a Rabbi to his pupils, but of men necessarily following and wondering at a Person who is wholly superior to themselves, whom they saw constantly, whom they reverenced profoundly, but whom, as they confess, they understood imperfectly. He taught as one having authority, and he spoke and acted with all the authority of his teaching. If the Christ of the gospels is a hallucination of the Evangelists, it is the most amazing and the most attractive conception which the imagination has ever formed. —*Past of Tarsus.*

Sir Moses Montefiore has reached his ninety-eighth year. Special congratulations were extended to him on his birthday, one corporate body holding a special meeting for that purpose. The venerable Jewish philanthropist himself marked the day in the manner now become familiarly and honorably associated with his name. He made the usual gifts of charity to a series of poor persons, whose number corresponded with the number of years he had lived.

### ANNOUNCEMENTS.

The Lord willing I will speak as follows:

Friday before the second Sunday in December at Rensselaer, Ind.

Saturday before the third Sunday in December at Macy, Ind.

Saturday before the fourth Sunday in December at Shoals, Ind., as Brother Stewart may appoint.

All of above meetings to continue over following Sunday.

JOHN FOORE.

The next Quarterly Conference of the Church of God in Michigan will be held (the Lord willing) in the Weaver Hall at Hesperia, Oceana Co Mich. commencing Friday evening Jan. 12, 1883, and continuing over Sunday. Parties coming via Grand Rapids will take the Grand Rapids, Newaygo and Lake Shore R. R. to White Cloud. Leave Grand Rapids at 8:45 a. m. and arrive at White Cloud at 10:35 a. m. Thence with team to Hesperia. Those coming will please send a postal card the week previous to John S. Aldorman, Hesperia, so that conveyances from White Cloud may be provided. Those coming from other directions can obtain information regarding the route to take by corresponding with Brother Aldorman. Able speakers are expected to be in attendance and a cordial invitation to be present is extended to members of all denominations. HERBERT MILLER, Sec.

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The World made Flight or Jesus Christ, who is he? By Dr. J. H. Thomas, Pittsburgh, Pa. 4 pages, price 5cts. This is an article that appeared in "The Restitution" of July 5, 1882, put into tract form.

THE AGE TO COME

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# Poetry.

Early lines.

## REMEMBERED.

A. T. NORTON.

Oh, that I might be remembered
When this weary strife is o'er,
And my feet have passed the borders
Of the dark and gloomy shore;
When my heart has ceased its pulsing,
When my lips are sealed for aye,
And my eyes are robed in darkness
From the glory of the day.

Oh, that some dear brother—sister
Might recall some word of mine
That had comforted and cheered them
On the way to life divine;
Or some plaintive snatch of music
That from them a tear had won—
Oh, that I might be remembered
For the good—if I've done!

When the golden bowl is broken,
And the wire of life is dry,
When the scroll of love and being
Add in common rain lie,
When a name of night I'm waiting
For the everlasting day,
Oh, that I might be remembered
By the pilgrims on the way!

Oh, that I might with the sunshine
To some saddened orphan heart,
Or the "blessed hope," so precious,
To the wildered breast impart,
Breathing of the "Land Elysian
Where we always walk where—
Oh, that I might be remembered
For the good that I have done!

Great and Sovereign Lord of Heaven,
At whose feet the thousands roll,
Thou my heart's deepest desire does know—
The sole travail of my soul;
On thy altar, let my offering—
All I am or hope to be,
Thine it is—O Father, take it,
Only bid me strive for thee!

Oh, for theatres to enliven hours and!
Oh, for strife to crown my crown!
Oh, for tired, sweet rest in glory,
When I lay my armor down!
Grant, O grant, when throne and kingdom
Shall be taken by thy Son,
That my servant be remembered
For the good that I have done!

# Communications.

## EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 9.

*Prelude — God's relationship to the earth, its people, and its nations—Egypt—Past history of its people—Its dynasties—God's agency and his purposes—Its present position among the nations—Its civil and religious aspects.*

Prelude.—That God (Elohim אלהים) created the earth, the Bible declares, "In the beginning God (Elohim) created the heavens and the earth." Gen. i. 1. That he reduced it to order, and furnished it for the abode of Adam and his posterity, is also stated. That he furnished a certain district in an extraordinary manner will appear from the following, "And the Lord God planted a garden eastward in Eden; and there he put the man (Adam) whom he had formed. And out of the ground (of the garden) made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted and became into four heads." An excellent river system of irrigation; this system with the "mist" rendered the garden a paradise. If God has taken pains to fit up one spot for a special purpose, why not another? May not Egypt have been one of those favored locations?

God is also the Maker, Father, and disposer of the nations that have dwelt upon the earth; "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts xvii. 24–26.

That he has disposed of kings and crowns, as an arbiter, we have illustrious examples. i. "Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus: every head (was) made bald (by the constant wear of their helmets); and every shoulder (was) peeled (by carrying baskets of earth); yet had he no wages (the goods of Tyre being carried away by their ships), nor his army, for Tyrus, for the service that had served against it. Therefore thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt (for) his labor wherewith he served against it, because they wrought for me, saith the Lord God." xxix. 18–21. No language can convey more forcibly God's claims to the property, and absolute authority over the nations; as he would not give what did not belong to him.

Nebuchadnezzar was lifted up by his great success, and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? After seven years of posture with the beasts, Nebuchadnezzar acknowledged that the Most High ruleth in the kingdom of men and giveth to whomsoever he will. Dan. iv. 30, 32.

That God formed and furnished the valley of Egypt in an extraordinary manner, we have fully shown. That he has disposed of its national dynasties as their supreme arbiter, is a matter of prophetic record, that will fully appear as we progress. That he has some great plan to accomplish in his government and disposal of Egypt, cannot be questioned. What it is, we think is, in part, revealed, and can be known.

Egypt.—Past history of its people.—We have described the land of Egypt. It now remains for us to pay some attention to the past history of its people. What races have dwelt in Egypt? What is its antiquity? We cannot go beyond the flood, as we there is no traditional sketch of Ante Diluvian Egypt. It was the period ascribed to the reign of giants, who perished by the waters of the deluge. The earth that now is, was divided among the three sons of Noah: Ham, the second son, taking Africa, the second in size of the grand divisions. Ham was not Noah's favorite. He committed an act that brought the curse of God upon a part of his posterity. He became a wanderer in the distant south, and gave birth to the race of black men, as his name (Ham) signifies black; also hot, since it is the same as the Egyptian word Kem (Egypt, which means hot as well as black.) His father's curse rested upon his son Canaan.

The history of the family of Egypt divides itself into ten periods; 1. Traditional; 2. Monumental; 3. Hebrew; 4. Babylonian; 5. Persian; 6. Grecian; 7. Roman; 8. Arabian; 9. Turkish or Ottoman; 10. And the period of Messiah's reign. Eight periods are finished; the ninth is now in progress; the tenth is in the future. The eight completed periods will be described very briefly, and only as they illustrate God's dealings with that family. On the ninth we shall be more particular. The tenth will claim special notice.

1. Traditional Period.—This period extends from the flood to the building of the first Great Pyramid, covering about one hundred and seventy-eight years. How soon after the flood Egypt was settled, is not definitely stated. The sons of Noah with their families continued in southwestern Asia, making use of one language. "And the whole earth was of one language and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there." Gen. xi. 1, 2. While they were building a city and a tower (Babel) the Lord confounded their language, and scattered them over the face of all the earth. It was then that Ham and his people journeyed to the south and entered Africa by way of Egypt, its northeastern extremity. The valley of the Nile, so luxuriant and attractive, caused them to pitch their tents there, on which account Egypt was called the "land of Ham;" and later it had the name of Mizraim, second son of Ham, as Mizraim had Egypt for his portion. Allowing 100 years from the flood to the confusion of tongues, and the dispersion, Mizraim's settlement in Egypt would be about B. C. 2230 to 2200. Mizraim founds the Egyptian empire B. C. 2188. Eighteen years later would begin the monumental period. Mizraim of the Bible is Menes of history. We are safe in saying that the first two periods cannot be reduced to chronological accuracy. Sixteen hundred and sixty-three years are assigned to the duration of the Egyptian empire, to its conquest by Cambyses, B. C. 526. This empire has many peculiarities. One in particular is worthy of notice. Mizraim originated its religious system. That most productive valley in the world, and the location of the seminary of the world, did become the first seat of debasing idolatry. Truly, "the world, by wisdom, knows not God." Mizraim's father (Ham) fleeted on the bosom of those waters sent expressly to destroy a race of corrupt rebels against the divine government. Ham was familiar with the works of his father Noah, and with the origin of the deluge. No doubt of Mizraim's knowledge of that great catastrophe, and, also, of their dispersion from the tower of Babel; yet with the clear and distinct knowledge of God's dealings with offenders, even back to Cain; and, with his hatred of Jireh, this son of Ham, this grandson of Noah, in a land fitted up by God as a second paradise, sets at once a system of idolatry, of the most degrading form! This is Egypt's first great national sin.

2. Monumental period.—Egypt is a land of monuments. Their public structures may be divided into two classes, those that exalted the living and those that were designed to perpetuate the memory of the mighty dead. Among those may be named the following: 1. Sphinxes are symbolic representation of Egyptian monarchs. Their heads were human, their bodies those of lions, which taught the lesson that kings should be wise and strong; wise as the educated priests, their teachers; and strong as the lion.

2. Obelisks were monuments of public squares, and other places of public resort. They were very numerous over the valley of Egypt, erected by their kings. They combined the cubic, at their bases, the prism as their shafts, and the pyramid as their summits. They were very ancient monuments, but not as old as the first pyramid.

3. The Labyrinth.—This monument was said to be more wonderful than the pyramids. It consisted of twelve palaces combined into one, with communications one with another, 1500 rooms, interspersed with terraces, were ranged round twelve halls, and discovered no outlet to such as went to see them. There was the like number of buildings under ground. These subterraneous structures were designed for the burying place of the kings, and also (who can speak of this without confusion and ritiout deploring the blindness of man) for keeping the sacred crocodiles, which a nation, so wise in other respects, worshipped as Gods."—*Rollin.*

4. The lake Moeris.—We describe this lake as one of the works of man, since it is artificial, being constructed by king Moeris, to supply the deficiencies of the Nile. When the Nile was too tall for a prosperous season, its surplus waters were drawn off into the lake; if deficient, the waters of the lake supplied this deficiency.

Its size was the wonder. This lake was 30 miles long, and 6 miles wide, and its average depth is 12 feet, in some parts 28 feet deep. It is connected with the Nile by a canal called, Bar-Yusuf (the river of Joseph). This lake was, when in the hands of the Pharoahs, plentifully supplied with fish. This revenue ($600 per day) was used to supply the queen's wardrobe and perfumes. The canal was over twelve miles long, whose great sluices to open and shut the canal and lake cost $55,000. The Egyptian kings filled the valley of the Nile with canals communicating with the Nile to supply water.

5. Pyramids.—Of these monuments there were about 70 in Egypt. They were all, perhaps, in their external form, imitations of the first, which is called the Great Pyramid of Gizeh, situated on the north bank of the Nile, near the ruins of Memphis, Lat. 30 deg. is the first; it is the original pyramid, and the most perfect. It was constructed in the reign of Cheops, whose name it bears. He was the first of the Khufu monarchs (hieroglyphic form of Cheops). Who constructed this pyramid? For what purpose was it erected? These questions are not readily answered. They are usually solved as follows: It was designed and constructed by Cheops. Some say that he built it to resist the encroachment of the Lybian sands, for granaries, *reservoirs, for sepulchres or for astronomical purposes.* The general view is that Cheops erected it for a tomb.

1. To the first question we answer, *a.* The plan or pattern is not the brainwork of Cheops. It is not a visible embodiment of his thoughts. The plan is further beyond Cheop's mental powers, than the tabernacle was beyond the powers of Moses. This will appear *from the structure itself. b.* The pyramid itself is a monument of science. Built into its very structure is an encyclopedia of physical science. It chronicles its own age (B. C. 2170); teaches its own origin; explains the object of its construction; and explains its parts from its base upwards. To the pyramidologist it is a comprehensive and wonderful text-book. Its system of astronomy is more comprehensive and more accurate than any modern system—than that of Vince, Newton or La Place. It is an outline of modern astronomy, and unlike any system of its own antiquity, whether Babylonian, Chinese or Indian.

J. P. WENTMAN.

## A Little Letter to my Pastor.

*Dear Bro. W.:—*

So little have we been accustomed to hearing anything about eternal torture, your sermon last Sunday night was somewhat of a surprise to several of your hearers; myself among the rest. I sometimes have grave thoughts as to the rightfulness of holding up hell as a motive to embrace Christ. "I am Jesus whom thou persecutest" was sufficiently potent to convert the prince of persecutors to become the prince of Apostles. "Lovest thou me" was quite enough to cure Peter of his terrible fall. "We love him because he first loved us"; and not because of the prospect of eternal torture. I would not preach against it, but I would leave it just as the Scripture puts it, without comment.

You must admit that there is considerable ambiguity relative to the fate of the wicked. I need not point out to you the various terms and readings on the subject. Jesus is spoken of as the giver of immortality; but according to your sermon the wicked have it inherent in themselves. The tempter in the garden said, "Thou shalt not surely die" and so does the popular pulpit of our day.

Popery has built most of her costly cathedrals on her ingenious handling of this subject. I trust Methodism will never undertake to follow her example here.

"Behold I bring you glad tidings of great joy" etc., has no threatenings in it. The great theme of the blessed gospel is love. "Look unto me and be ye saved" etc. "As I live I have no pleasure in the death of the wicked." Turn, turn, turn ye for why will ye die. No brimstone here. The above was suggested by hearing my Pastor discourse on the words "And these shall go away into everlasting punishment."

This letter I must tell you is the result of a careful reading of your excellent paper THE RESTITUTION.

ISAAC MCCLARY.

(The above shows that the leaven of truth is working in the denominational churches.—ED.]

# Youths' Column.

## The Little Beggar's Button-Hole Bouquet.

'Twas on a bitter Winter's day,
I saw a strange, pathetic sight;
The streets were gloomy, cold, and gray,
The air with falling snow was white.

A little ragged beggar child
Was running through the cold and storm;
He looked as if he never smiled,
As if he ne'er had been warm.

Sudden, he spied beneath his feet
A faded button-hole bouquet;
Trampled and wet with rain and sleet,
Withered and worthless, there it lay.

He hesitated, seized it with delight,
Stood still and shook it free from snow;
Into his coat he pinned it tight,—
His eyes lit up with sudden glow.

He sauntered on, all pleased and proud,
His face transformed in every line;
And lingered that the hurrying crowd
Might chance to see that he was fine.

The man who threw the flowers away
Never one half such pleasure had;
The flowers' best work was done that day
In cheering up that beggar lad.

Ah me, too often we forget,
Happy in these good homes of ours,
How many to this world are yet
Cold even of withered flowers!

—*E. H., in Christian S. Mistletoe, for 1882.*

## The Lord's Way.

There is a beautiful thought expressed in Frances R. Havergal's little book, "Kept for the Master's Use"; it is this: "The Lord always makes the most of whatever is unreservedly committed to him." We make many mistakes and waste much trying to shape ourselves; but when we let him out, there will be no waste material.

And there is a joy in suffering with Christ. We can "rejoice in tribulation," and in the blessed "all things" that in our Lord's own way are working for us such lasting good. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

## Kiss me Good-by, Dear.

That is a phrase heard in the hallway of many a home as the man of the house is hurrying away to exchange daily labor for daily bread in the mart of commerce. Sometimes it is the wife who says it, sometimes infant lips prattle the caressing word, holding up a sweet flower face for the kiss that is its warm sunshine of life, and the strong man waits a moment to clasp his treasure and is gone; and all day he wonders at the peace in his heart; at the nerve with which he meets business losses or bears business grossness. The wife's kiss did it, the baby's kiss did it, and he realizes that it is not wealth or position or luck that makes our happiness, but the influence we bear within us from the presence of those we love!

Kiss me good-by! Oh, lips that have said it for the last time, would you ever ask again in those pleading tones for the kiss so tardily given? Would we not remember that the relation the flower bears to the universe is as carefully provided for as that of the brightest star; that the little action of a loving heart goes side by side with the deed of heroic worth; that love is the law of life; that the parting for a day may be the parting of a lifetime.

How many go forth in the morning
That never come home at night!
And hearts have broken
For kind words spoken
That can now never be right.

Make the air rich with kissed

Many tears have been shed over unkissed kisses—over those "dear as remembered kisses after death," but the time to kiss is the present. Kiss your children, man of business, before you leave home; kiss the mother of your children, and that dear old mother who sits in the chair by the window—no matter if her cheek is wrinkled, her heart is young—and then go about your day's work with a "thank God" in your soul that you have some one at home to kiss.

For though in the quiet evening
You give or the kiss of peace,
Yet it might be
That never for thee
The pain of the heart should cease.

## Perfumes of the Bible.

Such is the honor in which frankincense is held in the Scriptures, that we place it at the head of our list.

It was the perfume that Moses commanded to be prepared for the use of the Ark of the Covenant. It was to consist in equal weight of frankincense, stacte, onycha, and galbanum, and if ever it was used for any but sacred purposes, the offender was severely punished.

*This gum* was one of *the necessary* things to the Levites when they wanted to re-establish the ritual of the law, after the second temple was builded. And Solomon, in his song of songs, speaks of the perfume of myrrh and frankincense, and afterward numbers it up among the precious trees and principal spices. It was brought too, on "that night when Christ was born," among the offerings to the Babe of Bethlehem, and St. John sees that the angel who burns incense before the elect "has much frankincense in his censer."

It is supposed by some writers that the fine frankincense was really olibanum, a gum that exudes from the trees. The true gum flowed from wounds made in the bark. It is only of late that these trees have been much known, but now large quantities are exported from Central India and Bombay. In the Hindoo temples it is still burned as incense.

Myrrh, so intimately connected with frankincense as one of the ingredients in the holy oil used for anointing the priests and various parts of the altar of the Tabernacle, was also employed in the purification of Esther and her companions in the palace of Babylon before being presented to the king. In the Psalms and the Songs of Solomon, myrrh is one of the chief spices and perfumes to which the purity of Christ's church is compared.

This makes it plain to understand why "the wise men from the East should carry it with gold and frankincense!" We remember, too, that at the close of that eventful life it was offered with wine as a soother of the terrible sufferings soon to be undergone, "but he received it not."

The last time we find it mentioned is in St. John, where Nicodemus brought "a hundred pounds weight of myrrh" to embalm the body of Jesus after that long agony was over, and it was wrapped with his body in a linen cloth and laid in the tomb. This gum, so highly valued by the ancients, is no longer used as a perfume, but rather as a tonic medicine, and with great success.

The myrrh-tree is small, with wood of a yellowish white, the bark smooth and grey in color, and the leaves imperfect, growing on very short stems.

The tree of the aloes is never alluded to in the Bible, only the gummy substance procured from it by making incisions in the bark and collecting the juices, or bruising the fleshy leaves. This liquid is set by for many days and carefully skimmed. When it becomes sufficiently thick it is laid in the sun to dry, and then packed in skins or boxes. Lign-aloes is used simply as a perfume, and it was this that must have been used by Nicodemus in his offering. Some species of aloes grow in desert places, and are like an oasis to the weary traveller, inasmuch as their long, thick leaves gathered around the stem hold rain and dew enough to furnish a refreshing drink. A superstitious value has long been attached to these trees, which grow in plenty near Mecca, and if one has made this pilgrimage you are pretty sure to find an aloe over his door, showing that he has been there, to say nothing of the good luck he believed it to bring. Many years ago they were suspended across the street to render it more fortunate. The leaf, which has a fine, straight fibre, after steeping and beating, becomes fit for ropes or the loom. Its chief recommendation, as in the time of David, is that it is a very valuable medicine.

*The cassia was one of the principal* spices which composed the ointment for the Tabernacle, and Paris speaks of it as a choice perfume as well as a precious merchandise of Tyre. This true grows in India, China, and the Eastern islands, and very closely resembles the true cinnamon in appearance and in the flavor of the bark.

Ezekiel, in his account of the precious merchandise brought to Tyre, groups together the cassia the calamus, and bright iron. The two first from Judea, and the iron the native Hindoos prepared in their small furnaces. This tree grows to the height of fifty feet, having a round pod, from ten to twenty inches long. This pod is subdivided by scales, separating the seeds that are embedded in a sweet pulp. These pods are taken whole, and heaped up and spread for many days. As a perfume it is greatly prized.

Anise is name but once in the New Testament, and then by Matthew, in telling the story of our Lord's reproof of the outward seeming and inward corruption of the Pharisees. It was a very common herb in every garden and used, whether green or dry, for every kind of seasoning or sauces. It grows wild in Egypt and Palestine, and was prized very greatly by the ancients though not much appreciated at the present day.

The Romans entered it to sweeten the breath, and to keep up an agreeable coolness in the mouth; and it is said they do to this day. Among Oriental nations this habit is still kept up.

Among the precious spices and perfumes to which wisdom is likened, is the aspalathus. From the root itself a sweet perfume, an ointment, is made, and if a rainbow should rest upon the bush, it was fully believed that the smell became surpassingly delicious. This Egyptian drug has had a great reputation, and is still used in various preparations, by the druggists.

The gum of bdellium is mentioned as found in the land of Havilah, "where there is gold, and the gold is good." We find it, too, in the book of Numbers as compared with manna which fed the children of Israel in the wilderness. It is very clear and white. Bdellium was offered in solemn sacrifices to the divinities of Rome, being first steeped in wine, which it was often used to flavor. Indian myrrh is one name given it, but there does not appear any tree from which it is myrrh exudes, while bdellium is produced in large quantities. Galbanum is mentioned as a component part of the incense of the most holy altar with onycha and stacte. This gum exudes from the stalks and branches of the plant. It much resembles asafœtida in its medicinal qualities and a good deal in its odor. It may seem strange that a gum having such a scent should have mingled with the holy perfume. Eastern nations did not agree with us in the matter of agreeable scents, and it may have assisted, as it mingled with the other ingredients burnt on the altar of perfumes, to keep down anything that was disagreeable in the Jewish sacrifices.

Onycha must have been some favorite gum or resin. The directions given in Exodus for preparing the perfume for the Tabernacle was to take sweet spices, stacte and onycha and galbanum.

Onycha is described by some writers as the product of a shell-fish, and so called from its shining somewhat like a man's nail. An old Dutch naturalist says the covercle of a certain kind of fish serves for the basis of an Indian perfume, and has that peculiar lustre like a nail. But the description of the onycha seems to imply a vegetable perfume. It is thought by some writers that gum benzoin is the true thing.

The spikenard of Scripture has long been forgotten, but to this day an ointment is made in which it is used in Upper Egypt to anoint the face and preserve the skin from the effects of the burning sun. It is remarkable for its agreeable odor, resembling cinnamon, given off by a root in burning.

The sweet cane of Isaiah is the same as the sweet calamus of Exodus and of Ezekiel. It, too, is placed among the sweet spices and perfumes of which the precious oil for the service of the Tabernacle was composed, and, when not used, the Jews were reproached by Isaiah for being brokenhearted. Though the name of sweet calamus has been handed down by the Greek and Latin botanists and physicians, and even to this day, though the sweet cane is used, the real calamus has never been positively ascertained. All that is known is that it is a small, sweet cane from a far country, very fragrant, and the aromatic oil which is obtained from it would give the odor of the costly perfume which Moses was enjoined to make for the service of the Tabernacle.

The number and variety of shrubs and trees yielding fragrant oil, precious medicine and admirable perfumes in all the countries of the Orient is very great, and they are probably not all perfectly known, notwithstanding the earnest search of modern botanists.

The books of the ancient writers are full of references to Indian odors and spices and drugs, and yet what the trees or what the efficiency of many of them, they do not tell us. The most we do know is that many of these spices and oils were made up into precious compounds, and in Bible times put up into boxes of onyx and alabaster and sold at fabulous prices.—*N. Y. Observer.*

*Editor Restitution:*

I will give further reports of my travels. I remained in Wisconsin from the 1st of November till the 20th. Had some good meetings. Stopped with Bro. L. P. Clark. Had some good meetings, notwithstanding the efforts of the sects to prevent it, they had possession of the Fairfield schoolhouse, and when they learned we wanted it they prolonged the meeting, and gave us to understand they would hold it as long as I was in the country. So we had two meetings at Bro. Clarke's, and two at Bro. Joseph Millers' with good results; for the brethren and sisters were encouraged to contend for the faith. We engaged the school-house at Ringrove, and held some meetings there, but some interferred and got us out of the house on the plea of repairing it. So we went to Monroe, the county seat of Green co., and held meeting about one week. The first night we held meeting at Bro. Nobles, then he engaged a house of the seventh day adventists, and we had a good meeting. The adventists were very kind to us and said the house was free to preach the truth in. While in the place I formed the acquaintance of Bro. and Sister Noble, Bro. and Sister McCully, and Bro. Bancof, and Bro. and Sister Bridge, and one George Bridge, a fine man, a believer but not obedient. But I think he will perhaps obey soon. I think there could something be done in the place if there was a protracted effort made there. Some time there seems to be a disposition on the part of the people to come out and hear. At Bro. Clarke's I got acquainted with old father Clark now about 88 years old, he used to preach some years ago. I found him firm in the faith and a man of strong mind considering his age, he can quote a good deal of Scripture, he once preached for the Campbellites some years ago. I left Bro. Clark the 20th enroute for Lanark. Bro. Clark took me to Dakota, and there I took the train to Lanark, met our dear brother Myers again, took supper with him, stayed over night with Bro. J. M. Clotfelter. I left there on the train the 21st for Adeline, where I now am, will hold meeting for a few days here, then return home. I have more calls than I can fill. I will travel for awhile in Ill. But intend to spend a part of the time in Ill., and Wis., and perhaps some in Iowa. I intend to spend all the time I can in preaching the Word. Love to all the dear ones.

J. S. HATCH.

# Business Department.

## SPECIAL NOTICE.

*Address all business letters and make all orders payable to "The Restitution, if worth, indicate." It creates confusion and causes delay in the transaction of business of the office to have orders made payable to the Editor, or to some matter addressed to him personally, so please confer a favor by observing as above directed.*

*A. R. CRADERWOOD, Treas.*

To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions. And the paper will be sent to such persons in payment for the *amounts* sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you and your Heavenly Father will reward you.

H. S. DWIGGINS, President.

## FREE-WILL OFFERING.

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|---|---|
| Mrs C Palmer | $ 1.00 |
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# Poetry.

## THE ROAD IS STEEP.

The path bestrewn with flowers,
The crowd's applause, ambition's tinsel joys,
The couch of ease, and pleasure's gilded toys,—
This portion is not ours.

Like Israel's ancient song,
Forth from the world's gay pageantries we go,
The desert's stern discipline to know—
There is our heritage.

Sorrow and toil not pain,—
These are the portal, and beyond their bar
The land we see not with our tear-dimm'd eyes,
Where they who serve shall reign.

Ours is the field of strife,—
The trumpet call, the foeman's dark array,
By night the fight, and the fight by day;
So we march on to life.

On, on, with tired feet,
We toil on ice-clad peak and burning plain,
Till the blest city of our rest we gain,
And walk its golden street.

Where hope is changed to sight,
Life's darkest sorrows from afar shall seem
Like the dim phantasms of a troubled dream
In the full morning light.

# Selections.

## THE EASTERN QUESTION—IS TURKEY SYMBOLIZED BY THE DRYING UP OF THE EUPHRATES IN Rev. xvi. 12.

The Eastern Question is at present exciting considerable attention. This has arisen partly from the financial condition of Turkey, and the insurrection of certain of its subject peoples, but chiefly from the part which Britain has taken in the purchase of shares of the Suez Canal, and other proceedings not exactly in harmony with the great powers of Europe. A few remarks on the place which Turkey is supposed to occupy in prophecy may not be without some use in the pages of the *Rainbow*.

For upwards of two hundred and forty years the generality of interpreters of prophecy have held that the decay of the Turkish power is predicted in this passage: "The sixth angel poured out his vial on the great river Euphrates. And the water thereof was dried up, that the way of the kings of the East might be prepared." Joseph Mede seems to have been the first to give this interpretation. It is contained in his commentary on the Apocalypse, published in 1632. Luther's view, published in 1534, was that it signified the exhaustion of the wealth and power of Papal Rome, the modern Babylon. And Pareus held the same view, published in 1063. Mede was the next commentator, and his view was adopted by the great majority of his successors in this department of Biblical study.

The late E. B. Elliott, in his *Horæ Apocalyptiæ*, who adopts the same view, says: "It is manifest that the same Turkish power is here intended that was described, under the sixth trumpet, as loosed from the Euphrates. Like the Assyrian power of old, when providentially employed to desolate Judah, it had overflowed from its Euphratean river-banks over Grecian Christendom. And now the Apocalyptic vision represented that its symbolic river-flood was to be dried up." But I fail to find in anything either under the sixth trumpet, or here under the sixth vial, the slightest allusion to a river overflowing its banks. In Rev. xvi. 12, it is simply the drying up of the water of the river that is described, and under the sixth trumpet the figure of an inundation is nowhere to be found.

But Mr. Elliott quotes a passage from Isaiah (viii. 7) to illustrate the Scriptural use of a river-flood to signify a conquering power. "Now, therefore, behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory, and he shall come up over all his channels, and go over all his banks," etc. But this is only the invading army of Assyria that is denoted by an inundation. This was fulfilled in the invasion under Sennacherib, so signally defeated. It is not a power making an extensive incursion into a distant territory, acquiring a new capital, and there fixing the seat of its government, as the case of the Turkish empire demands. We have in Jer. xlvii. 2, 3, a similar instance of invasion signified by an inundation: "Behold, waters shall rise up out of the south, and shall be an overflowing flood, and shall overflow the land, and all that is therein,..... at the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots," etc.

The fact that the Euphrates runs through the Turkish territory is generally assigned as a reason for applying the symbol to Turkey; but I think it can be easily shown that the context points expressly to a different signification. It is also affirmed that a river is, in Scripture, used to symbolize an empire. The only instance of this I have seen is Rahab, supposed to be the Nile, signifying Egypt. But Rahab, according to Dr. Ritto, is a name of a flying 'sea-monster,' which is applied as an appellation to Egypt in Isa. li. 9; lxxvii., lxxxix.; Isa. li. (and sometimes to its king, Ezek. xxix. 3; xxxii. 3; comp. Psa. lxxiii. 31); which metaphorical designation probably involves an illusion to the crocodiles, hippopotami, and other aquatic creatures of the Nile."

We shall see, in looking into the apocalyptic scene, that there is nothing corresponding to an inundation, or a river overflowing its banks. It is the drying up of the bed of a river flowing naturally between its banks.

I may mention that many hold the literal sense of this passage. This derives an appearance of soundness from Isaiah xi. 15, 16, where there is evidently a physical drying up of the Euphrates predicted, in order to afford a passage for Israel from Assyria. But there is nothing to connect this prediction with what is depicted in Rev. xvi. 12. Besides other reasons, which shall be presented immediately, I would only mention here that the term "kings of the East" cannot, with any propriety, be applied to the gathering tribes of Israel. The context points to a metaphorical sense, which commends itself more to my judgment, and I request the attention of the reader to a few remarks thereon.

It seems to me that the interpretation which finds the Turkish empire in this prophecy, ignores the entire context of five chapters (xiv. to xviii. both inclusive). This portion of the Apocalypse shows that the grand theme of the prophecy is the destruction of Babylon, whatever that name may be found to signify. The river Euphrates bore a very important relation to Babylon of old, and it is surely no stretch of conjecture to suppose that here also an equally important relationship is intended.

But there is evidence of a more explicit character as to the closeness of this relation. The woman who is called, "Mystery, Babylon the Great," is described as "sitting upon many waters," and is expressly said to be "that great city which reigneth over the kings of the earth." Rev. xvii. 1, 18. This "sitting upon many waters" is the very style of the prophets in their description of old Babylon. Thus, in Isa. xliv. 27; xlv. 1, 2, in a prophecy concerning the deliverance of the Jews from the seventy years' captivity in Babylon by Cyrus, it is said, "That saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in pieces the bars of iron." Again, in Jer. l. 35-38: "A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men;.... a drought is upon her waters; and they shall be dried up." Also in Jer. li. 12, 13: "The Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."

It is plain from these quotations, that the Euphrates is spoken of as "many waters," and that Babylon is described as dwelling upon (that is, beside) "many waters," just as we have it in the Revelation. It seems to be a Hebrew idiom to use "waters" in the plural in speaking of a large river. An example may be seen in Dan viii. 5–7, compared with x. 4–6. We have, therefore, in Revelation, a picture derived from Babylon on the Euphrates, and not a mere allusion to the river as an isolated object.

Another element of this picture is derived from the means by which the conquest of Babylon was effected, and by which a way was prepared for the kings of the east and their armies. Cyrus had besieged Babylon for two years, but the city contained so much food within its walls, that its inhabitants were sustained by the produce. He then resorted to stratagem. The Euphrates ran through the centre of the city. He opened up certain old channels which had been originally made for drawing off the superfluous waters in times of flood into an extensive artificial lake. He had his soldiers stationed at the northern side of the city, where it was entered by the Euphrates, and at the southern side, where the river left it. He gave orders that when the waters should subside to a certain point, admitting the passage of his troops, they should enter the bed of the river simultaneously at both points, and join their forces for a combined entrance. "Belshazzar was celebrating the annual festival of the god Bel, and was spending the night in revelling and banqueting; and Cyrus thought it a suitable moment to surprise the enemy, and take him unprepared. "The gates of brass," never open on any other occasion, had this night been left unclosed. The ascent from the river to the city was free, and invited the easy approach of the invader. Both parties met according to appointment at the gate of the royal palace, and surprising the guard of Belshazzar, instantly cut them to pieces. Thus by drying up the Euphrates, a way for the kings of the east was prepared, and Babylon was taken.

But what does Scripture tell us about "the kings of the east?" The prophecies already quoted leave no doubt in the matter. In Jer. li. 11 we read, "The Lord hath raised up the kings of the Medes; for his device is against Babylon to destroy it." Those "kings of the Medes" were Cyrus and Darius. Of the former it it written, "Thus saith the Lord to his anointed, to Cyrus" (already quoted). Again, "I have raised up one from the north, and he shall come; from the rising of the sun (the east) he shall call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay." Isa. xli. 25. On this verse Cobbin says, "Cyrus, by his father was a Mede; by his mother, a Persian. And his army consisted of Medes, whose country lay north, and Persians, whose country lay east, from Babylon." In Isa. xlvi. 11, Cyrus is thus spoken of: "My counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country." A different quality of this chosen one is referred to: "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings." Isa. xli. 2.

It is worthy of note, that Media lay as much to the east as to the north of Babylon. Cyrus was the son of Cambyses, satrap or king of Persia, and of Mandane, daughter of Astyages, king of the Medes. He was nephew to CYAXARES II., who was otherwise called Darius the Mede, mentioned in Daniel. It was the Medes and Persians united who conquered Babylon, and "the kings of the east" may be said to be Darius and Cyrus, though there were other kings who had by this time been subjected to their sway.

In addition to these historical facts, which so exactly correspond with the scene depicted in Rev. xvi. 12, there are several other points of analogy which clearly show that the entire picture in the Revelation is derived directly from the conquest of old Babylon.

To show this more plainly, I put the quotations from the prophets and from the Apocalypse in parallel columns:

| | |
|---|---|
| Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of his wine; therefore the nations are mad.—Jer. li. 7. | Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Rev. xiv. 8. |
| Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel, and will not show mercy; their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.—Jer. l. 41, 42. | And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.—Rev. xvii. 4, 5. |
| Babylon is suddenly fallen and destroyed.—Jer. li. 8. | And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.—Rev. xvii. 16. |
| Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, The Lord hath redeemed his servant Jacob.—Isa. xlviii. 20. | Alleluia, O praise the Lord, all ye his servants, and ye that fear him, both small and great. And many things had he received up from the coasts of the earth. Therefore hear the word of the Lord, ye kings of the earth, and obey his voice.—Rev. xix. 5. |
| Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of the Lord's vengeance; he will render unto her a recompence.—Jer. li. 6. | Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.—Rev. xviii. 2. |
| Thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.—Isa. xlvii. 7–9. | Alas, alas, that great city, Babylon, that mighty city! for in one hour is thy judgment come.—Rev. xviii. 10. |
| Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.—Jer. l. 34. | Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. xviii. 4, 5. |
| Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her.—Jer. l. 15. | How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, mourning, and famine; and she shall be utterly burned with fire.—Rev. xviii. 7, 8. |
| Bring to the Lord God hath rewarded Israel.—Jer. li. 6. | Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.—Rev. xviii. 20. |
| Rejoice over her, thou heaven, and the holy prophets and apostles; for God hath avenged you on her.—Rev. xviii. 20. | And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.—Rev. xviii. 21. |
| And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus shall Babylon the great city be thrown down with violence, and shall be found no more at all.—Rev. xviii. 21. | |
| Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.—Isa. xliv. 23. | |
| And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.—Jer. li. 63, 64. | |

This comparison places it beyond a doubt that the Babylon of Revelation is, in some important respects, analogous to ancient Babylon. And it is just as clear that the Euphrates of Revelation is related to the modern Babylon similarly to that of the Euphrates of history to ancient Babylon.

But what is of equal certainty and importance is the fact, that "the waters upon (or beside) which the woman (Babylon) sits," are identical with the Euphrates. It becomes an important question, therefore, What are signified by those waters? It is expressly intimated that the waters are "peoples, and multitudes, and nations, and tongues." This is a divine interpretation, as it shows that the waters are metaphorical. But if, as is made certain from the explanation just quoted, the waters are identical with the Euphrates, there is no escape from the conclusion that the Euphrates is also metaphorical. If this be so, then there is no ground for the literal sense of the drying up of the Euphrates, and the metaphorical drying up of that river must have a relation to the destruction of the apocalyptic Babylon, similar to that which the drying up of the literal Euphrates in the days of Cyrus had to literal Babylon. For, surely, if the Euphrates be metaphorical, Babylon must also be employed in the same sense.

The metaphorical sense of the river Euphrates is further confirmed by the vials and their contents. They are said to be filled with the wrath of God, which is poured from them on various objects, of which the Euphrates is one. But if the vials are metaphorical, and also the operations of filling and pouring the wrath of God, how can we escape the conclusion that the Euphrates is also metaphorical? And if so, is not the drying up, as well as the passage so made for the kings of the east, and the kings of the East themselves, also metaphorical?

What then is the thing signified? Is there any ground for the supposition that the Euphrates signifies the Turkish empire? Does the modern Babylon, assuming it, as Mede and his followers do, to be the Papacy, bear a relation to the Turkish Empire, corresponding in any way to that sustained by ancient Babylon to the literal river Euphrates? Can the explanation given of "the waters beside which the woman sits," be applied to the Euphrates as the symbol of Turkey? In other words:—Are "peoples, and multitudes, and nations, and tongues," a fair description of the Turkish Empire. If so I am not aware of any reasonable grounds upon which it has been maintained.

On the assumption, however, that Babylon signifies the Papacy, might we not find a fitting fulfilment of the "peoples, multitudes, nations, and tongues," in the nations of modern Christendom, so "called? Luther saw in the drying-up process, the exhaustion of the wealth and power of Papal Rome. Is there not something like this to be seen in the evident withdrawal of national support from the Papacy already begun in several continental countries?

But without insisting on this, or any other detailed exposition of this prophecy, I would suggest that it might be understood in a more general sense, similar to that in which the parables of our Lord are in most cases to be taken, namely, as designated to teach some particular lesson, details being subordinated to the main object, and not therefore to be taken as if every item must have a distinct meaning. The parable of the rich man and Lazarus is a case in point.

Applying this principle to the seven last plagues, denoted by the seven vials of wrath, which are preliminary to the destruction of Babylon, we have found that the last but one (the sixth), the drying up of the Euphrates, has a special bearing on ancient Babylon and the means of its conquest. In addition to this there is a certain resemblance of a general character between the seven plagues of the vials and the plagues which were inflicted upon Egypt, preliminary to the deliverance of the Israelites. This is further verified by the introduction of a scene from the deliverance of Egypt—just at the first infliction of the vial-plagues, namely, a song of victory, the song of Moses and of the Lamb, sung on (the shore of) a sea of glass (a smooth sea), by those who had gotten the victory over the beast. As John simply describes what he saw without in every case naming the objects, are we not left to infer that this sea was the Egyptian sea, and that the picture is derived from the Israelites singing their song of victory on its eastern shore, after their deliverance from Egypt? I rather think this is the view taken by Mr. Elliott.

It seems to me that the grand design of this part of the prophecy is, not so much to point out a variety of detailed events which should take place, but rather that a vivid picture of the certainty of the fulfilment of the divine purposes should be presented to the churches of the first century and onwards, in order to sustain them in the midst of persecution so clearly predicted.

At the same time, I have no doubt that the principal features in the prophecy, such as Babylon, the beast, the woman, etc., have a meaning. The fourth beast of Daniel vii. seems to furnish materials for the subsequent developements of "the kingdom of men." And possibly the very name Babylon in the Apocalypse is derived from the fact that the first phase of that kingdom was the Babylonish, which was represented by the first beast, and by the golden head of Nebuchadnezzar's image.

There seems also one reason for connecting the Papacy with the fourth empire, inasmuch as for upwards of a thousand years it actually possessed the city of Rome, the ancient capital of the fourth dominion.

In regard to Turkey being symbolized by the Euphrates, I think I have said enough to show that that interpretation is at least extremely questionable and therefore to be maintained with becoming modesty.

The decay of the Turkish power has been viewed as an important sign of the second advent of our Lord. But even assuming that Turkey is the power denoted by the Euphrates, and taking Turkish affairs at the very worst, it surely cannot be said to present greater urgency as a sign of Christ's appearing, than the repeated statements of Scripture that the Lord is at hand. Commentators hold that the sixth vial began to be poured out in A. D. 1820, that is, sixty-two years ago, and that as a consequence Turkey has been wasting away ever since. The decay of Turkey has thus been very gradual, and it should not be surprising, though proceeding at a corresponding rate, if a number of years should still elapse ere it be completed, notwithstanding recent excitement.

Then, again, it is the European portion of Turkey that is the scene of insurrection, and most likely to be first subjected to partition or extinction. Turkey in Asia may survive as the Ottoman Empire for years to come, as there is not the same reasons for desiring its overthrow in Asia as in Europe. And it is in Asia that Turkey comes more directly in relation to Scripture prophecy, seeing she has possession of the Holy Land, which forms part of the Turkish Empire.

But what evidence is there that the decay of Turkey is an event which immediately precedes the advent? Is not Rev. xvi. 12 followed by the "gathering of the kings of the earth, and of the whole world to the battle of that great day of God Almighty?" No one will affirm that this gathering has commenced, for, with the exception of Turkey, peace prevails almost everywhere at present. True, this gathering may begin even before the power of Turkey passes away; but from the sequence of events intimated in the passage, it is just as likely that Turkey will cease to exist before the gathering begins. Then the time such a gathering will occupy, and that particular stage of it—if not at its very close—at which the advent shall take place, are questions which require to be answered before the fall of Turkey can be of any practical use as a sign. And considering the attitude of the great powers of Europe towards each other, it is quite possible that the existence of Turkey may be prolonged in Europe for a considerable period.

The giving so much prominence to political events as signs of the Lord's coming seems to me to tend to the neglect of the repeated warnings given to watch because the time is unknown, and to say with the evil servant (in his heart), "My Lord delayeth his coming." We stand directly related, not to Christ's public appearing with his saints, but to that earlier and probably private meeting which shall take place at the resurrection when he comes, at the initial stage of his advent, to meet his saints. No foreknowledge of the events of that time and their order can give us notice of the resurrection, to which point all our watching should be directed—a watching not for signs, but to maintain the necessary character of those who wait for, look for, and love his appearing.—*J. Cameron, in Rainbow.*

## A Fresh Blow at the Pope.

The rapid strides made by Italy in securing personal rights and in divorcing the temporal from the spiritual power are once more exemplified. The case in itself is one of trifling importance, involving merely a question of debt, but the principle involved is one of extraordinary importance, as the decision of the Italian courts which affirms it reduces the Pope in all temporal matters to the level of the Italian citizen, enjoying the same rights and liable to the same responsibilities.

The legal proceedings involved the jurisdiction of the Vatican. An Italian architect named Martinucci, who had been employed many years in making repairs within the Vatican, held a claim against the Papal steward or major-domo for work which he had performed. For the settlement of this and similar claims the Pope established something like a commission within the walls of the Vatican, but Martinucci, evidently fearing that he would not obtain justice before it, went to a secular court outside the Vatican and brought his suit. The Pope was represented by counsel, who claimed that the court had no jurisdiction over matters occuring in the Vatican, basing the claim upon the ground that the Pope has never yielded his rights as a temporal sovereign, and hence the State has no right to invade the sacred province of the Vatican. The court decided in favor of the Pope's steward so far as the mere debt was concerned, which is a matter of no moment, but it overruled the Papal counsel's plea of want of jurisdiction, which is a matter of vast moment to Italy, as it opens the Vatican to the sovereignty of the King in all temporal concerns. The case was thereupon appealed to the higher or Court of Appeal, where the Papal counsel made the same claim only to be defeated again, as the higher court affirmed the decision of the lower in the matter of jurisdiction.

The effect of this decision is to make the Pope and his household amenable to the civil laws within his own bailiwick of the Vatican, and against it he cannot plead the Papal guarantees, as he has always declared he never accepted them, basing his sovereignty upon inherent right, which is strong as a theory, but when it is brought to application must involve the question of force. As the matter of fact at issue—namely: the debt—was decided against the architect, no judgment can be enforced, but the principle remains, and in any future case which may come up, where a claim is proven, the Government can execute the judgment, by force if necessary, within the walls of the Vatican. It is not likely that such a decision will escape sharp and bitter criticism from Ultramontanes everywhere as a violation of the sanctity of the Pope and the prerogatives of his household, and renewed complaints from his Holiness of his imprisonment. It is likely also that the decision will involve a fresh quarrel between the King and the Pope, in which the former will have the advantage. There is not a court in Europe that would dare to incur the political complications which would ensue should it come to the aid of the Pope as against the Italian Government. Had the Pope accepted the guarantees, which the Government has always carried out until now, his case would have been stronger, as under those guarantees he was invested with the privileges of royalty within the territory of the Vatican. In refusing them, however, he has sawed off the limb on which he was sitting, and if, as he now finds himself, he is merely a spiritual sovereign in the view of the law he has no remedy unless he can bring force from without to help him. Whence is that force to come? What Power in Europe would dare to assail the principle laid down in the Italian law courts? Certainly not Germany, Austria, or England. France used to be the daughter of the church, but she was not then a Republic. Spain might at one time, but the days of Spanish power are over, and besides this, if she should protest or take any steps to rescue the Pope that act would make her a Republic. It is a little matter, the architect's debt, but it has shown that the world is slowly but surely moving towards the complete divorce of Church and State and that the old dogma of the divine right of kings to rule and of prelates to control temporal affairs has no longer vital power.—*Chicago Tribune, Nov. 18, 1883.*


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Because in politics it has fought for a dozen years, without intermission and sometimes almost alone among newspapers, the fight that is resulted in the recent overwhelming popular verdict against Robespierre and for honest government. No matter what party is in power, the Sun regards and will continue to regard it as a mark for the interest of the people against the ambitions of bosses, the encroachments of monopolists, and the dishonest schemes of public robbers.

All this is what we are told almost daily by our friends. One even holds that the Sun is the best religious paper now published, because it is "decidedly irreligious." Still others declare that it is the best Republican newspaper printed, because it is already stripped bare of the rascals and of the rags, and is proceeding against the others in a most unblushed fashion. A third believes it to be the best magazine of general literature in existence, because its readers are quite capable of understanding it, and in the world of thought. So every friend of the Sun discovers one of the many claims that appeals with particular force to his individual liking.

If you already know the Sun, you will observe that in fact it is a little better than ever before. If you do not already know the Sun, you will find it to be a mirror of all human activity, a storehouse of the choicest products of common sense and imagination, a missionary for the cause of honest government, a sanitary for sparing Jeffersonian Democracy, a scourge for wicked-ness of every species, and an uncommonly good investment for the coming year.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the kingdom of God, and a holy life as essential for final salvation.

## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 10.

*Prelude—A step in advance—"Just one terrible hour for Jerusalem coming according to Zech. xiv. 12." What is it?—When is it?—Egypt's connection with period—First pyramid further examined—Were all the other pyramids and monuments erected after that of Cheops?—What made Egypt a land of monuments?—Purpose of God.*

Prelude—A step in advance.—The Egyptian is but one phase (aspect) of the Eastern Question. It has as many phases as there will be principal nations occupied in the coming struggle. Among these the Hebrew phase (composed of Judah and Israel) will be the most prominent. But, in the revolutions that will unite the two nations, Jerusalem, their ancient seat of religion and civil law, and their future capital, will be a "burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Jerusalem is God's city. He claims it for his people. No nation was ever blessed in holding Jerusalem. It has always been to its Gentile conquerors a "burdensome stone." And such it is, and will be. The Egyptians found it such (see history). Jerusalem has had seventeen sieges. Two or three are yet to come. Four times it was razed to the ground. Six times, at least, its walls have been thrown down. A city of mountains and in the midst of mountains. (If what advantage has it ever been to a Gentile monarch? Could they answer from the dust, two words would express their experience, "A burdensome stone!" What gain was Jerusalem ever to Egypt Syria proper? How did she ever benefit Assyria, Persia, Greece, Rome or Arabia? What has she been, or is now to the Ottoman empire? "A burdensome stone!" What was she to Western Europe during the Crusades? To the Gentiles she has always been, what she was of old, "A rebellious city, and hurtful unto kings and princes;" in other words "A burdensome stone!" Turkey now holds Jerusalem, but is it not "A burdensome stone?"

"Just one terrible hour for Jerusalem coming according to Zech. xiv 12." So speaks a very able and kind brother. Let us see. Zechariah, uttering the purpose of Jehovah, says, "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." In Zech. xi. xii. and xiii., we have brought to view a long captivity; a siege of Jerusalem by the nations; their overthrow; the manifestation of Jesus of Nazareth to Judah and Israel; their mourning, conversion, and reign during Messiah's official reign of subjugation, or millennial reign. The morning of Christ's official reign (1 Cor. xv. 25, 26; Rev. xix. 11-21) opens with a siege of Jerusalem. Judah is victorious outside of the city. After this overthrow of the forces of the beast and false prophet, and the flight of the dragonic army, there is a pursuit of the pagan forces, and they are overthrown, and their leader—Satan, Rev. xx.—is taken prisoner. Here commences the 1000 years' peaceful (comparatively) official reign of Messiah.

During this official reign the earth, with its subjugated nations comes under the dominion of Messiah, while he fills his third office (regal). The earth passes through its preliminary change, becomes very productive, healthy and (outwardly) filled with an obedient people. This state continues through a series of ages, or during 1000 (prophetic perhaps) years. These are two parts of Messiah's reign of subjugation. It has a terminus, Zech. xiv.; Eze. xxxvii. and xxxviii.; and Rev. xx. 8, 9. Of this we shall give some thoughts in our next prelude. Let us now go down among the monuments of the Pharaohs.

The great pyramid continued.—It is impossible in our limited space to do justice to such a noble structure. We can walk about it; enter and examine its secret halls; can measure its chambers, uttering a vocabulary of interjections; but when we have fully ventilated our brain, it is only an ocean drop. Man's monuments can be comprehended, but when God plans and builds, who can understand it to perfection? Let us for a moment glance at the catalogue of pyramid lessons of science and religion. Here follows a very imperfect list:—

Problems of science: 1. Squaring the circle; 2. Cardinal points; 3. π proportion; 4. Sphericity of the earth; 5. Its movements on its axis and round the sun; 6. Its diameter; 7. Its density; 8. Its poles; 9. Its latitudes; 10. Its distributions of land; 11. Its temperature; 12. Its position in the solar system; 13. Its distance from the sun; 14. The nature and length of the precessional cycle; 15. Divisions of time; 16. Position of the stars when the pyramid was constructed; 17. Charts of chronology; 18; Charts of history; 19. System of weights; 20. System of measures; 21. Hebrew commonwealth, its commencement and duration; 22. The Christian time of beginning, its features and time of its close; 23. The incorporation of the solutions of these problems, with many others into the structure of the pyramid; 24. Perfection of the work; 25. Variety of tools necessary for such an edifice; 26. The vastness of the machinery for the erection of the building; 27. Its peculiar location; 28. Its form and size; 29. Its touchings are without error, either in their design or in their execution; 30. Could all these coincidences, with 70 others be accidental; that they so happened to be so quarried, dressed, and laid up as to solve such an encyclopedia of scientific problems? To suppose this, is to admit the truth of a more stupendous miracle, than its claim to a divine origin. Charles Latimer, civil engineer, says, "This structure explains itself to the millioneth part of a second." "There are three keys in the great pyramid, 1. The key of pure mathematics; 2. The key of applied mathematics; 3. The key of past, present, and future history. It is a book of Astronomic, Metric, Messianic, and Prophetic Science. It was built nearly 22 centuries (B. C. 2170) before Christ; 478 years after the flood, and about 80 years after Ham entered Egypt, soon after the formation of the Egyptian monarchy by Misraim (Menes) the son of Ham. Has this first pyramid a Hamitic, Shemitic, or a divine origin? By this we mean to ask, who conceived the model? Was it the embodiment of human or of divine thought?

The great pyramid was erected in the days of Joktan, and his 13th son Jobab (Hebrew translation, Father Job). This age of the world could not have formed such a model in any human brain, much less in an Egyptian brain. If a Shemite furnished the model, it was from one of the sons of Joktan (Jobab), at a time when human life was limited to about 200 years (such was about the number of Job's years). Tradition says that a shepherd fed his flocks there during its building and that he furnished the king (Cheops) the model. Job (this shepherd) obtained this model from God. God would therefore be its author.

For what purpose was it erected? God has revealed his design to his prophet Isaiah (see *Isa.* xix. 19): "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." It was built in that remote age, but was shut till the "time of the end" (Dan. xii. 4). With this sketch we close our notice of Egyptian monuments. Certain other events belonging to this period of Egyptian history deserve attention as illustrative of this family and their country. It covers the Hebrew sojourn and bondage, commencing with the building of the great pyramid B. C. 2170, and closing with their settlement in the land of Canaan, B. C. 1443, covering 727 years.

Hebrew sojourn and bondage.—This, from the second call of Abraham, in Haran, to their leaving Egypt under Moses, was a period of 430 years. Egyptian history, during this time, is quite obscure. We have a divine record of the chain of events that led the family of Jacob into Egypt, a glance at the 115 years of the severe Hebrew bondage, God's great judgments executed upon Pharaoh. But, as we are tracing Egyptian history, we shall confine our remarks to events that belong to that land, and which illustrate God's purposes towards that country.

1. We have seen that it was fitted for, and furnished, as a second paradise. 2. That it was made the land of intellect, of knowledge, and monuments. 3. That Jehovah had there erected his memorial pillar for future ages. 4. We shall now view that land as a divine asylum, a land of refuge, and, in those days, and since, the granary of the east.

Fragments of history, only, of those early times, glance at Egypt. To such we turn. God's special proprietorship over Egypt and over its management; over its laws and kings in ancient time we purpose to show, in order to aid us in explaining its present state and its future destiny. Abram's visit to Egypt in the time of the famine in Canaan is a striking illustration of such an ownership. The Egyptians, captivated with the beauty of Sarah, brought her into the harem of Pharaoh, (Egypt was not safe for beauty and virtue). "And the Lord plagued Pharaoh *and his house* with great plagues, because of Sarai, Abram's wife." Gen. xii. 17. As if God had said to Pharaoh, "Egypt is my farm. You are my tenant. I have sent my servant, Abram, to reside with you till the famine in Canaan is over. Treat him kindly as my special friend."

2. The most noted instance of God's claims over Egypt is seen in the Hebrew sojourn, bondage and deliverance. God's vision to Joseph excited the envy and hatred of his brethren. This hatred caused his sale to the spice merchants of Midian, who were going down into Egypt to supply the special perfumery of Pharaoh's harem. In consequence of which Joseph was sold into the family of Pharaoh. His position caused his imprisonment. In prison he has an opportunity of interpreting correctly two dreams. The reputation thus acquired brought him out of prison to interpret Pharaoh's dreams. These interpretations elevated him to a position of acting Governor of Egypt, with the control and disposal of seven years' productions of Egypt.

The severe dearth over all the east brought [illegible] Among these were Joseph's brethren; then his father, with all his substance, by invitation of Pharaoh (one of the shepherd dynasty who had conquered Egypt). This chain of providence is interpreted by Joseph: "Now therefore be not grieved nor angry with yourselves, that you sold me hither: for God did send me here before you to preserve life. For these two years (hath) the famine (been) in the land; and yet (there are) five years, in the which (there shall be) neither earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now (it was) not you (that) sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." Gen. xlv. 5-8. God gives Goshen (the Delta) to the Hebrews, where they continued till God had prepared another land for them, after the cup of the Amorites was full. Gen. xv. 16.

God's judgment of Egypt shows his proprietorship. The circumstances which called the Hebrews out of Egyptian bondage are quite familiar to the reader. We shall *therefore*, confine our remarks to God's dealings with Pharaoh (crocodile), his hosts, and with the land. God demanded of Pharaoh implicit obedience. On his refusal he began to expose him to his terrible judgments for his people's oppression. The ten plagues followed in quick succession, and the Hebrew exodus commenced. Pharaoh gathered his forces and overtook his slaves at the Red Sea. Pursuing them into the dry channel, made by Jehovah for his people, he was overwhelmed by the returning waters.

Thus ended the Egyptian bondage, and with it the monumental period. So far Egypt had exhibited the most extraordinary features. To this period in the world's history, it had been the queen of all lands. On account of its great fertility, it had drawn into its valley people of the three great families, those of Shem, Ham, and Japheth. Settled first by Ham and his posterity, it was conquered by Shemetic shepherds, who held it 260 years, during part of the Hebrew occupation; and, as a university, it was visited by many of the talented sons of Japheth. A peculiar land, held by a peculiar people.

J. P. WEETHER.

*Editor Restitution:*

I wish to submit to your candid criticism, a few thoughts that concern at least a few who love the *Lord* and desire to be found of him in peace at his coming. And let me assure you that what I write is not to provoke controversy, nor yet in a censorous spirit, but with a prayerful desire to occupy a position in relation to the present evil world that the Master will approve. We are living at a time that certainly demands a careful examination of ourselves. We believe the time is near when the wondrous change shall be wrought upon all the faithful ones, when the world's dark hour of judgment is just at hand, and as in the past dealing of God with the wicked nations a separation of God's people took place before the evil fell upon the ungodly, let us so consecrate ourselves to God that when the fearful judgments of a long-suffering and righteous God are poured without stint upon a doomed and Godless world, we may escape the evil.

Believing that the storm of God's judgments will soon sweep the wide world over, a question of deep and thrilling importance thrusts itself upon us, *What relation* do the saints of God sustain to the governments of earth? In order correctly answer the inquiry another question presents itself, thus: What relation do the governments of men sustain to the kingdom of God?

That there is a strong antagonism between them is susceptible of the clearest proof. They cannot exist contemporaneously; the kingdom of God when established will not assimilate with the nations of earth, but be built upon their ruins. Truly did Jesus say "My kingdom *is not of this world.*" The elements that will be the ruling power in it are not of the world, the laws that will govern it will not partake of the "spirit of the world" in all [illegible] appointments it will be of heavenly origin.

Now is there a nation upon earth that recognizes the claims of God's dear Son to rule the world in righteousness? Does the boasted "land of liberty" in which our lot has been cast admit this claim? Let the message of his coming and reign be as earnestly and literally proclaimed in the capital of this nation as the Master urged it at Jerusalem and it will cost the proclaimer his life or liberty.

How can one read the doom of the nations of earth as forecast by the unerring finger of prophecy, without a shudder for the fate of those who, while professing to look for him whose right it is to reign, have formed an unholy alliance with them? Should the proclamation go forth today from the Son of God, demanding the submission of earth's rulers to his authority, every sword in this government would be unsheathed to oppose the demand. Can a house that is divided against itself stand? Does it not behoove the child of God to heed the injunction urged so strongly upon him by the inspired teaching? Was there ever a time in the history of God's people when this injunction was more needed? "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and ye shall be my sons and daughters, saith the Lord Almighty."

While some may claim that the line of duty in regard to our relation to the governments of earth is not very well defined, we must insist that Instructions like this cannot be misunderstood—"abstain from all appearance of evil."

Now that which has even the appearance of evil, we must abstain from. What shall we say then of that which even the advocates themselves admit to be an evil of fearful magnitude? The wise man says "There is a way that seemeth to be right but the end thereof is death." Seemingly plausible reasons have been given why God's people should take part in political affairs, and perhaps one of the most frequent has been this, that political corruption has reached the point that unless pure men throw themselves into the arena of politics the country will be ruined.

To some this may seem good reasoning, but to the intelligent child of God instead of being right it is the way that leads to death. Let me illustrate the relation of the child of God to this great muddy pool of political corruption.

I once saw, while traveling along the Missouri river, a beautiful clear stream of bright sparkling water, that came rippling over its bright pebbly bottom until it leaped into the dark turbid waters of the Missouri. For a little distance it preserved its identity, but soon the little bright thread of silver water was entirely lost in the rolling flood of the great muddy stream.

In the language of the wise man—"Can a man take coals of fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?" Can a man go into the race for office, as political affairs are at present managed, without degrading his manhood? Let those who have made the race testify. It is safe to say that at present no office of trust and profit can be reached without money being employed in schemes of corruption and dishonesty. Voters in every precinct now have a commercial value, and that ranges all the way from a drink of vile whisky to as many dollars as the vote will be considered worth to the aspirant to office. Certainly it requires no great penetration to see it is this not simply the appearance of evil, but the evil itself. [illegible] prudent man foreseeth the evil: "The like [illegible] saith the Lord, the [illegible] doth also [illegible] are [illegible] the putting away of [illegible] says the prefect to expel all Jews [illegible] great [illegible] royal boundaries.

I have spoken of [illegible] an alliance with the government, but this does not exactly express the idea. To see the position of each man who exercises the right of suffrage, it is necessary to know what it takes to constitute the government. A general definition of government is given by Webster as follows: "That form of fundamental rules and principles by which a state or nation is governed." [illegible] government of this country in colonial times, John Adams speaks of it as "That form of government founded on the natural authority of the people alone." This definition accords best with one given I think by Lincoln, i. e. "A government of the people, and by the people, for the people."

This is doubtless the true definition of the form of government now administered in this country. We may truthfully say that the government of this country is, in its operations, a great firm, and as in any other firm the act or acts of each individual member will be recognized as the act or acts of the firm. In the great political firm the people act through the organs chosen to represent them in legislative acts. Thus an act by a body of legislators thus chosen, becomes virtually the act of those who, by their votes, created this body.

To show the fearful responsibility that rests upon each member of this political firm, it is only necessary to look at the contract into which each member enters; it is this—an agreement that the majority shall rule, right or wrong. This may seem a little harsh, but it is only showing the full force of the principle.

To illustrate this, let the most infamous measure be submitted to the voters of a given locality, and if a majority of votes are cast in favor of the measure, the minority must abide the decision, regardless of the consequences that grow out of the measure that thus, by the voice of the majority, becomes a law.

When the submission measure, recently voted upon, and the majority declared against submitting the prohibition of the manufacture and sale of liquor to the vote of the people, the decision, right or wrong, was accepted. When the advocates of liquor shall have become strong enough to submit a measure to remove all restrictions from the liquor traffic, and make it as free from license as tea or coffee, no member of the great political firm would have any right, from a political standpoint, to object. Men of God might object to a policy that would swell the black stream of intemperance, send forth a mighty army of drunkards to curse society, and increase crime and wretchedness all over the land, but he that hath entered into the agreement that the majority should rule can not say aught against it.

With the child of God the question is not, What says the popular voice? but What says the divine law? It is by that law we shall be judged, and by that law that our lives must be governed.

I think I have now established the relation that the people of God sustain to the government of this country. That there is no such thing as harmonizing the two interests. That the position held by the people of God absolutely demands an entire separation. Now to show further the inconsistency of a child of God exercising the right of suffrage, I will show that it is by that act, and by no other, that a citizen of this country becomes a part of the government itself.

A person, whether native born or a foreigner, may comply with every requirement of the laws of this country, but unless he is a legal voter, he is not an element of the government. The foreign born citizen may hold property, pay taxes, and be held responsible to the laws of the country, but unless he becomes a legal voter he is not a part of the government. Hence it logically follows that the man who deposits his vote in the ballot box, does, by that act, become as really a part of the government as the member of a corporation becomes an element of that body by simply comparing votes in the [illegible] and [illegible] institution.

The St. Petersburg [illegible] masters, says the prefect [illegible] to expel all Jews [illegible] great [illegible] royal boundaries.

[illegible] ago when the "Bender Horror" was unearthed in Kansas, the whole country stood aghast at the recital of the bloody deeds that had been perpetrated by the Bender family. But all over this broad land can be found dens of [illegible] rival in fiendish cruelty the [illegible] Bender den. There the victims were [illegible] deprived of life and then robbed of what valuables they had with them, and then thrown quietly into the peaceful grave. Here the victim is robbed of reason, of manhood, of all that is noble in humanity, of good name, of wealth, and then instead of being thrust quietly into the peaceful grave, which would be a blessing not only to him but to the community in which he lives, he is turned loose upon society with the holy torch of reason taken from him, and in its stead all the fierce passions of his nature inflamed and maddened by strong drink. The work of horror has only commenced, it culminates perhaps in the brutal murder of a wife or innocent child, or the insane wretch pours out his blood as a libation to the god of intemperance by being mangled while in a drunken stupor by some passing train. Scenes like this are of such frequent occurrence that they scarce excite remark.

When the first news of the Bender Horror flashed over the land, men did not wait for the slow process of law to punish the guilty wretches, but crushed them as they would a nest of vipers, and no voice has yet been raised in condemnation of the men who thus struck terror into the hearts of evil doers. But how shall the father who has lost one son in the vile den of iniquity that boldly thrusts its impudent front in the face of society, how, we ask, shall he save the other? Shall a vigilance committee suppress the vile institution, that has not one redeeming trait to recommend it? Ah, no, this sink of iniquity, this cesspool of crime, this gilded house of death, has been created by the government, and is as much an object of [illegible] and protection as the public [illegible]. No, the Bender family could be swept away and the people rejoice, but these hideous human vampires that not only take blood from their helpless victims, but even rob them of intellect, will be sacredly guarded by the strong arm of the government that has the audacity to call itself "Christian!" "A rose by any other name would smell as sweet." Paralyzed be the arm of such a government. Surely the judgment of a righteous God will be poured upon it!

Shall I be told that the government must do this to raise revenue? Does that prove that it is right? Does the end justify such unholy means? Did not the Bender family pursue their murderous calling for the money there was in it? Away with such heartless excuses, it is the price of iniquity, is money raised at the expense of widow's groans and orphan's cries, and this dark stain upon the nation's record can only be washed out by the blood of those who have placed it there. Another weighty reason why the people of God should not use the ballot, is that they are non-resistants, they cannot bear arms in defense of human governments. Can a man reasonably refuse to assist by force of arms the man whose office he has helped to create by his vote? Remember the bullet is intended to enforce the ballot. To vote for a man whose sworn duty it is to defend the government by force of arms, and then refuse to fight on conscientious principles is to say the least, very inconsistent. I am told that a Judge of the Supreme Court decided that the man who voted another into office was by that act placed under obligations to help by force of arms to sustain him in that office. Is not this a reasonable view to take of it? When war rears its horrid head again in this country, who ought to be exempt from military duty?

Now dear brother, I have tried to treat this subject in a fair Christian spirit. I by no means wish to hold a position that shuts me off from the sympathy of the brotherhood, and it is only from the strongest conviction [illegible] that it is my duty not only to [illegible] part in the political affairs of the [illegible] ernment, but to kindly warn others [illegible] the danger that I have both [illegible] I have made myself unpopular, [illegible] only with the world, but with [illegible] who ought to have bidden me God-speed in the noble work of trying to get the brethren to take higher, holier, purer views of the Christian life. Do we honor the grand rules of life as given by the Great Teacher, when we [illegible] the faulty human schemes [illegible] the world [illegible] a perfect character? God has given [illegible] rule by which to form a perfect character, what more do we need? No one can attain that high degree of moral perfection that God requires unless the perfect rule is followed. The world would gladly have us acknowledge the insufficiency of the divine rule by falling in with some human scheme for bettering the condition of society. Does not the world say: "O yes, the Bible gives some very good rules for the government of society, but they fail to accomplish the purpose, and we propose to bring about a reformation by some other means." "The words that I speak shall judge you."

J. F. WAGONER.

### ANNOUNCEMENTS.

The Lord willing I will speak as follows:

Saturday before the fourth Sunday in December at Shoals, Ind., as Brother Stewart may appoint.

All of above meetings to continue over following Sunday.

JOHN FOORE.

The next Quarterly Conference of the Church of God in Michigan will be held (the Lord willing) in the Weaver Hall at Hesperia, Oceana Co, Mich. commencing Friday evening Jan. 12, 1883, and continuing over Sunday. Parties coming via Grand Rapids will take the Grand Rapids, Newaygo and Lake Shore R. R. to White Cloud. Leave Grand Rapids at 6:45 a. m. and arrive at White Cloud at 10:35 a. m. Thence with team to Hesperia. Those coming will please send a postal card the week previous to John S. Alderman, Hesperia, so that conveyances from White Cloud may be provided. Those coming from other directions can obtain information regarding the route to take by corresponding with Brother Alderman. Able speakers are expected to be in attendance and a cordial invitation to be present is extended to members of all denominations.

HERBERT MILLER, Sec.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 20, 1882.


From H. L. Hastings we have received a telling tract against infidelity entitled, The Inspiration of the Bible. It is a lecture delivered before the Sixteenth Annual Convention of the Young Men's Christian Associations of Massachusetts, and is an admirable and pointed defence of the Scriptures in a small compass. Price five cents. Address 47 Cornhill, Boston, Mass.

For our next number we have—An article written expressly for THE RESTITUTION by Prof. Gardner on the Typical Teachings of the Old Testament—one sent by Br. Wilcox for republication, that appeared in the Chicago *Tribune* of Dec. 10, on the question—What must I do to be saved?" a letter from J. H. Pettingell, accompanied with an address by him translated from the French, entitled "To the Friends of the Belgian Evangelical Society," by Charles Byse, an article from "Blackwood's Magazine" on the Jewish question in connection with Palestine copied in the Glasgow *Messenger*, and a short though interesting letter from Mrs. Davis in Jerusalem.

THE following, in connection with other pieces appearing in THE RESTITUTION, goes to show that Chicago is the arena of theological combat at the present time. Old fossil errors are being weighed in the scales of truth and found greatly wanting.

SUNDAY SERMONS.

Dr. Thomas preached yesterday morning, Dec. 11, in the People's Church, on "the dark and unmerciful dogma" of endless punishment, the sermon being the third of a series in reply to Col. Ingersoll. He believed that Ingersoll was entirely sincere in his opposition to this doctrine, compared to which, says John Stuart Mill, "every other objection to Christianity sinks into insignificance." Dr. Thomas reiterated his assertion that Orthodox Christianity never affirmed any such doctrine, and proceeded to prove, in an exhaustive argument, that no such teaching was to be found in the Bible. In illustration of his statements he mentioned the case of the Rev. Theodore Clapp, of New Orleans, who was a firm believer in endless punishment. One day he preached a strong sermon in support of his views. At the close of the service a learned judge asked him to furnish one Hebrew or Greek text which [illegible] doctrine. After eighteen years' study the Doctor confessed that he could not find one text which fairly interpreted, taught the doctrine of the endless misery of human souls. From the study of the Bible alone he was compelled to abandon the doctrine, and preach a broader hope. Dr. Thomas said that if he had succeeded in making clear his belief that endless punishment [illegible] in the Bible, which was God himself bound by his own [illegible] disprove his facts and [illegible] of "never say another word against Christianity."

THE POPE A SUBJECT.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.—Dan. vii. 26.

The day has gone by for the submission of kings to the Ghostly Head of Catholicism. Once a threat to lay a kingdom under interdict caused terror and consternation. Monarchs bowed to the will of the Pope, and his behests were the supreme law in Europe. The ten-horned monster was directed politically and ecclesiastically by the Episcopal horn at Rome. But Papal supremacy is at an end. Legal claims against the inmate of the Vatican can now be enforced by Italian courts of law. Such has been the recent decision in a contested case. We clip the following from exchanges. We are in the time of the end.

"We recently mentioned that the Court of First Instance had decided that the jurisdiction of Italian tribunals extends within the walls of the Vatican, though the Pope and the Law of Papal Guarantees seemed to hold otherwise. The Court of Appeal has confirmed this decision. The *Osservatore Romano*, the official organ of the Vatican, says of it:

Thus it has been declared, in the most definite manner, that the Pope in Rome is a subject; that his legal position is exactly on a par with that of any private person; and that the sovereignty and rights of the Supreme Pontiff, as regards the extra-territoriality of the Vatican, expressed in the famous Law of Guarantees, are nothing more than an artifice, the merest mockery.

French antagonism to the Church of Rome, and indeed, more or less to everything of an ecclesiastical or religious character, is becoming increasing manifest. A recent debate in the [illegible] French Chambers on Church Establishments revealed a dominant and deep-seated antipathy to the church. A resolution for largely reducing the salary of the Archbishop of Paris was lost only by a very slender majority. The sentiments uttered by many of the speakers in the debate must have been exceedingly offensive to the Archbishop and to all associated with him. This is only one of many rapidly multiplying signs of the times. Not only in France, but in England and other European countries, the way is being prepared for the development of Antichrist by the spread of scepticism and avowed atheism."

THE SULTAN INSANE.

[illegible]

If the Pope has been compelled to accept a seat on a subject's stool after having had the chair of royalty unceremoniously snatched from under him by the King of Italy, and thus be left to bewail a lost kingdom and departed glory, he can now comfort himself—on the principle that misery loves company—with the reflection that the Grand Turk occupies a throne so unstable that he must soon vacate it. The Moslem well knows that England has gone into Egypt to stay, and he realizes the magnitude of this calamity. How forcible the quotation from the prophet. The downfall of these great world powers is a premonition of the downfall of all enthroned tyrannies. The time rapidly approaches when all thrones must be vacated that the Divine One may wear the diadem of the whole earth.

An exchange thus speaks of the Sultan's present condition:

"The Sultan of Turkey is reported to be on the borders of insanity owing to the results of the Egyptian trouble, and to his consciousness that the Empire of Turkey is gradually being dismembered. A dispatch to the New York *Sun* says that the Sultan's mind has also been affected by the discovery of a plot to assassinate him. He is a prey to the most fearful fits of depression, becomes frantic in his terrors, wails and shrieks at his imaginary enemies, makes and unmakes ministers in twenty-four hours, and altogether presents a pitiable spectacle. His dread of assassination haunts him like a perpetual nightmare. He tells every one about him that he will meet the fate of his brother, and if his hallucinations do not carry him off it is quite possible he will."

The same correspondent [illegible] The English [illegible] ence of Raphoe, says, 'Should it [illegible] it would in a great [illegible] obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed."

But one other quotation, and this shall be from the Rev. C. H. Spurgeon, whom we honor and regard as a most useful and serviceable man; but we call no man master. Listen to what he says: "Only conceive that poor wretch in the flames who is saying, 'Oh for one drop of water to cool my parched tongue!' See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth as if it were a firebrand! Behold him crying for one drop of water! I will not picture the scene." (I should say he had done so.) "Suffice it for me to close up by saying that the hell of hells will be to thee, poor sinner, the thought that it is to be for ever. That will look up there on the throne of God, and on it shall be written 'for ever.' When the damned jingle the burning irons of their torments they shall say, 'For ever!' When they howl, echo cries, 'For ever!'

"For ever! in waves on their rocks,
For ever! o'er their chalices
For ever! beneath in the fire,
For ever! over regions!"

One other extract, and that from a clergyman of the Romish Church, from whom, however, we should not expect much better. The gentleman is the Rev. J. Furniss, and it is contained in a book published for the "use of children and young persons." "See on the middle of the reddest floor stands a girl; she looks about sixteen years old. Her feet are bare. Listen; she speaks. 'I have been standing on this red-hot floor for years. Look at my burnt and bleeding feet. Let me get off this burning floor for one moment!'—The fifth dungeon is the red-hot one. The little child is in the red-hot oven. Hear how it screams to come out; see how it turns and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor. God was very good to this little child. Very likely God saw it would get worse and worse, and would never repent, and so it would have to be punished more severely in hell! So God in his mercy called it out of the world in early childhood!" I will read no more. You will see I am not exaggerating when I affirm that modern teaching is not that the "wages of sin is death," but that the wages of sin is eternal life in conscious torture.

Eternal torment! How easily we pronounce the words—how glibly they roll from the tongue. Did you ever try to realize what they mean? To be burning—to be alive in excruciating torments—for thousands and tens of thousands of ages, and still no further from release. But let us not lure ourselves in a crowd. When Sterne would bring out the horrors of slavery he individualized it—"let us," he said, "take a single captive." Let us do the same. We know that those who hold this terrible theory adopt certain palliatives, use certain apologies just to soothe the conscience. One good gentleman—Professor Bicks, who cannot give up the idea of man's immortality, yet shudders at this. He palliates it by supposing that in the course of many ages the wicked get used to the flames and have such a [illegible] sense of the divine justice that it will only be to them a kind of inferior Paradise. But the general feeling abroad is this—at least among the orthodox party. They believe that all children who die under seven are exempt from this terrible torture; they say that the age of responsibility begins at seven. It would be interesting to know and to inquire on what Scripture they base the thought. We know of none. Of course, their conscience would not allow them to endorse—indeed they could not—the sentiment of Augustine. "That infants departing from the body without baptism are certainly in damnation." But let us suppose a case according to their standpoint—let us take a "single captive"—a single child. Let us suppose a household where there are two children—a sister and a brother. The brother is the first born; and he has reached to within two months of seven years. Then some disease incident to childhood, or it may be a fever, strikes him down; and he dies on the verge of seven. Oh, happy child! He has passed at once into all the joys of heaven, had he lived two months longer, the result would have been very different, he would have been writhing and suffering in the flames of hell. That fever was his savior, and conducted him straight to heaven. But by and by the little sister, whose merry laugh, and smiling face, was the sunshine of home, she reaches the age of seven. Two months have hence elapsed when she is struck down by disease or fever, and in a few days or weeks she is no more. Oh, terrible [illegible] thought! Those brief 60 days have been fraught with a terrible eternity of anguish.

Let us suppose that thousands of ages have rolled away, and earth and its history are things of the long gone past. This eternally-tormented child is cast up to the surface of the burning lake. Listen! it speaks. "Oh God, have mercy, I was only seven years on earth, and for each year of earth-life I have had ten thousand years of burning. Oh, God! is it not enough? For three years I was but a baby, and for those three years of baby-life I have had thirty thousand years of burning. O, God! have mercy. My last memory of earth was my mother's parting kiss, her fond caress, her bitter tears, then the devils fetched me away and plunged me into this burning lake. Oh, God! have mercy." But again the surging billows dash over the shrieking and the shrinking form. And again the mocking anthem rises from the neighboring heaven, "His mercy endureth for ever." Can you believe it? God, if for one moment in our lives we had ever held such a thought of thee, oh, forgive us. Such, according to the popular theory is the desert of sin—embracing children from seven years old and upwards.

Part of a Second Letter from Chicago with Addenda.

CHICAGO, Dec. 12, 1882.

S. A. CHAPLIN,

*Dear Bro.*:—Yours received this morning, and I take just a moment to say, that I send you, with this letter, a copy of the *Courier Journal*:—Make what use you choose of its contents.

I am not at all discouraged at what has happened, but rejoice rather; because it has all turned out, as I foresaw it must, to the furtherance of the Gospel. Bigotry sought to prevent me from speaking to a paltry score or two, and, lo! thousands have already heard the good news for the first time, and thousands more are yet to hear it. O, it is grand—God be praised. O how my heart has burned within me, as I have looked upon the perishing multitudes falling in darkness and despair by the way-side. And I have cried mightily to God, and besought him to let his voice be heard, and his truth reach these perishing ones. I do believe his time has come to work. The harvest truly is great, but the laborers are few. The minds of the people, as never before, are receptive to the truth. God has emptied them of the falsehoods of the past, and swept them clear of the cobwebs, and garnished them with all manner of learning—and now let us beseech Him to take up his abode in the temple his own hands have prepared. Yours full of hope, and rejoicing even in tribulation.

J. F. WILCOX.

The foregoing, though written as a private communication, nevertheless, serves as a better preface than anything we could write to the correspondence printed in the Louisville *Courier Journal* sent us, and which we reprint below. The re-action caused by a serious contemplation of the horrid dogmas of the creeds has precipitated many into cheerless infidelity, while multitudes of others are anxiously asking—What is the truth? The answer of the Life Giver is, that God's word is truth. This word declares that the wages of sin is death—even the soul that sinneth shall die. It is equally explicit in declaring that the gift of God is Eternal life, and that this life is in his Son. Science—falsely so called—may wrap itself up in the fig-leaf vestment of natural immortality, but revelation emphatically avers that life and immortality are brought to light through the Gospel.

A CASE OF HERESY THAT IS AGITATING THE FIRST CHRISTIAN CHURCH, OF CHICAGO.

From the Courier-Journal.

CHICAGO, Dec. 9.—As Kentucky and the South have an immense number of good people professing the Christian, or Campbellite, faith, I feel sure they would be interested in a case of heresy which is seriously agitating the members of that denomination in this city. The trouble is located at the First Christian church, on the West Side, which has at various times been ministered to by quite a number of talented clergymen of this denomination. Some time since, this church called as its pastor, the Rev. J. Fletcher Wilcox, a man of no great pretensions in personal appearance, but a gentleman of unusual ability and earnestness. Everything went along smoothly until a few weeks since, when Mr. Wilcox began a series of Sunday evening lectures upon "The Future Life." These were reported in the papers, and threw the denomination here into immediate consternation. I called at Mr. Wilcox's residence, Avon Place, to-day, and the following is the substance of an interview upon the entire matter:

"I am not now, and never have been, until I became associated with the First Christian church of this city, a member of the Campbellite or Disciple church. My religious connection has been from the start with another people bearing the name of 'Christian.' They resembled the Disciples, in having no creed but the Bible, and in being Immersionists. A large number of them, however, were originally Disciples, both among the ministers and people, and are still what Alexander Campbell was, until his death, Millenarians. There are a few who still retain the religious simplicity of their founder, and really have, as they profess, no creed but the Bible. I supposed the First church, of this city, was one of them, and when called to it had no hesitancy in accepting. I have held, substantially, the views I now hold, and have preached them the greater portion of the time for the past twenty-five years. For at least ten years of that time I have been an Evangelist in the States of Wisconsin, Illinois, Iowa, Michigan and Indiana; have some years in succession traveled over 5,000 miles and preached over 200 times each year; during this time holding many debates with the champions of various religious and irreligious bodies—the last one with one Warren B. Hendricks, a Disciple minister, now pastor of Gen. Garfield's old church at Mentor, Ohio, the debate being held at Remington, Indiana, while Hendricks was pastor of that church and I was serving a church at Goodland. I came here five years ago to engage in business, but, like most ministers, without much capital, experience or information among business men, I failed with a large family to care for. I have since supported myself principally by my pen. I have never received a dollar from the First church, although I have served them for nearly six months; but have paid my own way by literary work.

"They were fully aware of my faith when they invited me to fill their pulpit, and the present controversy between us is unexpected by me."

How the trouble in the church began. "Its immediate inspiration is an effort on my part to present, in a connected series, what I believe to be the true teaching of the Bible on the subject of the future life. After delivering two discourses, both mainly introductory, I received a note from the Executive Committee, which includes George C. Christian, a prominent attorney, formerly of Kentucky, directing me to desist from preaching or taking any further public part in the services of the Christian church."

What the latest Chicago heretic believes. "Upon the doctrine of the future life, I hold what is commonly known as 'conditional immortality.' I deny natural or innate immortality, or what is generally spoken of as the immortality of the soul. Hence, I do not believe in the consciousness of the dead, or the eternal torture of the wicked; but I do believe that eternal life or immortality is the gift of God through our Lord Jesus Christ, to those who, by faith, repentance and good works, are fitted to enjoy and make the highest use of it. In brief, my faith is the Darwinian doctrine of the survival of the fittest applied practically to men in this life and the life to come. I am not a discoverer or inventor of this doctrine. A multitude of honored names, both in Europe and America, indeed in all parts of the world, could be cited in earnest support of it.

An interesting grouping of noted authorities. "I may mention the names of the Rev. Joseph D. Wilson, rector of the St. John's Reformed Episcopal church, Chicago; Dr. Leonard W. Bacon, Norwich, Conn., pastor of the Park Congregational church, son of Dr. Leonard Bacon, of Yale College, maintains a future life by the act of God, or through a resurrection of the dead alone; Rev. George R. Kramer, pastor Independent church, Wilmington, Del., formerly of the M. E. church; Rev. A. A. Phelps, A. M., Rochester, N. Y., city missionary, a member of the Congregational church, formerly editor of the *Bible Banner*, and once a Methodist; A. N. B. Graham, D. D., Little Rock, Ark., pastor of the Arkansas Christian Conference and the State Christian Temperance Union; Prof. D. H. Chase, LL. D., M. C. church, Middletown, Conn.; Clement M. Butler, D. D., for many years rector of Trinity church, Washington, now Professor of ecclesiastical history in the Episcopal Divinity School, Philadelphia; Rev. W. R. Huntington, D. D., rector of All Saints church, Worcester, Mass., author of 'Conditional Immortality'; Henry Constable, London, Eng., author of 'Duration and Nature of Future Punishment, Hades, etc.; Rev. Edward White, minister of St. Paul's Chapel, London, Eng., and author of 'The Way Everlasting' and other works; Rev. William Leask, D. D., Congregational pastor of Maberly Chapel, London, forty-three years a clergyman, London editor of *The Rainbow*, and a score of works; M. W. Strang, Glasgow, Scotland, author of *The Messenger*, attracted from the Presbyterian church; Emanuel Petavel, D. D., Geneva, Switzerland; Charles Byse, pastor of Free Evangelical church, Brussels, Belgium, a learned Frenchman; Charles Renouvrier, among the most eminent of French philosophers, at the head of the French Criticist School; the late Rev. C. L. Hendrickson, pastor of the Baptist church, Jackson, Tenn., who has been in the ministry forty-two years, and pastor of leading Baptist churches at Philadelphia, Norfolk, Washington and Memphis; Rev. J. H. Pettingell, A. M., Congregational clergyman, formerly District Secretary American Board of Foreign Missions; the late Prof. C. Hudson, author of Debt and Grace, Christ our Life, Human Destiny, Critical Greek Concordance, etc.; Rev. H. L. Hastings, Boston, Mass., editor of *The Christian*, and many theological works; Oliver Spencer Halsted, ex-Chancellor of New Jersey, author of The Theology of the Bible; the late Prof. Ives, of Yale College; the late Rev. Wm. Preston, D. D., rector of St. Andrew's church, Pittsburgh; the late Dr. Horace Bushnell, author of Nature and the Supernatural; Mr. Cæsar Malan, son of the celebrated Dr. Malan, Geneva, Switzerland; William Loing, author, Edinburg, Scotland; the Rev. Donald McRae, whose trial and condemnation for heresy created such a stir in religious circles two years since, now pastor of an Independent church, Dundee, Scotland; Prof. Hermann Schultz, Gottingen, Germany; Rev. J. Donniston, M. A., Jamaica: Mr. Skrufend, missionary to the Santhals, the greatest linguist in Asia, speaking nearly twenty languages; the Rev. W. A. Hobbs, of Calcutta, who writes that it is astonishing how these views commend themselves to the instant appreciation of the natives; in Africa they are held by Rev. Mr. Impey, Superintendent of the Wesleyan body, who was two years since expelled from his high office, after forty years of labor, because he could no longer preach eternal torment to the poor Zulus; in China these views are held by several of the ablest missionaries; in Ceylon by the Rev. Mr. Clark, A. M., of the Church Tamil Mission; in Sidney by Mr. Redding a leading journalist of Australia and an eminent scholar, whose fame was long since recognized in England; in London by the Rev. Dr. Joseph Parker, the famous pastor of the City Temple, by the Rev. J. B. Heard, A. M., and a host of pastors of all denominations; in Birmingham by Dr. R. W. Dale; in Liverpool by Rev. Hugh Stowell Brown; in Cambridge by Professor Stokes, F. R. S., who occupies the chair of Sir Isaac Newton, in Edinburgh by members of the leading clergy, and by Professor Tait, the finest mathematical reasoner of Scotland; by the Rev. Thomas Davis, A. M., Vicar of Rondsley, by the Rev. W. Hobson, A. M., of Douglass, two most able men, and by hundreds of others of the most learned and earnest men of the present century."

Your correspondent incorporated this large list of eminent men, as it brings the matter before those interested in the same in a more clear and appreciative light. The present state of the trouble here is that there seems to be no special inclination on the part of the Rev. Mr. Wilcox to make a fight for the pulpit of the First Christian church. He has not decided yet whether he will do so or not. If he were receiving $5,000 per year, and were already famous like a few other noted heretics of this city, a great religious row would be the legitimate outcome. As it is, however, it is attracting a great deal of attention in this part of the country.

## Communications.

THOUGHTS ON CHRISTMAS.

"Peace on earth and good will to men" is the glad song that reverberated among the hills of Judea about two thousand years ago, sung by the angels who came to rejoice at the birth of the Redeemer.

It is the birth day of this illustrious personage that we celebrate. Whose moral heroism gives him the highest character known to mortals. His mission on earth was glorious, and his object a definite one. He came to seek and to save that which was lost. "He took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

Christ claimed to have a definite relation to the past history of the people among whom he came, and in his teachings places himself at the close of the Jewish dispensation, saying, I came to fulfill the law of the prophets.

The words of the angels fell upon ears prepared to hear the message. All governments were united under the Roman. Quiet, but not satisfied, seemingly waiting for some new development. Various systems of religion were recognized but none were satisfactory. The sincere lover of truth longed for a more definite revelation to satisfy his yearning mind.

Christ laid the foundation of redemption, became the new head of the human race, acting at all times as a free moral agent, otherwise he loses all the glory of his life and death, and is not an example unto us. In teaching the character of Christ we are apt to overlook his humanity, and thus rob him of the glory of overcoming the world.

He said the foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. When one came to him and called him good master, he disclaimed that modest title, saying, why call ye me good, there is none good but one, which is God. At this time his character had not been fully tested, and to his pure mind it was not right to call him good.

When we look upon Christ as being in sympathy with human suffering, having felt the same, he is nearer to us, than when presented at a divine being, and we forget that he was a man of sorrow and acquainted with grief, that our chastisement was upon him, and by his stripes we are healed.

F. T. D.

*Brownsburg, Ind.*, Dec. 16, 1882.

How to Manage It.

Dear brethren and sisters of little precious faith, I have seen a good many sad faces in my rounds, trying to get subscribers for our good papers, THE RESTITUTION and *Youths' Examiner*. With many there was no money to be had to secure them. My heart has ached, over and over again, and as I cannot take for all, I have tried to study out some plan, so that each might, if possible, take these precious papers for themselves.

Now the new year is soon to begin; take a good strong envelope, or better little muslin bags, one marked THE RESTITUTION, another *Youths' Examiner*, drop four pennies in one, and one in the other, every week, and at the end of the year you will be ready to pay for them.

Try this plan, big folks and little folks, and see if it will not work.

S. H. WIXEY,

# Poetry.

## COMING.

FRANCES RIDLEY HAVERGAL.

Thou art coming, oh my Savior,
Thou art coming, oh my King!
Every tongue thy name confessing,
Well may we rejoice and sing.

Thou art coming! Rays of glory
Through the veil thy death has rent
Gladden now our pilgrim pathway,
Glory from thy presence sent.

Thou art coming—not a shadow,
Not a fear, and not a tear;
Not a sin and not a sorrow
On that sunrise grand and clear.

Thou art coming! Jesus, Savior,
Nothing else we see worth a thought,
Oh, how empty looks the glory
And the beauty this poor earth has wrought!

Thou art coming! We are waiting
With a hope that cannot fail,
Asking not the day an hour,
Anchored safe within the veil.

Thou art coming! Thou art coming!
Jesus our beloved Lord;
Oh, the joy to see thee reigning,
Worshiped, glorified, adored!

Thou art coming! Yes, art coming!
We shall meet thee on thy way.
Thou art coming, we remain see thee,
And be like thee on that day.

# Letter Drawer.

JERUSALEM, Nov. 15, 1882.

*Editor Restitution:*

Gen. Wallace, our American Minister to Constantinople, is here with his wife. This is considered by all to be a very important event, as he is a personal friend of the Sultan, and the telegram which preceded him was sent by the Sultan himself. Not even a prince has received so much honor. Dispatches have always been sent officially.

Our United States citizens received him outside the Jaffa gate with flags and cordial greetings. The Jews carried the large flag. Rabbi Berman greeted him with a short speech as follows:

"The Israelites of the Holy City, citizens of the United States of America, come to welcome our worthy Ambassador from Constantinople, General Wallace. Three cheers."

He then came down from his horse and shook hands with all the Jews. He said, "I am glad to find so many patriotic citizens in the Holy City. We hope that the blessing of the Holy Land will be with you to assist you to maintain the honor of our glorious Union."

Yesterday he gave a reception at the Consulate, and we all received a cordial welcome. He expressed himself as favorable to the restoration of Palestine, and we believe that God in his providence has sent him here at this time for a special purpose. An American colony may obtain favors now that hitherto was impossible.

The Jews are greatly impressed with this event, and we trust that much good may come of it.

I am now in the midst of moving, my goods being quite upside down, and I find myself unable to write more now.

The Russian refugees are being apprenticed to trades and money is needed to assist them for three months, after that they will be able to earn their own living. Let us help what we can.

I received a letter from Jared Benjamin yesterday asking the prices of flowers and sketches. I will say here that I shall leave the price to those purchasing the articles, as the money all goes for the poor; any sum will be gratefully received, and I shall be happy to give something in return. I hope the lace embroidery that I sent was received.

May God keep you dear brother.

A. E. DAVIS.

*Editor Restitution:*

I shall not be able to fill my appointment at Eureka, Wis., Dec. 31, 1882, but will be there if my health will permit, Jan. 26, 1883, to commence meetings in the Bradley school house, continuing over until Sunday evening. Sunday evening I will speak in the Hall at Eureka, and Monday and Tuesday evenings, if desired. Will be at the Berlin depot Wednesday on the noon train, no prevention Providence.

MRS. A. C. SELDWICK.

HESPERIA, Mich.

*Editor Restitution:*

As I want to renew my subscription to THE RESTITUTION I thought it would be a good time to say a few words of consolation to suffering ones. I once thought it probable that I would live to see the Deliverer come, but I have learned a few things from God's precious word since 1843, and I have for some time past been trying to wait patiently for him. I have felt for a long time as if my days were numbered, and they have not been few, for in a few days more I shall be seventy-two, and I can say with one of old,—Hitherto has he kept me, and I feel to trust his care for the remainder.

Brethren and sisters, be faithful, be patient, and be forbearing one toward another. How much we want more of the love that Jesus manifested, not only to his own but to a suffering world. When I see the lack of interest in many that seem kind-hearted sort of people, oh how I wish it were possible for us to do something more to bring the light of God's word to have its desired effect upon them. We can at least heed the request of our President and endeavor to keep THE RESTITUTION at work.

May the Lord grant us wisdom and grace to enable us to overcome, that we may finally obtain some humble position in the kingdom of his dear Son, is the prayer of your suffering Sister in Christ.

MARY BEAN.

*Editor Restitution:*

I wish to say to the brethren of Iowa and elsewhere, where two or three agree to pay traveling expenses and feed a speaking brother upon unfermented food, for the sounding out of the good news of the kingdom of God and his eternal purpose, they will receive a hearty response by addressing me at 1012 12th street, Des Moines, Iowa.

J. W. BISHOP.

# Communications.

## THOUGHTS FOR THE CLOSING YEAR.

"We spend our years as a tale that is told." Psa. xc. 9.

As each succeeding day brings us nearer to the beginning of another year, the thoughtful mind will naturally revert back to that which is about to close, and in its record as far as our individual lives are concerned, know what we have done or left undone. How many resolutions fraught with joy and hopefulness, with solemn earnestness, were twined around those opening hours of the last New Year, to be alas! how easily broken, how soon forgotten! Promises of amended lives, how kept! Promises to be more true, more forbearing, more charitable, how fulfilled? Loving thoughts for others' happiness, which rose so brightly, so warmly then; what record has the Book of Time to render back to us now? Ah me! what do we look back upon but the same sad story, so old and yet so new, of failure and forgetfulness, of weariness and weakness, of the few kind words uttered, but the many harsh ones, deeds of love and self-sacrifice so few, of selfishness and thanklessness so many. O God, our Father, in the light of thy promises, so true and tender, where are we to-day?

The uncertainty of all that this present life can give, is a theme upon which it is not necessary long to dwell. Riches are but fleeting; honors transitory; friendship changing; infidelity is rife all over the land; and yet amid all this doubt and darkness God's dear people are strong and struggling on, vainly striving to live up to the standard of their ideal life; but alas, how short the reality falls, our highest aims how low they are! our noblest efforts how poor they are! when tested by the life of the one great Light of the world.

In view of all these things it is but natural that all those who truly love the Lord Jesus should ask, "How long shall this continue?" Is it not time for us to look for and desire deliverance. Surely it is time for the Lord to have mercy upon Zion, to build up her walls, to renew with everlasting beauty her borders, and once more make her the joy of the whole earth; when her people gathered from among all nations, shall dwell there in safety. When Ephraim shall no more envy Judah, nor Judah vex Ephraim; but they shall all be one nation on the mountains of Israel; and the Lord shall make an everlasting covenant of peace with his people, and place his sanctuary in the midst of them forevermore.

It is but natural then that we who are of the commonwealth of Israel, and heirs of the promises, should look towards the culmination of these things with expectancy and joy. The new year which so soon will open upon us, is but waiting to bring about new developments of events under the guidance of him who has been at the helm of the universe all down the ages of time. If we are his sheep, his elect chosen and precious, we know that no one can pluck us out of his Father's hand. "In the world," said Jesus to his disciples, "ye shall have tribulation. But be of good cheer, I have overcome the world."

Think on the eternal home
The Savior left for you;
Think how the Lord must toil
To dwell with hearts unless.
So shall you tread untired life's weary ways,
And in the darkest moments sing his praise.

HELENA M. HUNT.

## At Home Once More.

After an absence of nearly three months, I arrived home on Dec. 6, and found all well. Since my last report I held meetings again at Adaline, Ill., nearly one week. From there went to Silver Creek, and held meetings one week, had a good meeting and the brethren are encouraged to still contend for the faith. I found in all the places I visited some of the faithful few, although but one was added to the body, there were many encouraged to go on. I find the truth is still gaining ground in some places, thanks to our Father in heaven.

While at Silver Creek I formed the acquaintance of a few of the brethren at that point, and two brethren from Oregon, Ill., I forget the name of one of them, but I think one was Middlekauff, the other Bro. Page. They have been a long time in the faith—also their wives.

I got acquainted with Bro. and Sister Knoullo, and Bro. and Sister Stiffa, and Sister Beard. I boarded the train at Leaf River on Monday morning, came to Chicago, and from there to Michigan City, thence home.

Arrived here Tuesday morning at two o'clock. Will go away again soon to labor in other parts.

J. S. HATCH.

# Youths' Column.

## So Much to Thank Him For.

So much, so much! What if the sky is clouded!
It screens the torrid blaze of summer's heat.
And if the way be rough and fog-enshrouded,
It makes the resting at the end more sweet:
'Tis still his sky although it be beclouded,
And 'tis his path, though rugged 'neath our feet.

So much, so much,—the gold enwired with thorns,
The pure, strong hearts, the words so true and tried,
Thank him for that, although I hear some scorners,
Yet even those he carries by my side;
I've learned to thank him even for my losses,
To thank him ever for the good denied.

So much to thank him for! But, ah, the learning
Of faith's sweet lesson was a weary one;
And struggles deep, and passion fires fiercely burning,
My soul hath known e'er this sweet hope was won,
But past all earthly hopes to Jesus turning,
I learn at last to say "Thy will be done!"

I thank thee, Father, for the love thou pourest
Upon my heart, no longer desolate;
Earth's loves were fleeting when my need was surest,
Thine is unfailing, so content I wait;
So much to thank thee for—the field, the forest,
The sunshine and the daisies blooming late.

And the pale tea leaves—even these seem holy;
I thank thee for them, from thy hand they came;
The sunset tints, the frost fancies lowly,
The cheerful gleaming of the fireside flame.
The stars that love me and the charm, that wholly
Enthrall me at the sound of beauty's name.

The hope that never can die, for age diffusing
The coming glory's radiance here below;
The healing hand that never its clasp unloosing
Holds fast my own, and will not let me go;
No more unmet longings sadly musing,
For all thy gifts, O Lord, I thank thee so!

## Not Afraid.

During the raging of a terrible thunder-storm, a mother stepped softly to the nursery door to learn whether her two little daughters, who had retired for the night, were alarmed or not, and then, as she stood listening, heard the following conversation:

"Oh, May, May," said the younger, "are you not afraid?"

"Oh, no, no, Jennie," said the older, "Mamma says God made the lightning and thunder, and that they can't hurt us without his permission."

"But they kill people sometimes!" anxiously said the little one.

"Yes," said May, "but only when God permits it; and you know mamma says he cares for us more than she and papa can do, and we must always trust him."

"I will, Jennie," was the sweet response; and the mother heard her two darlings kiss each other "good-night" as they quieted down into a peaceful sleep.

## Letters to a Nonesuch, 1.

*My Dear Son:*

I now address to you a few words on the confession as practised in the days of the apostles. Jesus said: "Whosoever shall confess me before men, him shall the Son of man confess before the angels of God." This brings us back to the personal question, "What must I do to be saved?" This question was asked on two different occasions, and received different answers. The Jews, on the day of Pentecost, asked, "What shall we do?" You will remember that I left over Peter's answer for fuller consideration. The second occurrence of it is the case of the Philippian jailor—"What must I do to be saved?" In this case, the jailor was told to "believe," because he was an unbeliever. But Peter did not tell his questioners to believe, because they were already believers when they put the question. But Peter's answer proves that faith alone is not all that is necessary to salvation. His words are: "Then Peter said unto them Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts ii. 38. This is the only authoritative answer to believers seeking to know how they must be saved—the way of salvation taught by the apostles, of which we have every variety of proof. Baptism was the confession—the putting on Christ. And if this was so in those days, dare any man attempt to alter it now, either by teaching salvation without baptism, or by practising a baptism which has no connection with faith and repentance? Unless, indeed, we are to believe in the efficacy of an unmeaning ritual. If we are to be guided by stern facts, the only proper place for baptism is after faith, and before the remission of sins. How can any man have assurance of forgiveness of sin, but in being baptized upon an intelligent confession of his faith? I speak here with confidence, because I have before me the first gospel utterance of the apostles, by which every other utterance must be interpreted. I may be told that baptism is not always mentioned in their preaching. True; but it must always be understood. And when it is mentioned there is not the least evidence to show that it was designed to occupy any other place than that it occupies in the Pentecostal address of Peter.

As further proof of this position, I shall refer you to a few examples of apostolic preaching, and to some allusions in the epistles.

Philip "preached Christ at Samaria;" and it is recorded that "when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. No one will attempt to prove from this, that those men and women were baptized under any other conditions than those laid down by Peter on Pentecost. Then in this same chapter we have another reference to baptism: "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water, what doth hinder me to be baptized?" Here it is evident that, in preaching Jesus, Philip made some reference to baptism, or how otherwise could the eunuch have proposed to be baptized? Then in the case of Saul of Tarsus, Ananias, addressing him said: "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. I have already alluded to the case of the jailor, in which Paul gave a different answer from that of Peter on Pentecost, as the jailor was an ignorant unbeliever. After the words, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," it is immediately added that "they spake unto him the word of the Lord, and to all that were in his house." The result was that "he and his were straightway baptized;" and he "rejoiced, believing in God, with all his house." Indeed, you will find this to be the uniform teaching and practice in all cases where we have conversions recorded in the Acts of the apostles. They heard, they believed, they were baptized. It is true we have instances where there is no mention of baptism; but it would be very illogical to argue that therefore they were not baptized; and equally wrong to conclude that it occupied any other place, or was observed for any other purpose, than the apostles assigned to it in the instances where they clearly refer to it.

If we turn to the epistles, we find such statements as that in Rom. vi. 1: "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized unto his death?" There are two things affirmed of those disciples at Rome—first, they were baptized into Jesus Christ. This is the true meaning and force of baptism. For a man to be baptized into Jesus Christ, he must believe Jesus to be the Christ. And there is no way of entering into Christ than being "baptized into him." And thus the believer is said to believe into Christ, as it is literally expressed in the Greek of Acts xxvi. 18.

But Paul also affirms that the disciples were baptized into the death of Christ; not that they were baptized only into his death, but that, being so baptized had a bearing upon the question that was before his mind—namely, that the "gospel was the power of God unto salvation to every one that believeth;" not only the power of God to remove the guilt, but also to overcome the power of sin. A man, then, who is baptized into the death of Jesus Christ not only has his sins forgiven, but is furnished with a motive to subdue them. Therefore, says the apostle, "we are buried with him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life." By reading down to the 12th verse, you will see that the apostle employs arguments that have force only with those who had faith and knew when they were baptized. To keep faith out of view as an antecedent to baptism here would be to give to baptism a power altogether inconsistent with the principle from which the apostle started—"The just shall live by faith." On the other hand, if baptism be reduced to a mere ceremony, we are placed in this difficulty, that we have no such baptism spoken of in the Scriptures.

Take one or two other references to it in the epistles. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is no other male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 24-29. That is, in Christ, ye are all children of God by faith—a position attained by being baptized into Christ, and so on. Again, in Col. ii. 9-13 the same truth is taught. "Ye are complete in him, who is the head of all principality and power; in whom, also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." And the intimate connection between faith, baptism, and the blood of Jesus is shown in Heb. x. 18-22: "Now, where remission of these is, there is no more offering for sin. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Add to this what Peter teaches: "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Peter iii. 21. He is speaking of the few that were saved in the ark by water, to which he compares the baptism of believers in these words.

From all these references to baptism, it it clear that it was a baptism of faith; indeed, the apostles' language could not be applied to a baptism without faith on the part of the baptized person without a direct violation of the first principle of justification by faith. And there are not two baptisms—one of faith and the other faithless. There is "one baptism," even as there is "one faith," etc.

Jesus himself stamped baptism with the highest importance when he said: "He that believeth and is baptized shall be saved;" and what I have set before you from the sayings and doings of those to whom these words were spoken, is but an illustration of the manner in which they carried his directions into practice.

Before concluding this letter, I wish you to notice the result of Peter's preaching on Pentecost. "Then they that gladly received his word were baptized." Many now-a-days seem to receive all Peter's words, but stumble at being baptized, and yet it was one of his words. Whether there were any such among Peter's hearers, I do not know, but the path of safety lies in following the example of those who "saved themselves from that untoward generation." In the days of Jesus' ministry, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." John xii. 42, 43.

But one word of exhortation. You will observe in some of these quotations from the epistles the terms "in Christ" and "into Christ." These certainly imply another state—namely, out of Christ. Now, it becomes an all-important question, Who are in Christ, and who are out of Christ? All men are first in Adam, and we all know how—by being "born of the flesh." The Jews, besides being in Adam, were in Moses. They claimed to be also in Abraham, but could not make good their claim, though descended from him. Now, we know how they came to be in Moses—"they were all baptized into Moses in the cloud and in the sea." To be "baptized into Christ" and to be "in Christ" imply something as real as the baptism of the nation of Israel into their leader Moses. We must be in Christ, as in a house or an ark. Take, as a figure, the temple, which was the house of God. In it there were the Holy Place, the Most Holy Place, the Court of the Gentiles, etc. But in Jesus Christ there is but one Holy Place, and all who enter into him are priests unto God; and it is only in Jesus, as the "Holy Place," that men can offer acceptable worship to God. Do not imagine that you can pray to God and be heard in an outer court of his temple. There is no Court of the Gentiles where you can worship afar off. You must "draw near," enter his door by faith, cast off your filthy garments—the sins of the flesh—wash in the laver of baptism, be clothed with the Robe of Righteousness, and sprinkled with the blood of the Lamb, present your offering upon the altar (Jesus himself), through the great "High Priest over the house of God." Do not, my son, deceive yourself; do not stand aloof from Jesus as set forth in his own gospel. There is no safety for you but in fleeing to Jesus as the city of Refuge, and entering into him in his own appointed way, so as to be "found in him" when he comes to give to every man according to his works. Even so come, Lord Jesus, is the prayer of your affectionate father.—*Alex. D. Black, in Messenger of the Gospel.*

# News Items.

THE SULTAN'S FRIGHT LEADING TO INSANITY.

LONDON, Dec. 15.—The *Standard's* correspondent at Constantinople says that the mental derangement of the Sultan is becoming more apparent daily.

CONSTANTINOPLE, Dec. 15.—Seditious proclamation have been posted in the streets of this city. Several persons have been arrested in connection therewith.

THE AUSTRO-GERMAN ALLIANCE.

LONDON, Dec. 15.—The Cologne *Gazette*, continuing its revelations with regard to the Austro-German alliance, says that the terms of the alliance are, if either empire is attacked from two sides, the other shall render assistance.

The St. Petersburg *Novoe Vremya* says the prefect has ordered the police to expel all Jews residing within the suburbs boundaries of St. Petersburg without official permission. The *Golos* says the Senate has decided that Jews are incapable of holding landed property in Russia.

MADAGASCAR.

DURBAN, Dec. 18.—The news from Madagascar is that the natives are becoming hostile towards the Europeans. An Englishman has been murdered.

FAMINE IN PORTUGAL.

DUBLIN, Dec. 18.—Famine prevails in Carrick, county Donegal. The people are living on Indian meal. Two thousand five hundred people are in danger of starvation.

SOUTHEAST ASIA.

LONDON, Dec. 18.—A force of Chinese troops which was advancing to resist the expected attack of the French on Tonquin, a province of Annam, was recently attacked by mountaineers in Yun Nan and defeated. The attack is connected with a general rising in the Chinese Province of Yun Nan.

THE TRANSIT OF VENUS.

An overcast sky rendered the transit totally invisible from the Greenwich Observatory.

The Portsmouth observations were easily taken. At Penzance the transit was seen for two hours. At other places in England the sky was clouded, and observations could not be taken. The sky was cloudless in South Wales, and the transit was clearly visible.

Black clouds which hid the sun from view rendered useless the great preparations made at the Paris Observatory to take observations of the transit.

RECENT INDIAN MASSACRE.

A dispatch from Chihuahua, Mexico, dated Dec. 7, and referring to a massacre previously very differently reported, says: "The recent massacre in Casa Grandes by the Indians proves to have been a horrible affair. A band of Apaches numbering 500 crossed the border, and, descending upon the little town, began an indiscriminate massacre. Fully seventy-five persons fell victims, and several girls and women were carried off by the savages. A large quantity of stock and other property were stolen. The houses of the unfortunate Mexicans were burned, and the dead bodies stripped of their clothing and jewelry. The murdered persons were among the wealthiest classes. Troops have been dispatched to the scene, the Indians have a long start, and their capture is not expected."

# Business Department.

PLEASE read the new advertisements in this paper. The new Edition of Brother Magruder's work against Ingersoll and Infidelity is now ready. We have also received a large invoice of books written by Brother Wiley Jones. We will promptly fill all your orders.

## SPECIAL NOTICE.

*Address all business letters and make all orders payable to "The Restitution, Plymouth, Indiana." It creates confusion and causes delay in the transaction of business of the office to have orders made payable to the Editor, or business matter addressed to him personally, so please confer a favor by sending as above directed.*

*A. R. UNDERWOOD, Treas.*

## To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DUNCANS, President.

## FREE-WILL OFFERING.

| | |
|---|---|
| Mrs C Palmer | $ 1 00 |
| Mrs D S Darlington | 2 00 |
| H S Darlington | 5 00 |
| Mrs Margaret Woodward | 2 00 |
| S A Chaplin | 1 00 |
| Jane Robinson | 25 |
| Rob't Hollabeck | 50 |
| Mrs N S Hollabeck | 50 |
| Mrs T R Parker | 50 |
| Geo W Young | 1 00 |
| Mrs P L Ellison | 5 00 |
| W J O Perkinson | 1 00 |
| Mary Hoch | 1 00 |
| Andrew Spencer | 1 00 |
| Sara Plue | 2 50 |
| M S Higbee | 1 00 |
| S Schenck | 1 00 |
| S Tebbler | 1 00 |
| J H Lincoln | 3 00 |
| Mrs Sarah Anderson | 1 00 |
| W Sharpe | 1 00 |
| Mrs L Hiskey | 5 00 |
| Two children | 50 |
| Lerch | 1 00 |
| Miss Weaver | 1 00 |
| A friend | 1 00 |
| Jas Reeve | 2 00 |
| G Wurm | 1 00 |
| Peter Buckels | 1 00 |
| Lloyd Payne | 1 00 |
| J L Wince | 3 00 |
| S W Wince | 1 00 |
| Della Lenwell | 1 00 |

## OBITUARY.

DIED—In Black Hawk Co. Iowa, Nov. 2, 1882, A. F., only child of T. W. and M. J. Farmer, aged eleven years and twenty-eight days.

T. W. FARMER.


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# Poetry.

## AWAKE! AWAKE!

Bride of the Lamb, awake! awake!
Why sleep for sorrow now?
The hope of glory, Christ, is thine;
A child of glory thou.

Thy spirit, through the lonely night,
From earthly joy apart,
Hath sigh'd for One that's far away,—
The Bridegroom of thy heart.

But see, the night is waning fast,
The breaking morn is near;
And Jesus comes, with voice of love,
Thy drooping heart to cheer.

He comes—for oh! his yearning heart
No more can bear delay—
To scenes of full unmingled joy,
To call his bride away.

This earth, the scene of all his woe,
A homeless cell to thee,
Full soon upon his heavenly throne
Its rightful king shall see.

Then, too, shalt reign—he will not wear
His crown of joy alone!
And earth his regal bride shall see
Beside him on the throne.

Then weep no more—'tis all thine own—
His crown, his joy divine;
And sweeter far than all beside,
He, he himself, is thine.

# Selections.

## THE ANTICHRIST.

The term Antichrist occurs only in the first and second letters of the Apostle John. Various applications of this word have obtained among students of the Bible. It is important that the right use of it should be ascertained and practised. As a contribution towards this desirable end, I beg to offer a few remarks to the readers of the *Rainbow*, in the hope that some attention may be given to the subject, and a correct judgment arrived at. A glance at the more prominent senses in which it is used will help us to form a judgment in accordance with the Scripture teaching regarding it.

The most generally received application of Antichrist is that by which it is used to designate that form of professed Christianity which acknowledges the supremacy of the Bishop of Rome. Bishop Newton, in his "Dissertations on the Prophecies," says: "The tyrannical power thus described by Daniel and St. Paul, and afterwards by St. John, is both by ancients and moderns generally denominated Antichrist; and the name is proper and expressive enough, as it may signify both 'the enemy of Christ,' and 'the vicar of Christ.'" He also says: "Such a doctrine as this must necessarily give great offence to the bigots and devotees of the Church of Rome; and no wonder, therefore, that in the last Lateran Council, the Pope gave strait commandment to all preachers that no man should presume once to speak of the coming of Antichrist. The King of France also, 'with the advice of his council, interdicted that any one should call the Pope Antichrist.'"

Mr. E. B. Elliot, in his "*Horæ Apocalyptiæ*," speaking of Justin Martyr, Irenæus, Tertullian, and Hippolitus, says: "They judged, with one consent, that Daniel's fourth wild beast, symbolized the Roman Empire; as also that the little horn of this wild beast, or its equivalent, the last head of the Apocalyptic beast, symbolized one and the same Anti-Christian power, as St. Paul's Man of Sin, and St. John's Antichrist."

With most Protestant writers in modern times, Antichrist is the most usual designation for the Papal system. This seems to have arisen from the circumstances that it is a convenient term, consisting of a single word, and is fully expressive of what they conceive to be the most radical feature of popery.

Another class of writers apply this term more especially to what they term "the Personal or Infidel Antichrist," to be manifested about seven years before the second advent of Christ. The Rev. Charles Maitland, in his "Apostolic School of Prophetic Interpretation" (1849), advocates this view at considerable length. Burgh in 1832, Blakersleath and Birks in 1839, Derby in 1842, and Tregelles in 1846, have also maintained it in their published works. It seems also to have been held by some of the early fathers; quotations being given from Irenæus in the second, and Hippolitus and Origen in the third century, apparently to the same effect. Mr. M. Baxter mentions upwards of fifty publications of modern times, in which this view is advocated: and I shall most conveniently present it here, by a quotation from his work, entitled "Louis Napoleon the Destined Monarch of the World, and Personal Antichrist," etc., published in 1863. Mr. Baxter says:—

"A leading event, in connection with our Savior's return, is the manifestation of Antichrist, or the Man of Sin, as foretold in 2. Thess. ii. 3 [quoted], also in 1 John ii. 18, 22 [quoted]. From these and other passages, it has long been concluded, that although many Antichrists have arisen; such as the Pope and Mahomet, yet there is a particular and individual Antichrist to arise, just before Christ's advent, who is generally called the Personal or Infidel Antichrist, and who is to be worshipped as God in the temple at Jerusalem, and is utterly to deny the existence of Jehovah and of Christ. His exploits are fully described in Dan. xi. and Rev. xvii., and also in the literal-day fulfilment of Dan. vii., viii., xii., and Rev. ix., xi., xiii., although the year-day fulfilment of these chapters relates to Popery and Mohammedanism."

Mr. Baxter further enlarges upon the identity of Antichrist, with the various powers or persons mentioned in the passages named, thus:—

"In proof of the fact that the last great Antichrist is identical with the eighth head of the beast, it is only necessary to compare the various passages in which he is described. The following are some of the different names given to him:—

"1 John ii. 18, 22: The Antichrist that denieth the Father and the Son.

"2 Thess. ii. 3: The man of sin; or, son of perdition.

"Dan. vii.: A little horn (in relation to the Gentiles.)

"Dan. viii.: A little horn, or king of fierce countenance.

"Dan. ix. 26: The Prince that shall come.

"Dan. xi. 25: A vile person, or king who shall do according to his own will (the wilful king).

"Rev. xiii., xvii., etc.: The beast, or eighth head of the beast, or beast whose deadly wound was healed."

After quoting these passages in full, in parallel columns, Mr. Baxter says: "It is evident from the above passages that the Antichrist will be an avowed and hardened infidel, totally rejecting the Christian religion, and not, like the Pope, professedly upholding it."

It will be seen that this view, equally with the other which regards the Papal system as the Antichrist, designates the personal ruler of the future by the same term—Antichrist. As it does not fall within the scope of this paper to discuss the merits of the two schemes referred to, I shall confine myself to the question as to the true application and use of the term Antichrist. This method will leave the question precisely where it stands at present, with this advantage, however, that it will be freed from the complication entailed upon it from the term Antichrist being supposed to belong to it.

It is very evident, from the quotation from Mr. Baxter, that it is Antichrist's denial of the Father and the Son that forms the principal point of identity between the Antichrist and the future personal ruler. He says, Antichrist "is utterly to deny the existence of Jehovah and of Christ." This seems to me to be a most unwarranted use of the language of John, which is simply, "He is (the) Antichrist that denieth the Father and the Son." It never seemed to cross the mind of Mr. Baxter that there are other ways of denying persons besides "denying their existence." Peter denied Christ; but we never dream that he, therefore, denied the "existence" of his Master. Besides, we have in John's allusion to Antichrist, what amounts to a definition of the denial of the Father and Son, as well as a definition of the term Antichrist itself.

In the First Epistle (ii. 18–22), the Apostle says: "Little children, it is the last time: and as ye have heard that (the) Antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us. . . . Who is a liar, but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."

Again, in chap. iv. 1, he says: "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out in the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist whereof you have heard, that it should come, and even now already is it in the world."

And once more in Second Epistle, vers. 7–9: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and (the) Antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son."

These three quotations contain all that is said about Antichrist by the Apostle John; and the first remark that occurs to me is the entire absence of any intimation of his being a ruling power or person; and also of any future destruction of him by the coming of the Lord. Another observation is that the Antichrist had been foretold in the hearing of those to whom the apostle wrote his first letter, and that this prediction had been fulfilled. "Ye have heard that the Antichrist should come, even now there are many antichrists, whereby we know that it is the last time." The word rendered "shall come," in the common version in ver. 18, is the same as that rendered "shall come" in chap. iv. 3, and does not, therefore, point to a time subsequent to the date of the Epistle.

The definitions given of Antichrist by the Apostle are threefold in expression, but may in substance be considered as one.

First: "He is Antichrist that denieth the Father and the Son." Second: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist." Third: "Who is a liar but he that denieth that Jesus is the Christ?"

I have already referred to the interpretation which makes denial of the Father and Son to be denial of their existence, as a proposition that cannot, with reason, be maintained. I would now notice the Apostle's explanation of this denial, so far as it relates to the Father. He says, "Whosoever denieth the Son, the same has not the Father;" which he repeats in the Second Epistle thus: "Whosoever.... abideth not in the doctrine of Christ, hath not God." From this, it is evident that denial of the Father, by those errorists, was not direct but implied. Their denial of the Son was direct, and the effect of this was a virtual, though not an express, denial of the Father. If Christ was denied in the relationship of Son, it must have been equivalent to a denial of God in the relationship of Father. But in neither case was it necessarily a denial of the existence of either the Father or the Son.

What then did denial of Christ consist in? "That Jesus Christ had come in the flesh." This is twice given by the Apostle as the distinctive feature of Antichrist; and it is important to ascertain the exact sense in which the language is used. To my mind, the most obvious sense seems to be the true one; namely, that Jesus Christ possessed a really human constitution, and was not a mere phantom which, in some mysterious way, assumed the human form. This natural sense of the words is strengthened by the manner in which the apostle introduces his First Epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.... That which we have seen and hear declare we unto you." The intervening verse, which forms a parenthesis, shows plainly that it is Jesus Christ he is speaking of: "For the life was manifested and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

Now it is a historical fact that, at the time when John wrote his Epistles, the reality of our Lord's humanity was denied by many who professed his name. These are known in history as *Gnostics*, from *gnosis*, signifying knowledge or science, to which they made great pretensions. One of their leading principles, derived from the Oriental philosophy, was, that matter was essentially evil. Dr. Edward Burton, late Regius Professor of Divinity at Oxford says:—

"We find the Gnostic theology full of ideas and terms which must have been taken from the Gospel; and Jesus Christ, under some form or other of *Æon*, emanation, or incorporeal phantom, enters into all their systems, and is the means of communicating to them that knowledge which raised them above all other mortals, and entitled them to their peculiar name."

Again, he says,—"Many Gnostics adopted the Oriental notion of two independent co-eternal principles, the one the author of good, and the other of evil." And again:—"We have a key to many parts of their system, when we know that they held matter to be intrinsically evil, of which, consequently, God could not be the author." Again:—The Gnostics "either denied that Christ had a real body at all, and held that he was an unsubstantial phantom, or, granting that there was a man called Jesus, the son of human parents, they believed that one of the *æons*, called Christ, quitted the pleroma, and descended upon Jesus at his baptism."[1]

These quotations may suffice to show us that in the apostle's time there existed a class of persons professing the name of Christ, who corresponded to his definition of Antichrist. I can see no reason for seeking to apply the apostle's language to any other person or power in subsequent times, such as is evidently intended by Paul's "man of sin," etc.

The other form of definition given by the apostle, 1 John ii. 22—"Who is a liar but he that denieth that Jesus is the Christ?" although not expressly predicated of the Antichrist by name, but of some one under the designation "liar," is evidently intended for the same class. It occurs in the middle of the paragraph where the Antichrist is spoken of, and no good reason can be given for applying the term "liar" to any other. Besides, the definition itself is the natural outcome of the more express denial that "Jesus Christ had come in the flesh." The grand central truth of Christianity, that "Jesus Christ," was based on the fact that Jesus of Nazareth was a descendant of David, King of Israel. The Christ of the prophets was a personage who should occupy David's throne, and be at once David's son and David's Lord. Denial of the fact that Jesus had come in the flesh was equivalent to a denial that he was the Christ; for, according to the prophets, there could be no Christ except in the person of the "child born and the son given." The doctrine of those of whom the apostle writes was, therefore, in a peculiar respect, opposed to what constituted the very essence of Christian truth. We are informed that when "Philip went down to Samaria, he preached (the) Christ to them." This was a short but comprehensive summary of Gospel preaching; and it is easy to see that the Gnostic doctrine would be ANTI, or opposed to (the) Christ thus preached. It seems to me that this affords an adequate definition of the term "Antichrist," as used by the apostle in the passages quoted.

There is a passage in Paul's first letter to Timothy which seems to me to refer to the same class of errorists, and which furnishes a corroboration of John's statements. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith"—(1 Tim. vi. 20, 21). The word here rendered "science" is *gnosis*, and that rendered "oppositions" is *antitheseis*. This seems to point very clearly to the Gnostic pretensions to superior knowledge, and also to the anti or opposing influence which they exercised upon the central fact of the Christian faith. This is evident from the apostle's closing words—"which some professing, have erred from the faith." This is in exact accordance with the apostle John's statements concerning the Antichrist, which relate exclusively to "erring from the faith," and have no reference to the usurpation of authority, as in the case of "the man of sin" in the writings of Paul.

There can be little doubt that John wrote his Gospel in view of the same class of persons as those termed Antichrist in his letters. He declares the purpose he had in view in writing his Gospel, "that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name." In the beginning of his treatise he intimates that, "the Word was made flesh, and dwelt among us." And he relates a circumstance not mentioned by the other evangelists, which afforded a clear demonstration that, not only in the days of his flesh, but also after his resurrection, he possessed a substantial bodily organization. I refer to the scene with Thomas the apostle, who was not satisfied with the testimony of his fellow apostles to the fact of our Lord's resurrection. Thomas declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days after this, at the next interview between our Lord and his apostles, Thomas being present, Jesus said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing." Again, John is the only evangelist who mentions that, "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." And it is worthy of note that he makes special mention of his reason for recording this fact—"And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." The believing produced by the fact recorded, must have primarily consisted in the belief of the reality of the death of Jesus, for the water showed that the pericardium, or sac in which the heart is enclosed, in which a clear fluid like water is contained, had been pierced, and that consequently the spear had reached the substance of the heart itself. But the reality of the person of Jesus was also demonstrated, and as this was the fact especially called in question at the time the Gospel was written, it must have been for the correction of this fatal error that the fact was so particularly recorded.

I may mention that the Apostle John seems to make allusion to the fact just referred to, in his first Epistle (v. 6), but I shall not dwell on it further than to say, that it strengthens the probability that John wrote his Gospel chiefly to maintain the reality of the person of our Lord against the Gnostics.

This denial by Antichrist that Jesus Christ had come in the flesh was, as has been stated, a most effectual means of subverting the grand central doctrine of the Gospel—namely: that "Jesus is the Christ." And while this central element of the one faith was subverted by other means, this doctrine of the Gnostics must have largely contributed to that general apostasy which soon spread over the professing church. The various creeds of Christendom, even the earliest, known as the Apostle's Creed (but which all agree is not quite so ancient), agree in ignoring that definite form of this central truth, as stated by John, both in his Gospel and Epistles. The formula of the apostle is reduced from a proposition—containing subject and predicate—to a mere name and surname. "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son our Lord." Here the Christship, or that official dignity which belongs to our Lord, in virtue of the covenant made with David, and which forms so prominent a portion of the prophetic word, is entirely lost sight of. And this even, although the reality of his person is distinctly maintained, in the clauses declaring his birth, sufferings, death, resurrection, ascension, and coming again. And we know how common is the belief throughout Christendom, that Jesus was a real person, but how few apprehend the true force and meaning of the truth that Jesus of Nazareth, who suffered and died as a sacrifice for the sins of the world, is that Anointed King whom God has destined to be, not only the Ruler of his people Israel, but the Monarch of the whole earth.

From what has been advanced I submit that a mistake has been made in applying the term Antichrist to the man of sin, to "the beast," or to the wilful king, or to Gog, as Mr. Baxter and many others have done. As I have said, the question of a personal antagonist to the Messiah in the future, or the development of an apostasy in the papal hierarchy, is left exactly where it was. Mr. Baxter seems to hold that both of these are to be understood, and I do not now give any opinion on that matter. But it must tend to simplify the question, if one of the elements, hitherto so deeply entering into it, be withdrawn. Perhaps I am too sanguine in expecting such a result; but I shall be glad to consider any suggestions on the subject.—*J. Cameron, in the Rainbow.*

[1] Hampton Lectures, quoted in Kitto' Cyclopædia of Biblical Literature.

# Communications.

## What is Truth?—John xviii. 38.

The chapter of which the above is a part gives a graphic account of Christ's trial before Pilate, the Roman Governor. The question, disconnected from what called it forth, would be simply, to state the value of truth on all questions to which we may stand related. It is, in short, the antithesis, or in other words, it stands opposed to a lie, falsehood, deception, etc. The particular question of Pilate to Christ arose from what is found in the context, particularly in verses 33–37. "Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me; what hast thou done?"

Jesus answered, "My kingdom is not of this world * (age), if my kingdom was of this world my servants would fight, that I should not be delivered to the Jews: but now is my kingdom not from hence (not from the present time). Pilate therefore said unto him, art thou a King then? Jesus answered, Thou sayest that I am a King. (It is as thou sayest). To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice." Then in the succeeding verse is the text, What is truth?

Christ's claim—as the born King of the Jews—to the throne of his father David, as announced by the angel Gabriel to Mary, furnishes the key to the whole subject in relation to the object and motives of the Jews for crucifying Christ. Herod could have had no object or motive for the slaying of those children from two years old and under, except to prevent Christ from occupying David's throne and kingdom.

Deep as the depravity of mankind is since the fall of our federal head, we cannot for a moment indulge the thought that Herod was so much of a fiend as to issue such a cruel edict without some ulterior object. This object is too transparent to be ignored in the light of Scripture testimony; his anxious inquiry of the wise men, when and where Christ, which is significant of the anointed King of Israel, one who, as he feared, would depose or supersede him in the administration of the kingdom of Israel, should be born.

Query now, Would Herod have been so uneasy and restless on the supposition, that, according to the popular exegesis or interpretation that the kingdom was in the skies, in the heart, a spiritual in opposition to a temporal kingdom, as is claimed by nearly all the religious sects of Christendom.

But this assumption is entirely without foundation or proof to sustain it. The kingdom of Israel restored was clearly taught by the prophets, Christ, and apostles. Not a shadow of evidence can be adduced to show that any other kingdom was expected, not even by implication. All, even Christ's disciples, and the early Christians, were premature as to the time of its being set up. To the inquiry, Lord, wilt thou at this time restore again the kingdom to Israel? Not an intimation is given that they were in error in regard to the nature, but the time. It is not for you to know the times and seasons which the Father hath put in his own power.

A similar correction was made by Paul to the Thessalonian brethren. The same error is extant at the present time, but what is still worse in the current theology is the fact that the kingdom, which is set forth by all the Bible writers as the one—when it shall be set up—which will have all the constituents which enter into every other kingdom—territory, a king, subjects, laws, a body of rulers, a capital city, etc.

From the text and context the following doctrine is fully established, viz.: that Christ is King *dejure*, or by right, of the kingdom of Israel, and not King *defacto*, at the present time, but is to be at a future time. The prayer enjoined to be used in the invocation, Thy kingdom come, which presupposes that it has not yet come.

The kingdom of the God of heaven, of Israel, are only different appellations of one and the same kingdom. This is the great central idea, all the Scriptures point to it as the great fundamental truth, as with the index hand. The gospel (the belief of and obedience to which will save men) is called the gospel of the kingdom, of salvation, i. e. salvation by and through the kingdom arrangement, and that only. If this is so it follows legitimately, as effect follows cause, that it is not gospel to preach any other kingdom, located in the heart, in the skies, etc.

We would in all kindness ask our friends if this is not virtually preaching another gospel? and is it too much presumptuous to ask further; is there not danger of incurring the curse that is denounced against angels as well as men, for this departure from the gospel—from the Truth?

M. I. LEWIS.

* The Greek word used here is *kosmos*, which means an orderly *arrangement*, Christ's kingdom is not of a *worldly*, but of a heavenly arrangement—Heavenly Kingdom. 2 Tim. iv. 18.—ED.


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## Communications.

### Typical Teaching of the Old Covenant Scriptures.

One of the most important factors in the katechumenic teaching of the truth as it is in Christ, has been little heeded in the history of the church since the apostasy began, and is sadly neglected in these last days by all modern orthodoxy. Although our attention is constantly called to the fact by admonitions in the New Covenant Scriptures, that the truths of the Old are brought before us in types and shadows, and that they were given us for our admonition, and as object-teaching from the hand of the only wise Master and Teacher, especially adapted to give the katechumen clear and correct concepts of spiritual truth, especially adapted to the newly regenerated, the babes who stand in need of milk rather than strong food—although all this and much more that might be said in this regard is true, nevertheless except in the few instances where the types are so marked as to be apparent to the casual observer, we see them utterly unheeded and disregarded by the modern teacher and preacher, or grossly perverted by reason of mistranslation and ignorance.

I purpose therefore, to call attention in this article to the importance of this neglect, and to try to awaken some from their apostasy lethargy, and I will proceed to point out a few of the types and show their relation to the truth as it is in Christ, and how they are in the light of this relation diametrically opposed to the teaching of modern orthodoxy, so-called.

1. Adam is a type of the natural or mortal man, as the first or progenitor of his mortal race, all of whom alike have an offer made or later, of a conditional immortality; a necessary condition of the offer being that each individual receiving the offer shall intelligently choose between life and death, and as we are positively told by Solomon in the Book of Wisdom (x. 1, 2,) that he, Adam, made this choice and was saved and granted immortality, and how this was brought about, and that it was "by being wise unto salvation," the special teaching of the type is the fundamental condition of an immortal life.

2. Cain is a type of a mortal man, who, having the power and opportunity of choice, chose to go his own way to destruction, instead of God's way to life, his sacrifice even being after a way pleasing to himself instead of pleasing and acceptable to God, while Abel becomes a type of an acceptable suppliant, or one who offers an acceptable offering or sacrifice unto God in faith. This acceptability and the significance of it being the special teaching of the type as brought out clearly and unequivocally in Heb. i.

3. Seth is a type of a "son of man," who receives the new typical name of "a son of God," a son of God in promise, or a covenant son of God; the type pointing specially to this sonship and the ultimate conformity in Christ, the first actual Son of God, of all sons in promise to the true image of the invisible God, as stated and prophesied in Gen. i, 26. "Let us make man according to our image and according to a process of conformity to us."

4. Enoch is a type of the realization of this conformity so far as the necessary change from the physical nature and surroundings to the spiritual is concerned, by a translation from the one state to the other without undergoing the death penalty of sin, the special teaching of the type being how God could and would have given Adam and his posterity immortality had their probationary mortal state or life been acceptable to him; and also teaching what Paul so much more clearly and particularly brings out in 1 Cor. xv. 44, "If there be a natural body, there is also a spiritual body."

5. Noah is a type of salvation personal or individual as well as of the way of salvation in all the various details of the typical picture, to two or three of the more prominent features of which I will call your attention. Noah as an eighth person typically teaches the relation of the law of harmony to the laws and conditions of salvation. We are to remember that God's universe of this creation is a cosmos (cosmos) or harmonic arrangement of things, according to certain laws, of which time and system are harmonic factors, and number one of the essential exponents. The numerical typical teaching appears in very many ways and places in the Scriptures, and this particular number eight and its typical significance in the eighth day of circumcision, the eighth day of the feast of tabernacles or the so called "wave-offering" of first fruits, in the pentecostal eighth day, the grand major octave harmonic which finds its typical fulfillment in the giving of the pentacostal Holy Spirit after Christ's resurrection and glorification.

Again in the eighth day of the feast of tabernacles, or rather its day of whole burnt offerings, and finally in the eighth day of Christ's resurrection from the dead and his appearance to his disciples at intervals of eight days therefrom.

Then there is the type of baptism in water in its relation to salvation and the type of the sealing process at the hand of God, as taught by the sealing up of the door of the ark preparatory to the pouring out of the flood of judgment upon the unsealed or the unrighteous. The completeness, moreover, of the fact that all the organic creation in which was the breath of natural or physical life, was included in it, the saving of the seed, as it were, which is to revivify and rehabilitate the desolated earth, a lesson whose teaching is amplified by Paul in Rom. viii. 20, 21, where he says, "For the creation (the organic intelligent creation in all its degrees of intelligence) hath been subjected to vanity, not willingly, but on account of the one who hath subjected the same in hope; because even the creation itself will have been set free from the bondage of corruption into the liberty of the glory of the children of God."

The mediatorial agency of this eighth person Noah, pointing as it does to the great Mediator Christ, in the work of salvation, however, is the greatest and most important of the typical lessons in this picture.

But leaving the picture of Noah and salvation, let us glance for a moment at the picture of Abraham as the typical "Father of the Faithful," the patriarchal head of a household, a household of faith, a type of the great spiritual household of faith in the new kosmos yet to come. Abraham as a son of God, being a type of Christ the Son of God, and head of this new household spiritual. Sarah as the wife of Abraham, being the type of the Church as the Bride of Christ, the present age or period being the engagement or "covenant" period of "the bride elect." The marriage and married life are still to come, and unfulfilled in the type.

Hagar in the type representing the imperfection and infidelity of the Mosaic or Levitical law as a means of spiritual grace, when viewed in its relation to the great law of love spiritual, as a unifying and harmonizing first principle. Like Abraham as the head of his household natural, Christ as the head of his household spiritual, must cast out the bond-maid of the law, when the claims of the hand-maid of love are asserted, and the wisdom and utility of monogamy natural thus teaching in the type that the unity of the new household spiritual can be perfected only through a law of love, which when asserted becomes the new unifying bond of perfection.

But leaving the type of the household of faith, let us glance at the kingdom of faith, or the royalty of the sons of God, and let the reader bear in mind that the word king and the word royalty are both relative terms, that God is King of kings and Lord of lords, and has a royalty that is omnipotent and sovereign over all; and then bear in mind that man by God's decree and purpose is now in promise, and is to be in reality Lord of this creation, but Lord under God however, and subject to his blessed will and guidance. The whole teaching of Scripture moreover, is that this blessed consummation is to be reached and realized in a Messianic man. We would therefore expect as a fact to be constantly kept before the reader in the types, and we find this teaching clearly set forth in the typical life and career of Joseph.

In Jacob we have the type in Christ the fulfilment.

If in this hasty review and glance at some of the typical picture-teaching of the Old Covenant Scriptures, I shall have awakened a spirit of inquiry in the minds of other Christian truth-seekers my object in this communication will have been accomplished.

CHAS. GARDNER.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. II.

*Prelude.—The last days and fall of Jerusalem. Zech. xiv. 1, 2.—The millennial city—Under what circumstances and when taken.—Physical changes.—What reign follows.—Families, and nations.—Egypt.—Its history continued.—Hebrew period.—From the exodus to the close of the Hebrew commonwealth: to its subjugation by Nebuchadnezzar.*

Prelude.—Let us look, for a few moments, into the future and continue our sketch of Jerusalem, whose past history has been so wonderful. Two terrible hours for Jerusalem coming: two sieges and one overthrow. 1. "And there shall be gathered together against her (the present Jerusalem) all the nations of the earth." Zech. xii. 3. This is the first siege of the millennial Jerusalem, followed by Jehovah's triumph, the conversion and union of Judah and Israel by the sight of Jesus (Jesus of Nazareth), which takes place after the rapture of saints. Christ's personal reign of subjugation: his official reign. 1 Cor. xv. 25; Rev. xix. 11–21. The present Jerusalem, being taken in the first siege, continues till near the evening of the reign of subjugation, when Satan, released from his prison, gathers the nations around the beloved city (millennial city) and take it; but is immediately overwhelmed by the Messiah, who deals with them by earthquake and a terrible tempest. A new city (New Jerusalem) takes the place of the overthrown millennial city. (Read Eze. xxxvii. and xxxviii; Rev. 8, 9; and Zech. xiv.) The new heavens and the new earth follow that overthrow, and the joint reign of the Father and Son commences. Rev. xxi. and xxii. During Christ's official reign the earth is full of subjugated nations; during the joint reign there are families of one nation. In the first siege Judah fights outside of Jerusalem; in the second siege Judah fights in Jerusalem.

Those who examine critically the last three chapters of Zechariah, will find two cycles of events; 1. The first cycle (Zech. xii., xiii.) contains an invasion, siege, battle, a manifestation of Messiah to Judah and Israel; their conversion, the conquest of the nations. 2. The second cycle of events (Zech. xiv.) *a.* The gathering of all nations against Jerusalem (the millennial or beloved city); *b.* Its siege and overthrow; *c.* The revelation of Messiah with his bride (all holy ones); *d.* A terrible conflict with tempest and earthquake; *e.* The new order of things is introduced. In the first cycle Jerusalem is not taken, and Judah fights outside of the city; in the second cycle Jerusalem is taken, and Judah fights in Jerusalem. We can find nothing in Zech. xiv., that, when correctly translated, and properly interpreted, will conflict with these views. We have taken a step in advance, since these are elements of the Hebrew phase of the Eastern Question.

Egyptian history continued, during its Hebrew period; from the exodus to the close of the Hebrew commonwealth and its (Egypt's) overthrow by Nebuchadnezzar.—This period covers the times of Joshua and the historic parts of the Old Testament, and extends to the reign of Nebuchadnezzar, B. C. 604. It includes the period of the greater prophets, and, therefore, contains a divine record of what was purposed relative to that land, its people, and its rulers.

His absolute proprietorship is clearly stated, and his purposes made known to the prophets. His designs as made known to those holy seers will now claim our attention. Egypt, next to the land of promise, seems to be the object of God's special care. This will appear from his sayings to the prophets.

The Hebrew bondage cast a dark mantle over Egypt's prosperity. The overthrow of Pharaoh Amenophis II., in the Red sea, was a most signal proof that Jehovah had entered into the era of Egypt's national judgment. Amenophis II. was a native monarch of the race of Ham. The Pharaoh of Joseph was a shepherd king of the xvth. dynasty, and, consequently, of the race of Shem. These were but few native kings after Amenophis II. No country has ever had so great a variety of masters. Its great wealth, its ancient learning, and its monumental wonders attracted the cupidity of all nations: hence its numerous invasions by other empires. But it is our province to follow the foot-prints of Jehovah in this ancient land of Ham, and to open up God's purposes towards it at valley, as revealed to his prophets. Our space, and time limit us to a simple outline. What, concerning Egypt, did Jehovah reveal to *his servants*, the prophets? What has he accomplished? What are his future purposes relative to Egypt, as made known in his divine communications to the prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Micah and Zechariah? God's revelations to these prophets belong to the Hebrew period of Egyptian history; their accomplishments are scattered through all the periods then future, as well as through the one then transpiring.

1. Isaiah stands at the head of the list of Jehovah's prophetic servants. Let us examine the leading features of his Egyptian predictions. His prophecies were uttered in "the days of Uzziah, Jotham, Ahaz, (and) Hezekiah, kings of Judah." B. C. 760 to B. C. 698. The principal kings of Egypt, against which he utters his predictions, are Pharaoh, Necho, and Pharaoh-Hophra. Jehovah's workings in Egypt are also clearly described in Isa. vii. 18. Jehovah calls upon Egypt to aid him in the punishment of his rebellious family. The prophet (Isa. xix.) sees the land of Egypt under the Messiah's reign of subjugation, when Judah and Israel shall dwell at peace (as one nation) in their own land. To that period we assign our remarks on this most graphic delineation of the future. Isa. xix. presents a gloomy picture of Egypt, passing through a severe civil war, under twelve tyrants, succeeded by Psammitticus who reigned for 54 years. From verses 18 to 25 are some remarkable predictions, especially verses 19, 20, 23, 24, and 25; but as they do not belong to the period of Egyptian history now under review, we shall omit their present consideration.

A national sin of his people is reproved in Isa. xxx. They looked to Egypt for help rather than to God; this was an insult to Jehovah. It presents a picture of Egypt's national standing in this period. The overthrow of Egypt by Nebuchadnezzar is predicted in Jer. xliii. 10–13. Egypt was not, perhaps, fully subjugated by Nebuchadnezzar. Their king was a Khedive like the present governor. Jeremiah utters God's judgment against Pharaoh-hophra, xliv. 30, and also against Pharaoh-necho in xlvi. With this God's denunciations against Egypt by Jeremiah close.

By Ezekiel God's denunciations against Egypt are very distinct and exceedingly severe. They show God's absolute sovereignty over that land and its nationality. Let us turn to his predictions. From Eze. xx. 7–10 it appears that the Hebrews practiced the idolatry of the Egyptians. For that reason God led them out of that land to another flowing with milk and honey; a land which was the glory of all lands; casting out its idolatrous inhabitants, that they might not again be allured into idolatry. Eze. xxiii. 19.

The two great national sins for which Egypt was put under the severe judgments of Jehovah, were pride and idolatry. Pharaoh-hophra had established his throne as securely as to defy the power of any God to overthrow it. He said in the pride of his glory, "My river is mine, I have made it," (the Nile). This boasting of Pharaoh drew upon him the anger of the Almighty, who said to Ezekiel, "Nebuchadnezzar (my servant) King of Babylon, caused his army to serve a great service against Tyrus; every head (was) made bald, and every shoulder was peeled; yet had he no wages, nor his army for Tyrus, for the service he had served against it. I will give the land of Egypt to Nebuchadnezzar; and shall take her multitude, and take her spoil and take her prey; and it shall be the wages for his army. I have given him the land of Egypt (for) his labor wherewith he served against it, because they wrought for me, saith the Lord God." Eze. xxix. 18–21.

"I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon, he and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I, the Lord, have spoken (it). I will also destroy the idols, and I will cause (their) images to cease out of Noph (Memphis); and there shall be no more a prince (supreme ruler) of the land (native) of Egypt; and I will put a fear in the land of Egypt." Eze. xxx. 10–14. (see the entire chapter and part of the next.) For the accomplishment of these predictions see 2 Kings and 2 Chron. These contests between the kings of Babylon and Egypt continued till the overthrow of Egypt by Nebuchadnezzar, God's special servant.

With this overthrow closed Egypt's supremacy. It became a "base" or tributary kingdom. Nectanebus was the last native of Egyptian extraction, A. M. 3651, B. C. 350. We are henceforward to trace the history of Egypt, either as a tributary kingdom, or under a monarch of foreign birth. The philosophy of her destiny affords us lessons of deep interest. Its history, during the Hebrew period, is composed of a series of effects, flowing from legitimate causes. God's claims to the sovereignty of Egypt are repeatedly enunciated. He is the sovereign of the people, and the proprietor of the land. He declares his right to give or to hire the land, as he thinks proper. This is clearly seen in his conduct towards his servant Nebuchadnezzar, after his 13 years siege of Tyre. Jehovah appears to reason as follows: "Tyre, having become proud and corrupt, I resolved to destroy. I made use of the king of Babylon for that purpose, the siege of thirteen years was exceedingly laborious and expensive. There was no booty in it, for the wealthy citizens of Tyre had conveyed in ships, their valuables to an island.

"Egypt is mine. I will therefore give Nebuchadnezzar Egypt for his wages and for the payment of his army."

But what had been the great national sin of Egypt? Pride and idolatry. Pharaoh-Hophra had said, "My river (Nile) is mine; I have made it for myself." This was false and impious. He might have constructed a few canals for a more perfect irrigation; but who made the drainage for more than a third of the African continent? Who opened the Ethiopian fountains and filled the channels of the Nile? For mortal man to utter such language is a crime of the first magnitude. Such pride demands a fall. The idolatry of Egypt was a national sin, deserving immediate punishment.

Egypt, according to her light, should have known and worshipped the true God. The ten plagues were still fresh in their recollection. The fate of Pharaoh Amenophis II. should have taught them the existence and power of the Hebrew God; yet, in the face of all the wonders in the land of Ham, they were the worshippers of animals and reptiles, among which were cats and crocodiles. By their intelligence, in human learning, they drew to their valley the great of other nations. They led the people of God (the Hebrews) into their idolatry. Even Solomon, with all his wisdom, was corrupted by his Egyptian wife. So was it with other Hebrew kings.

J. P. WEETHEE.

The steeple of Great St. Bernard, 8,200 feet above the sea, can no longer claim to be the highest building in Europe. This distinction belongs to an observatory 1,000 feet higher, on Mount Etna. It commands a view half over Sicily, over Malta, and of Calabria, Italy.

## Brevities.

Arabi Pasha and some other rebel leaders in the war in Egypt, with their families, are to take up their future home in the Island of Ceylon. They have given their word that they will not leave their place of exile without the permission of the British Government.

The Pope has been for sometime past becoming more and more gloomily preoccupied by the general signs of the times in Europe. Those near his person affirm that he has recently written authoritative letters to many sovereigns, urging them to rally all conservative social forces for stemming the torrent of radicalism, which menaces the destruction of the present order of society and all existing institutions. He also occupies himself in the composition of lengthy memorials showing the tendency of present theories to throw back civilization into barbarism.

The Russian journal, the *Vostoc* (the *Orient*), says there has been in Jerusalem an election of Greek-Eastern Patriarch in place of the Illustrious Patriarch of Jerusalem, Hierothy II, deceased. In August the bishops and Archimandrites selected twelve candidates. The list was sent to the Sultan of Turkey, who approved of two candidates according to the Holy Synod to decide who was the worthiest. Archimandrite Photy, secretary of the late Patriarch, has been accordingly selected. He is quite a young man, being only thirty-two years old.

DISCOVERY OF AN ANCIENT CITY'S REMAINS IN FRANCE.

It is a Jesuit, Father de la Croix, who is the discoverer of the remains of a forgotten Roman city, Sanxay, near Poitiers, France, which covers an area of nearly twenty-five acres. This is described as a "little Pompeii." If the work of discovery 50,000 francs ($10,000) have already been spent and much still remains to be done. The excavators have been rewarded by finding the remains of a temple with a facade two hundred and fifty feet broad; baths three hundred and seventy feet long by one hundred broad; and an inn covering seven acres of ground and containing one hundred chambers heated by a hot air stove intact; and a theatre built on the side of a hill capable of accommodating 8,000 persons. Father de la Croix considers that these building were erected in the second century by Antonius Pius to superintend the general meetings of the Gauls by having Roman officials present at the debates held there. The monuments were devastated in the seventh century and gradually disappeared under an accumulation of the earth and a growth of shrubs and woods. Arms, coins, frescos, sculptures, of very good workmanship, and architectural ornaments have been found in abundance. The French Government, always alive to the historical and artistic importance of archæological discoveries, are in treaty with Father de la Croix for the purchase of the land where these ruins are found.—*Boston Pilot.*

TWO PUNGENT HITS—ART AND ACCURATE.

An Iowa paper has supplied a long-felt want by giving to the public an obituary notice that bears upon its face the stamp of honesty. It says: "He gained his riches by loaning money and handling notes and mortgages, had a statewide name for his litigation in various counties and by the Supreme Courts, was grasping and heartless in his transactions, became divorced from his wife, and died with out a friend."

The following is told of Saphir, a deformed Jew, who lived centuries ago in Germany. He was travelling in a stage coach in company with two Jesuits, who made allusions to the personal appearance of Saphir, and were disposed to make fun of him generally. He put up with this for some time, but finally he asked: "Who are you two fellows, anyhow?" "We belong to the Society of Jesus." "Which society of Jesus—the first or the last?" "What do you mean?" "Well, his first society were donkeys, in the manger, and his last were thieves, on Mount Calvary. Now, I want to know to which of these societies you belong."

# THE RESTITUTION.

A. B. MAGRUDER, EDITOR.

Plymouth, Indiana, Dec. 21, 1882.


At this season of the year many Holiday Presents are given as tokens of friendship. A present of THE RESTITUTION for six months or a year would be very acceptable to many as an expression of kind remembrance, especially to some who are poor in the world's goods.

We have recently received copies of the following Books and Pamphlets. "The Phrenological Journal" for Jan. 1883, "Vick's Floral Guide," Mr. Magruder's "Reply to R. G. Ingersoll's Lectures," Sr. Carrie Williams tract in reply to Ingersoll's Lecture—"What must I do to be saved?" and D. T. Taylor's work entitled "The Reign of Christ on Earth." Specific notices of these publications hereafter.

## PALESTINE AND EGYPT.

God in his history, causing events, as they come and go in the great line of advancement toward the consummation of all things, to so take place as to correspond with the words spoken by the holy prophets, whose predictions are but forecasts to be realized in actual fact. In one column the prophet tells us what will come to pass in future times, and the historiographer writes down in a parallel column as the times and seasons fleet by the precisely corroborative facts. God's revelation and purpose embrace prediction and fulfillment. The prophet says, So it will be; the historian says, So it has been.

In the evolutions of the Oriental Question, Palestine and Egypt were to come to the *front*, as prime factors in the last times, and Palestine and Egypt are becoming irrepressible elements in all that now pertains to national diplomacy in arranging the affairs of the East. From the *Christian Herald* we take two short extracts illustrating the importance of carefully noting the smaller links that make up in the aggregate, the grand chain of dispensational history. England is in Egypt to stay, and the Jew must go to Palestine. History is interpreting prophecy to the very letter.

"Jews in considerable numbers are flocking to Jerusalem from Russia, Germany, and other lands in spite of obstacles placed in their way by the Turkish Government. Many who were not allowed to disembark at Jaffa travel the long overland route from Beyrout, meeting with great hardships and experiencing what must have been more grievous, namely, the inhospitable conduct of their co-religionists at Safed. Arrived at Jerusalem their troubles do not end, their brethren could or would not afford them any help, and but for Christian charity they must sooner or later perish from famine or despair. The assistance they receive is and has always been rendered them freely at their own solicitation, and not as a bribe to induce them to pretend a profession of Christianity. The agents of the English Mission are at present in great perplexity as to where to secure suitable winter lodgings for their *protégés*. Applications for help have been received from the body of refugees at Jaffa, who finding themselves abandoned by their own brethren, turn in their hour of trial to those whom they had been accustomed to regard as heathens or apostates. This is a significant fact.

"A despairing forecast of Egyptian affairs is made by the distinguished traveler, Captain Richard F. Burton, who said recently to the correspondent of an American journal: 'I have never seen a population more discontented and dissatisfied than the Egyptians today. Should the English troops leave the country every European in Egypt would be tortured and massacred. In villages not ten miles from Tel-el-Kebir I saw Egyptians spit upon the ground the moment any European passed by. They have been so excited by religious teachings that at least another generation must elapse before Europeans can live in the country and not be subjected to sudden outbreaks of fanaticism. They are incapable of reasoning, and their fanaticism would make them believe that any benefits they might enjoy resulted, not from the English rule, but rather in spite of English rule. It is difficult to see any course for England to pursue other than to practically annex the country. Whether or not international etiquette requires annexation to be termed a 'protectorate' matters but little. If England does not take the bull by the horns and govern Egypt you may depend upon it some other nation will do it, for history has pretty well proved that the Egyptians cannot govern themselves, and western industry has taken root in the country and cannot be left to Oriental decay and destruction."

## QUESTIONS AND ANSWERS.

*S. A. Chapin:*

DEAR BROTHER:—Please give a Scriptural answer to the following questions:

1. Is it right for brethren—baptized believers of the gospel of the kingdom of God—to take usury (unlawful interest) for money loaned to their brethren, or to unwashed Gentiles? Will the law of God hold such guiltless?

2. Are not believers bound by the word and teaching of Christ to give their brethren in the faith precedence over their kindred relations? See Mark iii. 31.

3. Can believers—members of the body of Christ—deal in contraband goods (crooked whisky) and be guiltless before God? Mr. Wesley would not allow the members of the early Methodist churches to do it. A plain Scriptural answer to these questions will go far to check Gentile encroachments upon the church of God.

N. BOND.

In reply to our esteemed Brother Bond we would here say that we can only give a very brief, and likely, therefore, a very unsatisfactory answer to the above questions. Indeed it is often very difficult to give a perfectly satisfactory answer to all questions that might be proposed. The principle contained in the Golden Rule, laid down by our Savior—doing unto all others as we would have them do to us—is one, if applied, that would guide the children of God, in most instances, in the right discharge of their duty both to the members of the household of faith, and to those who are without.

On the first question, to take interest beyond the rate fixed by the law of the land, is an illegal act, subjecting one, if prosecuted, to a penalty as a wrong doer; and no one reading the New Testament with any degree of care, could consistently claim that one violating the laws of his country—except when these laws contravene the law of God—could be doing right in the divine estimation. Our own conclusions from the general principles of Christianity are, that when a brother is crushed under misfortune we should give him something, when embarrassed and straitened with obligations, that temporary assistance by way of financial help would extricate him, we should cheerfully aid him without anything for the use of money; and when he asks money to invest for his commercial benefit, take only lawful interest.

On Brother Bond's second question, as the Friend Quaker would say, we do not know that we have any light. Respecting the rival claims of the saints of God and the people of the world, the apostle says, Gal. vi. 10, "So then as we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of faith." The ties of natural affection were linked within us by our Creator, and cannot be disregarded, and the bonds that bind together a holy brotherhood in Christ Jesus are sacred clasps, that unite us to the Redeemer as well as to each other. As a general thing, if we are anxious to do all our duty, we can usually meet the claims of each and both.

As to the third question we have no good word for dealing in whisky whether it be *crooked or straight*. It is one of the things concerning which we should say, "Touch not, taste not, handle not." We should hate to be in a rum-hole, or handling a barrel of the abominable stuff under any name of intoxicants, when the angels come for the elect. We should expect to be condemned with the rest of the world.

As to paying taxes, whether special, as duties, or general, as assessed on property, the Scriptures are plain enough. Our Savior's example and the directions of the apostles are explicit. See Matt. xvii. 24; Rom. xiii. 6, 7.

## Communications.

### AN ADMONITION.

All Scripture is given for our instruction, and we must heed it that we may be thoroughly furnished unto all good works. The apostle Paul tells us that we must lay aside every weight and the sin which doth so easily beset us and run the race with patience, looking unto Jesus Christ, the author and perfecter of our faith. American version. We feel that we are in a time of trial, that temptations and allurements are on all sides of us and that it behooves us to stand with our feet firmly upon the rock, Christ Jesus, as never before; knowing that these are perilous moments. No Christian has any right to follow after the things of this world, for the friendship of the world is enmity against God. Then we are commanded to strive, yes strive, to enter in at the straight gate, for the broad road leads to destruction. So then we must cleave to that which is good; and while we are to follow after the things that pertain to our eternal interest to the best of our ability, we then are only unprofitable servants; but we have this blessed assurance, that the Lord will not cast off his people.

The worldly-minded are watching us to see whether we will stand up for Jesus under all circumstances or not, and I fear there are too many lovers of pleasure more than lovers of God. Dear brother, dear sister, the Lord has told us to come out from among them and be a separate people, and he would receive us and be a Father unto us. And we should be his sons and daughters saith the Lord. We have a great work before us; so many things to overcome and conquer; but the greatest foe we have is the foe we have within. If we can subdue this one we will come off more than conquerors. It is a grand thing to have Christ formed in our hearts, and then we have the sword of the spirit which is the word of God. The Christian life is a warfare against anything that would drive us away from the duty which we owe to our God. We must fight the good fight of faith and lay hold of eternal life; for our citizenship is in heaven from whence we look for the Lord Jesus, who will change the body of our humiliation like unto his most glorious body. Soon the last call of mercy will be given to a perishing world and we have to stand before the judge of all the earth to give an account of our stewardship, and oh, shall we be among the faithful ones. Who will abide the day of his coming, or who will stand when he appears? Surely his salvation is nigh them that fear him. In the day of my trouble I will call upon thee, for thou wilt answer me. Let us come before his presence with thanksgiving, for he is our God and we are the people of his pasture and the sheep of his hand.

I cannot tell how precious
The Savior is to me
Since I have him accepted,
And he hath made me free.

SARAH P. CHAMBERLIN.

### Reply to Col. Ingersoll's Lecture, "What Must I do to be Saved," delivered in St. Joseph, Mo., Nov. 22, 1882.

"The fool hath said in his heart there is no God." Psa. xiv. 1.

The above is the title page of a pamphlet of 16 pages now in a publisher's hands in this city, to be on sale next week. Ten cents a copy; six for fifty cents; twelve for a dollar. To be had by addressing the writer, No 1021 North 18 Street, St. Joseph, Missouri.

Yes, the great infidel lectured here to, I believe, a larger audience than ever before here greeted one man. His eloquence, oratory and witticisms were on every lip, so to speak. The lecture entire appeared in our leading dailies and was repeated in one, as the demand was so great. One paper offered room for a reply. I responded to the call, believing it but right to stand up for God's everlasting truth, even if I did stand alone. My article was rejected as containing "too many new ideas," though "well written." I then appealed to the church at Severance, Kansas, and to a good brother in Missouri, and from both received a noble response. May the Lord reward them. Far be it from me to presume to compete with brother Magruder in his noble work against the great infidel. But when we see an opportunity to strike the foe, I think we should do so, however feeble the effort.

When brother M's work first came out, I sent for three copies and have tried to keep them in circulation ever since. They were all out when I wrote my reply, though I wanted to refresh my memory but could not.

If your better judgment give this a place in THE RESTITUTION, well; if not, all right. I will send some copies as soon as I get them. Your sister in the hope,

CARRIE WILLIAMS.

### The New and Enlarged Edition of the Reply to Ingersoll's Lectures.

*Editor Restitution:*

Please allow me space to say, in answer to enquiries, that the second edition of my Reply to Ingersoll, and the Review of the Black-Ingersoll Discussion in the *North American Review*, is at length out from the press, and can now be supplied to subscribers and others. It makes a volume of 216 pages, and can be sold at 55 cents a copy in paper covers, and at one dollar and 25 cents in cloth binding—a handsome and convenient volume, with the usual reduction on these rates to the trade, or to any who will order in large quantities.

Though published under the same title that the first edition bore, it has been so amplified in the more than one hundred pages of new matter, as to justify the title—taken as a whole—of "The Bible Solution of the Problem of Life, Here and Hereafter." The work can be sent, by mail at these rates, and in other style of binding, by orders accompanied by the cash, either to the author, at Stephens City, Va., or to THE RESTITUTION office, Plymouth, Ind.

ALLAN B. MAGRUDER.

## Selections.

### A New Book of Popular Interest.

We are indebted to the author for some advance sheets of the second edition of Mr. A. B. Magruder's "reply" to the infidel lectures of the noted Col. Ingersoll—with a supplement containing strictures and criticisms on the late Gail-Black discussion of the Christian religion in the North American *Review*. This new matter covers about one hundred printed pages of the volume, in which Mr. Magruder, after showing that the disputants have planted themselves on fallacious premises, and therefore can never reach a logical conclusion, proceeds to argue the question at issue on a different and indisputable basis, which in its outcome clearly overthrows the infidel assailant and leaves the divine record unscathed.

We learn that the new edition will be issued soon, and will, no doubt, like the first edition, meet with a rapid sale. We select and insert in our paper the author's treatment of the great subject of the constitution and destiny of our race as drawn from Bible premises, pure and simple, which is also indicative of the direct and pointed style of the writer. He says:

Nothing is more simple and easy of comprehension than the Mosaic narrative of the creation, constitution and destiny of man. Here we have the "whence" and the "whither" fully answered. As to whence he comes, the answer is, "from the dust of the earth," and as to whither he goes, we read, "dust thou art and unto dust thou shalt return." It reveals to us what otherwise we should never have discovered, that "God formed man from the dust of the ground and breathed into him the breath of life, and he became a living soul." His continued life was made to depend on the observance of the Creator's law. This simple sentence tells the whole story. From these premises we argue logically, the following conclusions:

1. That man, being in his creation organized dust, was, before the inbreathing of the breath of life, mere inert matter—had no more life than the dust of which he was formed. But when this dust organism was set in motion, animated by the breath of life, from God, he became "a living soul," not, however, an immortal soul, neither "in the head nor in the heart," nor the lungs, nor the "grey matter of the brain," according to the fanciful theory of physiologists and philosophers, but simply a living soul, or being, as we see him now, liable to death.

2. As he had access to all the fruits of the garden, including the tree of life and excepting only that of the knowledge of good and evil, which was forbidden, he continued to live until his transgression, which entailed upon him the prescribed death penalty—death as we see it literally fulfilled to this day.

3. That, from that moment, becoming mortal, he paid himself, and his posterity after him, pays to this hour that penalty, death, which ends that Adamic life—the only life he had—and remands him again to the dust of the ground.

4. That Adam lived and his descendants still live under this death sentence which in their case is contaneous with their birth, the execution of the sentence being, however, suspended until he reaches the goal of life; then "the dust returns to the earth as it was and the spirit (or breath of life) returns unto God who gave it." Eccles. xii. 7.

Thus man realizes and proves in his own person that the "wages of sin is death"—not eternal life in misery. Now who can discover in this simple narrative any hint, even the faintest intimation of immortality, or even of any future life to man?—any threat of pain or promise of pleasure in the death state?

To that future life our right and title is derived from another source—the second Adam; as it is written, "The first man, Adam, was made a living soul. The last Adam was made a quickening (life-giving) spirit. Howbeit that was not first which is spiritual, but that which is natural. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy such are they *also* that are earthy, and as is the heavenly such shall they also be that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

There is indeed not only no immortality out of Christ, but absolutely no future life for any of our race, except according to his sovereign will and pleasure. It is he who "holds the keys of death and hell (the grave). He opens and no man shuts. He shuts and no man opens." He says of himself, "I am the resurrection and the life." "No man cometh unto the Father but by me." It is his voice that is to wake the sleeping dead. Hear his words: "The hour is coming in which all that are in their graves (not in heaven or hell, or paradise or purgatory), shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation," (condemnation). How justly and wisely he will employ this high prerogative trust which the Father hath confided to him as the King, Judge and Ruler of all nations at his coming in his kingdom, we may learn from what is written for our admonition unto whom the consummation of the ages is come. "He will render to every man according to his works. To those who by patient continuance in well-doing, seek for glory, honor, and immortality, eternal life; but unto those who are contentious and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile, for there is no respect of persons with God."

Truly, "Life and immortality are brought to light through the Gospel," and not by Thales, Socrates and Plato, who flourished many hundred years before Christ. In truth it was not until the Paganization of Christianity, in the days of Constantine, the Roman Emperor, and subsequently, that the Christian faith became thoroughly corrupted by these interpolations of the heathen mythology, viz., immortal souls in men, the doctrine of purgatory, the invocation of dead saints, the worship of the Virgin Mary, prayers to and for the dead, future probation, the eternal torment of the wicked, etc., just as we see them at this day, incorporated into the creeds and formulas of both Catholic and Protestant sects around us; all claiming to have unchallenged, as we have seen, under the name of Christianity. Fortunately, such daring usurpations, and pernicious corruptions of the pure and simple Christian faith, are foretold, and have not escaped profane history, whose pen has faithfully recorded them for our instruction and admonition. We have already recited in the body of this work some relevant testimony from the historians, Gibbon and Macaulay. We select from abundant similar material, brief extracts from recent sources, in support of the statement we have made as to the Paganization of the Christian religion in modern times, by its professed friends, those who claim to be of the household of faith.—*Winchester (Va.) Times.*

## News Items.

### RUSSIANS TORTURED AND MURDERED BY CHINESE.

ST. PETERSBURG, Dec. 22.—The *Turkestan Gazette* says that the Chinese in the province of Ili tortured and murdered in October two Cossacks and a Russian clerk. The Russian Consul at Kuldja is making an investigation. The Russians on the frontier are exasperated, and threaten reprisals. The guards on the frontier have been reinforced.

The first part of the military force which is to reinstate Cetywayo on his throne has started for Zululand. It consists of mounted infantry.

A passenger train has been stopped and robbed by an armed band in Italy. The Government has offered a reward of 2,000 francs for the apprehension of the robbers.

The Sultan has taken away from the Franciscan monks of Jerusalem a piece of land that had long been in their possession, and has made a present of it to the Czar of Russia, who wishes to erect there a memorial chapel to his mother.

Seditious proclamations have been posted in the streets of Constantinople, and many arrests have been made. The mind of the Sultan appears to be giving away, and his insanity is becoming daily more pronounced.

Rev. Dr. Jessup, who is familiar with the state of affairs in the East, suggests that the following results may be traced to the war in Egypt. The sultan has lost his prestige in the eye of his followers. He simply looked on and saw England gain her victory. France also has lost her political influence in the East. She has been aiding Jesuitism, that worst form of the Papacy. She must now retire and leave England to solve the Eastern problem alone. Mohammedanism has received a staggering blow. Had Arabi been successful, no Christian would have been allowed to remain in Egypt. Now we may hope for protection to Christians.

A curious mistake was committed recently by all the Turkish newspapers of Constantinople, which anticipated this pregnant Mussulman new year, 1300, by a day. They all appeared on Sunday, the 12th of November, with the date "1st Muharrom, 1300," while the proper date was "30th Zilhijeh, 1299." They were put right, when too late, by the proper religious authorities, whose duty it is to see to such things; and they all had to repeat the date on Monday, the 13th of November. The error seems to have been caused by ignorance that the month of Zilhijeh had thirty and not twenty-nine days in 1299, and the able editors were also confused by the new moon of the 28th and 29th of Zilhijeh (10th and 11th of November). It was peculiarly hard upon a people who regard with superstitious awe and expectation this beginning of the fourteenth century of the Hegira that they should not even know when it dawned.

## Youths' Column.

Christian Advocate.

### A Mother's Gift of a Bible.

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 15, 16.

Remember, love, who gave thee this,
When other days shall come,—
When she who had thy earliest kiss
Sleeps in her narrow home:
Remember 'twas a mother gave
The gift to one she'd die to save.

Thy mother sought a pledge of love,
The holiest for her son:
And from the gifts of God above
She chose this holy one:
She chose for her beloved boy
The source of light, and life, and joy.

I bid thee keep the gift, that when
The parting hour shall come,
We may have hope to meet again
In an eternal home.
The precious faith in this shall be
Sweet incense to my memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid thee cast the pledge aside
That thus from youth hast borne,
I bid thee patise, and ask thy breast
If he or I have loved thee best.

A mother's blessing on her son
Goes with this holy thing;
The heart that would enjoy the one
Must to the other cling:
Remember 'tis my bible boy—
A mother's gift, my darling boy!

### A Logical Child.

A little girl, whom we know, came in her night clothes very early to her mother one morning, saying:

"Which is worst, mamma, to tell a lie or steal?"

The mother, taken by surprise, replied that both were so bad she couldn't tell which was the worst.

"Well," said the little one, "I've been thinking a good deal about it, and I've concluded it's worse to lie than to steal. If you steal a thing you can take it back, 'less you've eaten it; and if you've eaten it you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."—*Evangelist.*

### Little Things Great.

Sometimes we can only sing a psalm, or offer a prayer, or speak a kind word, or give a tender look, or a warm grasp of the hand. It is enough in the eyes of the just Savior that we do things as little as these, if these should be the only things we can do. A young lady who had been thrown from a carriage was ill in bed for ten years; but her hands were free, and with her free hands she knit little gloves for poor children. It was only helping to keep warm some little fingers that would, otherwise, have been very cold in winter. But it was all she was able to do, and it was done with a loving heart, and as a service of the Lord. No one is so humble, or poor, or weak, as not to be able to do something. Even a child can serve the Lord.

### The Bethlehem Child.

In his imperial palace at Rome sat the man at whose feet the greatest empire of the world was kneeling. The grand-nephew and adopted son, of the dead Julius Cæsar, he had taken into his own hands all the power of the magistrates, had been deified by the Senate under the title of Augustus, and reigned absolute monarch, the first of the Roman Emperors. He had found the seven-hilled city brick, and had made it marble. He had gathered about his throne men renowned in war, in arts, in literature. He had determined that the world should be a great circle, of which he was the centre, and the golden milestone which he erected in the forum stood as a symbol of that determination—It was the centre of the world; all roads should lead to Rome. All the glories of the nations should come to him; all that was costly and to be desired was to be brought to him as his rightful spoil. Over his well-built roads, which were so many cords binding the conquered world to its centre, so many channels for the impulses which streamed forth from it, moved the mighty legions to control subjugated nations, majestic Pro-consuls and Prætors to administer its affairs, and swift messengers to bear the edicts of their monarch. In the matchless city itself were gathered representatives of all the nations of the earth. There were the cultured Greek; the savage African, leading his lions for the combat to the arena; the stately Spaniard; the Gaul, proud of his new citizenship; the wily Jew, thronging wherever money was to be made, and the warlike Illyrian and Thracian, who followed the Roman eagles. The luxury of the rich was unsurpassable, and the squalor of the poor unimaginable. It was an age and city of extremes, a city whose inhabitants were slaves to pleasure-seeking; an age when suicide was a passion.

From the palace of the Emperor went out a decree that all the world should be taxed. Straightway to the four corners of the empire is the edict borne, till it reaches a humble home in a despised Judean village, the home of a carpenter and his wife, who must go forthwith to Bethlehem where their names are enrolled upon the tax list. It is strange, this slight notice of Rome and its ruler in the sacred narrative. Only once is Augustus mentioned, and then simply because a political measure which he ordered happens to affect the fortunes of an obscure Jewish maiden.

Suppose it had been suggested to an old Roman annalist, a Livy, a Tacitus, that the history of the most important event that agitated the world at that time would be written by despised Jews, but comparatively illiterate men, who could find no room for the exploits of generals, the efforts of orator, the strains of poets, the vagaries of philosophers, or the political triumphs of kings and emperors! Why, these hangers-on at the court of Augustus had no knowledge of a land of Palestine, except what they gained by chance conversation with some despised Jew who lived across the Tiber, or when some traveller from the East had spoken of a strange people, who dwelt apart, with laws, customs and a religion of their own. To be placed in an official position among such a people must have seemed to a noble Roman, like Pilate, for instance, very much as it would seem to a refined and exclusive Bostonian to be sent to represent his country among the Patagonians. And yet the books which these unlearned men composed outweigh today all the treasures of learning which Rome has bequeathed to us; and the name of the little child who was born nearly nineteen centuries ago is worshipped where the name of the Emperor Augustus is never heard.

The story which these obscure writers have told is a very simple one. The carpenter and his wife take the journey, which, as far as man could judge, might prove only dangerous to her. It is not a very hospitable reception which awaits them at their journey's end. One can imagine the crowds that would throng in Bethlehem, strangers of all ranks and degrees, Cæsar's officers attended by a vast retinue, and this poor carpenter and his wife dressed humbly and without attendants. Of course we know what would happen. The rich and well-appearing would have all the spare places. One might think that the pale face of the tired woman would inspire some kind heart to give her shelter. But no; she goes to the stable (which is that rocky country was probably a cave), and there the Savior is born. He came to his own, but his own received him not. Not like the royal line of illustrious kings was he born into the world. The lookers-on saw no halo about his head, no aureole of sanctity above the brow of his mother, such as painters have depicted. It was simply a poor woman and her babe! Doubtless at that time there was some stir and curiosity, but the wonder soon died away. Kind women heard of "the little stranger," and remembered how pale and travel-worn the mother had looked; and they came, as women always do, with their sympathetic offers for help. And their rude, peasant husbands stood about in the way, as men always are at such times, and asked questions. But no one saw that veiled beneath that infantile weakness, was the brightness of the Father's glory. No one knew that the slender finger of that little child was stronger than the mailed arm of earth's most powerful monarch.—*Providence Journal.*

A nearly perfect mammoth skeleton has been discovered by workmen engaged in making a railroad cutting near Belgrade. After photographs are taken of the remains *in situ* the bones will be carefully removed to the Belgrade National Museum.

# Poetry.

Christian Advocate.

## "CAST THY BREAD UPON THE WATERS."

"Cast thy bread upon the waters,"
Thou shalt not the power be;
Give to him that asketh bounty,
Some day 'twill come back to thee.

It will come in richest blessing
From the store-house of the Lord,
With an overflowing measure
Upon those who trust his word.

It will come like heavenly manna
In thy soul's dark hour of need;
And with heaven's benediction
Thou shalt reap in joy thy seed.

O remember, then, the needy,
Turn not any from thy door;
Go thyself into the highway,
Seek the wretched and the poor.

"Cast thy bread upon the waters,"
Thou shalt not the power be;
Give to him that asketh bounty,
Some day 'twill [illegible] to thee.

# Selections.

## NATURE'S PROTEST.

This thing has greatly impressed me, that I have not met one believer in the eternal torment theory who appeared to admit to himself that any relation or cherished friend of his, who had given no clear evidence of conversion before passing away, had gone to the abode of wretchedness. I can look back on many such cases, and they are all of a similar character; not an interested survivor had a suspicion that it was ill with the removed, and in many instances assurances of their felicity were uttered in unqualified terms. My object has been carefully to watch examples of the kind, without once ever hinting my purpose when noting results and inscribing spontaneous utterances on my memory for future use. On occassions when notoriously wicked persons—openly profane, drunkards, and the scandalously impure, for example—had been suddenly laid low, it was always the same,—not one note was looked upon with despair; on the contrary, as a rule, friends described them as now separated from all their frailties, and as mingling henceforth in the society above. Not one sorrowed over them as those who had no hope. Why, without any discoverable valid authority, they settled matters in that easy way is a legitimate inquiry; it must tarry, however, till our contribution is further advanced.

Such has been my own discovery in instances manifold, and I have also taken steps to determine what in like circumstances others—persons in whose accuracy and credibility dependence might be placed—had found. Their testimony exactly corresponded with my own; the worst, without exception, fare as enviably, in the opinion of surviving friends, as the best. At any rate, that the most impenitent had gone below, whose terrible experiences are known, was a thought not to be entertained for a single moment. Happened it that the deceased, who had been cut down in their godless state, were strangers in whom no special concern was felt, their probable fate might be dimly adverted to, perhaps with something like a shudder, and a hope expressed that all present would leave this scene in a better mind, and with better prospects. Relationship, on such occassions, made all the difference. Hell would forthwith, as an abstract entity, receive the unconverted when summoned hence, but it had no dungeon for any connexion of theirs.

Whatever the motive may be, this method of disposing of profane, at all events Christless, kindred, renders, so far as mortals can arrange final allotments, salvation as nearly universal as may be. How do without some one to shed a tear over their departure, and to wish them well in the untried region they are supposed to have entered. Father or son, mother or daughter, brother or sister, companion or friend, may not have spent the best of lives; nay, perchance may have ended their career sadly deformed by sinful habits; but, for some reason or other, they cannot be supposed to find a dwelling, now where the dismal creeds appoint all such ultimately to congregate, and they are therefore held to have gone to a pleasanter locality; all difficulties in accomplishing their rescue and exaltation being conveniently overlooked. In such cases, my observation has been, friends tarrying behind do not suspend judgment,—the while awe-struck into silence by transpiring events,—leaving the matter, as they surely might in wisdom, with the All-Just; no, the awful abyss is for none on whom their affections were placed, and they are unhesitatingly spoken of as already at an infinite remove from its terrors and pangs. Thus the generality soothe their hearts in such hours of bereavement, and human ingenuity, helped by tender tearful sympathy, effects for the most depraved even the final deliverance which renders their long future, regarded as the destiny of all, an experience of heavenly peace. That the mental act of transporting them to such a field of existence avails nothing in reality, disturbs not one mourner anxious to escape from the horrors which the grim Tartarian enclosure behind the veil so inevitably suggests. As if they had the key of the nether world, and the key of Paradise in their charge, they lock the dismal doors and open the gates of light at their will. Judging by their conclusions, human friendly choice regulates the destiny of all, and it is ever so arranged in the most desperate instances so as to provide abundant solace for those who weep: whether it is genuine, enduring solace is obviously foreign to the question altogether. As a deplorable, yea tremendous result, Christ ceases to be an indispensible factor in the issues of salvation; promises to his friends, threats against impiety, are simply airy nothings that come and go.

There must be a reason for this peculiarity—non-belief in the misery of dear ones who are smitten down without repentance, or time for repentance. It has its origin not, to the best of my discernment, in a doubt of the orthodox tenet, for those who are so hasty with their compassion cling to it rigorously, and not unfrequently go so far as to denounce as heretics whoever may pronounce it—the fiery threat—an impostura. Indeed, hell is the key-stone of their gloomy religion, and if removed the whole structure—all that is morally authoritative, all that has spiritual potency, all that imparts meu to the Savior, hurries forthwith down into ruins.

For myself I discover no explanation of the fact except this, that it is the forceful, instinctive recoil of nature from the malign teaching of the creeds. The fate therein described is more than can be thought of; if dwelt upon, reason would fail to preserve its balance.

The death-bed physical agonies of loved ones, quite irrespective of their spiritual condition, harrow the feelings well-nigh beyond endurance, and enfeeble the wearied watchers by the couch of pain. This one comfort at least remains for attendants, the suffering cannot last. Death will soon allay the storm, and release the sufferer and his heart-wrung friends. To heaven, whom all hope of cure has fled, the inarticulate prayer has often risen from watchers on the doomed that the relieving crisis might speedily draw near. Assure them that for months yet the object of their care must submit to cruel throes, and can we doubt the effect of the communication on their sensibilities? Nature bears up under such spectacles because there may be recovery at length; when that is a vain expectation, she reposes in the belief that the great rest-bringing change cannot be far away. Transfer the sufferer to what is called the other world, add torment unspeakable to his whole being, add the element of ceaselessness, add the gloom and blasphemy supposed to be collected in the region of horrors, and need we wonder when a beloved one expires, one who had been a stranger could scarcely have been reckoned fit for Paradise,—that there is no hesitation in assigning him immediately an entrance among the blissful and the just. Every plea that the nimbleness of intellect can fabricate will bend the heart in favor of a tranquil hereafter in his case. But defined plea or no plea, he cannot be considered as in the pit; the mind revolts from such a conception and humanity triumphs over the dogma of perpetual woe. It is the up-rising, not unarmed, of reason for her own preservation. It is her free-born, unconquerable protest against the barbarity that blind ruthless, fleshly minds have audaciously ascribed to him who is the Judge of All, who while he reigns in righteousness is encompassed, and ever will be encompassed, with the symbols and the songs of infinite love.

When in analogous circumstances others, differently constituted perhaps, begin to realize what the ancient and serene threatening means, they defiantly hurl the Bible from them as a monstrous Oriental myth. With them the Bible and the dogma are one. Thinking so, can we be astonished when they banish them, with a parting malediction, from their sympathy and table in company? To gain this very result is a part of the tactics of Col. Ingersoll, the clever, witty, and eloquent apostle of unbelief. He attacks the atrocious dogma invented by priests and patronized by the churches, yet never enquires "but after all is it in the scriptures, old or new?" He ought by this time to understand that it is not the teaching of the Book. He ought to know that in its pages, the simple, but momentous alternative is —Life or Death; and that if Death is proferred by any son of man, there is no wrong done in allowing his own choice to take effect. That can in reason prejudice no fair-minded individual against the Book of God. It brings no intermingable agony to those who refuse Everlasting Life: nor need it agitate beyond measure any friendly bosom when the irreversible doom has been undergone, though many a time the calm, sad thought may rise in the heart as eternity proceeds, taking some such form as this:—"Would that those for whom our love was great, now in the deep shadow of oblivion, had received Christ, and by the aid of his mighty arm climbed with us the stairway, long and steep though it was, that conducted to glory, honor, and immortality."—*W. G. Moncrieff, in the Bible Standard.*

## "What Must I Do to Be Saved?"

CHICAGO, Dec. 6, 1882.

Ingersoll seems now to be entertaining large audiences in this city with a merry lecture having the above caption. I also have listened to him and laughed heartily over his drolleries, as every one must who hears him; yet I was not convinced. And I am sure that many—perhaps a majority—of those who go there and laugh, can not laugh away the conviction that there is after all something to be saved from; nor do his drolleries entirely satisfy the deep cravings of every heart and soul not utterly abandoned to vice to be saved. Many, I am sure, go away feeling that they have been fed on the east wind, and are still empty and hungry. Yet the feeling is well nigh universal that something is wrong with the generally-received opinion on the subject of his lecture. Multitudes now only laugh at the threat of endless misery which is still occasionally launched from the pulpit. And such are asking with more or less earnestness, "If there is no hell, what is there to be saved from? Then what is salvation, of which so much is said? Isn't the whole thing humbug and priestcraft, as Bob says?"

Now, to a real honest inquirer, who is bewildered by the present state of opinion, I do want to say a few words—not so much to untie all the knots which puzzle him as to give direction to his thought, and leave him to pursue his investigations in his own way. I want to ask such a one a few questions.

Do you believe there is any evil in this world? Is there any lying, stealing, murdering? Is there any adultery, hypocrisy, treachery, cruelty, oppression, hatred, slander? Are there sin and sinners in this world or not? You certainly do know that the world is now and ever has been in a very bad way. Perhaps it is getting worse, perhaps better; I don't know; but I do know and you know that it is now very, very bad. Now, if this is a fact, is it not a very desirable thing that you and I and everybody shall be saved from the love and from the practice and from the debasement and the defilement of those dreadful vices? How can I be saved? How can my children be saved? How can my friends be saved? How can the young men and maidens, the citizens of this land, of the world, be saved from being overwhelmed and carried away by this black and fetid stream of vice? If there is no hell and no heaven, no God and no Christ, no future life at all, but only the blackness of darkness forever, would it not still be too serious a question to laugh at—"What must I do to be saved?" If "death is an eternal sleep," is not vice still vice? And is not virtue preferable to vice? Would not you be better off if you did not drink, or chew, or lie, or swear, or cheat, wrong your fellows? Would not man live longer and happier if the world was saved from sin? Now, are you able to tell me how it can be done? Is Ingersoll able? Is the whole school of infidel philosophers, from the fellows that filled the world with violence and blood and laughed at the threatening of a flood, down to yourself, who are beginning now to doubt for the first time—are the whole of them equal to the task? Can you tell me how one man can be saved? "What must I do to be saved?"

Of course you can tell me to quit. Certainly, that is just the way to do it. But did you ever know anyone to quit who hadn't any God in it, who hadn't any Christ in it, who hadn't any hope of a future life in it? Don't those fellows say: "Let us eat and drink, for to-morrow we die," and go in for a good time?

Now, another thing. I know of hundreds who reason this way: I came into this world without any will of my own; I live under conditions for which I am not responsible. I leave this world without any will of my own. He who gave me this life has provided for me very well thus far, and when he calls me hence I can trust him to care as well for me there. If I have not done exactly right in everything, I do not think he will be hard on me, but if he punishes at all it will be tempered with mercy, and I shall be after awhile all that he desires."

Now isn't that the kind of reasoning you indulge in? And is not such the ground of your hope and the real reason why you do not come to Christ?

We will admit that it is specious and looks fair in the face, but don't let us be too sure that it is altogether sound. "Come now, let us reason together," and see if you can safely trust such conclusions. Now, what is the basis of your reasoning and your hope?

First, you take it for granted that your sins are mere peccadillos—wild oats—trifles from which you can turn at will. But don't experience prove the contrary? Isn't it a fact that the farther you go on a wrong road, the longer it will take and the harder it will be to get back? And what if there should be a limit to time and strength and disposition to return? Have you ever tried to quit swearing, or even smoking? Not to speak of other vices which, when once they get a hold on you, hold you under like a devil-fish with a thousand horrid arms? Have you ever measured strength with a bad habit of any sort? Don't you know that a human being is like a tree? It starts from a seed, grows to maturity, remains for a time in a fixed state, performing its natural functions, undergoing meanwhile little change, then dies. "Just as the twig is bent, the tree is inclined." You have bent the sapling, every year it is more difficult to do, and at last it breaks rather than bends. Isn't it true that thousands all about us want to change, but can't do it? Do you know of any judges, lawyers, preachers, doctors, and good and honorable men otherwise, who would sever their good right arms to get rid of the demon of alcohol? But it is too late. They have lost their will-power. It is an interesting question to them, "What must I do to be saved?" But don't you know that men come to love their chains, how galling soever they may at one time have been?

> Vice is a monster of such frightful mien,
> That to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity—then embrace.

Can you, can you tell me what will save men from the love of sin?

There is such a thing as having become full-grown, mature, in vice, and they? Can you bend this giant oak? Depend upon it a change of worlds don't bring about a change of moral character. That grows little by little, either from good to better, or from bad to worse. If you find it hard to give up a bad habit while you still have the desire to do so, who shall change you against your will? If it is only by slow and painful labor you unravel the tangled web of an evil life to rekuit it as a garment of unrighteousness before you are fixed in the love of evil, what hope have you that any change is possible when once you are in love with it? You certainly know that no moral change is possible without the consent of the will. Do you know of any way of changing the will against the will? But leaving this point now, I want to say that the second ground of your hope is that you will have all eternity to change in. Bob says he don't want to believe in a God who won't give a fellow a chance to reform. By that he means an everlasting chance. It is all right to give a calf time and chance to grow into a cow, but if when the thing gets its growth it's an ox, would it be sensible to wait to all eternity for it to change? But aside from this principle of growth, I want to inquire seriously, how do you know you have an eternity before you?

I deny it positively, and challenge the proof. If you live a sinner and die a sinner, and yet live on forever, the chances are that you will be an immortal sinner; and then, indeed, Almighty love and wisdom has a problem on its hands most difficult of solution. But suppose it should happen that the "wicked shall be turned [returned—turned back] into Sheol [the grave] with all the nations that forget God." Suppose it should be true that "all the wicked will God destroy"? that "they that know not God and obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction"; that "he that soweth to the flesh shall of the flesh reap corruption," while he who "soweth to the Spirit shall of the Spirit reap life everlasting." Where, under this state of affairs, would your chance be of reformation even if you had the will? Remember that immortality or eternal life is declared in the Scriptures to be the gift of God through our Lord Jesus Christ. It is promised, therefore not now possessed—is a matter of hope and will be bestowed by and by at the resurrection only on those who are worthy of it. The life, death and resurrection of Christ proved God's ability to grant it, and the character of those to whom he would grant it.

Faith, then, in Christ becomes the grand moral force which reforms the character by furnishing the grandest of all motives—hope of immortality—as the instrument by which the work is done.

So "we are saved by hope." "We are saved by faith." We are saved by works, and the salvation itself is deliverance from the love and power of sin, and a final inheritance of an immortal nature in God's everlasting kingdom. —*J. F. Wilcox, in Chicago Tribune.*

## SELECTED MISCELLANY.

The items below are sent by Br. H. Heyes of England. It is one object with us to keep our readers as fully informed as we can about current events, both in our own country and abroad. The work of the so called "Salvation Army" is a protest against the cold indifferent Pharisaism of what passes as Christianity in our times. While these enthusiasts may come very far short of presenting the gospel truth in all its glorious features, they may be the means of elevating some among the fallen masses to a higher level on the plane of morality. The piece below, in relation to the working of this class, is given more as a piece of general information as to what is transpiring in our age of transition than for indorsement. The shorter items picture some sad features in our fallen world. When will deliverance come to a groaning creation?

The French Confession address was read and spoken to by the Rev. James Hocart, one of the French representatives. He said that in no State school in France was either prayer or the reading of the Bible allowed.

### MISERABLE CHILDHOOD.

I was passing the Cathedral last evening shortly after ten o'clock when I saw a miserable-looking girl, about eight or nine years of age, fast asleep on the stone ledge by the gateway. A policeman came up and drove the wretched child away. The constable stated that the mother made a living by her children in this way; he had threatened to lock her up on a former occasion. I then followed the child, and one more careworn I have never seen. On my speaking to her she wept most bitterly, and stated she was afraid to return home, as her mother beat her unless she and her little brother brought back a shilling with them by selling matches. Presently a shoeless dirty little fellow came up, about five or six years old. After giving them something to eat I passed on, wondering what could be done to mitigate the misery of these helpless little ones in Manchester. As I am not a resident perhaps some of your readers might suggest a plan.—*J. W. Cooke, to Editor Manchester Guardian.*

### THE TREATMENT OF MISSIONARIES IN NUBIA.

Swedish missionaries in Nubia report that they have lately experienced much opposition from the Egyptian agents and officers in the Upper Nile valley, who exceedingly dislike Europeans on account of their hatred of the slave trade. A very extensive slave trade is carried on by Egyptian and Turkish merchants in the regions south and west of the Blue Nile. Troops of negroes are brought north in chains. Those who prove too weak for the journey are either abandoned without mercy to perish from hunger or wild beasts, or their drivers at once kill them. The girls are sold to the harems of wealthy Egyptians and Turks, while the men and women are disposed of as servants. There is also a steady demand for male negroes of a certain class for attendants and guardians of the Mahometan harems; but the great proportion of these men die from the injuries sustained in the preliminary training for the duties of this office.

### A STRANGE INCIDENT.

A Plymouth correspondent says a strange incident is reported in that town. On Tuesday evening a young man, residing at Devonport, called upon the editor of a local paper, and begged to be informed if any telegrams had been received giving the names of Englishmen killed during the day in Alexandria. He was informed that no such message had been received. He thereupon mentioned that during the afternoon the mother and wife of a petty officer, named Rovington, serving in Alexandria, had what they regarded as a token of his death. They were sitting together in their house, talking and working, when they heard, or thought they heard, the voice of the absent son and husband say "Mother!" three times. With forebodings upon them, the brother was at once despatched to the nearest newspaper office, with the result indicated. On Wednesday, however, the relatives of Mr. Rovington received a telegram from the Admiralty to the effect that he was shot in the streets of Alexandria on Tuesday, whilst serving on police duty.

### THE SALVATION ARMY.

The "searchings of heart" which the Churchmen of Ardwick and Cheetham justly feel respecting the Salvation Army will, it is hoped, produce a useful result. I trust you will allow me to contribute to it.

Let it be well understood that the Salvation Army is doing no more than the Church has both the duty and the means of doing. "Where there's a will there's a way." Unhappily the alleged "stolid apathy" of the stolid masses to their own salvation is not greater than the apathy shown by the well-to-do classes who possess and manage our churches towards the salvation of all others than themselves. Take an average church congregation of 100 or 200 seat holders—not one-tenth of those are probably communicants; and, again, not a tenth of the communicants ever seem to trouble themselves (except by a money subscription) to secure to their poorer brethren the religious privileges which they enjoy themselves. But for this indifference—this want or will to make the least sacrifice to the duty of christianizing the people—the ample facts and experience accumulated in the first half of this century must have constrained Churchmen in the ensuing quarter of a century to adequate efforts to remedy their neglect. For 25 years, however, a faithful few have striven, and cried out, *Vae nobis si non evangelizaverimus.*" They have been all along the true salvationists; they have persevered through good and ill report in spite of the opposition and discouragements by bishops and other authorities, by partisan clergy and their lay adherents. Yet the principles and methods which they propounded in 1857 and still urge forward are precisely those of the early Christians and of every missionary church, and are substantially identical with those which have achieved so wonderful a success in the Salvation Army.

I have no wish to charge upon those who have from the first strenuously opposed these principles and methods in the Church, and who for distinction's sake may be termed anti-Salvationists, the blame for the sad consequences which some of them are now hastening themselves not very judiciously to meet in a small part of this parish. All that one can now demand is that they shall renounce their former policy of antagonism to Scriptural methods and retrace their steps. The lines upon which General Booth and his army have achieved their success are substantially such as these:—

1. Absolute equality in religious privileges in the Church, without regard to social distinctions, of all, rich or poor, brought to worship with them.

2. Entire freedom of all places used for public worship on Sundays or week-days.

3. Constant weekly collections for maintaining the mission work, no importance being attached to what the bishops, Ecclesiastical Commissioners, and building committees seem to regard as the *summum bonum* of endowments.

4. Total rejection of the commercial system of admitting worshippers by means of payment. Imagine the complete collapse of General Booth's laboriously raised edifice which would ensue from charging his converted followers even a nominal rent of so much a quarter!

5. The relation of experiences by persons loaded with sin, and their testimony to the gifts received from God, confession of the early Church, as amongst the Salvationists, being made before the whole people, or imparted to the minister as representing the congregation.

6. Musical services hearty and congregational, instead of monotonous read psalms.

7. Processions with banners, pictures of the crucifixion, chants, and other appeals to the sense and feelings of the people.

8. Best of clergy of various orders there are laymen and laywomen, choristers, acolytes, brotherhoods and sisterhoods, all helping to the means for acting efficiently upon the mass of the people.

Such are the means which are available in the Salvation Army as in the Church, and in the English as in the Roman and Greek Churches. It is remarkable, also, to find that for the objectionable features of the Salvation Army the Anti-Salvationists are themselves mainly responsible. The sacraments unappreciated; the duty of saving oneself individually, without any regard to church or organization; the indifference to Scriptures where it directs the equality of worshippers exactly as where it directs sacraments to be complied with—these are some of the points to which exception has fairly been taken in General Booth's as in the Anti-Salvationists' programme. Whatever else may be needed to enable the Church to do the same work in its congregations and amongst those outside them as General Booth has done, one thing is certainly needful—viz., the entire rejection of that system of selfish exclusiveness, the buying of sacerdotalism, the dreary and dull services, the separation of classes, the "despising of the poor," by which the Church has in two or three generations converted the great mass of the English nation into a non-worshipping people.—*A Catholic Salvationist, to Editor Manchester Guardian.*

"We unto us if we preach not the gospel.

### Millennial Blessedness.

Under the special government of the Lord Jesus, the whole aspect of things on the earth will be changed. The groans of creation will cease. Nature will exult in the restored favor of God. Wars, pestilence and horrid disease shall depart. The glowing descriptions of the happiness and peace of earth, including all animate nature, which we find in the prophesies of Isaiah xi., lx. 17-25, Micah ii. 1-4, Hosea ii. 18-24, will then be fully realized. The families of earth will be the families of God. All will be holy: for the Holy One shall dwell with man. "Then shall the moon be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." Isaiah xxiv. 23. The judicious Calvin, in his comment on Rom. viii. 21, has the following forcible remarks:—"He [Paul] does not mean that all creatures shall be partakers of the same glory with the sons of God, but that they, according to their nature, shall be participators of a better condition; for God will restore to a perfect state the world now fallen, together with mankind. But what that perfection will be as to beasts, as well as plants and metals, it is not meet nor right in us to inquire more curiously; for the chief effect of corruption is decay. Let us then be content with this simple doctrine:—that such will be the constitution and the complete order of things, that nothing will be deformed nor fading." —*Ramsey.*

# Business Department.

PLEASE read the new advertisements in this paper. The new Edition of Brother Magruder's work against Ingersoll and infidelity is now ready. We have also received a large invoice of books written by Brother Wiley Jones. We will promptly fill all your orders.

## SPECIAL NOTICE.

*Address all business letters and make all orders payable to "The Restitution, Plymouth, Indiana." It creates confusion and causes delay in the transaction of business of the office to have orders made payable to the Editor, or business matter addressed to him personally, so please confer a favor by sending as above directed.*

A. R. UNDERWOOD, *Treas.*

## To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. There are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

H. S. DOWNING, *President.*

## FREE-WILL OFFERING.

| | |
|---|---|
| Mrs C Palmer | $ 1 00 |
| Mrs H S Dwiggins | 1 00 |
| H S Dwiggins | 1 00 |
| Mrs Margaret Woodward | 2 00 |
| S A Chaplin | 4 00 |
| John Hallsbach | 1 00 |
| Rob't Hallsbach | 1 00 |
| Mrs K H Goodell | 1 00 |
| Mrs C M Parker | 1 00 |
| Geo W Kemp | 1 00 |
| Mrs M J Miller | 1 00 |
| W J N Pentmore | 1 00 |
| Mary Rush | 1 00 |
| Audley Spence | 1 00 |
| Rev Vlag | 2 00 |
| M B Aldyke | 1 00 |
| S Sechrist | 1 00 |
| a Christian | 1 00 |
| Lillie Incole | 1 00 |
| Wade Andrew | 1 00 |
| Wilburne | 1 00 |
| Noel Wilder | 1 00 |
| Mrs Williams | 1 00 |
| Certificate | 1 00 |
| Ellen West | 1 00 |
| A friend | 1 00 |
| Stephen | 1 00 |
| G Woodard | 1 00 |
| Peter Beckels | 1 00 |
| Lizzie Byrne | 1 00 |
| J L Wilson | 1 00 |
| R W Lee | 1 00 |
| Della Lowell | 1 00 |

# Poetry.

## JOY TO THE CHRISTIAN.—AN ACROSTIC.

A. F. HAVEN.

Joy to the Christian! The Lord will come,
O rapt'rous day! no more will he roam,
Happy the time for all of the saints,
No more to suffer earth's sad complaints.

Lord of earth's glory, welcome to deserted!

We long for our trials and troubles to end.
In God do we put our confidence trust,
No grief shall be ours when we're moved from the dust.

Come then, dear Savior, to give the new birth,
Endless life, and Its joys, to the Isles of the earth.

A crown of bright glory encircles all wear,
No death, nor dark prison, nor pain shall be there,
Dear Lord, for that we do look with desire to the East.

Rather, haste the day, we dear Lord, pray,

Raise up the dead ones and receive to the East.

We hope for that joyful peace and joy.
In hope of the promise of Moses to Joshua,
No more shall fear at the nation's confusion,
Canaan will be place with right [illegible] to our home.

Dearest Life, that is, full of our God,

To all who obey and put their trust in the Lord.

# Selections.

## A Political Forecast of the Future of Palestine.

We shall probably not have to wait above a year for a complete revolution in the constituent national elements in the East. The conquest of Egypt by England means the disintegration of the Asiatic dominions of the Ottoman Empire. If Geypt becomes independent of Turkey, it becomes the leading independent Arab state—the country destined to lead a Pan-Arabic movement against the Ottoman power—a movement which, according to a prophecy current throughout North Africa, is destined to spread from one P. to the other—from Tangier in Morocco to Tripoli in Syria. That one of the first countries which must be affected by an independent Egypt is Palestine, which lies on its border, is certain; that it must of necessity become the pivot upon which the destinies of the adjoining countries must turn, is no less self-evident. As our policy in Egypt develops—as under the pressure of circumstances it is inevitably bound to develop, the assurances of the Government notwithstanding—with the virtual administration of the country by England, the national susceptibilities of France, Russia, and Italy already strained almost beyond bearing, will find active expression. Compensations will be demanded, which must infallibly be the prelude to conferences, or wars, or both; when the European powers will have to consider French claims in regard to Syria, Italian claims to Tripoli, Russian claims to Armenia, and the problem of Palestine and the Holy Places will present itself as the first for solution. We shall not, therefore, have long to wait before the fate of Palestine will become a burning European question, and it is in anticipation of this contingency that it is desirable that the public mind should be familiarized with the idea—the only one which will probably be found practicable, regard being had to the jealousies existing among European powers on the subject—of neutralizing the Holy land under a European guarantee. But for this purpose it is necessary that it should be erected into a nationality, and thus, in the absence of any local population worthy the name, can only be done possibly by the restoration of it of the race to which it formerly belonged.

The sacred associations which are attached to this consummation naturally here present themselves, and they exist so strongly, both among Jews and Christians, that they cannot be disregarded. If we would consider the question in all its bearings. It is singular that while I have found among western Jews an inclination to shrink from this aspect of the subject, and even to oppose a movement tending to a re-occupation of their own country by the Jews, on the ground that Providence does not need human instruments to carry out His designs, is itself a fallacy, I have found no such feeling among eastern Jews who all recognize the fact that, if Palestine is to be re-occupied, it must be by their own efforts. The circumstance that the Bible contains prophecies predicting such a restoration has, indeed, been one of the principal reasons urged by enlightened Jews why it should not be attempted by practical organizations in a rational manner. According to them, God will bring it about in his own way, and at his own time, and all they have to do is to sit still and wait. I should rather have expected to have heard this not very unenlightened view propounded by a fanatical member of the Chassidim; but quite the contrary, they are fully prepared to act in the matter as reasonable beings, and do not expect miracles to be performed in their behalf—at least, none of those with whom I have conversed on the subject have such an anticipation. The fact that prophecies on the subject exist, however, does not seem to me to add weight to the suggestions which I have here ventured to offer, and which would hold good whether they existed or not. A western Jew once remarked to me that Christians looked to the Bible, found a prophecy, and then said, "Oh, here is a prophecy, let us go and fulfil it." The converse of this proposition, which was the one apparently acted upon by my friend, is, "Oh, here is a prophecy that let us go and not do this thing, for fear, if we do, we shall fulfil it," and so he set his face against any effort to restore the Jewish race to the Holy Land. The only sound and safe way to look at the question is irrespective altogether of what may be the human interpretation of mystical utterances 1500 years old, and, if it is a good thing in itself try and accomplish it. At the same time, it is not to be denied that the religious motive based upon the interpretation of certain passages of Scripture, operates strongly in the minds of a certain class of Christians who have interested themselves in the movement, no less than with a certain class of Jews. I have heard a sermon preached in a Christian church on the subject of the Jewish restoration to Palestine, on the same text taken from a chapter in Isaiah, which I have heard read in a Jewish synagogue in Galicia, upon which the Rabbi preached a sermon in exactly the same sense as the Christian priest; and I have been surprised to find that far less scruple existed among the orthodox about taking money to assist the movement than among the western Jews; but this, no doubt, arises largely from the fact that the former are apparently so much more eager for the accomplishment of the prophecy than the latter, that they wisely refrain from looking a gift-horse in the mouth. I have found among them, nevertheless, strong suspicions of conversion-projects underlying Christian munificence in this matter, which is not to be wondered at, considering the aggressive tendency of certain missionary societies, and the means which are sometimes resorted to, and which have come to my personal knowledge, for making converts; and this has been taken advantage of by persons opposed to the movement in many instances—as it appears to me, quite unnecessarily. If there were any moral obligations incumbent on Jews, forming a colony with the assistance of Christian funds, to become Christians, subscriptions from Christians to the Mansion House Committee and other relief associations for the refugees the other day, should have been refused. A colony of 45 families has already been organized by the "Syrian Colonization Fund," of which the president, Lord Shaftesbury, is also president of the Society for the Conversion of the Jews. At the request of the Rabbi, his lordship purchased for the colony a handsomely-bound scroll of the Law, which, in his unavoidable absence, was presented to the Rabbi by Lady Strangford; and the former, on the occasion, read an appropriate chapter in Hebrew from the Bible. It must be admitted that the Rabbi of a highly orthodox congregation, receiving on behalf of that congregation a copy of the Torah from the president of the Society for the Conversion of the Jews, is an extremely novel and most significant event. If no conversions result from it,—and it rests with the Jews themselves to see that they don't,—a very valuable precedent will have been created, which will go far to destroy the existing prejudice against taking subscriptions from Christians for the establishment of Jewish colonies in Palestine.

It is likely, however, that this colony which is to be established in North Syria, together with another, consisting of 288 families, organized by the central committee of Roumania, representing 42 sub-committees, and which has started for land selected for them on the plain of Hottin, near Lake Tiberias; and a third, land for which has been purchased by Mr Lewontin, president of the Russian Society of the "Advanced Guard"; and a fourth, consisting of Russian students, who have selected land in Syria,—will all find serious obstacles thrown in their way by the Turkish Government, which is firmly opposed to colonization in any part of—Syria or Palestine. And it is not until the changes to which I have alluded alter entirely the existing conditions, that, in my opinion, any colony should be attempted to be established in either of those countries, for fear of their being overtaken by disaster, in the by no means improbable event of this region becoming a theatre of war.—*Blackwood's Magazine for*

# Communications.

PHILADELPHIA, Pa., Dec. 15, '82.

*Editor Restitution:*

I am glad to see the brief letter from Dr. Petavel in the last issue of THE RESTITUTION, and that you have hope of receiving other communications from him. He is a ripe scholar, a man of decided ability, and an acknowledged leader in the theological reformatory which you advocate, in Switzerland and among French-speaking nations.

I am pleased also, to observe that you have taken notice of the case of Rev. Charles Byse, of Brussels. Mr. Byse is also a scholar of extraordinary attainments in the ancient and Oriental languages, as well as in the modern languages of Europe. He is in the prime of life, thoroughly evangelical, and of a sweet Christian spirit. I spent a day with him last summer, at his house, when he was on the eve of his trial for the heresy of owning Christ as the only source of eternal life to believers. I am not surprised to hear of his condemnation, nor am I really sorry for it; for I believe that the Master will bring great good out of it, though it may work great personal hardship to him for the present. He is not the man to flinch or to prove false to his convictions. I wish we had more such men among those who are more than half convinced of the truth for which he is suffering martyrdom.

I was very much interested in the sketch of Rev. J. F. Wilcox's discourse on "The Survival of the Fittest," at Chicago, which you reprinted, and I was hoping to have the opportunity of reading the whole series. But it does not surprise me so much that the Chicago *Tribune* "could not find room" for the second, as that it should have found room for the first in the series. The political, as well as the religious papers, do not venture to unnecessarily offend the popular prejudice in favor of man's natural immortality. I hope, however, you will be able to get hold of the subsequent discourses of Mr. Wilcox, if he shall be permitted to deliver them, and that you will give them to us through your excellent paper.

I am glad to read in your last number a letter from the brethren of the Church of God in this city, expressing a desire for a better acquaintance, a more practical sympathy, and a more earnest co-operation among the brethren of like faith that are "scattered abroad." I do not worship with them, for my duty seems to call me elsewhere, but I desire to second this expression with all my heart. I am praying and laboring to this end as I am able. This was one of the chief objects of the symposium in my work, The Life Everlasting, of which you have so kindly spoken. But I do hope that this movement will be carried out with a very liberal Christian charity toward all who may agree with us in the main, though they may not yet have reached as definite conclusions as we have upon minor points. This is no time for those who are one in heart and desire and hope, to disfellowship each other and pull apart because of varying views, all of which may be more or less crude and imperfect in regard to external forms and the interpretation of obscure and doubtful passages. I am greatly pleased with the catholic spirit of your paper, and hope all your readers will second it as cordially as I do.

I have just received Rev. Mr. Byse's protest against the unjust action of his synod. I take pleasure in translating it for THE RESTITUTION, for I am sure you will be glad to publish it.

Yours, in the faith and labor of the Gospel of our blessed Lord.

J. H. PETTINGELL.

## To the Friends of the Belgian Evangelical Society.

The Belgian Evangelical Society, in publishing its condemnation of my "views" in its 14th report, has certainly misled those who have no other source of information.

It would seem by the terms of the resolution passed by the synod, that the heresy of which I am accused, concerns, among other things, "the nature of the redemptive work of Christ," and that my conception of Christianity "is in direct antagonism to the teaching of Scripture as understood by different evangelical churches, and as set forth in our confession of faith."

Now I most earnestly protest against both these allegations. My teaching has given no ground for the first; and not a particle of evidence has been adduced in support of the second. I believe firmly and joyfully in redemption by the expiatory death of Jesus Christ.

It is, perhaps, a dextrous but a serious imputation to charge me with opposition to the cross of Christ. For to be true and just, the ordinary and positive designation of "life in Christ" should have been given to my theory, instead of the indefinite and exaggerated terms by which it is characterized.

The second allegation is no more exact. There is no "direct antagonism" between my views and those of other Evangelical Christians. I consider myself as fully in accord with them in all that is essential.

I recognize with them, that according to the Scriptures, there is no possible salvation but by Jesus Christ, the only Son of God. The majority, no doubt, still think that this salvation consists in the felicity, according to being made miserable by sin, but already immortal by nature. I believe, on my part, that it consists, first of all, in the life—the spiritual, blessed, eternal existence accord to sinners on their way to destruction.

There are two ways, sufficiently distinct, of conceiving of the final lot of the wicked, and no impartial arbiter would see in these two interpretations of the Scriptures on this point, any "direct antagonism." But on the contrary, both of them are in "direct antagonism" to that system that represents man as good, and in no need of a Savior. And it is our view, as I endeavored to show, that most truly agrees with the letter and spirit of the sacred Scripture.

What I preach is, in my opinion, the very gospel, the original and eternal gospel, the gospel better understood than in the past, and consequently relieved of those foreign elements that hindered its work of enlightenment and sanctification. In fact this conception seems new only because it has been too long ignored, and reconquers itself to the heart, the reason, and the conscience of man.

Indeed at the very moment when the Synod is stigmatizing and repudiating this view so rashly *en bloc*, without daring to call it by its true name, or to oppose to it the old dogma of eternal torment, it is gaining most important victories in various parts of the world.

As to the confession of faith of Guy de Bres, the doctrine of conditional immortality cannot rightly be rejected in its name. For according to this monument of the faith of our fathers, the wicked "will be made immortal in order that they may be tormented in the eternal fire, prepared for the devil and his angels." Art. xxxvii. If God immortalizes the wicked at that day, that he may pour out upon them "terrible vengeance," it logically follows that they are not immortal by birth. Compare Art. xx. ....to the end, that by him (his Son) we might have immortality and eternal life." Without Christ then we would not have immortality.

It will be seen then that I have reason to complain of public accusations in terms so unjustifiable that tend to bring discredit upon my ministry, and upon the cause so dear to my heart. If a belief in immortality by Christ only, as has Christianity itself in the first century, is a heresy especially to be opposed (Acts xxviii. 22), I love to think that noise made about it will induce many to seriously examine it.

Judge ye, my brethren and sisters, whether I am right or wrong in giving you the simple and natural interpretation of the teaching of Jesus and his apostles—especially of John and Paul. Judge ye whether I am wrong in teaching my flock what I, as their pastor, believe to be the truth. Only do not condemn me before having heard and known what I have done." John vii. 51.

Permit me to add that the church of Bolliard St. has just this last evening proclaimed my right and defended my liberty as well as their own, in voting by a majority of 25 to 5, to separate itself voluntarily from the Evangelical Society. By this separation, to which it has been driven by this ill-advised action of the Synod, it takes again the position of absolute independence, in which it lived and prospered for fourteen years.

Respected members and friends of the Evangelical Society, your sympathy and your esteem are not to us a thing of indifference. But there is something that I regard more highly, *"Il nous, Domine Jesu, tribunal subpella."*

CHARLES BYSE, Pastor.

*Brussels 47 Rue du Prince Royal.*

"To thy tribunal, Lord Jesus, I appeal."

## An Admonition Easily Understood.

Take heed how, and what, ye hear.—*Jesus.*

1. The wondrous love of God to the world may be admired and recommended by the many, but now few accept the necessity imposed on them for faith and "the obedience of faith," to avoid perdition! Rom. xvi. 25; 2 Cho. ii. 10.

2. Many claim to rejoice in the first advent, and rely on Jesus' work for pardon, peace and everlasting life, while they yet revolt and rebel against the doctrine of his second coming as an affront to them!

3. Christians claim to believe in "the baptism of the Spirit," as at Pentecost, and its ordinary gifts (1 Cor. xii.); yet how few accept of baptism after the example of Jesus, "who came to Jordan unto John, to be baptized of him." Matt. iii. 14-17; Luke iii. 21.

4. Another class claim to have hope of a reward at "the resurrection of the just," but disclaim the next clause of all the same texts as to "the resurrection of the unjust. Matt. xi. 22-24; John v. 29; Acts xxiv. 14-15; 2 Peter ii. 9.

5. Some see that man, in every age, from Eden on, to ours, has been held amenable to God, and that the Gospel of Christ teaches us that "unto whom much is given, much is required," (Luke xii. 45-48), yet they deny or ignore, and try to argue away, "the condemnation" taught in John iii. 19-21: "This is the condemnation that light is come, and men love darkness and hate the light."

See the parable of the talents, Matt. xxiv. 14-30, and note the destiny of the "wicked and unfaithful." Is it piety, or even prudence, to brave such a doom? Does not the Gospel "not gather of every kind"? and when brought to shore are not "the bad cast away"? Matt. xiii. 47-49.

6. Another may "confess and teach the Lord Jesus" in a general way, as having "the pre eminence," while yet, as I am told, he insists that Joseph—a poor mortal like ourselves, and all alike lost, except as we shall be redeemed—was his father! Please read again: the record that God has given of his one begotten Son," John i. 14; 2 Pet. i. 17; Luke i. 30-35; 1 John v. 11-12.

The admonition is, that we take both parts of all such passages as are alike tenth. The doubt and disclaimer of the second part may expose our want of faith in the first part. Does it not show that what passes for such faith is rather an educational impression, a mere think so?

Has not God as guilded his word above all his name"? Ps. cxxxviii. 2; Isa. xiii. 21; Matt. v. 17-19.

The result of adding to or taking from his word is "written for our admonition; wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor. x. 11-12; Rev. xxii. 18-19.

Lovingly, in hope of blessing on both you and poor me.

J. B. COOK.

JERUSALEM, Nov. 21, 1882.

*Dear Brother U.:*

Your kind letter was received. I send by this mail all the bouquets I have on hand, hope they will reach you by Christmas. I leave the price to your judgment, and shall be satisfied. I shall send a large card for yourself, also one for Bro. Chaplin next mail, as a present, which I hope you will enjoy.

I presented Mrs. Wallace, wife of our Minister from Constantinople two bouquets, and received the following letter which I copy, that you may see how much she is interested in the Holy Land.

*My Dear Mrs. Davis:*

I have this moment received your charming present of flowers from the Holy City. They are much the best and largest grasping we have seen, and I thank you heartily. Often as I look at them I shall think of the delightful visit we have had here, and the friends whom we have made, whom we shall not forget, and by whom we hope to be remembered.

Receive assurance of my cordial friendship, for I am, dear Mrs. Davis, your friend sincerely and truly.

SUSAN R. WALLACE.

P. S.—Will you not write me a letter, telling how you get on through the winter? It will always give me pleasure to learn of the prosperity of our American colony. S. R. W.

It is seldom I think that any visitor to this city has the honor paid them that Gen. Wallace and wife have received. On Saturday a German prince arrived, but no one knew it—Gen. W. is the lion hero.

I hope to send the cards next mail; am very busy. I like my new residence very much.

I am truly your friend.

A. E. DAVIS.

[The card bouquets came to hand safely, and are really beautiful. Our friends who have asked concerning the prices will see that Mrs. Davis sets no prices on these flowers, but whatever you are pleased to send her will be used for benevolent purposes.]

The Astronomer Royal for Scotland (Professor Synith,) states that, the Comet now visible (Oct. 6,) is very possibly the comet of 1843 and 1880 returned before its time (having been retarded in the solar corona), and therefore to return again still more quickly, and soon to be absorbed by the sun, with effects possibly serious to the inhabitants of the earth. This calculation has since been verified by the Astronomer Royal for England (Professor Prootor). May we not have in this expected event one of the causes of the wondrous natural phenomena foretold in connection with the closing days of this dispensation?


## ANNOUNCEMENTS.

*Editor Restitution:*

I wish to say to the brethren of Iowa and elsewhere, where two or three agree to pay traveling expenses and feed a speaking brother upon unfermented food, for the sounding out of the good news of the kingdom of God and his eternal purpose, they will receive a hearty response by addressing me at 1012 12th street, Des Moines, Iowa.

J. W. BISHOP.

The Lord willing I will be at Paris, Ill., Dec. 27, 1882 and continue over the following Sunday, thence to Bro. Benjamin J Cooke's near Marion (Jan. 5, 1883), Williamson co. Ill., to continue two weeks, thence to C. P. Graham's, Jan. 19 to 25, thence to sister Jane Cox's, Cooper-town, Ill., the 26 to 31; thence to Lanark, Feb. 1; thence to Ivring, Iowa, at Levi Marsh's, to commence the 6, and continue for some days. Will be at Belle Plane depot the 5, if possible.

J. S. HATCH.

The next Quarterly Conference of the Church of God in Michigan will be held (the Lord willing) in the Weaver Hall at Hesperia, Oceana Co. Mich., commencing Friday evening Jan. 12, 1883, and continuing over Sunday. Parties coming via Grand Rapids will take the Grand Rapids, Newaygo and Lake Shore R. R. to White Cloud, leave Grand Rapids at 8:45 a. m. and arrive at White Cloud at 10:35 a. m. Thence with team to Hesperia. Those coming will please send a postal card the week previous to John S. Alderman, Hesperia, so that conveyances from White Cloud may be provided. Those coming from other directions can obtain information regarding the route to take by corresponding with Brother Alderman. Able speakers are expected to be in attendance and a cordial invitation to be present is extended to members of all denominations. HERBERT MILLER, Sec.

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VOL. XXXII. PLYMOUTH, INDIANA, JANUARY 3, 1882. NO. 1.

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## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 12.

*Prelude.—An exposition of Isa. xix. 25, "Blessed (be) Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance." History of Egypt. 4. Babylon's period—5. Egypt under Persia—6. Egypt under Greece. 7. Egypt under Rome—8. Egypt under Arabia.*

Prelude.—Explanation of Isa. xix. 25. Relative to the future of the earth, the Bible enunciates one central thought, around which all others, as a family, revolve. Thus speaks Jehovah, "But (as) truly (as) I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21. During the age, or reign (official) of subjugation shall there dwell on the earth subjugated nations, so that Messiah will thus be the reigning King of reigning kings, and living Lord of living lords" Rev. xix. 16. That being established, our inquiry will then be, What nations, what their territory, and their rank? These questions we shall consider, as they are elements of the Eastern problem. It is not simply, what shall be their position and agency in the coming struggle: but what shall be their subjugated positions? We desire (as far as the Bible will afford light) to follow those nations into and through the official reign; into the joint reign on the new earth. The destinies of certain distinct nations will afford us data.

Three families are named in Isa. xix. 25. Three national families are placed prominently before us. By their condition we decide the state of the world at that period. What is (or of) those three nations? "A Blessing on Egypt my people, Assyria the work of my hands, and Israel mine inheritance." The nature of the blessing here pronounced is not stated. It will, however, be suited to the dignity and power of the Donor. This passage will be more fully examined when we speak of Israel and Assyria. One general remark will, perhaps, be in place, viz., the relationship existing between these three nations.

For many centuries the land of Israel was the Switzerland of the East; especially was it the bone of contention between its western and eastern neighbors. Egypt and Assyria, each conquering, claimed the land of promise, in its turn. Such severe chastisements were allowed by Jehovah for Israel's transgressions. Their success filled them with national pride. "My river is mine, I have made it for myself," says Pharaoh-hophra. "Is not this great Babylon that I have made by the might of my power?" No sooner uttered than their robes were taken from them, and they were driven from their thrones. Egypt became a *base* kingdom and Assyria ceased to be a nationality. Great national sins are expiated by severe national judgments. For the abuse of God's family and his inheritance, they were first required to pay the penalty. After that it was proper that they should receive pay nationally for any service they had rendered.

What has Egypt received for the home given to the Hebrews, from the elevation of Joseph to the commencement of their bondage? It is the land of which we are speaking and not the race of Ham. If the whole earth is to be full of Jehovah's brightness, Egypt being a part, must have its portion. So also will the land of Assyria.

4. Egypt under Babylon.—Of this period, but little, in addition to our previous statements, is required. During 40 years after its humiliation by Nebuchadnezzar, its trials were severe; some of its inhabitants were carried into Babylon; others into the various provinces. Jehovah's proprietorship is distinctly seen. It was Nebuchadnezzar's wages for his doing God's work against Tyre "Egypt is mine," says Jehovah, and I will give it to the king of Babylon. This is Egypt's first period of humiliation. Her proud spirit trembled under God's sore judgments. Her lofty mountains were swift witnesses against her.

5. Egypt under Persia. This period extends to the conquest of Egypt by Alexander the Great (B. C. 332). It begins (B. C. 525) when Egypt was taken from Babylon by Cambyses. It was a period of great oppression, exhibiting the continued judgments of God for their former pride and idolatry, fulfilling the prediction, "There shall be no more a prince (native) of Egypt." Ezek. xxx. 13. God's jealousies are extended over many generations.

6. Egypt under Greece.—This period extends from the conquest of Persia by Alexander the Great to its overthrow by the Romans, B. C. 30. This period is one of very considerable interest. Its change of masters was quite favorable to the valley of the Nile. So happy were the Egyptians that they viewed Alexander as a savior rather than a conqueror. On the death of Alexander a new dynasty was inaugurated, the dynasty of the Ptolemies. The government, language, administration, philosophy, sciences, arts, literature, and its religion, in part, became Greek. The court of the Ptolemies, however, was not pagan in the common acceptation of that term. Under the reign of Ptolemy Philadelphus, it became a distinguished seat of learning and refinement. Under his patronage, the museum and library were founded, and the Hebrew Scriptures were translated into Greek, called the Septuagint (because it was made by 72 persons). Manetho, under that reign, drew up his Egyptian history. Under his successors the Egyptian monarch was much extended. Their conquests extended at times into Ethiopia and over southwestern Asia, including the land of Israel.

After the reigns of Euergetes, Philopater, Epiphanes, Philometer, Euergetes II., Soter II., Cleopatra (B. C. 106), Alexander (B. C. 87), Nova Dionysus (B. C. 51), and of Cleopatra II., following the battle of Actium (B. C. 30), it became a Roman province, under a Roman governor, and of the contemptible but of the equestrian rank—a base kingdom.

We cannot close this period of Egyptian history, without calling attention to the visible workings of its supreme Governor—the power behind the throne. Noah's three sons, had, during the ages immediately succeeding the flood, and after the confusion of tongues, taken distant homes: Asia, Africa, and Europe; but at the time of which we are now writing, their descendants had become somewhat mixed up. This was more particularly true of Egypt. As the soil of Egypt was formed of particles wafted there by the waters of the Nile from more than one-third of Africa; so did its early civilization draw the inquisitive of all races to see and learn its laws, government, and its architectural wonders.

Egypt, originally Hamitic, having for centuries been Shemitic, now, under Alexander and his successors, becomes Japhetic or European. Out of three races a new Egyptian is created; a new man, destined to another sphere, is put in possession of this beautiful valley, this second paradise. Who cannot discern the hand of God in these great ethnological changes? Men, in their various attributes, must be adapted to their work. Idolatrous Egypt, as it existed under the Pharaohs (crocodiles), could never have carried out the designs of Jehovah under the twelve Ptolemies, B. C. 332, to B. C. 30. These three centuries accomplished a great work in moulding Egyptian character for a new and more elevated position.

This change had to do more with the religious thought of the nation, than with its physical and political ideas. From the most debasing of nature worship, such as deifying dogs, cats and crocodiles, they were to learn the character of the one true God. Such new thoughts required a new man. This new man was a mixture of Hebrew, Macedonian, and the old Egyptian stock.

Alexander founded a new city (Alexandria) in Egypt. To this new city of European architecture, Alexander invited citizens of all nations. Among those solicited to become residents of Alexandria were Jews, who were allowed to come with their religion, given by God to Moses. Nearly 1,000,000 Jews were carried into Egypt. They increased to one million, a half; had a temple and worship. This new worship changed the religious character of Egypt. Egypt was [illegible] translation of the Hebrew Bible (Septuagint) from Greek (which language was almost universal) of God's ancient revelations could be read by all nations. God was preparing a people in Egypt to teach all nations the future gospel of his beloved Son. This was the Lord's appointed period. During the six hundred years of the captivity of the Ptolemies, Judea was under the dominion of Egypt, such an element must have had great power in shaping religious thought.

Ptolemy Philadelphus made Judea exceedingly prosperous. He released 100,000 captive Jews. With a large fleet in the Mediterranean and one in the Red Sea, Egypt became the mart of all nations. This period covers that of Apocrypha, and for the wonderful exploits of the Maccabees.

Under Ptolemy V., surnamed Epiphanes, (Illustrious), the Jews in Egypt as well as of Judea, suffered a severe persecution. This persecution tended to scatter the seeds of correct religious thought.

7. Egypt under Rome.—This period extends from the battle of Actium (B. C. 30) to the conquest by Omar, the Mohammedan Caliph, A. D. 640—670 years. It is a period of very considerable interest, since it covers the first six and one-half centuries of the Christian era. We have seen that the land of Egypt, under the Macedonian dynasty, had in its soil a mixture of the three families: that of Ham, of Shem, and of Japheth. This mixture of the races progressed under the Roman empire. Egypt, being the half-way house; the world's hotel; the national toll-gate; the world's seminary; the land of monuments and wonders; the world's bazaar, was visited by strangers of all nationalities and of all varieties of religious thought. As a nation it was still Hamitic, Shemitic, Japhetic, Roman governor of the equestrian order. Two features in this period of Egyptian history claim attention. 1. That it became a house of refuge; after that a house of bondage; 2. God first made Egypt a house of refuge for his Son, when his life was hunted by Herod. When they (the wise men) were departed, behold, the angel of the Lord appeareth unto Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod." In this was fulfilled that which was spoken of the Lord by the prophet (Hos. xi. 1) saying, "Out of Egypt have I called my Son." Matt. ii, 13-15. Why flee into Egypt? Three reasons may be given. 1. God claimed a special proprietorship over Egypt. b. His worship was there established, and consequently a home was provided for his Son among his own household. c. Egypt was the most convenient land beyond Herod's jurisdiction. More also the gospel of Christ was to work a reformation in the religious ideas of the Egyptians; that the land in which idolatry had its origin should be the foster-mother of the Christian system, agrees with the method of divine providence. During the second century, the gospel exerted great power over Egypt. The residence of the Jews in that country prepared the Egyptian mind to receive the fundamental doctrines of Christianity, but the paganism of the Roman empire (the ruler of Egypt during this period) had so far corrupted the pure doctrines of Christ that the Egyptians saw but little in the Christian worship but a mixture of Judaism and Paganism. Long before the birth of Mohammed, the Greek empire (whose capital was Constantinople) patronized a Christian worship that had but little in common with the doctrines of Christ and his apostles. Image worship had become very general. During this period (near its close) the Bishop of Rome became the head of the apostate church. Egypt was being prepared for another revolution in her religious thoughts. During this Roman period of Egyptian history her political and her educational interests were on the decline; and, with the [illegible] productions to sustain the [illegible] Christ was crucified, also God was evidently but not [illegible] dissatisfied with his character of E[illegible] Egyptian [illegible] and was rearing a [illegible] neighboring power to effect another great moral, social, and national revolution. To this extraordinary change we are prepared to turn our thoughts.

J. P. WEETHEE.

## Selections.

### ABDUL MEDJID A MADMAN.

Forced by Excesses of His Father and His Brother were.

CONSTANTINOPLE, Nov. 28.—Abdul Medjid has softening of the brain. He is crazy like his brother Mourad, who is to-day shut up in the Palace of Tcheragan, and like his father, the predecessor of Abdul Aziz. His monomania is the fear of being dethroned, as his brother and his uncle were, and, perhaps, assassinated, as he believes the latter was. I have already told you what I think of that so called assassination.

Three days ago Fuad Pasha was ordered to the Palace, where he is still kept a prisoner. Fuad is the youngest among the Mutsahls of the empire. In the last war he distinguished himself by his bravery. About a fortnight ago he was chosen by the Sultan to convey in his name to the Emperor of Austria the diamond badge of the Osmanli. Fuad himself received this order, and at Vienna, I believe, that of St. Etienne. He is, therefore, not only one of the great personages of the Empire, but one of the favorites of the Sultan.

Great was the astonishment of Fuad at his arrest. He angrily demanded to know what was the charge against him, and bitterly reproached the inconstancy of a sovereign who one day treat in such a manner the highest dignitaries of the empire and his best friends. Fuad was told that he had been denounced by a [illegible]ish Minister Pasha, the [illegible] Mussulmans, [illegible] Greek [illegible] Christ is becoming his own lawgiver, and [illegible] but now transformed by the caprice of the Sultan into a cavalry General, charged with the duty of organizing and commanding two squadrons of Circassians! The thing is absurd: it is the idea of a lunatic."

And he spoke the truth. Dr. Kiadilian, whose tragic death and civil funeral made so much noise two weeks ago in Constantinople, was several times called to the palace of the Sultan as the most distinguished physician of the country. He announced formally that the Sultan was suffering from softening of the brain, and that the disease was progressing rapidly. He attributed the malady to excessive dissipation, just as was the case with the Sultan's father and brother.

The mania of the Sultan's father was a superstitious dread of cats. For him every cat was a messenger of certain death. Consequently he commanded that all cats should be slaughtered without mercy. He also had another delusion. Every curtain and every other piece of drapery or upholstery touched by the hand of a foreigner he regarded as accursed, sure to bring bad luck. In terror he would cry out, "Quick! quick! Take that away and throw it into the sea!" What quantities of curtains, napkins, tablecloths, and textile fabrics of all sorts were pitched into the Bosphorus!

Mourad's madness is of quite another sort. He imagines that he is constantly receiving ghostly armies. He puts on his uniform and his long boots and struts about delivering orders in a stentorian voice.

It was not long before the prediction of Dr. Kiadilian was verified. For the birthday of the Prophet, the Sultan had sent out invitations to the Sheik-ul-Islam and the Grand Vizier, but when the time came he had completely forgotten the fact. At the appointed hour the two greatest dignitaries of the empire presented themselves at the Palace, and were announced. The Sultan was informed of their presence.

"What!" he exclaimed, "the Grand Vizier and the Sheik! They have undoubtedly come to announce my deathwarrant. Let them be questioned."

A chamberlain went to them and asked what they desired. They replied that they had come upon the invitation of the Sultan. The chamberlain returned with the answer.

"Oh, very well," said the Sultan. I understand them perfectly. You [illegible] will send [illegible]

[illegible] Ottoman Bey, First Chamberlin since the death of Hamid Pasha, to go and interrogate the Sheik and the Grand Vizier. The latter, greatly astonished at such a reception, repeated the answer which he had given before. Osman returned and told the Sultan the same story. The Sultan, striking his forehead, suddenly recollected his invitation, and admitted his guests; but not knowing how to get out of the difficulty, he pretended to be indisposed. The Sheik-ul-Islam, affecting out of courtesy, to believe in this explanation, replied: "*Non inferior hæredita guidicio*"—that is to say, "These things proceed from the weather." But to a Turkish ear the phrase might also mean an insinuation that dethronement would come in time.

"Ah!" cried the Sultan, "I knew well that you came to dethrone me! Quick, arrest them, and let them be questioned!" Everybody understood the position of the Sultan's mind, and the matter ended there.

This is not the first time that a misfortune of this kind has happened to Fuad. A short time ago a boy brought him a letter full of insulting language about the Sultan. A similar letter was sent at the same time to Osman Pasha and to Hafiz Pash, Chief of Police. Fuad, from a sense of duty, sent his letter to the Sultan, who immediately had him arrested and brought before a court martial. The court martial investigated the matter and discovered the proof that the boy had been paid by people of the palace to deliver the letters in question. The matter was dropped.

The element of it all is this: There is [illegible] Palace a ring of intriguers [illegible] their speculations upon the [illegible] of the sovereign, and [illegible] [illegible] Turkish [illegible] kept for [illegible] had a [illegible] [illegible] [illegible]

# THE RESTITUTION.

E. A. CHAPLIN, Editor.

Plymouth, Indiana, Jan. 3, 1883.


TO ALL our subscribers and friends we wish a Happy New Year.

AN article on the Kosmos, by Prof. Gardiner, in our next, also other articles of interest. Expect news from Jerusalem soon.

SUBSCRIPTIONS are coming in as encouragingly as usual at this time of year. Hope our friends will try to increase the numbers on our list. Thanks to all those who are sending the paper to friends and to the poor.

WE have made an appointment for the second Sunday of this month, Jan. 14, in the neighborhood of Brother Wm. T. Giffin, Huntington county. Expect to be there on Saturday. Hope to meet many of our friends.

## THE DEPARTED YEAR.

Another year has numbered its days, and gone, with all other circling periods that the shining spheres have measured off on the chronometer of the skies since creation's birth, into the soundless abysms of that past eternity whose stupendous cycles stretch backward, not only beyond the building of universes, but infinitely farther into that measureless vastness baffling all finite comprehension as duration retreats toward the unbeginning.

Its seasons have been like the seasons of all other years. With its sunshine and vernal showers it wooed the gardened earth, till it put on its bridal robes of floral lovoliness, and wreathed its virgin temples with a coronal into which the faultless white of the lily and the bluslings of the queenly rose entwined their matchless tintings. In its summer radiancy the wavy wealth of golden harvests covered the countless fields, and birds, that built their homes amid the gorgeousness of blossomed trees, carolled with their new-fledged nestlings their matin songs when the dawn colored the East with hues of softest light, or trilled vesper notes as somber twilight with shadowy curtains closed out the vanishing rays of the departed sun. Then autumn came, and ripened fruits and the harvest home gladdened the multitudinous rural abodes. But when the hours of light grew shorter, and the hours of darkness longer, the cold that "cometh out of the north" [illegible] the de- [illegible] till the [illegible] treats toward the unbeginning.

[illegible] changed to [illegible] this imperial [illegible] wealth of Coloring was but as the rainbow grandeur that girdles the robes of the storm. The skirmishing blasts of an invading winter scattered the frail magnificence of leafy gorgeousness to mingle with humbler frost-blighted beauties into the soil-dust of earth. The birds chanted a farewell requiem over the dead blossoms, and winged their flight to the summer lands in southern zones. The winter came with storm and snow and icy sleet, and the year, that had grown old, departed and was entombed in the past. As we drop a parting tear, and write its epitaph, we remember that many other loved forms have been coffined and hidden away. We have seen rose-bug infancy blighted and given back to the earth with the frost-discolored petals of the garden's queen of flowers. We have seen virgin loveliness fade out from fairest cheeks, and lustrous eyes grow dim: then we have seen the fair slumberer placed in a chamber of decay, and then heard the falling sounds of the tolling bell supplemented with the dread echoes of the falling clods upon the lowered casket's covering. We have seen the noble brow of youthful manhood grow pale, and the strong hands folded across the breast over a stilled heart. We have seen this pride of form placed where dust will go to dust, earth to earth, and ashes to ashes. We have looked ere the coffin was closed for the last time. We have seen an agonized group gathered around for the final leave-taking. That grief-stricken company was looking into a mother's face. The complacent smiles had vanished—displaced by the sadly solemn lineaments that the King of terrors had sealed upon the cold marble forehead. Bereaved hearts then realized, as never before, what a priceless jewel was lost in buried mother-love.

O year entombed with memories of thee come back the fonder memories of the loved and lost and buried: gems that earth now embosoms with her unmined treasures of hidden preciousness. O departed year! thou hast taken thy days of brightness with thee into the reyless night to give them back no more. And thou hast taken the lights of our households and of our lives, and left a blackness of darkness to shadow our pathway till it blends with the still deeper gloom that mantles our grave.

And with days departed and with vanished friends how many have buried irrevocable opportunities of serving God, of promoting the Redeemer's cause, and of benefiting poor fallen humanity. How many have lost sight of the crown of endless life to look enviously on a withering fading wreath that human hands have plaited for some frail mortal's head. How many have withdrawn their gaze from the gem-built walls, and pearly gates of the city of gold to covet some structure of perishableness that purse-proud pride has built for last-day ruins. How many, to look upon glinting tinsels, have suffered that eternal weight of glory—inexpressibly transcending description though intensified hyperbole be taxed to bear the burden of meaning—to pass from their view.

O departed year! thy graves will not give back the coffined infant though it be the mother's first-born and the father's only child. They will not restore the fair young faces whose images love has photographed on some remaining living hearts. Nor can the widow's impassioned outbursts of grief, nor the orphan's piercing, wailing cries evoke to life and companionship the husband and father that passed with thy hours away. Nor will the awful, engulphing past ever give back the days that lights and shadows measured off to fill out that lost mystery whose symbols we mark—1882. Nor though we weep more bitter tears than Esau wept over the lost birthright, can we ever re-possess our lost opportunities. If our faithfulness would have placed additional stars in our crown, and if unfaithfulness has forfeited the sparkling brilliants, they are lost through "a sad waste for which no after-thrift atones." Let it be our care lest the final loss be the crown itself. We borrow a verse for the mourner.

"We know whence the shadow comes o'er you now,
Ye have strewn the dust on the sunny brow!
Ye have given the lovely to earth's embrace—
She has taken the fairest of beauty's race,
With their laughing eyes and festal crown,
They are gone from amongst you in sheaves down."

And in partly borrowed language we write an epitaph for the departed year.

"Rest in thy grave thou lifeless year,
With withered joys and sorrows rent;
And we will shed the mourner's tear
Repentance upon thy frozen breast,
Yes, heap the sod—it matters not
How deep and dark thy sleep may be,
Yet grateful memory marks the spot,
And lingering oft shall think of thee.
—Shall think of thee, thy deeds of love,
Thy ample space for mirth and woe,
Thy calls to wait for Christ's return,
Thy warning—
Thee, buried
Eternal darkness

We write the [illegible] mental shafts of [illegible] ern to the new [illegible] ties, its joys and [illegible] deaths and its burials [illegible] phenomena. It is [illegible] mystic cycle—the time of the end. It may bring the day for opening the graves, and emancipating the prisoners of death. The buried saints may be the "Angel-equals"—*isangeloi*—before the year shall close. If so, O hail, happy day, that brings the resurrection, the incorruptibility, the immortality, and the glory revealed. Whether there come death or come life, whether there come burial or come resurrection, may we all number the days of this new year by applying our hearts unto wisdom.

### Typographical Errors.

In the address to the friends of the Belgian Evangelical Society by Chas. Byse translated from the French by J. H. Pettingell for our paper the following errors escaped correction. For—"According to being made miserable"—read "according to *beings* made miserable" 14 lines from the top of the page: instead of "his Christianity" read—"*Was* Christianity" in the 4th paragraph from the end. And in the second line of the protest—"condemnation" read "*condemnation*."

On Saturday, December 30, Count von Wimpffr, the Austro-Hungarian Ambassador at Paris, committed suicide. At an early hour in the morning of Jan. 1, the celebrated French statesman, Leon Gambetta, died in the same city after some hours of extreme suffering. And on Monday Jan. 1, Hon. E. Allen fell dead in the White House in Washington at President Arthur's grand New Year's reception.

## OBITUARY.

DIED.—Near Morenci, Lenawee Co., Mich., November 25, 1882, Homer Bell, son of William and Loretta Bell, aged 2 years and six months.

Little Homer was an only child, and his death was very sudden and unexpected, and it fell with crushing weight upon the hearts of fond and doting parents. But we look forward to the resurrection of the dead, and to the land that shall know no blight.

Little Homer, he has left us
And is sleeping in the street;
There to wait till Jesus calls him,
When he comes from death to save.

Words of comfort were spoken by Elder T. C. Chase; then we followed our darling to the church-yard where we left him in the silent home of the dead.

VIOLA WATKINS.

## Youths' Column.

### If Thou Hast Crushed a Flower.

If thou hast crushed a flower,
The root may not be blighted;
If thou hast quenched a lamp,
Once more it may be lighted;
But pin thy harp on on thy lute,
The string which thou hast broken,
Shall never in sweet sound again
Give to thy touch a token!

If thou hast loosed a bird
Whose voice of song could cheer thee,
Still, still he may be won
From the skies to warble near thee:
But if upon the troubled sea
Thou hast thrown a precious pearl,
Hope not that wind or wave will bring
The treasure back when needed.

If thou hast blighted a star,
The summer's breath is in alliance,
And its cheeks to fet—as glow
Through the leaves their flowers revealing
But if thou hast a capo'erthrown
With a bright flower in its dewdrop lover
Shall earth give back the fair child's wealth
To cool thy parch'd lips' fever!

The heart—like that crop,
If thou waste the love it bore thee;
And like that jewel gone,
Which the deep hath to store thee;
And like that string of harp or lute
Whose low sweet sound is scattered:—
Gently, oh gently touch the clouds,
To look for ever shattered.

### Sir Isaac Newton and His Dog.

Sir Isaac Newton's temper, it is said, was so equal and mild that no accident could disturb it; a remarkable instance of which is related as follows: Sir Isaac had a favorite little dog, which he called "Diamond." Being one evening called out of his study into the next room, Diamond was left behind. When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find that Diamond had overturned a lighted candle among some papers, the nearly finished labor of many years, which were soon in flames, and almost consumed to ashes. This loss, from Newton's advanced age, was irreparable; but without at all punishing the dog, he exclaimed, "Oh, Diamond, Diamond, you little know the mischief you have done!"

### Rudeness Reproved.

If a mild reproof could reach offenders of the type described below, the one administered in this case ought to be sufficient. But these persons who can coolly annoy others through a [illegible] entertainment are likely to need more than a hint to cure them.

The party thus offended, consisted of a young lady and two young gentlemen who affected all that indifference for the delightful music, and for the [illegible] group them. [illegible] Underwood last week. I hope they will arrive safely. I did them in a great hurry and had but just time to mail them. I think I am the busiest woman in Jerusalem. I scarcely take time to eat any food.

[illegible] superior [illegible] a mark of high-breeding. For, doubt it not as we may, there are many otherwise good-hearted people who think it elegant to evince the least feeling or sentiment at a public concert.

When all was over, the lady alluded to above, leaned across one seat, and catching the eye of the girl, who was pretty and well-dressed, said in her blandest, gentlest voice, "May I speak with you one moment?"

"Certainly," said the young lady, with a flattered, pleased look, bending forward.

"I only wish to say," said the interrogator, "that I trust in the whole course of your life, you will not suffer so great a degree of annoyance as you have inflicted on a large party of lovers of music this evening."

### Thy Sins Be Forgiven Thee.

There is something in this form of expression, used as it is by the Savior in the healing of the sick, that is very suggestive.

Sin brought death into the world; disease leads to death; when the sins are forgiven, disease departs, and the death that is threatened the man, because of individual transgressions, will not, if he walk in God's way, fall upon him.

To the poor man, palsied in every limb, who was brought on a bed to Jesus, it was as easy to say, "Thy sins be forgiven thee," as to say, "Arise, take up thy bed and go unto thine house."

It was as if Jesus had said to the proud and doubting Pharisee, "Why do you find fault with me?" The two expressions are equivalent in meaning and force. Man must first be pardoned before the seeds of death can be eliminated from his frame.

If I say to your suffering fellow, "Thy sins be forgiven thee," He, full of the riches of health, will be his; and, if I say, "Take up thy bed and walk," and he does take up his couch and go to his house, it is proof conclusive that I have the power, and that I have forgiven him his sins. I show you by this, that the Son of man has power on earth to forgive sins.

God says to the obedient child, coming up from the waters of baptism, "Thy sins are forgiven thee," ought we to be astonished if the same marvellous results should follow to the child of faith, that occured to that palsied man from the comings to Jesus. In the full assurance of faith? The miraculous power to heal is not ours; we cannot forgive. But that disease should flee when God forgives, is all right, and in harmony with his word. It has been so in numberless instances in the past, when the strong desire to obey God has conquered all fear, and the poor invalids, triumphing over pain and weakness, have been lifted from their beds, carefully wrapped, and borne through stinging cold, to the ice-cut graves of the river, there to be buried in the likeness of Christ's death, and to feel, to their own wonder and the wonder of all their acquaintances, new life surging through their veins.

Well, we thank God that it is so, that he sometimes condescends to give us in this way new proofs of his love. We somehow are led through such manifestations of his power, to look with joyful eyes to another and still brighter scene. If God gives health and lengthened life now to the pardoned sinner, who has been raised from a watery grave, there will be everblooming health and never-ending life for them when they shall rise from the dust graves of mountain and valley, of forest and wasteland, in the day of the Lord Jesus. Faith grasps with iron fingers all that is meant in the terse sentence, "Thy sins be forgiven thee." She sees in the brief account of the palsied man, food for hope. In speaking the words of pardon, Jesus addressed him as a "son" or "child;" he addresses us as "sons and daughters" when he speaks pardon to us, and the sons of God, being heirs to the coming glory with Christ. We, when "forgiven," are accounted as "rebels" no more, we are of the family of God; of the commonwealth of Israel, our citizenship is in the coming kingdom.

Those little dots once also wall
Outside the gate
Oh come and be forgiven,
That jewel of heaven
May be for you,
In earth made new.

S. ROXANA WINCH.

## Letter Drawer.

JERUSALEM, Nov. 20, 1882.

*Editor Restitution:*

I send by this post two wreaths of Jerusalem flowers. I have made them hastily but hope you will be pleased to accept one as a Christmas gift, the other you will receive Mr. Underwood, your printer. I wish you could get the one which you saw like it last. These [illegible] to me [illegible] I love to [illegible] pleasure to [illegible] packages to Mr. Underwood last week. I hope they will arrive safely. I did them in a great hurry and had but just time to mail them. I think I am the busiest woman in Jerusalem. I scarcely take time to eat any food.

Our meetings are very interesting, and the interest is increasing. Business is good. The Greeks are building a block of new stores unlike anything ever seen in this city, they are very beautiful. We still have an abundance of grapes—and such delicious grapes grow nowhere else. Oranges and lemons are now in the market and plenty at a low price. There is no place like dear Jerusalem. What will it be when the King is here? Everybody is looking for some great event.

The Jews come for the "Restitution." They seem to think it strange that Christians see as they see. I shall try to write an article for THE RESTITUTION next week. I hope you will come soon; I am sure you will love Jerusalem. Your sister in Christ,

A. E. DAVIS.

P. S.—All the money sent by you has been received. Many thanks.

[Wreaths have come to hand—flowers from Jerusalem. Precious Christmas present indeed. Many, many thanks to the sender.]

*Editor Restitution:*

It gives us much pleasure to enclose our annual donation to the beloved RESTITUTION, and to thank you cheerfully for its prompt delivery. We never undo the cover but a thrill of pleasure stirs our heart, and seldom are we disappointed in its contents. We are pleased, to learn that our patient and affectionate Brother Chaplin, and his able and intelligent corps of assistants are again appointed to lead the van in the defence and promulgation of the truth for another year. May the future be as abundantly blessed with the mercy and goodness of God, as the past has been. And if the Lord tarry, may the end of the coming year find us as faithful and zealous as we are today.

We are grateful to Brother Cameron and others for their fervid and interesting articles on the gospel and other important themes.

We have been holding the fort in this place for about a year, preaching the truth as time and opportunity would permit, realizing the usual opposition in consequence of misunderstanding; however, we have reason to believe that if we continue in well-doing, the good seed now being sown is falling into good ground. Brother Crockett, a strong soldier in the Christian warfare, is now with us; together we are storming the fortress of the enemy, and are hopeful that a foundation is being laid that may in the near future rear its superstructure to the glory of God.

Our Sunday-school numbers about 50, which may, to our brethren, be somewhat wonderful. Here are Methodist, Presbyterian and Baptist, all knowing our peculiar faith. Yet they continue to send their families and little ones to us for Christian tuition. We praise the Lord for using us in his service, and trust we may always be found worthy of his confidence. We have tried to be all things to all men yet never compromising the truth, it is needless to say some will become offended. We next week enter upon a series of lectures in an adjoining town, and hope for good results. But we must conclude, unconsciously we have been giving you a synopsis of our labors.

Our mite-like donation is in your hands, do with it what seemeth good in your sight. Continue the paper for another year to our aged parents in "Bonny" Scotland; and when the blessed Master returns may it be our privilege to cast our crowns before him and crown him "Lord of all."

WM. RENNIE.

PINE CREEK, Mich.

*Editor Restitution:*

I am pained to announce the death of our much esteemed Sister Jane, wife of Elder E. Chesebrough, who died Dec. 8, after an illness of only thirty-six hours, with what the doctor called neuralgia in the stomach. The family and community have sustained an irreparable loss in her death. Sister C. was an exemplary Christian, a faithful and devoted wife, self sacrificing to the wants and welfare of others. She always knew of those in the neighborhood who were sick or destitute, and never waited for others to contribute to their necessities, but was ever ready to do her part and never wearied in doing good. We firmly believe that she fell asleep in Christ and will be among those that the apostle John says will not be forgotten, but will be raised up at the last day. Therefore "We sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Sister Chesebrough was 58 years old the 20th of September last. Was married to Bro. C. the 25th of Dec., 1854. Was baptized May 15, 1860.

D. F. SPENCER.

## Selections.

### ANTIQUITIES AT SHECHEM.

A place of such importance as Shechem, celebrated and flourishing as it has been from the earliest period of the history of Palestine to the present day, ought to possess ancient ruins and relics of great value. The conditions for burying such relics are more favorable here than in many other oriental cities. A deep valley between two mountains, a large and prosperous city, where building and rebuilding has been constantly going on, a town situated under the very mountain wall of Gerizim, from which masses of rock and earth, to say nothing of the wash carried down by the rains, are constantly falling, are conditions which preclude the idea of finding many ruins above ground. The case is different on the summit of Gerizim and the ruins there have been examined with considerable thoroughness. Some of the Roman coins of this ancient city are interesting, because they show the temple on the top of Gerizim and the road or stairway which led to it from the town below.

Quite recently, at Shechem, or Nablous, some excavations have been made which, if they could be followed up, might lead to important results. Outside of the walls of the city, near the southeast corner of it and close under Gerizim, a native commenced to build a house, and, at a depth of eighteen feet, came upon a large slab of stone, which was ten feet long, about seven feet wide, and more than two feet thick. One edge of it was finely carved and dentils and egg-shaped ornaments existed in abundance, while some of the fragments bear acanthus leaves. The block may have formed a part of some rich cornice. The workmen had no means of raising the slab to the surface except by breaking it in pieces, which was accordingly done, and the fragments were brought up and laid by themselves, where they now lie. Finely-faced walls, carved work capitals and columns in large numbers. Mosaics of different patterns, large blocks of stone, and flights of steps are among the things reported as having been found at various points at the depth before indicated.

Among the objects discovered was a bullock's head, which has since been stolen, and a statue of a man which has been preserved. This is of choice marble (not the marble of the country) and from the shoulders to the feet is covered with drapery, which left the right shoulder and breast bare. The right arm is broken just above the elbow, and the left arm, which was entirely covered by the drapery, is broken at the wrist. The statue is headless and the head has not yet been found. From the base of the neck to the bottom of the feet the figure measures fifty-six inches. The pedestal, or, rather, a pedestal has been found which appears to fit the statue and on which it may once have stood. The pedestal stood on four flaring feet, one of which has been preserved. Its platform, which is thirty inches square, is seven inches thick and its feet were about fifteen inches long. The top of the pedestal would thus be raised at least twenty-two inches above the ground. The sides of the platform of the pedestal were richly ornamented. The feet of the statue were attached at the rear to a block of stone, which was thirty inches wide, corresponding to the size of the platform. Above the block the statue proper, from edge to edge of the drapery, had a width of eighteen inches.

Hearing of this discovery, I rode up to Nablous last Wednesday, and returned to Jerusalem on Friday, making the journey of four days in two. Rev. C. Veitscher, a resident clergyman, examined the place with me, as he had done before my arrival, and from what this gentleman told me, together with what I learned from the owner of the ground, I gathered many facts which I cannot communicate in this note, but which convince me that important remains lie buried at this point. I had special facilitates for obtaining information, since the owner of the property is a near relative of one of the *Kawasses* at the American consulate at Jerusalem. There remains may be those of an amphitheater, a supposition which is favored by the peculiar shape of the mountain at this point. They may be those, also, of a once beautiful temple. Those who are interested in such matters do not need to be told that here is a place where the pick and spade, in the hands of intelligent explorers, would be likely to disclose one or perhaps some of the structures and objects with which "Flavia Neapolis" was once adorned.—*Selah Merrill, in the New York Independent.*

### CHRISTIANITY VS. ATHEISM.

The Bishop of Manchester, in one of his recent addresses, drew this striking contrast between the demands on men's faith in regard to Christianity and Atheism. He said:

Its would admit that Christianity had its difficulties, and there were points on which they might desire that the revelation had been fuller and more clear; but those things were ordered for them by One whom they believed to be wiser and whom they knew to be stronger than themselves. There was sufficient light for a man to walk by who did not deliberately choose darkness, and he was not going to try to escape from those small difficulties by plunging into and accepting the infinitely greater difficulties and perplexities of the creed of atheism. To call upon him to believe that this wonderful universe, with its varied courses and wonderful controlling mechanism, these worlds upon worlds in space, until he was lost and his mind and brain became dazed in the contemplation of them—to ask him to believe that all these things came by chance, and that he himself, with all the wonderful faculties with which God had endowed every human being, was developed by protoplasm from a germ without any designing providence of God governing him, was asking him to believe what to his mind was absurd and impossible. And so because there were difficulties in his faith which he could not explain, he was not going to accept the infinitely greater difficulties of the creed of atheism, for it did not make the theory of life easier, but a thousand times more difficult to say there was no God, no Christ, no Holy Spirit, no soul, no life beyond.

### ANNOUNCEMENTS.

All those coming to Grand Rapids on their way to the Conference at Hesperia, can go to White Cloud at reduced rates, if there is time to take the 6:15 a. m. train, Friday morning, January 12. Also the Indiana R. R. will carry all delegates from Sturgis to Grand Rapids and back, for one and one-third fare. Let all on that road report to Brother Miller, Sec. All delegates should report early.

E. HOYT.

## MARRIED.

CONYE—HOW.—At the residence of the bride's father, Mr. David How, near Plymouth, Ind., on Thursday evening, Dec. 21, 1882, by E. A. Chaplin, Mr. Alfred Conye and Miss Precelove A. How.

Bring flowers, fresh flowers, for the bride to wear!
They were born to blush in her shining hair.
She is leaving the home of her childhood's mirth,
She with old fare well to her father's hearth,
Her place is now by another's side—
Bring flowers for the locks of the fair young bride! —*Her. Thomas.*

## Business Department.

PLEASE read the new advertisements in this paper. The new Edition of Brother Magrender's work against Ingersoll and Infidelity is now ready. We have also received a large invoice of books written by Brother Wiley Jones. We will promptly fill all your orders.

### SPECIAL NOTICE.

*Address all business letters and make all orders payable to "The Restitution, Plymouth, Indiana." It creates confusion and causes delay in the transaction of business of the office to have orders made payable to the Editor, or business matter addressed to him personally, so please confer a favor by sending as above directed.*

*A. R. UNDERWOOD, Treas.*

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500! To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions, and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way, brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DUNCANS, President.

### FREE-WILL OFFERING.

| | |
|---|---|
| Mrs C Palmer | $ 1 00 |
| Mrs H F Burlington | 5 00 |
| H S Bridgman | 5 00 |
| Mrs Margaret Woodland | 2 00 |
| [illegible] | 1 00 |
| Jane Hollabaugh | 1 00 |
| Ida A Hollabaugh | 1 00 |
| Mrs N H Goodell | 1 00 |
| Mary E Parker | 2 00 |
| Geo W Young | 2 00 |
| Mrs P T Ellison | 5 00 |
| W S B Fellmore | 1 00 |
| Mary Hoelle | 1 00 |
| Andrew Spence | 1 00 |
| Asa Flint | 2 50 |
| M S Hughes | 1 00 |
| A Schenck | 1 00 |
| A Bidelop | 1 00 |
| Elliot Lewis | 2 00 |
| Mrs E Andrews | 1 00 |
| Wilburn | 2 00 |
| Kyel Kilbey | 5 00 |
| Alex Williams | 1 00 |
| Levi Colin | 1 00 |
| Eliza West | 1 00 |
| A friend | 1 00 |
| Jacklevo | 2 00 |
| G W Card | 1 00 |
| Peter Herbein | 1 00 |
| Lizzie Byrne | 1 00 |
| J Wilcox | 1 00 |
| S Winger | 1 00 |
| Delilah Spell | 1 00 |
| Wm Russell | 1 00 |
| A Lesson | 1 00 |
| H Way | 1 00 |
| J Hefner | 1 00 |
| Anna Sears | 1 00 |
| Z Swift | 1 00 |
| J Scott | 1 00 |
| H W Hamblin | 1 00 |
| Mrs E Stoneman | 1 00 |
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| Nancy Rogers | 1 00 |
| Polly Green | 1 00 |
| J Hall | 1 00 |
| W Crockett | 1 00 |
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| Rhoda Gray | 1 00 |
| Hannah Anderson | 1 00 |
| Catherine Harrold | 1 00 |
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| Levi Hinman | 1 00 |
| M Beck | 1 00 |
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| Daniel Bowles | 1 00 |
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| [illegible] | 1 00 |
| Mrs [illegible] | 1 00 |


## THE LIVE EVERLASTING!

THE LIVE EVERLASTING. What is it? whence is it? whose is it? By J. H. Pettingell, A. M., (author of "Homiletical Index," "Theological Triplomas," etc.,) with a copious symposium, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars—of the various churches of Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man. The whole constituting the most thorough and exhaustive discussion of this question now existing such general inquiry, ever published. Just out of press. 800 pages. Price by mail $2. May be had at the office of THE RESTITUTION, Plymouth, Ind.

# Poetry.

"Thy Will be done."

Three little words, in truth so full of meaning;
Three little words, the burden of a song;
Three little words, in every heart and dwelling,
What wonder that they are the watchword given!

"Thy will be done" in the new heavens, below the earth,
On earth's wide plain and in the ocean's bed;
Of countless stars in their appointed courses,
Of living things that range the air and tread;

"Thy will be done" in the dark home of sorrow,
Where sighs and tears are all the language known,
Where every heart is bleeding, every dwelling
Is filled with mourning for the loved and gone;

"Thy will be done" in the bright home of gladness,
Where joy and love their golden sceptres wield,
Where hearts o'erflow with rapture unrestrained,
And every tongue the new song has learned;

"Thy will be done" in the fair home of beauty,
Where all is pure and holy and divine,
Where angels dwell in the full light of glory,
And drink unmingled from the source of wine;

"Thy will be done" in the dark home of darkness,
Where hatred, malice, and revenge have sway,
Where every heart is filled with passion's madness,
And all are joined in the revolt's array;

"Thy will be done" in the wide home of nature,
Where all is subject to the Maker's will,
Where all obey the laws of the Creator,
And all are filled with his life-giving skill;

"Thy will be done" in the dark home of error,
Where sin and death have reigned for many years,
Where all is wrong, and where the truth is hidden,
And where the heart is filled with doubts and fears;

"Thy will be done" in the bright home of heaven,
Where all is right, and where the truth is known,
Where all is love, and where the heart is given
To God, the Father, and to Christ, his Son;

"Thy will be done" in the dark home of sadness,
Where all is wrong, and where the truth is hid,
Where all is sin, and where the heart is given
To all that God has in his wrath forbid;

"Thy will be done" in the bright home of glory,
Where all is right, and where the truth is known,
Where all is love, and where the heart is given
To God, the Father, and to Christ, his Son

## Poetry.

Woman's Work.

### MY JEWELS.

Shall I hold them back—my Jewels!
These that traveled many a day
Since I laid them by forever,
Safely locking them away;
And I thought them yielded wholly,
When I dared no longer wear
Gems, contrasting, oh, so sadly,
With the adoring I should bear.

Shall I keep them still—my Jewels!
Shall I, can I, yet withhold
From that loving, loving Savior
Aught of silver or of gold?
Gold so needed, that his gospel
May resound from sea to sea;
Can I know Christ's service lacketh
Yet forget his wish in me?

No; I lay them down—my Jewels,
Truly on the altar now.
Stay! I see a vision passing
Of a gem encircled brow,
Heavenly treasure worn by Jesus,
Souls won through my gift outpoured;
Freely, gladly I will offer.
Jewels thine to crown my Lord.

## Selections.

The Man of Sin. 2 Thess. ii. 1-8.—No. 8.

The question next requiring an answer is as follows:—

(8.) Do facts bear out the idea that the bishop of Rome has opposed and exalted himself against all civil or ecclesiastical rulers, or both? Keeping in mind that we have endeavored to show that "all that is called God or that is worshipped" is capable of being understood in the limited sense of human rulers, it is a fact well known to all who have paid any attention to Church history, that the bishops of Rome have not only claimed universal authority over civil rulers, which is perhaps as much as the language of the apostle requires, but they have actually been permitted, in many instances, to put this claim into actual operation among the States of Europe. In his "Dissertations on the Prophecies," Thomas Newton, D. D., Bishop of Bristol, states this fact in a single sentence, which may serve as a summary of what we shall find detailed in the pages of history. The bishop says that the pope has exalted himself "not only above inferior magistrates, but likewise above bishops and primates, exerting an absolute jurisdiction and uncontrolled supremacy over all; not only above bishops and primates, but likewise above kings and emperors, deposing some and advancing others, obliging them to prostrate themselves before him, to kiss his shoe, to hold his stirrup, to wait barefooted at his gate, treading even upon the neck, and kicking off the Imperial crown with his foot," etc.

This comprehensive summary of Bishop Newton, however, must not be accepted even on his authority. We must inquire of the historians who have written the civil and ecclesiastical annals of Europe for the purpose of ascertaining the real facts of the case. Pursuing this course, we might try to ascertain the accuracy of the statement that the bishops of Rome claimed, and even to a large extent exercised, supremacy over the civil rulers of Europe in their political relations.

We must here premise that this pitch of power was not reached at once, that, in fact, it had, like the tide, a flow and an ebb. It was not till the 13th century of the Christian era that this tide of papal supremacy reached high-water mark; although for several centuries before and after that period it maintained a greater or less degree of ascendancy. We shall glance, therefore, at several facts in the history of Europe during the period named, so as to put the main count in the charge beyond the possibility of dispute.

The general fact of papal supremacy over the civil power is patent to the reader of European history. Guizot, in his "History of Civilization in Europe"—treating generally of the period between the 9th and 12th century—says, "By a tendency natural to human ambition and pride, the church endeavored to establish for the spiritual power not only independence, but supremacy over the temporal power." And he represents the "spiritual power" as reasoning, "How! I have right and sway over what is most lofty and independent in man—over his reason, his inward will, his conscience—and shall I not have right over his outward, material, and fleeting interests? I, who am the interpreter of justice and truth, shall I be debarred from regulating earthly matters according to justice and truth?" And, mentioning the monopoly of mentality possessed by the church, he says, "The spiritual power thus finding itself at the head of the whole activity of the human world naturally fell into a self-assumption of general government of the world."

The late Henry Hallam, in his "View of the State of Europe during the Middle Ages," says, "The boundless ... of papal dominion extends from the pontificate of Innocent III. inclusively to that of Boniface VIII.; or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals." The first-named pope's claims were thus expressed in his own words: "As the sun and the moon are placed in the firmament, the greater as the light of the day and the lesser of the night, thus are these two powers in the church—the pontifical, which, as having the charge of souls, is the greater, and the royal, which is the less, and to which the bodies of men only are entrusted." Hallam, from whom this quotation is extracted, says of it, "Intoxicated with these conceptions (if we may apply such a word to successful ambition) he thought no quarrel of princes beyond the sphere of his jurisdiction." The second-named Pope (Boniface VIII.), nearly a century later, in a constitution termed "Unam Sanctam," promulgated in a church council held at Rome, declares that "the church is one body, and has one head. Under its command are two swords, the one spiritual, the other temporal; that to be used by the supreme pontiff himself; this by kings and knights, by his license and at his will. But the lesser sword must be subject to the greater, and the temporal to the spiritual authority. He concludes by declaring the subjection of every human being to the see of Rome to be an article of necessary faith." Hallam mentions that "another bull pronounces all persons of whatever rank obliged to appear when personally cited before the audience or apostolical tribunal at Rome," "since such is our pleasure, who by divine permission, rule the world."

"But the epoch," remarks Hallam, "when the spirit of papal usurpation was most strikingly displayed was the pontificate of Innocent III." In each of the three leading objects which Rome has pursued, independent sovereignty, supremacy over the Christian Church, control over the princes of the earth, it was the fortune of this pontiff to conquer." It may be remarked in passing that it was this Pope who established the Inquisition. In Chambers' Encyclopædia, Innocent is thus spoken of: "His pontificate is justly regarded as the culminating point of the temporal, spiritual supremacy of the [illegible] and it is freely avowed by the learned historian of Latin Christianity, that if over the great idea of a Christian republic, with a Pope at its head, was to be realized, 'none could bring more lofty or more various qualifications for its accomplishment than Innocent III.' Accordingly, under the impulse of his ardent but disinterested zeal for the glory of the church, almost every state and kingdom was brought into subjection."

Leaving these general historical statements regarding the time of Innocent III., we must begin our more detailed evidence at an earlier period. It was chiefly during the pontificate of Gregory VII. (more than a century earlier) that the way had been prepared for what was accomplished by Innocent III. Hallam puts the relations of both these popes, and a subsequent one, very forcibly thus: "As Gregory VII. appears the most usurping of mankind till we read the history of Innocent III., so Innocent III. is thrown into shade by the superior audacity of Boniface VIII." In Chamber's Encyclopædia Gregory VII. is termed "pre-eminently the historical representative of the temporal claims of the mediæval papacy;" and in Cassell's Biographical Dictionary, he is described as "a man of extraordinary abilities and sagacity, fired with the greatest ambition for the exaltation of the Holy See, proud and impetuous, and devoid of any strong religious character.... He strove to subject the Church Catholic to the will of the Pope, and to exempt clerics and church property from civil control.... He endeavored to make all kingdoms fiefs to the pontiffs; and to form an episcopal council to meet annually at Rome, which was to take charge of all the kings and peoples of the world. He was unable to succeed in this owing to the opposition of William the Conqueror and Philip I. of France. But though he failed in this great attempt, he wrought a mighty change in the political state of Europe, abridging or annulling the rights of kings and emperors," etc. He was, according to Hallam, "by far the most conspicuous person in the eleventh century."

Christopher William Koch, Professor of Public Law in the University of Strasburg, in his "History of the Revolutions of Europe," gives a concise yet clear account of this portion of papal history in connection with European politics. This work is written in a tone of moderation and candor, and has been highly commended by eminent authorities, both French and German, and affords a convenient means of stating the facts of the case. I shall, therefore, quote a few extracts from it.

"A new and powerful monarchy rose on the ruins of the German Empire, that of the Roman pontiffs, which monopolized both spiritual and temporal dominion; and extended its influence over all the kingdoms of Christendom. This supremacy, whose artful and complicated mechanism is still an object of astonishment to the most subtle politicians, was the work of Pope Gregory VII., a man born for great undertakings, as remarkable for his genius, which raised him above his times, as for the austerity of his manners, and the boundless reach of his ambition. Indignant at the depravity of the age, which was fostered in ignorance and vice, and at the gross immorality which pervaded all classes of society, both laymen and ecclesiastics, Gregory resolved to become the reformer of morals and the restorer of religion.

To succeed in this project it was necessary to replace the government of kings, which had totally lost its power and efficiency by a new authority, whose salutary restraints, imposed alike on the high and the low, might restore vigor to the laws, put a stop to licentiousness, and impose a reverence on all by the sanctity of its origin. This authority was the spiritual supremacy of the pope, of which Gregory was at once creator and inventor.

"While he was cardinal (Hildebrand) taking advantage of the minority of Henry IV. Emperor of Germany, he caused, in a council held at Rome, 1059, the famous decree to be passed, which, by reserving the election of the pontiffs principally to the cardinals, converted the elective privileges which the emperors formerly enjoyed in virtue of their crown rights, into a personal favor granted by the pope. . . . .

"On the death of Pope Nicholas II., Hildebrand secured the election of Alexander II., without waiting for the order or concurrence of the imperial court; and he succeeded in maintaining him in the apostolic chair against Pope Honorius II., whom the reigning empress had destined for that honor. At length, being raised himself to the pontifical throne, scarcely had he obtained the imperial confirmation, when he put in execution the project which he had been so long concerting, and proclaiming, viz; the erecting of a spiritual despotism extending to priests as well as kings; making the supreme pontiff the arbiter in all affairs. The basis of this dominion was, that the Vicar of Jesus Christ ought to be superior to all human power. . . .

"At that time the city of Rome, and the whole ecclesiastical states, as well as the greater part of Italy, were subject to the kings of Germany, who in virtue of their being kings of Italy and Roman emperors, nominated or confirmed the popes, and installed the pontiffs of Rome, who there received the power of the sword in their name. They sent also every year commissioners to Rome to levy the money due to the royal treasury. The popes used to date their acts from the years of the emperor's reign, and to stamp their coin with his name; and all the higher clergy were bound and subject to the secular power by the solemn investiture (by the sovereign) of the ring and the crosier.

"This investiture gave to the emperors the right of nominating and confirming bishops, and even of deposing them if they saw cause. It gave them, moreover, the right of conferring, at their pleasure, those fiefs (chiefly land) and royal prerogatives which the munificence of princes had vested in the church. The emperors, in putting bishops and prelates in possession of these fiefs, used the ring and crosier, which were badges of honor. They made them take the oath of fidelity and allegiance; and this was the origin of their dependence and their obligation to furnish their prince with troops, and also to perform military service.

"Gregory VII. prohibited, under the pain of excommunication, all sovereigns to exercise the rights of investiture, by a formal decree which he published in a council assembled at Rome in 1074. There was more than the simple ceremony of the ring and crosier implied in this interdict. He aimed at depriving princes of the right of nominating, confirming, or deposing prelates, as well as receiving their fealty and homage. He thus broke all those ties by which the bishops were held in allegiance to princes; making them, in this respect, entirely independent.

"In suppressing investitures the pontiff had yet a more important object in view. It was his policy to withdraw both himself and his successors, as well as the whole ecclesiastical state, from the power of the German kings, especially as [illegible] the rich that these princes had so long exercised of nominating and confirming the popes. He saw, in fact, that if he could succeed in rendering the clergy independent of the secular power, it would follow, by a natural consequence, that the pope, as being supreme head of the clergy, would no longer be dependent on the emperors, while the emperor excluded from the nominating of bishops would have less right to interfere in the election of pontiffs."

Professor Koch then refers to the effect of this policy in divesting princes of the right to dispose of ecclesiastical fiefs, seeing they had committed the unfortunate error of putting the greater part of their domains into the hands of ecclesiastics. If they could have retained the patronage they might have exercised control over the persons possessing benefices. He also shows the influence of the law of celibacy in severing another bond of union between the clergy and the civil orders of society. Gregory endeavored to enforce this law more vigorously than ever, renewing it in a council held at Rome in 1074; enjoining the married priests (of whom there were still many not only in Germany, England, and kingdoms of the North, but even in France, Italy and Spain) either to quit their wives, or renounce their sacerdotal order. His design was not to render the clergy independent, but to make them subservient to his own elevation, and to employ them in humbling the princes.

He then mentions the use which was made by Gregory of the "False Decretals" forged about the beginning of the ninth century, and attributed to the early bishops of Rome. I here give more fully Hallam's account of their nature.

"Their effect was to diminish the authority of metropolitans over their suffragans, by establishing an appellant jurisdiction of the Roman See in all causes, and by forbidding national councils to be holden without its consent. Every bishop was amenable only to the immediate tribunal of the pope; by which one of the most ancient rights of the provincial synod was abrogated. . . . .

"Upon these spurious decretals was built the great fabric of papal supremacy over the different national churches; a fabric which has stood after its foundation crumbled beneath it; for no one has pretended for the last two centuries that the imposture is not palpable to any but the most ignorant ages (of credit).

Koch affirms that Gregory fully carried out his policy, and, in a council held at Rome in 1079, even prescribed the oath for the bishops of fealty and homage such as they, as lieges, vowed to their sovereigns. This he "claimed for himself alone, bearing that they should aid and defend, against the whole world, his new supremacy, and what he called the royal rights of St. Peter." This was maintained and augmented by his successors, in spite of its inconsistency with that which the bishops swore to their princes.

Another means by which Gregory confirmed his new authority was by sending more frequently into the states of Christendom papal representatives, called legates. He made them a kind of governors, of provinces with ample powers, which greatly impaired the authority of metropolitans, bishops, and councils. The bishops were even required by their oath to furnish maintenance for these legates, which led to frequent exactions and impositions.

Koch next touches on Gregory's direct interference with the civil power. He says: "While occupied with the means of extending his power the clergy, he did not let slip any opportunity of making encroachments on the authority of princes and sovereigns, which he represented as subordinate to that of the church and the pope. As supreme head of the church he claimed a right of inspection over all kings and their governments. He deemed himself authorized to address admonitions to them as to the method of ruling their kingdoms; and to demand of them an account of their conduct. By-and-by he presumed to listen to the complaints of subjects against their princes, and claimed a right of being a judge or arbiter between them. In this capacity he acted towards Henry IV., Emperor of Germany, who enjoyed the rights of sovereignty over Rome and the pope. He summoned him to Rome (1076) for the purpose of answering before the synod to the principal accusations which the nobles of Saxony, engaged in disputes with that prince, had referred to the pope. The emperor, burning with indignation, and hurried on by the impetuosity of youth, instantly convoked an assembly of bishops at Worms, and there caused the pontiff to be deposed. No sooner was this sentence conveyed to Rome, and read in the presence of the [illegible] assembled, than Gregory ventured on a step till then quite unheard of. He immediately thundered a sentence of excommunication and deposition against the emperor, which was addressed to St. Peter, and couched in the following terms:

"In the name of Almighty God, I suspend and interdict from governing the kingdom of Germany and Italy, Henry, son of the Emperor Henry, who with a haughtiness unexampled has dared to rebel against thy church. I absolve all Christians whatever from the oath which they have taken, or shall hereafter take, to him; and henceforth none shall be permitted to do him homage or service as king; for it is who would disobey the authority of thy church deserves to lose the dignity with which he is invested. And seeing this prince has refused to submit as a Christian, and has not returned to the Lord whom he hath forsaken, holding communion with the excommunicated, and despising the advice which I tendered him for the safety of his soul, I load him with curses in thy name, to the end that people may know even by experience that thou art Peter, and that on this rock the Son of the living God has built his church; and that the gates of hell shall never prevail against it."

This measure, which seemed at first to have been merely the effect of the pontiff's impetuosity, soon discovered of what importance it was for him to persevere, and what advantage he might derive from it. In humbling the emperor, the most powerful monarch in Europe, he might hope that all the other sovereigns would bend before him. He omitted nothing, therefore, that might serve to justify his conduct, and endeavored to prove, by sophistries, that if he had authority to excommunicate the emperor, he might likewise deprive him of his dignity; and that the right to release subjects from their oath of allegiance was an emanation and a natural consequence of the power of the keys. The same equivocal interpretation he afterwards made use of in a sentence which he published against the same prince (1080), and which he addressed to the Apostles St. Peter and St. Paul, in these terms:

"You, fathers and princes of the apostles, hereby make known to the whole world, that if you can bind and unbind in heaven, you can much more, on earth, take from all men empires, kingdoms, principalities, duchies, marquisates, counties and possessions, of whatsoever nature they may be. You have often deprived the unworthy of patriarchates, primacies, archbishoprics, and bishoprics, to give them to persons truly religious. Hence, if you preside over spiritual affairs, does not your jurisdiction extend *a fortiori* to temporal and secular dignities? And if you judge the angels who rule over princes and potentates, even the haughtiest, will you not also judge their slaves? Let, then, the kings and princes of the earth learn how great and irresistible is your power! Let them tremble to contemn the commands of your church! And do you, blessed Peter, and blessed Paul, exercise from this time forward, your judgment on Henry, that the whole earth may know that he has been humbled, not by any human contingencies, but solely by your power."

"Until that time," continues Koch, the emperors had exercised the right of confirming the popes, and even of deposing them, should there be occasion. But by a strange reverse of pretensions the popes now arrogated to themselves the confirmation of the emperors, and even usurped the right of dethroning them.

"However irregular this step of the pontiff might be, it did not fail to produce the intended effect. In an assembly of the Imperial States held at Tribur (1076), the emperor could only obtain their consent to postpone their proceeding to a new election, and that on the express condition of his submitting himself to the judgment of the pope, and being absolved immediately from the excommunication he had incurred. In consequence of this decision of the States, Henry crossed the Alps in the middle of winter to obtain reconciliation with the pope, who then resided with the famous Countess Matilda, at her castle of Canossa, in the Modenese territory. Absolution was not granted him, however, except under conditions the most humiliating. He was compelled to do penance in an outer court of the castle, in a woolen shirt and barefooted for three successive days, and afterwards to sign whatever terms the pontiff chose to prescribe. This extraordinary spectacle must have spread consternation among the sovereigns of Europe, and made them tremble at the censures of the church.

"After this Gregory VII. exerted his utmost influence to engage all sovereigns without distinction to acknowledge themselves his vassals and tributaries. 'Let not the emperor imagine,' says he, in a letter which he wrote to the German nation, 'that the church is submitted to him as a slave, but let him know that she is set over him as a sovereign.' From that time the pontiff regarded the empire as a fief of his church; and afterwards, when setting up a rival emperor to Henry IV., in the person of Hermann of Luxemburg who took an oath of vassalage. Gregory pursued the same conduct in regard to the other sovereigns of Europe. Boleslaus II., King of Poland, having killed Stanislaus, Bishop of Cracow, who had ventured to excommunicate him, the pontiff took occasion from this to depose that prince, releasing all his subjects from their oath of fidelity, and even prohibiting the Polish bishops henceforth to crown any king without the express consent of the pope.

"This aspiring pontiff stuck at nothing, he regarded nothing, provided he could obtain his object. However contrary the customs of former times were to his pretensions, he quoted them as examples of authority, and with a boldness capable of imposing anything on weak and ignorant minds. It was thus that, in order to oblige the French nation to pay him the tax of one penny each house, he alleged the example of Charlemagne, and pretended that that prince had not merely paid this tribute, but even granted Saxony as a fief to St. Peter; as he had conquered it with the assistance of that apostle. In writing to Philip I. of France, he expressed himself in these terms: 'Strive to please St. Peter, who has thy kingdom as well as thy soul in his powers and who can bind thee, and absolve in heaven as well as on earth.' And in a letter which he addressed to the princes of Spain, he attempted to persuade them that the kingdom of Spain, being originally the property of the Holy See, they could not exonerate themselves from paying him a tax on all the lands they have conquered from the infidels.

"He affirmed to Solomon, King of Hungary, that Stephen I., on receiving his crown at the hands of Pope Silvester II., had surrendered his kingdom as free property to the Holy See; and that in virtue of this donation his kingdom was to be considered as a part of the domain of the church. He wrote in exactly the same style to Goyas, his immediate successor. In one of his letters to Suono, King of Denmark, he enjoins him to deliver up his kingdom to the power of the Roman See. He refused (1076) to grant the royal dignity to Demetrius Swinimir, Duke of Croatia and Dalmatia, except on the express condition that he should do him homage for his kingdom, and engage to pay the pope an annual tribute of two hundred golden pieces of Byzantium. This pontiff had the art of disguising his ambition so dexterously under the mask of justice and piety, that he prevailed with various other sovereigns to acknowledge themselves his vassals. Bertrand, Count of Provence, transferred to him his fealty and homage, to the prejudice of those feudal obligations he owed to the empire. Several princes of Italy and Germany, influenced by artifice or intimidation, abandoned the emperor, and put themselves under submission to the pope. His efforts were not equally successful with William the Conqueror, King of England, whom he had politely invited by letter to do him homage for his kingdom, after the manner of his royal predecessors. That prince, too wise to be duped by papal imposition, replied that he was not in a humor to perform homage which he had never promised, and which he was not aware had ever been performed by any of his predecessors.

Possibly the following is the letter referred to by Koch. I find it quoted by James Bryce, D. C. L., in his "Holy Roman Empire," from Migne, cxlviii., p. 508, as a letter from Gregory VII. to William I., A. D. 1080:

"As for the beauty of this world, that it may be at different seasons perceived by fleshly eyes, God hath disposed the sun and the moon lights that outshine all others; so hath the creature whom his goodness hath formed after his own image in this world should be drawn astray into fatal dangers, he hath provided in the apostolic and royal dignities the means of ruling it through divers offices. . . . If I, therefore, am to answer for thee on the dreadful day of judgment before the just Judge who cannot lie, the Creator of every creature, bethink thee whether I must not very diligently provide for thy salvation, and whether for thine own safety thou oughtest not without delay to obey me so that thou mayest possess the land of the living."

J. CAMERON.

Give the Lord thy heart, he will take it as it is, and make it what it should be.


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## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 13.

*Prelude.—Can the moral constitution of a people be changed without the subversion of its political system? How are these systems associated?—Political and religious thoughts—8. Egypt under Mohammedan Arabia.—Egypt conquered by Arabia.—Political and moral results.*

Prelude.—Can the moral constitution of a people be changed without the subversion of its political system? This problem has a direct bearing on Mohammedan Egypt. We propose, therefore to attempt its solution. Has man by nature a natural sense—the power of judging between right and wrong—or is it the creature of education? Both these questions may, in a certain degree, be answered in the affirmative. Man, by nature, has such an element. Education is required for its development. As a nation is the aggregate of its population, its character is the sum of its individual characters. Since man is a "religious animal," (worship of some kind being his normal state), his religion shapes his moral character, and his gods shape his religion, the character of every nation varies with the attributes of its divinities. A nation that has cats, dogs and crocodiles for its deities, must partake more or less of their attributes, and consequently become morally degraded. Egypt's religious history has been exceedingly varied. Her early history makes her the mother of debasing idolatry. Her monuments and her political institutions show in every age the footprints of her religion.

During her monumental period, Egypt was under other moral influences than her nature worship. The shepherd kings, and the sojourn of the Hebrews, gave birth to new religious thoughts. These new moral elements tended to elevate and protect the political constitution. Jehovah taught by his prophets his sovereign claim to the land of Egypt, and his right to rule monarchs. Her prosperity was in the ratio of her submission to his divine government.

During the Hebrew monarchy Egypt had a great increase of moral light. The intercourse between Egypt and Israel during the reigns of David, Solomon, and Judah, was such as to create for the land of the Pharaohs a new moral constitution; and under Alexander and his successors (the Ptolomies), the old moral constitution died out—was superseded by a new system of religious thought. Under the Roman empire Egypt was full of a mixture of moral ideas, composed of Pagan, Jewish and Christian. During these changes the old political systems were on the decline, and finally passed away.

History has demonstrated that "righteousness exalteth a nation; but sin is a reproach to any people," Prov. xiv. 34; and that religious and political ideas are so intimately associated that one cannot change or die without a corresponding change in the other. This truth will further appear as we advance.

Egypt under Mohammedan Arabia A. D. 640 to A. D. 1250—610 years.—Egypt fell under the dominion of the Mohammedan Saracens, under the Caliph Omar, who had taken Jerusalem, and had erected the mosque bearing his name, now standing on the site of the old temple. This conquest introduced a new era in Egypt, a revolution in its religious and civil institutions. The Koran contained a new system of religion, and at the same time it had a code of civil jurisprudence adapted to the wants of the new religious empire. One of the first acts of the Arabian dynasty was the burning of the great Alexandrian library. Amrou, the conqueror of Egypt, wrote to Omar, relative to what disposition should be made of the library. His answer was: "If these writings of the Greeks (Greek Christians) agree with the book of God (the Koran), they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." "The volumes of paper or parchment were distributed [illegible] months were barely sufficient for the consumption of this precious fuel," says Gibbon. The size and grandeur of Alexandria, the capital of Egypt, shows its condition at that time. Amrou thus describes it: "I have taken the grave city of the West. It is impossible for me to enumerate the variety of its riches and beauty; and I shall content myself with observing that it contains four thousand palaces, four thousand baths, four hundred theaters or places of amusement, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews." Egypt had become full of monks and idols of nominal Christianity; for we may safely affirm that Egypt has never seen pure Christianity. What changes took place under the Arabian dynasty?

1. The changes will be described under two heads—(1.) Ecclesiastical; (2.) Civil—those of church and state.

Egypt, coming under a new foreign master, must put forth a growth of new religious ideas, those contained in the Koran, which sprang from the brain of the Arabian prophet, Mohammed, in that system, takes the place of Jesus; the sword is their gospel of persuasion. At the beginning of the Arabian dynasty, the Greek population of Egypt, who were idolatrous Christians, constituted about one-tenth of its inhabitants, while the remaining nine-tenths were Jews and natives. It is said that scarcely any native abandoned his old religious ideas. The cat, the dog and the crocodile were still his deities; and therefore he looked with sullen hatred at the Christian abuse of those sacred animals. They regarded the Arabians as their deliverers, since nothing was required but tribute. The religious sentiment was changed only by the addition of a new element. The social and political ideas passed through a more serious revolution. The morals of the Koran affected the organization of Egyptian society; and its civil jurisprudence was quite unlike what they had ever experienced. Their government was a royal priesthood, the chief ruler, the Caliph, residing at Mecca. This subjugation of Egypt was a judicial overthrow, intended by Jehovah as a deadly thrust at its hated idolatry, the worship of animals by the natives, of images by the Greek Christians, and of the rejection of his Son by the Jews. These three kinds of worship were exceedingly offensive to the Deity. He sent the Arabian as an executor of his wrath.

Egypt, under the Arabian dynasty, was still degenerating. Nature smiled with its usual Eden beauty, but its population had no vigor of moral, political or intellectual vitality. During the 610 years of Arabian domination there were three dominant families—1. The Thoulounides, A. D. 868; 2. The Akshidids; 3. The Fatemite, A. D. 969. Under the Fatemites, who ruled Egypt till A. D. 1250, Cairo was built and Egypt gained some of its former prosperity, but towards the conclusion of that dynasty wealth introduced luxury, and, like Rome, slaves as domestics, they were called Mamelukes, from memalik, slave), were introduced by their higher officers. In A. D. 1214, there was formed from these (Georgian and Circassian slaves chosen for their beauty and strength) a body of cavalry. They governed Egypt 263 years. In 1201 they expelled the Christian crusaders from Palestine. They continued a military power till A. D. 1810, and in A. D. 1811 were treacherously annihilated by Mohammed Ali. This body of cavalry was mounted on splendid Turkish hordes, splendidly caparisoned. They formed the most efficient body of cavalry that the world ever saw. This recruits were Georgians, Circassians, Turks and Tartars. About the year 1250 they became so numerous as to make one of their own number Sultan of Egypt, putting an end to the Fatemite, the last of the Arabian dynasty.

The Mamelukes dynasty had two subordinate dynasties:—1. The Bobarites, continuing till 1382; 2. The Borjites, reigning till A. D. 1517. The Caucasian element predominated in the first dynasty, the Tartar element in the second." The second dynasty was overthrown by Selim I. began the Turkish domination in Egypt.

3. Egypt under the Turk, from A. D. 1517 to A. D. 1840—323 to 328 years.—This period covers a few years over three centuries; a period of great interest in Egyptian history; a period peculiar in its power to recast Egyptian character, and to prepare it to occupy its destined position in the approaching age. Every change is, therefore, to the student of prophecy, fraught with the most thrilling interest. It is not what Egypt has been, but what she will be, that attracts our attention. We have examined the forty-two centuries of her past history to obtain the key to her future destiny. What is Egypt's position in the age of subjugation, and in the joint reign of the new creation? These are problems difficult of solution, but involving matters of great moment. We often speak of Christ's personal reign on the new earth, or on this earth made new, but say very little about the preparatory work of that endless era. Paul says that "He (Christ) must reign till he hath put all enemies under his feet;" "all rule, and authority and power," 1 Cor. xv. 24, 26. Where is there a nation now existing that is not an enemy to Christ's personal reign? Where is there a nation that forms an element in the stone increased to a mountain, rather than a part of the metallic image? When the whole world, with its kings, rulers and emperors, is gathered by the dragon, the beast, and the false prophet, into Satan's army, at the battle of the great day, what nation is not there in one of the two opposing armies?

Some hold that the reign named by Paul is now in progress; that the reign of subjugation belongs to this age. Against that view there are many serious objections. We do not here intend to discuss that question. A few points, however, are pertinent to our present subject. So far allow us to put forward our views:

1. Christ undertook a work which divides itself into three parts. 2. He is to do the work himself, and not by an agent, since it is a work that no other person can do. 3. It being necessarily a personal work, it requires his personal presence; and since no substitute can do the work, Christ's presence (previous) is absolutely required.

What is that work. The work required to save one human being: the Messiah's work. What are its three divisions? (a). The work of a prophet like unto Moses. Did this work allow any substitute? It seems not; at least Christ thought that it required his personal presence, since he came in person and did the work. (b). The work of the antitypical High Priest. Did this work require his personal presence in the most holy place (heaven)? Christ thought so, for he went there in person to do the work. So thought Paul when he said that he could not be a priest on earth. Two parts of his work have required his personal presence. (c). The third division is the work of a king, a subjugating work, and the establishment of a kingdom. Where is that work to be accomplished? All admit that the work has the earth for its location. If the work does not require the presence of the Nobleman, why does he return when he receives the kingdom from his Father? This work must also require his personal presence. When Christ returns he finds the earth full of hostile nations. He subdues them, and rules them, and rules over them as a personal, present King of personal and present kings. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies," Ps. cx. 2. Read the whole Psalm. His work of subjugation is, therefore, a personal work. He utters his voice from Jerusalem. As Judah's lion he roars out of Zion. We seek to know the position of every nation in that conflict, and of every land during that age of subjugation.

J. P. WEST.

### A Letter to My Cousin.

*Dear Cousin:*

I was exceedingly well pleased to hear you say that a true Gospel faith is the glory of Christianity. I can hardly [illegible] you with saying that it [illegible] what a man believes only a Christian. Very [illegible] to say this [illegible] have heard professing Christians say it—yet none act it out completely when they refer to their feelings as proof of their being Christians. They know they are Christians because at a certain time in the past they experienced a witness of their acceptance with God, when alone in the closet or some other secluded place, God for Christ's sake pardoned their sins. Now, I can have no confidence whatever in a genuine conversion to God that refers to one's feelings as proof of such conversion. The trouble, as I look at it, is just here. At some time of life most members of Orthodox churches have felt an anxiety to become Christians. This anxiety was frequently and perhaps generally the result of some highly wrought and terrible description of the torments and eternity of the sufferings of a lost soul in hell. Their feelings being wrought up to the highest possible tension, they were told in their extremity to look to Jesus for relief, and they would certainly find peace. This they tried to do, and trusting in what had been told them, they obtained relief. They now felt better—felt happy. They were all aglow with the hope of going to heaven. And this happy feeling they mistook for proof of genuine conversion to God, without a particle of knowledge of the promises of the Gospel, and even without an enquiry as to what the Gospel is. They refer to their feelings as proof of their conversion. They simply feel happy, and that is all they know or care about the Gospel. But Paul says, Rom. i. 16, "The Gospel is the power of God unto salvation." Now I would ask, how much of a Gospel faith have persons who refer to their feelings as proof of conversion? Every effort that they have made towards becoming Christians has been the result and direct offspring of a slavish fear of being buried, coupled with a selfish desire to go to heaven simply to enjoy themselves. And this undoubtedly is the intention, the studied intention of those preachers who, on revival occasions, resort to such pictures of divine wrath. This is what the doctrine of the eternal burning of men and women was invented for—to be used as a whip to drive men and women into the Catholic church, and which Protestants use for the same purpose.

A Methodist minister was reported by the New York *Tribune* as saying that "hell is the foundation of the Methodist church." He was undoubtedly correct so far as a fear of hell is an incentive to action, as well of the Methodist church as of all others. This slavish fear of being burned is evidently the grand motive power that impels by far the largest part of the members of the various churches to make any sacrifice in the interests of what they call the cause of Christ.

There are no doubt many in the different churches through hypocrisy, and some who are sincere, and act through honest motives; but how few realize the grand object of the Gospel, to-wit: The restitution of the earth and man upon the earth back to the position that was occupied before the fall and consequent curse. This, we understand from a plain, fair exegesis of Scripture, is the objective point of the Gospel, and this we are called upon to believe, if we would be Gospel believers and be saved. And yet, how few, how very few, have the slightest thought or care about what is to become of the earth! And yet they claim to be Christians, and on the road to heaven, simply because they felt happy at some portion of time in the past!

Now, I can have no confidence whatever in a man's feelings, be they what they may, as being any proof of pardoned sin, or that the man is a Christian. The Bible, God's Word, is the standard of Christianity, not a man's feelings. A man's feelings may deceive, but God's Word never. When I hear Peter, on the day of Pentecost, saying to the believing and enquiring Jews, "Repent and be baptized in the name of Jesus Christ for the remission of sins," I can have no confidence whatever in a man obtaining a remission of his sins, or an introduction into the family of Christ in any other way.

We know that the blood of Christ is that which cleanseth from sin. But how is that blood applied to the sinner? Not literally, of course. We believe it is applied symbolically; i. e., being buried with Christ in baptism. Peter told the Jews to repent; and so, if you are dead to sin, we will bury you, and thus the old man with his deeds is put off, washed away in the baptismal waters, while Jesus Christ, the new man, is put on, and the penitent, believing sinner arises to walk in a new life. Jesus said to Nicodemus, "Except a man be born of water and the Spirit he can not enter into the kingdom of heaven." Here is the water-birth alluded to by the Savior. The Spirit-birth takes place at the resurrection, when the candidate is reorganized, made immortal, having a body like unto Christ's most glorious body. Also when I hear Ananias telling a believing Saul to "arise and be baptized and wash away thy sins," I conclude that the blood which cleanseth from all sin is applied in the symbolic act of baptism, and not alone in answer to prayer. A believer—one who has been baptized, and thus inducted into the family of Christ—may obtain forgiveness of sins in answer to prayer, "for the eyes of the Lord are over the righteous, and his ears are open unto their prayer."

The Bible lays down the rule of faith, as well as practice; tells me what God has promised to bestow upon me as a reward for obedience, and calls upon me to believe the promise, and such belief is one of the conditions of salvation. This is what constitutes faith. God wants me to believe that he will do even as he has promised to do. He wants them to trust his word. A belief that he will do what he has never promised to do, is no part of a Gospel faith, though a man may believe it never so honestly and sincerely.

You say "there are some truths plainly taught which must be believed in order to constitute a man a Christian." Now this is talking right to the point. But what are the "some truths"? Simply to believe that Jesus died on the cross and rose again is not enough to believe to constitute a man a Christian. "Without faith it is impossible to please God." But what is faith? Paul says: "Faith is the substance of things hoped for." Do you hope for the death of Christ? If not, then the faith that is well pleasing to God must be founded upon some other substance; even, as Paul says, upon "things hoped for." It must be founded upon something in the future, in order that it may be an object of hope. Faith and hope cast anchor on future ground, not on anything in the past. Faith and hope look forward, but never backward. Now has God promised to take men to heaven to reward them with an inheritance? If so, where is it so stated? Such a promise would be the substance of a faith and hope, and would be Gospel, or good news, if it were only true. But I have never been able to find any such a promise, though I have found an abundance of plain and unmistakable promises that go to prove positively that the righteous are to be rewarded on the earth. See Ps. xxxvii. 9, 11, 18, 21, 29, 34. "The righteous shall inherit the land and dwell therein forever." Prov. ii. 21; Isa. lx. 21; Matt. v. 5. "Blessed are the meek, for they shall inherit the earth." This is a promise that came from the lips of him who "spake as never man spoke." Jesus never spoke jestingly, nor made a mistake in his promises. He knew what he was talking about. His plain promises do not need any fixing up or construing in order to make them agree with a manmade theory or an Orthodox creed. This plain promise was given as the substance of the Christian's faith and hope. One can look forward to the fulfillment of this promise, with some assurance of faith. The mind can grasp it and hold it in contemplation; but an inheritance "beyond the bounds of time and space" is incomprehensible. A man may believe in the death of Christ; indeed, no one can be a Christian unless he does thus believe, but such belief is no part of a Gospel faith and hope.*

God has promised to take away the least and last vestige of the fall and consequent curse from the earth, and to inaugurate a complete "restitution of all things spoken of by all his holy prophets since the world began." This is the grand and great promise of the Gospel. This is the polestar towards which all the stars of lesser brilliancy point and tend. This is the consummation of all that train of events and promises that commenced when God gave promise that the seed of the woman should bruise the serpent's head, and that has inspired God's holy prophets and apostles, and the church of all ages of the world down to the present time, and for which the saints of all ages have longed, and prayed, and waited. This is the first and leading feature of a remedial system; as if this were the first thought that entered into the mind of Deity when the announcement was made that man had sinned, and brought ruin and the curse upon the world, and death upon all mankind. As if God had made the enquiry—"What can now be done to avert the dire calamity, and save the six days' labor from being an utter failure, and the earth from eternal rebellion?" So God gave promise that in the great future one should be born of the seed of the woman who should destroy the serpent and all his progeny, and take away the sin and death that were entailed upon the race of man on account of Adam's disobedience, and restore the Paradisaical state that was lost. So when John the Baptist saw Jesus coming to him, he said, "Behold the Lamb of God that taketh away the sin of the world." "The sin of the world" is the sin that was entailed upon mankind by the disobedience of our first parents in partaking of the forbidden fruit. This sin, with all its consequences Jesus was appointed to take away and render powerless.

But as a preliminary to this, and for the same purpose, it was found necessary to establish a government among men, so as to bring them under restraint, and compel obedience to righteous and wholesome laws. So the seed of the woman, Jesus the Christ, Son of David, and Son of God, and heir of all things, was appointed to set up a kingdom and take the government of earth into his own hands, and teach his laws to the nations, and require obedience thereto. This kingdom is brought to view when we pray, "Thy kingdom come," and this obedience when we pray, "Thy will be done on earth, even as it is done in heaven."

The death and resurrection of Christ were necessary in order that he should have the power to bring from the dead to immortal life all those who sleep in him. And the resurrection of the saints, also, is necessary in order to form a cabinet of officers to reign with Christ over the nations, to compel obedience to just and righteous laws, and to punish the refractory, even "with a rod of iron, if necessary." All these are necessary in order to the grand finality, to-wit: the restitution of earth.

D. HOWARD.

(To be Continued.)

*[As to the future promised life and blessings—understood confusedly by both faith and hope—this expression is correct. Faith stops, however, refers to past transactions, and specially to the death of Christ. "Through faith we understand that the worlds were framed by the word of God." Heb. xi. 3. "Through faith to his blood." Rom. iii. 25. Christ died for our sins according to the Scriptures." 1 Cor. xv. 3.—EDITOR RESTITUTION.]

## Selections.

### SOLITUDE; OR, ALONE WITH GOD.

It is a sign of superficial piety when Christians are almost always seeking the excitement of public meetings, and have no desire for solitude. It shows that there is little preparation of the soul and spirit, by secret prayer and meditation, for discharging the duties and meeting the trials of daily life. It is for the want of this preparation in solitude that there are so many failures and stumblings in the lives of the generality of Christians. And it is the want of this that renders meetings for prayer and for the preaching of the Word less interesting and less useful than they would otherwise be. There is a sense in which we shall have to die alone; but if we cannot endure to be alone now, communing with our own spirits, or communing with the Lord, how shall we be when we have to face these great events? Let us never fear to be searched through and through, that no lurking evil may be hidden from us, and that a thorough regeneration of our whole souls may be wrought by the power of the Holy Spirit.

Frequent seasons of loneliness or solitude are necessary for the strengthening of our virtues, the maturity of our characters. Solitude is necessary for reviewing our tempers and our behavior, for meditation on the Word, for contemplation of the divine attributes, for fellowship with God, for intercession for the saints and for sinners, for our establishment in the faith, for gaining knowledge, fortitude, courage, power and unction for Christian work. "The solitude that has Christ in it," says Dr. F. D. Huntington, "renews man's strength. It fortifies his resolution. It establishes his peace. It clears away the dust of the earth and day-delusions and the damps of its night-sorrows. It enables us to look abroad with an untroubled eye on the future. It makes the mind populous with beautiful imagery from regions of the invisible. It sends the thoughts on cheerful pilgrimages to all the holy shrines of the Bible and the universe. It lets in happy memories through the open doors of our affections to console our misery, and blessed promises to animate our faith. The Father is with us."

If a Christian would rise in purity above the generality of professors,—if he would escape from the corruptions, that have the sanction of the Christian name,—if he would be constantly ready and waiting and looking for the appearing of Jesus, he must be much alone. There are many things in our churches, our institutions, our associations, our societies, and our social customs, unfavorable to entire devotion to God. The various practices and habits of the present times, if fully complied with, will leave but little time for shutting the door of our closet, and getting a fuller, a more blessed experience of divine and perfect love. A frequent solitary walk, or a walk alone with God, is necessary to deep spiritual-mindedness. Many by neglecting this are walking in a fog while they might walk in clear, bright sunshine.—*Silas Henn.*

### An Ancient Library.

It is now more than thirty years ago, says a member of the Society of Biblical Archæology in *Knowledge*, since Sir Henry Layard, passing through one of the doorways of the partially explored palace in the mound of Kouyunjik, guarded by sculptured fish gods, stood for the first time in the double chambers containing a large portion of the remains of the immense library collected by Assurbanipal, King of Nineveh. The floors, to a depth of a foot or more, were covered with thousands of tablets, all engraved with cuneiform writing; many in perfect condition, but the majority broken into several fragments, frequently widely separated, and portions apparently sometimes missing altogether. These tablets were of various sizes, ranging from one inch square to about nine by six inches, by far the greater portion alike in shape, something similar to a pin-cushion, or dog-biscuit, but occasionally resembling a cylinder or small barrel. The lesser ones contained perhaps only two or three lines of characters; the larger sometimes nearly one hundred. From the manner in which they were heaped together and broken, and the fact that many have been found buried in neighboring parts of the debris, it is evident that these chambers were not the original depository of the tablets, but that the library must have been placed in the upper part of the edifice of which they formed a part. Then, upon the destruction of the building, they were precipitated into the position in which the explorer found them. Since that time, with but slight intermissions, this treasure-house of a forgotten past has been turned over again and again, notably in the expeditions of the late Mr. George Smith, and still the supply of its cuneiform literature is not exhausted. Until last year this discovery remained unique; but the perseverance of the British museum authorities, and the patient labor of Mr. Ranam Were [illegible] rewarded by the exhumation of what is apparently the library chamber of the temple or palace at Sippara, with its 10,000 tablets, resting undisturbed, arranged in their position on the shelves just as placed in order by the librarian twenty-five centuries ago. The contents of the library, so [illegible] they have yet been deciphered, [illegible] to commercial transactions.—*Tribune*.

# RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 10, 1883.


EXPECT to go to Br. W. T. Gu..in's by way of Nickel Plate Road on Saturday.

BR. BOND'S article came too late for this number. Will insert it in our next.

SO FAR as we have read some books sent us we are favorably impressed with their contents. Will do something more than notice by title shortly.

READ the selection from the *Rainbow*—"Progress of the truth in its ins." How wonderfully the truth of eternal life only in Christ is spreading. In addition to two papers in our own country we send one abroad. Who would like to send one to India to the writer of this article. The expense for one year is $2.50, including foreign postage.

### THE DEPARTING YEAR.

Since we wrote in our last number on "The Departed Year," mornings and evenings have opened and closed the primal days of another cycle that we name with the slight variation of one word, "The Departing Year." It is by the swift succession of these briefer periods, made by rising and setting suns, that the ages of old gray antiquity have become so remote that the most penetrating eye of far-sighted historian can scarcely discern across the intervening stretches of dim oblivion the fading out of that earliest dawn of loveliness, when Morning Stars sang their celestial melodies and sons of God exulted over the new-born creation. A feeble radiance glimmers across the deepened gloom of the ever lengthening duration, faintly revealing in the extreme distance a long-lost Eden of fadeless bloom, where grew a tree by whose life-sustaining fruitage, youth, beauty, and being could be perpetuated to time without end. Hard by grew a fatal tree in whose noxious fruits were mingled the discordant properties of good and evil with an imbittering of poisonous mortality. The new-made pair ate the forbidden fruit "of mortal taste" and lost Paradise.

During the long tract of the ages since, the earth has reeled under the curse, sin and death have run riot through the world, and groaning creation has been agonized with "lamentation and mourning, and woe." Like oases in trackless desert, some patriarchal landscapes dot the wastes this side of the Garden of God to which "angel-visits few and far between" were made. Once only since that bright morning of creation have the heavens been flooded with celestial brightness, once only have Morning Stars chanted their hymnals and Sons of God exulted in transports of joy. Over a manger-cradled infant in a Bethlehem stable the heavens above grew brilliant in radiancy, and the glad voices of Celestials sang such melodies as are heard around the throne of the Invisible.

But we dwell not in the past. From the desolations and ruins of 6000 years we turn away. The light from the "evening time" is glimmering backward to cheer and direct the footsteps of the last-over part of the church in this "time of the end." We have looked sorrowfully back upon a Paradise Lost, but the apocalyptic veil is slowly lifting, and beyond its beautiful fringings and foldings we can discern the New Jerusalem with its gem-built walls, its pearly gates, its golden streets, and its abodes of sanctity, as it comes down out of heaven to glorify the Paradises of a world made new. O how beautiful will this ancient earth become when decorated with its restitution glories! Then groves of fragrancy and unwithering leaf shall grace the waste plains, and roses of divinest tintings beautify the deserts and infuse the balmy air with sweetest incense. With rainbow hues more beautiful than summer paints on Sharon's matchless flowers, shall light color the dawnings of mornings without clouds. Earth's countless days shall be days of sevenfold and softest splendors, and its night-skies shall be vastly more thick-set with stars of undimmed lustre, for as earth becomes a heavenly country, we may expect that new stars and new constellations will glow in the infinite spaces above.

Toward that regeneris, when "he that sits upon the throne shall make all things new," we hasten. The church has well nigh finished her night watch. Soon shall she see the King in his beauty. Long has she been a mourner, looking down into graves where redeemed captives are held in the bondage of corruption. But now she looks [illegible] ecce resurrection. Angels [illegible] the Heir of earth when [illegible] solemn state of the [illegible] orders.

ing and seraphs from the Holy of Holies will soon newly attune their golden harps to sing the coronation song of the King of kings and Lord of lords. To the year [illegible] a few connected years, the finger of prophecy is ominously pointing. It is a year of that small cycle called "the time of the end." Its nearing boundary is the border line of the Millennium, and our year may touch that line of dispensations. And while our pencil traces these words, that mystery, denoted by the symbol characters, "1883," is departing. A little time to work for Him, who holds the crowns, is all that remains for the left-over fraction of the church that is out of the grave. O to work as those who have fallen asleep! O to work as apostles worked—as martyrs worked—as all the saintly ones whose names are in the book of life once worked! He, whose smiles are life and whose benedictions are raptures, is coming—and coming soon. For that coming an agonized creation groans. For that coming a church in robes of mourning widowhood weeps and prays. He says, "I come quickly." Amen. Even so come Lord Jesus.

### Explanations and Corrections.

In our two last issues several errors escaped correction. In the article headed "Robert Ashcroft on the Bible," in the very last number, in the fifteenth line of the fourth column, on the third page, the word *variety* should read *vanity*; about seventy-three lines further down the same column the incomplete sentence, "In that case it looked as though it had been created," should read, "In that case it looked as though it had been created *in vain*."

In the preceding number, in the address of Mr. Charles Byse, "To the Friends of the Belgian Evangelical Society," in the fourth column, on the fourth page, and about twelve lines down that column, the following exceedingly faulty sentence occurs: "The majority, no d abt, still think that this salvation consists in the folicity *according to being* made miserable by sin." We made this fully as bad in our abortive attempt at correction in our last, where it was changed to read: "*According to beings* made miserable." Two words should have been corrected, and the sentence made to read: "The majority, no doubt, still think that this salvation consists in the folicity *according to beings* made miserable by sin." As we have twice spoiled the meaning of this sentence through want of care, we will give the expression in French, as sent us by our worthy correspondent, Mr. Pettingoll: La plupart, sans doute, pensant encore le salut consiste dans la felicite accordee a des etres rendus miserable par le peche."

Some of our readers were educated in Paris, and they will readily perceive that the talented translator, Mr. Pettingell, gave an accurate and close rendering of the French into English. This is perfectly obvious to us, with our superficial knowledge of French. We greatly regret the twice made blunder. Calls away of proof readers, and many cares pressing just at this time of year, will, we hope, be accepted as an excuse in part, and for the rest we must bear whatever censure may be our due. Hereafter we will try to closely watch copy. To readers of the French we say we have not the type to represent the French accents.

BOSTON, MASS., January 1.—A letter received in this city from an officer of the United States steamer Alaska gives an account of a meteor which was seen from the ship on the evening of December 12, 1882, a few minutes after sunset, in latitude 38 degrees 21 minutes, longitude 134 degrees 7 minutes. All at once a loud rushing noise was heard like that of a large rocket descending from the heavens with immense force and velocity. It proved to be a meteor, and when within ten degrees of the horizon it exploded with much noise and flame, the fragments streaming down into the ocean like great sparks and sprays of fire. The most wonderful part of the phenomenon then followed, for at the point in the heavens where the meteor burst there appeared a figure shaped like an immense distaff, all aglow with a bluish light of intense brilliancy. It kept that form for perhaps two minutes, when it began to lengthen upward, and, growing wavy and zigzag in outline, diminished in breadth until it became a fine, faint spiral line at its upper end, dissolving into gathering clouds. It remained for about ten minutes, when it began to fade and finally disappeared at 11 minutes past 6 o'clock.

PLEASE read the new advertisements in this paper. The new Edition of Brother Magruder's work against Ingersoll and infidelity is now ready. We have also received a large invoice of books written by Brother Wiley [illegible]. We will promptly fill all your [illegible] pocket?

## Selections.

### THE CASE OF PASTOR BYSE.

The Protestant Church of the Rue Belliard, in the city of Brussels, is a church included in the Presbyterian system, and consequently under the control of the Synod of the Belgian Home Missionary Society, otherwise called the Evangelical Society. To the pastoral charge of this church, Monsieur Charles Byse was elected a few years back, and soon after became famous throughout Protestant France as the translator into their language of Edward White's treatise on "Life in Christ." The conference of pastors of the province of Liege at once took alarm, and warned Monsieur Byse of what he had to expect when the Grand Synod should next meet in conclave. The hostility of the synod was not long in pronouncing itself, and may probably be fairly represented by the language of Pastor Durand, one of their prominent members, when he said, "The entire Whitish doctrine is founded on materialism. It modifies, or rather overthrows, the dogma of the Fall, and hence the whole doctrine of the redemption." . . . "The system of conditional immortality is a menace and a danger, not only for evangelical Christianity, but also for all natural and revealed religion."

Eventually, to make a long story short, the Synod decreed Pastor Byse's dismissal from the number of their ministers; but he and his Church anticipated the blow by excommunicating themselves; and although by this act of severance from Presbyterian protection they probably lose their chapel, they at least enjoy "the glorious privilege of being independent."

Various letters, as is well known, have recently appeared in the *Christian World*, reflecting on M. Byse's good faith in the matter—urging, for instance, that he ought first, before preaching, to have submitted his views to the criticism of his brethren in the Synod. M. Byse says in reply that he had put himself under no engagement when accepting the pastorate, and that his reservations in respect of everlasting torment, which were most explicit, had been accepted as quite satisfactory." No one who knows anything about M. Byse will accept a charge of this nature against him. His probity is as securely established as his scholarship. This, therefore, is not the point at issue; though it is very possible, nay, nothing is more likely, than that the Synod little expected at first whereunto all this would grow, and that it was only by very slow degrees that they at last opened their eyes to the temper of M. Byse's weapon, and its capacity for undermining spiritual despotism. As the ugly fact expanded into more ominous dimensions, they raised the old war-cry for union. No advance against the powers of Rome without uniformity of belief, without synodical action, without periodical inspection of our "stand of arms."

No. The prominent fact which flashes out of this most auspicious and happy event, for such I regard it, is the fatality which has ever attended religious synods and councils, from the time of the great apostasy down to our own era. All ecclesiastical historians bear witness to the fact, yet ecclesiastics in every age, with a few exceptions, exhibit a constitutional tendency to try the experiment over again. There is a strong leaning in this direction even among the Baptist ministers of our own country, for Presbyterianism has a strange fascination for leaders. The pamphlet entitled "Independency weighed in the balances and found wanting" is but the thin edge of the wedge, which, when driven home, will be found to be metamorphosed into a screw. Economy of power is the object put forward. Monopoly of power is the end really sought. Doctrinal councils and cabals (not to be confounded with combinations for philanthropic objects) have always fought against liberty of thought, against the emancipation of the popular mind, against the true and honest interpretation of Scripture. In vain do they essay to fight against Rome with Rome's own darling weapons; and so long as they persist in adopting her tactics just so long will she have the mastery over them. In fact there is nothing which fills Romish churchmen with more glee than to hear of Protestant synods, for well they know that personal faith is most effectually shattered and quenched by synods. "Preach your convictions, not your doubts," says Thomas Carlyle; which is but the carrying out of the Apostle maxim, "Let every man be fully persuaded in his own mind." But whoever heard of a man being "fully persuaded" about anything by asking counsel of a synod except just this, that it was the easiest [illegible] pocket?

Now let the reader of the Rainbow take warning by this ominous and let them take consolation also. An open-hearted study of their principles cannot fail to convince them that Rome and Rome's imitators have no such deadly enemy as is to be found here. We call them "principles," which is only another form of speech for the privilege of once more really and accepting the Bible in its original language. Anyhow, the expositors of these principles among us, so far as I know, are all of them men totally untrammelled by synodical fetters, and long may they continue so. At the same time, the like independence is the birthright of all.

The latest information touching M. Byse is furnished by Mr. Frederick Freer, of Bristol, who has recently come from Brussels, and who testifies "that M. Byse is supported by a large proportion of the church, many of whom have come out of the Romish Communion; and several of them spoke to me, after the service, in the most affectionate terms of their pastor."—*J. Wayne, in Rainbow.*

### Immortality.

For [illegible] ages of sin [illegible] but [illegible] of God to reveal life, through Jesus Christ our Lord.—2 Tim. i. 10.

Orthodox churches of good standing hold as one of their fundamental doctrines, that God created man an immortal being, and that being such he will live on forever in a state of happiness or misery. This they believe is established by the Mosaic account of the creation which is briefly told in Genesis—"God made man in his own image, and breathed into him the breath of life, and he became a living soul." He gave him the garden of Eden to tend, with the injunction that he should not eat of the tree of knowledge, "for in the day thou eatest thereof thou shalt surely die." Adam and Eve disobeyed, and from their judge came the awful sentence, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; out of it wast thou taken; for dust thou art and unto dust shalt thou return." To prevent them from eating of the tree of life and living forever, the Lord placed cherubims to guard the way.

Taking this, the Bible account of the creation and fall of man, what intelligent thinker, unbiased by theologies or creeds, would for one moment find in it proof of man's inherent immortality? The being which awoke into existence by the breath of God was a living soul without knowledge of good or ill. The penalty of disobedience was death, that from the day the sin was committed, corruption should commence and death should follow; of dust they were created, to dust they should return. And to prevent their becoming immortal in their sinful state, cherubims were placed to guard the way to the tree of life. Thus did death enter into the world. Paul wrote, "For as in Adam all die."

The old patriarchs died, and the Bible says "they slept with their fathers." No word was written of a conscious existence after death. Of Enoch, Moses and Elijah no definite account is given. "Enoch was not, for God took him." Moses died and God buried him, and Elijah was caught up into heaven, but all through the Bible death is spoken of as sleep. Job voiced the feeling of doubt and uncertainty about the future which filled the minds of men, as well as of the trust and confidence they had in God's word. "If a man die shall he live again?" "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." He does not say I shall see him after I die, but in my flesh, after the resurrection.

David sang, "I shall be satisfied when I awake with his likeness." Awake from what sleep? The sleep of death, from which Paul says, "they that sleep in Christ shall rise first." Solomon urged men to "do with thy might whatsoever thy hand findeth to do; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." If man was immortal and had a conscious existence after death, would he have spoken thus? Are not wisdom and knowledge the possessions of the soul? Solomon also said, "then shall the dust return to the earth as it was, and the spirit shall return to the God who gave it." The spirit was the breath of life which God breathed into man, at his creation and death was the yielding up of that breath.

Hezekiah, the king of Israel, being about to die, thus prayed, after God had added to his days fifteen years: "Thou hast in mercy to my soul delivered it from the pit of corruption. For the grave cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope in thy truth. The living, the living praise thee as I do this day. If death were the gate [illegible] those words? [illegible] say other book [illegible] not think that Hezekiah [illegible] death was oblivion or a sleep [illegible] he would be unable to learn of [illegible] praise him?

Orthodox churches sing:

"When in this poor feeble form we [illegible]
I live obedient to the grave,
To sing a nobler, sweeter song,
I'll use my power to serve."

The Bible says: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" When Daniel, the man greatly beloved, had finished his work. God said, "Go thy way, for thou shalt rest and stand in thy lot at the end of the days." If he passed to heaven from earth, why was he told to rest until the end? But, objects the theologian, such a belief is sacrilege; it dishonors God. The truth cannot dishonor the source of all truth, neither can it lessen the greatness of his creation. Immortality, whether given to man as his birthright or conferred upon him as the reward of well doing, is alike the gift of God. Said a noted minister: "It is not possible for the soul of man to die; it must live on forever."

Did not God create myth? Has he created what he cannot destroy? There is absolutely nothing in the Old Testament to prove man's immortality.

Upon this era of doubt and gloom arose the Star of Bethlehem, announcing the birth of him who came to bring life and immortality to light through the Gospel.—*St. Paul Globe.*

## Communications.

### The Wonders of Christian History.

The following thoughts were suggested by reading Mrs. Davis' letters, giving an account of Gen. Wallace's reception at Jerusalem, the minister and representative of the United States Government at Constantinople.

More than eighteen centuries from the time the wise men came to Jerusalem asking, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him;" and from the time that Pilate the Roman governor nailed to the cross the royal title, Jesus of Nazareth, the King of the Jews," written in the three great spoken languages of the world.

And from the time Jerusalem, her city and sanctuary, were made a heap of ruins by the Roman armies, that Gen. Wallace, representing a land unknown to the nations for more than a thousand years after Jesus our Lord was crucified, met the escort coming from the Jaffa gate to welcome him to the holy city.

He was from a land where houses of worship were erected on hills and in valleys in every city and village from the wilds of Maine to the shores of the Pacific, in the name and to the honor of the crucified and risen Jesus.

A land that holds communication with the other nations across continents and under oceans in moments of time.

With railroads across the entire continent, branching in every direction. Mighty engines propelling palace cars whose magnificence outrivals the myths and fancies of Arabian romance.

Harvesting machines that gather the nation's harvests with a dispatch never dreamed of.

Printing presses with a power and capacity that is astonishing.

Telephones, electric lights, etc., etc. Leading thinking men to ask with the one in Daniel's prophecy on the bank of the river—How long shall it be to the end of these wonders? The answer comes back, "When he shall put an end to the dispersion, all these things shall be understood." (Thompson's translation of the Septuagint.) And again, "Unto twenty-three hundred days, then shall the sanctuary be cleansed."

If Brother Miller was right (as I suppose he was) in cutting off the seventy weeks from that number, and the seventy weeks reach to the destruction of the city and the sanctuary, and that took place in the seventies, the remaining eighteen hundred and ten would carry us to the eighties of this century.

The movements of God's providence look like this being the solution of the great problem—"Then shall the sanctuary be cleansed."

OSAH, BOARDMAN.

### SPECIAL NOTICE.

*Address all business letters and make all orders payable to "The Restitution, Plymouth, Indiana." It creates confusion and causes delay in the transaction of business of the office to have orders made payable to the [illegible] business matter addressed to [illegible] usually, so please confine [illegible] nothing as above directed.*

A. R. UNDERWOOD.

[illegible] while threshold of a year [illegible]
Oh! let him wish us, for the day is hidden,
And we might wander were we left alone.

We [illegible] as fit as so many to labor,
And see [illegible] us, as our teacher [illegible]
So ready to [illegible] so firm, so faithful,
On whom we [illegible] at every time to depend.

We see the clouds, which once appeared [illegible]
Grow whiter and redder in thy glorious light;
Yet we confess before thy youngest [illegible]
And want [illegible] to walk by sight.

We see it all, and know it as thou [illegible]
Thine aim right way along the years gone by;
Then we will [illegible] for the future also.
And, dark or light, believe that then all ought

[illegible] especially, who as we have journeyed
All [illegible] share with the present year.
All [illegible] faith will end, and [illegible]
Even;
For thou in all thy beauty may'st appear.

Grant this, O God! and keep us ever watching
For we may welcome then, if thou dost come;
Our [illegible] hour before that happy morning
Be just a step that leads to thee and home!

### Tom's Gold Dust.

"That boy knows how to take care of his gold dust," said Tom's uncle, often to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, certainly; that boy, I tell you knows how to take care of his gold dust."

Gold dust. Where did Tom get his gold dust? He was a poor boy. He had not been to California. He never was a miner. When did he get gold dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father, our minister had taught him that every speck and particle of time was worth its weight in gold dust.

### Earth in Gloom and Glory.

The Scriptures not only plainly delineate the origin, nature and destiny of mankind, but the past, present and future of our habitable globe is as clearly defined. "We understand that the worlds were framed by the Word of God." God inquired of Job, "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? whereupon are the foundations thereof fastened? or who laid the corner stone thereof?" None of us were there at the wondrous birth of creation, but by faith or confidence in what God has said in regard to it, we believe that in obedience to the command of the Almighty, the Creator, it sprang into existence. "He spake, and it was done; he commanded and it stood fast." "God saw everything that he had made, and, behold, it was very good." The infancy of our world was fraught with innocence, beauty, joy and blessing.

But while yet in the days of infancy a sad change came o'er the planet. Its visage once so fair and beautiful, is sadly marred. The echoes of the joyous shout of the angels at its birth, had scarcely died away ere a sad wail of sorrow came from guilty, sin-burdened hearts, and for near six thousand years earth has been plunged in a sea of sorrow. The blessing gave way to the curse; the beauteous flowers of Paradise to thorns and thistles; the mutterings thunders of God's wrath and the lightning stroke of his anger has caused the hearts of men to quail with fear, while tempest, earthquake, war, pestilence, famine and death have held high carnival over earth's doom. "We know that the whole creation groaneth and travaileth in pain together until now." And shall it ever groan? Or shall a second Adam, born of God, regain the lost estate? While one brought sin and death into our world, and all our woe, shall not another, mightier far, remove alike the sin and curse? While human ken may not penetrate the darkness that envelopes the future, yet he that saeth the end from the beginning hath deigned to reveal to the children of men the destiny of the world. If God deigns to speak to such as we, truly we should bend the ear to listen, and apply our hearts to the understanding of his word. "O, earth, earth, earth, hear the word of the Lord." "There shall be no more curse."

"Ah! weary mourning one, do ye not know
There is a land where [illegible] flowers grow,
Where [illegible] heard the mourner's bitter sigh,
And gathering tears shall never dim the eye?
There is a better land plainly revealed in the Scriptures, but it is none other than this with the curse removed, with a few additional touches of beauty and joy by the great Artist of the universe. The revelator in vision saw the "new earth," and saw "the new Jerusalem coming down from God out of heaven," upon it. But this new earth is the old torn firma with the curse removed, [illegible] primal goodness restored, [illegible]

"Earth, earth, thy woes, so long since past,
The creating shadows gather fast;
Beneath a dark and threatening frown,
The sun in gloom is gliding down;

"Long thou hast groaned 'neath sin and crime,
While Satan's powers have all combined
To make mankind to sin a slave
And send them guilty to their grave.

"Many the sorrows thou hast borne
Since thou wast of thy beauty shorn
And since thy God pronounced thee good,
Thou hast been crimsoned o'er with blood.

"Yet there's for thee a brighter day,
When all thy filth shall pass away;
Ah! not a taint on thee remain—
Thy God will make thee pure again."

—*Domestic Journal.*

## Business Department.

To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DWIGGINS, President.

### FREE-WILL OFFERING.

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|---|---|
| Previously Published | [illegible] |
| J. Anderson | [illegible] |
| [illegible]-ward | [illegible] |
| [illegible]chard | [illegible] |
| Mrs. [illegible]cley | [illegible] |
| J. Smith | [illegible] |
| Jacob Lemon | [illegible] |
| Margie [illegible]nett | [illegible] |
| P. Noel | [illegible] |
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| M. Anderson | [illegible] |
| S. A. Chaplin | [illegible] |
| Brother [illegible] Watson | [illegible] |
| O. Varner | [illegible] |
| John [illegible]er | [illegible] |
| J. M. [illegible]ton | [illegible] |
| Caleb Harris | [illegible] |
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| Aunt [illegible]ris | [illegible] |
| J. [illegible]nning | [illegible] |
| W. [illegible]ellaway | [illegible] |

## THE LIFE EVERLASTING!

THE LIFE EVERLASTING. What is it? whence is it? whose is it? By J. H. Pettingell, A. M., (author of "Homiletical Index," "Theological Trilemma," etc.,) with a copious symposium, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars—of the various churches of Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man. The whole constituting the most thorough and exhaustive discussion of this question now existing such general inquiry, [illegible] Just out of press.

New York Observer.

## THE OPENING YEAR.

BY W. BYRNE.

The Old Year, with its record,
Is gone forever more;
The New Year, full of promise,
Stands waiting at the door.

Ah! could we live it over!
So night was of the past:
Live we the new, as we wish we now
That we had lived the past.

That past, its lessons teaching,
With guiding light should on me,
To warn from self-dependence,
And lead to grace divine.

With high resolve, and holy
With purpose, firm and true,
Let us go forth with meekness,
God's will and work to do.

Then, golden moments wasted,
And days all dark in vain,
Shall not to sadly color
The year we now begin.

# Communications.

## THE COSMOS.

Ὁ κοσμος is the term by which the creation is distinguished in Genesis 2nd chapter, 1st and 2nd verses, the specific creation being defined to be that of the heavens and the earth. From that time on, through the length and breadth of the Scriptures, Old and New, the term in this general signification is one of frequent recurrence. I purpose to consider this term in its relation to the animate creation with man as the head, and I will therefore first define it. The word κοσμος is a verbal noun from the verb κοσμεω. This verb means primarily to arrange according to law or method, and finally, because such an arrangement necessarily results in, and in fact is, the law of beauty and harmony, comes derivatively or consequentially to mean to beautify or to harmonize. Then a κοσμος primarily means an arrangement of things according to law, and finally, as stated above, a thing of beauty, or a harmony, or a harmonic arrangement of things.

Therefore whether we consider God's creation here spoken of as merely an arrangement of things according to law or a harmonic arrangement of things, or as a result of such an arrangement namely, a thing of beauty, we shall be profited by an inquiry which leads us to investigate what factors enter into such a constitution of things. I will, therefore, institute and endeavor to answer the inquiry as to what the essential factors of such a harmonic whole are, and will name what I conceive to be these essential factors in the order of their importance, and first time, second number, third rythm. I give this order because there can be no human concept apart from the essential idea of time, and no relation concept without the idea of number entering into it, and no measure of a relation according to law existing between time and number without the idea of rythm. Our concept of God's creation therefore begins with an idea, however vague, of an order or arrangement of things of which time, number and rythm are essential factors, and we might say ends with this idea more or less amplified and elucidated. Now if I had spoken of harmony and predicated what I have said upon this as a subject, every musician at least would have readily understood and given assent to what I have claimed to be the essential factors of a κοσμος and would have said yes, if you apply those essential factors to matter according to law or according to certain laws, music or harmony will be the result.

But remember that harmony and beauty are but phenomena or results of an order or arrangement of things according to fixed laws, of intelligence or standard concepts into which time, number and rythm enter as constituent factors. When God speaks of himself therefore, as an ever-living God, the concept, to my natural mind, is a negative one, and I can only conceive of God as having lived before time began, or as I associate the idea of life with time. Take away also the idea of number and the idea of rythm which expresses the relation existing between time and number, and I can only conceive of a God who exists now. The concept is robbed of its past and future. Again if I undertake to view any order or harmonic plan without taking into the scope of my view its beginning and end, with at least the general relation which the one has to the other, I shall certainly fail to apprehend its significance as a harmonic plan. But to do this or to take this intelligent view, I must necessarily employ these three factors. I cannot conceive of a creation without a beginning and it would always be incomplete without an end. Neither can I conceive of anything occurring except in time, and when the fact of a creation which has a beginning and end is asserted [illegible] occurred in [illegible] occupied and was this time in unbroken continuity or not. Time, therefore, is an unbroken continuity or not. If not then the necessity of number even to determine this negative. If otherwise, then the necessity of number to determine how many times. If this continuity is broken according to some law relating to this creation of which we are speaking, then the idea of rythm asserts itself.

Let us, therefore, since God has not revealed to us anything anterior to his creation except himself and that which pertains to the spiritual, and as our first positive concept, however vague, is this creation of his, let us conceive of these constituent factors, time, number and rythm as beginning and ending with this, his creation. How important then, if we would understand God's creation or what he has revealed of his plan of creation, that we should obtain a clear conception, first of the fact that it is a harmonic order of things having a beginning and end and complete in all its related parts, according to its constituent factors of time, number and rythm, as expressed in law. The first two words of Genesis indeed very appropriately express this idea of law as related to God's creation—*in space* God made the heavens and the earth." "In sovreignty or rule," that is according to the law of his own will and intelligence. And then after we have obtained this general conception of his plan of creation, that we should endeavor, as we would in an attempt to grasp the harmonic thought of a great symphony to determine how the Master has expressed his creative thought in the use of these constituent factors, time, number and rythm.

Now number finds its complete expression in the nine digits. We would therefore expect that time in its relation to number would find its complete expression in the symbolic number nine, and this fact I think we find quite clearly asserted in the typical "day of atonement" being "the tenth day." The idea of atonement, when considered in its relation to God's plan or purpose being at variance with man's plan or purpose, the conception becomes the making of these two plans or purposes in some way one new plan or purpose. But God's plan or purpose as expressed by the symbolic nine is already complete and perfect, and whatever man's plan or purpose would or will add to it, is appropriately expressed by a cipher, and in making the two into a new one, we would appropriately begin where God began, as expressed by the symbolic number one. Then as God's plan or purpose was first expressed, we appropriately place the symbolic number one first and starting again in the new series, we place the expression of man's plan or purpose beside it next in order at the right hand and appropriately denote it by a cipher. But here again we find that time and number in their mutual relation to each other according to law give even a cipher a value which it does not have of and in itself; and this relative position of the cipher at the right hand of the one serves to multiply the one into ten, and so itself receive a value which it did not have of and in itself. Is not this man's part exactly in the work of atonement as taught in his word? Is it not all God's plan and purpose and is there any glory for man except in his new relation to God thus brought about? "Let him that boasteth, boast in the Lord."

Again let us see if we cannot learn something of value and importance in answer to this inquiry which I will institute. Why did God by the mouth of Moses direct the observance of every seventh day as a sabbath. Why every seventh instead of every sixth, or fifth, or eigth, or ninth? The answer which comes most readily and universally from the church is, because God is said to have completed his works in six days and rested on the seventh. "Therefore the Lord God sanctified and blessed the seventh day." If this answer be the correct one and there be no other answer besides this to be made, then the observance of the seventh day as a day of rest is certainly obligatory upon all to whom the commandment is addressed, and the only thing further to understand so as to intelligently carry out this obedience is to correctly determine what is intended to be understood by this word rest, and the word used by Moses in Genesis 2nd chapter 2nd verse is שבת which means to cease, an utter cessation from the works in which God had been engaged for six days. Moreover the author of Hebrews in the 4th chapter, in an argument running through the whole chapter, refers to this event and what God did on [illegible] in some way, consciously passed over [illegible] by so far as Gentile [illegible] concerned, the remaining [illegible] to be answered is, can we learn anything from the numerical symbolic teaching of this number eight in its relation to days of sabbatic rites, I think we can. Let us see.

We find in the 23d of Leviticus the מועדי or religious festivals of the year as enumerated in their order to be as follows: 1. The seventh day and each seventh following it. 2. The Passover and unleavened bread. 3. The "wave offering of first 'fruits" day. 4. The Pentecostal day of the bringing of first products. 5. "The reminder of trumpets" day. 6. "The day of atonement." 7. "The Feast of Tabernacles" ending with an Exodus day of service; the last three of these occurring in the seventh month. Now in their numerical relation to a seventh, the wave offering of first fruits, the Pentecostal bringing of leavened first fruits, and the first and last days of the "feast of tabernacles" were each and all of them eighth days. None of these days are specifically designated as days of שבתון, and the last two only as days of מקרא קדש. The rites by which they were to be celebrated, moreover, were all of them typical of fruits or results of salvation. "By their fruits shall ye know them" may be applied to the days as well as the observance of days by persons perhaps.

Now Christ says, while teaching how to observe the sabbath, "My Father worketh hitherto and I am working." Then the eighth day in its relation to a numerical seventh of God's employment is not a day of שבתון or cessation, although he had completed his works of creation in six days. Are we to reason then that such a day is to be a day of שבתון for man in his allotted period of employment? Is he expected to do otherwise than to bring first fruits of the spirit on such a day, or in other words is not the spirit and letter of an eighth day observance in the plan of salvation, the doing of works of beneficence in emulation of the works or rather of the employment of the Master? Is God honored in the light of the gospel of the New Covenant which is now shining by any more cessation from useful employments even? Does not any useful employment become sanctified into beneficence if the spirit and purpose of beneficence be in it? "Was not the Sabbath made for man and not man for the Sabbath?" And is not the Son of man lord also of the Sabbath? "Who art thou that judgest another one's servant?" To his own Lord he standeth or falleth. But he will stand. For the Lord is able to make him stand. For one regardeth a day above another, and another regardeth every day. Let each one be fully persuaded in his own mind. The one who observeth the day observeth it unto the Lord."

There is much more in regard to an eighth day and how it should be observed or brought out in the Psalms and much more to be said in regard to the numerical typical teaching of the Scriptures merely in the way of directing those who desire to follow it out in all its wonderful and manifold determinations of the harmony of God's Cosmos of creation as well as his Cosmos of salvation. But time, number and rythm forbid at this critical juncture.

CHAS. GARDNER.

# Selections.

## PROGRESS OF THE TRUTH IN INDIA.

Travancore, where I live, is a province governed by a native sovereign and one of the protected States of India. More than 600,000 rs. are annually spent by this heathen government for the support of the numerous idol temples and for feeding the lazy Brahmins who devour the fat of the country. There are about 400,000 Christians, who belongs to the Syrian, the Roman Catholic, and the Protestant denominations. Many of these are mere nominal professors of Christianity. My family, my native place, where my ancestors first embraced the Protestant faith and formed the first church of that denomination in Travancore, lies seven miles close to Cape Comorin. It was eighty years ago, when Travancore was not subdued by the British, and when an opening for missionary labor seemed impossible, my grandfather was converted and became a Christian by hearing the preaching of a Protestant missionary at Tanjore, where he was on his return from his heathen pilgrimage to the celebrated idol temple of Chidambrum, a Hindu sacred place about 400 miles from here. On his arrival at Nylandy he openly declared the religion he had newly embraced, and formed the first Protestant Native church in Travancore with forty of his relatives, who having listened to his instructions, renounced their idol worship and joined him in his faith. For more than seven years previous to the conquest of Travancore by the British, he thus taught them, independently of any missionary or his agent. The Christian faith of this little infant flock was bitterly tried at the time by severe persecutions from this pure Hindu Government. At the arrival of the first missionary in Travancore my relatives had the privilege of being employed as the pioneering Evangelists, by whose labors were gathered some of the long existing large congregations.

When I was twelve years old, I entered the London Mission Seminary at Nagercoil, then under the superintendence of the Rev. J. O. Whitehouse, and received my English and Tamil education there. An accident which confined me to a painful sick bed for three months, from which I providentially escaped from the mouth of death, was the first divine means of grace to produce in me religious convictions. Since this time I resolved to reform myself by adopting early piety and to devote my life for the service of God. Four years after this ever memorable event I received the ordinance of baptism, and joined the church at Nagercoil. In January, 1852, I left the seminary, and was employed in a newly formed small congregation as a catechist and as a preacher among the heathen. Although I was more than two years a member of a Christian church, and a preacher to others, I did not then possess any true knowledge of Christ. All my religion and piety, up to the end of 1852, was to fear God, to observe his ten commandments, and to try to conform my conduct to the principles of morality. At this time a small book named "Christ all in all," fell into my hands, which I read over and over. The perusal of this remarkable book first brought me to the conviction of the salvation only by faith in our Lord Jesus Christ. Again, by listening to a native Plymouth Brother, who came here from North Tinivelly, I was strongly moved in the Spirit to search the Scriptures, and thereby to enable myself to teach the truth to others. My subsequent correspondence with this independent brother led me to adopt the millennial view of the personal second advent of our Lord, the literal first resurrection of the saints, and the reign of Christ in his literal kingdom on the earth. Some of the missionaries who were not believers in these truths, endeavored to turn me from this faith by their philosophical arguments. In 1855, having read the life and sermons of that extraordinary popular preacher, the Rev. George Whitefield, I was strengthened in my faith in Christ, and moved to become an itinerating preacher among the heathen. More than eight years I have labored in this capacity, and God has blessed it for the salvation of a few poor people who have renounced the idol-gods of their forefathers and become Christians. Since some of them were baptized, after giving evidences of their conversion to the Lord. These people, who were formerly most ignorant and degraded heathen slaves, are now the leading members of the Devuipuram Pastorate (Church), for the formation of which the Lord has employed me as a principal instrument. In 1866 I was ordained as the first pastor of this church. Besides my pastoral labors in the church, I preach the Gospel of Salvation to all classes of heathen in the neighborhood. As an author I have written some treatises in Tamil prose and poetry, for the spiritual benefit of both heathens and Christians. When my book on the Innovations and Errors of the Roman Catholic Church was published, the Papists have heaped upon me such abuses as "the little Calvin," "the child "of Luther," "the new heretic," etc. As a Secretary of the South Travancore Temperance Society for more than fifteen years, I published some metrical and prose tracts on that subject. Moreover I have received prizes from the Madras Tract and Book Society and South Travancore Tract Society for writing some prize handbills.

But all this time I was quite ignorant of the most precious Scriptural truth of life and immortality only in and through Christ. When the time of revealing to me this long hidden truth arrived, my Heavenly Father

## Poetry.

### HYMNS BY HYMNS.

HORATIUS BONAR.

Good night, ye gems of beauty,
Good night, thou gentle Dove!
Ye've sent me to my pillow,
And bid farewell to you.
Good night, ye wakeful woodlands,
Good night, ye sleeping flowers,
Amid whose smiles and odors
I've passed day's wayward hours.
Good night, ye star-girt mountains,
Ye friends, the tried and true;
Good night, ye wandering waters;
I wean, good night to you.
Good night to all, but not to Thee,
My God, who ever art with me.

Good night, dear faces round me;
Night's hours will swiftly run,
And we shall say good morning
At the ascending sun.
The farewell hour is coming,
The last good night is near,
When I shall part in silence
With those who loved me here.
Then, all my farewells over,
Just passing out of sight,
I'll sleep and untrembling,
I'll look my last good night.
Good night to all, but not to Thee,
My God, who ever art with me.

Yet not good night for ever;
For he who is my day,
Will wake me soon,—I see him
Already on his way.
No, not good night forever,
I shall but sleep in Him,
Who shall arouse me early,
While yet the dawn is dim.
He shall arouse me early,
And bid this flesh arise
In glorious resurrection,
To meet him in the skies.
Good night to all, but not to Thee,
My God, who ever art with me.

I see him—lo, he cometh!
Himself the morning light,
Prelude the dawn of gladness,
The dawn that knows no night.
O, bridegroom of the morning!
Bright bringer of the day,
For me no fair adorning,
Thy beautiful array.
Lo, Jesus, Star of Evening,
Ye, Star of Morning too,
Hath a decorated splendor,
Thine own for ever dawning view.
Good night to all, but not to Thee,
My God, who ever art with me.

## Selections.

### PRACTICAL OBJECTIONS TO NATURAL IMMORTALITY.

The second sermon of the series on the doctrine of a future life was delivered at the First Christian Church, corner of Oakley avenue and Jackson street, by J. P. Wilcox.

He selected as his text: "And upon her forehead was a name written Mystery: Babylon the Great, the mother of harlots and abominations of the earth." Rev. xvii. 5. Mr. Wilcox spoke as follows:

In my introductory sermon last Sunday evening I stated that I regard the doctrine of the immortality of the soul as the prolific mother of nearly all the errors which afflict mankind and the great enemy of the Gospel of our Lord Jesus Christ. This has raised such a storm of adverse criticism, not to say indignation, from its advocates, that I feel bound, before examining into the proofs of conditional immortality, to make good my statement. I shall therefore proceed this evening to make out my bill of indictment against this opinion and put it to shame before all mankind.

My first count in this bill is that the doctrine has a vile origin. It sprang from the father of lies himself. It was his master-piece, his trump card, which he played at the very beginning of the game. For, before Adam and Eve had acquired by experience any knowledge of his tricks, he threw down this card upon which was written the infamous lie which has been the ruin of mankind, "Ye shall not surely die." Let no one imagine I say this for effect. I regard my theme as too serious to be guilty of making any statement merely *ad captandum vulgus*. Let any one deny it if he dare venture to do so, that this is the first record of the doctrine that man is not subject to death.

And, pray, what is immortality? Take your lexicons of any and all languages, and trace out every shade of meaning to be attached to it, and you will fail to find any other than that of deathlessness—exemption from death. Theologians may split hairs and quibble over the meaning of the word "death," but it is using the fact stands out that it is the opposite of life, and as long as they admit that Adam received life at the hands of his Maker, the conclusion is irresistible that when God threatened death he designed to rob man of all he had bestowed upon him in giving him life. If in giving life he bestowed existence, the death threatened robbed him of that existence. But Satan, placing himself in direct antagonism to the declaration of God, taught silly man that, having once received life at the hands of his Maker, he should never be dispossessed of it; or, in other words, that he was possessed of natural or inherent immortality. Here, then, without further argument we submit that, if the [illegible] of the fall of man is [illegible] evil is the author of the doc[illegible]ine. I shall not [illegible] contradict[illegible]

Adam was threatened with death or annihilation in that very day in which he ate, and yet lived on for nearly 1,000 years. I leave that for subsequent discussion. Now, whatever be the doctrine being Satanic, it is not to be wondered at if its fruits have been Satanic also. And any close reader of the Bible or history cannot fail to discover this deadly trail of the slimy serpent all along the sad history of man from the fatal hour when this falsehood first found entrance into the world to the present moment, when it constitutes the vain hope of millions.

It is be argued that if the race were deceived by the lie of Satan they were soon undeceived by the actual presence of death, I answer that the immediate purpose of the devil was accomplished in seducing man into unbelief and disobedience, and in thus bringing death upon him. After this the race might be safely trusted to "seek out many inventions." And hence not only has the original lie undergone many transformations, but designing men have industriously built thereon an astonishing superstructure of falsehood by which they have been enabled to keep their fellows in leading strings and turn many an "honest penny," to their own account.

My next count in this indictment is that idolatry, and probably the first form of it, grew out of the doctrine that man survives the stroke of death. One of the earliest forms of idolatry, and probably the first, was the worship of the departed spirits of our ancestors. The gods of the Greeks and Romans were all deified heroes, who at death were taken to the abode of the gods as a reward for extraordinary virtue, courage, strength, or other qualities which their worshipers admired. Literal idol worship probably never was practiced except among the most stupid and debased tribes. The honors paid to the idol were really to the spirit supposed to animate it for the time being. An affectionate son would carve or paint an image of his father; and believing his spirit to be present, would converse with it, ask favors of it, and finally yield it divine honors.

The religion of the Chinese is to this day only the worship of their deceased ancestors. Deny the premises, and idolatry from the beginning of time would cease. Indeed, it is very hard to conceive how idolatry could in any age have arisen without some such origin in accepted truth. Men are not idiots in any age; but grant false premises and the more logical the reasoning the more surely false the conclusion. In like manner the horrible customs of the heathen have arisen. The Hindoo rite of suttee has its origin in the conceit that the spirit of the husband has survived his death, and in another world requires the presence of his wife, children, servants, dogs, and horses. Hence all must be offered in one grand funeral pyre. Generally, it is true, the devoted wife alone consents to the journey, but instances are not wanting where several wives, the younger children, a few devoted servants, and all the personal effects of the deceased were burned together in one horrid holocaust in honor of this dreadful delusion. Human sacrifices the world over have this inspiration. And even on American soil many a pioneer and his family have fallen beneath the tomahawk or been burned at the stake to appease the wrath of the spirit of the father or brother of some Indian brave who had fallen in battle with the pale-face.

The horribly debasing debaucheries of the Greek and Roman worship were only practiced in good fellowship with gods, who were once men and women, and still shared the lusts of their worshipers. The necromancy of the heathen, into which the Jew also ultimately fell, but which he was forbidden to practice under penalty of death, was nothing but ancient Spiritualism or conversation with the dead. It was a delusion which evil-minded persons turned to their own account, and by it led the people astray. Not that they actually did or could converse with the dead, but believing it, the evil results were just as real and just as great as though the communication was real. We say this without here having recourse to the theory adopted by some that the spirits were real, but were devils and not men.

Another count we offer in this indictment is that the delusions of Mohammed are also the legitimate offspring of this theory. His visions, by which he obtained and secured his authority over men, could only have been suggested by this doctrine. His fabled journey to heaven, in which the glorified spirits of patriarchs and prophets, Jesus alone excepted, did him reverence, would only have excited derision had not his followers implicitly believed that patriarchs and prophets had escaped death and were in heaven.

The sensual paradise, which excited the hopes, and the seven hells which alarmed the fears of his warriors, and made them invincible in battle, were but the gorgeous temple which an Oriental imagination erected upon the superstructure of the soul's immortality. Who can tell how many battles were won by the wild sons of the desert over the Christian (?) hosts of Europe by the single shout raised by some "spiritual minded" warrior and passed all along the line as it was taken up in the midst of the battle, "Remember the black-eyed houris of paradise." And, alas! how certain it is that myriads have poured out their blood like water, and other myriads mingled theirs with that of their conquerors, under the inspiration of this of all lies the most horrible.

But we now pass to consider the origin of another system of falsehood the most complicated, elaborate and polished of all the delusions that have afflicted mankind. A system so ingeniously arranged, with all the parts so interdependent and logical, and so adapted to the weak and corrupt constitution of man that nothing but Almighty wisdom and power can rid mankind of its domination—Roman Catholicism. If there is a devil and he is not the author of this masterpiece he lacks the shrewdness with which he is generally credited. But it did not spring up in a night—it is the growth of ages.

The minds of a multitude of acute and ambitious men, reasoning from the common basis of natural immortality, have been able, little by little, through long ages, to devise and perpetuate in the minds of their followers this system of imposture. It will be impossible in the time at our disposal to dissect the whole system and find the root of every vile stem of this fatal Upas tree. We shall therefore only select some of the most glaring of its many falsehoods. Let us begin with the worship of the Virgin Mary and prayers to the saints. Will any one be bold enough to say that this vain and sinful superstition which constitutes so large a part of the worship of the average Roman Catholic ever would have had a being but for the conceit that the Virgin and the saints are now in heaven? If Christians had always believed in the entire mortality of man, is it not perfectly manifest that this superstition, which Protestantism abhors, would not have existed, and that it will perish the moment men accept this truth? But from this pass to the doctrine of purgatory, which has from the time of its invention poured a million of money into the coffers of the priesthood. The immortal souls of the imperfect but not incorrigibly bad, are here undergoing a process of reformation. Their time can be shortened and the process hastened by the application to their case of the immense fund of merit which the glorified saints are constantly accumulating and placing in bank at the disposal of the regularly-appointed servants of the church. This business of banking in spiritual treasures cannot be carried on free. A check drawn on that bank in favor of your father's soul, writhing in purgatorial fires, will cost you a dollar or two, or ten, according to the avarice of the broker, or your pile of filthy lucre. Take the saints from glory and the souls from purgatory and place them where the Bible places them, in one common grave, awaiting a resurrection, and the fires of purgatory are extinguished—but so are the profits of the clergy. You may, therefore, be certain it will not be done in a hurry.

The particular abomination that fired the righteous soul of Luther and gave rise to the Protestant Reformation (?) was the sale of indulgences? What was its foundation? Why, as before, heaven has placed a bank of merit at my disposal; give me a sixpence and I will give you liberty to lie without sin, for this permit is a draft on the bank to your credit of equal amount. For a dollar you can rob, for a hundred you can commit adultery or rape, for five hundred you may murder, etc. No wonder it set him to thinking and thinking, until he was ready to say in the teeth of the whole system, "I permit the Pope to make articles of faith for himself and his worshippers, such as—the soul is immortal, and all the rest of those monstrous doctrines to be found in the Roman dung-hill of Decretals."

But now, wishing to deal honestly with my brethren—I am not sure, that they are ready by this time to acknowledge the relationship—of the Protestant sects, I will only call special attention to one or two of the noisiest of their doctrines.

Of "infant damnation" I perhaps ought not to speak at all, except it may be with a hushed voice, as you speak in the presence of the dead. Of vicarious atonement it is cruel to say anything, since the logical sequence of the doctrine of eternal torment, judiciously incorporated with that of "substitution," is to place the "substitute" in an endless hell; which the most pernicious and pugnacious phraseology of Dr. Thomas would disclaim with equal horror and inconsistency. But upon the doctrine of a literal and eternal hell of fire, I suppose without serious offense I can hang away to my heart's content, since none can be found so poor as to do it reverence. However, as in years past, I have done my full share in heaping infamy upon it, I now beg to spare myself and you the trouble of doing more than pointing out the fact that nothing but the absurdity that Almighty wisdom had on its hands an immortal sinner which Almighty power could not dispose of over it, as a last resort, eternal fires to consume the unconsumable or torture with everlasting pangs that which, by virtue of its immortality, was superior to all pain.

But I may say that but for the enormous strain upon the believing faculty of the average man, for which this doctrine is responsible, even Pope Bob himself, with multitudes of brighter lights at whose fires he has lit his taper, and other multitudes who hang in rapture on his lips and cry "he is a god," would today be sitting in repentant tears at the feet of Jesus the Great Life-Giver, whom they now hold in derision as a useless excrescence in a world of immortals. I may add, too, that Universalism is but the protest of common sense and common justice, not to say benevolence, against a system which, dealing with immortal beings, could find no other use for the greater part of them than to furnish a brilliant example of how an infinitely wise and good God could exhibit his wisdom and mercy in inflicting eternal anguish upon the vast majority of his creatures in order that a small remnant of them might eternally flatter him for the exhibition. A pendulum oscillates to and fro, and Universalism is but the human heart and head at the end of the arc farthest from eternal torment. Granted the doctrine of inherent immortality and I am a Universalist—in heart; but an infidel in head—for the Bible cannot be made to teach it. Canon Farrar's doctrine of "eternal hope," now becoming so popular, even in unexpected quarters, becomes at once a vain and useless speculation when once the doctrine is believed that immortality is the reward of "patient continuance in well-doing." But whether for good or ill Universalism is the legitimate offspring of the doctrine of natural immortality.

Of modern Spiritualism it seems almost unnecessary to speak, its existence is so plainly and notoriously based upon the continued conscious existence of the dead or the natural immortality of man. I may, however, advert to the logic of their system when once you grant their premises. This superstition is such an agreeable and natural outcome of their premises that I am simply amazed that any one holding the one can avoid the other. And, indeed, they do not avoid it, for in all essentials every believer in the immortality of the soul is a spiritualist. Let us suppose a spiritualist to attempt the conversion of an orthodox clergyman. Says the S.: "You believe in the immortality of the soul?" "Yes." "You hold to its separate conscious existence after death?" "Yes." "You hold that the spirits of parents may become the guardian angels of their children and vice versa?" "Well, not exactly in that way, perhaps." "Well, I've heard you preach it. And you all talk that way at a funeral. Don't you believe that the dead have communicated with the living in the past?" "Well, yes; I must admit it." "If in the past why not now?" But Moses forbade it, and punished it with death." "So he did going out of your house or lighting a fire on the seventh day." "But this rapping business, and putting out the lights, and this free-love, and this——" "Hold on! stick to the text—that is no part of the system. Give the devil his due." How crushing would be the answer of a minister of God's Word to all this plausible and even logical reasoning from false premises to say in the language of Solomon! "The dead know not anything," or in that of David: "The dead praise not the Lord, neither any that go down into silence."

But why need I go further and speak of Mormonism and the delusions of the Shakers, or of the thousands of quaint, foolish or hurtful "notions" of not sufficient importance to crystallize into "systems" of the infinite number of separate delusions which arise upon individuals from time to time, and fit them for the mad-house or hurry them into suicide? It were an impossible task to recount all the dreadful calamities which poor deceived and deceiving man has endured under the influence of this primitive lie of the Arch-deceiver, who, poisoning the fountain of life at its source, left mankind to drink of its baneful waters and strew the earth with their bones all through the long journey of the race. But for it all there is an antidote, a part certain and sure. And [illegible] you are able by this time to [illegible] see where it lies. God be praised that he has enlightened my understanding so that I am able to perceive its beauty and its truth. Hear it! all ye who wander in darkness. Hear it! all ye who halt, faltering, in doubt, by the way. Hear it! all ye who have given up the journey in despair and lie perishing by the wayside. Sweeping down upon us from the far-off hills of Judea, its music more ravishing than the harp of Æolus or the songs of the sirens, undiminished and unchanged through all the long ages of darkness, doubt and despair, come the precious words of the Prophet of Galilee: "I am the way, and the truth, and the life," "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live again, and he that liveth and believeth on me shall never die."—*Chicago Tribune.*

### STORIES FROM PYRAMIDS.

In the *Gentleman's Magazine* is an article on the Pyramids, furnishing some curious information in regard to the material, and inferences relating to the Scripture story of Pharaoh and his host.

There are remains of sixty-nine at Dashour and Sakkara of divers forms—one being built in five distinct terraces—and of every size; from the merest cairn of stones loosely heaped together, over the tomb of the poor; gradually advancing to the perfect structure, whether small or great, which marked where richer members of the community slept their last sleep.

The majority of these are built of the crude brick, baked in the sun, and are far more recent works than the giants at Gizeh. It is supposed that some of these may have been among the labors of the Israelites to which Josephus alluded when, speaking of their Egyptian task-masters, he says, "They put them to the draining of rivers into channels, walling of towns, casting up of dykes and banks to keep off inundations; nay, the erecting of fantastical pyramids." Scientific men are able in these old bricks to distinguish barley from wheat straw, or bean haulm from stubble. One pyramid at Dashour has been especially noted, its bricks being made almost without straw, just the merest indications thereof, as though made in time of some strange scarcity—like that when the Israelites gathered stubble instead of straw. An old wall of precisely similar bricks was found at Heliopolis, five miles below Cairo — each brick bearing the cartouche or royal mark of Thothmes III., who is generally supposed to be the Pharaoh of the Exodus; a supposition to which the monumental hieroglyphics bear strange testimony in utterly omitting his name from all sepulchral records, thereby corroborating the theory of his having shared, with his great army, their silent unmarked tomb beneath the waters of the Red Sea.

It is said that the Egyptians religiously avoided any allusion to whatever evil might befall their kings; and it is very remarkable that monuments should have been found to all the other Pharaohs, while the stones that chronicle this man's actions both end abruptly, without any mention of his death. Moreover, while all his royal brethren were succeeded each by his eldest son, it is expressly stated that he was succeeded by his second son—while the "death of the first-born" is altogether ignored.

## Communications.

### WHEAT AND TARES, SHEEP AND GOATS.

"But while men slept, his enemy came and sowed tares among the wheat and went his way." "And he shall set the sheep on his right hand, but the goats on the left." Matt. xiii. xxv. 33.

'Tis taught by some, who claim Scripture for the doctrine of personal and unconditional election, that some men are born tares and others wheat, or some goats and some sheep. Surely they do not mean that they are literally so, but these terms are used figuratively to mark a difference in them, either physical or moral. And as they can have no moral character at birth, the difference must be organic or physical; in which case none can be condemned for being tares (unless God condemn his own works) for he made them, and none can be pleased for being sheep. Christ did not say, "depart from me ye cursed," for my Father made you goats; nor, "come ye blessed" for ye were made sheep.

The doctrine that men are born goats or sheep, is backed by the saying that you can't make a goat into a sheep nor a sheep into a goat, which forever fixes their destiny, for the [illegible] tares cannot enter into the [illegible] but must be burned or "cast into the fire." How easy it is to [illegible] things, and yet how hard [illegible] saved. God has [illegible] all ye ends of the [illegible] And it is hard [illegible] that he would make any wholly incapable to be saved and then mock them by extending such an invitation. Let us have the "grace of God that brings salvation to all."

J. J. WARNER.

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## Communications.

### A Letter to My Cousin.

*Dear Cousin:*

You say there are some things hard to be understood, in the Scriptures, and refer to the place and condition of the dead, and the final condition of the righteous and the wicked, as being things hard to be understood.

It seems to me that those questions are as easy of solution as any part of the Scriptures. The great, and perhaps the only trouble is in looking at them through the serpent's spectacles, and trying to reconcile them to that lie the serpent told in the garden of Eden, when he said, "Ye shall not surely die." Right here in the garden of Eden the doctrine of man's inherent (immortal) nature was first promulgated. "Ye shall be as gods," or like gods, as Dr. Adam Clarke says it should be translated. How completely the vanity of our first parents was inflated and they themselves ensnared by listening to the serpent, and giving heed to the doctrine that has taken such a firm hold upon the largest portion of mankind.

In a public discussion of the question of man's inherent immortality, a Presbyterian minister, pastor of a large and popular church, said in my hearing, "The soul is like God." Thus unwittingly reiterating the very doctrine of the serpent in his own words. I could not help thinking that this same doctrine was preached in a sermon on the same subject in the garden of Eden, and was the cause of the fall of man, and which "brought death in to our world and all our woe." This very doctrine of man's [illegible] immortality, is [illegible] the point [illegible] six thousand years. Upon this very doctrine hang all the sin and horror, pain and death, and famine, and pestilence, and war, and bloodshed from the time it was promulgated down to the present time. And as the tree of knowledge of good and evil was placed, for a "forbidden fruit," right in the midst of the garden, doubtless to try man's loyalty to his Creator; so this doctrine, the curse of those who believe it, may, for the same purpose have been suffered to follow on down through every land of life, through every generation, through every clime and every people, until the largest proportion of mankind are worshipers at its shrine. Even a professed Christian church will exclude a man its fellowship if he even doubt the truth of it. To this I can attest from experience. Why is it that men are so determined to fight for it, and dispute every inch of ground, and when driven from one point, the immortality of the soul, they take refuge behind another, the immortality of the spirit, and resolve to die rather than strike the colors painted and embla[illegible]zoned by the serpent in the garden of Eden? Why it is that men are so desperately in love with that lie, and are determined to fight for it, and die in the last ditch, rather than give it up, is certainly inexplicable. There is nothing to be gained by it, but much every way to be lost, and is lost to the cause of truth. By it the greatest discord, ambiguity, contradiction and absurdities are introduced into the Scriptures, whereas with a Scriptural view of man's nature there is complete harmony.

Thousands of volumes have been written and published to try to reconcile the Scriptures to this hateful and God-dishonoring doctrine, and yet the word of God is inflexible, and held to its denunciations against the entire progeny of the serpent, and constantly and persistently says to the sinner, "Dying thou shalt die."

It is, as has been aptly observed of profane swearing, "the devil's chief hook," and those who are led astray by it are biting at a hook without any bait. There is no good in it, and consequently no good can possibly come from it. The doctrine, in its church relationship, is Babylonish in its character, from Babel, a confusion of tongues. No two churches, nor scarcely two individuals think alike in regard to it. It is not a Bible doctrine, hence there is no standard by which to compare it. It is like a vessel full of mariners in mid ocean, without a compass, sail or rudder, each man pulling in his own individual direction—it bears the direct characteristics of Babel. Its great prototype, and it continues the grand pillar of Babylon the great, the mother of harlots, and all her daughters, until the Savior shall come to make up his jewels; and it is patent to the whole Christian church that those who have believed it are deceived in every instance. Then will man be convinced of their fatal mistake. Then will be fulfilled the words of the angel in Rev. xviii 21, when he took up a stone like a great mill-stone and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

The doctrine will then be given up as a Christian doctrine, never again to be reinstated. But will culminate in anti-Christian system, as it now has its adherents in every town and hamlet, and will lift its hydra head above all in its determination to trample under foot anything that shall oppose it; but this, too, shall be destroyed, and give place to the King and his kingdom.

But let us look at some of the inconsistencies and incongruities of this darling creature of the Orthodox church. You say that "the penitent thief was with Jesus in Paradise on the day of the crucifixion." In the first place, Paradise was not in existence on the day of the crucifixion, nor will it be until Christ shall come into his kingdom and remove the curse from the earth. Then will Paradise be restored. The removal of the curse, of course restores Paradise. Then will the penitent thief be remembered and be with Jesus. But if, as you say, the penitent thief was with Jesus when in a conscious state, then they were not [illegible] us did not die, he [illegible] the [illegible] says he died. See 1 Cor. xv. [illegible]ment, you will say his body died, but his soul or spirit did not die. Call it what you please. If the real man, the real entity, did not die, only the house in which the man lived. Then Christ was not resurrected—only the house in which he had lived. Paul says he died, according to the Scriptures, and rose again, according to the Scriptures. But if the real man Christ did not die, only his house, please tell me how such a death can be of any benefit to us. There has been no sacrifice made for us, no redemption, no atonement, only for the houses in which we live. By making man immortal, as the serpent said, the death of Christ is really denied, or at least rendered a nullity, there has been no resurrection of Christ from the dead; then, as Paul says, "they that have fallen asleep in Christ have perished."

As a solution of this oft-quoted expression of Jesus, please notice the request of the dying thief. "Lord, remember me when thou comest into thy kingdom." Did Jesus come into his kingdom on the day of the crucifixion? Or did the Savior grant him something he did not ask for? Please notice the punctuation of the Savior's reply. If you change the comma from before, and place it after to-day, then all is clear and in harmony with other Scriptures. The translators, believing in the serpent's lie, placed the comma where it would favor that doctrine. The Savior was telling him that day, that he should be with him in Paradise, that is, when Paradise is restored. He has not come into his kingdom yet, but when he does, then Paradise will be restored and the thief remembered. The punctuation of the Bible is not inspired, but is the work of uninspired men, and was not known until some four hundred years after Christ.

Dear cousin, if you have never looked this subject square in the face, you cannot have the remotest idea of the absurdities, contradictions and difficulties attending it, and that are created by it. It is the sum and substance and point of departure of all the erroneous views that have ever obtained, or been entertained, on the character of God and on the plan of salvation.

The doctrine of the eternal burning of men and women, and even of innocent babes in hell, is a direct offspring of the serpent's lie; the doctrine of going to heaven and hell at death, and then, after ages of happiness on the one hand, or of misery on the other, the soul (or spirit must be reunited to the body at the resurrection, and arraigned before the Judge, to see if there had not been a mistake made in the first adjudication. Thus the doctrine necessitates two judgments upon every individual. These, and many more similar inconsistencies, are the legitimate offspring of that God-defying and heart-killing doctrine.

You may you are inclined to think the spirit goes to Abraham's bosom or some intermediate locality. There is some concession and improvement on the Orthodox teachings of only a few decades in the past. But why this concession? Evidently there has been too much plain Scriptural proof produced—that the soul dies, goes into the grave, and shall be redeemed from the grave, etc., so the spirit must be brought into temporation and considered immortal, and the church takes refuge behind that. But this absurdity is really, in its consequences, and in the end, no better than the other. It is still the serpent's lie, and is simply modern Spiritualism, an evil genius that is rending the Orthodox churches into a thousand fragments, and, as one has expressed it, "it is the doctrine of the immortality of the soul gone to seed." The church has nourished the doctrine of man's immortal nature until it has grown into the monster Spiritualism, which has devoured many of her best members; it has closed many of her brightest lights in darkness. The serpent's lie is producing its legitimate fruit.

If you would see that man goes into hades, or the grave, and there remains all unconscious until the resurrection, you would find that many of the things otherwise "hard to be understood" would become easy of solution.

The spirit of man is his actions, [illegible] animation, life, breath, etc. When he dies these cease to act, and he returns to the dust whence he was taken, just as God told Adam he should die and return to dust. His spirit has gone out, just like the flame of a lamp or candle when it is put out. See Job xviii. 6; xxi. 17; xxvii. 3; Prov. xx. 20, 27; xxiv. 20. In death man ceases to be. His candle has gone out and will remain out unless relighted by him who is the life-giver.

D. HOWARD.

(To be Continued.)

### THE WORD WAS MADE FLESH.

"The Logos"—word—has been a charmed expression, and a prolific imagination has revelled in its possible import through thousands of years. But my present effort is designed D. V. to dispel this charm, and in my measure indicate its import here and its harmony with other, misapplied, portions of truth.

1. "The Logos," John i. 1–14, is from lego, I speak; and hence "Logos" is the "word spoken." It occurs in the New Testament over 200 times; and its correlative in the Old Testament swells the number to nearly 1,000, in its ordinary import. This fact tends strongly to dispel the charm and mystery with which the passage has been invested. It demonstrates that "the word (logos) is the truth," John xvii. 17. The truth in all cases consists in the harmony between the terms used and the facts to which they relate. Thus "the logos" sets forth realities for our faith and to be the matter of history, rather than mysteries for speculative minds to rave in, and wander away from "truth and grace and God."

Observe: There was no spiritual pre-existent earth between the creative "word" and the facts of light and life—of day and night—sun and moon—seed-time and harvest, and summer and winter. Nay there was no man (mystical) prior to Adam.

The facts fit the words, as the left hand fits the right, and this principle applies to man and earth in all time and all their relations.

2. We have "the logos" of Jesus, His word of wondrous power, to heal the hungry, heal the sick, raise the dead, and send the Holy Ghost in Pentecostal plenitude and power. Nay, it has availed to extend the life-giving Gospel through eighteen hundred years, to "take from the Gentiles a people for his name." Acts xv. 14–16; Matt. xxviii. 19, 20. It is on this plane that St. Paul says: "Preach the word"—in our idiom it is heard the [illegible] logos." 2 Tim. iv. 2. St. Peter says: "We have a more sure word of prophecy (prophetic logos) to which ye do well to take heed." 2 Pet. i. 19.

3. "Abraham believed God who quickeneth the dead and calleth things that be not, as though they were." Rom. iv. 17, 18. Thus faith still says: It is not incredible that God should in the fullness of time have sent forth his son, made of a woman under law. [illegible] sacrificial death to be a propitiation for our sins and demonstrated the Son of God with power, by the resurrection from the dead." John i. 29; Rom. i. 4; Gal. iv. 4.

Observe: One hundred times the [illegible] was thus honored by its [illegible] fulfilment as to Jesus in time and order of events. Were they all alike pre-existent? Nay, more, were not the greatest facts and realities then but in the abyss of mystery?

Again, if such notions apply to Jesus, why not to creation—to Israel's exode from Egypt—their grand temple, and their miraculous history? But no; we are not in a dream-land. "The logos" transmits the realities of creation—with Adam, Jesus—Jew and Gentile and the church of God—the first and the second coming—all with their attendant events and results.

4. The Christian church was chosen in Christ before the world. Eph. i. 4–11; Rom. viii. 28; 2 Thess. ii. 13, 2 Tim. i. 9. Was it then pre-existent? Has any Christian any such notion of it in his own case? Or shall we allow "wisdom to be justified of her children"? The brightest page in history, takes in the life of Jesus, and his Gospel of life everlasting to dying men.

5. The longest or last argument for the pre-existence of Jesus Christ seems to have been "born blind," and is sadly in need of his touch upon its eyes. [illegible] notice that Christ spoke the logos [illegible]—*deuteros theos*, second God," Bloomfield on Philip—notes, pp. 7, 8. This makes [illegible] and contradict "the logos" (word) of Moses, Isaiah, the Lord Jesus and Jehovah himself. Deut. vi. 4; Isa. xliv. 6; Mark xii. 29–32; 1 Cor. viii. 6; 1 Tim. ii. 5; Rev. iv. and v. There was then "no other God"!

Again, it seems to bury the record of the child born and the son given, as "too deep" in the abyss of mystery for inquiry! Thus it would undermine "the foundations," in the middle and at both ends.

6. How, then, was "the word made flesh"? Answer: It was by fulfilling the word as to Jesus' birth—the woman's seed—the virgin's son, but the begotten of God! Amen.

To illustrate: How do we understand that the worlds were made? Answer: "By faith"—by believing the word as it gives us the record of creation. Heb. xi. 3; Gen. i; Ps. xxxiii. 6–9. Thus "the word" as to our Lord Jesus, himself and his work, is addressed to our understanding, to nourish faith, hope and love. But to unbelief this is all "foolishness!"

7. What of the clause, "The word (logos) was God"? Faith accepts it. God was there. Nay, more; he spake and it was his word spoken. D. V., it may be as "Christ's body broken, his blood shed, in the holy supper. It reads: "This is my body—this is my blood" (before his death or resurrection). How? Such is their significance, such the spirit, import, in that blessed service. Mat. xxvi. 26–28; John vi. 48–63; 1 Cor. xi. 26–30.

"Thou art the head of gold." It stood for that. Dan. ii 38. The seven fat cows are seven years of plenty, the seven lean ones are seven years of famine that consumed the fat ones. Gen. xl. 25–32. This form of condensed speech is not uncommon. Napoleon at his levee in 1810 spoke a word that set all Europe quaking and led to a great war. This was Napoleon. So of Bismarck, and so of Gladstone, to their sphere. But so much may possibly aid some to apprehend more of "the deep things of God," by perceiving that they may believe God, and yet "not see." John xx. 27.

However, my faith here reverently to God's word, and waits for that which is perfect to come, when I hope "to know as I am known." 1 Cor. xiii. 12.

There are depths and heights beyond us and we cannot walk and work and overcome only by faith. To me "the word" is worthy of God, as it is, never-

It seems an arrogant spirit that argues through a large range of reading, and notes the ever varying opinions of error-mortals so as to becloud the record that God has given of his Son," and so far bewilder the [illegible] rending the "the glorious Gospel [illegible] blessed God." It is made [illegible] evidence the crown of revelation. Heb. ii. 1–4; x. 12–18.

There are three great facts in the make up of this Scripture: 1. God was there; 2. He spake the word of course it was himself revealed, so far; 3. "There was none—no other God—before him. Isa. xliv. 6–8; Mark xii. 29–32.

There are many texts that speak of God, as God, and do not distinguish between the Father, Son, or Spirit. And we need not assume to be wise above that which is written."

"The word" may be taken proleptically—anticipatively—and thus it unfolded through prophecy and promise till verified in Jesus. "For the testimony of Jesus is the spirit of prophecy."

In closing (by outlining briefly) I exhort all to adhere to the word of God. It is consistent with itself, and as all-comprehending as the canopy of heaven. It must be accepted, however, in its own light, like the colors of the rainbow, or the rays of a sunbeam. An attempt to amend it is to mar it.

The notion of pre-existence involves an absurdity—an existence before itself? Nay, speculation has applied it to the earth itself, and the souls of men. It seems the subsoil of the world's abounding Gnostic Pre-existence, post-existence and non-existence may all have risen from the reeking fancy of an idolatrous world, prompted by the [illegible] church and state [illegible]

The central truth, the standard, is "the word of God." Of course the pre- and post-existence and corresponding fallacies "of the evil one." The standard alone will [illegible] judgment. [illegible]

A doctrine is known of a person is [illegible]—by his company. The apotheosis—deification—of "the word" as "a god," forbids faith in the birth and life of Jesus. It belongs with the idol-notion of the heathen Hindoo's Avatar of Vishnu. It should not be named except to be exposed, and seen in its proper character and company.

"The sum" of truth is that "the word" (logos, the creative word), must be taken in its own light. It required and caused creation. Ps. xxxiii. 6–9. It required and caused Christ to create again and head up humanity and creation. Eph. i. 10; (which Adam lost Gen. i. 26, 27; Rom. v. 12–23).

"The word" of creation became (ended up in) creation. So "the word" that required redemption was so far fulfilled in the birth of the child Jesus. Luke i. 31–35; Gal. iv. 4; Heb. ii. 5–9. We see not yet all things put under him; but we see Jesus, which assures it all.

From "the generation of the heavens and earth," on to "the regeneration—the new heavens and new earth"—we trace "his goings" by "the word" as accomplished, to the honor of the Almighty majesty of the Most High.

The word (logos) is the truth, to assure our faith that all it embraces is "yea and amen to the glory of God." We trace it in redemption on the line of the genealogies, that being the channel of all history. Matt. i.; Luke i. 1–4. Its one purpose is to gather again under one head—the Christ—all things. Eph. i. 10.

But the objector quotes Jesus' saying, "Before Abraham was I am," Jno. viii. 58. Yes, as he "was before John, being preferred before him;" yet in time he came after him. John i. 15, 26, 27, 30.

Thus Jesus was David's son, as his descendant. Luke i. 32; Matt. xxii. 41–46; Ps. cx. 1. Yet he was David's Lord. For as the only begotten of God he is above all (Abraham, David, Solomon, etc.) John iii. 16–31. "In all things he has the pre-eminence." Col. i. 18.

Was not the angel of the Lord of old "the logos that became flesh?" Answer, no; because the "angel of the Lord" appears as the herald and helper of Jesus (not of himself). Matt. i. Luke i. 11–35; ii. 9.

But was not Jesus on earth and in heaven at the same time? John iii. 13.

No, not from that text; for he had then been in heaven some sixty years—as now he has been there over 1800 years.

For the truth, J. B. COOK.

P. S.—We read of "the word of promise"—the *logos epangelias*, Rom. ix. 9. Thus, for thousands of years "the logos," as such, was recognized, and reached to the birth of Jesus—the "word made flesh."

Again, "the hope which is laid for you in heaven, whereof ye have heard in the word of the truth of the Gospel"—the logos of the reality of the Gospel. Col. i. 5–23. "The logos" was then not a mystical term, but a revelation of the realities of the Gospel.

Levi, in the priestly tribe of Israel, is spoken of as having "paid tithes through Abraham to Melchisedek." Heb. vii. 9–23. But no one dreams on that account, of Levi's mystical pre-existent personality.

Thus "the logos"—word—however confirmed by types and covenant promises, was the root of the realities seen in Jesus' birth and Gospel. J. B. C.

### THE HAND-WRITING ON THE WALL.

New Year's morning was bright and as beautiful as when the sun shone on the doomed cities of the plains; all was life and gaiety. The President's mansion had undergone a thorough refitting in the most superb style. Never anything to surpass it, if to equal it. Everything for the reception was in perfect order, the callers had commenced pouring in and Mr. Arthur and family were in their place attired in their best style. Salutations, congratulations, and happy New Years were often and continuedly made. A Mr. Allen at the head of the diplomatic corps, a gentleman of distinction and standing, had finished his congratulations [illegible] the President well and [illegible] stepped into the cloak room for his overcoat, was smitten by the invisible hand of death and fell a corpse as sudden as the spark from smitten steel. The change was instantaneous; the reception stopped in a moment, changed from the height of hilarity to sobs and sighs and silent grief and moans. Did anybody ever before witness such a change? The Capitol of our nation has been the scene of many premature deaths, but none so sudden and unexpected as was experienced on New Year's day.

Wm. Henry Harrison, a true man and a noble patriot, in the vigor of manhood, beloved, honored and esteemed by the American people. General Zach. Taylor was the next to succumb to the old greedy tyrant whose greedy maw is never satisfied. The next is our lamented Abraham Lincoln, cut down by the assassin's bullet without a moment's notice. As a statesman, a man of honor, a noble patriot, he had but few equals, and no superiors. He stepped from the topmost round of the ladder of human greatness, down to the silent tomb. Last but not least, the lamented James Abraham Garfield, in the prime of life, in the midst of as brilliant a career as ever fell to the lot of mortal man. Are there any lessons of instruction from these special dealings or acts of divine providence? God is just and righteous altogether; he meets out strict justice to nations, their rulers and subjects with an even hand. He sendeth rain on the just and on the unjust; he never afflicts or chastises without a good sufficient cause. He changes his purpose when men heed the warning; with nations and individuals—Nineveh and Hezekiah.

Have not the American people been warned and admonished, had line upon line, yet they do not repent nor return to give glory to the God of heaven. Will our chief magistrate imitate the good example set him by the heathen king of Nineveh; will the churches heed the voice of God, put on sackcloth and ashes and sound the warning that the people may be prepared to meet the desolation that cometh from afar; for suddenly and in a moment will our tents be spoiled. God never forgets. If there is no repentance, then no forgiveness, no salvation. "A wise man foreseeth the evil and hideth himself, but the foolish pass on and are punished."

The American people have shared largely in God's choicest blessings: have they in return dealt justly by the Black man, the red man and the poor? The recording Angel has entered the charges correctly; they stand in God's book of remembrance unrepented and unatoned for. Crime and vice of every shade and hue are rapidly on the increase; I venture the assertion that on no New Year since the landing of our fore-fathers on Plymouth Rock has there been such a lavish of fearful crime of every kind and degree. How fearful the words of our blessed Lord, "As it was in the days of Noah and Lot, so shall it be when the Son of Man is revealed. They were eating and drinking, marrying and giving in marriage, and knew not till the floods came and took them all away." The warnings are withheld from the people, they preach smooth things, the people love to have it so.

How painfully distressing to note the thousand and one discourses, their heading and argument. The gospel of the kingdom is never named; the coming of the Son of God in power and glory to set up his kingdom and rule the world in righteousness for the age of the ages, is never alluded to. If the preachers know it they dare not proclaim it, and thus the people are led blindfold to the brink of ruin. The end is nearing. We shall see greater things than these. God's special judgments are abroad in the land. Oh, will the people learn righteousness. To the beloved of my Father scattered abroad, we say a happy New Year, but with a deep sigh and a subdued voice, and ask who of us will see another New Year. We lift our voice in fervent prayer to the God of Israel, if it is his will, to send Jesus the Captain of the Lord's hosts, and lead his people over this Jordan safely into the promised land.

We have named a few of the great men of our nation. We have considered them as honorable, patriotic men; were they Christians? That question the Bible must settle. To be a Christian is to be like Christ, to believe his teaching and do as he did. Christ never gave us but one rule by which men could become his children, viz., hear the word of the kingdom, believe the message, repent, change, and reform our practice, obey the gospel by being baptized in water in the name of the holy ones for the remission of sins. When this is done with an intelligent faith in the things concerning the kingdom of God and the name of Jesus the Christ, we are then in the way of salvation. With this platform of faith and doctrine and practice we leave others to judge who are and who are not Christians. The end is nearing; who will join the writer and plight our vows to the God of heaven to renew and double our diligence that we make our election sure.

NEWELL BOND.

### PALESTINE.

[illegible] ures of the common people of Greece and Rome were full of statutes of deities, there was not one in a Jewish house in Palestine. That there is a God, that he is one God, that he is a righteous God, and that he rewards the righteous and punishes the wicked, these beliefs were more than a part of the Jewish creed; they were part of the very fiber of the Jewish character. It is from the land thus educated through the long discipline of centuries that have gone forth the influences which have made all other lands theistic, which have successively banished the idols from the churches and the homes, the licentious gods and goddesses from the imagination, and godless philosophy from the intellect. The Grecian has given the world art, the Roman law, the Anglo-Saxon commerce, the Jew religion. Greece is sacred to the artist, Rome to the statesman, England to the worker. Palestine to man. Its hills and valleys, its lakes and river, and sea-coast, are indissolubly connected with the history which has exercised a more powerful influence on the destinies of the race than any other province of equal size.
—*Lyman Abbott.*

Joseph was stripped of his coat of many colors, but could not be of his virtue and prudence.

Joy in the world is withering with the world, but joy in God will never wither.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 17, 1883.


HELD our meeting in Huntington county as appointed, but have not room in this number for any report.

THE request for some one to send the paper to India has been responded to. We want to send one to New Zealand, and to some other points clear round the world, so there yet is room for missionary enterprize.

WE have not the room left this week to detail the terrible disasters that have been caused by fire and flood. One hundred persons are supposed to have perished by the burning of a hotel in Milwaukee, and the report is that 300 persons perished at the burning of a circus at Berdichev, a city in Russian Poland. Floods have rendered thousands homeless in Germany, Austria, and Hungary.

WE have no letter yet directly from Mrs. Davis, though looking for one daily. We give extracts from a long one written to the *Age-to-Come Herald* in this number. In answer to queries we would say to No. 1, We do not know what it would cost to go to Jerusalem; and to No. 2. The flowers are natural flowers of beautiful color, made to firmly adhere to a card in a bouquet or wreath form in the nicest manner, by Mrs. Davis—the skilled artist, who arranges them. They are exceedingly beautiful to, frame. Note well, however, we have none on hand to part with.

## THE SON OF GOD.

The character of our Lord Jesus Christ has not only been the admiration of all his true disciples and followers since he passed that wonderful life narrated by the evangelists, but it has often been the theme of wonder and approbation on the part of many who were never ranked among his devoted adherents. It is only our purpose in this brief article to quote some of these expressions of admiration and praise as they have been drawn from different ones in contemplating the divine nature and character of the Son of God.

The oft-quoted and well known eulogy of Rousseau, shows how he esteemed that perfect personage who is the subject of gospel narrative as well as what impressions those extraordinary narratives made upon his mind. He says:

"How petty are the books of the philosophers, with all their pomp compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he whose life they tell be himself no more than a man? Is there anything in his character, of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims; what profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness, and without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."

Again he says: "Yes, if the death of Socrates be that of a sage, the life and death of Jesus are those of a God."

On one occasion Napoleon said: "From first to last Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye he never given occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent, and calm. Sublimity is said to be an attribute of divinity: what name, then, shall we give him in whom characters was united every element of the sublime? I know men, and I tell you Jesus was not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his Gospel; the singularity of his mysterious being; his appearance; his empire, his progress through all centuries and kingdoms—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above my comprehension—great with a greatness that crushes me. It is in vain that I reflect—all remains unaccountable!

I defy you to cite another life like that of Christ."

These utterances from men, who were not followers of Christ, forcibly impress us with the profound truth of his own language respecting himself: —"No man knoweth the Son but the Father." While we believe with all our heart that "Jesus is the Christ, the Son of the living God," we as heartily believe that in this divine relationship he is rightfully entitled to be called Immanuel—God with us.

## Selections.

### FROM JERUSALEM.

Leaves from My Journal.

JERUSALEM, Sept. 3, 1882.

This is a clear Sunday morning in Jerusalem. I am glad to be able to write that all is well with us here today. The *Age to Come Herald* came yesterday and was very welcome; also a postal card. [For the information of those who may not understand, we will here say to the friends, that our government now furnishes foreign postal cards at two cents each, which can be sent to Mrs. Davis, if any choose. A common one-cent card can be sent the same, by the addition of a one-cent stamp.]

Mr. and Mrs. Floyd are as kind to me as ever; also dear Mrs. Brinton and her son. It is a pleasure to visit her. Through all her severe trials she is ever calm, trusting, and peaceful. The kindness of her son is a solace in her sufferings.

The very appearance of the Jews is encouragement to us. They are cheerful, progressive, and possess wonderful faith, still believing their Messiah is coming. For eighteen centuries, at least, they have looked, longed, and prayed for his appearing; and their faith is now increasing. When I think of what they have suffered for their faith, which is generally considered to be unbelief, I can distinctly understand that something more than mortal energy holds them steadfast to their purpose, like the needle to the pole. [illegible] the conversion of Paul was a type of the conversion of the Jews in a day, whensoever it shall take place, we may expect to see a portion of one of the two houses of Israel, born at once; and should this be so, I can readily see how God will save the tents of Judah first. How astonished the world would be to wake up some morning and learn by the telegrams that the Jews at Jerusalem have the scales all off their eyes, as they fell from Paul's eyes at Damascus; and the hardness all out of their hearts, praising God that they have found a Savior, who has, so contrary to their expectations, already opened a new and living way, of which they have no conception. Well, however it is to be done, it must surely be done. The Jews of today are a wonder, and the eyes of the world are turned upon them. Michael is about to stand up for Daniel's people Israel.

The weather is delightfully cool most of the time. The clouds which overspread the sky, are a great comfort, as they shield us from the glare and scorching rays of a hot sun. The simoon which has been common here in summer, has not been felt this year. In fact, I believe a summer was never known to pass without this hot wind. It may come yet before September is out.

People here say that if England conquers Egypt and turns it over into the hands of Turkey, the world will consume her. That is quite probable. And if they hold the rule themselves, it will be likely to cause jealousy. Whatever may be the result of this struggle in Egypt, it must be an opening wedge to further complications; and every movement, either for peace or war, will necessarily advance the interest in the restitution of this land and setting up the kingdom of God.

Today we learn that the Pasha has brought fifty-two prisoners to Jerusalem for making threats of violence against the Christians.

I have an idea that this country will come in possession of the rightful owners, without money. This faith increases with me daily. There can be no harm in buying land; but these too poor to purchase may yet come into possession of an inheritance without money and without price. Somebody will yet fight for the possession of Palestine; and somebody will be cut in pieces too. If this is true, the logical conclusion is inevitable, that somebody will be victorious. If the "Lord shall be the hope of his people and the strength of the children of Israel," as the prophet says it is easily seen who will obtain victory.

Sep. 5.—We have no news to-day, either good or bad. Last night was celebrated the birthday of the Czar of Russia. The Russian buildings were brilliantly illuminated, and during the evening a handsome display of fireworks was exhibited. The Russian Consul gave a grand ball and the festivities were kept up till nearly morning. It seemed that all Jerusalem was out to witness the spectacle. The music was indeed, very fine. The readers of the *Herald* may understand that things are sometimes done on a grand scale even in Jerusalem.

The Jewish holidays commence tomorrow and great preparations are being made for the event.

A Jew and his family from California arrived here a few weeks ago. I think he will purchase a house and remain with us. We are glad to see Americans here, as they seem to be more progressive than emigrants from other nations.

The clouds, of which I have often spoken, still appear indicative of a more humid atmosphere than was ever known here before. The vines of rest-titution must have commenced

This is the reason for grapes. We pay about eight cents for six pounds of delicious grapes. The crop is abundant all through the country.

Rabbi Simon says the Perikelia predicted as agree most singularly with the prophecies of a Jewish astronomer who lived in the fourteenth century. He tells me also that this Jewish year, which commenced last Thursday, Sept. 14th, is the prophetic year of redemption. He does not expect Messiah to appear suddenly, but says there must be a gradual change, that Elijah will come from the heavens and do what the Scripture declare that he will do.

Sept. 27.—This is the week of the "Feast of Tabernacles." The poor Jews keep it strictly. The Jews all believe here that this is the year of Redemption. I have told you this before, but I am anxious that all the readers of the *Herald* should distinctly understand it, so they will please excuse the repetition.

The Mohammedans also believe this year will either give them great victories over Christians, or end their power. This year they call a *hora*. Every three hundred years it is born, I think they are right, I hope the Jews are right also.

I am told that Cook of London, the tourist, has sold ten thousand (10,000) tickets to travellers for the coming season. It is thought we shall have more visitors than ever before in any [illegible] increase of travel is a benefit [illegible] that them come. Travel to this land will increase until "all nations shall flow onto it." The term "flow," is indicative of vast multitudes. What does God say about this?

A. P. DAVIS.

### The First Stage of Christ's Coming and How Long the Saints Shall Be in the Air, with Christ.

Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter [as from us, as that the day of Christ is at hand.—2 Thes. ii. 1, 2.

It appears from this passage of Scripture that some persons going to Thessalonica, in the absence of the apostle had disturbed the minds of the believers there by representing that the day of Christ was then at hand or present. Professing to be inspired, or pretending to report the words of Paul, [illegible], or to have letters from him on the subject, they thus sought to invest their erroneous teaching with Divine authority, and induced some to neglect their business, and altogether occasioning great perplexity. There have not been wanting, in all ages, those who have perverted the truth, and dishonored the cause of Christ by their erroneous teaching and fanatical proceedings. But we might, with equal propriety, refuse to eat the food which God has appointed to sustain life, because some have become gluttons and contracted severe and fatal diseases by their excesses, as refuse or reject the doctrine of the Savior's coming as a means of edification and Christian holiness, because some have abused it to fanaticism. If we were to act in this way, we would have soon to discard the whole Bible and Christianity itself; for there is not a doctrine of revelation which has escaped altogether the withering blight of those who wrest the Scriptures to their own destruction; and Christianity has been perverted by the apostacy of the Church to a system of ecclesiastical despotism and moral pollution.

In regard to the nearness of the Savior's advent, it must be evident to every reflecting mind that Paul's language does not apply to the present time, as it did to that in which he wrote. Then the day of Christ was not immediately at hand. There was to be an apostacy first, and the man of sin was to be revealed. But now, since that apostacy has taken place and the man of sin has been revealed, it is manifest that the day of Christ's coming is at hand, and little remains to be fulfilled of the prophetic word prior to that long-looked-for event.

And yet the doctrine of Christ's advent was designed to be of practical utility in that and every succeeding age, and believers were exhorted to look for and [illegible] or, as it were, overleap the intervening time and anticipate the coming of Christ as a strong motive to Christian watchfulness and prayer; forasmuch as this life is to each individual the only time in which he may secure, through grace, a meetness for that coming, and a right or title to the inheritance of the saints in light, which is then to be revealed. We are now probationers for the kingdom and glory of God. And to each of us the day of Christ is as near in effect as the time of our probation is short.

But we purpose now to present the order of Christ's coming in relation to the first stage of it, which is expressed by our gathering together unto him, and in the first epistle by our being caught up together with the raised saints to meet the Lord in the air. And we remark,

I. That the second coming of Christ will be characterized by two epochs of great interest, distinctly marked, and which I have denominated stages—events taking place at two different periods. This will appear from an examination of the Divine testimony relating to the coming of Christ.

1. There is to be a point of time when the saints of God are to be gathered together unto Christ. So Paul teaches, "Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." If this were the only passage in which this truth was taught, it would be sufficient, but we have many rays of Divine light converging to this point. Take Psalm l. 3-5. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people) "Gather my saints together unto me: those that have made a covenant with me by sacrifice." It is from above that he calls; and the call is for his blood-bought people. Bob says, speaking of the time appointed for his resurrection after a period of long waiting, "He shall call, and I will answer: [illegible] shall have respect unto the work of his hands." Every believer in [illegible] say the same. To accord is to respond to the call by rising from the dead. 1 Thess. xvi. 1-10. "Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth." And, "Say ye, Save us, O God of our salvation, and gather us together and deliver us from the heathen, that we may give thanks to thy holy name and glory in thy praise." This gathering may have a double reference, first, to the gathering of the saints unto Christ in the air; and, second, to the gathering of all Israel to the name of the Lord at Jerusalem, both of which events are to take place at the coming of the Lord to judge the earth. Only the gathering of saints to Christ in the air will be instantaneous and all at once, while the gathering of Israel will be by successive stages, the first of which commenced about forty years ago, and is now in rapid fulfillment. 1 Thes. iv. 13-17. "But I would not have you to be ignorant brethren concerning them which are asleep," etc. Here the apostle tells us that all the saints at Christ's coming are to be gathered together unto him. Not only the living but those who are dead: the latter being raised immortal and incorruptible, the former being changed from mortal to immortal, and from corruptible to incorruptible at the same time, and both caught up in the clouds and carried as in those wind-drawn chariots to meet the Lord in the air. It was in reference to this translation of the living saints that our Savior said, "Then shall two be in the field; the one shall be taken and the other left. Two shall be in one bed; the one shall be taken and the other left. Two shall be grinding together; the one shall be taken and the other left. And they answered, and said unto him, 'Where, Lord?' Where shall they be taken to?' And he said unto them, 'Wheresoever the body is, thither will the eagles be gathered together.'" Luke xvii. 34-37. The saints are to be gathered together to Christ in the air.

2. This meeting or gathering of the saints is to be in the air or the atmosphere of this earth, somewhere in the expanse above, and in all probability above the land of Palestine. But Christ is now exalted on the right hand of God, and is seated on the Father's throne. He is in the holiest of all not made with hands: in the unapproachable light, which no man hath seen or can see. And to meet his saints according to the Scripture testimony adduced, he must come from that place to the air or atmosphere of this earth, which is the appointed place of meeting. It is this coming from the throne of the Father to the air which we call the first stage of his coming.

3. There is a point of time when Christ is to come to the earth, and when his saints are to come with him, and which must be another stage of his coming, different from that of his coming to the air, and subsequent thereto. Jude, 14-16. "And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Now, this coming must be to the earth, and it is to be attended by the myriads of his saints, and hence must take place subsequently to the meeting of the saints with him in the air, and is the descent from the air to the earth.

Zech. xiv. 5, "And the Lord my God shall come, and all the saints with thee." This coming is to be to the earth, as we find specifically stated in the context. For it is to be at that time when all nations shall be gathered against Jerusalem to battle, and after the city shall be taken and its inhabitants subjected to all the atrocities practiced by a victorious soldiery. For "then shall the Lord go forth and fight against those nations as when he fought in the day of battle; and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east," etc. "And the Lord, my God shall come," etc. This is a coming to the earth; his feet shall stand on the Mount of Olives. And in the ninth verse it is said, "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one."

Col. iii. 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory." This specifies an appearing or coming of Christ, and shows that his saints at the same time are to appear or be manifested with him; and relates to the same stage of his coming from the air to the earth. And it is at that time also when the hearts of all believers will be "established in holiness before God even the Father at the coming of our Lord Jesus Christ with all his saints." 1 Thes. iii. 13.

4. Now, this latter coming of Christ with his saints from the air to the earth must be subsequent to that coming from the invisible glory to the air, where his saints shall meet him; for unless the saints be first gathered together unto him they cannot come with him. If some dear friend of yours was in Washington and should send you word that he would come to see you and abide with you, and should appoint a time for you to meet him at the depot on his way, and then speak of coming to your home with you, you would be at no loss to understand the nature of this arrangement. Just so Christ first meets his saints in the air, and subsequently comes with them to the earth. And though both events are comprised in his coming, yet each forms a distinct stage of it.

5. The first epoch or stage of his coming is that spoken of in 1 Thess. v. 1-4, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they say, peace and safety, then sudden destruction cometh upon them—and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." And in Rev. xvi. 15, "Behold, I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." And Luke xxi. 35, "For as a snare shall it come upon all them that dwell upon the face of the earth." Now, here we are informed that there is to be a coming of the Lord, which will be in some respects similar to the coming of a thief. This cannot relate to the second stage of his coming, when he shall come to the earth in power and great glory and appear to all. But it must refer to the first stage of his coming, when he shall come to the air and his saints shall be caught up to meet him there. Let us see. A thief comes under cover of night, or in a secret and unobserved manner; so Christ's coming to the air will be unobserved by the world. His coming, then, will not be visible. Unseen he will spread his pavilion in the air, into which he will gather, and wherein he will hide, his people from the strife of tongues and keep them secret until the indignation be overpast. A thief comes to take something out of your house which he esteems sufficiently valuable to desire its possession. So Christ will come to take his saints out of the earth; [illegible] coming to meet his saints in the air is near, even at the doors, and our redemption draweth nigh; i. e., the redemption of our bodies by the resurrection and translation. And when the saints shall all be taken out of the earth, and Jewish nationality shall be restored, another dispensation will be instituted, having special bearing upon the future destiny of the seed of Abraham, who will be providentially indicated as the first or chief of the nations. And it is during this period that the Lord says of Israel, "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." Mic. vii. 15. And as those days were forty years, so the dispensation of their future restoration will be forty years, during which the saints will be in the air.

Again, the exode of Israel from Egypt to Canaan appears to typify the exodo of the Church from this dispensation to the age to come; and as Israel sojourned in the wilderness forty years preparatory to entering the promised land, so the Church may sojourn with Christ in the air forty years before entering into the redeemed earth.

Again, Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. And Jesus, after his resurrection, continued with his disciples forty days, instructing them concerning the Kingdom of God, before he sat down on his Father's throne, which may indicate that his saints shall, after their resurrection, continue forty years with Christ in the air before they shall sit down with him in his throne. A day in this case being designed to signify a year.

There is nothing capricious in the Divine plan. The forty years of Israel's sojourn in the wilderness was designed to prepare them for the possession of the land of Canaan. They were marshaled in the most perfect order, and disciplined under the most perfect laws and ordinances, until the iniquity of the Amorites was full. The forty years of the saints being in the air with Christ will be designed to prepare them to take the kingdom and govern the nations upon earth. And they will be marshaled in the order indicated by the New Jerusalem as the symbol of the [illegible] hereafter. [illegible] and the nations shall be gathered in the battle of the great day of God Almighty, to come with Christ and reign on the earth.

II. With the first stage of his coming we have now particularly to do, and we believe it to be now nigh at hand; because the signs of the restoration of the Jewish nationality are becoming more and more apparent. Jesus said that "Jerusalem should be trodden down of the Gentiles" from its desolation by the Romans in the year A. D. 70, "until the times of the Gentiles" or the gospel dispensation "should be completed." And so for more than 1800 years the holy city has been under the domination of Gentile powers. Some fifty years ago or more 900 Jews were allowed to dwell in Jerusalem, when they were confined to what was called the Jew's quarter, and insulted and pelted with all sorts of missiles if they intruded upon any other part. But they are freed from all former disabilities and oppressive laws, and have, for the last decade especially, risen to considerable importance in the Holy Land, and in Jerusalem and in the eyes of the nations of the earth. They now outnumber all other peoples in Jerusalem, and are constantly on the increase. They have equal rights with all others and purchase all houses and lands that are for sale, and have spread outside of the walls with buildings and improvements. They have schools, synagogues and hospitals, and are beginning to manifest great interest in the improvement of the country.

The colonizing with Jews different sections of the land has also been projected and arranged, and, as if to further this object, their persecution in Russia and Germany has been permitted, so that we expect extensive immigrations into the land, and more activity in this work in the future—for the time to favor Zion, yea, the set time, has evidently come. And their national autonomy may, in a very short time, be restored. Well, what then? What is that to us? We answer, then the times of the Gentiles will end. Then the number of God's elect Church will have been completed. Then a short period of trial will be given to those saints who shall be alive and remain unto the coming of the Lord. Then, says Jesus, when ye see these things begin to come to pass, lift up your heads with rejoicing, for your redemption draweth nigh—being the redemption of the body at the coming of the Lord. *Louisville Times.*

# Poetry.

N. Y. Observer.

## THE NEW CALENDAR.

With careless hand, by the mantel shelf,
Where many a gift from friend-ones lay,
The Pulpiteer new in its place I hung
One year ago—on New Year's day.
Mere blanks, as yet, were its pages twelve,
Enrolling the silent months unborn,
With checkered lines and figured squares
That told the days, as yet to dawn.

And the months have passed in rapid flight,
And as each attained its closing day,
Like a leaf grown sere on the tree of time,
A page has dropped, and fallen away.
And sitting alone with thoughts to-night
That rush and flow like a tidal wave,
I gather me to all together again,
These scattered leaves from the old year's grave.

And standing there o'er now one by one,
These sweet and sad days all past and flown,
I can but think how full of voice
These papers echo now all have grown.
How many pearls between the lines
A record sketched in teachings clear,
Which shall stand, forever sealed,
The chapter of life we call a year.

Though some I flee o'er once again
Bright summer hours, long sunny days,
While others tell of winter's chill,
And autumn's ills which blight and haze,
And thus on some bright joys are traced;
On others, heart-aches, deep and sore;
In all are mingled pain and peace,
And troubles met and struggled o'er.

And now once more, by the mantel shelf,
With trembling heart and hand I've placed
Another book of pages twelve
With checkered lines close interlaced.
What may not be in for me inscribed
In Time's on a secret ciphers be,
To fill those numbered days to come,
And all those months, with memory's

With what sad heart or joyous touch
Shall I those leaves turn, to the last,
Leave from their fold, and watch them drift
Adown the current of the past.
And shall it be my hand that may
Pluck from the stem the twelfth, ground sere?
Ere then, perchance, I may sleep
Beneath the leaves, with this New Year.

# Communications.

## EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 14.

*Prelude—Had the Creator a Special Purpose in the Size of the Earth? Its Physical Structure? Its Land and Water Distribution? Its Meteorological Arrangements? and in its Fauna and Flora?—Egypt Under Turkey, from A. D. 1517 to A. D. 1840-5—Egypt Under the Khedives (Viceroys), A. D. 1845 to A. D. 1882.*

Prelude—Had the Creator of the earth any special purpose in its magnitude and shape? If human actions are the results of purpose, how [illegible] the work[illegible] architect. The earth was created to be the abode of a countless variety of living organisms, filling its waters, its lands and its atmosphere? But why so large? Why such a huge sphere of lava, rock and earth? Why such a waste of space and material? Why such a variety of zones? Such extremes of heat and cold? such oceans, seas, lakes and rivers? such mountains and deserts? If man was formed to be it's resident viceroy, why such vast unoccupied regions? What purpose in elevating Africa above the ocean? Why elevate its mountains, construct its lakes, rivers and pestilential marshes? Why cover 1,600,000 square miles of its surface with a desert of torrid sands and burning rocks? Why cover its fertile districts with beasts of prey, venomous reptiles, and savage races, from whose moral natures the imprint of the Deity is quite indistinct or obliterated?

Follow the steps of Murray, Leydon, the Arabian Ibn Batuta, Leo Africanus, the German Rauwolf, the Englishmen Johnson and Thomson, Renouard, the Jesuit Lobo, Theronot, Ledyard and Lucas, the French Expedition; and in the 19th century, Mungo Park, Burchardt, Oudney, Clapperton, Denham and Lander; the missionaries Moffatt and Livingstone, and a host of others whose bones are whitening on its desert sands. Trace the progress of the American explorer H. M. Stanley from Zanzibar to the sources of the White Nile, across the watershed to the sources of the Congo and to its mouth (2600 miles), amid pestilential swamps, fighting cannibals clamoring to feast upon his flesh, down cataracts, and over snow-clad mountains, suffering the extremes of a malarial climate!

Why such a continent, such a climate, and such a people? Was it created to dishonor the wisdom and the love of its Creator for some thousand years, and then suddenly be burned as a failure in the calculations of the Almighty? Who can solve this African enigma, without a personal reign of the Messiah? It has often been said that Africa has had the Gospel, and has rejected the Gospel. What part of Africa had it? What was the nature of that Gospel? Egypt had a spurious Gospel. So had parts of Ethiopia; but when did the glad tidings ever reach the masses of that benighted continent? When did they ever hear of Messiah's fame or see his glory?

In the present construction of the globe the temperate zones furnish passable locations for human abodes; but the torrid and frigid belts are under the blighting effects of the curse. Its physical laws are not adapted to a sinless race.

Why so large? An earth one-fifth its size would have fully satisfied all past demands. If the earth in its present land and water distribution is soon to be burned, where is the wisdom in its immense magnitude and mighty wastes?

With a reign of subjugation continuing 1,000 years, or 360,000 years, when not only the creature, but the earth itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. The work of Messiah's personal official reign! how extended! how grand! how glorious! Who cannot most devoutly pray, "Thy kingdom come; thy will be done on earth as in heaven"?

Egypt under Turkey, A. D. 1517 to A. D. 1840-5—323-8. During this period of about three centuries, Egypt continued to decline. Though she had, nominally, a new foreign master, the Mamelukes were her real masters. The 24 beys governed the provinces. But there was too great a variety of religious elements for sectional prosperity. The Greek Christian, the Jew, the Mohammedan and the Ancient Egyptian. Views so dissimilar resulted in conflicting social and political interests. The stronger social tendency was towards the dominant religion, that of the Koran. The religion and the laws of that Mohammedan bible gave to Egypt a character which is peculiarly destructive to pure morals.

But there is a more important part of this period, extending from the temporary conquest of Egypt by the French under Napoleon, August 22d, 1798, to the rebellion of Mohammed Ali and his restrictions by the European power, A. D. 1841-5.

The design of Napoleon, in his invasion of Egypt, was to rob the English of their East India possessions, by having the control of the land of the Pharaohs. Had the French armies in Europe been successful, his designs would have been accomplished; but sad news from the continent soon recalled him. Kleber was left in possession of Egypt, which he held till 1801, when, by aid of the British, it was again restored to Turkey, who still nominally govern the country. Napoleon and Kleber attached the Egyptians to the French by doing everything in their power to [illegible] condition of [illegible]

There were [illegible] conflicts between the Turks and the Mamelukes, till that body that had really governed Egypt for four centuries were treacherously massacred by Mohammed Ali in 1811.

The rule of Mohammed Ali, was far superior to that of the Mamelukes in its order and humanity. He was nominally the Viceroy of the Turkish Sultan, though, in fact, quite independent of his power. He made great conquests, and in various battles with the Turkish forces, nearly overthrew the Ottoman Empire. His conquests were ended by a peace forced upon him by the European powers. In 1840 the Sultan having recovered from his former reverses, began hostilities again. His armies being annihilated, the European powers came to his rescue the second time, and by treaty, July 13th, 1841, stripped Mohammed of all his Asiatic conquests; made his government in Egypt tributary to Turkey and hereditary in his descendants. Ibrahim Pasha died Sept. 7, 1848, one year before Mohammed Ali, his father. Nubia became a province of Egypt in 1820. Abbas Pasha, Mohammed's grandson, succeeded him and was replaced by Said Pasha in 1854.

Mohammed Ali introduced many improvements into Egypt. He increased the security of its population, improved its irrigation, and introduced European manners and customs, preparatory to European civilization; yet he refused to grant the right to join by ship canal the Mediterranean and the Red seas. M. de Lesseps obtained the cooperation of the Egyptian government in his Suez canal enterprise under Said Pasha. In 1863 Said was succeeded to the Egyptian government by his nephew Ismail, who, by the Sultan's permission, took in 1866 the hereditary title of Khedive (from the Persian Khidiv—sovereign). The throne of Egypt was then made to descend in a direct line from father to son, and not to the eldest heir according to the Turkish law. The Khedive was also granted, in 1873, the right of maintaining armies, and of concluding treaties (withdrawn in 1879). By the co-operation of Sir Samuel Baker, and the governor of Soudan, Gordon Pasha, the Khedive made quite a successful effort to suppress the slave trade in his dominions.

In 1875 the Khedive sold to Great Britain 177,000 shares in the Suez canal (completed and opened in 1869) for £4,000,000. The condition of the Egyptian finances was almost hopelessly involved, when in 1875 the revenue was put under the management of European commissioners." Prince Hassan, third son of Ismail Pasha, with 10,000 men, fought for the Crescent in the Russo-Turkish war of 1877-78. The new financial system having proven unsuccessful, another commission of inquiry was appointed; and ere long it was announced that the Khedive had absolutely accepted the European system of constitutional government, and had made Nubar Pasha head of a reformed administration. The summary dismissal of this minister in April 1879, was followed by the interference of the European governments. The Khedive, who declined voluntarily to abdicate, was, at the instance of the western powers, deposed by his suzerain (Sultan) in June, and prince Tewfik (the present Khedive), Ismail's eldest son, was proclaimed viceroy of Egypt." Ismail retired to Rome, where he now resides, being paid an annuity of £1,000,000. Such was the political state of Egypt when the uprising of the native population, and the slaughter of the Europeans in Alexandria (June 11) took place.

The most noted enterprise of this period of Egyptian history is the completion of the Suez canal. The construction of that canal marks the commencement of a new era in the existence of that remarkable country; an event that bears directly on the future destinies of all nations. An enterprise of so great a bearing on the world's destinies, should (within itself) have sufficient interest to excite a desire, in every one, to learn more of its history. For the benefit of many of our readers we subjoin the following items.

Suez and its ship canal.—The Isthmus of Suez is a neck of land, in its narrowest portion, 72 miles wide from the gulf of Suez on the south, to the Mediterranean Sea on the north. It connects Africa with Asia. It has within its limits the Hebrew land of Goshen, once fertile, but now a wretched waste of sand, sandstone, and salt swamps, with scarcely any fresh water. In very ancient times, far back in the geological ages, the two seas were, probably, connected. But, by the gradual elevation of this part of the two continents, the seas retired, leaving salt lakes and salt marshes. This barren waste, has, in various ages of the world, suggested, for solution, this great problem: can a water passage be made so as to connect these seas? Such a canal was constructed many centuries ago.

According to Herodotus, one was first made by Pharaoh-Necho B. C. 600; completed, however, as some say, by the Ptolemies. It ran from one mile and a half below Bilsa, and in a northwest course to Bubastis, on the eastern, or Pelusiac branch of the Nile; thence this branch connected the canal with the Mediterranean Sea. Its entire length was 62 miles, 50 miles being dug by man. It was 108 to 165 feet wide, and 20 feet deep. This was choked up with sand; opened by Amron the Arabian conqueror of Egypt, who named it, "Canal of the Prince of the Faithful." After one century it was filled with the sands (A. D. 762). Thus it has remained to the present time.

Napoleon, when in Egypt, had the Isthmus surveyed; when it was reported that the surface of the Mediterranean Sea was 30 feet below the surface of the Red Sea. In 1847 France, England and Austria, sent a commission to measure accurately the levels of the two seas. Their report was, "The two seas have exactly the same mean level." Another survey was made in 1853, with the same results.

In 1856 M. de Lesseps obtained from the Pasha the right to construct a ship canal from Tyneh (near the ruins of the ancient Pelusium) to Suez. M. de Lesseps' plan was to make the canal in a right line from sea to sea. A joint stock company was formed, and £8,000,000 were subscribed with 400,000 shares. The Pasha took many shares. The canal was commenced, and was opened for ships Nov., 1869. It was a work equal to almost any other human achievement. The canal is 85 miles long. Its piers at both seas are immense. The piers extend into the Mediterranean Sea on the west side 7000 feet, on the east 6000 feet; at the shore 4,000 feet apart, at the outer ends only 2,300 feet. The western pier is extended in an arc 1100 yds., and with the eastern pier shelters the ships from the winds.

The stones of the northern piers are artificial, composed of sand and hydraulic lime, moulded into 20 ton blocks. There is another harbor within this outer harbor, which is 800x500 yds., and of a uniform depth of 30 ft. The light-house is 180 feet high, having an electric light. Port Said (a town of 10,500 inhabitants) is at the north end, and Suez (with 15,000 inhabitants) at the Red Sea extremity.

The canal, between those extremes runs through salt lakes, lagoons, swamps, deep sands, and rock elevations. Passing from Port Said to Suez it is divided into the following natural sections: 1. Menzaleh salt water lake, 20 miles; water from one foot to ten deep; 112 yards wide at the surface, 26 yards at the bottom and 26 feet deep, with stone banks on each side 15 feet high. 2. Land section from 15 feet to 30 feet deep and 11 miles long. 3. Abu Ballah lake; small lake, work lighter. 4. Land cut of 11 miles to Tomsah lake, cutting through ground from 30 to 70 or 80 feet deep. 5. Tomsah lake, 3 miles. 6. El Guisr; deepest cut in the line, being 85 feet below the surface; 112 yards wide at the water-level, and at the summit 173 yards. Ismailia, on Tomsah lake, the half-way point, is a town of 5,400 inhabitants. Railways run from Ismailia to Alexandria and Suez. A fresh water canal runs from the Nile to Tomsah lake. This supplies fresh water to the ship canal. 7. Toussoum and the Serapeum cutting, through a plateau 45 feet above the sea. This space is about 8 miles long and was dug from 30 to 62 feet deep. The quantity of sand removed was immense. 8. The Bitter lakes; much embanking. 9. From the Bitter lakes to Suez, 13 miles. Heavy cuttings through the stony plateau of Chalouf, from 30 to 50ft. The canal is 327 feet wide at the surface, 72 feet at the bottom and 26 feet deep. In Nov. 16, 1869 it was opened in form, with a procession of English and foreign steamers; the Khedive, the empress of the French, the emperor of Austria and others being present; also the crown-prince of Prussia.

"On Nov. 27 the Brazilian went through; a ship of 1869 tons, 380 feet long, 30 feet broad, and drawing from 17½ to 20½ feet of water. Since that the canal has continued in successful operation, and passages have been made almost daily, chiefly by British vessels. The cost of construction to Dec. 1869 was estimated at £11,627,000. In 1870, 491 ships of 436,618 tons, passed through; and in 1874, 1264 ships, of 2,424,000 tons. About 70 per cent. of the shipping and tonnage belongs to Great Britain."

The immense value of this canal, lies in its shortening distances between Europe and India. From [illegible] to Bombay by the Cape is 11,220 miles, by Suez canal, 6,332, shortening the voyage 24 days. The rate of passage through the canal is 6 6 knots an hour. Canal charge, 10 francs per ton, 10 francs per head for passengers. Receipts for 1870, £1,245,[illegible] steadily increasing. J. P. W[illegible]

# Youths' Column.

## Take Care.

AUTHOR UNKNOWN.

Little children, you must seek
Rather to be good than wise;
For the thoughts you do not speak
Follow out in your cheeks and eyes.

If you think that you can be
Cross and cruel, and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive.

What you have or what you lack,
All the same as what you wear,
You will see reflected back;
So, my little folks, take care!

And not only in the glass
Will your secrets come to view;
All beholders—they pass,
Will perceive and know them, too.

Goodness shows in blushes bright
Or in eyelids drooping down,
Like a violet from the light,
Hidden up in a cover of brown.

Cherish what is good, and drive
Evil thoughts and feelings fast;
For, as sure as you're alive,
You will show for what you are.

You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine, and a bark. Such a voice often expresses more than the heart feels. Often, even in mirth, one gets a voice or tone that is sharp, and it sticks to him through life. Such persons get a sharp voice for home use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your guest-voice at home." Watch it by day, as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a hearth and home. Train it to sweet tones now, and it will keep in tone through life.—*Child's Guide.*

## To a Young Friend.

*My Dear Boy:*

It may seem that we who profess the name of Christ have no interest in you, that we never think of you, nor care for your welfare, but we do. We looked upon you when recovering from your recent illness, with strangely yearning thoughts. Your pale face and emaciated form told but too plainly how near you had been to the dark river of death.

Could you be brought to God? would we say or do anything that would lead you to think of the life that is to come?" were questions that troubled us by night and by day. You are still in our thoughts.

In tenderness and love we pray for you. We take your name and spread it out before our God, sure that he knows all your troubles and all your needs.

"Oh," we say, "we cannot look into this dear boy's heart. We do not know what is in the way of his coming to Christ, but all is open as an open book to thee. Take, oh take the stumbling stones from his path, the mountains of difficulty from his way. Let him feel that thy grace is sufficient for him, as it has been for all thy children in the days gone by. Let him know thee as thou art. Let him see thy love. Take all his self-righteousness away. Show him how poor and needy and blind and helpless he is without thee."

Oh, my dear boy, there is no hope without God! no hope!

No way is open to you whereby you can be saved, except that which God has opened. All other doors are closed.

You know this. You have felt your need. You want to be where the things that you do will be looked upon by the pure and holy eyes of God as good things. You want him to look upon you as good.

But you have done a great many things that are wrong. You cannot get rid of the stains of those sins yourself. You cannot wash them out. All the good things that you do, while you stand where you are, will not make God take your guilt away: will not save you.

You want still to do as you please. You want to have your own way. You want the great Creator to come down to your will; to save you, while still an alien and a foreigner. But he has never promised to do this; never given you one word of assurance while standing outside of Christ.

Is it not right that you should give up your will to his? He made you. He gives you all that you enjoy. You are the sinning one. You are the one that is "afar off" from God.

He wants you brought near. He wants you brought into relationship to him. Will you? Will you take the steps that will make him your Father? that will make you his son?

Would you not like to feel that you were really a member of his great family, a brother of Jesus, and of all the good of earth?

These are great realities, my dear boy. God *is*. He means just what he says. You can become his child, and heir by the law of adoption, just as easily as you can become the child and heir of some great man of earth. You would have to go through a process of law to become a member of Queen Victoria's family. You would have to comply with all the conditions that she had laid down for your acceptance, take the name of her family for your name, and be good and obedient always. She might promise you something for all this, that you would like very much to have, on condition that you take her name and do as she commanded you to do—a crown and an heirship with her son, it might be.

But what if you should treat her as you treat God? What if you should say to her, "I don't think there is any necessity of my complying with your law of adoption. It costs too much, and is too much trouble. I am your child anyhow. I can call you mother, and ask for just what I want. That will make it all right. I do not believe there is any such country as that you have promised to give me, or that you will ever give me a crown and throne like that which Prince Albert will have."

If it were possible for her to make you an equal heir with her son, and she should promise to do it if you would take her name, would she if you would not take her name, and would doubt her every word, be held to the promise she had made you?

Can you hold God to his promises to you, so long as you doubt his word and refuse to comply with his law for adoption?

God had to make some law whereby we could come to him, or we never should have known how to come. It was very kind of him to make such a law, and to make every step just as plain as our law makers make their statutes.

But you say, "What can I do to make God my father? How can I become his son? a member of his house, or family, and an heir with Christ to the promised inheritance?"

It is all very easy. You want first to believe God when he tells you what he is going to give you if you become his child.

He says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." There it is. He is going to give you the kingdom. If you baptized, because you begin minding believe it and are baptized, he has said he will save you, and save you in that kingdom.

Well, you want to know where that kingdom is, that you and all the good are going to have; and then you want to believe God in this, just as you would believe your mother if she were to tell you she was going to give you a farm in St. Joseph county, Michigan. You would not say to her, "I believe you are going to give me a farm, but it is not where you say it is; it is in China, and I am going there to get it."

God says, "The meek shall inherit the earth." Then if you become one of his meek ones, you will inherit the earth.

This is the kingdom that God means. This is the kingdom that was given to Adam in the beginning. He had "dominion over all the earth." Gen. i. 26. But Adam did not mind God. He did not keep the law of the garden, and lost his estate, or kingdom. He could not be the great ruler of all lands and all people. He, by his disobedience, lost the chance of living forever, as well as of reigning forever.

There must be another Adam (1 Cor. xv. 45), one who can quicken, or make alive forever, the heaven-like ones.

The sin of Adam brought them into death; through Christ they are all to be made alive.

Somewhere in the Bible you will find the dominion of earth promised to the second Adam. You may read the book of Genesis through carefully, and then Gal. iii. and Rom. iv., and I think you will begin to see how this is.

God called Abraham out of Ur of the Chaldees, to show him the land that was to be his forever. Gen. xv. 7; xvii. 8; xxii. 17. He deeded this land to Abraham for an everlasting inheritance. Paul says, in Rom. iv., that God gave Abraham "the world:" Abraham has never had that land, (Acts xii. 5), has never had the joint rulership of this earth. Then, how is he going to have it when he has been dead so many years? Ah! God means that he shall live again, because he promised that he would be his God, and that promise is a promise of a resurrection from the dead. Gen. xvii. 7; Luke xx. 37.

You may now read Gal. iii. again. There you will see that whatever was promised to Abraham was promised to Christ; that when God deeded the land to Abraham for an everlasting inheritance, he deeded it to Christ for an everlasting inheritance, because Christ is the seed to whom the promises were made. Gal. iii. 16. God gave the inheritance to Abraham, by promise—"the seed has come to whom the promise was made," Gal. iii. 18, 19. This Christ is the one who is to sometime "possess the gates of his enemies"—that is, he is to take their power away and rule where they now rule.

The gates of Christ's enemies are here. They rule here. The land of Canaan is here on earth, so Christ is to rule here. His inheritance is here, for his Father has covenanted to give him a kingdom—the kingdom and throne of his father David; Luke i. 32, 33; 2 Sam. vii. 12, 13, 16; Ps. lxxxix. 3, 4, 26, 27, 28, 29; and in Revelation, after the Lord comes, it is said that "the kingdoms of this world have become the kingdoms of our Lord." David's throne was in Jerusalem, his kingdom was the kingdom of Judah, in Palestine, and we know that the kingdoms spoken of in Revelation are the kingdoms of which we read, and that we all talk about—Britain, France and Russia, etc. Well, believing this much, you have taken the first step toward becoming one of God's children. You believe God, because you believe what he says. You believe the Gospel, because you believe what is said about the kingdom, but God wants you to believe that he has sent you a Savior, Jesus, to take away your sins, and with your sins the condemnation to the second death that hangs over you if you refuse the great gift of eternal life that he offers to you.

He wants you to believe that this Savior died for you, that he arose from the dead, and that he is coming again, and that you, through faith in and obedience to him, may rise from the dead and live forever.

Then he wants you to repent, to be sorry for all the wrong things you have done, and to turn away from sin and begin doing right. When you are convinced that you are in the wrong, and that it is your duty to begin serving him, then he says, "Be baptized for the remission of your sins," "for as many as have been baptized into Christ have put on Christ, are Abraham's seed, and heirs according to promise." That is, "If you have been baptized you have become one of the seed or children who are to have the land. You have Christ's name. You are adopted into the family."

You begin [illegible] God when you are him. You picture your faith. You confess Jesus. You say, when you go under the water, "I die to show that Jesus died;" when you rise, "I rise to show that Jesus rose, and that I shall live in the resurrection."

Having done this, you are to be faithful unto death, and a crown that fadeth not away will be yours.

S. Roxana Winch.

# Letter Drawer.

Galveston, Tex., Dec. 25, '82.

*Mr. Charles Gardner:*

Dear Sir:—I have read in The Restitution with great interest, and, I hope, with profit, many of your expository articles. I am satisfied that you are a Greek scholar and will give only what you know to be the correct rendering original. I would be glad to know the true rendering of the word that is translated "come" in 2 John 7th verse. The same Greek word being used in Matt. xvi. 28; xxiv. 30; xxvi. 64; Mark xiii. 26; xiv. 62; Luke xxi. 27. Is there good reason for changing the tense? I will be glad to have you answer through The Restitution, if you are so minded; otherwise a simple line by mail will be thankfully received. Yours in the hope of eternal life in the kingdom,

S. T. Blessing.

Chicago, Ill., Jan. 2, '83.

*Dear Brother:*

Yours of Dec. 26 came duly to hand and I take this early opportunity to reply to your quorry. The tense of the participle is present, and as rendered in King James version, has been changed for some purpose to past. The verse correctly translated reads, "Because many deceivers have come into the Cosmos who do not confess a Jesus Christ who cometh in flesh. This is the deceiver and the antichrist." Also the 9th verse, "Every one who erradeth and abideth not in the teaching of 'the Christ' hath not God. The one who abideth in the teaching of 'the Christ' this one hath both the Father and the Son." Yours in the faith,

Chas. Gardner.

Shoals, Ind.

*Editor Restitution:*

According to previous arrangements Bro. John Foore commenced a series of meetings here Saturday before the fourth Sunday in December, and continuing till the Wednesday following, preaching in all eight discourses, in which he ably and convincingly set forth the doctrine of the Bible. The faithful little band of brethren and sisters here was greatly encouraged and comforted. Ten years ago my husband and I were the only members of the Church of God here for many miles around but now, thanks be to God, we have an intelligent congregation of men and women principally heads of families, eighteen in number, who meet regularly twice a month in the capacity of a prayer and social meeting.

The earnest preaching and Christian deportment of our worthy old Brother Foore won for him many friends and made a good impression on many of our best citizens. On Wednesday before bidding us adieu he baptized six believers into Christ. One from the Lutherans, one from the United Brethren and four from the world, and we believe several more were nearly persuaded to become Christians. We would just say to the brethren who want an earnest and faithful laborer for the truth you would do well to give Bro. Foore a call to preach. His address is Galesburg, Kansas. He contemplates visiting Indiana again next spring or summer. From your sister in the One Faith,

Louisa Stewart.

## ANNOUNCEMENTS.

While I am in Iowa, I can speak at different places in the state, if parties will address me at Irving, Iowa, care of Levi Marsh. J. S. Hatch.

As I expect to remain in Nebraska this winter I will preach for any who wish my labors. My address is Carns, Holt Co., Neb. F. M. Clifton.

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# Poetry.

## OPPORTUNITY.

Boy, who art thou with more than mortal air,
Endowed by heaven with gifts and graces rare,
Whom restless winged feet forever onward bear?

I am Occasion! known to few, at best;
And since one foot upon a wheel I rest,
Constant my movements are; they cannot be arrested.

Not the swift eagle in his swiftest flight
Can equal me in speed; my wings are bright,
And man who sees them waved is dazzled by the sight.

My thick and flowing locks, before me thrown,
Conceal my form, nor face nor breast is shown,
That thou, as I approach, my coming be not known.

Behind my head no single lock of hair
Invites the hand that fain would grasp it there;
Lest he who lets me pass, to seize me may despair.

Whom, then, so close behind thee do I tread?
Her name is Penitence, and heaven's decree
Hath made all those her prey who profit not by me.

And thou, O mortal, who dost rashly fly
These curious questions, thou dost not descry
That now thy time is lost, for I am passing by!
—*Translated from Tennant.*

# Selections.

## DEITY—THE HUMAN SIDE.

God exists. Only "the fool hath said in his heart," He does not. Our physical senses satisfy us of the existence of material things. None the less convincingly do our mental faculties assure us of the existence of a supreme, intelligent First Cause. Universally, men believe in the existence of a God. "There is a highest," is the voice of both reason and philosophy; hence, there is no necessity for a demonstration of his existence. It is accepted as a fact by the masses of mankind.

But, as to the kind of Being he is, there is (of necessity must have been), and will continue to be, a great diversity of opinion. Men fashion their conceptions of God and the attributes they ascribe to him after their own ideas, sentiments and character. This must be so. The mind can attribute to God no quality of which it has no conception, and will attribute to him such qualities as predominate in itself. This accounts for the otherwise astounding fact that men have such conflicting ideas of God and his attributes. They build up their ideas of him out of ideas previously existing in their own minds. Hence the vast differences in the character of Deity as conceived by the lowest savage, by the civilized pagan, and by the cultured Christian philosopher. How contemptible and grovelling the gods of the African and Asiatic tribes! The sensual but more enlightened nations ascribe to their gods a controlling passion for sensuality, and look forward to a paradise of immortality beauty, where the passions are to be forever gratified. The Greeks, being admirers of beauty, ascribed to their gods a passion for mathetics. The Romans, being haughty and war-like, ascribed to their deities a passion for supremacy and conquest. How different must be the god of which selfish man conceives, from that which the benevolent man conceives. The man of forty years can never go back and take up with deity of which he conceived when a child. Just as his mind has expanded, so have his ideas of God been revolutionized. How different the God of which the intelligent astronomer conceives, from that of the Rev. John Jasper, with his celebrated declaration, "the Sun, he do move," conceives. How different is the geologist's idea of God, from the idea of him who believes that only six thousand years ago, this earth, with all its vast stores of mineral wealth, was created out of nothing by the Almighty fiat in six literal days.

Now out of this difference in the human opinions formed of the character and attributes of God, have sprung the many different religious beliefs—Pagan, Mohammedan, Brahmin, Jew, Christian and the different Christian sects into which the world is divided. Men tenaciously cling to the God of which they conceive, and from their conception of his character originates a new sect.

But of this one fact all may rest assured, viz., No man ever had, no man in this life ever can have, a completely correct idea of the one living and true God. It is impossible. As well might feeble man attempt to clasp his arms around immensity and look them on the farther side; as to attempt to condense within the nut-shell capacity of his finite intellect a correct and completely comprehensive idea of the Eternal, Omnipotent, Omniscient Being. Quite as possible would it be for feeble man to take up in his arms this mundane sphere on which we dwell, and walk off with, as to fully understand the Being and attributes of the All-holy, Everlasting Jehovah. Much as men may differ in their ideas respecting God's character, yet the very extremes of those opinions are not a thousandth part as far from each other as must the most perfect human conception ever formed of his character fall short of what that character really is. The finite mind cannot comprehend the infinite; and the part of him which we do comprehend is as nothing, compared to the almost infinite part of him we do not comprehend. No more can his infinite knowledge of himself be imparted to us than his infinite power can be incorporated in our feeble arms, or his omniscient wisdom be watched by our dim faculties. This thought should impress us with feelings of humility and reverence, as well as with due respect for the religious opinions of others. If some of the self sectarians of Christendom could for a moment see how almost infinitely slight is the difference between their idea of God's character and attributes and the idea of the same as entertained by the sects they oppose, when compared with the difference between what they all believe him to be and what he really is, would they not hide their faces for very shame? The distance between the creeds and sects is almost infinitely less than the distance of all of them from the real facts in the case. And suppose those who condemn and doom to everlasting woe those of their fellowmen who cannot believe exactly as they do respecting God's character and attributes, were to be dealt with in the same manner because the conceptions they have formed of his attributes are far from being correct? Would not the result be terribly crushing to all sectarian bigots? How would such be startled at their own errors, if they could get a glimpse of the true character of Deity.

But, says one, do not the Scriptures reveal to man a correct knowledge of the character of God? Yes, in all things essential to human salvation, they do; but on many minor matters their declarations are so indefinite that, in our present state of knowledge, the wisest and most pious of men are at variance as to what their literal meaning is. This should teach us to treat with deference the opinions of others, and to bid a hearty God-speed to all who practically fear God and work righteousness, even if they do not subscribe to our particular dogmas.

But, with all the great diversity of human conceptions respecting the Deity, there is one point—the essential point—of agreement among all true worshippers. Their ideas respecting his character and attributes may conflict, but in love they are the same. The love for God which treasures in the heart of the sincere but benighted, humble worshipper, and from that honest heart reaches out toward the infinite Savior in aspirations of affection, trust and adoration, are as pure and of the same heaven-begotten quality, as are those that ascend from the devout heart of the most gigantic intellect in Christendom. All the hearts of all those who truly love God, whether on earth or in heaven, are ever in sweet accord; and when one of them is touched with an aspiration of praise, it thrills through the whole train of worshipping intelligences in all the universe of God. Here, then, is the point of similarity between all true worshippers of Deity, despite their many differences of belief—they all love God, and love is the same in all hearts and throughout all worlds.

But if men personally construct their beliefs respecting God's character out of their own resources of knowledge out of the ideas they have acquired, what additional importance does this fact attach to the development and training of each moral and intellectual faculty? All true knowledge acquired, whether of physics or metaphysics, whether of a social or moral character, only provides the mind with additional materials out of which to construct a more beautiful and more perfect conception of the true character of Deity. The geologist, the botanist, the chemist, the mineralogist, the astronomer, the logician, the metaphysician, the moral scientist, the philosopher, how infinitely grand his conception of the character and the attributes of the living and true God—the Author of all things,—when compared with the idea of that Being entertained by the rude savage who "sees him in the stars and hears him in the wind!" And, then things being so, how amazingly does it magnify the importance of the work performed by every correct instructor and true disciplinator and stimulator of public and individual thought. The true teacher, the brave, able journalist, who exposes false theories and brings to light the moral and scientific truth of God, is really lifting humanity up to nobler conceptions of Deity and accomplishing a work that can only be matured by the length of eternity itself. Every lesson of sound science which the teacher imparts or the student acquires, and every intellectual energy which the student arouses or the teacher elicits, supplies material and means out of which to construct a nobler idea of the God of the universe. How essential, then, is knowledge to the true idea of a Christian; so essential that the highest type of a Christian cannot exist without it. Paul said: "The invisible things of him (Deity) are clearly seen, being understood by the things that are made, even his eternal power and God-head."—*I. N. Kephart, A. M., in Wilford's Microcosm.*

## A Palace of the Popes.

The commencement of the residence of the popes at Avignon, in France, "frequently called by the Romans the seventy years' captivity in Babylon," was about the year 1305. Canon Trevor, M. A., says:

"The sojourn of the popes filled it with so many churches and religious houses, that it received the name of the 'tinkling town.' Petrarch, who often resided there, . . . speaks of the inhabitants as the most notorious sinners under the sun; but the outward symptoms were those of supereminent holiness. Seven patriarchs, seven colleges, seven monasteries, seven female convents, seven hospitals, seven palaces, and seven gates, gave the city a mystic sanctity in the eyes of the superstitious, and though the Romans thought the See in captivity, the popes were far from despising their exile."—*Rome, p. 230.*

One of our exchanges copies from the *Evangelist* Dr. Henry M. Fields' account of his recent visit there. It gives us a little idea of the deadly doings of the Papal Hierarchy when in its power and glory; whose coming was "after the working of Satan" as delineated on the pages of prophecy. He says:

"The popes are gone from Avignon, but their ancient palace remains, the monument at once of their glory and shame, their power and their cruelty. If one would learn the spirit of the Church of Rome in the Middle Ages, let him spend a day in the palace of the popes at Avignon. It is an enormous pile, not unworthily compared with the Vatican, extending, I should think, over several acres, and with its massive walls and lofty towers looks more like a fortress than the peaceful abode of the vicar of Christ. Indeed, it is not at all unlikely that it was built with the view that it might some day have to stand a siege. For the same purpose Avignon was surrounded with a wall, like the fortified cities of the Middle Ages. In the palace, the consistory—the place of meeting of the cardinals, or college of cardinals—is (or was) a magnificent hall, more than a hundred feet long, spanned by great arches supported by columns like those in a cathedral. The effect of this is lost since the palace was turned into barracks, and even this stately and sacred apartment has been cut into dormitories, and soldiers now sleep on their camp bedsteads or burnish their arms where once cardinals deliberated on the interests of the Catholic church. But the eye still traces the portions of the massive columns, and the exquisite finish of their capitals, and other signs of former magnificence and splendor.

"All this is very grand, but there are other parts of this ancient and sacred edifice in which the beauty of the architecture cannot hide the terrible purpose of their construction. The residence of the popes, like that of the doges in Venice, was both a palace and a prison. At one end of the great architectural pile stands a tower seven stories high, which was devoted to the Inquisition. Here sat that ghostly tribunal, in silence and secrecy, hearing before it those accused of heresy, extorting confessions by torture, and hurrying its victims to execution. There was the chamber of inquisition and the chamber of torture, which was so constructed that no sound could escape through its thick walls, and no one without could hear the shrieks of the wretched victims, or imagine the work of hell that was going on within. There one may still see the chamber of the holy office, in which the accused made their last confessions before going to punishment. This, strange to say, adjoins the banquet hall, for in those 'good old times' popes and cardinals feasted while the victims of their cruelty were dying so near them. There was a hall in which those condemned to suffer by fire were burned. The stone vault is still blackened with the flames. And there it is as significant as the lion's mouth in the doges' palace at Venice; for it opens into the Dubliette, and through this the condemned were pushed to fall to a tremendous depth, to be received on the points of spears and pikes turned upward from below."—*Messiah's Herald.*

## James Turlyle.

But greatly his most important culture he had gathered—and this, too, by his own endeavors from the better part of the district, the religious men to whom, as the most excellent, his own native gradually attached and attracted him. He was religious with the consent of his whole faculties. Without religion he would have been nothing. Indeed, his habit of intellect was thoroughly free, and even incredulous. And strongly enough did the daily example of this afterward work on me. "Putting out the natural eye of his mind to see better with a telescope"—this was no scheme for him. But he was in Annandale, and it was above fifty years ago, and a Gospel was still preached there to the heart of a man in the tones of a man. Religion was the pole-star of my father. Rude and uncultivated as he otherwise was, it made him and kept him in all points a man."—*Thomas Carlyle's Reminiscences.*

# Communications.

## THE LAW OF THE SABBATH.

Since this question has been sprung in your columns, I suppose it will not be improper for me to tell what I know about it.

I presume it will not be doubted that the Old Covenant was abolished when the New Covenant was instituted: 2 Cor. iii. 13, 14, that Christ was fully authorized to confirm the New Covenant: Matt. xxviii. 18, that he conferred full powers on his apostles to teach what he commanded: Matt. xxviii. 19, 20, that they declared that no addition is to be made to what they taught: Gal. iii. 15, and that they declare that the Mosaic law is no longer binding: Gal. v. 4.

I shall begin at the beginning: "God blessed the seventh day, and sanctified it." Gen. ii. 1–3. The seventh day is not again mentioned until in Ex. xvi. 22–30, but periods of seven days are mentioned in Gen. iv. 3, viii. 4–10, viii. 10–12. And from this it is inferred that the Sabbath was kept from the creation. But I submit that there is no record of any command from the day of creation up to Ex. xvi. Without a commandment from God, its being kept would amount to nothing, for God declares "what thing soever I command you, observe and do it: Thou shalt not add thereto, nor diminish from it. Deut. iv. 2, xii. 32.

I pass over the covenant made with Noah and with Abraham, and remark that there is no word here concerning a Sabbath. It is a well known rule of law that parol evidence shall not be admitted to alter or vary the terms of a written contract. If this maxim be founded in reason, it is naked reason for it be in accordance with sound reason to alter or vary a covenant between man and his God on mere supposition?

The next covenant we hear of is when God communed with Moses at the bush. Ex. viii. 18. No mention of a Sabbath here.

Read from Ex. viii. 18, until the Israelites leave Egypt. There is no evidence that they kept a Sabbath. It is even doubtful whether they knew that God was the maker of all things. Certainly, they had never asked leave to go and sacrifice to their God before Ex. v. 8–17, and they had offered no sacrifice while they staid in Egypt. Ex. viii. 26, 27. The nature of the Covenant God intends to make with Israel is foreshadowed in Ex. vi. 7, 8.

It is distinctly stated in Ex. xv. 25, that the Lord made at Marah a statute for them, and an ordinance, and there he proved them. In Ex. xvi. 4, 5, reference is evidently made to the statute given them at Marah, and the conclusion is irresistible that this statute was given in connection with the raining of the bread from heaven.

So far, then, as the Scriptures show, we have a most satisfactory proof that the Sabbath was instituted at Marah, and that it was kept between Elim and Sinai, in the wilderness of sin.

Having thus traced the historical record, we will now see what was required in order to keep the Sabbath day according to the law.

"In it, thou shalt not do any work: Thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gate. Ex. xx. 10. Ye shall kindle no fire in your habitation upon the Sabbath day, Ex. xxxv. 3.

The reason for requiring them to keep the Sabbath day is given in Deut. v. 15. Because the Lord brought them out from Egypt with a mighty hand and by a stretched out arm; therefore the Lord thy God commandeth thee to keep the Sabbath day.

But, if it is asked, why did God choose this day rather than some other, God himself gives the answer: "Because God himself rested on this day, and hallowed it." Ex. xx. 11.

If it is asked for what purpose it was given, the answer may be found in Holy Writ: It is a sign between me and you, throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ex. xxxi. 13.

The penalty for defiling the Sabbath was death; and the criminal should also be cut off from his people. Ex. xxxi. 14, 15.

I ask attention to these points. 1. The Day (7th). 2. The Manner. 3. The Purpose. 4. The Promise. 5. The Penalty.

A few moments reflection will convince any one that the Sabbath has never been kept by Christians according to the terms of the Jewish Law. I again refer to Deut. iv. 2, xii. 32, and also repeat the words of Christ: "In vain do they worship me, teaching for doctrines the commandments of men."

There are three notable instances in the New Testament, where, if Christ or his apostles had intended to reenact the law of the Sabbath, they would scarcely have failed to make mention of it. 1. When the young man asked Christ: "What good thing shall I do, that I may have eternal life?" Matt. xix. 16. Christ enumerates six of the commandments, but omits any mention of the Sabbath. 2. Paul takes occasion to repeat several of the commandments in Rom. xiii. 9, and then, in summing up says: "And if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself." Making no mention of the Sabbath. 3. There was a council held at Jerusalem, composed of apostles and elders, Acts xv. 6–29, for the express purpose of advising the Gentiles concerning their conduct. Strange to say, in the letters which they wrote, there is not one word about keeping the Sabbath.

Fourthly, there is no commandment in any part of the New Testament for keeping the Sabbath or any other day holy—no reward promised—no penalty threatened.

How can there be any obligation resting on Christians under this state of things?

I maintain that the silence of Christ and his apostles on this point are to be respected.

But the evidence is not altogether negative. Christ declares that he is Lord of the Sabbath-Day. Hence, he could abolish the day altogether, or he could appoint some other day. He did not appoint any other day. He did not reenact the old law. Therefore the day was abolished. In entire consonance with this deduction is the injunctions of Paul—"Let no man judge you concerning the Sabbath days." Col. ii. 18.

I freely admit, however, that it is our privilege to esteem one day above another, Rom. xiv. 5, and certainly no day has more claim to distinction than that in which Christ brought life and immortality to light. Ecclesiastical historians say that the early Christians spent the morning of the first day of the week in religious exercises and the afternoon as a festival.

T. B. Macaulay, in his History of England uses this language in regard to the Puritans: "In defiance of the express and reiterated declarations of Luther and Calvin, they turned the weekly festival by which the Church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath." Vol. I. Index-Puritans. J. C. T.

## A few Plain Declarations of Scripture Against Propositions and Conclusions.

Have ye not asked them that go by the way and do ye not know their tokens? that the wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath. Come my people, enter into thy chambers, shut thy doors about thee, hide thyself for a little moment until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood and no more cover her slain. And many of them that sleep in the dust of the earth shall awake; some to everlasting life and some to shame and everlasting contempt. Woe unto thee Chorazin, woe unto thee Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say unto you it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou Capernaum which are exalted into heaven shall be brought down to hell, for if the mighty works which have been done in thee had been done in Sodom it would have remained unto this day. But I say unto you that it shall be more tolerable for Sodom in the day of judgment than for thee. And whosoever shall not receive you nor hear your words when you depart out of that house or city shake off the dust of your feet. Verily I say unto you it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. The men of Nineveh shall rise in judgment with this generation and condemn it because they repented at the preaching of Jonah and behold a greater than Jonah is here.

The queen of the south shall rise up in the judgment with this generation and condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here. If thine eye offend thee pluck it out; it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire. For as the Father raiseth up the dead and quickeneth them even so the Son quickeneth whomsoever he will. Verily I say unto you the hour is coming when the dead shall hear the voice of the Son of God and they that hear shall live, for as the Father hath life in himself so hath he given the Son to have life in himself. Marvel not at this for the hour is coming in the which all that are in the grave shall hear his voice and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. But this I confess unto thee that after the way which they call heresy so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God which they themselves also allow that there shall be a resurrection of the dead both of the just and unjust.

Women received their dead raised to life again, and others were tortured not accepting deliverance that they might attain a better resurrection. For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment; and spared not the old world but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly, and delivered just Lot vexed with the filthy conversation of the wicked. The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished. And I saw thrones and they sat upon them and judgment was given unto them, and I saw the [illegible] them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reign with Christ a thousand years. But the rest of the dead lived not again until the thousand years are finished; this is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them and they were judged every man according to his works. And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Let the word of Christ dwell in you richly in all wisdom, but foolish and unlearned questions avoid knowing they do gender strifes. I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and kingdom preach the word. You let God be true, etc. T. FINN.

## And the Works that are Therein shall be Burned Up.

The Apostle Peter refers us to the beloved brother Paul's writings on the same subject he is writing about, and says there are some things hard to be understood, and cautions his readers not to be ignorant about a thousand years, etc.

The beloved Paul writes: Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire. And the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall have a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.

Will Brother Chaplin, or some other of our leading brethren, enlarge upon this thought, and show the relation of the writings of the beloved Paul to those of the beloved Peter. Generally, Peter is expounded independent of Paul's writings.

CYRUS BOARDMAN.


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## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 15.

*Prelude—Two questions examined—*1. *What does the drying up of the Euphrates symbolize?—*2. *Is it necessary that the Ottoman empire be totally annihilated before the coming of Christ for his people?—Egypt of 1889.—Her uprising—Its results and its bearings on the future.*

Prelude.—1. What does the drying up of the Euphrates symbolize? This question, with the one following it, was recently sent me by our faithful and beloved brother, Newell Bond, of Washington City. These questions were suggested by the article, on that subject, by J. Cameron, in *Rainbow*, published in THE RESTITUTION.

We cannot, in these preludes, or introductions, give anything more than sketches, reserving their full investigation to their proper heads, when investigating the Turkish phase of the Eastern Question, should we be spared to reach that subject.

Euphrates of Rev. xvi. 12. What is it? This question must first be answered. Is the Euphrates, in the passage above quoted, a symbolic, or literal river? It is usually said to be symbolic. If symbolic, what does it symbolize? Two answers are given to this question: 1. That it symbolizes the Turkish empire. 2. That it represents those Latin nations of Europe that upheld the Papacy. 3. A third answer makes it a literal river.

The Euphrates is used in the Bible 21 times. In the Old Testament 19 times; viz: Gen. ii. 14, xv. 18; Deut. i. 7, xi. 24; Josh. i. 4; 2 Sam. viii. 3; 2 Kings xxiii. 29, xxiv. 7; 1 Chr. v. 9; xviii. 3, 8; Isa. xxvii. 12; Jer. ii. 18, xiii. 5, 7, xlvi. 2, 6, 10, li. 63. In the 19 passages, the literal river is always intended. In the New Testament, the Euphrates is twice named; both being found in the Apocalypse. In Rev. ix. 14, are these words, "Loose the four angels, (messengers or agents) which are bound in (at) the great river Euphrates." The distinguished Commentator, Woodhouse says, "The great river Euphrates, a famous river, which had its rise in Paradise, (Gen. ii. 14) and runs through the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia, and falls into the Persian Gulf." — Calmet. All our learned expositors agree in calling the Euphrates, in this passage, the literal river of that name. The Ottoman empire is here a living acting agent, divided into four Sultanics, bound by some other agencies, at the Euphrates as an axis. The mystic (?) Euphrates bound at the literal Euphrates! With such an interpretation we do not agree. In 20 passages the term Euphrates is the name of the literal river. There remains but one other passage, Rev. xvi. 12. Is this the name of a symbolic river? From this we have dissented for many years. We have not been able to reconcile that interpretation with the laws of symbols. One principle is evidently violated: When a word or object departs from the literal meaning, that departure is somewhere explained, if not it would be no part of God's revealed system. If, then, the word Euphrates is here a symbol, where is that symbol interpreted?

If the term Euphrates be the name of the literal river, it requires no explanation since it is distinctly defined in 20 passages; but if, in this 21st passage it has a figurative (symbolic) meaning, where is that figure interpreted? For, to be a part of revelation, it must be explained somewhere. For an illustration of our meaning read Rev. i. 20. "The mystery (symbol) of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks," explained,—"The seven stars are the angels of the seven churches, and the seven candlesticks, which thou sawest, are the seven churches." Look at the visions of Daniel and their divine interpretations. These explanations are necessary to make them elements of God's revealed purposes. We have, then, this rule, "where a term is used out of its ordinary sense, it must be explained somewhere;" but Euphrates in Rev. xvi. 12, is used out of its ordinary sense; therefore it must be explained or defined somewhere. Where, then, is its interpretation? If that interpretation is found anywhere in the Bible, it must be in Rev. xvii. 15. "The waters which thou sawest, where the whore (mystic Babylon) sitteth, are people, and multitudes, and nations, and tongues." But mystic Babylon was sustained by the Latin and German or Gothic kingdoms, and, therefore, those kingdoms (mystic waters) have the same relationship to mystic Babylon, that the literal Euphrates had to the literal Babylon. No one pretends that mystic Babylon is the Mohammedan hierarchy; and yet the usual interpretation of Euphrates (Rev. xvi. 12), forces upon us such an interpretation. Since the Euphrates is not named, as the meaning of the waters in Rev. xvii. 15, we are obliged to say, that Euphrates of Rev. xvi. 12, is the name of the literal river, which is spoken of in the 20 passages above quoted. What, then, is its drying up? And who are the kings of the east? These will be explained in future Nos.

Second question.—Is it necessary that the Ottoman empire should be totally annihilated before the coming of Christ for his people? The Ottoman, or Turkish empire is, simply, the present or reigning dynasty of the Mohammedan empire of the false prophet, Mohammed. That empire was equally powerful under its first or Arabian dynasty; so it might be again. The empire of the Koran is the empire of the false prophet. If Mohammed Ali, viceroy of Egypt, had been allowed to overthrow the Ottoman dynasty, would the dominion of the false prophet have then terminated, or would it only have added a third dynasty to that empire? Was not Mohammed Ali as sincere a Mohammedan as the Sultan? The idea as we see it, is this: "The empire of the false prophet is not dependent for its existence upon the Turk. He may be driven from Constantinople, out of Anatolia, and beyond there, and yet, the dominion of the false prophet by means of the Koran might number its 180,000,000, and, under another dynasty or some pretender, an ol Mohdi muster warriors by the millions. The future great conflict is not simply with the Turk, but with Mohammedanism—it will be a religious war: the cross against the crescent, the wild beast and the Pagan world, or the dragon—Christ is personally present in that conflict and his bride is with him. Read its history in Rev. xix.

Egypt in 1889.—Its present state—The inhabitants of any country stamp their peculiar characteristics upon its physical aspects. What a sad contrast between the land in its era of monuments, and Egypt of to-day! How fallen, since the time that Joseph sat on its throne next to Pharaoh. What shadows have cast their gloom on the land since that time! Perpetually under the domination of foreigners: the Assyrian, the Persian, the Macedonian, the Roman, the Arabian, the Georgian and Tartar Slaves, and the indolent Turk. What is its present condition?

Of the land itself we have but few notes to append. The hand of Jehovah is upon still, pouring its fertilizing waters into the many tributaries of the White and the Blue rivers to be wafted down and deposited by the Nile in Lower Egypt. The once fertile valley of the Pharaohs, with its 4,000 towns and cities, can yet produce as perfect a flora when properly irrigated. It is still the Eden of flowers. An author remarks, "As a commercial country, it possesses incalculable facilities. Rice are now carefully reared, honey forming an important article of trade. The verdure of Upper Egypt generally withers at the end of four or five months, and commences earlier than in Lower Egypt. In consequence of this, the Lower Egyptians collect the bees of several villages, in large boats; each hive having a mark by which the owner can recognize it. The men having charge of them, they commence the gradual ascent of the Nile, stopping whenever they come to a region of herbage and flowers.

At break of day the bees issue from their cells in thousands; and busily collect the sweets of the flowers, which are spread in luxuriant profusion around them, returning to their hives laden with honey, and issuing forth again in quest of more, several times during the course of a day. Thus for four or five months, they travel in a land of flowers, and are brought back to the place whence they started, with the delicious product of the sweet orange-flowers, which perfume the Said, the roses of Fajoum, and the jessamines of Arabia." Nature still has its charms in the valley of Egypt.

The defects are in her people; their habits, their religion, their government, and their rulers. The inhabitants are a mixture of the descendant of Ham, Shem, and Japheth. During her protracted history, the valley of the Nile has been the great magnet of the human race, as the land of natural resources. Such a mixture of races, religions and of laws, has been productive of endless discord. These strifes have produced constant wars, terminating in subjugations and changes of dynasties. These endless wars have exhausted the resources of the country, and debased the people. The inhabitants are under the bondage of rapacious rulers. The poor of Egypt are under a deplorable servitude. Their officers rob them of the fruits of their severe labor. Their food and clothing are reduced to a scanty pittance. They are not allowed to make use of corn and rice for food, since all that they can raise is demanded by their masters. Indian millet, forming a coarse bread, water, raw onions, sometimes a little honey, cheese, dates, and sour milk, form their constant, and only food.

Their clothing is still worse. "A shirt of coarse linen dyed blue, and a black cloak, a cloth bonnet, with a long red woollen handkerchief rolled around it, form their costume." Such a population, dwelling in miserable hovels, moving among the monuments of ancient grandeur, awakens in the mind of the stranger a painful interest. This is the land of the haughty Pharaohs. These are their proud structures erected to perpetuate their memory through all ages. This land is the Hebrew house of bondage; the valley claimed by Jehovah as his own, the land of the plagues, visited upon a wicked ruler, for the oppression of his own people. The land of foreign rulers, continued twenty-two centuries. The world's ancient seminary—the bridge of three continents.

The present of Egypt is known and read of all; but few remarks are, therefore, required of us to enable the reader to take in her present position. Let us make a brief summary preparatory to glancing at her future.

1. Egypt has a population composed of a heterogeneous mass, attracted to her soil from all nations. They form (to use a chemical term) a mechanical mixture. No durable union exists among its elements. Each race partial to the members of its own family, forms a community by itself. Their interests are selfish and exclusive. Their laws are neither understood nor respected by the people at large, and, consequently, not readily obeyed. Their officers are tyrannical and exacting. They associate as masters and slaves; no sympathy existing between them. Egypt is at this time, not wisely governed, for the reason that it is not suited to the national prejudices. A national parliament in Egypt is like parlor refinement among savages. It may suit the European population, but totally unsuited to the natives. Nations, like individuals, change their constitutions, only by the dissolution of the old organic bodies; such will be the fate of Egypt. Her foreign European population can never fuse into a nation with Oriental ideas.

The religious elements of modern Egypt are still more difficult to fuse into a homogeneous mass. By what power, human or divine, can there be a union between Mohammedanism and Christianity? The Christian system allows no compromise, neither does the religion of the Koran. The Koran and the Bible can have no fellowship.

European aggression caused the recent rebellion. That rebellion had a national and a religious phase. The British interests have now triumphed in Egypt. She is there to remain till the time of the future northern invasion.

J. P. WEETHER.

VICTORIA, B. C., January 14.—The beautiful weather continues. The fields are green, the trees budding, and the flowers blooming. Five ships, with cargoes of British Columbia salmon, valued at $1,000,000, are on their way to England. The Baptists have withdrawn from the province, and have sold their church in the city.

### TIME, NUMBER AND RHYTHM.

I purpose to further consider the typical relation of these three essential factors in God's cosmos according to Adam the first and according to Adam the last or the Christ, and see if we cannot determine in what sense the Scriptures of the Old and New Covenant teach that Christ is the creator of the, or a cosmos. In my last paper I showed the relation which time, number and rhythm sustained as essential factors of God's cosmos of the heavens and the earth; and also that these same essential factors enter into even the vaguest conception of much more, the creation of any cosmos. I also showed by the use of these factors that God's cosmos of the heavens and the earth was complete and perfect when he ceased from its creation. I also showed that because God did not take all time, which would be numerically represented by nine, to complete his own specific individual works of creation, that not therefore was he not busy nor employed, and quoted Christ's own words to prove that such a presumption would be untrue. The question naturally arises then, what has been the nature and character of God's employment since he ceased from his own specific works of creation, and what light does the numerical (typical) teaching of the Scriptures throw upon this subject?

Let us see. If the works of God's cosmos have been complete from the founding of it, there was nothing for man to add to it, and neither the race nor the Messianic man could add to it. Then what cosmos is God speaking of when he addresses the Messianic man in this language, "And thou, O Lord, hast founded the earth authority after authority; and the heavens are the works of thy hands. These shall perish, but thou remainest: and they all shall have waxed old as a garment and as it were an outer garment thou shalt change them and they will have been changed, but thou art the same and thy years will not fail." There seems to be here an antithesis distinctly drawn between "these" heavens and "this" earth and "the" heavens and "the" earth. There seems to be a reference to a cosmos within a cosmos, and there seems to be an assumption that the cosmos within is going to abide, while the cosmos without will not. Let us see if we find anything to support this assumption elsewhere.

In the 103d Psalm (Septua) from which another statement in this same chapter is quoted, namely, "He (Christ) is the one who maketh winds his messengers and a flame of fire his servants," we find this statement immediately following it, "the one who founded the earth upon its sure foundation. It will not have declined in the age of the age." Again in the 8th Psalm, David says, "Because I shall see the heavens the works of thy fingers, a moon and stars which thou hast founded." Surely David cannot be speaking of these heavens over our heads, and this moon and those stars we all see now, or he would not have used the future tense. The whole psalm is an ascription of praise addressed to the Messiah and is so applied by the author of Hebrews in the 2nd chapter by a quotation from it. Moreover Christ quotes from it in Matthew, where he says, "Have ye not read that out of the mouth of babes and sucklings thou hast restored praise?" What then is this cosmos within a cosmos of which Christ is in some sense the founder and creator? And how does he create or found it? I understand it to be the cosmos of faith, and sustaining the same relation to the cosmos of works that faith does to works, and that he founds it "authority by authority," "overturning and overturning until he whose right it is to rule shall have come."

Now James points out the inseparable connection and nature existing between faith and works, and this is the way in which he puts it, "Likewise faith also if it have not works is dead by itself." And the author of Hebrews as we have already seen calls attention to the fact that "the works were complete from the founding of the (this) cosmos." In this inseparable and vital relation existing between faith and works, faith being man's distinctive province in a relation of time [illegible] typical (mystical) teaching as well as which G.d's distinctive province is works, do we not see the only way in which God and man, the Creator and the creature, can become partners and co-workers? Do we not see in this compact of the finite with the infinite will, according to the laws of harmony as above stated, the only possible way in which the finite can become infinite, the mortal put on immortality?

Now if this compact of God's will with man's will occurs according to the harmonic laws of time, number and rhythm in their relation to a cosmos to the extent of the finite being swallowed up in the infinite, there must necessarily be a coincidence of the cosmos of faith with the cosmos of works in all its parts, and number as an essential factor of both will determine this coincidence, and we should expect to find this somewhere indicated in the typical numerical teaching of the Scriptures. Let us examine and see. In the vision of trumpets in John's apocalypse we find after the sixth angel had sounded, another angel announcing that time will end with the sounding of the seventh trumpet, and that in the days of the sound of the seventh trumpet the mystery of God will also have been consummated even as he hath announced the good tidings unto his bondservants, the prophets."

And when the seventh angel had sounded we find this statement, "And there were great voices in the heavens saying, the kingdom of the cosmos of our Lord and his Christ hath come to pass, and he will reign as King for the ages of the ages." We find therefore that the coming to pass "of the kingdom of the cosmos of our Lord and his Christ," is coincident with the numerical six of the old creation. Has it been coming to pass from one to six numerically and in the relation also of time and rhythm? We have shown that time ends only with the sounding of the seventh trumpet, and if we can show that there is a coincidence of number, rhythm must follow in any harmony.

We see first that what occurs before the coming to pass of "the kingdom of this cosmos" occurs in time, not eternity, and that the future of the occurrence is six cumulative judgments in this old cosmos heralded by six angels with trumpets arranged in a series from one to six, the seventh heralding a cessation of time. Now let us go back to the Levitical type and see what we learn from that. In the 23d chap. of Leviticus 24th verse, we learn first that the feast "of a reminder of trumpets" is an *memorial* not a *memorial* thus teaching the idea of a regularly recurring rest in a series not a cessation. God that it was to be celebrated on the first of the seventh month, thus teaching that the trumpet series was to begin with a one, and we have already found in John that this series, beginning with one in its numerical relation to time ends with six.

Therefore we have found that the six typical periods of the new cosmos is their relation to the constituent symbolic factors of the old are coincident and if these factors are coincident then all the parts are coincident, and we have as we have asserted a cosmos of faith within a cosmos of works, both belonging in time so far as their creation is concerned, and the one vitalized by its inseparable connection with the other, to the glory of the infinite and the blessed perpetuity of the finite. That some one may say naturally what about the balance of the whole integral time, as denoted and expressed by its essential co-ordinate factor number? Only that part of the whole integer time in its relation to number has been accounted for, which is expressed by one to six, so far as the creation of these two cosmoi is concerned. In other words what relation existing between God and man and these two cosmoi is denoted by the seven, eight and nine. This I will endeavor to show and this query I will endeavor to answer.

The seventh in its relation to the first cosmos we have already shown so far as the creative relation is concerned is a *memorial* or a cessation from a work that is completed, and we have also shown that the Messianic man Christ Jesus ceased from life on this day as well as from his works, the historical fact being coincident with the typical Levitical teaching as well as that of Genesis. Then I quoted Christ's own words on this point, or in answer to the query what has God been doing since he completed his six day's work of creation, and we will now add the rest of the query, and what will he do for the rest of time, so covering the whole of the seven, eight and nine portions of integral time.

Christ's statement covers that portion of the whole period ending with the moment when he made the statement, and is as follows, "My Father worketh (*operates*) hitherto, and I am working (*operating*)." Does this kind of work mean creative work? No. It means employment. Now the general as well as specific teaching of the Scriptures makes it clear what God's employment is and has been ever since his distinctive work of creation, and it is that he as an almighty, despotic, but in the highest sense beneficent ruler, has been presiding over and directing the affairs of his cosmos even to the remotest and most infinitesimal detail. "Not a sparrow falleth to the ground without him." "Are not five sparrows sold for two assarii, and not one of them is disregarded in the sight of God." His work of providence care and rulership past, present and future in the light of the Scriptures I will therefore assume to be indisputable, and this is my answer to the query so far as God is concerned. Now as to the Messianic man Christ Jesus the record is just as specific, first up to the point of his ascension. By self abnegation and a subordination of his human will absolutely and without reserve to God's will in a life of obedient faith, which finds its expression in perfect works of beneficence, as well as sacrifice, he becomes in his mutual relation to God and his works as well as to man and his works, the author of a cosmos of life or living works in which the divine and human will are co-incident and the result therefore a co-ordinant, result, such a result as is well illustrated in the octave chord in music. And the first octave of this new harmonic cosmogony is struck by the Master hand when this Messianic man rises from the *entrance* rest of death and this mortal puts on immortality on an actual eighth day of his employment as a ruler of all that belongs to his distinctive cosmos of faith: while time shall last and until he shall have surrendered "the kingdom of his cosmos" to God the Father, that he may be all and in all. But this he will not do until every enemy has been put under his feet, and the last enemy thus made subject is death, and the reign of death seems to be coincident with time, and since we have learned is coincident with the empire. Most of American fruits and vegetables grow in Japan. They have small but delicious oranges, great rich red and yellow persimmons, thousands of acres of tea, and millions on millions of acres of rice.

Prof Francis Bowen of Harvard brings to notice an almost forgotten translation of the Bible by Charles Thomson, who was secretary of the Continental Congress, and published his work in 1808. Thomson was a distinguished teacher of Latin and Greek in Philadelphia, and he spent the better part of twenty-eight years on his version of the Scriptures. Prof. Bowen has been examining the book, and it is his deliberate judgment that, in many respects, it is better than the revision of 1881. Thomson anticipated some of the changes recently made. He printed the texts in paragraphs, and the songs and poetical citations as poetry in lines of unequal length. He also omits the passage in the first epistle of John, concerning the "three that bear record in heaven," and he prints in brackets the doxology at the close of the Lord's Prayer, mentioning in a foot note that in "many ancient manuscripts" it is not found.

THE DOORSTEP OF NEBUCHADNEZZAR. The London *Daily News* says: "In the Egyptian and Assyrian gallery at the British Museum, and in close contiguity to the Hittite monuments and the bronze gates of Shalmaneser, there has just been placed an object of considerable interest—a bronze doorstep from the great temple of E-Saggil at Borsippi, a suburb or division of Babylon. The doorstep not only has inscribed on it the name of Nebuchadnezzar, but also mentions his health or restoration to health. The doorstep may thus have been a votive offering. The thought may present itself whether the inscription on the doorstep has any relation to the madness of Nebuchadnezzar spoken of in the well-known words of the fourth chapter of Daniel which record how the renowned monarch, after looking with pride on the great Babylon which he had built, was in the "same hour driven from among men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." It would not, however, be easy to make such an identification. The temple of E-Saggil, to which the doorstep pertained, was a famous seat of Babylonian idolatry, and remain such till the time of Nabonidus, the last Babylonian king."

Sir Henry Rawlinson is now a very old man, and he seldom addresses a word to the public, especially in the line of his Oriental studies, where he is such a master, except in connection with some discovery which has special importance. We, therefore, read with interest his letter in the last *Athenæum*, received on an important and new inscription found on a cylinder of Nabonidus, the last native King of Babylon. Nabonidus was very much of an antiquary, and, when repairing the temples of the gods, he never failed to search for the old foundation-stone, that he might find with it the inscribed name and date of the original builder. In his work at the temple of Sippara, well known to be one of the oldest in Babylonia, he excavated, he says, to a depth of 32 feet below the surface, and there he found the memorial tablet of Naram-sin, son of Sargina, which had not, he says, been read by mortal eye for 3,200 years. That is a long step backward, but Sir Henry Rawlinson is inclined to accept the figures as correct. There were at Babylon the means of computing to a very high antiquity, and similar references to royal predecessors, with the interval since their reign (in one case as many as 1600 years) occur on the monuments and have received full credit. Sargina, the first of the name of Sargon, though afterward deified and connected with the story of the Flood, was a real historic king and an inscription by his son known. The Babylonians certainly made use of the Flood as an accepted historic epoch, and made Sargina, whose birth had strange circumstance of exposure, like that of Moses, one of the first kings after it. But scholars will hesitate to put full faith in the extreme chronology of Nabonidus, though it agrees as well with that of Egypt. Which of the two countries had the older civilization we do not yet know.

CHAS. CARDNER.

## Festivities.

The climate of Japan is mild and pleasant, resembling that of the Atlantic States of America from New Jersey to Florida. It is a land of fruit and flowers. Among the latter is the chrysanthemum, with its scarlet and pink blossoms, and the lotus, with its crown-like head; the first the national and the second the sacred flower of the empire. Most of American fruits and vegetables grow in Japan. They have small but delicious oranges, great rich

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 24, 1883.


As TERMS are five Wednesdays in the present month, and as our finances will not admit of more than four issues a month, our next paper will bear date of February 7.

OWING to exceedingly cold weather and to snow obstructing railroads, there is a very noticeable falling off in our receipts of letters for some days past. We hope this will only be of temporary duration.

"OUR REST" for Jan., comes in an enlarged form and in an entirely new dress with several illustrations. Wilford's Microcosm, for January, and the Phrenological Journal, have also duly come to hand—both popular and ably managed periodicals.

SOME little time ago we received a bound volume of the *Youth's Examiner* from its Editor and Publisher C. H. Jones. We placed it in the hands of a true friend of the periodical, and an active canvasser, to aid in soliciting subscriptions.

THUS far the year has been remarkable for shipwrecks, destructive fires, explosions, storms, railroad disasters, land slides, and earthquakes. The burning of the Newhall House, with a holocaust of nearly a hundred victims, is scarcely narrated, till news comes that an Ocean Steamer, the Cimbria, is sunk by a collision, and over 300 lives lost. Then comes news that in a Railroad wreck a dozen or more persons are roasted to death, in addition to those who are horribly mangled, or killed outright. Magazines blow up and scatter death and ruin in all directions. The news of a political character from Soudan, Egypt, and France, is ominous. To write out all the news of disaster for January would be to fill a scroll like Ezekiel's—a scroll of "lamentation and mourning and wo."

### DEATH AT THE CAPITOL.

"For death is come up into our windows, and is entered into our palaces. Jer. ix. 21.

"Pale death with equal foot strikes wide the door,
Of royal halls and hovels of the poor."

Death is no respecter of persons. He stalks into the magnificence of the palace, and the splendor of the princely parlor or drawing-room, with the same grim relentless air, as when he invades the humble cottage of the poor, or the wretched hovel of the menial slave. The cradle that rocks infancy today, may oscillate fearfully near the margin of a tiny grave. The youth, exulting in all the robust activities of incipient manhood, may carelessly scan the dark-plumed hearse bearing its pale cold freight to the house prepared for all living, without foreboding that he is the next passenger to be borne to the same long home by the same mournful conveyance. Blushing beauty may look down upon a pallid countenance from which peerless loveliness has faded out, reckless that in the next casket per own death-blossomed shrouds may warn survivors that youth and beauty may be laid in dust. We append a part of a letter written for the *New York Independent*, by its talented correspondent, Mary Clemmer, detailing the death of the Hon. Elisha H. Allen at the President's reception on New Year's day at the White House in Washington City, and the circumstances connected with the gloomy event. She writes under the heading:

### NEW YEARS AT THE CAPITOL.

Dark across the pitiless space, across the near waiting stars listen to chimes. It is midnight, and the chimes of the Metropolitan Church in a joyful anthem are ringing in the New Year, answered back from the Navy Yard by the deep bass of wide-throated guns. Lights flicker in many windows. Many passing yet solitary feet strike the uncovered street. No human voice penetrates the silence of the midnight air, yet all the hushed spaces thrill with the magnetism of mortal life, with the fullness of the presence of human consciousness. How many tonight pray and "watch" the old year out, the new year in who are not counted in Christian sanctuaries?

New Year's morning. A perfect morning. It is not often, even in this latitude, that such dry, clean streets, such floods of caressing sunshine inspires the masculine being on his round of yearly visits. It is as if the kindly elements had all combined to make his path pleasant and his greetings warm with the reflected glow of the day. The regularised White House is, as it is not always up, in any weather, the centre of New Year's attraction. The twilight dies in the splendor of the sunshine that streams through the windows of rainbow-tinted glass. The glass partition of the corridor glows with all gorgeous hues, softened and harmonized by the towering plants that bloom beside it. In the Red Room, on a small table, before a full-length portrait of President Arthur, stands a vase of milk-white lilies. The corners of the Green Room are filled with lofty palms and plume-like ferns, in vivid contrast with the soft-toned greens which line the ceiling and walls while in the great East Room, on the mantels, stand masses of ferns in jars of silver wicker work.

At 11 o'clock the Marine band struck up its old-time paean of "Hail to the Chief," and the President, in black morning suit, with a single carnation on his lappel and gray gloves on his hands, descended the private stairway and entered the Blue Parlor; while Marshal McMichael stationed himself at the President's left, near the door of the Red Room. In a moment he was surrounded by his Cabinet officers and their wives, the ladies who were to assist the President in the reception of guests. These ladies were, first, the wife of the Secretary of State, Mrs. Frelinghuysen; the wife of the Secretary of the Navy, Mrs. Chandler; the wife of the Attorney-General, Mrs. Brewster; the wife of the Secretary of the Interior, Mrs. Teller; with the wives of several senators.

The most scenic sight of New Year's morning at the White House is always the presentation of the Diplomatic Corps. In their varied and multiform decorations the ends of the earth and the conflict of all races seem to meet, if they do not mingle. With the departure of Sir Edward Thornton, of the British legation, the deanship of the Corps fell to the minister from the Sandwich Islands. He entered this morning at the head of the gorgeous cavalcade, the Hon. Elisha H. Allen, wearing the broad crimson badge of King Kamehameha III; a tall, slight, white-haired man, apparently a little past sixty years of age, accompanied by his son, who is his secretary of legation. He was followed by Minister Aristarchi Bey, of Turkey, and his secretary, Rustem Effendi, each dressed in European costume, barring his scarlet fez. Spain presented the largest embassy and the most gorgeous display of blue and gold and jewelled decorations, in splendor it vied with China, that was brave in mandarin costume of pale blue and yellow silk, red buttons, and peacock feathers. This legation, with its smiling minister, many secretaries, and resplendent costume, led by its Asiatic secretary, Mr. Bartlett, is a very picturesque sight indeed. The English minister, Hon. Sackville West, had on his arm his lovely young daughter, dressed in deep blue velvet, embroidered in gold.

Altogether it was a picture full of the pomp and glory of the world; full, also, of simple beauty and good-will, full of youth and happiness—far fuller of these, any one would say, than of heartaches or of heart-burnings, of heartlessness or ill-will, or of impending ill. All the Furies seemed laid. All the graces of Life were ascendant, as they should have been, facing as they did, the splendor of that matchless morning. Who could have believed that, with that gay cavalcade, came Death? That just before that fair young English girl, though all unseen, stalked the King of Terrors? To be sure, he struck one who had lived past the number of man's allotted days; but the significant fact is that Death was there at all.

As the dean of the Corps, it was the duty of Mr. Allen to present every member of it to the President. This he did, apparently with perfect ease, and he was noted by some of his friends as looking remarkably well. The diplomatic reception by the President was over, and its various members scattered about the drawing-rooms, in animated conversation, when Mr. Allen, complaining of being somewhat tired, proceeded with his son to the cloak-room. As he stooped to take up his coat, to fall suddenly forward, with a low cry of pain, became instantly unconscious, and within ten minutes was dead. Dr. Morris, who had been called, after unavailing efforts to restore life, folded the pulseless hands across the red ribbon and jeweled star he wore upon his breast, and whispered to the weeping youth, kneeling at his side, "It is all over with your father, my lad."

The boy, who was holding a glass of brandy for his father to drink, could not believe it, and when, at last, he realized it he had himself to be supported.

Meanwhile, in the drawing-room, the President had just began to receive the delegation of the "oldest inhabitants" of the District, when Secretary Frelinghuysen whispered in his ear of the event in the cloak-room. The oldest inhabitants were still filing in, when the doors closed. The President turned to the cloak-room, where, finding it all over, he hurried along up the stairs to his private apartments. The gay tumult of conversation ceased, the gorgeous throng hastened away; the doors were shut on the splendor, on the flowers, on the silence, and a little past noonday the glad reception of the White House had been stopped by death.

Even the splendor went out of the sky. The tides of sunshine rolled back. The day, that began a paean of balm and of brightness, grew heavy with snow and faded, at last, away under a film of gray and creeping mist.

Do you say my letter is too sad? Then you must blame *life, not cheer*, not your friend. It all came to pass within the twenty-four hours of New Year's night and day in Washington.

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[Pallida mors æquo pulsat pede pauperum tabernas Regumque turres.—*Hor. L. I. Car. iv. 13, 14.*

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### An Error Corrected.

We have just received a letter from Geneva, Switzerland, of date Jan. 6, 1883, from E. Petavel D. D., in which he thus alludes to a statement copied into THE RESTITUTION from the *New York Independent*. It is in relation to the case of Rev. Charles Byse of Brussells, whose course in regard to conditional Immortality is exciting so much interest in Europe. Mr. Petavel says:—"While grateful for your fraternal upholding of his cause, my friend, in a note received this day, wishes me to call your attention to a misstatement which originated with M. de Pressensé, as reported by the *New York Independent*, and ultimately by THE RESTITUTION. M. de Pressensé warmly took the defense of Mr. Byse in the Belgian Synod, but he was mistaken when he wrote that Mr. Byse had promised to be prudent in expressing himself on conditional Immortality. I beg to send you with these lines a copy of Mr. Byse's Memoir just published. You will find—page 35—Mr. Byse's rejoinder, that he had made no promise of the kind, neither by writing nor by word of mouth."

The book has not yet come to hand. When received we hope to present our readers with something from its pages illustrating the progress truth is making in Europe, as well as making us better acquainted with its devoted advocates.

## Communications.

### Letter from Jerusalem.

JERUSALEM, Dec. 20, 1882.

*Dear Brother:*

I want to tell you something of our brethren from Illinois, whom God sent so providentially to this city. It is evident that they are overturning Orthodoxy here. They work very quietly, are doing good to some one continually, in fact people see that they practice what others *preach*. They are kind, patient and cheerful, the young people are leaving the churches and go there, they however do not make any effort to bring them. Of course the churches are alarmed and are beginning to cry out against them, but they seem not to be disturbed in the least. What the result will be no one can now see.

Judgement has commenced at the house of God. The Jews are all split up into sects and bitterly opposed to each other. They have taken their children from the schools, and the missions find their occupation nearly gone. We see changes everywhere.

There is a decided change in the climate. We have frequent showers and the atmosphere is more humid. All the money sent to my agent has been received and appropriated. It has done much good.

I mailed you a letter some seven weeks ago, headed "The Jews waiting place" which I hope has reached you, also several since. Did you receive the embroidery sent by the Jowers?

I am very busy and just now cannot stop to read what I have written, after Christmas I shall try by the help of God, to do better.

My correspondence is increasing, also my work at dressmaking.

Come to Jerusalem. I sent package of bouquets also two large cards to your care, one for you, another for your printer.

The interest is increasing also light.

Yours in hope,

A. P. DAVIS.

[Embroidery, bouquets, and letters received. Two or more papers will be sent to your address. One is sent by my daughter, Mrs. S. B. Wines for the Jowers who sent the embroidery if she reads English, and chooses to receive it.—ED. RESTITUTION.]

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Whatever may be the opinions of men regarding the final destiny of the race of mankind, there can be no question of doubt according to the Scriptures but that death is the penalty left to the race by father Adam. That the race of mankind was on trial by representation, that Adam stood for, or represented the race and through his disobedience all were brought under the same condemnation — death — or same sentence[illegible] were it not in God's purpose [illegible] to redeem from under that sentence—after the sentence of the law is carried out—all would have remained in death or under the law. Hence under the Mosaic law a near relative had the right of redemption. Jesus came to redeem from under the law, and he being our elder brother, has the right to redeem, and his Father has given all power to redeem into his hands. He has paid the price of redemption and the race stands in the position as being bought; hence we are not our own. We are bought with a price. The blood of Jesus was paid as a ransom and he tasted death for every man, although the race of Adam must satisfy the law, for Jesus came not to destroy the law but to fulfil, to let the law take its course; and after the law has been satisfied—the sinner paid the penalty for sin, death—then Jesus destroys death and him that had the power of death. For sin shall not rise up the second time, for Jesus is to make an end of sin. He is to reign until he shall have put all his enemies under his feet; and the last enemy which is death, is to be destroyed. Then if Jesus destroys death, life will reign instead of death. Now death reigns, and we are in the land of the dying; but when Jesus reigns and death is destroyed, we will be in the land of the living; for there will be no more death, nor sorrow, nor crying, nor pain; for the former things are passed away. Let us pray thy kingdom come, thy will be done in the earth as it is done in heaven. No pain there, no sin there; for Jesus the lamb of God, will take away the sin of the world. JASPER A. CADDUS.

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### WATCHMAN'S WARNING.

"Watchman, ower is your sentinel,
Blow the trumpet long and loud?"

Warn the people of the world's approaching doom. Show them that the day of God's wrath, day of awful retribution, to those who are alive, is found turning their backs upon the cross of heaven's spotless victim, is rolling on with lightning speed; and that very soon, according to God's immutable decree, they will be compelled to wail because of the coming of him, who once in Gethsemane, sweat blood from every pore, was arraigned before Pilate, and crowned with thorns, nailed to the rugged cross, where he hung for three long hours, whilst all nature around that hallowed spot was [illegible] clad. And to make his sufferings more complete, Deity stepped aside. The disciples forsook him. The world was arrayed against him. Nothing to sustain him, save the joy which God had set before him, "The restitution of all things which he hath spoken by the mouth of all the holy prophets, since the world began." And when the last item of prophecy, relative to his sufferings, was fulfilled, he died. Yes the friend of sinners died. But now he comes in the glory of his Father, surrounded by legions of angels!

H. V. LYON.

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### Book Notices.

The Reign of Christ on Earth; or the Voice of the Church in all Ages, concerning the Personal Reign of Christ on the New Earth. Extracts from the writings of more than five hundred of the most eminent Preachers, Poets and Writers. By D. T. Taylor; edited with an elaborate preface by H. L. Hastings. Price $1.25.

We have received a copy of this work from the author and compiler, and can say in the language of another:—Nothing could be better for setting before one a complete array of historical testimony in the doctrine of the personal coming of Christ." It clearly shows that the hope of the church has centered in the return of her Lord. Address the author, Hyde Park, Mass.

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Vick's Floral Guide for 1883, has been coming for some years past as regularly as Christmas and New Years. To the horticulturist nothing could be more acceptable than this beautiful Annual. About 100 pages of illustrations of flowers, with appropriate descriptions are given to the floral department, followed by more than 80 pages devoted to small fruits and vegetables, with full catalogue of seeds. Price of Guide 10 cts. The colored plates are beautiful and worth the price of the book. Address James Vick, Rochester N. Y.

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"Prayer and its Answer" is the title of a neat volume. This is thus addressed to its recipients:—"To the Subscribers of—*The New York Observer*—with the compliments of the Publisher and Senior Editor S. Irenæus Prime." As we have always, in our religious experience, loved to regard our Heavenly Father as a prayer hearing and a prayer answering God, we can *ex animo* return our sincere thanks to the kind senders for this little book.

## Selections.

### "BOOK CLOSED."

*Editor Intelligencer:*

SIR,—Having heard Mr. Rolph's lecture on "Books Closed," last Sunday evening, I hope you will allow me space to address a few lines to your readers in relation to his discourse. Mr. R. stated (and illustrated by chart) that there is to be a space of time called "the day of vengeance" between the "dispensation of grace" and what he calls the millenium. I believe in a day of vengeance but am not aware that it represents a "dispensation" covering a period of time immediately after the dispensation of grace and before the commencement of the "millennium," as the lecturer stated. Mr. R. gave us no proof of these statements, consequently I, for one, decline to receive that theory. "Millennium" not being a Scripture phrase, would it not be better to say instead, the "Kingdom of God" or "Kingdom of Heaven," as the Bible puts it? The Kingdom of God is to be on earth in place of Mr. Rolph's millennium, and instead of its lasting only a thousand years, it is to stand for ever and have no end. In proof of this I refer to the Bible as follows:—Dan. ii. 44; vii. 13, 14, 18–27. Zech. xiv. 9. Rev. xi. 15; xx. 9; v. 9, 10. Isa xxiv, 23. Acts xv. 16, 17. It will also be seen from these portions of Scripture that the Kingdom of God is to be a subjugating Kingdom, and it will finally have dominion over all the earth—"under the whole Heaven."

The gospel preached by Jesus and his apostles was the "good news" of this "kingdom of God." Proof, Mark i. 14; Matt. iv. 17–23; Luke iv. 43; Acts viii. 12–25; and xix. 8–10. Mr. Rolph asserted that the saints would be taken from this earth to heaven, but he gave no satisfactory proof to that effect. The Bible plainly teaches that they shall inherit and dwell on the earth for ever. "Blessed are the meek, for they shall inherit the earth," Matt. v. 5; see also Prov. xi. 31; Psa. xxxvii. 11, 22, 29, 34; Rom. iv. 13; Heb. xi. 8; Luke xiii. 29; Isaiah lx. 21; Psalm cxv. 16. This also agrees with my first references as to the kingdom of God being on the earth forever. We pray "Thy kingdom come, thy will be done on earth, as it is in heaven." Paul says, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing" 2 Tim. iv. 8. It will be seen, then, that in order to receive the "crown," we must love the appearing of Jesus. "I charge thee therefore" (says Paul) "before God and the Lord Jesus Christ, who shall judge the quick and the dead [who?] at his appearing and his kingdom: preach the word." 2 Tim. iv. 1. We do not then go to heaven to be judged and rewarded, as is popularly taught. "The righteous shall be recompensed in the earth (not in heaven) much more the wicked and the sinner." Prov. ii. 31. If I understood Mr. R. correctly, he intimated that the Jews only would be on the earth during what he calls the millennium, and that may account for his saying that the devil would be "loosed" instead of which the Bible says that "satan shall go out of his prison to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, and they went up on the breadth of the earth, and compassed the camp of the saints about." Rev. xx. 8, 9. This passage plainly shows that there will be nations as well as the saints on the earth at the time satan goes out to deceive. The Jews, then, will not monopolize the blessings of God's kingdom on earth—there will also be Gentile nations as well as the saints. I hope Mr. R. will find a place in that kingdom and that he may dwell there forever and be a co-ruler of the nations for at least a thousand years. Rev. xx. 7, 10; Dan. vii. 14; Rev. ii. 26. The saints shall be "kings and priests" and shall "reign on the earth," Rev. v. 10. We had better teach the Bible or else leave the "book closed." For the sake of truth.—*J. Robinson, in Dolly Intelligencer.*

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### Arabi in Exile Where Spice Breezes Blow Soft O'er Ceylon's Isle.

CEYLON, Jan. 10.—Arabi Pasha and his fellow exiles here arrived here. As Arabi Pasha has been credited with an overpowering love of the land where in he was born among the fellaheen, it is tolerable easy to imagine the kind of feelings which would surge in his breast when the steamer dropped anchor yesterday in the roadstead of Colombo, and within the gigantic breakwater which British enterprise has, within the last few years, constructed to keep back the ponderous surf which beats against the shores of Ceylon. The dense groves of palm trees running down to the water's edge, partially hiding the rain battered old square-roofed Dutch houses that form the fort and business quarter of Colombo; the crowds of persistent Cingulese and Moormen, hawkers of precious stones, rubies, sapphires, pearls—some of them genuine productions of the island, but the majority skillful Birmingham imitations; the elephants pulling at the logs on the wharves and setting them in order with a care and intelligence almost human—all these strange scenes and customs would tend to force upon the mind of the poor exile from Egypt the fact that he was indeed the tool of a whimsical fortune, a stranger in a strange land, and no longer the presumptuous arbiter of the affairs of the country of the Nile. Outside of the old-fashioned quarter of Ceylon there is a very charming suburb called the Colpetty, which lies in the vicinity of the famous cinnamon gardens that at times send over Colombo the richest spicy breezes.

In the Colpetty the officials and well-to-do merchants of Colombo reside during the cold season or during the rainy five months of the southwest monsoon, where the air is often deliciously fresh and cool. The bungalows are large, surrounded by deep verandahs, and are generally shaded from the fierce glare of the sun by thickly planted cocoanut trees. The Government generally has several of these bungalows at its disposal, and Arabi will doubtless be installed temporarily in one of these, either near the cinnamon gardens or within earshot of the surf of the Indian Ocean. A short distance from Colombo there is a promontory jutting into the sea called Mount Lavinia. On this there stands a handsome building which was at one time a Gubernatorial residence, but has latterly been rented as a hotel. The vast, lofty halls in this luxurious abode are filled with marble pillars, the floors are paved with marble, and altogether it is a palace worthy of an Oriental Prince. In certain seasons of the year the Government officials proceed either to Kandey or Nouer Ellyes plains, which are 6,200 feet above the sea level, and Arabi will certainly be invited to those places along with the "swells" of the island. But both Colombo and Galle are charming spots in their way. Throughout Ceylon there is plenty of good shooting and a not uninteresting colonial society. On the whole, therefore, if Arabi and his brethren in exile are as sensible and philosophical as Mohammedans usually are they will find Ceylon not such a bad place to stay in after all.—*N. Y. Herald.*

## Telegraphic Items.

### THREATENED RISING OF MUSSULMANS.

SOFIA, Jan. 14.—The reports that preparations are making for an early rising of the Mussulmans in the mountain districts of eastern Roumelia have been confirmed. The authorities have seized several cases of Martini rifles, sent by the "Young Turkey Committee" at Constantinople to a committee in Philippopolis. Turkish troops have been clandestinely massed on the eastern Roumelian frontier.

### A SPANISH TOWN SHAKEN BY EARTHQUAKES.

MADRID, Jan. 16.—Eleven shocks of earthquake were felt to-day in the town of Archena, causing the greatest consternation among the inhabitants. Mass was said in the open fields, as it was considered dangerous to occupy the church.

MADRID, Jan. 17.—There were 22 shocks of earthquake in Murcia yesterday, and several houses were destroyed.

CAIRO, Jan. 17.—A fight occurred between a body of 500 Egyptian troops and the forces of the False Prophet. Two hundred and forty of the former were killed. The remainder were taken prisoners.

GENEVA, Jan. 18.—A great landslip has occurred in the valley of the Fouery. The village of the Mara is completely destroyed by an enormous mass of earth. Many rocks and trees were dislodged by the recent snowstorm. The movement upon Mark was gradual, and the inhabitants were able to effect a hasty escape. The movement of the mountain still continues.

### THE SOUDAN IMBROGLIO.

ALEXANDRIA, Jan. 23.—Great apathy is felt at Suakim respecting the position of affairs in Soudan. The insurgents have formed a depot at Kartoum. They cross the White Nile daily opposite Cama.

January 20. — Following the great floods in Europe has come a series of earthquakes, and now we hear of the complete destruction of a village in the valley of Faroges by an Alpine land slide. The earthquake shocks in Spain were renewed yesterday, and as shocks have also been felt within a few days in central Europe it is possible that there may be some connection between these seismic disturbances and the land slide. It is known that avalanches are sometimes started by a very slight jar.

What a surprising list could be made of villages, cities, and lands that have been overwhelmed by avalanches, land slides, and lava, inundated by tidal waves and torrents, and overthrown by earthquakes and tornadoes! This sort of destruction of human life and property has been going on for centuries, and yet it is as common now as it ever was.

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God has said it, and will never unsay it, nor can any one gainsay it, that the wages of sin is death

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Right notions of the gospel would keep us to right methods of advancing it.

## Business Department.

### SPECIAL NOTICE.

Subscribers will please take notice that in remitting to us all orders should be sent direct to THE RESTITUTION, at Plymouth, Ind. Avoid all "Subscription News Agencies," as we give them no commissions. It cannot benefit you to send through them, but will necessarily make a delay of some days in filling your order. Remittances may be made either by draft, money order, or registered letter, at our risk. Do not send personal checks, as it often costs us twenty-five or thirty cents to cash them, besides a delay of several days. Do not send postage stamps unless it is unavoidable, in which case procure one cent or three cent stamps. Our friends in Canada please remember that Canadian postage stamps are of no value whatever to us.

A. R. UNDERWOOD, *Agent.*

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### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

E. S. DWINNELL, President.

### FREE-WILL OFFERING.

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### ANNOUNCEMENTS.

While I am in Iowa, I can speak at different places in the state, if parties will address me at Irving, Iowa, care of Levi Marsh. J. S. HAVEN.

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As I expect to remain in Nebraska this winter I will preach for any who wish my labors. My address is Carna, Holt Co., Neb. P. M. CLIFTON.


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## NEW BOOKS FOR SALE AT THE RESTITUTION OFFICE.

Christian Baptism not in Three Names. By H. V. Reed. 56 pages, price 10 cts.

Synopsis of a Discussion on the Sabbath Question, between Elder Richard Conkey, of the Church of God, and Elder W. H. Brown, of the Seventh Day Adventists. Price [illegible] cents for one, or fifteen for $1.00.

# Poetry.

## THE HOPE.

W. J. CHOCKLEY.

"For we are saved by the hope."

O Beacon shining forth afar,
O light serene, O guiding star,
To that eternal harbor where
Is rest unchangeable and fair,
We hail thee, bless the, steer by thee,
Unmindful of the stormy sea.

By no dark passing cloud obscured
Ne'er by the sinful winds allured,
Unshaken by the shocks of time,
Steadfast, immovable, sublime—
Thy glory floods the Port of Life
And lifts us from the billow's strife.

For us, for those in ages gone,
Thy radiant beams have ever shone:
In the Almighty's gorgeous blest,
Illumining the promised rest,
Until the tempests are no more
And we have greeted the wondrous shore.

# Communications.

## SPEAKING AND HEARING.

"Go thou and preach the Kingdom of God." Luke ix. 60. "Take heed then how ye hear." Luke viii. 18.

These words from the lips of the Master himself, are the germs of much profitable reflection. Let us therefore, guided by the light of Scripture, dwell somewhat upon the duties of speaking and hearing.

1. We should speak with a view to please God and promote his glory "Whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." 1 Thess. ii. 14.

2. We should speak with a view also to the saving of ourselves and of our hearers. "Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." 1 Tim. iv. 16, R. V. "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. v. 20. "He that winneth souls is wise. . . . And they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." Prov. xi. 30; Dan. xii. 3.

3. We should speak faithfully, keeping back nothing that is profitable. "He that hath my word, let him speak my word faithfully." Jer. xxiii. 28. "It is required in stewards that a man be found faithful." 1 Cor. iv. 2. "I have kept back nothing that was profitable unto you. . . . I have not shunned to declare unto you *all the whole*, R. V.) counsel of God." Acts xx. 20, 27.

4. We are to preach the SAME doctrine which the Lord Jesus and his apostles preached eighteen centuries ago. What he preached in Palestine was *"The gospel of the kingdom."* Matt. ix. 35; iv. 23; Luke viii. 1. What *they afterwards* preached in the world at large was *"This gospel of the kingdom,"* Matt. xxiv. 14; Col. i. 6, 23; Rom. x. 18. And one of them, writing to some who had heard it, says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9. "Speak thou the things that become sound doctrine." Titus ii. 18.

5. Avoiding all human doctrines and traditions we are to contend for the faith once delivered to the saints. "Ye have made the commandment of God of none effect by your tradition. . . . But in vain they do worship me, teaching for doctrines the commandments of men." Matt. xv. 6, 9. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. "Earnestly contend for the faith which was once (once for all, R. V.) delivered unto the saints." Jude 3.

6. The word of the Lord is to be spoken wisely. "Walking in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." Col. iv. 5, 6. "Warning every man and teaching every man in all wisdom." Col. i. 28. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. x. 16.

7. The word of the Lord must also be spoken plainly. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken, for ye shall speak into the air." 1 Cor. xiv. 9. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power." 1 Cor. ii. 4. "We use great plainness of speech." 2 Cor. iii 12.

8. We should speak his word with patience and gentleness toward all, for though many like the Cretians, need to be rebuked sharply," yet even to them our language must be tempered and sweetened by a good intention, namely, "that they may be sound in faith." Titus i. 13; iii. 2. "Be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim. ii. 24, 25.

9. The word of the Lord is to be spoken boldly. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke ix. 26. "Praying.... for me, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Ephes. vi. 19, 20. See also Jer. i. 7, 8; Prov. xxviii. 1.

10. His word is to be spoken with uncorruptness, gravity, sincerity. "Not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. iv. 2. "In doctrine showing uncorruptness, gravity, sincerity." Titus ii. 7.

11. His word must be spoken zealously. "Bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx. 23, 24. "With many other words did he testify and *exhort*, saying, save yourselves from this untoward generation." Acts ii. 40. "It was needful for me to write unto you and exhort you that ye should *earnestly contend* (Greek, *epagonizesthai*, in which we may recognize the word *agonize*,) for the faith once delivered unto the saints." Jude 3. The Savior "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus ii. 14.

12. It must also be spoken affectionately. "When he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke xix. 41, 42. "I ceased not to warn every one night and day with tears." Acts xx. 31. "Speaking the truth in love." Ephes. iv. 15. See Jer. ix. 1; xiii. 17.

13. The word of the Lord must be spoken diligently, in season and out of season. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Peter iii. 15. "Being fervent in the spirit, he spake and taught diligently the things of the Lord." Acts xviii. 25. "Preach the word: be instant in season, out of season." 2 Tim. iv. 2. We have examples of speaking while *seated* in the house (Matt. xiii. 36), in the synagogue (Luke iv. 20, 21), in the temple (John viii. 2), in a ship (Matt. xiii. 2), at the table (Luke xiv. 15 etc.), at a well (John iv. 6 etc.). Of speaking while *walking* along the road (Luke xxiv. 32), *riding* on a journey (Acts viii. 31, 35), *arraigned* before a civil magistrate (Acts xxvi. 2), and while *visiting* from house to house night and day (Acts xx. 20, 31). Of speaking to one hearer (Acts viii. 35), to a household (Acts xvi. 32), and to a public assembly (Acts ii. 22).

"The field is the world," and this affords such a vast area and scope for sowing "the word of the kingdom" that every believer whose heart abounds with that word may somewhere find opportunities of communicating it to others in an orderly manner, if not in public at least in private circles. "Let him that heareth say come." Rev. xxii. 17. "Out of the abundance of the heart the mouth speaketh." Matt. xii. 34. Wherever dim your light may be, do not make this an excuse for putting it under a bushel. Matt. v. 15. See what a short message was Jonah's, and yet how great the results! (Jonah iii. 4). Now the message with which we are entrusted—the things concerning the kingdom of God, and the name of Jesus Christ" (Acts viii. 12)—though somewhat longer than Jonah's, is very plain, and easily told. When a great persecution arose against the church in Jerusalem, "they were all scattered abroad, except the apostles." Hence it seems more than probable that the dispersed were what certain moderns would style "the laity," and yet they "went everywhere preaching the word." And see how, at Antioch for example, the ministry of some of them was blessed,—"the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts viii. 1, 4; xi. 19-21.

As a general rule in preaching the gospel of the kingdom aim to *prove*, *picture*, and *persuade*. 1. To prove by it these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 5-11.

WILEY JONES.

*Good Oaks, Va.*

# Youths' Column.

## THE STAR.

S. DONNA BEECH.

Phillip and Effie began with the year,
*Reading the Testament* over again.
And it seemed to their fancy that angels were near,
When wise words were followed o'er mountain and plain.

And swift in their thought, the lone beaming star
Was lighting with brightness the dusk of their room,
And pointing before them in path stretching far,
Where life's journey led, in its darkness and gloom.

"Oh how I wish," said the bright earnest boy,
"That Bethlehem's star were but daily my own,
That I, like those men of the East, might enjoy,
What they, in the coming to Jesus, have known?"

"I want my own self, by the star, to be led,
'Till I come to stand safely beside the dear King;
—Frankincense and gold, they brought him, 'tis said,
—For his service and glory, myself would I bring."

"The star you may have, it is ready for you,"
Said the mother, who stood in the dusk of the door.
"And Phillip may come, and our dear Effie too,
By the light that it throws on the pathway before."

"And if you to Jesus, your homage would pay
You must climb clear apast the dark mountains of pride,
And find in humility's valley the way,
Where only and ever the savior abides.

"No mist-wet it was that you saw in your room,
The glory flashed out from the book in your hands,
It was the star that enlightened the gloom,
And ushered ahead the delectable lands."

## Can't Rub It Out.

"Don't write there," said a father to a son, who was writing with a diamond on the window.

"Why not?"

"Because you can't rub it out."

Did it ever occur to you, my child, that you are daily writing that which you can't rub out?

You made a cruel speech to your mother the other day. It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out.

You wished a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out.

All your thoughts, all your words, all your acts are written in the Book of God. The record is a very sad one. You can't rub it out.

## The Old Home.

How you long to get your feet once more on that old path between the gray stone walls and the brambles! It seems as if you could put back the hand of time and forget all the sad lessons of life, if you could once more see the places, tread the ways, pick the flowers, so well known, so dearly remembered! But would you? You could not bring back the bright eyes, the smooth skin, the firm muscles, the unworn nerves of youth. Those passed are impossible to restore. And neither could you bring back the hopes, the trust, the ideal, the faith by which the past was crowned and the future illuminated. Nature is the same, but you, to whom she speaks, are changed, and her voice, which once sang to you those sweet songs which cradle the hopes and kindle the aspirations of youth, would now croon to you only dirges and the sad monotone of the funeral bell. Still, you strain your eyes forward the wall by which you have to climb walked and then you turn to look over the long, green slope of hills, and the "happy valley," that outspreads like a cloth of the great master, roaring up their bulk on each side. You see the tower of the old church and mark the houses familiar to you as friends, and encircled with a thousand associations of long ago. You reach the old roof-tree. Kind faces welcome you; kind hands are held out to greet you. They are generous and and good and dear; but they belong to the new order, not the old. It is not the father with his queer mixture of genuine affection and sarcastic humor; not the fair young sister whose golden curls were like the tendrils of a vine about her wild-rose face; nor yet that older sister, the independent owner of that dear house which stood at a convenient angle with the old home. No one who was once your playmates now among the mountains, and many sleep at their feet. All [illegible] which always eludes [illegible] for the sweet light [illegible] the years [illegible] when [illegible]

[illegible] future who receives us in her arms when all the rest are gone.

Down by the lakeside the wavelets run in and out as they did centuries on centuries before you saw them, and as they will still go on during centuries on centuries after you have ceased to see them. The blue sky reflects itself in the limpid mirror below; the mountains rise up to the clouds and the clouds come down to meet them; the flowers bloom; the leaves of the trees rustle in the wind; the birds sing; the shadows fall—all the same as of yore when they meant so much to you. These are the same; but these only. For the rest—it is a triple plait of death, and loss and age, and the snows of winter, instead of the golden glory of the blooming spring! And yet something lives which will die only when life itself dies out. Memory and love piece together the broken vase, fill up the empty cup, repeople once more the deserted haunts. The ghosts of the dead past look over the shoulders of the living present, and the old love knits itself on to the new life there at the parsonage, where the best man and woman ever consecrated to good works comfort the afflicted and lead the erring back to righteousness of life. Old faces meet you at the door—old voices call you by your name on the terrace—old memories swarm like bees about the ivy and the woodbine on the wall—come to your heart in the odor of the jasmine planted in the angle by your girl friend when time was young—whisper from the lime-trees where boy-lovers carved their initials on the bark—stand beside you at the broken wall which was as your tower of observation whence you looked down on the passers by and laughed your welcome to the home-comers. Old memories! Ah what a heart-break lies in those words! And yet not so—not so. Life is always young, always progressive, always full of hope and energy and power. Good greeting then to those who are in the place of the old, and may their hands be strengthened for the work laid on them to do!—*Home Journal.*

# Selections.

## GOD'S FAITHFULNESS WORTH FOR THE NEW YEAR.

At the beginning of a new year it seems most appropriate to fix our thoughts for a little on the faithfulness of God. Through the year now sped his mercies have followed us; to him we are indebted for our comfortable surroundings, our troops of friends, and all the pleasures attending this life. He has led us on our way; and, if our path has not been so smooth as that of others, he has strengthened us. If more joy and sunshine have come to us than to many of our fellows, let us "be thankful unto him and bless his name, for the Lord is good, his mercy is everlasting, and his truth endureth to all generations."

But we know that, not only during the past year, but during all the years of our life, we have been supplied out of his fulness. "The Lord is good to all, and his tender mercies are over all his works." He openeth his hand liberally and supplieth all our returning wants. "Goodness and mercy have followed us all the days of our life." "It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him."

And this goodness and faithfulness of God in bestowing upon us whatever he sees necessary, begets in us that trust and dependence which ought to be manifested by the creature to the Creator; for we should be recognizing more and more clearly that it is not in ourselves or by our own ability that we obtain so many blessings and privileges, but that all come from our "heavenly Father." But in spite of the danger of ingratitude for favors so regularly and constantly bestowed, and receive with humility and thankfulness the offerings from on high, acknowledging the source of all our comforts and living in entire dependence upon Him. He has been with us in the past, and that gives us confidence in the continuance of his care. Only we require to be faithful to him, walking in the way of his commandments, learning more and more of his purposes to comply more perfectly with the requirements. To learn of his purposes, his Word must be our study—that Word by which the mysteries of the past, the present, and the future are unveiled, and by the help of which we can resolve the discords caused by sin and sorrow, suffering and death. Truth and certainty are written on its every page; no vain imaginings, no [illegible] which always eludes [illegible] for the sweet light [illegible] the years [illegible] when [illegible] eyes; but, on the contrary, we are in the company of those who know what they believe, and are assured of the stability of the foundation of their hope. And this Word of God on which we build has stood, and can stand, the test of thorough investigation; but the evil is that the theories of its interpreters are accepted as the very teaching of God, and when such theories are disproved, as a consequence the Scriptures are discredited. All knowledge is of God; he cannot contradict himself; neither can science and revelation, for science is knowledge. All truth comes from him, and his Word is saving truth, because it leads us to him who taketh away our sins and the sins of the world. Showing us the nature and awful penalty of sin, it draws us to the Redeemer from sin and death, appealing to that strong desire for life common to the whole creation of God. Believing in him, trusting in him, we have the sure promise that when he appears we shall appear with him in glory. But to be manifested with him then, we must be faithful to him now; for it is not every one who says, "Lord, Lord," that shall be accepted, but they who do his will.

If God be not our hope, and his faithfulness the basis of ours, to whom can we go, and on what can we rely? We find confusion and anarchy all around; the ties of civil order snapping asunder by the power and at the instigation of unprincipled agitators who, call them what you will—Nihilists, Internationalists, Socialists—have the same end in view—the overthrow of existing institutions; all nations armed to the teeth, waiting for something, they know not what, afraid of everything, and chiefly of the future. And what of that blessed time of righteousness and peace which was to dawn on this troubled earth through the spread of education and science, and of which our poets have sung, our philanthropists dreamed, and for which our toiling statesmen have yearned? As far away as ever!

In spiritual affairs is there less confusion? We see scepticism rampant, avowed by our leading *litterateurs*, and our foremost scientists, while religion, or at least reference to religious subjects, is tabooed in society. This prohibition, however, is readily withdrawn to allow anyone to cast a ludicrous light on some quotation from Scripture, and if this be done by a Christian, who can resist the sparkling witticism? It is also a very significant sign of our day that believers in nothing make no secret of their ideas, and are allowed to ventilate opinions which, twenty or thirty years ago, would probably have ruined their worldly prospects, and would certainly have exposed them to pitiless and irritating persecution. But now the press and the pulpit, the platform and the publisher, are at their service to scatter far and wide the precious seeds of negation. Truly, there is not much in all this to encourage us; not much to make us optimists; not much to brighten our hope, giving us fresh impulses to work on trusting that somewhere and somehow in the illimitable future good and happiness shall be evolved from evil and misery. The dread realities of the present are against such a regeneration. And yet we believe it will come; God will accomplish it, for he has promised to do so, and we have his faithfulness in the past as a guarantee for the time to come. "I am the Lord, I change not." "The Father of lights, with whom is no variableness nor shadow of turning."

"Firm as a rock his truth shall stand,
When rolling years shall cease to move."

From this thought the perplexed and troubled derive enduring comfort; it is a solace and help to the mourner, strength to the weak, living sunshine to the poor in spirit, and rest to the weary and heavy laden. "Oh, rest in the Lord, wait patiently for him, and he shall give thee thy heart's desire."

Still, how often in the turmoil of business, the worrying cares of life, with its ceaseless bustle and toil, do we forget our position as dependents on the bounty of God, and how unthankful and dispirited do we feel if our little sky grows dark with clouds. We too often compare our lot with that of others and our grumbling increases, for we forget that we cannot see the inward pangs of outward prosperity—that skeleton of the house which every inmate is desirous of concealing from the visitor's gaze. In other words, we entirely forget the unnumbered mercies we have received, and because our path seems rough when discontent distorts our mental vision, we murmur, we become unthankful and unholy, our faith is dimmed, and every bounty showered upon us is looked at askance, merely because something on which our heart was set has been denied us. Of course this is not reasonable, we all admit that; but it is so natural, and we are very human, finding it very easy to trust God in prosperity. But in seasons of adversity [illegible] faith is tried, when [illegible]

future seems dark. Then is the time to show the sincerity of our trustfulness and be drawn nearer and nearer to him who alone can uphold and direct us, the God of all mercy, who will not suffer us to be tempted above what we are able to bear. Under the shadow of his wings, and feeling securely calm, protected by his mighty power, all our fretting and all our base ingratitude will vanish like the morning mists, and then we shall realize that, wherever we are, we are with him and he with us; that he is the Ever-near; his is the world with its flowers and thorns, and his is man with his joys and sorrows—not the slightest thing can happen to us but by the will of God.

May it be our desire and resolve in the year which has dawned, to cleave unto him who is able and willing to supply all our needs, and to give us that peace which the world can neither give nor take away.—*J. Hill, in the Messenger.*

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The Hindu ladies of Bombay are having a new and strange sensation. A fair widow, aged scarcely twenty-five, who has attained quite a reputation as a learned Sanskrit scholar and who has devoted her life to the labor of educating her countrywomen, has been delivering a course of lectures in a hall crowded to excess with the Hindu and Parsi ladies of Bombay. This lady, called the Pandita Ramabia (Pandita being the feminine of *Pandit* or *Pandit*, a learned man), spoke with perfect fluency and self-possession, and argued the importance of education for women, that they might be real companions to their husbands and receive their share of the benefits of the age. It has been like an electric shock to those who heard her, stirring them up to an ambition to gain such culture as they saw that the Pandita had. After she had finished, the ladies present were asked to volunteer to express their own views; and it is said that a number did so, with a force and propriety that was surprising to themselves and to the audience. A native newspaper says that "even the most hopeful of women's advocates among us were hardly prepared for this singular but most delightful spectacle." This is not a Christian movement; but it is, like the whole system of Hindu education and the Brahmo Somaj movement in religion, only what Christianity and missionary labors in India have made possible there.—*Independent.*


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# Poetry.

## THE JEWS.

JOHN L. WINCH.

The wonder of the ages past!
A standing miracle today!
Their sky with darkness overcast—
And countless pitfalls 'long their way,
Both may exist, apart and lone,
The doomed and wand'ring outcast race,
That treads the soil of every zone,
Without a home, without a place.

Their city, old Jerusalem,
Neath heap on heap in ruin lies;
Though once she sparkled like a gem,
Beneath the blue of Orient skies;
But desolation must complete
Near this emblazoned on Zion's Hill;
Her soil is pressed by alien feet—
The voice of sacred praise is still.

To David's son upon the throne
Is bowed no more the subject head;
No offering on the altar stone,
Where once the countless victims bled;
Not willing tribes seek Jacob's God,
To pour their praise in holy strains
The spot where mitered Levite trod,
By Moslem feet is made profane.

Opposing forces all combined—
The pestilence, and fire, and sword,
The cruelty of heathen mind—
Have wrought the vengeance of the Lord.
The cup of curses they have drained;
The Lion drags their necks in prostrate;
Their sinful pride the Lord has stained,
—Their wounds feel have found no rest

For years and years they've borne their shame
Beneath the proud oppressor's rod;
In lands adorned with freedom's name,
Their blood has also stained the sod.
And yet beneath this deep disgrace,
As once the favored race of old,
Exists the unconquered pride of race:
Remains the gem which is not for gold.

Amid the changes of all time,
All fleeting empires rose and fell;
As nations filled their cup of crime,
And sunk into a nation's hell;
Throughout the whole mysterious race's trial
The Jew in spite of all survive;
Though as a nation counted dead;
Yet as a race, they live and thrive.

Their enemies have tried in vain
To blot or break their lofty will;
To wear as slaves the restless chain.
To fail like beasts that turn the mills.
Mid changes wrought by time and place:
Against the march of all events,
Remains intact the ancient race,
A monument of Providence.

What people could endure so long
So much of spite and fiendish hate,
Through eighteen hundred years of wrong,
And still outlive the dreadful fate?
But soon the darkness will be gone;
The last faint rays of light appear,
The herald of the coming dawn,
That ushers in the brighter years.

When guided by an unseen hand,
They expatriated sons once more
On Palestine, (now sacred land)
Shall bend their steps toward thy shore.
Jerusalem shall rise and shine,
Queen city of the New-born East,
And temple service then divine
Will consecrate the solemn feast.

Then rivers of blessings shall come down:
Refreshing rain and dew divine,
And wealth of wonders then shall crown
The desert, vale and barren hill.
The Prince of David's house shall reign,
The rightful heir to David's throne.
The manger-cradled babe, once slain,
Will sway a sceptre all must own.

# Communications.

## A LETTER TO MY COUSIN.

Again, you say, that Paradise is the blessed condition in hades. Where did you learn that there are two conditions in hades? Not in the Bible, certainly. The Bible says, Eccl. iii. 20, speaking of the sons of men and of beasts, "All go to one place; all are of the dust, and all turn to dust again." Here, it seems, that in the matter of death, man and beasts are alike, "So that a man hath no pre-eminence above a beast." No two conditions in hades taught here. Again, Eccl. ix. 10, "There is no work, nor device, nor knowledge nor wisdom in (hades, translated) grave, whither thou goest." This looks like unconsciousness in hades.

You refer me also to the expression of Christ, "great is your reward in heaven." I answer, the reward as well as the treasure are laid up in heaven, but the Savior says, Rev. xxii. 12, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."

"Hath everlasting life." This is only in promise, but the true Christian is confident that it is a sure promise. He knows in whom he has believed and trusted his all.

"Shall not see life." But you say "the unbeliever will see life, that is existence nevertheless." But that assertion lacks proof. I understand the inspired writer meant just what he said. "Shall never see life." Shall have no part in the resurrection. That when a man dies, whose whole life or soul, as it were, has been given up to earth and sensuality, and has not sought by patient continuance in well-doing, a life beyond the present state of existence, but has lived in opposition to the plain injunctions and admonitions of the gospel; that such an one will never be brought from hades. His candle has gone out, never to be relighted. God will have no use for such persons in the economy of his incoming government, and therefore he will not reorganize them. But I believe there will be two classes raised from the dead, denominated, perhaps, the just and the unjust, but where the distinction will be made, I cannot say. The one class will be raised at the [illegible] thousand years [illegible] and will be kings and priests, and reign with Christ over the nations; and the other class will be raised at the close of the millennial reign.

The one class, represented as the 144,000, Rev. xiv., stand in relation to Christ as a virgin to a betrothed husband. "These are they which were not defiled with women; for they are virgins," that is, they are not defiled with that abominable doctrine so characteristic of "Babylon, the mother of harlots." "These were redeemed from among men, being the first fruits unto God and the Lamb." The song that they sing may be found in Rev. v. 9, 10. When the number 144,000 (figurative number probably) is complete, the door into that class will be forever closed. The complement of kings and priests is made up, and full, hence no others can learn that song. For a description of the other class that will be raised at the close of the thousand years, and the song that they sing, see Rev. vii. 9–17. These are quite another class of saints from those denominated virgins, in that their robes were defiled and needed cleansing. The washing of their robes may take place in the resurrection state for aught I can say. This defilement may and I think does have reference to that doctrine so characteristic of the Roman Catholic church, and which contaminates the garments of all her daughters.

You quote again, "In the day thou eatest thereof," etc., and say "death does not always mean a cessation of existence,' and cite me as a proof to Eph. ii. 5. We admit that death here means a state of sin, or alienation from God, but the death here brought to view is not penal in its nature, like that death threatened Adam. It is a state of sin, a death that the sinner loves above all things else. The death pronounced upon Adam was a penalty for sin, and not the sin itself, like the death brought to view here. Can't you see a difference between the sin of a murderer and the penalty for that sin, which is being hanged? Guiteau, the assassin, rejoiced in the murder of Mr. Garfield, and boasted that he had killed the President, but when he comes to the gallows and faces the penalty for that murder, he recoils. He could see a difference very plainly between being dead to the law and zealous while murdering the President, and death the penalty for that murder, if you can't.

Please look at the margin of Gen. ii. 17, and you will see "dying thou shalt die," or in other words, from the moment you partake of the forbidden fruit you will be in a dying condition until you die. But God has not left us to conjecture what kind of a death it was. In describing the penalty he told Adam plainly, "Dust thou art and unto dust shalt thou return." This is the kind of death that entered into the world in consequence of that one disobedience, and where can be no reason why the teachers of the Orthodox school should imagine the death pronounced upon Adam to be a spiritual death, only to bolster up that lie of the serpent, "Ye shall not surely die."

Again you say, "death is a separation." Please tell me where you find such a definition of death. You may find it in commentaries, but not in the Bible. We acknowledge no such a definition of death. A death which is penal in its nature, can only be a cessation of life. The ancients so regarded death. When king Hezekiah was told that he should die and not live, Isa. xxxviii., he turned his face to the wall and prayed, beseeching God to remember "that he had done that which was right in his sight." "And Hezekiah wept sore." But why did he weep? Did he not know most really that he was going to that happy place in hades where the good always go at death? Nay, verily. He knew nothing of a happy place in hades. In answer to his prayer God added fifteen years to his days. Then came the rejoicing. In "the writing of Hezekiah when he had been sick, and was recovered of his sickness," he said, "Like a crane or a swallow, so did I chatter: I did mourn as a dove; mine eyes fail with looking upward. O Lord I am oppressed: undertake for me." Hezekiah knew well that "the dead praise not the Lord, neither any that go down into hades," (translated silence). Ps. cxv. 17. Again he says, "They that go down into hades (translated, the pit) cannot hope for thy truth." In verse 17, he says, "but thou hast in love to my soul delivered it from the pit of corruption." Please read Hezekiah's prayer and song, and I think you will not fail to see that he had not been indoctrinated into the modern Orthodox school, but understood death to be a cessation of life.

But you say in conclusion, "But where is to be the final abode of the believer, I have not settled it, nor do I particularly [illegible] you seem to think it is on the [illegible] year[illegible]

And is it indeed not clearly revealed? Is it true God has left us in doubt and uncertainty as to where is to be our abode and what our occupation in the ages to come? Is that vast array of Scripture describing the kingdom of heaven and associating it with earthly things, things that cannot possibly obtain in heaven, all to go for naught, simply because they come athwart our favorite theory, and which the church has believed and taught so long and so ardently? Shall we count it a matter of uncertainty where the kingdom is to be, and what the reward of the righteous, when Daniel says, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," that when the Son of man shall come with the clouds of heaven, there shall be given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him? Here you will discover that there are people, nations and languages associated with the kingdom. You will notice also, that it is when the Son of man comes with the clouds of heaven. Now compare this description of his coming with that of Jesus himself, Matt. xxiv. 30, "And there shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Compare also Matt. xxv. 31; and xix. 28, and I think you cannot fail to see that the kingdom of heaven, when set up, will be on the earth, among men. See, also, Rev. ii. 26, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." Are there any nations in heaven that are refractory, and need ruling with a rod of iron? If not then we may know that promise cannot have its fulfillment there. But there are nations on earth that need correcting and bringing under restraint. Then is it not plain that the kingdom will be set up where there exists a need for it? Put two ideas together, using a little common sense and it will be found to be very plainly revealed where the "final abode of the believer is to be," and what his occupation. It seems to me that there is an abundance of Scripture, plain and distinct, and right to the point, so that he who runs may read and understand if his mind is not warped by commentaries and church creeds.

And now, dear cousin, in conclusion allow me to entreat you to examine this subject with more than ordinary diligence and earnestness. The importance of having correct views on the subject of the kingdom, may be greater than it might at first thought appear. Jesus came to preach the gospel, or good news of the kingdom. He says he was sent for this purpose. We observe, also, that the description of the kingdom occupied a very prominent position in his preaching to his disciples, nearly all his parables were illustrations and descriptions of it, and even after his resurrection, he was there forty days, speaking of things pertaining to the kingdom of God. The Savior was very careful to post them thoroughly on the subject of their future position and occupation in his kingdom.

When the chief magistrate of our nation appoints his subordinate officers, he appoints such as are supposed to be qualified for the positions that they are expected to fill. Farmers, mechanics and common laborers are not supposed to understand the wants of the nation as well as those who have made this subject a life-time study. Exactly so is it with the King of kings. He will want those to judge or rule over the nations, who have prepared themselves to occupy such positions. The man who expects to obtain his inheritance in heaven, cannot tell you what he expects to do there, except in a general way, he is going to sing and shout and wear crowns of victory. Slothful occupation indeed, in comparison to that grand and noble position of judging the nations, reigning over kings and princes, "Binding their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written." See Psa. cxlix. 8, 9, bringing the heathen and the rebellious inhabitants of earth under the mild sceptre of King Immanuel, and teaching them obedience to just and righteous laws. Yours in hope of eternal life when our King is enthroned in Majesty.

From your Cousin,
D. HOWARD.

GALESBURG, Kan. Jan. 8, '83.

*Editor Restitution:*

Suffer me to write an open letter to the brethren and sisters scattered abroad, that are anxious to hear about my trip to Indiana and Illinois. I left home on the [illegible] and children standing on the p[illegible]m at Parsons, Kan., and took the train for St. Louis, arriving in the morning of Oct. 25.

After taking some refreshments I left my daughter Allee seated in the train for Columbus, Ind., where her parents reside; while my brother and self took the train for Peru, thence to Macy, where our nephew met us and conveyed us to our mother's house where we had a happy meeting.

Saturday evening as agreed upon, I spoke at Rabbit Glory schoolhouse to a large congregation.

On the 5th Sunday we held a family reunion—a happy time, but for one thing, my dear old father was not there, his place was vacant, he is resting in old Mt. Zion graveyard. It seemed lonesome to me, as I saw him two years ago. But he has fallen asleep, and we will meet no more till we meet in the world to come.

On the 1st Sunday in November I went to Antioch, Marshall Co., where I met some of my old friends, brother Barnhill, Hugh Railsback and wife, I. O. Roberts and wife, Israel Taylor, and old sister Taylor, and others whom I need to meet; but some have fallen asleep, and others moved away to other places.

Next I went to Plymouth to Conference, where I met brethren from all parts—brother Chaplin, our dear old Editor, who is so faithfully serving the church, brethren Underwood, Thompson, Horah, Tuttle, Cordill, and all the sisters; brother and sister Wiuce, bro. and sister Dwiggins, S. Wilson, Wm. Devorell, D. T. Halstead, Oppy, Drew, and a host of others, which made us rejoice to be there. I spoke four times for the friends at Plymouth. At this conference meeting five persons were immersed by brother Chaplin.

The 3d Sunday I went to Argos, and met with the brethren at that place; had quite a lively meeting.

Next went to Macy, where I met my old friend J. P. Wagoner. Together we held meeting over Sunday. On Monday night we moved our meeting to Rabbit Glory schoolhouse, and there immersed nine souls into Christ.

Took our leave of the brethren and went to Delta, O. Spoke over the 1st Sunday in December. Met at brother Thomas Elton's on Sunday to break bread. The little church here is, I think, The Model Church. Bade them farewell on Wednesday and went to Napoleon, where I met my brother. I spoke twice at his schoolhouse, and on Friday took the train for Renaselaer, where I met brother and sister Dwiggins at their comfortable home. Held meetings over Sunday till Tuesday, and had a good time with the brethren. They have brother Halstead to preach regularly for them.

Bidding the friends good by, I started for Macy again. At Peru I met my daughter-in-law and we both went on to see mother once more. Spoke at the schoolhouse over the 3d Sunday to a large audience; interest good, but no more additions. Will not brother Wagoner or some one else go there and feed that little flock, they need the sincere milk of the word.

On Wednesday we said good by to relatives and started to Columbus, and spent a few days visiting my daughter-in-law's people, A. D. C. Glick and family. They wanted me to stay and preach for them over the 4th Sunday, but I had an appointment at Shoals, so bade them farewell with the promise that if I ever come to Indiana again I will give them a call.

At Shoals I met brother and sister Stewart, whom I claim as my children in the gospel. Here is a little band of thirteen, built up by brother and sister Stewart. On Saturday night we commenced meeting in the U. B. Church, and Sunday morning preached the funeral sermon of brother Stewart's little boy, who died some time ago. In the evening we had a social meeting, in which all spoke to the point. On the following Wednesday I journeyed six into Christ. Should any preaching brother go their way they will be happy to have him call.

Went to Washington where I met my daughter-in-law, and we started home to Kansas. Where we arrived safely and found all well.

Will say in conclusion, the brethren everywhere remembered my wants, well knowing the iron horse must be fed in order to travel. Brethren and sisters let us live for the future, doing all the good we can both by precept and example; all have work to do. Some have means but cannot preach, to those I say Preach with your money. I have seen some brethren while on my trip who could keep one speaker in the field all the time, and still have plenty left to live on. Are we doing all we can? I have secured five new subscribers for THE RESTITUTION on my [illegible] that I may prove thanks to the kind senders for the little book.

# Selections.

Age to Come Herald.

## FROM JERUSALEM.

### Leaves from My Journal.

JERUSALEM, Sept. 27, 1882.

We are expecting a man to arrive here in a few weeks with a steam flour mill, from Philadelphia, U. S. A. When I told our good consul of this he was very much pleased. God has sent this man here in the right time.

The soup kitchen is still kept open and much good has it done.

I am very busy. There are urgent calls for something all the time. Three poor Jews are now waiting for me to do something for them. One wants this, another that, and third something else. There is an open door to do good at Jerusalem; and of all places upon earth, Jerusalem is the place to labor. Whoever wishes to see it made a praise in the earth cannot withhold their means. If we pray for the peace of Jerusalem, and do really feel that we will give the Lord no rest till he establish, and makes it a praise in the earth, should we not show our faith by our works!

Oct. 4.—There is an increasing interest throughout the world in the restoration of Israel and the Holy Land. I receive interesting letters from the Pacific and Atlantic Coasts of America, from Texas, the Western and Middle States and Canada; asking for information and full of sympathy. I have a large correspondence which occupies most of my time. My hands are full and I am anxious to do more. The friends I know will be patient with me while I am endeavoring to do all and the best I can.

I will mention two incidents which may give the reader some idea of the poverty and depressed feelings of one class of Jerusalem's inhabitants. Walking down Poor Jew Street the other day, I saw a poor half-blind Jew asking mutely for charity. As I passed him he looked at me with a sigh but said nothing. I returned and put a bishlik (about twelve cents) into his nearly empty cap. He thanked me and looked at the coin, half doubting if it was real. He then arose and walked away with the air of a rich man. A friend standing by remarked—"He never had so much money before in his life." I have passed the place several times since but he was not there. If he had been begging for gain, I think he would have been found again where he obtained, in his own estimation, a treasure. Twelve cents stopped his begging for the present.

To-day I was in the same street with a friend and came upon another poor Jew asking alms. He was so quiet and unostentatious that he attracted my attention and I put a bishlik in his cap also. He stood and turned it over and over, seemingly astonished that such a fortune should fall to him. My friend said: "You have made him rich for life." But with all their satisfaction and the gratitude which they express, I am much happier in giving than they possibly can be in receiving. I know the friends who minister to the necessities of these poor Jews at Jerusalem will be abundantly rewarded. God be praised for what is done. He hears and answers prayer. God is good.

Oct. 10.—I am learning much of the peculiar characteristics of the Jews as a nation and find them quite different from what I had been led to believe. Christians might, if they felt so disposed, learn many useful lessons from the Jews.

Mr. Marcus, a prominent Jew in Boston, is doing much for the relief of the persecuted Jews in Jerusalem. He has an agent here. I hope many others in America will do likewise.

Oct. 18.—I will relate a strange dream I had last night. I thought that a man came to my door and asked for admittance. I opened the door, and as soon as I saw the man I knew that he was a representative of the Turkish government. After he had entered the house I tried to force him out. I then discovered that there were many people with me, who were also endeavoring to thrust the man out. But all our combined power could not eject him. I now saw that he was heavily armed: and he said that he had come to destroy us.

I then thought, as he had really entered the house and I had no power to put him out, nor in any way to get rid of him, that I would try the art of flattery, which I did. The bait took and he seemed to diminish, both in size and power. He laid aside his arms; but I observed they were still within his reach. I knew that a false move on my part would be disastrous and prove our ruin, and I trembled knowing my weakness, as I saw that he was really contemplating our destruction, and was about to take his weapons again. My suspense and agony were terrible. As I sat trembling, not knowing how to act, I saw Mr. Towne and Mr. Cummings, from Boston, coming up behind him.

I saw in Mr. Towne's hand a common steel wire, tipped with something which I could not understand, something with which I was not acquainted. As I was wondering what all this could mean, he came near the strong armed man, and to my surprise, put the wire to his ear, which immediately began to smoke, and emit flames of fire. I saw that our enemy was conquered. He became powerless and began to faint. I looked on, still trembling and fearing that one false move would prove our ruin. At length, to my infinite relief, I saw that our enemy was completely in the power of his victors, and they immediately dispatched him. Then I felt a freedom that I never before realized.

The scene then changed; and I saw myself in a room where there was confined six or seven Turkish ladies. They were very beautiful, but languishing for the want of sunshine and air. I told them I had come to deliver them from their bondage. At first they could not believe me, but as I assured them the time had come for their deliverance, they sprang to their feet and commenced singing songs of deliverance with great joy.

The dream is a strange one to me; and very impressive. It was on the 17th of Oct., just one year from the death of my darling Bertie.

Oct. 22.—I am told, but do not know certainly that it is true, that the Sultan has lately granted to Americans the right to import all kinds of machinery into this country exempt from duty. The Jews are highly pleased at this.

I must mention a visit to moslem ladies, last week. I went in company with several other ladies, having an interpreter with us. We were very cordially received. As we entered each lady met with the salutation—*Merhabar*, which means Welcome. We were seated in a row upon a divan, and soon were enjoying a real social chat. They wanted us to tell them all about our homes in America, which we did, not forgetting the social relations between the sexes. This, they thought was delightful. "But," said they with a sigh, "you know that we cannot converse with gentlemen, although we wish it in our hearts; but you understand our custom." They asked us to tell them about our ships, railroads, forests, cities, and how the ladies dress in America. They were much interested in what we told them about the education of females and many other subjects. They seemed to feel bad that they could not be educated, travel, and see something of the world, and enjoy a social life.

The life of these lovely women seems to be perpetual childhood. They are allowed to feel no interest in the world around them. Their lovely eyes light up to no enthusiasm, save to those self-willed and haughty kings who call themselves husbands and lords, and for whose wills and pleasures the women are taught to believe they were created. I cannot forget these lovely women, who are possessed of women's natural abilities, softness, grace, radiance and beauty. Life to them must be a dull and uninteresting stream. It is fearful to contemplate the condition of a Mohammedan woman's life. We all tried to cheer our sisters in their bondage, and regretted that we could not make them as free as ourselves.

Mrs. Spofford invited them to come and dine at her house. They replied that they should be happy to do so, but they could not eat with *Kawadgers*—men. Mrs. Spofford told them the *Kawadgers* would all shut themselves up at the top of the house. This pleased them and they promised to come. We then took our leave of these new made friends, after promising to renew our visit.

Oct. 29.—The condition of refugees is improving; but in my are still unprovided for. I trust our God will inspire upon the hearts of his people to do their duty in respect to giving, and especially for Jerusalem. I believe it is a safe bank of deposit; Jesus really giving; is to invest properly lending to the Lord. It is laying up treasure in heaven. I can see that every dollar devoted to relieving the suffering poor in Jerusalem, in connection with right influence and right instruction is preparing the way for the coming kingdom. I am more and more convinced of this every day. Assisting these energetic, industrious refugees to get a foot-hold in Jerusalem, is not like giving to indolent persons, nor to superannuated persons; (which may often be a duty) for many of the refugees will become factors of strength in due time. They are neither beggars nor paupers. All they need is help to start; and when they once get a foot-hold they keep it.

Nov. 5.—I have now been in Jerusalem more than one year; but it seems but a few short months. Time flies rapidly with us here. Perhaps there are many reasons, but I can easily assign two—busy hands and minds, and a love for the place.

A Jewish Rabbi came to see me today and we had a long discussion upon Christianity. I asked him if he had ever fully investigated the principles of the Christian faith? He admitted that he had not. "But," said he "I have investigated it far enough to know that Christians claim Jesus Christ came to bring peace to the world." "Yes," I replied "Christians say so; but they are mistaken. Jesus himself said he had not come to bring peace, but a sword. He was astonished to hear me say this and asked me to find the passage that taught it. I turned and read:—'Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household.' Matt. x. 34–36.

He seemed greatly perplexed and would not be satisfied until he had examined the passage himself. I asked him if Jesus had not proved himself to be a true prophet, and he admitted that he had. But he would listen no further. He really appeared afraid to investigate the subject, fest he might see that the very same Jesus who died on the cross was the Jews' Messiah and King.

I did not think best to press the subject further; but still I was not satisfied to let such a fine opportunity pass without fastening the conviction that it seemed to me the truth has made, more deeply upon his heart. I then quoted this cutting passage, which others besides Jews would do well to consider: "He that answereth a matter before he heareth it, it is folly and shame unto him," Prov. xviii. 13. It is a wonderful thing, yet true, and for a wonderful purpose, that God had to cast a veil over the eyes of this people, lest they should see with their eyes, hear with their ears, understand with their hearts and be converted and healed. This proves that at the right time the veil will be removed, and they will turn to the Lord by understanding what the veil prevented them from understanding—*the truth*—and by the truth they will be converted and healed. The truth will make them free. Thank God for the truth! It is the Spirit of truth, of course, that will lead into the truth.

I learn from one of the oldest merchants that the past year has been the best business year in Jerusalem that he has ever known. This is encouraging. A further encouragement is that the almost continuous harvests are coming in bountifully throughout the entire year; and the early commencement of the rains presages another year of plenty.

A. E. DAVIS.


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 18.

*Prelude—Certain questions considered. —1. Rapture of the saints—2. Sixth vial, its relative position—3. Space of time between the rapture and Christ's appearance in Mount Zion —Egypt's future — 1. The future, what — true lamp for investigation time Egypt through untraditional cycles —2. Investigation of the, etc 25.*

Prelude — Certain questions considered:—A brother propounds the following questions:—1. Does the sixth vial reach beyond the rapture of the saints? 2. Is there not a space of time between the rapture of the saints, and his (Christ's) public appearing with his saints on Mount Zion? How long before? 3. Does not this time cover the time of the pouring out of the seventh vial? 4. Is it not the work of Christ and his army of immortalized holy ones first to clear the enemies out of the land, the antitype of David's reign? 1. Does the sixth vial reach beyond the rapture of the saints? What is the Rapture of the Saints? Some of our readers may not understand this term; and, therefore fail to comprehend the act intended. Rapture means a removal by some force, from the Latin *rapere, raptum*, to carry off by force—Webster. When applied to the saints, the act is explained in 1 Thes. iv. 17. "Then we which are alive (and) remain shall be caught up (away) together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This is called the rapture of the saints. Will the sixth vial reach beyond this event? Beyond it, but not far, however. The sixth includes seven distinct periods, according to the number of the seven vials, each vial having its own period. Five of these periods are completed; the sixth period is now in progress, with many of its most noted events still in the future. 1. The great river Euphrates must be dried up. 2. The three unclean spirits must gather the kings of the earth, and of the whole world to the battle of that great day of God Almighty. 3. A remnant at least, of the twelve tribes, must return to Palestine, and occupy that land, and the city Jerusalem. The great conflict of Rev. xvi. 14, belongs to the sixth period. At some point previous to that battle the rapture takes place, since in that conflict Jesus of Nazareth "will open his eyes upon the house of Judah." Zech. xii. 4. The gathering at the close of the thousand years, is by another agent, Rev. xx. 7. The precise time of the coming of the Son of man, and the rapture is unknown. The signs of that coming as given by the Savior, indicate its vicinity. "Watch therefore."

2. Is there not a space of time between the rapture of the saints and his (Christ's) public appearing with his saints on Mount Zion? How long is this space? We shall consider these but one question, since one answer will cover the two. We cannot fully satisfy the demands of this question, since the events are too complicated.

If, in this question, the Mount of Olives be substituted for Mount Zion, we should answer: One thousand years at least, since that standing is at the close of the Millenium. In answering the question as it now stands, many conflicting interpretations are involved. Where did Christ appear with his "saints" on Mount Zion? We have failed to find such a passage. John saw a Lamb stand on the Mount Zion, and with him a hundred forty (and) four thousand, having his Father's name written in their foreheads. Rev. xiv. 1. We do not question their identity, but we question the office, and the time. Christ will reign with his saints on mount Zion—but we question—if that reign is brought to view in Rev. xiv. 1. The coming of Christ will be in his royalty—a Nobleman, having received the kingdom; one like the Son of man, who receives a kingdom from the Ancient of days. When he comes, he has many crowns. The order of events as enunciated in Rev. xix. 7-21; and Rev. xx., is the following:—1. The rapture. 2. The marriage. 3. The marriage supper. 4. The descent of the Faithful and True, to judge and make war. 5. The warrior described: His eyes as a flame of fire, and on his head many crowns; vesture dipped in blood; his name, The Word of God. 6. The armies of heaven, (the bride), on white horses, clothed in fine linen, white and clean, follow him. 7. Out of his mouth a sharp sword. 8. On his vesture, a name written, King of kings, Lord of lords. 9. The overthrow of the hostile army. 10. The binding of Satan. 11. The thousand years reign. 12. Satan loosed. 13. The final battle. 14. Close of the official reign of subjugation. The New Heavens and New Earth and the joint reign follow. Our space will not allow a full answer. Will give it in our next number and explain Deut. xxxiii. 1-3; Hab. iii. 1-6; and Isa. lxiii. 1-8; also the 24th Psalm, as these are the principal texts, which are quoted to establish the view that Christ, with his saints first descends upon mount Sinai, thence takes his line of march through the great wilderness to Palestine, invisible to the outer world till he appears on mount Zion; then fulfilling Psa. xxiv. 7-10. As we are now about to front of the events to transpire in the age of subjugating, these points are appropriate, using, however, a due degree of caution, not rushing on where angels fear to tread.

Egypt in the future—The past is history acted out and completed; the present is history in progress of accomplishment; a web in the loom; but the future? what is it? An unexplored night wilderness, without a sun, or a moon, or a star, or any natural object; or any light of nature to guide us? Egypt's future! Who knows it? Who can write it? And, yet, it is written. Who can furnish us with a copy, or even fragments of a copy? There sits a lamp; with its light, pure and the most intensely brilliant [illegible] and let us peer into [illegible] rayless wilderness.' If [illegible] let us follow Egypt in her pass-way through its sands, its bogs, its mountains, its dark valleys till it emerges into the glories of an endless paradise.

Our lamp (Bible): it sends its radiant particles, as swift messengers into the wilderness of the future, the *terra incognita* of revolving cycles.

Here and there on Egypt's pathway, is brought to view some noted beacon. a. An Altar of witness. b. An Eden garden, like an oasis in a Saharan desert. c. A highway. d. A union. e. And finally, in the perpetual sunshine. These five signals disclose to us all the future of Egypt. In one group, they are described as follows:—d. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be, for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them. b. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. c. A garden of Eden, an oasis in the desert. "Blessed (be) Egypt my people," *d*, A happy union. In that day shall Israel be the third with Egypt, and with Assyria, (even) a blessing in the midst of the land. e. The most distant view we have of Egypt as a family group. And if the family of Egypt go not up (to keep the feast of tabernacles). Read Isa. xix; and Zech. xiv., five objects in the group. These five way marks being disclosed by the light of our divine lamp we are required to compose, in full, the history of Egypt's future. Are these sufficient data for the solution? In mathematical science, three terms are given, to find a fourth. Here five are given, we are required to find a sixth. In the future of Egyptian history, five positions, and historical notes are given, from which we are to compose her history. The first a pillar; the second is an oasis, an Eden spot in the midst of the wilderness; the third is a union of three countries; the fourth is a highway; the fifth is the Egyptian family in the perpetual sunshine. From these data, we are required to understand what the Messiah does with Egypt in his official reign of subjugation; and how, or by what means it is done. That what, and the how, we propose to investigate. To do this, we shall examine these waymarks singly, and in their order. a. The Altar of witness, or Pillar of witness. This Altar and Pillar, as translated from the Hebrew of Isaiah, by Bishop Lowth, are described as follows:—"In that day, there shall be an altar to Jehovah in the midst of the land of Egypt; and a pillar by the border thereof to Jehovah; and it shall be for a sign, and for a witness to Jehovah God of Hosts in the land of Egypt: that, when they cried unto Jehovah because of oppressions, he sent unto them a savior, and a vindicator, and he delivered them."

In that day—what day? This expression is repeated five times from the 10th vs., to the close of the chapter; it being uttered by the prophet, six times. To what period in Egyptian history does the expression refer? From the events and the agents we are inclined to interpret that day as looking to the future. It may refer to the events of the xviiith chapter. If so, those events extend into the future. "A pillar of witness." A witness is any person, place, or thing, that gives testimony. A pillar is here called a witness, because it gives testimony. Cast your eye upon a map of the valley of lower Egypt. Fix it upon a spot, on the left bank of the Nile, ten miles east of the city of Cairo; on a rock base of about 13 acres stands a pillar in the midst of pillars. And there it has stood for 40½ centuries. Though to the eye, there can be found, in the valley 70 such pillars, yet the prophet is directed to use the singular, "a pillar." In a valley of 70 witnesses (in appearance), there is only one witness. There it stands, testifying. And there it will stand till its testimony is finished. A witness on the stand for 4,000 years. How many centuries it has yet to testify, is known only to its divine architect. [illegible] Joseph and Mary [illegible] Egypt with the child Jesus, whose [illegible] Herod was seeking, this mighty pillar had stood nearly twenty-one centuries. Often did the parents of Jesus, (it is reasonable) while examining the wonders of this land of the Pharaohs, stand, with their child at the base of the pillar, and point out its height, its magnitude, and the immense blocks of stone composing it. And there it will stand when the empire of the living stone, as a mountain fills the whole earth. It shall be a witness through revolving ages, till God's glory covers the world. A witness, useless, in the midst of monuments!

When the Hungarian chief, L. Kossuth, visited Boston, some years since, (1852) standing on a platform at the foot of Bunker Hill monument, before a vast concourse of citizens, alluding to that immense granite structure, we heard him give utterance to this impressive thought, "Silent Monitor to tyrants, and to all tyranny." Such is the character of the great American revolutionary monument; erected by the might of human power. And when the stranger visits that vicinity, and (in mind) sees its armies tolling in deadly strife, and hears the sound of the small arms; and, above all, the cannon's roar, he, involuntarily, lifts his eye to that "silent monitor," exclaiming, "a sign," and a "witness." What, then, of the God-erected monument of Egypt? It has been standing, the monitor, the "silent monitor" witness of 40 centuries of human strife, and of bloody revolutions. It has been the mute companion of all races: the Ethiopian, the Mongolian, and the Caucasian. It saw the Hebrew children under their cruel task-masters, and heard the sound of the lash, and the cry for help; saw the ten plagues, and the overthrow of the armies of Pharaoh in the Red sea. It was a witness to Jehovah God of Hosts in the land of Egypt; that, when they cried unto Jehovah because of oppressors, he sent unto them a savior, and a vindicator, and he delivered them. It has witnessed as a "silent monitor" the struggles for supremacy, of all religions. What indignities has it suffered to its own person! pierced, blasted, and stripped of its outer raiment, like its divine architect it remained silent.

It is now only a few years since the seal upon its lips has been broken, and it has commenced to utter its testimony. It has declared its own history; when, by whom, and for what purpose erected. It is uttering predictions of the future. Let us give attention to its testimony since we are all personally interested. J. P. WEETHEE.

### PAULINE CONSOLATION.

The writer has listened to a great many funeral discourses delivered by the so called Orthodox ministers, but, of these, not one was based upon Paul's consoling words in 1 Thess. iv. 13:—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also, which sleep in Jesus will God bring with him." Others may have been more fortunate than myself. In the light of this experience, extending through a period of more than thirty-five years, I may, pertinently ask the question: Why do ministers of this class so generally neglect this Scripture as a funeral text, seeing that it is so well adapted to this purpose? It is true, that in their obsequies, this passage is read in connection with others relating to death and the resurrection; and I have heard them sometimes quote a detached fragment of it in the sermon; and, as often misapply it; but for them to take this whole connection of God's Word, and bring out all there is in it, and apply it to the case in hand, is what I never heard them do. Why this beautiful comforting Scripture is passed by, is found in the fact that its general drift, and particular references, are so plainly opposed to their notions of the intermediate state as to leave them no ground for the inferences so essential to a sermon from the Orthodox standpoint. It must be as plain as daylight to them, disguise their convictions as they will, that the only consolation the apostle offers to the bereaved Thessalonians is the Lord's return and [illegible] of the dead. [illegible] To say that the resurrection is the rebuilding of a fallen tent, or tenement, in which the real and proper man dwells is to say the least of it, to trifle with the most solemn words; and if this view, so common now, be admitted, Paul did what no minister holding the popular faith, if honest and consistent, would do: that is, offer as the only balm for bleeding hearts the raising up of the house in which the man once dwelt. Had Paul held to the dual nature of man he would have done very naturally, and logically too, what theological teachers do today, turn the mind of sorrow and grief to the nearer meeting time, the death of the bereaved survivors which is only a question of a few years, instead of to the very remote time of the resurrection for the glad union of death dissevered friends. If death is the meeting time (and it is if the notion I am opposing be true), then why look away off to the day of resurrection as the hour burdened with the weight of eternal glory? or why turn from the meeting of real personalities, endowed with the intelligence of angels, to the bringing together of houses at the last day. This is just what the common theory makes Paul do.

But as a logical conclusion from the whole statement of the apostles, it may be put down as a fact, which no sophistry can overthrow, that, he regarded the death state as a total blank; and for this reason he does not trace as much as one poor word of consolation upon it; for this reason he fixes the attention, the undivided attention, of the living upon the event of the Lord's coming as the time of blissful reunion of the dead and the living. Upon this blank, on which an inspired Paul penciled not a single lineament of life, a corrupt and apostate church, centuries ago, wrote: "The soul is the real man and lives on when the body lies in ruins," and about this supposed existence the sweetest flowers of heaven have been made to cluster. It is judged, rewarded, and crowned. Music, joy and gladness are its heavenly accompaniments. To it eloquence and poetry, measure and melody, have lent their sweetest charms. Nearly all, from the schoolboy up to the wisest philosopher, now exclaim: "Plato thou reasonest well."

The heathen world with all their vaunted wisdom; with their airy speculations touching the nature of the soul; with their fables and dreams of the after life in Elysian fields, were totally ignorant of the true Christian hope, and of the state of the dead. This church was composed mainly, if not entirely, of those who were taught "to turn from dumb idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead." Paul laid the promise of the Lord's return and the resurrection of the dead as the bedrock of their faith and hope. Some had already died when he wrote his first letter; and the living he exhorts not to sorrow as others—their heathen neighbors, who were ignorant of the gospel hope; regarded by the apostle as without hope.

He makes no reference to a soul-entity as existing independent of the bodily organization, and dwelling with God, or with the gods, as Socrates taught; nor did he drop one hint which bore the least resemblance to the more refined notion of his modern disciples, in reference to the intermediate state. The whole style of thought is so at variance with the Platonic notion of that day; and so out of harmony with the theory of Christian Platonists of today, that it seems passing strange, that the great majority of Bible students do not make the discovery that the truth, the blessed and comforting truth, is not in their creeds.

It is over "them that are asleep that the bereaved were in danger of sorrowing in hopeless despair." The word sleep is used metaphorically here, to denote a meaning the very opposite of that expressed by the word *alive* used literally. Wake or awake is the corresponding word metaphorically to express life the opposite of death. They stand thus: awake—alive, asleep—dead. Paul employed one metaphor, Daniel two—"Many of them that *sleep* in the dust of the earth shall *awake*," literally the dead shall come to life. There is this difference between the statements of Paul and Daniel. The former [illegible] Jesus," and later, "sleep[illegible] dust of the earth." The majority of Bible readers understand Daniel to refer to the body as such; and Paul, to the soul as a conscious entity. Both, without question, refer to the same thing as being asleep. Daniel designates the locality of the sleepers and Paul their relationship. They are baptized into Christ, they live in him, and die in him, are raised in him. Both are speaking most emphatically of persons, and not of tenements. Of these persons death and sleep are affirmed. I once heard a well educated minister, a scholarly professor in a high school say, that the members of the Thessalonian church, who had fallen asleep in Christ, were alive; that the word sleep here implied a living condition. If so, Daniel's sleepers in the dust are alive! Such statements refute themselves. He forgot, or overlooked the fact, that the apostle affirmed death of the very same thing of which he had affirmed sleep a sentence or two before. "The dead in Christ shall rise first" is his statement. The gentleman betrayed his ignorance of the meaning and force of a metaphor. Sleep and death are, as literal conditions, widely different and the word sleep used as a figure may be based upon the single point of resemblance between literal death and literal sleep, namely: that of unconsciousness of every thing about us; in perfectly sound sleep no dreamings, no thoughts, coherent, or incoherent. We are obliged to carry the notion of unconsciousness with the word sleep as the figurative name of death, the moment we attach to it the idea of consciousness it ceases to be a metaphor. If in addition to unconsciousness we attach this notion of life we make the two states exactly alike and again destroy the metaphor. Our opponents, applying the word sleep to the soul in heaven, perforce of theory have it both alive and conscious; and happy too, and thus they destroy the figure. To ascribe to the soul life, and not consciousness of what was about it, would not suit the popular theory, and would spoil a great deal of fine poetry about palms and crowns, songs and golden harps.

The righteous ones who have fallen asleep in Christ are in a condition that is fairly, and literally represented by the words "are perished," as used by Paul in 1 Cor. xv., in case there is no resurrection of the dead. But for that dear old word of promise, this same apostle, saintly and self denying, and selfsacrificing as he was, would have no advantage over the most sensual, and debauched disciple of Epicurus. Well might he, with his sad view, take up as the fittest motto of life: "Let us eat and drink for tomorrow we die." He reasoned: "If our great representative head is not raised from the dead then eternal death limits our enjoyment to the narrow bounds of this fleeting life; all hope is confined to this meager existence, and we, the apostles, are of all men most miserable, because our office and work places us in the forefront of the battle.

What Paul declares to be the only door of hope into future eternal life and glory, thousands are today rejecting under the plea: No necessity for the resurrection of the body, and a vastly greater number, sharing with these the same false notion of the human organization, regarding it as a mere tenement; though unlike the former, holding to the idea of its resurrection at the last day, have moved it away from the primary and grandly important place it should occupy in the scheme of redemption, and made it figure as a little scene in the remote background of the great picture. The immortality of the soul, and its entrance on the heavenly state stands as the front view, about which all the importance, the thrilling interest, and the glory to be revealed at the coming of Christ have been made to cluster. It is taught that our Lord comes at that time; that the soul enters the upper and better kingdom and that its capacities for enjoyment are perfected, exercised and gratified. Adam Clark noticed the discrepancy between modern pulpit teaching and that of the apostles, in reference to the resurrection of the dead: that in the one, it is rarely [illegible] the other, spoken of often [illegible] tremendous emphasis; [illegible] insisted on as a fundamental [illegible] faith, and presented as the [illegible] the most lively hope.

"If [illegible] Christ Jesus died and rose again even [illegible] them also which sleep, in Jesus will God bring with him."

That Jesus rose, stands here, as elsewhere, as the pledge and surety that the dead members of his body shall also rise. The one so related to bringing these from the dead as he arose or was brought from the dead, as the next verse shows. God brings them with Christ—not from heaven but from the dead, and the manner is, as "He brought again from the dead that great Shepherd of the sheep." Heb. xiii. 20.

Paul here, in harmony with the fact that revelation is progressive, reveals what had never been revealed before: that the dead should rise before the living are changed, and the rapture of both take place at the same time.

Comfort one another with the words spoken to the then living disciples and every generation of believers since. The doctrine of these words should suggest the line of thought in every funeral discourse. Have teachers heeded this injunction? Judge ye, my readers.

JOHN L. WINCE.

### Letter from Jerusalem.

JERUSALEM, Dec. 21, 1882.

*Dear Brethren:*

I must write a few lines before the mail closes. I like to keep you posted with the news of Jerusalem. The sultan has sent a firman to allow the walls to be taken down; also he last week sent the information that all refugee Jews are to be allowed to come and remain in this land or city as they please. This we think an extraordinary measure, as only three months ago he would not permit them to land at Jaffa, and they were obliged to leave.

Mr. Green, a Jewish gentleman from London is now here. He was sent by a rich society from London to purchase lands to make colonies for refugee Jews. They seem to have plenty of means.

Many Jews are now arriving with a more hopeful feeling. Pharaoh cannot stand in the way when the day comes for Israel's departure.

A terrific storm has been raging for the past two days; we have had thunder and lightning, hail and rain. Jerusalem is washed clean. The farmers will now commence to plough, and sow their grain. The almond is putting forth its buds, and we see one tree in the garden of our Illinois friends quite white with blossoms.

I fear that my letters have not reached you, from what I read in THE RESTITUTION; perhaps they may turn up in time. I have been very busy for the past two months, but hope to have more leisure now.

Your paper is appreciated in Jerusalem. I think if you would write to Mr. Spafford and ask him to write for THE RESTITUTION he would be glad to do so, as he has plenty of time to devote to writing. May God bless you abundantly is my prayer.

A. E. DAVIS.

### REPORT OF TRAVELS.

I left home the 26th of December for Paris, Edgar Co., Ill. Took the train at St. Joseph, Mich., at three o'clock. Struck the Chicago and Danville road west of Michigan City; from there I went to Danville where I arrived at two o'clock in the morning. Left there at nine in the morning and got to Paris at half past eleven, where I found my son-in-law at the depot, awaiting my arrival. We went to his house and met my daughter. After being separated from each other since the 13th of September we were glad to meet once more on this side of the kingdom. Held meetings about one week. Left there at noon on the train going south, for Brother Benjamin O. Cooke's, one hundred and eighty miles from Paris. Got to New Burnside at half past eight o'clock. Brother Cooke came after me in the morning and we went out to his house, a distance of twelve miles. Went with him to see his father and mother. Found Father Cooke quite feeble in health but strong in faith. I commenced meeting the next evening and held eleven days. During the meeting there were six immersed into the saving hope of Christ, four of them being Father Cooke's children. He is blessed with eleven grown children, and they are now all in the like precious faith. The dear father and mother are quite overjoyed. One was a daughter-in-law of Father Cooke. We had one of the best meetings I have enjoyed for many a day. May the Lord bless them and save them in his kingdom. The Brethren Cooke live between the Wabash, St. Louis, and Pacific R. R., and the Illinois Central R. R. They want me to say that if any of the brethren come that way and will call on them, they will meet them at New Burnside if they come on the W. St. L. & P. R. R., or if they come on the I. C. they will meet them at Marion, Williamson Co., Ill. They can leave the Central at Carbondale and come to Marion, New Burnside is in Johnson Co., Ill. The dear brethren remembered that it takes money to travel and some for our time. God bless them is my prayer. I am to return again in the spring if the Lord spares my life. Will report again soon.

J. S. HAVEN.

### Paul.

He is really a preacher who took Jewish monotheism, engrafted on it those limitless energies which he recognized in the mediation of Christ, and inoculated an intensely spiritual, as well as an exactly practical morality. He is occasionally spoken of as an egotist. But he was really a man of great judgment and gentleness, of attractive manners, of immense activity,—one side of whose nature was occupied by an absorbing love of Christ; the other by a passionate longing to communicate the joys and hopes which he entertained as widely as possible throughout a suffering world.—*Dean of Peterborough.*

### Luther.

Luther laid the ax at the root of the tree. He denied the Romish doctrine of a priesthood having in its hands the sacraments and other means of grace, keeping the door of people to its own ranks, and governing the laity by a divine commission. This is a clear intelligible position. Everybody could understand it. The cause of the reformation depended on no tenuous (small, minute) discriminations.—*Scribner.*

Let a sense of our mortality both mortify our pride and quicken us in our duty.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 7, 1883.


We have little room for editorial this week. Several communications are of necessity deferred. We even have to leave out our Youths' Column this week.

The first three days of February have been notable for severe storms in the west, and from telegraph news stormy weather extends over nearly the whole continent. Heavy snows, and cold sleety rains were extensively prevalent on these days and the results may be disastrous to stock in the west. It will be seen by our news items that heavy gales prevailed in parts of Europe at the same time. Has the periodicity theory anything to correspond to its prognostications?

## News Items.

ZULULAND.

ULUNDI, January 31.—Cetewayo has been reinstated King of Zululand. About 5,000 Zulus were present at the ceremony. Many chiefs expressed great dissatisfaction at the conditions on which he was restored.

GERMANY.

In the floods of last autumn, the official returns show that in Prussia alone 130,000 persons were left homeless, 20,000 houses and 40,000 acres of land were ruined. But the more recent rains have been more violent, the floods greater, and the districts flooded extending along the entire Rhine from Switzerland to Holland. In Austria and Hungary, too, the damage done by the Danube has been almost unprecedented; and in France the loss by the rising streams has been immense.

The heaviest floods that have occurred in the British lake district for twenty years now prevail. Lake Derwentwater and Bassenthwaite now join, and a portion of Keswick is submerged.

Disastrous avalanches are reported in the mountains of Colorado, attended by serious loss of life and destruction of mining property.

A despatch from Alexandria says "Great anxiety is felt at Suakim, which is on an island in the Red Sea, respecting the condition of affairs in Soudan. The insurgents are reported to have burned a depot at Karkon. They strike the White Nile daily opposite Cawa."

Mr. [illegible] has returned to England from the Tigris-Euphrates Valley with ten or twelve thousand specimens, consisting of tablets, cylinders, and various other antiquities.

In the Hungarian Lower House, last week, Herr Jokay energetically advocated the placing of the Jews on complete equality with the adherents of other creeds. His remarks were greeted with cheers.

COLD WEATHER.

On January 23 the thermometer registered twenty-seven degrees below zero at Dubuque, Ia., the lowest point reached in that city, according to the record in the Signal Service Office, since Feb. 6, 1875.

At Winnepeg, Man., the temperature fell to forty-six degrees below zero; the lowest on record.

THE STORM.—FEB. 2.

A heavy gale prevails around the British coast today, and numerous casualties are reported. Two coasting vessels were wrecked on the Isle of Man and the crews were drowned.

The gunboat Red Wing attempted to reach the Island of Inishmurray, Ireland, with stores for the starving people, but heavy seas frustrated the effort.

The gale continued last night. Several districts are flooded.

A PEANUT GALE.

PARIS, Feb. 2. — There is a fearful gale here. Much damage has been done in the neighborhood. One person was killed by the fall of the scaffolding on the new city hall.

Conference Notice.

The Lord willing, there will be a Quarterly Conference meeting of the Churches of God in Northern Indiana at Argos, Marshall Co., Indiana, commencing Friday evening, Feb. 16, and holding over Sunday the 18th following. Let our brethren come to this meeting, hoping and praying for the divine blessing to attend the effort of setting forth the truth of the Lord's soon coming, and of the ending of this age now so near. It may be the last Conference that may ever be held at Argos, Ocsillo times near their close. The Indianapolis, Peru, and Chicago Rail Road, and the Nickle Plate Rail Road cross each other at Argos.

BY ORDER OF COMMITTEE.

Parties ordering books and tracts will please consult the latest issue of our paper, and order only what is advertised in that list. Works on hand a year ago may be exhausted now.

We publish the two following communications from Br. H. Heyes at his earnest request. We have never seen many numbers of the *Christadelphian*, but have formed a favorable opinion of the periodical, judging from these few numbers as samples of the many. The *Investigator* is one of our exchanges, and it, at least, by no means merits the reproachful epithet so bitterly applied to it. Dr. J. H. Thomas and W. G. Moncrieff have both written for THE RESTITUTION, and their communications have always been very instructive and, therefore, very acceptable. So far as THE RESTITUTION is concerned, we shall, in this instance, and in all others of similar nature, avoid retaliation. To us the doctrines and ordinances of the Gospel are superlatively precious, and as such we prize them above all price; yet these are means to an end. God has predestined that the heirs of salvation shall be conformed to the image of his Son. The moral resemblance is to be attained in this probationary life. One feature of this image is—"When he was reviled he reviled not again." We want no bitter carrying our strife in our heart, but pray for that wisdom which is from above which is first pure, then peaceable, gentle and easy to be entreated." With malice toward none, but with charity toward all concerned, we submit the letters to our readers, and our-self to him that judges righteously.

From "Christadelphian" of Jan. 1883.

*Editor Restitution:*

Under the caption "United States" in the *Christadelphian* of this month on page 35th I find as follows:

"Brother Gunn writes:—I had hoped that some of the brethren in America would have cautioned you long ago against Dr. J. H. Thomas, who certainly is not sound in doctrine, and is striving to hold a position in which he can do great damage to the truth—posing as a Christadelphian and fraternising with the vile RESTITUTION and the viler *Investigator* of Montreal.

[We are in a somewhat helpless position with regard to communications from the other side of the Atlantic. The platform of the *Christadelphian* (as the Americans phrase it) is well known: and when a man of education addresses himself to us fraternally, and encloses printed productions of his own apparently in [illegible] with the truth, we naturally [illegible] his advances are on the [illegible] mutual endorsement of the [illegible] sometimes turns [illegible] this we are mistaken. The [illegible]dy is for brethren on the [illegible]erican side (as everywhere else) to use their discrimination when any one approaches them in the name of the truth, and act on John's recommendation to "Try the spirits whether they are of God."—Editor.]

"You have, Bro. C., in the foregoing a correct copy of Wm. Gunn's words, and of R. Roberts's remarks thereon. According to W. G., THE RESTITUTION is "vile"; and the *Investigator* "vilor." And the editor says not a word against the application of the epithets. Dr. J. H. Thomas, I presume, feels able to speak for himself. With him and Bro. Moncrieff I am personally unacquainted: and a copy of the *Investigator* I never saw. Extracts from it I have now and then seen, and judging of the periodical by the extracts, I should not be afraid of placing the magazine in the hands of the best person to be found. Indeed those most likely to be pleased with it would be the "pure in heart"—so I think. But I leave Bro. Moncrieff to consider about the propriety of the word of five letters before *Investigator*. God grant his grace not to err in the matter!

With the editor of THE RESTITUTION vile, and with the paper itself, I have been for years acquainted. If the editor of the *Christadelphian* never sees THE RESTITUTION he may claim excuse for the appearance of the word *vile*. Wm. Gunn, I presume, has seen the papers—but whether the man speaks from his own knowledge of it, or from hearsay, I know not. But I challenge Wm. Gunn and the editor of the *Christadelphian* to justify on Christian grounds the appearance of the word *vile* before RESTITUTION. Point to a single number of the papers—point to a single article that ever appeared in THE RESTITUTION meriting the epithet "vile," if you can. Is it agreeable thus to note a railing word in a publication which myself and wife highly value; a publication containing much that every lover of truth would value? No! Sad it is that the editor allowed the insertion of the note which disgraces the magazine. Perhaps, however, he may view it duty to apologize for the appearance of the two adjectives.

Now, Bro. C., I am not about to return railing for railing. I have not so learned Christ. Plain truth, however, is not raillery. I have said before that I valued the *Christadelphian*. I do value it. In reference to the Sermon on the Mount, it has, I believe, been more faithful than any of our British or American magazines or papers that I am acquainted with. I must beware of injustice: so I commend the *Christadelphian* much in its straight forwardness in boldly declaring the duty of professors in matters which other organs are almost silent about. Its rebuke of connection with Freemasonry, etc., has my hearty concurrence. Association with secret orders, I hold, with the editor, to be manifestly incompatible with genuine Christianity; and I might say more in approval of the serial.

But to Wm. Gunn I deem it in place to say that before proclaiming THE RESTITUTION and *Investigator* "vile," wise would it have been to have looked at home. *The* people, exclusively, are, in W. G.'s view, the Christadelphians, all others being outside the fold. Here is the avowal, are the fruits consistent therewith? When a woman in America whose husband was a "Thomasite" (so she called him) told me this and that about those he communed with, I hesitated assent to what she said, thinking she was vexed. Now, however, I view the woman more truthful. Since then, my acquaintance with Christadelphians has much extended. Persons represented by the Birmingham organ, by the *Ensign*, and by no periodical, I have conversed with familiarly, and have had sufficient opportunity to know some by their fruits. And stern facts justify me in saying, that, reflecting on Christian characteristics, I cannot view more than one in ten, true disciples.

When affliction has visited some of their own the shallowness (practically) of "brethren and sisters" has been disgracefully manifest. They lacked the spirit: so they could not show its fruits. And just in point here is a reason given in the *Christadelphian* of Jan. 1883, page 42, under the notice "Glasgow," of a brother leaving the *ecclesia* there, because they did not believe in possessing the Holy Spirit as possessed in the apostolic age. Now the Christadelphians say they are the true ones—a corresponding part with the church planted by Christ and his apostles. But certainly these modern *ecclesiæ* are essentially lacking by their own confession. The churches of 1800 years ago possessed the spirit:—the love of God was shed abroad in their hearts by the Holy Spirit given unto them. Rom. v. 5. Deficiency of the spirit of Christ accounts for the dryness so evident among these Christadelphians. Much might I say concerning the spirit. Mere possession of knowledge without love is of no worth. "We have the truth," say some here and there, while one party keeps aloof from another because of dogmatic differences:—but with all your understanding of truth (and this is only partial) your worship, to be acceptable, must be in spirit and in truth.

Some Christadelphians may think on this wise:—We have made sacrifices; we have suffered: and after all the cost it would seem hard if we are not up to our claims. Should any so think they can be truly told that there are men and women, whom you look on as outsiders, now living, who can meet any one or number of you in telling about sacrifices, privations, poverty, hard-worn attire, cold, heat, exposure, persecutions, perils, etc., endured for conscience sake. If ye have suffered, others have borne probably more than yourselves. "Poor creatures!" ye may say—to this, to have suffered so much in vain." We may not, however be such objects of pity: the Judge will show in due time who are truly his own and who are not.

Wm. Gunn:—In reporting THE RESTITUTION vile, and the *Investigator* viler, thou includest contributors with editors. Myself is then (in thine eye) one of these "vile" creatures. By nature...so I am: but through God's grace I am clean. There are, alas! faulty ones—more of these than true ones—among those represented by THE RESTITUTION, the *Investigator*, and the *Messenger*. Our wisdom, and the wisdom of those represented by the Birmingham and Nottingham organs, is to truly know God for ourselves. "We know that we are of God," says John: and to be worthy of comparison with the first century Christians, we must enjoy personal communion with God. I conclude with counsel to all:—"examine yourselves; prove your own selves."

H. HEYES.

### She is a Daily Christian.

What a testimony was this to give of a person by one who lived in the same house with the female thus spoken of! The two ate at one table, were each witnesses of each when morning called each to duties; the one a mother whose hands were full and whose heart was often sorely grieved at the unfeeling conduct of two of her daughters; the other her boarder, whose occupation as schoolmistress necessitated absence from Mrs. C. until evening. But their evenings were passed for each others company, and though there was no natural relation between the two, their mutual love was far more genuine than what exists in countless instances of the closest kindred. Privately to me did Mrs. C. tell of her boarder's excellence; and at another time Mr. C. spoke of her as a sister, worthy of the name. The writer also was acquainted with her enough to be convinced that the modestly clad, the self-denying schoolmistress had counted the cost when she avowed herself a disciple of Jesus. How much more telling is a living example of daily converse, daily deeds, a meek and quiet spirit under all circumstances, a constant demeanor as seeing the Invisible at all times: how much more telling we say, is such an example from day to day, month to month, than where we find dogmatic zeal without the evidence of a circumspect course. How vain to ensconce ourselves with tenets, when promises are broken, and personal integrity otherwise is lacking!

A new generation has sprung up since the time of my knowledge of the devout schoolmistress. Yet fresh in memory are matters then existing and developing among the Adventists in Connecticut. Divisions, disputes, jealousies, contentions — such prevailed, rather than fruits of the Spirit. With sadness did some, who reflected on the precepts of Christ and the apostles, look on the differences and estrangements caused by the discord: such was it that an infidel editor in Hartford remarked to me that he knew of no people among whom there was antagonism as much as within the Adventists. All the contention, however, was not wrong. The opposition to the Bible truth of promised future good to Judah and Israel, the absurb conceit of "conditional prophecy," the persistent setting forth of the view of the expiration of the thousand years of Rev. 20th—such were errors not to be allowed to be published orally and in print, without protest and refutation. And the few who gave time, money and labor to the defence of the literal fulfilment of prophecy, and the disproof of the post-Millennial notion, never, I opine, regretted their efforts.

How some men, lovers of pre-eminence and notoriety, will hold on to views, spite of plain evidence [illegible] [illegible] "seeks his w[illegible] rarity another in peculiarity; such in dollars. "Crucifixion," said George Storrs, "is a hard death," the truth of which saying none will gainsay; and until men, claiming to be servants of God, overcome self, mischief will attend and follow them.

I will here tell what was as I narrate: About 32 years ago, when returning from camp meeting, I met in Providence, R. I., with a prominent "thousand years past" lecturer in company with an Advent preacher whom I much esteemed, along with one or more individuals. The contender for the past Millennium declared that the tabernacle of David was rebuilt at Christ's first advent. I immediately denied this. "Was not David a prophet?" the man asked. Yes, I replied. "Was not David a king?" I again said, Yes. "Was not David a priest?" No, I answered. "David not a priest," he exclaimed, "my eldest boy knows he was." David, said I, could not be a priest, for he was of the tribe of Judah, and until Jesus came who was made a High Priest after the order of Melchizedek, none but of the tribe of Levi could be priests in Israel. (Here is the gist, perhaps, not the exact words I said). The Advent preacher and the rest were dumb: but during the day the preacher remarked that never did he see J. T. taken so before; and even among his sympathizers in Hartford he met with scant assent to his assertion, "David a priest." Some time after the talk in Hartford about the colloquy, I asked J. T. to own his error. In effect, however, he would not own he was: "Never," he said, "will I yield the point!"

After this interview I felt I had done with the man. In a few years it was evident that his course was downwards, and ere long his melancholy end came. I have related what I know myself, and hearing that he told an Advent sister that he would rather be first in a city than second in the kingdom, I was prepared to view the unhappy utterance rather true than otherwise. Uneasy creatures are these of the Diotrephes class! What stripes are in store for them! Matt. xviii, 6.

We began this piece with a view to show the excellence of practical Christianity; but not to underrate points of faith. Though knowledge without love is profitless unto salvation, let us never cease enriching ourselves more and more with the treasures of revealed truth. There is always advance for us; and in these evil days we require the whole armor, and all the strength and light we can obtain. So making progress in divine knowledge let us take good heed to glorify our Father with good works. Scripture on Scripture might be quoted—incitements to practical duties. True as James was endowed with the Holy Spirit, is his description of pure and undefiled religion true to the letter—let us not be lacking here—which also we might say when many other portions of both Old and New Testaments are presented to view. Among the many, look at two just now: Heb. x. 24; and xii. 15.

Simplicity in organization, with the open Bible as our creed, is our wisdom in respect to union as bodies here and there. However this or that creed of man's forming may command admiration because it comprises truths elaborately extracted from the Scriptures, there is no warrant for any body of men demanding assent to each point in such creed as an indispensability to communion. We challenge proof of any creed being indisputably correct and complete. The Christadelphians profess to see clearly. But the reader is particularly asked to mark what the writer is about to say, which will show that the Christadelphians are not clear in understanding a matter prominent in the Apocalypse. Here it is:

The Christadelphians declare that the Papacy is the Anti-christ of the Apocalypse, and that the 1260 days (years, as they say they signify), are all in the past. This persecuting power is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. xvii. 6. Centuries past after the apostolic age before these years began, and generations have gone since the ending of these 1260 years. Now the Christadelphians avow themselves the only true body of believers existent on earth since the apostolic age. But within these 1260 years, martyrs of Jesus were slain; a few? Nay! multitudes. And these (2 Tim. ii. 12) having suffered with Christ will also reign with him. Rev. xx. 4-6. So whatever doubt may be about any in this century being participants in the glory and honor in reserve for the overcomers, we have the assurance that the martyrs spoken of in the Apocalypse will be kings and priests in the coming age. And if the Christadelphians are right in their view of the 1260 days ("years") being in the past, they are egregiously wrong in viewing themselves the only true heirs [illegible] kingdom since the [illegible] they are wrong certainly; for if [illegible] 1260 "years" are past, a grand multitude of sons of God, slain during that period, will be crowned on the resurrection morning—a multitude, brethren of Jesus, who were faithful to death during ages intervening between the first and nineteenth centuries—otherwise the 1260 days are future, which view the Christadelphians declare to be erroneous.

So, reader, the Christadelphians are not quite clear-sighted. Beware of leaning on men individually or collectively. Our wisdom and the wisdom of those represented by the Birmingham and Nottingham organs, is to see that we truly know God for ourselves. "We know that we are of God," says John, and to be worthy of comparison with the first century Christians, we must enjoy personal communion with God. On this matter a body of Scriptures might be quoted. The true heir of God—the joint heir with Christ—knows God for himself or herself. On this important point, however, we cut short now; but (D. V.) we may say more upon it before long. Among the Scriptures on individuality, look at Gal. vi. 5; Eph. iv. 7. The saint enjoys the earnest of the Spirit; and though in heaviness at times, he (or she) at other times knows the unspeakable joy Peter tells of and there is not the uncertainty about acceptance in Christ's presence that some talk about.

It is gratifying here to quote something excellent from R. Asheroft's narrative of his American journey, from the *Christadelphian* of Jan. 1883: "The brethren in Guelph exhibit a high standard of acquaintance with the Scriptures, and are apparently wishful to apply them in their personal purification and preparation for Christ. This, indeed is most important of all, for of what avail is it though we understand all mysteries and all knowledge, if we neglect to become transformed by the renewing of our minds, and fail to rid ourselves of those characteristics which appertain to us as mere natural men and women?" These are timely words, reminding me of what Dr. Thomas said in private conversation at the time he was delivering lectures in Hartford, Conn., about thirty years since. Much had been earnestly discussed concerning baptism, and faith in the kingdom. The Doctor's talent and Biblical knowledge impressed those present. "But," said the Doctor [illegible] does all this avail us unless it [illegible] us, and in these evil days we require [illegible] as little children?" As [illegible] to Count Tellmer (Villa Aday. The [illegible] quainted as I am with sequences during years following his presence in Hartford, I think myself justified in saying that better would it have been for him and others, had John Thomas been more like another John who wrote and preached 1800 years ago.

Now for something else from B. Asheroft's narrative, appearing in the *Christadelphian*, Dec., 1882. Giving account of a meeting in Wauconda, he says: "Brother Dr. Reeves well spoke of the gathering as a 'holy convocation,' and in a forcible and able address drew our attention to the type of the waving of the sheaf of first-fruits under the Mosaic law, and also to the two wave-loaves—representative of those who first at Christ's coming and secondly at the end—have been moulded and leavened by the power of righteousness and truth." We will here imitate Dr. Reeves in taking "loaf" as a figure. One loaf, according to the Doctor and B. Asheroft, represents the first century Christians; the other loaf the nineteenth century Christians, "us Christadelphians." Is this latter loaf a counterpart? For, mark! the loaves were alike. Oh! Dr. H. and B. A., ye lack clear-sightedness here. Ye Christadelphians! Ye like the Hebrew and Gentile Christians of the apostolic age? Read carefully and ponder deeply what is said of these in the book of Acts; in Paul's letters of which we will name those to the Ephesians, Philippians, Colossians and Thessalonians. Ye like such? Not ye indeed! Besides, where are the gifts? Your talk about "no gifts in this age" will not avail you here, for the loaves were alike! No difference in any respect! Lev. xxiii. 17. Compare yourselves faithfully with the churches planted by Paul and the other apostles and you will find that they possessed what you don't possess: gifts, and an exhibition of fruits of righteousness which are by Christ Jesus (Phil. i. 11) which ye fail in exhibiting. Purge out the old leaven!

But let us farther use the figure of a "loaf" in representing Christians. A much bigger loaf, prepared during the 1260 days ("years"—which the Christadelphians say are past) than those of the first and nineteenth centuries together will appear before Christ when he rewards his own!

Oh! reader; while the writer admits there are true seed among the Christadelphians, there are true seed also elsewhere. Even in knowledge, which [illegible] "puffeth up," they are yet [illegible] otherwise imperfect [illegible] trust not in man. Not [illegible] attainments in knowledge are men and women known to be Christians: by their fruits are they known. Reader! I will close by asking thee to read over and over again, as Paul's words to the Ephesians, in chapter 3, verses 14 to end.

H. HEYES.

## Brevities.

Carthage, in the days of its power, covered a district twenty-three miles in circuit, and contained 1,000,000 inhabitants. It drew tribute from 300 Libyan cities, and was at one time the richest city in the world.

The last trial for witchcraft in Belgium took place in 1815, and in 1840 the people of Bois, near Dantzic, beat an old woman to death because she proved herself a sorceress by rising twice when they plunged her into the sea.

Engraved wooden blocks for printing books, the mariner's compass and rockets, the use of movable types and the prototype of the printing press, were all known in China in the tenth century. Pi Sheng is the name of the man who invented a mode of making impressions with separate characters five centuries before anything of the kind was done in Europe.

ITALY.

The tenants of a certain estate refused to pay some extraordinary taxes that had been levied, whereupon execution was issued against the property, with due notice to the owner, who happened to be the Pope! The notice, which was in the usual legal form, reads: "To Citizen Joachim Pucci, by trade or profession, Pope; conducting business (also residing) at the Vatican Palace, Rome." The taxes were promptly paid, and a receipt given to "Citizen Joachim Pucci."

DISCOVERIES NEAR ROME.

Excavations for a new fortress on the River Tiber have unearthed remains of what is supposed to be the old Latin city of Antemnæ, whose history antedates the foundation of Rome by Romulus. Its site, which has never been a matter of dispute, is upon the summit of a lofty hill rising abruptly from the valleys of the Anio and the Tiber at their junction, between the second and the third milestones of the Via Salaria, in the ground formerly belonging to King Victor Emmanuel and now to Count Tellmer (Villa Aday. The remains so far discovered are portions of the old city wall, with fragments of Etruscan black iridated ware, and of local pottery made by hand and baked in the sun.

The principal discoveries resulting from the visit of the Princes to the Mosque of Hebron are enumerated as follow: 1. The finding of a new entrance, said to lead to the eastern cave. 2. The description of the antechamber and the fact of a door leading into the cave. 3. The description of the cenotaph of Joseph for the first time and the exploration of a passage leading thereto. 4. The exploration of the various chambers adjoining the court-yard, which have never been correctly drawn on former plans. All that now remains is to obtain access to the cave itself. This is never visited even by Moslems, and probably has not been entered during the past seven hundred years, at least. Access might be gained either by opening one of the two entrances now identified or possibly by removing the stone, a shaft, and lowering a ladder into the antechamber. The latter would be the easiest way, but either would be regarded by the Moslems with extreme feeling.

To the Brotherhood Scattered Abroad.

As it always has been so it is now. Some profess godliness for gain. By their fruits shall ye know them, is still the true test. If there come unto you one whose initials are T. W. D., be not deceived, though he have a recommend from the Conference of the State of Indiana. I know whereof I speak.

D. T. HALSTEAD.

## Business Department.

SPECIAL NOTICE.

Subscribers will please take notice that in remitting to us all orders should be sent direct to THE RESTITUTION, at Plymouth, Ind. Avoid all "Subscription News Agencies," as we give them no commissions. It cannot benefit you to send through them, but will necessarily make a delay of some days in filling your order. Remittances may be made either by draft, money order, or registered letter, at our risk. Do not send personal checks, as it often costs us twenty-five or thirty cents to cash them, besides a delay of several days. Do not send postage stamps unless it is unavoidable, in which case procure one cent or [illegible]. Our friends in Canada will please remember that Canadian postage [illegible] no value whatever to us.

A. R. UNDERWOOD, *Agent.*

To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $300. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DUNNICK, *President.*

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ANNOUNCEMENTS.

While I am in Iowa, I can speak at different places in the state, if parties will address me at Irving, Iowa, care of Levi Marsh. J. S. HATCH.

As I expect to remain in Nebraska this winter I will preach for any who wish my labors. My address is Cairo, Hall Co., Neb. F. M. CLIFTON.

# Poetry.

## TRUSTING.

I do not ask the God will always make
My pathway light;
I only pray that he will hold my hand
Throughout the night.

I do not hope to have the thorns removed
That pierce my feet;
I only ask to find his blessed arms
My safe retreat.

If he afficts me, then in my distress
Withholds his hand;
If all his wisdom I cannot conceive
Or understand—

I do not think to always know his why
Or wherefore, here;
But sometime he will take me, hand and make
His meaning clear.

If in his furnace he refines my heart,
To make it pure;
I only ask for grace to trust his love—
Strength to endure;

And if fierce storms beat round me,
And the heavens be overcast,
I know that he will give his weary one
Sweet peace at last.

—*Whispers of Peace.*

# Communications.

## STUDIES IN "KEY-WORDS."

In my work entitled "*Key-Words*," the plain English reader may obtain a clear view and correct analysis of that important Hebrew term, *sheol*. Throwing aside the traditionary speculations of human Commentaries and Lexicons, let us take the sure way, and gather the Scriptural *meaning* of that word from the Scriptural *use* of it. Any meaning attached to it which has no precedent in Scripture, must, of course, be rejected as contrary to sound doctrine. Turning then to the word "*sheol*," on page 103 of "Key-Words," we find that in the common version it is rendered "*grave*" thirty-one times, "*hell*" thirty-one times, "*pit*" three times. We find that the righteous are spoken of as going into *sheol*, yea, as even praying to go there. Thus the holy patriarch Jacob, at his first occurrence in the Bible, says, "I will go down into *sheol* unto my son mourning." Gen. xxxvii. 35. Again he says, "Thou shalt ye bring down my gray hairs with sorrow to *sheol*." Gen. xlii. 38. And the patient Job, "perfect and upright" (Job i. 1), says, "If I wait *sheol* is my house." Job xvii. 13. He prayed, "O that thou wouldest hide me in *sheol*." Job xiv. 13.

We find that the wicked also go to *sheol*. "They spent their days in wealth, and in a moment go down to *sheol*." [illegible] wicked shall be [illegible] into *sheol*."

We find that *sheol* swallows up the whole individual, "soul and body," for Korah and his company "went down *alive* into *sheol*." Num. xvi. 33. And of the wicked it is said, "Let them go down *quick* (i. e. alive) into *sheol*." Psa. lv. 15. In prospect of a resurrection the Psalmist says, "Thou wilt redeem my *soul* from the power of *sheol*, for thou wilt receive me." Psa. xlix. 15. (This reception is at the advent, "I will come again, and receive you to myself." John xiv. 3.) And in predicting the Savior's resurrection it was said that his *soul* would not be left in *sheol*. Psa. xvi. 10.

We find that *sheol* is not up but down, as indicated by such expressions as "dig into *sheol*," "go down into *sheol*," etc. Never do we read in Scripture of going *up* to *sheol*. We sometimes find *sheol* used figuratively—as in Isa. xiv. 9,—but this, as with other words, does not at all set aside the literal meaning.

As to the condition of those in *sheol*, we find that even the righteous, while there, cannot thank or praise the Lord. "In *sheol* who shall give thee thanks?" Psa. vi. 5. "*Sheol* cannot praise thee" (Isa. xxxviii. 18), that is, those in *sheol* cannot praise thee. (This is a metonomy by which the container is put for the contained, as where we say, "The kettle boils," meaning not the metal itself, but the water in it boils.) And, to set the question of consciousness or unconsciousness perfectly at rest, we find it testified that "There is NO work, nor device, nor knowledge, nor wisdom, in *sheol* whither thou goest." This is addressed to every reader, indiscriminately, as indicated by the pronoun "thou," and shows that all go to *sheol*. Eccles. ix. 10.

From the above brief but comprehensive analysis, we derive the following conclusions as to the literal meaning and use of *sheol* in the Holy Scriptures.

1. It is not a state of torment, for the righteous go into it.

2. It is not a state of happiness, for the unrighteous dead go into it.

3. As those in *sheol* are neither tormented nor happy, they must be unconscious; for the Scriptures expressly affirm that "There is no work, nor device, nor knowledge, nor wisdom, in *sheol*," and that "The dead know not anything." Eccles. ix. 5, 10.

4. Taken literally, *sheol* denotes the state of unconsciousness in which "both soul and body" of "the just and the unjust" remain between death and the resurrection. In some occurrences of the term it seems to have special reference to "the second death," or the state of non-existence into which the consuming wrath of God will ultimately reduce the wicked after the resurrection.

In the quotations here made from the common version I have dropped the words "grave," "hell," and "pit," and in their stead have retained, in its untranslated form the Hebrew term "*sheol*," thus endeavoring to place the English reader, while studying this term, on the very same vantage-ground as that enjoyed by the ancient Hebrew Christian who never saw an English version, with its varied and mystifying ways of rendering this term,—using three words where the inspired writers have used but one.

The Greek term corresponding to *sheol*, is *hadees*, which the late revisers have left untranslated in the New Testament; and, to be consistent, they should leave *sheol* untranslated in the Old.

Another Hebrew word frequently rendered "grave," is *keber*, which often occurs in the plural, and admits of the possessive pronouns, as his grave, my grave. But *sheol* never occurs in the plural, nor does it admit of the possessive pronouns; it being the death-state in general, and not to be appropriated to any individual. I therefore think that when we say "the grave," meaning thereby the death-state, in this general sense, we express, perhaps as nearly as possible in English, the meaning of *sheol*. However wide-spread or popular the delusion that it means a vast fiery prison of endless torture, the texts containing it in Scripture, if carefully and candidly studied, show that it cannot have any such meaning.

WILEY JONES.

*Oral Oaks, Pa.*

## TIME, NUMBER AND RHYTHM.

In my last paper I showed the co-incidence and co-ordination of God's cosmos of works with man's cosmos of faith in their legal relation to their mutual essential factors, number, time and rhythm. It will be my purpose, in this paper, beginning with this point of co-incidence appropriately expressed by the numerically symbolic 10th day of atonement, therefrom as a point of departure to develop and show the co-ordination of the two cosmoi.

The co-incidence then of the [illegible] cosmoi resulting in the first [illegible] eighth or full chord, having been [illegible] to be appropriately denoted so [illegible] number is concerned by the harmonic conjunction of the numerical exponents of God's purpose and man's purpose as indicated by the numerical beginning of each of the two individual series, thrown into a new relation according to the law of time, number and rhythm and expressed by the new numerical result of this co-incidence thus established, namely, by the numerical symbol 10, we would expect the first exponent of the new idea which man's purpose obtains in this new conjunctive relation, to be numerically expressed by the number 1. The first positive step, therefore, for man in his new relation of value would properly be expressed by 11 or by a 1, in a ratio of value to another 1 of 1 to 10, the second step by 12 or 2 in a similar ratio to 1, and so on until the nine digits have been exhausted, when we begin again, doubling the prime factor of the 1st series in the ratio and so on, every new series glorifying the prime factor which represents God's individual one purpose, while every factor in the series representing man's individual purpose in its new relation to God's purpose diminishes in value according to a one-fold ratio of positive value in relation to its own prime factor, or the right hand of the prime factor of God's expressed purpose.

Then man's purpose separated from God's purpose numerically expressed equals 0 in value. Brought into a harmonic conjunction with God's purpose it is in and of itself still 0, but we find it has received a significant value because of its position. The first and highest positive value moreover of man in this new conjunctive series we find numerically expressed in the unit of the new series at the right hand of the unit of the old series. But the unit of the old series expresses God personally and the unit of the new series expresses Christ personally. Therefore if the co-ordination of these two units be harmonic, the co-ordination of the persons which they represent must be harmonic, and the laws of their related harmony must be identical with those of their related units as expressed in this new numerical relation. Moreover as the unit of the new series receives its value by its relation to the unit of the old series, so every other unit in the new series receives its proportionate value through its relation to its own prime factor or unit. Therefore a harmonic relation established between these two prime factors demands a similar harmonic relation between these two prime factors and all the units or persons so related to these two prime factors. Again, the glory of the one in either series, numerically considered, consists in the fact that there can be no other numerical expression which does not contain and repeat it as an essential factor.

Therefore in these two series which numerically represent God and man, there are two prime factors, representing two persons, of the one the first an individual God, and of the other the first an individual man Christ, which in this new relation become essential factors of every other individual man, thus establishing a co-ordinate relation between all these several individuals or persons as expressed by God and man at his right hand. Now a co-ordination of persons demands essential likeness but rejects identity. Christ and all who are Christ's must be essentially like God, but neither can be essentially God himself. But what are some of the essential factors of person? Individual life, individual intelligence and an individual will are to direct this intelligence. [illegible] they not?

Then all these persons [illegible] in this new harmonic relation will possess a co-ordinate life, intelligence and will, and the controlling life, intelligence and will must be found in the prime, essential factor of them all, or as we have shown, none of these individuals being in and of themselves anything, their prime factor, God, must of necessity, when intrinsic value is accounted, be considered "all and in all." And likewise if the second series be accounted by itself, Christ, its prime factor in the same sense must be seen to be its "all and in all" to the glory of his prime factor God, the Father. If therefore all these persons have a co-ordinate life, intelligence and will, we can now better understand why and in what sense John in his 1st General Epistle, 1st chap. 3d verse, calls this co-ordination a κοινωνια or partnership, and elsewhere all who have part in it κοινωνοι or partners, and why we all partake of the symbolic emblem of this divine partnership instead of "communing" with them.

So much for the persons who stand related to these two cosmoi. I have endeavored to show how "the captain of our salvation" *ipso facto* by the very position which he occupies becomes [illegible] in a sense "the author of our [illegible] and I now propose [illegible] that he in the same sense becomes an author of a new heavens and a new earth. To understand this it will be necessary for us to analyze for a moment the term we have used, namely, "author." We use this word very loosely in English. For instance we speak of God as the author of this creation in which we live, when we mean the Creator. We speak also of a certain man being the author of a book when we mean that he is the composer of the thoughts as expressed and arranged in it. We do not mean that he created it in the sense in which God created. Now the Greek is not equally ambiguous in its use of terms, and the Scriptures are not ambiguous in their general teaching on the fact first of God being one personal God, and second, that he is the Creator of all things in the sense of an absolute first cause, and this idea as nearly as it can be expressed to the finite conception by one simple appellative is αρχων a verbal noun from αρχω to make or create. The word translated author and used above is αρχων primarily a leader, then because a leader is commonly a chief it comes to mean any sort of a chief like a "captain" and is so translated in the other passage referred to. Then because an author is supposed to be a leader in the particular line of thought which his authorship expresses, the same word is sometimes used to mean an author. Also meaning a ruler, and αρχη a rule are also both relative, not absolute terms, and all three of them denote pre-eminence or priority, or precedence in relation to a series, not in a relation to any and all series. Now these three words are the terms of strongest creative import applied to Christ either in the Old or New Covenant Scriptures.

I think therefore when the author of Hebrews speaks of "the works having been come to pass since the foundation of the cosmos" he understands and intends to make a distinction between works which can only be referred to an absolute first cause and anything short of this. Now in the passage above referred to, Christ is called "the author and finisher of our faith." But the very word "faith" of which he is said to be the author and finisher implies a belief in and a reliance upon a personal cause anterior to and pre-eminent above the one who has and exemplifies it. Again the term "captain" in the other passage referred to above, namely, "the captain of our salvation," carries with it the idea of a leadership subject to another leadership pre-eminently above it. And so of αρχη and αρχη. Their relation must always be defined to be specific, and we find God by the mouth of David defining himself as ο αρχων των αρχοντων. The Ruler of rulers, and in the Apocalypse of John we find Christ defining himself as ο αρχη της κτισεως του Θεου "the head of the creation of the God," and the word for creation used here means his intelligent creation. Now bearing in mind another teaching of Christ's, that faith such as a grain of mustard seed exemplifies, will cause mountains to change their places or to be removed and cast into the sea, which certainly teaches that in faith resides an ability at least to control the laws of the inanimate creation, and putting this thought in immediate relation to the thought expressed above that Christ is the head of God's intelligent creation, do we not see that without becoming a creator in the sense of a first cause he may become "the founder of a new earth" and the author of "a moon and stars, the works of thy fingers?" The language of the Psalm is, "thou wilt change them and they will have been changed." Why? "because they all will have waxed old as a garment, and as it were an outer garment."

What does the process of changing garments used as a figure here imply? That the creation whose garments are thus changed is being destroyed? Far from it. Do I destroy myself when I change my garments? Is authorship in fact, in a finite sense, ever anything more than an old thought in a new dress? Is the Messiahship in fact anything more than the final assertion in a cosmos of faith of the Lordship over this his creation of the heavens and the earth which God originally gave to the Adamic man? If not then I have demonstrated as I undertook to that this cosmos of God and this cosmos of faith in which we live, are co-ordinate according to a law of time, number and rhythm, both as to their respective personal prime factors or heads and all other persons in them, in their several harmonic relations to one another; and moreover in the relation which these two persons, God and Christ, sustain as authors of their respective cosmoi both to one another and to these two cosmoi, whether considered in the light of animate or inanimate creations. And as a further illustration of my thought, this body of ours with its [illegible] upon which I have been enlarging. The body with all its harmony of parts will represents God's old cosmos of created works, and the regenerated life within will represents Christ's new cosmos of faith. Now Paul says of this state, "not that we would be unclothed, but have our clothing clothed upon" and if I understand the Scriptures, the same changing process which finally in faith makes one new man out of the regenerated life and its old body will make one new cosmos of beauty and harmony out of God's old cosmos of works and Christ's new cosmos of faith, whether we think of them in their relation animate or inanimate.

To review my general argument thus far:

1st premise. That any cosmos is and must be an arrangement according to law, and that any such arrangement from the very nature of things demands three essential factors, namely, time, number and rhythm.

2. That God's cosmos is a cosmos of works and ways.

3. That Christ's cosmos must necessarily also be a cosmos of works and ways.

4. That they cannot be identical as proved from the Scriptures themselves.

5. That Christ's cosmos must be a cosmos of faith, since his work is a work of faith as proved also from the Scriptures themselves.

6. That these two cosmoi are as inseparably related to each other as the organic body and its life.

7. That any two or more cosmoi related to each other must be related to each other according to the law or laws of their essential factors, time, number and rhythm.

8. In the use of the Levitical numerical typical tenth day of atonement and its significant teaching on essential co-incidence of the two cosmoi above according to the general teaching of the Scriptures themselves, as well as according to the laws of time, number and rhythm. Co-ordination of all the several parts follows as an axiomatic corollary.

9. This co-ordination shown both as to persons and things pertaining to the two cosmoi.

10. Deductions drawn therefrom as to the personal prime factors, God and Christ, in their positional or official relations severally to their respective cosmoi as authors or creators, and these deductions supported by quotations from the general and specific teachings of the Scriptures.

11. Illustrations of the whole argument by reference to the indisputable fact of a co-ordination begun in each individual regenerate person between the spirit newly regenerated in faith and its old Adamic life, a co-ordination that must go on in each individual case until its mortal is swallowed up of life, and we shall have been changed, a change which is designated in the Scriptures as the completed state.

Remember that regeneration begins with the life and that we await the redemption of our bodies, and that the co-ordination begun in regeneration is completed only when the body shall have been redeemed. Remember that Christ is "the first-born of many brethren" and that it would be just as reasonable to imagine a birth according to the flesh without a body, as one according to the spirit, and moreover remember Paul's specific instruction on this point, 1 Cor. xv. 44, "If there is a physical body there is also a spiritual body. It is sown a physical body, it is awakened to life a spiritual body."

"But not first the spiritual, but the physical; after that the spiritual."

"The first man was from earth, of earth's dust; the second man the Lord from heaven."

Again remember Paul's specific statement on the other point, namely, the final co-ordination of all the animate creation. Romans 8th chapter:

"For the earnest expectation of the animate creation awaiteth the revelation of the Sons of God. For we know that all the animate creation sigheth and suffereth along with them until now. And not only it, but we ourselves who have the first-fruits of the spirit, we ourselves sigh within ourselves awaiting sonship, namely the redemption of our body."

CHAS. GARDNER.

## Conference Report.

The Quarterly Conference of the Church of God, met according to previous appointment at Hesperia in the Weaver Hall. Elder B. W. Woodward was there and held meetings two evenings previous to the beginning of the Conference. We are glad to report an increasing interest in the truth at Hesperia. The brethren are alive, and heart and hand in the work. The ministers present were, Elders Burtonshon, Hoyt, Kendall and Woodward. A spirit of Christian unity pervaded the meetings and as Brother Hoyt expressed it, it was the best conference ever held in Michigan.

On Friday when the stage arrived from White Cloud, all were anxiously waiting and wondering who were among the occupants that had "come up to help" push the car of truth along. As the driver, Mr. J. Carlisle (who, by the way, is one of those thoughtful, large-hearted many) halted with the ominous wheat the genial faces of Elders Hoyt and Kendall, Brother and Sister Cott of Allegan Co., and Brother Lemon of Yiskauing, appeared at the door. We all rejoiced greatly at their coming, and as the evening drew near, those who were interested in the meetings went up to the hall, and Dr. Kendall spoke to a full house from Psa. cxii. 8. Saturday morning Elder Hoyt gave us one of his good sermons from Rom. vi. 23. At 2 p. m. a sermon by M. A. Austin, text 1 Cor. xv. 58, after which we had the best conference meeting of the week. In the evening Dr. Kendall delivered a very able lecture on the "Authenticity of the Scripture."

Sunday morning had conference meeting at 9 o'clock. At 10:30 a sermon by Elder Hoyt. At 2 p. m. Dr. Kendall again addressed a full house from Heb. iv. 9. After the sermon the Lord's supper was administered. In the evening Elder Woodward preached from John xiv. 14; subject, "Resurrection," followed by Elder Kendall. This was the most interesting meeting of the week. Elder Burtonshon was present at each service and assisted in opening and closing, also in very appropriate remarks. Sunday evening closed the Conference session. During the next week Elders Burtonshon and Woodward hold meetings until Friday evening. The interest continued more than usual all through the week. Elder Woodward is doing a noble work, and very many this winter are ready to rise and call him blessed for the truth he has so plainly preached to them that they could not pass it by, but have accepted it with joyful hearts even though opposition, hatred and loss of friends have been among the trials they have had to pass through to gain the truth. Brother Daniel Weaver kindly furnished his hall, with organ, stove, chandeliers and everything for comfort, for the sake of having the gospel preached to them, and the brethren and sisters of Hesperia appreciate his generosity. May the Lord bless and keep them in the bonds of peace and unity is our prayer.

M. A. AUSTIN. *For pro tem.*

# Selections.

## CHRIST'S MISSION.

I give unto them eternal life.—John x. 28.

The Bible contains the only authentic account of God's dealings with the earlier races of the world. It gives the first intimation of his plan of salvation by providing a Redeemer, in his promise to Abraham, "In thy seed shall all the nations of the earth be blessed."

The minute directions God gave the Jews regarding their worship reveals more fully his plan. In all its ceremonies there was a foreshadowing of the perfect sacrifice which should give complete atonement for sin. The New Testament alone testifies how that long ago promise was kept and how the law was fulfilled.

John the Baptist, as the herald of the Savior, proclaimed that Christ was the "Lamb of God who taketh away the sins of the world." His own declaration was "I am the Way, the Truth, and the Life." What Christ's mission was, what truths he taught are vital questions for all to understand. The Savior said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Taking the Old Testament with its rites and symbols always pointing to the future; and the New with its announcement of the birth of a Savior, and its record of his work and teachings and his own declaration, "I have finished the work," each one must there learn for himself the truth, with God for his teacher. "Only be never weary of learning, for God is never weary of teaching."

The accepted mission of Christ, accepted by Christendom, was to save sinners by offering himself as an atonement. Isaiah prophesied that he should bear our sins in his own body on the tree. Paul said "Jesus Christ came into the world to save sinners." "So Christ was once offered to bear the sins of many."

But was it only to offer sacrifice for sin that he took "upon himself the form of a servant and was made in the likeness of man?" Great as was the work of offering atonement was there not a greater work to be accomplished and upon which the successful issue of all, offerings and sacrifices depended? This mission [illegible] cost of death, was the [illegible] of Christ. He [illegible] he could win [illegible] nal life. Theology teach[illegible]al life means eternal hap[illegible]eternal death means eternal [illegible]. The Bible teaches, "I give unto them eternal life. He that believeth on me though he were dead yet shall he live." St. Paul's words are, "To them, who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life." Can any one explain why this apostle, taught by the Spirit, should urge those who believe in Christ to seek for immortality, when they were by nature immortal? Why did he declare that "Christ came to bring life and immortality to light in the gospel," if all men were immortal without Christ?

Laying aside the teachings and traditions of men, and with the Bible only as a guide, is not this truth taught, that Christ's great work was by dying himself to take the sting from death, and open the tomb for his followers to pass out to immortality and God? "They that shall be accounted worthy to obtain that world, and the resurrection from the dead, can die no more, and are the children of God; being the children of the resurrection," said the Savior to the Sadducees.

Paul wrote, "The gift of God is eternal life through Jesus Christ, our Lord." In another place he declared, "He that soweth to the Spirit shall of the Spirit reap everlasting." What meaning have these declarations, if every soul just or unjust is by nature immortal? Why these promises of life eternal, life everlasting to immortal souls? The invitation of the spirit and the bride is "Come whosoever will, and take of the waters of life freely." How empty and meaningless are these words to undying men, but to mortal beings under sentence of death what "good tidings of great joy."

In vain one searches the Scriptures for proof of the doctrine of inherent immortality. Long after the early apostles were dead it was engrafted on the creed of the church, and which, like many other articles of faith which reason and science rejects, the orthodox church still holds. Science is opening up new fields of thought, knowledge is steadily increasing, why should not the brighter light of these latter days reveal the truths of the Bible more clearly?

Christ said to his disciples, in parting, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself." He did not say when you die you shall come to me in glory, but I will come and receive you unto myself, that is when he shall appear to raise the dead.

The promise made to the thief on the cross is thought to prove immortality by nature, "To-day thou shalt be with me in Paradise." Christ was not in Paradise, that day. When he met Mary at the sepulchre he said, "I have not yet ascended to my Father," and that was the third day after his crucifixion. The prophet Hosea, speaking for the coming Redeemer, said; "O, death, I will be thy plague, O, grave, I will be thy destruction."

Paul the apostle of the crucified Savior answers, "O death, where is thy sting? O grave, where is thy victory?" — *St. Paul Globe.*


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# Poetry.

## SPEAK NOT EVIL.

BY DEBORA WINCH.

"Speak not evil one of another brethren."

"Speak not evil" God hath called you,
To his service and his love!
And he bids—let no root bitter,
You to evil speaking move.

If "the bitter root" you cherish,
It will poison every spring,
Of the glorious life within you,
Till it fall—a lifeless thing.

Bitter root by "thinking" groweth,
There the seed at first is sown,
If no evil imagined evil,
Never would it have been grown.

Have we tried, obeying fully,
The royal law of all the words?
Then we but sounding cymbals be,
In the pure eyes of the Lord:

Mark what comes from [illegible]
God's own plainly written rule,
"He who taketh up reproaches
Cannot dwell in Holy Hill!"

# Communications.

## JERUSALEM'S FUTURE TIME OF TROUBLE.

The persecution of the Jews within the last year or two has brought that despised people prominently before the nations, and caused a great deal to be said about them. Their history has passed under reviews, their present status discussed, and their probable future portrayed. Both the secular and religious press have engaged in the discussion, and many favor the project of their colonization in the land of their fathers. In connection with this view considerable attention is now being given to the Holy Land. For some years past there has been a growing interest taken in that country. The researches of travelers, the explorations of scientific antiquarians, and the recent survey of Western Palestine, under the sanction and auspices of the British government, have aroused public attention (especially the religious public) to the capabilities of the land, and to the desirability of its occupation by the descendants of its ancient inhabitants. The recent trouble in Egypt, and the protectorate which the English have been forced to assume over the Suez Canal and Egyptian affairs, will undoubtedly have an influence for good upon Palestine. Already colonies of Jews are settling in different localities of that country, and reports reach us from time to time of frequent arrivals of Jews from Russia and Germany. The bitter persecutions through which they are passing will drive thousands of them to their fatherland, and especially if they can have the protection of some great power. The indications at present are that the time is drawing near of which the Psalmist wrote: "Thou shalt arise, and have mercy upon Zion, for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." Psa. cii. 13, 14.

The probabilities are that a large settlement of Jews in Palestine will take place in the near future. But this emigration and settlement must not be mistaken for the great restoration foretold in the Bible. That restoration will be effected by the hand of the Lord, when Judah and Israel will be gathered out of all nations, and form one nation and one kingdom upon the mountains of Israel, and one king shall rule the united nation. Ezek. xxxvii. 21, 22 [illegible]. The Jews are not yet ready for the righteous reign of their Messiah. Their hearts are as hard, and as full of hate as their father's were, when they crucified Jesus of Nazareth. They still despise and curse the Nazarenes. A great part of their sufferings in past centuries, and even today, have been inflicted by those who bear the Christian name, consequently they are embittered against Christianity and its founder. Let a large emigration of Jews settle in Palestine, and they will try to establish the Mosaic order of worship, and look for a Messiah after their own heart. With hearts full of hate for the Crucified One, they will become the easy dupes of some wily and ambitious pretender. Believing Jews have been warned against falling into this error. Jesus has said, "If any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Matt. xxiv. 23, 24. And again he said to the unbelieving Jews on another occasion: "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive." John v. 43.

Daniel's prophecies point to a time when a certain prince shall come who shall confirm a covenant with many (Jews) for one week, but who will break faith with them causing the sacrifice and oblation to cease in the midst of the week. This prince or king is described in another place as being mighty, crafty, ambitious, prosperous, professing peace, yet speaking great things, and assuming great power, and he shall destroy the mighty and the holy people. This king will presume to stand up against the Prince of princes, but he will be broken without hand, or human assistance. Dan. ix. 26, 27; viii. 23–26; xi. 45. Daniel was informed when this vision should be accomplished—when this crafty destroyer should arise, "Understand, O son of man; at the time of the end shall be the vision. . . . . Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." Dan. viii. 17, 19.

These thoughts bring us now to Jerusalem's time of future trouble. She has passed through many great trials in her past history, but there is one more to come, described in these words: "And there shall be a time of trouble, such as never was since there was a nation, even to that same time." Dan. xii. 1. If what Jesus foretold in Matt. xxiv. 21, was fulfilled at the destruction of Jerusalem by the Romans, then some one will please harmonize the two statements. Daniel's prophecy of this time of trouble refers to what will take place at the time of the end, when Michael shall stand up for the children of Daniel's people—a time when his people shall be delivered, and when the resurrection of many—both just and unjust—shall take place. Refer what Jesus said to the same period and then we have the two texts harmonized.

Jerusalem is to receive at the Lord's hand double (punishment) for all her sins. The Lord will purge the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. Isa. iv. 3. His "fire is in Zion, and his furnace in Jerusalem." Isa. xxxi. 9. "The Lord God shall make a consumption, even determined, in the midst of the land." Isa. x. 23. Two-thirds of those in the land shall be cut off and die; and the remaining third part will be brought through the fire, refined as silver and tried as gold. Zech. xiii. 8, 9. The arm in which they trusted shall be broken — their covenant with death shall be disannulled, and their agreement with hell shall not stand; and "though the number of the children of Israel be as the sand of the sea, a remnant (only) shall be saved." [illegible] will finish the work and cut it short in righteousness, for a short work will the Lord make upon the earth." Isa. xxviii. 18; Rom. ix. 27, 28. Those passages, and many more which might be quoted, plainly indicate that there is tribulation yet in store for the Jews—that the time is not yet come to speak "comfortably to Jerusalem, and cry to her, that her warfare (or appointed time) is accomplished, that her iniquity is pardoned." Isa. xl. 2.

Nor will Jerusalem alone be required to drink the cup of the Lord's wrath. Jerusalem will become a burdensome stone for all peoples; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zech. xii. 3. After she has taken the cup of trembling, and partaken the very dregs thereof, the prophet Isaiah addresses her thus: "Therefore hear now this, thou afflicted, and drunken, but not with wine; thus saith thy Lord the Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again; but I will put it into the hand of them that afflict thee: which have said to thy soul, Bow down that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over." Isa. l. 21–23. First, "the Lord has a controversy with his people, and he will plead with Israel;" "because there is no truth, nor mercy, nor knowledge of God in the land." Hosea iv. 1; Micah vi. 2. Then, secondly, "the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword." "For lo," says he, "I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished, for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." Jer. xxv. 29–31.

The means by which this controversy will be carried on, and this punishment inflicted, on both Jew and Gentile, nationally considered, will be war. The kings of the earth, and of the whole habitable, are to be gathered together to the battle of that great day of God Almighty. Rev. xvi. 14, 16. And Jehovah by Zechariah says, "I will gather all nations against Jerusalem to battle, and the city shall be taken." [illegible] This is the same gathering as that before mentioned in Rev. xvi. The battle is that of God Almighty. "The Lord shall go forth and fight against those nations, as when he fought in the day of battle." verse 3. The Lord Jesus comes with the saints just at this juncture; the remnant of Judah who recognize him are delivered, while all their enemies, whether Jew or Gentile, meet with a terrible overthrow. The Lord through the prophet Joel says, "I will also gather all nations, and will bring them down unto the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." Joel iii. 2. Read in the same chapter verses 9–17 inclusive, a call to the nations to come and gather themselves together to this great battle, when and where judgment will be meted out to them. Mark well what is said here, "Thither cause thy mighty ones to come down, O Lord."

This harmonizes with what Zechariah says about the Lord coming with his saints at the time of this battle; and with the solemn words of warning given by the glorified Jesus in connection with the great gathering to Armageddon, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15. Zephaniah also says, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy." Zeph. iii. 8. The result of this judgment will be that the Lord will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." And he will take out of the midst of Zion the proud and haughty; but will leave therein an afflicted and poor people, who shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." "Sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more." Chap. iii. 9–15.

Jeremiah says: "Thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Then follows a promise of deliverance, rest and quiet. "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. xxx. 5–7; 10, 11. Here we find mercy mingled with judgment. Isaiah foretells of a time of "grief and desperate sorrow" when there shall be a rushing of nations, but God shall rebuke them, and they shall flee afar off, and be like thistle-down before the whirlwind. Deliverance will come suddenly and unexpected. "Behold at eventide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." Isa. xvii. 12–14.

Read Isa. lix. for a description of the character of the people in this day of their desperate sorrow. "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey (or is accounted mad;) and the Lord saw it, and it displeased him that there was no judgment." verses 14, 15. The Lord then undertakes the cause of the poor in spirit—the oppressed. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." verses 18–21. The enemy coming like a flood is the gathering and rushing of nations at Jerusalem before referred to, when the Lord shall appear for the salvation of those who wait for him. Observe that the Redeemer shall come to Zion just at this time, as other prophets have declared. Isaiah says in another place for the comfort of the remnant: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." The hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. lxvi. 5, 14–16.

The apostle Paul comforted the persecuted Thessalonians with similar language. Says he, "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess. i. 6–10.

Our Lord told his disciples that "Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. Gentile times and Jewish times end together. Jewish times were to end with the seventy weeks of years spoken of by Gabriel to Daniel. Sixty-nine were ended when Messiah was "cut off, and had nothing." One week yet remains to be fulfilled; the week in which the "Prince that shall come" will confirm a covenant with many. That will be "the last end of the indignation" against Daniel's people and city; "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the Most Holy." Gentile times end when the stone smites the image upon the feet. See Dan. ii. 34, 35. The image, representing the Roman empire in its last stage, was broken to pieces, and the stone which smote it, representing God's kingdom, became a great mountain and filled the whole earth. This last form of the Roman empire was seen by John in vision rising out of the sea, "having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy." Rev. xiii. 1. This was supplemented by another beast, coming up out of the earth [illegible] and [illegible] yet dragonish—a [illegible] deliver, and persecutor. This ten-horned beast carries a woman, gaily attired, and adorned with jewels, carrying a golden cup in her hand, full of abominations and filthiness of her fornication. Her name is also inscribed upon her forehead: "Mystery, Babylon the great, the mother of harlots and abominations of the earth." The woman was drunken with the blood of saints, and with the blood of the martyrs of Jesus.

The ten horns are ten kings, who having received power as kings for a short season with the beast, hate the woman, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom to the beast until the words of God shall be fulfilled." Rev. xvii. Then in chap. xix. John gives an account of a gathering of the beast, the kings of the earth, and their armies, to make war against him that sat on the horse, and his army. The beast, and false prophet were taken captive and destroyed by fire, and their armies slain with the sword. Thus the fourth kingdom in its last phase is brought to desolation and the saints take the kingdom and dominion under the whole heaven and possess it forever. Gentile times and dominion end here, and a new era commences with Jerusalem becoming "the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Jer. iii. 17.

In conclusion, from what we have quoted from the prophets, (and very much more might have been quoted), we cannot but see that the judgments of God are about to fall on the wicked. Neither Jew nor Gentile can escape. God is no respecter of persons. He will render to all according to their works, nationally or individually. Those nations who interfere with his plans, or persecute his people, will meet with condign punishment. Israel, his chosen people, have been severely punished for their sins. They have been cast out, cut off, and forsaken of their God—but not forever. When they turn to the Lord he will have mercy upon them. Paul warns the Gentiles lest they also should be cut off. "Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise, thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again." Rom. xi. 22, 23. Individually, God will render unto them who by patient continuance in well-doing seek for glory, honor, and incorruptibility—eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Rom. ii. 5–9.

B. WILSON.

# Selections.

## SELECTION FROM THE UNWRITTEN WORD.

"Dost thou know the ballancings of the clouds." Job. xxxvii. 16.

Clouds are among the most striking appearances in the natural world. Whether heralding the dawn with beacons of flame and banners of gold, or attending the sunset with armies of light and sapphire thrones; whether clothing the mountains with garments of beauty, or enriching the landscape with flying shadows; whether shading the weary from the noonday heat, refreshing the field and the garden with gentle showers, or shaking the earth with mighty thunders; whether moving in silent and solitary grandeur along the blue deep of the sky, or covering the whole heavens with black and jagged masses, torn by the tempest and hurled onward like charging hosts in the shock of battle; glorious in the morning, grateful at noonday, prophetic of the dawn at evening. Clouds lend a charm to every landscape, a diversity to every season, and a lesson to every thoughtful mind.

No earthly scene could attract us long, if deprived of light and shade from the changing clouds; and with our present feelings we should find it hard to be satisfied in a state of one unvaried cloudless noon. It is doubtless for this reason that clouds so frequently form a part of the symbolical representations by which the Creator of the heavens and the earth reveals himself to man. When the waters of the flood passed away from the earth, and God covenanted with man to repeat the deluge no more for perpetual generations, he pointed to the bow in the cloud for the seal of his covenant. He wrote his promise in the seven-fold colors of the showery arch. When the hosts of Israel came out of Egypt [illegible] began their march to the [illegible] Land, through the waves of [illegible] sea, the Lord went before them [illegible] guide and a defense in a pillar of cloud. The same awful symbol of Jehovah's presence was a light to his people and darkness to their foes. When the Lord came down upon Mount Sinai to proclaim his fiery law amid thunderings and lightnings and the sound of a trumpet exceeding loud, he vested his presence from the witnessing tribes in a thick cloud. When the tabernacle was set up in the wilderness, and God would give a token of his willingness to hear prayer and to dwell with the humble and contrite, he caused a cloud to appear between the Cherubim that covered the mercy-seat with their outspreading wings, and he spoke from that awful shadow. The Psalmist in describing the majesty of Jehovah who laid the foundations of the earth and spread out the heavens like a curtain, says that he maketh the clouds his chariot. The voice which proclaimed the Son of God on the Mount of the Transfiguration came out from the cloud which covered the excellent glory.

When the great work of man's redemption was accomplished, and the Conqueror of sin and death ascended to the right hand of the Father in view of his wondering disciples, a cloud received him out of their sight. And in the last great day when he shall return for judgment, and shall gather all nations before him, he shall come upon the clouds. The voices of the mercy-seat are no longer heard as of old from the awful shadow of the Tabernacle. The visible presence of the Son of God no longer walks with men below. And yet the bow of promise still spans the summer cloud; the chariots of Jehovah still sweep the sky; the heavens are covered with the dust of his feet. There is still abundant reason why we should make a sacred study of the clouds. There were some in ancient time who thought it strange that they could not find out the ways of the Almighty unto perfection. To silence such presumption, he put the question, "Dost thou know the balancing of the clouds?" He referred to objects which are familiar to every eye, which come within the range of every day's observation. And the force of the rebuke was this: If you cannot explain things that are so common and apparently simple, why need you wonder or complain that you cannot understand him who is from everlasting to everlasting. This question about the balancing of the clouds has been before the world more than four thousand years. Men have been studying and growing in knowledge all the time. But nobody has yet been found able to answer it, either among the shepherds like Job, who are as familiar with clouds as with their flocks on the mountains; or among philosophers, who study vapors and stormy winds in laboratories and upon housetops.

The latest authority among men of science says that little is known of the causes which balance the clouds in the air. They are formed of water, and water, however minutely divided, is always heavier than air; and yet flying fountains of all the rivers of the earth, which bury the mountains in snow, and flood the plains with water, go floating over us at vast heights, when all our philosophy would require them to sink to the earth. Why they do not come down at once, desolating the plains with another deluge, nobody knows. It is a sign of progress in knowledge that men have discovered their ignorance. And it takes a wise man to tell us in what direction our ignorance is most profound. The writer of the book of Job must have been guided by something higher than human wisdom to have been able to ask in his day the one question which is still hardest to answer, about the clouds. He might have asked a hundred others which are easy for us, but which nobody could answer in his time. He needs divine inspiration to ask the one which the world after the lapse of so many centuries of study, still finds the hardest to answer. And this was not by accident, for it was the avowed purpose of the writer to show that in the most common things there are mysteries past finding out. But this old book asks another question, viz: "Can any understand the spreading of the clouds?" which is no easier of solution. These questions are asked, not simply to perplex and confound us, but to show that in the common things of daily life there are mysteries; and that much more may we expect that the judgments and purposes of the infinite God will be unsearchable. He must come to us, if he reveals himself at all, in the thick cloud of mystery; he must conceal more of himself than he makes known. If we could fully understand his ways, we could not believe him to be the infinite God. He must be incomprehensible in wisdom and power and love, or we could not commit our future interests to him according to his word of promise.

It is infinite folly of the skeptic to refuse to believe because he cannot comprehend the infinite. Every faculty of his mind, every organ of his body, every cloud in the sky, every particle of dust beneath his feet, contains mysteries which no human science, by continued search, can find out. Our own existence and faculties and destiny are unfathomable mysteries. But they are all most real and undeniable facts. It is greater folly to deny or neglect our responsibility to God because we cannot understand how we came into being, or in what way our life is preserved. It is by the dark and awful lesson of mystery that God would educate us all to the highest exercise of faith. He shows us the unsearchableness of his wisdom and power in the drop of rain, in the flake of snow, in the blade of grass, in all the little common things around us, in order that he may help us to believe that he is everywhere and that nothing is too small to receive his attention.

He impresses us more deeply by what he does not and cannot make known of himself, than by all that our limited understanding can comprehend. "How unsearchable are his judgments and his ways past finding out." They must be so, or they could not command our faith and satisfy our longings for a future life, holding supremacy in our minds, so that we may never cease to inquire, to think and to learn. There is a cloud of mourning as well as of mystery. To those who will receive it, the mystery is the forerunner of light, and the mourning is the messenger of joy. The divine Comforter promises especial blessing to them that mourn. The cloud of mourning casts its shadow upon every path. None are exempt, but all are burdened with words of lamentation over the changing and transitory state of man. With many life is a long conflict of pain and disappointment, hope is a bright cloud that brings no rain, joy is a fountain that springs up in the burning desert, but recedes when the thirsty approach to drink. In every heart there is some secret woe, in every cup of earthly pleasure there is bitterness. The eloquent and the mighty climb to the heights of fame and find them cold. The friend of the poor and the emancipator of millions falls by the hand of an assassin. Men of genius enrich the world and themselves die poor. Men of wealth build splendid mansions and never inhabit them. Reformers preach righteousness and humility, and they are hissed as fanatics and denounced as disturbers of the public peace. The clowns and the comedians who live by making others laugh, are themselves consumed with secret sorrow. The devotees of pleasure who make life a jest and death a shadow, are themselves the saddest creatures in the world.

You may plant the rose in your sunniest window and shelter it from every blast, but the thorn will appear before the bud, and the worm may hide itself in the first and fairest blossom. You may toil for long and weary years to reach some coveted position, and when it is gained only wish yourself back where you began, that you might make a different choice. You may groan under the burdens which you are now bearing and yet find yourself no happier when they are removed. You may think that had it not been for one great loss or disappointment, you would be today entirely content with your condition, when it may have been that loss alone which saved you from other ruin. You may search the world around, but you will find no path on which the cloud of trouble and sorrow never casts its shadow; you will enter no home which may not at any time be made the house of mourning; you will climb no height so lofty and serene as never to be beaten by storms or veiled in darkness.

Such is man's lot in this world; and in all its changes he can find no rest; in all its sorrows no sufficient consolation; so long as he pictures his brightest prospects in the fading clouds, and builds his most substantial structures upon foundations that the storm may sweep away. Would you know how much reliance to place upon the most cherished expectations of earthly good? Look up to the vanishing cloud and see. And yet there is something for us to rely upon more sure and permanent than the changing aspects of the sky. There is a cloud of mercy which pours down blessing upon the most desolate heart, and there is a cloud of light that leads to glory and to God. Clouds are, in some sense, mediators between the heavens and the earth. They are material in substance, rising up from the deep, and carrying heavy burdens on the wings of the wind, and so they belong to the earth. They are ethereal in lightness, standing without any visible [illegible] long to the heavens with showers that [illegible] and curtain life, and they are charged with lightnings that blast and destroy. They cover the traveler with a cooling screen from the burning sun, like the shadow of a great rock in a weary land, and so the same cloud that pours down blessings on one, breaks in tempest and affliction upon another. God's acts and thoughts of kindness are as numerous as the drops of rain, and it takes them all to make the cloud of mercy by which the humble and trusting have been refreshed, protected and guided in the way of peace. That mercy surrounds us every moment like a thick cloud dropping down the blessed rain upon the waste places of our hearts. Out of the cloud come voices of invitation, of entreaty and of command, directing us to the Lamb of God, and saying, "This is my beloved Son, hear ye him." God has written the transitoriness of all earthly things upon the clouds, that every eye may see it. He has given them beauty and made them a blessing, that they may the better represent things which charm for a time and disappoint in the end. When you are tempted to set your heart on earthly things, look up to the changing clouds and see how soon your possessions will pass away. God has clothed the clouds of the morning and the evening with evanescent beauty that he may awaken in our hearts a longing for the land where the glory of his presence shall be an everlasting light.


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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### EGYPTIAN PHASE OF THE EASTERN QUESTION.—No. 17.

*Prelude—Explanations of Deut. xxxiii. 1-3; Hab. iii. 1-6; Isa. lxiii. 1-8; Psa. xcix. 7-10—Christ and his army visible—Egypt in the future—2. Green spot or the oasis in the desert—3. The union of Egypt with Israel and Assyria—4. The highway. 5. Egypt beyond the reign of subjugation—Five way-marks.*

Prelude.—A brother remarks, The Scriptures that point out the manner of Christ's second coming—please read Deut. xxxiii. 1-3; Hab. iii. 1-6; Isa. lxiii 1-8—these have never had a fulfillment as we understand them. If they do not relate to his second coming, please show us our mistake, and when and where they are to be fulfilled. We believe, and so have we written, that Christ and his army of holy ones, after the marriage supper of the Lamb, will first strike "terra firma" at Mount Sinai. Thence pursue their line of march through the great wilderness to Palestine. Question, Will they be (visible) manifest to the outer world before they appear on Mount Zion? We believe that the 24th Ps. has not been fulfilled, and will not be till Christ and his bride appear before the gates of Jerusalem. The theory is now stated in full. To us, this is new, as it always has been, a view somewhat questionable.

We shall explain the four passages quoted above, as distinctly, and in as few words as our abilities will permit; hoping that the explanations will be true to the Bible and satisfactory to all. We would rather be honest than "sharp." We shall take them in their [illegible] to (Moses) said" The Lord [illegible] from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and he came with ten thousands of saints; from his right hand (went) a fiery law for them. Yea, he loved the people; all his saints (are) in thy hand: and they sat down at thy feet; (every one) shall receive of thy word." Deut. xxxiii. 2, 3. These words were uttered by Moses to the children of Israel in the plains of Moab by Jordan (near) Jericho. Num. xxxvi. 13. The law had been given from Sinai, and they had finished their forty years in the wilderness; had come to a place where the promised land was quite near; Moses had seen the land but was not permitted to enter it. Before being taken from them he gives them a parting address. In his farewell song he makes use of the words as above.

The Lord came from Sinai.—Is that coming past? Or, is it still future? As the truth or falsehood of the theory turns upon this expression, it is well to examine it critically. If this coming is past, the view is false, and the whole theory tumbles into ruins. We hold that that coming was past when Moses uttered the words.

1. He says, The Lord came from Sinai, not will come, some three or four thousand years beyond the time I (Moses) am now speaking. If then so far future, why did he not use the future tense? He uses a past tense to express a past act. The Lord came, not will come.

Moses, in narrating the wanderings of the Israelites, commences at their encampment at the foot of Mount Sinai, and notes remarkable events in God's dealings with them during the 40 years in the wilderness. The order of events is followed, Sinai, Seir and Mount Paran. "Came from" God was their guide. Who (God) went in the way before you, to search out a place to pitch your tents (in), in fire by night, to show you by what way you should go, and in a cloud by day. Deut. i 33; (see Ex. xiii 21, 22; Num. ix. 15, 22; xiv. 14). Jehovah led them toward Kadesh-barnea, by the foot of Mount Seir. There, and about Mount Seir the Israelites continued many days, not less than about 37½ years; "And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, (which flows west into the Dead Sea) (was) thirty and eight years." Deut. ii. 14. Hence the propriety of the expressions. "Rose up from Seir unto them." Deut xxxiii 2 and "ye have compassed this mountain long enough: turn you northward." Deut. ii. 3, 7, 14. "He shined forth from Mount Paran." The exact position of this mountain cannot be ascertained. It was near to Mount Seir, and was one of those mountains on which Jehovah often shone forth in his brightness, during his long sojourn with his people in the wilderness, a cloud by day and a pillar of fire by night. Ten thousands of saints." Holy ones. Such is its proper meaning: for Moses narrates but one coming (on Mount Sinai). He then continues with them as their king through the wilderness. God did not descend alone. The chariots of God (are) twenty thousand, (even) thousands of angels: the Lord (Jehovah) (is) among them, (as in) Sinai, in the holy (place). Psa. lxviii. 17; when the law was given. Who (Jews) have received the law (of Moses) by the disposition of angels." Acts vii. 53; "And it (the law) was ordained by angels in the hand of a mediator (Moses.") Gal. iii. 19. "If the word (law of Moses) spoken by angels was steadfast." Heb. ii. 2. Many, or thousands uttered the words of the law in concert (perhaps), amid thunderings and lightnings.

From his right hand (went) a fiery law for them." (Israel). "Yea, he loved the people" (Israel) or he would not have been to the trouble of providing for them a fiery law, and of being their sleepless guide through the wilderness. Verses 3 and 4 are parenthetical, and somewhat ambiguous in their use of pronouns. To whom do the pronouns "he," "his," and "thy" refer? God, or Moses or both? Vs. 4 and 5 relate to Moses as a mediator or God's vice-regent. May not vs. 3 refer to Moses? Neither explanation will affect the translation of vs. 2. They are all expressed in the past tense, because [illegible] desire of the [illegible] 10, 12, 17, 19, 22 [illegible] sufficient to convince us [illegible] Moses knew what tense to use in describing future actions and events. 2. Habakkuk, in his prayer, is said to speak of Christ's second coming: "God came from Teman (the south), and (even) the Holy One, from Mount Paran." Hab. iii. 3. This coming is past, the past tense being used; and it was the Father's advent as seen by Moses in the wilderness. "And" means "even," God and the Holy One being one person. Habakkuk describes a past manifestation of the Elohim. His song was composed and sung in the congregation on the eve of the Babylonian captivity, which Jeremiah's 70 years bondage were about to commence. Habakkuk *saw*, in view of the impending danger, carried back to God's judgments on Egypt, his advent on Sinai, and his protection through the wilderness. If God then delivered his people from that actual bondage, why not from this impending captivity? So thought the prophet. Isa. lxiii. 1-8; Ps. xxiv. (relating to other events) will come in No. 18.

Egypt in the future.—It is our province, by the aid of the Bible, to trace Egypt through her future changes and to examine the agencies by which they are made, and the manner of their accomplishment. Five way-marks are given to aid us in our investigations. One, the pillar of witness, we have briefly noticed. A volume would be required to develop, fully, the purposes of its construction. A single additional question, however, must suffice for the present: Why was this pillar, sign, and witness located in Egypt? God does not act without reason. He had an object in the erection of that pyramid in the land of the Pharaohs, rather than in Palestine or in Assyria. The relative geographical location of the valley of the Lower Nile affords a reason quite sufficient. 4. No land has had such an eventful experience. 2. It was at that time (B. C. 2170) in the front rank of knowledge and resources. It is on the grand highway of western civilization and commerce. 4. Of the Eastern world, Egypt is the most convenient land for scientific research; and consequently God located this sealed monument in that location where the sea would be the sooner broken. Had it been erected in any part of Asia, it would not now be declaring its testimony. Many other reasons might be suggested but these we deem sufficient.

Second way-mark.—The oasis, or Eden garden in the wilderness of Egypt's future. The prophet's description is the following, "Blessed (be) Egypt my people." Isa. xix. 25. "Which in time past (were) not my people, but (are) now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Peter ii. 10. "And he saith also in Osee. I will call them my people which were not my people, and her beloved which was not beloved." Rom. ix. 25. "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to (them which were) not my people, thou (art) my people; and they shall say (thou art) my God." Hos. ii. 23. "Blessed Egypt!" What a volume of associated thought is suggested by these two words: how inappropriate to Egypt under the Turk. What expression would now suit Egypt? Turko-Mohammedan cursed people! What terrible revolutions in that land before it can be truly said, "Blessed Egypt!" What physical, what political and what religious changes. The Libyan desert must retreat before the march of agricultural improvements. The indolent, God-forsaken Asiatic must give place to a more efficient race; one new and enterprising; one whose political aspirations will carry it onward toward Millennial justice and purity. Its religious creed must be totally changed. Mohammedan ideas have never renovated the morals of any country. The moral standard of the Koran is low; and in its leading thought it is licentious.

There have been two remarkable prophets, who have established each a religious system: viz: the Arabian Mohammed, the author of Mohammedanism; and Jesus of Nazareth the Messiah of the Christian. The lives of each, with their religious [illegible] been written; and, for [illegible] have been in circulation. One system is found in the Koran; the other in the Bible. The leading thought of the one system is, Hate your enemies; of the other, Love your enemies. Compare the written lives of each of these noted prophets. Who cannot discern a remarkable contrast in the lives of these prophets, in their disciples, and in the nations that have adopted their religions? The crescent has degraded Egypt. Such is the legitimate tendency of Mohammedanism. Though in its first centuries of domination it was a patron of science and literature, it lacked moral principle. It never developed a healthy moral constitution. The reason is obvious; its parents were without any. As water cannot rise above its fountain, neither can Mohammedan morals rise above their fountain contained in the Koran. Before Egypt can reach that beautiful, luxuriant and blessed garden in the wilderness, it will be renovated morally, socially, religiously and nationally. These changes will be accomplished fully, under Messiah's reign of subjugation. The incipient changes are in progress, as will soon be apparent in her onward movements.

3. Third way-mark.—Egypt's union with Israel and Assyria.—That union is described as follows. In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land." Isa. xix. 24. "In that day." What day? In the day of Messiah's regal, official, personal administration; in that day in which Christ "puts down all rule, and all authority and power." 1 Cor. xv. 24. In that day when the stone, smiting the image, and reducing it to dust, becomes a mountain and fills the whole earth. We may affirm, with much assurance, that the past history of those three countries gives us no record of such a union; and, consequently, its fulfilment is in the future.

It is true that those three countries are now professing the same religion (that of the Koran); but is there any union between those countries? Is there, union under Jehovah: "In that day, the Lord shall be known to Egypt and the Egyptian shall know the Lord." "And the Egyptians shall serve (the Lord) with the Assyrians." These distinctive characteristics are sufficient to fix the union in the future. The object of this triple union is not fully known. Why, under the reign of Messiah, (whose reign will be over all nations) two countries, Egypt and Assyria, should be united with Israel, may not be so clear. Under the present circumstances we may be allowed to conjecture. The geographical positions of Egypt and Assyria, relative to the land of Israel, we present as a reason. Relative to Palestine, Assyria is the gate of northern, middle, and eastern Asia; for, in visiting the holy land, the inhabitants of those powerful kingdoms, states and empires would pass through Assyria, (all countries on the eastern side of the Euphrates and Tigris being included under that name). That country would command Asia. For the same reasons Egypt may be called the gate of Africa, and the West; Egypt, even now, by reason of her Suez canal, is the toll-gate of the Great West. Their union with the land of Israel under the Messiah, would give ample room for the central kingdom or capital empire of the world. With such physical changes as are named by the prophets, this triple territory would sustain an immense population. J. P. WEETHEE.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 1.

THE JORDAN AND THE DEAD SEA.

"O my God,.... I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar."—Psalm xlii. 6.

There is no river in the world like the Jordan;—none so wonderful in its historic memories, none so hallowed in its sacred associations, and none so remarkable in its physical geography. It is the river of the Holy Land. It has been more or less intimately connected with all the great events of Scripture history from the patriarchs to the apostles. Its banks [illegible] great [illegible] and its waters have been [illegible] of Jehovah's judgment, power, [illegible] earth witnessed. [illegible] leave had burnt up [illegible] cities and polluted plain, [illegible] waters of the Jordan rolled over them and buried them for ever from the face of man. Thrice was the swollen torrent of that river stayed, and its channel divided to let God's people and prophets pass over "dry shod." Once, at the bidding of the man of God, the iron axe rose buoyant from its channel, and floated on its surface. Once its waters gave forth healing virtue, as if to prove to the proud Syrian chief the fallacy of his sneering exclamation, "Are not Abana and Pharpar, rivers of Damascus better than all the waters of Israel?" Greater still were those miracles of our Lord which the evangelists have grouped thickly on and around the central lake of the Jordan. There did the storm-tossed billows hear and obey the voice of their Creator; there did the incarnate God walk upon the face of the deep; there, obedient to his will, the fishes filled the disciples' nets; along those shores the lame walked, the deaf heard, the blind *saw*, the sick were healed, lepers were cleansed, the dead were raised to life again. But the most glorious event the Jordan ever witnessed was Christ's baptism; for when he was baptized, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him;" and when the Divine Son was perfectly equipped for his great work of redeeming love—when just about to set out on his glorious mission—the voice of the Divine Father pierces the vaults of heaven, and proclaim to the astonished and joyful disciples on Jordan's banks the divine approval of both work and worker,—"This is my beloved Son, in whom I am well pleased." Surely, then, we may say that every spot along this stream is "holy ground," and that the name Jordan is not only emblazoned on the page of history, but enshrined in the Christian's heart.

It would almost seem as if nature or nature's God had from the first prepared this river to be the scene of wondrous events, by giving to its physical geography some wondrous characteristics. Its principal fountain, bursting from the base of Hermon, is, like the mouths of other rivers, on the level of the ocean,* It descends rapidly through its whole course, and at length empties into the Dead Sea, whose surface has a depression of no less than 1312 feet. The whole valley of the Jordan is thus a huge rent or fissure in the earth's crust. Though it is not much over a hundred miles in length, at its southern end, along the shores of that mysterious lake, we have the climate and products of the tropics, while at its northern end on the brow of Hermon, we have a region of perpetual snow.

THE FOUNTAINS.

It was on a bright and cloudless summer day I first visited the fountains of the Jordan. On the preceding night I slept on a snow wreath, on the very peak of Hermon. Beside me, in a hallowed rock, the fire of Baal had often burnt in bygone ages, and around me were the great stones of Baal's altar and the shattered ruins of a later temple. There I was enabled to prove for the first time how accurate was the name given to this mount by the sacred writers, Baal-Hermon (Judg. iii. 3; 1 Chron. v. 23). A noble spot that was for the worship of the great fire-god. His priests could see the sun rising from the eastern deep long before his beams lighted up the plains below, and they could see him sinking slowly in the western sea long after he had set to the shores of Phœnicia; and then at night on that commanding peak, they could kindle a flame whose light would flash far and wide over Syria and Palestine. Wishing to realize something of the grandeur of those old Baal-fires, we gathered a great quantity of the dry prickly shrubs that cover the mountain sides, piled them up on the rock where the fire used to burn, and applied a match. The air was perfectly still, and the flame seemed to shoot up into the very heavens, while Hermon's icy crown gleamed and glittered in the ruddy light.

The descent from the top of Hermon to the fountains of the Jordan was as it [illegible] in a [illegible] from Oreenlan[illegible] to the equator. The heat was most oppressive when, emerging from a wild mountain glen, we entered the marshy plain of Merom. Away in front our guide pointed out a little isolated *tell*, apparently in the centre of the great plain,—"That," said he, "is Tell el-kady." We were soon beside it, and tying up my horse beneath the shade of a noble oak—a straggler from the forests of Bashan—I set out to explore.

DAN.

The tell is cup-shaped, like an extinct crater, which it perhaps may be, for the stones of the surrounding plain are volcanic. From its western base bursts forth one of the largest fountains in Syria, its waters forming a miniature lake, and then rushing off across the plain southward a deep rapid river. Within the full, beneath the branches of the great oak, is a smaller fountain, whose stream breaks through the circling rim, and foaming down the side, joins its sister. This is the principal source of the Jordan.

But the tell, has it no name in history, no story or legend to attract the notice of the passing pilgrim or the Bible student? It had once a historic name, which is not yet quite gone; and its story is a long and sad one. I wandered over it wherever it was possible to go. I found a few heaps of rubbish and old building stones, a few remains of massive foundations, a few fragments of columns almost buried in the soil, vast thickets of thorns, briars, and gigantic thistles, some impenetrable jungles of cane and thorn bushes, but nothing else; and yet this is the site of the great border city of Dan. Upon this hill Jeroboam built a temple, and set up in its shrine one of his golden calves, thus polluting that "Holy Land" which the Lord gave in covenant promise to the seed of Abraham. Therefore has the curse come upon Dan. Though one of the noblest sites in Palestine, though encompassed by a plain of unrivalled fertility, it and its plain are now alike desolate. The prophetic curse is fulfilled to the letter,—"In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your works may be abolished" (Ezek. vi. 6).

It is interesting to note how the old name clings to the spot still, though in an Arabic translation. *Tell el-kady* signifies "the hill of the judge," and the Hebrew word *Dan* means "judge" (Gen. xlix. 16).

CÆSAREA PHILIPPI.

Half an hour across the plain, through pleasant forest-glades, bordered with myrtle, acacia, and oleander, and another half hour up a rugged mountain side, beneath the shade of Bashan's stately oaks, brought me to the site of the old Greek city of Panium, which Herod the Great rebuilt, and renamed Cæsarea-Philippi. This is one of the very few really beautiful spots in Palestine. Behind rises Hermon, steep, rugged, and grand, one of its lower peaks crowned by the frowning battlements of a Phœnician castle. In front stretches out the broad plain of Merom, like a vast meadow, and away beyond it is the mountain range of Lebanon. The city stood upon a natural terrace, which is interspersed with groves of oaks and olives and shrubberies of hawthorn, myrtle, and acacia, and is all alive with streams of water and miniature cascades, fretting here and there against prostrate column and ruined wall. It is, in fact, as Dean Stanley has happily named it, a Syrian Tivoli.

Behind the ruins rises a cliff of ruddy limestone. At its base is a dark cave, now nearly filled with the ruins of a temple. From the cave, from the ruins, from every chink and cranny in the soil and rocks around, waters gush forth, which soon collect in a torrent, dash in sheets of foam down a rocky bed, and at length plunge over a precipice into a deep dark ravine. This is the other great fountain of the Jordan.

It is "holy ground," for Jesus was here. Beside the fountain he uttered those memorable words, "Thou art Peter, and upon this rock I will build my church" [illegible] xvi. 13-20; xvii. 1-13 [illegible] the sight of the great [illegible] have suggested the [illegible] of the expression? And [illegible] six days afterwards Christ [illegible] his disciples, and led [illegible] up [illegible] an high mountain, and was transfigured before them." Standing there amid the ruins of Cæsarea, one does not need to ask where the Mount of Transfiguration is. Hermon, the grandest and the most beautiful of all the mountains of Palestine, has established its claim to the title of "holy mount."—*J. L. Porter, A. M.*

*Some geographers give the fountain of Dan an elevation of 700, others 800, others 200 feet; but these seem to be erroneous, as I have shown in the article "Jordan," Kitto's Cyclopædia, last edition.

## Youths' Column.

### The Hour of Youth.

No time is like the hour of youth,
So rosy and so fair;
When life is lit with sunny hope,
And free from anxious care.
When tender words of new-born love
Are whisper'd soft and sweet;
And blossoms beautiful and bright
Spring forth our steps to greet.

No time is like the hour of youth
As nature in the spring,
So life is in its opening time
A pure—a lovely thing!
Before the summer's scorching breath
Across its bloom has pass'd—
Before the balmy zephyr yields
To winter's chilling blast.

No time is like the hour of youth!
Oh, prize it while ye may!
For life is only, at the best,
A short and fleeting day.
Sow ye the garden of the heart
In youth with precious seed;
The harvest of the after years
Shall then be blest indeed!

—*Sarah Anne Moore, in Young Ladies Journal.*

### Imitation.

Children must imitate somebody or something. You could not help it if you would, and you would not help it if you could. Babies learn to talk by imitating the sounds they hear and see made by the people about them. You begin to imitate before you know what you are doing, and you will go on imitating as long as you live. I once knew a little boy who had been brought up with his grand-parents, and saw very little of other children. It was amusing to notice how old fashioned he was in all his ways. He copied grandfather and grandmother without intending it.

But you have often set yourselves to imitate some one on purpose. The boy just comes to school sees a bigger boy, who is at the top of his class, wins many prizes, gains the good-conduct medal, is a first-rate cricket and foot-ball player. He thinks, "I will be like that boy," and makes him his model. He does not succeed at first, perhaps, but he keeps on trying. He does not become like the boy he admires all at once; it takes him months and years.

A monk wrote a book teaching people to live as Christians should. He called it "The Imitation of Christ." Could he have found a more suitable title? I think not; for every real Christian is trying to become more and more like Jesus Christ. Remember that he was once a child, so that you need no wait till you grow up before you can copy him.

You must be like Jesus before you can act like Jesus. Even if you could do what he did without being like him, he would not be satisfied. God reads our thoughts and he requires truth in the inward parts—that is, he will have us sincere in all we say and do. The first step toward the imitation of Jesus Christ is to ask God to give you a new heart. A boy once made up his mind that he would be gentle and loving and truthful and good as Jesus was. He tried hard for a little while, then he said: "Mother, it's no use trying to be like Jesus, because even when I do what pleases him, I want to do something else." Only God himself can conquer that difficulty for you. He will, if you ask him.

Imitating Jesus Christ, you will find work for every day in the year. You will have a great many copies to do before you learn to write properly; a great many sums to work out before you are a good arithmetician. You cannot translate a page of "Cæsar" without a dictionary the first day you begin to learn Latin. Surely a lifetime is not too long to spend in forming yourselves after the pattern of Jesus Christ. For we must be like him at all times and in everything. It is not enough to be gentle like Jesus. You must be truthful as well. We may be forgiving, but we are not like him if we are not also obedient.

"How much you would do to please father and mother, especially when you feel how dearly they love you. God calls you his children, and tells you you are "beloved" by him. One very strong reason why you should be imitators of God, is because he loves you and you love him. Nay; you cannot imitate him unless you love him, for if he loves, and you copy him, you must love too. Think each day of this year, "I am God's child, and I must be like my Heavenly Father." Then try to imitate him more exactly day by day. Pray to him to help you, and never forget that he is very near you, and is pleased with your effort, however imperfectly it may succeed.—*Early Days.*

I asked a little child, not long ago, "Have you called your grandma to tea?" "Yes, when I went to call her she was asleep, and I didn't know how to wake her. I didn't wish to holla at grandma, nor shake her; so I kissed her on the cheek, and that woke her very softly. Then I went into the hall, and said pretty loud, 'Grandma, tea is ready,' and she never knew what woke her."

A little boy was deeply interested in reading "The Pilgrim's Progress," the characters in that wonderful book being all living men and women to him. One day he came to his grandma and said: "Grandma, which of all the people do you like the best?" "I like Christian," was the reply, giving the little boy her reasons. "Which do you like the best?" Looking up in her face with some hesitation, he said slowly: "I like Christiana." "Why, my son?" "Because she took the children with her, Grandma."

N. TOPEKA, Kan.

*Editor Restitution:*

A happy new year to you and all the brethren. Time is swiftly rolling by, and soon we will all be gone. Are we living up to our privileges? living up to duty? I fear we as a people are growing cold and indifferent. This is true at least of the people here in the west. Some of our big guns have gone into the boggy state. Some are very worldly minded; the cares of this life choke out the word; their oxen and calves claim their attention. Others follow pernicious habits—dram-drinking, chewing and smoking, conforming themselves to the world—while their lights are going out, and the good cause is evil spoken of. This is a sad but true picture, and makes our hearts sorrowful when we ought to be rejoicing. May all arouse and prepare to meet our soon coming King—make haste while the Bridegroom tarries.

T. E. ADAMS.

# THE RESTITUTION.

S. A. CRADLIN, EDITOR.

Plymouth, Indiana, Feb. 14, 1883.


WE are reading books received, and will notice in due time.

REMEMBER that Conference commences Friday evening of the present week.

"DISASTER" is the one word that sums up the news items of current times. A large portion of our paper gives details. A severe gale is reported as taking place in Great Britain Feb. 12, and Cincinnati is literally inundated.

## A VISIT TO HUNTINGTON COUNTY.

On the Saturday preceding the second Sunday in January we made a visit to Huntington County, to preach a few discourses to a little band of brethren and sisters residing in the district of country surrounding the home of our well known brother in Christ, W. T. Griffin. Seven years had elapsed since we had been in that locality to hold forth the word of life. Our route was, in part, over a portion of the new railway known as the Nickel Plate. We found this road a remarkably good one in all respects for a line that had been built and furnished with rolling stock in the short space of only eighteen months. It is a very direct line from Chicago to Buffalo, and is already doing a large freight business, though, as yet, only one regular passenger train each way has been placed on the line. As it gets more fully into operation the managers will find more trains a necessity. Its passenger coaches are neat and well adapted to the convenience and comfort of travelers.

Our short journey was over a section of country that we moved into before the Red man left it, as his paternal inheritance, and favorite hunting-ground. It was forty-seven years ago this present winter that we first commenced traversing the grand old forests that then stood in all their primal magnificence in the Eel River valley. This river has a somewhat notable history in connection with governmental transactions with the Indian tribes. The French name was *L'Anguille*—the name for "eel" in this language, and "eel" was also the signification of its Indian name—*Ke-na-pe-com-a-qua*.

This name of the river was also the name of a somewhat celebrated Indian village located on the north side of the stream about six miles from its junction with the Wabash where Logansport is now situated. Connected with this river is an other little piece of Indian history to which we will give just a passing notice.

We presume many of our subscribers have read the disastrous defeat of St. Clair, Nov. 4, 1791, on the head waters of the Wabash. The leading commander of the Indians in this battle was Meshekunnoquoh, which signifies Little Turtle. This chief finally became peacefully disposed toward the United States, and a comfortable house was erected for him near the banks of Eel River, not far from where Columbia City is now located. This celebrated chief died at Ft. Wayne, July 14, 1812, on a visit to the commandant at that post.

To return to our own early connection with this region. Perhaps no country in a state of nature ever presented scenes of more surpassing beauty and loveliness than did the rich lands in the vicinity of this beautiful river. For a marvelous display of floral grandeur nothing could transcend the enrapturing sight of the almost limitless flower-beds that literally covered thousands and thousands of acres with a wild Paradise of bloom. It was amid these grand old forests, and these widespread aisles of flowery enchantment, that we commenced our travels as a herald of the coming King. The early settlements were grouped in the more favorable localities, and often quite widely separated. The surveyor's lines, marked on the trees, and, for nearer cuts across the woodlands, the pocket compass, guided us in our course from one well known locality to another. Plain and earnest men and women—closely crowding the limited rooms in the log-cabins of the pioneers of these new homes—were the auditors that listened to our solemn message. It was no lullaby chant that was sounded in the ears of Christ's waiting ones in those days that we now look back upon as days of sublime mystery. We not only preached the coming of the Lord, but we *expected him*, and felt and lived accordingly. But he tarried—and our journeys now are along among the cemetries where those loved ones are passing the night of death. In this very journey we saw the white marbles that told us where the sleepers reposed that once listened with tearful interest to our thrilling cry—Behold he cometh!

The lips that once sang the sweet and rapturing melodies of advent glory and heavenly triumph, are now motionless—"The heart-harp is broken and the song-strain is still." The sons of exhortation have made their last appeals to the godly and the ungodly. Death has hushed the voice of persuasion, and the weary head is resting on the pillow of clay. The fervent and effectual prayers of Messiah's devoted followers, who lived in that time of solemn waiting, are no longer ascending to the throne of grace. Petitions, lifted from those hearts filled with the love of God, were not voiced to be merely heard of men. But, like the prayers heard by the Apocalyptic Seer, there was incense in them. It was from that golden censer in the angel's hand, and the holy cadences, and the fragrant perfume ascended skyward. The echos that were lost to human ears were heard in the Holy of Holies by the loving Father of the household of faith. But the prayers of these saintly ones, like the prayers of David the son of Jesse, are ended. A feeling of melancholy sadness stole over us as we looked toward the mounds that were heaped over the sleepers in Jesus. This sadness deepens when we remember that the candlesticks that lit them onward to the dark valley and shadow of death, have been removed out of their places. The churches of those times have passed away with those that have gone down to the grave. The quadruple gloom of Laodicean formality, heartless worldliness, infidelity, and Roman superstition has gathered over in impenetrable blackness—a blackness never to be rifted till rifted by the lightenings of the day of God. Other lampstands have been placed out in neighboring localities—shall these be removed?

Though we did not set out with the intention of saying much about the history of these parts, or of our own ministerial experience, yet, as we have commenced, we will add some items more which may possibly interest our readers. For about 42 years we have been trying to herald the coming of Christ and the age of restitution. The country through which we have mostly labored in preaching the kingdom of God, and life through his Son, is interspersed by three rivers of some celebrity in Indian affairs. Of Eel River we have already spoke[n]. We have given its name both in E[nglish] and Indian. The Tippecanoe coun[try] Indian name was *Quiteq[uenon]*. Fish River. Both th[ese] of the Wabash—*O[uabash]*, meaning a cloud driven by [a] supernatural wind in the highly figurative tongue of the Red Man. The third river we look upon from our window as we pencil these lines. The Indians called it *Wallounga*—Yellow River—from the tinge of its waters. These rivers through larger streams—all finally become blended and lost in the Mississippi which is, by interpretation—The Father of Floods. Along these streams the Indians had their homes when we erected our humble log cabin on the beautiful banks of the *Ke-na-pe-com-a-qua* about 47 years ago. Here, as from time immemorial, they feasted and hunted—here lived and loved and died—and here we saw the burial places where the Red Clay went "dust to dust." The survivors soon went westward, to make their graves in the lands of the Sunset, and the plowshare of the supplanting Pale Face directly mingled the slightly buried dust of their past generations with the Earth-mould—and with them their flowery woodlawns have vanished from the things that be."

Since we commenced preaching all has changed. The once powerful Indian tribes have become nearly extinct, and they will soon be numbered with the dead nations. The churches of our early ministry are now with the silent multitudes awaiting the voice of the Archangel and the trump of God. Although the snows of time lie white on our temples we are still working, but it is for a new generation. If days stay away a little longer we too must go to the land of darkness as darkness itself, to rest awhile in the desolate chambers of the house prepared for all living. The brethren in Huntington county have had severe trials, but our meetings were cheering. At our Synod gathering on Sunday morning we were reminded of gone-by days, as a goodly number took hold in earnest. We tried to preach the truth in love to all, and the impression seemed to be good. Some seem almost persuaded to yield the obedience of faith. While we preach the gospel of the Kingdom and the coming age of restitution—while we preach life everlasting only through Christ—O let us strive for more of the lowly spirit of the Lord Jesus. Let us realize ere it be too late that—"if any man have not the Spirit of Christ, he is none of his." O that we may have the spirit of adoption who[reby] we may know that we are the children of God. We bade the dear friends farewell with the hope of seeing them again ere the year closes should it be the Lord's will. For their kindness to us we have them in grateful remembrance. May the Lord guide us all by his counsel and afterward bring us to glory.

## EARTHQUAKES IN DIVERS PLACES.

On Sunday evening, Febuary 4, late in the afternoon, we were studying that portion of Scripture—Acts iii. 12–21—that was so generally used as the Bible Lesson for that day, intending to discourse upon it in the evening address to our little church here in Plymouth. We were looking over this part of the chapter as translated by the American Bible Union. Suddenly there was a very perceptible jar in the floor under our chair and a slight tremor in the very heavy brick walls of the building, attended with a low heavy detonation. Although unable to account for the phenomenon, we little suspected its true cause till next day we learned that it was a slight earthquake shock. Many people throughout the country noticed the occurrence but supposed that the sound and tremor were the results of frost bursting the heavy crust of sleety snow and ice that covered the whole country. In another part of our paper will be found a full summary of the disastrous events that occurred in January, and so far, between fires, floods, snow-blockades, sleet-storms, shipwrecks, train disasters on railroads, financial wrecks, and acts of daring wickedness, it would appear that Febuary may fully rival the disastrous record of January. A political journal asks, "Is 1883 to be a year of calamities?" to which we can only reply that prophecy points ominously to the decade of the eighties. We give below clippings from the papers on the general prevalence of the shocks at this time, as well as upon the remarkable increase of earthquake shocks during the last fifty years. We choose to give the news in a somewhat diffuse form notwithstanding some repetition.

### EARTHQUAKES AT HOME AND ABROAD.

In Wolfsborough, N. H., at five minutes past 3 o'clock on Sunday afternoon, an earthquake was felt. It rattled windows, crockery, and articles of furniture. The movement was from west to east, lasting five seconds. Ten minutes later another slight shock was felt. Previous to the time of the first shock it was perfectly calm, but immediately with the earthquake motion it was set in rapid motion, and continued so.

In Bloomington, Ill., at 5 o'clock on Monday morning, an earthquake shock was distinctly felt. A rumbling was heard for several seconds, followed by a shock.

A severe shock of earthquake was experienced in Agram, Hungary, on Sunday evening.

Renewed shocks of earthquake have been felt in Murcia, Spain.

In southern Michigan and northern Indiana the shock was felt between 4 and 5 o'clock. It knocked down stove pipes and cracked windows.

The earthquakes of Sunday and Monday, though not very destructive, were remarkable because of the widely separated points on the earth's surface which were nearly simultaneously affected. On Sunday evening there was a severe shock at Agram, and on the same day the shaking of the earth which has recently disturbed the inhabitants of Murcia was renewed. On Monday afternoon shocks were felt in New Hampshire, Illinois, Michigan, and Indiana. The near co-incidence in time of these various shocks naturally suggests that they were the result of some common cause. This idea is strengthened by the fact that all the shocks, both in Europe and in this country, were felt in regions where earthquakes are not infrequent. A year seldom passes in which one or more earthquake shocks are not felt in the Ohio and Mississippi valleys and the neighborhood of the great lakes and in the mountainous portion of New England. To be sure, these shocks seldom do any damage, though, as all who have read descriptions of the earthquakes of 1811 and 1812 in the Mississippi valley know, they are not always destitute of very destructive effects, at least in that part of the country. In view of the apparent connection in origin of the recent earthquakes, it is very interesting to recall that a remarkable earthquake occurred in New England in November 1755, which, it is believed, emanated either from the same centre of disturbance as the great earthquake that destroyed Lisbon less than three weeks before, or from some centre whose activity was aroused by the shakings that western Europe and Iceland were then experiencing.

Since 1843 an average of 570 earthquakes a year has been known to occur. Mallet has collected the records of 6831 earthquakes which took place over a period of 1266 years previous to 1850, but 3210 of these occurred during the last fifty years. It seems, therefore, that our earth is almost constantly shaking at some point, and no part of the world is entirely free from tremors of some degree. Professor Milne has recently urged that the study of earthquakes should receive more attention in countries little subject to their visitation. Such countries may at long intervals be shaken by earthquakes of a severe character, and it is suggested that even the stable ground of England may not be secure against disturbance by convulsions as calamitous as that which suddenly swept away 60,000 of the inhabitants of Lisbon in 1755.

# Communications.

## STUDIES IN "KEY-WORDS."

Having, in a former number of THE RESTITUTION, analyzed the Hebrew term, *sheol*, let us now consider its Greek representative, *hades*, as it occurs in the New Testament. Turning to page 56, in my work entitled "Key-Words," we find *hades* rendered in the Common Version "hell" ten times, and "grave" once. In the Revised Version of 1881 it is left untranslated, being merely transliterated or put into an English dress, thus, "Hades."

The inspired writer in translating Psa. xvi. 10, has substituted *hades* for *sheol*, in Acts ii. 27. This is sufficient proof that the two words mean the same. Their etymology is closely related, the root of sheol being *shaal*, to dig, from which comes the idea of searching out, inquiring, asking for; as for something *unseen*,—"Man giveth up the ghost (rather 'man expires,' יִגְוָע) and *where is he?*" Job. xiv. 10. So too, *hades* is usually thought to be derived from *a*, privative, and *idein*, to see: hence it comes to mean the *unseen* state into which man is brought by death. Since *hades* has been selected by inspiration as the representative of *sheol*, we are not to give the former term any meaning that would be contrary to the latter.

What is said of the rich man and Lazarus has been thought proof that *hades* is a place of disembodied torment. But it seems rather that the presence of the body is implied by such material things as "eyes," "tongue," "flame," and "water." Nor is the rich man spoken of as immortal, and his punishment endless. It seems but a [fi]gurative description of the [ter]rible doom decided to set aside [for] ever. For another figurative use of *hades*, see Matt. xi. 23; and for a similar use of *sheol*, see Jonah ii. 6. (My views on the rich man and Lazarus are given at large in the sixth discourse of my work entitled "*The Gospel of the Kingdom.*")

There is to be, however, a place of fiery torment for the wicked, which will especially reduce them to non-existence. That place is called "*gehenna:*" three times out of its twelve occurrences, it is called "*the gehenna of the fire.*" The righteous are not cast, in Scripture to go there; and the wicked are to enter it bodily,—with "eyes," "hands," "feet," and the "whole body." Matt. v. 29; Mat. ix. 43–47.

It would be far-fetched and fanciful in the extreme to say that *gehenna* is "in the outer darkness of unilluminated space, far beyond the remotest fixed star," for we have no authority for supposing any unillumined space in that direction. Nor do I find any warrant in Scripture for supposing *gehenna* to be "the lower section of *hades*, in the bowels of the earth." The plain facts are that *gehenna* is the Greek form of גֵּי הִנֹּם *Ge Hinnom*, the name of a valley on the west and south of Jerusalem, called to this day by the native Arabs, Wady *Jehennam*. Liddell and Scott's Lexicon (1849) describes it as "a beautiful valley near Jerusalem, where children had been sacrificed to Moloch; afterwards held in abomination, and used as a place to cast carcasses of animals and malefactors, which were consumed by fire constantly kept up."

The word *gehenna*, therefore, conveys a vivid idea of that scene, on the surface of the earth, where the wicked, like stubble, tares, and the fat of lambs, will be consumed into smoke, and become ashes under the feet of the righteous. Psa. xxxvii. 20; Matt. xiii. 40–43; Malachi iv. 1–3.

WILEY JONES.

*Good Oaks, Va.*

## PETER, "BELOVED BROTHER" TO PAUL.

*Brother C. Beardmore:*—Your intelligent grasp of the apostle Peter's agreement on "the day of God—day of the Lord—as 1000 years," and St. Paul's "speaking of these things" will (or should) enlighten many who employ Peter to say less than Paul

St. Peter notices the grand, all-eclipse bending change to be accomplished on (during) that day" as a 1000 years. It is that great and manifestation (or reigning restitution) day of the Lord." Acts ii. 20; iii. 19–26. But St. Paul discriminates between the faithful with "an abundant entrance and a full reward," and the slothful, who suffer loss, as a man escapes from his burning home—with only his life. 1 Cor. iii. 10–18. He shows "that it is a righteous thing with God to account those (who shall have suffered persecution for his name) worthy of the kingdom; and so reign with Christ through the 1000 years." Rev. xx. 5–7, while "with flaming fire he will punish—burn up—their foes, as he consumed Korah and his company; or Sodom and Gomorrah. 2 Thess. i. 5–10; 1 Cor. xv. 21–27; Jude 5–15.

The marrow and fatness of St. Peter's incorporation of St. Paul's teaching "of these things" (touching the great and appearing day of the Lord) lies in the fact that Peter does appropriate Paul. Peter's general terms take in "the times of the restitution" (as he himself puts it, Acts iii. 19–21) and thus he affirms "his times, who is (Jesus) the blessed and only Potentate," as Paul puts it. 1 Tim. vi. 16.

There are many texts in general terms, that have been used to deny the definite and discriminating terms, that are designed to fill up the outline of the subject as a whole. This applies to baptism, second advent and judgment.

Thus Rev. xx. 1–10 is filled out with both time and event. The notice of the 1000 years, and the events they embrace is repeated, made absolute and unmistakably plain; but the other verses from 11 to 15, engross the judgment, as if it were without "the 1000 years." Some like this in general terms, and in their bewilderment deny that!

All such fail to see "the adversary—the enemy"—in all this. What is the value of faith that mounts the throne and employs one part of divine revelation to demolish the other? This is its value. It demonstrates that such do not "build on the foundation of prophets and apostles, Jesus Christ himself being the chief corner."

Adam's "sin (all sin) unto death" has had that value. Let us beware.

In Christian love,

J. B. COOK.

# Contentions.

To our Christian life we should imitate Jesus, do first and then teach.

The best way to preach sinners to Christ is to preach Christ to sinners.—*C. H. Spurgeon.*

"One soweth, and another reapeth," is a verity that applies to evil as well as good.—*George Eliot.*

It is impossible for that man to despair who remembers that his helper is omnipotent.—*Jeremy Taylor.*

Dumb suffering is the hardest and sharpest form that affliction can take. The typical lamb before her shearers "was dumb."

Many a child goes astray, not because there is any want of prayer or virtue at home, but simply because home lacks sunshine.

> Whatever men say in their blindness,
> And spite of the fancies of youth,
> There is nothing so kingly as kindness,
> And nothing so royal as truth.—*Alice Cary.*

The years write their records on human hearts as they do on trees, inner circles of growth which no eye can see.—*Sara Helm.*

The silk of certain insects takes its color from the leaves on which they feed, and a Christian man's life will always take its color from that on which his soul feeds.—*Spurgeon.*

Though the snows of winter cast a mantle of death over everything living, yet the flowers will again bloom and beautify the waste places of earth. So this change is a token of the Father's care, and an emblem of the resurrection from the grave.

> "Thou canst not see grass grow, how sharp soe'er
> thou be,
> Yet that the grass has grown, thou very soon
> canst see;
> So, though thou canst not see thy work now
> prospering.—Know,
> The print of every walk, time without fail shall
> show.
> —*Frederick Saxtert.*

The living Christian, pure of heart and unspotted by the world, is the best preacher of the gospel in these days. And it is just from the lack of this gospel salt that society suffers corruption and decay. Revivals and conversions are painfully few. The revival that is most urgently needed is a revival of practical godliness. Sunday preaching is not enough; we want more "sermons all through the week."—*T. L. Cuyler.*

I wish to say that if any of the speaking brethren pass this way it would be a pleasure to have them stop and talk with my neighbors. I am alone here, 16 miles south of Toledo on the D. & M. R. R., at the village of Haskins, Ohio. J. A. WILSON.

## Armenian Antiquarian Discovery.

The *Allgemeine Zeitung* announces that a discovery, the importance of which can hardly be overrated, has been made lately by a Bavarian archæologist, Herr Sester, at the point where the Euphrates bursts through the Taurus Range. Here, in a wild romantic district, lying between Matatieh and Sanisat, he found a line of megalithic monuments, averaging sixteen and eighteen metres in height, and bearing inscriptions. They are in a remarkable state of preservation, and Herr Sester has no doubt that they formed part of some great national sanctuary, dating back three thousand years or more. There was formerly at this place a necropolis of the old Commagene kings, so that it seems reasonable to attribute these colossal monuments to this ancient people, the hereditary foes of the Assyrians. Very little is known about them. The classical writers allude to them only in casual passages, and the arrow-headed inscriptions, though mentioning them very often, have hitherto yielded scanty information. Herr Sester proposes visiting the place next year, accompanied by Dr. Puchstein, a pupil of the Berlin Archæological Institute. Meantime, it is conjectured that they will belong to the class of remains which Professor Sayce has designated as the "Chettite monuments," all that has come down to us from the once powerful race of the Chetta or Chatti.

The visit of the Princes to the Mosque of Hebron revealed the existence of a second tomb of Joseph, directly under the one already known, hitherto undescribed. What is usually styled the shrine of Joseph, is a chamber surmounted by a dome of lead, lighted by an octagonal lantern, containing a cenotaph covered with pale green silk having white lettering. The newly observed or second shrine, lies fifteen feet underneath, is also domed as to its ceiling, and is supplied with another cenotaph draped with green silk. It is entered from the interior of the Haram, by a passage just within the north gate, on a level with the base of the ancient rampart wall. As the workmanship of the upper shrine appears to be of Arab origin, the lower cenotaph must be the older tomb and, if either be ancient, the original one.

# Business Department.

GENERAL NOTICE.

[illegible] back numbers [illegible]tion to Jan. 1, 1883. These we cannot furnish any longer, as the supply is exhausted.

Parties ordering books and tracts will please consult the latest issue of our paper, and order only what is advertised in that, as works on hand a year ago may be exhausted now.

A. R. UNDERWOOD, *Agent.*

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $260. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $600. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DWINNELS, President.

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## OBITUARY.

DIED—At East Newark, N. J., Jan. 26, 1883, Eliza Wanmaker, in the 80th year of her age.

Near twenty-five years ago our aged sister, after witnessing the good confession, was baptized into the all-saving name of Jesus for the remission of sins. The last decade of her life were years of labor and sorrow and affliction, but mingled with the comforts of the truth, for in all her suffering she steadfastly held the confidence and rejoicing of the hope. After many days of earnest expectation and patient waiting death came to her relief. She leaves several children who are walking in her footsteps, animated by the same hope and faith, and by whom her memory will be lovingly cherished.

> Asleep in Jesus, blessed sleep,
> From which none ever wake to weep.

Words of instruction and comfort were spoken to a large company of friends and relatives by Brother John Goodliff, of Brooklyn, N. Y.

J. O. WOODRUFF.

## ANNOUNCEMENTS.

The second District Quarterly Conference of Arkansas will meet with the Church of God, worshiping at Damascus, Conway Co., commencing on Friday night before the second Sunday in March. It is desired that all of like precious faith throughout the district will govern themselves accordingly, and that all the churches will be represented by their ministers and delegates. Brethren come prepared to do all you can for the soon-coming Lord, and pray God's blessing to attend this meeting. Damascus is six miles north of Plummerville, and eight northeast of Morrilton. Both places are on the L. R. & F. S. R. R. Any information cheerfully given by the secretary. Some help from abroad is expected.

ELD. W. H. MCCARTY, Pres.
JOHN W. TEAD, Sec.

P. S.—The secretary's address is Morrilton, Conway Co., Ark., P. O. Box 68.


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# Poetry.

## WE'VE ALWAYS BEEN PROVIDED FOR.

"Good wife, what are you singing for? You know we've lost the day,
And what we'll do with horse and kine, is more than I can say:
While like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered low and sweet,
"There's a Heart, there is a Hand, we feel but cannot see:
We've always been provided for and we shall always be."

He turned and with sullen gloom. She said:
"Love, be at rest:
You cut the grass, we tied soon and late, you did your very best.
That was poor work; you've not at all to do with wind and rain.
And do not doubt that you will reap rich fields of golden grain;
For there's a Heart, and there's a Hand, we feel but cannot see;
We've always been provided for, and we shall always be."

"That's like a woman's reasoning; we must because we must."
She softly said, "I know not if only—yes, and trust.
The harvest may recle in the day. Keep heart, whate'er befide;
When one door shuts, I've always seen another open wide.
There is a Heart, there is a Hand, we feel, but cannot see:
We've always been provided for, and we shall always be."

He kissed the calm and trustful face, gone was his restless pain.
She heard him with a cheerful step go whistling down the lane,
And went about her household tasks full of a glad content,
Singing to time her busy hands as to and fro she went:
"There is a Heart, there is a Hand, we feel, but cannot see:
We've always been provided for, and we shall always be."

Days come and go; 'twas Christmas tide, and the great fire burned clear.
The farmer said, "Dear wife, it's been a good and happy year;
The fruit was gain, the surplus corn has brought the hay you know."
She lifted them a smiling face, and said: "I told you so!
For there's a Heart, and there's a Hand, we feel, but cannot see:
We've always been provided for, and we shall always be."

# Communications.

## WHAT NEXT.

The fearful loss of human life since the birth of the new year, the suppressed undertone of the public is, what next; have we been deceiving ourselves, and is it possible that the warnings of the faithful servants of God are correct, who have been so in- [illegible] in their work and labor in [illegible] the imminent approaches. What do you mean by a crisis? A change in the governments of the world. "And the Seventh Angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 15–18. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great; and shouldest destroy them that destroy or corrupt the earth."

It is not my purpose to attempt an exposition of the revelations or even the texts we have quoted. If the passages are to be understood in their literal sense, then certainly do the signs indicate their fulfillment in the not very distant future. The change of the rulership from human government to that of a divine theocracy, is a grand, sublime and magnificent work, or a new creation worthy of the God of the Bible, delegated to his beloved Son the glorified man Christ Jesus. It will take a little time. God is never in a hurry. Almost two thousand years have past and gone since the Son of God entered upon the great work of redemption. The first act was in the atoning sacrifice of himself as the one great offering whereby men might be reconciled to God. How few, oh how very few, have availed themselves of the free, unmerited offer of eternal life through a crucified Redeemer. He is the only live lawful heir to his father David's throne. All the other heirs are in hades and have lost their heirship. The world is his by right of redemption. Will he get peaceable possession? Nay, the enemy will dispute every inch of ground until the last moment when fire shall come down from God out of heaven and devour them.

How slow the progress and how few the number that have accepted the great gift or boon of eternal life, so dearly purchased and so freely offered to the sons and daughters of Adam's apostate race. And now in the closing hours of Gentile times, when God's especial judgments are being witnessed on every hand, how hard it is to get men to see and to act promptly and decidedly. Oh how few the number the faithful servant has to present to his beloved Master for his long and faithful toil and earnest work. The words of the Master are appropriate, "Ye would not come to me that ye might have life; men love darkness rather than light, because their deeds are evil."

God has done for his vineyard all he can do. Ephraim is joined to his idols, let him alone. What is the next scene to open before an astonished world, faith and testimony agree: "Behold I come as a thief." What consternation, yea what horror will surprise a guilty world, and an apostate church, a hypocritical membership; how cheering to the lone, way-worn, humble disciple to hear the good news: "Come, my people, enter into thy chamber and shut thy door about thee; and hide thee for a little moment, until the indignation be over past. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth shall disclose her blood and shall no more cover her slain." This, then, is the order. He comes as a thief, takes his people away to the clouds, they are shut in with their dear Lord; safe, yea eternally safe, while the vials of his wrath are poured out upon a guilty world.

In my early life, away back 76 years the Methodists of that period were God fearing men, they were honest men, they lived for a purpose. A minister with whom we were well acquainted, preached much on holy Godly living. He practiced what he preached. He had on a card fastened on the wall before him in his study: "The All-Seeing Eye: Thou God Seest Me," written in plain letters under the All-seeing Eye; this made no impression that has never been erased from my mind. I regret exceedingly that I have at times lost the force and vividness that was made on my mind 65 years ago, and that now returns with all its former force and pungency, electrifying and vivifying my entire being. What enlarged and exalted views of the character and attributes of the God of the Bible, and what a halo of glory encircles the Son of God in his great work of redemption, in renovating and purifying the planet and presenting it to God his Heavenly Father, pure and clean as when it was finished and he pronounced it very good.

How far below and beneath our high and exalted privilege do we live, feeding on the Vanity-fair trash of the present transitory world.

I commenced to write upon the judgments of God upon the gelebration of men that now inhabit th[illegible] but my heart [illegible] and [illegible] I turn over the picture [illegible] dulled delight I revel among the glories and pleasures and ravishing delights of the age of Millennial glory so soon to take the place of anarchy, confusion and unrest; when Christ shall reign on Mount Zion and in Jerusalem, and before his Ancients gloriously. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wounds.

Washington may well be called a Vanity-fair city, where the great men and women of the nation come to spend the winter, eating, drinking, visiting, music and dancing is the order of the day, also the night. The hand-writing on the wall has but a momentary effect, and if it is not said it is forcibly noted out, let us eat and drink for tomorrow we die. The solemn scene at the President's mansion on New Year's day with the frequent alarming disasters on the sea and on the land have but a momentary effect. A new excitement has just sprung up: the Marquis of Lorne has appeared among us. He is a very plain-looking, companionable, jovial fellow, talks with everyone and seems at home. He is the guest of the President; perhaps this is well enough. Watchman what of the night, the morning seems to dawn. The under tow has set in very strongly. The mask is thrown off, wickedness stalks abroad unshocked, unreproved and almost unheeded. To what a fearful pitch has crime reached, how are the mighty fallen, how low has the noble standard of divine truth fallen; truly has truth fallen in the streets, and equity cannot enter. Fabled ministers and fabled sermons is the order of the day.

We turn from these lullaby, lukewarm, sickening scenes, to the faithful unerring word of God and to our periodicals which are faithfully contending for the faith once delivered to the saints; what lessons of instruction copied or drawn from God's blessed book, the Bible. Sceptic go thy way, touch not a single leaf. In youth it taught me the way, lay on it not the hand of unbelief. I am old and full of days, have seen days and times that tried man's souls, have lived three months and two weeks without tasting bread (in the war of 1812), this we could endure in hope of better days; but of all trials none compares with that of being among false brethren; but out of all these severe trials the Lord has safe delivered us. For ever blessed be his holy name, and let all the people say amen. We have an abiding conviction that the end of the age is very near, what we do must be done quickly. In conclusion we say God bless the household of faith, keep them in the love of God, and in the patient waiting for his dear Son from heaven that they may be found unto praise and honor and glory at the revelation of Jesus Christ. Amen.

NEWELL BOND.

*Editor Restitution:*

Some of the readers of our paper may wish to know what I have been about since my last note of labor published in THE RESTITUTION.

Well, I am at present at my own pleasant home after an absence of seven weeks, enjoying the society of my own, and that of dear friends from Canada with whom I have been intimately acquainted for many years. I spent five weeks with the loved ones in Ventnor South Gower and Sumptville, Canada. Preaching twice on each Sunday and twice through the week. I also visited them all at their own quiet homes, conversing upon all the great truths which I believe are clearly set forth in the oracles of truth. Also upon all the great questions of the day, which are calculated to elevate man to that high standard in morals and purity of mind which it is the privilege of all the children of God to attain in this age! A standard that will give them the assurance that they will enter the city, eat of the tree of life, and share with Jesus their elder brother in his reign and glory of the coming ages.

Our meetings have not been as well attended for years. Some of the over-much religious were stirred up against the gospel we preach, even to forbid their young members to attend our meetings.

We ate the memorial supper in each place, and I had the honor of immersing a member into the name of Jesus Christ for the remission of sins, and some decided to obey upon my return. Thirty-one years ago I commenced my labors in these places. All that God required of them was done for my comfort and needs.

On the evening of the 12th of Dec., I bid adieu to these loved ones and took the Charlotte of Nahum for Newcastle. Stopped at the station in Prescott, after taking a good supper at the hotel, from 8 p. m. until 1:30 a. m. At Belleville, our train being heavy and behind time, it was divided and another engine hitched on to the first class of cars. At 10 a. m. we reached Newcastle, where I found my good Brother Daniels in waiting to take me back to his pleasant home, where I spent a couple of nights pleasantly with him and Sister D. They are about my age, living isolated from all those of like precious faith, hence our visit was joyful. In this place there was formerly quite a number, but some have died and others have moved away, and there is only one besides them left in the township.

On the morning of the 15th, Brother D. took me to the station, and upon my arrival at Bowmanville, I found Brother D. Hogarth, my old and tried Brother in Jesus our Life-Giver, in waiting to take me to his beautiful home, where I have always received a warm welcome by all during the past 28 years. On each Sunday as usual, a good congregation assembled in our Chapel, to whom I preached two discourses on each day; some came from 8 to 12 miles. At the close of the evening services we ate the memorial supper. On each day it was a feast of fat things to all, a foretaste of the glorious future. During my stay of 18 days with this people, I visited nearly all of them at their own pleasant homes, where I was joyfully received by both parents and children, conversing upon truths that some who profess to be looking for Jesus the Life-Giver, ignore! Nearly 24 years have rolled away since I commenced my labors with this people. Never did I have a more pleasant time with them. To their honor I say it; they did all for me that the God of Israel required of them. But we deeply feel the loss of those who have fallen asleep in Jesus.

Dec. 26 I spent as usual with my much beloved family, Brother and Sister Daniel Hogarth, and it was truly a joyful time. They have 14 children; seven of them are married. They have 22 grandchildren living. All their children and companions, and ten of their grandchildren were present, in all there was 34 of us. At about 11 p. m. we began to take the parting farewell, and with their eldest son and his companion I started for West Whitby, a distance of 32 miles, where I stopped two days visiting the loved ones of His faith. On the morning of the 28th, Brother C. Hogarth took me to the station, where I took Nahum's chariots. Stopped over one train in Toronto and called on a few of the loved ones. Reached Suspension Bridge about 7 p. m. Found Mrs. L. in waiting to receive me, with a boy and horse and cutter to take me and my baggage to our pleasant home where I expect to spend most of my time until April.

Fraternally,

R. V. LYON.

# Selections.

## THE DISASTERS OF A MONTH.

Over a Thousand Lives Lost in January on Land and at Sea. An Extraordinary Series of Calamitous Fires, Floods, Explosions, Shipwrecks, Railroad Collisions, Earthquakes, and Blizzards.—The Inauspicious Beginning of 1883.

January was a remarkable month. Its fatal and terrific collisions, fires, and explosions, and the alarming death rate, the list of business failures, and the overwhelming series of shocking casualties that marked it will make it memorable for years.

The month had just begun when the news of Gambetta's death was flashed over the wires to all parts of the world. The mystery that hung over it, together with the perturbation and excitement it caused in France, made the event the sensation of the world for several days.

On the day that the news of France's loss arrived the President of the United States stood in the White House surrounded by the wives of the Cabinet officers, receiving congratulations from a throng of callers. The decorations were strikingly bright, the uniforms of the diplomats and soldiers were brilliant, the costumes of the ladies were rich. The band was playing, and the whole scene was one of life and animation. Suddenly Elisha Allen, the Hawaiian Minister, dropped dead near the threshold of the reception room. The White House was closed at once, and the brilliant throng was dismissed.

Three days later came the news of the spread of disaster and death over a large part of Europe. The Rhine and the Danube rose, inundated villages and towns, washed away bridges, undermined houses, and spread distress over many miles of territory. The Rhine dam at Ludwigshafen gave way and many people were drowned. The list of the dead along the Rhine numbered more than seventy persons. France, Switzerland, and Austria also suffered great distress.

On the following day Gen. Chanzy died. After Gambetta he could worst be spared in France. Gambetta was called the soul, and Chanzy the sword of resistance to German invasion. It was said that the Germans feared Gen. Chanzy as they had dreaded Skobeloff.

On the following day, the 6th of the month, the Inman line steamer City of Brussels, as she was nearing Liverpool in a dense fog, was run down by the steamer Kirby Hall. She sank almost immediately. The Captain of the City of Brussels said that the fog was so heavy that he stopped the engines and allowed the vessel to drift with the tide. After she had drifted thus for forty-one minutes, the Captain heard the whistles of steamers on both port and starboard sides. He thought that the two steamers were passing him in parallel lines. A moment later a white light loomed up on the starboard bow, and before anything could be done the Kirby Hall struck the City of Brussels with terrific force. The Captain of the City of Brussels stuck by his ship till she went down, and then clung to a spar until rescued. Ten men were drowned.

Four days later occurred the appalling loss of life in the Milwaukee hotel fire. The hotel was a veritable death trap. The fire started in the basement at 4 A. M.—an hour when all the inmates were asleep—and shot up the shaft like a meteor. In a minute suction of the air from the shaft into the corridors had carried the flames into every story, and before any one had time to give an alarm the whole north end of the structure was a sea of fierce and roaring flame. The stairway around the elevator shaft was burned away, and the sleepers were caught in an awful trap. Another stairway was at the extreme north end of the building, but almost inaccessible. The flames and smoke swept through the corridors, and the affrighted guests were aroused by the suffocating smoke pouring through the apertures of the doors, followed by the glare of the fire. Some rushed forth almost into the heart of the flames and struggled toward the further stairway. A few of them escaped; the others were overcome by the smoke and roasted in the fire. But most of the people were awakened too late. When they jumped in affright from their beds and threw open their doors they were met by surging flames. They flew to the windows. Five or six stories below was the stone pavement. Many jumped, and were picked up mangled and dead. Others shrank back from the fearful jump until the flames swept into their rooms and shrivelled them into unrecognizable shapes. Many women hung from the window sills and rent the air with screams until the fire licked their hands and they went spinning down to a horrible death. At one time there were five women hanging at the same time from sixth story windows. Below were thousands of men looking on horrified and powerless as the women dropped one by one to the street and were picked up dead. The servant girls had no chance of escape, for the fire rushed up the stairway, consuming it as it passed, and swept into the servants' rooms. One after another they jumped from the windows in the top story of the burning building to the street below. Thousands looked on and saw them meet their death. The proprietor of the hotel became insane. The belief was general that somebody had set fire to the building, as no less than four attempts to burn it down had been made within two years. The number of lives lost was 74.

While they were still digging bodies out of the Milwaukee ruins the Plankinton House, a big hotel in St. Louis, caught fire. It started at the same hour in the morning as the Milwaukee fire, but most of the guests escaped; three, however, were killed.

On the 11th day of the month 10,000 people were driven from their homes in Hungary by the floods. Many were drowned. The dykes around Raab gave way, and the deluge completely inundated the town. Great distress still prevails there.

On the 14th occurred a frightful fire in a circus in Russia. It was in some respects even more horrifying than the disaster at Milwaukee. Eight hundred people were packed into a circus building in Borditscheff when the alarm of fire was given. The structure was but of wood, and was without windows. The performance was about half over, and two clowns were in the ring. Suddenly a third clown rushed in and shouted, "Fire!" The people thought it was a part of the performance until the ringmaster ran out shrieking at the top of his lungs. A moment later the fire began to creep from the stables. The people rushed for the main entrance. The doors opened inward, and were forced shut and held there by the pressure of the terror-stricken multitude. Some fought their way to the two side exits, but both were firmly nailed up, and defied all efforts to break them open. It was impossible for the victims to escape. When the people realized this they began to throw their children into the ring from all parts of the house. There was a carpet in the ring, and there the fire did not reach. Parents, imbued with a heroic instinct tossed the little ones down from the galleries and from all parts of the house. Nearly 200 children huddled together in the ring and watched the slow approach of the fire with blanched faces. A few cried piteously, but most of them were awed and fascinated. But as the fire crept around the building, the parents forgot their heroic impulses, and one by one jumped into the ring too. Soon the enclosure was a mass of struggling, fighting, terror-stricken men and women. The poor children were trampled under foot by the mob as it surged frantically about. Then twelve or fifteen horses, scorched and maddened by the flames, sprang into the ring, where they bounded frantically about among the people, trampling them to death. The whole ring was now a struggling, fighting mass. The fire brigade was summoned, but it did not arrive until half an hour after the fire began, and then it was impossible to do anything toward putting out the fire, as the tanks were frozen. After great effort the doors were cut away, but nearly 300 people had already perished. At the main entrance the scene was horrifying. The blackened bodies of scores of victims lay packed in the doorway, where they had been held as in a vise and slowly roasted to death. It is said that the fire was caused by a groom, who threw a cigarette in the straw.

On the 16th twenty two successive earthquake shocks destroyed many houses and frightened the inhabitants of the province of Murcia in Spain. There was also a heavy earthquake shock in Bohemia. During the week preceding there had been shocks in Illinois and western Kentucky, as well as in Canada and New England, and many destructive shocks in the island of Formosa. The number of earthquakes in this remarkable month kept pace with the disasters by fire and flood.

On the 17th day of the month the steamer Josephine left Seattle, W. T., and sailed for Skagit River. The next day, when off Port Susan Bay, her boiler exploded. The passengers were at dinner. The crown sheet of the boiler went straight up through the forward cabin and pilot house, and blew the man at the wheel high in the air, killing him instantly. Two men who were waiting at the dinner table, directly over the boiler, were blown to atoms. Neither the Captain, the purser, nor the fireman could be found afterward. Eight persons were killed and many more were wounded.

On the following day occurred the great powder explosion in Holland. The village of Muiden was wrecked, twelve persons were killed, and neighboring towns were seriously damaged. The gunpowder manufactories for the Dutch army are situated at Muiden, and terrific explosions occurred at the same time. The roofs were blown off the houses, and windows were broken eight miles away.

The same day two awful disasters occurred. The steamship Cimbria was sunk, and there was a frightful accident on the Southern Pacific Railroad. The Cimbria sailed for New York from Hamburg with 500 souls aboard. The morning was clear at first, but later a heavy fog settled on the sea and increased in density hourly. The engines of the Cimbria were kept at half speed for a time, and finally were run very slow. Shortly after 2 o'clock whistles were heard, and a moment later the British steamer Sultan, a freight and passenger boat, was seen headed directly for the Cimbria. She struck the Cimbria abaft the first collision bulkhead, heeling her over on her side. It was seen at once that the Cimbria was going to the bottom. Lifebelts were hastily distributed, and spars were cut loose for the passengers to cling to. A few minutes later the ship went down, leaving hundreds of men and women struggling in the water. One by one they were drowned. Some of the passengers and crew crowded into the only three lifeboats that could be cleared away, and rowed along the coast until picked up by passing steamers. Less than a hundred were saved. Meanwhile the British steamer went on her way. When she arrived at Pilsbe she reported the collision. Survivors of the disaster describe the scene at the sinking of the Cimbria as terrible. The air was filled with the cries of the hundreds who struggled until benumbed by the icy water and then sank from sight. The steamer Sultan was [illegible] by the police on the 2[illegible] train then claimed that [illegible] hours at the scene of the collision.

The calamity on the Southern Pacific Railroad in California was due, according to the verdict of the Coroner's jury, to neglect on the part of Conductor Reed and Brakeman Patten. The overland express train which left San Francisco on the 19th stopped at Tehichipa to take out an extra engine, to assist in pulling up the Tehichipa grade. By some means or other the train got away, and started backward down a grade of 120 feet to the mile. The train consisted of two engines and eight or nine cars, some of them sleepers filled with passengers. The train went whirling down the grade at a frightful speed for a distance of four miles. Then a curve was reached, and two sleeping cars and the mail, baggage, and express cars jumped the track and went down an embankment fifteen feet high, where they lay piled in a shattered heap. They caught fire and passengers, who were imprisoned in the wreck, were burned to death. Many of the unfortunate victims were held down by pieces of timber or heavy iron. They struggled to free themselves, but could not move, and the fire finally put an end to their sufferings. Others, maimed and injured, lay upon the snow, and were unable to render any assistance to those who were vainly endeavoring to escape from the fire. The passengers in the sleepers were awakened by the fearful velocity of the train, but in a few seconds, and before there was time to do anything, the crash came. Thousands of splinters, bits of iron, glass, and debris flew in the air, and the luckless passengers were buried under the wreck. Then the fire burst out and the smoke from the painted wood swept over it all. A fierce wind was blowing along the mountain side, and the weather was bitterly cold. Those within the first car struggled vainly. Only one man was dug out alive from under the heap of ruins of the first car. There were sixteen lives lost.

California had another accident that day besides the railroad horror. The Atlantic Giant Powder Works, near Oakland, was the scene of fire almost simultaneous explosions. Nearly forty men were preparing twenty-five tons of powder for shipment to Portland, Oregon, when the explosion occurred. The men were blown to atoms. The shock of the explosion was felt seven miles away, where the people ran from their houses, thinking it was an earthquake. [illegible] from the scene of the explosion were shattered, and many men painfully wounded.

On the same day the ship Vorwarts was sunk off Libau, and eight persons were drowned.

The day following witnessed the death of another famous man in France, Gustav Dore.

The same day three coal trains, consisting of three engines and sixty-nine cars, became unmanageable on the George's Creek and Cumberland Railroad, near Cumberland, Md. All were coupled together, and when they got in motion their momentum was so great that it was impossible to stop them. They went down the steep grade with frightful rapidity, until one of the engines jumped the track, and the rest of the train went crashing down an embankment. An engineer, a fireman, and three brakemen were killed, and several others mortally injured.

The sinking of a considerable portion of the city of Wilkesbarre on the 24th day of the month not only caused a panic in that town, but seriously frightened thousands of people who live in the mining districts. Nearly one hundred acres of the ground on which the city stands caved in and hundreds of houses were unsettled and many rendered unsafe. The structures must be rebuilt, as they are so badly racked that it will be impossible to repair them. Huge fissures in the earth extend across large tracts of land. The disaster was caused by the removal of the natural props in the Delaware and Hudson Coal Company's mine underneath the city. The scenes at the time were extraordinary. There was a loud roar, then a rumbling sound, and the earth shook violently and the houses rocked. Then came a crash, and the people rushed into the streets as their houses began to fall about their ears. The ignorance of the scared inhabitants concerning the nature of the impending disaster added to their alarm. The miners living in the quarter of the city that was shaken rushed about the streets not knowing what to do, and women sprang from their beds and fled out of doors. Nobody stopped to dress, and they almost froze in the piercing wind but were afraid to return into their tottering houses for more clothing. So they waited in the streets for sunrise. The people of Wilkesbarre are yet living in daily alarm. The whole city is undermined, and another disaster is feared. Relays of watchers have been organized, and a system of alarms arranged. The people are moving away as fast as possible from the district that has caved in.

On the 26th the steamer Agnes Jack was wrecked near Swansea. She went ashore on a reef, and was just out of reach of rockets, and utterly out of reach of boats. The people on shore saw twelve of the crew clinging to the mast of the ship. One by one they were swept away. At last the captain stripped off his clothes, plunged into the waves, and swam for the shore. He too was drowned.

Fierce and disastrous storms and floods began in Great Britain on the 25th and continue as the month expires. High winds and heavy rains have blown down buildings and flooded all the low-lying lands. The storm has raged for several days, and snow has also fallen heavily. The towers of the new Law Court buildings have rocked so that pedestrians were warned away from the vicinity, and the gale has done great damage to buildings in Driffield, Preston, and Fleetwood. The mails were delayed, and the sea wall at Bridlington was seriously damaged. Rivers overflowed their banks, and much of the low country in Ireland was inundated. People have been obliged to flee from their houses and great distress prevails. Terrific gales swept over the Severn valley during the night of the 29th, and the sea has been so high that tidings of disasters to steamers are looked for hourly.

On the 30th of the month great snow slides swept down the mountain sides of Colorado, and buried miners and their buildings to destruction. One slide started at the top of Ruby Peak, near Irwin, and rushed with terrific velocity down toward the valley. It travelled a mile and a half, carried away all of the shaft houses and machinery belonging to four mines, and buried eight men. In three other places in Colorado slides occurred that day which resulted in disaster and death.

On the last day of the month came the news of the wreck of the Italian steamer Ansonia off the coast of Tripoli, in which twenty persons perished.—*N. Y. Sun.*

## To the Brotherhood Scattered Abroad.

As it always has been so it is now. Some profess godliness for gain. By their fruits shall ye know them, is still the true test. If there come unto you one whose initials are T. W. D., be not deceived, though he have a recommend [illegible] from the Conference of the State of Indiana. I know whereof I speak.

# Poetry.

## A VISION.—Rev. vii. 9-17.

FLEE AS A BIRD.

Whence come they? Whence come they? this wonderful crowd
That cannot be counted? They seem like a cloud;
Their garments are gleaming with light from the skies,
And peace, that is perfect, looks out from their eyes.

They come from the ranks of the greatest and least;
Among them are martyrs, and prophet, and priest;
And still, and forever, the song that they sing
Is love of the kingdom and love of the King.

Among them are faces that once were so dear;
Long, long have we missed them; but lo! they are here!
Through faith did they conquer; they bear from afar
His name on their foreheads, as bright as a star.

They witness for Jesus, this wonderful crowd,
As round the bright throne they float like a cloud;
And still, and forever, the song that they sing
Is love of the kingdom and love of the King.

# Selections.

## EGYPT IN PROPHECY.

"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—Isa. xix. 18-25.

The irrepressible "Eastern Question" has entered upon another phase. Egypt, the land of wonders, is once more prominently before the world, and under aspects and international relationships morally and politically unlike any of the past. Whatever statesmen and diplomatists may do, the intelligent believer in the Divine supremacy over nations has this noble advantage, that he is sure the Divine purpose will be completely realized. Party politics to him are matters of indifference. As a free citizen he has a right to choose his political school, and to tell you frankly which it is; but he is far enough from thinking that his party is necessarily that which Providence will honor as the instrument of its will in the accomplishment of predicted issues. There lies before us the beautiful landscape to which the finger of prophecy points. It may be reached speedily, as if by express train, or it may be a long way off, though apparently near, because of movements like those of the pilgrim Israelites from Egypt to Palestine in the days of old, but the certainty of arrival there exactly at God's time is beyond doubt. What is written must come to pass, for the writers were under unerring guidance. "No prophecy of Scripture cometh of private interpretation; for prophecy came not of the will of man, but men had utterance from God, being moved by the Holy Spirit." Words indited by God's Spirit fall not to the ground.

This is rock! We therefore build here, in positive certainty of the ultimate fact declared by the prophets, although we may be utterly unable to describe the process by which God will accomplish his design. We may imagine that international diplomacy will take such shape as we think will facilitate the declared purpose, but what is our imagination worth in the vast sphere upon which the All-Seeing looks, and in which he works, adapting means to end and cause to effect with unerring wisdom? What the political complications of our conduct in Egypt may be I know not, but I know by the word of truth that a day comes when the Lord shall say, "Blessed be Egypt my people, and Syria the work of my hands, and Israel mine inheritance." That is cheering information, joyous intelligence to the Christian who longs for the time when the Lord shall be the recognized Master of the world. That is something to find in the "Scriptures that cannot be broken!" It is enough for us at present, that is to say, enough for faith. It is our duty and privilege to believe the word of him who sees the end from the beginning. How he will do what he has promised is not an element that fits itself comfortably into the idea of simple faith. Our anxiety for details is evidence of latent unbelief, not of unquestioning reliance on the Word that cannot fail. But God will have the confidence of his children, he desires it, requests it, should have it always; hence, with all the wealth of information he has given us respecting final [illegible] there is often [illegible]

The lips that once sung the sweet | children of God. We have the best [illegible]

respecting processes. This is precisely what a little reflection would lead us to expect. If God says, "I will do this," whatever it may be, it is ours to accept the declaration as proof absolute that it shall be done, not only when details of the mode of operation are kept back, but even when appearances, or existing facts, seem to make the accomplishment of the purpose impossible. "Thus saith the Lord," should be enough always and everywhere for men—and it would be if they knew the glorious Speaker—without any information as to the arrangements he had made to realize his purpose. The principle I wish to emphasize by these remarks is embodied in the words, "Have faith in God." He hath spoken and he will bring it to pass, all appearance to the contrary notwithstanding.

The Egypt of Joseph and Moses can never fail to interest the student of history; the Egypt of the miraculous exodus of a vast multitude of slaves, from whom were to spring the Hebrew legislators and princes, and God's seers and poets, must claim the attention of the statesman and the philosopher; and the Egypt in which the Child Jesus found asylum from the bloodthirsty Herod can never cease, for all these and other reasons, to hold a special place in the heart of the Christian, notwithstanding its centuries of degradation among nations, and its blind worship of the Arabian antichrist, Mohammed.

What can be more suggestive than the "Miracle in Stone," the Great Pyramid, which has of late years occupied so much thought and excited so much wonder? Is not this "a witness to the Lord in the Land of Egypt?" By whom, when, and why was this marvellous structure erected? Shall we err if we say that the architect was under Divine direction, as much as Moses was in the construction of the tabernacle of testimony (Ex. xxv. 40; Heb. viii. 5) or David when instructing Solomon regarding the building of the Temple? (1 Ch. xxviii. 11, 12, 18, 19). We think not. It is wise always to take the least difficult theory in dealing with problems regarding which there is no direct information; therefore we conclude that the Lord inspired the builder of this "sign and witness" for himself, which has stood from prehistoric times simply as a mysterious wonder, but is now in the closing days of the Christian dispensation brought [illegible] to confirm Divine truth and to [illegible] Judaism. This is the easiest solution of the marvel. Every other hypothesis is beset with unconquerable difficulties, but this makes all plain. It is God's sign and witness, and it surely suggests that the inhabitants of Egypt shall ere long abandon false worship and a false prophet, and serve the God of Israel as his people. What a wonder is this! An inspired witness in stone distinctly marking the dispensations, Jewish, Christian, and millennial, of which the inspired writings of the Bible speak! But after all why wonder? Is not creation itself a marvellous demonstration of the infinite wisdom and omnipotence of the Godhead? This is, at least, the view that God's scientific philosophers, the writers of the Bible, took of it. They say, among many such utterances:—"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Psa. xix. 1-6). Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are very religious. For as I passed by, and beheld your objects of worship, I found an altar with this inscription, To an unknown God. What therefore ye ignorantly reverence, that declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; made all nations of men (margin) of one blood, to dwell on all the face of the earth, and determined the times appointed, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from every one of us, for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God overlooked: but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts xvii. 22-31). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. i. 19-20).

But the prophecy in our text must be fulfilled in its season. The "day" is coming when the Egyptians shall "know the Lord." This breathes consolation to the Christian's heart, amidst the horrors of war and the uncertainty of statesmanship and diplomacy. The Turkish Empire is breaking up rapidly. Egypt, one of the richest gems in its crown, is now under the protection of England, and is likely to remain so. The Sultan is both morally and physically, unable to rule, and we are not the people to abandon to anarchy or despotism any nation over which we have authority. We do not seek additions to our vast empire, but when the weak stretch out their hands to the strong, whose reputation warrants confidence, we dare not refuse the help sought. The Turk, once the terror of Europe, is now its scorn. He is not, indeed he never was, fit to rank as a member of civilized nations. His day is over. The last sands are dropping from his glass. Foundered on imposture and force, the Koran and the sword, this insolent power must lie and sink amidst its native corruption, without the remotest prospect of resurrection. The Mohammedans commence their era with the *Hegira*—an Arabic word signifying flight—on the 16th of July, A. D. 622. On the 17th of July, 1882, the lightning spark through the wire told the world that Alexandria was in the hands of the English—1,260 years to a day! So wonderfully exact is Divine prophecy! Mohammedanism is now therefore moribund along with the empire to which it gave birth. They die together, and the world will be well rid of both. Islam and Turk must shortly pass away forever!

But what is to become of the fair lands which have been "trodden down" and "defiled" by this "worst of the heathen?" (Ezek. vii. 24). That is the great problem of to-day. All nations are asking it. All cabinets are pondering over it. This is, in a word, the profound "Eastern Question, which will give the world no rest until it be solved. The Christian student can name the only possible solution of the question which perplexes the princes and wise men of this world; but the Christian student's standpoint is one which the wise men and princes of the nations will never occupy until the irresistible logic of accomplished facts compels them to acknowledge a Divine hand in a matter which they thought within the sphere of "practical politics." In the estimation of statesmen, international diplomacy is the real ruler of the world, whose decisions, if thought expedient, are to be enforced by fire and sword. In the conviction of men who read and understand the Word of God, events are surely tending to the realization of his will in relation to the entire world. His will has to be "done on earth," or the Master would never have put such a prayer in the lips of his disciples. That prayer has been spoken countless millions of times by human lips, no doubt, in the majority of instances, without a correct idea of its meaning; but it has to be answered, and will be, for Christ's words are not to be thrown into the waste-paper baskets of the world's rulers.

The discovery of the lost tribes of Israel, especially of the representatives of Ephraim, the chosen head of the prophetic family, is undoubtedly an essential factor in the solution of the Eastern Question at this supreme crisis. Even those who have not yet realized the fact, that England has for centuries been doing the work, and establishing the characteristics assigned to Ephraim, admit, and cannot possibly deny, with the prophetic page open before them, that Israel must be on the scene before Judah can obtain a settlement in Palestine. No solution of the Eastern Question is possible till then. But where is the princely younger son of Joseph, who obtained the pre-eminence through the prophetic legacy of his venerable grandfather? Lost? Impossible! "Blind?" Yes, assuredly. He is the blind people whom the Lord has been leading by a way they knew not for thousands of years; but now "they are at hand to come." England will do the work assigned to Israel in the future, as it has been doing in the past; and that for the best of reasons. No other nation can have the rule in Palestine, and the protectorate over Syria and Egypt; for, in addition to our illustrious patriarchal ancestry, we have received, as no other nation has, the Word of the living God, and bent the knee in adoring homage to his glorious Son, through whom, and on whose account, he is about to work a marvellous revolution in the earth until all nations hail him King!

Jerusalem, the ancient capital of the land which the Owner of all lands granted to Abraham and his seed, Jesus has told us should be "trodden down of the Gentiles until the times of the Gentiles should be fulfilled." Everything indicates that the period thus described is at hand. The Turk has trodden down and defiled the holy land. He has set up a temple to an impostor on the ruins of the Temple of God on the holy hill of Zion. But a new age dawns after a long and dismal night; and the prophet sings about the mountains of Israel:—

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God: Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God" (Ezek. xxxvi. 8-15).

That Egypt, Syria, and all other nations will be blessed through Israel, the Lord's "inheritance," in the day of his manifestation as the Anointed of Jehovah, when he shall be "King over all the earth," is certain. If we think that our nation is set apart for this high destiny, it should lead us to deep humility and much searching of heart. Our responsibility, as the custodians of the Holy Scriptures, is unspeakably great. Let us live under the power of the truths they teach, and to the glory of him whose character and work give them their inestimable value and glory!

I conclude with two suggestive extracts from, "Good Tidings to Israel and the Church."

"One very remarkable result of the question," says the editor, "has been the Divine isolation of England. Instrumentally, this has been brought about by the action of Germany. France has been conquered by her own fears, and has somewhat ignominiously retreated, throwing overboard the government of M. de Freycinet in her flight. Another link is thus formed and exhibited in the chain of Britain's Providential Government. . . . Christ himself, the King of Israel . . . has overruled our destinies! . . . The leading French papers testify as to the issue: The *Temps*, dwelling upon the acknowledgment which appeared in Prince Bismarck's organ, the *North German Gazette*, that the importance of English interests at Suez does not permit that Power to submit them to the adjudication of an International Commission, says, 'the Conference will disappear, and leave no trace of its existence beyond a practical identification of the complete ascendancy of Europe before English omnipotence in the East.' The *Monitor* also states that 'German diplomacy has resulted in replacing the Anglo-French Condominium in Egypt by the British Protectorate,' and asks where is the success for Europe?'

"Contemplating the whole situation, we get a most startling demonstration of our identity with Ephraim—'My heir of the world.' Strange indeed it is that man who professes to believe all that the prophets have spoken,' and to acknowledge the Hand of God in history, should be so blind as not to see it! The facts are briefly and simply these: God brought us, when we were an inconsiderable people, out of Assyria, as Sharob Turner proves; and he has given us a secure and peaceable habitation in these Isles of the Sea. Here he has caused us to 'renew our strength,' to 'spread out our branches,' to 'overflow,' and 'run over the wall,' even to Canada, the United States, and the Rocky Mountains on the West. In the East, he has given us our vast Indian Empire, as large as the Continent of Europe without Russia, with an area of 1,486,319 square miles, and a population of 240 millions.' And still we are multiplying 'as the sand of the sea!' By an irrevocable Law of Destiny, therefore, we must proceed to assert our supremacy in the very quarter, aye, the very Land, which Jehovah gave on oath to Israel 'for an everlasting possession!' Our acquisition of Cyprus, of the Armenian Protectorate, and now, practically, of that over Egypt, show how the wind is blowing; i. e., how the Divine Spirit is moulding the future of the nations! Even our envious rivals, in their own despite, are forced to admit the overwhelming superiority of our actual interests and claims in these ancient lands; and though doubtless we shall have to fight, and fight hard, with the Military Despotism, and to pass through great national tribulation, ere we take final possession of the country from the Nile to the Euphrates, that this is our assured destiny is plain to the most unprophetic observer. But mark, good reader, unless God has broken his oath, to do this is the exclusive right, prerogative, and inheritance of Israel!

"Nor must the magnificent moral goal, to which we are thus being led, be lost sight of. 'All they who take the sword shall perish with the sword.' The nations that depend on mere brute force, and human state-craft, must succumb. Sin, by a Divine Nemesis, becomes its own punishment. By war shall 'the nations that delight in war' be destroyed! This is the end decreed to all the 'bloated armaments' and military science of the 19th century. And the nation that shall have dominion shall acquire and hold it for ever, not by its own might and wisdom, though it has both, but because it is of the Covenant which God made with Abraham; because to it are committed the oracles of God; and it has been 'raised up,' quickened, and energized by the Gospel of Christ, and in order to disseminate it. Thus 'shall righteousness and praise spring forth before all the nations.'

"Praise, praise to the King of Israel, our God,
Declare, O declare ye, his glories abroad!
For lifo love Rowed'th on, Pra-e and fell as a river,
And the mercy endureth for ever and ever."

—*Dr. Leask, in Rainbow.*

[illegible] is now proved beyond doubt that one [illegible] sometimes recently discovered at Tanis, [illegible] of Ramses II., the oppressor of Israel, the Pha[illegible] who knew not Joseph. For many years Ramses had held the children of Israel in bondage. He made a treaty with the Moabites, who had settlements on the eastern part of Egypt, and got rid of them, not before they had treacherously betrayed the interests of Israel. He annexed Goshen, the Delta, where the Israelites were settled, to his kingdom. He became master of Lower as well as Upper Egypt. By a decree in his twenty-first year he deprived the Israelites of all the privileges and immunities which Apophis, Joseph's Pharaoh, had granted them, and as sojourners and strangers rendered them liable to the hardest services demanded of subject tribes. He had cities built in the Delta, and fortifications. There is not a single ruin in any part of it on which his name is not found engraved. Seven of the Temples of Thebes were erected by him. In all the cities of Nubia, Egypt, and the Delta, his works appeared in Temples, or monuments, or other buildings. A chain of fortifications on the east of Egypt was reared by him, extending for one hundred and sixty miles. The history in the first chapter of Exodus tells us where he found his workpeople.

[illegible] title of a series of Lectures by Dr. Seiss, of Philadelphia, on the Great Pyramid of Egypt, and a deeply interesting book it is. Professor Piazzi Smyth's fascinating work, "Our Inheritance in the Great Pyramid," is the storehouse from which the writers of books and pamphlets on this subject have largely drawn. It is undeniable that a considerable amount of Rabbinism has found its way into print under the "Identification" excitement; but we ask who was to test all such stuff as [illegible] Let us see what Isaiah says by "the altar and the pillar to Jehovah in the land of Egypt." If in this we wish to know. Make waste paper, if you please, of three-fourths of the "Identity" publications. We shall shrink to very little "the devil" but tell us plainly how we have come to do the work prophetically assigned to Joseph's youngest son. Tell us this, and we ask no more; but don't ignore it without examination.

"They are far more worthy of the appellation than those Christians who claim that their exclusive honor, whilst their errors sink ingloriously to [illegible] we to the confession that the million mortals of the Universe, with man as the unsurpassed marvel of the series, came into existence without an intelligent overpowering God. These philosophers are three-score-years. The belief of the sceptic is of enormous capacity—credits without an adequate cause! The faith of the Christian is a very simple affair compared with this!

"Early in his so-called prophetic career Mr. Seiss's [illegible] formed a conspiracy to kill him. Warned of the imminent danger, he left Mexico, accompanied only by Absalom, and concealed himself in a cave near at hand. Here he spent three days undiscovered, after which he arrived safely at Acapulco, but not without danger. This credit, from which his followers commence their era, is known as the *Hegira*, or flight."

## Daily Life.

"It is daily life that tests us—the manner of man we are. It is not our prayers, it is not our profession, but it is the tone of daily intercourse and conduct that decides how we stand. The little homely graces; the cheerful, every-day amenities; the Christ-like uttering itself not so much in conscious act as in unconscious influence; not so much in deeds as in that subtle aroma which without name exudes from the saintly soul, to equals and inferiors; to agreeable and disagreeable, to rich, poor, ignorant; to young, to old; bearing burdens, accepting crosses, seeking no great thing to do, content to put self by, and be a servant of the lowest—these are the fruits of only one root.—Fruits that none may counterfeit.—*Ware.*

# Letter Drawer.

*Editor Restitution:*

I spent the last Friday, Saturday and Sunday in January with the church at Dundee, in Blackford Co., Ind. The attendance was large and the interest very good. The church at that place is not large in numbers, but they are strong in the faith, and are doing a good work in the Lord's vineyard.

R. S. DWIGGINS.

HEALDSBURG, Cal.

*Editor Restitution:*

Since writing you before I have held a series of meetings in Lake County, this state. In all preached sixteen discourses. There was a good interest manifested throughout, and the meetings were well attended. One man was immersed into the faith of the gospel, and I hope others may be induced to become obedient in the near future.

Many persons are becoming impressed with the faith that we are near the close of this dispensation. But alas! how many are wholly indifferent to their duties to God, in order that they may be prepared to meet the Lord at his coming.

Our health is very good.

RICHARD CORNALEY.

GUDA SPRINGS, Kan.

*Editor Restitution:*

DEAR UNCLE:—After so long a time I write to let you know of our whereabouts, and to renew for the dear old RESTITUTION. As we have not seen a copy of it since last October, we feel as if we can no longer do without it. We like to hear through it from those of like precious faith with us, as we have no one here to speak of Christ's glorious kingdom to come, and of his reign on earth. We long to be able to have some one of our preachers come here and give the people a few gospel sermons. If any brethren can come we will do all we can to assist them.

We hear by letter that Sister Shultz of Eagle Creek, Ind., has fallen asleep. Oh, what a comfort to know that when Jesus comes she will come forth to reign with him. Take courage, Brother Shultz, and mourn not as those without hope, but wait patiently for the coming of the Lord.

CLARIE CHAPLIN.

LITCHFIELD, Ind., Jan. 30, '83.

*Editor Restitution:*

[illegible] a brief report of our [illegible] Eagle Creek. In November, while at the Plymouth Conference, I was called to Eagle Creek to attend the funeral of Sister Shultz. Remained in that neighborhood some two weeks. Held eight meetings at Hamlet with good attendance, then back to Eagle Creek and held several interesting meetings, after which I returned home, where, owing to a kick from a horse, and the severe illness of my wife, I remained till in January, when the brethren sent word there was a prospect of doing some good there. Accordingly I started out, and after three days of riding in a buggy I arrived at my destination, and found brethren Barnhill and Beebe already there.

Commenced meetings on Friday before the third Sunday, which were well attended considering the extremely cold weather. Held in all fifteen meetings, had three additions, two by baptism and one on former baptism. We feel that good seed was sown that may yet be harvested. On the last Sunday evening we met to commemorate the Lord's death.

I wish to say a few words on the subject of sending out preachers. We are frequently admonished to go out and trust the Lord, and he will provide. Did not Jesus say Go ye into all the world, etc.? Certainly he did; but who did he give this commission to? To the apostles. Are we apostles? No. Then I think we will do well to consult an apostle on this subject. Some might think that preaching would stop with the apostles. This is not correct, for we find the apostle Paul instructing Timothy to commit to others that shall be able to teach; and the same apostle says in Rom. x. 14, they could not believe on him whom they had not heard, hence in order to hear they must have a preacher. Then the apostle says, how can they preach except they be sent? Now if preachers have to be sent in order that the gospel shall continue to do its work, we would ask, What or where is the sending power? It seems from 1 Cor. iv. 9, and many other texts, that the Church is the sending power. But it seems to me that the Church is often-times saying Come, instead of sending the preacher where the truth has never been sounded out.

Brethren would it not be well to see to this matter, for if we have a duty to do in this direction and neglect it, we will be accountable for it. There are many corners in the State of Indiana where the truth would take deep root, if a preacher could be sent so he would not have to go a beggar. There are many preachers who can say, Here am I, send by me.

Your brother waiting for the kingdom. H. R. CARTER.

CENTERVILLE, W. T.

*Editor Restitution:*

I presume it will not be out of place for me to let the brethren know what the truth is doing here. Centerville is a small station on the N. P. R. R., or that part of the road which runs from Kalama on the Columbia river to New Tacoma on the Sound; a very nice quiet little village, surrounded by the dense forests that are characteristic of the country lying west of the Coast Range of mountains. In our travels west we have finally located in this quiet retreat, seemingly separated from the outside world. But God in his mercy has designed that all should hear the truth, so after being here a few weeks it became known that we spoke in public, and that the views we set forth were vastly different from what they were accustomed to hear. Hence being a new thing, we were subjected to a series of questions, and the infidel part of the community, which is not a small proportion of the people here, loudly called upon us to sustain that book from which we obtain our faith. So we were invited to give our views to the public, with the understanding first that our faith should be a consistent one, one that their minds could comprehend, and our hope a hope of real things; after which we promised to prove that the Bible was a consistent book, and God's word.

With this understanding we commenced our work, speaking first on the kingdom of God, and the saints' inheritance. By this time Brother R. H. Sherrell of Seattle, came to my assistance, and ably set forth our views concerning these matters, and sustaining the authenticity of the Scriptures. Thank God our labor was not in vain. Brother Sherrell immersed three before he returned home, since which time six more have put on Christ by baptism, and we have every reason to believe that a number more will yet embrace the truth.

The blessed part of it is that we had the honor of burying with Christ in baptism Brother and Sister Woodhorn and their son, a bright and talented young man, who have been arrowed [illegible] infidels caused by the [illegible] two current. [illegible] ability of his truth.

Our brethren here though young in the faith, are earnest and zealous workers, and we anticipate a glorious time in the future. We now number seventeen members, and will soon commence to build us a house of worship, the lumber being mostly given by Mr. A. W. High, who has boldly affirmed his disbelief in the Scriptures, and whose wife we have immersed. We have met however with some opposition by the Campbellite friends who have been reviewing our arguments. Such an interest has been awakened, however, that the members of this church have requested their Elder to give us a part of his time, and we will commence a reply to their views on the kingdom soon. Hope and believe the result will be good. Hoping to hear from our more able brethren in the east, and requesting their prayers in our behalf, we now close our brief letter.

May God's blessing rest upon all the dear brethren everywhere, is the prayer of your brother in the one faith.

J. CONAWAY.


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 19.

*Points.—Two classes taken of National accusations: 1. Political, social, and civil: a., this age closed. The religious or prophetic aspect; or, the Coming of Messiah's age view.*

British Phase. — Propriety of the name.—Elements, growth and mission of Great Britain stated and outlined.

Prelude — Two classes of men are highly interested in our great national movements in the Easter Hemisphere: *a.* The worldly politician, who sees nothing but the present age and human aggrandizement. *b.* The prophetic student, who reads all their acts, revolutions, and developments by the light of revelation. The one knows no agent but man; no success nor any advancement that is not the product of his brain, and the work of his muscle; the other sees nothing but the plans and movements of the Almighty. Hence we have two widely distinct classes of national expositors. Jehovah is writing the doom of empires upon the palace walls of their monarchs; but their wise men read nothing to these characters, but ages of peace and prosperity. Hence Messiah's approach gives them no warning. Read the secular journals. What could be learned by the statesmen of those periodicals relative to Christ's return and his Kingdom? The alarm of Christ's approach may make a ripple upon the deep of human occupations, but, as the pebble upon the lake the wave it creates soon returns to its quite waters.

In our investigations we follow the natural [illegible] that God revealed

British Phase.—We have this great truth distinctly shown in all the Eastern national movements, that each nation puts a new phase upon the so-called Eastern question. This is particularly true of Great Britain whose origin, growth, and future mission, and its final destiny we purpose to show. Its name.—We have selected the name British, because it is the name of the empire, it being more comprehensive than English, or Anglo-Saxon. It will allow us to include her colonies:—

The name British, Briton is supposed to be Celtic from brit, painted, as the ancient Britons painted their bodies Blue. The term Britannicæ Insulæ, was applied by Julius Cæsar to the British Isles; Albion, (England and Scotland), and Hibernia (Ierne), Ireland. Aristotle B. C. 381–322, knew and describes Albion and Ierne. Ptolomy in the second century first called Ierne Little Britain, and Albion Great Britain. Such appear to be the origin of the present name of the British empire. We shall now hasten to consider the empire itself; building our remarks upon the basis of this cardinal truth, that God is the Originator, the Governor, and the Disposer of all nationalities "ruling," as Nebuchadnezzar, after the sad experience of Jehovah's supreme power expresses himself, "All the inhabitants of the earth (are) reputed as nothing: and he doeth according to his will in the army of heaven, and (among) the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35.

1. We shall outline the British empire as it now exists. 2. We shall investigate its origin, and the race that has given it vitality. 3. We shall trace that people in their migrations and national growth. 4. The destiny or mission of the British empire will then be considered.

I. British empire as it now exists.—A small island (90,000 sq. m.) containing an area, less than one third that of Texas, has given birth to an infant which, through a series of years, has grown up into a being of such gigantic proportions, that, with its arms outstretched, it has drawn into its bosom the great globe itself. Such an effect must flow from an adequate cause. That little Island, with a fraction under 90,000 square miles (89,600 sq. m.) has now under its imperial domination eight million square miles, distributed over parts of every continent, and the ocean islands. An island that can give birth to such an empire, is worthy of the highest admiration. Let us walk about the island, and see where lies the secret of its power. Let us follow its coast outline, viewing its harbor system; pass over its mountain ranges, through its valleys, tracing its lakes and rivers, noting their characteristics, view the soil as adapted to vegetable products. Having examined its surface as to its natural features, let us descend below its surface and examine its geological structure, and the variety of its mineral wealth. Having outlined its physical formation and its natural resources, let us notice its monuments of human industry.

Let the reader place before him an accurate map of the Island of Great Britain while he reads and investigates the following sketch. Great Britain (the island) in pre-historic times was a part of the European, or German continent: now disjoined by a water passage (Str. of Dover), about 21 miles wide. It lies between 49 deg. 57 min. 30 sec. and 58 deg. 40 min. 24 sec. north lat. and 1 deg. 46 min. east long. and 6 deg. 13 min. west. The waters surrounding it are the North sea, English channel, St. George's channel, Irish sea, and the Atlantic ocean. Following its coast line from the Strait of Dover toward the east and north we pass the following physical objects of note-worthy interest. The coast line from Dover to the northern extremity of Scotland is very tortuous and exhibits an infinite variety of natural scenery. Its water outlets, its bold head lands, chalk cliffs, its low sandy shores, its numerous harbors, its inlets and firths, present to the eye of the coaster a perpetual kaleidoscope. He never tires of the endless changes in the objects of his delighted vision. The first noted river opening in the Thames, the natural drainage of 6,000 sq. m. 2. The Wash, the common receptacle of five rivers. 3. The Humber, the receptacle of the Yorkshire Ouse, the Trent, and some other small streams. 4. The Tyne. 5. Firth of Forth. 6. The Tay. 7. The Dee. 8. The Don. 9. Moray Firth. 10. The Dornoch Firth. Passing along the west coast line, we find the Clyde in Scotland, and the Severn, the great river of S. W. England. On the south and east, the river system numbers about four times as many, as on the west and north. The mountains and hills lie principally to the north and west. The south eastern division of the Island seems to be the portion designed for agriculture. The mountains and uplands gather the waters from the clouds. From these fountains flow the streams which irrigate the low-lands. The British Island, (containing England and Scotland) has one of the most perfect systems of drainage and irrigation to be found on the globe. This arises from its varied and peculiar surface configuration. When Jehovah constructs any continent or island, and furnishes it as a habitation for any part of the human family, he shapes and furnishes it for the special use of some one particular family. He certainly has the knowledge and the power to adapt the means to the end.

It is safe to say that Great Britain was once a European Peninsula. But, in the revolution of ages, it was designed to be a retreat for one special people, a quiet home. For that purpose, he cut it off from the main land, and made it into a beautiful island home, and furnished it with every necessary product and adapted it in all its attributes to the requirements of the intended occupants. The shape, bay, and the resources of the island sustain these remarks. It has been peopled by Europeans; and with these nations occupying north western Europe, such as France, Germany, and Denmark. It has had for centuries a large portion of its intercourse. Is there any thing in the structure and in the face of the land to prove that to have been its Maker's original purpose?

With the admission that the course of the rivers and of all flowing waters of any country indicate its general slope, place before you a map of Europe with its surrounding islands. Trace the rivers as they flow from their mountain sources to the North sea and to the English channel; bear in mind that harbors are generally made by, or are associated with the river systems. The French and German rivers flow towards the mouths of the principal British rivers, demonstrating the fact that these countries face each other. Their harbors follow the same law of intercourse. Why not admit that those countries were thus purposely constructed? The principal rivers and harbors of Ireland follow the same law. The Clyde in Scotland and the streams of north Ireland follow the law of commercial intercourse.

Ireland has one large river that flows towards the south and west, the island of Great Britain has one large river; also, flowing in the same direction—(the Severn).

By what agency has Great Britain been made to look Europe in the face? Its geological structure will reveal the agency. The earth's crust (some 50 miles thick) is composed, principally, of layers deposited in minute particles from water where they were held in solution. The law of gravity would require the strata thus formed, originally to be horizontal. What would have been the result had they remained in their original, unbroken, horizontal position? Would the waters have been gathered into seas and oceans? Would there have been any dry land or any rivers? The sinking and upheaving of the earth's strata, were, therefore, about the first of the progressive changes of the earth to render it a living home for air-breathing animals. Breaking and tilting the strata, so as to form various angles with the horizon, was God's method of gathering the waters into "seas," and of draining the "earth."

For a more definite illustration of the Divine method of drainage and irrigation let us examine the geology of the island of Great Britain: commencing with its first geological period (Laurentian system, the most ancient rock exposed,) as it was originally deposited. It was then the bottom of the seas which are now its boundaries. Such was its position during the ages of deposits of Cambrian, Silurian, and the lower strata of the Carboniferous measures. (During the coal measure deposits it was, in part, alternately above and below the ocean surface. Through the periods of the Permian, Triassic, Lias, Oolite, Wealden (fresh water deposit) Cretaceous, Pliocene, and Pleistocene measures, while this part of the earth's crust (89,600 sq. m. was being prepared for air-breathing animals, and especially for man their highest type, it was covered with the ocean waters.

Being furnished with all of its mineral resources, it is detached and elevated permanently above the sea: tilted up from the n. n. w. so as to dip toward the s. e.: facing Germany, from which country it was principally to be peopled. A vertical plain passing from the under surface of the crystalline gneiss of the Laurentian system in the east, south eastern coast on the North sea, upward to the coast, will show a section in which may be seen a sample of all the geological strata. British rocks form the typical series of the earth's strata." No country of equal size, can be said to equal Great Britain in mineral resources. Passing from the Hebrides n. w. of Scotland, along the western shores of Sutherland and Ross where the Laurentian rocks appear, we step on to the Cambrian rock platform in Cumberland and travel on that series through Anglesey, and North Wales; these rocks are slate-stones, gritstones, and slates. From this platform we step on to the higher platform, called the Silurian, one of great extent. It is developed mostly in South Wales, and is composed of immense layers of shales, slate, and sandstone, with limestones. The British area spread over a large portion of Scotland, except the large troughs of more recent deposits in Central Scotland. This formation contains the lead mines of Wanlockhead and Leadhills. Leaving this platform, we reach, in our upward progress, the Carboniferous platform, which contains the coal strata and principal iron ores. The extend from Bristol channel to Cheviot hills, including 15 detached coal-fields. Its sandstones, and limestones are of great value. We next step on to the Permian platform of magnesian limestone, and sandstone, both valuable for building purposes. Going south eastward we rise on to the Triassic, Lias, Oolite, Wealden, Cretaceous, Eocene, Pliocene, and Pleistocene deposits, on the coasts of Norfolk, Suffolk, Essex, and Kent. Such a geological structure has the Almighty seen fit for some wise purpose, to give to this little island. He has laid its foundation deep. "The earth (is) the Lord's, and the fulness thereof; and the world, and they that dwell therein. For he hath founded it upon (under) the seas and established it upon the floods." Psalm xxiv.

J. P. WEETHEE.

### THE EIGHTH DAY.

The Day of Deliverance and devotion to God.

There may be very few who have ever traced out the profound import of the ordinances and events that distinguish "the eighth day." Their significance may transcend all human conception. Let us notice those most marked, pertaining to the life of man and beast, for "this present world," and perhaps of "that which is to come."

1. "The first born of thy sons thou shalt give to me; likewise shalt thou do with thy oxen, and thy sheep." Ex. xiii. 2; xxii. 29, 30. But "all the first born of thy sons thou shalt redeem." Ex. xxxiv. 18; Num. iii. 40–51.

2. The first born sons were circumcised, consecrated, on the eighth day to God, and the first born of cattle and sheep were to be "seven days without the dam," and on "the eighth day thou shalt give it me." Ex. xxii. 30.

3. The lepers and the unclean were subjected to a special process of cleansing seven days, but it closed on the eighth day. These poisonal cleansings were for health and comfort, Lev. xiv. and xv. and extended into the eighth day. They breathed and embodied mercy, which required the eighth day, as still more fully unfolded in [illegible] was [illegible] Sabbath," which was seven days of course on the eighth day, Lev. xxiii. 11, foreshadowing the resurrection.

4. The outcome and crown of the grand national and memorial festivals of Israel, belonged to the eighth day. Lev. xxiii. 33–39; Num. xxix. 35; 1 Kings viii. 66. 2 Chron. vii. 9; Neh. viii. 18; Christ in John vii. 37, and Rev. vii. 9–17, seem of that same character.

On the eighth day also the triumphant ceremonies at the consecration of the Jewish temple were observed. Then the grand Hallel (Hallelujah chorus—Psa. xcvi–xcviii) was chanted and amplified with all the majestic music of harp and cymbal, that aided in sounding the praises of God—all as if in anticipation of the final anthem in "the song of Moses and the Lamb." Rev. xv. 1–4; xix. 1–6. The Jubilean year after the seven sabbatic years—forty-nine years—was "the eighth year."

Thus the full value of all the eighth day services, from the leper's cleansing to the Jubilee, may transcend all human apprehension, but to avoid mere verbiage, allow me to note further the climax in the wondrous significance of "the eighth day" of the gospel:

6. John the Baptist and the blessed Jesus were circumcised, Luke i. 59; ii. 21–32, and the gorgeous prophesy of Zacharias was uttered, and Simeon's record of salvation—a light to lighten the Gentiles and the glory of thy people Israel, were on the eighth day. On this line up see the further fullness and blessedness of the eighth day events.

7. On the last day, that great day of the feast, (the eighth) Jesus stood and cried to our longing, thirsting humanity to come to himself, for living water." John vii. 37.

On that eighth day, which was the first of the week following, he rose from the dead, the "Victor." Matt. xxviii. 1–9. Nay further; it was on the same eighth day, (after the seven Sabbaths, forty-nine days) that we reach the fiftieth day, the Pentecostal out pouring of the Spirit. The inauguration of gospel ministry, and the first fruits of the heavenly harvest into the kingdom; when "the glory of the Lord shall fill the whole earth, and all shall know the Lord from the least to the greatest."

Our Sabbatarian brethren may think these facts may tend to take the wind out of their sails, but "the first day," Acts xx. 7–11; 1 Cor. xvi. 2, was on the weekly reckoning of Israel "the eighth day." Let the facts stand. Believers may drink in the freedom of the victor's joy.

Please note.—The seventh day has its own place, which no other truth can disparage. But the personal and national cleansings noted in "the example of shadow of good things to come." Heb. viii. 5; x. 1, are made to culminate and consummate on the eighth day. Then on that day, our first day, we have the resurrection, the Pentecost, and our great apostle to the Gentiles, with the disciples gathered to break bread. Acts xx. 6, 7; 1 Cor. xvi. 2.

Hence we walk in their steps, and so far in their spirit, while the seventh day service has neither altar, sacrifice, or officiating priest, or gospel precept! not one! Let us be wholly Christian—complete in him who is the end of the law for righteousness, to every one that believeth. Rom. x. 4, 17; Col. ii. 10–24.

J. B. COOK.

### "GUILTY BEFORE GOD."

"All the world guilty before God." "All shut up under sin." Gal. iii. 22. (Diaglott's rendering).

The Court of Heaven has set: the culprit man, has been tried, he has pleaded his case; it has been lost, and sentence has been passed.

Guilty! in awful capitalized letters stare him in the face, and sounds the death-knell in his ears, like one in a great prison-house he is shut up under sin. He has been "sold under sin," is a captive, a prisoner: sin reigns over him. He obeys it, but obeys it unto death. He is "dead in his sins." Col. ii. 13.

"Guilty, before God," "dead," in the eyes of God,—alas! poor man, what can you do? There you are; the doors are shut upon you, sin have no fines that can redeem, or worth that can justify. You may plan and scheme, and try to cover yourself with beautiful garments; [illegible] that will be [illegible] right in God's eyes, but on bringing them to him, they "are all filthy rags." Sin has made you naked. You may be very kind; your gifts may bless the poor; you may glory in that you wrong no one, defraud no one; you "speak the truth with your neighbor," no vile words pass your lips; you do not swear nor steal nor commit adultery. Your temper is controlled by your will.—Other men call you good. They praise you in the streets, and eulogize you in their verse. In their eyes you are rich, you have a good character; an unblemished reputation.

But oh! that sentence! It stands there still! "Guilty, before God." The righteousness that you have put on, is self-righteousness. All the good things that you have done, have been done to please yourself. You have wanted men to call you honorable and upright. The pride of standing high in society, has been your motive of action.

If you have thought of bring saved, it has been that these things would save you,—that God would not condemn you to death, when you have done so many things that were right. "Somehow," you have thought, "you would come out all right in the end." You have been appealed to, to accept God's terms—but have answered; "that you were as good as you ever expected to be," that "you never expected to join any church," nor "to be any better prepared to meet the great Judge of all."

Now, look at the matter calmly and seriously. Consider your ways, weigh your doings. Are you not, in talking in this way, setting yourself up against God? Are you not putting your will in direct opposition to his will?

He has made a law of pardon: in obeying that law, you become righteous, are brought into church relationship with a great brotherhood of obedient ones, and are prepared thereafter, by a course of discipline, for an inheritance with the saints in light. Have you obeyed that law? Have you been pardoned? Are you "free from the law of sin and death?" Dare you say that you are? "No! even no?"—and yet, "hoping that all will be right in the end!" How can you? how dare you? Cannot you see that God is only "the justifier of him which believeth in Jesus?"—that it is only "through faith in his blood, that you can have remission of sins that are past?" You may be righteous in your own eyes, but you are not righteous before God, you have not "the righteousness of God which is by faith of Jesus Christ."

You are guilty — guilty, and "the wages of sin, is death." Yet you can be pardoned, by coming to the law of pardon. Those mighty hinges to the door of sin's prison-house can be made to swing back; you can be free. You have only to cry, for mercy from a truly repentent heart; and, nailing your old master, sin, to the cross, being buried by baptism into death, rise to walk in newness of life.

Baptism is God's law of pardon, you, as the guilty one, come to him there, asking, pleading, that he forgive.

He says "Yes! He that believeth and is baptized shall be saved."

Do you believe him? Do you believe, that without shedding of blood there is no remission? Then will you not rest night nor day till that cleansing tide has washed away your sins.

Your doubt, your disobedience is guilt. God is not "willing that you should perish," but he wants you to feel and act as if you wanted to be saved—to show by your actions, that you believe him.

He says that the waters of baptism are like the ark that saved Noah,—that, in a figure—they now gave us. Yet you say, "that this is untrue, that it is not at all essential to be baptized," thus making God a liar.—Is not that sin? Are you not even thus condemned, —refusing the riches of his grace?"

Question yourself. Year after year he has waited, call'g, stretching out his arms to save you,—showing you the way. Age is creeping upon you: some of your heads are already silvered by passing time. In all of those years, how many of your thoughts have been his? How much of your time?

Have you given him the gift for which he asks? Have you given him yourself? Then do it now. Let no excuse keep you away from God. Let there be peace between you.

Oh! I pray you to accept the offered Savior. Be touched by the atoning blood, know you are healed, know you are forgiven.

There is only one door, one way, one name, one Savior.

Come and be justified freely, that God's great gift of eternal life may be yours in the coming ages of bliss and glory.

"Within the shadow of God's love
Lies doth transcendent thrill to pain
Faith veils earth's sorrows to its light
And straightway lives above the pain.

We are not lovers then; we share
The spotless gladness of the Son,
Not conquered, but victorious we;
Conquered and conqueror are one."

S. ROXANA WIXOM.

### BROTHERLY LOVE.

*To whom it may concern:*

"O Jonathan! thou wast slain in thine high places, I am distressed for thee my brother Jonathan; very pleasant hast thou been unto me, thy love to me was wonderful, passing the love of women." 2 Sam. i. 26. "Love is as strong as death." Song viii. 6. "With their mouth they show much love, but their heart goeth after their covetousness." Ezek. xxxiii. 31. "Because iniquity shall abound, the love of many shall wax cold." Matt. xxiv. 12. "Let love be without hypocrisy." R. V. "Be kindly affectioned one to another with brotherly love: in honor preferring one another." Rom. xii. 9, 10. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. xiii. 10. "Faith which worketh by love availeth," "but by love serve one another. For all the law is fulfilled in this: Thou shalt love thy neighbor as thyself." But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 6, 8, 13, 14, 22, 23. "Let brotherly love continue." Heb. xiii. 1. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." "He that loveth not, knoweth not God: for God is love." "Beloved, if God so loved us we ought also to love one another." "He that dwelleth in love dwelleth in God, and God in him." "He who loveth God loveth his neighbor also," and converse-ly. 1 John iv. 7, 8, 11, 16, 21. From your brother in love to all the brethren in Christ,

M. B. MORSE.

As a feature of the proposed commemoration of the 400th anniversary of the birth of Martin Luther, it is proposed to restore the old Castle church at Wittenberg, upon whose doors the famous theses against indulgences were nailed in 1517. The building is in a state of general decay and neglect.

## Selections.

### CHRIST IS RISEN INDEED.

The theme of the apostles was not the death, but the resurrection of Jesus Christ. The death was thrown into the background: the resurrection was the luminous fact. They did not appeal to men's fears by threats of penalty, nor to their sympathies by pictures of love's suffering, but to their hopes and expectations by testifying to a triumphant and risen Messiah to return again and reign. His resurrection was the one tremendous fact in their thought. This was the miracle which attested the truth of Christianity; they rarely referred to any other. This was the fact that demonstrated the power of Christianity; and it was of Christianity only as a living and conquering power they spoke.

I do not know that it can be said that the church has made too much of Christ's crucifixion; but certainly it has made too little of his resurrection. When Paul said, "I determined to know nothing among you save Jesus Christ and him crucified," he certainly did not mean that he determined to preach about nothing but the crucifixion. The whole history of his life, the reports of his sermons, and such remains of his letters as have come down to us, negative this common, but narrow interpretation. The central theme of all his teaching, the One in whom and by whom the world was to be saved, was the One whom Jew and Roman had conspired ignominiously to crucify. This fact, that the world had rejected him, Paul never forgot, and never let his hearers forget; but it was not this aspect of the Messiah which he made most prominent. He preached a Messiah crucified by Jew and Roman, but demonstrated by [illegible] rection and ascension to [illegible] dom of God and the [illegible] God. Paul was the triumphant messenger of a triumphant King. Is it not true that

"We soldiers of an injured King
Are marching to the tomb."

The soldiers of a King victorious are marching to victory over death and sin. It is to no funeral procession, but to a triumphant one the apostles summoned recruits. If one doubts this, let him open the book of Acts and read one after another of the apostolic addresses there recorded.

The atonement is the central fact of the gospel; but the atonement is not merely the remission of the future penalty of sin because another has suffered in our stead. It is the whole divine plan of Christ love bringing the wandering child back from his far country to his Father's roof again; it is the truth that God was in Christ reconciling the world to himself; in Christ when teaching on the mount of beatitudes, when feeding the five thousand by the shore of Galilee's beautiful sea; when wrestling with the spirit of a world's sin and sorrow in the garden; when his ebbing life flowed out in the darkness which settled over Calvary; when he rolled away the futile stone and broke the fragile seal, and rose from the tomb in which love had laid him when fate had done its worst; when he ascended, and the shechinah which had glowed in tabernacle and temple, and over Bethlehem's plains, received him out of the apostles' sight, while he lives in the heart of heaven and in the hearts of his disciples, bringing them into oneness with God even now and here; when he comes back again in some future revelation in the same shechinah which enveloped him when he departed. All this is Christ's atoning work, and to the apostles its seal, if not its consummation, was not the cross nor the tomb, but the resurrection and the ascension. Christ's life is like the cloud which glowed with heavenly glory on the one side, but was darkness on the other. And we too often stay upon the dark side, and call in vain on others to put themselves beneath the oppressive shadow under which we needlessly live. It is the risen Christ who is the power of God unto salvation. I think it would be easy to show, if time and space permitted, that every revival era of the church has been an era in which Christ's resurrection, living power and promise of return have been prominent in the minds of preacher and of people.—*Lyman Abbott.*

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Mar. 7, 1883.


P. O. ADDRESS—Mrs. Davis' address is — Mrs. A. E. Davis, Jerusalem, Palestine, Syria, Turkey in Asia, care of the American Consul, United States notes can be used in Jerusalem. A letter to her costs five cents postage and must not exceed a half ounce in weight. Persons that want to remit something to her can do it direct as above. Remember that correspondence costs her something. We are sending from time to time. We thus answer some questions. Mr. B. Steinhart's address is precisely the same; with change of personal name. It requires about a month for a letter to go there.

THERE never has been a crisis in the world's history more important than the one we are just about entering. Apostate Rome and Antichristian Islam are no longer the great dominating powers of the world. The "Times of the Gentiles" do not extend very far into the future. Jewish restoration has already commenced, and the reign of Messiah and the times of restitution are the soon coming events. The transition time will be a time of unprecedented calamity. What we have just now to say in this paragraph is—that papers of the character of THE RESTITUTION are the kind needed. Papers that herald the coming of the Lord and the establishment of his kingdom on earth, should be liberally supported, and widely scattered. Our brethren have been doing well, but let us keep doing. Our little sheet is going to many through the liberality of our friends. A few copies are finding their way round the world. As a missionary some scattering numbers go to the Eastern Hemisphere, and some to the Southern Zone. It is now read where our Savior lived, and taught, and performed his wonderful miracles—and where apostles preached. We are glad to learn that it is appreciated. Let us keep to the work. We can send it to other names half round the world as we have means. Some tracts, too, are needed in the far away climes. Work while the day lasts.

## THE CALIPHATE.

In reading some remarks in a journal now on the table before us, we are [illegible]ularly struck with some ob[illegible] reporting the death [illegible]ch Statesman, Gambetta. [illegible] the effect that his decease "removes one of the greatest obstacles to the revival of Imperialism in France;" and the other, which is more germain to our topic, states confidently that his death "materially smoothes the way to the consolidation of British Power in Egypt." The question as to whether, when the Turk is driven out of Europe, there will be a revival of the Caliphate is said to be answered in the affirmative by all classes in the East. That England will not relinquish the advantages she has acquired by the late war in Egypt is admitted as a foregone conclusion. To hold the control of the Suez Canal, so vital to British interests in India, England must become the dominant power in Egypt. Napoleon clearly saw the advantages of gaining the ascendency in the land of the Pharaohs, "By seizing and holding Egypt, I grasp and command the destinies of the civilized world," was the pithy statement that shows the comprehensiveness of his plans when he invaded that country.

By the death of Gambetta, and owing to internal divisions and troubles since his death, France is in no condition to carry out the plans of the Great Emperor, or to interpose an insuperable obstacle in England's way in carrying out the designs of the French warrior. It is said that in the political complications that now so embarrass the Great European Powers, the easiest solution of the difficulties would be to let the Ottoman Power be driven out of Europe, leave England in possession of Egypt, give Russia a strong hold in Asia Minor, arrange that France and Italy shall have portions of Northern Africa, and give Austria and Germany compensating portions of the Turkish dominions, and thus readjust the boundaries of kingdoms. What would grow out of the downfall of Constantinople as the seat of Turkish empire would almost certainly be the re-establishment of the Caliphate. It is now argued that it would be policy for England to aid this movement, and by becoming the protector of the Caliphate obtain a general political influence over the 175,000,000 followers of the Prophet. Thus when the European Turkish Empire is no more, its controlling power over the hosts of Islam would simply pass into the hands of a British Power in the land of the Nile. The direction of Islamism could only be exercised through the intervention of a Mohammedan Headship—the Caliph. This political supremacy would open the way for a Railway system in the rich lands of the Delta, as well as through the valley of the Euphrates and Tigris, and, above all, fully prepare the way for the restoration of the exiled tribes of Israel to the land of their fathers.

### FROM JERUSALEM.

On the 4th day of last November we forwarded a letter containing $13—which was made up by Jno. Harrison, Mrs. Adair, and Wm. Reed of Owen Sound, Ont.—to B. Steinhart, teacher of the Jewish Orphanage in Jerusalem. Today, March 6, we received the following reply in acknowledgement, which we place before our readers:

JERUSALEM, Feb. 7, 1883.

*My Dear Sir:*

I beg to acknowledge the receipt of Mr. W. Reed's letter containing enclosures, and addressed and backed by you. I am thankful to you and the other kind friends of Israel for all help received towards the relief of my poor starving Russian brethren residing here, and, as they are in great distress, I would beg that you would continue to exert your kind influence in their behalf amongst the wide circle of your acquaintances and friends. Any help received will be gratefully and duly acknowledged in the reports which I shall publish from time to time. I have written to Mrs. Adair and Mr. Harrison, and shall feel grateful and obliged if you will kindly have them sent to their addresses.

The acceptance by you of the inclosed trifling souvenir of "those Holy Fields" will also gratify

Yours truly and thankfully,
B. STEINHART.

MR. S. A. CHAPLIN:
Editor of *The Restitution*, Plymouth, Ind:

P. S. Please assure Mr. Reed of my thankfulness and appreciation of his kindness. B. S.

A beautiful view of the "City of the Great King" and others of several of the "Holy Fields" were inclosed, for which the kind sender will please accept our sincerest thanks. Here is another chance for some of our friends and brethren, who are able to do something for the suffering descendants of the Father of the faithful, to help the needy. Is it not possible that by the term *brethren*—Matt. xxv. 40—destitute Israelites may be embraced as [illegible] Gentile believers?

We also received a letter from Mrs. Davis, bearing date of Feb. 7, from Jerusalem. She contributes an interesting article for the young readers of our Youths' Column, which we expect to give them under the proper head next week. It will interest older readers as well. In an accompanying note among other things she says:—"I received both your kind letters by the same mail, also the inclosed $5 [this was sent through us by Mrs. W.] for which please accept my warmest gratitude, as well as for all other favors so kindly rendered. . . . I wish you could see [these sacred places] with your eyes. I have always hoped you would come here, and still think you will. . . . There is a great stir here among the religious community. . . . Before this reaches you the flower cards for Mrs. W. [who sent the $5] will be on their way—spring flowers too. I am gathering them every day and I am sure she will be pleased with them." These few extracts are taken from a somewhat longer letter, and embrace the particulars, as to her thankfulness, the active religious feeling, and the early flowering spring time in Palestine. Her letter for the Youths' Column next week will be comparatively lengthy and quite interesting. Should like to see Jerusalem, but do not expect it in this age.

### PALESTINE.

In our Oriental Sketches [illegible] this week, taken from J. L. Porter's narratives of Syria's Holy Places, we have an account of Jerusalem as it appeared "only a few years ago," Porter says of the city at the time of his visit:—"Jerusalem has no suburbs. There is no shading off of the city into the country—long streets radiating from a centre, then straggling houses, and villas, and gardens, such as we are accustomed to see in English towns. The moment you pass the gates of Jerusalem you are in the country—a country open, bare, without a single house, and almost desolate, etc."

Now this has all been changed. There is a new city growing up outside the walls. And this new city is represented as much more pleasant for homes and residences than the old city within the inclosing walls. True, the old historic associations will always impress the mind when the beholder contemplates the locality where the worship of a dispensation centered in and [illegible] sanctuary inhabited by the Divine [illegible] of Presence, and the site of that fallen [illegible] trained to appeal to the brethren and sisters in America, irrespective of creed, and difference of opinion on church government, and side issues; to join me and kindly allow me to be their almoner in disseminating these truths among those Hindoos, who, having been taught in the English schools and colleges in this country, are competent to read and understand the arguments on these glorious themes.

The pulpit is dead closed against us, and no newspaper here would live that advocated these truths, and the most liberal church in Madras—the Church of England—is fast going over to Rome, for, excepting owning allegiance to the Pope, the majority of the Church of England's priests (?) are fully Romanists. And the Non-conformist churches are so wedded to their creed that they will not read anything that is believed to have passed through our hand. There are just a few exceptions to this, which makes us still hope on. There are about half a dozen of us in Madras who are willing to make a stand for the Lord and his truths, but we are, I am sorry to say, very poor in this world's goods, and with the exception of Col. Armstrong have not much of this world's learning, so I ask you to help in this matter. I should like to get some pamphlets showing, from a Scriptural standpoint, the reasonableness of the faith we have in our Savior, who is the "Mighty God, the Everlasting Father, the Prince of Peace"; but I want the truths to be represented for the enlightenment of those who do not believe in our Bible, as while the Bible is freely and exhaustively referred to, I should like as much of heathen testimony as possible to be brought forward to substantiate what has been advanced from our glorious word of the living God.

I believe that Elder H. L. Hastings has been publishing some tracts for infidels, and although I have not seen one of them, yet I should think that something of that kind, but with special reference to those who do believe in Hindoo deities, could be advantageously written. A thousand of Bro. Hastings' tracts could be disposed of in a week to the boys and young men attending the schools and colleges in Madras. Now I believe that there is a great amount of latent talent amongst the brethren and sisters in America, so I appeal to you who can write on the subject to do so, and you who cannot write, but have means to print what is written, to [illegible] Mind, it is not [illegible] secure individual [illegible] government employ, but would be either a bower of wood or a drawer of water for the Lord's cause. And to this end I have given the means resulting from the sale of the books that Bro. Brown sent me, to a native brother named Paul, who has held all those truths for years, and practices medicine in herbs, to open a small shop in one of the main throughfares in a native part of Madras, leading to the general market, and I propose establishing a lending library at this place, and while Paul is gratuitously healing the poor, and dispensing his medicines for the body, he could overlook the keeping of this library and tract depot; so I want you to send to Bro. J. D. Brown, of the *Bible Banner* office, Philadelphia, Pa., all the books, pamphlets, papers, and tracts, bearing on these subjects, old and new, which you feel able to spare, for the purpose of stocking the same.

Bro. Paul says that the native boys learning English read with avidity the tracts that he gives them; and the natives of this country being of an inquiring, argumentative turn of mind, I do not doubt that a library such as suggested would take very well with them.

I have, for some months past, been getting portions of the subjects dealt with in the *Banner* and the books supplied by Brothers Brown and Wellcome, translated into Tamil and entitled, "Bible Banner," and in this way the truth has found its way into the hands of many native Christians. But these poor people are so much under the influence of their orthodox pastors and leaders, that a great difficulty is found in getting them to read on the subject.

Bro. Masillamani, who selects and translates for me, says that the subject has quite taken hold of the people of South Travancore. I wish I could say as much of Madras, but I cannot.

You will have some idea of the bitterness of feeling that exists when I tell you that I have thrice been refused baptism during the last ten years, simply because I believe that "man born of a woman hath but a short time to live," but that he or she that will be born of spirit will endure forever; and that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Hoping that these few lines will help to move you to assist me in this matter, I remain yours very affectionately in the Lord Jesus. *J. Spence, Gunpowder Factory, Madras, E. India.*

### A REPRINT.

Owing to typographical errors we reprint Prof. Gardner's translation of Deut. xxxiii. 1-3. In a note the Professor says in regard to the word Kades, that it is a proper name and should begin with a capital, and explains: "The idea in the passage (Kades) is this, The sons of Israel were assembled, myriads of them, at God's *right hand* where they ought to be—on the plain of Kadesh Barnea." The following is the corrected reprint:

"And this is the blessing with which Moses a man of God blessed the sons of Israel before his end. And he said, The Lord is come from out Sinai and hath appeared unto us from out Seir, and hath hastened down from out Mount Pharan Kades with myriads at his right hand, angels along with him; and hath spared his royal people, and they all have been sanctified under thy (Israel's) hands, and these are under thee (Israel). And there was received from his words a law which Moses enjoined upon us; an inheritance for synagogues of Jacob. And there will be in (or unto) the Beloved a ruler (*archon*) when rulers of royal people have been gathered together along with Israel's tribes."

The translation from Isaiah is corrected by reading—"I have trodden *thus* down"—"trodden *this* down;" and "clad their blood down into earth"—"into the earth," as below. Isa. lxiii. 1-6 is as follows:

"Who is this that cometh from out Edom? with a redness of garments from out Bosor? So imposing in kingly array, with a violence that accompanieth strength? I discourse of righteousness and a court of salvation. Why are thy garments red and thy under garments as though from treading a wine-press? I am full of one that hath been trodden down; and of the nations is there not a man with me? and I have trodden this down in my anger, and crushed them as though earth, and led their blood down into the earth. For a day of requittal hath come upon them, and a year of redemption is at hand. And I looked and there was no helper, and I looked attentively, and no one interposed to defend, and my right arm delivered them, and my anger made them halt; and I trod them down in my wrath, and I led their blood down into the earth."

## Communications.

### THREE POINTS.

THE MOTHER CHURCH.

How much we hear about the Mother Church in our day. Indeed the early fathers talked about the Church of Rome as the Mother Church, and many of the lesser church organizations of our day refer to the Roman Church as the mother and the pope and the priests as fathers. The Scriptures plainly intimate that there is no Mother Church, but neither Rome nor Babylon is referred to. "But *Jerusalem* which is above is free which is the MOTHER OF US ALL." So then, brethren, we are not children of the bondwoman but of the FREE. Gal. iv.

EYES WINDOWS TO THE SOUL.

Theologians frequently refer to the eyes as *windows to the soul*, and impress upon their admirers that the soul looks upon the outer world through the eyes as man looks through a window. The Scriptures make use of the figure, but in a different way. "The light of the BODY is the eye! If therefore thine eye be single, thy WHOLE BODY shall be full of light. But if thine eye be evil thy whole BODY shall be full of darkness." The figure is most impressive and shows the great importance of complete consecration to the truth. See Matt. vi. 22, 23.

DEATH THE GATE TO ENDLESS JOY.

Poets and expositors have referred to death as "the gate to endless joy," and that by means of death Christians are to gain the final and complete victory.

The Word of God makes frequent mention of the word "gates" but never refers to death as the "gate to endless joy." Hezekiah says: "I shall go to the *gates of the grave*: I am deprived of the residue of my years." Isa. xxxviii. 10. The Psalmist says: "Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that *liftest me up from the* GATES OF DEATH!" Psalm ix. 13.

There is a gate of righteousness—a gate of heaven, and a gate of hell (hades) "which shall not prevail." The gate to endless joy is not yet open, but it shall be opened when he comes who has broken asunder the bars of death even, as shown by the apostle in the following words: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written: *Death is swallowed up in victory.* O death where is thy sting? *O grave where is thy victory?*

The *resurrection*, then, and not death is the gate to endless joy. H. V. R.

BLOOMFIELD MILLS, N. Y.

*Editor Restitution:*

Thinking that some of the readers of THE RESTITUTION would like to know my whereabouts for the last few months, I take my pen to inform them that I have been in York state, where I am at present, but expect to return to my home (in Scotland, Ct.) *soon*, D. V. I am now in central New York surrounded by snowdrifts. I came here to proclaim the "Gospel of the Kingdom" to the people who heard me in '78. The weather and travelling have been very unfavorable since I came, so that I have held but twelve meetings in three months. It has snowed 52 days in that time, besides rain storms. It is no wonder that the country is flooded west if they have had as many storms in that section of country. "Distress of nations with perplexity, the sea and waves roaring, and men's hearts failing them, and *for* looking after those things that are coming on the earth: for the powers of heaven shall be shaken."

If we have not entered upon that day, what must it be when it does come? It is fearful to read the record of the trouble and the terrible disasters of the last two months, thus far; what will it be at the same ratio, before this year ends? The astronomical prophecies are being fulfilled surely, and the predictions of God's prophets likewise. Isaiah says: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the Priest (or Prince), as with the servant, so with the Master," etc. The language of our Savior comes to my mind when I hear of the destruction of life, by accident, (as it is called): "Think ye that they were sinners above all men? I tell you nay; but except ye repent, ye shall likewise perish." Then the great question is, What is meant by perish? Is it to die and go into the grave for a few years, then come forth to inherit eternal life? I confess I do not, and cannot, so understand the Book.

I have before me, lying on the table, a monthly, entitled, *The World's Hope*. In that magazine is an article by Dr. J. Fondey, M. D., headed, "Reformation After Death; or Will the Wicked (dead) Finally Attain Salvation?" Then he goes on to prove that they will all finally be saved. He says: "But not only is the whole race to be redeemed, but Scripture teaches that fallen angels, Satan, and his demon hosts, are to become reconciled to God also," and quotes Phil. ii. 10, 11; and Col. i. 20, for proof. If that is the truth, I must confess that I have got much to learn yet, and much to unlearn; for I have read: "All the wicked will God destroy." In the 9th Psalm, 17th verse: "The wicked shall be turned into hell, and all the nations that forget God." Are they to receive the same reward, even life? Jesus says: "They that shall be accounted worthy to obtain that world (age) and the resurrection from the dead, cannot die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." John iii. 36. "He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life." "Give me understanding that I may live."

ANNY A. PERRY.

## Brevities.

An edition of 11,000 copies of Gospels in Zulu, recently printed at the Bible House, has been put at the disposal of the American Board, for sale and distribution in Southern Africa, by the American Bible Society.

Disasters are reported in China and Japan. The island of Formosa has been visited with a series of earthquakes which has wrought great destruction to property and life. The small mountain Futago, about fifty miles from Yokohama, transformed itself into an active volcano on the night of January 22d, and deluged the neighboring villages with masses of rock and lava. The mountain has never before been known to be in a state of eruption, and this locality has not been visited by such volcanic disturbances since the famous Fujiyama ceased to be active, 168 *years* ago.

Deep sea-soundings in the Atlantic, off St. Thomas, by the United States Coast Survey steamer Blake, have recently obtained a depth of 4,561 fathoms, or 27,000 feet. The greatest depth heretofore found was by the Challenger, in the same vicinity, where the lead sank 3,802 fathoms before it touched bottom. The object of the Blake's cruise was to complete the soundings necessary for a chart of the bottom of the ocean—that part lying to the northward of the Bahamas, and between Bermuda and the Bahamas, not having been satisfactorily explored. At the great depth obtained, the temperature of the water, as indicated by the ingenious thermometer which accompanies the lead, proved to be 30 degrees. Specimens of the bottom, which were secured, showed a soft brown ooze, with evidences of fauna.

There has been great rejoicing in Basutoland over the arrival of the complete Sesuto Bible. The translation has been in progress many years. The Gospels of Mark and John were first printed. Next the four Gospels and the Acts were bound up together, to which, in process of time, the Epistles and Apocalypse were added. Then books of the Old Testament were brought as rapidly as possible, and now the whole Bible is printed by the British and Foreign Bible Society. When M. Mahille left Basutoland to supervise the printing, Simeon, an aged native catechist, prayed that God would grant him this grace that he should not die till he had seen with his own eyes the complete Bible. This grace was granted him, and, as he and his good old wife clasped the whole Bible, for the first time, they exclaimed "We owe all to this book," and gave a large thank-offering to be used in starting a new out-station, to be called "The Bible Out-station."—*The Independent.*

Earthquake shocks have been unusually numerous in this country since the beginning of the year, and the latest, which was felt in Rhode Island and Connecticut on Tuesday night, was so close at hand that the question, what would be the result of an earthquake in New York, may not appear untimely. There is not much reason to fear disaster from such shocks as these which have recently been felt in various parts of New England, although undoubtedly weak and cracked brick walls would be endangered by them. But a very severe shock might prove serious in its consequences. Manhattan Island has heretofore escaped damage from this source, and as earthquakes seldom occur in regions in which their power has not been felt before, it is fair to conclude that we have not much to fear from this source. Yet it would be a mistake to suppose that serious earthquakes never occur in this country. It is sufficient to refer to the earthquake of Nov. 18, 1755, which overthrew brick buildings in Boston, and caused considerable damage through a large portion of New England, and to the earthquakes in the Mississippi Valley in 1811 and 1812, which caused some wonderful [illegible] country. Even so late as Oct. 19, 1870, there was a severe earthquake felt throughout most of New England and New York and as far west as Chicago, which was supposed to have originated in a volcanic centre northeast of Quebec.—*N. Y. Sun.*

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To replay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $600. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

B. S. DWIGGINS, President.

### FREE-WILL OFFERING.

| | |
|---|---|
| Previously Published | $62 10 |
| [illegible]Nelson | 1 00 |
| Anna Bergin | 1 00 |
| Mrs. A. Card | 1 00 |
| Mrs. Lincoln | 1 00 |

### Notice.

GALESBURG, Kan.

We will hold our annual meeting at my house, March 29, 1883. Friends of Jesus cordially invited. Meeting at eight o'clock p. m.

JOHN FOORE.

### A Card.

I would say to the brethren, that after the first of March, my address will be North Topeka, Kansas. If brethren in that vicinity will write me as above I would be happy to form their acquaintance and fill any appointments in that region. W. S. FINN.

# Poetry.

## RESTITUTION.

HELEN M. MORE.

Another day is over with the fading of the light,
Weary I lay my burdens down and bid the world goodnight;
The shadows on the hill tops come and go,
While in the West the sun is sinking low.

High in yon dark blue heavens the stars shine, one by one,
Clear in its silver splendor, rises the radiant moon,
Silent I raise my heart to thee in prayer,
Light of the world that shineth everywhere.

The murmuring of the ocean falls faintly on my ear,
Where the waves are rolling inward in the distance, low and clear;
O thou who once didst still the waves of Galilee,
Now in my waking hours, bring peace to me.

Towards thy watch towers, O Jerusalem, I turn my weary eyes,
Weary with a fevered longing for the fields of Paradise,
Where the roses and the myrtle, rich and rare,
Deck thy fair fields, and blossom everywhere.

O fallen City of our God, thy children scattered wide,
Shall once again be gathered back unto thy loving side,
And all Ezekiel's solemn vision be
A type of faithful love—faithful in thee.

# Communications.

## STUDIES IN "KEY-WORDS."

That the Greek word *psuchee* is the exact representative of the Hebrew *nephesh*, we have sufficient proof in the fact that in quoting Psa. xvi. 10, in Acts ii. 27, *psuchee* is used as the inspired Greek translation of *nephesh*. In the phrase "thou wilt not leave my soul in hell," the Hebrew for "soul" is *nephesh*, and the Greek is *psuchee*. Also in the phrase "a living soul," the Hebrew for "soul" is *nephesh*, and the Greek *psuchee*. Compare Gen. ii. 7, with 1 Cor. xv. 45. Now, having shown that the *nephesh* is not immortal, it follows that neither is the *psuchee*.

Commencing on page 145 of "Key-Words," we find *psuchee* rendered "soul" 58 times, "life" 40 times, "mind" 3 times, "heart" twice, "you" once, "us" once; but never, in any of these places, is it called immortal. While it frequently means the *life*, it is often used to express the *whole man*, as, for example, when one inspired writer says, "what is a man profited if he shall gain the whole world and lose his own soul" and another varying the language but maintaining the sense says, "what is a man advantaged if he gain the whole world and lose *himself*, or be cast away." Compare Matt. xvi. 26, with Luke ix. 25. When a man has lost *himself* all that there is of him is lost; hence, his soul, in this place, is equivalent to his entire being. So in the expression "I will very gladly spend and be spend for *you*," the Greek of "you" is *huon tuon psuchon*, which, literally means, "the *souls* of you," 2 Cor. xii. 15. I would remark, incidentally, that this throws light on Rev. xx. 4; for if "the souls of you" means simply "you," in this place, why should not "the souls of them" mean simply "them" in that place? Thus, it would read, "I saw *them* that were beheaded." As *psuchee* often denotes the *self* or *whole person*, so does its Hebrew equivalent: thus, "I have behaved and quieted *myself*" (margin, my *soul*, Hebrew, my *nephesh*). Psalm cxxxi. 2.

The doctrine of a future life is taught in the entire Bible, but more especially in the apostolic writings, and hence, if the soul were possessed of immortality, or eternal life, we would expect to find it expressly asserted in these, if nowhere else in the Bible. But instead of this we find them most plainly stating that immortality, or eternal life, is to be *sought for*, is still a matter of *promise*, is for none but the *redeemed*, is obtainable only *through Christ*, and is to be received at the *resurrection*. Rom. ii. 7; 1 John ii. 25; John xvii. 2; Rom. vi. 23; 1 Cor. xv. 54.

After I had affirmed in Kentucky several years ago, that the Bible nowhere says the soul is immortal, one of the hearers came to me, with what he evidently regarded as a shrewd argument, saying, "But neither does the Bible anywhere say that God is immortal, does it?" I referred him to where God is called, "The King eternal, immortal, invisible, the only wise God" (1 Tim. i. 17). I suppose he was seeking to establish the very inconsequent conclusion that if the immortality of God is not affirmed in Scripture, but left to be taken for granted, so may also the immortality of the soul be left as a matter to be taken for granted. By that single test, however, the crafty objector was confused and "put to silence."

As *psuchee* is the only word in the New Testament that is rendered "soul," so *sheol* is the only word in the Old that is rendered "hell." From what has already been shown concerning these two words the reader may readily perceive what outrageous violence would be done them to say that "a *psuchee* in *sheol*" means an immortal disembodied entity writhing in a fiery prison of endless torture.

Many popular writers affirm that the soul, whether righteous or wicked, remains, as a disembodied entity, in *sheol* (Greek *hadees*) until the resurrection. Thus, for example, Alexander Campbell defines *hadees* as "the receptacle of separated spirits, whether good or evil." Critical Notes, xxi, in his Appendix to the New Testament, 1832. Edward's Encyclopedia, 1848, under the word "hell," defines *sheol* and *hadees* as "the world of departed souls in general; without any distinction, in ordinary cases, between the good and the bad, the happy or the miserable." The Commentary of Jamieson, Faussett, and Brown, at Gen. xxxvii. 35, defines *sheol* as "the place of departed souls. And Young, the Concordance writer, says, in "Homiletic Monthly" for Oct. 1881, "All souls, without exception, go to *sheol* or *hadees*."

Now, taking these writers, and all who agree with them, on their own confession that the soul of every one, good or bad, goes into *sheol*, is it not their solemn duty, for the sake of truth and consistency, to confess that it goes into unconsciousness? since the Bible so plainly says, "There is no work, nor device, nor knowledge, nor wisdom in *sheol*." Eccles. ix. 10. Mark with what emphasis the words are multiplied,—*work, device, knowledge, wisdom*. Are not these enough to embrace all kinds of conscious existence and activity? Could you add another word to these four without redundancy? The same state of unconsciousness is affirmed in the expression, "*sheol* cannot praise thee," for *sheol* there means those in *sheol*; and hence, the Greek version (Septuagint) here renders the word, *oi en aidee*, "those in *hadees*." See the Hebrew and Greek of Isa. xxxviii. 18. Now, when God's word says those in *sheol* "*cannot*" praise him, and man's word says they "*can*" praise him, it is our duty to say, "Let God be true, but every man a liar." Rom. iii. 4.

The Psalmist says, "I will sing praises unto my God while I have my being." Psa. cxlvi. 2. But if he has gone into *sheol* where he "cannot praise," follows it not that, till the resurrection, he has ceased to "have any being?" Soon, however, his "being" will be restored, at the great command, "*Awake* and sing ye that dwell in dust," Isa. xxvi. 19; then the long *tquence* in his melody will be over, and his psalmody resumed with sweeter voice, to be interrupted no more forever. Some, however, imagine the Psalmist to be still living and praising God, for I lately heard a distinguished Baptist preacher say that the patriarch Joseph "is *literally* alive, for all live unto God." But, "all live unto him" was said not in proof of a disembodied existence but "that the dead are *raised*." Luke xx. 37, 38. It means that, in the sight of God who has power to raise the dead, and in whose sight the future is visible, those whom he intends to raise "are not dead but *sleeping*." Luke viii. 52; Jno. xi. 11, 14. Future things are frequently spoken of as present, by him "who quickeneth the dead and calleth those things which be not as though they were," or "things not being as being," *ta mee onta os onta*. Rom. iv. 17. When, therefore the Lord says his people "live unto him," the expression is similar to "the that believeth on me *hath* everlasting life," that is, he *shall* have it, for "this is the *promise* that he hath *promised* us, even eternal life." Hence, the faithful believers live "in *hope* of eternal life," Jno. vi. 47; 1 Jno. ii. 25; Titus i. 2.

So plainly is *hadees* a state of unconsciousness, that the Septuagint, or Greek version, uses it as equivalent to *silence*:—"The dead praise not the Lord; neither any that go down into *silence*" (Hebrew, *dumah*, in which we may trace the root of the English dumb, and dumbness): "Unless the Lord had been my help, my soul had almost (margin, 'quickly') dwelt in silence" (Hebrew, *dumah*), Psa. cxv. 17; xciv. 17. For "silence," in each of these places, the Septuagint has *hadees*. I may here remark that the Septuagint was very frequently quoted by the apostles, which is one of the highest honors that any translation can receive.

WILEY JONES.

## THE TERMS *zaar* AND *eskaree*—GRACE AND APPROBATION.

I propose in this article to show how sadly these two terms, in their relation to each other as well as in their mutual relation to fundamental doctrines of Scripture have been misunderstood, and will take as my *text ees to* the 24th verse of the 2nd chapter of Luke:

"Glory to God on high (in highest places) and peace on earth; among men *eskaree* (approbation, moral complacency, in a legal sense, satisfaction)." Old Version, "Glory to God in the highest, and on earth peace, good will to men." Douay, "Glory to God in the highest, and on earth peace to men of good will."

The thinking reader will see at a glance a diversity of meaning in these three readings as wide as the poles apart, and it is hardly worth my while to point out their logical sequences of doctrine. Suffice it to say that they are both gross mistranslations and perversions of the meaning of the text, as I will endeavor to show you by an etymological analysis of the two words *zaar* and *eskaree*. The first is a verbal noun from the verb *zaro*. Second aorist stem, to wish others well, to feel well disposed towards. Aorist 1st person singular. I have become well disposed towards or have wished others well. What is my state of mind then? Good will favor, or kindness, is it not? Well, that is the meaning of this word "grace," a positive good-will that seeks some sort of expression towards its object. Therefore we find the form *zaar* the usual word of greeting among friends, and as we begin a letter with dear so and so, the Greek began his letter with *zaar* or *zaarei*. Now we know from the general teaching of the Scriptures that God is a God of love and that his grace or good-will has always existed, in fact that he is the author of good-will, and we would not naturally expect the angels to be announcing, as though it was something new, the fact of God's good-will on the occasion of God's greatest manifestation of this good-will to man, and we do not.

We find a much more important fact however, stated in the use of this term *eskaree*. God has all along up to this time had occasion in all kindness and mercy and long-suffering and truth to reprove mankind in the aggregate as well as the individual man. But now with his all-seeing eye he sees at least one man whom he can fully approve and in this one man as a new federal head he sees a new race of men whom he can also fully approve, and this is the thought of God that the angels would express in the word *eskaree*. This word is also a verbal noun derived from the verb *eskaro*, and means to think well of, or, when used as a legal term, to be satisfied with, or, in a general sense, to approve. What is my state of mind if I have thought well of or become legally satisfied with or have in a general sense approved of a person or thing? Moral complacency, legal satisfaction, or general approval, is it not? Every experienced teacher or parent, actuated by good motives, I think will clearly perceive the differences between the two states of mind as expressed in these two terms *zaar* and *eskaree* and will see how a person may all the time have and be fully actuated by the positive good-will expressed by *zaar* and not have a particle of *eskaree*. There must necessarily be a responsive appreciation and doing of the requirements of a benefactor on the part of a beneficiary before there can be from the very nature of their relation to each other, either approval or satisfaction on the part of the benefactor.

And this is what the song of the angels expresses. God's beneficent good-will towards man at last appreciated and its requirements fulfilled in the Christ. And what are its requirements but the working out of this highest beneficence in all of man's relations to this life and the life to come, namely, in supreme love to this benefactor God and just and equitable and merciful love to brother man?

My doctrinal and theological readers will not need to be told how important a correct translation of this and other passages where this word *eskaro* occurs, if they would have right conceptions of God's character or would start with right premises to work out the beneficence of God's plan of salvation and redemption, and I will say that this word *eskaro* and the verb *eskaro* are prophetic words used in the sense above stated all through the Old Covenant Scriptures as well as the New, and in nearly every case the true meaning is perverted, as for instance in the 3d chapter of Matthew, 17th verse, "And lo a voice from heaven, saying, this is my Son, the Beloved, in whom I am satisfied (a much stronger expression than "I am well pleased.") Again in Mark 1st chapter, 11th verse, "And there came to pass a voice from heaven, thou art my Son, the Beloved, in whom I am satisfied."

Think for a moment of man's legal relation to God as a righteous judge of all the earth and take Paul's statement of the case from the standpoint of law alone. We have already all, every one of the race come under the condemnation and a righteous condemnation too. Judgment then had been rendered and the verdict of condemnation officially promulgated had it not? If so there remained for the guilty race nothing further than what the law designates as the "taking out of the execution and satisfying the judgment." Remember that this word is a legal term and that the song of the angels is the intelligence they bring from this righteous Judge of all the earth and from the court of heaven to this guilty and condemned race that the execution has been stayed and the judgment satisfied. Is not this "tidings of great joy to all nations?" Is not this a gospel indeed? And who provided the way of escape and who devised the plan? Who but this God of love, this righteous Judge, this heavenly Benefactor, he who is just and the justifier of every one who believeth in Jesus. We see then how faith in the hands of an almighty Benefactor becomes the means to work out our justification, "and if justified, then sanctified, and if sanctified then glorified," more than saved merely.

CHAS. GARDNER.

BURLINGTON, KAN.

*Editor Restitution:*

I am living on a neat little farm four and one-half miles from Burlington, Coffey Co., Kan., and am shut off from church privileges. I wish you would state to the brethren in Kansas, that I want them to write to me so I can find them, for I intend to sell out and get near some of like faith. We have a fine country here, but it is lacking the one thing—teaching the things pertaining to the kingdom. We have fine range, good soil, good schools, good rail road facilities, fine water and timber, and wheat yields well. I dislike to leave this county very much, but will do so if none of our faith come here soon. If any of the speaking brethren come this way, or any one of like faith, I shall be glad to have them call on me. If any think of moving here write me first, and I will write them or meet them at the depot.

Yours in hope of eternal life in the kingdom of God.

JOHN R. FISK.

# Sententious.

All we want in Christ we shall find in him.

Religion is a life. It is a life of good deeds.

Each epistle to the seven churches of Asia Minor contains the formula:—"I know thy works."

The sacred candle perfumes with its breath
The cruel ax that lays it low in death.

The power to do great things generally arises from the willingness to do small things.

As water runs down from the swelling [illegible] down together in the low [illegible] grace flows not but into humble hearts.

Man's teachings change so often that there is never time for them to be settled; but the Lord's word is from of old the same, and will remain unchanged eternally.

Man proposes, but God disposes; man resolves, but God dissolves; that which man expecteth God rejecteth; for the word of the Lord standeth forever, but man passeth away and is not.

Our Father! grant us patient grace
To trust thee where we cannot trace;
Waiting for heaven's full light to tell
The dear Lord worketh all things well.

Kind words produce their own image in man, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not begun to use them in such abundance as they ought to be used.

As we cannot gather a rose and scatter its petals to the winds of heaven without some of the perfume resting on our own person, so we cannot do an act of kindness to another, without some portion of love's essence resting upon ourselves.

Your work is a personal work. Assemblies and societies cannot do it for you. The servants will not give up their accounts at last in squads or companies; each must stand alone; every man must "give an account of himself to God." So much life, so much energy, so much intellect, so much physical vigor, so much influence; so much education; so much money, so much opportunity, so much light, so much truth, so much blessing from the Lord—now what have you done with it all?

If the poor human heart is full of cares and troubles such as come to every life, if the soul is crushed almost to the earth by the heavy burdens, if every nerve and fibre groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul-communion with Jesus! Oh, ye who are "weak and heavy burdened," ye who are sick and wounded in life's great battle, ye who with bleeding feet are journeying up life's rocky steep, seek for this holy privilege of communion with God's blessed Spirit, and he will bear the burden for you.—*M. J. Holt.*

# Youths' Column.

## Little by Little.

Little by little the time goes by—
short if you sing through it, long if you sigh;
Little by little—an hour, a day,
Gone with the years that have vanished away.
Little by little the race is run,
Trouble and waiting and toil are done!

Little by little the skies grow clear;
Little by little the sun comes peer;
Little by little the days smile out
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the world grows strong,
Fighting the battle of right and wrongs
Little by little the wrong gives way,
Little by little the right has sway;
Little by little all longing souls
Struggle on nearer the shining goals.

Little by little the good in men
Blossoms to beauty for human ken;
Little by little the angels are
Peoplebetter of good in life;
Little by little the God of all
Lifts the world nearer his pleading call!

## How to be Nobody.

It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now; just a little beer or some other drink. In the meantime play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful books. If you read anything, let is be the dime novel of the day; thus go on, keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies.—*Watchman.*

## Lost Willie.

A poor boy employed in Scotland to keep sheep was overtaken on the hills by a severe snow-storm. Long and bravely he kept up, and tried to drive his flock toward home by taking note of the land-marks he knew. All in vain; the snow fell fast, and before night all traces of roads and paths were lost, and poor Willie found himself alone in the hills with his sheep.

As night wore on the fatal drowsiness began to creep over him, beyond his power to resist, and without a scrap of shelter he laid himself down among his sheep to sleep and die. With a smothered prayer for help he fell asleep, and as he lay there, more sheep came and huddled around him. Strange as it may seem, the warmth from their bodies kept him from being frozen to death. A party from home went in search of him, and they found him surrounded by a dozen old sheep, whose instincts had saved his life. In keeping themselves warm they had kept warmth and life in him; and he lived many years to tell this anecdote of his boyhood's peril, when lost on the wild northern hillside.

## Material Love.

A mother's love is deep, abiding and peculiar. The child, as soon as born, is taken up into her tenderest and most generous sympathies, and lives, as it were, a part of herself. This peculiar affection is as extensive as the race, for it is found among savage as well as civilized people. This affection was strikingly manifested by an Indian woman who had lost her child. Unable to find her own child, she entered the home of a white family, and, taking in her arms the pretty baby, lavished upon it her wealth of treasured sympathies. The mother was surprised at the peculiar exhibition, and sprang forward to rescue her child, when the poor Indian gathered up her blanket as one would a sick child; and, after clasping it to her arms, uttered a low, mournful cry. Tears ran down her cheeks as the white mother put her pretty babe back into the Indian's arms. She passed her hands over it very tenderly and gratefully and departed. In a week she came again, bringing a peck of ripe, wild plums, and the next time two buffalo tongues. She asked permission, by signs, to kiss the baby, and it was granted. Then she departed, and never came again.

## Crystals.

The Greek word *krystallon* means ice. When transparent quartz was discovered it also was called *krystallon*, as it was supposed to be ice frozen so hard that it could never be melted. The word crystal is properly applied only to transparent quartz. This substance is found in large masses, and many beautiful and costly ornaments are made of it. Nero had a crystal goblet which he dashed into pieces when he heard that he had been deposed. The Japanese make round balls of crystal which may be bought in our stores or seen in museums. Quartz crystal is usually seen in small pieces of a definite shape, called crystals. The perfect crystals have the shape of a long, hexagonal prism, terminating in two hexagonal pyramids. Quartz crystals can scratch glass, but not without losing their points.

Metals and minerals are often found in regular, angular forms, these are called crystals, though the material may be opaque. Crystals of ice or snow, or frost-work on the window, assume forms of ferns, elaborate stars, etc. Sometimes a snow-star of six points drops three alternate points. Again the flake may be a simple prism.

As crystal is named from the Greek *krystallon*, so glass is named from the Latin, *glacies*, both words meaning ice. Glass is artificial crystal, being made of pure quartz, or silex. Every mineral has its peculiar crystaline shape. That of salt is a cube. The formation of crystals by chemical affinity, is among the greatest wonders of science. Breathe on a window on a frosty morning, so as to melt a small circle of frost-work, and watch the motion of the fernlike rays—from the circumference, with slight curves to the centre. In a similar way were all crystalline rocks formed, being dissolved in hot water and suddenly cooled. In cooling the mass contracts sometimes lining a hollow geode, or ball of rock apparently solid with beautiful crystals plain or colored. Some crystals are very large as the column joints of basalt or some of the beryl crystals.

There is a close resemblance between the jewels in the highpriest's breastplate, representing the twelve tribes of Israel, and the twelve foundations of "the holy city, New Jerusalem," seen by John on Patmos. Wiser heads than mine may try to explain these beautiful descriptions. They may have a literal meaning. If not, it is only because the reality far transcends the power of human language to describe it. There is an inherent meaning in various colors; as green—the softest, and therefore the most abundant hue—the emblem of peace as seen in the emerald "rainbow round the throne." Blue—the color of the pure sky—is always called true blue, the emblem of fidelity. Red—the color of blood—suggests war, stirs the imagination, and typifies the blood of Christ. White is the symbol of purity.

We select gems for their shape, hardness, color, purity, reflecting power, and their rarity. They are thus symbols of many Christian graces, and of the "far more exceeding and eternal weight of glory" reserved for the righteous. John saw the streets of the city as "pure gold, like transparent glass."

"In silence, on the sea of glass,
Heaven's numbers without number stand.

While in that song all voices blend,
Which, once begun, shall never end."

"Blessed are they that wash their robes that they may have the right to come to the tree of life, and may enter in by the gates into the city." Rev. xxii. 14, Revised Version.—*Messiah's Herald.*

## THE ABIDING WORD.

No army ever survived so many battles as the Bible; no citadel ever stood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires.

Assyria bequeathes a few mutilated figures to the riches of the British Museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance and long ago found wanting. Greece faintly survives in its historic name. "'Tis living Greece no more;" and the iron dome of the Cæsars is held in precarious occupation by a feeble hand.

And yet the book that foretells all this survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible now exercises man's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read, sifted and debated, more devotedly loved, and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world more honored and abused, than any other book the world ever saw. It survives all changes, itself unchanged; it sees all things decay, itself incorruptible; it sees myriads of other books engulphed in the stream of time, yet it is borne along triumphantly on the wave; and will be until the mystic angel shall plant his foot upon the sea, and swear by him that liveth forever and ever, that time shall be no longer. "For all flesh is as grass and all the glory of man as the flower of grass."—*Gospel Teacher.*

## Notice.

The brethren of northwest Kansas are requested to meet at the house of Eld. J. M. Pike, four miles northeast of Stockton, in the evening of Thursday, March 22, 1883, to celebrate the Lord's death by eating the Lord's Supper.

J. M. PIKE.

God has never promised without performing in due time to the last jot and tittle.

## OBITUARY.

DIED,—Feb. 20th, 1883, at Lowell, Lake Co., Ind., in the 74th year of his age, Bro. Chester L. Ketchum.

Brother Ketchum was born in Chautauqua Co., N. Y. Came west and settled first at South East Grove, Lake Co., Ind., afterward moving to the town of Lowell, in the same county, about 17 years ago, where he died after a long and patiently endured illness. He leaves a wife in very feeble health but strong in hope, also two sons and one daughter to mourn his loss. He was an intelligent, devoted and consistent believer in the things concerning the kingdom of God and the name of Jesus Christ. Humble, patient and Christ-like in his demeanor. Much beloved by his neighbors for his integrity of character and moral worth. To the little band of faithful waiting ones there his loss will seem almost irreparable; to whom the writer tried to administer words of comfort in the presentation of a final victory over death, when he who is our Life-Giver shall come. There was a large and seemingly appreciative audience present. His life work is done. He now sleeps with the silent dead. May the day be so much longed for, soon dawn, when it shall be said, O grave where is thy victory.

D. T. HALSTEAD.

## To the Brotherhood Scattered Abroad.

As it always has been so it is now. Some profess godliness for gain. By their fruits ye shall know them, is still the true test. If there come unto you one whose name is T. W. BRENNEN, be not deceived, though he have a recommend from the Conference of the State of Indiana. I know whereof I speak.

D. T. HALSTEAD.

## ANNOUNCEMENTS.

The second District Quarterly Conference of Arkansas will meet with the Church of God, worshiping at Damascus, Conway Co., commencing on Friday night before the second Sunday in March. It is desired that all of like precious faith throughout the district will govern themselves accordingly, and that all the churches will be represented by their ministers and delegates. Brethren come prepared to do all you can for the soon-coming Lord, and pray God's blessing to attend this meeting. Damascus is six miles north of Plummerville, and eight northeast of Morrilton. Both places are on the L. R. & F. S. R. R. Any information cheerfully given by the secretary. Some help from abroad is expected.

ELD. W. H. MCCARTY, Pres.
JOHN W. TEAS, Sec.

P. S.—The secretary's address is Morrilton, Conway Co., Ark., P. O. Box 58.


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# Poetry.

## THE EVERGREEN SHORE.

We are joyously voyaging over the sea,
Bound for the evergreen shore,
Whose inhabitants never of sickness complain,
And never see death any more.

Chorus—Then let the hurricane roar;
It will the sooner be over;
We will weather the blast, and we'll
Land at last,
Safe on the evergreen shore.

We have nothing to fear from the wind and the wave,
While under our captain's command;
And our hearts in the midst of all dangers are brave,
For Jesus will bring us to land.

If the winds and the waves our Commander control,
For sending can settle his will;
And his voice, when the thundering hurricane rolls,
Can make the loud tempest be still.

In the thick murky night, when the stars no light lend,
Soon forth beat a glimmering ray,
Then the light of his countenance, brighter than day,
Will drive all our terrors away.

Let the high-heaving billows and mountainous wave,
All fearfully over-head break;
There's not one to whom we can comfort and save:
Keep down, stormy waves, forsake.

[The above Hymn was selected by Mr. Carey, formerly organist Mentmore, and published in THE EXHIBITION some three years ago, as containing it of sufficient merit for another insertion, I present it for that purpose; especially for the gratification of some of her relatives in Ohio.—Jos. Messenger.]

# Selection.

## PHASES of the EASTERN QUESTION.

There are several complications in what is known as the Oriental Question. The nature of one of these embarassing difficulties, that beset Islamism at this critical period of its history is aptly set forth in an editorial of the *N. Y. Independent* of Feb. 15, 1883. The throne of Pan-Islamic power may yet be located in the Moslem's holy city—Mecca. Read this article with care and watch developments.

Read also, in connection with the article below, another following—"The Jew and the Eastern Question," taken from *Prophetic News and Israel's Watchman*.

### THE CALIPH OF ISLAM.

There is a Sultan of Turkey; there is a Caliph of Islam. The Sultan of Turkey is not necessarily Caliph of Islam, although he has been since, 305 years ago, Sultan Selim I. compelled Caliph Mohammed XII. of Cairo, to yield to him the title. From that time the Caliph, or spiritual head of all Islam, has not been of the family of Mohammed, of the tribe of Koreish, nor even of Arab descent. He has been a Turk, and has held the title of Caliph simply by right of force. Because he possessed, as Sultan of Turkey, the highest civil power in the Mohammedan world, his claims have been allowed to be also the Pope of Islam.

The Sultan holds Turkey only by the active military support of Christian Europe. Ever since the Crimean war this has been confessed. Even lately, a single European power has, in a short campaign, released the greater part of what was European Turkey from the hold of the Sultan. If England and France were to take off their hand, Russia would in a year seize Constantinople and Asia Minor, and drive Sultan Hamid to Mecca. But Mecca would not receive as Caliph the man who could not maintain his power as Sultan.

Already it is England that maintains the caliphate at Constantinople. But for England, Arabi would have been master of Egypt, and soon after recognized Caliph; for, though Hamid gave him qualified civil diplomatic aid, as a Moslem fighting the infidel, yet Hamid well knew that Arabi, victorious and powerful, would as certainly supplant him as the head of Islam, as would Mohammed Ali have done it, but for European intervention.

Then Europe decided who should be Caliph, and Europe does it now. This does not satisfy the Mohammedans of Egypt, Tunis, Arabia, scarcely of Turkey. It is as if China and Japan were to decide who should be Pope of Rome. Pan-Islam knows that Turkey is weak, and that Hamid is Caliph not by the grace of Allah, but by the grace of the Giaour. Pan-Islam feels the humiliation; and, if left to itself, the Shereef of Mecca, who is of the lineage of the Prophet, or any Mahdi who could claim the title, would be gladly recognized as the spiritual head of the Moslem world. It is only lately that the Shereef was deposed by the Turk because he desired to be Caliph, and another was put in his place. The Turk is not loved by the Arab. Give the Arab a chance, and he would be free from the Turk.

But Sultan Hamid holds on with great tenacity to his religious power. Unlike Abdul Aziz, he is a pious Moslem, and cares more to be Caliph than Sultan. It is not his ambition to make Turkey great and prosperous, but to [illegible] Pan-Islam, as Servia, England, Arabi would have been [illegible] by diplomacy. Hence the plots in Tunis, in Egypt, in India. Hence he sits in his palace and dreams of the victories of the Faith of the Prophet. Meanwhile there are no reforms in Turkey; no believer is punished that murders a Christian; now fanaticisms and outbreaks against Christians are encouraged; Christian churches can get no firmans; Christian books can scarcely be printed even in a Christian language; no Mussulman would now dare abjure his faith; and the counselors of the Sultan are not the ministers of the Porte, but the astrologers, eunuchs and holy men of the palace.

Meanwhile Islam gains no benefit while Turkey suffers that Islam may be exalted. The Caliph could do nothing for Tunis against France, nor for Egypt against England. He is dishonored before the Islam he claims to lead.

Why should Europe still support his spiritual claims? Grant that the Sultan shall rule in Constantinople over Turkey, why uphold him as the chief plotter of outbreaks among two hundred million Moslems? Why not let the Shereef of Mecca take the honor which he aspires to, and tell the Sultan that he will be held responsible by Europe, as the Khedive of Egypt is held responsible by England, for the good government of his Turkish dominion? Only let England lift her protecting hand from Hamid, and Mecca would become the spiritual center of Islam. There is good reason to believe that here is the best solution, for the present, of the Turkish question.

### THE JEW AND THE EASTERN QUESTION.

Mr. Laurence Oliphant, whose name has been so prominently associated with the scheme for the Jewish colonization of Palestine, contributes an interesting article recently to the *Nineteenth Century*, on the above subject, in which he says:—"It is a remarkable circumstance that at the close of the nineteenth century the two political problems which press most urgently for solution should be essentially religious in their origin. Modern civilization has been startled by an outbreak of Christian fanaticism against Jews, and of Moslem fanaticism against Christians, attended by outrage and violence that would have disgraced the Middle Ages, and threatening disaster still more serious. In the one case the diplomacy, and in the other the enlightened sympathy and benevolence, of the most advanced nations of the world have been invoked, and charitable committees and political conferences have been called into operation in the vain hope that moral pressure, backed in the case of Russia by large pecuniary donations, and in the case of Egypt by a naval demonstration, would suffice to grapple with difficulties which have their root in the passionate instincts of superstition and ignorance that defy all the panacea of civilization, whether they be political or humanitarian. Either one of those politico-religious conflagrations recurring singly would have given Europe enough to do." The fact that they have burst forth simultaneously certainly constitutes one of the most notable signs of the times, and it is equally remarkable that both draw our attention to the East, whence the great coming *denouement* of prophecy will be evolved. "That the Jewish and Moslem questions are destined to out and re-act upon one another has been already proved," Mr. Oliphant thinks, "by the refusal of the Porte to allow Jews to emigrate to Palestine." The influence of passing events; moreover, is very different in the case of the two races and creeds. "The Moslem, instead of yielding to the influences of civilization, only has his fanaticism aroused by them. Totally unable to adapt himself to them socially or politically, he finds himself in the presence of a force, the insidious character of which he is unable to resist, and beneath which he instinctively feels he is destined to succumb, if he cannot successfully oppose its advance by the sword. Hence we have the idea of a *jehad*, or religious war, engrafted in his nature; he is trained from his earliest childhood to a hatred of the Giaour, and cherishes through life the hope that the day may come when an opportunity may arise for giving it forcible expression. The Moslem feels that his history lies in the past. Sullen and dogged, his highest consolation rests in the belief, for which he has prophetic indications, that, like Samson, his end will be to pull the temple of Christendom about his ears, and bury himself in its ruins. The Orthodox Jew believes, on the contrary, and is no less supported in that belief by the assurance of his sacred books, that those ruins are destined to prove the foundations of his future greatness and triumph; and, in order to this consummation, he feels that the utter destruction and religious exclusiveness of his race must be preserved. Hence it is that the orthodox Jews of Russia and the East of Europe have manifested a strong opposition to the desire of their more advanced Western co-religionists to promote a mass emigration to America, and have inaugurated a counter-movement in favor of a return to the East, which has seized upon the imagination of the masses, and produced a wave of enthusiasm in favor of emigration to Palestine, the force and extent of which only those who have come in contact with it, as I have done, can appreciate."

"It is a remarkable fact," adds Mr. Oliphant, "that while indifferentism, materialism, Agnosticism, and other phases of sceptical thought are undermining the old forms of belief in Christendom, faith was never more fervent, or religious sentiment more active, among Moslems and Eastern Jews, than it is at present: in the one case fomenting a *Jehad* or holy war, directed by Islam against Christendom, and in the other a national exodus out of Christendom into Islam. Thus Christendom finds itself between the two fires of Monotheism, both directed at it by Asiatic races. It comes into conflict with one because that one refuses to receive Western civilization, and with the other because Western civilization refuses to receive it. The Moslem prefers to die rather than be *exploite* by the Christian, and the Christian murders the Jew rather than be *exploite* by him. . . . Thus it is that, at the close of the nineteenth century, three great religious forces of the world find themselves face to face—two of them armed and equipped for the fray, and determined to test their views of moral and material progress by the arbitration of the sword; and the third, feeble in outward seeming, scattered, unarmed, and despised by both, yet prepared, when the way is cleared for them by the clash of rival creeds, to raise from their ruins inspired with new-found vigor, and prove to the world that, if the final solution of the 'Eastern Question' involves the doom of the Moslem, it opens up his destiny to the Jew."

### THE JEWS OF BAGHDAD.

The *Israelite*, of Mauvice, quotes from the latest work of the well-known Hungarian Orientalist Professor Vambery, entitled, "Pictures of Customs from the East," the following account of the Jews of the great city on the borders of the Euphrates: "Bagdad, which the Jews look upon as ancient Babylon, is the largest Jewish colony in the East, after Constantinople and Salonica. In this pashalik alone there are 20,000 sons of Israel, and the times of the Psalm, 'By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion,' apply there no longer, in so far as the Bagdad Jew enjoys many privileges which his less fortunate co-religionists in other parts of the East envy him. His occupations are pretty much the same as they were in the days of the Kalifs, with this difference, that they have shrunk down to smaller proportions. Great merchants have been turned into traders, physicians into quacks and druggists, who still practice secret and mysterious crafts so much in vogue in the East.

"The Bagdad Jew also attends to some handicrafts in which he has acquired a certain amount of skill. He is still pent up in a ghetto, yet he shows more self-confidence than the Jew does in any other part of Turkey. The Jews of Bagdad speak Eastern Spanish no longer, but Arabic, which is mixed up a good deal with Hebrew words, just the same as the Jews of Persia speak Persian with a large admixture of the tongue of their fathers. Both sections profess to be descendants of those who remained behind when the first captivity had come to an end, and in the south of Iran I met with some families that laid claim to a patrician origin, and as a sign of it continue speaking Hebrew with some Persian words added to it. The present condition of the Bagdad Jews is not unfavorable, and there is one man living among them, one Daniel, a banker, known as the Rothschild of the Jews of Asia, whose influence is paramount in the commercial world of the East."

### THE FALSE PROPHET.—SENDS THE EGYPTIAN, UNDERTAKES TO REDUCE THE MAHDI TO SUBJECTION.

CAIRO, Jan. 20, 1883.—In spite of the *couleur de rose* assurances of the Anglo-Egyptian officials, it seems that the situation in Kordofan and Darfour is now more desperate than ever. Private dispatches from the Soudan enables me to assure you that the recently reported defeats of the Mahdi or False Prophet are, to say the least, premature. Together with the black troops, who, after being dispersed last September at Tel-el-Kebir and Damietta were again united and sent to Khartoum, there are over twelve thousand regular Egyptian troops now in the Soudan. But this completely equipped army, instead of winning battles—as was expected and reported—is held at the present moment completely in check by the active and warlike Central African Messiah. Moreover nearly 8,000 Egyptians have been attacked at a place called Abou Harrax, thirty miles from El Obeyad, the capital of Kordofan, by the False Prophet at the head of some 20,000 negroes. The Egyptians at the first onslaught laid down their arms, and welcomed the Mahdi as their chief and were forthwith incorporated as the "left wing of his bodyguard." The influence of the Mahdi is spreading like wildfire. His followers march about the Soudan like the Salvation Army—praying, preaching and exhorting. Tens of thousands of negroes who were before mere Pagans, have now become stalwart Moslems, with all the fire and fanaticism that belongs to a newly adopted faith. This new blood is now making itself felt, and renewed preparations are being made in Cairo not only to prevent the wave of invasion from coming north of Khartoum, but to prevent the doctrines from taking root in Egypt.

In view of the critical situation in the Soudan I held the following conversation with the famous Zebehr, the conqueror of Darfour, and after the Mahdi, the most remarkable man the Soudan has yet produced. His appearance is suggestive of a fine fierce panther. As we sat upon the divan I asked Zebehr, "What do you think of the English officers going to the Soudan?"

"They will do more harm than good. Half of them will fall sick as soon as the rainy season comes (May) and the well half will only be nurses for the sick half."

"If they send you to fight the Mahdi would you take any English officers with you?"

"No. Instead of them I should take about thirty or forty ulemas from the Azhar. These holy men would preach the true religion and the Mahdi would be nowhere."

"How many soldiers has the Mahdi under his immediate orders?"

"About two hundred and fifty thousand."

"When will the Egyptian troops attack them?"

"Not until the rains begin in Kordofan and Darfour."

"Why not before then?"

"Because until the rains come there is no water and no food."

"In spite of all the difficulties and the overwhelming disparity of numbers, you are confident you could put down the rebellion in three months?"

"Within three months after my arrival in Kordofan I would pledge myself to send the head of the Mahdi as a present to Lord Dufferin."

"Do you think that Gordon Pasha could put down the rebellion?"

As I put this question I opened the title page of "Colonel Gordon in Central Africa," and showed Zebehr the portrait of Gordon.

"I hate Gordon Pasha. It was he who induced me to come to Cairo where I have been kept a prisoner ever since. It was Gordon Pasha who has ruined me."

Saying this the dusky warrior fell into a tremendous passion, and taking the volume from my hands spat upon the portrait in the frontispiece. Zebehr then relapsed into a stern silence and could not be induced to talk any more. *N. Y. Herald, Feb. 26.*

## THE STRUGGLE FOR ETERNAL LIFE.

The following extracts from French authors are taken from a book sent us by E. Potavel D. D., of Geneva, Switzerland, bearing the above title. They show that the human intellect is rebelling against the horrible dogma of eternal torment. The reaction in Europe, especially on the continent, has been toward a dismal infidelity. The sad conclusion has been taken for granted, without investigation, that Papal creeds represent the Bible doctrines on human destiny, and, hence, revelation is scorned, and rejected as unworthy of the least attention. Some, however, are coming to a knowledge of the truth, and learning that Romanism is not Christianity.

### THE FRUITS OF THE TRADITIONAL DOGMA, AS POINTED OUT BY FRENCH SECULAR WRITERS.

"It is undeniable that the Church would show great ignorance of her own weakness if she were to allow certain doctrines, especially the doctrine of eternal torment, to be freely discussed. Since she wishes man to believe in hell as firmly as they believe in redemption, to dread the unappeasable wrath of God as surely as they trust in his boundless love, she acts prudently in imposing silence upon the whole matter. Nevertheless, the following results ensue:

"The orthodox (all that are left of them) blindly believe the most utter contradictions, and hold a mixture of glorious truth and unintelligible error in the simultaneous existence of God and hell. On the other hand, a large and constantly increasing number of people refuse to believe in eternal hell, and refuse also to believe those truths which are bound up in the same system with the hideous fiction. The latter believe that the lips which teach such obvious falsehood can teach nothing that is true; while the former think that no error can come from the source whence such consoling truth proceeds. The deplorable education which for centuries has fallen to their lot renders them unable to discern between truth and falsehood in one and the same system; they take it as it is offered to them, as a whole, and reject or keep it as a whole; for to their minds there is no possibility of separation between the doctrines which compose it. Both courses of action are bad, and neither the one nor the other brings peace to the soul, with regard to this momentous question. I have never met with an orthodox believer who did not own that he shuddered with horror at the thought of eternal vengeance; while unbelievers cannot but dimly feel a longing after a future life, and an aspiration after something higher than the sins and sorrows of earth. Thus does truth speak to every heart, and fill it with uneasiness until its voice be understood. The orthodox believer says involuntarily, 'God is cruel'; but remembering the Church's authority, he takes the thought for a suggestion of the Devil, and goes tremblingly to his crucifix to renew his vow to a merciless God. On the contrary, the sceptic says in his heart of hearts, 'There is a God, and the wicked shall be punished'; but he stifles the thought, he crushes the idea of Divine justice in his soul; because he has always been taught to associate it with raging flames and endless cruelties, which would soften the heart of a tiger and make stones weep over the fate of the lost."—*L'Enfer*, par Aug. Callet, p. 337 to 340.

"Setting aside all considerations of popular welfare and of the spread of enlightenment, I would appeal to the clergy solely in the interests of the Church. Veil on behalf of that Church whose foundations are even less stable than they seem, I declare that it is time to abandon the fables, bugbears, and legends of Christian mythology, and to adhere simply to the precepts of practical religion.

"But I fear it is hopeless; for priests, especially Roman Catholics, will never relinquish a treasured doctrine till it crumbles away into dust between their fingers.

"Nevertheless, they cannot ignore the state of popular feeling; and this dogma has been silently withdrawn into the background. Formerly preachers used to dilate incessantly on Satan and hell, as if they had just been there. They entered into minute particulars, such as the names and attributes of various demons. A Jesuit even announced a refinement on eternal combustion. 'The lost,' he said, 'would get used to it in time, and to prevent this the fire is put out for twenty-four hours once in a century.'

"Now-a-days the topic is nearly obsolete; but it is with great reluctance that the clergy have ceased to represent the lamb of the gospel as the tiger of the Inquisition."—*Les Guepes*, par Alph. Karr, 5th Nov., 1871.

## ORIENTAL SKETCHES.—Second Series. Number 4.

### JERUSALEM.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Psa. xlviii. 2.

It is not strange that my first night on the Mount of Olives was sleepless. Though the preceding night had been spent in the saddle, and the preceding day in fatiguing travel, yet the vision of Jerusalem, which I had that day seen for the first time, remained so vivid before my mind's eye, that it banished all thought of sleep and all sense of fatigue. For hours I lay absorbed in the stirring memories of the distant past, which holy scenes had called up and invested with a charm of reality. Mount Zion,—Moriah, crowned of yore with the halo of the Shekinah glory,—Gethsemane, bedewed with the tears, and stained by the bloody sweat of the Son of man,—Olivet, where Jesus so often taught and prayed,—they were all there, each with its wondrous story written as if in letters of light. Longing for the morning, I once and again rose from my bed and threw open the lattice. The stars hung out like diamond lamps from the black vault of heaven, shining with a sparkling lustre unknown in our hazy west, and revealing in dim outline the walls and towers of the Holy City sleeping peacefully away below.

I was specially favored during my first visit to Jerusalem. An old friend had rented a little tower high up on the western side of Olivet, commanding a noble view of the Holy City and the surrounding country from Bethlehem to Mizpeh. It was one of those square turrets which in recent, as in ancient times, proprietors sometimes built in their vineyards as residences for keepers and temporary store-houses for fruit (Isa. v. 2; Matt. xxi. 33). Here I took up my quarters, and from the open window or the terraced roof, at all hours, day and night, I gazed on that wondrous landscape. During the soft, ruddy morning twilight,—at the full blaze of noonday,—in the dead stillness of night, when the moon shed her silver rays on the white walls and roofs of the city, my eyes were upon it,—never wearying, never satisfied, but ever detecting some new beauty in the form, some fresh spot of sacred interest or historic renown. While I live I can never forget that view of Jerusalem from the Mount of Olives.

Morning dawned; and with my kind host, to whom every spot in and around Jerusalem was familiar, I ascended to the terraced roof. Behind Olivet, on the east, the sky was all aglow with red light, which shot slanting across the hill-tops and projecting cliffs, and upon the walls and prominent buildings of the city, throwing them up in bold relief from the deeply shaded glens. No time could have been more opportune, no spot better fitted for seeing and studying the general topography of the Holy City. The whole site was before me, distinct and full, like a vast and beautiful embossed picture. At our feet, along the base of Olivet, was the Kidron, a deep and narrow glen, coming down from an undulating plateau on the right, and disappearing round the shoulder of the hill on the left; its banks terraced, and dotted here and there with little groves and single olive trees. Directly opposite us was Mount Moriah, its bare, sides rising precipitously from the bottom of the Kidron to a height of some two hundred feet. On its summit, is a rectangular platform, about thirty acres in extent, and taking up fully one-half of the eastern side of the city. It is encompassed and supported by a massive wall, in some places nearly eighty feet high, and looking even higher where it impends over a ravine. This platform constitutes by far the most striking part of the city. It is unique. There is nothing like it in the world. Its history, too, is wonderful. It has been "a holy place" for more than thirty centuries. Its Cyclopean walls were founded by Solomon. Upon it stood the Temple, in whose shrine the glory of the Lord so often appeared, and in whose courts the Son of God so often taught. It is still to the Moslem *el-Harem esh-Sherif*, "the noble sanctuary," and, next to Mecca, the most venerated sanctuary in the world. The platform itself—simple, massive, and grand—is a striking object; but the buildings it contains greatly contribute to its beauty. In its centre, on a raised area of white marble, stands one of the most splendid mosques in the world, octagonal in form, encrusted with exquisite tiles of gorgeous colors, and surmounted by a graceful dome. From its area the ground slopes away to the encircling ramparts in gentle undulations of green turf, diversified with marble arcades, gilded cupolas, fountains and prayer-niches; and interspersed with venerable cypresses, olives, and palms. At the southern end is a large group of stately buildings, including the Mosque el-Aksa, once the Church of the Virgin; and round the sides of the platform are cloisters, here and there covered with domes, and surmounted by tall minarets. The quiet seclusion of this sanctuary, the rich green of its grass and foliage, the dazzling whiteness of its pavements and fountains, the brilliant tints of the central mosque, and, above all, its sacred associations, make it one of the most charming and interesting spots on earth.

Just behind Moriah the Tyropœan Valley was distinctly marked by a deeply-shaded belt, running from north to south through the city. Beyond it rose Zion, higher and longer than Moriah; in front, a confused mass of terraced roofs, tier above tier; farther back are seen the white buildings of the Armenian Convent, like an immense factory; more to the right the new English church; and in the background, crowning the hill, the massive square keep of the Castle of David. The southern section of Zion is now outside the city wall; and there a high minaret and cupola mark the tomb of David. From it the hill sinks into the Valley of Hinnom in steep terraced slopes, covered with vineyards, olives, and corn-fields. As I looked, a moving object in one of the fields rivited my attention. "Haste, give me the glass," I said. I turned it upon the spot. Yes, I was right; a plough and yoke of oxen were there at work. Jeremiah's prophecy was fulfilled before my eyes: "Zion shall be ploughed like a field." xxvi. 18.

Along the further side of Zion runs the deep glen of Hinnom, which, turning eastward, sweeps round the southern end of the hill and joins the Kidron at En-Rogel. These two ravines form the great physical boundaries and barriers of Jerusalem; they completely cut it off from the surrounding table-land; and they isolate the hills on which it stands, and those other hills, too, or hill-tops, which as the Psalmist tells us, "are round about Jerusalem." cxxv. 2. These natural barriers also served to confine the city within regular and definite limits—to prevent it from sending forth straggling suburbs and offshoots as most other cities do; hence it was said, "Jerusalem is builded as a city that is compact together." Psa. cxxii. 3.

A high battlemented wall encompasses the modern city. It runs for half a mile along the brow of the Kidron valley, facing Olivet, then turns at right angles and zigzags across Moriah, the Tyropœan, and Zion to the brow of Hinnom. The whole circuit is two miles and a half. The city was always fortified, and the walls and towers formed the most prominent features. Hence the language of the exulting Psalmist, "Walk about Zion, and go round about her: tell the towers thereof, mark ye well her bulwarks." Jerusalem has no suburbs. There is no shading off of the city into the country—long streets radiating from a centre, then straggling houses, and villas, and gardens, such as we are accustomed to see in English towns. The moment you pass the gates of Jerusalem you are in the country—a country open, bare, without a single house, and almost desolate. Not a green spot is visible, and not a tree, save here and there a little clump of gnarled, dusky olives. Rounded hill-tops, and long reaches of plain, strown with heaps of grey limestone, extend from the walls far away to the north and south. There is no grandeur, beauty, or richness in the scenery. It is bleak and featureless. Hence the sad disappointment felt by most travellers on approaching Jerusalem from the west and north. They can only see the serried line of grey Saracenic walls extending across a section of a bleak, rocky plateau. But when I stood that morning on the brow of Olivet, and looked down on the city, crowning those battlemented [illegible] by those deep and dark [illegible], I involuntarily exclaimed,—"Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the great King." Psa. xlviii. 2. And as I gazed, the red rays of the rising sun shed a halo round the top of the Castle of David; then they tipped with gold each tapering minaret, and gilt each dome of mosque and church; and at length bathed in one flood of ruddy light the terraced roofs of the city, and the grass and foliage, the cupolas, pavements, and colossal walls of the Harem.—No human being could be disappointed who first saw Jerusalem from Olivet.—*J. L. Porter, A. M.*


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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 20.

*Prelude—What has Christianity to do with natural science and profane history? God the author of the book of nature, the chief actor in profane or secular history—Two books with one author—Island of Great Britain—Its resources further examined. Its surface or topography. Its temperature — Rainfall — Its soil — Its productions—Its mineral resources. Its people—Their occupations—Their character—Their national greatness and power—General summary.*

Prelude.—It is often asked by persons of some devotional ideas, What has Christianity to do with the natural sciences? Especially with that "infidel science," called geology? Would it not be more consistent with a high Christian profession to make use of the Bible alone? Prejudice, in its own estimation, is a very sharp critic, and exceedingly wise; in many instances, however, its censures are the result of ignorance.

What is geology? It is a near relative of geography. The one has his office and field of labor on the surface of the earth; the other beneath its surface. Geology examines the earth's rock structure, and its general configuration and build-up, while geography confines himself to the surface of things. Both sciences are angels of light, whose mission requires them to declare the power, goodness and wisdom of the Creator. Why fear such beneficent angels? The Bible commences with the science of geology by enunciating its fundamental truth, that the earth's materials were created by God (Elohim). It then describes God's work in shaping it and fitting it up for the abode of living organisms; gives the history of their creation and of man as the earth's residing power. The facts of geology are often noticed in the Scriptures. (See Psa. xxiv. and Job.) It is said that infidels make geology contradict Moses. True, but do they not make the Bible contradict itself? What Bible truth has not been more abused than the principles of natural science? No science should be answerable for its abuse, either through ignorance or design. It is objected that geology and Moses do not agree as to the earth's age. This, we deny. Moses does not give the age of the geological materials out of which the earth was constructed; only that, in the beginning they were created, after which they were fashioned into a globe called "Earth."

How long between the creation and construction, is not stated. The objector will please tell us, from the record of Moses, what space of time elapsed between the act of creation—Gen. i. 1.—and the building of the earth out of those materials—Gen. i. 2—to end. All admit that the creation of the materials must be first. The time, how long, not being stated, does not, therefore, contradict geological time. God is as truly the author of geological science (true principles) as he is the author of the Bible. God, by human agents and by his Son, spoke his revelations, which, by man, have been collected into a single volume called the Bible; but the book of nature, containing the record of his eternal power and Godhead, he has issued from his own printing establishment. Man, as a type-setter and publisher is liable to error; God, never! The one volume is suited to "Babes and sucklings;" the other to the Christian in his manhood. Many Christians have singular prejudices relative to the utility of secular history in explaining the fulfilment of prophecy. They hold that the Bible alone must be its interpreter. This view is correct only in part. It will not hold good in regard to those prophecies, whose accomplishment belongs to a period which extends beyond Bible history; such as a part of the metallic image, the fourth beast of Daniel, the standing up of Michael, the return of Israel and Judah, the signs of the advent, and the Apocalypse, and Christ's predictions of his return, and Paul's man of sin. The Bible cannot contain any historical record of their fulfilment, since no part of the Sacred Scripture has a later date than about A. D. 96.

Christ evidently enjoined upon his disciples the study of history. For he says, "When ye see these things then know." How could they discern without close investigation? And what could they search but the history of passing events. To show when, where, and how prophecies have been fulfilled requires close and protracted investigation of national history. Any one has knowledge enough to say that a prophecy is to be accomplished. The one is a theory of labor; the other is the theory of indolence. To decide correctly, however, as to the prophecies yet unfulfilled, requires a knowledge of all past history of those nations, in any manner associated with the people of God. A history which contains a pure and perfect record of facts as they have transpired during the Christian era, are as authorative as the historic books of the Bible: for each would be a perfect record of facts as they took place. In the Old Testament we have many books of history, such as Genesis, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chron., 2 Chron., the Acts of the Apostles, and the four gospels. These are called inspired records, or records free from error in their statements of facts. Books of history, composed the record of events that have transpired since A. D. 96, so far as they agree with the chain of facts, would be equally as authorative with the list from the Bible. What matters the private opinion of the historian if his record is true? Parts of the Bible were uttered by wicked men, and their doctrines are false, yet the record is true. Job's friends belong to that class.

Gibbon and Hume are called infidels; yet their records of facts as they transpired are truthful. It is no flight of fancy to say that God can make an infidel testify to the truth. In the days of Christ's first advent the demons gave true testimony, "Jesus, we know thee, the holy One of God." And if a demon could speak the truth, why not an infidel? Authentic histories are sufficiently accurate to demonstrate the fulfilment of prophecy.

Island of Great Britain.—We shall examine its mineral resources. We have seen that the island is furnished with all the geological strata, so that it is furnished with all the mineral wealth of each formation. The mineral wealth: 1. In this island are found salt in 1880, 2½ million tons; value at $6,000,000; 2. Iron pyrites 60,000 tons, value, $600,000; 3. Zinc, 25,000 tons of ore, producing of metallic zinc, 7,000 tons, valued at $504,000; 4. Lead and silver from the same ores of the paleozoic rocks, 82,000 tons of ore, containing 61,500 tons of metal, worth 6½ million dollars; from which were obtained 521,300 ounces of silver, valued at $521,000; 5. Copper from Cornwall and Devon, 105 mines, producing 85,000 tons of ore, yielding 5,100 tons of metallic copper, valued at $1,500,000; 6. 9,000 tons of tin, value $3,000,000: The tin mines of Cornwall, Devon, and Scilly Isles have been worked 2,500 years, and have been the richest tin deposits in the world. Tin was taken from these mines for Solomon's temple; 7. Iron ore is obtained from all the coal measures as well as from older formations. In 1881 the number of tons obtained from the whole island amounted to 19,000,000 tons, valued at $32,000,000. The principal ore is an impure argillaceous carbonate of iron; 8. Coal; In 1880, from all the mines were raised 140,824,021 tons. It is stated that the coal deposits of Great Britain would last 100 years, should there be consumed 1464 million tons a year. This calculation includes the entire coal for the depth of 4,000 feet.

The coal and iron are called the sinews and muscle of Great Britain. The British island, though in the western counties hilly and somewhat mountainous, is called level. There is a pleasing variety in its landscapes. Its climate is one of the most even (free from extremes) in the world. Its system of irrigation and drainage very superior. It is in the possession of the first class of natural advantages. Its physical resources have aided the British nation to climb to the summit of national grandeur. The agricultural products have now reached, annually, to the sum of $400,000,000; reckoning live stock, more than $2,000,000,000.

Her manufactures (textile) are in cotton, woolen, worsted, flax and silk. 7,000 in number; with horse-power, 540,000; hands employed, 1,000,000. Her imports and exports $3,372,615,271. Gold and silver bullion and specie, about $200,000,000. The British shipping.—In 1875 there were 20,614 sailing vessels and 4,160 steamers registered under the merchant shipping act. In 1877, there were 12,093 miles of railway open in England and Wales; 2,770 in Scotland. Her army is vast, numbering in all parts of the world, 933,933. Including regulars, army reserves, militia, yeomanry cavalry, and volunteers. Her navy is the most powerful of any on the globe. She has 61 ironclads, about 200 steam vessels, and 110 sailing vessels. In 1879 there were in commission 265 vessels. She is mistress of the seas, and encircles the earth with her armies. Her institutions are constructed on a most magnificent scale. Her cities are noted—her London is one of the world's wonders. Her powers, physical, moral, social, religious, civil and political, are nowhere surpassed, if equaled.

The British Museum is the pride of the empire. It combines the curious and the wonderful of all ages: what mind can grasp in a lifetime the mental resources of its departments? What a variety in its contents! 1. Its printed books; 2. Its maps; 3. Its manuscripts; 4. Its prints and drawings; 5. Its oriental antiquities; 6. Its Greek and Roman antiquities; 7. Coins and medals; 8. British and Medieval antiquities and ethnography; 9. Natural history; 10. Zoological department; 11. Botanical department; 12. Geological department; 13. And its mineralogical department. Such is its interest to all classes of minds that 43,000 persons have passed through the building in a single day. We close our remarks on this little Island by the following by two noted authors:

"England! this other Eden; demi-paradise; this fortress built by nature for herself, against infections and the hand of war; this happy breed of men, this little world; this precious stone set in the silver sea, which serves it in the office of a wall, or as a moat defensive to a house, against the envy of less happier lands; this blessed plot, this earth, this England."

"England, which with Wales is no larger than the states of Georgia, stretches, by an illusion, to the dimensions of an empire. The innumerable details, the crowded succession of towns, cities, cathedrals, castles, and great and decorated estates, the number and power of the trades and guilds, the military strength and splendor, the multitudes of rich and remarkable people, the servants and equipages,—all these catching the eye, and never allowing it to pause, hide all boundaries by the impression of magnificence and endless wealth. To see England well needs a hundred years; it is stuffed full with towns, towers, churches, villas, palaces, hospitals, and charity houses. In the history of art, it is a long way from a gromlech to a York Minster; yet all the intermediate steps may still be traced in this all-preserving island. The climate is warmer by many degrees than that to which it is entitled by latitude. Neither hot nor cold, Charles II. said, 'it invited men abroad more days in the year and more hours in the day, than any other country.' The frequent rain keeps the many rivers full and brings agricultural productions up to the highest point. England has plenty of water, of stone, of potter's clay, of coal, of salt, and of iron. The land naturally abounds with game; immense heaths and downs are paved with quails, grouse, and woodcock, and the shores are animated by water-fowl. The rivers and the surrounding sea spawn with fish. There is the drawback of the darkness of the sky: the London fog sometimes justifies the epigram on the climate, 'In a fine day, looking up a chimney; in a foul day, looking down one.' England is anchored at the side of Europe, and right in the heart of the modern world. The sea, which according to Virgil, divided the poor Britons utterly from the world, proves to be the ring of marriage with all nations. As America, Europe and Asiatic, these Britons have precisely the best commercial position in the world."—*Emerson.*

"Britain is a miniature of Europe. Shares her mountains, Snowdon in Wales, Helvellyn and Skiddaw in Cumberland, the Highlands in Scotland. She has her lakes, the smiling meres of England, the crystal lochs that mirror Ben Nevis and Ben Lomond and their brethren. She has the picturesque dales and caves of Derbyshire, the fair plains of Warwickshire, and Surry, and Buckinghamshire throughout the realm. Westmoreland and Cumberland she has a pocket Switzerland. Her mines in Cornwall, Staffordshire and Northumberland soon furnish all the great question, coal, lead, tin and copper. Her quarries are abundant. Her soil yields bounteous harvests. Her manufactures bring all nations in her debt. Her commerce exceeds that of any other people, and she is the grand mart of the globe. The keels of her merchantmen furrow all seas, and the smoke of her steamers darken every maritime sky, and plying between her and her colonies, invest the world."—*Cottage Cyclopedia.*

J. P. WEETHEE.

### Brief Expositions of Primary Texts.

"Lord I believe, help thou my unbelief." Mark ix. 24; Heb. ii. 2. The awkward and obscure idea conveyed is that unbelief needed aid; but one use of the word help is relieve. As help my headache means relieve my headache—lameness or pain.

"To them that are without law, as without law (being not without law to God, but under the law to Christ)." 1 Cor. ix. 21. Read "because under law to Christ." Thus the Gentiles converts to Christ were not without law to God, because Christ's mission work was to bring men back to the worship of God, by converting Christ "they turn from idols to serve the living and true God," as revealed and preached by Christ. 1 Thess. i. 9–10.

"And again when he bringeth his first begotten into the world, he saith let all the angels of God worship him." Heb. i. 6. This "again" applies not to another prophecy of the first advent, as in our version; but to Christ's second coming. Read "when he (God, ver. 1) bringeth his first begotten into the world again (the second time, Heb. ix. 28) he saith, let all the angels of God worship him."

The paternity of Jesus has been strangely mistaken. Let us read:—"Gabriel was sent from God . . . to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary." Luke i. 27. Note; Gabriel's mission was directed only to Mary. She was the only person addressed by the angel, and hence Joseph was noticed as if incidentally and for an ulterior purpose, relative to the family where Jesus was to be nourished and brought up. Let us read it contextually: "Gabriel was sent to a virgin, of the house of David, espoused to a man whose name was Joseph; and the virgin's name was Mary." Here all is grammatically plain and consistent with her Son's being Heir to "the throne of his father David," ver. 32, because "he was made (born) of the seed of David according to the flesh." Rom. i. 3; Gal. iv. 4. Again: "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up the Christ to sit on his throne." Acts ii. 22–36.

Let this suffice, though some more of confirmatory testimonies might be quoted. Psa. lxxxix. 3, 4; 2 Sam. vii. 12–16; Isa. vii. 14; ix. 6, 7. David's place is as distinctive and determinate as that of Abraham, in the paternal ancestry of the Messiah. Hence, when God sent forth his Son made (born) of a woman, he was made (born) of the seed of David, and the fruit of his loins. Then this "woman" is Mary, the virgin mother, and the distinguished daughter of David, Matt. i. 21–25, etc., whose son Jesus is, the proper Heir to "the throne of his father David."

The word "made" (born) so often used of Jesus' birth is absolutely and unmistakably plain. It applies only and altogether to "the virgin"—Mary—the seed of David—his immediate maternal ancestor. Matt. i. 18–25; Luke i. 27–32.

His divine Fatherhood and Sonship is asserted over twenty times, and the pronouns designating father and son over fifty times, making over seventy times, in one chapter, John xiv. Quite enough to satisfy and gratify all "the heirs" of the Abrahamic promise, by faith in the Lord Jesus. Gal iii. 24.

Lovingly for the truth.

J. B. C.

P. S.—Both Weethee's articles in paper of Feb. 24 is more than grand. It is sublime! No one, it would seem, can read it with a believing heart, and not be raised above the one-sided view of the judgment, or kingdom crisis. Those Scriptures are too important to be suppressed. Too full of glory to God and good will to men to be rejected. A living faith feels that there is none too much gospel. Nay in such grand unveilings there can be no more for faith to desire. Amen.

J. B. C.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 5.

WALKS THROUGH THE CITY.

In the eastern wall there is but one gate, and all the paths from Olivet and Bethany meet there. Instead of entering, however, we turn to the left, and soon reach the square tower on the north-east angle of the Haram. The enormous size of the stones in the lower courses of the masonry—some of them being more than twenty feet long—and the moulding of their edges, prove that the building was founded not later than the time of Herod, and probably much earlier. It was one of the external defences of the fortress of Antonia, where the Roman garrison was "quartered," and in which was Pilate's "Judgment Hall" where our Lord was condemned. Now, alas! . . . . The shattered and half-ruinous houses of the Jewish quarter are away up on the left, clinging to the precipitous side of Zion. A tortuous path, encumbered with filth, and noisome with the putrid remains of cats, dogs, camels, and other animals, winds through this scene of desolation. As we pass along, we cannot but recall the words of Micah, for his prediction is fulfilled before our eyes:—"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (iii. 12). At length we reach the south-west angle of the Haram, and feel amply repaid for a toilsome and unpleasant walk. The masonry here is even grander than that of the other angle, and the "corner-stones" are still more colossal; one measures thirty feet by six and a half. This angle stands on the brow of the Tyropœan valley, which separated Moriah from Zion, but which is now in a great measure filled up with rubbish.

Some forty feet from the angle, on the western side, are three courses of colossal masonry projecting from the wall, and forming the springing stones of a large arch. These stones have within the last few years attracted no little attention, and given rise to no small amount of controversy. And this is not strange, for they are unquestionably a remnant of the bridge that once connected Moriah and Zion. Calculating by the curve of the part which remains, we find that the span of the arch must have been about forty feet, and five such arches would be required to cross the Tyropœan. That the bridge existed in our Lord's time we learn from Josephus. It is also mentioned during the siege by Pompey twenty years before Herod was made king. The exact date of the fragment still remaining, cannot, of course, be precisely fixed. One thing, however, is certain, that it is coeval with the massive foundations of the southern angles of the Haram. One of the three courses is five feet four inches high, the others are a little less. One of the stones is twenty-four feet long, another twenty, and the rest in proportion. The Cyclopean dimensions, and peculiar character of the masonry, indicate a far higher antiquity than Herod the Great, and would seem to point back to the earliest age of the Jewish monarchy. We read in 1 Kings vii. 10, that the foundations of Solomon's temple were formed of "costly stones, even great stones of ten cubits, and stones of eight cubits . . . . And the great court round about was with three rows of hewed stones." In three passages of Scripture a remarkable "ascent," or "causeway," is mentioned, leading from the palace to the temple, and specially intended for the use of the king. 1 Kings x. 5; 1 Chron. xxvi. 16; 2 Chron. ix. 4. May we not identify this "ascent" with the "viaduct" which, according to Josephus, connected the royal palace on Zion with the temple court? Such a monument of genius and power might well make a deep impression on the mind of the Queen of Sheba in that remote age; and thus a new interest is attached to the story: "And when the Queen of Sheba had seen the wisdom of Solomon, and the house he had built, . . . and his ascent by which he went up into the house of the Lord, there was no more spirit in her."

What a train of associations, holy and historic, and what a crowd of feelings, joyous and sorrowful, do these few stones awaken! Over the noble bridge which they supported, marched in solemn splendor the kings and princes of Israel, to worship God in his temple. Over it, too, humble and despised, often passed the Son of God himself, to carry a message of heavenly peace to a rebel world. Upon its shattered arch the victorious Titus once stood, and pointing to the burning temple behind him, made a final appeal to the remnant of the Jews on Zion to lay down their arms and save themselves from slaughter by submission to Rome. Now, temple, bridge, and palace are all gone! Within the precincts of the temple-court no Jew dare set his foot; and on the site of the royal palace the wretched dwellings of that poor despised race are huddled together in misery and in squalor.

The Place of Wailing.—Entering the inhabited part of the old city, and winding through some crooked filthy lanes, I suddenly found myself, on turning a sharp corner, in a spot of singular interest,—the "Jew's place of wailing." It is a small paved quadrangle; on one side are the backs of low modern houses, without door or window; on the other is the lofty wall of the Haram, of recent date above, but having below five courses of bevelled stones in a perfect state of preservation. Here the Jews are permitted to approach the sacred enclosure, and wail over the fallen temple, whose very dust is dear to them, and in whose stones they still take pleasure. Psa. cii. 14. It was Friday, and a crowd of miserable devotees had assembled—men and women of all ages and all nations, dressed in quaint costumes of every country of Europe and Asia. Old men were there,—pale, haggard, careworn men, tottering on pilgrim staves, and little girls with white faces, and lustrous black eyes, gazing wistfully now at their parents, now at the old wall. Some were on their knees, chanting mournfully from a book of Hebrew prayers, swaying their bodies to and fro; some were prostrate on the ground, pressing forehead and lips to the earth; some were close to the wall, burying their faces in the rents and crannies of the old stones; some were kissing them, some had their arms spread out as if they would clasp them to their bosoms, some were bathing them with tears, and all the while sobbing as if their hearts would burst. It was a sad and touching spectacle. Eighteen centuries of exile and woe have not dulled their heart's affection, or deadened their feelings of national devotion. Here we see them assembled from the ends of the earth, poor, despised, down-trodden outcasts,—amid the desolations of their fatherland, beside the dishonored ruins of their ancient sanctuary,—chanting, now in accents of deep pathos, and now of wild woe, the prophetic words of their own Psalmist,—"O God, the heathen are come into thine inheritance; thy holy temple have they defiled. . . . We are become a reproach to our neighbors, a scorn and derision to them that are round about us. How long, Lord? Wilt thou be angry for ever?" Psa. lxxix. 1, 4, 5.

"Oh, weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt, the godless dwell."

*—A. L. Porter, A. M.*

# THE RESTITUTION.

O. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Mar. 14, 1883.


A CAIRO despatch says that the Fetish Prophet lately suffered a defeat in a conflict with Abd-el-Kader Pacha, losing 2,000 men.

PRINCE GORTCHAKOFF died at Baden Baden on Sunday, March 11, at the advanced age of 85 years. He was one of the most noted men of the present century.

THE *Phrenological Journal* for March is at hand, and is a number replete with instruction on the particular science of which it is so able an exponent.

THE returning of colonies of Jews to Palestine is one of the most notable events of the times in which we live. With restored Jewish nationality Gentile domination expires. Gentile exaltation is measured by the times of Jewish depression.

SINCE our last issue we have been called from home to attend two funerals; and as these took place in localities some miles distant, we lost two days away—thus depriving us of time to write editorially, or to fully examine manuscript contributions, or letters on business.

THERE have been some Socialistic demonstrations made in Paris within the last few days. It is reported that the Bonapartists headed a meeting on Friday last. The probabilities are that there will be exciting times in France before this year closes.

A FOREIGN paper now before us says: "It is thought that Russia and Austria have arrived at a common understanding—with the tacit consent of Germany—upon the Turkish question, and that this bodes no good to Turkey. Austria is also credited with much activity in Macedonia, sowing the seeds of annexation."

WILFORD'S MICROCOSM comes duly with the month. It has very peculiar views respecting some of the great leading doctrines of scientific philosophy which have long been thought as perfectly settled and to the proofs of which the capitals Q. E. D. have been appended with undoubting confidence. Its dissent from theories questioned is firm and outspoken. The views propounded in this serial on the constitution and destiny of man are no less peculiar and unique. Though not converted as yet to its peculiarities we admire the journal for much contained in its columns. It will create a stir in scientific ranks. Send it along.

## Communications.

### THE BOOK OF NUMBERS AS A TYPICAL KEY TO CHRONOLOGY.

Taking up the thread of our subject where we left it at the end of the third article on "Time, Number and Rhythm," we now come to a practical application of what some of our readers may have thought a dry and abstruse argument. To them I would say, however, that I have been giving you on a religious theme, what has always been claimed by sceptics to be impossible, and so far as I know, admitted so to be by all metaphysicians, religious or otherwise, and that is, a mathematical demonstration in the realm of religious philosophy. Moreover, I believe it is commonly admitted that Euclid or Davie's Legendre or the Calculus are not light reading for the average intellect. But the positive scientists have been for a long time clamoring for at least one argument in the realm of religious philosophy that was not based upon a prior reasoning, and I have thought fit to answer their prayer. But to our present theme.

What is the age of this "Cosmos of the heavens and the earth" of which we have been treating in our last articles? This is a practical question, I think, and one of general interest to the public at large, religious or irreligious. If we can develop this from the Book of Numbers by a natural arithmetical process of reasoning and can determine the Mosaic "days" of creation, something of interest even to the positive scientist, will have been developed.

My object thus far has been to outline the relation which time and number sustain to each other in the cosmos according to law, whether this law be understood to be God's law or nature's law or simply law of some kind, and to show that this Book of Numbers is itself cosmical in the arrangement of its parts. It consists of thirty-six chapters which treat of the experience of a people under the conjoint leadership of a supreme head and a mediatorial man, the time of this experience being given as forty years. If the time of this experience had been thirty-six years, corresponding to the cosmical arrangement of the chapters containing this experience in detail, the problem would be much simpler and the demonstration more apparent. Now we found that the whole of time as related to this cosmos denoted numerically would be expressed by 1 to 9 according to the Arabic notation, and I want to say right here that the law of the Greek letter notation is the same, as only nine of the letters of the alphabet are used in the first series, and the law of the conjunction of series is the same as in the Arabic notation.

We found moreover, that 1 to 8 of time numerically expressed was appropriated for God's own specific work of creation bearing only the 7, 8, and 9 for man's experience under God or law or whatever else you choose to call it; as religious people we call it God. Then man's whole experience under God and in time is numerically related to the whole of time as 1 to 3 or expressed fractionally, 8-9 equals creation, 3-9 equals God's and man's conjunct employment. Reducing the fractions to their lowest terms we have 2-3 and 1-3. Then the forty years—a type of this conjunct experience—stands in some sort of a numerical typical relation to these numerical expressions, 1-3 of time and 3-3 or the whole of time. If the experience were man's alone the relation would be simply that of 1-3 to 40. But being a conjunct experience of God and man or of two persons, the relation would be numerically denoted by 1-3—1-3 of two tens etc. of 40 equals 2 6⅔ equals 2.666⅔ expressed decimally and 1-2 of the same would be the appropriate numerical expression for man's experience viewed by itself as thus far determined equals 1.333⅓.

But we have already demonstrated in previous papers that the decimal-point is the appropriate expression as determined by the numerical symbol 10 for the point of conjunction between God's and man's experience. Then all that belongs to God individually will stand where God stands at the left of the decimal-point or point of conjunction when God's time is considered alone, and as God's time includes man's time, the conjunct expression already obtained above will be some appropriate fraction of the whole of God's time. But by placing the decimal point, thus, three places to the right, we have (2666⅔ being that expression) changed the related value existing between the two typical expressions, and they now stand related to each other as 1 to 1000, and man's one-third in relation to God's one-third when considered conjointly and in relation to the whole period of time as 1-6 to 1-3. Then we have in this 40 years of the Book of Numbers a numerical expression which is a type or pattern or numerical period which stands in relation to another period (the 1 to 9 period) as 40 divided by 1-2 multiplied by 1-8 multiplied by 1-1000 equals 24000-1.*

But we have already found that 1-3 of God's and man's conjunct experience was 2666⅔. Therefore the whole of God's and man's conjunct experience will be 2666⅔ multiplied by 3 equals 8000 and God's creative experience alone being expressed by 2-3 of the whole or (6-9 of the 1 to 9) the appropriate numerical expression for it will be 2666⅔ multiplied by 6 equals 16000. And one of man's periods when viewed alone or as related to one of God's and man's conjunct periods being as 1-8 to 1-3 its appropriate expression will be 1-2 of 2000⅔ equals 1333⅓ and six of these periods or 1333⅓ multiplied by 6 will equal the whole of man's experience in time numerically expressed equals 8000, which added to God's creative experience makes 16000 plus 8000 equals 24000.

From the creation of Adam, then, to the end of time as related to this cosmos of the heavens and the earth, we have found, by a process of natural reasoning from given data, to be 8000 years, true solar (probably) years, not approximate lunar years, composed of six equal periods, during which man under the conjunct divine leadership and stamped with his image is to be conformed to him in likeness (or character), that is, these six periods are progressive and formative, in fact periods of evolution.

Now the chronology of the Bible according to the Septua. from Adam to Christ's first coming, is about 4800 years, and from Adam to Methusela 1287 and from Methusela to the flood 955. From the flood to Phaleg's period, during the 1st distribution of the earth referred to in the "Song of Moses" occurred some over 600, and from this distribution to Abraham some over 600. Again in Matthew we learn that from Abraham to David was a period of 14 generations; from David to the Babylonish captivity another period of 14 generations; and from the Babylonish captivity to Christ another period of 14 generations. Now reckoning 81 and a fraction years to a generation, we have singularly enough for this whole period from Abraham to Christ 1338⅓ years, and one of these periods of 14 generations 444 1-9 years. Now substituting our typical chronology for these historical periods as given, and solar time for lunar, in which these are probably given, and we would have:

| | |
|---|---|
| Adam to Methusela | 1333⅓ |
| Methusela to Flood | 1000 |
| Flood to Phaleg and 1st distribution of the earth | 666⅔ |
| From distribution to Abraham | 666⅔ |
| Abraham to Christ | 1333⅓ |
| | 5000 |

Then, according to Daniel xii. 7, which reads, "that it was unto a period of periods and one half of a period, at the consummation of the dispersion," supposing that the periods here spoken of are these six progressive or formative periods in man's experience the time from the 1st coming of Christ to his 2nd coming would be one of these periods and 1-2 of another, and we would have from

| | |
|---|---|
| Christ's 1st Coming | 1333⅓ |
| To Christ's 2nd Coming | 666⅔ |
| Christ's Millennial Reign | 1000 |
| | 3000 |

The whole of man's experience in time, 5000 plus 3000 equals 8000 and following this the consummation of the saints or "the rest that remaineth for the people of God" referred to in Hebrews 4th chapter. CHAS. GARDNER.

P. S.—I am asked by letter from S. R. W. whether in Dan. viii. 14, the word is the same as the one in Exodus xxv. 17. It is not. In Daniel it is *tsaw* and in Exodus it is *kaw-pawr*; and whether "cleansed" could not properly be rendered "justified." It could not. The word used is *tsaw-dak* which is a Levitical word with a strictly Levitical meaning of cleansing or purification. "Purification" is one thing, and "justification" is another. I will say further that the time as here given in the Septua. is 2100 days instead of 2300 in our version, and as bearing upon the typical time given above, I will say that history shows that the point of time at which Daniel stood when he saw this vision was about 139 or 40 years before the 1st coming of Christ. Now according to the type it ought to be 2400 years from this same point of time to the 2nd coming of Christ as the reader will see by looking back at the table above given. I will try and give hereafter a translation of a portion of this 8th and the 12th chapters of Daniel with appropriate comment thereon, and will endeavor to answer S. R. W. more fully in that article.

C. G.

*Published by 10 it seems.—ED.

## Selections.

### PALESTINE IN 1882.

The condition of Palestine during the past year is reported by the U. S. Consul, at Jerusalem, Selah Merrill, to have been one of general prosperity—the rains having been abundant and the crops excellent. In Jerusalem, Jaffa and Hebron there has been an increase of population, amounting to 7,000, of which Jerusalem has received 4,000, Jaffa about 2,000, and Hebron 1,000. This is chiefly due to Jewish immigration, and, since the immigrants belong to the poorest classes and have fled to Palestine to escape persecution, they cannot be regarded as a substantial addition to the material resources of the country. The government, indeed, has issued an order prohibiting the landing of any more; while very many of those who came have gone back, and large numbers of those who remain are in distress. With the increase of population has come an advance in food and rents, the prices of which rule about 25 per cent higher than last year. An unusual demand for wheat was created by the Egyptian war; but as the supply was correspondingly large, it did not cause any considerable fluctuation in prices. Cattle and sheep raising, which is now practically prohibited by the order of the Government forbidding the exportation of live stock, might become an important industry in Palestine, were this prohibition raised. The hills and deserts of the country, unavailable for other purposes, would afford excellent pasturage for millions of sheep, for which a ready market could be found in Egypt and other adjacent countries.

Palestine is still the prey of the tax-gatherer. Its small and impoverished population contributed in 1881 in direct taxes to the Turkish Government 8450,000, not a dollar of which or any other money was spent upon internal improvements. During the same period the fees of the carriage-road from Jaffa to Jerusalem, which is in a shocking condition, amounted to £7,875, only a small portion of which was devoted to keeping the road in repair. Notwithstanding all its disadvantages, Jerusalem is reported to be in a flourishing condition, and to have received during the past year a marked impetus in building operations. Consul Merrill states that he has himself obtained permits for sixty-five new houses during the year, and as one permit often covers a block, these figures do not adequately represent the amount of building that is going on. In the last five years he notes a remarkable growth, especially in the environs of the city. "Small and neat, or large and beautiful houses," he says, "have sprung up, and gardens of fruit and shade trees have been planted, so that the suburbs are beginning to present an aspect of comfort and thrift."

Unfortunately these new buildings do not represent a proportionate growth of material wealth, since most of them are put up by Jews on borrowed or on gifts of money from Europe. Fully one-half of the people in the city, it is stated, subsist on charity, and offer very little encouragement to those who are looking towards Palestine as a possible market for commercial operations. "The Arab, in spite of successive years of prosperity," writes Mr. Hardegg, the Consular agent at Jaffa, "remains a poor man. He has neither the habit nor the desire to accumulate wealth, or even to lay up anything for future necessities. Honorable and enterprising American firms have distributed liberally at the agency valuable catalogues of their manufactures, and they will understand that the process of introducing such goods as they advertise—which would be of great benefit to the people of this country could they be brought into use here—is a slow one, when it is stated that two-thirds of the 12,590 inhabitants of Jaffa go barefoot all the year round, dress like the Philistines of old, and do not yet know the decent use of a pocket-handkerchief. Even the single steam-mill, introduced fifteen years since, stands in solitary majesty, eating up one-half of the 600 tons of coal imported last year into Palestine."—*N. Y. Observer.*

The royal mummies, not long since discovered at Deir el Bahari, were found crowned with wreaths of flowers and leaves of plants still in such perfect preservation that they could be analyzed and their species, as known in science, clearly made out. Lists of these recovered varieties have been published. Now Mrs. Amelia B. Edwards, a well-known [illegible] upon the time and accident of Egyptian antiquities, 'calls attention to a passage in the works of Athenæus which seems to throw some light on these remarkably preserved garlands. Writing of Naucratis, which was his birthplace, Athenæus states that the two chief manufactures of this town were porcelain and wreaths of flowers. These wreaths, described as made of myrtle and also of "flowers entwined with filaments of papyrus," were in his time largely exported to Italy, where they were much sought after by the ladies of Rome. Such flowers and plants were, therefore, dried and made up in wreaths for exportation, as likely to Egypt as to Italy; and it is not unreasonable that in the time of Athenæus this was an old industry which might have been in vogue before the vault of Her-Hor was finally closed. It is certain that intercourse existed between the natives of the Greek Isles and the Egyptians for a century before the XXIst dynasty. Furthermore, among the faded blossoms buried with the priest Nebseni there was found a specimen of the *Parmelia furfuracea*, lichen indigenous to the Islands of the Greek Archipelago, which is sufficient to show a Greek source for, at least, some part of the floral offerings: and it may not be too much to infer from this single circumstance that the funerary garlands with which the piety of Her-Hor and his descendants adorned the remains of their ancestors or predecessors were specimens of the Greek art and industry celebrated by Athenæus. —*The Independent.*

Arabi Bey, in his exile in Ceylon, is learning English, in order, as he says, to know what the newspapers are saying about him. He and his fellow exiles are anxious not only to have their children well educated, but are perfectly willing to have them educated by the English. What is stranger still, they desire that their daughters shall have exactly the same advantages as their sons. When told that the Bishop of Ceylon had established a good school, they at once expressed an intention of sending their children to it. They were quite willing, they said, that their daughters should be instructed in Christianity, which was itself a good thing, and, as their children were well grounded in the Koran, it was impossible they could become Christians at heart, for God was good and they fully relied on the virtue and power of the Koran to keep their children in the true faith, but educated they must and should be.—*The Independent.*

### MUMMY-FLOWERS.

Several of the royal mummies discovered last year at Deir-el-Bahari were, it will be remembered, found garlanded with flowers, those flowers being for the most part in wonderful preservation. M. Arthur Rhone, in a recent letter to *Le Temps*, has described the extremely curious way in which these are woven. They consist of the petals and sepals of various flowers detached from their stems, and inclosed each in a folded leaf or either the Egyptian willow (*Salix safsaf*) or the *Mimosops Kummel Brucr*. The ornaments are in rows the points being all set one way—and connected by means of a thread of date-leaf fibre woven in a kind of chain-stitch. It all resembles a coarse edging of vegetable lace-work. Among the flowers thus preserved are the bright blue blossoms of the *Delphinium orientalis*, or larkspur; the blue lotus, or *Nymphæa cærulea*; the white of *Nymphæa lotus*, with pink-tipped sepals; the blossoms of the *Solanum Ægyptiacum*; and the orange-hued flower of the *Carthamus tinctorius*, or safflower, so largely employed as a dye by the ancient inhabitants of the Nile Valley. The dried fruit and dried yellow blossoms, of the *Acacia Nilotica* is likewise present; and mention is also made of the blossom of a species of water-melon now extinct. The foregoing are all interwoven in the garlands in which the mummy of Amenhotep I was elaborately swathed. With others of the royal mummies were found fine detached specimens of both kinds of lotus, the blue and the white, with stems, blossoms, and seed-pods complete. Still more interesting is it to learn that upon the mummy of the priest Nebiochi, maternal grandfather of the King Pinotem II. (twenty-first dynasty), there was found a specimen of the lichen known to botanists as the *Parmelia furfuracea*. This, what is indigenous to the islands of the Greek Archipelago, whence it must have been brought to Egypt at or before the period of the Her Hor Dynasty (1100 or 1200 B.C.) Under the Arabic name of "Khebu," it is sold by the native druggists in Cairo to this day.

### "TURN YE."

Very few persons, even the most depraved, would be willing to admit if the question were put to them that they are permanent travelers on a road to ruin. [illegible] acknowledge that their habits were bad and their moral purposes iniquitous; that they drank, or swore, or stole, or lied, or were ill-tempered, or idle, or impure, or even admit that they were growing worse all the time; but they would nevertheless, if really compelled to consider the question, believe or at any rate say that they believe, that somehow or other, at some time or other, not far distant, things would take an upward turn. But just here lies one of the most fatal fallacies of sin. Things do not take a turn unless the individual makes them do so; and reform is quite sure to grow harder rather than easier as the hours and days and years hurry on. There is no slipping up hill again and no standing still when once you have begun to slip down, and yet the same hope which many a man and woman has of escaping is the hope of slipping up hill on some lucky day which a more propitious future shall bring. The sooner one finds out that deliberate sinning is not to be followed by accidental salvation the sooner will it be ready to respond to the call of the Holy Spirit.

### An Endless Story.

The story of Jesus Christ, from, the manger to the cross, from the Jordan to the Mount can be dwelt upon perpetually and not be exhausted. It is, as the apostle says of our Lord, "the same yesterday, to-day, and forever." It is a spring that never ceases to flow; an ocean always full. If we select any one event in the Savior's history, any vital doctrine of the gospel, and begin to dwell upon its substance its connections, and its lessons, how the lines of thought and duty and interest stretch away; reaching from the depths of a sinful heart to the final inheritance of the saints; sweeping perhaps from one eternity to another; now ranging in the footsteps of Jesus, in the places where he taught, or dwelt, or suffered; and now hearing his parables and witnessing his miracles; and then lingering at the sacraments of the church and then contemplating the world to come, the Judgment, and the final awards. Sometimes we are alone and sometimes in a crowd; sometimes with demons; and sometimes with angels; sometimes on earth, sometimes in Heaven; but always with Christ.—*Christian Secretary.*

### Notice.

GALESBURG, Kan.

We will hold our annual meeting at my house, March 22, 1883. Friends of Jesus cordially invited. Meeting at eight o'clock p. m.

JOHN FOOTE.

## Exegetical.

### Notes on Two Texts.

The Editor recently asked the opinion of Prof. J. R. Boise, D. D., of the Theological Seminary at Morgan Park, Ill., in reference to the following questions:

1. In Matt. xvi. 26, "What shall a man give in exchange for his soul?" and is the force of the passage "What can be regarded as an equivalent for the soul?" in which case the passage would set forth the unspeakable value of the soul; or does it mean, "What can a man give as a ransom for his soul (if lost), in which case the passage would set forth the hopelessness of the ruin of the soul, if it were once lost?"

To this inquiry, Dr. Boise replies:

I think *antallagma* (antallagma) means "as an equivalent for." It is from *anti* "over against," and *allagma*, "a thing exchanged;" and that is from *allasso* "to change," (not "to ransom.") "A ransom for" is *lutron*. 1 Tim. ii. 6; or *lutrosis* Matt. xx. 28; Mark x. 45, (from *luo* loose, release, ransom).

2. In Heb. xii. 1, "Laying aside every weight, and the sin which doth so easily beset us," does "the sin" mean "sin" in general, or does it mean "the particular form of sin," to which we are liable?

He replies:

*Ton euperistaton hamartian* (ten euperistaton hamartian) would mean in classic Greek, "the easily besetting sin." As the adjective has the attributive position, I am inclined to adhere to that rendering. "The easily besetting sin," constantly referred to in this epistle, was that of apostacy. It may, however, refer to any sin to which a person is particularly liable.—*National Baptist.*

## Brevities.

Mr. Dennis, the British antiquarian, has bought the site of the temple of Cybele, at Sardis, Asia Minor, and great hopes are entertained of the discoveries among the ruins.

There are thirty-two Protestant churches or chapels in Spain, of which six are in Madrid, two in Barcelona, three in Seville and the rest chiefly in the western resort towns. The native Protestants number about 28,000, mostly among the poor.

The throne to be used at the Czar's coronation will be of black oak, richly carved in antique Slavonic patterns, and will cost over $9,000. The canopy will be supported by columns ten feet high, and will be ornamented by the imperial eagle and a scroll work bearing the fifty-six coats of arms of the Governments of Russia. Crimson velvet hangings, embossed in gold, will shelter the imperial chairs, which will stand on a dais. The Czar's military suite will consist of 318 persons, of whom 12 will be of the imperial family.

In many parts of Switzerland are often found smooth flat stones, evidently hand polished, and covered with dots, lines, circles, and half circles. The origin and use of these stones, known among country people as *Schalensteine*, has long been a mooted point among the learned. Some have thought they were charms, others that they were meant to commemorate the dead, or that the signs on them were undecipherable hieroglyphics; but it has been reserved for Herr Rudiger of Bollech, in Solothurn, to suggest a theory concerning them which seems to meet all the necessities of the case. The *Schalensteine*, he says, are topographical charts, as a comparison of them with any modern map of the districts in which they are found will show. The engraved dots correspond with existing towns and villages, the lines with roads. Even the fords and mountain passes are indicated. Herr Rodiger has examined many of these stones from various parts of the country, and he possesses a collection, picked up in Solothurn, which form together a map of the entire canton. Another significant circumstance is that the *Schalensteine* are mostly found at intervals of about two hours (say six miles) from each other, and at spots where roads meet.

### A MEXICAN PYRAMID.

The pyramid which is the most memorable relic to antiquaries on the American continent lies a few miles to the west of Pueblo, Old Mexico, and has been visited by every traveller of note who has interested himself in the antiquities of the country. It rises sudden and unassociated from the midst of the plain, built in pyramidal form of adobes, or large unburned bricks, and though mutilated and overgrown with trees, the massive base and four stories of the monument are nearly entire. Humboldt describes it as a work of such magnitude and vastness as, next to the [illegible] of Egypt, approaches nearest to the mighty rela-

tions of nature. Its height is 172 feet and the sides of its base 1,355, being 275 feet lower than the great Pyramid of Cheops and 627 feet longer. The brick material is interspersed with layers of stone and plaster, and the four stories connected with each other by terraces. These again are ascended from bench to bench by regular and oblique flights of steps, cut by the old Spaniards, as a way to the little chapel on the platform dedicated to the Virgin of Remedios. In straightening the road from Mexico to Puebla, it became necessary to traverse a portion of the base, when the section laid open an interior chamber, built of stone and roofed with beams of cypress. In it were found skeletons, idols of basalt and a number of vases curiously varnished and painted.

The appearance of a huge exploding meteor in Virginia on Sunday morning, March 4, closely resembling in the direction of its flight, its apparent size, the effects produced by its explosion and even the color of its light, the two great meteors which within the last three weeks have startled the inhabitants of southern New England and of Mississippi, is significant. It shows that the earth is now in a region of space where large meteoric bodies in unusual numbers fall within its attraction. The question is suggested whether these meteors may not be stray members of the meteoric train of the great comet of last fall. It is known that comets are followed by flocks of meteors, and that the showers of falling stars in August and November are caused by the passage of the earth through swarms of small meteoric bodies which revolve in the orbits of two well-known periodical comets. The head of the great comet last fall appeared to be divided into two or three portions, and fragments of cometary matter were seen in its neighborhood at various times, indicated that it had been partially shattered either by the tremendous divellent forces called into action during its exceedingly close perihelion swing around the sun, or by some unknown force. Some huge holes which made their appearance in the surface of the sun just after the comet's perihelion passage, were attributed to the downfall of fragments of the comet or of members of its train of meteors. If it should turn out that the great meteors which have recently entered our atmosphere, and whose fragments have doubtless reached the earth's surface, really belonged to the retinue of the great comet, it would be most interesting to possess such tangible relics of a celestial body which for two months was the most brilliant, attractive, and wonderful object in our skies. —*N. Y. Sun.*

### DEATHS.

KORP.—In Plymouth, Ind., Feb. 16, 1883, Joanna Alice Korp, aged 19 years, 2 months, and 4 days.

This was the little invalid sister that we had to convey from a bed of sickness to the river on Nov. 16th last, and baptize. Her obedience under the trying circumstances resulted in that sweet peace of mind that robbed death of its terrors. The little sufferer now sleeps in Jesus.

ZEHNER.—At Wolf Creek Mills, Marshall Co., Ind., March 6, 1883, Matilda V. Zehner, wife of M. B. Zehner, aged 45 years, 3 months, and 16 days.

Sister Zehner embraced the gospel in 1862 and was baptized by Brother H. Barnhill. Her life was peaceful and quiet, and her demeanor very exemplary, and her memory is cherished by all who knew her. A husband and five children mourn the loss of a kind companion and a loving mother.

PARKER.—A few miles south of Wolf Creek Mills, Marshall Co., Ind., March 10, 1883, Hattie Parker, wife of Russell Parker, aged 21 years, 6 months, and 19 days.

Our Sister Hattie, as we have been informed, embraced the gospel hope and yielded the obedience of faith a few years ago. The young wife has left a disconsolate husband to weep over his bereavement, and an infant of days to learn its irreparable loss in the sorrowful times of the future.

The Editor attended each of the above funerals, and preached Jesus and the resurrection.

*Editor Restitution:*

In my article on Arkansas, I suggested the purchase of half-fare tickets from St. Louis, issued to intending emigrants. This could be done a year ago, but I have been informed that it is not the case now. However it would do no hurt to make the effort. Several families have come to this vicinity, and such is the mildness of the climate, I shall be surprised if a good many do not come. It is beautiful spring. May the Lord direct all aright until the kingdom has come.

Yours Truly,

C. CALLENBOVE.

# Poetry.

## THE TRUE CHURCH.

JOHN L. WIRE.

For centuries the waiting Bride
Has lit her altar fires,
And watched for the morningtide
To light the eastern spires.

Has longed to see her absent Lord,
Whose love inspired her song;
And leaning on his faithful word,
Has battled with the wrong.

Through all the dark and cloudy day,
And through the lonely night,
The lamp of faith illumed the way
With more than earthly light.

And true as needle to the pole,
Has kept her eternal aim
Intent upon the final goal,
With glory all ablaze.

Has stood amid the angry storm;
And borne affliction's rod
When death in ev'ry frightful form
Had barred the path she trod.

Her blood in torrents has been poured
On Rome on hill and plain,
Mt. fell by fire and by the sword,
And were th. felon's chain.

Beneath uncounted altars she
Has mixed the martyr cry,
For vengeance on the Papal See—
For [illegible] on high!

Full deep she's drunk the bitter cup;
But this inspiring thought—
That with her reigning Lord she'd relax.
Made sweet the bitter lot.

And still she waits while shadows fall
Across the way she treads,
For Christ to break the mortal thrall,
And crown immortal heads.

Oh gladness-day! so near at hand—
That scatters all the gloom,
That hangs on thick'ning ev'ry land
And over the silent tomb.

# Communications.

## AN OPEN LETTER TO VERY DEAR FRIENDS.

*Dear Nephew and Niece:*

We were glad to again hear from you; to learn of your continued well-being and prosperity. Our health remains much the same as usual, though age begins to silver our hair, and bring in its train the ills and infirmities incident to our time of life. Times are close and money scarce and the money hard to get hold of. We have not seen more cramping times financially, at any time in Kansas—not even in 1874—than we have experienced this winter.

I received the copy of a paper entitled *The Stumbling Stone*, which you sent me, requesting my opinion in regard to its teachings. I have carefully perused it and find many things to commend, and also, some that certainly are unsupported by Bible testimony. The editor sharply condemns the "sects" professing to rely on the plain statements of Scripture for a basis of faith and practice, and yet, teaches some things diametrically opposed to that blessed word. Thus, in his answer to J. T. Bliphael, he says, "There is more hope of heaven for one who says it is right to steal," etc., and again, in the same article, "There is more hope of heaven a thousand fold for all the world's sinners than any such as forget God's law to justify divisions of his church." This is sufficient to show that "heaven" is his great objective point as the reward for the righteous, while the opposite is taught by inspiration. Let us see: Isaiah says, xlv. 18, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Again, David in the Psalms, xxv. 12, 13, "What man is he that feareth the Lord? him shall he teach in the way that he shall choose; his soul shall dwell at ease; and his seed shall inherit the world." Solomon declares, "Behold, the righteous shall be recompensed in the earth, much more the wicked and ungodly." Prov. xi. 31. Jesus says, "Blessed are the meek for they shall inherit the earth." Matt. v. 5; and when John, the revelator, as he is sometimes called, heard the seventh angel sound his trumpet, he says, "and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever." Rev. xi. 15. See also the song of the redeemed as recorded in Rev. v. 9, 10, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Daniel says, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," vii. 27. See also the promise made to the overcomers of Rev. ii. 26, 27, and, the promised reward to the disciples as recorded in Matt. xix. 28, and Luke xxii. 29, 30.

What shall we say more? God's plan in relation to this beautiful earth and its inhabitants is one of the greatest that has ever been contemplated by men or angels. The subject of the kingdom of God, (the reward in reservation for obedient believers in the gospel) is the central point, the key-note of all revelation. Every fact in relation to God's revelation to man is subservient to it. For its establishment, the earth was, in the beginning, brought into existence; the successive ages of the world (cosmos) have passed into, and become part of geological history. Man was created; God's purpose was revealed to man; the Abrahamic promise (the only gospel) was made; the kingdom of Israel was brought into existence and overthrown, as the prophets prophesied. For this purpose Christ Jesus was conceived, born and lived; for this cause he suffered and died, and to this end God raised him from the dead. It is the burden of all his teachings while here on earth both before and after his resurrection, and the *ultimatum* of all the apostles taught.

The kingdom of God is the grand river-bed that will carry forward the waters of life, till the grand consummation is reached in its complete establishment, and completness, with the Christ as King of kings and Lord of lords, on Mount Zion. Each pulsebeat of the great heart of God Almighty is responded to by all things, organic and inorganic, animate and inanimate, to promote its welfare, and prepare for its coming. Even the intended wrath of men as displayed in the tres. of armies and the clash of arms, but hastens the advent of the glorious period. The glories of heaven belong to God alone. Those, who in ancient times desired to reach heaven, were confounded by a confusion of their languages, and it seems to me, today, the theological confusion of tongues is dependent on the same cause. It was declared by Peter (See Acts ii. 34), "For David is not ascended into the heavens." but that, "he is both dead and buried and his sepulchre is with us unto this day." ii. 29. Christ told the Pharisees, chief priests and officers, "yet a little while I am with you, and then I go unto him that sent me; ye shall seek me and shall not find me, and where I am thither ye cannot come;" Jno. vii. 33; and he bears the disciples; those loved ones who had followed him in his labors and sufferings,—likewise, "Little children," says he, "yet a little while I am with you, ye shall seek me and shall not find me, and as I said unto the Jews, whither I go ye cannot come; so now I say unto you." If neither the Jews, who were the natural branches of the Abrahamic tree, nor the disciples, his immediate followers and the sharers of his life-joys and sorrows, who had been specially chosen to publish the glories of his future earth-reign, nor David, the man after God's own heart, were allowed to go to heaven, how shall we, poor, erring mortals of this day and age of the world, expect to succeed in effecting an entrance into that celestial reward.

Please look over your Bible, and if you find a promise, "no man saith the Lord,—promising a home in heaven as the reward for obedient living to God, please inform me at once, as I cannot find any such.

I am delivering a series of discourses at our school-house on the parallelism between the Bible teaching, and the teachings of the sciences of geology as shown in their respective records of creation. The subject is broad, wide and deep, but through a knowledge of God's truth, I think I can fully see the end from the beginning. "Truth, though crushed to the earth will rise again" and stand forth in immortal vigor and diffuse its light over all the earth, to the suppression of error and the honor and glory of God. I should like to open up God's beautiful book of the ages to you if I had the time and opportunity, and show you his finger marks all along the aions of the past, as well as in the present, and all the promises of the upcoming future, as displayed through God's telescope,—the Bible, science and profane history. I would be pleased to reply to some other statements of that editor, and possibly may do so at a future time. I gather that he ignores water baptism entirely and that the Holy Ghost leads and directs true believers in all their affairs of life. If I am incorrect please so inform me. We join in sending love and well wishes to you all.

Affectionately, Your Uncle and Aunt,

J. K. and E. E. THOMPSON.

### Abraham and His Two Sons Isaac and Ishmael. Types of Future Heavenly Things.

I have found it good for a little season to tarry in the plain of "Mamre," where the Abrahamic tent was pitched, Gen. xiii. 18, for there it is written, "Abraham had two sons—the one by a bondmaid, and the other by a free woman." Gal. iv. 22. Paul declares, "That was not first which is spiritual but that which is natural: and afterward that which is spiritual," 1 Cor. xv. 46, the natural having been a shadow of good things to come, — or heavenly things, Col. ii. 17; therefore it is necessary that we should glean all the natural, before we can possibly unfold the spiritual. "Mamre" signifies "rebellious or bitter." After Abraham had obeyed the Lord in forsaking his kindred and father's house, Psa. xlv. 10, the Lord promised he would make of him a great nation, Gen. xii. 2, and also of the son of the bondwoman will I make a nation, because he is thy seed. Gen. xxi. 13.

"Hagar" which signifies a "stranger" or one who "fears" was to become the mother of this nation, — a child born after the flesh, Gal. iv. 25, as it is written, "They which are the children of the flesh these are not the children of God, but the children of the promise are counted for the seed," Rom. ix. 8; notwithstanding he was a child of purpose even as Isaac. Hagar was the free woman's gift to Abram: thus we see the natural first, or law of carnal ordinances imposed on them until the time of reformation. Heb. ix. 10. She was a figure of that which Paul calls the "ministration of death," 2 Cor. iii. 7; and her child — the great nation bound by the Sinaitic law or the Jerusalem that now is and is in bondage with her children. "Sarai" signifies a mistress, who not comprehending the wonderful purpose of God, became antagonistic to the bondmaid which caused her to flee into the wilderness. There an angel of the Lord found her by a fountain of water in the way to Shur, Gen. xvi. 7, or that which beholds, symbolical of the fountain opened for sin and uncleanness. Zech. xiii. 1. "The angel said unto her, 'Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?' She said, I flee from the face of my mistress; but the angel said, 'Return to thy mistress and submit thyself under her hands, for I will multiply thy seed exceedingly, that it shall not be numbered for multitude.'" The angel named the child Ishmael, or God shall hear. The "one who feared," named the angel "thou God seest me." And the springing well where the angel left her, was named "the well of him that liveth and seeth me", between Kadesh or "holiness," and Bered or "hail." In this we have a beautiful type of John iv. 14. The well of water springs up into everlasting life—whom the children of the bondwoman "shall with joy draw waters out of the wells of salvation," Isa. xii. 3. Ishmael was born, and when (thirteen years old, was circumcised—receiving in his flesh the seal of the everlasting covenant, which represented also a cutting off. Gen. xvii. 13. It is written, the word of the Lord came unto Abram in a vision, saying, "Fear not, Abram, I am thy shield and thy exceeding great reward." Then the Lord brought him forth abroad and said, look now toward the heaven, and tell the stars, if thou be able to number them: and he said thy seed be. It was at this time, when Abram's eye of faith grasped the purpose of God in this star-order of seed that his belief was counted to him for righteousness, Gal. iii. 6. When God blessed Isaac, dust and sand was not mentioned, but the stars only. Gen. xxvi. 4. Abram in his great desire for an heir would have chosen Eliezer, or the help of God: but the heir must be one born out of due time when nature had ceased her work, and all the impulses of the flesh had decayed. For there sprang even of one, and him as good as dead, so many as the stars in the sky in multitude. Heb. xi. 12. Therefore a seed born after the spirit was Isaac—or the joyous laughing one. When he was promised Abram laughed, Gen. xvii. 17; also Sarai who declared God hath made me to laugh, so that all that hear will laugh with me. Gen. xxi. 6. As Isaac was, so are ye children of promise. Gal. iv. 28.

When the Lord commanded Abram to look heavenward and tell the stars, it must have been in the night—unfolding to him the many who should be gathered out of the nations, during the Gentile night of darkness: those having turned many to righteousness, shall shine as the stars of the firmament, and when Abram beheld the spangled heavens, brilliant with God's glory, in symbol he saw multitudinous Christ; for he was not commanded to look at a single star — such as the bright morning and the beautiful evening star. Abram in becoming father of this heavenly order of seed,— a true figure of "the Jerusalem which is above,"—had to have his name changed to Abraham, for he was not only to be a father of families, but a father of a great multitude of kings and princes. Sarai's name was also changed to Sarah, which signifies "princess of the multitude." You will perceive the letter "h" is introduced in both names, which seems to have imparted royalty to both Abraham and Sarah.

When the angels of God were on their errand of destruction to Sodom, the joyous message was left in the tent of faithful Abraham, that a child should be born, Matt. i. 21, and a son given who was named from the womb, Gen. xvii. 19; of whom it is written, "In Isaac shall thy seed be called." Now to Abraham and his seed were the promises made. He saith not and to seeds as of many, but as of one and to thy seed, which is Christ. Gal. iii. 16, 21. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." When the promised one was weaned from the natural, Abraham made a great feast, Gen. xxi. 8; when no doubt the chosen one was made manifest, at this feast, spread by the Father of the faithful, and the free woman or mother of us all,—the mocking began, and the casting out soon followed. A development of the woman's seed brought enmity;—these two boys were nourished in the same tent, both having Abraham for their father, —but the two mothers, who represent ecclesiastical systems were far different; Abraham perceived not that he which was born after the flesh persecuted him born after the spirit. But Sarah, or "the Jerusalem above" said, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free." Gal. iv. 30. It would seem as though no great feast was spread for Ishmael although he was the older born, no doubt Hagar told him this, but encouraged him with the hope, he being the first born,—to him belonged the inheritance. At the gospel feast, the great feast of faith, when the antitypical Isaac was manifested, the mocking began, and the casting out soon followed.

When Beauty was sold for thirty pieces of silver, these "Bands" or the Commonwealth of Israel bound together by the Sinaitic law, was soon broken asunder. Zech. xi. 10-14. The glad tidings of a promised one, was not mentioned to the free woman, until the child born after the flesh was married with the cutting off—but when the great feast was spread, and the standard of seed was made manifest, the tent of the free woman could no longer hold the child of bondage. "Mamre" then became the scene of rebellion, which seems to have brought bitterness to Abraham, but when he perceived the wonderful purpose or design of God wrapped up in Isaac, "he prayed to the Lord saying, O that Ishmael may live before thee!" I have heard thee concerning Ishmael, he shall live in the presence of his brethren, was the answer. After this the Abrahamic door was soon closed against the "bondmaid" and her son: a pitcher of water, and a morsel of bread was all that was given her. Again she seeks a refuge in the wilderness; but no angel of the Lord salutes her, "no fountain of living water," no "well of him that liveth and seeth me" met the searching eye of the outcast wanderer: the pitcher is empty, and not a drop can she find to cool the feverish lips of her dying child; hopeless and full of grief she casts him under a shrub to die alone; and at a distance she watches him, while the angel had declared "should become a multitude who could number." Shall the outcast, die in the wilderness,—having the seal of the everlasting covenant in his flesh,—with faithful Abraham's prayer and Jehovah's promise? surely not. Hagar could not find "the well springing up into everlasting life," for she represented that which genderetli to bondage,—which could not give life, for "it made nothing perfect," and only "the water of life from the well of him that liveth and seeth, could restore the dying boy, and none but the angel" of the covenant could comfort poor weeping Hagar by opening her eyes to see the well of life, for to the dying boy it was life-giving waters. God hath heard the voice of the lad, said the angel to Hagar, and of him I will make a great nation. The place where his thirst was quenched was called "Paran," which signifies an ornament of beauty. My brother have we not in this history much spiritual food? Is not this an exact outline of all the children of the bondwoman who are dying, but not dead, — naturally are they not in this condition? Even she law has cast them forth to die alone, like Hagar did her child. The water of life was nigh her, but she discerned it not, for blindness in part hath happened to Israel. But when her eyes were opened she saw the water of life and gave the precious draught to her dying one. You will mark, my brother, an angel was always near Hagar administering aid and comfort. For the law was ordained by angels in the hand of a mediator (Moses). Also at the twelve gates, representing the twelve tribes — we perceive twelve angels, but no angel is represented in the twelve foundation stones. When the outcast seed of Jacob bound by the Sinaitic covenant shall again revive —it will be by the cleansing influences of the fountain of salvation—then the wilderness shall indeed be an ornament of beauty, of faithful Abraham, that is

# Poetry.

## ISRAEL AND THE PROMISES.

Race of the hoary centuries! children of captivity!
Soon for thee up erst dawns of marvellous fruitfulness!
The heritage of Salem's sons no tyrant's will can sever—
Jehovah's oath encircles it—and to thy seed forever.

What if beneath affliction's load thy soul is crushed to earth;
Successive ages fail to catch the sound of Zion's mirth;
Wait in thy sacred canon for the inviolate decree—
Thine enemies shall yet discern that "I have loved thee."

Who that reverses the pages of thine illustrious story,
Blumis sting the shadowy past with glimpses of thy glory,
Feels not the sting of bitter shame that thine oppressors dare
To claim the faith of one, himself, great David's heir?

O Israel of the ages, "loved for the fathers' sake,"
For Bible enchanting future expectancy awakes;
Hath not all this befallen thee, the weary road thou so trod,
"That thou might fear that glorious Name, the Lord thy God?"

Perchance the straitness of thy path, thorns thorny yet to come,
May turn thy "pillow of wandering foot" soon to be no more thine home;
Where exiled Judah, purged from dross, no longer will remain
A scattered stranger in the earth, but gathered in again.

For thee the world is waiting, yea, for thee the cycles roll,
Till the "fullness of the Gentiles" moves to jealousy thy soul;
Till Israel, in heaviness, shall hail her long sought Guest,
And, with the vision satisfied, be evermore at rest.

# Selections.

## SIGNS OF OUR TIMES.

When the blue-grey clouds begin to gather in the sky and more towards each other, though we may as yet have perceived neither flash nor sound, we know that a storm is impending, and that the quiet hills and valleys will soon be startled by the forked lightnings and by heavily pealing thunder. "Ye hypocrites," said our Lord to the Pharisees, "ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" He spoke thus of his first coming, the signs of which are not nearly so fully depicted in Scripture as those of his second.

What, then, will he say to us if we fail to discover the secret of God in the things which are taking place around us, when we have so wonderful a commentary whereby to explain them? Even the statesmen, philosophers and thinkers of this world are expecting great changes in its social and political condition. Surely, then, it becomes us to search and see whether the ceaseless preparations which are everywhere apparent, the tendency of opinions in matters civil and religious, and the generally unsettled and frequently lawless state of Christendom, do not show that the last times of our age have come; that the world will shortly be confronted by her despised but rightful and all-powerful King; and, therefore, that his church—the living and the dead alike—no longer may but most speedily be summoned to meet him in the air.

Were we floating on a broad river which at no great distance was hurling itself in mighty cataract to a lower level, what should we infer when we found that we were being borne along more swiftly by the quickening stream, when we perceived an ever-increasing agitation in the waters around us, and began to hear mingling with the tumult the sound of a deeper roaring? Should we not at once understand that we were already within the rapids caused by the terrific fall?

And have we not exactly described the present condition of the stream of time? For both the prophets and the Lord himself foretold a mighty catastrophe which will usher in a new age; a season of perplexity and trouble immediately preceding the times of refreshing from the presence of the Lord; a general disruption and disintegration of society, amid wars, tumults, and the most appalling calamities, to be followed by the glorious reign of the Prince of Peace.

And are not the signs of our approach to these predicted days of terror continually multiplying around us? Do not events, which were wont to float by in slow procession, now chase each other before our bewildered eyes with such rapidity that they pass away in months, or it may be even in weeks, instead of years? Have not the currents of public opinion ceased to originate merely in the schemes of a few princes and statesmen—and is not every country torn by antagonistic factions which drag the State, now in this direction, now in that? Nay, are there not also multitudes of private individuals, who have each his own nostrum for cure of all the ever agitating society by thrusting themselves into notice?

THE SPREAD OF KNOWLEDGE.

Doubtless one chief cause of all this confusion has been that very thing which the world regards as a cure for every evil—the spread of knowledge. For many of those who acquire "a little learning"—and the majority of mankind can do no more—are not slow to give proof that in very deed

"shallow draughts intoxicate the brain,"

and are wont, by a confident and persistent setting forth of their opinions, to lead astray those whose ignorance exceeds their own, and in this manner to confound the counsels of wiser guides.

Education of a certain kind has indeed become general; but, alas! not with the expected result, since morals seem at the same time to be degenerating in inverse ratio. For how common is the lack of truthfulness, and that not merely in commercial life, but in all ranks of society! And this evil does not only exist, but is recognized as at least a venial fault, if not an absolute necessity. The law, "Swear to thine own hurt and change not," has no popularity in the present age, and he who breaks it will find many advocates and defenders.

Meanwhile the growing impatience and irritability of men, arising from the indulgence of generations, the abuse of stimulants and narcotics, and the painful pressure and excitement of modern life, are beginning to manifest themselves in deeds of recklessness and violence, such as may be found in the records of any newspaper; while lawlessness and crime of every description are increasing, and, often assume shapes difficult to detect or punish.

TERRIBLE WARS IMMINENT.

And over all this sin and misery the giant forms of still more terrible woes are projecting their advancing shadows. Europe is armed to an extent hitherto unknown, and has been converted into a vast camp through the jealousy of the great powers, which are simply waiting for an opportunity of carrying out their aggressive schemes. The most cruel and bloody war of our days has lately terminated in a peace which can be no more than a lull in the storm; for the dreaded Eastern problem is still unsolved. Few are those who expect more than a brief respite before the air is again tormented with the rush of shot and shell, and polluted with the smoke of burning villages and homesteads. And even during the short armed truce in Europe, wars have been raging in Asia, Africa, and America.

REVOLUTIONARY TERRORISM.

Yet again, the spread of Socialistic principles among all the nations of Christendom, and the numerous secret leagues organized for their propagation, are giving statesmen grave cause to apprehend a revolutionary outburst which may shatter the whole framework of society.

Nor are physical commotions wanted to heighten the excitement. The last few years have been unusually prolific in violent storms and inundations destructive to property. Earthquakes are frequent, and the shocks, though at present comparatively slight, seem by their ubiquity to betoken a widespread disturbance in the bowels of the earth, which may culminate in some appalling catastrophe. Famines, too, have occurred in divers places; in different parts of India, in Persia, in China, in Morocco, and in several other countries, while various kinds of disease seem to be more than usually prevalent.

And there are scientific men who suppose that impending astronomical events will render the next few years dismally memorable, and by vitiating the atmosphere cause an outbreak of epidemics and pestilence, like the frightful visitation of the times of Justinian, or the murderous "Black Death" of the fourteenth century, which, as it swept through Europe, is said to have slain five-and-twenty millions of souls, and to have deprived this island of more than half of its inhabitants.

PREMONITIONS OF THE GREAT TRIBULATION.

Now all these things—and many others which might be mentioned, do indeed forbode disasters and whispered distress, but not necessarily the last tribulation, the final throes of the world. For earth has had her times of convulsion, suffering and change in former days. God's sore plagues—war, famine, pestilence, and the beasts of the earth, have often desolated her lands in past years, and yet the end has not followed. Nay, were we to feel the solid ground trembling beneath us and behold the mountains lifted up and cast into the sea, even such a sight would not in itself prove that the great day of the Lord had come.

Men have often forgotten this, and, when appealing to Scripture, have too frequently drawn their inferences from an exaggeration of one or more detached texts, instead of carefully considering all that the prophets have spoken. Hence there have been many false alarms and panics.

A FALSE ALARM IN THE NINTH CENTURY.

A remarkable instance occurred at the close of the sixth century. At that time men had become so accustomed to the domination of Rome that they believed her power could only perish with the world itself. And so, when they saw her apparently in the pangs of dissolution, with her lands wasted by war, famine, and disease, to such a degree that many once populous places had become pestilential through neglect; when they beheld her supplies cut off and not a few of her buildings destroyed by storms and inundations, they imagined that the world also had run its course, and that the last dread judgment was near at hand.

Gregory the Great was strongly imbued with this idea, and, in a letter to King Ethelbert, he thus expresses it: "We know from the word of Almighty God that the end of the present world is now at hand, and that the reign of the saints, which can never be terminated, is about to commence. And now that the end of the world is approaching, many things will take place which have not happened before. For there will be atmospheric changes, terrors from heaven, deranged seasons, wars, famines, pestilences, and earthquakes in divers places."†

And since there was an Antichrist required for the last days, Gregory was sure he had detected him in the Patriarch of Constantinople, John the Faster, who had just irritated the See of Rome by proclaiming himself Universal Bishop.

GROUNDLESS PANIC IN THE TENTH CENTURY.

Again, in the tenth century, there was a still more general panic. It was supposed that Satan had been bound from the time of our Lord's first appearing, and that, since the thousand years were almost accomplished, he was about to be loosed as a preparation for the last judgment. As the supposed time of this event drew nearer the terror of men became piteous. Some handed over their property to the monkish foundations, and set out on a pilgrimage to Palestine, whither they expected Christ to descend. Many actually bound themselves by solemn oaths to be serfs to the churches or monasteries, in the hope that, if they were found acting as servants to the servants of Christ, they would be more gently dealt with at the Judgment. Buildings were allowed to fall into decay, since it was supposed that there would be but little further use for them. And if there happened to be an eclipse of the sun or moon, affrighted crowds would fly to the caverns of the rocks, or to any other places which they thought might shelter them from the glory of the dreaded appearing.‡ But the year one thousand passed by; nothing happened, and the excitement subsided.

Now these alarms, and many others, sprang from crude and baseless arguments which do not for a moment endure the test of intelligent investigation. And their result was something more than the delusion of those who were affected by them, for they caused a general discredit of, and distaste for, the Prophetic Scriptures; since men are ever ready to cast upon the Word of God the blame of that failure which is solely due to their foolish and short-sighted interpretation.

NEED FOR UNDERSTANDING PROPHETIC TRUTH.

Our duty, then, is to take heed that we be not carried away by vain expectancy, of which there are too many in our day; but we must be still more careful to avoid the opposite extreme. It is better to be troubled by many false alarms than to be once taken by surprise. The inhabitants of the earth must awake some morning to find that the day of the Lord is present; and as a snare will it come upon those who have not understood the warnings of revelation. It is, then, our duty to pray for wisdom that we may understand, and for the power of the Holy Spirit that we may watch. Nay, could words be stronger than our Lord's injunction upon this point: "Take ye heed," he said, "watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest, coming suddenly, he find you sleeping. And what I say unto you I say unto all, Watch!"

THE NEXT EVENT TO BE EXPECTED.

If we discover that the revealed counsels of God place before us the translation of the church as the next event to be expected; and, still further, that the present bent of human opinion, and the general condition and tendency of the world, are already in the direction of those apostasies, convulsions, revolutions, and judgments, which will affect men after the withdrawal of the Church; then we shall indeed have reason to believe that our age has entered upon its last days, and that those who would be Christ's at his coming have urgent need to keep their garments, lest he be suddenly revealed, and they be found naked, so that all men see their shame. —*G. H. Pember, A. M., in Prophetic News and Israel's Watchman.*

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*In a speech delivered at Aylesbury, Sept. 30, 1856, the late Lord Brougham is thus alluded to: "In another formidable element of distraction: "In the attempt to conduct the government of this world, there are now elements to be combined with which our predecessors had not to deal. We have not to deal only with emperors, princes, and ministers, but there are the armed soldier—an element which cannot take into consideration—which cannot see the bearings of things—which sees only the enemy before it, which has its eyes open to its front, which cannot see behind it, which cannot turn round to look at the consequences of its own actions, which cannot take into consideration any thing but the word of command, and which, if necessary, could produce a tag-rag."*

†*See Gregory's sermon on The Plague, and Gibbon, chaps. xliii. and xlv. From a passage of Procopius (Anec. lote cap. xviii.), quoted by the latter, it appears to have been calculated, in regard to the times of Justinian, that no fewer than 100,000,000 of human beings had been exterminated under the reign of the imperial demon."*

‡*Bede, "Eccles. Hist." i. 23.*

*See Mosheim, "Eccles. Hist." cent. X., part II. chap. iii. Robertson's History of Christian Church," book ix. chap. v.*

## CHRIST'S SECOND COMING.

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts i. 11.

For three years Christ preached on earth, teaching the multitudes who followed him of divine things, pointing out how he came to fulfil the law, and to be the teacher of a new covenant. One remarkable fact characterized his preaching, in speaking of the future, it was always of his second coming and of the judgment day. He never described the joys of the blessed, nor the horrors of the second death, he never tempted men with the glories of the New Jerusalem, or terrified them with glimpses of the corruption awaiting those who sow to the flesh, but always placed before them the time when he should come in his glory, to judge the world. In parting with his disciples he told them, "Let not your hearts be troubled. I go to prepare a place for you. I will come again and receive you unto myself."

For many years Christ's followers looked for his coming, until gradually the belief crept into the church that the second coming of which he spoke had no literal meaning, but referred to the hour of death, at which time he came to each individual to summon him to the bar of judgment. For centuries the mass of Christians believed this, and taught that Christ came to each one when earthly scenes were fading away, and that the judgment, and reward or punishment followed. As men began to study the Bible more earnestly, praying for divine guidance, as the darkness of superstition faded before the light of knowledge and freer thought, the literal meaning of Christ's own words became revealed. For orthodox churches accept this doctrine. The Episcopal church stands almost alone, in its creed, "I believe that Christ ascended into heaven; from thence he shall come to judge the quick and the dead."

It is impossible to understand why professing Christians as a body object to the personal coming of Christ. To one who carries no theological chips on his shoulders to be guarded, and whose rule of life consists in loving God with all the soul, mind and strength, and his neighbor as himself, it would seem a fit and proper thing that Christ should come again to the earth, where he was reviled, scourged, spit upon and crucified, and should come in triumph with all his holy angels with him, should come as the acknowledged Son of God. A noted divine was asked, not long since, if he did not believe in the speedy personal coming of Christ. He replied, "No! I do not. I regard that idea as a device of the devil." That man's opinion is of little account, only as he voiced the belief of many professing Christians who have settled in their own minds what Christ will do, doing so in the majority of cases, because the church to which they belong believes so, and any other doctrine they call heretical.

That he will come to judge the world the Bible most emphatically declares. David sang long before this birth, "For he cometh, he cometh to judge the earth." Zechariah prophesied, "Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee." Malachi said, "But who may abide the day of his coming? and who shall stand when he appeareth?" David believed "our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." He shall call to the heavens from above, and to the earth, that he may judge his people."

Christ said to his disciples, "And then shall appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." "And Jesus said, ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." "And then shall they see the Son of man coming in a cloud, with power and great glory." "Ye have heard how I said unto you, I go away and come again unto you." Such was Christ's oft-repeated promises to his disciples, "I will come to you." Not once did he speak of their coming to him at death. Paul wrote to the Corinthians, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." He wrote to the Philippians, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." To the Thessalonians he said, "And to wait for his Son from heaven, which he raised from the dead, even Jesus." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the *trump* of God, and the dead in Christ shall rise first." To Timothy he wrote, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

Peter said, "When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." John, the beloved disciple, wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him."

Not only do the Scriptures teach the second coming of Christ, but they also enjoin upon his disciples the duty of waiting for him, of watching for him, "as they that watch for the morning." The promise is only to those who are waiting for their Lord. "As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." — *St. Paul Daily Globe.*

# Youths' Column.

## MARCH.

LUCIA M. MILLARD.

Soft March goes through the woods in spring:
Tells flowers to bloom and birds to sing,
With the tale of green he marks the trees,
Where mosses fauns contain wearer.

With golden glow he crowns the hills;
With kindling glow the heart startles,
He frees the streams enchained so long,
And makes their gurling like a song.

He tunes the wind's grand anthem high;
He opens the day's starry eyes;
He sweeps the green cathedral aisle,
And wakes the violet's sleeping smile.

Through the tall trees the blackbirds sing,
The warbling larks high heavenward wing,
While on the sea in tuneful peals,
The blackcap's silvery sweetness steals.

March is the name given to the third month of the year. According to tradition it was so named by Romulus, in honor of Mars—Lat. Martius—who, according to the legend, was father to Romulus, the reputed founder of Rome. It is the first month of Spring, and this season of the year was called by the old Saxons *lencten*, from *lengan*, to lengthen, from the lengthening of the days. We call this season of the year "Spring," because the leaves, grasses, garden and field vegetables, and flowers, "spring forth" at this time. The violet is a spring blossom. It is said that no perfumer has ever been able to extract its sweet odors. A lady writer says: "We might as well ask the star for its gold, as the violet for its sweet. Its ruthless claim it keeps and gives to all itself. The poet cannot give his heaven-born gift, and the violet imitates's pure sweet poem." March brings another flower, which one has said, was one of the first flowers that strayed and grew outside of Eden. This is the daisy. Shall we tell our young readers what this name means? Webster says the word is from the Saxon *dæges-eage*—which is "day's eye." In this month our readers will see peculiar looking things growing on the birch, the willow, the hazel, and the alder. These are called catkins, and to these singular flowers—for such they are—the bees go in the vernal sunshine to gather the pollen, or flower-dust, to fill the empty cells in their hives with what is sometimes called bee-bread. As we enter the new spring of the year let us try to all enter upon a new life.

## Saving the Gospel.

"Have you ever heard the gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission-room before.

"No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word, he would shout at you and curse you for two days and two nights, without ceasing. He was as dangerous as a wild beast, and a bad opium smoker: but when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good."—*Word and Work.*

Out of the mouths of babes and sucklings hast thou ordained praise." A little child of three summers, absorbed with her playthings while a Christian lady conversed with her mother on the duty of personal piety, was so impressed that, when that lady called again, she hastened to tell mother, and with a face beaming with interest, exclaimed, "Mamma, that lady has come again to get us ready for God."

Everything of fame, wealth and glory must pass away. "But the things which are not seen are eternal." Like the tints of the summer rainbow, the bloom of the flower, and the resplendence of the sunset, fades the grandeur of earth. The foam sparkles a moment on the billow of ocean and is gone; the black chariot of Apollyon rolls on, crushing beneath its cruel wheels the splendor of man; and the gloomy banner of hades waves in triumph over the shattered domes of empire. Columns come crushing downward as time flings from his blade the full bloom of princes; but there is a glory which shall never fade, an empire on the Rock of Ages, which, when all evil shall have been entombed, shall be seen towering in sublimity and gleaming with the effulgence of "the eternal tabernacle."—*G. R. Kramer.*

## FROM JERUSALEM.

JERUSALEM, Feb. 2, 1868.

Today, in company with my little friend and guide Charley, I went out to gather flowers. When we had gone about a mile away we looked toward the west and observed a dense black cloud. I told Charley that I thought we were going to be caught in a shower, and he thought so too. Well said I, what shall we do? He answered, "I think we can reach the school house."

We walked on briskly, and just reached an out house belonging to the school, when the storm struck. It proved to be a fearful scene; thunder, lightning, hail and rain. As we were standing there we observed a poor fellah woman sitting very quietly in the corner, and wondered why she was there. Very soon we saw a little troop of poor blind boys coming up the walk, all tied together with a rope. They were all quite wet through, having been pelted with the falling hailstones, and much frightened by the heavy peals of thunder. Some were crying and mourning sadly. My heart ached, I assure you, as I looked upon these poor boys. How I did wish that Jesus was here to give them sight; but I was powerless, could only pray "Thy Kingdom come."

Just at this point a man came up to me, and speaking in English, asked me if I was an English woman, I said, No, an American. He then told me that he was the teacher of the blind, and I then perceived that he was also blind. He said he became blind at three years of age, that he was born a Mohammedan, and was sent to the American Mission School at Beyroot, where he was converted to Christianity and educated for a teacher of the blind. I found him a very interesting man, and we had a long talk.

Just then Charley called my attention to a figure just within the gate. I saw the poor woman alluded to above. She was sitting in the same position and a lad had seated himself beside her; he was also stone blind. He was fondly caressing the poor woman, who the teacher told me was his mother. He said this poor lad became blind three years ago. He was the only child of this poor woman, her only comfort; he had been in this school two years, had not heard from his mother for five months, and began to think she was dead and to mourn for her. Said the teacher, last night he had a dream. He thought his mother came to see him. He told the teacher in the morning, asking, "If my mother is dead do you think I should have had this dream?"

The teacher answered that "Coming events sometimes cast there shadows before, and perhaps this was a good dream."

Well, about eleven o'clock his mother really did appear, after having traveled on foot and alone twenty seven miles to see her poor blind boy. She opened her little bundle, which she had brought with the mother's love, took from it a large cake, and some eggs, which she put into the boy's hands, and my little guide was astonished to see how eagerly he devoured this little home morsel. You see it was from home, from a kind mother's hand, and it was sweeter to him than any delicacy that we could have brought him.

I must tell my little readers that no scene has ever moved my heart with the varied emotions like this. A mother's love for her poor stricken child. She felt no fatigue, her love and joy at seeing her boy outweighed all other trials. For this poor Mohammedan woman, I prayed fervently, that when Messiah shall come he will remember her.

The teacher gave me a bouquet of beautiful wild flowers which were gathered by the poor blind boys. I could not make out how they did it, but they were welcome to my collection, I assure you.

I hope this little story, which is true, will interest my little readers, and I will try and write another soon.

May God bless you evermore.

A. E. DAVIS.


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### BRITISH PHASE OF THE EASTERN QUESTION.—No. 21.

*Prelude—By what various families has the Island of Great Britain been ruled? Who are its Aborigines? Sketch its revolutions. Its British Phase. Trace the people that have given that nation its great vitality.—Anglo-Saxon family followed to their European home. Their early acts and particular characteristics.*

Prelude.—By what various families, or races, has the Island of Great Britain been ruled? This Island, small as it is, has been the theatre of many bloody revolutions. Its ancient inhabitants were savages of the order of cannibals. Who were its aborigines? That term had its origin from the exploded idea, that man, like vegetation, sprang out of the earth; and that, originally, he grew up from many centres. The world has been peopled by one couple, and from one centre. After the flood, three families peopled the earth: those of Ham, Shem, and Japheth;—formerly said to be distributed as follows: Ham and his posterity settled Africa; Shem, Asia; and Japheth, Europe and its Islands. Further researches have modified this view very materially. The most ancient British population will form an exception to the above order of colonization, as we shall see in our investigations. The most ancient Britons were Shemitic. How ancient; and what were their tribal names, shall now be considered.

In the slow spread of population after the flood, Europe would not be occupied till centuries after the settlement of Asia; and then by nomadic races, rather than by a settled population. Britain, being an Island, would be still later in its settlement. From its location, it would be first occupied by families from Europe. Does history corroborate this statement? Who were the first inhabitants of Great Britain? And at what period did they occupy the Island?

The earliest population of the British Islands were called Kimmerians and Kelts. Who were they? Whence did they come? The Irish, Gauls, Welsh, Cornish, Armoricans, Erse, and Manks, are Celtic, (pronounced Keltic). It is enough, at present, to trace the Kymri, and Kelts, to their European homes; after that we shall follow them further toward the sun-rising.

This Nomadic race, before passing over into the British Island, was composed of various families: all exceedingly hostile to the settled class of mankind, called civilized: whom they fall at liberty whenever an occasion offered, to attack and plunder. They were the scouts and pickets of the original army of occupation—on earth's historics found the Kimmerians the most advanced in the northwest part of the European continent; and the Kelts in the southwestern portion of Europe. They had gradually moved towards western and northern Europe till they were stopped by the ocean. After occupying for centuries the extreme west of Europe, they passed over into Britain; and, finding it unoccupied, except by unbroken forests and donizon wild beasts, they gradually spread over the Island.

The original Britons were, therefore, Kimmerian or Keltic. They spoke the Keltic; the first of the three European generic languages.—the western, and consequently, the oldest. The middle European language is the Gothic or German; the eastern is the Sinvonic or Russian language. These three generic tongues form the parent stock of the European languages, and mark three distinct waves of western emigration. The members of the Keltic family are the Welsh, the Gaelic, the Irish, the Cornish, the Armoric, the Manks, and the ancient Gaulish tongue. The Kelts occupied the British Island some centuries before Christ (B. C. 700). The ancient Britons were conquered by the Romans; first, under Julius Cæsar; and by Agricola. It remained a Roman Province four centuries, during which domination it came under Roman civilization. It being abandoned by the Romans, it was invaded and conquered by the Angles and Saxons. During their dominion the island was exposed to the attacks of the sea-kings (pirates), from Denmark, Norway and Sweden. Still the Anglo-Saxon reign continued till their conquest by the Normans, or North men (Danes and Norweginns) A. D. 1013. It continued under Danish or Norse rulers till 1042, when it reverted into the Saxon hands of Edward the Confessor. It was restored to the Norse family by William the Conqueror A. D. 1066. The Norman French was made the legal language of the realm. From this time, and onward,—the Anglo-Saxon — was the ruling power of Great Britain. A Briton of the present British Empire is a mixture of all the Keltic and Gothic families; still we shall call him by the name of the governing race — Anglo-Saxon; — and still more definitely—Saxon.— The British or Saxon Empire.

We shall examine that family: 1. In its European home. *a.* Its infancy. *b.* During its age of sea-kings, or piracy. *c.* Its conquests in England and on the continent. *d.* We shall follow the family eastward to its exile abodes. *e.* Then trace it to its paternal residence. *f.* Then we shall trace the chronological order of its western emigrations. 1. Anglo-Saxon in his European home. Anglo-Saxon is a term compounded of Angle, and Saxon: of the Angles, a passing notice will be sufficient. Who were the Angles?

The Angles were Goths, Scythians, or Germans (a modern name). They belonged to the family of the Suevi. They first appeared to the Romans dwelling in the woods of north Germany, between the Weser and Elbe. They moved north, they settled in Schleswig between the Jutes and the Saxons. They worshiped "Terram Matrem"—Mother Earth (Tacitus) — the wife of Odin. In the fifth century, [illegible] the Saxons in their conquest of England, and gave their name to the Island, (Lat. Anglia, Anglo-Saxo). Englaland. The remainder of the tribe mingled with the Danes. The district of Angeln is their modern home—pop. 50,006; sq. m. 330.

As the Jutes were associated with the Anglo-Saxons, we append a note from the history of the Anglo-Saxons, by Sharon Turner, F. A. S., R. A. S. L., author of "The sacred History of the World." "But those allies of the Saxons with whom the history of Britain is most connected, were the Jutes and Angles. The Jutes inhabited Jutland, or Jather part of it, which was formerly called South Jutland, but which is now known as Slesswick. The little band first introduced into England by Hengist and Horsa, were Jutes. Their name has been written with all the caprices of orthography. (His note then follows): As Geatum, Giotas, Jutas, Getas, Gautani, Jotuni, Getae, Jutae, Vitae, etc. The "Vetus Chronicon Holsatiae," p. 84, says the Danes and Jutes are Jews of the tribe of Dan! And Munster as wisely calls the Helvetii, Hill-Vitae, or Jutes of the hills! The Angles have been derived from different parts of the north of Germany. Rugern, in Westphalia, was a favorite position, because it seemed to suit the geography of Tacitus; Anglern, in Pomerania, had good pretensions from the similarity of its name, and part of the duchies of Mecklenburg and Lunenburg was chosen out of respect to Ptolemy; but the assertion of Bede and Alfred, which Camden has adopted, has, from its truth, prevailed over all. In the days of Tacitus and Ptolemy, the Angli may have been in Westphalia or Mecklenburg, or elsewhere; but at the era of the Saxon invasion, they were resident in the district of Angeln, in the duchy of Slesswick.

The duchy of Slesswick from the river Leversou, north of Kiel, to Tobaksel, on which stands Colding; but that particular position, which an ancient Saxon author calls Old Engeland, extends from the city of Slesswick to Flensburg. Slesswick was the capital of Anglen, and was distinguished in the eleventh century for its population and wealth. On a note he says, "The Angli might be made the parents of the Jutes. That they were kindred nations is clear from the identity of their language. Our Kentish Jutes have always talked as good English as our Mercian, and Norfolk, and York shire Anglo-Jutes. Angles, and Saxons, seem to have been several twigs of the same Teutonic branch of the great Scythian or Gothic tree. Some dialectic differences of pronunciation may be traced, but no real diversity of language."—Turner.

We have said all that is necessary for a clear understanding of the relationships of the Jutes and Angles, and of their European location. We are now prepared to investigate the European history of the Saxons.

European home of the Saxons. As introductory remarks, we shall again quote the history of Sharon Turner:—"The Anglo-Saxons were a people who transported themselves from the Cimbric peninsula and its vicinity, in the fifth and sixth centuries, into England. They were branches of the great Saxon confederation, which, from the Elbe, extended itself at last to the Rhine. The hostilities of this formidable people had long distressed the western regions of Europe; and when the Gothic nations overran the most valuable provinces of Rome, the Anglo-Saxons invaded Britain soon after the Romans quitted it. The ancient inhabitants, and the progeny of the Roman settlers, disappeared as the new conquerors advanced, or accepted their yoke; and Saxon laws, Saxon language, Saxon manners, government, and institutions, over-spread the land. This revolution, than which history presents to us none more complete, has made the fortunes of the Saxons, during every period, interesting to us. Though other invaders have appeared in the island, yet the effects of the Anglo-Saxon settlements have prevailed beyond every other. Our language, our government, and our laws, display our Gothic ancestry in every part, and they live, not merely in our annals and traditions, but in our habits, institutions and perpetual discourse. The parent-tree is indeed greatly amplified, by branches engrafted on it from other regions, and by the new shoots which the accidents of time, and the improvements of society, have produced; but it discovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempests and vicissitudes. Although the Saxon name became on the continent, the appellation of a confederacy of nations, yet, at first, it denoted a single state. The Romans began to remark it during the second century of the Christian era; until that period, it had escaped the notice of the conquerors of the world; and the happy obscurity was rewarded by the absence of that desolation which their ambition poured profusely on mankind.

Their particular European location.—As early as A. D. 141, Ptolomy, the Alexandrian, in his Geography, says that there was a people called Saxons, on the north side of the Elbe, on the neck of Cimbric Chersonesus, and three small islands at the mouth of this river. The Saxons were then of but little note, since it was one of seven nations that dwelt in a small peninsula (Jutland, Slesswick, and Holstein): How long they had then dwelt in Europe, history does not state. That they resided in this northern European home, in the time of Tacitus, the Roman historian is quite certain, though not named. Tacitus has not given the names of all the German tribes: but, simply those that were noted among the Romans. In the days of Tacitus the Saxons were obscure, and in such a swampy and retired spot that they had escaped the cruel arms of the world's conquerors. One thing is quite sure, however, they did not spring fortuitously from their Mother Earth, as claimed by the Athenians, under the symbol of a "golden grasshopper." Ptolemy, writing Geography, names seven nations, dwelling in the Cimbric Chersonesus; Tacitus, writing history, names only four, such only, as had a record among the Romans. This fully accounts for the omission. Tacitus is more particular than Strabo in his German Geography; and Ptolemy, being still later is more particular than Tacitus. Here let us state, in the outset that Europe has been peopled by three great stocks, differing in language, manners and customs. 1. The first and oldest were the Kimmerians and the Kelts. 2. The Gothic Scythians, or Germans. 3. The Slavonians and Sarmatians, occupying severally the western, the middle, and the east of Europe. Their geographical locations fixes the order of their migrations.

"The second stock of the European population is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxon, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German, or Gothic." — *S. Turner.*

J. P. WEETHEE.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 6.

THE TEMPLE AND ITS COURT.

After two or three attempts to get a peep at the sacred enclosure through the open gateways, where we met with a somewhat rude reception from the guardian dervishes, we passed on to the Serai, or Pasha's palace, at the north-west corner. My companion had the entree, and we were soon on the terraced roof which commands the whole Haram. From this point the various buildings are seen to great advantage. I was struck with the obsoleteness of design, and wonderful minuteness and delicacy of detail, in the Saracenic architecture. The central mosque is a perfect gem. The encaustic tiles which cover the whole exterior, reflect in gorgeous hues the bright sunlight. Over the windows and round the cornices are borders of beautifully interlaced Arabic characters, so large that one can easily read them. The graceful dome and its golden crescent crowns the whole. The position of the building on its marble platform, raised high above the surrounding area, adds vastly to its appearance. It is octagonal in form, and about one hundred and sixty feet in diameter. The roof and dome are supported by three concentric circles of marble columns of the Corinthian order. Beneath the dome is the remarkable rock,—the sanctum of the whole Haram,—which gives to the building its name *Kubbet es-Sukhrah*, "The Dome of the Rock." It is the top of the hill; — the crown of Mount Moriah, rough and irregular in form, and rising five or six feet above the marble floor. Beneath it is a small excavated chamber, called the "Noble Cave." The Jews regard this rock as the holiest spot on earth. Here, they tell us, Abraham offered his sacrifice; here was the threshing-floor of Ornan which David bought, and on which Solomon built the Temple. 2 Sam. xxiv.; 1 Chron. xxi.; 1 Kings vi.; 2 Chron. iii. We learn from the Talmud that the great altar of burnt offering was erected on it, and that the cave beneath was excavated as a cesspool to drain off the blood. Thus the exact site of Solomon's Temple is identified; and thus, too, we see that the golden crescent — the symbol of the false prophet—is now raised on high, as if in scorn and derision, over the very spot where the Shekinah glory appeared of old. Ezekiel's prophecy is fulfilled, "I will bring the worst of the heathen, and they shall possess their houses.... And their holy places shall be defiled." vii. 24.

The poor Jew may now truly exclaim, as he looks down from his squalid dwelling on the brow of Zion:—

"Our temple hath not left one stone,
And mockery sits on Salem's throne."

The whole Haram area is artificial. Part of it round the great mosque has been cut down, while the outer portions are raised, and the southern section is supported on massive piers and arches. The subterranean chambers thus formed are chiefly used as cisterns for storing water. In former times they were supplied by an aqueduct from Solomon's Pools.

The other buildings in the Haram have comparatively little interest. On the right, adjoining the city, are ranges of Dervish colleges, with cloisters opening on the grassy area. Away in the south-west is El-Aksa with a pointed roof and Gothic facade. To the left of the great mosque, and only a few paces distant, is a beautiful cupola, supported on slender marble columns; it was built by the Calif Abd el-Melek, some say as a model for the Dome of the Rock.

Via Dolorosa.—A narrow lane which runs in a zig-zag line from the door of the Serai to the Church of the Sepulchre has been dignified by the name *Via Dolorosa*, because along it, says tradition, our Lord passed from the Judgment Hall to Calvary. I shall neither insult the understandings of my readers, nor shock their feelings by any description of the Seven Stations, which monkish imposture has located here. We passed along the street, making various excursions to the right and left in order to get a fuller view of the city, and to visit objects of interest. We looked into the Pool of Bethesda, so called,—but which seems to be a portion of the great *fosse* which protected the fortress of Antonia on the north; and we visited the Church of St. Anne, not far distant,—a chaste building of the Crusading age, recently given by the Sultan to the French Emperor. "Most of the city is very solitary and silent; echo answers to your tread; frequent waste places, among which the wild dog prowls, convey an indescribable impression of desolation; and it is not only these waste places that give such an air of loneliness to the city, but many of the streets themselves, dark, dull, and mournful looking, seem as if the Templars' armed tread were the last to which they had responded." Another thing strikes the thoughtful traveller,—the remains of the ancient city that meet the eye are singularly few; here and there, a column in the wall, or a marble slab in the footway, or a fragment of bevelled masonry, or a Gothic arch protruding from a modern [illegible]—these are all that whisper memories of the distant past. The Jerusalem of Solomon, and the Jerusalem of Herod, and even a great part of the Jerusalem of the Crusades, lie deeply buried beneath the modern lanes and houses.

THE CHURCH OF THE HOLY SEPULCHRE

Has been for fifteen hundred years the chief point of attraction to Christian pilgrims. Its history may be told in a sentence or two. Founded by the Emperor Constantine, it was dedicated in A. D. 335—Eusebius, the father of ecclesiastical history, taking part in the consecration service. It was destroyed by the Persians in 614, and rebuilt; sixteen years afterwards on a new plan. It was again destroyed by the mad Calif Hakim, the founder of the Druse sect, and rebuilt in 1048. During the Crusades many changes and additions were made. The Rotunda, the Greek Church on its eastern side; the western facade, including the present door and tower, and the chapel over Calvary, were then erected in whole or in part. The buildings remained as the Crusaders left them till the year 1808, when they were partly destroyed by fire. They were restored, and the church, as it now stands, was consecrated in 1810.

Turning from the Via Dolorosa into a narrow lane, we soon reach an open court, its pavement worn by the feet of innumerable pilgrims, and usually littered with the wares of trinket merchants, dealers in beads, crosses, "holy" soap, and "blessed" candles, which are eagerly bought up by strangers. On the northern side of the court stands the church. Its southern facade, the only one now uncovered, is a pointed Romanesque composition, dark, heavy, and yet picturesque. It has a wide double door, with detached shafts supporting richly sculptured architraves, representing our Lord's triumphant entry into Jerusalem. Over the door are two corresponding windows, and on the left stands the remnant of the massive Campanile, once a noble tower of five stories, but now cut down to three.

On entering, it was with shame and sorrow I observed a guard of soldiers—Mohammedan soldiers—stationed in the vestibule to keep rival Christian sects from quarreling over the tomb of their Savior. The principal part of the building is the Rotunda, which has a dome open at the top, like the Pantheon. Beneath the dome stands the Holy Sepulchre, a little structure, like a church in miniature encased in white stone profusely ornamented, and surmounted by a crown-shaped cupola. It contains two small chambers—the first called the "Chapel of the Angel," and said to be the place where the angel sat after he had rolled away the stone from the door of the sepulchre. The stone itself is there too! Through this we pass, and enter the Sepulchre by a very low door. It is a vault, measuring six feet by seven. The tomb—a raised couch covered with a slab of white marble — occupies the whole of the right side. Over it hang forty lamps of gold and silver, kept constantly burning. I lingered long here — solemnized, almost awe-stricken—looking at pilgrim after pilgrim, in endless succession, crawling in on bended knees, putting lips and forehead and cheeks to the cold marble, bathing it with tears, then dragging himself away backwards, still in the attitude of devotion, until the threshold is again crossed. The vault is said to be hewn out of the rock, but not a vestige of rock is now visible; the floor, tomb, walls, are all marble. The rock may be there; but if so, how one should wish

"The fetters now were free to untie
O'er the dark entrance of that rock-hewn cell.
Say, should we miss the gold-encrusted shrine
Of incense-fame's bewitching spell?"

The Rotunda and Sepulchre are common property. All sects—Latin, Greek, Armenian, Coptic, Jacobite—have free access to them, but each has its own establishment elsewhere. Round the Holy Sepulchre are numerous other "holy places," no less than thirty-two being clustered under one roof. Golgatha, the Stone of Unction, the Place of Apparition, the Chapel of Mocking, the Chapel of the Invention of the Cross—But why go over such a catalogue? I would not willingly mingle one light feeling of [illegible] expressed with the Christian [illegible] the Crucifixion. Yet it is difficult to speak of these "holy places" gravely. It is difficult to forget how seriously such superstitions and traditions hinder the success of missionary enterprise, and how often they make Christianity a mockery in the land which gave it birth.

On another occasion, I was in the Church of the Sepulchre at Easter, when crowded with pilgrims from all lands, of all sects. It was a strange and impressive, but painful scene. In that vast crowd, with the exception of a few solitary cases, I saw nothing like devotion; and in these few cases devotional feeling had manifestly degenerated into superstition. Place was the object of worship, and not God. The bitter animosities of rival sects came out on all sides, among the clergy as well as their flocks: and it was only the presence of the Turkish guard that prevented open war. I was then glad to think that the real place of our Lord's Passion was not dishonored. True, Christianity is a spiritual faith; it recognizes no "holy places." Yet god's natural feelings revolt at the bare idea of Calvary becoming the scene and the cause of superstition and strife.

But some of my readers will doubtless ask, "Does not the Church of the Sepulchre cover the real tomb of our Lord?" The question involves a long and tangled controversy, on which I care not to enter. I may, however, give my own first impressions on the subject — impressions which thought and study have since deepened into conviction. Before visiting Jerusalem, I knew from Scripture that Christ was crucified "without the gate," Heb. xiii. 12, at a place called Golgotha, Matt. xxvii. 33, apparently, beside a public road, v. 39. I also knew that the "sepulchre" was "hewn out of a rock," Mark xv. 46, in a garden near Golgotha. John xix. 41, 42. On visiting Jerusalem, I was not a little surprised to observe the dome of the Church of the Sepulchre far within the walls—in fact, nearly in the centre of the city. Yet the city in our Lord's day must have been four or five times larger than it is now. It seemed to me that topography alone makes identity all but impossible. But whatever may be thought of traditional "holy places," Zion and Moriah, Hinnom, Olivet, and the Kidron are there. What though the royal palace has become "heaps," and the temple has "not one stone left upon another!" What though the "Holy City" is "trodden down of the Gentiles," and mockery is enshrined in its sanctuary! The glens which echoed back the monarch minstrel's song, the sacred court within whose colossal walls Israel assembled to worship a present God, the hills over which Jesus walked, and on whose sides he taught and prayed, the vines, the figs, the olives which suggested his beautiful parables, — all are there; and no controversies or scandals can ever change their features, or rob us of the hallowed memories they recall and the illustrations of divine truth they afford.

—*J. L. Porter, A. M.*

## Sententious.

The only rose without thorns is friendship.

To learn much, we must learn a little at a time, and learn that well.

Dirt thrown at a pure character may for a time stick, but it will not stain.

Slumber not in the tent in your columns. The world is advancing, advance with it.—*Maxima.*

Man wastes his mornings in anticipating his afternoons, and wastes his afternoons in regretting his mornings.

"The Lord is coming! Let this be
The hearts' note of jubilee;
And when we meet, and when we part,
The salutation from the heart."

When you are asked about a brother or sister, remember the saying, "One voice that blames has the strength of ten that praise."

Don't say a mean thing about any man, and it may possibly happen that some time one may [illegible] truthfully to say [illegible]

When [illegible]
And a serpent gleam on [illegible]

It takes a lifetime to build a character; it only takes one moment to destroy one. How sensitive is righteousness, how resentful is the spirit of purity and nobleness!—*Joseph Parker.*

Infidelity reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down—it never constructs; it destroys—it never imparts life; it attacks religion, but offers no adequate substitute.

If we would reap life everlasting in the age to come, we must now sow to the Spirit, and manifest its fruit.

"To live in shade, yet trust the sun;
To bravely struggle while others run;
To suffer pain, and yet believe
That just enough ones will receive;
To feel no envy that the best
Of precious gifts are given two rest—
Persuaded that each lot must be
The best for each eternally.
In truest faith.

Miracles to us are no miracles to God. It was as easy for him to save the three Hebrews *in* the fire, as to save Lot *from* the fire.

No matter what others do or refuse to do; the man who is faithful will work out his own salvation. The promise of the crown is made to the singular: "Be *thou* faithful unto death, and I will give *thee* a crown of life."

To bear with wrong, and wait for right,
Believing that the darkest night
Means only growth for timorous souls;
To see some good in rankest weeds;
To feel the love that watches o'er
Those left behind, those gone before;
To be bereft, yet know no care,
And find the highest fruits indoors,
Is true content.

—*Eleanor Kirk, in Christian Union.*

Knowledge is not extemporaneous. It is not a sudden acquisition, any more than a ship, or a palace, or a city with its splendid mansions, spacious avenues or extended commerce, are extemporized creations. Knowledge comes by endeavors, small and yet continually repeated. It grows, as wealth, by constant increments. The light of studious hours shine in the speeches of the wise. We sometimes listen to one in conversation and are tempted to credit him with intuitive sagacity, with native wisdom, whereas his rich and ready speech pours its golden opulence only as molten metal gushes out from the open furnace when it has felt the purifying fires within. Research and experiment, successes and failures, have wrought together to make his knowledge accurate, compact and available.—*H. N. Sperry.*

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Mar. 21, 1883.


SEVERAL deferred communications will appear in course. We are crowded with articles just at this time.

A LETTER from Mrs. Davis will be found in this number. We have another contribution from her also for next week, on the Mount of Olives and adjacent scenery. We most earnestly solicit a continuance of her communications. Will write her soon.

On Sunday, the 18th, we baptized a young sister—Miss Ida Huff—who, accompanied by her mother, had come from Logansport to put on Christ in this the way of his own appointment. Our sister was in earnest and in no way disposed to put off obedience to a more convenient season. Accordingly, at 5 p. m., we met at the river's edge, and notwithstanding the cold day and cold water planted her into the likeness of the Redeemer's death. May she walk in the newness of life.

THE news is important but we cannot condense it for our paper this time, as our columns are already full. There was an attrocious attempt to blow up public buildings with dynamite in London on the 15th of this month. This attempt was so far successful as to cause a great deal of damage. This cowardly act was supplemented with another still more detestable. A murderous but unsuccessful attack was made on the 18th upon Lady Florence Dixie, by two low-lived ruffians disguised in women's clothes. The Public Journals from which we extract the news attribute these cowardly crimes to the Fenians.

PROF. GARDNER requests a correction of the numerical expression in an article in the issue of March 14. The difficulty is that we have no type to set up arithmetical signs or fractional numbers. The only way we can print the fraction—one-half is 1-2—one-third is 1-3, etc. We will try to set up again with this explanation:

"Then we have in this 40 years of the Book of Numbers a numerical expression which is a type or pattern, or numerical [illegible] which stands in relation [illegible] multiplied [illegible] 1-9 [illegible] tion will [illegible] work the problem.

OUR friends who are sending THE RESTITUTION to the persons named in this letter below, which we copy from the *Bible Banner* of March 8, will be pleased to know something more, in addition to what we have already published, about what progress the truth concerning conditional immortality, or eternal life in Christ alone, is making in India. The *Bible Standard* is sent to this office by some kind friend, and, as will be seen, is also sent to our co-worker in the truth, C. Massillamini, in Southern India. We are sending THE RESTITUTION to him and to Mr. Spence. To the latter taken from the *Banner* we append a brief concerning matters in New Zealand, taken from the *Standard*. We send a RESTITUTION to Auckland.

INDIA LETTER.

NAGERCOIL, East India.

*Mr. J. Spence:—My Dear Sir:—*

I feel very sorry because I could answer your letter no earlier. The 500 copies of the *Bible Banner* No. 4, which you had sent with the letter, also have been received. I am glad to say the truth we advocate is rapidly spreading in the country. Some of the Christians read our tracts with eagerness. The Mission catechists and schoolmasters also come to my house more openly to get the *Banner* for their people. I have been told that one of the native ministers who, having read the No. 1, called it "a satanic teaching," is now partially convinced of the truth, and orders his catechists to read our tracts regularly. I have many particulars to write to you about the progress of the doctrine of life only in Christ. I shall soon supply you with a full account. I monthly send 20 copies of the *Banner* to each of the following places—Travancrum, Ceylon, Tinivilly, Christianpetta, Madura, Salem, Yerland, Coimbatore, and Veloor. The remainder I circulate among the Christians in South Travancore. Mr. King has promised to furnish me with addresses of some Christian friends who would likely circulate the *Banner* at Cotteyam, Aloppy, Cochin, Calicut, and other places along the Malabar coast. Through the help of one or two friends I was hitherto enabled to dispatch our tracts to various places in Southern India.

Col. Armstrong has kindly sent me a reply. My hearty thanks are due to him *for* his most affectionate advices and brotherly exhortations which greatly refreshed my spirit. I shall very soon write to him.

In accordance to the wishes of that venerable lady, Mrs. Loobier, of Yercaud, I have prepared some tracts which treat separately on the subjects of the second personal coming of our Lord, the first resurrection of the saints, the kingdom of Christ, life only in Christ, etc. She has promised to buy these tracts when they are printed for free distribution. Should I get the names of some benevolent ladies and gentlemen who would likely buy about 1000 copies for free distribution I will gladly publish them. Dear sir, will you please endeavor to procure some names of such Christian friends.

Col. Armstrong regularly sends me the *Bible Standard*. My daughter translates the tract, "Man Essentially Mortal," by Theophilus, which Col. Armstrong has sent me with the *Standard*. I do not know what she will do after completing the translation, if she is not helped by some benevolent friends towards the publication of that very useful tract in Tamil.

I am happy to say there is not much opposition manifested against me by the adversaries of truth. At certain meetings of the church members at Nagercoil, there was contemplated the best way of checking the progress of the doctrine. One member said thus, "Let Rev. Massillamani be deprived of his ministerial office, and the Mission house wherein he dwells, and let his companions in this false doctrine be excommunicated, the spread of this mischievous doctrine will be at once extirpated from the church." By what I hear from the words of the enemies of truth, I judge that my connection with the society will be soon entirely dissolved if I will not give up my teachings. Some of the means of my income, which hitherto helped me towards my support, have been purposely removed. Some unbelieving members of my congregation, also, are displeased with my teaching. But those who appreciate the excellence of the truth which we zealously advocate, respect my work and most cheerfully render their pecuniary help in this time of my distress. From the experience of the last four years I have been taught to trust not in the arms of flesh for my daily support and maintenance, but to lean on the almighty [illegible] of the Lord Jesus Christ. My [illegible] I shall have all things. [illegible] four years been supplied in all [illegible], so that I have not lacked the necessaries of this life once.

Pray for me and my family, as we do for you and yours.

I have received some valuable books and tracts from Mr. I. C. Wellcome, Yarmouth, Maine, U. S. A., and from Mr. Hastings, the editor of *The Christian*, and of *The Reign of Christ on Earth*, at Boston, Mass., U. S. A. They greatly help me towards translating and extracting materials for our Tamil Bible Banner tract.

The No. 6, for December 1882, is ready, and I will soon send it. From the beginning of the year I hope I will supply you with an English translation of the B. B. in Tamil, as you have requested me to do.

The great Roman Catholic Annual Festival of St. Francis Xavier is approaching. There is a vast gathering of the people from all quarters. I will give you a few particulars of it in my next letter.

With my humble love to you, your family, and brethren who meet in your house, and Col. Armstrong's, I remain yours most faithfully.—*C. Massillamini.*

NEW ZEALAND.

*Auckland.*—The morning meetings in the Temperance Hall are increasing in interest and usefulness. The evening meetings at the Opera House still maintain their interest and numbers. The subject of prophecy, in connection with the signs of the times has been made very prominent. *Hamilton.*—The Sunday evening meetings are still attended by quite 100 persons. The local pulpits have made many personal attacks upon the testimony, which have only tended to discredit those who made them. *Thames.*—The numbers increase here, notwithstanding that sermons have been delivered in two local churches against the Life teaching, one of which has been published in full.

Among the most remarkable natural echoes are those of Eagle's Nest, on the banks of Killarney, in Ireland, which repeats a bugle call till it seems to be sounded from 100 instruments, and that on the banks of the Naha, between Bingen and Coblentz, which repeats a sound seventeen times. The most remarkable artificial echo known is that of the Castle of Simonetta, about two miles from Milan. It is occasioned by the existence of two parallel walls of considerable length. It repeats the report of a pistol sixty times.

## Communications.

"Strive to enter in at the straight gate; for I say unto you many shall seek to enter in and shall not be able."

The great mass of professing Christians make no difference between seeking and striving; how large the majority of seeking professors, and how small the minority of striving possessors. What a happy people would the American nation be were all that profess the Christian name, really imitators or true followers of the meek and lowly Jesus. Alas for this state of things, what can be done; almost every one looks on his own, and not on the things that are Jesus Christ's. How few are striving to enter God's pure, holy, righteous kingdom; what an army of fair-weather, Sunday professors throng the sanctuaries on Sunday! It is written "My house shall be called a house of prayer for all nations; but ye have made it a den of thieves." The Savior talks plain; shall we miss the mark if we couple with the Hebrew churches to whom he spake, the churches of the nineteenth century; we venture the application if it is not true let it be shown and we will gladly own up that we are not posted. Strive, according to Webster is defined: "To make efforts; to use exertions; to endeavor with earnestness: to labor hard; 2nd: to contend; to contest; to struggle in opposition to another, etc." Here we have the meaning of the word strive.

But Paul says we are not crowned except we strive lawfully; the man who would enter the kingdom must be a law-abiding man. But what of one that does not keep or abide by the law of God nor of men; the Scriptures denounce such as sinners, for sin is the transgression of law. How many of those professing the Abrahamic faith are earnestly striving to live an every day Christian. I find it hard work; I have a large family dependent on my labor for support. I have rented a farm of Brother ——, but he bears down so hard and is so over-exacting, cannot run the farm and support my family. I must leave it and try another. Did you hear the silent prayer of that poor brother. Oh that night or Blucher would come. It will be well for the brother that rents that farm to the poor brother to read *James* v. 1–4.

It is hard to write on practical Christianity without treading on somebody's toes. It will not hurt that innocent—the guilty should not give offense. If we strove half as hard to enter the straight gate as some do to get a little (just a little) more than what is strictly just, what an exciting race there would be for the kingdom. I would not overdraw, or give a false coloring to any statements we make; money could not tempt us to do it. We write plain and pointed and some will say severe, but we do not mean to be; the command is before us: "Thou shalt not hate thy brother in thine heart, thou shalt not in any wise rebuke thy neighbor and not suffer sin upon him." Lev. xix. 17. Oh that we were all perfect, that we needed no reproof. Oh that we were like the spotless Lamb of God, pure, just, and holy. Bear with me dear reader; it is as hard for me to write the truth as it is painful for you to read it; but we are nearing the world's crisis—the judgment. I want and mean to have my sins go before me to judgment: it will be a fearful thing to have our sins follow after us.

Do you see that poor brother, or that poor, hard worked washer-woman that subsisted on a scant pittance. They were Christ's jewels; see them at the marriage feast of the Lamb, clothed in fine linen, clean and white, which is the righteousness of the saints, and hear the Master say, come up higher, while the oppressor with shame begins to take the lower seat. The time hasteth greatly when strict justice shall be done and every one will be rewarded as his works shall be. The gate is as straight and the way as narrow as when the great Teacher uttered our text, and quite as difficult to enter and keep in the narrow path, and we think a little more so. What a poor, stumbling, blundering set we hardly get started before we make a misstep and down we go. Poor Christians the enemy has assaulted him at a point not well guarded. Perhaps it was filthy lucre; this is a very weak point with many; perhaps it was self-exaltation. Did you hear that eloquent sermon; why it was just splendid; how easy and fluently he spoke, 120 words in a minute; perhaps it was that smart technical critic, what fine logic; why he would make a lie look just like the truth; perhaps it was just a little tale-bearing or a little evil surmising. Yes God knows and we know too. Conscience, that faithful monitor, as true as steel, we know the moment the deed is done, we cannot deceive ourselves; we may deceive the church, but God and ourselves we cannot, we cannot deceive. Our creed for Risby leave by the aid of the enemy we may make the atmosphere so thick and so dark that our conscience may be seared as with a hot iron; yet it will awake and arouse like an armed man.

Oh how much better for the members of the body to keep a conscience void of offence towards, God and all men. We are nearing a scene when all hearts will be open to the eyes of him with whom we have to do; what fearful scenes will the judgment disclose. God help us to be honest with ourselves and with each other.

Blessed are the pure in heart for they shall see God. What a motive to become pure. Blessed are the meek for they shall inherit the earth, and delight themselves in the abundance of peace, Christ and David, good authority. In his sayings he gives a synopsis of the laws that will govern the kingdom of God. This is our day of preparation; how unwise and how foolish for us to practice Gentilism, and expect to escape the scrutinizing eye of him whose eyes are as a flame of fire. How precious, how cheering, and how reviving the sayings of the Master as they fell from his blessed lips, which were never polluted with sin; well did they say that he spake as never man spake. What words of holy joy and comfort to the weary pilgrim while he is called to buffet the waves of adversity, while he is earnestly contending for the faith once delivered to the saints. It is always safe to follow Christ and adhere carefully to his words. How perfectly does his holy life compare with what he taught. The life and teachings of Christ should for ever shut the mouths of sceptics. Infidels and unbelievers admit that he taught a perfect code of morals and that he lived out to the letter what he taught. Why should often longer neglect the great salvation. All admit we are nearing a crisis, yes we are nearing the world's great prayer-meeting, when the great men and the mighty men will pray as they never prayed before, for the rocks and the mountains to fall on them and to hide them from the face of him that sits on the throne and from the wrath of the Lamb, for the great day of his wrath is come and who shall be able to stand.

Reader listen to the old pilgrim's advice; my motive is pure. I am an old man of 85. My advice is contained in the last words of Solomon, the wise king of Israel, after he had passed through the whole routine of human greatness and had been blessed with wisdom above every other except the Greater than Solomon, he says, "Let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man." Amen.

NEWELL BOND.

### Baptism and Its Ultimate Consequences.

As Christ's baptism was a prefiguriment of his final death, burial, and resurrection; so believers on a heart-felt confession of their faith in the death, burial, and resurrection of Christ, typified by baptism or immersion, are raised to "walk in newness of life," after having sealed their faith in Christ Jesus, by being baptized into his glorious all-saving name.

As the word of God, as contained in the Bible, is an emphatical evidence that Christ died, was buried, and resurrected in an immortalized personal state; so also we by being "planted (here the very word 'planted,' in this passage, would imply that baptism means immersion,) together in the likeness of his death," are also raised—or resurrected—with him in the "likeness of his own glorious body."

That Jesus went down into the water, and was baptized by immersion, there can be no doubt, from the fact of its prefigurment. Jesus went down into the water. This signifies his death and burial. "And straightway coming up out of the water,"—signifies his resurrection up from the grave.

If Christ was baptized—as some suppose — by pouring or sprinkling, this mode would not coincide with his death, burial, and resurrection. Could a person, who has been sprinkled, or had water poured upon his, or her head, say, "I" have been resurrected out of a watery grave, when they had not been buried in water? It would be beyond any realm of reason, to suppose, or to affirm that such is true. "Let God be true, and every man a liar."

We must conclude therefore, that baptism means immersion, and that it is an ordinance of great importance, instituted by Jesus, as the door to "eternal life," and "to an inheritance incorruptible, and that fadeth not away;" by the example of himself. The death, burial, and resurrection of Jesus, then is a type of our destiny.

The only outlet from the bonds of death, to the "glorious liberty of the sons of God," is through the resurrection. And the only way to attain to the resurrection, is by baptism. It is the inroad to immortality.

Jesus says, "He that believeth, and is baptised, shall be saved;" he does not say that "he that believeth," irrespective of baptism, shall be saved; but he makes baptism absolutely obligatory, in order to be saved. If baptism was not an absolute necessity, he would not have instituted any such an ordinance, but having such an example set before us, as Christ Jesus, I find it of the utmost longing wish of all God's children. O that he will soon come in his majestic beauty, and that his "will may be done on earth as it is done in heaven." Come Lord Jesus, come quickly. Brethren, let us work as best we can.

CHARLES MOORE.

### Letter from Jerusalem.

*Editor Restitution:*

Yours of the 10th of January, is received with the enclosed $5.00, many thanks to the dear sister, it will do much good.

I am now making a wreath of flowers for Mrs. Weethee, shall send by this mail, will send one large one and several smaller ones. I think she will like them. I am now gathering spring flowers. I must, as the saying is, "Make hay while the sun shines."

The Prussian Prince, Fredric Charles, is expected tomorrow; much preparation has been made for his reception, the streets are swept clean and the street leading from the Jaffa gate has been newly paved; the poor huckster women have been obliged to "move on" to some out of the way place, no one knows where. Our poor, half-starved soldiers, have been drilled for the past ten days, for the special benefit of the Prince, however, Princes do not make much sensation here, and much wonder is expressed at the frequent visits of Princes to Jerusalem. The Crown Prince and Princess are expected next month.

Gen. Gordon, is still here, and his movements are quite a mystery. It seems so strange to read in your letter about the cold and snow, in fact it does not seem possible to us here, who look out upon green fields and sunny skies. THE RESTITUTION is good, people like it here. The question of eternal torment is creating quite a stir in the churches here, I like to stir [illegible]. I have many unanswered letters in my desk, I hope the friends will be patient, I will answer as fast as possible.

Dear brother, please excuse my poor efforts, and make as much of what I write as possible.

I received a box of wedding cake from a friend in Boston to-day, how strange it is to eat wedding cake in Jerusalem, only four weeks from Boston. It is now 10 p. m., and the roosters are crowing all over Jerusalem, as usual.

Feb. 20. 1. p. m. The Prince has just arrived, and thousands are out to welcome him. No other event brings all Jerusalem to view. We have music, and the cannons are thundering from the Austrial just across the street, it shakes even my chair.

I mail 4 cards of flowers to Mrs. Weethee, also a letter. Shall send flowers to Mrs. Willard also. I trust that you will kindly correct all mistakes, and make as much of what I write as possible, I have but little spare time, I assure you. I have been constantly interrupted since I commenced this letter, so that I hardly know whether it is even connected or not. An old Jew is now sitting in my room, waiting for something to be done. Well, he has just unrolled his package; a shirt for me to make, poor old man, they are like children; it is so all the time. I am obliged to cut my letter for RESTITUTION short in the middle. Shall send more next time, if God will. I have no time to breathe.

A. E. DAVIS.

## Business Department.

Please read Brother J. W. Wilson's offer in this paper, and if you need any Seed, Potatoes or Seeds of any kind, send to him for his catalogue, and if you buy of him we know you will be honestly dealt with. Mention THE RESTITUTION every time you write to him, and so help our paper.

A. R. UNDERWOOD, *Agent.*

### To the Brotherhood Scattered Abroad.

As it always has been so it is now. Some profess godliness for gain. By their fruits ye shall know them, is still the true test. If there come unto you one whose name is T. W. DRANNAN, be not deceived, though he have a recommend from the Conference of the State of Indiana. I know whereof I speak.

D. T. HALSTEAD.

### FREE-WILL OFFERING.

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## Youths' Column.

### We Look for the Savior.

I cannot tell, I may not know,
When Jesus will be here;
But some day, when we least expect,
I know he will appear.
Then, Lord, may I be washed from sin,
And pure and spotless be,
That I may look for thee with joy,
And long thy face to see.

Each morning when I wake from sleep,
O teach me, Lord, to say—
"I know that thou art coming soon.
And this may be the day!
Then help me, Savior, by thy grace,
To live this day for thee,
That I may look for thee with joy,
And long thy face to see."

I should not like him when he comes,
A wandering fond to find;
If I were idle, selfish, proud,
Untruthful, or unkind,—
How I should try to hide my face,
And from his presence flee!
I could not look for him with joy,
Or long his face to see.

Lord Jesus, as the years go by,
And thine own day draws near,
O make me know that I am thine,
For then I need not fear.
If I am cleansed, and kept from sin,
From Satan's power set free,
Then I may look for thee with joy,
And long thy face to see!

—*A Leaf of Holl.*

### A Wise Choice.

A good minister, whom we will not name, while sitting at the dinner-table with his family, had these words said to him by his son, a lad of eleven years; "Father, I have been thinking, if I could have one single wish of mine, what I would choose."

"To give you a better chance," said the father, "suppose the allowance be increased to three wishes; what would they be? Be careful, Charley!"

He made his choice thoughtfully, first of a good character; second, of good health; and third, of a good education.

His father suggested to him that fame, power, riches, and various other things, are held in general esteem among mankind.

"I have thought of all that," said he; "but if I have a good conscience, and good health, and a good education, I shall be able to earn all the money that will be of any use to me, and everything else will come along in its right place."

A wise decision, indeed, for lad a of that age. Let our young readers think of it, and profit by it.

### "Girls, Help Father."

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy, laying down her bright crochet-work. "I shall be glad to do so if you will explain what you want."

"Well, I shouldn't wonder if you could, Lucy," he said, reflectively. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master-hand at accounts in my best days, and it does not grow any easier since I have to put on spectacles."

Very patiently did the helpful daughter plod through the long line of figures, leaving the gay worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for himself and the other dear ones, sitting so easily in his easy chair, enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty "Thank you, daughter, a thousand times!" took away all sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the father. "It's not every farmer that can afford it."

"Not every farmer's daughter is capable of making one," said the mother, with a little, pardonable maternal pride.

"Nor every one that would be willing, if able," said Mr. Wilber, which last is a sad truth. How many daughters might be of use to their fathers in this and many other ways, who never think of lightening a care or labor! If asked to perform some little service, it is done at best with a reluctant stop and unwilling air that robs it of all agreeable or claim to gratitude.

Girls, help your father. Give him a cheerful home in which to rest when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you desire. Children exert as great an influence on their parents as parents do on their children.

*My Dear Nephew:*

Though so long silent do not suppose I have been listlessly floating down life's stream. No indeed. I have no time for that, neither do I find time rest so heavily on my hands that I am compelled to wile it away in what you call "innocent amusements, or simple pastimes." I find time but too short to accomplish each day's work, and the fact of enjoying variety of work gives me rest. The hope of accomplishing something for the good of others gives sweetness to toil whether it be of mind or body.

You say you are "weary of the monotony of life" as you count the days, weeks, and months go by, and that you "long for something higher, and beyond anything" which you now see. I am glad you do, and let me tell you, that what you long for is right within your grasp. You have only to arouse to a sense of the greatness of the prize offered—how sure it is, how lasting, and how easily gained. Let me illustrate, after a short prelude:—In all animal life—of which man is the highest type—there is implanted a love of life. The smallest insect, as well as the king of the forest, and the monsters of the deep, alike flee from the approach of danger, and if the struggle come, they fight to the bitter end for life. For this life so full of ills and so uncertain.

Now suppose there should arise in the fields of medical science, some very brilliant physician who would boldly announce that he had made a discovery in science whereby the present life might be prolonged to at least a century, by carefully, and constantly observing certain sanitary laws, which he had tested so fully that he could give positive assurance to all who would obey, that their lives would be so prolonged.

Now, my dear nephew, if this announcement were made in your town, and endorsed by the very best citizens in the place, would you not feel some interest in the matter, at least enough to enquire what you would have to do, to live according to these new rules of life? I surely think you would at least take time to carefully examine the whole matter and satisfy yourself whether the physician was worthy of your confidence, the rules two strict to obey, or the extra years of life worth striving for. I think I hear you say, "Certainly I would at least do that much. It would at least occupy my time and thoughts and help to kill this dull monotony."

Well, this is the application of my illustration. We are now in possession of the present life. At best it is short uncertain, and full of trials, cares, sorrows, and a few fleeting joys. The Almighty Father, the Creator of all things, condescends to offer us a prize even eternal life, endless years of perfect enjoyment, pleasure without pain, a life that knows no death, that will fear no evil, that will not feel the weight of years, for eternal youth and beauty shall crown each brow—there shall be no more sorrow nor crying nor death. This prize of everlasting life he has offered through his Son Jesus Christ. Belief in him, and obedience to his precepts will secure the prize. Observe all his precepts. Search the Scriptures that you may know what his will is. All his promises he will surely fulfil. He is both able and willing to give even to all that ask him. Then will you not let these things occupy your time and thoughts? and when you have by obedience and faith obtained the full assurance that the prize will be yours, the very power of the glorious truth will compel you to try to lead others to behold its truth and beauty, as you behold years of the eternal future expanding above, and beyond our highest conceptions while in this mortal state.

Yours affectionately,

AUNT CARRIE.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute, at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. There are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will [illegible] you.

R. S. WELLCOME, President.

# Poetry.

## TELL THE STORY.

E. ROZELLA WISER.

Brethren, sisters of the King,
Meekly oft to pray and sing,
Tell what God has done for you,
All the story sweet and true;
What you know you'll gladly tell,
If you've learned the lesson well.

If God's word abide within,
Keeping safe from pride and sin,
If His thoughts are yours alone,
And your will no more your own,
If you've learned at Jesus' feet
All the joyous service meet:

"Fruit of lips," you'll gladly lay
At his blessed feet today.
Trying not "the cause and see
What the Lord has done for me"
To me, and make the treasure thine,
Prove the story all a fact."

# Communications.

## THE CHRISTIAN'S SAFEGUARD.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." Rev. iii. 10.

This language is addressed by our Savior to the Philadelphian Church or the faithful spouse of Christ just previous to his second coming, for he adds immediately, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." 11th verse.

He speaks of an hour of temptation which shall come upon all the world to try men *everywhere*: he promises to preserve the Philadelphian Church from that hour and gives as a reason that they have "kept the word of his patience." I desire first to call attention to the reason given—what are we to understand by "the word of my patience"? In the Greek we have the phrase, *ton logon tes hupomones mou*," literally "the word doctrine, teaching, instruction, discourse, of the patience, endurance, perseverance, constancy, expectation, hope of me." The word *hupo* is familiar to the readers of THE RESTITUTION and is known to mean more than simply a "word," having the larger signification of doctrine, teaching, instruction, discourse, etc. It is plain that Jesus uses the word in this larger sense, so that we may use the word "doctrine" or "instruction," and then we have the sentence thus, "Because thou hast kept the doctrine of my patience, etc." But what can he mean by that? Surely that is very ambiguous and it ought to be very clear, if by keeping it we are to be kept from the dreadful hour of trial coming on the whole "habitable."

But we discover that the word "*hupomoneos*" has the signification also of "expectation or hope," and, taking that meaning, we form the sentence thus, "Because thou hast kept the doctrine of my expectation, etc." This is as plain as the sunlight. "Because thou hast kept the doctrine or instruction concerning my expectation," or "the expectation of me." "I will also keep thee, etc." Nothing can be plainer than that he intends to refer to the truths concerning his coming and kingdom. This same word occurs in 2 Thess. iii. 5, "The Lord direct your hearts into the love of God, and into the *hupmoneen ton Christon*," expectation of the Anointed," or as the received text here reads, "unto the patient waiting for Christ." In Luke xxi. 19, our Savior when speaking directly of his second coming, says, "in your patience possess ye your souls." Now, too, it is clear that expectation or hope is the better word.

Tischendorf would translate "acquire ye" instead of "possess ye." So that the passage would read, "By your expectation acquire your lives"—*psuchas*. "He that will save his *psuche* shall lose it and he that will lose his *psuche* for my sake shall keep it unto life eternal," said Jesus. So that we may be sure that he intended to teach in Luke that by preserving the "expectation" of his coming and kingdom we should "acquire," preserve or save our *psuchas*, souls or lives. The word occurs again in Rev. i. 9: "I, John, who am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, etc." The Diaglott reads, "In the patient waiting for Jesus," which fully corresponds with the word "expectation" as we would read it; thus, "in the kingdom and expectation of Jesus Christ." The other occurrences of the word in the New Testament may perhaps be properly translated by "patience" or "patient endurance," so we pass them by. Now then we have the startling promise that because of the preservation of the truth concerning his coming and kingdom, they who have so kept it will be themselves *preserved from the hour* (Greek "*horas*," time, season") of trial which all will be called upon to pass through.

I will next call attention to the fact that the Greek uses the article "the" before the noun *horas*. It is "the hour, time or season of trial." He here refers to some specific period of time which he calls "the time of trial for all the world." Of a certainty he cannot here refer to the individual life-time of each person which is to him a time of trial, for to save him from that is to deny him the salvation which results from trial. But he evidently refers to a future period in which a state of things will exist on the earth which will act as a test or trial or temptation to mankind; but out of which those who have preserved the truth concerning his coming and kingdom will be signally preserved.

Paul refers to the coming of a "lawless one" whose working will be after Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness." He speaks also of those who are familiar with the "times and seasons," relating to the coming of the Lord as being "children of the light and of the day and not walking in darkness," and *mentions others who* not being instructed in these things say "peace and safety" and are overthrown with a "sudden destruction." John speaks of the coming of the Antichrist, and says, "He is Antichrist that denyeth the Father and the Son." He explains, as does also Paul, that the same principle was already in the world, which by the further explanation of both we see is atheism. For Paul says the wicked or lawless one will exalt himself above God and place himself in God's stead as an object of worship; and John says he will deny both the Father and the Son. In his Revelations John speaks of the Beast which had two horns like a lamb but a voice like a Dragon, who does great wonders and deceives by his miracles all that dwell on the earth, except those whose names are written in the Lamb's Book of Life. He places a mark upon his followers, persecutes to the death those who reject him, and finally makes war directly against Christ and his newly established kingdom and is taken in the struggle together with his false prophet, and cast alive into the lake of fire at the beginning of the thousand years' reign. All the statements made concerning him, including his final end, are in exact harmony with the Lawless One of Paul and the Antichrist of John. It seems plain, therefore, that this particular time of trial for the inhabitants of the world or "habitable" comes in connection with a general prevalence of unbelief culminating in a system of aggressive atheism having both a political and an anti-religious head or leader.

It seems to me that it does not require a very profound knowledge of passing events to convince almost any honest enquirer that such a state of things is already very far advanced throughout the "habitable." In England, Scotland, on the Continent in Germany, France, Switzerland, Italy, Spain, Russia, and in America, everywhere it is the same; both the Roman and the Protestant Churches have lost their hold upon the masses and blank atheism is taking possession of the human mind. Scientists, law-makers, and Ecclesiastics take the lead and the populace follow with a rapidity and eagerness inconceivable and incredible. The newspapers are full of scepticism; volume rapidly succeeds volume from the press, breathing the spirit of doubt, unbelief and atheism. The most popular lecturers from the platform are the boldest atheists; the most popular preachers are those who follow closest the line of "liberal," that is, atheistic, thought. And behind it all the gaunt spectre of Nihilism slowly rears its horrid front in every land, hoarsely demanding the overthrow of all religion and all government, and the extirpation from among men of the very idea of God and a future life, with its annoying doctrines of human responsibility, of right and of wrong.

Surely "the time of trial" is already upon us. The dread "hour of temptation" is here. Faith and hope and trust in the Lord and immortality are rapidly disappearing from the face of the earth, and with it all regard for right or duty; and in its stead comes polishness and brutal lust; an insane lust for pleasure and desire for material things. "Let us eat and drink, for tomorrow we die," has become the popular motto.

Now how are those who "keep the doctrine concerning his expectation" who are the companions of John in the kingdom and expectation of Jesus Christ, whose hearts have been "directed into the love of God and the expectation of Jesus Christ," to be kept from (*ek*, out of) this hour of trial? Are they, as some suppose, to be taken away from the earth bodily by translation before the hour of temptation comes? Peter tells us that "the Lord knoweth how to deliver the Godly out of (*ek*) temptations," as well as to reserve the unjust to the day of trial to be (*terfesai kolazomenous*) cut off." 2 Peter ii. 9. Paul tells us that "God is faithful who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape that ye may be able to bear it." 1 Cor. x. 13.

This is the divine method of delivering men out of temptation—he gives them strength to bear it. But does he give supernatural strength? No, the truth is their panoply. They who "save, preserve, keep, protect, guard, watch," (*Gr. tereo*) his truth are themselves "saved, preserved, kept, protected, guarded, watched" by the truth they love. No man can be deceived who knows the truth. Paul informs us that it is only they who "believe not the truth" who are deceived by the signs and lying wonders of the "Lawless One." It is perfectly manifest therefore that they who do believe the truth are by the truth preserved from the strong delusion, and not by any special interposition of divine power on their behalf.

It now remains to notice how this faithfulness to the doctrine of the coming and kingdom of Christ preserves the believer from the awful atheism and doctrine of despair, now creeping upon the heart of humanity like the glacial period upon the earth clothed in tropical beauty. This will we do in another article if God will.

J. F. WILCOX.

## GLORY NOT IN MAN.—1 Cor. iii. 21.

When a man becomes a "public character," his name is considered public property. So has it been in the world of politics, science, learning, poetry, arts, etc., and not less in Christianity. If such a man starts a sect, and is viewed as the first teacher of the sect; if his talents are of the first order, and his learning great, he will influence those who look up to him, more or less. Yea, some will view him right in all he says and does, and will accept his conclusions without hesitancy.

In this there is danger to both teacher and taught. Unless the former is a watchful and prayerful man, he will become, in some measure faulty. And those who are swayed by him will be apt to excuse, where they, if they allowed their Christian sense of right and wrong to prevail, would not excuse.

Now it is well to look facts in the face, and place such facts before those who are in danger of suffering loss because such a prominent one is looked upon almost as infallible. Dr. John Thomas was truly a wonderful man. Very few, probably, if any, valued his writings and discourses, more than I, as much so, the one penning these lines, from 25 to 30 years ago. The mightiest man in the Scriptures of any I knew of in this age, did I consider him, and I valued him the more, because he preferred poverty in the performance of what he held to be duty, to comforts in unfaithfulness. However, it became apparent to me, that he failed in personal heedfulness. His course towards some, who published doctrines in accordance with his own teachings, could not be fully and fairly justified on truly Christian rule of action; (I here refer to matters I was acquainted with at the time) and in the time of the civil war he wrote what appeared more like utterances from a carnal, than a Christian mind. In short, instead of growth in grace, there appeared decline, in his later years. With all his ability and attainments he was but a man; and being looked up to by some as an almost unerring guide, there is reason to infer that neglecting faithfulness with self, he gave way to a domineering turn of mind; and the humility, characteristic of the consecrated disciple of Christ Jesus, he was not duly mindful to cultivate.

He will have his reward, but it will not be the rich reward he would have obtained had he taken care to be rich in the possession of the Christian graces. In his expositions of prophecy there are errors, mistakes, and wrong conclusions; while withal there is truth presented with force and clearness.

Among his errors, what he wrote about the resurrection, that any other dust would do as well as the dust of the departed saint, with which (any other dust) to make a new body, and then God stamp the character of the dead saint thereon, was the greatest error of all, because herein is *no resurrection*. Reader, let none have dominion over your faith: believe in your own heart; and we conclude with our caption,—Glory not in man!

H. HAYES.

### Mistake.

In the fourth paragraph of my article of Feb. 28, for "living creatures" read "living creature." In the fifth paragraph for "creation" read "creature."

WILEY JONES.

## REFLECTIONS ON EDEN.

My heart is made sad as I cast my eye o'er earth and take a survey of it in all its marked deformity. I look at man as he was when first he came from the hand of his Maker, innocent and harmless; in unison with his Father walking among Eden's beautiful groves, whilst his ears were saluted with the sweet notes of its feathered tribes, borne along on zephyr's stainless wing, in accents most melodious; and all nature smiles in gladness as yon orb of day sends forth its genial rays, and to make the scene still more sublime and glorious, the sons of God shouted for joy.

But oh, how soon this glorious scene was changed! The serpent with his sparkling eye and sanctimonious look, approached the better part of man, and by his artful address seduced her to reach forth her hand and take the forbidden fruit and eat! Then she gave it to her husband, as every loving wife would do, and he did eat! And on that day in which he committed this unmanly act, he became a dying man; consequently decayable and doomed to go back to the earth from which he had been taken; and a door opened for an introduction into this world of all the train of evils which have stalked abroad o'er all this wide earth. Behold what a mighty change has taken place! That once beautiful and happy pair are now compelled to leave that beautiful garden or home which God had prepared for their special benefit, to wander as exiles until the law should be inflicted upon them. And in order to make their punishment secure, the tree of life is guarded by placing at the east of the garden of Eden, cherubim, and a flaming sword, which turned every way to keep the way of the tree of life, lest man should eat and live forever. Solemn thought! Yet in this act we see most clearly the attribute of mercy displayed, and justice maintained! But O, how great the change! The beasts are now no longer in subjugation to man! Misery at once begins to roll its deep, dark and turbid waves over the world, and the children of God are doomed to go back to the earth from whence they came, where they must have remained eternally, had not God "found a ransom." "The Lion of the tribe of Judah, the Root and offspring of David prevailed to open the book, and loose the seven seals thereof." But O, how few out of the great mass of Adam's race who are not travelling the broad road which leads to eternal death! But few are disposed to believe and obey the Gospel that St. Paul preached at Corinth and the seven-hilled city, and square their lives by it, and thereby secure to themselves life, territory and dominion in Jesus, and at his coming receive it; and at last be brought on to "Beulah's" blissful plains all dressed in white, bearing in their hands the conqueror's palm, as they walk along its beautiful groves which will be scattered o'er Eden's verdant plains and all in harmony join in singing the emancipation song; saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

H. V. TYSON.

# Selections.

## WHERE WAS EDEN?

The following are intended to be allusive notes, suggested by Mr. Strang's paper, "Where was Paradise?" in January number of the *Bathsheba*. They may perhaps lead to riper considerations regarding the land, of which Jehovah has said, "The land is *mine*;" and whether it may not be identified with the "garden" that God "planted eastward."

I. Our first consideration is directed to the extent of the promised inheritance of Israel. This is clearly indicated both by the names of places, and features of the country. The north border is formed by a line drawn from the Mediterranean, through the open plains that lie between the northern slopes of the Lebanon range, and the Anserles' mountains, called, "the border, or entrance of Hamath," terminating eastward at the river Euphrates.

The southern border appears to be a line drawn from "the river of Egypt," eastward, towards Kadesh-Barnea, and Mount Hor, extending likewise to the river Euphrates.

The west boundary is "The Great Sea," the Mediterranean.

The extent of the eastern limit is obtained by a reference to three Scriptures. 1. The original promise to Abraham, "from the river of Egypt to the great river, the river Euphrates," east and west. 2. "Solomon reigned over *all kingdoms* from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt." 3. The remarkable statement by the prophet Ezekiel, "The east side ye shall measure, *from* Hauran, and *from* Damascus, and *from* Gilead, and *from* the land of Israel by Jordan *unto the East Sea*." Gen. xv. 18; 1 Kings iv. 21; Ezek. xlvii. 18; also Psa. lxxii. 8. Again in Deut. xxxix. 2–4, there is recorded the view that Moses was *permitted to take of Israel's inheritance from* Pisgah's summit; the mountain being situated *eastward* of Canaan, he must have beheld a west tract of country towards the Euphrates, across the Arabian desert, even to "*the utmost sea*" identical, I suppose, with "*the east sea*," or Persian Gulf, where the Euphrates falls into it.

II. Do not events, Divinely arranged, having typical significance of far mightier ones at "the restitution of all things," constantly meet us in Scripture? Is there not, therefore, a possibility, that the spot where it was originally said to the first Adam "have dominion," may be, or be included within that area, of which it is predicated of the last Adam that "he shall have dominion *from sea to sea*, and *from the river* (Euphrates) to the end of the earth?" (land). Psa. lxxii. 8; Isa. ix. 10. This, of course, merely refers to Messiah's territories as King of Israel, the central point of the government of the last Adam and Eve over all the earth.

III. Consider the following references, which seem to have an authority that identifies the inheritance of Israel with Eden. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere. . . . *even as the garden of the Lord*." Gen. xiii. 10. "For the Lord shall comfort Zion, he will make her wilderness *like Eden*, and her desert like *the garden of the Lord*." Isa. li. 3. "The land is as *the Garden of Eden* before them, and behind them a desolate wilderness." Joel ii. 3.

When the presence of the Lord, the Creator, is manifested, may not Eden, "the Garden of the Lord," reappear within the boundaries of the Land of Promise, "a land flowing with milk and honey," unsurpassed in floral beauty, or pastoral profuseness; whose "wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. *It shall* blossom abundantly. . . . the parched ground shall become a pool, and the thirsty land springs of water." Isa. xxxv. 2, 7. "A land of wheat, barley, and vines, of figtrees and pomegranates, a land of oil-olive and honey." . . . "A land which the Lord thy God careth for." Deut viii. 8; xi. 12. A land "eastward."

IV. Consider again — Ezek. xxviii. 12–15. Of Tyre, which we know was in Canaan, it is said, "*Thou hast been in Eden the garden of God*." . . . "Thou wast perfect in all thy ways from the day *thou wast created*, till iniquity was found in thee." I do not doubt that, historically, Tyre itself is referred to, but I think in these verses the spirit of truth goes much farther, disclosing to view the ways of Satan from the beginning, and how through the fall of Adam he became god and prince of this world. This narrative leads us to observe that lust and pride, now so very dominant in the world, the very spirit of Tyre, had the germ of its existence in Eden. Its occupant, called "an anointed cherub," having dominion therein, had been adorned with all the varieties of beauty and virtue in which the light of God is reflected when manifested through the creature of his hand. May we not apply this to the first Adam, who *originally* was more exalted in position and character than we are apt to consider him before his fall? He, like all creation, was "very good" in *Divine* estimation, and clothed with that excellence which qualified him for the dominion of creation. Alas! how terribly subtle and powerful must that poison of the serpent, lust and pride, have been, that beclouded the character of the Munificent Being, who in love and wisdom had created a Paradise for the pair! From what a height he fell, what an incalculable loss sustained!

With the thoughts suggested by the above, we must further consider, that the first Adam was "made in the image of God," i. e., the foreappointed *human* image about to be assumed by the last Adam in due time, as it is written, the first Adam was "a figure of him that was to come." Rom. v. 14; see also Heb. x. 5. Will not the last Adam be manifested in the land of Immanuel, the place of his dominion, in the absolute perfection of the *moral* image of God, as well as in the exceeding excellence and beauty of all that can adorn his Person as a man, God manifest in humanity? Does it not, moreover, seem consistent with the ways of God, that the place where Satan triumphed over the first Adam in bringing sin into the world, should be rendered memorable as the place of his discomfiture by the victorious exaltation of the just, who has already, as the Anointed One of God, hallowed that spot in the priceless sacrifice that shall *abolish* both sin and death from the new creation?

V. With regard to the "four heads" of streams that parted from the one river that "went out" of Eden, I conceive that it is now impossible for any man to advance a geographical opinion. The names of two we know, the Tigris and Euphrates; but who knows whether they run in the same channels now, that they did 5,000 years ago? I know of the Ganges and other rivers in India, that, without the action of extraordinary phenomena, have by corrosion, and the impetus of violent floods, changed their beds, altered the face of the country, and are now running many miles in a diverging direction from that in which they formerly flowed. But who can tell what changes took place when at the flood "the fountains of the great deep were broken up," how the surface of the earth must have been affected, or how the sources and courses of rivers were altered? Where is there any record of results that occurred at the death and resurrection of the Lord, when by reason of the earthquakes "the channels of water were seen, and the foundations of the world were discovered?"

Those are but a few of the mighty agencies by which the features of the earth have been distorted; whilst its present jagged and serrated outline compels to the conviction that the arm of the Creator has been stretched out in wrath, and that Sin has transformed the appearance of that which once was pronounced "very good." — *H. Goodwyn, in Rainbow.*

(Cherub—symbol of living government of creation, Rev. iv. 6, 7, where the "living creatures" may be identified with the cherubim of Ezek. i. 10; x. 1. Hence the applicability to Adam, delegated to dominion over creation.

# Exegetical.

## ISAIAH XXXIII.

We have taken this chapter for examination, because there is one verse in it so frequently quoted to prove the eternity of future torments (v. 14).

Isaiah prophesied in the reign of Hezekiah, in whose reign Sennacherib King of Assyria, invaded Judea. To prevent his attacking the capital—Jerusalem—Hezekiah sent an embassy to him, with overtures of peace. The Assyrian monarch in return laid upon the Jewish king a tribute of three hundred talents of silver, and thirty talents of gold. This, Hezekiah paid (2 Kings xviii. 14-16; Isa. xxxvi.) But having received the tribute, the Assyrian king "broke the covenant," and advanced rapidly towards Jerusalem, surrounding it with 200,000 men. It was under these circumstances that the prophet wrote.

He says to the invader: "Woe to thee, that spoilest, and thou wast not spoiled: and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil thou shalt be spoiled, when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." This was fulfilled immediately after. One hundred and eighty thousand of his troops were slain by the destroying angel in one night, and the Jews took the "spoil"; and on the return of Sennacherib to his own land, he was treacherously slain by his two sons, while worshipping in the house of Nisroch, his god.

In ver. 2, the pious Jews apostrophize Jehovah, and call upon Him for help. In reply to their prayer, in verses 3 and 4, Jehovah—addressing the invader—announces his approaching destruction.

In verses 5 and 6 a chorus of Jews is introduced, praising the Lord for His promised deliverance, while in verses 7, 8, and 9, we have their lamentations over the desolations the invader has brought upon the land.

In response to these lamentations, in verses 10, 11, 12, and 13, Jehovah undertakes to interpose, on behalf of His people, and threatens the invader with total destruction. In contemplation of the approaching danger which menaced the capital, and either not receiving upon the Divine promise, or else being ignorant of it, "The sinners (the wicked) in Zion are afraid; fearfulness hath surprised the hypocrites"; and they ask the question, Who among us shall dwell with these devouring fires? who among us shall dwell with these perpetual (Gholahm) burnings.

In the next verse the prophet answers the question. Whoever "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hand from holding of bribes; He shall dwell on high (in safety): his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Thus it is the righteous, and not the wicked, who were to dwell calmly amid the "devouring" fires kindled by the Assyrian invader. Jerusalem and its king should retain their beauty and quiet (v. 17-21), undisturbed by the invader: "Thine heart shall meditate (upon the past) terror;" and rejoice in thy deliverance.

And then the prophet asks in a tone of quiet irony, Where is the "scribe" who was deputed by the Assyrian monarch to take an inventory of the spoil in Jerusalem when he should have captured it? "Where is the receiver" who was to take possession of the property when the scribe had taken a record of it? "Where is he that counted the towers?" the man who went round the beleagured city before the siege began to "count the towers," and to take note of their number, their size and their strength, to see where would be the best place to commence the attack? Perished with the hundred and eighty thousand whom the angel had destroyed in one night. Then once more apostrophising the Assyrian king in a sarcastic vein, the prophet says, "Thy tackletage are loosed"—then were coming in full sail, but they could not well strengthen the mast—their gear got out of trim—they could not spread the sail—they were shipwrecked in sight of port. And the vast "spoil" that they had brought with them under the very walls of Jerusalem, should be taken possession of by the Jews—and so complete should be the destruction of the Assyrian host that even the lame (among the Jews), the veriest cripples should come out of the city and "take the prey." And the terrified inhabitants of the city, the weak and the infirm who would be, as they anticipated, the very first to suffer, if the city were besieged and famine ensued, shall be relieved of their terror, and the inhabitant shall not say, "I am sick," for the threatened punishment shall pass away—for their iniquity shall be forgiven.

—*B. B. Wale, F. R. G. S. in Bible Standard.*

## And His Wife hath made Herself Ready. Rev. xix. 7.

Dear Brethren! As I travel around and see the condition of the church, I ask the question, Is the church ready? I fear not; for in these days when iniquity doth abound the love of many is waxing cold. There is a coldness among many of the dear ones, who should be ready for the Lord, but who are conforming to the world.

Paul says: I have espoused you to one husband, that I may present you as a chaste virgin to Christ. The church is to be the bride, the Lamb's wife. As the Lamb had to overcome it is certain the bride must overcome; and as the Lamb despised the shame and endured the cross so the church must. Likewise [illegible] share in the glory [illegible] we try to [illegible] any unless [illegible] "Daniel [illegible] and held [illegible] few faithful [illegible] them again [illegible]

From there I [illegible] over two Sunday [illegible] account of bad weather and [illegible] Marsh, Chase, Stella, and others live here.

From Irving I went to *Gilford*, brother *George* Chase accompanying me, and held meeting ten days, with good audience all the time. Brother Whitsett was there and spoke a few times. He is an able defender of the truth. While there I met Almus Adams, a young man of considerable ability, who, if he would give his attention to it would make a preacher. I also met Sister Harlan, and others.

From there I started home and stopped in Alliance over Sunday. To-day the train at Foreston for Chicago, and got to St. Joseph next morning at two o'clock.

Dear Brethren, there is a work for us all to do, and let us learn what that work is, and then let us do it. Every one of us to the great work! There is no time for resting till we get into the kingdom. It will take self-denial, self-sacrifice, and an earnest contending for the faith. We must give earnest words of comfort to the Christians, and earnest words of warning to the ungodly. We must to stand in the judgment boldly and in order to do so we must stand up boldly for the truth. If we would reign we must suffer; if we would wear the crown we must bear the cross.

May we all hold out faithful to the end, and so meet in the kingdom of God.

J. S. HAYES.

## Seed Potatoes, Grain and Seeds.

*Editor Restitution:*

Noticing the appeal for money to help defray the expenses of THE RESTITUTION, I would like to submit the following proposition to you as a means to this desirable end.

I am engaged in the seed business, and as no doubt most of your readers will want something in this line the coming spring, I will agree to give to THE RESTITUTION five per cent. of the gross receipts from the brethren or their friends who may be led to buy of me by means of this notice. The total amount to be paid to THE RESTITUTION June 1. It is a condition that those buying of me under this offer must mention THE RESTITUTION when the order is sent. An elaborate 16-page Catalogue, and a Treatise on Potato Culture with a list and description of over sixty varieties, will be sent free to those desiring to take advantage of this offer.

JAS. W. WILSON, Aurelia, Ill.

### A Card.

I would say to the brethren, that after the first of March, my address will be North Topeka, Kansas. If brethren in that vicinity will write me as above I would be happy to form their acquaintance and fill any appointments in that region. W. S. FINN.

# Poetry.

## ANOTHER CALL.

A. M. KING.

Come, Savior, come! Thy waiting people here
Long for thy presence to dispel the gloom,
Intensely long for that to soothe and cheer;
Come, Savior, come!

While Satan threatens with impending doom,
And cries of anguish from our faint hearts hear;
Come, Savior, come!

Our loved ones sicken from our entwining arms,
Slowly, in train, we lay them in the tomb;
Then, broken, turn to face the world's alarms;
Come, Savior, come!

When thou shalt come in clouds and fiery flame,
And trumpet of archangel call us home,
The dead in thee shall leap and shout thy name;
Come, Savior, come!

The quick and risen shall exulting spring
To meet their Lord beneath heaven's vaulted dome,
While all the skies resound the last time ring:
Come, Savior, come!

Then, happy time, forever with the Lord,
No pain, death done away, and safe at home;
The victory won, and over the great reward,
The Savior came.

# Communications.

## THE MAN OF SIN.--2 Thess. ii. 1-8. Number 5.

The next question that requires an answer is,—Do facts bear out the idea that the bishop of Rome "as God sitteth in the temple of God, shewing himself that he is God?"

In the first article I showed from 2 Cor. vi. 16 that the phrase "the temple of God" was sometimes used to describe the church; and that the parable of the two debtors and Rev. iii. 9, show that the term "worshipped" was sometimes used to express that homage which is paid to persons in a position of authority. From this it is evident that there is no absolute necessity for understanding these terms in 2 Thess. ii. in any higher sense, unless this is necessitated by urgent considerations.

In regard to the phrase "as God" and "showing himself that he is God" —it is to be noted that there is a marked distinction between the word "God" in these sentences and that phrase in immediate connection with them—"the temple of God." In the latter instance the word "God" (*Theon*) has the article prefixed—(the God, or as we might render it—the Deity. The other instances have not the article [redacted] god. This [redacted] of the term [redacted] called [redacted] terms, [redacted] temple of [redacted] raised in a [redacted] as applicable to the usurping the place of certain church rulers and other officials exercising an authority over them. The question may therefore be stated thus—Do facts bear out the idea that the bishop of Rome claims or exercises authority over all the officials as well as all the ordinary members of the professing church universal? This question might be put in the absolute form and in the past tense—claimed and exercised—and answered in the affirmative. If we confine our attention to the twelfth and thirteenth centuries, at which period, as already shown, the papal authority culminated.

It is necessary to notice somewhat more particularly, the various senses in which "the temple of God" is used, so as to determine whether we have sufficient grounds for here limiting it to the professing church of Christ.

*First*, it might be applied to the temple which existed at Jerusalem at the date of the apostle's letter to the Thessalonians. But it will hardly be contended that the "falling away" predicted by the apostle could have any connection with the Jews and their polity, for the simple reason that the cup of their iniquity was already filled by their rejection of the Messiah. And not only so, but the doom of heaven had been pronounced against them and was only waiting execution—"Behold your house (or temple) is left unto you desolate. . . . Ye shall not see me henceforth until [redacted] say blessed is he that cometh in the name of the Lord." This doom was executed about thirty years after Paul wrote his second letter to the Thessalonians. There need be little in setting aside this sense as entirely inadmissible.

Another use of this phrase is that future temple which is to be erected under express divine authority in connection with the personal reign of Christ over Israel and the nations. But I am not aware of any intimation that any such usurpation of authority, or any such apostacy, as shall be answerable to what is described in the text here, shall be allowed, to take place in connection with that institution. This sense is therefore also inadmissible.

But some maintain that the reference here is to a temple that shall be erected at Jerusalem in the future, not only without divine authority, but by the authority of some personage who is to deceive and persecute the Jews, who are represented as having received him as their Messiah. Certainly there is nothing stated by Paul to bear out such a sense, and I am not aware of any reliable information on the point in any other portion of the Scriptures. Supposing, however, that such a thing were probable, not to say proved, where is the warrant for calling such "the temple of God?" The former temple at Jerusalem, even after being doomed, might, while it was allowed to stand, be called, without any violation of propriety, "the temple of God." And the Christian church, which existed in its integrity when Paul wrote, might, in like manner, though it should become corrupted, continue to be called "the temple of God." But that any temple built by mere human authority, (or Satanic if you will, as some also think,) could ever, with the least approach to propriety, be so denominated, I do not see how any one can hold.

Before indicating the successive steps by which the climax of papal power was reached, it may be well to note the fact that in national and local churches, so-called, the authority over the official ministers and individual assemblies is a given district, had been usurped by a single man termed the bishop of the diocese, who was raised to the dignity of a temporal baron with the title of Lord; and that all the bishops and assemblies throughout the world had, at a later period, been subjected to three central authorities, namely, Rome, Alexandria and Constantinople. These various centres of power became at length absorbed in the bishop of Rome.

In very briefly noting the various steps referred to, the original platform on which they were reared, must be ascertained. There can be no doubt that, in Christian assemblies of any magnitude, the apostolic order was a plurality of elders or presbyters, called from their principal function of overseeing, bishops. "The bishops and deacons" among "the saints at Philippi" (Phil. i. 1,) is sufficient to prove this, were there no other evidence. In combination with this, however, there was the liberty of speech on the part of the ordinary members of the church, (excepting females) as shown in such passages as Heb. x. 25—"not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another."

The first divergence from this was the very simple looking circumstance of the elder who occasionally presided over a meeting of the congregational eldership or presbytery—for both words have the same meaning—assuming the title of bishop, while his colleagues retained that of elders or presbyters. Necador, from whom this is taken, terms these presiding bishops, "*Primi inter pares*," that is, first among equals.

The next step was just as simple in appearance. Small groups of disciples were gathered together in the rural districts near a town where a church with an eldership existed. These being in many cases formed by the instrumentality of the town church and probably by its presiding bishops or elders, became affiliated to the larger body and naturally came under the charge of the presiding bishops. He appointed deputies to govern and teach these new churches, who, according to Mosheim, the church historian, were termed "*chorepiscopi*," that is, "country bishops."

Another step in the direction of centralization was the subordination of churches in provincial towns to the bishops of the church in the metropolis of the province. These came to be termed metropolitans. This arrangement naturally arose out of the political system of the Roman empire. But here again the metropolitan was at the first considered only "*primus inter pares*."

Down to this period, the middle of the second century, each church was entirely independent. Provincial councils began to be held, by which this independence was destroyed, and the authority of the bishops greatly augmented. From simple delegates they became legislatures and made laws for all the churches in the province. This, with the supremacy of the presiding bishop over his brother elders, was the root of all subsequent usurpation.

We notice further that to metropolitans over provinces there were added patriarchs over larger divisions. Of these there were originally four, namely, Rome, Alexandria, Antioch and Jerusalem. The present Greek church has the same order only substituting Constantinople for Rome. These answered to the four prætorian prefects created by Constantine in the empire. About this time the people had been persuaded by those in authority that the ministry of the Christian church succeeded to the character, rights and privileges of the Jewish priesthood, the bishops being equivalent to the high priest—the presbyters to the Levites. The church thus became one vast republic.

Constantine, emperor of Rome, who now professed Christianity, while recognizing the church as a body-politic distinct from the state, assumed to himself supreme power over it. By his authority general councils were held—the first being held at Nice in Bithynia, Asia Minor, at which the emperor presided.

A variety of causes contributed to the bishop of Rome acquiring the first rank among the patriarchs. This afterwards became a bone of contention between them and the patriarchs of Constantinople whither the seat of the empire had been transferred by Constantine. In the beginning of the seventh century the emperor Phocas conferred on the bishop of Rome the title of Universal Bishop. It is remarkable that Gregory the Great, at the end of the sixth century, shortly before this title was conferred, was strongly opposed to it. "I speak it confidently" he says, "that whosoever calleth himself universal bishop, or desireth so to be called, in the pride of his heart he doth forerun Antichrist." When John, then Bishop of Constantinople, first usurped this title, Gregory made answer, "By the pride of his, what thing else is signified, but that the time of Antichrist is now at hand." Quoted from Newton's dissertations on the prophecies.

In the eleventh century the bishop of Rome acquired the further title of Universal Father, or Pope, (which literally signifies father from the Latin "*papa*.") The title of pope had been much earlier period, been given to presbyters or bishops: and it is well known that the title Father is still applied to priests, monks, etc., such as Father Hyacinthe, Father Ignatius, Father Matthew, etc.

I pause here to observe how the character of "lawlessness" twice applied to the Man of Sin by Paul in the passage under consideration, as noticed in first article, is manifested in this title of Father or Pope. An express rule given by Christ himself to his disciples is thus deliberately set at naught—"Call no man your father upon the earth; for one is your Father, who is in heaven." Even the Roman Catholic Version has it in almost identical terms. But more of this anon.

The authorized creed of the Church of Rome is, according to "Chamber's Encyclopedia," the Decrees of the Council of Trent which sat from 1545 to 1563—and which were embodied in a Bull issued by Pope Pius IV., and hence known as the Creed of Pope Pius. The 11th article of that Creed shows the claim put forth by that church even when the Reformation was running its course, "I acknowledge the holy Catholic and Apostolic Roman Church to be the mother and mistress of all churches, and I promise and swear true obedience to the Roman Pontiff, successor to the Prince of the Apostles, St. Peter, and the vicegerent of Jesus Christ." The title "Mistress of all Churches" fully bears out the language of Paul's prediction—"as a god or ruler sitting in the temple of God;" and the promulgation of such a creed the words added—"showing himself that he is a god or ruler."

Another illustration of this usurpation occurs in the pontificate of John XXII. in the beginning of the fifteenth century. Hallam mentions, in regard to the appropriation of benefices, "John XXII., the most pluralist of pontiffs, reserved to himself all the bishoprics of Christendom." It was at this time a portion of disaffected monks of the Franciscan order "fixed the name of Antichrist upon the papacy."

But we have even a more specific fulfilment of this prediction concerning the Man of Sin as to his "sitting in the temple of God," in the ecclesiastical arrangement of church order. A cathedral is defined in our dictionaries as "The principal or head church of a diocese, in which is the seat or throne of a bishop." According to "Chambers Encyclopedia," "At consecration, . . . the new Bishop takes an oath to the Sovereign and to the Pope, . . . and being enthroned at formal installation into office, he then pronounces the blessing on the assembled people." We have a remarkable illustration of the recognition of this in the case of Charles the Bald, grandson of Charlemagne. "No one," said he, "ought to have degraded me from the throne to which I was consecrated, until at least I had been heard and judged by the bishops, through whose ministry I was consecrated, who are called the thrones of God, in which God sitteth, and by whom he dispenses his judgments."

As has already been shown, this is simply the symbolic exhibition of the degree of authority acquired by the bishops in their respective dioceses in Catholic countries. Moreover, this supremacy of bishops over all the other ecclesiastics in their dioceses, we have seen to have been usurped by the bishop of Rome. "It is from the Pope," says Koch, "that archbishops and bishops hold that portion of authority with which they are endowed, and of which he does not divest himself in the act of communicating it to them." And again, "The Popes having seized the nomination to episcopal dignities, it followed, by a simple and natural process, that the confirmation of all prelates, without distinction, was in like manner reserved for them." The Pope has, according to "Chamber's Encyclopedia," "sole authority to appoint bishops in all parts of the church and however this right may be exercised in the first instance, as by the sovereign, by the clergy, or by a synod of bishops, it rests with him to confirm episcopal elections, no matter how made, and to grant (canonical) institution." The same authority gives the following as the titles given to the Pope. "Sovereign Pontiff" the "Vicar of Christ" the "Head of the Church" the "Holy Father," etc. He also wears the tiara or triple crown, said to be symbolical of his temporal (that is civil or political) authority.

This universal authority of the bishop of Rome is also symbolized by enthronization. "After election the pope is enthroned, enters upon possession of his see, and finally, is solemnly crowned." The "ceremonial of consecration" is said to be "very splendid and deeply impressive."

I submit that in what has been advanced it has been demonstrated that the "Man of Sin" is identical with the official Man now at the head of the Roman Catholic Church, claiming, though happily not now exercising, authority over the entire professing church. This claim was put forth within the last two years by the late Pope Pius IX. in his famous letter to the Emperor of Germany, complaining of the treatment of Roman Catholics by the government. It bears date 5th August 1873. I only quote a few lines—"I speak in order to fulfil one of my duties, which consists in telling the truth to all, even to those who are not Catholics, for every one who has been baptized belongs in some way or other—which to define more precisely would be here out of place—belongs, I say, to the pope." I only quote the Emperor's reply so far as to show that this claim was not acknowledged. His Majesty says: "The Evangelical Creed, which, as must be known to Your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit, in our relation to God, any other mediator than our Lord Jesus Christ."

In closing this article I would direct attention to a matter which has struck me more forcibly the longer I consider the subject, namely, that the Apostacy headed up in "the Man of Sin," has to do with a usurpation of authority more than with any mere departure from the faith, although this latter is also self-evident, and all important, as a characteristic of the papacy. In addition to Scriptures quoted in first article on predicted apostacy, I would here refer to one which I consider to be the most specific, though most incipient germ of "the Man of Sin." John says (3 Epis. verse 9) "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Here was a repudiation of apostolic authority in the very life-time of an apostle! The character of lawlessness will be treated more fully in another article.

J. CAMERON.

# Selections.

## Jews in Jerusalem.

As there are many who would like to have a few lines from me, and as I cannot possibly write to all, I thought it better to send a letter to *The Christian*, which will give an outline of what I wish to communicate. Many are aware that I came out here at the invitation of the Rev. H. Friedlander, whose active sympathy on behalf of the Russian Jews lately come here is known to you. In answer to prayer, the expenses of the long journey come in a few weeks, and every difficulty was removed. I left London on November 22, and arrived here on December 15, passing through Turin, Rome, Naples, to Brindisi, to Alexandria, and Jaffa. As I journeying memories were asked for by loving friends and particularly a calm sea I wish to say that the sea was unpresumingly calm all the way, and the dangerous landing at Jaffa safely accomplished. I visited in the latter place Miss Mangin's well-regulated and useful hospital, where they have daily some fifty patients. This is a noble institution, and reflects the highest credit on its active and zealous founder On arriving at Jerusalem I found the dear Friedlanders ready to receive me, and to give me a hearty welcome. They are overwhelmed with work, and also are seeing most blessed results of their labors. The London Jews Society are happy in having such an earnest worker in this important place, and at this particular time. The Jews are rapidly returning here, not only from Russia but from other quarters, and their number may be estimated safely at some 20,000, and the total population of Jerusalem at 40,000. These figures I got from the best source. The town is extending so rapidly outside the walls that in a little time the outside portion will be the most important, as it is already by far the most agreeable, and house-property is lowering in the old town. One principal object I have in view in coming was to find out the possibility of placing the afflicted families in the land of their fathers; I am glad to say that this object is perfectly attainable, and already three good proposals have been made that will make the great problem of the beginning of the colonisation of Palestine no longer a vision or a chimera, but a fact. I feel that all the friends in England require is a practical tangible scheme, that they can see their way to be a success, and the money to carry it out will be forthcoming. This information I hope to be able to give on my return. In the meantime, the helping the wants of these poor afflicted ones has been admirably met by the unceasing care of Mr. and Mrs. Friedlander, and they have won a warm place in the hearts of the Jewish people with who they have come in contact, I have fixed no time as yet for return home, but would beg all who read this and know the value of prayer to plead for us that wisdom and guidance may be given to us, and that the funds so much needed may continue to come in.—Yours faithfully.—*Wm. Greene, in The (London) Christian.*

## The Jews Beginning their Land.

A French newspaper says: "Judging by reports, which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the holy city to only three hundred Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have built entire streets and houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two Journals have been established.—*Prophetic Times.*

Silver Spring, in Georgia, is said to be the largest spring in the world. It is the source of the Oklawaha River, which is sixty feet wide at the start, ten feet deep, and with a current flowing two miles an hour. All this vast quantity of water comes from the spring, whose only inlets are at the bottom. It is about two acres in size, and its mysterious depths have never been explored. There is an Indian legend about Silver Spring, of course. Wenonah, the beauty of the tribe that inhabited the neighborhood, won the love of Chullootah, a hostile chief. Her wrathful father slew the lover, and then Wenonah drowned herself in the spring, which was then small, but was instantly enlarged to its present proportions by the Great Spirit's abundant tears of sympathy.

## "Beareth All Things."

These are only a few who possess enough of the grace of charity to "bear all things." We understand the term—beareth all things—as meaning those who possess so much of the Christ spirit that "nothing shall offend them" nor turn them a moment from the path of duty. While others fret and murmur over the opposition and trials that meet them, and stop in their spiritual journey, these keep onward in the narrow way, never halting nor turning back. If others swerve at them they "stumble not again," and still wear the shining bright faces that ever beam with the light of eternal love. If Judas betrays in a way perfectly unbound by grace, it is exhibited by those who "bear all things" and "endure all things." If there are any who live above the clouds, upon whose brow eternal sunlight ever falls, it is there. If there are any who ever live in the bright spring-time of eternal youth, it is those who possess so much of "the greatest grace" that they bear and endure all things for the Master's sake. For his sake this is the great secret of a holy life. None can ever fall of becoming like Christ who walk in the path of duty for His sake. All can learn to bear and endure, to hope and believe, while living a holy life for His sake.

## A Disputed Text Further Examined.

The rest of the dead lived not again until the thousand years are finished. Rev. 20: 5.

I have said there was an effort made in the early centuries to get rid of the Revelation because it taught the Millennium. The reader will find the story of this hostility to the Apocalypse traced in the first chapter of my "Reign of Christ." In the fourth century Augustine invented a new scheme for the thousand years. He located this period between A.D. 1 and A.D. 1000. The Romish church received it. It is in history the well known Romish view. The new notion put an end to Rome's hostility to the Revelation, and the book was once more generally received as canonical. With the reception by the church of the anti-millennarian doctrine the expectation of Christ's personal return and reign died out of mind. Satan hates and dreads a returning, reigning Jesus.

As early as A.D. 247, Dionysius wrote that some had rejected the Revelation. Who were they? I reply Marcion in A. D. 130. But he rejected all of the New Testament save Paul's writings, and is classed as a heretic. Caius in A. D. 190–210 rejected it; but he also rejected the Hebrews, and was of no account. The Alogi rejected it but they also rejected John's gospel. All these were haters of the millennium and, says Prof. Stuart, "pinned a carnal thousand years up on the Apocalypse." Caius said that Cerinthus—a heretic—wrote the book. We know John wrote it. Some of the later Greeks and many Christians in Syria rejected it because they could not understand its symbols and mysteries. Cyril in A. D. 350 is silent about it. It is wanting in the catalogue of the Council of Laodicea A.D. 365. Chrysostom in A.D. 398 never quotes it but Suidas says he (Chrysostom) received it among the sacred books. Severus in A.D. 401 says it was "wickedly rejected by many. In Eusebius' time it was a contraverted book. The only ground of all opposition I can find was (1) It was obscure (2) it taught Christ's reign on earth a 1000 years, at his second coming. On the other hand the majority, generally the orthodox, received Revelation as the inspired work of St John the Apostle. (See Smith's Dict. Art. Apocalypse). Dr. Lardner cites Papias Justin, Melito, Irenæus, Clement, Tertullian, Theophilus Methodius, Arnobius, Lactantius, Origen, Cyprian Novatius, Commodian, Athanasius, Hilary, Epiphanius Victorinus, Gregory of Nyssen, Ambrose, Jerome Augustine etc., as endorsing in full the canonicity of Revelation. Papias as early as A. D. 100, unquestionably received it, a fact worthy of note when we fail to find it in the Syriac version made ninety-four years later.

This rejection of Revelation in certain quarters explains why some of the earlier manuscripts and version of the New Testament did not contain the book—notably the Syriac in A. D. 200 and the Vatican in A. D. 360. If we are prepared on these grounds to reject the text at the head of this article as a forgery, we must, to be consistent, throw overboard the entire book of Revelation. I do not think our brethren who repudiate the millennial reign are ready for that. And those who wish to prove this verse an interpolation will reconsider their conclusion, when they know these things and weigh well the fact that the ripe scholar who of all men ought best to know, insists that the verse belongs in the Sinaitic manuscript of A. D. 350.

This conclusion is strengthened by other evidence, namely, that derived from many very early versions. The Ethiopic version, made from the Greek in the fourth century—exact date unknown—includes both the Old and New Testament. The Vulgate made by Jerome in cir. A. D. 400 contains Revelation. The Copic or Coptomemphitic version dating back to the middle of the fourth century does not omit it. The Gothic version made by Bishop Ulphilas in A. D. 348–88 includes the Old and New Testaments. The Peshito-Arabic version, whose manuscript is of the thirteenth or fourteenth century is a translation of the Peshito-Syriac. The Apocalypse being omitted; it is supplied in the MS. from the Coptic. I do not find that any of these old versions save the Syriac, leave out the Revelation. Is it any wonder that a single ancient manuscript found in Mount Sinai. In Arabic," (Gal. iv. 24) omits the disputed verse, solely, Tischendorf thinks, by an error of the unknown copyist? I dare not build a theory on such omission. The weight of evidence is in favor of the Revelation, its twentieth chapter, and also the fifth verse. What number of the early Christian writers quote this verse I do not know, having no opportunity to examine their writings. Should it be found that they do quote it, it would fix the question as to its being a part of the original writing of St. John with no room to doubt. Indeed I think it is settled already. Let us be careful not to take away from the words of the book of this prophecy." It won't be safe, Rev. xxii. 19. No doubt the 1000 years are in the future. The resurrection of the holy will take place when they begin, that of the unholy at their termination. A grand Messianic millennium lies between the Alpha and Omega of this famous age. It is about to break upon us. Let it come speedily.—*D. T. T., in Bible Banner.*


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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 22.

*Prelude—Law of distribution of the human family—Two classes, settled, or civilized, and nomadic, or savage. Which class settled Europe?—Three distinct migrations—Saxons in their European home—Where? How many divisions? Each division described. Whom was their first settlement? Their education on land and on the sea—Their growth.*

Prelude.—Law of distribution of the human family.—Anthropology opens into a very extended field for investigation. The two great divisions of this science are: *a.* Ethnography, and *b.* Ethnology; the one generic, the other two specific. Anthropology, gives the natural history of man. Ethnography, gives the details of the masses of human organizations, as they exist in families, tribes, and nations. Ethnology, treats of the distinct features of nations and races. A comprehensive division is the following: 1. "Zoological anthropology, which treats of the relation of man to the brute creation. 2. Descriptive anthropology, or ethnology, which classifies and describes the various divisions and subdivisions of mankind, and marks out their geographical distribution. 3. General anthropology, which M. Broca calls, 'the biology of the human race,' which, says a recent writer on the subject, 'borrows and collates from all science facts and phenomena usually investigated in man as individuals, but which relate to men as groups of individuals,' and compares these with other facts relating to other groups of individuals. The study and bare description of a single negro's skull is mere human anatomy; the study of a group of negroes' skulls belonging to other races, would be a specimen of the work done by general anthropology."—Library of Universal Knowledge. The most distinguished authors on this subject are Blumenbach, Dr. Prichard, Dr. Latham, Retzius, Huxley, Dr. Morton of Philadelphia, Darwin, and Agassiz. The great question of the science is, did man, originally, spring from one, or from many centres? Blumenbach, Drs. Prichard and Latham hold to the unity of origin; the other authors to the plurality of centres. The greatest power of intellect and of knowledge defend the unity.

The two classes of mankind.—*a.* The settled, or civilized class, of which we have types in the Egyptians, and the Babylonians and Persians. *b.* The nomadic, or savage class, of which the Kelts and Goths, Scythians, or Germans were types. In every community, these two classes are conspicuous, the settled and the roving. The roving are not satisfied long in any locality. They are the world's scouts; its first inhabitants; its pioneers. These classes we have in our own country: those who are constantly on the look-out for new homes; always retiring before the march of refinement. Liberty is their cry. No restraint of law. It must be admitted that this migratory class has produced the world's great revolutions. Their mission is necessary to the spread of the human family. What would the world now be without the Germs? It may be asked, which class first settled Europe? This question is very readily answered,—the Nomads. For the Romans and Grecians, at an early period, dwelt in southern Europe, it is true; yet the Kelts and Germans are the principal occupants of this grand division; hence Europe is called by historians, "The German Continent."

There have been three distinct migrations into Europe, from the east:—*a.* The Kimmerians and the Kelts, dwelling in the southwest, the west and northwest of Europe—in Spain, France, and Germany. *b.* The Scythians, Goths, or Germans, who dwell in middle of central Europe. *c.* The Slavonians and Sarmatians, who inhabit eastern Europe. The Russians belong to the third class. These three migrations are so distinct, and so far apart in time, that they are marked by three distinct dialects—and three equally distinct locations. This is the key of the proper understanding of European ethnology.

Saxons in their European home.—Let us turn again to the Saxons. Their country was composed of six districts: three islands at the mouth of the Elbe, and three small provinces north of the Elbe on the Cimbric Chersonesus. The islands were *a.* North Strant, formerly torn from South Jutland by the violence of the waves: once about 20 miles long and 7 broad. Noted, at first, for its agriculture and fish; much damaged by the sea. The inundations of A. D. 1300, 1493, 1532, 1615, and 1634, were terrible; more particularly the last, which submerged the entire island; destroying 6408 persons, 1332 houses, and 50,000 head of cattle.

*b.* The island of Busen; north of the mouth of the Elbe, 3 miles long, by 2 miles in breadth; once supposed to form a part of the mainland; on a level with a stormy sea, it is surrounded by a strong dyke. It contains 3 parishes, as many villages, and is moderately fertile.

*c.* The most noted island is "Heilig island, which means sacred (holy) land; ceded to Great Britain, by the King of Denmark, Aug. 20. 1814. It is situated in a long *recess*, 9 miles from the mouth of the Elbe. It is the first island that occurs in the ocean. It is very fruitful, rich in corn, and a nurse of cattle and birds. It has one hill and no trees; it is surrounded with the steepest rocks, with only a single entrance, where there is fresh water. It is a place venerated by all sailors, and especially by all pirates."—S. Turner.

Pontanus (1630) says, "It had formerly seven parishes, and from its inhabitants and incidents we learn that it was once much larger than it is at present; for in our times the sea receding, the soil has been worn down and carried away, on all sides by the violence of the waves. Its banner is a ship in full sail." "It has a safe and capacious harbor, very deep and open to the south. This sometimes holds 100 ships of burthen, and defends them from the north and west winds. Their food consists of their oats, and the produce of their nets. But though sacred in human estimation; the elements have not respected this island. In the year 800, a furious tempest from the northwest occasioned the greater portion to be swallowed by the waves. In 1300 and 1600, it suffered materially from the same cause; but the inundations of 1649 was so destructive, that but a small part of the island survived it. If another attack should wash away the sandy downs, scarce one-sixth of the present population could subsist."—S. Turner. It is now a mark, and light-house for the navigation of the Elbe. This island was a marine school for the Saxon—as all the men became experienced pilots. It is now on the ocean highway between England and the continent.

Saxon territory on the continent, is north of the Elbe, and on the western side of Cimbric peninsula, and is divided into three districts: *a.* Ditmarsia. *b.* Stormaria. *c.* Holsatia. As we shall have occasion to use these territories, we subjoin their description from the history of Sharon Turner, than whom no author can be more reliable. *a.* "Ditmarsia is separated on the north from Slesswick by the Eyder, and from Stormaria on the south by the Stoer. It fronts the island of Heiligland and Busen, and extends in length thirty-seven miles, and in breadth twenty-three. Its general aspect is a soil, low and marshy, and strong mounds are necessary to keep the ocean to its natural limits. The land on the coast is favorable to corn and cattle; but in the interior appear sterile lands, and uncultivated marshes. Its inhabitants, like those of all unfruitful regions, have been tenacious of the right of enjoying their poverty in independence, and the nature of the country has favored their military exertions. Their habits of warfare and scanty livelihood produces a harshness of disposition which often amounted to ferocity." (Their banner was an armed soldier on a white horse.)

"Below Ditmarsia, and reaching to the Elbe, was Stormaria. The Stoer, which named the province, confined it on the north. The Eyder, Trave, and Bille, determined the rest of its extent. It was almost one slimy marsh. The wet and low situation of Stormaria and Ditmarsia exactly corresponds with the Roman account of the Saxons living in inaccessible marshes. (*Sine ullis paludibus habitant*). The Stoer is friendly to navigation and fishing. Stormaria is somewhat quadrangular, and its sides may be estimated at thirty-three miles.

Divided from Slesswick by the Lovenau on the north, bounded by Wagria on the east, and by the Trave on the south, Holsatia stretches its numerous woods to Ditmarsia. The local application of the region thus confined has been by a sort of geographical *catachresis*, applied to denominate all that country which is contained within the Eyder, the Elbe and the Trave. Their country received from the bounty of nature one peculiar characteristic: the loftier Holsatia presented a continued succession of forests, and of plains which admitted cultivation." Such a country did God select, out of all Europe, where he might educate a people (the Saxons) to rule the seas with its navies, and belt the world with its armies and merchantmen.

No destiny, for seven centuries, could be less probable than the one determined by the Almighty for the Anglo-Saxon. Planted among rocks, sands, and impenetrable swamps; exposed to tempests from land and sea—their physical surroundings required the people to put forth every possible effort to supply the necessaries of life. The Romans could not penetrate their marshes, nor had they any plunder to attract these southern conquerors. Had they been exposed like the more open tribes of Germany, they would have failed in their future mission. He that is working out his own plans among the nations, kept the Saxons under a severe private tuition till they should be able to resist the Roman corruptions, as well as to succeed against its armies. There are two particular movements in which we can discern the Divine agency: 1. The formation of the Saxon confederacy on the continent. 2. The evacuation of the island of Great Britain by the Romans, after having subjugated and held it for four centuries. These were both accomplished by the increasing power of the Saxon. The Saxon Confederation, a league on the continent, prevented the entire conquest of Germany by the Romans, and brought such a powerful combination of German tribes against the Roman empire, that the Roman legions had to be recalled from Britain. These events had to be postponed to give the Saxons time to develop their native powers.

This preparatory Saxon training we shall now briefly describe.—What was the peculiar character of the Saxon educational drill? They had a land, and a sea drill. In their land, or domestic education, they had to contend against land and water. Their three islands were of little natural worth. They had to contend against a barren soil, and a tempestuous sea. Their three continental districts, were similar in their physical structure, excepting Holsatia, which was well timbered. Their ocean discipline was peculiar, and, therefore, demands more special notice. The most were called early into sea-service, as pilots, or as seamanders of vessels, or as private seamen. Those seas, by which they were principally surrounded, were stormy, making their ocean life one of great danger. The Saxons, during their occupancy of their European swamps, were savages; and they lived like savages, and were occupied as savages. They were idolatrous: a set of pagan warriors. "They were fearless, active, and successful pirates." They were dreadful for their courage and agility. The Emperor Julian, who had lived among barbarians, and who had fought with some Saxon tribes, says that they were distinguished amongst their neighbors for vehemence and valor. Zosimus, their contemporary, expresses the general feeling of his age when he ranks them as superior to others in energy, strength, and warlike fortitude. "Their ferocious qualities were nourished by the habit of indiscriminate depredation.

It was from the cruelty and destructiveness, as well as from the suddenness of their incursions, that they were dreaded more than any other people. Like the Danes and Norwegians, their successors and assailants, they depopulated when they plundered, with sword and flame. It was consistency in such men to be inattentive to danger. They launched their predatory vessels, and suffered the wind to blow them to any foreign coast, indifferent whether the result was a depredation unresisted, or the doubtful conflict. Such was their cupidity, or their brutal hardihood, that they often preferred embarking in the tempest which might shipwreck them, because at such a season, their victims would be more unguarded." — *Turner.*

J. P. WEETHEE.

### Translation of Colossians Chapter II.

1. For I would have you know how great a struggle I am having for you and for those who are in Laodicea and for as many as have not seen my face in the flesh,

2. That the hearts of these who have been co-instructed in love may have been helped on unto all the wealth of the full measure of their understanding, unto a comprehension of the mystery of their God and Father and of Christ,

3. In whom are all the stored up treasures of the wisdom and comprehension hidden away.

4. And this I say, that no one of you may be reasoned away with persuasive argument.

5. For even if I am absent in the flesh, yet in the spirit am I with you, rejoicing and viewing the order and the steadfastness of your faith in Christ.

6. Therefore as ye have received the Christ Jesus, the Lord, walk ye in him,

7. Rooted and built upon and in him, and continue steadfast in the faith, even as ye have been taught, abounding in it with thanksgiving.

8. See to it that no one syllogize you through their philosophy and vain deceit according to the tradition of men, according to their first principles of the "cosmos" and not according to Christ.

9. Because in him dwelleth in bodily form all the completeness of the divine nature;

10. And ye are made full in him, who is the head (*supra* head of the corporate body) of every authority and power;

11. In whom also ye have been circumcised with a circumcision not done with hands, in the putting off and away of the body of the sins of the flesh, namely in the circumcision of the Christ,

12. Ye who have been buried along with him in the baptism in which also ye have been awakened along with him to life through the faith which belongs to the inworking power of the God who awakened him to life from among the dead;

13. And as who were dead in errors and in the uncircumcision of our flesh, hath he made alive along with him, having been gracious toward all our errors;

14. Having erased the hand-writing against us in his ordinances, which was staring us in the face. He took it away from our midst after that he had nailed it to the cross;

15. And when he put off and away the authorities and powers he made a public example of them, leading them in triumph unto it (the cross).

16. Let no one judge you therefore in eating or in drinking, or in the part you take in a religious feast or new-moon observance or in sabbatic rites,

17. Which are a shadow of the things destined to be, the body indeed being Christ's.

18. Let no one cajole athletic against you who in servility and a mistaken worship of the angels on purpose(?) who pryeth into things which he hath not seen, who hath become puffed up to no purpose by the mind of his flesh,

19. And doth not adhere to the (intelligent or corporate) head (*κεφαλην*) from which all the body (*σωμα*) receiving its supplies and direction through its points of contact and conjunction groweth with the growth of God.

20. If then ye have died along with the Christ away from the elementary principles of the (that is this) cosmos why as though living in a (that is its) cosmic order do ye submit to such decrees as

21. Thou shalt not touch, nor taste nor handle

22. Those things which in their use are all unto corruption, according to the commandments of men;

23. Which teachings have in them indeed wisdom's argument for will-culture and humility and austerity of body; and that there is no honor at all pertaining to a full gratification of the flesh.

CHAS. GARDNER.

### The Euphrates in Rev. xvi. 12—Is it Literal or Figurative?

In THE RESTITUTION of Jan. 24, J. P. Weethee deals with the cause in which the river Euphrates is to be understood in the passage at the head of this article. He refers to what I advanced on the subject in a recent paper reprinted from the *Revelator*. He holds the literal sense to be the right one. His principal reason is that the word Euphrates does not occur in the explanation given in Rev. xvii. 15, where it is written—"The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues." But the question that requires to be answered is: If the waters here are not identical with the Euphrates mentioned in the preceding part of this Divinely given picture of Babylon and its doom, what other waters had John seen to which reference is here made? It must be quite evident that the general term "waters," used in chap. xvii. 15, may very fitly apply to the Euphrates named in chap. xvi. 12 — seeing that they are both parts of one scene, in which Babylon is the central object, and the Euphrates closely connected with it, as the historical and geographical facts clearly attest.

Besides, the harlot is a symbol of Babylon, as the inscription on her forehead shows — "Mystery Babylon the great" etc., and if we keep in mind that the harlot is represented as "sitting upon the waters"—or as it may be rendered *by* the waters—and that this is the exact way in which the literal city was related to the river Euphrates —we need use no straining to see in the "waters" John saw, the "many waters" upon which Babylon dwelt—Jer. li. 13.

Again, the entire vision concerning Babylon, extending over five chapters of this book of Revelation is full of symbols—the beast, with its heads and horns; the golden cup, with the wine of the harlot woman, who was "drunken with the blood of the saints." Above all, the vials are admittedly metaphorical — being filled with the wrath of God. This being so, the sixth vial poured on the Euphrates is also metaphorical — but I submit, this necessitates the Euphrates to be understood also in a metaphorical sense; for how incongruous is the pouring of a metaphorical fluid upon a literal river! Besides, what relation can the wrath of God bear to the waters of which the literal Euphrates consists. On the contrary, the nations are represented in the Revelation, as well as in other Scriptures, as suffering under the Divine wrath. I should like Mr. Weethee to consider this point more particularly.

Regarding Mr. Weethee's quotation of Woodhouse on the term Euphrates in Rev. ix. 14—who seems to hold the literal sense here, I would only say that I see no objection to the symbolical sense here as I have endeavored to show that sense in Rev. xvi. 12. Mr. Woothee shows the absurdity of "the mystic Euphrates bound in the literal Euphrates." But if he holds the symbolical sense as to the "four angels," I think he is called on to explain how mystic angels can be bound, by the literal river Euphrates; or how the Mohammedan powers signified by the four angels were hindered in their progress westward by the mere existence of the literal river at that particular time and not on other occasions.

But it is a historical fact that "the nations and multitudes" of Europe who engaged in the Crusades in the eleventh and twelfth centuries, actually formed an obstacle to the Mohammedan powers. And as soon as this obstacle was removed in the cessation of the Crusades those Mohammedan powers got at liberty to throw their armies into Europe, which they actually did. For a fuller explanation of this the reader is referred to a little work entitled "Three Worlds," by N. H. Barbour, Rochester, New York, 1877.

Another point worthy of notice in the circumstance, that the symbol of the woman is derived directly from the Old Testament description of Babylon and her imminent doom, and consequently the waters upon which she sat could be no other than the Euphrates. "Thou saidst I shall be a lady for ever," is the language addressed to Babylon, in Isaiah xlvii. 7. "I shall not sit as a widow; neither shall I know the loss of children"—is added. And this is echoed in the Revelation.—"For she saith in her heart, I sit a queen and am no widow and shall see no sorrow."

From what has been advanced I submit that the full reading of Rev. xvii. 15 would be:—"The waters which thou sawest, where the harlot (Babylon) sitteth, are peoples and multitudes and tongues." If this is farther questioned I shall be glad to consider the reasons.

J. CANERON.

### THE BIBLE AND POPULATION.

It is generally believed that there are now on the earth more than fifteen hundred millions of inhabitants; and from what we gather from history as far back as history goes, the number has been less and less as we proceed in that direction; there must then have been some indefinite time in the past when human life began. How far back that was, without any help from revelation, history, or scientific aid, we are left to wild conjecture. Suppose we adopt the best means which mathematical science furnishes, together with a little history of the past 100 years, and see whether we can arrive at any reliable conjecture whether human life began about 6000 years ago, as the Bible tells us it did, or whether 30, 40, or 50 thousand years ago, as some scientists say who claim that its origin was not from a human pair, but from some molecular development in the remote ages of the past.

Let us turn to the increase in population of some average country for the last century; America will not do because immigration has been too profuse; the continental countries of Europe and Asia have been subject to heavy depletions from wars, etc., and are consequently unreliable; England, which is an island and more remote from troubles, will probably come nearer to an average than any we can select. The population of that country has a little more than doubled itself in the last century. But it may be said that England has seen less loss of population in the last century than that average would allow. Say that it would be a fair average to double every 200 years. Now run back from fifteen hundred millions at the present time at the rate of doubling every 200 years and we cannot get back much beyond the flood when it is said there were only eight. The probability would then seem to be very remote for the correctness of any calculation which would require more than 6 or 8 thousand years for Noah's 8 to increase to 1500 millions at any reasonable rate of increase. To say that the start was from two individuals, or to assume the Darwin theory of molecular development, and that the beginning may have been only 30 thousand years ago we would have to adopt so low a rate of increase, say doubling every thousand years, that reasonable probabilities are altogether against it, and it would seem that no other estimate than that account which the Bible gives us can be made to any wise satisfactory.

H. K. BARNHILL.

### Jerusalem from the Mount of Olives.

The best view of Jerusalem is from the Mount of Olives. The view is as perfect as it is inspiring. Here no air of tradition is required. It is Jerusalem beyond a doubt. The hills still encompass it as of old. Its landmarks are still the same as when David reigned over it, or when Titus besieged it. Here we gaze upon the grand outlines of the once glorious city of David and find ourselves lost in wonder in the attempt to convey to the [illegible] the [illegible] of the [illegible] would be the work of volumes. Nearly the history of Jerusalem but that of the whole world would be included—not only the history of the Jewish Commonwealth, but the wars of the Assyrians, Babylonians, Egyptians, Greeks, Romans, Persians, Saracens and Christian Crusaders—all whose banners have been displayed and whose battle-cries have there been heard.

Below is the Garden of Gethsemane, the brook Kedron, the valley Jehoshaphat, and the pool of Siloam, celebrated in the history of our Savior's miracles.

But the crowning feature is Jerusalem. Nearest you and directly in front is Moriah and the Mosque of Omar, where Abraham's uplifted hand was stayed when about to slay his son Isaac; where David's cry arrested the hand of the destroying angel, where stood the temple built by Solomon,

"In earth's dark circles once the gem
Of living light,"

and where the lamb was sacrificed for generations on Jewish altars. Higher up is the holy hill of Zion, where the shepherd-boy, the son of Jesse, the slayer of Goliath, built a city and a royal dwelling, where he kept, for three months the Ark of the Covenant, a spot hallowed by many sacred associations; and finally

"Behold! Jerusalem in prospect lies!
Behold! Jerusalem salutes your eyes!"

where the scene of man's redemption took place.

It is now, whilst gazing on the desolate city without the aid of dark superstition and ridiculous traditions, that the beholder is awed yet tranquillized by the glorious scene before him, celebrated in the history of the Old and New Testaments, where the Son of God lived and died.

The height of the Mount of Olives is reckoned to be 700 feet, and about 2367 feet above the Mediterranean. The summit of it is distant about one mile from Jerusalem. Here is a small village where the natives lead the traveller to the Chapel of the Ascension, now occupied by a Mosque, and from which it is said the Savior ascended to heaven. A mark is shown in the floor in the rock resembling that which would be impressed by the human foot in clay. This, they say, is the last of our Lord as he left the earth. The mark of the other foot is taken by the Moslems and placed in the Mosque of Omar, where it may be seen. More hereafter.

A. F. DAVIS.

E. Oxford, Ont.

*Editor Restitution:*

I enclose ten dollars for my subscription and to help the paper. I feel that it is my duty to help all that I can, as it is the *only* preaching that I have, and I think it is too bad, if the paper cannot be issued regularly for want of means, when a little from each one that is able to give (if they only thought so) would keep it in good standing financially. There is no use of holding on to the perishable things of this life and run the risk of perishing with them. We should look carefully to these things.

Your sister in faith and hope.

MRS. SARAH INNIS.

It is well known that a cat will find its way home again, though carried a long distance. The people of Liege, Belgium, it is said, have taken advantage of this trait, and formed a society to train cats to carry messages in a similar way that carrier pigeons do. Thirty-seven of these household pets were recently carried a long distance into the country, and in less than twenty-four hours each one had found its way back to Liege. It is proposed to have a regular system of communication between that town and the neighboring villages.

In Switzerland's lofty mountains, the Alpine horn, which sounds also the far-famed Ranz des Vaches, when [illegible] has set, is taken by the horseman, and through it he loudly pronounces the words "Praise the Lord God." At the sound all the herdsmen arise from their huts and take up the [illegible] last, darkness falls, and the highest herdsman only [illegible] "Good-night, good-night, [illegible]

As it always has been so, it is now. Some profess godliness for gain. By their fruits ye shall know them, will be the true test. If there is some one to [illegible] whose name is [illegible] DRENNEN, be not deceived. [illegible] has a recommend from the Conference of the State of Indiana. I know whereof I speak.

D. T. HALSTEAD.

# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, Mar. 26, 1883.


NOTICE—We have been sending THE RESTITUTION to numerous persons who have not, themselves, subscribed for it. These will understand that the paper is sent by some friend. This list is increasing. Some copies are paid for a year and others for shorter intervals. It is a trial list, and the paper will be discontinued at the expiration of the time for which payment has been made unless it should so far please its recipients as to induce them to order its continuance on their own account, which we hope may be the case with numbers. Our friends of the Relief Fund and others are sending to hundreds both at home and abroad. Quite a number are sent to relatives, to ministers, and to the poor, as well as on trial.

We have not room to write editorially several items we designed. We have to defer communications for the same reason. We are so crowded that it will require weeks to dispose of matter on hand and give interesting variety.

We met Dr. E. C. Welch, editor of *Christian Chilian*, last summer in Philadelphia. He sent us quite an elaborate article which we give this week. While others see differently it is a view of the coming age entertained by many. We designed giving a brief article from Dr. Petavel's book but have not room.

We have not all arrived at "the unity of the faith" upon several important questions connected with the destiny of our race, nor with regard to God's plan of the Ages. There is the greatest necessity, therefore, for forbearance with each other. Though not by any means in agreement with all that appears in our paper, yet we persistently refuse to carp at, criticize, or antagonize views that others set forth. It is the plan of our paper that each writer shall present any topic he may select, with his own arguments and illustrations, without any reference whatever to positions taken by others, although supposed erroneous. It should be our ambition to hold forth the light, if we have it, and show the right, instead of pointing out that some one else is wrong.

### THE ENDLESS LIFE.

In a letter to Mr. Edward White—a few weeks ago—we, at the close, requested that he would furnish us with something for publication. He has kindly responded by sending us two discourses on the "Endless Life," preached to his congregation in London, March 19, 1882, which were published in England by special request. These discourses are largely of a historical character, detailing fairly many incidents intimately connected with the speaker's own individual experience, both in the reception and the proposition of the doctrine that endless life is only through Christ; and in the second place, presenting a well epitomized history of English opinion on Human Destiny for the last thirty years, as this destiny is connected with our redemption through the Son of God. Incidentally the author has interwoven much important and desirable information regarding distinguished persons who have written on this subject. Mr. White is the author of a volume entitled "Life in Christ," which has been translated into French. We thank him most sincerely for sending us these discourses. Although we shall be compelled to divide them into parts, we will be careful to make the divisions where the line of thought is complete. In this number we give that part of the first discourse that mostly relates to Mr. White's personal experience. The other sections of the discourse will follow in consecutive numbers.

#### Discourse I.—Part 1.

A DISCOURSE ON THE THIRTIETH ANNIVERSARY OF THE CHURCH IN HAWLEY ROAD.

"The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."—1 John ii. 17.

The present week terminates the thirtieth year of the history of our Congregation and Ministry. Several reasons incline us briefly to rehearse this history today in the ears of a new generation, since those who were present at its commencement are rapidly passing away, and the story will be sought out before long, perhaps encouraging to our survivors, as a passage in English Church life in the nineteenth century.

The history of English thought on human destiny is a subject which may well lift us above all personal recollections into the infinite realms. Individual interests vanish when the rending veil exposes eternity to our view. Yet, if we are to give the history of English thought and opinion it will be necessary to state some facts, and to commemorate some English experiences, since it is through the finite that the infinite is brought into realization with man.

I shall not detain you long with the story of local endeavor in this field of English belief. The beginnings which we bring to mind today will soon lead us away from our own individuality into a review of greater movements, and the commemoration of the deeds of many soldiers of Christ in our own and other lands. Nevertheless, as this is our commemoration day, we will tell the home story first of all.

A few sentences will suffice to despatch the personal part of this narrative, which yet are necessary in order to explain what will follow. Forty-four years ago, in 1838, towards the end of my educational course in preparation for the Christian ministry, I met, as we say, accidentally on a Holborn book-stall, with an anonymous volume which, as appeared by a manuscript letter inside its cover, had previously belonged to the then Bishop of Llandaff, the celebrated critic, Dr. Herbert Marsh, and had been presented to him by the author, a layman, Mr. James Fontaine, in the year 1817. It was neither a learned nor a critical book, but it clearly maintained and enforced in a devout temper the doctrine that "immortality is dependent on spiritual regeneration, and that eternal punishment is privation, not suffering." It was published by Hatchard, bookseller to the Queen, Piccadilly. I bought it for a trifle, and it proved the turning point of my life. I found myself both astonished and interested by the august idea which in simple language it unfolded; that man, by sin, had lost immortal life; and that the object of the stupendous procedure of the incarnation of the Godhead in the person of Christ was to restore the divine image to man, and with it an everlasting life in God. I found it impossible to shake off the impression which it made upon me, agreeing as it did so much with the surface meaning of the Bible. But the next thought was that since this doctrine had sunk out of general knowledge, as was evident by my own surprise at hearing of it, it had failed of acceptance because it was only one of many unsuccessful heresies.

Nevertheless, I resolved to keep it in view in those systematic studies of Holy Scripture in which I was then engaged, knowing that, although it had been generally rejected, and had sunk out of view, that was a fate which had befallen some undoubted truths in a world not much given to careful examination of evidence, and ruled in its belief by authority and by custom rather than by inquiry. Under any result, fresh examination would either confirm the idea of Mr. Fontaine's book, or would re-establish my footing upon the rock of orthodox faith. Therefore, on a night of extraordinary splendor and beauty, when the vastness of the starry heavens seemed to impart a most solemn urgency to the question of human destiny, I remember praying to the God of heaven, in a high garden on the banks of the Lower Thames, that he would lead me into the knowledge of his truth on this matter, and strengthen me even for a life-long conflict, rather to re-enforce the awful doctrine of orthodoxy on the future of humanity, or to shake its sway. I do not think any youthful spirit ever more honestly devoted itself to find out truth by patient investigation, and if necessary to suffer for its diffusion, than I did on that night, when the Infinite seemed to open afresh on my view.

For seven years I pursued the inquiry, amidst other studies, reading the books of the Bible in order, over and over again, using all the aids, literary and personal, which were available.

The result was an ever-deepening conviction that Fontaine's unlearned book set forth the very truth of God,—viz., on the nature of man as not necessarily immortal; and, on the result of the fall, as bringing him under sentence of death, in the sense of extinction of all life; and, on the object of redemption to renew man in the divine image, in the possession of an endless life through union with the Incarnate Life of God in Christ; while it required, also, that that man out of Christ will utterly perish and die the "second death" in hell, without hope of recovery.

I quickly very early discovered that these ideas had a very ancient history; that they were distinctly held and taught by some of the most important of the writers of the second and third centuries; and had been, in whole or in part, revived by a long succession of writers in subsequent ages,—most of whom, however, had treated the question erroneously, chiefly as one of future punishment, instead of regarding it as a question on the nature and objects of the Christian redemption.

Accordingly, after laying the critical and historical evidence which had carried my own judgment before several able friends, who were similarly affected by it, notably before John Foster the essayist, who responded in the celebrated letter published in his memoirs, I published a pamphlet without my name in 1844, entitled "What was the Fall?"—thus showing that the object was not to affront Christendom by a juvenile or dogmatic denial of its settled beliefs, but to obtain a much-needed thorough discussion of a neglected topic in theology. This pamphlet obtained no success, except a scurrilous and contemptuous notice in the *Evangelical Magazine*.

It was now necessary to set forth the argument in greater fulness. Accordingly, in 1846, the first edition of "Life in Christ" was published in a small octavo volume, which was received, along with Mr. Dobney's work published in the same year, without any serious examination, and with a storm of indignation against us, which plainly showed that my own prospect of further employment in the Congregational Ministry was ended. It is difficult to convey to this generation a conception of the vehemence and severity of the condemnation with which these early efforts of ours were met by the English religious public.

The practical result for myself was exclusion from every Nonconformist pulpit in the land; and I could not conscientiously enter the National Church. One mode alone of continuing in the ministry remained available—to go to London, as the centre of English thought, and to obtain if possible some church building where there might be a legal right to preach the gospel under such conditions as I have described, where these conclusions might be tested and thoroughly sifted amidst the culture and experience of London Christianity.

This building, in its original form, in a somewhat obscure suburb, was the only one that offered. We were not acquainted with a single Christian person in the neighborhood who would be likely to render assistance. But I submitted the cause to God alone, and went forward. No prospect could have seemed more unpromising. We were then alone in London in those beliefs. Devout men, held in deserved honor, went about warning all who "valued their immortal souls" not to cross this threshold. For my part I was not sorry for these disadvantages. The movement had begun in incessant prayer for light on this awful problem of man's nature and destiny, in ceaseless study of the sacred Scriptures, and in a willingness to suffer anything in disrepute and loss of promotion, God enabling us, in order to test the truth, and to promulgate it if confirmed. If those ideas were errors, we said, let them be crushed—the sooner the better—by all the weight of public authority and of hostile learned opinion; or let them be smothered by this local obscurity, insignificance, and financial difficulty. On the other hand, we said, if these ideas are true and divine, we cannot overthrow them." If some few people are found ready to suffer sharply enough, and long enough, in bringing them before the public, they will certainly make way at last; God will fight for them if they are his truth, and will strengthen us, or some one else, to continue the witness, and will supply the needful resources. And if "these things are so," he will in time open the eyes of some of his abler servants to see what we, and so many others before us have seen, and strengthen them to acknowledge the doctrine of Life in Christ as true in itself, and true for the times.

No sooner was the building opened for worship than some signs of sympathy appeared. Several distinguished ministers, guarding themselves against the supposition of agreeing with us, preached at this re-consecration. A few friendly and heroic souls from a distance, whose hearts God had touched, cast in their lot with us at the very commencement, nearly all previously unknown. These have mostly passed away; a few remain still to enjoy the recollection of their remarkable self-denial and courage, and to join their thanksgiving with ours today in the review of the years that have gone by.

There was this speciality in the establishment of this congregation, that it was founded in 1853 to do a double work. First, it was founded to fulfil the primary function of a congregational society, to "gather out" of the surrounding population, by the preaching of the Gospel of Christ, "a people for God's name," who by joint worship and work might become the instruments of the Holy Spirit for saving other souls, and for helping forward the general mission of the Gospel through the world. This was the chief end proposed in our church foundation, and we thank God that this has been our chief end ever since. No one who has joined us has ever been asked what was his opinion or belief on any secondary subject; the only condition of church-membership has been declared faith in Christ, and in the dogmatic authority of his Apostles, and a consistent life. We have been glad to welcome the adhesion of persons who agreed with us in important secondary views, but such agreement was not essential, and as a matter of fact only a fractional section of our society has exhibited a strong theological tendency in any direction. It has been this practical spirit of the church for thirty years which has been its salvation in every sense of the word, for no church can subsist wholly or chiefly upon controversy, even on matters of the gravest importance. It is the chief comfort of my own reflections today that there never was more uncontroversial zeal for the common salvation, never more zeal for the salvation of souls, never more good work done amongst us for young men and women, for the ignorant, for the poor, for the rich, for the surrounding population, for the heathen nations, than at the present time.

There was, however, a second end to accomplish—and a difficult one—namely, to combine with the ordinary course of evangelization and church-fellowship here, a public effort to explain, to defend, and to propagate those doctrines on immortal life, which long previous study had led us to regard as worthy of all acceptation. It was a sufficiently entangled undertaking. There was always the danger of giving undue prominence to these specialties; of which those who disliked them would not be slow to make observation. There was the opposite danger of so concealing them that one chief object of the movement would be sacrificed to the aim of pleasing its adversaries. We have tried to avoid both extremes.

Whether all that has grown up here and elsewhere throughout the world from these beginnings is to be traced to the good hand of God upon us, or to the aid of the power of darkness assisting a small number of men for thirty years, at great personal loss and discomfort, to enforce and propagate a pernicious heresy, you can judge, at your leisure. For my own part I end these thirty years as I began them—by calling God to record that we have been actuated, so far as we know, by no spirit of rebellion against his holy revelations, but by an honest desire to interpret the Bible according to the plain rule of taking its meaning from the most obvious sense of its general expressions, as on all other topics, so on this subject of life and death eternal. And as the end of this long period of additional study of God's word, of conference with an immense number of scholars of all churches, and of several nations, of laborious investigation of the ancient and modern literature of the questions concerned (having hereby obtained an acquaintance with the controversy which gives one a certain moderate claim to be listened to, superior at least to that of hasty and trifling notice-writers in religious newspapers and magazines); above all as the end of these thirty years' experience of the spiritual effects seen in Christians subjected to such teaching, and in alienated souls both ignorant and educated, who have been reclaimed by its influence, I solemnly this day confess again the doctrine which was taught here at first, that man is not represented in the divine revelations as immortal since the fall, but as a being who has lost the hope of everlasting life, which he can regain only by spiritual regeneration and union with the Immortal Son of God. And, therefore, I protest again, with all my heart and soul and mind, against what appear to us still those two opposite errors, both springing from the common root of faith in man's natural immortality, first against the doctrine of endless torments to be inflicted in "hell" on unsaved men, whether civilized or barbarian; and, secondly, against the now popular doctrine of the absolute final salvation of all men, good and bad; as directly contrary both to the letter and spirit of the Christian revelation recorded in Holy Scripture.

I now wish to add a few observations on the general history of the discussions of the past thirty years on the incompetent subjects to which reference has been made:—

1. Let it be noted specially, and everywhere diligently declared, that the object set before them, whether here or elsewhere, by those who agree with us, has not been, as is too commonly represented, primarily to promulgate a doctrine on the future punishment of wicked men, but a doctrine on the salvation of good men—a doctrine on the means and conditions of everlasting life for those who are saved; not primarily the doctrine of the everlasting destruction of the wicked, much less a metaphysical refinement on their "annihilation," (a term which we have never employed, because it hopelessly entangles the real question with side-issues, and opens the door to metaphysical quibbles on the abolition of substance.) We have taught, as Scripture teaches, that the wicked will perish, and we can discern no reason why this word should not signify the same thing in their case that it does when it is used to describe the "perishing" of bread, or of wine-skins, or of the heavens, in John vi., Luke vi., Psa. civ., that is, the "bread" and the "heavens" and the "wine-skins" will be no more in that character.

Christ says the wicked will be "killed with death," be "destroyed body and soul in Gehenna," and it is to follow the universal law of interpretation when we say that this does not signify any form of living forever.

But this is only secondary truth. The main point is that the gift of endless life in God's image is the central idea of revelation—the idea whence radiate all other evangelical truths on justification, sanctification, and resurrection; and this life for "perishing sinners" is in Christ alone, the Incarnate Life of God. Deathless life, or immortality, is not the property of the animal man, but only of the spiritual. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John ii. 17.

(To be Continued.)

The two selections below are important as illustrating both the history and prophecy of Divine revelation. The first in order on—Important Discoveries in Egypt—is taken from the *New York Observer*. The second—relative to the Site of Capernaum—is from the *New York Independent*. We are persuaded that the evidence for the site of this ancient city is in favor of a place now known as *Tel Hum*. Here are found ruins of walls and foundations covering a space of half a mile long by a quarter wide, on a point of the shore projecting into the lake and backed by a very gently rising ground." Another writer, a visitant, says:—"Between 10 and 11 o'clock we landed near the ruins of Tell Hum, the supposed site of ancient Capernaum. We made our way through the tall, rank weeds, that here everywhere cover the soil, and soon reached the spot. Not a single building is now left standing. Piles of great stone lie scattered about, the massive foundations of ruined structures can still be seen; while the shafts of ancient columns, and beautiful marble capitals of fine Corinthian sculpture, are mingled with the ruins and half-buried in the earth. The tangled thicket of enormous weeds and thistles grow high over them all, and conceal them from sight. No road passes near them, seldom does human foot visit them, and the wild Arab has such a superstitious dread of the place, he turns aside and refuses to walk over the place! Yet here was once a populous city, and about it one of the most populous portions of the land, while near by were many other towns and cities. To this place, when Jesus' own kindred had expelled him from Nazareth, he came; in Capernaum he dwelt, and it was called *his own city*.' Here in the synagogue he was accustomed to teach, and in that synagogue he healed the demoniac that cried out against him. Here he entered Peter's house, and found his mother-in-law sick of a fever, and immediately restored her to health. Here he healed the paralytic man whose friends tore up the roof of the house, that they might let him down in his presence; here he cured the centurion's servant, and raised Jairus' daughter from the dead. From here he sent his disciples down to the sea to take a fish from the water, in the mouth of which they found the tribute money. In Capernaum he often preached, and how many and how instructive the lessons that fell from his lips. Near by was Chorazin and Bethsaida, and it was in those cities and in the vicinity that *most of his mighty works were done*.' Alas how changed — how fallen—how ruined! It is difficult to conceive a more gloomy desolation and utter ruin than has settled down upon these places. I inquired for the site of Chorazin and Bethsaida, and none could tell me where they stood! I climbed upon the fragment of a broken column, and looked inquiringly about me. Was this beautiful shore once ornamented with populous cities? Where now this oppressive silence reigns, was there once heard the hum of multitudes of voices and the tumult of gathering crowds? Why then has this utter ruin and desolation settled down upon the land? I opened my Bible, and the mystery was solved. 'Then began he to upbraid the cities wherein most of his mighty works were done, *because they repented not*. Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which have been done in thee had been done in Tyre and Sidon, they would have repented long ago, in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, *shalt be brought down to hell*; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.' And is this the spot upon which the fearful doom has fallen? How literally and remarkably the words of the Savior have been fulfilled! How, upon these extinct and ruined cities, these depopulated plains, he has written with his own hand the impressive lessons of his overruling providence, his certain and terrible judgments."

The discoveries in Egypt authenticate the writings of Moses and the utter destruction of Capernaum demonstrates the truthfulness of the Redeemer's predictions. Read these pieces with care. Explorations are constantly exhuming evidences that the Bible is true.

IMPORTANT DISCOVERIES IN EGYPT.

Mr. Reginald Stuart Poole writes to the London *Academy* in regard to M. Naville's discovery in Egypt:

"On reaching Cairo, M. Naville consulted with M. Maspero as to the best place for beginning exploration for our fund. M. Maspero recommended the mound called 'Tel-el-Maschuta,' which your readers will be aware is in the 'Wadi et-Tumilat,' on the line of the Sweet Water Canal, between Ismailia and Tel-el-Kebir. On this hint, M. Naville examined the few objects in the Boolak Museum which had been found on this spot. From these he learned that the sacred name of the place, as also that of its chief temple, was Pa tum or Pithom. This name was common to several towns, such as Heliopolis; but M. Naville, with a true archæological instinct, conjectured that an important Pithom in the position of Tel-el-Maschuta must be the city of that name built by the Israelites. This supposition encouraged him to attack Tel-el-Maschuta. His first results were disappointing. The site seemed, with its thick, crude brick walls, to reveal a fort rather than a town, and the sacred buildings did not appear to have covered a large area; yet it may be remembered that the Septuagint renders the 'treasure cities,' or better 'store-cities,' of Exod. i. 11 by 'strong cities.' The progress of excavation, however, soon led to results of which the historical importance cannot be exaggerated. I quote M. Naville's letter from Tel-el-Maschuta under date Feb. 12, 1883.

"I have a good piece of news to begin with. Tel-el-Maschuta is Pithom; or, in other words, the temple of Tum in the city or region of Thuku, which Dr. Brugsch has identified with Succoth. You remember that in one of my last letters I told you that it seemed to be very likely; now I can give it for certain from the inscription of a statue belonging to a priest of the temple. I consider it an important fact to have been able to establish the site of one of the Biblical cities.'

"The juxtaposition of Pithom and Succoth identifies the site beyond doubt. On referring to Dr. Brugsch's *Dictionnaire geographique*, it will be seen that Pithom was the sacred name, I would rather say temple-name, of 'Thuku, at the entrance of the East.' This special designation well describes the position in the Wadi et-Tumilat.

"The historical importance of Pithom is not limited to the identification with the strong city of Exod. i. 11. As Succoth, it fixes the site of the first encampment on the route of the exodus (Exod. xii. 37; xiii. 20), the starting-point being Rameses, the sister town (not the modern station of that name).

"Let us look for a moment at the consequences of this discovery. In the first place, we have found the very walls on which the enslaved Hebrews worked. We may reasonably hope soon to gain some positive evidence of the dates of the oppression and the exodus. Significant as is the determination of the site of any Bible city of remote age, the fixing of Succoth on the map is exceptionally important. It is the first step toward delineating the route of the exodus. We must bring down Dr. Brugsch's Land of Succoth some thirty miles to the south; and, though the rest of the journey to and from Succoth be still obscure, we have at least a fixed point, limiting this obscurity, and suggesting not mere hypotheses, but what the illustrious geographer of Egypt cries out for in his History—more exploration."

While the number and weight of authorities are in favor of Tell Hum as the site of Capernaum, the chief difficulty in regard to the place is the absence of any spring corresponding to the remarkable fountain of Capernaum, "a most fertile fountain," watering the country of Gennesaret, described by Josephus. The advocates of Capernaum at Khan Minyeh have claimed the group of springs at Tabighah, between Minyeh and Tell Hum, for this fountain. These springs are not in the Plain of Gennesaret, but by the lake-side to the north and separated from the "Gennesaret country" by a rocky promontory. Nevertheless, it has been fancied that the water of the principal Tabighah fountain was walled up in a reservoir of masonry and conveyed by an aqueduct, partly rock-cut, round the Minyeh cliff, and delivered upon the plain, for purposes of irrigation. This has been imagined, in face of the fact that there were already several good springs in and above the plain, which abundantly watered it, the Round Fountain, affording a supply which might be more readily employed for its irrigation, and the 'Ain et-Tin, at its side, admitting of being dammed up in like manner and to equal elevation; so that there was really no necessity for bringing in foreign sources, at the labor and cost of nearly a mile of aqueduct, partly hewn out of solid rock. At the recent visit of the two sons of the Prince of Wales to this country, special investigation was bestowed on the masonry of the Tabighah Springs, and the quest was made of any aqueduct leading thence to the plain of Gennesaret. The results would appear to settle the matter with even the partisans of Khan Minyeh. The total length of the rock-cut passage round the promontory is found to be four hundred and fifty feet, the width from four to six feet, and the depth of the channel in places about thirty feet; but in general not more than three to six feet on the lower side. The channel is not quite level at the bottom and descends at both ends in a slope of about one-fourth of a degree from horizontal. To the northeast a paved path continues from the cut, leading down to the shore of the lake. There are no remains of cement on the sides or the bed of the channel, as would be expected in an aqueduct, such cement often remaining almost perfect in water-channels older than the work at Minyeh. The same northeast end of this channel, more than half a mile from the springs, stands ten or twenty feet above the top of the reservoir of Birket 'Ali, that of the chief fountain at Tabighah. Between the passage and this group of fountains there are no traces of any aqueduct, which would have to run on a wall or on piers of masonry of considerable height, and could never have existed without leaving some remains behind. Observation and search show that the rock-cut channel round the cliff and the Tabighah fountains had no uniting link, no connection whatever with one another. The conclusion was clear that the passage was intended for a road, to avoid the necessity of climbing over the promontory, the cutting of which saved an ascent of more than two hundred feet, without which there was no possibility of rounding the cliff, jutting out as it does into the lake. Rock-cut aqueducts generally are much narrower than this roadway, having a width of only about two feet on an average. Moreover, the character of the masonry at the fountains is wholly modern. The spring-head is enclosed in a circular tower, about fifteen feet high, whence it was originally conducted to a polygonal pool, Birket 'Ali, built against the face of the cliff and enclosing another spring; but now, the water-tower having become undermined, the stream flows through a breach at the base of the wall, running away from the Birket to a dam more recent still, from which it is conveyed, by an aqueduct of late construction, to a native mill, working close to the border of the lake. The walls of the octagonal reservoir, Birket 'Ali, are built of small stones of basalt, and, with the mortar employed, are now, rather than old. A double channel leads from the reservoir to a pair of double shafts, which evidently formed sheets for a small mill, now destroyed. The plain purpose for which the pool was constructed was to obtain a head of water for such a mill, and there is no reason to suppose that any aqueduct other than that leading to its mill ever existed. The descendants of Dhahr el 'Amr, the famous Galilean chief, through his son, 'Ali, claim that the Tabighah mills were built by their family, bearing the name of the son to this day; and their work corroborates their claim, being, to all appearance, Arabic in character. There is no indication going to show that these springs were ever dammed up to a level higher than that of the present reservoir, which does not reach the elevation of the rock-cut passage at any time, much less at a period so remote as that of the Christian era. No traces of antiquity were discoverable anywhere. The conclusion is inevitable that the water of the Tabighah fountains was never used to irrigate the plain of Gennesaret and that these springs are not the fountain of Capernaum mentioned by Josephus.

# Selections.

## ORIENTAL SKETCHES.—Second Series. Number 7.

### THE TOMBS OF THE HOLY CITY.

"But we must wander witheringly
In other lands to die;
And where our father's ashes be,
Our own may never lie."

So may the poor Jew now sadly sing as he wanders, a despised and persecuted outcast, among the desolations of the once proud capital of his ancestors. Wherever he turns his eyes—on Zion, Moriah, Olivet—he is reminded by rock-hewn monument and yawning cave, that Jerusalem is not only his holy city, but that the ashes of his ancestors are there; that it is, as the captive says in Babylon, "the place of my fathers' sepulchres." Neh. ii. 3. The tombs are among the most interesting monuments of Jerusalem. The temple "hath not left one stone;" the palaces of Solomon and Herod have long since crumbled to dust: the Jerusalem of the prophets and apostles "became heaps" (Jer. ix. 11) centuries ago, but the tombs remain almost as perfect as when the princes of Israel were there laid "in glory, every one in his own house." Isa. xiv. 18. I was sadly disappointed when, after days and weeks of careful and toilsome research, I could only discover a very few authentic vestiges of "the city of the Great King;"—a few fragments of the colossal wall that enclosed the temple courts; a few broken shafts here and there in the lanes, or protruding from some noisome rubbish heap; a few remnants of the fortifications that once defended Zion. All besides is gone; buried deep, deep beneath modern dwellings.

When excavating for the foundation of the English Church, portions of the old houses and aqueducts of Zion were found nearly forty feet below the present surface! We need not wonder that the identification of the particular buildings of primitive ages is now so difficult; and that even the position of the valleys which once divided the quarters of the city, has come to be the subject of keen controversy among antiquarians. The city of Herod was built on the ruins of the city of Solomon; the city of the Crusaders was built on the ruins of that of Herod; and modern Jerusalem is founded on the ruins of them all. Hills and cliffs have been rounded off; ravines have been filled up; palaces and fortresses have been overthrown, and their very ruins have been covered over with the rubbish of millenniums. Could David revisit his royal capital, or could Herod come back to the scene of his magnificence and his crimes, or could Godfrey rise from his tomb, so complete has been the desolation, so great the change even in the features of the site, that I believe they would find as much difficulty in settling topographical details as modern scholars do.

Nothing but excavation can settle satisfactorily and finally the vexed questions of Jerusalem's topography. A week's work in trenches would do more to solve existing mysteries than scores of volumes and years of learned research. It may well excite the wonder of Biblical scholars, that while the mounds of Assyria, and Babylonia, and Chaldea, have been excavated at enormous cost, not a shilling has been expended upon the Holy City. By judicious excavation, under the direction of an accomplished antiquarian, the lines of the ancient walls, the sites of the great buildings, the sepulchres of the kings, and the beds of the valleys, might all be traced. A flood of light would thus be shed upon one of the most interesting departments of Biblical topography; and who can tell what precious treasures of ancient art might be discovered? Will no man of influence and wealth in our country undertake this work? Will no learned society contribute of its funds to carry it out? Will not our beloved Prince, who has already rendered such signal service at Hebron, render a still greater service to Biblical knowledge, by encouraging such an enterprise?

It is pleasant to think that amid ruin and confusion there are still some monuments left in and around the Holy City, as connecting links between the present and the distant past. The sepulchres of the Jewish nobles remain though their palaces are gone. We can see where they were buried, if we cannot see where they lived. I could not describe with what intense emotion I heard my friends speak familiarly of the tombs of David and Absalom, of the Judges, the kings, and the prophets; and what was the excited state of my feelings when they proposed one bright morning a walk to Tophet and Aceldama. Some of these names may be, and doubtless are, apocryphal; none of them may be able to stand the test of full historic investigation; but the high antiquity of the monuments themselves cannot be denied; and an inspection of them is alike interesting and instructive, from the light they throw upon the customs of God's ancient people, and from the illustrations they afford of many passages in God's Word.

#### JEWISH TOMBS.

The earliest burial-places on record were caves. When Sarah died, Abraham bought the cave of Machpelah, and buried her there. Samuel is said to have been buried "in his house at Ramah," 1 Sam. xxv. 1; by which, I believe, is meant the tomb he had excavated for himself there, for the Hebrew word *Beth*, "house," is sometimes used to signify tomb, as in Isa. xiv. 18, and Eccles. xii. 5, "Man goeth to his long home," literally "to his eternal house." We read, moreover, of King Asa, that "they buried him in his own sepulchre which he had digged for himself in the city of David." 2 Chron. xvi. 14. Elisha was buried in a cave, 2 Kings xiii 21; the sepulchre of Lazarus was a cave, John xi. 38; and the Holy Sepulchre was a new cave which Joseph of Arimathea had "hewn out in the rock" for himself, Matt. xxvii. 60.

In our own land we are all familiar with the grassy mounds and marble monuments which fill the cemeteries, and which pass away almost as quickly as man himself. In Rome and Pompeii we see the habitations of the dead lining the great highways, and crumbling to ruin like the palaces of their tenants. But the moment we set our feet on the shores of Palestine, we feel that we are in an ancient country—the home of a primeval people, whose tombs appear in cliff and glen, and mountain-side, all hewn in the living rock, and permanent as the rock itself. The tombs of Jerusalem are rock-hewn caves. I found them in every direction. Wherever the face of a crag affords space for an architectural facade, or a projecting rock a fitting place for excavation, there is sure to be a sepulchre. I visited them on Olivet and Scopus, on Zion and Moriah, inside the modern city and outside; but they chiefly abound in the rocky banks of Hinnom and the Kidron. Near the junction of these ravines, the overhanging cliffs are actually honeycombed. Hundreds of dark openings were in view when I stood beside En-Rogel. Some of these tombs are small grottoes, with only one or two receptacles for bodies; others are of great extent, containing chambers, galleries, passages, and *loculi*, almost without number, each tomb forming a little necropolis. The doors are low and narrow, so as to be shut by a single slab. This slab was called *golal*, that is, "a thing rolled," from the fact that it was rolled back from the opening in a groove made for it. The stone being heavy, and the groove generally inclining upwards, the operation of opening required a considerable exertion of strength. Hence the anxious inquiry of the two Marys, "Who shall roll us away the stone from the door of the sepulchre?" Mark xvi. 3. The stone always fitted closely, and could easily be sealed with one of those large signets such as were then in use. Or perhaps the Holy Sepulchre may have had a wedge, or small bar, pushed into the rock behind it, like that at the tombs of the kings (described below), and preventing the stone from being rolled back. To this the seal might be attached (Matt. xxvii 66). The facades of many are elaborately ornamented, but one thing is very remarkable, they contain no inscriptions. The tombs of Egypt are covered with hieroglyphics, giving long histories of the dead, and of the honors paid to their remains. The tombs of Palmyra not only have written tablets over the entrances; but every separate niche, or *loculus* in the interior has its inscription. I have counted more than fifty such in a single mausoleum; yet I have never been able to discover a single letter in one of the tombs of the Holy City, nor a single painting, sculpture, or carving on any ancient Jewish tomb in Palestine, calculated to throw light on the story, name, or rank of the dead.

Simplicity and security appear to have been the only things the Jews aimed at in the construction of their sepulchres. To be buried with their fathers was their only ambition. They seem to have had no desire to transmit their names to posterity through the agency of their graves. It has been well said that the words, "Let me bury my dead out of my sight," "No man knoweth of his sepulchre unto this day"—express, if not the general feeling of the Jewish nation, at least the general spirit of the Old Testament. With the Jews the tomb was an unclean place, which men endeavored to avoid rather than honor by pilgrimages. The homage paid to them is of late date, and the offspring of a corrupt age. When near relatives died it was, as it still is, customary for females to go and weep at their graves, as Martha and Mary did at the grave of Lazarus; but the dead were soon forgotten, and except in the case of a few patriarchs, kings (Acts vii. 16; ii. 29), and prophets (Matt. xxiii. 29), we have no record of tombs having been even held in remembrance.

There were always a few in every age who coveted outward show and splendor in their tombs, as well as in their houses. Such was the upstart Shebna, whose vanity and pretention the prophet Isaiah describes and denounces: "What hast thou here, and whom hast thou here, that thou hast hewn thee out a sepulchre here, as he that heweth him out a sepulchre on high, that graveth an habitation for himself in a rock?" xxii. 16. It is evident that the greater part of the ornamental facades, and architectural tombs, are of a late date, and not purely Jewish.

#### JEWISH MODE OF BURIAL.

The Jews used no coffins or sarcophagi. The body was washed (Acts ix. 37), anointed (Mark xvi. 1; John xix. 40), wrapped in linen cloths (John xix. 40; xi. 44), and laid in the niche prepared for it—an excavation about two feet wide, three high, and six deep, opening endwise in the side of the rock-chamber. The mouth of the loculus was then shut by a slab of stone, and sealed with cement. In some cases the bodies were laid on a kind of open shelf, such as I have seen in many of the chambers. It was thus that our Lord was laid, for John tells us that Mary "stooped down into the sepulchre, and seeth two angels, the one at the head and the other at the feet, where the body of Jesus had lain." xx. 21.

The kings of Israel were buried with more pomp. In addition to the anointing of the sweet spices, "burnings" were made for them. Thus Jeremiah says to Zedekiah: "Thou shalt die in peace, and with the burnings of thy fathers, the former kings which were before thee, so shall they burn for thee." And in the case of Asa we are told there was "a great burning." (2 Chron. xvi. 14). It is not meant that the bodies were burned, but that sweet spices and perfumes were burned in honor of them, and probably in their sepulchres. The bodies of Saul and Jonathan are the only ones which we read of as having been burned. 1 Sam. xxxi. 11-13.—*J. L. Porter, A. M.*

# Communications.

## THE CHRISTIAN'S SAFEGUARD—No. 2.

The doctrine of the second personal coming and reign of Jesus Christ on the earth is purely one of revelation. No person could have conceived such a thing without direct instruction from God. Hence he who entertains the doctrine must be of necessity a believer both in God and in a Divine revelation to man of his will and purposes. It can be seen at once, therefore, how faithfulness to this doctrine becomes a safeguard against infidelity and atheism. But it will be replied that there are great numbers of people who believe in God and the Bible who reject the doctrine in question; how is this special doctrine therefore a safeguard above a general belief in God and the Bible common to the Christian world? This we will try to show. It will be observed then that this truth is to be a guard and antidote against unbelief in a time of peculiar peril and strain upon the faith and faithfulness of man. A general belief may suffice to meet any ordinary demands of the many, for, when belief is general and popular it requires no special moral or spiritual strength to profess faith in God; but when unbelief rolls in like a flood they alone who are rooted and grounded upon the Rock can withstand its fury. If, therefore, we can show that there is peculiar power in this truth to meet the unusual strain of a particularly dangerous epoch we shall have answered the enquirer.

Now the doctrine in question is not only a matter of revelation, but is the result of the plain, literal rule of interpretation of the Word. The doctrine is not drawn from the Bible by labored and far-fetched arguments, by spiritualizations of the Word, by tropes, and figures, and parables; but it stands out in startling prominence, it lies upon the surface as it were and greets the enquirer from every page. The plain, literal, direct oft-repeated declarations of the Word teach the doctrine so unmistakably that it is only by doing violence to the text, and by resorting to figurative interpretations, which are fully tantamount to a denial of the word that it can be evaded. "If I go away I will come again." "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first." "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." "He that testifieth these things saith, surely I come quickly." "Behold he cometh with clouds and every eye shall see him and they also which pierced him, and all kindreds of the earth shall wail because of him." "Behold I come quickly, hold that fast which thou hast, let no man take thy crown." These are a few of the many plain statements of the truth of the personal coming of Christ and the manner of it, to be found in the New Testament, and the unprejudiced reader can see that to deny the doctrine which they plainly teach, is to deny the Word and boldly to join the infidel hosts; and to attempt to evade it by any figurative or spiritual method of interpretation, introduces such a vicious and confusing element into the study of the Bible, that it may be made to teach anything one chooses, and all confidence in its declarations is speedily destroyed, so that the infidel harbor is reached as surely as before, or by a more roundabout way.

Again, a plain literal acceptance of the word of prophecy of the Old Testament as clearly teaches the doctrine of his coming and kingdom as do the declarations of the New. The real literal man Christ Jesus as an historical personage whose history is to be found in the New Testament, and who is yet to personally return to this earth and reign over Israel and the Gentile nations, is the central figure of both the Old and New Testament. The truth concerning him is the one golden chain that runs through the whole Bible and makes it a connected and harmonious whole.

But that truth cannot be reached, except by accepting the Bible as a plain literal book, which says what it means and means what it says, while he who thus trusts in the Word of God, is compelled to accept the truth in this matter if he honestly gives it an investigation. Now it passes without saying it, that such a firm hold upon the Bible, as this gives one, cannot be easily shaken off. None know, or can know, how solid the foundation feels under the feet when once they are planted upon a plain "thus saith the Lord," until he finds his feet planted securely there. Now in contrast with this source of the confidence and security of the believer, observe the uncertainty and doubt that must, from the very nature of the case, rest upon every figurative interpretation of the word. If we may trust the literal word, we are sure of our footing, but when we depart from the literal rule without evident reason and necessity, we are at once left at sea; all is confusion, all is doubt and uncertainty; opinion at once takes the place of a "thus saith the Lord," and amid the conflict of opinions it is no wonder that multitudes are shipwrecked and go to swell the ranks of the sceptic.

Yet the arrogant demands of many modern scientific atheists have led the accommodating ecclesiastic, who only has a general, indefinite belief about God and the Bible to adapt his method of interpretation of the word to their ever varying requirements. At the demand of a false geological theory, the simple and majestic account of the creation of the world must be modeled and remodeled until it wholly disappears in a myth. At the arrogant dictum of evolution the philosophical and truthful account of man's origin, must undergo change after change until through monkey, tadpole, and monad, man descends lower and lower, till he and his Creator are both lost in an infinitesimal drop of quivering jelly, floating in a self-formed ocean in a self-created world, hustling without direction or control through a self-originated universe. Thus at the demand of the mythical philosophy, the Bible and its teaching are rendered uncertain, vacatory, and lifeless, and finally are thrust aside altogether as useless rubbish. The only thing that can preserve faith in the Bible, as the very word of God is the return to the literal rule of interpretation and to its personal God, its personal Christ and his personal reign.

But again, the literal rule of interpretation compels us to receive the Bible doctrine of the moral nature of man, of his unconsciousness in death, of the final destruction of the ungodly, and of the conditionality of future life. It forces us to look upon Jesus Christ as the God-appointed giver of immortality, and compels us to look forward to his return for a resurrection from the death state and the enjoyment of the incorruptible life he will then bestow. Thus we are united by faith to a personal, just, wise, and loving Father, and to a real living, and sympathetic Savior, who is at once our elder Brother and our Lord and Master, whose return we long for with ever increasing intensity as the period of the grand consummation of all his promises and our hopes. Our faith thus assumes a lively, active, energizing quality that is a sure antidote to the doubts which lead to unbelief and atheism; and by it we are "kept" from, or out of (*ek*) the time of trial that shipwrecks the multitude around us.

If now we drop the "anticipation" of his coming and kingdom, and with it the literal rule of interpretation, we are again left in a maze of doubts and uncertainty in regard to man's nature, the destiny of the wicked, the time, place, and nature of the reward of the righteous, and all questions pertaining to a future life. If, for example, when the Psalmist says, "All the wicked will God destroy," he does not mean to be understood literally, the door is at once open for a flood of human opinions and conjectures as to what he does mean, which generally ends in unbelief. Thus amid the confusion of ideas and opinions on all these questions, faith always hangs in doubt and is in constant danger of annihilation.

Again the doctrine of the return and reign of Jesus over the tribes of Israel, and the subject nations, requires their restoration to the promised land. Now it is in opposition to this very order of events, that the antichrist is developed. The xix. chap. of Revelations represents the Christ upon a white horse, followed by all his hosts upon white horses, and shows the beast and his armies, fully developed and arrayed in battle against the Christ and his army. It is the culminating scene of a long contest and ends with the overthrow and destruction of the antichrist, by the lake of fire. It is scarcely necessary to do more than call the attention of the Bible student to the fact that this scene is the same as that presented by Ezekiel in the xxxviiith and xxxixth chapters, where the great struggle takes place between Gog and his confederates upon the one side, and Israel and her British allies on the other. To prevent the establishment of the kingdom of Israel is the immediate ground of the contest and ends in the supernatural destruction of all the enemies of Israel and of God by the personal return of Christ in power. Now it is manifest that any one, instructed in the coming and kingdom of Christ, will be proof against the pretensions of antichrist.

He who is looking for the exaltation of Israel, will not join the enemies of Israel. He who expects the personal return of Christ to overthrow the antichrist and establish the kingdom, will not be found in the atheistic multitude who follow him to destruction. Thus to the most practical and effectual manner "keeping the doctrine of his expectation," proves a safeguard against the "time of trial" through which all must pass. Thus Jesus keeps his promise to his faithful people, and they are delivered through their own faithfulness.

I feel that I have but very briefly, and in an exceedingly imperfect and crude manner pointed out but the germs of some very important and cheering truths, but must for the present be contented with the work I have been able to do and leave to abler pens the full discussion of the theme.

J. F. WILCOX.

# Youths' Column.

The Messenger.

## All Things Beautiful.

JOHN KEBLE.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings—
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The morning, and the sunset,
That lighteth up the sky.

The tall trees in the greenwood,
The pleasant summer sun,
The ripened fruits in the garden,
He made them every one.

He gave us eyes to see them,
And lips that we might tell,
How great is God Almighty,
Who hath made all things well.

## The Nightingale's Last Song.

Says the Hartford *Times*—"During the last eight years, Mrs. Bennett, of Canaan, this state, has owned a beautiful Virginia nightingale. She named it Bob, and when in an adjoining room she said, 'Bob, do you want a fly?' the bird would ruffle its feathers and respond with a whistle or some little note, manifesting his delight, which his mistress understood.

Last August Bob had a fit, he rolled over on his back and stuck up his legs. His mistress was alarmed. She soaked his feet in warm water, gave him pepper-corns and little aconite pills. He revived a little, sitting upon his perch solemnly and stupidly. His plumage was not so smooth as formerly. His sweet notes no longer charmed the household. Not a note escaped his throat for three months. Old age had mastered Bob, and pepper-corns could not rouse him to the singing pitch.

One day in November, after three months of sickness and silence, Bob suddenly broke out in full tune, and he sang his old notes over again. Mrs. Bennett says in his best estate the bird never sang more sweetly nor cheerily. Full, musical, and lively was every note; and she was delighted at what appeared to be a complete recovery of her pet bird. But the moment he had finished the last of his round of notes beautifully and sweetly Bob turned over upon his back and died."

## Jesus Whispering.

"What is conscience?" said a Sunday School teacher one day to the little flock that gathered around to learn the words of life.

Several of the children answered—one saying one thing, and another another until a little timid child spoke out;—

"It is Jesus whispering in our hearts."

Does Jesus whisper in your heart? When you do right, does he approve? When you do wrong, does he rebuke? Does he make your heart sad when you have sinned, and happy when you have done rightly? Be thankful, then, for this, and remember always to heed the Savior's whisper, and study his word, and pray to know his will, and then you will be safely guided to your heavenly home at last.—*Golden Censer.*

## A Garden for the Children.

Let the children have a garden of their own, and encourage them to take such measures as will be sure to give satisfying results. Children love flowers, and they take the finest pleasure in giving of their own to friends, and especially to the sick or grieving.

The London *Gazette* prints a touching account of the unfortunate little Dauphin of France, son of Louis XVI. and Mary Antoinette, getting up early summer mornings in order to cut the sweetest and best flowers from his own parterre to present to his mother; and taking delight in concealing himself in the bed-curtains to see the gratified smile with which the queen opened her eyes upon them. He would labor with all his tiny strength to keep up the supply, and if the officials begged him to let the gardener do the work, he would entreat to be allowed to go on, because his mamma liked the flowers so well that he raised and carried to her, all himself."

Prince Albert used to encourage the little princesses to cultivate not only flowers, but fruits and vegetables in plots allotted to each; and a convenient little kitchen was fitted up near in which they cooked and prepared the products of their ground. These daughters are now known all over the world for their virtues and amenities. They are a pleasing contrast to scions of the same family of a former time, and shining examples of what good education (not of books alone) can accomplish in one generation.

The kindergarten should be more than a garden in which children are merely the plants to be cultivated. If they are also made cultivators in a real garden of the beautiful and useful, among plants, they will derive from it more of good, and capacity for doing good than all the books and desks in the world can alone supply.

## The Aurora Borealis.

A recent letter, in one of the daily papers, referring to the Aurora Borealis, states that the phenomenon was not observed in England until the year 1716, and calls upon philosophers to show why it should first have appeared in that year.

In order to answer this demand, it is not necessary to be a philosopher, nor, indeed, to have access to other sources of information than ordinary history. As a matter of fact, numerous appearances of the Aurora were recorded in England long before the year 1716, the earliest mentioned having been witnessed in London in the year 1560. This apparition, as described by contemporary observers, presented the appearance of burning spears. Other manifestations occurred on October 7th, 1564, and November 14th and 15th, 1574; while in the neighboring continental countries they were witnessed in great splendor in 1575, 1580, 1581, and 1621. It was the phenomenon of 1621 which received from Gassendi the French meteorologist, the name of Aurora Borealis, and, so far as history goes, colored the Auroral exhibitions of the 17th century. For a period of 86 years following—until the year 1707—there is no mention of any such display.

In November of the latter year a small one was observed in England, and during that and the following year it appeared five times. The great Aurora of 1716, recorded by Halley, was supposed by the people to signalize the introduction into England of the Brunswick princes.

The history of the Aurora, however, does not begin with its manifestations in England. It has been observed from the earliest ages, and in heathen countries was not unnaturally supposed to presage calamity or war. Bove's Catalogue published in Germany, gives an extensive catalogue of its manifestations, dating from 500 B.C. Even Job, if we may rely upon a version of the Bible published in London in 1630, was not unfamiliar with its appearance. "The brightness cometh out of the north" the Patriarch declares (Job 37, 22); the praise to God which is terrible. Pliny testifies to its appearance anterior to the Christian era. "We sometimes see," he says, "—than which there is no presage of woe more calamitous to the human race—a flame in the sky, which seems to descend to the earth in showers of blood, as happened in the 3d year of the 107th Olympiad when Philip was endeavoring to subjugate Greece." It is also mentioned by Pliny that about the year 641 A. U. C. a light shone through the night as bright as day, and that it was not uncommon about that time to see the heavens on fire.

About 400 A. D. it is recorded that columns were seen suspended in the sky for three days and that a fire burned behind a cloud which was terrible for its splendor. Gregory of Tours alludes to a display that was observed in 585; while in the old Irish annals the phenomenon was described as a shower of blood, and is frequently associated with some battle or the murder of a great chief, the earliest mention being in 688, after a battle between Leinster and Munster. It was also observed at Edessa in the year 502, and in Syria in 1097, 1098, and 1117. In 1583 it is stated that a company of 800 or 900 pilgrims appeared in Paris to present gifts and ask prayers on account of signs seen in the heaven and fire in the air.

Various theories have been advanced to account for the phenomenon, from the superstitious notions of the ancients to the remarkable opinion of the late Mr. Merriam—known as the Sage of Brooklyn—who held that they were the result of volcanic eruptions, and composed of threads like the silken warp of a web. This philosopher described the Aurora by the poetic title, "The Silkery of the Skies," and declared that he once obtained a small piece, which he preserved. Others have maintained that the light is caused by clouds of ferruginous meteoric dust, which is ignited by friction with the atmosphere; but the most generally received opinion is that the Aurora is some sort of electrical discharge. This view is confirmed by the marked disturbances in the direction and force of terrestrial magnetism during the auroral exhibition, though it is still uncertain whether the magnetic disturbance causes the electrical phenomena, or *vice versa*.—*N. Y. Observer.*

# News Items.

LONDON, Mar. 22—The *Central News* correspondent at St. Petersburg says the Czar has received letters threatening him with death if he does not pardon the imprisoned Nihilists.

PARIS, Mar. 22—Intelligence has been received that a column of French troops under Col. Dos Borde, after a severe fight, have captured Bamakere, situated beyond the Niger. Unless the troops are supplied with provisions and money, they will have to abandon the position.

GENEVA, Mar. 24—The Grand Council has unanimously declared that the appointment of Bishop Mermillod to the See of Geneva by the Pope cannot be submitted to. Mermillod will be arrested if he comes to Geneva to assume the office.

LONDON, Mar. 25—Public buildings in London will be guarded henceforth by 2,000 infantry, while the Parliament buildings and Buckingham palace will be watched by the Coldstream Guards.

VIENNA, Mar. 25—Several localities at the foot of Mount Ararat have been destroyed by the avalanches of snow. It is said 1500 people have been killed and 100 injured.

The fall of volcanic ashes at Dropheim, Norway, leads to the belief that there has been an eruption from Mount Hecla, in Iceland. The directors of the Mount Etna (Sicily) observatory say the eruptions from Etna are unimportant, and are apparently subsiding.

T. E. ADAMS' address is Onawka, Kansas.

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# Poetry.

## CHRIST AND THE CLOUDS.

WILLIAM CROSWELL.

I mused; look above and see
Yon high-piled pillowy mass
Of burning clouds, so swimmingly,
In gold and purple pass,
And think not, Lord, how thou wast seen
On Israel's desert way
Before them, in thy shadowy screen,
Pavilioned all the day!

Or of those robes of gorgeous hue,
Which the Redeemer wore,
When ravished from his followers' view,
Aloft his flight he bore;
When lifted, as on mighty wing,
He curtained his ascent,
And wrapped in clouds, went triumphing
Above the firmament.

Is it a thrill of that same joy
Of many-colored dyes,
That high above, o'ermantling all
Hangs midway down the skies—
Or borders of those sweeping folds
Which shall be all unfurled
About the Savior, when he holds
His judgment on the world?

For in like manner as he went—
My soul, hast thou forgot
Shall be his terrible descent,
When man expecteth not!
Strength, Son of man, against that hour,
Be to our spirits given,
When thou shalt come again with power,
Upon the clouds of heaven!

# Communications.

## THE LEGAL CHARACTER OF THE RESTITUTION AGE.

The legal character of the millennium is more pronounced than that of any former age. In past ages the world has not been blessed with a divine law. True, there have been instances of an enunciation of law, but always limited in its jurisdiction. Law implies a penalty. Where law has been divinely promulgated, penalty may justly be inflicted; but "where there is no law sin is not imputed."

LAW GAME BY MOSES.

Paul states that from Adam unto Moses none sinned after the likeness of Adam's transgression, i. e. directly against a divine command; hence in this period of over two thousand years there was no law. The two millenniums following witnessed the presence of a divine law to which the Jewish nation alone was accountable—the populous nations of the earth remaining wholly beyond the jurisdiction of its requirements. The fifth and sixth millenniums of human history have their divine code of laws given by Christ—laws which are fully as imperative as the Mosaic—yet the responsibility of the world to this law has never been universal, but limited to the extent of its publication. To the question, How full an acquaintance with Christ's law is necessary to accountability? the enlightened conscience of the individual gives perhaps the better reply. Surely it would be highly presumptuous for one even to suggest the idea of unaccountability to a person who has the Scripture testimony, and with whom we may plead in Christ's name, "Be ye reconciled to God."

Without in the least seeming to approve the chronological schemes intended to determine the exact date of the commencement of the millennium, we emphasize the fact that we believe that that blessed era is soon to be ushered in. The dawn of the morning certainly is near. The day which follows earth's long, dark night of weeping, now lights up the horizon, and in the east evident tokens of light appear.

ALL NATIONS WILL ARISE.

Of this and past ages the prophet speaks when he says, "Darkness shall cover the earth and gross darkness the people." Indeed the largest portion of humanity have never been enlightened by the lamp of prophecy nor the light of divine law. Nor might we hope anything for them but the deep silence of the tomb, were it not for the favor of Christ who will as the "Sun of Righteousness arise with healing in his beams." "Unto them that sat in darkness light has sprung up." He who created them in their frailty, has redeemed them by his power. The death of the Son of God constituted him "Lord both of the living and the dead;" and his elevation on that cross, stained with his life blood, unlocks the portals of hades, and draws all men unto him. He tasted death for every man, redeemed—brought back to life—all humanity, thus becoming the "Savior of all men," and "will have all men to be saved" (i. e. saved from the Adamic death) and come to the knowledge of the truth; for as by Adam all die, so also by Christ shall all be made alive.

According to the Abrahamic promise Christ is that seed which is to bless all nations. To accomplish this purpose it was necessary that he should obtain the keys of hades, that he might liberate the captives confined in the tomb. By his own entrance into the land of the enemy he obtained these keys, and returning to the land of the living, acquired the power to "Destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Having the keys of death and of hades, he may well triumphantly exclaim; "he shall open and none shall shut; and he shall shut and none shall open."

IN THE REGENERATION.

The restoring of life to the Adamic race is a principal feature in the "restitution of all things spoken of by the mouth of all the holy prophets." This is a regeneration of earth's myriads. The "times of restitution" are the thousand years of the millennial age, and the regenesis—the new birth of the nations from the grave—occurs within a few days after the new era commencement. "After two days he will revive us, in the third day he will raise us up, and we shall live in his sight." This determines the third day of the millennial age to be the national resurrection day. "In the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit on thrones."

The regeneration of mankind is clearly stated in the New Testament, and no less definitely predicted in the Old. Ezek. xxxvii. and xvi. declare the resurrection of Israel, Samaria and Sodom. Jeremiah shows the restitution of Persia, Moab and Ammon. Isaiah predicts the restoration of Egypt, Assyria, Chaldea and other nations. Further the divine testimony is that "All nations which thou hast made shall come and worship before thee," and "My house shall be called a house of prayer for all people."

A NEW EARTH.

The regenesis of the people demands also a regenesis of the cursed earth itself. This event God guarantees. Some to whom the restitution is a precious theme, unwisely neglect the promises which so benignly declare that the earth shall be subjected to the skillful remodeling power of the divine architect. Why anticipate a regeneration less grand than the word of God literally predicts? The sublime words of Isa. lxv. 17, should be indelibly written on the heart of every Christian as it was on that of the apostle, who said, "According to his promise we look for new heavens and a new earth." How inspiring are the words "Behold I create new heavens and a new earth."

Associated with the renewed population of the renewed earth, there will be a renewed Royalty. The saints, raised immortal and incorruptible, like Christ the first-born from the dead, will jointly with him occupy the throne. These rise in the first resurrection; the nations in the second; while the incorrigibly wicked will live again by the third, at the end of the age. What a high calling is heralded to us, that we should share in such glory with our Redeemer! "He that overcometh, to him will I give power over the nations, and he shall rule them with a rod of iron."

A ROD OF IRON.

Christ has selected this metaphor to appropriately set forth the inflexible character of this sovereignty. The millennial kingdom—or government of the world in the restitution age—is no child's play with sin. The legal character of the age is as rigid as iron. The execution of the law being in the hands of kings who can unerringly discern the thoughts and intents of the heart, the iron hand of justice never strikes an uncertain blow. This divine qualification of the rulers enables them to infallibly distinguish the grades of criminality, so that the priestly and pardoning power may be judiciously exercised. Sin in the millennium loses none of its hideous deformity. Persisted in—death is the consequence. Of those on whom it is inflicted in that age it is plainly written, "They are dead, they shall not live, they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." And again, "They shall be as though they had not been."

AN HONORABLE LAW.

God establishes a universal law—a law affecting all people. "Many nations shall come and say, Come, and let us go to the house of the God of Israel, and he will teach us his ways, and we will walk in his paths. For the law shall go forth of Zion, and he shall judge among many people."

Thus it will be seen that God "will magnify the law and make it honorable," "he will not fail nor be discouraged till he have set judgment in the earth." Since "where there is no law sin is not imputed," it follows that where there is law sin is accounted to the transgressor. An ecclesiastical law is one which is properly carried out; and such a law becomes honorable in the sight of all, since an ineffective law, dishonored by violation, cannot command respect. God's law in the ultimate will be honorable. "The vile person shall no more be called liberal, for the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and utter error against the Lord," but those hypocritical acts of villainy are not concealed to the scrutiny of the reigning saints.

Death, in the millennium, results from individual persistence in sin until the character of the person becomes obdurate to repentant action. Habit is an iron vice, not only with regard to innocent matters, but also in relation to sin. Continuance in sin, in the restitution age, develops a fixed vicious character—and forbearance with the hardened sinner is there limited to a period of one hundred years. In this interval character becomes absolutely fixed, and further time for repentance is useless and is denied by God's law—"the sinner being a hundred years old shall be accursed." A century is the limit of possible salvation. Its termination is the death-line Christ will pardon the penitent, but the incorrigible will receive extermination judgment after patient warning. This is just.

THE NEW TEMPLE.

Ezekiel is directly referring to the age to come when he predicts, "They that walk in my statutes and do them, they shall be my people, and I will be their God; but as for those whose heart walketh after the heart of their detestable things, I will recompense their way upon their own head." In the ordinances of the new temple which he so minutely describes, there is a full recognition of the presence of sin in the future age. The daily sacrifice of the "sin-offering"—what does it directly indicate? The law of the sanctuary further states that "No stranger uncircumcised in heart shall enter my sanctuary." Then persons uncircumcised in heart—disobedient to God's will—are there to be debarred from sacred precincts.

Jeremiah writes, "In those days they shall say no more. The fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity; every man that eateth a sour grape his teeth shall be set on edge." Death occurs now in consequence of Adam's sin—his transgression developed mortality, and his descendants inherit death. Our father ate a sour grape—the forbidden fruit—and our teeth are set on edge. "Through the offense of one many be dead." This effect of Adam's sin does not exist in the restitution. The second Adam, Christ, died that he might reverse this decree of entailed death, and by the resurrection of the nations who have died for Adam's sin, place them on the earth in an independent responsible capacity. When thus restored they stand on their own merits. They will never die if they never commit an unpardonable sin; but if they persist in sin they will set only their own teeth on edge—and death they secure to themselves alone—an everlasting loss of life.

In the millennium "It shall come to pass that whosoever will not hear that prophet shall be destroyed from among his people. This prediction of Moses concerning Christ applies only to the age to come, and, in harmony with all Scripture, shows that the penalty of death will there be rigidly carried out against sinners. "The nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted." Such positive threatening as this would be quite inappropriate if the nations were not capable of disobedience.

GEHENNA.

Why so positively is death inflicted on wicked persons that particular emphasis is placed on the fact of their execution, by exposing their dead bodies to the view of all people—evidently as an admonition of the fearful consequences of rebellion and sin. Isaiah distinctly says that "From one Sabbath to another shall all flesh come to worship before me, saith the Lord; and they (the continual throng of worshippers who visit the temple at Jerusalem) shall go forth and look upon the carcasses of men that have transgressed against me, and they shall be an abhorring to all flesh." Not only so, but this spectacle is not an isolated circumstance, but a scene made continuous by repeated executions, the bodies of the victims being cast into the valley of Gehenna, where the fire, worms and corruption prey on the carcasses till they disappear, while others supply their places. "Their worm shall not die neither shall their fire be quenched" shows that food and fuel for the continuance of the worm and fire is occasionally added.

A more conspicuous and terrible example of divine wrath against sinners can hardly be paralleled, and while it manifests a degree of severity, its punitive character will fairly warn the beholders of the justice of Christ, and the exceeding sinfulness of sin. No wonder the throng who witness the carcasses in Gehenna will abhor the sight. The very description of this scene arouses our abhorrence of the place. Our Savior warns of this very judgment, verifying the truth of Isaiah's prediction.

THE DESTRUCTION OF GOG.

Passing now from the evidences of the general legal character of the restitution age, it may be proper in this connection to review some of the leading features of the millennium and allude to a few positive judgments therein, wherein death is inflicted on large masses of individuals, and persons in a collective capacity. Several such instances are predicted, emphasizing, if indeed emphasis were possible, what has already been adduced.

In the earlier years of the millennium several nations combined to destroy the Jewish nation in the battle of Gog and Magog. Ezek. xxxviii. This circumstance discloses the fact that the disposition to evil still remains in the human heart after the national resurrection. Many Israelites had returned from among the Gentiles and rebuilt their city. This colony had thrived and reached an envious degree of prosperity. Gog, the most powerful Gentile ruler, views with jealousy their increasing wealth and power, and enlists an army of Gentiles, instinct with their ancient hatred of the Jew, who march against Jerusalem and cover Palestine like a cloud—so numerous are their legions.

This combat is designed by God for a wise purpose. Gog succeeds to a certain extent. "The city shall be taken, the women ravished and the houses rifled, and half the city shall go forth" captives to Gog. "It shall come to pass that in the land, saith the Lord, two parts therein shall be cut off and die." This is a remarkable circumstance—two-thirds of the children of Israel are destroyed! Though God had raised the "whole house of Israel" from their graves, their resurrection, we see, does not at all necessitate a perpetual life for all. God exercises his right to purge out the dross from among his people, many of whom sinned against strong light in the former times of Israel's kingdom.

A PARALLEL.

When Israel was liberated from Egyptian bondage, every "hoof" came out, but this universal deliverance of the nation did not guarantee their entrance into Canaan. Not less than a million of their carcasses fell in the wilderness in the forty years. So in the restitution—God raises all Israel, but afterwards, using Gog's army as a means, he weeds out many who are morally ripe for destruction, that their presence in the peaceful era of the millennium may not mar its peace. Referring to this judgment, God says, "I will gather you and blow upon you in the fire of my wrath, and ye shall be melted as silver is melted in the midst of the furnace." Ezek. xxii. 21, 22. "And I will bring the third part through the fire and will refine them as silver is refined."

When Israel is reduced to two-thirds of the number who had returned to their land (though this is not two-thirds of all Israel, since many in the different countries had not returned with this first colony which Gog attacks) then Christ and his saints appear for their protection, and the refining process is transferred from Israel to the Gentiles, the dross of whom are seen in the army of Gog. The army is wholly annihilated. "This is the plague wherewith the Lord will smite all the people that fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets." This describes a terrible infliction—not unjust but characteristic of the times of restitution, when nations will be ruled with an iron sceptre.

AN IMMENSE GRAVEYARD.

The slaughter of this multitude in the vicinity of Jerusalem imposes a great task on the Jews, who are under the necessity of burying the slain. A large grave-yard is set apart for their tombs, and it is named Hamon-gog. Certain men are appointed whose special business is to undertake this work. "Seven months shall the house of Israel be burying them." The Psalmist alludes to this breaking of the nations with Gog when he writes: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise therefore, O ye kings, klss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little."

THE SECOND RECOVERY.

God had in the first case brought those of the children of Israel to their own land who become subject to the attack of Gog's army, and after this scene of destruction is over, it will come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left."

This second recovery of Israel marks the commencement of the peaceful era of the millennium. The temple of Jerusalem now becomes a house of prayer for all the nations. "Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, and to keep the feast of tabernacles. And whoso will not come up of all the families of the earth, unto Jerusalem, to worship the Lord, upon them shall be no rain; if the family of Egypt go not up, that have no rain, there shall be the plague." This is another section of the legal code of the age to come. Plague and famine is the penalty.

The millennium, least of all ages, will permit disobedience to God's just laws, for they are framed to bless all nations, and those who disregard them will not be permitted to frustrate their gracious and benevolent designs to the people who love and obey them.

CLOSING SCENES.

The closing scenes of the millennium further corroborate the rigid nature of its penal inflictions of death. At the commencement of the age, Satan had been bound and confined in the abyss, "that he should deceive the nations no more until the thousand years are finished." Just before its close the Devil is released and immediately begins to fan into a flame the God-hating spirit that smouldors in the breasts of many subjects of the kingdom of Christ.

The splendor of the heavenly Jerusalem bathing the earth in the glory light of God's being, the manifestation of his mercy and love in pardoning the repentant, the continual presence of the immortal saints instructing, ruling and sympathizing with their people, the punishment incurred by the disobedient—all combined fail to impress many incorrigible sinners with a desire for holiness and a hatred of vice. They love death because they love sin.

Eagerly they unite under the leadership of Satan, infatuated with the idea that they can overthrow the government of Christ. They are ripe for the sickle of destruction. In numbers "like the sands of the sea" they compass the earthly Jerusalem at the time of the celebration of the feast of tabernacles; for at that time the obedient of all nations visit Jerusalem, so that the city overflows and thousands of tents are erected outside the walls. The rebels think they have chosen a very opportune season for attack, and expect to crush the saints of all nations at one blow.

Does the record show that this wicked army, led by the devil, are attacked by these earthly saints with moral weapons, and the devil and all become converted to good persons? No indeed—far from it. Jesus says, "Fire came down from God out of heaven and devoured them." Fire converts them—converts them into ashes. "They shall be ashes under the soles of your feet in the day that I shall do this saith the Lord." Thus we see that the wicked are exterminated by divine vengeance from the beginning to the very close of the age of restitution. Woe unto the wicked—it shall be ill with them.

FINAL JUDGMENT.

As a conclusion the final judgment solicits a brief notice, since it is the climax of the continuous judgment of the millennium. Before the great white throne are brought the dead who were unworthy to rise with the saints in the first resurrection; they also were unworthy to rise with the nations in the second resurrection; it only to be brought up in the third resurrection to be judged worthy of the second death in the sulphurous lake of fire. In this lake antichrist—the personal beast,—and his false prophet, had been exterminated. Satan had also perished in its red waves. Finally all whose names were not written in the book of life are cast into its vortex of eternal death. Not a sinful being now exists in the whole domain of God's universe. All is pure, and the wicked are "as though they had not been." The wicked are not under the earth, in the earth, on the earth, or above the earth—they are not. God's realm is without a blot.

THE FINAL EARTH.

The millennial earth flies away to an unrevealed destination, and a new heavens and earth (the fourth) comes into view, in which there is no stain—no sin, no sorrow, no sea, no pain, no death. The whole creation rejoices in an era of perfect harmony, vibrating in unison with the pure character of a God of love and justice.

There are many conjectures as to the divine purpose, but why conjecture when the Word of God speaks so definitely. "What is the chaff to the wheat, saith the Lord." Some, like the Jews of Jeremiah's time, are reiterating, "Our fathers ate a sour grape," and would fain from this premise argue irresponsibility for all men—and perpetual life for all. This specious reasoning is false and contrary to the Word of our God.

In the restitution age, when the favor of God through the atonement of Christ's blood, reaches its greatest power, sin and sinners exist, and disobedience is punished by terrible deaths. Sin, when it is finished bringeth forth death. "No resurrection" is marked in the doom of those who perish in the millennium, and those who die in the second death. No redemption has been made for those who despise the redemption through the blood of Christ, and trample under foot the blessing which it procures. God teaches us not to cast pearls before swine, and he does not violate this wise counsel in the law of his restitution kingdom.

ABSOLUTELY PURE.

There is no age beyond the millennium in which a taint of sin can be detected. All is pure, bright, peaceful and holy in those ages beyond, in which he will show the exceeding riches of his grace in us. With the close of the thousand years closes the prophetic story of probation, and of those who abuse the redemptive favor of Christ it is declared: "They are dead, they shall not live; they are deceased, they shall not rise." He that hath a dream, let him tell his dream, but he that hath my word, let him speak my word faithfully. DR. C. E. WELCH.

*Philadelphia, Pa.*

# Selections.

## Notes from the Jewish World.

The Pacha of Jerusalem has given orders to the authorities at Jaffa to permit Jews from Roumania to land at that port, provided their passports are not marked with the word "emigrant." It is said the Pacha received instructions to that effect from Constantinople, and that the rule in question has long obtained with respect to all foreigners arriving at Jaffa, without distinction of creed. The Roumanian (Moiserly) colonists near Zophas have got permission from the Government to build houses on their settlement, and thirteen stone buildings have already been erected by them. They are especially favored by the authorities in all matters of interest to the colony, and are on friendly terms with the neighboring Arabs, who afford them every possible aid and instruction in the cultivation of the soil. The land belonging to them is very productive, and contains three wells, so that they have no occasion to use rain water. Altogether this colony is pronounced, so far, to be a success. Favorable reports also reach us from the colony Mishveh Israel, founded by the Paris *Alliance*. Eleven persons representing some Colonisation Society, and who have a through knowledge of agriculture, have arrived in the Holy Land for the purpose of founding a colony. They are about to purchase a plot of ground and cultivate it as an experiment. Should they find the enterprise successful, the society intends founding a large colony in Palestine.

For some time past the interior of Jerusalem has become more and more unhealthy. The state of the streets is disgusting. They are sometimes swept by the light of the moon and lanterns; but even then the sweepings are often left lying in street corners till scattered about by the wind or the street dogs. Many of the European residents, it seems, have, during several years past endeavored to secure dwellings outside the walls, where the air is somewhat purer. But so dirty and foul are the streets getting, that the Consuls of Great Britain, Austria, and Germany, have taken up their residences outside the city, though the British Consulate offices are in town. A house situated about the center of the town belonging to the German Government, and for many years used as a Consulate, has lately been sold to the Jews, and it is said that several Wealthy Israelites of Amsterdam and Frankfort-on-the-Main intend to open and support a new hospital, and that the house in question is to be utilized for this. All of which would seem to show that, even if prophecy is on the eve of fulfillment, and Salem once more about to be restored to her pristine glory, there are still a few unsavory considerations regarding sewers and main drainage and dustbins which would certainly, in the case of Western and in these respects prejudiced and pampered Jews, militate against that "rush" to the Holy City, which some good folks are hourly watching for.

## A Card.

I would say to the brethren, that after the first of March, my address will be North Topeka, Kansas. If brethren in that vicinity will write me as above I would be happy to form their acquaintance and fill any appointments in that region. W. S. FINN.

## Seed Potatoes, Grain and Seeds.

*Editor Restitution:*

Noticing the appeal for money to help defray the expenses of THE RESTITUTION, I would like to submit the following proposition to you as a means to this desirable end.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 28.

*Probable the very want of harmony between the writings of Peter and Paul relative to the future? A difficulty explained—Saxon mode of life which in their European home—Their ocean training and skill—Pirates—Vessels—Sea-kings—Chase of their prey on the continent—Their conquest of Great Britain.*

Prelude.—Is there any want of harmony between the writings of Peter and Paul relative to the future? Not as we understand them. Peter distinctly declares, that, in Paul's letters on future topics, there "are some things hard to be understood, which they that are unlearned and unstable wrest, as (they do) also the other Scriptures, unto their own destruction." 2 Peter iii. 16. Peter says that Paul in all (his) epistles spake of those things, about which he (Peter) was then writing. About what was Peter then writing? He was writing about the last days; its scoffers: the day of judgment, how it shall come, and what it will do; what will succeed it, and the duty of Christians to look for that day and earnestly desire it. He speaks of the conflagration of this earth, and the introduction of the new earth — as the dwelling place of the righteous.

Paul's epistles were written before the second epistle of Peter, since they had all been read by him and examined, or he could not have stated their character — "difficult of understanding." Since Peter wrote, after he had examined Paul's writings, and wrote on one of the same subjects, handled by Paul; and since each one wrote by the dictation of the same Holy Spirit, and since the Spirit does not contradict itself, it is quite evident that Peter wrote nothing contrary to the views expressed by Paul.

Again, since Peter regarded Paul's writings relative to the future judgment, difficult to be understood, it would be Peter's aim to simplify Paul's declarations. We may then regard Peter's epistle chap. iii., as supplemental to Paul's, and an exposition of Paul's meaning—we regard what Peter says as a commentary on what Paul says—and expressed in the plainest terms that an uneducated man could handle. Peter, therefore, describes the conflagration and its results in the terms of ordinary language; and yet, not to contradict Paul. Peter's conflagration is literal, for, no attribute is ascribed to any agent or object that does not belong to it. As Peter speaks of a literal earth, and literal fire, so must Paul. Peter, speaking of the earth and its contents, makes the burning that of literal fire. "The works that are therein shall be burned" (utterly burned, Paul says, "If any man's works shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." How can a man's moral acts be burned by literal fire? Literal persons are built on to "Jesus the Christ." If they are true Christians, the men that built them into the building, will have pay. Each person is a star in his crown. If on the contrary, the man (minister) has built in hypocrites and unconverted persons; they will be burned, yet, he (the minister), if he is a true Christian, will be saved; the fire burns his works, but spares him. Literal fire in both cases.

Saxon mode of life in his European home, continued.—"Their warfare did not originate from the more generous, or the more pardonable of man's evil passions. It was the offspring of the basest. Their swords were not unsheathed by ambition or resentment. The love of plunder and of cruelty was their favorite habit; and hence they attacked, indifferently, every coast which they could reach.

Inland provinces were not protected from their invasion. From ignorance, necessity, or policy, they traversed the ocean in boats, framed of osiers, (water willows), and covered with skins sewed together; and such was their skill or their prodigality of life, that in these they sported in the tempests of the German Ocean.

It is possible that men who had seen the vessels in which the Franes had escaped from the Pontus, and who had been twice instructed by Imperial usurpers in the naval art, might have constructed more important war ships. If their judgment had approved. Although their isles, and their maritime provinces of Bitmaria and Stormaria, were barren of wood, yet Helvetia abounded with it; and if their defective land carriage prevented the frequency of this supply, the Elbe was at hand to float down inexhaustible stores from the immense forests of Germany.

They may have preferred their light skiffs from an experience of their superior utility. When their fatal incursions had incited the Romans to fortify and to garrison the frontier of Britain and Gaul, the Saxons directed their enmity against the inland regions. For their peculiar vessels no coast was too shallow, no river too small: they dared to ascend the streams for eighty or an hundred miles; and if other plunder invited, or danger pressed, they carried their vessels from one river to another, and thus escaped with facility from the most superior foe.

Of the Saxons, an author of the fifth century says, "You see as many piratical leaders as you behold rowers, for they all command, obey, teach, and learn the art of pillage. Hence after your greatest caution, still greater care is requisite. Thus enemy is fiercer than any other; if you be unguarded they attack; if prepared they elude you. They despise the opposing, and destroy the unwary; if they pursue they overtake; if they fly, they escape. Shipwrecks discipline them not; deter; they do not merely know, they are familiar with all the dangers of the sea; a tempest gives them security and success, for it directs the unpitied land of the apprehension of a descent. In the midst of waves and threatening rocks they rejoice at their peril, because they hope to surprise."—Sharon Turner.

Zosimus, the Roman historian, thus speaks of their land expeditions, "Their land incursions were sometimes conducted with all the craft of robbers. Dispersed into many bodies, they plundered by night, and when the day appeared, they concealed themselves in the woods; feasting on the booty they had gained." Historians of the 4th and 5th centuries generally speak of the Saxons as superior to others in their achievements and courage. The habits of the Saxons caused them to resemble the dark physiognomies of Asia and Africa, rather than the fair, pleasing, and blue-eyed countenances, possessed by the Teutonic race. They had high pride of character. Twenty-nine Saxons strangled themselves to avoid being brought into a theatre for a gladiatorial show. "Their persons were of the largest size. On the continent they were so proud of their forms and their descent, and so anxious to perpetuate them, that they were averse to marriages with other nations. Hence the color of the hair of their males is mentioned as uniform."

The government of the Saxons was patriarchal, as shown by the terms applied to their king and civil officers. Josephus was called, *soldier over Egyptaland*—an elder over the land of Egypt. A British general is called *cat-hormon*. Bede says, "The ancient Saxons have no king (such as modern kings), but many chiefs set over their people, who, when war presses, draw lots equally; and whomsoever the chance points out, they all follow as leader and obey during the war. The war concluded, all the chiefs become again of equal power."

Their religion was pagan; and, at first, without an idol or a temple. But when they invaded Britain, they had idols, temples, and priests. Their temples were surrounded with enclosures; they were profaned if lances were thrown into them; it was not lawful for a priest to bear arms, or to ride but on a mare. "Some of the subjects of their adoration we find in their names for the days of the weeks: Sunday is the Sun's day, a male deity; Monday is Moon's day, a female deity; Tuesday is Tiw's day, not known, only the name; Wednesday is Woden's day, chief god of the Saxons, the same as Odin of Denmark and Iceland; Thursday is Thunor's day, same as Thor; Friday is Friga's day, wife of Woden; Saturday is Setterne's day." They had traditions of the creation, and of the destruction of the earth by fire. We shall close our sketch of the Saxon sojourn in Europe with a notice of the sea-kings and vikings of the North. No topic can better illustrate the Saxon sea-discipline and training, than a sketch of the lives of the sea-kings of the North. Our historic notice will be taken from the most authentic sources; principally from the history of the Anglo-Saxons by Sharon Turner.

The sea-kings of the North (in which school were the Saxons), were a race of beings whom Europe dreaded, and beheld with horror. Without a yard of territorial property, without any towns, or visible nation, with no wealth but their ships, no force but their crews, and no hope but from their swords, the sea-kings swarmed on the boisterous ocean, and plundered in every district they could approach. Never to sleep under a smoky roof, nor to indulge in the cheerful cup over the hearth, were the issues of these watery sovereigns, who not only flourished in the plunder of the sea and its shores, but who sometimes amassed so much booty, and enlisted so many followers, as to be able to assault provinces for permanent conquest.

It is declared to have been a law or custom in the North, that one of the male children should be selected to remain at home, to inherit the government. The rest were exiled to the ocean, to wield their sceptres amid the turbulent waters. The consent of the northern societies entitled all men of royal descent, who assumed piracy as a profession, to enjoy the name of kings, though they possessed no territory. Hence the sea-kings were kinsmen of the land-sovereigns. While the eldest son ascended the paternal throne, the rest of the family hastened, like petty Neptunes, to establish their kingdoms in the waves. When any of the land-kings were expelled their inheritance by others, they also sought a continuance of their dignity upon the ocean. When the younger branches of a reigning dynasty were about to become sea-kings, the ships and their requisite equipments were furnished as a patrimonial right, and perhaps as a political convenience.

The ocean swarmed with sea-kings. It is said that one Danish sovereign destroyed seventy of the honorable but direful race. "Not only the children of the kings, but every man of importance, equipped ships, and roamed the seas to acquire property by force. At the age of twelve, the sons of the great were in action under military tutors." Piracy was the most honorable, and the most wealthy occupation. No one was respected that did not return home in winter with ships laden with booty. "The spoil consisted of every necessary of life; clothes, domestic utensils, cattle, which they killed and prepared on the shores they ravaged, slaves, and other property."

"So reputable was the pursuit, that parents were even anxious to compel their children into the dangerous and malevolent occupation. Parents commanded their gold, silver, and other property to be buried with them, that their offspring might be driven by necessity to engage in the conflicts, and to participate the glory of maritime piracy. Inherited property was despised. "They sought their food by their sails, and inhabited the seas."

During the summer months, the land-kings followed the amusements of piracy. They first filled the boys with their ships; after a time they covered the German ocean. They cultivated paroxysms of brutal insanity—howling like wolves and dogs; rising their shields and foaming like bears (to intimidate their enemies). They had no kind feeling. "Such is but an imperfect sketch of the character of these pirate sea-kings—these rulers of the ocean: parents of that race who now covers every sea with its victorious fleets. Such a sea-training, severe and savage in its nature, seemed to be required to develop a race of ocean rulers. The conquest of Britain by the Saxons was the result of such an ocean discipline. But who were these Saxons? Not a race indigenous to Europe. We shall now trace them eastward to the land in which they dwelt before they migrated to Europe.

J. P. WEEDEE.

### STUDIES IN "KEY-WORDS."

The Hebrew term commonly rendered "spirit" is *ruach* (רוּחַ), derived from the verb *ruach*, which signifies *to breathe, to blow*. Similarly the Greek for "spirit" is *pneuma*, from *pneo, to blow, to breathe*; and the English term "spirit" is from the Latin *spiro, to breathe*. The term "spirit" itself has various definitions in Webster's Unabridged. the first being "*air set in motion by breathing; breath.*" Commencing on page 150 of "*Key-Words*," we find the noun *ruach* rendered in more than ten different ways, as, *air, wind, breath, blast, tempest, anger, mind, courage, spirit*, etc.

When a word has various meanings, that meaning (as every school-boy at his first lessons in translation ought to know), must be adopted to each place, which will best suit the context and harmonize with the general teaching of the Book. Thus when Solomon says, "The *ruach* shall return to God who gave it" (Eccles. xii. 7), we know that although *ruach* is here rendered "spirit" in the Common Version, yet we are not to suppose that Solomon meant a human spirit as an immortal, conscious, disembodied, individual leaving its mortal part in the dust and going immediately to its reward in heaven, if righteous: or that, if wicked, such a spirit

"Ascends to God not there to dwell
But hears its doom and sinks to hell."

I say we are not to suppose that Solomon wanted any such construction placed on his words, for he had already said that "the dead know not anything," and that man had boast "have all one *ruach*." Certainly the one common *ruach* that leaves the body of a slaughtered "beast" is no such immortal, disembodied individual.

Nor is Solomon the only one who teaches that *ruach*, in one of its meanings, denotes the principle of life, the vital breath, whether in man or other animals; for the same is taught in Gen. vii. 15,—"They went in unto Noah into the ark, two and two of all flesh, wherein is the *ruach* (breath) in C. V.) of life." And, speaking of the richly varied forms of animated nature, the Psalmist says, "Thou takest away their *ruach* (breath," in C. V.), they die, and return to their dust." Psa. civ. 29. The death of man, and the extinction of his thoughts, are described in almost the very words of Solomon, "His *ruach* (breath, in C. V.) goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 4. If it is proper to say "his breath goeth forth," in the last quotation, why would it not be equally proper to say "the breath shall return to God who gave it?" Certainly the vital breath is from God, and when the body returns to dust this breath is yielded up to him. "He giveth breath unto the people." Isa. xlii. 5. "He giveth to all life, and breath, and all things." Acts xvii. 25. At death he "taketh away their breath." Psa. civ. 29.

But, in some places, *ruach* has a much higher meaning than "air," "breath," or "wind;" for we read, "The spirit (*ruach*) of God moved upon the face of the waters," (Gen. i. 2). "The *Spirit (ruach)* of the Lord shall rest upon him." Isa xi, 2. "They rebelled and vexed his Holy *Spirit (ruach)*." Isa. xxxi. 3. "Whither shall I go from thy *Spirit* (*ruach*). Psa. cxxxix. 7. In such places *ruach* means the divine Spirit or power which, though as invisible as the air, wind, or breath, is radiated from God and pervades the universe. So far as the continued being and well being of the Universe is concerned, that divine Spirit is an indispensable in its own higher sphere of operations, as the air, wind, and breath are in theirs.

Both is the Inspired writers have selected the same word (*ruach*), to denote air, wind, and breath, and also that divine Power which irradiates from God and pervades the universe, to remind us in a manner accommodated to our weak capacities, that as the air, wind, and vital breath, though present, are invisible, mysterious, and unsearchable, so is that divine power which we call "The Spirit of God." Now, if inspiration has decided that *ruach* in the Hebrew and *pneuma* in the Greek are terms of sufficient clearness for man in this mortal state why in these last days should one or two uninspired writers endeavor to throw

too high for them" (Psa. cxxx. 1), dare to tell us that spirit is electricity! Such an idea is too horrible to be entertained a moment, for electricity is an element of nature that can, to some extent, be controlled and made visible at man's will, and used by the vilest people to carry the most wicked messages, on telegraph wires. One of Ingersoll's harangues could be conveyed to Asia by electricity. Military batteries that send bombs crashing into cradles of sleeping babes can be fired off by electricity.

*Ruach*, in one of its higher meanings, is contrasted with "flesh," that is, with mortal and corruptible flesh. "The Egyptians are men, and not God; and their horses flesh and not spirit (*ruach*)." Isa. xxxi. 3. So the corresponding Greek term *pneuma*. "That which is born of the flesh is flesh; and that which is born of the *Spirit (pneuma)* is *spirit (pneuma)*." Jno. iii. 6. Compare the expressions, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption;" and, "It is sown a natural body, it is raised a spiritual body." 1 Cor. xv. 44, 50. The righteous will be partakers of the incorruptible or "divine nature"—the spirit-nature—when born of the Spirit at the resurrection; for "that which is born of the Spirit is spirit." In that glorified nature they will be "equal to the angels" who also are called "spirits." Luke xx 36; Heb. i. 14. Their bodies (?) being fashioned thoughout will be "fashioned like unto" the "glorious body" of the Lord Jesus, who is called "a quickening *Spirit (pneuma)*." 1 Cor. xv. 45.

And here *pneuma* is used in its very highest sense, when it is applied to the Father saying, "God is a Spirit;" or father, as the American Bible Union and the margin of the Revised Version render it, "God is Spirit." (This rendering accords better with the Greek, *pneuma ho theos*, iv. 24. But we are not, hence, to fall into the gross mistake of inferring that God is incorporeal or without body. For though the term "spirit" is applied to the Lord Jesus, the angels, and the future state of the redeemed, yet it is abundantly plain that the Lord Jesus and the angels are *corporeal beings*; and so will the redeemed be when their bodies, instead of being incorporeal, are "changed" and "fashioned like unto" the "glorious *body*" of their Redeemer. Phil. iii. 21; 1 Cor. xv. 49; 1 Jno. iii. 2. Now, the Redeemer "is the image of the invisible God," "the brightness of his glory and the express image of his person." Col. i. 15; Heb. i. 3. Is it not equally proper to say "the breath shall return to God who gave it?" Certainly the vital breath is from God, and when the body returns to dust this breath is yielded up to him. "He giveth breath unto the people." Isa. xlii. 5. "He giveth to all life, and breath, and all things." Acts xvii. 25. At death he "taketh away their breath." Psa. civ. 29.

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upon all the inhabitants of the earth." Psa. xxxiii. 13, 14; "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Heb. iv. 13; etc. From such testimonies it is plainly to be gathered that while we are to address him as "our Father which art in heaven," yet by his Spirit he places himself in the most perfect communication with every part of his universe, and brings it under his omnipotent superintendence. When the risen Savior said to his apostles, in sending them out on their mission, "Lo I am with you all the days, even unto the consummation of the age" (margin of Revised Version), I cannot suppose he meant "personally or bodily with you," for in *that* sense he was about to leave them and go to be "with the Father," or "to appear in the presence of God for us." 1 Jno. ii. 1; Heb. ix. 24. His *bodily* presence with his people is an event in the near future, when he "shall so come in like manner as he ascended into heaven." Acts i. 11. And this I regard as, to some extent, illustrative of how the Father is, in one sense, "in heaven," and, in another sense everywhere.

Crabb, in his "English Synonymes," an educational work of high standing, and taken a high and Scriptural view of the subject than that expressed in the encyclopedia. He says, "God is a *spiritual*, not merely an *incorporeal* or *immaterial* being; the angels are likewise designated, in general, as the *spiritual* inhabitants of heaven."

We have now seen that *ruach* and *pneuma* embrace a noble field of thought, and that their shades of meaning are to be carefully distinguished according to the context and its correlative portions of Scripture.

WM. GODBEY.

"O JERUSALEM."

DALLAS, TEX. Feb. 27, 1883.

*Editor Restitution:*

I wish to make an apology for closing my last letter so abruptly. I was interrupted by a visit from Rabbi Belwin, he came with such a long string of wants that required my attention that I found it impossible to finish my letter. I can scarcely make you realize how much there is to do here, and, as my mission is to the suffering poor here, I do not feel at liberty to refuse. The Jewess, to whom you send THE RESTITUTION, cannot read English, she speaks it a little, but the paper is eagerly sought for among the Jews who do read English, and they will interpret to her; her name is Amelia, I cannot now recall the family name, her husband is quite blind, she however is a lovely woman. My letter was copied entire from THE RESTITUTION and sent to Mr. Spofford, with much comment. The Mission have forbidden their members to attend service at the Americans, under threats of excommunication; there is much excitement here on account of the "heresy" preached by Mr. Spofford, the said "heresy" being "no eternal torment," and "consecration." Certainly they are a blessing to Jerusalem, they share all their goods with the poor and continually make sacrifices of money, and loving care for the sick and afflicted all for Christ's sake.

You may enlarge upon this as much as you please. I have given some of the facts, and I think it will give your paper considerable notice, as their friends in America are a class of very wealthy influential people, and I am sure they are reading with great interest all that is said about them. I mailed four cards of flowers to Mrs. Westlake, last week; shall send two for your sisters next mail. There have arrived today 10 travellers, nearly all Abberjeans; they are all stopping opposite my house at the Mediterranean Hotel. I was pleased to watch them on their arrival from my window. It is now raining and blowing a tempest, the storms are sometimes fearful among these mountains.

Please excuse haste, I have six unanswered letters lying before me. As I have told you often, I am no writer, and have no ambition to see my name in print, so what I do not write you will kindly add. Perhaps some time when I shall get out of the snarl that I am now in I can do better. If you could only sit a spectator for one day in this house, you would not expect much of me; as an example I will give here a true sketch of my room as it is this moment: Before me is a large table covered with flowers and unfinished cards, a pile of unanswered letters, on the divan at my left lies two shirts for a poor Jew to be made, not the first stitch yet, on my right is a large American flag, 6 feet in length, just cut to be made, at my back is a dress to be made with ruffles and tucks, and last, but not least is two *cwtsuns* of wood, sent by my kind friends and left piled up for me to stow away somewhere. Well such is life in Jerusalem.

In hope.

A. E. DAVIS.

## Sententious.

He doeth much that doeth a thing well.

The character of our life is what we choose to make it.

Thoughts differ little. Each begins,
First, as a disclosed sun. —*Chinese.*

The Christian's exaltation is reached through the avenue of adversity.

The king on the throne may render himself insignificant by performing no service for mankind.

As fabrics dipped in ape
Give back the purple dye,
So shall the [illegible]
Be dipped in love and [illegible]
And [illegible]
Be [illegible]

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.

Troubles, be they ever so many,
Cannot prevail on the [illegible]
To waver from
Whose only [illegible]
Is [illegible]
With [illegible]

Did not Judas the betrayer [illegible] Do you know God? Do you love him? Are you united to him?

[illegible] to the race to begin to do right,
[illegible] whether rides to the goal of delight;
Man [illegible] happy by use, [illegible] of care,
[illegible] to Jesus for help from above.
And then you'll be happy now,
And as the years roll on,

The Christian who obeys the [illegible] dowed heart of widowhood, or [illegible] the orphan's tears, or trains infant lips to lisp God's praises, has more honor in heaven's court than he who rides to triumphant victory over the blood-stained battle field.

Determined before hand, we scarcely pretend
To see the drift and the thoughts of a friend.
Should we differ from him upon any pretence,
We like a true friend want both of judgment and sense.

How [illegible] to fall in with and flatter our plan,
Why, really, we think him a sensible man.

Did not Judas the universe; but the universe is so made that whoever sins against light draws blood on the spiritual retina of the moral eyes. This is the most mysterious thing in the penalties the soul is called upon to endure, that sinning against light blinds us to the very illumination needed to rectify our condition. That is a fact of science; that is a terrible philosophical truth which cannot be declaimed out of sight; that is a tremendous indisputable circumstance in natural law; and on it I plant myself. —*Joseph Cook.*

Unexplored Australia still contains prizes for enterprising travellers. The central desert theory, and many others to this, have long been exploded, but an immense area of country remains practically untrodden. In two colonies alone—South Australia and Western Australia—there are upward of 800,000 square miles of which little or nothing is known, and in the northern peninsula of Queensland another 10,000 square miles remain unexplored. Mr. Christie Palmerston, a Government surveyor, has just opened up the table lands between Herberton and the Queensland coast. He reports that this highly favored region possesses a flora of incredible luxuriance, broad sheets of water falling over high basaltic precipices, and the richest soil in Australia, and is inhabited by tribes exhibiting characteristics which distinguish them from the other natives of Queensland. Some of them are said to reside in scrub so dense that they have never seen open country. They are armed, not with spears, but with wooden swords resembling in shape the weapons which the Dyaks of Borneo carry in their head-hunting expeditions.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 4, 1883.


SOME deferred communications next week and others as soon as we can give them and keep up variety.

PROF. GARDNER gives a literal translation of some important Scriptures this week from the Septuagint. It will benefit our readers to compare this rendering with the rendering made in our Authorized Version from the Hebrew.

BR. MAGRUDER'S article on Baptism was too late for this number. will give it next week. This is to be followed by two more on the same subject. The design of his essay is to present this ordinance in a comprehensive, critical, and Scriptural manner.

SINCE our last issue we have received the March number of "The Hebrew Student"—edited by Prof. William R. Harper, of Morgan Park, near Chicago. It contains several instructive articles, of which we give one in the present number of our paper entitled —Glimpses at the Scrip of the Present. An extra, received with this, details the plan of teaching the Hebrew language by correspondence, of which we will speak more definitely hereafter, as some of our readers may become interested in learning Hebrew in this way. We have also received three numbers of the—Biblical Expositor and People's Commentary—edited and published by Jacob M. Hirschfelder, lecturer in Oriental literature, University college, Toronto, Ont. The object of this periodical is to give accurate translations from the Hebrew of difficult passages with critical notes and explanations. We shall give a fuller notice hereafter, as our paper is too nearly full to set forth the design and merits of this work at this time.

We clip the following from *Masonic Herald*. It is easy to see that the priestly line may have been preserved intact, notwithstanding all the vicissitudes that dispersed Israel has passed through. The wonderful preservation of this people is a miracle of history. Any one, by consulting Wigram's or Young's Concordance, will see that the [illegible] term always [illegible]. In the same [illegible] the Hebrew [illegible] ponts the

MODERN HEBREW NAMES.

"The most common name among the Jews is that of Cohen. To English Jews it is what Smith is to Englishmen. The second most common name is Davis. The name of Moses stands very low down in the list. It is unpopular, has been ridiculed, and seems to have been very generally abandoned.

The foregoing, clipped from the *Boston Journal*, reminded us of something we had read in Mrs. E. A. Finn's book, "At Home in the Holy Land." She had a "many years' residence in Jerusalem," and is well qualified to speak of Jewish customs and history. On turning to it again we find the following conversation described as occurring between the Rev. Mr. Anderson and a young man. In reply to a question the clergyman says:

"The Jews believe that the line of priests has not been lost, and that every person bearing the name of Cohen is of the line of Aaron,—as also, that every one bearing the name of Levi is of that tribe,—and they act upon this. In the reading of the law in the synagogue, the portion is divided and read by various persons of different degrees, who are called up each in their order by the reader, and the person first summoned must be a Cohen, and the second a Levi. A Cohen also is always obliged, in case of death, to leave the house in obedience to the command of God, Lev. xxi: 1-5. And the firstborn son is always considered the property of the Cohen, and bought back—redeemed from him by the parents, Ex. xxxiv, 20. There are circumstances of daily occurrence.

"Would it not be easy,' asked Walpy, 'for a person to assume the name of Cohen who has no right to it?'

"I have asked that very question of the Jews, and they say no. That, in the first place, there is no sufficient inducement in the way of privilege or advantage to be gained; and in the next, that the Jews know each other's families and descent so well, that detection would be almost certain. I find that distinction between the families of Cohen, Levi, and the other Jews, is kept up among all the great divisions, that is, the Sephardim or Spanish, the Ashenazim or Polish, and the Morocco or Mogrebee, as well as the Persian or Indian Jews.'

"'Are these classes very distinctly marked?'

"'Very. By language, customs, and descent. The Sephardim look upon themselves as belonging to the royal tribe of Judah, who took refuge in Spain, and some in Italy, at the dispersion, and who returned here in large numbers when Ferdinand and Isabella exiled them from Spain. They utterly despise the Ashenazim—above all, they despise their corrupt accent in reading. The Spanish is certainly the most musical and pure. All the men speak, read and write Hebrew—but the women, being uneducated, cannot speak it, therefore they have besides a family language, used at home. Among the Sephardim this is Spanish, among the Ashenazim, very corrupt German; among the Mogrebees, African-Arabic. The common language is Hebrew, and it is used for religious purposes, as well as literary and ordinary intercourse of letter writing, conversation, etc., etc., so that in the family language all principal words are still Hebrew, though the rest may be Spanish German or Arabic."

"'Then Hebrew ought not to be called a dead language?'

"'By no means. It is never called a dead language here. All receipts, leases of houses marriage contracts, etc., etc., are made out in Hebrew; and it is spoken all day long in the Jewish quarter.

"'One more question. Are there any Jews in Palestine whose families may have lived here uninterruptedly since the days of our Lord?'

"'In Jerusalem, of course not; but possibly in Hebron, and in the north, especially in Tiberias, there is every probability that they were allowed to remain. The Jews believe that there have always been some of their people in Tiberias and Galilee."

PALMONI.

The term *yefeyni — phelmouni* — which occurs in Dan. viii. 13, in the Septuagint is a word that is not translated from the original Hebrew, but transferred. Its form in this latter language is פלמני—*pal-mok-nee*. By Gesenius the word is derived from פלני—*pĕloh-nee*— a *distinguishing*, and אלמני—*al-mok-nee—one kept silent*, i. e., whose name is not mentioned. Tafel, in his Interlinear Translation, renders the term *some one;* and, in his notes, defines the word—*the one shut up, isolated, soliteary, for unnamed, unknown.* We may remark that all the above words, Greek and Hebrew, are accented on the last syllable. Barnes, in his notes, and after commenting on the original terms, says: "It is language, therefore, which would be properly addressed to an unknown person with whom we would desire to speak, or whom we would designate by the finger, or in some such way, without being able to call the name. Thus applied in the passage here, it means that Daniel did not know the names of the persons thus speaking, but simply saw that one was speaking to another. He had no way of designating or distinguishing them, than by applying a term which was commonly used by a stranger, when one wished to address him, or to point him out, or call for him. There is no foundation in the word for the meaning suggested in the margin. Theodotion does not attempt to translate the word, but retains it—φάλμωνι—*phalmoni*. The Latin Vulgate well expresses the meaning, *dixit unus sanctus alteri neccio cui loquenti.* The full sense is undoubtedly conveyed by the two ideas, (*a*) that the one referred to was unknown by name, and (*b*) that he wished to designate him in some way, or to point him out."

We may add that the word belongs to a class grammatically designated *hapax legomenai*, i. e., words occurring but a single time. This word occurs in no other place in the Hebrew Scriptures, as shown by the Lexicons and Concordances. Notwithstanding what the learned commentator, Barnes, says above, the word, from its derivation, seems to us to mean—*the wonderful unknown one, or that distinguished unnamed one;* as the remoter root פלה—*path-lah* signifies to *make wonderful* or *admirable*.

# Communications.

## Who Is the Subject of God's Plan of Salvation?

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life!

From the foregoing statement one thing is clearly established, i. e., the subject of the above proposition is not an immortal being. To talk of a deathless being perishing, is as absurd as to offer everlasting life to a being that can not die. The Bible contains no such thing as a "plan to save immortal beings." In all the varied literature of that Holy Book not one command, threat or promise is made to a deathless being. Beings possessed of endless life, instead of being subjects of salvation, are exalted patterns to which those must attain who seek salvation. "Neither can they die any more." They have become angel equals born of God, into the family of God. Having attained a deathless nature, the consummation of their salvation has been reached. This glorious exaltation is promised to all who are worthy to obtain that age. The Son of God declares that none of that class should be lost. But what pledge is given that they will be saved? "I will raise him up at the last day." The domain of death is large. To man, darkness, clouds, and doubt rest upon it. But David assures us, that large as this vast area is, there is no spot in it that is concealed from the omniscient One. Does skepticism stand aghast at the declaration "the dead shall live again?" Does feeble faith ask:—

> How shall the dead be raised again,
> Whose flesh is scattered wide and free
> Mangled by cruelty, beasts, birds and fires
> And trodden in fragments everywhere?

If so, it declares unto us the power of God to accomplish the mighty work then

> And how the moving dust shall wake,
> And assemble all in their place;
> They ask if God can raise the dead
> Who made, and fashion'd, and made us there.
>
> Behold the sun's bright, day-time rays,
> That lights the world at which we live,
> They ask if God is dead or gone to sleep,
> Who does each daily blessings give.
>
> Ask if the ocean's mighty roar
> With fury doth against the shore,
> Then ask if God is buried in the waters,
> Can unto life the dead restore.
>
> Yes! he that formed the man of dust,
> Can bring him back to life again;
> Great power and skill his word to trust,
> Nor think his promises are vain.

"Why should it be thought a thing incredible that God should raise the dead?" Out of senseless dust God formed the representative of the race. Surely no greater power will be required to reproduce man. No greater skill is required to properly adjust the delicate parts of a piece of completed mechanism than was exercised in its original construction. Is the doctrine of the re-living of the dead a pleasant thing to contemplate? Do we desire to see again the familiar faces of long buried friends? Yes, even though they bear traces of pain or care. Do we wish to clasp again in warm friendship the hand long since palsied by death? Aye, even though the hand be wrinkled by age. Does the mother long to gaze again upon the face of that sweet child, long since laid away to rest? How tearfully she gazes upon even the imperfect image made by the photographer's skill, when from memory's tablet is fading the lineaments of that cherub face; then ask the mother if she wants to see her darling again.

Could even these desires be gratified how the heart would swell with joy. But the resurrection that is to consummate the Christian's hope brings not back the care-worn and tear-stained faces, nor bowed forms and palsied hands, but glorified resplendent bodies stamped with the eternal seal of immortality. No tear shall ever dim the eye that is to glow with the fire of eternal youth. No line of care will ever be written upon that face that is radiant with everlasting joy. No twinge of pain shall ever annoy the perfect organization that is fitted to exist through countless ages. No wonder David exclaims, "I shall be satisfied when I awake in thy likeness" or that Paul desired to attain that glorious boon "a resurrection from the dead," and the rhapsody of John, "Blessed and holy is he that has part in the first resurrection." O blessed hope! No wonder it is called a "purifying hope" for "he that hath this hope purifyeth himself." God grant that we may stand firmly rooted and grounded in the truth, clad in the whole panoply of Christian warfare. Thus equipped we are safe. Then all along the line for the watchword be "holiness to the Lord," for only those who have clean hands and pure hearts can dwell in the holy hill of the Lord." For the crown, the robe and palm await only those who keep themselves unspotted from the world.

Yours in the blessed hope.

J. F. WADSWORTH.

*Editor Restitution:*

It is somewhat relieving to the Christian mind that now, while infidelity is flourishing and blasphemy bold as never before in England, the City Solicitor of London has prosecuted the editor, publisher and proprietor of the *Freethinker* for blasphemous libels in the Christmas number of that paper. I saw a copy of a newspaper and variety store, and at first thought of mailing it to you as a specimen of devilishness, unequalled by any publication in the world's history, so far; but feeling doubtful about the propriety of sending it, I advised the woman behind the counter to either burn the copy or send it back to the wholesale firm in Manchester.

That there has been a scattering of the paper (this No. is a magazine form) to some considerable extent is certain from the fact of a second edition being issued, and the thought of such an exhibition of pictures being before the eyes of thousands of boys and girls is indeed dreadful. Perhaps some have thought that no public scene of insult to the Supreme ever exceeded the dragging of the Sacramental Emblems through Lyons at the time of the first French revolution; this, however, is far outdone by the *Freethinker*.

What days are these?

H. HEYES.

PROSECUTION OF THE "FREETHINKER."

At the London Mansion House yesterday, George William Foote, William George Ramsey, and Henry Arthur Kemp were summoned before the Lord Mayor, at the instance of the City Solicitor, for publishing a blasphemous libel in the Christmas number of the *Freethinker* for 1882. Mr. Poland conducted the prosecution for the City Solicitor; Mr. Lickfurd appeared for Ramsey and Kemp.

Mr. Poland said he was instructed to prosecute the defendants for publishing a series of blasphemous libels contained in the Christmas number of the *Freethinker*. It was only necessary to look at that publication to see that it was undoubtedly and beyond all question an offence against the law, and all persons connected with the publication of it were liable to be dealt with in a criminal court. He need hardly say that there could be no desire in the present day to interfere with full and fair discussion on matters in which persons were "greatly interested;" but what was complained of in this case was that this publication was no course — he was going to say brutal—in character that it gave pain to persons who saw it, and no doubt it also did a vast amount of mischief.

It was under these circumstances that the City Solicitor had determined to prosecute the persons connected with this publication. He would not read at length the passages complained of. There were several passages of the most outrageous character, and in addition to the letter-press there were pictures illustrating the written matter. Beneath one illustration there purported to be a quotation from Exodus xxxiii. There was also a series of pictures which were described as "A New Life of Christ," in which they held up to ridicule our Savior. Certainly no one could look at those pictures without seeing that the publication of them was a very gross outrage.

The *Freethinker* had been published for some time at 28 Stonecutter street, and he should produce a certificate of registration under the Act of Parliament. It appeared that it was registered by H. A. Kemp as printer and publisher, and the person who was registered as the proprietor was Mr. Jas. Ramsay, publisher, of 20 Brownlow st., Holborn. With regard to Foote, he was stated on the paper to be the editor. Mr. Poland added that when the court heard the evidence which he would call, it would be of opinion that all three defendants were responsible for the publication.

Mr. Lickfurd said there was already a prosecution proceeding against the paper, which had been removed by *certiorari* to the Court of Queen's Bench, and he suggested that the present case should stand over until the result of the other trial was made known.

Mr. Poland replied that this number had not been prosecuted, and it was different from the others. He therefore could not accede to the suggestion.

Mr. Hayling, a clerk in the office of the Public Prosecutor, produced a list of that official authorizing the prosecution.

Detective Edgar spoke to buying two copies of the Christmas number of the *Freethinker* at Stonecutter St. Kemp served him, and on Jan. 20 he purchased two other copies of the second edition.

Mr. Low, the rate-collector of St. Dido's, Field St., produced the last poor's rate, in which the premises, 28 Stonecutter street, were rated. The date of the rate was the 5th of October, and at that time Mr. Bradlaugh and Mrs. Annie Besant were rated as the occupiers. The usual demand was sent, and afterwards the witness received by post a cheque signed by Ramsay in payment of the rate.

After some further evidence had been heard, the case was adjourned till Monday, the defendants being admitted to bail.

TORONTO, Ont.

*Editor Restitution:*

I have been much interested in Prof. Gardner's essays on Greek words, and would like, through your paper, to ask his opinion upon the meaning and object of the Greek article in 1 Cor. xv. 22. It rarely occurs in such position and, I perceive, the revision is, that, Paul is not expressing union with Christ's a thought often occurring, but always without the article; but rather drawing a parallel and a contrast, and consequently, the one parallel, "in the Christ," extends as far as the other, "in the Adam."

This verse is usually maintained to limit the result of "being made alive" to those "in Christ." Were it without the article, there would be no show, I think, against such a view; but with it, the line of thought is not only extended but does not run in the same select channel.

A list of the verses where "in Christ" occurs without the article, and where it occurs with "in the Christ" will help the Professor and your readers by saving his and their time in research.

Without the Greek article Rom. xii. 5; xvi. 7; 1 Cor. iii. 1; xv. 18; 2 Cor. v. 17; xii. 2; Col. i. 2; Gal. i. 22; 1 Thess. iv. 16. I find these are all I have noted in the margin of my Bible. If there are others the principle will be the same.

With the article 1 Cor. xv. 22; Eph. i. 10; xii. 20; iii. 6, in A. V. or Textus Receptus, but omitted in the text adopted by the revisers. The internal or doctrinal evidence is in favor of the latter I think.

A comparison of these verses will reveal a different line of thought in each section, not so perceptible to the English reader; and if my view be correct would open up at once a far more extended view of what "being made alive" constitutes. Surely not to be immediately recast into death, especially when we remember not only that myriads had never heard of life in Christ, or Christ, and Paul tells us they must hear, Rom. xv. 22, R. V., and that it is God's will they should know it, but that myriads also were brought into this world with hereditary taints of sin physically and mentally, which led them as inevitably, under their surrounding circumstances, to gravitate downwards, as the nature of sparks tends to make them fly up" words.

Then comes their resurrection on a different plane, 1 Cor. xv. 23, with Eze. xxxvii. 12-14, and in another rank or order or species *tagma* to that of the church, his body; and then comes into play the declaration of Christ in Luke xii. 47; Matt. xi. 24, and also the New Covenant (if we are under "promise," not covenant) described by Jer. xxxi. 29, 30; Eze. xviii. 2-[illegible].

I should be glad therefore to see Mr. Gardner's critical opinion upon the Greek of 1 Cor. xv. 22, in your columns, if he will kindly oblige.

Yours faithfully in Christ.

W. BROOKMAN.

## Conference Report.

The second session of the Quarterly Conference of the second district of Arkansas, met with the Church of God worshiping at Damascus, Conway Co., on Saturday morning before the second Sunday in March, and continued over the following Monday.

The following ministers were present, W. H. McCarty, W. J. Sowell, District Evangelist, S. H. Etheridge State Evangelist, J. D. Martin, J. J. Smith, C. S. Norman, H. W. Porter, N. B. Etheridge, from abroad: J. A. Cargile of Stevenson, Ala.

We will not go into full detail of the business transacted by the Conference, but, suffice it to say, everything was done for the glory of God. If we were to say the preaching was good, the half would not be told, and as Secretary, I am happy to say, as all other visiting brethren said, it was one of the most harmonious meetings they ever attended.

At 11 o'clock a. m. Sunday, Brother Cargile gave us an able discourse from Dan. ii, using his chart. Bro. McCarty took up the same subject, using the chart, in the afternoon.

At night we enjoyed a feast that will never be forgotten. One came out and sold by his acts that he wanted to serve the Lord. Much rejoicing was had over him. God's children then assembled around the Lord's table to commemorate his death and sufferings.

Again on Monday night the Lord blessed us. Three more came out on the Lord's side. Two of them very old people. Many arose and testified for Jesus, until the whole house was filled with the praises of God.

Brother Cargile's preaching had a telling effect; he was with us about a year ago, and had the pleasure of seeing some of the seed sown at that time coming forth and producing fruit. He will never realize how much good he has done throughout here, until he hears that welcome approval, Well done, thou good and faithful servant. We all feel that we have made a nearer approach to the Lord. The good work is rapidly spreading through this part of Arkansas. Our state evangelists are doing noble work.

The Conference adjourned to meet with the Church at Green Briar, Faulkner Co., on Friday before the third Sunday in June.

W. H. McCARTY, Pres.

JOHN W. TEAS, Sec.

P. S.—As secretary I am receiving many letters of inquiry about Arkansas. I will cheerfully answer all letters if parties writing will enclose a stamp for return postage. Address to John W. Teas, Box 58, Morrilton, Conway Co., Ark.

# Brevities.

TALKING FROM HERE TO CHICAGO.

The Postal Telegraph Company yesterday opened its line for private test between New York and Chicago, and everything worked perfectly. The resistance of the wire showed only 1,522 ohms, as against 5,000 ohms on the best iron wire, and 15,000 ohms on the average iron wire. Prof Elisha Gray and H. Crimmins, Vice-President and General Manager of the Postal Telegraph Company, conversed freely and distinctly with Mr. Taylor, the company's electrician in Chicago, a distance of 1,000 miles. — *N. Y. Sun, March 26.*

THE ECHO YOU CAN HEAR IN OREGON.

One of the most remarkable echoes we have noticed in this vicinity is observable on the other side of Lowland Clarke's. A shot fired at the point opposite echoes and re-echoes, and then all is still for a moment, when a rattle like the discharge of musketry is heard, and then a thundering reverberation away in the direction of Saddle Mountain.—*Astorian (Ore.) Astorian.*

On the ascent of the Mount of Olives adjoining the Jewish Cemetery is a plot of ground which has been preserved to the Jews from time immemorial as the burying place of the prophets Haggai, Zacharian and Malachi. How we the world over have been distressed by the report that this sacred spot was about to be sold by the Turkish authorities to a Christian sect which intended to build a church upon it. At last accounts the completion of the sale had been deferred by Raouf Pasha at the urgent solicitation of the spiritual heads of the Jewish community. The intending purchaser is said to be the Russian Archimandrite in Jerusalem, and the price agreed upon is £80.

The great meteor which was seen in Connecticut and Rhode Island on the night of the 27th of February seems to be worth more than passing notice, especially since it is now learned that another meteor, closely resembling it in size and in the startling effects it produced, was seen in Mississippi and Alabama a little over a week before. It will be remembered that two or three shocks, which were believed to be earthquake shocks, closely followed the appearance of the Connecticut meteor. Some persons who were awake and out of doors at the time believed that the shocks resulted from the explosion of the air caused by the explosion of the meteor. This opinion seems to be supported by the phenomena attending the meteor seen in Mississippi. That, too, appeared to explode, and, following the explosion, houses were violently shaken, and a great noise was heard. The earth appears to have been running of late through a region abounding in large meteors, for half a dozen of these celestial bombs have been seen in this country since the beginning of the winter, to say nothing of the ordinary shooting stars, some of which may be seen on any clear night. — *N. Y. Sun.*

SIR MOSES MONTEFIORE AND THE JEWS.

On October 24, 1884, Sir Moses will, if he should live, have reached the *hundredth* year of his age. The comparatively near approach of an epoch so interesting to all friends and religionists of the still hale and hearty philanthropist has attracted attention abroad as well as at home. A movement is on foot among the Hebrews of New York to prepare a suitable testimonial to Sir Moses Montefiore on the expected centennial of his birthday. An ardent advocate of the old faith, he did not let the toils of money-getting blind him to the unjust political disabilities under which the British Jews labored in his early days, nor to the benighted and unfortunate condition of his brethren abroad, particularly in Palestine. In 1827 he made the first of a series of trips to Palestine with a view to personally investigate the causes of the abject state of his brethren in that land. The result of that first visit was the founding of the Palestine Fund, of which he has since constantly been the administrator. In 1862 his beloved wife and helpmate died. Her death marked an epoch of princely charities and donations by Sir Moses. Though grief burdened his soul and physical debility bowed his whitened head, it did not prevent him from immediately proceeding to Morocco in the following year, 1863, to plead the cause of the persecuted Jews of Fort Efni, who were being massacred and tortured by the Spanish on a trumped-up pretext that the Spanish consul at that port had been murdered by the really inoffensive and innocent Jews. The venerable man succeeded once more in throwing oil on the troubled waters and restoring peace and happiness to his persecuted brethren and also securing valuable privileges for resident Christians there from the Grand Sherref of Morocco. In 1875 he made his seventh and last visit to the Holy Land, the land of his love. Upon his coat of arms is a flagstaff, and there from flowing a banner, on which, inscribed in Hebrew characters of gold, is the word Jerusalem. To see Palestine the seat of a Jewish state, with Jerusalem as its capital, is and has been the fond ambition and dream of his life—never to be personally realized in his time, as he himself is fully aware. But to the consummation of this wished-for end he has bent the best efforts of a longer life than is usually allotted to man. — *London Christian Herald.*

MISCELLANY.

The French Bible Society printed or put into circulation during the first nine months of 1882, 28,000 copies of the Scriptures.

Spain is to have a Protestant newspaper. It will be made attractive by illustrations, and will publish religious news.

By the death of Prince Gortchakoff the fifth of those statesmen and diplomats has departed who five years ago affixed their signatures to the Berlin treaty, and whose portraits are preserved by Herr von Werner's great painting at the Berlin Town Hall. The others who died before him are Mehemed Ali, Herr von Bulow, Lord Beaconsfield, and Baron Haymerle.

The English company of Revisers have completed the second revision of the Old Testament. It remains for them to consider the American suggestions and to review it by the aid of a Concordance to secure uniformity of rendering. In a few months the great work will be put into the hands of the printers.

Arabi Pasha and the other exiles have expressed themselves highly satisfied with Ceylon, and, further, a wish to have their sons admitted at once as boarders in a Government college there. This will be done.

A little balloon filled with hydrogen gas, was recently sent up from Paris by a Russian, who attached to it a card with its name and address. The other day he was surprised to hear tidings of the balloon all the way from Russia. M. Jaroschewitch, a priest at Tchigi, in the Government of Orenbourg and district of Bielsk, picked it up in that remote region only three days after it had been launched from Paris.

In view of the approaching coronation of the Czar, the court jewellers of St. Petersburg are now busily cleaning and repairing the jewels of the crown, the value of which is estimated at six and a half million dollars. The crown itself, valued at $600,000, is adorned with magnificent diamonds, fifty-four enormous pearls without a flaw and a ruby of extraordinary size; it is of exquisite workmanship. It was made by Pauzie, the Genevese jeweller, and was first worn at the coronation of Catherine the Great. The sceptre, which was made for the coronation of Paul I., is tipped with the famous Orloff diamond, which, like the Koh-i-noor, came from the treasury of the Grand Mogul. It remained for centuries in a conglomerate, and, passing through various hands, it was at length purchased for a paltry sum by an Armenian of the name of Lazarew, who had it cut in Amsterdam, where Alexis Orlow bought it for 450,000 roubles in order to present it to the Empress Catherine. The Orloff is eight carats heavier than the Koh-i-noor.

SUMNER, Tex. Mar. 20, '83.

*Editor Restitution:*

Allow me to say to the brethren that I am permanently located in business at this place, and where I expect to preach with other brethren every third Sunday, and on all other Sundays in this and adjoining counties. On the third Sunday in April, at this place.—Subject "Universalism Examined." There are many believers scattered throughout Northern Texas, Brethren desiring meetings will address me here, and their wants will be met as soon as possible.

Brethren in the north who desire a mild climate, a good country, with plenty of timber, and a kind hospitable people, will do well to examine here before settling elsewhere.

JOHN S. HAWKEN.

Whatsoever we bestow let it be given with a cheerful countenance, a man must not give with his hand and deny with his heart.


# WORKS BY WILEY JONES.

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*Send to this Office for them, we have a large supply.*

## Poetry.

### PRAY!

BY ADELAIDE WINCH.

If you never prayed before, pray!
Truth, hath need of prayers today—
Satan's minions crowd the way.
Pray! Pray!

Faint at sight of flashing tide,
Coward feet quick turn aside.
Loath, with dauntless to abide.
Pray! Pray!

Leaders bend to siren hand,
Go at touch of golden wand,
Sell for pottage all the land.
Pray! Pray!

Many too, for tinseled toys,
Equities, and home alloys,
Trade the infinite's fadeless joys.
Pray! Pray!

Hear you not the Savior's call,
"Snares are set alike for all,
Watch and pray, lest ye too fall."
Pray! Pray!

"Calmly from living rock,
Voice and life alike are mute,
Withered branch can bear no fruit."
Pray! Pray!

Budding figtree tells her mood,
Eastern skies aglow with red,
Betoken true what prophets said.
Pray! Pray!

Our redemption now is nigh,
Lift, oh lift the crucician cry,
"Let the day-star dawn on high!"
Pray! Pray!

## Selections.

### THE ENDLESS LIFE.

#### Discourse I.—Part 2.

A DISCOURSE ON THE THIRTIETH ANNIVERSARY OF THE CHURCH IN HAWLEY ROAD.

I desire to-day to offer a distinct answer to the question so often publicly, so much more often privately, proposed, "How is it, if this doctrine be true, and, according to its advocates, so easily to be seen to be true by careful inquirers, that such numbers of ministers of religion, whose piety, ability, knowledge, and usefulness you will be the first to acknowledge, do not perceive the force of your argument, but still apparently give the weight of their authority to the established doctrines"—1. That man is naturally immortal in his soul; 2., that Christ does not confer immortality of the soul on believers, but only holiness, and blessedness, because they are already immortal; 3., that God will inflict misery on the wicked for ever, because they, too, are by nature immortal? Why is this? Why has not this argument for Life in Christ affected these good and able men all over the world?"

To this question we reply—1. That, as a matter of fact, which we have learned by extensive inquiry, the tone and method of preaching on these subjects is greatly modified both in England and America. I believe that there are now seldom phrases as they used to be with the notion of their own natural and necessary immortality, except by Universalists. Very widely preachers have come back to the model of the Apostles, who never use anything of man's natural immortality in either body or soul. No public or formal confession is made of change of opinion, but practically the language of the orthodox preachers who have grown up during the last thirty years is far more in accord with Scripture than was the language of their predecessors. Very much more attention is paid everywhere to the doctrine of life in Christ, which, whatever it may signify, holds the central place in the New Testament;

2. Similar careful inquiry satisfies us that the whole tenor of language used in the pulpit on future punishment has undergone a great modification in nearly all Churches. Thirty years ago scarcely a sermon was preached without some phrase indicating the belief that unsaved persons, whether in Christendom or Heathendom, being immortal, would suffer for ever, would go to "endless woe," or "endless misery," or be banished from the presence of God in "eternal remorse." I believe that such unscriptural expressions are now more rarely employed, the words used in Scripture are employed instead, and left to produce their own effect on the minds of the hearers, without further commentary. Those ordinary ministers have all heard that much more enlightened Greek and Hebrew scholars than they themselves can ever hope to be, and quite equal to any on the side of traditional opinion, strongly affirm that there is no philological or psychological reason why the terms of Scripture should not be taken in their obvious sense, and naturally this has weighed with the younger men.

3. In the next place, to my certain knowledge, among the numerous ministers supposed to adhere to the old doctrine there are not a few who feel no vocation to involve themselves with the more ignorant and passionate members of their congregations, who yet distinctly acknowledge the immense modification of nearly all men's thoughts since those questions were raised at the beginning of this generation. For example: at the autumnal meeting of the Congregational Meeting in 1861, Mr. Griffith John, of Hankow in China, a notable and noble missionary, who on his previous visit to England, ten years ago, maintained, at Exeter Hall, something much like the doctrine of endless misery as the basis of mission work, now as openly argued at Manchester, for the toleration of the three distinct theories of human destiny,—everlasting misery, conditional immortality, and universal restoration, in the mission field. For myself I repudiate this loose proposal, believing that truth is one, and that only truth ought to be taught. But it is easy to see that if such is the movement of the mind among missionaries, it is much the same with ministers at home. Numbers of them are in an unsettled state of opinion, or are too busy with Church controversy to study the matter of human destiny carefully from end to end. They have forsaken their old anchorages, and are drifting they know not whither. Meantime they do not commit themselves to any definite dogma, but denounce "dogmatism," as if it were a reproach to hold a definite belief, or a belief more definite than theirs.

You will have observed that during the last thirty years no one of our honored neighbors in the ministry within the radius of a mile, whether Episcopalian or Nonconformist, has thought it necessary to oppose openly, in a controversial form, what has been taught here. If the preachers now were exactly where most men were formerly, some of these faithful men would certainly have done this. Had we denied here the Deity of Christ, or the Atonement, and diligently circulated the denial, they would, one and all, have openly remonstrated with us, and testified against us in distinct courses of sermons. But the doctrine of man's utter death by the law for sin, and of Life in Christ, was too much like the natural sense of the whole Bible for them to do so.

No one need therefore be afraid of this doctrine, simply because comparatively few Christian ministers openly declare it a controversial form in its favor. The English rule of declaration of belief is, first to avoid them scrupulously, and then publicly, after the laity is sufficiently prepared for them, and I must say, wisely, for it is in the power of one fanatical and ignorant man or woman, in any church, to frighten the whole congregation respecting their pastor's orthodoxy, and the more ignorant they are the more obstinate and unscrupulous.

4. Let us further demand of our honored neighbors and friends who hold any special faith as Scriptural, as the result of careful study, whether the circumstance of the silence of other ministers is regarded by them as a valid argument against such special belief? Do the Baptists consider the silent refusal of all the Pedobaptist ministers in England to answer their arguments, or to be affected by them, as any reason for distrusting their own conclusions? Do they not at once say, in effect,—"The Independent, Methodist, and Episcopal ministers were to this topic of baptism ill taught they are bound together by denominational ties, they have not very carefully studied this question." And do not the Independent ministers and college tutors say the very same thing of the Baptists?

Again, the belief in the advent of Christ at the end of the times of the Gentiles, to destroy Antichrist, and to establish the kingdom of God on earth for a thousand years, is now widely spread among Christian people, excepting the Independents and Baptists, who, almost to a man, repudiate it,—although nearly all their forefathers held it in the days of Puritanism. If you are one of the great company of those who hold this blessed hope, and love the appearing of the Lord, as an Apostolic Christian ought to do, does the general contempt of the dissenting ministers of England for "The Millennial Hope" in the last degree shake your faith in that which Bishop Lightfoot demonstrates to have been the primitive faith of Christendom, and which such men as Chevalier, Stoit, Alford, and a thousand others, hold to be the plain doctrine not only of St. Paul in the Second Epistle to the Thessalonians, but everywhere else the doctrine of the Old and New Testaments?

We conclude then, that the still general abstinence from any open and dogmatic confession of adhesion to the doctrine of Life in Christ by the generality of Christian ministers, is not of so much weight as it might at first appear to be.

5. Especially since, in the last place, men of the greatest calibre as to knowledge and ability, and of equal weight as to Christian character and devoted-ness, are at length boldly avowing their adhesion to the truth, so long almost hopelessly proclaimed at an earlier date.

It would be easy to read a long catalogue of names of scholars and divines of every rank, and of almost every country; theologians, linguists, critics, philosophers, missionaries, who, having carefully studied these disputed doctrines on human nature and destiny, now openly and earnestly avow the conviction of their truth.

But I will take as an example the names of four distinguished men only, known to all by reputation, who have recently, in various ways, declared their assent. Professor Stokes, Mr. Dale, Mr. Thomas Walker, and Mr. Skrefsrud, of the Santhal Mission in India. These four eminent persons divide between them nearly all the graver intellectual and literary accomplishments of our time; and they are all devout and earnest Christians—spiritual, and not simply formally religious men. Professor Stokes, Secretary to the Royal Society, and Lucasian Professor of Mathematics at Cambridge, brings to bear on the study of Scripture, a mind which is the finest result of University culture in habits of calm and exact thought. Mr. Dale is sufficiently well known as an accomplished and well-balanced theologian, all whose tendencies lie in the direction of evangelical orthodoxy. Mr. Thomas Walker, formerly editor of the *Daily News*, adds to a large acquaintance with European literature, and a habit of Biblical study, an intimate knowledge of the unbelieving world, and the causes of their objection, which he has set forth in his recent critique on Mr. Tennyson's poem on Despair. Mr. Skrefsrud stands in the front rank of Indian philologists, and is now employed by the Indian Government in writing a Comparative Grammar in seventeen languages, so that he knows more than most men the force and signification of Asiatic words. He is also, as you know, one of the most devoted and successful missionaries now living. These four distinguished men, with no leaning whatever towards heresy, after the most careful study of the questions concerned, and knowing all the critical devices by which the argument for Life in Christ is usually met and entangled in the popular religious magazines, have all recently declared their clear and firm assent to the doctrine that the hope of human immortality is in Christ alone, and that this hope is restricted to men who are "born again" of the Spirit.

Now, as I have mentioned names on one side, I will mention one honored name on the other. No one yields to me in hearty admiration and affection for the Rev. Charles Spurgeon. But his refusal to listen to the doctrine of Life in Christ has formed a more serious obstacle to its popular diffusion than that of any other living man during the last twenty years. Now, the interests of truth (not my own infallibility) compel me to say, whether the decided judgment and belief of four such scholars and thinkers as I have mentioned, men who have carefully studied this matter, ought not, if opinions are to be influenced by authority, to outweigh a hundred times, the opposition of even the most popular preacher on earth, from whom we have never once been able to extract a deliberate and reasoned statement in reply to this positive and cumulative argument; but who simply persists in repeating, year after year, that life in the Bible, does not signify life, but something else; and that death signifies separation from God in a state of sin and misery for ever. Frankly, I regard the deliberate judgment of four such modern inquirers, and of Irenæus (A. D. 100) as of much greater weight than that of Mr. Spurgeon.

(To be Continued.)

### GLIMPSES AT THE SYRIA OF THE PRESENT.

The old Tyropœum valley, which cuts the city of Jerusalem from north to south and extends from the western hill of the city (the falsely so-called Mount Zion) to the hill of the Temple has been from most ancient times the industrial quarter. It is in these densely peopled lanes and streets that the degeneracy and decline of the Jewish people is most evident. By a long stay in the Orient one becomes accustomed to many things that are found here, and yet over and again he is most unpleasantly surprised by unwholesome orders and accumulations of filth encountered in the narrow lanes of this quarter, swarming with an unwashed population.

Numerous vaulted alleys and covered passage-ways afford opportunity for this general filthiness, for in their obscure nooks and corners are piled together things of every kind in all the stages of putrefaction and decay. In the eastern bazaar alley which extends in a southerly direction into the Jewish quarter, are, if possible, greater accumulations of filth and refuse than elsewhere. Small work and antiquarian shops and wine rooms that are scarcely enticing, abound in this locality.

Disgusting to a stranger are the meat markets, which in unappetizing and disease-breeding odors excel even those of the Moslem bazaars. The ground near them is soaked with the blood of slaughtered animals; bloody heads of lambs and goats are piled in front of the markets, and hides as soon as removed are stretched upon the surface of the street in order to be tanned, in the easiest way, by the feet of the multitude that unceasingly passes.

The people of this quarter give the impression of a physically degenerate race. A pale, sickly look characterizes them all. The women are small and scantily built, generally with blonde or reddish hair and gray or light blue eyes. The cut of their clothing reminds one of European style, but the large white linen cloth, which they wind about the head, banishes from their appearance the last element of grace. Among the men there are occasionally found some of remarkably large stature, yet even these have a haggard look.

A very large portion of the Jews at Jerusalem live, as is well known, upon the charity of their wealthy European co-religionists without further occupation than the conduct of religious study and exercises. These last consist in maintaining regular prayers, and are commonly carried on under the direction of their European benefactors.

Of Jewish craftsmen there are but few, chiefly stone cutters and workers in a limited way in metals. The Bazaars of Jerusalem are not to be compared with those of Cairo, or of Damascus. Excepting, perhaps, the products of certain saddlery and shoe making establishments, there is nothing to be seen in their vaulted and gloomy shops that lays any claim to originality or good workmanship. It is evident enough that their stock in trade is designed exclusively for the poorest class of Jews, and for Bedouins. The grain and fruit markets with large heaps of various kinds of grain, are interesting. Here one meets many Bedouins from the Haulan and Jericho valley. Their women bring milk, cheese, oranges, lemons, cucumbers and olives to sell; and, at a convenient distance from their husband, sit down upon the ground with their wares before them in decorated metallic vessels, or upon palm-leaf baskets. Of late for caravans Jerusalem has but few, a fact explained by the lack of extensive trade and industry.

The unwearying commercial spirit of the Jewish race is throughout Syria, checked by fear of the government to which, under an oppressive and exhausting system, a wealthy Jew is legitimate plunder. There is, however, in the city of Jerusalem a large number of small Jewish traders and merchants, and in respect to honesty and trustworthiness they stand in the same good repute as the modern Arabians—a reputo which the Christian merchants of Syria do not in general enjoy.

Among the Ashkenasim there are said to be at the present time a number of very wealthy families who have wandered to Jerusalem from other lands. Besides a first precaution, to put themselves under the care of the consul, they take others also, and live in the simplest manner possible, avoiding all display that might draw on them the eye of the Turkish government. The synagogues and numerous costly buildings for charitable institutions, erected here by the families of Rothschild and Montefiore, and by associations of large Jewish firms in England, France and Germany, have, during the last few years, extended considerably the Jewish quarter.

That a real improvement in the distressing state of the political relations of the Jews at Jerusalem would not be brought about by these lavish contributions of their co-religionists, was, and still is, perfectly clear to the persons whose interests are concerned. Upon the recognition of this fact was based the now almost forgotten scheme to found a great Syrio-Jewish colony in old Gilead and Moab. An area of 800,000 hektors, at present inhabited by nomadic Bedouins, was to be the territory of this new Jewish kingdom. At its head was to stand a prince of Jewish race, but he was never to be under the supremacy of the Turkish government. The entire plan was laid before the Sultan by the English embassy, and no decided opposition was encountered. The initiatory steps toward compassing the financial part of the undertaking were successful. The scheme involved the construction of two railroads—one from Joppa to Jerusalem, the other from Haifa to the country beyond Jordan—and of a canal from the Mediterranean to the Gulf of Akabat. The leading spirit in this enterprise, which, it seems, is aimed at financial rather than religious objects, is reputed to have been a well known English diplomat.—*D. Temple, in Hebrew Student.*

## Youths' Column.

### The Old Homestead.

Ah, here it is, the dear old place
I've longed through all these years,
How like some sweet familiar face
My childhood's home appears.
The grand old trees behind the door,
Still spread their branches wide:
The river wanders as of yore,
With sweetly running tide:
The distant hills look green and gray,
The flowers are blooming wild:
And every thing looks glad to-day
As when I was a child.

How careless how the years have flown.
Half wondering I stand,
I catch no fond endearing tone,
I clasp no friendly hand:
I think to see mother's smile to greet,
To hear my father's call,
I pause to hear my brother's feet
Come bounding through the hall:
But silence all around me reigns,
A chill creeps through my heart;
No trace of those I love remains,
And tears unbidden start.

What though the sunbeam fall as fair,
What though the budding flowers
Still shed their fragrance on the air
Within life's golden hours?
The loving ones that clustered here
Three walls may not bedew;
Voices that filled my youthful ear
Will greet my soul no more,
And yet I quit the dear old place
With slow and lingering tread,
As when we kiss a cold dead face
And leave it with the dead.

### How a Little Child's Life Was Saved.

Last Thursday afternoon a woman, looking from her back window in the city of Newberg, saw in the house opposite a little child hanging from a window sill, but kept from falling by a dog, who had caught the child's dress in its teeth. The woman had left her baby, 18 months old, on the floor of the front room playing with her toys and a little terrier dog that is its constant companion. The mother was away just three minutes, but when she came back and opened the door her infant's head, arms and shoulders were hanging beyond the stone sill of an open window, and near it, with its feet on a chair, stood the little dog, holding on to the child across the dress. Her child, unconscious of any danger, was crowing at some object in the yard, while the dog holding on the dress, looked a mute appeal for haste and help. In an instant she was by her baby's side, and the danger was passed. When the dog had been relieved of his burden he pranced around the mother and child with a delight that was almost frantic.

### Character in the Home.

Home life is the sure test of character. Let a husband be cross and surly, and the wife grows cold and unamiable. The children grow up saucy and savage as young bears. The father becomes callous, peevish, hard; a kind of two-legged brute within clothes on. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. This is not what the family circle should be. If one must be rude to any, let it be to some one he does not love—not to wife, brother, or parent. Let one of the loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white faces of those who sleep. The coffin and green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wonderous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved. It is a pitiable picture of human weakness when those we love best are treated worst.

### The Shining Light.

The night was dark, and as the wind whistled through the trees, it all seemed dreary to Ludwig, a woodchopper's boy, for not being able to find his path, because even the stars were all hidden behind the heavy clouds—he was lost. How desolate he felt; he could only grope his way, now getting his feet entangled in the underbrush, now stumbling over a hidden slope, tired and hungry and sad. No wonder he was sad when he remembered how his mother was impatiently waiting for his return, and no wonder that he was hungry when he thought of the good bread and cream-cheese that were to have made his supper.

I wonder what you would have done out in that black forest, all alone. Perhaps you know that his mother had taught him to carry all of his cares and troubles to God. He had not forgotten that, and, kneeling down upon the dried leaves, he told God all about it—how he had become lost, and how tired and hungry he was. Besides, he acknowledged his helplessness to get out of this great trouble, and asked his Heavenly Father to lead him home.

He arose from his knees, greatly comforted, for he knew that he was safe. God loves to help us when we throw ourselves upon his mercy, and trust ourselves to him; that is what the Bible means when it teaches us to "ask in faith, believing."

Ludwig not only asked God, but he believed that help would come. When he stood up to look about him, the trees were just as high, the night as dark, and the winds as rough, but he turned to look first one way, then another, expecting relief. You will not doubt that his heart throbbed with joy when at last he saw the twinkle of a light, a light shining out into the darkness. His knew what it was: it meant for him, rest, love, and home. Keeping his eye fixed upon the light, he soon got back again to the path from which he had strayed, and ere long he stood before the candle which his anxious mother had placed in the window to guide him to safety.

Do you love to carry your troubles to God, and do you ask his help believing that he can and will grant it? Above all, do you let your light, the light of your example, shine out in the midst of the sin and darkness of the world, that a lost brother or friend may be guided by it in his wanderings and brought at last safe to the heavenly home?—*N. Y. Observer.*

### The Anointing at Bethany.

How prone am I to forget that Jesus needed human sympathy! Was it not among his most bitter afflictions that he so often suffered internally from exhausted vital energy, and no one about him saw how his life was racked out of him, and no one soothed him? There was an hour of trial at the beginning of the Great Teacher's last week on earth. He knew the awful work before him, but he did not allow himself to be turned from the path of ordinary duty. He went as he was invited, and took his meals in the midst of those whom he had loved and saved—with Simon, whose leprosy he had probably cured; Lazarus, whom he had certainly recalled from the dead, and Martha and Mary, whom he had consoled with such divine consolations in their bereavement.

And, dear Mary—how sweet was her service! She could not do too much for that dear friend who had given her back her brother from the grave in the hour when her heart was breaking with sorrow. Perhaps she had been saving all her little earnings and denying herself many a bodily comfort and ornament that she might make some approach to a suitable recognition of a debt of love which she could never discharge. It was such a sweet instinct with her when she found that she, a plain woman, who had never done a worthy deed before in all her life, had now enough to buy what none but the wealthy ever purchased. Some caravan, perhaps from India had brought this costly ointment to Jerusalem. Perhaps she bought it secretly and kept her sweet secret from even Martha and Lazarus. Perhaps she waited for the proper moment to pour the rich contents of the *alabaster* on the Friend's head. Perhaps she often asked herself how he might like it. But she could not do for him anything useful. He needed nothing. There was nothing she could buy for him. He needed no home comforts, for he had no home. He needed no rest, for he always walked. He needed no clothes, as he wore a simple, seamless garment, and carried no luggage. He needed nothing, but her heart needed to find vent in that which should beat his admiration and take the place of caresses she could not give.

So may my heart be filled with longings to do that which will honor and satisfy my Lord. And when I do it, Lord, make shod for me such a lovely apology as thou didst for Mary.

But how I stand rebuked by this saying—"She hath done what she could!" What's sublime eulogy! Have I done what I could to make the world know that I feel that all I have I owe to Jesus, and that nothing is too good for him? Have not I rather been controlled by ideas of utility, and so lost the beautiful without giving the useful? Have not I sometimes excused my failure in one department by setting up the claims of another? Does doing great things keep one from doing small things? Who did most for the poor, Judas Iscariot or Mary of Bethany? Lord, search me, and try me! Fill me with love, and my spiritual instincts will be healthy.—*Dr. Dewar.*

Please read Brother J. W. Wilson's offer in this paper, and if you need any Seed Potatoes or Seeds of any kind, send to him for his catalogue, and if you buy of him we know you will be honestly dealt with. Mention THE RESTITUTION every time you write to him, and so help our paper.

God is nearer to the believer than the nearest danger.

## Seed Potatoes, Grain and Seeds.

*Editor Restitution:*

Noticing the appeal for money to help defray the expenses of THE RESTITUTION, I would like to submit the following proposition to you as a means to this desirable end.

I am engaged in the seed business, and as no doubt most of your readers will want something in this line the coming spring, I will agree to give to THE RESTITUTION five per cent. of the gross receipts from the brethren or their friends who may be led to buy of me by means of this notice. The total amount to be paid to THE RESTITUTION June 1. It is a condition that those buying of me under this offer must mention THE RESTITUTION when the order is sent. An elaborate 48-page Catalogue, and a Treatise on Potato Culture with a list and description of over sixty varieties, will be sent free to those desiring to take advantage of this offer.

JAS. W. WILSON, Austin, Ill.

## Business Department.

Parties ordering books and tracts will please consult the latest issue of our paper, and order only what is advertised in that, as works on hand a year ago may be exhausted now.

A. B. UNDERWOOD, *Agent.*

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the papers send the contributions to THE RESTITUTION [illegible] paper be [illegible] Will Ofterors." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be sent gratuitously will thank God bless you, and your Heavenly Father will reward you.

R. S. DUTCHER, *President.*

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# Poetry.

Chamber's Journal.

## IT IS WELL.

"Is it well with thee, and well with thy husband, and well with the child?" And she said, It is well."—2 Kings iv. 26.

Yes, it is well! The evening shadows lengthen;
Heaven's golden gates fall on our ravished sight,
And though the leaden fear we strove to strengthen
Break one by one—at evening time 'tis light.

'Tis well! The way was often dull and weary:
The spirit fainted oft beneath its load;
No sunshine comes from hearts all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;
That not again beneath death's darksome river
Shall we deplore the good, the loved, the fair.

No more with tears, wrought from deep, hard anguish,
Shall we behold the dear hopes crushed and gone:
No more need we in doubt and fear to languish;
So far the day is past, the journey done!

As vanguards, by fierce winds beat and broken,
Come into port, beneath a calmer sky,
So we, still bearing on our brow the token
Of tempest past, draw to our haven nigh.

A sweet air cometh from the shore immortal,
Inviting Homeward at the day's decline:
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well; the earth with all her myriad voices
Has lost the power our senses to enthrall;
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends. We would not turn—retracing
The long, vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.

# Communications.

## TRANSLATIONS.

### DANIEL CHAPTER VIII.

1. In the third year of the royalty of Belteshazzar the king, a vision was made manifest unto me, I, Daniel after (*ve-anee*) the sovereignty was seen by me;

2. Yea, also in Susa, the place of official power, which is in a province of Elam and I was upon the bank of the Ubal.

3. And I lifted up my eyes and saw, and lo, a ram was standing before the Ubal, and his horns were high and one was higher than the other, and the high one arose last.

4. And I saw the ram butting toward the west and north and south; and none [illegible] would stand before him, neither was there any to deliver [illegible] out of [illegible] understanding. And the goat of goats came from the south upon the face of all the earth, and he did not touch the earth, and the he-goat's horn was between his eyes;

6. And he came as far as the ram who had the horns, the one I saw standing before the Ubal, and he ran toward him in the impetus of his strength;

7. And I saw him draw nigh unto the ram and he became exasperated against him; and he smote the ram and crushed both his horns; and the ram had no strength to stand before him; and he threw him upon the earth and trod upon him, and there was no one to deliver the ram out of his hand.

8. And the he-goat of the goats became magnified exceedingly; and while he was strong his great horn was broken, and four other horns arose beneath it towards the four winds of the heavens;

9. And from one of them there come out a strong horn, and it became exceedingly magnified toward the south and toward the ability to [illegible] (*tzeb dunamis* commonly translated "the host").

10. And it became magnified even unto the ability of the heavens, and there fell from the ability of the heavens and from the stars, and they trod them down;

11. And until the time when the Chief Captain shall have rescued the captivity, even for his sake hath sacrifice been thrown into a state of disorder; and by him hath it been restored to a right way, and the sanctuary will have been laid desolate;

12. And sin hath been allowed upon the sacrifice, and righteousness hath been hurled to the ground. And he (the Chief Captain) did and was prospered.

13. And I heard a saint talking; and a saint said to his fellow (*re pehyoni*, not a Greek word but translated in the Douay "fellow" and in King James version "that certain saint") who was talking, until when will the vision stand, namely the sacrifice that hath been taken away, and the sin of desolation that hath been allowed, and the sanctuary and the ability have been trodden down?

14. And he said unto him, until an evening and a morning two thousand four hundred days, and the sanctuary will have been cleansed.

15. And it came to pass, when I Daniel saw the vision, I also sought understanding, and lo there stood before me, as it were a vision of a man,

16. And I heard a man's voice in the middle of the Oubal, and he called and said, Gabriel, make this one understand the vision.

17. And he came and stood next to where I was standing, and when he had come I was astounded, and fell upon my face, and he said unto me, understand, O son of man. For the vision is still unto the end of a period,

18. And while he was talking with me I fell upon my face upon the ground, and he touched me, and stood me upon my feet,

19. And said, lo I make thee to comprehend the things that are about to be at the close of the wrath. For the vision is still unto the end of a period.

20. The ram which thou sawest, the one that had the horns is a king of the Medes and Persians.

21. The goat of the goats, a king of the Greeks; and the great horn which was between his eyes it is the first king,

22. And the four horns which arose beneath it when it was crushed, are four kings who will have arisen from out his nation, and not in their own strength.

23. And at the close of their royalty when their sins have been fulfilled, a king will have arisen fierce of countenance and who understandeth military strategy (*memkeren—problmata*),

24. And his strength will be mighty and he will corrupt wonderfully, and will prosper and will do, and will corrupt exceedingly, even a sanctified royal people.

25. And the yoke of his collar will prosper. Deceit in his hand and in his heart will have been magnified, and with deceit will he corrupt many, and he will stand upon the loss of many, and as it were eggs will he crush with his hand.

26. And the Vision of the evening and the morning that hath been spoken is true, and do thou seal the vision, because it is for many days.

27. And I Daniel slept and was indisposed, and I arose and did the works of the king, and wondered at the vision and there was no one who understood it.

### EXODUS CHAPTER XV. 1-22.

1. Let us sing unto the Lord. For he hath been glorified gloriously—Horse and rider hath he cast into the sea.

2. A helper and a coverer hath he become unto me even to the extent of salvation. He is my God and I will glorify him. My father's God and I will exalt him;

3. A lord who hath crushed enemies, Lord is his name.

4. Pharaoh's chariots and his ability (*hayan—dunamis*) hath he cast into the sea, chosen rulers who stood third in rank, they were engulfed in a Red Sea.

5. With a deep sea he covered them. Into a depth they sank like a stone.

6. Thy right hand, O Lord, hath been glorified with strength; thy right hand, O Lord hath terrified enemies;

7. And in the plenitude of thy glory, thou hast crushed the adversaries thou didst send forth thy wrath: It devoured them like stubble.

8. And at the breath of thine anger the water stood apart. Like a wall the waters were led up; the waves were led up in the midst of the sea.

9. The enemy said, Pursuing I will overtake, I will distribute spoils, I will astonish my life, I will take up my sword; my hand will lord it.

10. Thou didst send forth thy breath. A sea covered them. They sunk down like a plummet of lead in much water.

11. Who among gods is like to thee O Lord, who is like to thee? Thou who hast been glorified in saints, thou who art wonderful in glories, thou who doest wonders.

12. Thou didst stretch forth thy right hand. Earth drank them down.

13. Thou didst guide this thy royal people, whom thou didst redeem, with thy strength thou didst help thy sanctified one unto a place of rest.

14. Nations heard and became wrathful. Woes seized hold upon dwellers in Philisteiem.

15. Then did haste leaders of Edom and rulers of Moabites. Trembling seized hold upon them. All those who dwelt in Canaan melted away.

16. Trembling and fear fell upon them. With the greatness of thy right arm let them be petrified until thy royal people shall have passed by, O Lord, until this thy royal people whom thou hast acquired shall have passed by.

17. Do thou whom thou hast led them in, plant them in a mountain of thine inheritance, in thy dwelling-place prepared, which thou hast restored to order, O Lord, a place of sanctification which thy hands, O Lord, have made ready,

18. O Lord, thou who art King for the age and unto an age and still on.

19. Because Pharaoh with chariots and riders went down into the sea, and the Lord led over them the water of the sea; but the sons of Israel went their way by dry land in the midst of the sea.

20. And Mariam (Mary) the prophetess the sister of Aaron when she had taken a tympanum in her hand, and all the women after with tympanums and in choral throngs went out.

21. And Mariam led them, saying, Let us sing unto the Lord, for he hath been glorified gloriously; horse and rider hath he cast into the sea.

### DANIEL CHAPTER XII.

1. And in that period Michael the great ruler (*sarem—archon*) will stand up, the one who standeth over the sons of thy royal people; and there will be a period of tribulation, tribulation such as there hath not been since the time when there came to be a nation on the earth until this period. In this period thy royal people every one who hath been written in the book will have been saved;

2. And many of those who sleep in earth's dust will have been awakened to life, these unto everlasting life and those unto reproach and everlasting shame.

3. And those who understand will shine, as it were the shining of the firmament, as it were the stars, because of the many just ones, for the ages and still on.

4. And do thou Daniel seal up the words and seal the book until a period's consummation until many shall have been taught and comprehension shall have been enlarged.

5. And I Daniel saw and lo, two others stood, one on this side of the brink of the river and one on that side of the brink of the river.

6. And said unto the man who was clothed in fine linen, and who was over the water of the river, until when is the end of the wonders of which thou hast spoken?

7. And I heard the man who was clothed in fine linen, and who was over the water of the river, and he raised his right hand and his left toward the heavens and swore by the One Who Liveth Forever, that it was until a period of periods and half of a period: when the dispersation shall have been consummated shall all these things be comprehended.

8. And I heard and did not understand and said, O Lord, what are the last of these things?

9. And he said, come hither Daniel, because these words have been shut up and sealed up until a period's end;

10. Will they have been chosen out and made white and purified with fire, and many will have been sanctified. And transgressors will transgress, and no transgressors will understand, and some who think will understand.

11. And from a period when the daily sacrifice is taken away, there will have been allowed the abomination of desolation for one thousand two hundred and ninety days.

12. Happy is the one who expecteth and attaineth unto one thousand three hundred and thirty-five days.

13. And do thou come hither and rest, for there are yet days and hours unto the fulfilment of a consummation, and thou shalt have stood up in thy lot in a consummation of days.

### DANIEL CHAPTER IX. 17-27.

17. And now O Lord our God hear the prayer of thy bond-servant, and his supplications, and show thy face over thy place of sanctification which is desolate, for thine own sake, O Lord.

18. Incline thine ear, O my God, and hear. Open thine eyes and see our desolation and that of thy city upon which thy name hath been invoked. Because not on account of our own acts of righteousness do we cast our appeal for pity before thee; but in view of thy many expressions of pity, O Lord,

19. Hear O Lord, be merciful O Lord, attend O Lord. Mayest thou not have tarried O my God, for thine own sake, because thy name hath been invoked upon thy city and upon thy royal people.

20. And while I was yet speaking and praying and enumerating my sins and those of my royal people, Israel, and casting my [illegible] for mercy before the Lord my God in behalf of his sacred mountain;

21. Even while I was yet speaking in my prayer, lo even a man Gabriel, him whom I saw in the beginning (*rishon*) flying, and he touched me, about the hour of the evening sacrifice.

22. And he enlightened me and talked with me and said, Daniel, I have come out now to give thee understanding to

23. The extent of thy prayer. Word went forth and I have come to declare it unto thee, because thou art a man who longeth with desire; and be thou of an apprehending mind in the spoken word (*and—remer*) and understand the vision.

24. Seventy weeks, (heptads) have been cut short (abridged) for thy royal people, and for the sacred city in which to consummate sin, and to seal up sins, and to wipe out the iniquities, and to atone for iniquity, and to lead in everlasting righteousness, and to seal up vision and prophet, and to anoint a Saint of saints.

25. And mayest thou have comprehended and thou wilt understand that from the going forth of the word (see word in 23d verse) to give answer (answer to Daniel's prayer) and to build Jerusalem until an Anointed Leader, is seven weeks* and sixty-two weeks; and they (thy royal people) will return and public square and wall will have been built, and the periods of time will have been emptied out.

26. And after the sixty-two weeks ointment will have been utterly destroyed and there will be no judicial efficacy in it; and the city and the sanctuary will they (thy royal people) corruptly destroy along with the Leader who cometh. They (the city and Leader) will have been swept away in a flood, and unto the end of a war that hath been cut short (abridged) will they (thy royal people) array (military term) for desolations.

27. And (as the Leader) will confirm a covenant with many for one week, and in the half of the week my sacrifice and libation will have been taken away and upon the temple site (*upat—hieron*) will there be an abomination of desolating (influences), and until the consummation of a period, a consummation will have been allowed for the desolating (influence).

CONSENT.

These periods as above given worked out on the scale as given in last article based upon the type in the Book of Numbers is as follows:

7 divided by 4 equals 1.75 multiplied into 30 equals 52.50 years: 62 by 4 equals 15.50 into 30 equals 465.00 years; 70 by 4 equals 17.50 into 30 equals 520.00 years; 52.50 add 465, equals 517.50 years equals the point of time at which Daniel stands when his prayer is answered. Now we learned in last article that the "date from the fall of the captivity in Babylon to Christ or the Anointed Leader" was according to the type 444 4-0 yrs. Let us see how this bears as practical test now from this prophecy of Daniel. The most reliable historical dates on side of the Scriptures give the final carrying away into Babylon 588 before Christ. Daniel is standing at a point subsequent to this; and the same sources of information give the date of the return, the building of the public square and wall of Jerusalem "to be 444 years before Christ; (the type was 444 4-0 rebuilding). Now the reason Daniel gives at the beginning of this chapter for making the rebuilding of Jerusalem a subject of special prayer seems to be that he knew from sacred writings that the 70 years of Jerusalem's desolation was about expiring. Let us see now how the historical dates and the type correspond. 588 less 70 equal 518 (type says 517.50); 518 less 444 equals 74, (type says 517.50 less 444 4-0 equals 70 plus). Now the remaining period a separate 7 must be considered separately and only. In connection with "the confirming of the covenant with many" in the half of it that is not cut off or abridged. According to the type it is 625 less 517.50 equals 7.50 divided by 2 equals 3.75 years. As I understand it this period has had two fulfilments. One in the ministry period of Christ (or an Anointed Leader as David calls him) and the other in the final siege and destruction of Jerusalem when idolatry and idolatrous sacrifice is set up in Jerusalem and upon the site of God's house. The rest of text explains itself I think.

CHAS. GARDNER.

*Sabbatic — Athanasius — because any period of seven and I have simply followed the usual interpretation to translate it "weeks." Of course it does not mean a literal week, and I doubt whether it would not be better to simply translate it "seventy sevens."

# Selections.

## ORIENTAL SKETCHES.—Second Series. Number 8.

### THE TOMB OF DAVID.

On the southern brow of Zion, outside the modern walls, there is a little group of buildings distinguished from afar by a dome and lofty minaret. These, according to an old tradition, believed in alike by Jews, Christians, and Mohammedans, cover the sepulchre of Israel's ministrel king. As matters now stand the truth of the tradition can neither be proved nor disproved. The Turks esteem the spot one of their very holiest shrines, and they will neither examine it themselves nor permit others to do so. No place about Jerusalem, not even the Haram, is guarded with such jealousy. I visited the building frequently: I walked round and through it: I peeped into every hole, window, and passage accessible to me: I tried soft words and true: a liberal *bakhshish* with the gentlemanly old keepers but it was all in vain; I saw no more than my predecessors had done.

The principal apartment in the group of buildings is a Gothic chamber, evidently a Christian church of the crusading age, though probably built on an older site, or perhaps reconstructed out of an earlier model. Tradition has filled it with "holy places," making it the scene of the Last Supper (hence its name *Coenaculum*), of the meeting after the Resurrection, of the miracle of Pentecost, of the residence and death of the Virgin, and of the burial of Stephen. At its eastern end is a little chancel where Romish priests sometimes celebrate mass; and on the south side is a *mihrab* where Moslems pray. It is thus a grand centre of tradition, superstition, and imposture.

The crypt is the real holy place. A portion of it has been walled off and consecrated as a mosque-mausoleum. So sacred is it, that none have the *entree*, not even Muslem santons or grandees—except the sheikh who keeps it, and the members of his family. Furer, a German traveller of the sixteenth century, tells us he gained access to it, and he probably saw the interior. In 1839 Sir Moses Montefiore was permitted to approach an iron railing and look into the chamber which contains the tomb; but he could not enter. The Jew is shut out alike from the Temple and tombs of his fathers.

Miss Barclay, a young American lady, (daughter of the author of "The City of the Great King,") has been more fortunate. She gained admission to the mausoleum with a female friend, a near relative of the keeper; she spent an hour in the sanctuary, took a sketch of the interior, and has given us the following description of what she saw: "The room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry, richly embroidered with gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb, and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room which, they said, leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning.... The ceiling of the room is vaulted, and the walls covered with blue porcelain in floral figure."

Such then is the present state of the reputed tomb of David. It is well known, however, that the Muslems carefully shut up their most sacred shrines, and construct others either directly over them or close beside them, which they visit and venerate as the real places. So it is at the tomb of Abraham in Hebron, and so, doubtless, it is here. The real sepulchre, if there at all, is in a vault beneath, and the door mentioned by Miss Barclay probably leads to it. No fact in the Word of God is more plainly stated than this, that David and most of his successors on the throne of Israel were buried in the city of David, that is, in Zion. 1 Kings ii. 10; xi. 43; xv. 24, etc. The royal sepulchres were well known after the return of the Jews from Babylon, and Nehemiah, in describing (describes their position (lit. 1? 16 Josephus says that Solomon, David with great pomp, and [illegible] treasures in his tomb: [illegible] remained undisturbed until Hyr[illegible] when besieged by Antiochus, opened one room and took out three thousand talents to buy off the enemy. Herod the Great also plundered the tomb; and it is said that two of his guards were killed by a flame that burst upon them when engaged in the sacrilegious act. We have still later testimony to the preservation of the tomb in the words of the apostle Peter regarding David: "His sepulchre is with us unto this day." Acts ii. 29. We hear no more of it till the 12th century, when Benjamin of Tudela relates the following strange story, which I insert as perhaps having some slight foundation in fact:—

"On Mount Zion are the sepulchres of the house of David. In consequence of the following circumstance, this place is hardly to be recognised. Fifteen years ago one of the walls of the church on Zion fell down, and the patriarch ordered the priest to repair it, and to take the stones requisite from the old wall of Zion.... Two laborers when thus employed, found a stone which covered the mouth of a cave. This they entered in search of treasures, and reached a large hall, supported by pillars of marble, encrusted with gold and silver, and before which stood a table with a golden sceptre and crown. This was the sepulchre of David; to the left they saw that of Solomon in a similar state; and on the sepulchres of the other kings buried there. They saw sheets locked up, and went on the point of entering, when a blast of wind rushing out threw them lifeless to the ground. They lay there senseless until evening, and then they heard a voice commanding them to go forth from the place. The patriarch on hearing the story ordered the tomb to be walled up." The royal sepulchres were doubtless hewn in the rock, like all those of great men in that age; and they must still exist. Excavation, or at least a full exploration of the place, will alone solve the mystery. Of one thing we may be assured, that the sepulchre of David cannot have been far distant from the building now said to stand over it.

### TOPHET.

On one occasion, after a long visit to Zion, I walked down through the terraced corn-fields on its southern declivity into the deep glen of Hinnom. The sun was low in the west, and the ravine, with its rugged cliffs, and dusky olive groves, was thrown into deep shadow. Not a human being was there, and no sound from the city broke in upon the silence. The high rocks along the whole southern bank are honey-combed with tombs, whose dark mouths made the place look still more gloomy. Already the jackals had left their lairs, and numbers of them ran out and in of the sepulchres, and prowling among the rocks and through the olive trees. As I wandered on down Hinnom towards the Kidron I observed that the tombs became more and more numerous, until at length, at the junction of the valleys, every available spot in the surrounding cliffs and rocks was excavated. They are mostly plain chambers, or groups of chambers opening into each other, hewn in the soft limestone, without any attempt at ornament, save, here and there, a moulding round the door. I observed a few Hebrew and Greek inscriptions, but of late date — certainly not older than the ninth or tenth century.

Here, in the mouth of Hinnom, was situated the *Tophet* of the Bible,—originally, perhaps, a "music bower," or "pleasure garden" of Solomon's; but afterwards desecrated by lust, and defiled by the offerings of Baal and the fires of

[illegible] horrid rites, celebrated with blood, of human sacrifice and [illegible] lewdness."

It finally became so notorious for its abominations that it was regarded as the "very type of hell," and the name of the valley, Ge-Hinnom, in Greek *Gehenna*, was given by the Jews to the infernal region. Jeremiah gives some terrible sketches of the fearful atrocities perpetrated in this spot in the name of religion (vii. 31); and he depicts the judgment which the Lord pronounced on the city and people on account of them, xix. 6–15. Standing on the brink of the valley I saw how literally one part of the curse had been fulfilled:—"Wherefore the days come when it shall no more be called Tophet, nor the valley of Ben-Hinnom, but the valley of Slaughter; for they shall bury in Tophet till there be no place." vii. 32. And as I returned that evening up the Kidron to my home on Olivet, I say what seemed to me another terrible illustration of the outpouring of the curse. I saw hyenas, jackals, and vultures tearing the corpses from the shallow graves in the modern Jewish cemetery. With what harrowing vividness did the prophet's dire prediction then flash upon my mind.—Their carcases will I give to be meat for the fowls of heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof." xix. 7, 8.

### ACELDAMA.

On another occasion I went to the necropolis of Tophet with a double purpose,—to explore the rock-tombs more thoroughly, and to see the paintings of the Valley of Jehoshaphat, which the lamented Mr. Seddon was just then completing. He had pitched his little tent at the door of an old sepulchre on the brow of the hill, and as we approached an armed goat-herd was before him, whom he was working into the foreground. I was quietly delighted and surprised at the boldness of design, the faithfulness of coloring, and the scrupulous accuracy of detail in that admirable picture. He kindly left his work, and walked away with us to Aceldama. Another artist was of our party, whose brilliant genius was then reproducing, with all the vividness of the Morning, and a fresh and rare selection of music. At an appendix he adds a selection of Favorite Hymns, whose music is to a somewhat more [illegible] than the words. Those having (as Christian Psalmodist) ... [illegible] ... will find this work all they will want. Price 60 cts.; cloth $1.00.

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## Communications.

### WILL THE INVASION AND DESTRUCTION OF GOG OCCUR AT THE ADVENT?

I take the liberty to reproduce an article on the above subject for THE RESTITUTION, which I wrote for the *Gospel Banner*, published in Nov., 1886. B. WILSON.

There are many persons who both speak and write about the events described in Ezek. xxxviii and xxxix, as though it was an undoubted and settled truth, that they must inevitably occur at the advent of the Messiah. This has probably arisen from viewing the events described by Ezekiel as synchronous and identical with those foretold by Zechariah in chap. xiv. 1–11, and by Daniel in chaps. xi and xii. And as the invasion of "the king of the north" is spoken of in immediate connection with the standing up of Michael—the time of trouble—the deliverance of Israel, and the resurrection of the dead, many persons think that they are warranted to assert that the invasion of Gog is identical with it, and therefore his overthrow will take place at the advent. And also since Ezekiel speaks of the motive which will induce Gog to go up "to take a spoil, and to take a prey," from those who have been gathered out of the countries, and who are dwelling securely in the land of unwalled villages, another conclusion is arrived at, viz., that the restoration of Israel, or at least a partial one, must take place prior to the advent.

That the Messiah will come at that time is inferred from what is said in Zech. xiv. 4, 5.—"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, . . . and the Lord my God shall come, and all the saints with thee." And also from Dan. xii. 1—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people," etc. These two references are thought to refer to one period, when all nations will be gathered together against Jerusalem to battle, and when "the king of the north" shall come to his end, and none shall help him—but we see no evidence that the Gogian invasion will occur at the same time. Both Daniel and Zechariah connect the events they describe with the advent of the Lord and the resurrection of the dead, while Ezekiel makes no mention of either, but speaks of a state of things subsequent to both, viz., the settlement of the children of Israel in their own land.

There is no positive testimony that the restoration of Israel will be pre-adventual. It is part of Messiah's future work "to raise up the tribes of Jacob, and to restore the preserved of Israel;" therefore he must first come, and employ such means, as in his wisdom, will accomplish this end. That there will be Jews in the land at the time of his coming, we have no reason to doubt. There always have been some; and commercial and political advantages may increase their number. But that there will be a gathering such as seems to be indicated by Ezekiel when Gog invades the land, before the auspicious and glorious apocalypse of Christ takes place, will scarcely admit of a serious consideration. We do not think that the theory of a *partial* restoration, or rather a mere colonization of Jews, for agricultural and other purposes, under the protectorate of an European power, will fulfil the terms of the prophecy. Its language implies more than this. In this prophecy Palestine is described as "the land that is brought back from the sword"—"the desolate places that are now inhabited"—and "the land of unwalled villages;" while the people are said to be "gathered out of the nations"—"brought forth out of the nations," and "dwelling safely all of them"—and "that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates"—"and which have gotten cattle and goods." These expressions are such as to convey the idea that not only Judah, but Israel also, will then have been restored, and have been settled for some time, so as to have acquired confidence, and a feeling of security, and great wealth. The restored people are called by Jehovah "my people of Israel," and "the house of Israel;" and on account of the signal deliverance which he will effect for them, in the destruction of Gog and his mighty hosts, he declares "that the house of Israel shall know that I am the Lord their God from that day and forward." But to know and experience this deliverance, they must be present in the land at the time when it is effected, in far greater numbers than at present, or which a mere colonization will warrant; and indeed such a return seems to be indicated as is spoken of by the prophets, when "the Lord will set his hand the second time to recover the remnant of his people . . . from the four corners of the earth."

The Gog of Ezekiel is the autocrat of Russia, at the head of many nations, who will be induced to invade the land of Israel, "as a cloud to cover it." This will be the last great confederacy of nations, led on to make their final onslaught upon the rising kingdom of Israel, before or about the beginning of the millennial era. Probably this event will terminate the "war of the great day of God Almighty," and will secure to Israel rest from their enemies round about, and establish the kingdom in peace and righteousness.

Gog was typified by the Assyrian of old. Thus saith the Lord God, art thou not he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" Sennacherib, the king of Assyria, was a good type of him; and the destruction which came upon his army was entirely from the Lord. Sennacherib invaded the land, but did not enter Jerusalem, nor shoot an arrow against it; for the Lord said, "I will defend this city to save it, for mine own sake, and for my servant David's sake;" and we do not read that Gog will be permitted to devastate the land, or to enter the city. He too is to fall by the hand of the Lord; "for the Lord will stir up a scourge for him according to the slaughter of Midian at the rock of Oreb," Judg. vii. 22, "when every man's sword was against his fellow, even throughout all the host;" and in addition to this the Lord will plead against him with earthquake and pestilence, and blood, and an overflowing rain, and great hailstones, and fire and brimstone." By the prophet Isaiah, the Lord also says, "Surely, as I have thought so shall it come to pass; and as I have purposed so shall it stand, that I will break the Assyrian in my land, and upon my mountains tread him underfoot," etc. Isa. xiv. 24–28. "For through the voice of the Lord shall the Assyrian be beaten down," xxx. 31; and "then shall the Assyrian fall with the sword, not of a mighty man; and the sword not of a mean man shall devour him; but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his stronghold for fear, and his princes shall be afraid, of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." Isa. xxxi. 8, 9. Thus will be accomplished what we read of in Psalm xlvi—"Come, behold the works of the Lord, what desolations he has made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in fire. (See Ezek. xxxix. 9–10). Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." And such the confidence of the restored tribes as they say—"The Lord of hosts is with us; the God of Jacob is our refuge."

Thus will Jehovah save his flock, and "they shall no more be a prey;" for he "will be the Lord their God, and his servant David a prince among them; and they shall dwell safely, and none shall make them afraid." Messiah will then be his Shepherd; and as such he will feed and protect them. He will cause the evil beasts (the rulers which have preyed upon Israel) to cease out of the land, "and they shall not hurt nor destroy in all my holy mountain, saith the Lord." As when David watched his father Jesse's flock, and was able to protect it from the lion and the bear, so will the "Good Shepherd" be fully able to deliver Jehovah's flock in the hour of danger. The prophet Micah thus speaks concerning this Shepherd, who was to be born in Bethlehem, as the "Ruler in Israel"—"He shall stand and feed (rule) in the strength of the Lord, in the majesty of the name of the Lord his God; and they (Israel) shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace when the Assyrian shall come into our land." Micah v. 4, 5. But before Israel can thus be delivered from the Assyrian, when he enters their land, and treads within their borders, they themselves must of course be in the land. This necessitates their return from captivity, and as the advent precedes the restoration, it consequently follows, that when Gog or the Assyrian goes up "to take a prey, and to take a spoil," it will be after the battle of all nations of Zech. xiv. where it is said "the Lord my God shall come, and all the saints with thee:" and after the invasion of "the king of the north" of Dan. xi, if that is to be located at the time when Michael shall stand up, at the period of the resurrection. It may be, however, that the events of Dan. xi, 41–45, will come, chronologically, after those of Dan. xii. If this be admitted, then "Gog" and "the king of the north" are identical with "the Assyrian" of other Scriptures.

The destruction of Gog we think is identical with the binding of the dragon of Rev. xx, 2, for one thousand years. This binding will introduce the millennial era of peace and truth and righteousness, when the nations will learn war no more. Now it will be readily conceded that before the kingdom of Messiah is fully established, the whole house of Israel must be restored to the land of their fathers, and that a crushing or binding power will be exercised upon the governments of the earth; and as it appears from Ezek. xxxviii, that Gog will then be leader or chief of many nations, he, like the Assyrian of old, is brought upon the mountains of Israel for an utter overthrow. This destruction will completely eclipse all former ones, and "break in pieces the oppressor." Human governments will be fully subverted, and their power for evil will then come to an end. Thus "in mercy shall the throne (of David) be established; and he (whose right it is) shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hasting righteousness." Isa. xvi. 5.

But before this chaining of the dragon at the close of the war of Armageddy God occurs, there will be many a sanguinary conflict. We read that "the nations will be angry"—that there will be a confederacy of European nations, represented by the ten horns of the beast, who will "make war with the Lamb, and the Lamb shall overcome them"—and that "when the King of kings, and Lord of lords" shall go forth in righteousness to judge and make war, the beast, and the kings of the earth, and their armies, will gather together to oppose him, but will also meet with a signal overthrow. The hour of judgment will be a terrible time for the nations. It is called by the prophets, "the day of vengeance of our God;" "the day of the Lord's vengeance," and "the year of recompense for the controversy of Zion;" when "the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many." And all these terrible judgments will end with the overthrow of Gog on the mountains of Israel.

From what has already been adduced, we think that there is no Scriptural proof whatever, that the invasion of Gog, as described by Ezekiel, will take place at or before the coming of the Lord; but that probably it will be the last sad catastrophe which will happen prior to the full introduction of the glorious millennial era.

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### THE BIBLE BAPTISM DEFENDED AND PROVED BY SCRIPTURE.—No. 2.

"Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee."—*Paul to Timothy.*

Referring to what is contained in the preceding No. of this series, it is surely no answer to our reasoning so far, to charge, that as Peter on the day of Pentecost is not recorded to have used the words of the commission given by Christ in Matthew we are thence to conclude that the apostle suppressed his Lord's words and substituted a new formula of baptism of his own invention. Such is the ground held by the new school of interpreters. To support that extraordinary conclusion it would be necessary to have before us in Acts ii. all that Peter said on that occasion, and if the words of Jesus in Matthew or those of equivalent import, did not appear, the inference would be plausible, if not tenable. But in view of the statement by Luke that besides the few words recorded in verses 38, 39, Peter "testified and exhorted with many other words" etc, we are estopped from maintaining that he dispensed with the words in Matthew saying that we do not know what these "many other words" may have been, and seeing also that Peter neither gave a formula of words in baptism nor himself baptized at all. Yet it is upon this slender conclusion—this mere assumption—that the tremendous conclusion is based, that the words of the commission in Matthew referring to the name of the Father, Son, and Holy Ghost, were suppressed by Peter and that the solemn charge of the Master in his valedictory to his faithful servants, is to be lightly discarded as superfluous and unmeaning!

Since, then, we do not know what words were used by those who actually baptized the three thousand first converts who will venture the assertion that they did not use the name of the Father, Son and Holy Spirit as well as the name of the Lord Jesus, in that act, and that they disobeyed the divine mandate of the Master? Who can prove that they were baptized in the name of the Lord Jesus only? Until these assumed statements are proved by the testimony of man can, could, except upon mere hypothesis and conjecture, any trustworthy theory as a reason of his action in rejecting the words recorded by Matthew. Surely every considerate and reasonable man will be slow in the absence of indubitable testimony, to adopt a conclusion which necessarily involves a contradiction of statements and a conflict of authority on such premises, between Christ and Peter, which cannot be easily credited.

The phrase employed by those who favor the new movement—Christian baptism not in three names—necessarily implies that baptism in, or into, the name of the Father, Son and Holy Ghost, is not Christian baptism, whatever else it may be. Those who hold this position have recognized for years past as Brethren in Christ, all of us who have been immersed "in the name"—that is, in the sense of "into the name of the Father, Son and Holy Ghost." Do they now consider that they can no longer do so? and must of necessity unchristianize all of that class, and logically make them now, "aliens and strangers to the commonwealth of Israel—to the covenants of promise, and living without God and without hope in the world?" This is a call, though grave and serious, should not alarm or deter any brave soldier of the cross from still "holding the forts" but surely no bold a soldier should be prepared to make good his position by wounding the plainest and direct orders from the Captain of his salvation. He cannot otherwise expect ready obedience and obedience from those who have not so learned Christ, and whose faith and practice he undertakes to subvert.

Had such innovators addressed themselves to the task of pointing out the ignorance of the unscriptural practice of trine-immersionists, baby sprinkling, and other sectaries, who, without knowing or caring for the false translation of the text "in" instead of "into" the name, etc., their work would have been useful and legitimate. But, in the broad terms in which they have phrased their *thesis* a far wider scope is given to it and the consequences we point out of necessity follow. There are many instances in Scripture, even in our common version, of the use of "in" and "into" a person when present and "into" the name of that person when absent. Thus it is written that the Israelites at the Red Sea "were baptized into Moses in the cloud and in the sea." They thereby took him as their leader, Prophet and King, (for "Moses was king in Jeshurun")—that "as many as were baptized into Christ have put on Christ" and that of the twelve disciples of John whom Paul met at Ephesus, they were baptized (*eis*) into not in the name of the Lord Jesus—see New Revision.

There are those who express surprise that we do not find a trace of such a formula of baptism as they oppose, in the whole apostolic ministry or writings—an incautious and mistaken statement in view of the undisputed fact that Matthew, who certainly was one of these apostles, has recorded the obnoxious words in *his* apostolic writings. We have seen the statement also that many instances are on record where the apostles administered the rite of baptism and yet not one allusion is made to the three names—an assertion equally unfortunate, in the face of the fact that we have no account whatever of any one of the twelve apostles ever personally administering baptism after the resurrection of our Lord. Paul, who while testifying that he was "not sent to baptize" enumerates the number (being less than he could count on his fingers) that he baptized at Corinth, and adds, "besides these I know not that I baptized any others." Peter, at the household of Cornelius, did not himself baptize the first Gentile converts; but commanded them to be baptized, and being accompanied by "six brethren" from Joppa, they no doubt performed that office.

Will our critical brethren tell us how many instances are recorded of John, Matthew, Peter and Bartholomew baptizing their converts and give us chapter and verse? We say this, not to disparage baptism, but to meet the assertion that "the apostles" baptized "using the name of Jesus only." We do this by showing that the apostles, except in Paul's case, did not baptize at all, as far as the Scriptures testify, and so could not have been guilty of the omission imputed to them. Is it not a new thing under the sun, to see the Christian believer instituting an investigation into the comparative accuracy of two of our Lord's chosen apostles and witnesses, whose mission and work it was to speak and write as they were moved by the Holy Spirit? Is not such an enquiry a virtual impeachment of the truth and consistency of the divine wisdom? How much simpler and safer to take the testimony of both with childlike docility, seeing that there is no real contradiction between them. We are sure that both spoke the truth; both spoke the words of the Lord, and their testimony needs no reconciling. Luke in chapter xxiv. 47, is authority for the doctrine of remission of sins in baptism through or in the name of the Lord and as signifying the authority of the act, while Matthew is equally trustworthy when commanding the use of the words "into the name of the Father, Son and Holy Spirit."

Thus we see clearly all the prerequisites of the ordinance plainly made out from the divine testimony before we go to Pentecost, and we easily understand from their combined testimony that the ordinance was to be administered "in the name of the Lord"—to a believer of the gospel—and "into the name of the Father, Son and Holy Spirit." Can any doubt that when the time came to practice the act, such a baptism would have been strictly in accordance with the divine law? It is hard to believe that Peter changed all this at Pentecost and taught baptism "in the Lord Jesus" only, omitting Matthew's version of the commission so far as the latter clause of the nineteenth verse is concerned.

Nor is this all, for let it be observed that Peter is not reported as preaching "the gospel" specifically as Mark words the commission. Shall we on that account (if the omission imputed to Peter actually occurred) discard also so much of Mark's commission as Peter failed to quote? Is there not as much authority to reject Mark's testimony as Matthew's and for the same reason? We dare not do so. We recognize it as a duty, on the contrary, to preserve both and all unimpaired. We may ask, however, as no one imputes any want of authenticity to Matthew's words—for what purpose were they spoken, if not with reference to the act of baptism? Are not all who advocate the new theory fairly bound to answer? But we have listened in vain for a reply to a question so pertinent. Surely our Lord never spake vain words.

But let us not forget that Matthew and Luke must have written their respective books of the New Testament long after the day of Pentecost when Peter first preached to the assembled Jews at that great national jubilee. This is easily established by all the facts of the case. Pentecost, as its name imports, was the fiftieth day after the Feast of the Passover which Jesus partook of with his disciples when he instituted the Lord's Supper, and was on that same night betrayed into the hands of his enemies.

During forty days of this interval he was on earth and became visible to his brethren: "They did eat and drink with him after he rose from the dead." In his last interview with them, when he ascended to God's right hand in their sight, he commanded them "to tarry at Jerusalem until they should be endued with power from on high."

They obeyed this command and accordingly the sound of their voice was not heard in teaching or preaching during this interval. But when the day of Pentecost was fully come being assembled together in the upper chamber of their abode, suddenly the Holy Spirit—the promised power from on high—came upon them and then they spake and taught as the Spirit gave them utterance."

During their incessant labors in preaching the word in Jerusalem and in the midst of the bitter persecution of their enemies, it is almost certain that Matthew had not time or opportunity to write his history nor Luke to compose his acts, and as to the latter, for another obvious reason, that the events he records had not taken place. But Matthew and Peter were both apostles of the original twelve and Luke was undoubtedly one of the one hundred and twenty disciples assembled at Pentecost, for he testifies that he "had perfect knowledge of all things from the beginning."

When, therefore, Peter preached on that day, both Matthew and Luke were present and must have heard him, and must have known the reason, if there was one, for Peter's alleged disuse and disregard of so imposing a part of the great commission under which they were acting, and if such reason really existed the latter would naturally have recorded it. It is quite unaccountable that he has not done so. Matthew too, having long afterwards reunited and recorded the alleged omitted formula, afford us every ground to believe that there was no such omission by Peter or his colleagues, of whom Matthew was one of the chief. Yet there are those who maintain, without proof, that Peter's Brethren did not baptize the new converts "into the name of the Father, Son and Holy Spirit," and further that Peter did not even mention their name in his discourse, hence they justify themselves in an utter suppression of Matthew xxviii. 19, notwithstanding the imposing, inconvenient and damaging facts already stated to the contrary.

If the words which are admitted to have been spoken, were not intended to be used in baptism, for what object, we repeat, were they uttered? Why were they spoken at all? If originally so designed, but their author afterwards changed his mind and repealed them, may we not ask who says so? and where is it so written? and why did Matthew put into his gospel words that he knew were not to be employed and were superfluous and void?

I submit to the candor of all fair reasoners that such facts as these should lead us to conclusions, the very opposite of those we have been led to consider. They afford the strongest presumptive evidence that these words of the commission were not ignored or suppressed, at Pentecost and afterwards, as now supposed, but remain now in all their original force and virtue. We think it is not to be credited that Peter should have forgotten, or, worse still, should have deliberately disobeyed the Master's express command with the connivance of his colleagues and brethren, Matthew and Luke. We may safely disregard any argument based on such an assumption. Who can affirm or deny what else or what more Peter may have said in the "many other words" (not recorded) that he testified and exhorted on that occasion? We have seen what strong motives he was under and speaking by divine inspiration too, to deliver the command of his Master as recorded in Matthew and the entire absence of any reason or motive to change or omit that command. It is therefore a violent and unwarrantable conclusion, we submit, that he made a mistake or wantonly disobeyed the Lord's command and actually suppressed his words.

We need not be surprised that all that Peter said on that occasion is not recorded. Luke's gospel and the Acts, like the other books of the New Testament, were only compendious and abridged histories and not full narratives of all that was said and done. We remember the testimony of the apostle John. He writes: "There are many other signs which Jesus did in the presence of his disciples which are not written in this book, but these are written that you might believe that Jesus is the Christ, the Son of God and that, believing, ye might have life through his name." Under all these circumstances the suppression in baptism of the precise words of the commission by Matthew, would be an anomaly so glaring and flagrant as to involve a moral impossibility. On that hypothesis, as we have seen, the words in question, not the command, they simply never had any meaning or effect at any time. Unlike all other words our blessed Lord ever spoke, these alone were absolutely vain and nugatory, and were never heeded or employed by his disciples for any purpose or on any occasion! There was no opportunity to use them in baptism or to quote them in their preaching, for in the interval of time from their utterance until Pentecost there was neither preaching nor baptism, so that on such assumptions we have the wholesome words of our Lord Jesus Christ (which Paul exhorts us to be "mindful of") rendered null and void. One more No. will suffice to close this essay.

ALLAN B. MAHURIN.

### To Flood Sahara.

Count de Lesseps has explored the route for himself, and he declares that the construction of a canal to flood the great African desert with the waters of the Mediterranean is feasible. There has been doubt as to whether the surface of Sahara is higher or lower than the surface of the sea, but his triumphant dispatch from Tunis indicates that he has obtained information that to perform his feat it will not be necessary to make water run up-hill. It is proposed to cut a channel through the narrow neck of land which separates the salt marshes south of Tunis from the Gulf of Gabes, and thus pour an ocean into the vast basin of sand whose farther rim is the border of the Soudan—a land of the riches of India and the population of the United States. France has been eager to bring the heart of Africa to the light of civilization and the wealth of the same to the pockets of Frenchmen, and Col. Flatters expended three years of toil and $100,000 of treasure in the attempt to fulfill his ambitious prediction: "I will cross Africa with a railway." Since his slaughter by Arabs the scheme to penetrate the heart of the "dark continent" with a railway has dropped from public attention, and Count de Lesseps, the great maker of the earth's waters, has laid his stupendous project before his admiring countrymen, with sublime confidence in his ability to secure $15,000,000 for the work by merely asking. The count is now nearly 90 years of age, and in his long and romantic career he has accomplished prodigious achievements, but if he restores to the burning sands of Sahara the waves which in a remote age rolled over them, the creation of an ocean and the civilization of a continent will be the climax of his career and the chief marvel of his fame.—*New York Mail and Express.*

# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, April 18, 1883.


We have a number of communications on hand for future numbers. Crowded as we are now we can do no better than defer some. We defer two pieces of our own.

THE little volume sent by Miss Buttie W. Storr last week contains letters written by her father, Eld. George Storrs, who was so well known from the early and active part he took in promulgating the doctrine of conditional immortality—or eternal life only in Christ. It is a nice little book, that numbers will be glad to obtain. Price 30 cts. a copy. Address her, 72 Hicks St., Brooklyn, N. Y.

WE give a lady's very singular experience in "Spiritualism" on another page. We have nothing more to say at this time than to advise all to keep perfectly aloof from all "Seducing Spirits." We are well aware of the diversity of views on this mysterious subject. As one piece of personal history we simply submit the communication. May God deliver us from all the devices of the enemy, and shield us from the powers of darkness.

## Selections.

### ORIENTAL SKETCHES.—Second Series, Number 10.

#### OLIVET AND BETHANY.

"In the daytime he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives."—Luke xxi. 37.

The name Olivet goes direct to the Christian's heart, and awakens the deepest and holiest feelings there. It recalls so many memories of Jesus,—of his wondrous power and still more wondrous love,—of his human sympathies and his divine teachings,—of the greatness of his agony and the glories of his triumph,—that the heart overflows with love and gratitude the moment the name falls upon the ear. With Gethsemane on one side and Bethany on the other; with paths, well marked by contrasting them, often trodden by the Saviour Man; with gardens of olives and orchards between, where he was wont to pray for his people and weep for a sinful world; with one spot upon those terraced slopes overlooking the wilderness, where his feet stood on the eve of the Ascension, and where his wondering disciples received from white-robed angels the joyful promise of his second advent.—With these hallowed associations clustering round it, surely it will be admitted that, above and beyond all places in Palestine, Olivet witnessed God manifest in flesh."

"Here may we sit and muse
Over the heavenly theme,
Till to our soul the former days return.
Or choose that we, apart,
In Kidron's stricken fell,
Seeks the spring of bitter tears for sin,
Among the olives kneel, or
The chill night hour to few
And watch the moon that saw the Master's agony."

Yet I was disappointed in Olivet,—not in its associations, no Christian could be disappointed in these,—but in its appearance. One always expects to find something in a holy or historic place worthy of its history. Here there is nothing. When approaching Jerusalem from the west I looked, but I looked in vain, for any "mountain" or even "mount" that the eye could at once rest on and identify as Olivet. Beyond the grey battlements of the city lay a long *ridge*, barely overtopping the Castle of David, and the higher buildings on Zion,—drooping to the right it spans a view of the distant mountains of Moab, and running away far to the north it fills in the whole background. This is Olivet. It has no striking features; it might be said to have no features at all. It is rounded, regular, colorless; and the air is so clear, and the coloring so defective, that it seems to rise immediately out of the city. In the distance the outline is also at horizontal, but as one draws near it becomes wavy, and at length three tops or summits can be distinguished, the central and highest crowned with the dome and minaret of the "Church of the Ascension," and the other two about equi-distant to the right and left. Photographs show these peculiarities, and consequently look flat and uninteresting; while in every sketch I have seen, the imagination of the artist has greatly increased both the apparent distance and elevation of Olivet, thus sacrificing truth to effect.

When I passed round the city, and stood on the brow of the Kidron, at the north-east angle of the wall, the view was much more impressive; in fact, this is one of the most picturesque views about Jerusalem. Olivet now assumed the appearance of a "mount." At my feet was the deep glen, shaded with dusky olive groves; and from the bottom swelled up in grey terraced slopes and rocky fences, nearly six hundred feet, the hill-side. Close on my right was the city wall, running south in a straight line near—but upon—the rocky edge of the ravine, till it joined the loftier and more massive wall of the Haram. The depth of the Kidron and the comparative elevation and respective positions of Moriah and Olivet are seen from this point to great advantage. The sides of the two hills meet, and here and there overlap in the bottom of the narrow crooked glen; while the summits are hardly half a mile apart,—Olivet overtopping its sister three hundred feet. The side of Moriah is steep and bare as if scarped; while the whole of Olivet is cultivated in little terraced fields of wheat and barley, intermixed with a few straggling vines trailing along the ground or hanging over the rude terrace walls. Fig trees are seen at intervals, but olives are still, as they were in our Lord's days, the prevailing trees on the mount. It has as good a title now as it perhaps ever had to the name "Olivet." Olive trees dot it all over,—in some places far apart, in others closer together, though nowhere so close as to form groves. Most of them are old, gnarled, and stunted, a few are propped up and in the last stage of decay, and I saw scarcely any young vigorous trees.

I endeavored, when residing on the Mount of Olives, to localize every incident of Scripture history of which it was the scene, to bring together the sacred narrative and the sacred place,—so to group, in fact, the various actors on the spots where they acted, that the stories might be made to assume to my mind as far as possible the semblance of reality. I tried to follow every footstep of David, and of David's Greater Son,—to recall every circumstance, and note every local characteristic, and every typographical feature that might illustrate the prophecies and parables, the discourses, miracles, and walks of our Lord. Some of the leading points are fixed, and cannot be mistaken, such as Bethany, and Jerusalem, and the one great road from the city, deeply cut in zigzag lines down the steep side of Moriah from St. Stephen's gate to the bridge over the Kidron. Then there are the two main roads over Olivet to Bethany, branching at the bridge,—the one crossing the summit almost in a straight line, it is steep, rugged, and only fit for pedestrians or active cavaliers; the other, diverging to the right winds round the southern shoulder of the hill, and is easier, and better adapted for caravans and processions. Many difficulties met me in the arrangement of details. Gradually, however, they cleared away. Daily study of the Record, and daily examination of the mount, removed one after another, until at length the spots and places, the stories and the scenery, so completely harmonized and blended that they formed one series of graphic and vivid life pictures.

I shall now try to show my reader what I saw myself, and make Olivet to him what it must ever henceforth be to me,—one of the most venerated and instructive spots on earth. True, Christianity is not a religion of "holy places," on the contrary, the whole spirit of the Gospel,—the whole writings and teachings of our Lord and his apostles, tend to withdraw men's minds from an attachment to places, and to lead them to worship a spiritual God in spirit and in truth." It was not without a wise purpose that the exact scenes of the Annunciation, the Nativity, the Crucifixion, the Resurrection, and the Ascension, were left unknown; and that these events themselves were made to stand altogether unconnected with places, giving no sanctity to the


NOTICE.—Cincinnati, O.—The Advent Congregation meets in Lenox Hall, No. 93 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 182 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.


## Communications.

### Will the Kingdom of God Be Set Up In the Land of Palestine, and Will there Be Kingdoms up the Earth Outside of God's Kingdom After It Is Set Up.

I purpose to prove these two truths by the Scriptures of Israel. In the first place I will prove that there has been a kingdom of God on earth. But first let me say what constitutes a kingdom. First of all there is the territory with its boundaries, second the people or subjects, third its king or sovereign, fourth its capital city, fifth its laws by which the kingdom is governed, sixth its government by which its laws are made. All of these constituents were and will be found in the kingdom of God.

Now to the first point. Was there a kingdom of God on earth? Turn to the 16th chapter of Ezekiel and 13th verse, we read the Lord said concerning Israel, "Thou wast exceeding beautiful, and thou didst prosper into a kingdom." But was it God's kingdom? Turn to 1 Sam. viii. 7, and you will find that when Israel asked for a king, God said unto Samuel (who was viceroy of God on earth) "they have not rejected thee, but they have rejected me, that I should not reign over them." Here you will perceive that God reigned over Israel, and hence the people of Israel were the people of his kingdom. Turn again to 1st Chron. xxix. 23, and read as follows, "Then Solomon sat on the throne of the Lord as king instead of David his father." Here you see that after Saul reigned over Israel, it did not cease to be God's kingdom, for he afterwards called them his people saying, "this same Saul shall reign over my people." Again the words of our Lord are, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. How could the kingdom be taken from the Jews if they did not have it? Having established the truth that God had a kingdom on earth, we now pass on to define its boundaries.

Turn to Genesis xv. 18, and you will read, "unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." By far the greater portion of this enchanted territory has not been occupied as yet by Israel. From 1 Kings iv. 21-24, we learn that Solomon reigned over this very territory given to the seed of Abraham. And as Solomon ruled the kingdom of God, the unavoidable conclusion is, the land between the above named boundaries, (the two rivers) is the territory of the kingdom of God. The land of Palestine is but a small portion of this promised territory, hence Israel must return and occupy to the full extent the land God gave to Abraham's seed, or else the word is of none effect. The boundaries of the kingdom of God are then, the two rivers, the river of Egypt and the river Euphrates. "His dominion shall be from sea to sea and from the river to the ends of the earth." Psa. lxxii. 8. This is a prophecy showing that Messiah's rule shall extend beyond his kingdom.

Having proven from the Word of God, that God had a kingdom on earth, and also where it was located, we shall now pass on to prove that when the kingdom of God is set up in the future it will be upon the same location, or between the same boundaries. You all believe that at some future time God will set up a kingdom on earth. The question is, will it be setting between the boundaries of the land given to the seed of Abraham, or will it be set up all over the earth at one time? This is an important point, for it involves the age of restitution for of this kingdom of God is set up under the whole heaven at first, it makes null and void the time of restitution of all things, and of Christ reigning until he makes his foes his footstool; for remember, that when God sets up his kingdom in the future, he gathers out of it all things that offend, and them which do iniquity, and if the kingdom is all over the earth when it is set up, and if all that offend and do iniquity are gathered out and destroyed, then the earth will be left without enemies, and in that case, Christ cannot reign until he puts all enemies under his feet, whereas, on the contrary, the Word of God declares, and abundantly teaches, that after his kingdom is set up, there will be found those that offend, or enemies; this is an important point; now for the proof. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Psa. cx. 2. No one will deny that the rod of Israel's strength is Christ, and Christ does not rule before his kingdom is set up, and when he does rule it is in the midst of his enemies. Thus enemies will exist outside of his kingdom, for they are all gathered out of his kingdom.

Again see Psa. lx. God says he will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Observe also the same work is promised to the saints in Rev. ii. 26, 27, which locates the work beyond the resurrection, hence after the kingdom is set up. Again in Zech. xiv. which all intelligent Bible readers admit to be wholly future, if you will read from the 16 to 19 verses of that chapter, you will find a punishment denounced against any of the left of the nations who will not go up to worship the king, the Lord of hosts, who will then be reigning in Mount Zion. Why this punishment, if no offenders outside of the kingdom? We conclude then, in view of the plain testimony of God's Word, that the kingdom will not be set up over all the earth at first, but in the land of Palestine or between the two rivers, which we now pass on to prove. In the first place I will refer to the prophecy of Micah iv. 8. "And thou O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem." Here we learn that the first dominion is to come to Israel. The word dominion must here be used in the sense of the district governed. In the sense of rule or government it can never come to Israel, and if it did it would be an unrighteous one, for it is the first that is to come, hence there is no alternative but to accept the sense of district governed, which was Palestine. And as Palestine was the first dominion, Palestine must come again to the daughter of Jerusalem. If we regard the tower of the flock to be Christ to whom the first dominion is to come then the word dominion cannot be used in any other sense than that of territory, for the first right to rule is passed, never to come back, and if it comes it will be unrighteous still. In any case it must be the territory governed. But will the first territory come to the daughter of Jerusalem? "Thus saith the Lord God: behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt." Eze. xxxvii. 21, 22, 25; see also Jer. xxxii. 37-44. Then it follows, that as the kingdom is to come to the daughter of Jerusalem, and as the daughter of Jerusalem is to be gathered to her own land and dwell therein forever, the unavoidable conclusion is, the land of Israel is the territory of God's kingdom.

We will now pursue another line of thought founded on the prophecy of Daniel 2nd chapter. In his interpretation of the image the king saw in his dream, Daniel interprets the stone that smote the image upon the feet, to be the kingdom of God. "The stones that smote the image became a great mountain, and filled the whole earth." This is what the king saw. And this is the interpretation: "And in the days of these kings will the God of heaven set up a kingdom which shall never be destroyed; but it shall break in pieces and consume all these kingdoms and it shall stand forever." Notice the kingdom of God does not break in pieces till the other kingdoms before it is set up, but after it is set up. God's kingdom after it is set up, will break in pieces and consume all the other kingdoms of earth be they ever so strong, for that is its work to accomplish. But if the kingdom is set up over all the earth, how then can it break in pieces other kingdoms? This would be a kingdom divided against itself. If the kingdom is set up over all the earth, it would have to break in pieces the kingdoms before it was set up, which is impossible, for it cannot be a kingdom before it is set up. But what are we to understand by God's kingdom breaking in pieces the other kingdoms? If the kingdom of England should break in pieces the kingdom of France and Germany, we should understand that the armies or people of England would conquer France, and make it a part of the British empire. So we understand that the people or subjects of God's kingdom will conquer the people or armies of all the other kingdoms of the world. Hear the word of the Lord to Israel, "Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Jer. li. 20; see also Micah iv. 11-13; v. 8; Zech. x. 5. You will perceive that Israel or the subjects of God's kingdom will be the agency by which God breaks in pieces the kingdoms or nations.

We will now prove that the stone that smites the image is Jerusalem or Israel. In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zech. xii. 3-8. Now it is clear that Israel will be God's agency of conquest in subduing the nations, or breaking in pieces the kingdoms; and as the stone that the king saw in his dream is to do the same work, and as the word of God declares that he will make Jerusalem a stone to do just such a work, is it not clear that Jerusalem is the stone that is to smite the image. But further, what does the stone become? a great mountain, and what then? it filled the whole earth. Note the progressive stages, first a stone, then a mountain, then the whole earth.

Jerusalem the capital city, stands as the representative of the 12 tribes of Israel or the kingdom of God. What will this great mountain, Jerusalem, do? it will fill the whole earth. With what will it fill the whole earth? The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." Hab. ii. 14. Yes, thank God, Jerusalem's destiny is to fill the whole earth with the knowledge of God's glory. For the law shall go forth from Zion, and the word of the Lord from Jerusalem." Micah iv. 2; see also Isa. lxvi. 19; lxii. 1, 2. You will perceive from these Scriptures, and a great many more might be cited, that Jerusalem will be God's instrumentality through which we will make known his glory and knowledge to all the surrounding heathen so that the whole earth may be filled. And as the Jews are scattered among all nations, and have learned their languages, they are in this respect amply fitted for the work. Now listen to the parable of our Lord, "For the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii. 31, 32. Now brethren can you not see a similitude between what we have shown from God's word concerning the kingdom in its progressive stages, and this parable? first a stone or seed, then a mountain, then a great tree, then it fills the whole earth.

It seems to me you cannot fail to see that the kingdom of God will first be set up in the land of Israel, and that there will be other kingdoms outside of it, and that will be broken in pieces and consumed by it. And as the kingdom of God is not meat and drink, but righteousness, joy and peace in the Holy Spirit, it follows that when the kingdom of God shall have accomplished its work in the conquest of the nations, that righteousness, joy and peace will prevail as far as the earth extends.

We will now give some attention to the locality of the sanctuary, mentioned in Daniel's prophecy viii. 14. It is there said at the end of a specified time, the sanctuary shall be cleansed; what and where is the sanctuary, and how will it be cleansed. In the song of Moses we read: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord which thy hands have established." Ex. xv. 17. David is speaking of the same work of God, when he says, "And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." Psa. lxxviii. 54, 69. Here is a description of Canaan, it is called God's holy habitation, Ex. xv. 13.

Now this was not the sanctuary or the temple which Solomon built, nor the one which Nehemiah built, but it is Canaan, the land of Palestine, and ever since called the Holy Land. In Isa. lx. 13 the Lord speaks of this land and of planting trees to beautify the place of his sanctuary. There are a large number of texts to show that the land of Palestine is God's chosen land, his sanctuary. Now we know what and where the sanctuary is. Now we ask how will it be cleansed? Hear the word of the Lord. "And seven months shall the house of Israel be burying of them (that is Gog and his multitudes) that they may cleanse the land," read also Eze. xxxix. 11-16. When we call to mind the great battle that is to be fought in the Holy Land, which ends Gentile supremacy, when the blood shall be to the horse bridles, for the space of 200 miles, according to Rev. xiv. 20, we can readily see a cause for the cleansing of the sanctuary. The Holy Land will then be justified, for the Gentiles shall no more tread down Jerusalem. And then Zechariah, the prophet asserts, "And the Lord shall inherit [illegible] Judah, his portion in the Holy L[illegible]m. Then two angels [illegible] and shall choose Jerusalem [illegible]" Zech. ii. 12. Now let me ask, why is it the Lord has spoken so much about that little spot of earth called Palestine, if it is no more to him than any other spot of earth? Does not Scripture and reason unite in compelling us to believe that it is here God will set up a kingdom in righteousness, joy and peace, whose destiny is to bless the nations and fill the whole earth with the knowledge of the glory of God as the waters cover the sea? And now let me say in conclusion, have I written the opinions of the wise of this age, or have I written in harmony with the voice of Israel's prophets, who wrote as they were moved by the Spirit of God, to make known the things that shall come to pass hereafter?

IRA FORBES.

### BIBLE TIMES.

The Bible presents times and seasons, times of judgment and times of blessing. The seven times of Israel's punishment reach over all the years of a nation's desolations, and the land of promise keeps her Sabbaths. Next we have the times of the Gentiles, which are measured by the metallic man, commencing with the head of gold and continuing until the stone rolls from the mountain without hands. Next we have the time, times and an half, which embraces the last half of the great week of Israel's captivity and the Gentile supremacy. During these times we have the times of ignorance and the partial blindness of Israel, then, at the close we have the time of the end, which reaches over the transition period, standing between the ages of war and the ages of peace. After this comes the times of restoration, times of refreshing and the dispensation of the fulness of times, styled by Paul the times of Messiah. Then the mystic table will be supplied with white-robed guests, the mystic body will be replete with members, and the symbolic tree shall be full of branches and the fulness of the Gentiles will be come in. Bible times will succeed the times of war and death, and times of blessings will fill the world.

H. V. REED.

## Youths' Column.

### A Prayer.

Lord, speak, to me, that I may speak
In living echoes of thy tongue,
As thou hast taught, so let me seek
The erring children, lost and long.

O teach me, Lord, that I may learn
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

And fill me with the fullness, Lord,
Until my heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

### The Straight Path.

"The Bible is a strict and old-fashioned," said a young man to a gray-haired friend who was advising him to study God's word if he would learn to live.

"There are plenty of books written now-a-days that are moral enough in their teaching, and don't bind one down as the Bible does."

The old merchant turned to his desk and took out two rulers, one slightly bent. With each he ruled a line, and silently handed the ruled paper to his companion.

"Well" said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life don't use a crooked ruler."

After all has been learned, the old man is a boy again, and turns to yoga and prayers that he heard when the nursery was his divinity school, and the mother the senior professor. Out of that seminary he may go to groves of philosophy and halls of ethical culture, sit at the feet of wise men and become himself an interpreter of thought, a founder of schools and of sects, and fill the world with records of his inner life and his experience in learning how to live. But at last he must come back to the simple faith that his first teacher taught him. The little child gets the kingdom.—*N. Y. Observer.*

### The Ascending Lord.

After Jesus came out of his tomb, he staid in this world forty days. He met his disciples ten times, and talked to them about the kingdom of God. Then he told them to stay in Jerusalem until God sent his Spirit upon them, to teach them how to preach and do his work. They wanted to know whether he was going to begin his kingdom then, but he said they need not know when he would do it, but only do the work which God gave them power to do. Just when Jesus had finished saying this, he began to go up into the air, and a cloud came around


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### Modesty Rewarded.

During a time of famine in France, a rich man invited twenty of the poor children in the town to his house, and said to them: "In this basket is a loaf for each one of you; take it: come back every day at this hour till God sends us better times."

The children, seizing the basket, wrangled and fought for the bread. Each wished to get the largest loaf, and at last went away without thanking their friend. Francesca alone, a poor but neatly-dressed girl, stood modestly apart, took the smallest loaf which was left in the basket, gracefully kissed the gentleman's hand, and went away to her home in a quiet and becoming manner. On the following day the children were equally ill behaved, and Francesca this time received a loaf that was scarcely half the size of the others. But when she got home, her sick mother cut the loaf, and there fell out of it a number of bright silver coins.

The mother was alarmed, and said: "Take back the money this instant, for it has no doubt got into the bread by some mistake."

Francesca carried it back; but the benevolent gentleman declined to receive it.

"No, no," said he; "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you, my good child. Always continue thus contented, peaceable and unassuming. The person who prefers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find throughout life blessings in this course of action still more valuable than the money which was baked in your loaf of bread."—*The Morning Star.*

According to the *Chicago Times*, a remarkable electrical phenomenon was lately exhibited on the line of the Union Pacific Railway, between North Platte and Sidney, Neb. The rails were surcharged with a current of electricity, moving from west and east, to so high a degree that handcars standing on the track were impelled at a fair rate of speed by it. The influence of the current was felt by many persons along the track.

### ANNOUNCEMENTS.

The brethren of the Church of God intend (the Lord willing) to hold a meeting for some days at their house in the Cooke neighborhood, ten miles south of Marion, Williamson Co., Ill., to commence May 12, Saturday evening before the second Sunday, and hold over the third Sunday. Brother J. S. Hatch is expected. Any brethren who can come are warmly invited. Any coming by rail come to Marion or New Burnside. We will meet them with teams at either place, if they will notify us at Ward's Mill, Ill.

BRN. G. COOKE.

The Lord willing, I will commence meeting in Williamson Co., Ill., near Marion, as brother B. G. Cooke may appoint, on May 12. From there to New Burnside, to continue one week. While in the State if there are others who wish my labors I can call on such if they will address me at St. Joseph, Ill., or at either of the above places. Please let me know in time.

J. S. HATCH.

### Seed Potatoes, Grain and Seeds.

*Editor Restitution:*

Noticing the appeal for money to help defray the expenses of THE RESTITUTION, I would like to submit the following proposition to you as a means to this desirable end.

I am engaged in the seed business, and as no doubt most of your readers will want something in this line the coming spring, I will agree to give to THE RESTITUTION five per cent. of the gross receipts from the brethren or their friends who may be led to buy of me by means of this notice. The total amount to be paid to THE RESTITUTION June 1. It is a condition that those buying of me under this offer must mention THE RESTITUTION when the order is sent. An elaborate 48-page Catalogue, and a Treatise on Potato Culture with a list and description of over sixty varieties, will be sent free to those desiring to take advantage of this offer.

JAS. W. WILSON, Austin, Ill.


*NEW BOOKS FOR SALE AT THE RESTITUTION OFFICE.*

Christian Baptism not to Three Names. By E. V. Reed. 16 pages, price 10 cts.

Synopsis of a Discussion on the Sabbath Question, between Elder Richard Cocheley of the Church of God, and Elder W. M. Healey, a Seventh Day Adventist. Price 10c., three for 25c., seven for 50c., or fifteen for $1.00.

# Poetry.

## DESPONDENCY.

Sometimes there comes within the life,
This shuttered life of ours,
So much of loss and pain and strife,
That eye and eyes, without disguise,
Look up and see no flowers.

A sudden sorrow clouds the day
And the tired heart grows faint,
For strength and courage die away,
And lips that have been firm to pray,
Can only make complaint.

And life becomes at such a time
An unattractive thing;
There is no sound of cheery rhyme,
The days move on in dreary chime,
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For every one its pain within—
Do not despair, but try to see
Some sunshine through the tears.

And know that he whom sorrows teach
To receive a gift from heaven,
His tenderness to some hearts may reach,
To whom the glad in vain might preach,
And they through him be given.

Oh, then, be thou a comforter
To some more sad than thou,
And while thou dost thus minister,
Even as like in thine own heart shall stir,
The grief forgotten be.

# Communications.

*Editor Restitution:*

Having made some broad statements in previous communications to the columns of your paper, in regard to the inadequacy of the eleven year labors of the Revision Committee upon the New Testament Scriptures, I purpose to analyze two or three more passages and show their inadequacy when tried by the ordinary standards of grammatical rule and common sense interpretation, selecting for this purpose passages which lie at the very basis of Christian belief and practice, and the first I will take up for analysis is found in the first four verses of the 1st chapter of Hebrews and reads in the Revised Version as follows:

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son whom he appointed heir of all things, through whom also he made the worlds, who, being the effulgence of his glory and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high, having become so much better than the angels as he hath inherited a more excellent name than they."

The general inadequacy of this translation emanate in an utter failure on the part of the translators to give the thought of the inspired writer, and thus improperly stating certain relations involving personality and power as they are herein clearly stated to exist between the two persons, Father and Son. The first specific misstranslation consists in omitting to translate the definite article "the" preceding the word God as it is not unimportant here. The second specific error lies in the meaning given to the word translated "by divers portions," which is here a distributive adverb of time and place, as the succeeding adverb is a distributive adverb of manner, this being clearly indicated by the leading qualifying adverb *"polue"* which is also an adverb of time; the time referred to being past time and this clause being thus shown to be in antithesis with the following clause which relates to present time. Having mistranslated one of the adverbial modifiers of the leading antithetical clause it was but natural to misstranslate the adverb qualifying the secondary clause, viz.: "at the end of these days."

If the writer had intended to say that the end of these days he would have said *epi to telei* (i. e. using the dative case with or without the preposition *epi*). The genitive, however, being used here, under the general grammatical rule of time and place in which "of" must be translated by the English word "in" "on" or "upon," instead of "at" and the word *teschatou* not having the article prefixed, it is thus shown to be general and not specific in its use. The word *chronois* or *kairois* or word is to be supplied with it, showing it to be a period of time, not a point of time, and the adverbial clause correctly translated reads "upon a last period of these days," these days" is really referring to the same general period of time as "of old time" in the antithetical clause, viz.: the Levitical period.

The next specific error lies in the insertion of the pronoun "his" before Son thus destroying the writer's intended antithesis between the words "prophets" and "son," an antithesis of office. The prophet speaking as a servant in God's household, Christ as a son and heir over this household; "a son" as contrasted with "the prophets" brings this antithesis out very clearly.

The next specific error lies in translating the 1st aorist tense in the verb *"etheke"* as though it was a preterit. Instead of saying "whom he appointed," the translator should have said whom he hath appointed.

The next specific error, and a very important one in its bearing, lies in translating *"tous aionous"* the worlds. *Aion* means a period of time and the form here used being the accusative plural, the true meaning of the two words is "the periods of time." The same error in using the preterit for the aorist in the translation of the verb *"epoiesen"* in this clause also occurs and another error in not giving the exact shade of meaning to the verb *"poieo"* in its relation to an object expressing time. The word *"poieo"* in its primative sense means to cause, or to be the cause of something, or to cause something to be. And in this last signification it is used here, and the clause correctly translated reads, "through whom also he hath caused the periods of time to be," a very different thought from that wrought out in the imaginations of the revisers.

The next three specific errors are in the following clause and are still more important in their bearing, because they incorrectly state things which belong to the person and being of God and Christ. The revisers translate as follows, "who being the effulgence of his glory and the very image of his substance." Webster thus defines the word effulgence: "a word of superlative signification and applied with peculiar propriety to the Sun and to the Supreme Being." But the word here translated effulgence is *"apaugasma,"* a compound word made up of the preposition *"apo"* meaning "from," and *"augasma"* "a glittering," "a lustre," "a brightness," and when compounded the word means "a reflected brightness." Remember the writer is not speaking of the glory of God, *per se*, but of the reflection of this glory, and also remember that God has said "my glory I will not give to another."

The revisers have also inserted the definite article "the" before "effulgence" to still further mislead the unlearned and unwary. The word translated "very image" has no article either and the revisers have here again taken the liberty to unwarrantably insert one for the same purpose. And they have moreover taken a greater liberty still in giving a wrong meaning to the word. *"Eikon"* means an image, but, this word "character" (*tupos*) has been transferred bodily over into the English language and means in the Greek just what it means in the English. We use the word in two senses in English and the Greek used it in the same two senses, viz.: a character as the written or otherwise produced expression of an idea, or as applied to person, that something in which the moral attributes of the person inhere. Examples of the two uses would be, "A letter is a character," That person has a good character." The only further question to determine here by the translator is, which of these uses occur here in this passage, and any child can answer this.

The word translated "substance" in this passage is also perverted from its true meaning here. This is also a compound word made up of "hupo" and "stasis" and means "that which stands under" primarily. Then a "prop" "a stay" "a foundation." Thus as in this case when one wishes to speak of that in which the *"ego"* resides or inheres in its last analysis metaphysical or in other words of that which upholds the "ego" or "person" what do we say? Do we not say "being"? Do we not speak of a person as a being or as a living being? This is the use here in this passage, and the passage correctly rendered reads, "Who being a reflected brightness of glory and a character (or characteristic expression) of his being, and bearing off (victorious) all things by the spoken word of his (God's) ability, after that he had made a purification from sins, hath sat down at the right hand of the Majesty on high, having become mightier than the angels by as much as he hath inherited a different name when compared with them."

Having translated the passage, I will now recur to the remaining specific errors in the passage, and first in order is giving to the verb "phero" a very rare and exceedingly doubtful meaning, translating it "upholding" in the sense of maintaining. The primitive meaning of the word is to bear or carry a thing, and is a verb of motion, not of rest. For instance, the soldier carries a spear. Then it comes to mean bear off, as the victor bears off the spoils, which is the meaning and use here, I think. It afterwards comes to mean to bear in the sense of endure or suffer, a derived or metaphysical meaning. This use occurs in the 53d chapter of Isaias, where the prophet speaks of Christ as bearing or suffering for our sins of nature and inheritance, speaking in immediate connection of his illtreatment, insults and rejection as the result of man's transgression of the law of instruction, and thus teaching very clearly by drawing this distinction in what sense Christ is an atonement for sin. He bears away with him to death and the grave or suffers unto death the old Adamic sinful human nature and by the power of God rises victorious with the new Adamic sinless and divine nature, which is the thought of the inspired writer contained in this passage.

The second specific error lies in purposely leaving the pronoun "his" ambiguous as to whether it refers to God or Christ.

Third error in not expressing the indefinite article "a" before the word "purification" which is not unimportant in its bearing.

Fourth error in capitalizing the word majesty improperly. If any capitalizing were to be done the three words "majesty on high" should all alike be capitalized.

Fifth error in translating the word *"kreittoon"* "better" instead "of mightier," the inspired writer's antithesis here being between the respective power conferred by God upon the angelic host on the one hand and the Son on the other, and not between the moral attributes of the one and the other as the revisors have implied by translating *"kreittoon"* by our word "better." Now the Greek word *"agathos"* of which this is the comparative degree, and meaning good, has four different comparisons or four different words to express the different shade of meaning which "good" assumes in the comparative degree, and

1. *"Ameinoon"* meaning better in the sense of "braver" or "fitter" or "better" in the general sense.

2. *"Beltioon"* meaning better in state or condition, generally referring to health or temporal condition of life.

3. *"Kreisoon"* or *"kreittoon"* meaning "better" in the sense of "mightier" or "more powerful."

4. *"Looson"* meaning more agreeable or better natured.

This being the case, any one can see that it is quite important to distinguish which is the use here in this passage.

The sixth specific error and last in this passage is in giving to the word *"diaphoroteron"* a remote or derived meaning instead of its primitive meaning and thus destroying the inspired writer's intended and expressed antithesis between the two names "angels" and "son" and also in giving an unwarrantable twist to the comparative degree of this word which still further obscures the antithesis. The whole passage correctly translated reads "The God who hath in many allotments and in many ways of old spoken unto the fathers in the prophets hath in one of the last periods (or a last period) of these days spoken unto us in a Son whom he hath appointed heir of all things, through whom also he hath caused the ages of time to be, who, being a reflected brightness of his glory and a characteristic expression of his being, and who, bearing on (victorious) all things by the spoken word of his (God's) ability after that he had made a purification from sins, hath sat down at the right hand of The Majesty On High, having become mightier than the angels by as much as he hath inherited a different name when compared with them. For unto which of the angels hath he said at any time, thou art my Son, today have I begotten thee, and again I will be unto him for a Father and he will be unto me for a Son."

I have given this last verse additional to show to the reader more clearly that the inspired writer intends as I have already said, to draw an antithesis between the power and office of angels and the power and office of Christ as respective conformants of the one God and as indicated by the two names "angel" and "son."

CHAS. GARDNER.

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STOCKTON, Kan. May 24, '88.

*Editor Restitution,*

I write a few lines to let you know that we are yet a pilgrim in this world yet striving for the kingdom of God. We had a blessed meeting on Thursday, the 23d inst. About thirty-three persons met together, and we partook of the emblems, "eating and drinking" according to the command of our Savior. We feel much encouraged to go on and press forward toward the heavenly prize, eternal life through Jesus Christ. We cordially invite any speaking brother who may wish, to come this way and labor with us.

Yours in Faith in Christ,
JOSIAH M. FINK.

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**Married.**

WOODWARD—AUSTIN.—By Elder E. Hoyt, of Grand Rapids, Mich., Elder W. B. Woodward and Mary A. Austin, of Watson, Allegan Co., Mich.

# Selections.

## THE ENDLESS LIFE.

### Discourse II.—Part I.

THE HISTORY OF ENGLISH OPINION ON HUMAN DESTINY DURING THE LAST THIRTY YEARS; WITH SPECIAL REFERENCE TO THE DOCTRINE OF IMMORTALITY THROUGH THE DIVINE INCARNATION.

"If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13.

In the discourse of this morning I related the history of the foundation of this church, explaining the doctrine for which, among other subjects, liberty of utterance in London was here first obtained, and some of the changes in English opinion on human destiny, which we have lived to witness and rejoice in.

This evening we shall extend our view over a far wider horizon, an attempt to commemorate at once the mercies of God, and the honor of those of his servants who have assisted in effecting the changes of belief to which reference has been made.

The example of Holy Scripture, and the custom of nearly all churches, warrants such an occasional commemoration of public service on the day of rest; and it happens that scarcely any person is more qualified than myself, by age and by personal knowledge of the actors in this matter, to record their "good deeds towards the house of their God." Most of them have suffered for years for their convictions, and borne their testimony amidst every kind of social discouragement. It shall at least not be our fault today if their courage and patience fail of a loving memorial.

But first of all let us clearly admonish the Christian public, that none of us who have been concerned in these latest endeavors to revive and diffuse a psychology which compels a reformed interpretation of Scripture, have thought of ourselves for one moment as discoverers of a secret not before made known to Christendom. The common charge, preferred against us by many, that we are inviting the world to believe that until some of us arose no one had previously understood the Christian religion, may serve the purpose of theological controversy, often as unjust as political strife; but it is a misconception, founded on want of knowledge. That which we are inviting the world to believe is a simple matter of fact, which any educated reader can verify for himself;—that in the first three centuries of Christianity the doctrine of man's natural mortality in body and soul, and of Life in Christ only, as we now teach it, is found clearly in the pages of the earliest of the Christian fathers; and specially in the pages of Irenæus, Bishop of Lyons, in the middle of the second century, separated from St. John by the one life and common bond of St. Polycarp; and that Irenæus and others of that earliest age, explain the language of the New Testament on immortality by Christ precisely as we have explained it.

So that we do not set ourselves forth as discoverers, but only as revivers of forgotten truth;—truth which had been for a time forgotten in England, when we began this revival, but which in no generation since the Apostles has lacked witnesses, emphatically in the ages since the Reformation.

We have only revived the doctrine of Irenæus expounding St. John, when St. John had been dead scarcely sixty years:—"For life is not from us ourselves, or from our nature, but it is given or bestowed according to the Grace of God; therefore he who preserves this gift of life and returns thanks to him who bestows it, he shall receive length of days, for ever and ever. But he who rejects it, and proves unthankful to his Maker for creating him, and will not know him who bestows it, he deprives himself of the gift of duration to all eternity. And, therefore, the Lord speaks thus of such unthankful persons. 'If you have not been faithful in that which is least, who will commit much to you?' intimating thereby unto us, that they who are unthankful to him with respect to this short transitory life, which is his gift,—the effect of his bounty,—shall be most justly deprived of length of days for ever and ever."

"But again, those who assert that he was simply a mere man, remaining in the bondage of the old disobedience, are in a state of death, having been not as yet joined to the Word of God the Father, nor receiving liberty through the Son, as he does himself declare: 'If the Son shall make you free, ye shall be free indeed.' But being ignorant of him who bore of the Virgin is Emmanuel, they are deprived of his gift which is eternal life; and not receiving the incorruptible Word, they remain in mortal flesh, and are debtors to death, not obtaining the antidote of life. To whom the Word says, mentioning his own gift of grace, 'I said ye are all the sons of the Highest, and gods;-but ye shall die like men.' He speaks undoubtedly these words to those who have not received the gift of adoption, but who despise the incarnation and pure generation of the Word of God, defraud human nature of promotion into God, and prove themselves ungrateful to the Word of God, who became flesh for them. For it was for this end that the Word of God was made man, and he who was the Son of God became the Son of man, that man having been taken into the Word, and receiving the adoption, might become the Son of God. For by no other means could we have attained to incorruptibility and immortality, unless we had been united to incorruptibility and immortality. But how could we be joined to incorruptibility and immortality, unless, first, incorruptibility and immortality had become that which we also are, so that the corruptible might be swallowed up by incorruptibility, and the mortal by immortality, that we might receive the adoption of sons?" — Irenæus against Heresies, Books II, III.

We have only revived the doctrine of Arnobius in A. D. 280. "For souls are of a middle or intermediate quality, as has been learned from Christ's teaching, and they are such that they may on the one hand perish, if they have not known God, and on the other hand be delivered from death, if they have given heed to his threatenings and proffered favors. That is the true death which leaves no residuum."

We have only revived the doctrine of St. Athanasius in his treatise on the Incarnation of the Word, A. D. 363. "Thus God made man, and desired him to continue in incorruption. But men, making light of and rebelling against the knowledge of God, thinking out and inventing evil for themselves, came under the before-threatened condemnation of death.... It was right that men, being emptied of the knowledge of God, and turning to the things that are not (for evil things are things that are not, but good things really are, since they proceed from the really existing God,) should be emptied also of eternal existence, and this is for them, being dissolved, to remain in death and destruction."

We have only revived the doctrine of Sophronius, Patriarch of Jerusalem, in a synodical letter read to the Council of Constantinople in 680, who, after confessing all the rest of the orthodox faith, declares the true faith also to be that men's souls have not a natural immortality. "It is the gift of God that they receive the grace of immortality and incorruptibility."

We have only revived the doctrine of Luther, who said that the immortality of the soul was one of the most gross opinions accumulated on the Papal dung-hill." (Opp. II., Wittemberg, folio 118.)

We have only revived the doctrine of John Locke in his Reasonableness of Christianity and in his Commentary on St. Paul's Epistles, when he says:—"By death threatened to Adam, some men understand endless torments in hell-fire; but it seems a strange way of understanding a law which requires the plainest and directest words, that by death should be meant eternal life in misery. Can any one be supposed to intend by a law which says, 'For felony thou shalt surely die,' not that he should lose his life, but be kept alive in exquisite and perpetual torments? and would any one think himself fairly dealt with that was so used?"

We have only revived the doctrine of a multitude of learned members of the Church of England in the beginning of the last century, and specially of Mr. Pitt, who published a most erudite treatise in 1708, called The Holy Spirit the Author of Immortality, or Immortality a Peculiar Grace of the Gospel, no natural Ingredient of the Soul; wherein it is solidly proved that St. Paul's hath not one sentence of the Fathers to one text of Scripture on the side of Man's Natural Immortality, a book which accomplishes all Mr. Pitts here promises, in relation both to Scripture and to the Fathers.

We have only revived what Dr. Watts taught when he said in his Rule and Repository of Mankind:—"Who can say whether the word death might not be fairly construed to extend to the utter destruction of the life of the soul, as well as of the body? For man by sin had forfeited all that God had given him — that is, the life and existence of his soul, as well as of his body;...There is not one place of Scripture that occurs to me where the word death, as it was first threatened in the law of innocency, necessarily signifies a certain miserable immortality of the soul, either to Adam, the actual sinner, or to his posterity."

We have only revived what Archbishop Whately taught when he said in his lectures on the Future State (p. 281), published in 1832:—"Life, as applied to the condition of the blest, is usually understood to mean a 'happy life.' And that their's will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word life does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life;' and a contradiction to speak of a 'miserable life;' which we know is not the case, according to the usage of any language. In all ages and countries, 'life' has always been applied in ordinary discourse to a wretched life no less properly than to a happy one. If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible, the words employed in their ordinary sense, they must naturally have conceived them to mean (if they were taught nothing to the contrary), that the condemned were really and literally to be 'destroyed' and cease to exist; not that they were to continue for ever to exist in a state of wretchedness."

No wonder, then, that this doctrine of Life only in the Son of God has never lacked defenders; and that when the truth has not run in the main channel it has nevertheless always run in scattered and solitary streams, as Protestantism did for one thousand years under the Papacy. The tradition has never quite died out, but has been handed from one to another, although never till our time has a sufficiently resolute attempt been made to attack the fortress of psychological error on the nature of man. Thus it was that good Mr. Fontaine, of Holbeck, published the truth again in his plain English book in 1817, and seventeen years later (in 1835) the Rev. Mr. De Burgh, of Dublin, in his tract on Eternal Life, and four years later Mr. Storrs, of New York, an able but not lettered man, who has done good service in America.

My own public activity in this revival commenced, as I have described, in 1844 (six years after accidentally lighting on Mr. Fontaine's book in 1838) by the circulation of a pamphlet entitled What was the fall?—followed, in 1845, by an octavo volume called Life in Christ, or Immortality the peculiar privilege of Regenerate Men. In the very same two years the Rev. H. H. Dobney, of Maidstone, published, in two forms, his excellent work on Future Punishment, which no one has yet answered, and which, I think, cannot be fairly answered, even by himself, if we are to be guided by the ordinary principles of interpretation.

Our two books, and our two selves, were attacked in the religious periodicals of this day, with a vehemence and contempt which perhaps betrayed our suspicion of weakness in the assailants. But the good men who wrote against us, and stirred up a popular indignation which resulted in a prolonged excommunication, are now long laid to rest, and we will say nothing of their past behaviour. Nothing except that that noble man, and true friend of the people, Mr. Henry Dunn, Secretary of the British and Foreign School Society, himself a firm believer in Immortality through Christ, undertook our defence, as young men against the calumnious attack of the Eclectic Review, and showed to the Nonconformist public how unfairly we had been charged with hostility to the Evangelical system.

For seven years these books, although working beneath the surface, made but one prominent convert to the revived faith of early Christianity. This was Sir James Stephen, then Professor of History at Cambridge, where, he has told me, he always kept some copies in circulation. In the Epilogue to his Ecclesiastical Essays he has plainly expressed his opinion on the necessity for a revision in this department of theology.

It was in the midst of these "seven lean years" that the witness for the doctrine of St. John and Irenæus commenced in this planet this pulpit was absolutely the only spot of church ground in London where the doctrine could be openly discussed.

From that time, however, thirty years ago, began a succession of supporting testimonies, of which it is my delightful task now to trace the development.

In 1853, Mr. Horace Hastings, of Boston, published his Pauline Theology, in which he showed with admirable clearness that in the writings of the Apostle to the Gentiles, there is no trace of the doctrine of the natural immortality of the soul, or a single expression which, taken in its obvious sense, touches anything else than the doctrine of eternal life by the Incarnation. Rom. viii. 14.

In 1855, Mr. John Sheppard, of Frome, the friend and biographer of the celebrated essayist Mr. John Foster, published anonymously his very learned and compact treatise on the Duration of Evil, in which that accomplished scholar (the author of the Thoughts on Devotion, and of another more learned work on the Divine Origin of Christianity) set forth the argument which convinced him of the truth of the re-awakening testimony.

In 1857 Professor Charles Hudson, of Boston (United States), the author of the most useful Concordance to the Greek Testament hitherto published, gave to the world his great work on Debt and Grace as related to the Doctrine of a Future Life. In this treatise, with a scholarship which places Mr. Hudson in the very front rank of American divines, the whole question of interpretation of the Scriptures on these topics is subjected to a searching investigation, and the general doctrine of Life in Christ vindicated with a learning which obtains the highest admiration from those whose special studies best enable them to appreciate it. This great writer has long since entered into rest. As long as he lived he honored and encouraged us with his correspondence, and his name will become more famous in America whenever American scholars shall think fit to appreciate and re-publish his labors. His chief work has long been out of print.

In 1863, Dr. Leask, who had during the preceding twenty years become acquainted with the earlier writings on the subject, commenced the publication of the *Rainbow*, and a few years later, in 1868, opened its pages to the discussion of the question of Immortality. In its earlier and later years it has been exceedingly useful in this direction. The kind-hearted editor has perhaps been too easily persuaded to give the benefit of his pages of late to believers in the doctrine of eternal life, who have somewhat damaged the argument by their advocacy of astronomical and ethnological theories which true science must sternly reject. Every good cause suffers from the additions of the weaker brethren who support it. Many of us, also, have frankly differed from the *Rainbow* in its too tolerant tone towards the doctrine, not merely of the sleep of the soul in death (which, so long as men believe in a surviving sleeper, should form no ground of serious separation between the upholders of the common faith), but also of the doctrine of the actual dissipation of the soul in death, — a theory rendering it impossible for ordinary minds to conceive of the personal identity of man in the resurrection, or even to understand our Lord's words, "Fear not them that kill the body, but are not able to kill the soul." Matt. x. 28. But, although absolutely by my own conscience compelled to make this single exception in reference to the *Rainbow*, considered as a representative magazine, it is far more necessary to record on this occasion the eminent and persistent service that Dr. Leask has rendered for many years and still renders, at great personal cost, and, with conspicuous ability, to the object which is so dear to his heart.—*Edward White.*

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To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to such subscribers to contribute at least one dollar each. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

E. E. DWIGGINS, President.

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# Poetry.

*Unwritten Gospel to Sr. Francis Dalgairns.*

## "PRAY ONE FOR ANOTHER."

Look the Master's glorious bidding,
"Ye the little ones today,
That, each other oft remembering,
When they bow their knees to pray,
Love may grow more strong and fervent,
Healing deep and spreading far,
Watered oft and still increasing,
Till no evil thought can enter.

Pray for help, and pray for healing,
For the dear ones that you love,
By your prayers, together helping,
All to be, like him above,
And "agree" in intercession,
Holding up each other's hands;
This, the way we indicated,
Guided by His just commands.

He will answer—if believing
—If his words in you abiding
If you do the thing that's pleasing
Walking closely by his side;
And, if such devout petition,
So according to his will,
He has given his pledge and promise
"I will your desire fulfil."

Send not, agent, unapt petitions,
Ye some kind and loving King;
He would have you tell when passing
Just the things that he shall bring.
Be it friend, or be it brother,
Say their names before him now,
All the wants of each one pleading,
Till they come, his face to know.

God has needed all the members;
None apart from work are kept,
That the answer and the blessing,
Come, because they prayed and wept.
Moses prayed, with tender feeling,
For the courage by others done;
This, the secret of his weakness;
So must now be victories won.

When you kneel, if aught 'gainst any,
In your heart of hearts doth live,
Every rankling hate and malice,
Wrongs and injuries forgive.
Be like him, so gentle and kind
Blessing with your love and calm,
Else will he not listen to you,
All your prayers will be in vain.

So the hands all pure and holy
Where the offering you left,
Grateful incense sweetly rising
With no wrath or doubting there.
Oh, pray oft for one another,
All ye little flock today,
That your God, each lonely pilgrim
Safe may pilot all the way!

# Communications.

## SATAN AND HIS ARMY.

I forward herewith an article on, titled "Spiritualism—the experience of a converted Medium," which has been placed in my hands by an intelligent lady of this city who has but recently been liberated from bondage to Satan, and is now eagerly drinking in the Word of Life. The story reads like a vision from another world, as indeed it is, revealing to us some of the workings of "the potentates of this darkness, the spiritual things of wickedness in the heavenlies."

This "experience" is almost identical with that of a reliable Chicago gentleman of my acquaintance, which was published in *Our Rest* several months ago; and as by the mouth of two witnesses this truth is established it will not do for practical people to pooh! pooh! the testimony away.

Speaking of my own knowledge of these two witnesses, their intelligence cannot be questioned, neither can their honesty be impeached. They are few people more practically minded and less superstitious than I am, yet in investigation of the phenomena called Spiritualism, in connection with the word of God, forces me to the conclusion that, when we have stripped it of all that it owes to legerdemain and humbug, and all that it receives from natural forces, there is still remaining a broad foundation of fact on which to base a belief that intelligent, supernatural beings do work through human "mediums" to produce the phenomena.

Having reached this conclusion, the first question that suggests itself is:—What is the character of these supernatural or spiritual beings?

1. Are they what they claim to be, the disembodied spirits of human beings? To this we are forced to answer No! for the reason that this would be in direct conflict with the word of God, which declares plainly that "the dead know not anything," and in numerous places teaches concerning death that it is a sleep, and shows clearly that the only hope of an existence after this present mortal state is by means of a resurrection of the corporal body.

2. Are they of that class of spiritual beings known as angels? Again we are forced to answer "in the negative, unless we should except the class spoken of as "fallen angels," those who "kept not their first estate." No! messengers from God would bring a false message. If they were heavenly agents they would not represent themselves as being disembodied spirits of human beings. If they were the angels of God, they would not teach that "God was a myth, and Christ and his atonement a cunningly devised fable."

3. There is therefore no alternative but to believe that these supernatural beings are lying spirits, and in some way related to him who was "a liar from the beginning," and upon this hypothesis I believe we can show clearly from the word of God the true source of the phenomena of modern spiritualism.

I am aware that there are, in the age many Sadducees who deny that there is either angel or spirit, but no lover of God's word will doubt the existence of spiritual beings, and it is the hope of every child of God that he may himself, when born of the Spirit, become a spiritual body. The testimony concerning the existence and ministry of angels is overwhelming, and is not doubted. Down through the ages, since the time when they sang together and shouted for joy over the new born world, these heavenly messengers have done the bidding of God, and ministered to the necessities of the saints. Hagar, Abraham, Lot, Balaam, the children of Israel, Gideon, David, Elijah and Daniel were recipients of their ministry, or received through them the message from Jehovah. An angel brought the message to Mary that she should be the mother of the Messiah. Angels announced his birth, and a heavenly choir shouted the glorious anthem, "Peace upon earth; good will to men." They attended the Savior after his conflict with Satan. They comforted him after his agony. Angels rolled the stone away, and announced the glad tidings, "He is not here, he is risen!" and as they attended the ascending Lord these same heavenly messengers shouted the words which are the hope of the true Church today—"This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Truly, they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation;" and in the time of wailing many a child of God has by experience learned that "the angel of the Lord encampeth round about them that fear him, and delivereth them."

Among these spiritual beings in the heavenlies who are in harmony with God there are undoubtedly grades and classes, "even as star differeth from star in glory," ranging from the humblest ministering spirit upward through the ranks of cherubim and seraphim, principalities and powers, archangels and princes to Michael the Chief Prince; and, pre-eminent, as Commander in Chief of this host of the armies of heaven stands Jesus, the Captain of our Salvation who has been exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come." Eph. i. 21.

Such is the scriptural view of angelic hosts. They come and they go at the bidding of their Chief. They appear occasionally as physical beings, but their ministry is more frequently without being apparent to our natural senses. Even as there are orders of life below the human, so there are gradations of existence above us, and these, because beyond our natural vision, we term spiritual. To discern them we need a sixth, or spiritual sense, which will come at the birth of the Spirit.

It also appears from such glimpses of this higher world as are given to us in the Scriptures of Truth, that there is even there a rebellion against the authority of the Great Eternal One, we read that "the angels that kept not their first estate," but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Jude 6; see also 2 Pet. ii. 4. We read in the book of Daniel, chap. x., how the angel Gabriel was prevented from coming to Daniel with a message by the being known as the "Prince of the kingdom of Persia," until Michael, one of the princes, came to help him; showing plainly a conflict of authority. The idea of this conflict is confirmed by Jude who declares: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The outcome of this conflict is given in Rev. xii. 7-9, where we read: "And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

There is a class of teachers who endeavor to prove the non-existence of a personal Satan and attendant powers of darkness, by showing the meaning of the terms to be *adversary, accuser*, etc., reasoning from this that any adversary is a devil. I have tried to make myself believe this, but in vain. The reasoning is too specious, and by following the same class of argument to its logical sequence we could reason away God, the angels and the Christ. To illustrate: Satan, *adversary*, means adversary, and is so translated in some places. There are numerous adversaries; therefore there is no personal Satan. God—*Elohim* means Mighty One, and is many times translated *God*. There are many mighty ones to whom the term is also applied; therefore it does not refer to a personal God. So we might say of the original terms for Christ and the angels, and thus at one sweep get rid of Satan, as well as of God and Christ.

But the devil is not so easily gotten rid of, and the numerous references in Holy Writ to his personality must command our respect. Do not suppose that I am arguing for the immortal, omniscient devil of orthodoxy. I would simply show that sin and rebellion against God did not originate among men, but was brought to us by one of a higher order of beings, who with his followers, in the language of Peter "As a roaring lion, walketh about seeking whom he may devour." Under his various names and titles he is recognized as a personal being by a number of inspired speakers and writers who refer to him, as the Devil, Satan, Apollyn, Beelzebub, Belial, Prince of this world, Prince of Devils, Prince of the Powers of the Air, etc. His great object appears to be to defeat every good work, and to sow tares among the good seed of the kingdom. He met humanity at the fountain-head, and befouled the stream; but his doom was sealed by divine fiat at the same time when the words were spoken, "I will put enmity between thy seed and her seed; he shall bruise thy head, but thou shalt bruise his heel."

In due time the woman's seed appeared, and met the adversary in mortal conflict. The Christ was victor, but the conflict between their forces still rages, but as to the final outcome none can doubt, for Satan and his hosts are powerless in the presence of one who bears about with him the ransom of the Lord Jesus; and for this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John iii. 8. The victory will be complete, and the head bruised which "The devil that deceived them shall be cast into the lake of fire, which is the second death." Rev. xx. 10.

Jesus in arguing with the Pharisees, who charged him with casting out demons through the prince of demons, recognized that there is such a being, and identified him with the one mentioned in other places as Satan. Matt. xii. 24-28. Now this Scripture clearly teaches three things: Firstly, that Beelzebub and Satan are identical; Secondly, that he is the prince of demons; and thirdly, that there is a class of evil spirits, or demons, who are subordinate to, and under command of their prince. Of this latter point there is abundant corroborative testimony. It is argued by some that the numerous references in the Gospels to those "possessed of devils," are simply descriptions of people suffering from lunacy, and other diseases; but I cannot so read the word, which certainly recognizes them as personal, intelligent beings, who can speak, bear, suffer from fear, recognize the Christ as their foe and judge, and proclaim him to be "The Christ the Son of God." "The devils believe also and tremble." A few testimonies are sufficient to establish these points:

In Luke iv. 33-36 we read, "And in the synagogue there was a man, which had a spirit of an unclean demon, and cried out with a loud voice saying, Let us alone; what have we to do with thee? Art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him."

To whom did Jesus speak? Was it to the man or to some other intelligent being that had control of the man? It could not have been the man, because Jesus said, "Come out of him" (the man); thus recognizing the personality of the demon who had addressed him. The same idea is taught in verses 41 See also Matt. viii. 29, where they converse with Jesus and confess him to be the Son of God.

We might multiply testimony but these are sufficient to establish the point that evil spiritual beings known as demons do exist, that they recognized Jesus, and obeyed him, and that Jesus recognized them and commanded them as one having authority. These testimonies also prove that these spirits "possessed" or had control of human mediums. Now if evil spirits could in the past "possess" human beings, and control and use them to do and speak their will, is it strange or unreasonable that they should exercise the same power in these "latter times?" On the contrary, "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy, having their consciences seared with a hot iron." 1 Tim. iv. 1, 2.

Testimony of those who have had experience with these evil beings and succeeded in shaking off their influence is unanimous that they are "seducing spirits," that entice with most beautiful visions and promises, and also that they are consummate liars and hypocrites. It behooves those who are of the "elect" that they be not deceived by these beings, "whose coming is after the working of Satan with all power and signs and lying wonders." The power of Satan is great, and in these latter days he is evidently rallying his hosts for the final conflict, knowing that the coming of the Seed who shall bruise his head is very near. They whose trust is in the Eternal Father, and who have his seal upon them have been nothing to fear from these emissaries of Satan. They are encased in an armor of steel that the fiery darts of the adversary cannot penetrate. "Blessed are all they that put their trust in him."

SAMUEL WILSON.

## Spiritualism—The Experience of a Converted Medium.

Modern Spiritualism being yet in its infancy, it may rightly be termed one of the wonders of the nineteenth century; for while many cavil and debate upon the genuineness of spirit-manifestations, attributing them to science, trickery, etc., I want to say that experience has taught me that Spiritualism is a wonderful reality.

As we search the Word of God, we find there were spirits of divination, soothsayers, magicians, and even subjects of obsession, away back into the patriarchal ages and coming on down through the history of the world we find here and there evidences of its existence, but we always find it wrapped in mystery; and not until the nineteenth century does it boil out with any promise of intelligent acknowledgement. It was about the year 1848 that the first rappings were heard by the little children of a highly intelligent, and Christian gentleman of Rochester N. Y. By this phase of rappings and table tippings communications were conveyed to the curious, mediums were developed, and other phases discovered, and soon the phenomenon of spirit-communications became widely known; until at the present day it has obtained much power and influence, and is acknowledged by intelligent minds.

The phases at the present time are numerous, and the manifestations so convincing that—"if it were possible they would deceive even the very elect."

My own observation teaches me that the power of spirits is almost unlimited, and while it is clearly the work of Satan and he is the undisputed prince of this world, is there any cause for wonder that he reigns in his own dominions?

I have seen spirits fully materialized; walked, sung, danced, play upon various musical instruments, write, talk, etc. I heard also step them come out in the bright light, in the middle of the room in the presence of skeptics, as well as friends, and wear the garments with which they dressed themselves, making those of the finest texture. This face I have also received samples of and handled by the light of day. They have also dematerialized, these filmy outer garments before my eyes, and have them gradually grown down, as it were, from an adult to an infant, and finally disappear from view.

For two years I investigated these things sometimes doubtingly, but daily becoming more convinced that Spiritualism was the only God, and not only the most wonderful, but the only true thing in existence. The Bible faded into insignificance, God was a myth, and Christ and his atonement a cunningly devised fable.

Being a medium, I developed rapidly from the *table* I first trusted in the spirit power, developed first into a writing medium, my hand being used by spirits to converse with me alone, revealing the plan of the workings of spirits, and the work they intended for me to execute. Then I became Clairvoyant, and could see the forms with which I conversed, and could look through the human system and see disease wherever located, and finally gave myself completely, and unreservedly into their power, and became a perfect subject for trance control. They then commenced to develop me for public speaking, both trance, and inspirational. They also fall out for me a professional work for the healing of the sick; laying gigantic plans for their execution. To carry out these plans the spirits suggested strategems so transparent, that I doubted their truthfulness. They led me into snares time and again, and doubting, I commenced to sift and compare all that I had seen and heard. But still the beautiful forms and faces of my guides were ever before me, showing me bright visions of the beauteous summerland to which they beckoned me away; and I clung to them even after I doubted their truthfulness.

At this time an evangelical minister passing through the city, stopped at my boarding-house, bringing with him the quiet but unmistakable power of God's Holy Spirit. Two hours before I saw his face, I realized the antagonistic spirit he carried with him, my sensitive and Clairvoyant vision showed me almost immediately the situation, my band gathered around me and armed me against him, lest I should be influenced against them; my eyes were beginning to see, and there was but one conclusion to be drawn, viz.: The spirit world must be peopled with two classes, and these at variance with each other; each capable of acting through the human organism; now the question arose in my mind, can these be the spirits of the departed? If they are not, whom do they represent? These thoughts revolved themselves in my mind even in the face of the throng of spirits around me and before I saw the face or heard the voice of the man of God, who had entered the house; so penetrating was my clairvoyance. For several days this strife continued, during which time no influence other than spiritual, had been brought to bear upon me, but I became more and more convinced that I was in the power of demons, and that if there was a God (which I could not yet realize) the stranger with us must be filled with a power from him.

The spirits surrounded me and kept me from his presence, and several times when in the same room they have barricaded the room so I could not see his face, or hear his voice, and so far controlled my senses that I have been obliged to leave the room to prevent them from entrancing me.

Frequently while in conversation with different members of the family I would not hear or comprehend a word said; but would be caught up, as it were, in mind, and carried to the spirit-world; seeing visions of beauty and grandeur beyond the power of mortal tongue to describe.

There were times when weary in body I have been caught up, and never knew how I climbed the stairs to my bedroom; and with spirit-fingers upon my eyelids I have almost instantly fallen asleep, to be awakened in the morning by the same gentle magnetic touch.

After I could no longer doubt the source of these influences, there came bright forms followed me, and with pathetic sadness begged me not to cast them aside; but thanks ever be to God! I was not left to myself; he who is infinitely greater than our hearts, condescended to draw me to Christ.

I tried to cast them from me, I tried to pray; but they surrounded me and scoffing at me they asked me to whom I proposed to pray, and taking possession of me, conveyed me back to the parlor, so far entranced me that I could not recognize a face of the family. I realized I was still in the body, yet I seemed to be in a charmed circle with no power to escape. Presently I heard music, it seemed to be afar off, nearer and nearer it came until I could hear a voice that seemed to accompany it. I listened and distinguished these words, "I'm a child of a King." Like an electric shock the words brought me to myself. They came to me with this significance: You are a child of the Devil. The words thundered in my ears:

"I'm a child of a King."
You are a child of the Devil.

They both seemed to be spoken at the same time and by the same voice. As if affrighted by the voice of a higher power, the spirits left me, and I stood alone. Alone! Oh the significance of that word as it then applied to me! every nerve was unstrung, and in the next hour I suffered more intensely, both mentally and physically than I ever conceived it possible for mortal to suffer. Alone! the dark waters encompassed me about, I had no rudder, compass or chart; tempest-tossed, with no anchor to stay my frail barque. Sinking alone in midnight darkness, and no hand to save.

This state of darkness continued from November 20th until December 3d with only occasional visits from my spirit band, who came with angels of light and beauty, to tempt and hold me in their power; but I began to realize a strength added to my desire for light; probably through the prayers of some of God's children, whom I had asked to pray for me, and I resolved to be free.

On the night of December 3d, I resolved a letter that gave me courage. I felt there was a power back of the words, and I began to reach out blindly after God. I opened the Bible in the presence of the throng of spirits that surrounded me, and they, seeming to see the light that was coming, became enraged. The beautiful, loving, angelic faces that had so often enraptured me, now became distorted by hate. It was the midnight hour; the [illegible] room in which I sat became [illegible] with spirits whose faces were dark [illegible] hideous.

I do not draw an imaginative picture, I am speaking of plain facts that my eyes have seen, and my senses realized. I bid my face upon the pages of my Bible, and tried to pray. At this they taunted me and one said, "Such as you have no claim upon Christ, you have cast him aside, ignored him, and now he will not hear you; there is no forgiveness for you, neither in this world nor in the next."

What! Do demons acknowledge God and verify the word? Surely then there is a God, and his word is true and he promises to save to the uttermost.

I rose to my feet; I shook their hands from my shoulders and my head where I felt and saw them, and in the name of Christ I bade them begone forever from my presence; and my last clairvoyant vision was that of seeing the spirits flee from me. Praise God! All that is within me praises his holy name." I was free from their power. Again I stood alone, but not hopeless. I believed in God, I believed his word; and yet, like the demons, I trembled, as in shame I stood before him. I opened the word and saw the words of the dear Savior, viz.: "All that the Father hath given me, shall come to me. And him that cometh unto me I will in no-wise cast out."

Reader, if you have felt your nakedness, shame, and need in the presence of the God of boundless love and mercy, you know how gladly I came to Christ, and if you know what it is to come unto him in faith, you know how he filled, warmed and clothed me, and sent me on my way rejoicing. It is a story that cannot be told.

In conclusion I have a word to say to that class who are honestly investigating spiritualism. I sympathize with you; but suffering as I have I can intelligently advise you to keep aloof from it. There is always danger upon the enemy's ground, and spiritualism is the most delusive and successful snare that the enemy has ever set for our feet.

E. S. CHAIN.

## TIDES OF TROUBLE.

We clip the following from a recent daily. How rapidly events are shaping the closing times of the Gentiles. Men of little faith feel the shock of impending judgments, but how few are heeding the divine admonition: watch!

H. V. R.

### DISCONTENT IN EUROPE.

In 1822, Washington Irving, having been seventeen years in Europe, was tendered a public dinner in New York city, which was attended by many of the notables of the times, and the great author, in responding to a toast, said:

"I come from countries lowering with doubt and danger, where the rich wish troubles and the poor more frowns, and where all recline at the present and dread the future. I come from these to a country where all is life and animation, and where everyone speaks of the past with triumph, and of the future with confident anticipation. Is not this a land in which one may be happy to fix his destiny? I am asked how long I mean to remain here. They know but little of my heart who can ask this question. I answer as long as I live."

That was half a century ago, and those memorable words are as fully expressive of the condition of Europe to-day, and even more so, than they were then. The rich man trembles and the poor man frowns. There is wealth in Europe, great wealth; and there is poverty also, and great poverty. The rich are few and the poor are many, and this lies at the bottom of all the troubles that prevail. Europeans do not fear the hungry, and while the force proceeding from concentrated power may keep men in subjugation, it does not produce contentment or loyalty. The poorly-clad and ill-fed citizen is naturally restless. The great mass of the population of those countries are always frowning and scowling at the present while dreading the future. There is no bright bow of promise in the sky. All around are poverty and wretchedness, and what the people of the present suffer the posterity (also) may expect to suffer. Hush may be endured to-day if there is hope for to-morrow; but sad indeed is the lot of those who, half starved in their native land, are debarred from looking forward to better times or more comfortable homes. The lot of the poor man in any European country is a sad one. Instead of getting out of the meshes of poverty, he gets more and more entangled, and, hardly able to stay where he is, he is not able to get away.

Under such circumstances the rich are, of course, uneasy, and princes rest not upon beds of roses. Wealth surrounded by poverty-stricken people does not bring happiness or contentment.


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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.--No. 25.

*Prelude—Great centre of emigration—Great Gentile empires, Whence came they? Unity of plan in peopling the earth after the flood—Saxons traced from their home in Southwestern Asia, to their location in Central Asia—What people were they?*

Prelude.—It is very generally conceded, that, after the flood, the earth was settled by the three sons of Noah: Shem, Ham, and Japheth; the first dwelling in Asia, the second in Africa, the third in Europe. This division, is in part, correct. It is true, however, that, at a very early period, they became mixed.

For many centuries after the Deluge the colonies were confined to Asia and Africa. Peculiar circumstances caused emigration to enter Europe. History establishes the fact that Central Asia, or the region east and south of the Caspian sea was the chief emigration centre.

That part of Asia gave birth to the Medes and Persians, who, under Cyrus the Great, overturned the Babylonian empire. The Macedonian and Roman empires had their origin in later emigrations. Still, they can be traced to parts not very distant from the migratory centre. Asiatic soil has ever been fruitful of great nationalities. Central Asia lies within the belt of empires.

There is a unity of plan in peopling the earth after the flood. The distribution of Noah's descendants indicates the work and superintendence of an all-seeing and in omnipotent Actor. The mental powers of Shem, Ham, and Japheth, are accurately weighed, and their bounds fixed. Again, all generations are carefully noted, and the earth is moted out accordingly.

The idea is illustrated in Jacob and Esau, Ephraim and Manasseh. God sees the future, and selects and educates the material for his purposes. The future kingdom of Messiah requires the existence of such a plan. The metallic image, and the stone, in the Divine mind, existed in the days of Nebuchadnezzar and Daniel. Yet the material had to be formed and adapted to the work.

The earth, from its creation, was designed for one family, under the government of one Supreme Ruler. That order was broken up in the first Adam, but will be restored in the second. Every prophetic student should study history as well as the Bible with this unity of purpose in view — Messiah's people and reign. That people will be a selection from the human family; the Messiah will be their Ruler over all the earth.

The reign will be over a righteous people, and in righteousness. Who can contemplate the gradual unfolding of this divine plan without the most profound emotions? The seed of the woman! Mark its checkered pathway through the national convulsions of sixty centuries. How many are its future trials, before it enters the repose of its endless Sabbath!

The Saxons traced from their home in Southwestern Asia, to their location in Central Asia. — This history will form the first part of their broken historic chain. We purpose to trace this part of the chain to the broken link in Media, or in Central Asia. And then, (to keep up the figure) to weld the broken link. This accomplished, we shall have one unbroken historic chain of the Saxons (Anglo-Saxons) from Southwestern Asia to the British Islands—with a hook at each end of the chain.

Before tracing this first part of the chain, it will be well to place before the reader that part of the chain which we have already traced. This shall be done in as few words as a clear view of the subject will allow.

On the British Island (90,000 sq. m.) is erected an empire of 60 colonies, with a population of 250,000,000,—8,000,000 sq. m. That empire belts the globe; rules the ocean; is first in commerce; first in war resources; first to knowledge; and first in missions. The ruling family of that mighty nation are the Saxons (Anglo-Saxons). We traced that family to their European home which they occupied more than one thousand years, till their territory was too strait for them, when they conquered their present island home in Great Britain.

We learned from their history that they were not aborigines of Europe, but that, about the 7th century before Christ (some place it as early as the 8th century), they came, in the second or Scythian, Gothic, or German (modern name, meaning north men) emigration from a region east and south of the Caspian sea; thus establishing their Asiatic origin. In that location B. C. 700, we find them, not the aborigines of that country, but strangers, foreigners, from some other Asiatic home. Here we found our broken link. We drove a stake through the last perfect link, and began our search for the remaining part of the chain, that, of the two parts, we might form one perfect chain. It is established then, that the Saxons, the ruling element in the British empire, came from Central Asia, through Europe to the British Island; that they were foreigners in Central Asia. Whence came they into Central Asia? Their nationality previous to their migration into Central Asia? This problem we now propose to solve. This accomplished, there will be no difficulty in welding the broken link, and perfecting the historic chain. Give us time and attention.

To find the original Saxon home, we propose to begin with the call of Abraham (Abram) out of Ur, in southern Mesopotamia. His call was by Jehovah to a separate nationality. His name is changed from Abram (high father), to Abraham, the father of a great multitude: clearly marking his future destiny.

His anxiety for the speedy accomplishment of God's promise led Abraham into a family trouble. He becomes a father by his bond maid Hagar. Ishmael grows up to be mad in possession of his father's affections, when a change takes place: — a great ethnological change is predicted. In answer to Abraham's prayer, "O, that Ishmael might live before thee." God said, "Sarah (mother of nations) thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, (and) with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee."

After the birth of Isaac Abraham's tent had too many for domestic comfort. Sarah and Hagar fell out about their children. The weaning of Isaac was made the occasion for a great feast. Sarah's jealous black eye caught Ishmael, the son of Hagar, the Egyptian, mocking somebody, Isaac perhaps. This was too much for Sarah, who runs (in hot blood) to Abraham saying, "Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son, (even) with Isaac." (There was a good deal of human nature in Sarah.)

And the thing was very grievous in Abraham's sight, because of his son. And God said to Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called. And also of the son of the bond-woman will I make a great nation, because he (is) thy seed."

Out of these grew a national antipathy that has flowed down through all ages to the present time. The hatred between the seeds of Isaac and Ishmael. Two religions, equally hostile,—the present and the cross—have, perhaps, the same origin. Ishmael was the first born of Abraham: why, then, not the heir? He was the son of Hagar, a bond-woman. And by law, the child was doomed to his mother's bondage. There was another reason for the preference of Isaac to Ishmael, the undeveloped traits of character of these Abraham's two sons, and their posterity. And here again we discover the foot-prints of the divine Ruler. As if God had said, Isaac is the heir of my promise to Abraham, and to that end I bestow upon him the honor, and the name (in Isaac shall thy seed be called). *He shall possess* the characteristics necessary to carry out my purposes in the future ages. God had a purpose in the creation and control of the earth; and, therefore adapts the means to his contemplated ends. With this divine chart before us let us trace the history of Isaac, and through his chosen posterity the chain of the God-appointed seed.

Isaac and Rebecca had each a favorite: they were twin-brothers, Esau and Jacob. The father was partial to Esau, the mother to Jacob. Esau, being the older, had the birthright. He was by nature a "Bedawy" "son of the desert," free, and nomadic—a child of the desert. This wild son Isaac loved for his excellent venison. How many are governed by appetite rather than by the dictates of reason.

Jacob was his mother's boy; a lad designed by Jehovah for quite another sphere. Having by deception obtained his brother's birthright, he fled from Esau's anger; yet, *in a dream, he soon* learned that he was in the line of the chosen seed. In a wilderness, with a stone pillow, he slept. Heaven is opened, a ladder connects earth and heaven, "angels ascending and descending on it." Above the ladder stood the Elohim, saying, "I (am) the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I (am) with thee, and will keep thee in all (places) whither thou goest, and will bring thee again into this land: for, I will not leave thee, until I have done (that) which I have spoken to thee of." And Jacob rose up early in the morning, and took the stone that he had put (for) his pillows, and set it up (for) a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el (the house of God), but the name of that city (was called) Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set (for) a pillar, shall be God's house, and of all that thou shalt give me, I will surely give the tenth to thee." Gen. xxviii. 11-22. God did thus sustain him as requested; therefore, that stone became God's house. On that stone Jacob was crowned, and became a link in that chain of Royal High Priests. What became of this stone—Jacob's coronation stone — God's house? Perhaps we may learn more of its history. Keep this in mind, that it is a coronation stone in the house of Jacob (Israel). About 21 years later, Jacob, wrestling with an angel, had his name changed to Israel (prince of God); for, as prince he had power with God and with men, and has prevailed. Gen. xxxii. 28.

Jacob had his favorite son also—Joseph,—a pet child—about the only favorite not spoiled in the process. Joseph's dreams, and his fancy coat excited the envy and deadly hate of his brothers. By this hatred through God's management Joseph is placed over Egypt, and saves his father and family through a protracted famine of seven years. This famine brought Israel with all his sons into Egypt. From the call of Abraham to their departure out of Egypt was 430 years. Ex. xii. 40, 41. Their real bondage was about 215 years. They came out of Egypt in families (12) and dwelt and marched in the wilderness in tribes; and in the following order: In front of the tabernacle, Benjamin, Ephraim and Manasseh. In the rear, Zebulun, Judah and Issachar. On the right, Asher, Dan and Naphtali. On the left, Simeon, Reuben and Gad. They settled as tribes in the land of Palestine.

J. P. WESTRUP.

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The Gothard railway proper is 118 miles long, and there are in all not less that 56 tunnels, comprising more than one-fifth of the line. The main tunnel is nine and one-fourth miles long, and others exceed 6,000 feet in length; the large tunnel is 26 feet wide.

### THE BIBLE BAPTISM DEFINED AND DEFENDED. THE NAME TO BE USED.--No. 3.

"Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage."—*Paul to the Galatians.*

Those who oppose the use of the baptism formula in Matthew xxviii. 19 and suppress the name of the Father, of the Son and of the Holy Spirit in the act, cite instances from the New Testament of ministers wrought and of baptism administered in the name of the Lord, as if they supposed those who differed from them denied or would deny that statement. It is difficult to see any reason for the waste of time—the misapplied industry in accumulating proofs of that which no one disputes. The frequent reference to that name in the preaching of the gospel, etc., is easily accounted for. The question in dispute between the apostles and their Jewish gainsayers and persecutors (among whom exclusively they preached for nearly the first ten years of their mission) was whether Jesus was the Messiah—both Lord and Christ (as Peter and the other apostles affirmed) or whether he was an Impostor and Pretender, and whether they were not to look for another. It was not to be expected that the apostles should abate one jot or tittle of the claims of their Lord as the true Messiah, of whom Moses, in the Law, and the prophets did write. Hence it is written, in the Acts, that "Paul, as his custom was, went into the synagogue of the Jews and reasoned out of the Scriptures, opening and alleging that the Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is the Christ." "And that he reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks, and that when Silas and Timotheus were come from Macedonia Paul was pressed in the Spirit and testified to the Jews that Jesus was the Messiah; and that they insisted that God had raised him up from the dead and, as Peter and John declared, that he was now exalted to God's right hand as a Prince and a Savior to give repentance unto Israel and remission of sins," and that he had sent them to preach, to work miracles and make disciples of all nations in his name and by his authority.

Those of their hearers who believed their proclamation and recognized the crucified Jesus as their now risen Lord, readily yielded everything else and accepted the teaching of the apostles without further question. This sufficiently explains the repeated reference to "the name of the Lord," as the source of the authority for what they said and did. But who is thence authorized to infer that this invocation of the name of Jesus, involved the least disparagement of those other words the same Lord uttered in respect to the Father, Son and Holy Spirit? Who can perceive any antagonism or opposition, the one to the other? Our Lord himself has taught us that a house divided against itself must come to destruction. Is he to be supposed, by any stress of argument, to disparage himself or to deny his own words? Surely not. Are we then to presume to do so? Yet is not that exactly what some over-wise critics have done and persuading others to do?

Doth not our Lord say, "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken: the same shall judge him in the last day"?

As to any question of the baptismal formula, in Matthew xxviii. 19, it may be said that men never improve on the divine models, and while it is always safe to follow the words of Jesus which are "the words of eternal life," it is always perilous to depart from or supplement them, or mix our inventions with divine precepts. To "speak as the oracles of God," to give a "thus saith the Lord" as authority for what we do, and "thus it is written" for what we teach and preach, "to keep the ordinances" as the apostles delivered them to us and to "hold fast the form of sound words" is to use "sound speech that cannot be condemned," and to be safe. We run no risk of wrong, therefore; in using the divine words when truly translated.

With these premises before us we are at no loss whatever as to what is to be believed and what is to be done in order to constitute the valid baptism which the Master and the apostles ordained. The penitent believer of the gospel, wishing to obey the truth, was, in the name or by the authority of Jesus, the Christ, to be baptized into the name of the Father, of the Son and of the Holy Spirit; and he was farther to be taught by the apostles to "observe all things whatsoever the Master had commanded them."

In Acts we read that "they that gladly received his word were baptized," that "when the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women"—that as Philip and the Eunuch went on their way, the former "preached unto him Jesus" and that coming to a certain water, "Philip baptized him," that Lydia and her household and the Philippian jailor and his house, believing the word of God which Paul preached, "were baptized," and that "many of the Corinthians, hearing, believed and were baptized."

Now in these several instances, six in number, no mention is made of the use of the name of the Lord or of that of the Father, the Son and the Holy Spirit in baptism. But are we thence to jump to the conclusion that all reference to the authority of the Lord and to the new relations which the baptized sustained to the Father, Son and Holy Spirit were concealed, suppressed or omitted? Would not that position prove too much and thus overthrow their argument?

As to the language to be used by the administrator of the rite, such words, spoken at the time of the baptismal act, as the following, or any words of equivalent meaning, would seem to all every reasonable requirement and condition of our Lord's command, "In the name of our Lord Jesus Christ and upon the confession of your faith in the gospel of the kingdom of God (or in the things of the kingdom of God and of the name of Jesus Christ) I baptize you into the name of the Father, and of the Son and of the Holy Spirit." In such a baptism every constituent element of the divine command is embodied and there cannot be any superfluity, omission or error. Now we ask in candor, can we say the same if we purposely reject and suppress that part of the commission, as recorded by Matthew, which embraces and requires the use of the "name of the Father, the Son and the Holy Spirit?" Does not such suppression mutilate the divine command and leave it more than half unsaid? Nay, it is not rejecting, in the act, not in the words of Jesus only, but the invocation, presence and co-operation of the Father and the Holy Spirit?—setting aside the Fatherhood of God and the inspired guidance of the Spirit, in the holy ordinance? Does it not accord to be a Godless and a Spiritless act?

Is it lawful to add to or take from the words of the Lord? Is it not changing the terms of salvation offered in the gospel and to that extent perverting the gospel and making it another gospel, which Paul certified the Galatians that neither the apostles nor even an angel from heaven had any right to do? and could not do with impunity? Is not such a change in God's law like offering strange fire on the altar of the Lord?

Doth not the Master say, "He that entereth not into the sheep-fold by the door but climbeth up some other way, the same is a thief and a robber"? Does he not say emphatically, "The words that I speak unto you they shall judge you at the last day?" Is it wise or safe to reject these words? Does he not say also this through his servant Peter, "If any man speak, let him speak as the oracles of God," and testify to us, through his apostle Paul, with equal solemnity, "If any man teach otherwise and consent not to wholesome words—even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

Have the advocates of the new baptism considered this testimony and its consequences in their length and breadth?

We are not a little surprised to see resort had to quotations from Neander, a Jewish historian, and to avowed Unitarians, to uphold the new theory of baptism—certainly not a very imposing authority to be weighed in the balance against our Lord and his apostles. Surely a Bible position should be upheld and proved by Bible testimony, and it borrows no strength in the esteem of intelligent Christians, from merely human authority proceeding from fallible man. The use of such names in matters of Christian faith and practice, among our brotherhood, who have long since rejected humanisms in our divine religion, would seem to argue a *conscious* sense of weakness in one's cause.

It is appropriate here and in this connection to propose a fair test of the accuracy of those inferences as to the saying of the apostle Peter and of the transactions on the day of Pentecost, for it is mainly, if not exclusively, on Peter's saying in Acts ii. 38, that the whole opposing theory hinges. We have already seen that we have in the apostle Matthew and in the historian Luke two witnesses of all that was said and done on that occasion and we have the proof in the Holy Record that they wrote their respective histories, as we have seen, after the day of Pentecost and with a full knowledge of what Peter taught and of the baptisms which took place on that memorable day. Now our proposed "fair test" is to interrogate these witnesses, for they have given their depositions (which are fortunately preserved for our use) and to abide by the result of their testimony. Who can consistently refuse to appeal to two such competent witnesses to the point in dispute between us?

1. We affirm that Jesus commanded the penitent believers of the gospel to be baptized into the name of the Father, Son and Holy Spirit, and we give the proof in the very words of the Master as recorded in Matt. xxviii. 19.

2. Now it is not denied that our Lord so commanded, but on the contrary, it is admitted, but it is said also that neither Peter nor his colleagues did so baptize on Pentecost, and it is affirmed that they baptized in the name of the Lord Jesus "only," suppressing and disobeying that part of the commission which commanded them to baptize either in or into "the name of the Father, Son and Holy Spirit," thus setting aside and ignoring altogether these words of the Great Teacher.

This statement of the case represents the position of the parties to the issue. It is already proven and admitted that our Lord commanded the baptism to be "into the name etc.," and we need not stop to insist that all the presumptions and probabilities are in favor of his servants obeying and literally carrying out his orders. It is by no means to be presumed or argued that these special apostles and witnesses would signalize their service in the cause of their divine Lord and Savior and bring upon themselves shame and disgrace by an act of disobedience and treachery, thus early in their missionary career.

We here the right, therefore, and are in duty bound to believe that they delivered the gospel's message and terms exactly as they were commanded and that they would see to it that the baptism was practised as they had been taught. He who denies this and affirms the contrary, cannot expect to be believed; in the absence of the most absolute and unquestionable testimony to the contrary, and the burden of proof lies on them to make good their assertion. Now let us examine the witness, Luke, on this point of the testimony. Does he say that Peter suppressed or rejected these words of Jesus? Does he say that the suppressed words were not uttered by Peter or that the baptisms were not so administered? It must be admitted that no such testimony exists. What then does he say? Simply this, that the anxious enquirers should "repent and be baptized in the name of the Lord Jesus" for the remission of sins; and the narrative adds that "with many other words he testified," i. e., bore witness of what Jesus had commanded to be told them. Yet this so-called testimony from Luke's Acts, supplemented by citations from the same book, that baptism was, in other cases, performed "in the name of the Lord," constitute all the testimony from Holy Writ to support such startling and sweeping conclusions and consequences!

So far we see no conflict between Peter's statements by Luke and Matthew's narrative. Both are entirely consistent. Luke says Peter told the new converts on Pentecost to "Repent and be baptized in the name of the Lord," and Matthew deposes that Jesus commanded all such to be baptized "into the name etc." Cannot both be true and both have been actually performed? We seek in vain for any proof of what is now asserted that (only) "the one name of Jesus Christ" was used at Pentecost, that the apostles "used only the one name," that the "apostle Peter baptized in (only) the one, all saving name" and that Philip.... "baptized in that name only," statements entirely unsupported by any Bible testimony whatever, the words "one name," "only," and "single name" of Jesus being not found in the whole Bible. So much for Luke's deposition.

Again as to Matthew's: as he must have known what Peter said and did at Pentecost when he wrote his gospel, is it at all credible that he should not have known that the words "into the name etc.," (if it were so) were not to be used in baptism, as is now asserted and yet he makes no mention of the fact and proceeds to record the words of the commission which flatly contradict that statement? Is not the contrary statement to make the divine Record self-stultifying and to destroy all confidence in its authenticity and accuracy? [illegible] respective questions [illegible] and let him compare [illegible] with the proof we have thus [illegible] lated, then decide which is truly [illegible] and which is deplorably destitute of all logical proof. Those who deny this conclusion seek to prove that the Lord did not intend to [illegible] particular formula of baptism, by using the words reported by Matthew and failing to find any Bible testimony to sustain them in that assertion, betake themselves to profane authority and to musty tradition to the opinions of Justin Martyr, Meyer, Neander, Dr. Priestly and others to prop up an argument which can find no Scriptural sanction. Is not this to copy after the commandment and doctrines of men and not after Christ?

When the authority of the act of baptism is to be set forth the preposition *en* (in the Greek) which signifies *in* (in English) is always employed. This is shown by many examples. But when the Greek *eis* is used it is according to the usage of the Greek language and literature to render it into. Numerous examples in our common version show this. Thus we have "As many of you as have been baptized (*eis*) into Christ have put on Christ."

ALLAN B. MAGRUDER.

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A greater than all the prophets is said to be expected at Bokhara. In the last week of February a man appeared in Bokhara who said that he had come from Namkan, and he demanded in Allah's name, to be led before the Emir. The interview was granted, and the man thereupon informed the Emir that he was sent to announce that the age of the Mehdi (Messiah) was close at hand, and that the Mehdi would himself appear on the tenth day of the sixth month. He wished the Emir to send him with a greeting to the Mehdi, and was told to stay in Bokhara till he should depart upon the message to send. The Emir had him examined by experts, who pronounced him neither a madman nor a beggar. He was lodged in a handsome dwelling, a Mohmendar was appointed to serve him, and the choicest food sent him by the Emir. He refused to touch it, and said that he had not come to eat food or garment, but to deliver a message. He contented himself with eating a few ounces of a medicament with he carried about with him, and, so far as any one could discover he tasted nothing else day or night. He said that the Emir was free to accept or reject his demand to be sent as the bearer of a special greeting to the coming Mehdi.

# THE RESTITUTION.

A. D. Gardner, Eaton.

Fleasant Valley, Indiana, April 24, 1883.


THE EDITOR will preach at Pierceton next Sunday the Lord willing.

SOME delayed articles appear this week; will present some others shortly.

WE have articles from J. H. Pettingell, E. C. Welch and Prof. Gardner on file for next week's RESTITUTION.

WE have divided Dr. Magruder's third article on Baptism into two parts. Will give the remaining part next week.

OF a book just received entitled "Zion's Way Marks" and of a periodical —"Bible Expositor and People's Commentary," we will speak more fully hereafter.

WILFORD'S MICROCOSM for April received. Two articles have attracted our attention. The one is entitled—*Thoughts respecting the Eternal* I AM; the other—*Science and Religion*. All sides of the *Prayer Cure* are discussed.

AT our Argos Meeting on Saturday evening April 21, a young sister, the daughter of Br. Wm. Railsback came forward and requested baptism; and on Sunday she was baptized by Br. Barnhill. At a meeting held by him two weeks previously a young sister, daughter of Br. Catlett was baptized—two have thus obeyed the gospel. We have an interesting report from Eagle Creek for our next.

## Selections.

### THE ENDLESS LIFE.

Discourse II.—Part 2.

THE HISTORY OF ENGLISH OPINION ON HUMAN DESTINY DURING THE LAST THIRTY YEARS, WITH SPECIAL REFERENCE TO THE DOCTRINE OF IMMORTALITY THROUGH THE DIVINE INCARNATION.

In 1863, Mr. Henry Dunn published his two volumes on The Destiny of the Human Race. Mr. Dunn made no pretensions to be a critical scholar, and therefore sometimes stumbled; but he was something better than a mere verbal critic, he was a most broad-minded, honest, and devout thinker; above all a man who walked ever with God, whose house was a temple, and whose study-table was like the golden altar. In response to [illegible] his principal [illegible] immortality, and on a fundamental denial of [illegible] immortality through the incarnation of God in Christ,—in those eternal life he held, with Mr. Isaac Taylor, that multitudes of man would be made sharers hereafter, who had enjoyed no opportunity of becoming sharers in it here. Mr. Dunn was not a Universalist, inasmuch as a few months before his death he intimated to me his general agreement with the argument for evangelization of the race and its final issues, as stated in the later editions of Life in Christ. Mr. Henry Dunn's work on The Study of the Bible is a manual which deserves perpetual remembrance. I stood by this dear friend's open grave at Norwood a few years ago, and it is a grave which deserves a reverent pilgrimage from those who know how to revere a pioneer in the search for truth, one of the most princely-hearted and generous of mankind.

In 1864, the venerable Ami Bost, father of the celebrated philanthropist of La Force, published his pamphlet on the Doom of the Wicked, in which he expounded the Christian doctrine of Immortal Life in Christ.

In 1865, Professor Barlow, of Trinity College, Dublin, published his work on Eternal Death, in which he maintained the same views.

In the same year, Mr. Letton, of Dublin, a barrister, now one of the Irish Land Commissioners, published his excellent volume on Life and Death.

In 1866, Rev. W. Ker, Vicar of Tipton, published his work on Immortality in Christ; followed by another in 1880, called Immortality: Whence, and for Whom? — perhaps the best shilling manual of introduction to the study of the question.

In the same year, the Rev. Thomas Davis, M. A., revered throughout Yorkshire as Vicar of Roundhay, near Leeds, a ripe scholar and a charming poet, published his critical treatise on Endless Sufferings not the doctrine of Scripture, which has passed through several editions.

In 1867, Prebendary Constable appeared for the first time in the field. He published his great work on Future Punishment, one of the clearest, and I think most decisive, books in modern popular controversy. It has happily passed through several editions. Mr. Constable is now occupied in replying to Dr. Samuel Cox's *Salvator Mundi* in the pages of the *Rainbow*.

In 1868, the Rev. Samuel Minton, M. A., after holding [illegible] a very long period, for reasons assigned in his Fragment of Autobiography, the belief of Life in Christ, was at length so deeply impressed with the importance of the truth, that he avowed his belief to his congregation at Eaton Chapel, with the result of awakening a general discussion in the country, ten times more earnest and searching than we had been able to excite in the preceding twenty years. To this bold and self-sacrificing clergyman, who abandoned all hope of promotion in order to advance the cause of his Master, is due, more than to any other individual, the first wide diffusion of these ideas throughout the English-speaking world; and it is chiefly to his sacrifices that subsequent writers owe the freedom with which they have been permitted in the Church of England to treat the whole question without serious loss of reputation.

In 1869, Mr. William Maude commenced those papers on Immortality, in the *Rainbow*, which, as long as they lasted, were the chief ornaments in scholarship of that periodical. To Mr. Maude is due no small share of the honor which belongs to the few disciplined scholars who took an early part in this discussion.

In 1870, Dr. Petavel, of Geneva, read to a Theological Society, originated by Professor Godet, his argument entitled The Struggle for Eternal Life, since published with this title in English, with a preface by Dr. Dale of Birmingham, and in French as *La Fin du Mal*. Dr. Emanuel Petavel, formerly pastor of the Swiss Church in London, brought to the discussion the habits of a carefully-trained scholar, and the aid of no small erudition, both in classical and oriental tongues. In earlier years he had known England well, and had become conversant with the controversy there proceeding. God was thus preparing him to become the leading representative in the French-speaking countries of the revived doctrine of Immortal Life through the Incarnation —a doctrine which is at this moment maintaining in the *Chrétien Evangélique* of Paris, against the misrepresentations of the younger Godet, with a learning, a logic, an energy, and a success, which have raised the admiration of impartial readers.

In connection with Dr. Petavel's name it is proper to mention here, though it properly belongs to the year 1874, that of the Rev. Charles Byse, now of Brussels, then in Vaudois pastor, a man of extraordinary attainment in the classical languages, as well as in Hebrew and Arabic. He was brought in God's providence to spend a year in England, and through Dr. Petavel he was brought to worship in this church. This seemingly accidental combination has borne fruit. Mr. Byse became a learned and able assertor of the doctrine on Eternal Life, and both of these foreign friends, being excellent English scholars, honored us by devoting two years to translating "Life in Christ" into French (Mr. Byse translating, Dr. Petavel assisting the revision); thus giving it currency amidst the vast population of France and Switzerland. Few English books have ever enjoyed the fortune of falling into the hands of more accomplished translators.

The result of their labors already begins to appear. The whole question of conditional life has been formally discussed in several important conferences of pastors in France and Belgium; with the result of revealing among not a few of the wisest of their number, a profound sympathy with the theology of Irenæus and St. John. In Paris, in Lyons, in Montauban, and in other places, there are vigorous supporters of the main argument. In Paris, Monsieur E. Monogox, Director of the Theological Faculty in the Protestant Seminary, has just published a book on Sin and Redemption, in which he declares St. Paul's faith in Life in Christ. In Montauban, the Pastor Choisy has courageously avowed his convictions in the same direction. In Geneva, Monsieur Cæsar Malan, one of the foremost thinkers in Switzerland, and Mademoiselle Gautier, the able daughter of a learned father, are warmly devoted to the same doctrine.

In 1870, Mr. Pottingell, Chaplain of the American Embassy in Brussels, prepared a work, called The Theological Trilemma; or, the Three Theories on Human Destiny considered in the light of Reason and Revelation. Mr. Pottingell has now returned to America, and is at this time bringing out a considerable volume in support of the main thesis, which will also contain a Symposium, or series of contributions made by American and English writers on the bearings of this doctrine. Mr. Pottingell has the ear of a wide circle in the United States, and we trust that he will succeed in making it clear throughout the United States that the doctrine of the immortality of the children of God only is not a "passing [illegible] as Dr. Dexter truly declared it to be in the *Congregationalist* newspaper, but a belief deeply rooted in the convictions of scholars as profound, and of Christians as devoted, as any who entertain the conviction that evil is eternal. It is too late for language like that of the *Congregationalist* to arrest the controversy in America. Dr. Dorner, of Berlin, has spoken of the mode of discussion adopted in at least one of its representatives [illegible] in a letter to the translator as being "thoroughly scientific," and it must be a strange "fanaticism" which attaches so vast a company of devout and accomplished inherents and proclaimers in all lands.

In 1870, the Rev. John Denniston, M. A., a learned Baptist minister, brought out his work on the Perishing Soul, which has reached a second edition. The calm and scholar-like tone of Mr. Denniston has been the means of convincing no small company of discerning readers. He now lives in Jamaica, where, doubtless, he still holds up the light of truth in that thickly-peopled centre of the West Indian Archipelago.

In 1870, also, appeared the work of the Rev. William Griffith, of Eastbourne, called the Entire Evidence of Evangelists and Apostles on Future Punishment, with Notes on the Teaching of Dr. Angus. This work is now approaching a second and much enlarged edition, and contains a chapter called Immortal Life the Golden Thread of St. John's Gospel, which will doubtless, attract attentive readers.

In 1870, also, appeared Professor Birks' work on the Victory of Divine Goodness, interesting chiefly as an evidence that the conscience of argument was beginning to tell even upon the strongholds of orthodoxy at Cambridge. But the extent of Mr. Birks' concession was only to throw out the extraordinary idea that God would perhaps create an inferior Paradise in Gehenna for the solace of the eternally damned. Naturally such a theory gained few converts.

In 1872, Mr. Dale, of Birmingham, after preaching the doctrine of Life in Christ for some years in his own congregation, avowed more publicly his conviction of its truth in a meeting of the Congregational Union. Thither he has repeated his adhesion—I, in a preface to the English translation of Dr. Petavel's work in 1875; I, in an article in 1876 in the *Congregational Magazine*, of which he was editor; and I, at a meeting held in this church in the year 1877. The influence of Mr. Dale's confession of faith throughout the country has been very considerable, multitudes of preachers having taken courage, at least to commence an inquiry into the doctrine set forth, whom no inferior authority, or *prima facie* appearance of evidence, would have persuaded to the investigation.

About this time, when the tide had begun to turn rapidly in favor of the more simple interpretation of Scripture language on life and death, the opponents, of various schools, began to consider of resistance. In 1875, Mr. Baldwin Brown published his lectures on what he called the Miserable Doctrine of Annihilation, regarded in the light of the Gospel of Love, in which the matter was set forth in such a manner as to persuade me that a restatement of the whole controversy had become necessary. This, thirteen years to the publication at the end of 1876 of an entirely new work, to which I attached the old title of Life in Christ, the growth at least of a lifetime of study.

This publication was the signal for a renewed interest in the discussion. In 1870, occurred the Meeting at Cannon Street Hotel, of the leading advocates of the revived belief in Conditional Life, specially of those who thought it of unspeakable importance in relation to Foreign Missions. Through the liberality of one gentleman, an edition of 50 000 copies of the addresses then delivered by Mr. Constable, Mr. Heard, Dr. Lorimer, and others, was widely distributed by post. A large exposure—a copy being specially sent to every English-speaking minister on earth, whose name could be ascertained—a measure which is rightly believed to have contributed the modification of the thoughts of a multitude of missionaries in all heathen lands.

During the years from 1870 up to 1876, the cause received important aid from a variety of careful writers in magazines and pamphlets — notably from the Rev. T. W. Hobson, M. A., of Douglas, in his crushing reply to Garbett; from Mr. James Waylen, an artist, a scholar, and a theologian; from the Rev. Thos. Warleigh, rector of Ashchurch; from Dr. Weymouth, headmaster of Mill Hill, (who expressed in one pregnant sentence his impression as to the meaning of the leading Greek terms employed in the New Testament in rendering the words of Christ); and from the Rev. J. H. Tinling, B. A., of Eastbourne, whose wide experience in Home Missions added special weight to the argument of his book on the Promise of Life.

In 1876, Canon Farrar preached those sermons on Eternal Hope, in Westminster Abbey, which shook the whole country with astonishment, and woke into inquiry innumerable slumbering divines who had dreamed on contentedly on the edge of what they professed to believe was a hell of endless torment for unsaved mankind. Dr. Farrar's point of view was the practical incredibility of the orthodox faith as it stood. As head master of Marlborough he had met with much occasion for thought on the religious character of boys, and on the eternal destiny of boys dying at fourteen to fifteen years of age, with good moral dispositions but no developed godliness. Had these poor fellows really gone to everlasting torments under the government of our Lord and Savior Jesus Christ? Accordingly, taking just advantage of a public feeling prepared and excited by the labors of previous writers, he openly attacked the prevailing opinion with a directness and passionateness of assault, which, if it added little to the argument, certainly shook the foundation of established errors in the higher classes of society. —*Edward White.*

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"My mind fails to conceive a grosser misinterpretation of language than when the fire to strike amongst us [illegible] which the Greek tongue possesses, signifying "destroy" or "destruction," are explained to mean annihilation as a refuting but not a real sentence. To translate white as black is nothing to this."

## Youths' Column.

### Submission.

My God, I thank thee! may no thing
Which checks thy cherished loved purpose
But may this heart, by chastening, sanctify,
Calm each wild wish, each idle fear.

The world's ways all manner bloom:
The sun shines bright, and man is gay!
Thine, all sweetly spreads the gloom,
That darkens o'er his little day.

Yet living a thorn of grief and pain—
Thy Spirit and crying child must know!
But not one prayer is breathed in vain,
Nor do'st one tear unheeded flow.

Thy various messengers employ
Thy purposes of love fulfil:
And build the work of human joy,
Let trembling faith adore thy will.

As Christ, the first fruits, passed through the grave and went up to glory, so there shall come from their sleeping dust in Asia, in Africa, in Europe, and America, from every mountain-top, from the depths of the sea, from deep ravines, and from lofty outspread Oh there shall come, in the time of the glorious harvest—the uprising of humanity, waking from their long sleep to shout the harvest home! For Christ invites his followers to overcome and sit down with him on his throne, as he overcame and sat down with the Father on his throne (Rev. iii. 21). In that is the pledge of our resurrection from the dead. Can I die sinless, since Christ suffered? Can I rot the since Christ died? Let the grave be my resting-place, for Christ rested there. Is it cold? The warmth of his animation is in it. Is it lonely? He shall be beside me in all his Spirit's power. Does the load of earth drove me, and beneath which I am placed, press upon me? Christ hath power to burst the tomb, though deep it be, and I shall rise through his almighty power. Then, rejoice in God. Dry up those tears. Cast away that dowdest look. Child of the dust, you are an heir of glory.

### Antioch.

About three hundred miles north of Jerusalem, and twenty miles [illegible] the river, stood the city of Antioch. Located near the base of Mount Casius in a beautiful and fertile plain through which flowed the river Orontes, it was admirably located as an emporium for trade from the East; while through its harbor, Seleucia, it was in direct communication with the maritime cities of the west.

For many centuries Antioch was the most important and magnificent city of the East. It was the capital of the Greek kings of Syria; the home of princes and lords of the wealthy nobles of Rome. Its history is also linked with the apostolic church, for here the disciples were first called Christians.

It was here that Barnabas and Paul once tarried for "a whole year" and "taught much people."

It was also here, in the church where the Jews and Gentiles perhaps first mingled, that Paul, on the question of Jewish and Gentile intercourse and communion, withstood Peter "to the face."

The disciples had previously been called believers or Galileans, but here, for the first time, they were called Christian, a term by which their followers have ever since been designated.

This name, first applied, perhaps in derision, to the disciples and the members of this single church, has since become the adopted name of the universal church of Christ, for which millions have died, and by which millions still rejoice to be called.

Although Antioch has given the church a name that has lived through the ages, yet it has not retained its own. Overthrown and ravaged many times both by wars and earthquakes, its glory and its name have departed, for it is now a miserable city, but a relic of the past, known as Antakin.

Once a centre of gospel-light for the Gentile world, from whence apostolic missionaries went forth to the "regions beyond" to proclaim Christ, it has now become a field of modern mission work, where missionaries from England and America are laboring to scatter the light of the gospel amid the darkness that there reigns.—*Working and Waiting.*

### Cigar Library.

"What do you do with all those books?" asked Rayner pointing to some well-filled shelves upon the wall.

"Oh that library is my one cigar a day," was the response.

"What do you mean?"

"Mean! Just this. When you bothered me so about being a man, and learning to smoke, I'd just been reading about a young fellow who bought books with money that others would have spent in smoke, and I thought I'd try and do the same. You remember, I said I should allow myself one cigar a day."

"Yes."

"Well, I never smoked. I just put by the price of a five cent cigar every day, and as the money accumulated I bought books—the books you see there."

"Do you mean to say that those books cost no more than that? Why, there are dollars worth of them?"

"Yes, I know there are. I had six years more of my apprenticeship to serve when you persuaded me 'to be a man.' I put by the money I have told you of, which of course at five cents a day amounted to $18.20 a year, or $109.50 in six years. I keep those books by themselves as a result of my apprenticeship cigar money; and if you'd done as I did, you would by this time have saved many, many more dollars than that, and been in business besides."—*Golden Censer.*

## News Items.

PARIS, April 21.—A report has been received here from Cairo that Mahomed, the false prophet, has been captured in the town of Khartoum, in Soudan.

MARSEILLES, April 20.—The natives of Madagascar are busily engaged in making weapons. They declare that they will not surrender an inch of territory to the French invaders. The Malagasy Envoys have gone to Berlin, where they will be received as imperial guests.

LONDON, April 13.—A telegram from Hong-Kong, dated the 11th inst., received here, says the French Minister to China had arranged the Tonquin affair satisfactorily in December, but the new French Ministry rejected the arrangement. The result, the despatches says, will probably be a long and costly war for France. China will use her best troops, which will probably be commanded by European leaders and will perhaps have the assistance of a European ally.

LONDON, April 23.—The *Times* says the Government obtained information in the course of the recent inquiries that the enrolled members of the Fenian organization in the United Kingdom, number 150,000.

The town of Liverpool had a $1,250,000 conflagration Saturday night.

The towns of Wesson and Beauregard, a mile apart, in Mississippi, were desolated by a terrific cyclone Sunday afternoon. The name of Beauregard, a community of 500 inhabitants, was one of indescribable horror, the entire town being in ruins, and nearly all its people being either killed or injured. Wesson, which was a town of about 1,500 people, suffered loss, but is a partial wreck, and the casualties are many. The towns of Tillman and Lawrence, in the same State, also suffered terribly. As far as heard from, the number of the dead is about forty, and of the injured over 150.

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I would willingly send another six months to those ten to whom I have been sending, if I know that they took interest enough in the papers to read them carefully and show them to any others that would read them. I have no money to waste. It is only by constant habits and strict economy that I have one dime of spare means. But if those brethren, (for they are principally ministers) will let me know through THE RESTITUTION or by private letter, their wishes, I will freely send the paper another six months. If they decline, the copies must go to those who will read. The cause is God's, we believe, and for it we must work.

J. P. WEETHEE.

## Eighteen Hundred Moslems.

Eighteen months ago the Turkish Government arrested and imprisoned a number of Moslems charged with reading the Christian Scriptures and with attending Christian chapels. The activity of the police at that time struck terror into the hearts of those inquirers and seemed to close the Moslem field against all Christian teaching. Since that time over 80,000 copies of the Bible, or parts of the Bible, in the Turkish language, and printed in the character used by Moslems only, have been sold in the Turkish Empire. This large sale of Scriptures to Moslems is, perhaps, not so remarkable, since Mohammed in his earlier teachings often referred his disciples to the Christian Bible for confirmation of his statements.

Spiritualism is said to be spreading so in some parts of Austria that the Bishop of Bohemia has been compelled to denounce it as a heresy. Two Catholic churches in Cincinnati are reported to be much disturbed by the development of spiritualistic doctrines among their members, some 200 being infected with them. Last week the First Society of Spiritualists in this city celebrated the thirty-fifth anniversary of Modern Spiritualism. The speakers, one of whom was Mr. Henry Kiddle, late superintendent of schools in New York City, complained of unfairness of the press toward Spiritualism and of persecution, and of the "cranks" and dabblers in Spiritualism who had brought it into contempt.

Italy, though apparently quiet, is really busy completing her armaments. According to measures taken at the Italian War Office, seventy-two new Alpine companies were formed at the end of last year. In the course of this year twenty batteries of field artillery, four regiments of siege artillery, each consisting of fifteen companies, two regiments of sappers, four companies of railway troops, and six companies of military train will be organized. In 1884 there will be men and material enough for the creation of two new army corps, which will make a total of twelve instead of ten. The Italian war department possesses at present 700,000 Vetterli rifles, amply sufficient for the standing army and reserves. One hundred and forty-two million cartridges are ready for immediate use. Further supplies of firearms are in course of fabrication. The fortifications of Spezzia are being actively completed. Those of Rome are nearly finished, and already partly armed. Fortified works are being constructed at Valo, Gaeta, and Messina, while new fortifications are being erected at Venice and Elba.

A correspondent of the London *Times* says: M. de Lesseps speaks very freely as to the prospects and details of the inland sea scheme, and he thinks his personal inspection must decide its fate. The proposed basin will be fifteen times as large as the Lake of Geneva. The molehills engendered by its formation will bring vast tracts of desert land into cultivation, and an approach to valuable forests, now wholly inaccessible, will be facilitated. Exclusive rights over this land and the forests will compensate the company which undertakes to excavate the connecting channel. A preliminary survey has been completed by Commandant Roudaire, and there is no doubt that the level of the lakes is fourteen meters lower than that of the Mediterranean. The chief question now requiring elucidation is the nature of the soil between Gabes and the lakes. If it turns out to be anything but rock, M. de Lesseps tells us there will be no difficulty in speedily carrying out the project, which he says, has occupied his attention ever since it was suggested to him by the Empress of the French, at the opening of the Suez Canal.

## Seed Potatoes, Grain and Seeds.

*Editor Restitution:*

Noticing the appeal for money to help defray the expenses of THE RESTITUTION, I would like to submit the following proposition to you we mean to this desirable end.

I am engaged in the seed business, and as no doubt most of your readers will want something in this line the coming spring, I will agree to give to THE RESTITUTION five per cent. of the gross receipts from the brethren or their friends who may be led to buy of me by means of this notice. The (ots) amount to be paid to THE RESTITUTION June 1. It is a condition that those buying of me under this offer must mention THE RESTITUTION when the order is sent. An elaborate 48-page Catalogue, and a Treatise on Potato Culture with a list and description of over sixty varieties, will be sent free to those desiring to take advantage of this offer.

JAS. W. WILSON, Austin, Ill.

## A Test.

Much is said about tests; but what of the test in John xiii. 35? Heathen of old saw and admired those who bore this test, which honored the disciples of Christ more than aught else. Yea, is talk of "being in Christ" when indifference is shown concerning the sufferings of those who are fellow-communicants. Here is an unmistakable test indeed. Let those who indulge the expectation of participation in the glory, honor, and immortality in store for the faithful, ponder I John iii. We venture to say that a company of twelve persons, bearing the fruits and evidencing the characteristics delineated and mentioned in this chapter, would be truly as a city set on a hill, wherever such company might exist. Where are the true ones?

H. HEYES.

MOUNT AUBURN, April 12, 1883.

Mrs. Weethee desires to acknowledge through THE RESTITUTION, the reception of four cards of natural flowers from Jerusalem; selected, arranged, and sent her by Sister A. E. Davis of that city. For natural beauty, and exquisite brilliancy of colors, and artistic arrangement, it would be quite difficult for either nature or art to excel. On the largest card, surrounded by a tasteful wreath of most charming flowers, is a most enchanting view of the Mount of Olives. The view is taken from a conspicuous point in the city. Many interesting localities can be seen as you look towards the mount, the Tyropœon valley, Gethsemane, with their various surroundings. But the mount itself has along its slope and on its summit, associations, which the mind refuses to surrender. Two, only, have we room to name: 1. The flight of David and his people from the presence of Absalom. 2. Messiah's battle throne in the final conflict. Before this eventful scene all others vanish. In that day! What a change passes over the face and structure of this quiet mountain. The city is full of battle cries, and shouts of successful infidel warriors. Plunder and ravishment fill the overthrown city. Its pious citizens have trusted to a higher arm. A sound is heard from the summit of Olivet. There stands Messiah: all holy ones around him. A shout goes up, the mountain parts north and south, making a mountain valley for the brook Kedron. The way is opened for flight. The enemies are overthrown and the captives rescued. Lord Hitler, thy seeking and conquest. Dr. Davis' letter was received. Thanks to her; will remember her again when practicable.

ANN C. WEETHEE.

### ANNOUNCEMENTS.

The next Annual Conference of the Church in Michigan will be held, the Lord willing, in the Brick school house three and one-half miles north of Mendon, St. Joseph Co., commencing Thursday evening, May 31, 1883, and continuing over the following Sunday. Mendon is situated on the Grand Rapids & Indiana R'R, twenty-one miles south of Kalamazoo. Teams will meet all trains on Thursday, at Mendon, to convey passengers to the place of meeting. Friends coming any other day will please inform the undersigned on which day and train they expect to arrive. Strangers coming by teams may enquire for the writer. Able speakers are expected to be present, and an earnest invitation is extended to all to attend and hear the truth. Each organized church in the state is specially requested to be represented by delegate at this meeting.

HERBERT S. MILLER, Sec.

The church of God at Severance, Kan., will hold a meeting commencing Friday, May 18, and lasting until Tuesday following. Brother J. Arnold, of Jamesport, Mo., Brother Cloyer, and perhaps others speakers, will be present. All that can come will be gladly received. Severance is 25 miles west of St. Joseph, on the St. Joseph & Grand Westley R'R.

By request of the Brethren.

J. P. BITNER.

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Please read Brother J. W. Wilson's offer in this paper, and if you need any Seed Potatoes or Seeds of any kind, send to him for his catalogue, and if you buy of him we know you will be honestly dealt with. Mention THE RESTITUTION every time you write to him, and so help our paper.

## Poetry.

### WHO SHALL ROLL AWAY THE STONE?

H. WASHINGTON MORE.

That which weeping ones were saying
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe;
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song out-gushing,
Rise in rapture, Lord, to thee.
For, before the way was ended,
Oft we're had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to give us pain.
Offtimes in the feared "monsterous"
Sunshine comes, the cloud has flown!
Ask not, then, in foolish sorrow:
"Who shall roll away the stone?"

Burden not the soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness:
God doth bid thee, man "Rejoice!"
In to-day's bright sunlight, breaking,
Leave to-morrow's care alone;
Spoil not present joys by asking
"Who shall roll away the stone?"

## Communications.

### THE NAME OF THE LORD.

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. xxxiv. 5-7.

The importance of this proclamation is shown by the august and majestic manner of its delivery,—"the Lord descended in the cloud" to proclaim it. Also from what is said of the Lord's name in other places. Thus Moses says, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: *because* I will publish the name of the Lord: ascribe ye greatness unto our God." Deut. xxxii. 2, 3. It is also written, "They that know thy name will put their trust in thee," and "whoso putteth his trust in the Lord shall be safe." Psa. ix. 10; Prov. xxix. 25. "I have remembered thy name, O Lord, in the night, and have kept thy law." Psa. cxix. 55. "If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart." Psa. xliv. 20, 21. We must therefore endeavor not only to know the divine name, but also to remember it, often when all other names are being forgotten. It was a prominent theme in the Redeemer's own ministry, for he says of his disciples, "I have declared thy name unto them and will declare it;" and observe the weighty motive for doing this, "that the love wherewith thou hast loved me may be in them and I in them." Jno. xvii. 26. A book of remembrance was written for them that feared the Lord and that thought upon his name. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Mal. iii. 16, 17.

Let these thoughts induce us thoughtfully consider this proclamation which the Lord has condescended to make of his name. The Hebrew word (*kara*) here rendered "proclaimed" signifies also to publish and "preach." "I will *publish* (*kara*) the name of the Lord." Deut. xxxii. 3. "Go unto Nineveh, that great city, and *preach* (*kara*) unto it." Jon. iii. 2. It seems to blend the three meanings in this proclamation which in few and comprehensive words publishes to all people one of the most important subjects ever preached to men. Although so important it is a much neglected subject, perhaps because to the English reader the words "Lord" and "God" convey not the volume of meaning which their originals did to the ear of the Hebrew believer.

"The Lord." When this name is printed in capitals in the Old Testament portion of the Common Version, it indicates that the Hebrew of it is JEHOVAH, which is usually pronounced Jehovah, and is derived from the Hebrew verb *hava*, *to be*. The name Jehovah, therefore, denotes that he is

1. The self-existent One. The great I AM, having "life in himself," as the Father and source of our existence. Jno. v. 26. "He giveth to all life and breath and all things" for "with him is the *fountain* of life." Acts xvii. 25; Psa. xxxvi. 9. If a fountain withhold its waters, all it vivifies will perish, so, "If he gather to himself his spirit and his breath; all flesh shall perish together, and man shall turn again to dust." Job xxxiv. 14, 15. We may gather some idea of how fatally self-pastor is to life to ours by contrasting them in a few particulars. His life in himself," independent and self-sustaining; while ours, from the king in his palace to the beggar on the highway, depends on such a multitude of circumstances as food, water, air, sleep, raiment, warmth, etc., that it seems to be suspended, as it were, on a single strand of hair. Hagar said, "Let me not see the death of the child,"—he of whom "a great nation" sprang, was "ready to perish" for a drink of water. "What is your life? It is even a vapor that appeareth for a little time and then vanisheth away" Jas. iv. 14. And not only does his name denote that he is self-existent, but also that he is

2. The eternal, unchangeable, and incorruptible One. His existence is not only independent but endless: it cannot be terminated by change, or decay, or the lapse of time. He says, "I lift up my hand to heaven and say, I live forever.....I am the Lord, I change not." Deut. xxxii. 40; Mal. iii. 6. He is "The Father of lights with whom is no variableness, neither shadow of turning." Jas. i. 17. What a contrast is this to human life which is constantly changing from youth to old age. In a few days we may be so changed as to scarcely resemble ourselves. Job's friends "lifted up their voice and wept" when they "knew him not," on account of the change his affliction had wrought.

But the Lord is "The King eternal, immortal, invisible." 1 Tim. i. 17. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. xxxiii. 27. He is "The *incorruptible* God," Rom. i. 23. How insignificant appears "corruptible man" in contrast with such a glorious Being. "We all do fade as a leaf." Isa. lxiv. 6. "All flesh is as grass, and all the glory of man as the flower of grass." 1 Peter i. 24. Abraham mourned and wept for Sarah, but desired to "bury her *out of his sight*," because corruption with its awful ravages was changing and destroying the form and features that he loved so well. But the glorious Jehovah is eternally the same perfect and unchangeable One, of ineffable beauty and splendor. He it is "Who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. vi. 16. Now, a person who so knows the name of the Lord as to understand the rich and enriching truths which it implies, can easily detect the error of saying that "Noever liked the human soul may be, it *also* hath immortality." He can see that the *also* of this latter saying cannot be harmonized with the "only" of Scripture.

"The Lord God." The Hebrew in this place for "God" is "*El*, which means, "The Mighty One." Thus to all his attributes implied by the word Jehovah, are added all that are implied by the word "*El*." He is not only self-existent, eternal, unchangeable and incorruptible, but also omnipotent. Some of the wonders of his power are seen in what he has created or formed, as follows:

1. The creation of the work, thus setting God which first made heaven and earth and the sea, and all that in them is." Acts xiv. 24. This beautiful item of the creed of the early church in Jerusalem was never popularized, for they said it with one accord." Here they acknowledge the important truth that the Mighty One who was working miracles and carrying on the gospel work among them, is the same that created the universe; that both creation and redemption have the same great Author. "Ask now the beasts and they shall teach thee; or speak to the earth and it shall teach thee: or the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?" Job. xii. 7-10. "And the heavens declare the glory of God," as we look up to those beautiful orbs which glitter in glory," and perhaps too, as some say, in their order, yet all

"The heavens declare his righteousness,
And all the hosts of them his glory show."

Even the flowers of the field show his boundless wisdom and power as we look down upon them and remember it is God who "clothes" the lily in its more than royal apparel, and that

"There's not a flow'r that paints the meadow
Or decks the lofty tree,
But wears the humblest form of all
That speaks the Deity."

This, the Basis (uranology), the earth (geology), the lakes (hydrology), the stars (astronomy), and the flowers (botany),—these things and their respective sciences in all their branches—testify to the existence, power, and wisdom of God.

"Every house is builded by some man; but he that built all things is God." Heb. iii. 4. Would any sane person stand in what is known as "St. Paul's Cathedral" in London, and say Sir Christopher Wrenn was a myth and that nobody built it? Much more would any one talk in that absurd way of

"The cathedral we behold,
Whose lamps the sun and moon supply;
Its chief the winds and waves, its organ thunder,
His dome the sky."

"His eternal power and Godhead" are "understood by the things that are made." Rom. i. 20. The *adaptation* and *design* everywhere manifest in his works prove the existence of a Creator with wisdom to plan and power to execute. All the combined wisdom and power of men could not create a fly that crawls on the ceiling.

2. The manifold provision made for his creatures. "His tender mercies are over all his works." Psa. cxlv. 9. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Matt. vi. 26. "He giveth to all life and breath and all things." Acts xvii. 25.

3. The preparation of a Redeemer, according to precious promises. His birth was accomplished by the mighty power of God, for the angel said to Mary, "The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee." Luke i. 35. It was also "the working of his mighty power which he wrought in Christ when he raised him from the dead and seated him at his own right hand in the heavenly places." Ephes. i. 20. "Herein is love, not that we loved God," for this was while we were yet sinners, "that that he loved us, and sent his Son to be a propitiation for our sins." 1 Jno. iv. 10; Rom. v. 8.

4. The conversion of sinners. The gospel by which they are enlightened and induced to forsake their sins, "is the power of God unto salvation to every one that believeth." Rom. i. 16. Now as this is God's power unto salvation how can we suppose that any man or woman is saved where that power is not exercised, that is to say, where that gospel is not heard and believed? Is it not one of the greatest mistakes, then, to suppose that the "unenlightened heathen," either among us or in foreign countries, can be saved by sincerity alone, independently of "the power of God"?

5. The continuing protection of believers. He has power to make "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28. He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. "The angel of the Lord encampeth round them that fear him, and delivereth them." Psa. xxxiv. 7. It ought to, to all Christians, to be a most encouraging thought, that they are "kept by the *power* of God through faith unto salvation ready to be revealed in the last time." 1 Peter i. 5. If is the *same* God who delivered Noah from the deluge, Lot from Sodom, Israel from Egypt, Jonah from the whale, Daniel in the lions, and three Hebrews from the furnace, Peter from prison, and Paul from the viper, keeping them alive till their work was done. Yet all these were allowed in many respects to suffer tribulation "such as man can bear" (R. V.), for the trial of their faith, the edification of their hearts, and the exemplification of Christian patience, constancy, and resignation. 1 Peter i. 6-9; Jas. i. 2, 3, 12; Heb. xii. 7. But for Job's losses, bereavements and afflictions, how would we ever have come into possession of those precious sayings, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord"? and "Though he slay me, yet will I trust in him;" and "Though after my skin worms destroy this body, yet in my flesh shall I see God." I recently heard some of these words of Job repeated with great comfort by an aged believer in her last moments.

6. The resurrection of the dead. It was from "not knowing the Scriptures nor the *power* of God" that the Sadducees denied the resurrection. Matt. xxii. 29. Raising the dead is one of the most thrilling and wonderful manifestations of his power that the mind of man can think of. "God hath both raised up the Lord and will also raise up us by his own power." 1 Cor. vi. 14. When the Lord Jesus "shall change our vile body, that it may be fashioned like unto his glorious body," this mighty transformation will be "according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21."

7. The setting up of his kingdom. It will be by his glorious power that the gold, silver, brass, iron, and jolly clay shall be broken to pieces together and swept away like the chaff of the summer threshing-floor. Dan. ii. 35, 44. Though the teeming millions of the wicked may unpshall their hosts at Armageddon in such frightful array as earth has never seen before, "to make war with the Lamb," yet "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Rev. xvi. 14; Psa. ii. 4, 5. And "the adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his *Anointed*" (Heb. *Messiah*). 1 Sam. ii. 10. He will take unto himself his "great power" and become "King over all the earth." Rev. xi. 17; Zec. xiv. 9.

8. The destruction of the wicked. They "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. i. 9. He "is able to destroy both soul and body in hell" (*Gehenna*). Matt. x. 28. "The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Isa. lxvi. 15. "All the wicked will he destroy." Psa. cxlv. 20.

And it gives us joy to know that the Lord God is not only immutable, eternal and omnipotent, but also "merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands (of them that love him and keep his commandments;" Ex. xx. 6), forgiving iniquity and transgression and sin." These multiplied expressions of pardoning mercy point to "the redemption that is in Christ Jesus," and which the heavenly Father out of the wondrous depths of condescending love, has provided for all who believe and obey the gospel of the kingdom. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. xxxiii. 11. Though so infinitely great and perfect a Being, we have the strongest evidence of his love to fallen humanity, for "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." 1 Jno. iv. 10. And his having already done this much enables us with strong confidence to hope for every future blessing promised in this Word, for since he "spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things." Rom. viii. 32.

But these assurances of his mercy are not given for the purpose of encouraging us to continue in sin that grace may abound" (Rom. vi. 1), for he is "of purer eyes than to behold evil, and cannot look on iniquity" and, in the day of judgment, "will by no means leave unpunished" those who persist in transgression and neglect the "great salvation" which he so freely offers in Christ. Of his "righteous indignation" against iniquity we see some indications even in the present life when, with various calamities, he visits "the iniquity of the fathers upon the children unto the third and fourth generation (of them that hate him)" Ex. xx. 5). Almost innumerable are the illustrations in which children partake of the evil results of the sins, vices and follies of their parents, by hereditary diseases, poor constitutions, bad training, intemperance, etc. See the fate of Eli's house, for example. 1 Sam. ii. 30-36. But there is no conflict between this and the principle laid down in Eze. xviii. 17, that "The son shall not die for the iniquity of his father." Ezekiel refers to "the second death," a punishment which none of the race of man will suffer, however wicked their parents may have been.

It is a most encouraging thought that the perfect Justice of God, our Judge, is not irreconcilable with his pardoning mercy, for the plan of redemption, provided by him, is such that he can "be just" and at the same time "the justifier of him which believeth in Jesus." Rom. iii. 26. Yes, on this easy condition—believing in Jesus—we can find pardon, peace, and eternal salvation.

I have scarcely more than given a few such thoughts on the enlivening truths contained in this wonderful proclamation. Men have never yet learned an alphabet which could enable them to treat exhaustively such a theme; for "who can utter the mighty acts of the Lord, who can show forth all his praise?" Psa. cvi. 2. Not even "expressive allegory in the profoundest keepings of human intelligence could span the circumference of a theme so vast, grand and sublime.

WILEY FOWLE.

The Lord willing, I will commence meeting in Williamson Co., Ill., near Marion, as brother B. G. Cooke may appoint, on May 12. From there to New Burnside, to continue one week. While in the State if there are others who wish my labors I can call on such if they will address me at St. Joseph, Mich., or at either of the above places. Please let me know in time.

J. S. HAVEN.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 11.

GETHSEMANE.

It would appear that our Lord, during his visits to Jerusalem, never spent a night in the city. Sometimes he walked to Bethany, but usually he made the Mount of Olives his home. Thus we read in John, "Every man went unto his own house, Jesus went unto the Mount of Olives," vii. 53, viii. 1; and Luke narrating the events of another visit, says, "In the daytime he was teaching in the Temple; and at night he went out and abode in the mount that is called the Mount of Olives," xxi. 37. A habit is here spoken of,—the usual practice of our Lord, as is still more plainly intimated in the story of his betrayal,—"He came out, and went, as he was wont, to the Mount of Olives." ver. 39; see also John xviii. 2. It appears, moreover, that there was one particular "place" on the mount to which he was accustomed to go, and in which to stay: for it is added, "And when he was at the place, he said," etc. John informs us that this "place" was a garden — an enclosure planted with trees (verse, xviii. 1); and that it was "over the brook Cedron," that is, on the other side from Jerusalem. Matthew and Mark give us the name of the "garden"—"Then cometh Jesus with them unto a place called Gethsemane," or "oil-press," doubtless because there was an oil-press in the garden, as there usually is connected with every olive-yard. Matt. xxvi. 36; Mark xiv. 32.

Here, then, we have a most interesting trait in the character of Jesus, and we have a right indicated which is more closely connected than any other with his private life. After wearing and toilsome labors during the day in the crowded streets of the city—after jarring controversies with Scribes and Pharisees in the Temple courts, he was accustomed to retire in the evening with his disciples to this garden, and there spend the night in peaceful seclusion. And when fanaticism broke forth into open persecution—when an infatuated populace cried for his blood, and took up stones to stone him, passing through them he found an asylum in the deep shade of Gethsemane. John viii. 59; Luke x. 25-38. Here, too, he held his Oratory, where he was wont to pray. On the night of his betrayal, when he had led his disciples to "the garden," he said, —"Sit ye here, while I go and pray yonder," Matt. xxvi. 36; no doubt indicating some well-known spot away in the deeper shade of the olive trees. There is a strong probability too that this was that "certain place" mentioned by Luke, where Jesus was praying when, at the request of his disciples, he taught them the Lord's Prayer. Luke xi. 1; x. 38-42. It may have been to this very place that Nicodemus came by night, luring heard the secret of the Savior's retreat from some of his followers, or perhaps having been himself the owner of the garden.

That the Son of Man should have his house in a garden—that he should be forced to rest and sleep, and pray on the hillside, under the open canopy of heaven—must seem to many passing strange. It looks like a practical commentary on his own touching declaration. Ezekiel refers to "the second death," a punishment which none of the race of man will suffer, however wicked their parents may have been. "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." May we not ask, however, if there was no house in Jerusalem that would welcome him, was not Bethany near? Was there not a home for him in the house of Martha? Why did he not go to Bethany? Those at all familiar with Eastern life will easily understand the whole matter. Nearly all the inhabitants of Palestine sleep during a great part of the year in the open air, on the housetops, or in garden or field. It is common for families to leave their houses in town or village early in spring, and bivouac under a tree or rude arbor the whole summer. Travellers, when about to spend a few days or weeks at a town or village, generally rent a garden and live there. I have often done so myself, and have slept with the earth for a bed, and the starry sky for a canopy. There is no risk, and no dew; the ground is dry, and the fresh balmy air of the country is far preferable to the close, stifling atmosphere of an eastern city. Another thing must not be overlooked. As society is constituted in the East, one can have no privacy in a strange house, night or day. The one apartment in which all the males sit, sleep, and eat, is open to all comers. If we would meditate or pray, we must go, like Peter, to the house-top. Acts x. 9; or, like Isaac, to the field, Gen. xxiv 63; or, like Jesus, to a mountain, Luke vi. 12. Our Lord desired a place where he could be alone with his disciples, and alone with his Father; and he chose the garden on Olivet. Most probably it belonged to some secret friend who placed it at his disposal. Be this as it may, his followers knew it well, "and Judas also, which betrayed him, knew the place, for Jesus oftimes resorted thither with his disciples." John xviii. 2.

Often and often I have walked from Jerusalem to the Mount of Olives—by day, in the full blaze of sunlight; at even, when the shadows were deep in the Kidron; in the still night, when the moon shed her pale silvery beams on grey crag and dusky trees. Now I wandered round the southern angle of the Haram, past those great old stones, and along the brow of the glen: now I went straight down from the city-gate; now round by the north wall. All the paths to Olivet converge at the ancient road which winds down the steep bank to the bridge. I always felt, as I passed down that road and crossed the Kidron, that I was treading in the very footsteps of my Lord, and on that very path along which he so often retired, weary and sorrowful, to his retreat in Gethsemane.

After crossing the bridge, the ancient road ascends the lower slope of Olivet for about a hundred yards, and then branches. One branch runs right up to the summit, the other turns to the right. In the angle between them is a little garden, enclosed by a high modern wall. This is the traditional, and it may be the real Gethsemane. At any rate, Gethsemane could not have been far distant. The garden belongs to the Latin convent. Entering we find trim flower-beds, and gravel walks. These have no attractions for us; neither has "the bank on which the apostles slept," nor "the grotto of the Agony," nor any other of the apocryphal "holy places," which ecclesiastical superstition has placed there; but eight venerable olive trees rivet our attention. They are real patriarchs; their huge trunks are rent, hollowed, gnarled, and propped up, and their boughs hoary with age. They seem old enough, and probably are old enough, to have formed an arbor for Jesus. How often have I sat on a rocky bank in that garden! How often, beneath the grateful shade of the old olives, have I read and re-read the story of the betrayal! How often have I fondly lingered there far on into the still night, when the city above was hushed in sleep, and no sound was heard save the sighing of the breeze among the olive branches, thinking and thinking on those miracles of love and power that He performed there!

"Who can the deep wonders see,
Wonderful Gethsemane!
There my God bare all my guilty
This through grace was to be believed:
But the horrors which he felt
Are too vast to be conceived.
None can penetrate the depth thee,
Doleful, dark Gethsemane!

### COMING MOSLEM REVOLT IN INDIA.

The Afghan Sheik Djemmal Eddin, now residing in Paris, a member of the princely family of the Bardis, fled from Afghanistan to India after an unsuccessful civil war, and lived there a long time. "Later on he came to Constantinople, where he was made a member of the Superior Council. After a certain time he was expelled from the Turkish capital, and took up his abode at Cairo, where he was professor of science and philosophy at the University of El Azhar. Djemmal Eddin is thoroughly acquainted with the Mussulman world both in India and Egypt. He has published a letter in Paris lately predicting that there is at hand an awakening which will prove terrible for the British Empire; he means the "awakening of India." Djemmal Eddin affirms that it is no exaggeration to say that the intervention of England in Egypt has entailed upon her the loss of all the sympathy and relations confidence with which the skill of her statesmen had, during long years, succeeded in inspiring the Indian populations.

"At the present moment England is the object of the profound aversion of the Indian Mussulmans. Either by instinct, or warned by some foreign papers having views on India, the Mussulman population are possessed of the firm conviction that the aim of England in solving Egypt was to prepare the way for the conquest of Hedjaz and Mecca." Having once laid hands on the centre of Islamism, the English are credited by Mohammedans with the intention of making a supreme effort for the annihilation of that faith. Djemmal Eddin was travelling in India during the Egyptian campaign, and he asserts that all the Mussulmans he met spoke to him to the effect that they must now pray that it will not be long before Russia conquers India from the English, and overthrows their government, for otherwise Islamism will shortly find in them its most violent persecutors." Djemmal Eddin goes on to predict that a formidable rising will take place in India at the moment when the Russians occupy Merv, an occupation which is evidently not far distant.—*London Christian Herald.*

### OBITUARY.

DIED—In Santa Rosa, Cal., after a short illness, March 14, 1883, Mrs. Laura S. Hillis, aged 28 years and 5 months.

The body of our dear sister, with that of her infant son, from whom she was not parted long by death, was interred at Stockton. She leaves two little daughters to the tender care of her bereaved husband and mother. We mourn our loss but not without hope, for in Jesus our loved ones sleeps, not for an endless night, or a sleep that knows no waking—the morning will come, the light is now breaking, soon the Sun of Righteousness will appear. He holds the key of the grave and will open the tombs of his sleeping saints.

Several years of Sister Hillis' life were spent in St. Joseph Co., Mich., where as Laura S. Ellithorpe, she was beloved by all who know her. In June, 1871, she was immersed by Brother E. Miller, at Mendon. She taught school in St. Joseph County some four years, and in July, 1875, was married to R. H. Dougherty, but in sixteen months was left a widow, with the care of an infant daughter. In March, 1877, she with her mother, accompanied myself and wife to California. She soon obtained a position in one of the public schools at Stockton, where she found new friends, winning the love and esteem of all with whom she associated. Here, too, she was parted from her darling "Baby Belle," who died at the age of two and one-half years.

Nov. 22, 1879, she was married to J. A. Hillis, of Santa Rosa, where she has since resided, a happy wife and mother.

He who hath the power of death, has taken from us a cherished friend, an affectionate sister, a loving daughter a faithful wife and mother. But his power is limited. Jesus has broken his chains—we shall meet our loved ones soon again, in a life that is eternal.

Come, Star of Bethlehem bright,
Arrest the power of Satan's sway,
Lift the clouded curtain of the night
That lies from us the eternal day.

In soothing tones a word he speaks
To those the face with patience rap,
And all his words to faith do keep—
"Behold, I come, I quickly come!"

L. J. KIMBALL.

DIED—In Baltimore, Md., March 18, 1883, Amos Jarvis, in his 87th year. He died firm in the faith of the gospel.

A. D. HAES.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $800. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions, and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. F. DWIGGINS, President.

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Notice.—Cleveland, O.—The Advent Congregation meets in Forest Hall, No. 231 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 142 Clinton St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

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—TO—

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# Poetry.

## Rest.

EDWARD HENRY MCKENSTRY.

When the weary at heart, and the laden with sin,
Have opened to Jesus the things that have been,
When all is forgiven, for all is confess'd,
In the blood of His cross there is rest. Blessed rest.

When in struggling for right, and in wrestling with wrong,
The rough, doubtful path seems most lonesome and long,
Oh, then, like a bow by its mother caress'd,
In the bosom of Jesus is rest, blessed rest.

When the home of our childhood is shadow'd and dim,
And the loved ones we clung to are gathered for him,
While we wrestle and weep on life's sheltering breast,
Still, still Jesus only is rest, blessed rest.

But the shadows shall pass and the tears shall be dried,
And the light and the love shall forever abide!
Without cloud, without end, inexpressibly blest,
For the people of God there remaineth a rest.

# Communications.

*Editor Restitution:*

The next passage I purpose to analyze is found in the 10th chapter of John's gospel 29th and 30th verses. This passage is also fundamental in its teaching and I have selected it both to correct the mistranslation of the words and to show that the interpretation usually put upon the words of the last verse in the present translation is entirely unwarrantable and a perversion of the thought of the inspired writer contained in them as appears from the original words themselves as well as from their context. The two verses as they stand in the Revised Edition read as follows:

29. My Father which hath given them unto me is greater than all, and no one is able to snatch them out of the Father's hand.

30. I and the Father are one.

The first specific error lies in not following the most approved text which is the latest Tischendorf edition based upon the text of Stephen and Elzevir, and the variation in the 29th verse of this passage is very marked and material in its outcome. The verse, according to this text, reads, when translated literally and without supplying any nouns or pronouns which may or may not be understood, and which fact must necessarily be a matter of interpretation rather than translation, as follows: "That which the Father hath given me is greater than all, and no one can snatch out of the Father's hand."

Now as to the question of interpretation, What does "that which" refer to? He has been speaking in the preceding verse of a power which he possesses to give everlasting life to his "sheep"—a power which no person can transcend or supercede, or as he puts it exactly, not rob him of by snatching his "sheep" out of his hand. It is proper to infer then that the words "that which" in this following verse refer to the same power of which he is here speaking. Supplying the ellipsis then it would read, "The (power) which the Father hath given me, etc." The next question of interpretation is, what does "than all" refer to? It cannot refer to persons. It cannot mean then all persons. For it is a positive comparative modifier of the neuter adjective meaning "greater" and the comparison cannot therefore be between persons and must be between things. Now what thing is he talking about here? Power, is it not? Then we must supply the noun "powers" and translate "than all powers."

The next question of interpretation is to determine what word or words are to be supplied as the object of the verb "rob," or "take by force," or "snatch," in the next clause. Is the statement general or special? Does it mean that no one can take anything by force out of the Father's hand, or some particular thing. I think it very evident that the writer intends to indicate the particular thing "power," so that is the prominent theme of his discourse, and upon this supposition the whole passage would read as follows: "That (power) which the Father hath given me is greater than all (powers) (or in our idiom "all other powers") and no one can snatch that (power) out of the Father's hand." This passage then simply teaches the old fundamental doctrine of all Scripture, viz., the supremacy of God and that he giveth to whom he will and as he will, and that he hath given to his Son power which is subordinate only to his own supreme power. Anything less than this would contradict the text; anything more than this would contradict the whole teaching of Scripture and abrogate his own power as supreme ruler of the universe. Now bear in mind that the writer thus far is speaking of two persons, Father and Son, and of the one giving something to the other which he, the other, receives.

But theological interpretation at this point asks us to ignore the use of our rational faculties or common sense and believe that the writer intends to say in the next verse that these two persons are in reality, as theology puts it, one person, "equal in power and Godhead, etc.," which of course, if true, makes all this giving and receiving a mere figment of the imagination. For one person cannot properly be said to give to himself and receive from himself the same thing and at one and the same time.

Let us analyze the next verse and see if we cannot get a more rational interpretation out of it and one that will not contradict the whole teaching of Scripture as well as banish common sense to the limbo of despair. An exact literal translation of the passage reads as follows: "I and the Father, (we) are one." Why is the verb in the 1st person plural? With a compound subject the rule allows either a singular or plural verb. For instance England, France and Germany is a confederacy or are a confederacy. Why does the rule allow either form of the verb? Because the writer or speaker may have uppermost in his mind the idea of unity contained in the predicate or the idea of plurality contained in the subject, and according as the one or the other idea is uppermost he speaks or writes and good grammar recognizes the fact simply. This grammatical rule therefore determines indisputably, (and should be our guide in interpreting the thought) that the idea uppermost in the mind of the inspired writer here was plurality. Plurality of what? Of persons most assuredly, as the speaker is speaking of persons.

Why is the verb in the 1st person? Because the speaker is in the 1st person, and in a compound subject the general rule of agreement is not violated here so far as person is concerned. Is it safe to infer that the idea of personality or individuality which is contained in a compound subject is generally even carried over into the predicate adjective? Or to make the thought specific, is it safe to infer that the writer in this instance intended to say this "I and my Father (being two persons) are one (person)"? In the first place if he had intended to say this, the predicate adjective should, according to the general grammatical rule, agree in gender with the gender of the persons who constitute the subject. These are both masculine. But the predicate adjective is neuter, indicating very clearly that it does not agree and was not intended by the writer to agree with the compound subject, but with some predicate noun understood which is neuter in its gender and which the writer evidently supposes any one could and would readily supply. Before supplying the word I will give two or three examples of similar expressions in every day use. And first, "I and my wife are one." One person? By no means. But in a great many other modes besides that. "The United States of America are one." One State? By no means, at least, in the sense contained in the word "states" in the subject. One what, then? One government, any child would say. "The North and the South are now one again." One what? One North? One South? By no means. One community of interest, governmental, commercial, social, fraternal.

It is sufficiently apparent I think from these illustrations that it is not safe to assume that the idea of individuality or person contained in a compound or simple plural subject is necessarily carried over to the predicate adjective. The remaining question to determine in interpreting this particular passage is, did the inspired writer intend it should be carried over here and does the grammatical construction with which he fortified his purpose allow it? We have shown that the grammatical construction does not allow it, that it contradicts all the plain teachings of Scripture and further by illustration that it contradicts common sense and common usage. What further arguments is needed? Now what word would be most naturally supplied here which is neuter in gender and with which the adjective pronoun *hen* (ἓν) can agree? Before I answer this I will premise by saying that the same word or the very identical language and thought used there is used in Christ's prayer for his disciples and all who may become disciples of the same faith through the instrumentality of their teaching. He prays the Father that they may all become one *hen* even as we (God and Christ) are one. Now I would like to ask any same believer if he believes that his salvation involves the loss of his personal identity or individuality. What word would I supply here then? "*Pneuma*" meaning spirit or spiritual life or "*boulema*" meaning will, purpose, both neuter nouns. But I would not confine the unity implied in the adjective to either of these two words, because I think the writer intentionally leaves it to be supplied from the broadest ground of rational inspiration and interpretation.

CHAS. GARDNER.

## WHAT IS REGENERATION?

An article was published in the *American Christian Review*, Feb., 1, 1883, under this head-line. I sent a reply to this article, or rather answered the question embodied in this head-line, according to my understanding thereof; but it was not published.

I therefore pen a few lines upon this important subject for THE RESTITUTION. Regeneration is a theme of the highest importance. It is riveted to life eternal, without it there is no future life. Hence the propriety of the question. What is regeneration? In order to understand the meaning of "regeneration," we should first comprehend what is "generation." The first book in the Bible is called Genesis because it gives an account of the generation of things.

When God had prepared the earth habitation, he then created the birds of the air and fish of the sea, and the beasts of the field, and every creeping thing that creepeth upon the earth. God bestowed upon them the powers of generation. "And God blessed them, saying, Be fruitful and multiply." After this "God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." So the powers of generation were given to man; in his creation God established the laws of generation, and these natural laws remain unchanged to this day. The beginning of generation then, is the planting of the germ, then according to certain laws affixed by the God of nature and in a certain time that germ becomes fully developed, and born into the world, (whether it be of man or of beast), and breathes in the air as did our first parents when they became living creatures. Thus man received life from his Maker, and the Holy Scriptures teach that man should live and not die, as long as he was loyal to his Maker, for the wages of sin is death, "sin is the transgression of the law," "and sin when it is finished bringeth forth death;" so when man transgressed the law of God; God said to him, "Dust thou art and unto dust shalt thou return." Then man became the subject for death.

But, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So Jesus said, "I am come that they might have life, and that they might have it more abundantly." He also said to Nicodemus, "Except a man be born again (from above) he cannot see the kingdom of God, . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." As man became a sinner, he thereby separated himself from God the Lifegiver, and passes away in the embrace of death, and without a regeneration must remain in the death state forever, and would be as though he had never been. What then is regeneration? Is it not a new birth? Regeneration is generation with a prefix "re," which signifies a second time, or again. We have been born of the flesh, and therefore we are fleshly; but how about the Spirit birth? Does it come upon us all of a sudden, by some mysterious outpouring of the Holy Spirit at some protracted meeting? Or is it by a begetting and a developing according to the divine law of God? James says, "Of his own will begat he us, with the Word of Truth." Peter says, "Being born (begotten) again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

Jesus said, "The seed is the Word of God."

In every perfect seed there is a germ known as the life of the seed, whether it be vegetable, or animal, and by proper attention it will germinate, and develop according to the laws of nature; and when generation is complete each and all are reproduced according to their own kind. Shall there not be life in the seed (Word) of God? Jesus says, "The words that I have spoken unto you are spirit and are life." (R. V.). So when the Word of God is sown in a good and honest heart, the germ of eternal life is then planted. We have an example of this on the day of Pentecost, when Peter and the rest of the Apostles sowed broad-cast the seeds of eternal life, (the Words of God), as they were commissioned by Jesus the Son of God; and as the people received the Word, they cried out, "what shall we do?" when the seed is planted it soon begins to sprout. So "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Then they that gladly received his Word were baptized, and the same day there were added unto them about three thousand souls." "And the Lord added to the church daily such as should be saved," (Revised Version reads); "And the Lord added to them day by day those that were being saved." Thus we see that these were not yet saved, but were being saved. Thus Paul says to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be heirs according to the hope of eternal life." Therefore it is by faith in the Word of the Living God, and in his Son Jesus Christ, and by a repentance towards God, and being baptized into Jesus the Christ. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Having thus far advanced in the stage of regeneration, we again listen to Peter, when he says to them of like precious faith, or, who are in Jesus Christ. "According to his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby he hath granted us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge, and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ, for he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure; for if ye do these things ye shall never stumble; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (R. V.). We thus see the need of feeding upon the Word of Truth, Jesus said, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

These things are all requisite in bringing about the completion of the work of regeneration. It is in this life that we must prepare ourselves to put on the divine nature in the regeneration, by living in obedience to the will of God and feeding upon the Word of Truth, we nourish the germ of eternal life, so the work of regeneration is not complete until Christ shall descend from heaven, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." If we die, and go down to *hades*, and return to the dust, yet, the germ still exists, for our life is hid with Christ in God. Paul says again, so also is the resurrection of the dead, it is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body; it is raised a spiritual body.

But, "We shall not all sleep, but we (the living) shall all be changed." For this corruptible must put on incorruption, and this mortal must put on immortality." Thus the work of regeneration is made complete. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isaiah). Now what will be the result of "regeneration?" "Jesus said unto them, (his disciples) Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit eternal life." The Psalmist says, "Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the people: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written, this honor have all the saints." Paul says to the church at Corinth, "Do ye not know that the saints shall judge the world? . . . Know ye not that ye shall judge angels?". Words of instruction to the church at Thyatira are, "Hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron." So in the regeneration, when the "meek shall inherit the earth," the saints will be the rulers of the nations under Jesus the Messiah, and "shall reign with him on the earth." J. B. COX.

# Selections.

## THE JEWISH QUESTION.

SOME CONSIDERATIONS CONCERNING THE FUTURE SOLUTION.

*Editor of the Herald:*

That there is a Jewish question which is of wider import than the Jews themselves, and that it is occupying the profound attention of thinkers who are not Jews, is made apparent by the current numbers of four of the leading English magazines. The *Nineteenth Century*, the *Contemporary Review*, *Macmillan's* and *Blackwood's* contain articles by writers who easily catch public attention, upon themes whose tendency is toward some manner of solution of this "Jewish Question."

This question is not a new one, nor do any of the proposed solutions possess the claim of novelty. All of them, however, differ materially from the methods adopted by Russia, and, certainly, the atrocities which were inflicted upon the Jews of Russia since April, 1881, have convinced many that some rational solution of the grave problem is sorely needed. For, be it considered, that there are in Russia some 3,000,000 Jews, who are at all times liable to become victims of hatred and rapacity, inadequately checked, when not abetted by the authorities; in Roumania there are 250,000 who are constantly maltreated and plundered; in Germany there are 500,000 who feel the lash of scorn and ostracism; and in Austro-Hungary there are 1,500,000 who are beginning to feel the strong arm of Hohus prejudice, as wielded so disastrously at Pressburg recently; and only the other day at Aldenburg and Prolantsch. These facts demonstrate the universal character of the Jewish question, and the necessity for obtaining some solution which shall fit that character.

That the solution proposed by the autocracy of Russia does not commend itself to the civilized sense of this 19th century was manifested by the meetings on Feb. 1st at the Mansion House, London, and in Chickering Hall, New York, to express sympathy with oppressed Jews in Russia, both of which meetings ended speedy echo through out their respective countries.

The contribution of Germany to the literature of this subject has been voluminous. During the last three years Stoecker, Von Treitschke, Henrici, Starr and numerous periodicals have delivered many utterances bearing most emphatically upon the Jewish question. The solutions which they have evolved are two; the one party, under Stoecker, being content with placing legal restrictions upon the Jews, the other party, under Henrici, clamoring for their expulsion from Germany. While the virulence of the professed anti-Semitic agitators could, there is no dividend of the movement becoming so influential as to shape legislation, and secure the re-imposition of the legal disabilities which have been gradually removed from the time of Joseph II. until the recent abolition of the Jew tax in Bavaria.

Naturally, the discussion of the Jewish question in England is much more temperate and the hostility is more moderate, but yet such as it is there is hostility, and it is represented by three such men as the historian Freeman, the critic Morley, and Prof. Goldwin Smith. The hostility of this schoolman is based upon the theory of the exclusiveness of the Jews. Thus, Prof. Smith attributes the Russian excesses not to religious prejudice or ignorance, but to "the unhappy relation of a wandering and parasitic race, retaining its tribal exclusiveness to the sacred among which it sojourns, and on the produce of whose labor it feeds." And as proof of this the professor asks; "If Judaism is a religion like other religions, why does it not proselytize?"

But however rigorous these English anti-Semites may be in their criticism, none have as yet advanced any practical active measures to be taken against the evils which they decry, confining themselves rather to exciting a public opinion against the Jews which shall serve as effectually to reprobate them socially and politically as legislative enactments.

A somewhat similar theory as to the exclusiveness of the Jews forms the basis of argument for another very different class of thinkers, who have devoted themselves to the study of the Jewish question. In the September *Contemporary Review* appeared an article by Claude Montefiore, entitled, "Is Judaism a Tribal Religion?" in which the writer, from a Jewish point of view, criticised the remnants of exclusiveness which still cling to the religion of Israel, and recommended as the best solution of the problem with which Judaism is confronted, that a decisive step be taken which shall shatter every remaining pretext for prejudice against the Jews, by divesting the religion of the Jews of every element which in principle constitutes its difference from the religions by which it is surrounded. Thus he urges the following points: That his reformed Judaism neither desires nor expects the coming of Messiah; does not admit the authority of the Talmudic laws, puts aside as no longer binding all the legal, hygienic and agrarian ordinances of the Pentateuch; adopts the vernacular of each country in the service of the synagogue, and is ambiguous in regard to circumcision and the transfer of the Sabbath. This programme has met a cold response from the Jews of England and America, whence may be judged how difficult would be its reception and application among the Jews of Russia, Galicia and Hungary.

But a more favorable reception has been accorded it from other hands. In the current (November) number of the Contemporary, Frances Power Cobbe contributes a thoughtful review of the topics touched upon by Mr. Montefiore, and is strongly corroborative of his opinion of the regenerative power of such a reform movement upon the religious phase of the Jewish question. And now we approach the boldest, most practical and thorough-going solution of all. It is that which has been for so many years and with so much vigor and ability here advocated by Sir Lawrence Oliphant, and is the colonization of Palestine with all such Jews who are now living under oppressive laws, or are subject to the violence of mobs. This solution, by reason of Palestine's proximity to the scene of England's and Russia's political projects, and its being a Turkish province, has always been more or less involved in that vast web of diplomacy, the eastern question, and has now superadded the burden of the Egyptian question. But from this intricacy M. Ollephant finds a hopeful issue. In his article in the November Blackwood's, he says:

"That one of the first countries which must be affected by the independent Egypt is Palestine, which lies on its borders is certain; that it must of necessity become the first upon which the destinies of the adjoining countries must turn is no less self-evident. As our (England's) policy in Egypt developes, under the pressure of circumstances it is inevitably bound to develop the assurances of the government notwithstanding with the virtual administration of the country by England, the national susceptibilities of France, Russia and Italy, already strained almost beyond bearing, will find active expression. Compensations will be demanded, which must infallibly be the prelude to conferences, of wars, or both, when the Europeans will have to consider French claims to, regard to Syria, Italian claims to Tripoli, Russian claims to Armenia, and the problem of Palestine and the holy places will present itself at the first for solution. We shall not, therefore, have long to wait, before the fate of Palestine will become a burning question."

Such, then, are some of the solutions to the Jewish question, a question which may be put as, "What will be done with the Jews?" This question, with the many problems which it involves, should command the very best thought of all who are capable of contributing aught to its explication. Its righteous solution should enlist the sympathies of all who have at heart the furtherance of humanity.—*M. C., in Boston Herald, Dec. 19, 1882.*

# Sententious.

Love is the most effectual prayer.

Happy those who fearing God, fear nothing else.—*Fenelon.*

Devotion sweetens all that courage puts endure.

A life without Christ is the life of an orphan.

Be at peace, without thinking of the future; there may be none for you!—*Fenelon.*

Don't envy a man because he has wealth; Though you have not riches, be thankful for health.

I do not expect to find perfection, but I do expect to find that uprightness in the Christian, which will not let him live in a single known sin for a thousand worlds.

The greatest enemies of Christianity are those who make a blazing profession without a steady shining conduct.

All-will-be-well to-day,
Ayr! to a recipe of ordered happiness.
So even as we have God, or rather know
That God loves us!

—*Jean Ingelow Tomorrow.*

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

Love implores, but cannot coerce; it influences, but cannot compel; it knocks for admission at the door of every heart, but it can not force an entrance.

Your Master has taken a journey
To a country that's far away,
And has left us the care of the vineyard
To work for him day by day.
In this little public task it matters
As we work and we watch and we wait,
If to-day filling the place he assigns us,
He its service most urgent.
There's a work for me and a work for you
Something for each of us to do."

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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 26.

*Prelude—The decrease of certain nationalities—The decrease of others. The increase of the governed—History of the Hebrews to the captivity of the ten tribes—Their conquest and early colonies.*

Prelude.—The Maker of the earth worked by a plan in its construction. Why not equally wise in adapting the human family in its various tribal distributions? The metallic image (Dan. ii.) clearly establishes the proposition. I. The image itself symbolized four universal monarchies, under the control of distinct families; 1. The Babylonian family; 2. The Medes and Persians; 3. The Macedonian or Grecian family; and 4. The Roman and the mixed, or Romano-German family. These, in their times, increased and filled the earth. Flourishing for a time, they began to decline; and when their mission were out, having accomplished God's purposes, they were removed to give place to a new and more active people.

The stone symbolized another nationality. This stone broke the image and reduced it to dust, which the wind carried away; the stone becomes a mountain and fills the whole earth. The interpretation clearly establishes God's national dealings in the past, and his unity of purpose for the future; it teaches us this lesson: that Jehovah has always been the ruler of the nations, and that he designs, out of materials gathered from all nations, to construct an endless and universal monarchy, over which his Son shall rule as King of kings and Lord of lords. That people is called Christ, at their head the "Seed of the woman." All other nationalities are the seed of the serpent. The serpent's seed must decrease and be exterminated; while the seed of the woman, by its inherent vitality, shall fill the world. Revelation and history abundantly establish this central idea. Some would say that this is a natural result. True. But what is nature other than God's continued mode of action? To bring about certain results, their causes must be under control. Speaking of the increase of that seed, God said to Abraham, it shall be as the "stars" and as the "dust." Isaiah says, "For unto us a child is born; unto us a Son is given; And the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of peace. Of the increase of his government (the governor) and peace there shall be no end; upon the throne of David, and upon his kingdom to fix it, and to establish it with judgment and with justice, henceforth and forever; the zeal of Jehovah, God of hosts, will do this." Isa. ix. 6, 7. As God hath declared that a certain seed should be so increased as to fill the whole earth, other families must decay and cease. Where now are those dynasties that have occupied the thrones of the four universal empires? Buried —beneath the ruins of the dead past. They filled their missions and were removed into hades. A glance at history reveals points of great ethnological interest relative to the perpetuity of families and nationalities. A few statistics will fully illustrate the point in question.

Mr. Axon, a man who has made the increase of population his principal study, makes the following remark, "While the great European nations take from 120 to 800 years to double their population, the Anglo-Saxon—taking the mean of their whole race—doubles every 14 years, with a lower death-rate than any other." The Hebrews have always been prolific. In the days of their Egyptian bondage the Hebrew women are compared with the Egyptian mothers, "The midwives said unto Pharaoh, the Hebrew women (are) not as the Egyptian women; for they (are) lively, and are delivered ere the midwives come in unto them. [illegible] with the [illegible] multiplied very mightily." Ex. i. 19, 20. [illegible] feet will come up hereafter.

*History of the Hebrews to the captivity of the ten tribes.*—The twelve tribes occupied the land of Palestine during the Theocracy, and as one nation they were governed by Saul, David and Solomon. During the reign of Solomon the Hebrew commonwealth arrived at the summit of its grandeur. The latter years of Solomon's reign were, however, exceedingly oppressive. To maintain the splendor of his court and the expenses of his seraglio, absorbed the wealth of the nation. When his son, Rehoboam, was about to assume the government, ten tribes, under Jeroboam, the son of Nebat, spake unto Rehoboam, saying, "Thy father made our yoke grevious: now therefore make thou the grevious service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." The old men advised him to comply with their request: but the young men induced him to reply as follows: "My father made your yoke heavy, and I will add to your yoke; my father (also) chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite, unto Jeroboam the son of Nebat." Israel answered, "What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel (ten tribes) departed unto their tents. So Israel rebelled against the house of David unto this day." 1 Kings xii.

Under Jeroboam began the kingdom of Israel, or the ten tribes, which continued in its distinctive form under 19 kings till B. C. 720—274 years. The captivity of the ten tribes began 138 years before that of Judah. The Scripture of this captivity is as follows: "In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kadesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." 2 Kings xv. 29; "In the ninth year of Hoshea the king of Assyria (Shalmaneser) took Samaria (after a 3 years siege), and carried Israel away into Assyria, and placed them in Halah, and in Habor (by the river Habor in Gozan), and in the cities of the Medes." 2 Kings xvii. 6. Habor is the same as Chebar. Eze. i. 1.—Calmet.

Sargon (Isa. xx. 1) supposed by Rollin to be Sennacherib, but by Vitringa, (the more probable) to be Psalmaneser, father of Sennacherib, has this about him, on an eastern Obelisk, "Sargon, king of Assyria, came up against the city of Samaria and against the tribes of Beth-Kymri, and carried captive into Assyria, 27,380 families." Such is the Scripture account of their captivity.

Many questions relative to this captivity, demand attention. 1. Was the whole ten-tribed nation removed into captivity, or had some of the tribes in their families, long before found a western home? The parts of the ten tribes then living in that land under a royal head, were wholly removed, and the land was peopled by other inhabitants. We have the following in 2 Kings xvii. 22-24, "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he said by all his servants the prophets (Deut. xvi. 21; Micah v. 14). So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought (men) from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed (them) in the cities of Samaria instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof."

It seems from what follows no Israelites were left. "And (so) it was at the beginning of their dwelling there, (that) they feared not the Lord (God claims the land); therefore the Lord sent lions among them (beasts are under his control), which slew some of them. Wherefore they spoke to the king of Assyria, saying, The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land." vss. 25, 26, 27. This was done. We conclude that the captivity was complete: such is taught us by the prophets. We also use the expression—all Israel (ten tribes) in captivity. Such was not the fact relative to the captivity of Judah.

2. What was the character of this ten-tribed kingdom? Was it the kingdom ruled previously by Saul, David and Solomon? This question involves matters of such vital interest that its solution shall be attempted at least.

"He (Solomon) shall build a house for my name; and he shall be my son, and I (will) be his father; and I will establish the throne of his kingdom over Israel forever." 1 Chron. xxii. 10. "Wherefore the Lord said to Solomon, For as much as this is done of thee, (going after other gods), and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; (but) I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; (but) I will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." 1 Kings xi. 11—13.

And he (Ahijah) said to Jeroboam, "Take the ten pieces (of the garment): for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.) Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes; But I will take the kingdom out of his son's hand, and will give it unto thee (Jeroboam), (even) ten tribes. And unto his son will I give one tribe that David, my servant may have a light always before me in Jerusalem, the city which I have chosen to put my name there. And I will take thee (Jeroboam), and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do (that is) right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel (not all Israel) unto thee. And I will for this afflict the seed of David, but not forever." We have under Saul, David and Solomon a twelve-tribed kingdom, or the kingdom of "All Israel;" under Jeroboam a ten-tribed kingdom; and under Rehoboam a two-tribed kingdom. Which of the two kingdoms wears the sceptre of "All Israel"? We answer, neither. The monarchy of "all Israel" was rent and became tribal. Ten parts were then united under Jeroboam, called the kingdom of Israel (not "all Israel"); and two were united under Rehoboam and called the kingdom of Judah. The sceptre of "All Israel" was taken from the earth by God to be given to him whose right it is. That "All Israel" has never since existed; that the two houses will be united, is clearly taught in Ezekiel xxxvii., whole chapter. This chapter we shall have occasion to examine. In the mean time let the reader make himself familiar with the contents of that interesting chapter.

J. P. WHITING.

### THE KINGDOM PARABLES.—No. 2.

In answer to the inquiry of the disciples as to why our Lord spake unto the multitude in parables, he replies: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given."

There exists today this same discrimination between the nominal church and the saints. Many there are who profess to be followers of Jesus, and who, to an extent are zealous for him—like the zeal of the multitude who would have crowned Christ even in spite of his protestation—but they know nothing concerning his kingdom, have not been baptized into Christ, and his plainest words are unexplained parables to them.

On the other hand there are a few—a despised few—of true disciples in the earth, to whom the theme of the kingdom is precious. They are glad that on the earth that furnished thorns for his crown, he shall yet erect his glorious throne. They know that the splendors of his court will dim the lustre of the sun, and all the nations will bow to his rightful sceptre. Unto them it is given to know the mysteries of the kingdom.

Since, then, this ancient distinction between classes is perpetuated, they who have ears to hear should determine wisely to which party it is best to belong. Though our Father may not utterly reject those who have imperfect faith and works, nor transfer them to the judgment of Gehenna, yet though blindly sincere in their motives, they may not obtain the crown with Christ in a kingdom, the existence of which in their presumptuous haste they were ever zealous to deny.

NO CARDIAC KINGDOM.

A representative of this class will, whom opportunity presents, insist that "the kingdom of God is within you," and this unintelligent quotation [illegible] but the expression of their [illegible] tion to hope for, or even [illegible] the institution of a real kingdom [illegible] the whole heaven" by our [illegible] Their eyes are dim and their [illegible] to the word of prophecy [illegible] of God's Word, carried by [illegible] the Spirit alone can reveal [illegible] sense of such a mind [illegible] some of you."

A very slight examination of the matter ought to convince a candid one that Christ did not intend to convey the idea that every believer had the kingdom of God in their heart. Fairly read the text, "Being asked by the Pharisees when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation (παρατηρησεως — careful watching); neither shall they say, Lo, here! or, there! for lo, the kingdom of God is within you." The margin substitutes, "in the midst of you." Luke xvii. 20.

What was the true character of the Pharisees, according to Christ's decision. Listen to it — "Hypocrites," "Generation of vipers." Think you that it is within the bounds of possibility that he did really state that the kingdom of God was actually inside the hearts of a viperous generation of hypocrites, of whom in another place he says—"Within, ye are full of hypocrisy and iniquity!"

At once the thoughtful one determines that the marginal reading is the only consistent translation, and the idea that the kingdom of God is lodged inside a heart is left without support—even the faintest—in the whole Bible.

CHRIST'S ROYAL CONFESSION.

The kingdom of God was in their midst, however, in a tangible sense. The unbelieving Pharisees were carefully watching for the appearance of of Messiah, but while they persisted in ignoring Jesus their observation would be in vain. Never would they say "Lo here," or "There" is Messiah, nor hail the true Son of God, since the "Royal Majesty of the Heavens" was then present, and they would not recognize his claim. "Perhaps," says Dr. Clarke, "those Pharisees thought that the Messiah was kept secret in some private place."

By a common figure—synecdoche—a whole is often used for a part. In our text is such a case. The word "kingdom" is used to denote a part of the kingdom—viz.; the king. So undisputable is this that even the Diaglott translated the original by the terms "Royal Majesty"—and this is repeated.

He who was born king of the Jews was in their midst, but "they that were his own received him not." When he made the declaration, "The king is among you," as Prof. Whiting would translate, it was the first public avowal of his Messiahship—his last was his confession before Pilate.

A CONSTITUTIONAL KINGDOM.

Prophecy shows that the kingdom of God is the future reign of Christ on this earth, and that in the constitution of this kingdom five elements are essential: 1. A Royalty; 2. Subjective nations; 3. The earth's domain; 4. Capital cities; 5. A code of laws; 6. A coronation day.

When a parable is spoken to illustrate features of the kingdom, we must recognize all these elements, and determine to what phase of the government the parallel is adapted. Because the parable illustrates the kingdom of Christ, it does not follow that it portrays every feature in it, nor yet that the parallel is true of every century of its duration. First knowing from prophecy the characteristics of the millennial age, the parables descriptive of it easily and naturally designate their position of reflection. In Matt. xxii. 1—14 we have the parable of

A ROYAL MARRIAGE FEAST

which our Savior likened to the kingdom of heaven. The features of the narrative may be thus epitomized:—A monarch sends forth his summons to oldness of his realm, who had already been invited to the marriage feast of his son, but they would not come. Yet again he presses the invitation upon them by his servants, but the invited guests still refuse to attend, and even slay some of the messengers.

The king is angry and sends his army and destroys those evil persons and their city. The wedding being in readiness he sends messengers inviting from the highways, by invitation a full complement of guests, bad and bad, and in the presence of these the ceremonies are about to commence when the monarch discovers one of his guests without a wedding garment. He is questioned as to his not having the robe, but remains speechless. The king orders his removal from the banquet hall, and weeping and gnashing entitled to the following suggested from [illegible] to the darkness outside. [illegible] failed to this wedding but to this, but witness the ceremony.

CORONATION OF THE ANOINTED SAINTS.

As to time, this parable applies to the beginning years of the millennium. As to the event, it sets forth circumstances related to the coronation of Christ with the saints, as a royalty over the nations in the new earth. God is the Monarch; Christ is the Bridegroom, the king's Son; the saints are the Bride. The wedding of the Bride and Bridegroom is their joint initiation and installation into office before the nations of the future age, and the Feast parallels, the ceremonies and festivities which will mark that grand event.

After this earth shall have been transformed into the millennial New earth, the world becomes peopled by the second resurrection—which brings the nations from their long sleep. These nations are not immediately subjects to the rule of the saints, but they each organize to a limited extent, and Israel in their own land becomes enviously prosperous "without walls."

INVITATION REJECTED.

After permitting this short period of insubordination, God, through messengers (selected from Israel perhaps), announces to the chief men among the nations, that he is ready to install Christ and the saints in their office of "kings and priests" over the earth; and invites them to Jerusalem to manifest the allegiance, witness the coronation, and enjoy the festival. The chief princes among the nations jealous of Christ, and fearful of losing their eminence, disregard the invitation.

Graciously the Lord repeats the summons to these same persons of rank, but now their rebellious spirit prompts them not only to reject the invitation, but to ill-treat, and even to kill some of the ambassadors. Gog, the chief prince of Meshech and Tubal, seems to be the ringleader of the risen rebellion.

REBELLIONS DESTROYED.

God now proposes to crush out this opposition to Christ, and permits the insolent rebellion to increase, till he has brought all these insolent rebels to the scene of his judgment, and there in the valley of Jehoshaphat he destroys the people who said "We will not have this man to rule over us."

Thus the uniting of Christ with his saints in judicial rule is postponed until after the battle of Gog—until the disloyal element is crushed.

ANOTHER INVITATION.

After the destruction of those who would not come to the wedding, the banquet hall is again placed in readiness, and an invitation is carried by servants to persons of no rank,—those in the highways — to engage in the ceremonies of the coronation festival. Of the motley throng who now sit around the board, those in whom the spirit of rebellion exists are removed from the scene prior to the coronation, so that those only in full allegiance to the Royal Bride and Bridegroom, witness the splendors of the occasion, and enjoy the luxuries of the feast days, when Christ and his church are installed the rightful rulers over the whole earth, in the capital city of Jerusalem.

THE CORONATION FEAST.

Who can picture the brilliance of the banquet which God will direct on this coronation occasion. Christ and his church will be robed in the vesture of kings, and on each brow will sparkle the royal diadems, while the invited multitude will view the scene with admiration, and joy, and protest their allegiance to the King of kings. What a happy scene will be presented at that festal board, and what harmonies vibrate through that banquet hall! Angels participate in bestowing homage on the regal state, and await their directions. Tables laden with the choicest productions of the new earth, bestow their wealth of luxuries upon the enraptured guests, who join in welcoming and honoring a Royalty which will, at last, give to the world an administration of justice tempered with mercy, and love.

DR. S. C. WILON.

### An Hour Among the Jews of Boston on the Feast of the Passover.

Yesterday (April 22) being the beginning of the week celebrating the Feast of the Passover, although Jews [illegible] great deal to see how [illegible] great festival, I betook myself [illegible] 9:30 a. m., to one of their synagogues, said to be the largest in New England, and is situated in Warrenton St., Boston.

It was a lovely morning, and as I neared my destination, I met groups of well-dressed men, women and children hastily making their way towards the same spot. Being wholly unacquainted with their ways, I felt a certain kind of diffidence at mingling with the throng which kept increasing every moment at the entrance. However, on arriving in the vestibule, we found the three inner doors closed and guarded by men who wore scarfs of white and blue round their necks, and who kept every one away from the entrances. Evidently some ceremony was going on within, for I could hear the organ and singing, but no one was allowed to enter. After waiting about fifteen minutes the doors were thrown open, and, following a refined looking lady who courteously invited me to a seat with her, I found myself at last in the building. It was very plainly constructed with a gallery, into which the crowd was pouring; right opposite the entrance door was a high raised platform of considerable dimensions, at the back of which was a large recess covered with a canopy and curtains of white silk embroidered with gold and silver. This recess, as I afterward learned, contained the scrolls of the Pentateuch, and it was while those scrolls were taken out with great ceremony that we were kept waiting at the doors. On each side of the platform were three chairs covered with crimson, and on these were seated the chief Rabbi and his attendant readers.

I had scarcely taken my seat when five of the men on the platform rose and advanced to the desk, and while two of them unrolled the scroll, took off the silver seals and drew off the top, which was a silver ornament like the top of a large pencil case and had small silver bells on it, the other two stood at the side holding a similar scroll which was not to be opened till the first one was read; between this group stood the readers; all were their hats with blue and white silk scarfs round their necks. The wearing of the hat was universal, and for the first few moments looked very strange to me. The reading was in Hebrew, which sounded very much like German only not quite so guttural, and as I did not of course understand it, I took an occasional glance round the building. High up over the platform were two large boards of dark polished wood which were inscribed, that on the right hand in Hebrew, that on the left in English. I recollect the latter was headed "Pharaphrase of Israel's Creed" and began

"Eternal Unity, All-glorious One,
Unequaled Thy glory, unrivalled Thy throne."

As I glanced round me very carefully I noticed on every side the unmistakable lineaments of the Jew, the clear dark eyes, the aquiline nose, the harsh mouth, on nearly every face, and yet more the very shape of the head showed how strongly their concentrativeness, and acquisitiveness were developed, at least, I think, phrenologists would say so. I had almost lost myself in a reverie, thinking of the strange, and experience of this remarkable people from the time of Moses until now; when the lady who had so kindly invited me to her seat said that they had been reading the Pentateuch, and would presently sing a Psalm; almost at that moment the scroll was rolled together with a sharp click, the choir would found and it was hauded to an attendant; there was a slight pause and another reader stepped up, who was (I was told) the Chief Rabbi, Doctor Lasher; he wore a long loose robe of black silk, with a half robe of white silk glittering with gold and silver, on his head was a cap of black velvet.

Certainly my eyes never rested on such an imposing figure, tall towering above the others, his was a face of wonderful power and grandeur, noble features, large dark eyes, and a certain air of haughty superiority; "here," thought I, "is truly both intellectually and physically, an ideal Jew." A scroll was put on the desk, hastily opened and Dr. Lasher began to sing a Psalm, what a voice, [illegible] richness, harmony and music in every tone; the [illegible] responsive [illegible] one by the Rabbi, the response by the choir; for a moment my mind wandered away to the Jews singing at the dedication of Solomon's temple; after this was over the celebrants (as I suppose I should call them) all turned with their backs to the people, the last scroll was closed with the same sharp click and rattle of chains, the Chief Rabbi drew aside the silk curtain which covered the recess, the scrolls were placed inside and the curtain drawn back again almost in the flash of an eye; still I just had time to observe that this inner space was lined with white silk sparkling with gold embroidery.

I went home somewhat sadly pondering upon hopeless Israel with all their dead ceremonials, with the veil still on their hearts, and I felt that till the Sun of Righteousness should arise and shine never more should sun arise for them; yet still the promises for them remain to be fulfilled, and what glorious promises they are! when the Messiah, the King of the Jews, shall return and reign for ever.

HELENA M. HUNT.

Speaking of Paul's carefulness to obtain part in the first resurrection, the editor of *Ecclah*, in No. 4, page 120, says:—"How different from the conduct of many modern Pharisees, who talk as if they were sure of the prize, when it is all to try for yet, and who pompously and vauntingly proclaim themselves to be "brethren of Christ," and certain to share in his glory! But they are counting on their good fortune too soon, before they have got it, and presuming on supposing a certain relationship towards Christ, before they know whether he will own them as such in the great day of trial. There is reason to fear, that a majority of these will be *disowned* then, because they are too unholy, their hearts meanwhile being filled with all unscripturalness and spiritual pride, and their natures unsanctified and unregenerated, or at least having made but very little progress towards holiness."

Experience and observation warrant us in concurring with our departed brother, George Dana Wilson, in the words of wisdom as above. Bro. W. was a *gem*, unappreciated not only by "the world," but by some who say they "are not of the world." He will have his reward!

H. HEYNS.

# THE RESTITUTION.

O. A. CRAPSEY, EDITOR.

Plymouth, Indiana, May 2, 1888.


An interesting letter from Jerusalem next week.

Returning from our meeting at Pierceton, we find our columns full, and the time for going to press crowding on—hence we must defer some notices and other particulars till next week.

The *Phrenological Journal* for May has its usual articles of interest and instruction. It gives the likenesses and condensed histories of Nordenskjold, the discoverer of the Northeast Passage, and Prince Gortschakoff, the noted Russian statesman who recently died. Its dissertations on language are continued.

We this week conclude the History of English opinion on Human Destiny for the last thirty years, as embodied in Two Discourses on the Endless Life. By Edward White. These discourses are a valuable contribution to the literature on this most important subject. While we thank the learned author for sending them, may we be permitted to indulge the hope that he will at some time favor us with something more on this, or on kindred subjects.

It is reported that tornadoes have caused serious destruction and damage to property in Texas and Louisiana with some loss of life. "The latest returns of the recent southern cyclone place the number of persons killed in Mississippi at 193, and the injured at 888. As far as ascertained, the number of killed in Georgia is 81, with many localities inaccessible to the telegraph still to hear from. An Atlanta dispatch estimates the total number of deaths in Georgia at 200."

## DEAD PHARAOHS.

In the month of July 1881, there was a most remarkable discovery of "a solemn company of kings, queens, princes, and priests of royal blood, who died and were made imperishable flesh by the embalmer's art between three and four thousand years ago." This discovery was made by Prof. Maspero at Dayr-el-Baharee in Egypt, who thus describes the manner by which it was brought about.

"You have perhaps read in the newspapers of the fortunate results of my first campaign. The story is curious. Having notes how Egyptian antiquities of every description were constantly finding their way to Europe [illegible] years ago some suspicion that the Arabs had discovered a royal tomb, Furthermore, Col. Campbell had given me some photographs of the first pages of a superb Ritual bought by himself at Thebes, which Ritual proved to have been written by Pinotem I. Briefly, then, on arriving at Luxor, I caused to be arrested one Ahmed Abd-er-Rasoul, an Arab guide and dealer, to whom a mass of convergent testimony pointed as the possessor of the secret. For two months this man lay in prison at Kenah, obstinately silent; and I had just left when, prompted by jealousy and avariciousness of his brothers, decided to tell all. In this wise we were enabled to put our hands, not upon a royal tomb, but upon a hiding place wherein were piled some thirty-six mummies of kings, queens, princes, and high priests."

These dead monarchs of the long ago, in their cerements and mummy-cases, were found in the smooth part of a concealed cave. The way to the opening of this cavern, as described, was a "way among descerated tombs and under the shadow of stupendous precipices, to a spot unparalleled even in the desert for gaunt solemnity. Here behind a huge fragment of fallen rock—perhaps dislodged for that purpose from the cliffs overhead—they (the explorers) were shown the entrance to a pit so ingeniously hidden, that, to use their own words, 'one might have passed it twenty times without observing it.'" Into this pit the explorers were lowered, and, after following subterranean passages in different directions, and "penetrating deeper and farther into the heart of the mountain" they came to a place where were "several huge sarcophagi of painted wood, and farther on still, some standing upright, some laid at length a crowd of mummy cases fashioned in human form, with folded hands and solemn faces and ever-wakeful eyes, each emblazoned with the name and title of its occupant. Here lay Queen Esther Honttsuti, wife of Pinotem I.; yonder stood Seti; then came Amenhotap I., and Thothmes II.; and farther still, Ahmes I., and Sekenon-Ra, and Thothmes III., and Queen Ahmes Nofretari, and Rameses, surnamed the Great. A few yards farther still, and they stood on the threshold of a sepulchral chamber literally piled to the roof with sarcophagi of enormous size. Brilliant with gilding and color, and as highly varnished as if but yesterday issued out from the workshops of the Memnonium, the decorations of these coffins showed them to belong to the period of the Pinotems and Piankhis. Here was found Queen Notemt-Maut, wife of Her-Hor, the first Priest-King of the Amenide dynasty. Here lay King Pinotem I., King Pinotem II., Queen Makara, Queen Isi-em-Kheb, Prince and High Priest Masahirti, Princess Nasi-Khonsu, and others of the same lineage."

Among the kings whose embalmed bodies have been transferred to Boolak, or Boulaq, are those of Rameses I., surnamed the Great, and Rameses II., to whom the piece below, taken from the late *Independent* particularly refers. We will give a description of the mummy case of Rameses II., taken from *Harper's Magazine* of July 1882, from which the above quotations were also made.

"The mummy case of Rameses II., is of unpainted Sycamore-wood, and of the shape 'Osirian'; that is to say, the deceased is represented in the attitude and with the attributes of Osiris, the lower limbs swathed, the arms crossed, and the hands grasping a flail and crook. The eyes of the effigy are inserted in enamel, and the eyebrows, edges of eyelids, and beard are painted black. Upon the breast are drawn two royal cartouches of Rameses II., reading, *Ra-user-Ma Setep-en-Ra*, i. e., Ra Strong in Truth, Chosen of Ra.' The mummy measures 1 metre 80 centimetres in length, i. e., six English feet. The process of mummification has, however, brought the larger bones closer together in their sockets, and Ramses II., when in life, may have stood over six feet in height. The body is wrapped in outer shrouds of very fine amber and rose-colored linen, bound with bands of a stronger texture. Underneath these shrouds, which date from the XXVIth dynasty, the mummy is yet swathed in its original bandages. It is Prof. Maspero's intention to remove these inner bandages at some convenient opportunity, and in presence of medical and Egyptological witnesses." Our readers will now read the piece below, from the *Independent*, with greater interest.

### RAMESES II.

On the bank of the Nile, in the city of Cairo, is the Boulaq Museum. There, in the linen wrappings in which it was swathed more than thirty centuries ago, and resting with a row of other mummied kings on the concrete floor, the traveler will be pointed to the body of the great Rameses, who built the rock-hewn temple of Abu Simbel, and carried Egyptian arms almost to the Euphrates. Whether or not he was the Pharaoh of the Israelite Oppression has long been a mooted question among scholars, questions of chronology being proverbially difficult to settle. The explorations now going on under the direction of an English society, the Egypt Exploration Fund, may be regarded as finally settling the question and proving that it was this most famous of the Egyptian kings, knew not Joseph, who built Rameses and Pithom with the enforced labor of his Hebrew slaves, and who commanded that the male children should be put to death.

"On this subject there has been a great deal of question, although, since the discussion by Lepsius, thirty years ago, the opinion has been growing that the king who built Pithom and Ramases by the enforced labor of his Hebrew slaves must have been the second Rameses. The latter city, it seemed probable must have got its name from the king who built it. But this conclusion, though adopted in their histories by Maspero, Lenormant, Dunaker, and Rawlinson, and supported inferentially by Manetho and the Rabbinic tradition, has not been universally accepted, and is opposed, for example, in Smith's Bible Dictionary, which puts the Pharaoh of the Oppression some centuries earlier than the fourteenth century B. C., in which occurred the accession of Rameses II.

M. Naville, who has charge of the work of the Egypt Exploration Fund, found in the Boulaq Museum two sphinxes, fragments of a temple, and a statue of Rameses II between two gods, which had come from a ruin called Tell-el-Maschuta, down in the Delta. He noticed the fact that in the accompanying inscriptions Rameses is everywhere spoken of as the "friend of Tum," the god of On. The monuments being all dedicated to Tum by the king, M. Naville guessed that the place from which they came must be Pa-tum, the Patumus of Herodotus and the Pithom of the Bible (*Pet*" being the Egyptian article), the Thoum of the "Itinerary" of Antonius, and the Heroopolis of the Septuagint, which substitutes this name for Pithom. Accordingly, M. Naville began his excavations at this mound, and soon discovered abundant evidence, from inscriptions found, that the place was not only built by Rameses II. but that it bore both names of Pithom and Heroopolis.

We have, then, here two important conclusions. The first is geographical. It settles, for the first time, definitely, the exact locality of Rameses and Pithom. It gives us a city Pithom, which was evidently, from the excavations, simply a store city, which had a small temple dedicated by Rameses II to Tum, which also had, as found by M. Naville, a large building of crude brick, apparently used for storing grain; and it fixes for us, by deduction, the position of Succoth, at a place about thirty miles to the south of that suggested by Brugsch, and so gives us a place from which to begin the route of the Exodus. Says Mr. Reginald Stuart Poole: "The bearing of the geographical result on Biblical criticism is of the first consequence. It affords a new proof of the accuracy of the Book of Exodus."

The historical result settling the reign of Rameses II, the great builder and warrior, the greatest figure in the long line of Pharaohs, the hero of the poem of Pentaur, as the date of the Oppression is even more notable. It fixes, in accordance with the Egyptian historian Manetho the reign of Meneptha II as the date of the Exodus. As Rameses and his successor, Menephta, successively held the throne for eighty-six years, there is time enough for the Oppression and the Exodus and for the eighty years which, in round numbers, is given as the age of Moses when he led out the Israelites. The character of the two kings, as given in Exodus—the one a powerful oppressor and the other a vacillating monarch—is quite borne out by what we learn of them from the monuments. It is to be hoped that the Egypt Exploration Fund will continue to carry on its work with vigor, though the results so soon obtained are sufficient to justify the expenditure.

Knox, Ind. Apr. 10, '88.

*Editor Restitution:*

The Church of God at Eagle Creek, notwithstanding much persecution, is yet in a sound condition, and thanks be to our Heavenly Father, we grow stronger in the glorious faith, hoping on, hoping constantly for his appearing, when we shall have our reward. We pray "Thy kingdom come," looking by faith unto the time when we shall behold him in glory, on his throne, surrounded by immortalized saints, where we with all the faithful ones, shall live eternally in his presence, and enjoy that [illegible] for which God's children [illegible]

"We [illegible] regular weekly prayer meeting [illegible] that seasons of enjoyment. To meet together and tell each other our hopes, our longings, our desires, and better that we can hold sweet communion with him who shapes our destinies. We have severe trials and persecutions, and mostly from those calling themselves Christians; but by his sustaining grace we are able to keep above the waves, and keep the glorious work moving on.

We are not idle. Christians, and do not intend the work shall stop. To show that we are trying to help gather into the fold the worldly ones, it needs only be said that two years ago we commenced here with an organization of four members, and now have a roll of near fifty, most of whom are active working members spreading the good news wherever they go, by their influence for the right.

Our beloved brother, John L. Winger, closed a short series of meetings last evening, resulting in much good. Four more were added to our membership—two by baptism and two by former baptism. To say that Brother Winger is loved here, is telling it lightly. There is a deep rooted, sound affection for him, seeming as though each one was trying to show a deeper love for him than another. He truly has a warm place in every heart, and there are plenty of homes where he will always find a warm welcome. His next appointment here is on Saturday before the third Sunday in May, continuing over Sunday. Brethren abroad are invited to attend, and help carry on the work. Our last meeting was well attended, and good attention was manifested, some being "almost persuaded to become Christians."

Brethren and sisters, pray for us that we may so continue to live that we may gain an inheritance when Jesus comes.

Yours in hope of his soon coming,
G. W. FAIRCHILD.

To the Brethren in Michigan.

The Grand Rapids and Indiana Railroad will carry delegates to our Annual Conference at Hendon, from all points between Sturgis and the northern terminus for one and one third fare for the round trip. All who desire to avail themselves of this offer should apply for tickets to Elder E. Hoyt, Grand Rapids, Mich., as the tickets must be procured in advance. Each organized church should elect delegates. Brethren not connected with any organized church will be considered delegates.

HERBERT S. MILLER, Sec.

# Selection.

## ORIENTAL SKETCHES.—Second Series. Number 10.

### THE DESTRUCTION OF THE TEMPLE FORETOLD.

Our Lord had paid his last visit to the temple. When passing out, solemn and sad, the disciples said, "Master, see what manner of stones and what buildings are here!" They had probably heard some word fall from his lips which excited their alarm, and they thus tried to awaken in his mind a deeper interest in their venerated temple. It was in vain. "Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down." Mark xiii. 1, 2. He went on, crossed the Kidron, and followed the road to Bethany, apparently the lower road, for he came to a commanding point "over against the temple," and there sat down. The temple and its courts were in full view; the eye could see distinctly across the ravine, the gorgeous details of its architecture, and the colossal magnitude of its masonry; and there, with his eyes upon them, and his disciples' attention directed to them, he foretold the destruction of both temple and city, summing up with the terrible words, "This generation shall not pass away till all be fulfilled. Heaven and earth pass away; but my words shall not pass away." Luke xxi. 33.

I walked up that same path. I sat down on a projecting rock "over against the temple." It may not have been the very spot on which Christ sat, but it could not have been far from it. I looked, and I saw that the prophecy was fulfilled to the letter—not a single stone of the temple remains. I read the whole of the prophecies and parables uttered at that place by the Savior, and I read them with a far deeper interest, and a far more intense feeling of reality than I had ever experienced before. (Matt. xxiv., xxvi.)

### DAVID'S FLIGHT FROM ABSALOM.

Crossing the Kidron by the bridge—a bridge which, I may state, is only intended to raise the road, as there is neither brook nor brook-bed in this part of the Kidron—leaving the picturesque Church of the Virgin down in its sunken area on the left, and Gethsemane on the right, I climbed the ancient road to the top of Olivet. Here and there the rock has been cut away, and rude steps formed; more frequently deep tracks, or channels, worn by the feet of countless wayfarers during long, long centuries, are seen on the rocky ledges. I was now on the footsteps of David, who, when fleeing from Absalom, "went over the brook Kidron toward the way of the wilderness.... and went up by the ascent of Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up weeping as they went." 2 Sam. xv. 23, 30. It was a sad and touching spectacle, and dearly did the king then pay for those sins which had led to the formation of an ill-assorted and badly-trained family.

On reaching the top of the mount, David turned to take a last fond look at his home, now the seat of unnatural rebellion; and there, in sight of the Holy City, and Ark, he paused to worship God. In his hour of suffering he carried into practice the noble sentiments of the 42d Psalm: "I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy? Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." From the brow of Olivet the eye looks down upon Jerusalem as upon an embossed picture. The ravines that surround it, the walls that encompass it, the streets and lanes that zigzag through it, are all visible.

From the same spot another and a widely different view opens to the eastward. The mount stands on the edge of the wilderness. With the crowded city behind, and the late parched desert in front, one would almost think Olivet divided the living from the dead. The "wilderness of Judea" begins at our feet; breaking down in a succession of white naked hills, and jagged limestone cliffs, and naked gray ravines, until at length the hills drop suddenly and precipitously into the deep valley of the Jordan, beyond which rises, as suddenly and precipitously, an unbroken mountain range extending north and south along the horizon, far as the eye can see. That range is the *Peraea*, the "place beyond," of the New Testament, and the Moab and Gilead of the Old. The "way" along which David fled was appropriately named the "way of the wilderness." That "wilderness" was the scene of the Temptation, and the "way" through it was the scene of the Parable of the Good Samaritan," which was related by our Lord either upon this very summit, or on the path between it and Bethany. How doubly striking must that beautiful illustration of charity have been when Jesus would point to that dreary, dangerous desert road, while repeating the words, "A certain man went down from Jerusalem to Jericho, and fell among thieves!" Luke x. 25–37.

### THE ASCENSION.

"And he led them out as far as Bethany, and he lifted up his hands and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv. 50. When on Olivet I was deeply impressed with the belief—I can scarcely tell why, but so it was—that Jesus on this occasion took the upper road, over the top of the mount. It was more private; and the moment the summit was passed, he and his disciples were in absolute solitude. Jerusalem is shut out by the hill; and Bethany is hidden until we reach a rocky spur overhanging the little nook in which it lies embosomed. "He led them out as far as to Bethany." The Ascension appears to have been witnessed only by the disciples; and it could not, therefore, have taken place in the village; but it must have been close to it. I saw one spot, "as far" from Jerusalem as Bethany, very near the village, and yet concealed from view, and I thought that it, in all probability, was the very place on which the Savior's feet last rested. As I sat there and read the simple, graphic story of the ascension (Luke xxiv. 50; Acts i. 9–12), I was impressed as I never had been before with the intense, the almost startling vividness of the sacred narrative. The Savior gradually ascending while the words of blessing still flowed from his lips—the wondering, awe-stricken disciples following him upward and upward with eager gaze—the cloud slowly folding round him, and at length hiding him in its bright bosom—the white-robed angels bursting suddenly from it and standing in the midst of the disciples! What a glorious picture! What joy it brings to the Christian's heart! Our Substitute, our Savior, our Brother, our Forerunner, thus ascending on the wing of victory to the heaven he had won for us! While I read and meditated, it seemed as if there was wafted to my ear in voice of sweetest melody the cheering words of the angelic promise, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. "Even so come, Lord Jesus, come quickly."

The top of the Mount of Olives is the traditional scene of the ascension, and a church was built over it in the fourth century by Helena the mother of Constantine. That building has long since disappeared, and the reputed site is now occupied by an humble chapel which stands in the court of a mosque! Crowds of pilgrims visit it, and have done so for many centuries. The guardian shows them the print of one of the Savior's feet in the rock, and tells them that both footprints were there until the Mohammedans stole one of them. Bishop Ellicott and others think the traditional may be the true site of the ascension; but I cannot see how the words "as far as to Bethany" can be made to signify "to the top of Olivet," which is not half way to that village.—*J. L. Porter, L. M.*

Not 1882, but 1888.—A German Professor who Says Our Calculation of the Christian Era is Erroneous.

There have been for centuries doubts as to the correctness of the accepted calculation of the Christian era. Some learned historians [illegible] to agree whether Christ was born in the year 747, 749, or 754, counting from the foundation of Rome. Recently Prof. Sattler of Munich has published an essay in which he tries to reconcile the testimony of the Evangelists with the other historical data on this point. He has examined four copper coins, newly discovered, which were struck in the reign of Herod Antipas, one of the sons of Herod the Great, and he comes to the conclusion that Christ was born not 754, but 749 years after the foundation of Rome, and therefore that the present year is 1888 instead of 1888. This opinion, the Professor tries to corroborate by the testimony of the Evangelists.

According to St. Matthew, Jesus was born toward the end of the reign of Herod the Great, and when that king died Jesus was yet a little child. According to St. Luke Jesus was born in the year in which, by virtue of a decree of Augustus Cæsar, Cyrenius, Governor of Syria, made the first census of Judea. Again, St. Luke says that St. John began to baptize in the fifteenth year of the reign of Tiberius Cæsar, and in that year baptized Jesus, who was then 30 years of age. As to the first testimony there can be no misunderstanding, [illegible] 749, was of course [illegible] when Herod died. But the [illegible] timony needs some explanation. From the *Breviarium Imperii* (Census of the Empire) which was added to the will of Augustus Cæsar, it is evident that a thorough census of the countries that composed the Roman empire must have been made. In fact, Augustus had three censuses of his possessions made, namely, in 726, 746, and 766. As St. Luke says that in Judea the first census was made during the reign of Herod, the census must have been ordered in 746. Probably the census was begun in Judea in 747, and Prof. Sattler thinks it was not made in Jerusalem earlier than 749. He finds that the four coins enable him to make clear the testimony of the Evangelist as to the fifteenth year of the reign of Tiberius. Though Augustus died on Aug. 19, 767, yet the beginning of the reign of Tiberius must be counted a year and a half earlier (February 766), when he was appointed co-regent. Therefore the fifteenth year of the reign of Tiberius falls in 780, when St. John baptized Jesus, who was then about 30 years of age.

An Evangelist says that Christ began to preach forty-six years after the temple at Jerusalem was built by Herod. Now, it is known that the building of the temple was begun eighteen years after Herod was appointed by the Roman Senate as regent of Judea, or in the year 734 from the foundation of Rome. Adding 46 to that year, it gives 780 as the year in which Christ began to preach.

If all these calculations of Prof. Sattler are correct, then the Christian era began five years earlier than is usually supposed, making the current year 1888 instead of 1883. *N. Y. Sun.*

# Youths' Column.

Busy Bee.

## Make Mother Happy.

Children, make your mother happy;
Make her smile instead of sigh.
For the moments hour of parting
May be very, very nigh.

Children, make your mother happy:
Many griefs on her do bear;
And she wearies with her burdens,
Can you not these burdens share?

Children, make your mother happy:
Prompt obedience cheers her heart;
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
Do not grieve her tender love;
Deepen daily, don't you see them?
Wrinkles your own are smooth and fair.

Children, make your mother happy:
For beneath the cruel fire
All too soon her face is naked like,
Shall forevermore be hid.

## Kind Words.

O the power of kindly spoken words! Who can tell their priceless worth; who, but those who have been soothed and cheered by their sweet influence. When the care-worn heart, oppressed by the toils and burdens of life, receives a kindly, sympathetic word, how quickly the drooping spirit will revive, and show its appreciation by that glow of pleasure which lights up the countenance, and brightens the whole being, manifesting its tranquilizing influence over the soul. When naught else with the erring avails, let us try the kind, loving word of unfeigned interest, and see the effect. How often has the most hardened and unrelenting heart been led to feel sorrow and contrition for its wrongs through the influence of the timely, kind word.

## Ellen His Dear Heart.

In a very elegant palace car entered a weary-faced, poorly dressed woman with three little children—one a baby in her arms. A look of joy crept into her face as she settled down into one of the luxurious chairs, but it was quickly dispelled as she was asked rudely to "start her boots." A smile of amusement was seen on several faces as the affrighted group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others. "Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this bag of sandwiches to the poor woman in the next car. You are willing, of course?" He spoke eagerly, but she answered: "Don't be foolish dear, you may need them yourself, and perhaps the woman is an 'impostor.'" "No, I'll not need them," he answered, decidedly, but in a very low tone. "You know I had a hearty breakfast and don't need a lunch. The woman looked hungry, sunsick, and so tired too, with those three little babies clinging to her. I'll be back in a minute, auntie; I know mother wouldn't like it, if I didn't speak a kind word to the least of these when I meet them." The worldly aunt brushed a tear from her eye after the boy left her, and said, audibly: "Just like his dear mother." About five minutes later, as the lady passed the mother and the three children, she saw a pretty sight—the famher mouth filled with bread and butter, said: "Was the pretty boy an angel, mamma?" "No," answered the mother, and a grateful look brightened her faded eyes; but he is doing angels' work, bless his dear heart!" And we, too, said. "Bless his dear heart!"—*Boston Cult.*

*My Dear Nephew:*

In reply to my last letter you say you appreciate my kindness in endeavoring to set before you a new object of life. But you seem to think there must be some misunderstanding between us in matters of religion. You say "All the sects teach the Bible, they all preach Jesus, they all try to show us to a higher life, and seem to labor earnestly for the salvation of souls," and yet I differ from them in almost every point of doctrine."

Yes, I differ with both you and them; and let me note a few points of difference which I want you calmly and honestly to look at for yourself. You are quite old enough to comprehend the meaning of the words yea and no, life and death, truth and falsehood, as any other words we may see fit to place in juxtaposition. Do not be shocked when I make a bold assertion that the sects do not teach the Bible. Let me show you. They teach that man is a dual being, composed or made up of a body, mortal, and a soul, immortal. This is not Bible; but it is the foundation on which they build gross errors, which they call Bible doctrine.

Please read carefully the first three chapters of Genesis and you will there see that man was made of the dust of the ground, and when perfectly formed life only was lacking. God gave that life by breathing into his nostrils the breath of life, and by that act Adam became a living soul, not because possessed of an immortal soul. He had nothing immortal pertaining to his nature. If he had, his Creator would not have mocked him by placing within his reach the tree of life, the fruit of which would have given to him immortality had he seen fit to eat of it; but he did not; he took of the tree of knowledge, and in eating of that fruit he became mortal or subject to death. He fell from a state of holiness into a state of sin, and then God, in great mercy, drove him from the garden, and set a guard to keep the way of the tree of life least he should eat and live forever in the state of sinfulness into which he had fallen.

I beg of you, my dear nephew, to read carefully these three chapters, and you will, I am sure, see plainly that man was created an undeveloped character. He has given the power of choice: On the one hand was the tree of life, and a perpetual existence in a sinless state to be obtained by simply obtaining from one tree, the tree of the knowledge of good and evil. On the other hand was a dying nature with all its entailed misery. In partaking of that tree, or that one act of disobedience, he developed a sinful character and the Creator told him, "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it thou wast taken, for dust thou art and unto dust shalt thou return." More anon. Truly Your,

AUNT CAROLINE.

On the day before the reception tendered her recently, at St. George's, Bermuda, the Princess Louise went for a solitary stroll along the shore; and, after a fine becoming chivalry, she stopped for a drink at the cottage of a negro fisherman. No one was there but "auntie," and she was busy as could be ironing a shirt for her "ole man" to wear at the reception. The Princess asked for a drink. "I'se no time to bother getting water for you," was the reply. "I'se too full busy, for I'se bound to see de Queen's child to-morrow." "But, if you will give me a drink, I'll iron while you do so," said the thirsty Princess. The offer was accepted, the Princess finished the shirt, and got her drink, and then revealed her identity. "Oh, de Lord, honey!" exclaimed "auntie," when she recovered from her surprise. "Ole man, no one else ever wear dat shirt again, nohow."

It is asserted that Jews have, in proportion to their numbers, fewer illiterate children than any other people.


NOTICE.—Centennial, Ill.—The Advent Conference meets in Central Hall, No. 202 W. Seventh St., every Lord's Day. W. A. Shaw, Minister's residence 183 Georgia St. Brethren bearing letters of recommendation from their church or conference are cordially invited to worship with us.

NEW BOOKS AND BOOKLETS FOR THE RESTITUTION OFFICE.

Christian Baptism Not in Three Modes, Only One. By C. Reed. 16 pages, price 10cts.

Synopsis of a Discussion on the Sabbath Question, between Elder Richard Conyers of the Church of God, and Elder W. H. Healy, a Seventh Day Adventist. Price 10cts., three for 25cts., seven for 50cts., or offered for $1.50.

[illegible] once present
so, "Many of the
and lawyers rejected the
counsel of God against themselves, in
not being baptized of John." "Except
a man be born of water and of the
Spirit he cannot enter into the king-
dom of God." "He that believeth (the
gospel) and is baptized shall be saved."
"As many as have been baptized into
Christ have put on Christ." "According
to his mercy he saved us by the
washing of regeneration and the renew-
ing of the Holy Ghost." "The like
figure whereof—even baptism—doth
also now save us." etc.

Now we argue that if our salvation
is conditional, all the conditions pre-
scribed must be complied with; and is
it not a perilous experiment to dis-
pense with or suppress such a plain
divine statute as Matt. xxviii. 19. It
is like drifting out to sea on a broken
plank and trusting in a miracle for
safety!

"We who have been baptized into
Christ were baptized into his death."
Thus corrected, Acts xix. 1-7 is di-
rectly in point. "And when they heard
this they were baptized into the name
of the Lord Jesus" and so of Acts
viii. 16,...."only they were baptized
into the name of the Lord Jesus."
In Acts xix. Paul finding certain disci-
ples asked them, "Have ye received
the Holy Spirit since ye believed," and
they said unto him, "We have not so
much as heard whether there be any
Holy Spirit," and he said unto them,
"Into what then were ye baptized."
(Here the word is *eis*) and they said,
"Into—*eis*—John's baptism," and Paul
said unto them, "John verily baptized
with the baptism of repentance saying
unto the people that they should be-
lieve into him (*eis*) which should come
after him—that is into (*eis*) Christ
Jesus. When they heard this they
were baptized into (*eis*) the name of
the Lord Jesus."

Now we argue that Paul's questions
to these disciples, "Have you received
the Holy Ghost?" and "Into what then
were ye baptized?" teach us by neces-
sary implication that there was in his
mind an immediate connection between
their baptism and their reception of
the Holy Spirit.

To the same point all the teachings
of the Scriptures invariably lead us.
When Jesus was baptized in the river
Jordan, the Holy Spirit descended
upon him, in the very act. Peter, on
Pentecost, associated baptism with the
Holy Spirit directly in saying, "Repent
and be baptized in the name of Jesus
Christ and you shall receive the gift
of the Holy Spirit." So at the house
of Cornelius the descent of the Spirit
on the Gentiles (a sign and token to
Peter) was immediately followed by
the baptism of the Gentile converts.
Who can resist the conclusion which
these examples teach, that baptism and
the Holy Spirit were intimately associ-
ated in the minds of the apostles, with
the language of the commission in
Matthew xxviii., which we respect and
obey and which our opponents in this
controversy, we regret to say, disregard
and reject.

Further: If we consider the new re-
lations we sustain to the Father by the
act of baptism, we see additional and
conclusive reasons why we should in-
voke his name in that solemn and im-
posing act. The Scriptures testify
that until we are baptized we are
without Christ, being aliens from the
commonwealth of Israel, strangers to
the covenants of promise, having no
hope and without God in the world."
This alienation was the legitimate re-
sult of the fall of Adam. By the
transgression in Eden Adam rejected
God as his Father and put himself
under the rule of the adversary of the
god of this world—and withdrew him-
self from the divine guidance and con-
trol. Jesus said to the scoffing Jews,
"ye are of your father the devil."
Man, became a rebel in character and
conduct, and so continues, until ar-
rested in his rebellious career, by terms
of reconciliation and an offer of pardon
through the gospel. Willing to accept
and comply with these terms he [illegible]
take God again as his Father—take
upon him his new name, for he is now
in Adam, the second, and be adopted
into the family of the Most High.

Baptism thus becomes his mode of
adoption and he thereby becomes a
child of God that he may receive the
adoption provided for all the sons of
God, for "Because ye are sons, God
has sent forth the spirit of his Son into
your hearts crying, Abba, Father." All
these blessings the Christian receives
by believing and obeying the gospel in
the name of the Lord and thereby tak-
ing refuge under the all powerful name
of the Father, the Son and the Holy

[illegible] significance in
this Bible [illegible] of adoption into
new relationships with God, with Christ
and with the Holy Spirit. The Scrip-
tures teach us that we are by nature
"children of wrath fitted for destruc-
tion," that every sinner is an alien and
a stranger to the covenants of promise,
without God and without hope in the
world, and that by his faith in the gos-
pel and obedience to the divine com-
mand in baptism, he enters into new
and different relations to the other
parties to the atonement scheme of
reconciliation which the gospel offers.
We cease to be foreigners and allen
enemies and become "fellow citizens
with the saints and of the household of
God."

This change may be likened to the
process of naturalization to which a
foreigner resorts who may wish to re-
nounce his native allegiance, to change
his state and become a citizen of the
United States and to be entitled to all
the rights and privileges which the
fundamental law—the Constitution of
the United States—will secure to him.
He must, however, comply with the
law and the conditions prescribed.
The parallelism in the two cases is
very striking and there is little doubt
that our American law of naturaliza-
tion is borrowed from the ancient usage
of the early Roman empire in bestow-
ing citizenship, under certain condi-
tions, on those whom they had con-
quered. This is illustrated to us in
the example and experience of Paul
recorded in Acts xxii. The chief Cap-
tain of the Roman Army in Jerusalem
had ordered Paul to be chained and
scourged; but when it was reported to
him by one of his subordinates that
Paul claimed Roman citizenship by
reason of his nativity in Tarsus, then a
conquered province of the Roman Em-
pire, the chief Captain appealed to
Paul himself, saying, "Tell me, art
thou a Roman?" and he answered
"Yea." The chief Captain replied,
"With a great sum obtained I this
freedom," and Paul said, "But I was
free-born."

Now it is obvious that in order to
effect this transformation—to assume
this change of state—this new relation-
ship and allegiance, there must be a
renunciation of the old allegiance and
an assumption of the new obligations
imposed by our changed relations and
duties. But being sinners and all born
and living under sentence of death—
which is the wages of sin—none of us
—not even Paul—can be said, in the
sight of God, to be "free-born," for we
are born naturally into Satan's king-
dom, for is he not "the god of this
world?" And in order to escape the
misrule and cruelty of that wretched
usurpation which results in the eternal
death and destruction of his subjects,
we must renounce his service, abjure
our allegiance to him, and become
adopted into the service and citizen-
ship of the rightful Ruler and Monarch
of the world. This can only be done
on the terms and conditions prescribed
by the King and Law-giver whose ser-
vice and kingdom we seek to enter.
These terms have been made known to
us in the gospel proclamation, which
he has commissioned his servants to
preach "for the obedience of faith
among all nations."

Now these terms and conditions of
the salvation offered, accompany and
form a part of this commission and
proclamation recorded, as we have
seen, in "the four gospels," as they are
sometimes called. They are substan-
tially the same in each, but are more
fully and specifically stated in Matt.
xxviii. 18-20. Here those of all na-
tions who accept the gospel salvation
offer and are prepared to comply with
the conditions, are required to be bap-
tized "into the name of the Father and
of the Son and of the Holy Ghost,"
and to be taught to "observe all things
whatsoever" their new King has com-
manded.

All this is plain and clear and sim-
ple. Who can doubt that on compli-
ance with these conditions the prom-
ised blessing follows? But can we say
the same as to those who "teach other-
wise and consent not to the whole-
some words of the Law-giver"? but
knowingly reject a part of the terms
and conditions he prescribes and com-
mands?

Again, as by this gospel, faith and
baptism, we become adopted children
of the Most High, are henceforth sons
and daughters of the Lord Almighty,
brethren of Christ (who is called the
first-born among many brethren), fel-
low citizens with the saints and heirs
of the kingdom which he hath promised
to them that love him; this equality
necessarily implies Fatherhood, for
there cannot be a son without a father.
Hence it is written: "As many as are
led by the Spirit of God, they are the
sons of God....and ye have received
the Spirit of adoption whereby we cry,
Abba, Father." It is of the Father
that (as we are taught in Ephesians iii.
15) "the whole family in heaven and
earth is named." The Greek word
here employed is *patria* (*patrik*, family)
which is of the same root with our
English paternal and patriarch, which
latter signifies the head of the family.
Indeed nearly the entire epistle to the
Ephesians is devoted to an enforce-
ment of the endearing and ennobling
relations Christians sustain in this
adoption and exalted family connection
with the household of God.

It begins: "Blessed be the God and
Father of our Lord Jesus Christ who
hath blessed us with all spiritual bless-
ings in heavenly places in Christ. Ac-
cording as he hath chosen us in him
before the foundation of the world that
we should be holy and without blame
before him in love; having predesti-
nated us unto the adoption of children
by Jesus Christ to himself, according
to the good pleasure of his will, to the
praise of the glory of his grace wherein
he hath made us accepted in the Be-
loved;" and in chapter iv. we have the
seven unities of the Spirit in the bond
of peace; in the one Body, the one
Spirit, one Hope, one Lord, one Faith,
one Baptism and one God and Father
of all who is above all and through all
and in you all. It is observable here
that there is no inclusion of the one
name—an omission which we conclude
would certainly not have occurred had
that condition and bond of unity held
the place now claimed for it by some.

Now, we submit that if we are in-
debted to "the God and Father of our
Lord Jesus Christ for all spiritual
blessing in the heavenly places in
Christ;" if we are, as sons and daugh-
ters, adopted into the heavenly and
earthly family of God, shall we, in the
very act of adoption, specially ignore
and reject the name of the Father of
the family and thereby lose or imperil
the "spiritual blessings in the heaven-
lies" to which he invites us and offers
to elevate and exalt us in due time?

It is this blessed hope which "as an
anchor to the soul, both sure and stead-
fast is planted within the veil," that
we are called upon to renounce and
surrender and receive in exchange
another gospel (in its conditions) and
a new baptism! In reply we answer,
"He that is of God heareth God's
words."

In conclusion: Gratefully recognis-
ing the Fatherhood of God, the Son-
ship and Brotherhood of Christ and
the fellowship and communion of the
Spirit, all centred in the Christian's
faith and hope, we add the apostolic
benediction:

"The grace of the Lord Jesus Christ,
and the love of God and the com-
munion of the Holy Spirit be with you
all. Amen."

ALLAN B. MAGRUDER.

## CHRISTIAN FELLOWSHIP.

It is a source of mortification and
discouragement to some of us, who
recognize Christ as the only giver of
eternal life, and who are praying and
laboring for the prevalence of this fun-
damental doctrine of the gospel, in
face of the popular voice and the tra-
dition of a corrupt church, that its pro-
fessed advocates and representatives—
of which there are many scattered
abroad throughout the Christian world
—have so little unity of feeling and
harmony of action among themselves.

They are to a lamentable extent di-
vided and subdivided, on minor and
doubtful questions, and cut up into so
many little rival and opposing sects,
and congregations, that their influence
upon the community at large is very
much weakened, and their testimony to
the truth is almost entirely lost, and in
too many cases, turned against the
cause they would maintain.

There are in Philadelphia, at least
five or six, and perhaps more, such
little bands of brethren, who hold in
common this central doctrine, differing
I hardly know in what, who worship
separately and have little or no com-
munion or recognized fellowship with
each other. And the strongest of
these is apparently on the verge of dis-
ruption by internal dissensions. There
are several such feeble companies—I
know not how many—in Brooklyn, N.
Y. The same is true of not a few of
the cities and larger towns through-
out the country, and the same may be
said of Europe, in Glasgow the breth-
ren hitherto worshiping in the Camp-
bell Arcade Hall, a feeble band at the
best, have recently, I am sorry to hear,
divided into two companies on the
question of annihilation and now wor-
ship separately.

Other cases of separation, on sec-
tional and frivolous grounds nearer
home, might be cited, but I will only
say that the tendency everywhere
among those who look for the coming
of the Lord and hope for eternal life
through him, seems to be not toward
that union and solidarity, which the
gospel enjoins, but toward division and
disintegration.

The same may be said of the vari-
ous books and tracts and periodicals—
many of them excellent in their way—
which are "printed"—I can hardly say
"published" for their circulation is so
limited—among the different bodies of
these believers. Some of these papers,
I am sorry to say, are so rigorously ex-
clusive as to allow of the expression of
no difference of opinion upon minor
matters of doctrine or practice, how-
ever kindly expressed, on the part of
contributor.

These brethren, no doubt, wish to
be true to their religious convictions.
It is creditable to their sincerity, that
they should stand firmly for what they
think to be dutiful even in small things.
But it is not creditable to their Chris-
tian charity, that they should despise
the religious convictions of their breth-
ren who stand on the same platform,
nor that they should separate from
them, for insufficient reasons. Nor
can I think it pleasing to the Master,
nor that he will smile upon these divi-
sions among his followers, when he re-
turns.

It was the burden of his intercessory
prayer when on earth, "that they might
all be ONE—that the world may believe
that thou hast sent me." This he re-
peated three times in that brief mem-
orable prayer, because he knew how
important, how necessary this union of
his people is to the success of their
mission in the world.

Yet our Lord did not expect all his
followers to think alike upon all points
of doctrine or ceremonial observance,
else his instructions would have been
given in so precise and definite a form
as to admit of no difference among
honest inquirers. But this is very far
from the case. Many of the doctrines
and precepts of our religion—indeed,
I may say, all of them excepting such
as are supreme and vital—are given in
such general terms, that it is quite
impossible that men in all their vari-
ous conditions of life, opportunities
for knowledge, difference of intellec-
tual endowment, and of taste, and hab-
its of thought should see all truth in
the same light, or accept of any defi-
nite creed and particular tenet, or
scheme of ceremonial observance as
binding on their consciences. Nor is
it important, or even desirable, in our
present state of imperfection, that we
should, provided we are all actuated by
one common spirit and purpose. For
it is only as we look at things from
different points of view, and with dif-
ferent experiences, and then compare
our views together, that we can hope
to make any real progress in the right
direction.

But when men separate and antag-
onize each other on these points of
difference, the result will inevitably be
that each becomes committed to his
own views, and more fixed in them,
however partial and imperfect they
may be; and not only this, but the
Master, in whose name this is done, is
grieved and his cause suffers reproach
at the hands of his own professed
friends.

The Scriptures recognise but two
classes of men, the friends and follow-
ers of Christ, and his enemies. The
one great question, "What think ye of
Christ?" will and must divide men.
"For what concord hath Christ with
Belial? or what part hath he that be-
lieveth with an infidel? and what agree-
ment hath the temple of God with
idols? for ye are the temple of the liv-
ing God; as God hath said I will dwell
in them and walk in them, and I will
be their God and they shall be my peo-
ple. Wherefore come out from among
them and be ye separate, and I will be
a Father unto you and ye shall be my
sons and daughters, saith the Lord."
But there should be love, charity, sym-
pathy, fellowship and union of heart
and of hand among all the children of
the kingdom, however high or low, high
or poor, or diverse their circumstances
and conditions in life may be. When-
ever they become too numerous in one
locality to worship conveniently in one
company, they may indeed separate for
convenience and effective work, and
separate, if they please, on the line of
their affinities and various preference
or mode of action; but not to antag-
onize each other, much less to disfel-
lowship each other on any grounds that
are not vital. So long as there is rea-
son to believe that their Master recog-
nizes them, however weak and imper-
fect they may be, they are to recognize
each other, and treat each other as
brethren of one common Father, and
learn together of his heavenly king-
dom.

No man however wise or good, or
perfect he may be, in his own estima-
tion or in that of others, should think
himself too wise or good or perfect to
hold fellowship and communion with
any, "whose fellowship is with the
Father and his Son Jesus Christ."

Let every one be as wise as his op-
portunities for knowledge will permit,
and as punctilious in the performance
of every Christian duty, whether great
or small, as he will or can be, this gives
him no warrant for setting up his own
opinions or practices as a standard for
others, or as a test by which to try
them. It is not to himself, but to their
Lord, that they are responsible, and he
only can properly judge them. It is
quite possible that they may be as true
to their own convictions of duty, and
quite as acceptable to the Searcher of
hearts, as those who are assuming to
judge them and would forbid them to
cast out devils in his name. The prin-
ciple on which these separations take
place would, if carried out to its legiti-
mate end, lead to the disintegration of
all Christian Churches, and any man
of any independence of thought, would
at length, find himself all alone in
Christendom, a sect by himself.

Charles V., in the seclusion of his
last days, after vainly trying to make
his clocks run together, discovered and
recognized the folly, if not the wicked-
ness, of his tyrannical and cruel efforts
to make his subjects think alike in re-
ligious matters. Men may be made
hypocrites or martyrs, but their judg-
ments cannot be controlled by force.

Is it asked, what shall one do who
happens to be associated with Christian
brethren whose views and practices do
not accord with his own convictions?
Do! Let him do nothing but his own
duty, as an individual of that com-
pany. Let him endeavor to enlighten
them, and show them a better way—
in meekness instructing them that op-
pose themselves, if such there be, and
he will be much more likely to win
them to his way—if indeed he is right
—than by casting them out of the syn-
agogue, if he has the power, or by
separating himself from them if he has
not. Perhaps it is in regard to a mat-
ter that is not so clearly revealed as to
be evident to all minds. Perhaps it is
a matter that is quite indifferent, and
he himself has magnified it into undue
importance. Possibly the views of his
brethren may be quite as correct as
his own. At any rate they are as much
entitled to their opinion as he is. He
certainly is not responsible for the
views, nor the acts of those over whom
he has no control.

In all associated action, there must
be the yielding up of personal prefer-
ences, or there can be no harmony in
union. While it ill becomes the ma-
jority to oppress, in any way, their
brethren, yet the majority must be re-
sponsible for the actions of the whole
body. One does not necessarily give
up any principle of his own, by grace-
fully allowing the majority to rule. It
is neither the part of reason nor of
Christian duty for one to make any
fractious opposition, or to disturb the
peace of any Church, or to forsake its
communion, because she cannot have
his own way. This forbearance on
the one hand and of submission on the
other, for the sake of peace, and good
fellowship, is what is especially en-
joined upon all the followers of Christ
in the Scriptures.

These differences and divisions
among Christian brethren were very
early manifest. They seem to have
caused the Apostolic founders of the
Church more anxiety and trouble than
any thing else. We read of them in
the Acts of the Apostles, and are told
of the efforts that were employed to
hold the Christian disciples together in
harmony and love. The epistles of
Paul are filled with exhortation to for-
bearance, charity and union. We have
not the space nor is it necessary to
quote all the numerous passages bear-
ing on this point. Let the reader turn
to Romans xiv., beginning with—"Him
that is weak in the faith receive ye
but not to doubtful disputations"—and
read the whole chapter and meditate
upon it. The 1st epistle to the Co-
rinthians opens with this, as its leading
topic. "Now, I beseech you brethren, by
the name of our Lord Jesus Christ,
that ye all speak the same thing, and
that there be no divisions among you"
etc. i. 10—and the 3d epistle closes
with this exhortation, "Finally, breth-
ren, farewell; be perfect, be of good
comfort, be of one mind, live in peace,
and the God of love and peace shall be
with you." xiii. 11....

The same topic is prominent in the
other epistles, as well as in the prayers
and precepts of our Lord. John, the
beloved disciple, makes it the chief
subject of his general epistle, and sets
forth this grace of Christian love and
fellowship, as the great distinguishing
test of true discipleship, and assures
us that the platform of Christian
fellowship and communion is as broad
as that of discipleship, and that "Our
fellowship is with the Father and with
his Son Jesus Christ." "Beloved, let
us love one another; for love is God;
and every one that loveth is born of
God, and knoweth God; he that loveth
not knoweth not God, for God is love."
"Let us not love in word, neither in
tongue, but in deed and in truth."

It is a vain pretence, a delusion, a
mockery, which deceives no one but
themselves for Christian brethren to
profess any such love as is here en-
joined, unless they can show it by a
hearty sympathy and fellowship with
each other.

While we would try to be charit-
able towards those who have little or
no charity for others who differ from
them, and think they must bring them
to their own way of thinking and of
acting, or else separate from their
worship and communion, we are persu-
aded that this is a mistaken sense of
duty, and one of the main obstacles to
the progress of the Gospel. They will
do well also to inquire honestly before
him who searches all hearts, if there
may not be elements of self will, pride
of opinion, and other selfish and un-
worthy motives mingling with their
Christian sentiments, and controlling
their action. These unsanctified am-
bitions were not confined to the early
ages of the Church, they are peculiar
to no age, but belong to the nature of
the natural man, nor are they all eradi-
cated at once, when one becomes
a disciple of Christ. Diotrephes
has even now many successors in
the Christian Church, and where
there are two of them in any body,
however small, there can be no peace
without a division. Is not this the
secret of some of the divisions I might
speak of?

O how imperfect, at best, is the
material out of which our Lord is to
build his glorious temple! How much
hewing and polishing it will require
before it is fitted to show forth the
praises of its builder, and the top stone
can be laid with shoutings of "grace,
grace unto it!"

J. H. PETTINGELL.

## To the Friends of "The Restitution."

The cost of publishing THE RESTI-
TUTION for the year just closed ex-
ceeded the receipts over $300. To
repay this deficiency and secure means
to publish the paper another year, we
must raise, outside the regular sub-
scription, at least $500. To secure
that amount, the Board of Directors
have requested me to appeal to each
subscriber to contribute at least one
dollar extra. This is not asked as a
donation, but brethren are requested to
send names of persons to whom they
wish the paper sent, with their contribu-
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## Communications.

### THE BIBLE BAPTISM DEFINED AND DEFENDED. THE NAME TO BE USED.—No. 4.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily while it is called today, lest any of you be hard-ened through the deceitfulness of sin."—*Paul to Hebrews.*

In view of the concession we have cited from so learned a leader of the Protestant world as the late Dean Stanley of Westminster, confessing that the present baptismal formulas and usages among Protestants are in plain departure from the Bible Standard and that they have substituted Rhantism for Baptism, we logically conclude that we have not now, in Protestantdom, except as to the proper action by immersionists, any true Bible Baptism and that the holy ordinance is practically set aside and repealed by human authority, a conclusion which we hold to be sufficiently startling to alarm the consciences of all who honestly desire to obey God's law and to follow the light he has given us in his Word.

We now naturally turn to the Roman Catholic church and enquire how this ordinance of the supreme Law-giver has fared in that quarter. We are struck with the bold frankness with which this earliest of the apostate churches of Christendom likewise admits that immersion was undoubtedly the action taught, required and preached by John the Baptist, our Lord and the apostles, and they justify their departure from that primitive practice and the substitution of pouring and sprinkling in place of the original form, by the power and authority they claim to possess, by divine right, of changing church ordinances and enacting new rules and regulations, at pleasure, for the government of the church of Christ, which they say is confided exclusively to their oversight.

From these confessions of departure and apostasy from the truth derived from the two grand divisions of the so-called Christian world of the present day, we are driven to the conclusion that the simple, original baptism of the Bible has been, by church authority, legislated out of existence and hence is no longer practised in either body!

Do not such revolting consequences of following after the commandments and doctrines of men and not after Christ, sternly admonish us of the great danger of departing, in the least, from Bible usage and practice, lest we too be led away by the traditions of men and make shipwreck of our faith? Divine ordinances are edged tools. In respect to the proposed departure from and innovation upon the old Bible practice of baptism, candor compels the confession that we have plain Bible testimony for using the words of Matt. xxviii. 19, as well as those of Acts ii. 38, and we do not go astray when, in pursuance of the written record, we employ both phrases as parts of one formula. But the same spirit of candor and fairness constrains us to admit that we have no Scripture warrant to justify us in baptizing "in the name of the Lord only," or in the single one only name, etc., which the innovators do not scruple to employ. The one practice which combines "in the name of the Lord" and "in the name of the Father, Son and Holy Spirit" has the plain and undisputed Scripture authority, while the other is confessedly without that authority. Let the candid [illegible]

the [illegible] in any of the preceding faith and re-
Precious, of the gospel salvation, will not be denied by any intelligent student of the Word. If so denied a mul-

# Poetry.

## THE DIVINE WORD.

MRS. LIZZIE PERKEN BAKER.

Heaven and earth shall pass away, but my words shall not pass away.

Dearer with every passing hour
Is God's sweet word to me,
To its blest truths as to a tower,
In troubled times I flee!
For while the heavens and earth shall last
Its promises are sure—
Yea! when they both are with the past
Its glories shall endure.
The word of Him who cannot lie,
Who by his own will stand,
When the swift whirlwind sweepeth by,
And in the desert land,
Who sendeth out his angel guard
Above his loved one's way,
And turneth by his rod of power
Their darkness into day.
Whose blessings, promised to the meek,
About their pathway rise,
Like blossoms in a wintry waste,
Or stars in storm-tossed skies.

O, I have proved each word of thine,
My God, as gold is tried—
Never to tear or prayer of mine
Was thy strong help denied.
I bless thee for each step I've trod,
By the dark waves of woe,
With faith and peace my feet were shod
Through the wild flood to go!
Most though not said, "But for a night
The weeping shall endure—
Joy cometh with the morning light"—
O, promise sweet and sure!
Where is my joy?—to dwell apart
From earth's poor bonds set free,
Hidden within thy faithful heart,
To find my all in thee.

—*Guide to Holiness.*

# Communications.

## The Term *synallaxeos*—The Pro-Sabbath as a Type.

In previous articles I have given a general outline of the typical significance of the seventh-day Sabbath. Of course there is a great deal more to be said on that subject as well as upon the eighth-day Sabbath that would be profitable, and perhaps ought to be said as a preface to these remarks upon the pro-sabbath, but time and space forbid. I will however, review the two prominent features in the seventh-day sabbatic type, as indicated by the *katapausis* and *anapausis* descriptive terms.

The first term teaches a cessation or an absolute rest from something; the other an interval like a rest in music. To illustrate, God ceased from his creative works of this cosmos, because he had completed them, and this is his *katapausis* Sabbath. But he will create a new heavens and a new earth, and the interval or rest between the two creations is his *anapausis* Sabbath. Again man receives an allotment of natural life in which to serve his Creator and form a character which will fit him for a participation in another allotment of life hereafter. His cessation from this first allotment in death is his *katapausis*, and the interval or rest which intervenes between death and the resurrection is his *anapausis*.

Now the sabbatic rites connected with the observance of the seventh day taught this two-fold truth, and was designed so to do. Man was to form the habit of ceasing from the usual or necessary avocations which are a constituent of his allotment here in this cosmos, and also form the habit of "meditating" upon spiritual things and engaging in duties and works which were especially designed to give him a spiritual apprehension of the new resolution "he was destined" to enter into under the new allotment.

So much for the signification of the seventh-day Sabbath. Now what is the signification of the pro-sabbath, and how is it related as a type to the seventh?

It is usually designated by the term *προσαββατον*, but sometimes by the exegetical term *παρασκευη* or "preparation" or "preparation day," and was the day immediately preceding the seventh day period of unleavened, and, therefore, numerically a sixth day in its relation to this period. Its use and significance seems to have been confined to its observance in connection with the "days of the passover" season or period, and was the day immediately preceding the first "unleavened," which was a Sabbath of special solemnity and importance as was also the last or seventh numerically of the "unleavened."

The pro-sabbath being by specific commandment, the fourteenth of Nisan i. e., the second seventh of the month was also a (numerical) seventh in this relation. Now the reader must carefully bear in mind if he would understand these types that the scriptural day is always consistently reckoned as first given in Genesis, viz., "the evening and the morning were one day," not as we in common practice have reversed it, viz., "the morning and the evening." Then the reader will understand that the "fourteenth of Nisan" began with six o'clock evening of what we should reckon the thirteenth, and ended with six o'clock evening of what we should reckon the fourteenth.

In its numerical relation to the month Nisan, therefore, the pro-sabbath would always be a seventh, but in its numerical relation to the regular week-day sabbath it might be a sixth (as it was also a sixth in relation, the seven-day passover period) should the regular weekly sabbath, or seventh day Sabbath come on the fifteenth of Nisan, which conjunction did occur in the passover period of Christ's betrayal and crucifixion (see Greswell) and gave us a numerical type which is especially significant in determining a certain period in its relation to other periods of time, as I shall endeavor to show later on.

But let us first glance at another typical significance of the pro-sabbath. It was the fourth day or preparation for the great Sabbath. Remember that the sacrificial lamb was separated on the tenth day of the month Nisan, a day which we have already found to be significant as a day of atonement. The lamb must be slain in the evening of this fourth day of preparation and must be eaten or partaken of during the evening of this day in each household of faith, and in the morning of this same day there was an exodus and convocation. It was a day moreover of execution (judgment of course preceding it), and the exodus being significant of escape from bondage and death, it was a day significant in general terms of life and death—life for the redeemed, death for the unredeemed.

Esaias liii. 9, speaking of the Great Sacrificial Lamb, says, "And he (God) will give the wicked as the price of his burial and the rich as the price of his death." The 92d and 93d Septuagint (93d and 94th King James) Psalms are significant, moreover, of these two teachings in connection with this day. The 92d having the heading "for the day of the pro-sabbath, when the earth hath been newly inhabited, David's praise for an ode," is significant of new life, and new rule, and victorious rejoicing; the 93d having this heading, "David's psalm for a fourth Sabbath," is significant of judgment upon the wicked, "requital," "the digging of a pit for the sinner," "the return of righteousness to the way of judgment," "all the upright in heart having this righteousness." The call for all this class "to stand up," "for" and "along side of," and in conjunction with "the Lord "against those who work the transgression."

In Psa xcii 2, we have moreover, this statement, "Thy throne is ready from that time, from the age art thou." The last clause of the preceding verse defines the time and its great accompanying event as related to the cosmos. It reads, "Yea indeed (or for) he hath made strong the earth that will not have been shaken." Remember that "this earth" is yet to be shaken—"yet once for all I shake not the earth alone but the heavens also," and this "once for all" denoteth the transition of the things that are being shaken as though they had been made, that the things which are not being shaken may abide. Heb. xii. 26, 27. The word "made" by the way, is the old creative word of Gen. i. 1. *ἐποιησεν* not *κτιζω*.

The time and the event and the whole scene depicted in these two Psalms belong to the period immediately preceding the "new heavens and the new earth," or you might say perhaps simultaneous with the coming of the new heavens and the new earth, and the "sabbatismos" of the saints.

Again the pro-sabbath in conjunction with "the seven days of unleavened" constitutes an eight-day period fraught with untold significance, every day of it. In this conjunction it is numerically a fourth of an eighth. In this eighth we have already found and noted judgment, retribution, atonement, redemption, rule, life, death, and a new heavens and a new earth. In the result we have Paradise restored and all that remains one more pronounced to be good (*καλη*) good from the standpoint of harmony—beautiful.

Now since man was created during the sixth day or period, and was God's last creation, it is a matter of important inquiry to know where in this sixth period man's life upon the earth began. For if we can determine where in the sixth period this life began, we can also determine where in the ninth it will end, so far as the wicked are concerned, at least so far as the numerical type indicated it. For man's period of entry or choice ought to correspond with his position in the type. Resorting therefore to the cosmical type given in a previous article, we find the six creative periods or days aggregating 12000 years to be each 2000:00 years.

We have also found above that the numerical expression for the pro-sabbath is 1-8 of 1-4 of 1-6 of a creative period. Then 12000 divided by six equals 2000.00 dividing this last number by four gives 666.66; and dividing this last by eight gives 83.3 this pro-sabbatic period of man's life in the whole sixth period. Then as the *κατάπαυσις* or "rest that remaineth for the royal people of God" is a cessation from works and follows this pro-sabbath period, and as this pro-sabbath period is in time and in this cosmos, the 2000 years from Christ's first coming to his second coming will be shortened by this period of judgment which follows the 1000 millennial reign. 2000 less 83.3 equals 1916.66. That is, man's life on the earth, instead of beginning with 12000, or 1 of the 7th period, begins with the 12000 less 83.3, or 11916.66, and ends with a period of 83.3 years of final catastrophe to this cosmos, or this order of things, the saints in the mean time being "caught away" and "hid" from "the fiery trial that is to try every man's works."

Here again is fulfilled the *συντομη* or interval type. For the saints are to be restored again to this "changed" or "translated" heavens and earth, this new Eden or Paradise, purified from sin and having a cosmic order and beauty of its own, an outline of this order and beauty being given us in the last two chapters of the apocalypse.

CHAS. GARDNER.

# Selections.

## THE ENDLESS LIFE.

Discourse II.—Part B.

THE HISTORY OF ENGLISH OPINION ON HUMAN DESTINY DURING THE LAST THIRTY YEARS; WITH SPECIAL REFERENCE TO THE DOCTRINE OF IMMORTALITY THROUGH THE DIVINE INCARNATION.

The publication of Dr. Farrar's sermons showed that he had, with the reactionary tendency of oratorical genius, gone almost to the opposite extreme of Universalism. This dogmatic position Dr. Farrar indeed repudiates in his later work on Judgment and Mercy, in reply to Dr. Pusey's book, What is of Faith as to Everlasting Punishment?—and this later work of Canon Farrar is a far weightier production than the former. It gives the most complete view as yet published of Jewish Rabbinical opinions on human destiny, and makes it clearer than ever that the doctrine of endless misery was not the orthodox faith of Christ's contemporaries. It is a storehouse of facts on the question of authority in this department. But Canon Farrar offers little aid in the interpretation of Scripture. He admits most candidly that if the old-fashioned established laws of interpretation must prevail, "no demolition can be so complete, and so logical, as that which Mr. White and Mr. Minton have inflicted on the arguments hitherto brought against them, by those who think that these questions require nothing for their decision but the shuffling and manipulation of a few phrases or texts." This is the language in which the late head-master of Marlborough describes the established laws of Biblical and classical interpretation. He seems to rely, with Mr. Andrew Jukes and Dr. Samuel Cox, on some more sublime mode of extracting truth from the Bible, than the old method of ascertaining the meaning of its ordinary expressions. It reminds us of Hooker's words, that, "there is nothing more dangerous than this licentious and delusive art which changeth the meaning of words as alchemy doth, or would do, the substance of metals, making of anything what it listeth, and bringing in the end all truth to nothing." It is by the operation of this new alchemy on Scripture terms that we are taught that the threatened destruction of a sinner really signifies the destruction of sin in him, a statement in which all three of these eminent writers agree, denouncing the more obvious sense as a piece of debasing literalism.

Mr. Constable, who has a special gift in following up the deceptive windings of Universalism, well points out that according to this definition of destruction, by Messrs. Farrar, Jukes, and Cox, the "destruction" of a sinner is precisely the same thing with the "salvation" of a sinner; so that it might be said with equal truth that Jesus Christ came into the world to destroy sinners, and to save them. But indeed it seems hopeless to ascertain and fix the exegetical principles of Universalism. Whenever the Scriptures offer language which seems to stand like a wall straight across the pathway of this theory, it is unceremoniously levelled with the ground. As for any painstaking study of the positive doctrine of Life in Christ, or any detailed reply to its arguments, such a process is not to be found in its recent publications. Scorn for literalism, and the bold assertion of the figurative sense of all Scripture language on human destiny, make up the sum of Universalism, so far as I am able to understand it. The question is—A house word shall stand? God's word, or theirs?

I am sorry to speak thus disparagingly of the works of men at whose feet, in other respects, I should gladly sit as a learner,—men of noble aims and lofty thought. But indeed I am supported by still abler men in affirming that the tone of the Bible as a whole, in its tremendous warnings of the wrath to come, is much nearer to the tone of the "orthodox" faith than it is to the cheerful temper of Universalist writers in their encouragement to obstinate sinners. They hold out to such indeed a certain degree of penalty, but beyond the penalty shines the "eternal hope" of universal salvation; and this is the issue which sinners regard. Now, Christ and his apostles speak of "everlasting destruction" of such, and of an "indignation and wrath" which reaches to the "destruction of body and soul in hell." I feel as unable as I did thirty years ago to believe that these words contain a single ray of hope for those wicked men in whose experience they will be fulfilled.

It is one thing to hold, as many do, that God's great mercy may permit of the presentation of saving truth and grace to men in a future state, who, from age or circumstances, have had no opportunity of laying hold of eternal life here; it is quite another thing to hold and teach that the wicked men who have seen and rejected the Light of the world shall not "perish in their iniquity." This seems to be flying in the face of the Incarnate Judge, who has declared that their "destruction" shall be "eternal."

Now, lastly, I wish to add a few words on the extent to which this mass of printed argument, in support of what we think divine truth, has influenced Christian opinion.

There is a certain difficulty in forming an estimate, because on this subject there prevails a strong tendency in many quarters to conceal the facts. No sooner does any considerable man reach the conclusion that divine truth is to be found in the direction of the doctrine of Life in Christ, than his friends begin to consider how they can persuade him to conceal his "low convictions." Although he may be satisfied in his own mind of the general validity of the argument, he is conjured to nurse every remaining doubt, so as to lessen the obligation which conscience imposes on him to declare himself, on a question where the character of Almighty God is so deeply concerned. Thus some even of the ablest and most successful preachers of this generation, blest by God in awakening many souls, men who know their Bibles as few do, will deliberately tell you that they find not a vestige of evidence in the New Testament, from the beginning of the gospel of St. Matthew to the end of St. Jude's epistle,—that is in the Four Gospels, and in all the Apostolic Epistles — for the natural immortality of the soul, or for any other doctrine than that of Life in Christ; yet, who because they think this avowal in public would injure their usefulness, nurse some doubt which they have as to the meaning of one passage at the end of the Apocalypse. Imagine a good man acting thus in relation to any other gospel doctrine! Would he not boldly teach, on any other topic, what he thought the four Evangelists and the four great Apostles SS. James, Peter, John, and Paul, laydown as dogmatic truth?

A new illustration has just occurred of the concealment of beliefs, in the case of Dr. Alexander Vinet, of Lausanne. Vinet died in 1860. No one dreamed of heresy in connection with Vinet's name. No, he was the modern Pascal, the great pillar of French Protestant orthodoxy. Yet it now appears by the publication in his correspondence of a letter written in 1845, and suppressed for nearly forty years by his orthodox friends, that M. Vinet disbelieved in the popular doctrine of the necessary immortality of souls, and rested all his solid hope of an eternal life for man in the revelation of God in Christ, declaring plainly for the everlasting destruction of the wicked.

Thus it is with many others; both lay and clerical. The Boards of Missionary Societies, Tract Societies, Bible Societies, are honeycombed with these beliefs, but the fear of denunciation by a few fanatical members restrains confession. Mr. Impey, before referred to, assures me that the Wesleyan ministry is in a similar condition; but the gospel doubters and believers are restrained by fear of losing their official position as ministers, if they openly declare what they think concerning the characters and ways of God as set forth in the Methodist formularies. I say these things with full assurance of their truth.

Nevertheless, the confession of this faith is now rapidly extending. Prominent men who hold it ought to confess it to encourage others. The pressure of popular Atheism increasing among the scientific and operative classes, and founded nearly altogether upon abhorrence of the dogma of eternal torments, is leading numbers to perceive that Christianity, in order to weather the storm that is breaking upon it, must become more Scriptural in its basis, Christianity with the idea of immortal life at the centre, can successfully meet every Infidelity, every Atheism, every Paganism; and the positively large company of men who have proved this by experience are sensibly influencing the understandings of mankind.

In the mission field the stirring of the dry bones of the ancient theology is well nigh universal. Young men who go forth from Europe saturated with modern knowledge, and are placed face to face with hundreds of millions of heathens in India and China, are finding that they cannot retain or preach the ancient and horrible dogma of the endless misery of so many pagans; and it becomes an urgent question with them between Universalism and the New Testament doctrine of Life Eternal in Christ alone. If at home the current is still running strongly among the multitudes who do not sufficiently "tremble at the word of the Lord" in favor of Universalism, in the mission field it is running with equal strength in favor of the doctrine which has so long been expounded here and elsewhere.

Time would fail me to tell what I know of the doubts of students now preparing for mission work; of the faith of missionaries abroad, and of Christian laymen in foreign parts. One noble worker, a Baptist missionary, Mr. Hobbs, of Sewry, in Bengal, in 1870, at home on furlough after ten years labor, in passing up Fleet street, sees an advertisement of "Three Letters on Life in Christ," then appearing in the *Christian World*. Mr. Hobbs buys a copy, reads, goes home, and goes back to India, to study the matter for several years, is deeply convinced, avows his conviction to the Baptist Missionary Committee. On returning home, invalided, a second time, in 1878, he gradually and quietly drops out of missionary employment, and is consigned to an obscure post as a home worker in Bedfordshire: thence he is drawn out again by a wonderful providence to an independent mission work in Calcutta; commences evangelical labor in open confession of the doctrine of Life through the Incarnation; conciliates all Christian hearts by his temper and prudence; is supplied with the means of maintaining native fellow-workers—all of them earnest believers in the same doctrine; circulates Christian literature; writes catechisms and tracts on a Scriptural basis—all his brethren encouraging him—just because the hand of God is evidently with this honest and devoted man.

Another example:—The chief jailor of Bangalore is travelling, twenty years ago, on a hot day in India—reposes in the rest-house—finds on a window sill one out-eaten page of a tract on Life only in Christ—reads it, searches the Scriptures, believes it—forms a lending library of the books and pamphlets which set forth the argument. A young Wesleyan missionary, forced by the overpowering burden of Conference theology, to think over his creed among the Indian millions, is led similarly to this conclusion, and before he returns home by command, to resign his office, he discovers that through the circulation of books from the pious jailer's library, there was not a European Christian in a populous cantonment near Bangalore, who had not embraced the belief of Life in Christ. It is in fact travelling through India with almost electric energy.

Mr. Skrefsrud, in Santhallistan, whose immense linguistic knowledge gives additional authority to his words, as an interpreter of the Asiatic Bible, openly avows his coincident belief in this doctrine of Eternal Life through the Immortal Savior, and his boldness on those mountains will encourage very many.

In China a solid foundation has been laid in Hankow, by the courageous and able London missionaries, Mr. Griffith John and Mr. Evan Bryant. During the past ten years they have cleared out from the hymn-books and catechisms all unscriptural phrases on human destiny. Mr. Bryant has openly taught for ten years what he believes to be the revelation of God on Life Eternal, and his words will not fall to the ground. For such is the nature of this truth that sometimes one single hint or sentence of direction puts whole companies of people reading their Bibles in a fresh light, and when that process begins, especially accompanied by earnest prayer. It is seldom long before some of the readers agree in plain daylight that the Bible was not written to teach man's natural immortality or the everlasting torments of lost souls. In truth, future punishment does not occupy in the Bible nearly the prominent position that it occupies in mediæval and modern theology. The chief topic of the Bible is Salvation by Love—the only Gospel which can keep lost souls; and as for those who "choose death,"

and "[illegible] eternal life," they are abandoned by the Apostles to the doom of the death eternal. All mere arguments, all sensational alarms would be wasted upon unbelievers; and therefore the Bible is comparatively silent.

Lastly, Christianity in Japan is waking up to behold the same glorious light of truth rising with healing on its wings. Several of the American and European missionaries in the Japanese Empire have embraced these views of Divine Truth.

The Rev. Walter Dening, in Hakodati, is probably the ablest Church missionary in that distant post. Formerly in Madagascar, he has now been ten years in Japan. He is a learned scholar, and translates into Japanese such works as "Morley on Miracles," yet has equal facilities in the colloquial dialect, so that he commands attention from large congregations of the common people. Mr. Dening, face to face with Japanese Buddhism and Atheism, has found the weakness of the traditional faith, which sets forth a God, at whose moral character these ingenious, thoughtful Japanese smile with incredulity, or sneer with contempt—a God who will create countless immortals in danger of endless misery, yet leave them in the dark for thousands of years, without allowing them to hear one word of the only remedy.

Mr. Dening was compelled to re-examine his creed. He sent home for the books which in England are setting forth the doctrine of Universalism, by Canon Farrar, Dr. Cox, and Mr. Jukes, and he sent also for other books on Life in Christ only. He has embraced with ardor the latter belief. He is recalled by his Directors, to give an account of his defection from their standard; though the Prayer Book does not contain one single word requiring belief in the Immortality of the soul, or in endless torments. We await the result of their deliberations. If Mr. Dening is recalled because he will not preach endless torments to the Japanese, or natural immortality to the Buddhists, all England will hear of it, and England will, I am confident, blame, not Mr. Dening, but any Committee, however venerable, which should insist on missionary articles of belief, which are not articles of the Church of England.

But enough. I have told you how a story, my brethren, which is true, I believe, in every syllable, and it is as wonderful as it is true. In presence of such facts all personal recollections sink into insignificance. For ourselves we say to-day only this:—thank God that it was allotted to us to take part in the latest revival of such a truth; a truth which brings joy and gladness wherever it shines forth; brings intenser faith and more personal love to Christ, who "saves our lives with a great deliverance;" more unbroken confidence in God, whose pity and mercy have alike become more intelligible; brings more solid conviction of the truth of the Gospel as the only light of life beyond, and gilds the tomb itself with the radiance of the blessed hope of resurrection. But here let these personal references end. The progress of great truths is hindered by all self-regard. Let us lose the thought of past disrepute in public rejoicing. The battle is half won. It has been won by many soldiers of Christ, by steady prayer, by steady suffering, by steady witnessing, by ceaseless Scriptural reply to the adversaries of the truth, who are now mostly weary of the conflict. As for ourselves, God will deal with us as he thinks good. As for the doctrine of Life in Christ, it is rooted in sound criticism of the Word of God, it is rooted in antiquity, it is rooted in myriads of able minds and earnest hearts, and it is certain to triumph.

*Edward White.*

# Seed Potatoes, Grain and Seeds.

*Editor Restitution:*

Noticing the appeal for money to help defray the expenses of THE RESTITUTION, I would like to submit the following proposition to you as a means to this desirable end.

I am engaged in the seed business, and as no doubt most of your readers will want something in this line the coming spring, I will agree to give to THE RESTITUTION five per cent. of the gross receipts from the brethren or their friends who may be led to buy of me by means of this notice. The total amount to be paid to THE RESTITUTION, June 1. It is a condition that those buying of me under this offer must mention THE RESTITUTION when the order is sent. An elaborate [illegible] Catalogue, and a [illegible] Culture with the [illegible] of every plant, variety, will be sent free to those desiring to take advantage of this offer.

JAS. W. WILSON. Austin, Ill.

[illegible] three and one-half miles north of Mendon, St. Joseph Co., commencing Thursday evening, May 31, 1883, and continuing over the following Sunday. Mendon is situated on the Grand Rapids & Indiana R. R., twenty-one miles south of Kalamazoo. Teams will meet all trains on Thursday, at Mendon, to convey passengers to the place of meeting. Friends coming any other day will please inform the undersigned on which day and train they expect to arrive. Strangers coming by teams may enquire for the writer. Able speakers are expected to be present, and an earnest invitation is extended to all to attend and hear the truth. Each organized church in the state is specially requested to be represented by delegate at this meeting.

HERBERT S. MILLER, Sec.

The brethren of the Church of God intend (the Lord willing) to hold a meeting for some days at their house in the [illegible] neighborhood, ten miles south of Marion, Williamson Co., Ill., to commence May 12, Saturday evening before the second Sunday, and hold over the third Sunday. Brother J. S. Hatch is expected. Any brethren who can come are warmly invited. Any coming by rail come to Marion or New Burnside. We will meet them with teams at either place, if they will notify us at Ward's Mill, Ill.

BEN. G. COOKE.

The Church of God at Severance, Kan., will hold a meeting commencing Friday, May 18, and lasting until Tuesday following. Brother J. Arnold, of Jamesport, Mo., Brother Clover, and perhaps others, speakers, will be present. All that can come will be gladly received. Severance is 25 miles west of St. Joseph, on the St. Joseph & Great Western R. R.

By request of the Brethren,

J. P. BITNER.

The Lord willing, I will commence meeting in Williamson Co., Ill., near Marion, as brother B. G. Cooke may appoint, on May 12. From there to New Burnside, to continue one week. While in the State if there are others who wish my labors I can call on such if they will address me at St. Joseph, Mich., or at either of the above places. Please let me know in time.

J. S. HATCH.

The next conference of the Church of God in Northern Illinois will be held June 13-17, at Silver Creek School house, Ogle Co. Persons desiring to attend by rail, will, on the Chicago & Iowa road, get off and report at Oregon to L. W. Page or Elias Middlekauff, who will convey them to the place; and those coming on the Chicago, Milwaukee & St. Paul road, will get off at Leaf River and report to Wm. Kindle who will convey them. A general invitation is extended.

G. M. MYERS.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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The Restitution advocates the doctrine of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel and literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion as the requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 27.

*Prelude—A light to lighten the Gentiles, and the glory of thy people Israel. Luke ii. 32—Who are Gentiles? Who are Israel?—Are converted Gentiles ever called, by the Spirit, Israel?—Ten-tribed kingdom continued—Use of the term Israel—Had the sceptre of David, or all Israel, follow the ten-tribed kingdom? What sceptre remained with Judah? How long did it continue.*

Prelude.—"A light to lighten the Gentiles, and the glory of thy people Israel." Thus spoke the Holy Spirit by the mouth of the aged Simeon, with the child Jesus in his arms.

No one should question his ability to use the terms "Gentile" and "Israel" correctly. Gentiles (nations) were all nations except the Hebrews. On this point there can be no controversy. Relative to the term Israel, we have examined and classified about 2400 passages with the following results: 1. The term was first applied to Jacob by an angel who wrestled with him all night. It means a prince of God, ruling with God (Heb. ישראל: Gr. Ισραηλ). It has been in use from B. C. 1753 to A.D. 1883—3636 years. Its signification should, by this time, be well understood; yet, the Christian world is divided as to its Scriptural import. To be satisfied, we have traced the term Israel through the Bible, and noted every variety of use. In so doing we are obliged to say that we have not found the popular expression "Spiritual Israel." We give the reader the conclusions of our labors.

Jacob is called Israel 42 times. Jacob goes by the name of his wife, but. It will be readily seen that, as the term is applied to himself, to his sons and to their posterity, two classes would spring up, having the same name, viz.: true Israel, and nominal Israel, an "Israelite in deed," and an Israelite only in name; both classes being Hebrews. All the sons of Abraham fall out of the line of the great promise but Isaac. Of the sons of Isaac, Jacob is chosen, Esau rejected; yet as truly the son of Israel as Isaac. This course is followed till Christ appears. Of the attributes, more remote, are the following: Children is used not less than 518 times; applied to Jacob's sons and called such 45 times; to Israel as a nation 780 times; God of Israel 150 times; all Israel 100 times, first to the twelve tribes and then to the ten tribes, during the existence of the two kingdoms; mountains of Israel 16 times; beauty of Israel once; kingdom of Israel 7 times; daugh; ter of Israel once; king of Israel 30 times; armies of Israel twice; host of Israel 5 times; coasts of Israel 7 times; governors of Israel 2 times; seed of Israel 4 times; rock of Israel once; land 20 times; chariot once; thousands of Israel 8 times; fountain once; synagogues; shepherd of Israel once; Holy One of Israel 25 times; congregation of Israel 22 times; house of Israel 90 times; men of Israel 40 times; tribes of Israel 46 times; throne of Israel 4 times; princes of Israel 15 times; chief of Israel once; Judah and Israel are often used after the revolt. These are specimens of the Scripture use of Israel. It is very singular if "spiritual Israel" is a correct name for Gentile Christians, that the Holy Spirit never uses it. Gentile (גוי, *goi*, nation or a collective body of people. Hebrew nation excepted. We have in like manner, investigated the meaning and Scripture use of the term Gentile, with the following results: *goi*—nations—Gentiles is used 30 times in the Hebrew Testament. In all places there is one distinct idea: that all the people of the earth form two nations, classes. 1. The Hebrew family forming one class by itself; 2. All other families of the earth constituting the other class. This thought is so clearly defined, that as to the term Gentile, there can be no mistake in its O. T. use. It is defined with equal distinctness in the 104 passages where *ethnos* (ἔθνος) is used in the N. T. They all illustrate the idea taught by the language of Simeon, in Luke ii. 32. "A light to lighten the Gentiles, and the glory of thy people Israel." Both terms are names of two distinct nationalities, and for that purpose the Spirit uses them. Since, then, the Holy Spirit does not speak of any "Spiritual Gentile, nor of any Spiritual Israel," it is quite safe to say that there was none. "Thy people," being sufficiently distinct to designate "Israelites indeed." To call a converted Gentile a true "Israelite" annihilates national distinction designed by the use of the terms. Does conversion take away any other distinct nationalities? Does it mix up English, French, German, Austrian, Turk or Russian? Let it be kept in mind that Israel became the name of a distinct nationality.

History of the ten-tribed kingdom continued.—It is well to note our progress in tracing this eastern part of our historic chain. We began with Abram in Chaldea, his paternal home; heard him called to be the parent of another people, and give birth to a family of nations. The promise is first made to Abraham's seed (Christ); then Abraham, by faith, is named in the deed, Unto thee and to thy seed. Then Isaac is named and Ishmael rejected. "In Isaac shall thy seed be called." Then Jacob is chosen and Esau rejected. We have followed the history of Jacob (Israel) through his sojourn in Egypt; noticed that severe captivity; and traced their course out of Egyptian bondage; through the Red Sea to the land of Canaan. Followed them through their tribal settlement; traced their history through the ten-tribed kingdom of Saul, David and Solomon; noticed the rebellion and the rending of the kingdom under Rehoboam, Solomon's son. We then started the inquiry whether the sceptre of the kingdom promised to David followed the ten-tribed kingdom, or the two-tribed kingdom? or whether the sceptre was removed like the future union under Christ? Those questions are not readily answered, since expositors do not take the same view of this complicated problem.

One class of interpreters say that the kingdom and the promises followed the kingdom of Israel, while others contend that the sceptre of David continued with Judah till Messiah first appeared on the earth. These expositors quote Gen. xlix. 10 in proof of their position: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him (shall) the gathering of the people be." The meaning of this passage, says Hengstenberg, "Depends upon the meaning we give to the word Shiloh." It is objected, that Shiloh (used 20 times) is always the name of a town, and never the name of a person; and therefore cannot mean Messiah. Some of the interpretations and readings are as follows: 1. "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh," 1 Sam. iv. 12; which means that Judah should have the primacy in war till the Promised Land was conquered and the Ark of the Covenant was solemnly deposited at Shiloh. 2. Judah shall lead the tribes till they shall find rest in Palestine. 3. "The sceptre shall not depart from Judah, . . . till rest come, and the nations obey him." 4. "One having the principality shall not be taken from the house of Judah, nor a scribe from his children's children until the Messiah come, whose the kingdom is." 5. "Kings shall not fall from the house of Judah, nor skilful doctors of the law from their children's children, till the time when the King's Messiah shall come." 6. "The sceptre shall not fall from Judah nor a lawgiver from under his rule, until he (the Pacifico) shall come whose it is." 8. "Until he comes whose is the dominion." This interpretation comes from Ezek. xxi. 27. "I will overturn, overturn, overturn it: and it shall be no (more) until he come whose right it is; and I will give it (him)." "He whose is the dominion," is a paraphrase of Shiloh regarded as a name of the Messiah. 9. "Others have interpreted Shiloh as a kind of proper name of the Messiah derived from the verb שָׁלַח, he rested, was quiet, P. N. שִׁלֹה, *Shalah*, peace prosperity." Hengstenberg, who calls it Pacificator, the author of peace, says, "This interpretation is liable to no objection, and has every thing in its favor."

The following is Hengstenberg's translation of Gen. xlix. 10, "The sceptre shall not depart from Judah, nor the law-giver, commander, from between his feet, until the Peacemaker comes, and him shall the nations obey." The following, says Hengstenberg, we believe to be its true meaning: "Judah shall not cease to exist as a tribe, nor lose its superiority until it shall be exalted to higher honor and glory through the great Redeemer who shall spring from it and whom not only the Jews but all the nations of the earth shall obey."

"The kingdom of the Messiah, in the Old Testament, is not placed in opposition to the theocracy, but appears as a continuation of it. Compare 1 Sam. vii. 12, etc. As according to Isaiah ix. 6, the Prince of peace sits upon the throne of David, and prolongs the duration of David's kingdom forever; and Amos ix. 11, the fallen tabernacle of David is to be rebuilt by him, so here the Redeemer, who shall spring from Judah, appears as the Enlarger of his dominion, hitherto limited to a single people, over all nations."—*Hengstenberg.*

We might give other views. 10. Some interpreters seem very positive that Shiloh is only the name of a town in the tribe of Ephraim. It is doubtful if Shiloh, as a town, existed in the days of Jacob. We first meet with the name in Josh. xviii. 1. It was simply a station where the army rested, and where the ark rested, like the station at Gilgal. The Lord gave the people rest.

Has this passage had any fulfillment? This question is answered in two ways by two classes of expositors. Those who hold to its Messianic character believe that Judah did have a distinct existence till the overthrow of Jerusalem by Titus. That Judah held the royal city and the temple, while the ten tribes remained lost and unknown. Those the tribe of Judah from Egypt through the wilderness to the Hebrew conquest of Palestine. View that tribe under the judges; during the reign of Saul, of David, and of Solomon. Then after the division of the twelve tribes, during the existence of the ten-tribed and of the two-tribed kingdoms; during the 133 years transpiring between the captivity of Israel and Judah; during the 70 years captivity in Babylon; under the Gentile monarchies to the birth of the Messiah. There is a remarkable contrast between the history of the two people, Judah and Israel of that space of time.

2. The other view, or the non-Messianic view of Gen. xlix. 10, is very zealously defended by W. H. Pool, an able expositor of "Anglo-Israel. We cannot express his views better than by using his own language:

"The usual interpretation given to this passage (Gen. xlix. 10) is that 'Shiloh' means Christ, and that Judah was to hold the sceptre of dominion, or Empire until Christ came. But who does not see the inconsistency and unreliability of such an interpretation. The word 'Shiloh' is twenty times given in the Holy Scriptures, and in every case (*sciltio principit*—) P. W.) it means a place, and not once does it mean a person. The children of Israel came to Shiloh. 'Came to Joshua to Shiloh.' 'Cast lots for them in Shiloh.' 'Spake to them at Shiloh.' 'The house of God was at Shiloh.' 'The Lord appeared in Shiloh.' 'Make this house as Shiloh.' And many more of the same import. Then, who is it that has read history, that does not know that Judah, or the Jews, never had the sceptre of dominion for one day, since the days of Zedekiah, no not for an hour. When the sacred vessels of the holy temple were taken to Babylon, the cup of Chaldean iniquity was nearly full, and that great Empire came to its death in a full room. They were weighed in the balance and were found wanting. The Persian kings, to the number of fourteen, swayed their sceptre over all those lands in the East. Then came Alexander the Great, and after him the Syrian conquerors, next ten of eleven (xiii. W.) of the Ptolemys, who all held the country tributary to them. The Maccabean or Asmonean family, nine of them, claimed the kingly authority, but they were not of Judah or Jews: then the country fell into the hands of Pompey and the twelve Cæsars; and when Christ came, Herod, who was an Edomite, a creature of Rome, held nominal away over the land, and the people of the Jews. Here were thirty-eight creatures of foreign birth and alien blood, who usurped authority and claimed to govern the land. Surely that system of things could never have been the true meaning of the venerable Jacob when he called his sons to him to hear what would come to pass in the latter days. The true meaning of the passage is, 'The sceptre shall not depart from Judah till rest comes,' or, 'Till he comes to rest.' The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the 'Isles of the West.' Where it will remain until the time of the peaceful union of the two houses so long divided, that is the rest promised in the latter days." Thus spoke Pool.

J. P. WEETHEE.

### SCENES IN THE CHURCH OF THE SEPULCHRE.

JERUSALEM, April 3, 1883.

The streets of Jerusalem have been crowded for the past three weeks and the week before Easter they reached their climax; all the convents and hotels are crowded. Palm Sunday is a great day in the Church of the Sepulchre and is the commencement of Passion week. I will here say that there is a great rivalry between the Latin, Greek and other churches, and they are continually slandering each other, and were it not for the strong arm of the law, which keeps them all down, I think they would tear each other to pieces. Such is the hatred existing between the Latin and Greek churches that it is considered necessary, during the services of Passion Week by the authorities to place Mohammedan Janissaries at the door and also in many parts of the church with lash in hand to check the base passions of the various sects of Christians who profess to worship there. Of course the Moslem will laugh and the Jew point the finger of scorn at such Christianity as this.

I will try to give you a faint description of the scene within the church which to me was really painful. Every one who was not dumb was shrieking at the top of his voice, "Hosanna! Hosanna! to the Son of David!" On the day preceding the crucifixion, the bishops wash the feet of their priests in commemoration of the event in our Savior's history when he washed the feet of the disciples. The following day the climax of the scene is presented. It reminds one of a set of lunatics in Bedlam. From the rising of the sun a host of a portion of humanity from the country round Jerusalem were running about in the church chasing each other round the marble house, where it is said once the Savior laid, shouting and screaming with all their might. Such an assemblage of worshippers could not be found elsewhere. And this is to represent the mob which would crucify our Savior eighteen hundred years ago. Away with him! Crucify him! Surely I thought, this scene exceeds the original. It is horrible! This scene was followed at night by a strange, weird farce, viz.: the passion and crucifixion of Jesus.

As soon as it is dark the monks assemble together in the Latin chapel, called that of the Apparition, where Jesus appeared to Mary after his resurrection. From this place they commence their march to Calvary. A large cross bearing an image of our Lord as large as life fastened with nails and crowned with thorns and besmeared with blood, is borne foremost amid the jeers of the rough crowd, who were running and screaming, Away with him! Away with him! Crucify him! Crucify him! However one may feel horrified at such a spectacle the crowd is so great that an exit is impossible.

Before starting from the Church of the Apparition, a monk preaches a sermon in Italian, and then the procession moves on till they come to the door of the chapel where they show the pillar of flagellation, where the Savior was scourged; here they stop while another friar gives a sermon in Spanish. At the altar where it is said the soldiers divided our Savior's clothes among them the procession stops again and another friar regales us with another sermon in French. As the procession is about to ascend Calvary they stop again and treat us to another sermon in English mingled with the inharmonious sound of another Latin sermon by another friar.

Then they actually crucify our Savior on Calvary. After this scene ruffianly looking friars, representing Joseph of Arimathea and Nicodemus now approach the cross, draw out the nails and then bend the body as is usual, the effigy being very pliable. Winding a white sheet round the ghastly corpse, they carry it down to the stone of unction, at the foot of Calvary, where they wash and anoint it. How ghastly the body appeared in the dim obscure light; the limbs were stiff and rigid, the eyes and mouth partially open, the blood dried on its cheeks, hands, sides and feet, and the whole aspect of the countenance was that of death. Having anointed the body by throwing some spices over it, they wrap it in a winding sheet and carry it off to the Sepulchre where they lay it and close the door. The ceremony ends about three o'clock the next morning. When we left they were going through the most antic tricks and postures, jumping over each others shoulders, dragging each other along, screaming in the most rude manner; there is nothing in the world to compare to it. This I must say is exclusively Latin work. Next week comes the Greek counterfeit of the Holy Ghost when poured on the apostles, which I hope to give your readers some account of in my next.

A. R. DAVIS.

### "Because Straight is the Gate."

In Matt. vii. 14, Jesus says, "Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find."

Dear brethren and sisters, I want to ask a few plain questions. Can we, as followers of Christ, engage in the follies and frivolities that are going on around us, and still be in the straight and narrow way?

Can we attend the play, parties, dances, shows, negro minstrels, and all such foolishness, and still be in the straight and narrow way? Can we attend the county fairs, see all manner of gambling, look at horse racing, listen to all the drunkenness and still be in the straight and narrow way?

Were not fairs condemned in olden times? See Ezek. xxvii. 12-27. These fairs were similar to our fairs of the present day. Can we engage in anything that God condemned and be in the narrow way?

Some of the brethren and sisters we love so well we hear attend such places. Can we possibly be followers of Christ and of those worldly pursuits also?

These are questions I would like to have answered by older persons. Have we come out from the world when we engage in worldly affairs? Can we be Christ's and at the same time servemammon? Where is the line of demarkation? Can the outside world tell us from the world when we engage in the follies of the world?

I am young in the faith, and wish to hear from older ones. I must confess I cannot engage in all the follies I did when in the outside world where I stood a few years ago. Jesus says "He that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Rev. ii. 7. He that overcometh shall not be hurt of the second death. Rev. ii. 11. To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. ii. 17. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule over them with a rod of iron. . . . . He that overcometh the same shall be clothed in white raiment. Rev. iii. 5. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is in new Jerusalem. Rev. iii. 12. To him that overcometh will I grant to sit with me in my throne. Rev. iii. 21.

So it is the overcomer that receives all these good gifts.

Paul says in 2 Tim. ii. 11-12: It is a faithful saying, for if we be dead with him, we shall also live with him: if we suffer we shall reign with him; if we deny him he also will deny us.

We are told to hold fast the form of sound words. We are commanded to run with patience the race set before us. We are exhorted to contend earnestly for the faith once delivered to the saints. We are commanded to take the whole armor of God and stand firm; to be patient, sober, and diligent.

Dear brethren and sisters of the like faith, our time is short to work. Let us be faithful; let the outside world know we are interested in their welfare. Signs tell us the Lord is soon coming. Let us notice the fulfillment of prophesy. The day is at hand. Pray for one another.

Yours for the truth.

ZEDEKIAH M. SCHOOLEY.

## Letter Drawer.

JERUSALEM, April 3, '83.

*Editor Restitution:*

Your kind letter reached me safely with enclosure, for which please accept my thanks. The lady of whom you speak stopped at the hotel opposite my house ten days, but had left before your letter arrived. I assure you that I should have been most happy to have shown her all the attention in my power; however, Mrs. Merrill was very kind to her, and went about with her wherever she liked.

I have lying on my table a huge pile of letters from all parts of the country, asking information about colonization in Palestine. I hope the friends will be patient, and I will answer as soon as possible, and try to give reliable information.

I met Mr. Stelphars, today, and he looks cheerful. I shall send the two cards of flowers, one for each of your daughters, by this mail. The flowers were gathered this spring. The country is looking splendid everywhere. Provisions are plenty, and spring vegetables abundant and good.

Yours in hope.

A. R. DAVIS.

RIPLEY, Ill.

*Editor Restitution:*

I am grateful for the continuance of your paper after my time run out. I enclose part pay and will send more as soon as I can.

I was greatly pleased with Brother Welch's articles. For a long time to me the Scriptures taught more than is taught by many. To me it teaches that Christ at the last day will raise the just to eternal life, for on such the second death hath no power. The unjust shall come to a knowledge of the truth, and then they must work out their own salvation with fear and trembling, as we who are called are doing now.

Your Sister in the blessed hope of life in Christ Jesus.

E. K. HOLT.

STOCKTON, Kan.

*Editor Restitution:*

Please insert a notice to the brethren in Kansas, that all desiring my help in proclaiming the glad tidings of the kingdom of God, will please write me at Stockton, Rooks Co. Kan. I have made up my mind to labor in the Master's vineyard.

DANIEL FIKE.

OAKNE, Neb.

*Editor Restitution:*

We thought the brethren would like to know how the cause is prospering in this part of Nebraska, so write.

We meet together regularly every first day of the week, and expound the word of God the best we can, and the people here think we set forth strange ideas, and wonder if there are any others in the world who preach the same doctrine we do.

There are a few here that believe the things concerning the kingdom, and the name of Jesus Christ. We met together last first day, and a large congregation assembled, after which we repaired to the water's edge, and four persons put on Christ by baptism, and there are others who are searching the Scriptures, and will soon follow these faithful ones.

Yours in the one faith.

P. M. CLIFTON.

RIPLEY, Ill.

*Editor Restitution:*

I love THE RESTITUTION, and have been a reader of it through all the various changes that have been made, and I am sure it is one of the best papers published. I look for its coming each week with joy, for it is as the shadow of a great rock in a weary land.

Dear Brother, pray for us that we may have courage to bear all the trials that come upon us, for I feel many times as though I should faint by the way.

Your Sister in the hope of the gospel.

MARY COOPER.

CLEVELAND, O.

*Editor Restitution:*

Enclosed find $3.00 for another year and a few tracts, the rest for some one poorer than myself.

Will Brother Cook please explain in plain words the following: After man has obeyed the form of doctrine required by God fully, 1. Is there any assurance given him that God is pleased with him? 2. In a few words, when we become sons by adoption what evidence have we if any of it?

Your Brother in Christ.

M. A. BUELL.

MORRISVILLE, Vt.

*Editor Restitution:*

I find a great deal in THE RESTITUTION that instructs and teaches me of God's holy word. I was brought up to believe in the conscious suffering of the wicked after death, which made me feel that God was not a merciful Father. But now I feel that he is a God of justice and mercy. There are some passages in the Bible that I do not understand. Will some one explain Rev. xiv. 11, and xx. 10.

MRS. LAURA C. ROBINSON.

MENARDVILLE, Texas.

*Editor Restitution:*

You see I am still in Texas, and I am alone in the faith in this country. Oh how my heart longs for Christian fellowship. I feel as if I was a stranger in a strange land. I am living with my daughter, whose health is very poor. Would try to find a place where the brethren meet together if I could leave, but THE RESTITUTION comes as a visitor. I do not know what I should do without it. The time of being deprived of the society of those who love our Lord and his appearing, I hope will not be long. I find it is labor and wait. The gathering time may not be far in the future, when we that love him will be gathered together in the kingdom of our Lord and King, and see the King in his beauty.

My prayer is, Come Lord Jesus, come quickly. Amen.

MRS. ILA S. DARNELL.

Old Ætna is the largest of the European series of volcanoes. Its base is 90 miles in circumference and the cone rises to 11,000 feet. Its first recorded eruption took place in 476 B. C. The second occurred in A. D. 1169, and laid the city of Catalonia in ashes, slaying 15,000 of its inhabitants. In 1672 another disastrous eruption took place, and from 1001 to 1878 a series of minor ones. From that time until 1882 quiet reigned. Two new craters were then formed in the mountain, and from these there issued lava streams, one of them 2 miles broad and 170 feet deep. Clouds of gray ashes covered the whole island of Sicily.

An interesting incident attending the funeral of the Ritter von Werthenstein, a wealthy Jewish banker and financier of Vienna, was a visit paid by the widow to the Burgomaster with a check in her hand for one hundred thousand francs, which she gave him for immediate distribution among the poor of the city. The Ritter von Werthenstein started in life as a poor and obscure young man, but railroad building and other enterprises, conducted on a large and successful scale, made him one of the wealthiest men in the Austrian empire and raised him to the rank of Baron.

# THE RESTITUTION.

E. A. CHAPLIN, Editor.

Plymouth, Indiana, May 9, 1883.


Some deferred articles next week.

BRETHREN A. J. Eychaner and G. M. Myers expect to attend a meeting at Irving, Tama Co., Iowa, May 26–29, should nothing prevent.

ZION'S Way Marks, or Knowledge vs. Mystery.—By D. D. Patterson, Grand Rapids, Mich. Pp. 318. Price $1.00. This is a republication, in book form, of a series of articles under the same title, in the *Dawn of the Morning*. While not prepared to yield an unqualified assent to all the doctrinal conclusions, and prophetical expositions of the author, there are many points upon which he, nevertheless, has expressed himself quite lucidly and forcibly.

THE two beautiful flower-cards alluded to by Mrs. Davis in her letter from Jerusalem, came safely to hand. Persons, who have sent money to us to forward to Mrs. Davis to be used by her for herself and otherwise, as she may think best, and who have desired one or more of these beautiful flower-wreaths, as a precious memento from Immanuel's Land, will have to exercise some patience, as it requires a few months to get a return from Palestine. A sister in Argos gave us $5—which we hope is in Jerusalem by this time. A sister in Kansas sent $20—of which we have sent on a part and will soon send the rest. We do not like to risk all at once.

PROF. HIRSCHFELDER'S "Biblical Expositor and People's Commentary." This is a serial published monthly, at ten cents a number, or $1.20 a year. The address is Prof. J. M. Hirschfelder, 565 Sherbourne street, Toronto, Prov. of Ontario, Canada. The editor will give accurate translations from the Hebrew of difficult passages, with critical and explanatory notes. He will also give a complete history of Hebrew Literature from the earliest times. He occupies the position of Lecturer in Oriental Literature in the University College in Toronto, and is known as author of several books. Five numbers of the Expositor have come to hand. We can only now say that the work is one of marked ability and worthy of liberal patronage.

WE have had quite a number of requests from various persons, who have claimed to be in indigent and suffering circumstances, to make an appeal in their behalf to our subscribers for help. With these requests, we, of late years, have rarely complied. We have not the time to investigate those cases; and without investigation managers of different papers have learned the sad lesson that there is danger of being deceived. Some persons lack because they are simply indolent and reckless about making any effort to provide for themselves. Others have children who are able to afford all needed help, and who are under sacred obligations to care for parental wants. And there are others, as widows and the unfortunate, whose cases should not be neglected. Now, brethren, what time has an editor, amid all his perplexities, to write and thus learn about the real circumstances? When real known suffering appeals for help the Bible most solemnly and imperatively binds the duty upon us of cheerfully rendering assistance, and we to the professor of Christianity who disregards and shirks his obligations. Our subscribers have quite a burden to sustain the paper, and it is sent to many of the poor as a gratuity. Many of our patrons, too, have to economize to pay their subscription. Then all have more or less expense to keep up stated meetings in their several localities. Then there are everywhere home cases of want and misfortune. And so—fortified as our opinion is by some experience—it seems to us that it is not the right way to proceed to carelessly and unguardedly lay every claim for help, by way of appeal, before our subscribers. Some kind, loving hearts may think we err, and to such we would say, that we feel often deeply sad over this matter lest we should err and offend God. Then God, too, knows all our trials, perplexities, and motives, better than any human being can know them. May he guide us aright, and forgive if we err.

## Selections.

### THE BIBLE A LIVELY BOOK.

About the time when Voltaire destroyed the Bible, and Tom Paine blotted it out entirely, the various religious societies of the world had put in circulation between four and six million copies of the Bible. About that time, Voltaire, the witty French infidel, predicted that another generation would see Christianity blotted out of the world. About that time Tom Paine tumbled into a drunkard's grave, prophesying that the Bible would go out of existence. Considering that the French Revolution had nearly destroyed the Bible when it had reached a circulation of about six millions, in eighty years more we find that this book, which had been proved to be a fiction, had sprung with strange life, such as never was seen in connection with any other book, from four millions in 1800 to one hundred and sixty-five millions in 1880. In 1800 there were four millions, translated into thirty different languages; and although the Bible was destroyed by Tom Paine and Voltaire and the French Revolution, not the less in 1880 there were one hundred and sixty-five millions translated into two hundred and six languages and dialects over the whole world. Now, I do not say this is a supernatural fact. I do not bring that in just here to prove anything. I am merely stating the facts. There have been more editions of that alleged bundle of frauds and superstitions and wickedness and religious fanaticism — there have been more editions of that one book printed and scattered throughout the land, every edition containing many thousand volumes, than there have been single volumes of any other book that ever was printed in this world. You must settle the question of that—you that say the Bible is a lie.

Now, dear friends, these are the facts. I have not talked about the private press; I have not talked of the millions of copies that have been printed by private commercial enterprise. We are only talking about the one hundred and sixty five millions of Bibles and Testaments that have been distributed by organized Bible societies. We have left out the entire millions that belong to private enterprise.

Now, what of it? Some men may say, "All these Christian fools and fanatics have conspired together to put it on its legs and make it run round the world." Well, my friends, all the infidels haven't gotten out of the way to help it on. No; this wonderful book has run and been glorified, not without opposition; but it has leaped over the walls of opposition, leaped over the hosts of the enemy, and gone on its way in spite of their opposition organized against it.

Let us see. In the early ages the pagan nations tried to destroy it. All the power of the iron Empire of Rome was brought to bear to blot it out. But they could not destroy it. In later days, all the bigotry of the Church of Rome was endeavoring to blot it out, even its professed friends burning it by thousands of copies; but still it held on its way. All the great and brilliant intellects on the side of infidelity have written against it to refute its arguments. Ancient and modern science has tried to prove it to be false and untrue. But it has taken a little step, and looked at the great mountains of science which the geologists would raise up; it has scanned the heavens of scientific astronomers, and has with one bound leaped over them and gone pressing forward on its work of love and charity. Why, this is a most wonderful fact, that, in spite of all the opposition, and no other book has met the opposition that the Bible has found—you get any other book, and you say it is false, and that is the end of it—it has this astonishing life and strength about it; it moves right on its way.

I heard of an old Dutchman up in Connecticut who built a stone wall around his farm and he made it five feet thick and four feet high. It was after one of those tornadoes down in Connecticut. Somebody said: "Neighbor, why are you building a wall thicker than it is high?" "Vell," he says, "about von of dese storms plow it ofer, and it will be higher as it vas peforo!" Well, the Bible is a pretty high book, but it is a good deal broader than it is high. Once in a while you hear an advertisement; somebody is going to knock the Bible over. They make a good speech. They tell about all the mistakes that Moses made; all the sins that David had been guilty of. They say: "We are going to knock it over," and all of a sudden there is a great clapt but it is higher than it was before they knocked it over. It is like a cube of granite — every time you knock it over it is as high as it was before. The knock has only pushed it on further.

It is like the Ark in the Flood. The more the great deep risen up to swallow it, the more it is floated above the waters. It is like the three children in the fiery furnace. They tied them with withes and put them into the fire. All the fire did was to burn the withes off their hands, and they walked through it with One like the Son of Man in their midst. Every time, the Bible has come back with its pages glorious with the flame that has only burnt off the bands of ignorance and superstition.

I saw a cathedral, against which many houses had been built. Inside was a stable. It was said: "You can never restore that cathedral. If you clean out the filth and rubbish, and take away the houses from it, you will just destroy the cathedral." They pulled away the houses; they scrubbed the walls; pulled off everything that had accumulated about it, and there was the beautiful Gothic structure, standing out with all its exquisite tracery in stone, and all its marvellous perfection of beauty. And so with the superstitions, the bigotries, the false interpretations, the houses of sectarians and fanatics that have been built upon the Bible. Some think if you pull down these superstitions you will pull down the Bible. They have pulled them down, and the Bible has stood out more beautiful than before. It is like a rock in the sea. The sea has gone over it and they cry, "The great rock is buried at last." But torn, and divided, and exhausted, the waves have gone back to their level, and the rock has gleamed out there in the sunlight, only washed of all the human building that has been upon it. The Bible is there still.

Dear friends, I close with this simple fact in connection with it. Less than two years ago, the world was on the *qui vive*. They said, "The scholars have gotten after the Book now, and the minute they begin to bring honest scholarship to bear they will find out that a good deal of that New Testament will have to go to the wall,"—for the revisers of that book were watched by everybody. Well, it is an astonishing thing. There have been a good many editions of Shakespeare, but I never saw any excitement over them. There have been a good many editions and translations of Homer and Virgil, but I never saw men in Wall street get so excited that they would leave Wall street to obtain one. But when the Revised Testament was issued, the world never saw such a sight. The streets were blocked with trucks loaded with copies of the work. Five hundred dollars was offered for an advance copy. The whole Testament was telegraphed from New York to Chicago and set up in the Chicago *Times'* office in a single night; and read, or at least examined, by the 200,000 people in that city on the following day.

I do not say here now that it is a divine book. I am only telling you some facts about the book. All I have to say concerning it is that, for a dead book, it is very lively, considering how many times it has been killed; by Tom Paine, by Voltaire, by Colonel Ingersoll, by the wise scientific men, by all its enemies, the gamblers, the thieves and the liars, and all other atheists and infidels. I do not mean that every infidel is a gambler and a thief; but I mean to say that all gamblers, and thieves, and whoremongers, and all bad men of society, are the men who are opposed to religion. I do not see why this intense hatred of it should be, if it is only a lie; but, considering it has been killed and destroyed so many times, with its 165,000,000 copies making its way over the world, with a score and more steam-presses in New York going day and night; more than that in England; the very room where Voltaire wrote his prophecy against the Bible stacked full of Bibles to-day, or was a few years ago the depository of a Bible society, considering it is a fraud and fiction, it is a wonderfully live book.

I do not say, this afternoon, how it got into this world; but somehow or other the Bible got into this world, and somehow or other it seems to have come to stay. And I prophesy, not by inspiration, but by a fair induction from facts, that it will stay after God has turned the wicked into hell, and all the nations that forget him. It will stay after the present generation of infidels, cultured and coarse, have gone down into godless, graceless, hopeless graves, as it has stayed and gone on after the generations of infidels that have opposed it in the ages of the past have tumbled into drunkards' graves which they have confessed have been dark and hopeless.—*Rev. G. F. Pentecost, in "The Infidel Announced."*

### TRAINING FOR DOMINION.

If there be no resurrection, and no future state of being for men, — *men*, we say, not "ghosts,"—Christianity is a delusion and faith is vain. In all generations the best people in the world have been the greatest sufferers; the most loyal to God have had the hardest lot on earth. Exceptional cases few and far between do but confirm the accuracy of this general statement. Let any intelligent man read — we do not say ecclesiastical history, for that awful field is too wide, but—the eleventh chapter in the epistle to the Hebrews, and ask himself calmly, seriously, "What does all this mean?" Here is a constellation of the devout, the holy, God-fearing, the children of faith, and their experience is given in a series of graphic touches terribly [illegible] privation, suffering and agony [illegible] in the light of resurrection, and a future world of honor, dignity, and unfading splendor, the moral grandeur of this picture gallery of heaven's heroes is wonderfully imposing; but seen in the light of hard fact only, with the assumption that there is to be no return of the Lord Jesus, and consequently no rising from the dead of those who fell asleep trusting in him, what can you make of it? Only this, the same that a clear thinker made of it eighteen centuries ago: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable," most to be pitied, as we have risked all upon the hope of resurrection when he who is "our life" shall return.

In the chapter referred to we have this appalling summary of the sufferings of those renowned worthies: "they were tortured; had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins; being destitute, afflicted, tormented; ....they wandered in deserts, and in mountains, and in dens and caves of the earth."

And there is a companion picture to this of the Hebrew confessors, representing the first witnesses of Christ. Let us glance at that too: "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle to the world, and to angels, and to men. We are fools,—weak, despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor working with our own hands, being reviled, we bless; being persecuted we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day." "In labors more abundant, in stripes above measure, in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

As there is a righteous ruler of the universe, it cannot be that a world in which men suffer for righteousness' sake has as yet realized the purpose for which it was created. Nor is it possible for men who think logically from the attributes of a personal God to rest in the conclusion of philosophical skepticism that the doctrine of a future state is simply a sentimental dream; useful, perhaps, in its way, to the common people, but not to be admitted for a moment by the magnates of philosophy. Nor, after prolonged thought on the various aspects of the subject, can we see that the idea of equity — and surely that is a divine idea—is met by the theological assurance that the souls of the righteous are now enjoying perfect happiness in heaven. This doctrine, even if it were Scriptural, which assuredly it is not, would necessitate some most puzzling questions; such, for example, as—What is meant by falling asleep in Christ? What great object is to be attained by the promised resurrection of the righteous? How are the meek to inherit the earth and to be recompensed thereby? In what way are the saints to judge the earth? What is the meaning of "appointing one over five, and another over ten cities? Is there any intelligence at all in the words, "We shall reign on the earth?" Is "the kingdom under the whole heaven to be given to the saints of the Most High," a mere figure of speech without any corresponding reality to justify it or make it intelligible? Why did not Paul get the crown of righteousness from the righteous Judge when he died, instead of saying it was laid up for him until the appearing and the kingdom of his Lord?

Such questions could be multiplied to any extent, and correct answers to them would be simply impossible either on the theory of philosophical [illegible] or on that of [illegible] God has dealt with his [illegible] when they die, as the former assumes, nor are they rewarded then in a disembodied condition, as the latter has so long taught. The skeptic, who will not believe what is written, and the Christian who believes more than is revealed, are alike at fault, although in totally opposite directions; but the man who is neither unbelieving nor credulous, will find clear revelation for the faith that when the Lord comes those that sleep in him shall be raised incorruptible, while the living saints shall be changed, and both shall be installed in such spheres of permanent dignity and authority as they were fitted for by the discipline of earth. Then it will be found emphatically true, that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—*Rainbow.*

## Youths' Column.

### Remember Thy Mother.

Lead thy mother tenderly
Down life's steep decline:
Once her arm was thy support.
Now she leans on thine.
See, upon her loving face,
Those deep lines of care;
Think: it was her toil for thee
Left that record there.

Ne'er forget her tireless watch,
Kept by day and night;
Taking from her step the grace,
From her eye the light.
Cherish well her faithful heart,
Which through weary years
Echoed with its sympathy
All thy smiles and tears.

Thank God for thy mother's love,
Guard the precious boon!
For the bitter parting hour
Cometh all too soon.
When thy grateful tenderness
Loses power to save,
Earth will hold no dearer spot
Than thy mother's grave.

### Gossip Rebuked.

*The Advocate and Guardian* gives an incident that may prove a suggestion to all of us:

One day the conversation at dinner in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added: "I can't endure her, and I believe I will not return her call if she comes here again."

Her husband, who had hitherto remained silent, replied: "She will not trouble you again, my dear, as she died an hour ago."

"You do not mean it? Surely you are only tossing us for our uncharitableness?"

"She is really dead. I learned it on my way to dinner."

Overwhelmed with shame the little group realized for the first time the solemnity of such a sinful conversation. Let us take warning, and speak of those about us as we will wish we had done when

"Death sweeps their faults with heavy hand,
As sweeps the sea the trampled sand."

### Respect for Parents.

If children could realize but a small portion of the anxiety their parents feel on their account, they would pay far better respect to parental wishes. A good child, and one in whom confidence can be placed, is one who does not allow himself to disobey his parents, nor do anything when his parents are absent that he has reason to believe they would disapprove were they present. The good advice of parents is often so engraved on the heart of a child, that after years of care and toil do not efface it; and in the hour of temptation the thought of a parent has been the salvation of the child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, being about the person, especially the parent's likeness, would often prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or a mother is one of the best traits in the character of a son or daughter. Honor thy father and thy mother, that it may be well with thee, is the first commandment with promise, says the Sacred Book, and happy is the child who acts accordingly.

### The Storm and its Lesson.

An awful thunder-storm was raging one evening. One flash of lightning followed another so quickly, that the bedroom in which two little girls were lying was brilliantly lighted up every few seconds, and the roar of the thunder, harmless if they had but known it, had a terrible sound in the ears of the children. They held their heads beneath the bedclothes trembling and afraid, or peeped out for a moment, [illegible] below the welcome covering.

It was still early in the evening, and oddly the children were in bed. Passing backwards and forwards on the landing outside their door, went a young housemaid who was arranging the other rooms for the night. As she moved briskly from place to place, she lifted up her sweet young voice and sang a favorite hymn.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of thy throne,
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

"Jane, Jane," cried a little voice from the bedroom, "are you not afraid? How can you go on singing when it lightens so and the thunder makes such a noise?"

"Afraid, Miss Annie? Oh, no," said the girl. "How can I be afraid, when I know that God is here? He takes care of me, and nothing can hurt me without his will. Besides, he made the lightning and thunder and rain, and they all do a great deal of good too, each in its way."

"Do they?" said the child, venturing her head outside the clothes, and taking courage. "But the lightning kills people sometimes," she added with a shudder.

"Yes, dear," said Jane, "but it is only as God wills. It cannot do anything but just what he sends it to do. Don't be afraid; just try to think that you must be safe in God's keeping. He will take care of both you and me."

Then Jane kissed the young faces, and bade them notice how already the lightning did not come so frequently or the voice of the thunder sound so loudly. Her words left them comforted, and, with the sweet thought in their minds, "God will take care of us;" whilst the young housemaid, resumed alike her work and her song:

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

Under the shadow of thy throne,
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

"Jane, Jane," cried a little voice from the bedroom, "are you not afraid? How can you go on singing when it lightens so and the thunder makes such a noise?"

"Afraid, Miss Annie? Oh, no," said the girl. "How can I be afraid, when I know that God is here? He takes care of me;

# Poetry.

## ONLY WAIT.

When the spirit, worn and weary,
'Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear;
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then in accents soft and cheering,
Patience whispers "only wait."

For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

Oh, and hearts, whose soundless sorrow
Dares not let a moment fall,
Only wait and meet the morrow—
God's great love is over all.
Only wait, oh, wounded spirit,
By the cross of life weighed down;
Thou shalt surely earth inherit—
Bear the cross and win the crown:

For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

# Communications.

## THE KINGDOM PARABLES.—No. 3.

It has been published that the terms "kingdom of heaven" and "kingdom of God" are not synonymous, and that they, instead of meaning the same thing, refer to two distinct constitutions, and, necessarily, sophistry is employed to sustain this transparent falsity.

Some time ago a public speaker, who held this error, tried to maintain it before a critical audience, candidly inviting questions. At the conclusion of his lecture, on two consecutive evenings, he labored strenuously at the complications with which his position embarrassed him when Scripture quotations, judiciously joined with queries, were presented for his reply. On the third night he wisely retracted his former sentiments.

A few quotations will show how ample is the evidence that the "kingdom of heaven" and "kingdom of God" are identical. Casual readers have observed Matthew's customary use of the former phrase, while other evangelists, to a freer extent, use the latter—even under the same circumstances.

Matthew writes, "The kingdom of heaven is like a grain of mustard"; Luke writes: "The kingdom of God is like a grain of mustard." Matt., "Theirs (poor in spirit) is the kingdom of heaven." Luke, "Yours is the kingdom of God." Matt., "It is hard for a rich man to enter into the kingdom of heaven." Luke, "Hardly shall they that have riches enter into the kingdom of God." Matt., "Many shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Luke, "Ye shall see Abraham, and Isaac and Jacob and all the prophets in the kingdom of God," etc.

How foreign to the genius of Scripture also is the notion that the ecclesia is the kingdom; but how precious the fact that it is the heavenly government which God will establish over the whole earth, when crowned by our Savior, and united with the patriarchs and prophets, we become that vitalized seed through which "all nations of the earth shall be blessed." Better than gold is the true promise "I appoint unto you a kingdom even as my Father appointed unto me.... and ye shall sit on thrones."

THE ROYALTY—A PRICELESS PEARL.

Our Savior said, "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it." Matt. xiii. 45.

It is evident that the parallel here exists between the royalty of the kingdom as an object of attainment, and a valuable pearl as an object of wealth. Our instruction is, "Seek ye first the kingdom of God," and further, let "no one take thy crown." The reigning position in the kingdom is that which is set forth as the "prize of our high calling." "If we suffer with him, we shall also reign with him."

In this age men yield homage to various superstitions which promise them hope and life after death. There are the many gospels which are not glad tidings of the kingdom, and their priests cannot point their followers to the certain attainment of a crown. They know nothing of the kingdom—yet do their adherents esteem the elements of their religion valuable as pearls, and contribute largely to carry on the traffic in them.

When, however, one is earnestly in search of God's truth to the extent that he is willing to part with all the inferior pearls he has acquired, the enlightening of the Spirit will lead him to cast aside the traditions of men, yield obedience to the gospel, and thus become a joint inheritor with Christ. Such a one not only reads but heeds the words of Christ: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" and forthwith becomes "buried with him through baptism into death."

He knows that faith without works is dead, and endeavors also to keep the works of Christ that he may secure the promise: "He that keepeth my works unto the end, to him will I give authority over the nations and he shall rule them." The character of these nations in the kingdom over whom Christ will exercise jurisdiction, is portrayed in the following parable recorded in Matt. xiii. 24:

THE SUBJECTS—TARES WITH WHEAT.

"The kingdom of heaven is likened unto a man that sowed good seed in his field." At night a trespasser sows tares. When the wheat sprang up then appeared the tares also. The servants, puzzled by the double crop, question the proprietor as to the cause, and he replies, "An enemy hath done this." They propose to weed out the tares, but he disapproves, lest they by doing so, root up the wheat also, and says: "Let both grow together until the harvest" when he will first collect and burn the tares, and then gather the wheat into his barn.

CHRIST'S EXPLANATION.

"He answered and said, He that soweth the good seed is the Son of man: and the field is the world (*cosmos*); and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the consummation of the age; and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the consummation of the age. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii. 37.

IT PORTRAYS THE MILLENNIAL AGE.

It must be distinctly understood that, as stated in every kingdom parable, the kingdom of heaven is paralleled by the illustration, and therefore the age and world involved cannot possibly be the present ones, but that of the millennium. Remember also Christ says, "My kingdom is not of this (*kosmos*) world," this is decisive and final.

This period in the future age to which this parable is applied, is that which immediately succeeds the coronation of Christ and his saints, as set forth in the parable of the marriage of the king's son. The latter parable pictured the destruction of the rebellions, and the installation of the royalty as kings over the nations, and this parable portrays the moral phase of the subjects under their rule during the remainder of the age, and the final disposition made of them.

After the first or turbulent era of the millennium is past, and the world is at peace, we reach the condition analogous to the seed planting of our parable. The field is the kosmos or world of the kingdom; they who have now become obedient subjects are the children of the kingdom, and good seed. But after the coronation, when a little time has elapsed for germination of the seed, or a manifestation of the character of the subjects, it is discovered that there are tares among the wheat, that some of the subjects develop evil dispositions. The latter are termed children of the wicked one.

All will readily admit that as to the persons being children of the devil by birth—that is out of the latitude of the parable; they are termed such because of their imbibing the evil characteristics of Satan, and are his sons in the sense the Pharisees were when Christ said, "Ye are of your father the devil."

SATAN IMPRISONED.

But it may be objected that since Satan is imprisoned in the abyss during the millennium, he cannot be credited with disseminating evil during the age to come.

This objection is easily removed when the truth is apprehended. The subjects of the kingdom are the various nations which have lived from ancient times till Christ comes, and they are ushered into the life of the age by the second resurrection. They all possess the human tendency to sin which resulted from Satan's first contact with Eve, and this proclivity has been intensified directly and indirectly by Satan's rule over mankind for six thousand years. The resurrection does not change the nature of any man, and when, in the peaceful era of the millennium, the subjects choose to disregard wholesome instruction, and nurture the satanic influence which their presence in that age was calculated to uproot, they become confirmed in disobedience, and because of character are "sons of the evil one," and "the enemy that sowed them is the devil," though during the age he is bound in chains.

Christ does not deem it best to immediately remove from his kingdom all of this vicious element, but permits a mingling of the good and bad till the consummation of the age. To a probationary scheme the possibility of temptation, and features of trial, seem to be essential. This is the case now, and we observe that it is the case in the kingdom of heaven. To gather out the tares might "root up also the wheat with them."

Though judgment is executed all through the age on evil persons of the vilest type, yet the mass of the disobedient are permitted to remain with the good till the harvest. Rev. xx. reveals the closing scene of the age to come, and shows that its character is fully in accord with this parable.

THE HARVEST.

Possibly the very angel who binds Satan at the commencement of the millennium is the one who releases him at the close of the age as a *sickle* in this harvest; and it may be him that directs the devil's movements as he "shall come forth to deceive the nations which are in the four corners of the earth (descendents of) Gog and Magog, to gather them together to the war; the number of whom is as the sands of the sea."

Thus a multitude of evil persons appear to survive to the harvest of the age. They were indeed worthy of destruction before the end, and many similar to them had, during the whole age, been dying at the expiration of their allotted century of probation. Though the parable says that the "Son of man shall send forth his angels and they shall gather out of his kingdom all things that do iniquity," this in no wise militates against the prophetic fact that the release of Satan is made instrumental for this purpose.

Tares are for burning. The wicked are cast into fire. Now turn to the prophecy for the precise elements. The multitude "went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city, (evidently at the time of the feast of tabernacles) and fire came down out of heaven, and devoured them." The parable is true to facts.

THE KINGDOM OF THEIR FATHER.

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Doubtless the righteous here alluded to are the just persons of the millennial nations who obey and honor Christ, and receive perpetual life. The phrase "The kingdom of their Father" seems to be used as in contrast to the preceding kingdom of Christ of the 41st verse, and, at least, were this distinction intended, nothing could be more appropriate.

Christ and the saints will reign for ever, but there is change in certain features of their jurisdiction, and of their future glory the "half has never been told." At the end of the millennium Christ shall indeed "Deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet." 1 Cor. xv. 24, 25. So after the harvest of the millennium is noticed in the parable we deem it a point worthy of special remark that the prophetic change of jurisdiction should be so distinctly outlined, as manifest in the transition from "his (Christ's) kingdom," to the "kingdom of the Father." DR. E. G. WELCH.

## Will There Be Probation in the Age to Come?

Before entering on the discussion of this question, I wish to say, that I have no wish or desire to enter the field of controversy for the sake of controversy, nevertheless it is imperative on the believers in the glorious gospel of the Son of God, to earnestly contend for the faith once (for all) delivered to the saints. I am well aware that the bare mention of the phrase "age to come," did formerly create rather disagreeable sensations—grated rather harshly on sensitive ears, and a few, comparatively, now feel rather nervous at the mention of it, but I am happy to say, that a change in the minds of many of our good friends, has resulted from a closer study of the word relative to it.

It is not contended that the word "probation" occurs in the King James Version, nevertheless, words equivalent occur, to fully sanction the expression. If the doctrine is not expressed, it is unmistakably implied in the testimony of all the holy prophets since the world (age) began. Time and space forbid an elaborate citation of even a tithe of the prophetic testimony on this point. The testimony of Zech. xiv. would be conclusive, if there was no other, to the facts of the restitution; the scene being laid at and subsequent to Christ's second advent—his descent to the Mount of Olives, the same place from where he ascended over eighteen centuries ago. The people are required to go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. This is the antitypical feast, a restitution which forms part and parcel of the gospel plan; and why are plagues threatened to those who go not up to keep this feast from one Sabbath and from one new moon to another at Jerusalem—the Capital City? Is not the very idea of plagues and curses being inflicted on those who fail to comply with Jehovah's commands, inapplicable to those who have already developed characters as the kings and priests of the age?

Again, does not the very idea of king and priest carry with it the ruling or reigning of one class over another? of subduing, if refractory, or disobedient? And with regard to the priests, does it not suggest the idea of mediatorship between two parties not yet reconciled? The saints who are to be associated with Christ in his reign are those who will be born from the dead or changed to immortality, and fully qualified for the work assigned them. But can one saint reign over another saint? or can one saint mediate for another? Echo answers.

The offices of both these classes are for development—of bringing the people to a knowledge of G[illegible]n of salvation, or the gospel [illegible]. The present age or dispensation is to take out a people for his (Jehovah) name. Acts xv. The gospel will have a far wider scope in the future age than it has yet attained, after Satan has been bound.

The prophet Isaiah very beautifully and graphically describes the condition of things which will transpire in this age. This age is the kingdom age, the restitution age—the first in the series of "the ages to come," of which Paul speaks, the day of the Lord, Peter's thousand-year day, in that day, so frequently spoken of by all the prophets, Isaiah tells not only of children who die; but of sinners being accursed who die at an hundred years old.

When the apostle speaks of what God will perform in the ages to come, (plural), than when we speak of the age to come, does it not mean the first in the series when the apostle uttered it? and is it not a future event from our present standpoint of observation? and do we not use scriptural ideas by the term probation as well as though we had used the word trial, which means the same thing? That we are fully warranted from Bible testimony in regard to the subjects of the kingdom being put on probation or trial from the fact that they are mortal as before stated, that death reigns over both saint and sinner during the millennium, or thousand years' reign, which necessitates a second resurrection and also a second death. The same sinner does not die twice, no more than the same saint has a second resurrection. "It is appointed unto men once to die, and after this the judgment." But the first and second death and the corresponding resurrection, occur because two different ages or dispensations occur, and under different rulers also.

"The world (age, cosmos, or dispensation) to come hath he (Jehovah) not put in subjection to angels." Satan being bound during this millennium, mankind will be elevated to a much higher plane, "long life" will be restored, the kingdom of Israel, and all things of which all the holy prophets since the world began, have prophesied. The subjects are as necessary adjuncts of a kingdom, as a king, territory, or any thing which constitutes a kingdom, and as a matter of necessity must be mortal men and women.

During this glorious reign of Christ with his associated saints, the curse will be so far removed that the prophet Isaiah has said that they, the people, shall not labor in vain nor bring forth for trouble, as now, for they are the seed of the Lord, and their offspring with them. But this does not constitute them immortals, for proof of which the reader is referred to what Christ said to the Sadducees, who denied the resurrection: Angel and spirit, they who are counted worthy to obtain that world (age) and the resurrection from among the dead, neither marry nor are given in marriage, but are as the angels, and can die no more. Marriage is of course recognized by Jehovah during this happy period.

The resurrected saints and the living who will be changed, will constitute but a small part of mankind who will pass under the administration of this fifth monarchy; millions of inhabitants will be left who have not so much as heard of a Savior, and who will have the hardihood to say that they will never have an opportunity of developing characters, which shall secure to themselves eternal life in the kingdom of God? Of course, those who have had the gospel preached to them, and been endowed with sufficient ability to understand its import, and then reject it, nothing will then await them but a "fearful looking for of judgment and fiery indignation which shall devour the adversary."

M. I. LEWIS.

## Light Wanted on 1 Cor. xv. 22.

*Editor Restitution:*

Seeing the call on our brother, Prof. Gardner, by brother W. Brockman of Toronto, Ont., for a better translation out of the original Greek of the passage above quoted, in respect to the use or omission of the definite article *ho* before "Christ," so as to enable us to determine the exact significance of the whole passage—whether it should read in English "in Christ," or "in the Christ," I am led in the same connection, though with a different object, to interrogate our learned and scholarly Brother Gardner, if he will kindly permit the liberty, to resolve for our instruction, another question arising from the same 22d verse, that is, whether there are any objections flowing from the text and the usage and analogies of the Greek language, to hinder us from rendering the verse in English thus:

"As all that are in Adam die, so all that are in Christ (or in the Christ) shall be made alive."

To me it seems clear that the natural sense of the words, and the order and collocation in which they stand, give this rendering the preference over any other readings I have seen, and yet though I have before me as I write, besides the original Greek and Latin text of Leusden, with our common version, and Campbell's, the Diaglott, and the new revision, not one of these translations of the text give us this plain and simple rendering.

By carefully inspecting the words of the Greek text, it is plainly seen that the solution as to the best rendering is not dependent on the meaning of the words used, but simply on the best and proper method of locating them. In the version I suggest, every word represents its Greek original—it is only the placing of the words of the text which makes the difference in the sense. Yet that difference is very important.

The common version: "As in Adam all die so in Christ shall all be made alive," conveys the meaning that the re-living of our race will be as universal as their death; whilst the reading proposed limits the resurrection that Paul is writing of to those who are in Christ, viz: "As all that are in Adam die, so all that are in Christ shall be made alive."

The king's translators evidently supposed and believed that Paul was teaching the resurrection of all who had ever died, and they made their translation to comport with their creed. But a more careful and correct study of the context shows plainly that Paul's doctrine applied only to the saints—to those who were in Christ and had no reference to a resurrection of all—to an universal resurrection, and hence affirms nothing of any other class than those in Christ. This is proved to demonstration by reading in connection the 23d verse, in which he defines his meaning of the word "all" and restricts it to "those that are Christ's"—having no reference to a general and universal resurrection. The new reading proposed is quite in harmony with the apostle's premises and argument, whilst the other is contradictory to both.

The old reading gives undue support to universalism, and is made to teach the resurrection of all mankind which is plainly contradictory to other Scriptures, such as Dan. xii. 2; Isa. xxxvi. 19, 14; xliii. 17; John v. 29.

Will Brother Gardner give us any better light on the passage which his superior knowledge of the original tongue may enable him to afford.

Respectfully submitted.

ALLAN B. MACRUDER.

## Answer to Inquiry in Regard to Use of Article in 1 Cor. xv. 22.

There is certainly a distinction intended by the writer between the two classes of passages quoted, viz: those with and those without the article. In this passage referred to above, the two Adams are spoken of in their relation as "federal heads" of the race. I think there can be no question as to the teaching of Scripture on the subject of "all being made alive" in the Christ as a Federal head. The true question is, for what purpose are they made alive? and this must be determined from the general teaching of the Scriptures.

The *to telos* in verse 24, means the completion, and seems to my mind to teach an end of probation. The fact that "all are made alive in the Christ" cannot be assumed to teach that all are saved and made immortal in "the Christ." What becomes of "the wrath of the Lamb," and "the fiery destruction" of the irrevocably wicked? The Christ is to be a Judge as well as a King, and is to requite as well as to reward, and the requital is spoken of as a second death and the reward is spoken of as a second life. If there be a resurrection beyond the second death, I have failed to discover it in the revealed word.

The question is whether we belong to the household of faith, God's household. The Christ is faithful as a Son over this household. He is "the King's Son." What took place, in the parable, at the nuptials of the king's son? What takes place, in the parable, when the king's son, as a judge, separates the sheep from the goats? I think as you do that it is one thing to be "in Christ," and another to be "in the Christ" merely.

OBAD. GARDNER.

## A Few Thoughts and Scripture Texts for Honest Adventists to Solve.

"All Scripture given by inspiration of God is profitable," so says Paul to Timothy. See 2 Tim. iii. 16. Peter says, "Be mindful of the words which were spoken before by the holy prophets." 2 Peter iii. 2. Why? Peter, "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. What do you say Paul? "Whatsoever things were written aforetime were written for our learning, etc." Rom. xv. 4. What says the Savior? "Search the Scriptures." Why? "for they testify of me." John v. 39. If the above statements of the Savior, Paul and Peter are true, ought not we to take heed to them? Peter in Acts iii. 19–21, speaks of "Jesus Christ being received (retained) in the heavens until the times of restitution, which God has spoken by the mouth of all his holy prophets since the world began." Now what say the prophets on the subject? Isaiah says, "The wolf shall dwell with the lamb, the leopard lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them." Isa. xi. 1–9. Also "The wolf and the lamb shall feed together and the lion shall eat straw like the bullock, etc." Isa. lxv. 25.

Question, How do they get through the fire? How are the nations to go up to Jerusalem to worship? If they are destroyed at the advent? Please read Isa. ii 1–5; Micah iv. 1–3; Zech. viii. 20–22. James, in Acts xv. 13–17, says after the Gentiles have been visited, Christ is to return and build again the tabernacle of David that is fallen, etc. Please turn and read his reference to Amos ix. 11–15; also Psa. lxxii. The prophet Isa. lx. 10; lxi. 4, tells the means used by him in building, "The sons of strangers shall build thy walls, etc.," "the alien be thy vine-dressers and plowmen." Also Isa. lxv. 17–25. Then the watchmen will see eye to eye, when the Lord shall bring again Zion. See Isa. lii. 8; Psa. cii. 21, 22.

Question, What does the Lord want with watchmen in that day, if all are destroyed but the immortal saints? What does he want with kings and priests? Who are they to reign over? Who to administer to in the priestly office? The redeemed sing, "We shall reign on the earth." See Rev. vi. 10, and "they are to be kings and priests." John says, "Blessed and holy is he that hath part in the first resurrection." Rev. xx. 6; also, "They shall be priests of God and of Christ and shall reign with him a thousand years;" also, "The overcomers are to have power over the nations." Rev. ii. 26. Thus far the nations have had power over the saints to put to death, etc., but when the rightful heir comes, Rev. iii. 21, "To him that overcometh will I grant to sit with me on my throne, etc." Again Paul says, 1 Cor. v. ii., "The saints shall judge the world." Dan. vii. 14 says, "All people, nations and languages shall serve him," "that nation that will not serve shall perish." See Isa. ix. 12. Please read the whole chapter, also Ezek. xxxvi. and Psa. cii. 6, where the nations are to come and see his glory, and shall say this land that was desolate is become like the garden of Eden etc.

Question. Does Immortality want healing? The leaves of the Tree of Life are for the healing of the nations, so say the Rev. xxii. 1. The River of Life that flows out from under the throne is to have a healing power, etc.; well might the angel say, "These sayings are faithful and true." Oh that the King would reign in righteousness, and princes rule in judgment, amen, is the prayer of your unworthy brother. The above humbly submitted.

JOHN T. OGDLEY.

## To the Brethren in Michigan.

The Grand Rapids and Indiana Railroad will carry delegates to our Annual Conference at Mendon, from all points between Sturgis and the northern terminus for one and one third fare for the round trip. All who desire to avail themselves of this offer should apply for tickets to Elder E. Hoyt, Grand Rapids, Mich., as the tickets must be procured in advance. Each organized church should elect delegates. Brethren not connected with any organized church will be considered delegates.

HERBERT S. MILLER, Sec.

## ANNOUNCEMENTS.

The next Annual Conference of the Church in Michigan will be held, the Lord willing, in the Brick school house three and one-half miles north of Mendon, St. Joseph Co., commencing Thursday evening, May 31, 1883, and continuing over the following Sunday. Mendon is situated on the Grand Rapids & Indiana R. R., twenty-one miles south of Kalamazoo. Teams will meet all trains on Thursday, at Mendon, to convey passengers to the place of meeting. Friends coming any other day will please inform the undersigned on which day and train they expect to arrive. Strangers coming by teams may enquire for the writer. Able speakers are expected to be present, and an earnest invitation is extended to all to attend and hear the truth. Each organized church in the state is specially requested to be represented by delegate at this meeting.

HERBERT S. MILLER, Sec.

The brethren of the Church of God intend (the Lord willing) to hold a meeting for some days at their house in the Cocke neighborhood, ten miles south of Marion, Williamson Co., Ill., to commence May 12, Saturday evening before the second Sunday, and hold over the third Sunday. Brother J. S. Hatch is expected. Any brethren who can come are warmly invited. Any coming by rail come to Marion or New Burnside. We will meet them with teams at either place, if they will notify us at Ward's Mill, Ill.

BEN. G. COCKE.

The Church of God at Severance, Kan., will hold a meeting commencing Friday, May 18, and lasting until Tuesday following. Brother J. Arnold, of Jamesport, Mo., Brother Clover, and perhaps others speakers, will be present. All that can come will be gladly received. Severance is 25 miles west of St. Joseph, on the St. Joseph & Great Western R. R.

By request of the Brethren.

J. P. BITNER.

The Lord willing, I will commence meeting in Williamson Co., Ill., near Marion, as brother B. G. Cocke may appoint, on May 12. From there to New Burnside, to continue one week. While in the State if there are others who wish my labors I can call on such if they will address me at St. Joseph, Mich., or at either of the above places. Please let me know in time.

J. S. HATCH.

The next conference of the Church of God in Northern Illinois will be held June 16–17, at Silver Creek School house, Ogle Co. Persons desiring to attend by rail, will, on the Chicago & Iowa road, get off and report at Oregon to L. W. Page or Elias Middlekauff, who will convey them to the place; and those coming on the Chicago, Milwaukee & St. Paul road, will get off at Leaf River and report to Wm. Knodle who will convey them. A general invitation is extended.

G. M. MYERS.

Please read Brother J. W. Wilson's offer in this paper, and if you need any Seed Potatoes or Seeds of any kind, send to him for his catalogue, and if you buy of him we know you will be honestly dealt with. Mention THE RESTITUTION every time you write to him, and so help our paper.

## To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

E. S. DWIGGINS, President.

NOTICE—Cincinnati, O. "The Advent Congregation meets in Lenert Hall, No. 203 W. Seventh St., every Lord's Day. W. A. Shaw, Minister," resident at 1624 Vine St. Brethren visiting here of our faith will find [illegible] conference are cordially invited to [illegible].

# Poetry.

Meridith's Herald.

## MY REFUGE.

[These lines were written by Ellen L. Gooch, a Brahmin of the very highest caste, the adopted daughter of Rev. W. T. Stone, of Bradford, England.—Editor's Heralding.]

In the secret of his presence how my soul delights to hide.
Oh how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
Yet when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty 'neath the shadow of his wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Savior rests beside me, as we hold communion sweet;
If I tried, I could not utter what he says when thus we meet.

Only this I know: I tell him all my doubts and griefs and fears;
Oh how patiently he listens, and my drooping soul he cheers.
Do you think he never reproves me? What a faithful friend he would be,
If he never told me of the faults which he must surely see.

Do you think that I could love him half so well, I ought,
If he did not tell me plainly of each sinful word and thought?
No! he is so very faithful, and that makes me trust him more;
For I know that he does love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow: this shall then be your reward:
And whene'er you leave the secret of the happy meeting-place,
You must bear the image of your Master in your face.

You will surely love the blessed secret of your joy,
If you let dark clouds destroy you, and your inward peace destroy,
You may always be abiding, if you will rest at Jesus' side;
In the secret of his presence you may every moment hide.

# Selections.

## THE JEWISH REFUGEES FROM RUSSIA, IN JAFFA AND JERUSALEM.

Address at a Monthly Missionary Meeting in Jerusalem.

DELEGATES FROM RUSSIA AT THE CHRISTIAN MISSION HOUSE IN JERUSALEM.

Some six months ago I was called upon by various Russian Jews, who represented themselves as delegates of certain societies formed in several parts of South Russia for the "colonisation of Palestine by Jews." These delegates who came by twos and threes, numbered, to my knowledge, about twenty, and though they were not all of the same calibre, some being of superior education and character, they all conveyed to me the same impression,—viz. that what I would call the nationality craze which has played so great a role in our days, contributing to the unification of Italy and Germany, as well as to the dismemberment of the Turkish Empire,—had taken hold of a certain portion of the Russian Jews.

As a missionary to the Jews is not used to much civility from the people to whom he wishes to give the Gospel, I naturally tried to make out what was the reason of these people coming to see me and communicating to me their plans; and what I ascertained was simply this: that these delegates, standing upon purely national ground, feel drawn towards every one who has a heart for their national aspirations, whatever his religious profession may be. They rightly suppose that we, as Christian Jews, who believe in the restoration of Israel, would be glad to give them our sympathy; whilst, on the other hand, they were quite sure that their co-religionists here would be opposed to them, because they are not strict Talmudical Jews.

JEWS FROM THE WESTERN COUNTRIES.

There are here, in Jerusalem, a handful of Jews, who having formerly lived in Western countries, are rather glad to find any co-religionists who do not think that strict adherence to Talmudical laws, as understood in Jerusalem, is of the essence of Judaism, and to them these delegates found their way, as well as to us. Now, these Jews with Western proclivities are our bitterest enemies here, though they are outwardly on friendly terms with us, and from the fact that the delegates consulted them as well as us, I concluded that their approach to us was owing, not so much to their love to us, as to their hatred of the strict Talmudical Jews.

But whatever their motives in entering into a certain relationship towards us, two things were made clear thereby—viz. (1), that the mission to the Jews was considered by the Russian Jews to be an agency favorable to the interests of the Jews; and (2), that if people with the views enunciated by these delegates came here in large numbers, a new sphere of labor would be opened to us, from which we might expect the happiest results.

THE MISSIONARY'S DIFFICULTY.

The great enemy in our path here, is the deep-rooted idea that Judaism is not merely a religious profession, but a national institution, which you cannot throw off without becoming a traitor to your nationality. But here were men, who openly declared that though the Jewish nationality was dear to them they looked upon modern Judaism as a religious system which might be adopted or rejected by any one without his ceasing to be a Jew; in fact, one of them openly told me, "I do not see why a Jew should not be allowed to acknowledge Jesus of Nazareth as his Messiah without ceasing to be a Jew in the proper national sense of the word."

If any one draws from this the conclusion that these men were likely to investigate the claims of the Gospel, he is mistaken; their tolerant views were dictated more by their desire to be treated with toleration by the orthodox Jews than by their wish to be fair to us Hebrew Christians. Yet the tribute of confidence they paid to us is not to be undervalued, and has not remained without its good effect upon our work.

THE FOUNDING OF JEWISH COLONIES.

While these delegates were in consulting their country to ascertain where Jewish colonies might be founded, they kept as much as possible at a distance from Jerusalem, as they felt the incongruity of their position in coming here as the avowed leaders of a Jewish national movement, and yet being out of sympathy with the representatives of the Jewish nation living in the capital of the country; and till the spring we hear very little of them, except by an occasional paragraph in the Jewish papers. The Jewish press in general, with very few, though respectable exceptions, looked coldly on this movement towards Palestine; some papers ignoring it altogether, and others carrying on a fierce war against it.

EMIGRATION FROM RUSSIA TO AMERICA.

When at last, emigration from Russia seemed the only mode of obtaining safety for millions of Jews, the most powerful agencies were called into existence, in order to help Jews to emigrate to America. Any persons who might prefer to go to Palestine were left out of all consideration, and, lost this more passive conduct towards them be an insufficient preventive, a trusted agent of the Universal Israelitish Alliance, inserted in all the papers a statement proving to evidence that there is no prospect before intending Jewish immigrants to Palestine but starvation. No doubt these tactics turned the faces of a good many refugees to the West rather than the East; but the fact that several of the Jewish delegates formed themselves into a committee in Jaffa, of which a resident Jew of position consented to act as chairman, and that this committee made known in the papers, that they would be prepared to give competent advice to intending colonists, caused nevertheless, a stream of emigration to flow towards Palestine.

FIRST ARRIVALS IN PALESTINE.

About the end of April the first families arrived. About the middle of May, when returning on a Russian steamer from Port Said to Jaffa, I came in contact with forty or fifty people on their way to Palestine. In the conversations I held with most of them on board the steamer, I ascertained the following facts:—The emigrants were of two classes: heads of families, and young men from eighteen to thirty years of age. Of the former, a few well-to-do people have left their families with them, wishing first to see how matters would fare with them. A small number were supplied with money enough to look on awhile; and then, either to buy an estate; or, if this do not succeed, to return somewhat poorer than they had left their native country, but yet with sufficient means to make a fresh start in the land, in which they were thoroughly competent to carry on business. The majority were poor, though very respectable. Their idea was that the Jaffa Committee could not only advise the rich how to lay out their money to best advantage, but was also in a position to hand over to them small estates for cultivation, the purchasing money to be paid in annual instalments.

THE MISSIONARY'S WARNING.

Knowing as I said that there was no such provision made in Jaffa, I warned these poor people that their hopes would be disappointed; but, as I knew too, that they had burned their bridges behind them"—for their available money, as they showed me, would not have taken them home again, even if they had wanted to return to Russia as once without landing in Palestine. I tried to comfort them with the assurance that God, who had evidently brought them here, would not forsake them in the land of their fathers. They were all, rich and poor, not only willing, but anxious to discuss their position, the reasons of their sufferings, and the prospects of their national future.

OPINIONS OF THE EMIGRANTS.

It is impossible, at this distance of time (six weeks having elapsed since then) to reproduce in a connected form even part of the conversations, which occupied many hours, but from the notes put down at the time, I am able to state the impression I then received concerning the views and the position of these people. To my question, which I put to a score of people separately, and in all possible variations—Why have you come here? why have you not gone to America? I received the following answer:—

"We are Russians. When we were little, we were told that all the misfortunes resting upon the Jews in Russia, are owing to our not becoming Russians in language, education and thought. Well, our fathers, at very great sacrifices, sent us to Russian schools, and we have become Russians. What can we do in America? Here, in Turkey, everybody can retain his own language, and we shall live together very much as at home. In America, we should be obliged to become Americans, but we could not do that; we are too old. Some of our friends who are more courageous than we, have gone to America; but they have taken a vow upon themselves that they and their children will not indulge in any exclusively Jewish customs. They want to live according to the laws of America out and out, so that, for instance, they have made a point of it not to have a 'Schochet' (i. e., one who knows how to kill animals according to the legal prescriptions) in their midst, but in everything to fraternize with their American neighbors. Happy he who can be so resolute, but we could not possibly do it."

Others said: "To go to America is much more expensive; and even if I wanted to demean myself by getting assistance from the Brody Committee, I should still have the disadvantage of knowing that if away from Russia I do not succeed, it will be much more expensive and difficult to return to Russia than to return from Turkey." Again, others said: "Now they are praising America to us, and we know Jews can freely settle there; but who can vouch for it that in our children's time there will not be in America, too, the same cry raised against us as now in Russia, 'You are strangers here, move on!'"

CAUSES OF THE RUSSIAN PERSECUTIONS.

When I asked them, seriously, what do you suppose is the real reason of your being persecuted in Russia?—the answers were as widely different as those to my first question. Some thought it was all the fault of the priests, who, when they teach the Gospel in the villages, seem to have nothing more important to inculcate than hatred to the Jews. Others were of opinion that the Nihilists, wishing to overturn the whole country, wanted the peasantry to get used to lawless doings, and they know they would not find them more ready to make illegal attacks than when they were to be directed against the Jews, who, though possessing many Russian friends, had necessarily many enemies among those who were defeated by their competition, or who dreaded them as their creditors. Others, again, felt sure that the Government secretly favored these outbreaks against the Jews, because they thought they would thereby divert the attention of the dissatisfied peasantry from their real complaints, and would set them at rest at the expense of people who, like the Jews, could not defend themselves. All, however, whatever their opinions as to the immediate cause of their misfortunes might be, were ready to follow me when I tried to direct their minds to the remoter causes of

GOD'S DEALINGS WITH ISRAEL.

When trying to draw them out on this subject, I found in them a depth of religious feeling in the best sense of the word, which caused my heart to go out towards them, and made me long to impart to them the knowledge of the Savior, who alone can make us to see how all things work together for our good, if we love God.

They all entertained, in one way or another, the same conviction that God punishes them for their sins; and when I asked them what sins they referred to, I always found that they meant the worldliness of their life. "We thought," they said, "that all happiness consists of living in fine houses, and seeing our wives and our children gaudily dressed; and now God has shown us that all these things have no value whatever. In Palestine we hope to live as common country people, without fashions and luxury, and we shall learn to appreciate the happiness of eating our bread in peace."

When people are in this condition of mind, referring all that occurs to them to the over-ruling power of God, it is not difficult to talk to them on religious questions; and, of course, I used the opportunity of explaining to them that all the sufferings of the Jews [illegible] this very last resort, owing to their

HAVING REJECTED THE MESSIAH.

Objects one, almost crying: "Whatever have I done that I should suffer, because two thousand years ago...." Here he abruptly finished. Says another: "Don't mention to me the Christian religion as a remedy. I asked a neighbor of mine, a Russian, with whom I have been in school and in business together—'Why do you so far hate me as in a manner to consent to all the wrong done to me?' and all he had to answer was, 'How can I help the fact that you are a Jew, and I a Christian?'"

The second class of emigrants I met on board that steamer were unmarried men. They were chiefly the sons of well-to-do and respectable parents, who had had up to the age of sixteen a fair education in a grammar-school, and then had been sent either to some merchants' or some lawyer's office as clerks. Some had lost their places, simply because their employers would not keep a Jew in the business, and others because the places of business in which they had been employed had had to be given up through the general disturbance of trade.

IN SEARCH OF AN AGRICULTURAL EDUCATION.

"Why have you come here to Palestine?" Answer: "We have heard there is in Jaffa an agricultural academy, and we thought we should get there an education which would fit us for work in the Jewish colonies which are to be established."

Whoever knows anything about the agricultural colony of the Universal Israelitish Alliance near Jaffa, could see at once that these young men would be as much disappointed as those fathers of families who had come without ready money to buy land, and hoped the Jaffa Committee would grant them loans. I saw there was a great distress before all those people, but thought it best not to discourage them beforehand. But an instinct told them that I would be ready to befriend them, and they all asked me where they could meet me. As I had not time to stay in Jaffa, but wanted to get up to Jerusalem, on the day of our arriving in Jaffa, I gave them Moritz Hall's address, with the instruction that if they had anything of pressing importance to communicate to me, they should do it through him.

I left them with the full conviction, which was strengthened in me during the day, as I thought of all I had seen and heard, that God had sent these people here, to bless their souls through

OUR CHRISTIAN INSTRUMENTALITY.

Tuesday night I arrived here, (May 16); but while I was slowly rolling towards Jerusalem those poor immigrants had ample time to realize the greatness of their misfortune. For people without money, young or old, there was absolutely no provision, and in the course of their very first day's stay, they found one after another their way to Moritz Hall, on whom I enjoined the absolute necessity of doing for them all that might be in our power. Moritz Hall did his best in advising people what to try, but he was not at once prepared as to any material help to be extended to them. At the end of the following day, after he had had time to review the whole circumstances, he was so strongly impressed with the urgency of the work to be done, that he came up here to have a consultation with Mr. Kelk and myself as to what might be done to relieve the distress of people who turned to us because they had nobody in this world that would or could help them. We agreed to appeal to Baron Ustinoff in Jaffa, for the loan of some tents, which were to be pitched in the garden of the Mission-house; and these as well as part of the Mission-house and the large timber shed, should give shelter to as many as could find room; we sent, moreover, some money down to save the actually starving.

INMATES OF THE JAFFA MISSION-HOUSE.

A day after Moritz Hall's return about thirty persons were received within his premises, and from that day to now his house has been a continued source of blessing to many poor sufferers. And apart from those who find shelter there, a great many immigrants go in and out there in order to obtain comfort and advice. In the evenings when Mr. Hall is at home, discussions naturally arise as to the religious condition of the Jews, and I can bear testimony that Mr. Hall's simple statements of his own personal experience have often proved a real spiritual blessing to all who meet him.

After these numerous new inmates of the Mission-house in Jaffa had been settled there for a few days, I received the news that a number of my ship-acquaintances had set out to come to Jerusalem, to be taught more fully the truth as it is in Jesus. There was no mistake about the way in which they [illegible] to me. [illegible] that they found that the world had left them, they were obliged to leave the world, and to seek

COMFORT IN CHRIST'S RELIGION.

I know there are some people who foolishly sneer at conversion occasioned through great and clamorous bodily needs, but to me such a sneer is a very light matter, when I find in the sublimest of all parables that the prodigal son arose only to return to his father, when there were no more husks to be had; and yet what a glorious, forgiving reception he had! Shall we, instead of imitating the all-forgiving father, imitate the elder son who did not sympathize with the returned prodigal? God forbid! Rather let us thank God that he has established a mission here which proclaims far and wide: "Come ye, all that labor and are heavy-laden; when no one cares to take you up, we shall take you up, yea, the love of Christ constraineth us to take you up."

Whilst we were trying to instruct these new comers, letters reached us from many more who were in Jaffa and desired to come up here, as they expressed it — to join the Protestants. Some of these letters were most touching, as when one man who specially felt the guilt and vanity of his former life in Russia, gives to his Hebrew letters, as motto, the words of Jeremiah (Jr. 30): "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life." I answered some of the letters, advising delay, as I did not see clearly what ought to be done with such people, by whose acceptance we should take a burden upon ourselves, which we are not able to bear. But every day brought new applications, and specially urgent were parents who had children, whom they wished to give into our schools. At last, after prayer for God's guidance, it was determined that I should run down to Jaffa and settle all the preliminaries possible in direct

PERSONAL INTERCOURSE WITH THE APPLICANTS.

Arriving there one Tuesday night late, I was able to spend two full days, during which it was my privilege to be constantly in contact with Jewish refugees, many of whom I had not seen before. Where I perceived that beyond the pinch of hunger there was no other power which brought the people to me, I assisted them as far as my means allowed; but where there really was evidence of desire to begin a new life, I consented to their reception into one of our institutions. I was obliged to listen to many sorrowful tales of loss and suffering, some of them so harassing that I should not care to repeat them, but I felt it to be a high privilege to be able to comfort in some way people who had been laid so low. And what we ought especially to be thankful for is that our mission has been here sufficiently long established for its agents to be as a matter of course looked upon as the relievers of all kinds of distress; not necessarily by money, but by sympathetic and disinterested counsel.

A WIDE DOOR OPENED.

We do not for a moment so far misunderstand the feelings of those who come to us in their distress as to think that they want necessarily to become Christians; but we do think that when those who are enemies for the Gospel's sake, nevertheless come to us with a confidence greater than they show to their own co-religionists, God has opened a wide door for us; and we have a right to hope that, if we enter in and commend the spirit of the Gospel by our walk and conversation, an abundant blessing will rest upon our labors. God has done a great thing for us in bringing these people to our shores, and a great responsibility rests upon us.

It is easy to say there is nothing remarkable about these few hundred helpless people being thrown into this country; you have the same thing and in a much greater extension in Brody and in London, Manchester, New York, and other places. But I venture to say, there is no comparison between any of these places and Jaffa or Jerusalem; notwithstanding the smallness of the number here, the immigrants into Palestine are a charge entrusted to the Jewish Mission here in a way which does not obtain in any of the other places. For in all those places, either the Jews or well-known philanthropists of all confessions make it their object to benefit these poor wanderers; so that the missionary who happens to be near has scarcely a chance of helping independently; such help as he may be able to afford is lost among the general offerings of the public, and the Jews who receive the gifts scarcely realize that they are in any way indebted to the Jewish Mission. [illegible] position — the position of the Jewish Mission in Palestine towards the Jewish refugees from Russia.

PRESENT POSITION OF THE JEWISH MISSION.

It is not our doing much less our merits, that we are the only body or agency that is called upon to take up the cause of these poor sufferers. The task falls to us by the natural fitness of things, as we may say; but what does that mean but that God has appointed us to do this work? Is it too much to apply to ourselves the words of the message of Mordecai (Esther iv. 14) to Queen Esther: "Who knoweth whether thou art come...for such a time as this?"

Yes, I verily believe that this is the time for which all our weary labors hitherto have been a direct preparation. It required all these years, it required all those arduous labors of varied character, it required all this expenditure of money and acquisition of property to constitute the Jewish Missions in this country a friendly agency to which the arriving immigrants might look up with a sure confidence. Why do the Jews here not take up the cause of these immigrants? If the dispensers of the "Haluka" spent the year's income on those starving sufferers, would there not be forthcoming plenty of money from all the world to reimburse them? And again I ask, why do not those European Jews here who are so anxious to entice away any Jewish inquirers from our institutions, why do they not appeal on behalf of these sufferers?

Is it not as if the thing had come unawares upon them. Long before the immigrants arrived here, the cry went forth in the Jewish papers, let no poor Jews go to Jaffa, — they will most surely fall

A PREY TO THE MISSIONARIES.

Why, nevertheless, have they done nothing to relieve the sufferers — they who have both Jews and Christians with immense money-chests to appeal to?

Why not? whether they admit it or not, I see it clearly: God has stayed their hands, that he may bless the souls of these sufferers through us.

Jerusalem has before now been a model to all Christian churches; why should it seem an incredible thing that God should have chosen Jerusalem once more to be the pattern Church, in that it extends the true hand of peace to Israel, as represented by those who now return to the land of their fathers—driven evidently by the hand of God. According to all human calculations, they ought to be far away in the West. But God led them here "by a way they know not," and he had prepared us here to receive them and to bless them.

Nobody disputes with us the task of incorporating these new-comers into this country. The Jews themselves, as stated before, look on; other philanthropists to take the matter up, there are none.

AN IMPORTANT QUESTION.

What then, ought we to do who have not thrust ourselves into this particular work, upon whom it has been laid by a mysterious and gracious Providence? We ought to take these poor people in hand, in the spirit of Christian love, study their wants, and ascertain the possibilities of this country to satisfy their wants, and not to the common benefit of both.

I have no doubt we shall be told, these are secular matters which the clergy and missionaries, who are supposed to live in the clouds, and to know nothing of terrestrial concerns, had better leave alone. But suppose, for argument's sake, that we are not quite so ignorant of this world's affairs as to be able to promote the settlement of these new-comers in different parts of the country, so that they should not be an injury, but rather a blessing to the country, what then? Can you not perceive a glorious vista of this land being covered with the glorious light of the Gospel?

If, under our auspices, and by our native Christian help, small clusters of Jews could be settled throughout the country; how long, think ye, would it be, before we might have small Jewish Christian communities through the length and breadth of the land?

To those wise people who cannot see beyond the secondary causes of things, it may appear that all our excitement will soon be proved to be absurd, because the Pasha has received orders not to allow immigrants to land in Jaffa. But allow me to tell you that apart from the fact that there are already new immigrants enough in this country to give enormous scope to our labors for years, I would say the Pasha of Jerusalem might as well try to turn back the hand of time as stop the return of the Jews. Once when Cyrus, king of Persia, issued the decree for the Jews to return to the land of their fathers, their enemies in this land could not prevent them, however hard they tried; and now that a greater than Cyrus has evidently bid them return, no power on earth can stop them, and no power on earth ought to stop us from receiving them as those whose souls we are to bless.

I am not speaking to you as a visionary; I am sober enough to see all the difficulties that beset this work that we desire to do, but with eyes open to all the troubles and enemies that bar our way, I say unto you, in the full assurance of faith:—

Fear not, for I am with you; be not dismayed, for I am your God: I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of my righteousness. Behold, all they that were incensed against you shall be ashamed and confounded: they shall be as nothing; and they that strive with you shall perish. For I the Lord your God will hold your right hand, saying unto you, Fear not; I will help you. Fear not, for they that be with us are stronger and more than they that be against us. — *H. Freidlaender, in Prophetic News and Israel's Watchman.*


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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 28.

*Prelude*—1. *Is the Mystic Babylon of the Apocalypse an Asiatic or a European city?* 2. *Are the Mystic waters of Rev. xvii.* 1, 15, *European or Asiatic?* 3. *Where is "that great city" of Rev. xvii.* 18, *located, in Europe or in Asia?* 4. *Were John's views Asiatic or European?—Ten-tribed kingdom continued — Which Kingdom held the sceptre of David? Did the sceptre depart from Judah at the overthrow of Zedekiah? Ezek. xxi.* 26, 27 — *Show in what sense Judah continued in being till the first Advent—In what sense has Gen. xlix.* 10, *been accomplished?*

Prelude.—Is the mystic Babylon of the Apocalypse an Asiatic or a European city? The literal Babylon was Asiatic. So is the literal Euphrates. But the mystic Babylon is universally conceded to be European in its location. Its scenery is by no means Asiatic. In one vision Babylon is situated upon many waters—Rev. xvii. 1, and in vs. 9 she is said to sit upon seven mountains. That verse should read: The seven heads are seven mountains where the woman sitteth upon them (the waters). Mystic Babylon was situated on waters, surrounding seven mountains—mountain islands in the bosom of a sea or great river. Such is not the scenery of ancient Babylon. But it is the scenery of the Tiberian Rome, the seat of mystic Babylon. We answer, mystic Babylon is a European city. 2. Are the mystic waters of Rev. xvii. 1, 15, European or Asiatic? If mystic Babylon is a European city, the waters upon which she sits must be European also. They symbolize the nations which sustained the harlot,—mystic Babylon; but the Latin nations sustained the harlot: therefore, the mystic waters are European. There is nothing Asiatic about them, either in quality or location. 3. Where is "that great city" of Rev. xvii. 18, located? in Europe or in Asia? It is a literal city, since it is the interpretation of a symbol ("the woman"). No other than Rome, which at that time, by its mystic rider, ruled over the Latin kingdoms. Was not Rome situated on many waters? (Tiber). There is nothing Asiatic (strictly) about the vision. 4. Were these visions of mystic Babylon Asiatic or European? We say most emphatically European? Their scenery is principally European, city, mountains, and waters; all European. This position, we presume, will not be questioned. The harlot, the beast on which she sat, the waters, mountains. These have their location in Europe. Each vial has its special location: 1. The first upon the earth (mystic earth?) were men mystic? covered with mystic sores? 2. "Upon the sea" (mystic sea?) and every mystic soul died of mystic blood. 3. Mystic rivers and mystic fountains of mystic waters. They shed mystic blood, and thou hast given them mystic blood to drink mystically. 4. On the mystic sun, and mystic men were mystically scorched with its mystic fire. And the mystic men mystically blasphemed, because of their mystic pains and mystic sores. 5. Fifth angel (mystic?) poured out his cup upon the mystic seat (?) of the mystic beast (correct) kingdom (mystic?) was full of mystic darkness. And they (the mystic men) gnawed their mystic tongues for mystic pain. And blasphemed the God of heaven because of their mystic pains and their mystic sores. 6. And the sixth metaphorical angel poured out metaphorically his metaphorical vial upon the great metaphorical river Euphrates; and the metaphorical water thereof was metaphorically dried up, that the metaphorical way of the metaphorical kings of the metaphorical east might be metaphorically prepared. Such an interpretation, on its hinges turning, "Grates harsh thunder."

There is something wrong about it. The Apocalypse, it is true, has in it many symbols, but it is not all symbols. The explanation of a symbol must be literal, or there would be an endless symbolic series. This law should never be violated if we are seeking after correct interpretation. We should never call a word figurative unless the sense forces the departure. Let this be distinctly understood, that Papal Rome is the Apocalyptic Babylon. Why, then did John call it Babylon? Because it resembled Babylon; and also for the reason, that, to have called it Rome, would have provoked bloody persecutions, since Rome was regarded and called, "the eternal city." Its being under the control of an apostate hierarchy does not destroy its literality.

Let us, for a moment, glance at the angels with their vials and their mission-work. 1. The angels are what they are called, literal messengers, since they symbolize themselves. They have in their hands vials or cups. The executive judgment work of each angel, is confined to a definite locality on the earth; the first is confined to the land inhabited by the worshipers of the beast and his image (European); the second, to the sea; the third, to the rivers and fountains; the fourth, to the sun, as to scorch the wicked; the fifth, to the seat of the beast. These five vials are, in their effects, European—have nothing to do with the great East. But few will question this position as to their location. Of these five vials and their work, the terms, "earth," "sea," "rivers and fountains," the "sun," and the "seat of the beast" are literal. The plagues set upon those physical objects, since the people, "men," living soul," "saints" are distinct. With these thoughts before the reader, let him follow the sixth angel. The command was, "go your ways." Where did this angel go? This we learn from the names of the objects stated in the description, "And the sixth angel poured out his vial (cup) upon the great river Euphrates; and the water thereof dried up, (for what purpose?) that the way of the kings of the east might be prepared." These eastern kings have no mission in Europe; but they have a work in the land of Israel. This vial alone prepares the east for the universal plague of the seventh vial, which is poured into the air which all breathe. We were not aware that the "wrath" of God is a "metaphorical fluid!" God has often shown his power over rivers, but we were not aware that his anger was a metaphorical fluid. Habakkuk says, "Was the Lord displeased against the rivers? (metaphorical rivers?) (was) thine anger against the rivers? (was) thy wrath against the sea, that thou didst ride upon thy horses (and) thy chariots of salvation? The scenes of Rev. xvi., and xvii., are very distinct in their localities. A person is called a Jew or a Turk, when he acts like a Jew or a Turk. Mystic agents act on literal territory.

We repeat, If the Euphrates of Rev. xvi. 12 is symbolic, we have a symbol without any interpretation, which is a violation of symbolic laws. Rev. ix. 14 does not solve the difficulty; for it must first be shown that it is in that passage a symbol. The four angels are active agents, the Euphrates is neutral. How can the same power be active and neutral at the same time? The one has a fixed location by nature, as an obstruction; the other has been restrained by that obstruction. Each has an Asiatic locality; not European. Let the reader bear in mind:—1. That the first five vials have in effect European locations. 2. If the sixth vial is not eastern, there is none to prepare the east for the terrible struggle under the seventh vial.

The ten-tribed kingdom continued.—It is admitted that the sceptre remained with Judah till the death of Solomon; that in the revolt of the ten tribes the sceptre departed from Judah; and consequently, the kingdom and the promises followed the ten tribes. This position is taken by Mr. Pool, and is thus expressed:—Of David it is said 2 Sam. vii. 16, "And thine (David's) house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." Of Solomon it was said, "He shall build an house for my name; and shall be my son, and I (will) be his father. And I will establish the throne of his kingdom over Israel forever." 1 Chron. xxii. 10. "Then the Lord said to Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant (Jeroboam). Notwithstanding in thy days I will not do it for David thy father's sake: (but) I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen." 1 Kings xi. 11, 12, 13. "And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: But I will take the kingdom out of his son's hand, and will give it unto thee, (even) ten tribes."

On these passages Mr. Pool thus remarks, "The ten-tribed nation, therefore, is the kingdom, and Judah lost all claim to the honors and rewards of the kingdom now transferred to other hands. I need hardly say that this remarkable transfer of the kingdom, throne and dignity to the ten tribes, secured to them all those special promises and blessings that God had previously made to Abraham and to his seed." "The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the 'Isles of the West,' where it will remain until the time of the 'peaceful' union of the two houses so long divided, that is the 'rest' promised in the latter days." Again he says, "Judah, or the Jews, never had the sceptre of dominion for one day, since the days of Zedekiah, no, not for an hour." Mr. Pool's account of Jeremiah we subjoin:—"The prophet Jeremiah was specially intrusted by the Lord with a royal commission to take the daughters of king Zedekiah in charge with the king's household. The king's sons had been killed, and his own eyes put out. There was a small remnant left. By an act of disobedience, the royal household was taken away to Egypt, (Jer. xliii. 6), 'so they came into the land of Egypt,' but they were commanded to leave immediately. 'For I will punish them that dwell in the land of Egypt.' They were commanded to go to the north and west to Tarshish. Isa. lxvi. 19.—'And I will set a sign among them, and I will send those that escape of them unto the nations, (to) Tarshish, Pul, and Lud, that draw the bow, (to) Tubal and Javan, (to) the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." We quote Mr. Pool, since he is a very able writer on Anglo-Israel; having made that one of his principal topics of investigation for, (it is said) forty years.

Again, Mr. Pool says, "How long Jeremiah and the king's (Zedekiah's) daughters, and Baruch and their attendants, or household, remained in Egypt, I don't know. It is certain they were there. How long they were in Spain (Tarshish), I don't know, there was a large colony of their people there, how long they remained there, we may not know, but we do know, that, just seven years after they left Mount Zion, we find them landing on the Irish coast. It is more than probable that some monument, or slab, or marble will be found to fill up this missing link of seven years." It would have been very satisfactory had Mr. Pool given us the source of such positive "we do know." If that one point (Jeremiah's landing on the Irish coast just seven years after he, with Zedekiah's daughter and Baruch left Mount Zion) be an undisputed historic fact, it will not be any stretch of credulity to admit the remaining part of the narration; viz.: 1. The chronology of their royal landing, B. C. 580 or 581. 2. Their coming under the ship owners of Dan. 3. The revolutions they made in Ireland. 4. The coronation stone. 5. The college of the prophets. 6. The marriage of the king of Ulster (B. C. 580) with Tephi, a daughter of Zedekiah. 7. The conversion and education of Ireland. 8. The establishment of the house of David over the ten tribes in the 'Isles of the West.'

These subjects will come under review when examining the Jewish Phase of the Eastern Question. At present let us follow the developments of the British Phase. Two rival schools of prophetic interpretations have arisen out of two constructions of Jacob's last words to Judah—Gen. xlix. 10—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him (shall) the gathering of the people (be)."

1. One school holds the view, that David's kingdom, when rent, under Rehoboam, followed the sceptre of the ten-tribed kingdom and Jeroboam, and, consequently the Abrahamic promises; (2) that, in the overthrow of Zedekiah, the sceptre of Judah, in the family of David, was transferred from the East to the Isles of the West, where it will remain till the union of Israel and Judah under the Messiah.

2. The other school holds that the sceptre continued with Judah at Jerusalem till the first Advent of the Messiah; that at the fall of Jerusalem by the Romans, Judah's tribal nationality was taken away and remains away till Messiah its great king, whose is the sceptre, returns and rules over united Israel and Judah.

No two problems are more difficult of solution, or more interesting in their elements of proof, and yet the results of the opposite conclusions are so vital, that too much investigation to arrive at the true interpretation is not possible. Allowing these interpretations to rest for the present — let us follow the history of the ten-tribed kingdom of Israel through their separate existence, till they go into captivity. This will finish our historic chain to the broken link. This we simply outline.

J. P. WEETHEE.

## Selections.

### The Queen's Royal Descent from King David the Psalmist.

A. B. GRIMALDI, M. A.

[We give the following as a literary curiosity. We have no very decided views on the so-called Anglo-Israel question. The tract was sent us from England by Brother H. Heyes some months ago. As the question of Anglo-Israel has able advocates, as well as able opponents, we have decided to give this table a place, and submit it to our readers for what it may be worth. It will be worth the space it occupies as showing something what views are afloat in the world in this exciting age.—ED.]

The possible descent of Queen Victoria from King David was first entered upon in the present day by Rev. F. R. A. Glover, A. M. ("England the Remnant of Judah," London, 1861). He did not, however, attempt to give the genealogy link by link, nor enter into the proofs in detail. Since then the whole subject of Her Majesty's Jewish ancestry has been further examined by various students and writers on our Israelitish origin. Mr. J. C. Stephens has compiled a "Genealogical Chart, showing the connection between the House of David and the Royal Family of Britain." Liverpool, 1877. This gives the descent from Abraham to Zedekiah in full, as found in Matthew. It then gives twelve generations only between Heremon, B. C. 580, and Victoria, A. D. 1819, thus, of course, omitting a great number of links. The descent of our Royal Family from the royal line of Judah is, however, no new discovery. The Saxon kings traced themselves back to Odin, who was traced back to this descent from David, as may be seen in a very ancient MS. in the Herald's College, London; and in Sharon Turner "History of the Anglo-Saxons," vol. i. The full and complete genealogy of Victoria from David does not appear to have been ever printed; and it has, therefore, been thought that it would be useful, as well as interesting, to put it on record, both for reference and testimony. In its compilation reliable works of reference have been used—such as Anderson's Royal Genealogies, London 1732; Keating's History of Ireland, Dublin, 1723; Lavoisne Genealogical and Historical Atlas, London, 1844, as well as those mentioned above, and others. Perfect accuracy is hardly to be expected in such an attempt; but it is believed that the genealogy is as correct as our present knowledge of this obscure and intricate subject will permit.

In the following genealogy those who reigned have K prefixed to their names. The dates after private names refer to their birth and death; those after sovereign's names, to their accession and death. Wherever known, the wives have been mentioned. Besides those mentioned in Genesis, some have been obtained from Polano ("The Talmud," London, 1877). b. and d. stand for born and died.

ADAM TO VICTORIA.—GENERATIONS.

1. Adam BC 4000–3070, Eve.
2. Seth BC 3870–2978.
3. Enos BC 3765–2860.
4. Cainan BC 3675–2765.
5. Mahalaeel BC 3605–2710.
6. Jared BC 3540–2578.
7. Enoch BC 3378–3013.
8. Methuselah BC 3313–2344.
9. Lamech BC 3126–2244.
10. Noah BC 2944–2006, Naamah.
11. Shem BC 2442–2158.
12. Arphaxad BC 2342–1904.
13. Salah BC 2307–2126.
14. Heber BC 2277–2187.
15. Peleg BC 2243–2004.
16. Reu BC 2213–2026.
17. Serug BC 2181–2049.
18. Nahor BC 2052–2003.
19. Terah BC 2122–2083, Amtheta.
20. Abraham BC 1982–1817, Sarah.
21. Isaac BC 1896–1716, Rebekah.
22. Jacob BC 1837–1690, Leah.
23. Judah b BC 1753, Tamar.
24. Hesron.
25. Aram.
26. Aminadab.
27. Naashon.
28. Salmon.
29. Boaz BC 1312, Ruth.
30. Obed.
31. Jesse.

KINGS OF ISRAEL.

32. K David BC 1085–1015, Bathsheba.
33. K Solomon BC 1033–975, Naamah.
34. K Rehoboam BC b 1016, d 958, Maacah.
35. K Abijam BC 958–955.
36. K Asa BC 955–914, Azubah.
37. K Jehoshaphat BC 914–889.
38. K Jehoram BC 889–885, Athaliah.
39. K Ahaziah BC 906–884, Zibiah.
40. K Joash BC 885–839, Jehoaddan.
41. K Amaziah BC b 864, d 810, Jecholiah.
42. K Uzziah BC b 826, d 758, Jerushah.
43. K Jotham BC b 783, d 742.
44. K Ahaz BC b 787, d 726, Abi.
45. K Hezekiah BC b 751, d 698, Hephzibah.
46. K Manasseh BC b 710, d 643, Meshullemeth.
47. K Amon BC 643, 641, Jedidah.
48. K Josiah BC b 649, d 610, Hamutah.
49. K Zedekiah BC 568–588.

KINGS OF IRELAND.

50. K Heremon d. BC 580, Tea Tephi.
51. K Irial Faidh, reigned 10 years.
52. K Eithriall, reigned 20 years.
53. Follain.
54. K Tigheernas, reigned 50 years.
55. Fanboths.
56. Smiorguil.
57. K Fiachadh Labhriane, reigned 24 years.
58. K Aongus Olmucadh, reigned 21 years.
59. Blaoin.
60. K Rothesohta, reigned 25 years.
61. Dein.
62. K Sioyna Saoghalach, reigned 21 years.
63. Ohpila Olohpoin.
64. K Giallchadh, reigned 0 years.
65. K Aodhain Glas, reigned 20 years.
66. K Simeon Breac, reigned 6 years.
67. K Muiredach Bolgrach, reigned 4 years.
68. K Fiachadh Tolgrach, reigned 7 years.
69. K Duach Laidhrach, reigned 10 years.
70. Eochaidh Buailgleog.
71. K Ugaine More the Great, reigned 30 years.
72. K Cobhthach Coalbreag, reigned 30 years.
73. Mailage.
74. K Jaran Glecfathach, reigned 7 years.
75. K Coula Cruaidh Caolgach, reigned 4 years.
76. K Olliolla Caisfhiachach, reigned 26 years.
77. K Eochaidh Foltleathan, reigned 11 years.
78. K Aongus Tuirmheach Teamharch reigned 30 years.
79. K Eana Aighneach, reigned 28 years.
80. Labhra Suire.
81. Blathuchta.
82. Easamhuin Famhua.
83. Roighnain Ruadh.
84. Finlogha.
85. Fian.
86. K Rodchaidh Feidhlioch, reigned 12 years.
87. Fineambuas.
88. K Lughaidh Riadhdearg.
89. K Criomhthan Niadhnar, reigned 16 years.
90. Feargidhach Fion Feachtnaigh.
91. K Fiachadh Fionoluidh, reigned 20 years.
92. K Tuathal Teachtmar, reigned 30 years.
93. K Coun Ceadchathach, reigned 20 years.
94. K Arb Aonfier, reigned 80 years.
95. K Cormac Usada, reigned 40 years.
96. K Caibre Liffeachair, reigned 27 years.
97. K Fiachadh Sraabthuine, reigned 30 years.
98. K Muireadhach Tireach, reigned 30 years.
99. K Eochaidh Moigmeodhin, reigned 7 years.
100. K Niall of the Nine Hostages.
101. Eogan.
102. K Muriresdhach.
103. Earca.

KINGS OF ARGYLESHIRE.

104. K Foargus More AD 487.
105. K Dongard d 457.
106. K Conran d 535.
107. K Aidan d 604.
108. K Eugene IV. d 622.
109. K Donald IV. d 650.
110. Dongard.
111. K Eugene V. d 693.
112. Findan.
113. K Eugene VII. d AD 721, Sponnah.
114. K Etfinus d AD 761, Fergina.
115. K Achains d AD 819, Fergusia.
116. K Alpin d AD 834.

SOVEREIGNS OF SCOTLAND.

117. K Kenneth II. d AD 854.
118. K Constantin II. d AD 874.
119. K Donald VI. d AD 903.
120. K Malcolm I. d AD 958.
121. K Kenneth III. d AD 994.
122. K Malcolm II. d AD 1033.
123. Beatrix m. Thane Albanach.
124. K Duncan I. d AD 1040.
125. K Malcolm III. Canmore A D 1056–1093, Margaret of England.
126. K David I. d AD 1153, Maud of Northumberland.
127. Prince Henry d AD 1152, Adama of Surrey.
128. Earl David d AD 1219, Maud of Chester.
129. Isobel m. Robert Bruce III.
130. Robert Bruce IV. m. Isobel of Gloucester.
131. Robert Bruce V. m Martha of Carrick.
132. K Robert I. Bruce AD 1306–1329 Mary of Burke.
133. Margary Bruce m Walter Stewart III.
134. K Robert II. d AD 1390, Euphemia of Ross, d AD 1370.
135. K Robert III. d AD 1406, Arabella Drummond d AD 1401.
136. K James I. AD 1424–1437, Joan Beaufort.
137. K James II. d AD 1460, Margaret of Gueldres d AD 1463.
138. K James III, d AD 1488, Margaret of Denmark d AD 1484.
139. K James IV. d AD 1513, Margaret of England d AD 1539.
140. K James V. d AD 1542, Mary of Lorraine d AD 1560.
141. Q Mary d AD 1587, Lord Henry Darnley.

SOVEREIGNS OF GREAT BRITAIN.

142. K James VI. and I. AD 1603–1625, Ann of Denmark.
143. Princess Elizabeth 1590–1613, K Frederick of Bohemia.
144. Princess Sophia m Duke Ernest of Brunswick.
145. K George I. 1698–1727, Sophia Dorothea Zelle 1667–1726.
146. K George II. 1727–1760, Princess Caroline of Anspach 1683–1737.
147. Prince Frederick of Wales 1707–1751, Princess Augusta of Saxe-Gotha.
148. K George III. 1760–1820, Princess Sophia of Mecklenburg Strelitz 1744–1818.
149. Duke Edward of Kent 1767–1820, Princess Victoria of Leiningen.
150. Q Victoria b 1819, or 1838, Prince Albert of Saxe-Coburg.

We issue this to serve the grand and valuable object of supplying a necessary link in proving the identity of the British Nation with the Lost Ten Tribes of Israel. But we could not be identical with Israel unless Queen Victoria was in a line with David, it being written, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever; to him, and to his sons, by a covenant of salt?" 2 Chron. xiii. 5; xxi. 7. We have always been able to trace David's seed to Queen Tephi, of Ireland, who was the daughter of Zedekiah; but the difficulty has been to supply a chart of the line from Queen Tephi to King Fergus, of Scotland. This we now supply, and it is in itself a matter vital to the very best interests of the British Empire.

## Letter Drawer.

SKOOKUM CHUCK, Wash. Ter. April 24, 1883.

*Editor Restitution:*

We again commenced an examination of the false systems of theology on the 1st inst., and continued our meetings for two weeks, principally speaking upon "Life through Christ and him only." As a natural consequence this brought out the opposition and a combined demonstration against our views was made by Methodists, Presbyterians and Campbellites, consisting in a number of discourses on the immortality of the soul and the spiritual reign of Christ, one minister affirming that our efforts were similar to the kick of a fly and could not upset the doctrines of orthodox churches, yet praise God the truth has had its desired effect and although Brother Sherrell and myself have been represented as religious monstrosities, and the truths of God held up in public ridicule, yet one more put on Christ by baptism, and one, too, who is said to think for himself, and is now an earnest worker in the cause of truth, and some more we hope will follow his good example soon. Our brethren here all look upon THE RESTITUTION as being our best paper, and gladly welcome its weekly visit. Our church house we hope will soon be ready, as we are no longer welcome in the so-called orthodox houses. Brother and Sister L. D. Potter, of McMinnville, Oregon, have come among us to live. Others are coming soon as they say to be with the brethren. May God help you in your noble work is our prayer.

J. CONAWAY.

URBANA, Kan.

*Editor Restitution:*

DEAR BROTHER:—Herewith I enclose two dollars for my subscription for 1883. Will send more as soon as I can. I am a poor man and have had quite a hard time from the spring of '82 until the present. Last summer had a great deal of sickness in my family, and in September last I laid my sweet, darling babe to rest, aged one year, two months and three days; it was hard to part with her but it was the Lord's will; she seemed to be too pure to stay with us any longer, the enemy has laid her low, but thanks be to God who giveth us the victory through our Lord Jesus Christ, I shall with patience wait the appointed time of our Lord, and will meet her again a beautiful child of God. I am constantly waiting and looking for the soon return of our departed Lord. The Lord afflicted us sorely, but his mercy endureth forever.

We are all in moderately good health. I have also had a sick brother to old and aged, he and family, and taking Brother Paul's word for a guide (as I always do). "He that provideth not for his own, especially for his own household is worse than an infidel; but the Lord will prosper those who put their trust in him." I am still laboring in the cause of my Master, speaking twice a month, and hope to do so as long as the Lord letteth me live, or have any being. I would say to any of our brothers and sisters in Kansas, or elsewhere, if they should desire to hear me, if they will assist me to go to such places so desired, I will do so cheerfully, for I love to meet with those that really love the Lord. I now go 30 miles away on horseback to preach a risen Savior to poor perishing mortals, and the establishment of God's kingdom again upon the earth. Hoping and praying you will still bear with me in patience for this year's money, and asking the prayers of all the brothers and sisters in Christ, I ever remain your brother in Christ, the Lord sustaining me, though I be an Indian. Yet we are all of one blood and one God and Father. Now may the Lord sustain you in your work and labor, is my humble prayer.

W. J. PAYNE.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 10, 1883.


WILL probably attend the conference at Mendon, Mich.

OUR appointment for Pierceton on the second Sunday in June is hereby withdrawn on account of the Antioch meeting.

A DESTRUCTIVE tornado swept across eastern Kansas and western Missouri on Sunday evening, resulting in the destruction of a great deal of property and the loss of a number of lives.

WE omitted our Oriental Sketches last week and this, and supply the place with letters from Mrs. Davis. We have sent what money we had on hand in a draft on London, as we have reason to fear that some money sent has been lost. We send sixteen dollars this week in this way.

WE give two selections this week—one from the *Bible Banner*, and one from Dr. McCulloh's Analytical Investigations concerning the credibility of the Scriptures and of the religious system inculcated in them—both having a bearing on the nature of our adorable Redeemer. If we say anything for ourself on this theme it will be after we give two or three more selections from McCulloh's works. We think about as little of formulated creeds on this inexplicable doctrine of divine revelation as the Doctor, and rest our own faith on the *express declarations* of God's word without substraction, addition or interpolation.

The Church of God at Antioch, Marshall Co., Indiana, appoints its annual June meeting to commence on Friday, June 8, at 4 p. m., to continue over the following Sunday. Meeting on Saturday at 10 a. m. The place of meeting is 5 miles south of Plymouth and 3 miles north of Argos. A cordial invitation to brethren and sisters to attend.

BY ORDER OF THE CHURCH.

THE following short selections are from our European exchanges of the latest date. The first is from the *Bible Standard* for May. The line of the contemplated canal is not fully indicated. The article — Explorations in Egypt—is from the *Glasgow Messenger* for May. It contains some additional facts regarding discoveries in the land of the Nile supplementary to facts given in former numbers of THE RESTITUTION. As all these matters illustrate historical and prophetical Scripture we shall try to keep our readers fully posted. We are living in a sublime period of the world's history.

PROPOSED SHIP-CANAL IN PALESTINE.

"It is clear that, great as is the might of the British Empire, it is not mighty enough to maintain the Ottoman Empire much longer. The Ottoman Empire is rapidly dying. The Sultan refuses to carry out any reform, to make even any material change in his system of government; and disorder, anarchy, and disaffection are rife in every one of his provinces. Armenia is ready to welcome the Russians. Syria is believed to be ripe for revolt. Arabia is known to be intensely hostile." This occurs in an article in the *Daily News*, and shows how near, in the estimation of the secular Press, is that much-to-be-desired event. It is of interest to us as indicating how rapidly we are approaching that period when "the times of the Gentiles shall be fulfilled."

We below call attention to a scheme now in the air for making a ship-canal from the Mediterranean, via the Jordan, Jerusalem, and the Dead Sea, to the Eastern arm of the Red Sea. To us the scheme seems eminently practical. Its effect on Palestine, if realized, would be immense, making Jerusalem one of the principal sea-ports of the East,—a depot for goods intended for the whole of Syria, Arabia, etc. Its bearing upon Jewish restoration can be seen at a glance.

A correspondent writes from Ashton-under-Lyne, as follows:—"A new and interesting project for a great waterway to the East as an alternative to the Suez Canal, was mooted today by the London Chamber of Shipping. Mr. Conry, a well-known shipowner of London and Belfast, hinted that a great scheme has recently been under the consideration of practical and enterprising men for a great waterway to be made by flooding the valley of the Jordan, and utilising the basin of the Dead Sea. The latter lies 700 feet below the ordinary sea level, and the only engineering works required would be a canal 26 miles long at each end, whilst the cost would be vastly less than that of constructing a second canal through the Isthmus of Suez."—*Manchester Courier*, Feb. 16.

Our correspondent adds:—"How few of those who have read the above have realized the fact that the project formed for mercantile purposes by our British merchants, is the outcome of a prophecy in Ezekiel xlvii., and which Scripture plainly says is to take place before the restoration of Israel and Judah to their own land."

EXPLORATIONS IN EGYPT.

A popular writer once expressed the wish that it were in our power to sweep away the sand that has accumulated through centuries over the ancient cities and plains of Egypt, so as to be able to read the history that lies buried beneath. A kindred desire, of much less ambitious extent, has led, the other day, to the starting, under the auspices of a special Exploration Fund, of excavations at Tel-el-Machuta, half-way between Ismaila and Tel-el-Kebir. The first few turns of the spade seem to have yielded results of some importance and interest. It was supposed before starting that the mound in question (Tel-el-Machuta) was the ancient Raam(s)es. It is proved, however, by an inscription dug up, "to be at once the Pithom and the Succoth of the Bible. Pithom was the sacred name descriptive of the temple; and Succoth (Tuku) the civil appellation. We read of Pithom as one of the cities built by the Israelites during the oppression (Exod. i., ii.), and Succoth was their first station in the march of the Exodus. Exod. xii. 37, xiii. 20. The discovery not only places Pithom Succoth on the map, but in doing so gives us at last a fixed point in the route of the Israelites out of Egypt."

"The importance of the identification of this Pithom Succoth as the veritable halting-place in the Exodus march, in place of its being the city of Ramses, whence the start took place, cannot be exaggerated."

The *Jewish World*, in urging its readers to take a practical interest in the further prosecution of the inquiry, says:—

"The latest discoveries made by M. Naville, and communicated to the Exploration Fund, are extremely interesting, and confirm fully the identification of Pithom. He has dug out the store house, which consisted of rectangular chambers, built with very thick brick walls, with no access but from the top,' and he has no doubt that these chambers represent the store house of Pithom,' one of the 'Arc Miskenot,' which the children of Israel built for the Pharaoh of the oppression —a most remarkable discovery, all will admit. In addition, M. Naville has come across a hawk in red granite, bearing in his claws a cartouche of Ramses II., the Pharaoh of the Bible, for whom the Israelites were compelled to build the 'store city,' which occupied the site of what is now the mound El-Maschuta. The excavations have further resulted in bringing to light an inscribed statute of the reign of the Pharaoh Osorkon II., a sovereign of the twenty-second dynasty whose monuments are extremely rare. This dynasty was of oriental origin, and is one of the most interesting to readers of the Bible and students of Jewish history. It included the Pharaoh whose daughter King Solomon married; the Pharaoh who sheltered Jeroboam, the son of Nebat, who caused Israel to sin,' when he fled to Egypt and conspired against Rehoboam; Shishak, King of Egypt, who successfully invaded Palestine; and Zerah the Ethiopian, whom Asa, King of Judah, defeated and drove out of the land. It must not be forgotten that but a few yards of ground have been turned over by the excavators; and yet the result has been the 'discovery of Pithom and the whole elucidation,' as Mr. Reginald S. Poole says, 'of the geography of the town.' What might not be anticipated from a systematic exploration of the land of Goschen, full as it is of promising sites and historic ruins, were the means forthcoming to enable the Egypt Exploration Fund to prosecute the work as vigorously as it should be done."

### Who Are the Dynamiters?

For the time powerful explosives in the hands of ruffians threaten the lives of sovereigns and prime ministers, and the existence of public buildings. There is general alarm in high quarters, and extreme precautions are adopted. The matter presents a moral and religious side. Infidelity and Romanism furnish the cowardly and brutal operators in dynamite, which seems to be the most powerful and most easily handled of the dangerous compounds. Men who have been instructed in, and who believe the Bible, are not among the conspirators. Infidel and Romish journals attempt to justify these cowardly assaults upon life and property. Finally atheistic science comes to the front to arouse the miscreants who threaten rulers and statesmen with fearful injuries or a terrible death. Prince Krapotkine, a leader of the conspirators receives the sympathy of men of science, and they petition for his release from imprisonment because he is a scientist.—*Christian Intelligencer.*

## Communications.

JERUSALEM, April 16, 1883.

*Dear Brother U.:*

Your kind letter of March 10th is just received with the enclosed draft, I am sorry to add that the letter alluded to of Jan. 2nd has not been received. I went directly to the Consul and he is sure that no such letter has been received at the Consulate. He says, however, that two mails have been lost, one was burned and one was given in charge of a *fellah* at Jaffa to bring to Jerusalem, and the man with the mail disappeared. The *fellah* has been found and imprisoned, but the mail bag has not come to light; this was the Turkish post; the Austrian is safe, but we cannot control the routes and our letters will come as it happens. But do not worry about it, I said the Lord so ordered the matter; and I did not allow it to trouble me, as I am sure there are no accidents. Well, let it go, I only hope some one will get it who needs it; I know a long time ago that God did not send me here to starve. Everybody is kind to me; the Jews are so kind, I think they would share their last loaf with me. I work hard, but that is just what the Lord sees that I need and he gives me plenty, and I am sure that I like it. I am not much consequence any way, and that suits me as I like quiet. I desire to be in a condition to bear all things, and not to be worried by anything, neither praise nor blame. Mrs. Low Wallace is very friendly to me. I have just written her a long letter. She is much interested in Americans in Palestine.

I learned yesterday that twenty thousand Jews are coming here from Arabia; they are coming every week and it is really marvellous how they are sustained here; they come, go about their business and no one knows any more about it. There is plenty for all. Provisions never seem to look here; a thousand pilgrims may come and no one knows it by any scarcity, nor do provisions rise in price on that account; it is remarkable.

I have been out in the fields gathering flowers this afternoon. There are beautiful flowers everywhere, by the roadside, in the valleys, on the mountains, all over the rocks, on the walls, and oh how beautiful they are! We ask each other, if it is so now, what will it be in the restoration.

Mr. and Mrs. Merrill have just returned from a visit to Moab beyond the Jordan. Mrs. M. said you have no idea of Palestine until you have crossed the Jordan. "I tell you, Mrs. Davis, you have no conception of the beauty and fertility of the land of Moab; it is simply glorious." She said "we were quite lost one night and could not find our camps and were obliged to sleep in a thorn patch, but we were very comfortable indeed, and I assure you we felt quite safe. In the morning the bedouin women came to visit us and were quite amused at seeing my ruffles, they closely inspected every article of my clothing, and when I mounted my horse they were quite astonished that I could ride on a side saddle. The custom of the Arabs is to ride astride the same as the men do. The nature of the Arab women is naturally kind and hospitable." Whenever I walk out alone and pass a group of Arab women, or Turkish in fact, they always insist upon my coming to sit with them and share their lunch, and I must confess that I rather like their company.

Mr. Friedlander, agent for the London Jews Society, has left today for Europe to collect funds for colonizing the Russian Jews; he has been very successful in his work thus far. Mr. F. is a proselyte.

I shall make the bouquets as soon as possible, and send. It is much work to prepare the flowers and then to arrange the cards, but pressing the flowers is by far the most tedious, I have set up many nights to accomplish this work as they must be pressed immediately after being gathered. But I shall leave the price entirely to your judgment.

Next week is the Jewish Passover, and I have already been generously supplied with passover cakes.

I enclose a small Turkish coin for your brother; it is the only one I can get hold of today. Nearly all coin used here is French and Russian; the coin enclosed is Turkish and its value 10 paras. I will send a better one soon. I have many letters and cards to mail today. I think a check is the best means of sending, but if a letter is registered it is safe. I fear other letters have been lost. God bless and keep you dear brother is my prayer.

A. E. DAVIS.

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## Selections.

### INHERENT NATURE OF CHRIST AND THEORIES OF THE ATONEMENT. No. 1.

Whether the apostles themselves possessed any knowledge concerning the inherent nature of Jesus Christ, or of the theory by which the salvation of mankind was accomplished, I altogether doubt, for why should they forbear to communicate it when their great business was to convince and convert the world? Or if they were forbidden to announce it, what must we think of the presumption of theologians who have undertaken to expound these subjects as being matters essential to the Christian faith. However, whether the apostles had this knowledge or not, they have made no communication to mankind on these particulars, and in preaching the gospel whether to the Jews or to the heathen, they never offered any other consideration to them than that the Old Testament prophets had announced a variety of predictions concerning the Messiah, which had all been fulfilled in the life, doctrine, death, and resurrection of Jesus of Nazareth. Any other argument used by them was in appealing to the miracles and other supernatural evidences that they were enabled to perform by an invocation to Jehovah in the name of Jesus of Nazareth.

But notwithstanding the New Testament writers have given us no instruction whether as concerns the inherent nature of the Lord Jesus Christ, nor of the theory by which he accomplished the salvation of mankind, theologians have undertaken to expound these matters with all formality, and have so far prevailed in enforcing them, that the great mass of Christians actually believe that an unhesitating assent to these theological expositions, are matters in which their salvation is most deeply involved. The extensive prevalence of such belief, therefore, seems to require that in addition to what we have shown that the apostles inculcated nothing on such subjects, that we should furthermore exhibit the amount of anomalies, and inconsistencies of prevailing theological speculations, so that in discerning their irreconcilability with the Scriptures, we may the more willingly regard them as being entirely presumptuous: That the reader may with as little prejudice as possible enter upon this investigation, I call his attention to Christ's own words, "*No one knoweth who the Son is but the Father*," a remark made by him, Luke x. 22, and which I interpret in the most absolute manner.

To this rigid conclusion I have been led by a very full examination of the different controversies among theologians on this subject, in which I find nothing but contradictions and utterly inexplicable anomalies. But as some of my readers probably have never thoroughly studied the subject, they may not be prepared to adopt my conclusion as to its utter incomprehensibility. To convince them therefore of this fact, it may be necessary that I should establish the correctness of my deduction by showing them the entire insufficiency of any prevailing theological exposition. That there are any passages in the New Testament writings that formally or explicitly instruct us as to the inherent nature of Jesus Christ, or as concerns the theory upon which the salvation of mankind was accomplished by him, no theologian can pretend to assert, be his opinions on those subjects what they may. But notwithstanding this remarkable omission which could only have proceeded from the determination of God not to make mankind any revelation on these particulars, theologians have undertaken to penetrate into his counsels, and through inferences deduced from various passages of Scripture, they have made conclusions which they have urged with the utmost dogmatism upon the Christian world, as matters of belief essential to their salvation. Of how little value these inferences of theologians are, is however strongly exhibited to us in the utterly opposite conclusions to which they have arrived. Thus with respect to the inherent nature of the Lord Jesus Christ, there are three different opinions. 1. That of the Trinitarians, who assert he was co-essential, co-eternal, co-equal with Jehovah, and that together with the Holy Spirit, they constitute a Trinity which, though of three persons, are but one God.

2. The Arians affirm that Jesus Christ is the highest of all created spirits or intelligences, but inferior to Jehovah as a son is to his father. They deny the personality of the Holy Spirit, and consequently reject the doctrine of the Tri-unity.

3. The Humanitarians or Socinians, consider Jesus Christ to have been a mere man, the Son of Joseph and Mary.

It signifies nothing that the large majority of intellectual, learned, and devout Christians have adopted the Trinitarian hypothesis. I fully admit the fact, but truth does not depend upon majorities, and if we look at individuals who have rejected the doctrine of the Trinity, we shall find among them some of the brightest names in the history of the world, whether we estimate them by their genius, learning, or piety. It is scarcely necessary to mention Locke, Sir Isaac Newton, Milton, Dr. Samuel Clarke, Lardner, Priestley, etc. One would suppose that the radical differences that thus exist among the intellectual, the learned, and the devout, concerning this subject, would have opened the eyes of mankind as to its incomprehensibility. On the contrary however, the fact of an opposition to the prevailing assumption has merely excited the indignation of the majority, and induced them to regard such persons as the enemies of God, whom it was justifiable to treat with reproaches, persecutions, and in darker ages to put them to death. That the Anti-Trinitarians have not acted in a similar manner, is specially referrible to their want of power; for in the fourth century when the Arian controversy was at its height, they persecuted the Trinitarians whenever they had the opportunity. But though the Christian world has not yet learned to appreciate the fact, that the inherent nature of Jesus Christ, and the principle by which the salvation of mankind was effected through him, are utterly incomprehensible matters, as not having been revealed to us in the Scriptures, yet surely it is to be hoped they will not continue in their misapprehension of these subjects if they be fairly exhibited to them.

Encouraged by this hope, as well as to bear my humble testimony on the subject, I will attempt to bring it to the full comprehension of my readers, by showing the utter irreconcilabilities and anomalies that are involved in every human speculation on these doctrines, whether according to the theories of the Trinitarians, Arians, or Socinians. Theologians, at least those of modern times, seem to have investigated the question of the inherent nature of Jesus Christ upon a kind of syllogistic basis. They have inferred in the first place, that he must either be God, or less than God, or a mere man; for they cannot imagine any other conditions of being. Having laid down this basis, they have examined the Scriptures, and having classified the several texts bearing on the subject, they have then come to a conclusion from them, that the doctrine and teaching of the Scriptures implies either that he was God, or less than God, or a mere man, according to the alternatives offered in the premise assumed.

After having adopted one or the other conclusion as being the most plausible, they have then either disregarded other texts anomalous to, or opposing their inference, or they explain them away so as to suit their opinion, and then arraying together whatever sustains their belief, they publish them to the world, embodying such an apparent array of texts and arguments in their favor, that those whose opinions are either made up or inclined towards any particular one of the three hypotheses, consider these summaries to be altogether unanswerable. Instead of being any demonstration of the subject, such expositions are merely compends of what may be advanced in favor of any particular opinion. Whatever notion therefore men may have, on the subject, and whatever amount of Scripture texts they may adduce in favor of their several opinions, their belief is merely inferential, from the undeniable fact that the New Testament writers have not made any explicit statement on the subject.

As the opinion therefore, be it which of three it may, is only an inference, we can only test the strength of such inference by other inferential reasoning that bears upon the subject. If as an inference it is considered that the Scripture teaches any particular doctrine, the inference if it be good must explain every apparent anomaly or inconsistency involved in such inference. If it cannot explain it, then the inference is not good, as not explaining what is anomalous or contradictory. Men ought not to allow themselves to be deceived with any fallacy in this case as implying that the anomalies or inconsistences of theological inferences are to be protected by the incomprehensibility of the subject itself. That a subject may be incomprehensible is very possible, and if it is so, then it should be left in its incomprehensibility. But surely no one can be illogical enough to allow a person to give an inferential construction to an incomprehensible subject, and then when requested to explain any anomaly or inconsistency involved in such inference, to plead that as the subject belongs to the incomprehensible nature or purposes of the Almighty, it is presumptuous for men to undertake to scrutinize such matters any farther than he has been pleased to reveal himself.* This they assume to be precisely to the extent of their peculiar inference, and thus the infinite and incomprehensible nature of the Almighty is used merely as a shield to protect any presumptuous exposition which theology sees fit to put upon the unrevealed purposes of the Creator of the universe.*—*From McCulloh's Credibility of the Scriptures.*

*Such reasoning as this, constitutes a fallacy which is not distinctly laid down in our treatises on logic. It is indeed in a certain degree "*begging of the question*," but it is more especially that subtle sophism which the lawyers term "*negative pregnant with an affirmative*," i. e., while it asserts a denial, it at the same time makes an affirmation. An incautious reasoner entrapped by this sophism, will find it extremely difficult to extricate himself. It is of such frequent use in the defence of theological speculations that I have thought it advisable to warn the reader on the subject.

## Youths' Column.

### Spring.

When the buds begin to swell;
When the streams lead thro' the dell;
When the swallows dip and fly,
Wheeling, circling thro' the sky;
When the Violet bids the Rose
Waken from its long repose;

When the goats in sunshine dance;
When the long, bright hours advance;
When the robin by the door
Sings as he'er he sang before;
Then, when heart, and flower, and wing
Leap and laugh—then comes the spring.

Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are like rot in timber; like rust in iron. They eat into the man. And when the process has gone on for a while and there comes the stress of an outward temptation, down they go into a mass of ruins! Ships go out to sea, all bright with fresh paint, their sails all spread and streamers flying, and never come back, never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay! Just so bad thoughts, vile, impure thoughts and imaginations, rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man, the woman, to the violence of temptation, with no interior of reserve power to stand the shock. Bad thoughts fed and fattened are the bottom vice of society.

### Natural History.—Corn and Coffee.

Columbus, in his first voyage, in 1492, discovered corn in use by the Indians of Cuba, and afterwards by those of Hayti. Among the trophies of the new world that this great navigator laid at the feet of his sovereigns, on returning from this remarkable voyage to the unknown country, were a few ears of maize, or "Indian corn." Neglected were they amongst the mass of rich plunder — gold, gems, and strange copper-skined captives—that greeted the eyes of Ferdinand and Isabella; but the golden ears were of far more value to the world than all the treasure that subsequently flowed into their coffers from new Spain.

The spread of the wonderful grain was rapid, and that which had hitherto constituted the chief food of the American Indian was spread all over Europe, Asia and Africa.

Until the present year, I had hardly given a thought to the origin of this plant, when last April I had it brought home to me most forcibly. In a blind, unquestioning way, I had always admired the great fields of corn that the farms of New England are sometimes covered with, but had never asked whether it was the product of our own or another zone. It was in the home of the corn, on the uplands of Mexico, that it flashed upon me that this noble friend was a child of the tropics!

Then I wondered that I had not before noticed its broad, clinging leaves, its tall, tassel-crowned form and luxuriant growth, all of which proclaimed it as a native of a warmer clime. In Mexico, or in the equally elevated plains of Peru, corn had its birth; here it finds the union of hot "growing" days with cool moist nights.

A thousand years before New England acquired a name, the Indians of Mexico cultivated this precious cereal. Even at the present day it is their sole support.

It is but a few months since I returned from a long ride of a thousand miles, on horseback, through the hills of southern Mexico, where the Indian villages were entirely hidden in vast fields of corn. The great stalks, with their waving tassels, like the feathered crests of warriors of old, towered to the height of fifteen feet, far above our heads as we sat in our saddles.

It was among those hills that I saw the products of two widely different countries most curiously blended—corn and coffee, the leaves of the one interlacing the branches of the other.

First found in the heated forests of Abyssinia, beneath the triple sun of Africa, coffee was not known to the world beyond till about four hundred years ago. Thence a learned mufti brought it out of its seclusion of centuries; and introduced it to his companion dervishes. It spread to Mecca about 1500, and Constantinople fifty years later, though the followers of Mahomet were forbidden to use it for a long time. A hundred years later it reached London, but twenty years more elapsed before it came into use in France. The Dutch, too, introduced it into Java, in 1680, and as a rare plant into the botanical gardens of Amsterdam. The new world obtained its supply from a single plant, which a French naval officer carried to Martinique, in the West Indies, in 1720, depriving himself of water, when parched with thirst, that the tender shoot might survive. From this one tree, it is said, all the American tropical colonies obtained their seed, which has multiplied to such an extent that Brazil, the West Indies, and Mexico supply us with as much as Java and Ceylon. These are at present the great coffee countries, the product of Mocha, though most delicious, being small in quantity.

This, then, is the history of the wanderings of the coffee-plant from the far Orient till it met the maize, and this daughter of the East joined hands with the plumed chieftain of the West.

The point at which I discovered them thus united was four thousand feet above the sea, in a lovely garden shaded by bananas and filled with singing birds. It is at this elevation that the coffee best thrives, for here it gets shade and moisture—which the lowlands cannot invariably supply—and a temperature changing but slightly from year to year. When a grove is started in the primitive forest many of the large trees are left standing to give the required shade; and when commenced on the lowlands where there are no trees, broad-leafed plants like the banana, are planted.

The tree naturally attains a height of about twenty feet, but in the plantations is pruned down to eight or ten, forming, with its straight, horizontal branches, a beautiful, dome-shaped mass of green. The leaves are broad and glossy green, sometimes concealing the "berries," or fruit, which cluster along the slender twigs and branches. The coffee is shaped like a small bean, and two of these beans are found side by side, adhering by their flat surfaces, inclosed in a pulp covered by an outside skin, forming a berry the size of a cherry. This is at first green, but ripens into a bright red when it is gathered.

A coffee-plantation in these upland valleys is one of the most beautiful things out of doors. Wide, straight paths are opened through it, above which are the dark-green coffee-trees gleaming with berries, or filling the air with perfumed gales from clouds of snowy blossoms.—*Youth's Companion.*

The French expedition to Tonquin has produced in China a hostility to the French name, so decided that for the protection of merchants there it is deemed prudent to retain several French ironclads near Shanghai and Hong Kong; therefore only a portion of the squadron in Chinese waters will proceed to Tonquin. It is expected that Captain Korgaradec, French envoy to Annam, will be appointed Lieutenant-Governor of Tonquin when a protectorate is established. It is stated that the French Minister to Pekin, who was ordered to return home, has been instructed to remain at Pekin until further orders.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $380. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. PRETORIUS, President.

# Poetry.

## FORGIVE AND FORGET.

Forget! for why remember
The wrongs of yesterday!
Perchance kind words were spoken
To heal the breach to-day!
And let the past forever be
A bleak leaf in your memory.

Forget the old year's failing.
The new will have its share,
Each one will find that haply
He has enough to bear;
Without the memory of the wrong
That to the old year doth belong.

"Let bygones be bygones,"—for why
Should thoughts that engender strife
Be nourished in our bosom—
That but embitter life,
And fill this world, that else was fair,
With scenes of sorrow, strife and care.

Forgive: for why should we withhold
The blessing that we need,
Or let an erring brother
In vain for mercy plead!
Oh! cold must be the hearts and rare,
That could reject the suppliant's prayer!

Forgive: let old affections
Be stirred within the heart,
Pre-dincing kindly feelings
That light and warmth impart,
And make our onward course less sad,
By making home fireside more glad.

Forgive: for time's swift pinions
Are bearing me along;
And few may be our mom-nts
To do or suffer wrong:
Then let us while the power is given,
Forgive as we would be forgiven!

A. E.

# Communications.

## "THE LOGOS." John i. 1-14.

### The Simplicity and Reality of this Truth.

"The logos" appears in the usual form of personification; but "the life," the light, the kosmos, appear in the like form, and thus fifteen times it occurs in this context; and a thousand times doubtless, in the New Testament, and still more in the Old.

I. "The logos" is *from lego*, I speak, say, etc. O logos is what is spoken; "The Lord spake all these words (logoi pl. legon pardoiplo) saying," the ten words (logoi pl, ten commandments)." Ex. xx. 1. xxxiv. 27, 28. He sent his word (logos) and healed them.—Psalm cvii. 20. This logos is so used over 1000 times in the Greek O. T.—Tromlis' Concordance. Thus its synonym is used in Hebrew, Greek, Latin and English over 1000 with no shadow of mystery. Nay more, it so occurs 200 times in the New Testament.

The Jews "made the logos of God of none effect by their tradition." Mk. vii. 13; Luke iv. 19; xxiv. 19, 28.

Thy O logos is truth." John xvii. 17. St. Paul's O logos was not with enticing *logois* (words) of man's wisdom." 1 Cor. ii. 4.

"Preach the word"—literally, Herald the logos. 2 Tim. iv. 1, 2. But enough, (this may be) to lift this term above imagination, into the light of God, and on the plane of the real faith in the ancient worthies, and a sound mind in us.

II. John came, as written the logoon (gen. pl. of logos) of Tesiah, legontos, (saying) a voice crying, etc. Luke iii. 4. John was "the voice," but "the word (of promise) made flesh" was Jesus. "God said, Let there be light—light was." Gen. i. 3. So of "the Sun of Righteousness." Amen.

The word of promise—logos evangelias—*to* Abraham secured Isaac, and thence the same word through Israel ensured Jesus, God's only begotten Son, in the fullness of time, made of a woman, made under the law, to redeem. Gal. iv. 4; Rom. ix. 9; Luke i. 26-35. Here is the occasion, the propriety and cause, distinctly given, for calling Jesus "the Son of God." Adam was his son made of the dust, Luke iii. 38, but Jesus was "the begotten Son of God" and born of Mary—the seed of the woman—of David—Abraham, and so the Son of Man."

III. We call the Bible "the word of God," and such it is, revealing him and his works and ways, but not a Divine Being—in advance of Jesus, as assumed. But how did it come from God? Through five agues (alone) and 1500 years. But as Jesus was the crowning theme of the logos of promise and prophecy, he is himself, par-excellence, "called the word" as he is "the resurrection and the life," John xi. 25, and the word of the life, manifested as Jesus, "seen, heard and handled." 1 John i. 3.

The word (O logos) of the life, demonstrates its grammatical value as a phrase—not a being; just as "this (bread) is my body—this cup is my blood," Mat. xxvi. 26-29; John vi. 52-58, old yet qualified by verse 63, "The Spirit quickeneth—the flesh (bread as taken for his body broken) profiteth nothing." "The words I speak unto you are spirit and life"—life-creating anew.

IV. Thus saith the wisdom (o sophia) of God, Luke xi. 49. I wisdom dwell with prudence; and this is personated some thirty times. However it was "the wisdom of God," but not another divine pre-existence.

V. But was there not something before Jesus? Yes indeed, God was! He spake the word, the logos, and creation came. Psa. xxxiii. 6-9. Nay more; of him, through him, and to him, are all things; through the 4000 years of type and personal manifestation, as time and event led on to our Lord Jesus, in the fullness of time! Nay, still more. The logos evangelias, Rom. ix. 6, the word of promise and prophecy were of God, in all their unfolding stages, through the fathers, the law and the prophets, and pre-eminently in the one hundred items of "the eternal purpose," purposed in Christ Jesus our Lord, before the world, but were accomplished in his first advent. All these were there to demonstrate his divine Sonship, as revealed, touching time, order and event.

VI. The Christian calling,—the church of the first born—also was chosen in him to eternal life, before the world began; but he hath in due times manifested his word (the logos) through preaching, and so our calling into divine sonship has come on the line that Jesus did. Eph. i. 4; Titus i. 3; Rom. viii. 30; Heb. ii 5, etc. As the children were partakers of flesh and blood, he took part of the same—it was essential.

VII. "As God is true our preaching [O logos] way not yea and nay. For the Son of God, Jesus Christ, was not yea and nay; for all the promises of God in him are yea, and in him amen, to the glory of God. 2 Cor. i. 20. He had not been pre-existent, nor was he to be post-existent, as Christendom has assumed to make him.

Thus O logos—the word of the eternal life—which was with the Father was manifested, fulfilled, to us in Jesus, on time! 1 John i. 1, 2.

It was "by the logos, word, of truth, by the power of God and the armor of righteousness," that St. Paul commended himself to every man's conscience in the sight of God.

Please note: God's standard of testimony is "two or three witnesses," but here are seven classes of them; and these are sustained by over a thousand others. Nay, other terms—epos, eros, and rema—may be interchanged more or less with logos, and so make its import literal and unmistakably certain.

Then how has "the logos" been taken to teach a pre-existent personal Christ?

With reverence and in pity for humanity the answer may refer to the prevailing worship of the Host—the consecrated wafer, taken as the real presence—the person of Christ in the Lord's Supper service. Both alike, however diverse in theory, disparage and question the record that God has given of his Son.

All should know that all the precious promises and prophecies were in the logos, the word. It was "the prophetioon logon, to which we do well to take heed, as a light, till the day dawn." Those which have been, or are yet to be, fulfilled in and by Jesus, the Son of God, at his second coming and kingdom are embraced.

The logos of "the seed"—Jesus—was to faith of old, as the logos of the kingdom to come, is now to us, a verbal bond; "yea and amen" to become the crowning glory of the Lord, that shall fill the whole earth. Neither a foretold event or person, has ever occurred or existed but so as to fulfil the word in historical reality. See Pentecost, Acts ii.

A pre-existent Savior, like a post-existent sacrifice in the mass, is a delusion to "catch away the word" and to divert us from the way, the truth, and the life, Jesus and the resurrection! His name is the only name given for salvation, to man or creation. No theory of the logos can compete or compare with this one name; Jesus, the personal, and Christ the official name. This rock, on which faith builds, is without a crevice or a seam. "The rock of ages." "Open thou our eyes" to see the mountains of pre-existent and post-existent sand, and build only on this!

As there is no flaw in the logos of promise there will be no failure in its performance. The Lord Jesus fills and so seals the vision and prophesy. Dan. ix. 24. Jesus in promise, Jesus in his first coming to teach and suffer; and his second coming and kingdom, is the sum, the all and in all, of divine bestowment.

Please observe, beloved, that testimony to primal truth, however overlooked, is not controversy; but godly edifying, and always in order. 1 Cor. xiv. 20; 1 Tim. i. 4.

J. B. COOK.

## To the Brethren in Michigan.

The Grand Rapids and Indiana Railroad will carry delegates to our Annual Conference at Mendon, from all points between Sturgis and the northern terminus for one and one third fare for the round trip. All who desire to avail themselves of this offer should apply for tickets to Elder E. Hoyt, Grand Rapids, Mich., as the tickets must be procured in advance. Each organized church should elect delegates. Brethren not connected with any organized church will be considered delegates.

HERBERT S. MILLER, Sec.

# Selections.

## OUR LORD JESUS CHRIST—WAS HE DIVINE?

The world has seen many great men—good and wise men, who commanded respect, and in some cases received the adoration of nations for centuries after their deaths; yet, whatever of romance and mystery we find thrown around them after their disappearance from earth, a very little sober, careful criticism shows, beyond all possible question, that they were, with all their greatness and glory and influence, only men like ourselves—erring, sinning, mortal men. And after such a brief investigation of their history, no one would ever have the slightest question as to their simple, complete humanity.

This is true of all, with one exception—Jesus of Nazareth. Take the history we have of his words and works, divesting it of all discernible halo of imagination and myth, and the fact remains that men of all ages, from his own time to the present, men of clear intellect and careful thought, his followers and those who have paid very little attention indeed to his commands, have somehow been convinced that he was more than man, and though mighty efforts have been made to destroy this belief, yet somehow it happens that more people believe it to-day than ever before. Though advanced scholarship has tried to prove that he was only a man, and "higher criticism" has tried hard to show that everything in the Record calculated to prove him more than this, is an accretion of a later date; yet many—to say the least—of the best scholars see no way to avoid the old conclusion that he was something more. Though sceptics and infidels have made this a great point of attack, yet from sceptics themselves have been wrung admissions of his exalted nature, which sound strangely like the writings of Christians.

At first thought, however, there is something very remarkable in the fact that the "super-human" idea of Jesus has got such a hold on the minds of men. We can easily explain how a childish, credulous age, might deify a man after death, forgetting the weak and bad in him, and remembering only the great and good which he showed; but how does it happen that the idea should thus become attached to one in historic times, and a critical age, and keep pace with the march of intellectual and material progress? Why has not this idea (if false) been exploded long ago, and forgotten like scores of other senseless fictions?

The fact remains that the idea is not yet exploded, but after surviving more than eighteen hundred years, bids fair to last a long time yet. Which fact shows that this question is still an open one; so far as men are concerned, and very evidently, from its very nature, an important one, with its tendency still to be decided for his divinity. We find that the question, "Who art thou?" has been one of the great questions which have come down to us through the ages, commencing even when he was on the earth; and probably there has been more thought and labor spent in regard to the nature of this one Person, than in respect to all the world of men and heroes besides. So it is no idle and profitless question if we study again the history of this wonderful One, seeking there an answer to the old question, "Who art thou?"

Even among those who have accepted the Savior of the world, there is a wide diversity of belief as to his nature. He is variously considered to be (1) a simple man, who was born, and died like other men; (2) a man who was specially gifted by God, and "exalted" after his resurrection to pre-eminent dignity; (3) man, as to the flesh, but begotten by supernatural power, and thence obtaining some close relationship with God; (4) obtaining his right to the title of "Son" only through his "resurrection from the dead;" (5) a pre-existent, created being, but only superior to others from the special favor of God; (6) "begotten" and not "created," at some time in eternity, and coming here of his own choice, being "made flesh"; (7) eternally "begotten," and consequently eternally existing; (8) one "person" of the "triune God," (9) God himself, in human form. Here we have the whole range of possible conceptions concerning him, and surely they are not all correct.

Without argument, we may safely assume that the history—his own words and works, represent him to be more than man in some sense, yet, in answering the question, "Was he divine?" it is not necessary to assume, or labor to prove, that he was God himself. These are the two extremes; the truth may lay somewhere between, he being what no man ever was, or will be, and yet "a Son."

Again, we may safely assume that nothing in his appearance—or the general circumstances of his life, would go far to show that he was more than other men in nature. If we consider the question at all, we must consider it from his own words and works, from the finale of his stay here, and from the words of those whom he sent out into the world. There is no other way to settle this matter. Philosophy will not do it; reason cannot. And if we find, even after we have become satisfied that Jesus was the Son of God—as no other man ever was—that questions of how and why are still unanswered, that is no reason why we should reject the well established fact. For, though he taught that he was the Son of God, he also said that "no man knoweth who the Son is, but the Father." Abstract reasoning, therefore, on "the nature of Christ," is unprofitable and useless.

We must also be careful not to claim more than he did. He did not claim to be God, or a part of God. He never identified himself with God except as a Son in work and purpose, and we should not. We inquire only, was he divine—one in essence with God—in a sense as we are not? And this will in a measure involve the questions of his pre-existence, his resurrection, and his final destiny. We shall examine first his own words; if they only point to simple humanity, that will be sufficient. If they claim something more, and the teaching and writings of the apostles are only confirmatory, we must either deny the Record, or admit his divinity.

He told men that he "came from God"—that he "came down from heaven," not to do his own will, but the "will of him that sent me." "No man hath ascended into heaven, but he that came down from heaven;" "What if ye shall see the Son of man ascend up where he was before," are his own words. He speaks in another place of him whom the Father hath sanctified and sent into the world." These words could not be truthfully spoken by a mere man, and if they were intended to be understood as they read, they prove that he came into this world as one who was once outside of it.

Again, he claimed special relation with God himself. Although calling himself many times the "Son of man," he also spoke of himself as the "Son of God," and that not in a general sense, as we shall see. "My Father" is a phrase of constant occurrence. He prayed to "My Father," he told his disciples to say, "Our Father." He often spoke to them of "your Father," he spoke to Mary after his resurrection as "My Father and your Father;" but he never addressed him, in prayer, or otherwise, or spoke to others of him, as "Our Father." This is a remarkable fact, and if carefully considered, will be seen to have great significance. Although he recognized the Fatherhood of God for all, himself as well as others, there was evidently some close relation which no one might share with him. Though using the same word "Father," in regard to the same Being, there is in this quiet, unbroken reserve, an invisible, impassable barrier between him and other men, which might well deter us, in our mortality, from putting ourselves at his side.

That he meant by this something more than the common Fatherhood of God, we have the most positive proof; for when he said, as a reason for healing the lame man on the Sabbath day, "My Father worketh hitherto, and I work," the Jews sought the more to kill him, because he not only had broken the Sabbath, but had said that God was his own (see Revised Version) Father, making himself (by this claim) equal with God. They understood perfectly well that he used the words Father and Son in no sense common to mankind, they expressed their feelings by trying to kill him, and he never corrected their interpretation of his words. They certainly understood that he claimed thereby a special relationship with God which he did not concede to them, and they felt justified in seeking his life for what, if untrue, was surely blasphemy. And he allowed them to believe he meant all he said.

Nay, more, when they raised the question why he, who was not yet fifty years old, should speak so familiarly of the great Abraham, their reverred ancestor, and the "friend of God," we have the astounding statement which must have come upon them like a thunderbolt from a clear sky, "Before Abraham was, I am." There was no mistaking his meaning, and a second time at least, and for the same reason he only escaped violence by quietly disappearing from them in the crowd. And though he must have known how they understood him, he gave no sign that they mistook him.

When he told the Jews that he "came from heaven," they very naturally said among themselves, "Is not this Jesus, the Son of Mary and Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?" A most natural question, and one very difficult to answer, if he were only a man. Further on he tells them, "If God were your Father, ye would love me, for I proceeded forth, and came from God."

On another occasion he startles them with the words, "I and my Father are one," and again they attempted to kill him. In answer to his remonstrance, they showed plainly that they understood him to mean something more than they claimed for themselves, by answering, "For a good work we stone thee not, but because thou, being a man, makest thyself God." To show that they did not suppose he claimed to be the God—or God himself—notice that a consistent translation would read either, "thou, being man (i. e. human), makest thyself God (i. e. divine), or "thou, being a man, makest thyself a God." And to show further that he did not suppose they so understood him, he says, after referring to the language of their Scriptures respecting themselves, "say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemist, because I said I am the Son of God?"

To Philip, who said to him, "Show us the Father, and it sufficeth us," he answered: "Have I been so long a time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me. He doeth the works." Jno. xiv. 9, 10. He does not say, "I am the Father," but that the Father was in him, implying not indeed identity of person, yet intimate relations to God which he conceded to no one else.

His disciples were mystified and troubled by this manner of speech, and evidently to relieve their minds, he said to them, "I came forth from the Father, and am come into the world again, I leave the world, and go to the Father." The explanation was sufficient, for they quickly answered, "Now thou speakest plainly, and speakest no parable (margin).... by this we believe that thou camest forth from God."

In the expression "only-begotten Son" used by him with reference to himself, we have strong proof that he regarded his "Sonship" as something which he did not hold in common with other men, God "so loved the world" that he gave his "only-begotten Son" to die for the world, and how does this show extraordinary love unless he sustained to God a relation closer than any one of the ten thousand martyrs who gave their lives just as freely as he did.

In the prayer he offered just before his death, he shows plainly the same assumption of superiority over other men. "And now, O Father, glorify thou me with thy own self, (more accurately in thine own presence) with the glory which I had with thee (in thy presence) before the world was." Again he says, "they [the disciples] have known surely that I came out from thee." And again, "for thou lovedest me before the foundation of the world."

Still we are not left to suppose that he was God himself, for he says expressly "My Father is greater than I," and this idea is made more prominent by his giving it as a reason why his disciples should rejoice over his departure, something as the son of a king might speak, who, absent from the capital, had given his friends proof of his power and wealth, so that they would prefer to have him remain with them forever, and who, longing for the greater glories of his father's court, should tell them on his departure, "Rejoice with me, for I go to my Father, who, notwithstanding all that I am to you, is still more to me, for in glory and power, he is greater than I."

Strictly in accord with his words, we find the record of his mighty works. Though evidently looking to God for wisdom, direction and strength, as he well might if the Father were greater than he, yet as was also becoming to one who could say, "My Father worketh hitherto, and I work," "I and my Father are one," he heals the sick, gives sight to the blind, makes the lame walk, curses the barren fig-tree, stills the tempest, walks the rolling waves, raises the dead, and utters promises of glory and threatenings of doom, which no mere man has any right to utter, all in his own name. And this is all perfectly consistent with the claim that he is the "only begotten Son," that he and his Father are "one", perfectly consistent with his admission that his Father was greater than he: but totally inconsistent with the idea that he was a mere man, or God himself.

Again, more than once, those mysterious intelligences called "Demons," acknowledged that he was the Son of God, and begged for a longer respite, as they begged from no one else. He never corrected the implication that they deemed him more than man.

But greater than all his mere "works," after a life of such mighty deeds, coupled all through with such astounding claims of kinship with God, we see — not failure and death and forgetfulness at the close but — him "declared to be the Son of God, with power, by the resurrection from the dead." This was absolutely necessary to complete the testimony of his life. Without this he would have stood as one whose life was almost a constant claim of divinity, but whose death was absolute proof of his mere humanity. With it, he is placed where we have very little reason to dispute anything whatever, which he may say in regard to himself.

If we pass to the declarations of the Apostles in their letters to the churches, we find his claims fully conceded, and his divinity asserted in stronger terms, if possible, than he himself uses. I will only quote the most important passages.

"His Son, whom he hath appointed heir of all things, by whom also he made the world: who, being the brightness of his glory, and the express image of his Person," etc. Heb. i. 2, 3. "The mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden." Col. ii. 2, 3 (New Revision). "The Son of his love.... who is the image of the invisible God, the first-born of all creation: for, in him were all things created, in the heaven and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers: all things have been created through him and unto him, and he is before all things, and in him all things consist." Col. i. 13-17 (New Revision). "In him (Christ) dwelleth all the fulness of the Godhead (divinity) bodily." Col. ii. 9. "In the beginning was the word, and the word was with God, and the word was God." (Not *the* God, but God, or divine, translated literally, "The word was with the God, and the word was God.") "The same was in the beginning with God. All things were made by (or through) him, and without him was not anything made that was made.... he was in the world, and the world was made by him, and the world knew him not.... And the word became flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." John i. 1, 2, 3, 10, 14. This term, "Word" does not mean an abstract idea, but a person, for we read further, that "John bare witness of him, and cried, saying, This is he of whom I spake. He that cometh after me, is preferred before, for he was before me:" — another testimony to his pre-existent glory. "To us there is but one God, the Father, of whom (as the Great First Cause) are all things, and we in him (margin, "for," New Revision, "unto"—as the goal of being), and one Lord Jesus Christ by whom (or through, as Organizer, Creator,) are all things, and we by him." 1 Cor. viii. 6. Here again we have an implication of essential divinity, though not of absolute identity with God himself.

In Rev. iii. 14 he is called "the beginning of the creation of God," which may also be understood as the origin of the creation.

"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant," etc. Phil. ii. 5-7.

We find all this, and much more less direct, all bearing on the question of his divinity: all going to show that, while he need not be considered as God himself, there is nevertheless an immeasurable gulf between him and other men.

Now no one would have supposed from the appearance of Jesus, in (a merely natural) incident, that he was more than man. His birth, life and death have no token of divinity, taken apart from his own claims. So we are thus up to the testimony of the record that God hath given of his Son. And telling this, as we have done—though here and there may be found a passage which seems to point to either extreme of opinion—i. e., that he was simply man, or that it was God himself — we find:—

1. His startling and unique claims of kinship with God, of intimate knowledge of God, of being sent from God, of coming down from heaven, of being sent by the Father into the world, of having glory in the Father's presence before the world was, all combine, constituting the strongest possible claim to Divinity.

2. The admissions of demoniacs whenever brought into his presence, showing the acknowledgment of his claims by the powers of darkness.

3. The plain, matter of fact interpretation put upon his words by the Jews, and his prompt acceptance of the issue they made—that he was guilty of blasphemy and deserving of death—provided his claims were not true; all showing that we do not now misunderstand his words.

4. The questioning of his disciples in regard to these claims, their stumbling over them, and the explicit manner in which he states these claims at last, causing them, at least for a time, to lose all doubt in the matter: as proof that this interpretation of his words was not caused by the spite and prejudices of his foes.

5. The fact that these claims were made anew, almost under the very shadow of the cross, at a time when self-assurance would have been most certain to forsake any one whose hopes were not built on the Rock; as a proof that he knew what his own language meant, and how people were sure to understand it, as a proof that it was no youthful fancy, or transient purpose which inspired his words.

6. The uniform presence of God's power in his mighty works, and his crowning testimony in raising him from the dead, and exalting him to the right hand of power; as proof that God had set his seal on all that he had claimed.

7. And the filling up of the picture by the unvarying testimony of the apostles and New Testament writers, in the same directions, and in more explicit terms, leaves no room for honest, scholarly criticism to hide the great Central Fact of the whole record—that Jesus of Nazareth was the Christ the Son of the God—and that in no sense that can ever be applied to man or angel.

So the infidel or rationalising Christian who inquires how this can be, or just what relation he sustains to his Father; or who asks any of the numerous questions which are ever prompted by curiosity, and the correct answers to which could not affect the Fact; I can only say, I do not know.

The mystery of all conscious existence is beyond our reach—so high and deep that we may never attain unto it. And were we not so familiar with it in its myriad unfoldings, we might well doubt many things which pass unquestioned. Yet we know the mystery exists, and our ignorance of its secret does not make life a simple idea.

So I know certain facts in this matter. Jesus of Nazareth once lived and moved among men; he made the most astounding claims — claims which if untrue, should have brought upon him the swiftest judgments of Heaven; instead of such rebuke from God, he stood upon the earth as its King, and all things were at his command, even the wild tempest, and the troubled sea; in that supreme testing time of human sincerity, the hour of death, he stated nothing from what he had already said—nay, emphasized it by appealing to God himself as his witness; and last, but not least, the one great proof of his honesty and truth, which has always been wanting to impostors and enthusiasts, came with that earthquake shock which roused a sleeping, dying world, and shook the temples of Greece and Rome to their foundation, on that glorious morning when God raised him from the dead.

These I accept as facts; and, standing before them, and listening to the burning words of Paul and his brethren in the early church, I am left no alternative but to accept as true the claim he made, that he "came down from heaven."

And to all doubters as to the how and why, to all questioners in regard to the particular relation he sustains to the Father—how much divine and how much human, I can reply only in his own words—words which if remembered and acted upon, would have made many controversies unnecessary—"No man knoweth who the Son is, but the Father." And there we must all leave it. If his claims were true, they are important, for alongside of them are other claims which are just as startling, and are of the deepest personal interest to us all—especially the claim that he has undertaken the mighty burden of coming again to judge the world in righteousness, rewarding the good, punishing the wicked, and bringing—what men have sighed for so long—"The restitution of all things." The question which concerns us most deeply is, "Are we ready to meet him at his coming?"—*Rev. E. P. Woodward, in Bible Banner.*

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Please read Brother J. W. Wilson's offer in this paper, and if you need any Seed Potatoes or Seeds of any kind, send to him for his catalogue, and if you buy of him we know you will be honestly dealt with. Mention THE RESTITUTION every time you write to him, and so help our paper.

# Poetry.

## IT MAY BE SOON.

It may be soon, yea, very soon,
It may be 'ere another day,
Jesus, our absent Lord may come,
And we from earth be caught away.

Away to meet him in the air,
Our waiting and our watching o'er,
"Caught up" our blessed Lord to see,
To dwell with him for evermore.

For evermore! new bright the hopes
Fix'd on the precious Word Divine,
Changed in a moment we shall be,
And in his glorious image shine:

Shine as the sun in all his strength,
Bright as the brightest rays at noon,
Radiant with glory and with bliss—
It may be soon, yea, very soon.

*From "The Praise Book."*

# Communications.

CHICAGO, May 8, 1883.

*Editor Restitution:*

I enclose a translation of several psalms which teach truths in regard to Sabbaths, and which seem to me intimately related to the thought of my last article. My object in thus grouping them together is to show their related truths and that thus they may serve to suggest a line of thought to be followed out by others who are able to digest strong food.

Yours in the faith,
CHAS. GARDNER.

PSALM VI.

1. Unto the end (the completed state) among hymns concerning the eighth, a psalm of David's,

2. O Lord, convict me not in thine anger, nor chasten me in thy wrath.

3. Have mercy on me O Lord, because my bones are racked.

4. And my life hath been harrassed exceedingly; and now, O Lord, how long?

5. Return, O Lord, deliver my life; save me for thy mercy's sake.

6. Because there is no one who remembereth thee in death, and in the grave (*or sheol*) who will confess unto thee?

7. I have labored in my sighing. Every night I wash my couch, with my tears I bedew my bed.

8. Mine eye hath been terrified with anger; I have waxed old among all mine enemies.

9. Stand off from me all ye who work transgression, because the Lord hath heard the voice of my lament.

10. The Lord hath heard my supplication, the Lord hath attended unto my prayer.

11. May all mine enemies have been put to shame and disturbed exceedingly. May they have repented and been put to shame very speedily.

PSALM XI. SEPTUA. (XII. C. V.)

1. Unto the end, concerning the eighth, a psalm of David's.

2. Save me, O Lord, because a holy one hath failed, because the truths have been belittled by reason of the sons of men.

3. Each one hath spoken vanity unto his neighbor; lips deceitful in heart are they, and in heart have they spoken.

4. Utterly destroy, O Lord, all the deceitful lips, and every tongue that magnifieth speech,

5. Those who have said we will magnify our tongue; our lips are ours; who is our Lord?

6. Because of the wretchedness of the suppliant (poor or beggars), and because of the sighing of the needy, now will I arise, saith a lord. I will put myself in a place of salvation; I will speak openly in it.

7. The Oracles of the Lord are pure oracles, silver that hath been tried in the fire, of approved value to the earth, a value that hath been seven times purified.

8. Thou, O Lord, wilt guard us and keep us on through from this generation even unto the age.

9. The irreverent walk about in a circle; according to thy exaltation hast thou provided in thy regard for the sons of men.

PSALM XXIII. SEPTUA. (XXIV. C. V.)

1. David's psalm for the first of a Sabbath (period)

The earth is the Lord's and the fulness of it, the inhabited and all who dwell in it.

2. He hath founded it upon seas and upon rivers hath he prepared it.

3. Who will ascend into the mountain of the Lord, and who will stand in his sacred place?

4. One innocent in hands and pure in heart, he who hath not received his life in vain, and hath not sworn deceitfully unto his neighbor,

5. This one will receive blessing from the Lord and mercy from God his Savior.

6. This is the generation of those who seek him, who seek the face of the God of Jacob. Interlude.

7. Lift up gates O ye your rulers, and may ye have been lifted up ye age-lasting gates, and the King of glory will come in.

8. Who is this King of glory? A Lord strong and able, a Lord able in war.

9. Lift up gates O ye your rulers, and may ye have been lifted up ye age-lasting gates, and the King of glory will come in.

10. Who is this King of glory? The Lord of hosts (*or dunameis*, the abilities), he is this King of glory.

PSALM XXXVII. SEPTUA. (C. V. XXXVIII.)

1. David's psalm for a reminder concerning a Sabbath.

2. O Lord convict me not in thine anger nor chasten me in thy wrath.

3. Because thine arrows have transfixed me, and thou hast laid thy hand heavily upon me.

4. There is no healing in my flesh before the face of thy wrath; there is no place for my bones before the face of my sins.

5. Because my transgressions are lifted up above my head; as it were a heavy burden have they weighed down upon me.

6. My wounds have become offensive to the smell and corrupt from before the face of my folly.

7. I have become wretched and utterly bowed down; all the day long I go my way with a sad countenance.

8. Because my life is full of mockings, and there is no healing in my flesh.

9. I have become afflicted and humbled exceedingly; I have bewailed (roared like a hungry lion) because of the sighing of my heart.

10. And in thy sight is all my longing desire, and my sighing hath not been hid from thee.

11. My heart hath been distressed, my strength hath utterly forsaken me, and the light of mine eyes is no longer with me.

12. My friends and my neighbors have drawn nigh and stand in my presence, and my nearest stand afar off.

13. And those who seek my life have been repelled with force; and those who seek to wrong me have spoken vanities and practiced deceit all the day long.

14. And I as though deaf did not hearken, and as though dumb I opened not (my) (his in the text) mouth.

15. And I have become like a man who doth not hear, and who hath no words of conviction in his mouth.

16. Because in thee have I hoped, O Lord; mayest thou have hearkened O Lord my God.

17. Because I have said, mine enemies shall never rejoice over me; and in my feet having slipped, they have boasted over me.

18. Because I am ready for scourges and my feeling of sorrow is before me constantly.

19. Because I will declare my transgression, and I am anxious about my sin.

20. But mine enemies live and have become strong over me, and those who hate me unjustly have become multiplied.

21. Those who return evil for good have slandered me when I was pursuing after righteousness.

22. Forsake me not utterly, O Lord my God, stand not away from me.

23. Attend unto my cry for help O Lord of my salvation.

PSALM XLVII. SEPTUA. (XLVIII. C. V.)

1. A psalm for the sons of Kore, for an ode, for a second (day) of a Sabbath (period).

2. Great is the Lord and greatly to be praised in a city of our God in his sacred mountain.

3. He who hath been rooted in the joy of all the earth; O thou anoint Zion with sides toward the north, O thou city of the great King.

4. God is known in her dignities whenever he defendeth her.

5. Because lo the kings have been gathered together; they have come unto the same place,

6. When they saw it was so they wondered, they were terrified, they were shaken.

7. Trembling seized hold upon them. There were there woes as of one who bringeth forth.

8. With a violent wind wilt thou break in pieces ships of Tharsis.

9. Even as we have heard so also have we seen in the city of the Lord of hosts, in a city of our God; God hath founded it for the age. Interlude.

10. We have comprehended thy mercy, O God, in the midst of thy royal people.

11. According to thy name, O God, so also be thy praise unto the ends of the earth, thy right hand full of righteousness.

12. May Mount Sion have rejoiced; may the daughters of Judah have been glad, by reason of thy verdicts, O Lord.

13. Encircle Sion, and encompass her; discourse in her towers;

14. Set your hearts on her ability and thoroughly acquaint yourselves with her dignities, that he may discourse them unto another generation.

15. For this One is our God for the age and for the age of the age; he will shepherd us for the ages.

PSALM XCI. SEPTUA. (XCII. C. V.)

1. A psalm for an ode for the day of the Sabbath.

2. It is good to confess unto the Lord and to exalt the strain unto thy name O thou Most High;

3. To declare thy mercy in the morning and thy truth at night;

4. On a psaltry with ten strings, on a cithara along with an ode.

5. Because thou hast caused me to rejoice in thy creation, O Lord, and in the works of thy hands I shall be glad.

6. How have thy works become magnified, O Lord, thy thoughts how very deep they were.

7. A heedless man will not comprehend them and the one devoid of true understanding will not understand.

8. When sinners have sprung up like grass as it were, and all those who work transgression have peeped forth that they might be utterly destroyed in the age of the age.

9. And that thou, O Lord, art Most High forever.

10. Because lo, thine enemies will perish, and all them who work the transgression will have been scattered.

11. And my horn will have been exalted, as it were the horn of a unicorn, and my old age in plenteous mercy.

12. And mine eye hath lived to see it on mine enemies, and my ear will hear it on the wicked who stand up against me.

13. The just one will flourish as it were a palm, as it were the cedar that hath waxed mighty on the Libanus.

14. Those who have been planted in the house of the Lord in the courts of our God will have bloomed out.

15. Then will they have waxed great in a rich old age, and will enjoy

16. Declaring that my God is an upright Lord and that there is no injustice in him.

PSALM XCII. SEPTUA. (XCIII. C. V.)

1. For the day of the pro-Sabbath when the earth hath become newly inhabited, David's praise for an ode.

The Lord hath become king; he hath put on that which becometh him well; the Lord hath put on ability and girded himself. Yea indeed he hath fixed firm the inhabited, that will not have been shaken.

2. From that time is thy throne made ready; from the age art thou.

3. The rivers lift up, O Lord, the rivers lift up their voices,

4. By reason of the voices of many waters. Wonderful are the billows of the sea; wonderful among high ones is the Lord.

5. Thy testimonies have become very trustworty. Sanctification befitteth thy house, O Lord, unto length of days.

PSALM XCIII. SEPTUA. (XCIV. C. V.)

1. A psalm of David's for a fourth Sabbath.

God, a Lord who requiteth, the God who requiteth hath spoken openly.

2. Mayest thou have been exalted, thou who judgest the earth. Repay the scornful.

3. How long, O Lord, until when will sinners boast?

4. Will they murmur and prate iniquity, will all those who work the transgression prate?

5. Thy royal people, O Lord, have they humiliated, and thine inheritance ill-treated.

6. Widow and orphan have they slain and the proselyte have they murdered.

7. And they have said, the Lord will not see, nor will the God of Jacob understand.

8. Understand ye thoughtless among the royal people, and ye stupid when ye have gotten sense.

9. The One who planted the ear doth he not hear? The One who formed the eye doth he not notice?

10. The one who chastiseth nations will he not convict? The one who teacheth man comprehension?

11. The Lord knoweth the reasonings of men that they are vain.

12. Happy is the man whom thou shalt have chastised, O Lord, and him whom thou shalt have taught from out thy law,

13. That it is for him to be meek in view of wicked days until such time as a pit shall have been dug for the sinner.

14. (Because the Lord will not thrust away his royal people, and his inheritance will he not utterly forsake,)

15. Until such time as righteousness shall have returned unto the way of judgment, and all they who have it be upright in heart.

16. Who will stand up for me against those who do wickedly, or who will stand beside and along with me against those who work the transgression?

17. Had not the Lord come to my cry for help, my life had well nigh sojourned in the grave, (*to sheol*).

18. If I said, my foot slippeth, thy mercy, O Lord come to my cry for help.

19. O Lord, according to the multitude of the woes in my heart, have thy assisting graces loved my life.

20. A throne of transgression shall not be joined to thine, nor he who deviseth worry toil against commandment.

21. They will hunt for the life of a just one as for a wild beast, and innocent blood will they shed in judicial condemnation.

22. And the Lord hath become a refuge for me, and my God the helper of my hope.

23. And he will repay their transgression unto them, and their wickedness; the Lord our God will cause them to vanish away.

PSALM XCVI. SEPTUA. (XCVII. C. V.)

1. David's, when his earth is being established.

The Lord hath become king. Let the earth be glad. May many islands have rejoiced.

2. A cloud and thick darkness are round about him, righteousness and a restoration of judgment to uprightness round about his throne.

3. Fire will go its way before him and will flame round about his enemies.

4. His lightnings have lightened the inhabited. The earth saw and trembled.

5. The mountains melted like wax before the face of the Lord, before the face of the Lord of all the earth.

6. Heaven hath declared his righteousness and all the royal peoples seen his glory;

7. May all those who worship graven images have been put to shame, those who boast themselves in their idols. Worship him all ye his angels.

8. Zion hath heard and rejoiced and the daughters of Judea were glad, because of thy verdicts, O Lord.

9. Because thou art Lord, the Most High over all the earth; thou hast become exalted high above all the gods.

10. Ye who love the Lord, hate wickedness. The Lord will guard the lives of his holy ones; out of the hand of sinners will he deliver them.

11. Light hath arisen for the just one, and for the upright in heart joy.

12. Rejoice ye just ones in the Lord, and confess in remembrance of his sanctification.

## HEAVENLY ARCHITECTURE.

"Ye are God's building." 1 Cor. iii. 9.

From the earliest ages, ever since Jacob erected the pillar at Bethel to commemorate his covenant with God, men have erected buildings and monuments for purposes of worship. The Druid erected his rude circles and piles of stones, and the Egyptian his mighty pyramids. The Buddhist pagoda, the temples of Greek and Hindoo pagans, Moslem mosques, Jewish temples and Christian cathedrals are alike erected for purposes of worship, and in acknowledgment of a Supreme Being.

Israel of old erected a glorious temple under the guidance of the Divine Architect. In its erection the choicest materials that earth could produce were brought together. Flawless marble and precious stones; cedars from the mountains of Lebanon; gold of Ophir; silver and jewels from the Orient; hangings of Tyrian purple, and brazen ornaments, fashioned by Tyre's most skillful workmen, all combined to make this a fit place for the worship and manifestation of the Most High in the Holy of Holies.

"Howbeit, the Most High dwelleth not in temples made with hands." The temple of Solomon, with its architectural beauties; its gold and jewels; its mercy seat and most holy place; its troops of priests and Levites, and the Great High Priest was only a type of that "spiritual temple" built of lively stones"; referred to in the words of our text; and most harmoniously does the antitype correspond with its shadow. To recur to our text, "Ye are God's building." These words are addressed to the Church of Christ, and by reading the immediate context we find that the materials composing this building are the individual members of the church, who are gathered from the quarries, forests, and mines of mankind; hewed, carved and polished, according to the plans and specifications of the Divine Architect, to be "builded together for an habitation of God through the Spirit."

In the erection of a building one of the first prerequisites is to have it located on good ground; and to make firm the foundations, lest the noble superstructure come down a crumbling mass of ruins. The house built upon the sand could not withstand the winds and flood, but that which is founded on the rock will come safely through the trial of tempest and flood.

The great typical temple was built upon Mount Zion, and its massive foundation stones are today a marvel to the traveler.

Upon what is the spiritual temple builded?

Turn with me to Matt. xvi. 13-18, where we read, "And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him: . . . Upon this rock I will build my church; and the gates of hell shall not prevail against it." From this we see that the rock upon which the Savior proposed to build his church, or the spiritual temple, was this declaration of Peter, "thou art the Christ, the Son of the living God"; and upon this rock it has been builded. Some builders have elaborated the statement into all the intricacies of the multitude of things concerning the kingdom of God and name of Jesus Christ, and others have kept close to the words of the declaration; but all who have attempted to build elsewhere than on this glorious truth, have simply built upon the sand.

What are the foundations of the spiritual temple?

Turn with me to Isa. xxviii. 16, where we read, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." By turning to 1 Peter ii. 6, we find that this chief foundation corner stone is none other than Jesus of Nazareth. He is the stone which the builders set at nought, but which has become the chief stone of the corner; and "other foundation can no man lay than that has been laid, which is Christ Jesus." There are, however, other foundation stones in this spiritual temple as we learn by referring to Eph. ii. 20, where we read that the temple is "built upon the foundation of the prophets and apostles, Jesus Christ himself being the Chief Corner Stone." Having thus determined upon what the foundations are laid, and the character of those foundations, the question arises, who are the builders of this spiritual temple?

For an answer, turn with me to 1 Cor. iii. 9, 10, where we read, "We are laborers together with God, . . . According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation and another buildeth thereon, but let every man take heed how he buildeth thereupon." Paradoxical though it may appear, this would teach that the builders, and the material of the building are the same; but this is easily understood when we remember that the stones are "living stones." The Lord God Almighty is the Architect; Paul was a Master Builder, and we are all "laborers together with God."

What a noble field of labor is this! "Laborers together with God;" building upon the foundation of prophets and apostles. There is no room for sluggards in the camp of spiritual Israel. As the multitudes of Israel swarmed to the quarries, and forests of Lebanon to hew and to carve, to polish and get in readiness the material for the physical temple of God, so it is your duty, and my duty to work for the advancement of God's spiritual temple. Go then to the quarries, mines and forests of humanity, and dig out and prepare material suitable for this "holy temple of the Lord." Don't say that you are not a skillful workman. If you cannot carve and polish, you may hew and lift. If you cannot be a Hiram of Tyre, you may be a hewer of wood or drawer of water.

It is noticed that the materials for the physical temple were prepared away from the place where it was to be erected. Every stone was shaped and polished, and every beam hewed ready for its place before the work of building was commenced. — So with the spiritual temple. God is now gathering together the materials, "a people for his name." Through the ages the work has gone on. The precious Corner Stone has been prepared, and is now preserved in the Architect's dwelling place; the foundation stones massive and flawless have been tried and found true; the marble has been quarried, shaped and polished to the Divine model; cedars have been hewed, smoothed and carved; jewels have been brought to light, cut and trimmed until they sparkle with the divine light, flashing back the rays of the Sun of Righteousness; from the deepest and darkest places in the world of humanity the pure gold has been sought out, purged from dross, and passed through the refiner's fire. All these have been stamped with the Divine mark, and laid away in the storehouse of God,—ready to be placed each in its proper place when the work of construction shall begin.

From this we draw the lesson that when the Architect shall send his messengers (the angels) to gather the materials for his temple (his elect), they will be shaped *ready* for their places. There will be no question as to their fitness; no trembling before the judgment seat; no trimming and clipping at the site of the temple. "The Lord knoweth them that are his," and will know where to send his messengers to gather them, and when gathered they will fit each in his place without friction or collision.

From the deepest caves of ocean;
From the desert and the glen,
From the valley and the mountain,
Countless hosts shall rise again.

Another lesson that we may draw is that many stones which the would-be master builders of our day reject with scorn because they are not shaped after their own particular model, will be fashioned for a place of honor. So let us not reject and condemn others, but rather make our own calling and election sure; being polished to reflect the divine likeness, and have the new name and the name of the city of our God stamped upon us, by which we may be recognized as materials prepared and fitted for God's purposes. We cannot all expect to be foundation stones, fluted columns, carved capitals or sparkling gems, but the humblest saint who has a place within the wall of that spiritual temple will be essential to the completeness of the glorious whole.

Would you have a place of honor in this spiritual temple? This is reserved for the overcomers, as we read in Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem." Would you be a pillar in this temple which shall be a habitation of God through the Spirit? Would you have this name written upon you, and the name of the Bride, the Lamb's wife, as pictured in the architectural splendor of the heavenly Jerusalem?—Strive to be an "overcomer;" for it is to those who in the conflicts of life; in the struggle with the world, the flesh and the devil; in the warfare against principalities and powers, and wicked spirits in the heavenlies, have come off conquerors that this honor shall be given.

The typical temple was erected as a place of worship, in which God manifested himself and dispensed blessings to Israel: and so the antitypical temple will be a "habitation of God through the spirit" and by means of it, and through its agency "all the nations of the earth will be blessed;" for in that day "judgment will he lay to the line, and righteousness to the plummet."

SAMUEL WILSON.

## ANNOUNCEMENTS.

Nothing preventing and D. V. I will commence meeting at Dundee, Ind., on Saturday evening, May 26, 1883, to continue over Sunday.

H. S. DEHGINS.

The next Annual Conference of the Church in Michigan will be held, the Lord willing, in the Brick school house three and one-half miles north of Mendon, St. Joseph Co., commencing Thursday evening, May 31, 1883, and continuing over the following Sunday. Mendon is situated on the Grand Rapids & Indiana R. R., twenty-one miles south of Kalamazoo. Teams will meet all trains on Thursday, at Mendon, to convey passengers to the place of meeting. Friends coming any other day will please inform the undersigned on which day and train they expect to arrive. Strangers coming by teams may enquire for the writer. Able speakers are expected to be present, and an earnest invitation is extended to all to attend and hear the truth. Each organized church in the state is specially requested to be represented by delegate at this meeting.

HERBERT S. MILLER, Sec.

The Church of God at Severance, Kan., will hold a meeting commencing Friday, May 18, and lasting until Tuesday following. Brother J. Arnold, of Jamesport, Mo., Brother Clover, and perhaps others speakers, will be present. All that can come will be gladly received. Severance is 25 miles west of St. Joseph, on the St. Joseph & Great Western R. R.

By request of the Brethren.
J. P. BITNER.

The next conference of the Church of God in Northern Illinois will be held June 16, 17, at Silver Creek School house, Ogle Co. Persons desiring to attend by rail, will, on the Chicago & Iowa road, get off and report at Oregon to L. W. Page or Silas Middlekauff, who will convey them to the place; and those coming on the Chicago, Milwaukee & St. Paul road, will get off at Leaf River and report to Wm. Rhodis who will convey them. A general invitation is extended.

O. M. MYERS.


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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### "TAKE HEED AND BEWARE OF COVETOUSNESS." Luke xii. 15.

These words from the lips of the Master show that warning against covetousness is a necessary part of Christian teaching. To hear about the evils, pains and horrors of such diseases as leprosy, small-pox, etc., goes far towards helping us to avoid them. In order, therefore, that we may continually cherish a wholesome aversion to covetousness, let us consider some of

ITS EVILS.

1. It is disobedience. The words *horate* and *phulassesthe*, in the imperative mood, rendered "take heed and beware," signify "to guard against, watch, avoid, shun." Hence, the covetous disobey this command. Nor can they justify that disobedience by donating a portion or even the whole of their covetous gains to religious or benevolent institutions, for it has been long ago proclaimed as a great principle of religion that "to obey is better than sacrifice," and we are warned that "stubbornness is as iniquity and idolatry." 1 Sam. xv. 22, 23.

2. It leads to wrong methods of getting gain. Usury, extortion, forgery, theft, joining the popular though wrong church, or no church, for the sake of popularity; defrauding in trade, oppressing in wages, refusing to pay just debts, and many such sins have their foundation in covetousness.

3. It hardens the heart against the suffering poor, and stops the ears to a thousand calls of distress. Covetous persons avoid the subscription paper, the collection plate, the tale of calamity, the home of want. They are unlike Job who says, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.....I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job. xxix. 12-16.

4. It fills the mind with worldly cares which, like thorns, "choke the word." While the gospel is being sounded in their ears, the covetous are thinking of money or "business." Like those who listened to Ezekiel with outward attention while, as the Lord revealed to the prophet, "their heart was going after their covetousness;" or like the grovelling and covetous-minded man who interrupted the Savior's discourse about the heroic, sublime and holy work in which the disciples were to engage, by exclaiming, "Master, speak to my brother, that he divide the inheritance with me." Eze. xxxiii. 31; Luke xii. 13. Instead of being onwrapt with what he heard, and crying out "Lord, here am I, send me, send me on that self-sacrificing, homo-leaving, and sacred mission!" he seems rather to have thought it "a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants." 2 Kings v. 26.

5. It deludes the heart, even of youth into choosing the pleasures of "uncertain riches" rather than those of life eternal. The rich young man "went away sorrowful: for he had great possessions." Matt. xix. 22. His love of wealth disqualified him from making the wise and noble choice of Moses who "esteemed the reproach of Christ greater riches than the treasures in Egypt." Heb. xi. 26. This vice is apt to increase with age, until its victim becomes a confirmed "miser," which means wretched.

6. It is expressly called "idolatry." Col. iii. 5. This is because it enshrines in the heart gold instead of God, and trusts in riches instead of his providence. This idolatry excludes the service of God, for "Ye cannot serve God and mammon." Matt. vi. 24. Idolaters "shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8.

[illegible] of a kind of use [illegible] in destruction [illegible] from a small source a [illegible] mass on a nearly level surface, and gradually wears the track until it grows to be a river-bed of a large valley, and water-shed for miles of country that pours tributary streamlets into the main channel which becomes a mighty torrent, capable of desolating fields and villages in its raging. "They that will be (desire to be, R. V.) rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil ('a root of all kinds of evil,' R. V.) which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay of hold on the eternal life, whereunto thou art also called." 1 Tim. vi. 6-12.

Many warning examples are recorded as illustrating the evils of covetousness.

Achan was brought to a fearful death by covetousness. Before his execution he said, "I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them." Jos. vii. 21. Now, as then, the desire of having silver, gold and fine clothing brings thousands to ruin.

Balaam through covetousness hired himself out to give wicked advice that caused the death of twenty-three thousand people in one day; and afterwards he himself was slain among the enemies of the Lord. This is a notable warning to public teachers against becoming hirelings and "given to filthy lucre," Titus i. 7; 1 Peter v. 2; Jude 11.

Gehazi was made leprous to his death, on account of covetousness. Naaman, after the cure of his leprosy, gratefully offered Elisha a large sum of money, which the prophet refused. His servant Gehazi, however, ran after Naaman, and, by a cunning falsehood, obtained a considerable portion of the amount and hid it away for his own use. And, as a punishment for this the leprosy of Naaman came upon Gehazi; illustrating the proverb that "the getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death." Prov. xxi. 6.

Ahab, though a wealthy king, coveted a little piece of land near the royal palace, and thereby became implicated in the death of Naboth its owner. 1 Kings xxi.

The Pharisees, "who were covetous," actually "derided" the teachings of the Son of God. Luke xvi. 14. Many are the instances in which the gospel of the kingdom and its conditions and precepts are derided now by Pharisees, for no better reason than that it runs contrary to some of their favorite "covetous practices."

Judas, through covetousness, committed the crime which has brought his name into perpetual abhorence and infamy. His example alone ought to banish covetousness from the earth and make humanity "take heed and beware of" it more than of the most deadly plague.

Ananias and Sapphira, on account of covetousness, were stricken dead at the feet of the apostles. As the salutary effect of this prompt and signal punishment of lying and covetousness combined, "great fear came upon all the church, and upon as many as heard these things."

The rich fool is the special illustration which the Savior has given of covetousness. For it must be observed that on this occasion the great Teacher not only warns against covetousness, but illustrates the warning by an example, and, with various precepts points out the way of avoiding the sin. Luke xii. 13-40.

Why is the rich man called a "fool"? I think it is

(1.) Because he deliberately determined to bestow "all" his goods on selfish eating and drinking. Not a word has he to say about giving any to spread the knowledge of God's word, or to help the Levite, the stranger, the fatherless and the widow: it must all be kept and lavished on his own carnal case. He seemed to delight in calling them his fruits and his goods, whereas we are but stewards of the Lord's goods. It is "my corn" and "my wine," saith the Lord. Hos. ii. 8, 9. A supercargo taking all the precious merchandise entrusted to him and stowing it away in a ship that he knows to be sinking, would not be doing a more foolish thing than the rich and covetous farmer proposed.

(2.) Because he esteemed such selfish and gluttonous living as the best way that he could spend his time. What a swinish world this would be if every man were to make that use of the time and means which the Lord has given him!

(3.) Because he spoke as if certain of living "many years" in that way, whereas the wisest men "know not what shall be on the morrow."

Perhaps the farmer was regarded by some of his neighbors as a thrifty, prudent and driving man, worthy to be imitated; and yet covetousness was his ruin.

A physician may examine his patient's disease, and talk interestingly of its symptoms and history; but if at last he adds, "It is incurable," he brings heavy tidings. But I have something more cheering to say of this malady, for "Is there no balm in Gilead; is there no physician there?" Covetousness is not necessarily fatal. For its prevention and cure

1. Remember that it is forbidden, and that Adam and Eve by doing what was forbidden "brought death into the world, and all our woe."

2. Remember the many evils connected with it, and read the sad history of individuals in time of peace and nations in time of war who have fallen victims to it.

3. Consider the shortness and uncertainty of life, and how unreasonable it is to devote the little time that you have to acquiring property which you shall so soon relinquish. "This night" thy life may be "required of thee."

4. Remember that as a steward you are not to "waste your Master's goods" on your own appetite or avarice, but lay them out, use them, and invest them in every way you can to his glory and praise.

5. Envy not the prosperity of the wicked, for "a little that a righteous man hath is better than the riches of many wicked." Psa. xxxvii. 16; lxxiii. 3.

6. Have faith in God's promises to provide for you; "trusting not in uncertain riches but in the living God who giveth us richly all things to enjoy." 1 Tim. vi. 17. "He that trusteth in his riches shall fall." Prov. xi. 28. Riches certainly make unto themselves wings; they fly away as an eagle toward heaven." Prov. xxiii. 5.

7. On the Lord's promise build contentment, for the Scripture gives his promise as the just and sufficient ground of contentment, saying, "Be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee." Heb. xiii. 5.

8. Ennoble your aims, and let the faculty of acquisitiveness be consecrated to "seeking the kingdom of God and his righteousness": and rejoice in prospect of the true riches awaiting you in the life to come. Luke xii. 31, 33.

9. Strive to "be rich in good works," and lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

10. Along with all the other means of prevention and cure, "take it to the Lord in prayer." Through Christ our great High Priest, let your petition before "the throne of grace" be, "Incline my heart to thy testimonies and not to covetousness." Psa. cxix. 36. The Psalmist himself had use for this prayer: it must, therefore, be far more needful to us, who live in the "perilous times" of "the last days" of which times covetousness is one of the leading characteristics, 2 Tim. iii. 1, 2.

WILEY JONES.

### GLORY NOT IN MAN.

Under the above caption an article appears in THE RESTITUTION of March 21st in which the writer after passing judgment on the grade of reward to which Dr. Thomas will be entitled hereafter, thus refers to him in his last paragraph. "Among his errors what he wrote about the resurrection that any other dust would do as well as the dust of the departed saint with which to make a new body and then God stamp the character of the dead saint thereon, was the greatest error of all, because herein is no resurrection." Some persons might say that Dr. Thomas had no express Bible testimony for such a conclusion; yet he very probably had as much as any one who might express the opposite view; either may be supposed by some to be conjecture, and conjecture should not be used to estrange believers; or to one's own advantage and the disadvantage of another.

But what is the radical meaning of the word "resurrection?" It is derived from the Latin *surgo*, to rise up, with the prefix "re" to rise up again; but the New Testament was not written in the Latin but in the Greek language; here we are met with another word; *anastasis* from *anistemi* to stand up again; and by implication, to rise up again, because rising is generally the effort which is completed by standing; rising up again is very expressive of all who are laid beneath; but standing up again, will include not only those but all whose natural forces have been dissipated to the winds as in the case of the martyrs who have suffered the fires of inquisition and other like agencies of destruction. We get our word stem, the erect or standing up part of a plant, from this word *anistemi*, omitting the prefix *ana*. So it would seem that standing up again is the more expressive term. And if all who are brought to life again have to be made the second time out of earth's dust, then some portion of mother earth will have to be used in the case of all those who so far as we can see, have not been resolved into mother earth at all.

The earth is our common mother in the present state, and if the decree is that it shall also be in the future state, where life in an incorruptible body is the great *desideratum*, and if it should be in the purpose of the Divine mind to give the saints life again whether of the same or any other portion of our common mother, or even otherwise, his promise of standing up again will be complied with. I cannot see from what Paul says in 15th chap., of Corinthians about "seed and the sowing" that he is alluding to the burial of the dead at all; for we do not put seeds in the earth that are divested of vitality; such a view does not fit the figure; he seems not to be arguing that point; but the dying and living question; as we plant seeds in the earth, so God planted man here in Adam "a living soul," and through him the human race has been sown on the earth, and like seeds sown which have to die, humanity also after this sowing has to die before the standing up again state can take place; thus arguing for the necessity of the mortal state to human nature before the immortal can occur.

He does not say, "it is sown a dead body;" but the reverse; "it is sown *psuchikon soma*, a natural, soulical, or living body;" to sow a dead body would be to sow that which has passed its soulical state; to conform to the figure then we see that it is the "natural body" stage and the necessity of death to it before resurrection is the point he is arguing; "for" speaking of seeds, "that which thou sowest is not quickened except it die," so then that which God sows must also die before quickening; therefore according to both the argument and the figure used it is not dying and then sowing; but the sowing is first; then dying, and then the quickening; and then "with what sort of body do they come? God giveth such a body as pleases him." If Paul, in what he says about sowing had alluded to the burial of the dead, and the practice of cremation were universal, we could readily see that there was no force in such a view; but the view of sowing a natural or living body harmonizes with the figure used and covers every contingency. Etymology will justify the term "standing up again" as the most proper expression for *anastasis*, that then is the proper promised adjunct to eternal life. Some may be raised again who may not be able to stand.

Are not the sower and the reaper the same? God and his angels are the reapers; to whom else can he allude as the sower of humanity? I cannot therefore see any force in the argument or apt illustration in the figure to assume that Paul was referring to the burial of the dead.

Permit me here to refer to another subject. I notice in the *Christadelphian* for January an article from Bro. Gunn giving a word of caution against Dr. J. H. Thomas, and referring to THE RESTITUTION as "vile," and the *investigator* as "vilor;" I think his remarks are uncharitable and I read them with regret. I do not know that I have seen all that Dr. T. has written, but what I have seen I highly commend, and hope he may prove himself worthy as a good soldier ever to the end.

R. K. BOWLES.

MINNEAPOLIS, Minn.

*Editor Restitution:*

As I have not written anything for the paper for a long time I will make an attempt; and the first idea that I am going to introduce in this article is this. Manufacture, if you have not got one handy, a small box and make it tight with the exception of a little hole right in the top of it large enough to let in a piece of money as large as a twenty-five cent piece. Now I just want to say a few words to those of the like precious faith that chew and smoke tobacco. If you really and sincerely love the truth as it is in Christ Jesus better than you love tobacco, just put a stop to it at once, and the money that you have been paying out for the weed year after year, just put the same amount in the little box and you will be surprised at what it will amount to in the course of a year; and just put the amount in the little box and let it go towards the cause of the Truth instead of using tobacco.

I, for one, believe that such acts performed by believers of the truth that use the weed will go further towards the advancement of the cause of Christ, than it would for us to use it and encourage others to use it which we surely do if we use it; others see us smoking and chewing and spitting, and they think, well, it cannot be anything wrong to chew and smoke, such a one, he belongs to the Church of God, and he uses tobacco, and they are commended to set a good example before the world, therefore it must be right. How can you blame your children for using the weed when the head of the family sets the example. These are thoughts worth thinking about. Now Christ is the head of the church, and he sets no such example for his followers. I think if it is right to do such things and is necessary that Christ would have said so to his followers; but no: Paul declares to his son Timothy 3 chap. of 2 Tim. 16, 17 verses, he says, "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." Let us remember that the trial of our faith is much more precious than gold that perishes. 1 Pet. i. 7. James says 1st chap. 12, blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of life. Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed, then when lust hath conceived it bringeth forth sin, when it is finished it bringeth forth death. Do not err my beloved brethren; wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word which is able to save us.

Thoughts of this kind occur in my mind. How would it look in the case of Christ Jesus our Lord, as an example, when he was urging men to come to him and believe the Gospel of the kingdom! Brethren just look at it in this light, and you can see at once it is a wrong and not a right.

I would say in regard to the box plan that my wife and self have fixed up one and commenced to put in our mite and as fast as we can get a few dollars together in that way it is going towards the support of the RESTITUTION, and the advancement of the truth. In regard to tobacco I have used it for a good many years, but by the assisting grace of God I will try and forever abstain from its use.

Pray for me, brethren, that I may overcome the world and the lusts thereof through grace, amen.

E. O. NELSON.

Nothing preventing and D. V. I will commence a meeting at Dundee, Ind., on Saturday evening, May 26, 1883, to continue over Sunday.

R. S. DWIGGINS.

## Selections.

### ORIENTAL SKETCHES.--Second Series. Number 13.

BETHANY.

What particularity struck me in all my visits to Bethany was its solitude. It looks as if it were shut out from the whole world. No town, village, or human habitation is visible from it. The wilderness appears in front through an opening in the rocky glen; and the steep side of Olivet rises close behind. When Jesus retired from Jerusalem to Bethany, no sound of the busy world followed him—no noisy crowd broke in upon his meditation. In the quiet home of Martha, or in some lonely recess of Bethany's secluded dell, he rested, and taught and prayed. How delighted I was one evening, when seated on a rocky bank beside the village, reading the story of Lazarus, to hear a passing villager say, "There is the tomb of Lazarus, and yondor is the house of Martha!" They may not be, most probably they are not, the real places; but this is Bethany, and the miracle wrought there still dwells in the memory of its inhabitants. And when the unvarying features of nature are there too—the cliffs, the secluded glen, the Mount of Olives—few will think of traditional "holy places." From the place where I sat I saw—as Martha and Mary had seen from their house-top—those blue mountains beyond Jordan, where Jesus was abiding when they sent unto him, saying, "Lord, behold, he whom thou lovest is sick." John x. 40; xi. 3. I saw the road "from Jerusalem to Jericho" winding past the village, and away down the rocky declivities into the wilderness. By that road Jesus was expected; and one can fancy with what earnest, longing eyes the sisters looked along it—ever and anon returning and looking, from the first dawn till waning twilight. And when at last he did come, and Martha heard the news, one can picture the touching scene, how she ran along that road, and with streaming eyes and quivering lips uttered the half-reproachful and still half-hopeful cry, if thou hadst been here my brother had not died."

Bethany is now, and apparently always was, a small, poor, mountain hamlet; with nothing to charm except its seclusion, and nothing to interest save its associations. It is a remarkable fact that Christ's great miracle has been to it as a new baptism, conferring a new name. It is now called El-Azariyeh, which may be interpreted, "The Place of Lazarus." The "palms" are all gone which gave it its old name Beth-any, "House of Dates;" but the orage around, and the terraced slopes above it are dotted yet with venerable figtrees, as if to show that its sister village, Beth-phage, "House of Figs," is not forgotten, though its site is lost. The houses of Bethany are of stone, massive and rude in style. Over them, on the top of a scarped rock, rises a fragment of heavy ancient masonry—perhaps a portion of an old watch-tower. The reputed tomb of Lazarus is a deep, narrow vault, apparently of no great antiquity.

CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM.

Our Lord reached Bethany from Jericho on the evening of Friday after sunset, or the morning of Saturday, the Jewish Sabbath, John xii. 1; and on the next day (verse 12), he made his triumphal entry into Jerusalem. It was the Passover week. The holy city was crowded, and the fame of Jesus, and of the miracle he had performed on Lazarus, brought multitudes to Bethany. He knew that the time was now come for the complete fulfilment of prophecy, and that Zion's King should that day in triumph enter Zion's gates (Zech. ix. 9). Knowing what was before him, it was natural he should take the easy caravan road round the southern shoulder of Olivet, and not the steep and difficult one over its summit. When setting forth there was nothing either in dress or mien to distinguish Jesus from others. Prophecy declared that he should be meek and lowly," and he was "meek and lowly." The little band of humble disciples gathered closely round his person, while the multitude thronged the path, and lined the rocky banks above it. Soon after leaving Bethany the road meets a ravine which furrows deeply the side of Olivet. From this point the top of Zion is seen; but the rest of the city is hid by an intervening ridge; and just opposite this point, on the other side of the ravine, I saw the site and remains of an ancient village. The road turns sharply to the right, descends obliquely to the bottom of the ravine, and then turning to the left, ascends and reaches the top of the opposite ridge a short distance above the site of the village. Is not this the place where Jesus said to the disciples, "Go into the village over against you?" These active footmen could cross the ravine direct in a minute or two, while the great procession would take some time in slowly winding round and round the road. The people of the village saw the procession; they knew its cause, for the fame of Jesus' miracles had reached them; they were thus prepared to give the ass to the disciples the moment they heard, "The Lord had need of him." And the disciples taking the ass, led it up to the road, and met Jesus. A temporary saddle was soon made of the loose outer robes of the people, as I have myself seen done a hundred times in Palestine. Some of the people now broke down branches from the palm trees, and waving them in triumph, threw them in the path. Others, still more enthusiastic, spread their garments in the way, as I have seen Mohammedan devotees do before a distinguished saint. Zechariah's prophecy was now fulfilled to the letter: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass." Ix. 9.

The procession advances. The crown of the ridge is gained, and Jerusalem in its full extent and beauty bursts upon the view. Moriah, crowned by the temple, rises proudly from the deep, dark Kidron; Zion rises higher yet away beyond it, showing to advantage the palace of Herod, and the lofty battlements of Hippicus and its sister towers; then the great city, and its gardens stretching far beyond. One look on their beloved and beauteous city, and one on their wonder-working king, Luke xix. 37, the multitudes raised their voices in a long shout of triumph, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; hosanna in the highest." Matt. xxi. 9.

But how was Jesus affected by these joyous acclamations, and by that noble view? His omniscient eye looked beneath the exuberance of enthusiasm—in upon the evil heart of unbelief. It looked, too, from the gorgeous buildings of the city, away down the dark vista of time, and saw looming in the future, ruin, desolation, and woe. Therefore when he came near—when he came down, probably, to that point where the temple was directly facing him, and all the richness of its architecture could be seen,—"He wept over it:"—

"Why doth my Savior weep
At sight of Sion's towers?
Shows it not fair from yonder steep,
Her gorgeous crown of towers?
Mark well his holy pains,
'Tis not in pride or scorn,
That Israel's King with sorrow stains
His own triumphal morn.

'If thou hadst known, e'en thou,
At least in this thy day,
The message of thy peace! but now
'Tis passed for ave away!
Now foes shall trench the round,
And lay thee even with earth,
And dash thy children to the ground,
Thy glory and thy mirth.'

And doth the Savior weep
Over his people's sin?
Despair we will not let him keep
The souls he died to win!
Ye hearts that love the Lord,
To at this sight ye burn,
See that in thought, in deed, in word,
Ye hate what made him mourn."

The scene here closes, so far as Olivet is concerned. The mount is studded all over with traditional "holy places," but the only ones which tend to illustrate the sacred narrative, or throw light on the journeys, parables, prophecies, miracles of our Lord, are those to which I have conducted my reader.—*J. L. Porter, A. M.*

A severe earthquake in Persia partially destroyed the city of Tabreez on May 5th. The despatch states that the earthquake destroyed a great many houses, and caused the death of a large number of persons. Tabreez is the capital of the province of Azerbaijan, and is a tolerably built city inclosed by a brick wall about three and a half miles in circumference. The population numbers about 100,000, and a large trade is carried on between India, Russia, Constantinople and the Black Sea.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 28, 1883.


Some articles and contemplated selections must await future numbers.

Our next paper will bear date of June 6, as there are five Wednesdays in May.

We expect to attend the conference at Mendon, Mich., should nothing intervene to prevent. Shall probably arrange to take the train north from Fort Wayne on Friday at 3:15 p. m., arriving at Mendon at 8:20.

TYPOGRAPHICAL ERRORS.—In Prof. Gardner's translation in last number read in 4th v. 37th Psa., *peace* for "place;" in 3d v. 47th Psa., *Mount* for "anoint;" and in 14th v. of same, *ye* for "he;" and in 1st v. of 93d Psa., *requiteth* for "requireth."

### THE RESURRECTION.

For ourself on the resurrection, we remark that we anticipate a resurrection of the *dead*, and by the dead we mean something that was once organized and had life. We also think it plainly enough taught that Christ, as one raised from the dead, is the sample first-fruits. In his case, most certainly, some other dust did not do as well. David anticipated complete satisfaction when he should be raised in the *likeness* of the divine Redeemer. On the passage, Isa. xxvi. 19, which reads, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead," Lowth remarks, "The Hebrew runs thus, *My dead body* (or bodies *shall arise*; the noun is in the singular number, and the verb in the plural. So the singular is taken distributively for every dead body; just as it is, Psa. xii. 7. Thou shalt keep them, O Lord, thou shalt preserve him from this generation forever. Where the word *him* is taken for *every one of them*, as the sense is explained in the margin. These two sentences, *thy dead men shall live*, and *my dead bodies shall arise*, are equivalent; they are called the *churches' dead* (rather Israel's) in the former sentence as being members of that mystical body (the nation, v. 16) and *God's or Christ's dead* in the latter sentence, from the interest he hath in them, 'and because he hath promised to raise them up at the last day.'" John vi. 39. The real Abraham, Isaac and Jacob, in their resurrection life, will yet be seen in the kingdom of God. Lifeless matter that was never organized, and that, consequently, never died, has no promise of a resurrection. Indeed, the word resurrection is a term wholly inapplicable to any such process. The great resurrection change will make *our vile body* in fashion like unto Christ's glorious body. With us it is no incredible thing that God shall *raise the dead*.

We have no hard names for those who see cause to differ from us in our faith and hope.

### ANTICIPATED EVENTS.

There are some entertaining millennarian views, who while they concede that prophecy has a fulfilment in the history of long-existing dynasties, and on a protracted scale of time where a day becomes the symbol of a year, still claim that these powers and times will also have a consummating fulfilment on the shorter and more literal interpretation of the times and seasons. Accordingly these interpreters anticipate that the Great Image will be completed with ten toes, of which five will belong to the Eastern foot, and five to the Western. And, when explaining the beast and its ten horns as symbols on this reduced scale of time, the conclusion of these expositors is, that there will be a close confederacy of these ten powers in the last form of their supremacy, and that in this unified alliance they will, in the last stage of their existence, antagonize the Lamb—the Lord of lords and King of kings. Now, as it is one leading object with us to keep our readers as fully posted as we can on the different views current in the world, we give the following from the last number of the *London Christian Herald* of date May 9, 1883. In Revelations xvii. 12-14, there seems to be a confederation of the ten kingdoms for a very short period after they have desolated the Roman harlot. We are in a transition period. Let us watch, pray, and be sober.

THE COMING TEN-KINGDOMED ALLIANCE.

The triple alliance of Germany, Austria and Italy is a straw showing the direction of the wind. The object is avowedly to promote the peace of Europe by a strong offensive and defensive alliance against the aggressiveness of France. The latter Power seems at present to be almost isolated, and therefore unlikely ever to venture on a war against Germany, as the latter would be assisted by Austria and Italy.

Nevertheless we know from Daniel and Revelation that a Ten-Kingdomed (not merely a triple) Alliance will soon be organised in Europe, to "prefigured by the ten-toed image and the ten-horned wild beast in Daniel ii. 35; vii. 24.

There must soon be a war between France on the one hand, and Germany on the other—resulting in the defeat of Germany and enlargement of France to the Rhine, and formation of Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey and Hungary into a Ten-kingdomed Alliance.

The emblematic representation of Cæsar's Roman Empire in the last days as a wild beast—one corporate body—with ten horns, which are stated to signify ten kings, plainly implies that these future ten rulers of its entire territorial area will be allied together in one confederacy, forming a diversity in unity. Ten horns on one body cannot be otherwise than organically and federally united, and must move concurrently in the same direction. Where one horn goes, the others must go. One will not be able to act independently of another, as is the case at the present time, when almost all those kingdoms are standing apart from each other; and as regards Britain, France, Spain, Italy, Austria, Turkey, etc., there is actually no formal alliance between any two of them.

The same federal union of the ten kings as component parts of one political corporation is symbolized by their being represented as the ten toes of a human image in Nebuchadnezzar's prophetic dream. They are all like branches on one trunk—limbs of one body, federated and integral.

Some extraordinary events must ere long come to pass in order to produce such an astounding result as an offensive and defensive alliance and confederacy of the ten nations of the Roman Empire. It is puzzling to conceive why they should ever resort to such a step, unless it be for mutual defense against some common foe, and where can there be found an antagonist sufficiently formidable to provoke the uprising against itself of such a ten-kingdomed confederacy, unless it be either North Germany or Russia, or both Powers combined, as they are the only Great Powers in Europe that are outside the Roman Empire, and which, therefore, will not form part of the confederacy.

The transformation of all the existing twenty-three countries of Cæsar's Roman Empire into exactly ten kingdoms does not necessarily invoke an alliance or confederacy being made between even any two of them. This transformation might be effected, and yet each of the ten might stand aloof from the others in isolated independence, just as at present Britain, France, Spain, Italy, Austria, etc., are independent of each other.

Hence the prediction that the latter-day ten kingdoms are to be compactly allied together so as to form a ten-kingdomed confederacy, is a further and distinct fact in addition to the prediction that their number is to be exactly ten. As the forty States of the American Union under their forty separate Governors form one United States, so in much the same manner the future Ten Kingdoms under their separate Ten Kings will form one united confederacy."

### THE TIMES AND THE SEASONS.

There has been no work that we have read on the fulfilment of prophecy with which we have been more highly pleased than with—The Approaching End of the Age—by H. Grattan Guinness. On the times of the Gentiles he says in one place:—"Historically, the times of the Gentiles is a great dispensational week, of 2520 years, extending from the captivity ere, B. C. 770-698, to the era of closing judgments on the kingdom of the beast, the vial era of the Apocalypse, A. D. 1760-1923. It is the 'seven times' of Gentile dominion over Israel, included in the synd. of Nebuchadnezzar's image." On an other page he makes his final figures vary a little when he says: —"A very simple arithmetical calculation shows that 2520 years from this captivity ere brings us to the epoch A. D. 1751-5 till A. D. 1919-23." At the conclusion of his volume he says:—"The Feb., 1878-9 was the 2625th from the era of Nabonassar. It witnessed the death of the last Pope wielding temporal sovereignty, Pius IX.; the overthrow of Turkish power by Russia, and the establishment of a British protectorate over Turkey in Asia. We have long passed the termination of the 2520 years as reckoned from Nabonassar, and are within (in 1879) 45 years of their termination from Nebuchadnezzar, their latest commencing point." On this last view he says elsewhere:—"From the full captivity of Judah, and final overthrow of the throne of David, accomplished by Nebuchadnezzar, to the still future *terminus ad quem* of the prophetic period of 2520 years. B. C. 588 2520 A. D. 1923." John Cu[illegible], in his Chart of History, enumerates 24 measuring lines as terminating in 1888, and 45 lines as terminating in 1923. The past 40 years from 1843 have been years of warning. The message has been a theme of scorn and scoffing. We are now entering the 40 years of trouble, and the dreadful agencies are rapidly manifesting themselves. The present year so far has been wonderfully phenomical. Thus far we write to preface a piece that we clip from the *World's Hope*. We merely add that Clinton made the date of the nativity A. M. 4138 which would with 1862 equal 6000.

PALMYRA, Ont.

*Bro. Paton:*—

I had thought, but for want of time, to prepare an article on some co-incidences of harmony, (of all which you may be fully aware) between the chronologic soli-lunar cycles by Grattan Guinness, ("Approaching End of the Age,") the Great Pyramid cycle, and that of your own as contained in "Day Dawn." Instead, however, I will only notice a few points of interest.

Mr. Guinness, dating the 2,300 years—which is a perfect soli-lunar cycle—from the commission by Artaxerxes to Ezra, B. C. 457, shows it to terminate in 1844 A. D., which, in the law of correspondences between the ending of the Jewish and Christian dispensations, is the year you fix upon as corresponding with the birth of Christ. Mr. Guinness makes Christ's earthly life, including the 40 days after his resurrection, the unit of all his time measures. This he calls "A Messianic Cycle," being 33 solar years, 7 lunar months and 7 days, which is a soli-lunar cycle of a certain order.

Now 1844 A. D. is the 1,260th lunar year from the Hegira, July 16th, 622 A. D., ending March 20th, 1884, and exactly 2,300 solar years from the new moon of March 20th, B. C. 457, the commencement of the 70 weeks. The 1,260th solar year from the Hegira ended July 16th, 1882, the Great Pyramid year, in which, according to the *Jewish World*, the first Jewish colony, since the dispersion of that race, has been established in Palestine. (The length of the Great Pyramid's Grand Gallery is 1881.5).

Taking the "Messianic Cycle" and adding to 1844 we arrive at 1878, the year of the Berlin Treaty, placing Asia Minor, including Palestine, under British protection, and giving the Jew a legal right to return to his own land. 1878, be it observed, is also a marked year in the Great Pyramid. The grooves in the side-walls of the Grand Gallery, running its entire length, which are located half way between the floor and ceiling terminate at the "impending" of the south wall in 1878.

Again, the Grand Gallery's south wall impends or overhangs one degree or six Pyramid inches (six years). Six deducted from 1881 brings us to 1875, the end of the 6,000 years of human history, and the beginning of harvest. Then, again, from the north beginning of the Grand Gallery to the great step, which intercepts the floor line at the upper end, is 1813-14. Taking the same measure and starting from A. D. 70—destruction of Jerusalem—we arrive at 1883-4, which is 40 years from 1843-4, corresponding with the period that elapsed between the time that Moses visited his brethren and his return from the wilderness to deliver them.

Then, again, in the autumn of 1881 Pole Star, Alpha Draconis, (the Dragon) was on the meridian below the pole, just seven times lower than at the date of the Pyramid's building. "This final downwardness," says Dr. Seiss, "is strikingly suggestive of the Dragon's complete dethronement." And what is still more remarkable, whilst Draconis was on the meridian at this low point, Aries, the Ram, (symbolising the Lamb of God) appeared on the meridian above with the line passing directly through his horns. Did the "war in heaven" begin in the autumn of 1881? Rev. xii.

Further, from 1881-2, the ending of the Grand Gallery, to where the floor line of the Grand Gallery intersects the floor of the passage leading to the Ante-Chamber, is 14 years, showing a sort of overlapping or continuation of the Christian dispensation into the time of trouble, which the low, narrow passage leading from the Grand Gallery to the Ante-Chamber is supposed to symbolise.

I will only add that, according to Mr. Guinness, the "Times of the Gentiles" will end in 1910, or five years later than the date assigned by yourself.—*S. Burtell.*

### Married.

At the House of the Brethren, in Winchester, Va., by Elder N. J. Morgan, on Jan. 2, 1883, Jas. W. Spaid, son of Bro. J. J. Spaid, and Laura E. Rose, daughter of *Bro. J. J. Updike.*

Now may the wreath of peace and love
Encircle them like a chain,
May blessings from the God above,
Be on this happy twain.

N. J. MORGAN.

# Selections.

### PERILOUS TIMES ALREADY COME.

One of the characteristic and suggestive features of the times, and one which contains couched within itself the elements of future trouble on a gigantic scale, if not of international antagonism and partial disintegration of the British Empire, is the Irish Convention, which met at Philadelphia, U. S., on Wednesday last. No fewer than five hundred delegates were present, including many Roman Catholic priests. The President, a firebrand named Mooney, delivered an extravagant address full of malignity and bitterness towards England, and devotion to Mr. Parnell. The meeting was enthusiastic, and the fiercer the philippic against England the more tumultuous was the cheering.

It is rapidly becoming a question of prime magnitude, whether the United States Government should throw the ægis of its protection over conspirators against British Rule, and it may in the course of its development occasion some sharp recriminations between the two Governments. However, it is difficult to perceive the possibility of Home Rulers, Land League Sedit[illegible]ist, and cold-blooded Dynamitards, being allowed to continue their foul conspiracies on American soil without a word of admonition, perhaps of reproof, from England.—The Triple Alliance between Italy, Austria, and Germany is also another sign of the volcanic condition of the present days, and which may at almost a week's notice at any time fling rival armies upon each other with death-dealing purpose, and tend to the material modification and reconstruction of the Map of Europe. The peace of Europe depends very largely just now upon the prolongation of the lives of men already old, Von Moltke, Bismarck, the Emperor William, and others, the removal of whom by death, and the subsequent readjustments of monarchies and ministries, would in all probability furnish both an occasion and a pretext for a trial of strength between the chief military and commercial nations of the entire Eastern hemisphere. Everything, indeed, seems to be preparing for the predicted wars and revolutions which will eventuate in the Ten-kingdomed Confederacy, and which are considered likely to occur either this year or in 1884.

The Rev. Dr. Seiss truly says: "If ever there was a time when the devil was loose, active and potent in human affairs, that time is now, in the days in which we live. The devil's dominion is the enthronement of error, falsehood, deception, lies, and moral rottenness; and when was this dominion ever more patent than in these years of the existing generation? The devil is not yet bound! The people who claim to be the most enlightened, and occupy the very top waves of modern progress, do not hesitate to give out that it is with them a matter of serious doubt whether there is a God, a Providence, a soul to live after this life, anything eternal but matter, any Lord but Nature, any retribution but what natural laws administer in this world, any principles of morality but expediency, and scout all idea of a personal incarnation of Deity, of atonement by Divine sacrifice, of justification by faith in the merits of a substitute, of any coming again of Christ as King to judge the world and reign in righteousness.

THE APPEARANCE OF SOCIETY.

"We look abroad upon society in general, and what do we see? We see that *reverence*, that great balance-wheel in the economies of life, scarcely exists any more; oaths are nothing; good faith is scarce as grapes after the vintage; and all moral bonds are trampled down without compunction under the heels of greed, and lust, and defied selfishness. Falsities and treacheries confront us unblushingly at every point. People not only make falsehoods, speak falsehoods, print falsehoods, and believe falsehoods, but they eat them, and drink them, and wear them, and act them, and live them, and make them one of the great elements of their being. One-half, at least, of all that the eye can see, or the ear hear, or the hands touch, or the tongue taste, is bogus, counterfeit, pinchbeck, shoddy, or some trash or other of untruth. A man cannot move, or open his eyes without encountering falsehood and lies. In business, in politics, in social life, in professions, and even in what passes for religion, such untruthfulness reigns that he who would be true scarcely knows any more whom to trust, what to believe, how to move, or by what means to keep his footing, amid the ever-increasing flood of unreality and deception.

SATAN'S MACHINERY.

"The Devil, that old serpent, is not yet bound. He is loose. He ranges at large, with his ten thousand emissaries, all the more active and earnest in his Satanic schemes as he knows that his time is short. He has his news and conventicles in every city, town, and hamlet all over the world, labelled with all sorts of attractive and misleading names. Clubs, institutes, circles, societies, conventions, lyceums, and a thousand private coteries, under show of investigating science, improving knowledge, inquiring into truth, and cultivating the mind, free from the disturbing influences of sect, religion, tradition, and old-fogey notions,—these are among the common machinery through which he instils his deceits and subtle poisons. A broader philosophy, a more compliant Church, a more active humanity disdaining theological dogmas and positive creeds, a larger liberality to take every one for a child of God who refrains from denouncing the devilish atheisms and heresies of the times,—these are the flags he hangs out for the rallying of his unsuspecting dupes."—*Dr. Seiss, in London Christian Herald.*

### "GONE TO THE FRONT."

In the city where these paragraphs are composed, an individual prominent in the community and an energetic member of the Canada Methodist body, was lately removed by death, and a sermon appropriate to the event was delivered in the church he used to attend, on the Sabbath following the interment. During its progress, as partially reported in the local journals, the wonted style of thought on such occasions issued from the pulpit, with the customary misrepresentations and contradictions about death and immortality also, that pain one familiar with the plain teaching of the sacred Word. The text was, "If a man die shall he live again?" (Job. xiv. 14.), a question never answered by the preacher, and which must have appeared to him a meaningless one, if, as the discourse boldly asserted, man, for certainty, never dies at all. Job understood what it was to die; it was to lose life — to cease to live— to go where the wicked cease from troubling, and the weary are at rest. The Patriarch does not inquire,—Does a man survive the awful change called death? Verily he had more sense than to propound such a question, for when death comes, life, he well understood, necessarily goes. Hence he puts his interrogation like one unsophisticated and well informed,—when a man dies—parts with life—shall it ever be recovered by him? Is the extinguished lamp ever to be kindled again? The preacher insisted that the lamp is never blown out — that life never expires; and as a result Job's demand for information was neither appreciated nor answered, as Paul would have answered it, as Paul, in fact, has answered it in his epistles:—"If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen; then is our preaching vain, and your faith (that the dead shall be restored to life) is also vain." 1 Cor. xv. But that order of teaching and argumentation has long since become antiquated and effete. And no wonder, for if in reality man never dies, why magnify a resurrection,— an insignificant affair at best, according to the reigning theology,—when the being needed no essential restoration to conscious existence? The word is a sound without import; a promise without value; a myth that may be forgotten, like thousands of other fancies that have been consigned to the chasm of forgetfulness. Aloft in their times forgotten it has been so perfectly that in the majority of funeral orations, as in this one, judging by the report, even the word that brought joy to Apostles and their converts finds no room for its admission.

According to the synopsis, the speaker said, referring to the deceased, that "he had gone to the front'—gone from an active and energetic life." The phrase was unfortunate, for it is a military expression, meaning to go close to the enemy where fighting and its risks must be encountered. But the pastor had a meaning of his own, and we must indulge him in his style, however inappropriate the figure. Had he lived in an earlier period, when the thoughts of the Bible were held in loving esteem, he would have spoken of the deceased as "gathered to his fathers;" he would have said "our friend sleepeth;" but these are the ages of enlightenment, and the precious old Volume is on such matters utterly and shamefully ignored. Heathenism has taken its place, heathenism with its soul-immortality and passage through death to mansions in the skies, or a quarter infinitely less attractive. What a spectacle! That which was intended to antagonize and displace Pantheism, in its diverse phases, has succumbed to paganism and imbibed its pernicious dreams and dogmas!

Unquestionably he who dies departs from "an active and energetic life." The faithful in that moment "rest from their labors;" but this was not what the preacher meant to convey by the [illegible] we have quoted. For [illegible] assuming him to be a [illegible] child of God, was as high, as the dust of the earth is low. (Dan. xii. 2.); with Christ, not where bodiless vision is denied; vastly illumined, far from those who "know not anything"; awake, not in deep unconscious repose; possessing the heavenly heritage, not reclining in hope; already a victor over the last enemy, not awaiting the fulfilment of the promise, which will enable him as a revived being, — one snatched from the rayless chamber of the tomb by a mighty resurrecting fiat—to join in the ecstatic anthem, "O death, where is thy sting? O grave"—Hades—"where is thy victory?"

After the address, which was wide apart from Scripture, the "Dead March in Saul" was played on the organ, as if, one may view it so, in unintentional irony after a demonstration that the dead are not dead, though observation and Holy Writ affirm again and again that they are dead—imprisoned in the land of forgetfulness, for the time being.—*W. G. Moscrieff.*

### Another Great Sun Spot.

As the age rapidly approaches its consummation, signs, and portents, terrestrial and celestial, will claim and receive increasing attention. But, apart altogether from the interest which devout students of prophecy take in such predicted intimations, the recent solar phenomenon presented features of such an extraordinary character, that the following description of it may prove not unwelcome to others than believers in Scripture eschatology. The great sun spot referred to was visible last month in the northern hemisphere of the sun. It consisted of two parts, the very dark interior portion—or umbra; and the exterior less dark part surrounding it—or penumbra. Looking at it, the beholder was, in reality, gazing down a quasi funnel-shaped depression in the photosphere of the sun, down which matter from the sun's surface rushed, or was sucked. The dark centre of the depression presented, in this case very approximately indeed, the form of an isosceles triangle, whereof the base measures 10,933 miles in length, and the triangle 12,804 miles high. As the area of a triangle equals base multiplied by half the height, therefore this huge hole occupies a space of 66,536,400 square miles. As the earth's mean diameter is only 7,917 miles; she could obviously fall easily through that portion of the triangle opening in the neighborhood of the base. The entire superficial area of our own world, land, water and all, only amounts to 196,836,000 square miles; or much less than half that involved in the disturbance now in progress on the sun.

### ANNOUNCEMENTS.

The Church of God at Antioch, Marshall Co., Indiana, appoints its annual June meeting to commence on Friday, June 8, at 4 p. m., to continue over the following Sunday. Meeting on Saturday at 10 a. m. The place of meeting is 5 miles south of Plymouth and 3 miles north of Argos. A cordial invitation to brethren and sisters to attend.

BY ORDER OF THE CHURCH.

The third Quarterly Conference of the second District of Arkansas, meets with the Church of God, worshipping at Green Brier, Faulkner Co., at 11 o'clock on Friday morning before the third Sunday in June, and continue over the following Sunday. Any one that has any business they wish brought before the conference, that can't attend, can have the same done by writing to the Secretary. We humbly trust, that all the brethren will come with a full purpose of heart, to do all they can for the soon coming Lord. Hoping that all of like precious faith will govern themselves accordingly.

JOHN W. TEAS, Sec'y.
*Morrilton, Ark.*, P. O. Box 58.

The Quarterly Assembly of the Church of God will, if the Lord will, commence on Saturday before the 4th Sunday in May, in Bro. John J. Spaid's Grove, in Hampshire Co., Va., and continue over Sunday. All of the brethren in Christ are invited to attend.

J. J. SPAID, } Elders.
N. J. MORGAN, }

The defeat of the false prophet of the Soudan is announced in a telegram from Cairo, dated May 8d. It states that a communication was received by the Khedive of Egypt from Colonel Hicks, reporting that on the 20th ult. he had an engagement with 5000 rebels. The battle, which lasted half an hour, resulted in the defeat of the rebels, with 500 killed, including the Lieutenant-General of El Mahdi, the False Prophet, and many wounded. The Egyptian loss was slight. Colonel Hicks praises the gallantry of the Egyptian troops. It is said that the victory of Colonel Hicks has cleared the Province of Sennaar of rebels, but the statement is not credited by persons well informed on Egyptian affairs.

[illegible] of the American Indian are shown to be in obviously harmonious conformity with the physical and cranial developments of this class of the human race. Its opening article is a brief account of the late Peter Cooper with likeness. Although this journal has worked a mine of wealth for forty years it evidently has not exhausted its riches.

*Wilford's Microcosm.* This Religio-Scientific monthly is an unique journal among the countless periodicals of this age, when many are running to and fro, and knowledge is so wonderfully on the increase. In weighing many old theories it casts them out of the scales with the word *Tekel* written as plainly upon them as it was in the hand-writing on the wall, as indicative of its estimation. We have marked one or two articles in this number for our own *singularity* in periodical and theological literature when we find room.

*Biblical Expositor and People's Commentary.* This is a new candidate for popular favor and support of both which we think it eminently deserving. Its object is to bring before the American public a clear and exhaustive explanation of such passages of the Old Testament as are now rendered obscure in our authorized version, and more especially of such portions as of late years have been assailed." To effect this the editor will give more accurate translations of the Hebrew text illustrated with critical, historical, and other notes calculated for the full elucidation of all he may present. The six numbers that have been published have all come to hand, and we commend the serial to the Bible student. We have given the address and terms in previous notices.

Selected Notes on Egypt.

Equatorial Egypt is attracting to itself British capital and energy, Several British officers are serving in the Soudan Army, engaged against the Mahdi, and at Soukin — a Red Sea port—active commercial enterprise has been commenced, and a line of railway is being promoted to link that port with Berber on the Nile. If carried out this will shorten the distance between the two capitals—Cairo and Khartoum —by nine days—a saving of no mean importance.

The Mahdi has met with a check,—and none too early, seeing Obeid and another town had just previously fallen into his hands. One of his lieutenants has been defeated, with heavy loss, by the Egyptian troops. It is certainly in the interests of humanity, that he should fail in his efforts to found a Slave Kingdom in Equatorial Egypt.

It would be strange if, in spite of Col. Hick's victory over the False Prophet, the English Government should make terms with him. The probability is that Hicks only encountered a lieutenant of the Mahdi, and that the Prophet himself was far distant, watching the advance of the other Egyptian column. The Mahdi has plenty of followers, and doubtless plenty of money; for in his capture of Obeid alone he acquired about two million, and quietly absorbed the garrison into his own army. His pretensions are enormous, as those of the last prophet, sent into the world to subject all countries to Islam.

The spring earthquakes along the line of the Andes, this year, seem to have been frequent, though not very destructive. In Chili and Peru several shocks have been noted, and others in Columbia and throughout the Isthmus as far north as Nicaragua, where, also, the volcano of Omotepe has been in eruption for the first time in history. On the Isthmus a special sign of disturbance has been the rapidity with which the rivers rise and fall. As the Panama Canal crosses the Chagres River, this fact becomes of interest to that enterprise. It does not appear, however, that other routes would be less free from such troubles, since the Atrato region, the scene of one rival project, has shown signs of severe volcanic action.

Two more destructive tornadoes occurred on Thursday, one of them in Texas, the other in Nebraska. The alarming frequency of these terrible storms and the wide tracts of country which have been unexpectedly swept by them this spring again make conspicuous the hopelessness of any attempt to foretell their coming. A tornado is about the most terrible expression of the power of [illegible] and no work of human [illegible] be able to stand against it [illegible] the tornado swept districts must take their chances like ships at sea. The solid ground under their feet is no protection against the fury of the powers of the air, unless they can take refuge beneath its surface.

I sing the hymn of [illegible] the battle of life,—
The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows were the chaplet of fame;
But the hymn of the low and the humble, the weary, the broken in heart,
Who sinned and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower on its branches, whose hopes blighted in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day,
With the mark of their life all around them, unfilled, unheeded, alone,
With death stooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its pean for those who have won;
While the trumpet is sounding triumphant, and high to the breeze and the sun
Gay banners are waving, hands clapping, and laurying feet
Thronging after the laurel-crowned victors, I stand on the field of defeat
In the shadow, 'mongst those who have fallen, and wounded, and dying, and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is helpless and whisper, "They only the victory win,
Who have fought the good fight and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, to plead, fight—if need be, to die."

Speak, History! who are life's victors? Unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?

—Hall to the vanquished.

# Communications.

## THE KINGDOM PARABLES.—No. 4.

Because of the immutability of his design, it occasionally occurs in Scripture, that God "calleth the things that are not, as though they were." This form of speech is, of course, peculiar to the prophetic writings.

God said to Abraham:—"A father of many nations I HAVE made thee," yet many years elapse before this was actually accomplished. Isaiah writes:—"Unto us a child is born," yet Christ was not begotten for several centuries after. Likewise Paul says, the Father "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love."

THE PROPHETIC TENSE.

The use of a present or past tense in a prophetic passage intensifies the prediction, and imports strong emphasis of certainty, and this is indeed why it so frequently is observed. What sad havoc would be made of prophecy were it to be insisted upon that its tenses must rigidly be adhered to in interpretation! That this procedure would utterly destroy a large portion of it is evident.

He "that hath the power of death—even the devil" certainly is the "god of this world" and "prince of the power of the air," and because of this adversary the saint is instructed to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldrulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

THE CHURCH MILITANT.

It is evident that if, during our pilgrimage, we are constantly in military armor, and wrestling against the power of darkness, our deliverance therefrom can only be when victory is declared, and the enemy is powerless against us. The old serpent was the primal cause of death, and hence he has still the "power of death;" and the sleeping saints are in his dominion of darkness till the resurrection takes place; and as proof that Satan does regard the dead as his property we need but cite the case of the dispute about the body of Moses, and support it by the Satanic antagonism against the first resurrection—symbolically portrayed in the twelfth of Revelation.

This being the case it stands to reason that, as to it being a present fact, we have not been "delivered from the power of darkness"—and what more decisive testimony is possible than when we recognize the fact that many converts, who "run well for a season," yield to temptation, are overcome by the power of darkness, and apostatize from the faith of Christ—and some of these are they who are seduced directly by the emissaries of Satan through Spiritualism.

There are three reasons why it is absolutely necessary that the saints should [illegible] this prophetic aspect. First, the saints, instead of having been delivered from the power of darkness, are fighting against it, with anticipation of ultimate triumph. Second, the saints are patiently waiting for the translation which Scripture [illegible] of this [illegible] will become "the [illegible] of our Lord and his Christ."

THE MUSTARD SEED PARABLE.

It is in the "kingdom of the son of his love" that God will fulfil the promises to Abraham:—"In thee and in thy seed shall all the nations of the earth be blessed." It is with respect to the blessed activity of this royal seed that Christ gives us the following parable:—"The kingdom of heaven is like unto a grain of mustard seed which a man took and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof."

The saints, with Christ, constitute a unit seed which, in the millennium kingdom, will develop into a royalty capable of bestowing great blessing on subjective nations. The component elements of this seed have, during many centuries, been planted in the earth, but as a single seed it will not have germinated until the first resurrection—when all its elements are co-ordinated—and then it will appear as the greatest system of royalty the nations have ever seen, and its capacities for blessing mankind will surpass all prior systems of government.

So indeed there is a likeness between the development of a little seed into a large tree capable of protecting and harboring the feathered tribe; and the development of a "little flock" into the rulers of a kingdom, under whose benign jurisdiction myriads of people will be protected and blessed. It will be remembered that Nebuchadnezzar's royal jurisdiction was also symbolized by a tree in which creatures found shelter.

A judicious person has said that parables were not intended to "go on all fours," and this homly saying very tersely declares that an exact counterpart to every feature of the parable is not intended and should not be sought. Many an absurdity has been originated by overlooking this fact.

Our Lord again said, "The kingdom of heaven is

LIKE UNTO LEAVEN

which a woman took and hid in three measures of meal, till it was all leavened."

The leaven may fairly represent the righteous elements in the kingdom at the time of the coronation of the saints. The royal saints are made priests and kings for the age, that they may wisely rule and instruct the subjects; and it is through their efforts that the "knowledge of the Lord shall cover the earth as the waters do the sea." How appropriate then that they should be referred to as the leaven and the success of their mission and authority in bringing the whole earth into a righteous state be properly portrayed by the leavening of the whole meal.

Now were we to insist that, since it says "it was all leavened," every individual person in the kingdom must be righteous and finally saved, we would not only be forcing the parable too far, but also would unwarrantedly be making it dispute and conflict with other parables concerning the kingdom, the express purposes of which were to inform us that during the future age, and throughout the whole of the age, there does exist a certain number of evil persons.

This latter fact, however, may be true, and yet, because of the predominance of good, the age is truly entitled to the general character of righteousness. Hence it will be said to the porters of Jerusalem:—"Open ye the gates that the righteous nation which keepeth the truth may enter in." "Thy people shall all be righteous."

The following parable refers particularly to the moral phase in its individual bearing—"The kingdom of heaven is

LIKE UNTO A NET

that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach and they sat down and gathered the good into vessels, but the bad they cast away. So shall it be in the consummation of the age: the angels shall come forth and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth."

It is Christ's intention to establish a perfect system of government for the nations. The great mass of mankind have lived in total darkness, and in heathen superstition, and these, age after age, have fallen by death under the power of tombic darkness. Raised from death to the commencement of the millennium, they will be brought to a knowledge of truth, and their antitypes, after having been enlightened, determines their ultimate destiny. All the heathen being without law, and thence without imputation of sin, no [illegible] reckoned against [illegible] the bad, have the [illegible] of the new life from Christ.

Truly, the kingdom is like a net which gathered both good and bad; and God's messengers will surely make a distinction between the persons who have a virtuous and those who have a vicious character. Proper time is given in the age to come for the reform of the most depraved person, and efficient aid is extended to them for this purpose; but when the wisest agencies fail in producing reformation, mercy, justice, and love demand and command their extinction.

The bad fish are taken from the net and "cast away;" the wicked will be "cast into the furnace of fire." This is faithfully descriptive of God's judgment on the wicked at the close of the millennium, as also the parable of the tares so fully determines, and as the plain prophetic word so solemnly predicts. Neither parable nor prophecy fosters the vain delusion of universalism.

Forgiveness is a standard rule of action in the future age, and no more there than in the present world, will the Lord permit the retention of malice toward a repentant offender. The parable of

THE UNMERCIFUL SERVANT

represents this phase of the moral code of the age to come. "Therefore is the kingdom of heaven likened unto a certain king which would make reckoning with his servants." One servant owed him over ten million dollars, but the gracious monarch, moved by his entreaties, actually forgave this enormous debt, and released him from arrest. The liberated man, however, went from the presence of the king, and found a fellow servant who owed him about ten dollars, and because the minor debtor could not immediately pay, he choaked him, and had him sent to prison. Rumor of this outrageous conduct coming to the ear of the sovereign, he summons the unmerciful servant, reprimands him for his cruelty, and casts him into prison till the $10,000,000 debt should be paid—evidently an impossibility.

PHILANTHROPY IN THE KINGDOM.

All who are brought by the second resurrection into the life of the age to come, are, through the redemption of Christ released from accountability for all their evil acts of their lifetime in a former age. A Chinese may have committed murder; a Hindoo may have been a robber; a Hottentot may have been a slave dealer—but these acts are not reckoned as personal sins by the Redeemer who gives to them enlightenment in his kingdom. A general amnesty having thus by the king been declared, it becomes a principle in equity that in his kingdom the forgiving spirit must predominate—since to each so much has been forgiven. The subjects who will not be governed by this will prove themselves unworthy of divine favor, and will receive and merit the judgment of God.

The principles of charity and mercy underlie the formation of Christian character in this age. We pray, "Forgive us our debts as we forgive our debtors," and it is not presumptuous to say that these moral attributes are a necessity to every one who, by probation in any age, will obtain immortality; and that it is essential in the makeup of the perfect individual in the millennium is undeniably true from the fact that this parable is descriptive of that age.

DR. E. C. WELCH.

# Letter Drawer.

GALESBURG, KAN.

*Editor Restitution:*

I have just returned from Sumner and Wilson counties, where I held some very interesting meetings. I met Brother John Russel and family. He once lived in Illinois, and was baptized by Brother Hatch. They are fully in the faith. They are rejoicing in the prospect there is in the west; for the gospel is spreading slowly, but surely. I immersed two of Brother Russel's children, a son and daughter, being his two youngest children. My dear young friends, go do as these young people have done.

Where are others there who will soon follow. There seems to be a hungering and thirsting after the truth, and men are crying "Come over and help us." The Macedonian cry is coming from every corner. But I have a heavier load than I can bear. Brethren are not realizing that it is their duty to hold up our hands while the battle goes on between truth and error. Cannot some of our rested-up ministers come west—if there are any—and take my place, while I go to hard labor and catch up in business. I am not complaining, but may God enable the Church to wake up and help to preach to a perishing world.

I got one more subscriber for THE RESTITUTION. This makes three from the Dunkers who have subscribed for the paper, and more are learning the truth. I preach Saturday night and Sunday from two to three times, go home on Monday and labor hard to get out of debt so I can preach. Oh for a faith that will not shrink, especially when we are just in the evening of the last day, and the Millennial Morn will soon dawn. When I look around and see brethren that cannot take THE RESTITUTION, but take two or three political papers, and cannot pay anything to those who preach, but smoke and chew tobacco, and go to little school house shows, I am compelled to say, Will Jesus find faith on the earth when he comes? Now I ask you, brethren, How much preaching can such Christians do? I speak as unto wise men. Judge ye what I say. Brethren pray for me, that I may not give up the struggle till Jesus comes, which is my prayer for Christ's sake.

JOHN FOORE.

BUCHTEL, OHIO.

*Editor Restitution:*

Please permit me (through your columns) to thank some unknown friend for sending us THE RESTITUTION which we read with much interest, especially those articles written by Prof. J. P. Weethee. He is an esteemed friend of ours, and a Christian who works with zeal, although badly persecuted by some who cannot and will not believe as he does. Mrs. Davis' letters are also very anxiously looked for, as we are very much interested in the old city Jerusalem and all its surroundings. Would love to see that beautiful garden and those ancient trees, described in one of her letters.

Yours Respectfully,

L. W. FULTON.

DISTRICT NO. 2, North Ark.

*Editor Restitution:*

I have been on a two weeks trip preaching the things concerning the kingdom of God and the name of Jesus Christ. I found many ready to receive the truth. Received three into the Church of God on my trip; also I found a few that were very prejudiced. I found one preaching brother who said that he was immortal and was now in the kingdom. We had some pleasantries with him all in a friendly way. We have some good brethren in this part of the country, and we hope to accomplish good this season. District No. 2 embraces the territory between the Arkansas and White Rivers, north of Memphis and Little Rock R. R., and south of the Boston Mountain. This district embraces some of the finest farming lands I ever saw and the truth is spreading over it fast. We have about 16 preachers in this district, and only about eight of them doing regular preaching. We need a few more working preachers in this district, or some that we already have renovated. Our next District Quarterly Conference will be held at Green Brier church, Faulkner Country, beginning Friday night before the third Lord's Day in June and will continue over Saturday and Sunday. We hope to have a good attendance. Visiting brethren will be cared for. May the Lord bless the good cause.

W. J. BOWELL,
District Evangelist.

*Vilona, Ark.*

# Exegetical.

## THE PARABLE OF THE UNJUST STEWARD.—Luke xvi.

In this parable the Savior addressing the Pharisees, intimates to them that their stewardship was about to be taken from them. The Scribes and Pharisees sat in Moses' seat, they claimed to be the successors of Moses (as our modern Anglican clergy claim to be the "successors" of the Apostles), and in the natural order of things they should have been the executive of the Messiah; but they employed their stewardship for their own aggrandizement, wealth, and power. The unjust steward provided for himself by his deceit and dishonest craftiness a home for life, and by the "mammon of unrighteousness"—that is money dishonestly obtained—made to himself friends out of his Master's debtors, by permitting them to make fraudulent deductions from the amounts they owed—"How much owest thou unto my Lord? and he said a hundred measures of oil; and he said, sit down quickly and write fifty." And then applying the parable to the Pharisees, the Lord said—I say unto you make to yourselves friends by the wealth you have unrighteously acquired (as, for instance, by devouring widows' houses), that when you are cast out of your stewardship, as you will be ere long—as they actually were by the invasion and destruction of Jerusalem by the Romans—they, i. e., the friends you may possibly make, by wisely using your unrighteous gains, may receive you into permanent homes—Greek *aionian* tabernacles. This word "*aionian*" is always limited by the subject of which it treats. In Matt. xxv. 46, it is applied to the life of the righteous and the punishment of the wicked, and carries with it its fullest force—unendingness, but in Paul's Epistle to Philemon he uses precisely the same word, when he expresses the wish that Philemon might have Onesimus as his servant for ever (*aionian*), and so in the passage under consideration, where the authorized version reads "everlasting habitations," and the revised version, "eternal tabernacles;" the meaning being that they, the Pharisees, might thus obtain permanent homes as long as they lived. The word *aionian* being limited here as in Philemon's case, by the life of the individual. The Pharisees, being money lovers, heard all these things (and understood them), but they derided him.

This parable has been frequently quoted to enforce the duty of giving money to the poor; that when they, the donors, die, the poor who have been benefitted by their bounty, may receive them into everlasting habitations—that is, into heaven. In which interpretation there are three or four perfectly gratuitous assumptions: 1. That all persons who give liberally to the poor go to heaven. 2. That they go to heaven because they have given liberally to the poor—"Make to yourselves friends by a liberal use of your money now, and when you die, the poor persons to whom you have given it, may receive you into heaven." 3. That the poor who are thus benefitted, all die before their benefactors, otherwise they could not be waiting at the door of heaven to receive them. 4. That all poor persons, who are the objects of charity, go to heaven at death, and wait for their benefactors.

Such an interpretation or application of the parable is as grotesque as it is unscriptural, and is therefore altogether untenable. It ignores and renders unnecessary the sacrificial work of Christ, and makes heaven obtainable upon liberal alms-giving to the poor, a luxury which none but the rich can indulge in, and yet by a strange and palpable contradiction, it makes the poor, who can give nothing, but who receive everything, get to heaven before their rich benefactors. In this interpretation, the rich are found gaining heaven through their works, their almsgiving; how the poor obtain heaven is not stated, unless it implies that they obtain it because they are poor. Thus the parable is complete, and Christ is shut out altogether.—*R. B. Wade, F. R. G. S., in Bible Standard.*

# Youths' Column.

## Spring Flowers.

As breaks the moon-fire o'er the sea,
As steals the morning on the night,
So the slow dawning of the spring
Is flooding all the earth with light.
O'er uplands brown and dusky hills,
Its "cloth of gold" the sunshine flings,
Where fragrant south winds, hurrying by,
Drop blossoms from their balmy wings.

On sunny banks, whose grassy slopes
Are pied with violets blue and white,
The primrose, with its golden eyes,
Climbs upward to the mellow light;
And, nodding by the meadow brook,
The knots of yellow cowslips shine,
And tufts of grass and trader leaves
Sway in the sleepy water's flow.

Beneath the dark and restless pines,
That whisper through the balmy night,
The arbutus, 'mid its shining leaves,
Its trailing blossoms, pink and white,
And purple wood-anemones,
In sheltered nooks and valleys grow,
And delicate 'mid the tawny rocks,
Gleam out like flakes of winter's snow.

But when the false and fickle winds
Shall whisper to the listening trees
Of summer's bright and bounteous things—
Her gorgeous bloom and scented breezes;
When earth beneath the changing skies
Hath blushed in May-bloom, wept in showers,
The spring shall fold her weary wings,
And vanish with the early flowers.

## Gentleness.

Oh! beautiful, wonderful word—almost more a flower than a fruit of Christian life, in its grace and beauty adorning the rough places of the road, leading little children, lifting sad hearts, wiping away tears, and winning wayward souls. Paul, with all his great and eloquent words never melts the hearts so truly as when he says, with an irresistible appeal, "I Paul beseech you by the gentleness of Christ."

## He Understood It.

An old schoolmaster said one day to a clergyman who came to examine his school: "I believe the children know the catechism, word for word." "But do they understand it? that is the question," said the clergyman. The schoolmaster only bowed respectfully, and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was desired to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said, almost in a whisper: "Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and gave me some money to buy me shoes. I gave it to my mother for she had no shoes either; and I thought I could go barefooted better than she could."—*Our Young People.*

## A Heavenly Spectacle.

EXPLORING THE REGIONS OF THE MOON THROUGH THE LARGEST TELESCOPE IN THE WORLD.

The first object viewed was Saturn, and the transformation was likened to a vision of fairyland. The pale star, on which a moment since we had looked with the unaided eye, is now a creation of surpassing loveliness, the most charming telescope object the heavens reveal. Saturn, his rings and moons are before us. The disk, a golden sphere crossed by faint cloud bands of a delicate creamy tint, the wonderful rings softly cradling the planet, seven of the eight moons beaming from the dark background of the sky, the largest moon showing a perceptible disk, make up the shining picture. Every detail of the magnificent and complex Saturnian system is complete—the shadowy cloud-bands on the disk; the outer ring, with its faint line of division; the division between the outer and inner rings, closely joined to the second, and the break in the ring formed by the shadow of the planet.

Jupiter is the next object to test the space-annihilating glass. The prince of planets is superb, larger than the full moon, though but little larger than we have seen him many times in a telescope of eight inches aperture. He is, however, much brighter on account of the light-collecting power of the glass. Though by no means as magnificent as Saturn, he far exceeds him in mass and volume, and as he is twice as near, we see him in a much larger scale. The giant of the system takes on grand proportions; the flood of light irradiating his surface brings out every minute detail. His broad belts are delicious in coloring, suffused with pale rose, mottled with soft gray, purple, brown and delicate green. We have seen Jupiter when the definition was much more perfect, but never with the variety of tint we behold this night. Never before did he seem so near, so grand in proportions, so symmetrical in equipoise. His four satellites are in a line on his left, and bear witness to the power of the telescope by presenting disks instead of points. We find it difficult to decide which of the two pictures is the more beautiful. Saturn is more magnificent, more complex, more curious, but Jupiter is more majestic, more like the great sun himself.

The great nebula of Orion was also inspected, and the little whisp of cloud haze around the star in the sword of the Mighty Hunter that is visible to the unaided vision becomes one of the most glorious spectacles that ever breaks upon the entranced eye of an observer. The most wonderful nebula in the northern skies reveal is before us, filling the field of view, and suffused with a celestial light suggestive of the holy city that "had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it."

In conclusion, the editor says: "The Russian objective will soon be transported to its destination in the Pulkowa Observatory, founded by the Czar Nicholas, and overlooking the city of the Czars from its lofty position on the Pulkowa hills, nine miles south of St. Petersburg. We shall never again behold the wonders of the sky through its great object-glass, but as long as life endures we shall remember the time when we beheld, irradiated by its light-collecting power, and brought near by its great eye, the magnificence of Saturn, the grandeur of Jupiter, and the awe-inspiring combination of beauty, mystery and shadowy form of the great nebula of Orion."

## To the Young:

Dear young friends, I have been thinking for some time in what way we could best induce more of the young to seek Jesus, and thought it might be that a short letter from one that is young might be of some benefit to you. Did you never think that youth was the time to seek the Lord, while your minds are free to some extent from the sinful pleasures of this world. If you never thought of it begin to meditate now. Oh! how many there are that say when the sweet and gentle voice of Jesus is calling them to come and be his dear children, not now, some other time; I have not enjoyed the pleasures of this world long enough yet; some other time I will work for thee. Perhaps when I get older or when I settle down in life, but I am roving about now and it will be impossible to serve and obey thee, and a great many other excuses of like manner. Oh! dear young friends, stop one moment and consider, have you any promise of some other day? or of old age? "Now is the accepted time, now is the day of salvation." Do not wait until tomorrow, for it may never come, time is fleeting and you may never have another opportunity. God says in his Word, "My spirit will not always strive with man." If once you start in this glorious work you will never regret it. Do not say I wish I was a Christian, or that I would like to be one, but be one in word and deed. "Do not delay, but come."

L. A. R.

# OBITUARY.

A great and good man has fallen with his armor on, a victim to that hydra-headed monster death!

Fell asleep in Jesus the Life-giver, at Memphis, N. Y., March 22, 1883, Benjamin Baird Schenck, M. D.

Dr. Schenck, was born in Charlestown, Montgomery Co., N. Y., July 20, 1809. His father was of illustrious German descent. His ancestors emigrated to this country in 1640, and settled in Flatlands, New Jersey. Benjamin was the fifth child and second son; at the age of six years came with his parents to Onondaga Co., who settled in the town of Lysander, then a wilderness, in 1815. His early advantages for education were limited, his boyhood days being occupied in helping his father in clearing land and other farm duties.

Not until the age of twenty-three, when failing health showed his constitution unfitted for the then rough life of a farmer, did he turn his attention towards a profession. At that time he entered the private school of T. W. Allis, of Skaneateles, where he remained some eighteen months, making great proficiency. In 1834 he attended one term at Homer Academy, then one of the flourishing schools of the state, and the following spring began the study of medicine in the office of Dr. J. H. Skinner, of Plainville, attending a course of lectures at the Medical College at Fairfield, N. J., in 1835-6, graduating February 10, 1838, at Geneva College. In June, 1838, he married Harriet, daughter of Captain R. Sullivan, Seneca Co., who survives him. In 1838 he began the practice of medicine in Plainville, which he continued, with intervals of rest, until 1878, when his health failed. But his council was sought in difficult cases.

Early in 1851, after a thorough investigation, he adopted homœopathy as his mode of practice, carrying with him into the new school all but two of his former patrons. From 1857 to 1864 he was engaged in mercantile pursuits, in the mean time teaching several terms of a select school in the higher branches.

He held a lieutenant's commission in the state militia four years, a captain's seven, and was by his own request, honorably discharged. In 1849 he was appointed postmaster at Plainville, held the office until Pierce's administration in 1853; was re-appointed in 1861, and held the commission at his death. Was quite active in his party's ranks until 1852, when the defeat of Scott and Graham took him out of active politics, since which time he had not taken a part in the matter of voting.

Brother Schenck was among the converts in the '43 movement. And in 1844 he united with the Christian Church. Soon after was ordained a minister by that church, and preached frequently for many years, and none could listen to him without being instructed. And having, in connection with the personal coming of Jesus, embraced the doctrine that man is mortal, that a future state or life in the future was made to depend upon a resurrection! Also, the glorious doctrine of the age to come. He was soon turned out on to the commons, like his co-laborer Elder Joseph Marsh. But his other duties did not allow him to travel extensively; hence his labor as a preacher was confined mostly to his own county.

During the existence of the general Conference of the Church of God in Western New York, which was brought into existence by the late Elder J. Marsh and others, but broken up by the imprudent course taken by some, Brother S. took an active part in their yearly and quarterly meetings, and generally filling the office of President, and was called upon to preach at these gatherings. It was in 1860 that the writer first met with Brother S., and from that time to the day of his death our friendship has been like David and Jonathan. A part of our work when we met was to compare notes, and we always found that we had been searching the same book, and in the same school. In the death of Brother S., Sister S. has in her declining years lost a good husband; a son and daughter, a kind father; the congregation of the Lord, a valuable member; the world a great and good man, and the writer one of his true and confidential yoke-fellows and friends.

R. V. LYON.

## Poetry.

### EVENING TEARS AND MORNING SONGS.

FRANCES RIDLEY HAVERGAL.

In the evening there is weeping,
Lengthening shadows, falling tears,
Silent darkness slowly creeping
Over all things dear and bright.

In the evening there is weeping,
Fainting all the twilight through;
Phantom sorrows, never sleeping,
Wakening slumbers of the true.

In the morning cometh singing,
Cometh joy and cometh light,
When the sun ariseth, bringing
Healing on his wings of light.

In the morning cometh singing—
Songs that ne'er in silence end;
Angel minstrels, ever bringing
Praises new with thine to blend.

Are the twilight shadows casting
Heavy gloom upon thy heart?
Soon in radiance everlasting,
Night forever shall depart.

Art thou weeping, sad and lonely,
Through the evening of thy days?
All thy sighing shall be only
Prelude of more perfect praise.

Darkest hour is nearest dawning,
Solemn herald of the day;
Singing cometh in the morning—
God shall wipe thy tears away.

## Selections.

### "THE PRIZE OF THE HIGH CALLING."

The word calling is one of frequent occurrence in connection with Christian life, privileges, and service; it indicates our indebtedness to divine grace, not only for the provision made for us in Christ, but for any interest we have in that provision. We did not save ourselves, nor call ourselves to be partakers of this salvation. He "hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace." Every believer must say with St. Paul, "It pleased God, who called me by his grace."

This primary calling to salvation by Christ includes, or is followed, by a calling to many precious privileges, present and future, and to faithful service. It is used to bring under our notice some of the most important truths in divine revelation; we do well, wherever it occurs, to look at the context that we may know the special truth it is intended to teach.

The primary reference in the passage before us is to the hope or great end of our calling, viz., our manifestation with Christ in his coming glory. Enoch said, "The Lord cometh with myriads of his saints." Zechariah, "The Lord my God shall come and all the saints with him." St. John says, "When he shall appear we shall be like him," and calls it "This hope." St. Paul calls it "The manifestation of the sons of God," and speaks of it as "That blessed hope;" concerning it he writes, "Ye are called in one hope of your calling," and, that we "may know what is the hope of his calling." The great hope of our calling is not simply salvation, but manifestation with Christ at his second coming, and joint possession with him of "the inheritance incorruptible."

The apostle, in common with every believer, was the subject of this calling; but the hope, which is the burden of it, still lies in the future. "If we hope for that we see not, then do we with patience wait for it," and during those waiting days this hope is the brightest and most cheering object presented to the eye of faith. Let this fill the whole range of vision, then we shall enter fully into the meaning of those words of inspiration: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Faith's present trial will "be found unto praise, and honor, and glory at the appearing of Jesus Christ."

When the apostle says, "I press toward the mark," we are not to understand him as doubtful about his interest in this calling, or about his eternal salvation—his firm standing in Christ is recorded in the preceding part of the chapter; and in another place he states as an unquestionable truth, "Whom he called, them he also justified, and whom he justified, them he also glorified." No believer should suffer himself to doubt his high calling in Christ, and his interest in this blessed hope. Calling, justification, and glory, form a chain which Almighty power has forged, and which none can break.

But this high calling of God" has its prize or prizes—hence the apostle says, "I press toward the mark," not to be saved, but to obtain this reward of Christian faithfulness. When the Lord, the righteous Judge, shall, at his appearing, give to each servant as his work shall be; i. e., rulership over many cities or few—a greater or less reward, or no reward at all—a crown more or less brilliant. "One star differeth from another star in glory," so also will it be on the distribution of these prizes to those who have part in the first resurrection from among the dead.

The calling and its hope, no believer can lose — the prize or prizes he may lose or gain. So anxious was the apostle to obtain the greatest prize that he says, "this one thing I do." I press forward as an athlete, bending all the energies of my Christian life and manhood to obtain it.

In 1 Cor. ix. 24 we are earnestly exhorted to the same diligence, and it is added, "So run, that ye may obtain." Obtain what? Salvation? Get to heaven? Certainly not. Salvation is not obtained by our running, but by faith in Christ. "By grace are ye saved through faith." When, after this exhortation to run the race, the apostle adds, "I therefore so run: I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway," he does not refer to the question of salvation. The Greek word *adokimos*, which is here translated "a castaway," and in the Revised Version "rejected," means inability to stand the test, or to be unapproved as an aspirant for a crown; it does not throw any doubt upon his salvation. Only saved persons can run this race, and the prize will be to those who have run it well; it will crown the life that has been distinguished by faithfulness to the Lord's word, by an unwavering faith, a self-denying spirit, consecration to "the work of faith and labor of love," and by cheerful, loving, trustful submission to the Lord's will.

In the epistles to the seven Churches, in Rev. ii. and iii., we find the sevenfold form of evil by which, what in Our Lord's parables is called "the kingdom of heaven," now known as Christendom, would, during this dispensation, be corrupted and leavened. We find also in the same epistles the faith and love, and holy walk, in which the Lord delights, pointed out. And to the overcoming ones, i. e., those who have lived in holy separateness from these evils, and who in faith and walk have kept the word of his patience, the sevenfold blessing, or the prize or prizes, which are to reward Christian faithfulness, is assured, viz., "the tree of life," "the crown of life," "the hidden manna," "power over the nations," "the morning star," "the white raiment," a place of honor in the temple of God, with the name of God, and of the city, the new Jerusalem, and the new name written upon him, and the crowning promise, is, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set with my Father on his throne."

Is it possible for the believer to reach such prizes as these? Are these the things of untold glory and value which "eye hath not seen, nor ear heard, and which have not entered into the heart of man, which God hath prepared for those who love him." Can we attain to such possessions—possessions which the greatest glory and magnificence of earth can but dimly foreshadow? Yes, to the humblest believer who is an overcomer, all, through grace, is possible. There is no reason, save unfaithfulness on our part, why all these prizes should not be ours. Collectively, I presume, they form the highest prize in the coming kingdom of God. In Rev. xxi. 7, we read: "He that overcometh shall inherit all things." Are not these the most privileged and dignified of that royal priesthood who shall sit on his right hand and on his left when he shall sit upon the throne of his kingdom? Surely to win such a prize is worthy of being made life's one work. The apostle's estimate of it was right, when he said, touching his ambition to win this, "This one thing I do." A little later, and when nearing the end of his course, this same apostle speaks confidently of this prize being awarded to him. His testimony is, that having "fought a good fight and kept the faith," the Lord, the righteous One, will, at his second coming, fulfil his promise, by giving the reward of faithfulness, viz., "a crown of righteousness." Also that he will thus honor all those who are faithful, and love his appearing. 2 Tim. iv. 7, 8. Many may be saved who will fail to win this "prize of the high calling."

Hence a walk corresponding to our profession and hope is constantly urged upon us. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." Matt. v. 11, 12. "Every man shall receive his own reward according to his own labor." 1 Cor. iii. 8. "Cast not away therefore your confidence, which hath great recompence of reward." Heb. x. 35. "Look to yourselves, that we lose not those things which we have wrought (marg. gained), but that we receive a full reward." 2 John 8. A believer will surely be saved, but he may fall short of the reward.

On the last page of the inspired Word the Lord says: "I come quickly, and my reward is with me, to give every man as his work shall be." Rev. xxii. 12. All these, and corresponding passages, are addressed to those who are already saved, and they urge us to follow the apostolic example, "This one thing I do; I press toward the mark for the prize of the high calling." Believers cannot too clearly understand that they have to win the prize, not salvation. Salvation is at the beginning of the race, the prize is at the end. Until a man is saved, he has nothing whatever to do with the rewards of the great future; he is without life, and can perform none of the functions of life; he has no equipment for the spiritual war, seeing he has not put on the armor of God; he has no power to run the Christian race, nor does he know the way. Lessons on these themes are learnt only in the school of Christ. His Word is the only authorised lesson-book, and his Spirit the only infallible Teacher. No power of intellect, and no amount of human culture, can bring the prize of our high calling within the range of vision, or so elevate a man in character and condition as to give him a claim to this gift of God, or enable him to run for it.

Man, in his pride and independence of God, is boasting of intellectual culture and civilizing agencies as the true regenerators and elevators of humanity. We would not discourage, or undervalue, these agencies; but they are not salvation; and of themselves, and as the expressions of man's attempt to raise himself, and to regenerate his fellows, by means of his own devising, they must utterly fail. God has laid before us his own plan; and no other can succeed. He has inseparably connected all blessing and all real progress with Christ, and has doomed to utter failure and the curse, all, even the proudest of human efforts and organizations which are not united to him. History and revelation are full of lessons in proof of this; but the growing pride and unbelief of man will yet receive more complete and sorrowful illustration of it.

Christ is the Alpha and Omega of heaven-taught men—their calling, with its hope and prizes of countless value, they possess only in and with him. Those know that there is no salvation, no acceptance before God, but in him, no personal holiness and no practical godliness, which can be laid upon the true altar, which are not the fruit of faith in him, of which he is not the example and his words the rule, and no work which he will accept and reward, save "the work of faith and labor of love." The prize will be given, not to those who have given the most untiring service to party organizations, and been most successful in making converts to man's creeds and man's churches. Sea and land may be compassed to make proselytes to these, yet no work be done for God. Loyalty to his truth is the obedience he approves, and will, according to its measure, reward, not loyalty to human opinions, regarding his Word, or to the doctrines and commandments of men. These are often set forth as his Gospel, and we are asked to accept them as divine authority, as genuine and not counterfeit, as wholesome food and not chaff or deadly poison, as a divine message and not subversive of the teaching of the Holy Spirit.

Never was the careful study of the Word, under the Spirit's teaching, more important than now. No human authority can be trusted as its true expositor: there is the greatest danger, even without our suspecting it, of our accepting something human in the place of that which is divine, and in so far as this is done we must fall in the Christian race and fall short of the prize of our calling.

The first step in Christian obedience and faithfulness is to accept God's word—all of it—whatever becomes of our opinions and oracles; and the second step is a holy walk in harmony therewith. There may be much zeal in crying, "Lord, Lord," but he reckons it of no value, if we do not the things which he commands. There may be great liberality in sacrifices and burnt-offerings, but "to obey is better than sacrifice." Those who keep the word of his patience are those he will keep in, or save from, the troubles which are coming upon the earth. He is the wise man that heareth these sayings and doeth them. "Blessed are they that hear the word of God and keep it." "Behold, I come quickly, blessed is he that keepeth the sayings of this book." Such and such only is the obedience which, according to its measure, will obtain the prize at his coming. "Of a truth, I say unto you, he will make such rulers over all that he hath."

Let us then abide in him and his word abide in us; and while men cry, "Lo here, lo there," let us reply, "This one thing I do: I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Be brave, my brother;
The recompence is great,
The kingdom bright and fair:
Beyond the glory of all earthly state,
Shall be the glory there.
Grudge not the hasty cost,
Faint not at labor's height:
'Tis but a lifetime at the most,
The day of rest is near."

—*John Averill, in Rainbow.*

## Communications.

### THE RICH MAN AND LAZARUS—WAS IT A PARABLE.

This is a question found in *Brethren at Work*, Feb. 20. The writer in said paper denies its being a parable, and treats it as real history to prove the conscious existence of the intermediate state. He further states that "soul sleepers" call it a parable, and apply it to the "final state." Now I honestly believe that it is a parable, but that soul sleepers should apply it to the final state as represented, is certainly news to me. Yet I know one of his ministerial brethren who applied it thus. So this effort in the main is lost labor, falling harmless at the "soul sleepers'" feet.

That it is a parable we offer the following: While Luke does not call it a parable, yet it stands grouped with a number of parables some of which are so-called, while others that are acknowledged as such are not called parables by the inspired writer. Note the woman and ten pieces of silver, the prodigal son, the unjust steward and others. While we offer as additional testimony, Jesus was addressing the multitude (see Luke xv. 1-4, 16,) of which it is said, "Without a parable spake he not unto them." Matt. xiii. 34; Mark iv. 34. Again, we submit that the connections and style of language would seem sufficient to convict of its being a figure of speech. We object to the popular application of this Scripture as teaching the conscious state of the dead, which is a contradiction of terms. In the next place, if it be literal history, then the rich man who died and was buried is the one represented as being in conscious torment, no intimation of a separate soul or spirit. And so of the poor man; the poor beggar that was full of sores, died and was carried by angels into Abraham's bosom. Certainly Orthodoxy cannot endure a literal application of this language; yet not one word of explanation, after the popular fashion, is found as to its meaning. Again we object to the popular construction of this language, for if it be correct, then there is no resurrection of the dead, for no one is dead. No need of a future judgment, as the rich man the representative of the wicked, (yet it is not said that he was wicked). And poor Lazarus full of sores—the representative of the righteous (no intimation of his being righteous either) were both receiving their reward, one happy, and the other in torment. Why bring them out to judgment?

Then again, this popular application of this noted Scripture, which is highly esteemed among men, stands directly in opposition to the plainest teaching of the Word. King David—who is both dead and buried, not ascended into heaven—testifies that his breath goeth forth, he returneth to his earth; in that very day his thoughts perish. While Solomon, the wise man, testifies, "For the living know that they shall die, but the dead know not anything." Again, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Acts ii. 29, 34; Psa. cxlvi. 4; Eccl. ix. 5, 10. To die is to lose life—to expire, so says the doctors, and so says the Bible. The Lord said to king Hezekiah, "Set thine house in order for thou shalt die and not live." While the patient Job manifests his interest in this important subject by asking, "If a man die shall he live again?" Isa. xxxviii. 1; Job, xiv. 14. Please read the entire chapter. The resurrection or reliving of the dead is and was the ultimate object, the crowning point in the Christian's faith and hope. Without it all is lost. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. Gone forever. Grave results which could not possibly follow from the popular hypothesis. If, in this life only, we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first-fruits of them that slept." 1 Cor. xv. 13-20.

Thus far it seems [illegible] and consistent. While the enquiring mind naturally reverts to the rich man and Lazarus, If it be a parable what does it signify, what does it teach? We answer, this parable, like some others, for some good reason no doubt, is left unexplained, and we are left with a key to work it out as best we can. So let us take the key found in the context (not in heathen mythology) verses 14-16 with 29 and go to work. The covetous Pharisees derided, laughed at in contempt and mocked him; a sufficient cause, one would think, for the justly merited, scathing rebukes that followed. And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." The change from the law to the gospel dispensation had come; the Jew, being blind, knew it not, but still clung to and gloried in the law and a corrupt priesthood. Note the priestly outfit, and mark the similarity, "Gold, blue, purple, scarlet and fine linen" Ex. xxviii. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."

The Jews in their blindness rejected and received him not, died politically and religiously, and being buried away among hostile nations, have for eighteen long centuries suffered their cruel torments. Read carefully Rom. xi While the Gentile nations, not having the many advantages the Jew had, were dependent on the rich man for the crumbs of knowledge, also died, not physically, but to his paganistic, idolatrous worship. A transforming change came over them, and they were transferred from darkness to light, from Satan to God. See Paul's mission Acts xxvi. 16-18. The Jews rejected the Messiah and the offer of life; the apostles turned to the Gentiles. "The kingdom of God is preached." Preaching and showing the glad tidings of the kingdom of God. The apostle James declares that God is now visiting the Gentiles, taking out of them a people for his name. The gospel that was preached to Abraham, but subsequently enlarged and explained, being the means—plan or power of God—unto salvation to every one that believeth. Those who believe are carried into Abraham's bosom, who is said to be the father of the faithful. See Rom. iv. and Gal. iii. Those of faith, are blessed with faithful Abraham, become Abraham's seed and heirs according to the promise. The gospel as preached by Christ and his apostles was but a revival of the Abrahamic covenant or promise made to Abraham, while those who believe and obey from the heart stand with father Abraham in covenant relation with God, represented as Abraham's bosom. Now who are the five brethren? Answer, The rich man representing the priesthood of Judah and Benjamin that were then in that land; the five brethren stand in or represent the ten tribes that were lost. They have Moses and the prophets, let them hear them. Who is it that have and cling tenaciously to Moses and the prophets? Is it the sinners of all nations? or is it the Jews as a nation? Abraham saith if they hear (that is believe or heed) not Moses and the prophets, neither will they be persuaded though one rose from the dead. This was really true of the Jews as a nation and is true to this day. They denied that Jesus had been raised from the dead. Here are the keys, and the line by which this most noted parable can be explained and made plain; one which we verily believe to be most free from objections. Try it friends on this line.

T. B. ADAMS.

KING CITY, Mo.

*Editor Restitution:*

It is a well-known fact that many of the brethren are scattered abroad and isolated by uncontrolable circumstances, but have a strong desire to unite themselves in some locality where a congregation may be organized for the purpose of worshipping our Heavenly Father according to the teaching of his written Word. In view of this fact I am emboldened to make a motion in that direction. I know of a few brethren in this state who would very gladly enter into a colony to move to some new locality for the above purpose. I therefore move that all unsettled brethren desiring to move to some other country for the purpose of organizing a congregation and promoting our general welfare, will correspond with me and enclose a stamped envelope addressed to themselves.

Yours in the blessed hope,

M. B. MOYER.

## Announcements.

The next Annual Conference of the Church in Michigan will be held, the Lord willing, in the Brick school house three and one-half miles north of Mendon, St. Joseph Co., commencing Thursday evening, May 31, 1883, and continuing over the following Sunday. Mendon is situated on the Grand Rapids & Indiana R. R., twenty-one miles south of Kalamazoo. Teams will meet all trains on Thursday, at Mendon, to convey passengers to the place of meeting. Friends coming any other day will please inform the undersigned on which day and train they expect to arrive. Strangers coming by teams may enquire for the writer. Able speakers are expected to be present, and an earnest invitation is extended to all to attend and hear the truth. Each organized church in the state is specially requested to be represented by delegate at this meeting.

HERBERT S. MILLER, Sec.

The next conference of the Church of God in Northern Illinois will be held June 16-17, at Silver Creek School house, Ogle Co. Persons desiring to attend by rail, will, on the Chicago & Iowa road, get off and report at Oregon to L. W. Page or Elias Middlekauff, who will convey them to the place; and those coming on the Chicago, Milwaukee & St. Paul road, will get off at Leaf River and report to Wm. Knodle who will convey them. A general invitation is extended.

G. M. MYERS.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they especially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

H. E. DWIGGINS, President.

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time the discussion commences on Thursday at the [illegible] 10 o'clock a. m., before second Sunday in August 1883. I would be glad to have some of the brethren present, as I am completely surrounded by sectarians of all kinds and grades. Will some of the brethren come and assist me, for good can be done here? Where is Brother Lawver and good old Brother Kimsey, that faithful old friend to the good cause. Brother James Butt or Brother Stenger. I am alone here doing all I can in my weakness for Christ's kingdom. Hope some of the brethren will be with me at the time of my debate. Will some of the brethren write to me. I love to hear from them; it gives me encouragement. My post office is Greenwood, Sebastian Co., Ark. If any of the friends will come at the time appointed for the debate, let them come to Ft. Smith if they come by R. R., and come to Greenwood by the stage, and call on old friend Cowen, where they will be well cared for. I will make arrangements for them to be carried to the place for the debate. Brethren, will some of you come? I need help and hope and pray the good Lord that some of you will. Address me with the good news that I may make arrangements for you; I will have all things ready to receive you. We will hold forth at Hopewell in a strong Methodist neighborhood.

Your brother in the hope of the soon coming kingdom,

GEO. KIDWELL, M. D.

to this desirable end.

I am engaged in the seed business, and as no doubt most of your readers will want something in this line the coming spring, I will agree to give to THE RESTITUTION five per cent. of the gross receipts from the brethren or their friends who may be led to buy of me by means of this notice. The total amount to be paid to THE RESTITUTION June 1. It is a condition that those buying of me under this offer must mention THE RESTITUTION when the order is sent. An elaborate 48-page Catalogue, and a Treatise on Potato Culture with a list and description of over sixty varieties, will be sent free to those desiring to take advantage of this offer.

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## Communications.

### THE JAW-BONE OF AN ASS.

So much that is not only unscholarly and untrue, but contemptible in the light of any candid search after truth, is said and paraded with much bombast and show of erudition on the part of so-called "Hebraists," that I would fain slay some of this bombast and show of erudition with Sampson's jaw-bone of an ass, and I choose this weapon because of its typical import. My readers will recall the circumstances which led up to the final catastrophe, namely the slaughter of the thousand Philistines with this humble instrument in the hands of the servant of the Lord. Sampson, you will remember had proposed a fair and square "jaw" with them or warfare of words and they had taken an unfair advantage of him and "ploughed with his heifer" and it seems to me nothing more than fair and square retributive justice that they should have been slain with "the jaw-bone of an ass." Now as a rule defenders of the King James or Common Version (Hebraists *dernier ressort* Hebraists usually) as a substantially correct translation, when confounded by having its countless blunders brought into the light of the truth by a tolerably lucid translation from the Greek of the Old Covenant Scriptures (I am now speaking of the Old only remember, the New has spoken for itself of late) invariably flee to the Hebrew with its unsolved mysteries of grammatical structure and say with pitying condescension if you only understood Hebrew you would understand it as we do, ignoring the fact that the best Hebrew scholars of today have not yet got out of the alphabet and are still squabbling over the probable use of the vowel-points, whether Seloh is the same word as Shiloh, and showing by their translations that they have not yet mastered the difference which exists to most reasoning minds between a present, past and future tense; and moreover in what they say of the age and priority of the Hebrew, ignoring the still more important fact that so far as textual manuscripts of the Scriptures are concerned, the Greek is older than the Hebrew by several centuries, and so far as authority is concerned, that the adoption and use and unquestioned sanction of the Greek by Christ and the Apostles is also indisputable.

I might say moreover, and history and scholarship would bear me out in the statement, that the Massoritic fragments (or the Massora) which have served as the basis (with laborious corrections and emanations from the Greek, Latin, Coptic and other versions) for the present Hebrew text, had their origin in a revival of Hebrew letters on the part of the very sect in the old Hebrew Church who crucified our Lord and who were confounded and put to rout in shame by such men as Peter and Paul and James and John, who showed them out of their own Scriptures of the Greek that he whom they had crucified was the very Christ of Prophecy. But I forbear further comment on these points as the history of them is too well known at least to scholars, to delay us further, and will proceed without further ceremony, in a common-sense way, to let Sampson, as our judge, swing that Jaw-bone of an ass over the devoted heads of those Philistine "Hebraists." Now please open your King James version at the 15th chapter of Judges and beginning with the last clause of the 18th verse, compare word for word with the following translation from the Greek (a literal one).

"And they bound him with two new small cords, and brought him up from that rock.

14. And came as far as Siagon (this word means a jaw-bone). And the Philistines raised the shout of triumph, and ran to meet him. And a spirit of the Lord laid hold upon him: and the small cords upon his arms became as if were tow that hath been consumed with fire; and his bonds gave way from off his hands;

15. And he found a jaw-bone of an ass that had been flung away, and he stretched forth his hand and took it, and smote with it a thousand men.

16. And Sampson said with a jaw-bone of an ass I have wiped them out, because in "The Jaw-bone of the Ass" I have smitten a thousand men.

17. And it came to pass, when he had ceased speaking, and had cast the jaw-bone out of his hand, he even called that place "An Undertaking of a Jaw-bone" (*συσχεσις σιαγονος*).

18. And he was very thirsty and he cried unto the Lord and said, Thou hast granted the satisfaction of this great salvation at the hand of thy Lord-servant, and now shall I die with thirst and fall at the hand of these uncircumcised?

19. And God rent open the well that was in Siagon (Jaw-bone) and there came out of it water, and he drank, and his breath returned and he lived. Therefore the name of it (that is the fountain) which is in Siagon (Jaw-bone) unto this day hath been called "The Fountain of Him Who Invoked."

20. And he judged Israel during the days of the Philistines (lit. other tribes, these Hebraists belong to these tribes) twenty years."

I have given this exposition as I have already said, because of its typical import. "Heaps upon heaps" have been slain by the incredulity which naturally attaches itself to the stupid blunders of the translation in the Common Version of this and many other passages, the verity of which as God's Word "many ignorant of the wisdom of God, but going about to establish their own wisdom" are even in the light of this nineteenth century insisting upon with a "Verily, verily, thus saith the Lord."

Many a saint I am confident will sleep easier when he comes to know that "the hollow place" that God "clave" was not in a literal jaw-bone of an ass, but in a rock in a place called that place "An Undertaking of a Jaw-bone" (*συσχεσις σιαγονος*).

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Many a saint I am confident will sleep easier when he comes to know that "the hollow place" that God "clave" was not in a literal jaw-bone of an ass, but in a rock in a place called "Jaw-bone" for some reason unexplained in the text. Then I have no doubt that it will be a relief to many a good "mother in Israel" to know that *En-hak-kore* in the 19th verse has a meaning which the ordinary intellect can apprehend, viz.: "The Fountain of Him Who Invoked." Moreover many a small boy who has broken his jaw in vainly undertaking to get "Ramath Lehi" into his head by the way of his mouth, will laugh for joy when he comes to take in by the way of his intellect the stupendous fact that he had all this time been attempting the "Undertaking of a Jaw-bone" and that too of an ass.

But as I said at the outset, I have chosen this subject for exegesis because of its typical import. Let us therefore now with all reverence and sobriety consider Samson as a typical character and the typical import of this incident in his life as a judge.

And 1st, Samson is a type of Christ the Judge of all people, as a judge.

2. He is a type of Christ as the strong man or the Mighty One of Israel, "who divides the spoil with the strong." A man, but endued with a strength not human; this endowment from on high conditioned on the observance of a vow of separation and sanctification, and withdrawn when the vow was violated, and followed by weakness and blindness.

3. He is a type of Christ in that all his valiant exploits have as their inspiring motive love. Love impels him to enter the gates and the city of his enemies. The snares of death encompass him and the gates of expectant death are closed upon him as they did upon the Christ; but dawn (resurrection) rose him rise triumphant and rears off upon his shoulders the very gates which his enemies supposed insured his death: in one case, the type, we have the gates of Gaza, in the other, the reality, the gates of Hades.

4. That which initiates and leads up to the final catastrophe of his own death and the death of his enemies is the bad faith and apostasy of his bride elect, who becomes the theory of a mystery or a wise saying or a parable or a problem (*αινιγμα*) which he propounds to his enemies under a forfeiture penalty. The parable is the old problem of life and happiness from out death and corruption, "If a man die shall he live again." The honey was taken out of the mouth, not the "carcass," of the dead lion. We are offered the sweet boon of life from the mouth of the dead "Lion of the Tribe of Judah." But the offer is an enigma to the natural man and if it remains an enigma to him he forfeits fine linen and a change of garments (righteousness) *στολας ισατας* priestly and royal robes which he might have received and he pays the penalty of such an endowment as he already has, a change or loss of his carnal clothing of flesh and self-righteousness "walks naked" or as the text puts it, 30 of coarse linen and a change of garments, the 30 being the average number of years man can wear his coarse self righteousness of flesh, and the change in this case being the natural process which nature completes once every seven years.

Again love induced Samson to give up the secret of his superhuman ability, and expose himself to be shorn of his "seven-locked" endowment from on high, shorn of strength and glory, not of life mark. His strength, glory and the "light of his eyes" he resigns for human love. His life he resigns for God, righteous judgment and the welfare of his royal people whose judge he is and who tried to betray him into the hands of his enemies. And remember what his righteous judgment brought down upon his devoted head. A temple of idolatry and false worship, the rulers and oppressors of God's people, the rich but not rich toward God, the mockers and triflers with sacred things, and the makers and lovers of a lie, and above all remember that the first false step that led to the final catastrophe was the bad faith or the apostasy of Samson's bride elect which is a type of Christ's church or body. Christ has revealed and expounded the "mystery of the gospel" to his church. "To you it is given to know, etc." Has she been faithful to her trust? Remember Samson's *αινιγμα* or enigma was "What that is suitable for food hath come out of (the mouth of) the eater (*εξ εσθοντος*), and what that is sweet (out of the mouth of) from the strong?" And remember Christ's instruction, "Man liveth not upon bread alone, but upon every word that goeth its way out of the mouth of God."

The reader will understand, I think, that any strictures in which I may have indulged by way of criticism to further the truth, in this article, are not aimed at true Hebrew scholarship or scholars, but at ignorance, insincerity, duplicity, bombast and pretension, in a word at the superfilious claims of so-called learning.

Our learned brother Weethee has given us recently a specimen of the awkward foundorings of the "Hebraists" in what he says of the different renderings of a certain passage in "Jacob's blessing," namely a specific and unequivocal prophecy concerning the Messiah. Now it seems to me a rational conclusion of common sense that the Hebrew elders who translated that passage from the Hebrew into the Greek two or three hundred years before the coming of Christ and who understood and spoke and wrote both languages knew what they were about and they translated that word "Shiloh" by the Greek words *τα αποκειμενα*, a participial construction, or in other words a participle used substantively and meaning "the reserves" or "the things laid away in store or reserve," or still more literally "the things which are being laid away in reserve." The word in Joshua xviii. 1 is "Seloo" as the translators have made it, and is the name of a place.

The whole passage in Jacob's blessing referred to above reads as follows, and in the light of the New Covenant scheme of gold instead of stubble receive a reward beside the gift that is common to both classes, viz.: the life of the age.

"A ruler from out Judah will not fail (be wanting) and a leader from out his thighs (natural generation and ways of action on the part of this leader referred to thus) until the things laid away in reserve for him (Judah or Christ) shall have come, and he (Christ) is an expectation of nations."

Thus it is made evident that the parable of the vineyard, teaching an identical reward to all the laborers, can only be consistently applied to the subjects in the kingdom, and not to the reward which the saints of this age will receive.

Two saints who jointly reign with Christ will ever rank higher than the angels; but the future-age saints may be placed in the same rank with the angels—on this particular issue Scripture seems to be silent. In the nature of the case royalty could not be bestowed on subjects in the millennium, nor does a promise to this intent ever appear.

THE KINGDOM—A HIDDEN TREASURE.

Again our Savior said, "The kingdom of heaven is like unto a treasure hidden in the field: which a man found and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field." Matt. xiii. 44.

This fairly reflects the experience of the saints who discover the fact that Christ has promised a kingdom to us, in which we shall reign, and in which with our Lord we shall bless all nations. The kingdom is indeed a hidden treasure—hidden from the wise and prudent and revealed unto babes. "Hearken, my beloved brethren: did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom."

They who have left the beaten pathway of apostacy, and thus been compelled to relinquish the friendship of old associates, of relatives, and even of family, have tasted the joy of finding this treasure—the happiness of becoming joint heirs with Christ to the kingdom—and enjoyment which wisely impells the sacrifice of worldly ambition, wealth, and kindred attachments, that the new relationship with Jesus may be firmly cemented; they also experience the bitterness of the cup, but divine consolation sustains the pilgrim while he hears the Master say, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

THE TEN VIRGINS.

The futile attempts to find consistent reflections of every feature of this parable should caution us that its details were never intended to typify a long series of correspondencies. It clearly portrays circumstances connected with a primordial event embraced in the term "kingdom of heaven"—the translation.

Three parallels may be distinctly recognized: 1. The Bridegroom's coming portrays Christ's advent; 2. The sleeping virgins, the waiting church; 3. The midnight cry, a divinely commissioned herald, distinct from the virgins.

In this discourse Christ had prophesied with respect to his second coming, stating what events would precede it. He intimates that there will be holy persons waiting for his coming, as well as evil persons who say in their heart, "My Lord tarrieth;" thus he makes known to us that at the time of his advent there will be holy and unholy, wise and foolish persons who confess that he will come, and claim him as their Lord.

That this parable is not now historic is very evident, yet one of its features may be a present fact, if it be true that this generation will witness the glorious advent, i. e., the present watching church may be that prefigured by the sleeping virgins; and this we trust is the actual case. The true church has been in the same attitude as the sleeping virgins since Christ went to heaven, but that element of the parable can only apply to that part of the church who survive till his return.

It is true that in different centuries there have been injudicious announcements of the coming of Christ, but these "movements" can by no means be made the counterpart of the parable, because, first, Christ did not actually come; and second, the presumed virgins were not sleeping, but made their own "midnight cry."

THE MIDNIGHT CRY.

In the parable it is said of the ten virgins — "they all slumbered and slept," and since these sleepers represent the whole waiting church, and are all aroused by the messenger's cry, it follows that the midnight cry could not be the voice of the church, but a voice to the church.

Had the parable stated that nine of the virgins slept while one remained awake to watch for the Bridegroom's coming, and announce it to the others, then there would be a positive evidence that the preaching of the Lord's coming by a portion of the church would constitute the midnight cry—but this, we see, is not the case.

The sleeping of all the ten virgins till the herald announces the Bridegroom, being, in the parable, a proper position, cannot be construed to typify an improper attitude of the church. If this construction is insisted upon, since the true church is the parallel of the ten virgins, it follows that the true church is not faithful and true—a self-answering argument. The case might have been different had a contrast been drawn between awake and sleeping persons; and indeed this illustration is used for this purpose in another Scripture.

THE WISE AND FOOLISH.

If, as it is devoutly believed, we are living in the generation when our Savior certainly will come, then, at least, those who profess to be waiting for his advent are prefigured by the ten virgins, and may be divided, as experience teaches, into wise and foolish—though this division need not of necessity be half and half.

The wise are holy, humble, devoted and good; the foolish are the contrary in heart, though outwardly they may not always be discerned. Both have taken the Word of God as a lamp unto their feet, and while waiting for Christ its light of prophecy has brightened their pathway.

One class, studious of the truth, becoful continually "unto prophecy," obedient to all the precepts of their divine Master, have their lamps continually brightly burning, and, through the favor of God, have their vessels filled with oil through the knowledge of prophecy, and faithful regard for their Lord's instruction.

The other class, careless of their devotions, embroiled in the attractions of the world, neglectful of the prophetic Word to which at first they were attached, carry no oil in their vessels, and, when the divinely sent messenger announces the coming of Christ, they find their lamps "going out," and are unable to replenish their faith before the translation is past. A sad situation indeed.

"I WILL SEND YOU ELIJAH."

Soon, we trust, the midnight cry will be made by the appointed messenger: "Behold the Bridegroom! Come ye forth to meet him!" Since this announcement cannot be from the sleeping virgins, (and surely it cannot be the voice of the ungodly) we are shut up to the conclusion that the person who makes this announcement to the church is sent from heaven with the glad message. Who is this messenger? Let the prophetic Word answer: "Behold I will send you Elijah the prophet before the coming of the great and notable day of the Lord" Mal. iv. 5.

The prevalent, but false, idea that John the Baptist was the Elijah referred to in Mal. iv. must be dismissed by every consistent literalist. John himself fairly said he was not Elijah (John i. 21), and it is unkind to make him out a story-teller by misconstruing some other texts.

It was eminently proper that Christ's first advent should be announced by John in fulfillment of prophecy; and it is eminently necessary that Christ's second coming should be heralded by Elijah the ancient prophet of Israel, in accordance with that Word which has never and can never be broken. "Truly Elijah shall first come" before the Lord's day and kingdom, and his message parallels the midnight cry of the parable. For this purpose he was translated.

The two witnesses who precede the coming of Christ by 3½ years of testimony, are, by circumstantial evidence, indicated to be Elijah and John the revelator; but were this proof insufficient, yet Elijah must come prior to the advent, as a herald of the King; and if his identity with one of the witnesses is not conceded, the consequence is that three prophets will testify during a few years prior to the translation instead of two; and even if Elijah was omitted from the scheme, still the testimony of the two unknown prophets would faithfully fulfil the midnight cry of the parable, and thus avoid the incongruity of making the sleeping virgins awaken themselves by a somnambulent cry.

THE TRIBULATION.

Christ's advent being thus heralded by a miraculously empowered and divinely sent messenger, the church of God is marvelously sustained in their expectation and hope. Since for a few years prior to the advent the man-of-sin is in the meridian of his power, and his Satanic deceptions are exercising great influence while his royal edicts are resulting in great persecution to the saints, manifestly it is an eminently appropriate time for God to provide a living, powerful witness to the truth of the second coming of Christ, who will, for a short period be a herald of the coming King.

Such a messenger the parable of the ten virgins evidently portrays by the person who utters the midnight cry; and if correspondence to the midnight is demanded, let it be known that Christ's coming takes place in the midst of the darkest hour of trial that the church has ever experienced—in fact his appearance puts a term to the persecution.

GENERAL RECAPITULATION.

We have thus examined every parable which is directly stated to illustrate the kingdom of heaven, and have found that each of them may consistently be applied to some feature of the future kingdom of Christ, but, in no case, appropriately to the gospel or Gentile dispensation.

The "Ten Virgins" teach that a divinely commissioned herald will announce the immediate coming of Christ and but a part of the professed church will be translated into the kingdom. The "Net," that the kingdom comprises both good and bad. The "Mustard Seed," that the royalty of the Abrahamic seed shall bless all nations through the kingdom rule. The "Talents," that the saints shall rule; and the "Pounds," that the extent of their jurisdiction depends upon present faithfulness. The "Marriage Feast," that just prior to the instalation of the royalty over the nations, a number of rebellious people will perish. The "Tares," that until the end of the kingdom some evil persons will survive. The "Vineyard," that the saved of the millennial kingdom all receive the same reward. The "Unmerciful Servant," that forgiveness is a law of the kingdom. The "Leaven," that the general character of the age will become righteous. The "Treasure" and "Pearl," that the royalty of the kingdom is a prize worthy of every sacrifice. The "Nobleman," that the kingdom will be instituted at the return of Christ from heaven.

DR. E. C. WELCH.

"As in Adam All Die, Even so in Christ Shall All be Made Alive.
1 Cor. xv. 22.

The word "in" is used to express a variety of revelations.—*Webster.* Here it is used in two relations; one to Adam and death, and second to Christ and the resurrection.

No one doubts this relation to Adam the first, for we are his dying descendants; and no one can rationally doubt that "in Christ" teaches a contrasted relation, quite as distinct and determinate, both with regard to Christ himself and the resurrection, of which the apostle is speaking in this chapter.

By request I write: Please note,

1. That "in" is used twenty times in this chapter: vs. 1, 17, 19, 22, 31, 41, 49, 58. Read, "In your sins, in grace, in Christ, in this life, in his own order, in glory, etc., all unmistakably plain.

2. Our natural state, as "in Adam", it is written "without Christ, having no hope and without God in the world." Eph. ii. 12.

Again, the Christian destiny is written, "with Christ," which is "glory, honor and immortality." Rom. ii. 7–10; Phil. i. 23.

Thus without Christ, in Christ, and with him proves there is no ground left for doubt as to the meaning of "in Christ" as contra-distinguished from "in Adam." It teaches a new saving relation to Christ and resurrection.

Hence the absolute relation of man to "death" is universal; and so comprehensive of the human race (excepting Enoch and Elijah—which may be as if in anticipation of those "who shall be alive and remain at the last trump." 1 Thess. iv. 16–18; and vs. 49–57 of this chapter).

In confirmation of this fundamental truth we daily use the word with a like precision and particularity. "In poverty, in sickness, in health, in pain, in sorrow, in nakedness, in labor, in hope," and thus in thousands of instances, and no mistake.

If such proof fails, then three or four columns, or an entire broadside of THE RESTITUTION would fail—perhaps of even a reading. Some, however, seem to think that quantity is the standard of quality—a signal mistake, as to any possibility of usefulness.

J. B. COOK.

# The Restitution.

J. A. Chaplin, Editor.

Plymouth, Indiana, June 6, 1883.


Four articles have of necessity been deferred.

Br. Woodward of Michigan gave us encouragement that he would try to attend our Antioch meeting. His labors in that State have been attended with signal success. We also expect Br. R. S. Dwiggins from Rensselaer and others. That God's blessing may attend our contemplated meeting is our earnest prayer.

Attended the Michigan State Conference near Mendon, but have only time and room to say that the meeting was one of an enjoyable and interesting character, during which we had the privilege of forming the personal acquaintance of many brethren and sisters with whom we here met for the first time. The fuller particulars are deferred to the Secretary's Report and a future number.

From Mr. Edward White, London, we have just received two works of which he is the author. The first contains four lectures under the general title: "Genesis the Third: History not Fable," and the second is entitled: "Church Life in London." From the special headings of the four lectures on Genesis, as well as from the ability and literary reputation of the author, we feel fully persuaded that we shall have something both instructive and interesting to place before our readers in future numbers of our paper, from these lectures; especially as the Pentateuch has become the subject of so much criticism and controversy in our times.

### Excursion Rates to the Chicago Railway Exposition.

For the benefit of our brethren and the general public who may desire to visit Chicago, we say that the *National Exposition of Railway Appliances* is now in progress in that city, and that the Pennsylvania Company will sell excursion tickets to Chicago and return from principal stations on Pittsburgh, Fort Wayne & Chicago Ry., Meadville Ry., and North Western Ohio Ry., Thursday and Friday of each week until the close of the Exposition June 23d 1883, at rate of one fare for the round trip. Tickets good to return until Monday inclusive following date of sale.

## Communications.

### FROM JERUSALEM.

United States Consulate, Jerusalem, Syria, May 3 '83.

*Dear Mr. Chaplin:*

Your note of March 27 is at hand and your request has been attended to. We know Mrs. Davis very well and are deeply interested in her welfare. I shall be glad to be of service to yourself or to her at any time. The season of pilgrims has just passed and we estimate that there have been about 15,000 Mohammedans and 8,000 Christian pilgrims in the city during the season. All these of course came from abroad, or from a distance, very many coming from central and western Asia. I remain yours sincerely,

Selah Merrill.

Jerusalem, May 3, 1883.

This is Ascension Day and all have gone to the Mt. of Olives for a holiday as usual. Last week was celebrated by the arrival and departure of Prince Alexander of Bulgaria; he was pleased with his visit. Also there has arrived a Mr. Winterstien from Omaha. Mr. W. is a Christian Jew and and in full sympathy with the cause for which we are laboring. He will write for The Restitution and I think you will be pleased to receive his communication. He was strongely and miraculously moved upon to leave America and return to the home of his fathers. He has been persecuted for his faith and has left all for the hope of Israel. I shall share with him all that I possess and esteem it a blessed privilege. He is a man of extraordinary ability and has come for work, and I feel that God has surely sent him and his dear wife to assist me in my labors which are growing too heavy for my strength. I see that his eye is ever upon his children and when we are ready, to faint his arm is near to uphold. How long and earnestly I have prayed for some one to help me and I thought God did not regard my prayer. Mr. W. wrote to me asking many questions and said he thought of coming to Jerusalem but did not know when. The next post brought a card from him saying that he with his wife and child had started for "the City." Two days following the card he appeared at my door. I assure you I was astonished. But I can see plainly the hand of God in all this.

Dr. Wardell, from London, has established a hospital here for the poor. It will be devoted especially to diseases of the eye and ear. The ruler has presented him with a building and spacious grounds for use. The location is very fine. Your letters have all been received with money up to March 26. I shall send flowers as you wish soon; I will do the best I can, as I always do. I did mean to write an account of the Greek Fire which I witnessed last Saturday but must defer it till next week.

The weather is very fine but rather dry for the season. Mr. Goldsmith the Jewish agent in London has been here looking after the interests of the Jewish colonists. Mr. Freelander, who is at the head of the Jewish Christian Mission has gone to London to solicit aid for refugees. The interest is daily and hourly increasing. Men are now proud to say I am a Jew or I belong to Judah. It is truly sublime to witness the "signs of the times." A man said to me yesterday. "Mrs. Davis I can remember when a Jew did not dare to go outside the walls after nightfall and scarcely during the day," but said he "now the Jews live outside and the scales have turned and fear of the Jews has fallen upon men." And said he, "We have only to walk through the city on the Jewish Sabbath and observe the number of shops that are closed and it is easy to tell who holds the mercantile power here."

An order came last week prohibiting the use of foreign money, and what is the result; they say if your poor Sultan has plenty of gold we will pledge ourselves to take your gold, but you have none and we know it, therefore we refuse to submit to your decree. In fact they treat it as absurd and sheer nonsense. Well we shall see what will come of it. One thing we are sure of, when God commences his work it cannot fail. I have been quite sick for several days and I have a very unsteady hand; can scarcely write legibly. I hope you will soon receive better communications than I am able to give you; the spirit is willing but the flesh is very weak. My plan is to help Brother Winterstien by my flower onus while he gives you the news. Please excuse this badly written letter this time. In haste and trial.

Yours in hope,

A. E. Davis.

### BRITISH PLANE OF THE EASTERN QUESTION.—No. 20.

*Prelude—What became of Jeremiah after the fall of Jerusalem?—In Egypt.—Was he in Spain?—Did he visit Ireland?—Where did he die? Ten-tribed kingdom in captivity.—The broken link of the historic chain welded.—Are the ten tribes identical with the Saxons—Historical chain traced link by link, and closely scrutinized.*

Prelude.—What became of Jeremiah after the fall of Jerusalem? This question can not be very readily answered. What did the Scriptures afford us? Jeremiah was, it seems, the prince of prophets. So wonderful a seer as David was simply his pupil, when David applied himself attentively to the investigation of Jeremiah's predictions.

Thus speaks Jehovah: "Before I formed thee in the belly I knew thee; and before thou camest forth from the womb I sanctified thee, (and), behold I cannot speak: for I (am)...a child. But the Lord said unto me, Say not I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I (am) with thee to deliver thee, saith the Lord. Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."

Such was the vastness of the power of Jeremiah's commission. That commission he fearlessly executed, and suffered the severe penalties of such fidelity. His messages against the Jews brought upon him the wrath of his own nation, who treated him with terrible severity. When Jerusalem fell, Jeremiah had his liberty. Nebuchadnezzar's charge concerning Jeremiah was, "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." They sent and took Jeremiah out of the court of the prison, and committed him unto Gedaliah, the son of Ahikam, the son of Shaphan, that he should carry him home; so he dwelt among the people." Jer. xxxix. 12, 15.

The captain of the guard said to Jeremiah, "And now, behold, I loose thee this day from the chains which (were) upon thy hand. If it seem evil unto thee to come with me into Babylon, come; and I will look well unto thee, but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land (is) before thee; whither it seemeth good and convenient for thee to go, thither go." Jer. xl. 4. Jeremiah's unbounded patriotism decided him to share the disgrace of his own country, and to remain there with its distressed poor. Gedaliah, the governor appointed by the Chaldeans, under whose charge were Jeremiah, Baruch and Zedekiah's daughters slain by Ishmael, who carried away captive the residue of the people that (were) in Mizpah, (even) the king's daughters, and all the people, (Jeremiah and Baruch his scribe included), towards the country of the Ammonites. Johanan overthrew Ishmael, and, recovering the captives, fled towards Egypt, for fear of the Chaldeans. Since Ishmael had slain their governor, God, by the mouth of Jeremiah, promised the people protection, provided they remained in Judea; warned them not to enter Egypt, but said he "now the Jews live outside and the scales have turned and fear of the Jews has fallen upon men." And said he, "We have only to walk through the city on the Jewish Sabbath and observe the number of shops that are closed and it is easy to tell who holds the mercantile power here."

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Yours in hope.

# Poetry.

## BELSHAZZAR'S FEAST.

At the feast of Belshazzar
And a thousand of his Lords,
While they drank from golden vessels,
Which the Book of truth records,
There the night as they revoked
In the royal palace hall,
They were struck with consternation—
'Twas the hand upon the wall.

Chor.—'Tis the hand of God on the wall,
'Tis the hand of God on the wall,
Shall the record be found wanting,
Or shall we be found trusting,
While that hand is writing on the wall.

But the brave captain Daniel
As he stood before the throne,
And rebuked the wicked monarch
For his mighty deeds of wrong,
As he read out the writing,
'Twas the doom of one and all,
For the kingdom was to divide—
Read the hand upon the wall.

See the faith, zeal and courage,
That would dare to do the right;
Which the spirit gave to Daniel,
'Twas the secret of his might.
In his house in Judea,
Or a captive in the hall,
He understood the writing
Of the God upon the wall.

So our deeds are recorded,—
There's a hand that's writing now.
Sinners give your lives to Jesus,
To his royal mandate bow,
For the day is approaching,
It must come to one and all,
When the sinner's condemnation
Will be written on the wall.

[DEAR EDITOR:—I know not the author of the above piece; but was 5 years (brother Gould's article of the hand writing on the wall) I thought the above piece would be of interest to some. I learned it from my old friend and Brother, J. S. Hatch. Your brother in Christ, S. T. Hook.]

# Selections.

## THE COMING KINGDOM.

And the seventh Angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. Rev. xi. 15.

This is a great event, no less than the overturning of the power and the dominion of human apostacy and the transfer of the royalty and the diadem of the earth to him whose right it is to reign, and of whose dominion there shall be no end.

The relations of this great event to the future destiny of men, and to all our present efforts to spread throughout the world the knowledge of the gospel by which he is to be saved, are immediately apparent. To a consideration of some great facts and principles connected with it, I shall here mention.

1. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. They are not so now. They are not only not identical, they are completely separate and opposed. They have no other relations than those which are possible between opposing elements commingling upon the same area of manifestations, occasionally, severally conquering, and severally overcome, and awaiting, in this changing process of development, the final adjudication of their contest, and the conclusive settlement of the victory.

The governments or kingdoms of this world are but the organized dominion of human apostacy from God. They have ruled under the four distinct aspects of Paganism, Mohammedanism, Popery, and Infidelity, but always in opposition to our Lord and his Christ. The will and the word of God have never yet been adopted by men as the rule of earthly authority.

Noah looked upon the world as corrupt before God. Abraham, Moses, and Daniel beheld it, in their successive ages, as still wholly apostate. Seven hundred years after the last of these, St. John declared it was everywhere still lying in the wicked one. Eighteen hundred years later we survey a field vastly more extended, but maintaining the same universal characteristics, and we are, in our turn, compelled to proclaim that the governments of this world are still everywhere apostate from God and his Christ. His word is, indeed, more or less tolerated as the possession of individuals, as his providence restrains and overrules the hostility of men.

His glorious revelation of redeeming love, so dear and precious to the hearts of his believing children, is permitted in more or less public profession; is sometimes, indeed, protected, in its civil aspect, as the chosen and valued property and right of individual men. But not one government of the earth, great or small, is a Christian government. Not one nation professes to reverence the authority of the Lord of hosts. And one or another of the shapes of human apostacy, already mentioned, is everywhere still the garb and symbol, the rule and type of the government of men.

We easily trace the origin and course of human apostacy as God has himself described to us. Its combination of individuals, its organization as a combination, make up a painful part of the historic record of the Scriptures. Near three thousand years before the Savior's coming was the first earthly kingdom established. Three other great empires have since succeeded it, occupying the same theatre, ruling on the same field, and marked by the same characteristics. The rebellion against God, which engendered its dominion on the plain of Shinar, has filled the veins of human ambition, stimulated the lusts of human conquest, and sounded the triumphant shout, "Who is Jehovah that we should serve him?" in every succeeding generation, and on every successively cultivated soil to our day.

Britain and America, as nations, no more really adopt the Divine authority as the rule of government, than did Babylon or Persia. The production of God's revealed Word as the rule to be adopted for the government of men; the reverent assertion that his law should be the only line of human dominion; the position assumed that human society should be organized and governed for the purpose of spreading his truth, and giving knowledge of his salvation, was far less scorned when Jonah proclaimed its principle in Nineveh, or when Daniel announced its authority in Babylon, than it would be now in the Parliament of Great Britain or in the Congress of the United States.

The apostacy of man, then, ruled upon the plea of open idolatry, with all its earnestness, if with all its crimes. The same apostacy now rules on the more offensive and scornful ground of absolute infidelity, professedly ignoring all religions; conceding that one God, or a hundred gods, must be acknowledged and protected alike, if man shall so please; avowing that the present world is its wholly lawful object, and human government has no end beyond the protection of man while he is in it, and in the enjoyment of the material benefits which it presents. Thus God, in his authority, is banished from his own earth, and the kingdoms of this world are, in their absolute profession, not the kingdom of our Lord and of his Christ.

From the midst of this apostacy of man God selected a line of grace, a family for himself, a people over whom he would rule, and by whom he would have his authority acknowledged, and his name glorified. We may trace this line of grace from Adam downwards. Like a silver stream meandering in stillness through the plains of the earth, often concealed by the showy verdure along its banks, and yet marked by the very verdure which itself has created, it springs over from the gate of a Paradise lost, whose cherubim were stationed, the symbol of a reconciled and reconciling God. It wanders, and grows as it wanders. Yet, in all the early ages of its course, this fifth stream, if I may call it so, seems comparatively small when contrasted with the four heads of human rebellion into which the river of original Eden has been divided. Countless millions make up the apostacy from God.

The Savior's flock is still a little one on the earth. This selected demonstration of the divine government among men is clearly marked as we come down to Noah, to Abraham, to Moses, to the time of the Savior's advent in the flesh. Its subjects are the sons of God, the people of God, the election of grace, the church, the assembly of the living God. To them the promises were given, the revelations were made, the prophecies were uttered, and among them, in its various appointed methods of manifestation, the divine presence was established and maintained. They were God's property, and God's people in the midst of an unbelieving world. From Jacob's time this line of grace was in his family peculiarly—perhaps alone. Whatever there was of true religion, of the knowledge of God on the earth, was found among them. As a nation they were organized professedly on divine authority. Every nation outside of Israel was but a part of the organized apostacy from God. And though all Israel were not of the true Israel, yet among them was the covenant of God, the adoption of his children, the giving of his promises, and the remnant according to the election of grace. In the very organizing of Israel as a people God had said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people, and ye shall be unto me a kingdom of priests, and a holy nation." They were constituted the kingdom of our Lord and of his Christ, abiding for centuries in the earth, a visible kingdom, separate from the kingdoms of this world, and opposed to them in all the principles of their organization, and in the source and the whole arrangement of the authority by which they were governed. They stood in the earth, the witness for God—they only, chosen from all the nations of the earth, to know his will, and to receive his laws. The Lord their God was their king.

2. Thus we have the two subjective parts of the great contrast before us, and we may trace their separate but parallel courses. The kingdoms of this world," in the triumphant annunciation of the apocalypse before us, is a technical expression. It describes the actual dynasties of human government, the powers of the present world, but it describes them in a special relation to previous Scriptural testimony. It is the proclamation of the actual fulfillment of a divine prediction long before recorded for the encouragement and hope of the Church of God. The Prophet Daniel was appointed to record this complete history of the governments of this outer world in the seventh century, before the Savior's advent. He interpreted the great symbol of the metallic image, which Medes calls "the great almanac," and Faber "the great calendar" of prophecy, as a divine history of four successive kingdoms which were to arise in this world of apostacy, to constitute the whole course of government, and the grand outline which its passing ages should fill up as they proceeded. The fourth of these kingdoms should close its individual history in a series of divisions, which should never again coalesce in one empire under one earthly head. "But in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed—a kingdom which shall not be left to other people, but shall break in pieces, and consume all these kingdoms, and shall stand forever."

Fifty years later the same great facts in the history of the world were revealed to the same prophet under another and very different shape of illustration. In the first exhibition the four successive kingdoms of this world were displayed as the parts of an image in human form, "whose brightness was excellent, and the form thereof terrible." Its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet part of iron and part of clay, were declared to be the illustrations and symbols of these four successive monarchies, as they should arise and manifest themselves in their appointed place, and then pass, in their turn, away. In the second view of the same facts these four monarchies were represented as four wild beasts, of different form and character, coming up from the stormy sea, accomplishing their designated mission upon the earth, and each, in his turn, destroying the one which had preceded him, the last one destroyed by a new and divine kingdom which should succeed it, to the ruler of which should be given "dominion and glory, and a kingdom that all people, and nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." These four monarchies were to make up the history of man's apostacy. Their succession should include the whole course of earthly government. They should succeed each other upon the same field of manifestation, each absorbing into itself all that had preceded it. They should thus succeed in connection with each other, joined as the separate but connected links of a majestic chain, and depending upon this connection for the transmission and inheritance of the power and dominion which they exercised; and these four are the kingdoms of this world, whose dominion is to be superseded and absorbed at last by the kingdom of our Lord and his Christ.

Four such empires of human origin, ruling in apostacy from God, have thus, in a perfect and precise parallel with the prophecy, made up the history of the government of men. They have successively controlled the whole historic world, connected with each other, absorbing each other, transferring the people, the lands, and the dominion of the earth from one dynasty to another, in a succession of masters who, having each in turn fulfilled his appointed course, have left the field to the appointed successors to themselves. The fourth empire, in its final divided state, still remains, comprising the present actual condition of civilized men, and waiting for the sounding of that trumpet which shall proclaim with a heavenly voice, "the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

"We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." And we wait, until having received the kingdom, he shall return to reign forever, and of his kingdom there shall be no end.

Sixteen hundred years before the time of Daniel, the first great empire of man's apostacy arose, which culminated as the head of gold in Nebuchadnezzar. During Daniel's life, Cyrus overthrew the first kingdom, and established the second, "the Persian, the breast of silver in its place." Within three hundred years afterwards, Alexander took the City of Babylon, overthrew the empire of Persia, and set up the Grecian, "the thighs of brass," over the same nations, and upon the same field. In three hundred years more, Augustus established, as "the legs of iron," the empire of Rome, which grasped within its bounds all the territories and all the nations that had known and yielded to the previous dominions.

These have made the four kingdoms of this world. A fifth, to reconstruct and combine again the divided elements of the last, and once more to set up a universal earthly throne, has been the bait of ambition to many of the mighty ones of earth since. But then the completed record still remains, and the fifth monarchy is yet to be revealed.

This appointed succession made the prophetic almanac of Scripture. And in this succession human testimony has been remarkably confirmed. The famous astronomer, Ptolemy, who lived 140 years after Christ, seven hundred and forty years after Daniel, constructed a chronology of the reigns before his time. And his continuous arrangement is the same as Daniel's. He describes a succession of four great monarchies as reigning over the same empire, making the Persian Cyrus the immediate successor of Belshazzar; the Grecian Alexander the successor of Darius; the Roman Augustus the successor of Cleopatra, as in the same line, and in a continuous dominion, with no reference to their previous government in their separate states. It is an unbroken line from Nebuchadnezzar to Augustus Cæsar. This, Daniel said, 2500 years ago, should be the fact of human history. This, Ptolemy says, had been the fact, as recorded in his day. The prophet and the astronomer combine to give the history of an unbroken imperial rule, under four successive dynasties, as the history of the government of men.

A very remarkable modern history brings the record much further down. Le Sage, the friend of Napoleon, while with him in St. Helena, drew up, for their mutual employment, a series of charts of history. He delineated the empires of this world, and their subdivisions, on his charts, by separate colors. But with no consciousness of the value of his testimony. Like Daniel, he divides the history of the world into four empires, and marks them by the same successive names. The Greek into four, and then into two parts; the Roman into two, and then into ten. Neither Ptolemy nor Le Sage, probably, knew nor thought of Daniel. Yet they have followed with the record of historic testimony, the one 745 years, and the other 2450 years after him, precisely in the track of his prophetic statement. Daniel said to his royal master in Babylon, "there are to be four successive kingdoms in this world." Le Sage, 2460 years after, said to his imperial master in St. Helena, who had vainly attempted to recombine a fifth, "there have been four great empires of the East successively ruling;" and he traces the line from Nebuchadnezzar to Napoleon.

These are the kingdoms of this world. They have made an unbroken line of succession, in complete identity, so that Rome is properly called Babylon, as inheriting the same dominion of apostacy, in a different age. The empire is one running through different dynasties, with different languages. The Empire of Rome commenced with Babylon. The Empire of Babylon concludes, and is completed by Rome. And, therefore, when St. John calls Rome "Babylon the great," "the mother of harlots," and "abominations of the earth," it is not in a merely figurative, but in a real application of the epithet.

Babylon was the origin of this idolatrous and infidel apostacy in human government, to which Rome has succeeded, and which Rome perpetuates. A remarkable fact, in this connection, is the complete adoption, by the Pope, of the royal dress of the ancient kings of Babylon, worn nowhere else upon the earth. Strabo and Herodotus both describe the ancient garb. The ring upon the finger; the slipper on the foot, the toe of which tributary kings bowed down to kiss; the white tunic, or cassock, hanging down to the feet; the large white cloak upon the shoulders; the high, round cap, with pendent fillets, which it was death for any other to wear; the attendants clothed in scarlet, with chains of gold about the neck. Who that has ever seen this self-styled, universal monarch at his public festivals, has not beheld the description exactly, like Nebuchadnezzar raised again from the dead? His tiara; the inscribable cap of royalty in Babylon; his long, white tunic, his white satin cloak, embroidered with golden stars; his cardinals preceding, clothed from head to foot in scarlet, beneath a scarlet canopy, with attendants in scarlet, waving fans of peacock's feathers in their hands. Who that has intelligently seen this, has not been struck with this amazing assumption of identity? Yes, Rome is Babylon, and the fourth kingdom of the world, in its divided and mingled state, claims and bears a complete identity with the first.

There is a general, nay, almost universal, anticipation of some great event which is shortly to transpire. All see some majestic foreshadowings before them. As in ancient days, when in the wilderness of Judea, John proclaimed the approach of the Kingdom of God, so now "all await expectation," looking for and hasting unto the coming of some great event.

The anticipations of ages seem culminating here, and resting upon something just in the future. What shall it be? Some say a converted world; but this is contrary to the appearances, analogy, Scripture, reason, fact, and the universal faith of the Church, for more than 1400 years.

The infidel, the spiritist or necromancer, the politician, and the sage, all talk of coming good; but as to what, and when, and how it shall come, they are in Egyptian darkness.

We have seen from the sacred Word of the external Jehovah what is to come—"the Anointed of God," "the Redeemer" of the world; him of whom Israel's prophets and Christ's apostles prophesied to make restitution of all things, and whom heathen sages have dimly foreseen. Inspiring hopes, on which sick humanity hath stayed its fainting soul in the ages of gloom which are past. And never could their hopes rest upon the triumphs of humanity or the success of principles, until they grasped the idea of a Coming and Divine One, who should redeem man, and restore harmony to the world; one who should fulfil that *primal* prediction delivered in Eden, "and thou bruise the serpent's head," or, in other words, he shall return to the earth to make restitution of all things.

And can it be that this hope shall fail? Is there no element of truth in that world-wide anticipation of a coming day-spring from on high? Have all nations thought, and hoped, trusted and sighed in vain?

Nay, verily. The Word of God has illuminated, and defined, and shed lustre on the dim and shadowy hopes of past ages.

God has spoken, and he will make it good. Even so, come quickly Lord Jesus. Amen. — *S. Bonhomme, in Prophetic Times and Watchtower.*

# Youths' Column.

## The Little Bird.

A little bird with feathers brown
Sat singing on a tree—
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small;
And with a modest dark-brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to do what good she can,
Not to be seen or heard.

This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn to close of day.

So live, my child, all through your life,
That be it short or long,
Though others may forget your looks,
They'll not forget your song."

## The Little Arab Girl.

At the time of the massacre in Syria in 1860, very many women and children fled to Beirut for safety. The mothers especially suffered very much from hunger, as they gave what little food they could get to their children. Among other Arab women who escaped from Hasbeiya was a native Christian, who not only loved herself, but taught her little girl Miriam the prayer our Savior gave us. One night Miriam who was only three years old, being very hungry, kneeled down beside her mother and began to say, "Our Father." She went on till she came to "Give us this day our daily bread; and please do dear Jesus, give us bread and olives, enough for mother and me to." Was her prayer answered? Yes, God sent them food, and made her sing for joy. There was "enough for mother and me too."

## A Queen's Example.

We are fond of imitating the examples of queens and princesses in many ways, some of which by virtue of their positions are allowable for them, but are unwise and unnecessary for the majority of uncrowned women. Are we as ready to follow their more excellent and sensible examples?

But surely, queen's and princesses are not seen walking out, like plebeians some one will say! That is where you are mistaken. The queen who holds the highest position of any woman in the world upon whose kingdom the sun never sets understands thoroughly that vigorous, out-of-door exercise, such as is not derived from sitting in a close and cushioned carriage, must be otherwise secured, does not send a message in the morning to the Royal Mews for the grand state carriage and blooded steeds to be before the palace gate at such an hour, to give Her Majesty her morning exercise, but instead, at ten o'clock in the morning or before that time, sometimes alone, and often with one of the princesses, arrayed in a substantial short dress and stout shoes, Queen Victoria starts out for a two hours' walk.

Over the country roads and through the fields, with lively steps and an air of abounding health, enjoying nature and physical existence in a way that home-bound women know nothing of, England's Queen sets a notable example to her subjects and sisters everywhere. She stops occasionally in her walk to visit some humble cottage or speak an encouraging word to some poor peasant. A portion of the afternoon she occupies in official work and generally sets out about five o'clock for a drive of two hours. An American lady in London, writing privately to a friend, thus describes the appearance of Queen Victoria whom she saw recently at a garden party. "She was looking very young in her simple black dress and bonnet, her fine teeth and large blue eyes as striking as twenty years ago when the writer was first presented to her."

We do not hesitate to assert that this daily exercise in the open air has done much toward the maintenance of Victoria's fresh and youthful appearance, and her vigorous health. In these busy days, when the song of almost every woman is, "So much to do," and when nearly all of us have a worn and weary look, let us reflect for a moment on the subject, and see if it is not possible for us to imitate the example of the Queen, and claim and enjoy each day a larger amount of the vitalizing oxygen of which many of us take far too small a share.

## "Who'll Wake Me."

A little girl in San Francisco was recently run over by a street car. When removed, it was found that one of her limbs was nearly severed from the body, besides other serious injuries. She was carried to the hospital, and the disjointed member taken off. The little girl bore the operation remarkably well. As there appeared to be very little chance for her recovery, the surgeons concluded to let the other limb, also badly damaged, remain. The mother was with the child immediately and did for her all that a mother could do. The little one was under the influence of anodynes most of the time, and of course slept a great deal. The day following the accident, as she was dropping off, she exclaimed, "I'm going to sleep." Then noticing the temporary absence of her mother, she added, "but who'll wake me." It turned out to be her last sleep—a sleep that will finally look in its embrace all the living.

The query of the child was a natural one. On a broad sense, it is the one great question of life. Upon the return of the dawn, we go about our daily duties and pleasures until it is time to retire. We shut our eyes to sleep with no anxiety but what they will open when we have had the needed rest. This is confidence, we have tried the experiment, and it never failed; therefore we believe when resigning our lives to sleep that we shall wake again. But at the close of life's fitful fever, when we feel that the sleep of death may be stealing over us, we want to know whether we shall ever wake, who it is that will wake us, and where we will be, and what will be our condition when we awake. Thousands have reached that point in their history, when they would give all the world, if they had it to give, to have these queries satisfactorily answered.

This is purely a matter of faith. None of us have had any ocular demonstration that there is another world. From all we can see, our journey leads directly to the grave, and the life that we now live apparently ends there. With some of us the distance to the grave is not long. With all, it becomes shorter with every sun. A man's days are threescore years and ten, but the average is not half that. Life is often said to be a mystery, and so it is. The only certainties about it are that it has a beginning and an end. We know that we exist and we know that we shall cease to exist. We have made graves for others, and we often visit them in kind remembrance of the one gone before. Where our grave will be, we know not, but the place and date of occupation are fixed, and every beat of the pulse is a step to the locality and hour.

"Who'll wake me?" We can descend into the dark and cold ground with resignation, if we are assured that some one will wake us. Everybody has a trace of this faith—life would be intolerable if we were not permitted to entertain it. Better that the belief should be a delusion, than that it should not exist. It helps to soften many of the rugged places of this life to believe that a better one awaits us. It eases many a pain, dries many a tear, lightens many burdens, illumines many a dark passage, to know that there is a world where there are no pains, "or tears," or burdens. Take away that belief, and unselfish motives and heroic deeds vanish. We are worse than the beasts that perish. For my part, I must believe that the fabric of human life was constructed for some nobler end than can be possibly wrought out in the brief period of existence between the cradle and the grave. Any other view implies a great waste of wisdom, energy, and material. The little girl's query has been answered: We shall all awake from our last sleep, "some to everlasting life, and some to shame and everlasting contempt." How will you awake?—*Bene-Berak.*

## Sewaren's Meeting.

According to arrangement Brother Arnold came on Friday. The meeting commenced with a fair audience and increased to the close. Saturday at 10:30 Brother T. E. Adams of Jefferson Co., and Brother W. Finn of Topeka came. The time was then spent in short speeches from the brethren and sisters, strengthening and building each other up in our most Holy Faith. The preaching was then divided between the Brethren. The house being used for a school house we meet Monday at Brother Small's. Spent several hours in Bible class, the resurrection being the subject. Tuesday met at my house, the Lord's Supper being the subject of investigation as to design and importance. It was evident in the investigation that we had all learned from the same Book. In all, the meeting was one of the best ever held here; and I will say here for the benefit of congregations that have not made the acquaintance of Brother Arnold, he is a workman that you need not be ashamed of, and his conversation as becometh saints. Brother Finn is an old man with fair ability, kind and pleasant, with a deep earnestness, which commends him to the household of faith. While the Master tarries we expect to have those brethren visit us often. Visitors, Brethren Adams, Finn, Moyer, Buckles and Pierson, and Sister Williams and husband of St. Joseph, Mo. Yours in hope,

J. T. BITNER.

## ANNOUNCEMENTS.

The Church of God at Antioch, Marshall Co., Indiana, appoints its annual June meeting to commence on Friday, June 8, at 4 p. m., to continue over the following Sunday. Meeting on Saturday at 10 a. m. The place of meeting is 5 miles south of Plymouth and 3 miles north of Argos. A cordial invitation to brethren and sisters to attend.

BY ORDER OF THE CHURCH.

The next conference of the Church of God in Northern Illinois will be held June 15–17, at Silver Creek School house, Ogle Co. Persons desiring to attend by rail, will, on the Chicago & Iowa road, get off and report at Oregon to L. W. Page or Elias Middlekauff, who will convey them to the place; and those coming on the Chicago, Milwaukee & St. Paul road, will get off at Leaf River and report to Wm. Knodle who will convey them. A general invitation is extended.

G. M. MYERS.

The third Quarterly Conference of the second District of Arkansas, meets with the Church of God, worshipping at Green Briar, Faulkner Co., at 11 o'clock on Friday morning before the third Sunday in June, and continue over the following Sunday. Any one that has any business they wish brought before the conference, that can't attend, can have the same done by writing to the Secretary. We humbly trust, that all the brethren will come with a full purpose of heart, to do all they can for the soon coming Lord. Hoping that all of like precious faith will govern themselves accordingly.

JOHN W. TEAS, Sec'y.

*Morrilton, Ark.*, P. O. BOX 58.


SECOND EDITION.

A. B. MAGRUDER'S REPLY

TO

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# Poetry.

## ADVENT HYMN.

O King, of kings, thou Lord of all,
Whose righteous rule in love is known!
When will thou list thy people's call,
And here on earth erect thy throne?

Our hearts believe thy promise, Lord;
We glad expectant toward the sky;
We read with joy the unfailing Word,
Trusting the longed-for day is nigh.

The church on earth waits thy return;
Their sad discussions then shall cease.
And all who name thy name shall learn
To live and serve in love and peace.

The nations still refuse thy sway,
And faithless kings in council meet:
Thy coming haste; thy might display,
And bring them subject to thy feet.

The groaning earth repeats her sighs,
Waiting release from sin's embrace;
And upward toward the silent skies
She turns an eager suppliant's face.

We plead thy sure prophetic word,
Lifting our heart in prayer to thee;
Let now the herald cry be heard;
Let us thy advent glory see.

In glorious majesty descend,
Thy rightful power on earth possess,
The reign of sin and sorrow end,
Begin the reign of righteousness.

O quickly come! Let earth behold,
Her sovereign Lord with glory crowned!
O bring the day so long foretold,
Let us thy advent praises sound!

# Communications.

## WILL THE EARTH BE BURNED?

A brother requests me to write an answer to this query, in order to throw some Scriptural light upon 2 Peter iii. 7–13. I do so with some diffidence, because I know that my views conflict with those of many worthy writers for the columns of THE RESTITUTION. Still I think that I have both reason and Scripture to support my opinions on this subject, and submit the following remarks for the consideration of the reader. Should any one think I am in error, and can give a better and more Scriptural exegesis of this difficult text, I shall feel thankful, and hope to be instructed thereby.

Those who advocate the literal burning of the earth, are not all agreed as to the time when the great conflagration will take place. Some think it will occur at the second coming of Christ, when he comes to judge the world—to give reward to his saints, and punish the wicked; and others say it will not take place till the close of the millennial era. The first opinion cannot be correct, because the fire would destroy the very nations which Jehovah has given to his Son for an inheritance, and over whom he will reign as the seed of Abraham and David in order to save and bless them. And the second opinion, that the baptism of fire will happen at the close of the day of Christ, seems incompatible with the idea that the millennial heavens and earth, the future abode of Christ and the saints, should be thus destroyed.

Besides, both these opinions collide with the plain and positive statements of God's Word which tells us that "the earth abideth forever," Eccl. i. 4; that God "has established the earth, and it abideth," Psa. cxix. 90; that "God himself formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited," Isa. xlv. 18. And although once on account of man's wickedness, God, in his wrath, brought in a flood of waters upon the world of the ungodly, yet he promised, saying, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing as I have. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 21, 22. If the earth is to be literally deluged with fire, will not this promise be broken?—the ground will be cursed again for man's sake, and every living thing will be smitten and die.

It is not wise to read or interpret the Bible so as to contradict itself. The sacred writings are set forth as "the Word of truth," and "the Scriptures of truth," and therefore they must be consistent with themselves. Peter could not contravene the prophetic word, to which he invites attention in these words — "I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets." 2 Pet. iii. 1, 2. Let the heavens be dissolved by fire and pass away with a great noise, and the elements melt with fervent heat, and the earth also and the works that are therein be burned up, in a literal sense, as many earnestly contend for, then how can many, very many predictions be fulfilled? And not only predictions but also promises which God has made to his people? God's word cannot fail; he says, "it shall not return unto me void, but it shall accomplish that which I please." Isa. lv. 2. For instance,—whether this conflagration occurs before the millennial era or at its close, how can Israel become a strong nation, and inherit the land forever, as Isaiah predicted? chap. lx. 21, 22. Again, whom planted in their own land, they are to be pulled up no more, Amos ix. 15; and Judah shall dwell therein for ever, and Jerusalem from generation to generation. Joel iii. 20. The kingdom and throne of David is to be established for ever, Psa. lx. 6, 7; and when the Son of David, and Son of God, shall sit on David's throne, the promise and prediction is, that "he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 33. Jerusalem and Zion will be the seat of government; the Redeemer will come to Zion, and the Lord will choose Jerusalem again; "sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord." Zech. ii. 10, 12. The Psalmist also says, "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." Psa. cxxxii. 13, 14. Jerusalem will then be called the city of the Great King, and the throne of the Lord: and all the nations will be gathered unto it. They will come to worship the King, the Lord of hosts; he will teach them of his ways, and they will walk in his paths; and all the ends of the earth shall see the salvation of our God. Jehovah's promise to Abraham, and his oath to Moses, must and will be verified, when all nations will be blessed under the government of Messiah, and the earth shall be filled with the glory of God. Num. xiv. 21. Jesus is coming to bless the nations, not to curse them and their habitation — he is coming to save the people, and not to destroy them and their dwelling place. True, he will destroy them that destroy the earth, and break in pieces the oppressor, Rev. xi. 18; Psa. lxxii. 4; and a day of vengeance will come upon the wicked,—a day that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; Isa. lxi. 2; Mal. iv. 1; but the meek shall inherit the earth; the poor and needy will be cared for, and their blood shall be precious in his sight, Psa. xxxvii. 9, 11, 29; lxxii. 12–14; and the nations shall be blessed in him, and shall call him blessed.

The query now arises, how must Peter's language be understood? I answer, as we understand similar phraseology used by the prophets. The same Spirit inspired Peter which inspired them; he was of the same nation, spoke the same language, was writing to his own countrymen, and therefore it is not strange that he should use similar bold metaphors to set forth the fate of his nation and country. Peter was a Jew, and writing to believing Jews, only a few years before the destruction of Jerusalem by the Romans. I understand him to be describing in bold imagery the passing away of the Mosaic order of things, and the judgment of the ungodly nation who lived under it. In accordance with Bible usage, and prophetic language, heavens represent government, and earth the people governed; and world (translated from *οικος, kosmos*) generally means, constitution, order, or arrangement of things. The connection in which these words are found will usually determine whether a literal or figurative signification is to be attached to them.

In order to show that it may be wrong to understand Peter to be foretelling the literal passing away of the heavens, and the burning up of the earth, I refer the reader to the prophet Isaiah's description of the destruction of Babylon, as given in chap. xiii., of his prophecies. The prophet says, verse 9, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land (of Babylon) desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine .... Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." The literal heavens and earth, with the sun, moon, and stars are only used as symbols, and their removal and darkening indicated the subjugation and blotting out of Babylon and its kingdom. It would be simply absurd to adopt the literal sense, as nothing of that kind could possibly have occurred.

Isaiah also predicts the destruction of Idom in highly figurative language. See chapter xxxiv. The mountains are represented as being melted with the slain, "and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." "It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever," etc. These are the symbols of a complete and utter destruction which came upon Idom and the land of Idumea; but the literal fulfilment has no place in history. The Lord also said of it by Jeremiah in plain language, "Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes." Jer. xlix. 13.

Ezekiel prophesying concerning Pharaoh and Egypt, says, the word of the Lord came unto me, saying, "When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God." Ezek. xxxii. 7, 8. Also in chap. xxx. 8, 10, he speaks of setting a fire in Egypt, and destroying all her helpers.

Jeremiah prophesied to the men of Judah and Jerusalem about the Babylonish captivity — "Destruction upon destruction is cried; for the whole land is spoiled:....I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heaven were fled. I behold, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black," etc. Jer. iv. 20, 23–28. Isaiah also uses similar language when referring to the same event. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. xxiv. 1.

The foregoing quotations will suffice to show that it is not proper to affix a literal interpretation to such prophecies. Then what shall we say of Peter's prophecy? Does it refer to the future, or has it had a fulfilment in the past? Does it refer to the Jews or to the Gentiles? To the closing scenes of Judah's commonwealth, or the end of Gentile times? My opinion is, that we shall find its fulfilment in the destruction of Jerusalem and the dispersion of her people.

Jesus foretold this destruction as recorded in Luke xxi. 22–24—"For these be the days of vengeance, that all things that are written may be fulfilled." "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Again, he says, as given in Mark xiii. 24, 25, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." On the day of Pentecost Peter quoted as follows from Joel's prophesy, "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." This was quoted in connection with the prophecy about the pouring out of the Spirit, which had then a present fulfilment, but which will not receive a full accomplishment until the times of restitution. So the signs here spoken of as taking place in the heavens and the earth, occurred in that generation, when Zion's sun and moon were darkened, and her stars withdrew their shining. The time had come for the Mosaic order of things to come to an end. The One like unto Moses, yet far greater than he, had come—the Seed of Abraham, the Seed of David, the Son of God. He had proved himself to be the Messiah by the miracles he performed in the midst of his people, and God his Father endorsed that claim by raising him from the dead on the third day after his rejection and crucifixion by the Jews. The nation said in words and deeds "we will not have this man to reign over us" — "we have no king but Cæsar." And when Pilate said to the multitude who demanded the crucifixion of Jesus, "I am innocent of the blood of this just person; see ye to it;" they took the responsibility upon themselves, and said, "His blood be on us, and on our children." The apostle Peter said that if they would not hear this great Prophet who had been raised up amongst them, that they should be destroyed from among the people. And when the Sanhedrim saw that the doctrine of the apostles was rapidly spreading they began to fear and said, you "intend to bring this man's blood upon us." Paul also said of the Jews, that they "both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak unto the Gentiles that they might be saved, to fill up their sins always; for the wrath is coming upon them to the uttermost." 1 Thess. ii. 15, 16.

In this way they "treasured up wrath against the day of wrath and revelation of the righteous judgment of God." They were as Jehovah said by Moses, "a very froward generation, children in whom is no faith." Therefore he declares what he will do to them—"I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her encrease and set on fire the foundations of the mountains....They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction." Deut. xxxii. 20–24. This prophecy received its fulfilment when the Romans came against them, and took away both their place and nation. Wrath then came upon them to the uttermost, because of the righteous blood they had shed upon the earth—for they killed the prophets who foretold the coming of the Just One, of whom they had now been the betrayers and murderers.

Thus the Mosaic constitution of things passed away, and the Jewish heavens being on fire were dissolved, and its elements melted with fervent heat. This was the day of the Lord, and the day of judgment and perdition of ungodly men.

Zephaniah calls it "the great day of the Lord"—"a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness"—"the day of the Lord's sacrifice;" when he would consume all things from off the land, both man and beast, the fowls of the heaven, and the fishes of the sea. Zeph. i. 14, 15, 8, 2, 3. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1. And did not John the Baptist tell the Jews that even then the axe was laid to the root of the trees, ready for use? "Therefore," says he, every tree which bringeth not forth good fruit is hewn down, and cast into the fire." And he also told them of One mightier than himself, who should baptize them with the Holy Spirit, and with fire; "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. iii. 10–12.

The subjugation and demolition of Gentile kingdoms at the close of Gentile times are set forth also by the rolling together of the heavens as a scroll, the darkening of the sun and moon, and the falling of the stars. See Rev. vi. 12–17. Those heavens are shaken and removed, while those things which cannot be shaken remain, viz., — that kingdom which cannot be moved, but which becomes a great mountain and fills the whole earth. Hab. xii. 27, 28; Dan. ii. 35.

Let the foregoing citations from the Word of the Lord suffice to show, that what is called Peter's burning day, cannot be literally interpreted, and do justice to the prophetic word. And this becomes further apparent, when we consider the new heavens and new earth, to which Peter refers in chap. iii. 13. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." That promise is found in Isa. lxv. 17,—"Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." The context shows that a literal creation of heavens and earth is not spoken of. It is rather the new order of things established by Messiah and his saints when he shall set up again the tabernacle, throne and kingdom of David. Of him Jehovah said, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people," Isa. li. 16. This is the work the Father has given the Son to accomplish. He was given "for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." Isa. xlix. 8. There are no new heavens and earth spoken of by the prophets, except there to be planted and established by the Redeemer when he comes to Zion. John says, "He that sat upon the throne said, behold, I make all things new." Rev. xxi. 5. He is placed at the head as ruler over all—the head of the new creation—that in all things he may have the pre-eminence. He will be the Light of Israel then. To Zion it is said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee....And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Again, of her it is said, "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended." Isa. lx. 1–3, 20.

More might be said, but let me close by asking the reader to compare what I have written, and culled from the Scriptures, with the crude and contradictory statements of world-burners, and judge what is the truth on this subject.

B. WILSON.

# Selections.

## ORIENTAL SKETCHES.—Second Series. Number 14.

### THE BATTLE-FIELDS OF GIDEON, AI, AND MICHMASH.

"I wandered on to many a shrine,
By faith or history made divine;
And then I visited each place
Where valor's deeds had left a trace."

The stars were still trembling in the sky when, from the top of our little tower, we heard the impatient horses champing their bits beneath. We were soon in the saddle, and dashing down the rocky side of Olivet. It was a dewy morn in the end of September, and the air was fresh and balmy. Gethsemane and the Kidron were in deep gloom; but the first fleecy clouds of autumn, high overhead, had already caught the ruddy rays of the coming sun. A death-like silence reigned in the Holy City as we rode past. Our path led through the olive-groves, and then across the great northern road, near those mounds of ashes which have of late created so much controversy. At a smart pace we traversed the rugged table-land at the head of the Kidron, noticing the tombs in the rocks on each side. The plain but chaste facade of the Sepulchre of the Judges drew our attention. Within its dark vaults are some seventy or eighty recesses for bodies; and here, it is said, the members of the Jewish Sanhedrim were laid in glory, "every one in his own house."

We had now reached the western brow of the table-land; and the deep glen of Wady Beit Hanina was at our feet, its banks formed into natural terraces by the horizontal strata. The whole scene was painfully desolate. Verdure there was none; — but grey crowns and grey cliffs protruding everywhere from the grey soil. In places the declivities seemed as if covered with white flags. The few old olives scattered singly or in groups along the glen can scarcely be said to relieve the uniform barenness; for they, too, look dusty and sapless; and the stunted trees and shrubs, clinging to the mountain-sides above, only make the features of nature more forbidding. There was a total want of color and variety of outline in the landscape. The dull uniform grey and the long bare declivities and rounded summits had nothing attractive in them. Most of the higher peaks are singularly formed. They rise in concentric rings of terraces, like steps of stairs, from bottom to top.

MIZPEH.

Away beyond the Wady towered Neby Samwil, the highest and most conspicuous peak in southern Palestine. Its conical top, crowned with village, mosque, and minaret, forms the only striking feature in the northern view from Jerusalem. To it we were now bound as the first point of interest in our tour. Diving down into the glen; and then clambering up through terraced vineyards, over rude fences, along rocky brakes,—startling flocks of partridges at almost every step—we gained the summit, and committed our panting steed to the care of a group of wild-looking boys who had been watching our approach from the walls of a ruined tower. The village sheikh was there to welcome us, conspicuous in his scarlet robe, which to this day, is the badge of royalty or power among the inhabitants of Palestine. Lam. iv. 5; Dan. v. 7; Matt. xxvii. 28). Several of his elders stood round him, whose outer garments in the brilliancy and variety of hue of their embroidery reminded me of Joseph's coat of many colors.

Taking the worthy chief into our service we requested him to lead the way to the top of the minaret. What a noble view was there! I had seen none to be compared with it among the mountains of Palestine. It is far more extensive than that from Olivet, or Gerizim, or any of the peaks around Hebron. Away on the western horizon slept the "Great Sea;" and from this and other commanding heights in Palestine I ... how natural it was for the ancient Israelite to style the world "sea" (yam), a synonym for "west," Gen. xxviii. 14; Psa. civ. 8. Along its glittering shore lay the plains of Sharon and Philistia, extending to the horizon on the north and south — the orange groves of Joppa looking like a shadow, and the towns of Ramleh, Lydda, and Ekron like points of brilliant light on the smooth grey surface. Nearer were the declivities of Judah's mountains, furrowed deep with many a ravine, and bristling with many a castle-like village and ruin. The broad summit of the ridge was a forest of hill-tops,—separated, here by a little upland plain, there by a deep, dark, winding glen. On the east the Jordan and its valley were hid behind the hills of Benjamin, but the chain of Moab and Gilead rose over them, — a vast wall of naure, built up against a golden sky, and streaked from base to summit with rich purple shadows. The mountain strongholds of Judah and Benjamin, renowned of yore in sacred story, or celebrated in sacred song, were grouped around me; — Gibeon on its "hill;" Beth-horon guarding the western pass (2 Chron. viii. 5); Beeroth and Bethel, and away beyond them the "rock Rimmon;" where the six hundred men, the shattered remnant of a guilty tribe, found an asylum (Judges xx. 45–48); Ramah of Benjamin crowning its "height" (1 Kings xv. 17); Gibeah of Saul, now a bare desolate "mound" (1 Sam. x. 26); Kirjath Jearim, perched on the side of "the hill," where the ark of the Lord remained so long in the house of Abinadab (1 Sam. vii. 1, 2); Bethlehem, overlooking the wilderness, where its shepherd warriors were trained to battle; and in the centre of the group, begirt with mountains (Psa. cxxv. 2), Jerusalem herself sat in queenly state. That was a panorama which, once seen, could never be forgotten. Time cannot deface the picture;—the mind must treasure up the stirring, hallowed memories with which every feature is associated. Probably this peak, from which the western pilgrim gets his earliest glimpse of the Holy City, was in Tasso's mind, when he thus described the effect of "that first far view" upon the Crusaders,—

"Lo, towered Jerusalem salutes the eyes!
A thousand pointing fingers tell the tale;
'Jerusalem!' a thousand voices cry,
Catch the glad sounds, and shout, 'Jerusalem,
All hail!'"

The mountain gets its modern name from an early tradition, which makes this village the site of Ramathaim-zophim,—the house and burial-place of the "prophet Samuel." Topography is against the tradition, but it seems to identify this spot as the *Mizpeh*,—"watch-tower" of Benjamin (Josh xviii. 26); the gathering-place of Israel, where the tribes assembled and bound themselves by an oath never to return to their homes till they had avenged on the inhabitants of Gibeah the rights of hospitality outraged by an abominable crime (Judges xx.); where Saul was chosen monarch, and where, for the first time, the hills of Palestine echoed back the loyal cry, "God save the king" (1 Sam. x. 17). It appears too that this is that very "high place of Gibeon" where Solomon offered a thousand burnt-offerings, and where the Lord in answer to his prayer, gave him the wisdom which made him a world's proverb. 1 Kings iii. 4–12. Something of sanctity has ever since clung to the spot. The Crusaders built a church on it; and now, within its shattered walls, the Muhammedans have a prayer-niche, and perform their devotions beside the traditional tomb of the great Jewish prophet.—*J. L. Porter, A. M.*

## The Real Difficulty.

If it is impossible to harmonize the statements of Genesis with geology and astronomy as at present understood, it would be a waste of time for one to attempt to do it, but this fact I notice, which seems to me worth considering. The difficulty in reconciling the geologic with the Mosaic record so far as I have observed, is found by students of the Bible who know nothing practically of geology, and by the students of geology who are ignorant of the Bible, or hate its plain requirements, so that they wish to discredit the book for their own peace of mind. Devout men, eminent both as practical geologists and Bible students, like Hugh Miller, Principal Dawson and Professor Dana, do not seem to find any real difficulty in the case. If there are any two men living who are better able to give an opinion in this matter, I, for one, should be glad to go far to take lessons from them.—*Prof. Chadbourne in Alliance.*

He who travels with his eyes open, cannot fail to see that other people, as well as himself, have their discomforts and drawbacks, and he will, seeing this, be all the more disposed to meet the troubles and trials incident to this life with a brave and courageous spirit.


*Notice*—Jacksonville, O.—The Advent Congregation meets in Lancet Hall, No. 203 W. Seventh St., every Lord's Day. W. E. Shaw, Minister residence 240 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.


## To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $600. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

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# The Restitution.


"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Selections.

### GENESIS THE THIRD: HISTORY NOT FABLE--Lecture I--Part I.

THE PLACE WHICH THE MOSAIC ACCOUNT OF THE CREATION AND FALL OF MAN OCCUPIES IN HOLY SCRIPTURE.

"As in Adam all die, so in Christ shall all be made alive." 1 Cor. xv. 22.

In the present course of lectures I shall offer a brief view of the argument in support of the historical character of the Mosaic account of the creation, and specially of the fall of man. The design is, perhaps, not untimely: for in some scientific circles, in which Christian faith has no place, this narrative is now regarded as one of many similar fables of the early world.—the truth being that there was no first man, and no fall of man, but a gradual rise from the animal level up to humanity, through the ages of an immeasurably distant past.

In other scientific and theological circles, where Christian faith still maintains its hold on revelation in general, the narrative is regarded as an allegory wholly destitute of historical reality, but setting forth in pictorial form the early struggles of man with the lower forces of nature, and the ascension of the spirit, through discipline and temptation, to the heights of faith in God. Among Christian believers of this class, it is now boldly affirmed that it is impossible to attach any historical value to the idea of the ruin of the world by the common ancestor of the race. In the language of a recent anonymous expositor of those views: "If the allegory of Eden is a divine presentation of certain perennial facts of human nature, which man's conscience asserts, and man's reason owns at this hour, then Paul's elaborate augmentation with his countrymen will have infinitely better ground to rest upon, than if he based it on the hypothesis, at which conscience stands aghast, and by which reason is utterly revolted, that because a miraculously talking reptile persuaded an inconceivably constituted woman, six thousand years ago, to eat an actual apple, men, women, and children, in the nineteenth century, are guilty and accursed in the sight of God."

I have thought that it might be a moderately useful contribution to the cause of Scriptural Christianity to show, in opposition to such methods of dealing with Holy Scripture, what may be fairly alleged in support of the Scripture, what may be fairly said in reply to the more common objections to its literal credibility. It is quite impossible that genuine science and a genuine revelation from God can directly contradict each other. It may be that a clearer understanding of all the facts will assist faith in the complete truth, and dissipate some of the difficulties which at present occasion a seeming discontention between the two.

Our general object will be to show first, the place which the narrative of Eden occupies in the Bible; secondly, assuming, on the strength of evidence to be briefly indicated that nothing is known, on a scientific basis of certainty, to compel disbelief in the recent origin of the existing human race,—to show that when the supernatural history of revelation is taken as a whole, and considered in its organic unity, there is nothing in this early narrative, not even the incident of the serpent tempter—inconsistent with its historical credibility; and lastly, the object will be to show that this narrative, itself, contains numerous marks of a truly divine solution of many mysteries of human life, both as to its origin and as to its destiny.

Our business in this lecture will be to clear the ground by showing the place which the narrative of the creation and fall of man occupies in the Bible. There can be no hesitation in affirming that the books of the Old Testament, and emphatically the books of the New Testament, with one consent, treat the narrative of the recent creation and fall of man as historical, and [illegible] they profess to record. [illegible] the assertion is frequently made that the earlier chapters of Genesis are manifestly symbolical, and demand no faith in their literality. But in the book of Genesis there are no signs of symbolism in the earlier portion. If there is a simple realistic style in ancient prose history anywhere, that style is found in the book of Genesis, from the beginning to the end. The story of Eden is told in as matter-of-fact a spirit as the travels of Abraham. A supernatural element appears, in each case, now and again throughout, but there is no variation in the historical tone which characterizes the narrative in all its parts. The circumstances related respecting the beginning, of man's life are, of course, wonderful, but the writer never soars into poetry. If he is recording a myth, he at least records it as if he believed it to be a truth. The account of the trial in Paradise passes on into the history of the antediluvians, without any break in the narrative. Seth, Cain, and Abel seem to be as real persons as Enoch or Methuselah, and their biographies are closely annexed to the narrative of the first man's loss of Paradise. The beginning of the useful and fine arts is given with no appearance of allegory, and belongs to a story which seems to be told as if true from its beginning. Indeed, one may say that no reader would have imagined that the author was writing fables in the earlier chapters of Genesis, unless moved thereto by an imagined necessity of saving the remainder of the Bible from rejection, through the supposed incompatibility of these chapters with science, if taken in their literal sense.

It is surely a great violence to criticism to represent the author or compiler of Genesis as distinguishing in his own mind between the allegorical quality of his earlier and later chapters. Whether true or not, most certainly he delivers them as if he believed them to be true, and true in their literal sense; the first chapter relating to a very recent action of God in refitting the earth, and in creating man and certain animals upon it; the second and third recounting the moral trial of the newly-made human beings in order to decide the question of eternal obedience to their Maker, with the result of loss of life through sin, and of the prospect of immortality. The narrative professes to account for the entrance of death into the human world, and this problem could not be solved by an allegory.

If the presence of direct divine action, asserted in this narration, is sufficient ground for rejecting its literality, consistency will require the rejection of the whole subsequent narrative of Scripture on the same ground. The story in Genesis is not more open to objection for this reason than any other parts of the Bible. The whole Bible, certainly may be a false record; but it is impossible to save or defend a long supernatural history simply by attempting to allegorize its earliest chapters. The narration recorded by Moses may not be true, but, at least, there is every sign that, whether original or traditionary, he believed it to be true. And the fact that such a man as Moses gave forth this narrative to the Hebrew people, after a forty years' education in all the lore of Egyptian schools, and a subsequent forty years of meditation upon it in the solitudes of Sinai, adds immense emphasis to this belief of his, which will be best appreciated by those who know how completely the story of Eden both agrees with, and differs from, the contemporary heathenish traditions of Memphis and Heliopolis.

Passing by the many references to Adam by name in the Old Testament, which are more frequent than appears in the English version, where "son of man" and "sons of men" stand almost everywhere for the Hebrew "son of Adam," "and sons of Adam," and passing by those frequent references in the Old Testament to "Eden," and the "garden of God," which indicate familiarity with the narrative in Genesis in the latest centuries of the Hebrew history, let us at once direct attention to the New Testament.

It is, I think, easy to show that, throughout its books, in the teaching both of Christ and the apostles, the narrative of Eden is not only taken for historic truth, but is made the basis of Christianity itself as a religion, of redemption. 1. In St. Matt. xix. 3-6, we find our Lord Jesus Christ establishing the sanctity of the marriage union for all mankind from the beginning of the world, and forbidding divorce, except for unfaithfulness, on the basis of the truth of the Mosaic account of the creation of Adam and Eve, and on the authority of the words said to be spoken on the occasion of that first marriage. "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye never read, that he which made them at the beginning made them male and female, and said, (that is, God said, quoting Gen. ii. 24,) For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh. Wherefore they are no more two, but one flesh. What, therefore, God has joined together, let no man put asunder." This is repeated in Mark x. 2-9. Christ's teaching surely is Christianity, or an important part of it, and he here most distinctly founds his own legislation in respect to indissolubleness of marriage, except for the cause of adultery, on the historical reality of the narrative in Genesis. If he took this part of the narrative as historical truth, it is certain that he did not look upon the remainder as allegory. If the story of Adam and Eve is a fable, and these persons had no real existence, then the alternative is, that Christ founds his law of marriage, one of the most important laws in any religion, on a fable which he mistook for a truth. And with that primary mistake his authority as a divine legislator falls altogether.

In St. John, viii. 44, our Lord again refers to the Edenic narrative, and supplies the explanation of the temptation by the serpent. Addressing the Pharisees he said, "Ye are of your father, the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him." The word here translated "murderer" is not the ordinary [illegible], but the emphatic [illegible], man-killer; and it plainly indicates, in conjunction with the words "from the beginning," a reference, by our Lord, to the history of the introduction of death into the world by the falsehood of the serpent in "Paradise." The life of man, looking onward to eternal life by obedience of faith, was destroyed by the Devil. St John in his first Epistle, iii. 15, uses the same word to describe Cain who murdered Abel, [illegible], and "was out of (or a son of) that wicked one, because he slew his brother." Here again it is clear that Jesus partook the general belief in the historic reality of the narrative in Genesis. His beloved disciple says, "For this purpose was the Son of God manifested, to destroy the works of the Devil:" to undo the murderous work of the Serpent, by the gift of eternal life. But if Jesus Christ did not rightly understand, in fact, why they required to be saved, mistook an allegory for a history, and falsely imagined the action of an Adam, and of an Adversary, who had no real existence, what remains in his teaching to which it is possible to attach any real importance?

It will be requisite to carry the allegorizing process much further, and to convert the gospel history itself and all our Lord's teaching into a fabulous representation of truths which he himself did not understand, and which have nothing to do whatever with authentic history.

If next we pass from Christ to his biographers and apostles, we find St. Luke, in the genealogy of Jesus, placing "Adam, the son of God," at the summit of the table, evidently with as firm a persuasion of his real personality as of that of any of his successors. If we open the epistle to the Romans, we find St. Paul, the chief apostle of the gospel, in his chief doctrinal epistle, addressed to the chief church in Christendom, laying the very foundation of the doctrine of salvation through the Incarnation, in the historic truth of the fall of man in the book of Genesis. When he has shown that salvation, from first to last, is not man's work towards God, but God's work towards man; when he has finished his argument on the necessity of salvation by grace, not by law, if man is to be saved at all from sin and death; when he has established the doctrine of the propitiation by the sacrifice of Christ; when he has shown that the mode of applying the benefit of redemption is by the gift of faith to the sinner; he then proceeds to sum up the history of God's dealings with man, under both law and grace, in the memorable paragraph at the close of his fifth chapter. And no less than nine times does St. Paul assume and affirm, in the most distinct manner, the truth of the narrative in Genesis respecting the entrance of death by the offence of the one man Adam; tracing both the analogy and the difference between that history and the method of God in dealing mercifully with sinners, through the man Christ Jesus. Let any one attentively read the apostle's words, and say if he does not build the whole fabric of Christian doctrine on the reality of the history in Genesis.

"Therefore, as through one man sin entered into the world, and death through sin, even so death passed unto all men, for that all sinned. For before the law sin was in the world, but sin is not imputed where there is no law; nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as though one that sinned, so is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one, much more shall they that receive the abundance of grace, and of the gift of righteousness, reign in life through the one, even Jesus Christ. So, then, as through one trespass the judgment came unto all men to condemnation, even so through one act of righteousness (the free gift came) unto all men to justification of life. For, as through one man's disobedience, many were constituted sinners, even so through the obedience of the one shall the many be constituted righteous."

Nine times in those eight verses does St. Paul affirm the literal truth of the Edenic history; and represent the redemption by Christ as having a distinct relation to the entrance of sin and death therein described. If St. Paul was in error here at the foundation, he erred at least along with his Master, as we have seen; and if he erred in his belief on the fall, and we can certainly know it, it is quite certain that there is nothing whatever left in his doctrinal teaching respecting the redemption to which any divine authority can be attached. He is mistaken in the two fuel of his theological system.

It is, nevertheless an error which he repeats in many forms of his writings. Thus in chap. xvi. 20, of the same epistle, he promises the Romans, in manifest allusion to Gen. iii. 15, that "the seed of the woman shall bruise the serpent's head." "The God of peace shall bruise Satan under your feet shortly."

Again, in writing several years before to the Corinthians, when treating of the resurrection of the saints to eternal life, in the glory of God, he had thus spoken of the origin of death, and of the cause of resurrection in these words. "Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in the Christ shall all be made alive." And lower down, when speaking of the different constitutions of the animal and spiritual humanities, he adds, "There is a natural, or soulual, or *psychical* body and there is a spiritual or pneumatical body. And so it is written, 'The first man Adam became a living soul,' or *psyche*, the last Adam became a life-giving spirit or *pneuma*. Howbeit, that is not first which is spiritual or pneumatical, but that which is natural, or soulual, *psychical*, then that which is spiritual. The first man is of the earth, *choikos*, a man of dust. The second man is of heaven. As is the man of dust, such also are the men of dust, and as in the heavenly one, such also are the heavenly ones. And as we have borne the likeness of the man of dust, we shall also bear the likeness of the heavenly one." 1 Cor. xv. 21, 22, 44-49. How is it possible to avoid seeing that in every expression of these verses St Paul refers to the detailed account of the creation of Adam in the second and third chapters of Genesis, and treats the whole narrative, not only as historical, but as the record of an essential part of the general system of the divine dealings with humanity in his psychical and pneumatical stages of development, under its two federal heads, Adam and Christ.

Again, in the same epistle, 1 Cor. xi. 8, Saint Paul gives as a reason why women were to be attired in a manner to represent subjection to man, that "For a man ought not to cover his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man. For the man is not out of the woman, *proi ex andros*, but the woman out of the man. Neither was the man created for the woman, but the woman for the man." Can there be any doubt that the apostle here refers to the words of Genesis ii. 23, and reasons from them as a true history. "As Adam said, This, now, is bone of my bones, and flesh of my flesh; she shall be called Isha, woman, because she was taken out of man."

In his second epistle, St. Paul does not hesitate to hold up the example of Eve's weakness as a warning to the *philosophical Corinthians*. "But I fear less by any means, as the serpent beguiled Eve by his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." 2 Cor. xi. 3.

In his epistle to the Ephesians the apostle quotes the words of Gen. ii. 24, "For this cause shall a man leave his father and mother," etc., just as our Lord had done before him, to describe to his converts the law of marriage union fixed at the creation of Adam and Eve—a quotation without the force or authority even of antediluvian legend, unless he held the history as authentic, real and indisputable.

In his first epistle to Timothy, he assigns as a reason for the subjection of women and their silence in church, so far as teaching in the church is concerned, the *original* constitution of things, and the truth of the narrative of the fall of Eden: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Nevertheless, they shall be saved through the *child-bearing* (that is, of the promised "seed of the woman," the Christ), if they continue in faith and love, and sanctification with sobriety."

It is easy to see in every sentence of this exhortation that St. Paul regarded the Edenic history as a fable, no more than he looked on the rest of the Old Testament as mythical or allegorical. Indeed, there is no narrative in the Old Testament which St. Paul so frequently refers to in his writings, as true and instructive, as that of the earlier chapters of Genesis.

In the same manner Apollos, or whoever wrote the epistle to the Hebrews, speaks of the history of the ante-diluvians in his eleventh chapter, from Abel downwards, as if equally authentic with that of all subsequent ages. St. John in his epistle refers, as we have seen, similarly to the history of Cain and Abel as a practical instruction in the ways of piety and faith. And, lastly, in the Apocalypse, not only is the scenery of the earthly Paradise taken as a type and symbol of loftier realities beyond, but "the Devil and Satan" is twice pointed out as the "mankiller from the beginning," and described as "the ancient serpent, which deceiveth the whole world," so as to fix beyond dispute the diabolical nature of the power which brought upon our first parents ruin and destruction. Rev. xii. 9; xx. 2.—*Edward White.*

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Turkish journals announce that the Porte has granted to a Syrian syndicate a right to construct a railroad from the port of Acre to a point on the Jordan, just below the sea of Galilee, and thence to Damascus. The line will run through a district of great fertility. The necessary works, it is said, are to be undertaken at once.

### ORIENTAL SKETCHES.--Second Series. Number 15.

GIBEON AND ITS BATTLE-FIELDS.

At the northern base of Neby-Samwil, in a little upland plain, stands a low circular hill with steep sides and flat top. The sides are covered with terraced vineyards, and on the top is the village of El-Jib, the representative of the ancient capital of the wily "Gibeonites." The name describes the site,—*Gibeon signifies* "belonging to a hill." We were soon in the midst of the village examining the ruins of its old castle, and the massive fragments of ancient masonry which still form the substructions of its houses. But the fountain—there is only one—was the main point of attraction. It bursts from a rent cliff at the eastern base, and empties its tiny stream into a large reservoir a few yards off in the plain. This is that "Pool of Gibeon" where Abner and Joab, the rival warriors of Israel met, and where David's general gained a crowning victory. 2 Sam. ii. 12-32.

But a still more famous battle was fought beneath the walls of Gibeon. Its old inhabitants, by a clever trick, had beguiled the Israelites into a league. Josh. ix. 3-15. The Canaanites combined against them, and five Amorite kings marched their forces to punish the traitor Gibeonites (x. 1-6). Messengers were sent to Joshua, then encamped at Jericho, praying for help. It was readily granted. In the evening Joshua set out; all night his active troops climbed the rugged defiles; with the first dawn they crossed the rising ground which shuts in the little plain on the east, and ere a note of warning could be sounded, they charged the besiegers. The attack was sudden and the victory decisive. The banded forces broke and fled (x. 7-10).

Mounting our horses, we turned westward to trace the line of flight. The Israelites "chased them along the way that goeth up to Beth-horon" (verse 10). A quarter of a mile west of Gibeon is a sharp ascent to a low ridge. Up this the Amorites fled, hard pressed by their pursuers. From the top of the ridge a long and rugged descent leads to Beth-horon, which now appears in front crowning a projecting shoulder of the mountain. The nature of the ground favored the fugitives, but "as they fled from before Israel, and were in the going down to Beth-horon, the Lord cast down great stones from heaven upon them" (ver. 11). Joshua led the van of his troops. He saw that the victory was complete, but yet that night must eventually save the Amorite army from total destruction, and enable a large body of them to escape to their cities through the valley of Ajalon, at the foot of the pass down which they were rushing. Then, standing on some commanding rock in the sight of the whole people (ver. 12), in the fulness of faith and in the ardor of enthusiasm, Joshua gave utterance to that wondrous prayer-prophecy — glancing back towards Gibeon and forward upon Ajalon—"Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies" (ver. 12-13).

Beth-horon itself,—"Beth-horon the upper," now called *Beit Ur el-Foka*, an Arabic translation of the Hebrew name,—has little to interest us besides its military associations as a strong outpost of Judea, guarding the principal pass from the western plain to Jerusalem. 1 Mac. iii. 13-24. As I sat on the top of its conical hill, beside its shattered walls, I saw the "nether Beth-horon" (Josh. xvi. 3) away below at the bottom of the pass; and further south, on the side of its valley, the little village of Ajalon. The view over the broad expanse of Sharon and Philistia to the sea was glorious.

BEEROTH AND BETHEL.

We now turned our faces eastward again, and rode across wild and bleak hills, dotted here and there with a vineyard or an olive-grove, and in two hours reached Birah, the ancient Beeroth, one of the four cities of the Gibeonites. Josh. ix. 17. The only object of interest there is an old Gothic church, built by the Knights Templars, who held Beeroth during the reign of the Latin kings. I did not linger, but galloped [illegible] miles distant, where I found my tent pitched beside the little fountain.

During the still evening, when the shadows were deepening in the glens, and the last rays of the declining sun gilding the top of rock and cliff, I explored the site of this the most ancient of Israel's holy places. I looked all round in the hope of identifying the spot where Jacob slept, and which he consecrated and called "House of God." I explored the rock sepulchres, too, which dot the sides of "the mount" (2 Kings xiii. 16), thinking that one or other of them might be that of "the man of God from Judah," whose bones Josiah respected (ver. 17, 18). Clambering to the top of a shattered tower which crowns the hill of Bethel, I looked long, and in sadness, over that dreary field of ruin, only inhabited by a few shepherds; and I saw how terribly thine had fulfilled the city's prophetic doom: "Bethel shall come to nought." Amos v. 5.

AI.

In the early morning, crossing a rocky glen, I ascended the mountain to the spot where Abraham pitched his tent and built his altar, "having Bethel on the west, and Hai (Ai) on the east." Gen. xii. 8. Here I found a little plateau, stony but fertile, on the very crest of the hill; and on reaching it the valley of the Jordan, and the glittering waters of the Dead Sea suddenly burst upon my view, lying deep, deep down at the foot of a dreary wilderness. On this spot Abraham and Lot had that memorable interview after their herdsmen had disputed, and "they found that the land was not able to bear them, that they might dwell together, for their substance was great." Gen. xiii. 3-7. There and then they resolved to separate; and "Lot lifted up his eyes, and beheld all the plain of Jordan that it was well watered" (ver. 10), and he chose that rich region as his abode. How wonderfully graphic did the whole narrative appear to me as I read it on that mountain-top.

Bethel was behind me on the west; but where was Ai—long lost Ai? On this and on two other occasions I visited the district to search for and verify its site. I believe I was successful. Jutting out eastward from the plateau on which I stood is a lower ridge, having deep glens on all sides, except where it joins the mountain. Over its whole summit I found traces of very ancient ruins, with cisterns and caves such as exist on the sites of all mountain cities in Palestine. At the eastern base are large quarries, and many rock-hewn tombs. I had no doubt then, and I have none now, that here stood Ai, "on the east" of Abraham's camping ground and altar.

The capture of Ai forms one of the romantic episodes in Jewish history. The first assault was unsuccessful, and the little army was driven back in confusion. Josh. vii. 4, 5. The second was more skillful planned, and had the sanction of the God of battles. Northwest of Ai, between it and Bethel, is a little rocky glen; and in this, during the night, five thousand chosen Israelites were placed in ambush. Josh. viii. 9, 12. Joshua and the main body took up a position on the commanding ridge north of the city, separated from it by a deep valley (ver. 11). In the morning, before it was yet light, he advanced into the valley, as if to attack the fortifications in front (ver. 13). The first dawn revealed him to the watchful foe, who immediately, leaving Ai in force, charged impetuously down the hill (ver. 14). The Israelites gave way "as if they were beaten, and fled by the way of the wilderness,"—down the wild mountain defiles towards Jericho (ver. 15). It was a feint, and it succeeded. The whole population of the city rushed out in pursuit (ver. 16). Just then, in obedience to the command of God, and, doubtless, in accordance with a preconcerted signal, Joshua standing on some prominent rock or cliff, "stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran, and they entered the city, and hasted, and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way" (ver. 19, 20). They were completely paralyzed. All were put to the sword, and Ai was razed to the ground.

Some centuries later Ai appears to have been rebuilt; but it is now, and has been for a thousand years, a desolate ruin.—*J. L. Porter, L. M.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 13, 1883.


OUR Conference at Antioch was well attended both by brethren and sisters from abroad, and by residents in the immediate vicinity. On Sunday the assemblage was large indeed. The social meeting in the morning of that day was unusually good. The preaching was what the brotherhood and the world need — practical, earnest, and permeated with gospel truth and love. Instead of speculating about untaught questions and theories, the quickening word was dispensed to living men and women teaching them what they must do to be saved. Such preaching is never without effect. For further account of this conference, as well as of the Michigan State Conference, we await the reports of the Secretaries.

WE are in receipt of a very interesting letter from the East Indies. In carrying out our missionary work we concluded that some faraway who have embraced the truth of eternal life through Christ alone, as well as that of the literal fulfilment of prophesy, would gladly read our paper. To reach them some of our dear brethren and sisters have subscribed and paid for some copies of THE RESTITUTION that it might be sent to believers living on the other side of our world. The letter alluded to above is from one of these, a lover of our Lord Jesus Christ who lives in Southern Hindostan. This letter, which we propose to give next week, is indeed good news from a far country. Our new correspondent also sends us a sample of the *Bible Banner* published in the Tamil language for which he has our special thanks.

WE have also received a long letter from Jerusalem written by P. H. Winterstien of whom Mrs. Davis spoke in a recent letter. In addition to an account of his journey, he makes a sad statement regarding the fanaticism of the Illinois colonists who have gone to Jerusalem. We should have been rejoiced to have received a very different report. But, alas for poor, weak, fallen humanity: miserable, foolish extravagance and fanaticism have been characteristic of its depraved condition in all ages. And sadder still, its vilest and most abominable phases are likely to be exhibited in this time of the end. Let us all be prayerful, watchful, and let us carefully walk in the narrow path of truth and holiness. Will give this letter next week.

LAST week we noticed that the Pennsylvania Company would sell excursion tickets to Chicago and return from all the principal stations on Pittsburgh, Fort Wayne & Chicago Ry., Meadville Ry., and North Western Ohio Ry., on Thursday and Friday of each week until the close of "*The National Exposition of Railroad Appliances*" June 23, 1883 at the rate of one fare for the round trip. All our friends, who would like to visit Chicago, have a chance to gratify this desire at comparatively small cost by embracing this offer. We have passed over the entire line of this company East and West several times and heartily commend the rout to all our readers who may at any time wish to visit Eastern cities from the West or Western cities from the East.

## Selections.

### A LAY SERMON.

THE PULPIT VS. THE LAITY—A FEW HINTS UPON THE CAUSES WHICH KEEP MEN AWAY FROM CHURCH—WHAT LAYMEN ARE THINKING ABOUT

We are not among those who believe religion is declining. On the other hand there is logical evidence of ever increasing interest in religion. The fact that men are lukewarm in church attendance has a deeper significance to our mind than is generally conceded. Certain ministers of decided ability and wide thought hint that the time is growing ripe for a revision of creeds, and they seem to think that were this done the apathy and doubt which they assert to be spreading so alarmingly would disappear and men would swing back into regular attendance at church and heartily engage in church work. Another class of worthy pulpit orators indulge in doleful plaints about the general tendency of things to infidelity, and the agnosticism of the day is denounced as a stepping stone thereto. Another class of good ministers see the hand of the devil in the whole business. They are therefore not sparing in their denunciations of modern religious thought as evinced by lay writers, speakers and thinkers. All these gentlemen are doubtless doing what they conceive to be right, and we deeply sympathize with them in their travail.

We believe the root of the trouble can be found embedded in this statement, viz.: the pulpit and the people have to a great extent ceased to entertain a common sympathy. This may be a grevious error; but we are a layman and think, feel and write as a layman. We know nothing about *technique* of theology, nor desire to be instructed therein. We simply think, feel, talk and write in a common sense and unlearned way. Therefore, mingling largely with men of thinking classes, whose opinions sway communities and leaven the aggregate of thought and power which influence the country, we deliberately assert the belief that the men of today think more about religion than the men of ten, twenty and fifty years ago. As proof we point to the very large space devoted to religious discussion and publication of facts pertaining to religious matters in the magazines and newspapers of the day. There is no better touchstone of the public pulse than this. If it were not popular such publications would not appear. Newspapers and magazines are made to sell, and they always cater, or aim to cater, to the popular demand. Twenty years ago the world depended upon the pulpit, religious books, and a few religious newspapers for religious food. How different now? These facts are eloquent and carry their own argument.

Now as regards the absence of sympathy between the clergy and the laity. Men as a general thing give their personal attendance and attention wherever their sympathies are. That men have left off going to church in so marked a degree as to excite a universal wail from the pulpit, is not, we believe, due to a lack of interest in or a want of reverence for the Christian religion, but mainly because they have ceased to sympathize with theological methods and dogmas of church. We refer to no church in particular, for all are open to criticism from the lay mind in this regard. There has grown up a feeling, which is rapidly gaining strength among the laity, that religion is, or ought to be, an every-day, practical thing, capable of logical demonstration and consistent with an intelligent understanding of the attributes of a reasonable, intelligent and all-wise God. That while there is a vast amount of very beautiful and inspiring sentiment in religion, there are also hard facts in existence which cannot be glossed over and which should be considered as facts by theologians. As these points are only half conceded by the pulpit and the grace of the concession nearly destroyed by subsequent floods of technical theological mysticism and exalted sentimentality, to say nothing about sneers at so-called materialism (for the pulpit can sneer even at men who are honest in their belief,) the laity are rapidly forming the habit of digesting their own religious food unassisted by the preachers. This is a frank and free statement of the situation, as we understand it. The laity may be wrong and the preachers right. We do not presume to adjudicate the merits of the question. The preachers have their views and enforce them from the pulpit without contradiction. This is a lay sermon by a layman in behalf of laymen. It is not intended to be a sermon of instruction for the pulpit. It is not designed as a sermon of affirmations as to new beliefs or religious discoveries. Neither is it a sermon of negations. But it is a sermon of statements of facts believed by the laity and of objections to theological unfairness upon the part of the pulpit when opinions are advanced contrary to the accepted dogmas taught in the schools of theology. As we must be brief we resort to laconicism and proceed to state as follows:

We believe in the Christian religion as a sentiment and also as a fact. We believe in it as a divinely revealed, intelligent, common sense, reasonable fact. We also believe the men who wrote the Bible were inspired, but we do not believe they were infallible. We believe that they did, so far as their humanity permitted them, write what divine inspiration taught them. We do not believe that King James' translators were inspired, and think they were liable to err. We also believe that it was possible for interpolations and corruptions to creep into the original text from the time of the apostles to the reign of James of England. And we have the new revision as proof that the belief is well-founded. We believe in the general inspiration of the Old Testament, but do not believe that it is necessary to our salvation to endorse the mere records of history contained therein as the sacred letter of inspiration. We believe such endorsement is not material or necessary.

To sum up the whole matter, we believe in the spirit of the Bible as the revealed Word of God. We leave the strict construction of the letter of the book to those who think minute analysis material to salvation.

We object to being told that we know nothing and that the pulpit enjoys a monopoly of information of and is alone to adjudicate upon sacred things. For we think that the same ability which enables us to understand other questions affords the power to grapple with questions of religion.

We object to the assumption that a course of special theological training fits a man to better comprehend plain facts of revelation than those of us whose minds have been trained in other schools. We acknowledge that theology as a science is unknown to us. But that is theology and is for those whose profession requires them to know it. The Bible is an open book, free to all, and its facts are so plain that the wayfaring man though a fool need not err therein.

We believe that there is too much preaching of theology and church, and too little preaching of the Bible, and we object to it as the exaltation of the opinion of the human mind above the plainly revealed intention of the Infinite. For the spirit of revelation is so large that it is impossible to confine it within the narrow limits of a set of dogmas or reduce it to the size of a society of religionists.

We object to the dogmatism which denies us the right to question the reasonableness of one obscure text, and then goes on to enunciate as God's truth an elaborate and vulnerable explanation of another far more obscure passage which happens to stand in the path of a humanly constructed tenet of theology.

We object to the practice and question the logic which insists upon the strict construction of the letter of certain parts of the Bible and passes over other portions with the awe-inspiring injunction that these are mysteries not intended to be revealed to the finite mind. We object to the presumption that thus assumes to know that God did not intend to reveal such and such things to creatures made in his own image.

We object to being denounced as scoffers at religion when we venture to differ from a set of theories, earth-born and predicated upon human constructions of inspired writing. For we feel that we have as much right as the theologians and the leaders of the Reformation to have opinions and exercise judgment, even in matters religious.

We object to being warned that we are on the road to infidelity because we seek to know the reason why a thing is true. For we are conscious that understanding is necessary to faith, and that is just what we are reaching after.

We object to the effort of the pulpit to discountenance inquiry into matters which seem obscure. For it either shows a lack of confidence in the righteousness of the cause, or else displays a spirit of repressive intolerance, either of which acts as a clog upon the progress of thought and research.

We object to sectarian war and bickering. For we believe in the Fatherhood of God and the brotherhood of man. And we feel that the application of the principle that a true prophet will believe in another prophet, is a safe rule in judging the merits of religious controversies. Hence, while conceding the necessity for methods, we believe final conclusions should all meet and fraternize upon the broad-gauge road which stretches across the last miles to Judgment.

We do not object to creeds. But we do object to subordinating the Bible to creeds. We do not object to theological learning and drill and the preaching of doctrinal sermons. But we do object to having these things hung about us as infallibly sacred pronunciamentoes of the Divine will and made paramount to the grandly beautiful truths which our reason, judgment, faith and heart-throbs convince us are infinitely above and beyond all humanly devised *rechatque* and form the foundation and capstone of the whole Christian fabric.

We object to platitude in the pulpit; to the re-vamping of worn-out thoughts to the easy indolence which declines all effort to present fact in attractive forms; to the assumption of saintly character without the grand dignity and majestic wisdom which should accompany it; to the utmost general failure of the pulpit to meet us upon the only ground we can conscientiously and manfully stand upon, and counsel with us in our grappings after the true inwardness of things to point us on the road to the better land in the great Beyond; to giving us the day husks of theological opinion when we are begging for the ripe kernal of the Word in all its clearness of beauty and glory and power, and disdainfully shrugging the shoulder of holy scorn when we decline.

Old loves, old faiths, old friends are dear to the heart. But they are all the more dear when presented in such forms which heighten their beauty and clear away from about them any mists of doubt with which they may have been surrounded. We want fair, free and earnest investigation. We want fearless, manly acknowledgment of past errors. We want to see such exhibition of faith in the ministry that the newest revelations of science shall no longer be denounced at first as inventions of the devil; looked at askance later on as possibly not subversive of Christian truths, and lastly accepted as really corroborative of sacred facts. We want to see the pulpit stop fighting the progress of thought and investigation, leap to the fore and help direct it. Just here is the meeting point. Right here we will meet our clergy and help them with a hearty good will. But, remembering Lot's wife, we will not look back.

These thoughts belong to the writer only so far as he is a unit in the vast aggregate of men who now think and speak them. That they are pregnant with instruction to the ministry depends upon the spirit in which they receive them when they meet them. In the meantime the laity will go on thinking independently. If this be wicked in the eyes of the pulpit, may-hap the abundant mercy of God will be more kind.

## Communications.

### A GREAT GULF FIXED.

When presenting our views on the Rich man and Lazarus, and contrasting the law and the gospel, and the Jew and the Gentile, the argument from this great gulf sometimes rises up like a mountain of objection to our application. Can not the Jew come over and be adopted into the Abrahamic faith and family? We answer, yes, most emphatically. Thousands have, and thousands more may be grafted back into their own olive tree. And so of the believing Gentile. They may and can pass out from the fold — from Abraham's bosom to a level with the unbelieving Jew—they may apostatize. Then what is this impassable gulf that is thought to be so in the way? We answer that this great gulf pertains to the two systems, the law and the gospel which separates the two peoples, the unbelieving Jew and believing Gentiles. The design of the gospel in this age, is to select out from the Gentiles a people for the Lord's name, who are to be kings and priests — joint rulers in the kingdom of God when established. While the Jews, as a nation cling to Moses—the law and the prophets can not wish that system become a participant in the honors of the kingdom age. Neither can believers who stand firm in Abraham's bosom by faith in and obedience to gospel requirements, step back and took on the law, and still attain the prize. No there is that great gulf in the way.

The kingdom is taken from them, the Jews, and will be given to a nation bringing forth the fruits thereof. To seek to be justified by the law is to fall from grace. The law as a system has filled its place, served its purpose and passed out being nailed to the cross. The law and the prophets were until John, since that time the kingdom of God is preached and men press into it. The gospel of the kingdom of God, as preached by Christ and his apostles constitutes God's moral motive power, or plan of salvation, having many privileges and honors in store for the obedient, while the Jew in his blindness rejects all this trusting to Moses and the law instead of Christ and the gospel, and can not possible cling to that system and pass over into Abraham's bosom, Justification by faith. No it is an impassable gulf. No bridge devised by human skill can reach that golden shore.

T. E. ADAMS.

### A BRIEF ACCOUNT.

Bro. Flon and I started the 18th of May in a lumber wagon to attend the meeting at Severance, Doniphan Co., Kansas. We stopped over night with brother Buckles, then on the next day to Severance where we found several brethren assembled. Here we met for the first time brother Arnold of Jamesport, Mo., and brother Moyer (brother to George Moyer) of Effingham, Kansas. The meeting was a good one, with quite a good attendence from the immediate vicinity. The preaching was of a good character, the hobbies being left at home. On Monday and Tuesday the brethren met in Bible class to investigate in reference to the resurrection of the dead, and the importance and time for the celebration of the Lord's death. And we can truly say, the time was well spent, and all passed off very pleasantly. But oh, how we missed brother Vickery and his amiable family, who had just sold out and moved to Sumner Co., Kansas. May their lights shine forth unto the perfect day. Tuesday evening the meeting closed and we started the next day for our homes. I took a cold on the way to the meeting which settled on my lungs, unfitting me for much talking or singing, and am not over it yet. And on the way home I took sick and was detained some days, but was with brethren and kind friends, who have our kindest regards. We arrived home on Saturday and found all well. But as we did not design this as a report of the meeting, we will close by saying that we have found Bro. W. S. Finn, of North Topeka, well informed in the Scriptures and quite a good speaker, and on every way worthy the confidence of the brethren, who would do well to have his acquaintance and his help in the gospel vineyard. The night is far spent, the day is at hand, let us watch and be sober. Beware of covetousness. Beware of the cares of this life. Beware of that prevalent and deceitful spirit of negligence and indifference which is ensnaring thousands. Watch and pray.

T. E. ADAMS.

## Letter Drawer.

JERUSALEM, May 17, '83.

*Dear Brother:*

Brother Winterstien sent yesterday to your address a letter for publication which I hope will please you. He is an American Jew, a proselyte. He was singularly wrought upon to come here and I am convinced that it is of God. I felt that my labors were becoming too heavy, and he came to my help; I am very thankful. I think his letters will be read with interest by all your readers.

I have been quite ill with fever for a week past, and shall not finish the cards promised until next post. But all will come as ordered. The flower crop has been abundant and my store is full. The Lord is working wonderfully here and all can see that he is making here his holy arm to the nations. I thank you more than I can tell for all your kindness to me and our poor brethren in Jerusalem and your reward is sure. The French Consul died very suddenly of disease of the heart. I think the procession which followed to the grave was fully half a mile in length. I heard that an American colony would start for Palestine in August; I hope it is true. What we need is a colony of live Yankees to make Paradise. God will do the rest.

We love dear Jerusalem more and more as we see the beginning of the fulfilment of prophesy. I hope to send some sketches now that I have help. Mrs. W. will be much help to me in finger making; it is rather a tedious work. How glad I am that God opened this way to me. May God bless and keep you.

In hope,

A. E. DAVIS.

*Editor Restitution:*

Will you please say to the readers of THE RESTITUTION that I am calculating to go to Palestine towards the last of the summer, and if any wish to correspond with me on that or any other subject, if they will address me at Orange City, Fla., until further notice, I will gladly open up a correspondence with them.

Yours in the Christian's hope,

DANIEL HOWARD.

COLOMA, Mo.

*Editor Restitution:*

Enclosed please find five dollars to be used as follows: One dollar to continue my subscription; with the remaining four send THE RESTITUTION six months to the following persons.

* * * * *

Opposition to the truth is giving way among [illegible] readers. THE RESTITUTION has a telling effect when it can be placed in the hands of those who will read it. It is time and money thrown away to send our paper to non-readers. Unbelievers who will read are the proper material to work upon. In my own humble experience I know of a number brought to a faith-producing knowledge of the truth through the merit of THE RESTITUTION.

Yours in hope of life from the dead,

W. P. STATES.

AUGUSTA, Wis.

*Editor Restitution:*

It has been some time since I have written to you, but it is better late than not at all. I prize THE RESTITUTION very much; I am sorry that I cannot contribute to its support more than my subscription the ensuing year. I feel glad that it is being supported by its many liberal friends. I will try to do better in the future if the Lord should need it for a mouth piece.

There are only a few, very few, here in Augusta that believe in the restitution of all things spoken of by all the holy prophets. But that few is a power against tradition and doctrines of men. We are guided by nothing but the Word of God, and the truth makes us free. We recognize no head but Jesus. He is the Great Shepherd of the sheep.—He is the Price paid for our sins, and not only ours (the church), but for the sins of the whole world—the rest of mankind. We feel encouraged to press on and win the prize of the high calling—the divine nature—immortality. We want to be overcomers that we may be associated with the seed, that shall bless the nations—families—of earth. Unto this end we are endeavoring to make our calling and election sure; fearing least through negligence we loose the crown. Think of us in your supplications unto the God of Israel; through Jesus the Christ.—

Now may the God of Israel guide you and yours into all truth; is my prayer.

J. W. ROBINE.

PORTERS MILLS, Wis.

*Editor Restitution:*

Enclosed find three dollars to apply on my subscription for THE RESTITUTION. I have been negligent in this matter, but hope this will make it all right. We are very much pleased with the paper, and my wife says give me THE RESTITUTION in preference to any and all other papers. Hope you may be able to continue the publication of the good tidings of Israel's return, and the establishment of the throne of David in the land of promise.

WASHINGTON CHURCHILL.

CANISTEO, N. Y.

*Editor Restitution:*

Enclosed find $2.00 to apply on subscription for THE RESTITUTION. am sorry I am not in circumstance to send you more, please accept my hearty thanks for your kindness in sending me the paper so long after my subscription was due. I love THE RESTITUTION as I can love no other paper that I have ever taken. It has brought to light so many points of Scripture and made them so plain. Dear brother language can not express the real gratitude of my heart for the benefit that I feel I have received from reading it carefully. In watching carefully the discussion on the Sabbath question has fully settled that with me. I would be glad to send you a free will offering but feel too poor to do so just at present but will try and send you more soon.

Yours of like faith and love.

D. FAILING.

GEORGETOWN, Col.

*Editor Restitution:*

We are thankful to you for sending us the paper after our subscription was out. And we hope you will excuse us for not remitting sooner, for what little money we had ahead was invested so it was not at our command. Besides some sickness and doctor bills to pay. We have been in Colorado some five years and have never during that time met one person that embraced the Abrahamic faith; so you may imagine the pleasure it gives us to get THE RESTITUTION each week, for it is mostly through its pages that we hear from those whom we long and pray for. Hoping and praying that God will bless you with health and strength and give you success in your noble work, we subscribe your Brother and Sister in hope of life,

JOHN and JANE COWEN.

HESPERIA, Mich.

*Dear Restitution:*

Your visits to me are very agreeable indeed, and I am very glad that I can send you the $2.00 so that you can continue to come. May the Lord bless you abundantly. I had the pleasure of baptizing five willing converts into the name of the Father and the Son and the Holy Spirit on Sunday, May 20, in the township of Hart, Oceana Co., Mich. The meeting was held at the Brooks School House. A very deep conviction seemed to rest upon the hearers while I discoursed from the Word, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. The Word of truth is prevailing over philosophy.

WM. G. WELLS.

OSEGO, Wis.

*Editor Restitution:*

Enclosed please find $2.00 for continuance of THE RESTITUTION. THE RESTITUTION makes its weekly visits and I know not how we could do without it. I was very much interested in the article written by a converted spirit medium, also the one written by Br. Wilson on the same subject. Brethren please see to it that you put on the armor of God, for by so doing you will be able to withstand the wiles of the devil who is ever on the alert to captivate those that are not acquainted with his devices. May the God of peace ever sustain those who by prayer and supplication make all of their requests known to God.

It is a source of gratification to me to know that the links of Satan's chain will descend like the lightning and lay hold of that old serpent which Jesus calls the devil and binds him so that he (Jesus) can enter his prison house of death and set the captives free, then be it to the praise of his holy name whom the Son maketh free shall be free indeed and none can pluck them out of the Father's hand.

In conclusion I will say that I have baptized one within the last year, an intelligent brother by the name of F. H. L. Cotton of Eau Claire, Wis., he having seen my name in THE RESTITUTION wrote to me stating that he requested baptism; I answered his letter by saying that the Lord being my helper I would baptize him if he requested it; he accordingly came in due time and we repaired to a place where there was much water and I in the name of Jesus that died for us buried him in the likeness of our Redeemer and raised him with his sins all washed away to walk in newness of life, I have seen him but once since but found him rejoicing in hope and giving glory to God. May the Lord in whom he trusts preserve him unto his heavenly kingdom.

W. M. BUZZELL.

### True Work Never Wasted.

No true work since the world began was ever wasted; no true life since the world began has ever failed. O, understand those two perverted words, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure, has often been in the sight of heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When the frail, worn body of the Apostle of the Gentiles was dragged by a hook from the arena, and the white sand scattered over the crimson life-blood of the victim, whom the dense amphitheatre despised as some obscure and nameless Jew—was that a failure?

And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter, One came forth to be pre-eminently the Man of sorrows, to wander from city to city in homeless labors, and then expire in lonely agony upon the shameful cross—was that a failure? Nay, my brethren, it was the death of him who lived that we might follow his footsteps—it was the life, it was the death of the Son of God.—*F. W. Farrar.*

## ANNOUNCEMENTS.

The third Quarterly Conference of the second District of Arkansas, meets with the Church of God, worshipping at Green Brier, Faulkner Co., at 11 o'clock on Friday morning before the third Sunday in June, and continue over the following Sunday. Any one that has any business they wish brought before the conference, that can't attend, can have the same done by writing to the Secretary. We humbly trust, that all the brethren will come with a full purpose of heart, to do all they can for the soon coming Lord. Hoping that all of like precious faith will govern themselves accordingly.

JOHN W. TEAS, Sec'y.
*Morrilton, Ark*; P. O. Box 38.

There will be a debate held 7 miles southeast of Delcon, Texas, beginning on the 2nd day of July, between W. H. Wright of the Disciples and J. P. Todd of the Brethren of Christ. Propositions to be debated,

1. Does the consciousness of man wholly cease between death and the resurrection? J. P. Todd affirms, W. H Wright denies.

2. Does the kingdom of God or the kingdom of Christ exist on the earth at this time? W. H. Wright affirms, J. P. Todd denies.

R. T. STEVENS.

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## "MY TIMES ARE IN THY HAND."

GEO. WHITMAN.

My times are in thy hand, O Lord:
Whatever ill betide
I lean upon thy sacred word,
And trustingly abide.

The griefs I bear are hidden joys;
The sorrows I endure,
Are but the means that God employs
To make my soul more pure.

The darkest clouds that veil my sky,
Are fringed with sovereign grace;
That darkness ne'er can dim his eye,
Nor hide me from his face.

Be still, my soul! Doubt not his love!
Nor past nor present things,
Nor life, nor death shall ever move,
That hand that to thee clings.

My days and years in his great hand
Are safe forevermore,
Firm as the eternal hills that stand
Rock-roofed as of yore.

# Selections.

### AT JACOB'S WELL.

On arriving at Jacob's well, we found the mouth of it, which is in the middle of the ruins of a church by which it was formerly surmounted, covered with two large stones. These we were unable to remove; but a half-dozen sturdy Arabs, from a small hamlet close by, did the needful for us, in expectation, of course, of a due reward. The opening over the well is an orifice in a dome or arch, less than two feet in diameter. Our Samaritan friend was the first to enter. He held by a piece of rope, which we kept in our hands till, swinging himself across the mouth of the well, properly so-called, he found footing on the margin of the excavation over which the dome extends. Mr. Smith and myself, dispensing with the superfluous parts of our dresses, followed his example, the Jew, Mordecai, keeping fast hold of the rope, till, with the assistance of Jacob, we got a firm footing beside him. The Arabs entered, one after the other, without difficulty. All within was, hitherto, darkness; but by the aid of a packet of lucifers, we lighted our candles, and were able to look down the well to a considerable depth.

It was now time to disclose our plan of operations to our native attendants. "Jacob," said we, "a friend of ours, an English traveller and minister (the Rev. Andrew Bonar, of Collace), dropped the five books of Moses and the other inspired records into this well, about three years ago, and if you will descend and bring them up we shall give you a handsome bakshish." "Bakshish!" said the Arabs, kindling at the sound, "if there is to be a bakshish in the case we must have it, for we are lords of the land." "Well, down you go," said we, throwing the rope over their shoulders, "and you shall have the bakshish." "Nay, verily," said they, "you mean to hang us; let Jacob do what he pleases." Jacob was ready at our command; and when he had tied the rope round his body, below his shoulders, he received our parting instructions. We asked him to call out to us the moment he should arrive at the surface of the water, and told him we should so hold the rope as to prevent him from sinking if there was any considerable depth of the element. We told him also to pull out one of the candles with which he had stored his breast, and to ignite it when he might get below. As he looked into the fearful pit on the brink of which he stood, terror took hold of him; and he betook himself to prayer in the Hebrew tongue. We, of course, gave him no interruption in his solemn exercises, as, in the circumstances of the case, we could not but admire the spirit of devotion which he evinced. On a signal given, we let him go. The Arabs assisted in holding the ropes, and we took care that he should descend as gently as possible. When our material was nearly exhausted he called out, "I have reached the bottom; and it is at present scarcely covered with water." Forthwith he kindled his light; and that he might have every advantage we threw him down a quantity of dry sticks, with which he made a blaze, which distinctly showed us the whole of the well, from the top to the bottom. We saw the end of the rope at the lower part; and we put a knot upon it at the margin above, that we might have the exact measurement when Jacob might come up.

After searching for about five minutes for the Bible among the stones and mud at the bottom, our kind friend joyfully called out, "It is found! it is found!" We were not slow, it may be supposed in giving him our congratulations. The prize he carefully put into his breast; and then he declared his readiness, with our aid, to make the [illegible] [illegible] [illegible]

# Poetry.

## "BE YE ALSO READY."

BY T. E. BOOLE.

"I am now ready."—2 Tim. iv. 6.

Ready to fight for Jesus,
If the trumpet call resounds,
And the rallying horn of evil
Fill earth's great battle-grounds,
Ready to raise his banner
'Mid the foeman's fiercest din;
Or ready to die in his service,
If death win the day for him.

Ready to speak for Jesus,
If he needs a human tongue,
To tell out the wondrous story,
That from age to age has sung
Who never a thought of laurel,
And never a hope of gain,
Content to be just an echo
Of his matchless love to men.

Ready to work for Jesus,
If work he his will for me;
By swift, light-hearted service,
Showing my loyalty—
Stooping to lift a burden,
Or offering sympathy;
Thankful, to have with angels,
Each happy ministry.

And ready to sit down silent,
To lie at his wounded feet:
If speaking or speech be denied me,
By his will unspeakably sweet.
Ready to suffer for Jesus,
If suffering bring him praise:
If any new cry of glory,
I've won by my weary days.

Ready to give to Jesus,
My life, my love, my all;
If my heart, alert and eager,
Hear his sweet comforting call.
Never a thing withholding,
That he stoops to ask of me,
Giving my choicest treasures,
With a glad heart willingly.

Ready to wait for Jesus,
If he wills to tarry long.
Whiling away the weary night,
With soft and hymn-taught song.
Watching each pale star waning,
Ere the golden glory dawn
Floods earth and sky with brightness,
And crowns the coming morn.

# Communications.

## BRITISH PHASE OF THE EASTERN QUESTION.—No. 80.

*Prelude—Have the throne and kingdom of David had a continuous existence from the time of his personal reign in Jerusalem, B. C. 1055 to 1015 to 1883? If so, where, and under what name? If not, how is God's oath to David to be interpreted? Sceptre of Judah—Israel and the Saxons: their identity further noticed—The terms Israel and Judah further examined.*

Prelude—Have the throne and kingdom of David had a continuous existence from the time of his personal reign in Jerusalem, B. C. 1055–1015 to A. D. 1883? If so, where, and under what name? Its continuous existence is maintained by one school of expositors, and opposed by another. It is affirmed in these words, "That throne of David (Psa. lxxxix. 32–37), and the kingdom of Israel must be in existence somewhere; and, moreover, they must have had a continuous existence throughout all these centuries." As to the place where, and under what name, the same author (Pool) says, "The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the 'Isles of the West,' where it will remain until the time of the 'peaceful' (Gen. xlix. 10.) union of the two houses so long divided, that is the 'rest' (Gen. xlix. 10.) promised in the latter days." That transfer was made, according to the same expositor, through the daughter of the captive king Zedekiah, when Jerusalem was taken and destroyed by Nebuchadnezzar. That continuous kingdom has continued in the British Isles till 1883, and known as the British empire, or "Anglo-Israel." While we fully believe in the British future mission, and have been at great pains to trace the ten tribes from Southwestern Asia, through Central Asia into Europe, and into the British Isles, we have been unfortunate in not being able to trace David's sceptre to the same locality. A rent kingdom is not David's kingdom, though it may consist of ten parts. David had twelve tribes, so will his Son Messiah. The union of the two sticks will make one nation. Ezek. xxxvii. 15–28. That union is still future. We can see an intimate relationship between Genesis xlix. 10, and Ezekiel xxi. 26. "And thou, profane, wicked prince of Israel, (not of the ten tribes, for they had been in captivity since B. C. 720, one hundred and twenty-nine years previous) whose day is come, when iniquity (shall have) an end, vs. 29; thus saith the Lord God; remove the diadem, and take off the crown; this shall not (be) the same: exalt (him that) is low, and abase (him that is) high. Vs. 27, I will overturn, overturn, overturn it: and it shall be no (more), until he comes, whose right it is; and I will give it him." Who, then, took the sceptre? God, who keeps it till Messiah is ready to receive it. Dan. vii. 13, 14. The sceptre is not, therefore, perpetuated in the family of Zedekiah through his daughter, who is said to have married an Irish king. If the transfer to the "Isles of the West" was by the daughter of king Zedekiah, it did not follow the ten tribes at the rending of the kingdom of Rehoboam. The captivity of the ten tribes put an end to the ten-tribed kingdom of Israel, since they did not return, nor does the prediction intimate that they would have a continuous regal existence: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and (without) teraphim: and afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hos. iii. 4, 5. The Targum reads, "And they shall obey the Messiah, the Son of David, their king." This is evidently a prediction of their conversion. Such language teaches that Israel would long be wanderers, without any settled government or visible means of communication with the Deity. Some time after these years of political and religious destitution a great national change would result in their conversion. Such would seem to be its true interpretation. The sceptre of Messiah, David's Son and Heir, is retained by God till the time comes for the Nobleman (Christ) to receive the kingdom and return to reign.

A continuous existence of the throne and kingdom of David is not taught in Psa. lxxxix. 32–37, as we understand the language of this psalm; also Jer. xxxi. 35, xxxii. 33; 2 Chron. xiii. 4, also xxi. 7. Also, in all the repetitions of God's oath to David, to convey this one definite thought, that he would not exterminate his (David's) house, as he had the house of Saul, but, that the time would never come in the endless revolutions of ages, when it could be said, David's family is extinct. The idea is fully expressed in Psa. lxxxix. 30–37. "If his children forsake my law, and walk not in my judgments. If they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed (Christ) shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and (a) as a faithful witness in heaven."

Anglo-Israel. We do not use this compound, because we endorse all that many writers say, but, simply, to express the thought by a single term. We may believe that the Saxons are of the ten tribes without holding that they constitute the whole of the ten tribes; or that the ten tribed kingdom of Israel is the British empire governed by one of the house of David.

The chain of Saxon-lineage has been traced from Abram in Southwestern Asia, link by link to the British Isles. They reached Central Asia in families. They had heads to their families who became subordinate rulers under one chief; or, sometimes under many chiefs. They first appeared in Europe as families. In Northwestern Europe, they first appeared as families, then; as tribes; then, as a confederacy for nearly one thousand years. They passed over into the British Island in a small band under Hengist and Horsa, A. D. 449. Sharon Turner thus describes the times of their invasion: "Hitherto England had been inhabited by branches of the Kimmerian and Keltic races, apparently visited by the Phenicians and Carthaginians, and afterwards occupied by the Roman military and colonists.

From this successive population it had obtained all the benefits which each could impart. But in the fifth century, the period had arrived when both England and the south of Europe were to be possessed and commanded by a new description of people, who had been gradually amid the wars and vicissitudes of the Germanic continent; and to be as to manners, laws, and institutions peculiarly their own, and adapted, as the great results have shown, to produce national and social improvements, superior to those which either Greece or Rome had attained.

The Anglo-Saxon invasion of Britain must therefore not be contemplated as a barbarization of the country. Our Saxon ancestors brought with them a superior domestic and moral character, and the rudiments of new political, juridical, and intellectual blessing. An interval of slaughter and desolation unavoidably occurred before they established their new systems in the island. But when they had completed their conquest, they laid the foundations of that national constitution, of that internal polity, of those peculiar customs, of that female modesty, and of that vigor and direction of mind, to which Great Britain owes the social progress which it has eminently acquired. Some parts of the civilization which they found in the island assisted to produce this great result. Their desolations removed much of the moral degeneracy we have before alluded to."

Great Britain was ruled by the Romans four centuries. From their departure till the Saxon conquest. The various petty sovereigntes which arose, were constantly contending for the supremacy. When Hengist and Horsa, two twin brothers, and descendants from Wodon, came before the "king and British chiefs, they were holding a public council, on the best means to repel their Irish and Scottish enemies, and it was agreed to employ these Saxon adventurers as subsidiary soldiers." These Irish and Picts were pirates, and, therefore, they often returned. More Saxons came, and the island was finally conquered by the Saxons.

This is sufficient to show the time when, and the way in which the Saxons gained possession of the British islands, which they held for five hundred years till conquered by the Normans, another tribe of Germans. It will be seen that the Saxons belonged to the second, or Gothic, German, or Scythian emigration. They were behind the Kimmerian or the first emigration. But the Saxon element is the peculiar power of the British nation. It is formed of a combination of people of various other nationalities. Still the Saxon was its bone and sinew. Without the Saxon blood we should never have heard of a British empire. The Saxon being the vital and active element of the British empire, has demanded special notice, which we have given it. We have been particular in tracing their Asiatic origin; giving Sharon Turner as our authority, whose authority on the origin and history of the Saxons is undisputed. We have been at great pains to obtain a copy of "Anglo-Saxon History," and esteem it very highly. When we quote Sharon Turner, his history lies open before us. We thus speak, because we see some persons ascribing to him what he does not say.

The direct testimony on which we rely to prove the origin of the Anglo-Saxon, or British nation, is the historic chain following that people from Abraham to the establishment of that empire in the British Islands. What we shall hereafter address, will be collateral testimony, designed to strengthen the primary chain, as strands twining about it.

Corroborative evidence, 1. From B. C. 1200 to B. C. 720—480 years, the Hebrews had commercial intercourse with Spain, and the British Isles. Aside from any direct historical proof, the proposition is reasonable. It is not probable that an active, enterprising people, as the children of Israel had shown themselves to be, among the Canaanites, in their agressive, exterminating wars; and with such an extended sea-coast, would confine themselves to their own narrow tribal limits. Such is not the disposition of man. He is constantly pushing his researches into the unseen. Something new, just out of sight charms him, and he moves onward into the unknown. Other countries were to the Hebrews what Central Africa and the poles are to modern explorers. The land of Goshen was not out of traditional memory. That bondage was hard, but the living was good. They soon became quite intimate with the Phenicians, inhabiting a district on the sea-coast north of Palestine, whose principal cities were Tyre and Sidon. The Phenicians were the great maritime and commercial people of the ancient world; originally Canaanites. With these ancient sea-kings, the Jewish tribes that dwelt by the sea, associated with that people, Palestine being the granary of Phenicia. The Phenicians founded Carthage, traded in Spain and in the British Isles, when David conquered Edom. The command of Ezion-geber, opened to the Jews the navigation of the Red Sea. In the days of Solomon the Hebrews became, by the aid of the Phenicians, a maritime nation. But in the days of Deborah, the tribe of Dan had vessels in the Great Sea. This we learn from her song B. C. 1286. "And why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches (creeks)." Judg. v. 17. Dan was not in the battle; neither was Asher, since their commercial relationships with the enemy kept them neutral. Under the reign of Solomon every country was tributary to its boundless researches for the wealth and productions of every clime, were transported to Jerusalem. J. P. WEETHEE.

The Suez Canal Company have announced that they propose to begin the cutting of a parallel canal across the isthmus forthwith, and have applied to the English Government for their support in obtaining the necessary concession from the Khedive.

## A BRIEF REVIEW.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

It was under divine guidance that he was moved "to write" this exhortation, that it might be handed down to us, to whom it is just as "needful" as it was to those who read it while the ink was yet fresh upon the parchment. Fierce and long rages the battle against error, and will rage till the great "Captain of our salvation" appears on the field and crowns our struggles with victory.

A pamphlet of 160 pages, published in 1881—the name of the writer does not appear on the title-page—has been handed to me with a request that I would say something against its errors. Without undertaking to mention all these, or to examine them in the order of their occurrence, I will begin at what it affirms of the deceased heathen who never heard the gospel. It says, "All lost life; not of their own will or choice, in the first Adam; all receive life at the hands of the second Adam, equally without their will or choice. When thus brought to life, having the love of God testified to them, *their* probation, their first chance, begins." p. 42.

But Paul writes very differently of the heathen. After vividly describing their sinful condition without law, he says, "As many as *have sinned* without law *shall also perish* without law." He does not say they shall be raised to a millennial probation or chance of salvation. If it be enquired, "*When* shall they perish without law?" the answer—skipping for a moment the three parenthetic verses—is, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. ii. 12–16. And the Master, by dividing the dead into two great classes, excludes the notion that the dead heathen are to come forth to a millennial probation. He says, "All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Jno. v. 29. Certainly the deceased heathen in worshipping idols, "have done evil;" hence, if raised, theirs must be "the resurrection of damnation." Paul enumerates a few of their evil doings. "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with *all unrighteousness*, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. i. 28–32.

The heathen believe not, and hence they need no millennial chance or probation to show whether they shall be worthy of condemnation, for "He that believeth not is condemned *already*." Jno. iii. 18. The Bible does not promise idolaters—as most of the dead heathen were—a part in the millennial probation, but "in the lake of fire and brimstone which is the second death." Rev. xxi. 8. None but the "blessed and holy" have part in the first resurrection, which occurs at the beginning of the millennium. How then can the deceased heathen, who, if they rise at all, must be included among "the rest of the dead" that do not rise "until the thousand years are *finished*," have a probation in that thousand years? Rev. xx. 5, 6. All who are not believers are designated by Paul as "*the rest*, which have *no hope*." 1 Thes. iv. 13, R. V. But if there were a millennial chance in reserve for "the rest," this would be a very bright hope.

This pamphlet quotes the promise that "all the families of the earth" shall be blessed in Abraham and his seed as proof that the deceased heathen will rise and enjoy that blessedness. pp. 130 and 148. Of course it must be understood that "all the families" here means "all the nations," for so Paul quotes the promise, "In thee shall all *nations* be blessed." Gal. iii. 8. In that promise the Hebrew for "families" is *mishpachah*, one of the meanings of which, according to the Lexicon of Gesenius, is, "a whole *people, nation*." For example, "the family of Egypt" means "the nation of Egypt." Zec. xiv. 18. But neither of these expressions, "families" or "nations"—in the Abrahamic promise, means all the *deceased* members of those families or nations. When I ask a friend, "How is your family?" am I enquiring after all the deceased ancestry of the family, that ever lived and died since the foundation of the world? When the Lord threatened to bring Nebuchadnezzar and "all the families of the north" against Judea and carry the Jews captive to Babylon seventy years, are we absurdly to suppose the deceased members of those northern families were raised and conscripted into Nebuchadnezzar's army of invasion? Jer. xxv. 9–11.

Taking into view the general tenor of Scripture, I cannot suppose the promise to bless "all nations" in Abraham and his seed had any reference to the unrighteous *dead* of those nations, even those who had died before Abraham was born. Examples abound in which "all nations" means simply the people living at the time, without any reference to their deceased ancestors. "Darius wrote to all people, nations, and languages." Dan. vi. 25. Does any one suppose that all the former generations of each of those nations were raised from the dead to read what he wrote? "All nations shall serve Nebuchadnezzar." Jer. xxvii. This has been fulfilled, but its fulfilment did not require the *resurrection* of any one to "serve" the Babylonian king. "I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years." Jer. xxviii. 11. This, too, was fulfilled without raising the dead of those nations. "The kings of Assyria have laid waste all the nations and their countries." Isa. xxxvii. 18. But many individuals of those nations had gone to sleep in the dust long before the first king of Assyria was born, hence, the phrase "all the nations" could have no reference to those deceased individuals. Power was given unto the Beast "over all nations." Rev. xiii. 7. By the sorceries of Babylon "were all nations deceived." Rev. xviii. 23. These examples, it seems to me, point out with sufficient clearness the *usus loquendi* of the phrase "all nations," and what is meant by it in the promise to Abraham. Why carry the gospel to the heathen if by letting them alone they would be entitled to a millennial chance—which would be a far better chance—of hearing it? Think of a missionary going among the heathen and telling them that his coming would not only create divisions and persecutions among them in this life, but, worse than all, would also, after their resurrection, deprive them of a millennial opportunity of being saved! Would not such a doctrine be *sad* tidings instead of "glad tidings" to them? Which of us, if we had the privilege of choosing would not infinitely prefer a millennial chance to a present chance of obtaining a salvation? It will be so much easier to learn and practice what is right in that dispensation, when a multitude of errors and vices that now delude and ensnare mankind will be banished from the world, for Satan will be bound to prevent his deceiving the nations, and "they shall call Jerusalem the *throne of the Lord*;"—a name now given to heaven, Matt. v. 34;—"and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their *evil heart*." Jer. iii. 17. And not only will they worship the Lord in his own appointed way while gathered to the annual feast at Jerusalem, but also when returned to their homes in the remotest parts of the world, for "the King, the Lord of hosts," "will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen;" and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Zec. xiv. 16; Zeph. ii. 11; Isa. xi. 9. And then too, in addition to other advantages, we would all, must be included among "the rest of the dead" that do not rise "until the thousand years are *finished*," have a probation in that thousand years? Rev. xx. 5, 6. All who are not believers are designated by Paul as "*the rest*, which have *no hope*." 1 Thes. iv. 13, R. V. But if there were a millennial chance in reserve for "the rest," this would be a very bright hope.

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they were [illegible] himself bearing that [illegible] apostolic age, for he immediately [illegible] "whereunto I am ordained a preacher and an apostle." To Titus he expresses nearly the same idea in other words, when he says that God "*hath* in due times manifested his word through preaching which is committed unto me." Titus i. 3. The "due times" and the testimony, therefore, had already come, for he uses the perfect tense,—"*hath* in due times manifested."

"The grace of God that bringeth salvation *hath* appeared to *all* men." Titus ii. 11. Why did not the pamphlet-writer construe "all" to include the deceased heathen here as well as in the phrase "a ransom for all?" It would, in that case, appear that they have already had the offer of salvation. Rightly interpreted, however, "all" in these places means both Jews and Gentiles, Barbarian, Scythian, bond and free,—all kinds and degrees of people. "All" must frequently be restricted in its meaning by the context and the subject spoken of. Thus servants are to please their masters "in *all* things." Titus ii. 9. "The Lord upholdeth *all* that fall, and raiseth up *all* those that be bowed down." Psa. cxlv. 14. The apostles were to "be hated of *all* men." Matt. x. 22. "*All* men" came to Jesus. Jno. iii. 26.

"God is love," but as to what number or proportion of sinners must be saved to exemplify this truth, sinful man is not capable of deciding. It must be left to the perfect wisdom of God as revealed in his Holy Word. I think we may safely say there will be enough *destroyed* to exemplify his *justice*, and enough *saved* to exemplify his *love*; for both attributes, justice and love, are rightly proportioned and perfectly adjusted in the heavenly balances of divine wisdom.

As to religious light, the four thousand years from Adam to Christ were not so dark and blank as some suppose. A "testimony" to the great truth of redemption through Christ was faithfully "borne" by *prophecy, type*, and *sacrifice*; all pointing to that "one sacrifice" which in every age has been the believer's ground of hope. This testimony was borne by a long succession and "great cloud of witnesses" from Abel to John the Baptist. So that, with the light that has ever blazed from those two royal volumes—the book of revelation and the book of nature—the idolaters were then and are now inexcusable. Nor were the image-worshippers entitled to a millennial probation "through the *ignorance* that is in them," but on the contrary they were by that very ignorance "alienated from the life of God." Eph. iv. 18.

The pamphlet says, "We think we have good, solid reasons, not imaginations, nor dreams, nor visions, but Bible evidences that we are now in the days of the Son of man: that 'the day of the Lord' has come, and Jesus, a spiritual body *is present*, harvesting the gospel age." p. 71. On the preceding page it says, "Some may have confounded these remarks on the presence of Christ in a spiritual body with the presence of the spirit of Christ, but they are quite distinct. The latter never left the church; consequently, in that sense, he could not 'come again.' Of his spiritual presence he said: 'Lo, I am with you alway, even unto the end of the world'—age. We refer to the *personal presence* which did go away, and was to come again—a spiritual *body*."

But to say the day has come and that Christ is now personally and bodily present on earth, is an error plainly condemned by Paul who says, "Be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise." 2 Thes. ii. 2. R. V. This version correctly represents the Greek here. The true Christian is not "troubled" or "shaken" by hearing that the day of the Lord is "at hand," for Scripture uniformly teaches that it is. But to believe that the Lord personally came as long ago as 1881, and that the righteous dead have been caught up to meet him in the air, and to know that we have not been "caught up *together with* them," would be enough to trouble us, for we would have to conclude we were not accounted worthy of salvation, and were left to perish with the wicked 1 Thes. iv. 17. Perhaps this conclusion would drive the best believers into despair and apostasy. They would have to conclude, also, "that the resurrection is past already;" and those in the early times who taught this, "overthrew the faith of some," and Paul says, "their word will eat as doth a canker." 2 Tim. ii. 17, 18. To think the Lord came several years ago might lead us to abandon the communion-table also, for that was only to be observed "till he come." 1 Cor. xi. 26.

The undisturbed graves of the right-

[illegible] this pamphlet-writer says, a "spiritual" body, in rising, will not make "a hole in the ground." p. 67. But at the Savior's resurrection the *stone*, too heavy for the women, had to be "*rolled away*" by an angel to afford his body an exit. And when the disciples entered the sepulchre they "found not his *body*" there, but saw "the linen clothes laid by themselves." Luke xxiv. 2, 3, 12. Our bodies are to be "fashioned like unto his;" hence, his risen body is a pattern of what ours will be, if we are saved. Phil. iii. 21.

Of his appearances after rising, this pamphlet says, "None of the various *forms* or *bodies* in which he appeared were *his body*." p. 82. To support this it quotes, "He appeared in *another form* to two of them as they went into the country." Mark xvi. 12. Since it has so much to say of so-called "interpolations," why did it not inform the reader that the R. V. has the following note on Mark xvi.: "The two oldest Greek manuscripts, and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the gospel."

But I am not at all contending for its omission; let us therefore take the portion as genuine, still it fails to prove that he appeared, "in various bodies." The word here rendered "form" is *morphee*, which is never rendered "body" in Scripture. According to the Greek Concordance it occurs but twice more in the N. T.—Phil. ii. 6, 7. "In another form," then, means in another external appearance of dress, that is, as a traveller, and not as "the gardener," nor in the dress he usually wore. That he had *his own countenance* is shown by the fact that "their eyes were holden" to prevent them from recognizing him, and as soon as that restraint on their eyes was taken off, "they knew him." Luke xxiv. 16, 31.

The pamphlet says, "In each instance he is said to have *appeared* or *showed himself*, language never used of him before his change from a natural to a spiritual body." p. 60. But the Scripture says, "Now once in the end of the world hath Christ appeared to put away sin by sacrifice of himself." Heb. ix. 26. Of course it was in the "natural" body that he "appeared" before being sacrificed.

Of the ancient Jews it says, "We can hardly impress too strongly the fact that all of the promises ever held out to the Jews during previous ages, were only such as pertain to the natural man—i. e., natural life, prosperity and blessing. The first offer of anything spiritual was made by Jesus to those who believe on him during this gospel age." p. 138. But the Scriptures teach that "the gospel" was preached to Abraham and the ancient Jews. Gal. iii. 8; Heb. iv. 2. Certainly it would be the climax of absurdity to say that the gospel does not contain the "offer of anything spiritual." Paul says, "I stand and am judged for the hope of the promise made of God unto our fathers;" thus identifying his hope with theirs. Acts. xxvi. 6. To the ancient Jews it was said, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life," Dan. xii. 2; and the *very same* life is offered to *us*: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. iii. 16. "He that soweth to the spirit shall of the Spirit reap life everlasting." Gal. vi. 8. David among the patriarchs and John among the apostles had the *same* hope of ultimately "partaking of the divine nature," for one says, "I shall be satisfied when I awake with thy likeness," and the other, "When we see him we shall be like him." Psa. xvii. 15; 1 Jno. iii. 2. The mercies covenanted to David are promised all believers, for the Lord says, "I will give to *you*" the pronoun here is plural—"the sure mercies of David." Acts xiii. 34. "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God," and no man can enter that kingdom unless born of the Spirit. Luke xiii. 28; Jno. iii. 5. Is there not something truly "spiritual" and above the "natural" body in the nature of one born of the Spirit?

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.--No. 81.

*Prelude--Is Jesus of Nazareth the legal heir to David's throne? Genealogy of the seed-line from the ending of the kingdom to the birth of Christ--What relationship has Christ's first Advent with Gen. xlix. 10, and Ezek. xxi. 25, 26, 27?--Line of tribes is continued--Historical chain through Central Asia, Europe, to the Island of Great Britain, independent of Irish tradition--c. How far Irish legends should be credited.*

Prelude.—Is Jesus of Nazareth the legal heir to David's throne? Why propose such a question? Who calls it in question? We reply. A theory may be such as to render Jesus' title rather doubtful. The Jewish nation, at Christ's first Advent, decided against his claim. If we cannot establish his genealogical title and admit that the seed-line to David's throne, was, at that very time, occupied legally, in the Isles of the West, was not Jesus of Nazareth an impostor as the Jews claimed? how could he fill a throne that is legally occupied? He claimed to be, when here, the legal heir to David's throne. If it was then legally filled, somewhere else, where is the validity of his claim? It is a matter of serious doubt whether David's throne can be legally filled in any other place than in Jerusalem. Hear Jehovah speak when he is about to rend the kingdom, "Notwithstanding in thy days I will not do it (rend the kingdom) for David thy father's sake: (but) I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; (but) will give one tribe (Benjamin) to thy son (who was of Judah) for David my servant's sake, and for Jerusalem's sake which I have chosen." 1 Kings xi. 12, 13, (see Deut. xiii. 17). Ten tribes were to be rent from the twelve tribes. Two tribes and the city, its temple and worship still continued. That kingdom still held the line of the seed, and, consequently, the sceptre. For, why should God say, "For David thy father's sake," "and for Jerusalem's sake," if he did not mean this. I have promised to David, "Thy seed shall endure forever, and thy throne as the sun before me." Psa. lxxxix. 36. Now, lest that oath should seem to fail, I will still continue two tribes, the city, and the temple my house.

It is said, "That the throne of David and the kingdom of Israel must be in existence somewhere; and, moreover, they must have had a continuous existence throughout all these centuries." "Who is it that has read history that does not know that Judah, or the Jews, never had the sceptre of dominion for one day, since the days of Zedekiah, no, not for an hour."—*Pool.*

The transfer of David's throne from Mount Zion, to the British Isles, on the fall of Jerusalem, in the days of Zedekiah, is here distinctly taught. Hence, Jerusalem, and the temple cease to contain David's line (royal) and his worship, as established under David and Solomon. If so, what become of the genealogies of Jesus of Nazareth as given by Matthew and Luke? Why does not the genealogy follow the house of David into the Western Isles?"—What reason can be given that Matthew and Luke should follow the line of Judah at Jerusalem, rather than in Ireland, Scotland and England? Why not trace the family of David in the British Isles, until it gives birth to the true heir, somewhere in the future, according to the expectation of the Jews?

Genealogy of Matthew. — The first of the genealogy, after the captivity commenced, Matthew gives as follows: —"And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel (Zerubbabel, born at Babel). Of Zerubbabel Dr. Wm. Smith, in his Dictionary of the Bible, says, "The head of the tribe of Judah at the time of the return from the Babylonish captivity in the first year of Cyrus. He was appointed by the Persian king to the office of governor of Judæa.... Zerubbabel was the legal successor and heir of Jechoniah's royal estate, the grandson of Neri, and the lineal descendant of Nathan the son of David." Matthew traces the house of David into Babylon; and out of Babylon to Jerusalem, after the captivity, instead of tracing it to the British Isles. Matthew's genealogy, after Zerubbabel, has the following order: Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David (are) fourteen generations; and from David until the carrying away into Babylon (are) fourteen generations: and from the carrying away into Babylon until Christ (are) fourteen generations." The line comes down through Rehoboam the son of Solomon.

When Christ rode into Jerusalem, "The multitudes that went before, and they that followed, cried, saying, Hosanna to the Son of David: Blessed (is) he that cometh in the name of the Lord; Hosanna in the highest." Matt. xxi. 9. The two blind men said, "Have mercy on us, O Lord (thou) Son of David." Matt. xx. 30. Paul says of Jesus, the Christ, "Declared (to be) the Son of God with power, according to Spirit of holiness, by his resurrection from the dead." Rom. i. 4. An unbroken genealogy from David to Christ is traced from Palestine to Babylon to Jerusalem and continues there till Christ, the heir to David's throne, is born. There the genealogy ceases because its design is accomplished. Another genealogy would make David's throne occupied by one of his sons in the West at the very time that these multitudes were crying, Hosanna in Jerusalem. The words of Jacob Gen. xlix. 10, we think, establish the same genealogical chain.—In a former number this prediction has been somewhat fully considered. Some other supplementary thoughts will now be considered.

"Sceptre," "Lawgiver," "Shiloh," are terms that may be still further explained, sceptre and lawgiver, mean short staff, tribal (1 Sam. x. 19, 20), and long staff, or judge's staff. The idea is this, Judah shall have a tribal and judicial existence till Shiloh come: —there shall be princes and governors in Judah till Shiloh comes, and unto him shall be the gathering of the people. The other tribes shall be lost, but Judah (Jews) shall continue in some organized form till Shiloh comes. These verses (vs. 10, 11) contain divine predictions which have been accomplished, or will be in the future. This is readily admitted. Yet the true import of the word "Shiloh," is differently understood. It is said that Shiloh means "rest." Shiloh is used twenty times in the Bible, yet it is first used by Jacob in Gen. xlix. Suppose that in every other passage it means a "resting place," or town, does that decide its first meaning? what God intended by this word is not stated. All proper names have some original meaning: more particularly those found in the Bible; but does this fact do away with their personality, or local identity? Jacob's two names did not do away with his personal identity. Admit that the term Shiloh was localized, does that prove that the word where first used, is not the name of a person, given him because of some distinctive characteristic? Jacob's (supplanter) name is changed to Israel (prince of God) should there be a thousand of persons, tribes, places and things called Israel, the original import would remain the same. "Shiloh come," implies an agent. So does the expression, "And unto him (shall) the gathering of the people (be)." The same may be said of vs. 11, "Binding his (Shiloh's, not Judah's) foal unto the vine, and his ass's colt (Matt. xxi. 2) unto the choice vine; he washed his garments in wine; and his clothes in the blood of grapes." Such expressions will suit an agent but not a town nor a quality. We do not speak of a town's coming, nor binding his foal to a vine; nor washing its garments, etc. It is true, towns and cities are personified, but no person will presume thus to interpret these verses.

The objection to the common interpretation seems to be founded on a certain historic mistake; viz., that Judah's sceptre of dominion ceased with Zedekiah. We affirm that Judah had his tribal existence, and his judicial power though in a state reduced from that of its former condition, from the Babylonish captivity to the close of the genealogies of Matthew and Luke, for fourteen generations, when Jesus of Nazareth was born: that Ezek. xxi. 25, 26, 27, is a clear exposition of Gen. xlix. 10, 11 (see.) A few thoughts relative what Ezekiel says will explain Judah's position till Christ appeared. 1. It was necessary that there be an unbroken genealogy of the house of David till Christ should come, in order to prove his right to David's throne. The propriety of this position will be seen. 2. Judah's position during these fourteen generations is one of chastisement; yet it does not violate his God's oath to David. God has to chastise his people, as a parent his children.

Yet, with all God's chastisement of Judah, the following is true, "The tribe of Judah shall not cease to exist as a people, and have a government of its own until the Redeemer shall appear." On this point Calvin thus speaks, "*Si quis excipiat aliter sonare verba Jacob, solutio in promptu est quid-quid unquam dens de externo cultu statuit promisit, ita fuisse restringendum, ut judicia non interim exercerel punitendis hominum peccatis fidemque suorum probaret;*" which, if liberally construed is as follows:—If any one is disposed to put another meaning on Jacob's words, this reply is at hand, his language is so to be restricted, that whatever God has promised concerning the external condition of the Church, in the meantime he claims the right of punishment for their sins, and rewarding for their fidelity.

"The temporary cessation of the national subsistence, therefore, as for example, during the Babylonish exile—granting that the tradition of the Jews, that they still existed as a people, and had governors of their own; during that period, is not to be believed—can as little disprove the truth of this prediction, as the period of unbelief and apostacy which is passing away destroys the truth of the promise which Christ gave to his New Testament church. If we take this into consideration, we shall see that history most strikingly confirms this part of the prediction; while the ten tribes have never had a national existence, since they were carried away into captivity, the tribe of Judah returned, and continued to subsist till the appearance of the Messiah, while the other tribes, with their institutions and privileges, had long before passed away. If any one is disposed, with many interpreters, to go further, for which however there is properly no sufficient reason, and find in this verse a prediction, not only of the continuance of the national self-subsistence of the tribe of Judah until the coming of the Shiloh, but also of its superiority over the other tribes, history will supply him with the evidence of its fulfilment. Even during the journey through the wilderness, and afterwards in the times of the Judges, this tribe maintained a certain pre-eminence; with the elevation of the house of David it obtained the regal dominion. After the division of the kingdom, it had the advantage of possessing Jerusalem, the legal capital and the temple; after the return from the captivity, it gave the name to the whole nation; and the high council was established within its limits, which decided in temporal and spiritual affairs. Even under the dominion of the Romans it retained no inconsiderable power."—*Hengstenberg.*

J. P. WEETHEE.

### BAPTISM INTO THE NAME.

It is with astonishment that I have read of late much that has been published both in tract form and in periodicals, about the "formula" of baptism; baptism into the three names, baptism into the name of Christ only, "trine-immersion," etc. There appears to me to be a lack of light, and a misapprehension of the mind of the Spirit, as well as of the *words* of Christ and the apostles on those subjects, to some extent. As there is "*one* God and Father of all," "*one* Lord," "*one* Spirit," "*one* faith," "*one* hope," "*one*, or not another gospel," "*one* body," "*one* baptism," so there is *one* name—"the name." "Neither is there salvation IN any other: for there is *none other name* under heaven *given* among men whereby we must be saved." Acts iv. 12. This one name is "above every name" and was "given" to Christ, that at the name of JESUS every knee should bow." Phil. ii. 9. "He hath by *inheritance* obtained a more excellent name than the angels"—the name of his "*Father*—unit," "being an exact impress of his Father's *substance*." Heb. ii. 1-5. (Dia.) The Spirit also bears the same *one* name—"GOD's Spirit"—"Spirit of GOD." "*God* is a SPIRIT." John iv. 24. God, Jesus, and Spirit are ONE in substance and name. Hence it is unscriptural and improper, so to talk of *three* names—the *names* of the Father and of the Son and of the Holy Spirit. Christ did not *say* baptizing them into the *names*, but "baptizing them into THE NAME." Therefore to be baptized "into (*eis*) the name of the Lord Jesus," as in Acts viii. 16; xix. 5, was, and still is, exactly the same as to be baptized into the name of the Father and of the Son and of the Holy Spirit. It was into the same *one* name.

It is evident that the writer of Acts, in his account of the baptisms by Philip in Samaria, Acts viii. 16, did not consider it necessary to mention what Christ had stated once for all in the commission, Matt. xxviii. 19, that the name of the anointed Jesus was the same one name of his Father and of the Holy Spirit. Neither did any of the apostles consider it necessary, and for reasons which will hereafter appear. But in Acts x. 48, we are informed that Peter "commanded them to (*en.* that is, *by the authority of*) the name of the Lord, to be baptized;" but, in that place, he did not even say *into* any name: although it was doubtless understood by those to whom he spoke, that he, by the authority of the Lord, commanded them to be baptized into the one NAME, as Christ had told them to do: for, Peter had previously said, as in chapter ii. 38, "Be baptized every one of you in (*epi*, that is, *for*, or *with a view to*) the name of Jesus Christ." This one name signifies more than can be comprehended and expressed by any word in the human language. It includes all the eternal Spirit substance and attributes of the Supreme Being. It is called "this glorious and fearful name, THE LORD THY GOD," Deut. xxviii. 58; (although not a correct rendering as will hereafter appear.) All the members of the "one body," like Paul, "bear" that one name. Acts ix. 15. Having been taken out of the Gentiles "*for* his name," by the preaching of the one gospel, and the name having been called, or placed or named upon them at baptism, by being "baptized into the name," (see Acts xv. 14-17, Greek text, Diaglott; Acts i. 5; 2 Chron. vii. 14, margin; Gen. iv. 26, margin; Num. vi. 27;) they have thus "put on Christ," Gal. iii. 27, or become constituents of his "body," members of that "whole family in heaven and earth," Eph. iii. 14, to whom the following language may be applied, namely, "that they might be unto me for a *people* ("peculiar people," 1 Peter ii. 9) and FOR A NAME, and for a praise, and for a glory." Jer. xiii. 11.

But as to a "*formula*" of words for baptisms, there is no such thing given or taught in the Scriptures. There is a "form of *doctrine*," Rom. vi. 17, and a "form of *sound words*" by which to express the doctrine, 2 Tim. i. 13, and also a "form of godliness," chap. iii. 5, but no such thing as a formula of induction into the one name. Our Savior, in sending forth his disciples —his chosen ones—to save the people, and giving them their orders or commission, as recorded by Matt. xxviii. 19, and Mark xvi. 16, simply commanded them to "teach or preach to all nations the gospel," and them who heard and believed, to "baptize into the name (not *names*) being particular to show them by his language, that it was the one name of the *Father*, and of the *Son* and of the *Holy Spirit*—the *one* and *only* name "given among men whereby we must be *saved*." He did not tell them what *words* they must make use of to thus induct the believers into the name, nor that it was absolutely necessary to make use of any words. He told them what to do. He instructed them as to what they must teach and preach, and then what they were to *do* to them that believed. His instructions relative to baptism were as to the *act* and not as to any "formula" of words in the performance of the act. He told them that those to whom they preached, must believe and be baptized, in order to be *saved*. He told them that the thing to be *done*, the *act* to be performed by and for the believer, was *immersion* in water, in "*obedience* to the faith," Rom. i. 5; and xvi. 26, which the apostles understood to be a *burial* "in the *likeness* of his death," Rom. vi. 4, 5, which he had suffered and just then risen from; and likewise a representation and pledge of their own resurrection in the future.

As before said, he gave them no instructions, as to what should be SAID either by the one being immersed, or by the immerser, when the act was being performed. Neither have we anything in the writings of the apostles, requiring any "formula" or words of any kind to be made use of. But we are distinctly taught *faith* in Christ—faith in the gospel—and *confession*, must *precede* immersion, so that baptism may be "*obedience* to the faith." Rom. i. 5. No person can possibly obey the faith before he has the faith. Hence to talk about being "baptized into the faith," as some both talk and write, is to talk without a proper understanding of the matter. Baptism is clearly a representation of Christ's death, burial and resurrection, but not of the act of his dying. Hence to talk about immersing with the face downward or forward, because it is said of Jesus in the act of dying, "he bowed his head and gave up the ghost," looks to us as betraying a lack of attention to the Word, and a consequent misapprehension of the fact that baptism does not represent Christ until he was dead—until after he had bowed his head and died. And some think, the whole of "trine immersion" can be clearly shown to be destitute of Scriptural foundation.

When the "one body," of name-bearers, which are now being "taken out of the Gentiles for the name," shall have been completed—shall have arrived "unto a perfect man, unto the measure of the stature of the fullness of Christ," Eph. iv. 13; then the ONE NAME, as applied to the full complement of divine joint rulers with Christ in his kingdom will also be complete.

A name is intended to be significant of the nature and constitution of the thing named, including every feature of its entire make-up, and the object for which it is made, or the work it is to accomplish. To illustrate: The name "Threshing Machine" at once suggests to the mind all this, the materials of which it is constructed, its form and make-up as a whole, the work it is to do, etc. So, although no word can fully express it, yet the name of the Deity—the name which is above every name—embraces everything attributable to him. It is significant of his uncreated, self-existent spirit nature, and all his infinite, immaculate attributes. It includes everything attributable to the Father, Son and Holy Spirit. He has the power to cause himself, that is, his spirit substance nature, and attributes to be manifested and developed in many future beings, as in Jesus anointed; one in many and many in one; hence his name as rendered in our version, Jehovah, or more correctly as in the Hebrew, *Yahweh*, and *Yahweh Elohim*, indicated and memorialized, his future manifestation in a multitude, or "one body," of which Christ is the "beginning" and "head," which one body will comprise the "first fruits" (James i. 18; Rev. xiv. 4) of a numberless multitude (Rev. vii. 9) a "new creation." Rev. iii. 14.

According to the best Hebrew scholars the name "Jehovah," or more properly *Eheyh*, or *Yahweh*, (Ex. vi. 3) which was made known to Moses at the burning bush, and rendered in our version "I AM," and "I AM THAT I AM." (Ex. iii. 14, 15), should be rendered, "I will be," and, "I will be who I will be," and *Yahweh*, as a noun of the third person, future tense, signifies "He who will be," of which name God said, "This is my name forever, and this is my MEMORIAL unto all generations." Ex. iii. 15. This memorial name, reminds his people that he will be manifested in a multitude, a multitudinous manifestation of the one Deity, that his name shall become a great people in whom his own divine nature shall be manifested, who shall be in name, character and motive, the Elohim, the one Yahweh, in spirit manifestation—*Yahweh Elohim*—that his children, his family shall possess his nature, signified by his name. This multitude body will be essentially one, because one in natural attributes and character. The one name of this body being significant of the spirit nature and character of all its members—the nature of "the Father, of whom the whole family in heaven and earth is named." Eph. iii. 14, 15. As before said, the name means the nature. Christ now has that divine or spirit nature. When they are baptized into Christ, they become name-bearers mentally and morally and will ultimately be so physically. As a son takes the name of his father, and upon the principle of "like begets like," also the same nature, and generally to a certain extent, his character, so Christ said, "I am come in my Father's name." He and the Father are one. Not one person, but, in the words of Moses, "one YAHWEH"—one spirit substance, one in character, purpose—name. He is the first and chief *Elohh* of the Elohim body or name. "Jesus,—Heb. *Yahweh-Shua*, i. e., *Yah-Shua* or Joshua. *Yah* or *Jah*, I shall be; and SHUA, Powerful—hence the name signifies, "I shall be Powerful." "Thou shalt call his name JESUS," for this reason: "Because HE will save his PEOPLE from their sins." Dio. Matt. i. 21.

This NAME of Deity is now being taken out or made up of individuals out of "all nations, and kindreds, and peoples, and tongues," by the one faith in the one gospel, in order to constitute a "seed of Abraham," who become one constitutionally, by being baptized into the name. This name though essentially one, will comprise a numberless multitude. This one in many, or multitudinous name, is the great name by which the world is to be ruled and saved in the age to come. It is to be the great Yahweh-Elohistic name of the future; in "that day when there shall be one Lord, and his name one." No person can be made a partaker of the divine nature and eternal life, who does not, by the appointed means—faith and obedience in and to the gospel—become a constituent of this one sin-covering and saving name. The Heavenly Father of the divine family, has appointed that the very first step of obedience—baptism,—shall introduce the believer into the name; in that act his sins shall be remitted, he become a begotten son, and the name be placed or named upon him; by that act he shall become an element of the great saving name, in mind and character; ultimately to become so in nature upon condition of "patient continuance in well doing, thus seeking for glory and honor and immortality." Rom. ii. 7.

I have said that neither our Savior nor the apostles commanded the observance or use of any formula of words in performing the act of baptism; that Christ simply taught, once for all, and the apostles doubtless understood, that the great saving name into which the believers were to be baptized is the one name of the Father and of the Son, and of the Holy Spirit: and therefore, that baptism into Christ is baptism into the name, because he is the name—the "beginning," the "Head."

This understanding on their part accounts for the absence of anything further on the subject in their record, and for their various ways of expressing even what they did say.

However I don't see any objection to the use of the words of our Savior, Matt. xxviii. 19, in performing the act of baptism. Indeed I think it best to use them, and that uniformity be thus preserved. But the main thing is the proper understanding of the name, and the entire subject, by both the immersed and the immerser, especially the former. It should be borne in mind that the apostles must have done just what Christ told them to do; that was, to baptize into the name of the Father and of the Son and of the Holy Spirit. But it does not appear that they used that form of words even once, in doing so. Hence the irresistible conclusion that it is not positively necessary to do so, that Christ did not tell them to use those words in performing the act, and that baptism "into the name of the Lord Jesus" is the very same thing.

## Report of the Michigan Annual Conference,

The church in Michigan met in annual conference, according to appointment in the School House three and one half miles north of Mendon on Thursday Evening, May 31, 1883. The meeting was called to order by the President. After prayer by Brother Hoyt, the President appointed W. McCrodan, H. S. Miller, and I. H. Chesebrough as committee of arrangements. Brother H. R. Carter delivered a discourse from 2 Tim. iii. 16.

Met for social meeting at 9 a. m. on Friday. At 10:30 a sermon from Brother Hoyt; text, Heb. vi. 18, 19. After a short intermission, Brother W. B. Woodward preached from Gal. iii. 8; subject, The Gospel. In the evening Brother J. S. Hatch spoke, using for a text, "Understandest thou what thou readest?" Acts viii. 30.

Saturday met at 9 a. m. for social meeting, which was opened by Brother Chaplin who read an appropriate selection from the Scripture and offered prayer. He was followed by the brethren and sisters present for one and one-half hours in interesting social meeting.

The business meeting was called to order at 11 a. m. The secretary and treasurer reports were read and accepted. The Evangelist reports were accepted and adopted. After the reports from churches, the election of officers was taken up and resulted as follows: For President, D. F. Spencer of Pine Creek; for Secretary, H. S. Miller of Mendon; for Treasurer, Wm. McCrodan of Dutton; for members of the Executive Board, H. C. Hammond, C. H. Richardson, W. S. Kent G. B. Myers, L. C. Chase, J. Lemon, G. W. Coats, I. H. Chesebrough, and J. S. Alderman. The President read a communication from Brother Simonds of Chicago, formerly of this Conference. On motion a vote of thanks was extended to Brother Simonds. At 12:45 Brother James Watkins spoke from 2 Tim. iv. 2, "Preach the Word." In the evening Brother Chaplin gave a discourse from Gal. i. 11, 12.

Sunday, June 3, met at 9 a. m., when, instead of social meeting, Brother Chaplin gave one of his excellent practical discourses, using 2 Tim. iii. 14 as a text. At 10:30 Brother Hatch spoke from Numbers xiv. 21. At 12 m. Elder Ferris of Galesburg spoke upon "Christian Love," text Rev. ii. 4, 5. In the afternoon a number of the brethren and friends assembled at the water, when one young lady put on Christ by baptism. Met at 7 p. m. for social meeting, which continued one hour, when Brother Chaplin spoke upon our relationship to Christ. The conference closed by partaking of the Lord's Supper.

The Executive Board appointed J. S. Hatch of St. Joseph, Berrien Co., Mich., as State Evangelist. Those desiring his services will address him at that place. The Board also appointed local evangelists as follows: W. D. Woodward of Watson, E. Hoyt of Grand Rapids, I. C. Chase of Adrian, James Watkins of Clayton, and W. McCrodan of Dutton. The attendance at this meeting was fair, the interest good, and the meeting was enjoyed by all present.

H. S. MILLER, Sec.

### How to Test Theories.

We may test theories as we do eye-glasses—put them on and read through them. If the texts or objects appear natural and clear, and the meaning easily understood, we may use that theory till we find a better one. But if the language appears unnatural and the sense not clear, if we must deny the usual sense of one word, ignore the meaning of another, and add to a third a sense seldom or never used by the author or his contemporaries, no doubt the fault is in the theory.

# THE RESTITUTION.

E. A. Corwin, Editor.

Plymouth, Indiana, June 20, 1883.


An elegant chart of the Great Pyramid has just come to hand. It is issued by The International Institute for Preserving and Perfecting Weights and Measures. Wilford's Microcosm and Phrenological Journal for June both before us, and both well-filled numbers with articles of interest. Also *No. 7* of Biblical Expositor and People's Commentary, from Toronto. We heartily commend this work to Bible students.

In our present number is a letter from Jerusalem by a new correspondent, P. H. Winterstein. We hope to hear from him often and also hope for the continued correspondence of *Mrs.* A. E. Davis. Our readers will also find a letter from India in another column. We hope the writer will favor us with other communications in the future from Hindostan. We call attention also to a selected article on the present condition of Palestine. Prophesy will be literally fulfilled, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And the desolate land shall be tilled, whereas it lay waste and desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; the waste and ruined cities are become fenced, and are inhabited." Ezek. xxxvi. 24, 34, 35. The stern logic of events will soon convince the most sceptical that God has not cast away Israel. We subjoin a short clipping from another paper, in connection with a prophecy from Jeremiah: "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Jer. xlvi. 28.

THE WHOLE WORLD BECOMING JEWISH.

Instead of dying out, the Jewish body shows increasing vitality. They cannot be stamped out or swallowed up. They pass from country to country to become practically masters wherever they go. They got the land in Germany and Hungary, and grow rich in Russia; they are the great bankers in London and Paris and the centres of European commerce. In ten (recent) years the Rothschilds furnished £100,000,000 in loans to England, Austria, Prussia, France, Russia, and Brazil. They increase faster than Christians, and of every 100,000 persons only 89 Jews die to 143 Christians.

We take the two following items of interest from the June number of the Glasgow *Messenger*. The first is significant that the time has come for Palestine to come to the front, and the second that old dead creeds must give place to the living truths.

PROPOSED RAILWAY IN PALESTINE.

It is stated, on good authority, that the first sod of a railway, running from Acre to the River Jordan, just below the Sea of Galilee, will shortly be turned, and that extensive works for opening up Southern Palestine will before long be inaugurated. The *Lisaan-al-Hal*, of Beyrout, as well as several other Arabic journals, announce that the Porte has granted to a Syrian syndicate a concession authorizing the carrying of a line of railway from the Port of Acre to Jisr-el-Mejami on the Jordan, and thence through the Hauran to Damascus. The principal members of this syndicate are the brothers Sursock, who farm the Plain of Esdraelon. The concession is said to be for a term of ninety-nine years; and the necessary works are to be undertaken at once. The line, it will be seen, runs through the finest agricultural district that could be selected, and when opened up by the projected line of intercommunication with Damascus, will offer unrivalled advantages to settlers, as well as advantageous sites for industrial undertakings and manufactures. At Beisan, once a noted place and a prosperous, there is a water supply abundant and powerful enough to work any kind of machinery, and its situation on the great high roads to the Jordan Land, Southern Palestine, and Egypt, is such as to render its progress and prosperity almost a certainty in the event of the railroad to Damascus becoming an accomplished fact.—*Jewish World.*

THE LIFE QUESTION IN RELIGION.

The *Christian World*, of April 26, contains the following paragraph regarding Mr. Byse's congregation, formerly mentioned in these pages:—The adherents to the Rev. Mr. Byse, removed from the pastorate of the church in the Rue Belliard, Brussels, owing to doctrinal differences with the Synod of the Evangelical Society on the question of "Life in Christ," have hired a hall, capable of accommodating about 600 worshippers, in an establishment called the Le Petit Paris, 11 Rue Ducale. The opening service took place on Sunday, and was enumerously attended. Addresses were delivered by Mr. Byse and Mr. E. Petavel, and a letter was read from the Rev. Edward White, expressing the sympathy of the Church in Rawley Road. A correspondent writes—"The fortitude displayed by Mr. Byse's little flock is particularly touching, on account of the fact that they mostly belong to the comparatively poor. The fraternal sympathy of more wealthy fellow-believers will surely be moved in their favor."

## Communications.

MADRAS, S. India,
May 8, 1883.

*Editor Restitution:*

I desire to acknowledge your kindness in giving my appeal a place in your columns, and I desire to thank some unknown friend for the copy of THE RESTITUTION, as it appears to be coming regularly (Dear friend, I thank you very much for your kindness), and the perusal of the three numbers (8, 10 and 11) has been very instructive. I like the high tone of the paper very much, and the expository portions have been read by me with great profit. I have no idea as to how you are connected with regard to other papers in sympathy with Life only in Christ, and at his appearing, but I am so glad to have the paper. I sent it on to Bro. Col. Armstrong, and he likes it much. I should like to see copies of Wiley Jones' works. I should think his Key Words ought to be very instructive. If any of your numerous readers would favor me with a copy I shall be obliged; or if you would rather I pay for it, I will write to Bro. Brown, on receipt of the book, and ask him to pay the amount, debiting the same to me."

From the three papers I have read I opine that you believe in the restoration of the Jewish kingdom on the earth. Now I do believe that is a Scriptural position, though many of the American brethren cannot see it. To my mind the question put to the Lord just prior to his ascension can bear no other construction. The question is: Wilt thou at this time restore again the kingdom to Israel? They had for three years believed that Jesus was the Christ of God, even the King whose right it was to reign, and to my mind the Lord's reply was equivalent to, "You are right as to what you believe about my being the anointed King, to reign in David's place, but you are wrong in supposing that the time for setting up that kingdom has now come."

I am thankful in being able to state that Mr. H. L. Hastings has written to me and proposes doing something in India in the way of publishing here the "Inspiration of the Bible," and I have had a very kind letter from Mr. I. Leslie, of Canada, who is much interested in the work, so I trust that in a few months I shall be able to report progress. At present I am only publishing the Tamil *Bible Banner*,—as many copies of it as this will bear I enclose. I am still doing all I can to propagate the truth, but the prospect is not encouraging; still there is a spirit of inquiry abroad, that no sect can keep under. I am glad to say that I belong to no sect or party. I am a believer in the Lord Jesus. I call none master but the Lord Jesus, and I love all that love the Lord in sincerity. I am simply learning of the truth, and may hold views that are not scriptural, but I don't do it willingly. Seeing, then that I am so ignorant, I can bear with those who do not see eye to eye with me; but I cannot see how some Christians believe that their friends are alive when they have buried them out of sight in the grave. If those dear children of God do believe even this, that passage about "delusion" and "believing a lie" seems to suggest something very unpleasant to me.

The "Salvationists" have come to Madras, and I believe that in spite of their many errors of doctrine that they are doing a good work. They have crowds of both Europeans and natives to listen to them, their drums, tamborines, etc. One thing they do—they preach a perfect Savior, a present Savior, and a willing Savior, and I certainly bid them God speed.

Mussulmans writes that the truth is spreading rapidly in South Travancore, and that he is going on a preaching tour to Ceylon shortly.

Hoping that the Lord will bless you abundantly in your position of Editor, and your readers in perusing THE RESTITUTION, I remain, dear Sir, yours very sincerely.

J. SPENCE.

*Key Words and some other tracts sent, and all is right.*

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## Selections.

### THE TRUTH ABOUT PALESTINE.

THE COUNTRY RAPE, FERTILE, AND RELATIVELY VERY PROSPEROUS.

JEWISH FARMERS.

HAIFA, May 10.—Considering the number of tourists, both American and English, who annually visit the Holy Land, I have been much struck with the erroneous impression which still continues to prevail in regard to its availability as a field of colonization, and as an opening for foreign enterprise and capital.

For some time past a discussion has been taking place in the Jewish papers on both sides of the Atlantic, in which the merits of Palestine from this point of view have been canvassed, and I can only account for the extraordinary inaccuracies which have characterized the arguments of the disputants by the supposition that they have derived their information from sources which, owing to the changes which have taken place during the last few years, may now be considered obsolete. A remarkable illustration of this has just come to my notice in the account which Dr. Thomson gives of the Plain of Esdraelon in his well-known work, "The Land and the Book," which fully deserves the high reputation it enjoys, and which when it was published, twenty-three years ago, presented a most faithful picture of the Holy Land and its inhabitants. That anybody who now took this work as an authority upon the actual condition of many parts of the country would be most woefully misled, may best be judged of from a short extract of what he says of the Plain of Esdraelon, on the borders of which I have been living for the last six months, and comparing it with the results of my own observation.

"The Bedouins resort here," he remarks, "with their flocks and camels, and the whole of Esdraelon will shortly be abandoned to them. Their system of desolation is worked out in this fashion: they pitch their tents in the vicinity of a village and in such numbers as to bid defiance to the inhabitants. Of course their camels and flocks roam over the untenced plain, and devour a large part of the grain while growing; and when it is ripe they either steal it or compel the farmers to present them with a heavy percentage as the price of their protection. From the village itself chickens, eggs, sheep, cows, and even horses disappear and can never be recovered. Many of the inhabitants soon move off to escape from their annoyances, and the village being thereby weakened, the Arabs provoke a quarrel, some one is wounded or killed, and the place is sacked or burned. The end aimed at is now reached, and the land belongs henceforth to the lawless Ishmaelite. In ten years there will not be an inhabited village in Esdraelon unless this wretched work is checked, and even now it is unsafe to traverse this noble plain in any direction, and everybody goes armed and prepared to repel force by force. But a small portion of the plain is under cultivation. The lower end is not more than six miles wide, and most of it is too wet and flat for cultivation, but the Arabs delight in it, particularly in winter, and it is even now dotted over with their black tabernacles. Overgrown with thistles and long grass it is the favorite haunt of the gazelle," and so forth.

Your readers will be surprised to learn, in the face of this description, that almost every acre of the Plain of Esdrelon is at this moment in the highest state of cultivation; that it is perfectly safe to ride across it unarmed in any direction, as I can testify; that, so far from plundering and despoiling villages, the few Bedouins, whose "black tabernacles" are now confined to the southern margin of the plain, have, in their turn, become the plundered and despoiled, for they are all reduced to the position of being subject to inexorable landlords who charge them exhorbitantly for the land which they occupy, and for which they pay in hard cash, under penalty of instant ejection, which is ruthlessly enforced, so that the inhabitants of the villages, with which the plain is now dotted, live in perfect security, though more than twenty years have elapsed since it was predicted that "in ten years more there would not be an inhabited village in Esdraelon." It looks today like a huge green lake of waving wheat, with its villages crowned mounds rising from it like islands; and it presents one of the most striking pictures of luxuriant fertility which it is possible to conceive.

When, therefore, I read the other day, as an argument why colonies should not be established in this part of Galilee, a description of the dangers which would attend any such experiment, I was amazed at the temerity of the assertion, until I recognized some of the phrases above quoted, which must be my excuse for making the extract. But as so much attention is just now devoted to the consideration of the agricultural capabilities of Palestine, I think it only right that the delusions which evidently continue to exist on the subject should be dissipated with as little delay as possible. The fact is that nearly the whole Plain of Esdraelon is divided between two great proprietors, the Sultan himself, who has recently acquired a great part of the eastern portion of it, and the Sursocks, the richest bankers in Syria, who are resident in Beyrout, and who own nearly all the villages extending from the foot of the Nazareth hills to the sea. Some idea of the amount of grain which is annually grown on their portion of the Plain of Esdraelon alone may be gathered from the fact that Mr. Sursock himself told me a few weeks ago that the cost of transporting his last years' crop to Haifa and Acre amounted to $50,000. This was said as illustrating the necessity of a railway across the plain, with a view of cheapening the cost of transport, as, owing to the Sultan having property here, it had become desirable in his Majesty's interest. A concession has recently been granted to these Beyrout capitalists for the purpose of constructing a line which shall connect the Bay of Acre and the two ports upon it with the great grain-growing province to the east of the Jordan called the Hauran, from which region thousands of camels loaded with cereals come annually to Acre and Haifa.

As I write the engineers are starting to commence the surveys of this line, which will run right through the centre of the Plain of Esdraelon, and open up a great extent of new country lying in the hills behind it, which will now find an easier access to the sea, while the whole of Galilee will benefit from so important a means of communication. Indeed, it is a remarkable fact that while every province in Turkey has been steadily retrograding during the last few years, Palestine alone has been rapidly developing in agricultural and material prosperity. In Haifa and its neighborhood land has risen threefold in value during the last five years, while the export and import trade has increased with a remarkable rapidity, and the population has doubled within ten years. Indeed, the population of the whole of Palestine shows an increase during that period, more particularly owing to immigration within the last year or two. The consequence is that although, so far as security for life and property is concerned, there is still much to be desired; great progress has been made, and with a more energetic government the country might be rendered as safe as any in the world.

As it is, the Arabs are for the most part pushed east of the Jordan, and it is now becoming more and more rare for an Arab encampment to be seen in the neighborhood of the more settled and prosperous part of the country. There are, of course, villages where the inhabitants have a bad reputation, and, as a rule in the establishment of new colonies, proximity to these should be avoided; but, fertile lands, near peaceable villages, removed from all risk of Arab incursion, and which can be purchased at a low price, abound; and I know of no more profitable investment of money, whether by Jew or Gentile, than is furnished by a judiciously selected tract of this description. In proof of which may be cited the extraordinary wealth which has been accumulated by the Sursocks alone, who now own thousands of acres of the finest land in Palestine, and who purchase numerous new villages every year.

At the same time it must be admitted that, practically, the purchase of land in this country is attended with many difficulties. It is either held by villages in a communal manner or in very small patches, many of which have several owners. In the first case the whole village, with its lands, must be purchased, an operation involving many official formalities, or the co-proprietors of the small patches have to agree upon the amount of the purchase money, and then to show a clear title and the payment of all arrears of taxes. As a rule the purchase of any considerable extent of land involves negotiations extending over several months, and strangers unused to the ways of the country and the method by which official routine may be expedited and obstacles removed are apt to meet with many disappointments. On the other hand, owing to official corruption, immense tracts of land fit for cultivation, but which are unoccupied owing to the sparseness of the population generally, may, through favoritism and backsheesh, be obtained at an almost nominal price.

The same erroneous impression prevails in regard to the barrenness of the country, as in regard to its insecurity. Few travellers see more than the beaten routes, where the hills happen to be unusually stony and barren; but the extent of the population which once inhabited the country, furnishes the best evidence of what it is capable of supporting, and its capabilities in this respects have been most forcibly dwelt upon by the officers engaged in the survey of the country for the Palestine exploration fund, who have enjoyed unequaled opportunities of judging of it, who has recently acquired a great upon the question. The fact that the resident Jewish agricultural population of Galilee alone amounts to over a thousand souls, is probably one which will astonish Western Jews more than any one else; but I have verified it by actually visiting myself the localities in which they are engaged in their farming operations, and am not giving the number without having arrived at it upon sure data.

There are three prejudices which have operated against the colonization of Palestine by Jews and which are all absolutely unsound, and these are, first, that the Jew cannot become an agriculturist; secondly, that the country is barren, and thirdly that it is unsafe. The real obstacle in the way to Palestine colonization does not lie in any of these directions, but in the fact that the Government is most determinedly opposed to it. — *N. Y. Sun*, June 12.

### THE BIBLE A POWERFUL BOOK.

The Bible, more than any other book, wields a sceptre of power over the emotional nature of men. We do not stop to speak just now of its power over the intellectual nature of man, but we say that it has more power to call out the love of those who read it, or the hatred of those who hate it, than any other book in the world. As I said in a passing remark last Sunday, you take up any other book, whether it is the best or the worst; you may admire the genius of its author, you may admire this quality or that quality in its characters; you do not absolutely hate it; you do not particularly love it. It may stir emotions within you, but it is only a temporary movement. I have heard of people crying over Shakespeare. They do not cry from any sorrow or penitence when moved by some of the mighty portrayals of that great poetical genius. I never saw a man, with Shakespeare before him, bowed down with heart broken sobs on account of things in himself. It never strikes men clear down to the bottom. Who ever heard a man crying with tears unto God, because of his past sin, over the pages of Herbert Spencer?

We may admire historical characters; but no matter what the admiration a man may have for a character that has passed out of the world, you cannot say that he loves it. It is said that there are no tears shed over graves that are twenty years old. I think the most impressive sight in all Europe is to stand in the Hotel des Invalides in Paris, by that magnificent mausoleum of the First Napoleon. I have seen some of the old veterans stand there, but I have never seen any of them that would die for the dead man in that tomb. They would have died for him when he was alive, but now he has passed into history. They say it was Napoleon's own remark, when a prisoner on the Island of St. Helena: "There was a time when any one of my Old Guard would have laid down his life for me; but when I am dead and my ashes are laid on the banks of the Seine, where is one that would die for their old Emperor? And yet there are millions who would die for Christ today as readily as they did in the first century." Of course, when we speak of the Bible, we say that what is true of the Bible is true of Christ, and what is true of Christ is true of Christianity; so if we speak sometimes of Christ, and sometimes of Christianity, and sometimes of the Bible, it all tends to the same conclusion. Now, the history of the Bible shows that there have been hundreds of men and women who have stood over this Book and drenched the very pages of it with bloody who have suffered cruel tortures, not accepting deliverance, rather than have the Book wrenched from their possession and trampled under foot by its enemies and blotted out of existence. The enthusiasm of love which has been gathered about that Book is without a parallel in the history of the world. The nearest thing that will compare with it is the fanatical attachment with which a Mohammedan will stand by the Koran. But when you put them carefully side by side you will see a vast difference between the passion with which one man defends his book, and the calm resolution of the other. The Mohammedan gives blow for blow, and passion for passion, but the man or woman who is called upon to defend the Bible, strikes no blow; he says, "I cannot fight for it with carnal weapons, but I can die for it." No one book stirs up the human passion of anger; the other lends man to the very depths of his best nature, and leads him to lay down his life rather than surrender it. The Bible has led men to give up everything they had in the world, for the love of it; to leave their homes and go into heathen countries and fever-stricken climes, at the risk of their own lives, that they might have the privilege of passing on to others the precious boon.

It might not be out of place to read some testimony to the power of this Book; not from Christians, but from men who have spent their mightiest powers in their attempts to discredit the Bible as it stands. I will read the concluding passage in "Renan's Life of Christ," written by a man who has done his best, and is still doing his best, to discredit the Bible as an inspired Book. And yet he cannot help concluding with these words: "Jesus will never be surpassed. His worship will grow younger without ceasing; his legend will call forth tears without end. All ages will proclaim that among the sons of men there is none born greater than Jesus." That is the testimony of one of the enemies of the Bible. And Strauss, the great German rationalist infidel, says: "He remains the highest model.... No perfect piety is possible without his presence in the heart." Now I might increase these without number. They are from the men who have spent their lives in trying to discredit the Divine authority of that Book; and when they have gotten through with their work, before they have dared to lay down their pen they have overthrown everything they have previously said by these unparalleled tributes to the power of the Man who is the life of the Book.

With regard to the power which the Bible has to awaken enthusiasm, I read the other day, in Renan's "History of Religion and Criticism," just these words: 'Even to-day rationalism (and that is infidelity) does not look at him closely except on its knees." In other words, the most cultured and able infidelity in the world, when it comes to take a close look at Jesus, has to fall on its knees in order to study him, because he cannot be studied otherwise than with a reverential spirit; so masterful is the power of the character that is embodied in the pages of that Book. And Lecky, perhaps the greatest historian of rationalism, in his "History of Rationalism" confesses that "rationalism can beget no enthusiasm, and develop no martyrs." Did you ever hear of an infidel dying in defence of his infidelity? Did you ever hear a man saying, "I will give my life to deny that Book?"

And just here the Bible stands pre-eminent in its power of sounding men and finding them at the very deepest of their being. One of the wisest and most acute intellects that our English nation has produced was that great philosopher Coleridge; and he settled the whole question, to his own mind at least—and so far it is a true statement. He says: "I know that the Bible is true, because it finds me at the deepest in my nature." He did not philosophize about it; he simply made that statement. — *Rev. G. F. Pentecost, in The Infidel Answered.*

### OMINOUS OUTLOOK IN RUSSIA.

While the festivities arranged at Moscow in honor of the coronation of the Czar are in course of their completion, news of a different and less auspicious character reaches us from St. Petersburg. On Monday, the day after the Emperor's coronation, serious rioting took place in that capital, in consequence of the public disappointment felt at the contents of the Imperial manifesto. No sane person supposed that the rejoicings, of which Moscow has during the past week been the theatre, would for ever stifle the breath of discontent in the huge dominions of the Czar. Nihilism has its subterranean passages, and experience has shown that when it is quiescent in one direction, it is only to be more furious and explosive in another. It is impossible to deny that there is the slightest yearning for liberty in the breasts of the Russian nation or, in a word, there is such a thing as a Russian nation at all—*the manifesto* that accompanied the coronation was only too well calculated to cause chagrin and to deepen disappointment. Never were sentences framed more ostentatiously with a view to conveying the idea that the Czar is the fountain of all authority, the sole depository of the national will, which, by some inscrutable power of penetration, he divines without consulting those whom he is supposed to represent. There was not a phrase, not a word, to encourage the hope that either now or at any future time the Russians would be taken into the confidence of the Emperor, or would be asked to enlighten or co-operate with his benevolent intentions for their welfare. In the most complete and absolute sense of the term, the Czar remains the father of the people, he alone knowing what is good for them—he alone being able to dispose their wants and measure their real necessities. That is an old and consecrated political doctrine in Russia, and apparently its sanctions are not yet weakened at Moscow—at least, during coronation time. But at St. Petersburg it is challenged and resented; and the street riots, the cavalry charges, the arrests demonstrate that there are some of the Czar's children who regard themselves as being no longer minors, but, on the contrary, grown to full manhood, and entitled to the rights and self-assertion which manhood brings in its train. Strength will be lord of imbecility, and to grown-up men, bent upon obtaining for themselves the privileges of political maturity, there necessarily seems something imbecile in the unreasoning cheers and gaping admiration of crowds of unlettered peasants, whose chronic attitude is one of unquestioning servility. Just when the Czar and his Court are flattering themselves that all is going as merry as a marriage bell, there is suddenly a melancholy boom, the harbinger of rising dissaffection. The riots in St. Petersburg may not the moment have no visible sequel. But the skeleton of Nihilism has made its presence felt, if not seen, at the Moscow banquet, and reminded the Autocrat of all the Russias of its subterranean existence.

RUSSIA THREATENING INVASION OF ARMENIA.

The Paris *Temps* of this evening says: "We have reason to believe that the object of M. de Giers' recent journey was to inform the Powers that Russia would feel compelled to seek in Armenia an equivalent for the British occupation of Egypt. Mr. Gladstone by taking Egypt has not only lost the good wishes of France, but has reopened the Eastern Question, and furnished Russia with a pretext for accomplishing her immense projects, the last step in which will be the conquest of British India."

## News Items.

THE EARTHQUAKE IN ECUADOR.

PANAMA, June 14.—The Panama *Star and Herald* says that the earthquake in Ecuador on May 19 was felt intensely in some parts of the interior. There was great alarm at Quito, where the people, fearing a catastrophe, encamped in the streets. In Latacunga, which is subject to earthquakes, and was utterly destroyed by one in the last century, the shock was very severe, overthrowing several houses, while those remaining threatened to fall any moment. The villages in the vicinity were almost completely destroyed. On the arrival of the diligence at Latacunga the mules were taken out and the vehicle pulled through the streets by men, lest the rumbling should shake down the houses. Cotopaxi is in active eruption and the people in the vicinity are terrified at the probable repetition of the catastrophe of March, 1867.

THE BURNING OF MOSCOW.

The *Times* correspondent, describing the scene in Moscow at night says: "Without a pot of fire dipped in rainbow colors, it would be impossible to give you an idea of the appearance of Moscow, as illuminated in honor of the coronation of the Czar. Moscow was again burning—that is the only expression for it—every private house, every public building, looked like a frame of rainbow fireworks. Never was anything so complete, so fairylike. Viewed from the walls of Kremlin, the aspect of the city was grand; and viewed from the city, the Kremlin itself looked more than magnificent, with its towers, and domes, and steeples standing out not like structures of stone, but like balls, and pillars, and crowns, and pyramids of variegated fire. In the Cathedral it was noticed that when the Emperor knelt alone to utter the Prayer of Intercession, his eyes were filled with tears, and as he read from the open book he audibly sobbed. His emotion did not fail to be communicated to the congregation."

The panic at a conjurer's exhibition to an audience of young folks in a public hall in Sunderland, Eng., Saturday evening, resulting in the death of nearly 200 little children by being crushed or smothered to death, was one of the most remarkable and heart-rending occurrences of the kind in the annals of human calamities. Its only recent parallel was a similar panic which lately caused a like result on the new Brooklyn Bridge. It appears that at the close of the exhibition the children in the gallery, several hundred in number, were slowly making their way out of the hall through a narrow door of exit, when suddenly one child fell and screamed, and all the others became panic-stricken and rushed over and upon each other pell-mell, with the most appalling and deadly result. It is the most shocking of the many horrors for which the present year so far has been singularly remarkable.

# Poetry.

Sabbath Advocate.

## AT THE APPOINTED HOUR.

MRS. J. O. FIELD.

At the appointed hour shall we be ready,
That hour that hastens, though it seems so long?
Do we so trim our lamps that clear and steady
Their light shall shine to prove our faith is strong?
For others see the radience glistening from us,
As through the dark we walk unswerving on,
And feel we surely do believe the promise
That he will come, although for centuries gone.

Yes, he will come! oh more than blest assurance,
To those who truly watch and wait for him.
The only hope that justifies endurance,
The star that shines when all besides is dim;
Still let us not be tired of doing duty,
But take our crosses as they come each day,
And this hard life may round into a beauty
We had not known, if we had marked the way.

From sacrifice of self we gain the sweetest,
Purest, and best, of any joy we know;
And when our work for others is complete,
Then, only then, our natures truly grow.
Then while we watch and wait our coming Saviour,
The way to make the time seem short and bright,
Is to grow daily better in behavior,
And by our shining prove we have the light.

# Communications.

## THE AGES (*or aeons*) OF THE COSMOS.

In a previous article I deduced from the numerical ¼ or 1, 2, 3 symbolic type which runs all through the parabolic teaching of the Scriptures Old and New and from the 40 numerical symbol which is also a remarkably prominent and frequently recurring type, what I conceived to be the grand integer of the ages, viz.: 24000 years (probably true solar years). In this article I purpose from the aforsaid premises to draw some further conclusions in regard to the "ages" of this cosmos we are now in.

Employing the same 1, 2, 3, or ¼ type as a known factor and taking the grand integer 24000 as a deduction which commends itself in very many ways to our enlightened reason, we may safely infer again that there is a correlation of the two types, in other words, that the integer 24000 or the whole of time as related to this cosmos is divided into three great periods or *aeons* of equal length and that those periods are conjunctive periods, these conjunctions marking great and wonderful transitions. Dividing the integer then we would have three great periods of 8000 years each, progressive epochs as it were in God's plan of development, the conjunctions marking the transition stages from the lower to the higher in the working out of the Divine Architect's cosmic plan which was complete "from the founding of the cosmos."

Then bearing in mind that the number 8 is the numerical symbol of harmonic completion we are naturally led to enquire as to what may have constituted the harmonic complement of each of these great periods. Keeping in mind moreover that all harmony is necessarily organic, the teachings of positive science come to our aid with all the manifold facts now determined in regard to the animate and inanimate creation, and we may safely infer that the first great period of 8000 years was a formative, inanimate, organic period, at the end of which this round earth with its enveloping canopy of atmosphere swung into its conjunctive relation to other heavenly bodies, making animate organic life, as we now understand its conditions possible.

The next great period of 8000 years we infer teemed with countless forms of organic animate life belonging to earth and air and water, many of which have long since become extinct; all these organic creatures moving grandly on the scale of development up to the final masterpiece of the Creator, namely the Adamic man. In this Adamic man we have the organic image, we are told of the divine Prototype, but only the promise of a conformity in likeness or character. In the order of harmonic or cosmic development, therefore, we infer that the remaining 8000 years or ⅔ of the whole integer is a period of conformative character which can only come through an experience or experiment of life under cosmic conditions. These conditions imply moral law, divinely implanted impulses, free agency, a revelation of the divine will, and an apprehension in a greater or less degree of its cosmic purpose.

Let us now further note the remarkable significance of this symbolic 8 in the subdivisions of the integral eighths. Taking our original 1, 2, 3 or ¼ type, let us subdivide again; ¼ of one of these great periods of 8000 years gives us a period of 2666⅔ and ¼ of this gives us 333⅓, an eighth of ⅓, a first-fruits of first-fruits period in its type; and this divided by four gives us the four typical Sabbatic periods of the great passover Sabbath, viz.: The Pro-sabbath, the first seventh Sabbath, The first-fruits Sabbath and the last seventh Sabbath, or four periods of 83⅓ years each. Again the whole 333⅓ or Passover period is evidently a typical conjunctive period, beginning as it does with the typical conjunctive 40 and ending with a double 10 plus 1, this one being typical of continuity or immortality, and corresponding to the ¼ and ¾ represtends of the divisions of the conjunctive periods as given. Again the mortal life period of the Christ 33 1-30 years is a typical conjunctive period, being 1-10 of the 333⅓ conjunctive period. Moreover the whole integer may be viewed as a grand Passover conjunctive period of God's aeons. The first 6000 years being a Preadelphic in which the Lamb slain from the founding of the cosmos was set apart; the second 6000 as the seventh day Sabbath with its manifold significations of cessation and interval; the third 6,000 an 8th (an eighth of a third to) or first fruits Sabbath of another special and manifold significance; and finally the 4th 6000, an ultimate anastasimos and aiosmos Sabbath, which precedes the grand major octave or eighth Sabbatismos of the saints.

Or applying the type to the last 8000 or the human period of the grand integer we have the Preadelphic period, old Adamic covenant or antediluvian ago ending with The Flood, the seventh day Sabbatic period of the law with Moses as the mediator; the eighth day Sabbatic period of the new Adamic Covenant, or First Fruits; and finally another Sabbatic period of law with Christ as its mediator a seventh in type as preceding a final eighth of completed harmony.

Again the 1, 2, 3 type and its conjunctive relation to the 8 is apparent in manifold ways in the organic arrangement and structure of plants and animals as well as in the cosmic order of the material universe. For instance in the latter, see the sun, moon and stars, earth, air and water, the three tropics, the three zones the correlated motions of the sun, earth and moon with all their manifold results of harmony, in the vegetable kingdom the trefoliate plants, in the animal kingdom with man at the head, the 1, 2, 3 arrangement of so many of the parts of the body as for instance in the human arm, the 1, 2, 3 bones of the upper and forearm and its conjunction with the 8 bones of the wrist; man's conception of musical harmony in a correlation of thirds and eighths. Finally God's revelation of himself in a threefold relation which finds its conjunction in an eighth person who exemplifies the ability which belongs to the right arm of the Lord, and teaches how God's people may become as it were God's hand to work out his intelligent purpose.

In a future article we purpose to take up the metric significance of this 1, 2, 3 type in its relation to a cosmic standard of weights and measures, as well as to deduce the origin of the Arabic numerals and their relation to geometry as a science, the object being to show the importance of number as a factor in God's revealed plan of this cosmos.

CHAS. GARDNER.

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JERUSALEM, May 10, 1888.

*Editor Restitution:*

In compliance with Mrs. Davis' request, I will write you, by way of introduction, what we will style a "picked up" letter. As I understand there are many preparing to come here, I think it probable many of your readers would like to know something about the journey, the best route, etc.

We came from N. Y. by the Bordeaux Steamship Line to Bordeaux, France, and across that delightful country of vineyards, flowers, old castles, and towns with narrow streets, with the ever prevailing smell of garlic; by rail to Marseilles on the Mediterranean, 3600 miles from N. Y. Third class, this far is $32. Then by the Messargeries Steamship Line to Alexandria deck $18, third class $25; deck is preferable considering price, accomodations, etc. Then to Joppa $4, deck. 20 days from N. Y. to Joppa, the beautiful shores of Judea. Here we were happily surprised when we were anchored in the harbor, at being among the host of upturned Arabic faces an American, Mr. H. Floyd, who has been in Palestine some seventeen years, most of the time engaged as guide to tourists. I understand he has no equal in this country, for he is a man well versed in the Word, can explain all places of interest in the languages of Europe, can talk to the natives (and is well liked by them) with as great ease as he can to his own countrymen, and that too in a gentlemanly way. Parties needing anything in his line would do well to postpone arranging for this part of their tour, till they arrive here, otherwise they are liable to be placed in the hands of a native in the employ of Cook & Son, who will take them the rounds and show them nothing; this has proved to be the case in many instances. Parties procuring tickets for this part of the journey before starting East will not do so the second time; a word to the wise is sufficient. Well after our long journey with but once in a while one we could speak to, it did cheer our hearts to see one of America's sons. We went home with him, and it was home indeed, we found in his companion one of those motherly bodies that is sure to brace up and rest tired "pilgrims," as I assure you we were on our arrival April 30th, 1888.

The next day we came on to Jerusalem, I was not a little disappointed in the country both there and here,—as I supposed it was a bleak, sandy desert: on the contrary, for the first few miles it was orange and lemon orchards (called here gardens) on both sides of the road that we passed through, this part of the trip was in the early morning, and the perfume that was wafted to our nostrils was most delicious, only to be appreciated by those who have the privilege of looking at the golden fruit as it grows, and inhaling its fragrance.

Just here I would go back a little and warn all who travel this way, don't stop at what is called the "English hotel", in Marseilles. I paid for this experience. After passing out of the fruit-growing country we find ourselves in what appears to be an exceedingly fertile, and fine laying country, saw herds of cattle and sheep grazing by the way, but the hundreds of goats in the mountains were reserved till later in the day. We reached the foot of the mountains about 2 o'clock p. m., rested an hour, then commenced winding, and climbing, and kept it up till 7 o'clock, at which time we reached the top, and Jerusalem, and now after two weeks sojourn here I write you.

In what I have to say, I do it regardless of what others may have written on the same subjects. There is one point however that I wish to speak very plain on: and that is the idea of Americans coming to this country to make money; if that is your object don't come, and I would advise those who have other motives in coming to do so in colonies. Don't come here expecting to make your living at day's work. Natives can be had for 20 cts. per day, and live on what a Chinaman can. Now this may be a little discouraging to some, but I am satisfied that there is existing in the minds of many a very great error, concerning this gathering time. How unjust you would make the Father if he would—as some say—only save those who are able to come here at this time, just be patient a little while,—"He will not tarry"—but bring his reward with him, if your dear reader is a spiritual body, then perhaps you can come without expense; however I believe the Lord is choosing servants from American soil to be used by him here soon. Such as those will come, and the powers of earth can not prevent, for the Eternal Father will provide ways, and means, and none can hinder.

But, while the Lord has been training his servants in the way of truth, Satan, you may depend, has not been asleep. He too looked to America for his agents, and the grandest and most to be dreaded system of error in existence, it comes from America's Sodom,—Chicago.—This people are known here as the Americans who give away considerable money to the poor Jews, and are noted for their good works, etc. They have been here about two years, and have in this way done much good, and to the uninitiated in the way of truth, they would appear to be the most saint-like of all creation. What they claim for themselves they keep pretty close till after their dupes are firmly entrapt in their teaching, one Mr. S. claims to be the branch, his wife claims to talk with God, and in their meetings if any one of the members is in doubts as to whether the Lord would have them speak on what is in their minds they refer the matter to her, and she communes with God, and he tells her yes or no, she is the prophetess Anna; while a Mrs. L. has claimed to be John the Baptist, Elijah, Moses and Aaron, and she and S. are the two witnesses of Rev. xi. 7, to be killed in the streets of Jerusalem; etc. Others of the company have received or taken to themselves very high and exalted positions; poor souls filled with pride and self-love and can not see it. It pleased the Lord in a wonderful way to place (self, wife and child) in their house, for about ten days, in fact we left them three days since, the proceedings last Sabbath was all I could stand, and the next morning bright and early we left them. On the day referred to a Mr. S. who was once a captain in the English army, had a wonderful revelation from God. God had shown him that they as a people, were the body of Christ, that they were part of the Divine Being and that they were with him before the world was. This will show those who realise that they are perishable creatures,—out of Christ—to what terrible depths of blasphemy, that must to be dreaded error "natural immortality" will lead fallen humanity. Corrupt creatures, brute beasts, would make themselves equal with their Creator. I wonder if they don't imagine sometimes that they will take the throne and God humble himself at their feet.

Now this people claim to have power to "heal the sick," etc., this I think is a fact, and I shall not be at all surprised at any time to hear of greater works than this being done by them, for one of their prophets (?) said to me in our talk on Bible truths that God was soon to answer by fire, that their teaching was truth. They hold that the Millennium period commenced nearly two years ago, and that they are and have been waiting here since that time to be "endowed with power," to go forth to convert the world to what they call truth; one point of it is the final, full and complete restitution of all creatures to God. Universal salvation, no such thing as second death, in the light that rational men understand it, none to be destroyed. Their kind, or what they call [illegible] Ghost, comes with such force [illegible] it shakes them up in such a way as to appear to some like a very bad case of [illegible] ague. After we had been in their house a few days, Capt. S. was "overcome" with this in one of the meetings, and was led to where I was sitting, he placed both hands on my head, I received a pretty lively shaking but sat perfectly quiet till he got through, claimed to have received power to impart to me the H. G., and in a tone of almost thunder demanded of the Almighty God that I should receive *all* the truth; but I, a lump of perishable clay, had power to resist the power of God; how blind are they who fail to see in this the work of Satan. And why should we wonder at this, I am very sure I do not, on the contrary it strengthens my faith, I see in this a fulfilment of prophecy. "And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Rev. xiii. 13. (This they say is soon to be done). For there shall arise false christs, (they are according to their teaching the body of Christ, and claim he is not to come till after the 1000 years, save in them), and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Matt. xxiv. 24. Yes, many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. vii. 22.

Now these texts plainly show what we might expect, for the Lord has told us that such things should be prior to his coming, and as I believe the law, the teaching of God and his Christ in its purity, is soon to go forth from here, is it any wonder that Satan is on the ground, with his colors flying? Not at all. And what kind of agents do we find he has chosen? I will tell you; they are men and women without question of sound minds, most of them well, and nearly all highly educated; nearly all have come out of some of the popular Churches, four I believe, of the Church of England, i. e., mother and daughters; they are so kind, and attentive to those who come in their way, always, and for everything praising the Lord. Now would it be possible for Satan to use any other kind of people than these, and deceive all but the class our Lord mentions: the elect. I think not.

The time has never been, when the Lord was about to bring about some great work in fulfillment of his word, but what Satan was on hand. And he is much more familiar with God's word than many who imagine they are "wholly saved." That idea is another manifestation of his power to deceive poor, frail mortals, not satisfied to wait till he comes with our reward, but must partake on "climbing up" some other way, I would advise all to try, to strive, to enter in at the gate, for if we may think of the present wall as a type of the new one, that shall come down from God out of heaven, how much nicer it will be to go straight in, than up a flight of steps and gather flowers on the top. (I enclose on, from top of this 70 feet high). For I assure you, dear reader, it would be an exceedingly "up hill business" to get into this city of filth, save by the gates, much more so the one to come. Some may think that I have written in this way of this people, because of personal difficulty with them, but this is not the case, I have talked these things with them in a great deal plainer way than I have been able to write them, they know just where I place them. They have everything about their house in shipshape, everything in order, servants to do the work, the Lord does not permit them to engage in any kind of employment, to earn money, etc.; all of their time is his, but not to get their bread by the sweat of the brow. Believing that they are soon to "go up and down through the earth" with this teaching, and that the world and church, is ready for something of this kind, I have written this, for his "coming is after the working of Satan with all power and signs and lying wonders."

So let us all try and make our "calling and election sure," that we may not be enticed into this parlor, that Satan has draped in purple and fine linen; with this I leave them for now. I will just add that if Mrs. Davis has failed to speak of their true character or mission, it was not because she was ignorant of it; she has had a hard row to hoe, and has done all she could; if some of our friends who have plenty and claim to believe in the restitution of all things and that we are now living in that time, would only send her more money to do with than I think they would be "showing their faith by their works." I don't think there is another place on earth where there is as much wretchedness, squalor, and destitution, according to the population as here. In the first place the natives are the poorest and most miserable lot of creatures on earth. they are numerous, and "hold the ancient high places in possession." Ezek. xxxvi. 2. Then add to them hundreds of poor Jews, whom God is now bringing here from all parts of the world, think of it—it is a fulfilment of his word. And they must be fed, and they are his. Then if we are his, what is our duty? Shall we see Christ suffer for food. (!) why hold onto the things of this world; time is so short, the Lord has need of money here right now, not when he comes, for it is all his, and as our stewardship is now, so will be our reward. Think of this lone woman how she has come here, used all she had in this work, and now she is just compelled to lay down her pen, and put in the time climbing over rocks and the mountains to gather and prepare flowers to send to that land of plenty, and churches, that she may in return get money to give out as soon as received to those of God's poor; who will be the first to lighten her heart now with five or ten dollars, or in such sums as you think is the Lord's share, and by so doing lift a portion of her burden off and give her a chance to do something else than gather flowers; what is to prevent every leader of these lines, from having a part in this work, if you can't send large sums, send what you can.

And now while I think of it, if some one would take the matter in hand, and in some way, by Oct. 1st have money enough sent at one time to pay a year's house rent for her, $50 to $60 would do it; this I think might be done by the readers of THE RESTITUTION divided up, and it would come light on all. Houses here are rented by the year, and Turkish year commences with November. Now who will be first to take this matter in hand; I should like so much to hear by letter that it will be carried out. And may God bless those who undertake it.

In my next I will endeavor to give you, as near as may be, the number of Jews in Palestine, the number of colonies, where located, the different countries they are and have been coming from, etc. Ah! how terrible has been their bondage, far worse than that of Egypt, and Moses looking down to this time told the fathers in Horeb that the Lord would raise up one like unto him, a "deliverer." May it please the though Great God and Father of all to hasten the time when that blindness shall drop from their eyes, and these terrible bands be broken.

Do Gentiles realise what their fulness really means? More on this another time. P. H. WINTERSTEIN.

# Youths' Column.

## We Seek a City Yet to Come.

We seek a city where each quiet dwelling
Stands fast upon the everlasting hills;
Where in the song of praises fondly swelling,
Comes not a discord of our earthly ills.

We know that in that city life abideth;
Nor tears nor death can ever enter there;
And One with nail-pierced hands our way still guideth,
Until we come unto the city fair.

We seek a city. Pilgrim feet grow weary,
But we press on; beyond still lies our home;
Though days be dark, and ways be often dreary,
We seek, we seek a city yet to come!

## A Beautiful Testimony.

William Cullen Bryant wrote, just before he died:

"This character, of which Christ was the perfect model, is in itself so attractive, so altogether lovely, that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths which he taught and the sufferings he endured for our sakes. I tremble to think what the world would be without him. Take away the blessing of its advent of his life and the blessings purchased by his death, in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens—to leave our system of worlds in chaos, frost and darkness.

"In my view of the life, the teachings, the labors and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep of which he is justly the object. It is with sorrow that I see any attempt to put aside his teachings as a delusion, to turn men's eyes from his example, to meet with doubt and denial the story of his life. For my part, if I thought that the religion of scepticism were to gather strength and prevail, and become the dominant view of mankind, I should despair of the fate of mankind in the years that are yet to come."

## The Dead Sea.

The Dead Sea fills up the southern end of the Jordan valley. The mountain chains which shut in the valley become here steeper, wilder and bleaker. In some places they rise in lofty precipices of naked rock from the bosom of the waters; in others they retire, forming wild nooks and yawning ravines, fitting homes for the wild goats which still inhabit them. The scenery of the lake is bare and desolate, but grand. The water is clear and sparkling, a deep and beautiful azure when the sky is cloudless, but reflecting vividly every changing hue of the firmament. In summer, when the heat is intense, a thin, whitish, quivering vapor hangs over the surface of the water, and gives a strange, dreamy indistinctiveness to the mountains. At the northern and southern ends, the flat plains are parched and barren, in part covered with fine sand, and in part with a white, nitrous coating like hoar frost. Brackish and sulphur springs occur at intervals around the whole borders of the lake. Some of them are warm, and send up clouds of steam. At one or two places along the western shore and also at the southern end of the lake are slimy pools and morasses, whose exhalations of sulphuretted-hydrogen taint the atmosphere for miles. Strewn along the northern shore, especially near the mouth of the Jordan, lie large quantities of driftwood, brought down by the swollen river, and it is everywhere encrusted with salt crystals. The great depression, the fierce rays of an unclouded sun, the white soil below reflecting the sun's rays, give the whole basin of the Dead Sea a temperature like that of a furnace. Never did I suffer so much from intense suffocating heat as during the days I spent on the shores of this lake.

Yet still it cannot be called a "sea of death," in that sense in which travelers in former ages were wont to represent it. It has been stated that no vegetation could exist along its shores, and that no bird could fly over it; that, in fact, its poisonous exhalations are fatal alike to animal and vegetable life. This is altogether untrue. At every little fountain along its shores, the vegetation has a tropical luxuriance. I have seen the oleander dipping its gorgeous flowers into the lake; and I have seen the willow and the tamarisk, and numerous other shrubs flourishing where their stems were at certain seasons immersed in the waters. The ouzebreaks on the shore abound with fowl; and occasionally flocks of ducks may be seen swimming far out on the sea. The water, however, is tolerably salt and bitter, and no fish could live in it. Yet it is not altogether destitute of living creatures, a few inferior organizations having been found in it by recent naturalists. Its specific gravity is so great that the human body will not sink in it. I have tried it myself and can, therefore, testify to the truth of the fact. This is easily accounted for. The weight of water increases in proportion to the amount of salt it contains in solution. Ordinary sea-water has about four per cent. of salt, whilst that of the Dead Sea contains more than twenty-six per cent.—*Messiah's Herald.*

## The Grave of Colon.

The genius of Columbus was so universal and his fame is so world-wide that it seems strange to hear him spoken of as Colon, and find his grave in a Catholic church in Havana. An American is so accustomed to think of Columbus as the grand discoverer of the new world—his world—that for a moment he feels quite like resenting the exclusive claim of that not over-clean and badly governed city to the custody of his ashes.

Columbus—or Cristobal Colon, as we must say at Havana if we wish to be understood—died at Santo Domingo,* but his remains were subsequently removed to Havana, and interred in the cathedral, where they now repose under a pillar within the altar. And properly proud are the Havanese-Spanish families of their great fellow-countrymen by adoption, whose last resting place is with them.

Beneath a rather doubtful bust of the great discoverer is a marble tablet set in the pillar, and inscribed with the following characteristic Spanish epitaph in the old-time tongue of Castile:

"O, ilustre y preagen del Grande Colon: Mil siglos durad grandiosa en la arena y en la remembranza de nuestro hacion."

O, remains and likeness of great Columbus! Let a thousand centuries hold thee, guarded sacredly in thy urn and in the memory of our nation.

More correct to life, it is asserted, is the statue of Columbus in the patio of the captain-general's palace a few squares below the cathedral. This statue is also of marble, life-size, with the right hand pointing to a globe set by the left foot—that globe which he was persecuted for believing to be round and not flat—and a chart. The head and face are those of a man forty-five or fifty years of age; and the countenance indicates a certain pathetic faith and purpose, half-buried and struggling beneath tides on tides of trouble.

No one can for a moment look upon that face and believe that the life of this man was a happy one. Rather that he suffered and was weighed on by anxiety from first to last; from the day he first set forth to raise funds for his ridiculed expedition, to that last hour in Santo Domingo when his noble life expired under ingratitude and malice. Such a face is a silent and lasting reproach to the age which it looked upon.—*Youth's Companion.*

*This statement is not entirely correct. Columbus died at Seville, Spain, May 20, 1506, and his remains were deposited in the convent of St. Francis. Some years afterward a marble tomb was erected over them with this inscription:

A Castilla y a Leon
Nuevo Mundo dio Colon.

In English, "To Castile and Leon a new world gave Colon."

In 1513 his body was transferred to the Carthusian Monastery of Las Cuevas, and in 1536 it was taken to San Domingo, and deposited in the Cathedral of that city. Finally, in 1795, it was removed with great pomp to Havana, where it now reposes as stated above.—ED.

# Letter Drawer.

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GIFFORD, IOWA.

*Editor Restitution:*

Please receive my thanks for sending me your paper after my subscription expired. If upon the reception of THE RESTITUTION each week it gladdens the hearts of all as it does ours how much joy it affords. It seems should we be obliged to do without THE RESTITUTION it would be a sorrowful event. We thank our Heavenly Father that we are enabled to send a small amount from time to time, and continue its coming.

The Church here is slowly increasing. A year ago (in April) Bro. Ramsey met with us. The first time he spoke four times, and baptized four. He came again in July, and baptized six. Conference was held here in August, and two young ladies from a distance were immersed into the Christ.

Bro. Eychaner preached here three times in January. Bro. Hatch arrived here Feb. 19, and preached to discourses. We rejoice that our labor has not been in vain. Some are beginning to manifest an interest in the truth. Brethren let us keep the good work moving. We should never say we are too poor, but freely give what we have.

Last spring we organized a Bible Reading. We met part of the time in our hired hall, and part of the time from house to house, read, sang songs and prayed. In this way some of the young members become interested and acquainted with God's word, all of which is necessary in order to enable us to rightly do God's will. How can we do God's will if we do not study to know it.

Bro. T. J. Whitesitt is engaged to preach for us once a month the coming year. His appointment will be the third Sunday in each month. We invite all who can to meet with us.

Yours in the faith,
ALMUS ADAMS.

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SHANNON HILL, VA.

*Editor Restitution:*

I send you two dollars for the paper. I thank you for your kindness in sending the paper so long after my time expired. I like the paper very much. It is the only one I am taking. I do not care to read the political journals, but prefer to read something that will enlighten me in the things concerning the kingdom of God and the name of Jesus Christ.

Your Brother,
JAMES C. MARTIN.

# Poetry.

## FAITHFUL ABRAHAM.

The morning sun rose bright and clear,
On Abram's tent it gaily shone,
While all was bright and cheerful there—
All save the patriarch's heart alone.

While that's command alone to view,
It forced into his eye a tear:
For all a father's love was there,
And nature fondly lingered near.

The simple morning feast was spread,
And Isaac at the banquet smiled;
Joy o'er her face its lustre shed,
For near her sat her only child.

The charge that pleased a monarch's heart,
Upon his brow had left their trace:
His highly aggrieved feeling
Was written on his hoary face.

But he (the father turned away).
And walked the inner tent apart;
He felt his fortitude give way,
For nature whispered in his heart

"I must the son to whom was given
The promise of the blessed land,
Heir to the choicest gift of heaven,
Be slain by a fond father's hand!

Arise, my son, the crime fill,
And stare the strip with due supply:
For we must seek Moriah's hill.
Ah! fet there a sacrifice."

The mother raised a sparkling eye,
For all a mother's love was there;
She feared the desert drear and dry,
She feared the savage lurking there.

Abram beheld, and made reply—
"Go him from whom all blessings flow."
My sister, o'er by faith rely:
'Tis God's command, and we must go.

The obedient son, in haste obeyed.
The strip was filled, the asses prepared,
And with the third day's twilight shade
Moriah's lofty hill appeared.

"I see yon shade at a distance wait—
Also I see the ram and fire,
The wood on Isaac's shoulders laid:
The wood to build his funeral pyre!

While on the mountain brow they stood,
In childish wonder, Isaac cries
"My father, lo! the fire and wood,
But where's the lamb for sacrifice?

No passion swayed the monarch's mind,
Or hear him answer, low and calm,
With steady voice and look resigned—
"God will himself provide a lamb.

But lo! the father bound his son,
And laid him on the funeral pile,
And then stretched forth his trembling hand
And took the knife to slay his child.

While Abram raised the blade full high,
To execute his God's command,
An angel's voice as from the sky,
Cried, Abram, spare thine only son!

Ages on ages rolled away;
At length the appointed hour came,
When on the Mount of Calvary,
God did himself provide a Lamb!

—*Selected by S. T. Hook.*

# Selections.

## GENESIS THE THIRD: HISTORY NOT FABLE.—Lecture I. Part 2.

### THE PLACE WHICH THE MOSAIC ACCOUNT OF THE CREATION AND FALL OF MAN OCCUPIES IN HOLY SCRIPTURE.

"As in Adam all die, so in Christ shall all be made alive." 1 Cor. xv. 22.

Everyone who has followed attentively this complete induction of Bible reference to the Mosaic history of man's creation and fall, must allow that the modern attempt to resolve the early chapters of Genesis into an allegory or a fable, is inconsistent with any rational recognition of the inspiration or authority of Jesus Christ and his apostles. If their inspiration was consistent with the delusion of taking for truth an old world myth on the origin of things, with making that myth (destitute as it was, in every line, of historic reality) the very basis of their system of belief, the very centre of their circle of instruction, the very foundation of the alleged procedure of God in redemption—then their inspiration was not of a quality to command my faith and obedience in any other particular. If the fact really be, that human nature, instead of being a recent and direct creation of God, is an ancient and gradual evolution from the animal race, a specialized form of the anthropoid apes which existed before the glacial epoch, at least a quarter of a million of years ago; then sin in man is not sin, it is the natural and necessary outbreak of his bestial original nature; and death is not the effect of sin, but is the necessary heritage of a being descended from living forms which never had a glimpse of immortality, the earth's mortal offspring; and the Christian doctrine of redemption from a death incurred by sin, through the union of the Eternal Nature with man's, is at once a shocking contradiction to the facts, and a monstrous profanation of the Power which is behind the veil. Dr. Martineau, who has consistently abandoned the whole Bible as a supernatural work, justly characterizes the real effect of what is considered by many the scientific improvement on the Mosaic history. He says:—"And in so far as church belief is still committed to a given cosmogony and natural history of man, it lies open to scientific refutation, and has already received from it many a wound under which it visibly pines away. It is needless to say that the new 'Book of Genesis,' which resorts to Lucretius for its first beginnings, to protoplasm for its fifth day, to 'natural selection' for its Adam and Eve, and to evolution for all the rest, contradicts the old book at every point; and, inasmuch as it dissipates the dream of Paradise and removes the tragedy of the Fall, cancels at once the need and the scheme of redemption, and so leaves the historical churches of Europe crumbling away from their very foundations."—*Religion as affected by Modern Materialism*, p. 8.

It seems to me quite useless to disguise this conflict between the Bible and—not science, but that which, in the opinion of not a few in our time is thought worthy of the name of science. There can be no doubt that it is held for certain by many, including no small number of able and accomplished persons, that modern discovery has decisively proved the immense antiquity of man, his animal origin, and, consequently, the falsity of the Mosaic cosmogony and Edenic story, so that the fable of "Eve and the Apple" and the "talking serpent"—to use the favorite profane description—is widely received as a test measurement of any man's ignorance and credulity. A man who will believe that is proved to be both ignorant of facts, and undeserving of argument.

Who that reflects on this state of things can fail to conclude that there is some great mistake somewhere? Is the so-called scientific view of man's origin is really scientific, that is, is a matter of certain knowledge, and not of mere guess-work (and nothing less than certain knowledge is science), why, undoubtedly it follows that, not merely Moses was mistaken, but that Christ and all his apostles were mistaken also. Christianity is one complicated mistake, for it founds a doctrine of redemption on the history of the creation and fall of Adam, on the moral and not animal origin of sin; and if the Adam of Genesis never sinned, because he never existed, Christ was certainly not "sent from God," and "died in vain."

And yet one hesitates long before even contemplating this awful alternative of the abandonment of New Testament Christianity. If we speak of scientific evidence, there is other evidence also; that of Revelation, with all its complication of proofs, not lost in the dimness of past millions of ages, but very near at hand. Its prophetic evidence is around us, in the state of the world, in the state of mankind, of the Jews, of Western Asia, of Europe with its corrupted religion. Its moral evidence is before us, in the Bible—a library of books written during 1,500 years and filling for eighteen centuries since with joy and wonder all human hearts that are capable of appreciating charity, or beauty, or tenderness, or truth, or love. Its spiritual evidence is within us, in the response of the soul to its exalted strains, its soothing consolations, its visions of eternal joy. As God said of Israel, so say we of this Book of Life, "How shall I give them up?"—the one sweet ray of sunlight that falls on the midnight darkness of our destiny, the one soft word of pity that seems to breathe on us from the Infinite Realms in our passage to the grave. If it is unscientific to feel this, then so much the worse for the new philosophy.

Is it then possible that this so-called scientific conclusion of the antiquity of man, and of his bestial origin, is only a hideous delusion, notwithstanding the loud tones in which some are proclaiming it? Is it possible that this conclusion is a mere opinion, a mere guess and deduction from the wider hypothesis of general evolution; itself, however, surprising and even probable, as yet unproved to the satisfaction of thoroughly educated reasoners; especially when the possible methods of development are positively asserted to be the ultimate means of creation? Is it possible that this opinion of man's animal descent, so widely received as to be even taught by certain science masters and professors, in boy-schools and Sunday-schools, and workmen's colleges, is really not proved at all, by any evidence which commands the unanimous assent of physicists or careful reasoners of the first rank? Is it possible that this notion of the antiquity of man, and his evolution from the bestial races, so far from being really established on a basis to command the general acceptance of men of the first order of knowledge—much less established in strength sufficient to explode what has hitherto been regarded as divine revelation—is really nothing more than one of those "winds of doctrine," those temporary air-currents of belief, to which especially the English nature seems to be liable; due chiefly, as Dr. Dawson affirms, to an idolatrous and almost fanatical admiration for one or two leading English theorists,—to a fashion of plunging into a desperate partnership, without regard to the state of the evidence, to which second-rate workers in art, in politics, in religion, and in science, seem specially disposed, when the evidence is obscure, and the theory is favorable to other and deeper antagonisms?

Is it possible that, when closely examined, this theory of man's immense antiquity, however boldly affirmed by some, is resting at this moment chiefly on a sub-structure of so-called inferences from the growth of stalagmite and the age of gravels; which rouse nothing more than the indignation of men of the very first rank in knowledge, who grieve to see a mere succession of changing guesses represented to the multitudes as ascertained European science? Is it possible that statements which were put forth a few years ago in support of this theory have, one after another, been compulsorily withdrawn? Is it true that, in general, ordinary men's assurance of the truth is in inverse proportion to their detailed acquaintance with the state of the evidence? And, lastly, is it a fact that, if it were attempted at this moment to make it a test of membership in any of the great scientific societies of Europe, to confess the truth of the evolution theory in general, as universally and irrevocably established—much more the evolution of man from the animal races, as proved with any show whatever of positive evidence—or even the remote antiquity of the present race of man, as supported by any decisive evidence at all,—there is not one of these societies—English, French, German, or American—which would not be rent asunder by a violent convulsion of opposing conviction, from the Royal Society downwards—so deep, so strong, so indignant is the revolt of many of the leading lights of biology and archæology against the notion that anything has been demonstrably settled to shake the public faith in the recent and direct divine creation of the human race?

Professor Stokes, one of the secretaries of the Royal Society, a man closely conversant with the principal scientific men in Europe, in a paper recently read before the Church Congress, and repeated in a revised form elsewhere, said that in the absence of biological knowledge of our own, what must be done in order to test the value of opinions involving such momentous issues for all mankind is to examine the mode of argument of these writers in departments with which we are more familiar; and to compare the utterances of biological leaders in Europe and America with one another; so as not to be carried away by the authority of one or two considerable names. Science signifies absolute knowledge, not the opinion of some distinguished scientific men. What is absolutely known for certain is accepted by properly-qualified investigators in all lands. Tried by this test, the widely diffused notions of the animal origin and remote antiquity of the human race break down instantly. There is scarcely a single fact in the interpretation of which the leading biologists and archæologists of the world are agreed—certainly not one which can serve as a basis for a theory solid enough to overthrow the teaching of Divine Revelation.*

The work of examining the contradictory testimonies and opinions of the writers who have mixed into public favor the hypothesis of man's remote antiquity, and animal descent, has been recently performed with great care by several distinguished hands. It is sufficient to mention a few of the best publications; the first by Dr. Southall, in his work, "The Recent Origin of Man"; the second and third by Vice-Chancellor Dawson, in his two works on the "Origin of the Earth and Man," and on "Fossil Men." The two ablest and briefest popular compendiums of these and similar arguments are perhaps the anonymous "Chapters on Genesis and Evolution," and the Rev. B. G. Young's "Remote Antiquity of Man not Proved," in which last exceedingly valuable and laborious work, Mr. Young has briefly exhibited, with chapter and verse for every statement, a picture of the assertions and changing inferences of so-called science of the last twenty years on these subjects, which will, perhaps, enable every one who studies it to breathe freely again over the questions of the book of Genesis and the Christian Revelation. Canon Rawlinson, possessed, perhaps, of as much archæological knowledge as any living Englishman, has approached the subject of human antiquity on the positive and historical side, and has shown, from that point of view, that there is just as little reason to doubt the recent origin of the Adamic race Genesis, as from the scientific point of view treated in the other works to which I have just referred. If theologians have sometimes been tempted, as is justly said, into partiality of judgment by religious fears, it is at least equally certain that some students of natural history have of late been tempted into hasty conclusions on very insufficient evidence

* "Not a single fossil skull of an ape or ape-man has yet been found that could really have belonged to a human being." "Every addition to the amount of subject which we have obtained as materials for theorising has removed further from the hypothesis of continuity," "On the whole we must really say that there is a complete absence of any fossil ape of a lower stage in the development of man."—*Professor Huxley's Problem of Anthropo.*

"If that line which is supposed to have remained unbroken in man, and the first link between the lowest living creature from has yet been found. If the links ever existed their annihilation without trace is so exceedingly improbable it may be pronounced impossible. . . . We never can find evidence can never assert the contrary."—*Professor Owen's Anatomy, vol Mamm.*

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## ORIENTAL SKETCHES.—Second Series. Number 16.

### MICHMASH.

Much pleased with the result of my visit to the site of Ai, I rode down the rocky glen through which the Israelites fled, and then over bare undulating table-land to Michmash, one of the ancient strongholds of Benjamin. My chief object now was to inspect the scene of Jonathan's singular and successful adventure. The village stands near the summit of a ridge which descends in rugged banks and broken cliffs to a deep valley. On the south side of the valley is a corresponding ridge, crowned by the buildings and ruins of the ancient Geba—about a mile distant, and in full view from Michmash. Half a mile further down eastward the valley contracts into a ravine, with high naked cliffs on each side; and above the cliff toward Michmash are a few acres of table-land. Riding down to this spot, and examining the features of the glen, the cliffs, and the opposite ridges, I felt convinced that here was the scene of Jonathan's exploit.

The Israelites under Saul were in Geba, and the Philistine army held Michmash. 1 Sam. xiii. 14. The Philistines, resolving to force the pass, left the town and advanced to the edge of the ravine (vs. 23). The Israelites, few in number and dispirited by long oppression (ver. 19–22) retreated to Migron, near Gibeah of Saul (xiv. 2). Jonathan, seeing the harassed state of his country, and the despair of his father's troops, resolved to make a bold attempt to surprise the enemy's camp. The cause of his sudden resolve and his hope of success he explained to his armor-bearer:—"It may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few" (ver. 6). "To all that is in mine heart," was the reply of his devoted follower; "I am with thee according to thy heart" (ver. 7). The nature of the ground favored the enterprise. At the point where they had to cross the ravine, "there was a sharp cliff on the one side, and a sharp cliff on the other" (ver. 4). Stealthily and cautiously they descended the southern cliff, screened from view by projecting rocks. They then climbed the north bank to a place where, by stepping out on some projecting ledge, they could be in view of the Philistines and yet sufficiently distant to escape if requisite. Advancing from behind a crag they showed themselves to the enemy, who naturally said to each other, on seeing them so close to the camp, "Behold the Hebrews come forth out of the holes where they had hid themselves." "Come up to us," cried the Philistines. The desired omen was thus given (compare verses 10, 12). "Upon their hands and upon their feet" these brave men scaled the rocks, and rushed upon the foe. A sudden panic seized the whole host. The Lord fought for Israel. The strange and unexpected attack, and the simultaneous shock of an earthquake, created such terror and confusion, that the Philistines madly fought with each other (ver. 16). From the heights of Geba Saul's watchmen saw the Philistine army melting away; and Saul's own ear caught the din of battle (ver. 16, 19). Collecting his men he crossed the pass and joined in the slaughter. Swiftly the tidings sped over hill and dale—through city and village—"The Philistines flee;" and swiftly the men of Israel rush from cave, and rock, and stronghold, and join in pursuit (ver. 21, 22). The battle of Michmash was the first of those fierce conflicts carried on at intervals through the long reigns of Saul and David, and which eventually resulted in the final expulsion of the Philistines from the mountains of Israel.

The modern inhabitants of Michmash seem to inherit something of the fierce and predatory spirit of the Philistines. They dogged me wherever I went muttering threats and curses, at first sullen, but in the end demanding bakhshish. I took no notice of them further than was absolutely necessary. When at length, having finished my survey of the battle-field, and a sketch of the "pass," I mounted my horse to go to Geba, they drew up before me in formidable array, and swore by "the life of the prophet" I should not move. I insisted, however, in breaking through their ranks; and fortunately for me their valor did not go beyond presenting a few old muskets at my head, and a noisy brandishing of swords and daggers. The goat track by which I had to descend the glen bank was, perhaps, quite as dangerous to life and limb as the lawless ragabonds of Michmash. I have traversed many bad roads in my Syrian wanderings; I have ridden my Arab horse to the very highest peaks of Hermon and Lebanon; but the pass of Michmash was the worst I had ever encountered.

Geba, the ancient city of Canaan, the stronghold of Benjamin, is now represented by a few ruinous huts, in which some half-dozen families of shepherds find a home. A shattered tower, and the foundations of an old church, with heaps of hewn stones and rubbish, are the only vestiges of former greatness. Standing there all solitary on its bare rocky ridge, looking down over barren hills and naked ravines, upon the scathed valley of the Jordan, it is the very type of desolation. The curse has fallen heavily upon "Geba of Benjamin." When Elisha came up the defile from Jericho to Bethel, forests clothed the surrounding heights; now there is not a tree. 2 Kings ii. 24. Vineyards then covered the terraced sides of glen and hill, from base to summit. They have all disappeared. Cities and fortresses, in the days of Israel's power, crowned every peak and studded every ridge; shapeless mounds now mark their deserted sites. From the side of Geba no less than nine ruined towns and villages were pointed out to me. How wonderfully have the predictions of Moses been fulfilled! "I will destroy your high places.... I will make your cities waste, and bring your sanctuaries into desolation.... And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it." Lev. xxvi. 30–32.

### ANATHOTH.

Anathoth is barely three miles south of Geba, and yet the road is so bad, and the intervening glens so deep and rugged, that I was a full hour in reaching it. Were it not for its sacred associations, no man would ever dream of visiting Anathoth — a poor village of some twenty houses, built among white rocks and white ruins, on a bare, grey mountain side. No trees, no verdure, no richness, or grandeur, or beauty; and yet here, in this ancient city of priests (Josh. xxi. 18), the prophet Jeremiah was born (i. 1). Here he received his first commission to warn and threaten a rebellious nation (i. 5–19); and here, amid mountain solitudes and rocky dells, he mourned and wept over the forescen calamities of his beloved country. When I looked out over that

"thirsty desert, fountainless and dry,"

of which Anathoth commands a prospect wide and wild, his words seemed linked with a double power and pathos: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them!" Jer. ix. 1, 2. One can trace, in nearly all the images and illustrations with which his writings abound, the influence of those wild scenes amid which he passed his boyhood. Mountains, rocks, wild beasts, shepherds, are again and again introduced; and when predicting the utter ruin of Israel, he says, with characteristic allusion to his home,—"The spoilers are come upon all high places through the wilderness." Jer. xii. 12. The view from Anathoth is dreary and desolate, but it is singularly instructive to the thoughtful student of Jeremiah's prophecies.

### GIBEAH OF SAUL.

Looking westward from the village, my eye caught the white top of a conical hill, rising over an intervening ridge. "What is the name of that hill?" I said to an old man at my side. "Tuleil el-Ful," he replied. Seven long hours I had already been in the saddle, under a cloudless sun, and I had not enjoyed even for a moment "the shadow of a great rock" in that "weary land;" yet the surpassing, all-absorbing interest of holy sites and holy associations made me insensible to fatigue. Tuleil el-Ful, I knew, was covered of yore with the buildings of Gibeah, the city which, by its crimes, brought such calamities on the tribe of Benjamin (Judg. xix.); which gave Israel its first king (1 Sam. xi. 4); and which witnessed the unparalleled maternal tenderness and devotion of poor bereaved Rizpah. 2 Sam. xxi. 8–11.

Half an hour's hard ride brought me to its base, and in a few minutes more I was on its summit. A rude cairn on the hill-top—a few massive foundations now supporting little terraces along the sides—some scattered ruins at the western base—these alone mark the site of the royal city of Benjamin. Its very name has long since gone, unless indeed the Arabic *Tuleil* ("little hill") be a translation of the Hebrew *Gibeah*.

### SAUL IDENTIFIED.

Riding towards Jerusalem, another conical hill attracted my attention. It is about half a mile from Gibeah. I found on its sides and summit traces of a small but very ancient town, cisterns hewn in the rock, large building stones, portions of the hill levelled and cut away, and the ruins of a small tower. It commands a distinct, though distant view of Mount Zion; Moriah and Olivet being hid by an intervening ridge. I felt convinced that this is the site of the long lost Nob; and I here saw how graphic was the whole description of the march of the Assyrian host upon Jerusalem, as given by Isaiah. I had followed the line from Ai; and on the top of this hill I understood the full meaning of the last sentence, "He shall remain at Nob that night, he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." Isa. x. 28–32.

Between Nob and Gibeah is a deep retired vale, which must have been the scene of the affecting interview between David and Jonathan, recorded in 1 Samuel xx. David seeing that his life was threatened at the court of Saul, went to Nob, got Goliath's sword from Ahimelech the high priest, and fled to Gath. David's visit sealed the fate of Nob. A base Edomite betrayed the innocent priest; and when no Israelite dared to carry out the savage commands of a tyrant king, Doeg proved a willing executioner.

Abimelech and his whole family were murdered, and "he smote Nob with the edge of the sword, both men and women, children, and sucklings, and oxen, and asses, and sheep." 1 Sam. xxii. Sitting on the desolate site I read the story of that terrible massacre; and I shuddered as I looked around and saw the rocks once stained with the blood of the helpless victims. Can we wonder that Ezekiel was commissioned to pronounce a curse upon Palestine, when he could with such truth assign as its cause, "for the land is full of bloody crimes" (vii 23).

Another hour brought me to my home on Olivet, and to the end of one of the most interesting and profitable excursions I ever made in Palestine.—*J. L. Porter, A. M.*

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## ANNOUNCEMENTS.

There will be a debate held 7 miles southeast of Delcon, Texas, beginning on the 2nd day of July, between W. H. Wright of the Disciples and J. P. Todd of the Brethren of Christ. Propositions to be debated,

1. Does the consciousness of man wholly cease between death and the resurrection? J. P. Todd affirms, W. H. Wright denies.

2. Does the kingdom of God or the kingdom of Christ exist on the earth at this time? W. H. Wright affirms, J. P. Todd denies.

R. T. STEVENS.

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### Change of Address.

My address for the future is No. 8 John Street, Sale, Near Manchester, England. H. HEYES.

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NOTICE.—Cincinnati, O.—The Advent Congregation meets in Lannes Hall, No. 603 W. Seventh St., every Lord's Day. W. A. Shaw, Minister residence 182 George St. Brethren hearing letters of recommendation from their church or conference are cordially invited to worship with us.

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There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but le ment good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

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THE RESTITUTION advocates "the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints associated with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Selections.

ORIENTAL SKETCHES.—Second Series. Number 17.

THE LAND OF THE PHILISTINES.

"Thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast."—Ezek. xxv. 16.

We rode down from Jerusalem on Saturday, hoping to spend a quiet Sunday in the Franciscan convent of Ramleh. The good fathers received us with even more than ordinary hospitality, and quartered us in their choicest cells. They supplied our table, too, with the best their larder afforded, and as we were all well inured to Eastern life, we were able to enjoy the fare. In the early part of Sunday we were left alone, and the deep silence of the convent was most impressive. At intervals the solemn chant of the Latin service in the chapel swept through the cloistered courts and along the corridors, now swelling forth in full harmony, now dying away in a plaintive wail, and again awakening like an echo. In the afternoon an Italian monk, who had been previously acquainted with one of my companions, joined our party. He had seen much of the world, and was a man of polished manners and extensive information. He seemed anxious to promote the cause of education in Syria, but spoke despondingly of this work, to which, he told us, he had devoted his life. His doubts and fears arose mainly from the difficulties thrown in his way by his superiors, and from the limited means at his command. After some general conversation, we all sat down to read together the various passages of Scripture referring to Philistia and its old war-like inhabitants.

The Philistines, we are told, were an Egyptian tribe, descendants of Ham, who, at some unknown period before the time of Abraham, left their native country and settled on the southern coast of Canaan. Singularly enough, though always called, even by the Israelites, "strangers," (for such is the meaning of *Philistines*,) they gave to the whole land the name it bears to this day—PALESTINE. Abraham and Isaac lived in peace with the Philistine chiefs; and though their dependants had occasional quarrels, yet they led their flocks on the same pastures and watered them at the same wells. But in after ages the Philistines became the most determined foes of the Israelites.

Philistia is the garden of Palestine. It is about forty miles long from Joppa to Gaza, and about fifteen wide from the Mediterranean to the mountains of Judah. Along the whole seaboard are white sandy downs. Within these is the broad undulating plain, with its deep rich soil, and low mounds at intervals, over whose summits the grey ruins of great cities are now strewn in the dust. On the east the mountains send out their roots far into the plain, carrying with them their rocks, and *brave*, and jungles of dwarf trees and shrubs; and leaving between them picturesque winding vales. Such is Philistia, the *Shepelah* ("low country" or "valley") of the Bible. 2 Chron. xxvi. 10; Deut. i. 7. It is a noble region, and it was defended by its old inhabitants with a heroism and devotion which has been rarely equalled. The Philistine warriors could dash across the unbroken plains in their chariots of iron, and drive all their foes before them; but the moment they attempted to penetrate the mountain defiles they were overmatched by the active Jewish infantry. The physical character of these neighboring countries solves the mystery of the long, fierce, and undecided struggles of the two nations.

We were deep in our studies, and were becoming rapidly more and more interested in the stories of Samson, the capture of the ark, and David and Goliath, when suddenly the silence that reigned around us was broken by a straggling fire of musketry in the distance. It came nearer. The roll of kettle-drums was next heard, at first faintly, but growing each moment louder and clearer, till at length the ringing shots and warlike music seemed beneath the convent walls. Then there was a hurrying to and fro, and banging of doors, followed by polyglot shouting. The monk started up in manifest alarm, and rushed out. We all followed, supposing the Bedawin were making a sudden raid. On gaining the terraced roof, which commanded a view of the great gate, we discovered the cause of all the din and bustle: a Roman Archbishop was on his way to the Holy City, escorted by a troop of irregular cavalry, who showed alike the importance of their trust and their reverence for the Sabbath by making as much noise as their guns and drums were capable of. Unfortunately for our peace, his Eminence resolved to pass the night at Ramleh. To escape for a time from the tumult, I proposed a walk over to Lydda, and my companions gladly acquiesced.

LYDDA.

The sun was already low in the west when we entered the broad avenue-like road that leads to Lydda. It was a beautiful evening—the sky cloudless, the atmosphere transparent as crystal. The sunbeams fell slanting on the dense foliage of the orange and apricot trees, here gilding the topmost leaves, and yonder shooting in lines of gold through the openings. The sea breeze was just setting in. Now it played among the rustling branches of the tall palms, and now it seemed to come down for a moment and breathe its balmy breath in our faces. The road, covered deeply with red sand, is lined with orchards, in which we saw orange, lemon, peach, pomegranate, and carob trees, intermixed with the palm, walnut, and sycamore; and the whole enclosed by huge hedges of cactus, whose luscious fruit, clinging sparingly to the sides of the great thick leaves, was now almost ripe. An easy walk of three-quarters of an hour brought us to *Lodd*, the modern as well as the more ancient name of the apostolic Lydda. 1 Chron. viii. 12. I have often been sadly disappointed on approaching an old Bible city, which fancy had somehow decked in the choicest beauties of nature and art, but which reality transformed into mud hovels on a rocky hill-side. It was not so with Lydda. Even now, though its glory is gone, Lydda has an imposing look. It is embowered in verdure. Olive groves encircle it, and stretch far out over the surrounding plain, and their dusky hue is relieved here and there by the brighter foliage of the apricot and mulberry; while, near the houses, vines are seen creeping over garden walls and clambering up the great gnarled trunks and branches of the walnut trees.

The village stands on a gentle eminence, and high above its terraced roofs rise the splendid ruins of England's patron saint. Lydda, tradition says, was the native place of St. George; and England's chivalrous king, the lion-hearted Richard, built in his honor this noble church, the ruins of which now form the chief attraction of Lodd. The walls and part of the groined roof of the chancel still remain, and also one lofty pointed arch with its massive clustered columns and white marble capitals, rich in carving and fretwork.

We climbed to the top of the crumbling wall, and there sat down to read the story of Peter's visit to this place Acts, ix. 32–39. The whole village was in full view, and the great plain around it. Peter was away on one of his missionary tours in the hill country of Samaria, "and he came down also to the saints which dwelt at Lydda." He came down through the defiles of those mountains, and across that broad rich plain of Sharon, or "Saron," and up the gentle ascent to this old town. The saints met him as he entered, and told him of the sufferings of poor paralytic Eneas; and the scene then enacted at his bed-side was such as the people had never before witnessed. "Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately." As the words reached his ears, divine power operated on his body. The wondrous tidings sped from mouth to mouth, from group to group, from town to country. All eagerly enquired; some probably at first doubted, but when they saw the healed paralytic, faith triumphed, and "all that dwelt in Lydda and Saron turned to the Lord." The joyful news soon found its way to Joppa, ten miles distant; and then the mourning friends of the charitable Tabitha despatched quick messengers to tell Peter of her death, half hoping that even she might not be beyond the reach of his power. Peter delayed not, but set out across that western plain on another journey of mercy.

As we looked from our commanding position over that wide landscape, we could not but admit that there was a charm in it independent of all its hallowed associations. It was one of those views which, like a picture by Claude, never pass from the memory. On the north lay the vast plain of Sharon, variegated with green meadows and yellow corn-fields; for, though only the end of April, the fields were "already white to the harvest." In the far distance we could just distinguish the pale blue summits of Carmel. On the east, the view was bounded by the long range of the mountains of Israel, their rounded tops now tinged with the ruddy evening light; and the deep purple shadows of their ravines throwing out in bold relief the old ruined cities and modern villages that crown nearly all the projecting cliffs. On the south, a swell in the plain concealed Philistia; but that swell was clothed with the orchards of Ramleh, whose tapering minarets and tall white tower shoot up from the midst of the dense foliage. On the west, beyond the gardens, there was first a stretch of brown sandy plain; then a narrow dark belt, traced by the orange groves of Joppa; and then the Mediterranean, gleaming like a mirror of burnished gold beneath the setting sun.

On Monday morning, before the sun had yet risen over Judah's hills, we were all in the saddle, following a gay trooper, bristling with arms, along the broad sandy road to Philistia. Selim, our new companion, was to fill the double post of guide and guard: and he was admirably qualified for office; for he knew the name of every village, fountain, and wady between Ramleh and Gaza; and he was on terms of close friendship with all the bandits in the province. Our route was at first dreary enough, traversing bleak downs of brown sand, over which a few flocks of sheep and goats followed their shepherds, apparently bound for better pastures. But the morning, as usual, was bright and beautiful, the air fresh and exhilarating, and Selim full of tales of border raids, and wild traditions about Samson and Jalud (Goliath); so we got on cheerily. An hour's ride brought us to the top of the swell which separates Sharon from Philistia. The latter plain now opened up before us, rolling away to the southern horizon in graceful undulations, clothed with a rich mantle of green and gold—harvest-field, and pasture-land. Ruins were visible everywhere; but the villages were few, small, and far between. The distant hill-sides were more thickly studded with them; and Selim told us that though, like the old Danites, the people lived there for security, their possessions and crops were chiefly in the plain.—*J. L. Porter, A. M.*

GENESIS THE THIRD: HISTORY, NOT FABLE.—Lecture II. Part 1.

THE GENERAL OBJECTIONS URGED AGAINST THE TRUTH OF THE HISTORY OF THE FALL.

In the former lecture I presented an exact statement of the place occupied in the Old and New Testaments by the narrative of the recent creation of man, and his fall from the hope of eternal life through disobedience to God. In a record of Divine Revelation professedly historical, and constituting an organic whole, not only does this narrative stand at the beginning of the history of mankind, but its importance increases with the successive stages of revelation. It is treated as historical truth by the Son of God himself, and is made the basis of the doctrine of redemption by the apostles of the gospel. We then presented a brief view of those ideas of our origin and nature which have recently gained a wide acceptance, and which arise from the doctrine of evolution taken in its application to man; showing that, in Dr. Martineau's words, they are totally irreconcilable with the Biblical doctrines of man's recent and direct creation in God's image, of the entrance of death by sin, and of redemption by the Incarnation. One or the other must be abandoned as untrue. Reference was then made to works of solid value, in which it is argued from evidence, that the mistake lies with the believers in the "new book of Genesis," as Dr. Martineau terms it—not with the believers in the old one. The object contemplated in these lectures will not permit of the detailed presentation of the arguments by which these writers have proved that the new notions of the remote antiquity of man and of his animal descent cannot be truly called scientific, that is, proved to be true, and therefore are to be regarded only as the opinions of some distinguished men of science, in which they are strongly opposed by other at least equally famous biologists and archæologists. For the arguments in question I must refer to the books previously named.

In what follows, declining any opinion on the evolution of animals, I must assume the validity of these arguments; and therefore the unshaken historical reality of the account of man's creation in Genesis. My present purpose is solely to consider the objections commonly urged against the truth and reality of the narrative of the fall itself, chiefly by those who do not reject the general truth of Revelation.

For others, who go further in disbelief, who differ from us in their fundamental principles of thought, I fear that we can expect little advantage from the present study. Those of us who believe in God, in a God omnipresent, active, and morally governing the world, cannot be brought to agree in philosophy or faith, with men who think that there is probably nothing alive in this universe except themselves and the animals,—that beyond this planet there is no thought or sensation. Anything like an inclination towards atheism places a great gulf between itself and those who believe in a living God,—and the narrative of Adam and Eve, explain it as you will, is not likely to prove a reconciling influence. We turn then to those who believe in God, and believe in some sense in Christ as the Son of God, but who find too many difficulties in Genesis to allow their accepting as historical its opening narrative. Before considering any specific objections made to the historical reality of the account of man in Paradise, it is proper to notice two of a more general character, (1) that which arises from the highly supernatural quality of the story, and (2) the anthropomorphic (or manlike) views which it is said to give of the action of Deity. It is said that the details are contrary to all experience, that some of them are grotesque, and that the alleged interventions of God are worthy only of the most primitive and barbaric fancy. These objections, if valid, lie equally against, not only the whole Scripture history, but all intentions of direct divine action in nature.

It is wonderful sometimes to listen to the objections to supernatural Bible history which are made by men who are well acquainted with the work of God in nature. The objection, if it means anything at all, means that you must not associate the idea of Deity with details in the universe, but only with universal laws; that to impute to God minute or definite acts of creation or providence, or to think of him as the "man in the next street" to use Dr. M. Arnold's phrase, is to dishonor the idea of an eternal cause. The notion seems to be that the Infinite mind can be occupied only with general and abstract ideas, and not with the detailed application of laws or forces; as if those abstract and general ideas were anything more than the algebraic symbols required by the weakness of finite minds—or as if we could even conceive of an all-pervading intelligent Deity who did not see all general ideas in every one of their special applications; and, if he worked at all, worked in detail. Now let any man who believes in an intelligent Power behind nature, and working in nature—think of what we know of the interior economy of a spider's nest, an anthill, a bee-hive, as described by Lubbock and Romanes, and then tell us whether Creative Power is too great for details. Why, all natural history proves that God "taketh care" for animals down to the very animalcule—in Christ's sublime language, that "not one of them is forgotten before him." There is no remedy for disbelief in Bible history because of its details of divine action and interference, so effectual as study of natural history both in animal and vegetable life. That a man shall trace out the marvels of the fertilization of flowers, or the economy of ants and bees, and then find a difficulty in the books of Genesis or Leviticus as imputing too much detail to God, is surely to be very unreasonable and inconsistent. The Scripture requires us to believe in relation to man only what we cannot help believing in relation to insects, that some marvellous intelligence is behind nature, and that nothing is too minute for its contrivance or care.

The objection to the supernatural element in the history of Paradise is but one specific example of a wider objection to the supernatural altogether, and lies equally against the whole recorded history of the Bible. Those who are resolved to account for all things by the single action of natural causes will allow of no divine direct agency whatsoever, and against these objectors it is idle to attempt to establish the truth of this particular supernatural history; but those who admit the reality of divine direct agency in the subsequent history of man, are to the last degree unreasonable in objecting to the record of such agency at its commencement. The Bible is one prolonged denial of the doctrine that a uniform course of nature is an adequate description of the history of this world. It is professedly a record, from first to last, of a series of direct interferences of God, both in creation and providence, supernatural, because the end to be attained was above law—the salvation of man—and this series of interferences becomes credible to the mind precisely in proportion as it is studied in connection with nature, studied as a whole, and studied in the light of its alleged object, the bestowment of eternal life on sinful and dying men. Assuredly the earlier chapters of Genesis are full, in every line, of what was likely if man had a beginning in God, of statements of such direct divine operations. In the first chapter we see Almighty God directly creating certain animals at the time of the creation of man. We see him directly "creating woman out of man," the reverse of the subsequent order of nature. In the third chapter we see God placing man in the Paradise, under a special trial of his moral nature, arraigning him for disobedience, and then passing sentence on the man, the woman, and the serpent-tempter. This style of writing is not peculiar to the opening pages of Moses. It continues to the end of the Bible—the assertion of the direct, constant, minute, supernatural action of God in mercy and in judgment.

Now when such statements do not meet with the assent of faith, faith which discerns the truth even in the miracle, the counter-feeling which they raise is that of strong disbelief, and generally of ridicule, ridicule being the expression of the sense of incongruity and total incredibility. Accordingly the Bible is in our time either believed as a supernatural whole, or, quite logically, rejected and ridiculed as a whole. Nothing is easier than to ridicule the Bible by comparing it with common life. The more closely men study the uniformity of nature, and the ordinary course of events, the more will they be struck with the extraordinary quality of the miraculous record of Scripture; and, unless they have spiritual reasons for believing it, the more incongruous and ridiculous will it all appear. But such a sense of the ridiculous offers no solid basis of argument. Moreover, what is true outlives derision. Whatever is serious in purpose and aim, spiritual in feeling, and beautiful in form, vanquishes ridicule at last, even when the event is supernatural. The Bible, with all its miracles, has outlasted a hundred and fifty generations of scoffers; just as Christ's name has survived the derision of all the literati of Palestine, Greece, and Rome, who at first laughed him to scorn as a messenger of heaven.

Besides, some things which like this early narrative bear an insignificant appearance when judged by the eye, or by the first impression, possess a truly majestic importance when more closely examined, and judged by the higher powers of the mind. I have been informed that when Queen Victoria slowly advanced in the procession of statesmen, and judges, and other notabilities of the realm, up the great hall of the new Palace of Justice, in her plain black dress, and with her *petite* figure, she seemed the most indistinguished person present in that splendid and illustrious assemblage. But when you came to think that same undistinguished figure carried with it a spirit which is the living central force of the world-encircling empire of Britain, the living fountain of honor, the living representative of law, of administration, of naval and military rank and authority over one-fifth of mankind—that in her was made visible the descended authority and majesty of a hundred kings, the result of ages of conflict and progressive liberty; when you further remembered that beneath this outward form shone a character earned by forty years of the most spotless and most triumphant integrity on the throne, a well-tried character, before which Europe with its powerful nations, and Asia with its 800,000,000, and Africa with its dusky potentates, and America with its mighty republics, all bow with reverent affection, and even with enthusiasm—you felt that this is a world in which, if you always judge according to the appearance, you will not judge righteous judgment.

Just so it is, I think, with this narrative of the ancestors of mankind, Adam and Eve, in the book of Genesis. It has been through all ages, it is today, the object of unmeasured merciless ridicule to the unbelieving world. It has, of late, become also and equally the object of contempt, when taken as a literal history, to persons professing themselves to be scientific Christians. We have heard that "conscience stands utterly aghast, and reason utterly revolted at the notion that a miraculously talking reptile persuaded an inconceivably constituted woman, a few thousand years ago, to eat an actual apple, whereby men, women and children of the nineteenth century are guilty and accursed in the sight of God." This is the old scoff expressed in modern language, with perversions borrowed from mediæval painting; and it is, in my opinion, a case of derision which itself tends to become ridiculous; immediately that you bestow on the grand old narration a serious reading. For we have here, in the third of Genesis, taken as historical, at least a succession of lofty and elevating ideas, which must at once redeem it from the contempt of thoughtful readers, even when regarded in its utmost literality.

It requires little candor to admit that any true account of the origin of mankind must be, in its circumstances, exceedingly unlike our modern development, and that to require similarity to our own experience as the condition of belief in such an account is a sign of a somewhat narrow apprehension. Whatever theory of man's origin be adopted, the beginning must have been so unlike the ending that, if unlikeness to our own experience is to bring down ridicule, no theory can escape it. Even if the favorite notion be true that man originated in some collateral ancestor of the anthropoid apes or gorillas, it must have been a day of wonder in "the infinite azure of the past," when that black-faced, long-tailed, hairy monster, recently described for us by Mr. Grant Allen, first thought and spoke as a man; and another day, much unlike our own, when this developed brute first stood upright, and found a half rational help-meet in a similarly developed female anthropoid. If ridicule here is to be the test of truth, ridicule excited by unlikeness to modern experience, the story of Adam and Eve, glowing fresh in strength and beauty from the direct hand of God, will bear comparison with that of the infinitely slow development of this prognathous brute of pseudo-science; whose fierce, dull eye gradually gleamed with reason, and whose bellowings and roarings, during the course of thousands of years spent amidst the post-glacial morasses and jungles (Dr. Max Müller says it is quite inconceivable), gradually subsided into human speech.* It is doubtless difficult, under any theory or any circumstances, to make the two opposite ends of the world believe in, or even understand each other. Adam and Eve no doubt, appear at this distance in their naked beauty as mythical and poetic personages—to men of the nineteenth century; and if some of our freethinking ladies and gentlemen of the present age could have been exhibited in vision to Adam and Eve, in their modern dress and style of speech and behavior they would probably have regarded these persons as bad phantasms of the imagination, and would have rejected with scorn the idea that such strange fantastic beings could by any possibility be their descendants. They might even have fallen back, with some reason, upon the notion that they were allegorical personages, or even descendants of the fur-clad monsters of the woods. The evidence of dissimilarity presses us on every side. The maddest of all hypotheses is that of inelastic uniformitarianism. Genesis the third may very well be true, even although it is much unlike a chapter in the modern history of London or Berlin.

I think, then, that we may well dismiss the objection that the Edenic narrative is too dissimilar to modern experience to allow of believing it, since any account of man's original is open to the same objection, and pre-eminently the pseudo-scientific, while in both cases the objection is futile.—*Edward White.*

* Dr. Max Müller declares: "There is between the whole animal kingdom on the one side and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is language. By no effort of the understanding, by no stretch of the imagination, can I explain to myself how language could have grown out of anything which animals possess, even if granted millions of years for that purpose."

Light on the situation in the far East has been thrown, by the Secretary of the Chinese Legation at Washington, who, in an interview with a reporter of the *Herald* last week, stated that there was no doubt that if France should refuse to recognize the sovereign protectorate of China over its dependency of Annam, hostilities would be inevitable; that while the cause of quarrel was strictly between the Annamites and the French, China could not afford to permit any interference of France, even if countenanced by the King of Annam, the vassal of China, and would interpose at all hazards. For this purpose the Viceroy Li had already been ordered to take command of the Chinese troops and a Chinese fleet ordered to Tonquin. He also remarked that although foreign nations had been accustomed to believe in the impotency of the Chinese as a warlike people, she *had* made rapid improvements in the modern arts and sciences and great progress in the art of warfare. It must be remembered, he said, that China is a different nation to what it was fifty years ago. They have now all the modern improvements in rifles, muskets, light and heavy artillery, mortars, shells, etc., besides well-drilled troops. Besides this France having no near base of operations as Russia or England would have, must necessarily fight at a disadvantage.

DISTURBANCES AT ST. PETERSBURG.

The riots at St. Petersburg revealed a new and most disquieting tendency amongst the lower classes of the capital. The numerous acts of personal violence and the serious resistance offered by the crowd to the representatives of authority are looked upon as foreshadowing trouble of a grave character at no distant date. Every private equipage was capsized by the drunken mob, the police authorities themselves were hooted and mobbed, the Imperial colors were torn down and trampled upon, and the small military force called out to restore order was contemptuously set at naught.

ARLINGTON, Kan.

*Editor Restitution:*

Dear brother, enclosed please find $2.00 for THE RESTITUTION another year. I prize it much and do not like to do without it. It is a source of wisdom, knowledge and truth to me, and therefore I would not do without it. I was up to the Severance conference, and it has been so long since I have been to a conference that it seemed like an increase of a hundred fold in knowledge, strength, love and harmony. It was one of the best meetings I ever attended; we were all possessed of the right spirit. Hope and pray that such meetings may not be few. The spirit of forbearance was well exercised. It is a blessed thing to meet with such

J. A. MYERS.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 27, 1883.


A short letter from Mrs. Davis will be found in another column. We have also a quite lengthy communication from P. H. Winterstein dated, Jerusalem, May 29, for the next RESTITUTION.

FROM a friend, a resident of Plymouth, who has been abroad for a year, and who has visited noted cities and localities in Europe, Africa, and Asia during this sojourn, we have received the present of a beautiful cane of Olive wood brought directly from Jerusalem. The word ירושלם, *yerushalaim*—Jerusalem, in Hebrew characters, is handsomely inscribed on the handle. The donor is not ambitious to be blazoned abroad for any act of kindness; hence we reluctantly withhold the name. To the kind giver we, however, suggest that the opening rose betrays the secret of its existence by the sweet incense it exhales to float on the balmy wings of the summer zephyrs as stilly breeze. We, though past our threescore years and ten, have never used a cane, and are happy to think that the only one we now ever expect to use will always be associated with the names Olivet, Jerusalem, and that of the friendly giver.

THE three numbers of the *Hebrew Student* for April, May, and June are before us. This serial is published in the interests of "Old Testament Literature and Interpretation," by the Hebrew Book Exchange, Morgan Park, Ill., at $1.00 for ten numbers. To all studying the Hebrew language this work is important, especially to those who are endeavoring to acquire a more perfect knowledge of this grand old language on the "Correspondence plan." in this way we are endeavoring to perfect our imperfect knowledge of this beautiful language of ancient Story, Psalm and Prophecy.

Two numbers of *The International Standard* have come to hand. In the first number is a fine portrait of the late President, James A. Garfield, and in the second, or May number, is one of the celebrated astronomer, Prof. John Greaves, of Oxford, taken A. D. 1650. This valuable magazine is published by the "International Institute for Preserving and Perfecting Weights and Measures." Price, $2.00 a year or $1.00 for six months. Address 319 Euclid Avenue, Cleveland, Ohio. We heartily commend this journal to all persons of literary taste. A beautiful chart of the Great Pyramid and its interior chambers has also been duly received.

## News Items.

IRELAND.

DUBLIN, June 25.—A terrible affray occurred at the Curragh of Kildare last evening between a party of County Mayo military and some English soldiers. Five were killed.

GREAT BRITAIN.

LONDON, June 25.—The Queen's condition is greatly improved. She was able to walk from the train to the carriage on her arrival at Windsor from Balmoral. The Queen has invited the painter, Angeli, to England to take her life-sized portrait, which she will present to Emperor William on the 25th anniversary of his assumption of the regency of Prussia.

IRISH LACE EXHIBITION.

The Duke of Connaught today opened the Irish Lace Exhibition, at the Mansion House. He expressed the hope that the exhibition would lead to an extensive lace industry and the prosperity of Ireland.

EGYPT.

ALEXANDRIA, June 25.—The Medical Chief at Damietta says the epidemic which has broken out there is fever of a virulent type, and not cholera.

About 4,000 cattle are reported to have been drowned on the Illinois "American Bottom," between Alton and St. Louis, by the present great flood.

The banks of the Missouri river, from Kansas City to the Mississippi, are overflowed in many places, destroying and damaging the crops on many farms.

### MARRIED.

REED—COLLINS.—At Norwood Park, Ill., Tuesday, June 12, 1883, Mr. Earl Howell Reed and Miss Carrie Collins.

EHRLMAN—THOMPSON.—In Brooklyn, N. Y., Wednesday, June 20, 1883, Mr. Albert D. Ehrelman and Mary A. Thompson.

To our highly esteemed friends, Messrs. Ehrelman and Reed, and to their chosen companions for life's journey, we tender our congratulations and best wishes—hoping and praying for their welfare and happiness in this world, and for their eternal life and blessedness in the world to come.

## Communications.

### INVASION OF THE HOLY LAND.

The latest proposition is to build a maritime canal through Palestine, and an English company, with the Duke of Marlborough at its head, has been formed for the purpose of making investigations and preliminary surveys. So far as at present proposed, the work will include, in the first instance, a canal twenty-five miles in length, from Haifa, in the Bay of Acre, through the plain of Esdraelon to the valley of the river Jordan. The depth of the proposed canal is to be forty feet, and its width 200 feet. This work will bring the Mediterranean into the heart of Palestine, and go far toward making a seaport of Jerusalem. It is further proposed to construct a canal 100 miles in length from the head of the Gulf of Akabaon to the Dead Sea, and thus unite the waters of the latter with the Red Sea. If these things were successfully performed it is expected that an inland sea about 300 miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Red Sea. There are some matters besides engineering difficulties which may hinder the execution of this project. The consent of the Porte is indispensable, and certain European Powers would undoubtedly oppose the granting of a firman conferring upon England the exclusive right of way by water through Palestine. The Holy Land also has sacred associations for Christians throughout the world, and a wide-spread sentiment among all churches and sects would doubtless be raised in opposition to the innovation. Speaking of this particular project, the London *Times* says: "It is possible that the new enterprise may be proved to the satisfaction of many devout men and women to be the fulfillment of the prophecy of Ezekiel, to the effect that there is to be a broad sea in the desert, and that 'the fishers shall stand upon it from En-gedi even unto En-eglaim.'"—*London Railway News.*

In relation to the above I desire to call attention to an expectation now becoming quite common among students of prophecy; namely, that Jerusalem is destined to become a great seaport and the commercial center of the world.

Some years ago Major Scott Philips, if he did not originate, at least gave considerable impetus to the idea by his tractate on the Colonization of Palestine by the Seed of Abraham. In this work he took the position that the great earthquake valley which is foretold by the prophet Zechariah to take place at the second coming of Christ, will extend from the Dead Sea to the Mediterranean Sea, down which will rush the waters of the latter, filling up the great gorge of the lower Jordan and the Dead Sea; and, rushing with resistless impetuosity toward the south, sweep away the barriers of sand which the desert winds have, in the lapse of ages heaped up across the ancient valley of the Arabah, extending to the eastern arm of the Red Sea, called the Gulf of Akaba, thus forming a natural inlet or arm of the Great Sea through the heart of the Holy Land, and placing Jerusalem upon what would at once become the great water-route between the East and West, and of necessity a great commercial center of the East. I suspect that this rather fascinating picture of political, commercial and altogether earthly splendor, has its origin more in the desires and imaginations of its advocates than in anything the prophets have written. For not only will nothing I have ever read in their writings, by any fair and natural construction, bear out this idea, but at least some things they have written are in direct and even verbal contradiction to it; besides which the entire genius, as it were, of that period, is in open antagonism to the notion. Any careful analysis of the things the prophets have written concerning the future age, will show conclusively that its predominating character is the complete triumph of the religious idea. That religious idea may truthfully be styled "Reformed Judaism," or the true intent of the Judaism of Moses and the prophets as fulfilled in the Christ.

Jerusalem is to be the grand center of this triumph, from which will radiate the forces which will ultimately bring all races into religious subordination to the truth. Thus while Jerusalem will also be the great political center of mankind, yet its political will be entirely subordinate to its religious domination. Its rule will be theocratic; its claim to universal sovereignty will be in the name of Jehovah, and will be enforced by His power. The "law which goes forth from Zion" will be the "word of the Lord from Jerusalem." "His King" will be enthroned there, and in his name all nations are called upon to render obedience.

It is needless to quote specific passages to establish so plain a doctrine. All students of the prophets are familiar with it, and to quote all that they have spoken on the point is to transcribe a not inconsiderable portion of the Old and New Testaments. If, now, this be true that the political is to be subordinate to the religious character of the entire world in that age, and that the character of Jerusalem as the political capital of mankind is entirely merged into its prominence as the religious center of the race, how insignificant must we regard its commercial character! Amid the blazing glories of its priestly kingdom, which, by a strange paradox, is to rescue mankind at once from both priestcraft and kingcraft, not a thought is bestowed upon nor a word said concerning its buying and selling and getting gain in all that the prophets have written. With the other detestable spirits that hold sway over the earth in this, its dark and murky midnight, the cursed spirit of selfishness and the love of gain will be utterly banished from among mankind as in that "day of the Lord" they "fling their idols of gold and of silver to the moles and the bats."

Not that there will be no exchanges in that age; no traveling to and fro; no shipments of the produce of one clime to another. On the contrary these things will go on far more freely and generally than now; but only under the benign influence of the one universal government that has wielded all nations into a universal brotherhood, and directed in its generous purposes by the predominant religious character of the age. Where all are abundantly supplied with not only the necessaries of life but with the luxuries of every clime; greed and selfishness, tyranny, injustice and the love of gain, cannot exist.

Where some are starving and all may suffer want; men will scramble like wild beasts for food, but where they see before them a well-spread board whereon is enough for all, each waits upon his fellow and one vies with all that all may be supplied. Commerce then, as now carried on, will be wholly antagonistic to the spirit of that age, and Jerusalem as a commercial center will have no existence. But neither will Jerusalem be a center of trade or exchange under even a religious administration.

"The City of the Great King" will be sanctified to a far higher purpose. To lead mankind from the animal to the spiritual has been the grand purpose of every dispensation of the past; and it is the crowning glory of the next or the "dispensation of the fulness of times," called "the kingdom of God," that it will fully accomplish the work. The instrumentality for this purpose will be clustered in and around Jerusalem and men must be taught to think and speak of her as the express and perfect imbodiment of this purpose. Everything connected with her, and her rule, and her religion must lead men away from the gratification of the merely animal lusts to the development of the higher moral and from thence to the immortal or spiritual nature for which his Creator has designed him. To bring men to think of Jerusalem as "the throne of the Lord," as the "place of his sanctuary," as the "holy place of the tabernacles of the Most High;" to look to her for instruction in every dark place in life; to rejoice in her as the light of the Gentiles, the glory of the Lord the very gate of heaven; to expect every material and spiritual blessing at her hands, to fear her displeasure more than death, and to court her praise more than life; to look forward to the annual visit to her temple, her healing waters and the fruit of her wonderful trees with absorbing delight; in a word, to regard her as midway between God and man, the medium of his blessings and the disposer of his judgments is the great purpose of that age, itself subordinate to the work of uniting the race permanently and entirely to its Maker.

How utterly incongruous then and subversive of the entire purpose of God is the idea of Jerusalem as the commercial center of the world. The central thought concerning her then is that it is a good trading point, "it is a good market for our wares." And the solemn and glorious annual "feast of tabernacles" is at once debased to a "grand international exposition" and the trip to Jerusalem is for purposes of gain. But not to extend this too far, a very little thought will convince any one, it seems to me, that this is an error, as it is utterly out of harmony with the general spirit and purpose of that age, derogatory to the character of God and subversive of the highest spiritual interests of mankind. But it now remains for me to show that it is also in opposition to the clear and direct statements of the prophets themselves. And first I will notice the fact that all the prophets who have spoken on the subject represent the waters of which they speak in this connection as starting from Jerusalem. They are running waters; "rivers," "streams" and their "fountain" is in Jerusalem. The water is not an inlet or arm of the Great Sea beginning at the coast near Joppa and winding away to the east and thence south to the Gulf of Akaba, furnishing a grand and secure harbor for the shipping of all nations and a channel for trade between the East and West as these enthusiasts imagine, but a wholly different scene and for a widely different purpose is to be observed there.

Zechariah says that an earthquake indeed will separate the mount of Olives in twain when the feet of the returning and glorified Jesus, Lord or Master shall stand thereon, but he does not speak of its extending through to the Great Sea unless it can be shown that "Azal" is or was first a town, and then a town to the west of Jerusalem, and lastly a town on the coast of the Mediterranean: none of which things can with any degree of certainty be established. But he does speak of Jerusalem and the entire country between Geba to the north and Rimmon to the south of Jerusalem, being at that time "lifted up" or elevated and turned into a plain; presumably by the earthquake that severs the mount of Olives in twain from east to west, throws down "every wall to the ground, the "steep places" and "the mountains" upon the frightened hosts of retreating "Gog." Ezek. xxxviii and xxxix.

Now if such is the case, a strip of country from the Dead Sea to the Mediterranean and about 50 miles in width from north to south becomes a high and level plateau or plain, and Jerusalem is the highest place of all; which is wholly incompatable with the idea advanced by Maj. Scott Philips. But the prophet tells us expressly that "it shall be in that day that living waters shall go out from Jerusalem, half of them towards the former (the Dead) Sea, and half of them towards the hinder (the Great) Sea in summer and in winter it shall be." Zech. xiv. 8. Thus the "waters" issue from Jerusalem and flow in opposite directions down a steep incline into the eastern and western seas. Joel speaking of the same period says that "all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim." Joel iii. 18.

This places the house of the Lord in Jerusalem and the two streams issuing from the same point. Accordingly Ezekiel, who is more full and exact than any other of the prophets, describes in the closing chapters of his book a magnificent temple unlike any of which history has given record and expressly states that the river (margin, two rivers) which he particularly measures issues out from under the fore front of the temple. But the water was not sufficient to float ships great or small, inasmuch as at the distance of about 1500 feet from the temple it was only up to the ankles, yet it was so rapid that when it reached a more level spot about 4500 feet distant it was too deep to be forded but was deep enough to bathe or swim in.

Now a child can see that this is wholly different from the picture drawn by Philips and his disciples. Isaiah, too, writing, of this same period says: (xxxiii. 20,) "Look upon Zion, the city of our Solemnities (not the market for our goods). Thine eyes shall see Jerusalem a quiet habitation (not a busy mart with screech of locomotive and hum of spindle), a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord (will be) unto us (or will appoint unto us) a place of broad rivers and streams wherein shall go no galley with oars (no war ship) neither shall gallant ship pass thereby," etc.

Here is a point blank verbal contradiction of the very pith and marrow of the idea we are opposing—which is right? But once more. Ezekiel when speaking of the healing virtues of the "two rivers" (margin), states that in one direction (to the East) "these waters go down into the desert and go into the sea, which being brought forth into the sea the waters shall be healed." The healing of the waters of the Dead Sea is ascribed, not to their being overwhelmed by the purer waters of the Great Sea, but to the marvellous virtues of the waters that issue from the temple or sanctuary. But finally he expressly exempts the southern extremity of the sea, which is but a marsh or lagoon, from the healing virtues of the waters, for he distinctly says, "they shall not be healed but shall be given to salt." Now consider what would be the effect of opening a valley through Palestine from sea to sea and letting the waters of the Great Sea fill up the valley of the Jordan till they found a level. The surface of the Dead Sea was found by Lieutenant Lynch in 1848 to be in May 1,316 feet below the Mediterranean at Jaffa. But the river Jordan in its entire length and much of the country on either bank is also below that level; hence raising the waters of the Dead Sea to a level with the Mediterranean would turn not only the whole valley of the Jordan from its source including the Sea of Galilee, which is 663 feet below the Mediterranean Sea, but vast portions of the peninsula of Arabia, and nearly if not quite the entire wilderness south of Judea to the Red Sea into a vast inland sea many thousands of square miles in extent. Certainly very much more than Major Philips has bargained for and in utter contradiction of Ezekiel who leaves the surface of the Dead Sea so nearly unchanged that although the waters are healed the southern marsh not being overflowed remains devoted to the very useful necessity of salt. But the prophet speaks of the fish being in great abundance in the Dead Sea. "According to their kinds as the fish of the Great Sea exceeding many." xlvii. 10.

It is therefore asked how the fish in the Dead Sea are of the same varieties as the fish of the Mediterranean unless the waters of the one sea join the waters of the other, without supposing a direct (and it would seem unnecessary) act of creation? The probability is that the canal spoken of in the above extract and projected in England will be dug and form a grand channel between the east and the west, along whose banks cities and towns will spring up and though whose waters the fish find a channel of communication between the two seas. It is likely, too, that Jerusalem will have a port on the borders of the Dead Sea only 15 miles distant, as such a mart for business removed to one side and out of the reach of the sacred character and sublime associations of the "City of the Great King" would not be inconsistent with the spirit and purpose of that age. The engineering difficulties in the way of such a canal are insignificant and its advantages are so immense that we have every reason to expect that with the decline (perhaps not till the overthrow) of the Turkish power it will be pushed to completion.

J. F. WILCOX.

GALESBURG, Kan.

*Editor Restitution:*

Again I want a little space in our worthy paper. I want to tell a little good news. I have just returned from Sumner Co., Kan, where I have been twice before. This trip I met Brother and Sister Chaplin, a nephew and niece of our esteemed Editor. We had a pleasant visit with them. Gave three lectures while there, staying over the fourth Sunday in May. On Monday morning, in company with them, we went to the water, where we buried by baptism two souls in the Christ of the Bible, and raised them up to walk in newness of life—one from the Baptist Church—John W. Huffman, and his wife.

I have been acquainted with Brother Huffman many years. His father and mother, and myself and wife used to attend Methodist meeting together in former days. After we got our eyes and understanding open, we took a step far in advance of the old theory.

We returned home the next day, and found all well.

On the first Sunday of June, I went 10 miles, preached twice to a good number, returned home and preached the same evening at my own school house to a large audience. Text 1 John iii. 8. I referred to Heb. ii. 14, that through death Christ might destroy him that had the power of death, that is, the devil. Then I referred them to St. John viii. 44, showing that Satan was a murderer, or, as the Diaglott has it, a man-slayer. I showed that Satan was a liar and the father of lies. Then we turned to Gen. iii. 4, where he said to the woman "Ye shall not surely die." I showed that the serpent contradicted God's word just by adding one little word—not. I then showed that Christ will destroy the evil or the devil, and when the last enemy would be destroyed there would be no more death, and instead of death being the gate to Paradise, death would be the gate to the grave. That Christ had been in the tomb for three days and nights. But that Christ had abolished death and brought life and immortality to light through the gospel. 2 Tim. i. 7, 10; Rev. i. 18. That Christ holds the keys of death and hell, can't be denied. I showed when the last enemy should be destroyed. So long as one of Adam's children remains in death, on account of Adam's sin, just so long Christ has not done the work he came to do as the seed of the woman.

After closing I got three subscribers for THE RESTITUTION. Brethren let us do all we can for THE RESTITUTION. Let us get it out of debt if we can. Make a little effort and the victory is ours.

Now my dear brethren and sisters, I will close by saying, Make as much effort for the cause of Christ as you do for Cesar's government. If you take one political paper be sure and take THE RESTITUTION also, and if you cannot take but one paper, then take THE RESTITUTION. If your taxes are $20 a year, then pay $20 into the Lord's treasury to spread the good news of a coming kingdom. If you find that you cannot go to the mines and take the paper too let the mines go. It is only the overcomers that shall inherit all things. Well I have been baptized years ago. I go to church once a month. Brother A —— preaches for us, and has for two years. Well what do you pay him? Oh, the gospel is to be preached without money and without price. I myself have been preaching just that way in several places, and that too where men could do better. Brethren let us all try to preach. This is not one man's work; we must all do something. We are all working for a prize or a crown. Behold I come quickly; hold that fast which thou hast, that no man take thy crown.

Brethren in Kansas, let me hear from all, as we are talking about a general meeting somewhere in this state. Let us counsel one another, see where we will have it, if we all live. Such a meeting as this we need, and if we should live to one more such meeting I believe the next station due will be the kingdom of Christ. It is due now, but we will have to wait till Christ comes. May God add his blessing to these remarks is my prayer for Christ's sake.

Yours in hope of eternal life when Jesus comes.

JOHN FRAME.

JERUSALEM, May 29, '83.

*Dear Brothers:*

In my last letter I wrote all about our affairs here, which I hope has reached you safely. Mr. Winterstein has sent two letters for THE RESTITUTION. His heart is in the cause and I trust that God will bless our efforts. He must depend solely upon me for the support of his family at present, and I am only too happy to be of service to him. It appears that this is my mission, to help the poor Jews when they come to us destitute of means, I see that God has so ordered the matter and it must be wise, somehow. However, I freely confess that I have never before been in a condition to do this work. "It is God that works in us to will and do."

I send by this post cards of flowers for Mr. Underwood also those which you ordered for your friends. Shall send some to Colorado this week. Please excuse the delay as I have had so much to do; my family has increased and I must work harder. Jerusalem is greatly excited over the many rumors, which doubtless have reached you. The attitude of the nations is a premonition of coming events. It is very cool, especially at night it is very cold. Business is very good and there is a hopeful feeling among all classes.

I love Jerusalem and can not realize that I have ever lived anywhere else; and this feeling is strange to me. All my former life has actually faded from my memory. I have talked with many Jews who say their experience is the same. We learn that Mr. Frueslander, who is in London for the purpose of raising money for the refugee Jews, has been very successful, many persons having contributed one hundred pounds each. He intends purchasing a large tract of land for colonization not far from Jerusalem, and this scheme is looked upon with much interest and I have no doubt of its ultimate success.

The world is moving forward most surely, and Jerusalem being the pivot we feel every vibration and watch anxiously every revolution which will surely bring us to that glorious age for which we so earnestly pray.

Sincerely yours,

A. E. DAVIS.

To the Brethren Scattered Abroad.

"Come over and help us."

CHICAGO, Ill.

Whereas this mighty, wicked city which putteth to shame Sodom and Gomorrah is lying in the darkness of the evil one, and the light of God's truth is so dimly shining, therefore it is deemed expedient to make an effort to scatter a few rays of gospel light "that a people for his name may be taken out" In order that the Bride may make herself ready I would herein appeal to the brethren for aid to establish and support a "Blessed Hope Mission" preaching and distribution of tracts and papers. I am here in the city and earnestly desire to work for Jesus. I find a very few who are willing to connect themselves with mission work; that few like myself, are poor, but willing to work in every opportunity and place. Now dear ones can you help in this mission work, will you invest in the Lord's five-twenties, have you one, two, five, ten or more dollars or less, that you can freely, cheerfully and prayerfully give to the work? When the day of making up the special treasure shall come, will not the Master say, "Come ye blessed of my Father?" Remember that bread scattered upon the water will return to you again.

Our plan is to procure a place for preaching and to engage all the talent we can command for teaching. Bible reading, distribution of tracts, cards, papers, etc., teaching the things concerning the kingdom of God and the name of Jesus the Christ, thus making ready a people for the Lord. Reports of progress will from time to time be published; also reports of finance, showing how the money has been expended. Let any, therefore, who feel disposed to aid, correspond with C. C. Ramsey, 259 Randolph St., Chicago, Ill., or C. H. Jones, 230 LaSalle St. Let us hear from you at once.

Yours in hope,

C. C. RAMSEY.

[NOTE.—A former communication did not reach us.—ED.]

### ANNOUNCEMENTS.

There will be a debate held 7 miles southeast of Delcon, Texas, beginning on the 2nd day of July, between W. H. Wright of the Disciples and J. P. Todd of the Brethren of Christ. Propositions to be debated,

1. Does the consciousness of man wholly cease between death and the resurrection? J. P. Todd affirms, W. H. Wright denies.

2. Does the kingdom of God or the kingdom of Christ exist on the earth at this time? W. H. Wright affirms, J. P. Todd denies.

R. T. STEVENS.

POSTPONEMENT.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. ETHERIDGE, Sec.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $600. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DWIGGINS, President.

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# Youths' Column.

## The Lilies of the Field.

The Savior's flowers! How pure and fair
These simple "Lilies of the Field";
How sweet an incense to the air,
Their fragrant snow-white blossoms yield!

Not Solomon in glory bright,
In sumptuous and in gold array,
Was ever half so wondrous sight
As in their modest beauty they!

They weave not the white robes they wear:
They toil not, neither do they spin;
No burden-bea. frail nor weary bear,
For—neither sins—they know not sin.

O emblems fair, O emblems sweet,
Of Christian humbleness of heart!
May we, as pure, at Jesus' feet
Sit low, and "learn of Him" the best part."

## Cultivate Family Life.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I did not know what he was to me till he was gone." Such words are the poisoned arrows which cruel death shoots backward at us from the door of the sepulchre. How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! We are not now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words and looks and little observances, thoughtfulness, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.—*Mrs. Stowe.*

## The Useless Hand-Wasking.

"Oh, I say, Aunt Sallie, do please tell us a story," said Jamie Horton as he rushed, in boisterous boy fashion, into his aunt's room.

A fair-haired, bright-eyed woman looked up smilingly and said, "Why do you want a story? I thought Robert and you were to spend this rainy afternoon in the play-room, teaching your sister Beth how to use her parlor skates."

"So we did and we all went right up there after lunch, and oh, Aunt Sallie, it was real fun, you just ought to have seen how Beth toddled along," and Jamie burst into laughter at the remembrance of his sister's ungraceful efforts.

"I hope you did not laugh at her and hurt her feelings."

"Of course I did't make fun of her.

Aunt Sallie's stories were always interesting to the children. She was a woman of an honest, wholesome, kindly nature, which was strengthened by a strong religious faith, and so was always ready to do all the good that she could in the world. She kept the warmest corner of her heart for those helpless little mortals, for whom there seems to be not much room in many homes. Often had she made upon children's minds the clearest distinction between good and evil, between the wisdom of a right choice and the folly and unhappiness of a wrong one, simply by an apt story.

"What shall I tell you? Oh, I know," said Aunt Sallie, glancing at Jamie's dirty fingers, "I'll tell you of a man who carefully washed his hands but could never make them clean."

"Who on earth could that be," exclaimed Jamie, all the more astonished as he saw a serious look steal over his aunt's face, "I don't believe I ever heard of him!"

"You will know about that better when you have listened to the story," replied his aunt.

"They must have been very dirty," said Robert.

Soon the children were in their accustomed seats in their aunt's room.

"We must take a long journey first, for this man did not live in America."

"Oh, will we go to Europe?" said Beth, with delight, for Europe had been a fairy land to her ever since she had received a beautiful Paris doll.

"Yes, to Europe, but far away from Paris, and this time we would have found no dolls there; for down in that queer boot-shaped piece of land was Rome, the great city of the world then, and what we call France now, was then only a wild country, which had been conquered by Rome's greatest soldier—"

"Julius Cæsar," said Jamie, "I know all about him."

"Yes, but he had been killed years before this and another Cæsar was ruling the world. He had sent a Roman governor to this small land where we shall stop, still farther to the east. In the largest city of this country one day the governor sat in his judgment-hall and before him stood a prisoner bound. He was a poor man, and all his relations and companions were poor people, but he seemed to have great influence upon his followers, and the people said, 'Never man spake like this man.' He walked about through the streets and fields always doing good. Once a man who had been born blind, met him and begged that he would restore his sight, for he had heard of the wonderful things which he had done. This good man listened, put clay on the poor shut eyes and said, 'Go wash in the pool of Siloam." The man obeyed and came back seeing. Some said that he could heal the sick and could even raise the dead to life, and while many believed on him, there were others who were rich and proud and jealous and wicked, who did not like to hear of these wonderful things.

"Beside all this he had preached in their synagogue, and had explained their holy books as their priests could never have done, and had said that he was the Savior who had been promised thousands of years before. All this was making excitement in the land, so these people who hated him tried to find some way to kill him. They asked the blind man, 'What did he to thee? How opened he thine eyes?' The poor man only answered, 'I know not. One thing I know, that whereas I was blind, now I see. If this man were not of God, he could do nothing.'

"Of course these wicked men could find no answer; for that, nobody can. The simple truth can never be conquered. So they tried in many ways to take him, and at last found that a thief had joined with the company who followed this good man, and for a few pieces of silver he told them where he was. Even then they had to get the Roman governor's permission to kill him, and they brought him to the judgment-hall.

"The governor asked, 'What accusation do you bring against this man?'

"They said, 'If he were not a bad man we would not have brought him to you.'

"Then the governor said, Take him yourselves and judge him."

"But they had no power to kill him, and they were determined that he should die, so they shouted to 'Crucify him, crucify him,' like a wicked, cruel mob. The governor 'knew that for envy they had delivered him,' and he saw 'no harm in him.' His wife, too, sent to him in his judgment-hall, and said: 'Have thou nothing to do with this just man, for I have suffered many things in a dream this night because of him.' Yet it was all of no use. The people were strong in their hate, and they cried, 'If thou let this man go thou art not Cæsar's friend.' This man had said plainly, 'My kingdom is not of this world; for this cause came I into this world, that I should bear witness of the truth.' But what if a false story should go to Rome, and Cæsar should take away his power, perhaps punish him? Ah, then the Roman governor was a coward, and he dared not protect the innocent, godlike man, but he pitifully took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person.'

"Now, can you see how his hands might be forever washed, yet never clean?" said Aunt Sallie to her group of listeners.

The children quietly bowed their heads, silenced by the sad old story.

"And was he innocent?"

"No, no, no," were the earnest answers; "he knew better."

"Yes, he knew better. And what was the name of this wicked, cowardly man?"

"Pontius Pilate," said Jamie, soberly. "Of course I knew about him, only somehow I never thought of his washing his hands before."

"In all these eighteen hundred years since it happened, many people have thought about it, Jamie. In Switzerland, from the shore of the beautiful lake of Lucerne, there rises a mountain so grim and stony it has been called Pilatus. There is a story, too, that in the stormiest nights, when the thunder rolls and sharp lightning flashes around its summit, from the lake near by there rises a pale, human form that seems to be washing and rubbing its hands in agony."

"Oh, Aunt Sallie, do you s'pose really it does?" whispered Beth fearfully.

"No, my dear, that cannot be, but let us all remember that we also do wrong when we know better, and the stains of our sins can no more easily be washed away than were Pilate's. It is only through repentance and faith in that same prisoner, the Lord Jesus Christ, and by the renewing of his Holy Spirit, that we can be made clean.—*Bittersweet.*

## Change of Address.

My address for the future is No. 8 John Street, Salo, Near Manchester, England. H. Heyes.

Notice.—Plattsmouth, O.—The Advent Congregation meets in Lancet Hall, No. 208 W. Seventh street every Lord's Day. W. A. Shaw, Minister; residence 164 George St. Brethren desiring letters of commendation from their church or ... are cordially invited to worship with us.

# Communications.

## A Few Reasons Why I Cannot Give Up Looking For a Literal New Heavens and New Earth Wherein Dwelleth Righteousness.

1. The grammatical construction of the whole passage requires a literal interpretation. The last day's scoffers would scoff at the 2d coming of Christ, (not the first), saying, Where is the promise of his coming?—Meaning the promise was a failure, and would be, because all things continue as they were from creation. Although the Lord was long suffering, not willing any should perish, yet the day of the Lord's coming would be as a thief in the night to the wicked. In that day of 1000 years, whether at the beginning or close we are not here told, the heavens shall pass away with a rushing sound, the elements melt with intense heat, the earth and its works be burned. The original word (*katakwis*) here rendered "burned up" is rendered "burned" 7 times in the N. T., and three other passages "burned up." Hence, we are authorized to render it "burned" here. We are not informed that the whole surface of the earth will be burned, or that all its works will be consumed,—much less that the heavens and earth will be annihilated, or even melted and molded over, so that a residue of the tribes of Israel and the nations may be spared, though the conflagration be at the beginning of the millennial period. But if the fiery ordeal and great change be at the close of that period, the entire surface need not be burned. Perhaps all the land promised to Abram, including Jerusalem and 3000 square miles of territory may escape. We are not obliged to say, in the absence of testimony, how much of the earth's surface will be burned, or just how God will fulfil all the prophetic word. I fully believe that he will greatly bless an obedient remnant of the tribes of Israel, together with a "fulness of the Gentiles," "and all the ends of the earth will remember and turn unto the Lord," because he shall then be "Governor among the nations," and "King over all the earth in that day." I believe he will come for the "restoration of all things" spoken of by the prophets, and yet I believe just as firmly that the heavens and earth, which are now, are reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless I look for new heavens and earth wherein the righteous shall live forever.

Whatever figurative use may be made of heavens and earth in some portions of the ancient prophets, that are highly poetic, I think, in this very prosaic letter of Peter, the words should be understood literally, especially on account of the connection. It seems to me that the argument that is called *reductio ad absurdum*, may be applied in this case. Suppose the new heavens and earth where Peter says the righteous will dwell, are not real sky and earth, but are figurative or spiritual, then of course the heavens and earth which are reserved unto fire are figurative and kept unto a spiritual fire against a figurative perdition of ungodly men. (The Universalist idea). But, if the present heavens and earth are figurative, the Antediluvian world was figurative and overflowed with figurative water, — a flood of wickedness, (Swedenborg says). Go back still further and "the heavens that by the word of God were of old, and the earth standing out of the water and in the water" — i. e. the heavens and earth which "God created in the beginning" were not literal but spiritual) heavens and earth, which is the climax of absurdity. On this theory the idea that we have cherished so long, that we and our ancestors have lived on a *real terra firma* earth with a literal heavens above us is a gross delusion. Here then are three heavens and earths—the first God formed in the beginning by his almighty word, and pronounced it very good. On account of the sin of the first pair, the ground was cursed, and afterwards on account of the great wickedness that prevailed, the earth and its people were wrecked and perished by a literal flood. The second earth in the series is now reserved unto fire as the first was reserved unto water. This will be the time of the perdition of ungodly men. The last terrible plagues will come upon them, while those represented by the beast and false prophet will be "cast alive into a lake of fire burning with brimstone." At the end of the 1000 years reign, "Satan will be loosed out of his prison" and gather a deceived host of wicked men around "the camp of the saints and the beloved city," when fire from heaven devours them, and the devil who deceived them is cast into the same lake of fire.

The third in the series will be the new heavens and earth where God's will shall be as perfectly obeyed as now by the angels in heaven. Thus we may literalize the three heavens and earths and the coming of the Lord spoken of in the connection, and make good sense. But we can't spiritualize them without denying a literal flood, and the creation of the real heavens and earth at first, and the personal coming. If at the destruction of Jerusalem, A. D. 70, the Mosaic constitution of things passed away, and the Jewish heavens, being fire, were dissolved, and the elements melted with fervent heat, and this was the day of the Lord, and the day of judgment and perdition of ungodly men, then, it must follow, that there is no future day of judgment and perdition of the wicked, for there is no penalty threatened them in the Bible except at the coming of the Lord, that was fulfilled at the fall of Jerusalem in the year 70 of the Christian era. This is notably the exegesis of the Universalists.

Another necessary inference from the above statement is, that, if the heavens and earth of Peter's day represent the Jewish economy, that passed away at the destruction of their city by the Romans, the new earth must have then begun taking the place of the old, and we have been living in the new earth for more than 1800 years! But where is the "righteousness." We have no objection to the "Mosaic order of things," having passed away, and that the present Christian order of things will soon be succeeded by the millennial reign of Christ and the saints, but we want a "habitable earth to come," where the "kingdom under the whole heaven" shall be given to them. Jesus says, the "meek shall inherit the earth," and the prophet David says that this inheritance shall be forever. Peter had a lively hope that the inheritance would be "incorruptible, undefiled and unfading." This implies that our sin-cursed earth shall experience a great change,—then it "will abide forever." The promised new earth is not figurative, but its passing away is. The change from old to new will be as great as if the old passed away. Since we can find no promise in the Bible of going to heaven at death or any other time, we must continue to hope for a literal "new earth." I propose to show in another article that Paul and John fully corroborate Peter's testimony on this subject.

E. Hoyt.

## Report of Annual and Quarterly Assembly for 1882.

As the report of our annual assembly was not printed in The Restitution, we would just say, as it is in place before giving the last quarterly report—To the household of faith, it was like the manna in the wilderness, and the water that gushed from the rock in Horeb to the children of Israel. A few faithful witnesses for the whole truth were permitted to assemble together, as it were, in the great wilderness of the people, and by attending to the things wanting in the house of God, feast together upon the heavenly manna, or bread which cometh down from heaven, which if a man eat thereof he may never die, and drink of the water of life flowing from the Rock Christ, which as it is written, if any man drink thereof it will be in him a well of water springing up into everlasting life.

And dear brethren, wherever you may be, it was also a like feast for the few names, as it was in Sardis, who we trust have not defiled their garments, to assemble together in Bro. Spaid's grove, on the fourth Sunday of this month, according to announcement, and participate together in the rich memorials of a Savior's love, and thus show forth the death of our once crucified but now risen and exalted Redeemer, which he has taught us by transmission to do, until he comes again, not a man of sorrows and acquainted with grief, but to have given unto him by the Great Architect of the Universe, dominion and glory, and a kingdom, that all people, nations, and languages, shall serve him, when the saints of the Most High shall jointly take the kingdom, and possess the kingdom forever, even forever and ever. As our quarterly meetings are preparatory to the annual assemblies, the meeting closed with the understanding that our next annual assembly be held as usual at the House of the Brethren, in Winchester, Va., of which timely notice will be given in The Restitution, and that that meeting take the place of the proposed meeting of committees preparatory to a more general organization of the Old Faith in the East, as proposed some time past by the Church of God in Philadelphia, and thus co-operate with the brethren in the West, who seem to be in a more working order than we are, for which we bid them God speed, and all the more as we believe the time to work for the Master is short, and when he will say to his faithful ones Come ye blessed of my Father, as you have been faithful over a few things I will make you ruler over many things. Enter thou into the joy of thy Lord

N. J. Morgan, } Ed's
J. J. Spain. }

## Our Visit to Antioch.

At the close of our Michigan conference, at the earnest solicitation of Brother Chaplin, I promised to attend the Indiana conference with him, beginning the following Friday. According to promise on Thursday I started for Plymouth, where I received a hearty welcome from Brother and Sister Chaplin. On Friday we rode over to Antioch, not Antioch of sacred story, but of Indiana, where I had often wished to go. And here I was meeting faces strange to me, but familiar to the eyes of the Father, hearts full of love for the blessed hope. Never have I had the pleasure of meeting a more cordial, genial people then I met here. The brethren have a house of worship 40 by 60 feet, well finished and furnished, and when first entering its doors I was at a loss to know where the people would come from to fill so large a house. But Sunday morning solved the problem; from all directions they come, like sheep gathering into the fold, and, happy thought, the majority of listeners were of that "little flock." It was not necessary to be told that many lovers of God listened on that Sunday morning, for on every lineament of face an intense earnestness of manner did his great love shine forth from hearts that are looking for their king. From the opening to the close of this meeting nothing but rich feasts of brotherly love, kindly wishes of future good, and deep manifestations of Christ's holy spirit breathed out and pervaded his sacred sanctuary. More forcible language to express God's love, the unity and simplicity of the gospel, the necessary love of prayer and faith, the perfect unison of spirit in the grand truths of his word, we never heard; it filled our souls with gratitude, and lifting our hearts to him who knoweth the inmost secret of every heart, we prayed that this spirit might permeate the church in this and our own loved state, where we have tried so hard to bring light and truth before house hearts ready to receive his Word. God grant that this, our first meeting with the brethren at Antioch, may not be our last. May God's blessings rest down upon you all, is the prayer of your brother in Christ,

R. W. Woodward.

# Selections.

## What the Jewish Papers are Saying.

### The Jews of Siberia.

The *Wiener Israelit* of Vienna quotes from a work recently published by Herr Wilhelm Jost, of Cologne, the following remarks on the Jews of Siberia: "For traders it is a very easy thing to get on in Siberia, because most of the landowners are Jews, every one of whom speaks German. It is remarkably strange that here, in the very heart of Asia, German and Polish Jews are the representatives of German customs and manners, whilst in Germany itself there are so many people who deny the fact of the Jews being Germans. I would advise any rabid anti-Semite to undertake a journey through Siberia. If his mind be not entirely blessed and his judgment warped by religious and natural hatred, he will find himself most agreeable impressed by hearing here in the far distant north the accents of mother-tongue, in which almost every Jew is able to converse.

"No doubt the vernacular spoken by these Jews is not the German of Goethe and Schiller, but it is *Judäschdeutsch*, a very corrupt mixture of German, Russian, Polish, and a few lumps of Hebrew. Still, whenever I spoke High Dutch slowly, I was understood perfectly well; and as I went on residing in the country, I also learned to speak the vernacular. While in European Russia the Government shut their eyes when the Jews are robbed, massacred, and assassinated; it protects them to the best of its ability in Siberia. In this northern land they enjoy all civil rights; they are only disqualified from dealing in brandy—a very sensible restriction—and from becoming officers in the army—a very absurd one.

The consequence of this difference in the treatment of the Jews on both sides of the Ural Mountains is, that many Hebrews emigrate from Poland and Russia into Siberia. In the course of the last rising in Poland, many Jews were transported to this country, and afterwards, when an amnesty was proclaimed, they preferred to stay in Siberia rather than return to their native places. Most of them are honest and industrious merchants, shop-keepers, and artisans, who are general favorites, owing to their intellect and their constant temperance; and the German merchants frankly state that they very much prefer dealing with the Jews to doing business with the Russians."

It is also stated that there are two distinct classes of Jews living in Siberia—viz., those who trace their origin to Poland or Russia where they and their parents were born, and who settled in Asiatic Russia in the course of the last two generations; and these who originally immigrated from Central Asia and who, on their own showing, have been settled there "from time immemorial." They differ in every possible way from the European immigrants; and there is a general notion that they must be descendants of the Ten Tribes, commingled, however, to some extent with the descendants of those Jews who had to leave Palestine subsequent to the memorable destruction of the second temple.

### German and Portuguese Jews.

The new temple of the Portuguese Jews of Paris, situated in the Rue Buffault, has lately been opened. In connection with the inauguration, a French Jewish paper gives the following particulars respecting the differences that exist between the various sections into which the body of Jews is divided:—

"The dogmas of the Portuguese rite are the same as those of the German rite, but there is a difference in the pronunciation of the Hebrew language as well as in the use of some prayers. This difference arises from the fact that the exiled Jews were driven in two different directions after the fall of Jerusalem. During the protracted persecutions of the Middle Ages, those of the North lost sight entirely of those of the South, and the former contracted habits, traditions, and even a pronunciation of the sacred tongue which are entirely distinct from those of the latter. The German and Portuguese rites denote, therefore, two distinct developments of one and the same race.

"In France there exists a third Jewish rite, known by the name of *Comtadin*, which is still followed by the old Jewish families of the *Comtat Venaissin*, which has Avignon for its capital. This district belonged to the Popes until the end of the last century, and several of the "anti-Popes,"—that is to say, Pontiffs elected in opposition to the Pope established in Rome—took up their residence there. The Jews of Avignon, being pent up together in the *ghetto*, and kept by law apart from the outside world, adopted a kind of language as well as a ritual distinct in many respects from those of the other Jews."

As regards the differences in the pronunciation of the Hebrew tongue which prevail between the German and the Portuguese Jews, they are fully as great as those which exist between English and broad Scotch, if not greater. As a rule, the German Jews say *os* and the former say *ow* where the latter say *on*. Again, the German equivalent of the consonant B is often V, and when the Portuguese say B, the German Jews often say F. The name of the patriarch Jacob is pronounced by the Portuguese Jews "Yaakob," by the Germans "Yakoof."

As to which of the two pronunciations is the correct one, there can be scarcely any doubt. Almost all the Hebrew names are reproduced in the Greek of the New Testament as nearly as possible according to the pronunciation now known as Portuguese; and among Gentiles the Hebrew tongue has been taught from time immemorial in accordance with the same pronunciation. In the Greek of the Septuagint, of Josephus, and of Philo also, the Hebrew words are always rendered in a shape corresponding to the Portuguese, not to the German pronunciation. This fact alone is a proof positive, at least, of Hebrew having been pronounced in the age of Christ in the way in which the Portuguese, and not in the way in which the German Jews pronounce it now.

### The Jewish Emigrants in Syria.

The Hebrew paper *Hammagid* publishes a letter, signed Josef Masel, and giving an account of the doings of a party of Jews who had been sent from England to Syria under the auspices of the Syrian Colonisation Society. The letter was written from Latakia, in Northern Syria, and has only just been published. The journey from London via Paris, Marseilles, Naples, Alexandria, Jaffa, Beyrout, and Tripoli to Latakia lasted three weeks. The emigrants, on arriving in the port of Latakia, were received with great affability by the local agent of the society, and by the British consul; and suitable accommodation was provided, all the necessary provisions being supplied to them. The writer goes on to say:—

"The Pasha sent for some of us, and inquired through an interpreter, whether we wished to become subjects of the Sultan? In that event he would protect us: if not, he wanted us to show him our papers, so that he might know what consulate we belonged to. We showed him the by-laws of the colony which we had received in London. He at once declared himself satisfied, and dismissed us most affably.

"The air in this place is pure and healthy, the climate is not too warm, and the soil is very fertile. Pomegranates and figs are plentiful in all the gardens; lemons and oranges are abundant, and there are also some very good *ethrogims*. Wine is grown at a little distance from the town, and sold very cheap. There are vegetables in abundance; and fowls, eggs, and milk are to be had at a very low price. We have computed that wheat would stand here in about one silver rouble per pood. In this part wheat is good and heavy. However, I am told that everything is plentiful and cheap this year. The fruits of the country are carried by asses and camels to the port, and shipped twice a week for Marseilles. There are a good many currants, too.

"As yet we cannot make ourselves understood by the natives otherwise than by signs, because we speak neither Arabic nor Turkish. But we are gradually getting into the way of learning the most usual phrases, and this is not very difficult, because Arabic is very similar to Hebrew and Chaldee. Our people are getting into the way of sitting and sleeping on the ground, and also of eating according to the manner of the East."

The writer goes on to say that there is a difficulty in the purchase of ground; that one Greek more particularly, on being asked to sell a very suitable plot of land, would double the amount of money for it that the land was really worth. Still he expresses a hope that this difficulty will soon be overcome, and on the whole, he declares himself not only well satisfied with the way in which the emigrants had been treated until then, but also sanguine of the future in store for them. At all events, the Syrian colonisation scheme seems to have thus far given much better results than the shipment of hundreds of destitute Russian Jews to the United States. — *Prophetic News and Israel's Watchman.*


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## Poetry.

Chamber's Journal.

### IT IS WELL.

"Is it well with thee, and with thy husband, and the child? And she said, It is well."—2 Kings iv. 26.

Yes; it is well! The evening shadows lengthen;
Home's golden gates shine on our ravished sight;
And though the leader lies we strove to strengthen,
Break one by one—at evening time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows, once so hard to bear;
That not again beside death's darksome river
Shall we deplore the good, the loved, the fair.

No more with tears, wrought from deep inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we in doubt or fear to languish:
So far the day is past, the journey done!

As voyagers, by fierce winds beat and broken,
Come into port beneath a calmer sky,
So we, still bearing on our bosom the token
Of tempest past, draw to our haven nigh.

. . . west air cometh from the shore immortal,
Inviting homeward at the day's decline;
Almost . . . are where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well! The earth with all her myriad voices
Has lost the power our senses to enthrall;
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We would not turn—retracing
The long, vain years, nor call our best youth back;
Gladly, with spirits buoyed, the future facing,
We leave behind the dusty, foul worn track.

## Communications.

### THE PERSONAL AND VISIBLE COMING.

Great was the solemnity of the parting scene on the mount of Olives, where the risen Savior stood with his apostles around him. A thrillingly happy association of three years and a half, was to end in that sad hour. Doubtless each of the heroic and faithful ones around him could look upon the dear Redeemer and say,

"All that my mind or heart can crave,
In thee doth richly meet."

Oh the inexpressible majesty and sweetness of his presence and discourse! Their influence was illustrated in the devotion of Thomas, who, when the Master was about to go where his life would be endanged by the fury of enemies, said, (with an affection which, without its object, has no heart for life), "Let us also go, that we may die with him." John xi. 16. Rough "officers" sent to take him by force, having paused a moment to catch a few sentences of his discourse, durst not lay hands on him, but returned to those who sent them, and said, "Never man spake like this man." Jno. vii. 46. And even when the hour was come for him to "be delivered to the Gentiles," and the fierce armed men were brought face to face with the heavenly Lamb, they were overpowered with the veiled effulgence of his majesty, and "went backward and fell to the ground." Jno. xviii. 6.

But, when for the last time gathered around this glorious Redeemer on mount Olivet, the sorrowing apostles found that the sweet converse and personal association of years was about to be broken in upon by a long parenthesis of absence, during which the bereaved church would have to weep, and wait, and watch, and pray. Weary centuries had to roll by, and marble tombs of waiting saints crumble to decay, before meeting him again. A long dark night of apostacy was to set in, until, at last, bold scoffers were to arise in the darkness and deride the waiting church, saying, "Where is the promise of his coming?"

After a few but weighty words to the apostles concerning their holy mission, and as if to strengthen them for the separation, "He lifted up his hands and blessed them." Luke xxiv. 50. Without this benediction, dripping from his hands like heavenly balm upon their agitated hearts, how could they have borne the parting! And does not this remind us of similar sustaining grace in that other kind of parting which some of us have experienced at the newly-made grave, when, through the inspired page, we seemed to "hear a voice from heaven" as of "this same Jesus," assuring us that the form borne not up to the courts of light but down into the dust of death, "shall rise again;" and that the beloved one taken from us "is not dead but sleepeth?" Jno. xi. 23. Matt. ix. 24.

With grief and awe the apostles were intently gazing upward after the Savior, but were startled from that posture by two heavenly beings at their side, clothed in white apparel, and saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts. i. 11. Remember, they did not console them by any such modern phrase as "Ye shall soon follow him as disembodied souls into heaven." The Master himself had plainly informed them on that point while yet with them, saying, "The Son of man shall COME in the glory of his Father with his angels; and THEN shall he reward every man according to his works." Matt. xvi. 27. On another occasion also he had said, "Thou shalt be recompensed at the RESURRECTION of the just." Luke xiv. 11.

I have heard that in the catacombs of Rome some of the early Christians were buried in a standing posture as if "gazing up into heaven," "looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ." Titus ii. 13. R. V. Confessing by their attitude that they "died in faith, not having received the promises" of God, but "waiting for his Son from heaven" to revive their withered frames, and speak them into life and joy eternal. Heb. xi. 13. 1 Thes. i. 10.

It is remarkable that the same number of white-robed messengers who stood at the sepulchre and testified, "He is not here but is risen," stood on Olivet and testified to his second coming. Thus we see that both his resurrection and his future coming are angelic themes. As the one event was personal and visible so will the other be.

His coming was preached from Enoch to John. Job yearned for it. Job xix. 25–27. and margin. Isaiah says, "Oh that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence, as when the melting fire burneth." "And it shall be said in that day, lo! this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. lxiv. 1, 2; xxv. 9.

Death is not his coming, for among the early Christians to say that one of the disciples should tarry till he come, was the same as to say "that that disciple should *not* die." Jno. xxi. 23. An old colored man once told me that his wife, when very sick and expected to die, said she saw the Lord Jesus and the angels coming for her; and it made a great impression on those who heard her, but she very soon got well again, and in that way they found she was mistaken. If she had died at that time, however, it is probable that her friends would to this day have solemnly believed that he did come and carry her soul off to heaven: for some people seem to think that what a dying person testifies must be true. But facts prove that millions not only live in error and delusion but die in the same. The unenlightened Papist, Pagans and Mohammedans die not confessing the truth as it is in Jesus, but exulting to the last in the delusions of their respective creeds. When the holy martyr Stephen was about to die he had a true vision of the Lord Jesus, in which vision he did not, like the old colored woman, see him "coming" but "standing." Acts vii. 56. Surely if we seek a Scriptural pattern for death-bed rejoicing we should infinitely prefer Stephen's to the old colored woman's. The Lord's coming, so far from being the time for a living saint to die, is the time for dead saints to live. Death brings *into* the grave, his coming brings *out of* it.

When shall the righteous be recompensed? "Thou shalt be recompensed at the resurrection of the just." Luke xiv. 14.

When is "the resurrection of the just?" When "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thes. iv. 16.

When will he give the crown of glory? "When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4.

To whom will he give the crown of righteousness? "To all them also that love his appearing." 2 Tim. iv. 8.

Whom will he save? "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

For what purpose were we turned from our sins? "To serve the living and true God and to wait for his Son from heaven." 1 Thes. i. 9, 10.

By what power and unto what destiny are we kept in that serving and waiting attitude? "Kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter i. 5.

For what are we commanded to hope? "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i. 13.

Thus, through the sacred pages of Scripture I have briefly pointed out some of the precious and golden lines of our religion that meet in the personal and visible coming of Christ.

WILEY JONES.

### The Future Inheritance for the "Meek."

Blessed are the meek, for they shall inherit the earth.—Matt. v. 5.

This is one of that catalogue of blessings that Jesus propounded to his disciples when he sat on the mountain and taught them. Just imagine what the feelings of those disciples were, when they heard so many blessings flow from the lips of him who spake as never man spake; and each expression filled to overflowing with a precious promise to be given to that people who will qualify themselves to receive these blessings.

The one I wish to speak of in this paper, is the promise of an inheritance which is in reserve for the "meek."

This promise is not made to the high and haughty aristocrat, nor is it made to the millionaire who boasts of his many acres. The earth is theirs only temporarily; they die and turn back to dust. Neither is this promise made to the poor of this world who reject the meek and lowly Jesus (who is "meek and lowly in heart"), and learn of him.

We say of the disciples who lived in the days of Jesus that they had a good opportunity to learn of him, for they heard his words as they fell from his lips. But we also have these words recorded for our instruction, that we, too, may learn of him, and establish that meek and lowly character which was manifest in Jesus.

When Jesus made this promise before his disciples he did not say when the meek should inherit the earth, but like the other promises in the same catalogue he leaves them in the future tense, and although more than eighteen hundred years have passed away since Jesus made this promise, it is yet to be fulfilled in the future. The time may not be far distant when this promise shall become a reality.

What a beautiful thought! How delightful it is to meditate upon God's plan! He who laid the foundations of the earth is holy; so in the fulness of time this earth will be inhabited by holy people. God created the earth for the habitation of man, and filled it with such things as are best to make man happy. He then made man to dwell upon it, and pronounced his works not only good, but "very good." How beautiful was that paradise (garden of delights) where God placed our first parents, and gave them the fruit thereof for food, and talked with them and made them the rulers over his creation.

But when man transgressed God's holy law, he was ejected from that delightful spot, and with sorrow he went forth to eat bread in the sweat of his face till he return to the ground from whence he was taken; and the earth was cursed and brought forth thorns and thistles; and the glory of the garden of Eden faded away. But God has not left us without hope. For, in the fulness of time, "The God of glory appeared unto our father Abraham," and "preached the gospel beforehand unto Abraham, saying, In thee shall all nations be blessed;" and God said to him, "Unto thy seed will I give this land." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one. And to thy seed, which is Christ." Then Paul says, "For as many of you as have been baptized into Christ have put on Christ. . . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Now in the promise that God made to Abraham, there was a parcel of land that he could look upon, and walk over and examine; this land God promised to give to him and his seed forever; and the land extended "from the river of Egypt unto the great river, the river Euphrates." I think Abraham understood God's plan, that he would not inherit this land according to the promise until some future day. For when Sarah, his wife, died, he went to the sons of Heth and said, "I am a stranger and a sojourner with you. Give me a possession of a burying place with you, that I may bury my dead out of my sight." And he weighed out to them, "four hundred shekels of silver, current money with the merchant." And when Abraham became old and died he was buried in the same place. So we see that Abraham did not inherit that land in his day according to God's promise—therefore that promise is yet to be fulfilled.

This promise was renewed to Isaac; for God said unto him, "Sojourn in this land, and I will be with thee and bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father," etc.

Again. This promise was renewed to Jacob. God told him he would bless him and make him fruitful. Then God said, "And (I will) give thee the blessing of Abraham; to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. . . . And behold the Lord stood above it (the ladder) and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

Thus the promises of God are linked together as a chain. They were first made to Abraham, then to Isaac, afterward to Jacob. And when David was king over the literal descendants of Jacob, he well understood the whole matter, for if we turn to the thirty-seventh Psalm, we read: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. . . . For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . . For such as be blessed of him shall inherit the earth, and them that be cursed of him shall be cut off. . . . The righteous shall inherit the land, and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." In Proverbs, second chapter, the wise man says: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

God speaks through Isaiah and says: "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." So when Jesus said, "Blessed are the meek, for they shall inherit the earth," it was a confirmation of what God had spoken before by the mouth of his holy prophets, and is another link in the chain of promises concerning the future inheritance of the meek (saints).

When Jesus renewed this promise which God made beforehand, he did not propose to convey the idea that the saints should inherit this earth immediately; for Jesus himself had not where to lay his head, and his disciples that followed him then were poor; and even in the early history of the church we find that some who did own a little property sold it for the benefit of the poorer members of the church. But this inheritance is yet in reserve for the meek. The possession of this earth by the meek will not be till Jesus shall come and gather them together, and the curse shall be removed and the face of the earth shall be renewed. In the 104th Psalm we read: "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth."

I believe, then, the time will come when the meek will inherit the earth, and delight themselves in the abundance of peace; but not until they are raised from the dead, and immortalized or changed at the coming of Jesus when he shall descend from heaven, and the curse shall be removed from the earth, and the wicked shall be cut off or rooted out of it. This is not the age for the meek to inherit the earth, for things now are largely under the control of "the prince of the power of the air, the spirit now worketh in the children of disobedience," and a very large majority of people are walking "according to the course of this world." But when Jesus shall descend from heaven, and Abraham, and Isaac, and Jacob, the prophets and apostles, and all who sleep in Jesus shall be aroused from the slumbers of death, and the living meek and lowly followers of our Lord and Savior Jesus Christ shall be changed from mortality to immortality, and the age to come shall be ushered in, and the saints shall reign with Jesus on the earth, and subjugate the nations.

At the beginning of this age, many of the wicked will be cut off and buried in "the valley of Hamon Gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land." Ez. xxxix. 12. And in that age "the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." Isa. lxv. 20. And "the everlasting Gospel (is) to be preached unto them that dwell on the earth, and to *every* nation, and kindred, and tongue, and people." Rev. xiv. 6. And an angel shall come down from heaven and lay "hold on the dragon, that old serpent, which is the devil, and Satan, and bind him a thousand years." Rev. xx. 2.

And Jesus shall be the King of kings, and the "saints shall reign (with him) on the earth." But "when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down out of heaven (or from God), and devoured them." Rev. xx. 7–9. Here is the final cutting off of the wicked, and "the last enemy shall be destroyed." The earth shall be restored from under the curse, "for he (Jesus) must reign till he hath put all enemies under his feet," and Jesus will give "up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power." Then "shall the meek inherit the earth, and delight themselves in the abundance of peace." "And there shall be no more death."

But I think I hear objections to these positions, for some will say, How can these things be? for Peter says: "The earth, also, and the works that are therein shall be burned up." So if the earth is to be burned up, how can the meek inherit it? Therefore we must find some other meaning for the language of Jesus, and also that of David. "I believe," says one, "that it means a spiritual land up in heaven, where the souls of the righteous ascend at the death of the body." But if we examine the Scriptures carefully, we shall not find anything said about a soul separating from the body at death, and going to heaven; besides this, if such a thing could be, how much better off would we be in heaven, if this literal earth is to be burned up? for the whole verse reads: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter iii. 10. The 12th verse reads: "Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."

In selecting texts from the word of God, we should always observe the context. So in the texts alluded to, showing that the actual earth will be the future home of the saints, in God's own time, to this the contexts will agree. But in the case where Peter speaks of the earth burning up, we shall discern the thoughts of the apostle by reading the fifth to the seventh verses: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." No one will dare to say that the actual heavens and earth that existed in the days of Noah, before the flood, passed away into oblivion, for we read that the ark rested on "the mountains of Ararat," and the same earth again became inhabited.

It was, then, the wicked and their works that perished and passed away to destruction. But when the world became repeopled wickedness again began to show itself before the God of the heavens. So he has ordained that all the wicked and their works shall be destroyed from the face of the earth, and it will be purified and renovated by fire. So the apostle then says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

So when this sin-cursed earth shall be purified by fire, (and thus recreated anew), then will the "meek inherit the earth, and delight themselves in the abundance of peace." It will be a fit home for all the redeemed, for more than its pristine glory shall be given unto it. For, behold the tabernacle of God shall be in it, and God will be their God, and they shall be his people. "For, behold the day cometh that shall burn as an oven; and all the proud, yea, and all they that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. iv. 1–3. And "thy (God's) people also shall be all righteous, they shall inherit the land forever." Isa. lx. 21.

Beautiful home for the saints on earth!
Where they in glory will shine forth.
God and the Lamb with them will dwell,
Their happiness and joy forever to swell.

J. B. COX.

P. S.—Since writing the above I have read with much pleasure Bro. B. Wilson's article on the subject, "Will the Earth be Burned?" published in THE RESTITUTION June 6, 1883. I highly recommend it to the readers of this paper; it serves as a full explanation of Peter's prophecy, as briefly referred to in the closing part of the above communication. J. B. C.

### ABIDE IN ME.

How forcible the advice of the Master to his disciples just before leaving them to depart out of the world, to go unto the Father, how forcible the illustration, the vine and the branches: how soon does the branch wither when severed from the vine. "I am the vine ye are the branches, says the Master to his people; they have been chosen out of the world. If the world is to be saved by virtue of the blood of Christ; then the work of calling out a separate, distinct and chosen people is a work of supererogation; the world is not in Christ but are in Adam which is death, as in Adam all die so all that are in Christ shall be made alive. The first man, Adam, was made a living soul; the second man, the Lord from heaven, was made a quickening or life-giving or vivifying spirit.

How do we get into Christ, is an important question. It is plainly revealed and made plain by the Word of God. Study carefully the teaching of Christ; read carefully the parable of the wheat and the tares, Matt. xiii, it is very plain, we need not make any mistake; and also in the proclamation of the gospel, the good news of the kingdom of God, the requirements are plainly stated and are to be literally believed and obeyed. Be careful in laying the foundation, the Master has given the directions very clearly; hear him, "Go into all the world and preach the gospel to every creature; he that believeth (the gospel) and is baptized shall be saved." It is always safe to follow Christ. He has set us the example, blessed be his holy name. How shamefully do men quibble at and deny the plainest teaching of Christ. Said an Orthodox minister to the writer when we quoted the words of Christ to him, "O I did not know that baptism consisted in the amount of water," and another, "We don't know how deep Christ and John went into water, perhaps ankle or knee deep, and then sprinkled a little water on the candidate." This certainly is willful blindness, and if the blind lead the blind, both will fall into the ditch.

We take it for granted that the readers of THE RESTITUTION are well posted upon the first principles of Bible Christianity and need no further instruction as to how men are made Christians. We say to all such: Abide in Christ. Paul is good authority; he says, leaving the first principles of the doctrines of Christ, let us go on unto perfection. The mechanic when he has put in the foundation, does not longer work about it, but rears his building, finishes it, and has it ready for occupation.

After we have put on Christ in baptism, we are in him; from this point we are to go on unto perfection, by adding to our faith all the Christian graces. Here is a lifetime work: we cannot shun the responsibility. We are virtually called into the Lord's vineyard; here is no place for idlers; the Master has entrusted us with talents and they must be improved. The time of reckoning is at hand; how fearful the day. Do you see that beautiful young forest or orchard, how vigorous, how healthy, covered with green foliage, yea loaded with precious fruit; how delightful to behold. Stop! there is one tree that [illegible] attention; do you see that [illegible] is attached to the tree, it [illegible] foliage, it bears no fruit, it is a withered branch. Perhaps it is the seed sown by the wayside, or it may be among thorns or on stony ground.

How apt and how illustrative are the parables of our Lord, truly he spake as never man spake. Alas, how large the proportion of nominal professors to the humble, devoted, live members, even in the body of Christ. The dead limb or withered branch aptly illustrates the worldly-minded or the covetous. He is in his seat every Sunday, he prays long and loud, he can preach with eloquence, but there is a lack of fruit. What is the matter? By their fruits ye shall know them; we don't gather figs from thistles nor grapes from brambles. Perhaps it was a discontented, fault-finding brother. Unstable as water thou shalt not excel. It may be a brother or a sister who has been gratifying the old man of the flesh in a little tale-bearing or a little evil surmising, or it may be an Achor who covets the wedge of gold or that Babylonian garment. Did you see that sister with her cardinal red jacket on reading Dicken's novels? Suddenly in a moment the curtain drops, an alarm is sounded, Beloved the Bridegroom cometh, go ye out to meet him; that costume and that state of heart is truly a poor state or condition to be in to meet him whose eyes are as a flame of fire and his garments as white as wool or the clean linen. Our dress, our actions and our manner are index of the heart; out of the abundance of the heart the mouth speaketh. If we would abide in Christ and bring forth fruit, we must be like him, holy, harmless, undefiled and separate from sinners. We must keep the motive power of the gospel prominently before our minds; with faith it must be the main spring to action, viz.: the kingdom and coming of our Lord Jesus the Christ.

How little do we realize what a mighty change will come over the children of the kingdom and the planet which we inhabit. Christ says all the tribes of earth will mourn when they see the Son of Man coming in the clouds of heaven with power and great glory. Oh what a sight to behold that immortalized host of holy ones as they stand before the city; hear that commanding voice, "Lift up your heads ye age lasting doors that the King of glory may come in." What a host of redeemed ones; they come from the east, from the west, from the north and from the south; what shouts of happy greetings; hear that welcome applaudit "well done good and faithful servant, enter thou into the joy of thy Lord."

Beautiful Bride in heaven to dress,
Fitted [illegible] bright promised rest.
[illegible] Bridegroom's coming great,
[illegible] heavenly home.

Oops, [illegible] well prepared,
By the [illegible] will be shared.
Earth accepted in royal palace,
Marriage of the Lamb.

How blessed to abide in Christ, to draw sap and nourishment from such an overflowing fountain that never will run dry; drink oh beloved, drink abundantly. We have anticipated the result of the faithful who abide in Christ. But we have not got our discharge; faithful watching is our lot for a little while only; a little while and he that is to come will come and will not tarry. There is no mistaking the signs, the crisis is swiftly approaching, if there remains anything for us to do it must be done quickly. There is a noble example for us to follow in the case of Zacchous; he was little of stature, but he had a big honest heart; he was wealthy and very likely had not got his money exactly honest. It is barely possible for a man to become rich if he deals upon the Golden Rule laid down by the great Law-giver. We do not believe that Christ in his teaching ever intended that his people should become rich and hoard up money against a rainy day; it is out of harmony with every principle of the gospel of the kingdom of God. He comes directly to the point, the half of my goods I give to the poor, and if I have taken anything by false accusation from any man I restore him fourfold. Noble, genuine repentance and restitution; well and truly did the Master say, this day is salvation come unto this house.

We only ask even justice onefold of what has been so unjustly and unlawfully taken from us; that is even denied us; we have to live on short allowance and are hard pushed to make the ends meet, while others have their thousands and never know or feel want. We feel an abiding assurance that God will provide for us, his promise is sure, no good thing will he withhold from them that walk uprightly. The day is at hand when it will be most blessed to be in Christ or abide under the covert of his wing when the blast of the terrible one shall be as a storm against the wall. Careless, heedless one, consider well what is before thee; what a fearful condition to be in; no hiding place, no refuge, none to help or deliver. Oh haste, flee to Christ, lay hold on eternal life. All will be well; you cannot say you have not been warned and admonished and entreated; no excuse will avail. We reluctantly leave you praying that God in his mercy may lead to deep and unfeigned repentance and the embrace of the truth in the love of it.

NEWELL BOND.


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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Selections.

### GENESIS THE THIRD: HISTORY NOT FABLE.—Lecture II. Part 2.

THE GENERAL OBJECTIONS URGED AGAINST THE TRUTH OF THE HISTORY OF THE FALL.

A second difficulty which has been felt in the reception of the Edenic story as historical, is what is spoken of as its childish tone, in which the Almighty Creator is represented as working with his hands as a potter or sculptor; walking, talking, professing ignorance of the hiding-place of Adam: and then condemning his new-made creatures to death when tempted to make progress in intelligence by a speaking serpent. That is one way of putting the case. Now let us try the effect of another. This narrative presents a succession of the sublimest ideas of which the human mind is capable. The expression of them is indeed childlike, in the simplest language, language suitable to the childhood of the world; but there is nothing childish, nothing unworthy of the faith of the manliest intelligence, and nothing unworthy of the Infinite Lord of Nature dealing with mankind in its beginnings. The Bible as a whole is credible and defensible, partly because it offers a history of humanity from its infancy to mature age—the race having, as a matter of fact, passed through the stages of individual life from childhood to maturity; so that the early portion of the Bible, professing to record revelations of God in the earliest stages of man's life, wins credibility from reflective readers, just because its opening pages are unsewnable in style to the opening ages of the world. Had they been less childlike in tone, they would have lacked one necessary note of genuineness in the adaptation of the Divine Father's voice to the early understanding of his sons. Besides, if we may form an idea of the character of the Divine Mind from the study of natural history, from the actual procedure of the Power which is behind nature in the production and management of his innumerable creatures, including insects, (and this is much likelier to be a true idea of God, than that which you gain from the string of abstract attributes, described in long Latin words, by St. Thomas Aquinas, or Pope Leo XIII.) it results that no conception that can be formed of God is farther from reality than that which represents him as too great to attend to and delight in the management of little and elementary things. The one essential condition of intelligent intercourse between God and his rational creatures must be the coming down of the Creator to the level of his infant progeny.

The books of the nursery are indeed childlike in tone, but often embody the maturest wisdom; and no wise man dreams of deriding his own childhood, or of burning the library of his children's nursery. Judged by these canons, the histories of Genesis assume a place of high importance in the annals of the world. As a record of early religious literature, compared with the deciphered rubbish of Egypt and Chaldea, it is a pre-eminent example of the survival of the fittest.

Let us now point out some of the noble thoughts which underlie the Edenic story. 1. Here, then, first of all we find the sublimest possible conception of man's origin. Man is Deiform, the image of the Infinite Being on earth, the direct creation of the eternal mind and will. He is formed of the dust of the ground, Adamah, from which he takes his name of Adam, or Earth, dust and ashes, in the language of Abraham. He is formed as the last link in a series of animal lives, and on one side of his nature strongly resembles those beasts which perish. He belongs to the Vertebrata. His form has been typified and foretold in a long succession of old-world prophecies, in the structure of previous animals. But he does not spring from the earth, or from previous forms, as they did. He is specially fashioned by the Almighty Hand; God is represented as moulding him, working out in living art the eternal idea; and then as breathing into him, by direct afflatus of divinity, the breath of life. In this luminous ancient page man does not appear as a developed animal, an evolution from anthropoids, the lineal descendant of brutal races—but, while akin to these in inward structure of the body and mind, as possessed also of a higher nature, a nature resembling that of Deity—rational, moral, and royal; a nature which gives him the power of tracing up all effects to the eternal cause; of knowing his Maker, of communing with his God, of obeying and enjoying him; a being inhabiting both worlds, of matter and spirit, holding intimate relations with both time and eternity, with both earth and heaven. The seal of the living God, of the infinite life, is on his forehead, and though capable of dying, he is not made to die. There is no idea in the modern books on the "Descent of Man" so grand as this.

2. An equal splendor and originality characterizes the relation or the creation of woman. As if foreseeing the debasing gorilla-philosophy of the last days, here, in the very dawn of history, the strongest possible contradiction is given, while humanity was still in its beginning, to the notion of human derivation from the animals. "And the Lord God said, It is not good for the man to be alone. I will make him an help-meet for him. And out of the ground the Lord God formed every beast of the field, and brought them unto Adam to see what he would call them. And Adam gave names to cattle, and to every beast of the field; but for Adam there was not found an help-meet for him." Man was not a "beast of the field," no "beast's heart was given to him," therefore no modified anthropoid or simian could serve as his wife. For a modified gorilla, a modified simian would have served well enough. But Adam was of a Divine original, "made in God's image," and therefore Eve, in her glory and beauty, is the direct work of the Supreme Sculptor, Painter, Poet, and Life-giver; fashioning out of Adam Himself the woman who should be one with him in life and love for ever and ever. Here is the strongest possible denial of the bestial original of humanity. He could not pair with the lower races, for his origin was directly from the sacred foot of Deity. He was "the Son of God."

The building up of the frame of Eve out of materials of bone and flesh taken from the entranced form of Adam, is only a specific difference under the general principle that living beings descend from each other, under the plastic agency of God; and in this case the form of the action was specially fitted to lay the foundation of spiritual marriage, the only true human marriage, in the consciousness of their deep unity in him. It is God who "joins together" man and woman in a unity which is no mere partnership or trading company with limited liability, but a unity consecrated by the bond of God's Spirit, and which, therefore, "no man may put asunder." The influence of this account of the creation of Eve was to throw a glorious light on womanhood through all the ages of the patriarchal and Mosaic religions. It was a solemn protest, as Christ himself declares, at once against the gross bovine polygamy of the East, and the looser unions of harlotry. It consecrated woman as the daughter of the Lord God Almighty, it wrote "Holiness to the Lord" upon her forehead, and taught her for ever her true vocation as the mother of the sons of God, and man's helper in the service of heaven. Compare these ideas as civilizing and ennobling agencies, first with the incredible theories of recent years, that the mutual adaptation of the sexes in all their intricate relations was the work of blind nature; and then that woman was a development out of the hairy and tailed monsters of the anthropoid type, meeting, in the darkness of a world without God, her predestined partner in brutality and death.

3. Next observe that the man and woman thus formed are designed for immortal life. Those who speak so confidently of the absence of the idea of immortality in the Old Testament, must have failed to note its earliest pages. So long as Adam abstained from the forbidden tree he is free to take of the tree of life, the effect of which is to cause him to "live for ever." To take of one tree was death, but to take of the other was life eternal. What can convey more clearly the sublime idea that man was originally designed for a dependent but endless life in God. Its enjoyment depended on union with God by faith, but the original purpose of God was that man should never die—that his existence should run parallel with that of the Divine Being throughout eternity. Here surely is a conception beyond the shafts of ridicule even from extreme evolutionists.

4. But if man is not a "beast of the field," and if a "beast's heart is not given him," neither is he here represented as an automaton. He is free, and is placed at once under the necessity of choosing between good and evil, truth and falsehood, right and wrong, God and self-will—in an immediate trial. This trial is ultimately to determine whether the higher or the lower nature shall rule, the spiritual nature which unites man with the infinite God, or the lower nature which unites man only with the creation by the attractions of sense and passion. This trial is represented as coming to the first man, as it comes to every one of us, in the earliest stage of our intelligence. The chief and determining trial of character is in childhood and youth. The trial of Adam was at the commencement of his history. He must, by a deliberate choice under temptation, against all lower seduction, declare his allegiance to the Eternal, as the condition of the endless life. It was a trial of faith, that is of intelligent voluntary choice of the infinite life and perfection as Ruler and Lord, precisely in the same sense which we are tried in the contest between faith and unbelief.

How could this faith be tested? The law of the ten commandments was, as Mr. Henry Rogers has pointed out in one of his memorable letters, inapplicable. The law of the fifth, sixth, seventh, eighth, ninth and tenth commandments was unsuited to a creature who had but one single earthly relationship. There must, therefore, be appointed some positive external trial, by which the question of allegiance might be determined at once and forever. The test selected was the taking of the fruit of a tree which was called the "tree of the knowledge of good and evil," which was good for food, desirable to the eyes, and in some mysterious sense described as a "tree desirable to make one wise." This tree appealed by its complex qualities, to the whole nature of man on its un-moral side, to the lower senses of taste and smell, to the sense of beauty, above all to his intellectual curiosity and ambition, as carrying with it some awful mystery of "knowledge of good and evil," which should liberate him from dependence on the Creator's word—in fact from a life of faith in God. It was a test which brought out the whole strength of the two counter attractions by which their being was drawn in two opposite directions, towards God the Infinite, or away from him. Between these two the choice must be made for eternity of loyal obedience, or of empirical rebellion.

And the lower attraction was supplemented by the permitted assistance of a living Tempter, enforcing the seduction of the inanimate object, since the rejection of animated evil was as much due to God as the rejection of the inanimate. In Adam's case, the still further fidelity was required of deafness to the voice of his wife, when she became an auxiliary to the seduction.

What is there of ridiculous in such a trial? It precisely resembles in its exercise the trial to which every man in the world is still exposed—the trial of faith and fidelity to God, to right, to duty as against created forces of seduction. How shamefully is this lofty trial now misrepresented! Here is not the word of "an actual apple"—the fruit is not named; the material attractiveness is scarcely noticed, in the emphasis given to the intellectual attractions of the "tree of the knowledge of good and evil"—the temptation to know good and evil experimentally, apart from the will and work of the Creator. These perverse attempts to replace serious thought by ridicule are, I think, unworthy even of intelligent sceptics, much less of Christians. The tree by which they were tempted was no mere bait for the palate; it presented a mysterious appeal to all that was within them—just as the modern love of knowledge, when animated by a spirit of conceit and rebellion, offers the deepest temptation to the abandonment of God and religion by those who love truth and duty less than what they wrongly call science and freedom. It was a test of the root-principle of obedience to the eternal mind and will, *the prime condition of co-existence in* eternity with God; since such obedience of faith is, and must be in all worlds but the fulfilment of the primary law of created free agency. Her pride is the sin through which "fell the Angels."—*Edward White.*

### ORIENTAL SKETCHES.—Second Series. Number 13.

EKRON.

Akir soon came in sight; and a quarter of an hour's gallop along a beaten path, through fields of corn, brought us to the village. We dismounted, and sat down beside the only antiquity of the place, a large deep well; such a well, probably, as the servants of Abraham dug at Gerar and Beersheba in olden times. A crowd of villagers collected to gaze at the strangers. The men were chiefly conspicuous for the huge daggers in their girdles, and their enormous turbans, which seemed out of all proportion with the rest of their scanty wardrobe. The women were in rags, and most of the children stark naked. Akir is a wretched village, containing some forty or fifty mud hovels; its narrow lanes encumbered with heaps of rubbish and filth. It stands on a bare slope, and the ground immediately around it has a dreary and desolate look, heightened by a few stunted trees scattered here and there round the houses. Yet this is all that marks the site and bears the name of the royal city of Ekron. There is not a solitary vestige of royalty there now. With feelings which it would be difficult to describe, we took out our Bibles, and read the doom pronounced upon it by the Hebrew prophet while it yet stood in all the pride of its strength and beauty: "Ekron shall be rooted up." Zeph. ii. 4.

We read also the interesting narrative of the restoration of the ark to the Israelites, when it was conveyed on the new cart from Ekron to Beth-shemesh. 1. Sam. vi. The position of the latter city was pointed out to us by Selim. It is beautifully situated in the side of the deep valley of Surar, the ancient Sorek; a short distance above the place where it opens from the mountains of Judah into the plain. It is about ten miles from Ekron, and a broad vale, or rather depression, winds down from it to the Mediterranean. On the northern slope of this vale Ekron stands. Up that vale ran the ancient highway, "straight to Beth-shemesh," along which went the "lowing kine," bearing the ark, and "turned not aside to the right hand nor to the left." It was just about this season of the year too; for the "men of Beth-shemesh were reaping their wheat-harvest in the valley"—that very valley of Surar which now waved with ripening grain. The chief of the Philistines followed the ark to the border of Beth-shemesh—that is, to the foot of the mountains; and there, having given up their charge, "they returned to Ekron the same day." We were all deeply impressed with the simplicity and, at the same time, graphic power of the narrative.

Again we mounted, and led by our active guide, struck at a dashing pace down the gentle slope, then diagonally across the meadows and wheat-fields of Wady Surar. The sun was already high in the heavens, and not a cloud as large as a man's hand to shade us from his fierce beams. The rainy season was past in the low plain of Philistia. A single cloud would now have been looked on as a wonder; and as for a shower, the peasants would have been as much terrified at it as the Israelites were, when, in answer to the prayer of Samuel, the Lord "sent thunder and rain" in the time of wheat-harvest. 1 Sam. xii. 17. Through the center of the wady, deeply furrowed in the alluvial soil, winds the torrent-bed of the Sorek, already dry, except here and there where water lay stagnant in little pools, half concealed by the dark foliage and gorgeous flowers of the oleander. The rivers of this southern land are mere winter torrents; the summer's sun dries them up, scorching the reeds, and rank grass, and bright flowers of early spring; just as Isaiah describes it: "The river shall be wasted and dried up; the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall whither, be driven away, and be no more." Isa. xix. 5–7. But when the autumn rain falls, the streams return to their beds, and the waters flow murmuring over the pebbles, and the dead plants burst forth into new life and verdure. How beautiful the prayer, and how appropriate the allusion of the Psalmist:—

"As streams of water in the south.
Our bondage, Lord, recall."—Psa. cxxvi. 4.

Skirting the base of a low limestone ridge we opened up the plain of Yebna, extending away on the right to the shores of the Mediterranean,—almost as smooth as the surface of the sea itself, and having a little hill, like an island in the centre, covered in part with the ruins of ancient Jabneh (2 Chron. xxvi. 6), and in part with the humble houses of its modern representative; in part, too, with the remains of a crusader's church. The plain was all astir with bands of reapers, men and women; and close behind them the gleaners, mostly young girls, reminding one of the faithful Ruth. The great proprietors were there too, moving about, like Boaz, from field to field among their laborers, clad in their scarlet cloaks. As we passed each group Selim saluted them with an *Ullah makum*, — "The Lord be with you;" and they returned the invariable response, "The Lord bless thee." Not only are the manners and customs unchanged in this land, but the very words of salutation are what they were three thousand years ago. Ruth ii. 2, 4.

Leaving this low-lying plain we ascended the bleak downs, where vast flocks of sheep and camels were browsing; and away on our left, nearly a mile distant, we saw the black tents of their Arab owners. They saw us also; and a party of ten or twelve splendidly mounted came upon us at full gallop, their spears glittering in the sunbeams, and their braided hair and flowing robes streaming behind them. Selim rode out to meet them, and I followed to hear the parley. Before a word was spoken, Selim and the Arab chief threw themselves from their horses and joined in a cordial embrace. The sight was not new to me, yet it was most interesting. Each rested his hands upon the shoulder of the other, and laid his head upon his neck; or, to use the expressive words of Scripture, "He fell on his neck, and kissed him." Gen. xxvii. 33. We were now invited, and pressed with genuine Arab warmth to go to the camp. "O my lords," said the chief, addressing us, "pass not away, I pray you, from your servant. The sun is high; the day is hot; honor his house with your presence; let him kill a sheep, and eat bread before you, and then depart in peace." We respectfully declined, pleading the distance we had yet to ride, and the absence of our servants. Amid all their wildness and waywardness, a hospitality worthy of the old patriarchs is still practiced by these sons of the desert. I have narrated the incident, and accurately translated the language used, because it illustrates such passages as Gen. xviii., and xix. 2.

ASHDOD.

On approaching Ashdod we were all charmed with the beauty of the site, and the wonderful richness of the country immediately around it. We had left the line of the great caravan road to Gaza and Egypt, and had turned into a beaten track, leading straight to the village. It crosses a vale, some three miles wide, and extending far to the eastward;—perfectly level, and one unbroken expanse of golden corn, the richest I had anywhere seen in Palestine, rivalling even the best parts of Bashan. There was not a fence, nor tree, nor house upon it. Our path was bordered by the tall ripe grain; and our attendants plucked the ears as they rode along, "and did eat, rubbing them in their hands." Luke vi. 1. We could here see how true to nature was the illustration in the parable of the sower,—"And as he sowed, some fell by the wayside." Mark iv. 4. When the husbandman sows such fields as these, some seeds must necessarily fall upon the unfenced, beaten tracks, which traverse them in every direction.

The plain sweeps the northern base of the low, rounded hill on which once stood the royal city of Ashdod. The temples, palaces, and houses are all gone. The dust of centuries has covered them. Terraced orchards of figs and olives, apricots and pomegranates, now occupy their places, clothing the hill-side from base to summit. The modern village of *Esdud*, a confused group of mud hovels, lies embowered on the eastern slope. It bears the ancient name; but we might truly change it to *Ichabod*, for its glory is departed.

We rode to it through winding lanes, hedged with the giant cactus, round whose shapeless stems, and quaint branches and leaves, the convolvulus and honeysuckle had woven garlands of bright flowers. The village is wretched in the extreme. Groups of hungry-looking men and squalid women lounged lazily in the dirty lanes, and on the dusty roofs, gazing listlessly on the strangers, and scarcely able to muster energy enough to curse the infidel Frank. As we looked on them and their miserable dwellings, the words of Zechariah flashed upon our memory: "A bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines." We climbed to the top of the hill. The temple of Dagon, in which the ark of the Lord was put, must have stood here; for the sea is visible, and Dagon, "the fish god," was doubtless placed where he could look out over the element he was supposed to personify. Not a vestige of the temple is there now. Along the southern declivity old building stones, with fragments of columns and sculptured capitals, are piled up in the fences of little fields, and in the walls of goat and sheep pens, showing how time, and God's unchangeableness, have inverted prophecy into history: "And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks."

How sad, and yet how glorious is the view from the top of that hill, beneath which the dust of a mighty city lies dishonored! On the one side the noble plain, stretching away to the foot of Judah's mountains, here and there cultivated, but mostly neglected and desolate, yet all naturally rich as in the palmiest days of Philistia's power. On the other side a dreary, hopeless waste of drifting sand, washed away yonder by the waves of the Mediterranean, and here, at our feet, advancing with slow and silent, but resistless step, covering, and to cover, flower and tree, ancient ruin and modern hut, in one common tomb.—*J. L. Porter, A. M.*

## Letter Drawer.

BEAVERTON, Oregon.

*Editor Restitution:*

I do not want the paper to go down so I send you my own subscription and for another. I hardly know what I would do without THE RESTITUTION. I hear no preaching, and am nearly alone, and my Bible and the paper are nearly all *my reading*, so I *feel* glad when I get my paper. It is a great comfort to an old man in his 80th year. I think THE RESTITUTION is well conducted, and it is the best religious paper I ever read.

May the Lord bless you, dear brother.

ANN. PENNO.

MARSHALL, Ill.

*Editor Restitution:*

I love the truths presented in our paper, and wonder that any of the Household of Faith should do without it, or be indifferent to the signs of the times, as I know some are. I said Household of Faith, but when one becomes so cold and heedless, I fear he has gone out to the world. If one begins to preach the gospel of the kingdom and then halt or look back, what says the Scriptures? "No man putting his hand to the plow, and looking back is fit for the kingdom." I know some that are able to proclaim the truth to an apostate world, who have started, but the cares of this world and the deceitfulness of riches doth hinder. What will it profit such an one if he should gain much riches, and then lose himself or be a cast away. History informs us that one of England's queens just before death, cried out "Millions of money for one hour of time." What was wealth to her at that time? Happier would she have been had she have had the calm, strong faith of an apostle, and been all her life past a pauper. And so we think of any other person.

Let the brethren and sisters everywhere renew their strength by clothing themselves with the power that is mighty and able to uphold. God be merciful and forgive our iniquities, we pray, and in the soon coming kingdom crown us heirs, we ask in the name of our Lord and Master, our Savior and Redeemer. Amen.

L. W. NORRIS.

ORRO, Wis.

*Editor Restitution:*

The weekly visits of THE RESTITUTION are like an oasis in the desert to me, as I am too old and feeble to attend church. It cheers me to read its precious truths, and while I am in the furnace of affliction, for I have suffered severely for two years with rheumatism, I know it is all for the best. My prayer is that I may be refined and reflect the image of my Master in my heart and life. I feel that all is on the altar, all I suffer is sweetened by his love to me, and I can rejoice that we have such a loving Savior. His mercy endures forever.

Your Sister in Christ.

HARRIET COVEY.

### The Convention at Walden--Promotive of Holiness--Preparing for the Second Coming.

The call to this convention embodied two of the most profound and far-reaching thoughts that can occupy the minds of men or angels. The second coming of Christ Jesus our Lord, the Judge and King of earth, will constitute the grandest crisis that creation has ever known; and the preparation for its enjoyment, enthronement, and crown of life, embraces the loftiest aspirations of the sons of God.

With this conviction I set out with Brother Kramer to shire in the smile of Jesus, our coming King of glory, and with the brethren to seek "an abundant entrance—the gracious welcome and a full reward—*in the* everlasting kingdom." Amen.

Those most accustomed to such gatherings pronounced it "the best they ever enjoyed." But as I must be brief, I will sum up mainly by emphasizing that and kindred exclamations. Brother M. C. gave us luminous lectures on prophecy, and confirmed our faith in the near coming by his splendid chart.

Brother R. A. S. gave us "Jesus—the resurrection and the life," with numerous and unmistakable proofs of the personal, bodily rising again from the dead, which Christendom might largely profit by.

Brother G. R. K. gave us three special themes of our transcendently "glorious gospel of the blessed God." As inspiration employs all the most beautiful and blessed scenes of creation to portray the gorgeous visions of grace and glory in the coming reign of Christ, so he grouped them into the one entrancing Gospel view, and laying all nature under contribution to his purpose, he instructed, delighted and edified his audiences. "Scenes surpassing fable," yet all divinely true. Amen.

Brother J. H. gave us Eph. i. 10, "That in the dispensation of the fulness of times, he might gather together in One, all things in Christ." But this subject demands a further notice; because of its bearing on all faith and Christian hope—hence I will close the present notice.

The place at Walden was charming, and the general sense of the convention, as expressed openly, was that we had the blessing of the Lord. Brethren Griffin, Hook, and others besides, will be remembered, I trust in the kingdom. We were "nourished up in the words Logos, pl.) and good doctrine."

Praise ye the Lord.

J. B. COOK.

### Change of Address.

My address for the future is No. 8 John Street, Sale, Near Manchester, England. H. HAYES.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 4, 1883.


An interesting letter from Jerusalem for our next.

READ carefully the articles from the pen of E. White. They are able and timely. An article from "Willard's Miscellany" is also worthy of careful perusal.

### Book Notices.

*When Shall These Things Be?* — is the title of a neat little pamphlet of about 40 pages written by Henry Bowman, and published by C. H. Jones, Chicago, Ill. Price 25 cts. One aim of the writer is to show a connection between some prophecies and the institutions of the United States—with how much success is for readers to determine. We have it on sale at this office.

*Atheism and Theism* is a new book written by John G. Wilson, editor of *Prophetic Times and Watchtower*, and issued by the publishing house of J. B. Lippincott & Co. of Philadelphia. As this work has only just come to hand, we are not prepared to say much from personal examination, but from the well known ability we shall expect to find its topics handled in a masterly manner. We shall keep the work for sale. Pp. 239, Price $1, neatly bound in cloth.

The Prospectus of a large work entitled—The Theocratic Kingdom of our Lord Jesus, the Christ, as covenanted in the Old Testament and presented in the New Testament—has reached us. The design is to publish this work in three large octavo volumes at $3.00 per vol., cloth; carriage free, when a sufficient number of names shall have been obtained. As we are about to go to press we defer more particular notice.

## Selections.

### Notes of a Prophetic Conference Held at Wimbledon, England.

Meetings were held in Emmanuel Church, at Wimbledon, on May 30th and 31st, to confer on the glorious coming of our Lord Jesus Christ. Various aspects of the subject were unfolded.

Mr. Augustus Churchill, who presided, said: It is just four years since we met to consider the coming of the Lord Jesus Christ, and those who were then present will recall the spiritual refreshment enjoyed. With reference to the second coming of the Lord, many of us may have different views; but that does not matter so long as we are looking and longing for his appearance. For myself I do not see anything to prevent our expecting the coming of the Lord Jesus Christ at any moment, remembering his word, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

Canon Garratt said: We have, in Luke xxi., definite information that after the destruction of Jerusalem it would be trodden down of the Gentiles for a period called "the times of the Gentiles," which will not terminate till his coming is close at hand. Luke xxi. 24.

The treading down of Jerusalem by the Gentiles has been a continued fulfilment of this prophecy. It has been trodden down by Romans, Persians, Saracens, Crusaders, Turks; and will, I doubt not, just before its reoccupation by Jews, be trodden down by united Christendom. But this and many other signs of the coming, scattered through the centuries and daily unfolding, must be sought in other prophecies, and lie outside my present subject.

SIGNS OF CHRIST'S COMING.

There are, however, signs of Christ's coming, those immediately preceding it, which form a most distinctive feature of our Lord's preaching. There is a general agreement that as what was looked forward to as a single event in the Old Testament times has, since the crucifixion, resurrection, and ascension, divided itself into two—his first and second advent—so his second advent (though in the perspective of prophecy, seen in the distance, it may be regarded as a single event) will eventually unfold into various distinct stages. But there is reason for thinking there are other stages besides these. For in the description of the first of these events, which is that most dwelt upon in our Lord's prophecy of the twenty-fourth of St. Matthew, the fourteenth of St. Mark, and the twenty-first of St. Luke—the appearing of the Son of man in the clouds of heaven, and the gathering of his elect to him with a great sound of trumpet from the uttermost parts of heaven—which can be nothing else than the resurrection and translation of his church as described in 1 Thess. 4—there is no mention of his actually taking the kingdom. The saints go to him, instead of coming with him.

In the close of the following chapter of St. Matthew we see him coming in his glory, and all the holy angels with him, and also his brethren, and sitting, doubtless with them beside him, on the throne of his glory, and all the heathen gathered before him. His appearing in the clouds to gather his church is prior in time to his coming with his church to judge and reign.

What those special signs of Christ's second advent are, we are taught, if I mistake not, in the gospels.

COMING OF "THE TIMES OF THE GENTILES."

First, the closing of "the times of the Gentiles" by Jerusalem being once more under Jewish rule. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." I do not think from other parts of Scripture that the Jews will as a nation be converted till that appearing to translate his church. And I do not think they will be an independent nation till the short triumph of the union of Christendom in apostasy has been consummated in the Holy City, and the last conflicts and the last persecutions of the church have been undergone. But I believe that the two counter-streams which will result in both these states of the world—in the union of Christendom in a General Council at Jerusalem, and in the setting up of an independent Jewish Republic in that city—are both flowing deep and strong. And when this last event takes place it will be a sign that he is at the door.

Secondly, certain physical phenomena: "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven," not necessarily, as I think, miraculous, but very likely capable of being accounted for on scientific principles, and therefore, not signs to the world at large, but only to Christ's people. Thirdly, an impression made partly by the signs just mentioned, and perhaps in some other way corresponding to the Master's knock in one parable and the midnight cry in another parable, which will so awaken all believers as to make them all arise and trim their lamps, when it will be too late for others to make ready.

CORRESPONDING SIGNS OF THE FIRST ADVENT.

There were corresponding signs of the first advent: political—the threatened passing away of the sceptre from Judah; astronomical—the phenomenon called the Star of the East; and that universal impression among godly men and women which made them known as waiting for redemption in Jerusalem. When these three signs are given it will be certain, and felt to be certain by all faithful servants of God, that the Master may come any day. And all of them may happen very soon.

A great deal in prophecy is clear to us which was not clear to those who have gone before us. In God's wisdom the prophecies were so arranged that Christians all through the ages might be kept in expectation, like travellers toward a distant mountain with ridges of lower hills between. The snowy summit seems to be separated from the travellers by a single range. But when they have reached the top of the nearest hill, another appears beyond, and then another and then another. At length a time comes when the last range has been reached, and nothing but a valley is seen between. I think we are nearing the final stage of the long journey, that most of the signs written in the world's previous history are behind us, and few before us; and that when the three I have mentioned, and on which such emphasis is laid in the gospels, appear, we shall know that our course is all but ended, and listen for the sound on every breath, "Behold, the Bridegroom cometh!"

Dr. Alder Smith said: we must always remember that there are two stages in our Lord's second coming, and though the second part when his feet shall stand on the Mount of Olives, and he shall come with all his saints must be during the last days of the final portion of the great tribulation mentioned in Daniel and in Zechariah, yet the first portion for his saints will probably be before the great trouble, or at its commencement. We find the lightning flash of the rapture, "For as the lightning comes out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," is mentioned in Matthew, before the verse which commences with "immediately after the tribulation of those days."

I firmly believe the two stages of the Lord's second advent are mingled in this prophecy, and so concealed from the eyes of the world, in the same way that the two advents of our Lord were blended, in the accounts given of them, in the old prophets. In Luke xvii. we read: "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left."

THE RAPTURE, THE TRIBULATION, AND THE ADVENT.

This is the rapture; but we read in Matthew: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And in Mark: "But in those days, after that tribulation, the sun shall be darkened and the moon shall not give her light." Then follows the description of the coming, and "the gathering together of his elect from the uttermost part of earth to the uttermost part of heaven." Then in Luke, "And there shall be signs in the sun and in the moon, and then shall they see the Son of man coming in a cloud with power and great glory."

## News Items.

THE CHOLERA.

HAVRE, June 30.—The steamer Kate, from Bombay, is obliged to stand in the roads and perform quarantine with the steamer St. Bernard, which arrived yesterday from the same place with a case of Asiatic cholera on board.

GIBRALTAR, June 30.—Quarantine for three weeks has been ordered for all vessels arriving from Egypt, and from all Ottoman ports on the Red Sea.

DAMIETTA, June 30.—The total number of deaths yesterday from cholera was 113.

ALGIERS, June 30.—The Governor of Algeria has issued an order prohibiting the usual pilgrimage to Mecca this year on account of the cholera in Egypt.

LONDON, June 30.—In the House of Commons last night Lord Hartington, the War Secretary, stated that every precaution had been taken to guard the British troops in Egypt against the cholera.

ALEXANDRIA, June 30.—An inspection of the fresh water canal shows that the water is good. There is no cholera there. The panic over the cholera reports is subsiding.

A Sanitary Commission has been appointed here, composed of Consuls, doctors, and engineers.

DEATHS AT MANSURAH.

There were six deaths from cholera here today.

LONDON, July 1.—There were 109 deaths from cholera at Damietta Saturday. The cholera appeared at Samanoud, a small town fifty miles southwest of Damietta, on the Damietta branch of the Nile. There were four deaths there.

The *News* says: During the twelve hours ending at eight o'clock Sunday morning there were 119 deaths at Damietta. It also says that most of the doctors have fled from Damietta.

It is officially denied that there is any cholera at Cairo. The sanitary cordons of Egypt have been ordered to shoot all persons attempting to pass through the lines.

Placards have been posted in different parts of Athens by anarchists that contain threats to destroy the royal palace and the ancient monuments by means of explosives.

The telescope reveals extraordinary disturbances on the face of the sun, and this is believed to be the cause of the unusual atmospheric disturbances on our planet.

The total eclipse of the sun on May 6 was successfully observed by the expedition sent out for that purpose on Caroline Island, in the South Pacific, and many photographs of the corona and spectrum were obtained. Vulcan was not seen.

A Colporteur has made a trip to Khartoum, which is far up the Nile, and found there ready purchasers for his entire stock of nearly 500 Bibles. It was, however, a rather perilous journey, as the false prophet's forces were committing havoc in Soudan.

The condition of Queen Victoria continues to cause anxiety. The London *Truth* says: The Queen has for two months been in a state of mild melancholia, which, in the course of time, if not relieved, would probably become very difficult to treat. Her condition has naturally caused great anxiety, because of the tendencies of her family. Her Majesty and Princess Beatrice will, in the autumn, go to the vicinity of Florence, Italy, where they will remain two months.

LONDON, July 3, 3 a. m.—The *Daily Telegraph's* correspondent at Paris says a telegram received reports the Count de Chambord as being in his death agony. It is stated that the Count has been suffering from inflamation of the intestines, and that he had a relapse Friday.

## Brevities.

MRS. Anadibai Joshee, a Brahmin of good social position, has embarked at Calcutta, in company with several missionary women, for America, with the purpose of entering the Philadelphia Women's Medical College. She necessarily violates many injunctions of the Brahmin creed, such as those which prohibit crossing the water, eating food not prepared by Brahmins, and many others. She says that her object in coming to this country is to prepare herself to aid efficiently in the elevation of her sex in her native land.

Parties of Jews are gathering at Cyprus under British protection awaiting the opening of Palestine by the Turkish Government. The Committee of the Syrian Colonization Fund have recently received news of the safe arrival of the second party sent out by them to the East. The party consists of eighty-six Jews, men, women, and children, and they are now settled at Cyprus, where they will be established, by permission of the government, until the difficulties which at present hinder Jews from settling in Syria can be removed. The committee are providing implements, dwellings, and all other necessaries for the people. Thus it is evident the prophecies are nearing fulfilment, and as was recently shown in an article on prophecy in this journal, it is under British guidance that the return of the Jews to Palestine will be accomplished.

Earthquakes and volcanic outbursts in Central and South America continue to occur with unusual frequency. Within the last six months the disturbances of this nature along the chain of the Andes have been remarkable. Last winter there were many earthquake shocks in Central America, and during one of them a small island sank out of sight. About the same time news came that Lake Titicaca was drying up in a surprising and alarming manner. Other earthquake shocks followed, destroying villages and doing other damage. Next the volcano of Cosetepe, in Lake Nicaragua, suddenly burst into eruption for the first time since the discovery of America. Recently there has been a violent earthquake in Ecuador, and the great volcano of Cotopaxi has begun to hurl forth smoke, ashes, and melted rock. The latest disturbance of the kind we have heard of is a sharp shock of earthquake felt along the coast of Chili Saturday morning June 21.

According to a cable despatch from Egypt cholera is raging to an alarming extent in Damietta, where forty-two deaths, all supposed to have been caused by that disease, occurred on Monday. The history of cholera epidemics plainly shows the necessity of prompt and strict quarantine measures in order to check their advance. The manner in which the disease, when once started from its last bed in India, follows the lines of travel and traffic toward the West is very curious and interesting. With the introduction of steamships and railroads cholera epidemics began to spread with surprising rapidity, and they have several times crossed the Atlantic. The present outbreak in Damietta may be the effect of a local disease, and not of the true Asiatic cholera, and probability is lent to this view by the fact that it does not appear to have spread from Hindostan, as all great cholera epidemics have done. Still, it is better in all such cases to be forearmed, and a watchful eye should be kept upon every avenue by which the disease could be conveyed to this country. So far we have had the promise of an exceptionally healthy summer here.

An extraordinary charge against the Jews has been made in Hungary, and four men of that race have been placed on trial at Nyiregyhaza. A boy, the son of one of the prisoners, alleges that on April 1st his father and three other Jews enticed a Christian girl named Esther Solymosi into their synagogue, where they cut her throat, and caught the blood in a pail and used it to mix with the flour for their passover bread. The boy states that when he witnessed the crime he was outside the synagogue, but peeped in through the keyhole. The girl in question is certainly missing, but the body of a dead girl wearing the clothes of Esther Solymosi was taken from the river near the town in which she lived. It had been in the water so long that identification was almost impossible, and while some of her friends assert that it is Esther Solymosi, others who knew her deny it. The boy, who is the chief witness, is known to be under the influence of the Roman Catholics, who are savagely hostile to the Jews. The whole region has been affected by hydrophobia, and there is little probability that the men will have a fair trial. The correspondent of the London *Times* states his conviction that the boy witness is a maniac. Whether he be a maniac or only the dupe and instrument of the Papists, it is certain that his statements have excited the Hungarians to a pitch of frenzy little short of madness, and that the whole Jewish race in Hungary is in danger of massacre. The Hungarians of the locality are ignorant and superstitious, and they give ready credence to charges which would be scorned in a more enlightened community.

## Sententious.

There will never be a second Savior to atone for the guilt of rejecting the first.—*Dr. Wardlaw.*

There are times when silence is eloquence, but it is not in the pauses of a prayer-meeting.—*Golden Rule.*

Many a man dreads throwing away his life at once, who shrinks not from throwing it away piecemeal.

I do not ask my cross to understand.
My way to see;
Better in darkness just to feel thy hand,
And follow thee.

Human investigation has reached no results in religion or morals higher than those taught by the Peasant of Galilee.—*Independent.*

Make others to see Christ in you, moving, doing, speaking, and thinking; your actions will speak of him, if he be in you.—*Rutherford.*

Only a little thing—
A word, or smile, or tear—
May lighten the load of a weary heart,
Or rob that heart of cheer;
And all made up of little things
Are our lives from year to year.

Many will find gifts at their Father's table at the great marriage feast of the Lamb, which they never knew they were to have, and some which they fancied were lost irrecoverably on earth.—*Mary Kingston.*

"They went through the *flood* on foot;"—the place where we might have expected nothing but trembling and terror, anguish and dismay—"there," says the Psalmist, "did we rejoice in him."

"This, too, shall pass away."—An Eastern monarch commanded his minister to furnish a motto that should cheer in adversity, and prevent excessive joy in prosperity. He gave the monarch for his signet: "This, too, shall pass away." How greatly would such a thought console us in sorrow, or restrain us in joy! Every state of feeling or suffering, of hope or despair, shall pass away in this life.—*John Foster.*

When darkness gathers round my path
And all my song birds cease to sing,
I know it is not sent in wrath
'Tis but the shadow of thy wing
When dancing sunbeams round me shine,
And joy and peacefulness embrace,
I crave the radiance to outshine—
To blot the brightness of thy face.

### SELECTED MISCELLANY.

Lord Wolseley travelled in the Duke of Edinburgh's suite to the coronation of the Czar in his ordinary attire, and the astonishment of the Russians was intense when they learned that the quiet looking man in the gray ulster was the victor of Tel-el-Kebir. It seems to have been in the midst of so much splendor a capital advertisement. Like the Frenchman whose ribbonless buttonhole made him distinguished, Lord Wolseley's ulster marked him out for special observation where a blazing uniform would have been lost in a crowd of similar trappings.

The fifty-third annual conference of the Church of Jesus Christ of Latter Day Saints has been held in Salt Lake City. No other religious body in the land musters so many adherents under one roof as at these gatherings. For weeks beforehand the whole Territory is astir. The railroads offer one-fourth fare, and run extra trains. Though the conference is the centre of attraction, business and pleasure mingle strangely with religion. The streets and stores are crowded, the theatres, too, are thronged, nor are the saloons forsaken. Of the adults, the bulk are foreign born, and in features and utterance are evidently English and Scandinavian. An unfriendly observer declares that their faces are without expression. "All signs are lacking of brain power. They have had long and dire training in obedience, and no longer care, or are able, to act for themselves in matters high or low." The sessions are held in the Tabernacle, in which 10,000 persons find sittings.

The persecutions of Jews in various places is awakening a new interest in Palestine. Many refugees have sought a home in that land, and receiving no sufficient help from brethren of their own faith, have looked in other directions. The agents of the London Jews' Society have found both their work and their influence greatly increased. A proposal to found Jewish colonies under Christian direction is now being discussed. There are at the present time 20,000 Jews in Jerusalem. One single fact may indicate the nature of the changes in progress. In 1853 there were in Jaffa only seventy orange groves; there are now 370; and the new developments of industry are elsewhere encouraging. — *Christian Commonwealth.*

That the time of Christ's crucifixion may be approximately demonstrated by astronomical calculation, after paying due regard to the historical data which we possess, is asserted by Judge Joseph P. Bradly of the supreme Court of the United States. The cardinal conditions required are, first that the time must be brought within the Procuratorship of Pontius Pilate; secondly, it must be after the fifteenth year of the reign of Tiberius, and after the 30th year of Christ's age; thirdly, it must occur on the 15th of the Jewish month Nisan (or Abib), and on the sixth day of the week, or Friday. After a close and extended calculation, his Honor reaches this conclusion: "There were only three years from A. D. 27 to A. D. 35 inclusive, in which the 1st of Nisan, happened on Friday, and these were A. D. 27, 30, and 33, the last of which is very doubtful. But the crucifixion could not have happened before A. D. 28, and probably not later than A. D. 31. Therefore, the year 30 is the only one which satisfies all the conditions of the problem. It does satisfy them because it gives opportunity for Jesus to teach publicly for about three years and to attend three Passovers during his ministry; or four, according as it commenced before or after April 3, A. D. 27. Now since in A. D. 30 the 1st of Nisan fell on Friday, the 24th of March, the 15th fell on Friday, the 7th of April, which was the day of the crucifixion."

## Communications.

### Conference Report.

The Third Quarterly Conference of the Second District of Arkansas, met with the Church of God at Green Briar, on Friday night before the 3d Sunday in June, with President McCarty in the chair.

The following churches were represented: Damascus, Hope, Liberty, Pinnacle Springs, Green Briar, Garland Springs, Cypress, Antioch, Bardonville, Good Hope, and California. The above churches represent a membership of about 400. The reports from churches, on the whole, was good. Reports of ministers showed that the foundation has been laid during the present quarter, throughout the district.

Preaching brethren present, S. R. Etheridge, W. J. Sowell, G. W. Crosby, J. D. Martin, W. H. McCarty, T. J. Dowel, W. T. Roberts, W. H. Porter, C. C. Brown, J. J. Smith, W. W. Corlin, I. D. Bobbins, R. B. Etheridge.

The following resolution was passed:

WHEREAS The report reaches us of the death of our beloved Brother, W. Gray, a faithful member of the church at Pinnacle Springs, therefore be it

*Resolved* That we tender our heartfelt sympathy to the family and friends of our beloved brother, and while we all feel the sad loss by his removal, we sorrow not as those without hope, but finally expect to meet him again beneath the cloudless skies of the Paradise of God, where fainting and failing, and sinning and dying are felt and feared no more.

It was decided to change the time of the Annual Meeting from Aug. 10, to Sept. 13. All business being finished the Conference adjourned Saturday evening, at five o'clock, to meet in Annual Conference, on Thursday night before the 3d Sunday in September, with Palarm Church, six miles east of Conway, Faulkner Co.

W. H. MCCARTY, Pres.

JOHN W. TEAK, Sec.

### To the Brethren Scattered Abroad,

"Come over and help us."

CHICAGO, Ill.

Whereas this mighty, wicked city which putteth to shame Sodom and Gomorrah is lying in the darkness of the evil one, and the light of God's truth is so dimly shining, therefore it is deemed expedient to make an effort to scatter a few rays of gospel light "that a people for his name may be taken out" in order that the Bride may make herself ready I would herein appeal to the brethren for aid to establish and support a "Blessed Hope Mission" for preaching and distribution of tracts and papers. I am here in the city and earnestly desire to work for Jesus. I find a very few who are willing to connect themselves with mission work; that few, like myself, are poor, but willing to work in every opportunity and place. Now dear ones can you help in this mission work. will you invest in the Lord's five-twenties, have you one, two, five, ten or more dollars or less, that you can freely, cheerfully and prayerfully give to the work? When the day of making up the special treasure shall come, will not the Master say, "Come ye blessed of my Father?" Remember that bread scattered upon the water will return to you again.

Our plan is to procure a place for preaching and to engage all the talent we can command for teaching, Bible reading, distribution of tracts, sending papers, etc., teaching the things concerning the kingdom of God and the name of Jesus the Christ, thus making ready a people for the Lord. Reports of progress will from time to time be published; also reports of finance, showing how the money has been expended. Let any, therefore, who feel disposed to aid, correspond with C. C. Ramsey, 259 Randolph St., Chicago, Ill., or C. H. Jones, 230 La Salle St. Let us hear from you at once.

Yours in hope,
C. C. RAMSEY.

### Obituary.

DIED—At West Acton, Mass., Mrs. Hina Gooch, aged 29 years. The deceased was a daughter of our Brother Samuel Weaver, of Buchanan, Mich.

DIED—At Nevada, Iowa, June 24th, Robert Stephens, aged 78 years. He died firm in the Gospel faith.

### ANNOUNCEMENTS.

POSTPONMENT.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. ETHERIDGE, Sec.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DAVIGGINS, President.

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## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 240 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.

## When Shall These Things Be?

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A treatise on the Divine Times and Seasons, showing also the symbolical relationship existing between the Great Pyramid of Ghizeh, and that on the Great Seal of the United States, which not only gives the plan, but also the duration and time for the overthrow of "Man's Age" or democracy, and opening from the Divine word that this last age (democracy) forms the last or latter days, so often alluded to in the Scriptures. 40 pages, paper cover, price 25c. Send to this office for it

## A LETTER to a FRIEND.

—BY MRS. C. C. WOODRUFF.—

This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is too well known to need commendation here. 32 pages, price 10c., 3 copies 25c., 13 copies $1.

## Youths' Column.

### The Old Homestead.

Ah, here it is, the dear old place,
Unchanged through all these years.
How like some sweet, familiar face
My childhood's home appears!
The grand old trees behind the door
Still spread their branches wide:
The river wanders, as of yore,
With sweetly running tide;
The distant hills look green and gray,
The flowers are blooming wild;
And everything looks glad, today,
As when I was a child.

Regardless how the years have flown,
Half wondering I stand;
I watch no fond, endearing tone,
I clasp no friendly hand:
I think my mother's smile to meet,
I list my father's call,
I pause to greet my brother's feet
Come bounding through the hall;
But silence all around me reigns,
A chill creeps through my heart:
No trace of those I love remains,
And tears—unbidden—start.

What though the sunbeams fall no fair,
What though the budding flowers
Still shed their fragrance on the air
Within life's golden hours:
The loving ones that clustered here
These walls may not restore;
Voices that filled my youthful ear
Will greet my soul no more
Until yet I quit the dear old place
With love and blessings fraught,
As when to riches or old fame
Ambition will be brought.

### Duties of Daily Life.

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us — with their infirmities, their bad judgment, their ill breeding, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided on purpose for the trial of our virtue, these are the best exercises of patience and self denial and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusive disturbance—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self denial than any little rigors or afflictions of our own imposing. These constant inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superceded pilgrimage and penance. — *Hannah More.*

### If You Please.

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to him on a saucer and asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded the great armies in Europe, and had long used the throne of authority, did not despise or overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember "if you please." Among your playmates don't forget "if you please." To all who wait upon you and serve you, believe that "if you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"if you please." Life is made up not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure the comfort.—*Sir Humphrey Davy.*

### "At Hand."

More than eighteen hundred years ago, John, the forerunner of our divine Lord, said, "The kingdom of heaven is at hand." Christ, our exalted King and Life-giver, made the same announcement, saying, "Repent, for the kingdom of heaven is at hand;" and he sent forth his apostles to utter the same proclamation.

Paul, the apostle to the Gentile world, said to the church in his day, "Let your moderation be known unto all men; the Lord is at hand." Phil. iv. 5. "The night is far spent; the day is at hand." Rom. xiii. 12. The apostle Peter said, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." To the beloved John on the Isle of Patmos, it was said, "Seal not the sayings of the prophecy of this book; for the time is at hand."

This expression, "at hand," seems to cover the entire gospel dispensation, but it is not without definite signification. By tracing down the symbolic image described in the second chapter of Daniel, and the prophetic vision recorded in the seventh chapter we obtain five great, universal kingdoms delineated; four of which are earthly, beastly, and transient in their character, the fifth being heavenly, divine, and eternal. These great kingdoms are,—1. Babylon; 2. Medo-Persia; 3. Grœcia; 4. Rome.

Babylon being the first of these great kingdoms, the next one, or the one "at hand," would be Medo-Persia, which accordingly supplanted Babylon, as we read in the sixth chapter of Daniel. When the Persian kingdom had arisen, the next kingdom "at hand" was Grœcia under Alexander, before whose power Medo-Persia fell. When Grœcia had acquired dominion, the next kingdom "at hand" was Rome, and when Rome swayed its sceptre over the world, then it was said, "The kingdom of heaven is at hand"—the next kingdom, destined to fill the place of the Roman government, which, though divided and shattered, still retains its hold upon the world, is the everlasting kingdom of God.

It was at this time, when the Roman empire was in all its glory, that the voice was heard crying in the wilderness, "Repent, for the kingdom of heaven is at hand." This was a warning to men that they should yield their allegiance to God, and turn from their sins and be subject to his rule. The Pharisees rejected the counsel of God against themselves. A Roman ruler beheaded the herald of God's kingdom; then Christ himself took up the message, and sent his disciples to proclaim it to the Jewish nation. They rejected it, and said, "We will not have this man to reign over us;" "away with him; crucify him."

When the disciples gathered around the Savior on the slope of Olivet, and looked off upon that city whose overthrow he had predicted, they said, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" In answer to their request, he gave them a connected chain of events reaching through this dispensation, and concluded by saying, "Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." And he also gave them one unmistakable token by which they might discern the approach of that kingdom. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." This "gospel of the Kingdom" is evidently not the kingdom, but simply the good news, or the proclamation of that kingdom to come. The church is not the kingdom of God. It is the "little flock" to whom it is the Father's good pleasure to give the kingdom in due time. The people of God are the loyal subjects of Christ, amid a host of foes. They have received the kingdom of heaven as little children; and though their King is absent, and the kingdom is not yet established, they are loyal and true to him; and it is their business, in his absence to proclaim the good news of the kingdom to all the world, form witness unto all nations, that they may hear, believe, obey, and be saved. This is the work that is to be done today. The last commandment of our Lord before he ascended to heaven was, "Go ye into all the world, and preach the gospel to every creature." The last prediction which he uttered was, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

This command yet waits for its fulfilment; this prediction yet waits for its accomplishment. When it is accomplished, "then shall the end come." Until it is accomplished, the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering, and not willing that any should perish. He waits in mercy that he may save lost men. And while we wait the accomplishment of his promises,

"And while the tardy scale that yet detains
The Lion, Judah, from his destined reign,"

let us go forth in the strength of God, to do the work which he has appointed, bearing precious seed, and scattering light and truth to earth's remotest bounds.—*H. L. Hastings, in Christian.*

## Communications.

### THE TABERNACLE OF GOD.

By request I pen a few lines on the tabernacle of God. The first thought we would present on this subject is found in Psa. xxvii. 5, "For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." Isaiah is very explicit as to the time when the saints are to be hid away from the time of trouble which is to come upon all the nations of earth, for he says, "Thy dead men shall live.... Awake and sing ye that sleep in dust, for thy dew is as the dew of herbs and the earth shall cast out her dead." The next verse says, "Come my people enter thou into thy chambers.... hide thyself as it were for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place (of intercession) to punish the inhabitants of the earth for their iniquity." The time then is laid at or directly after the resurrection, see Isaiah xxvi. 19. Here we have two facts stated, one is that the saints immediately after the resurrection are hid away as David in the secret of his tabernacle; the other is, while there the time of trouble Daniel speaks of in xii. 1.

Again Paul says, "The Lord himself shall descend with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." 1 Thes. iv. 16. This is undoubtedly the time that David and Isaiah refer to in the Scriptures before us.

We come now to John xiv. 2, 3. Jesus says, "In my Father's house (tabernacle or dwelling place) are many mansions (apartments), if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself." Jesus here says nothing about the Father's house or tabernacle coming down; he left that for John the revelator to talk about. Again Paul refers to the same grand building in 2 Cor. v. 1, he says, "We know that if our earthly house of this tabernacle (this mortal, earthly state) were dissolved we have a building of God, a house not made with hands, eternal in the heavens," but not to remain there, for John saw it coming down; Abraham, too, had his eye fixed on the eternal city, with Isaac and Jacob and all the old patriarchs and prophets, see Heb. xi. 10–16.

"Wherefore God is not ashamed to be called their God for he hath prepared for them a city." Thus far we hear nothing of its coming down only the fact that there is such a place and its present location, also that the saints enter it immediately after the resurrection. The information concerning its descent we get from John the revelator. He first speaks of it in Rev. iii. 12, and again in xxi. 2, he says, "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, and I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God." Jesus refers to this time in John xiv. 23, where he says, "If a man love me he will keep my words and my Father will love him and we will come and make our abode with him." But before its descent to the earth the saints are caught away into their secret chambers, hid away as David declares "in the secret of his tabernacle," away from the earth while judgment is executed upon the nations of earth. Again in this tabernacle is where the marriage of the Lamb takes place or is celebrated.

Now if we turn to Rev. xix. 1, John declares, "He heard a great voice of much people in heaven (away from earth where no one can molest) saying, Alleluia, salvation, and glory, and honor, and power be unto the Lord our God, and again they said Alleluia. And I heard as it were the voice of mighty thunderings saying Alleluia." And why all this shouting while the very atmosphere vibrates from pole to pole and old earth trembles to its very centre. Ah, "the marriage of the Lamb has come and his wife (the saints) hath made herself ready;" yes she has on her garments of righteousness and as David says, she is decked with wrought gold and needle work. All this transpires away from the turmoils of earth, in the tabernacle of God, yea in the city of gold, the saints eternal home; O glorious day, soon may it come.

When John saw it, it was descending to the earth, the bride safely housed within its golden mansions in all the glory of the eternal God. But where shall it be located. Please go with me to Zech. xiv. 10; he says "all the land shall be turned as a plain from Geba to Rimon south of Jerusalem and it shall be lifted up." The prophet here does not say how high but by turning to Micah iv. 1 he says, "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills." Hence overshadowing all the surrounding country; here we locate the tabernacle of God, the golden city that no one is to enter but they whose names are written in the Lamb's book of life. Here [illegible] xi. 7; Heb. viii. 5, admonished of God; Heb. xii. 25, speaking as an oracle. Peter evidently uses the word Christian as though of divine sanction. 1 Peter iv. 16. I think my warrant, if not absolutely positive, is very weighty in favor of the word being derived from a Divine source, and not rather from "the enemy," and as such would be a fatal blow at sectarian names amongst Christians.

Yours in love and faith.

W. BROOKMAN.

## Selections.

### "THEISTIC EVOLUTION."

Is there such a thing as theistic evolution? Does evolution *per se* admit of the existence of or leave any place for an Omnipotent, Omniscient, Eternal God, the maker and upholder of all things? Certain eminent divines who have espoused the evolution faith claim that it does, and that the evolution theory is but a special revelation of the divine method of creation. They also claim that its teachings do not conflict with the fundamental doctrines of the Christian religion. But what are the facts!

Evolution teaches that in matter alone are to be found all the causes that have given existence to all the material forms of the Universe, and that matter is eternal. It teaches that from the remote, eternal molecular atoms and their self-evolving force, have sprung, unaided by any higher intelligence, not only the diversified material forms both organic and inorganic, but even all the varieties of vegetable and animal life, including instinct, reason and intelligence. A fundamental feature of its teaching is that in Nature alone — that is in the materials that existand their self-instituted laws of motion and "survival of the fittest," we find a complete explanation of all the phenomena of the universe, thereby completely ignoring the supernatural. Hence, according to the fundamental principles of evolution as taught by its great disciples, Spencer, Helmholtz, Huxley, and Darwin, if the God of the Bible does exist there is no use for him whatever, and no part of creation with which man is or possibly can become acquainted, is of his designing or workmanship. The ten thousand manifestations of design which greet the intelligent eye at every turn in life and in all organic forms, are but the result of happy accidents. Intelligence had nothing whatever to do with constructing the eye, the ear or any other organ of the body, except only in so far as intelligence inheres in matter itself, and has so inhered in it eternally. That I do not overstate or misrepresent the teachings of evolutionists, any one can satisfy himself by examining their standard works.

Now, this is no new doctrine. It is as old as the days of Democritus. Four hundred years before Christ he promulgated this theory; and instead of modern evolutionists advancing anything new, they are, in fact, only elaborating an old atheistic dogma that was promulgated more than twenty-two hundred years ago. Hence, in this particular, they have not evoluted very much. But the surprise is that eminent divines who claim to be orthodox, will boldly claim that a teaching which absolutely leaves no place in the range of rational or material existence for the God "who upholdeth all things by the word of his power," who numbereth the hairs of our heads, and without whom not even a sparrow falls to the ground, should subscribe to that teaching as being in harmony with the fundamental doctrines of the Bible, and presume to persuade intelligent men into accepting such a belief.

The Bible which they claim to believe, and of which they claim to be divinely commissioned expounders, declares that "God created man in his own image," that he endued him with reason and intelligence, and that on account of his violating his Creator's laws—laws whose requirements were founded in the essentials of man's well-being — he deteriorated into a lower condition than that in which his Creator originally placed him; and that the grace and gospel of the Lord Jesus Christ is the only agency capable of effectually restoring him to his primal intellectual and moral excellency. But evolution teaches that man had his physical, mental and moral origin all in the monaron — that by certain accidental combinations of molecules of matter the moneron came into being; and that from it, by means of millions upon millions of differentiations and evolutions which it required millions upon millions of ages to accomplish, higher and still higher forms of animal life were evolved, a gradual process of improvement going on all the while, until in the evoluted brain of the higher forms of life a gleam of reason was evolved, which continues to brighten through the infinite ages until it finally blossomed into judgment and intelligences; and hence the man of the present day exists. Evolution teaches distinctly, that through the operation of the inherent forces of matter alone, and by means of "development" and "the survival of the fittest," man, in his present state, has been gradually evolved from the very lowest forms of animal life.

We admit that the theory looks nice as an appendix to the nebular hypothesis; but the question for solution is, does it accord with the teachings of the Bible? does it accord with the facts of history? does it accord with the ascertained facts of science? As to the Bible, it requires but a small amount of scrutiny to reveal the fact that this theory is in direct antagonism with its plainest declarations; and that nothing short of a gross perversion of these declarations can possibly give them even a semblance of agreement with the evolution hypothesis. Evolution is essentially materialistic and atheistic; the Bible is directly the opposite of these.

As to the facts of history, do we find in them evidences of this ever-increasing development and improvement in man, except where he has been under the direct influences of the teachings of the Bible? What improvement physically, intellectually or morally have the Chinese made since the days of Confucius? In fact that nation has stood petrified as to improvement for the last three thousand years. Its progress has been nothing. Only since it has opened its ports to the Bible and to the commerce of Bible-reading nations, has it begun to make any improvement on the customs and manners of the days of its great prophet. What can be said of the intellectual and moral improvement of the Egyptians, the Syrians, the Babylonians, the Medes, the Persians, the Greeks and the Romans? All these nations had at one time attained to great intellectual eminence. This fact is well attested by the fragments of their literature and customs that have come down to us. But have they, according to the evolution hypothesis, gone right on, and by means of survival of the fittest, are they now, as they once were, in the very front rank of intellectual and moral excellence? Is it not strange that with such well authenticated evidences of the fallaciousness of the claims of evolution right before their eyes, intelligent divines will yield assent to its propositions?

From whence have come the nations that to-day constitute the brain-power of the world? From what people have sprung or have been "evolved" the superior morals of Christianity that are blessing and conquering the world? Not from those intellectual giants that once held the Hebrews as slaves. By reason of their receiving, and adhering to the teachings of the Bible, one of the fundamental tenets of which is the declaration that about six thousand years ago "God created man in his own image," there has sprung from the tribes of northern Europe who less than two thousand years ago existed in a low state of barbarism and savagery, the intellectual and moral men and woman who are to-day ruling and blessing the world. Without the moral restraints of the Bible, even intellectual Greece and Rome, instead of evolving into a higher life, deteriorated and died of their own moral rottenness. But, aided and restrained by the words of the Bible, the savages of northern Europe have in a few centuries, risen to the highest degree of modern, intellectual and moral culture. What a commentary these facts are on the pretensions of the evolution theory! And the attempts of certain progressive (?) divines to so explain away the emphatic declarations of the Book of books as to make them accord with the evolution theory is humiliating and disgusting in the extreme.

As to the pretentious claims of evolutionists that their theory is substantiated by science, and that it is scientific, it is simply not true. With all their research and with all their claims, they have utterly failed to produce any facts of science to substantiate their claim that man has existed on this earth more than six thousand years. Nor have they been able to produce facts that come within a thousand leagues of connecting man, by descent, with the lower order of animals. Even between him and the most intellectual (?) monkeys of modern times they must acknowledge that they have utterly failed to discover "the missing link." That "link," even with them, is the great desideratum of their theory, and that link they have not found. Until evolutionists unmistakably produce this link, divines should be slow to admit that they are lineal descendants of monkeys, although their illogical reasoning and inconsistent behavior might be taken as a strong proof that they are thus descended. Agassiz and Lyell, than whom there are no higher authorities respecting geologic remains, both assert that there were successive creations from the lower to the higher forms; but as emphatically assert that they were creations and not mere evolutions or differentiations. The claim that evolution is an established fact, and that theology must be so modified as to accord with it, is as false as it is pretentious. And as to so modifying theology as to make it accord with evolution, it is utterly impossible. The former is essentially theistic, the latter essentially atheistic. To indorse evolution is to abandon the theology of the Bible in every shape and form. No more can the Helmholtz-Spencer-Huxley-Darwin evolution of to-day be made to harmonize with the essential teachings of the Bible, or the theology of the Book of books be made to harmonize with evolution than the Apocryphal lake of fire can be made a safe place to store gunpowder.—*Wilford's Microcosm.*

### BRIGHT PROSPECTS OF THE AGE TO COME.

Last month, Mr. H. M. Barnett, B. A., of Hopton, delivered a lecture in the Corn Hall, Diss, Norfolk, on "The Glories of Christ's Coming Kingdom." He pointed out the peculiarities of the present age, showing that the Bible declares that the devil is the god of this world; but he will only continue to be so until the Second Advent, when Christ will take to himself his great power and reign triumphantly. He showed that during the present age the kingdom is just the reverse of what it will be during the millennium. The present age is spoken of as being connected with the Dragon beast (political Rome), false prophets, and a false confessionalism; but the future will be signalized by God the Father reigning over all, the Son acting as the long-promised Messiah, a wondrous manifestation of the Holy Ghost, who will be present in a manner which has never yet been known, and the earth will be filled with the knowledge and glory of the Lord, as the waters cover the sea. The curse will be removed from the earth, and there will be a marvellous change of things on this globe, which will bask in the sunlight of the glorious favor of God in Christ. The lecturer quoted several passages of Old Testament Scripture to show that in the age to come the earth will be made fruitful, yielding two crops a year; barren spots will be made fertile, from a handful of corn there will be abundant harvest; so that everything lost under the first Adam will be restored and made prosperous under the last Adam, and all these things will be visible on the face of this globe for the space of 1000 years, during which time Satan will be held captive. The lecturer passed on to notice that in the coming age maritime commerce will flourish, and trade will be prosperous, education will abound, and there will be a blessed increase of knowledge and understanding of God as regards his words and works, and how he might best be honored and glorified. International relationships will also be in a healthful condition, for the saints will be constituted the rulers of the world, and Christ, who is the "desire of all nations," and, knowing the wants of all will be able to supply them. He said that in all ages men have been striving for righteous rule, and the whole creation has been groaning for it, but this has not yet been achieved, neither will it be until the manifestation of the sons of God. The lecturer further referred to the prophecies concerning the future of the kingdoms of Egypt, Assyria, and Israel, contrasting their future glory with their present humiliating condition, and pointing out the prospects for them in the age to come. He afterwards alluded to the animal creation, showing that the beasts were affected by the fall; and as Adam single-handed had all the beasts in his power and gave them names, so the redeeming work of Christ will have its effect upon them, and they will no longer be savage, fierce, and terrible, but the lion will lie down with the lamb, and all the other prophecies concerning them will be fulfilled. He proceeded to state that in every other department there will be blessing. The church will be beautiful, and the worship splendid; a religiousness, sacredness and holiness will be connected with all the affairs of the earth. The words "Holiness to the Lord," will even be inscribed upon the bells of the horses, secular matters will be consecrated and made sacred, and everything be placed under Christ's Divine rule, which will be a perfectly righteous rule, equitable, just and considerate, and all wrongs will be redressed. After referring to other events which will mark the blessedness of the age to come, the lecturer exhorted the audience to rejoice in the prospects before them, and, in concluding, made an earnest appeal to the unconverted to seek to have a personal interest in Christ, and so be able to share in the bright realities in the age when Christ will come again to be glorified with his saints.—*Prophetic News and Israel's Watchman.*

# Poetry.

Congregationalist.

## FOR SOMEBODY'S SAKE.

As over life's mountains and vales
Our pilgrimage journey we take,
We add to our trouble and care,
And heavier burdens we bare
For somebody's sake.

Though deeply we're wounded by grief,
Though the heart day continue to ache,
Our sorrows we keep out of sight,
And our faces are smiling and bright
For somebody's sake.

We labor and toil all the day,
And many a sacrifice make,
And at night may be weary and worn
With the trials we've cheerfully borne
For somebody's sake.

What wonderful tasks we achieve!
What wonderful deeds undertake!
And how sweet is the victory won,
When all we've accomplished was done
For somebody's sake.

The struggle that's only for self,
No joy among angels may wake,
But the brightest of crowns will be given
To those who have suffered and striven
For somebody's sake.

# Communications.

"NEW JERUSALEM," May 28, 1883.

*Editor Restitution:*

Another beautiful Monday morning has come, and we will write a little for the Wednesday past, as, I suppose you know, we only have the privilege of mail *out* once a week. Sometimes we receive two or three mails per week; nothing regular about the mail service now, but hope for improvements soon.

Yes, another fine morning, and in fact we have no other kind. I don't think there is any country like it under the sun in this respect, weather fine continually, the days now are warm, but I have seen warmer in America; of course the hottest weather has not yet come. However the nights make up for the heat of the day, they are delightfully cool, we feel very comfortable under the same amount of bed clothing that would be required in the western states.

Now must tell you of a jaunt we took yesterday in company with Mrs. Davis, under the guidance of a Mr. Taylor, an American Jew, who returned here several years since. Leaving his place about the centre of the city, he led us south perhaps two blocks, to the first place of interest, being nothing less than the house built and occupied by the first Empress Helena. This is built of stone of diverse colors, and instead of cement or morter, sheet lead, about ¼ of an inch thick, is used. I don't know of another of like construction. There is now only one story and one half of this building above ground, it is claimed that there is about 40 ft. beneath the present grade; just think of going down here to the second and third cities, who knows what may be unearthed here when this land falls into the hands of a people who will take the trouble to investigate. But then this is all plain enough to my mind, God has wanted these things to remain just so, and who can prevent its being otherwise? From here we pass on south, near the ancient wall to the temple grounds, now called the "wailing place." This rout takes us between Mt. Moriah and Mt. Zion. For the benefit of some who may not know, will say these "points" of interest are inside the city walls. So through this part of the city, which is now in ruins, we pass out at, what in Hebrew is called the "Rubbish Gate," and look almost straight down into Jehoshaphat, and Kedron, on the opposite side of this same valley is the village of Siloam, and it is the pool by this name we are steering for; but then we have a mountain to descend, several hundred feet to the bed of Kedron, which is now the path, as there is no water in it at this season of the year. This village is "stuck in" against the side of the mountain, some of the houses are worked out of the solid rock, and inhabited by the natives, or Arabs, who bear a very bad name,—said to be robbers; while back of this village, and on top of the mountain, is where Solomon had his harem. Now we are in the "brook," and on either side are gardens owned by the people of the villages, there is raised a little of everything in way of vegetables, here too are many fig trees; if anybody thinks "it—the desert—is not blooming like the rose," let them look down into this part of Jehoshaphat.

Now we have reached the pool of Siloam. Truly, faith and works went together, when the blind man traversed the rugged road from the city to this place. And washed, (did what he was commanded), and came seeing. Jno. ix. 7. This is the most wonderful place to me about Jerusalem. Here in this little stream of water is the ebb and flow of the sea, it is clear as a crystal, a little brackish, no man knows where it starts *from*, or what causes the ebb and flow; it is only on the surface about 6 rods, (then allowed to pass from sight, from this to Dead Sea), and this is confined to about 3 feet width by stone wall-sides, and bottom. It comes from the direction of Mt. Moriah, where the temple stood. So here long, long ago, Abraham watered his cattle, and today there is a little bunch of cattle drinking at the same place, no doubt, and a native woman is pounding her clothes on the rocks in the water, and one is here with a stone jar for water. The sights no doubt are about the same as of old, save there was no Americans then, looking on. On our way here from the city, we encountered several black worms of about four inches in length; these, we are told, eat the flesh from the dead in the cemeteries. This gives me a better idea of our Lord's words in Mark ix. 44. I see in them also God's wisdom, for here it is not practicable to dig the graves deep, they are very shallow indeed, because of the stone. They are covered usually with a large, flat stone, dressed the right size to cover the grave. Then how much better in this warm climate, under these circumstances, to have something that will soon consume the flesh of the dead. (Coffins are not used among the Jews). Now we return on the east side of the brook to "King's dale," and turn to 2 Sam. xviii. 18. "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place." The base of this structure is about 20 ft. square, cut out of solid rock where it stands, one room inside of this, is about 10 ft. square, with a place on one side for entrance, while each of the other sides has a hole, or window, large enough for a man to pass through, head first. On top of this is built a tower, perhaps 40 ft. high, this is of stone, different sizes, but beautifully dressed on the outside, while they are made to almost meet inside, and are so arranged that an ordinary sized man, if a fair climber, can go nearly to the top; this, mind you, inside. I accomplished this feat, and wrote the word "Restitution" near the top, while Mrs. Davis was below repeating "good," and perhaps in her merriment she might have been heard to say. "*Tibe, Tibe,*" which is Arabic for "good."

But what a lesson is here to be learned, both for the young, as well as those who are striving for the mastery in the Christian warfare. Because of his disobedience, he brought to himself a speedy, and terrible death; anguish, shame, and almost a broken heart to his father, during his wild career. His inordinate desire to be remembered when gone, led him to cause the erection of this monument, or pillar. That terrible design to exalt self, unrestrained, finally got beyond his control. Look at the end of this man, my Christian friend; keep it in mind, for now I will tell you how much is thought of this pile of stone, "Exaltation." Arabs think they would be committing a very great sin, should they pass this, without throwing a stone through one of these holes; and they actually hate him, and say he was a very disobedient son, of course, they don't stop to think whether they are as bad as he was. So this gives the Jews something to do, for once a year they come and clear away the rubbish, for in that time, we are told, this room is pretty well filled up. Even the heathen throw stones at self-aggrandizement. May God help all of his, to keep free from this terrible sin; it must down, or we perish.

Now we leave here, for it is 4 p. m. and we must pass "the garden," cross Kedron, up the hill, enter St. Stephen's gate, pass over the ground where he was stoned, (so says tradition) stop a moment at our friend's house for a cool drink, and off again out this time at the Damascus gate, and away north to the tomb of Simeon the Just; for here today is the annual gathering time for the Jews, to this place to pray. On this day the tomb is open, and those who desire can enter. All there is to be seen is two rooms in the side of a solid rock, and worked out several feet below the surface; in here I found many Jews, with lights burning all round, (for it is very dark without) with their Hebrew books open, reading, and praying. Poor souls, I have seen no such devotion among any people. Their faith which has endured all these hundreds of years, without one ray of light, through such persecution as no other people has ever seen, is to me a living miracle. Compare their faith in God's promises, concerning the time in which we are living, to that of the so-called Christian world.

Here we see them coming from all parts of the world, leaving everything, even to houses, and lands, allowing nothing to stand in the way, because they understand that the Great I Am, is saying to them, — "The time has come, return, come, come!" Oh yes, this is a great and glorious reality, they are coming. We can now figure out representatives of five tribes, and I believe when God gets ready to open our eyes, we will find other tribes a great deal nearer to Jerusalem, than those were who have come. Ask those who have come from the far countries, from north, south, east and west the same question, why have you made this great journey, and the same answer is given: "The Messiah soon comes. We soon get our own land back again. God promised it to our fathers, and his word is good."

Now see the other side of this picture. Look at the so-called church, the multitudes of professed followers of Christ, who claim to believe in the teaching of the apostles. Instead of following our Savior's instructions, to search the Scriptures, (that were then written) for in them, etc., this they fail to do, and set up the plea that the New Testament is sufficient, and in such talk show plainly that they don't even search the New, to see what it teaches, for if they did, then they would see wherein the lie is thrown into the Master's teeth.

But what is the Church of America doing today? what part, in this, one of the greatest events of the world's history, are they taking? Not one soul is there here, in this the city of the Great King, in this time of his preparing the world for the return of his Son. No, not one representative of an American conference. This being the case, it is very evident that the Lord is looking elsewhere for men and money, men not trained up in some certain Theological institution. No, no, that kind God can not use; their aura support and error is far better to such than truth, if it is to be had by walking out in faith, believing that God is able to provide for his servants, no matter where he may lead them.

I hope soon to see men of faith here on the battle ground, with the full armor on, for the adversary, the "dragon," is already here for action, and claims to be able at any time to bring "fire down from heaven in the sight of men." As to the money it appears to me that the devil is controlling the most of it, for when the still small voice speaks to some of those friends of the cause in America, and would lead them to send means for the support of these creatures, whom he has so wonderfully brought to this place, he steps in with some kind of argument to prevent. It may be this, and I think likely he has used the same talk on many, he will say, what! are you so foolish as to send this money away there, when there are so many things you need yourself: a new bonnet, or dress, or perhaps a new hat, or fresh box of cigars; however, if this fails him, he will say then by all means, if you do send it, be sure to get something in return.

However I must return to this people, and this gathering, what we in America might call a pic-nic. For between this tomb and another rise of ground, twenty rods to the southwest, lays a strip of ground quite level and full of olive trees; these afford a nice shade, and this kind of ground here is called a garden. Here today are many booths, where refreshments can be had. The Arabs, too, come out to supply those who want pipes, and coffee. It is truly an odd sight, some running to and fro, some smoking, drinking coffee or wine, and inside, on top of, and around the tomb, many are praying, and all seem to be enjoying themselves. It is supposed that from 20 to 30 thousand people have visited this place today, (Sunday).

Now on the opposite side from the tomb, another wonderful place of interest is to be seen. Simeon's synagogue. This is a room about 30 by 40 ft. dug out of the solid rock, like the tombs, only larger, with open front. This ceiling is about 20 ft. high, and in this are two natural pillars left, an equal distance from each end. It is truly wonderful to behold, and to think that in the long, long ago, this place was used for the worship of the living God, and now after the worshipers, being scattered for so long a time, into all countries, they are again permitted to return, and worship their living God; for their living God has not died. If I could only describe this scene to the reader as I see it, and have them enter into my feelings toward this people; how glad I should be, but I can't, words fail me. But I look upon this multitude of God's chosen people, and think of what they have had to endure, jostle about from pillar to post, persecuted, and tormented beyond description. And now at God's call they return to this land. He, in his own good time, may open their eyes, to see that Christ was the true Messiah, yes, that Jesus, the seed of David, came, and will soon come again. But their troubles follow them, for here, under the guise of Christianity, they find an institution called the Mission, (?) under the auspices of the Church of England, and these Christians (?) meet these poor souls in their destitution, and say to them, here, dear friend, is 300, or perhaps 500 francs, take this, and give us your child to be brought up in our so-called Christianity. O! ye true Israel of America, will you hold on to your gold, and suffer this thing to continue, my blood boils within me, when I see the name of that Just One blasphemed. Do any doubt this? If so, I can send you twenty thousand signatures of Jews, to certify to the truth of my statement. How long! oh Lord, how long will it take thy people to awake to their duty?

I have one dear little son, and thank God, in his veins flows the blood of the Israel race. Much rather would I consign his little body to one of those stony resting places on the side of Olivet, there to be devoured by those dreadful worms, than to pass him into the hands of this hypocritical form of religion. I won't again call it Christianity. May all such institutions perish, for they are an offense in the nostrils of a God of mercy. See the principle, dear friends, give up your child and leave dead, or keep your child and starve. Take it home, let it sink down deep into your heart, if you are a parent, where are we living? what does all this denote? Truly this is no time for slumber, let us be up and doing, for the "night cometh when no man can work."

Now the question is, "who is on the Lord's side," who among you are willing to stand up and defend the truth in the face of, and in opposition to a world of error; and do this regardless of consequences. Reproaches are sure to come. Stones may be hurled at our heads. Some, doubtless, will be put to death. But how glorious to all such will be that resurrection.—But who, I say, with this picture before them, is willing to say, here Lord am I, a living sacrifice, please me upon the altar. The Lord is calling for Daniels, who are willing to sacrifice all, no reserve. May all such answer to the call of God, and make the move that he leadeth them to do. And, dear friends, how greatly are we favored if called, we can not afford to let worldly interests stand in the way.

P. H. WINTERSTEIN.

### The Origin of Geometry and the Arabic Notation as Indicated by the Numerical Types of the Scriptures.

The object of this article is merely to suggest and outline an argument or a process of deductive reasoning which may lead up to a divinely revealed scale of measure and weight.

We assume therefore that such a scale has been revealed and that it was intended to subserve a purpose of the highest utility in manifold ways, and moreover, that some apprehension of this fact and its purpose is absolutely necessary to insure any intelligent understanding even of this natural cosmos in which we live, much more the new cosmos of which this is, in reality, but the type. In previous articles I have attempted to show, 1. What a cosmos was; 2. The relation of the old to the new; 3. To point out the cosmic arrangement of the parts in various ways by reasoning from a part to a whole or a whole to a part, according to the laws of time, number and rhythm, and 4. To draw some conclusions based upon this kind of reasoning. In the course of this reasoning and in drawing these conclusions, I have magnified the importance of the numerical types in the Scriptures and have tacitly assumed the reader to be acquainted with the elements at least of geometry and astronomy.

I now purpose to show that the science of geometry (and astronomy probably) is as old as the race and that the Arabic system of notation is its twin brother, and like so many other divinely revealed truths, that they were thus shadowed forth in type at the outset of man's career, and the great truths they teach more or less clearly appeared in all ages as men walked in obedience to and familiarized themselves with the teachings of God's Word. So far as astronomy is concerned, Dr. Seiss has made a good argument in his book, "The Gospel in the Stars," and I refer to this for the reason that if what he says of the antiquity of astronomy be true, a much stronger argument for the antiquity of geometry could be made in the same line of reasoning. For a knowledge of the elements of geometry must necessarily precede any knowledge of the elements even of astronomy. But I will not enter upon this line of argument at all in what I have to say.

Assuming that every civilized nation in any and every age, for the ordinary purposes and uses of every day life must necessarily have had some knowledge of the elementary principles of geometry and assuming the divine origin of these concepts, let us consider how these concepts would naturally find expression in symbols or characteristic delineations which should most concisely and conventionally denote or suggest their respective concepts. Geometry as well as common sense teaches us that the first step out of chaos, into cosmic order gives the straight line, and the Arabic number 1 gives us the simplest symbolic notation of the fact. The next simplest cosmic form which can be determined without a previous knowledge of other elements in the circle, a cosmic concept, the product of one curved line. The bisection of the circle into halves by the use of the straight line already obtained, gives us the simplest cosmic form attainable with the elements thus far in our possession, namely, one straight line and one cosmic curved line, and the simplest symbolic notation of this concept is the Arabic number 2. Let the reader analyze the character and see. The top and bottom of the figure 2 fairly represent segments of the alternate halves of the bisected circle and the line connecting the top and bottom correctly indicates the polar diameter or the bisecting line.

The next simplest cosmic form attainable with our elements is the circle divided into quarters by the use of two straight lines, and this cosmic form with all its manifold utility for daily use is most simply and appropriately denoted in symbol by the Arabic numeral 3, or as it was originally written ⅄, the right hand half of a twice bisected circle, the first bisection being from the top to the bottom with a segment of the diameter which bisects from left to right. The next simplest cosmic form possible with the elements at hand is the equilateral triangle obtained by connecting the two diameters in the upper left hand quarter of the circle, at their points of conjunction with the circle by a straight line or chord, and this cosmic use of three straight and one curved line is appropriately represented by an abbreviated cosmic symbol of the concept which is the Arabic numeral 4 in its original form ⅄, namely the equilateral triangle with one side prolonged.

The next simplest cosmic figure attainable with the use of the elements now at hand, is obtained by completing the equilateral triangle in the lower left hand quarter of the circle, which gives us a bisected equilateral triangle and the possibility of two right angles with all their manifold uses; and the simplest abbreviated symbol of this cosmic form of five lines possible is the Arabic numeral 5 in the oldest form in which it was written, namely a segment of a circle reversed or turned backward for the top of the five which would appropriately represent the upper left hand quarter, and for the bottom of the five the whole of the lower left-hand and right-hand segments, the upper and lower parts of the five connected by the two right-angled lines of a right-angled triangle, which are the radii of the two diameters, upper and right-hand.

The next simplest cosmic form that can be obtained in the use of the elements at hand, namely, five straight lines and a cosmic curved line is the preceding figure with another equilateral triangle completed in the right-hand quarter of it by drawing another chord; and the simplest and most appropriate characteristic symbol of what we have thus far obtained would be the Arabic numeral 6, giving as it does the three quarters of the circle in which the three triangles are inscribed together with the last formed triangle itself in type as in the symbolic 5.

The next simplest cosmic form that is attainable with six straight and one cosmic curved line is the preceding figure with the equilateral triangle completed in the remaining or upper right-hand quarter which gives the apparently revealed truths, that they were thus shadowed forth in type at the outset of man's career, and the great truths they teach more or less clearly appeared in all ages as men walked in obedience to and familiarized themselves with the teachings of God's Word. So far as astronomy is concerned, Dr. Seiss has made a good argument in his book, "The Gospel in the Stars," and I refer to this for the reason that if what he says of the antiquity of astronomy be true, a much stronger argument for the antiquity of geometry could be made in the same line of reasoning. For a knowledge of the elements of geometry must necessarily precede any knowledge of the elements even of astronomy. But I will not enter upon this line of argument at all in what I have to say.

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The next simplest cosmic form that is attainable with six straight and one cosmic curved line is the preceding figure with the equilateral triangle completed in the remaining or upper right-hand quarter which gives the quadrilateral inscribed within the circle a cosmic figure of manifold use in its elementary principles, and advancing from left to right any side of this quadrilateral in conjunction with either of the two diameters, forms the symbolic Arabic numeral 7, which is therefore the most appropriate symbol to represent what has thus far been deduced.

The next simplest cosmic form attainable with the elements at hand is the preceding figure with a diagonal diameter bisecting the upper left-hand equilateral triangle and the lower right-hand equilateral triangle and giving two more points of the compass and the remaining two quarters of the quadrilateral unbisected together with their arcs take the form of the Arabic numeral 8 in outline and the identification of the figure is therefore most concisely and appropriately represented by this symbol 8.

The next simplest cosmic form attainable with our elements, namely, eight straight lines and a cosmic curved line is the preceding figure, with a diagonal diameter bisecting the lower left-hand equilateral triangle and the remaining upper right-hand equilateral triangle which gives us the remaining two points of the compass, and all the elementary principles of plane trigonometry or all the cosmic data for measuring plane surfaces, and no simpler nor more expressive symbol of this cosmic completion could be devised than the Arabic numeral 9, the circle portion of it being symbolic of some sort of cosmic completion and the straight line part of the numeral being symbolic of the fact that but one circle had thus far been completed, and also indicative of how it had been completed by the use of the straight line and the diagonal direction of this straight line. Other forms of course can be deduced with these nine elements but the reader will find by experiment that they are more complex. For instance, the inscribing of three equilateral triangles in a circle in such a way as to divide the circle into nine equal arcs, and since ten lines are required to complete the figure it would not come under the requirements of our first premise and would be a conjunctive figure.

The next simplest cosmic form attainable with the elements thus far deduced is the cosmic nine with another circle drawn at right angles to the plane of the first, of the same size as the first, and this of course, determined by the conjunction of the two circles at the poles of one of the diameters, and the first step toward spherical triconometry thus taken would be appropriately symbolized by the Arabic decimal 10 which would plainly indicate that the planes of the two circles were at right angles to each other; moreover that the left-hand one was complete for future reference, while the right-hand one is still to be developed in its conjunctive possibilities, one of which would be at 20 or the second conjunction, the pyramid within the sphere; but this line of reasoning I will not pursue farther as it divorces from the main purpose of this article, which was to show by simple, deductive reasoning the probable origin of geometry and the symbolic Arabic notation as its twin brother. Moreover, as the pyramid is a cosmic figure in the metric scale we would expect to see it appear very early in the development of man's apprehension of the cosmic relations of things or parts to a whole. And it is not to be wondered at therefore that science and religion should both look with such expectant inquiry and curiosity at the great pyramid of Egypt with its still unsolved mysteries as a "sign" or symbol of significant import and as perhaps holding within its grasp the key to this metric scale if not the scale itself.

A word further before I close, as to the sign or the typical import of this pyramid. The importance of the 1, 2, 3 numerical type could not, it seems to me, be more significantly set forth than by this awe-inspiring monument, a sign too so provocative to curious inquiry because of its mystery. There it stands, as it has stood for 4000 years or more with its four conjunctive equilateral triangles pointing (1, 2, 3 each) upward to the source of all knowledge and the solution of all mystery, each and all of these triangles resting upon a quadrilateral or square, the symbol in every age of right action or rather the measurement of it. And now recall to mind, my reader, that we have found the numerical fourth day type to be significant of a new Sabbatic period in which the right is going to be asserted and the wrong requited, and also bear in mind that any and every Sabbath is in its import intended to familiarize us with God and with "The God" who loves and asserts the right, and who hates and requites the wrong. Then the eighth is but the complement of the fourth, significant of the cosmic sphere complete at its 3d conjunction for all the purposes of human and divine utility. Whether this cosmic relation of the numbers 3, ½, 8 may not lead up to a correct solution of the metric scale remains to be seen and I would suggest this query to those who have given the subject thought and attention. See the correlation of these numbers in music for instance, giving all the intricate variations of one simple scale of harmony, as well as the diversity of time in its relation to melody marked by this correlation. Write these 1, 2, 3 simple factors, time, number and rhythm, as heretofore stated and developed in their harmonic relations, we have an illustration of the possibilities of the type in the harmonious productions of every department of the fine and useful arts, as for instance in music, painting, sculpture, architecture, geometry, astronomy, etc. Can we not with these data determine the true metric scale?

CHAS. GARDNER.

NOTICE—Cincinnati, O.—The Advent Congregation meets in Lenoel Hall, No. 306 W. Seventh st., every Lord's Day. W. A. Shaw, Minister; residence (32 Georgia). Brethren bearing letters of recommendation from their church or conference are cordially invited to worship with us.


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### "THE WHOLE ARMOR OF GOD."—Ephes. vi. 10–18.

The Christian is exhorted to endure hardness, ("hardship." R. V.) as a good soldier of Jesus Christ; and, in writing to the saints at Ephesus, Paul specifies each piece of the *panoplia* or whole armor to be worn by such a soldier. It is called "the whole armor of God" because selected and furnished by him. No part of it is of man's invention. Soldiers are not to go into battle with armor of their own selection. In fighting the Lord's battles we must wear the Lord's armor.

1. The girdle. "Having your loins girt about with truth." The girdle affords the soldier strength and readiness for action. This appears from such expressions as, "I will strengthen him with thy girdle," and "Thou hast girded me with strength unto the battle." Isa. xxii. 21; Psa. xviii. 39. So truth strengthens the believer. He is "established in the truth." 2 Pet. i. 12. The verb here rendered "established" is rendered "strengthen" in the expression, "when thou art converted strengthen thy brethren." The side of truth is the strong side, for "he is thrice armed who hath his quarrel just." Some girdles are wonderfully beautiful; so is truth, and it does not cease with the life that now is, but endures into that which is to come, for even in glory the Savior was seen having on "a golden girdle." The truth is essential, for without it we could neither be purified nor sanctified, as is evident from the words, "Ye have purified your souls in obeying the truth," and "sanctify them through thy truth." 1 Peter i. 22; John xvii. 17.

2. The breastplate. "Having on the breastplate of righteousness," also called "the 'breastplate of faith and love" (1 Thes. v. 8), because faith working by love produces righteousness. This is a very definite sort of righteousness, — "The breastplate of *the* righteousness," as the Greek should be rendered. It must be not our own, but "the righteousness which is of God by *the* faith". Phil. iii. 9. As the breastplate is a security to the heart so this righteousness is peace and quietness to the conscience, whatever "trailing accusation" the *diabolos* or calumniator may bring against us; for "who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. viii. 33.

3. The shoes. "Your feet shod with the preparation (i. e. preparedness) of (i. e. arising from) the gospel of peace." This preparedness arising from the gospel denotes our readiness to march in whatever path the gospel requires us, and that we must also bear the "good message" or "joyful news" to our fellow creatures. It shows that we are to have a missionary spirit,—"Go, teach all nations." The gospel shoes are great ornaments;—"how beautiful are the feet of them that bring glad tidings of good things!" Rom. x. 15, R. V. The "good things" are those of which Philip spoke to the Samaritans,—"the things concerning the kingdom of God, and the name of Jesus Christ." Acts viii. 12. They are such as the following: *a*. That the kingdom will be on earth. *b*. That it will have no end. *c*. That Christ will be its King. *d*. That it will be inherited by none but those who shall have obtained righteousness and immortality. *e*. And that through faith, repentance, baptism, and patient continuance in well doing, we may obtain the righteousness and immortality which Christ died to purchase for us. These five great items of the gospel are "good things" which the soldier of Christ should be ever ready to make known to those who are in darkness.

4. The shield. "Taking the shield of the faith." Besides "the shield of the faith" we read, "I am thy shield," and "His truth shall be thy shield." Gen. xv. 1; Psa. v. 12. There is no discord here, for God makes known his truth which is the basis of our faith, hence, faith is the instrumental shield. It is by faith the Christian sees the hand of God in every triumph. Faith shields all the graces; they cannot live if not supported and defended by it. Hope, love, humility, patience, labor, courage, flourish according to the strength of our faith. "Without faith it is impossible to please God." "We walk by faith, not by sight." 2 Cor. v. 7. Faith is an effective shield, "Wherewith ye shall be able to quench all the fiery darts of the wicked." This is the victory that overcometh the world, even our faith." 1 Jno. v. 4.

5. The helmet. "For an helmet the hope of salvation." 1 Thes. v. 8. The helmet is the headpiece. As the head guides the actions of the body, so hope guides the actions of life, giving *aim* and strength to the mind, and by these means lessening our burdens and difficulties. When many of the warriors of Israel despaired of taking the land, faith and hope nerved Caleb to say, "Let us go up at once and possess it: for we are well able." Num. xiii. 30. Without hope life could hardly be *borne*. It is the opposite of despair. We should never cast off the helmet of hope and give up to despair, whatever troubles may happen. "Perplexed but not in despair." 2 Cor. iv. 8. *Nil desperandum*, never despair, is a very old and useful maxim.

Hope is one of the three principal graces, and is called "an anchor of the soul, both sure and steadfast." Heb. vi. 19. The hope referred to here is "the hope of the gospel," that is, the hope of receiving those things which are promised in the gospel; and from this hope we are exhorted to "be not moved away." Col. i. 23. Does any believer, oppressed with despondency, ask, "*May* I hope?" I answer, "Yes, you are *commanded* to hope—*take* the helmet." If you have joy and peace in believing, you have the foundation and fruitful sources of abounding hope. Hence, the apostolic prayer, "Now the God of hope fill you with all joy and peace in believing, that ye may *abound* in hope." Rom. xv. 13.

6. The sword. "The sword of the Spirit which is the word of God." It is not the word of man, for "Holy men of God spake as they were moved by the Holy Spirit." That word with its threats on the one edge and promises on the other, is "sharper than any two-edged sword." Therefore in contending with the adversary have "it is written" always ready, as the Master did. Mat. iv. 1–11. Employ that sword

1st, When truth is to be distinguished from error. Thus the "noble" Bereans "searched the Scriptures daily whether those things were so. Therefore many of them believed." Acts xvii. 11, 12.

2d, When sinners are to be morally regenerated. "Of his own will begat he us with the sword of truth." Jas. i. 18. "Being born (begotten," R. V.) again, not of corruptible seed, but of incorruptible, by the word of God.... And this is that word which by the gospel is preached unto you." 1 Pet. i. 23, 25.

3d, When believers are to be built up. "The word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified." Acts. xx. 32.

4th, When tempted to worldliness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 Jno. ii. 15.

5th, When tempted to lay up riches. "Take heed and beware of covetousness." Luke xii. 15. "Lay not up for yourselves treasures upon earth." Mat. vi. 19.

6th, When inclined to despondency. "Let not your heart be troubled." Jno. xiv. 1. "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i. 13.

7th, When inclined to indolence. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58.

Of course, these are but a few of the many instances in which that sword is to be employed.

And to this full suit of heavenly armor we are to join prayer,—"praying always." Even the soldiers of the world, armed with carnal weapons, frequently pray for success in their warfare; how much more, then, should the soldiers of Christ "pray always" in obedience to the orders of the great "Captain of our salvation!" Luke xviii. 1.

And now, observe with what emphasis of repetition this armor is urged upon us,—"*Put on* the whole armor of God," "*Take unto you* the whole armor of God."

Why take this armor? "That ye may be able to withstand in the evil day." Now is "the evil day"—"This present evil world" (*aiown*) or age. Gal. i. 4. Through this whole day the battle is to rage in one form or another, either as affliction, or temptation, or persecution, or death. At Waterloo the leading feature of the French attack was at one time infantry, at another artillery, and at another cavalry.

But in whatever form we are assailed, our orders are, "Stand fast in the faith, quit you like men." 1 Cor. xvi. 13.

And "precious promises" are made for our encouragement in the battle. The word has been passed along the lines, addressed to every soldier individually, "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I give to eat of the tree of life that is in the midst of the Paradise of God." "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. ii. and iii.

IN CONCLUSION, THEREFORE,

First, I exhort every soldier of Christ, male and female, to "war a good warfare," that at last each may be able to say, like the heroic Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." 2 Tim. iv. 7, 8. (What golden words for the epitaph of a well-spent life!) Contemplate the noble army of such soldiers! Though bleeding with the scars of persecution, they use no carnal weapons, for their mission is to bind up the wounds of others, "pouring in oil and wine;" to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv. 18, 19.

Some one was telling me of having, in Philadelphia, seen members of the so-called "salvation army" who went about preaching in the streets "like the Savior did." I replied, "As to whether it was 'like the Savior' depends on whether they preached the *same doctrine* that he preached."

We need not be deceived in this vitally important matter, for the Scriptures plainly testify that he preached "the gospel of the kingdom," and so did his apostles; and the preaching of "any other gospel," in the streets or elsewhere, is positively contrary to solemn "orders" which no *true* "salvation army" would dare to violate. See Mat. iv. 23; xxiv. 14; Gal. i. 7–9.

Second, I exhort aliens to come out "on the Lord's side," to cease fighting against Christ, to enlist themselves among his faithful soldiers, to "cast off the works of darkness and put on the armor of light"—the whole armor of God; so that each of you may obtain the rewards offered "to him that overcometh," and may hear the joyful plaudit, "Well done, good and faithful servant." WILEY JONES.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 10.

—O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? There hath he appointed it."—Jer. xlvii. 6, 7.

We descended the hill of Ashdod, our horses leaping lightly as mountain goats from terrace to terrace, spurning the dust of the royal city, their iron hoofs over and anon ringing upon fragments of broken pillars and sculptured stones. At the southern base of the hill, beside a miniature lake, are the walls of an old *khan*, and near it a dilapidated mosque. Beside the latter lies a richly carved sarcophagus of white marble, long ago opened and rifled. Here squatted a dervish — a dirty, ragged, miserable wretch — mumbling his senseless prayers to Allah, telling his beads, and swaying his body to and fro. He never turned his head nor moved a muscle as we rode up to him, but continued to look with a dreamy, vacant stare on the roofless khan, shattered mosque, and ruin-strewn site. He might have passed for the genius of Ashdod as he sat thus on the broken coffin. We saluted him, and he started as if awakened from sleep. He entered freely into conversation, and showed far more intelligence and knowledge than we could have given him credit for. He told us some legends of Ashdod's ancient glory, strangely mixing up in them the names of Dood, Suleiman, Jalud (Goliath), and Nebaumed. We listened with interest to his stories as we took our mid-day rest beneath the shade of a mulberry tree. It was pleasing to hear incidents of Sacred Scripture history distorted and exaggerated [illegible] from the lips of a divine revelation. "Dost thou see a divine revelation in the history of Moses?" said I to the dervish, pointing to the Israelitish camp. "Yes, yes, yes," he answered, "they are, as the special favorites of heaven; they have free access to every house, and never want for food or lodging. I have seen a Turkish pasha descend from his place and kiss the hand of a dervish who had wandered into his council chamber; and when the mother of the late Sultan joined the pilgrim caravan to Mecca, the train of grandees that escorted her out of Damascus was led by a dervish, stark naked, mounted on a gorgeously caparisoned charger, and attended by four grooms in the royal livery! The clothes of these unfortunates, when they wear any, are always in tatters, and their persons and habits are disgustingly filthy. As I sat and looked at this squalid dervish amid the ruins of Ashdod, and as I reflected on the privileges enjoyed by his class, in ancient as well as modern times, I was strongly reminded of that romantic episode in the life of king David when he took refuge in another of Philistia's royal cities. He thought he might have escaped unnoticed; but he was recognized at once as the conqueror of Goliath. His fate appeared to be sealed. But "he feigned himself mad in their hands;" he "scribbled on the doors of the gate, and let his spittle fall down upon his beard,"—he acted the dervish, in fact; he acted well; and his acting saved his life. 1 Sam. xxi. 11–15.

An hour's gallop over bleak sandy downs, affording occasional glimpses of the bright sea on the right, brought us to the little village of Hamamah. The olive groves that encircle it are fringed with vineyards, now fresh and beautiful in their new and delicate foliage. We pressed our plashing steeds along winding lanes, hedged with giant cactus, and shaded with dusky olives. Here again hedges and trees were all wreathed with convolvulus of every color, while the vineyards, meadows, and corn-fields behind blushed with poppies and anemones. It was a lovely scene, and after the burning sandy downs, and the sun-scorched plains, we thought it a paradise:—The hedges so trim; the olive-shade so dense; the young vine shoots so green; the flowers so gay; the fields of melons and cucumbers so neat; the grain so wonderfully luxuriant. Here, we thought, at least the curse has not fallen on Philistia. A sharp turn in the road suddenly and sadly dispelled this pleasing delusion. Close on the right now rose mounds of drifting sand. We could see that they are advancing, — slowly, steadily, — burying everything in their course. Fields of wheat, sown only a few months ago, were already partly covered. Vineyards were all but obliterated;—here and there a topmost branch, still retaining its foliage, waved over its own tomb. Further back, traces of olive groves, some of the larger trees standing in great bowls of sand, their trunks embedded, but the motion of the branches and the sweep of the wind beneath their foliage, had as yet kept the top free. Their graves were already made over, and their days were numbered. Others had only just been covered up, and two or three green twigs projecting from the smooth sand-mounds marked their places.

It was a melancholy sight. It impressed me more deeply than anything I had ever seen. One is in some degree prepared for ruined palace and temple, desolate city and village. Man's proudest works are still perishable; but the face, the features, the resources of nature are generally supposed to be permanent. We rode on, gazing and wondering, our horses sinking deep at every footstep into the soft, fine sand. Then taking out my Bible, I could not refrain from reading to my companions the strange and terrible doom pronounced on this country by the Hebrew prophet five-and-twenty centuries ago: —"Woe unto the inhabitants of the sea-coast! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, and there shall be no inhabitant!" Zeph. ii. 5.

We had halted for some time on the top of a mound to get a wider view of the country and a clearer idea of the destruction impending over it. Selim could not understand us. With most infernal impatience he pointed, now and again to the sun now sinking in glory behind the sand-hills. At last he could wait no longer. With a wild whoop and a flourish of his rifle, he dashed his heavy stirrups into the flanks of his fiery Arab, and disappeared through the entrance of a shady lane. We all followed at a hard gallop, and in a few minutes were beside our truant guide in the bustling streets of Mejdel, with a score of noisy dogs at our heels, and troops of children at the open doors and on the house-tops, screaming to their fellows to come and see the Franjis with the kettles on their heads. Leaving the village behind, and winding through an olive grove, we came to an open glade, where our tents were pitched, and all ready for reception.

TENT LIFE.

What a charm there is in tent life on the hills and plains of Palestine! It presents such a contrast to the staid routine, alike of labor and recreation in our island home, to the rapidity and regularity of rail and hotel, that one can scarcely think himself in the same world. The sense of complete freedom, of absolute independence, is strange and new. Then there is the dash of danger, the exhilarating effect of pure air and exercise, and, above all, the magic influence of place—of sacred and historic associations ever crowding on the mind, suggested and awakened by names and scenes, all of them of hoary antiquity, and yet all familiar as household words and childhood's home. Every spot on which we tread is holy. Every rain we pass by has a place in history. Every mountain and rolls the eye rests over has a story written in the oldest and best of books. All we see belongs to and illustrates the past. The costumes of the people, the implements of husbandry, the houses, the tents, are all such as were familiar to Abraham; and the salutations are the very same with which Abraham was greeted when he visited the Philistine lords at Gerar, or bargained for the field of Machpelah at Hebron. We roam through these hallowed scenes all the day, and when evening comes, we select some grassy spot beside babbling fountain or old well. We dismount; and then, as if by magic, horses are picketed, tents are pitched, fires are kindled, and all get ready in true gipsy style—in patriarchal style, I should say—for thus the old patriarchs lived and travelled through these very hills and plains.

The sun goes down in a blaze of glory; the brief twilight declines to a faint purple streak along the western horizon; the stars come out like crystal lamps hung to the black vault of heaven, or it may be the moon sheds her clear, silvery light on the landscape, making it look like a sepia-sketch by some master hand. Dusky figures now group themselves in a circle round the watch-fire, and we retire to our tents to write up our journals, or read again with new interest the story of the places we have visited during the day. The Bible is drawn forth, the best and most accurate of all handbooks for Palestine; and old Roland, with his classic references and historic incidents, all ready to the scholar's hand. Here is the tale of Ekron and the ark. We now learn with surprise that Ashdod, which appeared, as we passed through it, so poor and so wretched, once stood a siege of twenty-nine years against the whole forces of Egypt under Psammitichus—the longest siege on record. We find, too, that Mejdel, the village beside us, is that *Migdal-gad*, which was allotted with fifteen other cities in this plain to the tribe of Judah. Josh. xv. 37. And it was also that *Magdala*, where Herodotus tells us Pharaoh-necho conquered the Syrians. For the classical scholar, the Bible student, and the earnest Christian, tent life and travel in Palestine have an unceasing charm. And in after years, amid other scenes, I can tell from sweet experience that the days and weeks and months spent there will appear as spots of bright sunshine on the cloudy landscape of memory.—*J. L. Porter, A. M.*

### IS THIS A. D. 1883 OR 1888?

The much-debated question as to the correctness of the hitherto accepted reckoning of the years which have elapsed since the birth of Jesus, has again been mooted by Professor Sattler, of Munich, in the columns of a German contemporary. Professor Sattler (according to the *Jewish Chronicle*) claims the distinction of having solved the question, and of having demonstrated the fact that the current year is probably 1888, instead of 1883. He bases his proofs mainly on three coins which were struck in the reign of Herod Antipas, son of Herod the Great, and which date, consequently, from the first half of the first century of the current era. Madden admits the genuineness of these coins, and other numismatic writers do the same. The evidence they offer coincides with the narrative of the Gospels and with astronomical calculations. Professor Sattler has arrived at the following results: Jesus was born on the 25th of December, 749 years after the founding of Rome, and commenced his public career on the 17th of November, 780 years after the founding of Rome. He was then 30 years, 10 months, and 23 days old. The date on which he commenced his career fell in the fifteenth year of the Emperor Tiberius, and in the 46th year after the building of Herod's temple. This is in accordance with St. Luke iii. 1, and St. John ii. 20. According to Josephus ("Antiquities," XV., 11, 1), the construction of Herod's Temple was commenced in the 18th year of that monarch, or in the year 734 after the founding of Rome, in the month of October. If we add the 46 years which elapsed after the building of the Temple, we arrive at the end of the year 780, the year during which Jesus entered his career. If, moreover, we subtract from 680 (770 years, 10 months, and 25 days, there remain 748 years, 11 months and 25 days, which gives us the date of his birth, the 25th of December of the 749th year after the founding of Rome. Jesus died on the 7th of April, 783, of the Roman era, that is to say, on the Friday before Passover; for it has been ascertained by exact calculation that Passover fell that year on the 7th of April, 783; and as the latter year was a Jewish leap-year, and consisted, accordingly, of 13 months, his public career lasted 3 years and 7 months. Between the 17th of November, 780, and the 9th of April, 783, three Passovers were celebrated, viz.: 781, 782, and 783. Those years correspond with the 27th, 28th, 29th, and 30th of the Christian era, as at present calculated. Remembering, however, that the year of the birth of Jesus corresponds with the year 749 of the Roman era, and taking this year as the starting point of the Christian reckoning, the years of Jesus' career must be the 31st, 32d, 33d, and 34th of the new era. It thus results, according to Professor Sattler, that the Christian reckoning is at fault by five years, and that we are now in 1888, and not in 1883. Thus far we take from the *English Mechanic*.

Other results than those of Professor Sattler, and given above, were arrived at by Dionysius Exiguus, a learned monk, who attempted the computation of the birth of Christ in the sixth century, and who made 753 the year of his birth. Subsequent research has proven that this event took place near the end of 750 A. U. C.,* which corresponds to B. C. 1, according to the following data:

The ancient Romans excelled all other nations of that period in the exactness of their chronology, and they measured their years from the date of the foundation of Rome. In old records, therefore, our Savior's birth is mentioned in connection with this mode of computation. If, then, we can find in what year of Rome this event took place, we can correct the two eras by a simple process, since January 1, A. D. 1, is the same as January 1, A. U. C. 754.

Now, I., Eusebius, the well-known historian of the early Christian church, tells us that Christ was born in the 42d year of the reign of Augustus Cæsar, and according to another statement which he makes elsewhere, the first year of Augustus' reign is that in which Hirtius and Pansa were consuls at Rome, and this is known to have been in A. U. C. 709. Hence, 709, added to 41, gives A. U. C. 750, which is the date we require to know.

II. The same Eusebius says that from Christ's nativity to the demolition of the churches in the nineteenth year of the reign of the Roman emperor Diocletian, is 305 years. Now, Diocletian became emperor on September 17, A. U. C. 1037.† Hence, 1037, added to 18, with 305 subtracted, gives A. U. C. 750, as before.

III. St. Luke tells us that in the fifteenth year of the reign of Tiberius Cæsar, Jesus began to be about thirty years of age. Now, Tiberius succeeded Augustus on August 19, A. U. C. 767.

Hence, 767, added to 14, with 31 subtracted, gives A. U. C. 750, as before.

IV. Josephus, the celebrated Jewish historian, states that the "taxings" were made in the thirty-seventh year after Augustus Cæsar gained his victory at Actium. Now, this battle took place in A. U. C. 713, and it is assumed that the "taxings" began nine years before.

Hence, 723, added to 30, with 9 subtracted, gives A. U. C. 750, as before.

V. The same Josephus says that the thirty-seventh year of the reign of Herod Phillip (which began on the death of Herod the Great) was the twentieth year of the reign of Tiberius Cæsar.

Hence, 737, added to 13, with 30 subtracted, gives A. U. C. 750, as before.

VI. The same Josephus informs us that Herod reigned thirty-seven years, and elsewhere that the twenty-eighth year of his reign was the 192d Olympiad. Now, the Olympiad was the Greek mode of reckoning years, and the 192d corresponded to A. U. C. 741. Herod, therefore, had nine years to reign.

Hence, 741, added to 9, gives A. U. C. 750, as before.

VII. The same Josephus records that Herod reigned thirty-four years after Antigonus was slain at the siege of Jerusalem, which siege took place at the 185th Olympiad. Now, the 185th Olympiad corresponds to A. U. C. 717, and Herod's death is a connecting link.

Hence, 717, added to 34, gives A. U. C. 751, as before (nearly).

VIII. The same Josephus informs us that Archelaus was banished from his throne in the eighth year of his reign, and another historian, Dio Cassius, says that this banishment occurred in A. U. C. 760; with 9 subtracted, gives A. U. C. 750, as before.

IX. Lastly, the same Josephus notices a lunar eclipse which took place shortly before Herod's death, and we know that Christ's birth took place a short time before that event. Now, the moon was half eclipsed on the night of March 13, A. U. C. 750; and, again, totally eclipsed January 9, A. U. C. 753. Taking the first as the eclipse referred to, we have an exact correspondence. The second eclipse, though more important astronomically, was not connected with any historical event.—*N. Y. Observer.*

*A. U. C. *Anno urbis Conditæ*, in the year from the building of the city of Rome.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 11, 1883.


We have two more letters from Jerusalem for our next; also communications from several of our correspondents.

Prof. GARDNER says in a note of date July 7, that Br. H. V. Reed and himself had had a good and profitable time at Oxford, the preceding week.

Though the selection written by Dr. Seiss is lengthy we hope all will read it through. Like many other pieces from his pen it is an important subject graphically delineated.

Our appointment last Sunday, July 8, was at the Antioch Meeting House. The result was encouraging. In the afternoon we went to one of the upper tributaries of the great Mississippi—the Kaw, of Kansas—and baptized four young persons into the Christ. Three of these were the children of Br. and Sr. Roberts. It has thus fallen to our lot to baptize one entire household, as we immersed the parents, at different times, some years ago. The other young person was Miss Chapman, a granddaughter of Br. H. Barnhill. Thus within a few weeks we have baptized six persons, and Br. Barnhill has baptized five. May these all walk worthy of the heavenly calling.

The cholera is not only raging terribly in Egypt but has broken out in a Chinese city exhibiting a virulent type of the dreaded malady. The following is from the Chicago *Tribune* for to-day July 10:—

The cholera bulletins show no signs of the abatement of the terrible scourge in Egypt. Saturday there were 167 deaths at five different localities, the large majority occurring at Damietta and Mansurah—ninety-six at the former town and forty-eight at the latter. Sunday, there were 163 deaths. Damietta fell off eight, but Mansurah increased sixteen, while nine deaths occurred in a new place, Samanoud, thus indicating that the disease is working toward Cairo. Meanwhile it has broken out at Swatow, in China, and is raging violently, thus showing that the germs of the old epidemic last year still linger in that part of the world. This makes a new point of attack, and one that must be guarded against not only to prevent it from acting as a feeder to Egypt, but from approaching Europe from some new quarter. There now seems to be little hope that Alexandria will be spared, as deaths occurred there both Saturday and Sunday. Even the Khedive himself has taken the alarm and has made his preparations to fly to Naples instead of remaining at his post to cooperate with the English in caring for his people. Poor Egypt seems to be doubly afflicted: first by a cruel war and then by the still more cruel pestilence.

## News Items.

THE CHOLERA SPREADING.

HONG KONG, July 9.—The cholera has broken out at Swatow, and is raging virulently.

LONDON, July 9. — The ninety-six deaths from cholera at Damietta, forty-eight at Mansurah, one at Alexandria, six at Samanoud and six at Shirbin, reported in the Cairo dispatch of last evening, were the fatalities for Saturday. The numbers of deaths on Sunday were eighty-eight at Damietta, sixty-four at Mansurah, nine at Samanoud, seven at Shirbin, and one at Alexandria.

THE KHEDIVE PREPARING TO LEAVE.

CAIRO, July 9.—It is reported that a yacht is being prepared and will be held in readiness to take the Khedive to Naples in the event of the spread of the cholera making his departure necessary.

DEATH OF A EUROPEAN.

LONDON, July 9.—The *Times'* correspondent at Alexandria says a European died there of cholera yesterday. The abbatoirs of the city are in a filthy condition and extremely dangerous to health.

THE COUNT DE CHAMBORD.

VIENNA, July 9. — The Count de Chambord passed a sleepless night and was slightly feverish. He is extremely weak this morning.

TRIAL OF JEWS FOR MURDER.

LONDON, July 9.—In the trial of the Jews at Nyreghaza, Hungary, two of the prisoners who are accused of having placed a corpse in the river with a view to passing it off as that of Esther Salomony, the girl whom the prisoners are charged with murdering, declared that their confessions had been obtained by threats to murder them in prison. One of them had been compelled to drink large quantities of water, had been stripped, struck, and dragged by the hair. The other had been beaten and compelled to gaze at the sun. A number of witnesses also testified as to the shocking treatment they had received at the hands of the authorities. Counsel for the defense pointed out that the people of Tisza-Eslar, where the murder is alleged to have been committed, had been taught that it was not wrong to testify falsely against the Jews, the interests of the country requiring their conviction.

THE CIVIL WAR IN ECUADOR.

GUAYAQUIL, July 7. — There has been heavy firing all the morning. The streets are lined with soldiers and no one is allowed to pass. The business houses have all been closed by order of Veintemilla.

WORMS IN THE COTTON FIELDS.

MONTGOMERY, Ala., July 7. — The planters are very anxious about the cotton crop. Worms have appeared on many plantations.

The New York *Herald* sums up the accidents in this country resulting in death during the last six months. The list is a formidable one, and shows that 2,865 persons were killed or drowned during that time.

WASHINGTON, D. C., July 9.—The Surgeon-General of the Marine Hospital Service has received advices that the Norwegian bark Vega is at Ship Island with yellow-fever on board.

### SELECTED MISCELLANY.

The British consul has had to protect from the Egyptian mob a young Mohammedan who embraced the Christian faith. The convert has been sent to Cyprus for safety.

A piece of silver, having on one side a portrait of Attila, the scourge of God, with the inscription "Attila Rex," and on the other the outlines of a fortified place, and the word "Aquileja" has been found at Brunn, in Moravia, and is about 1,400 years old.

Quite gorgeous railroad cars are run between Paris and Bucharest. They are carpeted with Smyrna rugs two inches thick, and the sides of the compartments are covered partly with embossed Japanese leather paper and partly with Gobelin tapestry. The dining-room cars, in which triumphs of French cookery are served, are supplied with handsome clocks, damask curtains, and Venetian mirrors. Breakfast consists of five courses and dinner of eight. The sleeping cars are splendidly furnished, and have hot as well as cold water. The average speed is forty miles an hour.

THE TALLEST TREE IN THE WORLD.

It seems that America, after all, is unable to make good her claim to the possession of the tallest and largest trees in the world. Every one has read of the marvels of the Yosemite Valley and of Yellowstone Park, the huge national sporting grounds of the United States. But what are the giants of California in comparison with a tree which has lately been discovered in Australasia? It has long been known that in Tasmania there are eucalypti measuring 200 feet from the ground to the first branch, and more than 350 feet in total height; and there is, or lately was, on Mount Wellington, near Hobart Town, a tree of this species the trunk of which was eighty-six feet in circumference. But a still more gigantic monarch of the woods has been recently discovered in Victoria. It is a well-proportioned specimen of the *Eucalyptus amygdalina*, and its top is nearer to the sky than the cross of St. Paul's Cathedral, for it is no less than 430 feet above the ground. — *St. James's Gazette.*

Prof. Philip Schaff says that the Old Testament is still in the hands of the American revisers, who are preparing the American Appendix; that is, selecting from all their readings and renderings which the British revisers have rejected those which they deem worth laying before the public for final decision. The revised Old Testament will probably be published before next spring. Then the Convocation of Canterbury, which originated the movement, will subject it to official judgment. The adoption without any qualification will meet with strong opposition, Dr. Schaff thinks, from those who were always opposed to any revision, who had no share in the present work and are dissatisfied with the results for some reason or other.

TROUBLES BREWING IN SYRIA.

A general feeling of anxiety regarding the condition of Syria prevails at present among Turkish official circles. French intrigues are carried on amongst the Ansayiyah in Northern Syria and the Metualis in the South, in defiance of the Turkish authorities, and are rapidly bearing fruit in increased turbulence and discontent. Seditious theories are freely propounded in the mosques and in religious circles, whose influence permeates the whole of Arabia. The Sultan himself is so much alarmed at the progress of the Pan-Arabic Propoganda, which he originally encouraged, that Ahmed Assad Effendi, who was his confidential palace agent last year in Egypt, is now in Damascus on a special mission to watch and counteract the movement. And thus, in accordance with the announcements of the prophetic Scriptures, the drying up of the Turco-Mohammedan empire—the mystic river Euphrates (Rev. xvi. 12) — goes surely on, preparatory to other great events which will terminate the present moribund dispensation.

THE SUN'S DISTURBANCES.

On the morning of the 23d the *Democrat and Chronicle* contained an article headed "Terrific Sun-Storms." Since that date the disturbance on the sun has increased with great rapidity. An observation yesterday through the flying clouds revealed a view that was somewhat appalling. A group of sun spots that was just making its appearance on the 23d had reached the sun's center and had spread over a vast area, while a new group of immense proportions had made its appearance on the east. This group consists of two very large spots connected by a chain of smaller ones. The region is torn in every direction. About the two great storm centers there is evidence of a whirling motion. The tongues of white flame which surround the dark chasms of the spots are bent in the direction of the cyclonic motion. The area of disturbance is now greater than at any time since the sun-spot period began. There has been a constant increase in the violence and extent of the solar storms during the past year. The tremendous outbreak of last November is fairly dwarfed by the present convulsions. Unless the sun is undergoing some permanent change, it would seem that the storms must soon reach a climax and subside. But so long as they continue we may expect violent storms and unaccountable weather on the earth. The precipitation of rain over the north temperate zone has already become a matter of great concern, and there are no immediate prospects of a diminution. The water has been pumped into the air by the sun's increased heat, and it must descend. If this state of things should continue for two or three years more, the most disastrous consequences must follow. In the natural course of events it is expected that the solar disturbance will soon subside. But there is no telling what may happen in our whirl through space.

## Communications.

"NEW JERUSALÉM," June 6, 1883.

*Editor Restitution:*

Setting here in my room quietly this evening after the heat of the day, my mind takes in the vast improvements made here in a very few years, — here outside the walls in so short a time. Millions of dollars have been put into buildings, and still the work is going on, as some elegant stone buildings are now going up. Then I think of what wonderful news the English papers have brought us in the past few days. Arrangements are about completed for the "healing" (Ezek. xlvii. 8) of the waters of the Dead Sea, yea! the canal is to be put across from the Mediterranean Sea to the valley of the Jordan, which flows into the Dead Sea, and then they are to continue the work to the Red Sea. That will make Jerusalem a seaport city, and the centre of the world indeed. All Jerusalem is running wild over this great scheme, which means much for Palestine. It is claimed that this rout will be five days shorter from England to India than any other rout. To think of immense great ships sailing back and forth through the Jordan is enough to make the natives tremble, for truly it will bring a class of people who will get more out of this soil than those here can do in their miserable shiftless way.

Yes there is no question but what we are living in a time when God is bringing about some of the greatest moves in the world's history. God has said that all nations should take a hand in that last great battle. Then there must of necessity be a means of conveyance for the troops: and in this canal we have it, for with but little trouble the ships of all nations can get into the Great Sea, and then the run through the canal to the Jordan is of no consequence.

God's plan for the closing up of this world's affairs is a good one, and will work like a charm, and man will be confounded at all his might.

And now on top of all this, there has just arrived from France a wealthy gentleman, a Jew, representing Karl Hursch, a German Jew of great wealth. He is the Earl's private secretary, and is here with the view to colonization. This same man sent 1500 Jews at his own expense from Russia during the trouble last year to America. At another time he gave one million francs for the relief of another lot. He is one of God's stewards. We will not be able to learn much about what is done till after he is gone. However we are satisfied that this man's trip will make room in Palestine for many of his countrymen.

There are but four colonies in Palestine up to this time. The first to the east of Joppa, located about three years, from Hungary and Russia. The name of this colony in Hebrew is "Gate of Hope." About 25 families. The next is also near Joppa, about two hours, as you go to Ekron, about 20 families and a lot of young men; perhaps [illegible] all told. These came from Roumania last year during the persecution. Near Haifa there are 70 families from Roumania, nearly 300 people in this lot. Part of these came about nine months ago, and a portion about three. These are doing well with their crops. They have not built on their land yet but will soon. At present they have quarters in the town. Then we have about 20 families near Saffeit, on the sea of Tiberias. These are very poor and need assistance.

According to the census of 1875 Hebron had 500 Jews; Jerusalem 17,000; Saffeit 6,000; Tiberias has about 2,000; Joppa 1,000. Beside these there are other small lots here and there. However there has been a steady increase to these numbers, but how great I can not say, but think not above 10 per cent. For this information I am indebted to Dr. Hoskenger. He is probably better posted in these matters than any one else in Jerusalem. He is conducting a school at his house for the education of Jewish boys.

I regret having to send so much black paper, but it can't be helped now. I have been quite ill with fever for the past four days, and I assure you I don't feel much like writing. So for this time adieu. P. H. WINTERSTEIN.

VIENNA, Ark.

*Editor Restitution:*

I now read with delight the many letters in THE RESTITUTION descriptive of the land of promise, since I have embraced the idea of the restoration of Israel to their own land, and comprehend the fact that this earth renewed is to be the saints eternal home. O, the thought is grand! I often ask myself the question, Why did I not learn it sooner? Good brethren were willing to teach me, but I was unwilling to [illegible] of them, and when I was willing [illegible] give the truth, some [illegible] huff it out of me, [illegible] of the [illegible] self was [illegible] Devout that truth [illegible] by designing persons to keep one from receiving it, and the same old enemy is still at work. He calls the truth Adventism, or Campbellism. I have had even those who claim to be preachers of the gospel, say to the brethren and the people, Bro. Sowell is tainted with Adventism. Now why all this? It is to keep good people from receiving the truth.

Quite a number of us in this county claim to belong to the Church of God, and to take the Bible as our guide, leaving off all human names, and we claim to be Reformers indeed, and as we learn the truth we are going to walk in it. Now brethren, let us put on the whole armor of God, and keep it on, and contend earnestly for the faith once delivered to the saints; my prayer is that we may all be perfectly joined together, and all speak the same things.

Preaching brethren, oil up with the oil of God's love, and let us raise the steam, and shove the gospel engine through. There is a great work to be done, and we have but a little while to do it in; the Nobleman will soon come. Behold, I come quickly, and my reward is with me, to give to every man as his work shall be.

May the Lord help us to make a forward movement all along the line, and good will be accomplished.

W. J. SOWELL,
Evangelist Disct. No. 2.

Some indeed preach Christ even of envy and strife, and some also of good will.—PHIL. 1. 15.

By request of the congregation at Shoals, Martin Co., Ind., I lately visited them, holding meeting from June 23 to July 2, inclusive. Although in the midst of harvest, the meetings were well attended—not only the brotherhood, but the community at large, manifested an intense interest to hear the glad tidings, coming out each night, after the labors of the day, a distance of three and four miles around. This is largely due to the commendable zeal, intelligent faith, and consistent, devoted life of those previously called out, numbering eighteen souls, commencing first with Brother and Sister Stewart, from Kansas, who are not only intelligently devoted to the truth, but each possessed to an unusual degree, of that wisdom and Christian deportment, calculated to commend it to others. Yet it was after years of struggle and earnest effort that others began to see the light.

Through the faithful labors of brethren Skeels, Hatch, and Foore they have been gathered together in Christ Jesus, whose labors are not forgotten, but each holds a warm place in the affections of the congregation, and are kindly remembered by many that are without.

There has been and still is much bitter persecution and strife by some, thinking thereby to destroy the truth, which is mostly by the U. B. Church, who have been the dominant people in the community, but are now fast losing their hold, and hence are becoming almost desperate in their foolish efforts to put a stop to the influence of truth. While there, the minister, pope like, but only to his own discomfort and furtherance of the truth of the gospel, undertook to prevent his flock from hearing us (which many of them had availed themselves of the privilege of doing) by even going so far as to have charges brought against two of the prominent members, (the Superintendent and assistant of the Sunday School) as they informed me, viz: "For operating against the U. B. Church by attending the Soul-sleeper's meetings!" They were notified to answer to the charge, which they did by justifying their course, and having their names erased from their class book: whereupon some dozen or more arose and requested their names erased also, as they were equally guilty, all of which only increased the interest and desire to hear.

May they continue not only to hear, but also to become obedient to the truth. Only one was immersed during our meeting—a worthy intelligent lady, yet many others are evidently in sympathy with the faith and hope of the promises of God made unto the fathers.

May they go on and through faith and obedience become joint heirs to the promised inheritance.

H. T. HALSTEAD.

KENTLAND, Ind.

*Editor Restitution:*

In reading Brother Wilcox's article in THE RESTITUTION of June 27, though the communication is very interesting and instructive, I find what seems to me to be an error, and that in his description of the river that the prophet Ezekiel describes as flowing out from under the threshold of the house eastward. Chap. xlvii. 1–12.

In arguing against the navigation of this river, Brother Wilcox says, "The water was not sufficient to float ships great or small, inasmuch as at the distance of about 1500 feet from the temple it was only up to the ankle, yet it was so rapid that when it reached a more level spot about 4500 feet distant, it was too deep to be forded, but was deep enough to bathe or swim in." The error is in "assuming" that the measurement was made from the temple down stream. It seems that before the measurement was taken they pass out from the temple by way of the North Gate, thence round about the way without, unto the outer gate by the way that looketh eastward, (or opposite the east gate). The prophet does not state how far down stream they were when they came to the brink of the river, but that "when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles."

Now let us "presume" that the measurement was taken from the north bank, somewhere outside the gates, and that they were attempting to cross over to the opposite side, for after the fourth measurement they found the river to be so deep that they could not pass over. Ver. 5. Then he brought me, and caused me to return to the brink of the river. Ver. 6.

The object of their measurement could not have been to ascertain the length of this river, for they seemed to understand that the waters should flow down eastward into the desert, and into the sea. Was it necessary for them to get into the river and measure down through the water in order to ascertain the length of the river? The better place would have been, in our judgment, to have taken dry land for it. The result of their measurement shows conclusively that they were attempting to cross the stream, and that the farther out they went the deeper became the waters, a mighty river, that they could not pass over.

I have written thus, knowing that there are others who hold the same views as Brother Wilcox on the measurement of this river, and that sometimes a small error destroys the effect, to a certain extent, of some very good articles, and with due respect for Bro. Wilcox.

Yours in hope of eternal life.
J. M. CASTLE.

### FREE-WILL OFFERING.

| | |
|---|---|
| Previously Published | $70 69 |
| Levi Feger | 1 00 |
| John Hoyle and wife | 2 00 |
| M M Mitchell | 1 00 |
| R Allen | 1 00 |

## Youths' Column.

### At Sundown.

H. W. LONGFELLOW.

The summer sun is sinking low;
Only the tree-tops redden and glow;
Only the weathercock on the spire
Of the neighboring church is a flame of fire.
All is in shadow below.

O beautiful, restful summer day,
What hast thou given, what taken away?
Life and death and love and hate,
Homes made happy or desolate,
Hearts made sad or gay.

On the road of life one milestone more!
In the book of life one leaf turned o'er!
Like a red seal is the setting sun
On the good and the evil men have done—
Naught can to-day restore.

### Rich Privilege.

If ever life seems rich in privilege it is when we stand beside the cold form of our beloveds, mourning for the opportunities that will never be ours again in this world. Let us be more watchful, more heedful era the "terrible silence" comes again. This is the lesson of death to the living. Do not delay to speak the loving words that tremble on the lips, but so often fail of utterance. Do not hesitate to lift the veil from off the heart ere it be too late, and to enshrine in tender testimony the appreciation that is scattered with such a lavish hand over responsive graves. Hungry hearts are plenty in this world of care and burdens. Let us learn the art of detecting and feeding them. They may be those of our own household.—*Union Signal.*

### How Paper Money Is Made.

Yesterday I went through the immense building which is a block in length, and is called the Treasury Department. It is owned by the United States. Here all the paper money is made for all the banks in the country—every dollar of United States money. Almost a million dollars of old, worn out money is counted and destroyed there daily. When they are destroyed they are first counted by several persons, so that there can be no mistake, and the amounts marked. The money is then placed in a large receiver of iron which is nearly the shape of two tin pans with the edges shut together, only very much larger—six or seven feet in diameter. To this iron receiver there is a door which is locked with three locks, each lock requiring a different kind of key. Three men, who are appointed in accordance with law to witness the destruction of this money, have each one of the keys to this door. No one of the men can lend his key to either of the others or to any other person. So, you see, the door can't be opened without all three of the men are present. Now at the proper time of day these three men get together and each one takes his key, and they unlock the three locks of the doors of the receiver, which is then opened. All this old money—so many hundreds of thousands of dollars—is then carefully placed in the receiver, the door is closed, and the three men securely lock it. Water is then let in through a pipe, and a machine inside beats and grinds all these hundreds of thousands of dollars into the finest pulp. When it is sufficiently ground it is taken out and used to make paper of. No one would suppose the wet pulp that comes out of the receiver had been money only an hour or two before.

A box stood near with perhaps six or eight bushels of pulp in it, which, I was told, was the amount destroyed the day before. You will notice the exceeding care which is taken in counting the money to be destroyed and in its destruction, so that none of the money intended to be destroyed shall be stolen or lost, and so again go into use as it may. As I said before, new bills are printed to take the place of those destroyed, and also to supply money required to be used in the country. If you will look very carefully indeed at a new bill, you will notice that it is made of a peculiar kind of paper. Take a new bill and you will find in the paper itself something that looks like a fine kind of hair running through each bill in one particular place. Now, that paper is made just so in order that no one may be able to counterfeit the bills, for the Government takes care that no one shall ever get even a sheet of that paper. So if a bill hasn't got those hairs running through it in a particular place, we know at once it is worthless, or, as we call it, a "counterfeit" bill.

This paper is first made in large sheets, and every sheet that comes in to be printed is carefully counted, so that if a single sheet were stolen or lost the theft or loss would be promptly detected. When the paper comes in, in great packages of these large sheets, each sheet is carefully moistened so that it will take up the ink properly, and is then placed under a press, when a die or stamp of the most perfect workmanship makes an impression, of one color only, on one side. When it becomes dry it is moistened again, and is again placed under a press, and another impression of another color is made, and this process is repeated many times, till all the colors on both sides have been impressed. This printing is done in sheets, several bills being printed at once on one sheet. After this is done the sheets are dried and put under great pressure to take all the wrinkles out and make them entirely smooth. The bills are then trimmed and separated by machinery, and numbered by a curious little machine that changes its numbers at every impression, thus: 1, 2, 3, 4, etc., so that no two bills of the same number on them.

After the numbering the bills are ready to be counted (you see how careful they are to count the sheets and count the bills—oftener, indeed, than I have told you of—so as to avoid the possibility of a single dollar's being stolen among the millions and millions of dollars of paper money that are printed), and after being counted they are placed in packages to be sent away through the country to the banks and sub treasuries.—*Christian Union.*

### Charming Girls.

The most charming woman in Queen Victoria's court a few years ago, was one whose features were homely, and whose eyes were crossed. The secret of her attraction lay in a certain perpetual bright freshness, in her dress, the turn of her mind and her temper.

Jane Welsh Carlyle, when an old, sickly ugly woman, could so charm men, that a stranger meeting her accidentally in a stage-coach followed her for miles, post-haste, to return a parasol which she had dropped. The charm lay in her bright vivacity of manner, and the keen sympathy which shone through her features.

Margaret Fuller also possessed this magnetic sympathy, in spite of her enormous egotism. Men and women, the poor and the rich, felt themselves drawn to open their hearts and pour out their troubles to her. Yet Margaret was an exceptionally homely woman.

The popular belief among young girls who read the *Companion*, is that it is only a pretty face which will bring to them the admiration which they naturally crave. No books, it is said, have a larger sale than those written that give rules for beauty, recipes to destroy fat or freckles, and to improve the skin or the figure.

Now, no receipt will change the shape of a nose or the color of an eye. But any girl, by daily baths and wholesome food, and by breathing pure air, can render her complexion clear and soft. Her hair, nails and teeth can be daintily kept. Her clothes, however cheap, can be fresh and becoming in color. She can train her mind, even if of ordinary capacity, to be alert and earnest; and if she adds to these a sincere, kindly, sunny temper, she will win friends and love as surely as if all the fairies had brought her gifts at her birth.

But it is of no use for a woman whose person is soiled and untidy, and whose temper is selfish and irritable at home, to hope to cheat anybody by putting on fine clothes and a smile for company. The thick, muddy skin and soured expression will betray her.

"John," said an artist the other day, to a Chinaman who was unwillingly acting as model, "smile. If you don't look pleasant I'll not pay you."

"No use," grumbled the washerman. "If Chinaman feelee ugly all the time he lookee ugly," which is true of every other man and woman in the world as well as of John Chinaman.

Hawthorne's wierd fancy that our secret weakness or sin should hang like a black veil over our faces between us and other men, is true in fact.

Every hidden propensity or vice, every noble trait of feeling, leaves its mark on the features, the expression, the eyes. Day by day, and hour by hour, line after line, here a little and there a little, it is recorded on the face as on the tablet, and when we reach middle age, there is the story of our lives plainly written, so that he who runs may read. It is not cosmetics, not rouge, nor depilatories, girls, that will make your faces as you grow older; but the thoughts and words and deeds that have given you the ugliness of Hecate, or "the lineaments of gospel books."—*Youth's Companion.*


## A LETTER to a FRIEND.

—By MRS. C. C. WOODBURY.—

This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is too well known to need commendation here. 32 pages, price 10c., 4 copies 25c., 13 copies $1.


### Change of Address.

My address for the future is No. 8 John Street, Sale, Near Manchester, England. H. HAYES.

# Poetry.

Sunday at Home.

## SLEEP THEY NOT WELL?

BY W. DELL.

Sleep they not well, the sainted dead?
For sorrow they have peace instead;
Our Father kissed his children dear,
Before the tempest gathered near
And burst in thunders fold and dread.

Healed are the hearts that truly bled
The promising souls are comforted,
And stanched the flood of every tear;
Sleep they not well?

And, lo, until the Lord appear,
Earth, like a mother kneeling near
To watch beside the sacred spot,
Wraps her dark mantle round their heads
And shelters them from pain and fear,
Sleep they not well?

# Selection.

## GENESIS THE THIRD: HISTORY NOT FABLE.—Lecture II.—Part 1.

### THE SENTENCE PRONOUNCED ON THE MAN, THE WOMAN, AND THE SERPENT TEMPTER.

One of the legitimate methods of accounting for the supernatural history of the Bible is to suppose that it is literally true from the beginning. And one of the many methods of constructing a faith or a theology, is to take the facts and doctrines of the Bible in their simplest sense as a divine revelation, and to believe them. But both of these methods are now more out of favor than all others, and sometimes expose you to insult, even from Christian writers, more than the wildest rationalism. But surely in these days of scientific toleration, at least a friendly hearing might be conceded to a mode of dealing with Holy Scripture which is certainly the most ancient and the most natural, and which still seems the most reasonable to men furnished with at least as much ability, scientific knowledge, genius and good faith as the persons who are now deriding the book of Genesis, and subverting the faith of less instructed people.

In the previous lectures we have first presented a complete view of the place occupied in the Old and New Testaments by the history of Adam and Eve; and next a discussion of some general objections made to that history by scientific and literary criticism. Offering no judgment on the general doctrine of evolution, we have, for reasons assigned by Mr. Alfred Wallace and a host of scientific men, rejected its application to mankind, and affirm the direct action of God in the creation of man, first, because, if we may trust Professors Virchow, Dana, and Dawson, there is no clear evidence of the evolution of man from animals in the course of nature, accepted generally by scientific men; and, secondly, because the direct creation of man—of Adam as a historical person—is proved by all the complicated, miraculous, and recent evidence of divine revelation, which asserts it, and presupposes it in redemption.

We now proceed to examine the narrative of the trial of Adam in Paradise on the side of its results, with a view to an opinion on its credibility when taken as a real history.

And, first of all, I observe that the narrative, as it stands in the book of Genesis, ought not to be made answerable at the bar of modern thought for the traditionary accumulations which have gathered round it after thirty-four centuries of rabbinical and theological comment upon it. It is defensible as it stands in the primitive record; but, I admit, wholly indefensible and incredible as interlined by the additions of a later philosophy and tradition. Unhappily it is as thus interlined and perverted that it is popularly read and understood by a large fraction of Christendom, and it is in such a sense that it has been held up for derision in the presence of modern biological criticism.

On the face of the narrative as it stands we find only that, after other things set in order, and other living beings created, "God made man of the dust of the ground in his own image, and breathed into him the breath of life, and man became a living soul." This last expression, applied in the Hebrew original hundreds of times to the animals, signifies only that man, animated by the Divine Spirit, became a "living creature." As Dr. Pye Smith declares, (in Kitto's Biblical Cyclopedia, under the article Adam) it most certainly was not intended to signify that Adam was created in possession of an indestructible life. On the contrary, being made "in God's image," he was a creature that might live for ever, if God so pleased; but he might also die and pass away, if he disobeyed his maker. On the face of the narrative it appears plainly that, being created in the likeness of God, and allowed access to the "Tree of Life," he was originally designed for immortality—for life eternal: but it was conditional on the obedience of faith. If he transgressed he would "die." The object set before him, therefore, was to secure, by faith in God, an absolute possession of the eternal life for which God made him. If he departed from the living God, and set up himself to be a self-determining power, to be "as God, knowing good and evil," he would "return to the dust whence he was taken." This is all that is in the narrative. The penalty of withdrawing from God was death—the termination of his life, (just as death would have borne that meaning to him for all other living beings in the world), and with that, of course, the life of the unborn race which he represented. There is not a single word of that which occupies so large a space in theological systems since the days of Augustine, not a word of Adam's destiny to suffer death in three senses, of which the last should take effect in an unseen world, a death which should be a deathless life of misery—much less one word of an hereditary curse of the same illimitable quality, and eternal in duration, to descend upon his infant posterity through the sins of their first ancestor; as when Augustine explicitly maintains the eternal suffering of unbaptized infants for Adam's sin. These additions of subsequent metaphysical and religious systems, unknown in the first two centuries of Christianity, we, with a host of ancient and modern theologians, altogether reject.

It is on such perversions as these, that the now popular accusation rests, that the narrative in Genesis requires you to admit that, because a "miraculously talking reptile persuaded an inconceivably constituted woman, six thousand years ago, to eat an actual apple, men, women and children of the nineteenth century are accursed of God," that is, are liable, for Adam's sin, to the doom of endless misery in hell. The Power of darkness, who was so active in the temptation of Adam, seems, as an inspirer of perverse interpretations of Scripture, to have been equally active in suggesting false comments upon the record of temptation. The old falsehood has been steadily repeated, age after age, "Ye shall not surely die, for God doth know" that the tree of knowledge is the tree of life, and man is deathless, quite apart from his conduct to his Maker. It is those unwritten traditions, widely held in Christendom, which now in their results are making void the revelation of God in Christ for the modern world. If you persist in foisting into the narrative of the fall of man the devil's psychology concerning Adam's nature and destiny, and with it the atrocious doctrine of an hereditary immortality of sin and misery for Adam's infant posterity as the legal consequence of his transgression, and make this the foundation of Christianity, as the old Greek and Latin theologians have done, then men will first declare, as we now hear, that the narrative in Genesis is an old world fable, and next they will logically reject the teaching of Christ and his apostles, who build redemption itself upon that narrative as a literal history. Let us not deceive ourselves, gentlemen; the logical and necessary alternative now is to accept the Bible pretty much as it stands, apart from the drier specialities of the Augustinian theology—or infidelity, descending steadily to Atheism; for it has come to that at last, as has long been foreseen by many.

There is surely nothing irrational or absurd in the idea of the creation of a being holding relations with both earth and heaven, both with the animal world and with the Creator, and placed on his trial to determine his destiny, either to ascend into the rank of permanent existences through spiritual union with God by faith, or to descend to the rank of transitory creatures who were incapable of knowing and loving the Creator. And this is all that appears on the face of the narrative, or from any subsequent revelation. The Holy of Holies represented the lost Paradise.

If we examine closely the history of the consequences resulting from the disobedience of our first parents, through whom it is falsely said that we have become "guilty and accursed of God," it is seen at once, as was pointed out seventeen centuries ago by Irenæus, the scholar of Polycarp, the disciple of John the divine, in his second book on Heresies, that God pronounced no curse whatever on Adam or on Eve after their transgression, much less on their posterity. It is said that God "cursed the ground for Adam's sake,' cursed it with comparative sterility, so as to demand extraordinary toil in its cultivation. The lightning passed from the head of Adam to the soil, whence he should draw his sustenance. Similarly, there is no single word of a "curse" pronounced on Eve. The life-penalty of her offence was sorrow in child bearing: but child-bearing itself was a blessing, not a curse. The curse turned aside from her, also, and descended on the Serpent-deceiver. The ground and the serpent were accursed, but not Adam and Eve. They were both to undergo the death-penalty, and to "return to the dust whence they were taken," and thus were "constituted sinners;" but first, the penalty was deferred, and, secondly, in the very act of sentencing them to death, God spake a word of hope and restoration through the "seed of the woman." And then it was that Adam called his wife by a new name, Evah, or Life, because she was to be the mother of a world of living beings, which would never have existed but for the promised "Seed of the woman," and the suspension of the sentence. Their continued life was itself a sign of the pardoning mercy of God, abstaining from the infliction of the threatening that "in the day" of their transgressions they should "surely die." The postponement of death rendered possible the existence of mankind, and the birth of their deliverer who should crush the serpent's head."

Thus there is not an inch of standing ground in the narrative for the pretence that it represents "men, women and children of the nineteenth century as guilty and accursed of God," in the Augustinian sense, because a "miraculously talking reptile persuaded an inconceivably constituted woman to take an actual apple six thousand years ago." Such criticism, however sincere, is not only false, but, I submit, pernicious in the highest degree, as secretly undermining the foundations of popular faith in the revelation of redemption, and in that Covenant of mercy under which, and not under a curse, mankind is born into the world.

If, next, we turn to consider the results of the transgression recorded in the Genesis-fragment, probably of antediluvian antiquity, we find first of all a statement that the sense of shame and nakedness entered into the human world with sin, and as the effect of it. Few features in the narrative have been more steadily derided than this, that both man and woman were created in a state of nakedness, and that the sense of outward shame began only with the sense of transgression, leading to the first attempt at imperfect clothing. No ridicule has been more inconsiderate and superficial. The account given in Genesis is at least a striking solution of a problem under atheistic views, hopelessly insoluble. Think of it. The whole world of living creatures is either unclothed, or, if dressed in pinmore or fur, is so dressed by nature for protection from the weather, or for flight, or for beauty, and not as a remedy for any shame at exposure of the body or any part of it. There is no trace of this feeling in the animal world throughout all its ranks. Even our nearest analogues, the most unsightly anthropoids, are destitute of any similar instinct of self-concealment. The majestic form of man in its normal development, the beautiful form of woman, are the transcendent works of the supreme Artificer, the supreme Sculptor, the supreme Painter. Human art has followed these achievements for ages, in the Vatican Apollo, in the Venus of Milo, in the paintings of Titian, in limping imitation of a perfection of form and color whose living glory no work in marble or on canvas can equal.

Whence the irresistible instinct through which the most noble and beautiful forms in the whole world clothe themselves from view, just in proportion as culture and civilization render them more majestic and more beautiful? and in a world where all the rest of animated nature is "naked, and is not ashamed"? The fact is indisputable. Not the most infidel or the most beautiful nation of Europe, in its finest, warmest climate, could possibly venture to live one day absolutely unclothed. Absolute public nudity is itself a synonym for disgrace and shameless vice in all nations and ages. Even the half-nakedness of modern fashion, and of the theatrical display is condemned by the public conscience. Let those who ridicule the narrative in Genesis be pleased to give us some account of this phenomenon. Clothing is not merely for warmth, for the fact of shame remains in the sunniest lands; and when savages in hot countries are raised to a higher level of intelligence, they clothe themselves anew, by a revived instinct, just as do Europeans or Asiatics. Will anyone assign a more rational account of this extraordinary exception to the rule of nature among living creatures than this—that the sense of shame in nakedness, the outward crimson blush at exposure of the person, the impulse to hide and cover, entered with sin, with sin of a crimson dye, entered when the ancestors of the race had cause to be inwardly ashamed of themselves) and that this sense of shame is the perpetual mark of the truth of this narrative; just as the tremendous and abnormal evils of mankind regarded as a historic whole, and the still more tremendous and thoroughly exceptional infliction denounced on woman—however varying with climate—equally confirm our faith in the Mosaic account of the circumstances attending the first origin of our race and nature.

We now arrive at the last point in the history—the temptation by the Serpent. So heavily has the difficulty been felt of what is called this "miraculously talking reptile," that I suppose the prevailing mode of explaining this incident in the history of the fall, even by those who do not reject the historical reality of Adam and Eve, is by resorting to the notion that there was no serpent at all concerned in the transaction, any more than in Christ's temptation by the devil; but that this reptile name was assigned allegorically to an invisible spirit, who did not in any way appear, but who enforced the temptation presented by the tree of knowledge of good and evil by his murderous suggestions. There is no doubt that under this view the essential elements of the narrative may be preserved intact, and the foundation of Christian faith remain unshaken, against the assaults of honest unbelievers. But, after paying the utmost attention to these allegorical hypotheses of interpretation, I confess that I follow the majestic intelligence of Milton, rather than modern critics, in thinking that a deeper study of the case will enable and compel us to hold fast to the literal and natural interpretation here also. But I frankly admit that we do not expect to persuade any one to adopt this old fashioned conclusion who does not accept the following premisses as a basis of argument.

1. That the narrative, as a whole, in Genesis iii., of the recent creation and trial of Adam in Paradise, is a true story, contradicted by nothing that is really ascertained by modern science—and that there is no more reason *a priori* for converting into an allegory one part of the narrative than the other.

2. That it is necessary, in order to do justice to any part of the Scripture of the Old and New Testaments, to bring the light thrown by the Bible as a whole, as a record of the work of God, on to each special portion of it. I am prepared to defend the Bible as a whole, as the record of a divine revelation concerning the history, state, and destiny of man—but I cannot thoroughly defend, apart from the whole of the Bible, any single portion of it. Just as the study of the solar system as a whole persuades me of this truth, which the senses cannot discern, that the earth is a globe and one of the planets, and moves round the sun as a centre with other sister worlds; so I can rationally defend the whole Bible, if I believe in the connected series of its revelations, but not otherwise.

3. The third premise or basis of argument on which I proceed, therefore, is the acceptance of the mysterious Scripture doctrine of fallen angels, with one mighty adversary of truth and right at the head of them, the mortal enemy of mankind and the permitted tempter for a short season of the servants of God.

Grant these three premisses, and I think we can defend victoriously the history of the serpent in Genesis, apart from these premisses we must abandon the story to the allegorizers, at least in this particular.—*Edward White.*

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NAMAKKAL, April 19, 1883.

*Editor of the Bible Banner:*

In commencing another year, I must humbly and thankfully lift up my heart, and say, "Hitherto has the Lord helped me." During the whole of the last year, I, by the mercy of God enjoyed excellent health, and have been permitted to labor in this part of God's vineyard. The last year is to be considered as the chief epoch of my ministerial life. It was at this period that I first commenced to publish openly the doctrine advocated by the "Conditional Immortality Association," which I had previously adopted, and which I have extensively proclaimed through our monthly tract the "Bible Banner." At the same time I have traveled and preached the good news of the kingdom of our Lord in several distant towns and villages which I had never seen before. Now I am glad to say that the light of truth shines more and more, like a morning sun, and I trust it will continue unto the perfect day.

I have been universally known among the Christians in Southern India, as the pastor who says the soul of man is not immortal, and it will be finally destroyed in hell and those who have faith in Christ only shall possess the eternal life. My present connection with the Mission is nominal. I am virtually excommunicated from the orthodox churches. Their hearts, their pulpits, and everything that constitutes the real Christian union are closed against me, while they speak smoothly with me. I anticipate the time will not be very far to give up entirely my connection with them. My trust is only in the Lord, who provides, guides, and does all things for me and my family.

My desire and prayer to the Lord is to go out free to publish the gospel of the kingdom and life only in Christ. I feel impressed always to leave my stated ministry in connection with the Mission and travel and teach in different places as an itinerant. Again I am very sorry to say that I am greatly belied and misrepresented by my opponents which I bear with Christian fortitude.

The following lines are extracts of my journal for the months of January and February 1883.

Jan. 1st. Preached as usual in two places where my Christians were gathered, and in the evening exhorted the people who came to my house to pay their New Year's visit and prayed with them. Praise be to the Lord who once more permitted me to see this special occasion.

2d. Some educated women wished to know the life and advent truths published in the *Bible Banner*, which I taught them. They said, "What you teach is plain, and most consistent to the Scriptures, but our pastor preaches against your teaching and admonishes us to beware of the heretical doctrines which are sown amongst us." In the evening had been to the meeting of the local Auxiliary Bible Society. There was a good gathering of the European, Eurasian, and native gentlemen. The meeting was conducted in English. Rev. Organ, the secretary of the Madras Bible Society gave a splendid speech. Rs. 100 were collected at the close of the meeting.

3d. Called on some friends in their houses. A heathen Sudra discussed with me on "Vedantism versus Christianity." I repeated from memory some vedantic verses, and proved that his religious system was far inferior to the pure and plain teaching of the Bible.

4th. Two matriculated Christian students came from Tinnevelly Mission, to see me. They had previously heard about my teaching on life and immortality in Christ only. They first asked me, "Is it true that you teach that the punishment of the wicked in hell will not be eternal." I taught them from the Scriptures concerning the approaching advent of Christ and life in him only. They asked me for tracts on the subject. I gave them some Tamil and English tracts which they promised to distribute among the students in their college.

6th. Taught some people at Vadasery. A schoolmaster told me that certain schoolmasters, who regularly read our Tamil Bible Banner remarked thus, "What Rev. Masillamani teaches in his little books is all true, and compatible with the Scriptures; but if we openly acknowledge them we will be dismissed from the mission work. To obtain the eternal life, we are to believe his instructions; but to get monthly salary we must believe what the missionaries teach."

7th. A young man wished me to teach him the truths pertaining to the personal coming of our Lord, the resurrection of the dead and his literal kingdom on earth. He walked with me two miles toward my next station, and listened with good attention to what I taught him.

10th. Last evening my dear wife was taken ill. I had often prayed to God respecting her hour of confinement. After a most severe travail at about nine o'clock in the morning she was delivered of a male child, which died a few minutes after its birth. My wife narrowly escaped the last enemy, death. I was depending upon God for her life every moment. She was given back to me as from the dead. I had not a single rash in hand, for the necessities of this day. I had never before been so poor at the commencement of the year. My trust was only in the Lord. A sister gave me one rupee on account of my wife's illness. Thus the Lord who had hitherto supplied us continued to provide for our present necessities at this time of affliction.

21. Being the Lord's day, preached both times at Vadasery. Read and explained the *B. B.* No. 5 to the people who assembled in the chapel. Taught in the evening two educated women. They remarked, "Although we have often read the Bible and heard many sermons of our native pastor, and other preachers, we were all this time quite ignorant of these most important truths. They seem to us to be new revelations of the Bible and we wish to know more about these things."

22. I was informed of two meetings held on the previous day, where the doctrine of immortality was largely discussed. In both these places there were advocates for conditional immortality. One of the members who holds a respectable post in the mission, and who was once against my teaching, said, "This doctrine of conditional immortality and life only in Christ as advocated in the *Bible Banner*, is more consistent to reason and the Scripture. Why don't the missionaries endeavor to refute the doctrine if they have found it false and unscriptural? In case the mission salaries be discontinued there will be many adherents to this Conditional Immortality Association."

Feb. 1st. In the morning taught some educated Christians and Sudras. One of them was a catechist. He heard me for two hours and remarked, "These are the Scripture truths which our Christians ought to know. Why do the missionaries oppose those who teach such glorious truths. For my part I now preach on this subject only, and the people also like to hear it. Evening accompanied Bro. N.; preached in the street at Thirupathiapuram. The heathens there listened to our words with good attention. One man said, "A few others and I in this village do not worship the idols now. We now serve the only true God." We taught the heathen school children and the schoolmaster received us very kindly.

5th. Received some valuable books from the Scriptural Tract Repository, Boston, America. I most respectfully present my hearty thanks to the most illustrious and devoted servant of God, Mr. H. L. Hastings, for such valuable books as "Hudson's Greek and English Concordance," "Young's Analytical Concordance," "The Family Bible," "The Faith Series," "The Home Series," "The Great Controversy between God and Man," etc., to the Bible Banner Association for the "Life Everlasting," by Mr. Pettingell, and to Mr. F. L. Piper for "The Reign of Christ on Earth." These very excellent books greatly help me to advance in the true knowledge of the Holy Bible, which I have now made the chief subject of my daily study.

11th. Preached in the morning at Vadaseri and Dennisparam. My text was Prov. xi. 24. Evening Bro. N. and I had a discussion of the life question with Rev. J. D., the senior missionary here. "I am very sorry to hear that you openly preach to the heathen the mortality of the soul and the final destruction of the wicked in hell," said he. "We teach the plain Bible truth, life and immortality in Christ only," was our reply. "No," added he, "you teach that the soul is not immortal." "Yes," said we, "the Bible teaches of God, "who only hath immortality," but it says nothing about the inherent immortality of man. "No," said he again, "God created the man as immortal." How does the Bible then teach, "Man will perish?" was our question. "It means the body will perish, but not the soul," was his reply. "Does this not contradict the plain saying of the Bible, 'the soul that sinneth will die,' 'God will destroy both soul and body in hell'?" inquired we. "Death by sin is meant by this," was his answer. Again he said, "You may teach this to the Christians, but not to the heathen, which gives them room to dispute with our catechists. The old missionaries did not teach you these things." We concluded saying, "Life in Christ and his literal kingdom on earth as well as repentance and remission of sins in his name were the chief topics of the preaching of Christ and his apostles."

In closing this report I must heartily render my thanks to God for his manifold mercies. I have also to acknowledge my best thanks to Mr. E. A. Chaplin, the editor of THE RESTITUTION, Plymouth, Indiana, for sending me regularly his most instructive and interesting paper, THE RESTITUTION, wishing to know the name of the friend who buys it for me. The *Bible Banner* comes to my hands, and I am greatly benefited by reading it.

With my hearty regards to yourself and the other friends of the Bible Banner Association, I remain yours in the Lord.—*C. Masillamani.*

[We republish the above interesting communication from the *Bible Banner* published in Philadelphia. We are glad to learn that the paper reaches our dear fellow laborer in the truth in Hindostan. The sister who pays for THE RESTITUTION to be sent to Br. M. is Mrs. Jane Ballabach of Argos, Ind. She will be glad to learn that the paper reaches its distant destination, and that it is kindly received and appreciated. If it would not be asking too much from our dear fellow laborer in the gospel, we should be glad indeed if he could favor us with at least one communication some time during the year. May the Lord bless and sustain him in proclaiming the truth.—ED.]

# Communications.

ORANGE CITY, Fla.

*Editor Restitution:*

I am very much pleased and animated to read those letters in THE RESTITUTION that come from the Holy Land. The human mind seems to be so constituted that the least article or letter from a long absent friend is received with fondest embraces, and cherished as a souvenir of priceless value. And when we read a letter written on the very ground made sacred and hallowed by the footsteps of our blessed Savior, what emotions of joy thrill through the soul, especially when we compare the present status of that country and city, with the way-marks laid down in our chart descriptive of the last times just previous to our Lord's return, and the possession of our promised inheritance.

In reading Brother Winterstein's letter I find he says, if we have spiritual bodies we may go to Palestine without expense, but I believe none of us yet claim so great a boon. Therefore, for everything we do, some one must foot the bill. Our living costs money, our clothes and our rent demand the cash. Mrs. Davis and Brother Winterstein have not spiritual bodies. They are not in possession of the promised inheritance. The hard-fisted Jew, the cruel and oppressive Turk, or the landlord of whatever nationality, must have the money for the use of his house. Therefore, dear brethren and sisters, readers of these interesting letters from the land of our future inheritance, I wish to second the suggestion of Brother Winterstein, that the readers of THE RESTITUTION make up and forward to Mrs. Davis a sum sufficient to pay her coming year's rent. And to this end I agree to be one of ten to send the amount ($60.00), so that her mind may be relieved from this burden. Let us realize that Mrs. Davis is a stranger in a strange land, with no friends to sympathize with her except those friends she has made since she has been there, save the friend she has in Jesus. Let us realize that we shall soon stand as the judgment seat of our King, and that we shall not be pleased to hear: "Forasmuch as ye did it not to one of the least of these my brethren (or sisters), ye did it not to me."

Submitted in love to the brethren and sisters.

DANIEL HOWARD.

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To the Brethren Scattered Abroad.

"Come over and help us."

CHICAGO, Ill.

Whereas this mighty, wicked city which putteth to shame Sodom and Gomorrah is lying in the darkness of the evil one, and the light of God's truth is so dimly shining, therefore it is deemed expedient to make an effort to scatter a few rays of gospel light "that a people for his name may be taken out" In order that the Bride may make herself ready I would herein appeal to the brethren for aid to establish and support a "Blessed Hope Mission" for preaching and distribution of tracts and papers. I am here in the city and earnestly desire to work for Jesus. I find a very few who are willing to connect themselves with mission work; that few, like myself, are poor, but willing to work in every opportunity and place. Now dear ones can you help in this mission work, will you invest in the Lord's five-twenties, have you one, two, five, ten or more dollars or less, that you can freely, cheerfully and prayerfully give to the work? When the day of making up the special treasure shall come, will not the Master say, "Come ye blessed of my Father?" Remember that bread scattered upon the water will return to you again.

Our plan is to procure a place for preaching and to engage all the talent we can command for teaching, Bible reading, distribution of tracts, cards, papers, etc., teaching the things concerning the kingdom of God and the name of Jesus the Christ, thus making ready a people for the Lord. Reports of progress will from time to time be published; also reports of finance, showing how the money has been expended. Let any, therefore, who feel disposed to aid, correspond with O. C. Ramsey, 250 Randolph St., Chicago, Ill., or C. H. Jones, 230 LaSalle St. Let us hear from you at once.

Yours in hope,
O. C. RAMSEY.

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## ANNOUNCEMENTS.

### POSTPONEMENT.

The Arkansas State Christian Conference will hold its next annual session with the Polaris church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. ETHERIDGE, Sec.

## Poetic.

### THY WILL BE DONE.

My God, my Father, while I stray
Far from my home on life's dull way,
O, teach me from my heart to say,
Thy will be done

Though rough and thorny be my lot,
I would be still, and murmur not,
But breathe a prayer, divinely taught,
Thy will be done.

If thou didst call me to resign
What most I prize, it ne'er was mine,
I only yield Thee what is thine,
Thy will be done.

Should pining sickness waste away
My life in premature decay,
My Father, still I strive to say,
Thy will be done

If but my fainting heart be blessed
With thy sweet Spirit for its guest,
My God, to thee I leave the rest:
Thy will be done.

Renew my will from day to day:
Blend it with thine, and take away
All that now makes it hard to say,
Thy will be done.

Then when on earth I breathe no more
I'll sleep with those who've gone before,
Till waked to sing on that blest shore,
Thy will be done.

## Selection.

### THE FIRST RESURRECTION.

*The completion of the first resurrection introduces a wonderful change in the earth's history—The administration of immortal rulers—An epoch of strict incorrible justice—"Shepherdizing with a rod of iron"—A universal revolution—A great time coming—The completion of this resurrection promotes the subjects of it to a transcendent glory—The exultant statement analyzed—The bloodroyal of eternity—Their exalted place and occupation—Following up the victory—The mistake of spiritualizing expositors.*

The completion of this first resurrection introduces a wonderful change in the earth's history. It is the breaking through of an immortal power;—a power which sweeps away, as chaff before the wind, the whole economy of mortal and dragon rule, and threats to death and hades every one found rising up or stiffening himself against it;—a power which shears the old serpent of his strength, binds him with a great chain, locks and seals him up in the abyss, pulls down all his works, tears off and clears away all his hoary falsehoods, which have been oppressing, deceiving, misleading, and swaying the world to its destruction for so many ages;—a power which gives to the nations new, just, and righteous laws, in the administration of immortal rulers, whose good and holy commands men must obey or die;—a power which cuts at once the cords of life for every dissembling Ananias and Sapphira, blasts every Nadab and Abihu that ventures to offer strange fire before the Lord, consigns to death and burning every Achan that covets the Babylonish garment or wedge of gold which God hath pronounced accursed, and causeth the earth to open her mouth and swallow up on the spot every Korah, Dathan, and Abiram that dares to open his mouth against the authority of the holy princes whom Jehovah hath ordained.

It will be the manifestation of a power which grasps hold of the plutho-ic fortunes accumulated in meanness and oppression and hold in greedy avarice for the pampering of lust and pride, hewing them down in righteousness and scattering them in restitutions to those out of whom they have been so uncharitably and dishonestly ground and wrung;—a power which goes forth in vindication of the worthy poor, the oppressed, the weak, the friendless and the downtrodden, the righting of their cause, the maintenance of their just claims and the enforcement of truth and brotherhood between man and man;—a power which lifts the mask from deceit, pretence, and false show, puts each one in his true place, according to what he really is, gives credit only where credit is due, stamps an effectual condemnation on all false weights and measures, and tries everything and everybody in the balances of a strict and infallible justice.

I think of the coming in of that power,—of the havoc it must needs make in the whole order of things,—of the confusion it will cause in the depraved cabinets, and courts, and legislatures of the world,—of the revolution it must work in business customs, in corporation managements, in mercantile and manufacturing, fraude, in the lies and hollowness which pervade social life,—of the changes it must bring into churches, into pulpits, into pews, into worship, into schools, into the newspapers, into book-making and book-reading, into thinking and philosophy, and into all the schemes, enterprises, judgments, pursuits, and doings of men,—of how it will effect literature, art, science, architecture, eating, drinking, sleeping, working, recreation, —of what it must do concerning playhouses, and tumblers, and gambling hells, and the unhallowed gains by which many people have their living and keep themselves up in the world.

SHEPHERDS VISITING WITH A ROD OF IRON.

And as I thus begin to realize in imagination what the irresistible enforcement of a true and righteous administration in all these directions and relations necessarily implies, I can see why the Book of God describes it as a shepherdizing with a rod of iron, and calls it a breaking like the dashing to pieces of an article of pottery. Think of the sudden collapse of all the haunts of sin, the routing out of the nests and nurseries of iniquity, the clearing away of the marshes and bogs of crime, where every style of damning pestilence is bred, and the changes that must hence come;—think of the summary abolition of all infamous cliques, combinations and rings,—political rings, whisky rings, municipal rings, state rings, railroad rings, mercantile rings, communistic, and other rings,—all the children of wickedness, hindering just law, suppressing moral right, crippling honest industry, subsidizing legislation, corrupting the press, robbing the public treasuries, eating up the gains of honorable occupation, perverting public sentiment, spotting and ostracising men who cannot be made the tools of party, transmuting selfish greed and expediency into principle, subverting the dominion of virtue and intelligence, subordinating the common weal to individual aggrandizement, and setting all righteous administration at defiance.

ALL EVIL BROUGHT TO LIGHT.

Think of the universal and invincible dragging forth to divine justice of every blatant infidel, perjurer, liar, profane swearer, drunkard, drunkard-maker, whor monger, hypocrite, slanderer, trickster, cheat, thief, murderer, trader in uncleanness, truce-breaker, traitor, traitor, oppressor of the poor, bribe-taking legislator, time-serving preacher, mal-practioner, babe-destroyer, friend-robber, office-usurper, peace-disturber, and life-embitterer; think of the instantaneous going forth into all the world of a divine and unerring force, which cannot be turned or avoided, but which bows down every fruitless tree, purges away all chaff from every floor, negatives all unrighteous laws, overwhelms all unrighteous traffic, destroys all unrighteous coalitions, burns up every nest of infamy and sin, ferrets out all concealed wickedness, exposes and punishes all empty pretence, makes an end of all unholy business, and puts an effectual stop to all base fashions, all silly conceits, all questionable customs, and all the hollow shams and corrupt show and fastidiousness of what calls itself society, transferring the dominion of the almighty dollar to Almighty right, and reducing everything in human life, pursuits, manners, and professions to the standard of right truth and justice.

A UNIVERSAL REVOLUTION.

Think of the tremendous revolution, in all that the eye can see, the ear hear, the hand touch, the heart feel, or earthly being realize, that must needs attend the putting into living practical force of such an administration,—the high it must make low, the famous it must make infamous, the rich it must make poor, the mighty it must make powerless, the loud it must sink to oblivion, the admired and worshipped it must turn to disgrace and abhorrence, and the despised and contempted poor it must lift into place and respectability,—the different impulse under which every wheel must then turn, every shuttle move, every hammer strike, every foot step, every mind calculate, and every heart beat;—the change that must come over the houses we enter, over the streets we walk, over the people we meet, over the words we pronounce, over the food we eat, over the air we breathe, over the repose of the night, over the spirit of our waking hours, and the very dreams of our slumbers, and over all the elements, relations, activities and experiences which go to make up what we call life;—think, I say, of all this tremendous revolution, and conceive it going into invincible effect, unchangeably, without compromise, at once, and for ever; and you may begin to have some idea of the alteration which the first resurrection is to introduce into the history of our earth. For this, and nothing less, is the meaning of this sitting on thrones, receiving power and judgment, shepherdizing the nations, and reigning on the earth, on the part of those blessed and holy immortals.

A GOOD TIME COMING.

And a good thing it will be for the nations when that day comes. There can be nothing better than God's law. There can be nothing more just, more reasonable, more thoroughly or wisely adapted to all the well-being of man and the highest wholesomeness of human society. All the blamedness in the universe is built upon it. All that is needed for the establishment of a holy and happy order is for men to obey that law, for it to be put in living force, for it to be incarnated in the feelings, actions, and lives of men. And this is what is to be effected when "the children of the resurrection" get their crowns, and go into power, with Christ the All-Ruler at their head. They are to shepherdize, and deal with the nations, and with all that make up the nations, as unerring and immortal kings and priests to direct, instruct, and feed them with all the loving care of angels, but with a "rod of iron" in their hands to enforce docility, obedience, and unreserved surrender to all the laws and the requirements of the Lord God Almighty. And under this reign shall be fulfilled what the prophets have prophesied, and sung in golden numbers, about the peace and blessedness which is in reserve for this sin-hurt and long down-trodden inheritance of man. You may call it Judaism, if you like; you may sneer at it as fantastical conceit; you may denounce it as a carnal dream; you may brand it as heresy: but it is nevertheless the truth of God, to which you, and I, and all men, are inexorably bound; and which has every prospect of becoming experimental fact before this century has passed away. I hail its coming, and I bid it welcome, as the great hope and regeneration of our depraved and misgoverned world.

TRANSCENDENT GLORY.

The completion of this resurrection promotes the subjects of it to a transcendent glory. Saintship means honor. It is not so in this present world. The greatest of the apostles, with all his great achievements and sublime experiences, was compelled to say, "If in this life only we have hope of Christ, we are of all men the most miserable." 1 Cor. xv. 19. The great Master of all told his disciples from the beginning, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv. 19. The unregenerate heart does not like the gospel philosophy and the gospel requirements; and whilst it continues unregenerate, it has no favors for those who defend and live it, and insist on its acceptance as the only hope for man. Hence the history of the church, wherever it has been truest, purest, and most itself is a book of martyrs. But "the resurrection of the just" brings the people of God their compensation. "Blessed and holy is he that hath part in the resurrection the first! Over these the second death has no power, but they shall be priests of the God and of the Christ, and reign with him a thousand years."

ANALYZE THE EXULTANT STATEMENT.

First of all, they are partakers of resurrection, the first resurrection, the blessed resurrection. Not all of them actually suffer death. Such of them as are alive, and remaining, and ready, when the time comes, are "caught up," translated, carried off into the resurrection life, without dying at all. But the translation in those instances is the equivalent of the resurrection. It is the same change to incorruption and immortality, not from the grave indeed, but from mortal life, and so is included in the one term, which means, that to all of them alike, a power is vouchsafed which strikes from every one of them forever every vestige of the old slavery to corruption, death, or mortal disability. More living again, great and wonderful as that is, is the smallest part of the matter. By the prophets, by Christ, and by the apostles, some were recalled to life, resuscitated, made to live again after they were dead, and yet died again as men ordinarily die, the same as if they had never been recalled from death. The living again in this case involves a far "better resurrection" even the renewal of the whole corporeal being, re-fashioned to a heavenly model with heavenly qualities, and to a vastly sublimer life than ever was enjoyed before;—a resurrection, in which corruption puts on incorruption, dishonor puts on glory, weakness puts on power, and the earthly body becomes a spirit body, lifted quite out of the sphere of earthly life, and over which neither the first death nor the second has any further power. Having been "accounted worthy to attain that world," they "neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35, 36.

They are holy. They were holy in their lives and aims while they lived in the flesh. They had "the testimony of Jesus," and "the word of God," and confessed it ever against a gainsaying world, and held it fast against persecution and death, and willingly suffered the loss of all things, counting them but refuse and offal, rather than let go their confession and hope in Christ Jesus. They were the salt of the earth and the light of the world, the golden candlesticks of eternal truth in the realm of abounding sin and darkness, yet never content with that to which they had attained, but ever reaching forth unto still higher and better things, and, like the Olympian racers, pressed toward the mark for the prize of the high calling of God. Reviled, persecuted, and accounted the very off-scourings of the world, because of their faith, devotion and self-sacrifice for their Savior and his cause, they resented not, but counted it all joy, and were exceeding glad, sure that it was working for them a far more exceeding and eternal weight of glory. Many of them were tortured, not accepting deliverance, that they might obtain the better resurrection; and others had trial of cruel mockings and scourgings, of bonds and imprisonments, were stoned, sawn asunder, tempted, and slain with the sword, wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy.

But consecrated and set apart to God as his servants and light-bearers in their earthly lifetime, they are a hundredfold holier now. Released for ever from the death-working law in their fleshly members, their whole being has come under the power of a complete and unattemptable sanctification, which consecrates them to a sublime and unapproachable holiness, to which dwellers in the flesh must stand in greater awe than ever was called for in the sublimest of earthly kings or the most sacred of Jewish high priests; a holiness which inspires while it awes, which attracts while it reproves and condemns, and which lifts and assures those whom it strikes with humiliation and dread. When Isaiah saw the Lord sitting upon his Almighty throne, and the seraphim with covered faces round about him saying, Holy, Holy, Holy, is the Lord God of Sabaoth, he fell down and cried, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell among a people of unclean lips." Isa. vi. 1-5. And something of this same awful holiness is then to appear in the immortal kingpriests of this resurrection, before which men and angels will veil their eyes in reverence; for in them and through them God will set his glory among the nations, and all the earth shall be filled with it. Exod. xxix. 21; Isa. vi. 3.

There is a great and awful majesty of consecration in a true child of God even while living and walking here in the flesh. To the outward eye and carnal view there is but little that is special. The thoughtful brow, the sober mien, the dignified behavior, the reserved and careful utterance, the keeping aloof from the world's wild pleasures and galeties, and the solemn regard for holy names and holy things, along with a calm and firm confession of the truth as it is in Jesus, is about all that can be externally noticed. But his name is in the books of heaven. He is there enrolled as a celestial citizen and prince. The angels are ministers and servants to him. He is allied by regeneration to the blood-royal of eternity. He is marked with the name and sacrament of the King eternal, immortal, and invisible. He has upon him an unction from the Holy One, consecrated him for transfiguration to supernal principality. He is brother and joint-heir with him who sits enthroned at the right hand of eternal Majesty, and who is presently to be revealed as the King of kings and Lord of lords. The very ground on which he treads takes on sacredness from his presence. The Holy Ghost dwells in his body, breathes in his breath, walks in his steps, and speaks in his words. Through that Savior in whom he trusts, he is already in a measure a divine man, partaker of the divine nature. All of which shall be made complete, manifest and visible when he comes forth in the sublime sanctity of the first resurrection; for "blessed and holy is he that hath part in the resurrection the first."

EXALTED PLACE AND OCCUPATION.

Further, they have very exalted place and occupation. John saw them seated on thrones. He beheld them endowed with judgeship. He pronounces them kings and priests. They share in the administration of government. They reign with Christ. Their business is to shepherdize spiritually. These things all tell of official relations and prerogatives. They are not mere names and empty titles. The saints know no sinecures. No meaningless ceremonials or hollow designations find place in heaven. Nothing is there but substantial realities. The children of the resurrection are no sham kings, and no mock judges, but everything which these high titles and offices imply. They are not co-regents and co-shepherdizers with Christ, without being and doing what such words import and express. The dignity is transcendently exalted, but it is all real; and the reality of the offices necessitates the reality of the activities which pertain to them. I said that saintship means honor; but saint-means duty, activity, work, not idleness, not quiescence. There is no heaven for laziness; much less is heaven made up of it. Not for parade badges, but for corresponding services, do the children of this resurrection get their dignities.

THE PLACE AND WORK OF KINGS.

As kings, they are to fill the places and do the work of kings. As judges, they are to judge and administer justice. As priest-regents, they are charged with the cares and duties of royal priesthood. They not only have the name and place of sovereigns, but they reign, as truly and really as ever Saul, or David, or Solomon reigned. The end of their salvation is not to sit on clouds or sing psalms, or to luxuriate in the idle bliss of an eternal languor or ecstacy. They are redeemed and glorified for sublime offices and the work pertaining to those offices. The life of Christ in heaven is an intensely busy one. He is administering the kingdom of the universe. When the present dispensation ends he will deliver up that kingdom to the Father, and enter upon a new and particular administration of his own, in which the children of the resurrection are to be joined with him, as angels are now associated with him in the administration of the kingdom of the Father, yea, in a still closer union.

FOLLOWING UP THE VICTORY.

The work to be done is the shepherdizing of the nations with a rod of iron,—the following up of the victory of the great day of God Almighty, putting in force the rule of eternal right and justice where the blasting rule of the Dragon has so perverted things and held disastrous sway for so many ages. For this they have their thrones. For this judgment is put into their hands. For this they are lifted high above the infirmities of mortal life. For this they are perfected in holiness and invested with such divine and awful consecration. And in this they have their honor and their blessedness. Through their completed redemption in Christ Jesus they came into such full harmony with the mind and will of God, into such living communion with their Redeemer, as to know no higher dignity or joy than to fill out the great administration of reducing the mortal survivors of the awful day to divine order, and to employ their immortal energies in tutoring the race from which they have sprung, till returned to that Paradise from which it has been in exile for 6000 years.

These are quite different ideas from those usually entertained about heaven. People spiritualise and explain away the great things of God's Revelation until the whole matter evaporates in their hands, and the true Christian hope vanishes into insipidity and nothingness. They make ado about getting to heaven, but have lost all understanding of what it means. All the singing, the longing, and fond anticipation on the subject really amounts to very little more than going to see Jesus, to meet some departed friends, and to make the acquaintance of some distinguished people who once lived. Crowns are sometimes alluded to, but they are only fancy crowns, glittering shadows, empty dreams, badges without corresponding dignities, administrations without subjects, thrones to which nobody is amenable. They talk of rest; but rest is not heaven, any more than sleep is life.

THE MISTAKE OF SPIRITUALIZERS.

And the impossibility of finding realities with which to fill up the Scriptural images and descriptions of the final portion of the redeemed, on the part of those who spiritualise the first resurrection, is ample evidence of their tremendous mistake. They, in effect, abolish everything that makes heaven heaven, and all their pictures of futurity are simply the taking of God's ransomed kings into a world of shadows, to find their eternal bliss and ever-growing greatness in the league of songs, or the dreamy joys of an endless spiritual intoxication—all as impossible as it is unedifying to rational natures, or to beings invested with immortal powers. No, the joys and honors of the children of the resurrection are, that they are made kings and priests unto God and Christ, installed and endowed as immortal benefactors of the nations upon the earth, the governing lords, rulers, and invincible shepherds of a renewing and regained world, the everlasting guides, judges, and counselors of a redeemed race. So the word before us is; and to this outcome all the promises in the Book of God are tilted.—*Dr. Seiss, in Israel's Watchman.*

NOTICE—Cincinnati, O.—The Advent Congregation meets in Lancet Hall, No. 230 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 130 Georgia St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

St. Joseph, Mo.

*Editor Restitution:*

Again I find myself prompted to give a few thoughts to the readers of our valuable paper, hoping that in doing so I may not be thought presumptuous. I have read with deep interest those articles on the "Parables" by our esteemed brother, Dr. E. C. Welch. In the last, the "Ten Virgins," it seems to me there are certain conclusions forced upon the expositor because of an unwarranted premise. He says, "Three parables may be distinctly recognized: 1. The Bridegroom's coming portrays Christ's advent; 2. The sleeping virgins, the waiting church; 3. The midnight cry, a divinely-commissioned herald distinct from the virgins."

I know it is generally conceded that the virgins represent the waiting church, but is this true? Does it harmonize with the oft repeated admonition to watch,—to have our loins girt about and to be like men that wait for their Lord? When Christ spake in parables, he took subjects or objects familiar to those whom he addressed, and with those he clothed some divine lesson. So far as I am able to learn from history, the custom at eastern weddings was not that a herald should give notice to the bride to go out to meet the bridegroom, but he, the bridegroom, went with his attendants to the home of the bride and there the marriage was celebrated; then he with the whole party of maidens and relatives started back for his home, and on their way back, they were joined by a party of maidens, the mutual friends of bride and groom, who joined in the procession to the house of the bridegroom where the marriage feast was celebrated, each one who was counted worthy receiving a wedding garment.

Now it seems to me very reasonable that the class, represented by those maidens are those who will be sleeping when the midnight cry is given, but they are not the bride. The bridegroom goes for her. She is not supposed to bear a torch in the procession. She is honored as the bride. She is under the protection of the bridegrooms, and together they receive the honors befitting the occasion. Instead of three parables are there not four? Let us reconsider the whole matter and I think we will not find it at all necessary to hold that the church will be sleeping or that Elijah will be sent to give the midnight cry. In three different places, Matt. xi. 14, xvii. 10-13, and Mark. ix. 13, Christ tells his disciples plainly that Elias had already come, and his disciples understood that he spake to them of John the Baptist. Let us search for the light of truth as for hidden treasure.

Your sister in Christ,
CARRIE WILLIAMS.

To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### BR. IRISH PHASE OF THE EASTERN QUESTION.—No. 23.

*Corroborative evidence continued—Early settlement of Israel in Spain, Ireland, Scotland, and England — Commercial intercourse between the Hebrews and Phœnicians—Speaking the Hebrew language—Israelites, removed to Central Asia, would be inclined to seek their brethren in the far west—Passing around the Roman empire they would be pushed to the north-west — Their tumuli.*

Early settlement of Israel towards the west, Greece, Italy, Spain, Ireland, Scotland and England. A few supplementary thoughts will still more clearly confirm the existence of these early settlements. The propositions which we aim to establish are these: 1. More than 1200 years before Christ, some of the tribes of Israel began to associate with the Phœnicians in their commerce on the Great Sea. This continued to extend to the west and northwest during five centuries before the captivity of the ten tribes B. C. 720. During these five hundred years the Hebrews must have become quite familiar with all the countries along the coasts of the Mediterranean sea as well as those of the Atlantic ocean west of Spain, and those surrounding Ireland, Scotland and England.

2. With the view of mining, and carrying on various other occupations, such as agriculture, and all others necessary to the manufacture of various articles and their preparation and shipment to their own land, and to various other ports.

3. To do this there would be required a large resident population, villages and cities would spring up, and large colonies would be a legitimate result. These colonies would keep up a constant and familiar intercourse with their mother country, the land of Israel. Their condition would also be well known to those still residing in the parent land. There could be no other results.

4. When, therefore, the ten tribes were taken captive by the Assyrians, and deported into Central Asia, the events must have been well known to these colonies, and a deep sympathy felt in their misfortunes.

5. After residing some years in Media and Persia many would have a strong desire to visit their brethren in the west. To do this many companies would be formed, and together start for the far west—the ancient California of exiled Israel. Such a company is described in 2 Esdras xiii. 41–46, "Mankind", those being put for heathen.

6. In reaching these colonies they would be pushed towards the north and west to pass around the Roman empire: for their numbers and condition were not such as to enable them to force their way through the empire. They were afterwards driven further north by the Huns; hence they were called by the Romans North-men, Germen, Germans. Such would seem to be a true outline of their migrations and settlement in the West, and the reason for it.

There is nothing unreasonable in these six propositions. Are they true? Tradition sustains them. History also, as far as we have any. Neither does the Bible contradict them. Some believe that it fully corroborates history and tradition.

Let us now examine into the drift of their testimony.

Very little is said about the early sea-going, and commerce of the Israelites. History has much to do with the Phœnician trade on the great waters, since, however, the people of Israel and the Phœnicians dwelt in the same quarter of the globe, and made use of the same language. Foreign historians, not knowing any distinction, would naturally call them by one name; and as Phœnicia was a name more familiar, they could give them the title of Phœnicians. When we read of the commerce of that people, we do not know what nationality is intended. Where, then, did the Phœnicians go in their ships? With the Red Sea, the Mediterranean Sea, and the Atlantic coast between Southwestern Spain and the Highlands of Scotland the Phœnicians were quite familiar. Dan's tribe-ship, with about two thirds of the other tribes, had his western border on the coast of the Great Sea. His proximity to Tyre and Sidon made his traffic with the Phœnicians very easy and lucrative. Learning the success of Dan, the enterprising of the maritime tribes associated their fortunes with his, and entered into the commercial business, and continued that occupation from about 1295 B. C. to 710 B. C. A: that time the Assyrians were invading the kingdom of Israel. Some of the inhabitants escaped to Egypt by sea. Others fled to more northern and western countries. About 20 years after the captivity into Assyria took place—B. C. 720. During these 555 years the Hebrew traffic was extending westward, and colonies were planted, and grew up under Hebrew laws, language, manners and customs. Dan seems to have been the leading tribe, since its name, in some form, is attached to so many places and objects.

Before we follow these refugees of B. C. 710 to the western island let us go with them into Egypt. Hosea says of those times Hos. ix. 3, 6, "Ephraim shall return to Egypt," "Egypt shall gather them up, Memphis shall bury them." Memphis is in the vicinity of the Pyramids. After the Assyrian captivity had commenced, the Israelites (refugees) gained great influence in Egypt and were honored in their burial.

Their government was changed by the choice of twelve kings, (to represent the twelve tribes); among whom, says Herodotus, they divided the different districts of Egypt. Egypt was divided into twelve communes during the lifetime of these refugees, which were of the twelve tribes of Israel. These twelve kings built the celebrated labyrinth near lake Moris, composed of twelve covered courts, six towards the north, and six toward the south; three thousand apartments, fifteen hundred under ground and fifteen hundred above, of incredible grandeur and beauty; but now covered with sand.

They did not there remain: "He shall not return into the land of Egypt." Hos. xi. 5. The Egyptian commonwealth being dissolved, Psammitacus, one of the twelve, obtained the supreme command; Ephraim then left Egypt for another home.

Let us now follow the Hebrews westward under the lead of Dan in his ships, in the pursuit of the wealth of other lands, extending their colonies towards the west.

The Ionian Republic with its twelve states or tribes, resembling the Israelitish government, was formed under Israel's rule. It is said that the Ionians have striking characteristics of Israel. They were personally handsome, and their situation charming. These Ionian Islands were not in the far west; still they were far enough from the land of Israel to point out the direction of the colonization movements.

Greece, during those 555 years, was also visited by the Israelites. Of this we have many proofs: 1. The Greek alphabet seems to have grown out of the Hebrew. From the Hebrew Aleph, we have the Greek Alpha; Heb. Beth, Gr. Beta; Heb. Gimel, Gr. Gamma, etc. These Israelitish teachers, coming from Phœnicia, would be called Phœnicians. The following testimony comes from high authority. a. "Of all the heroic families in Greece none was more heroic than that of the Dan-aus of Argos." — *Dr. Wm. Smith.* b. "The Dan-aus were a people of great learning and wealth; they left Greece after a battle with the Assyrians, and went to Ireland and also to Denmark, and called it Dan-marca, Dan's country."—*Keating's History of Ireland.* c. "The Danaus were a highly civilized people, well skilled in architecture and other arts from their long residence in Greece, and their intercourse with the Phœnicians. Their first appearance in Ireland was 1290 B. C., 26 years after the great victory of Deborah."—*Annals of Ireland.*

Humboldt thinks that the Greeks included the Hebrews in the term Phœnician, and holds that Ireland was, at an early day, Israelitish.

The following is from Dr. Latham, the celebrated European Ethnologist. "I think that the Pœnymus of the Argive Danais was no other than that of the Israelite tribe of Dan: only we are so used to confine ourselves to the soil of Palestine in our considerations of the Israelites, that we treat them as if they were *adscripti glebæ* and ignore the share they may have taken in the history of the world." This remark is very reasonable. It is by no means probable that a tribe so enterprising as that of Dan, when aided by maritime Israel, and the Phœnicians of Tyre and Sidon, with all their merchant princes could have navigated the great seas during five and one half centuries, visiting every port, and carrying on an extended commerce with the great northwest, without leaving his name and his colonies every where within the boundaries of his extended traffic. See what has been done in the United States since the landing of the pilgrims on Plymouth Rock.

Mr. Gladstone in his "Homer and the Homeric Age," remarks that the phrase Dan-oi occurs 147 times in the Iliad, and 13 times in the Odessy; that it never occurs in the singular; that Homer used it as a standing appellation as we use the word Cambrian for a Welshman, or Caledonian for a Scotchman, or Gael for a Highlander, or Son of Albion for an Englishman.

Passing westward along the Mediterranean sea we find other Israelitish foot-prints. In the north west part of Italy, there is another commonwealth of twelve states—Iucumonia—Hebrew root, the same as comte, county. Its ancient name was Tyrrenia, son of Tyre—a Tyrian colony? (Israelitish). It was afterwards called Etruria. Each tribe or division had its governor, with one king over all. These were formed by extensive emigrations from Israel, principally from the tribe of Asher, in whose tribal boundaries was Tyre. The Etruscans had two commonwealths of 12 states each; one on the west side of the Appenines, the other on the east base, guarding both passes of the mountains.

Their language was Hebrew, or Phœnician, anciently believed in one God, whom they called Jave or Jove, Hebrew name of the God of Israel; believed in a future state. From the Etrurians the Romans received every thing valuable both in arts and arms. The Tarquins, the first kings of Rome, were Etruscans.

"The high degree of civilization which the Etruscans had long before Rome was heard of, is testified by innumerable works of masonry and art. The Etruscans were of an eminently practical turn of mind, and domestic, like the North (Germans W). Trusting to their priests for reconciliation with gods, who always seem irate, but whose angry decrees could easily be foreseen and averted, they set to work in developing the inner resources of the country, and in making the best use of their intercourse with foreign countries. They thus became eminent in agriculture, navigation, military tactics, medicine, astronomy, and the like; and in all these, as well as in some of the very minutiæ of their dress and furniture, the Romans became their ready disciples and imitators. The division of the year into months (12) was made by the Etruscans."

Who were the ancient Etruscans? They were evidently of the same race that produced the Germans. Some say they were Slavonic, others call them Kelts (Celts), Semities, Goths, Scandinavians, Basques, Assyrians, Egyptians, and Armenians. To call them Israelites of the 5½ centuries before their final captivity, we think correct. God designed to leaven the world with these his ancient people.

J. P. WESTHEFER.

### "THE LOGOS"..."THE WORD."

*Editor Restitution:*

As the person of Messiah is still in question, allow me to furnish my mite toward settling faith on "the rock" of Revelation, and its realities.

1. When God made the world and wanted a world ruler, how did he begin? "He made man of the dust of the ground"—not of a sunbeam or supernal spark. Gen. i. 26, 27. "For now he hath chosen things which are not, that no flesh should glory in his sight." Hos. i. 22.

Note: Men begin at the other end, with the supernal; and so image out a divine being pre-existent for Jesus, and a corresponding soul for man. See No. 1 *Beacon*. But this was heaven high above man and earth, a misfit every way.

Again, as devil and death divested man back to dust, how did God proceed to make repairs? He interposed by promise, that "the seed of the woman—of Abram, of David, etc.—should crush the serpent's head—take the gate of the enemy and bless the world." (Triumph, where Adam—man—had failed.) Gen. iii. 15; xxii. 17, 18. Further, to crown all this, we find that Jesus the Son of God (is) "the express image (character or impression) of his person." Heb. i. 2, 3.

These three profound facts fix Jehovah's seal on Jesus only—excluding all sonship from between the one God and the one Mediator for men, the man Christ Jesus. 1 Tim. ii. 5, 6; Heb. i 1-3; Phil. ii. 5-7; Col. iv. 4. Then John xiv. has "Father" 23 times and pronouns for the Son and Father some 30 times, which tell this truth over 70 times, in this one chapter? Amen!

Such facts limit our range of faith to Jesus only as our Messiah with lands of light and the power of life!

2. The Gospel as a whole points to Jesus as Mediator and the coming Deliverer—"the Resurrection and Life!"

He is the Holy One; begotten of God, born of Mary—"the Son of God with power"—for the reasons given. Luke i. 26–35; Romans i. 1–3, etc. Then "all the promises of God are only in him; yea and amen, to the glory of God." "This is the stone the builders rejected, and is become the head of the corner: and no other name is given for salvation!" Acts iv. 10-12. This is above assault.

3. As to the prevailing view of the theoretic "Logos," please ask if an immortal could die. No, by no means! How then could a theoretic "son, a living being," take our place to raise us, by death and resurrection, up from mortal to immortality! No, no, not that is all from distrust of God.

4. Then all divine teachings lead through the word—"O Logos of Promise"—to "the child born and son given." Amen. It is "on this Rock" that the church has been built. Mat. xvi, 16–18; 1 Cor. iii, 11–15; Eph. ii. 20, etc. All argument for a mysterious, supernal being, with any one of his thirty-five titles (*Deuteron Theos*—second God, etc.) is like those of a mystic and impersonal coming and reign of Christ—a "corruption from the simplicity of Christ. 2 Cor. xi. 2. Bro. Woodward's seemed the best of the *B. H.'s* articles that preceded, yet he has not the central facts of his theme, and writes with hesitation, as if sadly in doubt, at some score of points plainly revealed.

5. The "word"—O Logos—has its full value, as a phrase, in Bible language. It is employed in the record of creation, Ps. xxxiii. 6-9, "The Law of Moses," and the Gospel by Christ and his apostles.

The mystery, if allowed, applies also to "the Life," "the Light"—darkness—death and the Kosmos, (and almost all things). It would mystify the entire revelation from God. Hence the leading *Banner* articles mainly beg the question. They seem not to have had a thought as to the "simplicity" and prevailing use of "the Logos" in both Testaments. They do not recognize this form of speech as it occurs often, masculine, feminine, and neuter; and so proves far too much for them. It applies to things, elements or qualities —"to *the* doctrine, *the* wisdom, *the* wrath of God." Therefore the mystery was not in "the Logos," but in their minds as the drift of christendom when they began their argument. The further they go on that line, the more distant they are from the goal of truth.

Do think of clinging to such a mystery, to aid faith in "the only begotten Son of God—the Name above every name—the only Name given—for life." John iii. 16–19; Acts iv. 10-12; Phil. ii. 5–11. By this name—"with all fullness"—pre-existence is a huge excrescence.

6. The question of Jesus' pre-eminence in all things is not now up. "The record that God has given of his Son" settled that. Hence I and they should accept Jesus for what he himself, his Almighty Father, his angels, apostles and people declare him to be—"the Son of the Father, in truth and love" 2 John iii; Luke i. 26–35.

The Life involves just as much of personality as "the Logos." 1 John i. 1–3. That is, none at all!

The mystery has come from the source of all "apostasy." 2 Thess. ii. 1–8; Rev. xvii. 6 xix.

The pretense is to exalt Jesus, as Satan pretended to exalt Eve and Adam, by departing from God.

Let us then take "the promise" on the plane of Abel, Abraham, David and the ancestral line, to "Jesus, the child born, the son given, in the fullness of time," Gal. iv. 4; 1 Pet. i. 19–21; Luke i. 26–35. "Therefore, that Holy One born of thee shall be called the Son of God."

Thus we avoid the questioning, hesitating, slipshod argument of man, and reach the "rest of faith in God!"

Lovingly I submit this for truth and grace—by "the one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5.

The argument that does not embrace the realities of the subject is worse than worthless. "But if a man be ignorant," let it be so understood, and not be taken for wisdom.

The prophets had visions that numbered, outlined and characterized the Gentile oppressors of Israel—also the ages—"this world and that to come"—with the leading events, on to the consummation of our Gospel age.

Note: This "Logos Prophetikos" embraced its times, its grand actors—Moses and the man of Israel, Messiah and his apostles, with "the Church, chosen in him *before* the world;" yet there has been no one pre-existent, except as argued out in mistake of both the language and the facts of the case. Please observe: They take the royal robes and majestic titles of the Lord Jesus, born of woman, to set forth and adorn their "other name yet not announced." Gal. i. 6–7. The coalition of redemption center only in the Lord Jesus! But note the basis of their theory:

1. The "Logos" is assumed to be a divine and distinct person, in disregard of the context, which employs the same "form of speech," without figure as to life, light, darkness, death, and kosmos—the world! Thus the assumption is annulled, by its inconsistency and want of intelligence.

2. The phrase (*logos*) in Scripture is used of "the Law of Moses" (with a double emphasis). Ex. xx. 1; xxxiv. 28; ten *logos*, (the, pl. these, ten commandments).

"God sent his logos (word) to heal the people." Ps. cvii. 20. It is the word (logos) of healing by Jesus, Mat. viii. 8; and of St. Paul's (O Logos)—"preaching." 1 Cor. ii. 4. Nay, Logos occurs 200 times in the New Testament and 1100 in the (Greek) Old Testament. Hence the popular argument is not rational. It has yet to learn the origin, import and usage of "the (word) logos" itself. Logos is from lego, I speak, say, etc. It is, what is spoken—a speech.

3. "He that cometh after me is preferred before me; for he was before me." John i. 15, 30. This asserts the precedence of Jesus over John, though in time and fact he was manifested afterwards. The point is plainly stated.

4. "Before Abraham was I am." This is of like import. It expresses his relation to God's purpose of grace, in which "Jesus has in all things the pre-eminence."

Thus with Christian graces—"above (before) all things, have fervent charity among yourselves." 1 Pet. iv. 8; John i. 15, 27, 30. The word applies to official station as really as to time.

5. "By whom he made the worlds"—predisposed the ages." Eph. iii. 9, 11; Macknight; Heb. i. 2; xi. 3. "He spake the word and it was! Let there be light—light was." Gen. i. 3; and all is yet to head up in Christ. Eph. i. 10.

6. "Abraham believed God, who quickeneth the dead and calleth things that be not, as though they were!" Rom. iv. 17. Things not existing as existing; but never pre-existing! No, not one!

7. "What think ye of Christ—whose son is he? The son of David. But David called him Lord; how then is he his son?" Mat. xxii. 42–46. Theory reveals its obscurity; but (thy word) thy Logos is truth. John xvii. 17.

It is our shortsightedness that meets with mystery, but there is in fact none in the Gospel of Christ. It teaches redemption by blood! Yet there is no blood in the presumed pre-existent One. The blood is all and only in Jesus. Amen.

Now, in our Gospel age—"the light"—no darkness—fellowship with God"—sum up in "Jesus—the life" personified. 1 John i. 1–7. Hence there is no confusion to faith's "single eye." "The Logos Evangelios"—word of promise. Rom. ix. 9; (as Isaac, Gen. xviii. 14,) was realized in "Jesus—in the fullness of time"—not before. It will be crowned with the plenitude of promise fulfilled. The prayer answered, and the full measure of "the prophetic logos" realized in the kingdom.

The sum of this doctrine is that God has given dominion and good report to his most honored servants, only as they have existed and endured in fact. Thus "Jesus humbled himself—overcame"—and so was honored and enthroned! Phil. ii. 5–11; Rev. iii. 21.

Why should a sinner saved by grace "through the redemption in Christ Jesus," wilfully turn from the manger, Gethsemane and Calvary, the resurrection and the ascension and Pentecost of our Gospel, to an assumed pre-existence in order to find a foundation for faith in his Giles and future honors? Jesus has answered: "I honor my Father, but ye do dishonor me." John viii. 49. Ye make your paint as you get cider from a sponge! How so? By soaking cider into it! A mere make-up!

The Lord Messiah—"the seed—to have dominion"—was to be "born of woman—in the fullness of time." Gal. iv. 4. All notion of supernal sonship before woman or time is ruled out.

God, who clothes the earth with its beautiful flowers, and fills its fruits with their fragrance—who endowed man with his capacity for dominion, and maintained his "logos of promise," through 4,000 years, is surely able to exalt and glorify his Son Jesus, and all his many brethren! Amen!

"God in Christ—reconciling the world to himself," is the source and sum of all being and all blessing. "For of him, through him, and to him, are all things! To whom be glory for the ages." Amen! Rom. xi. 36; 2 Cor. v. 18–21. What fallacy can be so delusive as the argument to exalt Jesus above "the promise or plane of Almighty God, who spake through and acted in him!" John v. 19–23; viii. 28–40; xiv. 9–10.

Lovingly for truth and grace—where all fulness dwells—in Jesus! Jesus!

J. B. COOK.

NOTE.—No theory is here given of this profound subject. The whole truth is in "the record God has given of his Son." On this line alone we all should seek for "the honor that cometh from God only!" Amen! J. B. C.

JERUSALEM, June 12, '83.

*Editor Restitution:*

A big day with the Jews has just passed, and another has come. Yesterday was the feast in memory of the law of God being brought down from Sinai by Moses. The entire night before the feast was to them a night of prayer, and all the day following the wailing place was crowded with them. It is truly a pitiful sight, and the question arises, What does all this weeping and wailing mean? how is this to terminate? has God become deaf, and will he not hear the cries of his people when they are so earnest and persistent in calling to him for deliverance? They say, they know that they are in need of something, and truly they will be heard, for God will hear and bless those who know they need him; but those who imagine they are in need of nothing, or, in a word, are saved, they do not realize that they are "wretched, and miserable, and poor, and blind, and naked." However, God's promises to Israel and Jacob are sure, and these poor souls believe them, and praise God. Through faith in Christ, these scales will drop off their eyes before very long, and how glorious will be their deliverance.

Such a day as yesterday shows very plainly which way the wind blows, for all the Jewish places of business were closed, giving this city the appearance of Sunday in our American towns where there are but few Sabbath-keepers. Talking with a Christian (so-called) merchant a few days since, he said they would "soon overpower us—they do the most of the business now, and the arriages are coming in every morning loaded with more." And this is a fact—new ones come in every day. And we that have come here believing that this is a fulfillment of prophecy, see these signs thickening around us, and yet it appears like our hands are tied, and we can do nothing. But then again, we are such poor, blind, ignorant creatures at the best, we may not be able to see and understand when we are doing the most to advance the work in hand, for truly God's ways are past finding out.

Then, returning to the Jews: To-day they go out to Mount Zion to worship in the place where it is said a number of kings were laid out, David and Solomon with the rest. Mrs. Davis and I visited this place yesterday, as did many Jews. And oh, how hard it is to see this place, on the "beautiful hill of God," in the hands of the enemy! The Mohammedans have this in possession, as well as the balance of the "ancient high places." And they permit the Jews at certain times to come here, but always under their surveillance. Then to see the poor souls pass out and away, heads bowed, compelled to leave these places in the hands of the heathen! How humiliating! how it does wrench the better feelings of those who have any claim on the promises to our father Abraham! However, our hearts are encouraged when we look into the word of God, believing it is true, and see so many promises of a glorious restitution of all things—in the very near future, we hope.

When I think of the way they are taking ground here, and that the greater merchants commence to complain, I am alarmed for them, for according to the natural course of things it will bring on persecution, and if it comes it will be from—whom? Infidels and heathens? No, not a bit of it, but from Christians! And this is why I add "so-called" to this word Christian. In his name, what is there Christlike about persecution? But then if "favor is shown to the wicked—and it was such Christ came to save—yet he will not learn righteousness." Isa. xxvi. 10. When all is peace and plenty, we soon forget God. We must have a fire of some kind to pass through, or we are sure to retain the dross. Isaiah says: "For when thy judgments are in the earth the inhabitants of the world will learn righteousness." Judging from the cyclones, terrible hail storms, fires, floods, etc., in America this year, some will learn something. For my part, I feel like praising him for whatever is sent that will have a tendency toward purifying a "peculiar people" for his coming and kingdom, a people who will dare to take up the cross of Christ and carry it whithersoever he may see fit to lead. Many, I fear, have another cross than his, and another leader; and who, when spoken to on certain points they see are not according to Scripture, will reply by saying: "Oh, I don't believe it will make any difference so long as I am conscientious about it." But conscience needs a regulator, without which it is liable to get out of fix.

P. H. WINTERSTEIN.

### Request.

Wanted—The names and addresses of all the brethren in the State of Arkansas, not belonging to the Arkansas State Conference. Realizing the fact that THE RESTITUTION is reflecting the light of God's Truth wherever read, I wish and pray for its success.

Yours in Gospel Bonds.

J. D. MARTIN,
*Pleasant Springs, Ark.*

### ANNOUNCEMENTS.

POSTPONEMENT.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

R. B. ETHERIDGE, Sec.

# THE RESTITUTION.

E. A. CRADLIN, EDITOR.

Plymouth, Indiana, July 18, 1883.


LETTERS from Jerusalem again for next week.

WE are flooded with communications just now. Friends must be patient.

PAPER full, and book notices must go over to a more convenient season.

WE were asked by a correspondent several months ago to say something on the term *Logos*. Will notice this word and some related texts soon. While we differ from some of our brethren, we differ in love. In few words we say right here for ourself—that we fully believe in the divine nature of God's dear Son.

A SYNOPSIS of articles on the Son of God and related subjects has been published in the *Bible Banner* within the last few months. We gave one of these as a specimen, the whole in a May number of our paper. So far as we have found time to read these communications we have noticed that the writers have spurned using bitter expressions toward the differing views of others.

HEAVY thunder-storms attended with some loss of life are reported in the *Christian World* of London, and of date July 4, as having occurred the previous week, and as having been general all over England. At Cambridge the tower of St. Botolph's was struck, and one of its statues hurled to the ground. Shocks of earthquakes were felt on Monday June 25 in Cornwall, which greatly alarmed the inhabitants. At Boscastle the shock resembled the explosion of a powder magazine. Shocks were experienced at several other places. There is peculiar interest manifested in these occurrences because earthquakes are an unusual phenomenon in England. The Savior's words—earthquakes in divers places—are vividly brought to mind.

## Communications.

### THE PARABLE OF THE LABORERS AND THE VINEYARD—Matt. xx. 1-16.

Let us analyze this parable and see if we can understand it in the light of its typical import. In it we find the Kingdom of heaven compared to an (unknown) a master of a household who goes out at dawn of day to hire laborers to work in his vineyard. Then heaven is as it were a household and God is as it were the Master of this household and he has a vineyard somewhere that he wants cultivated. Where and what is this vineyard or this something which is as it were a vineyard? From the frequent use of this type in the Old and New Covenant Scriptures we learn that in its narrowest sense it is God's church in the world, and in its broadest and fullest meaning it is this whole cosmos of the heavens and the earth which is ultimately to become the kingdom of the cosmos of God and his Christ. The period of time spoken of here in which the labor sought to be performed must occur is 12 hours, an ordinary day's work, or from sun to sun. God's work must be done in the light, as we learn in so many different ways, "Walk in the light as he is in the light;" "Ye are children of the light and not of the darkness;" "Ye are the light of the world."

In any estimate of God's work in the world the darkness as the other twelve hours of the day are ignored, just as we in ordinary parlance speak of 12 hours or the hours of light even though they be less than 12 as a day. This explanation necessary to a true understanding of this typical parable. For the day thus spoken of here is a typical one third of the whole of this world's time as I apprehend, another instance of the 1, 2, 3 type running all through the Scriptural teaching. The whole period being 24000 years, one-third, the last third or man's period is 8000 years, as we have already shown in previous articles, and this for the purposes of the parable is viewed as one day of 12 hours. For evidence of this see such passages as "This is the hour and power of darkness," "My hour has not yet come," and the class of passages above referred to. We have, moreover, in this correlation of the third and eighth day type proof of the truth of prophecy according to the laws of harmony. One hour of this day would be then 1 12 of 8000 years which equals 666⅔. The dawn spoken of in the parable would be the first or Adamic hour of the race, when the Master first call for laborers in his vineyard. The third hour or the second call of the Master brings us down to Noah, a cosmic eighth person and his times. The sixth hour brings us down to Abraham and Moses and the law. The ninth hour (the nine being typical of human or finite completeness) brings us to the Christ, the true eighth person according to the harmonic type, and the middle period of "the Christian era" with all its manifold significance of the new law of love, the apostasy and the reformation.

The eleventh hour or the final call of the Master brings us to the 7333d year of the Christ's millennial reign, when the (*ecumenic* or final) gospel spoken of in the 14th chapter of the apocalypse of John, goes forth to every nation and tribe and tongue and people and which is followed by a final or twelfth hour of "the seven last plagues" and the Ge-enna judgment of fire; an hour moreover of wages paying to God's laborers. And why did they each receive a denarius? Because the only definite stipulation of God's covenant with man as a faithful servant is to give him "life." "The reserves of sin are death, but the gracious offer of God is eternal life." "Is it not lawful for me to do what I will with mine own?" Remember that he is an absolute despotic or absolute Master of his household, and all that belongs to it, and the denarius remember is his gracious offer to all, "the idlers" included. "In this wise shall the last be first and the first last." What does this mean? Evidently that in the order of the last resurrection ("blessed and holy are those who shall have part in the first resurrection") those who have obeyed the final call will be raised to life, (if they be dead) before those who heard and obeyed the earlier calls, following the Christ type in the "first resurrection" namely, Christ, he first-fruits; after that those who are Christ's at his coming.

As evidence of the "denarius" being the symbol of our covenant inheritance of "life" in Christ through his fulfillment of the requirements of the law, see how carefully and significantly the reader's attention is called to the fact of the covenant agreement or promise and the gracious enlargement of the "inheritance" to those whose self-sacrifice shall have been found worthy of it. In the 29th verse of the preceding chapter, namely, "Will receive a hundred-fold and will inherit eternal life." The special significance of the parable is, therefore, to illustrate God's absolute right to do what he will with his own and the perfect justice and equity of such a legal right when administered by a gracious, all-wise and beneficent head of a household of faith, an absolute right in other words to be merciful as well as just. "I will have mercy and not sacrifice" when understood means that sacrifice is merely a means to the great and beneficent end expressed by mercy; but let no one forget that if he would reach the celestial heights of mercy he must walk the royal road of sacrifice, and if he serves the only absolute Good One he must believe that he will not only give the "denarius" he has agreed to pay, but that he will do whatever else is right with an eye single to the requirements of perfect goodness to all. In this way only could he become "all and in all," and in this way only could "justice and mercy kiss each other."

CHAS. GARDNER.

### THE TRIBUTE MONEY.

In a previous article I gave what seemed to me to be the typical import of a parable of the master of a household who went out at dawn to hire laborers for his vineyard, and the special significance of the denarius or the "wages" paid each laborer by the Master. I purpose in this article to consider the subject of the "tribute money" and its typical import as outlined in the words of the Christ: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Matt. xxii. 15-22. The 19th verse reads, "Show me the legal coin for the tribute; and they brought him a denarius." The reader will observe that this is the same coin that represents the "wages" in the preceding parble, and I think I can make it clear that there is an intimate connection of thought between the typical teaching of the two parables, a grand undercurrent in the flow of the divine reasoning which entirely escapes the notice of the surface reader.

Remember, dear reader, that when God is your teacher, however he may illustrate his argument, the deep understanding of his reasoning bears along with it always the question of most vital import to man, namely life, what it is, how to get it, what it is worth, how to use it, etc. The language of the Christ teaches us that there is an analogy between paying tribute to a Cæsar and paying tribute to God. What is the analogy and what part does the denarius play in this analogy? Holding the coin up to view, saith the Teacher, "whose image and (*epigraph*) inscription (taken of property right, a legal term) is this? They say unto him Cæsar's." Who is Cæsar? An absolute king. What did he claim? The right to use for his own purposes the life and property of every one of his subjects. The tribute money or the denarius was the published token of this right. The payment of the tribute was a public acknowledgement of this right. Imagine now the Christ as it were holding up to all the world another coin, a coin from the mint of God's sovereign clemency, man as the published token of the tribute due this God, and asking whose image and conformatory is this? God's is it? Then let this coin be used for the purposes for which it was made. With it let the tribute be paid to whom the tribute is due. Let it pass current and subserve all the uses for which it was created and pass finally by the way of his sovereign appointment into the revenues of the King.

Reader you bear this image and property title. This is the stamp of your value, and that which constitutes you a token of the King's grace. Are you subserving the ends and object of your existence, passing current among the loyal subjects of the King, or buried in a napkin, is the rust of disuse obliterating the glorious image of royalty which you have received, or tossed about in "the dice-play of men," have you been lost in the busy mart of this world, never to pass into the glorious coffers of the King, no good use subserved, no tribute paid, the elements of your individuality to lapse and disappear again in the fiery crucible of the great day?

CHAS. GARDNER.

JERUSALEM, June 11, '83.

*Dear Brother:*

Your two last letters, one being dated May 7th, the other May 14th reached me safely with contents. I was glad to receive them all right. I trust that ere this one or more letters have reached you from Mr. Winterstein. He has written every week, he is writing for me. I think you will find his letters interesting, and much more so in the future. He has plenty of time to observe and write, while I have all my time taken up with my various duties. I must be doctor, nurse, and almost all things to all. Still I intend to send an occasional letter for THE RESTITUTION if God will. I hope to send something by next post. I cannot say whether any letters have been lost except the one referred to of Bro. Underwood. I have not kept an account of them, but will in future. I have however answered all that have come to hand. Mr. and Mrs. Winterstein were both ill with fever, and this caused the delay in sending the cards. Tell Br. Underwood not to worry over the loss of the $10, he is not to blame at all; it was not intended for me, and I have no regrets. God means something to be learned by the occurrence and it will all work for the best. I shall send letter and package to Mrs. Vickey by this post. Shall send several, also a package to you. I have some beautiful book marks wrought in Arabic characters which might sell. I will send sample. Also I will send some Mottoes for frames for the wall, done in flowers. I have many designs, but my family has increased so much that I have not much time for experiments. I will write a story for the boys, and a few chapters in the Arabian mode of cooking, which I am sure will be of service to our American friends. No food is wasted here, the very economical way in which it is prepared uses up all the materials, and the food is both tasteful and healthful. The weather is cool and delightful. My patients have all recovered. These fevers if properly treated are friendly. It is simply an effort of nature to throw off poison retained in the system. My treatment is this: Take no medicine, keep the mind quiet, and with good nursing the patient soon recovers and feels invigorated, and the mind is clear. Many of our exiles would, if properly treated, result in the highest blessings to us, and then of course their will be no evil.

Dear brother, please accept my warmest thanks, and may God give you a great blessing for all your kindness to me and others, and I am sure he will. Do not doubt that I appreciate all your kindness. I trust the large package reached you safely.

Yours in hope,

A. E. DAVIS.

Bishop A. Cleveland Coxe has written again about dreams, citing his own and others', curious experiences with half-waking visions, and concluding his article as follows: "My conclusion is that there is much of the preternatural in the realms of mind and of matter, too; much that implies variations from law and a law of variations. These variations are such as intimate, if they do not demonstrate, that the mechanism of the universe does not run itself. There is engineering somewhere, and an engineer who makes his hand felt, though invisible."

## Youths' Column.

Harper's Young People.

### WATCHING.

E. S. SAXONIAN.

Watching for somebody, wide brown eyes,
Waiting to give him a rare surprise!
Oh, it is father, whose horse's feet
Fall in the distance smooth and fleet—

Father, whose heart for many a mile
Forward has leaped to the dear old stile!
Oh, how they'll kiss him and hold him fast,
When father is home with his babes at last.

"List!" cries sister to Baby Will;
"Listen, darling! he rounds the hill,
Oh, how fleetly flies over the ground!
Nearer and nearer the hoof-beats sound."

Flowers for father, and looks of joy,
Sweetest words shall their tongues employ,
Somebody's coming—the dear, the best;
Shine out to greet him, you bright brown eyes.

### Swift Judgment.

During the "crusade," some earnest Christian women in a village in Northern Pennsylvania went to the chief saloon keeper of the place, and said, "We want you to look at the names on the head-stones in our grave-yard, and count the young men who have gone from drink sold by you. Is it not about time that you should stop this business?" The saloon keeper, pointing significantly to a license hanging on the wall, answered, "There is the authority for my business, and whatever may be the results, I'll sell, if I go to hell with my whole family. Get out of this place!" They went their way, leaving the saloon keeper in the hands of God. Two weeks from that time the oldest son went out of the world fighting demons in delirium tremens. Two months later, another son was run over by a railroad train and brought home dead. Three months later his wife died in a lunatic asylum. A few weeks afterward, the last one of his boys was brought home on a shutter, dead—killed in a row in a neighboring saloon. This man is now a lunatic.—*Christian Woman.*

### No Gospel—Then What!

You stand upon that darkest spot in all the earth, by the side of the open grave! It is the direst, awfulest gulf the eye of man ever looked into. What means it? Have you hope in your poor heart as you stand there, shivering, stricken soul? Where do you get it from? Whence comesit to you? Have you light there in your darkness? Out of what cloud or from what sky does it shine? Actually, my friend, put this Bible where many do put it practically, and what light or hope have they or can they have? What does nature say to you as you stand there in that dark, drear spot? That pleasant sunlight — brightest, sweetest thing in nature—in answer to the question, "If a man die, shall he live again?"—what has that fair sunlight to say? If there is hope in nature, surely it will be found there. What say the green fields to this question? the ripple of bird-songs? the whispering winds? the fair landscape outstretching broadly beneath the eye? What say the deep, calm, blue heavens of the day-time, or the profound star-depths at night? Ah, the world is dumb! Its sounds are all empty chattering or dull, mumbling mockery. Put away the Gospel, and man dies in despair, and grimly we bury him out of our sight as a beast! —*Rev. W. J. Stillman.*

### Threshing-Floors.

It was in the north of China that we first saw the threshing floor of the East and of the Bible. When we were traveling to some out-stations in Manchuria, the road bounded on both sides by endless fields of gigantic millet, there would come a farmer's house and farm-yard, or small hamlet, and on the skirt of it the trodden spot of ground hard and smooth as stone. But it was not till some weeks later, as we were journeying slowly up to Pekin, and the harvest was now gathered, that we saw it in use. The grain was laid on the floor, and a pair of oxen were driven leisurely over the ears, treading out the corn. Another form of threshing was the stone roller, which was drawn over the ears by oxen or mules; and there was another still, where a flat board, furnished with some projections, was drawn in the same way, the driver or children perhaps sitting on the board to lend it additional weight. Sometimes the grain was piled up in a large heap in the centre of this floor, unsifted; and then men with the winnowing shovel (the Bible fan) would toss the grain into the air or else put it on a flat basket, from which the man who held it flung up the corn, and the wind carrying the chaff away filled the air with dust.

One Bible phrase after another was recalled to us. It was easy to see how the Philistines could rob the threshing-floors at Keilah, those open spaces in the field on which the absence of any dread of rain induced the farmers to pile up their wealth of grain; or how the open floor, open to the sky and smooth, became the natural place to test the dew upon Gideon's fleece while all the rest of the ground was dry; or how, when the two kings Ahab of Israel and Jehoshaphat of Judah summoned the prophet, the place to set the royal thrones was on the smooth and empty threshing-floor, just before the gate of Samaria; or how no better place than this could be found on which to build the altar that David raised when he had purchased the site of the temple from Araunah the Jebusite, and found in the threshing instruments—the wooden fans and boards and oxen yokes—the wood for the sacrifice. It would be easy for the oxen to stop in the midst of the abundance they were treading out and eat, and the merciful Jewish law provided that they should eat if they would. There should be no muzzling of them. "Thou shalt not muzzle the ox when he treadeth out the corn."—*Good Words.*

### The Lord's Prayer—Earlier Forms.

Stephens, in his "Guida," says: "The Jews had eighteen prayers in their daily service, which they abridged to a brief form, that contained the substance of them all, with which the disciples were well acquainted. Besides, it was customary with the great teachers to give their followers some prayers as a badge of their discipleship, as we are informed John the Baptist had given his disciples. Christ's disciples, in the second year of his ministry, requested him to comply with the usual custom among Rabbis, and to teach them to pray with his spirit. He then appointed the same prayer for a form to be in perpetual use, which they supposed he had only taught them as a general directory for the formation of their own prayers."

The following is a translation of the Lord's Prayer as written about the year of Christ 900, by Alfred, Bishop of Durham:

"Our Father which art in heaven, be hallowed thine name come thy kingdom be thy Will as in Heaven and in Earth. Our Loaf supersubstantial give us to day and forgive us Debts our so we Forgive Debts ours, and do not lead us into Temptation, but deliver every one from Evil—Amen."

LATER ENGLISH FORMS OF THE LORD'S PRAYER.

A. D. 1258.

Feder ure in heune, haloweide beoth thi neune, cumen thi kunoriche thi wille beoth idon in huene and in erthe. The sueryeh dawe bried git ous thilk dawe. And worsif ure dettes as vi vorsifen ure detoures. And lene ous nought into temptation, bot delyverof us. Amen.

A. D. 1300.

Fadir our in hevene, Halewyd by hi name, thi kingdom come. Thi wille be done as in hevene and in erthe. Oure uroke dayes bred give us to-day. And forgive us oure dettes, as we forgive our dettoures. And lede us not into temptation, Bote delyvere us of yvel. Amen.

A. D. 1582.

Our father which art in heauen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heauen-la earth also. Giue vs to-day our super substantial bread. And lead vs not into temptation. But deliuer us from euil. Amen.

A. D. 1611.

Our father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heauen. Giaue this day our dayly bread. And forgiue vs our debts as we forgiue our debtors. And lede us not into temptation, but deliuer vs from euil. For thine is the kingdome, and the power and the glory for euer. Amen.

The following lines, embodying in beautifully impressive form the Lord's Prayer, are said to have been written by King James I., though by other authorities ascribed to Bishop Andrewes:

If any are distressed, and fain would gather
Some comfort, let them hasten unto
Our Father.

For we of hope and help are quite bereaven,
Unless Thou succor us
Who art in heaven.

Then showest mercy, therefore the more
We praise thee singingly.
Hallowed be thy name.

Of all thy mercies past up the sum,
Shew us thy joys, and let
Thy kingdom come.

We mortal are, and after from our birth,
Thou constant art!
Thy will be done on earth.

Thou mid'st earth, as well as planets seven;
Thy name is blessed here,
As 'tis in heaven.

Nothing we have to use, or desire to pay,
Except thou givest it to us,
Give us this day.

Wherewith to clothe us, wherewith to be fed,
For without thee we want
Our daily bread.

We want, but want we further for to day present;
But we do sin—
Forgive us our trespasses.

No man from sinning ever free did live;
Forgive us, O Lord, our sins,
As we forgive.

If we repent our faults, thou art of disobedient use
We pardon
Them that trespass against us.

Forgive us, that is past, a new path tread us,
Direct us always in thy faith,
And lead us.

We thine own people are, thy chosen suffer
Into all truths, but
Not into temptation.

Thou that of all good grace art the giver,
Suffer us not to wander,
But deliver us

From the fierce assaults of world and devil.
And flesh, so shalt thou free us
From all evil.

To these petitions let both church and laymen
With one consent of voice and heart, say
Amen.

The following very ancient prayer is from *Thesaurus Precum*:

"Save us, Lord, waking; guard us sleeping, that we may watch with Christ, and through Christ may rest in peace."—*N. Y. Observer.*

## News Items.

CAIRO, July 16. — Cholera has appeared in several places in this city, and is spreading in the Arab quarter. There have been four cases in the hospital, one fatal.

LONDON, July 16.—A Cairo dispatch says it is very apparent that the number of deaths from cholera there has been much greater than stated. It is believed that fifty or sixty deaths have already occurred. The railway from Cairo to Alexandria are expected to discontinue operations.

ALEXANDRIA, July 16.—There were thirty-five deaths from cholera in Damietta yesterday, sixty-one in Mansourah, twenty-two in Samanoud, and twenty in Monzaleh.

The panic at Alexandria caused by the fear that the cholera would reach here has been renewed, and people are leaving the city in large numbers. Two cases of a disease, supposed to be cholera, occurred at Bulak. Six deaths from cholera occurred at Wegas.

TUNNEL UNDER STRAITS OF GIBRALTAR.

MADRID, July 16.—The Cabinet has considered favorably the project of France for the construction of a tunnel under the Straits of Gibraltar.

Central Iowa was greatly damaged last night by a severe wind-storm. The loss by destruction and damage to property in Clinton and Scott counties, in that State, by last week's storm, is estimated at half a million of dollars.

### SELECTED MISCELLANY.

The French are progressing in the work of opening up to European trade the valley of the Niger River. Col. Desbordes, who has charge of the expedition, recently advanced from Medine, on the Senegal River, at which the proposed railroad connecting these two rivers is to end. The great obstacle in the way is the hostility of the natives. The French expeditionary force was frequently attacked, and, from the time that Col. Desbordes left Medine until his return the expedition had to fight its way.

The St. Louis *Christian Evangelist* says: "The Catholics celebrated the fiftieth anniversary of the organization of their oldest church in Chicago the other day. They now claim 250,000 members in the diocese. This membership embraces most of the saloon-keepers, roughs, thieves, drunkards and outlaws in the city. Most of them only exhibit their Catholic faith when they send for a priest to shrive them on the bed of death."

"The Italian authorities," says an exchange, "lately sent a notice to the pope like with other citizens from whom taxes were due, in the usual descriptive form as follows: 'To citizen Joachim Pecci, by trade or profession, pope; conducting business at Vatican Palace, Rome.' It is said that the taxes were paid and a receipt made out for 'Citizen Joachim Pecci.' What a change from being supreme in Italy! The boasted rightful temporal authority reduced to a mere nullity. What a revolution from the time when, for a sovereign of Europe to disobey the authority of the pope would have secured his dethronement or death warrant."

THE GRAVEYARD OF THE GIANTS.

Two miles from Mandan, on the bluffs near the junction of the Hart and Missouri Rivers, is an old cemetery of fully 100 acres in extent, filled with bones of a giant race. This vast city of the dead lies just east of the Fort Lincoln road. The ground has the appearance of being filled with trenches piled full of dead bodies, both man and beast, and covered with several feet of earth. In many places mounds from eight to ten feet high and some of them 100 feet or more in length have been filled with bones of broken pottery, vases of various bright-colored flints and agates. The pottery is of a dark material, beautifully decorated, delicate in finish, and as light as wood, showing the work of a people skilled in the arts and possessed of a high state of civilization. This has evidently been a grand battle-field, where thousands of men and horses have fallen. Nothing like a systematic or intelligent exploration has been made, as only little holes two or three feet in depth have been dug in some of the mounds, but many of the bones of man and beast and beautiful specimens of broken pottery and other curiosities have been found in these feeble efforts at excavation. We asked an aged Indian what his people know of these ancient graveyards. He answered: "We know nothing about them. They were here before the red man."—*Mandan (Dakota) Pioneer.*

A FIFTEEN-HUNDRED-FOOT WATER-FALL.

A recent discovery on the head of the Cowlitz river establishes the fact that Washington Territory can now boast of the grandest waterfall in the known world, its height being, 1,500 feet. The Nooksack Indians assert positively that waterfalls higher than the tallest fir, pine or cedar tree are to be found on the extreme head-waters of the Nooksack river, in this country. As that section of the country has never been explored by the white man, there is no good reason for doubting the statement. From the comparison given by the Indians, these falls must be at least 475 feet in height, which would lay over the famous Snoqualmie Falls, of King county, by at least 200 feet.—*Whatcom (W. T.) Reveille.*

SURPRISING DISCOVERIES IN ROME.

ROME, June 22.—A new archeological museum is about to be opened in Rome. The works for the enlargement of the city bring to light so many statues and objects of interest that the Old Capitol is insufficient to keep them and to afford studious inquirers a good opportunity for examination. The commission on the archæological department have obtained from the city the means for erecting a building where these curiosities will be kept.

Last year the *Sun* announced that Prof. Mues had proposed an excavation in the neighborhood of St. Louis des Francais, to search for an obelisk which was supposed to have been buried there. The researches were fruitless until Wednesday last. At 10 a. m. the workingmen were digging a hole behind the Church of La Minerva, near the little back door which leads to Via Sant' Ignazio, when they found an obelisk of red granite, having hieroglyphics on its four sides. The spot where they are digging was occupied by the temple of Isis and Serapis.

A few days ago a fine sphinx was found in the same locality. The owner of the house in whose yard many discoveries have been made is Mr. Tranquilli. The sphinx represents Pharaoh Amasis, the penultimate king of Saitic dynasty. The royal tablet of the obelisk has the name of Pharaoh Ramesses, the nineteenth of the Theban dynasty. The monument would, therefore, belong to the fourteenth century before the Christian era. It is, however, doubtful whether the Egyptian work is original or merely a copy.

Besides fragments of the old temple, Mr. Tranquilli has found in his yard some very fine columns larger in the middle than at the ends. One of these columns has has reliefs representing Egyptian priests carrying the insignia of their calling.

The rise of the new obelisk is the same as that of the small obelisk standing on the back of an elephant in the Piazza della Minerva, in front of the church.

The excavations at Via Sant' Ignazio are very promising. A cynocephalus, or a sphinx with a dog's head, has been discovered, which, according to Prof. Schiapparelli, is a monument of such importance that it would be difficult to find anything like it even in Egypt.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chapin, the Editor. I would suggest that brethren who have means to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DWIGGINS, President.

# Poetry.

## NO MORE SEA.

A correspondent asked in this paper, *New York Observer*, May 31, for the poem by Capt. Hare, of the ill-fated "Bumper," entitled "Another one on the Sea." That was not the title. But it is given correctly above, and the following are the lines, published years ago in the *Sailor's Magazine*:

I stood on the shore of the beautiful sea,
As the billows were running wild and free;
Onward they came with unfailing force,
Then backward turned in their restless course;
Ever and ever they rose and fell,
Foaming and dashing against the shore,
Ever and ever they rose and fell,
With heaving and sighing and mighty swell:
And deep seemed rolling about to sleep,
Lest the murmuring waves should drop to sleep,
In unison roared waters, by night and by day,
Till clouds cleared and sunshine bedding their way;
Oh! which shall the ocean's troubled heart
Quietly and calmly sink into rest
Oh! when shall the wave's wild murmuring cease,
And the mighty waters be hushed to peace?

Then the ocean's voice I seemed to hear,
Solemnly, solemnly—monotonic near,
Like a wail sent up from the caves below,
Fraught with dark memories of human woe,
Telling of lives cast early buried there,
Of the dying shriek and the dying prayer
Of hearts that still must break, in vain
For those who shall never come again,
Of the widow's groans, the orphan's cry,
And the mother's speechless agony.

Oh, no, the ocean can never rest
While such a variety of ills it harbors,
The tale pertains it tells upon the sea,
And dark and stormy its waves must be;
It cannot be quiet, it cannot sleep,
That dark, relentless, and stormy deep.

But a day will come, a blessed day,
When earthly sorrow shall pass away,
When the hour of anguish shall turn to praise,
And even the roar of the waves shall cease,
Then out from its dreary and darkest bed,
Old Ocean shall render up her dead,
And freed from the weight of human woes,
Shall quietly sink in her last repose—
No sorrow shall ever be written there
On the depths of the sea or the hearts of men,
But heaven and earth renewed shall shine,
Still clothed in glory and light divine.
Then where shall the billows of ocean be?
Gone! for in heaven is "no more sea!"
'Tis a grand and wonderful thing of earth,
That ceased there in the devil's "new birth":
'Tis a life of madness and tossing and spray,
And at resting when it goes away.
But oh! those glorious, beautiful sea,
There is health and joy and blessing in thee:
Solemnly, solemnly, I hear thy voice,
Bidding us weep and yet rejoice—
Weep for the loved ones buried beneath,
Rejoice in him who has conquered death;
Weep for the storm-swept, tempest-tossed;
Rejoice in him who has stayed the host;
Weep for the sin, the sorrow, and strife,
And rejoice in the hope of eternal life.

# Selections.

## INHERENT NATURE OF CHRIST, AND THEORIES OF THE ATONEMENT.

NUMBER TWO.

In the number for May 16, we gave an article, No. I, from McCulloch's Credibility of the Scriptures, under the above heading. His object is to show that the New Testament writers gave no information, or explanation, concerning the inherent nature of our Lord Jesus Christ, but satisfied themselves with the simple and sublime statement that he was the Son of God; and as we share with the writer in his estimate of the worthlessness of all formulated creeds on this inexplicable subject, we give this second article, extracted mainly from his work, with some supplementary remarks of our own on the unsatisfactory explanations given to the Scriptures that do not harmonize with adopted formularies of faith as set forth in individual or sectarian creeds. In addition to what the author says in the former article, he adds:

"To obtain a full comprehension of the entirely unsatisfactory character of any theological exposition concerning the inherent nature of our Redeemer, or the theory upon which human salvation was effected by him, it will be necessary to scrutinize each of those particulars separately, and first, as regards his inherent nature.

"In estimating what theologians have inferred from the Scriptures concerning the inherent nature of the Lord Jesus Christ, we shall find that every speculation they have constructed on the subject involves such an amount of unreasonable perplexities and anomalies, that no unprejudiced man can regard them in any other point of view than as so many proofs of the absolute incomprehensibility of the subject itself.

"On the one hand we find certain expressions of the apostles concerning the character and nature of Christ, which in the estimation of the Trinitarians indicate his co-equality with Jehovah; and even if we abate the intensity of such expressions so as to accommodate them to the Arian hypothesis, they would still imply that Jesus Christ in his inherent nature was only inferior to Jehovah, as being the first and greatest of all created intelligences. Without quoting such passages extensively, it will be sufficient to mention the remarkable case of Phil. ii. 5–7; Colos. i. 15–17. From these passages it would seem almost impossible that we could regard Jesus Christ in any other light than as exhibited by either the Trinitarians or the Arians, and yet in connection with these texts we have the doctrine expressly laid down by the apostle —Phil. ii. 9–11— that in consequence of the great humiliation of Jesus Christ, that God has *exalted him, and given him a name which is above every other name*, etc. If the doctrine of Christ's inherent nature whether as stated by the Trinitarians or the Arians be correct, how is it possible that he could be exalted as a reward of his humiliation and obedience. According to the Arians he was already only inferior to Jehovah, according to Trinitarians he was already co-equal with him. The proposed explanation that this exaltation of Christ was in his human capacity is preposterous,* for as his humiliation consisted in his abasing himself *in his inherent nature*, the reward or exaltation could only be as superadded to *that inherent nature*. Theologians may undertake to defend such interpretation, but no unprejudiced man, I should presume, is able to comprehend its application. The proposed solution is a mere assumption suggested by theologians to solve a perplexity in their theological system for which the Scripture gives no justification.

"The doctrine of the Socinians on the inherent nature of Jesus Christ is equally irreconcilable with the statements made in Scripture. It is wholly impossible to explain Phil. ii. 5–7, or Colos. i. 15, etc., with the theory that Jesus Christ was a mere man! The circumstances of his supernatural birth from a virgin, the plain intimations of his pre-existence, etc., are amply sufficient to confute the Socinian hypothesis, which indeed has scarcely any argument in its favor, but as an alternative to the Trinitarian schemes, perplexed as they are by irreconcilable anomalies or contradictions. The Socinians seem to have inferred that as the Trinitarian or Arian schemes are irreconcilable either to Scripture or reason, that in such defect the Socinian hypothesis must be true from the apparent impossibility of suggesting any other scheme on the subject. Such an inference, however, as applied to the infinite Creator of all things, is wholly unjustifiable; for as the scheme of purposes in the mission of Jesus Christ emanates from an infinitely wise, omnipotent, and perfect being, it is utterly absurd for mankind to assume any limitation as to the possibilities of Jehovah's mode of action, on the ground that we can only imagine three modes by which a purpose may be effected. That none of these modes suggested are comprehensible in themselves as to their rationale, or reconcilable with Scripture, I apprehend is very clear, but as Jehovah has not made any revelation to mankind on the subject it is altogether unreasonable as well as presumptuous for any one to urge that the conjectures of any individual or sect ought to be received as truth, because all other conflicting suppositions may be shown to be untrue.

"In short the proceeding of the Christian world respecting the inherent nature of the Redeemer, has been like that of the Jews concerning the kingdom to be established by him. The prophets had announced that the Messiah should be a great Prince, the savior or deliverer of the Jewish people, and that all nations should be subdued before him. Though there were other predictions concerning him that foretold his humiliation and death, the calling of the Gentiles, and his rejection by the Jews; yet the Jewish rabbis could not reconcile these various anomalies. Instead, therefore, of leaving the subject as involved with some inexplicably unknown condition of things which time only could unravel, the rabbis rejected every prediction anomalous to their assumption, and determined that he would be a great temporal prince, who after having delivered them from political subjection to any heathen power, should then rule over them and the nations of the earth in all the splendor of an eastern king.

"The inherent nature and character of Jesus Christ is as fully involved in incomprehensible anomalies and perplexities to the Christian world, as the Messiah's character was to the Jews before the advent; and the clearest demonstration of this incomprehensibility is the existence of the three different and irreconcilable theories of the Trinitarians, Arians, and Socinians. Each of these hypotheses has been constructed by rejecting every passage of Scripture anomalous to each theory, and yet mankind are so blind in their prejudices as to insist on the subject with the utmost bigotry and tenacity.

"I fall back, therefore, upon our Savior's own declaration concerning himself, Lu. x. 22; *"No man knoweth who the Son is but the Father."* That no revelation to mankind has ever been made since that time must be evident from the three irreconcilable theories that must have adopted on the subject. As respects the office, function, and authority of Jesus as Messiah, the Scripture is perfectly clear; nor would there be any difference of opinion among devout men on that subject, if they had not arbitrarily interpreted the positive statements of the Scripture in such a manner as to force them into accordance with their presumptuous speculations concerning his inherent nature. As a further justification of the view I have taken of this subject, I call the reader's attention to the circumstance that the Redeemer is nowhere designated in the Scriptures by any other name than the one he bore while he lived on earth, viz: JESUS OF NAZARETH. Any other appellations by which he is mentioned in the Scripture, are either official terms, such as Messiah or Christ, (the Anointed One) or by epithets derived from the functions experienced by him, or from purposes accomplished by him, such as High Priest, Mediator, Savior, or Redeemer. The only term used in Scripture that we do not understand as to the absolute sense in which it is to be comprehended, is the expression, *Son of God*. What was virtually signified by this phraseology when originally bestowed—Ps. ii. 7—it is impossible to conjecture as the term is not there defined or explained. In all other places of Scripture it is evidently used as a mere synonym with that of Messiah or Christ. Paul, however, understood it as being only applicable to him after his resurrection. Acts xiii. 33. The inference from these facts I apprehend is very important. Jehovah as not communicating to mankind any other name than the one by which Jesus of Nazareth was known while upon earth, seems evidently to instruct us that he was not to be known among men during the Christian Dispensation by any other name, be his inherent nature what it may. As Jesus of Nazareth was the Messiah, as such he accomplished whatever belonged to that mysterious office. Through him, as set forth in Scripture, mankind are alone to expect salvation. This inference does not affect the fact of his inherent nature, be that what it may, but it surely directs us as to the point of view in which mankind are at present to regard the Messiah, *i. e., in his official position only*, and not according to his inherent nature, for on this subject we have no instruction given in Scripture.

"The peculiar and important phraseology of the New Testament in this particular is overlooked by ordinary readers, through the improper rendering of our Savior's name and title in our English translation.

"This is owing to the influence of the Latin language upon modern civilization, for as there are no *articles* in that language, so the first translators, by a servile following of the Vulgate, have blended our Savior's name and office together as if they were his Christian name and surname. It ought to have been printed, JESUS *the* CHRIST, or what would have been still better, JESUS *the* MESSIAH; for the word *Christ* is merely the translation of the Hebrew term *Messiah*. Yet with this explanation there is still an ellipsis; *Jesus* is the Greek translation of the Hebrew name JOSHUA, which was a common appellation among the Jews, and hence to distinguish our Lord he was designated as JOSHUA (or Jesus) *of Nazareth*. Hence when prayer is offered to Jehovah through him, it is virtually when the ellipsis is supplied, in the name, or for the sake, of *Jesus of Nazareth, who is the Messiah*. The direct inference from this universal mode of speaking of our Savior by his apostles and evangelists, is direct and important, for it recognizes him simply in his official position as Messiah, and consequently implies any practice to be unjustifiable that attaches any theological dogmas to his name as involving subtleties concerning his inherent nature."

Our reason for making these selections is to show that creeds made to explain the inherent nature of the Son of God not only contradict one another, but are self-contradictory. This is a necessary consequence of trying to explain the inexplicable.

* Of all the proposed solutions respecting the Trinitarian hypothesis, I consider this the most unreasonable. Not only does the idea of one person of the Trinity rewarding the other, virtually destroy the theological unity of the Godhead, but it is evidently impossible after such subdivision, that one could reward the other without lessening his own authority, power, or glory. The only standard of comparison or illustration that can be applied to the subject so far as I can perceive, is the condition of the two kings of Lacedæmon, or the two consuls of the Romans. But as both these destinies already enjoyed supreme and equal powers, in what manner could one reward the other but by abasing himself? The Trinitarians fall back on the incomprehensibility of the Godhead, and thus with the fallacy already mentioned, of using "a negative pregnant with an affirmative," they cover their assumption on the subject by a reference to the incomprehensibility of God, whereas that very incomprehensibility condemns their presumption in undertaking to expound the subject, of which it is by assertion of being incomprehensible, every speculation on the subject is either presumptuous and pernicious.

† Hence says Robert Hall, after quoting Phil. ii. 6–11, "Here we see Christ is set forth as the greatest example of condescension, in that though he bore the form of God, yet he took upon him also the form of a servant, and was made in the likeness of men. These particulars could not have added any humiliation in our Savior on the supposition of his having no previous existence, for a mere man higher than human. No person (man) was ever praised for humility in respect that he was found in fashion as a man, or appeared as the servant of the most High: these are the necessary appendages of the condition and existence quite foreign from sin will, and cannot form a sufficient entry into the complex system of that part of his moral character which respects feebleness of mind."

## ORIENTAL SKETCHES.—Second Series. Number 20.

### THRESHING FLOORS AND THRESHING INSTRUMENTS.

The threshing floors of Mejdel were near our tents. We went over to them in the grey twilight. They are circles of smooth ground fifteen to twenty yards in diameter. Each had on it a heap of newly-reaped grain: and round the outer edges of the heaps were broad flattened belts, where the threshing instruments" had already been at work. Labor had ceased for the night, and the oxen were feeding freely on the half-trodden grain, as if their masters were resolved to obey to the letter the Scripture command, "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. xxv. 4. The threshing instruments are flat, heavy, wooden slabs, some five feet long by three feet wide, slightly turned up in front. The under surface is thickly studded with knobs of hard stone or iron. A massive piece of wood, with its rows of projecting nail-heads, will give the best idea of a *morej*, as the instrument is now called. Each is drawn by a yoke of oxen. The driver stands on the morej; and the goad, with which he urges on and directs the movements of his team, is a formidable weapon. It is sometimes ten feet long, and has a sharp iron point. We could now see that the feat of Shamgar, who "slew of the Philistines six hundred men with an ox-goad," was not so very wonderful as some have been accustomed to think. Judges iii. 31. The oxen advance in front, "treading out" the grain, and the morej follows, crushing and cutting the straw with its "teeth," till it is reduced almost to dust. 2 Ki. xiii. 7. How graphic are the words of Isaiah, "Behold I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and thou shalt make the hills as chaff!" xli. 15. How terrible must have been the cruelty inflicted by Damascus on Gilead, when Amos thus describes it: "They have threshed Gilead with threshing instruments of iron!" i. 3.

The people were at their evening meal. Each group squatted in a circle round a huge bowl of *burghul*—masters and servants, with equal freedom, tearing off little bits of thin, soft bread, and using them as spoons to lift the savoury stew—thus dipping their "morsels" (Ruth ii. 14), or "sops" (John xiii. 26), into the dish. It was a most interesting scene, again bringing vividly before our minds the narrative of the threshing-floors of Boaz at Bethlehem.

### ASCALON.

With the first dawn we were in the saddle, and bounding away through the groves of Mejdel. The morning air was fragrant with the perfume of wild flowers, and filled with the sweet, soft "voice of the turtle," which seemed to float from tree to tree—now behind, now in front, now close on the right, now far away on the left, as if given back by a thousand echoes. The groves and fields are soon left behind, and we enter the sandy waste. Giving our eager horses the rein, they plunge on madly, over ridge and through hollow. The Mediterranean soon came into view; and a noble view it was—a boundless expanse of blue water,

"Canopied by the blue sky.
So cloudless, clear, and purely beautiful,
That God alone was to be seen in heaven."

Before us, on the shore, was a green oasis, in the midst of the white waste of sand. Orchards of apples and apricots, palm trees rising gracefully over them, and the soft and varied foliage of vines and pomegranates forming a dense underwood. Behind this desert paradise, and protecting it from the all-devouring drift, rose what appeared to be a line of jagged cliffs. We rode straight to the oasis, and entering, discovered in the midst of it the little village of Jurah. Looking up we now saw that the cliffs resolved themselves into the ruined ramparts of Ascalon. We rode on. Our horses saw the rugged heights and seemed to know their task. Onward and upward they pressed, now gathering their feet close together on a block of masonry, now springing lightly as gazelles across a chasm, now scrambling painfully up the shattered wall; and at length, with a leap and a snort of triumph, gaining the very summit of the battlements.

What a scene of desolation there burst at once upon our view! With all my previous experience of Syrian ruins—and I had seen Beerah and Kenath, Gedara and Samaria, Baalbeck and Palmyra—I was not prepared for this. Such utter, terrible desolation I had never met before. The site of Ascalon is in form like an old Roman theater—the sea in front, and the ground once occupied by the city, rising gradually and uniformly to the wall, which runs in a semi-circle from shore to shore. The whole site was before us. Not a house, nor a fragment of a house remains standing. Not a foundation of temple or palace can be traced entire. One half of it is occupied with miniature fields, and vineyards, and fig orchards; rubbish-mounds here and there among them, and great heaps of hewn stones, and broken shafts, and sculptured slabs of granite and marble. The rude fences exhibit similar painful evidences of ancient wealth and magnificence. The other half of the site was still more fearfully desolate. It is so thickly covered with drift sand, that not a heap of rubbish, not a vestige of a ruin remains visible, save here and there where the top of a column rises like a tombstone above the smooth surface. The sand is fast advancing; it has already covered some of the highest fragments of the southern and western wall, and ere a quarter of a century has passed, the site of Ascalon will have been blotted out forever.

Dismounting, I took out my Bible and read the doom pronounced upon Ascalon by the prophets Zechariah and Zephaniah—"Askelon shall not be inhabited"—"Askelon shall be a desolation." Zech. ix. 5; Zeph. ii. 4. Ascalon is a desolation; it shall not be, was not be, inhabited! As we stood there and looked, we said to each other, "The eye of the omniscient God alone could have foreseen such a doom as this."

We lingered long among the ruins of Ascalon, visiting every rubbish heap, and inspecting every column. The walls were interesting to us, not so much from their high antiquity, or the almost miraculous way in which they have been rent and shattered and tumbled down in huge fragments, as from the fact that they were last built, in crusading times, by our lion-hearted King Richard.

### GAZA.

Gaza is ten miles from Ascalon as the crow flies. In three hours we were at our tents, which we found ready pitched in an olive grove some distance from the town. We had a long evening before us, and sufficient time to see all the objects of interest in and around the place. We were anxious to gain admission to the great mosque—the only building of any historic note now standing in Gaza. It was formerly a Christian church, built by the Empress Eudoxia, about A. D. 406. We were disappointed, as we found the fanatical populace prepared to resist by main force any attempt at intrusion.

Gaza still contains about 15,000 inhabitants. The town resembles a cluster of large villages. The principal one stands on the top of a low hill, and the others lie on the plain at its base. The hill appears to be composed in a great measure of the accumulated ruins of successive cities. We can see portions of massive walls and the ends of old columns cropping up everywhere from the rubbish. There are no walls or defences of any kind; and the inhabitants have long been known as a fierce and lawless set of fanatics. Between Gaza and the sea is a belt of sand, about three miles wide. A mile east of the town a ridge of low hills runs parallel to the coast. Between the sand and these hills the ground is of unrivalled fertility, and supplies the town with abundance of the choicest fruit and vegetables.

As we stood examining the architecture of the great mosque, which occupies the crown of the hill, an old Moslem sheikh came up, and said, pointing with his pipe to a deep cutting in a mound of rubbish near us, "There is Samson's Gate." "Who is Samson?" we asked. "A giant who came to Ghuzeh; and when the infidels who then lived here shut the gate to keep him in, he pulled it off, killed the keepers with a blow of the bar, and carried the whole away under his arm." "Where did he take the gate to?" we again inquired. "To the top of that hill where you see the *tooly*"—turning the end of his long pipe to the highest point of the ridge to the eastward.

The sheikh was in all probability right. Whether or no, we were gratified to hear such a tradition lingering on this spot. I wandered away alone through the gardens and orchards, and climbed Samson's Hill. I was amply repaid for my toil. The view is wide and most interesting. The town lay at my feet with its circuit of verdure; beyond it the white sandy downs; and farther still, the Mediterranean, gleaming in the sunlight. On the south, the great road to Egypt, so often trodden by the Pharaohs, running away along the plain, a meandering line. The valley of Gerar was visible—a depression in the plain, extending from the coast far inland. I could see in it the black tents of the Arabs, who now feed their flocks on the pastures once so highly prized by Abraham and Isaac (Gen. xx. 1–16; xxvi.) On the east and northeast was spread out the great undulating plain of Philistia, patched with green and red in the foreground, but dissolving into a uniform grey in the distance, and shut in in the far distance by the mountains that encircle Hebron now ruddy with the evening sun.

I took the candle and proceeded down the staircase, when we entered a large room, called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the throne of judgment. This the Inquisitor-general occupied, and on either side were seats, less elevated, for the holy fathers when engaged in the solemn business of the holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here what a sight met our eyes! How has the benevolent religion of Jesus been abused and slandered by its professed friends?

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor from these decaying bodies. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, of others nothing remained but the bones, still chained to the floor of their dungeon. In others we found the living sufferers of every age and of both sexes, from the young man and maiden to those of three-score and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives from their chains, stripped themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But aware of the danger, I insisted on their wants being supplied, and that they should be brought gradually to the light, as they could bear it.

When we had explored these cells, and opened the prison-doors of those who yet survived, we proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of man or devils could invent. At the sight of them the fury of our soldiers refused any longer to be restrained. They declared that every Inquisitor, monk and soldier of the establishment deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this antechamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the Inquisition could with safety be brought out of their prison into the light of day, news having been spread far and near that numbers had been rescued from the Inquisition, all who had been deprived of friends by the holy office came to inquire if theirs were among the number.

O what meeting was there! About a hundred who had been buried alive for many years, were now restored to the active world, and many of them found here a son and there a daughter, here a sister and there a brother, and some, alas, could recognize no friends. The scene was such a one as no tongue can describe. When this work of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gunpowder, which I placed underneath the edifice and its vaults, and as we applied the slow match there was a joyful sight to thousands of admiring eyes. O, it would have done your heart good to see it; the walls and massive turrets of that proud edifice were raised towards the heavens, and the Inquisition of Madrid was no more. —*American Tract Society.*

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# Poetry.

Selected.

## MY SHEEP HEAR MY VOICE.

Rev. W. C. Gilbert.

The shepherd of the fifth id
Leadeth all his flock along.
Over mountain heights—over lowlands fair,
As I hear through the vibrant air
Ringeth his well-known song.

He goeth on and—upward still.
Thro' mist and brush and brake—
I remember still the parting sheep
And question of the rocky steep,
Over which their path they take.

The ramblers' pilgrimage of pain
Fall on his watchful ear.
He sees their bleeding, tender feet,
He listens to the feeble bleat,
And pauses—quick to hear.

He gathers them in loving arms,
To folds them to his breast,
And comforts—till his shepherd's call,
Right cheerily they follow—all
Unto a place of rest.

Dear Shepherd of thy earthly flock,
Help us to follow thee!
Thro' rough thy path, thro' dark and drear,
Or 'mid the flowers let us hear
The cheering voice of love.

# Selection.

## GENESIS THE THIRD: HISTORY NOT FABLE.—Lecture III.—Part 2.

### THE SENTENCES PRONOUNCED ON THE MAN, THE WOMAN, AND THE SERPENT-TEMPTER.

I consider then the account of the action of the serpent in two aspects. first as it would have appeared to Adam and Eve, and then in the light thrown upon it by subsequent revelation.

I. It is on the face of the narrative that Eve, on hearing the serpent speak, suspected no hostile agency, and regarded the power of speech only as the newly-discovered faculty of a creature already noted for its intelligence. Mr. Romanes, in his charming book of the "Animal Intelligence," tells wonderful and well-authenticated stories of the intelligence, and even affection, of the non-poisonous order of boa-constrictors and pythons, which have been trained by English ladies to come at their call, to fold gently their mighty forms around the persons of entertainers, and to give and receive marks of affection in perfect amity. Sir Emerson Tennant adds, that in Ceylon, even the poisonous and deadly cobra (the *Naja* of India, whose Sanskrit name was believed by the late learned Mr. Cooper to recall the root of the Semitic *Nachash* of Genesis) is trained as a protector in place of dogs, by wealthy natives—to glide about the house, a terror to thieves, but never harming the inmates." (Romanes, p. 265.)

If Eve had heard any of the parrot kind imitating speech, the wonder at the speech of so intelligent an animal as the serpent would have been less. Both Adam and Eve were new to nature, they were not philosophers, and through inexperience could not tell what phenomena might not appear in the wonderful creatures by whom they were surrounded. What must have been clear to her mind was that no animal and action, hostile to the command of their common Maker, ought to weigh for a moment against the authority of God. The evasion of the intelligent serpent increased the force of the temptation presented by the mysterious tree, whose fruit would impart a certain lofty sort of wisdom or knowledge; but this only doubled the pull of the attraction on her lower nature, on her senses, her curiosity, her wish for independent knowledge, while the higher nature within her was still drawn in the opposite direction by her duty to her husband and to her God. It was choice on the wrong side between two powerful attractions—for minds, like worlds, are placed between two forces. As is usual with sinners, she laid the blame afterwards on the temptation. This was only the first example on earth of the general law in all worlds, that a free agent, serving God, must resist when tempted to disobedience, even the attraction of the universe; and obedience under such temptation is more precious to God than any other form of character in the creation. It is tried character—"the trial of faith" which we value, and which our Maker values so highly; trustworthiness, based on the fixed loyalty of trust and love.

II. Now, if we look at this narrative in the light of the later revelations of Scripture, what do we discover therof

First, we find everywhere in the New Testament, not only the general doctrine that God's servants on earth are compelled to accept a combat with "principalities and powers in heavenly places," with a "power of darkness," a "power of the air," against which they are to "wrestle and pray," a power secret and unseen, acting from an ambush, and ready to deceive and mislead, and lead to death all who will not watch against temptation and "resist, steadfast in the faith," but we are assured by Christ and his apostles, speaking in God's name, that this was the same power which lay hid beneath the serpent in Paradise.

Christ himself is represented by two of the evangelists as being tempted at the beginning of his work, or tried "by the devil" in the same three directions in which Adam and Eve were tempted—through the appetite, through the imagination, and through the lust of ambition and independence. Christ declares in the plainest language that the Devil, whom he terms "the Father" of the Scribes and Pharisees, was a "man-killer from the beginning, and a liar" obviously referring to this narrative in Genesis, and identifying Satan with the serpent. St. John, in the Apocalypse, speaks twice of "the Devil and Satan" as the "Ancient Serpent"—still more distinctly touching that the act and speech of the serpent was inspired by a mightier Power who sought to take away the eternal life of man, to hinder him from attaining an immortality of life and glory.

Again, I fall back on Scripture history, taken literally as it stands, for a precedent which confirms my faith in the literal narrative. Thrice in the Evangelical history, in St. Matthew, Mark, and Luke—there appears a wonderful account of the expulsion of *daimonia*, or evil spirits from possessed men, who lived in restraint and hideous misery among the tombs of Gadara, crying and shrieking night and day. That they were evil spirits is clear from their awful question to the Son of God, "Art thou come hither to torment us before the time," indicating their knowledge that a certain time was fixed, so many ages hence, when they are to undergo the damnation of hell, everlasting destruction by the hand of Christ, the queller of the Power of Darkness. Those numerous spirits (a legion) prayed him not to send them out—i. e., of the world, "into the deep"—i. e., the abyss, or bottomless pit. They further asked leave to "enter into the vast herd of swine feeding on the mountains." It is said, "Then he suffered them." Now such things are wholly beyond the range of ordinary experience, but for one I believe this history, thrice persistently asserted by the evangelists; and it proves that the almost universally diffused notion of transmigration of departed souls and spirits, (if Josephus is right the *daimonia* were held by the Jews to be the departed souls of wicked men,) was not so wholly contrary to fact as must have supposed.* We do not yet know all the facts respecting the demons and their relations to the spiritual world. Perhaps there are some mysteries as yet unstudied by biologists in the connection between that spiritual world and animated nature.

But my object in referring to the gospel narrative here is to show to believers in the New Testament that if a number of evil spirits once entered into swine, similar events may have occurred before, and that hence it is not so wholly incredible that much earlier a mighty evil Spirit, when no other mode of man-killing was possible or permitted, entered into a splendid serpent, in order to deceive the first woman, and to achieve, through her, the destruction of mankind.

Later on we read, in St. John's gospel, xiii. 27, that this same Satan, "after the sop, entered into Judas"—language quite distinct from the earlier words, "Satan having now put it into the heart of Judas to betray him," and marking some more direct possession and incarnation after that audacious, "Lord, is it I?" For when Gethsemane was reached, Christ attributed the treachery of Judas to the "coming of the Prince of this world"—"the Prince of this world approacheth"—just as he had said still earlier, "Have not I chosen you twelve, and one of you is Diabolos?" John vi. 70.

On these grounds, then, I do not find so insuperable a difficulty as some Christians do in believing that the action and speech of the serpent in Genesis were real, supernatural, and diabolical.

Next, I suppose no one who admits the existence of Satan, and of the lying wonders which are attributed to his agency in the Bible, will doubt that it may have been within the compass of archangelic power to produce vocal sounds from the moth even of a serpent. Much more astonishing things have occurred through, I believe, inferior demonic power, in our own day, among the necromancers and spiritualists, if we are to give credit to such careful and practised witnesses as Mr. W. Crookes, F. R. S., Mr. Alfred Wallace, F. R. S., and many others. But on this argument, since the facts are disputed, I rest nothing.

But now you will ask, "Granting all that can fairly be said of evil spirits, and the possibility of their actual and human incarnations, what conceivable advantage can be given of this entering specially into a serpent? Temptation in human form, or even through one of the nobler animals, would be much more credible."

That is one hypothesis. Now, here I can only offer another hypothesis; but, I think, one strong enough to overbalance the opinion that no such event can have occurred. Suppose it to be true, as is laid down uniformly in the Scriptures, that although man is tempted by the envious evil power who receives permission to try his faith, this whole process of trial is, in all its details, under the strictest divine limitation and control, so that Satan can, neither by himself, nor by angels, nor by his human agents, go one step further than God "suffers them." Suppose it be true that God will permit no well-disposed person to be "tempted above what he is able to bear," suppose, as in the dramatic history of Job, revealing ancient beliefs, Satanic power is never allowed to advance beyond the line dictated by a merciful regard to man's infirmity, and that each trial is regulated and limited by the divine knowledge of an honest soul's resources of resistance. Suppose that this law was applied to the temptation of our newly created first parents; and that, in their youthful and inexperienced state, knowing nothing of the history of the universe, or of the fall of angels, or the purpose of God, it was forbidden to Satan to assail their life or tempt them in the form of an equal or a superior, so that the permission to tempt was limited by the most humiliating condition—that the temptation must come, if at all, through the apparent action of one of those undeveloped and inferior animals which sported around them. Under such conditions the action of the murderous adversary becomes, at least, more intelligible. They were placed midway between the animals and their God, on trial for life eternal, or for a death like that which reigned over the peri-hable creatures of the earth. All nature beneath them, animate or inanimate, might appeal to their senses, their imagination, even their understanding and their faith, against God: but they were bound to obey him whom they knew—the Creator of all things. To listen to any inferior teaching could not be right, and must be fatal. Satan had permission, then, I suppose, to do his worst, under the miserable condition of adding the temptation which a reptile, become vocal, could offer to that of the forbidden tree in Paradise. little dreaming that in thus lowering himself, and descending, with murderous intent, to blot out their lives from the creation, he was entangling himself in a complication of defeat, through which evil would be crushed forever, and man raised, by "the seed of the woman" to the government of the universe and life everlasting.

It may be that Satan is one of the oldest beings in the universe, one who has lived and thought longest through numberless ages; to whom, therefore, the condition and necessary law of child-like faith in God's word, to be continued for ever, has become a burden, and tempted him to his ruin. It may be that we have here the oldest of intelligences become rebellious, striving through envy to destroy one of the youngest and simplest of beings, by assailing this very principle of faith in God. The history of man in Paradise, I suspect, has quite as much to do with a more ancient conflict between good and evil as with this world and its destinies. "The principalities and powers in the heavenly places are learning" here; so that the phrase, the "Ancient Serpent," perhaps carries at once a biographical reference and a contemptuous record of the meanest of incarnations for an evil end. And, further, we may suspect that this seemingly incredible narrative of the serpent's guile contains the history of a crisis in the establishment of God's sovereignty over "principalities and powers in heavenly places." A great king will sometimes lay a terribly humiliating trap to catch and to castigate a powerful and traitorous offender. But you will ask, last of all, What reasonable explanation can possibly be given of the alleged curse on the serpent—"On thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Professor Huxley has sometimes said, in former years, to his pupils at Jermyn-street, "Serpents have in all ages of the world, so far as I know, gone upon their bellies; yet in the Book of Genesis it seems as if at least an early specimen once went erect, a thing unknown before; and he was punished by being reduced to crawl and crawl for ever, on the general plan of the ophidia."

Professor Huxley has an excellent defence for his sardonic gloss, in the example of some Christian commentators, who have alleged this to be the meaning of the divine curse on the serpent. But there is not a word in the narrative supporting such a notion. Suppose we take the history then, and offer an explanation in the terms following to the evolutionists and paleontologists, which from their point of view will, I think, be acknowledged to be more credible, because more consonant to the facts.—"Gentlemen, you have taught us as the result of your studies of animal nature, of which we all alike are proud, that the probable doctrine—at least over large areas of life—is that of the evolution of species, the one from the other, through all past history. You have taught us that the class of reptiles filling up the space between fishes and birds has in part ages, and in the existing world, contained nine orders, of which four are now existing, and five are extinct, having left their fossil remains in the sedimentary rocks below. These all you believe to have gradually descended from each other, or from other ancestors, in the course of illimitable time, rising, and sometimes falling and sinking in the scale of nature: for there are arrested developments and even degraded types.

"The five extinct classes of reptiles are denominated:—1. Ichthyo-ptorygia; 2. Sauro-pterygia; 3. Ptero-sauria; 4. Anomodontia; 5. Dinno-sauria—all of them confined to the secondary period of geology, all of them marine or amphibious monsters, and all of them furnished with powerful organs of locomotion in the water, on the land, or in the air—paddles, feet or wings.

"The four orders of reptiles now existing are—1. Chelonia, or turtles and tortoises: 2. Ophidia, snakes; 3. Lacertilia, lizards; 4. Crocodilia, crocodiles.

"Among these nine orders of reptiles, one order alone—that of serpents—is, and always has been, through all past ages, wingless, finless, footless. The germs of hinder legs are concealed in some few kinds of serpents, as in the boa-constrictor, enough to show their relationship with the eight other orders of limbed reptiles, which fill up the space between fishes and birds.

"Now of you, gentlemen, as evolutionists, I as an expositor of Scripture respectfully ask;—Supposing this curse on the serpent was really uttered by the Author of nature, by a living God, who knew all past history, and all anatomy, and therefore knew the strange abnormal history of the serpent order, though all its generations up till then—that is, know the history of the quee-pile order which alone among nine never developed its limbs, or any of the organs of locomotion which belong to all the other eight, since the Permian epoch; and supposing, as I must ask you to suppose for the sake of argument, this narrative of man's trial in Paradise, as explained in the later portions of the Bible, were true, so that the serpent was the organ of a brighter but viler intelligence, I put it to you, evolutionists — Would it be utterly irrational to take the words of the Supreme Judge thus, speaking first to the serpent, but more profoundly to the evil power which had sunk so low as to employ this reptile form?—'Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly hast thou gone from the days of old, the one undeveloped, crawling, limbless reptile among all the kindred orders above thee and beneath thee! And on thy belly shalt thou go all the days of thy life, so long as the world shall last; no higher development awaits thee, no evolution into a nobler type; but still carrying the marks, in thy unborn hinder limbs, of a better kinship thou shalt go on hissing, crawling, poisoning the world, hateful and hated, striking man's heel, yet punished by his cruelty, until the time comes when thou shalt be added to the already extinct orders of reptiles, and the 'woman's Seed,' destined to endless duration, shall bruise thee out of the creation.'

Such a meaning, I think, might have been conveyed in full biological truth by such a Divine Speaker to such a serpent. Here would be no implication of his being reduced from a previous higher form to a limbless creeper, but a sentence of continued crawling on the ground, without any hope of evolution into a noble development. And, on the supposition that the typical serpent form concealed some mighty Spirit of evil, the antagonist of human life, how awful the deeper enigmatical meaning of the words of the Judge, not understood by the fallen pair, but understood well enough by the object of the curse;—Origin of evil! thou hast sunk so low from thy once heavenly brightness — so low in envy, spite, and murder, as willingly to take even a reptile form, and that form the hatefullest, to reach thy end. Crawl then, Spirit of darkness, to the end of thy days, and lick the dust with all the enemies of light and righteousness. For evil is conquerable, and is not eternal, and has no further evolution into greatness and victory. Thou thoughtest to the narrative supporting such a notion. In your thirst after truth in the abstract, and your love of science, you have not forgotten the Author of truth and science. You have not forgotten the Author of truth and science. You have not forgotten the Author of truth and science. You

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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 36.

*Colonization period continued—Solomon and Hiram, kings of Tyre—Spain, its colonization—Tin-Islands—Ireland, its name—Early colonization and civilization—Scotland and England—Colonization period concluded—Refugees—All these were pioneer movements, preparatory to the Gothic, Germanic or Scythian emigration.*

Colonization period continued.—We have already traced the Hebrew colonization and traffic, westward as far as Italy. Let us notice another channel of communication, that of the south, through the Red Sea. A fleet of merchant vessels was constructed by Solomon at Ezion-Geber, east gulf of the Red Sea. This fleet was composed of ships constructed of the pattern of the Phœnician vessels, used in their voyages to Tarshish, Spain. Hiram furnished the pattern and most of the men, while the vessels were built at the expense of Solomon. This fleet sailed on voyages of three years duration; visiting Indian, Arabian and African ports. Some authors hold that they sailed around Africa to Spain. Why could they have not sailed directly into the Mediterranean Sea through the ancient Suez canal? It may be said, that that canal was not so ancient. This is not known.

These voyages made the Hebrews a commercial people, and their colonies grew up in every quarter of the globe. It cannot be supposed, that, in these times their European colonization and traffic were suspended. The maritime tribes, with Phœnician merchants, were still extending the boundaries of their commerce. We shall now speak of the Israelites in Spain. That Tarshish was in Spain, is so generally conceded, that but little is required on that point. Tarshish became at length to be the name of any port visited by ships of Tarshish, or by those constructed after that pattern. The articles which Tarshish is stated by the prophet Ezekiel (xxvii. 12) to have supplied to Tyre are precisely as we know through classical writers to have been productions of the Spanish Peninsula.—*Wei. Smith.* Tin was in early times obtained from Tartessus, Spain, a small amount from Lusitania; but principally in Cornwall, England. The Phœnicians and Israelites visited and colonized part of Spain. That there were anciently Israelitish colonies in Spain, would appear from Paul's desire to visit Spain, those being descendants of the ancient colonies. It is reasonable, also, to suppose that Tarshish would carry its name still farther to the N. W.—"To the Isles of the Gentiles."

On an ancient map of Ptolemy, England and Scotland are called Javan. In the Bible they are called "Isles of the West." Javan was the son of Japheth, who was given Europe. Tarshish and Kittim were sons of Javan, who settled on the western coasts of Europe, Spain, Portugal and France. Europe is called "Isles of the Gentiles" (Gen. x. v.), since it included all the surrounding islands of the seas and ocean. Including all the countries visited by the Hebrews in ships. Tarshish, proper, must therefore have a European location.

"The ships of Tarshish" were Phœnician, of Hebrew vessels (principally of Dan and Asher) that carried on commerce with those western countries, which afterward gave its name to the commercial fleets of Solomon at Ezion-Geber. Wherever they went they went by the name of "The ships of Tarshish."

The following are from histories:—"Tin and bright iron were brought into Gaul from the western isles, 620 years B. C.—*Diodorus.*

"The whole of the Roman empire was supplied with metals and with tin from Britania. Also Greece as early as B. C. 907."—*Pliny.*

"The Phœnicians took purple, scarlet, rich stuffs, tapestry, costly furniture, and curious works of art to the west beyond the Straits of Hercules; and brought back gold, silver, iron and tin."—*Rollin.* "Voyages to Cornwall, England, for tin and iron, were of frequent occurrence. 620 B. C."—*Von Humboldt and Lewis.* "Xenophon, who went 100 years later than Ezekiel, describes one of those ships of Tarshish starting for Gades, now Cadez." "Some will inquire why having made so long a discourse of Lybia and Iberia, we have not spoken more fully of the outlet at the Pillars of Hercules, nor of the interior sea, nor yet indeed of the Britanic Isles, and the working of tin, nor of the gold and silver mines of Iberia."—*Polybius.*

"Beyond the Pillars of Hercules (straits of Gibraltar) the ocean flows round the earth. In this ocean, however, there are two islands, and those are very large, and are called Britanic, Albion and Ierne, which are larger than those before named. They lie beyond the Keltic, and there are not a few small islands around the Britanic Isles and around Iberia."—*Aristotle.* "I cannot speak with certainty nor am I acquainted with the Islands called Cassiterides from which tin is brought to us."—*Herodotus.* An English historian says that the tin, named here by Herodotus, came from Cornwall, England. The country was known to the Phœnicians, who traded for tin, which, when mixed with copper, was the ancient bronze. This "bright iron" was used in Solomon's temple.

"The British tin mines mainly supplied the glorious adornment of Solomon's temple."—*Sir Edward Creasy's History of England.*

After the overthrow of the Persian empire God says to Israel, "Pass ye over to Tarshish. Pass through thy land as a river, O daughter of Tarshish." Isa. xxiii. 6. (See Isa. lxvi. 19. "Islands afar off," (Yarish Islands).

The Hebrew influence went along the southern coasts of the "Great Sea." It went to Carthage, Rollin says, The Carthaginians were indebted to the Tyrians, not only for their origin, but for their manners, language, customs, laws, religion, and their great application to commerce. They spoke the same language with the Tyrians, and these same with the Canaanites and Israelites, that is, the Hebrew tongue, or at least a language which was entirely derived from it.

From the quotations given, no one will question the fact of the early Hebrew colonization and commercial enterprises. Nor is it a matter of any doubt, that they extended along the northern and southern coasts of the Mediterranean sea, or the Atlantic coast with its immense clusters of islands about Ireland and England. That these countries were full of Israelitish colonies from B. C. 1200 to 720 B. C., that when, as in 2 Esdras xiii., they resolved to go to the far-off west they were going to their own countrymen, where they would not be molested. From Media and Persia their route would be overland in the direction of the metallic image, through those countries of the four Gentile monarchies, which, as four horns, which have scattered Judah, Israel and Jerusalem, Zech. i. 18.; in the line of the mounds of Asia Minor. Their trail is still seen along the zone of mounds and empires.

The land, requiring a year and a half to reach it, was called Arsareth. What land was entitled to that name "far-off land?" Arsareth is said to be composed of two Hebrew words: "Ars" and "Areth." Areth, or Aretha meaning land, or earth, or country, giving us Ars-land, or Erse-land, or Ireland, (Yarish) far-off land, "land of Espousals," see Isa. ii. 14-20. The same author traces the word Kelt, or Celt, and Gael, or Gaelic, and Kymbri, and Engli, or Angli, and Saxon, all to their original Hebrew; and says, "All these races, then,—the Danes, Saxons, Angles, Gaels, Celts (Kelts), Cymbri (Kymbri), and the Northmen (German W.), are the lost tribes." Mr. McIntosh, learned in the Hebrew, says further, "We have clearly proved that the place "Arsareth," to which the ten tribes journeyed, was no other than Ireland, a word which is nearer Erse-land in its form than is Ireland; and that all the peoples of these Islands can be identified with the lost tribes." Parkhurst says, "It seems not a little remarkable that the Northern nations should have retained the Hebrew word so nearly in its physical sense. The Saxon 'Bael' signifies a fire. Bel, or Bael, was the name of the chief deity of the ancient Irish, which, according to Col. Wallancy, they derived from the Punic."

"The people of South Ireland are the descendants of the Canaanites, who spoke the Phœnician language, having an alphabet of sixteen letters. The Irish language is identical with the Phœnician, containing the veritable sixteen letters. They themselves boast of this descent. There are many ethnological proofs that they are an descended."—*Edward Hine.*

As to Ireland, allow us another quotation: "I have noticed those Island of Britain, as named in the Bible, called the 'Isles of the West.'" The Isles of Tarshish, Javan, and Earsland or Arsareth, we find other names given, at an early day. They were called "Yarish," a Hebrew word, which means the land of the sun setting, or the land afar off. This name comes very near the word Irish. The Phœnicians, or men from the country of palms, who were the first traders to these islands, called them "Bretanse," the land of tin, from this name comes our word Britannia. The Phœnicians also called them "Iberne," the farthest off land. To them Ireland was called the farthest off land. They knew nothing of America. From this name "Iberne" came our Hibernia. In the days of Grecian conquest the names of all those places were changed; those Islands were called "Skotes," which means the land of the sun setting; from this name by the ordinary changes, we have Skuthes, or wanderers,—and Southei, Southe, Souit, Souithan, Scythian, Scots, Scot, Scottish, Scotland. The Greeks also called those Islands "Cassiterides," from Cassiteros, the name given to the tin islands.

Aristotle, in his treatise of the Globe, called "De Mundo," dedicated to Alexander the Great, calls those islands "Albion," as did Festus in his account of the voyage of Hamilcar. The inhabitants in Scotland spent a long time in Albania in the east, and, as was often done, they named their country after the one from which they came; the same people do the same thing now when they emigrate. In the account of the Argonautica, Ireland was called "Iorinda."

Ptolemy called those Islands "Iouraa." He says, "They were peopled by the descendants of the Hebrews, and were skilled in smelting operations, and excelled in working metals. The Romans called them Anglisea."—*Ibid.*

Dan, the head tribe of traffic and colonization.—This will fully appear from what has been said, and from the following supplementary items. Dan's lot of land along the Mediterranean sea, was the least of the tribes. The Jowlands he could not conquer. He conquered a form between Lebanon and the sea,—pushing the inhabitants out of it. Here he found timber for ships, and being on the commercial highway from Damascus to Tyre and Sidon, he found an excellent market for his surplus produce, selling ship timber at the same time to the chief sea ports of Phœnicia. Such commercial associations soon put him onto the sea with ships. In the day of Deborah's victory, Dan was missing, for sang Deborah, B. C. 1269. "Why did Dan remain in his ships?" For 5½ centuries Dan (the tribe of) was upon the sea, as we can trace by the names of places. The Danites were not confined simply to the sea; they entered the mouths of the rivers, and scattered their tribal name all over Europe, and the western Asia. Dan-ube-Dan-lester, Dan-au, Dan-au, Dan-ina, Dan-taig, Dan-embury, Dan-ois, Dan-ester, Dandari, Dan, Dan-mark, Dan-rio Alps, and the Danish Archipelago. In Ireland we have Dan's-Lough, Dan-Bower, Dan-Sobairse, Dan-gen Castle. "The old inhabitants of Ireland were called Dan-onians. There was a Daniel in every house down to Dan O'Connell. There were Dan-ans in Argos, Greece. When all Israel was numbered, 1 Chron., Dan is not there; nor is he among the tribes in Rev. vii. But he is in his place in Ezekiel xlviii. 1, 2. These facts show that in the first two periods of time, Dan was absent; but, in the future division of the land, he would be found in his place. These facts are worthy of special attention.

"Eldad, an eminent Jewish writer, says, 'In Jeroboam's day, 975 B. C., Dan refused to shed his brother's blood; and, rather than go to war with Noah and Enoch; and how the words "land drawn nigh" reminds us of the words of the Son when he comes, "the kingdom hath drawn nigh unto you." "Repent, for the kingdom of heaven is at hand." Then we read of other bond-servants sent more than the first, and lastly and finally (the I. 2. 3. type again) the sending of the Son. Ah, but this part of the parable is very clear to us. Are we not all of us in one way and another saying in our hearts one thing that those wicked husbandmen said, let us have (i. e., keep possession of) his inheritance. Do we realize as we ought that all we have and are belongs to our Lord the Christ? That the whole cosmos of this heavens and this earth is his by legal inheritance, whether it is our "dominion" of life or any material wealth or possessions that may have been added to it? That he is willing and ready to divide it with brethren, but that he does not purpose to and will not be robbed of any the least part of it? "That which the Father hath given me is greater than all, and no one can rob from out the Father's hand." "Everything that the Father hath given unto me will come unto me" does not relate to persons alone. John vi. 37. The "palingenesia" includes more than persons.

But we read again "Therefore the kingdom of God will have been taken away from you and given unto a nation that produceth its fruits. And the chief priests and Pharisees when they had heard his parables knew that he spake of them."

Now who and what is this other nation here spoken of. Is the church as it now exists such a nation? Is it that nation? Is it not designated parenthetically, I mean the period of time which we are now in as the times of the Gentiles (i. e., of the nations)? Are these nations the Christian nations, I mean, in some an organic nation, such as was the Jewish nation here referred? Is there not a time coming, yea, comparatively near at hand when those who have been and who are being called out are to be re-organized into a nation with a king and a law, the object of which shall be to produce the fruits of righteousness? Will not the law go forth again from Zion and will not the kingdoms of this earth be broken in pieces as a potter's vessel? Is this change to take place by the slow processes of disintegration and decay even and so the change take place? Is that the way a potter's vessel is broken? Do not all the teachings of Scripture point to a sudden change and a violent disruption of this order of things. Does it seem to you my brother that the selfishness of this world is gradually growing less and that the church as an organic body is yet fitted to rule the world any better than it now rules itself? We have had one experience of ecclesiastical rule, the Catholic; does the world, do good Christian men and woman want another? Would they like to see Protestantism as an organic body try the same experiment? No, "Ye are not of this order of things" (this cosmos). "My kingdom is not of this order of things." No, there must be a great change before the saints can rule in righteousness. One must learn obedience before he is fitted for rule: even in this order of things, much more in a heavenly order. The object of this period of humiliation and tribulation, as I apprehend, is to learn obedience and fit us if possible for the exalted responsibilities of rule. Let the church not forget this and the instruction, "Know ye not that the rulers of the nations lord it over them and their great oppress them? Not so will it be among you, But whoever among you shall have purposed to be great will be your servant (deacon), and whoever among you shall have purposed to be first (chief) will be your bond-servant. Even as the Son of man come not to be served but to serve and to give his life a ransom for many."

Then we are reminded in the parable that this Master of a Household is going to return some time—come home. David says in the 67th Psalm moreover, "Yea indeed, the Lord will pitch his tent at last." John in the apocalypse does not see the saints going up from earth to heaven and God, but God coming down to his saints and a new heavens and a new earth in which dwelleth righteousness, and he heard a great voice from out the throne saying, the tabernacle (the tent) of God is with men and he will tabernacle with them, and they will be his royal people and he will be their God. And David in the same Psalm says again, "Thou (God) hast received gifts in man (kind), though they disbelieve that thou wilt pitch thy tent." The blessed event is coming then whether men believe or not. What a comfort this is in this age of unbelief. And let us remember that the Christ said, "When I come again shall I find faith on the earth?" The original vineyard of God's planting in this earth it seems to me was Paradise and the gentile man, and when God comes home and talks face to face with man again, Paradise will have been restored, but the vine will have filled all the earth, "and its fruit will shake like Lebanon." And the Master's household will be indeed a Household of Faith.

CHAS. GARDNER.

### THE VINEYARD AND THE MASTER OF A HOUSEHOLD.

In a previous article I gave an interpretation of the parable of the Master of a Household who went out straightway at dawn to hire laborers for his vineyard, and I have referred to a deep undercurrent of divine reasoning which marks the channel in which all the parables of the Christ run. I now purpose to comment upon the parable given in the 21st chapter of Matt. 32-42 verses, and call the reader's attention to the intimate relation existing between the two parables in the flow of the divine argument.

Now the household here spoken of can be no other than the "Household of Faith" as I have already shown and the general teaching of the Scriptures is clear as to its being one and but one. Moreover there can be but one (*oeconomos*) master of the household. Therefore this Master must be God, and the vineyard here spoken of must be the same as the one referred to in the preceding parable. The only two places spoken of in that parable were the vineyard and the (*agora*) market-place, the one the typical place of God's work, the other the typical place of man's selfish employment, and God's call for laborers comes from one to the other. In that parable we find the Master exerting a general supervision of the labor, but having a head-servant or steward who is managing the affairs of the vineyard and who finally pays the "wages" of the laborers. The Master appears to be away from home, as he finds idlers in "the market-place" and tells them to "go" (not come) work in my vineyard.

In this latter parable it is stated that the Master after planting his vineyard, etc., "went away from home." (*apedemesen*). It does not say as translated in the Common Version, and "went into a far country." It simply states the fact that he went away from home. What a world of suggestive thought there is in that simple statement. Then when God is away from his vineyard he is away from home. O, what comfort to all faithful laborers. God is away from home. Think of that. There is too much of "the far country" theology in the church it seems to me. Away in the busy mart of men looking for laborers it would seem, away in the mountains of mystery, perhaps, looking for lost sheep. Suffice it to say that in both parables he is away from home. And in this last he is represented as finally after perfecting his vineyard in all its appointments of planting and hedging, and hewing out its wine-vat and building a watch-tower, to have let it out to husbandmen, before departing, and then to be looking for revenues of fruit in due season. How plainly we see the lingering, loving look of the departing Master at the vine of his early planting, planted in the dew of that dawn when the first call for laborers went forth, so beautifully and touchingly referred to in the prophets, that perfect hedge of the law with never a break of a flaw in its symmetrical beauty, that wine-vat for the fruitful expression of man's life in sacrificial love; that watch-tower of Zion high above the surrounding verdure with its 1, 2, 3 typical periods of watch the first, middle, and morning watch, and hear the typical call, "watchman what of the night?" and the typical answer, "the morning cometh."

But we read that when the season for the fruits had drawn nigh, he sent forth his bond servants unto the husbandmen to receive his fruits. How this reminds us of John the Baptizer's exhortation, "bring forth fruits meet for repentance," and the exhortations of all the prophets back, back, back to Noah and Enoch; and how the words "land drawn nigh" reminds us of the words of the Son when he comes, "the kingdom hath drawn nigh unto you." "Repent, for the kingdom of heaven is at hand." Then we read of other bond-servants sent more than the first, and lastly and finally (the I. 2. 3. type again) the sending of the Son. Ah, but this part of the parable is very clear to us. Are we not all of us in one way and another saying in our hearts one thing that those wicked husbandmen said, let us have (i. e., keep possession of) his inheritance. Do we realize as we ought that all we have and are belongs to our Lord the Christ? That the whole cosmos of this heavens and this earth is his by legal inheritance, whether it is our "dominion" of life or any material wealth or possessions that may have been added to it? That he is willing and ready to divide it with brethren, but that he does not purpose to and will not be robbed of any the least part of it? "That which the Father hath given me is greater than all, and no one can rob from out the Father's hand." "Everything that the Father hath given unto me will come unto me" does not relate to persons alone. John vi. 37. The "palingenesia" includes more than persons.

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CHAS. GARDNER.

## Selections.

### BIBLICAL RESEARCH.

As the result of ten years' study over the problem of the present Holy Sepulcher, Lieutenant Conder concludes: 1. That the Tomb of Nicodemus, immediately west of the traditional Holy Sepulcher, is the monument of the Kings of Judah, including the tomb of David and of Solomon, and existed as such at the time of the crucifixion. 2. That a Temple of Venus, or of Ashtoreth, stood in Constantine's time over the supposed Holy Sepulcher, and that this was seen by Eusebius, and is the same shown on a coin of Antoninus Pius, which has the legend C. A. C. (*Colonia Aelia Capitolina*), with figures of Venus and Cupid; and that the tomb was either covered up or not known to exist, or was a crypt used for the mysteries known to have been connected with the worship of Venus (as, for example, at Apheka on Lebanon, where the temple of the mourning Venus was destroyed by Constantine's orders, like that at Jerusalem. Jerome declares that the Bethlehem crypt, over which Constantine also built a basilica, was long used as a *mithræum*, where the birth of Tammuz was celebrated. It will be also remembered that Constantine built another basilica on the summit of Olivet, where the footmark of Christ on the rock is still shown, and is supposed to have been imprinted at the Ascension, which traditional site, visited by Saint Helena before the Holy Sepulcher had been found, cannot be reconciled with the statement that Christ ascended near Bethany, Luke xxiv. 50; cf. Acts i. 12. It is quite possible that an old temple of Ashtoreth was restored in the second century on the spot now shown in the Holy Sepulcher Church, and was re-consecrated to Christian use by Macarius as the sepulcher of Christ. 3. That there is not a single allusion in any Christian writer earlier than Eusebius (of the fourth century A. D.) to the site of the Holy Sepulcher or of Calvary, and that we have a complete break in tradition of three centuries. The Christians left Jerusalem for Pella before the siege of Titus; and we do not know when they came back. Thus, even if they had preserved at first a feeling of veneration for the sepulcher, there is nothing to show that any tradition of its site was handed down by the apostles to their successors; so that had the site been considered very sacred by the Evangelists, they would have been more careful to describe its position. The Jews considered that a man became unclean by stepping over a hidden tomb. Yoma iii. 3; but the facts that the Holy Sepulcher was a new tomb never as yet used. Luke xxiii. 53, and that the body of Christ was raised again may have modified the regard in which this particular tomb was held. 4. That all the evidence as yet collected points clearly to the fact that the present traditional sites were not outside Jerusalem at the date of the crucifixion. This is admitted by most writers, ancient as well as modern, and it forms an objection which of itself is fatal to the authenticity of these sites.

The same officer's experience in the Egyptian campaign afforded illustration of two passages bearing on the route of the Exodus. The first is that which states, "God led the people about through the way of the Yam Suph," "God led them not through the way of the land of the Philistines, although that was near." Exodus xiii. 17. The second states that "Pharaoh will say of the children of Israel, They are entangled in the land; the wilderness hath shut them in," ch. xiv. 3. Both of these statements appear to favor the southern route. The way to the land of the Philistines was clearly that from Zoan to *Quntarah*, and thence to Gaza, which is still the road to Syria, the only line which can be followed, because there are wells along it, and one which was probably not far from the Mediterranean shore at the time of the Exodus, when Zoan and Baphne were almost seaports. This route was near to the Israelites in Zoan, being the direct one to Palestine, and a very possible one, even if they were going to Sinai. When the British army was advancing to *Quntarah*, the import of the second passage was vividly demonstrated. There was wilderness on either hand; and could the army have been driven from the Sweet Water Canal, it would, indeed, have been entangled in the land, being so completely shut in by surrounding deserts. The mixed host, if it went out along Wadi Tumeilat, by a branch perhaps of the Nile, were actually going by the way of Yam Suph. Their enemies were behind, or perhaps northwest of them; and a forced march from Pi-Ramesses and Salahiyeh would have enabled the Egyptians to seize the head of the gulf, as then existing at Ismailia, and to drive the fugitives into the sea, which was in front of them; for the chariots and chariot-horses (wrongly rendered "horsemen") of Pharaoh could have covered the ground at least twice as fast as the women, children, flocks, and herds of Israel. Here an exodus occurred which had much in common with that of Israel. The poor peasants of Port Said and Ismailia had been taught to expect every sort of outrage from the Franjis; and even when they had learned to the contrary, the humanity of the English troops, they were still afraid of the "booms"—the gun or cannon reports. The women, with great bundles on their heads, their babies hung behind them in their veils; aged men helped by their sons; the family property on a donkey; the weeping children, and the hungry looking men, recalled at once the plight of that motley host which accompanied the armed men of Israel; and the slow progress of the departing Fellahin, even though left quite unharmed, gave a practical test to the theory of Brugsch-bey requiring a march of forty miles in one day. With the chariots of Pharaoh dashing over the pebbly desert on the North, or down the valley behind; with sand-dunes covered only with dry tussocks of grass to north and south; with the swampy river-mouth in front and the sea to the right, the yellow hills of the wilderness beyond the sea, the dry wind from the north-east burning their lips, what position could have been humanly more hopeless than that of the children of Israel when Moses "stretched out his hand over the sea?"—*N. Y. Independent.*

Queen Victoria, who is never above womanly superstitions, must have attached a foreboding importance to that terrible disaster a week ago by which nearly 200 little children were slain. The accident happening in a hall named after the Good Queen probably deepened the melancholy which had already impelled her to seek the disconsolate seclusion of the Scottish highlands rather than witness the gayety of the London season. Everyone remembers the loss of the steamer "Princess Alice," five years ago was followed by the death of the Royal Princess for whom the ill-fated vessel had been named. Misfortunes, though scarce, have seldom come singly to Queen Victoria since the loss of her mother and her husband within a few months, in 1861, affected her with such profound grief that she retired to Balmoral for nearly fifteen years of mourning.—*Philadelphia Times.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 25, 1883.


OUR brethren have decided to hold our next Quarterly Conference at Argos, Ind., so as to include the second Sunday in September. Further notice hereafter.

THE letter from our new correspondent in Jerusalem—P. H. Winterstein—presents some important facts. We hope for frequent letters from that wonderful city that is so soon to be the theatre of the grandest events connected with the closing scenes of the present dispensation. We shall soon need some financial aid to our correspondents there.

THE *Phrenological Journal* for August is an excellent number. The article on language as connected with the invention of the art of printing is notably important. Another article, finely illustrated, entitled, "The American Switzerland," descriptive of the sublime scenery of the Grand National Park in the northwest corner of Wyoming, is a creditable article indeed.

A SELECTION that we take from the *International Standard* for the current month under the head of A Preface to a Work entitled "La Campagne de Moise"—the campaign of Moses—will be read with interest. It will be seen that the writer of the book is sanguine in his conclusion that—"the solemn remains of the Egyptian army swallowed up in the Red Sea, with its chariots, its horses, its arms, its treasures, its archives, and perhaps its king, the Pharaoh vanquished by Moses" may yet be brought to light by careful exploration. We do not know what might be the result of such a work, but it is certain that remains of very ancient date have been unearthed by the explorations of Heinrich Schliemann to whom allusion is made in the selection. This latter person in the years 1871–3, by his excavations on the supposed site of ancient Troy "unearthed a vast number of arms, household utensils, and ornaments of various degrees of workmanship and kinds of material. He produced a treasure of vases and various ornaments of gold, amber, and silver, which he thinks belonged to Priam, the Trojan king." It would be truly wonderful if some remains of this proud army of Egyptians, should be found embedded in the saline deposits to which allusion is made by the author. Wonderful though it might be, still such a discovery would scarcely surpass the discovery of the royal mummies at Dayr-el-Baharee in the summer of 1881, and which are now deposited in the Boulak museum at Cairo. Here, "in the central hall ranged side by side, shoulder to shoulder, lies a solemn company of kings, queens, princes, and priests of royal blood, who died, and were made imperishable flesh by the embalmer's art four thousand years ago." In the rock-recesses, where slept the greatest kings of Pharaonic Egypt, were also found hoards of bronze, silver, and gold, as well as alabaster cups, goblets of exquisite variegated glass, and many other things that belonged to those that lived before Jacob and his sons went down into Egypt. Read all such pieces with care and watch developments.

## Communications.

### THE RENOVATION OF THE EARTH.

The Psalmist David declares, "Thou wilt renew the face of the earth." Diaglott. Jesus promised the twelve apostles that in the renovation, when he should sit upon the throne of his glory, they should "sit upon thrones, judging the twelve tribes of Israel." Renovation is to make new again "the face of the earth." Paul testifies, Heb. ii. 5, that unto Christ will be subjected "the world to come" ("inhabited earth to come," new version). He also declares (Rom. viii.) that the creation itself shall be delivered from its bondage of corruption into the glorious liberty of the children of God. Then the creation now under the curse groaning for deliverance will become the incorruptible inheritance of the saints. He also says that the ancient worthies were pilgrims and strangers in the land promised, looking for a better—a heavenly country—the promised Canaan in its renewed state.

Paul in Heb. xii. 26, quotes the words of Haggai, ii. 6, "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and earth and the sea and the dry land. And I will shake all nations." After this great shaking of the literal heavens and earth and sea and dry land and the literal nations besides, the desire of all nations" will come and Paul and other faithful ones will receive a literal kingdom that cannot be moved, because it will be under heavens and upon an earth that will experience no more earthquakes, or cyclones. The apostle John, in his visions of the future, saw new heavens and a new earth, for the first heavens and earth would pass away, and there would be no more sea, no more pain or death in that beautiful world—Paradise restored—restitution of all things! The New Jerusalem, whose builder and maker is God, will be in the midst of the new earth with its pearly gates and golden streets, illuminated by the glory of God and the Lamb,—God's tabernacle seen by John coming down from God out of heaven, prepared as a bride adorned for her husband. This is the city that the patriarchs and primitive Christians looked for by faith and hope for Paul says, Heb. xiii. 14, "For here have we no continuing city, but we seek one to come."

But some object that the new heavens and earth of Peter and John cannot be literal because it is said that the first heaven and earth were passed away. Let other testimony of David as quoted by Paul explain this difficulty. "And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands; they shall perish; but thou remainest; and they all shall wax old as a garment, and as a vesture shalt thou fold them up and they shall be changed." See Psa. cii.; Heb. i. 10. God, in the beginning, laid the foundation of a literal earth and the literal heavens are the works of his hand. "They shall perish" but not in the sense of annihilation, for "they shall be changed." The old earth is to be changed to a new and thus become again "very good." This change will be so great that it will be as if the old earth and heavens with all their curse, sin and death had passed entirely away and new ones created in their place. The passing away is a figure representing the stupendous change of the literal planet on which we live and the atmospheric heavens above us. "And he that sat on the throne said, 'Behold, I make all things new'"—not all new things. "He that overcometh shall inherit all things," i. e., when made new. Rev. xxi. 5. Here then is the blessed hope and mighty motive power of the gospel to begin the good fight of faith and to overcome in the warfare against the evil of the world, that we may inherit the "better country" that will be like heaven where God, our Savior, and the angels are. In that land there will be no more tears or death, neither any more crying or sorrow, neither shall there be any more pain. There will be the tree of life and those who eat shall live forever—there will be the kingdom of God with its bright capital city—there shall be no night there and they shall reign for ever and ever.

E. HOYT.

## Selection.

### SELECTED MISCELLANY.

European statisticians are generally revising and reducing their estimates of the population of China. The great famine a few years ago swept away millions, and there is good reason for believing that the population is nearer 300,000,000 than 400,000,000. Behm and Wagner reduce their estimate for China and Corea from 434,500,000 to 379,500,000. Peterson reduces his estimate by 75,000,000, making the present total 350,000,000. Dr. Happer, missionary, believes this can safely be reduced another 50,000,000. Mr. Hippisley, Acting Commissioner of Customs, thinks 250,000,000 more nearly correct than 350,000,000. The losses by the Taeping and Mohammedan rebellions and by the famine and pestilence which swept the provinces of Chili, Shantung, Shansi, Shensi and Honan, are variously estimated at from 51,000,000 to 81,000,000.

Muley Hassan, Sultan of Morocco and "Absolute Ruler of True Believers," is probably one of the richest sovereigns in the world. Unlike other millionaires, however, he does not invest his wealth in profitable securities, but, like a monarch of the Thousand and One Nights, he hoards it in underground vaults, with which the greatest bank and trust vaults of civilized cities cannot be compared. The treasures of gold, silver, and gems, are buried a hundred feet deep, surrounded by fenfold walls of alternate stone and metal, fifty feet thick. They are reached only through a subterranean labyrinth of the most intricate description, and are guarded by a band of armed Africans who, having once entered this service, never again ascend to the light of day. They live and die in an Aladdin's garden.

DR. LUTHER'S BIBLE.

Martin Luther's hand Bible, preserved as a most precious relic in the Berlin Markish Museum, gains additional interest with the approach of the fiftieth anniversary of the great reformer. It came originally from Wittenberg, from the library of the Theologian Professor, Lommatzsch, who sold it in 1855 to Sanitary Councillor Lutze, of Koethen, for 9,000 marks and a life rent. Of the latter the Markish Provincial Museum acquired the Bible by purchase on January 27, 1877. The Bible is the large Basle Latin edition of 1509 *cum pleno apparatu*, and annotated throughout by Dr. Luther, who made use of it in his preparatory study for its translation. His characteristic coarse handwriting covers every page of the text, and the commentaries as well as the inside of the parchment covers. The title-page contains the Biblical quotation: "If thy word, oh Lord, do not comfort me, I should perish in misery. 1542 Mart. Luther D."

A VIRTUE TO KILL PROTESTANTS.

The Rev. Pastor Chiniquy said: "I count it a great privilege to stand amongst God's people who meet for prayer here at the noon-hour daily. I myself am the child of the prayers of the Canadian people. At one time I was the greatest enemy and persecutor of Protestants, and used to lecture against them. One day six ministers came to preach the Gospel near my place. I invited the people to beat those men, for, say what they will, Roman Catholics do not count it a sin to kill a Protestant. Their priests are instructed in the book which I hold in my hand, and which they are expected to learn by heart, that it is a virtue to kill Protestants. You may not believe it, but it is true. The people, excited by my words, fell upon and beat those men, tearing off their clothing, and wounding them till their blood reddened the snow. They escaped with their lives to a friend's house, and going on their knees, prayed for that Chiniquy who was hot with anger against them. They said, 'He is in earnest on the side of error; how much more earnest will he be on the side of truth?' Their prayers were heard, for the Lord opened my eyes, and I saw Christ as my only Savior, and am now trying from love to him to serve him."

HOW WE DIE.

The New York *Herald* gives a long list of fatal casualties in all parts of the world which occurred during the first six months of the present year; "dire happenings of every description" it entitles these fatalities. The disasters attended with the largest loss of life were the burning of a circus building at Berditschew, Russian Poland, in which 270 persons perished; the collision of the Cimbria and Sultan off Borkum Island, when 393 lives were lost; the tornadoes in Mississippi and other States in April, when at least 250 persons perished, and the Sunderland catastrophe of last month, when 197 children were victimized. In March 150 persons perished in snow avalanches in various localities at the foot of Mount Ararat, and 136 lives were lost through the destruction brought by March gales among the Hull and Yarmouth fishing fleet. The long list is a startling one and strikingly suggestive of the very many ways in which human life may be terminated. The record contains a list of 147 casualties, with a total of 2,895 lives lost.

THE BONES OF A MASTODON.

SYRACUSE, July 18. — Yesterday workmen who are digging gravel from a pit in the town of Manlius, eight miles east of this city, for the West Shore Railroad, came upon the remains of an extinct animal. Last evening a huge molar, weighing about twenty-five pounds, and a piece of a tusk nearly five feet long and eight inches in diameter in the thickest part were brought to this city. To-day other portions of the tusk and part of a shin bone were found. The remains lay about thirteen feet beneath the surface in a deposit of gravel. Search is being made for the remainder of the skeleton. Prof. Boynton, who exposed the Cardiff giant fraud, says that these are the relics of a mastodon which must have been fully fourteen feet high, and probably weighed a third more than Jumbo. The tusk, he says, must have been at least eleven feet long. The animal lived in the post pliocene period of the tertiary age. Prof. Boynton is of the opinion that the remains were washed into the gravel pit where they were found. Prof. Brown, instructor in natural history at Syracuse University, thinks the bones are those of a mammoth, rather than a mastodon. The tusk, he says, indicates one of the largest skeletons that has ever been exhumed. The tooth and the tusk are in a state of excellent preservation. The tip of the tusk shows the natural color of the ivory.

### Correction.

In our issue of July 11th in the communication from sister Carrie Williams, twice the word "parables" is used when "parallels" is the proper word.

## Youths' Column.

### Consider the Lilies.

MARIANNE FARNINGHAM.

They have no care:
They bend their heads before the storm,
And rise to meet the sunshine warm,
And dance responsive to the breeze,
And nestle underneath the trees,
And take whatever life shall bring
As gayly as the birds that sing.

They do not toil:
Content with their allotted task
They do but grow, they do not ask
A richer lot, a higher sphere.
But in their loveliness appear
Just grow and smile, and do their best,
And unto God they leave the rest.

They have no sin:
Their pure sweet faces they upraise:
And shrink not from the sun's bright gaze,
Yet if the earth should call the rain
Comes down to make them clean again,
And, scented, beautiful and white,
They live their lives in God's dear sight.

They weep no tears:
No shadow dims their happiness,
They do but live the world to bless:
Enough for they of cloth of gold,
They lift the cups the dew to hold,
About them sue the light and song,
And they are glad the whole day long.

God cares for them:
His love is over everyone,
He wills their good, his will be done:
He does neglect no single flower,
He makes them rich with sun and shower.
Their song of trust is sweet and clear—
And he that hath an ear may hear.

Remember there are, thank God, myriads of saints whom the world has never heard of. Their names are in no calendars; their graves are never visited; no lamp is kindled at their shrines; yet in the midst of sin and sorrow God has seven thousand who have not bowed the knee to Baal, and whose mouth has not kissed him. Strive to be of these faithful ones, though they were not famous, and our lives, however insignificant, will not be in vain. Each grain of rock helps to build the mountain bastions; each coral insect has had his share in laying the bases of continents; each drop in the rain shower lends its minim to fertilize the soil; each grain of sand on the shore does its part as a barrier against the raging sea. If in life we can be neither saints nor heroes, we can delight in helping them to carry out God's work; we can at least be companions of them that fear him, of them that delight in his counsels. The work of the very humblest may be necessary to make it clearer to all that come after us that man was created for holiness, as the trees of the forest for light; that good and not evil is, and is to be, the law of our being; and that is the course of all mankind as it sweeps across the universe from the great deep of nothing to the great deep of death.—*Farrar.*

### "By Their Fruits Ye Shall Know Them."

He tried it and found it wanting. Last Friday a train robber was in his cell in an Arkansas prison, waiting to take up the death march. The gibbet was ready, and the hangman was waiting. But a brief hour was all there was between the murderer, "Gov." Johnson, and eternity. A reporter of the *Herald* visited him, and then and there the dying man made this confession:—

"I have been a fast disciple of Bob Ingersoll. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersoll's doctrines have brought me here."

There it is—you have the whole of that dying man's awful commentary on Ingersollism. He tried to believe there was no God, no future, no retribution; but when the test hour came it all failed him. "I have done wrong—young men, take warning," he said as he stood under the noose; and he added, "I have made my confession to God." And so there is a God who will render to every man according to his works,—there is a Judge of all the earth to whom confession must be made, and by many with the white lips bespeaking the terror which the tongue will refuse to utter.

"Ingersoll's doctrines have failed as a rule of life; give no hope at death; have brought me to the gallows"—this was the awful confession of that dying man. Did the doctrines of Jesus ever fail as a rule of life? Did a believer ever find hope denied him at death? Did Christ's teachings ever lead a man to say, "They made me a robber and a murderer"? And yet there are those—there was one on that star route jury—who "believe with Ingersoll." And though they be no murderers, yet sinners against God's law that they are, what will they do, when with imploring eyes, they will stand before the great Judge? What will Ingersoll do for them then? Let every one address that question to his own soul, and see what answer it brings him.—*Christian at Work.*

### A Story for the Boys.

JERUSALEM, June 19, '83.

I went to tell my little friends about the camel. This most useful animal is a native of and common to the East, and from early times has been the great Oriental vehicle of commercial intercourse. From early times we see the camel mentioned as constituting part of the riches of the wealthy men of the day. Abraham, Isaac, Jacob, Job and others were wealthy in camels. It is a large animal with a hump on its back, peculiarly adapted for the long journey of the desert, being capable of carrying more than any other animal and enduring thirst for a much longer period of time.

The foot of the camel is well adapted for traversing tracts of sand, it being flat and is divided into two toes, which are distinctly marked above but below they are confined with the elastic pad upon which the animal walks. By a peculiar and merciful providence the camel, unlike any other animal, is able to imbibe at once water enough to last him four or five days. His food consists of chaff of beans once every twenty-four hours; also he is fond of the cactus plant which grows to an immense height here and has long sharp thorns. I have watched him with much interest while feeding upon this tough, thorny plant; the sharp thorns seem not to trouble him in the least. The Arabs call him the "Ship of the Desert."

In loading or unloading, the camel is made to lie down, which it does on its knees. Their average rate of travel is about two and a half miles an hour, hardly ever going beyond that. Their pace does not slacken in the course of the day, as at the time of starting so it is at the time of stopping. This, to me most interesting animal, shows the wisdom and purpose of an Almighty God. In my next letter I will tell you something of the donkey of Palestine.

A. E. DAVIS.

*My Dear Nephew:*

I am glad indeed that you so freely admit feeling quite a new interest in matters of religion since our correspondence has taken the turn it has. And I must acknowledge a little surprise that you already see so plainly how absurd it would have been for the Creator to place the tree of life within man's reach whereby he might have obtained immortality had he already possessed such a nature, and how equally absurd it would have been to deprive him of access to that tree, after he had planned "least he eat and live forever," if he was then in possession of immortality. Yes, of course ask your minister to explain to you how it could be. I smile to think of the answer you will get. But to the subject I promised in my last.

Through a slight mistake of the printer in my last letter, I must repeat a portion of the closing paragraph, "The seed of the woman shall bruise the serpent's head." The giving of this promise placed man on another platform, opened to him another source of immortality, etc.....That the "seed of the woman" refers to our Lord Jesus Christ all Christendom acknowledges. So I will not stop to talk of the grave errors they have variously mixed up with this golden thread of divine truth. This language was addressed to Satan who had caused the woman to take of the forbidden fruit. I will give you the text entire, Gen. iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel.

The most prominent thought in this text is that the head of the serpent is bruised, which renders him powerless, while only the less important member of the seed of the woman is affected. The latter, though causing pain does not imply helplessness. The first direct prophecy of the birth of Christ you will find in Isa. vii. 14, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel." This you will find again mentioned in Matt. i. 18–25, and again in Luke i. 30–34; in verses 32, 33 we first learn the definite position that Christ will occupy in the future. Here we are told that he shall be great and shall be called the son of the Highest and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever and of his kingdom there shall be no end.

Before we turn back to see how he, Christ, was heir to David's throne, I beg to call your attention to one strange fact which is rather confusing to our Orthodox friends when you talk with them. They will readily admit that the first two clauses in this promise have had a literal fulfilment. Then ask if David's throne is set up over the "kingdom of Grace" which they say is "in the heart" and they will at once seek to change the conversation. Such at least has been my experience over and over again. The God whom we worship is the All Wise. Looking down the entire length of life's stream he saw the end from the beginning. From among all the nations of the earth he saw fit to choose one whom he designed to bless. He chose one portion of the earth to give as a special inheritance to that nation or people. In Gen. xii. 1, 2, we read that God said to Abram, "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee. And I will make of thee a great nation..... 6th verse, last clause, "and into the land of Canaan they came....7th verse, "And the Lord appeared unto Abram and said, unto thy seed will I give this land....See also Gen. xiii. 15–18. "Arise, walk through the land in the length of it and in the breadth of it, for to thee will I give it.

These are the first promises we find in the Bible of an everlasting inheritance, or any place in which the sons of men may hope to dwell forever. In Matt. i–17 we read, "So all the generations from Abram to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." By this we see that Christ was of the seed of Abram. In Gal. iii. 8, 9, we read. "And the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abram, saying, In thee shall all nations be blessed." So then, they which be of faith are blessed with faithful Abraham.

Here my dear nephew you learn what the gospel was that was before preached unto Abraham, viz., "In thee shall all nations be blessed." Nothing said of a kingdom of either grace here or glory after death. "Beyond the bounds of time and space." Please note verse 16 of this chapter. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ.

From the above passages we see what the saints' inheritance is to be, and so perhaps are better prepared now to ascertain how that inheritance may be obtained. But my letter is already too long and so I cannot in this speak of the sacrifice of Christ as I had intended. The whole subject is so full of interest to me that I never weary of its contemplation.

In closing I will quote one text that you may have a definite subject on which to fix your thoughts till I write again which I hope to do soon. John iii. 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Affectionately your

AUNT CARRIE.

## News Items.

THE CHOLERA.

LONDON, July 21.—The Cairo correspondent of the Central News Bureau says that the actual number of deaths during the last twenty-four hours was nearly 600, and that the official figures underestimate the number of fatalities.

The cordon around Alexandria has been moved nearer the city.

Cases of cholera are reported in places which had not hitherto been affected with the disease.

ALEXANDRIA, July 21.—Quarantine has been abolished throughout Egypt except at this city and the province of Fayoum, where it is maintained at the request of Sir Edward Malet, the British Consul General.

The revised list of deaths at Cairo yesterday gives the number at 242. Among the victims were four Europeans.

LONDON, July 23.—A serious outbreak of Cholera is reported at Bombay, as there were thirty-seven sporadic cases of the disease there during last week.

Six persons are known to have been killed and many injured by the cyclone which swept through portions of Minnesota on Saturday, and the loss of property is estimated at $500,000.

Storms in Dane and Iowa counties, Wisconsin, did great damage Saturday, and a portion of the city of Fon du Lac was submerged Saturday night by the giving way of dams in the creek, which was suddenly overflowed by a deluge of rain.

### Request.

Wanted—The names and addresses of all the brethren in the State of Arkansas, not belonging to the Arkansas State Conference. Realizing the fact that THE RESTITUTION is reflecting the Light of God's Truth wherever read, I wish and pray for its success.

Yours in Gospel Bonds.

J. D. MARTIN,
Pinnacle Springs, Ark.

### FREE-WILL OFFERING.

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### Obituary.

DIED—At Fruitport, Mich., June 7, 1883, Bro. Norman Thompson, aged 72 years and 2 days.

Brother Thompson was born at Ft. Ann, Washington Co., New York, June 5, 1811. He came west in 1836. Was married to Nancy S. Bullock, at Howard, Steuben Co., New York, in 1835. They settled at Dixon, Ill., where they received the true light of the gospel through the preaching of H. V. Reed. Subsequently removing to Chicago they were burned out in the great fire, and came to Fruitport where they have since resided. Brother Thompson was a kind husband, an industrious man, an excellent neighbor, and one of the patient watchers waiting for the coming of the Lord. As he passed quietly away into the last sleep he left true friends to comfort the aged widow who mourns the loss of her lifetime companion, with whom she walked the earthly journey and by whom she stood as the dark shadow fell. But by faith, through the present gloom she can see the true glory of the coming kingdom and the joy in the reunion of the faithful. Sister Thompson will make her home with her grand daughter at Ionia, Mich., where the body of her husband was taken for interment, and where she will find a pleasant home and receive the best of care the remainder of her life. May the prayers of the brothers and sisters be that the sustaining hand of God be over with her, lightening the remaining cares of life, and as she passes into the deep sleep, raise her up at the last day, to receive the crown for which she has been struggling and waiting so long.

Through the deep and clinging shadows,
Through the damp and unwelcoming grave,
There's a hand that ever shelters,
Clasping close—a hand to save.
Pointing to a greeting promise,
That when all life's work is done,
We shall rise to meet the glory,
Welcomed to his kingdom, home.

ARTHUR D. SKEELS.

### ANNOUNCEMENTS.

The Annual Assembly of the Church of God will, if the Lord will, convene at the House of the Brethren, in Winchester, Va., on Friday the 7th, before the second Sunday in September, and as it is to be a conference of committees, appointed by various churches in the East, in order to effect a more general union to work in the Lord's vineyard, all of the brethren in Christ, everywhere, who have not been conferred with, as well as all who have, are respectively invited, and all who cannot attend in person, are requested to represent themselves whether individually or collectively, by letter. H. V. Reed, J. W. Wilson, Samuel Wilson, and other able ministers of the Word, are expected to be in attendance. All coming by rail will be met at the Winchester depot, and conducted to the House of the Brethren, where they will be cared for as long as it may suit them to stay.

J. N. BECK,
C. C. PRYOR,
J. J. SPAID,
JACOB GOOD,
A. J. MILLER,
J. D. GOOD,
WILLIAM GOOD,
N. J. MORGAN,
} Com.

POSTPONEMENT.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. ETHERIDGE, Sec.

To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $260. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

H. V. REWOLDS, President.

# Poetry.

## THE DAY IS AT HAND.

Poor, fainting spirit, still hold on thy way—
The dawn is near!
Time, then art weary; but yon brighter ray
Becomes more clear.
Bear up a little longer; wait for rest:
Yield not to slumber, though with toil oppressed.

The night of life is resentful, but look on—
The dawn is near!
Soon will earth's shadowy scenes and forms be gone;
Yield not to fear!
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.

"Joyful through hope," thy motto still must be—
The dawn is near!
What sights will that dawn unfold to thee:
Be of good cheer!
Lift up thy head; bind sandals on thy feet:
The way is dark and long; the end is sweet.

# Communications.

## NEAR THE ASH HEAP.

JERUSALEM, June 15, '83.

Today we celebrate the 55th birthday of our much esteemed friend Mrs. Davis, and the place we have selected for the day's recreation is beside an old ruin of some kind just at the foot as it were of a mountain of ashes; this accumulated during the days of sacrifices, and it is permeated all through with the bones of the animals that were offered. This is a sight truly wonderful, for it is all trodded over save where it is dug into and carried away by the ton and used for one of the ingredients of mortar in the building of the city now going up, call it the "New City" or what you like. In this we see an all wise God brings everything into account. Thousands of years this great ash heap was accumulating, and now since A. D. 70, the "taking away" etc., it has been laying here subject to the storms and atmospheric changes. I wonder was it all chance work that it was all throwed up here in one place? I think not, it shows to my mind the all-wise and all-controlling power of God, who knew from the beginning just what was necessary to further and carry out his pre-arranged plans.

Now let us reason on this a little; it was plain to him, who sees as God and not as man, that first the destruction of Jerusalem A. D. 70, and the scattering of Israel into all countries, until the fulness of the Gentiles, was absolutely necessary, or in other words that was a part of his plan from the beginning; then the requisite means must be used, and that constituted in part in using of pretty much all of the timber for a long distance off (see Josephus) around and about the city; so now while there are great quantities of limestone here, the fuel for burning it is scarce. But we will go back a little ways, say three or four thousand years, I don't know the exact beginning of the sacrifice; however, at the commencement the same all-wise God took this all in, and so ruled that these bones and ashes and what is more wonderful limestone was added to the heap, and now, as stated above, it is and has been since this "building up of the old waste places" commenced, used very extensively for mortar. This to some may appear of little importance, but to me it is the power of God, and his using this ash heap as a means, shows me of his wonderful power, ways and wisdom, as I have seldom seen them before.

But here I am talking away about this old ash heap and perhaps nobody else will see it as I do, and am forgetting our company, which consists of Mrs. Davis, Mrs. W., Horace and myself. Now we have had dinner, no matter what we had, it was good, plenty of it, and thankful hearts to receive the same, and again we have from the north a delightful sea breeze coming to us right over "Neby Samwil" bringing to each of us appetite enough for two. This "Neby Samwil" is an "exceedingly high mountain" away to the north perhaps 4 or 5 miles, where tradition says Samuel judged Israel about twenty years; don't look in your Bible for this name as it is purely Arabic. At this time there is a native village on the top of this mountain, for we read in Ezek. xxxvi. 2, how the enemy are tauntingly saying, "Aha, even the ancient places are ours in possession." This is literally true, they are all in their possession, and to spiritualize this Scripture, making it apply to something else, simply destroys the true meaning of this text and closes the eyes of one so doing to the grand truth found in the balance of the chapter, and the two following. The restitution of this land, containing these high places to the rightful owners.

Reader if you have been sceptical and unbelieving about this subject, just read these chapters as they are once, and forget for the time that man has said Israel means the church, remembering that these lines over the heading of each chapter are not inspired. Then turn to Luke xxi. 24; Rom. xi. 25-27, and see what Christ and Paul say referring to this same subject, you won't certainly claim that Paul was talking about the church, when he says, blindness in part is happened to Israel. I have yet to find a man of the different denominations, who will say their church is troubled with bad eyes. Then for the present I am not going to question but what you will admit that this refers to Paul's brethren—as he puts it—according to the flesh. Then if this is so let us see what we can get out of this in few words. First then, blindness in part is to happen to Israel, they are scattered into all nations, Jerusalem was to be trodden down, etc.; this, we read, all terminates at the fulness of the Gentiles. Then there is a set time, just as there was a set time for the flood, and for John the Baptist's message, and Christ's appearance to the world. So now with the fulness of this time there are great changes to take place, just as there was in the filling up of those times referred to. Our opinion is that those who do not get their eyes open to this truth very soon, will be found napping. Go to the pool, friend, it is a sure cure; to be sure it is quite a let down, but no more so than it was with the blind man. Three or four hundred feet perhaps from where the Master told him what to do, and that, too, over a rough road; but he made the descent and came seeing. Will you come in like manner?

June 17. Well we had a very pleasant day under the olive and fig trees; returned to our homes feeling that we had all been benefitted in many ways. The Lord uses what may seem to us as very trivial means for showing us great light. So now, returning to our picnic and the object of it once more. May we not hope, dear reader, that before very many returns of the day, that the Lord will bring to her and all Israel deliverance.

THE RESTITUTION of May 16 was received yesterday and the article clipped from the *Manchester Courier*, Feb. 15, with your correspondent's remarks was to us truly interesting. We see so little from the outside world touching on these things that anything of this kind is eagerly sought for; bear this in mind Brother C. and when you see anything good in the dailies on the Eastern Question and kindred subjects let us have it. We are shut out from the balance of the world and all we know of those things is what we get from papers that come to us from three to five weeks old, and what is transpiring here in Jerusalem, and there is not much going on here, save a little talk among the Jews and natives concerning our "American friends" (?) who are now looked upon as transformed into angels of light, 2 Cor. xi. 13, 14, by those whom it is not possible for them to deceive. See Matt. xxiv. 24. Yes, by all who believe that we are nearing the end of this dark age, see in this people, whom we pity with our whole heart, one of the most important signs of the times. I assure you the truth as it shall go forth from this place to God's people. Israel will have a formidable counterfeit to contend with, but then in the closing up of this world's affairs do we look for anything but a mighty struggle between truth and error, the powers of heaven and of earth? the nations of this world fighting against the decrees of the living God, and the devil, who knows his time is short, through human agents whom he has taught to believe are gods, i. e., the body of Christ, will through these present to the world one of the worst and most deceptive phases of spiritualism the world has seen, and the world is ripe to receive it, in preference to truth; and this is the culmination of that God-decying, soul-destroying falsey whose startling-place was Rochester, N. Y. But we have the assurance that the contest will be out short, yes, how glorious the thought in righteousness. May it come quickly for we understand it is the answering of our prayers, "Thy kingdom come, thy will be done, etc." We feel to thank him this morning, that we can see this prayer has not gone up from so many hearts in the past in vain, but that he will speedily answer with a mighty hand, and outstretched arm, with destruction to the tares and deliverance to his people we do believe.

This morning early, as my custom is, I took a walk down among the rocks in what we will term the head of the valley of Hinnom. Just below me all the soldiers from the city were out drilling, and I will add for the past three or four weeks their diligence in this respect has been so unusual as to cause remarks, especially in this hot weather. I am satisfied the head officers know they have got a big job on hands in the near future. However in my meditations upon the coming trouble and God's kingdom of peace that follows, perhaps I was feeling a little impatient, allowing thoughts of delay, etc., to enter my mind; but my eyes were turned to this soldiery all busily engaged in their skirmish drill, and the still small voice said to me, see you not this preparation? open your blind eyes, look about you and at the nations how they are preparing, building forts, arming fleets, and mustering the armies for battle. Says this gentle reprover, keep these things in mind, the nations are getting angry. So peace be still; the Lord can not delay, but will do all his good pleasure in his own time.

Then I returned home, looked over the article referred to again, and my mind looks away beyond the city, and settles down on the Dead Sea, this side of Moab in plain view from my window. The question that arises is: what is it there for? can some one tell me of what earthly use it has been in the past? the water cannot be used for anything, neither fish nor any living thing can dwell therein. Has God made this in vain? We think not, and believe its use is yet future. We find by inquiry that it is about seven hundred feet below the Mediterranean sea. [Lieut. Lynch gives 1316.7 ft.—ED.] where the water to fill the valley of the Jordan is to come from. We find the Dead Sea large enough for a harbor for the capital of the world, and it will undoubtedly be the finest one in the world. And these waters will be crowded out by the enormous volume coming from the Great Sea, rushing through and filling the valley of the Jordan through the deep canal and on to the Red Sea, and what is done? Just what we are told B. C. 574 should come to pass, "these waters shall be healed." Ezek. xlvii. 8. And the fish in it are to be according to the kinds found in the Great Sea, showing beyond doubt that when this work is done it is the fulfilment of God's word, and should make skeptics feel very small indeed.

June 18. Since writing the above, have had a little conversation with one of our native merchants, who speaks very good English and is agent for the Arabic paper, published, I think, at Beyrout. He says there is something unusual going on among the army dignitaries. The Pasha received a telegram from the Sultan at Constantinople to call out 5000 soldiers of those who have served their five years. This is looked upon as something new, as five years' service is supposed to exempt a man from any further service; and the orders are to have all troops kept drilling. I noticed many very young men, mere boys from 16 to 20, drilling on the morning referred to; I think likely they are just starting on their five years (without pay) for one of the most contemptible governments on earth. However this call of the Sultan is set aside, or delayed till the "Ramadan fast" is over; this lasts a month, fast during the day and feast at night.

It just occurs to me that these people expect to be wound up this year, if no prophet comes, the Jews are expecting something, they hardly know what, but they are living in the 5543d year of according to their reckoning, and they look upon the time since the 6000th year as "tarrying time." How strange this appears to me. Again how many of the Christian world are looking for something, and they, too, hardly know what to look for first; but these are facts and well may we cast aside this present world, its cares, desires for the things of this life, etc., and with strong crying to the God of Israel, plead for deliverance from this spiritual darkness that all honest hearts must admit we are wrapped up in. I see the world full of idols, and idol worshipers, and I am going to be bold enough to assert that the ages down to the present time have seen nothing like it. And yet it is called the Christian age or dispensation; if so what a failure was the life, death, and resurrection of our Redeemer. And over the place where it is said he was crucified (which is false) is erected what is called a sepulchre; it is an immense building, decorated and arrayed something like our theatres; this place is completely filled with idols, and here poor deluded souls some hundreds of miles to worship before them. Women from Russia by the hundred come and some stay a year or two at a time, and as 'tis said, and I believe truthfully so, to become the common property of these 500 nasty priests.

P. S.—A Russian Jew has been in for a moment, and in broken English tells me 15,000 Jews are on their way from that country, which the Lord will utterly destroy (as a nation) before very long, we believe.

P. H. WINTERSTEIN.

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NOTICE—Cincinnati, O.—The Advent Congregation meets in Lapsley Hall, No. 208 W. Seventh St., over Lord's Day. W. A. Shaw, Minister; residence 282 George St. Brethren bearing letters of commendation from their church or conferences are cordially invited to worship with us.

# Selections.

**A Preface By M. l'Abbe Moigno to a Work entitled "La Campagne de Moise," By M. Lecointre.**

It is a wonderful and interesting fact that the attention of the scientific men of all nations is being drawn towards the land of Egypt and the Great Pyramid of Joseph. In addition to the works of the great men with which we are familiar, there have come to us within the past few weeks — in fact since our last meeting—a new book on the pyramids by Mr. Ballard, an English engineer, residing in Australia, and another upon the Campaign of Moses in the Exodus from Egypt, by Monsieur Lecointre, a French engineer, with a preface by the celebrated Abbe Moigno. This preface is so interesting that I cannot refrain from giving you a translation of a portion of it.

After giving the Biblical account of the departure of the Israelites from Egypt under the generalship of Moses, of their safe passage through the Red Sea, and the entire destruction of Pharaoh and his army, and the sublime canticle sung by Moses and the children of Israel when, by the glorious manifestation of God's power, they found themselves safe from their enemies he says:

"Thus glorified by Moses, the grand fact of the passage of the Red sea has been told again from time to time by all of the sacred writers — Joshua, Esdras, Judith, Job, David, Solomon, Isaiah, Jeremiah, Habakkuk, the author of the book of Maccabees, St. Luke and St. Paul. Never has there been seen a grander and more living tradition than this, in the hearts of a great people, who still exist, dispersed, but visible among all the nations of the world.

"And yet they have endeavored to reduce to common proportions this grand fact, of which the illustrious traveler, Bruce, has said: 'The passage of the Red Sea is told us in the Holy Scriptures as a miraculous fact, and there is no reason why we should seek natural causes.'

"Spinoza says, 'That the passage of the Red Sea was the effect of a violent wind which blew all night.' This is a purely gratuitous assertion. Moses caused the wind to blow but it was only to dry up the slimy bottom of the sea. Moreover, the wind, so propitious, to the children of Israel, so fatal to the Egyptians, could have easily been employed as the instrument of the miracle.

"Many ancient authors have pretended that the Hebrews did not really cross the Red Sea, and the proof which they pretend to give is that the sacred text speaks of Etham before and after their entrance into the Red Sea. But they forget that the word Etham is a generic word, meaning a dry and sandy desert, and that all the vast solitude extending from the east and west of the Arabic gulf to the Read Sea was called Etham.

"To the eyes of Monsieur Salvador the passage of the Red Sea was a very prosaic event. A low tide permitted the crossing of the Hebrews, the reflux tide swallowed up the Egyptians. It is thus reduced to the experience of a camel driver and to the stupidity of a general who led his men through at the reflux of the tide. This, too, is a gratuitous supposition, incompatible with the distinct and precise language of the Bible. The ebb and flow of the tide could never have made two walls of heaped up waters—a sea divided in two, between which they entered and from which they went out.

"Other critics say that Moses, who had lived many years in the land of Midian, and was familiar with the banks of the Red Sea, led the entire multitude of the Hebrews to a ford which he knew from experience. This account is not less incompatible with the recital of Moses. To go through a ford is not to march on foot between two walls of water.

"Professor Richard Owen has said that the isthmus of Suez, which unites the Red Sea to the Mediterranean has come up or been formed since those times, and that in historic days the two seas have never been in communication. He gives for proof an assertion of his own, that there exists no species of marine animals common to the two seas, thus ignoring the fact that one of his most learned compatriots, Mr. Woodward, has enumerated more than fifty species of fish and mollusks common to the Mediterranean and the Red sea, but here is the declaration which Monsieur De Lesseps, the faithful and learned reporter of all of the engineers of the Suez canal, has solemnly made in the meeting of the Academy of Sciences on the 22d of June, 1874:

"'At the time of the departure of the Israelites from the land of Egypt under the guidance of Moses, the tide of the Red Sea reached at least to the foot of Serapeum near the lake Timsah. It is not more than eleven hundred years since these bitter lakes were filled with brackish water, and they have continued at intervals of time to receive the waters of the Red Sea. When they have no longer been overrun by the equinoctial tides, or even exceptional tides, banks of salt have commenced to form. To-day the whole of these banks constitute an enormous mass of 980,000 millions of kilogrammes—the result of the evaporation of 24,000 millions of metric cubes of water of the Red Sea. It is then false—absolutely false, that the isthmus of Suez was entirely consolidated; moreover the passage of the Red Sea at the time of Moses could have been made at the north of Suez, and not necessarily to the south of the actual point of the Red Sea.'

"When then was this passage really made? As we shall see presently, this question is of immense interest. Now we cannot doubt that the passage was made at a place called in the Holy Scriptures Pihahiroth—opposite Baalzephon—and the question is to know the exact position of Pihahiroth.

"R. P. F[illegible] a Jesuit missionary, studied the [illegible] very carefully upon the spot—from Rameses to Ethaim and Pihahiroth, places in the plains of Sede, six leagues from the sea. The Hebrews would have encamped at the extreme end of this plain—near the sources of Thounireg; but the plains of Sede are now a desert, and the Hebrews could have entered into the desert only in coming out from the sea. Moreover, the width of the Red Sea at this point is six or seven leagues, a distance which it would have been impossible to cross in seven or eight hours. In fact, according to the local geography, this theory of Monsieur Seoard is much less in accord with the text of the Holy Scriptures.

"But we agree fully with the solution of this very difficult problem given by Monsieur Lecointre, a distinguished engineer of naval constructions, who has participated in the labors of the opening of the Suez canal. A very careful and minute explanation of these countries where he has sojourned in the progress of his work has led him to locate the passage of the Red Sea at that point of the sea which for some time formed the bitter lakes, and to identify Pihahiroth with Chebrewet. But how could the region of the bitter lakes have been separated from the Red sea, and at what epoch?

"'I have been the first to discover the full and complete solution of the second problem in the psalm concerning the exodus of Israel from Egypt, which we all have sung and recited a thousand times without comprehending the import or even the sense of it. This separation was the result of the earthquake of Sinai which occurred fifty days after the passage of the Red Sea.

When Israel came out of Egypt and the house of Jacob from among the strange people, Judah was his sanctuary and Israel his dominion.

The sea saw it and fled. Jordan was driven back.

The mountains skipped like rams and the little hills like young sheep. What ailed thee, O thou sea, that thou fleddest? and thou Jordan that thou wast driven back?

"This signifies in a figurative language that a thrusting up of the ground took place; on one side the entrances of Chalous and of Serapeum in making the Red Sea to flow back, separating it from the bitter lakes, on the other side the lines of the highest point of the double valley of Akabah and of Arabah, barring the passage to the River Jordan, shutting up the opening of the sea of Elam and, forcing it to return to the Dead Sea.

"This happy explanation is the natural complement and definite proof of the beautiful discovery of Monsieur De Lecointre.

"This skillful engineer gave for the first time his views on this Campaign of Moses in a little pamphlet, which I analyzed at length, including it in the third volume of my 'Splendors of the Faith.' This theory of Monsieur Lecointre was then very little discussed, but since that time many Christian Apologists—R. P. Pafol, of the Society of Jesus, Monsieur l'Abbe Vigouroux, director at St. Sulpice, and others,—opposed this happy solution of the grand problem given by my friend, by presenting other theories, other views. M. Lecointre was thus brought to retouch his work, to present it under a new and much more complete form, and even to discuss with their authors, particularly with the Abbe Vigouroux, the objections which they offered to this theory. From these new studies, these serious discussions, is born the little volume of The Campaign of Moses in the Exodus from Egypt, which I am happy to publish, with a grand scheme which it remains for me to explain.

"Since, thanks to the researches of modern science, and to the gigantic labors of the opening of the Suez canal, the place of the passage of the Red Sea is indicated in a certain manner, has not the moment come to invite the entire Christian world to a noble and holy enterprise? to provide the necessary funds for making researches, which have for their aim to bring forth the solemn remains of the Egyptian army swallowed up in the Red Sea, with its chariots, its horses, its arms, its treasures, its archives, and perhaps its king, the Pharaoh vanquished by Moses?

"This discovery would evidently be a magnificent splendor of the faith which Christians would be happy to achieve at the price of even great sacrifices.

"Shut up in the salt heaps of the bitter lakes, sheltered at least at many points by the salt beds of sufficient thickness, these historical remains are perhaps in a state of unexpected preservation.

"I estimate that the expenses of these researches would be three hundred thousand francs, or $60,000. It is for this sum that it is necessary to open up a subscription—but the amount subscribed would be paid only in fourths. These funds would carry no interest, but the sale of the results of these researches would bring profit enough to cover largely the capital subscribed and to give even a handsome bonus to the subscribers. The explorations of Troy and Olympus have made the fortune and the glory of him who has undertaken them. They have put him in possession of treasures, even materials of very great value. Why would it not be the same, and in a far greater proportion, from the excavations of the ancient bed of the Red sea? This concerns an entire army. If the utensils which shall be found there are not of precious metal, the archæological documents accompanying them will have perhaps a very great value.

"If the proper time had arrived—If the revolution were not too triumphant, I would open to-day in the bureau of Cosmos-les-mondes the subscription for the exploration of the bitter lakes opposite Chebrewet. I would place it under the administrative patronage of a commission, to which I hope would condescend to join themselves M. De Lesseps, De Rouge, Le Normand, Robiou, Maspero, and others. It would be for this commission to choose a director of this undertaking. I would like to propose to-day Monsieur Victor Guerin, the glorious historian of the Holy Land, who has done more by himself than all the English jointly for the exploration of Palestine.

"The army of Pharaoh brought to light and proclaiming by its presence the power of *Moses*, the absolute truth of the Holy Bible—what hosannas! How blessed will be the day when success shall have crowned my novel suggestion.

"This will not be my first triumph. I at one time suggested to the Abbe Richard, the celebrated geologist, who alas, has just died, that he should go to Oligel upon the borders of Jordan and search in the tomb of Joseph for the stone knives of the circumcision. He went there—he found the knives by thousands, and returned rich with an incomparable collection of silex cuttings—older, I have proved beyond a doubt, than the silex cuttings of Saint Acheul of the Eyzies—of Montiers, of Solutre, and which settles, in an unexpected manner, the great question of the neo-antiquity of man.

"Dare I to say that I aspire to a third triumph? I would have them connect with the excavations of the ancient bed of the Red Sea, and that it should be comprised in the same subscription, the search for the aerolites fallen from heaven, the crossing of the famous battle gained by Joshua, meteors which covered the earth from Bethoron to Azeca and which crushed more Philistines than had been killed by the sword, embedded, without doubt, at a depth of some metres; they could be found without trouble, and they in their turn would be sure of the splendors of the faith, and at the same time their purchase by museums and amateurs would cover largely the expenses of the excavations.

"I finish with a last wish—the Great Pyramid of Joseph, as everyone knows, is the object of my most profound admiration, I would say almost of my pious veneration, because of the treasures of ancient and modern science which it has already revealed to the astonished world,

"I desire that it should become an international monument; placed under the protection of all Christian nations, who shall restore it, who shall again give it its original covering of polished limestone, who shall defend it from further devastation; and for this purpose I desire that all the riches of the army of Pharaoh, which may be found, shall be gathered into a vast museum, built near the Great Pyramid, so that this museum, visited by pilgrims from all the countries of the world, should furnish in abundance the necessary resources for the investigation of this incomparable monument, which hides within its prophetic sides even the mysterious date of the last judgment and of the end of the world.

"Allow me to say in closing that however venturesome my project may appear at the first glance, it has already excited lively sympathy in Germany, in England and America. A most esteemed German newspaper, the *Oditchen Blatt*, has at once referred to it in these words:

"'The very celebrated Abbe Moigno has conceived a wonderful thought: It is to make researches at the bottom of the Red Sea, to discover the proofs of the event recounted by Moses,' and which took place more than three thousand years ago. If this enterprise succeeds, its success will be one of the most incontrovertible proofs of the authenticity and veracity of the account of Moses, at the same time it would be a splendid refutation of the objections by which modern science has endeavored to show the Bible in flagrant contradiction with their new discoveries.'

"P. S.—Since I have written the above I am confirmed in the opinion that the Great Pyramid of Gizeh, constructed under the direction of Melchisedec, the great priest of God, the great astronomer, the great architect, the great mathematician, is almost certainly the monument to which Isaiah alludes in these mysterious terms, chap. xix. 6-19: 'In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof.' In truth, the most experienced eye can discover nothing either pagan or idolatrous in the Great Pyramid of Gizeh.

"I would add that after having translated the grand book of Piazzi Smith, royal astronomer of Scotland, Our Inheritance in the Great Pyramid of Gizeh, I have requested that it should be examined in Rome, and the examiner, R. P. Torquato Armellini, has answered by a *nihil obstat*, which has delighted me inexpressibly.

"The issuing of this volume, which I shall entitle the Splendor of Splendors, and which will be as a glorious crown of my Splendors of the Faith, will cost 7,000 francs. However adventurous I may have been thus far, I should believe to tempt the good God if I should myself make the expenses of this issue. But I have counted upon a great and generous soul who should make this advance of funds, and should this soul not appear, I shall resign myself to the opening of a subscription list with a profound hope that it will soon be complete. This will be the prelude of the subscription for the search of the army of Pharaoh.—*Abbe Moigno, in The International Standard.*

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[1] We are to the age when "the sea shall give up its dead."—ISAIAH.

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**Perfume of Paradise.**

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."—Psalm xlv. 8.

The staff of a printing office were once surprised and delighted by a delicious perfume which suddenly filled every part of the room. Upon inquiry as to its source, it was found that one had passed through the office, who, being constantly occupied in a store-room filled with sweet spices and odorous drugs, became literally saturated with fragrance. The consequence was that wherever he went he diffused a delicious sweetness, evoking such inquiries as—"Where has the man come from?" "What is the secret of this sweetness?"

How blessed would it be if every Christian were so to abide in Christ as to become saturated with his gentle, loving, holy, unselfish spirit! Surely, if such were the case, our fellows would more often be compelled to make such inquiries as these: "What is the secret of this sweetness of temper, this forgiving, charitable spirit; this even flow of peace—this remarkable unselfishness? Surely, this is not human nature, it must be divine life."

Alas! That it should ever be that a child of God should live on from year to year and those around him in his daily occupation never suspect him to be a Christian! Yet there are even such. One known to the writer has been engaged in the same establishment as another Christian for eight years, the latter opened his eyes in surprise when informed that the former was a believer.

The Savior is to see of the travail of his soul, and be satisfied. Surely, O Christ, thou canst not be satisfied with this state of things! Lead thy people, therefore, to shake themselves from the dust, and put on their beautiful garments.—*Divine Life.*

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## A LETTER to a FRIEND.

—BY MRS. C. C. WOODRUFF.—

This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restitution of Israel, etc. A new edition of this little work has been printed. It is too well known to need commendation here. 32 pages, price 10c., 5 copies 25c., 12 copies $1.

# Poetry.

## CROSS-WEARING.

I am crucified with Christ.
With him nailed upon a tree,
Yet the cross, then, do I bear
But the cross it beareth me.
Solemn cross on which I died—
One with him, the Crucified.

Shall I take that blood-stained cross—
Cross of agony and shame?
Cross of him who fought my fight?
Cross of him who overcame?
Shall I deck myself with thee—
Awful cross of Calvary?

Shall I drag thee through the crowd
'Mid the laughter that is there?
Wear thee through the giddy waltz,
Braid upon my neck or hair?
Awful cross of Calvary—
Shall I deck myself with thee?

Shall I make that lucky cross a
Minister of woman's pride?
Bearing eyes to me that should
Fix up on the Crucified?
Awful cross of Calvary—
Shall I deck myself with thee?

Shall I call this glittering gem
Made for show and vanity—
Shall I call this gaud a cross—
Cross of him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

—Compiled chiefly by J. Pulsford.

# Selections.

## GENESIS THE THIRD: HISTORY NOT FABLE.—Lecture IV.—Part I.

### THE PHILOSOPHY OF THE HEBREWS ON GOOD AND EVIL, COMPARED WITH ASIATIC DUALISM.

In the first lecture of this series, I drew attention to the place which the narrative of Adam in Paradise occupies in the Bible—at the beginning, in the middle, and at the end. The Christianity of Christ and his apostles is built upon it. In the second lecture, we considered the general objections made to the historical reality of this narrative; and, in the third lecture, the alleged results of the transgression, and the sentences passed on the man, the woman, and the serpent-tempter.

We are now to consider "the hidden wisdom" or philosophy of the history, the import of the promise that "the seed of the woman should bruise the serpent's head"—words whose meaning cannot fully appear until we have made apparent the place which the doctrine of good and evil, developed in the Hebrew Scriptures, occupied amidst the dualistic religions and philosophies of the ancient world; a brief review, which will, perhaps, result in confirming men's faith in the general reality of this narrative.

As far back as written or pictorial history carries us in Egypt, in Persia, in India, and in China, the evil power has been represented as a personal being in the form of a serpent or dragon, with flashing eyes, and often with flaming breath. In a paper read by the late Mr. W. R. Cooper, secretary of the Society of Biblical Archæology, the whole lore of Asia and Egypt on serpent-worship was condensed into one wonderful monograph by that lamented scholar.

It thence appears clearly that in ages preceding the times of Moses by at least a thousand years the evil power which has ruined the work of the supreme goodness was represented all over the world by the name of the serpent.

In the very earliest epoch of the Egyptian monarchy, there is evidence that the legend of Osiris was firmly established, of which the essence was that this son of the supreme god was put to death by the poisonous serpent, from the effects of whose murderous attack he is delivered by resurrection, and final enthronement in the celestial realms. The same idea is found in ancient India, in the redemptive story of Krishna, who is depicted as setting his foot on the serpent's head. Moses, therefore, the recorder, in the narrative of the fall of man, a history which had much earlier diffused itself over the post-diluvian world, in more or less corrupted traditions. In a word, the universal traditions of mankind confirm, even amidst their fanciful variations, the record which stands at the beginning of Genesis, as all subsequent revelation confirms the original reality whence those traditions sprang.

But there is this difference between the legends of the whole civilized world in ancient times and the doctrine of the Hebrew religion, that, without exception, the heathen worshippers deified evil as well as good, and regarded it as engaged in an eternal and often successful conflict with a God of goodness; while, from one end to the other of the Mosaic and Christian revelations, evil is represented as an incident, vanishing and temporary, in the everlasting dominion of supreme righteousness and love, a conviction which imparted a wholly new aspect both to religious worship and to religious character.

This difference has received too little attention from the superficial critics of the Mosaic writings.

Now this faith of Israel, which made head through so many days against all the intelligence of Egypt and Persia, India and Babylon, that is, against the thinking of the whole civilized world of antiquity, this faith so distinct, so potent, so sublimely triumphant and persistent in the seers and prophets of Judaism, can surely never have been founded on a mere philosophical myth a symbolic fable, a hieroglyphic, an antediluvian fancy. It bears all the marks of being founded on fact, on real history, a history so real and true from the beginning, that it shattered at a blow the might of dualism, or the worship of two principles, among the Hebrews, and enabled the adorers of Jehovah to maintain, with confident voice against the whole pagan world, that evil was recent, personal in its origin, limited in its power, and destined to be trodden under foot shortly by the "Seed of the Woman" who should bruise the serpent's head.

The place and value of the Hebrew revelation in the systems of Asiatic thought will appear the more clearly if we picture to ourselves the earlier movements of the human mind in contemplating the mystery of life, where natural speculation was unaided by light from heaven. Let us endeavor to throw ourselves backward in fancy to that early time when the knowledge of the true God had been lost amidst growing heathenism. How would thoughtful men attempt under such conditions to solve the problem of the world? Clearly there would emerge in succession two leading explanations of this scene of mingled good and evil, moral and physical, in which chaotic darkness seems struggling with the light and order which could create a kosmos. Of these, the first and the more ancient was the dualistic, based on faith in spiritual powers; the second and more recent was the sceptical, or Buddhistic, based on scientific observation of things visible, and the positive rejection of divine causes in accounting for the state of the world.

The earliest step downwards from the patriarchal religion (which acknowledged one God, and traced up the origin of evil to the rebellion of created free agency) was into dualism, or the exaltation of evil to the rank of a divine power coeval with the good. To us, long accustomed to the spectacle of partially-conquered evil, and the faith of its speedy and complete overthrow, it is difficult to imagine the state of thought which found a solution of the great problem in the faith of a bad divinity dividing with a good one the lordship of the universe. Yet there was much to excuse and account for such a theory. Evil had, indeed, a mighty dominion in the early world. A vast expanse of countries torn and flooded by ungovernable rivers, an earth often afflicted with famines, pestilences walking in darkness, earthquakes suddenly overturning the central seats of order and government, a sun too hot, a sky too turbulent and humid, diseases of direful aspect and endless variety, an animal world partly wild and partly venomous, a human population with passions which, in spite of the inward light of reason, kept the nations in perpetual war and perpetual woe, government which through its oppressions seemed only just preferable to the sanguinary anarchy which it controlled—all these phenomena looked to the early men like the work of an evil power never strong enough to defy and defeat the designs of the beneficent deity which nature also proclaimed. If in our time a mind so great as Mr. John Stuart Mill could, in his latest works, indicate some tendency to this solution of the mystery, is it to be wondered at if men, whose philosophy was primitive and tentative, found an easy if terrible resource in such a doctrine? If, further, they started from a primitive tradition of personal evil agency in the supernatural sphere, it was inevitable that the idea of an evil demon should be aggrandized into the idea of an evil deity. Of this early dualism several things must be noted.

Its essential identity of principle must not be lost sight of under varying forms of expression. Its reign extended over all Central Asia and India and China in the ages preceding the Buddhistic "reform." The idea which underlies the dogma of the Hindoo triad is essentially dualistic. There is Brahma, the good being; and there is Siva, the destroyer. Vishnoo is the good power acting redemptively by incarnation to deliver the earth from evil. This faith is radically the same with the Zoroastrian theology of early Persia and mid-Asia, which taught that Ormuzd and Ahriman, light and darkness, divided nature between them.

The relative prominence given in different ages and countries respectively to the good or the evil powers was determined by the physical, intellectual, and moral conditions of the nations who embraced the general doctrine. The inevitable tendency of dualism among ignorant nations in a state of suffering is towards religious pessimism—the special service of the malignant deity, in order to propitiate him by atrocious rites, or to ward off his injuries. The beneficent power will no doubt endure neglect, but hatred is inexorable. Hence the Moloch worship of Syria, the devil-worship of Asia, of which some awful relics survive even to this day among the far descended aboriginies of Ceylon. Hence, too, the remarkable fact that although the Medo-Persian dualism, as organized by Zerdusecht in a remote antiquity, gave the supremacy to Ormuzd, the Eternal Light, in the course of ages of conflict the popular mind, acted upon by terror and misery, by superstition and magian priestcraft, had by the time of Cyrus arrived at so complete a prostration under the shadow of the power of darkness, whose secrets the magians professed to know, that much of the old story had been abandoned to sterility from a conviction that it was useless to fight with destiny, an enemy who was omnipotent and eternal. With the reviving fortunes of the people under the bright and energetic rule of the Medo-Persian kings, and very probably through the diffusion of Hebrew ideas in the East, a more luminous faith returned to the nation. A profound theological revolution signalized the reign of Darius Hystaspes, the final result of the happy victories of Cyrus. Darius records it in the famous triumphal inscription on the rocks of Behistun. He asserts that he has overthrown the Magians, for ages leagued with Ahriman, and declares that Ahuramazda or Ormuzd is king. It was as great a revolution as if Satan had been worshipped in terror for ages in England, and then suddenly a political revolution had revived the worship of God. In the more ancient sculptures of Nineveh and Persepolis abundant memorials occur of the varying types of dualism. In every better period of these monarchies the king is represented as under the protection of the beneficent deity, depicted as a winged human form surrounded by the wheel of nature, while the evil power symbolized by a dragon is portrayed only in a form of subjection or comparative defeat.*

With these brief historical indications in view, it is easier to estimate aright the value of the original Hebrew monotheism and of its successive dispersions, as factors in ancient Asiatic thought. At a time when India was dimly striving to uphold faith in a beneficent deity against a malignant energy which was itself divine; at a time when Zerdusecht, in central Asia, was more vigorously maintaining the same faith against a popular superstition which was ever darkening into the direful worship of Ahriman, Moses and the sons of Israel were maintaining at once against Egyptian polytheism and against all the might of Eastern dualism, the existence and supreme sovereignty of one living and true God, the Almighty, the just, the merciful; in whose government evil was a possible, perhaps, inevitable, incident, arising from the defect of the creature's free-will, or the slothfulness of the creatures intelligence, but which had no root in the nature of things. During all these ages Israel was proclaiming the final and speedy victory of Eternal Light through its redeeming righteousness and love. We shall never read the Hebrew Revelation rightly until we remember this "thick darkness" in which its glorious beams shone. From first to last, through 1,500 years it speaks with undaunted voice of the one God, of the reptile inferiority of the evil power; of the certainty of its final subjection under the heel of the great King whom Omnipotence would send for its suppression in the latter days. This is the burden at once of the book of Genesis and of the Psalms of David. This is the key-note of prophecy. This is the force of Isaiah's declaration to Cyrus, the yet unborn conqueror of Babylon; that evil as a power is not divine, is not eternal, and existing only as permitted for higher ends of good in the sovereignty of one, who, "seeing under the whole heaven," and pervading all space by his omniscience, affirms that he "knows not any God beside himself" throughout the infinite realms.—*Edward White.*

*See some interesting descriptions of this revelation in the article on Philosophy, chap. v., in the "Encyclopædia Metropolitana" attributed to the late Rev. Frederick Denison Maurice, M. A.

## ORIENTAL SKETCHES.—Second Series. Number VI.

### THE LAND OF THE PHILISTINES.

"In many a heap the ground
Heaves, as if Nile in a frantic mood
Had come his utmost. Here and there appears,
As left to show his handy work not ours,
An idle column, a half-buried arch.
A wall of some great temple."

The road from Gaza to Jerusalem "is desert," as we learn from the incidental remark of Luke (Acts viii. 26), and as I can testify from personal observation. It runs across a dreary, parched plain, which, on the right and left, extends to the horizon, and in front is shut in by the blue mountains of Judah. On emerging from the olive groves of Gaza, the desert was before us—bare, white, and monotonous, without a solitary tree, or the "shadow of a great rock," or a single patch of verdure. As we rode on we had overhead the bright sky and blazing sun; and beneath, the flinty soil, reflecting burning rays that scorched the weeds and stunted camel-thorn, and made them crackle like charred sticks under our horses' feet. As the day advanced, the *sirocco* came upon us, blowing across the great "Wilderness of Wandering." At first it was but a faint breath, hot and parching, as if coming from a furnace. It increased slowly and steadily. Then a thick haze, of a dull yellow or brass color, spread along the southern horizon, and advanced, rising and expanding, until it covered the whole face of the sky, leaving the sun, a red globe of fire, in the midst. We now knew and felt that it was the fierce *simoom*. In a few moments fine impalpable sand began to drift in our faces, entering every pore. Nothing could exclude it. It blew into our eyes, mouths, and nostrils, and penetrated our very clothes, causing the skin to contract, the lips to crack, and the eyes to burn. Respiration became difficult. We sometimes gasped for breath; and then the hot wind and hotter sand rushed into our mouths like a stream of liquid fire. We tried to urge on our horses; but though chafing against curb and rein only an hour before, they were now almost insensible to whip and spur. We looked and longed for shelter from that pitiless storm, and for water to slake our burning thirst; but there was none. The plain extended on every side, smooth as a lake, to the circle of yellow haze that bounded it. No friendly house was there; no rock or bank; no murmuring stream nor solitary well. It seemed to us as if the prophetic curse pronounced by the Almighty on a sinful and apostate nation was now being fulfilled. We could see, at least, in the whole face of nature, in earth and sky and storm, how terrible and how graphic that curse was:—"Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee." Deut. xxviii. 23, 24.

### LACHISH AND EGLON.

The storm was at its height when we saw, rising up before us, a low white mound. As we approached we could distinguish heaps of ruins and rubbish; and on reaching it, and pressing our panting steeds up its shelving sides in search of some rude shelter, we scrambled over large hewn stones, and fragments of marble columns, with here and there a piece of carved cornice or sculptured pediment protruding from the dust. Our guide had dashed on in front, and we eagerly followed, heedless of stones, and pits, and prostrate houses—in silence, but hoping for some kind of relief. A cry of joy burst from the whole party us, on passing the crest of the tell, we saw a low broken wall, and not far from it a number of stone troughs round the mouth of an old well. The well was dry, but we crouched down under the shelter of the wall, and our poor horses came close to our feet, lowering their heads and shutting their eyes to escape the drifting sand. In about an hour the simoom had spent its fury, and we prepared to resume our route. "What place is this?" I said to Selim, who lay beside me, coiled up in the folds of his capote. "Um Lakis," he replied. Um Lakis! This then is all that marks the site and bears the name of Lachish, which Joshua besieged and captured. Josh. x. 31–33. Starting to my feet I ran to the top of the mound. Round the spot where I stood lay the heaped-up ruins and the dust of a once great and royal city, now deserted and utterly desolate. From the ruins I looked away out over the plain where the Israelites were marshalled, having approached from the north; then I turned to the south, to see the route by which the troops of Horam, king of Gezer, came up to help Lachish." The brief conflict, and the decisive victory of Joshua, must have been distinctly seen by the inhabitants. And that plain which stretches away northward to the horizon, was the scene of another event—one of the most mysterious and terrible recorded in history. The vast army of Sennacherib had "come up" against "the fenced cities of Judah." They encamped first against Lachish, and then marched on Libnah, a neighboring city. 2 Kings xviii. 13, *et seq.* The monarch, in the pride of his power, when at the head of his victorious soldiers, dared to defy the God of Israel. "Who are they," he asked, "among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" The Lord himself replied to the impious question:—"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand," xix. 35.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strown.

For the Angel of death spread his wings on the blast,
And breathed on the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever were still."

May not the angel of death have spread his wings on the blast of some such storm as that which we had just encountered? Had it been only a little more violent, and of a little longer duration, no army, exposed to its fury on such a plain, could have survived it.

"From Lachish Joshua passed on to Eglon," and so did we. We were now in the track of the great conqueror, treading the very soil which he trod more than thirty centuries ago, and visiting the sites of those royal cities which he wrested from the Canaanite kings. As we read the brief narrative of his marches and his victories, we were struck with the minute accuracy of his topography. The distance from Lachish to Eglon is just about two miles; and it was thus easy for the Israelites, after the capture of the former, to march on the latter, and "take it the same day." Josh. x. 34, 35.

Eglon, like Lachish, is utterly desolate. It is a shapeless mass of ruins and rubbish, strown over a rounded hillock, with two or three light marble shafts standing up among them, like tombstones in an old cemetery.

Still we rode on eastward over the undulating desolate plain. Our course lay along the southern border of Philistia, where the plain has been overrun for many a century by the wandering Ishmaelites of Et-Tih, and where extensive cultivation and settled habitation are alike impossible. What it is now it appears to have always been—debatable land. From the line of our route southward to the valley of Gerar, Abraham and Isaac pastured their flocks; and their shepherds disputed with the Philistines about the wells they dug. The pastures, then as now, were free and abundant; but springs of water were too rare and precious to be retained or surrendered without a struggle. In our ride of more than thirty miles that day we did not meet a human being; and from the moment we left the fields of Gaza till we passed in among the rocky spurs of the hills of Judah, we did not see a single sign of human life. We saw many towns and villages in ruins—white mounds of rubbish—on the grey plain. The words of the prophet were constantly in our minds and on our tongues. "O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant." Zeph. ii. 5. Some miles further north the desolation is not so complete. I had an opportunity during another tour, of visiting two or three little villages still remaining there, and of seeing noble fields of grain round them.

The sun was setting behind us as we crossed the ridge that bounds the pleasant vale of Beit Jibrin. We had now left the *Shephelah*, "the low country," with its white downs and wide reaches of bare, desolate plain, and rich corn fields, and we had entered the "hill country," with its rocky ridges and conical tells, and shrubberies of dwarf ilex, and green winding glens. The contrast was great, and the change pleasant. Halting beneath the massive ruins of Beit Jibrin our tents were soon pitched, and we felt the sweets of rest and sleep after a day of unusual fatigue and suffering.

### THE BORDER LAND OF JUDAH AND PHILISTIA.

When the stranger travels through the hill country, which separates the Judean range from the Philistine plain, his attention is arrested by many objects which seems strange and almost inexplicable. The rich plains are in a great measure deserted; yet the wildest recesses of these hills are studded with villages. The people seem to have selected for their abode the most rugged and inaccessible localities they could possibly find. One would fancy they had something of the spirit of the old hermits in them. Here are villages built amid labyrinths of rocks; there they are clinging like swallows' nests to the sides of precipices; while away yonder, they are perched like feudal castles on the tops of hills. Often, too, when riding through yawning ravines, between beetling cliffs, where one would think no human being would voluntarily dwell, or could find means of life, we are startled by groups of children, most of them naked, springing out from holes and caves, and shouting their wonder or delight at the strange costume of the travellers. Looking up we see, far overhead, vines hanging in festoons from the brows of jagged rocks, and miniature corn-fields on shelving hill-tops, round which the eagles sweep in graceful circles. We observe, too, that every ancient town and village was a fortress; and that every modern hamlet is capable of defense. Another remarkable characteristic of this region is the multitude of its caves. They are found wherever there is a trace of human habitation—hewn in the soft calcareous rock, and so constructed as to form secure magazines for grain, and safe places of abode for the inhabitants in time of danger. The solution of these anomalies is, that this has always been border land. Every foot of it was keenly contested by the Israelites and Philistines. At a later period the Idumeans invaded the south and west of Palestine. From the fall of the Jewish power to the present day, an unceasing warfare has been waged between the roving freebooters of the plain and the settled dwellers on the mountains.

The Bethogabra of the Jews, the Eleutheropolis of the Greeks, the Beigiberin of the Crusaders, and the Beit Jibrin of the Arabs, was for more than fifteen centuries the chief fortress of the border land,—the key of the mountains, and the defense of the great roads from Jerusalem and Hebron to Gaza. The massive ruins of its castle, among which the first dawn of the morning found us wandering, show its ancient importance. But we were still more deeply interested in the caverns excavated in the rocky banks of the vale south of the ruins. Having procured lights and a guide we closely examined the three principal groups. They are unique in plan and character,—altogether different from the temple-tombs of Egypt, and the beautiful rock chambers of Petra, and the intricate sepulchres of Jerusalem. Here are long ranges of bell-shaped chambers, some of them seventy feet in diameter, and sixty high, connected by arched doorways, and winding subterranean passages, and long flights of steps ascending and descending. Many are entirely dark; others are lighted by a circular aperture at the top; the roofs of others have partially fallen in, leaving jagged openings through which the sunlight streams, and long brambles hang down. Side chambers, like galleries, are occasionally seen opening high up in the wall. Near and among them, also are tombs, ranging from twenty to sixty feet in length, with tiers of recesses for bodies on each side. It is a strange, romantic spot this vale of Beit Jibrin. One might spend days roaming through its mysterious caves, which look like subterranean towns. The remains on the surface, too, are well worth the attention of the antiquarian and the architect. Cyclopean foundations, indicating the Jewish or Phœnician age, solid walls, and deep wells of the Roman period, the light and picturesque Gothic of Crusading times, are all displayed in groups through this valley. And away at its southern extremity is a bare conical hill, honey-combed with caverns. That is the site of Mareshah, where Asa defeated the army of the Ethiopians. 2 Chron. xiv.

Sending tents and baggage direct to Beit Nettif, on the side of the Valley of Elah, we set out with our guide to explore the border land between Beit Jibrin and Bethshemesh. On we sped at a dashing pace, invigorated by the mountain air—up rocky banks, over rounded ridges with bare crowns of naked limestone, through tangled brakes of prickly ilex and wild plum, and across green vales, down which wound dry torrent beds, covered with white glistening pebbles, and fringed with the acacia and oleander. Kudna, Dhikria, and Deir Dubban were visited in succession, and their caverns inspected, similar in all respects to those above described, except that some of them are now converted into cisterns, on which the people depend for a supply of water.—*J. L. Porter.*


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In "Anglo-Israel" are the following declarations.

"The ten-tribed nation, therefore, is the kingdom, and Judah lost all claim to the honors and rewards of the kingdom now transferred to other hands. So Rehoboam understood it, and he was ill disposed to allow of such a transfer; for he resolved to make war on the children of Israel. 1 Kings xii. 24. 'Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord.' I need hardly say that this remarkable transfer of the kingdom, throne and dignity to the ten tribes, secured to them all those special promises and blessings that God had previously made to Abraham and to his seed. It is to the kingdom of Israel, as then constituted, and their descendants that we must look for the fulfilment of those many promises quoted, and others yet to be noted. To the ten tribes to whom the kingdom was transferred, most certainly, the blessings are promised, and not to the Jews.

That throne of David, Psa. lxxxix. 31–37, and the kingdom of Israel must be in existence somewhere; and, moreover, must have had a continuous existence throughout all these centuries." Pages 13 and 14. "I will cause to cease the kingdom of the house of Israel." Hos. i. 4, 7. "For the children of Israel shall abide many days without a prince, and without a sacrifice, and without an image, and without an ephod, and (without) teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and his goodness in the latter days." Hos. iii. 4, 5.

"Who is it that has read history that does not know that Judah, or the Jews, never had the sceptre of dominion for one day, since the days of Zedekiah, no, not for an hour." Page 15.

"Judah was the recognized leader in all their journeys, marches, and wars, and was known as the royal tribe, and the lion was the heraldry of Judah. This device was given to them by God, and by them retained until the event alluded to in Matt. xxi. 43, when the Jews killed the son and heir of the vineyard, and Jesus said unto them, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Anglo-Israel—page 74. "The Jews had born the royal emblems until now: but rejecting the son and the heir, they lost the honor and the glory, and even the semblance of a national existence passed away from them." Page 74.

These passages we have found it impossible to harmonize. Judah lost the sceptre in Rehoboam, and holds it in some form till Jesus, the heir to David's throne, was born. How could the sceptre of Judah be in England and in Palestine at the same time? If the kingdom was transferred to the ten tribes under Jeroboam, what had Rehoboam? Certainly not the kingdom, if Jeroboam had it. If, therefore, Rehoboam had not the kingdom of David, what had his successor? Nothing more than they inherited, since, therefore, they inherited nothing of David's throne or kingdom, they had nothing of the kingdom. Zedekiah, therefore, had nothing of David's kingdom, his daughter, inheriting all her father's rights, had nothing. What, then, did she carry to Ireland of David's throne and kingdom? Ans: All that her father inherited of that kingdom—nothing. What, then, went to the Scotch king? All that Tephi had—nothing. How much of David's kingdom has Queen Victoria received? All that Fergus received of Tephi — all that Zedekiah had, which was all that Rehoboam had left—which was nothing of David's kingdom. Therefore Queen Victoria has nothing of David's kingdom. We are quite willing that the British empire should inherit the multitudinous seed of Ephraim, but not the one seed of Judah. Let her feed in the immense pastures of Ephraim: but it is quite too much that she should devour all the pastures of Judah.

The way out of this dilemma is the following. 1. The kingdom of Israel was a united kingdom under David and Solomon, consisting of the twelve tribes. 2. Under Jeroboam the rent kingdom commenced. 3. The rent kingdom was composed of two kingdoms, the ten-tribed kingdom under Jeroboam, and the two-tribed kingdom under Rehoboam. Hence the kingdom of David was a rent kingdom. 4. Ten parts of David's kingdom went off with Jeroboam, the son of Nebat of the tribe of Ephraim, and not of Judah. Two tribes, the city, temple with its priesthood, remained with Rehoboam, and that too by divine appointment. 5. These two independent parts of David's twelve-tribed kingdom continued till B. C. 720, when the ten-tribed kingdom went into captivity. From that captivity they never returned. Their service was never restored. Hos. iii. 4, 5. 6. About 133 years later the two-tribed kingdom was taken into captivity in Babylon where they continued 70 years; after which under Zorubbabel, (the lineal descendant of Nathan, the son of David, and the legal successor and heir of Jechonial a royal estate), Ezra, and Nehemiah, there was a partial return. There were then governors and judges, priests and temple worship till A. D. 69, when they (two tribes) were scattered among all nations, and have thus continued to the present century. There has been a constant overturning since the crown was taken from the head of Zedekiah. "The sceptre (tribe-staff) did not depart from the tribe of Judah, nor the judge's staff from its position between his feet till Messiah come (incarnation), and unto him shall be the gathering of the people. They did gather unto him until the rulers put him to death. That the kingdom of David was to be continually overturned, and not to be as it was under David and Solomon is clearly taught in Ezek. 21, 26. "This (shall) not be the same." "Had the Jews received him, that kingdom of David would then have been established; but, he came to his own, and his own received him not." He was cast out of his vineyard and slain.

During 18 centuries the Gentiles have been gathering to his standard. When their fulness is come in then thy veil will be removed, first from Judah, to enable them to discern that Jesus of Nazareth is their Messiah; and from Israel who have been lost so many centuries under another name. Then will Judah and Israel (12 tribes) become one nation under David's Son, as formerly under David.

I (God) will give it him (the diadem, to Messiah). The many days of Hos. iii. 3–5, extend from B. C. 720 to "the latter days." Such would be the plain, Scriptural interpretation of the prophecies concerning Israel and Judah. The whole twelve tribes, so far as the kingdom of David is concerned, have been denationalized ever since the rending of the kingdom. During this long period God has held the diadem, and has allowed the four Gentile horns to chastise his people. The image is Gentile. The stone is the kingdom of David's Son.

The metallic image must, therefore, cover the "many days" of Hos. iii. 4. The diadem of the world left the line of the one seed under Rehoboam, and from that time onward Judah took a subordinate rank under the Gentile monarchies. The "one seed" kingdom is future; but the multitudinous seed—"A multitude of nations," is present. That the one seed, Jesus of Nazareth, will rule over the two tribes and the ten tribes in a twelve-tribed kingdom, is certainly Scriptural; that he has so reigned is not true, nor has any of David's sons had such high and exclusive honor.

Keeping out of view the future reign of subjugation, they apply to the past and to the present all those passages that belong to that age. The organization of the "stone" kingdom is an event still future. Judah and Israel are the chief elements of that kingdom. Their union with the Gentiles of this age will be one of the first events after Christ's return. If, then, the world is full of hostile nations when Jesus, the Son of David, returns, the principal work, after the organization of his kingdom, is the subjugation of his enemies. His bride will then be with him, and will assist him in the work.

Isaiah lxv. and lxvi. belong to that period, and not to the past or to the present. It is quite unreasonable to suppose that the most glowing descriptions of blessedness should apply to a period covered by Gentile domination; one full of wickedness, and one in which the Great King is not personally present.

What, then, do you do with the Irish testimony relative to *a*. The advent of Jeremiah and Baruch, and Zedekiah's daughter in Ireland. *b*. The marriage of Tephi to an Irish chief. *c*. Two tables. *d*. The line to Queen Victoria. *e*. Jacob's stone. *f*. Royal standard. *g*. The harp; and many other historic facts?

Are they facts of authentic history? Could we be persuaded that they have authentic history as their basis we should believe their testimony. But when we learn that there are in the world enough fragments of the veritable cross of Christ to construct the largest vessel afloat in the British navy; that there are enough seamless garments to clothe a regiment; that Jerusalem itself is full of fiction relative to persons, places and things; that every land has its legendary histories and fictions, we need not be surprised that an island colonized by Hebrews, and associated with the history of that people for 30 centuries, should have many wonderful traditions. Let us take the "coronation stone" as an instance. The history of that stone, ever since it was placed under the seat of the coronation chair in Westminster Abbey, is known; but who can trace its history, without a broken link, to the night of Jacob's vision—ladder sleep? Who can keep his eye on that stone from the night of Jacob's wilderness sleep, to Jerusalem, then to Spain, to Ireland and Scotland till it was deposited under the chief seat of the British empire? How simple the original narrative:—"And he (Jacob) lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones (not one only) of that place, and put (them) for his pillows, and lay down in that place to sleep." He then describes his dreams, his ladder, and his company. Vs. 18, "And Jacob rose up early in the morning and took the stone that he had put (for) his pillows, and set it up (for) a pillar; and poured oil upon the top of it. And this stone, which I have set (for) a pillar, shall be God's house." Gen. xxviii. 11, 18, 22.

So far we have its inspired history. B. C. 1760. Where, then, is the history of its removal to Jerusalem? "Some of the rabbins pretend that this very stone was placed under the ark of the covenant in the second temple; and the Mahometans flatter themselves that it forms the foundation of the temple of Mecca."—*Calmet*. It has grown very much since Jacob put it among the heap of stones for his pillow. But stones do grow. "Dr. Petrie points to a stone now in Ireland as being the one, which is nonsense, because the stone so shown is fourteen tons in weight."—*Hine*. That stone belongs to the worship of Baal.

The idea that Jeremiah and Baruch took it from an eastern vessel disabled on the coast of Spain, is not probable. Too many links missing. Did Jacob carry the pillar with him on his journey? or was it left like other Eastern pillars? Was it ever in Jerusalem? If so, who removed it and when? Its being in Jerusalem rests upon the testimony of rabbinical tradition.

Where is the true and authentic history of Jeremiah's life in Ireland? The application of Ezek. xvii. 22, made by Dr. Adam Clarke, is without sufficient data, since there is not sufficient evidence that Zedekiah's daughter was ever in Ireland. The idea that Israel must have the line of king David ruling over them, is by no means necessary.

J. P. WEETHEE

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Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly to him that is in reputation for wisdom and honor.—Eccl. x. 1.

Our text is the saying of the wise king of Israel; it is an enigma—a dark saying, in which some known thing is concealed under obscure language—an obscure question, a riddle.—Webster.

First the ointment. We take for example the lady's toilet. Do you see that cup of ointment? How clean, how sweet the odor, how careful to keep it covered; let it be left open, how quickly do the flies gather into it. What then? It is ruined, becomes a stinking mess. What extreme folly to leave that cup open, and what waste of the costly ointment.

How beautifully does the example of Mary, in anointing the head of our dear Redeemer, illustrate the true Christian! Do you see that humble, devoted servant of Jesus? How careful to first get the heart clean by being baptized in water for the remission of sins, so that an application of the blood of Christ can cleanse us from all sin, and make us clean and pure as Christ is pure.

Our text illustrates the two principles running through the entire word of God—the good and the bad—the ointment representing the good, dead flies (or the flies of death) the bad.

We begin with the creation of our world, the ointment representing it as it came from the hand of the Architect of the universe, when the Elohim pronounced it very good, so good that the morning stars sang together, and all the sons of God shouted for joy.

Let us consider man in his Eden home, and his surroundings before the flies of death were in the ointment. He was made in the image, from a photograph likeness of his Creator, on probation for immortality and eternal life, to test his fealty to his Creator, and form a character in harmony with the Divine mind. His surroundings as good as God could make them, and God was the full embodiment of light, truth and perfection. Eden, Paradise, a Garden of Delight; this was man's—Adam's home. Represented or illustrated by the apothecary's ointment, a sweet smelling savor unto God, the Almighty, the Strong One. His surroundings of the highest order and of the best quality, placed in that beautiful garden to till and cultivate it; set with fruit-bearing trees, to till the ground—a delightful employment. He was given a helpmeet, Eve, the mother of all living; commanded to multiply and replenish the earth. Yet he was mortal; perfect in his organism, but not in character. He needed discipline, he needed to test his fidelity to his Maker; hence the law and its penalty. Question: What should we poor mortal men in the flesh do without a law and its penalty death, in the nineteenth century? How soon should we become heathen of the darkest type! This was man's true condition in the beginning, a happy state indeed, fairly represented by the ointment that ran down upon Aaron's beard, even to the skirts of his garment. The moralist asks, could not God have prevented the fall of man? Our answer is, God is infinite but not arbitrary, and governs by law, yea perfect and exact law. Man is a free agent, not a machine.

We reluctantly turn over the picture to consider the flies of death in the ointment. This for the time being causes the silent tear to fall, but the redemption began, and to be accomplished by God's dear Son in his reign of glory on the earth, soon to begin, wipes away that tear effectually.

To consider the negative is a task we do not covet; the reign of sin, evil and death for 6000 years makes me shudder, and I shrink from the task with holy horror; but shall we receive good at the hand of God and not receive evil? Whereas by one man's sin death entered into the world, so death has passed upon all in that all have sinned. Rom. v. 12. Death is the most unnatural thing that ever happened to our world; it is an enemy, it is the king of terrors, an old tyrant, made to be destroyed, for it is a plainly revealed truth that it was, and still is, God's purpose to have a clean universe. We say with all our being, God speed the day.

In illustrating further our subject, we will begin with Solomon, the author of our text. There was a powerful quantity of dead flies in the ointment when Solomon, against God's command went down into Egypt and took 300 strange women for wives. That was Mormonism by the wholesale. We don't wonder that God rent away the kingdom from his successor. This was one of the greatest pieces of folly that a great and wise man was ever guilty of, and it shows that great men are not always wise; it also shows that God is imperative in his commands; he never says "a thus saith the Lord" without meaning just what he says, and woe to that man who would blunt the keen edge of the word of the Lord and put darkness for light and light for darkness.

That was not a little piece of folly in king Saul, when God sent him to utterly exterminate the Amalekites instead of obeying God's command, he spared Agag, and brought back the best of the flocks, and when confronted by God's prophet he said, I have sinned and played the fool. How many are today following Saul's example, and will bring upon themselves swift destruction!

That was a great piece of folly in David, the king and sweet singer of Israel, when he put Uriah in the fore front of the battle that he might be slain, in order to obtain Bathsheba his wife whom he coveted. This was not only a little folly, but a great sin, and called down the just judgments of God to be speedily executed upon the king of Israel when confronted by God's prophet, and charged with his crime he does not attempt to hide his crime, but shows his noble manhood, and says, I have sinned, and when offered his choice of four sore judgments he says, let me fall into the hands of God, for God is merciful. Here again he shows his confidence in Israel's God, and his honest noble manhood. Infidels will always bring forward this circumstance and dwell loud and long upon David's mistake, but never a word to say of his deeds of noble daring, of his God-fearing and Godly life. Where is the infidel that will do half as well? David the king has a keen sense of right and wrong. In one of his psalms he says: "My sin is ever before me." Although pardoned of his God he does not forget it. How many in our day are guilty of crime as dark and as damnable, who are screened by faults in the law, or by bribery, who wipe their mouths in innocency, and appear again as whited sepulchres before the public!

The two parallel lines run through the Bible, representing the good and evil, beginning with Cain and Abel, and ending at the close of the millennial age, the 1000 years' reign of Christ, when Satan musters his hosts for the last dread onset, and comes up on the breadth of the earth, encompasses the camp of the saints, and the beloved city, and fire comes down from God out of heaven and devours them. This is the last attempt of Satan for the rulership of the world; the conflict has been long and sanguinary—a battle of 7000 years. Glory be to God, our Jesus has triumphed gloriously; the hosts of Satan and of death and hell are cast into the lake of fire and brimstone, which is the second death. Alleluia, for the Lord God omnipotent reigneth. Glory be to God in the highest, and let all the people say—Amen.

We have anticipated the consummation, but are not through with our subject. We will go back and individualize. The two parallel lines we have drawn hold good in church relations in neighborhoods and in family relations. We begin with the church of God. The true church of God as set in order by the holy apostles of our Divine Lord was composed of men and women called out and separated from the Jews and Gentiles; they are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvelous light. How are we made such? Answer: By faith, repentance and obedience. The first act of obedience is a baptism in water, for the remission of our sins. From this point we go forward in the path of obedience adding to our faith all the Christian graces.

After thus having put on Christ to whom do we belong; and by what law are we governed? There is but one answer: the law of Christ. The whole is comprehended in the golden rule—as ye would that all men should do to you, do ye even so to them, for on this hangs all the law and the prophets. Just as we depart from this rule we become transgressors of God's holy law; hence sinners, for sin is the transgression of the law. Do we realize the importance of strict obedience to this positive teaching of the Master? Do not be deceived in so grave a matter. He has never given us a law we cannot keep, nor spoken words he did not mean. He will require a strict performance of every jot and tittle of his law and commands.

Are not the flies in the ointment or the tares among the wheat? Does not the Master say let both grow together till the harvest? Yes, but that does not prove we are mere machines, and have no power of choice. No, we are free agents. As we make our bed so we must lie on it—the money broker who has filled his coffers with usury, unlawful interest, would most gladly be considered a machine. His conscience like an armed man gives him no rest night or day. Oh that poor old pilgrim brother; we had long been connected in church fellowship, but I made his necessity my opportunity. I took a large grab. Do you see him? He is old, is bowed down to the earth. I wish I had not done it.

Again the law of Christ is positive, and takes precedence. Save for the cause of fornication shall a man put away his wife and be married to another. How shamefully has this plain law of the Great Teacher and Law Giver been ignored, and his authority trampled underfoot by members of the body of Christ and ministers of the word! Are such anything but legalized adulterers? What a foul blot on the fair escutcheon of the church of God; and yet these men have place in the church who fellowship and defend them. Are not the flies of death in the ointment.

How just, how pure, how plain and good are the precepts and the practices of Christ! What a blessed example left us to follow; and yet what crooked work we make in traveling the strait and narrow path that leads to eternal life! What blind infatuation has come over the minds of men; yea, men of talent, men of ability, men who have stood in the front rank in defense of Bible truth. How has the gold changed and the most fine gold become dim. How has Christ been wounded in the house of his friends. We say with David. If it had been an enemy then could we have borne it, but it was thou, a man mine equal, mine own familiar friend. We took sweet counsel together, we walked to the house of God in company; he has lifted up his heel against me.

It were far better for such never to have known the way of life, than after they have known it, to turn their back upon the holy commandment, and bring upon themselves swift destruction. Is not the church remiss in her duty in holding fellowship with such? Are we not greatly at fault in holding our peace and allowing such to go unreproved and unrebuked? Are we not remiss in our duty and culpable in the sight of God? I ask, Have we, brethren, done our whole duty? Have we a clear conscience as tender as the apple of the eye? The day of reckoning is upon us. I have seen low, ignorant partisanship take the place of plain Bible teaching, to the sorrow of my poor bleeding heart. These things would never have been practiced in the church of God had we not been off our guard, and allowed the flies of death to get into the ointment.

Hark! a cry! Behold the Bridegroom cometh; go ye out to meet him. Joyful news to those that are ready. They go in and the door is shut. How small the minority compared with the unready. The time has been long, we are old and worn, weary with watching; we cry O Savior, quickly come, and save the scattered remnant of the flock of slaughter.

We most heartily commend the course of Brother Ramsey, of Chicago, and ask who will come over to our city, the Capital of our highly favored Nation, and help us? Not a more beautiful city to be found in this or any other land. We greatly desire to see the standard of Bible truth planted here. Again we ask, Who will come? If it was with us as in days gone by, we should not call for help, only upon the God of the Bible. We are old and enfeebled and must soon lay off the harness, yet we greatly desire to see the truth firmly established here. Any one who may come shall have our prayers and our counsel, and what we can do to help forward the truth and work of God.

Respectfully and affectionately your Brother in the One Faith and Hope of the Gospel.

NEWELL BOSS.

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### More About the Little Box.

*Editor Restitution:*

Not long ago I wrote a piece concerning a little box that my wife and I manufactured for the purpose of saving our mite for the support of THE RESTITUTION and the truth as it may be needed. We commenced putting our little mite away in the box the 16th of April and we have got five dollars to send for the support of the paper since that date, which I enclose in this letter and thank God for the blessings he has bestowed upon us. Brethren and sisters you see what a small mite will do, if we keep it up, pennies soon make dollars. How much better we feel to save our mite and turn it towards the support of the truth, than to spend it for the filthy weed called tobacco.

It matters not how little you spend for the weed, the same amount saved for the support of the truth will redound more to the glory of God than chewing or smoking tobacco. Let us remember that we are members of the body of Christ, and that the saints are to judge the world. If we are to judge the world we should, according to the truth of the gospel of Christ, surely try and set a good and manly example for the world to take pattern by. Surely chewing and smoking is not setting a good example. As Brother Eschaner made mention in one of his articles that he wrote for the paper concerning tobacco, he says it is either right or it is wrong.

Let us remember, brethren and sisters in Christ, that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would. Gal. v. 14. Be not deceived brethren, for whatsoever a man soweth that shall he reap. For he that soweth to the flesh shall of the flesh reap corruption. But he that soweth to the spirit shall of the spirit reap life everlasting. Eph. vi. 5. Uncleanness, or covetousness, let it not be once named among you, as becometh saints. Neither filthiness nor jesting, which are not convenient: but rather giving of thanks, for this ye know, that no whoremonger nor unclean nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." Eph. v. 3–6. A good example is invariably preferable and also acceptable to our heavenly Father in preference to a bad one; words fitly spoken are like apples of gold in pictures of silver.

E. O. NELSON.

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Red Fish Lake, above Sawtooth City, on the summit of the Sawtooth range of mountains, in the Wood river region, Idaho, has dropped through the bottom. The lake had an area of several miles and was many fathoms in depths. It was on the summit of one of the peaks of the range, some 11,000 feet elevation above the sea, and surrounded by heavy timber, which rendered it a delightful place of resort in summer for camping, fishing and boating parties. The lake has been there since the white man has known the country, says the Hailey *Times*, but lately—the day of the occurrence is not known—the bottom fell out. The country formation is granite and limestone, and an immense fissure has opened, whether caused by separation or settling of the earth's surface or from volcanic action is not known. At present the bed of the lake is dry, and presents the appearance of a deep gorge or valley on the summit of the mountains. This lake has always contained millions of red fish, and been a favorite resort for bear, deer, and other game. Where the fish went to is as much a mystery as where the water went. — *Virginia (Nev.) Enterprise*, July 6.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR

Plymouth, Indiana, Aug. 1, 1883.


A LETTER from Jerusalem for our next.

REMEMBER that our next Quarterly Conference is appointed at Argos, to include the second Sunday in September.

THE present number is mostly filled with original articles from our correspondents. Owing to important selections bearing upon wonderful discoveries—going to prove the truthfulness of the Bible, as well as upon the Oriental question—some of these articles have been considerably delayed. The one from Br. M. I. Lewis was received nearly or quite two months ago. We thank him for his uncomplaining patience. We are trying to do the best for the paper we can.

WHAT is termed our "Free-will Offering" is not a donation. Its object is to send THE RESTITUTION to friends and others. Those that furnish this aid do it with the hope that some, by becoming acquainted with the objects of the paper, may become permanent subscribers. Others are glad to make it a present to some special friend or relative as a token of esteem. Some send to those dwelling in foreign lands. We hope, dear brethren and sisters, that God will accept of and approve our little sacrifices, in this direction, for others. If we have his smile and approbation the cavious censures of poor mortal man will not weigh much with us.

THE following is an official notice from the General Passenger Agent's Office, Cleveland, Ohio. We give from another advertisement, in handbill form, the rates from some of the places nearest Plymouth for tickets good to the Falls and return. Valparaiso, $7.50; Wanatah, $7.45; Argos, $7.25; Montone, $7.20; Clay Pool, $7.15; Sydney, $7.10; South Whitley, $7.10. Parties desiring a longer time may have an addition of seven days in addition to the time limit given on the ticket.

AN EXCURSION EVERYBODY WILL APPRECIATE.

The Nickel Plate have advertised a grand excursion from local stations on the line of the N. Y., C. & St. L. R'y to Niagara Falls and return, on Monday, August 13. Frequent excursions have been run in past years by railroad companies which only accommodated parties living within a comparatively short distance from Niagara Falls. It is seldom those of our fellow citizens who live west of the center of Ohio are afforded an opportunity to visit this wonderful cataract at such very low rates; and many of those who are fortunate enough to have witnessed the numerous points of interest which nature has provided at this famous place, will be delighted to again have an opportunity to renew the pleasure everyone enjoys who has witnessed them. Amongst the various artificial attractions now to be witnessed at Niagara Falls is the Electric Light, which, after night, is so arranged that the most beautiful effects are produced upon the mighty body of water, as it plunges from the dizzy eminence into the seething foam a hundred feet below. To enable the excursionists to enjoy this grand treat, the managers of the Nickel Plate have arranged this excursion to arrive at the Falls in the forenoon, and will remain there until after ten o'clock the same evening, when the train will return as far as Buffalo, and the excursionists enabled to enjoy a night's rest before returning. The excursionists will leave Buffalo the following day at half-past ten o'clock in the morning, Buffalo city time. The rates from all stations west of Cleveland are so very low that all who can arrange to leave their business, will be enabled to go.

## Communications.

### THE DISPENSATION OF THE FULLNESS OF TIMES.

The apostle embraces all duration—past, present and to come in the context. He sketches the eternal all-comprehending purpose of God which he purposed in Christ Jesus our Lord. Eph. i. 1-10; iii. 11-21. Please note its salient points.

I. It groups the Christian calling to "all spiritual blessings in heavenly (realities) in Christ and the riches of the glory of his inheritance in the saints! And the exceeding greatness of his mighty power wrought in Christ when he raised him from the dead and set him far above all principality and power and name in this world and that which is to come," vs 19-21. Here is mercy enthroned and immortalized.

II. This precious sentence—"The dispensation of the fullness of times"—belongs not to the times of the Gentiles—the four beast's horns that scattered Israel, Judah and Jerusalem." Zech. i. 18-22, Dan. vii. 17 and viii. 11-19. But to his times, who is the "seed" you sing the kind of seed the Master and his apostles sowed, or tares, which? Read carefully Gal. i. 6-12. Now back to the parable. This seed, (the word of the kingdom) often falls by the wayside, and is trodden down and devoured by the fowls of the air. Or, then cometh the devil—in one or more of his servants, who are pretended friends and associates—and taketh away the word out of their hearts, lest they should believe and be saved.

And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. Hundreds and thousands of men and women have heard and received the word with joy, but having no depth of soil, (enlightened judgment and honest conviction of heart) which for a while believe, and in time of temptation when affliction or persecution ariseth for the word's sake, immediately they are offended.

Oh how frail is mortal man
Whose life and work is but a span.

And some fell among thorns, and the thorns sprang up with it, and choked it. "And that which fell among thorns, are they which, when they have heard, go forth and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. This last is evidently one of the most successful and dangerous traps the enemy of all good ever set for mankind. Thousands and millions of poor, honest souls are running headlong into this satanic snare. See that man who has obeyed the gospel completely choked down with the business cares of this life so much, so that he can not think or talk about anything else but business, business. He is loaded down with gold and silver, heaping up riches against the day of judgment. And yet he has not enough and to spare. See him engaged in the frivolous pleasures of this life. His mind is full, his time is wholly occupied with the cares of this life,—eat, drink, and be merry like the fool in the parable. Poor deluded soul, your life will soon be required of thee, then whose shall those things be which thou hast provided? And that is not all, here are some of the sisters whose time and mind are completely taken up with this world's vexatious cares, cook and eat, wash and scrub, iron and patch, fix and primp, until their poor enslaved lives are worn out. They work and worry with this big world, fly around and fret because they can't do more until the darkness of friendly night compels them to stop and take a little rest. Poor deluded slaves of earth, who must soon wake up to their everlasting discomfiture, and find that this big world has forever cheated them out of a glorious crown of life. Sad fate indeed.

T. E. ADAMS.

## Selections.

### THE FIRST RAILROAD IN THE HOLY LAND.

The first railroad in Palestine is being laid out, and the preliminary survey has been completed as far as the Jordan. It is to run between Acre and Damascus, and it is called the Hamidie Line, because it is named after his present Majesty, the Sultan Abdul Amid, and probably one reason why the firman has been granted so easily lies in the fact that it passes through a great extent of property which he has recently acquired to the east of the Plain of Esdraelon. The concession is held by ten or twelve gentlemen, some of whom are Moslems and some Christians, but all are Ottoman subjects resident in Syria. Among the most influential are the Messrs. Sursock, bankers, who own a greater part of the Plain of Esdraelon, and who have, therefore, a large interest in the success of the line.

Starting from Acre, it will follow the curve of the bay for ten miles, in a southerly direction, at a distance of about two miles from the beach. Crossing the Kishon by a sixty-foot bridge it will turn east at the junction of a short branch two miles long at Haifa. Hugging the foot of the Carmel range, so as to avoid the Kishon marshes, it will pass through the gorge that separates that mountain from the lower range of Galilee hills, and debouch into the Plain of Esdraelon. This plain it will travel in its entire length. The station for Nazareth will be distant about twelve miles from that town; there may, however, be a short branch to the foot of the hills. So far there has only been a rise from the sea level in twenty miles of 210 feet, so that the grade is imperceptible. It now crosses the watershed and commences to descend across the plains of Jezreel to the valley of the Jordan. Here the Wady Jalud offers an easy incline as far as Beisan (or ancient Bethshean, and every mile of the country it has traversed so far is private property and fairly cultivated.

At Beisan it enters upon a region which has partly come to maintain and partly to its insecurity, been abandoned to the Arabs, but it is the track of all others which the passage of a railway is likely to transfigure, for the abundance of the water, which is now allowed to stagnate in marshes, and which causes its unhealthiness, is destined to attract attention to its great fertility and natural advantages, which would, with proper drainage, render it the most profitable region in Palestine. Owing to the elevation of the springs which send their copious streams across the site of Beisan, the rich plain which descends to the Jordan, 600 feet below, can be abundantly irrigated. There is a little bit of engineering required to carry it down to the valley of the Jordan, here 800 feet below the sea, which it then followed north as far as the Djisr el Medjamieh. Near this ancient Roman bridge of three arches, which is used to this day by the caravans of camels which bring the produce of the Hauran to the coast, the new railway bridge will cross the Jordan, probably the only one in the world which will have for its neighbor an actual bridge in use which was built by Romans, thus, in this now semi-barbarous country, bringing into close contact an ancient and a modern civilization.

After crossing the Jordan the line will still follow the banks of that river to its junction with the Yarmuk, which it will also cross, and then traverse a plain of rich alluvium, about five miles long by four wide, to the banks of the ridge which overlooks the eastern margin of the sea of Tiberias. This is the extent to which the survey has been completed. It is not decided whether to rise from the valley by the shoulder of the ridge which overlooks the Yarmuk, or to follow the east shore of the Lake of Tiberias to the Wady Samakh, which offers great advantages for a grade by which to ascend nearly 3000 feet in about fifteen miles. This is the toughest bit of engineering on the line, and is in close proximity to the steep place down which the swine possessed of devils are said to have rushed into the sea.

Once on the plateau, it will traverse the magnificent pasture lands of Jaulan and the grain growing country of the Hauran, with probably a short branch to Mezrib, which is the principal grain emporium, and one of the most important halting places on the great pilgrimage road from Damascus to Mecca. It is calculated that the transport of grain alone from this region to the coast will suffice to pay a large dividend upon the capital required for the construction of the road, which will be about 130 miles in length. The promoters have also secured the right to put steam tugs upon the Lake of Tiberias, and under the influence of this new means of transportation the desolate shores will undergo transformation.—*Boston Daily Advertiser.*

### THE APPROACHING END OF THE AGE.

Four lectures were recently given in Elizabeth, New Jersey, on the above subject by Mr. William Ellis, of Birmingham, England. The lecturer showed by many quotations from the Bible that time is a very important factor in the divine scheme for the redemption of mankind. As Paul said to the Athenians, "God had determined the times before marked out, and the bounds of their habitations, that they might seek and find him, if haply they might feel after him." That he had appointed a day in which he will judge or rule the world in righteousness by the Lord Jesus Christ.

The lecturer showed that the word day often covers a longer period than 12 or 24 hours—such as the day of salvation, the day of judgment, and the day of our life. The week, also, and year, have been used to measure longer periods than that of seven days or 365 days. He showed that the religious services of Israel were based upon the week as a unit, and that they had first a week of weeks as in the interval between the passover and pentecost; a week of months, as in the interval from the first month to the seventh month, which completed their worship for the season. In the land they had a week of years that it might rest after six years of producing. They had also a week of years of years, or seven times seven years, between one jubilee of redemption and another.

The lecturer showed that it was because God's people, Israel, did not observe these feasts or sabbaths which he made them for their good that he cast them out of his sight until seven times should pass over them, and that during those times they would be scattered among all the nations of the earth, that their kingdom would be overthrown, their temple a desolation and the city trodden down. From the redemption of Israel from the bondage of Egypt by Moses until 721 B. C., when they lost their independence, a period of over seven hundred years, it was the will of God to bear with them until he removed them out of his sight, as it is said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." 2 Kings xvii. 18, 23.

In this carrying away of Israel there are four marked terms: 1. The invasion of Samaria by Pul, king of Assyria, in 771 B. C. 2. Tiglath Pileser, 740 B. C. 3. Shalmaneser, 730 and 721. 4. Nebuchadnezzar, king of Babylon, 600 or 598 B. C. From first to last there is a period of over 170 years. Taking, therefore, the earliest date as the beginning of their subjection to Gentile dominion, and the last period as the last, or time when this dominion shall come to an end, we are furnished with a similar guide to that which was in the hands of Daniel, when he understood by books the number of years that Judah was to be in captivity in Babylon.

Mr. Ellis inferred that as a period of about 170 years intervened between the beginning and ending of Israel's being carried out of God's sight for their sins, so in like manner would a period of a similar length intervene between the first indication of their redemption and the time of their final settlement again in their own land in the favor of God. The first desolators of the people and land of Israel were the Assyrian and Babylonian powers, and afterwards their successors, the Medes, Persians, Greeks and Romans. The end of the Western Roman Empire in 476 A. D. closed the period of pagan dominion over Israel, and made way for two other dominions about to take place. These two are the Holy Roman Empire on the one hand, and the Mohammedan on the other. The one has trodden down Jerusalem and desolated the land until wrath has come upon it from which it cannot escape.

Seven times from 771 reaches to 1750, the first stroke in the reverses of the Papacy, which was followed by those of 1793, 1804, 1830, 1848, and 1870, when it disappeared as a civil power. The Mohammedan power has also had its rises, zenith and decline. The years 1820, 1844, 1854-5, 1878, and 1882, are steps in its downward progress, drawing it towards the vanishing point. The rise, progress and decline of these two powers form the present great signs in the heavens, visible to the simplest one who gives heed to the sure word of prophecy, that the period of Israel's down-treading is coming to a close, that the long night of error, superstition and degradation of man is showing the streaks of the dawn of the day of blessedness, shadowed forth by God through all his prophets, who have been since the world began. The day of 1000 years in which all who have believed, who have walked and worked with God, shall enter with him into his rest, and occupy for the ages not defined, the kingdom which he prepared for them from the foundation of the world.

### THE MILDMAY PARK CONFERENCE.

The twenty-seventh annual convention was opened last week at the Conference Hall, Mildmay Park, the meetings, as usual, attracting a large number of visitors not only from various parts of England, but abroad. On the Sunday evening preceding the conference, C. A. Fox preached to a large congregation, his subject being "Coming to Christ," on the words, "We who have believed do enter into rest." The sermon was rich in many pleasing illustrations.

The meeting on the Jewish question on Wednesday afternoon, under the presidency of the Earl of Cavan, was a very interesting one. Lord Cavan said: "The subject is all-important, and a very solemn one. I can hardly think the manner in which it has been put in the programme to be the correct way, for it is no Jewish *question*; that has been settled long ago in the mind of God. In the Bible we have the whole history of the people given from beginning to end, and that shows that God has chosen them to be a peculiar people. It is not said, 'Thou *shalt* be a peculiar people, but thou *art*.' It behooves us to ask seriously—What is the duty incumbent on us to Israel? I trust we shall be true to that awakening interest and yearning desire towards his people which God is putting within the hearts of many in these days. I believe that we are on the eve of a remarkable dispensation, and drawing to the close of the present dispensation. I am thankful that this subject has been brought before the Mildmay conference."

Dr. Andrew Bonar said: "No man can read the Scriptures without continually coming into contact with the subject of God's interest in his ancient people. We ministers may sometimes fail in praying for Israel as we ought; but I know that in Scotland some of the very simplest of Christian people in remote corners are one with Christians in their family worship, and at their little prayer meetings never fail to remember God's ancient people. The Jews have furnished for ages a problem to the philosophical historian as a nation scattered for 1800 years, and yet a nation. It is a most mysterious problem which, with their light, they have been unable to settle. Our poets, like Byron and Moore, have cast a glance at Israel, and some would remember the beautiful hymn of the latter—

'But who shall see that glorious day,
When throned on Zion's brow,
The Lord shall rend the veil away
That blinds the nation now.'

It is about this people that we are to speak this afternoon;" and Dr. Bonar then proceeded to give an exposition of Isaiah xviii.

THE RESTORATION OF THE JEWS.

H. Friedlaender, who spoke upon "Jewish Restoration a Christian Duty," said the restoration would begin when the people began not only their residence in Palestine, but when they returned to the God of their fathers. The duty laid upon the Christian church was plain: where there are those among God's ancient people who want to return to the land of their fathers, the Gospel of the Lord Jesus Christ should be given them. Whatever may be said of the rights and wrongs of Jewish persecution, one thing is certain, that the ostensible reason which had brought down chastisement upon them was their mad pursuit of mercantile concerns; but now they had gone back to Judea with a disgust of all these things, and it seemed as though the hand of God were visibly in this. In Palestine God has opened a new field in which it was possible to preach the Gospel to hundreds of Jews day by day. He himself had seen scores of Jews so broken by God himself that they craved for the comfort given them in the Gospel. If this work went on as it had begun in Palestine it would certainly result in hundreds of Jews being set free to receive the Gospel of the Lord Jesus Christ, and to form a Christian church in Palestine again.

Norman M'Neile, the son of the late Dr. H. M'Neile, the Protestant champion, was one of the speakers of the morning, and though blind from a child, with perfect ease referred to many passages of Scripture, chapter and verse, which were needful to the unfolding of his argument. He urged that union with Christ led the believer to look forward to Christ's second advent.

THE RETURN OF CHRIST.

The Ven. Archdeacon Philpotts said he might say that on this subject he had spoken to multitudes long before any of those around him were born. The conviction with him was a growing one that the return of their blessed Lord was not far distant. It might be that old as he was he should escape the dishonors of the grave, and be called to meet his blessed Master in the air. He asked all present if the roof of this hall were to be suddenly cleft asunder, and looking up they should see their Lord coming in the clouds of heaven with his holy angels attending him, what would be the effect of this vision of glory on their hearts? As an aged man would they allow him to say that they ought to be able to give an answer to that question? It was right that they should consider whether they wanted to be among the number of those who would welcome his coming with joy, or whether their part would be the multitudes who would cry to the mountains and rocks to cover them to hide them from the presence of their Judge.

ADDRESS BY GRATTAN GUINNESS.

On Thursday afternoon H. Grattan Guinness presided over a missionary meeting in the large hall. He reminded the meeting that two of the greatest countries would be represented by friends to-day—Africa and China, which, to a great extent were still in heathen darkness. He remembered with thankfulness that as the result of the appeal made at the last conference several had been led to offer themselves for missionary work in different parts of the world. An officer in the army at the last conference had his heart so moved that though too old to go out as a missionary himself, he had the joy of seeing his son become one. Three ladies were now laboring in Palestine who then had their hearts stirred to go out, and several letters had been received testifying to the same desire to take part in missionary effort. There was no doubt that the present were remarkable missionary days—indeed, he believed that the world had never seen such days. God was now marvellously removing mountains of difficulty from the pathway of the Church, and immense regions which from time immemorial had been closed against the gospel were now being opened. The mission cry age dates from about the period of the French Revolution, for it was at the time when God's judgments were poured forth that the Church awoke to the duty of sending the gospel abroad

When Morrison went out to China in 1807 at first he dared not open his lips, and he had to pursue his work in a fish-cellar. After having made his dictionary he had to break off in his work, and subsequently dying, his work was left to others. It was not until 1860 that the country was fairly opened for missionary work.—*London Christian Herald.*

## News Items.

The terrible calamity—an earthquake—which befel the Italian island of Ischia is estimated by latest accounts to have destroyed 2000—3000 lives.

The cholera is spreading and the worst is apprehended. It has appeared in Alexandria, and also reached the Balearic Isles in the Mediterranean. Analysis has shown that the river Nile is infected with putrid matter to the cataracts. The carcasses of 400 diseased cattle have been recently removed from this stream and buried. All ships from India and Egypt are quarantined at Fiume. Some suspicious deaths have occurred among Egyptian refugees in Syria. The deaths at Cairo on Sunday were 350, and 443 at other points. Heavy death returns are predicted when secrecy is no longer possible.

The remains of Capt. Webb, who attempted to swim through the seething whirlpool of Niagara river July 24, were found on the river's bank several miles below last Saturday evening.

The informer in the Phoenix Park murder cases, was shot dead while landing from the Melrose in South Africa.

By a railroad accident near Rome, N. Y., on Friday, July 28, 21 persons were killed and 30 seriously wounded, and it is rumored that a frightful disaster has happened in Colorado in which 140 persons have been either killed or seriously injured.

## SEE HERE! READ THIS!

Quite a large number of our subscriptions have expired in June and July, and are hence delinquent. Please renew as rapidly as possible, as we need the assistance of all our friends. Some who promised to pay back subscription before this, have not yet done so. We trust they will as soon as possible.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them.

A. R. UNDERWOOD, Agent.

### Conference Notice.

The Lord willing, the Christian association of Iowa will hold a conference meeting at Glad-Brook, Tama Co., Iowa, on the Toledo and North Western R. R., commencing Thursday, Sept. 13, 1883, and holding over Sunday or longer if the interest warrants. Churches are requested to send the usual number of delegates, and all preaching brethren throughout the state are requested to be present. By order of the Board.

JOHN FITZ, Sec.

### FREE-WILL OFFERING.

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NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 55 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

NOTICE.—Cincinnati, O.—The Advent Communion meets in Lenert Hall, No. 326 W. Seventh St., every Lord's Day. W. J. Shaw, Minister; residence 192 George St. Brethren coming letters of commendation from their church or conference are cordially invited to worship with us.

## When Shall These Things Be?

—BY HENRY BOWMAN.—

A treatise on the Divine Times and Seasons, showing also the metaphorical relationship existing between the Great Pyramid of Ghizeh, and that on the Great Seal of the United States, which not only gives the *time*, but also the description and time for the overthrow of "Man's Age" or democracy, and proving from the Divine word that this last age (democracy) forms the last or latter days, so often alluded to in the Scriptures. 40 pages, paper cover, price 25c. Send to this office for it.

## A LETTER to a FRIEND.

—BY MRS. O. C. WOODRUFF.—

This letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is well known to need commendation here. 32 pages, price 10c., 6 copies 50c., 13 copies $1.

The Baptists of St. Boyle, A lecture delivered before the Sixteenth Annual Convention of C. Y. M. Mens Christian Associations of Massachusetts, by H. L. Hastings, at Spencer, Mass., [illegible] Price [illegible] cents. For sale at this office.

# Youths' Column.

## A Window Picture.

Enclosed within my window frame
A fairer picture lies
Than artist's hand could ever paint
With all his magic dyes.

Broad fields with delicate all abloom;
Low hills in greenness dressed;
While in the background, blue and dim,
The mountains raise their crest.

A changing picture, now, the sun
Lights all with mellow tint:
Then clouds, and over field and wood
The darkening shadows glint.

Yet ever, midst the changing light
The distant mountains tower,
Dimly outlined against the sky,
In grandeur clothed and power.

And thus my window picture lies,
Changing, but ever fair;
For summer sun or summer cloud
But adds new beauty there.

## "Did God Make Rum?"

"What for," asked a poor little boy of his Sabbath-school teacher, "Did God make rum? Didn't he know it makes poor little boys' fathers drunk, and swearers, and cursers and idle, and their families ragged, and nothing hardly to eat? It's awful!"

"God never made rum," answered his teacher. "No! makes the beautiful fields of wheat and grain for bread to feed us with, but never turns them to rum."

"He that does it is wicked—is awfully wicked," answered the boy, his eyes filling with tears. "What will he say when God shows him all the hurt he's done?"

A solemn question, and a terrible sight will that be.

## "I Know a Thing or Two."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptation came upon me like a drove of hyenas, and hurried me to ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it!

*To the Young:*

My dear young friends you that are without Christ, Jesus is calling you, his voice comes sweeter than the harps of angels from the mansions of rest; he says to each of you, "Lovest thou me? follow me," and not only to the young but to the old and middle-aged; he is saying the same to you as he did to Peter, "Lovest thou me?" If we love Jesus we will obey him. He has asked each one of you that question. Now decide, reach in the depths of your heart and see if you love Christ. If you love him you will be willing to follow him. He does not say wait for others, but follow me thyself; he does not say tomorrow or some time in the future, but just now. Faith in Christ alone delivers us from bondage; faith in Christ alone prepares us to enter his kingdom. Let not the cares of this world, the deceitfulness of riches, the seduction of pleasure keep you from Christ. What are riches to a dying man or woman? Riches in this world's goods will not purchase your salvation; you can not buy eternal life with money, and what will it profit a man if he should gain the whole world and lose his own soul? No, thanks be to God, this salvation is without money and without price. It is free to all that will come to Jesus in his appointed way.

Why do you stand and wait? Every time you refuse to come when Christ calls you, the next time he calls you will not hear his voice so plain as you did the first time. The signs of the times tell us that Christ will not long delay his coming, and will he find us ready when he comes. You may be young and think you have a long life before you, and that when you get old you will serve the Lord; but was not Christ comparatively young when he suffered and died that we might live? Did he not bear the scoffs and sneers of the wicked world for us? Do you not think we ought to sacrifice something for so dear a friend? I do. Do not delay but come.

A sister in Christ,
LYDIA REED.

# Communications.

## REPLY TO BROTHER CASTLE.

The criticism of Brother Castle on my recent article on the "Invasion of Palestine" arises from a misapprehension of the reading of the text. If I gather the thought of the critic correctly he supposes the angel to pass down the stream some distance from the eastern gate of the temple and then begin to measure across the stream, wading in the water and measuring till it becomes too deep; when he returns to the bank.

The true idea is more clearly brought out by the reading of the Greek of the Septuagint. For which I would respectfully refer the curious to Prof. Gardner as the best authority with whom I am acquainted. I will at present content myself with calling attention to the reading of the text and its clear meaning when once we start right. Chapter xlvii. of Ezekiel opens with these words, "Afterward he brought me again unto the door of the house, and behold waters issued at from under the threshold of the house eastward; for the forefront of the house stood towards the east, and the waters came down from under the right side of the house at the south side of the altar."

Now let the reader place himself in this "door of the house," or eastern gate of the temple and observe the situation. Behind him lies the temple proper, with, first, a porch twenty cubits long by eleven broad, separated by folding gates from the Holy Place twenty cubits by forty which is separated also by gates from the most Holy Place twenty cubits square. The latter is entirely empty, but the Holy Place contains a simple table. Into this "door of the house" the prophet has already seen the glory of the God of Israel enter and out of it has heard the voice saying, "Son of man the place of my throne and the place of the soles of my feet where I will dwell in the midst of the children of Israel forever." Every careful student of prophecy will recognize this royal personage at once as none other than the glorified Son and heir of David thus publicly taking his seat on David's throne; which as the only High Priest of the new dispensation he places in the temple and where he reigns "a priest forever after the order of Melchisedec." I cannot more particularly describe the house now but may hereafter.

The position of the prophet as he stood in the "door of the house," was eight steps above the "inner court" which lay directly before him, 100 cubits square. Near the center of this "inner court" stood the great altar of burnt offering, twelve cubits square to which ascent is made by stairs on its eastern side expressly forbidden by the Mosaic law. The "inner court" has for its northern, eastern and southern sides high and noble buildings supported and adorned by elegant and lofty columns and divided into rooms for various purposes pertaining to the law which shall go forth of Zion and the word of the Lord from Jerusalem." Directly in front of him and exactly in the centre of the eastern side of the square "inner court" is a noble gateway looking out upon the outer court. At his right and left hands to the north and south are two gates exact counterparts to the eastern gate. Also looking out upon the "outer court" which has 100 cubits wide around the three sides of the "inner court" and temple; the whole being 500 cubits square. This is enclosed by lofty buildings 50 cubits in breadth supported by noble columns 50 cubits high, running around the entire three sides of the temple and enclosing all its buildings and courts.

Opposite the three gates which open into the "inner court" are three more gates each to each, and in every respect like them, opening from the "outer court" out upon the surrounding mountain top, all of which is to be "holy round about." To the west no gates or openings are placed—only a high wall to complete the square of 500 cubits and shut the Holy Places from the outer world. The "outer court" is raised seven steps above the surrounding country, the "inner court" eight steps higher and the floor of the temple eight steps higher still. Thus the prophet stands twenty-three steps above the level of the mountain top; and, looking eastward through both open gates can see the earthquake valley which has severed in twain the once lofty Mount of Olives" The foaming waters of the "river of life" as in innumerable cascades and waterfalls it leaps and laughs and claps its hands down four to five thousand feet in the fifteen miles which separates the Holy Places from the now purified waters of the Dead Sea.

The mountain of the house is itself to be elevated by the earthquake far above the surrounding mountains as it now lies considerably below them; and doubtless from this lofty height the peaceful waters of the eastern sea itself can be seen bearing upon its bosom the noble vessels of every clime and nation as they pass to and fro in the great highway formed by a canal from Haifa through Jordan and the Dead Sea to the Red Sea at Akaba where Solomon had his port, Ezion Gaber. Looking down at his feet and to his right hand the prophet sees a stream of water issuing from under the threshold of the temple itself across the "inner court" and passing to the south of the great altar disappear behind the walls or buildings which divide the inner from the outer court. It is at this point that the prophet says that the angel took him by the way of the north gate around to the outside eastern gate and he discovered that the waters had kept on in a direct course straight east and passing through the outer court and under the outside line of walls and buildings broke forth into the open country at the right hand or south side of the outer and eastern gate. Starting from this point the angel with the measuring line in his hand went forth eastward along the north bank of the river and measured a thousand cubits. He did not walk in the water for the purpose of ascertaining the length of the river as Brother Castle supposes I hold, but reaching a point 1000 cubits from the eastern gate the prophet says "he brought me through the waters." It is right here we get assistance from the Greek of the LXX.

The reading there is, "he brought me across the waters," and the word signifies, crossing a stream by fording it instead of crossing it by boat or bridge. At that point it was so shallow that it was only up to the ankles, but returning to the north bank and measuring another thousand cubits and crossing as before he finds the waters were up to the knees; another and they come up to the loins; a fourth and he could not get across. Our text says they were deep enough to swim in, but the Greek says he could not cross "because the water foamed like a spring torrent." But combining both statements, the stream had become both too deep and rapid to be forded and he returned to the north bank and gave his attention to the trees of life bearing twelve manner of fruits which the obedient nations are to enjoy and which will cure all diseases in that happy age.

If we count the cubit at the shortest or 18 inches long, 4000 cubits would be 6000 feet, or 720 feet more than an English mile. Now as the house stood on the level of the top of the mountain in the city of Jerusalem when restored, rebuilt and enlarged, and the stream did not break into a torrent until it had reached over a mile from its starting point, it is fair to suppose that the level place on the mountain top was above two miles in diameter. But this entire portion is by express command regarded as "most holy," Ezek. xlviii. 12, and if so will not be likely to be built up or used for ordinary residence or business purposes; but far more likely to be devoted to a magnificent park for the enjoyment and health of the inhabitants of the city and the annual visitors from all parts of the world to the great feast of tabernacles at Jerusalem. I am the more satisfied that this is so for that very reason, that ample room near or surrounding the temple will be a necessity to accommodate the vast multitudes of worshippers who will be present every year on that occasion. It must not be forgotten that the river we are describing divides after it issues from the temple and half flows west into the Mediterranean. But I must pause. The picture is too ravishing and the glory too great. May Jehovah soon "speak comfortably to Jerusalem."

J. F. WILCOX.

## "WILL THERE BE PROBATION IN THE AGE TO COME."—No. 2.

Since writing my former article under the above caption, I have heard some objections made to the views there taken, as being unscriptural and untenable.

It is not to be wondered at so much, considering what has so long been palmed off as gospel upon the world, especially upon the aged. This doctrine is called by them a mystery—hard to be understood,—a great innovation on "the time honored," exposition of the self styled modern clergy, of the post-millennial type. If the present missionary enterprise or work, is to convert the world as it is claimed by most of our good friends, then we say, the kingdom age, and the work of "the kings and priests" is entirely superseded, yea, and the judgment also; for this age is the period or time of the Judgment—the time of retribution which will overtake the nations which will then contest Christ's reign. Nations include individuals, as the greater includes the less. Every individual will be arrayed for or against Christ's kingdom—or for or against the kingdoms of this world, when the final struggle for the supremacy shall come. The reader is referred, for proof of this, to the second, also to the one hundred and forty-ninth Psalm. Ezekiel also testifies to the same thing from the thirty-sixth to the thirty ninth chapters inclusive; also Daniel 11th chap. 44th vs., also vii. 27. In this latter he locates the kingdom under (not in or above) the whole heavens; modern theology locates it in the skies—in the human heart—a spiritual—intangible, as opposed to a real and tangible kingdom. Daniel's prophecy must be meaningless and goes for nothing, if there is no analogy between the kingdom of this world, or Gentile kingdoms, and the restored kingdom of Israel, (for such it will be) if no analogy exists between them, as to what constitutes a kingdom. Modern evangelists seem to wholly ignore the kingdom arrangement, the only thing the Bible recognizes for man's salvation. Every thing is predicated on the belief of the gospel, the province of which is, to unfold God's plan of salvation to the race through the kingdom arrangement, and through that only; if there is any other arrangement, it is not revealed in the written Word. Christ in his last commission to the apostles whom he had chosen said, Go ye therefore into all the world (habitable), and preach the gospel to every creature, he that believeth (this gospel) and is baptized, shall be saved, but he that believeth not shall be damned (condemned). Mark xvi. 15, 16. It follows as a consequence, that the gospel cannot be rejected or ignored even, with impunity.

The great question, which is now under discussion, and which I think is pertinent, is, whether this will or can be accomplished prior to Christ's second advent, or the setting up of the kingdom? The whole question at issue then, turns on the solution of this question. In order to answer this question, it may be necessary to ask others, and first, for what purpose are kings and priests commissioned to do? Are not the former for the purpose of subduing the refractory? and the latter, are they not mediators between the offenders and the offended, for the purpose of reconciliation? Secondly, are the titles kings and priests, empty titles? having no appropriate work, as their titles indicate? Remember these classes lived and reigned, or will reign, with Christ a thousand years. Where? Answer: on the earth, (not in heaven). See Rev. v. 9-10. Again, for what purpose are the trees of life again to be instituted, the fruit for meat, and leaf for medicine, if they are already sound and healthy? See Ezek. xlvii. 12-13.

Christ said, They who are whole, need no physician, but they who are sick. If all this does not indicate probation or trial for the development of character, it would be exceedingly difficult to tell what it does mean; it would seem to be redundant on the hypothesis, that the saints, or those who had changed their allegiance from the fourth kingdom to the fifth, who had already become "like the angels who can die no more."

Those who will constitute the rulers, and be associated with Christ in his cabinet, will of course be duly qualified for the work assigned them, viz., to bind the kings of the earth with chains and the nobles with fetters of iron. See Psa. cxlix.

But kingdoms must have another element in them, viz. subjects; the analogy could not be complete without it. I showed in my former article, that the subjects must of necessity be mortals; marriage is recognized, births and deaths occur, which of course necessitates them to be mortals; hence they will be on probation or trial for immortality.

The institution of the Sabbath cycles, as Paul says, are shadows of things to come; (or types of man). The 1st is the seventh day Sabbath; the 2d was the seventh year Sabbath; and the 3d the 7 times 7, which is 49 years, then followed the jubilee or year of release.

To follow the analogy then, the great culmination or antitype must find its grand center or climax in the age to come, or its antitypical Sabbath. I think this is not a forced construction, but the legitimate deduction from the premises which Paul furnished. In all these typical cycles, the Sabbaths of each, were the ending, and not the beginning of their respective weeks: each formed an oasis, and lifted those who observed them to a higher plane. The apostle has well said, "There remaineth therefore a rest (or Sabbath, mar.) to the people of God." How fitting and appropriate, and withal, cheering to the way worn pilgrim, to reflect, that soon, (yes, I trust very soon,) he will find this oasis, from the six thousand years of toil in the enemies' land, when sin and death have held carnival so long.

Solomon, the wise man, has said, to every thing there is a season, and a time for every purpose under heaven. Eccl. iii. 1. This age to come will be "the times of the restitution, of which all of the holy prophets since the world (age) began, have borne witness." This age is also the set time for the reign of Christ with the immortal saints. "He must reign until he hath put all enemies under his feet, the last enemy that shall be destroyed is death, showing conclusively that death continues during this period, and there could be no such thing as death where sin does not exist; the time of this reign is limited by the adverb "until"; i. e., when all enemies are subdued. At the end of the thousand year period, "Christ will deliver up the kingdom to the Father, that God may be all in all." We can see then, that it will take the whole sabbatic part of this great week to "cleanse the sanctuary—make a full end of sin." The great theocracy will then be restored. This will be the grand culmination or consummation of what the kingdom of God's dear Son is to accomplish. The coming of Christ and the setting up of the kingdom are simultaneous events, or at least, the latter cannot precede the former; for proof see Paul's letter to Timothy iv. 1-2 verses. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

Preach the word, be instant in season, and out of season, etc. Why Paul? because the time will come when men will not endure "sound doctrine"—will be turned from the truth to fables. We would respectfully ask our post-millennium friends, if this state of things is not a true picture, a complete panorama, of what is now transpiring? and is it not a complete refutation of the "conversion of the world" previous to Christ's advent? also Christ's teaching, relative to the wickedness which will be ripe at this time? "like as it was in the days of Noah and of Lot?" This period will be the culmination of wickedness instead of "the conversion of the world." Up to date, nothing has been restored of which all the holy prophets have spoken since the world began has yet taken place. This age is the only time and place assigned by Jehovah for this accomplishment.

The parables which Christ used to illustrate the different phases of the kingdom, must, to possess any significance, find their counterpart in the future age, which will be of course the kingdom age—the restitution age—the glorious time when the curse shall cease—death, the great enemy of mankind will then be destroyed, and him who hath the power of death—the devil. The earth will then be restored to its Eden state—sin and sorrow will then cease. Nation will then no longer lift up sword against nation, neither shall they learn war anymore. Reader! I ask you, (irrespective of any religious sect or creed) if your faith does not take cognizance of these glorious promises? If so, then you have found good anchorage ground.

M. J. LEWIS.

ELIZABETH, N. J.

*Editor Restitution:*

For a long time I have not written, but I assure you, however, that my interest is the true and faithful gospel, the theme you ever advocate. I am a weak sister, have but few gifts to speak of in a public way. When God called me into his vineyard I felt my weakness, but he had a work for me to do I asked him earnestly, "Lord, what wilt thou have me to do?" It was early impressed on my mind that a Christian must be a missionary. I was born with this spirit. I wanted a work I could do. I needed not to go to foreign lands, for on every hand I saw heathen rising here and there; such a large field, so I have done, and am still doing, all I can. I find much of destitution, much of suffering. This is my field, I chose it because best adapted to it. Oh, I love it, and my heart is often made glad, as opportunity opens my way to stand by and soothe the pillow of encourage by presence, and work as the case requires. I feel I must be there, and if the sufferer is destitute or needy, or associated with any church, I feel to report their case, get food and medicine, see that comfort is extended them. Then see the opportunities a nurse and physician have to point to the Lamb of God who taketh away the sin of the world? It is so necessary that a physician be a Christian indeed. It adds brightness to the jewels Christ makes up "when he cometh."

I am fond of finding out who are suffering, either in sickness or poverty. Religious creed is nowhere with me where there is suffering. I will rise any time at night, and go forth to assist. Pay is secondary with me. I cannot, dare not, nor will not, see them need what I can do. I will go at my own risk; no one is so poor off but can do something if only to offer a word of cheer or a cup of water, and a little sacrifice of ease or self.

I sorrow to find even professing Christians, when a case is mentioned (even in the case of a sick sister, when only a call was asked) groan out, "I am sorry, but I have no time: my home duties must be done." I sorrow for their poor starved souls. God bless them, and give them loving bread, and help them to an hours' time to digest it by sitting at the sick bedside, for I know some have many hours for a visit during this period, and there could be no such thing as death where sin does not exist; the time of this reign is limited by the adverb "until"; i. e., when all enemies are subdued. At the end of the thousand year period, "Christ will deliver up the kingdom to the Father, that God may be all in all." We can see then, that it will take the whole sabbatic part of this great week to "cleanse the sanctuary—make a full end of sin." The great theocracy will then be restored. This will be the grand culmination or consummation of what the kingdom of God's dear Son is to accomplish. The coming of Christ and the setting up of the kingdom are simultaneous events, or at least, the latter cannot precede the former; for proof see Paul's letter to Timothy iv. 1-2 verses. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

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OSAWKIE, Kan.

*Editor Restitution:*

I wish to offer a few thoughts by way of friendly investigating an article written in THE RESTITUTION of May 23, under the caption of "The Rich Man and Lazarus—Was it a Parable?" Now knowing myself to be that ministerial brother alluded to in said article, I hope you will give room for a few thoughts, willingly submitting them to rigid criticism for truth's sake. I shall not undertake to add importance to my article by telling the public what construction some ministerial brother puts upon the subject. But to bring gospel light in contact with the proposed "key and line" by which we are invited to try the subject. The proposer of the line will please allow us first to try its strength, if strong enough to bear gospel light we shall accept it, if not we must try some other line.

Our friend admits this to be a parable and we shall notice the application. Now in this line we are told that the poor beggar represented the Gentile nations. Shall we understand that while he was destitute and in distress that this is pointing back to the old dispensation, and after his death and in Abraham's bosom he was now brought under the new and enjoying the gospel blessings? But a page is not all of a great book; so let us turn another leaf. Now the rich man while in his purple and fine linen faring sumptuously etc., must also be back under the old dispensation—he representing the Jewish nation, or, if you please to have it, the Priesthood. But he also died, and if the changing of position represents entering a new dispensation, the other must also. Now come, let us reason together. Now the rich man lifts his eyes in hell and in torment. Let us not dismiss the parable too soon, but tell us what the rich man now represents. I believe the line tells us that for eighteen centuries the Jews (rich man) has suffered cruel torment, being blinded, etc.

Not feeling willing to have a good story but half told we draw once more upon this line passing onward with the application of this noted Scripture, and we draw the line to Luke xvi. 26. Let the reader go to his Bible and carefully read this narrative the 26th verse included; now read RESTITUTION May 23, try the key and line by the parable in full, and what have you got? In this noted verse you have two improbabilities, to-wit, the crossing of the gulf by either party. Now does the key unlock the idea that the Jews (rich man) cannot be accepted though his eyes are opened and he calls for mercy? Abraham answering—"an impossibility for you to cross over into favor and fellowship with God even as this line." And he would continue, "Neither can the Gentiles (Lazarus) after once in my bosom pass over where you are into unbelief and sin." And indeed, further on, which side of the gulf are the unbelieving Gentiles today who may yet be gathered with Abraham?

Having now fairly connected this line with Luke xvi. 26, we shall now propose it to the opposers for acceptance or rejection. In this noted parable, according to this new line, Abraham tells the Jews that there is a great gulf (line or wall) between them and the power of God unto salvation. But the Jews in answer would say, no now lift our eyes in torment, now send a Gentile that he may administer to us that we may enjoy liberty and happiness with him. The answer of Abraham, "Under the old law you had your good things and this poor man was shut out, having no part in the enjoyments under the law; but now he enjoys the blessings of the perfect law but you cannot." Question, "Why can I not." Answer, "Because of your nationality." So says this key and line. Now let us try the key and unlock Acts xiv. 1. Here Paul and Barnabas meet with the rich man (Jews); what think ye to point them to Moses? Nay verily, but to preach the gospel as the power of God unto salvation to all that would believe. And here a great multitude of Jews and Greeks believed. And again on the day of Pentecost about three thousand not only believed but were added to the church, and I don't hesitate a moment to say that there were all Jews, and will further say that if at one time three thousand can get into Abraham's bosom, and at another time a great multitude, a nation could if willing as was the rich man, see Acts x. 34, 35. No gulf between the Jews and the gospel (Abraham). And we feel to lay this new key and line down as of inestimable in the extreme because Paul, Barnabas and Peter would not have indorsed it in their day, for they had heard the Master's instructions, to first go to the lost sheep of the house of Israel, perhaps the five brethren (ten tribes).

J. A. ROOT.

## Obituary.

DIED—At Penetanguishene, Ont., Jas. Squire, aged 64 years.

Bro. Squire was born in Devonshire, England, brought up in the faith of the Church of England, came to Canada in 1845, in 1848 heard the tidings of the soon coming of Jesus, etc., and was immersed by the writer into the name of Jesus Christ for the remission of sins.

Bro. Squire was saturated with the truth of the glorious future, and the future restoration of Israel. He was deeply interested in the immigration of the Jews to Palestine. His desire to see the writer and have me preach his funeral sermon, induced me to withdraw my appointment and hasten to him. Found him alive and in sound mind, but suffering greatly. The next day he became delirious and remained so till death.

A discourse was delivered by the writer, predicated upon 1 Cor. xv. 26, to a large congregation. In his death a wife, son and three daughters have sustained an irreparable loss. In the evening the writer spoke in the Town Hall, on the purpose of God in the creation of the earth.

R. V. LYON.

DIED—At Hesperia, Mich., Sister Mary Bush, aged 72 years.

Sister Bush, with her husband and family were among the earliest settlers of Hesperia, and she has, since 1843, been an ardent admirer and faithful worker in the gospel truths, believing firmly in Christ's second advent and earthly reign, the restitution of all things, and other beautiful and kindred truths.

In her first years after embracing the gospel she met with the most rigid opposition from those to whom the truth was like sounding brass or a tinkling cymbal, but never did the traitor or turn back. Onward, for the right was her motto, and long and faithfully has she worked in the vineyard, gathering, in her Christian walk, many stars for her crown of rejoicing in that glad day to which she looked forward with joyful anticipation.

For many months her life has been slowly but surely ebbing away, and friends have carefully and tenderly cared for her, soothing her pains with tender caress and loving words, down to her silent room.

On Wednesday, July 11, it was evident to all around her that she had not long to wait e'er her rest should come. She lingered until Saturday, July 14, when she fell asleep. Sunday following it was my sorrowful duty to speak the last words over her silent clay, using words for my text (chosen by her nearly four months before her death) from Psa. lii. 9, "It is good that a man should both hope and quietly wait for the salvation of the Lord." The Baptist Church, in which the services were held, could not accommodate near all who came to pay the last offices of love and respect to the departed. She leaves an aged husband and several children.

B. W. WOODWARD.

# Poetry.

## LINES COMPOSED ON MY FIFTIETH BIRTHDAY.

ANNE A. PERRY.

Another year has winged its rapid flight,
And I have seen just fifty years to-night;
Father, I take my pen, thy mercies to record
In sparing me so long, most gracious Lord.

While I recount the mercies of these years
I'm moved to deep contrition and to tears;
And now renew my covenant with my Lord,
And pray for strength to humbly keep thy word.

O, 'tis a mystery beyond compare!
That thou should'st with my many follies bear,
And hast not cut me off, a cumberer of the ground,
While judgements vast and dire are sweeping others down.

Accept my grateful thanks, O Lord, to-night,
For all thy mercies since I saw the light;
Thy watchful care I trace thro' all my days,
Keep me, I ask thy prayer, in wisdom's ways.

So journeying where the whole creation groans,
Its every side I hear the sighs and moans;
Thankful to raise to heal thy chast'nings sore,
And keep on rising ever more and more.

Each day confirms O Lord, thy word is true,
While men their downward course to death pursue,
Blinded by sin, and overcome by lust,
They will not fear thee, Lord, nor in thee trust.

My heart is sad while witnessing earth's life:
A pang of sorrow oft my bosom thrills;
Beholding sad ruin I'm powerless to relieve,
I turn away in sadness, and often o'er it grieve.

As swiftly turns around the wheels of time,
Many fill up their cup with shame and crime;
O, there are new indeed most fearful days!
Men will not choose, nor walk in wisdom's ways.

Fierce tyrants thirsting still for fame and power,
Are plotting to hasten on the judgment hour.
When will the vengeance come? I often cry,
Hasten, O Lord, and bring salvation nigh.

Earth trembles oft beneath the fearful shocks,
While man the great Creator's goodness mocks;
He pleads with them, by tempest, flood, and flame,
Still they refuse to reverence his name.

Keep me, O Heavenly Father, by thy mighty power,
Through all this perilous, this trying hour;
Suffer me not to fall, whatever me befide,
But still my journey seek my footsteps ever guide.

When Christ, our Life, shall come, may I awake,
In his own likeness, for thy mercies sake.
Redeemed from evil be forever blest,
And in his kingdom find Eternal Rest.

# Communications.

## "I WILL SEND YOU ELIJAH."

Revelation distinctly teaches that there will be two prophets who, during the great tribulation, will stand up as powerful opponents to the antichrist; and since Scripture predicts that Elijah the prophet will perform a divine mission to the Jews prior to the "Day of the Lord," it is consistent to assume that Elijah will be one of the two witnesses of Rev. xi. The evidence that Elijah the Tishbite, the anciently translated prophet, will appear on earth prior to Christ's second advent is worthy of devout consideration; for to ignore this prophetic fact seems disrespectful to the veracity of him who has deigned to predict and predestinate it for the comfort of his people.

Malachi first declares the prophecy concerning Elijah: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to (with) the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Observe these declared facts: First, It is Elijah the prophet who is to come—not a substitute. God says he will send that anciently translated seer. Second, Elijah is to appear at a specified time—just before the day of the Lord. Third, Elijah comes as a reformer. He will turn or convert the heart of the fathers with the children. He discloses old and young to unknowledge Jesus as the Christ and brings about a restoration of true worship at Jerusalem. Fourth, One object of Elijah's mission is that by restoring the Jewish nation to the acceptable worship of Jehovah, he may thereby avert an otherwise impending curse (chorem—utter extinction) on the earth. Fifth, Elijah's mission will be crowned with success. "He shall turn the heart, etc." Israel will be reformed and the *cherem* will not be inflicted.

JOHN THE BAPTIST'S DENIAL.

A prophet appeared in the wilderness of Judea heralding the first advent of Christ, of whom it was predicted: "He shall go before him in the spirit and power of Elijah." When asked whom he is he claims only to be fulfilling the prophecy of Isa. xl. 3, saying, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." The Baptist never quoted Mal. iv. 5, 6, and never claimed to be the Elijah of whom that prophecies.

The evangelist says, "This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed and denied not; but confessed I am not the Christ. And they asked him, What then, art thou Elijah? And he saith, I am not. Art thou that prophet (i. e., the prophet to whom Malachi refers, momentarily placing its literality in abeyance) and he answered, no."

JOHN UTTERED NO FALSEHOOD.

Here is the direct contradiction from John's own lips to the prevalent opinion that he was the Elijah of whom Malachi prophecies: a prediction which must have been in the minds of the priests and Levites when they questioned him. He knew why they questioned him, and the legitimateness of the querries, and frankly made his reply. How could we dishonor that holy man by charging him with equivocation and mental reservation in his replies. He must have known it if he was fulfilling that prophecy; and since he so freely denies it to the Levites, we must, if we have any regard for his character, concede that he spake the truth, and was not that prophet Elijah.

The investigating committee of priests and Levites no doubt reported to the Sandhedrim the words of John that he was not that prophet nor Elijah; and because of their failure to recognize the two advents, they overlooked the first, and continued to expect the second, before which Elijah truly shall first come. The heads of the Jewish church were too blind to recognize John as the "Messenger" to precede Christ's first coming; and knowing only that advent before which Elijah should surely appear, and having the testimony of John that he was not Elijah, they thought they had sufficient reason for rejecting the claims of Jesus.

OUR LORD'S TESTIMONY.

Let us now consider the words of Jesus concerning his messenger John: This is he of whom it is written, "Behold I send my messenger before thy face, which shall prepare thy way before thee." Matt. xi. 10, (continuing the quotation of Mal. iii. 1, we read) "and the Lord whom ye seek shall suddenly come to his temple."

Thus we see that John is the messenger who was to precede the Messiah when he should suddenly come to his temple, as he did in those days; but this event is entirely distinct from the yet future notable "day of the Lord," prior to which Elijah the prophet will appear as a herald. Christ declares John to be the messenger, and Mark quotes this same text and also that of Isaiah xl. 3, and applies them to John in the introduction to his gospel; but not any inspired writer ever referred Mal. iv. 5, 6 to John—evidently because he was not that prophet Elijah.

CHRIST'S "IF" AND ITS LOGIC.

In speaking about John and the kingdom of heaven to the multitude he says: "If ye are willing to receive it (i. e., the kingdom) this (John) is Elijah which is to come." Math. xi. 14.

According to the prophecy the mission of Elijah was to be successful in disposing the people to acknowledge the Savior—they were to be converted and turned and prepared to willingly receive the kingdom of Christ. Read the fourth of Malachi. John the Baptist was now in prison and his mission accomplished. Had he done that which it is predicted Elijah should do? Had he converted Israel to a true acceptance of the kingdom and King? Christ puts the test of the matter right before the people whom he is addressing.

No, indeed. John had not accomplished the predicted mission of Elijah. Christ says in this very connection, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force." The nation had not been converted and made willing to receive the kingdom—therefore John would not have been Elijah, for he did not accomplish what that prophet will accomplish. That generation of Jews cried "Crucify him, crucify him."

The Diaglott renders the verse, "If you are disposed to receive it, he is that Elijah who is to come." They not having been disposed to receive the kingdom, necessitates the obstruction of the "if," and this "if" and the contrary negative fact that they had not been made willing to receive the king and kingdom of Christ, brings about the logical conclusion that John was not Elijah. This, then, agrees with John's truthful testimony. So far nothing convicts John of falsehood, or favors the popular error.

THE SCRIBES EXPECT ELIJAH FIRST.

But one more passage relates to the question—and will it be found to dispute what has already been established? Impossible! When coming down from the transfiguration mount, where they had seen Elijah and Moses, in a representation of the kingdom of God, the disciples, elated with the hope of its immediate establishment, ask our Savior, "Why then say the Scribes that Elijah must first come?"—that is, come before the kingdom is instituted. Matt. xvii. 10.

The Scribes correctly believed that Elijah must appear previous to the establishment of Messiah's kingdom, their mistake being that they failed to perceive two advents of Christ—the first in humiliation as a sin offering, the second in power to set up his reign—prior to the latter of which Elijah indeed must come. As they had learned from the truthful lips of the Baptist that he was not "that prophet" to which Malachi referred, having candidly denied being Elijah, the Scribes assigned as a just reason for rejecting Christ, that Elijah had not come; and to this argument, it seems, the disciples could not clearly reply, and therefore on this occasion, asked Christ about the matter,

"ELIJAH INDEED COMETH."

Replying, Jesus says, "Elijah indeed cometh, and shall restore all things." This declaration actually places Elijah's coming in the future, and is fully in harmony with Malachi and with John.

Our Savior here vindicates the truth of the words of the Scribes regarding a future appearance of Elijah based on the literal prophecy. He shows that the literal understanding of that prediction was the correct one. He endorses the expectation of the Scribes, saying, "Elijah indeed cometh." The force of the word "indeed" like the word "truly" in King James Version, has the lawful power of corroborating the Scribes' idea. It is equivalent to the phrase, "Elijah, they have truly said cometh." The A. V. reads "Elijah truly shall first come." As the literal prophet was the Elijah expected by the Scribes, and as Christ says that Elijah indeed cometh, and thus supports their expectation, it is conclusive that he must have here predicted the coming of the literal Elijah in harmony with Malachi. Thus far everything is harmonious, and proves that Elijah will come, and that John was not Elijah.

A PARODOX EXPLAINED.

The next verse brings us to a declaration which, if not in harmony with the position taken, must be a direct self contradiction, and also a denial of John's record, of the words of Malachi, and of the expectation of the Scribes. It is because of the paradoxical character of the words of Christ in this one passage, that so many stumble at the truth on this question, yet all obscurity may be dissipated by examining the passage with carefulness.

After making the statement justifying the Scribes on that point, by saying "Elijah truly shall first come and restore all things," our Lord continues, "But I say unto you that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them." Matthew adds, "Then the disciples understood that he spake unto them of John the Baptist."

In the same breath the Lord said, "Elijah shall come," and "Elijah is come." Apparently here is direct self-contradiction—but not really. Both of these statements are true; but it requires that we distinguish between the literal and the figurative use of the word "Elijah," as elaborated by the context, and as will harmonize with every other statement of Scripture. To obtain harmony in this passage it is necessary to recognize the fact that in one instance Christ uses the word Elijah literally while in the other case figuratively. If we were to make them both literal or even both figurative, we would alike be involved in contradiction; nor will it do to reject either statement.

A JUST DISCRIMINATION.

Which case is the literal. Undoubtedly the first—"Elijah indeed cometh." Because, 1. By this expression he verifies the Scribes expectation of a literal Elijah. 2. The words of Malachi demand a literal Elijah to fulfil them, and thus Christ would be in harmony with the prophet by the use of the literal. 3. Jesus in the first case could not have been speaking figuratively of John, since John's mission was already fulfilled, while he was predicting the still future coming of Elijah.

Christ's second statement that "Elijah has come already" cannot be taken literally, but must be understood figuratively as spoken of John the Baptist, because, 1. The literal Elijah had not come. 2. In the same sentence Christ had already said that the literal Elijah's coming was future. 3. John had confessed that he was not Elijah. 4. Jesus had declared that John was not literally Elijah, and had indicated before the multitude as a proper test of the question—by the preaching of John they had not been made willing to receive the kingdom, whereas by the predicted mission of Elijah they will be thoroughly converted; both young and old. 5. The disciples understood that he spake figuratively of John in the latter instance, and if he spake figuratively in the latter case he could not have been speaking figuratively in the former instance, for this would involve the coming of John the Baptist again—which of course is inadmissable for other reasons.

When the Savior was speaking of an Elijah yet to appear, and vindicated the belief of the Scribes who expect the coming of the literal Elijah, the disciples knew that he was talking about that person whom they had just recognized in the transfiguration scene, and whose personal appearance suggested the inquiry on their part; but when the Savior applied the term Elijah to a person who had recently come as a prophet and had been beheaded in prison, they immediately perceived that the style of his language had changed from the literal to the figurative, and that he was in the latter case referring to John.

It certainly was quite proper for the Savior to speak figuratively of John as Elijah, after he had declared that the ancient prophet by that name was yet literally to appear. The figurative intent was then quite apparent. But if the previous statement of the future coming of the literal Elijah had not been made, the latter statement then, permitting only a literal construction, would have directly denied the record of John, and involved some party in equivocation. How remarkably intrenched are the words of the Holy Writ, so that when thoroughly understood, no contradiction can exist.

Prior to the birth of John the Baptist the angel declared. "Many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elijah." hence, in a figurative sense could John be called Elijah; when it is first conceded that he is not truly Elijah nor capable of fulfilling any predictions which involve the personal Elijah as in Mal. iv. 5, 6.

John was the forerunner of Christ at his first advent. Elijah bears the same relation to his second coming. John turns many into righteousness; Elijah converts the whole nation thoroughly. John precedes Christ's coming to his temple; Elijah precedes the second coming and ushering in of the day of the Lord.

MAL. IV. 5, 6 NEVER APPLIED TO JOHN.

We have referred to all the texts pertinent to this subject, and have failed to find a single passage where the Savior, John or anyone else claims that the Baptist fulfils the prophecy of the fourth of Malachi. Strange if he was that Elijah, that that special prophecy was never accepted by himself, nor applied to him by any one else; but the prophetic references to him are restricted to Isa. xl. 3; and Mal iii. 1. The Bible is positive on this point. It is not a matter of doubt or uncertainty to one who will accept evidence.

To recapitulate: Neither John nor his mission meet the demands of the fourth of Malachi. 1. John did not precede the day of the Lord, for that notable day is still future. 2. He did not convert the nation to the acceptance of Christ and his kingdom. 3. His failure on this point (were it incumbent on him) did not incur a *cherem* on the earth. 4. He never referred the Elijah prophecy to himself. 5. He unequivocally denied that he was that prophet. 6. Christ openly proved that John was not Elijah. 7. After John was imprisoned, Christ declared that "Elijah indeed comes, and will restore all things," thus proving that the prophecy of Malachi would be fulfilled after the termination of the Baptist's mission. 8. Jesus on one occasion figuratively referred to John as "Elijah" that he could not have been the person to fulfil the prophecy of Malachi—for the real Elijah must do that. 9. The prophecy demands, like all other prophecy that has been fulfilled, a literal accomplishment. 10. The Savior corroborated the literality of Malachi's prediction by approving the attitude of the Scribes who held it to be literal in its import.

ELIJAH AS A WITNESS.

With this array of Scripture evidence before us, we cannot but accept the harmonious position that the prophet Elijah will yet appear before the second coming of Christ, according to God's prediction.

To the Jews God sent a herald announcing the first advent of Christ, and Christ's second coming will not occur before the appointed herald, specially sent by God, shall proclaim the Messiah at hand. Elijah surely—as sure as the work of prophecy is sure—will be the herald preceding the soon-coming of our King.

As at first stated the Bible informs us of but two divinely sent prophets who will yet appear on the earth, and since it is certain that Elijah will come before our Lord appears there is the strongest kind of presumptive evidence that he will be one of the two witnesses. May the Lord hasten his coming, and speedily translate his church.

DR. F. C. WELCH.

## THE FOLLOWERS OF THE LAMB.

"Follow me!" was the first command spoken by the Master to the first chosen of his disciples, and that call across the Galilean sea has been echoed down through the ages, and heard and heeded by multitudes since the fishermen gladly forsook their nets and followed the Nazarene.

The words are simple, but full of import, for in them is contained the substance of Christian duty.

When the fishermen heard the voice of the Lord calling to them as they labored, they doubtless recognized him whom their great prophet John had pointed out as "The Lamb of God that taketh away the sin of the world," and hastily leaving their worldly goods they at once began to follow the Lamb. Doubtless they believed that they were being summoned to share in royal honors, for was not their Messiah to be a Mighty Prince; and so it was with feelings of great satisfaction that they attended him in his journeyings as he dispensed blessings in his train. It was honorable to be the attendants of the Great Physician as he healed the sick and cleansed the leper, spoke the words that thrilled the ears of the deaf with a new sensation, caused the dumb to shout the praises of God, and revealed the beauties of nature to the astonished gaze of the blind. With pride they trod the palm strewn pathway while the multitude shouted "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest." This new life was much to be preferred over their former laborious and ignoble occupations.

But the path to be trodden by those who follow the Lamb is not always strewn with flowers, nor do they always hear the praises and acclamations of the throng. It was easy to follow in prosperity, and to share the honors; but in adversity, when the fickle mob changed the cry of "Hosanna!" to that of "Crucify him! Crucify him!" where then were the faithful attendants, and where was the boastful Peter who had so lately said, "Lord, I am willing to go with thee, both into prison and to death?" "They all forsook him and fled," and "Peter followed him afar off," and in the judgment hall, the finger of a maid pointed at him in scorn was sufficient to cause him to tremble with fear, and with curses to deny his Lord whom he had sworn to follow to prison and to death.

The first disciples, before their conversion, were but the prototypes of many earnest people to-day who are endeavoring to follow the Lord, trusting in their own strength. The prize of the high calling, the crown, the power, the glory, and the exceeding great and precious promises are continually before their eyes. They are inspired and dazzled with glory, and imagine that the way is all strewn with flowers and palm branches, and everybody is shouting Hosanna! "What shall we have therefore?" is the all important question, and it is only after severe trial and sifting as wheat by the adversary that they learn the frailty of their own natures, and can follow, saying, "Lo! I come to do thy will, O God."

Said the Savior, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The first requirement of a follower is self denial. Self must step to the rear, and the Lord be given the first place, self is always selfish, and selfishness is the reverse of love, which "vaunteth not itself, and seeketh not her own." This hard lesson to learn for one so [illegible] and proud nature, and often [illegible] cross to teach us how [illegible] Jesus taught by example as well as precept, that humility must come before the exaltation, and the cross before the crown; and that it is he that overcometh who shall inherit all things. The blessings of God are free to his children, but it is not his purpose to deliver the heritage of this world to an undisciplined family who could neither appreciate their blessings nor carry out his eternal purposes intelligently. Therefore, "Whom the Lord loveth he disciplines" (Diag.). The Lord's commandments are not grievous; and his "yoke is easy, and his burden is light," when one has learned to deny self and say "Lord, not my will but thine be done." Then the disciples yields the peaceable fruits of righteousness: love, joy, peace, long suffering, gentleness; which are treasures of happiness an hundredfold richer than the nets and boats, houses and lands, or other earthly treasures that may have been discarded to follow the Great Shepherd.

Those who follow the Lamb in this age cannot attend his footsteps as did the early followers, but his beautiful example is as a bright and shining pathway for them to walk in; his deeds of love and kindness and his noble precepts, "who spoke as never man spake," mark out the road for his followers; and even though that path should lead through the valley of humiliation, or over the rocky heights of Golgotha, remember that, "If so be that we suffer with him, we may also be glorified together."

The great apostle to the Gentiles, who declared and proved himself to be a follower of Christ, at the end of his journey, said with the full assurance of faith, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." He had denied himself and borne his cross, and the crown for the overcomer was sure. He had tasted the heavenly gifts in his pilgrimage, and seen visions of the glorious hereafter which could not be described: and he yearned for that day pictured in the visions of John when those who are redeemed from among men, the first fruits unto God and the Lamb, are gathered together and there shall be one fold and one Shepherd, and of whom it will be said, "These are they that follow the Lamb whithersoever he goeth." Whithersoever he goeth in the universe of God the bride of the Lamb shall attend him. Whithersoever he goeth in his mission of love and mercy, in blessing the families of the earth, she shall follow, and be his co-worker. whithersoever he goeth as King of kings and Lord of lords, his followers shall share his glory as they have shared his humiliations: for, "if we suffer, we shall also reign with him."

SAMUEL WILSON.

## ANNOUNCEMENTS.

The Annual Assembly of the Church of God will, if the Lord will, convene at the House of the Brethren, in Winchester, Va., on Friday the 7th, before the second Sunday in September, and as it is to be a conference of committees, appointed by various churches in the East, in order to effect a more general union to work in the Lord's vineyard, all of the brethren in Christ, everywhere, who have not been conferred with, as well as all who have, are respectively invited, and all who cannot attend in person, are requested to represent themselves whether individually or collectively, by letter. H. V. Reed, J. W. Wilson, Samuel Wilson, and other able ministers of the Word, are expected to be in attendance. All coming by rail will be met at the Winchester depot, and conducted to the House of the Brethren where they will be cared for as long as it may suit them to stay.

J. N. BECK,
C. C. PETTIT,
J. J. SPANG,
JACOB GOOD,
A. J. MILLER,
J. D. GOOD,
WILLIAM GOOD,
N. J. MORGAN,
} Com.

INTENDED.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. ETHERIDGE, Sec.

To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise outside the regular subscription at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

H. S. DWIGGINS, President.

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*Read Ezek. xxxvii. 15-28.—The lot's of all we Gave written and shall write relate to be a part of the Eastern Question—Symbol, two sticks, with small [illegible] Stick of Judah never lost—Saved among all nations and everywhere—Leave by his own [illegible]—Stick of Ephraim with its clans lost—Two sticks examined but thrown aside as not suited to the divine specifications. British stick has been called the stick of Ephraim—Identified with another name.*

In commencing this number we shall direct your eye to Ezek. xxxvii. 16-28. It reads as follows: "Moreover, thou son of man, take thee one stick and write upon it, for Judah and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim and (for) all the house of Israel his companions; vs. 17, and join them one to another into one stick; and they shall become one in thy hands, vs. 18. And when the children of thy people shall speak unto thee, saying, Will thou not show us what thou meanest by these? vs. 19. Say unto them, Thus saith the Lord God: Behold I will take the stick of Joseph which [is] in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, (even) with the stick of Judah, and make them one stick, and they shall be one in mine hand. Vs. 20, And the sticks whereon thou writest shall be in thine hand before their eyes. Vs. 21, And say unto them, thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. Vs. 22, And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Vs. 23, Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so they shall be my people and I will be their God. Vs. 24, And David my servant (shall) be king over them; and they shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. Vs. 25, And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein (even) they, and their children, and their children's children for ever; and my servant David (shall) be their prince for ever. Vs. 26, Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. Vs. 27, My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. Vs. 28, And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

We shall examine 1. What Ezekiel is commanded to do; 2. What God promises to do; the symbols and the things symbolized. The first living stick with its little shoots symbolizes Judah, with the children of Israel his companions; the second stick, with its scions, symbolizes the house of Joseph or Ephraim, and all the house of Israel his companions. Ezekiel was ordered to make one stick of the two. The union of the sticks symbolizes the union of Judah and Ephraim with their companions of the other tribes. In that stick we have Judah and Israel joined into one nation, forming under David or his son Messiah, the twelve tribed kingdom. The overturnings have continued till 1883, and will continue till God gives it to him whose right it is. One nation on the mountains of Israel with one king. [illegible] union with its continuous and endless [illegible] Judah and Ephraim stand for the two tribes and the ten tribes. Their union forms the kingdom of David or of Messiah his son. That kingdom cannot, therefore, exist till the union of Ephraim and Judah shall be consummated; the stone kingdom, which, after its organization is to break in pieces the monarchies of the earth and stand forever.

The great future Ezekiel has outlined in the persons of Ephraim and Judah. The whereabout of Judah is well known as Judah was dispersed but not lost. Where, then, is Ephraim? If the British Empire, the question is satisfactorily answered, since no other nation can fill the conditions of the prophecies. Let us now see if that empire will answer all prophetic claims.

Mr. Edward Hine has enumerated some 77 specifications sustained by over 500 Scripture proofs. We shall name these specifications which will develop the leading features of the identification of British Israel; such only as will be clearly seen and generally acknowledged.

1. The *historical* chain in proof of identity has been fully presented; Israel went into the same grave out of which the Saxons came. They went down Israel and came up Saxon. We have observed the change and shown how the change was made. This chain has been traced link by link and all the phenomena explained.

2. Israel was to become an island people. (See Isa. xli. 1; xlii. 4; xlix. 1, 18; Jer. xxxi. 10). 3. In the N. W. Isa. xxiv. 15; lix. 19; Jer. iii. 18; xxiii. 8; Isa. xliii. 5. These will show that they return from the direction of the first colonies, the same country to which Israel or the Saxons emigrated.

4. Israel should, in her new home, be called by a new name. Ephraim or Israel is no where known by those names. See Isa. lxv. 15; Hos. i. 9; ii. 6; Isa. lxiii. 17; Rom. xi. 25. She was not to be known by the name "Ammi" my people, but Loammi, not my people.

5. Was to use another language. Isa. xxviii. 11. With about 800 Hebrew words in it, they use the English or Anglo-Saxon language. Had they continued the use of the Hebrew language they would not have been lost. What other people have in this manner changed their language?

6. The land or islands were to become too small. Gen. xv. 3-6; xiii. 16; xxxv. 11; xlviii. 16, 19. Great Britain during the last 300 years, has sent out 60 colonies—swarmed 60 times. This suits the prediction concerning Joseph's house, but will not apply to any other national household. The British island contains about 89,600 square miles; and yet by colonization and conquest Great Britain is expanded into an empire of 60 colonies, or nations, with 8,000,000 square miles and a population of 235,000,000. China alone having a more numerous population.

The question of identity might here rest, since no other nation on the globe can fill the predictions concerning Joseph and his sons Ephraim and Manasseh, as given by Jacob, Gen. xlviii. 16-19, except Great Britain. With Jacob's prophetic utterances before you, please trace Ephraim from the time of Jacob's blessing to the captivity, and Great Britain, for the last few centuries, with the fact in mind that the stick (nation) of Ephraim-Israel must be somewhere on the globe under some other name, and you will find it exceedingly difficult not to admit the identity of Anglo-Israel. That Ephraim with all the house of Israel his companions, has no national existence is to deny the truth of the most sacred predictions. This we say, Ephraim is some where, a company of nations having another name. But the British empire is composed of a company of nations, the only island nation of that character. Therefore the British empire is, at least very probably that empire. Before we name any other identifications we desire to call attention again to the symbolic stick of Joseph in the hand of Ephraim, with the tribes of Israel his fellows. There are two sticks, Ephraim must have a national being or the other tribes would not be spoken of as companions. And as Jacob's future history of Ephraim declares that he shall become a multitude of nations. Ephraim's native glory is fully established, and, as there is no other nationality except the Anglo Saxons, that fills the conditions of the prophecies concerning Ephraim, we say again that Great Britain is the stick of Joseph in the hand of Ephraim, with all the house of Israel his companions.

In further notice of the two sticks and their union (Ezek. xxxvii. 15-28). The symbols are fully interpreted, but the interpretation of a symbol is always literal. This symbol concerns literal nations, and has nothing to do with churches. Spiritual Israel (if there is such) has nothing to do with this prediction. Ephraim and Judah are now two distinct people. God intends their union, that they may, through endless ages, be one people.

J. P. WEETHER.

DENVER, Ind., July 24, '83.

*To the loved ones scattered abroad Greeting:*

At the close of our regular monthly meeting in Brother Foore's neighborhood, the fourth Sunday in July, the writer had the pleasure of immersing two into the saving name of the Anointed One. The scene at the baptism of the pleasant waters of Millark brought back some pleasant associations. How often in company with Brothers Shaffer, Foore, Barchill, Corbaly and others has the writer heard the sweet strains of music wafted over the still water, and the earnest tones of supplication for God's blessing upon the acts there solemnly performed. That place is to me almost sacred. There after the truth of God had entered my darkened understanding I was buried in the watery tomb as was also my dear wife, rising to walk in newness of life. And others pass in review, some of whom have died in faith, and some, alas! have fallen by the way, turned aside, and lost "the crown" the bright kingdom just before them! In the rough journey of life how like a sweet oasis in the desert is a place and baptismal scene! It helps us to renew our sacred vows made to God years since. Loved ones we need every sweet influence that accompanies the truth to bind us closer to him who has loved us and gave his life a ransom for us. Others it is hoped will soon yield obedience. May the grace of God be with all who love our Lord. Amen.

J. F. WAGONER.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 22.

GATH.

One object of my tour in Philistia was to discover, if possible, the long lost site of Gath. Since the days of Jerome it has been unknown; and even the wonderful geographical skill of Robinson was unable to trace it out. I need not here detail those incidental allusions and topographical notices of the sacred writers, and those accurate measurements and references of Eusebius and Jerome, which serve to indicate the district in which it must have stood. It is enough to say that I was satisfied they all pointed to some place on the route we were now pursuing. It was, therefore, with an interest approaching to excitement we surveyed the position and examined the remains of every village and ruin we passed. But from the moment we gained the crest of the first ridge north of Beit Jibrin, there was one prominent object away before us which attracted our chief attention—a bare, white, conical hill, standing on the very edge of the great plain, and yet rising high enough to command all the rocky spurs up to the very base of the mountains. As valley after valley was passed, it became more and more conspicuous. At length we reached it, and rode over rubbish heaps and terraced vineyards to its summit. The hill rises about one hundred feet above the ridge that joins it on the east, and some two hundred over the level plain that sweeps its western base. It is crowned with the foundations of an old castle, and round its sides are numerous remains of ancient buildings. The view from it is most extensive. The whole plain of Philistia was spread out before us, variegated with fields of yellow corn, and red fallow land, and long reaches of grey wastes. Away on the south-western horizon the white downs of Gaza and Ascalon mingle with the glittering waters of the Mediterranean. On the west we could see the little hill of Ashdod dark with olive groves: further to the right Ekron; and further still the white tower of Ramleh. Two mountains of Judah rise up on the east in dark frowning masses; every peak crowned with village or ruin, whose name carries us away thousands of years back.

The modern name of this hill, *Tell es-Safieh*, gives no clue to its ancient name. The Crusaders built a castle on it in the twelfth century, and called it *Blanche garde*; and the surrounding country became the scene of some of the daring adventures of Richard *Cœur-de-lion*. This hill if fortified—as it evidently was from the earliest ages—would be the key of the Philistine plain on the East. Watchmen from its summit could see every hostile band that would attempt to break forth from the mountain defiles. The warlike Philistines would never have overlooked a position so commanding, and naturally so strong; one so well fitted, also, for defending those vast corn-fields in which lay their wealth and their power. From the moment I set my foot upon Tell es-Safieh, I felt convinced that it is the site of the royal city of Gath.

What a life-like vividness did this discovery throw on some of the most romantic incidents of early Jewish history! The gigantic Anakim were annihilated by Joshua throughout the whole land; "Only in Gaza, and Gath, and in Ashdod," those impregnable fortresses they remained. Josh xi. 22. And from this place Goliath—one of the last of the giant race—marched out in his panoply of mail, the acknowledged champion of the Philistines, to threaten and defy the Israelites in the neighboring "valley of Elah," which we shall visit ere long. (1 Sam. xvii.) And then, a few years later, David came, a homeless refugee. When required he feigned himself mad, and easily escaped into those thickets that cover the hills around. I had often wondered why David should have fled to Gath; and why, having at length propitiated the Philistine lords, he should have made it his home. Now, on the spot, I saw the reason. Here he was perfectly secure from Saul. He was on the very border of his kingdom, besides within a few hours' march of his native Bethlehem; thus able to keep up an interrupted communication with his friends through those mountain passes, and ready at a moment's notice to take advantage of any turn of events that might seem to favor his ambitious designs.

Descending through the terraced vineyards that cover the whole slopes of Tell es-Safieh, we were struck with the appropriateness of the old name Gath, "wine-press," for such a site. Even yet. An hour's hard ride up a green vale, fragrant with thyme, and spangled with wild flowers, brought us into the lower part of the "Valley of Elah." Before us, on the crest of a rocky ridge, was Jarmuth. On our right rose the ruin-crowned tell of Zachariah, doubtless the site of ancient Azekah. Here then we were close to the place where Joshua captured and hanged the five kings, (Josh. x). After the defeat of Oiberon, and the rout of Beth-horon, the fugitives ran along the borders of the plain "to Azekah and Makkedah." Hotly pursued, they seem to have made for Jarmuth. They had got so far up the valley of Elah; but now, wearied and way-worn, they were unable to attempt the steep ascent; and seeing the foe close behind they hid themselves "in a cave at Makkedah;" one of those caves with which the whole region abounds. Their fate is well known. About a mile above this spot, on the right side of the valley, is a ruin called El-Kiddah, answering to the position, and bearing some resemblance to the name of Makkedah. Two hours more over rugged hills brought us to

BETH-SHEMESH.

Beth-shemesh. "The House of the Sun," does not contain a single house now; heaps of ruins strewn over a broad ridge, and half concealed by thistles and poppies, and bright marigolds, mark the site of the old city. In modern times its name has been somehow changed to Ain-esh-Shems. "The Fountain of the Sun," and yet, strange to say, there is no fountain here either. But the situation is a noble one. A broad rich vale runs down on each side of the swelling ridge meeting in front, and then opening a mile or two beyond into the great plain.

We had around us at Beth-shemesh the native country of Samson, and from its ruins we could see the scenes of some of the leading events of his strange life. Beyond the fertile valley on the north rises a steep hill, crowned with a Moslem *welly*, and a small village—that is Zorah, the home of Manoah, and Samson's birth-place (Judges xiii. 2). It overlooks the whole Philistine plain, and most of the border land. Samson must thus have been familiar with the power and the tyranny of the Philistines. Many a band of them, doubtless, did he see marching up the glen beneath his father's house, and returning again laden with spoils of his brethren. Many an act of rapine and cruel outrage, and barbarous murder, had left on impress deep and lasting on his mind, stirring him in after years to revenge. Some two miles west of Beth-shemesh, on the borders of the plain, is Timnath, where Samson got his first wife (xiv. 1). It was in "going down" from the heights of Zorah to Timnath—somewhere along the rugged banks of that intervening valley—that he killed the young lion. That valley itself, now called Sorar, is most probable the "Valley of Sorek," where the infamous Delilah dwelt (xvi. 4). It was among these hills, and the recesses of those rugged mountains eastward, that he caught the "three hundred jackals" (such appears to be the true meaning of the Hebrew word), and tying them tail to tail, with torches between them, let them go at harvest time among the standing corn of the Philistines. What havoc they must have made as they sped from field to field, *from vineyard to olive grove!* And with what wild delight must Samson have viewed from the heights of Zorah, the streams of fire sweeping onward and outward in every direction, and the conflagration spreading from stream to stream, until the whole plain was one sheet of flame! Poor Samson was betrayed at last:—

"Are for this great deliverer now, and read
His Riches in Gaza, at the mill with slaves,
Himself in bonds under Philistian yoke."

Fatal bondage in the Philistine lords! Savage cruelty theirs, but to be returned ten-fold on their own devoted heads! Thus does Milton describe the last act of Samson's life:—

"Oh, dearly bought revenge, yet glorious!
Living or dying thou hast fully fed
The work for which thou wast foretold
To Israel, and now liest victorious
Among thy slain self-killed;
Not willingly, but tangled in the fold
Of dire necessity, whose law in death conjoined
Thee with thy slaughtered foes in number more
Than all thy life had slain before."

Samson's mangled body was brought up from Gaza by his brethren, and buried on his native hill, "between Zorah and Eshtaol" (xvi. 31).

We lingered long among the ruins of Beth-shemesh, reading and pondering these and other incidents of sacred history, which the places round us naturally suggested. The sun went down into the waters of the Mediterranean in a halo of glory. The purple shadows of the wild glens gradually waxed deeper and darker; and the jagged outline of hills and mountains was drawn in bold relief upon the blue sky. The bright stars came out one by one. Still we lingered, reluctant to turn away forever from a spot so strangely interesting. A long, low, plaintive wail suddenly broke the deep silence of the mountains over us. Another, like an echo, answered it from the valley. Then another, and another, louder, and clearer; and nearer, until mountain, glen, and distant plain resounded with a ceaseless howl of jackals. They seem to be as numerous yet as they were in Samson's days.

At length Selim urged us to mount, reminding us that Beit Nettif was still far distant, and that the road over the mountains was both difficult and dangerous. For the danger we cared not; experience had long ago taught us that brigands never infest the mountain roads by night. But we had only ridden a very short distance when we found that the path, if path there ever had been from Beth-shemesh to Beit Nettif, was hopelessly lost. Our situation was anything but pleasant. There was no village within miles of us. We might of a bivouac; but our poor horses had eaten nothing since the morning, and there was neither food nor water for them here. On we pressed, therefore, over rock and bank, through thicket and torrent-bed, guided in our course by the stars, and trusting to the sagacity of our horses for the rest. For nearly three weary hours we rode on, gradually ascending, and then reached the top of a rugged ridge, and saw lights moving about before us. We fired a shot, and it was immediately answered. A shout from Selim was replied to by our muleteers and servants, who had come in search of us. My readers may well suppose that having been more than thirteen hours in the saddle we were ready for dinner and bed on reaching our tents.

THE VALLEY OF ELAH.

The morning sun had already bathed in ruddy light the mountain tops round Beit Netiff, and thrown their shadows far out across Philistia's plain, when mounting our horses we began the steep descent, through the terraced vineyards and olive groves, to "the Valley of Elah." A long reach of the valley lay at our feet. It is about a quarter of a mile wide, with rich alluvial bottom, and sides rising steeply but not precipitously, to the height of five hundred feet or more. Through the center winds a torrent-bed, now dry, but thickly covered with smooth white stones, and fringed with shrubs. On reaching the valley we turned to the right and rode about a mile down it through corn-fields. Then we saw on the left bank above us the grey ruins of Shocah, and we knew that we now stood on the battle-field of David and Goliath. "The Philistines gathered together their armies to battle, and were gathered together at Shocoh. . . And Saul and the men of Israel were gathered together, and pitched by the Valley of Elah, and set the battle in array against the Philistines." And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them." 1 Sam. xvii. 1, *et seq.* We saw the positions of the two armies at a single glance. The Philistines were ranged along the side of the ridge at Shocoh, and the Israelites occupied the declivity opposite. Between them lay the valley,—then called Elah, from its "terebinth" trees; and now Sumpt, from its "acacias." Down that left bank came Goliath, his brazen armor glittering in the sunbeams; down the opposite bank came David with his sling and staff. Reaching the torrent-bed he selected "five smooth stones," and put them in his scrip. "Am I a dog," cried the haughty Philistine, looking at David's boyish face and simple equipments, "that thou comest to me with staves?" "I come to thee," replied the youth, "in the name of the Lord of Hosts, the God of Israel, whom thou hast defied." The stone was fixed; the sling was whirled round by a skilful hand; with a sharp twang the missile flew and pierced the brain of the impious giant. His own sword did the rest. According to the custom of the time, David took the head and the spoils of his foe, and carried them back to his comrades. The Philistines fled in confusion; and the Israelites raising a shout of triumph, hurried away in pursuit.

I too went down into that torrent-bed, as near as I could judge to the spot where David "chose the five smooth stones," and I brought away a "smooth stone," which I still retain as a memorial of the battle-field, and of the happiest days of my life. Then turning from the Valley of Elah, and from border land, I struck up the rugged path that leads over the mountains to Hebron; and thus ended my ride through the land of the Philistines. That ride, with another along a different route made at a later period, gave me a clearer understanding of some of the most interesting episodes in Scripture history, than I could ever have obtained otherwise. The early intercourse of the patriarchs with the Philistine lords, the campaign of Joshua, the romantic story of Samson, and the brilliant victory of David, became when read on the scenes of action, glowing life-pictures. Nowhere else in all my wanderings through Bible lands did the harmony between the land and the Book appear more striking, more perfect, than in the plain of Philistia.—*J. L. Porter, L. M.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 8, 1883.


ARTICLES multiply on our hands. We will give them as fast as we can and keep up a variety. Another letter from Jerusalem next week.

NUMBERS 8 and 9 of the "Biblical Expositor and People's Commentary" have come to hand. This is a serial published in Toronto, and devoted to the History of Hebrew Literature.

OUR American grain-dealers would be glad to buy car-loads of such wheat as the sample sent us from Jerusalem by Bro. Winterstein, and which was grown in the Jordan valley this current year. God's promise to Israel restored is: "And the floors shall be full of wheat." Joel ii. 24.

QUITE a number of our friends and acquaintances are intending to take the excursion trip to Niagara Falls and the East next Monday over the Nickel Plate railroad. It gives those that come West from New York state a most favorable opportunity to revisit scenes of early days. As we have been furnished with a pass to Buffalo from Argos and return, we may make one of the number of excursionists, if circumstances should not compel us to delay to a later date.

SEVERAL numbers of "The Anti-Infidel Library," edited and published by H. L. Hastings, are among periodicals lately received. This is issued in the manner of a monthly to circulate, as other periodicals, in the mails. The Inspiration of the Bible, Egypt in History and Prophecy, and The Testimony of Christ to the Truth of the Old Testament, are some of the numbers received, and which do special credit to the authors.

L'AMI D'ISRAEL for April, 1883, is received. It is a quarterly published in the French language—"devoted to intelligence concerning Israel in our days and to news relative to evangelization in their midst"—or "Consacre aux renseignements sur l'Israel de nous jours et aux nouvells a l'evangelisation au milieu de lui"—as expressed in the language of the serial. Though our knowledge of the French is very limited we perceive that this is an interesting number, and we shall try to find the articles when we have time to work them out as a student's exercise. We think the sender is Dr. E. Petavel, who has our thanks.

THE following is from the *Chicago Tribune* of August 6. If authentic it ranks as one of the most important literary discoveries of these times. This will be especially the case when we take into account that the oldest Hebrew manuscript known is supposed to be one brought several years ago from Derbend in Daghestan consisting of an unpointed Pentateuch Roll, which is supposed to have been written a little before the year A. D. 580.

DISCOVERY OF A NEW BOOK OF DEUTERONOMY.

LONDON, Aug. 3.—[Special Cable.] A Mr. Shapira, of Jerusalem, bookseller and dealer in antiquities has just deposited in the British Museum fifteen slips of black sheepskin leather, on which are written in characters similar to those on the celebrated Moabite stone, portions of the Book of Deuteronomy, differing materially from the received version. The date of the slips is the ninth century before Christ, or sixteen centuries older than any authentic manuscript of any part of the Old Testament. Mr. Shapira bought them from an Arab, and he asks for them $5,000,000 from the British Museum. If genuine, the interest and importance of the discovery cannot be overrated; and, so far as variations in the sacred text are concerned, there is promise of one of the greatest controversies that scholars have ever entered upon. The decalogue furnishes a good example for comparison with the received version. I quote from the Shapira record:

I am God. Thy God which liberated thee from the land of Egypt, from the house of bondage. Ye shall have no other gods. Ye shall not make to yourselves any graven image, nor any likeness that is in heaven above, or that is in earth beneath, or that is in the waters under the earth. Ye shall not bow down to them nor serve them. I am God. Your God sanctify. In six days I have made the heaven and the earth and all that there is therein, and rested on the seventh day. Therefore rest thou also, thou and thy cattle, and all that thou hast. I am God, thy God. Honor thy father and thy mother. I am God, thy God. Thou shalt not kill the person of thy brother. I am God, thy God. Thou shalt not commit adultery with the wife of thy neighbor. I am God, thy God. Thou shalt not steal the property of thy brother. I am God, thy God. Thou shalt not swear by my name falsely, for I visit the iniquity of the fathers upon the children unto the third and fourth generation of those who take my name in vain. I am God, thy God. Thou shalt not bear false witness against thy brother. I am God, thy God. Thou shalt not covet his wife, or his man-servant, or his maid-servant, or anything that is his. I am God, thy God. Thou shalt not hate thy brother in thy heart. I am God, thy God. These ten words God spake.

DR. Guisburg, the eminent Semitic scholar to whom Gladstone has just given £50 toward the production of his work on the Massorah, has deciphered the above and is busy completing the translation.

## Selections.

GENESIS THE THIRD: HISTORY NOT FABLE—Lecture IV—Part 2.

THE PHILOSOPHY OF THE HEBREWS ON GOOD AND EVIL, COMPARED WITH ASIATIC DUALISM.

It is this idea of the Infinite as one living eternal personality which has bound the Jewish race together by the sublimest of spiritual ties from first to last. They were monotheists when Egypt, in the times of Amenophis and Ashmes, were bowing down before a Pantheon of gods and goddesses—symbolized by oxen, by beetles, and by hooded cobras—in a superstition redeemed from contempt by the single sublime legend of Osiris. They were then monotheists, believing and declaring the unity of God, as Lord of universal nature, the God of heavenly forces and of man's conscience—the Eternal God, in whose sight evil is but a transitory incident, the outcome of the creature's free will; one God, the everlasting antagonist of moral evil, destined speedily to be vanquished as the serpent beneath the heel of humanity. Yes, when all Asia held evil to be inscrutable and eternal and divine, the race of Abraham held that evil was "but for a moment," and that God's goodness and justice alone were eternal; and they stuck unto this testimony age after age, without varying, the witnesses alone and unconquerable in antiquity to the sole sovereignty and eternity of God. And it is they who have taught this lesson to the nations of the modern world. If we, the gloomy dwellers in these half-lighted lands of the North, are not still agonizing in the terrific folds of an evil Power who is a match for all goodness, and the destined tormentor of the universe forever, we owe it to Abraham and his sons, and to those precious books which have held their own race together through all their wanderings.

Under these references in thought, it becomes doubly interesting to note the phrases in which Christ and his apostles describe the relations of the good and evil powers. The New Testament affirms, as we have seen in the first lecture, in every form the historical truth of the Genesis narrative. In the Gospels, Christ's Messianic life begins with a temptation by a personal devil. In Christ's teaching, Satan is a real personality, he is a mighty king, and, in a lower sense, lord of this world. He claims all political sovereignty as his gift. He is "the prince" or ruler "of the world." But his origin is in measurable time, and his history is that of a murderous apostate who once dwelt in the light, but "standeth not in the truth." His destiny, too, is eternal damnation and destruction. So in St. Paul's writings, there is a "kingdom of darkness" and a "course of this world," from which Christians are delivered. There is even a "god of this world" and a "prince of the aerial powers;" there are evil "principedoms in the heavenlies," but here, again, evil is a recent evolution—the work of unreason, of will that prefers government by passion to government by Divine law. And its end is destruction. St. John adds, "The Kosmos passeth away and its passion, but he that doeth the will of God abideth forever."

It is but faintly we can imagine how the world of mankind breathed more freely when these glorious truths were first heard in Asia, crushed down under the dark ancestral belief in an eternal reign of evil, and beneath the stupefying fatalism to which it inevitably rode. When, then, Christ was made known as the messenger of the one eternal power of good, warring against an evil power which was not divine, and was not eternal. He was gladly listened to by Europeans and Asiatics, who had been confounded between the rival theories of dualism and atheism. His words to such were full of meaning and promise. "The water that I shall give him shall be within him a fountain of water springing up to everlasting life." Early of all supernatural devotion. We suspect and the Son of the Virgin Mother, to a speedy victory. THE Eastern Asia as it [illegible] Europe [illegible] the world [illegible] which all of these

But when Christianity was corrupted from its original simplicity, brightness and power; when it ceased to speak in the tone in which the angels of Bethlehem sang of "glad tidings" to all nations; when it turned aside from its once joyful "wisdom" to absorb in the east the gloomy philosophies of Asia; when it first dallied with the dualistic gnostics, the magians of the Apostolic age; next with the Persian Manichæism, so called after a philosophic Magian painter, who brought the old accursed lie from Persia into Bulgaria, and incorporated it with Christianity; and when, finally, in the purer form of the theology of Augustine, who was but half delivered from his preceding Manichæism, it represented God as if, in one essence, He combined eternal good and eternal evil, so that it was possible, under this reign, according to the pious bishop of Hippo, even for infants dying unbaptised to be consigned to eternal damnation; then Christianity ceased to possess the joyful power needful for the conquest of heathanism, specially of Asiatic heathenism in the East, and it fell a prey to Islam in the West." It gradually became, under the influences of priestly celibacy, a power of darkness and terror, until at length the modern intellectual world of Europe is largely revolting from its sway. The true remedy for the two intellectual spectacles, which have divided the world between them in all ages, is a return to the historical and joyful religion of the Bible, revealing a God under whose government freedom is a fact, involving the possibility of moral evil and its tremendous consequences, but under whose reign the exaltation of Evil into an eternal and victorious power is absolutely and forever impossible. "The Lord sitteth above the waterfloods. The Lord sitteth King forever." "And to the Son He saith, Sit Thou at My right hand until I make Thy foes Thy footstool." "The Seed of the woman shall bruise the serpent's head."

We are now in a position to appreciate more correctly the contention of those who would regard as a fable, having no foundation in fact, the history of the entrance of evil through the Serpent-tempter, placed at the beginning of the Hebrew Bible. Surely it could have been no mere fable, no mere allegory, which thus carried a whole theology, and philosophy, and civilization along with it. It showed God the Beneficent as supreme, omnipresent, and eternal; and evil as a reptile perishing power. It engaged the will of man in a personal conflict, both in nature and in human life, with a mighty but a conquerable foe. *Resist the Devil and he will flee from you*, was the battle-cry through all ages. It showed all honest men that nothing was noble except goodness, nothing immortal but righteousness, that even the strongest and subtlest wickedness was ever ready to descend to the meanest concealments and falsehoods to attain its ends; but that all those ends should fail, because the history of the earth and of mankind was destined to be that of a prolonged conflict of right against wrong, resulting in the enthronement of Justice in the person of the true Osiris, the Son of Mary, who is also the Son of God.

Lastly, turning to our own times, we are still in the thick of this awful and world-wide conflict; but oh, how glorious the retrospect of the war against evil, how marvellous the succession of victories already won, and how thrilling the hope that now shortly the atmosphere shall be cleansed from the pestilent influence of that dark "Power of the Air" which rains down falsehood and death upon the nations. We look back from this point, through all generations up to the earliest, upon a succession of battles in which truth-seekers have encountered the upholders of falsehood in every land; in which lovers of freedom have confronted tyrants and time-servers; in which political justice has struggled against political wrong; social right against oppressive privilege; scientific research against despotic superstition; honest faith and reforming criticism against sacerdotal equivocation and blood-red popish cruelty. We look back upon those conflicts, equally glorious, in which the same lovers of truth, following the example of their Master (who, hated by both parties alike, and, facing their cross-fire, waged war against both Pharisees *and Sadducees*), have resisted the conceited materialism, and exaggerated scepticism, which have in all ages brought discredit on the names of Liberty and Progress; telling men sometimes that they have no souls and the universe that it has no God, and the world that it has no future, except in the adoration of their own precious memories, and [illegible] that it has no true reward [illegible] ing up to everlasting life. [illegible] devotion. We [illegible] Eastern [illegible] Europe [illegible] which [illegible] before all nations on the Royal Exchange. It is written on the front of a more durable edifice, on the Temple of Truth in the Bible. The near future belongs to Christ. He reigns already by his Spirit in the hearts of a multitude that no man can number. He has told us that he is coming "quickly," to reign over the whole earth, as a new Power of the Air, in the heavenly places, when Satan shall be "shut up in the abyss" with his demons; for the last word of God shall be the confirmation of the first, "The Seed of the Woman shall bruise the Serpent's head."

"Thy kingdom come, Thy will be done on earth, as it is in heaven!" Gather out of this Thy kingdom, then, O Lord of the world, "all them that cause stumbling and that do iniquity," the ringleaders of evil in word and deed, and the "destroyers of the earth." Then shall the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High; and "all nations shall be blessed in Him," who is "ALIVE FOR EVERMORE."—*Edward White.*

*** It may therefore be rightly said that little ones, dying without baptism, will be in the mildest damnation of all. Yes, he greatly deceives and is deceived who preaches that they will not be in damnation."—*Augustine*, ad. 1st.

THE HORRORS OF 1883.

These peculiar people who believe that the signs of the times portend the destruction of the world, and that the Almighty, after he has passed judgments upon individuals, which they claim He has been doing since the commencement of the Christian era, will then visit His wrath upon them in masses, and after that end the world itself, have good reason to assert with emphasis that the second stage of destructiveness has been reached, and that the third draws near. It is not very respectful to charge upon Divine Providence the inevitable results flowing from the operation of the great forces of nature, nor the equally inevitable results that flow from human carelessness or ignorance, which in nine cases out of ten are responsible for what coroners' juries are apt to call visitations from above, but the application made of them by superficial readers of the Bible is not remarkable.

Whether the events of this fatal year of our Lord 1883 have any reference to the realization of prophecy or to the construing of Scripture declarations or not, no one will question that it has thus far been a terrible year in its destructive visitations upon people, their lives and their property. Whether it has culminated in the terrible disaster at Ischia, which in the twinkling of an eye, and without warning, devastated that "smiling island" and swept thousands out of existence, remains to be seen; but this is only one of many disasters which have marched their black procession across the globe. Last year was considered a fatal year, but the fatalities of seven months of 1883 already exceed those of the whole year of 1882. In our own land in January eighteen persons were drowned by the upsetting of a flatboat in North Carolina, ten were killed by a mine explosion in this state, and eighty-two lost their lives in the Newhall House fire. In February, floods at various places drowned fifty people, and seventy-seven lost their lives at Braidwood. In March eleven were burned at Brownsville, Minn. In April fourteen were killed by the fall of a hotel in Texas, and 200 lost their lives by tornadoes. In May 118 more were killed by tornadoes, and fourteen lives were sacrificed in the Brooklyn bridge panic. In June floods and tornadoes killed fifty-eight. This month the most fearful accidents have been that of last Friday near Carlyon, N. Y., by which seventeen were killed, and the pier disaster near Baltimore, which killed seventy-six.

The casualities in the Old World have been infinitely more terrible, as will be seen by the following appalling list: Sinking of the Cimbria, 434; floods in Germany and Hungary, 140; burning of the circus in Poland, 268; powder explosion in Holland, 40; panic in a wool factory at Bombay, 23; avalanche at Mount Ararat, 150; loss of a fishing fleet on the English coast, 378; boiler explosion at Dinler, France, 84; powder explosion at Passo Cornese, Italy, 40; mine explosion at Bessieres, France, 127; powder explosion at Scutari, 160; panic at Sunderland, Eng., 202; fire at Dorvin, Italy, 47; the launch disaster at Glasgow, 150; flood at London, Ont., 20: fire in Hungary 28; mine explosion in Sicily, 65; and the Ischia earthquake, about 3,000.

The total of these and other disasters not necessary to mention tells the story. Last year at no time were lives lost as reported by telegraph. In [illegible] months of the year [illegible] their vessel was scarcely 100 lives have been reported as lost. and if to these we add the fatalities by cholera in June and July in India (12,000), and in Egypt (9,242), the sum total of horror amounts to 27,242 lives sacrificed by casualty and epidemic, and there are yet five months of possible terror before us.—*Chicago Tribune, July 31.*

## Youths' Column.

Name in the Sand.

Alone I walked on the ocean strand,
A pearly shell was in my hand:
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One backward looked in blind unrest:
A wave came rolling high and fast,
And washed my place away.

And so, methought, 'twill quickly be
With every mark on earth from me!
A wave of dark oblivion's sea
Will sweep across the sea
Where I have trod the sandy shore
Of time, and borne, to be no more!
Of me, the day, the name I bore,
To leave no track nor trace.

And yet with him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.

What the Master Taught.

Some little children were sitting one day on the steps of a door, singing some of their favorite hymns. They were suddenly surprised by a half-drunken man, who came up to them, and, uttering an oath, said, "Does your master teach you nothing but singing those foolish hymns?"

"Yes, sir," said a sharp little fellow six years of age, "He tells us it is wicked to swear."

The poor, worthless man seemed ashamed of his conduct and passed on without further remark.

Blessing of a Free Bible.

How deeply thankful to God should we all be that the Bible is a free book for all. There was a time in England when to read the Scriptures in English was held a great crime, and liable to the very severest punishment.

In the reign of Henry V., who was king from 1413 to 1422, a law was passed in these words: "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit lands, catel, life, and godes, from theyre hayres forever, and to be condemned for horetykes to God, enemies to the crowne, and traitors to the lande."

Prompt to Poison a Parish.

A Protestant little girl, being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes.

The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible, 'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said, in John v. 39, 'Search the Scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy, 'From a child thou hast known the Holy Scriptures.'" 2 Tim. iii. 15.

"Oh," said the priest, "Timothy was then being trained to be a bishop, and was taught by the authorities of the church."

"Oh, no, sir," said the child, "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she "knew enough of the Bible to poison a parish."

A Marvellous Rescue.

The illustration of the fact that God keeps in perfect peace those who trust in Him, suggests to our mind that several years ago a ship was burned near the mouth of the English Channel. Among the passengers were a father, mother, and their little child, a daughter not many months old. When the discovery was made that the ship was on fire, and the alarm was given, there was great confusion, and the family became separated. The father was rescued and taken to Liverpool, but the mother and her infant were pushed overboard and unnoticed by those who were doing all in their power to save the sufferers still on the ship. They drifted out of the Channel with the tide, the mother clinging to some floating portion of the wreck, with her little one clasped to her breast.

Late in the afternoon of that day a vessel, bound from Newport, Wales, to America, was moving slowly along in her course. There was only a light breeze, and the captain was impatiently walking the deck, when his attention was called to an object some distance off, which looked like a person in the water. The officers and crew watched it for a time, and, as no vessel was near from which any one could have fallen overboard, they thought it impossible that this could be a human [illegible] their vessel was scarcely moving, it was thought best to get out a boat and row to the object. The boat was accordingly lowered and manned. It was watched with considerable interest by those who remained on board, and they noticed that, as it drew near to the drifting speck, the rowers rested on their oars two or three minutes, and then moving forward, took in the object or thing, they knew not which, and returned to the ship.

When the boat's crew came on board they brought with them this mother and her child, alive and well; and the sailors said that, as they drew near, they heard a female voice sweetly singing. As with a common impulse, the men ceased rowing and listened, and the words of this beautiful hymn, sung by this trusting Christian, all unconscious that deliverance was so near, came over the waves to their ears:—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the waters near me roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past,
Safe into the haven guide,
O! receive my soul at last.

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O! leave me not alone;
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing."

In due time the vessel arrived in America. The mother wrote to her friends in England, and the father learned of their safety.

This abiding trust in God is no delusion. The Lord is nigh to them that call upon him. The eyes of the Lord are over the righteous, and his ears are open to their prayers, and his hand will guide us in all life's devious ways, and bring us safely to the heavenly home at last.

## News Items.

ALEXANDRIA, Aug. 6—One hundred and ten British soldiers have died from cholera in Egypt since its outbreak.

PARIS, Aug. 6—Jules Aconssolin, Professor of Organic Chemistry, has been ordered to go to Egypt and study the features of the cholera epidemic there.

ALEXANDRIA, Aug. 6—Seven persons, most of them Europeans, died here yesterday of cholera.

BEYROUT, Syria, Aug. 6—A sentinel at the Lazaretto here has been attacked with cholera.

A congress of Socialists was dispersed by the police at Ravenna, Italy, yesterday.

In an anti-Jewish riot in a Russian town, recently, 100 persons were killed and many stores destroyed.

The cholera in Egypt increases; 1000 deaths in two days.

Since its appearance in Egypt, the cholera has carried off 110 soldiers of the British army of occupation.

There has been a popular uprising for a Republic in the province of Badajos, Spain, the garrison joining in the revolt. Government troops from Madrid were sent to suppress it.

A supposed Moabite manuscript of Deuteronomy, on leather leaves, copied 700 B. C., has been found. It has been submitted to Dr. Genesberg, and other experts. The balance of opinion is in favor of its genuineness. The owner asks the British Museum $5,000,000 for it.—[See fuller notice in another column.—ED.]

From Khartoum in the Soudan, in Egypt, the latest news is that the Mahdi is at El Obeid or Lobeid, at the head of 4000 or 5000 natives. The black Egyptian troops whom he took prisoners are with him, and receive regular pay, double that formerly paid them by the Egyptian government. These men are armed with Remington rifles. The Mahdi has considerable wealth, the most of which he has sent to Gheboi-Gadir, four days by caravan—eighty miles. This is in the mountains, and is his country residence, and is called—Corsi Mahomet Achmet—country seat of Mahomet Achmet. Lobeid is a long straggling town, at the foot of an open slope, down which in the rainy season the water comes in torrents, making the streets into watercourses. The mud-built houses are also inundated. There was a large traffic carried on between Obeid, and Darfour, and thence with Lower Egypt and Cairo,—gum arabic, ivory, ostrich feathers, tamarinds, and saltpetre. The Mahdi has always been extremely courteous to Christians, and tries to persuade them that he is the precursor of Jesus Christ. He tells them that he is bound personally to present them to Christ at his coming, who will, he says, obligingly come to Obeid for the purpose. On this occasion the Christians themselves and Jesus Christ himself will become Mussulmans.—*London Christian Herald, July 25.*

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# Poetry.

## OF WHOM THE WORLD WAS NOT WORTHY.

What will it be when all these sons of fame,
The peerage of the ages, shall sit down
Together, in a day that yet shall come,
And, gathering each to other, shall recount,
The annals of their age, as they have known
And acted them, the twelvefold history,
What will that feast-board be, and what that hall.

Where they who have obtained the good report,
Shall meet together in one holy band,
And tell the tale of earth from life to glowing,
Revealing all the hidden springs of thought,
And speech and action to each other there?

The stars have looked each other in the face
For ages, yet have never met; the peaks
Of the far-severed and all-but-infinite hills
Have, with their mitres of eternal snow,
Stared on each other, yet remained apart.
The winds and waters and clouds embrace each other,
Earth's universal network of clear streams,
Is one sweet fellowship of many silvers,
But stars and peaks remain unlinked and lone.

So it is now; what it may be hereafter
We know not; what the all-fires fellowships
And store-links, compact and bright and great
One day may be, we cannot tell; nor yet
How soon, from the tall turret-clock of time,
Shall sound the signal which must gather all
The light-begotten children of the one
Great family of light, to the behest
Of the one festival which cannot end.

# Communications.

JERUSALEM, June 25.

*Editor Restitution:*

This is one of our days of disappointment. Post has come and brought us nothing—no, not so much as a paper. However, our life does not consist of what we have now, but it is that hope of something, we trust not very far in the future, that buoys us up. Sad indeed would be our lot if eternity was to be filled up with wars and fightings without, and within disappointments, heart-aches, fears of what the future is to bring us, etc.; but, thank God, we have a sure word of prophecy that tells us of something better. But it seems to be one of the peculiarities of our nature to have great light to-day, so that we can see the hand of a kind Heavenly Father in everything, and read the prophecies concerning this time, and see, in what is transpiring throughout the world, the fulfillment thereof. While we are delighted for the present with this kind of experience, the Lord sees that we can not stand such experience as this all the time. So it becomes necessary to drop us down a notch occasionally, giving us a sight at our true condition—our littleness by the side of God who created all things for his glory. And these coming-down times, from Pisgah's height, while perhaps for days we flounder about among the rocks at the foot of the mountain seeking, perhaps, if possible to get a notch lower, weary, perhaps, of life, batting our weary heads first against one thing and then another, is what knocks off the rough edges. Now this is hard to endure, but it is just the kind of experience every child of God must pass through to stand when trials come. And without it we may put it down for a fact that we are not sons. So, knowing that this is in harmony with his word, we will try to follow in the way of Paul—rejoice in persecutions, trials of all kinds, let it be loss of friends because of our faith, the giving up of kindred, country and home—no matter what, if we can only be on that ground where we can thank God continually and for all things, good or evil. This is the kind of life we should be seeking for in this awfully dark hour.

What we need to learn first of all is this: God deals with us in ways to us strange and past finding out. This being a well established fact, makes it necessary for us next to learn this, that God has created all things; and that means all—no more, no less. Then it follows that as he has created all things for a purpose, he may see fit to use some part of his work that is the most objectionable to us, for our teacher. Now a thought comes to me that deserves some attention. All, no doubt, who believe in an Almighty God, will agree with me when I say he created all things, and everything for his own purpose. Then the thought is this: The idea that we, mere creatures, and nothing more, should despise or have a dislike, or should in any way ill-treat any other part of his creation! O that all men might know themselves! This is one of the impossibilities so long as men cling to the idea that they are immortal without the new birth which cannot be found outside of Jesus Christ our Redeemer. This alone will show us that we are not God's, but instead are a very small part of God's creation. I have learned good lessons from the Mohammedans since I have been here, but had I said, "Oh, they are ignorant heathens!" and closed my eyes to what the Lord was teaching me through them, then I should have remained in the dark on those points; for I don't believe if I reject a truth because of the means God sees fit to use to teach me, that he will present it to me through something that is a little more pleasing to my exalted fancies. These vain imaginations that are ever striving to lift us up above the clouds must down, or we go by the board.

Last week, while in conversation with Mr. Gargour, a native merchant, who was raised up by Christians, and speaks very good English, a native passed along Christian street where we were standing, in front of my friend's shop. He had a large wooden tray loaded with some kind of eatables for street sale, and as I noticed he was not crying the same thing, I asked Mr. G. what he was saying. Said he: "All of his words are addressed to God, as follows: 'Lord, make it easy for me! that is, work upon the hearts of the people to buy! Thou (God) art rich! Be mercifull Give me from thy grace! Thou art found everywhere!'" The Koran teaches them to take everything patiently, no matter whether it be good or evil, for it is all from the Lord. In this I think they are far in advance of popular Christianity. They are admonished by the same book not to resist the powers brought against them, at the time of the end of their power over the Jew and Jerusalem. This strange book also tells them when their time as a nation is filled up—or, to make it a little plainer—when they go down as a people, that the Jews as a nation must come up. And it occurs to me that if the so-called church was not in greater darkness than these Mohammedans, it, or they, the members, might see that the filling up of the times of the Gentiles meant something, and that the words of our Lord (Luke xxi. 24) and Paul (Rom. xi. 25) were not put in the Book simply to be used as ciphers, but that they have a meaning. How any man claiming to be a student of God's word, and claiming to want truth, can pass these texts and many others by as nothing, is something hard for me to understand. I have about come to the conclusion that the profession and claims of such are vain. Now how easy it is for us to read and understand such texts as this by Paul, Gal. iv. 4: "But when the fulness of the time was come, God sent forth his Son," etc. This shows a certain fulness of time in the past. This we can see and understand, and can take it just as it reads, for the simple reason that in so doing we do not have to give up some of our preconceived ideas. There is no cross to take up in believing and understanding this text; but let the other texts referred to above so much as be mentioned in the presence of some of those devout ones who have said that the Jews will not be gathered into their own country again—who virtually claim that the curse will be removed from the land given to Abraham for a possession—and they will close their eyes, harden their hearts, and turn away from the truth, saying within themselves, "I see nothing in it, and do not believe God has anything in store for those miserable wretches. No, no," say they, "I will have none of it! Away with it! I am holier than those!" How little do such people know of the wonderful mercy, the long-suffering, of the mighty God who never has dealt with any nation, as a nation, save those whom he formerly knew!

The great trouble is this: The Roman Catholic idea that the Jews killed Christ, and consequently ought to be persecuted, finds too much room in the hearts of those who reject this part of God's word, now being fulfilled. Why not take our Lord's words for this matter, and see in them the reason for their doing so. He laid down his life. It was as impossible for him to be put to death before his work was finished, as it is impossible for these wonderfully wise men, who are kicking so hard against the pricks, to stay the hand of an Almighty God from continuing this greatest and grandest work of the world's history—showing that, regardless of what man may say, his mercy does endure forever.

Again, because it pleased God to raise up a few people in the time of Christ unto dishonor, and to perform a special work, should all people of the same nationality be censured? How far are all from the teaching of Christ, who have within them a heart full of hatred for this people! Yes, how different! for he could pray for them, but it takes a great deal of suffering, lots of whipping, before we can be brought to follow our Lord's example in this matter, and pray for those whom the "mother church" (Rev. xvii. 5) has taught should be persecuted. The great trouble with those who hold on to those ideas adverse to the Jews, is that in "coming out" of the mother church they did not come out clean, and had better go to the pool and wash, or return from whence they came.

Just now four carriages, or rather wagons, loaded with Jews, passed in to the city from Joppa. This is going on every day. I sit here by the window, and in the way how God speaks to me in tones of thunder, "My word is truth, I, the Lord, will do it."

Now I wish to say a few words to our brethren according to the flesh, if I can reach them through THE RESTITUTION. There has been started here an institution for the aged Jews. There are a great many poor old men who have no means, no relatives, no homes, but trust they have a God. They have come here from all parts of the world, some say by chance. But no matter, they are here and in this destitute condition. Dr. Saunders, a Jew who came last year—in answer to God's call—from Australia, had a little income, and started this institution or home for these poor souls, whom I know God loves, if hard-hearted men do hate them. Dr. Saunders has used his means in this way, and made it reach as many as it would; but he can do no more and must be assisted in this work that God has so fitted him for. I have made this appeal more to Hebrews than to any one else, for the simple reason that those of our brethren "according to the spirit" seem to have got hold of a strange kind of a spirit—one that causes them to hold on to their dollars, allowing none of them to be used for the relief of God's suffering poor. Who of such will be the first to drive that spirit away by answering to this call? All donations for this purpose will be acknowledged in the Hebrew paper at Jerusalem, and a copy of same sent to donor. Notice will also be given in THE RESTITUTION of receipt of same.

I have just returned from the "old city," and as I came outside the Joppa gate, saw to the left a lot of Bedouins, natives from beyond the Jordan, who are looked upon as hostile, or at least quite treacherous in their own land. They have just begun to bring in their crop of grain, mostly wheat and barley. This was a scene worth looking at, I assure you. Here were fifty to a hundred camels and donkeys; they had been unloaded, to give the grain-buyers a chance to look at and dicker for the grain. These fellows lay down by their sacks and let the buyers do the most of the talking. The merchant makes an offer, and all the answer he gets is "la!" meaning no. This is kept up until the price is raised to what Mr. Bedouin thinks is about right, then it is finished. I never have seen grain of such weight, and so solid in any country. I send you a sample of the wheat, just as it was handed to me out of the sack. This is from the valley of the Jordan, and raised by a class of people who know no more about farming than our North American Indians. This is what they get from the soil by scratching over the top of the ground with a wooden plow. What, think you, might be done with our American plows, grain drills, etc., with a good span of horses instead of a steer and donkeys for a team? I have heard of a man by the name of Cook, from America, who has traveled some little in this country—think he represents himself as a preacher of the gospel—who has said that even the "twittering birds," as they fly over Palestine, have to take their haversacks with them. I think this sample of wheat will show to your mind plainly that the Right Reverend D. D. Cook, LL. D., has "twittered" out a very large-sized "fish story." We see in this what men will do to oppose Bible truth which the carnal mind cannot receive. They take sides against it, and in order to make any kind of a fight, are simply driven to tell that which is false; for untruth can be supported by nothing else, while truth requires no support, but is a marble pillar itself, and has the Rock of Ages to stand on. I would advise Mr. Cook to move his hut of sticks and stubble from off that foundation of sand, tear down and start anew, on the rock that will stand the storms.

We hope to see some from the United States this season who believe God is all-mighty; that his power has not decreased in any way; who believe that the devil can't do anything that God does not let him—in a word, who believe there is no other God beside him.

P. H. WIENTRAUBEN.

CHICAGO, July 20, 1883.

*Editor Restitution:*

I send enclosed a specimen of so-called "proverbs," (should be translated "parables"). You will not fail to notice the wonderful spiritual as well as what we commonly understand by the word "practical" teaching in this chapter; and I will further say that the whole book when correctly translated and understood is of the same wonderful character. As a book it is the key to the "more philosophy" of the Scriptures, and I think was so designed to be by the Infinite Mind.

Yours in the faith,

CHAS. GARDNER.

PROVERBS xxvi.[*] (Parables Properly Translated) Chapter xxiii.

1. Better is a morsel with joy in peace than a house full of many good things and unjust offerings in the midst of strife.

2. A thoughtful house-servant will obtain control over senseless despots, and will take a portion in a distribution among brethren.

3. Even as the value of silver and gold is tried in a furnace, so also are chosen hearts on the part of the Lord.

4. A bad man giveth ear unto the tongue of transgressors, but a just one doth not attend unto lying lips.

5. The one who mocketh at a beggar embitters the One who made him. And the one who rejoiceth over that which is lost will not have been accounted guiltless; but the one who showeth pity will have experienced mercy.

6. A garland of graces are children's children, and the boast of children is their fathers.

The whole cosmos of useful things is for the faithful one," but not an "obol" (less than 3 cents) for the faithless.

7. Trustworthy lips will not suit a senseless person, nor will lying lips a just one.

8. Chastening for those who utilize it is a hire of graces, and wherever such an one shall turn, he will have prospered.

9. He who hideth wrongs suffered seeketh friendship, but he who hateth to hide them separateth friends and members of households.

10. A threat breaketh the heart of a man of sense, but one who is wanting in good sense, though punished with a whip, doth not perceive.

11. Every bad man stirreth up contradiction, and the Lord will send unto him an angel without mercy.

12. Anxious care will fall upon a thoughtful man, but the heedless will reason badly.

13. He who returneth evil for good, will not have caused evil to depart from his house.

14. The authority that belongs to righteousness giveth power to words; but sedition and strife lead the way to want.

15. He who judgeth the unjust to be just and the just to be unjust is unclean and abominable in the estimation of God. (God's definition of "abomination.")

16. Why have useful things come into possession of a person wanting in sense? For a heartless person will not be able to lay hold of wisdom. He who exalteth his own house seeketh the blow of destruction. And he who goeth crookedly to learn will fall into evil. (Note carefully the philosophy here.)

17. Let one be thy friend for every occasion; but let brethren stand in use for thee in thy straits: for this purpose are they begotten. (Note the doctrine here reader.)

18. A man without sense (*agape* here synonymous with selfishness) applaudeth and rejoiceth over himself, and is as it were one who becometh surety for his own friends.

19. A lover of wrong-doing rejoiceth in contentions;

20. And the hard-hearted doth not meet along with the good. A man who dissembleth with his tongue will fall into evil;

21. And a heart without sense is a woe. that gets possession of him. A father doth not rejoice over a son that is undisciplined; but a son with good sense causeth his mother to rejoice.

22. A heart that rejoiceth is a cause of health; but the bones of a sorrowful man wax dry. (Medical science.)

23. The ways of him who taketh bribes in his bosom will not finally prosper, and an irreverent person inclineth out of the ways of righteousness. (Judges note this.)

24. The face of a wise man hath understanding; but the eyes of a thoughtless one are unto the ends of the earth.

25. A heedless son is a father's wrath and a woe to the one who bore him.

26. To injure a just man is not well and to take counsel against just rulers is not holy.

27. He who as an arbiter refraineth from advancing a harsh word and is long-suffering, is a prudent man.

28. Wisdom will have been accounted to an unintelligent person who enquireth after wisdom; and any one who keepeth silent will seem to be thoughtful.

[*] A prophetic reference to Christ no doubt.

## LOCATION OF CHRIST'S GLORIOUS THRONE.

It seems there is nothing more clearly taught in the Bible than that Christ will personally appear on this earth, or rather on the new earth, to receive a kingdom, Luke xix. 12, Dan. vii. 13, 14, and shall rule and reign over the nations of the earth as King of kings and Lord of lords, and whose dominion shall be an everlasting dominion, which shall not be destroyed. That Christ has never received a kingdom, or has over exercised the authority of a king, is shown by his own words to his disciples, saying: "You that have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. Now if it be true that Christ is now King, and is sitting upon the throne of his glory, as some seem to think and teach, then the apostles are also now sitting upon twelve thrones, judging the twelve tribes. This cannot be, from the fact that the apostles have been dead for hundreds of years, and those people known among us as Jews are the two tribes taken captive by Titus the Roman general, Judah and Benjamin. The other ten tribes have been lost to the world for more than two thousand years. They were taken captive by the king of Assyria, and have never been heard of since. The Lord, speaking of them, says: "My people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting place." Jer. l. 6. From this we learn that they are not only lost to the world, but they are lost to themselves—they have forgotten the land of their inheritance. But the Lord knows where they are, for he says: "My eyes are upon all their ways, they are not hid from my face." Jer. xvi. 17. And he says he will gather them again and bring them into their own land, and they shall be one kingdom, and they shall not be divided into two kingdoms any more at all. And David shall be king over them, and they shall have one shepherd. Ezekiel xxxvii. 20–28. Now when the twelve tribes of the children of Israel are restored to their native land and kingdom, and the apostles are restored from the grave, and Christ shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, (Matt. xxv. 31,) and the apostles will sit upon twelve thrones and judge the twelve tribes of Israel. O how joyous, how delightful, how happy the day when the government shall be administered in equity and justice, when the destructive and cruel sword shall be beaten into implements of husbandry, and nations learn war no more!

But a question might arise in the mind of the thoughtful—Where will the throne of Christ be located? Well, as Christ and the apostles have not told us, we must look to the prophets, for it appears that God gave them a work to do, which was, to light up the future by the word of the Lord, to the understanding of all, that all may know their future destiny, that all might understand the history of the future as plainly as they understand the history of the past. And they have faithfully done their work. Therefore we will consult the prophets.

"And it shall come to pass in the last days that the mountain of the Lord shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 2–4.

This Scripture should be understood in a literal sense. The last days spoken of refer to the last days of the gospel age, (1 Tim. iv. 1; 2 Tim. iii. 1–5; 2 Peter iii. 3), although I have often heard it quoted and applied to the going forth of the gospel on the day of Pentecost. But this cannot be, for all nations did not flow to Jerusalem, and the sword has never been beaten into plowshares; consequently it must refer to future time. And this mountain also must be a literal mountain, for Isaiah says, "And in this mountain shall the Lord of hosts make unto the people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he taken away from all the earth, for the Lord hath spoken it." Isaiah xxv. 6–8.

"For in my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me there will I accept them, and there will I require your offerings, and the fruit of your oblations, with all your holy things. I will accept you with your sweet savor, when I bring you out from the people, and gather you out from the countries wherein ye have been scattered, and I will be sanctified in you before the heathen." Ezek. xx. 40, 41.

The above Scripture needs no comment. It is expressive of great power and glory that shall be exhibited, and the richest of blessings shall go forth from that mountain in that age, upon the people, not only upon the Israelites, but to the whole world.

But the prophet Ezekiel is very explicit and lengthy in his description of this holy mountain, and the buildings upon it. He says that when he was a captive in the land of Chaldea, that the hand of the Lord was upon him, and in the visions of God he was conveyed into the land of Israel and set upon a very high mountain, by which there was as the frame of a city in the south, and there appeared to him a man having the appearance of brass, and said to him, Son of man, see with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee, for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel. Ezek. xl. 2–4.

This is something that is well calculated to win our admiration and elicit our most serious consideration. It appears that this vision is of vast importance that Ezekiel should receive so strict a charge, to see, and hear, and set his heart upon all, and declare all to the people. This vision was not given for the benefit of the Jews only, but was intended for the righteous of all nations. "For there is neither Jew nor Greek (Gentile) there is neither bond nor free, there is neither male nor female, for ye are all one in Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 28, 29. Consequently we all have an interest in this wonderful vision. "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope," Rom. xv. 4, "And be thoroughly furnished unto all good works." 2 Tim. iii. 17.

Immediately after the prophet had received this charge, the man commenced to show him the buildings, and also to measure the same. There are three whole chapters, the xl., xli., xlii., xliii., are taken up describing these buildings and all things pertaining to them. In chap. xli. he says, "Afterwards he brought me to the temple," and the things pertaining to it down to the 13th verse, and says, "So he measured the house an hundred cubits long, and the separate place and the building, with the wall thereof an hundred cubits long." vs. 14. Also the breadth of the face of the house and the separate place towards the east an hundred cubits." Now if we know the length of the cubit we should know the exact size of the temple. But as it is we know it must be very large and grand. In chap. xlix. he says, "Afterwards he brought me to the gate, even the gate that looketh towards the east. Vs. 2, "And behold the glory of the God of Israel came from the way of the east, and his voice was like the voice of many waters, and the earth shined with his glory." Vs. 4, "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." And continues his speech down to the 10th verse and says, "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern." Vs. 11, "And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof and do them." Vs. 12, "This is the law of the house, Upon the top of the mountain the whole limit thereof round about shall be most holy."

The above Scripture shows us beyond doubt that Christ will personally appear on the earth as a King, and that his throne will be located on a high mountain north of the city of Jerusalem, for Ezekiel saw him coming from the east, and saw him enter into the Temple at the east gate, and heard the Lord speaking to him as from his throne where he would dwell with the children of Israel forever.

The Temple cannot be the temple that was built after the return of the Jews from the Babylonian captivity, because this temple is unlike any temple that has ever been built. This temple stood upon a high mountain north of the city, and it had three doors or gates, one on the east, of which no man was allowed to enter, because the Lord had entered in by it, Ezekiel xliv. 2; and there was a door on the north and one on the south, but none on the west, and when the people enter in to worship the Lord, those that enter in at the south gate pass out at the north gate, and those that enter in at the north gate pass out at the south gate. xlvi. 9. And again, there were waters issued out from under the threshold of the east gate, which, in about three miles became a river, and taking an easterly course emptied into the Dead Sea. And when this river empties into the sea the waters shall be healed. "And it shall come to pass that everything that liveth, which moveth, whithersoever the river shall come shall live; and there shall be a very great multitude of fish. And it shall come to pass that the fishers shall stand upon it from Engedi even unto Eneglaim; etc. And upon the banks of this river shall stand trees that shall yield their fruit every month, whose leaf shall not fade and the fruit thereof shall not be consumed. Ezek. xlvii. 1–12.

Again, the prophet in chap. xlviii. gives a description of the division of the promised land among the twelve tribes in equal portions: Dan's portion on the north, then Asher, then Naphtali, then Manasseh, then Ephraim, then Reuben, then Judah. Then there is a portion laid off, of twenty-five thousand reeds in breadth, and in length equal with the other portions, and the sanctuary shall be in the midst of it. Then the other portions are set off on the south.

This is something that never has been, consequently it is to become a reality in future time. O how grand, how glorious the theme.

Ye saints of the Most High, let us see with our eyes, and hear with our ears, and set our hearts upon all that is shown us in that most precious of all books, the Bible, that we may be anxiously and patiently looking for the return of our long, long absent Savior.

L. V. NORTH.

# SEE HERE! READ THIS!

Quite a large number of our subscriptions have expired in June and July, and are hence delinquent. Please renew as rapidly as possible, as we need the assistance of all our friends. Some who promised to pay back subscription before this, have not yet done so. We trust they will as soon as possible.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them.

A. R. UNDERWOOD, Agent.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 78 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

NOTICE.—Cincinnati, O.—The Advent Congregation meets in Lancet Hall, No. 203 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 182 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

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## A LETTER to a FRIEND.

—BY MRS. C. C. WOODBURY.—

This letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is too well known to need commendation here. 32 pages, price 10c., 3 copies 25c., 13 copies $1.

The Inspiration of the Bible. A lecture delivered before the Thirteenth Annual Convention of the Young Men's Christian Association of Macon by Hon. T. J. Hastings, of Syracuse, N. Y., on 11 inst. Price 5 cts., 50 pages. For sale at this office.

# Poetry.

Sabbath Recorder.

## WAITING.

BY C. MORTIMER.

"Blessed are they that wait for him."

I am waiting for the coming
Of earth's long-expected Lord,
For the signs are now fulfilling,
That he gave us in his word;
I am watching, I am waiting,
For that promised glory day,
Yet I do not cease my working,
I need work as well as pray.

Pray I for the gems of waiting,
For the grace to work and wait,
That my heart may cease its throbbing,
Calm and strong for any fate;
That my eyes may cease sin sighting
When a shadow passes by,
For the moment half expecting
Them to hear the midnight cry.

Day and hour no mortal knoweth
Of the advent of the Lord,
This the Master plainly showeth,
In the teaching of his word:
Yet that day of days is coming,
And the gladsome hour is nigh,
For the signals are appearing
In the earth, and air, and sky.

I may die before the heralding
Of that bright millennial day,
Sweet and sweet will be the sleeping,
In the twilight shadows gray,
For the midnight trumpet roundeth,
Ringing through the graveyard's gloom,
And each Christian sleeper waketh
From the sunlight of the tomb.

I am waiting, I am praying,
For the promised glory-day,
As I read each peculiar saying
Christ in on his earthward way;
I can wait until the dawning,
Wind my heart for any fate:
Come at noon, or eve, or morning,
I will meet him at the gate.

# Communications.

## "ONE FAIR CHANCE FOR ALL."

### INTRODUCTORY.

*Brethren and Sisters:*

Please permit me, in two numbers, one final effort upon this subject; and if not forced to defend myself, it shall be final. I shall not be personal at all, and will treat the system even with due respect. If no personal answer be made to this (and I hope there will be none), I care not how much may be said against its positions. I know I am human, and I concede to my brethren and sisters the same.

And to gain a fair and impartial hearing I briefly state before the argument some of the main positions:

1. I believe in the resurrection of the just and the unjust, one to immortal life, and the other to everlasting destruction.

2. That the whole race will not die in Adam nor be raised in Christ.

3. That in the first resurrection none but the worthy will be raised.

4. That in the general resurrection good and evil will be raised.

5. That some have already received their final doom.

6. That infants will be saved without any future chance.

7. That some heathen will be saved and others lost.

These items will all be noticed, but perhaps not in their order named. I want it distinctly understood that all the wicked dead will be raised to a just punishment excepting those already having received it.

### THE ARGUMENTS.

1. There is no such thing in fact as a fair chance, or equal chance. Nowhere in any department of life since the fall is this true, and in the very nature of things it is an impossibility. Take the first two born—Cain and Abel—and you will see its impossibility. The first received being when his parents were under the powerful influence of a lie believed, passionate guilt, and opposition to God. Abel received his being in calmer moods, under sober thoughts and regretted disobedience. A law of God and his universe is that "like begets like." Every good and great man or woman received being from good and great parents; or, if not, from parents at the time under great and good thought. There is no truer doctrine than this known. And if so, how can there be an equal chance for all?

Turn we for one moment to the physical organization. Consumption and other diseases are hereditary; so are mental and moral diseases. Has the hereditary drunkard, receiving his being from scottish parents, an equal chance with the sober? The brutish intellect and morals with the bright and good? The poor, sickly infant with the robust and healthy? The kleptomaniac with inborn honesty? The dirty, foul-mouthed, ragged, abandoned street Arab with the cleanly, well-raised, well-clothed, well-fed and well-bred? The neglected in education with those of the best opportunities? The Sunday rowdies and profane with those of Sunday schools and churches? These are not mere scientific and moral truths, but they have the ring and stamp of God upon them. Paul, in 2 Tim. i. 5, recognizes the hand of God in the doctrine. "When I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and in thy mother Eunice; I am persuaded that in thee also." Paul recognizes the doctrine of hereditary good through three generations! And in the same way it may pass through hundreds; and so may the opposite—evil. So, nowhere in all the dominions of God can an equal or fair chance absolutely obtain. The history of the world, as well as the Bible, stamp the doctrine with sophistry.

The patriarchs and people of that age had not an equal chance with the law age, nor this with the gospel age, nor this with the age to come, as each succeeding had all the light of the preceding and its own. But, all being judged according to the light had, perhaps, in a modified sense, all may be said to have had a fair chance.

2. The fair chance does not represent God in the light of facts and Scripture. Because 1, it represents his creation of man before he was ready to meet his needs; or 2, that he was not wise enough to create him at the proper time; or 3, that he was not powerful enough to lend circumstances to his needs as he lived and died; or 4, being foiled in all else, he must needs lay him away in death for thousands of years, and then create him again in order to give him "one fair chance" after his plans are matured!

Certainly he was not all-wise, or he would have foreseen and prepared for this difficulty; nor all-powerful, or he would have met the emergency as it appeared. To lay away millions of the race in death unprovided for, and then raise them for a fair chance, certainly does not exalt his wisdom or his power; and, too, it represents the serpent as disarranging all his plans and so confusing him that thousands of years were necessary to mature a plan which an all-wise God should have seen and met from the beginning.

3. God was under no kind of obligation to give any kind of life to man. This was an act of pure philanthropy and not of necessity. After man had thwarted his original plans, or attempted it, he was under no obligation to give any a chance, fair or unfair, for eternal life. The first life was a great boon had there been no other. And had man lived as he should, even without any other life, he could have crowded into that life immeasurable happiness; and, had not man chosen to sin, the means of perpetuating life eternally were within his grasp.

4. But man deliberately elected to display God and fell. He was created good physically with latent intellectual and moral powers equal to his position. Being fully enlightened in regard to his nature and powers, and warned of his trial, he deliberately chose to disobey God and die. None were to blame other than himself. He elected to fly in the face of his great Creator and Benefactor, thereby losing first his innocence and then the life he had. Hitherto he had held sweet converse and communion with his God, though naked; but no sooner had he disobeyed than guilt seized him, and he feared his best Friend. Fleeing from his presence, he tried to patch up his guilt with fig-leaf theology, but God found him out in his sin. Calling him up and his guilty companion, with the serpent, he proceeded to pass sentence upon them. The serpent, not being intellectual nor moral, not being placed under positive law, was only condemned to crawl upon his belly all the days of his life. The woman was subjected to her husband, and the pains of a multiplicity of seed to meet their altered state, and finally death. The man, to a life-struggle for existence, to the curse of a cursed earth, and finally to death. That this death was not to occur in a day of twenty-four hours is evident from the law itself: "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life." Gen. iii. 17.

5. The whole race, as taught by the fair-chancers, did not, will not, die in Adam, nor will the whole race be raised in Christ. This is their main ground, their Gibraltar; and if this pillar of their edifice is pulled out, their whole structure topples over. I shall, therefore, be at more pains here in attacking and demolishing their stronghold; carrying this, their whole structure falls to the ground. They quote 1 Cor. xv. 22, with great confidence; and by their show of logic intimidate the Scripturally uninformed. I shall meet them and rout them here, undoubtedly.

*a.* This whole epistle is written to Christians for themselves, and does not deal in universal axioms, as shown in first and second verses. They were all "sanctified in Christ Jesus."

*b.* Some among this congregation denied any resurrection. And the main arguments were addressed to these: "How say some among you that there is no resurrection of the dead."

*c.* No man can legitimately get out of a subject more than there is in it. This whole chapter is a masterly argument for the resurrection of the Christian dead, and the change of the Christian living, when Christ comes again. There is not one word in it said about the resurrection of the wicked dead, unless it be by inference from 24th verse. To find the resurrection of the wicked we have to consult other Scriptures. Hence we must not make Paul say in this chapter what he did not say, nor what was not in his mind.

*d* That he did not say what fair-chancers say that he did say, is evident; because it is not true that all the race die in Adam: for two of the race—Enoch and Elijah—have already escaped death, and millions more will escape it at Christ's second advent. Nor will the race be raised in Christ, as we shall see further along. So it will not do to squeeze out of this text what was never in it.

*e.* Paul's premiss is, 1 Cor. xv. 21, "For since by man came death, by man came also the resurrection of the dead:" and the conclusion drawn, is, "for as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. Now the conclusion must not embrace more than the premiss. That was that death came by man—Adam—and life by man—the Man Christ Jesus. The one was the loss of the Adamic life; the other, the gain of immortal life. This text—1 Cor. xv. 22 and the whole of the 15th chapter—if there were no other Scriptures upon resurrection and judgment, would not prove the fair chance at all, but bald-headed Universalism! For every one here raised is raised immortal, and not to any kind of a chance. In this resurrection, the dead "is sown in corruption; it is raised in incorruption;" in "dishonor; it is raised in glory;" "in weakness; it is raised in power;" "a natural body; it is raised a spiritual body." Give Universalists their interpretation of the text and whole chapter, (and it is as Scriptural and logical as the fair-chancers') and their doctrine cannot be overthrown.

In the proper place and time we will show that it will not do to build up a doctrine upon the word "all." But when fair-chancers are pressed to the wall here, they then reply that the same "all" is meant in the loss of life in Adam and in the gain of life in Christ. Admitted. What then? Not the fair chance, surely; for the race do not die in Adam, nor is the race raised in Christ. The meaning—the only true meaning—is, that all who die at all die in Adam or by Adam, and all that will be raised at all will be raised in Christ.

6. The next and only strong proof-text of the fair-chancers examined and turned against themselves: 1. Tim. ii. 1–6. The first verse exhorts Christians to pray for "all men," and is of no value to them; the second gives the design of such prayers—that God through those prayers might so govern and direct the rulers of the people that Christians should not be persecuted, but that they might "lead a quiet and peaceable life in all godliness and honesty;" the third asserts that such prayers are "good and acceptable in the sight of God;" and the fourth, the fair-chancers claim proves their doctrine—"Who will have all men to be saved and come unto the knowledge of the truth;" the fifth makes one God and one Mediator, and of course gives them no comfort; and the sixth declares Jesus gave himself to be a ransom for all, to be testified in due time." This, if the fourth proves their doctrine, comes in as explanatory of when the testimony is to be given for "a fair chance."

We therefore direct our efforts to the fourth verse, and show that it does not mean what they say it does; and if not, then their whole structure topples over. The doctrine sought to be fastened upon this text is, that God absolutely "wills" the salvation of the race. If this were so, then that "will" would be performed; and this would prove Universalism and not the fair chance. The fair-chancers, however, make this salvation only a resurrection of that part of the race to "a fair chance" who have not already had it. Their philanthropy gives to all, who have not had it, a fair chance by giving them a post-mortem gospel and post-mortem salvation, or a chance for it, in the eternal state! Further along I will show that there will not be a resurrection of the whole race, and that knocks the "fair chance" into pi.

The Book says that "God is the Savior of all, but especially of believers." This salvation is now, not after death. Nor does this include the race, for millions upon millions of the race are annually destroyed in the providence of God by storms, floods, cyclones, famines, and pestilences. The special salvation is pardon and "joy and peace in the Holy Ghost." So there never has been, is not now, and never will be, a salvation of the race in any sense of the word. But fair-chancers give a universal salvation without truth! The Bible says the truth saves.

There is nothing in this text that may be even tortured into a proof of the universal salvation of the race save the word "will." Now, use this in the sense of "desire," and all is plain, and no contradiction of other texts. The Greek word *thelei* is rendered "desires" by the Diaglott. God certainly does desire the salvation of all, but only according to his revealed will. It will not do to make his will and desire clash with his revealed word, else we are all at sea without compass or rudder! "A house divided against itself cannot stand." His word has damned and will damn millions of the race! Is this damnation against his will? If so, who forced him to it? And if it were his absolute will to save the race, he certainly has the power to perform it.

But in this text the fair-chancers build their theory upon the order and arrangement of certain words in the text—thus: "Who will have all men to be saved, and to come unto the knowledge of the truth." Their salvation is a resurrection to mortal life again of all those who have not had "one fair chance;" and when saved, they want to bring them and the truth into juxtaposition in order for a trial to "a fair chance!" If Adam and Eve fell, so may these, and then it only gives two mortal lives and two mortal deaths instead of "a fair chance." Is there anything fair in creating them twice to the one creation of all others in Bible lands?

But in regard to the arrangement of words in a sentence: No book in the world compels the meaning of the first word in a sentence to come first, much less the Bible. I now only give one sample to demonstrate the absurdity of such interpretation—Luke xx. 35, 36: "But they that shall be counted worthy to obtain that world, and the resurrection of the dead," etc., etc. Now, according to this order and arrangement of words, the worthy get to that world before being raised from the dead! Is that the meaning? Must they not be raised from the dead before they can get to that world? and in order to it? Certainly. But we are told that *oinos* should be rendered age instead of world. Very true. Perhaps this should always be its rendering. But I am not astute enough to see how this would help the fair-chancers. For none could come to that age without a resurrection from the dead, because that is a necessity to the ushering in of that age.

7. But being routed here as well as before they go for the restitution. Let them. We follow them here, and show that they misrepresent Bible restitution. What is the Bible promise of this Restitution? This; only what "the holy prophets" teach, not what fair-chancers, Universalists and Partialists teach. Those "whom the heaven must receive until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began." No one thing taught by any man, by any church, is "the restitution;" to know what that is, we must consult what "the holy prophets" have said. If they have said in plain words what the fair-chancers say, all right; if not, all wrong.

But before examining them, let me in a few brief words reduce their theory to an absurdity. Their doctrine is, that all who have not had during life "one fair chance," will be raised sometime during the ages to that fair chance. Very well. Now there will be enough of these at Christ's second advent to densely populate our earth; and during his reign and at its end, to pile them upon one another several stories high! Again: there must all be raised mortal for that "one fair chance." They will be raised without friends, without a home or country, without water, provisions, clothing, or property of any kind, strangers in a strange land. Who would think of offering such as these a "fair chance" for eternal life? Poverty, hunger, nakedness, thirst, and the want of all other necessaries of life, to say nothing of its comforts, would roll their indescribable sufferings upon them, more than paralleling the fabled sufferings of the damned!

We now notice the words restore and restitution. Restore—"To replace; to return; as a person or thing to a former place."—Webster. Restitution: "The act of recovering to a former place."—Webster. These are the literal definitions of these words. Their meaning then would be, 1, To place Adam and Eve back in Eden in a mortal state as before the fall and curse; or 2, To place the race there in that state, provided the race had ever been there. Would either of these satisfy the fair-chancers? Nay, verily; but they would be a literal restitution. Are both, or either of them, the Bible restitution? No! So no man's doctrine of restitution will do. We discard all, and take the doctrine of "the holy prophets" only. They teach that all will not be raised; that some have already received their final doom; that all will not be saved, and that many will be damned, burned up, destroyed, etc., etc.

8. The fair-chancers' definition and doctrine of the word "all" unscriptural. It nowhere in the Bible means the race. In many places only a few of a class. And to build a huge system of false philanthropy upon such a word, is neither safe nor wise. I shall give but a very few examples of the many to be found in the Bible.

Mat. viii. 25: "After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw all men clearly." Did he see the race, past, present, and future?

Mark xvi. 15: "And he said unto them, Go ye into all the world and preach the gospel to every creature." Did they travel over the face of all the earth? and did they preach to every creature?

Consult Mark xi. 32, Joshua vii. 25, and many other Scriptures which, for want of room, I cannot quote, and you will see the absurdity of making the word "all" include the whole race. I shall quote three other texts upon this point only, because they are the strongest to which the fair-chancers could refer.

Rom. xi. 26: "And so all Israel shall be saved." This ought to include every Jew, according to the fair-chancers. How is it, Paul? Are you among the fair-chancers and Universalists? No! Have I not told you better in Rom. ix. 6, 7? "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children; but in Isaac shall the seed be called." All Israel, then, in the sense of the promise, will be saved, but not every Jew; therefore every Jew is not of Israel. Ishmael was a son of Abraham, but not by promise; for he was also the son of Hagar. The promised heir must be the son of Sarah as well as of Abraham. Therefore Hagar's son Ishmael could not inherit with Sarah's son Isaac. These two women—Sarah and Hagar—and these two men—Isaac and Ishmael—Paul taught, illustrated the two covenants—one from Mount Sinai in Arabia, the other the Jerusalem from above. That is, as Paul again explains it, Rom. ix. 8, they which are the children of the flesh, they are not the children of God; but the children of promise are counted for the seed." What promise?

Gal. iii. 26-29: "For ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, neither male nor female, there is neither bond nor free; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That promise, Gen. xii. 1-3: "Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I shall show thee; and I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."

Rom. viii. 22: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they," ("the whole creation") "but we ourselves also." Here is the broadest, most comprehensive words known to the English language; and if Paul understood how to use language, this being a fair translation, these words did not include himself and fellow apostles; because, after having used that phrase, in order to include himself and apostles he added, "we ourselves also." Hence if Paul or any of the apostles had said "the whole creation," would be saved, or if Universalists should say it, or if the fair-chancers should say "the whole creation" should be raised to "one fair chance," neither one nor the other would be true, Paul being judge.

A. MALONE.

(To be Continued.)

# Sententious.

Post-mortem honors cannot atone for ante-mortem ignominies.—*T. De Witt Talmage.*

The power of a man's virtue should not be measured by his special efforts, but by his ordinary doing.—*Pascal.*

It takes four things to be a gentleman—you must be a gentleman in your principles, a gentleman in your tastes, a gentleman in your manner, and a gentleman in your person.

"Work, for the night is coming;
Work through the morning hours:
Work while the dew is sparkling;
Work 'mid springtime flowers:
Work when the day grows brighter, work in the glowing sun,
Work, for the night is coming, when man's work is done."

To breathe upon the heart of man, overladen by worldly business, the air of heavenly holy beauty, is to recommend the charms of truth and goodness, to win thereby the affections of men from vice and error, and fan those lofty aspirations which are kindred to devotion, is the noble moral of art.—*Hunter's C. Magfat.*

God lives though all his power, unwasted, subsists
The unending scale of universal motion.
His smile of love on star and violet sleeps,
And whispers in the evening zephyr's devotion.
We all are in one school,
Each hath his daily lesson, line on line:
Not slender chastisement and sufferer rude
God doth for some design.
—*E. H. more Gladstone.*

We walk upon the verge of two worlds; at our feet lies the very grave that awaits us.

"He is faithful that hath promised, he will surely come quickly!
He'll keep his tryst with me, at what hour I shall know him;
But he bids me still to watch, and ready now to be
To greet at any moment, for his coming."

The faithful teaching of the truth as it is in Christ, the earnest preaching of the Word of God, the holding fast of the simple elements of the gospel in their divine and living power constitute the best possible means of stopping the course of error, and accelerating the progress of truth.

Look to the glorious resurrection morn,
That "morning without clouds," which soon will dawn,
When Christ will come to free his own from death
Making them glorious as his glorious self,
To dwell with him in everlasting joy.

"That morn will soon be here; see yet the sun
Has dawned again upon the slumbering world
The Lord may come to take his people home.
Oh, blessed hope! oh, truth divinely true!
Most joyful news for thee, O Church of God!"

## ANNOUNCEMENTS.

The Annual Assembly of the Church of God will, if the Lord will, convene at the House of the Brethren, in Winchester, Va., on Friday the 7th, before the second Sunday in September, and as it is to be a conference of committees, appointed by various churches in the East, in order to effect a more general union to work in the Lord's vineyard, all of the brethren in Christ, everywhere, who have not been conferred with, as well as all who have, are respectively invited, and all who cannot attend in person, are requested to represent themselves whether individually or collectively, by letter. H. V. Reed, J. W. Wilson, Samuel Wilson, and other able ministers of the Word, are expected to be in attendance. All coming by rail will be met at the Winchester depot, and conducted to the House of the Brethren, where they will be cared for as long as it may suit them to stay.

J. N. BLUE,
G. C. PRYOR,
J. J. STAIR,
JACOB GOOD,
A. J. MILLER,
J. D. GOOD,
WILLIAM GOOD,
N. J. MORGAN,
Com.

### POSTPONEMENT.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead as August, as formerly announced. By order of the Executive Board,

N. B. STEBBINS, Sec.

The Lord willing, the Christian association of Iowa will hold a conference meeting at Glad Brook, Tama Co., Iowa, on the Toledo and North Western R. R., commencing Thursday, Sept. 13, 1883, and holding over Sunday or longer if the interest warrants. Churches are requested to send the usual number of delegates, and all preaching brethren throughout the state are requested to be present. By order of the Board.

JOHN FITZ, Sec.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $300. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your reward, Father will record you.

R. S. [illegible], Pastor.


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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 36.

*Points of identity further examined.* 7. *Aborigines die out*—8. *Canaanites shall leave Israel*—9. *Her army*—10 *Her navy*—11. *Above all other nations.* 12. *Must be without a king many years*—13. *In their worship*—14. *Money lenders*—15. *Authors and views.*

7. Aborigines of Israel's colonies must die out.—This particularly true of Jacob's seed by Joseph, whose stick is in the hand of Ephraim. Jacob's seed was to be preserved. "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure and will not leave thee altogether unpunished." Jer. xxx. 10, 11; see also Jer xlvi. 27, 28. This will be clearly understood when we examine the blessings on Joseph, Gen. xlviii. 16-19. Ephraim was to be so increased as to become a multitude of nations. As they increase, the native population decreases till, in many countries they become extinct. As John the Baptist said of Christ, "He must increase but I must decrease," so do the natives decrease before this foreign population. The Indians are decreasing before the Saxons in America. Two large tribes have disappeared in Tasmania. "At the present death-rate, twenty years will exterminate the Maories of New Zealand. that in many of our smaller colonies they are already totally extinct."—*Hine.*

8. Canaanites about Israel.—The Lord commanded Israel to drive out the Canaanites. The reasons were obvious, lest they should be corrupted by their heathenish idolatry. But when they found comfortable homes they allowed the Canaanites to dwell among them. This was displeasing to the Almighty, who declared that they should be pricks in their eyes, thorns in their sides, and should vex them in the land wherein they should dwell. Num. xxxiii. 55. "They shall be snares and traps unto you, scourges in your sides." Jos. xxiii. 13. The people of South Ireland, according to the early Israelitish colonization enterprize already considered, are Phœnician or Canaanites. Since they once spoke the Phœnician language (Hebrew), had an alphabet of sixteen letters, and they also boast of their Canaanitish descent. They have decreased one million in the last twenty years.

9. Israelitish army.—Ephraim was, at an early period, powerful in war. The inspired history of Joseph (whose stick or nationality was in the hand of Ephraim) indicates the warrior: "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty (God) of Jacob." Gen. xlix. 24. After their captivity (of the ten tribes) we have the following from inspired prophets: "Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee." Isa. xxv. 3. "They that war against thee shall be as nothing." Isa. xli. 12. "The nations shall see and be confounded at all their might; they shall lay (their) hand upon (their) mouth, their ears shall be deaf." Micah vii. As the Israelites were to the heathen, so have the British been to the heathen. Vast multitudes have almost uniformly fled before an inferior force.

10. Powerful in her navy.—Her island would require a strong navy. In defending her colonies a strong navy would be necessary. "They went down to the sea in ships, and did business in great waters." Psa. cvii. 23; see Kings ix. 27.

11. Her power superior to any other nation. — Her mission requires this. The stick (national power) of Joseph was to be in the hand of Ephraim, including Manasseh. This nationality was to defend Judah and Israel in the first stages of their return. It is written of Israel, "God hath chosen thee to be a special people unto himself above all people that are on the face of the earth." Deut. vii. 6; xiv. 2. "The Lord hath avouched thee this day to be his peculiar people as he hath promised thee, to make thee above all nations" Deut. xxvi. 18, 19. "The Lord thy God will set thee on high above all (Gentile) nations of the earth." Deut. xxviii. 1. These passages may look to the coming age when Jesus their Messiah shall be their visible head; still, it has a nearer aspect. While the remnant nation is gathering it requires a powerful, visible, national protector. Thus is Ephraim with his fellow tribes and Jewish companions, as taught in Eze. xxxvii. 16-28. The British empire is such a protector, aided by the United States.

12. Many days without a king.—"For the children of Israel shall abide many days without a king and without a prince." Hos. iii. 4. This prophecy was uttered B. C. 785. From that day to their settlement in their island home they were tribes rather than kingdoms; such is strictly true of the infancy of the British nation.

13. In their worship.—The various rites and ceremonies, their Sabbath and their various religious institutions indicate a Hebrew origin. They were not derived from the heathen.

14. Money lenders.—This will suit the British nation and no other. Deut. xv; xxviii. 12, 13. "For Lord thy God blesseth thee as he promised thee: and thou shalt lend unto many nations but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God which I command thee this day to observe and do.(them)." Facts will prove this identity of the British nation. Let us examine a few authors on this identity: "Foreign countries have, during the last thirty years added three thousand million pounds sterling to their debts, and the British people are the great lenderal!"—*Westminster Review.* "The creation of wealth in England during the century is a main fact in modern history. The wealth of England determines prices all over the globe."—*Emerson.* "The amount of interest paid on our enormous loans in England alone exceeds six millions sterling in a single month."—*Carpenter.*

"And while we have lent and are lending at two and three per cent., the amount of unemployed capital is so great that borrowers cannot be found. 'Shall not borrow!' Who can tell me the time when Britain asked a loan from any Gentile nation? Why, such an idea would be laughed at all over the nation."—*Paul.* Who does not see that the British empire has inherited the blessings of Ephraim. "Who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb." Gen. xlix. 25. Ephraim having the stick of Joseph. What vast treasures has she drawn from the sea. No nation has ever equaled the British commerce, increased more rapidly, or have been more abundantly blessed with the dews and showers of heaven. Such, it was required, that Ephraim should be in order that his seed (family) should become a multitude of nations. This identity can be amplified to any extent.

In noticing so many identifications, one thing should be observed: They should be considered as a whole. Where can any other nation be found with so many resemblances? Herein is the point of proof, that England resembles Ephraim in the three great classes of blessings: 1. Those from the heavens; 2. Those from the ocean; 3. For increase like fishes by shoals or colonies.

We have given but a tithe of the evidence which might be adduced to sustain the British claim to an Israelitish origin. These are stated that the reader may be awakened to an examination of the subject. To those who desire to investigate the subject more extensively we would direct their attention to the following authors among many others that have written: 1. Elias Boudinot, Ll. D., who wrote in favor of the North American Indians; 2. "Our Israelitish Origin," by J. Wilson; an able work and one that in many particulars seems to be the root of many other works; 3. Joseph Wolf, who finds the lost tribes in China; 4. Dr. Grant, who writes in favor of the Nestorian claims; 5. Sir William Jones, a very learned author who decides in favor of the Afghans; 6. Mrs. Dixon decides in favor of the Mexicans and Peruvians; 7. Rev. J. Samuels who places the ten tribes somewhere about the Caspian Sea; 8. Dr. Claudius Buchanan places them still in Central Asia. We have no doubt that Israelitish blood courses through the veins of nearly all Asiatic nations: but what one can be called the stick of Joseph in the hand of Ephraim? 9. W. H. Pool of Toronto; 10. Dr. Branow, Astronomer Royal of Ireland, 11. Edward Hine; 12. Rev. F. R. Glover; 13. Dr. W. Holt Yates; 14. Bishop Titcomb; 15. Prof. C. Piazzi Smyth, F. R. S., S. L. E., Astronomer Royal of Scotland; 16. Lieut. Col. Vallancey, Ll. D., Sir Walter Elliott, K. C. S. I.; 17. Major H. A. Tracey, R. A.; 18. Canon Brownrigg; 19. Dr. Latham; 20. Dr. Potter. This list might be much extended since this subject within the last half century has commanded some of the ablest minds in the British empire. God makes use of human agents to carry out his divine purposes of national government, so that events seem to transpire in a natural way and to be under the entire control of human might, both physically and intellectually, while Almighty power lies behind the curtain managing the whole machinery. Without a clear view of the workings of this invisible Actor, prophecy would be uncertain.

If human governments are not under the control of such a divine directory, how could the prophets forecast so accurately the number, character, and movements of the empires? God must have deliberated and fixed their elements before he made any revelation to his ancient seers. The monarchs of the four Gentile governments appear to revolve in the sphere of absoluteism. Still, they were under a higher control as was evinced in the humiliation of Nebuchadnezzar. The Metallic Image is a picture in the book of divine symbols. It was then a picture of what should be. it is now an equally correct picture of what has been. Prophecy is history in advance.

Human elements have to be shaped in the divine mold; such as resist all higher impressions are removed, other materials, more readily fused, are substituted. Thus moves the Corliss engine that controls the universe.

The stone, becoming a mountain, is also a picture in the book of symbols. Its elements are fixed and sure. The elements that will gather around the stone are in the process of preparation and are about being gathered.

He that studies authentic history is simply following the footprints of the Deity. Let him go to the Bible for the key of this historic volume. God has promised the earth's diadem to his beloved Son. He shapes peoples, kingdoms and empires to that ultimate end. We cannot look upon the map of human rule, without becoming at once interested in the constantly changing boundary lines of its mighty empires. Cast your eye over the chart of eastern empires, the political chessboard of the East. The moves are for the sceptre of universal empire. The chiefs of the game are called the king of the north and the king of the south. The land of Israel being the observatory, the king occupying Syria at the appointed time and at the appointed conflict would be the king of the north; and the power occupying Egypt at that time would be the king of the south. Such is evidently the proper interpretation of these terms.

The empires, whose boundaries are gradually approaching each other, are too well defined not to be known: the Russian empire at the head of the Mongolian race and the kings of the east; and the British empire, the powerful tribe of Ephraim, the head and protector of Israel and Judah, and God's Lieutenant under his Son, the Messiah, King of kings. The forces are now gathering and disciplining for this terrible campaign, and death struggle upon the mountains of Israel. It is with intense interest that we view the gathering elements of this coming storm: on the one side the robbers, on the other, the protectors of God's people; while the Ottoman empire, like a Chinese wall, trembles at the hostile tread of the advancing armies. In the land of Israel, within and around Jerusalem, are quietly returning the elements of that elect kingdom, which, under the Messiah, will fill the earth with his righteousness and glory. We propose to show, in its proper place, that Judah and Israel are now gathering to their own land.

J. P. WESTHEER.

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JERUSALEM, July 2, '83.

*Editor Restitution:*

Once more we find ourselves on a few hours to enjoy the fresh sea breeze beneath the friendly boughs of our fig tree west of the city. This is to us one of the grandest spots about Jerusalem: two great flat rocks afford us both seats and table to spread our lunch on, and the tree stands between them, so you see when the sun changes around we change places. This tree is just loaded with fruit but not ripe. In this country it is customary to eat all the fruit one wants while on the premises without asking permission, but none must be carried away; in that case it would be theft.

From here we have one of the finest views to be obtained about Jerusalem. We look away to the southeast about a mile and have a splendid view of Mt. Zion, both inside and outside the wall; and looking straight over this wonderful point of interest, Moab stands out to view as it is seldom seen, but little of that blue smoke that usually hangs over it. Now I stand upon the rock and let my eyes drop down the side of Moab till they rest on the black looking waters of the Dead Sea. Now by turning a quarter round, I behold to the south and a little east, the hill of Evil Counsel where Judas bargained for the 30 pieces of silver; this is also called Aceldama. How strange that those evil men chose the same spot for their counsel of treachery that was afterward purchased with this blood money for a stranger's burying place. Now let us leave those poor creatures in this place for the present, for they dare not make a move till the night comes. And once more we turn and look right over the city to the Mount of Olives, and at the foot of this is the garden, at the same hour (no doubt) chosen by the assembly we just left. Here we find our Lord and Master, kneeling or prostrate upon the rocks, pleading with the Father for help, yea for strength to do the will of God, that he might have power over the flesh and endure the insults and abuse that he knew was soon to be heaped upon him.

So here he waits for them to come; if a thought of fleeing once entered his mind it was banished the same instant, for full well he knew that for this purpose had he come unto this hour; escape from what the Almighty God had appointed him to from the beginning was as impossible as for a canoe to be rowed up over the Niagara. He laid down his life, stood his ground, submitted to everything, and died praying for those poor souls who committed this awful deed.

But we will leave this sad scene, for night has come and the shadow of the city wall wraps our suffering Redeemer in darkness and all is still; for that same drowsiness that now has fallen upon a doubting, unbelieving people, had overcome those of his followers who had accompanied him to within a stone's throw of his present position. Now we will return to those parties where we left them about a mile and a quarter by the road I imagine they came, down the mountain by a winding path, past the Pool of Siloam, enter Jehoshaphat, and follow up the brook Kedron under cover of Mt. Moriah, and the temple towering high above them, but they push on and soon arrive at the place the prince of this world was leading them to. What followed is not necessary for me at this time to relate, for all have heard the sad story repeated time and again.

Returning to our picnic, we have had a water melon, a good substantial lunch, and are passing the time in various ways. Mrs. D. reading, Mrs. W. making some new stockings out of old ones for Horace, and he is climbing around the rocks; for fear of his falling I can scarcely write, so will put him astride my shoulder. Arabic fashion, and off for home. Now, dear reader, it is ten o'clock at night and again I take up my pen. How strange it does appear to me to look over the world knowing that there are thousands of people who believe that we are approaching the time the earth and the inhabitants thereof are dreaming for.

Where are those who see the end near? What are you doing to put forth the human part of the work? Are we found holding on to this world in this late hour? Can't it be given up? O! how it grieves me to see the terrible condition of those who have been claiming so much light, instead of light, however, gross darkness has fallen upon the people; hearts are hardened and filled with doubts and fears. What is the trouble? are the "giants" too large for the God who brought the children of Israel out of Egypt, and over the Red Sea? Has the Lord revealed some other place of deliverance? Has he told anybody that some other earthly power is to possess this land after this sick man who is rapidly growing worse is dead? Will you have smoother water after 1883 to sail over than now? Oh! who will come, having on the armor of God, ready to sacrifice everything, life if need be; why should we be afraid to follow the Lamb whithersoever he may lead; where is our faith in the resurrection?

These questions may out close, but is it not high time that those who have received some light on what we are approaching, were waked out of sleep. O that God would give us that spirit of prayer and supplication; this alone will give us true light. Shall we not all pray for this? Let this be the subject for prayer by all who are looking and longing for the kingdom of God. We hear of cholera in Egypt, it may reach Jerusalem [illegible] Seventeen years ago many [illegible] We are told that such a season as this was never known here before. So much cool weather, clouds heavy and lowering. But then these wonderful changes to those who are watching the signs of the times and ways of God who works through nature's laws, are encouraged for they see that all things do not continue as they were, etc.

P. H. WINTERSTEIN.

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### IN UNION IS STRENGTH.

This is a true saying, and worthy of acceptation, and one that is universal in its application, both to kingdoms, states, parties, churches, and even families.

So that we can truly say, "united we stand, divided we fall;" while Jesus of Nazareth sanctions the principle by saying, "How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand." And the Lord by his prophet enquires concerning rebellious Israel, "Can two walk together except they be agreed?" In kingdoms or states there must be submission to the ruling power, that peace and prosperity may ensue: so of churches and parties, if divided by jars and discords they lose their strength, cripple along for a time, and finally fall.

Nor is it necessary to have a pope, either, to rule with rigor. But it is necessary to have some definite system to be governed by, and God fearing men to take the oversight, that success may attend, and the house not fall. This was God's order in past ages, and this was his order as established in the beginning of this age: and who can tell why it should not be so even to this day?

Just so of a house or family, there ought to be union both in principle and as to who shall stand at the helm and execute that principle. If not, then confusion, disorder and every evil work is the result, each member of the family going pell-mell with a high heat and singing, "I'll paddle my own canoe." Let us suppose a case, and we will not go out of the world to find it. Here is a house or family composed of husband and wife and children; and to illustrate, we will say that the man—who Paul says is the head—is religiously inclined, devotional, wishing to spend a part of his time in reading, meditation, prayer and praise, walking by faith, and living for the world to come. While on the other hand, the woman, whom God gave to be a helpmeet or mate for him, is very worldly-minded, her whole time and energies are spent and bent on "what shall we eat? or wherewithal shall we be clothed?"—forgetting that this is the way the heathen Gentiles live. No time or disposition to read the good Book, our Heavenly Father's will, that must judge us all on the last day. Except it be on Sunday, with nothing else to do, and no one present, she may perchance pore over a chapter or so, being half asleep and half awake. This is a sad but true life picture of a house divided against itself; where one of the principal members is making a strong death-pull for this present evil world to the exclusion of that better land. Now it is perfectly right that we work for our bread and clothing, and that we obtain an honest living in an honest way. And more, if we sit down and do nothing, we get nothing, which is about all we deserve. But our Savior and our best friend, has taught us distinctly not to lay up treasure on earth, but rather in heaven; and not to spend all our time and talent on this poor fleeting life, but rather seek first of all the kingdom of God and his righteousness, then the things pertaining to this life. We hazard nothing in saying that those who love God will not only love their brothers, but will naturally love God's word, will earnestly desire the sincere milk of the word that he may grow thereby, and will feast upon it in order to keep alive that life begun which we live by faith in the Son of God.

In conclusion, let me say, let us try to be consistent, and be wise concerning that which is good; choose that good part, even life eternal, live for it, work for it while it is day; then soon we will share with the good of all ages the good things [illegible] R. S. Water signifies a passing from bank to the other; but simply [illegible] the act of passing from one point to another, though it may be only part way.

I never have, as yet, seen a river that was "uniformly" the same depth (say ankle deep) all the way across. I believe most rivers deepen as you leave the banks. Now it, as Brother Wilcox has said, this river was uniformly "ankle deep" at a point 1,000 cubits distant from the "outer" east gate, what must the depth have been at the threshold of the house, the distance between these points being about 1,250 cubits? Hoping that we may eventually all be permitted to stand upon the banks of this beautiful river, drink of its sparkling waters, and eat of the fruits of the tree of life that will be found growing on the one bank and on the other, I will close my criticism.

J. M. CASTLE.

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## Exegetical.

Professor Fredrich Delitzsch takes away the last of the words in the Old Hebrew vocabulary supposed to be of Egyptian origin. Genesis xli. 43 reads: "And he (Pharaoh) made him to ride in the second chariot which he had, and they cried before him, *Abrek*; and he made him ruler over all the land of Egypt." Respecting this *abrek*, אברך there are as many as ten different explanations given from the old Egyptian and Coptic languages, the most plausible of them being Benfey's *a-barak*, "to fall down." However, it is clear that such a word, called out before Joseph when riding in the royal chariot and adorned with the insignia of office, ought to be his title, as many ancient and modern commentators have surmised, among them Luther who rendered it *pater regis*. It now turns out that *abarakku* in the Assyrian name of the grand vizier, meaning "father of the king," as Luther had it, and analogous to the Turkish title *atabek*, "father-prince," the high official holding the office of eponym, and together with the *turtan*, the highest dignitary of the empire—higher in rank than the *shakan mati* or head of all the provincial governors. He is also called "The friend of the king." The reading of his ideogram as *abarakku* is confirmed by the tablet S. 61, where, among a number of Sumerian and Assyrian proverbs, we read "The liberality of the king insures the liberality of the magnate"; and "The liberality of the king insures the liberality of the *abarakku*"; an exact equivalent of the English proverb: "Like master like man." The feminine *abarakkatu* is applied, in like manner, to goddesses as the highest administrators of the sanctuary.—*N. Y. Independent.*

# THE RESTITUTION.

R. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 15, 1883.


CROWDED as we have been with original articles some have been considerably deferred in the past few weeks, and we have still to postpone the publication of some on hand. Be patient.

If God, as may possibly be the case, has judged, doomed, and capitally executed many incorrigible sinners, there is no gospel for them. The dead heathen are beyond our reach. Hence for ourself we follow the course so highly commended by Brother Malone, of preaching the glorious gospel of the kingdom in its provisions, promises, hopes and requirements to the living with whom we come in intercourse. We will say, however, that quite another view of the subject is entertained and advocated with his usual ability by the author of the work entitled "Atheism and Theism," which we advertise, as well as by several articles in different periodicals which come to hand. While we may see some things through a "glass darkly," its colors may be so deep in other places that we may not see at all. Yet the Judge of all the earth will do right.

WE clip the following kind notice from the *Christian Helper*, a monthly published at Scranton, Iowa, by H. G. McClintock, at 50cts. a year. We advocate the restoration of *literal Israel* to the land of their fathers" because the prophets foretell such a restoration in these precise words. See Ezek. xxxvii. 21–28. As the time for their restoration is now just about due, and as they are already returning to their own land, we do hope, that one long, —seeing will be believing. We call attention to the article, "The lonely people and their lonely book," in this number.

"THE RESTITUTION, S. A. Chaplin, Editor, Plymouth, Ind., a weekly, two dollars per year. While it advocates the restoration of literal Israel to the land of their fathers, it breathes a kind and Christian spirit. Of that there may be union and co-operation among all who wait for God's Son."

### ISRAEL AND THE BIBLE.

When the infidel king demanded the proof that the Scriptures were of divine origin in a single word, the triumphant answer was given—ISRAEL. The preservation of this wonderful people [illegible] been the continuous miracle of ages. All the destructive agencies that have been so potent in utterly wiping out of existence the mightiest nations of antiquity, and their world-wide empires, have been brought to bear upon the small tribal race, and like their symbol bush in flames, Israel has never been consumed. And furthermore, this people is today the only nation of which we can say its grandest destiny is to be realized in the future. The prophet and not the historian, writes the annals. That divine foreordination that has predetermined the supremely glorious national exaltation to Israel, has linked their glories with ages yet to come. And we, too, are living in that crisis of history when the startling blast of the great trumpet is about to echo to the ends of the world, to summon the outcasts home from their long and dreary exile among the nations.

But let us bear in mind that the trump of Israel's jubilee will be the trump of judgment doom to all their wicked oppressors. And, when the name of the infidel has rotted, and a full end has been made of all ungodly dynasties and apostate religions, then Israel will blossom and bud, and fill the face of the world with fruit. And now while Israel continues a living proof of the inspiration of Holy Writ, the ruins of past ages are opening up their long concealed records in attestation of the truth of God's Word. Bless God, there are some records that time has never blotted out, and these are records whose antiquity cannot be questioned, and whose authenticity has never been corrupted. A revelation has been written in the stones, and the Savans are reading the rocky pages in the ears of the world. From the crypts of the sepulchre the royal mummy comes forth in his imperishable cerements to testify for God. To our own porcilings we subjoin the following from the *New York Independent*:

THE LONELY PEOPLE AND THEIR LONELY BOOK.

The Hebrews were a hermit nation. They lived lonely, without companion or fellow. They received from their neighbors, they gave to their neighbors no sympathy or kinship of heart. They had a separate idea of God, one personal, supreme, jealous God, and they had from Him one Book, jealously supreme and regally authoritative, one Book, only one. How peculiar and strange Book. Because they were a people of one God and one Book we look back and we see them—the world looks up and sees them towering high and isolated above the buried and sand-strown ruins of the kingdoms and empires that surround them.

Do we consider how unique is that Hebrew race and that Hebrew Book? We cannot explain it except by the story of the revelation which it contains how that insignificant little handful of men, holding the same old's few promises in one of our states, surrounded by people who gave themselves up to the grossest paganism, could have grasped and held the sublime conviction of one God. Only as that one people, no different in race from the people around them, not equal in native endowment to the most races of the world, was God so clearly manifested that He was approached as the one only supreme Creator God! What was there in that little strip of seashore, with no harbor, no commerce, that narrow line of land bounded by the sea on the west and by a little stream on the east running from a fresh pond in the north to a salt pond in the south, at once by the stimulus of no foreign intercourse—a race of enslaved slaves of peasant farmers, what was there in their environments that gave promise of the intuition which should see duty and see God as no other race has ever done except as it borrowed its inspiration from that inspiration which possessed that Jewish people? All there we have the answer! The inspiration which possessed them came by the revelation of God. It came to them in God's wise ordination, not to the quick-witted, world-encompassing Phenician traders from the ports of Tyre and Sidon; not to their stately masters, whose pyramids have seemed worthy to be a revelation from God; not to that proud and fierce people of Assyria to which Palestine was only one of a hundred conquered satrapies; not to that miracle of geniuses, many-harbored Greece; not to imperial and stately Rome—it came not to the world's great ones but to one of the smallest, one of the most insignificant, because God would have it so, and because thus should we see that it was not by human wit but by the very revelation of God.

Do we ever fairly consider the loneliness of that lonely people's Book? Think how it stands out alone. What fellow, what companions had it? What have we had that was coeval with those Hebrew Scriptures? What was there [illegible] Egypt had left a few things, only a few lines of one historian reserved by the Christian historian Eusebius, Babylon and Nineveh had cared nothing, not a line except scholar fragments of one historian preserved by deciphers of Rawlins. Persia? Persia only began to be as the Jewish history was ending. Greece? Rome? There was no Greece nor Rome when the splendid Jewish prophets were proclaiming the one Jehovah.

Here, then, appears this one Book full of wondrous history, on whose marvelous revelation our own fuller Christian faith is built, and we were asked "What evidence have you of its truth? What is there to confirm it?" We were told that its history was false, that it was a late product full of errors, that Xenophon and Arrian told different stories, which were truer than our Bible. What could we do? We could bring no confirmatory proof; for there was none. There was no evidence existing. It was all buried in the grave of the forgotten and irrecoverable past.

But behold a wonder. The earth opens its mouth. The own generation has seen uncovered the monuments of Egypt, Assyria and Palestine, which abundantly prove the truth of the Jewish history. No longer a lonely record, the Old Testament is supported by the exhumed records of the kings of Egypt and Babylon and Nineveh and Moab. We are now shown in the Boulaq Museum the very body of the Egyptian king who oppressed Israel. We know the names of the father and the grandfather of Ariosh, King of Elasar, who fought in the confederacy against King of Sodom. At a hundred points confirmatory evidence has been dug out of Assyrian ruins. In the day when the lonely Book was attacked by unbelief, there appeared out of the very ground hosts of defenders. God's providence supports his Book.

### AMERIGUS VESPUCIUS' DESCENDENCE.

He gave his name to a world and left his descendents in poverty. Two feeble old women, the last descendants of Americus Vespucius, have petitioned the Italian Government for a pension of 60 pauls—about $—a month an allowance made by the Republic of Florence in 1500. The last male member of the family, named Americ, died seven years ago.

## Communications.

ADRIAN, Mich.

*Editor Restitution:*

I must try to explain to you why I have not paid for my paper this season. I ordered it stopped until I could pay, but received a card from the office to pay whenever I could, and not have it stopped. Well I was in hopes to pay before now, but could not, and cannot for a few weeks longer, I am building, not that I expect to have much to enjoy a new house, for I only expect to occupy until Christ come. My husband is in debt, and for a number of years has tried to get out, he cannot do it alone. One fall I had three extra boarders, had no lower room to keep them over night, and while from supplying the table we saved every penny. This set me to thinking, and I commenced to asking a way to be opened to me out of my Father in heaven. It did not seem possible at first, but as I prayed, the way was made plain, and the help I asked of him came. I [illegible] him to let me sit still and [illegible] means poured into my lap. It is so grand! I told him I would work, and work very hard, if he would give me the strength to do so.

Brethren, can you believe me when I say, so far God has [illegible] me for beyond my asking?

Although not very strong now, I am better in health than in fifteen years, and have worked very hard. My house is now ready for plastering. I have added six good rooms to what I had, and will be able to keep eight boarders. Have done all the lathing, [illegible] except overhead.

About Sept. 1, when our children open for school, I want to begin my new business, and with the help and strength the Lord has given me I cannot doubt that I shall succeed.

But the best of all is when my house is completed I shall only have debts for it about $300, and have two years or longer to make it up. I took this burden (as the Lord's agent) from my husband's shoulders, according to special agreement.

Just before this matter came to mind I was very ill, and two physicians said I had but a few months to live. I told the Lord if he would spare me to accomplish this purpose and leave my family out of debt, I was ready, but I have walked so closely with God this summer, and consulted and sought his guidance so much that I now feel ready to obey his will, whether the summons [illegible] morn, [illegible] night—in [illegible] houses or wild. The tempest used to be a terrible dread to me, but now there is such a calm within in the wildest storm. I cannot doubt that God has heard me all through, that he is pleased with the motives that have prompted this action. I think I know in fact, it is wholly unselfish and without worldly ambition, and from a little place that would scarce bring $400 is now worth $2500; hence you see that should I fail to pay, the property would bring more than twice as much if sold. By Sept. 1, I hope to have all finished, and in the meantime pay just as much as is in my power to do. I shall make no boasts of what I shall do in the future, for I have only today, but it is my aim to do all things to honor God in the days that he appoints for me.

I will send the money for the paper just as soon as it can be spared from hiring my help—and here let me say, my laborers are all poor men, and receive their full wages every Saturday night. The money I borrowed was from one who could spare it as well as not, that I might not keep a poor man [illegible] for a few days. I want to write for the paper but hands have been too full. Now I trust you will forgive me for my seeming neglect.

One who looks at this building as God's work, has requested me to write an article on the words "Abide in me," or what it is to be in Christ. I will try to get the time as soon as possible. He wants my views.

Mrs. Davis is going to send me some cards of flowers to dispose of for her, and wants me to fix the price. Will you please give some idea of what I shall ask for them, and how to send money to her. I have sent her seeds, and shall send other things this fall.

Pardon this hastily written letter, and pray that I may not live in God's beautiful world in vain.

Your Sister in Christ.

MRS. O. F. HALL.

[Send money to Mrs. Davis by a bank draft on London, Eng.—ED.]

### Report.

Wanted—The names and addresses of all the brethren in the State of Arkansas, not belonging to the Arkansas State Conference. Realizing the fact that THE RESTITUTION is reflecting the Light of God's Truth wherever read, I wish and pray for its success.

Yours in Gospel Bonds.

J. D. MARTIN,
Pinnacle Springs, Ark.

## Selections.

### THE DRIFT.

PROGRESS IN PALESTINE.

In a letter in the Austrian *Zeitschrift for the Orient*, Herr C. Schick, Government surveyor of buildings in Jerusalem, gives some interesting facts to show the progress made in Palestine during the last twenty-five years. This is especially true in the erection of many new buildings. In the small village [illegible] Nazareth, Tiberias, Tabor, Nablus, Jiffa, Ramallah, Bait-Jal, Jyalil, etc. Schools have a number of [illegible] especially in Jerusalem, been built during the twenty-five years. All this progress must not be taken as a sign of any laxity in religion on the part of the Mahommedans, who have during this time built many new mosques, and otherwise shown themselves as much attached to their religion as ever. Science, also, is much more impartially [illegible], and the old barbarous punishments have been abolished. In Jerusalem, the sanitary department is in charge of a German physician, and building affairs are in the hands of a German architect.—*Philadelphia Ledger.*

### SELECTED MISCELLANY.

An expedition to explore the bottom of the Red Sea is said to have been organized. A sum of 750,000f. has been already subscribed for the purpose, and steps will speedily be taken to drag the Red Sea and the Bitter Lakes, with the view of bringing to light such remains as there may be of "the chariots and the horsemen and all the host of Pharaoh."

Cetewayo, whom the British Government recently restored to his throne as King of Zululand, has been killed with his wives and his chiefs. Immediately on his return from England an insurrection broke out against Cetewayo. He had lost his prestige by his defeat by the British, and his country having been divided up among the chiefs, he found it difficult to re-establish his authority. He raised a small army and endeavored to quell the insurrection, but his enemies combined against him, and thoroughly routed his troops, and killed him and his family and officers.

Hicks Pasha's last victory over the Soudan insurgents, in which the slaughter was so one-sided, is accounted for by the fact that a great lady of the Mahdi's force attacked a position at Wandia where Hicks' mitrailleuses, mortars, and twelve field guns had full sweep. He was thus able to mow down the enemy for half an hour, and only lost two men himself. One of the lieutenants of the False Prophet lately claimed that he had 85,000 men, the forces and their leaders being reorganized in detail; and, having given the exact strength, he added, with an imaginative touch, "We are coming with armies whose numbers can only be counted by the Most High, and with arms which you possess not, including rockets and Remingtons." But if El Mahdi even had an easily counted number of breechloaders and Gatlings, he might make things dark for Gen. Hicks and the Khedive.

The tombs of Egypt continue to furnish evidence in support of the Scriptures. In one at Sakkarat the name and titles of Joseph have been found, and inscriptions virtually calling him the savior of the people. In another at Thebes a painting has been discovered, which it is decided represents the Hebrews making bricks. In every field of oriental archæology confirmations of the Scriptures are found.

Tom Thumb, the dwarf, whose real name is Charles S. Stratton, died of apoplexy, at his residence in Middleboro, Mass., Sunday, July 15. He was over 45 years old and 32 to 36 in high, and had been upon exhibition about 30 years. His wife, to whom he was married in 1863, is also a dwarf. He was born in Bridgeport, Ct., Jan. 4, 1838, and was the third of four children—two boys and two girls—all of whom were of ordinary stature.

THE SCORPION.

Dr. C. J. Wills, late one of the medical officers of Her Majesty's telegraph department in Persia, in his volume on Modern Persia says that he had heard from a Swedish physician at Shiraz that scorpions, when they see no chance of escaping capture, commit suicide. He told me, that when one was surrounded by a circle of live coals it ran round three times and then stung itself to death. I did not credit this, supposing that the insect was probably scorched, and so died. I happened one day to catch an enormous scorpion of the black variety. In Persia there are two kinds, black, and light-green, or greenish-yellow; the black variety being supposed to be much the more venomous. The full-grown scorpions generally are from two to three inches long; I have seen one five inches when extended from the tip of the claws to the sting, but he was phenomenal. The one I caught was very large, and to try the accuracy of what I supposed to be a popular superstition, I prepared in my courtyard a circle of live charcoal a yard in diameter. I cooled the bricks with water so that the scorpion could not be scorched, and tilted him from the finger-glass in which he was imprisoned unhurt into the centre of the open space; he stood still for a moment, then, to my astonishment, ran rapidly round the circle three times, came back to the centre, turned up his tail (where the sting is) and deliberately, by three blows, stabbed or stung himself in the head; he was dead in an instant. Of the curious scene I was an eye-witness, and I have seen it repeated by a friend in exactly the same way since, on my telling the thing, and with exactly the same result. For the truth of this statement I am prepared to vouch."

### THE DAY IS AT HAND.

The wild beasts of the night who have roamed this dark and bloody wilderness and devoured much flesh," are trembling. Something in the eastern sky troubles them. The morning birds and day animals are waking; the people, long trodden down by king and priest, are moving. They feel the influence of approaching morning. The statesman and moralist are busy with schemes for realizing the ideal government. The clergy are hastening the Bible to all lands, hoping to make day-light with their lamps. The socialist, communist, and nihilist, drunken from the apocalyptic whore's golden cup, and maddened by oppression, reach wildly after a perfect government.

But the student of the sure word of prophecy waits for the morning without clouds,—the rising of the Sun of Righteousness,—who having, along the ages, chosen the officers for his kingdom, tried them, and found them faithful, will make them princes in all the earth,—will give them "the kingdom and the greatness of the kingdom under the whole heavens." Dan. vii 27. Then will be established a government so strong that none can oppose, so good that none can complain. All its officers will be pure, wise and merciful; and like their King, having suffered wrong will hate it, and drive it from the earth. The Son of man will avenge the wrongs of his children, and restore to the family their old estate. Under his righteous reign, "the inhabitants of the world will learn righteousness," Isa. xxvi. 9; and living delivered from the dead ones, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee: for the kingdom is the Lord's, and he is the governor among the nations." Psa. xxii. 27, 28. Then will they join in the chorus: "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13.—*C. in Watchman's Alarm.*

## News Items.

CAIRO, August 9.—Floods in Egypt are feared, owing to the unusually rapid rise of the Nile.

ALEXANDRIA, August 14.—The number of deaths here from cholera yesterday was fourty-four.

LONDON, August 14.—There were 470 deaths from cholera in Egypt Monday, including six at Cairo.

The Peninsular and Oriental steamers will cease calling at Alexandria for the present, owing to the difficulty and danger of shipping the Indian mails on the open coast at Mex, in conformity with the order of the Sanitary Board. The Postmaster-General has decided that the Peninsular steamers shall take the Indian mails direct from Port Said to Italy, and from Italy to Port Said, without calling at Alexandria. The Egyptian local mails will probably be carried between Port Said and Alexandria by the weekly Khedivial steamer.

The whole gendarmery cordon from Kiltaryeh to Rosetta is infected with cholera. There were several painfully sudden deaths today of ladies in good position. Great faith is placed in the rising of the Nile, and it is hoped that the disease will soon begin to decrease generally.

CONSTANTINOPLE, August 14.—The Sanitary Council has ordered vessels arriving from Smyrna to be subjected to observation for twenty four hours in the Dardanelles. This order is due to the fact that a French man-of-war from Port Said disregarded the quarantine regulations at Smyrna and communicated with the town.

COMTE DE CHAMBORD.

VIENNA, August 14—4:25 p. m.—A telegram just received from Frohsdorf [illegible] Chambord is wrestling with death. The Comte de Paris, the Orleanist Prince, and a number of Legitimist Chiefs have left for Frohsdorf.

VIENNA, August 15—3 a. m.—Crowds stand at the gates of the Comte du Chambord's chateau at Frohsdorf awaiting the sufferer's end.

Another fire horror has startled the English people: An insane asylum at Ealing, Middlesex, burned Monday night. Five of the inmates perished and many were hurt. The proprietor and his son both lost their lives while trying to rescue their unfortunate charges.

The extent of the ravages of the cholera in Egypt may be judged when it is stated that thus far there have been 16,115 deaths from the scourge. The deaths in the city of Cairo alone have exceeded 6,000.

### ANNOUNCEMENTS.

The Annual Assembly of the Church of God will, if the Lord will, convene at the House of the Brethren, in Winchester, Va., on Friday the 7th before the second Sunday in September, and as it is to be a conference of committees, appointed by various churches in the East, in order to effect a more general union to work in the Lord's vineyard, all of the brethren in Christ, everywhere, who have not been conferred with, as well as all who have, are respectively invited, and all who cannot attend in person, are requested to represent themselves whether individually or collectively, by letter. H. V. Reed, J. W. Wilson, Samuel Wilson, and other able ministers of the Word, are expected to be in attendance. All coming by rail will be met at the Winchester depot, and conducted to the House of the Brethren, where they will be cared for as long as it may suit them to stay.

A. N. BECK,
C. C. PAYNE,
J. J. SCOTT,
JACOB GOOD,
A. J. MILLER,
J. D. GOOD,
WILLIAM GOOD,
N. J. MORTON,
Com.

POSTPONEMENT.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. RIDGEDILL, Sec.

The Lord willing, the Christian association of Iowa will hold a conference meeting at Glad-Brook, Tama Co., Iowa, on the Toledo and North Western R. R., commencing Thursday, Sept. 13, 1883, and holding over Sunday or longer if the interest warrants. Churches are requested to send the usual number of delegates, and all preaching brethren throughout the state are requested to be present. By order of the Board.

JOHN FITZ, Sec.

The fourth session of Quarterly Conference of the 2d District of Arkansas, will meet with the Annual State Conference, with the Church of God worshiping at Palarm Church, six miles east of Conway, Faulkner Co., commencing on Thursday night before the third Sunday in September. It is desired that every church be represented in this meeting, and to bring a full report of the year's work done at each church, and the number of members. Those that cannot send delegates will please send a report to the secretary. Brethren, come filled with God's love, and strength to push the great work forward. JOHN W. TEAS,

Box 35, Morrilton, Conway co., Ark.

There will be a meeting of days two miles southwest of Prescott, Kan., to commence Saturday before the 3d Sunday in September. W. J. Orem and John Foree are expected. All are invited.

By order of the Congregation.

The undersigned expects to hold a meeting of days at LaFountaine, Kan. commencing Saturday night before the 1st Sunday in September.

J. C. KIMSEY.

### FREE-WILL OFFERING.

| | |
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| T. E. McLain | 1.00 |
| Mrs. Cheatwood | 1.00 |
| Per Person | 2.00 |

## FOR SALE.

A Scholarship for one year in H. B. Bryant's Chicago Business College and English Training School. Price $100. Send to subscriber for particulars and circulars of school.

J. F. WILCOX.

Room 70, 161 LaSalle st., Chicago, Ill.

### ABIDING TRUST.

I love thee, oh our Father, I love thee more and more!
I hope to see thy glory on the everlasting shore.
I trust the Christ Savior's voice to bid his people come
To the new home he has fitted in the new earth's beauteous home.

I am pealing on the pavements of the Heavenly White and clean.
While while patience I am waiting till the kingdom glory's seen;
Soon will the people's hearts as roll together as a scroll,
And the sound and voice and trumpet shake the earth and pole to pole.

Ah, then the sleeping millions into life again will spring;
O grave, where is thy victory? O death where is thy sting?
Gold were but chains that bound them for many a century,
But now thyself a captive eternally shall be.

The kings of earth no longer with tyranny shall sway,
The king of Love will break them as a vessel made of clay.
The clash of carnal weapons forever more shall cease,
And his people shall delight themselves abundantly in peace.

Beside the living fountains in the Lamb-ten Eden of green,
Where sweetest flowers blossom and the tree of life is seen,
The children of the kingdom such blessings there will find,
That this present world of evil will ne'r come into mind.

In their hearts his law is written, and they love his righteous will,
And nothing e'er shall harm them in all his holy hill.
For a knowledge of the Lord of hosts throughout that land shall be,
That all will fill it as in this one the waters fill the sea.

All hail the consummation of God's great glorious plan,
The restitution promised ever since the world began,
When to his faithful children all things he doth restore,
And God himself shall dwell with them on Eden's glorious shore.

*—Selected by L. B. Chamberlain.*

## Letter Drawer.

MT. JOY, O. Aug. 7, '83.

*Editor Restitution:*

Enclosed please find $2.00 for my subscription for one year for THE RESTITUTION. I met with Bro. J. P. Weethee last September, in Jackson Co. O., at a religious discussion held between J. B. Taylor and W. McBroom, formed an agreeable acquaintance with him, and found him rich in the faith of the gospel.

Shortly after this THE RESTITUTION came to me and I found it abounded with "good news" to every anxious soul in search of truth, and since then I have read it faithfully, and it has proved nutritious food to my soul.

Recently I saw a notice in its columns that nine ministers were receiving it at Bro. Weethee's expense, and that he could not afford to send it any longer if they did not remit. Thereupon my paper stopped. Now I would like for each one of those ministers to have one more copy of the paper, to contain this notice, and then on reading it send Bro. Weethee or THE RESTITUTION his $2.00—or else give his reasons through the paper for not doing so. I would like to know who the other eight are.

"Praise God from whom all blessings flow," meanwhile would say to Brother Weethee, "Cast thy bread upon the waters, for thou shalt find it after many days." He will probably remember me when he sees my name and address.

I would like to have all the back numbers from the time my paper was stopped till now, if you have them.

To the Editor, S. A. Chaplin, I would say, may God fill your heart with love for the truth, that you may "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

Yours in bonds of love and in hope of immortality and eternal life.

J. C. JONES.

PETALUMA, Cal.

*Editor Restitution:*

By the favor of some kind and no doubt Christian friend, I have been receiving THE RESTITUTION, which I am free to confess I have read with more than ordinary interest. I feel that I would not like to be without it in my family, and earnestly desire its continuance. I have gained more light on the Scriptures from your paper than from anything I have read. I send you $2.00.

Yours in hope of eternal life.

H. STOCKDALE.

HARRISON, O.

*Editor Restitution:*

Through the kindness of a friend we have been permitted to read THE RESTITUTION for the last six months, and are so much interested in it that we do not wish to be without it.

We think the articles on the "British Phase of the Eastern Question," and the letters from Jerusalem more than pays for the price of the paper, besides all the other valuable matter it contains. My prayer to God is that he will guide his people into all truth, by enlightening our understanding and giving us willing hearts to receive, and courage to declare it. In this day of fables.

Enclosed you will find one dollar which please credit on my paper.

That God may give you abundant success in your endeavors to spread abroad his truth, is the earnest desire of your sister in Christ.

A. O. SEFTON.

SCRANTON, Pa.

*Editor Restitution:*

Inclosed is $5.00, which is a donation for the benefit of the much-loved RESTITUTION. I have been a reader of its columns over six years, and it is just as welcome in the house today as it was then. I am sorry the paper is behindhand, and am satisfied if every one of the brethren who can would put their shoulder to the wheel, and give a dollar or two they would lift it out of the mire.

If you know of any poor brethren who would like to read the paper, send it to them, the money is yours to dispose of in any way you think will do the most good in the furtherance of the gospel.

Yours in hope of eternal life.

G. A. SLOTE.

OXFORD, Neb.

*Editor Restitution:*

Please say to the friends of truth, through THE RESTITUTION, that I expect, the Lord willing, to start for central Iowa soon, will stop for a few days at Wilber, Saline Co., Neb., and if any isolated brethren living near my route would like to have me call and preach to their neighbors, they may address me at Wilber. I shall be glad to see any and talk with them of the good time coming. Lord, hasten the day, but not my will be done.

Your brother waiting for immortality.

J. T. PRIME.

COLUMBUS, Neb.

*Editor Restitution:*

Inclosed find $2.00, free will offering from myself and wife. We are now living two miles northwest of Columbus, having moved with my family last March from Canton, O., where we had resided some twenty-five years. There we used to meet with the little band every first day, but since we came here we are left to ourselves. We cannot therefore well do without the paper, and we would like to know if there are any brethren in Nebraska or northwestern Kansas, who can come this way; we will be glad to furnish hospitality to all. If any are near let us hear from you either by letter or THE RESTITUTION. So far we like the country here if we only had company. Would like to know Bro. Chiten's address.

We are waiting patiently for the coming of God's dear Son, who will gather his elect from the four winds of heaven. May we be among the happy number is our desire, and enjoy all the pleasure he has reserved for his children in his kingdom is our prayer.

JOHN W. SISSLE.

This letter from Mrs. Sweet answers for itself. Have sent her a card, told her you would send her a paper; perhaps you may get a subscriber.

P. H. WINTERSTEIN.

BARRY, Ill.

*Dear Friend:*

Seeing a letter in the *Christian Lamp* from your pen, dated March 13, I take the liberty of addressing you in hope of hearing something of interest from the City of the Great King, a city of more prominence in history and promise than any other in the world, and especially to those who are looking for their Lord's return to complete the work of redemption. We read in the journals of the day of the return of many of his ancient people to the land of their fathers, which is one token of the near approach of our Lord.

Now if there is a paper published in Jerusalem that gives general information of what is going on in that part of the world, I want to learn how to secure it; would be willing to pay a good price to get it. Perhaps you can help me, if so you will confer a favor on me.

Although I am over 83 years old, I long to be spared till the coming of the Just One, that I may go forth to meet him with joy, and not have to go down into the tomb.

I will close, hoping this will reach you, and that you will respond.

CLARA SWEET.

SCOTLAND, Ct.

*Editor Restitution:*

THE RESTITUTION grows weekly more interesting while it brings tidings of the fulfilment of prophecy, and the spread of light and truth in foreign lands. May the God of Israel bless all who are seeking to know and spread the truth, whether in this or other lands, and help us all to walk worthy of our high calling in Christ Jesus, is the prayer of your Sister.

ABBY A. PERRY.

WAYNESVILLE, Ill.

*Editor Restitution:*

Herein find $1.00 for my paper. I am not in circumstances to send more. I love THE RESTITUTION better than any other paper I have ever taken. Hope you may be able to continue the publication of the good tidings of Israel's return and the establishment of the throne of David in the land of promise.

Your Sister in hope of life.

MARY E. GELSTHORPE.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 23.

#### SHARON AND CARMEL.

"The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." ISA. XXXV. 2.

Sharon and Carmel are enshrined in sacred poetry. In addition to the holy associations that cluster round them as scenes of Bible history, they bring up before the mind's eye plains spangled with the "rose of Sharon," meadows powdered with "the lily of the valley," uplands waving with "forests," and mountains crowned with "the excellency of Carmel." Nor are one's glowing expectations much disappointed when he traverses Sharon, or climbs the heights of Carmel in early spring. The plain stretches out before him as far as the eye can follow it, in gentle undulations of luxuriant pasture, varied here and there by a clump of old forest trees, or a thicket of canes and shrubs round a fountain, or a grey tell strewn with the ruins of some primeval city. And the mountain chain rises in easy slopes, wooded from base to summit; seamed by many a glen, and broken by many a cliff. The curse has fallen lightly upon Sharon and Carmel. Still it is true that the great cities which once lined the sea-board are gone. The restless waves dash in sheets of foam over the ingulphed ruins of its once famous harbors. Dor and Cesarea, Hepha and Athlit, are no more. Towns and villages which thickly studded in ancient days inland plain and mountain side, are gone too. Corn fields, olive groves, and vineyards are now few and far between; and even the pastures are deserted save by the flocks of a few poor nomads. Notwithstanding the grass, and the flowers, and the beauty of Sharon, it "is like a wilderness." "Its highways lie waste, the wayfaring man ceaseth." Isa. xxxiii. 8. And notwithstanding Carmel's waving woods and green forest glades, it has "shaken off its fruit,"—the fruit of human industry. The mountain still deserves its ancient name, "the fruitful." The "excellency (beauty) of Carmel" is yet conspicuous; but even there, in the loviest glades and richest dells, solitude keeps unbroken Sabbath.

#### SOUTHERN SHARON.

My first view of Sharon was from the sea. From the vessel's deck I looked with as much eagerness as an old Crusader on the white strand, and the sandy downs, and the broad plain, shut in on the east by the blue hills of Samaria. The cape of Carmel was far behind me, dipping gracefully, but not so "bluff" as is usually represented in pictures, into the Mediterranean. Away far ahead a little white rounded hill began to rise slowly from a flat coast. "What hill is that?" I asked of the French officer at my side. "That is Joppa." "And those ruins we passed some time ago, which you can see yonder glittering in the sun—what are they?" "The ruins of Cesarea," was the reply. Historic names are wonderfully suggestive. Especially so when connected with sacred history, and when the eye first rests on the places to which they are attached. Memory then becomes a diorama. It brings before us the great events of other ages. So it was with me. In succession I saw the ships of Hiram conducting rafts of cedar and pine along the sea to Joppa for Solomon's Temple. I saw the great merchant vessel of Adramyttium leaving the harbor of Cesarea, while on its deck stood the apostle of the Gentiles, guarded by Roman soldiers, and with fettered hands waving a final adieu to weeping friends. I saw the proud galleys of the Crusaders bearing down upon the shore, crowded with mail-clad knights, Europes best and bravest warriors, bent on the recovery of the Holy Sepulchre. And then, when the picture vanished, my eye rested on deserted harbors, ruined cities, a dreary desolate shore, silent alike to the bustle of commerce and the din of battle; as if to show that while man is mortal, his glory fleeting, and all his works perishable, God's Word is true and can never fail. Five and twenty centuries ago that word pronounced the doom of Palestine: "I beheld, and, lo the fruitful place (Hebrew Carmel) was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate." Jer. iv. 26.

I landed at Joppa, a bustling town of five thousand inhabitants, beautifully situated on the western slope of a hill looking down into the blue waters of the Mediterranean. It is still the port of Jerusalem; but is has no harbor, and it is only under favorable circumstances of wind and weather a vessel can ride at a distance of a mile or so from the shore. Guided by a young Jew I went at once to "the house of Simon the tanner." The house is modern, but it probably occupies the old site, for its Mohammedan owner considers it sacred. It stands "by the seaside," as St. Luke tells us, Acts x. 6: and from its roof—"flat" now as in ancient times—I looked out on that same boundless sea on which the apostle must have looked when "he went up upon the house-top to pray." The hour too was the same—"the sixth hour," or noon. There was something deeply impressive in being thus brought as it were into immediate connection with that wondrous vision which the Lord employed as a key to open the Gentile world to Christ's gospel.

From Simon's house I went through crooked streets to the top of the hill. The way was not pleasant, but the glorious view amply repaid me. On the land side Joppa is girt about with its orchards—the finest in Palestine, and, perhaps, unsurpassed in the world. Away beyond them spreads out a boundless plain; on the north Sharon, and on the south Philistia. My eye soon caught and followed the line of the old road which winds northward along the coast to Cesarea. That was the road by which the apostle Peter went on his divine mission to Cornelius, Acts x. Lydda was hid behind a rising ground; but the mountains of Judah were sharply defined against the bright eastern sky, and their coloring was beautiful—shaded off from soft greyish blue to deep purple.

To procure horses and a guide was a work of time and trouble, and the afternoon was far advanced ere I rode out of the crowded gate of Joppa. How pleasant was the change from the heat and dust of the narrow streets to the freedom and freshness of the country! It was autumn; and never did autumn's richness appear to greater advantage than in these orchards of Sharon. Orange, lemon and citron trees were there laden with golden fruit. Among them appeared the russet foliage and bright red globes of the pomegranate. Here and there the broad-leafed banana grew in wild luxuriance, shut in by tall hedges and impenetrable thickets of cactus; while ever and anon palm trees shot up far overhead, as if to show the great clusters of dates that hung round their tapering necks, or to entice the soft evening breezes to sport with their feathery foliage.

I took the road to Lydda—the same road by which Peter was brought to raise Dorcas from the dead, after he had, by his miraculous cure of Eneas, converted "all that dwelt in Lydda and Saron," (the Greek form of Sharon, Acts ix. 34, seq.) For more than an hour I rode through those shady, fragrant orchards, and then crossed the grey monotonous plain to Lydda. Thence I went to the ancient Ginzo, 2 Chron. xxviii. 18, now a poor village, and onward to the pass of Beth-horon, up which I wound my way to Gibeon and Jerusalem. The southern end of Sharon, which I thus crossed, measures about fifteen miles; while the length of the plain from Joppa to Carmel is nearly fifty. In addition to Joppa and Lydda, there are ten or twelve villages in this part of the plain, and small portions of the rich soil are cultivated by their inhabitants; but further north the country is almost deserted.—*J. L. Porter, A. M.*

### A SUBMARINE BALLOON.

The International exhibition of Nice is reserving some wonders for the foreigners who may propose to pass a portion of the winter of 1883-84 upon the Mediterranean. One of these wonders is a balloon which its inventor, M. Tosalli, calls "the observatory under the sea." It is made of steel and bronze to enable it to resist the pressure which the water produces at a depth of 120 meters. "This observatory under the sea" has a height of eight meters, and is divided into three compartments. The upper compartment is reserved for the commander to enable him to direct and to watch the working of the observatory and to give to the passengers the explanations necessary as to the depth of the descent, and what they will see in the depths of the sea. The second apartment, in the center of the machine, is comfortably furnished for passengers to the number of eight, who are placed so that they can see a long distance from the machine. They have under their feet a glass which enables them to examine at their ease the bottom of the sea, with its fishes, its plants, and its rocks. The obscurity being almost complete at seventy meters of depth, the observatory will be provided with a powerful electric sun, which sheds light to a great distance in lighting these depths. The passengers have at their disposal a telephone, which allows them to converse with their friends who have stopped on the steamboat which transports the voyagers to such places as are known as the most curious in the neighborhood. They have also handy a telegraph machine. Beneath the passengers an apartment is reserved for the machine, which is constructed on natural principles:—that is to say, as the vessel of the fish, becoming heavier or lighter at command, so as to enable the machine to sink or rise at the wish of the operator.—*London News.*

## Youths' Column.

### Youth and Age.

MATTHEWS HAMD.

When the hearts are young and lighthouse,
The road is sunlight and clear,
And peace reigns on every side
How bright all things appear!
The dullest music charms us then,
We laugh and know not why;
The very flowers upon our path,
They look too bright to die.

When hearts are old and weary
The road is twisted over,
And there is little to [illegible]
Hey and our village doors;
The flowers in our thought would never fade
Are dead upon the sod;
And then we sigh for peace and rest
Within the arms of God.

### Rules for Today.

Do nothing that you would not like to be doing when Jesus comes.

Go to no place where you would not like to be found when Jesus comes.

Say nothing that you would not like to be saying when Jesus comes.

The Lord is at hand!

### Morning and Evening.

Speak kindly in the morning; it will lighten all the cares of the day, turn sorrow into gladness, make household, professional, and all other cares move along more smoothly, giving peace to the one who thus speaks and grateful joy to the one who hears. Speak kindly at the evening hour, for it may be that before the dawn of another day some tenderly loved one may finish his or her span of life in this world, and then it will be too late to recall an unkind word, or even to seek forgiveness for an injury inflicted upon the heart of a loved friend departed.

### Be Little Sunbeams.

Children, you are household sunbeams; don't forget it, and when mother is tired and weary, or father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mamma?" or "Will this please papa?" There is something inside of you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss that will then greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father or mother, or the little act that you did to make them happy, it is remembered by them, and after you are asleep they will talk about it and thank God for their little household sunbeam.

### "Oh, My Poor Boy."

About the year 1863, says J. F. Sanderson, I saw a scene I shall never forget. I was walking down the main street of Nashua, N. H., and came in sight of Jim Bright's saloon, a horrible place, from which honest and sober people turned away in disgust and dismay. As I drew near, the door opened, and I saw them lead out a boy of fourteen or fifteen years, who was drunk, sick and helpless. Being unable to walk, he sat down upon the sidewalk, the picture of wretchedness and distress. A number of persons stood around him, laughing at his pitiable condition, and cracking their customary bar room jokes. As I drew nearer I saw a well-dressed, bright, intelligent-looking lady walking up the street. She came along, apparently happy and unconcerned, until she was opposite the saloon, when she cast a glance at the helpless creature on the sidewalk, and exclaimed, in tones that I shall never forget:

"Oh, my poor boy!"

It seemed as if a life-time of agony was condensed in that one exclamation, which marked a revelation of such sorrow as she had never known before.

She could not leave him in his misery and disgrace. Some of the bystanders helped him up, and the poor mother led away her drunken boy.

There are places all about us where more boys are poisoned, debauched, and ruined by the accursed cup. Shall this curse consume forever? Shall mothers rear children to be devoured by this dragon? Or shall men and women who fear God and love righteousness rouse themselves from their slumbers, and seek to banish this dire and bitter evil from the homes and haunts of men.

### Boys and Their Mothers.

Some one has written beautifully to the boys in the following manner. Here is a whole sermon in a few sentences: "Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never yet knew a boy 'turn out' badly who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age, is a true knight who will love his wife as much in the sere-leaved Autumn as he did in the daisied Spring-time."—*Gospel Advocate.*

### CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfected [illegible] man [illegible] in that resurrection state, will be under the endless reign of the Personal Messiah; 2. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase. 5. The Hebrew phase. 6. The American phase. 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. These powers are traced in history to the present time. All the great national issues are fully investigated.

If all that are interested in these great and most sublime topics will aid, they will be issued immediately. They will be printed and bound in a form that will do credit to the vastness of the subjects, and put to subscribers at prices quite reasonable. The books will contain about 500 large royal 8vo. pages each.

J. W. WEETHEE,
Millfield, O.

### Obituary.

DIED—Near Auburn, Placer Co., Cal., July 9, 1883, of consumption, Sister Alice Condon, aged 24 years, 3 mos., and 21 days.

Sister Condon's maiden name was Stone—was a native of Wisconsin—was married to Frank Condon five years ago last January. She was immersed by the writer nearly two years ago, in Sacramento City, was a very devoted Christian, and died with a well grounded hope of soon being called from sleep to meet her Lord at his coming. She has left a devoted husband and two children, her mother and a sister, and many sympathizing friends to mourn; but "they sorrow not as others who have no hope."

Peaceful be thy rest, dear sister, till the Great Life-Giver calls thee forth to immortality, endless life and an incorruptible inheritance in the kingdom of God.

May all her friends be ready to meet her in the great day.

R. CORNALEW.

### Change of Address.

My address for the future is No. 8 John Street, Sale, Near Manchester, England.

H. HEYES.

## SEE HERE! READ THIS!

Quite a large number of our subscriptions have expired in June and July, and are hence delinquent. Please renew as rapidly as possible, as we need the assistance of all our friends. Some who promised to pay back subscription before this, have not yet done so. We trust they will as soon as possible.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them.

A. R. INGERSOLL, Agent.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $300. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DWIGGINS, President.


GENERAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beebe's Hall, corner of Case and Woodland aves., will until further notice, hold their meetings at Grisler's Hall, corner of Woodland ave. and Ohio st. All are invited.

NOTICE.—Chicago, Ill.—The Hope Mission, cor. of Bishop Court and Madison Street, entrance 23 Bishop Court, is open every Sunday forenoon (9, A.M. at the usual hour, under the auspices of the Restitutionists. All are invited.

NOTICE.—Cincinnati, O.—The Advent Conference meets in Lower Hall, No. 256 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 152 George St. Brethren bearing letters of recommendation from their church or conference are cordially invited to worship with us.

## When Shall These Things Be?

—BY HENRY BOWMAN.—

A treatise on the Divine Times and Seasons, showing also the metaphorical relationship existing between the Great Pyramid of Ghizeh, and that on the Great Seal of the United States, which not only gives the rise, but also the duration and time for the overthrow of "Man's Age" or democracy, and proving from the Divine word that this last age (democracy) forms the last or latter days, so often alluded to in the Scriptures. 40 pages, paper cover, price 25c. Send to this office for it.

## A LETTER to a FRIEND.

—BY MRS. C. C. WOODRUFF.—

This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is too well known to need commendation here. 32 pages, price 10c., 8 copies 50c., 15 copies $1.

The Inspiration of the Bible. A lecture delivered before the Sixteenth Annual Convention of the Young Men's Christian Associations of Massachusetts, by H. L. Hastings, at Spencer, N. Y., Oct. 18, 1881. Price 5cts., 20 pages. For sale at this office.

## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of "The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 240 pages, is neatly and strongly bound in cloth, closely printed, and will be sent postpaid, for $1.00. Send to this office for it.

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# Poetry.

Christian Union.

## THREE THINGS.

"There are three things that return not."—*Joshua Proverbs.*

Three things never come again.
Speed may vanish from the plain,
Blossoms from the dewy soil,
Verdure from the frozen pool,
Water from the riverside,
Flowers from the mountain's head;
Night may brighten into day,
Noon is midnight's fadeaway:
Yet the snow shall come once more
When the winter tempests roar;
Blossoms, each returning spring,
In her laden arms shall bring;
Grass on plain and on plowshares rust;
Life's flesh is a mortal's rain;
Time shall bid new beards grow,
Noon and night both come and go,
Yet, though all thy soul complain,
Three things never come again.

Love once vanish from the heart,
Swept aside by woe and wrath;
Hope may leave thee in despair,
Riches flee like smoke in air,
Home forsake thee, friends decay,
Life itself be fit to die;
But thy love may come once more,
Greater than it seemed before,
Hope return like smiling charm,
Riches heap their visible harm,
Home be built from out the mire,
Friends beguile to new mistrust,
Life renew its joy and pain,
Three things never come again.

Never time for that love's
Counts the sorrow that it causes:
Speed to spare, its wing is light
Vigilance like fear delight:
When with rapid aim it springs
From the bow-string's shivering twang,
Straight to heart or heart it sped,
Once for all its course was sped;
No wild word upon its track
Calls the bird of vengeance back;
Hold thy hand before it go,
Think before thou draw'st the bow:
Hurtful care across the plain,
No sped arrow comes again!

Never returns the chance that passed,
That one moment was its last;
Though thy life upon it hung,
Though thy death beneath it swung,
If thy future all the way
Now forever goes astray,
When the instant, fount of fate,
Passes through the golden gate,
Within the hour I cast for man
Comes and goes from Nature's plan,
Never more the consummate
Bears upon the close of time,
Never more that time shall re
Burden-bearer unto Doom
Woe and want must cry in vain,
Last chance never comes again!

Never shall thy spoken word
Be again unsaid, unheard;
Well their work thy lips have wrought,
Joy, or grief, or evil thought:
Once for all the time is sped,
Though it pierce, a poisoned spear,
Through the soul thou hold'st so dear:
Though it quiver, fierce and deep,
Though some stainless spirit's sleep,
Idle, vain, the sting sting
That a passing rage might bring:
Speech shall give it fangs of steel,
Utterance all its might reveal;
Give thy tears of blood and fire,
Pray with peace of mad desire,
Utter life and soul and all
That soul sentence to recall;
Wrestle with its fatal w
Gnaw with dying fuel its pain,
Rive it all thy lingering days,
Hide it deep with love and
Come for all its woes to
None escape it but the dead;
All thy travail's in vain,
Speech and sorrow and shame

# Communications.

## "ONE FAIR CHANCE FOR ALL."

ARGUMENTS CONCLUDED.

9. The holy prophets declare that some shall never be raised from the dead. If this be so, then away goes the fair-chance theory; for if the race be not raised, then is their premise gone. And let me say, it is no matter whether the Bible says little or much upon the subject; whether we like it or dislike it; the words of God only through the holy prophets must govern here entirely. The restitution age and the restitution doctrine must be gauged by the holy prophets who were moved upon by the Almighty "to speak as the Holy Ghost gave utterance."

Prov. xxi. 16: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." No interpretation that can be given this text will benefit the fair-chancers; for unless the race be raised, their theory goes by the board; for the Book says the evil who have had a chance will be raised to damnation! If they were ever in "the way" and got out of it, they were wicked. I suppose the meaning is that their fathers were once in the way, but the children knowing nothing about it, when dead, shall forever "remain in the congregation of the dead." But we shall notice the subject more minutely when we come to speak of the heathen dead.

Isa. xxvi. 13, 14: "O Lord, our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore thou visited and destroyed them." I know it has been asserted that these were graven images. Silly! How could graven images have dominion over people? And how could they die unless they were once alive? Here, then, Holy Writ cannot make it plainer that some shall never be raised from the dead!

Obadiah 15, 16, reads: "For the day of the Lord is near upon all the heathen: as thou hast done it shall be done unto thee: thy reward shall return upon thine own head. For as ye have done upon my holy mountain, so shall the heathen drink, and they shall swallow down, and they shall be as though they had not been." Here, then, a part of the heathen have been punished and destroyed, or will have been before the general resurrection, that they will "be as though they never had been"? therefore not subjects of a resurrection. But not to be unmercifully tedious I will refer to only a few other cases.

*a.* The world destroyed by water. Here the swift and awful destruction came upon the whole world, eight excepted. This destruction is final. It was the judgment and punishment from God, and a finality. Will these be raised from the dead? For what purpose? Will God punish twice for the same offenses? They were not destroyed for Adam's sin, but for their own; and if never raised from the dead, the system goes by the board as a universal salvation is the foundation corner-stone of the whole concern.

*b.* The Sodomites. The vile practices and unheard-of sins of this people pierced the heavens and became a stench in the nostrils of Jehovah. He rained down from God out of heaven fire and brimstone, and literally burned up the people, and whelmed them forever under the waters of the Dead Sea! Their punishment was swift, awful, eternal! Why bring them up again? and for what?

*c.* The Egyptians. This people had lorded it over God's people so long, and sinned with a high-handed and outstretched arm so long, that God crated them from the earth with the besom of destruction. From the time Moses stood before Pharaoh the first time, and demanded in God's name to "let my people go," the wrath of God was poured out upon them in destruction, culminating in the destruction of Pharaoh and his army in the Red Sea. The munitions of heaven's destruction were poured out upon that people and nation. Why raise them from the dead for another destruction? And, if not, the doctrine of the resurrection of the race, upon which the theory is based, is not a Bible doctrine.

*d.* And what shall I say of the Hittites, the Amorites, the Amalekites, and all those wicked nations whom God commanded his people to destroy? Will they be raised from the dead for [redacted]? And

*e.* The Assyrians. What about these? The angel of God destroyed one hundred and eighty-five thousand of these in one night. Their destruction was from God, swift, awful, eternal. Why raise them again from the dead?

*f.* Korah, Dathan and Abiram. These were a part of God's elect—a chosen, his redeemed from Egypt; but, becoming jealous of Moses and Aaron, they rebelled against God, and were utterly destroyed. The earth trembled, quaked, and opened up her mouth and swallowed them up alive amid their heart-rending cries! And so great was the terror at this punishment, that even those who stood not with them fled from these terrible scenes, greatly alarmed. Will these be raised for another destruction? Not even all the enlightened wicked will be raised again, for they have already received a just, an eternal doom! Let the Book, "the holy prophets," talk, and let uninspired men be dumb.

*g.* The Bible disposition of the heathen. We cannot say much here; for the Bible was not given to satisfy the curious, not to make plain what does concern us. Why should we be solicitous about the heathen who have never had God's revelation? We cannot alter, change God's plans and purposes. Why distrust God? Does he not know what is best, and will he not do it? What good can we do to them now in talking about a fair chance for them? If true, when the time comes for its proclamation, all the opposing powers in God's universe will be swept away by its irresistible and onward march, as a woman sweeps away cobwebs with her broom. Why, then, oppose such other here on account of that doctrine? Its advocates admit that it cannot do the heathen, dead or living, any good now. Why run before we are called? This places us where the man was who ran from the army to give David tidings; but when he arrived he had no tidings, save that he saw a great tumult! David told the skinny to stand aside if he had nothing to tell. And better would it be for our educated men, mighty logicians, if they have nothing better to talk about or write about, to stand aside! We have men in our ranks who, with their splendid education, their persuasive rhetoric, if they would preach nothing but the old-fashioned gospel, tell nothing but "the old, old story," would carry conviction to thousands all along the line of battle, and bring the cry from their lips, "what shall we do?"

But on the [illegible] heathen [illegible] the world—to say nothing of his inspiration—give a little glinting light just peeping out from the throne of God. Rom. i. 20–23: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they"—the heathen—"are without excuse; because that when they knew God"—by the light of creation—"they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of an incorruptible God into an image like to corruptible man, and to birds, and four-footed beasts and creeping things."

Thus the great logician and orator said that creation speaks an invisible God; that he was understood by what he had made; and that therefore the heathen could have no excuse in their idolatry; and that if they willingly became "fools," they were justly doomed for their own sins, not Adam's. Nor did the great logician stop here: "For as many as have sinned without law," —done violence to the light they had, in creation—"shall perish without law: and as many as have sinned in the law shall be judged by the law.... in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

If they knew God by creation, and sinned against the light and knowledge, their own "conscience" condemned them to "perish" without revealed law, they being "a law unto themselves," and this condemnation would be vindicated "in the day when God shall judge the world according to" Paul's gospel. And if they lived according to "the law written in their hearts," "their conscience also bearing witness" that they have lived up to the light of that "law written in their hearts," they shall be saved "in the day when God shall judge the world." Christ died for them: brought eternal life for the world; and if they did not reject it, but reached after it all they could according to the light they had, then will God's throne and government be vindicated in their salvation, without any further chance in the eternal world. If these words of Paul, justly interpreted, do not mean this, then I confess I do not know why Paul should have spoken them. But, as before remarked, we all would be much better employed in preaching the gospel to those who are living under its light and living it, too: for in this way we could heal divisions, allay strife, and put behind the old, old story into regions unknown to it.

10. The Bible contemplates the salvation of infants. Now Christ has died for all, purchased eternal life for all who do not reject that salvation. 1 John ii. 2: "And he is the propitiation for our sins; and not for our sins only, but for the sins of the whole world." And again: "Behold the Lamb of God that taketh away the sin of the world." And still again: "And this is the record, that God hath given to us eternal life in his Son." Once more: "I am the resurrection and the life."

Natural life was lost in Adam; the eternal life was bought by Christ; he gave his life a ransom for all; the eternal life in the Son; and if it were bought for all, none then can lose it only by rejecting it. Infants cannot reject by sin; for "sin is transgression of law." Infants lost their natural life by reason of their connection with Adam; they gain the eternal life by their connection with Jesus the Christ. Man cannot purchase this eternal life by works of righteousness; that purchase has already been made for them, and the price paid—the precious blood of Christ. Adult man may lose that life, because he will not accept of it on God's terms. Infants cannot, for they cannot refuse; they cannot sin. Being incapable of choosing and receiving, Jesus chooses and gives it to them. He is pure, even purer than the best saint on earth, because he never has sinned personally; and "Jesus hath taken away the sin of the world." Being raised from the dead he enters upon that eternal life bought for him. It savors too much of self-righteousness for any one to say without formation of good character none can be saved. If Christ's righteousness were not to pass upon the saint, and he were dependant upon his own for salvation, he never could be saved. The saint is counted holy when he believes and does all Christ commands, not that that brings his salvation or holiness but because these were purchased for him and are freely bestowed upon him in the decree not *yet* it. A system that would raise the infant mortal for a fair chance to formation of character, when Jesus has bought eternal life and character for him, surely never came from [illegible]

ry, that is just one of the things it does teach.

True, the Bible says but little upon this subject, but that little is all on the right side. And I, for one, do not want to be on the side of the unconverted disciples who rebuked those who once brought little children to Jesus. No! Bring them along in the only way they can be now; dedicate them to God in prayer, and give them to the Lord, as Samuel's mother gave him—consecrate him in all the teachings of the Lord's house, as soon as he can understand it—and in the end he will be like Timothy, who knew the Holy Scriptures from childhood.

Jesus rebuked the disciples for their very unnatural conduct. Matt. xix. 14: "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." He "took them in his arms and blessed them," yea, and they shall be blessed forevermore! All children are gathered in the arms of Jesus and held there until they are old enough to accept or reject him for themselves.

Jer. xxxi. 15–17: "Thus saith the Lord: a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they are not. Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in their end, saith the Lord, that thy children shall come again to their own border." Now what does this teach? This: that these children from two years old and under, being destroyed by the monster Herod, that he might destroy Christ, shall be raised and saved. The everlasting Spirit gave Rachel that hope, and the same Spirit now gives that hope for all children.

11. The holy prophets teach the first resurrection in which and upon which "the second death hath no power." This has been sufficiently discussed under another head from the fifteenth chapter of 1 Cor.; and I say no more here, only that in this "first resurrection," "the better resurrection," the celestic resurrection, none are raised only the righteous, or those so counted because of their connection with the Christ. And millions of wicked will remain in their graves during the reign of a thousand years. 1 Cor. xv. 24–28, teaches this reign, during which all will be subjugated to God and his word, or be destroyed; that during this time or at the end, sin and death and the devil will be destroyed, and a redeemed, purified, and world headed back to God.

12. At the end of this reign the second resurrection takes place, which empties all graves of both good and bad; and forever ends all probation and trial. John v. 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice and come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Who are to "hear his voice"? First, "they that have done good;" and second, "they that have done evil." The first are raised to eternal life, but not to any reign with Christ; for that reign is over; the second to damnation, and this takes place at the end of his reign. I have proven that the first resurrection takes place in order to his reign, and in that, none are raised but the righteous or those considered as such by their connection with the Savior; and that for one thousand years after that none are raised. Therefore none are raised in the first resurrection for "a fair chance," and none are raised during that reign to any chance, fair or unfair. And now, at the end of his reign, the great battle of God Almighty takes place, in which all the opposing forces are drawn up in battle array; God and Christ and his people on one side, and the devil and his hosts on the other. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. xx. 7–9. Sin, treasons with this battle the general judgment takes place. "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in those books. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to [illegible] For the trumpet shall sound, and the dead shall be raised incorruptible, and cast into the lake of fire. This is the second death." Rev. xx. 12–14.

Just before this awfully grand scene takes place, the law of God rolling through the heavens, and all along the line of battle, strikes through the lines of the guilty with alarming power, as also through the lines of the redeemed with the music of eternal life. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." There is now no more chance, fair or unfair, for chance. Time is now rolled over into eternity. No more proffers of pardon, mercy, salvation, will ever greet the ears of the sons and daughters of men. This closing scene of the world's great drama, this mighty battle about to be fought for the world's supremacy, draws upon itself the eyes of the assembled hosts of heaven, earth and hell, and when feeling is most intense, and the closing scenes of earth's most powerful conflict is intensely painful, God unbolts the bars of his hitherto pent up munitions of destruction, and hurls down thick and fast "fire and brimstone," and "devours" all the ungodly forever and forevermore! And now in the rounding out of God's grandest climax, which he purposed to bring about in Christ Jesus from the beginning of the ages, the grand corridors of heaven and all the highways of a glorified earth, are filled with the grandest anthems of the ages: "the voice of much people in heaven, saying, Alleluia; salvation, and honor, and power, unto the Lord our God"—"for the Lord God omnipotent reigneth." Amen and amen!

A. MALONE.

# Selections.

## WORDS OF OUR LORD CONCERNING HIS SECOND ADVENT.

We must always remember that there are two stages in our Lord's second coming, and though the second part (when his feet shall stand on the Mount of Olives, and he shall come with all his saints) must be during the last days of the final portion of the great tribulation mentioned in Daniel and in Zechariah, yet the first portion for his saints will probably be before the great trouble or at its commencement. We find the lightning flash of the rapture. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be"—is mentioned in Matthew, before the verse which connects with "Immediately after the tribulation of those days."

THE TWO STAGES OF THE ADVENT.

I firmly believe the two stages of the Lord's second advent are mingled in this prophecy, and so concealed from the eyes of the world, in the same way that the two advents of our Lord were blended in the accounts given of them in the old prophets. In Luke xvii. we read: "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall the Son of man be in his day." "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left."

This is the rapture; but we read in Matthew: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other." And in Mark: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Then follows the description of the coming, and "the gathering together of his elect from the uttermost part of earth to the uttermost part of heaven." Then in Luke, "And there shall be signs in the sun, and in the moon, and then shall they see the Son of man coming in a cloud with power and great glory."

CHRIST FIRST COMES FOR HIS CHURCH.

From these and other verses we may conclude that our Lord will come first for his church, as suddenly and as universally as the lightning flash, and that he will then gather his elect from the uttermost part of earth to the uttermost part of heaven. Some, I know, will not agree with me, but I believe the gathering of God's elect in Matt. xxiv. 31, by the angels, and "with a great sound of a trumpet," to be indicative of the rapture of the church of Christ at the first stage of the second advent. Read in the first of Thessalonians, iv. 16–17, and in 1 Cor. [illegible] we shall be changed." These verses undoubtedly refer to the rapture of the living saints when our Lord comes; and this event clearly follows the trumpet sound, and the raising first of the dead in Christ. The words also correspond with those in the above verse of Matthew, where the elect are gathered after "a great sound of a trumpet," and by the angels. There can be no catching up of living saints before the dead in Christ are raised, and that event is evidently after our Lord descends from heaven into the air with a shout, and with the voice of the archangel, and with the trump of God!

THE RAPTURE PRECEDES THE MANIFESTATION.

The gathering together of God's elect in Matthew and Mark is the same gathering as is mentioned in the second of Thessalonians ii. 1: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him;" and there is no doubt that St. Paul here refers to the rapture of living saints, at the first stage of the Lord's advent, spoken of in his first epistle, and which I have just read. From other prophecies it is very clear that the rapture must precede the glorious manifestation of Christ with all his saints; but we have no data to enable us to determine the interval between the two stages of the advent. We know that great troubles are coming upon this earth before our Lord again stands on the Mount of Olives with his saints; and we have the cheering words of St. Luke: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Note the words, "begin to come to pass," as if the rapture would take place before the world was convulsed with trouble. In Luke xvii. we read: "And as it was in the days of Noah, so shall it be also in the days of the Son of man." "Likewise also as it was in the days of Lot." Noah was safe in the ark before the flood came, and Lot was removed out of Sodom; and "thus shall it be in the day when the Son of man is revealed." That is, real Christians will probably be removed before the final great troubles come upon the earth. Our Lord will undoubtedly come as a thief in the night for his church, when least expected by the world, as we read in Matt. xxiv. 43–44, and in Luke xxi. 34–36. Here again is a statement, that faithful Christians will be accounted worthy to escape the great troubles that are coming, and to stand before the Son of man, at the lightning flash of the rapture.

A DIFFICULTY IN THE PROPHECY.

Now there is one difficulty in our Lord's prophecy, viz., the verse: "Verily I say unto you, This generation shall not pass away till all be fulfilled." But "this generation" is proved to be the Jewish race by Matthew xxiii. 32–39, where our Lord denounces them as a generation of vipers, filling up the iniquity of their fathers, whose house would be left desolate, and who would not see him again, until they hailed him as the blessed one coming in the name of the Lord. This, of course, is still future, and it proves that the "they" must refer to the Jews as a race.

THE TIME OF THE RAPTURE.

There is still an impenetrable obscurity about the time of the rapture. Each year increases the signs, but there are no just grounds for saying it will take place this year, any more than for saying it will not. The Lord may now come at any time for his church, although it is very probable that that day will not come as a thief on watching Christians. It is very possible (very probable I think) that some of the Jews may first be restored at Jerusalem in unbelief, and that they will then see him whom they pierced. In the parable of the ten virgins, we read of the midnight cry before the Bridegroom appeared, and we hear of the Master's knock before he comes in. There is also "the sign of the Son of man in heaven." This (whatever it may be) may synchronize with the advent. At any rate, the foolish virgins will not have time to buy any oil when the cry cometh, "Behold the Bridegroom cometh," but will be left behind. Therefore it is easy to see that the proper attitude of Christians ought to be one of watching and praying.

SIGNS OF THE END.

It does not say anywhere that we shall not know the period of the Lord's return; and we have two signs given us of the end. Matt. xxiv. 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Only as a witness. Surely that is now almost an accomplished fact. There is certainly no civilized nation where the gospel has not been preached as a witness; and when it has been preached in all nations, then shall the end come. We also read about the fig-tree putting forth its leaves. There is a reference here to the fig tree the Lord curs[illegible] the Jewish nation, [illegible] forth of leaves by [illegible] future revivalscence of that race, which the Lord declared should not pass away till all things be fulfilled. Surely the Jewish fig-tree is beginning to bud!

Therefore be ye all ready, and "let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Surely this refers to the marriage supper of the Lamb! With such a prospect as this before us, what manner of persons ought we to be?—*Dr. Abbe Smith, in Prophetic News.*


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*Isaiah xviii. Examined, Explained, and Interpreted—Views of that Chapter Noted and Examined—What Land? What People?—Conclusion Reached as to Anglo-Israel—Items that Hang to this Subject*

Is. xviii. Attention is invited to this chapter. It has been called obscure, and, indeed, the translation of it and the various interpretations given to its language, have rendered the chapter exceedingly obscure. Please read.

"This is one of the most obscure prophecies in the book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent, are all obscure and doubtful."—Bishop Lowth.

Bishop Lowth, however, gives it an Egyptian interpretation, and consequently an Egyptian translation. Since the learned prelate had no confidence in his own views, we are safe in rejecting both his opinions and the peculiar features of his translation.

Bishop Horsley, another very noted Bishop, says that it refers to the Jews at the period of their restoration, and the destruction of anti-Christ. Since, however, his ideas of anti-Christ are quite obscure, and as he does not make any distinction between Judah and Israel, we are obliged to reject his interpretation, and rely upon the correctness of our own researches, and upon what we regard the most accurate interpretation of the text.

"Woe (ho) to the land shadowing with wings, which (is) beyond the rivers of Ethiopia." The Hebrew particle 'ho,' here used, is sometimes a note of exclamation, and at others of lamentation, according to the context; and is therefore differently rendered, either 'Woe, alas!' or 'Ho! come on,' which seems to be its meaning here."

The land here intended. Two points of identification are given: "Shadowing with wings," and its location, "beyond the rivers of Ethiopia." Let us examine these expressions. The second is properly a key to the first, and, indeed, to the whole prophecy. The land beyond the rivers of Ethiopia. It cannot be either the land of Egypt or of Ethiopia. The prophet was in Palestine. The prophet, looking south, southwest, west and north-west, would name the countries that he knew. Egypt would come first; then Ethiopia, and, beyond Ethiopia, the country shadowing with wings. Ethiopia was often called Cush. How extended was it? It, in the days of Isaiah, included all Africa. Ethiopia had but one fixed boundary; on the north, to the south, west and north-west it seemed in early days to be unlimited. The country beyond the rivers of Ethiopia would be beyond Africa. The word in the authorized version that is rendered beyond, is translated "borders on." The Hebrew word is מֵעֵבֶר mai-ai-ver, over, beyond, on the opposite side. לִנְהָרֵי־כוּשׁ—lan-na-har Kush—the rivers of Kush. If the land of Kush, whose rivers are named, was in Africa, the order, looking towards Africa, would be, 1, Egypt; 2, Kush; 3, land beyond—not stating whether the land joined that of Kush, or had a sea between them. There would seem to be waters between them, from the expression, "Earth shadowing with wings."

הוֹי אֶרֶץ צִלְצַל כְּנָפָיִם Hoy eretz tsil-tsal ke nop-phah-im. "Ho to the earth, shady, overshadowing with wings."

It is said that four countries were called Cush, after the name of the eldest son of Ham; by what authority we know not. In Gen. ii. 13, the second river of paradise (is) Gihon: the same (is) it that compasseth the whole land of Ethiopia (Heb. Kush). Cush is here an Asiatic country. In Isaiah xi. 11, it may also be called an Asiatic region. Dr. Wm Smith, in his Dictionary of the Bible, has these remarks: "Cush as a country appears to be African in all passages except Gen. ii. 13. We may thus distinguish a primeval and a post-diluvian Cush. (Might it not read, Which in the days of Moses was called Cush?—W.) The former was encompassed by Gihon (Arvee.—W.) the second river of paradise: it would therefore seem to have been somewhere to the northward of Assyria. It is possible that it is in this case a name of a period later than that to which the history relates; but it seems more probable that it was of the earliest age, and that the African Cush was named from this older country. In the ancient Egyptian inscriptions, Ethiopia above Egypt is termed Kesh, or Kesh; and this territory probably perfectly corresponds to the African Cush, of the Bible. The Cushites, however, had clearly a wider extension, like the Ethiopians of the Greek, but apparently with a more definite ethnic relation. The Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia, Arabia, and Ethiopia. Zera the Cushite (A. V. Ethiopian), who was defeated by Asa, was most probably the king of Egypt, certainly the leader of an Egyptian army. Very soon after their arrival in Africa, the Cushites appear to have established settlements along the southern Arabian coast, on the Arabian shore of the Persian Gulf, and in Babylonia, and thence onward to the Indus, and probably northward to Nineveh; and the Mizraites spreading along the south and east shores of the Mediterranean, on part of the north shore, and in the great islands."

Hence it will be seen that the expression, "Beyond the rivers of Cush," may mean beyond the rivers of the African or the Asiatic Cush. As far as our argument is concerned, it matters not which land the prophet intended, since the term "beyond" points westward towards another land. If the African Cush is intended, it follows the course of commerce, and Israelitish colonization; if the Asiatic Cush is in the prophet's eye, it follows the pathway of the Saxon emigration north and west. The land shadowing with wings beyond the rivers of Cush, must be North-western Europe with its islands. It will be seen that to identify the land is to solve the problem. It was necessary, therefore, to dwell upon this point of identity. The land being identified, it will not be very difficult to ascertain the people. Bishop Lowth decided, first, that Egypt was the country, and, consequently, that the Egyptians were the people, and adapted his translation to the idea. This will appear if we compare his translation with the Hebrew text. The expression, "Beyond the rivers of Cush," with the same Hebrew text, is found in Zeph. iii. 10. "From beyond the rivers of Cush my suppliants, (even) the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then will I take away out of the midst of thee, them that rejoice in thy pride, and thou shalt no more be haughty, because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make (them) afraid." This prophecy is dated nearly one hundred years later than that of Isaiah. It serves to identify the people referred to by Isaiah, viz., Israel. The time, however, is not the same in each prophecy.

One point relative to the land should be noticed. Its location we have examined. It is the land where the colonizing and captive Israelite must, viz. in North-western Europe, where they give birth to one of the most extraordinary people and nation that has ever existed. Two features relative to the land itself, are: "Shadowing with wings," "The rivers have spoiled." Will Northwestern Europe and its islands suit these two features?

"The land shadowing with wings." One Hebrew lexicon defines the word צִלְצַל tsil-tsal, as follows: Shady, overshadowing; another says, Tumult of an army or shadowing. In both the principal idea is shade; something that, like a cloud, casts a shadow over the land. No such a thought is conveyed by the word "cymbal" as Bishop Lowth has translated it, and, consequently, makes Egypt to be the land.

"Wings." This word in Hebrew is from כָּנַף, was hid, concealed. As a noun, a wing, skirt, corner, extremity, battlement. Wings carry the idea of shadow. It would not be a forced construction to call these wings sails, especially as vessels or ships are mentioned in the next verse. Another idea is contained in the term "wings," that of protection. The British navy, protecting its merchant vessels, coming into and going out of all the harbors of the world, wafting like bees to the hive, the rich productions of every clime; entering all her British harbors could not be more poetically expressed than by "Land shadowing with wings." How varied, how vast the commerce of British Israel. Born, Crst, in the land of Israel, banished to Central Asia, they are buried to the world, till they are seen beginning a second life amid the marshes and bulrushes of North-western Europe, out of the "Inaccessible marshes and swamps" of Ditmarsia and Stormaria. They traverse the ocean and rivers in boats, framed of osiers, and covered with skins sewed together; and such was their skill or prodigality of life, that in these they sported in the tempests of the German Ocean. The second birth of a people scattered and peeled, of a nation terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."

Isaiah's prophetic view as all must admit, extended beyond the present. With his far reaching telescope, took in the wanderings of Israel and Judah till their final union under Messiah, son of David. This being true, they must have been seen during their long banishment in the west; for we cannot suppose that such a mighty empire composed of Israel and his companions should for thousands of years have had such a noted history without coming within range of prophetic vision. What a rea training has fallen to the lot of the Saxons (sons of Isaac)! What other people can hold any comparison? Americans only, who are of that race, have any claim to equality.

The land and the people! Where? What? Who? Please ponder over their answers. 1. A land, located at the junction of Israel's highways to the setting of the sun, that of commerce and colonization along the Mediterranean and Atlantic, and the land rout through western Asia and central and northern Europe, beyond the rivers of Cush. 2. The land itself, its distinctive features: a. "Shadowing with wings," war vessels, and fleets of commerce; b. Whose lands, rivers, and arms of the sea and ocean have grooved into thousands of fragments. 3. The people, their past history, and their future destiny; a. A nation scattered and peeled; b. Terrible from their beginning hitherto; terrible to Egypt at the Red Sea, terrible in the waste, howling wilderness, terrible in the land of Canaan, terrible in their wanderings through Asia and Europe, terrible in northwestern Europe, terrible in their island home, terrible as sea-kings on the ocean, terrible by the arm and the hand that opens their way and guides them. 4. A nation (once) meted out and trodden down. 5. A people of missions and of missionaries; "Go ye swift messengers, go to my people, the scattered and down-trodden. Proclaim my salvation through the Messiah, my beloved Son, that they as the angel through mid heaven (Rev. xiv. 6) may at that time (vs. 7) bring a present unto me, to the place of the name of the Lord of hosts, the mount Zion.

"The vessels of bulrushes," is an expression that is supposed to identify that land exclusively with Egypt. To this we answer, 1. The papyrus or bulrush is not indigenous to Egypt; is scarce there at this time; it belongs to a more northern latitude. In north-western Europe and in England they are abundant. 2. The Saxons navigated the ocean in vessels like those made of bulrushes, while the Romans and the French had large and durable vessels.

We are not willing to leave this chapter without expressing an abiding conviction that the prophet sees Israel and his companions in their western home; sea-kings in Europe; a nation in the British islands, expanding into an ocean and island empire, extending onward into the age of subjugation, when an age gospel shall be trumpeted through every land throughout the world, and all people shall see the ensign and hear the trumpet of Jehovah on the mountains of Israel.

J. P. WEETHER.

JEWETT, N. Y.

*Editor Restitution:*

I see and feel my feebleness—aim to avoid in act and spirit all self-reliance, and consent that others should be wiser and better than I; yet I have not lost my faith that "the Lord he is God,"—and his word the only foundation for faith or hope.

"Faith cometh by hearing, and hearing by the word of God." Rom. x. 6-17. Hence to me the plain word is the end of controversy; as to "*o logos*," "*o theos*," "*to pleroma*," "*o kosmos*," and these single articles—literal phrases.

"O logos" is that spoken: from logo, I speak, say, etc., and it occurs literally like other cases over 200 times in the New Testament, and over 1,000 in the Old Testament, Greek.

In the prolonged, elaborated and repeated assumptions of brother M. L. and the *Bible Banner*, no notice is taken of this and all like fundamental facts relating to the person of our Savior. "The life"—o zoe—is as primal and personal as o logos; and both appeared—were manifested—in Jesus' personality. 1 John i. 1-3; 1 Peter xix. 21; Heb. i. 1-3.

All know that the New Testament gives us "the record God hath given of his Son." 1 John v. 10-12. The genealogy 73 generations, and the reason for Jesus' name as "the Son of God." Mat. i. 21; Luke i. 35. Hence faith accepts the record—high as heaven above "all human inference and argumentation." Isa. lv. 9.

"The divine nature" and sonship of Jesus arises from and answers to his divine fatherhood; just as his human nature descends from his divinely appointed line, through the worthies to Abraham, David, and Mary. Mat. i; Luke iii. In John xiv., Father, Son, and the pronouns, occur over seventy times.

The divinity of Christ stands thus firmly on the same foundation with his humanity. Amen!

"The Father loveth the Son and sheweth him all things that himself doeth. The words that I speak, I speak not of myself; but the Father that dwelleth in me, he doeth the works." John iii. 16; v. 17-38; xiv. 10; 1 John iv. 16; 2 John iii. and ix.

This Fatherhood and Sonship are both one. 1. Cor. viii. 6; 1 Tim. ii. 5; Mark xii. 20-32. A volume of truth belongs here.

The Father and the Son, the angels and apostles, the nature and facts of the case—all concur to forbid another or diverse Sonship for Jesus Christ our Lord.

But as Israel failed in their fidelity, so has our erring christendom. "Hear, O Heavens! Give ear, O Earth! For the Lord hath spoken! I have brought up children, and they have rebelled against me." Isa. i. 2.

"God in Christ reconciling the world to himself," does not suffice. An intermediate, indeterminate divinity has been argued from "o logos." Then most of all that is said of Jesus' divine relations is assigned the "incarnation" of this "divine being." Surely this cannot be allowed to crowd out the very foundations of faith as to "God in Christ and the one Fatherhood!" Nay, more, it must not undo or let down the "one" divine Sonship of Jesus! It would destroy "the foundations."

In other words, we may ask to which we should adhere, to the unmistakable "record of God's Son, Jesus," or the argument that deranges the one faith, and distributes both the Fatherhood and the Sonship? As if "yea and nay" (2 Cor. i. 18-22), against all truth, to the contrary.

"Let this mind be in you, which was also in Christ Jesus....He humbled himself—obedient unto death—the death of the cross! Wherefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Amen. Phil. ii. 5-11; Acts iv. 10-12; 2 John ix.

Now who can be competent to reconstruct this profound, fundamental and incomparable record of Jesus and insert the indefinite idea of a divinity—nowhere given for faith?

Observe: There has been no pre-existent one as to Adam—Abram—David John the Baptist, or the calling of "the church of the first born." No, not one.

Man was made of dust—not of a sunbeam or supernal spark! So now, he has not made known a super-angelic being—not of woman—not born and not at all in time—to be the "second man." Gen. ii. 7; 1 Cor. xv. 47; Gal. iv. 4; 1 Cor. i. 26-31.

"God's chosen Son" was cradled in a manger. "On this rock" the church is built. "Other foundation can no man lay". The seven-fold unities center here. Eph. iv. 4-15. All godly measures from Father, Son and Spirit, sustain our faith in Jesus—Jesus—Jesus—the one mediator! Amen!

"Only believe!" The Son is divine from God his Father!

Yours in the Faith, J. B. COOK.

## Youths' Column.

### Sooner or Later.

HANNAH F. STODDARD.

Sooner or later the storm shall beat
Over my slumbers from head to feet;
Sooner or later the winds will rave
In the long grass above my grave.

I shall not heed them where I lie,
Nothing their sound shall signify;
Nothing the heedlessness feel or raise;
Nothing to me the dark day's pain.

Sooner or later the sun shall shine
With tender warmth on that mound of mine;
Sooner or later, in summer air,
Flower and violet blossom there.

I shall not feel, in that dear old rest,
The shouting light fall over my breast,
Nor even note in those hidden hours
The pale blown breath of the passing showers.

Sooner or later the soldiers come
Shall fold their hands from my made repose;
Sooner or later shall hand and shill,
And heart, be [illegible] the travelling drift.

Chill though, that frozen pall shall seem,
Its touch no colder can make the dream
That we are [illegible] and sacred dread
Surrounding the clay of the dead.

Sooner or later the bee shall come
And fill the noon with its golden hum;
Sooner or later, on bright-pied wing,
The butterfly's warble about me sing—

Sing and chirrup and whistle with glee,
Nothing his music recalls to me!
None of these beautiful things shall know
How sweetly their love sleeps below.

Sooner or later, far out in the night,
The stars shall over me wing their flight;
Sooner or later the sparkling dews
Catch their white sparks in their silent mews.

Never a ray shall part the gloom
That wraps me round in the kindly tomb;
Peace shall be perfect for lip and brow,
Sooner or later—oh, why not now?

### Watching One's Self.

"When I was a boy," said an old man, "we had a school-master who had an odd way of catching the idle boys. One day he called out to us, 'Boys, I must have closer attention to your books. The first one that sees another idle I want you to inform me and I will attend to the case.'"

"Ah," thought I to myself, "there is Joe Simmons that I don't like. I'll watch him, and if I see him look off his book, I'll tell." It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed," said he, "how did you know he was idle?"

"I saw him," said I.

"You did? And were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.

### Ants at Play.

The old story of ants indulging in games and play was for a long time thought to be a fable, but grave scientific gentlemen of our day have seen it, and we shall have to believe it now, queer as it seems. The old story was told by Huber, who saw the ants on a fine day assembled on the surface of their nest and behaving in a way that he could only explain as simulating festival sports or other games. They raised themselves on their hind legs, embraced each other with their fore legs, seized each other by the antennæ, feet, or mandibles, and wrestled, but all in friendliest fashion. They then let go, ran after each other, and played hide-and-seek. When one was victorious it seized all the others in the ring and tumbled them over like ninepins.

So much for the old writer; now says the new: The players caught each other by the feet or jaws, rolled over each other on the ground like boys playing, pulled each other inside the entrance of their nest, only to come out again, and so on. All this was done without bad temper, or any sparing of poison, and it was clear that all the rivalry was friendly.

Let all your words be full of truth,
Let kindly feelings reign;
Be good to all and let your smiles
Leave blessings in their train.
If Satan seeks by winsome wiles
To lift your life with woe,
Oh! heed him not, but turn away,
And boldly answer, No!

### Only Once.

A man leaped from a railway car while in motion, only once, but it was a fatal leap. A youth who was unable to swim ventured out into the water beyond his depth, only once, and he never came back alive. A clerk who had made a good record and gained the confidence of his employers tried the experiment of taking and using a little money for an emergency, intending to restore it again, but the act was discovered, and it struck dead his reputation. A hot-tempered man gave way, only once, to a furious impulse, but in that one tempest of passion he struck a cruel blow that left its deep marks for a lifetime. Only once did a young girl tamper with a seducer, but it blasted her life.

Beware of making the "only once." One shot is enough to kill. One word is enough to embitter a lifetime. One rash act may darken the sky of hope forever. We die only once. We live only once in a probationary sphere. We have only one life chance. There is only one Savior. There is only one way of salvation, one door of escape from perdition. There is only one Book that reveals the way of life. You need but to refuse that Savior only once, and persist in your decision, and you are doomed forever. If you neglect only once that "great salvation," and abide by your choice, escape must be forever impossible.

A bright and once promising young man, under sentence for murder, was brought forth from his prison cell to die on the scaffold. The sheriff said, "You have but five minutes to live. If you have anything to say, speak now." The young man, bursting into tears, said, "I have to die. I had a little brother with beautiful black eyes and flaxen hair; and I loved him. But one day I got drunk for the first time in my life, and coming home I found him getting berries in the garden, and I became angry with him without a cause, and killed him with one blow of a rake. I was so drunk I knew nothing about it until the next day, when I awoke and found myself bound and guarded, and was told that my little brother was found, his hair clotted with blood and brains, and he was dead. Whisky had done it. It has ruined me. I never was drunk but once. I have only one word more to say. I say to young persons, *never! never!* NEVER! touch anything that can intoxicate!" The next moment the poor wretch was hung. He was drunk only once, but it was enough!

Only once! A minister was seen drunk only once, but years of penitence and devotion could not wipe out the stain from his character. That single blow struck down a fair reputation built up by the laborious efforts of years. Only once did a worthy citizen compromise his character with disreputable associations, but the shadow that fell upon his life was never lifted.

Happy are those who give heed to the words of wisdom: "Ponder the path of thy feet, and let all thy ways be established. Commit thy way unto the Lord, trust also in him. Keep thy heart with all diligence." In God alone is security.

*My Dear Nephew:*

The closing words of my last letter, (John iii. 16, God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life) are indeed, as you say, full of meaning. We are not told why God loved the world, it is not necessary we should know. We are told that his love for humanity was such as to induce him to give his only begotten Son as a means through which those who believe on him might have life immortal. We have already seen in previous letters that Adam lost the rulership of the earth through disobedience. For the transgression he was shut out from the tree of life. He was a mortal, dying creature, and of necessity all his posterity were the same by nature, as it is an established fact in nature that like begets like.

God in his infinite wisdom devised the plan of man's salvation, and made it possible for him to obtain in or through faith in Christ, what Adam lost—opportunity of obtaining from the tree of life, that is endless life, immortality. In Heb. ii. 5 we are told "For unto the angels hath he not put in subjection the world to come whereof we speak." In the 7th verse we read that "he was made a little lower than the angels....and didst set him over the work of thy hands." In verse 8 we read that all things are put in subjection under his feet...."we see not yet all things put under him." Because his reign is not yet even begun on earth. Verse 9, But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he, by the grace of God, should taste death for every man. In verse 10 we learn that the Captain of our salvation was made perfect through suffering. Read also verses 11, 12, 13, indeed the whole chapter is full of deep interest. In verse 14 we read, "Forasmuch then as the children are partakers of flesh and blood he also himself (referring to Christ) likewise took part of the same, that through death he might destroy him that hath the power of death, that is, the devil.

In Heb. xii. 2 the apostle, in his exhortation says, "Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God. For this joy that was set before him our blessed Lord endured the death of the cross. Again in Phil. ii. 7-11, we read of Christ, "But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross."

Wherefore (for this reason) God also hath highly exalted him, and given him a name which is above every name.....That at the name of Jesus every knee should bow.....And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. These are but very few of the multitudes of texts treating on this subject, but from these few can you not see that the All Wise placed an object or reward before his beloved Son when he sent him into the world, and that for this object or reward, the joy that was set before him, he bore a life of suffering, a life of most perfect obedience, in all things doing his Father's will. Isaiah tells us by inspiration, chapter liii. 7, "He was oppressed and he was afflicted yet he opened not his mouth. 8. He was taken from prison and from judgment and who shall declare his generation, for he was cut off out of the land of the living for the transgression of my people was he stricken." Read this entire chapter and see how very accurately is described by the prophet's pen the sufferings of Christ although written more than seven hundred years before he was crucified for us. Who can doubt the truth of inspiration? I think only those who refuse to read its sacred pages.

In conclusion then let me say that the sacrifice of Christ was for man's redemption or salvation. He, as it were takes the place of the tree of life to our race. Through faith and obedience all may live forever, for God wills not the death of any. All who will hear, believe, and obey shall be made immortal and dwell forever on this earth restored to Eden beauty—freed from the curse of sin and all its fearful consequences. More anon.

Yours in hope of life,
AUNT CARRIE.

THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 22, 1883.

NOTICE—Our next paper will bear date of September 5. Will be printed early in the week.

LITERARY BEVANS are inclined to discard the reported very ancient copy of a part of Deuteronomy as a forgery.

ANGOLA, the place of our next Quarterly Conference, is a town where the New York, Chicago & St. Louis Railway—the Nickel Plate—crosses the Indianapolis, Peru and Chicago Railroad of the Wabash system. Those coming east and west can take the former—those north and south the latter.

## THE PAPAL HORN.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end." Dan. vii. 26.

The following is a striking commentary on the fulfillment of the above prediction. On the 21st of August, 1870, Rome was completely evacuated by French troops in consequence of the war with Prussia. On the 8th of September Victor Immanuel wrote to the Pope announcing his intention to occupy Rome. The Italian troops entered the Papal territory September 12, and on the 20th entered Rome after a short resistance. In October the Plebicite gave an overwhelming vote for union with Italy. On the 9th of December Rome and its provinces were incorporated with the Italian kingdom by Royal Decree. Eighteen hundred and sixty-six was the 1260th year from that of the decree of the Emperor Phocas making Boniface III head of all the churches, A. D. 607. From the death of Phocas the 1260 solar years terminated in 1870.

## "TIME, TIMES, AND AN HALF TIME."

END OF THE POPE'S TEMPORAL POWER.

The first of the following articles was written in the autumn of 1870, and the second shows the state of Rome today.

At a meeting called by the American and Foreign Christian Union in New York, Oct. 2, 1870, Rev. S. Irenæus Prime, D. D., said, "Is there a living freeman upon this earth who does not rejoice before God that that horny despotism, the Papal sovereignty, is gone down? that the most oppressive, tyrannical government, the most opposed to railroads, to telegraphs, to Bibles, to free schools—that such a government has fallen like Lucifer, never to rise again! Four years ago I was in Rome, and was pleasantly associated with a Scotch clergyman who was holding every Sabbath day a religious service in his own hired house, with a few British and American Christians. But while I was there an order came to this Scotch preacher, telling him that he was violating the law of the city, and exposed himself to the Inquisition. He must stop that preaching, or the Inquisition would put its loving arms about him, and crush him in the fatal hug.

The Inquisition was an existing institution in Rome three weeks ago, and is it nothing to thank God for that it exists no longer? In 1849, when for a brief hour the republicans held Rome during the flight of this pope, the dungeons and pits of that infernal Inquisition were opened, and out of the depths were drawn up the remains of clothing, and human bones, and long locks of human hair, women's hair—the ghastly relics of hapless victims of religious persecutions and hate in the nineteenth century of the Christian era. That is what is meant by the pope's temporal power. It was wrecked on the shoals of infallibility. In the pride of his heart the pope called his captains, and counsellors, and mighty men together from the four winds of heaven and feasted them in his palace, and they became drunk with pride and vain glory, and cried out, "He is infallible." God only is infallible; the pope is infallible; the pope is God! That same night was written on the walls of the Vatican in flaming characters, Mene, Mene, Tekel, Upharsin.

The next day the emperor of France proclaimed war against the great Protestant power of the north. He hurled his legions against the Prussians, and sank like Pharaoh and his hosts before the Lord. The surrender at Sedan tolled the knell of Rome's temporal power. The gospel is free in all Italy. It is free in Rome. Praise be to God! There should be a Protestant church in Rome. All over Italy they are springing into existence. The American and Foreign Christian union is doing a great work. It ought to have $100,000 now, this moment, for Italy. They want the gospel; they are hungering for the Word; they are free of the pope's accursed temporal despotism; give them the gospel, and they will be free indeed; and in spite of the Roman Catholic power in New York the Protestants of Christendom will yet sit in council in Rome, and we will pray for the conversion of the pope; for while there is life there is hope."

ROME UNDER THE POPE.

A dozen years have worked a mighty change in Rome. Twelve years ago it was the sleepiest and the least progressive of the cities of Europe. It was a city of priests and nothing else. Popes ruled it spiritually and temporally and it was their interest to not have it progress. What they wanted was a purely ecclesiastical city—a city devoted entirely to religion and religious establishments. They wanted no railroads, no gas, no streets, no trade, commerce or manufactures. It was a refuge for priests and nothing else. Gas was first introduced into the city in 1856, and thirteen years ago the Corso, the principal street of the city, was only partially lighted.

The pavements were wretched, the buildings were shabby to a degree, nothing of any account had been done to rescue the antiquities from destruction; in short, Rome was the harbor for priests, the seat of Papal power, and that was all.

There were at that time 200 monasteries in the city, the churches numbered nearly 600, and there was a horde of priests and friars who controlled the schools, such as they were, the hospitals, all the public works, and everything pertaining to the city and its government.

In 1870 the dream of the progressive Italians became a reality, and all Italy united under one Government. Victor Emanuel, by the help of Garibaldi, and guided by the great Cavour, entered Rome, made it the capital of the kingdom, and gave the city a municipal government, wrested the control from the church, and made Rome a city, indeed.

The most of the monasteries, all but about twenty, were taken by the government, payment being made to the church in bonds, and converted into schools or barracks, and laws were passed limiting their number. The Government left them enough houses to hold the number of monks it limited them to, but provided that no addition should be made to the number of inmates, and that when these should die out the property should go to the Government for public uses. The schools, especially, were cleaned of religious influence, and the church and state were permanently dissolved.

The orders, as orders, were forbidden to acquire or hold property as under the Papal rule, the design of the Government being to so curtail their power that they should be subservient to the Government instead of controlling it as before. The dog proposed to waggle the tail, and not the tail the dog. It was a bitter struggle between the clerical and liberal parties. But the latter has complete possession of the field, and is likely to hold it.

Pius, the then Pope, took all this in high dudgeon, and both he and his successor have ever since kept themselves very closely in the Vatican, posing before the Christian world as martyrs, at which Rome laughs.

Immediately there began an era of improvement. There was at that time but one railroad leading into the city, and that only twelve miles in length. English capital and skill was invited, and it came, as it always does where there is profit. When it became evident that Rome was to be rescued from the sloth and inaction of centuries, the energy and enterprise of the northern countries of Italy came down and infused new life in the old city. Piedmont and Tuscany, which have the best blood of Italy, sent down representative men who astonished the old Romans, who were in the habit of leaving things exactly as they found them, by inaugurating a system of improvement in everything. They regulated the police, they built new streets, in conjunction with the King they inaugurated a system of restoration and preservation of antiquities of the city, they built great hotels as fine as those in Paris and Berlin. Railroads were built north and south, street railroads were introduced, gas was supplied as plentifully as it is in other cities, the streets were paved, and old rookeries not worth retained as antiquities were torn down and replaced by modern structures, and new Rome grew up in the midst and by the side of old Rome. They made Rome something of a place to live in as well as to attract strangers.—*D. R. Leake, in Toledo Blade.*

## Obituary.

DIED—At Argos, Ind., Aug. 17, 1883, Alice Wickizer, aged 31 years, 1 mo. and 11 days.

Sister Wickizer was baptized by Br. H. V. Reed some few years ago. Her family, friends, and the church have sustained a great loss in her death. Funeral discourse by the writer.

S. A. CHAPLIN.

# Communications.

PINE CREEK, Mich.

*Editor Restitution:*

I am requested by Sister E. L. Scott, of Wakeshma, Kalamazoo Co., to announce through THE RESTITUTION the death of her son Elmer, who was drowned in the South fork of Rogue River, Oregon, on the 30th of May last. The circumstances as obtained by those who last saw him and reported to Sr. S. by a family by the name of Nye with whom Elmer had formed an acquaintance are these, on the morning of the day he was supposed to be drowned, he started out in company with two other men in search of timber for R. R. ties (as they were engaged in getting out ties and camped in the woods) and thought they would prospect across the river, and in order to get there they felled a tree across the stream, but it did not fall favorable for a safe crossing, but Elmer being resolute determined to cross on the log and did so against the admonition of the rest of the party who dare not attempt to cross, so Elmer went on his search alone and the other men returned to camp.

Elmer was never seen alive after that. His body was found (the 29th of June) about six miles down the stream from where he crossed, making 30 days he was missing. Foul play was surmised until he was found. His body was in a good state of preservation and no mark of violence was found. An inquest was held and the jury returned a verdict of accidental drowning. Whether he attempted to cross back on the same log and fell in or whether he undertook to swim the stream and was taken with a cramp of course is not known, in either attempt it is thought that must be the case for he was an excellent swimmer although the stream is said to be a treacherous one.

Elmer had been in that section of the country but a short time, but had made the acquaintance of this Nye and his family who lived about six miles from their camp, and according to letters from them to Sr. Scott had formed a strong attachment for him. They say although a stranger in a strange land, yet he seemed to them like one of their family, and their letters to the bereaved mother are full of sympathy and truly affecting. The last Sunday he was seen alive he spent at Mr. Nye's house. When he was found, Mr. Nye took charge of the body after the inquest, procured a coffin, and attended to the burying which was done near the place where it was found. It appears it was quite a secluded place as they write they had to carry the coffin on their backs a mile and a half.

Elmer was 22 years old and the only son. We have been acquainted with him since he was a small boy and a noble boy he has always been too. A young man of purer habits and character could not be found; he was large and muscular and manliness could be seen in every look and action. How hard it is to become reconciled to the death of so noble a young man and especially cut off as he was! Yet it is comforting to the mother and sisters that notwithstanding he was a stranger in a far off country still he found those that appreciated his sterling worth.

Sister Scott is truly deserving of all our sympathy, pity and condolence in this great affliction. May the Lord help her to bear the stroke with fortitude.

Yours Truly,
D. F. SPENCER.

SUSPENSION BRIDGE, N. Y.

*Editor Restitution:*

Thinking it might be of interest to some of your readers to know what I have been doing, therefore I write.

Upon my return from Canada about last Jan. 1, my time up to April was spent mostly at home in study, reading, writing, teaching, manual labor and entertaining brethren and friends. Only absent from home a few evenings to preach the word near here. Meetings were good.

Since April much of my time has been spent in Canada, where I have labored much of my time for many years preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, where a certain writer in the *Sabbath Advocate* states that they have "no one to preach to us"—them.

I have spent a number of Sundays with the church at Fonthill. Had good congregations, and a free time in presenting what I believe to be the truth, as revealed in the Living Oracles. This church eat the memorial supper every week. Some of them are deeply interested in the Palestine movement, as well as myself.

Have visited Thorold, Brantford and Collingswood; had refreshing seasons with the brethren and lovers of truth. Trust good was done.

June 22 I arranged to leave home to hold our annual grove meetings at Norwich and Sweaburg, on the last Sunday in June, and first Sunday in July. At Norwich, owing to the heavy rains, our meeting was held in Bro. Davis' driving house, which was very large. The day was favorable. The audience good with many outside the house; all gave good attention to my message. Closed the afternoon service by eating the memorial supper. It was a joyful time and a feast of fat things to all the lovers of truth. This was the 25th meeting of the kind that I have held in this vicinity.

The first Sunday in July we held our 17th annual grove meeting in Sweaburg. The day was beautiful, and the congregation large. It was judged that there was 1000 people out, some coming 10, 15, and even 40 miles. Better attention could not have been expected of so large an audience. Ate the memorial supper at the close of the afternoon service. A husband and wife requested immersion at this meeting.

Subject at morning meeting, The Coming of Jesus.—Its place in the Scriptures of Israel; its place in human redemption; its place in the faith and hope of the early disciples of Jesus; how they began to lose sight of it, and when, and the great loss they sustained; the place it should occupy in the church at the present time.

At afternoon meeting I gave a discourse predicated upon 1 Cor. i. 18. One of my hearers was heard to say they there was more saving truth in this discourse than would be preached by all the Orthodox preachers in Canada the coming year. But when I announced to the congregations at these meetings that my age and strength taught me that it was not my duty to give out any more appointments for grove meetings a year ahead, sadness was visible on many faces, and some said, what shall we do? is he never to come and preach for us again?

At these meetings my needs were remembered liberally.

Preached at Fonthill July 8, discoursing upon Eph. ii. 20.

July 20 left home for Oshawa, Ont., and the next morning Bro. D. Hogarth came and took me to his beautiful home, where I have for 24 years had a warm welcome. Stopped over two Sundays with the lovers of truth.

As usual, our meetings were well attended, some coming 12 miles. Brethren and friends did all for me that duty demanded.

After the close of the meeting in company with Bro. Bowerman and this family, I rode about ten miles to Whitby, where I stopped over two nights. Tuesday morning started for home. Stopped over one train in Toronto, and called on some of the loved ones.

We reached Suspension Bridge, and found Mrs. L. waiting to receive us. Took street car for Lyon's corners, where we found home, straw, povender and rest for our weary frame.

R. V. LYON.

Queries for those who have their Faces set to go to Jerusalem.

1. Is the evidence clear that the good Lord wants you there now?
2. Is your line of duty clearly marked out, so that you can help instead of hinder the work?
3. Have you means to help on the good work when there?
4. Would not your means and expenses do more good there than you could?

Now I do surely think that the times of restitution have come. God's promises must be fulfilled. Those who have been long cast off, gathered back to their fathers' land, but I am not so sure that some who go off in a hurry will not add a new burden to the overburdened workers.

T. E. ADAMS.

CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase, 5. The Hebrew phase, 6. The American phase, 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. These powers are traced in history to the present time. All the great national issues are fully investigated.

If all that are interested in these great and most sublime topics will aid, they will be issued immediately. They will be printed and bound in a form that will do credit to the vastness of the subjects, and put to subscribers at prices quite reasonable. The books will contain about 500 large royal 8vo. pages each.

J. W. WEETHEE,
Millfield, O.

# Selections.

## BIBLICAL RESEARCH.

Mrs. E. Consul Finn answers the question where was the Emmaus of Luke's Gospel by identifying it with certain baths in the Valley of Urtas, to the south of Bethlehem. Starting with the premise that the reading of sixty furlongs, in Luke xxiv. 13, is the right one, she concludes that the "village" or "hamlet" (κωμη) must have lain within such reach as would not prevent the due observance of the Paschal festival in Jerusalem by one passing the night at Emmaus. The word Emmaus, Josephus being interpreter, signified "a warm bath," and was the Greek form of the Hebrew חַמַּת Hammath. The same historian gives fifty furlongs as the distance of Etham from Jerusalem, and sixty furlongs as that of Herodium. Now, Etham lies at the head of the Valley of Urtas, while the Herodium or the Frank Mountain stands, as it were, over against its end, showing just about the proper measure for the valley in question. In the time of Solomon the valley was converted into a פַּרְדֵּס Pardes, "paradise" or "orchard," (Canticles iv. 13); and Herod, in his day, continued the term a little further down the vale, for what is still known as Furaidis, "the little Paradise." But in the Roman times, and among the Latin-speaking inhabitants, the same designation took the form of *Hortus*, whence the *Hortus conclusus*, "the Fountain Sealed" at the head of the water-source, of which the modern Arabic appellation is an unintelligible corruption. Why, then, was it called Emmaus, or "Baths" among the Greeks?

In 1857, when digging for foundations to a retaining wall of a garden plot, on striking some hewn stones and indications of former buildings, the fellahin workmen exclaimed, "*Hammam!*" and afterward explained that they were accustomed to call that part of the Valley Hammam, and a certain promontory by Liyat el-Hamman. This was the missing link to Mrs. Finn—Hammam, Hammath, Emmaus. Later, in 1861, in company with Mr. Cyril Graham, excavations were made in the adjoining field, where two Corinthian capitals, with portions of a cornice, had been recently dug up; and presto! only a few feet below the surface a bath was discovered, lined with purest white marble, four feet long, by three and a half wide, by three and three-quarters deep, provided with a step or a seat for the convenience of the bather, and all in perfect preservation. In it were two bronze *strigiles*, or scrapers similar to those found in the baths of Pompeii. Another was found, four feet four inches long by four feet wide and deep. Then, near by, further research revealed a tank, twenty-three feet long, by eighteen wide and four and a half deep. Higher up, and communicating with the tank by a cylindrical bore, was found a swimming-pool fifty-one feet wide by eight feet deep, of an undetermined [illegible]. In the earth with which they were filled lay many things indicating the ornament and richness of the work—columns of pure white marble nearly nine feet long and four in diameter, capitals carved in palm-leaf designs, white marble pavements, and also of the precious black bituminous stone from the Dead Sea, bits of Roman tiles, mosaics of colored and gilt glass, greenish window panes of glass, bits of thin glass vessels, the harp of a brass lock, other metal implements, Jewish copper coins, an iron hinge, a rusty sickle, etc., etc. The resemblance to Roman baths was complete, and the style and magnificence indicated the Royal Thermæ, perhaps of King Herod himself. Not that there were any hot springs here strictly to justify the term, but merely in the general sense of a fountain and bathing, where an abundance of water had caused the establishment of artificial conveniences for washing. That such a position for the Emmaus of our Lord's first walk with his two followers after his resurrection well suits the requirements of the narrative there can be no question; but it is only natural to wish for some other historic evidence that the spot bore this name during the first century of the Christian era.—*The Independent.*

## New Postal Notes.

The new postal notes, which are to be used after September 3 in the transmission of small sums of money through the United States mails, are being printed rapidly in New York city, and it was announced on Saturday that they would be ready for shipment to all the post-offices in the country on Wednesday. Books of notes for the post-offices in the far West were completed yesterday. Every book contains 500 postal-note forms, with the address of the post-office printed on each note. The pages of the books are perforated, so that when the notes are torn out stubs remain to show the amounts for which they were issued. A note can be filled out by a postmaster for any amount not exceeding $5, at a cost to the sender of three cents for each note. The notes are made payable to "the bearer," and they can be used as fractional currency in any place to which they are sent. To guard against the use of the notes before the law authorizing their issue goes into effect, C. F. Macdonald, Superintendant of the Money-Order system at Washington, has caused to be pasted in each book of forms the following notice: "The postal-note business will commence on September 3, 1883. Under no circumstances whatever are any postal notes to be issued from this book before that date."

## God Counts.

A brother and sister were playing in the dining room, when their mother set a basket of cakes on the tea-table and went out.

"How nice they look!" said the boy, reaching to take one.

His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count them," said he.

"But perhaps God did," answered the sister.

"You are right," he replied; "God does count, for the Bible says that 'the very hairs of your head are all numbered.'"

# News Items.

LONDON, Aug. 22.—A dispatch from Hong Kong to-day says: "Haiduong, Tonquin, has been taken by the French. They also captured 150 cannon and $50,000 of Annam cash. The Annamites fled into the interior.

NAPLES, Aug. 22.—Mount Vesuvius is in a state of remarkable activity. The continuous trembling of the soil has resulted in considerable injury to buildings and to the railway running up the mountain.

ALEXANDRIA, Aug. 21.—One hundred and forty deaths from cholera have occurred among the British troops in Egypt since the outbreak of the disease to date. Forty-three deaths from cholera occurred here yesterday.

ALEXANDRIA, August 23.—Thirty-seven deaths from cholera occurred here yesterday. One of the victims was a British soldier.

An American Jew, after a stay of four days in St. Petersburg, was recently expelled in accordance with law.

The Socialists have of late become active and troublesome in Austria. The grumbling of the suppressed spirit of revolution is heard all over Europe, and it bodes no comfort to the crowned heads of monarchy.

REEDSVILLE, Kan.

*Editor Restitution:*

Herein find $25 to help THE RESTITUTION. If the friends of the paper will raise $90 to help it in the next month, I will give $10 more in addition to this. I am disposed to help Sister Davis, and would like a relic of Jerusalem, like a flower. I am a gardener, and hope soon, very soon to see the Garden of Eden, our old home. Oh! won't that be joyful when we meet to part no more!

RICHARD OSMAN.

## ANNOUNCEMENTS.

The next Quarterly Conference is appointed to convene at Argos, Marshall Co., Ind., Friday, Sept. 7, 1883, at 4 p. m., and continue over the following Sunday. A general attendance and a good meeting are anticipated. Let us come together to exhort one another, and so much the more as we see the day approaching.

By Order of the Brethren.

The Annual Assembly of the Church of God will, if the Lord will, convene at the House of the Brethren, in Winchester, Va., on Friday the 7th, before the second Sunday in September, and as it is to be a conference of committees, appointed by various churches in the East, in order to effect a more general union to work in the Lord's vineyard, all of the brethren in Christ, everywhere, who have not been conferred with, as well as all who have, are respectively invited, and all who cannot attend in person, are requested to represent themselves whether individually or collectively, by letter. H. V. Reed, J. W. Wilson, Samuel Wilson, and other able ministers of the Word, are expected to be in attendance. All coming by rail will be met at the Winchester depot, and conducted to the House of the Brethren, where they will be cared for as long as it may suit them to stay.

J. N. BECK,
C. C. PRYOR,
J. J. SPAID,
JACOB GOOD,
A. J. MILLER,
J. D. GOOD,
WILLIAM GOOD,
N. J. MORGAN,
} Com.

POSTPONEMENT.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. ETHERIDGE, Sec.

The Lord willing, the Christian association of Iowa will hold a conference meeting at Glad-Brook, Tama Co., Iowa, on the Toledo and North Western R. R., commencing Thursday, Sept. 13, 1883, and holding over Sunday or longer if the interest warrants. Churches are requested to send the usual number of delegates, and all preaching brethren throughout the state are requested to be present. By order of the Board.

JOHN FITZ, Sec.

The fourth session of Quarterly Conference of the 2d District of Arkansas, will meet with the Annual State Conference, with the Church of God worshiping at Palarm Church, six miles east of Conway, Faulkner Co., commencing on Thursday night before the third Sunday in September. It is desired that every church be represented in this meeting, and to bring a full report of the year's work done at each church, and the number of members. Those that cannot send delegates will please send a report to the secretary. Brethren, come filled with God's love, and strength to push the great work forward. JOHN W. TEAS,

Box 58, Morrilton, Conway Co., Ark.

There will be a meeting of days two miles southwest of Prescott, Kan., to commence Saturday before the 3d Sunday in September. W. J. Orem and John Foore are expected. All are invited.

By order of the Congregation.

The undersigned expects to hold a meeting of days at Lakountains, Kan. commencing Saturday night before the 1st Sunday in September.

J. O. KIMSEY.

## To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $360. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $500. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked, as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

E. S. DWIGGINS, President.

## Request.

Wanted—The names and addresses of all the brethren in the State of Arkansas, not belonging to the Arkansas State Conference. Realizing the fact that THE RESTITUTION is reflecting the Light of God's Truth wherever read, I wish and pray for its success.

Yours in Gospel Bonds.

J. D. MARTIN,
Pinnacle Springs, Ark.

# Poetry.

Independent.

## THE JEW IN PALESTINE.

MRS. E. D. WASHBURN.

For the first time my feet have pressed
The soil which once Jehovah blessed!
I stand on holy ground. A Jew;
I breathe the air my fathers drew;
I view Jerusalem at last;
O'er hallowed scenes mine eyes are cast;
The temple of our God rose there:
Our fathers' tombs are stretching here;
By Zion's broken walls we mourn
Our fathers' graves despoiled and torn,
The olive groves defaced and sere,
The marble fountains dark and drear.
The furbished Turk, with haughty brow,
Walks o'er our ancient places now;
The symbols of our tribes are gone;
The hated Crescent towers alone:
And the false prophet's rites are paid
Where to Jehovah vows were made.
God of our Land! thou reignest still,
Let my soul bow before thy will!

'Tis said the tears which sorrow force
Afford relief to Misery's source.
And I have wept; for manhood's power
Avails not to this bitter hour.
The lingering sunbeams spread their glow
Over the gray walls on Zion's brow,
And cast their rays athwart the place
Where rest the tombs of Judah's race.
Land of sin promise, smilest thou yet
Or, as a harlot in shame art set.
God of our life, thy word is sure!
Through endless ages it will endure.
Ages may pass, the hour must come
Zion shall be our cherished home:
Her walls rebuilt, her dead shall rise;
Fragrant and pure, in cloudless skies,
Sweet incense through the healthful air
Shall blessings with its odors bear;
Again the grass shall clothe the plain,
Again shall fall the latter rain;
Its luscious fruit the fig tree bear.
The wilderness rich beauty wear.
From lands afar our children come.
Shout, Father! and their welcome home!
No blood of goats shall then be poured;
Elohim shall reign, our King and Lord.
Oh, Father! cast the veil away,
Surrending our eyes from that bright day.
Jehovah, Savior, Sovereign Lord,
Open our hearts to know thy word!

# Communications.

JERUSALEM, July 9, 1881.

*Editor Restitution:*

Enclosed please find a letter and my answer. When I commenced I thought to send direct to him, but now think perhaps others would be interested in these questions and answers.

P. H. WINTERSTEIN.

*Rev. P. H. Winterstein, Dear Brother:*

Today I stopped and took dinner at your father's. Have just read your your letter to your people here. Was glad to hear from one of my old scholars. I want you to write to me and give your opinion on the following questions:

1. Do you expect a general return of the Jews to Palestine soon?

2. Do you think they will accept Christ before his return?

3. Do you not think we are now living the closing scenes of the gospel dispensation?

4. Is there not a general expectation on the part of all nations of some great national change?

5. Will the coming of Christ be visible to the *world*, or only to the waiting ones?

6. Do you look for any great physical changes when the Savior comes?

7. What does living cost at Jerusalem compared with Nebraska?

When you write give me the particulars of your journey—cost of same, etc., also general church movements about the Ancient City.

W. R. S.

*W. R. S., My Dear Sir:*

Your interesting letter of June 9, just received, and as yours is the first of the kind I am anxiously looking for, I answer at once. You cannot know how much good it does me to get this kind of a letter from a minister of one of the popular churches; for it appears to me that they of all people, are paying the least attention to the "perilous times" which we have already entered upon. Again, for all the professed love for Jesus among the churches, they are the first to slur and scoff at the doctrine of his literal, personal second advent; of all the doctrines of the Bible the one the most to be cherished, and longed for, as it is then we receive our reward, as it is then he will deliver his people from the power of Satan, and at that time set up his kingdom and reign on the throne of his father David, as literally and personally as Mr. Arthur now holds the chief power at Washington over the United States. All the trouble with the people on this point arises from the idea handed down from the Pagan Rome Church, that at death we pass direct to heaven or hell. This, so far as the supposed righteous are concerned, does away with the day appointed for judgment, and the necessity of a personal return of Christ, and the resurrection. Now I think of it, it was because of this same doctrine that Paul was persecuted, and as these two events amount to one and the same thing, the heathen dogma would do away with both, as it is out of the question to suppose that people after once being admitted into what is called heaven, that they could after enjoying all the blessings to be found in a place of perfect bliss be brought back to earth, the place appointed for judgment, and then be judged to see whether they were worthy of what they had been enjoying, or of eternal torment—this same being another of the Old Harlot's festering sores.

Now, I am satisfied with the Bible plan, although every truth found therein is just to the opposite of what the natural man would like; our nature is corrupt. Man is a living lie, and cannot accept of truth in his Adamic condition. Will give you a few texts if you will be kind enough to look them up, and I am persuaded that you will; however, before doing so, my brother, I want to say to you before you commence the investigation of these few points, that are so repulsive to us at first, just resolve within yourself, and call on God for help, that you may be enabled to lay aside every thing that may stand between you and truth. If you are ready to sacrifice church associations, father, mother, sisters, brothers, lands, houses, wife and children, and preconceived opinion, which is harder to give up than all the balance, then you may depend you are where God can use you, in this dark hour, amidst the closing scenes of this corrupt anti-Christ age.

Now for the references—Eccl. ix. 5, 10; Psa. cxlvi. 3, 4; 1 Cor. xv. 32; Ezek. xviii. 4, 20. Repeated: The soul that sinneth it shall die, v. i., perish, the opposite of life; become as if it had not been, etc. Then, in a word, when once we cut loose from the doctrine, or dogma of natural immortality, and cease to use and believe in such terms as "the immortal soul," "never-dying spirit," etc., which are not found in God's word, then we have gained a victory over self and Satan. That moment a flood of light on God's plan of salvation will come to us, that we never dreamed of before. Not till then can we understand or appreciate Christ. Then can we see that eternal life depends wholly on his return, for he brings it with him. Rev. xxii. 12.

I have a book before me containing the following from Justin Martyr, on the Resurrection and Millennium; he says: "If you have fallen in with some who are called Christians, but who do not admit this (truth), and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob, who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven, do not imagine that they are Christians."

Take Christ's personal return, and the resurrection away from me, and my hope, my all, is lost, nothing left.

Now I will take up your questions, and answer them as I understand God's word, with the light he has been pleased to give me, a creature mortal, perishable, having nothing, whose hope is the same as Paul's, who knows full well that eternal life is a gift of God, through and by Christ, at his second coming.

1. Yes; I believe they will return here as a nation, and then that remnant will be taken out; that is, the children of the promise; being the seed of Abraham is not sufficient, for they are not all Israel (the seed of Christ) which are of Israel (the flesh). I think it quite likely that when the armies of all nations come up here, to take part in that last great battle in this age, that many will then have their eyes open to their real nationality; likewise to see Christ as the Messiah, and will step out of the ranks of the armies. God works through human agencies; don't believe he will perform any miracles in bringing his people here; that is, I don't think he will use any means that will appear to the world as miraculous, but after the great work is finished, then will be seen the hand of the mighty God. I am happy in the belief that his good angels are now abroad in the world preparing and starting his chosen ones this way.

2. Yes; I believe they will accept of Christ before he comes, and that if there is the faith in the world at his coming, it will be among them as a people; for their house is left unto them desolate, and they are not to see him until the time comes, when they shall say "Blessed is he that cometh in the name of the Lord." At least, I think there will be 144,000 of them, ready to receive him with the song of Moses and the Lamb. If the "Christian world" was not blinded through self-righteousness it might see that the Jew has the advantage in *every* way.

3. Yes, most assuredly we are living in the closing scenes of this age, and the darkest one of the world's history. You see I don't endorse your way of putting it; if this Babylon, Rebel, or confusion that the human race is battling with, is the result of the so-called gospel dispensation, then indeed the word has made a great mistake, for we read, "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism." All candid thinkers, who have no creed to sustain, and no conference fund for their support, will agree on this, that if this is the gospel dispensation, the anti-Christ age is one to be dreaded.

Now my opinion is that God is shedding light on his word, as he has not been doing for ages. I believe he is giving different truths to different people, and that these truths when first presented are very unpopular. It is plain to me that these truths are being brought out gradually, and also it is plain for me to see that in this corrupt age it would not do to give one body of people all the truth; as it would exalt them to such an extent that they would want to climb up and sit astride the moon; and this would certainly bring ruin. But when one people is given say baptism, and another the Sabbath, and another some other truth, (not saying but what all may have more than one truth) and I am satisfied that some sects have no truth at all, and by these different people these truths, which have been buried under the "papal dung hill" for ages are brought to light, are rubbed up, and defended at whatever cost may be required, and after a time all will be brought together in one body. Then will the Holy Spirit be poured out, without stint or division, for then truth will be united, and the Holy Spirit can only come in its fullness where there is unity of truth. Unity of error brings another spirit. Now I understand that the work above referred to has been going on for some time in the world; at least since "the time of the end" commenced, and that soon all truth will be brought together under one head, here at Jerusalem, and then the antitype of Pentecost will come; for truth, nothing short of it, will prick the hearts of sinners, and cause them to cry out, and ask what they must do.

Now when this is done, and such work as Peter did is done again, that being only a shadow of this to come, then may we say indeed the gospel age has truly come. How long it will last I know not.

4. Yes I believe the idea is pretty general that we are approaching great national changes; but perhaps not such as the head men of the nations would desire, for their aim is to go forth to conquer, and get more territory, and more subjects to domineer over, and grind into the earth by their extravagances. Think of $10,000,000 worth of bread taken out of the mouths of God's hungry poor to gratify one bigoted fool, who imagines he is a god on earth. Yes all this squandered for the gratification of one who is not half so great in God's sight as lots of his subjects, who bear their oppression patiently. However, he and his like will come to their end, here in the "glorious holy mountain," and their carcasses will be food for the beasts of the field and the birds of the air. Ezek. xxxix. 17, 18.

National changes! Yes; for when these have come to their end then the God of heaven will set up an everlasting kingdom.

However the idea that has taken hold of the minds of the people, of some great calamity near at hand, is goading the masses on to greater villainy and lawlessness; this is on the increase, and what it will lead to may be called "perilous times" indeed, for as Paul says, "evil men are waxing worse and worse."

I am glad you see Christ's coming prior instead of after the millenium, as is the popular theory. I am very careful about how I have to do with "ideas that are popular."

Your next question is one that is puzzling the minds of many people. We read that this same Jesus shall so come in like manner, etc. He went away in a cloud. We also read he is to be seen coming in that way. We read that angels accompanied him, and they are to be seen when he comes. We read also that he ascended from a point near Bethany, and again that he is to rest his feet on the top of the Mount of Olives. We judge too that those who saw him ascend had faith enough to go out that far on his journey, if the road was a little rough and stony. I don't believe they could have seen him if they had remained in Jerusalem, shut up with their hearts filled with unbelief. I believe the electric telegraph, the Atlantic cable, and Edison's inventions are all great inventions, and that God has caused them to be made for an all-wise purpose; but I think the most of us prefer seeing an object to hearing others describe its beauty. But some will say, are not all the tribes of the earth to mourn at that time? and does it not say also that they are to see him? Matt. xxiv. 30. Yes, but this does not say that those same tribes spoken of are to be scattered throughout the world at that time. Wheresoever the carcass is there will the eagles be gathered together. I can think of nothing resembling a carcass more than Jerusalem. But if some say Christ is meant, I will not be contentious, simply answer that when he comes and commences that separating work of the sheep from the goats, that work is certainly done on earth, and we are told that he is to sit on the throne of his father David, and none will dispute but that was in Jerusalem. Those who imagine that their wings are sprouting and that in "the sweet by and by," etc., will see nothing in this, neither would they believe if one came from the fair regions beyond the clouds, that they sing about and know nothing of, and told them in plain English, that Jerusalem was the City of the Great King, and that it would be simply impossible for him to come to any but his own.

Next, I think those physical changes have already began, am quite sure the "wise" (Dan. xii. 10) can see them in America. It requires something of the kind to stir the people up, and cause them to enquire if there is a place of safety. But these changes have only begun, and according to the word they will gradually increase up to the time of his coming, at such a rate that the cities of the earth will be brought low, by tornadoes, floods, fire, and earthquakes. It does not require the spirit of prophecy to foresee what terrible havoc the nihilists and the numerous other secret organizations, will soon bring about, to compare this great evil to a mine filled with giant powder, and torch in hand ready to touch it off, is tame indeed. When that mighty element gets ready for its horrible work no earthly power will be able to stay its hand. Burning, and blood, everywhere murders by the score in broad day, for gold. Bankers, R. R. kings, and all the leading men, will not dare to venture abroad without being disguised. Officers of the law will be powerless, for even now the "Judge asketh for reward, and receiveth it." The heads of the nations see these murderous hands raising up on every side. See this awful monster in the shape of vicious men advancing, plans being perfected, and all getting ready for one mighty strike for equality. Yes, they see it, but can do nothing to stop it. It is simply inevitable. There are certain signs spoken of in Matt. xxiv., in the sun, moon, and stars, that some think have had their fulfilment. This I don't believe, and think I can prove to any unprejudiced mind that those things are yet future. Some have set their stakes, by those very things, as having already taken place, and we fear it will be like the 43–44 movement, many will die by their stakes. I will drive none!

Next. Living is about the same here as in Nebraska, save this, we get along here very well without those little extras that Americans delight in. We don't care for them any more, the fact of the matter is, there are so many here that have scarcely enough food to keep "soul and body" together as the saying is, we feel like getting along with as little as possible. Staples are about the same price as in Nebraska.

Now to the journey. It cost us (two) $54 from Omaha to New York. This was second class from Chicago, but I got one-half rate on first class from Omaha to Chicago. We took the Bordeaux steamship line from New York, got tickets through to Marseilles, but this company landed us at Bordeaux, and then sent us flying across France about 500 miles by rail. This was a change, after twelve days on the Atlantic, and we appreciated the delightful scenery of France. This cost us $32 each steerage on board ship, food furnished, and third class by rail. This I believe is the cheapest route at present, and starts from Pier 54, North River. Parties getting ready to come would do well to communicate with the General Agent of this company, and get posted on the time of departure of ships, etc.

From Marseilles we took the Messageries steamer, or rather one of them, third class from here to Alexandria for Mrs. W. $25, deck for myself $16, and we decided that the deck was preferable. Deck again from here to Joppa $4 each; then to Jerusalem there is no set price. We got a carriage for us, and baggage, all for one Napoleon ($4.) We had four good comfortables and two pillows in a shawl strap, and I can recommend it to all who are traveling on just money enough to take them safely through.

We arrived all right with $4 left. The God of Daniel has wonderfully provided for us, and will continue to do so.

Now brother, in future please do not attach "Rev." to my name, for with the aid of my concordance, I only find it once in the Bible, and then it refers to God, while I am only a very small part of his creation. Our opinion is that some of these high-sounding titles will take a very low seat in the kingdom, for there are but few of them who are not breaking one of the commandments and teaching men so.

Yours in hope of eternal life and more light.

P. H. WINTERSTEIN.

*Martin Luther's expression.

## THE GLORIOUS FUTURE AS REVEALED BY GOD'S HOLY PROPHETS.

The prophet Isaiah may be justly regarded as emphatically the millennial prophet; he appears to have spoken more about the glorious future of the nation of Israel in connection with the coming kingdom than all the other prophets together. It seems that he could not write scarcely a single chapter without making allusion in some way or other to the glorious time when "the glory of God should be revealed and all flesh should see it together; when the Branch of David should reign and prosper, and execute justice and judgment in the earth." We find his first chapter, which begins with a record of Israel's rebellions and sins, could not be finished without an allusion to the coming period when God would "purge Israel of their dross, and restore her judges as at the first; and her counsellors as at the beginning, when Jerusalem should be called the city of righteousness, the faithful city." What, says one, are Israel's judges to be restored as at the first? Well, the Word says so, and we think Jesus said something that will greatly confirm it; well, what did he say? When his disciples, who had forsaken all to follow him, asked him what they should receive, he said unto them: "Ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of the children of Israel." Matt. xix. 28. Then, according to this, when the disciples are resurrected and glorified, they shall sit as the judges of the twelve tribes of Israel, who will not be burned up root and branch, but made an "eternal excellency in the earth."

Well it is this glorious period that is now near at hand, that seems to have claimed Isaiah's special attention, so much so that John when speaking of certain prophecies belonging to this dark age, said, "these things spake Isaiah when he saw his glory and spake of him." John xii. 41. The chapter we wish to make a few remarks from is the 65th of Isaiah, commencing at the 20th verse. This chapter, like almost every other chapter in the book, contains an allusion to the sins of Israel, and then concludes with a glowing description of Israel's flourishing condition under the reign of their returned Messiah in his Melchisedical character when he shall sit as king and priest upon the throne of David. We wish some of our brethren had a little of Isaiah's spirit, so that they could not write or speak or preach without making allusion to the glorious future when Jerusalem shall be established and made a praise in the earth, and when all nations shall flow unto it and learn the righteousness that shall be diffused from that illustrious centre of the world as the brightness of the sun; and also be participants of the saving health that shall go forth therefrom as a lamp that burneth.

How Isaiah must have longed for the time to come when his bright vision would have its effect in the literal fulfilment in the glorious revelation of the King in his beauty as the restorer of the breach in the nation of Israel, and as the mighty conqueror of sin and death, and upon whom depends the accomplishment of the work of restitution, by which and in which all those glorious predictions will be fulfilled. Isaiah will be there in immortal vigor, says he: "Thy dead men shall live, together with my dead body shall they arise." As soon as the "day-star" emerges from the dark horizon, and before the Sun of Righteousness has poured forth a ray of light upon the dark and sinful world, the silent sleepers of the dust shall awake and spring forth into the immortal image of Christ and be caught away to meet the Lord: and when he comes to Zion and to them that turn from transgression in Jacob, his glorified friends come with him. Thus will Isaiah and all the assembly of the faithful of all ages be eye-witnesses and participators in the glory that is to be revealed when the Lord comes to make the "place of his feet glorious."

We must now proceed to consider the 20th verse of this chapter which certainly indicates a very different state of humanity from that which now exists. It reads thus: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." From the time Jerusalem is made a rejoicing city, and the voice of weeping and crying is ceased in her, from this time onward, no one will die before 100 years, and even then no one would except they are sinners. This is certainly a very desirable time, a glorious time when no one will die except they are a sinner. How long think you the present age of the world would continue before such a condition of the human race would be attained? We have read of a French scientist who gave it as his opinion that the discoveries and attainments of the medical sciences would, in process of time render the human race impregnable to the attack of death. But this to the Bible believer can only pass as a vain speculation of philosophy and science falsely so called. Such a radical change in the human race, as that none will die except they are sinners, cannot be brought about until the Great Physician, "the Son of Righteousness shall arise with healing in his wings," and abolishes the vices and corrupt systems of society that has very much to do in causing untimely deaths.

We do not think that the language has reference to the renovated nation of Israel, for this reason: When the nation of Israel is born at once or in one day, they cannot sin any more, for ungodliness is turned away from them, and the Word says, "They shall be all righteous;" and "the remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth." Zeph. iii. 13. For they will have a new heart, and a new spirit, and consequently it will be impossible for them to sin. Neither do we believe that the posterity of Israel that shall be born after they are regenerated will ever sin; for then the voice of weeping and crying might again be heard in Jerusalem, whereas the Word says it shall be no more; neither shall they see evil any more. We think Israel will neither sin nor die, after the veil is taken away from their eyes. But the Lord does say that he "will leave in the midst of Israel an afflicted and poor people and they shall trust in the name of the Lord." Zeph. iii. 12. And again, "He that gathereth Israel will gather others besides them. It may be among these people sinners might be found. We think it is Scriptural to apply the language to people outside of Israel, or to the surrounding nations.

However, the word is true, and will be fulfilled. And what a contrast to the present age of mortality, where a large portion of the human race die before seven years of age. Think of it, no one dying before 100 years, and then only a sinner will die; what a rapid increase in population will there be; is it any wonder the revelator said, at the close of the millennium the number of earth's population were as the sands of the sea? There shall be no more an untimely death from the time Jerusalem is created a rejoicing city; neither shall there be an old man that hath not filled his days. That is, all who survive 100 years will advance from childhood (which will be reckoned at 100 years) unto old age, or fill out his days, which will be living until the close of time, or end of the millennium, and then become partaker of the leaves of the tree of life, which are said to be for the "healing of the nations." Thus having lived through the age to come and until the enemy death is destroyed, and having their constitution changed and renewed with youthful vigor by partaking of the "tree of life which is in the midst of the Paradise of God," which is to be located on the new earth. They will then be beyond the reach of death, and consequently will live on, on forever. Of glorious future awaiting the elect nations of the earth.

We understand the first part of this verse to refer to a state of things in Jerusalem, and in the kingdom; but when the kingdom of God is first set up it does not fill the whole earth, but will be small, like the "stone" cut out of the mountain, that finally becomes a great mountain and fills the whole earth. Outside of the kingdom, and upon the earth in the age to come the condition of things will be different from what it will be in the kingdom, and very much different also from the present state of things. And this is where we understand the last part of this verse is applicable. For the elder shall be as the young at 100 years, but the sinner or child, dying 100 years old shall be accursed. Outside of the kingdom in Palestine, and at some time in all other parts of the earth, will this be true. That is, what is true of the kingdom where the first part of the verse will be first fulfilled, for the sinless state of perfection that will be found in the kingdom at commencement, will ultimately fill the whole earth. Outside of the kingdom, where the sinless nation of Israel are enjoying its blessings, there will be sin and death, yet it will be a state far superior to the present; inasmuch as there will be no premature death, for the child or sinner will die 100 years old. Seventy years are now the common age of man, and one sixth of that may properly be called childhood. Upon the same ratio, in the age to come, where men's lives will be prolonged in mortality to such a great age, as the "age of a tree," a hundred years would not be an unreasonable period for childhood; a hundred years will only be the one-tenth of the full age in mortality. This will not exceed very much the longevity of man before the flood, where they lived over 900 years. The sinner being accursed at 100 years of age, will be the child that shall die an 100 years old. It would seem from this that it any should not prove to be obedient they would not be suffered to live beyond the age of 100 years.

Certain it is, that the passage indicates a glorious change and reformation in the mortal condition of humanity, when their lives will be prolonged through 1000 years, for if one is called a child at 100 years, must not the old man that fills his days be 1000 years old? Surely he must. Is it any wonder that all nations should call the King of all the earth blessed, when all men shall be blessed in him? Well might the Psalmist in anticipation of this glorious period, when the King of Israel should have dominion from sea to sea, and from the river unto the ends of the earth, exclaim in the glorious strain in the 72 Psalm, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory." The next verse says, "And they shall build houses and inhabit them." This language sounds strange in the ears of many people who cannot understand how it can be that people will build houses in the kingdom of God. We understand that houses have been built in the kingdom of God, for the kingdom of God has been set up on the earth though on an earthly plane. If you will read the 29th capter of 1 Chron., 23 verse, you will find that Solomon sat on the throne of the Lord as king, instead of David his father; then read the 21 chapter of Ezekiel, 25–27 verses, and you will find he was speaking of Zedekiah, the last king that sat upon the throne of David or throne of the Lord; and Ezekiel says concerning this last evil king, that he should be dethroned, and the diadem and crown removed, and the kingdom overturned and be no more, until he come whose right it is, and saith the Lord, "I will give it him."

Thus the kingdom of God has been on the earth, and glory to God it is going to be on the earth again, for says Jesus: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity." And did he not say to the Jews, "The kingdom of God shall be taken from you"; and how could it be taken from the Jews, unless in their possession? hence once on the earth. Thus there have been houses in the kingdom of God, and why not they be built again? The Word says they will, and I believe it. Turn to the 9th chapter of Amos, and you will find it stated in plain literal language, that in that day the Lord will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and raise up his ruins and build it as in the days of old." And then in the 14th verse he says: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them." Of course a large collection of houses make a city, and if the waste cities are going to be built, and the Word of God says they are, then there will be a great many houses built, will there not?

IRA FORBES.

(To be continued.)

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Quite a large number of our subscriptions have expired in June and July, and are hence delinquent. Please renew as rapidly as possible, as we need the assistance of all our friends. Some who promised to pay back subscription before this, have not yet done so. We trust they will as soon as possible.

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# Poetry.

## AN INQUIRY.

Say, is thy lamp burning, my brother?
I pray thee look quickly and see
For if it were burning, then surely
Some rays would fall bright upon me!

Straight, straight in the road, yet I falter,
From the Shepherd I oft go astray;
I am weary and faint and disheartened—
Discouraged because of the way."

But He only thy lamp had trimmed richly,
And showed forth what Christ was to thee,
I too might have seen his salvation,
And felt it was also for me.

There are many and many around thee
Needing sorely thy Father's favor;
If then knowest they walked in the shadow,
Thy lamp would burn brighter, I know.

I think were it known each night and morning,
It would never grow dim or go out,
Nor the fierce raging storms of temptation
And the terrible tempest of doubt.

Oh, if all the lamps that are lighted,
Were steadily burn in a row,
While over the land and the ocean,
What a circle of glory would shine!

How all the dark places would brighten!
How the mists would roll up and away!
How earth would laugh out in her gladness,
And hail the millennial day!

'Tis stored, Christ alone, in whose power
Thy lamp may again bright y shine,
For he is the life of his children,
And no, if true trust, may be mine.

N. B.—This hymn was found fastened to a tree in a wood in America; it was brought to England, and subsequently revised during a journey in Switzerland.—*Parker*, 1856.

# Selections.

## ORIENTAL SKETCHES.—Second Series. Number 21.

### NORTHERN SHARON.

We halted at the Western gate of Samaria, waiting for one or two straggglers, and to take a last look at the place. The gate is a shapeless heap of ruins, forming the termination of the well-known colonnade. I was never more deeply impressed with the minute accuracy of prophetic description, and the literal fulfilment of every detail, than when standing on that spot. Samaria occupied one of the finest sites in Palestine—a low, rounded hill, in the center of a rich valley, enclosed by picturesque mountains. Temples and palaces once adorned it, famed throughout the East for the splendor of their architecture. But the destroyer has passed over it. I saw that long line of broken shafts with the vines growing luxuriantly round their bases—I saw a group of columns in a corn-field on the hill-top—I saw hewn and sculptured blocks of marble and limestone in the rude walls of the terraced vineyards—I saw great heaps of stones and rubbish among the olive groves in the bottom of the valley far below—but I saw no other trace of the city founded by Omri and adorned by Herod. One would think the prophet Micah had seen that desolate site as I saw it, his description is so graphic: "I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Micah i. 6.

Our road—a mere goat-track—led down the hillside through fields of ripe grain, in which the reapers were at work, though it was still early in May. We soon entered Wady Shair, a prolongation of the fertile and beautiful valley which separates Ebal and Gerizim, and at the head of which stands Nabulus, the modern representative of Shechem. Down it wound our long cavalcade, through corn-fields and olive groves, and past threshing-floors already heaped up with the fruits of the early harvest. I observed with interest how masters and servants were there grouped together—the sheikh in his scarlet mantle, and the stalwart fellah in his coat of many colors. Women and children too were there, and cooking utensils, and beds, showing that the harvest scenes of modern days among the villages of Palestine are just the same as those we read of in the Book of Ruth.

After a three hours' march we defiled from the valley into the plain of Sharon. Up among the mountains where the valley was narrow, and the declivities steep and rugged, nearly every available spot was cultivated, and populous villages appeared on each side. Here, on looking over the broad, fertile plain, not a human habitation was visible, and only a few patches of the soil near the base of the mountains were under culture. Vineyards and olive groves here disappeared. Traces of the Roman road which once connected the great cities of Cæsarea and Sebaste are there, but it is overgrown with thistles and rank grass; and in a ride of four hours we did not see a solitary traveler—so true is it that "the highways lie waste, and the wayfaring man ceaseth."

We turned north-west along the base of the mountains. On our right, perched on hill tops or standing on rocky slope, were a few small half-ruinous villages: while, on our left, out upon the plain, we saw at long intervals little circlets of black tents. This is border land, between plain and mountain, between tent and house, between industrious villagers and wandering vagabonds, whose hands, like those of their forefathers, are "against every man."

We found our tents pitched at Bakah, a populous village on the side of the plain. Its inhabitants are rich, well armed, and powerful. They wage an unceasing warfare with the Bedawin who infest Sharon, and by their courage, watchfulness, and rifles, they manage to keep them at a respectful distance. We were no little amused to find that the escort we had brought from the Governor of Nabulus would not advance an inch beyond Bakah. So far the road was perfectly safe, and so far the soldiers guarded us; but the plain westward swarmed with Bedawin, among whom the soldiers would not venture, and consequently, pocketing their bakhshish, they returned in peace to their commander.

From Bakah I found it impossible to obtain either guide or escort to Cæsarea. There is a standing blood-feud between its people and the Hawara Arabs, who roam over the intervening plain. But I arranged with the village sheikh to conduct our party to a neutral tribe, with whom he assured us an arrangement could be effected. He did not fail to advise us, however, to turn backward into the mountains, and proceed northward by a less dangerous route. This did not suit my plans: but as some ladies had joined my party, I thought it necessary to inform them and their companions of the true state of matters, and to show them how they might escape all danger by taking another route. In reply they asked me if I intended to go to Cæsarea. "Most assuredly," I said. "Then we shall go too."

Our party mustered at sunrise and set out at once, led by two sheikhs splendidly mounted, and armed with tufted lances, carabines, and pistols. The caravan had a formidable look. Every rifle was unslung. The muleteers and servants, with their guns on their shoulders, kept close together in the center, while a few active villagers brought up the rear. We numbered about forty animals, and as many men. Recent disturbances among the Arab tribes made the road unusually dangerous; and as our friends of Bakah had, only two days previously, killed two of a plundering party of Sukrs, they were now apprehensive of an attack in greater force. For the first half hour we traversed the cultivated fields of Bakah, and then entered a wild, rugged district. Low rocky spurs project from the mountains into the plain, sprinkled with oak trees, and covered with dense jungles of thorns and thistles—such thistles as are only seen in Palestine, often as tall as a man on horseback. We had gone but a short distance when one of our leaders raised a cry of alarm. I galloped to the front, and saw a number of Bedawin lurking among the trees. Fortunately the path was tolerably wide. We drew up the horsemen on each side, placed the ladies and baggage animals in the center, and then marched in military order. It was an anxious moment. We knew not at what point the enemy might assail us, or in what force they might come. For about an hour we advanced through the tangled thicket cautiously and silently. Then, with feelings of relief, we defiled into the open plain, and rode over it half a mile to a large fountain.

The scene around us was thoroughly oriental. A tribe of semi-nomads were assembled on their threshing-floors, all busily engaged in the various details of "treading out the corn," winnowing, and carrying off the grain to subterranean magazines. Every man had his gun within reach. Some were driving the oxen with muskets slung on their shoulders, and pistols in their belts. Women were there too—bold, stalwart women, whose look and mien reminded one of Deborah and Jael—armed with heavy clubs, partly intended to help their husbands in case of attack, and partly to toss up the grain and straw on the "floors." A number of horsemen, acting as patrols, scoured the neighboring heights to give timely notice of an enemy. The moment we emerged from the oak forests the patriots galloped in, and the men and women prepared, with a skill and quickness that would have done credit to regular troops, for defending their position.

Our Bakah escort could conduct us no farther. The outposts of the Hawara and Sukr were not far distant. We were consequently delivered over to this neutral tribe. After much difficulty and long negotiation, we succeeded in persuading two footmen to guide us to Cæsarea. We had to abandon all idea of an escort, for we were plainly told that we must defend ourselves in case of attack, and that the guides would not interfere in any quarrel. Before parting, the guides very deliberately proceeded to divest themselves of every bit of decent clothing they possessed; even guns, and pistols, and daggers were laid aside. Retaining each a tattered shirt, and a bit of rag for a turban, they took a couple of clubs from the women, and led us on.

We set out due west, through cornfields recently reaped. In a quarter of an hour all cultivation ceased. The plain extended away before us, not flat, but in graceful undulations, covered with rank grass, and weeds, and tall thistles. Clumps of trees were studded here and there over it. Away on the left, about two miles distant, was the long dark line of an oak forest shutting in the view, while about an equal distance on the right were the roots of Carmel shooting down into the plain in picturesque wooded promontories. The whole landscape reminded me of some of the noble parks of old England. The only living creatures in sight for miles were some flocks of gazelles.

There was no path and no impediment, and so we rode straight forward to the white sand-hills faintly visible on the horizon. We had got about half-way, when, on topping a rising ground, we found before us a depression or valley, all cultivated. Here a number of men were at work—some gathering in the newly reaped grain, some on the threshing-floors with yokes of oxen, some tending herds of cattle, and a goodly number on horseback scouring the surrounding country. Our sudden appearance created a great commotion. The size of our party, the glittering of our arms, and our warlike aspect, made them believe that a Bedawy Ghuzu was upon them. The workmen fled, the shepherds drove in the cattle, the horsemen galloped round, urging them on with their spears; and in a very few minutes they were all concentrated on a little mound, prepared for defence. We passed half a mile to the south of the gathering-place; but here we unwittingly cut off a small party of some seven or eight men, engaged with their harvest in a retired glen. On seeing us they fled, leaving donkeys, and oxen, and even clothes, as they supposed, at the mercy of the spoilers. Riding onwards at a sharp pace, we entered a valley, where we halted for a few minutes to examine an old building, apparently a fortified caravanserai. While scattered about the ruins we were startled by a wild shout, and looking up we saw a party of Hawara dashing down upon us at full gallop. A word was given, and in a moment we drew together, formed a line in front of the ladies, and prepared to give the Arabs a warm reception should they venture on attack. Our bold front, and the sight of a formidable file of English rifles, cooled their ardor. They reined up, and looked steadily at us, as if trying to note a single sign of wavering or fear. While standing there they formed as wild and picturesque a group as ever peaceful pilgrims encountered, or wandering artist sketched. Their lances poised high overhead, the bright steel points glittering in the midst of black tufts of feathers—their arms and legs bare—their hair streaming in long plaited locks over breast and shoulders—their faces bronzed, and their eyes flashing with excitement—and their noble horses, with curved neck and expanded nostril, more eager for the fray even than their riders. We could not but admire these wild children of the desert, worthy representatives of their progenitor Ishmael.

While the balance hung between peace and war, the ladies, with a coolness and a "pluck" that would have done honor to veteran campaigners, were quietly passing remarks on the proud bearing and strange costume of the Bedawin; and one of them—a daughter of the most distinguished prelate that ever adorned the Irish church—took out her book and pencil to sketch the scene. I shall never forget the astonished look of the Hawara chief, as he exclaimed, on seeing this act, "By the life of the prophet the Englishwoman is writing us down!"

The courage of the ladies produced apparently as powerful an effect as the sight of our rifles and revolvers. But be this as it may, the Hawara thought discretion the better part of valor. Shouting a friendly *Salamu alekum*—"Peace be with you!"—they wheeled round their horses and galloped off. We watched their movements, fearing that they might return in greater force. But we saw them strike off northward, until, coming upon a couple of poor fishermen on the banks of the Crocodile river, they seized them and left them, in point of costume, precisely as the thieves left the man who "went down from Jerusalem to Jericho."

Such is modern life on the plain of Sharon. "No flesh has peace" there. Those who venture to till the soil must guard the fruit of their labor with the sword, and even rich life is not enjoyed properly. "Sharon is a wilderness," and through that wilderness the spoilers now come upon all high places." *Jer.* xii. 12.

## BLOOD-REVENGE AND THE CITIES OF REFUGE.

In the year 1874 the writer, with two friends, made the trip from Jerusalem to Jericho. We had with us a dragoman, a servant who carried the lunch, and an Arab guide and protector. This last, a lad of sixteen or seventeen years, was said to be a son of the sheik whose authority extended over the Bedaween of the region. He was ragly dressed, having a scarlet jacket slashed at the sleeves, and a variegated *kaffiyeh* on his head. He rode a dappled gray horse, spirited but gentle, which he controlled, as did every mounted Bedawi I met with, not by a bridle, but simply with a red rope fastened on one side to an ordinary headstall

Our journey completely fulfilled the anticipations excited by the unusual realness of the books in illustration of the parable of the Good Samaritan as to the character of the road leading down to Jericho. It was as desolate and dreary as can well be imagined. We rode mile after mile without seeing a house, an enclosure, a cultivated spot or any other sign of inhabitants. Indeed, for the first half of the way the only thing of life that could be seen was a small flock of sheep on a hillside guided by their shepherd to a spring which burst forth at the foot of the hill. It was doubtful if even in Palestine there is any spot where it would be less desirable to meet with wandering marauders. The gloomy ravines, the waste and barren hills, the oppressive solitude, seemed to invite to deeds of violence.

After we had been in the saddle for several hours, the quiet of the march was suddenly interrupted. A cloud of dust in the distance announced the approach of a band of horsemen, and we felt some trepidation, which was not lessened as they came nearer and we could see that every one of the riders was armed to the teeth, a musket slung across his back, and his belt liberally supplied with sword, pistol or knife. Their faces, naturally fierce and forbidding, did not become less so as they saw us, whom they at once recognized as hated Giaours or infidels. Our dragoman at first took out a pair of old pistols which he was in the habit of carrying, but which in his hands would, I think, be more dangerous to himself than to his foes. His soon, however, replaced them, and we continued our course with as much show of unconcern as we could command. The two parties met and passed each other without salutation, but also without molestation. Afterward it came out that these men were a band from the neighborhood of the Frank Mountain who had gone across the Jordan in pursuit of some robbers that had carried off a considerable flock of sheep, and were now returning unsuccessful.

There seemed no reason why these men, from ten to twenty in number, should not fall upon our party and treat us as the man was treated of whom our Lord's parable speaks. Certainly we could make no effective opposition. I asked the dragoman why they refrained. He pointed to the young sheik who rode at our side. But, said I, suppose they killed him along with us and so no witness would be left to tell the tale? The answer was that the young man was known to be our conductor, and if missed, his family would at once make inquiry as to the reason, and when they found out, as they certainly would, who were his murderers, his nearest blood relation would set out in pursuit and never rest until justice was done. This was far more certain than the slow and languid proceedings of the Turkish pasha at Jerusalem. He might be discouraged or indifferent, but, according to the immemorial usages of the Bedaween there could be no abatement of zeal or effort until the guilty party was arrested. Hence, our protection by the presence of the young and unarmed Arab was complete. The unwritten law of the desert, which makes the nearest relative the avenger of a homicide's victim, is a restraint as efficacious as the severest penalty of any European code. This is shown by the character of the Bedawi now. Crimes against property may abound, but those against the person are rare. More than once, in the east, I saw parties who were quarrelling come to blows, but the blows were given with the open palm and never drew blood. Similar was the testimony borne by the late Mr. E. H. Palmer, who was more familiar with the Arabic customs than anybody else.

It is impossible to consider the state of things among the nomads of the East in this respect, without seeing the wisdom of the Mosaic enactments *in regard to the judicial protection of life.* The great law-giver found a custom prevailing which in that state of society was the only guarantee against unrestrained violence. It made the nearest kinsman of a murdered man the lawful prosecutor of the criminal, thus calling in the attachments of the family and the tribe to aid in the administration of justice. The wise leader of Israel left this arrangement in force, but guarded it against abuse by providing cities of refuge in places convenient of access, whither a manslayer might flee and be safe from assault until an investigation of the case could be made. Six of these were established in Israel, three on either side of the Jordan, conspicuous for position, easy of approach, and large enough to resist any sudden attack. The elders of these cities would, of course, through the experience acquired in dealing with fugitives in the course of years, acquire ability to treat wisely and justly whatever came before them, and to award shelter to the involuntary manslayer, while the wilful murderer was given up to the doom which he richly merits by all law, human and divine. No part of the Mosaic institute exhibits a more skillful adaptation of new plans to old customs, so as to preserve what was valuable in the habits of the people, and yet guard it against haste and passion. And the experience and observation of the present century show that however rude the judicial usages of the tribes of the desert may seem to us, yet they are admirably fitted to their wandering life, and if supplemented by such a provision as Moses enacted, would serve all needful purposes.

The existence of the cities of refuge and their purpose have often been used in illustration of the escape of men from the avenger of sin under the gospel, and certainly with fine effect. There is much in any suggestion from such a source to stir the imagination and awaken the feelings. And this use of Old Testament uses is not only legitimate but praiseworthy, as indeed is everything which gives to well-known truth point, force and incisiveness. But when matters are pressed beyond this, and we are bidden to see in all this arrangement a typical foreshadowing of the elements of the gospel, essential truth is needlessly sacrificed. The avenger of blood of old who, though fulfilling a judicial function, may have been, and no doubt often was, full of pure human wrath, angry at a wrong done to himself, was no type of God the Most High, in his calm and holy opposition to sin and his righteous displeasure at sinners. Nor is the manslayer, in his flight, a type of the sinner, because the former was, or supposed to be, comparatively innocent, one who had slain his companion unawares, and without malice aforethought, whereas the latter is wholly depraved and guilty, doing their undone, and a suppliant not for justice but for mercy, offering no plea in his own behalf founded on anything done or suffered by himself. Nor yet is the city of refuge a type of the Lord Jesus Christ. The city preserved him who came to it only until an investigation could be made. It stood in the way of sudden and undeserved violence—a matter of very great importance to every fugitive. But if on inquiry it was found that any one who enjoyed its safeguard was really a murderer, there was no longer any protection for him. He was given over at once to the execution of the Noachian precept, "Whoso sheddeth man's blood, by man shall his blood be shed." Not so the gospel refugee. Whoso has fled for refuge to lay hold upon the hope set before him has strong consolation. He is never surrendered. He has come as lost and helpless, and his help has been laid upon one mighty to save, able to save unto the uttermost. He is held, kept, saved, not because he is innocent, but because confessing and forsaking his sin, and believing in the anointed Savior of sinners, he is within the range of the blessed promise, "Him that cometh unto me I will in no wise cast out."

The typology of Scripture is a very important and useful branch of Biblical study, but it needs to be pursued with reverence and care. Conducted on genuine principles, it illumines much of the Old Testament, and imparts great freshness and vividness to the didactic statements of the New. But followed under the guidance of mere fancy or a capricious and arbitrary use of analogies, it sheds darkness instead of light, and is likely to lead its votaries sadly astray.—*Rev. Talbot W. Chambers, in New York Observer.*

## WORK AND OBEDIENCE.

We must work. We must pursue our appointed task till a new command comes. It may seem a poor and dull thing to go back from scenes of great excitement and lofty expectations to simple duties which belonged to an earlier time. But that, *we see*, is the method of God. Perhaps it will be through these that the higher call will come; perhaps no higher call will ever come to us. But our duty is still the same. We cannot tell the value of any particular service either for the society or for our own training. Much must be done to the end of the workman's life, which is a preparation only. The Baptist continued to labor as he had first labored, though he knew and confessed, "I must decrease."

We must obey. The order is given at last, (so we are inclined to fancy), at an ill-chosen moment. We are wearied with long and fruitless toil. The favorable time has passed. We think that experience *has made us acquainted* with the conditions of hope, and we hope no longer. Moreover, the order is given by one whom we do not recognize. But nevertheless it is clear and precise. We remember past crises not unlike that in which we are placed, when such an order was proved to be divine. And happy are we if we dare to trust the bidding which sounds in our hearts, to acknowledge the special call which brings home to us that vague, general presence in which we profess to believe. Then in the sequel of late and unlooked for success, as it may be, we shall know him from whom it came.

In one sense it will be always true that we toil in the night; true that the gathering of the church will be in the night; true that we shall be tempted to say within ourselves, "We have taken nothing." Even so we can strive, God helping us, to win our own souls in patience, and to win souls for him, till the day break and the shadows depart, waiting, working, obeying; and on the Great Morning, when there shall be no more sea, no more storm and peril and change, the Lord will stand ready to welcome us with the gifts of his eternal kingdom; whence, even now, though unseen, he beholds every disappointment and every effort.—*Canon Westcott, in The Revelation of the Risen Lord.*

## FULL TIMES.

God's times are full times. "In the fulness of time Christ came." Twelve hundred and sixty years is a full prophetic period. Three hundred and sixty-five years, and a day for a year as counted in prophecy. Last year when Mohammedan Egypt was conquered by Great Britain was just 1260 years from the Mohammedan hegira, and just 365 years from the banishment of the Caliphs from Egypt, and the establishment of the Caliphate at Constantinople in Turkey.

"In that day, (Isa. xix. 19, 20), Egypt was promised a savior and a great one" to deliver them (not the Savior.) Query: Is Great Britain that Savior?

The date of this event is 40 1-2 centuries from the time when the great pyramid was founded; 40 1-2 is the radius of the remarkable circle which has 81 for its diameter. That in the great pyramid the radius of a circle points to both the circle and its square, notice *John Taylor's last* discovery concerning the pyramid's vertical height.—*James Fenwick, in International Standard for July.*


GENERAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1881.

The brethren of the Abrahamic Faith, and believers in the promises of God made unto the Fathers of the Hebrew nation, and in the things concerning the Kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Case and Woodland aves., will until further notice, hold their meetings at Gelsen's Hall, corner of Woodland ave. and Ohio st. All are invited.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance in Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

NOTICE—Cincinnati, O.—The Advent Congregation meets in Lenert Hall, No. 203 W. Seventh St., every Lord's Day. W. A. Shaw, Minister: residence 189 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 38.

*Isa. xviii.—Supplementary—Its application to the Saxon family further considered. — Progressiveness of prophecy—Stick of Joseph must include Manasseh as well as Ephraim. British Empire—Its growth—Its Eastern mission.*

Supplementary on Isa. xviii. We have dwelt on the stick of Joseph in the hand of Ephraim; that stick, however, included Joseph's two sons, Manasseh as well as Ephraim. Since each was to be great, Jacob's blessings were on both: "The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth." Gen. xlviii. 16. Ver. 19—And he (Manasseh) also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." The blessings which Jacob pronounced upon Joseph (Gen. xlix. 22, 27) must, therefore, be divided between Ephraim and Manasseh; giving Ephraim more than half. Since the British nation answers to Ephraim as Saxons (sons of Isaac), the Saxons are seen by Isaiah in a home still to the west — in America — and in other ocean homes.

Isaiah is called the Evangelical prophet, since he describes the gospel mission, "Go ye swift messengers." Isaiah's vision landscape extended into the age of Messiah. The prophet's landscape constantly varied as he ascended into the horizons of coming ages. Every step in advance, like ascending a mountain, increased the area of his prophetic vision.

Hence the prophet Isaiah had first the Babylonian horizon. As he ascended the tower of prophetic observation; the next in view was the Medo-Persian horizon; above this the Macedonian earth came to view; on a higher platform of the tower the Roman world fills his vision: from the summit of the tower the glories of Messiah's kingdom reveal the new order of ages, in succession, the Babylonian, the Medo-Persian, the Macedonian, the Roman and Hebrew horizons fill the prophet's vision. Isaiah is permitted to look beyond the metallic empires into the universal kingdom of the stone. The sons of Isaac are traced to their western homes; the Saxon is followed as he extends over the wall, and encircles the globe.

The thought which should be left with the reader is this: Manasseh constitutes part of the stick of Joseph, since his was to be a great nation, and was associated with Ephraim in the family relationship. Is Manasseh the United States? Such is the view entertained by those expositors who hold to the idea of Anglo-Israel. The unity of our subject will not allow us, at present, to dwell upon that phase of the Eastern Question. We may find time to illustrate that subject in the future. Our present theme is the British empire, its growth and its eastern mission.

Growth of the British Empire.—John Baptist said of Christ, "He must increase, but I must decrease." Other nations may decrease, become few and finally expire, but the stick of Joseph in the hand of Ephraim, like Aaron's rod, has in it a living principle, which will cause it to bud, blossom, and fill the earth with its golden fruit.

We shall now trace the growth of the Saxon element as seen in the British Empire. The growth of the British Empire is confined principally to the past one hundred and fifty years. Her oldest colonies extend farther back; but her dependent nationalities are confined principally to the present century as will appear from the following dates; 1. Heligoland, taken from the Danes, 1807; ceded to Great Britain 1814; 2. Gibraltar was taken in 1704; 3. Malta in 1798; 4. Gambia, 1780; 5. Sierra Leone about the same date; 6. Cape of Good Hope 1806; 7. Natal, May 12, 1843; 8. Zululand, 1879; 9. Mauritius, 1810; 10. Aden, Jan. 11, 1839. 11. Perim, 1857; 12. Straits settlements, 1867; 13. India, gradually erecting the purposes of the Almighty, while she is making use of vain titles of "My Empire of the Indies," "My dominions," "My subjects," etc. Are these the proper expressions of an humble servant of the Being that gives her life and all things? It is done in utter ignorance of God's purposes. The true object of her prosperity is still beyond her blinded vision. The Empire, as Anglo-Israel, is still "lost," and the time has not yet come when her true character and mission will be publicly made known. God opens His eyes first upon Judah, afterwards he causes Israel (British empire) to find herself. She has been nominally serving Jesus of Nazareth, but not as Israel. They have been his followers under a new name. Victoria serves the divine purposes as did the Persian Cyrus: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee though thou hast not known me." Isa. xlv. 4.

The British empire is in pursuit of wealth and power. Beyond her own selfish purposes she sees nothing, knows nothing. The wealth of those ancient empires of India, China and Japan is a powerful magnet to draw her eastward; and she is directing her mighty energies to secure them and open up a grand highway directly to them. For selfish, commercial purposes she desires to establish on her highway eastward a commission nation composed of the Jews (Judah) as they are acquainted with all languages, and are familiar with every species of traffic. To guard against their great enemy of the north (Russia) it is her policy to protect for the present the Turkish and Persian empires. They serve the purpose of a wall while she is securing her eastern dominions, and her water and land communications. Such seem to be the motives of the British empire in her movements to the east. She is being wonderfully prospered in her plans. Her success in Egypt was so natural and apparently so just, that Europe and even Russia allowed it without making any very serious objections. Indeed Egypt appears to have been forced upon England, while, at the same time it was necessary for the accomplishment of her purposes. Thus is a nation led by the great Unseen. Apparently independent yet a national servant.

We have said that England's purpose is to control the wealth of the East. To do this she must 1. Hold the sovereignty of the seas; 2. She must command the Eastern highways; 3. She must keep in her hands the paramount control and the protectorate of Syria, Assyria and Persia; 4. She must keep up a national barrier against the Empire of the North. These being secured she will then be able to command the commerce of the East.

That England has any other object in view by her eastern movements we have no reason to believe. Pure selfishness as follows all her national operations; wealth is her primary object of pursuit. Mammon is her national god. To that deity she pays her public devotions.

While we thus speak we do not forget her missionary work. She is the chief patron of the great missionary enterprise of modern Christendom. Her colonies, belting the globe, till the bounds of the seas with the name of Jesus of Nazareth. The Cross and the Crown, through her mighty arm, are held up to the view and acceptance of all nations. The swift messenger, flying through mid-heaven with "an everlasting gospel, never flies beyond the shadow of her proud banner, nor lights upon any land that does not utter her anthems of divine harmony. What a nation! The national missionary of the last days! An oppressor; and the asylum of the oppressed!

J. P. WESTHUE.

REDENTILLE, Kan.

*Editor Restitution:*

Herein find $23 to help THE RESTITUTION. If the friends of the paper will raise $30 to help it in the next month, I will give $10 more in addition to this. I am disposed to help Sister Davis, and would like a relic of Jerusalem, like a flower. I am a gardener, and hope soon, very soon to see the Garden of Eden, our old home. Oh! won't that be joyful when we meet to part no more!

RICHARD OSMAN.

1773; 14 Ceylon, March 2, 1815; 15. Labuan, 1846; 16. Tasmania, 1825; 17. Western Australia, 1829; 18. Southern Australia, 1834; 19. New Zealand, 1841, 20. Victoria, 1851; 21. Queensland, 1859; 22. Hong Kong and 15 Chinese ports, 1843. These constitute the eastern circle of dependent nations.

The western nations and colonies are the following: 1. The 13 colonies became independent, 1776, (Manasseh?) 2. The following confederacy was formed in 1873: 1. Canada; 2. Manitoba; 3. British Columbia; 4. Vancouver's Island; 5. Fiji; 6. Other Pacific Islands; 7. New Zealand; 8. Falkland Islands; 9. St. Helena; 10. Ascension Islands; 11. British Guiana; 12. Trinidad; 13. Windward Islands; 14. Granada; 15. Barbadoes; 16. St. Lucia; 17. St. Vincent; 18. Tobago; 19. Leeward Islands, 20 Antigua; 21. Montserat; 22. British Honderas; 23. Turk's Island; 24 Bahamas; 25. Bermuda; 26. Nova-Scotia; 27 Prince Edward Island; 28. New Brunswick; 29. Newfoundland.

This growth of the British empire is graphically expressed in Gen. xlix. 22, concerning Joseph, whose stick is in the hand of Ephraim (Ezek. xxxvii. 16, 19), "Joseph (Ephraim and Manasseh) (is) a fruitful bough, even) a fruitful bough by a well: (whose) branches run over the wall." What nation can answer like Britain to the following? "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isa. liv. 3. "Listen, O Isles, unto me, and hearken ye people from afar." Isa. xlix. 1. In her Eastern circle now reckon Cyprus and Egypt. Egypt, it is true, is nominally a part of the Ottoman empire, still no one can say that it is not under the control of the British Empire. The Khedive is a British tool with which to accomplish her eastern mission. Egypt, Palestine (all the Holy Land) and Assyria, will form her eastern national confederacy. Isa. xix. 23-25.

This is necessary for the accomplishment of that prediction, "In that day shall there be a highway out of to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve (serve whom?) the Assyrians. In that day shall Israel (Ephraim) be the third with Egypt and with Assyria (even) a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, "Blessed (be) Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The British empire must, therefore, grow till her East India possessions and her Egyptian extension, through the land of Israel and Assyria, form a union. This empire of the south will then be prepared to meet the empire of the north on the mountains of Israel.

II. The Eastern Mission of the British Empire.—We have very briefly traced the modern growth of the British empire. We have marked her movements eastward, seen her establish an empire in the Indies, gain a strong footing in China and in Japan, holding Australia and many of the Pacific Islands, holding Egypt, and becoming the great protectorate of the Ottoman empire which now reckons Egypt, the land of Israel and Assyria as elements of her empire in Asia. What, then, is her mission in the East? What is her special work? This we now propose to consider as fully as our space will allow. The book which we shall consult is the prophetic Scriptures. They are replete with future history, especially of the two great powers of the last days: viz: The king of the North and the king of the South; or Gog, with his royal companions, opposed by the great protector of the Hebrews, the merchant princes of the great west, known by the names of "Sheba, Dedan and the merchants of Tarshish, with all the young lions thereof." Ezek. xxxviii. 13.

Great Britain is evidently in the dark as to God's purpose in making her mistress of the seas, and pushing her towards the Orient. Nations know not Jehovah till he forces their monarchs into pastures to feed upon "grass." They will say, "My kingdom," "My empire," while they ignore the power that works behind the visible throne. Queen Victoria is ignorant that such a name was there! But the Moabite stone dropped out of the patched wall, to bear witness for God. Here and there the Anatolian shepherd picks up a coin and sells it in Smyrna. It bears its witness for Luke. The late survey of Palestine has been as it were a second edition of the book of Joshua. The fish-nets of Tyre, the silence of Petra, the furrows of Zion, the dead cities of Moab and Argob are on God's side.

And, doubtless, there are a thousand more such witnesses under the dust of Eastern lands. Whether it shall please God to call up many of them we may not assert. Enough has already been unearthed to convict every reading man of our day of great hardness of heart, if he believe not that these Scriptures are the true sayings of God.

Pompey boasted he needed only to stamp his foot on Italian soil, to call up legions of Romans to fight for him: and we read in poetry how, in a moment, Roderick Dhu could make fern and heather bristle with armed followers. But in our day, Jehovah makes the stones cry out for witness. The *stone heap*, the mound of pottery-sherds, the lost coin, the inscribed brick, the empty sarcophagus, the papyrus, the crumbling triumphal arch, the crocked cippus, the painted tomb-cavern, the swathed mummy, the blurred palimpsest, the hieroglyphic obelisk, the sculptured rock-face, the sepulchral lamp, the ciphers of the catacombs, all utter their voice, and lift up their hands on high to testify, "These are the Oracles of God!"

And many more such voices will yet be heard. Many a lonesome mound in Canaan or Shinar must now is scratched by the jackal's brood or shakes under the lion's tread, will yet lift up its voice. It will be as the Galeed, the Jegar-sahadutha between Laban and Jacob. It will prove to be an Heaped Witness, to testify for God.

Not that Jehovah needs the testimony. Not that we have a right to it. But as a help to the weakness of the faith of his people; and as a part of that tremendous case which he is now making up against his adversaries, and which he will bring forth at the last session.

Judex ergo cum sedebit,
Quidquid latet apparebit.

The sea of time is a whirlpool that swalloweth all things yearly. Yet from year to year must that vast oblivious gulf regurgitate some of its spoils. From the voiceless deeps they are cast up, that they may rest as trophies at the base of God's eternal word. That word of truth is standing, a column of rock in the waste of tumultuous and tossing foam. There it rises, white and solemn, unshattered and grand. Its friends are saved by clinging to it. Its enemies are dashed in pieces against it. He that evoked the clay which had been four days in the tomb, can summon his witnesses which have been four millenniums beneath the dust, and make them "plead like angels, trumpet-tongued," against the unbelief of sinful men.—*Thomas A. T. Hanna in National Baptist.*

## Selections.

### ORIENTAL SKETCHES.—Second Series, Number 25.

CESAREA.

We were just two hours and a half in crossing the plain, and it was not yet noon when we entered the southern or Joppa gate of Cesarea. Cesarea was the capital of Palestine in the days of the apostles; it was the favorite residence of that Herod who "killed James the brother of John with the sword;" and it was the scene of the tyrant's awful death, recorded in Acts xii. 21-24. The city was closely connected with the early history of the Apostolic Church. Philip, after baptizing the Ethiopian eunuch, passed through Philistia and Sharon, "preaching in all the cities till he came to Cesarea." Acts viii. 26-40. Peter here first preached the gospel to the Gentiles, and here he baptized Cornelius, the first Gentile convert (x. 47). It was to Cesarea Paul was brought a prisoner from Jerusalem. It was in the palace in this city he so spake of "righteousness, temperance, and judgment to come," that he made Felix tremble. It was here the power of his logic forced King Agrippa to exclaim, "Almost thou persuadest me to be a Christian." And it was from this harbor he embarked on his long and eventful voyage to Rome. Acts xxiii. 33; xxiv. 25; xxvi. 28; xxvii. 1, 2. Here Eusebius, the father of ecclesiastical history, spent nearly his whole life, having been bishop of the diocese for a quarter of a century (A. D. 315—340). Here, too, Procopius was born in the beginning of the sixth century. The city was thus the home of the two greatest historians of antiquity.

In passing through the gate of Cesarea, I felt that I was indeed entering a "holy and historic place;" and I envy not the Christian or the scholar who could tread that site and look on those ruins without experiencing such a sense of mingled awe and reverence, and inspiring sympathy, as is ever awakened in the mind by the immediate presence of the great and the good. In only a very few other cities of Palestine was I so deeply impressed, so strangely and powerfully excited, by the *religio loci*. The profound silence, the utter desolation, the total absence of every sign of human life, left me alone, as it were, with the sacred associations and stirring memories of the past. The gate by which Peter entered was there; the ruins of the palace in which Paul preached were there: the remains of the harbor in which he embarked were there; the massive fragments of Eusebius' church were there; the walls which the brave crusaders built were there. Every great event in the sacred and civil history of the city was localized, and fancy grouped again the old actors of the old scenes.

The ruins of Cesarea lie close along the winding shore, projecting here and there into the sea, and presenting huge masses of shattered masonry and piles of granite columns to the restless waves. In the interior all is ruin. Not a building remains entire. Not even the foundations of a building can be fully traced. Heaps of stone and rubbish, here a solitary column, there a disjointed arch, yonder a fragment of a wall—all encumbered or overgrown with thorns, and briars, and thistles, intermixed in spring with myriads of yellow marigolds and scarlet poppies. The famous harbor is choked up with sand and rubbish; and the great mole now forms that picturesque group of broken, sea-beaten masonry which projects far into the sea, and constitutes the most striking feature in the well-known sketches of Bartlett, Tipping, and others. I wandered for hours among the ruins of Cesarea. The sighing of the wind among the broken walls, the deep moan of the sea as each wave broke upon the cavernous ruins of the ancient harbor, were the only sounds I heard. I saw no man. The Arab and the shepherd avoid the spot. The very birds and beasts seem to shun it. The only living creature I saw during my stay was a jackal in one of the crypts of the cathedral.

Eight miles north of Cesarea is Tantura, a small village, built on an open sandy beach. Near it are the ruins of the ancient city of Dor, whose ruler was an ally of Jabin, king of Hazor, and one of the opponents of Joshua (Josh. xi. 1, 2). We encamped for the night on the site, and next morning rode northward along the shore to Carmel. The only place we passed worthy of note was the massive and picturesque fortress of Athlit, built on a rock which juts out into the sea. The Crusaders called it *Castellum Peregrinorum*, "Pilgrim's Castle," because it was a favorite landing-place for pilgrims on their way to the Holy City. Near it I observed an old road hewn through a cliff; and in its rocky floor the chariots have worn deep ruts, which reminded me of those in the streets of Pompeii.

CARMEL.

The good monks of the Convent of Carmel gave us a cordial welcome; and their neat rooms and clean beds formed real luxuries, which those only can fully appreciate who have spent weeks in camp life. One of the sweetest retreats, one of the most charming resting-places for the pilgrim in Palestine, is the convent of Mount Carmel. Here is a house that would not disgrace royalty; here are men whose intelligence and genial *bonhomie* even a cowl can not cover; here is air cool and bracing during the hottest summer day; and here is a noble site, looking away out over the deep blue sea, commanding the classic shores of Phœnicia, and showing the snow-crowned peaks of Lebanon and Hermon over the "excellency of Carmel."

Carmel has many attractions for the naturalist, the antiquarian, and the classical scholar as well as for the student of the Bible. Its ridge, descending on one side into the rich plain of Acre, and on the other, to the green vale of Dor or Sharon, contains some of the most pleasing, park-like scenery in Palestine. The wood that clothes it is chiefly prickly oak, a beautiful evergreen, so that while the "excellency of Carmel" (Isa. xxv. 2) might well be regarded as a type of natural beauty, the "withering" of its foliage (Amos i. 2; Isaiah xxxiii. 9) ought to be considered as an emblem of national desolation. The forest glades of Carmel are spangled with flowers of every hue. The thickets abound in game, and are also infested with wolves, hyenas and leopards.

The sides of the mountain near the convent are filled with caves and grottoes, which formed the abodes of hermits in ancient days. The largest of these is called the "Cave of the Prophets," because Elijah is said to have received the chiefs of the people there. It is a plain, rock-hewn chamber, with Greek names and inscriptions on the walls. In the fields below it great numbers of stones may be seen, which resemble melons and olives. The former are flints, with beautiful sparry matter inside; and the latter are good specimens of the fossil *echinus*.

SCENE OF ELIJAH'S SACRIFICE.

Carmel is chiefly celebrated as the scene of Elijah's sacrifice. The exact spot is marked by local tradition, by the agreement of its physical features with the Scripture narrative, and by its name, *el-Muhrakah*, "The Sacrifice." It is about six hours' ride from the convent, over the crest of the ridge. I visited it from the plain of Esdraelon, on the opposite or eastern side. It is on the brow of the mountain, and commands the whole plain to Jezreel and Tabor. Close to the base of the range, below the spot, flows the river Kishon, where the prophets of Baal were slain; and just above the spot is a projecting peak from which Elijah's servant saw the "little cloud, like a man's hand, rising out of the sea." 1 Kings xviii.

Another episode of Bible history I read with new interest in this place. Elisha was here when the Shunamite's son died. Looking down one afternoon from his commanding position, he saw her "afar off" on the plain. He sent his servant to meet her; but she pressed up the mountain side "to the man of God." Dismounting hastily, she threw herself on the ground before him, and "caught him by the feet"—just as an Arab would still do under similar circumstances. Elisha, on hearing her tale of sorrow, sent away Gehazi with his staff to raise the dead child; but she, with all a mother's earnestness, exclaimed, "As the Lord liveth, and as thy soul liveth, I will not leave thee. And he rose and followed her." 2 Kings iv.

Carmel was the favorite retreat of both Elijah and Elisha. In the stirring times in which they lived, it was a fitting place for the prosecution of the great work of reform for which they labored and prayed. It was central in position, and easy of access from all parts of Palestine. It afforded in its deep dells and dense thickets sufficient privacy for such as wished to pay secret visits to the men of God; and it offered a secure asylum to all compelled to flee from the persecutions of the idolatrous Ahab, and the cruelties of the infamous Jezebel. The situation of el-Muhrakah also struck me as peculiarly suitable for the head-quarters of the prophets. It could only be reached by a long and steep ascent. No man could approach it unseen; and any hostile party would be visible at a great distance. Beside it is a well with an unfailing spring, and upon it are the remains of a massive ancient building.

Sitting on that commanding height, on a bright spring evening, I felt persuaded I was upon the scene of Elijah's great sacrifice. Beside and under me were probably the very stones of which God's altar was built, and over which played the heavenly flame. A few paces beneath me was the well from which the water was drawn that the prophets servants poured upon the altar. Around me were the thickets from which the wood was cut. Away at the foot of the mountain flowed the Kishon in its deep bed, which on that day ran red with the blood of Jehovah's enemies. There, stretching out before me, was the plain across which Ahab dashed in his chariot; and yonder, on its eastern border, I saw the little villages which mark the sites and bear the names of Jezreel and Shunem. Is it strange that when one thus visits the "holy and historic places of Palestine," the grand events of Bible history should appear to be enacted over again, and should become to him living realities?

"Land of fair Palestine, where Jesus trod,
Thy ruins and thy relics tell of God:
Thine everlasting hills with awe proclaim
The holy records of Jehovah's name:
Thy fallen cities crumbled into dust,
Proclaim the judgment of Jehovah just."

### THE TESTIMONY OF THE RUINS.

"The stone shall cry out of the wall."

If the truth of the Scriptures can be said to be on trial in the world of sinners, shall we not also say that the Almighty can make out a strong case for himself? Not a hundredth part of his witnesses have yet been called to the stand. "There are yet words for God.

If the judgment is to be rendered according to the weight and number of witnesses, the verdict will be to uphold the claims of our holy writings.

It is true there are some witnesses against them. But of these it may be said, as of some formerly engaged in a like enterprise, that their witness agreeth not together.

A few boastful voices will outshout a multitude of modest ones. The hoardings of so-called scientific unbelief are loud; but the Lord's people have no need to play that game of bluff. Sir Thomas Browne wrote something like this, once: "I know the names, and something more, of all the principal stars, yet have I seen a prating mariner that could barely name the 'pointers,' outtalk me, and conceit himself a whole sphere above me." The man who is up in a balloon may look down upon his fellow-men as being far beneath him, but his "high blown pride breaks under him,' and all the time his neighbors have more solid ground for confidence than he.

Here and there, God quietly unearths some new proof of the truth of his word. "Egypt shall gather them up, Memphis shall bury them," till God's hour comes, and then the caves of Egypt bring forth their dead secrets, and after forty centuries of silence, the mummy speaks as with man's voice, to forbid the madness of the modern Balaam. Babylon's rough mounds also have found a voice to attest the truth of Moses the man of God. The lonely heaps of Nineveh, *dum tacent, clamant*, and echo the words of Isaiah and Ezekiel. Pompeii and Herculaneum have been called out of the dust to corroborate Paul's testimony concerning the morals of men. The name of Merba was but a small item in our Scriptures till ten years ago. How many, how few, knew

### Milton's Bible.

A Bristol bookseller has a Bible that is assumed to have belonged to John Milton. It is a thick, rough calf quarto volume, being the Royal Version, Cambridge, 1637, and includes the apocrypha. On the margin of the page containing 1 Maccabees xiv. is what appears to be an inscription of 17th century date: "Mr. Hartlibe to Mr. Milton sendeth the 12 booke of the Greeciane volumes, & is obliged to blame. Oct. the 17, 1640." Hartlibe's friendship with the poet is well known, the "Tractate of Education, 1644, being addressed to Master Samuel Hartlibe. On the opposite margin of the same page, and apparently in the poet's handwriting, is the following:

"When that day of Death shall come,
then shall nightly shades prevaile—
soone shall love and musio faile—
soone ye fresh turfes tender blade
shall florish ore my sleepinge shade.
J. Milt-nius
M. A. C. Coll.

Under these is a pen-and-ink outline portrait in profile, and below is written "Myself, 1640."

On the margin of the opening page of 2 Maccabees is this MS. note, beginning opposite ver. 18: "London—perhaps ye reason why the Persians worshipe fire to this day, 1630;" this inference being drawn from the purification of the Temple, as explained in that verse, being combined with a command to keep the feast of tabernacles "and of the fire."

On the title of the New Testament is "Johne Miltone, B. A. M. 40."

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 5, 1883.


SOME communications that we intended to publish this week must be deferred to another number.

AT our last meeting in Argos, Aug. 25, 26, four persons came forward for baptism. On Sunday afternoon we repaired to the water, when Brother Barnhill immersed these earnest seekers of salvation as commanded by the Redeemer.

THE current y ar is one marked for oft-repeated and dreadful calamities. Another terrible chapter is to be added to the already crowded pages of its saddening history. Since our last issue intelligence has come to hand giving account of one of the most tremendous outbursts of the internal forces pent up in the earth that has ever occurred. Volcanic eruptions, earthquakes and tidal-waves all combined have wrought such destruction in the Island of Java and neighboring islands as renders description almost completely impotent. Towns have been swept away, mountains split in pieces and sunk into the sea, and new volcanic mountains have arisen. It is supposed that fully 75,000 persons have perished. Our limits this week forbid an extended summary of details.

FOR the benefit of many of our subscribers and friends who may desire to visit either Chicago or Fort Wayne this fall on matters of business, or for any other purpose, we give the following notices of very cheap rates over the Pennsylvania Company's Road, at the times designated in the notices. Heretofore very many have availed themselves of the opportunities of visiting these cities at the greatly reduced rates annually afforded by this company, and us many, or more, will gladly avail themselves of one more proffered opportunity. The notices are official. Any interest our brethren may have in fairs is, of course, limited to the agricultural, stock-raising, and mechanical departments.

Cheap excursion tickets will be sold to Fort Wayne by the Pittsburgh, Ft. Wayne and Chicago railway during the continuance of the Northern Indiana Fair, Sept. 10th to 13th; and on Thursday, Sept. 13th, a grand special excursion will be run, for which extremely low rates have been announced. You had better go. The Northern Indiana is one of the best and biggest fairs of the country.

Special excursion tickets to Chicago and return will be sold by the Pennsylvania Company, Tuesday, Sept. 11, good returning until Thursday, Sept. 13, for the benefit of those desiring to visit Chicago and see the Exposition of 1883. For information as to the cheap round trip rates and time of trains, apply to the nearest agent of the P., Ft. W. and C. Ry.

## Communications.

### THE GLORIOUS FUTURE AS REVEALED BY GOD'S HOLY PROPHETS.—Concluded.

The next prophecy says: "And they shall plant vineyards and eat the fruit of them." Amos says the same thing. Jer. xxxi. 5, says, "Israel shall yet plant vines upon the mountains of Samaria, and eat them as common things." The Jews planted their vineyards most commonly on the side of a hill or mountain. In these vineyards the keepers and vinedressers labored, digging, planting, propping, and pruning or hurting the vines, gathering the grapes, and making wine. They formed a distinct class among cultivators of the ground. Travelers say it is a rare thing to pass a mountain, even in the wild parts of Judea, which does not show that it was formerly terraced, and made to flow with oil and wine, though it may now be desolate and bare.

Says one traveler, There are many old districts that are sadly encumbered with rock, yet the soil among these rocks is of a very superior kind, and were the rock somewhat broken up, the large places piled, and the small mixed in the soil, it might be made very productive.

There is very striking proof of this in some districts, as that about Hebron, which abounds with rock and yet is covered with the most productive vineyards. As to such a rocky country being so spoken of in the days of the patriarchs, I suppose that it was in truth, at that time the finest of lands; that rock which now lies bare in so many places, was then all covered with earth of the richest kind.

What a garden of delights this must have been, when instead of grass making green the surface, verdant and luxuriant vines were their clothing.—Bible Dictionary.

But today the soil, like the best, is resting under the abomination of desolation, awaiting the time of Zion's appropriate favor, when the prophecy of Ezekiel will be fulfilled, saying:—"But ye, O mountains of Israel! ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold, I am with you, and I will turn unto you, and ye shall be tilled and sown."

And also the prophecy of Joel, that says, "And it shall come to pass in that day, that the mountains shall drop down new wine."

Isaiah tells us that the sons of the alien shall be Israel's plowmen and vinedressers. Isa. lxi. 5.

Thus it is in exact agreement with the word of God, that Israel will plant vineyards and eat the fruit thereof. And they will do it too, without breaking a temperance pledge. They will have something within them, that will render absolutely unnecessary the fruitless efforts of temperance organizations, which are as powerless to change the carnal heart of man, as his efforts are to Christianize the world. Israel will have within them a new heart, and a new spirit, consequently the stony and carnal heart will be taken away, and they will not commit sin in drinking the pure wine of God's creation. We understand that God caused the earth to bring forth the grapes for the use of man, and that it is right and proper for man to use them, for it is for their health.

"Take a little wine for thy stomach's sake," is a Bible truth, but man who is in possession of a carnal nature will use in excess that which God has created for his health; thus by his gratification of his carnal appetite, he turns that which was calculated to be a blessing to himself, into a curse. But the time is coming when wine shall both be produced and drank in the kingdom of God. New wine shall make the virgin daughter of Israel merry and glad. Well, amen, let it be fulfilled.

The next verse says, "They shall not build and another inhabit; they shall not plant, and another eat." There was a time in Israel's history when the reverse of this was true. If you will turn to Deut. xxviii. 30, you will find that Moses in announcing the curses that should come upon Israel for not keeping the law which God gave them by him, he mentions among them the fact that they should build and another inhabit, and plant vineyards and not gather the grapes thereof. And all this has literally come to pass. But the time is coming when God will give them a heart, so that they can keep his law, and then he is going to have fulfilled this prophecy, which says they shall inhabit the houses they shall build, and eat the fruit of the vineyards they shall plant, for they shall be planted in their own land, and never again be removed out of it; for the Lord says he will rejoice over them to do them good, and will plant them in their own land assuredly with my whole heart, and with my whole soul.

The next verse says: "For as the days of a tree are the days of my people." What does that mean? says one. Why the idea is that Israel will live a great while in mortality, and then forever in immortality. "As the days of a tree," etc.

On this point I will quote from "the unwritten word," by Dr. March. "Far back in the ages of the past a wind-wafted seed fell into the fertile soil of a mountain valley of California. It was among the smallest of seeds. But at that time God was calling Abram to sojourn in the land of Canaan. A hundred years passed on, and Abraham died, and that seed became a tree. Three hundred years more pass, and Abraham's descendants march out of Egypt, and that mighty tree still towers its gigantic height toward the sky. Five hundred years more pass, and Solomon is upon the throne of David; and the history of Greece and Rome is not yet begun, but that tree is still growing. A thousand years more are added to the world's history, and the Rightful Ruler of the world rises from the dead, and that tree still lives. And now eighteen hundred years more come and go, the new world has been discovered, and still that mighty tree, which was alive and no bigger than a blade of grass springing from a decayed seed in Abraham's day, is still lifting its towering columns of green verdure to the skies. It is one hundred feet higher than the highest structure reared by human hands in America. That tree has been the contemporary of Abraham and Moses and David, of Cæsar and Mohammed and Napoleon. It has flourished in perennial beauty while one hundred and twenty generations of men have appeared on the earth and returned again to their original dust. And yet it is green and full of life today.

It all sprang from one small seed that was buried in the ground four thousand years ago. And it may be seen by travellers who pass that way today."

What a fit object, then, are trees to illustrate the longevity of the coming nation of Israel! God's people. God's elect! As the days of a tree shall be the days of my people, saith the Lord, and mine elect shall long enjoy the work of their hands. Israel is God's elect nation, chosen by him to "show forth his praise:" and through them God has blessed the world, and through them he is yet going to bless the world more abundantly in the coming age, when these prophecies shall all be fulfilled.

For if the fall of Israel is the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness; that is, how much more riches shall accrue, when the fulness of Israel is received from the dead, for what shall the receiving of them be but life from the dead.

The next verse reads, "They shall not labor in vain," that is, the result of their labor shall have its desired effect, and they shall long enjoy the fruit of their labors. Neither shall they bring forth for trouble. That is, their offspring or children shall not be brought forth for trouble, as it was in the past in fulfilment of the curses spoken by Moses in Deut. xxviii. 41: "Thou shalt beget sons and daughters, but thou shalt not enjoy them, for they shall go into captivity." But when this Scripture is fulfilled in the kingdom of God their "children which they shall beget and they shall not be few," shall remain forever in the land, and be all taught of God, and great shall be the peace of their children. Isa. liv. For they are the seed of the blessed of the Lord, and their offspring with them. And they shall be to the Lord a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good which the Lord shall do unto them, and they (nations) shall fear and tremble for all the goodness and for all the prosperity that the Lord will procure unto them. Read all of Jer. xxxiii.

And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear. This indicates God's readiness to grant whatever they out of their pure heart may desire.

The last verse says, "The wolf and the lamb shall feed together." What a wonderful change must be wrought in the ferocious nature of the animal creation, when this wonderful prophecy is fulfilled! Isaiah speaking of the same glorious theme says, "The wolf shall dwell with the lamb." This shows us that the wolf and lamb shall both feed and dwell together. The wolf is now a flesh devouring animal; a lamb would now be greedily devoured by a ferocious wolf; but in the coming age of Messiah's conquest, the wolf will feed on the verdure of the soil as does the lamb. And the lion also shall eat straw like the bullock. This implies that the herb of the field will become the food of the wild animals. Isaiah tells us the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young shall lie down together. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the adder's den. What a glorious age that will be when the animal creation will be free from their ferocious natures, and will not hurt nor destroy in all God's holy mountain. Ezekiel says Israel shall no more be a pray to the heathen, neither shall the beasts of the land devour them; for in that day, says Hosea, will the Lord make a covenant for Israel with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground, and he will break the bow and the sword and the battle out of the earth and will make them to lie down safely, saith the Lord. And dust shall be the serpent's meat, that is, the serpent will not be allowed to eat the flesh of any reptile whatever, for dust shall be his meat saith the Lord. They shall not hurt nor destroy in all my holy mountain saith the Lord. The holy mountain of the Lord, or mountain of the house of the Lord will be the elevated Jerusalem, the city of the Great King, that will then be established in the tops of the mountains. For all the land from Geba to Rimmon south of Jerusalem shall be turned as a plain and lifted up and inhabited in her place. Zech. xiv. For, says Jeremiah, the city shall be builded upon her own heap and the palace shall remain after the manner thereof.

This will constitute the head quarters of the age to come; the centre of the yet to be Christianized world. Here is where the throne of David is to be re-established; and says Jeremiah, iii. 17, at that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered into it. Isaiah and Micah say all nations shall flow into it, and from thence shall go forth the word and law of God that all nations shall hear and obey. And the result will be the whole earth shall be filled with the knowledge of the glory of God as the waters cover the sea. Does the knowledge of the glory of God cover the earth today? Is there any prospect of its being filled with the knowledge of God's glory this side of the coming of Christ? Nay, just the opposite is true; for saith the sure word of prophecy, "Behold darkness shall cover the earth and gross darkness the people, but the Lord shall arise as the glory of Israel, and the Gentile nations of the earth and their kings shall come to their light and to the brightness of their rising or in other words all nations shall flow unto the restored Jerusalem (see Isa. lx. 1, 2).

Well, let the word be true, and let it have free course. Thank heaven "the word of God is not bound." Let its blessed light shine which reveals the heavenly truth that the earth on which we dwell is about to emerge from the darkness that for nearly 6000 years has enveloped it, into the light and glory of the coming day whose light shall never dim, when the righteousness and salvation of Zion shall radiate as the brightness of the sun. When the immortal voices of the resurrected saints above the earth shall shout "Alleuia, for the Lord God omnipotent reigneth, and the kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever."

IRA FORBES.

### To the Brethren in Iowa regarding the Conference.

Brethren we see the notice in THE RESTITUTION, the time and place. We trust there will be an interest manifested in trying to come to the meeting, that we may all be mutually benefitted. There is much need of our making an effort, for if we expect to wear the crown we must bear the cross, if it be a cross. We would like to see our brethren and sisters from all parts of the state, and from other states. Most of the brethren at Glad Brook are from Illinois, and will do the best they can to make all comfortable.

Those coming from different parts better get a map of the state. I will give some of the changes. Those coming on the Northwestern will change cars at Tama City: those coming on the Milwaukee will change at Tama City also; those coming on the Iowa Central will change at Gifford. I trust the Board will all be there, and the churches represented as requested in the notice.

Come one, come all, and let us feast on the bread of life. It may be the last time we will meet in Gentile times.

O. H. CROWN, *Pres.*

JEWETT, N. Y., Aug. 16,

*Editor Restitution:*

Your postal is received, and three papers. Thank you. My memory is not so good as it was once as to passing items. Please allow a little emphasis as to capitals, etc. I had a blessed free time in the chief church here morning and evening on First Day. For exercise and to relieve others, I volunteered to pick cherries, and fell about fifteen feet from right over a picket fence—turned a somersault, cleared the fence, and came down plump on my head, and that on a stone walk! The abrasion on the very top of my head was frightful, and the bruises reached to my feet. No expert, as such, could have achieved such an exploit, and escaped alive, we think. But the sweet memories that came, after the wounds were deftly dressed (with cold water and witch-hazel), were as a balm of healing power and gracious presence!

In my early Advent experience, while in prayer, in answer to the good spirit's humbling questions to my heart, I gave up my health, my voice, my family comforts and our only child (our Grace), and now I realized, as never before, God's faithfulness, his loving kindness and care—having given them all back with blessing. My whole being seemed as if dissolved, in the presence pervading me, both in the prayer and in its precious revival. "Bless the Lord, O my soul." My hope to live and welcome "the Coming One" was never quite so strong as now. Amen.

Pardon so long a statement, of my personal experience. My private consciousness would keep me out of sight, if I could in that way set forth Jesus, and discharge duty which gratitude constrains me to at least undertake in my humble sphere. This, though not intended when I began writing my answer to yours, may be (as I now see) my most important present duty.

Blessed be God, who is a present help in every time of need. Amen!

Lovingly yours in hope.

J. B. COOK.

## Youths' Column.

### Sowing.

Are we sowing seeds of kindness?
They will blossom bright and fair.
Are we sowing seeds of discord?
They will ripen into woe.
Are we sowing seeds of honor?
They will bring forth golden grain.
Are we sowing seed of falsehood?
We shall yet reap bitter pain.
Whatsoe'er we are sowing be,
Reaping, we its fruits must see.

We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.
Seeds of good or ill we scatter
Heedlessly along our way,
But a glad or grawsome fruitage
Waits us at the harvest day.
Whatsoe'er we are sowing be,
Reaping, we its fruits must see.

### "It Would Hurt Me the Most."

"Would you like to buy some berries?" said a cheerful voice at the back-door.

"How many have you?"

"Two quarts."

"Are you sure there are so many?"

"Yes, ma'am."

The lady hesitated. It really looked to her like quite a small measure.

"I wouldn't cheat, ma'm," said the same clear voice; "it would hurt me the most if I did. But you can measure them."

They were all right, and the lady bought them, the little girl going on her way in the glad possession of her hard-earned money, and in the possession of a truth that it would be well for us all to learn—that when in any way we cheat or rob others, we injure ourselves the most.

### Heroism at Home.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life and imagine we would be far happier in other scenes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing; yet who can tell the good they accomplish? One slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of a harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in the dear home circle can look back in after years, and, as he tenderly utters our name, says: "Her words and example prepared me for a life of usefulness; to her I owe my present happiness," we may well say, I have not lived in vain.

### A Nocturnal Ascent of Vesuvius.

No one who has not attempted it can have an idea of what Vesuvius climbing is, and to those who have made the experience it is needless to explain. An almost perpendicular stride of from two to three feet brings one to a higher layer of lava, where one tries to steady one's self after the exertion, at the imminent risk of sliding backwards in the gritty, slippery ashes. In the daylight this is difficult enough, but the darkness adds considerably to the task. In the true Italian spirit of "Chi va piano va sano," we climbed and rested alternately, a Vesuvius party always presenting to my mind the idea of flies walking up a wall. After resting at the half-way hut we resumed our climbing, occasionally stopping to listen to the explosion of the mountain, or to marvel at its trembling. At three o'clock a. m. we stood upon the summit; and neither pen nor pencil could adequately portray the scene. The whole place seemed aglow, and the ground under our feet was shaking. At some distance behind the old crater, which is now closed, arose the new one, a cone of considerable height, and out of this seething cauldron was being launched at regular intervals, volumes of ashes, stones, and boiling lava, with a noise like artillery.

The deafening noise, the constant oscillations of the ground under our feet, and the nearness to the infernal power, all conspired to strike terror to the hearts of those whose senses were not dulled by familiarity with the awfulness of the scene, and I confess the feeling of the mind, after the first moment of stupefaction, was a keen realization of the utter helplessness of man in the presence of such an agency as this, and of our own insane hardihood in deliberately placing ourselves where, at any moment, the ground might open under our feet and engulf us in the horrible abyss.

We were, perhaps, ten persons in all—for, during the ascent, we had been overtaken by a smaller party, consisting of two gentlemen, an Englishman and a Frenchman, with their guide—and, I confess, the manner and remarks of each, when observing the same phenomenon, was a curious study. The Englishman's coolness and practical common sense in demanding facts and data, the Frenchman's broken and disjointed exclamations of alternate wonder, admiration, fear, and horror, the German's scientific conjectures as to the how, and when, and wherefore of the threatened eruption, joined to the childlike excitement of those Neapolitan guides who had not before been in the immediate presence of the mountain in agitation, and the quiet, commonplace remarks of those older guides, whose familiarity with the scene was almost unnatural,—these various national characteristics combined to form a whole that interested the mind almost in spite of itself. There was only wanting some wide-awake American, who would surely have speculated as to how such a grand mechanical force could possibly be one day utilized for some commercial purpose.

But there was still some time till dawn, and tired nature reminded us we were not made of iron. So the warm ashes offering a soft and comfortable couch, we wrapped ourselves up and laid down to rest. Profound rest it was indeed to the most of the company, even in that scene; one after another the heavy eyes closed, and the sonorous breathing of not a few told that they were far in the land of dreams. In a few moments I found myself the only living being awake upon the top of Vesuvius, so many thousand feet in the air, alone, in close proximity to one of the most appalling powers of God's creation.

As I lay and mused, scenes and disjointed thoughts passed through my mind like the half-formed and easily-disturbed pictures in a kaleidoscope. A vision arose of those days of horror in A. D. 79, when the lovely and flourishing cities nestling at the base of the mountain were overwhelmed with its ashes and scoria, its inhabitants, in the pursuit of pleasure, justice, gain or science, sealed up for almost eighteen hundred years; of the great philosopher commanding the Roman fleet at Misenum, who, seeing the threatening cloud-cap of Vesuvius, hastened to the devoted spot, half in the desire of rendering assistance to the distressed, half in the hope of increasing his knowledge by fresh meteorological observations, but like so many ill-fated ones of lesser moment, falling a victim to the all-destroying shower.

Suddenly my musings, if they can be dignified by such a name, were interrupted; a great darkness seemed to fall upon us, and the friendly eyes of heaven paled and went out, Vesuvius seeming by contrast to burn more fiercely; a cold wind swept over the mountain, causing us to wrap up more closely and nestle deeper into the ashes. Low down in the eastern sky there was a sort of vibration in the air, a shooting up of a ray of light, and then another, and gradually a steady paleness, deepening into a rosy flush, and then a great red globe seemed to be launched rapidly into space above the horizon. I say "seemed," for it was but the optical illusion of refraction which to the children we illustrate with a coin in a glass of water.

We were now on the eve of the desired moment for which we had toiled and waited—the glorious sunrise from the top of Vesuvius. Slowly the god of day drew aside his morning curtains, as he rose to view, seeming more gigantic than at mid-day.

Long we stood and gazed in profound silence, drinking deeply of the exquisite beauty and sweetness of the scene, and then with a deep-drawn sigh of too intense delight, one closed one's eye to photograph, if possible, forever on memory's tablets, that scene of passing fairness.

But with the dawn of day real life was again upon us, with its, by contrast, too prosy paths and thoughts, and so we had reluctantly to bid adieu to Vesuvius, with its horrors and dangers and fatigues.

## SEE HERE! READ THIS!

Quite a large number of our subscriptions have expired in June and July, and are hence delinquent. Please renew as rapidly as possible, as we need the assistance of all our friends. Some who promised to pay back subscription before this, have not yet done so. We trust they will as soon as possible.

Several complaints have been made of lots of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them.

A. R. UNDERWOOD, Agent.

### BIBLE RESEARCH.

Professor Schrader regards the term Succoth-benoth, occurring in 2 Kings xvii. 30, as pertaining only to a single idol, and that a Babylonian one, similar to the names of the remaining divinities of the passage, Nergal, Ashima, Nibhaz, and Tartak. It was only the Babylonians sent by the king of Assyria to dwell in the cities of Samaria who venerated this divinity. The context forbids considering the term in the light of an appellative, with the signification of "Huts of the Daughters," a circumstance which apparently influenced the Masoretic interpreters to point as *benoth* rather than the more natural, perhaps, *banoth*, for popular understanding or use. In like manner the Septuagint and the Vulgate, in very properly presenting the proper name as Sokchoth-Benith and Sochoth-Benoth, reveal a reference to the deity revered by the Babylonians. This agreement can scarcely be mistaken as pointing to the high antiquity of the term and derivation from the Babylonian *banit* (the native feminine participle of the root *bana*), often applied in the inscriptions to that divinity who was the consort of Merodach—viz., Zir-banit or Zarpanit. From which it is to be inferred that the Succoth-benoth of the Book of Kings is simply a corruption for the original Zir-banith. The name means "the giver of seed," that is to say, "posterity," and is therefore a name of the goddess of fruitfulness and physical propagation.

Mr. Henry A. Harper calls attention to an expression in the Gospel of Luke which incidentally involves an indication as to the site of Calvary and the Holy Sepulcher—namely, "Simon, a Cyrenean, coming out of the country," Lu. xxiii. 26. Now there are four great roads reaching Jerusalem, to-wit: 1, that from the south, coming from Bethlehem, Hebron, etc.; 2, that from the west, coming from Joppa, 3, that from the east, coming from Jericho; and 4, that from the north, coming from—what would naturally be said? certainly no town of importance, but with most propriety, coming from out of the country, the heart of the land, really from the districts of Samaria and Galilee. This points to a position for the sepulcher on the northern side of Jerusalem, while without the gates "yet nigh to the city," a position in the vicinity of the so-called Jeremiah's Grotto.—*The Independent.*

CINCINNATI, O., Sept. 1, '83.

*Editor Restitution:*

Receiving information that a movement is on foot to publish in book form the notes on "The Coming Age," by Prof. J. P. Weethee, which appeared from time to time in your valuable paper, I am reminded to add a word of encouragement in favor of the project.

My acquaintance of over thirty years with Prof. Weethee and his writings makes me unhesitating in recommending the publication of this or any subject from his pen. Having known him these many years to be a devoted student of the Word and his knowledge thereof, I am assured of his ability to master the subject in question, and further assured that this publication will be received with pleasure and read with interest and profit by many. I therefore take great pleasure in recommending an early publication of said work in book form.

Yours Respectfully,

GEO. D. FRY, Sr.

### To the Friends of "The Restitution."

The cost of publishing THE RESTITUTION for the year just closed exceeded the receipts over $380. To repay this deficiency and secure means to publish the paper another year, we must raise, outside the regular subscription, at least $600. To secure that amount, the Board of Directors have requested me to appeal to each subscriber to contribute at least one dollar extra. This is not asked as a donation, but brethren are requested to send names of persons to whom they wish the paper sent, with their contributions and the paper will be sent to such persons in payment for the amounts sent by each.

There are a large number of brethren and sisters in different localities who are unable to pay for the paper, and who would be very glad of the privilege of reading it. These are known to Brother Chaplin, the Editor. I would suggest that brethren who have no one to whom they specially desire to send the paper, send their contributions to THE RESTITUTION office with a request that the paper be sent to some worthy Christian who will appreciate it, but who is unable to pay for it. In this way brethren will be able to gladden the hearts of many poor but honest good Christians, and at the same time help to furnish the means to keep the paper going.

The fund will be known as "Free Will Offerings." Let each reader of THE RESTITUTION make a small sacrifice, and contribute at least one dollar, always remembering that the many persons to whom the paper will be thus sent will thank and bless you, and your Heavenly Father will reward you.

R. S. DWIGGINS, President.

# Communications.

## "INHERENT NATURE OF CHRIST."

I have observed several papers on the person of our Lord in THE RESTITUTION from time to time. It seems to be generally acknowledged that it is a subject on which no one should presume to be dogmatic, with which I quite agree. In your issue of July 18 is an article on this subject, from "McCulloch's Credibility of the Scriptures," in which the principle I refer to is well stated. He says, "mankind are to regard the Messiah in his official position only, and not according to his inherent nature; for on this subject we have no instruction given in Scripture." He says again: "I fall back, therefore, upon our Savior's own declaration concerning himself, Luke x. 22, 'No man knoweth who the Son is but the Father.'" And yet again, "As respects the office, function, and authority of Jesus as Messiah, the Scripture is perfectly clear."

Some time ago I touched on this subject very slightly in THE RESTITUTION, in an article entitled "Jesus both Lord and Christ," in which I maintained the paramount importance of the Messiahship as compared with the Sonship of our Lord, for similar reasons to those given by the writer of the article above referred to. I suggested belief in the supernatural conception of our Lord, and in his resurrection from the dead, as necessary elements in the Sonship—quoting Luke i. 35, and Rom. i. 3, 4.

In support of the vague and uncertain character of the Sonship, I mentioned the fact that upward of thirty different opinions on this subject, giving rise to nearly as many sects, have existed in the professed Christian Church. With the editor's permission I would take the liberty to transcribe a jotting of these opinions I made some years ago. I feel confident it will demonstrate better than any arguments the futility of any attempt to dogmatize on this subject, in the way of making any view of it the article of a creed, or a first principle in salvation or Christian fellowship. It is well known that the doctrine of the Trinity, as it is called, is the fundamental point in the so-called evangelical creed of Christendom, as also of those of the Roman and Greek Catholic churches. Among the brotherhood in substantial agreement with THE RESTITUTION, the Christadelphians have made denial of the personal pre-existence of Christ an essential element of faith; while others, a very few, however, have gone so far in the other direction, as to make belief in pre-existence necessary to faith. While, as if to emulate the diversities of past centuries, a few others have declared, and maintained in printed documents, that Jehovah of the Old Testament, and Jesus of the New are one and the same person. This latter belief, held as it is along with belief in the reality of the death of Jesus, must surely be at a loss to account for the sustaining the universe during the time between the death and resurrection of its great Lord.

I now give the list of opinions and sects referred to, with the centuries in which they originated:

FIRST CENTURY.

1. Gnostics. Denied that Jesus Christ had come in the flesh—held that he was a purely spiritual or ethereal being, and not son of David, or Messiah.

SECOND CENTURY.

2. Nazarenes. Held that Christ was born of a virgin, and was in a certain manner united to the Divine nature.

3. Ebionites. Held that Christ was born of Joseph and Mary, but was a messenger from heaven, and partook of the Divine nature.

4. Sothites. Greatly honored Seth, and regarded him as the same person with Jesus Christ.

5. Serpentinians. Held that the serpent which deceived our first parents was either Christ or Sophia (wisdom) in the form of that animal.

6. Monarchians. Denied a plurality of persons in the Deity.

7. Patropassians. Held that the Father was so closely united to the man Christ his Son, that he suffered with him in his afflicted and ignominious death.

8. Artemonites. Nearly of the same opinion as the last mentioned, but formed a separate sect.

THIRD CENTURY.

9. Manicheans. Held that God created two beings of eminent dignity—one Christ, the other the Holy Ghost.

10. Nestians. Held that the Supreme God, the Father, absolutely indivisible, united himself to the man Christ, the Son, and was born and crucified with him.

11. Sabellians. Held that a certain energy proceeding from the Supreme Father, or a certain portion of the Divine nature was united to the Son of God, the man Jesus.

12. Beryllus. Held that Christ had no proper subsistence before his birth, or any other Divinity than that of the Father; in other words, that Christ had no existence before Mary, but that a spirit issuing from God the Father, superior to all human souls as being a portion of the Divine mind, was united to him at the time of his birth.

13. Paulians. Held that Christ was born a mere man, but that the reason or wisdom of the Father descended into to him at his baptism.

FOURTH CENTURY.

14. Alexander, Bishop of Alexandria. Held that the Son was not only of the same eminence and dignity, but also of the same essence with the Father. [Arius opposed this doctrine.] This seems to be substantially the doctrine of the creeds.

15. Arians. Held that the Son was essentially and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created out of nothing; that, by his subordinate operation, God the Father created the universe; and therefore Christ was inferior both in nature and dignity.

16. Semi-Arians. Held that the Son was *Homoiousios*, that is, similar to the Father in his essence, not by nature but by a peculiar privilege.

17. Eunomians. Held that the Son was *Heteroiousios*, that is, unlike the Father, as well in his essence as in other respects—closely resembling the Arians, though a distinct sect.

18. Apollonarians. Held the Divinity of Christ, but maintained that the body which Christ assumed was endowed with a sensitive but not a rational soul. That the Divine nature performed the function of reason, and supplied the place of the spiritual and intellectual principle in man which we call mind.

19. Marcellus. Considered the Son and Holy Ghost as two emanations of the Divine nature, which having performed their respective offices were to return into the substance of the Father.

20. Photinus. Held that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a certain Divine emanation or ray, which he called the Logos or Word, descended upon this extraordinary man, and so Jesus was called the Son of God, nay, God himself.

FIFTH CENTURY.

21. Nestorians. Maintained a distinction between the Son of God and the Son of man; between the actions of the one and of the other. They employed terms which favored the notion of Christ being composed of two distinct persons. They denied the title frequently given to the Virgin Mary *Theotokos*, mother of God, and that she ought with more justice to be called *Christotokos*, the mother of Christ, as the deity can never be born or die, and consequently the Son of man alone could derive his birth from her.

22. Monophysites. Held that in the Son of God there was one nature, which, notwithstanding its unity, was double and compounded.

SIXTH CENTURY.

23. Aphthartodocetæ. Held that the Divine nature had so insinuated itself into the body of Christ from the very moment of the virgin's conception, that the body of our Lord changed its nature and became incorruptible.

24. Phthartolatræ. Maintained that the body of Christ before his resurrection was truly corruptible. Hence they were also called Corrupticolæ.

25. Agnoetæ. Held that to the Divine nature of Christ all things are known; but not so with the human.

26. Tritheists. Imagined three natures or substances in the Deity absolutely equal in all respects, and united by no common essence.

27. Damianists. Distinguished the Divine essence from the three persons, Father, Son, and Holy Ghost. They denied that each person was God in itself abstractly, but affirmed that there was a common divinity, by the joint participation of which each person was God.

SEVENTH CENTURY.

28. Monothelites. Held that in Christ were two distinct natures which were so united without the least mixture or confusion, as to form only one person. That Christ was perfect God and perfect man, and that therefore his soul was endowed with the faculty of volition, and that this faculty of volition co-operated with the Divine will. And that in a certain sense there was in Christ but one will.

EIGHTH CENTURY.

29. Adoptians. Held that Christ in his Divine nature was truly and essentially the Son of God; but considered as a man he was only so (Son of God) nominally and by adoption.

30. Rosceliens. Held it inconceivable and impossible that the Son of God should alone assume the human nature, that is, without the Father and Holy Ghost becoming incarnate, unless by the three persons in the Godhead be meant three distinct objects or natures existing separately, though endowed with one will and acting by one power.

TWELFTH CENTURY.

31. Catharists, No. 1. Maintained that Christ being clothed with a celestial body, then descended into the womb of the virgin, and derived no part of his substance from her.

32. Catharists, No. 2. Held that Christ first assumed a real body in the womb of Mary, though not from her.

SIXTEENTH CENTURY.

33. Socinians No. 1. Held that Christ had no personal existence until born of the Virgin Mary—a man like ourselves, though endowed with a large portion of the Divine wisdom . . and in his resurrection from the dead to indicate the certainty of our resurrection. Allowed the miraculous conception and the worship of Christ.

EIGHTEENTH CENTURY.

34. Socinians. No. 2, or Unitarians. Differ from the last named in denying the miraculous conception and the worship of Christ.

35. Swedenborgians. Held that the Lord was conceived by Jehovah the Father and thus is God by virtue of such conception; also that he rose again with his whole body. Hence the humanity of the Lord is Divine. The Divinity and humanity constitute one person, as in the Athanasian creed.

36. Trinitarians or Athanasians. Held that there are three persons in one undivided Godhead, the Father, the Son, and the Holy Ghost, each equally and truly Divine—fully elaborated in the creed of Athanasius, used in the Church of England, and too long to be quoted here.]

I observe Mr. McCulloch alludes to Phil. ii. 5–7, and Col. i. 15–17, as apparently favoring the Trinitarian and Arian views. I would take the liberty to transcribe some memoranda on these texts lying by me for several years.

In Phil. ii. 6–8, it is evident to me that these three verses are run into one sentence instead of two, because it better suited the translators' ideas. But this could not be done without unwarrantedly interfering with the original. The word "and" in the sentence "and was made in the likeness of man," has no corresponding word in the Greek, and therefore that clause has no necessary grammatical connection with what goes before, as the interpolated word gives it. Hence this clause may begin a new sentence and belong to what follows. Again, the word rendered "was made," is a participle, and may be rendered "being made." Thus, without in the meantime suggesting further alteration, the two sentences would read thus: "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant. Being made in the likeness of man, and being found in fashion as a man, he humbled himself and became obedient unto death." The only voluntary acts here are—1, taking the form of a servant while in the form of God; and 2, humbling himself and becoming obedient while in fashion as a man, or possessed of human propensities continually prompting to disobedience.

The only question here is, When was Jesus in the form of God? Is it absolutely necessary to date this prior to his birth? Was he not in the form of God when, at his baptism, the Spirit descended upon him, and a voice was heard saying, "This is my beloved Son, in whom I am well pleased"? And was it not especially from this date that he "took upon him the form of a servant" in fulfilling the mission he was charged with to preach the kingdom of God, and to finish the work given him to do?

In Col. i. 15–17, it is remarkable that the enumeration of things created embraces only "thrones, dominions, principalities and powers." When the creation of the physical world is referred to, it is expressed in unequivocal terms—for example, in the fourth commandment, "for in six days the Lord made heaven and earth, the sea, and all that in them is." In Col. i., it is singularly different—"by him were all things created that are in heaven, and that are in earth, visible and invisible whether they be thrones, or dominions, or principalities or powers." This looks so like what he said to his disciples when he gave them commission to preach the gospel among all nations—"All power is given unto me in heaven and in earth,"—that it suggests the inquiry whether it does not exclusively refer to his present and future position on the thrones of his Father in heaven and his father David respectively. Although the phrase "all things" is used in this passage, I do not see how the detailed definition, limited to thrones, etc., can be extended so as to embrace the physical world, without charging Paul with a most unaccountable omission. The word rendered "created" also means instituted.

"The revised version omits the article, but manages to retain the construction I object to by rendering "were made" by the participle "being made." This construction is faulty inasmuch as it makes "the form of a servant" consist in "being made in the likeness of man" it is, moreover, not a necessary construction, as the one I have suggested is quite admissible.

J. CAMERON.

JERUSALEM, July 16, 1883.

*Editor Restitution:*

As I see THE RESTITUTION and its readers are and have been misled concerning this people from America styled "colony." This conveys the wrong idea. They do not believe in "colonies," and have claimed nothing of the kind for themselves. They live as one family, inside the walls, say theirs is the house of the Lord, and that he requires them to do no work—simply study the Bible under the instruction of Spofford and his wife: the Lord furnishes them five or six servants so that they may not have any work to do. They claim that they are instructed of the Lord to tarry in Jerusalem till endowed, etc., then they are to go forth to the world.

Now all will see plainly that there is another kind of colony in all this to anything God would be pleased with. This, I hope, will be sufficient, and only refer to this people now—I hope for the last time—to [illegible] right before your readers. They [illegible] imply 'angels of light,' creatures in the hands of Satan, being trained by him for his last great struggle against truth prior to his thousand years of inactivity.

Now this is the kind of a colony we want to see from America: Horny-handed workers who can open up a sugar plantation, and give us sweets from native soil. Then we want one branch of this colony to raise fruits, tomatoes, etc., and run a canning factory, which will give employment to tinners, gardeners, and salesmen in different cities; and another branch to run a dairy and make butter which will sell readily at 40 cents a pound; also make cheese. This and the canning business will give our women a chance to roll up their sleeves and do something. In this colony we will need carpenters, blacksmiths, stonemasons shoemakers, farmers, schoolteachers, plain dressmakers, and many general workers who will be willing to take hold of almost any kind of work. This is only an outline, but this is business, and such a colony as this will not be a reproach to America; neither will there be any trouble about their being sent back at the government's expense; nor will they be found in debt, if properly managed. What this country needs is some of America's vim, enterprise and push, but none of her fanaticisms. We want to see an American furniture store here: nothing is to be had here save what is manufactured out of poor pine. Wood-seat common chairs, and rockers of all kinds would sell rapidly at a big profit; also bureaus. Then our nails, rope, locks, paints, clocks, oilcloths, kerosene oil, matches, lamps, boots and shoes, and many other things I could mention, are a long ways ahead of what we find here. And the earnest desire of the business men here is that a steamship line direct from Joppa to some American port will soon be established, that they may look to America instead of Europe. I think America has been losing a big trade here through muddle-headed government representatives in the past, men who cared only for their salary and self-aggrandizement. I saw three tailors this morning who each want a new sewing machine, the Howe preferred, for they have an old one of that kind, and they would be satisfied with it if there were a hundred others better and cheaper. A dozen machines for shoemakers could be sold now. This of itself would make a good business for a live Yankee. Several of our improved windmills, with grinding attachments, would sell here, and do a good business making bread-stuffs—natives will not use bolted flour. If a colony does come I hope it will bring this kind of an outfit for its own use.

The Jews now returning are principally from Roumania, and many of those have been coming for the past few weeks. The Lord knows what country he will start the next lot from. We can only look on, watch and admire his moves and different dealings with different people. Many of these now coming are stout young men who would be so glad to have a place to work among a colony of honest Americans. This kind of help would suit them better than charity and living in idleness. Who will be the first to organize this kind of a genuine charitable arrangement? Now, to conclude this colony talk, for the present, I want to ask, what would a body of Americans do without a newspaper in their midst?

Referring to what Mrs. D. has said of myself, I want to say that I am a native-born American, likewise my father. We spring from the old Pennsylvania stock (I judge from the name) of Israelites; but we have been inter-married with other peoples till the Jewish features are about extinct. Several generations ago, as our people began to get away from the restraints of Judaism, and to mingle with other people, the desire to lose sight of their nationality caused a change in the spelling of the latter part of the name, from stein to steen. However, the change was only in part, many of our connexion still holding to the original. My father took up the con. because he disowns his nationality. But I trust it will not continue so long. If he—poor old man—could see the bright future for his race that I do, he would not be long getting ready to come to the country that will soon fall into the hands of its rightful owners. Ours, if heirs according to the promise, as I have said before, being the seed of Abraham is not sufficient. Some advocate this, but it is a great error. But few of my father's relatives have made any profession. I thank God I don't spring from a family of hypocrites. They have been blinded, and are honest enough to confess it; my opinion is, to see one's own ignorance is the beginning of wisdom.

I have just received a merited rebuke. It came in the way of a fire-frame piece. This morning I took the purse, when I went to the market for our daily bread, and noticed that it was running low; and just for one moment I harbored thoughts of where the next was to come from. If God had once allowed that purse to run dry, then I might have some reason for uneasiness. But it has been replenished every time before it was needed. How hard Satan does try to get us to look back at Egypt. I want no better proof that I am not just where the Lord wants me, than for this increase of "oil and meal" to be cut off.

How I long for that season of genuine conversions to set in, when I, too, may become truly converted. Then these times of doubt and evil surmisings will be no more; then a new heart will be given me. About a year ago I imagined I had received that new heart; but that was a great delusion, for what I thought was a new heart proved to be no better than the old one.

Now my opinion is that false teachings have made more infidels than anything else. What we want to battle against infidelity is the truth. To tell men who are capable of thinking for themselves, about people of the popular churches having a different kind of heart from their own, is sheer nonsense, for it is easy to see that this is not true. Man's plan is to make it appear like it is nothing to gain the kingdom, and a careless disregard for these things naturally follows. But to teach truth, show the people that there is something instead of clouds and thin air) to be gained by hard, persistent effort. Then the difference will be visible. Sometimes I almost come to the conclusion that it will be necessary to just about exterminate the people from the face of the earth in order to get the world free from man-made creeds and doctrines. Everything is run into shallow formality.

I wish to call attention to the closing words of a splendid article that appeared in THE RESTITUTION of June 13, entitled "Prophetic Notes." If he makes a mistake in the way he quotes Daniel in referring to the Turk, it is a very common one, and one we want to get righted on. I read that text as he does, prior to coming here. Now we take the subject up by starting with the king of the north (Russia) whose his troops (100,000) are now stationed at Erzeroum. His march is here compared to a whirlwind. Americans ought to be able to understand what that means. Everything is overrun that comes in his track. From what I am able to see of the Turkish army, it and the Turkish power will be swallowed up by the Russians. The rank and file of the Sultan's army would gladly put themselves under the leadership of Ras tomorrow. They are "sick" indeed of this hand-to-mouth existence. Gladly would they accept of the proposition to go into Egypt and get a share of the gold and silver brought to view in v. 13. To suppose that when Russia comes into the Turk's country the Turk will gather his forces and march down into Egypt and bring England swooping down upon him, jumping out of the frying pan into the fire, is very poor reasoning, to say the least. But the indefensible part of this view of these kings is, the king of the north puts the Turk to flight, gets possession of the coveted prize, and then goes off and leaves it, for something troubles the Turk, and he gets tired of Egypt, and comes back, here to come to his end, which he certainly would do in Egypt if he should undertake such an exploit as is brought to view here. If it is the Turk who goes down into Egypt, and then returns here, please tell us what becomes of the king of the north. If these events as foretold by Daniel are ever to be recorded in history, they will be summed up about as follows: Russia overpowered the Turk, made an easy conquest of all his territory, enlisted his entire army as Russian subjects, took them to Egypt, and left his own troops to look after Palestine and the other countries taken. And his trip into Egypt was rather more than he contracted for, necessitating the recruiting of his army from the forces left at home. Then some other power takes St. Petersburg and his other strongholds. This news reaches him in Egypt, and he starts back more ferocious than before, gets as far as Jerusalem, receives word that Russia is gone, not recoverable, so he "pitches his tent here" and comes to his end. And what is more fitting than this? Why should not God bring this persecutor of his people into their land and destroy him, at the very time of their deliverance. Indeed, that deliverance will be a double one, and glorious. He followed this people last season after their shameful persecution, even here, and caused the Turk to pass a law forbidding them to enter here. He will follow them to his ignominious end, and may the God of Israel speed the time. Ezekiel xxxviii. and xxxix puts the finishing scenes visibly before the reader's eye.

I had a little conversation last evening with one of the newcomers from Roumania. He has a large family; says it is getting worse and worse for the Jews in that country; many are going to America, for they can only land here through a little strategy or "baksheesh," and this they cannot afford; but this man showed wisdom enough to suggest the idea that God was just as able to bring them here from America when his time comes, as he was to take them there.

Well, these are strange times, indeed. A time for all to find something to do in the furtherance of God's plans. A time when every weight should be laid aside. Time is short for us to "make our calling and election sure" in.

"There is no vacant place in the universe so suggestive as the empty grave of Jesus."—J. H. Pendleton. There is one thing more suggestive to my mind than this. That is, no man in the universe can come any nearer telling where the grave of Jesus is, than that of Moses. P. H. WINTERSTEIN.

## Obituary.

DIED—Sunday morning, Aug. 19, 1883, in the thirty-first year of her age, Sister Sarah Purcell, beloved daughter of Jacob and Hannah Lemon, of Vicksburg, Mich.

Sister Sadie, as she was lovingly called, though for many months a great sufferer, bore her pain in patient, Christian fortitude, calmly and quietly talking of the change which she knew so soon awaited her, and anxiously urging all to come to that fountain that in this trying moment of her life yielded her such soothing balm, such rare peace, even the peace that passeth all understanding.

Through the untiring zeal and Christian life of her parents, she was early led to trust in their God, and five years ago was baptized "into the faith" by our much esteemed Brother Chesebrough. A few days before she died she expressed a wish to see the writer, and how great was our joy on visiting her to see such perfect faith and peace manifested in one who was yielding up her young life, leaving husband and child, parents, brothers and sisters, with the assurance that "all is well," "I know I shall have part in the first resurrection," was oft repeated from her lips. She sleeps in peace, waiting for the watchman's signal.

On Tuesday, at the residence of her parents, I spoke from the text chosen by Bro. Lemon, 1 Thess. iv. 13, 14, assisted by Bro. Chesebrough.

Yours in the Hope.

D. W. WOODWARD.

DIED.—At Hoopston, Ill., July 22, '83, Samuel Frankeberger, Sr. D., aged 67 years, 10 mos., and 14 days.

Bro. Frankeberger was a native of Virginia, emigrated to Indiana and was married to Rhoda Jane Smith, who survives him, in 1838. Began practicing medicine in 1845, which he continued for 33 years, till his infirmities compelled him to stop.

Bro. Frankeberger was the father of fourteen children, nine of whom still live. He was a firm and devoted believer in the faith once delivered to the saints. After living and holding a membership with the Christian Church for thirty years, he heard and embraced the hope of life and heirship in the kingdom through the Christ uniting with the Church of God in Warren Co. in 1869. A firm believer and devoted lover of the truth, its principles the controlling power of his life, and its promises his solace through a long and painful illness of eight or nine months, confined most of the time to his bed. He bore it without a murmur. Sweet sleep came to his relief, with the bright hope of awakening beyond the tears, and beyond the pain. His surviving companion and children mourn not as those without hope, but are comforted by the blessed promises given to those who are in Christ.

D. T. HALSTEAD.

As a tree from the forest is lost to our sight,
—Laid low by the ravage of time—
So our father he lies to death's withering blight
Has yielded with patience sublime.

With sickness and death he had battled through years,
And watched by the bed-side of pain;
To cure dire disease, to dry the sad tears,
And bring health to the suffering again.

A Christian in death, as a Christian in life—
He now sleeps 'neath the prairie's deep green,
Till past the grave's silence and the world's bitter strife,
Our father in glory is seen.

## ANNOUNCEMENTS.

The Annual State Conference is appointed to convene at Argos, Marshall Co., Ind., Friday, Sept. 7, 1883, at 4 p. m., and continue over the following Sunday. A general attendance and a good meeting are anticipated. Let us come together to exhort one another, and so much the more as we see the day approaching.

By Order of the Brethren.

The Lord willing the undersigned will meet and hold a series of joint lectures with John N. Cole, of the Christian Church, to continue four nights or longer, beginning Sept. 11, at the Green Mound schoolhouse, twenty-five miles southwest of Stockton, Kan. I would be much pleased to see Elder Finn or some other able brother there, to deliver additional lectures in the daytime.

JOSIAH M. FINK.

The Annual Assembly of the Church of God will, if the Lord will, convene at the house of the Brethren, in Winchester, Va., on Friday the 7th, before the second Sunday in September, and as it is to be a conference of committees, appointed by various churches in the East, in order to effect a more general union to work in the Lord's vineyard, all of the brethren in Christ, everywhere, who have not been conferred with, as well as all who have, are respectively invited, and all who cannot attend in person, are requested to represent themselves whether individually or collectively, by letter. H. V. Reed, J. W. Wilson, Samuel Wilson, and other able ministers of the Word, are expected to be in attendance. All coming by rail will be met at the Winchester depot, and conducted to the House of the Brethren, where they will be cared for as long as it may suit them to stay.

J. N. BYER,
C. C. FRYER,
J. J. SPAID,
JACOB GOOD,
A. J. MILLER,
J. D. GOOD,
WILLIAM GOOD,
N. J. MORGAN,
} Com.

POSTPONMENT.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. ETHERIDGE, Sec.

The Lord willing, the Christian association of Iowa will hold a conference meeting at Glad Brook, Tama Co., Iowa, on the Toledo and North Western R. R., commencing Thursday, Sept. 13, 1883, and holding over Sunday or longer if the interest warrants. Churches are requested to send the usual number of delegates, and all preaching brethren throughout the state are requested to be present. By order of the Board.

JOHN FITZ, Sec.

The fourth session of Quarterly Conference of the 2d District of Arkansas, will meet with the Annual State Conference, with the Church of God worshiping at Palarm Church, six miles east of Conway, Faulkner Co., commencing on Thursday night before the third Sunday in September. It is desired that every church be represented in this meeting, and to bring a full report of the year's work done at each church, and the number of members. Those that cannot send delegates will please send a report to the secretary. Brethren, come filled with God's love, and strength to push the great work forward.

JOHN W. TEAS,
Box 58, Morrilton, Conway co., Ark.

There will be a meeting of days two miles southwest of Prescott, Kan., to commence Saturday before the 3d Sunday in September. W. J. Orem and John Foore are expected. All are invited.

By order of the Congregation.

# Poetry.

Sabbath Recorder.

## WAITING.

L. C. ROGERS.

"Blessed are they that wait for him."

I am waiting for the coming
Of earth's long-expected Lord,
For the signs are now unfolding
That he gave us in his word:
I am watching, I am waiting,
For that promised glory-day,
Yet I do not cease my working—
I must work as well as pray.

Pray I for the grace of waiting,
For the grace to watch and walk,
That my heart may cease its throbbing,
Cease and strong for any task;
That my eyes may never sparkle
When a shadow passes by,
For the nearest half expecting
Then to hear the midnight cry.

Day and night the mortal knoweth
Off the advent of the Lord;
But the Master plainly showeth
In the teaching of his word;
That that day of days is nearest,
And the shadowy hours of night,
For the signals are appearing
In the earth, and sea, and sky.

I may die before the morning
Of that bright millennial day:
Short and sweet will be the sleeping,
In the twilight shadows gray,
Ere the midnight trumpet sounded,
Bringing through the cemetery's gloom,
And each Christian sleeper waking
From the Sabbath of the tomb.

I am waiting, I am praying,
For the promised glory-day,
And I read each promise saying
Christ is on his earthward way:
I can wait until the Sunrise
Flings my heart for any fear:
Come at noon, at eve, or morning,
I will meet him at the door.

# Communications.

In my wanderings, seeking the hid treasure, I found a forgotten sheaf, also some rich olives, and a few luxuriant, ripe clusters of grapes from Israel's vineyard, which will be to you savory food—that which your soul loveth. The divine command to Israel was: "When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, the fatherless and the widow, that the Lord thy God may bless thee in all the work of thy hands." Deut. xxiv. 19-21.

How strange this simple provision for the stranger under the law should so forcibly point to God's loving care for them in the gospel plan! Israel's unthought-of sheaf was according to God's purpose, *designed for such as* Cornelius, the first to receive the gospel from among the Gentiles, who was a just man, and one that feared God Acts x. 22. It was not enough for the hungry stranger to glean the corners of the field (Lev. xix. 9-10): a more abundant supply was Jehovah's reserve for them. The forgotten sheaf contained many ears bound together in one, not in an unripe state or condition but bending with golden fulness like a sheaf of wheat which ascendeth (margin) or cometh in its season (Job v. 26), cut down by Israelitish hands, but found by the stranger as the first fruits or ripe sheaf to be waved before the Lord when the sweet Sabbath began. Lev. xxiii. 16; Deut. xvi. 9. This sheaf left alone matured by Israel, therefore their portion if gathered; but should they fail to harvest it, then it became Jehovah's free gift to the stranger, (Rom. v. 15, 16). Israel was not to assist him in obtaining it, but he was to go over the same ground Israel had reaped, and when he found it, it was his lawful right to bear it away. Thus we see salvation is of the Jews, but through their fall salvation is come to the Gentiles. Rom. xi. Surely "the Lord preserveth the stranger," (Psa. cxlvi. 9), yea, loveth them in giving them food and raiment, and commandeth Israel to do the same. (Deut. x. 18, 19).

And when Jehovah entered into covenant relationship with Israel, he permitted the stranger to hear the words of life, in which there was a whisper of assurance to him also, saying, "Neither with you only do I make this covenant and this oath, but with him that standeth here this day before the Lord our God, and also with him that is not here with us this day. Read Deut. xxix. 14-15; Acts ii. 37. Have we not in this a figure of the true, a pattern of the heavenly things, beginning with Moses and ending with the body or substance, which is Christ? When Israel again enters the land of which it is written, It is mine, saith the Lord; thou shalt say in thine heart, Who hath begotten me these? seeing I have lost my children, and am desolate, a captive, and removing to and fro; and who hath brought up these? Behold I was left alone, these, where had they been? Thus saith the Lord God: Behold I will lift up mine hand to the Gentiles. Isa. xlix. 4-22. Let us not leave one grain of this incorruptible wheat unglean'd; it is our portion, even the fine flour, or the bread made new every Sabbath, called the shew-bread, or bread of faces, or doctrinal bread of intelligence, the antitypes—the wine was made of the fruit of the vine—the living bread which came down from heaven, which if a man eat he shall live forever. John vi. 51. Only the priest and his family could partake of the shew-bread.

We must always remember the forgotten sheaf cannot be obtained unless we go back and gather from the same field in which it was preserved by Jehovah for the stranger, then shall it be said of us as of the poor leper. "There are not found that returned to give glory to God, save this stranger." Luke xvii. 18. Paul testifies, such were we as Gentile strangers from the covenants of promise. Eph. ii. 12.

Shall Ruth gather this "sheaf of purpose" dropped for her by the reapers' kind hands, even Moses and the prophets, and not give a few golden grains to the household? Ruth ii. 15, 16.

"When thou beatest thine olive tree thou shalt not go over the boughs again; it shall be for the stranger, the fatherless and the widow." You will perceive the stranger is mentioned first, and who was permitted to gather from Israel's rich olive tree that which remained. Under the law the oil olive was for light. "And thou shalt command the children of Israel that they bring thee pure olive oil, beaten for light, to cause the lamp to ascend (margin) up always." Ex. xxvii. 20. Also a bin was used for holy anointing: anointing oil. Ex. xxx. 25. And the elders brought this as a willing offering (Ex. xxx. 23) of the root and fatness of this good olive tree—of which olive tree the poor, blind, Gentile stranger is permitted to glean; and as they feel in what they have gathered, they should not be ashamed. "Thou bearest not the root, but the root thee." Rom. xi. 18.

Israel's good olive tree was not beaten until fully ripe; and this by divine command could only be done once, therefore was not entirely stripped of its rich fruit, which produced light, and because some fruit remained—"His branches shall spread and his beauty shall be as the olive tree, and his smell as Lebanon." Hos. xiv. 6. What a wonderful scheme! Not only bread for nourishment but golden light was preserved for the seeking stranger—"To open their eyes, and to turn them from darkness to light." Acts xxvi. 18. To gather was not the only work. They must also beat the rich olives, or the light will not ascend up always. They must rightly divide—or impress the fruit with constant study. Thus, like Noah's dove, they will bear the olive branch in their mouth, gathering it, not from the old world but from the new—a branch from a green olive tree, fair and of goodly fruit. Jer. xi. 16. "A green olive tree in the house of God." Ps. lii. 8.

These beautiful spreading olive branches, full of golden oil, called in the margin "sons of oil," having golden pipes through which they empty the oil out of themselves. "These two branches are the two anointed ones that stand by the Lord of the whole earth." Zech. iv. 12. In Solomon's temple we read of olive doors or doors of light, called everlasting doors. Psa. xxiv. 7. The two cherubim within the oracle were also of the olive, representing the two anointed ones standing before the God of the whole earth. Rev. xi. 4.

Shall we not keep in Israel's beaten path, lest we fail in our search for the "light which was to lighten the Gentiles"?

"When thou gatherest the grapes in thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, the fatherless and the widow: that the Lord thy God may bless thee in all the work of thine hands." Not only was bread given to strengthen man's heart, and oil so that his face may shine more than oil (margin), but wine also that maketh glad the heart of man. Psa. civ. 15. A free gift—if only the stranger "without strength" will enter Israel's vineyard and gather the rich clusters which "run over the wall"—even the "middle wall of partition." No bunch so fruitful and beautiful as that borne on the shoulders of Joshua, or "deliverer," and Caleb, the first fruits from the promised land, Num. xiii. 23, 24, in which was embodied the good report. Heb. xi.

The pure blood of the grape was Israel's food under the law (Deut. xxxii. 14), and it is written that Jesus did not manifest his glory until he brought forth at the marriage feast the good wine. Jer. ii. 1-14. This wine of the kingdom, called by Jesus the new wine, must not be put into old bottles, but renewed minds; then both will be preserved. Matt ix. 17. Isaiah said: Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill (the horn of the son of oil—margin). Isa. v. 1. "This is the vineyard of red wine which the Lord doth keep and water every moment lest any hurt it. I will keep it night and day." Isa. xxvii. 2, 3. Of the fruit of this precious vine Jesus declared he would drink new with his chosen ones in the kingdom of his Father. Matt. xxvi. 29. When he cometh forth to serve girded with incorruptibility and immortality, then corn shall make the young men cheerful, and new wine the maids. Zec. ix. 17. No wonder the bride testified, "the roof of his mouth is like the best wine, when she beheld him going down sweetly, causing the lips of those (margin) who are asleep to speak." Sol. Song vii. 8, 9: giving them beauty for ashes. "The husbandman brought a vine out of Egypt. He called it a noble vine, wholly a right seed." Jer. ii. 4. He caused it to take deep root, and it filled the land, the hills were covered with the shadow of it, and the boughs like the cedars of God. (margin). Psa. lxxx. But the Pagan boar did waste it, and the wild beast of the field did devour it, so that it became a degenerate plant of a strange vine: therefore it was let out to husbandmen for the fruit thereof was to bring a thousand pieces of silver (see Song viii. 11), or the fruits of righteousness; it was something they could buy, but never sell.

We have a type of this vineyard owned by Naboth (or one unit of prophecy), and fruits, which wicked Jezebel (or woe to the dunghill) robbed him of and turned it into a garden of herbs. It was beautiful for situation, being near Jezreel—which signifies the seal of God, or the brightness of the Lord. She not only took away his vineyard, but by her false testimony she destroyed one "full of fruits, blasphemed God and the king;" therefore they killed the last one without the city. Time is not marked; what she sowed, that also she reaped. 1 Kings xxi. 1.

Can we not exclaim with Paul, Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Blessed be God who hath declared, I will not be unto the residue of this people as in the former days saith the Lord of hosts; for the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all things. Zec. viii. 11, 12. And the sons of aliens shall be Israel's vine-dressers. Isa. lxi. 5. If we abide in the true vine—the vine which giveth a good smell—we shall bring forth fruit, and glorify our Father which is in heaven.

E. CAUFFMAN.

# Selections.

## ISRAEL'S CASTING AWAY AND RECEIVING.

The subject for our consideration this evening is "The Casting Away and the Receiving of Israel," as stated by St. Paul, Rom. xi. 15. It is impossible to exaggerate the importance of an earnest, prayerful study of Israel's history, past, present and future, as recorded in the Word of God with extreme liberality of detail. Israel is the key wherewith to unlock the storehouse of prophetic truth. Israel is the door of entrance to many of God's revealed purposes concerning the human race in ages yet to come. Thus a knowledge of the divine dealings with Israel throws a flood of light upon many of the "deep things of God," and helps to assure us that, having accomplished so much in the past, the Lord will not fail eventually to fulfill all the glorious predictions of the future. The history of Israel in the past is grand and interesting, the condition of Israel in the present is mournful and sad, but the history of Israel in the future is brilliant beyond description. The gorgeous language of Eastern metaphor is well-nigh exhausted in setting forth the blessedness and glory of the period when Israel shall be first of the nations upon earth, and when "the Lord of hosts shall reign in Mount Zion and in Jerusalem gloriously."

Thus Israel is the true key to prophecy, and the divine dealings with Israel are an important clue to the right understanding of the purposes of God as regards the world at large. The Bible is mainly a record of Israel's history. Gentile nations are brought into prominence only as they help to elucidate Israel's position and career. The history of the church is to a large extent parenthetical. But Israel falls into the background, and the Church of God comes into prominence, and continues in the same, even to the present day. Nevertheless the time is at hand when Israel and the Church—that is, Jew and Gentile—shall be manifestly one in Christ, and the Jerusalem of earth shall be in happy accord with the Jerusalem of the heavenlies. Yet this is only preparatory to the period when all distinctions of race and nationality shall be abolished, when the kingdom shall be delivered up to God, even the Father, and God himself, shall be all in all.

Man, though created in the image and after the likeness of God, proved to be a failure as regards obedience and homage to Jehovah. Adam failed in Eden; he yielded to temptation and fell. The antediluvian race failed, and the Lord scattered them abroad. Then God called Abram to make of him a great nation, to bless him and make him a blessing, and to give to him, and to his seed after him, all the land of Canaan for an everlasting possession. Israel, Abraham's seed and posterity, failed, filling up the measure of their iniquity by rejecting the Messiah and crucifying the word of life and glory. Nevertheless the Church of God was established on the foundation laid in Christ Jesus, and although the Church has grown and extended, indeed by the divine habitation of God in the Spirit, yet having regard to her high vocation, exalted position, and consequent responsibilities, the Church has failed to recognize and fulfill the claims of him who bought her with his own blood.

Thus regarded from the human standpoint, all is failure. Man has failed, the Church has failed. But have God's purposes failed? Assuredly not. Has truth failed? Have the promises failed? Will the same word of prophecy fail? Will the hopes and aspirations of the faithful followers of the Lord be frustrated? Will man be left to sin perpetually in distant disobedience to God? Will Israel be cast off forever in wicked rejection of her true Messiah? Will the Church always be poor, feeble, disunited body she now is? Most assuredly not. (Rom. vi.) God forbid! Man, redeemed, resurrected, and glorified, will yet come up to the ideal of the divine and perfect standard. Israel, restored, converted, saved, will yet accomplish all the divine purposes and plans. The Church, one with her risen Lord, will yet fulfill her high and exalted destiny and, in loving obedience to her great Head, will continue ceaselessly to make known the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord.

Thus much for glowing introduction to the solemn deliberate and spirit-stirring statement of the apostle Paul: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" It will be useful to look a little at the context, and to connect this fifteenth verse with portions of the verses 1, 2, 11, 15, 25, and 26, of this eleventh chapter of the Epistle to the Romans. "I say, then, hath God cast away his people? God forbid. God hath not cast away his people which he foreknew. I say then, have they stumbled that they should fall? God forbid; but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Now, linking these passages of Scripture with all the previous Divine declarations concerning Israel, begins with the three-fold promise to Abraham elaborated through the ages, the Hebrew nation rising to its height in the early days of Solomon, and then, at first gradually, but afterwards rapidly, declining, until its dispersion and utter breaking up of the nation and policy, we shall assuredly see that the Divine plan has been steadily pursued throughout. God has not been foiled: Satan has not really triumphed; the purposes of Jehovah have not been frustrated. For observe, when Adam failed in Eden, the promise of deliverance came, as recorded in Gen. iii. 15; when the antediluvian generation failed, Noah and his family were taken into the ark, when the sons of Jacob failed, then God sent Joseph before them to preserve life; when Pharaoh thought to kill all the male children of the house of Israel, then the babe Moses was preserved alive; when the Hebrew monarch Saul failed, then was David anointed to be king over Israel; when Nebuchadnezzar burnt the house of God, broke down the wall of Jerusalem, slew young and old, and carried away the remnant to Babylon for a seventy years' captivity, at the end of that period the Lord stirred up the spirit of Cyrus to make a proclamation for the captives to return to Jerusalem to rebuild the temple.

And when the last and final overthrow came, and the Roman nation, with its martial prowess, burnt, destroyed, and utterly uprooted and dispersed the nation, then came the time and opportunity for God to extend the riches of his grace to the Gentiles. The Word was made flesh, the Lord Jesus poured out his soul unto death, and the door of mercy and reconciliation was opened wide. Israel is rejected, but not cast away; Israel is fallen, diminished, it is true, but there is to be fulness hereafter. The branches are broken off because of unbelief, but they shall be grafted in again, for God is able to do so. Jerusalem is trodden down of the Gentiles until the times of the Gentiles be fulfilled. Blindness (or hardness) in part is happened unto Israel until the fulness of the Gentiles be come in. But all Israel shall be saved; there shall come out of Zion the Deliverer, and saved Israel shall be the heralds of salvation to the world at large; they shall declare God's glory among the Gentiles, and the healing of the nations shall be as life from the dead. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The receiving of Israel to the Divine favor and love, with all what it involves—national restoration, conversion, salvation—is as clearly revealed in the Word of God as the scattering and dispersion. This may be more difficult to realize, because the scattering of the nation is before our very eyes; but God's Word is true, his promises sure, he will not fail, "for he is faithful that promised," "who also will do it." The dealings of Jehovah with Israel, under the similitude of the marriage relationship, as enumerated by the prophets, forcibly and beautifully set forth the Divine purposes in the future. Jehovah proclaimed himself as a husband to the house of Israel and the house of Judah; but the wife was unfaithful, she went after other lovers, she was divorced from her Divine husband, and, instead of repenting, she played the harlot, and a degenerate progeny was the result. But the love of Jehovah is unchanged, and the time comes when Israel repents, returns with weeping and supplication, and once more becomes manifestly the beloved of the Lord, the faithful wife.

Restoration is not conversion. It is important to distinguish between the restoration and the conversion of the Jews. The restoration takes place in unbelief, the Messiah being still rejected and unacknowledged. The conversion is a true turning to the Lord, looking to him whom they have pierced. It may be regarded in the two-fold aspect of individual conversion, the "remnant according to the election of grace," and national conversion, when "Israel shall be saved in the Lord with an everlasting salvation." It is to this latter the apostle refers in Rom. xi. 15, the passage under consideration. The promises and predictions in God's Word concerning the restoration and conversion of Israel are most distinct and emphatic: Jer. xxxi. 10; xxx. 3; Ezek. xxxix. 28; Amos ix. 15; Hos. iii. 5; Jer. l. 4, 5; Zech. xii. 10; xiii. 9; Rom. xi. 26, 27; Rev. i. 7.

Now the result of this wondrous restoration and return on the part of Israel to her lawful King, Lawgiver, Husband, and her acknowledgment of him who is the true Messiah, even the Lord Jesus Christ, is glorious in the extreme. The effects thereof will be so deep and widespread, the blessings to the nations of the earth so vast, the moral influence upon the waste places so genial and beneficial, such rejoicing in the wilderness and solitary places, such an opening of the eyes of the blind, an unstopping of the ears of the deaf, a leaping of the lame, a singing of the dumb—as full shall the earth be of the knowledge of the Lord when the Light of Israel is come, and the glory of the Lord is risen upon her, Gentiles and kings coming to the brightness thereof—that the apostle, female though he be in descriptive power, finding no language adequately to describe in prosaic words all the fulness of blessing, breaks forth into a metaphor as bold as it is beautiful and expressive—"life from the dead." It is, indeed, a moral resurrection, a counterpart of Ezekiel's vision, "In the midst of the valley which was full of bones; and lo, they were very dry." But when he prophesied as commanded, the breath came into the slain, and they lived, and stood up upon their feet, an exceeding great army.

Oh, the blessedness of the millennial reign and kingdom, when antichrist and all his followers are utterly destroyed, and Satan is bound for the thousand years, deceiving the nations no more; when out of Zion goeth forth the law, and the word of the Lord from Jerusalem, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it! Oh, the happy, glorious millennial period, when the grand temple for Jehovah's worship, as delineated by Ezekiel, shall be erected on Zion's highest hill-top, when the holy city, the new Jerusalem, shall have come down from God out of heaven, with the glory of God to lighten it, and the Lamb the light thereof; when the nations of them which are saved shall walk in the light of it, the typical meaning of Jacob's ladder of intercommunication being fully understood, and heaven and earth in happy, loving accord!—*Dr. Anderson, in Israel's Watchman.*

## SCIENTIFIC ACCURACY OF THE BIBLE.

Dr. Samuel Kinns, the author of "Moses and Geology," has for some little time past been giving a series of lectures in the drawing rooms of the aristocracy of England on "The Marvellous Scientific Accuracy of the Bible." The last took place at the Earl of Shaftsbury's, and was attended by a large and select company. Dr. Kinns in carrying his audiences through a course of reasoning described the various geological strata and the story told by the fossil plants and animals of the earth's condition during the various epochs of its history. He especially interested them, however, in his description of fifteen creative events which he showed were placed by Moses in the correct order of sequence according to the latest discoveries in science. These events, which are very concisely stated in "Moses and Geology," were summarily described in the review of "Moses and Geology," which appeared in the *Record* of March 22, 1882. Dr. Kinns then proved that the number of changes that can be made in the order of fifteen things is more than a billion—viz., 1,307,674,368,000—and, therefore, if Moses placed fifteen important creative events in their proper order without the possibility of traditional help, as most of them happened millions of years before man was created, it is a very strong proof of his inspiration, for group them as one way, and take off a further percentage for any scientific knowledge possessed by him, still the chances must be reckoned by hundreds of millions against his giving the order correctly without a special revelation from God. To lead his auditors to appreciate this, Dr. Kinns mentioned that a clock beating seconds would take over 30,000 years to tick a billion times; and that if any fifteen different events could be written down in ten minutes, it would take twenty-four millions of years to write all the variations that could be made in their order, writing them day and night without intermission, and to further illustrate it, he distributed slips of paper for each to write down the first fifteen letters of the alphabet in an order known only to himself, something in this order:

g m h d a j b k o f e n i o l

and not one correspondent with his. He told them that if all the people in the world were to try to imitate his unknown order, there would be still a thousand chances to one that the whole twelve hundred million chances would be incorrect.

Or, in other words, if all the people in a thousand worlds, each having a population equal to our own, were to try, there would still be a probability that not one list would agree in sequence with the unknown list. After this he asked, How will the sceptic explain the marvellous, nay miraculous, accuracy in sequence of the Mosaic cosmogony?—*London Record.*


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## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.---No. 39.

*Prelude—British Empire—Her Eastern Policy Further Examined—Will She Allow the Ottoman Empire to Fall?—The Divine Purpose in Extending the British Empire Eastward—To Furnish a Home for Returning Judah—To Aid them to Return—To Protect Them in Their Infant Nationality.*

Prelude—Eastern policy of the British empire further examined. Any one familiar with the movements of the British empire eastward during the present century, will readily see that the fall of the Turkish empire, at this time, would be a great calamity to England. The Ottoman empire, as a nationality, is the British shield—her rampart—her Chinese wall extending from the Danube to the Euphrates; keeping back the Northern empire. When the Turkish empire falls, it will be absorbed by the victors. The conqueror will be Russia or England. In either case it would, at present, be a great calamity to England; for the fall of the Ottoman empire must bring on a general war. Such a consequence would be unavoidable. Should England now be forced into a conflict with Turkey, all Europe would declare war against her at once. Such a contest she is not, at present, prepared to sustain. Russia cannot attack the Ottoman empire, without a terrible conflict with England. In either case such an event would now be premature—a terrible calamity to the returning Jews. Had England been driven out of Egypt, Jewish colonization of Palestine would have been ruined.

The British empire must, therefore, sustain the Ottoman empire till she is ready for an open movement against the king of the north. This event is hastening but it is not yet.

We affirm, therefore, that the fall of the Turkish empire at the present, would be a serious calamity to the Jews, as well as to their protector, the British empire. Whatever England can do to gain power in the Turkish empire, and control over it, without provoking a general war, we shall expect her to accomplish. Her interest in the Orient requires it; but to absorb that empire, or to allow any other nation to overthrow and remove the Ottoman empire, would be a radical error, one that would retard if not defeat her Eastern mission. What would be the result if Russia's southern boundary took in the Turkish empire? Palestine, in her hands, and she the ancient, as well as modern enemy of the Jews? We cannot regard such an event, at this time, in any other light than that of an utter subversion of all hope of a near-coming Jewish nationality. We do not hesitate to affirm (what may appear strange to many) that Dan xii. 1, is now in its first period of accomplishment. That we are living at the "time of the end," there can be no doubt. The running to and fro, and the increase of knowledge, fully sustain that position. Michael is now standing up, and he is evidently at this very time the invisible guide of the British empire on her Eastern mission. If Gabriel and Michael were actors in the affairs of Persia and Grecia, (see Dan. x. 13-21), why not more active in that nation which is the chosen national protector of Daniel's people, the Jews? Such is our deliberate conclusion.

God controls nationalities through angelic agency. Though the visible powers appear to act freely, and are thus described in profane history, the Bible teaches that they are under the supervision of a higher power. It required seven years for Nebuchadnezzar to learn that Jehovah rules in the armies of heaven, and among the inhabitants of the earth. God called Cyrus by name, and stated to Isaiah his mission two centuries before he was born; and yet profane history gives us the birth, education, and military exploits of Cyrus as one acting out freely his own personal character. He was raised up to do a special work for God's people, and the Almighty calls him his shepherd--"That saith of Cyrus, (He is) my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isaiah xliv. 28. (See Isaiah xlv. 1-5.) Cyrus appears to do it all, and yet God says, "I will go before thee, and make the crooked places straight, I will break in pieces the gates of brass, and cut in sunder the bars of iron. I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord which call (thee) by thy name (am) the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee though thou hast not known me." God's supreme control is very distinctly enunciated in vs. 1: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Jehovah accomplishes his purposes by an invisible agency belonging to the angelic or messenger world.

To this end read 2 Kings vi. 17: "And Elisha prayed and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain (was) full of horses and chariots of fire round about Elisha." Here is Elisha's angelic bodyguard. When Elijah went up, "a chariot of fire and horses of fire (light—W.) and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings ii. 11. One chariot was sufficient for Elijah. Kings, for show, must have a multitude. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. xxxiv. 7. "The chariots of God (are) twenty thousand, (even) thousands of angels; the Lord is among them, (as) in Sinai, in the holy place." Psa. lxviii. 17.

See the horsemen in Zech. i. 8, 9. Also the chariots and horses in Zech. i. 8, 9. Also in various other places. When any interpretation is to be given Gabriel is sent; if any conflict, Michael is selected. When Michael is sent forth, his angels are sent with him. Under Pagan Rome there was a terrible conflict that continued through centuries. "Michael and his angels fought against the dragon; and the dragon fought and his angels." Rev. xii. 7.

The most distinct enunciation of God's government of the nations by angelic agency is found in Dan. x. 13-20, "But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me, and I remained there with the king of Persia." ....'Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come." Such testimony abounds in all parts of the Divine revelations. And, as the Bible teaches that God interfered with the national governments of Babylon, Persia, Grecia and Rome, Pagan, may we not conclude that he will manage the nations till his Son commences his reign? The prophets, by the power of Jehovah, have described the future. No being can tell the future except the one that has dominion over it. All those Gentile monarchies that have had to do with the Hebrew commonwealth have been under the special supervision of Jehovah. The metallic image symbolizes those Gentile monarchies. The stone becoming a mountain and filling the earth, represents the results of the direct agency of the Almighty.

The conclusion we thus state: If God controlled the great monarchies that held Judah and Israel, so as to accomplish his purpose in their captivities, shall he not equally control the modern nations relative to their return and final union? Such a result he has directed his prophets to enunciate, and such it will be. What nation but Great Britain, is in a position, and is competent to that great work? She controls the seas; has her family of nations conveniently located for the work, and has the will for its accomplishment.

Secular history, in sketching the rise and progress of the world's great nationalities, deifies human agency; the Bible, however, reveals a governing power behind their thrones. That power is supreme. The difference between sacred and profane history is, that the latter traces the visible agents, while the former follows the footsteps of the great Invisible. The secular historian narrates facts as seen and heard; the sacred historian confines his history to the sayings and doings of the Supreme. Modern history carries forward the narration of those national movements found recorded by the inspired prophets. We see in these sacred records, among others, a sketch of the British empire, its rise, growth and mission. In that history we recognize a people answering to God's enunciation of the destiny of the sons of Joseph, more particularly Ephraim. We have followed that empire in its movements towards the Orient, as it gradually planted its colonies over the East, absorbing Eastern nationalities, and holding the control of 8,000,000 square miles.

We are forced to enquire, What has God to do with and for the British nation? Why is he pushing that mighty empire Eastward, on the belt of the ancient empires? those empires that overthrew Judah and Israel? Why has that power become the protector of the Mohammedan empire? Why has Egypt been thrown into her arms for protection? Why have the Eastern highways been placed under her control? All these problems, with many others, demand a rational solution. These we now propose to investigate. What mission or work has Jehovah for the British empire in the East? The time has come for a remnant of Judah and Israel to return and form one nation upon the mountains of Israel. No other nation but England is able, prepared, and willing to accomplish that work.

Come, and let us reason together, upon this vital and most interesting topic. But few persons will dispute the future of Dan. xii. in its final results. The standing up of Michael, the great national troubles; the resurrection of a people; the return of Israel and Judah, and Daniel's standing in his lot. The eleventh chapter of Daniel in the Old Testament is like the 24th of Matthew and the 21st of Luke in the New Testament. It contains the plain, literal history of events connected with God's people and Daniel's people, from the days of Cyrus, or Darius, to the resurrection and union of Israel and Judah after the standing up of Michael.

That period is called "Time of the end." The time of the end belongs to the "latter days" (Dan. xi. 14) of Daniel's people. This great vision prophecy was sealed to the time of the end. That seal was to be broken by the increase of knowledge; that knowledge was to be the result of missionary efforts, and by lectures on all subjects, prophetic more especially. Events have brought about that wonderful period; the day of the Lord's preparation. This is our undisputed location in the world's history. It marks the end of papal rule (civil) and brings to light that infidel agency (the French empire under the great Napoleon) selected by the "Ancient of days" (Dan. vii. 9,) to commence its execution. If that work belongs to the time of the end. Then, truly that time has come. Where now is the pope's civil power? Ended.

Read the following: "To Citizen Joachim Pecci, by trade or profession a pope, conducting business at the Vatican Palace, Rome." He paid his taxes and took a receipt like any other private citizen. Compare the temporal authorities of the present popo with those of the 12th and 13th centuries.

J. P. WEETHEE.

### GEOMETRY AND THE ARABIC NUMERALS--THEIR AGE AND ORIGIN.

In a previous article I traced the probable origin of the Arabic numerals in their relation to geometry. I now purpose to still further trace the origin of the system of Arabic notation by series.

I have endeavored to show in previous articles that there being but nine integers any one series must be full with the use of the nine. The principle involved here might be illustrated still further by reference to the well-known mathematical rule of "casting out the nines." But I forbear for want of space. I have also shown that the so-called number ten and every multiple of it in its symbolic significance is *merely* indicative of a conjunction—a conjunction, namely, of an already completed series with a new series begun. In the symbolic characteristic expressions 10, 20, 30, 40, 50, etc., therefore the 1, 2, 3, 4, 5, etc., merely numerate the series of nines employed, and indicate the number and order of the conjunctions formed.

In my last article on this topic I endeavored to show as clearly as I could without diagrams (not an easy task) how the nine Arabic digits were merely the symbolic characteristic expressions originally designed to represent geometric ideas beginning with the simplest cosmic concept of a straight line, each new figure or numeral symbolically representing the number of cosmic lines used to form its appropriate individual cosmic figure. Beginning with the straight line, whose Arabic symbol is 1, by a natural formative process developed with the nine digits and the cosmic forms constructed with the number of lines which they each respectively represent all the essential principles and data used in plane trigonometry, namely the straight line, the bisected circle, the quadrated circle, the equilateral triangle, the bisected equilateral triangle, the square and four right angles, the eight points of the compass, arcs, sines, etc.

I also showed the significance of the 10 as symbolic of a conjunction formed between the completed old series and the new series begun or rather about to be begun. The reader will please bear in mind that the 1, 2, 3, etc., of 10, 20, 30, etc., merely number these times or facts of conjunction. Now beginning where I left off, namely, with the ninth cosmic figure complete, the first and simplest conjunction of a cosmic line with this completed cosmic figure would be a tangent to the left hand extremity of its horizontal diameter—at the left hand for the same reason first given—that the Arabic notation is from the left-hand toward the right. The simplest and most natural symbolic representation of this conjunction performed is by our so-called number 10. The next simplest cosmic figure possible in the direction of the new series is to draw a circle at right angles to the original cosmic circle and through the extremities of one of the diameters. We have taken one positive step forward then in the new series, have outlined sphericity, and have used eleven cosmic lines in doing it, that is we have used a complete one of the 1st series and a partial one of the new series, fairly represented by the Arabic symbolic expression 11 after indicating one conjunction.

In the same manner draw circles through the extremities of each of the three remaining diameters for the 12, 13, 14. From the point of conjunction of these four circles, draw straight lines to the four corners of the quadrilateral and drop a perpendicular from said point of conjunction to the center of the quadrilateral and we have the pyramid inscribed within the sphere and have obtained the radius or semi-diameter of the sphere, having used nineteen cosmic lines and completed the second series ready for the second conjunction at twenty. From the point of conjunction of the four circles opposite the first point of conjunction draw a straight line to one of the corners of the quadrilateral which serves as the base of the first pyramid and so indicate the conjunction of the two hemispheres and the natural representation of this conjunction would be the so-called Arabic number 20. Complete the second pyramid by drawing the remaining three straight lines to the remaining three corners of the quadrilateral, drop the perpendicular as before and we have now the spherical diameter as well as all the other parts essential to spherical trigonometry complete with twenty-four cosmic lines and with these additional principles and data are enabled to accurately determine weight as well as measures of extension. The reader will perceive that as the twenty fourth cosmic line represents the completion of the polar diameter of the sphere we have here a natural and probable reason for twenty-four being a number symbolic of cosmic completion. It may also suggest to students of weights and measures why we have twenty-four grains in a pennyweight, and (probably twenty-four inches in a sacred cubit, the arm-measure from the shoulder to the tip of the little finger), and twelve inches in a foot, the half of it corresponding to the radius or semi-diameter of the sphere. We have even named one of the bones of the lower arm the radius.

What more natural than that the Creator who demands and commands just weights and measures, should have divinely revealed to the race in its infancy such invariable standards as these hinted at above, namely the polar diameter of our earth for a standard of linear measure and the spherical density of the earth as a standard of weight. Let us have further and more searching investigation of "The Great Pyramid" and see if these facts are not unmistakably recorded there for our instruction in these last days of degeneracy and apostacy. We have found that the typical periods of time find their completion in this symbolic 24, and it seems to me that the weights and measures which we have inherited point by their subdivisions to this number as their cosmic integer.

In view of the fact that history is silent as to the origin of geometry and the Arabic notation, who will give a more reasonable and natural solution of the problem and the cognate questions involved.

The reader will remember that we found the pyramid within the sphere became complete at the nineteenth cosmic line and number and that it was completed with the semi-diameter or radius of the sphere. Now let me call the readers attention to a numerical coincidence which is at least singular, namely, the number of the chapter and verse of a Scriptural prophecy which is usually interpreted now-a-days to point to this wonder of the world, "The Great Pyramid." The 19th verse of the 19th chapter of Isaiah reads as follows in the Septuagint version:

"In that day there will be an altar to the Lord in a province of the Egyptians and a monumental pillar at the border of it to the Lord."

The 24th verse reads,

"In that day Israel will be third among the Egyptians, and among the Assyrians blessed in the land;

25. Which the Lord of Sabaoth hath blessed, saying, Blessed be my royal people which are in Egypt and which are among the Assyrians, and my inheritance Israel."

I quote the other two verses not so much for any numerical significance as to call the reader's attention to the variation from the King James version and its remarkable significance in the light of historical facts as they now exist.

CHAS. GARDNER.

## Selections.

### SELECTED MISCELLANY.

Students all over the world await with impatience further information in regard to the manuscripts found by Mr. Shapira in the East. The name of Mr. M. W. Shapira, though comparatively unknown in the United States, carries a great deal of weight with it in England. The following letter shows in what high esteem Mr. Shapira is held by the British museum:

BRITISH MUSEUM, Aug. 1, '82.

*Dear Sir:* As you are now on the eve of departure for the East, on your mission of research for rare works of Oriental literature, I wish you to know that the trustees of the British Museum highly value the advantages derived from your services in enriching their collections. The many important acquisitions of Hebrew and Arabic manuscript you have enabled them to make, cause the trustees of the museum to interest themselves very strongly in the success of your present enterprise. You bring to bear on the difficult work of collecting rare manuscripts, and archæological objects special knowledge, and you incur formidable risks in prosecuting your inquiries. The trustees are sensible of this, and they trust you will never fail to obtain assistance and support from all concerning themselves in the successful formation of the museum collection.

Faithfully yours,

EDW. A. BOND,

Principal Librarian and Chief Sec., etc.

To M. W. SHAPIRA, Esq.

Mr. Shapira lives in the holy city of the Jews. Mr. Shapira, who is a Russian, married the sister of a well-known lady in Brooklyn, whose husband lately occupied one of the positions of highest trust this city can confer.—*Brooklyn Union.*

TOOLS USED ON THE PYRAMIDS.

During a residence of two winters in a tomb at Gizeh, Mr. W. M. Flinders Petrie collected evidence showing that the tools used in working stone 4,000 years ago were constructed with a jewel at the cutting edge. He stated his reasons for coming to this conclusion in a paper read before the Anthropological Institute, a resume of which is published in a recent issue of *Engineering*, of London. Solid and tubular drills, straight and circular disk saws, and lathe tools were made with jewels set in metal. The lines of cutting on a granite core made by a tubular drill form a continuous spiral, the grooves being of a uniform depth and width throughout, showing that the cutting point was not worn as the work advanced. The regular taper of the core would indicate that jewels were also set upon the outside and inside of the drill, thereby facilitating its removal. In some specimens of granite, the drills sank one-tenth of an inch at each revolution, and the pressure necessary to do this must have been from one to two tons. The skill of the workmen and the capacity of the tool are illustrated by the clean path through both soft and hard material—no difference in the groove being perceptible, although it passes from a soft substance into quartz, subjecting the tool to an enormous strain. In plane surfaces the depth and width of the cuts indicate the successive strokes of a saw, and the use of a circular saw is proved by the regularly curved lines. The forms of the tools were the same that experience has sanctioned at the present time. The scarcity of the diamond and the lack of strength in the sapphire and beryl lead to the consideration of corundum. Nothing has been found about the metal of which the tool was made or the method of setting the jewel.

NEW LIGHT ON OLD TEXTS.

In the year that Tartan came into Ashdod (when Sargon, the king of Assyria sent him), and fought against Ashdod and took it.—Isaiah xx. 1.

As Sargon is mentioned only this once in the Bible, with some it was for a long time doubtful who he was, and in what relation he stood to the other kings of Assyria. Some thought that he and Sennacherib were one and the same person, under two different names; some, that he was Esar-haddon; some, that he was the same as Shalmaneser, while some suppose he was thus mentioned because his reign was probably very short, and his expedition against Ashdod was the only occurrence that brought him specially to the notice of the Jews.

But here, as in so many other cases, the exploration of the ruins of the ancient capital of Assyria makes plain the meaning, as well as confirms the incidental statement of the prophet. A cuneiform inscription, found at Khorsabad, gives the name of Sargon, and also a record of his exploits; and tells how he fought against and subdued Ashdod, seizing its treasures, and carrying the people away captive. This account and that of Isaiah mutually explain and supplement each other, the inscription giving the occasion, and time and circumstances of the expedition, while the prophet tells us that it was not the king himself, but Tartan, one of his generals, who was in command; the exploits of the commander of the army being spoken of as if done by the king himself.

From these long-buried but now exhumed records, it appears that Sargon was one of the greatest of the Assyrian kings, holding the throne for more than fifteen years; and that he was not merely a successful warrior, but also built up towns, erected palaces, constructed important public works, and advanced both the useful and ornamental arts. He prosecuted extensive schemes of conquest, against Babylon on the south, Medis on the east, Armenia on the north, and Palestine, Arabia and Egypt on the west; his conquests in the directions last mentioned leading to the mention of his name by Isaiah.

This is but one of the very many instances in which the uncovered ruins of ancient cities are confirming and throwing light on the statements of the Bible. Apart from their inspiration, such statements of the sacred record have, of course, the full weight of any other authentic history. But it is a satisfaction to find that, the more fully the records of antiquity are unfolded and made known, the more fully they confirm and illustrate the statements of the Bible—the inspired word of God.

## Brevities.

The loftiest active volcano is Popocatapetl—"smoking mountain"—thirty-five miles southwest of Pueblo, Mexico. It is 17,784 feet above the level of the sea, and has a crater three miles in circumference, and 1,000 feet deep.

An Egypt exploring society has been formed in England, to explore the remains of the cities mentioned in the Scriptures, and there can be little doubt that if this work is adequately performed, many interesting relics will be discovered. The explorations of ancient Babylon and Nineveh have yielded most valuable fruits in the way of confirming and illustrating the Scripture narrative.

The *Politischr Correspondens* states that the Egyptian census, which was begun last year upon the recommendation of Sir Auckland Colvin, has just been completed. The total population is given as 6,798,220, of whom 3,393,-918 are males and 3,404,312 females. Cairo has 368,108 inhabitants; Alexandria, with its suburbs, 208,776; Port Said, 10,560; Suez, 10,813; Tantah, 33,726; Damietta, 34,040; Rosetta, 16,071; Mansurah, 26,784; Zagazig, 19,840. The statistical arrangement of the information obtained in connection with the census has yet to be made.

Our great astronomer, Mr. Lewis Swift, of Rochester is confirmed in the belief that he discovered some years ago two small planets between Mercury and the sun; or at all events one that was of a bright red color. Professor Trouvelot, a member of the French expedition to observe the last total eclipse of the sun, who was charged with the special duty of watching for intra-Mercurial planets, reports that he saw two stars within the Corona which were white—a proof that the red star seen before was a planet reflecting the sun's light. M. Trouvelot also saw a very red star close to the sun, and it was seen by one of his assistants at the same time.

The National Railroad Company, of Japan, incorporated with a capital of $20,000,000, under the auspices of the Japanese Government, two years ago, has adopted the American system of building railroads, and is now constructing the main line, which extends from Tokio to Aderazo, the northern seaport of Japan, a distance of 400 miles. A part of the main line, about fifty miles in length, has already been finished, and will be open to the public this month or next. The terminus of the line is the commercial center of a province where silk culture is the principal occupation of the people. The silk raised in this province is highly esteemed in foreign markets, and is exported to America as well as to Europe in large quantities every year. It is expected that the whole line will be finished within three years.

It is a curious fact that so firm in texture is the paper of a genuine Bank of England note that burning alone can hardly destroy it. The authorities have in a little glazed frame the remnants of a note which was in the great fire of Chicago. Though completely charred and black the paper still holds together, and the printing of the note is said to be sufficiently legible to establish its genuineness and to warrant its being cashed. There are some other notes at the bank which were cashed after having gone down with the "Eurydice" a few years ago, and reduced to little better than pulp. Indeed, the scraps and fragments which sometimes come into the bank to be cashed have a really ridiculous appearance.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 19, 1883.

Our State Conference at Argos closed on Monday. There was a good representation of brethren and sisters from abroad. The preaching was of a character well calculated to confirm the believer and instruct the inquirer. While to the social meetings all will look back as to sunny spots in life's pilgrimage through the vale of tears.

THE present year may be written down as the *year of calamity*. In the natural world we have floods, tidal waves, cyclones, plagues and earthquakes; in the political world we have social upheavings that are only the precursors of the Armageddon conflict. Reckless hands are tearing the parchments on which old superstition has written her creeds, to pieces and flinging the scraps to the winds. The chair of state has been suddenly jerked from under the old Papal despot at Rome, and left him seated in the dust. Strong hands are grasping for the throne of the Ottoman tyrant, and ere long he will share a sordid seat with his western brother. We are realizing the force of Bible expressions, "Perils of the last days," "Shaking of the heavenly powers." The rapture of the church is really imminent. Watch and pray.

## Communications.

JERUSALEM, July 20, 1883.

*Editor Restitution:*

I come to you this morning with a sad heart. Poor Sister Davis was run over last evening by a horse ridden by a reckless young man of the city. She left our room on the Joppa road after dusk to return to the city. We had all been out among the rocks before dusk gathering flowers. And as Mrs. Wintenstein takes to the card-making business very cleverly, Mrs. Davis was returning with her flowers, full of hope for the future in copartnership with Mrs. W., both in earning money and disposing of it, when all at once her meditations were cut short. As my daily custom is, I went into the city this morning, and called first at her room, which, fortunately, is in a house with very kind people. I saw by the actions of the servant of the family, who let me in, that something was wrong. But as usual I went on and entered her room, expecting to find her doing up her breakfast dishes or settling down to her table of flowers and work. But instead of this she was lying on her bed, bruised and blood-stained, with her face covered with cloths saturated in alcohol. She has received some pretty bad bruises about her face, chest and arms. Just how badly she is hurt I cannot say. She does not believe in accidents. She says it is all right; that it is for good; and she does not believe—nor do I—in a God who is not able to prevent Satan from doing anything to his children that is not in some way for their good. Paul says, "All things," etc. And I believe it.

July 22.

Since writing the above we have been almost without hope of her getting well; but this morning our hearts are lifted up. She is much better. Two weeks ago she met with an accident that was pretty severe, but she got over it in a day or two; but that, with having a day or two of fever occasionally, had weakened her so that this trouble came to her at a time when there was not much physical strength to build on. The accident referred to was the falling from a stone wall or fence. She got a pretty hard fall, and was laid up for a day or two, but it was only a drop in the ocean, to be forgotten when this calamity came.

July 23.

Mrs. Davis is still improving. Have just returned from her rooms, and am now satisfied she will recover and soon be ready for—the dear Lord only knows what! I told her last night that I expected the next thing she undertook would be to butt the bull off the bridge. She said she thought quite likely. The young man who was riding the horse when she got hurt, was in this morning, and she, in a jestingly way, asked him if it hurt the horse. His people are very kind, and propose to pay the doctor bill and other necessary expenses. They have invited her to go to St. Johns for a week's holiday as soon as she is able to travel.

I can see now wherein some things I have written since coming here have been stated in such a way as to mislead. I desire not to do anything of the kind. Now, for instance; in writing about that little strip of land near the pool of Siloam, called the valley of Jehoshaphat, I spoke of it as blooming like the rose—not Palestine; the time has not yet come for that. Again, concerning the great improvements, fine buildings, and planting of vineyards outside the city. Some say they'll look upon this as permanent, but I do not. On the contrary, I believe the work now going on is a fulfilment of the word which says they shall build and not inhabit, and plant and not eat of the fruit. And I look upon those things which are to be permanent as yet future. We are approaching a time of war, of destruction, persecution and sore trouble for God's people such as the world has never seen. And it is only those who are striving to enter in at the straight gate that will be able to stand in these times. Those who are being drilled and prepared for such a warfare as Jesus fought; those who are humbling their hearts before God; who can stand everything without resentment—these alone will be able to stand the flood of evil that Satan is preparing for the last terrible conflict, for he knows his time is short, and that Christ will soon come, and that his coming means the breaking of the power of the evil one. I believe his coming is all that is necessary to bind Satan. Then the prince of this world is finished, his power gone, for then Christ in person will be here, and he is King. It would be impossible for Satan to move a muscle for "the earth will be filled with his (Christ's) power and glory." Satan and his followers at that time will fall down before him and confess that he is Christ the King. Not because they are among the saved, but it has been so written and must come to pass. See Luke viii. 28.

Some may think I have changed my mind since my first letter to THE RESTITUTION, about Americans coming here. Well, in a certain sense I have. I have changed my mind a good many times, since God began to deal with me; and I thank him that he has kept me where he could teach me. Two years ago I was as ignorant of the teachings of his word as a new-born babe is of the ways of the world. Now I see that there will be many people besides Israel and Judah, as a nation, return to, or rather come to this land prior to the coming of Christ and the resurrection. But for anyone to make misrepresentations about the country, in order to induce people to come, is not in harmony with God's way of doing. True statements will bring those equal to the work, and keep the faint-hearted away. Pictures of fields of beautiful flowers and mountains groaning under their load of fruit, and great plains of waving grain, would do to hold up before those who are weak in the knees, who would only be a burden to the true burden-bearers. However, it is plain to my mind that the reports of certain ones in the past about the obstacles to be encountered, "big giants," etc., have been just the thing, and will keep away those who would be continually looking back to America (Egypt), murmuring and complaining, and lusting for the things left behind. Reader, if you are one of those who have been thinking of crossing the "big waters," make sure before you undertake it, that you are willing to sacrifice everything. This means no reserves whatever. Just say, "Now I am ready to step out into the hand of God, and let him set me down on top of Judah's highest mountain, where there is but rocks, neither shrub nor inhabitant," believing that God is able to send you food by the angels, or turn the stones into bread if necessary. If you can do this, come; if not, pray stay where you are; none others will be able to do the work. Such as those will bring down the rains from heaven, and cause these mountains, that are now comparatively barren, to bloom and yield their fruit to his people "that are at hand to come." Once more I repeat, if you are ready to take hold of the promises of God, believing them, and believing that there is no other God beside him, and that he is able to drive out all things that are opposed to the setting up of a righteous kingdom on earth—then again I say, come; but on the other hand, if you believe in something besides his promises, and have got your faith founded on traditions and the commandments of men, please stay away. That kind of faith, though as large as the tree on which the mustard seed grows, would not accomplish anything, unless you are beyond being taught, and are confident in yourself, and will come anyway. In this case, just pass into the city by the Damascus gate, and take up your abode with our "American friends," where you can live like a prince, and from the top of the house look into the mouth of the cave where Jeremiah lived and wrote his Lamentations, and really believed that even this cave was more than he deserved! Yes, in this house you can live, take your rest, enjoy life, and live so holy and good, as it is claimed, that God protects them from the fleas and mosquitos. While I think of it, I want to say that the old lady and son referred to in one of my letters as being among those of the "Lord's house," have come out of it, and have concluded that the time has not yet come when they can—according to the Bible teaching—eat bread without working for it.

I have just returned from Frank Brinton's garden, and brought home with me some peaches. The strip of paper I enclose is the measure of one of them, and this is no more than half as large as some he will have when ripe. This is one of those juicy, light-red cling-stones. Just over his door hangs a bunch of grapes two feet long, and they are two weeks short of maturity. This bunch will weigh from four to seven pounds when ripe. Yesterday and to-day we have been feasting on the first ripe grapes, and they are simply delicious, large white and solid. As my wife said this noon, the largest made a mouthful. [The length of the paper measuring round the peach was seven and four-tenths inches in length, and the one round the grape three inches and six tenths.—ED.]

The mountain region of this country was, in my opinion, only intended for fruit; and even now, if it the first hands would entertain any other country; and under favorable conditions we have only to look at the bunch of grapes brought by those who went to spy out the country from the valley of Eschol, to see what the land is capable of doing. I intend—if permitted to do so—to visit that valley which is at or near Hebron, week after next, and will write you concerning that place of note, its productions, prospects, etc.

I give you one item copied from the *Egyptian Gazette*, published at Alexandria, July 23, '83:

"According to a telegram from Damietta dated the 11th inst., at 9 p. m., Mr. Goodall had succeeded in burying, up to that time, upwards of four hundred carcasses."

I don't know but what you get more news from that unhappy land than we are able to get here, but I send this because it comes handy, and is so horrible to think of. No doubt many of them laid for days exposed to the atmosphere. Today we hear the cholera has broken out in Cairo and Alexandria worse than ever; and many people are coming up to the "hill country" from Joppa, thinking it will visit the port Jonah sailed from.

P. H. WINTERSTEIN.

### THE CLIMAX—THE LOGOS.

I. "The logos" is the word in all languages, Hebrew, Greek, Latin and English. It is a Greek term of the Greek New Testament, 200 times; and in the O. T. 1100 times. Then we read of the Life, the Light, the Way, the Truth and the Life, the Wisdom, the Shepherd and the Bishop of souls, the Savior, the Redeemer, the Deliverer, the blessed and only Potentate, the Judge, the First-born, the Son of man, the New Man, the Second Man, the Lord (to be king) from Heaven! There and other terms are enshrined in "the Record that God gave of his Son" "with signs and wonders" and Holy Ghost, untold times. Question, If one be (by whatever authority) a pre-existent, personal, "Divine Being," why not some or all these other titles of Jesus? Answer echoes: Why?

II. Jesus, the only begotten of the Father, prayed: "Glorify thy Son that thy Son also may (in the future) glorify thee." John xvii. 1-21. He groups his apostles with all believers in their word (the logos) and invests them with his own glory (then in prospect) that the world may know "God's love to him and them!" Dan. vii. 13, 14, 18 and 27.

This sustains the seven-fold facts (before given) on which his Divine Sonship rests. Matt. i. 21; Mark i. 1-11; Luke i. 26-35; John i. 1-5; Gal. iv. 4; Heb. i. 1-9; ii. 1-14; John i. 1-7. It also opens up "The joy set before him" for enduring the cross, and obtaining "the name above every name in this world and that to come." Heb. xii. 2; Phil. ii. 5-11.

He came as the Pentecostal blessing and our gospel calling came from God. He came on the line of the ages of promise and as sanctioned by all the thousand-fold miracles by Moses and the ancient worthies! He came as "the only begotten Son!" He came so as to fulfill a whole hundred prophecies, all of God! He finished the work given him to do, and went to God, his "Father and our Father." John xvi. 28; xx. 17; Acts i. 1-11.

III. What more can an intelligent faith require than the Almighty God in his creation? What more than the patriarchal promises, his mission to Moses, and himself in his Son Jesus for redemption? Dan. vii. 13, 14; Matt xxviii. 18, John v. 18-27; xiv. 6-10; 2 Cor. v. 19, Heb xii. 11.

In this "light from above" please read, "He that transgresseth (breaks over the doctrine of the Father and the Son) and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son," 2 John 9; Matt. xi. 27; xxviii. 18-20; 1 John ii. 22-24; iv. 15; v. 5. The presumed "Pre-existent One" not begotten, not born, not our "near of kin," for redemption finds no possible place here! So we are shut up to "the one God, the Father, and one Lord Jesus of the seed of David, the man Christ Jesus, who together fill the gospel horizon. Hence it is, "Christ the first fruits, afterward they that are Christ's at his coming! The harvest of those "begotten again," and one in him are accounted "the children of God and joint heirs with Christ." But they have no relation at all to another theoretic non-humanity before himself as Jesus called the Son of God!" Luke i. 35; Gal. iv. 4.

Truly God's purpose of grace is "His external purpose which he purposed in Christ Jesus before the world: but is now manifested by the appearing of Jesus," and the gospel calling of the church—his Bride. Eph. iii. 11; v. 32; 2 Tim. i. 9; 1 Pet. i. 19-22; 1 John i. 1-7.

When obstacles abounded and the question was raised, "Is there anything too hard for the Lord?" for at the birth of Isaac, a crisis in Israel, or at the birth of the Lord Jesus) the answer followed: "with men this is impossible, but not with God, for with God all things are possible." Gen. xviii. 14; Jer. xxxii. 17 and 27; Luke i. 37. Nothing here is required beyond "the record" for faith "unto victory."

We reach the climax then by faith. "The first man Adam was made a living soul, the figure of him to come. The second man (Jesus) is the Lord from heaven." 1 Cor. xv. 45-48. This gives God's order. It is chronological and historical as to both time and event. This seals the truth of all Bible on this subject of "The Logos," from "first to last." Matt. i. 1-21; Mark i. 1-14; Luke i. 25-35; John i. 1-14; Gal. iv. 4; 1 Pet. i. 19-21; 1 John i. 1-7. Here the case may reverently rest. No man before "Adam, the first man!" Of course no Christ before "the second man — the last Adam—Jesus the Christ; amen and amen!"

Let us leave him, his pre-eminence, his triumphs over world, flesh and devil, his well-earned titles of divinest honor, his angel anthems of glory to God and good will to men, his robes of glory in the visioned kingdom, his indwelling Father Almighty, and the voice from the excellent glory, "This is my beloved Son; hear ye him!" In him all fullness dwells.

Yours for truth and grace,

J. B. CHIK.

### ANGER.

PROV. vii. 9: Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.

Anger is a violent passion of the mind, and is excited by some real or supposed injury. It is usually accompanied with a desire for revenging one's self. The passion of anger is not necessarily sinful, but like all passions of the mind, it may be perverted and produce sin. Anger in a noble mind is simply the indignation felt against a wrong act, whether against the individual or some other person. The same passion in a base mind degenerates into rage, and frequently into acts of violence. Hence the command, "Be ye angry and sin not." Or if you are angry, do not commit sin by some overt act. The same idea is found in the text chosen, "Anger resteth in the bosom of fools;" in other words, it is allowed a resting place in the bosom of fools.

While each unbridled passion produces sad effects, that of anger is certainly most to be dreaded. Each day's history records some deed of violence that fills the mind with horror, or witnesses some angry unkind word that goes crashing into some tender, gentle heart, lacerating until it bleeds (for hard, unkind words cut like knives), and leaves a wound that festers during life. O think, when you are about to use some unkind word, of how pleasant the recollection of gentle words will be.

"If I are known a word more gentle
Than the breath of summer air)
In a lasting heart it nestled.
And will dwell forever there.
Not the bestling of the prince
Could disturb it night or day;
Only with the heart's last throbbing
Will it ever fade away."

How common to hear of persons who are said to have an "ungovernable temper," when the trouble is, they have a temper that is ungoverned. They are slaves, and that, too, to the most unreasonable of masters. Why not rebel against the tyrant? The victory is assured. Oh, what inducements are held out to him that overcometh! Exemption from second death; the new name; power over the nations; the white raiment and the name never erased from the book of life: and the high privilege of being associated with the Ruler of all the earth. Besides all this the moral grandeur of the victory is truly great. "He that is slow to anger is better than the mighty, and he that ruleth the spirit than he that taketh a city."

The world goes wild over some great victory gained upon some blood-stained field of battle. When Napoleon's battle-scarred veterans marched steadily into the blazing batteries at Waterloo where the iron hail cut down whole regiments at a single discharge, the world applauds their bravery. But a greater moral hero is he that can face a battery of angry words as they leap fiercely from the angry lips of some human magazine of hate. Have you, dear brother or sister, any such victories to celebrate? Or did you, at the sublime moment, when the recording angel waited to write victory for you, did you basely desert your post, and let your temper overcome you? Do you tell me the world calls you a coward? Remember you are not to be judged by the world's standard. The world will not assist us in the formation of that character that will stand the test of the Divine standard.

The rules for the formation of character that God will approve, are found only in the law of the spirit of life in Christ Jesus. There we are told to "let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." A beautiful picture, is to be pushed upon the canvass at once. It is the result of patient toil, and if we attain to this high standard of moral excellence, it will be by patiently adding to faith all these beautiful adornments of Christian character. How have we succeeded? Remember, abundant entrance into the kingdom is promised where these things abound.

Yours, in hope.

J. F. WAGONER.

### Conference Report.

The brethren met in accordance with the announcement at Argos, Saturday at 2:30 p. m., meeting was called for business, D. S. Dwiggins was chosen Chairman, and A. R. Underwood Secretary. C. C. Ramsey of Chicago being present, reported the progress of his mission work in that city as quite encouraging, and a committee consisting of I. G. Roberts, B. T. Halstead and Robt. Railsback was appointed to draft resolutions as the expression of the Conference toward this good work. Committee reported as follows:

WHEREAS, A few brethren, strong in faith, but of quite limited means, having lately opened a mission in the city of Chicago, known as the Mission of Blessed Hope, and are struggling hard to maintain the same as a means of sounding out in that great city the glad tidings of earth's restitution and millennial glory at the coming of our blessed Lord; and

WHEREAS, Our worthy brother and able proclaimer C. C. Ramsey is with them, already at work with good success, and a fair prospect of making it soon self-sustaining if a little financial aid were given it now in its infantile struggle. Therefore,

*Resolved*, That we deem the enterprise important to the cause of truth and worthy of the consideration of the Brotherhood at large, and would therefore recommend that as stewards of the Lord's money, if bestowed in this behalf it would be a faithful use of the means, and therefore well pleasing to the Master. Funds for this purpose may be sent direct to Brother C. C. Ramsey, 259 Randolph St., Chicago, Room 20, or to Brother S. A. Chaplin, editor of THE RESTITUTION, Plymouth, Ind., as may best suit the convenience of those sending.

Report of this committee was adopted unanimously.

Brother Woodward of Michigan was with us and reported good work done in the Master's vineyard in that State.

Brother Oppy of La Paz, Ind, gave good news of his work the past year.

Brother Myers of Illinois attended and reported the Brethren in his locality, though not increasing in numbers, as alive and holding the fort.

At the meeting in June at Antioch, Ind., the Directors of the Publishing Company were appointed a committee to see to the preliminary arrangement regarding the compiling of a Church Hymn Book, and have made arrangements with Brother Platt McDonald of Plymouth, Ind., to outline a book of this nature, and report at our next Quarterly Conference, which will be held at Plymouth at the time of the Annual Meeting of the Stockholders of THE RESTITUTION in November.

Many brethren and sisters were present from different parts of the country and to name all would be impossible. Speakers present confined themselves to their teaching to good, practical, gospel lessons, that we all love to hear.

Meeting closed by gathering around the table of our Lord, presided over by Brother Chaplin in his usual pleasing style, and partaking of the emblems of his broken body and shed blood.

R. S. DWIGGINS, Pres.

A. R. UNDERWOOD, Sec.

MARSHALL, Ill.

*Editor Restitution:*

I have been requested to write for help. There are a few in this vicinity that believe the glad tidings, but none except myself have been baptized since believing the gospel of the kingdom. Now the kind of help we want is some one that can set forth in an able manner the things concerning the kingdom of God and the name of our Lord Jesus Christ. I am informed through THE RESTITUTION that there will be a conference held shortly at Argos, Ind. I suppose that perhaps you would be there, and that several of the speaking brethren also would be present, and not knowing the addresses of any I have thus written to you. Now if you will do us the favor, and I do not doubt it, confer with the brethren and see who can come and hold a meeting for us. We are poor in this world's goods, but we will not let any go empty away. Can not you come, Brother Chaplin? Our place is some six miles southwest of Marshall. Do what you can for us, and accept our thanks.

G. W. NORRIS.
THOMAS I. GARNER.
JOHN S. HAGNER

## News Items.

THE EASTERN QUESTION — RUSSIA'S DESIGNS ON BULGARIA.

CRACOW, September 10.—A large number of Russians, evidently military officers, are crossing the frontier en route to Bulgaria.

LONDON, September 10.—The *Post's* Berlin special says: The agents of the Czar in Bulgaria are acting in a thoroughly revolutionary manner, and do not even disdain coalition with Nihilists. It is feared their action will bring about a crisis which will lead to the reopening of the whole Eastern Question.

The *Telegraph's* Vienna special, referring to affairs in Bulgaria, says it can be positively stated that the object of Russia is to get rid of Prince Alexander and place its own nominee upon the throne. None of the Powers will, however, tolerate the usurpation of the throne of Bulgaria by a Russian pretender, even though he should prove to be the Grand Duke Sirgius or the Grand Duke Paul.

The *Standard's* Berlin special states that the joining of Roumania in the alliance with Austria and Germany is the answer to the Russian *coup d' etat* in Bulgaria. He adds that the relations now existing between Germany and Russia are more than cold, and says it is reported that Russians are concentrating an armed force north of the River Pruth, between Roumania and Bess-Arabia.

Agram, Croatia, and vicinity was the scene on Saturday of serious rioting, several houses occupied by Jews being attacked. The military fired on the mob, killing and wounding many.

Hicks Pasha, with 5,000 troops, started from Khartoum on Sunday along the left bank of the White Nile on a campaign against the False Prophet. The latter is reported resolute, and decisive fighting is expected by the end of the month. The rebels have crossed the road from Berber to Suakim.

### Special Exposition Excursion to Chicago, Wednesday, Sept. 26, 1883.

A special cheap excursion will be run via the Pittsburgh, Fort Wayne and Chicago Railway to Chicago, on Wednesday, Sept. 26th. Tickets will be good returning until Friday, Sept, 28th inclusive.

The Exposition and the numerous other points of interest in the great city were never more attractive than now. You had better go. It is the pleasantest time of the year for a trip. Apply to agents of the company for information as to time of trains and rates.

A. H. UNDERWOOD, Agent.

### ANNOUNCEMENTS.

The Church in Michigan will meet in Quarterly Conference (the Lord willing) with the church of Raisin at their place of meeting one and one-fourth miles from Raisin Center, Lenawee County, Mich., commencing Friday evening, October 12, 1883, and continuing over Sunday. Able speakers are expected to be in attendance to preach the Word. A cordial invitation to attend is extended to all, and particularly the brethren of this and adjoining states. Raisin Centre is at the crossing of the L. S. & M. S. R. R., and the Wabash, St. Louis & Pacific. Passengers will leave the cars at Raisin Centre. Those coming from the west on the main line of the L. S. & M. S. in the afternoon can arrive at Raisin Centre in time for the evening meeting by making close connection at Adrian with the W., St. L. & P. An effort is being made to secure reduced rates on the railroads, the result of which will be announced as soon as possible. The brethren in Michigan are urged to make a special effort to attend this meeting.

H. S. MILLER, Sec.

The Arkansas State Christian Conference will hold its next annual session with the Palarm church, 6 miles east of Conway Station, on the Little Rock and Ft. Smith Railway, to convene on Thursday night before the third Sunday in September, instead of August, as formerly announced. By order of the Executive Board,

N. B. EDMONDS, Sec.

The fourth session of Quarterly Conference of the 2d District of Arkansas, will meet with the Annual State Conference, with the Church of God worshiping at Palarm Church, six miles east of Conway, Faulkner Co., commencing on Thursday night before the third Sunday in September. It is desired that every church be represented in this meeting, and to bring a full report of the year's work done at each church, and the number of members. Those that cannot send delegates will please send a report to the secretary. Be there, come filled with God's love, and strength to push the great work forward. JOHN W. TEAS,

Box 58, Morrilton Conway co., Ark.

There will be a meeting of days two miles southwest of Prescott, Kan., to commence Saturday before the 3d Sunday in September. W. J. Orem and John Foore are expected. All are invited.

By order of the Congregation.

The Conference Meeting to be held at Severance, Kan., will commence October 6, and continue over two Sundays. O. M. Myers is expected and all are invited to come who can. Severance is 25 miles west of St. Joseph, on the St. Joseph and Western R. R.

By Order of the Congregation.

There will be a meeting of days at the Decker school house in the Township of Millbrook, commencing Thursday, September 27, and holding over Sunday. We give a cordial invitation to the brethren throughout Michigan not only to the aga-to-come, but to the Advent brethren. Come brethren, lay aside minor differences and come in the Spirit of the Master to do good and get good. By order of the church.

P. S. DECKER.

*Bible Banner* and *Crisis* please copy.

The Northern Illinois Conference will convene at Lanark, Sept. 27-30. C. C. Ramsey, of Chicago, and R. S. Dwiggins, of Rensselaer, Ind., are expected to be present. A general invitation is extended. O. M. MYERS.

### Married.

HODGERSON—HARVEY—Near Woodland, Yolo county, California, August 12, 1883, by Elder R. Corbaley, Bro. Albert R. Hiddleson and Miss A. M. Harvey, both of said county.

GANS—SWORD—In Lanark, Illinois, Sept. 6, 1883, by G. M. Myers, Mr. David Gans and Mrs. Elizabeth Sword, all of Lanark, Ill.

## SEE HERE! READ THIS!

Quite a large number of our subscriptions have expired in June and July, and are hence delinquent. Please renew as rapidly as possible, as we need the assistance of all our friends. Some who promised to pay back subscription before this, have not yet done so. We trust they will as soon as possible.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them.

A. H. UNDERWOOD, Agent.

MEMORIAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Cass and Woodland ave., will until further notice, hold their meetings at Grieten's Hall, corner of Woodland ave. and Ohio st. All are invited.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 69 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

NOTICE.—Cincinnati, O.—The Advent Congregation meets in Lenox Hall, No. 809 W. Seventh st., every Lord's Day. W. A. Shaw, Minister; residence 188 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

### FREE-WILL OFFERING.

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# Poetry.

## UPHELD BY JESUS.

When heart and flesh despondent sink,
And from life's war we fain would shrink,
One upward glance brings heavenly cheer—
Upheld by him I smile at fear.

When troubles like a mountain rise,
And comfort from my bosom flies,
To him I run for sure relief—
Upheld by him I smile at grief.

When life appears a sea of woe,
And all its waves my soul o'erflow,
I to the mercy-seat repair—
Upheld by him I smile at care.

When earthly treasure fails and fades,
And chilling poverty invades;
He every needed good will grant—
Upheld by him I smile at want.

When faith grows dim, and from its sight
My star of hope would veil its light,
Grace bids a beam of joy shine out—
Upheld by him I smile at doubt.

When wasting anguish and disease
Upon my suffering body seize,
My murmuring lips will not complain—
Upheld by him I smile at pain.

And if 'tis mine ere time shall close
To slumber in the grave's repose,
With joy I yield my failing breath—
Upheld by him I smile at death!

# Communications.

## THE MAN OF SIN. 2 Thess. ii. 1-8. Number II.

In previous articles I have referred to some terms used by the apostle in this remarkable passage, and pointed out several possible senses in which they may be used. I have also indicated my preference for a particular sense in each case, and briefly given reasons for such preference arising out of the known facts of history, and the main scope of the passage as well as apostolic usage. I have also, in the form of answers to several questions, affirmed that the bishop of Rome answers to the description given by the apostle of the personage termed "the man of sin"—especially as to his "exalting himself above all that is called god (or ruler) and sitting as a god in the temple of God."

Several of the apostle's descriptive terms in this passage call for a little farther illustration. The first I shall refer to touches the very center of the question, namely, the term "sin" in the appellative phrase "the man of sin;" with the specific definition the apostle gives of it by his use of two other terms of a far more definite signification. I refer to the term "iniquity" in the phrase "mystery of iniquity," and to the term "wicked" in the appellative phrase "that wicked." The term "iniquity" is represented in the Greek here by *anomia*, a noun which literally signifies "lawlessness," from *nomos* a law and *a* privative—without law. The term "wicked" is an adjective represented by *anomos* being from the same roots as the noun, and signifying "lawless." It should be deemed satisfactory evidence on this point if I quote the Revised Version of the New Testament. In both instances that version sustains the literal sense I have given. "The mystery of lawlessness," and "the lawless one," are the renderings respectively given by the English company and which are not called in question by the American committee. I may mention also that in the common version, 1 Tim. i. 9, *anomos* is rendered "lawless;" in 1 Cor. ix. 21, it is three rendered "without law;" and in 2 Pet. ii. 8, "unlawful." Dr. Macknight renders it in 2 Thess. ii. 8, "that lawless one;" while in Beza's Latin version it is represented by the word *exlex*, literally "out of law." It should be noticed here that an adjective with the article prefixed has a noun or pronoun understood; hence "the lawless" (one).

It must be evident from these remarks that the term "sin" in this passage is of very vague and general import, and that nothing more definite is derived from the English words "iniquity" and "wicked" given as the rendering of *anomia* and *anomos* respectively, by the translators of the common version. But it will also be admitted that the renderings I have suggested give a specific signification to the term "sin," as the characteristic of him who "exalteth himself above all rulers." It is the spirit of rebellion against a righteous lawgiver, exercising his administration through good and just laws; that disposition of self-will which asserts its authority to act upon its own ideas of self-interest, ambition and self-love.

This spirit or disposition of lawlessness as a characteristic feature of "the man of sin," is in entire harmony with those overt acts described by the apostle in verse 4, and minutely dealt with in the articles already published. Who but one of lawless spirit would oppose and exalt himself above all that is called god (or ruler)—and "as a god (or ruler) sit in the temple of God, showing himself that he is a god (or ruler)?" The spirit and the acts entirely agree, the one directly leading to the other; and the fact that they both unite so unmistakably in the papacy, is a strong evidence of the accuracy of the interpretation I have attempted to illustrate.

While "lawlessness" is thus a very definite quality of "the man of sin," it does not of itself determine the question whether it is Divine or human law that is disregarded by this personage. But no dubiety is left on this question by the description given by the apostle of the overt acts committed by this "lawless" one. It is clear from this that it is both Divine and human law that is set at nought. "Sitting in the temple of God as a god (or ruler) showing himself that he is a god," is a direct violation of the law of God as enunciated by our Lord and his apostles, besides being a flagrant infringement of the liberties possessed by Christian disciples in the first century, both by the individual disciple, and by individual churches. Equally is it an infringement of the Divine law when the province of the civil ruler is invaded by any ecclesiastical body, or by any official representing such; because nothing is more plainly enjoined both by Christ and his apostles, than obedience in all civil matters to "the powers that be," whether these be heathen or professedly Christian. "Render unto Cæsar the things that are Cæsar's," is the dictum of our Lord himself, and is echoed by his apostles in such language as *this*—"Let every soul be subject unto the higher powers"—without exception of presbyter or bishop; "Put them in mind to be subject to principalities and powers, to obey magistrates." "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors as unto them that are sent by him," etc." The above quotation (Titus iii. 1,) from Paul must be understood to include bishops or elders, for Titus had been left in Crete by the apostle for the purpose of selecting and appointing such officials. And the first bishops of Rome were not exempt from the obligation here imposed on all Christian disciples.

The usurpation of the civil power by the ecclesiastical, under any pretext is equally a setting at nought of human law, inasmuch as the law and constitution of the State is thereby set aside. This power was claimed by the papacy in virtue of the alleged vicariate of the pope as the vicar or deputy of Christ. It is based on the idea that the Headship of Christ "over all things to (or for) the church," is exercised in the present age in some open and visible manner as the Divine kingdom over the nation of Israel of old was administered. If it were now the millennial age, there might be some show of reason for such an idea; for Christ's Headship over the nations will then be exercised in the most open manner. "But now we see not all things put under him;" and it is only a vain attempt to anticipate the future reign of Christ and his saints by what can never be anything but a caricature of it in the present. This seems to have had a kind of prototype among the disciples at Corinth which called forth a rebuke from the apostle—"Ye have reigned as kings without us, and I would to God ye did reign that we also might reign with you." The popular doctrine that the kingdom of Christ is the church lies at the root of the pretensions of the papacy, from which it is but a step for church officials to claim political authority.

These manifestations of "lawlessness" are simply a sinful exercise of human self will in opposition to the Divine will, obedience to which was inculcated and exemplified by him whose vicar the bishop of Rome professes to be, and is really nothing short of high-handed rebellion against the majesty of heaven. Christ said—"My meat and my drink is to do the will of him that sent me." For this self-abnegation "in the days of his flesh," his lordship over all was bestowed upon him. (Phil. ii. 8, 9). A portion of this authority he delegated to his apostles, and coupled it with sanctions involving great responsibility on the part of all such as professed his name. He said to his apostles, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Matt. x. 40; John xiii. 20. This authority the apostles exercised. Peter refers to it thus—"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." He does not say "the commandment of me, Peter the prince of the apostles," as the Romanist would wish, but "of us the apostles," including all as *possessing* equal authority in the prosecution of their mission. For example, in relation to Cornelius and his friends, Peter "commanded them to be baptized in the name of the Lord;" and Paul, in the case of the damsel possessed with a spirit of divination, said to the spirit, "I command thee in the name of Jesus Christ to come out of her." In such respects as these the apostles are absolutely without successors; while in all the imitable qualities they manifested they may have successors in the humblest disciples.

But our subject requires that we notice a farther transference of a portion of the authority possessed by our Lord, namely, to the bishops or elders of the churches. "He (Christ) gave gifts unto men."...."And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These last "pastors and teachers," are evidently identical with the bishops or elders—the terms "pastors and teachers" denoting the functions they performed. (1 Tim. v. 17; Heb. xiii. 7, 17, 20). These bishops were selected and appointed by the apostles or by delegates specially authorized by them, such as Timothy and Titus. Those bishops exercised their authority or "rule" in the churches, and "labored in the word and doctrine" (or teaching), but this latter not to the exclusion of liberty to teach on the part of other brethren in the church. And there being a plurality of bishops in each several church, (Phil. i. 1; Acts xiv. 23; Titus i. 5), it follows that the so-called bishop of Rome derives his ecclesiastical pedigree not from the first bishop of Rome, (who, by the way, is, without proof, alleged to have been the apostle Peter), but from *one* of a plurality, all possessed of equal authority.

All this authority exercised by apostles and bishops, as well as the power by which they were enabled to perform supernatural acts of healing, etc., was vested in and distributed by Christ himself. "All power was given to him in heaven and in earth," but the exercise of it in the interval between his ascension and second appearing was limited, so far as facts recorded in the New Testament show us that these special endowments of his apostles and others, which have just been alluded to. And it is to be noted in connection with this, that while the endowment of the apostles was direct and immediate, as on the day of Pentecost, that of elders and all others was indirect and mediate. A marked instance of the latter is found in the case of the disciples at Samaria recorded in Acts viii. Philip (the evangelist, Acts xi. 5, and xxi. 8,) had "preached [the] Christ unto them. The people with one accord gave heed to the things which Philip spake, hearing and seeing the miracles which he did.....When the apostles who were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." Here, although Philip performed miracles, and preached and baptized, there was no communication of the Holy Ghost to the disciples in Samaria, till Peter and John were sent by the apostles from Jerusalem; and this was effected through prayer and the laying on of hands. Paul makes allusion to the same prerogative of the apostles in his epistle to the Galatians. Referring to his own personal intercourse with them, he says, "He therefore that ministereth to you the Spirit, and worketh miracles among you." See also Acts xix. 1-6.

While these extraordinary endowments were a veritable reality in the early church, and were patent to the observation of all, it becomes an important question whether anything approaching to them is possessed in the present day, or since the apostles and first generation of elders fell asleep, either by the hierarchy of Rome, or by any other religious institution in the world. If this question be answered in the negative as I conceive it must, some may be disposed to ask if there is therefore no authority to preach, baptize and minister to the spiritual needs of Christian disciples. This is quite a different question, and happily admits of a simple answer, but one which effectually disposes of the claims of all pretenders to be the successors of the apostles. Paul's comprehensive injunction—"Do good to all men, as ye have opportunity, especially to the household of faith," affords ample warrant for making known what Christ and his apostles preached for salvation, and also for ministering to the instruction and edification of believers, as well as for the performance of deeds of benevolence of a mere material order. But it affords this warrant to *every* one who can in the humblest way contribute, by tongue, pen, or otherwise, to the objects named, equally with the most nobly gifted, most highly educated, and most solemnly ordained officials.

We have thus seen that a large measure of real authority and power was conferred upon the apostles, and that a portion of it was communicated to the elders of the churches—without taking into account other Christian disciples who may also have been so endowed. That this authority, moreover, possessed by elders and others, was communicated solely through the instrumentality of the apostles, by means of prayer and the laying on of hands. While all this is undeniable, there is no evidence that the elders had any authority to retransmit their powers to others, or in fact that there was any provision whereby such powers could be communicated to their successors in office or to any others. Notwithstanding these plain facts, however, the bishop of Rome, in virtue of being, as he alleges, the vicar of Christ, the successor of the apostle Peter, first bishop of Rome, and the prince of the apostles, claims to have inherited all the power possessed by the twelve apostles, which is now all concentrated in himself. There is not a particle of Scriptural authority for such an assumption, and it lacks historical facts to sustain it, and can therefore only be viewed as a glaring instance of that "lawlessness" which the apostle has twice recorded as the most prominent characteristic of "the man of sin."

In this aspect of "lawlessness" (that of claiming authority in the church) there is a shade of difference from that which exalts itself above all rulers. It is plain that "lawlessness" has two varieties of signification—violation of positive law, and being simply without law, and therefore presumptuously acting as if there was a law sanctioning such action. (In the contrary Christ himself holds his office only by express divine authority which becomes really the law in the case. Thus the apostle Peter said to the assembled Jews on the day of Pentecost, "God hath made Jesus both Lord and Christ." And regarding his priesthood (also claimed by the Pope) it is written, "Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, today have I begotten thee. As he saith in another place, Thou art a priest for ever after the order of Melchisedec." And this is in accordance with divine rule (or law) as the apostle affirms, "No man taketh this honor upon himself but he that is called of God as was Aaron." But all such rules are set at nought by the bishop of Rome. He does not scruple to take the honor upon himself, although it certainly cannot be said that he has been called of God as was Aaron." And if the Christ himself only received his honorable office in virtue of the divine call clearly expressed, much less can the bishop of Rome arrogate to himself such pretentious claims as he has usurped in the professed Christian church.

Allusion was made in a former article to the use of the term "Father" as a title by certain officials of the Roman Catholic Church, and notably by the bishop of Rome under its Latin form Pope. This is a most glaring act of "lawlessness," and calls for a little farther notice in the present article. The words of Christ are clear and emphatic, and although without the formality of the Mosaic law are in reality a law to his disciples. They are these, "And call no man your father upon the earth, for one is your Father, which is in heaven." These words are substantially identical with those in the Douay or Roman Catholic version, namely, "And call none your father upon earth, for one is your father who is in heaven." The publishers of this Roman Catholic version were evidently impressed with the necessity of inserting, in a foot-note, a defence of the practice of styling the bishop of Rome Pope, and the use of the term Father as a title for priests, monks, etc. They say, "The meaning is, that our Father in heaven is incomparably more to be regarded than any Father upon earth.....But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers. (1 Cor. iv. 15.)" This is a most ingenious way to blink the real point of the question. It is not the applying the term father to one's immediately paternal ancestor that is the question here. Nor yet is it speaking of the disciple who has been the instrument in the hand of God in leading one to the belief and obedience of the gospel, as one's spiritual father. Those to Corinth who owned Paul's instrumentality in preaching the gospel to them, though they might have, as the apostle says, ten thousand *instructors* in Christ, yet had they not many fathers, for in Christ Jesus he had begotten them through the gospel. In this sense they had only one father, and that was Paul, but every Roman Catholic has ten thousand Fathers in the unwarrantable sense. It is well known that it is not to this Pauline relationship that the title Father is used in the Roman Catholic Church. The Pope is addressed by this title by thousands who sustain no such relationship to him, and priests are called "Father" by all and sundry Roman Catholics in the same general manner. For this usage there is no law, and yet in the foot-note quoted, "the law of God" is referred to as a warrant for "due respect" he had "for our spiritual fathers." Thus the law of Christ expressed in plain words is set at nought on the plea that "the law of God" is a warrant for so doing.

Let us look a little more closely at the context of Christ's injunction. It is remarkable that it was given in connection with the very same kind of assumptions on the part of the Scribes and Pharisees as we have seen to be claimed and used by the Bishop of Rome and the priests of that communion. In verse 2 he says, "The Scribes and Pharisees sit in Moses' seat..... *Vs. 5, and love the uppermost rooms* at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." And then follows the injunction we are noticing, "And call no man your father upon the earth." Can there be any doubt here as to the special sense in which this prohibition is to be understood? It is directly opposed to the use of the term father as a title of honor among the disciples of Christ. In view of what has been here advanced, I submit that this is an instance of the most flagrant "lawlessness" that could be conceived as possible by any one professing the name of Christ. It seems almost prophetic of the usurpation by the papacy of supremacy over "the church of God" by the adoption of a title which, in a religious relationship, belongs to God alone. It is rather remarkable that our Lord in this passage adds, "And whosoever shall exalt himself shall be abased." This is the very act predicted of "the man of sin," by the apostle, "who opposeth and exalteth himself above all that is called a god" etc. But this is mentioned only by the way, it may be no more than a coincidence. The fact of "lawlessness" in the instance given is abundantly manifest, and of itself stamps the papacy as the power predicted by the apostle.

In another paper, if opportunity offers, we shall consider "that which letteth" (or hindereth).

J. Cameron.

# Letter Drawer.

OSAGE, Iowa.

*Editor Restitution:*

My husband and I are very desirous to go from this place to a place where we can have the privilege of hearing the gospel preached. Also where we can get work. My husband is a mason by trade but would do anything honorable to gain a livlihood. He has suffered much persecution in one way and another from the masons and others in this place, mostly because of the difference in his faith, they taking every means to keep work away from him. We have talked and prayed much concerning the matter and have finally concluded that God may want us to go from here or there would be a way opened up for us to live here. Is Plymouth a good place for a poor man to live in? Could work be got in the winter? We meet but few people of our faith here (Brother Sheridan and a few others), and seldom have the privilege of attending preaching. We feel as though it would be best to get among people of our faith if possible. Will you please be kind enough to write to me, or if your time is too fully occupied have some of the brethren or sisters write and tell me what chance there is in that part of the country to gain a livlihood. Yours in hope of the soon coming of Christ,

Virginia Moon.

[We have concluded to give the above in our Letter Drawer communications. Perhaps some of our subscribers can point out a location where our brother can do well at his trade.]

GENEVA, Neb.

*Editor Restitution:*

I send a few more lines to know whether you received the dollar I sent you about the last of June. I received a letter in July from my sister in England and she had received the paper and was very well pleased with it. I wish I could afford to keep on sending it to her. I have not heard from my brother to know if he received his paper. I sent two dollars last winter to pay for my paper and also theirs and I think that is long enough for them to know whether they like it well enough to pay for it. As soon as I can I will send more and have it sent to some of my other friends. I love the paper and grieve because I can not get more to read it, but they don't find time and are afraid of the truth. I do wish some of my children or some one near me would see the truth and I could have some one to converse with. It is hard to be alone so everyway. I don't see why people can't all believe alike. I do wish I could have some one to help me feel as Mrs. O. F. Hall feels. I love her and her pieces; I wish I could see her. I hope I shall see her piece on "Abide in me," or "What it is to be in Christ." The Lord has been my helper and is so good and kind to me; I can see his goodness to me all my life. But I have had a great deal of darkness, and would have liked to have been a great deal wiser. But I hope to have patience to wait for the salvation of the Lord and trusting his time will be the best for me. I would like the privilege of visiting some conference this fall; if I can hear of one near enough to go I will go. I think of going back east this fall and when I send you the change of address, I will try and send the money I spoke of. How is the best way to send it? I would like to know if Conference will be held in Illinois at Antioch, Dixon or Adeline this year. And I am very thankful to find a friend to write for me as my writing is so poor. Pray for me that I may have more light and faith. I remain your loving sister in Christ,

Mrs. Mary Clark.

[This letter has been overlooked. Will Brother B. Wilson write an article on this subject.]

Pleasant Hill, Miss.

*Editor Restitution:*

I trust you will pardon me for taking this liberty, as I am a stranger to you. I, however, am getting (regularly) your most valuable paper, The Restitution, and find it to be the most interesting and instructive paper that I ever read. Now I have a statement to make and a question to ask you, and in answering the question you will very much oblige a seeker of the truth.

I formerly was a Methodist, was baptized by a Methodist preacher; I believe in immersion and no other mode. After being a Methodist for several years (in good faith as I thought) fortunately, it seemed to me, I got to hear a Campbellite preacher, and, to my satisfaction, found them to be far ahead of me in the truth, so much so that I joined them, holding to my former baptism, seeing that the Scriptures teach one faith, one Lord and one baptism. And now in the last year, I might say, I have been more thoroughly converted into a knowledge of the truth as it is in Jesus by the Church of God. I have a half-brother that belongs to that church, namely, R. A. Humphreys, and through him and The Restitution I have gained much valuable knowledge.

Question: Shall I hold to my former baptism? Now Jesus says, "Take my yoke upon you and learn of me." Oh sir, have I done it? Please answer as soon as possible, either through The Restitution or a private letter; I would rather have it in The Restitution, thinking that it may benefit others in my condition. If so, and you insert my letter, please correct grammatical errors.

J. R. Ham.

August 14, 1883.

*Editor Restitution:*

Some friend has sent me your paper The Restitution and I value the paper much more highly than any religious paper I have ever taken. I am a Presbyterian but like the views of the paper on eternal life and everlasting death as stated in The Restitution. You also teach the doctrine of the millennium which was taught fifty years ago by the most orthodox Presbyterians, but now they tell us it is a temptation of the devil to believe in Christ's second coming being at hand. It would seem as if they had lost all faith in Christ's promise that he would ever return to this earth again, at least they don't teach it any more. When I attended an academy fifty years ago, old Doctor Calvin Yale, our teacher, used to tell us students daily that many of us would live to see the beginning of the millennium in 1866, as that was the time when the orthodox teachers set for the commencement of it. Now they teach that the world will keep right on growing worse and worse till the end of time, which don't seem to me much like Christ's teachings. Neither is it the teaching of the apostles or the apostolic fathers, for they certainly taught as does The Restitution on that subject.

I have a book published by Robert Fleming of London, England, in 1671, called an Epistory discourse concerning the rise and fall of the papacy, etc., which teaches the same doctrine with The Restitution. Fleming was a Scotchman and a very learned preacher of his day and generation. If you have never read it I think you would be glad to have a reading of it. On account of its anachronisms perhaps you would like a perusal of it; I will send it to you if you desire it. When he wrote and preached it was dangerous to vary from the Episcopal or established church, and he preached it at his peril, for they then persecuted heretics to the death. Yours in Christian fellowship.

[As the above may not have been intended for publication we suppress the name. Please send book; will read and return.]

KNOX, Ind.

*Editor Restitution:*

I cannot refrain from wishing that all the brethren scattered abroad might know what a feast of good things we have of late enjoyed. If a stranger were to travel through our country, they would be very likely to pronounce us a very poor people, and in fact our sand ridges and marshes do not indicate a very great amount of wealth, such as is termed riches by the world; yet we some way manage to get a living and a little to spare. But if that same traveler could know all, methinks he would be apt to change his mind, and think that some at least had obtained the pearl of great price. The third Sunday of last month came Bro. Willis and Leonard Logan among us, and Brother Willis gave us several discourses, and at the close of the meetings we felt that much good had been done here, and regretted that the parting time had come. Brother Willis gained a place in the affections of the little band here that would not be easy to erase. He preaches the plain, straight-forward truth, such as all ought to hear, and none but prejudiced minds would reject. He left us all hoping to see him back again. May the choicest blessings of God be with him wherever his lot may be cast.

On Friday last we again had the pleasure of having our dear Brother, John Winee, among us. He held meeting over Saturday and Sunday and many were made to rejoice at the glorious prospects held up before them. On Sunday morning we held meeting in a beautiful grove. Oh! what a joyful time for those who were present! The social in the morning was all it could be, many speaking of the glorious prospects awaiting them when Christ shall come. As the sweet music from many voices arose in notes of praise through the otherwise silent grove, it seemed that we were in closer communion with God than ever before, and there were many strong resolutions made to lead a still higher life, to more fully prepare for immortal glory. In the afternoon three more precious ones came forward, presenting themselves for baptism. After services we adjourned to the water to help administer the holy rite. There we were detained some, but the time was well employed in singing songs of praise and devotion to our great Creator. Everything during the entire meeting was all as it should be, and at the close all felt to say, "It was good for us to be there." There were none there but were benefitted and would have been glad to continue, but we had to part, but parted that feeling although poor in dollars and cents, yet in the riches of God's inestimable money, we were growing richer every day.

We have regular preaching commencing on Saturday before every third Sunday, and we would be glad if brethren from abroad would meet with us. We are at present laboring under a great difficulty, being obliged to meet at our school house which is insufficient for our wants; but we are now making an effort to build a house of our own in which to worship. Our financial matters are such as will probably hinder us some, but 'tis said where there is a will there is a way, and we have started the matter to work, sending solicitors through our own surrounding neighborhood to get assistance, and from what I have learned of the matter it is quite encouraging. Brethren from other organizations have promised us some assistance, and any person feeling willing to donate any sum toward the building of such a house at this point may be assured it would be thankfully received. We are in sad need of a house, but it is going to try the brethren sorely here if we have to do it all ourselves. Therefore we ask for those who can to help us, if ever so little, in the name of the Lord, that we may be better situated to further the good work and the upbuilding of God's holy truths. Any amounts may be sent at any time to either or all of the Trustees, namely, Jacob Reed, George W. Fairchild and L. B. Cochenour, who are authorized to receive all subscriptions and receipt for them. Eagle Creek church is 2½ miles from Knox and any one coming to our meetings by rail, please address the undersigned and they will be met at the station. Yours in Christ,

George W. Fairchild.

# Poetry.

## SEA MIST.

The long mist waves upon the golden sands
Are rolling in,
Steady their throb, as best of heart that stands
At peace within.

There are blue hills beyond the tide, but they
Are shrouded now;
The sea mist, streaking all across the bay,
Hangs thick and low.

Yet sits they there. The fisherman who steers
His boat, brown-sailed,
By compass true, dreads not, nor trembling fears
His errand failed.

There are blue hills beyond life's restless tides
At times we catch
Faint glimpses of their beauty, such as chides
Our faithless watch.

Why strain our eyes to pierce the mist that hides
Our picture dim?
We have a Pilot who commands the tides:
Trust all to him.

—Alfred.

# Selections.

## ORIENTAL SKETCHES.—Second Series. Number 26.

### MOUNT TABOR AND THE VALLEY OF JEZREEL.

Surely as I live, saith the Lord, as Tabor is among the mountains, and as Carmel by the sea, so shall he come.—Jer. xlvi. 18.

Tabor is the traditional "Mount of Transfiguration." Were it the real scene of that event, it would yield in interest to none of Palestine's "Holy Places." But the tradition is questionable, and sacred topography is opposed to it. Yet it can lay claim to a venerable antiquity, for Jerome, in the fourth century, when making his pilgrimage with the saintly Paula, says, "She ascended Tabor, on which the Lord was transfigured." Jerome's words and monkish superstition have canonized the mountain. Churches have been made to it, and for fifteen centuries, it has been honored as one of the shrines of the Holy Land.

But independent of apocryphal tradition and monkish superstition, Tabor holds rank among Palestine's celebrated mountains. Gilead and Pisgah, Olivet and Carmel, Tabor and Hermon, are all honored names in sacred story. In olden days of Canaanitish Baal-worship Tabor was a "high place;" and the northern tribes appear, in this case as in many others, to have forgotten the divine command, "Ye shall utterly destroy all the places wherein the nations which ye possess served their gods, upon the high mountains, and upon the hills." Deut. xii. 2; compare 2 Kings xvii. 9–12. They appear to have erected altars and images upon Tabor; and hence the force and pointedness of Hosea's accusation—"Hear ye this, O priests; and harken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor." Hosea v. 1. The people were there deceived and ensnared by the idolatrous practices of their leaders.

And Tabor was the gathering-place of the northern tribes in time of danger or war. For this, as I shall show, both its position and its natural features admirably fitted it. Here Deborah ordered Barak to concentrate his army to oppose Sisera: "Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Zebulon." Judges iv. 6. Here, too, some of Israel's warriors had been attacked and slain by the hosts of Midian, before Gideon's victory. Gideon asked Zebah and Zalmunna, "What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled a king." Judges viii. 18. Even before the conquest, it would seem that the great Lawgiver's prophetic eye had been fixed upon Tabor, when he said of Zebulon and Issachar, "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness." Deut. xxxiii. 10.

### ASCENT OF TABOR.

It was on the 8th of May, at noon, in a flood of glorious sunshine, I first approached the northern base of Tabor. At intervals, during the two preceding days, I had seen it from the heights of Naphtali and the banks of the upper Jordan. Now that it was before me, I was disappointed. There is nothing of majesty in its elevation, nor of grandeur in its scenery, that would at all make it rival Hermon or Lebanon. Its shape and partial isolation are striking but nothing more. The point from which I got the most pleasing view was beside the ruins of Khan et-Tujjar, two miles to the north. The intervening ground was table-land with a gently undulating surface, and belts of plantation, and clumps of trees, and vistas of green turf bordered with shrubbery, like an English park. Over it, to the height of twelve hundred feet or more, rose Tabor; in shape a segment of a sphere; its sides and regularly curved top all sprinkled with evergreen oaks and terebinths. It is undoubtedly the most symmetrical hill in Central Palestine—not from its altitude, for there are others much higher, but from its isolated position, unique shape, and unfading verdure. When first seen from the north, as I saw it, its curved outline breaks the dull monotony of the hills of Galilee. When first seen from the south, it is still more imposing. Then it swells up like a vast dome, from the plain of Esdraelon; and in the richness of its foliage, and delicate green of its forest glades, it presents a pleasing contrast to the brown rocky summits of Ephraim, and the bare white crowns of Judah.

My path led through a wide-spread camp of Nomads, "children of the east," who had come here in early spring, like the Midianites of old, to devour the luxuriant pastures of Palestine. They were a wild and lawless race, and I felt that to pass them in safety would require some little tact. I rode boldly to the nearest tent, and asked for water. A large bowl of milk was handed to me by an Arab girl; bread, too, was offered, of which I ate a small quantity. I was now their guest, under their protection, freed from all danger of attack on person or property. I demanded a guide, or rather an escort, for the way was plain enough to the foot of Tabor. The girl conducted me to the tent of the sheikh, which was pitched under the shade of a noble oak. He was not at home, but his son, a fine looking boy of fifteen, leaped on the back of a beautiful mare that stood ready saddled, and seizing the spear which was stuck in the ground at the tent door, told me to follow him.

My little guide led me to the western base of Tabor, within sight of the village of Deburieh, which nestles in a quiet nook on the side of the great plain. There he wheeled around, waved a polite adieu, and was out of sight in a moment. I turned my horse's head up the zigzag path that leads to the top of the hill; but soon, wearying of the windings, I left my horse in charge of my servant, and clambered up straight to the summit. It was a rash act. On my way I saw several jackals, and heard sundry barks and growls in the jungles as they scampered off, which made me feel somewhat uncomfortable. The summit is broad, strewn with ruins, and covered with thickets of dwarf oak and prickly shrubs. I entered a narrow opening, and was proceeding along a beaten track, when I was startled by a loud snort; and a huge boar, with head down and mane erect, brushed past me and was followed by a sow and a litter of young. I scarce knew what to do. The place was quite different from what I had expected. As yet I could see nothing but thickets of ilex and heaps of ruins. I was thirsty, and thirst compelled me to run the risk of more encounters with the denizens of the jungle. After some time and trouble I discovered water at the bottom of a large dark vault or cistern. A rude staircase once led down the side, but it was now in a great measure destroyed. I was resolved, however, to reach in some way the tempting fluid. Holding by an overhanging branch, I began the descent, when suddenly a panther bounded out from an obscure corner, and turning round, growled at me from the opposite side. I could do nothing except look steadily at the beautiful but dangerous creature. Gradually it shrunk back, and at length disappeared in a thicket. I was a good deal relieved when I heard the voice of my servant, and still more so when he came up and handed me my gun.

In all that painful, fearful desolation on the top of Tabor, the finger of God was visible. Prophecy was fulfilled before my eyes. Every object I saw was an emblem and a result of the curse—ruins, thorns and thistles, wild beasts, a deserted stronghold. What a commentary upon the words of the ancient prophets! "I will destroy your high places.... I will make your cities waste, and bring your sanctuaries unto desolation.... Upon the land of my people shall come up thorns and briars, yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens." Lev. xxvi. 30, 31; Isa. xxxii. 13, 14.—*J. L. Porter.*

As the Turkish authorities at Constantinople continue to withhold from the Palestine Exploration Fund permission to continue the geographical survey and exploration of Eastern Palestine, its committee have resolved to undertake the geological survey of Western Palestine, one of the original aims of the fund until now wholly neglected. By October it is expected an announcement may be made as to the formation of the party; the program is full of the proposed work, its objects, the problems sought to be solved, and the Biblical aspect of the undertaking with an estimate of the probable cost. Practical suggestions have been made to the Fund by Sir Charles Wilson, and negotiations have been opened with a geologist of great eminence.—*The Independent.*

# Youths' Column.

Golden Days.

## Loving Words.

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are rain and rain?
Never was a kind word wasted,
Never one was said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine,
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go;
To the ones who journey with you,
If you love them, tell them so.

Acts, looks, words, steps, form the alphabet by which you spell character!

Kind words produce their own image in men's souls: and a beautiful image it is. They soothe and comfort the hearer.

Beautiful lives have grown up from the darkest places, as pure white lilies, full of fragrance, have blossomed on slimy, stagnant waters.

## Found Out.

On the top of hill was an orchard, and on one of the trees was a boy stealing apples; another boy was at the bottom of the tree, on the watch to see that nobody found them out.

Nobody was near that they could see; but that did not prove that nobody saw them; for, seven miles off, Professor Mitchell, the astronomer, was examining the setting sun with his great telescope, and the hill happening to come within its range, the actions of the boys, the very tell-tale looks on their faces, attracted his notice. He saw what they were up to. He found them out. There was no escaping the great eye of his telescope looking full upon them. They little thought of such a thing.

But there was another eye upon them, a greater eye and a sharper eye, and the eye followed them. It was God's eye, and his eye is on us. It sees near, it sees afar off. It sees in the day, it sees in the night. It sees out of doors, it sees in doors. It sees our actions, it sees our hearts. It sees us too by name. Prof. Mitchell did not know the boys. God knows.

## Remember They are Children.

How easy it is to forget that the little folk are only little folk after all, and to treat them as if they were grown up and ought to know as much about behavior and self-control as ourselves. The plea for the children that follows ought not to be necessary, but what parent can conscientiously say it is not?

Don't expect too much of them; it has taken you 40 years, it may be, to make you what you are, with all your lessons of experience; and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a life-time. Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undesirable traits, yet we have lived to see those same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Dawn of the Morning.*

As our young readers will all like to read Mrs. Davis' narrative, we have concluded to abridge her Journal, as given more fully in the *Age-to-Come Herald* for August. And we have also concluded that our older readers would like to learn something about her present home, as well as many other particulars which later letters have not explained so much in detail. Hence we have concluded to use a part of our Youths' Column for this interesting Journal. Later letters from Brother Winterstein appear from time to time in other columns of our paper.

## From Jerusalem.

LEAVES FROM MY JOURNAL.

JERUSALEM, Nov. 14, 1882.—I have just moved into my new home, and am all alone tonight. By midnight the city of the Great King is silent as the tomb, save the occasional ringing of bells and the barking of a few Jerusalem dogs.

The house I have moved into was for several years the residence of the American Consul. Of late it has not been occupied. I can look out of my window, toward the east, directly upon the Mount of Olives and the Mosk of Omar. The view is very fine. I can sit in my room and paint the lovely mountain. On the west, just across the open space, and near the Jaffa gate, is David's Tower, now used for barracks for the soldiers. I like the situation, and hope to draw inspiration to write on this elevated position.

Nov. 17. The American Minister at Constantinople, Gen. Wallace, is here. Our American citizens went out to escort him into the city upon his arrival, and we were invited to meet him and his wife at the consulate. All who have the pleasure of his acquaintance speak of him in the highest praise.

Nov. 22. Gen. Wallace continues to be the lion of the day. Last Saturday a German Prince arrived and no one seemed to take much notice of him. But in the afternoon several hundred persons gathered at the hotel to greet Gen. Wallace as he returned from the Jordan. As he rode up they began to sing a welcome. In the evening he dined with the Pasha, while the band played; and that quarter of the city was illuminated. No guest could receive greater honors.

I presented two large bouquets of flowers to Mrs. Wallace; and in her letter of acknowledgement she says: "Your charming present of flowers are much the best and largest groupings we have seen. As often as I look at them I shall think of the delightful visit we have had here, and the friends we have made, whom we shall not forget and by whom we hope to be remembered."

Nov. 29. I like my new home very much. When I awake in the morning I can look out of my window, as yet destitute of curtains, and view Mt. Olives, and think of the ascension of Christ from its summit, or near it; and of the day when his feet shall again stand upon it (Zech. xiv. 4). Brother Fuller thought the windows in Jerusalem were too small to need curtains. I thought of it this morning, and counted sixty-two panes of pretty good sized glass in this one room. So you see I shall not want for light and sunshine and may need a few curtains.

The Greeks are building splendid shops in the city. There has been nothing like them since the days of Solomon. Surely, Jerusalem is rising from its ashes and dust, and will soon put on her beautiful garments and strength.

Dec. 13. It is very pleasant and warm. The farmers are plowing and sowing grain. The grass is quite green, and the flowers are springing up everywhere. I had never dreamed of such a splendid climate. How could it be improved? The wheat is of the finest quality this year, and it makes most excellent bread.

Dec. 20. We are now preparing for Christmas. It is much the same here as in America. There are so many to help and so much to do that I have but little time to write. It is now one o'clock Wednesday morning. I have been trying to finish a card of flowers to send to Chicago, but must retire and finish it later in the morning.

Dec. 25. Christmas eve. I feel like writing to my dear friends in America and tell you how much I love Jerusalem. No, I cannot tell you how much I love Jerusalem; that is impossible. I can enter into the spirit of the Psalmist where he says: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth—if I prefer not Jerusalem above my chief joy." Psa. cxxxvii. 5, 6. The love I have for Jerusalem, while in its gloom, is really marvellous. All the dear friends here feel the same.

I have been making Christmas presents for the children, and I think I have enjoyed it as much as I ever did in making for my own.

I can hardly realize that I am so busily at work in God's Holy City. It is almost too much to believe. How good the Lord was to bring me here! If our love for this Holy Hill increases as its beauty, righteousness and glory increases, our capacity to love must also be increased, or we shall not be able to contain it.

Dec. 26. We are now having a terrific storm; thunder, lightning, rain, hail, and the wind blowing a perfect hurricane.

The old-school missionaries here are some troubled, I think, by what the American new-lights are doing. I tell them not to be alarmed. "If it is of God it will stand. But if it is of man it will come to naught."

The Sultan has now given permission for the Jews to come to Palestine and buy as much land as they please. Three months ago he refused to allow them to come. It remains one of Pharaoh. He has also sent a firman allowing the wall around Jerusalem to be removed.

Dec. 27. The storm increased all night and is still raging. Thank the good Lord, my rooms are dry. The streets of the city are washed clean by the rain and the air seems purified and sweet. Let the filth of the city, above and below, once be cleaned out, and proper sanitary measures be introduced and observed, and there could be no healthier place upon the face of the whole earth. And why should it not be? Can it be supposed that God would select a place second to any other place on earth in any respect for his dwelling place among the children of men? "This is my rest forever," he says, "here will I dwell, for I have desired it."

No one can fail to understand that these abundant rains are the fulfilment of prophecy. See Joel. ii. 23–27. The prophet gives the result of these great rains: "The floors shall be full of wheat, and the vats shall overflow with wine and oil." Then will his people "eat in plenty and be satisfied, and praise the name of the Lord.... and never be ashamed."

The wells are full of water, the almond tree is beginning to blossom and the farmers are beginning to sow their grain. The rain seems to give new life and vigor to everything. There is a tree in the garden of our Illinois friends already white with blossoms. This is seldom seen so early.

Jan. 1, 1883. This is New Year's eve. I have had a little tea-party today. All was pleasant. Our love for dear Jerusalem increases. The weather is very fine and we have plenty of rain too. Many good gifts from "the Father of Lights" is being bestowed upon us.

There are many Jews coming now, since the Sultan has given permission for them to settle here. Twenty-five came overland, all the way on foot, from Russia.

Jan. 2. A terrible storm is now raging, and it is so dark that no one cares to venture out. But all are happy to see so much rain. The market is full of fine vegetables. Oranges and lemons are abundant and cheap.

Old systems are fast giving away before the rapid march of improvement, especially in Jerusalem.

Jan. 3. The storm is over and the weather is fine. All nature seems to be revived. Many orders are now coming in for flowers. I am glad the people are interested, even in the beautiful flowers. But I hope they will not let the interest stop with the flowers. Growing in Jerusalem, they are highly prized by those who love Jerusalem. But with all her beautiful flowers, Jerusalem is still under the feet of the Gentiles, in a desolate state for the overspreading of abominations, in the dust and in gloom. Let all who make mention of the Lord, keep not silence, and give him no rest, till he establish and make Jerusalem a praise in the earth.

Jan. 8. A rumor has reached us that the Russians are coming. The English consul, who is now in Egypt, has been telegraphed for. There may be something in the rumor. Many of the people here are expecting war, and they will not be taken by surprise if it comes. It is said the Arabs would welcome the Russians or any other power which would give them a new government. It seems they would be willing to risk anything for a change.

The Jews are still coming; the rain is still falling; and the prospect is now that an abundant harvest the coming season will greet the returning exiles.

I was never so busy before. My hands are full, I have scarcely time to think. The hours fly swiftly, and the day is gone when it seems that it has but just commenced. I cannot do half that I wish to do. My room is warm and very pretty, for a city in gloom. I awake in the morning and look out upon the Mount of Olives and the Mosk of Omar. Near my window is a beautiful tall palm tree.

The great rains continue. It is busily at work in God's Holy City. It is almost too much to believe. How good the Lord was to bring me here! If our love for this Holy Hill increases as its beauty, righteousness and glory increases, our capacity to love must also be increased, or we shall not be able to contain it.

Jan. 17. It has been as warm here today as a common June day in New England. The grass is beautifully green, and the grain looks well. Several of us walked to the excavations, which are extending over a large area, and the ruins are very beautiful. It seems from an inscription found that this large structure was completed in the year 1500. The Jews believe there are large treasures buried in Jerusalem—especially in the tombs of the kings.

Is it not wonderful that Jews, Catholics, Greeks, Mohammedans, and all others, have been too superstitious to hunt for treasures in Jerusalem? I tell them that is the way God has kept the treasures so safely. Superstition, as well as error, often does good service.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS:
"THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts means to this end, the establishment of the Kingdom of God on this earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and its morning as prerequisites for the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### BRITISH PHASE OF THE EASTERN QUESTION.—No. 10.

*Her Eastern Mission Further Examined—Colonization of the Jews—Their Union with Ephraim, who Holds the Stick (Power) of Joseph—Steps Preparatory to that Union.*

*1. Turkey Under the Control of England (Ephraim); 2. Colonization Results in the Establishment of a New Government; 3. Highways Opened and Managed by Great Britain; 4. Egypt Still Held by England; 5. Syria and Palestine Come Under British Control; 6. Assyria is Held by England; 7. Egypt and Assyria are Joined to Israel (Palestine), and the Three Form One Nationality; 8. Prosperity of the Remnant Nation. 9. Judah Converted; 10. Israel-Ephraim-England Discovers her True Origin and Nationality.*

Great work for England—to colonize the Jews in Palestine and protect them. This is Jehovah's work for the British empire. In this work she is now occupied, preparatory to other forward movements, under "Michael the Archangel"—"One of the chief princes"—Daniel's prince"—"That standeth for the children of thy (Daniel's) people." The standing up of Michael is an event that belongs to the "Time of the End;" and as we are now living in that period, Michael is standing up; and as the Jews are now returning, they are returning under the lead of Michael, their prince, who is the invisible guide of the British nation. We see no escape from this conclusion. Every move of British rule eastward is a lucid demonstration of this startling truth. As the line of her eastern progress is along the southern half of the belt of ancient empire, she was obliged to take Egypt first; then the land of Israel (Palestine). The third in order will be Assyria, for Syria and part of Arabia, if not all, belong to the land of the Abrahamic promise.

Jewish colonization. The present progress of Jewish colonization is wonderful, only to those who do not admit that God's servant, Michael, is their invisible guide. With that archangel in view, the mystery vanishes. Allow Michael to be the prime minister of the British empire of the Orient, and the movements and success of that empire are readily understood. The colonization scheme can be fully comprehended. These colonies grow into villages; it is then "the land of unwalled villages that are at rest, that dwell safely, all of them, dwelling without walls, and having neither bars nor gates." Ezek. xxxviii. 11. Who can carry on and protect such a movement but the God of that movement? And what visible agent has he, if we except the British empire? With the Bible before him, who can doubt the ultimate success of the colonization scheme?

A short work will the Lord make of this movement. England's power over Turkey will foster and push forward this great work. The former prime minister, Lord Beaconsfield, laid the foundation of that far-reaching scheme which is so ably but blindly supported by England's present premier.

If God's purpose with the British empire is to colonize the Jews in Palestine; make of them and Israel a remnant nation, and protect them till the Messiah takes the visible command, would not that empire be compelled to do what she is now working out?

2. She would be obliged to control the north of Africa and the southern part of Asia. This would be necessary in order to secure and control the right of way eastward.

3. She would be required to open up and maintain great national highways to the East. This her commerce would require, for it would be necessary to give these colonies other work than simply tilling a few square miles of land; the scheme would require the Jews (many of them) to be commission merchants, since they, in their location, would be required to handle all the articles moving either eastward or to the west. Being familiar with all tongues, they could transact business with all nations. They would be required to speak the English language, and their education would then be suited to their mission.

Any one can readily see that the Jews, in that position, would become immensely wealthy. This would soon be the result, should the wealthy Jews, such as the Rothschilds and the Barings, take part in the movement. They would then excite the cupidity of Gog. "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Ezek. xxxviii. 13.

4. It would be necessary, also, to sustain one continuous northern barrier against the southern progress of the Russian empire, for Russia and England are enemies, both from position and aim. Both empires seek to control the East for political purposes. One of the powers only can be supreme. It is very evident that England, if now exposed along her contemplated highways, would be defeated in her plans, since Turkey and Persia would be forced to take a part against her. Russia's design on the Ottoman empire is well understood; and she seeks a plausible pretext to secure her prey. Persia is too much exposed to her northern neighbor to make any warlike movement against her till England is in a position to give her ample protection. It is evident, then, that England must sustain in her policy the Ottoman and Persian empires.

5. The British empire must gain the control, especially, of Palestine, Syria, Assyria, Persia, and Arabia also. These points will come up under the investigation of other phases.

6. She must keep control of the seas. Should any power cause Great Britain to lose her ocean empire, her eastern empire would come suddenly to an end, as she would not be able to transport her armies to defend her eastern possessions. What would India be without protection from the home government? How could she protect Egypt and the returning Jews? We cannot view the British ocean power, (her tonnage being more than double that of Portugal, Spain, Italy, France, Austria, Turkey, China, Russia; more than double that of all Gentile nations, the United States being excepted), without the conviction that the Almighty has so ordered it, in order that that empire subserve his purposes in gathering and protecting his people. If the French fleet, at Trafalgar, combined, as it was, with that of Spain, and far exceeding that of Nelson, had been victorious, the sceptre of the ocean would have changed its nationality; but such was not God's purpose, since the time for the return of Israel and Judah was approaching, and the visible agent to protect the chosen, was Ephraim, the stick of Joseph being in his hand, under his western name of Saxon, (Son of Isaac) as "in Isaac thy seed shall be called."

7. It was required that God's executive agent in this last great work, should be a commercial people—a nation of merchants. This will appear evident if we consider that all these great results, relative to the gathering of God's ancient people, were to be accomplished by what would seem to be natural causes. British commerce requires for its protection an immense navy. Such a navy gives her the control of the seas, and makes her the natural agent to return and protect the Jews. She appears to act freely, yet she is the direct agent of the Great Unseen.

God does his will in the armies of heaven, and among the inhabitants of the earth. While England does all to elevate her national greatness, Jehovah is causing her to work out his own purposes.

8. It is necessary that that nation should be a missionary people. Such a work as England has devised, and has been carrying forward during a century, was required to prepare the way for the proper instruction of the people that were to constitute the ruling nation in the coming age.

Many other points might be named, but these are quite sufficient for our present purpose. They identify the British empire as the visible power, now under the control of Michael, the great prince of the Hebrews.

England is evidently pointed out in Ezek. xxxviii 13. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof." To make this clear requires a very considerable amount of thought. The eastern world has allowed its population, like swarms, to move to the West, plant nations with new names, new thoughts, manners and customs; but her lands could not float with her people; hence these lands carry their first Scripture names, and consequently impart their names to their occupants, no matter of what race. Asia is noted for this peculiarity. The western and southern divisions of the globe, being principally without any ancient names now known to the civilized world, could be designated by new names. Look over the eastern belt of empires, and mark the names of the countries: Egypt, Persia, Syria, Arabia, Assyria, Persia, Media, India, China. The same is true of the Rivers, Nile, Jordan, Euphrates, Tigris, Indus, and Ganges. The occupants of those waters, and of those countries may change their species and races, yet their names remain. An Egyptian is an inhabitant of Egypt, whatever may have been his former name. The name does not require that they shall be native born. The same is true of all countries. We are required to know what people dwell in certain countries at the time to which certain prophecies allude. It is not what people dwelt in Tarshish, Sheba, and Dedan, when Ezekiel uttered his prediction, but what people dwelt there in the "latter days." "Young lions," "merchants of Tarshish," would indicate a rule of merchant princes, and descendants or colonies of a great commercial nation. Since those countries are coming under the protection of England, the prophecy looks to that people.

In taking leave of this mighty empire as it moves towards the Orient, we are obliged to admit some degree of excitement. The origin of the British empire, its past history and its present position, point to some terrible movement in the near future. 1, The standing up of Michael, the great prince; 2, The time of trouble; 3, The delivery of Daniel's people; 4, The sleepers in dust awaking; 5, The division of the human family; 6, The shining forth of the righteous under the glories of the Messiah. These are themes calculated to absorb every thought. Is it possible that Michael is commander-in-chief of the Oriental movement? Are the nations now gathering towards the mountains of Israel, preparatory to the battle of that great day? Michael, that great prince, that disputed with Satan over the body of Moses; that fought with his angels against the dragon and his angels; that contended against the Persian and Grecian empires, is now about to enter into deadly strife against the dragon, the beast, and the false prophet.

A world about to change its monarchs and its empires for Messiah's reign! What terrible conflicts will precede the Messianic coronation! No peaceful abdication! No casting of their crowns peaceably at the feet of God's beloved Son. The beast will be taken, and with him the false prophet, and finally the dragon must surrender his power and his throne. The shadows of these events fall upon us; the hour of conflict approaches. Nations are, at the sound of the war-drum and trumpet, marshaling to the places to be occupied in the conflict. Yet the world is dreaming; yea, and an apostate church is dreaming, of peace, and centuries of peaceful reform under the banners of corrupt and doomed nations—giving no head to the coming storm.

But let us bid adieu to the British empire till we trace other powers to the same advanced position.

J. P. WESTHEE.

CRAWFORDSVILLE, Sept. 5, '82.

*Editor Restitution:*

I send you a letter and an answer which I sent to the *A. C. Review*, but they have returned. If you can use it, do; if not, I will answer privately.

By this letter we see that there are some around who are inquiring after the truth. The articles referred to in the *Review* are these: A Mr. Cone, a Christian preacher, has been writing some articles on the kingdom, setting forth the church as the kingdom. These articles were open for replies, so I replied to them as best I could. This was continued until Mr. Rice requested me to stop. So I did stop, thanking him for publishing what he did. So I suppose this is the reason for not publishing further. Mr. Cone's positions were very unscriptural, according to our understanding of the Bible.

Yours in the truth,

J. B. COX.

*Editor A. C. Review:*

I ask a short space in your columns for a letter and an answer to it. I have received many letters of encouragement from different readers of your liberal paper, and only this one I ask to answer through it. This is a true copy of the letter.

OWENTON, Ky., Aug. 4, '83.

*Bro. J. B. Cox—Dear Sir:*

Having become quite an interested reader of your publications in the *A. C. Review* on the kingdom, must be my excuse for writing you.

I have been of opinion, or rather belief, that the universal kingdom of heaven which is to succeed the four universal earthly kingdoms will be at the second advent of Christ.

The best article I have seen on that subject was in the June number of *Zion's Day Star*, entitled, "My Reasons Why," which paper I have ordered to be sent to you. And I must say that my mind has undergone a change with regard to the punishment of the wicked. I do not now believe that it will be unending. After you receive the paper, I would be glad to hear from you privately or through the *Review*. Fraternally yours,

J. H. THRELKELD.

CRAWFORDSVILLE, Ind., August 30, 1883.

*Dear Friend and Brother:*

In answer to your kind letter I wish to say that many became interested in my articles by way of replies published in the *A. C. Review* on things concerning the kingdom of God. For many there are who now believe that the kingdom of God will follow the four universal kingdoms referred to in the second chapter of Daniel's prophecy. There is no doubt whatever that the four divisions in the metallic image represent the four universal kingdoms which have existed on this earth, the fourth still existing in its divided parts as represented by the toes of the feet. The same illustration occurs in the seventh chapter, where Daniel speaks of the four beasts and the ten horns that should arise. These are, he says, ten kings that shall arise. These toes or horns still existing, we are therefore living in the closing days of the fourth universal kingdom. So the time is fast approaching when the God of heaven shall set up a kingdom that shall not be destroyed. Now, as four universal kingdoms succeeded each other, so the kingdom of God will succeed the four universal kingdoms. We read: "And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now what kingdoms are to be in existence when the God of heaven shall set up a kingdom that will break them in pieces? It certainly cannot be the Roman kingdom in its undivided state, or it should read, "in the days of this kingdom." But no; it is in the plural, which means more than one; the former kingdoms only existed one at a time. Therefore it cannot mean them as a whole. So we must conclude that it refers to the ten or horn kingdoms, and these are they that must be destroyed when God shall set up his kingdom which shall never be destroyed. The signs of the times indicate that it is in the near future.

I have received the papers you sent me, for which I thank you. The *Zion's Day Star* is a very worthy paper.

You also inform me in your letter that your mind has undergone a change with regard to the punishment of the wicked. I take it for granted that before you changed your mind on the subject, you held the popular view, which is "eternal torment," but now you believe that there will be an end to the torment of the wicked. The Bible teaching on this subject is: The wicked shall be destroyed. We read: "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and the glory of his might, when he shall come to be glorified in his saints." 2 Thess. i. 7-10, Revised version.

Thus we see that the wicked must come to an end. The Psalmist no doubt understood this when he said: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land when the wicked are cut off: thou shalt see it." Psa. xxxvii. 34.

Also the wise man, I think, believed that the wicked would not exist eternally. He says: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 21-22.

Nowhere in the teaching of Jesus or his disciples can we find that eternal life is offered to the wicked, either in happiness or in misery. But to the righteous eternal life is promised. I therefore exhort you, my brother, to be steadfast in well doing, always abounding in the work of the Lord, and may it be our lot to meet each other in the kingdom of our God, if we should not meet in this age.

Yours in hope of the soon-coming kingdom. J. B. COX.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 27.

#### THE RUINS

The ruins on the summit of Tabor are extensive. The destroyer, however, has dealt so extensively with them, and they are so overgrown with thorns, and briars and thistles, that any minute examination by a passing traveller is impossible. I spent the whole afternoon exploring, and since that time I spent an entire day among them, yet I was not satisfied.

The top of the mount is a level, oval-shaped area, about a mile in circuit. Round it are the remains of a massive wall, outside which is a moat hewn in the rock. The foundations of the wall are colossal, and of the earliest type of Jewish masonry. Some of the towers are much more recent; and one gateway, still standing, has a pointed Saracenic arch, and an Arabic inscription stating that the fortress was built, or more probably rebuilt, by Abubekr, brother of the renowned Saladin, in the year A. D. 1210. Near the south-eastern angle I saw a little vault in which the Latin Monks from Nazareth celebrate an annual mass, in honor of the Transfiguration. On the opposite side the Greeks have their altar and sanctuary, and are in the habit, I was informed, of making a yearly pilgrimage to the spot and spending a day on the summit. But during my visits to Tabor, the mountain was deserted. Not a human being was there; and not a vestige of anything like a permanent abode of man. I saw dead ashes and charred sticks, left there apparently by some passing traveller like myself. I was not even so fortunate as to meet the hermit of whom Dean Stanley tells such a romantic story, but if the panther I saw was that *which is said* to have been the constant companion of the old man, I fear his attempts to tame it had not been very successful.

The top of Tabor was evidently the site of a city as well as of a sanctuary from a very early period. In fact, its strong and commanding position could not fail to attract the notice of the warlike Canaanites. The city was allotted to Issachar (Josh. xix. 22); and it continued a place of note, not only throughout the whole period of Jewish history, but down to the close of the Crusades.

The view from Tabor possesses a far higher interest for the Bible student and the Christian pilgrim than its heavy and desolate ruins. It is one of those wondrous panoramas which time can never obliterate from the memory; and *whose* striking features and vivid coloring, change can never dim. The notes I wrote on the mount are before me, but they are scarcely needed. I see the landscape now as I saw it then. On the north, Naphtali's brown peaks running in a serried ridge athwart the glowing sky. Further to the right a little corner of the Sea of Galilee, slumbering in its deep, deep bed, and the glittering top of Hermon towering over it like a guardian angel. On the east the long purple ridge of Gilead, rising like a colossal wall from the Jordan valley. On the south the plain of Esdraelon, Palestine's battle-field, sweeping round the base of the mount, and extending, a sea of verdure, away to the hills of Samaria, and the dark ridge of Carmel. In the distance, ranged along its opposite side, I saw dimly the isolated tells on which once stood the cities of Taanach, Megiddo, and Jokneam of Carmel. Directly facing me, four miles distant, beyond an eastern arm of the plain, rose "the hill of Moreh," a grey, treeless ridge, with the villages of Endor and Nain upon its side. Over its left shoulder appeared the bare white top of Gilboa. Westward my eye wandered along the wooded heights of Galilee to the Great Sea, a section of which was visible beside the bold promontory of Carmel.

Standing on this spot I was able to understand why Tabor was the gathering-place of the northern tribes. Connected by a wooded ridge with the hills of Galilee and mountains of Naphtali, it was always accessible to them; while at the same time it stood out commanding the plain of Esdraelon. Its steep sides were easily defended, and its broad top gave ample space for the organization of a little army of mountaineers. The plain below it was the center of attraction for all invaders. Its pastures tempted the nomads of Arabia; its firm flat surface attracted the chariots and horsemen of Philistia, Canaan, and Syria. From the top of Tabor the light infantry of Israel could watch all their movements, and take advantage of any fitting opportunity for attack. The graphic story of Barak and Deborah was here brought vividly before my mind:—Barak eagerly watching the advance of Sisera across the plain; while Deborah, with the enthusiasm of a *patriot* and the *inspiration* of a prophetess, looked and prayed to heaven for the signal to attack. At length her eye saw it, and she cried: "Up, for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" Judges iv. 14.

The sun went down, and deep purple shadows fell upon plain and valley. The wild, plaintive wail of jackals, mingled with the sharper howl of wolves, warned me to seek safer quarters. I mounted and rode slowly down to Deburieh. Here stood the Canaanitish Daberath, but it has long since disappeared, and the only remains of antiquity now are the walls of a mediæval church.

#### THE VALLEY OF JEZREEL.

"I will break the bow of Israel in the valley of Jezreel." Hosea i. 5. The old city of Jezreel gave its name to one of the noblest plains of Palestine, and that name was afterwards softened by the Greeks into the more familiar Esdraelon. Its position affords a key to its bloody history. It intersects Central Palestine, extending from the bay of Acre to the fords of the Jordan. It was thus open to all invaders—to the Philistines from the coast, the Israelites from the east, and the Syrians from the north; while at a later period it was the highway along which passed and repassed the armies of Assyria and Egypt. Its wide-spread meadows and corn-fields, its luxuriant pastures and abundant waters courted rest, and gave ample space for military manœuvres. The northern tribes watched the invaders from the top of Tabor, and the southern tribes had their gathering-place on the heights of Gilboa, or at the passes of Megiddo, according as the enemy came from the east or west.

Issachar, to whom this plain was allotted, suffered more than all the other tribes. His was a hard lot. In the condition and history of the plain—open to every incursion, exposed to every shock of war—we see the fortunes of the tribe, and we have a melancholy commentary on the blessing of Jacob: "Issachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Gen. xlix. 14, 15. As the peasants do still who cultivate patches of Esdraelon, Issachar paid black-mail to the "children of the East." When the tribe saw the prowess of David, and his ability to protect Israel, their valuable possessions and exposed positions made them anxious for his succession to the throne. And this explains the words of the sacred writer—"Of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do." 1 Chron. xii. 32.

The main part of Esdraelon is triangular in form. Its base on the east reaches from Enganeim to Tabor, fifteen miles; and its apex is at the foot of Carmel, where the Kishon flows into the plain of Acre. From the base, however, three arms stretch out eastward, divided by two short parallel ridges. The northern arm lies between Tabor and the ridge of Moreh, and the central between the latter and Gilboa. These two extend down to the Jordan. The third arm is on the south side of Gilboa, and is shut in on the east by the mountains of Ephraim.—*J. L. Porter.*

### THE LUTHERS.

The Luders, Luthers—the name is the same as Luthair—were a family of peasants at Mohra or More, a village on the skirts of the Thuringian forest, in the Electorate of Saxony. "I am a peasant's son," Luther wrote, "father, grandfather, great-grandfather, were all peasants." The father, Hans or John, was a miner. He learned his trade in a copper mine at Mohra, but removed in early manhood to Eisleben, where business was more active; and there, being a tough, thrifty, industrious man, he did well for himself. The Mohra people were a hard race—what the Scotch call "dour," and Hans Luther was one of them. He married a peasant woman like himself, and from this marriage, now just 400 years ago, on the 10th of November, 1483, came into the world at Eisleben his first-born son, Martin. Six months later, still following his mining work, Hans moved his family to Mansfeld, a few miles distant in a valley on the slopes of the Harts Mountains. He continued to prosper. He worked himself with his pick in the mine shafts. The wife cut and carried the wood for the cottage. Hans, steadily rising, became the proprietor of a couple of smelting furnaces; in 1491 he became one of the four church elders—what we should call church wardens. He drew the attention of Count Mansfeld himself, whose castle overhung the village, and was held in high esteem by him. Melancthon, who knew both Hans and his wife, admired and honored both of them. Their portraits were taken afterwards by Cranach—the features of both expressing honesty, piety and clear intelligence.

*Martin* was the eldest of seven children; he was brought up kindly, of course, but without special tenderness. He honored and loved his parents, as it was bound to do, but he thought in his own later life that they had been over-harsh with him. He remembered that he had been beaten more than once for trifles, worse than his fault deserved. Of the village school to which he was early sent, his recollections were only painful. He was taught to read and write, and there was what pretended to be an elementary Latin class. But the school-masters of his childhood, he said, were jailers and tyrants, and the schools were little hells. *A sense of continued wickedness* and injustice weighed on him as long as he remained there, and made his childhood miserable. But he must have shown talents which encouraged his father to spare no cost on his son's education that his own scanty means would allow. When he was 14 he was sent to a more expensive school at Magdeburg, and thence, after a year, to a still better school at Eisenach, where he was taught thoroughly, and his mind began to open. Religion, as with all *superior* lads, became the first thought with him. He asked himself what God was, what he was, and what God required him to do; and here the *impressions* of his *home experiences* began to weave themselves into what he learned from books.—*James Anthony Froude, in the Contemporary Review.*

He who foresees calamities suffers them twice over.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 19, 1883.


THE editor expects to be in Brother W. T. Huffin's neighborhood, Huntington Co., Ind., Saturday evening and Sunday, Sept. 29 and 30, to preach the Word.

TICKETS will be sold to Chicago and return, via the Pittsburgh, Ft. Wayne and Chicago Railway, at exceedingly cheap rates on Wednesday, Sept. 26, good until Friday Sept. 28 inclusive.

*Wilford's Microcosm* for August and September have come to hand. Though differing with both editor and contributors in some important respects, we find articles that we read with pleasure and profit. One dollar a year. Address 23 Park Row, New York.

*The Old Testament Student* for the current month has just been received. It is a continuation of the *Hebrew Student* under another name. We commend this periodical to all who are studying the Hebrew language, and, indeed, to all who are carefully investigating the Old Testament Scriptures. One dollar a year. Address, Morgan Park, Ill.

*The International Standard* for September, also, is before us. From our peculiar tastes we find much pleasure in perusing this serial. Although it is a scientific magazine containing articles requiring a considerable amount of mathematical knowledge to comprehend, yet it also contains a large amount of instructive matter for the general reader. We commend it especially to the attention of scholars. Two dollars a year. Address, 339 Euclid Avenue, Cleveland Ohio.

*The Gospel according to St. Matthew*, translated from the Greek Text of Constantius, Tischendorff and other textual authorities. By Charles Gardner, M. A. Cloth, finely bound, 60 cts. So far we have only found time to glance at some pages of this book, but this slight perusal gives us a very favorable impression of the work. For a copy address this office.

THE following selections were sent by a brother beloved. The second—true for ages—has vindicated those prophecies that foretold just such desolations. But we are nearing an important change, when God will make the "desolate land like the garden of Eden; and the waste and desolate and ruined cities to become fenced and inhabited;" when he will cause the mountains of Israel to shoot forth their branches to yield fruit to his people that are at hand to come. Soon the King of Israel will dwell in Jerusalem, and then he will make his people a name and a praise among all people of the earth.

GREAT PROJECTS.

Immense projects seem to be a special characteristic of the present age. The proposal to tunnel the English Channel, in reference to which considerable has already been done; the connection of the Atlantic and Pacific oceans by a ship canal across the Isthmus of Panama, a work already under way; the flooding of the Great Sahara by a canal from the Mediterranean; and a second canal across the Isthmus of Suez; are projects with which the public are already familiar.

And now comes another great scheme which is nothing less than to make Jerusalem a seaport by flooding the great hollow of the Jordan valley and the Dead Sea, by a canal from the Mediterranean sufficient in width and depth to float the largest ships. The *Interior*, of Chicago, thus speaks of it:

"The project of building a second canal across the Isthmus of Suez has been followed by a proposition to turn Jerusalem into a seaport by bringing the Mediterranean into the heart of Palestine. So far as at present outlined, the scheme includes a canal twenty-five miles in length, from Haifa, in the bay of Acre, through the plain of Esdraelon to the Jordan valley. The depth of the proposed canal is to be forty feet, and its width two hundred feet. This work will bring the waters of the Mediterranean into the deep trough of the Jordan, 1,300 feet below the sea level, and will extend by way of the sea of Galilee to the Dead Sea. It is further proposed to construct a canal along the wady that reaches from the southern shore of the latter sea to the head of the gulf of Akaba, twenty miles in length, and thus connect with the Red Sea. If this plan is successfully carried out, it is expected that an inland sea about two hundred miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Dead Sea. An English company, with the Duke of Marlborough at its head, has been formed to survey the Jordan valley, sound the Dead Sea, and explore the deserts. They propose to pay $5,000,000 as indemnity to the natives who own the tract of Holy Land to be submerged by the meeting of the two seas."

THE LASH OF PALESTINE.

Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies. Where Sodom and Gomorrah reared their domes and towers, that solemn sea now floods the plain in whose bitter waters no living thing exists; over whose waveless surface the blistering air hangs motionless and dead; about whose borders nothing grows but weeds and scattering tufts of cane, and that treacherous fruit that promises refreshment to parching lips, but turns to ashes at the touch. Nazareth is forlorn. About the ford of Jordan, where the hosts of Israel entered the promised land with songs of rejoicing, one finds only a squalid camp of fantastic Bedouins of the desert: Jericho, the accursed, lies a mouldering ruin today, even as Joshua's miracle left it more than three thousand years ago; Bethlehem and Bethany, in their poverty and their humiliation, have nothing about them now to remind one that they once knew the high honor of the Savior's presence: the hallowed spot where shepherds watched their flocks by night, and where angels sang "Peace on earth, good will to men," is untenanted by any living creature, and unblessed by any feature that is pleasant to the eye.

Jerusalem itself, the stateliest name in history, has lost all its ancient grandeur, and is become a pauper village; the riches of Solomon are no longer there to compel the admiration of Oriental queens: the wonderful temple which was the pride and glory of Israel, is gone, and the Ottoman crescent is lifted above the spot where, on that most memorable day in the annals of the world they reared the holy cross. The noted sea of Galilee, where Roman fleets once rode at anchor, and the disciples of the Savior sailed in their ships, was long ago deserted by the devotees of war and commerce, and its borders are a silent wilderness; Capernaum is a shapeless ruin: Magdala is the home of the beggared Arabs; Bethsaida and Chorazin have vanished from the earth; and the "desert places" round about them, where thousands of men once listened to the Savior's voice and ate miraculous bread, sleep in the hush of a solitude that is inhabited only by birds of prey and skulking foxes.

Palestine is desolate and unlovely. And why should it be otherwise? Can the curse of Deity beautify a land?

Palestine is no more of this workday world. It is sacred to poetry and tradition—it is a dream-land.—*Mark Twain.*

## GENTILE TIMES ENDING.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke xxi. 25, 26.

We now tread the border lines of dispensations. This gospel age nears its closing days. Its grand object of taking out of the Gentiles a people for the name of God has nearly been consummated. The return of the Messiah to build again the tabernacle of David, which is fallen down, is an event of the near future. That house of heavenly royalty, the Elect Church, is nearly full. For the last princely crown, for the last priestly mitre, the gospel call will soon secure the honored and successful candidates. Then this age gives place to the age-to-come. Our texts, chosen for a heading, are prophetic of events—events of trouble and disaster—that are to mark the close of the "Times of the Gentiles." Many a one now living will see these times end. We are, even now, in the perils of the last days. We give part of a sermon from the last number of the *Christian Herald*, published in New York City, as a striking comment upon our Savior's starsling predictions. We shall try to make THE RESTITUTION a faithful herald of passing events. Let us watch and pray.

THE TIMES.

"I will show wonders in the heavens and in the earth." Joel ii. 30.

Dr. Cummings—great and good man—would have told us the exact time of the fulfilment of this prophecy. As I stepped into his study in London on my arrival from Paris just after the French had surrendered at Sedan, the good Doctor said to me: "It is just as I told you about France; people laughed at me because I talked about the seven horns and the vials, but I foresaw all this from the Book of Daniel and the Book of Revelation." Not taking any such responsibility in the interpretation of this passage, I simply assert that there are in it suggestions of many things in our time.

Our eyes dilate and our heart quickens its pulsation as we read of the events in the third century, the sixth century, the eighth century, the fourteenth century; but there are more far-reaching events crowded into the nineteenth century than into any other, and the last quarter bids fair to eclipse the preceding three quarters. We read in the daily newspapers of events announced in one paragraph and without any especial emphasis—of events of which a Herodotus, a Josephus, a Xenophon, a Gibbon would have taken whole chapters or whole volumes to elaborate. Looking out upon our time, we must cry out in the words of the text: "Wonders in the heaven and in the earth."

I propose to show you that the time in which we live is wonderful for disasters and wonderful for blessing, for there must be lights and shades in this picture as in all others. Need I argue this day that our time is wonderful for disaster? Our world has had a rough time since by the hand of God it was howled out into space. It is an epileptic earth. Convulsion after convulsion. Frosts pounding it with sledge hammer of icebergs, and fires melting it with furnaces seven hundred times heated. It is a wonder to me it has lasted so long. Meteors shooting by on this side and grazing it and meteors shooting by on the other side and grazing it, none of them slowing up for safety. Whole fleets and navies and argosies and flotillas of worlds sweeping all about us. Our earth like a fishing smack off the banks of Newfoundland, while the Gallia and the Bothnia and the Arizonia and the Great Eastern rush by. But it seems to me as if our century were characterized by disasters volcanic, cyclonic, oceanic, epidemic. I say volcanic because an earthquake is only a volcano hushed up. When Stromboli and Cotopaxi and Vesuvius stop breathing, let the foundations of the earth beware. Seven thousand earthquakes in two centuries recorded in the catalogue of the British Association. Trajan, the emperor, goes to ancient Antioch, and amid the splendors of his reception is met by an earthquake that nearly destroys the emperor's life. Lisbon, fair and beautiful, at one o'clock on the first of November, 1775, in six minutes 60,000 have perished, and Voltaire writes of them. "For that region it was the last judgment, nothing wanting but a trumpet!" Europe and America feeling the throb; fifteen hundred chimneys in Boston partly or fully destroyed.

But the disasters of other centuries have had their counterpart in our own. In 1812 Caracas was caught in the grip of the earthquake; in 1822, in Chili, 100,000 square miles of land by volcanic force upheaved to four and seven feet of permanent elevation; in 1854 Japan felt the geological agony; Naples shaken in 1857; Mexico in 1858; Medina, the capital of the Argentine Republic, in 1861; Manilla terrorized in 1863; the Hawaiian Islands by such force uplifted and let down in 1871; Nevada shaken in 1871; Antioch in 1872; California in 1872; San Salvador in 1873; while this summer, of 1883, what subterranean excitements! Ischia, an island of the Mediterranean, a beautiful Italian watering place, vineyard clad, surrounded by all natural charm and historical reminiscence; yonder, Capri, the summer resort of the Roman Emperors; yondar, Naples, the Paradise of art—this beautiful island suddenly toppled into the trough of the earth. 8,000 merry-makers perishing, and some of them so far down beneath the reach of human obsequies that it may be said of many a one of them as it was said of Moses, "The Lord buried him." But while the nations were measuring that magnitude of disaster, measuring it not with golden rod, like that with which the angel measured heaven, but with the black rule of death, Java, of the Indian Archipelago, the most fertile island of all the earth, is caught in the grip of the earthquake and mountain after mountain goes down, and city after city, until that island, which produces the healthiest beverage of all the world, has produced the ghastliest accident of the century. One hundred thousand people dying, dying, dead, dead.

But look at the cyclonic, the disasters cyclonic. At the mouth of the Ganges are three islands—the Hattiah, the Sundeep and the Dakin Shahazpore. In the midnight of October, 1877, on all those three islands the cry was: "The waters, the waters!" A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned. Only those saved who had climbed to the top of the highest trees. Did you ever see a cyclone? No. Then I pray God you may never see one. I saw one on the ocean, and it swept us eight hundred miles back of our course, and for thirty-six hours during the cyclone and after it we expected every moment to go to the bottom. They told us before we retired at nine o'clock that the barometer had fallen, but at eleven o'clock at night we were awakened with the shock of the waves. All the lights out. Crash! went all the life-boats. Waters rushing through the skylights down into the cabin and down on the furnaces until they hissed and smoked in the deluge. Seven hundred people praying; blaspheming, shrieking.

Ah! you never want to see a cyclone at sea. But a few weeks ago I was in Minnesota where there was one of those cyclones on the land that swept the city of Rochester from its foundations and took dwelling houses, barns, men, women, children, horses, cattle, and tossed them into indiscriminate ruin, and lifted a railtrain and dashed it down, a mightier hand than that of the engineer on the air-brake. Cyclone in Kansas, within a few months; cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. And am I not right in saying that one of the characteristics of the time in which we live is disaster cyclonic?

But look at the disasters oceanic. Shall I call the roll of the dead shipping? Ye monsters of the deep answer when I call your names. Ville de Havre! The Schiller! City of Boston! The Melville! The President! The Cimbria! But why should I go on calling the roll when none of them answer, and the roll is as long as the white scroll of the Atlantic surf at Cape Hatteras breakers. If the oceanic cables could report all the scattered life and all the bleached bones that they rub against in the depths of the ocean, what a message of pathos and tragedy for both beaches! Week before last, eighty fishermen perished off the coast of Newfoundland, and whole fleets of them off the coast of England.

The sea, now owning three-fourths of the earth, proposes to capture the other fourth and is bombarding the land all around the earth. The mowing of our hotels at Brighton Beach backward 100 yards from where they once stood, is a type of what is going on all around the world and on every coast. The Dead Sea rolls today where ancient cities stood. Pillars of temples that stood on hills geologists find now three-quarters under the water, or altogether submerged.

Look at the disasters epidemic. I speak not of the plague in the fourth century that ravaged Europe; and in Moscow and the Neapolitan dominions and Marseilles wrought such terror in the eighteenth century; but I look at the yellow fevers, and the choleras, and the diphtherias, and the scarlet fevers, and the typhoids of our own time. Hear the wailing of Memphis, and Shreveport, and New Orleans, and Savannah of the last two decades. From Hurdwar, India, where every twelfth year three million devotees congregate, the caravans brought the cholera, and that one disease slew 18,000 in eighteen days in Bassorah. Twelve thousand this summer slain by it in India, and twenty-five thousand in Egypt. Disasters epidemic. Some of the finest monuments in Greenwood, and Laurel Hill, and Mount Auburn are to doctors who lost their lives battling with southern epidemic.—*From Dr Talmage's Sermon, preached Sept. 9, 1883.*

IN the matter of news all we have to say today is a short quotation from the *Chicago Journal* of Monday, Sept. 17. It says:

There are strong probabilities that the present armed neutrality of Europe will soon be broken by the commencement of actual hostilities which may not end until most of the leading powers are involved. France has already become embroiled in serious complications with China, and if the latest accounts are to be relied upon, the invading French army on the Tonquin frontier has met with a disastrous repulse, after having been severely punished. Germany has demanded of Russia an explanation of the activity of her agents in Bulgaria, and Russia replies with diplomatic insolence to the effect that Bismark has quite enough to do in these days of failing health to mind his own business. The situation in France at the present time is critical in the extreme for various causes. First, the Cabinet, the press and the people are divided in regard to the Chinese policy, the general sentiment being adverse to what many think is an unnecessary and expensive war, and, secondly, the old enemy, Germany, seems disposed to irritate the French people whenever the opportunity presents itself, and is quite ingenious in inventing new ways to make them angry.

# Selections.

STEPHENS CITY, Va.

*Editor Restitution:*

I send you for publication in THE RESTITUTION, if agreeable, a most interesting account of the recent dreadful earthquakes and volcanic eruptions in the East Indies, which I think ought to be preserved in your columns for the instruction and information of all Christians. Surely no servant of God can fail to see his hand in these fearful signs of the times. Let us hope that such dreadful warning of the coming Judgment and wrath of the Almighty may not be lost on the thoughtful of this doomed generation. Surely we are encouraged to hope when we see these fearful signs that "The end is nigh even at the doors."

Let us therefore lift up our hearts and rejoice. The article is headed, "Another Great Eruption." On the other side of the clipping you will find interesting news from the East headed "Returning to Palestine." I hope you may find room for their insertion at an early day. Yours faithfully,

A. B. MAHONEY.

## ANOTHER GREAT ERUPTION.

Volcanic disturbances began on the Krakatoa on Saturday night last, in the East Indies, about fifteen miles off the coast of Java, and continued on Sunday, Monday, and Tuesday. The aggregate loss of life from the various elements of the terrible disturbances must be fully 75,000, but the number of those who perished can never, of course, be accurately approximated. The disaster is the most terrible and devastating of modern times. It spread to Java and many other rich and prosperous islands in that vicinity. Streams of burning lava poured down into the valleys, inundating villages and carrying death and flames to the most populous places. In the straits of Sunda, the most important channel of navigation between the Sea of Java and the Indian Ocean, islands have been swallowed up, the coast line changed or entirely obliterated, and every lighthouse has been swept away. This important strait, sixty miles in width, is now dangerous to navigation. New islands have arisen, and landmarks on the coast are so altered as to make the country unrecognizable. The government is preparing to obtain new soundings of the strait. Sixteen volcanoes have appeared between the site where the island of Krakatoa formerly stood and Sibisie island. A part of the Bantam is an ashy desert. The cattle are starving, and the population are in despair. The Soengepan volcano was for many hours enveloped in an enormous luminous cloud, which gradually increased in size until it formed a canopy of lurid red and whitish grey over a wide extent of territory. During this time the eruptions increased, and streams of lava poured incessantly down the sides of the mountains, sweeping everything before them. Where a stream of lava entered an arm of the sea or came in contact with the water of a river, the incandescent lava produced boiling heat and rapid evaporization. The fissures that opened in this thin crust as it solidified would emit torrents of vapor, extending high into the air, and making a tremendous seething sound.

Little alarm was felt at first, but within a few hours showers of stones began to fall at Jorjakerta, Soumbaya, and Samarang. All through the night showers of red-hot rocks and ashes fell, making complete darkness in all those towns. On Sunday morning the disturbances had extended beneath the waters of the strait, and they were soon boiling and hissing violently, while great waves dashed upon the Javanese shores, and the temperature of the sea went up nearly twenty degrees. The threatening rumblings gradually became more and more distinct, and by noon the Maha Meru, the largest of the volcanoes of Java, was belching forth flames at an alarming rate. This eruption soon spread to the Gunung, the crater of which is the largest in the world, being nearly four miles in diameter, the Gunung, Guntur, and many other minor mountains, until more than a third of the forty-five craters of Java were either in active eruption or seriously threatening it.

The greatest violence was reached on Sunday evening, and the island of Java seemed about to be completely buried in a mass of fire and sulphurous ashes. At the same time the enormous waves began to dash with greater force upon the shores, coming in some places far up into the interior, and great chasms opened in the earth and threatened to engulf a large proportion of the island's people and buildings. About midnight the most frightful scene of the whole disturbance took place. Suddenly an enormous luminous cloud, similar to that which was seen over the Gunung Guntur, but much greater in extent, formed over the Kendang range of mountains, which skirt the south-east coast of the island. The cloud gradually increased in size until it formed a canopy, of lurid red and whitish gray over a wide extent of territory.

Much of the northern portion of the island, which was covered with tracts of forests, was soon in one great blaze. What a few hours before were fertile valleys, covered with flourishing plantations of coffee, rice, sugar, indigo or tobacco, the staples of the island, were now but mud, stone and lava covered fields of destruction and ruin. Probably not a single crop in Java will be saved.

During this time the eruptions increased, and streams of lava poured incessantly down the sides of the mountains into the valleys, sweeping everything before them. Here and there a stream of lava would enter the arm of the sea or come in contact with the waters of a river. Then the nearest incandescent lava, as it protruded from the great stream, would suddenly produce boiling heat and rapid evaporization, but the superficial consolidation that almost immediately ensued would prevent any further contact. The fissures that opened in this thin crust as it solidified would emit torrents of vapor, extending high into the air and making a tremendous hissing and seething sound, as if a thousand locomotives were simultaneously letting off steam. Here and there in the lava streams were innumerable thin, plate-like crystals of feldspar, arranged in trains, one behind the other, in the direction of the flow of the current, and felspathic spherulites were rapidly formed in the vitreous matter, resembling those which form in the slag of a glass furnace.

One of the most singular freaks of the eruption was the carrying in the midst of the molten lava of a bed of solid ice of enormous size, which had been emitted from one of the craters, carried along by the current and landed on the extremity of Point St. Nicholas, on the north-west corner of the island. It is supposed this ice formed the crust of some subterranean lake.

About two o'clock Monday morning, the cloud broke into small sections, and the columns of fire and smoke on the southeast corner of the island ceased to ascend, while the craters in the other parts of Java seemed to open their fiery throats still wider, to let out the greatest quantities of lava, rocks, pumice, and ashes yet vomited out. The hissing of the sea became so loud as to be almost deafening, and the waves rushed up on the shores to an unprecedented height. When daylight came it was seen that an enormous tract of land had disappeared, extending from Point Capneim on the south, to Negery Pafroering on the north, and west to Low Point, covering an extent of territory about fifty miles square. In this were situated the villages of Negery and Negery Babawang. Of the people inhabiting these places and the natives scattered sparsely through the forests and on the plains none escaped a frightful death. This section of the island was not so densely populated as the other portions, and the loss of life was comparatively small, although it must have aggregated fully 15,000 souls. The entire Kendang range of mountains, extending along the coast in a semi circle for about sixty-five miles, had gone out of sight. The waters of Welcome Bay, the Sunda Straits and Pepper Bay on the east, and of the Indian Ocean on the south, had rushed in and formed a great sea of turbulent waters. Here and there the peak of a high crater was exposed for a moment by the receding of a great wave, and occasionally a puff of brownish gray smoke or a slight shower of rocks showed that the volcanoes still continued active subaqueous eruption. The debris of the submerged and destroyed buildings was tossed hither and thither over the tumultuous waters the only sign left that there had once been inhabited land where all was now a waste of water.

A despatch from the scene, says: "At the entrance of Batavia was a large group of houses extending along the shore and occupied by Chinamen. This portion of the city was entirely swept away, and of the 25,000 Chinese who lived on this swampy plain it is hardly probable that more than 6,000 managed to save their lives. They stuck to their home till the wave that washed them away came, fearing the storm of the flames and the flow of lava of the interior more than the torrents of the water from the exterior. The population of Europeans and Americans in Batavia suffered a loss of perhaps 300 souls out of the 3,500 whites living there.

Java was one of the most beautiful and fruitful of the islands of the East Indian Archipelago. It supported a larger population than all the other islands put together; as dense, indeed, as that of the most populous European countries. Yet, no territory of equal area elsewhere on the earth is so cursed with destructive volcanic outbreaks as Java. Two chains of mountains extend the whole length of the island, each one of which is studded all the way with active volcanoes. In the East the volcanoes are found in clusters, while the western part of the island is a compact mass of mountains culminating in volcanic peaks. There are forty-five craters on the island, more than one-third of which are contributory to the disturbance, terror and destruction of the last week. Of these not the least active was the great Gunung crater, which has a diameter of four miles and is the largest in the world.

It is rather singular that beginning with 1807, Java has been visited by destructive earthquakes and eruptions at intervals of just five years. In the the year named 1,000 people were destroyed by an earthquake in the single town of Jokjokarta. In 1873 an eruption caused the death of many of the inhabitants of Kadu. In 1879 there were seven severe shocks in the island, by which a considerable number of people lost their lives. There was some slight disturbance in 1881, but this last disaster may be covered as ceasing, like its immediate predecessor, after five years of volcanic quiet. The two greatest eruptions in Java in this century, before this one, were in 1822 and 1883. In the latter year one volcano vomited ashes and sand to the extent of 30,000,000 tons. In 1822 no fewer than 114 villages were laid waste and 4,000 persons killed.

ANGOLA, Ind., Sept. 17, '83.

*Editor Restitution:*

I am here yet and preach tonight. The interest is splendid. Baptized one lady Saturday, and three (a brother and two sisters) yesterday, all uniting with the church last evening. The brethren are happy.

As many brethren in Michigan will be anxious about me, I will say this as to notice in the paper what I am doing, which will save me writing several letters. I go to Montone tomorrow and stop over Sunday at Gospel Grove.

Yours in the blessed hope.

BENJ. WOODWARD.

SUNNY SLOPE, Kan., Sept. 9, '83.

*Editor Restitution:*

Brother W. S. Finn, of Topeka, has notified me that he will be here Sept. 13, and hold a meeting of days in this county. There are some brethren in the eastern part of this county who may be glad to meet with us and share the good feast, and make arrangements for meetings in their parts, as Brother Finn wishes to stay in this region for some time. Therefore I say to the scattered ones, come and hear him. Meeting will commence Sept. 15, at the Schoolhouse near Bro. Huffman's, where Bro. Foore had meetings last May, and we will arrange for future meetings. All who have been wanting meetings can now have them.

J. S. MILLER.

## ANNOUNCEMENTS.

The Church in Michigan will meet in Quarterly Conference (the Lord willing) with the church of Raisin at their place of meeting one and one-fourth miles from Raisin Center, Lenawee County, Mich., commencing Friday evening, October 12, 1883, and continuing over Sunday. Able speakers are expected to be in attendance to preach the Word. A cordial invitation to attend is extended to all, and particularly the brethren of this and adjoining states. Raisin Centre is at the crossing of the L. S. & M. S. R. R., and the Wabash, St. Louis & Pacific. Passengers will leave the cars at Raisin Centre. Those coming from the west on the main line of the L. S. & M. S. in the afternoon can arrive at Raisin Centre in time for the evening meeting by making close connection at Adrian with the W., St. L. & P. An effort is being made to secure reduced rates on the railroads, the result of which will be announced as soon as possible. The brethren in Michigan are urged to make a special effort to attend this meeting.

H. S. MILLER, Sec.

There will be a meeting of days at the Donkor school house in the Township of Millbrook, commencing Thursday, September 27, and holding over Sunday. We give a cordial invitation to the brethren throughout Michigan not only to the age-to-come, but to the Advent brethren. Come brethren, lay aside minor differences and come in the Spirit of the Master to do good and get good. By order of the church.

P. S. DECKER.

*Bible Banner* and *Crisis* please copy.

The Northern Illinois Conference will convene at Lanark, Sept. 27-30. C. C. Ramsey, of Chicago, and R. S. Dwiggins, of Rensselaer, Ind., are expected to be present. A general invitation is extended. C. M. MYERS.

# Communications.

## THE ADOPTION OF SONS.

They that are in the flesh cannot please God. They do not stand in such a relationship to him as to make him look upon them with approval. The righteousness of the law has not been fulfilled in them. Their carnal mind is at enmity with that law. It has not been brought into subjection. It is not like minded with Christ. It looks on its own things, prizes its own reputation, does not humble itself to become obedient, refuses the place of a servant.

To be carnally minded is death; that is, death follows as the result of the enmity against God. The refusal to obey, the refusal to become subject to the law of God, leaves it captive to the law of sin, and amenable to the penalty of death.

God has promulgated his law, he says evil do this, and live" or rejects the conditions, and sin

The adoption of sons does not come upon everybody. Aliens from the commonwealth of Israel may not cry "Abba Father." They are "without God and without hope."

"But it is not necessary to be baptized in order to become children," "we can come to God without submitting to this ordinance, and be accepted by him," say they, to whom the test seems too severe. How do you know that it is not necessary? How do you know that you can come to God in any other way? Who told you that it was not your duty to be baptized after having received the faith?

The question, "what must I do to be saved?" is answered by the positive command, "Repent and be baptized, every one of you." Who, in that command, is left out? Are you? Does not the "every one" include you?

Look at the question. From its form we see at once that the convert from whose lips it fell, felt that something must be done to secure the proffered salvation

The apostle says, you must turn away from sin—change your mind and conduct—and as the first step in so doing, you must be baptized. "Except a man be born of water.....he cannot enter the kingdom of God." He has not become a child, because he has not been born of water,—and God, looking upon him as an alien, gives him no passport into the promised land. "He cannot enter."

"To be born of water" is one of the conditions of sonship. "Ye are all the children of God by faith in Christ Jesus, for as many as have been baptized into Christ have put on Christ." These, and no others, are accounted the children of God, by faith.

Faith accepts conditions. God says be baptized and you shall be saved. He who believes God, becomes a doer of the word; he is baptized, and becomes subject to the law of God. He there receives the adoption, because there he is made nigh by the blood of Christ, to the covenants of promise, and becomes of the household of God.

He is justified there, because it is the blood that justifies; he is reconciled there, because through the death of the Son comes reconciliation.

It is in vain to say, "He that believeth on the Lord Jesus Christ shall be saved, and I believe, therefore I shall be saved." God says, Believe, repent and be baptized and you shall be saved.

Do you believe God—do you believe in the Lord Jesus Christ, when you aver that you can be saved without conforming to the letter with the law of adoption?

You are only reconciled to God by the death of his Son, and you can come to that death for pardon, only as you are buried with Christ by baptism into death.

There is no condemnation to them which are in Christ Jesus. Are you in the name? If not, where and when have you received pardon? how do you hope to escape from wrath?

S. ROXANA WIXON.

## QUESTIONS FOR BROTHER MALONE TO ANSWER.

I am glad to see Brother Malone's article on the Fair Chance, in THE RESTITUTION. I hope it will do good. It is a good article in the main, and is quite conclusive as against "The Fair Chance Theory." But I noticed a little discrepancy in some of his statements. To which I will call his attention, and then ask a few questions. But before I do this, I will correct his estimate of the population of the earth including all that have ever been born.

He says: "There will be enough of those (who have not had one fair chance) to densely populate the earth, and during his reign and at its end, to pile them upon one another several stories high."

If Brother Malone will make a little calculation he will find, that all who have ever lived, and all who will live for the first 6,000 years, could be accommodated with good easy standing room, in the State of Ohio, and leave 8,714 square miles for visitors.

Let us estimate the average population of the earth to be 10,000,000,000. No. of generations in 6,000 years, 200; whole number of inhabitants, 2,000,000,000,000; number of square feet to each inhabitant, 1 1-2; number of square feet occupied by the whole number of inhabitants, 3,000,000,000,000; number of square feet in a square mile, 25,000,000; number of square miles occupied by all the people, 81,250; number of square miles in the State of Ohio, 39,969; leaving a balance of land for visitors, of square miles, 8,714.

I will now call his attention to the discrepancy. He stated in his first main proposition, "That he believed in the resurrection of the just and the unjust." In his exposition of 1 Cor. xv. 22, he said the only true meaning (of that passage) is, that all who die shall die in Adam, and all that will be raised at all will be raised in Christ. The unjust in Christ? If they are they will be made alive at his coming. "The dead in Christ shall rise first." 1 Thess. iv. 16. They that are Christ's will be made alive at his coming. 1 Cor. xv. 23. But if the unjust are in Christ, as Brother Malone says, they will be raised in incorruption, in glory, in power, a spiritual body fashioned like unto Christ's glorious body.

The discrepancy is this: In his first statement he said, the unjust will be raised to be destroyed. In this statement he said that all that will be raised will be raised in Christ, and to immortality. Now which is the true statement? Are the wicked worthy to be raised up? A few questions:

1. Does the gospel preached to Abraham teach the resurrection of the wicked?

2. If Paul hoped firmly for the promise made to Abraham, could he have hoped for the resurrection of the wicked?

3. If some are raised from the dead because they are worthy to be saved, will those who are not worthy to be saved be raised up?

4. Are there two probations for the resurrection—must one class be worthy in order to attain it, and may the other class attain unto it though they be not worthy?

5. If Christ is the first fruits, or sheaf or sample, of the harvest of the resurrection, will those who do not belong to that harvest of which Christ is the first sheaf, be included in the harvest?

6. If those who are worthy of the first resurrection, had not been worthy of it, would they have been raised up?

7. Can it be true in the gospel scheme, that one must be worthy in order to be raised up, and that another may be raised up if he is not worthy?

JOEL A SHROPE.

MILLFIELD, O.

*Editor Restitution:*

The readers of THE RESTITUTION will see from the circular of J. P. Weethee that he proposes to publish his works on the "Coming Age," and the "Eastern Question."

All who have read the various numbers of these works as they have appeared in THE RESTITUTION, will know they have cost their author much research, great mental labor, and a great sacrifice of time in composing them; we know such to be the fact, being neighbors and intimately acquainted with the author; we are interested with him in the subjects upon which he has written, and with him trust in the promises, believing that "God's kingdom will come, and his will be done on earth as it is in heaven."

For the last four years more than half his time has been occupied in preparing these works.

They will cover the entire field of famous prophecy, and will furnish very useful text-books, for all that desire to investigate the prophecies. Such works ought to be interesting to every lover of prophetic Scripture and of the coming Redeemer and his reign. The subjects of these works are world-wide in their bearings, and must command attention.

To print, bind in book form and circulate, will require money. How shall this be raised? It is too much to require one whose means are as limited as those of their author to furnish all the money.

We suggest two methods by which money can and should be raised:

First. Let every person that can spare any means to aid its publication, send that amount to THE RESTITUTION, or the author, at Millfield, Athens county, Ohio, said amount to be refunded out of the first sales of the works.

Second. Those that want the works, say how many copies of each volume they will pay for. They will cost $2.50 or $3.00 per book.

We shall take a copy of each, and furnish other aid. Let some one in each congregation or neighborhood go immediately to work and see what can be raised.

The author wants the first volume ready by Christmas, and the second by March. The works are large and require time. Yours truly.

C. and M. J. WEETHEE.

## WHAT IS TRUTH.

God, the eternal Father, is the author and originator of all truth. Jesus Christ, the Son of God, is the full embodiment of truth. He says, "As it was in the days of Noah, so shall it be in the coming of the Son of man." What was the condition of the world before the flood? The world was filled with violence; all flesh had corrupted his ways (God's ways). Noah was an exception, "Thee only have I found righteous before me;" how soon had the race degenerated and gone away from God their Creator. Alas for frail fallen humanity; 1656 years is the length of time from the creation of Adam to the flood, all flesh had corrupted God's ways. A few bright stars appear in the record, Abel, Enoch and Noah; the wise man says God made man upright, but he sought out many inventions.

Question, Has the race of men become any better? Immediately after the flood man began to multiply; the same wicked, corrupt, rebellious disposition is manifest, and characterizes man's doings in the building of the tower of Babel; and so it was through the ages that preceded the gospel. How few have been the holy, honest, upright, God-fearing men compared with the great mass of the human family. God had his witnesses all through the past ages, as true as steel; Abraham, Job, Moses, and many others who bore testimony to the truth that God was strictly just and infinitely good, kind and merciful. At the introduction of the gospel age a star appeared; it was the star of Bethlehem, it was God's beloved Son who was the brightness of the Father's glory and the express image of his person. He come in God's appointed way and in exact fulfillment of the predictions of the prophets. He demonstrated the truth of his mission by the wonderful works he performed; but unlearned men but poorly understood God's plan of salvation and redemption. Men have most dreadfully blundered in supposing or believing that it was God's purpose to convert the world in this gospel age; but inspiration gives no warrant for anything of the kind. Read Acts xv. 13-17. Yet Dr. Whitby and his school have clung to the fable till it vanished into thin air. Some are holding on to the *Ignis fatuus* even while God's judgements and the opening scenes of the great day of God Almighty stare us full in the face.

In comparing the age in which we live with the first age of the world, we do not deem it necessary to show the antitype of every item that might be named: But we will name a few things. First we affirm that everything manufactured in America or in Europe that can be adulterated is thus debased and in then palmed off and sold in the markets as genuine. We begin with the article of silks which the ladies wear for dresses; we select a well-known house, Mr. B——, for illustration; a lady enters the store and says, "I wish to purchase a silk dress, have you a pure article?" "Yes, madam, we have the Simon pure," hands her down a piece, she takes a penknife from her pocket and begins scraping till she lays bare the warp; she then takes from her pocket a newly invented microscope of powerful magnitude, lays it over the piece scraped, and says, "Mr. B—— please look here;" he looks and starts back with amazement; the microscope reveals the cotton warp as large as is needed in such fabrics, very neatly molded over with a silk thread. She says, "Mr. B——, what am I to do; I wanted a pure silk dress and I am willing to give your price," (the ladies are quite willing to have it known they pay $100 for a dress). "I do not know; if that is not a pure article, and I see it is not, then there is none manufactured that is pure; the deception is complete and the detection and exposition clear."

Our next is the article of butter. A large house who deal in butter in New York of a sudden discover that their 50 pound firkins are ten pounds less in size than formerly; they set about to find out the cause, they spare no pains, but all in vain: they select their best man and send him to Cincinnati where the butter is packed. He works himself into the good graces of the packers till he gets the secret and is suddenly missing, returns to New York and makes his report which is as follows: he says there is a composition just the color of butter and nearly as heavy as lead; this they pulverize as fine as flour, sift it and mix in with the butter; so in every 40 pounds of butter we eat 10 pounds of soap-stone. Rather bad for the digestion.

Our next is that of tea. A cargo of tea arives in Liverpool, is inspected by the custom house and rejected as bogus. It is shipped to this country and undergoes an inspection: is condemned as a fraud; the article is headed, lead-coated tea, the experts report is, there is not a particle of the Chinese tea about it, and so much white lead sifted into it that it is visible to the naked eye. Question: Who has done this? is it John Chinaman? No, I don't believe a word of it; it is some Christianized Yankee, Englishman, or it may be that sly cunning astute Scotchman, who says Scotland has furnished three-fourths of the brains for the world. Very likely.

Once more. There is a large distillery on the Ohio where they fatten large droves of hogs; they get a drove ready for the market and all of a sudden the hog cholera breaks out among them; in the morning there is 20 or 25 of them dead and more dying. The alarm is sounded, the hog cholera; what's to be done? A Dutchman is standing round and when the right time comes he says, "Me take away them hogs if you mind." "Yes you can have them." He has his teams ready, loads and takes them into his lot close by in the bush, cuts and renders into lard, has his kegs new and clean, labled best family lard for Cincinnati market. The secret leaks out that this same Dutchman the night before procured a quantity of strychnine. Injects it with meal and feeds the hogs. He is arrested, tried and sent to State's prison for fifteen years.

This savors strongly of Sodom. We have these statements from undoubted authority, and could give more, but the heart sickens at the recital. Let us understand you; do you say that men professing the Christian name are guilty of such things? I would not like to be qualified that some of the wickedest things done in the land are not done under a garb of religion, and we don't give it all to the nominal churches either. God is just and holy and we make a sad mistake if we are dreaming of getting into the kingdom of God without obeying God's imperative commands. Christ said to the Scribes and Pharisees, "Moses because of the hardness of your hearts suffered you to write a bill of divorcement and put your wife away, but it was not so in the beginning. God made them male and female; for this cause shall a man leave his father and mother and cleave unto his wife and they twain shall be one flesh; save for the cause of fornication a man shall not put away his wife and be married to another." St. Paul affirms the same things, and yet this is a crying sin of the age, we cannot say to the sects, see how these Christians live, or to the men of this generation, follow us as we follow Christ, but we have to hang our heads in shame.

Says a well-informed man, when we talked with him about the coming of Christ and the end of the age, "I don't believe it; look at your second adventism, since the fathers fell asleep all things continue as they were from the foundation of the world." This is backed by our Savior's words, "They know not till the flood came and took them all away, so shall it be when the Son of man shall be revealed." Had they have listened to Noah or have asked him in sincerity what he was building that great vessel for he would have told them. God does not do anything arbitrarily. Have the men of this age been warned of the coming of the Son of man and the end of the age? We answer, Yes, they have had line upon line and precept upon precept, especially where the Bible has been circulated. More warning would be superfluous. Will the church be especially informed before of her translation before the rapture? Our feeling and our judgement is that she will be notified in time for the necessary preparation for the marriage supper of the Lamb; yet our Lord's words are, "Watch, for in such an hour as ye think not of the Son of man cometh."

NEWELL BOND.

EDINBURGH, Scotland.

*Editor Restitution:*

I have much pleasure in sending you an article from our principal newspaper here on the Westminster Confession of Faith. I think it so good, and fitted to give some useful information that I request you would give it a place in THE RESTITUTION.

I remain yours in Christ,

J. CAMERON.

THE WESTMINSTER ASSEMBLY; ITS HISTORY AND STANDARDS: BEING THE BAIRD LECTURES FOR 1882.

Readers will find in Dr. Mitchell's lectures an intelligent and exceedingly well instructed account of the origin, purpose, history, and results of the famous Westminster Assembly, by one who has made a special study of the subject. We do not suppose that the lecturer, in the wildest imaginative moments of his existence, credits himself with possessing a lively and picturesque style, keen philosophical grasp or a crisp epigrammatic manner. We find page after page of copious information given with a conscientious detail which, when delivered, must have gained respect, with an accuracy which must have gained confidence, and with a dryness which must have won the subdued slumbers of his audience, and made them dream in their pews of dead dogmas, Calvinistic confessions — and sawdust. Perhaps the most interesting part of the volume is that which traces various doctrines of the Confession of Faith to the Articles of the Irish Church of 1615 due to Archbishop Usher, and points out the origin of many definitions of the Catechisms in manuals by Palmer, Newcomen, Gouge and Rogers. Usually the famous dogmatic Standards are regarded with special reverence, as having arisen with the mysterious perfection of Solomon's Temple, on which no ax fell, no hammer rung, but "like some tall palm the mystic fabric sprung;" while the divines who were the artificers of them have been honored with peculiar awe for the almost superhuman originality, grasp, and skill with which they framed the master; and immortal compendiums. Professor Mitchell, however, acts as an unconscious iconoclast, for he indicates the sources from which the ministers compiled these works which have held the minds of generations in bondage, and from whose power Scottish clergy are obliged still to work out their intellectual salvation with fear and trembling. It is curious also to note that the production which is so remarkably identified with the theological life and traditions of Scotland—the Shorter Catechism—is that with which Scottish divines had nothing to do, and that it was entirely an English compilation, wrought after the Scottish Commissioners had left their northern homes.

The intrinsic importance of the Westminster Confession, and its position as a test for our University Theological Chairs, causes us just now to turn with more interest and curiosity to its origin and authorship. In June 1643, an ordinance was issued by Parliament calling that Assembly which met to settle a pure faith for England and framed those Standards which were only adopted in Scotland. The principle on which representative divines were chosen was, that two should be elected for each English county, each University, and the Channel Islands, one for each county in Wales, and four for the city of London; while Scottish Commissioners were also invited to be present. In all, about 160 divines and laymen were appointed, each member who attended receiving four shillings a day for expenses. Although in the list of those called we find a few names of reputation for learning and ability, it is impossible to say that they represent the best scholarship and most cultured views of the age. We miss in the roll several men, famous still for ripe learning, high theological attainments, and grasp of intellect, who would have been fittest to join in this memorable Synod, though they would have opposed many of its decisions; while in the number are a host of estimable but utterly obscure men, whose support gives no weight and adds no value to one dogmatic conclusion of the meeting.

It is evident that the orthodox see nothing absurd, nothing humorous in the opinions of honest Masters Wrathbond, Scudder, Woodcock, Thorngood, Mew, Hicks, and Tuckney being binding on after generations of clergy and all future theological Professors in our Universities, centuries after these respectable gentlemen themselves, having quitted their fleshy tabernacles, have peradventure discovered, to their surprise, in another and a better world, that they have been quite mistaken, and that the General Assembly of the firstborn does not hold or enforce any Calvinistic creed on its elect members. Even when they were deliberating on most weighty articles, the attendance was so small that the three committees were reduced to a quorum of six each; and we find in full Assembly only forty out of a hundred and fifty voting on a dogma, which has henceforth been imposed on the minds and consciences of millions of Presbyterians. Yet these worthy members confidently discover the hidden decrees of God, and double the fate of men, of angels, of devils and of infants; they interpret the most debatable parts of Scripture, and the most perplexing points of Pauline dialectics and rimic; they formulate the most mysterious purposes of Providence, and they define the least comprehensible doctrines of the Godhead.

It is marvellous to think that these decisions on things past understanding, by men whose opinions on the simplest points of politics, agriculture and physics, we would not listen to, should be binding on the nineteenth century, though the whole tide of thought has left them dry behind. Modern opinion has seen that the Confession is dogmatic on questions on which man can know nothing, and often determined on points which are utterly wrong. Criticism has shown that it supports conclusions on corrupt texts, and on misinterpreted passages. Science has proved that it makes assertions which are profoundly erroneous. Advancing civilization and higher cultivation have shown that its views of the purposes of God can be contrary to that true humanity on which we base our elementary ideas of the nature of the Deity. If the Assembly, whose views were discarded by the English Church a few years after, had been held a hundred years earlier, it would have been Roman Catholic; if it had been held fifty years later, it would have been Arminian; what, then, gives perpetual authority in Scotland to this Calvinistic parenthesis in ecclesiastical history and doctrine? It is difficult to see why the theological views of the seventeenth century should be taught in our University Chairs any more than the scientific opinions of that age.

Suppose it had been laid down that every Professor of Medicine and Surgery in future should conform to the standard of an association of doctors of 1648, we should find them now teaching the most ghastly methods of therapeutics, insisting on drugs which ruin the carnal constitution, and practising phlebotomy, which drains the human being of his blood, increasing insanity by the means taken to cure it, and denouncing the circulation of the blood as a flagrant heresy. If, in our Chairs of science, the opinions of the Royal Society, founded in 1660, were still binding, we should find in natural philosophy, in geology, in chemistry, opinions taught, as in Roman Catholic institutions, as purest science and undoubted facts, which research has exploded and sent long ago into the limbo of extinct notions and curiosities of bygone credulity and ignorance. Why, then, should the notions, no far more difficult obsolete points, of "little Master Palmer," of that tedious Master White, who prays for a whole hour; of gossipy Master Robert Baillie, the Pepys of Puritanism; the sanctified and delightfully absurd Samuel Rutherford; the insignificant Messrs Caudry, Hicks and Mew; inexperienced laymen like Serjeant Wild, Sir John Crotworthy, and Solicitor St. John, to be held as sacred and imperative, and entitled to hold the minds of posterity under the fatal law of intellectual mortmain?

Still must each Professor teach, under the yoke of their "dead hand," the inspiriting doctrine of total depravity, which holds that man is so corrupt that he can do no good thing, and yet that he will be damned if he does not do it; that he deserves eternal torments for sin which he never committed, because his forefather ate forbidden fruit thousands of years before: that none who do not believe in Christ can be saved, and consequently that millions are doomed for not accepting a gospel which they never heard; that it is the duty of the civil power to punish and extirpate heresy; that the world was made in six days, and that the Sabbath was appointed from the beginning of the world, although the geological Professor in the same College will tell his students that the world was millions of years without a human being to keep the Sabbath, while primitive man for untold ages had neither the idea of a Sabbath, a God, nor of a "law or covenant of works," which the Confession says God gave to Adam.....That it is the "elect infants" only who are saved; that "God as a righteous judge doth blind and harden" the wicked. Such doctrines may be perfectly true—these matters are far too profound for us to decide—but they certainly are doubted; some, also, are denied by the vast majority of civilized people, and discarded by the highest, clearest minds and hearts in Christendom; yet still Professors of Theology are bound by these Standards, are forced to shut their eyes and mouths to all that speculation, learning, science have taught for centuries, and are endowed by the State to teach the opinions of a few estimable but erroneous gentlemen, who, after much prayer and contention, agreed upon them more than two hundred years ago.

Dr. Mitchell, whose views are interesting only as specimens of other admirers of the Confession of Faith, is not unconscious of some difficulties in maintaining some dogmas which are contrary to fact, science, and humanity; and he has his "answers to objections," which he gives with an air of profound satisfaction and with complete unsuccess. The Confession says the creation of the world took place in six days, "which now almost all orthodox divines grant it did not." We therefore naturally conclude that these "orthodox divines," as regards the Confession, are heretics. Not at all, says Dr. Mitchell, who is in the same case; these words, he argues, are almost identical with those in Scripture, and therefore must be interpreted in the same non-literal, non-natural sense, as divines conveniently, but uncritically, put on those in Genesis. Now, can the lecturer deny that the Westminster Assembly meant them as six literal twenty-four-hour days? Can the lecturer deny that these words are given as the statement of an historical fact, and are not a quotation which may be accepted as metaphorical, or poetic, if we please? It is nothing to the point to show that some writers—Dean Colet or Philo—had previously regarded the "days" in a figurative sense; and it is ridiculous to say that the Assembly showed their intention not to exclude such a fanciful interpretation because they did not write "six natural or literal days." If we are allowed to treat the Standards when we choose as metaphorical, on the fancied ground that the Scripture passages they paraphrase are figurative, we shall be led into a delightful chaos, and have a most comprehensive Church. The phrase, "Son of God" is figurative, "redemption" is a Pauline metaphor from Greek law, "adoption" a metaphor from Roman law, "everlasting" and "eternal" punishment and the mysteries of the Godhead have been interpreted in various ways in Scripture; may we, therefore, explain them for ourselves with corresponding variety in the Confession? and if not, on Dr. Mitchell's theory, why not? What is allowed to the Calvinist may be allowed to the Universalist and the Unitarian. What is sauce for the Evangelical goose is sauce for the Rationalistic gander.

But, in fact, the whole notion is absurd. The Standard is a formal, prosaic, legal document, to be interpreted by what it says, and not by what some suppose Scripture means but does not say. The lecturer, further, in argumentative despair maintains that when it is said "elect infants dying in infancy are saved," it is not to be inferred from these words that there are any who are not elect! If so, we would have fancied these divines, so shrewd as not to say "literal days," would have been equally shrewd to omit "elect," in order to prevent a misconception, seeing that the opinion was so prevalent that there were infants non-elect, and therefore lost. Besides, this notion that all dying infants were humanely elected to life because they should die before they have power and time to sin, is contradictory of the article in the Confession, which says that when God elects to salvation it is without any foresight of good works,....or any other thing in the creature, as conditions or causes moving him thereto." We greatly fear that Dr. Mitchell should be looked after. If he had lived in the Puritan age, he would have been violently denounced as a heretic, denied Church privileges by the ministers he reveres so deeply, or put in jail by the civil magistrate whose authority he respects so highly, and reduced to be an "ambassador in bonds." How is it that with so many disputable and denied doctrines in a Standard containing about 10,000 propositions, that in successive generations ministers accept and sign it without any hesitation? They must, of course, be sincere, else they could not be so ardent in defence of the sanctity of the Parliamentary oath, though ordinary men cannot agree together on twelve secular questions? It is a curious problem which we can only explain by supposing that perfect belief is required only when we swear to one or two articles, but that a reduction is allowed, as by grocers, on taking a quantity. Dr. Mitchell has issued a useful work, proving the urgent necessity for the abolition of tests in our Universities if we desire to see freedom of thought, honesty of assertion, and progress of religious opinion and theological knowledge.—*Alexander F. Mitchell, D. D., Professor of Ecclesiastical History, reviewed, in Scotsman, Edinburgh, Scotland.*

## Change of Address.

Ira D. Potter has just removed from Skookum Chuck, Washington Territory, to Weston, Umatilla Co., Oregon. His friends will make a note of this.

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# Poetry.

## WE'LL LIVE IN TENTS.—Heb. xi. 8-10.

God bids his people on the earth,
Ere yet he comes and calls them home,
To live, exhalt to home and hearth,
Like far-bound travelers,—in tents.

It is his will that we should pass,
Like strangers, separate and aside
From all the world-enamoured mass
That crowd the Babylons of pride.

He'd have us rear no stately towers,—
Sink no foundation walls of stone;
But camp each night a few short hours,
And see the morrow's dawn, move on.

O brother! whatsoever chain
Binds us to fleshy lust and strife,
Here let us rend it in God's name,
And live, henceforth, the pilgrim's life!

CHORUS.—We'll live in tents until our feet
Shall reach the land by sin untrod;
The gate of pearl—the golden street,—
Whose builder and whose maker, God.
—*Waiting for the Morning.*

# Selections.

## THE "PURPOSE OF THE AGES."

### THE WORLDS.

Scripture presents to view three "worlds," or general orders of things. They are called three distinct "heavens and earth." 2 Peter iii. They are known as "the world that then was [before the flood]," "the world that now is," and "the world to come." The change from one to another is more dispensational than physical. The Greek word *kosmos*, translated world, means arrangement, order, when not applied to mankind. God "spared not the old world," and it is said to have "perished;" yet that did not involve a literal destruction of the physical or planetary heavens and earth. Neither need we understand that the change from this world to the next will be any more a literal destruction of this earth than was that of the former. This planet is the basis of all three worlds; and though its *kosmos* shall pass away, yet "the earth abideth *forever*." As the first world ended at the flood, so the present world will end to make way for the new heaven and earth. The third or world to come which follows will be the "world without end" wherein dwelleth righteousness. Those that lived in the world before the flood could not, by dying or otherwise, come to the world that now is. Neither can we by any means go to the next world. It is a "world to come." We must wait for it as we wait for the morrow.

### THE AGES.

These "worlds" are recognized in Scripture as subdivided into periods of time called "ages," (Greek *aion*, sometimes translated worlds, at others more properly rendered ages—meaning an indefinite but limited period of time). Only one complete age is discerned in the first or old world. In the second or present one we see several. First, the patriarchal or one-man age, which ended with Jacob at the national organization of Israel; second, the Jewish age, which ended with the rejection and death of Christ; third, the present gospel age, which ends with the second coming of the Lord. The next *aion*, or first of "the ages to come," is the millennium or thousand years reign of Christ and his glorified church over all the nations of the earth.

All the ages of the past, including the present gospel age, are only preparatory to something better and grander farther on. Each succeeding age is a step onward in the development of God's "purpose (or plan) of the ages." Eph. iii. 11, margin R. V. When a new age is added, it is not because the preceding one has been a failure, but because its own peculiar work of God is finished and another work is to be done. With this discrimination of the successive order of the ages and the character of the work designed to be carried out in each, much Scripture that is otherwise obscure and seemingly contradictory becomes beautifully clear and harmonious. Without this fact in mind, people are continually applying a prophecy or statement of the Bible to one age that belongs to another; or applying two conflicting statements to the same age that belong to totally distinct ages. As a result of this hap-hazard method of studying the word, we have promulgated, for instance, the conflicting doctrines (conflicting only when promiscuously applied *to any one age or class*) of election or Calvinism, "free grace or Arminianism, and Universalism; whereas, if those portions of Scripture upon which these doctrines are severally based were applied each to its own time or age, instead of confusion would be seen the utmost harmony and wisdom of God's plan. Hence we are admonished to "rightly divide the word of truth."

### THE GOSPEL AGE.

The present dispensation, so far from being the time to which so many of the prophecies exultingly point as that of universal blessing to all mankind, is rarely alluded to in the Old Testament prophecies. The work of this age was not revealed to other generations. It was a mystery concealed from previous ages. The prophets were only until John (the Baptist). Since that time the gospel is preached among the Gentiles to take out of them a people for his (Christ's) name. Paul speaks of the work of this age as "the mystery which in other generations was not made known as it hath now been revealed, that the Gentiles (who are chosen out during this age) are fellow-heirs with Christ, fellow-members of his body, and fellow-partakers of the promise in him;—the mystery which hath been hid from all [previous] ages, that now might be made known through the church the manifold wisdom of God, according to the purpose of the ages (*as the Greek, prothesis ton aionon*) which he purposed in Christ Jesus our Lord." Eph. iii. 4-11. No, this is not the age in which God purposes to save the world. Do not so detract from and degrade our Heavenly Father's omnipotence as to suppose he has been vainly trying to save the world of mankind for the last six thousand years! He has been doing nothing of the kind. In his purpose the time for that has not yet come. That is the work of the "ages to come." The present age witnesses an entirely different work. The promise was to Abraham, "In thy seed shall all the families *of the earth be blessed*." That promise is still unfulfilled, but it was God who promised, and it will surely yet come to pass. But before this work of blessing can begin, the "seed" must be prepared. And this is the age in which the seed is being perfected. "But," you inquire, "is not Christ Abraham's Seed?" Let Paul explain: "If ye are Christ's, then are ye [also] Abraham's seed, and heirs according to the promise." Gal. iii. 29. The seed is prepared by a choosing out or selection of a certain few from among all nations, who are the "elect according to the foreknowledge of God" (1 Pet. i. 2), to constitute that Seed. This is the Scriptural doctrine of "election." Of all earth's multitudes Abraham only was elected; later, Isaac only was elected; of his sons Jacob only was elected; then all of Jacob's posterity was elected—the nation of Israel. Not that these were elected to heaven and all the rest to eternal torment. The Bible does not teach that. But they were elected for a purpose, as a means to an end farther on—blessing to others. Rom. xi. 11, 12. So in this age an election obtains. God is calling out and electing a people to constitute the promised seed. This Bible doctrine of election possesses none of the hideous features of "pre-destination," which charges our Heavenly Father with bringing millions of human beings into existence after having pre-destined by far the greater part of them to endless torment. Such teaching is revolting to the warmest Christian heart, and is Scripturally as unfounded as it is horrible to contemplate. The true doctrine of election as taught in the Bible exalts our ideas of the love and graciousness of God, for surely none can question his right to elect whom he will in order that through them he may bless others. Nor does this presentation of election oppose "free grace" by which all may be justified from sin and redeemed from its eternal wages.

### THE AGE TO COME.

After the consummation of this gospel age will follow the millennial age. Jesus called it the "regeneration." Peter called it "the times of restitution of all things." The elect church who is now the "espoused virgin" will then be the "bride" gloriously united with her Lord, being made joint-heir and joint-possessor with him of the promised inheritance. Psa. ii. The apostle John, carried forward in vision to that time, says of Jesus "thou hast redeemed us to God out of every.... nation; and hast made us unto our God, kings and priests, and we shall reign on the earth." Rev. v. 9, 10. "They shall be priests of God and of Christ, and shall reign with him the thousand years." Rev. xx. 6. Kings rule,' and priests intercede and bless. God is now electing or saving a church (*ekklesia*, chosen out), and through them as "a royal priesthood" it is his purpose to save and bless the world.

Yes, even now to a co-operatively few in God making manifest his love and mercy, but it is "in the ages to come" that he will show forth to all "the exceeding riches of his grace." Let us rejoice and be glad that there will be a "restitution of all things"—and who will dare to limit its extent—a "dispensation of the fulness of times" in the which he will "gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him." Eph. i. 10.—*Day Dawn.*

It is easier to approve of the good deeds of men in past ages than it is to follow their example. But if we approve of their conduct, we condemn ourselves if we do not do likewise.

# Youths' Column.

## Something for Children To Do.

There is something on earth for the children to do,
For the child that is stirring to be
Like the One who once ransomed, in accents of love,
"Let the little ones come unto me."

There are sweet, winning words to the weary and sad,
By their grief, loving Jesus to be told;
There are hearts that are waiting by some little hand
Unto Jesus the Lord to be led.

There are lessons to learn, both at home and at school;
There are battles to fight for the right;
There's a watch to be kept over temper and tongue,
And God's help to be asked day and night.

There are rallies to be given, kind deeds to be done,
Gentle words to be dropped by the way;
For the child that is seeking to follow the Lord
There is something to do every day.

"I suppose I'll have to be very good now, grandma, because we have this baby, and mother won't want her to be naughty, and she'll very likely be so if I am."

So said a little boy looking up very earnestly into his grandmother's face. And every one must admit the truth of what he says, that "it is very good reasoning."

It is well for the young always to remember that they can not be good or naughty for themselves alone, for they will always influence some one or other to be like them.

## Bless the Children.

Bless the children—so say we all,
For the dear little people are the very
brightness of our lives. Just as flowers make the face of nature glad and happy, so these tender blossoms make this human life of ours beautiful and fair. In these gifts God renews the world from day to day; they cover up the dark miseries of humanity, and hide at least for a time the sorrows of life. What would home be without them? Who has not noticed the aching void in a house where they are not? It may be that worldly prosperity is there, but of the riches of the heart there is little. And we can not overrate the influence of children in conflict with that selfishness which is as natural to the human heart as grass is to the field. We say with all our heart, "God bless the darlings every one."

## How Josey Was Caught.

Josey liked to keep office for his "Uncle Doctor," as he called him. But the doctor did not always like to trust him there when he was called away, for Josey had a habit of looking into things that made the doctor fear he might get into mischief, for Josey was a meddlesome boy. One day, however, Josey found himself alone, and began to look at everything on the table. The electric battery pleased him most.

"Ho! I know how to fix this," he said. "If any man came in that wanted electric treatment, I could do it as well as Uncle Doctor. There! Now its all right. Now you take hold of these handles."

The taking hold was easy enough, but letting go was quite another matter. Any little boy or girl who has ever tried it will know how Josey's arms jingled and ached, but he had to hold on, he could not let go; and there he was, tears running down his face, when his uncle heard his screams and came in.

"You got caught that time, Josey," said his uncle, whom he had set him free. "Now, remember that bad habits hold fast to a boy worse than an electric battery does, and are harder to get rid of. And meddling is a very bad habit."

"I won't have anything to do with either of them," said Josey.

## To the Young.

*Dear Young Friends:*

Do you desire to come to Jesus? and to feel the joys of redeeming grace? Then love not the world, nor the things that are in it like Paul become crucified to it and the world to you; rise above it and feel that you are a stranger and pilgrim on earth. Give all to Christ, realizing that all you have is Christ's, and that the things of the world are, or should be, of no value, only as they enable one to be more useful now. Seek pardon and he will say to you, as he did to that one that came and stood before him weeping, who had washed his feet with her tears, and wiped them with the hair of her head. He told her to "go in peace," and he will say the same to you. You cannot wash the feet of Jesus, but you can bow before him, ask him to pardon you, and he will. There is so much to be done. Can you not be a missionary for Christ? He has promised to reward you with the crown of eternal life when the victory is won. You may think you can not do anything, but there is plenty of work for all; the harvest is near but where are the reapers.

LYDIA REED.

## Jerusalem.

We continue Mrs. Davis' Journal as printed in the *Age-to-Come Herald* for our readers of the Youths' Column. We think they all will like to read about Jerusalem where our Savior once lived. We think many of our little readers would like to go with "Charlie" and Mrs. Davis to the Mt. of Olives and a great many other places she writes about. But as but very few can go to Jerusalem we can read about it, and so we give what Mrs. Davis says about the city and its people to our readers in this column.

Jan. 18. We are now having another terrific storm. The rain is pouring in torrents, and has been for the last twelve hours. Everything now indicates a good harvest. How necessary for the returning Israelites.

Jan. 24. The rains continue. They are gentle showers that water the earth profitably. Violent storms have been more usual. But they drench the earth too powerfully. They are more in harmony, however, with the spirit of this age, than the gentle rains. Is there not an omen of the new age, even in the rain? The Kedron is still flowing, and I, with others, am to visit it this afternoon.

The great event of the day is the coming of Maj. Gen. Gordon, of the English army. He was governor of the Soudan twelve years. Mr. Floyd brought him here, and from him we learn that the general has come to stay, which is a mystery to all. He is said to be a religious man, and very kind to the poor. I hope he is an Israelite. Who knows but that he may yet fight for Jerusalem?

Mr. Green is still here. He and Mr. Spafford have been up through the country where the railroad is to be built. He is one of the royal engineers and will go back to London to interest capitalists in this enterprise. He intends to labor free of charge. God is moving on some capable men to work for the upbuilding of Palestine.

We hear of the terrible floods in Europe and elsewhere. Many are beginning to feel anxious about these floods, cyclones, etc. I have lent the Perilelia papers to many persons, and they seem to understand the subject. Will the editor please send me a chart of the planets; such a one as I made before I left America. Many are anxious to see one.

There are large quantities of wheat stored up here, which looks like the beginning of the fulfilment of prophecy, "The floors shall be full of wheat."

We have splendid bread; nice fruit and eggs. We need good cows; then we would be all right for food. Meat is not necessary here. I have not the slightest desire for it; and shall be glad to see the end of death. For one animal to take the life of another to support its own, seems to be unnatural.

I have orders for sketches, paintings, bouquets, etc., which will keep me busy a long time. In fact I was never so busy before in my life. This is now a busy city, I assure you; and as business increases we shall all find enough to do.

I dislike writing. I am sorry it is so, but it is. I can sit here twelve hours without food and make pictures, and do not get weary. But to write one letter is a task. How strange. But I remember Moses, and dare not complain.

I can hardly conceive of you in America, in the cold, snow and ice: while we are looking out on green fields and flowers. There can be no question but that the climate is generally healthy. I do not have headaches as I used to at home. My liver is in a much better condition, and I weigh ten pounds more than when I left Boston.

An English lady has recently come here to live. I have been out with her this morning to buy carpets and furniture for her rooms. She comes alone and expects the kingdom to come soon. She believes in the Anglo-Israel theory.

I will add no more "leaves" today, as I am expecting my little friend Charlie to come for me to go to the Kedron. Charlie is a young Jew, twelve years of age. He is my companion in all my walks. He acts as interpreter and guide. These young Jews have wise heads, I assure you.

The manners of the Orientals please me; I feel at home with them.

Jan. 29. It is said that as much rain has already fallen this year as during the whole season last year. It has rained nearly every day for the past two weeks. Well, we have no rivers to overflow, and our houses, so far, are quite dry. There is no danger of wet leases if they are properly attended to before the rains come on.

One day last week with my little friend, I went to the Potters' field to gather flowers; but instead of doing that I became much interested in exploring the old tombs. They are exceedingly interesting. We found negroes living in some of them, and they are not so very uncomfortable to live in either. The tombs were cut out of solid rock, and many bear traces of beautiful carving. They cover an area of considerable extent. I was quite fascinated with the place, and all night long I was wandering among the tombs in my dreams.

There are many interesting scenes here for those who love the "Land" and the "Book." Another day Charlie took me to see an old Roman road over Mt. Scopus. The wind blew almost a hurricane. But we persevered and reached the top; but were glad to immediately descend. These roads are among the wonders of the world. Portions of them are as perfect now as when the old Roman chariots passed over them. They were made very durable; graded and paved with great skill, as smooth and even as a floor.

I sometimes sit under the trees and think of bygone days; wishing these rocks and caves could speak to me of what they have witnessed. The rocks, as I have before told you, are crumbling; and some of the caves are tumbling in. I think in time the most of them will disappear. It seems that God intends they shall become fertilizers. Perhaps they are an augury of the crumbling of this age, out of which shall spring a new one. The soil is a rich red, like iron ore. It adds great beauty to the scenery in contrast with the rich green.

Jan. 31. It is still raining, with no signs of clearing up. Well, let it rain. The time will soon come when the Lord will "come and reign righteousness upon" his people in this land. Hosea x. 12. This land has long waited for both kinds of rain; and I will try and learn a lesson of patience. The more light we have the more patience we need with those who do not see the light.

Just think, February 7th, and the flowers all in bloom; or, many kinds, I should have said; for they are not all in bloom yet. Some blossom much earlier than others.

My mind has been so absorbed with everything here that it seems as though I had always lived here. Somehow I cannot realize that I ever lived anywhere else. I cannot account for the feeling, but it is so. All that I ever passed through before seems but a dream, and living here the reality. When I read the Bible it seems to be real, and as though I was familiar with the scenes it describes.

All classes seem to be living in expectation of some great event to take place immediately. They eagerly inquire for news, and are intensely excited over the rumors of war, or the calamities of which we get some scanty information from almost every part of the world. Coming events seem to cast their shadows before.

The rain is pouring down in torrents. The streets are quite deserted. All the clouds seem to come from the west.

But few travellers have yet arrived. A few American tourists called on me last week. They were interested in my mission, and will order flowers.

I have seen but two drunken men since I came to this city, and they could walk. The liquor here is so pure that it does not affect people as it does in higher civilized countries where men make professions of being better Christians; consequently there have been few quarrels, or crimes of any kind arising from drink, compared with those countries.

The union of the two houses of Israel is a mighty question which will yet stir the world. "Cry unto Jerusalem, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

Feb. 24. The rains continue. The Prince came yesterday, and it seemed that all Jerusalem was out to meet him. I did not think there were so many people in the city. It is already full.

Today I went with my little friend to the Convent of the Cross for flowers. We found the hills and valleys covered with them—most lovely to behold. We worked diligently till the shades of evening reminded us of our duty to return. As we came over the brow of the hill, a most magnificent sun-set view met our eyes. The golden rays of the great luminary of light, as they spread over the city with its lofty minarets and domes, gave us a most sublime view of Jerusalem as in a vision of glory. Charlie, my little Jew guide, said, "This is like Paradise." The City of the Great King, from whatever point you may behold it, is wonderfully grand. It impresses the beholder with a sense of majestic greatness and beauty. [Dr. Patterson, who has been in nearly all the large cities of the world, says there is no other city from which so much of it can be seen from so many different standpoints, as Jerusalem.]

Feb. 28. Today as I walked the streets I met a Mohammedan funeral procession. First came two black girls dressed in blue, holding over their heads in a sort of winding robe-like form, a blue cotton handkerchief, shrieking with a wailing tone at the top of their voices. Then came about twenty veiled women wearing the common sheet. Following them was the coffin, borne by six men. It was covered, and had a Turkish cap on the head of it to indicate that the corpse was a male. The men looked solemn; but it appeared the women hired their weeping done for them.

In the afternoon I went to the sewing circle to sew for the poor refugee Jews, where some substantial clothing is given out to the poor. We like to work for this object. About forty travellers also came today, mostly Americans. We are glad to welcome visitors to Jerusalem.

# Sententious.

Perfection comes by obedience.

"Peace I leave with you. My peace I give unto you; not as the world giveth give I unto you."

To rule one's anger is well; to prevent it is better.

If a man plants briers he must expect to be pricked by his own crop of thorns.

Knowledge is a steep which few may climb,
While duty is a path which all may tread.

Those hearts that beat for others and long to do them good, seeking to make them happy, are the happiest on earth.

The man who does most to enlighten human darkness, mitigate human distress and comfort human hearts, is more likely to be true and sound in spiritual philosophy and doctrine than the man who is only critical and not self-sacrificing.

—Employ the gift thou hast,
Whate'er it may be, with true and earnest care,
And thus endeavor shall not be the last;
Each good performed another shall prepare.

Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it "it passeth away, for indeed it is but a temporary need." Never suffer your goods to become you God.

We may not add a hair's breadth to the seamless robe of Christ's completed righteousness, but we may be allowed, by obedience to God's commandments, to add the beauty of a graceful fringe, and so to "adorn the doctrine of our Lord and Savior by a pious and godly conversation."—*P. S. Henson.*

Far out of sight, while yet the flesh enfolds us,
Lies the far country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words, "Thou shalt be satisfied."

Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them, to the steady and good hand by which they are ruled; and beyond them to the sweet and beautiful end to which by that hand they will be brought.—*Jeremy Taylor.*

Our sun is shining, therefore, we argue, our day shall linger,—and we plan more, and do more, and Time's meshes twine thicker round our hearts, and its all a mistake!—we are reckoning by the sun, and not by him who controls the sun,—and in the midst of our work, and the many things we say must be done, lo! our sun goes down—while it is yet day! Incomplete—sudden—unexpected—it is always so. Our watches never mark the appointed hour. They reckon by the sun and the sun reckons to God. "Tomorrow!" we say,—

"——And tomorrow, and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time."


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## Communications.

### THE NINETEENTH COSMIC LINE.

In a previous article we found the pyramid complete with the sphere at the nineteenth cosmic line, namely at the semi-diameter or radius of the sphere, that the twenty-fourth cosmic line gave the other semi-diameter or radius of the sphere, the sum of the two thus constituting the polar diameter of the sphere that the sacred cubit was probably founded upon this polar diameter as a typical standard, and because of this cosmic relation geometric and numerical, divided into twenty-four equal parts, the foot being one-half of this same typical standard and represented by the radius or semi-diameter of the sphere and reached in regular cosmic order at the nineteenth cosmic line. We thus found moreover that all the cosmic rudiments necessary for determining measurements of extension were complete at this nineteenth line, and that at the twenty-fourth cosmic line all the cosmic rudiments necessary to determine weight were also complete.

In another article some time ago, in which I endeavored to show the cosmic relation of time to number, we found that according to the type of the times of the Gentiles found their completion also in the nineteenth line or in the 1216th of the whole period 2666⅔. "The times of the Gentiles" apparently begin with the rise of the ancient Babylonian empire. This had its rise about 750 B. C. Add therefore the 750 B. C. to the 1916⅔ A. D. and we have the whole period 2666⅔ or having this typical period subtract the 750 and we have the 1916⅔ the point of its cosmic completion in time. But the completion of "the times of the Gentiles" inaugurates the second coming and cosmic rule of Christ, a time when everything mundane must and will and may and can be spanned to the line and the plummet. God measures and weighs as we are frequently reminded in his Word, and so impressively taught in Daniel v. 24-28. Here was a kingdom "measured" and "weighed" and "found wanting."

Again the specific term applied to Christ and his Messianic rule in the psalm (44th Septuagint, 45th C. V.) "*arrows*" in the 5th verse is a term of cosmic measurement, meaning to extend within and only unto cosmic bounds. At his coming the cosmic standard, the sceptre of righteousness, will be in the hand of a cosmic lord, at a cosmic time. May it be ours to reach the cosmic line. Then indeed will our "line have been cast in pleasant places."

In my last article I called the attention of the reader to the suggestive numerical fact and coincidence that the prophecy in Isaiah which is usually now-a-days interpreted to point unequivocally to the "Miracle in Stone" or "The Great Pyramid of Jeezah," is found in the 19th verse of the 19th chapter. Following out this numerical typical index let us see where it will lead us and what we will discover. If our inferences thus far drawn are correct we might expect to find elsewhere in the Scriptures evidence of this correctness in the numerical harmonies. As the nineteenth cosmic line brings us to Christ's cosmic rule, and to specific prophecy having a cosmic relation to it, we might expect passages having a numerical correspondence in other books of the Scriptures to teach truths which correlate in a cosmic manner with the general truth and fact of his kingdom. Let us see, and beginning with Gen. xix. 19, what have we? This: Lot pleading with God to be allowed to flee unto Zoar instead of up into the mountain of God's appointment. Remember that there is a mountain of exaltation and refuge for God's people when Christ and his kingdom comes. Again Exodus xix. 19. What do we find? This: "Mount Sinai and the voices of the trumpet preceding the giving of the law. Moses as a mediator speaks and God answers him with a voice. Remember that the mountain of exaltation in the last day is an antitype of Sinai and that Moses as a mediator is a type of the true mediator Christ who will speak again and God will answer.

Once more, Lev. xix. 23. What do we find? This: "Guard my law." And the specific instruction in regard to keeping the species of their domestic animals distinct, not sowing their vineyard with other seeds, not adulterating their garments in the weaving of them in short separation, "be ye separate." Remember there will be separation of all dross and alloy from the constituent parts of Christ's kingdom when he comes.

Again Numbers xix. 19. What do we find? This: "And the clean one will sprinkle upon the unclean one on the third day and on the seventh; and he (the unclean one) will wash his garments and he will bathe in water and will be unclean until evening! Remember "the sprinkling" that maketh clean, "the washing of regeneration," and the "baptism unto repentance and good works." And that when we have done all we are still to put our hand upon our mouth and cry unclean, unclean, until "the morning" (the resurrection).

Again Deuteronomy xix. 19. What do we find? This: "And ye shall do unto him after the manner in which he did wickedly against his brother and thou wilt take away the wicked thing from out their midst." Ye and thou acting as judges and administers of law, laying justice to the line and the plummet. "A royal priesthood," remember, "priests and kings unto God" then and there.

Again Joshua xix. 19. What do we find? This: A chapter devoted to an allotment and a distribution of an inheritance. There are but three names of places mentioned in this nineteenth verse. There are but three measures of extension remember, height, length, and breadth. All things are yours then and there in this new division of an inheritance.

Again Judges xix. 19. What have we here? This: An answer to an offer of pious hospitality to a wayfarer on the way from Bethlehem-Judah, to Mount Ephraim. Are we not all wayfarers from the one to the other of these typical places? And this wayfarer was well nigh home. He had reached Gibeah. What is his answer? "We have bread and wine. There is no lack of anything." Every saint who has become a true partaker of the sacred symbols ought to be able to make the same good answer.

Again 1 Sam. xix. 19. What have we here? This. "And it was told Saul saying, Lo David is in Naioth in Rama." Who was with David? The prophet Samuel. He was in a sacred place. It will be told the enemies of the King then that the Son of David is in a sacred place, and Rama will be comforted then. Rachel who wept for her children and would not be comforted, will be comforted then.

Again 2 Sam. xix. 19. What does this give us? "And he said unto the King (as we must all say), account not my transgression, O my Lord, and remember not the iniquities which thy servant did on the day when my lord went his way out of Jerusalem, that the king should set them in his heart." Remember David is on his way back to Jerusalem when this occurs, and he has already prolonged the decree of grace and pardon.

Again 1 Kings xix. 19. What here? This: Elijah going to cast his mantle upon Elisha, the prophetic garment of service. Is not Elisha the Jew? And will not Elijah come again and cast upon him the prophetic mantle of God's service ere the king and the kingdom fully comes?

Again 2 Kings xix. 19. What is this? "And now, O Lord our God, save us from out his hand, and all the kingdoms of the earth will comprehend that thou God alone art Lord" Ah yes. Is not this the lesson of lessons God has been teaching all these ages? and how slow to learn it is the world. "Now." Then will all the kingdoms at least acknowledge it. "He will break them in pieces as a potter's vessel."

Again 1 Chronicles xix. 19. What? "And the servants of Adrazar (a typical king) saw that they were being worsted before the face of Israel, and they made a covenant with David and served him as bond-servants. And Syria was never again willing to go to the help of the sons of Ammon." Ayel Syria learns the lesson first, and what a blessed service it will be! Amen!

Is there anything more to complete the picture? Is this mere coincidence in the numerical types, dear reader? More at another time on the 24th cosmic line and its teaching.

CHAS. GARDNER.

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In my last article preceding this I should have said the "cubit or arm-measurement" was from the inside of the shoulder to the wrist or point of confunction with the hand instead of "to the extremity of the little finger." The old idea of from the elbow to the extremity of the little finger slipped in to confuse my head and pen.

C. G.

## Selections.

### ORIENTAL SKETCHES.--Second Series. Number 28.

ENDOR.

In the ruddy morning twilight I rode across the beautiful plain to Endor. It is a poor village of some twenty houses, perched on the bleak side of Morah, about two hundred yards above the plain. The rocks round it are pierced with caves—some natural, some artificial, as if the old inhabitants had been troglodytes. Above the village is one larger than the rest, the entrance to which is between high rocks, and is partly covered by the branches of a fig-tree. Within it is a fountain called 'Ain Dor, "the fountain of Dor," which doubtless gave its name to the ancient as well as the modern village. Entering this gloomy grotto, and looking round on its dark riven sides, I felt how suitable such a spot would be for the interview between Saul and the witch.

NAIN.

A pleasant ride of forty minutes along the hillside brought me to Nain. It was by the very same path our Lord approached it, for he was on his way from Capernaum. It was with no little interest, therefore, I observed on my left, three or four hundred yards from the village, a group of rock tombs. Towards one of these probably the funeral procession was moving when he met and stopped it. How vividly did the whole scene appear to me now as I stood on the spot! The procession issuing from the gate: the men carrying the open bier; the women behind grouped round the poor widow, and rending the air with their cries as they do still. Another procession meets them. He who heads it looks with melting tenderness on the widow, and says, in accents that thrill her soul, "Weep not!" He touches the bier. In mingled awe and astonishment the bearers stop. "Young man, I say unto thee, Arise!" As the words are uttered, the dead rises to life; and in a moment he is in the arms of his mother.

Nain is a small village; but the ruins round it show that it was much larger in olden times; and it commands one of the finest views in Central Palestine. Beneath it the plain, beyond which rise the wooded hills of Galilee; and on the north the great flat dome of Tabor, with Hermon shooting up behind it on the distant horizon. From this place I first saw these two mountains in close perspective proximity, and I thought that perhaps it might have been some such view which suggested the Psalmist's words: "The north and the south thou hast created them; Tabor and Hermon shall rejoice in thy name." Ps. lxxxix. 12.

SHUNEM.

The path from Nain to Shunem passes round the western slopes of Moreh. As I turned my back on Tabor the brown hills of Samaria came in sight, looking like a lower continuation of Carmel; then Gilboa came into view, rising up white and bare from the center of the beautiful green plain, and having the grey ruins of Jezreel at its western base. Sweeping round still to the left, I looked away down the middle arm of Esdraelon to the lofty tell on which the old city of Bethshan stood, and beyond it to the picturesque range of Gilead. This is "the valley of Jezreel," properly so called, and the scene of some of the most momentous events in Jewish history.

Shunem was now below me, situated in a little nook at the foot of the ridge, encircled by enclosed gardens and luxuriant fields of corn. I rode into it and dismounted at the fountain. The people were rude and almost hostile; but there was an air of sturdy independence about them, and of thrift and success about their houses and fields, that pleased me. A party of men and women were busy reaping in an adjoining barley field; and a number of little children were basking in the bright sunshine among the sheaves and stubble, all with bare heads, and a few of them stark naked. I sat down and read the story of the Shunamite, every detail of which assumed a life-like vividness. In the house of a great man—probably the sheikh—of that village Elisha was wont to lodge. One day his son—the child of promise—"went out to his father to the reapers," just as the children I saw now had gone out. But the heat was too much for him. The fatal sunstroke prostrated him. "My head, my head," he cried; and when carried home to his mother, "he sat on her knees till noon, and died." 2 Kings iv. 8-20. The mother's journey across that plain to Carmel, and Elisha's miracle, are well known.

GIDEON'S VICTORY.

The scene of one of the most glorious victories, and of one of the most disastrous defeats in the annals of Israel, was before me at Shunem. It was with no ordinary interest I proceeded to survey the battle-field, so as fully to understand the sacred narrative. When the "Midianites, and the children of the east," with their herds, numerous and destructive as locusts, invaded the land three thousand years ago, they pitched their tents on the north side of the valley of Jezreel, "by the hill of Moreh;" while Gideon and his little band of warriors "pitched beside the well of Harod," on the south side, at the foot of Gilboa. Judges vi. 3, 30; vii. 1. The hill Moreh was there, rising up close behind Shunem. The camp of the Midianites lay along its base, probably extending from the "fountain" of Shunem down to Bethshan. Mounting my horse I rode across the rich valley to Gideon's camp at the well of Harod. The distance is a little over three miles, and there is a slight descent the whole way. The well, or rather "fountain," for the Hebrew word is *Ain*, springs from a wide excavation in the rocky root of Gilboa, and sends out a copious stream which forms a miniature lake, and then murmurs away down the vale. Gilboa rises over it in broken cliffs. Gideon's active followers had assembled upon the mountain; and he, at God's command, "brought them down to the water," to test them (vii. 4); this done they again ascended (ver. 8). During the night Gideon "went down" with his servant to spy out the camp of the enemy (verses 9 and 10). He heard the Midianite tell his dream; he knew thus that the Lord's time of deliverance was come; and by his singular but effective stratagem, and unexpected assault, he struck terror into the host of the enemy, and they fled in wild disorder down the valley to the fords of the Jordan. For the first time I there saw how not only every detail of the battle was accurate, but how every incidental expression of the sacred historian was illustrated by the topography of the battle-field.

THE DEATH OF SAUL AND JONATHAN.

Two centuries later the Philistines marched into the center of Israel, and took up their position at Shunem, on the spot where the Midianites had encamped. Saul then gathered the tribes on the heights of Gilboa. 1 Sam. xxviii. 4. Looking down from his commanding position on the war-like array, and the formidable war-chariots of the enemy, drawn up in the valley, Saul was "afraid, and his heart greatly trembled." Conscience made a coward of him, for he felt that he had forgotten God, and that God had therefore forsaken him. The closing scene of Saul's life is sad and solemn. One's heart bleeds for the great man; and looking at him morally as well as physically, one is compelled to exclaim, "How are the mighty fallen!"

Forsaken by Heaven, he so far forgot himself as to seek counsel from the spirits of darkness. During the night he crossed the valley, passed along the east side of the Philistine army, and went over the shoulder of Moreh to Endor, where he visited the witch. The distance is about seven miles, so that he must have travelled at least fourteen that night. Though wearied with the journey, and broken in spirit, he drew up his troops in the morning at the fountain of Harod. The position was badly chosen. The ground slopes down from Shunem, and the Philistines had thus all the advantages for attack; while both front and flanks of the Israelites were exposed, and fight all but impossible, owing to the steepness of the mountain behind. The Israelites were broken by the first impetuous charge of the enemy, and the slaughter was dreadful as they attempted to flee up Gilboa. They fell down slain in Mount And the Philistines followed hard upon Saul and upon his sons....And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers" (1 Sam. xxxi. 1-3). David in his beautiful ode has brought out the peculiarity of the position: "The beauty of Israel is slain upon the high places....How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places!" (2 Sam. i. 19, 25.)

The stripping and mutilating of the slain, mentioned in the narrative, may seem to some inhuman, and almost incredible. Strange to say, it is characteristic of Arab warfare to this day. I myself saw a fearful example of it a few years ago, not many miles from this spot. During a journey through Palestine I witnessed a battle, or rather massacre of Kurds by Hawara Arabs. I visited the battle-fields the day after; and there I found the ground strewn with *corpses*, all stripped, and some frightfully mutilated. Akeil Aga, and the ruffian horde that now follow him, are worthy representatives of the old Philistines. After that spectacle of human barbarity I read with more intense feelings of horror the closing scene of the battle of Gilboa: "And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa. And they cut off his head, and stripped off his armour....And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Bethshan" (1 Sam. xxxi. 8-11.)

From the fountain of Harod I rode up an old path, hewn deeply in the rocky side of Gilboa. Looking upon that mountain—bleak, and white, and barren, without tree, or shrub, or blade of grass—I could scarcely help thinking that the wildly plaintive words of David's lamentation were prophetic: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil" (2 Sam. i 21.)—*J. L. Porter.*

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### A MONUMENT OF THE PAST.

The following description of the "Arch of Titus" appeared in the *New York Observer* some few years ago. As the true representations of the sacred utensils, once used in the Temple worship at Jerusalem, are depicted on this triumphal monument of the Roman Captor of the City of the Great King, we feel assured that our readers will be glad to peruse this account of their sculptured forms, although the sacred originals have disappeared. Some think it possible that the originals will yet be brought to light. In the providence of God this is not impossible.

ARCH OF TITUS, AT ROME.

It was night when I first entered the "Eternal City." Darkness and silence hung alike over its ruins and its modern works, and though all impatience to be standing among the former, I could see them only in imagination, and must wait for the morning light. When the day returned I sallied out alone; bending my steps in search of one of its ancient monuments, one which was to me most interesting of all because erected in the purpose of God, though by heathen hands, to stand through ages as a confirmation of his holy word. I passed the column of Antonine, and the Forum and column of Trajan, and reaching the Roman Forum spied an old friar, whom I asked in Italian to point me to the Arch of Titus. He seemed never to have heard its name, although he had doubtless passed under it a thousand times; and this was a fair specimen of the intelligence of the great mass of the monks of Rome and Italy. A priest who came along, directed me to a triumphal arch at the foot of the Capitoline Hill as the one, but I found it inscribed with the name of Septimius Severus. Seeing another on the summit of the ancient *Via Sacra*, I made my way to it and read the following inscription:

SENATVS.
POPVLVSQVE ROMANVS.
DIVO. TITO. DIVIA. VESPASIANI.
VESPASIANO. AVGVSTO.

There is no monument of ancient Rome that possesses equal interest for the Christian. Its proportions are considered more faultless than those of any other, while its position adds greatly to the effect, but it has a far higher interest in the sculptured records which it contains. It was erected by the Senate and Roman people, to commemorate the conquest of Jerusalem by Titus. The memorable siege of the Holy City was begun by Vespasian the father of Titus, a siege the horrors of which have never been equalled. While at the head of the army before the walls, Vespasian, upon the death of Nero, was proclaimed Emperor by his troops. He hastened back to Rome, leaving Titus in command, who, upon the fall of the city and the destruction of the Temple, made a triumphal march into Italy and to the imperial city, bringing with him a long train of captive Jews, together with the spoils, among which were the sacred vessels of the temple. It is this triumphal procession which is commemorated in the bas reliefs of the beautiful arch. They have suffered somewhat from the hand of time, still more by the hand of Vandalism, but the main features are still well preserved to supply a place in the illustration of the Bible which can be filled from no other source. They are the only visible representations that exist of those sacred vessels, the patterns of which were received from heaven. The fate of the sacred vessels themselves is not positively known at the present day. They were carefully preserved among the trophies of the Capitol where they were copied, and it is generally believed that the originals were removed by Maxentius and lost from the Milvian bridge in the Tiber, in his disasterous flight from Constantine.

The frieze of the arch is ornamented with sculpture representing a procession of warriors leading oxen to sacrifice. Upon a side panel of the interior is a group representing Titus in the act of celebrating his triumph over the Jews. He is in a chariot drawn by four horses abreast, accompanied by the Senators of Rome, and officers bearing the fasces. The sculptured form of Victory stands holding a wreath of laurel with which she is about to crown him. Upon the opposite side, on a similar panel, is the celebrated group bearing the sacred vessels of the Jewish temple. First comes a standard-bearer, leading the way, with a canopy or arch supported above his head. The table of shew-bread is borne on staves, with a cup and the silver trumpets used by the priests of the temple to proclaim the year of Jubilee. Other bearers followed carrying laurels, and the golden candle-stick with its seven branches. In size and form these bas reliefs correspond precisely with the descriptions of the sacred record, and the minute descriptions of Josephus.

Little did those ancient heathen, the Roman Senate and the Roman people, when decreeing and erecting this monument to a deified warrior and Emperor, imagine that they were erecting a monument to the true God in the verification of prophecy and divine history; and little did they suppose that, after nearly two thousand years, the disciples of that faith which they had already begun to persecute, even unto cruel death, should come from distant lands to read the record, and to be confirmed in their faith. God works in wondrously when he employs such methods to accomplish his purposes. Titus was but an instrument in God's hand in the destruction of the unbelieving city, and in the fulfilment of the prophecies of our Savior relating to the temple, of which he said: "There shall not be one stone on another which shall not be thrown down," and the Roman nation completed this remarkable fulfilment of the divine purpose by making a monumental record of the events. There it stands, after the lapse of eighteen centuries, to testify for the living God.

The Jews of Rome, of whom there are about six thousand, are said to be the descendants of the captives which Titus brought from Jerusalem to grace his triumph. They have at least inherited their bondage, suffering oppression at the hands of a nominally Christian and ecclesiastical government. They are confined to a small and filthy quarter of the city, and are compelled to pay tribute to the government for the privilege of living even here. Until the pontificate of Pius IX, they were shut up within the Ghetto every evening, and not allowed to leave it until morning, under a heavy penalty. Not one of them will even, at this day, pass under the arch of Titus, although it spans one of the thoroughfares of Rome. They shun it as a memorial of the subjugation of their nation, a fall which has never yet been retrieved, and regard it always with aversion. I met in the street one day a Jewish Rabbi, who had often been at my room, and asked some information respecting this interesting arch, wishing to know how it was regarded by his people; but he suddenly became oblivious of the English that he had just been speaking, and could not comprehend my inquiry. How wonderfully does everything connected with this people confirm the truth of the Word of God.

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### BAPTISM THE "FORM OF DOCTRINE."

There is a letter or form, and a spirit of baptism. Many rest in the mere form, others ignore it entirely. Why not have both? The form is easily determined, if its spirit or meaning be understood.

The doctrine of Christ is mainly summed up in two words, death and resurrection. Then the "form of doctrine" should be and is a symbolic death and resurrection. Rom. vi. 3-5, 17. It expresses our faith—Christ died and rose again. It expresses our hope—because he lives we shall live also. It expresses the substance of practical Christian life—dying to sin, and rising to a new life of holiness. Rom. vi. 11. That there are many who have this faith, hope, and life, or spirit of obedience, who have not thus expressed them in the Scriptural form is doubtless true. But they should be so expressed. The spirit of obedience should always precede the form and final expression in it. Some have been so taught, that the relation between the reality and the form has not been seen, and so they are led to do something else instead, and think it will do just as well. Their act, done sincerely, may be because of loyalty, but the act itself is not an expression of either the faith, hope, or loyalty. He that refuses to obey when the truth is seen is neither sincere nor loyal. Rom. vi. is clear upon this subject, giving the broad meaning as well as the form of baptism: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also [raised] in the likeness of his resurrection." The "likeness" and the reality must resemble each other.

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## SEE HERE! READ THIS!

Quite a large number of our subscriptions have expired in June and July, and are hence delinquent. Please renew as rapidly as possible, as we need the assistance of all our friends. Some who promised to pay back subscription before this, have not yet done so. We trust they will as soon as possible.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank checks, as we often have trouble in collecting them.

A. B. UNDERWOOD, Treas.

# THE RESTITUTION.

E. A. CRAPSIL, EDITOR.

Plymouth, Indiana, Sept. 26, 1883.


A BRIEF note from Dr. E. Petavel will be found in another column. Eternal life through Christ alone, and the establishment of the Messianic kingdom in the coming age, are doctrines that are held by a few very able advocates in Continental Europe. May God bless them and add to their numbers.

NUMBER 10 of the *Biblical Expositor and People's Concentary* has come to hand. The current numbers contain a history of Hebrew literature. One leading object of the work is to explain difficult passages. The editor, Prof. Hirschfulder is Lecturer in Oriental Literature, University College, Toronto. Ont. The serial is a monthly at $1.00 a year.

FROM a card sent by Bro. C. Winterstein, bearing date, Jerusalem, Aug. 21, 1883, we learn that there has been no cholera in that city. Mails have been irregular on account of quarantine. He writes that the leading bank had closed, stigmatising it as a disgraceful arrangement. It seems that Mrs. Davis has fully recovered from her accidental injury, as he says all are well. The fanatics, of whom he has written in former letters, seem to be going from bad to worse.

BR. WOODWARD held a series of meetings after the close of the conference at Argos. As a result of his earnest exhibition of the gospel, with prayerful reliance upon God, eight persons were persuaded to yield the obedience of faith from the heart. It is much better to preach the gospel than to be ever insisting upon foreign debateable questions. May God help us to proclaim the glad tidings of the soon-coming kingdom. This age nears its closing hours.

L'AMI D'ISRAEL for July has arrived safely. It is a quarterly in the French language devoted to giving intelligence concerning Israel in our days. The first article is entitled, "*Israel le Peuple Missionnaire*," or "Israel the Missionary Nation." As we gather the leading idea of the article, from a hasty glance, and with our limited knowledge of the language, it seems to be that the grand evangelizing work belongs to the future and is to be performed by Israelites. The writer takes the ground that the commission was given by our Lord to the apostles as Israelites, and that the work commenced by them is to be completed by missionaries of the same nationality.

The following is an important item of news, and it is all that we give the present week:

A dispatch from Vienna states that Russia is making extensive military preparations along the Austrian and German frontiers. Tenders have been asked for 30,000 military beds. All the railroads have been ordered to have military cars in readiness. A list has been made of private steamers in the Black Sea, and their captains ordered to prepare for transportation of ammunition, troops and provisions. These vessels have ceased executing private orders, and the carriage of corn is thus interrupted. Enormous provision depots have been established along the frontier, and two army corps have been distributed between the Vistula and Big rivers. A list has been made of all persons who, in the event of war, could be deported from Poland to the interior of Russia.

## Communications.

**Prove All Things, Hold Fast That Which is Good. 1 Thess. v. 21.**

In this age of doubt and darkness, vague speculation and philosophy so-called, this injunction of the apostle to the Gentiles comes to us with double force. Let us take heed to the warning, lest instead of adding to our knowledge of Bible truth we be found but accumulating the "wood, hay, stubble," which must all be consumed when the day of trial comes.

I humbly beg permission to say a few words on an article in THE RESTITUTION of August 1st, under the caption—"I will Send You Elijah." In this article it is said that "Revelation distinctly teaches that there will be two prophets, who, during the great tribulation, will stand up as powerful opponents to the antichrist. Now, I have carefully, prayerfully, and patiently searched the Scriptures to find where this is taught, and I fail to see it. Turning to Rev. xi. 2-14, I read of two witnesses—two olive trees—two candlesticks, but we are not here told that they are either men or angels, prophets raised from the dead, or Elijah, who never saw death. This is the only place in the Book where I find record of such an event to transpire in the future; and as the book of Revelation is almost entirely figures and symbols, I do not feel at all safe in accepting as a coming fact, that which seems so much at variance with the whole tenor of Scripture teaching. Is not the Bible the candlestick of the Lord, the Old and the New Testaments the two olive trees giving to us the oil, or light, from the Everlasting? Have not these two books stood forth as witnesses before the God of all the earth, and have not his inspired writers been empowered to perform all the miracles referred to in Rev. xi.? Even though we may not yet be able to see the application of all the symbols mentioned in that chapter? Of one thing we are sure, if these witnesses are, or were, mortal men—they are then the same—they are mortal, for they lie dead in the streets; and we know that which is immortal cannot die.

As the angel was conversing with Zacharias before the birth of John the Baptist, we read in Luke i. 16, 17—"And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to (or to) the wisdom of the just, to make ready a people prepared for the Lord." From this we see that John was truly a reformer and did precisely what we are told in Malachi that Elijah shall do. Mal. iv. 5, 6: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Surely the same idea is here conveyed, for had not the preaching of John turned many to the Lord, we may reasonably suppose that the earth then would have been smitten with a curse; but instead of that, the "salt of the earth" arrested the pending doom.

There is no force whatever in the fact that John did not quote Mal. iv. 5, 6, when waited upon by the priests and Levites. God did not at all times reveal his purposes to the instruments he saw fit to use in carrying out his great designs. We have no reason to suppose that they referred to any particular prophet, as the marginal reading is "a" prophet, not "that" prophet. I have no doubt John simply meant that he was not Elijah risen from the dead. Assuredly John uttered no falsehood, nor was he omniscient that he could know why they questioned him.

In Mal. xi. 7-16, John is the chief topic of conversation, and in perfect harmony with this fact, and the grammatical construction of the language. The 14th verse is rendered in the R. V., And if ye are willing to receive it (this in the margin) this is Elijah which is to come. Their blindness did not alter the fact that it was Elijah. In Matthew xvii., where our blessed Master was coming down from the Mount of Transfiguration, he was asked by his followers, verse 10, "Why say the Scribes that Elias must first come?" In perfect accord with the ordinary mode of expression, Christ in taking the language of the prophet uses the future tense and then immediately quotes the same language as already having been fulfilled in the person of John. This surely is simple, plain truth; no contradiction, no double meaning.

To recapitulate: John fulfilled Mal. iv. 5, 6.

1. He came before the day of the Lord.

2. He converted many of the children of Israel to the Lord their God.

3. His success in this averted the threatened curse.

4. There is no weight in the fact that he did not quote and apply to himself all three of the prophecies, Isa. xl., Mal. iv. and Mal. iii.; one is sufficient, seeing they all three refer to the same event.

5. He unequivocally denied that he was a prophet—of course he meant risen from the dead.

6. Christ positively asserted that Elijah had come already, and the disciples understood that he spoke to them of John the Baptist.

7. Christ merely in tense stood where the prophet did for the moment and then at once explains that the prophecy was fulfilled.

8. This point is covered by the seventh.

9. This prophecy has had as literal a fulfillment as others.

10. Christ tells the disciples that Elias is come already and they (the Scribes) knew him not, but have done unto him whatsoever they listed; likewise also shall the Son of Man suffer of them. Mat. xvii. 12.

Surely, surely this is enough. Our Master's own words.

Submitted in the spirit of Christ.

CHARLIE WILLIAMS.

## THE NEW COVENANT.

That there will be a new covenant made hereafter with the house of Judah and Israel is plain from the writings of the prophets and apostles. It is also evident that the new covenant will be something different from that which was made with the posterity of Abraham at Mount Sinai.

I here set before the reader the prophecies concerning this new covenant yet to be made with the seed of Abraham.

The first prophecy concerning the new covenant is recorded in Jer. xxxi. 31-37. Behold the days come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people, and they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name.

If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel, for all that they have done, saith the Lord.

Any person of discernment may see by reading this that there is yet another covenant to be made with the Israelites, not like the one made at Sinai; and it is also evident that this new covenant has never been made with them, for their land is in the possession of Gentiles, and they are cast off to this day. But when this new covenant is made, they will dwell in the land of Canaan, and never be cast off again.

This same new covenant yet to be made with the Jews and Israelites is mentioned by Paul, who considered it had not been made in his day. Heb. viii. 7-13: But now hath he obtained a more excellent ministry by how much also he is the mediator of the better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my laws in their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbor and every man his brother, saying, know the Lord, for all shall know me from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith a new covenant, he has made the first old. Now that which decayeth and waxeth old is ready to vanish away.

What Paul has said here agrees with what is said by Jeremiah upon the same subject. When Paul saw the forlorn state of the Jews this was his comfort, that God hereafter would make a new covenant with the Jews, the amount of which was, that he would be their God, that they should be his people, that they should hereafter return to the land of Canaan, and be one people, nevermore to be driven out.

This he mentions in Rom. xi. 26-29, For I would not, brethren, that you should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved; it is written there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins. As concerning the gospel they are enemies for your sakes: but as touching the election they are beloved for the Father's sake; for the gifts and calling of God are without repentance.

It is evident that what Paul has said here of God's covenant, has reference to something concerning the Jews which has not yet taken place. It has been, and is now, by many ministers and others thought that the new covenant means the covenant of grace that all believers are now in, but where is the proof of it? There is no such thing as the covenant of grace, or the covenant of redemption, in the Bible. Some only declare that all covenants are conditional; others with as much zeal and honesty boldly assert that all are unconditional. The fact is some are conditional and some are not.

When God made a covenant with Abraham to be his God, to make him the father of many nations, to give him and his seed the land of Canaan for an everlasting possession, it was upon this condition: that he should obey the Lord in what he required. When he offered up his son on Mount Moriah the Lord said, Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, etc.

Abraham believed, and having performed what was required in the covenant, was entitled to what God had promised. A particular reason is given why God would give Isaac the land of Canaan and multiply his seed, in Gen. xxvi. 5: "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws." Supposing he had not obeyed, would he have been entitled to the blessings of the covenant? Surely not. The covenant made with the Israelites at Sinai was conditional. God promised them if they were obedient that he would be their God to give them the land promised to Abraham; to give them rest from their enemies; to increase them; and that they should dwell long in the land they were journeying toward. But if they disobeyed; that they should flee before their enemies, and be driven out of the good land. When they obeyed, it was well with them; when they disobeyed, it was ill with them. They have disobeyed and have not performed the conditions of the covenant on their part and see the consequences of it. They are called "a disobedient and gainsaying people," who have not obeyed and for this they are driven out of their land and are scattered all over the world to be a proverb and a by-word, according to what Moses said should come upon them if they broke the covenant which they entered into at Sinai.

The new covenant of which we are now speaking, is different from that which was made at Mount Sinai. God has promised to make a new covenant with that same nation, but not such an one as the other, "not according to the covenant I made with their fathers when I took them by the hand and brought them out of Egypt." That was upon conditions of obedience, but this new covenant will be without any conditions. "I will be their God and they shall be my people," are the terms of it, and when this is once made with them they will never more be scattered; Christ being their surety will stand for them as their only safety. According to Dan. xii. 1, "At that time shall Michael stand up, the great prince which standeth for the children of thy people."

Many people suppose that this new covenant to be made with Judah and Israel means one made with all believers. But where is the believer that can say God has made a covenant with him? He can say God has forgiven him who was a sinner before condemned to die. But could we say those with whom the first covenant was made were our fathers and mothers? did God make a covenant with them? did he bring them out of Egypt? This is sufficient to prove that this covenant does not mean one made already with believers, or one yet to be made with them; it means one which is not yet made, but will be made hereafter with the posterity of Abraham, Isaac and Jacob, by which God will be their God, Christ their king, and the land of Canaan their possession and quiet dwelling-place according to God's promise to Abraham.

That this covenant has reference to the land of Canaan and the blessings the Jews will there enjoy of a temporal and spiritual nature is plain from the prophecies of Jeremiah, "And will bring them again into this place, and I will cause them to dwell safely, and I will make an everlasting covenant with them that I will not turn away from them to do them good: yea I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." One thing mentioned in this covenant, called an everlasting one, is that the Jews shall be planted in the same land they were carried away from when they were led into Babylon by Nebuchadnezzar. It is mentioned in verse 43 that fields should be bought in the land which was then desolate, without man or beast, being in the hands of the Chaldeans.

As it is plain that this new covenant refers to that which the Jews shall enjoy in the land of Canaan when they return there, if I should continue the subject further I will mention some of the prophecies concerning the return of the Jews to their own land or the accomplishment of what God has predicted concerning the new covenant. The idea of the new covenant is very different from that concerning the covenants men have invented and named the covenant of grace, redemption and mercy. Such things have served to distract the world and lead thinking men to conclude the Scriptures are a collection of nonsense because men have collected a heap of confusion and named it from the Scriptures, as though a man should call a heap of rubbish ancient Rome in its glory. J. C.

## Letter from Europe.

CHALET BOLDENIES, GENEVA, Sept. 7, 1883.

*Editor Restitution:*

I fear I have not answered yet your favor dated Feb. 7. The fact is, my health is not at all good, and I must limit my correspondence to a minimum. But I can and do sympathize with your noble work, although the little strength I have left is devoted to the controversy to be sustained in Continental Europe.

My friend Mr. Byse, of Brussells, being fully occupied in pastoral duties, it happens that for the present the burden of meeting the attacks made against our belief, as to life in Christ only, weighs entirely almost upon my weak hands. Nevertheless, I bless God for the task entrusted by him.

My brother, Rev. W. Petavel, pastor at Boveix, Canton of Neuchatel, is the Editor of *Le Ami d' Israel*, which I had the pleasure of sending, and of which I found an acknowledgement in your paper of Aug. 8.

You will be glad to hear that Mr. Byse's courage is undiminished. Having been deprived of their Chapel, himself and his flock are gathering funds for building another. I shall send you a pamphlet of mine, now in press, in which I plead Mr. Byse's cause.

Believe me to remain, my dear sir, yours in Christian bonds and hopes.

E. PETAVEL.

GILLIAM, Saline Co., Mo., Sept. 8, 1883.

*Editor Restitution:*

I enclose $2, which you will please accept in payment for the paper.

We are here alone in the Faith, and THE RESTITUTION is our only preacher, bringing us weekly glad tidings of good things to come, building us up in the Faith, and renewing our strength, enabling us to run with patience the race set before us. The Scriptural doctrine of "Jesus and the resurrection," so ably advocated and so well defended in THE RESTITUTION, is full of comfort to us. It is just one year ago today that we buried our little Minnie, a sweet child about sixteen months old, and as we lingered at her little tomb memory recalled many pieces that we had read in the paper. We love to read of the coming of our Lord Jesus Christ, and of the resurrection of the dead, and look forward to that period of time when we will again meet the loved ones when they come from the "land of the enemy." May God help us to so live that we may again meet our darling in the kingdom where parting will be no more.

We love to read of the glories of the kingdom age so vividly portrayed in the columns of THE RESTITUTION, of that era of peace when Christ our King shall reign in righteousness, and princes shall rule in judgment; when the moon shall be confounded and the sun ashamed; when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.

We believe, and hope that the advent is an event of the near future, when all those glories that we have so long looked for, and so often read in prophecy and song, shall be realized, and this earth will be again purified, and be the future home of the redeemed of the Lord.

T. and E. MALONE.

## Selections.

### MAN'S EDEN HOME.

Those who consider evil to be inseparable from, or inherent in matter, thoughtlessly ignore the benediction which God pronounced upon it, when he expressed his judgment of the new creation. They judge of matter from what they now see of it, under the curse; but God judged of it from what he saw of it when it existed in its created perfection. And his judgment, mentioned in the Scriptures, surely, must take precedence of that of those who believe in the old Manichean error that "matter is the seat of remediless infirmity and contamination."

"And the Lord planted a garden"—the "garden of the Lord,"—"eastward, in Eden." As its name signifies, it was a "delightsome land," and was afterwards called "Paradise;" and "there he put the man," "to dress it and to keep it." Says Bonar, "It was a land, the like of which has not since been seen on earth: fairer and richer than that which flowed with milk and honey—a land of rivers and streams, a land of sunshine and gladness, a land of flowers and gems, a land of the myrtle and the olive and the palm and vine, a land which was the glory of all lands, which has left its name behind it to all ages, as a name of fruitfulness, and fragrance, and beauty."

To this country seat of the newly created monarch, in token of the Sovereignty which God had conferred on him, he brought unto him "every beast of the field, and every fowl of the air," "to see what he would call them:" Man being created in knowledge after the image of God, as well as in holiness, his knowledge was intuitive; he saw at once the natures of the several creatures, and knew what names were appropriate to them, "And whatsoever Adam called every living creature, that was the name thereof." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

Thus man was made only "a little lower than the angels," and "crowned with glory and honor." Said the Psalmist, (viii. 6-9.) "Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet: all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth."

John Bunyan has piquantly remarked that "None ever saw this world as it was in its first creation but Adam and his wife." We may be unable to have adequate conceptions of its pristine beauty, glory, and magnificence. We may be unable to picture the loveliness in which it rejoiced, when it received its Maker's blessing, and was set as a gem surrounded with heavenly glory; but we cannot, in imagination, over-estimate the excellency of its praise-worthiness.

Very little is said of Adam's heritage in the Scriptures: but we know that there was no sickness nor sorrow there. Heat and tears were unknown. There was no pestilential breezes, nor poisonous miasmas. The air was sweet and pure. The sky was serene, and undarkened by clouds. No storms nor black tempests swept across the plains. It was one perpetual spring, without any chilling winds, or scorching heat to take from man's enjoyment. The earth was spread out with inequalities of valley, mountain and plain, and was covered with green verdure. There were no desert wastes, nor impenetrable morasses; no burning mountains, nor snow-capped summits, nor shakings of the solid earth; but everything was good and beautiful. There "was every tree that is pleasant to the sight and good for food." There were "cedars in the garden of God," "fir trees," and "the chestnut trees"—"all the trees of Eden that were in the garden of God." (Ezek. xxxi. 8, 9. The air was fragrant with the perfume of flowers; and the eye was charmed with their beauty, as they adorned every valley and hill-side. Rivers and streams, coursing through the valley or across the plains, or meandering among the hills, added to the beauty of the landscape. And the sea itself, also pronounced by the Creator "good," was spread forth, in illimitable vastness, beautiful in its "transparent depths of unpolluted blue." Nor was there any discord in "the music of the spheres." Each tribe of living creatures dwelt in peace with every other tribe, and each one in peace with with all of his individual kind. The lion and the lamb, the cow and bear, fellowshiped each other. The vulture and the dove, the hawk and sparrow, had no animosity, knew no fear, feasted on the same fruits, and perched lovingly together on the same branches. Wolves, panthers, tigers, and every animal that is now wild and ferocious, were then tame and gentle. They all came to Adam to receive their names, mingled with the horse and ox, grazed on the same meads, and kids and lambkins sported with them on the verdant plains. The sky above, was the pathway, and the trees around were the resting-places of birds of beauty and of song,—all free from "vanity," and no creature subject to pain or death. And at the head of all these, was man—in all his created innocence, in all his manly beauty:

"Adam, the noblest born of all his sons:
The noblest of all her daughters, Eve!"—

knowing no disquietude, and experiencing no fatigue; having fellowship with angels, and enjoying converse with Jehovah.

Thus was the earth adapted to man as a habitation; and man was adapted to the earth as its Ruler and Viceregent.

### The Cabinet.

The gate of salvation is called the strait gate, and is not called so without cause. It is always strait, narrow, and difficult to pass through to some persons, and it will be so as long as the world stands. It is narrow to all who love sin and are determined not to part with it. It is narrow to all who set their affections on this world, and seek first its pleasures and rewards. It is narrow to all who dislike trouble, and are unwilling to take pains and make sacrifices for their souls. It is narrow to all who like company and to keep in with the crowd. It is narrow to those who are self-righteous, and think they are good people and deserve to be saved. To these the great gate which Christ made is narrow and strait. In vain they seek to pass through. The gate will not admit them. God is not unwilling to receive them. Their sins are not too many to be forgiven. But they are not willing to be saved in God's way. Thousands have tried to make the gateway wider. Thousands have worked and toiled to enter the kingdom on lower terms. But the gate never alters. It is not elastic. It will not stretch to accommodate one man more than another. Reader, strait as this gate is, it is the only one by which men can enter the kingdom.—*J. C. Ryle.*

### To the Brethren in Michigan.

Those desiring to attend the conference at Raisin Centre, October 12-14, can get a reduction of one-third the railroad fare on the G. R. and I. to Sturgis, and on the L. S. and M. S. (main line and Jackson branch) to Raisin Centre or Adrian, by applying at once to the undersigned for delegate orders.

In the conference notice the type make me say that Raisin Centre is at the crossing of the L. S. and M. S. with the Wabash, St. Louis and Pacific when it should read, "at the crossing of the Jackson branch of the L. S. and M. S." etc. The crossing of the L. S. and M. S. main line with the W., St. L. and P. is at Adrian.

Address for delegate orders,

H. S. MILLER,
Mendon, Mich.

### Obituary.

DIED—At West Plum River, Ill., Sep. 8, 1883, Ransom House, aged 72 yrs, 1 mo., 25 days.

Brother House was born in Berkshire Co., Mass., in 1804, was married to Laura Williams Sept. 6, 1825, and moved to Jo Daviess Co., Ill., in 1846, residing here till his death.

He embraced the faith of Christ's second coming, and resurrection from the dead thirty-five years ago, and has led a consistent and Christian life, being not only a hearer of the word but a doer also.

Brother House was the father of 12 children, five of whom are living. He leaves an aged wife to mourn his loss, but not without hope. Words of comfort, based upon the promises made to God's children, were spoken by the writer, to a large and attentive congregation.

M. M. MITCHELL.

DIED—At Priestfield Road, Edinburgh, Scotland, Aug. 22, 1883, Jane Eliza Naismith, wife of James Cameron, and eldest daughter of William Naismith, of Glasgow, formerly of Hamilton, Scotland.

Deceased was a native of America, born at Bridgeport, Con., 1836, whither her parents had removed for a few years shortly after their marriage. At an early period her father became enlightened in the great truths concerning the kingdom of God, and immortality only through Christ, and went to Glasgow in 1848 to hear the late Dr. John Thomas. She was thus taught these truths from her childhood, and was sustained in her last illness by the faith and hope of the gospel—"looking for that blessed hope," the appearing of her Lord.

She was confined to bed in extreme weakness for nearly five months, and felt soothed by the fact of her Savior's sympathy expressed in such lines as these, recited by her the Sunday before her death—

Though now ascended up on high,
He bends on earth a brother's eye
Partaker of the human name,
He knows the frailty of our frame.

J. CAMERON.

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# Poetry.

Sunday School Times.

## A BIRD'S MINISTRY.

MARGARET J. PRESTON.

From his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,

Thus wrote my friend:—
"I had traveled far
From the Afghan towers of Candahar,
Through the sand-white plains of Binde-Sagar;

"And once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as never it failed before.

"In sweltering city, at wayside fane,
By the Indus' bank, on the scorching plain,
I had taught,—and my teaching all seemed vain.

"'No glimmer of light (I sighed) appears;
The Moslem's Fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"'For Christ and his truth I stand alone
In the midst of millions: a sand-grain blown
Against yon temple of ancient stone.

"'As soon may level Hi' Faith forsook
My soul, as I turned on the pile to look;
Then rising, my saddened way I took

"To its lofty roof, for the cooler air;
I gazed, and marveled:—how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,
Most grimly rent by its roots alone,
A beautiful peepul tree had grown:

"Whose gradual stress would still expand
Yon structure, and topple upon the sand
The temple, while o'er its wreck should stand

"The tree in its living verdure!—Who
Could compass the thoughts—The bird that flew
Hitherward, dropping a seed that grew;

"Did more to shiver this ancient wall
Than earthquake,—war,—simoom,—or all
The centuries, in their force and fall?

"Then I knelt by the riven granite there,
And my soul shook off its weight of care,
And my voice rose clear on the tropic air:—

"'The living seeds I have dropped remain
In the cleft; Lord, quicken with dew and rain,
Then temple and mosque shall be rent in twain!'"

# Communications.

## RECONCILIATION.

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 19, 20.

Even in social and political matters, reconciliation is a deeply interesting word. How many dark and bloody feuds and tragedies might have been avoided by timely reconciliation! How many long, expensive, and desolating wars between states and nations might have been prevented had white-robed reconciliation stepped between and peacefully disarmed the angry disputants, before they came to blows! It would weary the mind to estimate all the blood that has been spilt, and all the treasure that has been spent in personal and national quarrels from the time of Cain till now.

But it is in religious matters that reconciliation reaches its highest value. It is an indispensible item in the plan of redemption.

The common Version seems to indicate that Paul exhorts *believers* to be "reconciled to God." But this difficulty is removed by leaving out the italicised *you's*, which are put in italics to show that they are not in the original. The clause is more accurately rendered by the American Bible Union, —"as though God were beseeching by us; on behalf of Christ we pray: Be reconciled to God." Paul is here describing the manner in which he and other Apostles addressed *sinners* in the general ministry among the nations. And the gospel is "the word of reconciliation." This reconciliation or *at-one-ment* must mean the removal of the *bar* that separates God from sinners. His righteousness interposed that bar, and His mercy provided for its removal. So infinitely above us is the holiness and glory of God, that when Messiah, invested with a portion of that glory, shall be enthroned on Zion, even the Seraphims who themselves are *burning ones, holy* and *princely*, shall stand in his presence they will humbly veil their faces and cry "Holy, holy, holy," that is, superlatively holy, "is the Lord of hosts!" Isa. vi. 2 with Jno. xii. 41.

But although "the high and lofty one that inhabiteth eternity," is so far above sinful men, yet the first step towards restoring peace between us was on God's side. Enmity began with man, reconciliation began with God. "We love him because he first loved us." 1 Jno. iv. 19. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life!" Jno. iii. 16. He "spared not his only Son but delivered him up for us all." Rom. viii. 32. If he had not *loved* sinners and *desired* their return he would never have given that dear Son to die for them.

Among men it is not usual for the offended party to be the *first* in seeking reconciliation; and perhaps this is why some are so slow to comprehend and submit to the plan of reconciliation which the gospel reveals. This plan shows clearly that God, the offended one, has made the first step, and that it is man, not God, who *now* needs to be reconciled, and to lay aside his enmity against God.

I cannot think that the Heavenly Father ever hated humanity except in a legal sense. A judge is not supposed to cherish any personal hatred against the culprit brought before him, for that culprit may even be a son whom he tenderly loves. And such a judge *rejoices* if any way is found by which his son can be legally released, and all the claims of *justice* fully satisfied. Now, it is "in Christ" that the Heavenly Father has found a way of reconciliation by which we may be released, and at the same time the claims of justice be fully satisfied—"that he might be just and the justifier of him which *believeth in Jesus*." Rom. iii. 26. Glorious discovery! What a stream of light and joy comes pouring in through that wide-open door that offers release and salvation to imprisoned and guilty man! And the pass-word that bears us triumphantly through that open door is "*Believe in Jesus*." Every one who has passed those portals of reconciliation on such terms, may exclaim with rapture, It is God that justifieth, who is he that condemneth?"

But let us be *sure* that we understand the *terms*, and comply with them. In order to become justified we must *believe in Jesus*. And this does not mean simply believing that such a personage exists, for I believe that the pope of Rome exists, but yet I do not believe in that pope,—I don't accept his teachings as my rule of faith, for that would make me a papist. I believe that such a character as Mohammed once existed on earth, but I do not believe in Mohammed,—I do not believe what he preached, for then I would be a Mohammedan. Believing in Jesus means believing *what Jesus preached*, what is, "The gospel of the kingdom." Read Mat. iv. 23: ix. 35; Mark i. 14: Lu. iv. 42: viii. 1.

The gospel does not consist merely in the death, burial, and the resurrection, for after the apostles had been a year or two preaching "the gospel," the master one day said to them: "Behold, we go up to Jerusalem," and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him *to death*: and the third day he shall *rise again*." And what was their reply to this? did they say, Yes, Lord, we are well aware that you are to die, and be buried, and rise again; we have been going about preaching these very truths?" No, they said no such thing. On the contrary, it is testified that "they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." (Compare Luke ix. 6, with xviii. 31-34). And do you not remember how slow these gospel preachers were to believe in his resurrection even after it had become an accomplished fact? How that when holy women told them of it "their words seemed to them as idle tales, and they believed them not?" And how that one of them said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe"? Luke xxiv. 11; John xx. 22. Since his death, burial, and resurrection, however, these three great facts constitute an essential *part*, though not the *whole* of it. Pity that A. Campbell, of Bethany, Va., making such great claims to fairness of interpretation, did not acknowledge, in his public teaching, this plain and logical truth. Pity, too, that his followers, to this day, (by perverting 1 Cor. xv. 1–4), are deluding some into the notion that the death, burial and resurrection, constitute the gospel. From the version which Campbell himself published in 1832, it is abundantly evident that Paul did not preach these "three facts *alone* but included them "among" other primary truths. Instead of "I delivered unto you first of all," etc., that version reads, "I delivered unto you among the first things," etc. In Ephesus Paul preached "the kingdom of God," and to say that he did not preach the *same* in Corinth would be a gross perversion of Scripture, for it would be trying to set Paul against himself, and to accuse him of preaching two different gospels. Acts xx. 25. To preach "the kingdom of God" is to preach the Gospel of the kingdom of God, for the Savior, who was sent to "preach the kingdom of God," fulfilled that part of his mission by preaching "the gospel of the kingdom of God." Luke iv. 43, with Mark i. 14; Matt. iv. 23. It must be remembered that the gospel, from its earliest germ in Eden (Gen. iii. 15), was a growing system of truth, gradually revealed in successive installments, until its completion by the descent of the Spirit at the day of Pentecost. From that time forth the gospel in its completed form sets before us the kingdom as the great *end* and aim of our desires, and the death, burial and resurrection of Christ as the *means* by which that end is made obtainable, on the appointed conditions. Without this sacrificial atonement we could have no hope of inheriting the kingdom and its eternal joys.

It is, therefore, our solemn duty and blessed privilege to *accept* the reconciliation which God has so mercifully offered, and to accept it on *his* terms, that is, to believe in Jesus—to believe the gospel of the kingdom—with a living faith. By such a faith I mean one which *works* by love and purifies the heart; for "the faith without the works is dead," a mere corpse-like form. It seems to me as unreasonable to expect salvation by a "dead" faith, as to think of being rescued from drowning by a floating corpse. Read Gal. v. 6; Acts xv. 9; James ii. 20. This assertion does not conflict with justification by faith and salvation by grace. Let me illustrate this point. It is said that when the Scotch insurgents had been some time warring against William III., he desired to prevent any further bloodshed, and offered exemption from penalty to those who would take the oath of allegiance before a certain day. But the head of one of the clans was so tardy in coming to the appointed place and taking the oath, that he was finally prevented by accident from reaching there in the time limited, and was put to death in consequence. Now, it was an act of *mercy* in William III. to offer that conditional pardon, and on the part of the insurgents it was *faith* in his promise that led them to comply with the terms. So that their political salvation was by grace and by faith, although not without conditions or works to be performed, for their chief who failed, even by accident, to perform those conditions, was slain. And so with regard to our eternal salvation; we are saved by grace and by faith, but not unless we comply with and perform the conditions of salvation. All of our performing power, however, is by the aid of divine grace, "for it is God which worketh in you both to will and to do of his good pleasure." Phil. ii. 13: A man is drowning, a feeling of mercy prompts an observer to throw him a rope, and the laying hold of the rope saved him: one man who witnesses it says, "I saw a man drowning, but he was saved by mercy." Another says, "I saw a man drowning, but he was saved by a rope." A third says, "I saw a man drowning, but he saved himself by laying hold of a rope." All spoke truly, for each of the three causes was necessary to his deliverance. This may serve to illustrate the beautiful harmony existing between grace, faith, and works, each holding its necessary place in the divine plan of reconciliation.

Notice that Paul's language does not represent him as beseeching God to be reconciled to men, but men to be reconciled to God. "Be ye reconciled to God." Where then is any room for the modern "mourners' bench," at which such prayers are made as would indicate that God is unwilling to bestow pardon on the penitent sinner? Man is not more willing to accept mercy than God is to confer it. And not only are the terms of pardon "easy," but the Heavenly Father gives us strength to comply with them. And what wonderful condescension and depths of mercy are here displayed! Is it customary for the judge to *beseech* a condemned criminal to accept pardon? or the creditor to beseech a ruined debtor to accept an acquittance in full? Yet our eternal Judge not only *offers* these blessings, but invites, entreats and beseeches us not to reject them. These considerations ought to constrain every sinner to believe "the word of reconciliation," gladly accept the terms of mercy, and be "reconciled to God."

Reconciliation to one's neighbor is sometimes put off until the dying hour, but reconciliation to God is too great a matter to be left to the uncertainties of such a season. We should endeavor not only to die at "peace with God, but also to *live* at peace with him, however many may be the years of our pilgrimage. Besides, we know not how soon the dying hour may come. One may think that not being on a field of battle or stormy ocean, his life is secure; but many a returned warrior and seaman has perished by some trivial accident at home. It is related that Wellington, having escaped safely through the battle of Waterloo, dismounted from his horse, but the vicious brute at that moment throwing up his heels with great force, barely missed the temples of his master; and the latter remarked that he was in more danger then than while the battle was raging. A thousand ills continually beset our path and threaten to snap the brittle and attenuated thread of life. Oh, then, be warned in time, and follow the example of the Psalmist, who says, "I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments." Amen.

WILEY JONES.

# Youths' Column.

## The Little Light.

The light shone dim on the headland,
For the storm was raging high,
I pitied my eyes from the inky stars,
And gazed on the wet, gray sky:
It was dark and lowering; on the sea
The waves were booming loud,
And the snow and the piercing winter sleet
Wove over all a shroud.

"God pity the men on the sea to-night!"
I said to my little one,
And we shuddered as we heard afar
The sound of the minute gun.
My good man came in, in his fishing coat,
(He was wet and cold that night),
And he said, "There'll lots of ships go down
On the headland rocks to-night."

"Let the lamp burn all night, mother,"
Cried little Mary then:
"'Tis but a little light, but still
It might save drowning men."
"Oh, nonsense!" cried her father the
Was tired and cross that night).
"The lighted light-house's enough"—
And he put out the light.

That night, on the rocks below us,
A noble ship went down,
But one was saved from the ghastly wreck,
The rest were left to drown.
"We steered by a little light," he said,
"Till we saw it sink from view;
"If they'd only a left that light all night,
My mates might be here too!"

Then little Mary raised aloud,
Her father blushed for shame,
"I saw our light that you saw," he said,
"Was a little light—how small a thing!
And trifling was its cost:
Yet for want of it a ship went down,
And a hundred souls were lost.

## Shun Them.

"Young women, in treating dissipated young men as equals, do a wrong that they can scarcely realize. Such men should be made to feel that until they redeem themselves, until they walk with correctness and honor in the path of right, good people will stand aloof from them. Girls who respect themselves will not be seen with such young men, and will decline to receive them on the familiar footing of friendship. It is a mistaken kindness to politice when caustic is needed, and I think that a little sharp decision on the part of the young girls today, would go far to correct the general looseness of morality among young men."—*Women's Journal.*

## The Drunkard's Brain.

Hyrtl, by far the greatest anatomist of the age, used to say that he could distinguish, in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who had lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted from its hardness and more complete preservation for the purposes of demonstration. When the anatomist wishes to preserve a human brain for any length of time, he effects his object by keeping that object in a vessel of alcohol. From a soft, pulpy substance it then becomes comparatively hard. But the inebriate anticipating the anatomist, begins the indurating process before death—while its delicate and gossamer tissues still throb with the pulses of heaven-born life. Strange infatuation, thus to desecrate the God-like! Terrible enchantment that dries up all the fountains of generous feeling, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead and a heart of stone!

## Only a Little While Ago.

Our youthful readers can scarcely form an idea of the world as their grandfathers saw it, in the days when John Quincy Adams was President.

Boys who went to boarding-school thirty miles from home had a stage ride of five or six hours to endure or to enjoy—according to the weather—for boys were apt to perch on the outside seats. In muddy seasons, the five or six hours would stretch out to ten, with a possible alleviation of a dinner at the Half-way House.

If they were homesick, or wanted a box of good things for solace, they paused before writing a letter to reflect that their "Honored Parents" would have to pay twenty-five cents postage on the epistle. Now, honored parents who paid so much for a letter expected it to contain a good deal of matter, correctly spelled, on a large and clean sheet of paper.

Envelopes were not then used, because they would have made the letters count twenty-five cents postage.

Hence, very large sheets of letter-paper were used, especially by affectionate mothers when writing to their sons at school. Often, when the tender soul had filled four immense pages with family news and good advice to "my dearest boy," she would still have something more to say, and then she would cross her writing to save an extra postage. This crossing was a sore trial to the impatient youth, who did not in those days read any writing with perfect facility.

It was high art then to fold a letter nicely. Years elapsed before a boy could tuck in the outside lap without any bulge at the ends, and make a neat, compact, well-shaped packet. Some clumsy-fingered fellows never could get the knack of it. To all such, the envelope was indeed a precious boon.

It was considered a frightful vulgarity sixty years ago to seal a letter with anything but sealing wax. This was a very awkward article in a Southern or East Indian mail-bag, as at a high temperature it melted and stuck the letters together. The operation of sealing, too, was one that baffled the school-boy and often burned his fingers. It had to be done, however, even after the post-office chiefs had given public notice of the inconvenience to which it subjected them. It was only the envelope that ended the wax nuisance.

Everything was more difficult then than now. In 1824, the daily stage for the city of Washington left New York at three in the morning, and a man went round the town at two to call up the passengers; so that when the stage came for them, it might not be kept waiting very long. If all went well, the passengers reached Washington the next morning soon after sunrise.

Those were the times when college students were fined ten dollars for going to the theatre, and it was reckoned unbecoming in a clergyman to have a copy of Shakespeare in his house.

At that remote period, before the Erie canal was finished, what was the largest inland town in the United States? It was Lancaster in Pennsylvania, with a population of something less than four thousand.—*Youth's Companion.*

## Jerusalem.

We continue Mrs. Davis' Journal for our young readers. In this number, we reach the conclusion of what has been published in the *Age-to-Come Herald*. The journal is to be continued in that paper. We are expecting some communications directly from Jerusalem before long. All that comes from the land of sacred story will not only be read with pleasure by our young readers, but by all that take THE RESTITUTION.

March 3. The tourists have gone to the Jordan. It is raining, and the wind blows a gale; but they go all the same, and seem to enjoy the rain, hail and sunshine alike.

The Lord provides for me here. How wonderful are all his mercies; how great his goodness. Paul proclaims it as verified in his case. "I was a blasphemer," he says, and a persecutor and injurious. But I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

March 4. We have got a big snow storm; about six inches fell in the night. I am feeling badly because the beautiful flowers are under the snow. The little birds come to my window entreating food, and I feed them as I would chickens. These birds are very tame, and often fly into my window and chatter to me as I am writing.

March 7. The snow has all gone, and I find my flowers are all safe and bright as ever. We have had no frost this winter as we did last.

Somehow the more I study the subject the better satisfied I am that those who come here should have one purpose. The advantages of a colony are apparent. There can be no failure. When I walk out and see the German village, so beautiful, and everything looking so prosperous, I say to myself, "If these people can do this, what might an American colony do?"

March. 12. I have had a fine opportunity to see and judge of these Jewish people. I find that while God has chosen them to be the head, they actually possess characteristics which, when the veil is removed from their heart, they will fill the place of headship. They do possess principles of integrity and a firmness of purpose that we fail to find in any other people. May God hasten the time when they shall be restored, and put in their true relation to other nations. They will indeed be a blessing to the world.

Today is as warm as a common July day in New England. Just one week ago we had a violent snow storm, and now we are having summer heat.

Strange things occur here. The people awoke the other morning to find asafœtida all about on the houses, indelibly stamped in letters about six inches long, this ominous "hand writing on the wall:" "666 Dominican." This interpreted means, "Antichrist and the number of the beast." It is not known who wrote it.

Mr. Oliphant, of England, is now in this country in the interests of Jewish colonization.

It is said by those who profess to know, that many of the inhabitants are really descendants of the crusaders. I am strongly inclined to believe it.

The Bedouins, like our North American Indians, seem to be fated to remain as they are and have been.

They do not appear to have any higher aspirations for a higher state of civilization.

We can buy six large, nice oranges now for four cents; and the producer makes a good profit at that. They are so plenty that we do not seem to care for them.

April 10. It is now nearly two years since I left Boston; but it seems only as many months. The grain is looking well, but no need rain now. It is quite hot and dry. I think the perihelia of the planets reaches, even here.

The Armenian Bishop was lately found dead in his bed. A Jewish Rabbi also died two weeks ago. He was a good man. About ninety families mourn his death. It is said that if complaint was made to him against another person he would say: "I think he must be a good man, or so much would not be said against him." He always refused to hear evil reports of anyone. The Turks mourn for him, and that is not common.

A rich German gentleman came here to see Jerusalem, was taken sick and died. He was to have been married on his return. He sent a telegram for his intended bride, but died the next day; and she is now on her way here. Still another, a Mr. Hope from London, came to visit the Holy Land and died here. He had long desired to come, and finally told his family that he had decided to make the visit. His wife and children had a premonition that he would not return, and pressed him to abandon the undertaking. But it was his fate to die here. He was a great organist. Poor man; he suffered much in thinking how terribly the blow would fall upon his beloved family. However, death here is a rare occurrence.

April 16. I have so many letters I cannot answer all. I must let some pass. I suppose the friends think I ought to answer all their questions, but it is impossible. Time hover flew so fast before.

Our Consul and his wife have just returned from Moab. She told me that I had no idea of the beauty and fertility of that country. It is a perfect paradise of forests, green fields, and flowing rivers. Mr. Merrill likes the Jordan valley so much that he is not in favor of having it filled up by cutting a canal through from the Mediterranean.

My health is good.

April 22. This is Passover Week with the Jews. This religious people, of such wonderful endurance, have not forgotten that the Lord passed over their fathers when he slew the first born of the Egyptians. He made a difference between the Egyptians and the Israelites. It was not because of their righteousness that he spared Israel; but because he had chosen for them a definite place and work, as he does everyone.

We are also having another festival of the Moslem faith. For the last six or seven days the Dervishes have been marching through the streets, accompanied by instrumental music and singing, with a great display of banners and flags. The Dervishes dance and go through all kinds of fantastic movements, which appears very strange for religious exercises. I find, however, that religious fanaticism is about the same everywhere. When men leave the truth for fables, a Christian, so called, will believe and act as intolerant as a Hindoo or Moslem! They have now gone to Nebby Moses, or the tomb of Moses, as they believe, where they remain a week to pray and judge by the great celebration that the Moslems worship Moses as a God. They pay the same homage to Abraham, or Father Abraham, as they call him.

We also have the Greek celebration of the holy fire this week, which is ridiculous, and more blasphemous, than any other celebration.

May 3. I have been sick for three days but am now quite well. I have good news to tell you. I received a letter from a man in Omaha, Nebraska, saying that he had started for the Holy City; and I was still more joyfully surprised two days after receiving this, by the actual arrival here of his wife and child.

He is a Jew (P. H. Winterstein) and one of the readers of the *Age-to-Come Herald*. His wife seems dear to me; and I trust our interests will be mutual, and that she will be a comfort and help in the great work upon which we are just commencing.

May. 17. Under this date Mrs. Davis says of the new-comer to Jerusalem: I like the old Jacob plank of this man, who could start for Jerusalem with an empty purse. (He had $4.00 upon his arrival there.) At this date she also said that it was getting quite dry in Palestine.

## ANNOUNCEMENTS.

The Church in Michigan will meet in Quarterly Conference (the Lord willing) with the church of Raisin at their place of meeting one and one-fourth miles from Raisin Center, Lenawee County, Mich., commencing Friday evening, October 12, 1883, and continuing over Sunday. Able speakers are expected to be in attendance to preach the Word. A cordial invitation to attend is extended to all, and particularly the brethren of this and adjoining states. Raisin Centre is at the crossing of the L. S. & M. S. R. R. and the Wabash, St. Louis & Pacific. Passengers will leave the cars at Raisin Centre. Those coming from the west on the main line of the L. S. & M. S. in the afternoon can arrive at Raisin Centre in time for the evening meeting by making close connection at Adrian with the W., St. L. & P. An effort is being made to secure reduced rates on the railroads, the result of which will be announced as soon as possible. The brethren in Michigan are urged to make a special effort to attend this meeting.

H. S. MILLER, Sec.

The Conference Meeting to be held at Severance, Kan., will commence October 6, and continue over two Sundays. O. M. Myers is expected and all are invited to come who can. Severance is 25 miles west of St. Joseph, on the St. Joseph and Western R. R.

By Order of the Congregation.

There will be a meeting of days at the Decker school house in the Township of Millbrook, commencing Thursday, September 27, and holding over Sunday. We give a cordial invitation to the brethren throughout Michigan not only to the age-to-come, but to the Advent brethren. Come brethren, lay aside minor differences and come in the Spirit of the Master to do good and get good. By order of the church.

P. S. DECKER.

*Bible Banner* and *Crisis* please copy.

The Northern Illinois Conference will convene at Lanark, Sept. 27-30. C. C. Ramsey, of Chicago, and R. S. Dwiggins, of Rensselaer, Ind., are expected to be present. A general invitation is extended.

O. M. MYERS.

SUNNY SLOPE, Kan., Sept. 9, '83.

*Editor Restitution:*

Brother W. S. Flint, of Topeka, has notified me that he will be here Sept. 13, and hold a meeting of days in this county. There are some brethren in the eastern part of this county who may be glad to meet with us and share the good feast, and make arrangements for meetings in their parts, as Brother Finn wishes to stay in this region for some time. Therefore I say to the scattered ones, come and hear him. Meeting will commence Sept. 15, at the Schoolhouse near Bro. Huffman's, where Bro. Foore had meetings last May, and we will arrange for future meetings. All who have been wanting meetings can now have them.

J. S. MILLER.


## When Shall These Things Be?

—By HENRY BOWMAN.—

A treatise on the Bible Times and Seasons, showing also the metaphorical relationship existing between the Great Pyramid of Ghizeh, and that on the Great Seal of the United States, which not only gives the rise, but also the duration and time for the overthrow of "Man's Age" of democracy, and proving from the Divine word that this last age (democracy) forms the last of latter days, so often alluded to in the Scriptures. 192 pages, paper covers, price 50c. Send to this office for it.

## A LETTER TO A FRIEND.

—By MRS. C. C. WOODRUFF.—

This is a letter to a friend upon the principles of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restitution of Israel, etc. A new edition of this little work has been printed. It is too well known to need recommendation here. 32 pages, price 10c., 6 copies 50c., 15 copies $1.

## ATHEISM AND THEISM.

—By JOHN Q. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 250 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.

## FOR SALE.

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J. F. WILCOX,
Room 70, 161 LaSalle st., Chicago, Ill.

# Poetry.

## BOX OF PRECIOUS OINTMENT.
John xii. 3.

To the hall of the feast came the sinful and fair;
She heard in the city that Jesus was there;
Unbidding, for splendor that blazed on the board,
She silently knelt at the feet of the Lord.

The holy on her forehead so sad and so meek
Hung dark on the blushes that burned in her cheek.

And so still and so lowly she knelt in her shame,
It seemed that her spirit had left her frame.

The frown and the murmur went round through them all,
That one so unhallowed should tread in that hall:
And some said the place would be object to more
Per the wealth of the ointment she poured on his feet.

She heard but her Savior, she spoke but in sighs,
And she dared not look up to the heaven of his eyes;

And the hot tears gushed forth with each heave of her breast,
While her lips to the sandals were throbbingly pressed.

In the sky, after tempest, as shineth the bow—
So the glance of the seat came as mirth to his brow.
He looked on that lost one, her sins are forgiven,
And Mary went forth in the beauty of heaven.

# Selections.

## PERPETUITY OF THE EARTH.

Whatever new convulsions or disasters are yet to befall this planet, we are assured that they will not be as destructive even as Noah's flood; for God covenanted then, and said: "I will not again curse the ground any more for man's sake, neither will I again smite any more every living thing, as I have done," (Gen. viii. 21–22.) It is specifically promised that "the meek shall inherit the earth," and that "the righteous shall dwell in it for ever." (Matt. v. 5; Ps. xxxvii. 9, 11, 29, 34; Is. lx. 21; Rom. iv. 13.) And if the righteous are to inhabit it for ever, it must exist for ever. The kingdom of which Daniel prophesied is to be an everlasting kingdom, which shall stand for ever. This kingdom is located under the whole heaven, and takes in among its subjects "peoples, nations, and languages," and has its seat upon the earth. (Dan. ii. 44; vii. 14–27.)

But if the earth is to have an indestructible kingdom, it must itself be indestructible. John describes the sovereignty of this world as finally assumed by the Lord, even Christ, who is to hold and exercise it to the ages of the ages. (Rev. xi. 15.) But how can Christ reign for ever in a world which is presently to cease to be? God has specifically and repeatedly covenanted and promised a certain portion of the earth to a certain people for an "everlasting possession" (Gen. xlviii.), in which they are to "dwell, even they, and their children, and their children's children, for ever" (Ezek. xxxvii. 25), and not cease from being a nation before him for ever (Jer. xxxi. 36). How can this be fulfilled if the earth is to be annihilated?

A peculiar consecration rests upon the earth which makes it revolting to think of its being handed over to oblivion. The footsteps of the Son of God upon its soil, the breathing of its atmosphere by his lungs, the saturation of its mould with his sweat, and tears, and blood, the wearing of its dust upon his sacred person, the warming of its fluids in his arteries, ought to be enough to satisfy us that neither the Devil nor destruction shall ever possess it. It is the place where God's only begotten Son was born and reared, and where he taught, and slept, and suffered, and died. It is the territory on which Divine love and mercy have poured out the costliest sacrifice the universe has ever known. It is the chosen theatre of the most momentous deeds that ever attracted the adoring interests of angels. It has furnished the death-place, the grave, the scene of the bruising and the triumph of Jesus Christ. And how can it ever be delivered over to everlasting nothingness? Perish what may, a world so consecrated can never be blotted out, or cease to be one of the most cherished orbs in God's great creation.

I.—OVERLIVE THE SCENE OF THAT WORLD.

"Heaven new"—not destroyed but; not morph into nothingness, but retouched, changed, elevated, cleansed, and brightened up from all its old disorders and imperfections. The heaven over us now is very charming and beneficent. How beautiful and blessed the never-ceasing procession of suns, and moons, and stars, and clouds, and seasons, and days, and nights, and showers, interminglod as they are with heat and cold, storm and calm, gloom and brightness! This old garment of things is still full of rejoicing, and glory, and scenes and thoughts to touch, inspire, and lift, and discipline, and make glad the heart. What, then, will that new investment be, to which it is to give place? We cannot describe the meteorology of the new heaven; but it will be a heaven which no more rebels itself in angry tempests and menacing blackness; nor ever flashes with the thunderbolts of wrath; nor casts forth plagues of hail; nor rains down fiery judgment; nor gives lurking-places to the Devil and his angels; nor is disfigured with dread portents; nor is subject to commotions breeding terror and disaster to the dwellers under them.

We often look at the blue sky that arches over us, as the rosy morning's welcome to the king of the day, at the high noon's flood of brightness, at the mellow glories of the setting sun, at solemn midnight lit all over with its twinkling star-gems, and we are thrilled with the perfection and beauty of Jehovah's works. What, then, shall it be when the great Architect, set to do honor to the love and faithfulness of his only begotten Son, shall put forth his hand upon it the second time, to renew it in a fresh and eternal splendor!

The earth is now full of ailments and disorders, and in deep captivity to corruption, yet it has much attractiveness. Most men would prefer to stay in it for ever, if they could. Ah, this homestead of our fathers for so many generations, carpeted with green, and flowers, waving with pleasant harvests and shady trees, girded with glorious mountains, gushing with waterysprings, gladdened with laughing brooks, ribboned with rivers that wind in beauty about the rocky promontories, varied with endless hills and valleys; and girded about with the crystal girdle of the rolling seas,—these numerous zones, and continents, and islands,—these youthful spring-times bursting out with myriad life under all their dewy steps,—these blazing summer glories,—these gorgeous mellow autumns,—these winters, with their snowy vestments and glazed streams, and glowing fire-sides,—and living nature in its ten thousand forms, singing and dancing, and shouting, and frisking, and rejoicing all around us,—what pictures and memories, and histories, and legends, and experiences have we here, to warm our hearts, and stir our souls, and make our tongues, and put fire and enthusiasm into our thoughts, and words, and deeds!

But this is only the old earth in its soiled and work-day garb, where the miseries of a deep, dark, and universal apostasy from God holds sway. Think, then, what earth's regeneration must bring! an earth which no longer smarts and smokes under the curse of sin,—an earth which needs no more to be torn with hooks and irons to make it yield its fruits,—an earth where thorns and thistles no longer invest the ground, nor serpents hiss among the flowers, nor savage beasts lay in ambush to devour,—an earth whose sod is never cut with graves, whose soil is never moistened with tears, or saturated with human blood, whose fields are never blasted with unpropitious seasons, whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked up with armed men on their way to war,—an earth whose hills ever flow with salvation, and whose valleys know only the sweetness of Jehovah's smiles,—an earth from end to end, and from centre to utmost verge, clothed with the eternal blessedness of Paradise restored! the New Jerusalem.

A new city. Occasion will offer to consider this when we come to the special vision of it in the after portions of the chapter; but it here presents itself as the crown of the regenerated world. It is called by the old Hebrew name of Jerusalem "Jerusalem" and not by the Greekanized name of the earthly city "Jerusalem." If the heaven, the earth, and the sea be literal, then certainly must this also be a literal city. The harlot Woman was finally developed and embodied in a literal city, and it is to the Lamb with the true woman. It is the Bride, the Lamb's Wife, who appears in this new city for eternal blessedness; as the old adulteress appeared in the new Babylon for everlasting destruction. That was man's glory proudly lifting itself in defiance of heaven; this, is the Lamb's glory, graciously descending in benediction to the earth. That was the consummation of this world's progress, and finished this is the consummation of the achievements of divine grace, and its memorial for ever.

It is a new city, one which never appeared before, one of which all other cities are but the poor preadumbrations, darkness as compared with which all present cities will sink out of mind and memory. It is new in its materials, in its size, in its location, in its style, in its permanence, in its moral purity, and in everything characteristic of it. It is heaven-built; jewelled in its foundations, walls and streets; perfected in everything that is charming and beautiful, "as a bride adorned for her husband," lighting the nations with its brilliancy, itself ever luminous with the glory of God and the Lamb; the true "Eternal City;"—the imperishable palace of the immortal kings of the ages.

II.—OBSERVE THE BLESSEDNESS OF THAT WORLD.

There is a long list of negatives, telling the life from which it brings relief.

Every tear is wiped away. He who dries them off is God himself. Human hands are poor at drying tears. If they succeed in removing one set, others come which they cannot wipe away. Earthly power, however good and kind, cannot go far in the binding up of broken hearts. Only the hand that made the spirit can reach the deep sources of its sorrows, or dry up the streams that issue from them. The springs of grief yield to no other potency. But then his loving Almightiness shall wipe every tear. "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted," saith the Lord. "Every tear," for they be many—tears of misfortune and poverty, such as Job and Lazarus wept; tears of bereaved affection, such as Mary and Martha, and the widow of Nain shed; tears of sympathy and mercy, such as Jeremiah and Jesus wept over the sins and calamities of Jerusalem; tears of persecuted innocence; tears of contrition and penitence for faults and crimes against the goodness and majesty of Heaven; tears of disappointment and neglect; tears of yearning for what cannot now be ours;—these, and whatever others ever course the cheeks of mortals, shall then be dried forever.

Oh, his reign of death! Whom has it not touched? What circle has it not invaded? What home has it never entered?

"The watch-dog's bark, however watches responded,
Nor one dead family is there.
There is no fireside, howsoe or defended,
But death one vacant chair."

Around our churches lie our graveyards, and all the highways are lined with cemeteries and depositories of the dead. We can scarcely open our eyes without seeing the gloomy hearse, the funeral procession, the undertaker's warehouse, the shop full of mourning goods, or the stone-cutter chiselling epitaphs. Every newspaper we pick up has its obituary lists, and every week brings forth its bills of mortality. On the right hand, on the left hand, before us, behind us, around us, beneath us, in all seasons, in all climes, everywhere, is death. We ourselves are only waiting, not knowing what day or hour we shall fall beneath its stroke. Physicians are sent forth by hundreds and thousands every year from our colleges and universities, and myriads of hands are ever busy collecting and preparing medicines for the sick; and yet there is no check, no restraint, to the career and reign of death! But, at length, and an end to his fell dominion comes. The time will be when death itself shall die, not by the power of man, not by mortal skill or earthly medicines, but by the great redemption of God. When the sunlight of the new genesis dawns upon this stricken world, the grand thanksgiving shall ring out over every zone, from the equator, to the poles, that "Death is swallowed up in victory." Never another dying bed shall then be seen again. Never another grave shall then be dug. For "Death shall no longer be."

Thousandfold are the heartaches and the griefs which now blast and torment the children of men. Choose what path of life we will, we cannot escape them. They follow us like our shadow. Bright as the lives of some may seem, each heart knoweth its own bitterness. Martyrs suffer where no faggots or flames are visible. But there is a boundary line over which no sorrows ever pass—the line which divides between the new earth and this. There, hearts no longer bleed in secret; there, the cold shadows never again fall on sensitive souls; there, the killing frosts no more settle on the springing plants or blooming flowers of human peace. Christ drank the cup of sorrow for our world, and it will then be found empty.

Sore complaining is the commonest sound on earth. It is often without just cause; but there is no stoicism from which it is never wrung. Man comes into the world with a cry, and goes out of it with a groan, and all between is more or less intoned with hopeless wailing. The cry of pain and passion; the cry of fear and strife; the cry of wrong and oppression; the cry of wish, and harm, and danger; the cry of torn affection and blasted hopes; the cry of weariness and disability; the cry of suffering and of death; the cry of a thousand unnamed distresses—how it vibrates on every breeze in every land! But the Hallelujahs of the renewed world will drown out the voice of woe for ever.

Neither shall pain any more be. Oh, the racking torments to which these mortal bodies are exposed! Oh, the ills and aches, and sharp distresses, which come upon us through these earthly tenements! But they shall come no more when the new world comes. There are all blessed exemptions, but there is greater good.

Life is there,—life that is life,—life in its highest fullness and noblest activities and associations,—eternal life,—for all who tread the soil and breathe the air of that new world. "The water of life" flows there, free and plenteous for each and all. What that water is, is more than we can tell; but it is a water of freshness, purity, and refreshing—a water that slakes all thirst—a water that revives against all symptoms of age or decay. Though years heap on years, centuries on centuries, and cycles on cycles, never shall they dry up the moisture of immortal youth and beauty which those blessed waters give. They are the life-waters which gladden eternity, and which make eternally glad.

A soul-satisfying worship is there. The children of men there join in sublime fellowship with heaven; for it is "on earth as it is in heaven." The tabernacle of God with Deity visible and approachable, as when Adam talked with his Maker as a friend and companion, shall be there, with its living oracles of unveiled truth; and assemblies of the sons of God into which Satan can no more insinuate his foul presence, or introduce a doubt, or jar, or imperfection in the flow of unsullied adoration. And with it all is the possession of God himself. Jehovah is the highest good, the sum of all good. Union and intercommunion with him, the possession of him is the crown of human blessedness and glory. To have God with us as our God, to know him, and see him, and enjoy him as our own, is the very height and coronal of all human attainment and possession—the focal point of all the promises—the fruition of the sublimest hopes. In this, eternal life reaches its acme and fullest bloom. In this, man reaches the superlative of glory; for in it he inherits all things. Such then, and so transcendent, is the blessedness of the new world, never more to end.

III.—THE OCCUPANTS AND POSSESSORS OF THAT WORLD.

Not the "cowardly," who shrink from the conflict with sin, ashamed or afraid to avow and maintain their faith in God and his Christ. Not the "unbelieving," who set at nought the testimonies of their Maker, scorn to trust for salvation in the merits of a crucified Savior and will not have Christ to rule over them. Not the "polluted," who basely degrade themselves with their uncleanness, bestiality and abominations. Not the "murderers," whether such by outward act or inward malice. Not "fornicators," whether of the body or the cherished lust of the soul. Not "sorcerers," practitioners in the black arts, conjurers, necromancers, and seekers and exorcisers of powers such as God has forbidden. Not "idolators," whether in the form of pagan worship, or the giving of the heart to covetousness, selfishness, Mammon, or what is not God. Nor any false ones, who make, or love, or act lies. For—"The cowardly, and unbelieving, and polluted, and murderers, and fornicators, and sorcerers, and idolators, and all the false, their part (shall inherit) in the lake burning with fire and brimstone, which is the second death." Not one of all such characters ever comes into the new heaven and earth.

The Church of the first-born—the holy people of God from Abel to the last martyr under the Antichrist. Jehovah has had a people in every age—a people called out from the world, marked with holy signs, pervaded with a holy spirit—a people signalized as pilgrims and strangers on the earth ever seeking for a firmly founded and continuing city whose maker and builder is God. Such were the patriarchs of the early ages, who saw the promises, and embraced them, and lived on earth as citizens of another and heavenly country. Such were the prophets who prophesied beforehand of the sufferings of Christ and the glory that should follow, and searched out and inquired into those blessed things which the angels also desired to look into. Such were those in the first centuries of the Church who held fast the name of Jesus, and denied not their faith in him, even amid the roaring flames, and when the blood of his confessors flowed like water. Such were those who sighed and cried through the gloom of the Middle Ages, like souls under the altar, and those who afterwards shook the torch of Jehovah's truth afresh, to light the modern nations into life. And such are those in every land, of every tongue, of every age, who show by their lives and testimony that they seek a city yet to come.

All these are there, not in flesh and blood, not returned to any earthly corporeal life, but in resurrection transfiguration, made like to the angels, like to their Redeemer now in glory, and having their home-place and palace in the golden city for which they looked, and wrought, and waited, and suffered when on earth. These are there, as occupants of the new heavens, the dwellers in the new city, the sublime and heavenly kings and priests of the eternal nations and generations.—*Dr. Seiss in Prophetic News and Israel's Watchman.*

## RETURNING TO PALESTINE.

HAIFA, July 30.—Next to Jerusalem, the city most highly venerated by the Jews in Palestine is Safed. I had occasion to visit it a few weeks ago on my way to a colony of Russian and Roumanian Jews which had been established in the neighborhood. Perched on the summit of a mountain nearly 3,000 feet high, is one of the most picturesquely situated towns in the country; and there is a tradition to the effect that it was alluded to by Christ as "the city that is set on a hill cannot be hid," when he preached the sermon on the Mount.

The whole of this district is indeed full of romantic scenery. It is a country of vast gorges and huge precipices, which escape the attention of the traveler, following the beaten routes; and to most of them associations are attached, investing them with an interest beyond that of a mere scenic character. There is, for instance, the Wady Hammam, where the bluffs are about 1,200 feet high, perforated with caves, communicating with each other by passages concealed in the rock, once the abode of robbers who lived like eagles in their eyries. Looking up at these holes in the cliff some seven or eight hundred feet above me; I tried to picture the terrible battle which was once fought in mid-air between the denizens of these cave and the soldiers whom Herod let down the face of the cliff in baskets to attack them. The desperate nature of the struggle as the soldiers strove to make good their foothold on the edge of the caves and the frenzy with which the robbers, who had no loophole of escape, must have defended themselves as they endeavored to hurl their assailants from their baskets, suggested a scene which was quite in keeping with the gloomy character of the surroundings. Some of the more accessible of these caves have been occupied at a later period by hermits, and they may have been utilized for military purposes at the time of the crusades, but they have never been thoroughly explored.

Just before reaching Safed there is a rock called Akkbera, which rises 500 feet sheer up from the path, and is also full of similar caves. Josephus mentions having fortified it. However prepossessing Safed may look from a distance, it does not bear a close acquaintance. Down the centre of every street runs an open sewer, which renders it the most odoriferous and pestiferous place that it has ever been my fate to sleep in. The aspect of the population is in keeping with the general smell. One seems transported into the ghetto of some Roumanian or Russian town, with a few Eastern disagreeables added. The population here have not adopted the Oriental costume as they have at Tiberias, but wear the high hats, greasy garbardines, and oar curls of Europe. Instead of Arabic one hears nothing in the streets but "jargon," as the dialect used by the Jews in eastern Europe is called. The total population of *Ashkenazim*, or German Jews, who are hived in this unenviable locality, is between five and six thousand; besides this there are about 1,200 *Sephardim*, or Spanish Jews, who wear Oriental costumes, and in the other quarter of the town from six to seven thousand Moslems, making the total number of inhabitants about 14,000.

As there is nothing approaching to a hotel or boarding house in the place, one is of course dependent on the native hospitality for board and lodging, and is thus able to acquire an insight into the mode of life of rather a curious section of the human family. The majority of the Jews here are supported by a charitable fund called the Haluka, which is subscribed to by pious Jews all over the world as a sacred duty, for the purpose of providing support to those of their coreligionists who come here or to Jerusalem to pass the last years of their lives in devotional exercises and to die on the sacred soil. The practical result of this system is to maintain in idleness and mendicancy a set of useless bigots, who combine superstitious observance with immoral practice, and who, as a rule, are opposed to every project which has for its object the real progress of the Jewish nation. Hence they regard with alarm the establishment of agricultural colonies, or the inauguration of an era of any kind of labor by Jews in Palestine. They are bitterly hostil to schools in which any secular teaching is carried on, and agree with those Western Jews who consider that any scheme for developing the material resources of Palestine by means of Jewish industry is fantastic and visionary. It is due to the Jewish population of Safed to say that this spirit does not prevail among the younger members of it. There are about a hundred young Safed Jews who actually work as day laborers on the farms of Moslems and Christians, and I was informed by one of the most liberal of the rabbis, the only one in fact who was inclined to promote Jewish agriculture, that about two hundred families in Safed were desirous of being established on farms, while several had owned land and cultivated it, and only abandoned it at last for want of protection against the extortionate demands of Turkish tax gatherers. It is true that most of the Jews of Safed are under the protection of some European power, but until lately no power has taken sufficient interest in the race to raise a Jewish question with the Turkish government. Now that important political interests are to be subserved by doing so, and the destiny of Palestine is likely to become a crucial point in the Eastern question, both Russia and France are serving every excuse for interference and complaint, and the questions which are constantly arising in regard to their Jewish protegé both in Tiberias and Safed, are likely to furnish them with the pretexts they desire.

When I was in Safed, Russia was actively espousing the cause of a young Jew who had accidently shot a Moslem, and over whom the Turkish Government claimed jurisdiction, on the ground that, though a Russian, he had repudiated his allegiance to Russia. As the youth was not of age at the time, the Russian Government still claimed the right to protect him in Turkey, though it had not exercised this right in Russia itself, from which country he had been compelled to flee for his life. As I rode through the village where the accident had taken place, in company with some Jews, we were pelted by the Moslem population, and although the release of the boy is now certain, he will probably be compelled to leave the country, unless the relatives of the deceased Moslem can be pacified with the blood money that has been offered them.

## CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

"I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

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## Change of Address.

Ira D. Potter has just removed from Skookum Chuck, Washington Territory, to Weston, Umatilla Co., Oregon, His friends will make a note of this.

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CINCINNATI, OHIO, April 1, 1883.

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NOTICE.—Cincinnati, O.—The Advent Congregation meets in Lenoet Hall, No. 913 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 38 Woods Pl. Brethren desiring letters of commendation from their churches or conferences are cordially invited to worship with us.

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JEZREEL.

On approaching the little village which occupies the site of the ancient city of Jezreel, I rode through a modern cemetery, which lies upon and neglected on the hill-side. There I saw a troop of dogs burrowing into a new-made grave, while two huge vultures were perched on a cliff not a hundred yards distant. The place seemed deserted; there was none to "fray them away." Did it not look like an illustration of the prophetic curse and the historic narrative given in the Bible? "In the portion of Jezreel shall dogs eat the flesh of Jezebel." 2 Kings ix. 10, compare 1 Kings xxi. 23. That was not the only place in Palestine where I saw dogs and vultures holding a horrid carnival among the tombs.

There is not a vestige of royalty in Jezreel now. A few miserable houses clustered around a shattered tower are all that mark the site and bear the name of the capital of Ahab. With the exception of a large sarcophagus and some caves hewn in the soft limestone of the hill, there are no traces of antiquity. The city is literally ruined. Its very ruins have disappeared. Its vineyards, too, are all gone, and the slopes immediately around the village are bare and barren as a desert. The blood shed, and the crimes committed there, would seem to have brought a double curse upon Jezreel. Looking on that scene of desolation, in the center of one of the finest plains in the world, I thought of the murder of poor Naboth, that of Jezebel, and of the infamous Jezebel, that of the whole royal family. 1 Kings xxi.; 2 Kings ix., x.

I looked at the site for a third one, worthy of a royal city. It is a little hill at the western extremity of the Gilboa range. The green plain to which it gives a name sweeps boldly all round its base. Standing on the top of the knoll, I saw the whole panorama of Esdraelon, from the Jordan valley below Beth-shan away to the dark ridge of Carmel, and from the mountains of Samaria on the south to the wooded heights of Galilee on the north. I there read with new interest the graphic narrative of the ninth chapter of 2 Kings. It was from these eastern mountains, from Ramoth in Gilead, Jehu came up that vale the watchman on Jezreel's tower saw the horsemen and chariots charging, and he called out, "The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously." Joram went out to meet him in his chariot, and Ahaziah accompanied him in his chariot. They drove down the steep descent to the valley. There they met Jehu, and there Joram was slain, and his body thrown into the vineyard of Naboth. Ahaziah turned and fled southward along "the road to Engannim" (incorrectly translated in our version "by the way of the garden house," ver. 27). But he too was fatally wounded, and they took him across the plain to Megiddo, and there he died.

BATTLE-FIELD OF MEGIDDO.

It was noon when I left Jezreel. The sun was blazing in the center of a cloudless sky. The plain, usually so silent and desolate, was all astir with the flocks and herds of Bedawin, who had crossed the Jordan two days previously, like locusts for multitude, and like locusts for destruction. I found one of the petty sheikhs at Jezreel, and engaged him to ride with me to Carmel, to prevent annoyance and perhaps danger, for his tribe were not of good repute. He was a fine specimen of the Ishmaelite--wild, free, and generous. He was finely mounted, too, and quite willing to show off by word and act the matchless perfections of his mare. He asked me of my country, especially of what he called the "fire-ships" and "fire-horses," of which somebody had given him an account, though he had evidently not believed a single word of it. After I had described as well as I could the construction, and power, and speed, of steamboat and locomotive, he came close up, and laying his hand on my arm, and looking with eagle glance into my face, he said, in a deep, impetuous voice, "In beg! by the life of the prophet, are you laughing at my beard, or is it truth you tell?" Of course I assured him I was stating simple facts. He shook his head and turned away, half perplexed, half disappointed. He rode on in advance for nearly ten minutes without saying a word; then turning he related with perfect gravity a story of his uncle, who had ridden on the back of a Jann from Bagdad to India and back again in a single night. There was a great deal of quiet irony in this. I didn't believe a word of his story, and he didn't believe a word of mine.

A sharp ride of an hour and a quarter brought us to the village of Taanuk, the representative of the old city of Taanach. It stands near the northern base of the mountains of Samaria. Beside it is an isolated hill covered with ruins.

We were now approaching the field on which Barak gained his famous victory--"The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo." Judges v. 19. We rode across the plain, through luxuriant corn fields and verdant meadows, and in less than an hour were on the site of Megiddo. The old city has almost disappeared, and its name has long since been forgotten. It is now called Lejjun, a corruption of the Roman *Legio*, which took the place of the Jewish Megiddo. The ruins of a large mediæval castle, and two or three miles in a wady near it, some columns, and rubbish heaps, and building stones along the banks of a little stream--such are the only vestiges of the royal city of the Canaanites. They lie in a quiet nook at the foot of the hills, on the border of Esdraelon. A short distance north is a large tell or hill, isolated; it was probably the site of a fortress or citadel. The stream flows past it and falls into the Kishon two miles northward. There are unquestionably the waters of Megiddo, beside which the battle was fought.

Rising to the summit of the tell, the battle-field was before me. Taanach was visible, and the intervening plain was spread out like a map. The details of the battle were now intelligible. It would seem that Sisera had marshalled his army, with his nine hundred chariots of iron, on the south bank of the Kishon, between Taanach and Megiddo, with the purpose probably of invading the territory of the southern tribes (Judges iv. 13). But news arrived that the northern tribes had assembled on Tabor. Sisera turned to meet them--he was drawn into battle as Deborah had predicted (ver. 7). Deborah gave the signal; Barak charged down the mountain side. Probably the repulse of the van took place between Tabor and Rudor, Ps. lxxxiii. 10. "At that critical moment, as Josephus tells us, before the Canaanites had time to rally, a tremendous storm of rain, hail, and thunder from the east burst upon the battle-field and fell in the face of the foe. Horses, men, chariots, were driven back in full confusion. They fought from heaven, the stars in their courses fought against Sisera." Judges v. 20. "The plain became a marsh; the Kishon rose rapidly; its alluvial banks were converted into a quagmire. The river Kishon swept them away; that ancient river, the river Kishon" (verse 21).

In the spring of 1858 I saw the low parts of Esdraelon particularly hard and dry, turned into a dangerous morass by a few hours' heavy rain; and the Kishon was swollen to such an extent as to render it altogether impassable at the ordinary fords.

Six centuries later another battle was fought on the plain of Megiddo. And then, instead of a song of triumph a death-wail re-echoed through the mountains of Israel.

Pharaoh-necho, marching against Assyria, passed along the plains of Palestine. King Josiah rashly attempted to oppose his progress. The Egyptian monarch gave him a friendly warning: "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste. Forbear thee from meddling with God, who is with me, that he destroy thee not." 2 Chron. xxxv. 21. The warning was unheeded. Josiah posted his troops at Megiddo, so as to attack the Egyptians when defiling through the pass from Sharon. But the archers of the enemy, perhaps from some hill-side or rock, gave Josiah a fatal wound, and that decided the battle. The king was carried away from Jerusalem to die; and the whole land mourned robitterly for the good king that the mourning became a proverb, to which Zechariah thus alludes: "In that day there shall be a great mourning, as the mourning of Hadad-rimmon, in the valley of Megiddon." Zech. xii. 11.

It may be that this great plain of Megiddo, this great battle-field of Israel and of Palestine, was before the mind of the apostle John in Patmos when he figuratively described the conflict between the powers of good and evil, who were gathered "to a place called in the Hebrew tongue, Armageddon," that is, "the city of Megiddo." Rev. xvi. 16.

From Megiddo I rode westward along the south bank of the Kishon, passing the adorable site of Jokneam, then along the base of Carmel to Haifa, then up the steep path to the convent, which I reached at length, weary and way-worn, after one of the longest and hardest rides I ever had in Syria.--*S. L. Poore.*

LATTER DAY WARNINGS.

We give our readers this week the two following thrilling descriptions of the great earthquakes that have occurred recently--one in Ischia, in the Bay of Naples, Italy, and the other in the East Indian Islands, Java and Sumatra. Our Savior's prophetic warnings assure us that just such terrestrial perturbations will attend the close of Gentile times. He says: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke xxi. 24, 25. In a preceding verse he says: "And great earthquakes shall be in divers places." The evidence that Gentile times are on the very eve of expiring is of the most conclusive character. The last oppressor is fast losing his power of treading down Jerusalem. The Israelitish fig-tree is fast coming into leaf, and the exiled nation is gathering back to the loved Fatherland. The world's great prophetic empires have run their predestined course, and our existing generation is the last one within the limits of the seven mystic times. So then we, ourselves, are living in the very period of this world's history where the frightful events, in fulfillment of our Redeemer's words, are to transpire. They are coming with startling rapidity, and the end is not yet. Alas! there are but the beginning of sorrows in the great tribulation. Unprecedented calamities are in the future. We shall try to keep our readers posted on the "signs of the times." The pieces below are a thrilling commentary on our Savior's predictions.

AN EARTHQUAKE NIGHT.

A Boston woman who escaped as if by miracle from the earthquake at Casamicciola writes the following account to her friends in this city. For personal reasons the name of her husband is changed to John. Her letter bears date of August 12, and the earthquake was on the evening of July 28. Parts of the epistle are as follows:

It is more than a week since I wrote my last letter, which has, without doubt, filled you with sad apprehensions; and I feel that I ought not to leave you longer without news of me. Still, I hardly feel able to write, for I feel stupefied by this dreadful event. I have hardly the courage to revive in my mind its horrors by repeating them. I doubt if I ever shall be able to make you understand how terrible it was until I have seen you, and perhaps not then, for an earthquake is one of the things that baffle description.

We had been in Casamicciola six days, arriving there on Monday, and on Saturday evening, the 28th of July, at 9:30 o'clock, was the catastrophe. On Saturday morning when I awoke I did not feel quite well. I had a nervous headache. The weather was beautiful--so beautiful that every one remarked it. The air was clear and transparent, and so pure that all Ischia seemed changed into music. Many times that morning I went to the balcony and looked around on that lovely scene, and wished you could see this place. My head continued to ache, and after breakfast at 12 o'clock I had to give up and go to bed. I remained there till 3 o'clock. Then I got up, but did not dress myself, saying I did not feel able to go to dinner. It was this indisposition of mine which saved our lives. John, who was suffering with the toothache, was glad enough to join me in our little parlor that looked out over the beautiful valley toward the mountains. We dined at 6:30 o'clock. Then I walked up and down the piazza in front of our windows, John reading his papers. Everybody was in the dining-room, dining. The dinner was at 7:30 o'clock. There was to be music in the parlors, and everybody was gay and gayly dressed. When the first sounds of music came up I felt lonely, and wished that I had gone down, notwithstanding my headache. If I had, I should not be writing you this sad story for all that gay company were killed.

When the night came on John called me to come in, fearing the evening air. It was then almost 9 o'clock. Until 11 I felt ill. If I should go to bed. He begged me not to go so early, saying the night would be so long and tedious. He said he would play a few games of chess with me. We accordingly sat down on the sofa in front of the chimney, taking the board on our knees, and began our game. We played through the half-hour that brought us to the terrible moment, little thinking that death was so near to us, reaching out with his terrible arms toward us, and preparing to fold us his cold embrace almost everybody about us. I can never tell you what followed.

It commenced like the most terrible thunder. Then everything swayed backward and forward, as if swayed by a giant's hand. Falls fell in with a crash like ten thousand thunders. The mountains opened, sending forth flames of fire, rolling down with the tumbling houses toward the valley, while the valley in its turn exploded, sending everything into chaos. Not one house was left standing. In the midst of this dreadful noise, wild shrieks, then came darkness and the silence of the grave. The noise lasted only a few seconds, and the silence a few more, which seemed an eternity. Then the smoke began to clear away, and the terrible cries of the wounded and dying filled the air as if truly coming from the bowels of the earth. Oh, how little this gives you an idea of what passed. When the sound first began John knew what it was, and said, "Great God! an earthquake!" With one bound we reached the window-way, it being considered the safest place, which proved true. Had we remained sitting we should have been instantly killed. A falling wall enveloped the sofa where we sat. The whole world seemed dissolving around me. I had no hope of life from the first sound, and I turned my thoughts heavenward. It was not till I heard the dreadful cries of the wounded and dying that I trembled with fear, thinking of the suffering which my poor body might endure before I should reach the other side. But I did not lose courage, and prayed for strength to help me through. Heaven did not grant my prayer.

After the shock John said: "We will try and save ourselves out of this ruin before the second one shall come." (There are always three shocks in an earthquake.) The darkness was still so great that we could not see whether the floor had been carried away, or whether the wall where we were standing alone remained. We must find a light. John remembered that there were matches on a little table near, and by feeling with his feet, he took a few steps into the room and found them, lighted one, and with its flickering light we looked about us. The parlor where we had been was nearly destroyed. The bedroom was still standing, although torn and separated into a thousand pieces. The floor was apparently good. We entered cautiously, took a shawl for me, and a coat for him, and a package of candles to give us the light necessary for finding our way out of this destruction. We went out by the window where we had stood on to the piazza, which was also partially destroyed.

This piazza was on the second story, with a flight of stairs on each end leading to the piazza below. We turned to the left, being a little nearer that way, but soon found our way cut off. All was in ruin, and from that ruin came a voice calling to us in English, "Save me; I am dying." It was an American girl, a Miss Van Allen, who was there for treatment of the rheumatism. I had to answer her back over that terrible gulf, "We cannot reach you now." She died. We turned back, passing our windows, then on to the other end of the piazza. There also was ruin, only a portion of the stairs remaining standing, and that portion ready to fall. But it was our only way out. We passed, how, I cannot tell. Hanging on to the broken fragments, and clinging to each other, we at last reached the floor below, where we found, after much difficulty, the door leading to the road. Feeling that here we should be safe, we hurried on, climbing over mountains of stones, and arrived at last outside the door, where the space was just large enough for a small carriage to turn around in. We could go no further. The narrow little road leading around the mountain side to a small opening called Calvary had been carried away, with all the houses on the side of the mountain higher up, down into the valley below.

In the darkness, lighted only by the feeble light of the candle, we could see nothing but a dark gulf filled with fallen houses, trees and rocks, out of which came cries that broke one's heart. On the other side of this space where we were was a high wall, twenty feet from the road, filled all full of great openings. Behind us was the angle of the hotel, which remained standing. On the fourth side the road had opened wide, and to the bottom of this opening no one had courage to look, for it looked like a great grave--ours, perhaps. After a little time five others found their way to this place. Half naked, wounded and suffering they came, but without murmuring, only too thankful for this comparative safety. Cold and trembling we huddled together, embracing each other who were strangers only an hour before, and silently praying. We remained like this till nearly 2 o'clock--five long hours. Then the angle of the hotel took fire, and our position became again very dangerous. John said we must make an effort to get across the space that divided us from the little opening called Calvary, of which I had already spoken, feeling sure that where we were death awaited us. We decided to make the effort. So we left this place, where we had hoped to remain till daylight should aid us to find our way out. The wounded ones had no alternative but to remain. We started, followed by two ladies and a merchant, who carried a candle. Climbing, slipping, falling, clinging, grasping at stones that did not hold, but went rolling into the darkness below, at times buried in the soft earth nearly to our middles, we struggled for life for half an hour. We arrived at last at this Calvary; Calvary indeed! What a scene, lighted by a great fire made by the fallen trees, and doors of ruined houses--their houses! Almost stunned, though wounds and feeling were chilled, children, broken, bruised and bleeding! Oh, it is not possible to describe it! One only of the many scenes would break one's heart to see. I almost wished for a second or one that would absorb my mind and prevent my mental agony. But it was without a scratch.

But one terrible incident must still be told. Calvary to relate, because I should try to tell you all I saw heart-rending. I should never finish. There was a handsome young man, about 24 or 25 years of age, a peasant, who, when he heard the shock, got his little 8-months-old baby in his arms, and with his young wife tried to escape from the falling house. Buried in the debris, but still protecting his baby, he struggled on, leading his wife. At last she fell. A great stone rolled over and buried her. He struggled on, and faint, bruised and bleeding, he reached the place called Calvary holding in his arms his baby, which, but crying pitifully. During the long hours of that fearful night he tried to console and hush it, crying not thinking once of himself or his bleeding wounds. When I saw him at 3 o'clock, he sat by the great fire with it in his arms, swaying backward and forward, singing softly--a singing which was by far sadder than any crying. The baby's dear little face and white night-gown were all bathed in blood that flowed from its father's wounds. Worn out at last the little one slept. He parted it, without a word, into the hands of a poor woman whose husband and seven children had, in that dreadful moment, passed from this world to the other, and whose tearless eyes alone showed the intensity of her agony. The poor young man could not yet feel his bodily pains, but threw himself on the ground, crying, "My wife, my poor wife!"

In the midst of this sad group, also, seated on the ground, we awaited daylight. Slowly it came, as if it was afraid to open the window of light on such a dreadful day. We were still a long way from the sea, and had to cross all the ruined town, but by this way alone could we leave the place. With misgivings we left and began the descent. What we went through during this painful march to the sea it is impossible to relate--over mountains of stone, over fallen walls, the way strewn with the wounded, dying and dead. We were four when we left Calvary. The other two were left behind--about half way. I have not heard from them since, and they are probably dead. Arriving at the wharf, we took the first boat leaving. It was then 6 o'clock in the morning, and we reached Naples at 8:30 o'clock.--*Boston Advertiser.*

JAVA AND SUMATRA.

The scene of the recent appalling phenomena are two considerable islands under the government of Holland, and situated in the Indian Ocean, to the south of China, Burmah, Annam, and Siam. They are separated from each other by a very narrow piece of water called the Strait of Sunda. On Saturday, August 25 last, more than a third of the forty-five craters of Java broke out into active eruption.

Just before dusk a great luminous cloud formed over Gunung Gentur, and the crater of that volcano began to emit enormous streams of white lava, which were rapidly succeeded by explosions, followed by tremendous showers of cinders and enormous fragments of rock, which were hurled high in the air and scattered in all directions, carrying death and destruction with them. With these terrible eruptions came sympathetic demonstrations from the sea. Overhanging clouds were so surcharged with electricity that at one time more than fifteen huge waterspouts were seen. Men, women, and children rushed in terror from their tottering dwelling-places, filling the air with shrieks of horror. Hundreds were unable to get out before the houses fell, and were buried beneath masses of rocks and mud.

On Sunday evening the shocks and eruptions increased in violence, and Java seemed threatened with submersion. At the same time enormous waves began to dash with greater force upon the shores, coming in some places far up into the interior, and great chasms opened in the earth, threatening to engulf the people and buildings. About midnight the most frightful scenes of all took place. Suddenly an enormous luminous cloud, similar to that over Gunung Gentur, but much greater in extent, formed over the Kandang range of mountains, which skirt the southeast coast of the island. This cloud gradually increased in size, until it formed a canopy, lurid red and whitish gray over a wide extent of territory. During this time the eruptions increased, and streams of lava poured incessantly down the sides of the mountains into the valleys, sweeping everything before them.

About two o'clock on Monday morning an enormous tract of land disappeared, covering about fifty square miles. Here were situated the villages of Nygery and Negery Habuwang. None of the inhabitants of these places escaped death. This section of the island was less densely populated than the other portions, and the loss of life was comparatively small, although it must have aggregated 15,000. The entire Kandang range of mountains, extending along the coast in a semicircle for about 60 miles, had gone out of sight.

On Monday night the volcano of Papandayang was in an active state of paroxysmal eruption. A whirlwind accompanied this eruption, by which house-roofs, trees, men, and horses, were carried into the air. The quantity of ashes ejected was such as to cover the ground and the roofs of the houses to the depth of several inches.

Suddenly the scene changed. The mountain was split into seven parts without a moment's warning, and where Papandayang had stood alone were now seven distinct peaks, in the opened seams of which could be seen great balls of molten matter. From the fissures poured forth clouds of steam and black ejected lava, which, flowing in steady streams, ran slowly down the mountain sides, forming beds two or three hundred feet in extent. One of the most singular incidents was the sudden rising on the foreroon of Tuesday of fourteen new volcanic mountains in the Strait of Sunda, forming a complete chain in almost a direct line between Point St. Nicholas on the Java coast, and Hoga Point on the coast of Sumatra, almost on the tops of what had been Merak and Middle Islands, which sank into the sea on the previous day. At the entrance to Batavia was a large group of houses extending along the shore, and occupied by Chinamen. This portion of the city was entirely destroyed, and of 25,000 Chinese who lived on the swampy plains, 20,000 are supposed to have perished. They stuck to their homes till the waves came and washed them away, fearing torrents of flame and lava more than torrents of water.

Of the 3,500 Europeans and Americans in Batavia, 800 perished at Anjer. The European and American quarter was overwhelmed by rocks, mud and lava from the crater, and then the waters came up and swallowed the ruins, leaving nothing to mark the site, and causing a loss of about 200 lives of the inhabitants and those who took refuge there. Bantam was entirely covered by water, and 200 to 1,000 are believed to have been drowned. The island of Serang was completely inundated, and not a soul survived. At Cheribon the loss of life and property by falling rocks and lava was considerable. Bitzinzong suffered seriously, as did Samarang, Jogjaketta, Sourakerta, and Sourabaya.

The thousand temples at Brambanan were greatly damaged, and some of them destroyed. The dome of the noted temple of Borobodo was crushed in by the falling rocks. The town of Tamerang was swept away by lava, and fully half the population, mostly Javanese, numbering about 1,800, perished. At Speuwyk red hot rocks set fire to the houses, and swept away all the thickly settled portions of the town.

In Batavia the roof of the Governor's house was washed in by a mass of mud, and three servants were killed. Midah Island, ten miles off on the coast of Java, was almost wholly engulfed. From all over the island come reports of loss of life and property, and it is thought that by this volcanic convulsion probably more than fifty thousand people have perished.

The entire region is singularly destitute of evangelistic agency and Christian enterprise. Since the opening of China to the foreigner, to which we have referred in our life of Dr. Muhurst, the only work for Christ, so far as we have been able to discover, which has been done in Malaysia has been under the auspices of the Dutch Baptists, the Netherlands and Rhenish Missionary Societies, and by the colportage agency of the British and Foreign Bible Society. There is an immense field for work among the populous islands of the Archipelago, with about 20,000,000 people, as well as on the contiguous mainland.

Referring to the disastrous phenomena described above, a contemporary not particularly distinguished by its predilection for the literal interpretation of the prophetic Scriptures is constrained, somewhat reluctantly, we imagine, to pen the following statement: "It may be easily imagined that not a few of the many thousands who have perished, together with not a few of the witnesses who have survived, must have thought that 'the last day' of the world had come. If John Foster could write of the fire which consumed the altar and all it contained on Carmel, as 'a precursory sparkle and beam, and specimen of that fire to which, one day, the globe shall be a sacrifice in contempt of all its oceans,' we need not be surprised if those who have spoken of our times as immediately preceding the period of the great tribulation should find 'precursory' signs in the terrible events now transpiring."--*London Christian Herald.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 3, 1883.


We are compelled to let some communications go over to future numbers.

Our friends who wish to visit Chicago on business, or otherwise, will notice that the last opportunity of going at cheap rates will occur next week. See advertisement.

BITTER feeling against France is reported to have been caused throughout Spain in consequence of insults recently offered to King Alphonso on a late visit to Paris.

NOTWITHSTANDING the unfavorable weather our meeting in Huntington County, near Brother Guffin's, was quite well attended. From every indication, all our brethren and sisters present seemed to enjoy the privilege of Christian association, and the presentation of our themes secured good attention on the part of the audience.

THE *Western Rural and American Stockman* for Sept. 22, is received. We have had but little time to look over its pages, but it requires but little time to ascertain that it is an excellent paper. The Editor has the peculiar qualification of giving that pleasing and instructive variety so essential to make any journal interesting and profitable to its readers. It has one valuable feature, in addition to several others, which is—it exposes frauds and swindles, such as lotteries, and much of the life insurance management. Price $1.65 a year. Address 165 & 167 Dearborn St. Chicago.

THE *Phrenological Journal* for October contains a likeness and life sketch of Montgomery Blair—True Basis for the Statutes of Mind—so illustrated article on the St. Gothard Railway—a likeness of the late Captain Matthew Webb, and a brief account of his fatal attempt to swim Niagara Rapids, and numerous other articles of instructive interest. The well established reputation of this scientific journal will suffer no loss in the public estimation from the perusal of this particular number. Price $2.00 a year. Address 753 Broadway, N. Y.

## ES IST GESCHEHET.

*This is preceded* is the meaning of the Addee German expression if we rightly apprehend its signification. It will be noticed that these words are at the close of the following article which we clip from *The Independent* of Sept. 27, in which the kind proffer is made to "Restitution and Second Advent Friends" of a supposable explanation of the fulfillment of some prophecies contained in Ezekiel and Jeremiah. We thankfully accept the *proffer*, though evidently made with feelings of playful doubtfulness on the part of the generous donor. The prophecies are on the inspired page, and their literal fulfillment is certain, whether fulfilled in this supposable manner, or in some other way. For ourself we most assuredly believe in the *restitution* of all things which God hath spoken by the mouth of all his holy prophets since the world began. The waters of the Dead Sea will be healed, and desert lands will become "like the garden of Eden." May God hasten onward the "Restitution Age."

### THE PROFFER.

There is a proposition before the British public for a canal between the Mediterranean and the Dead Sea, following the great depression of the Jordan Valley. There is no great prospect that it will ever be made; but the sudden and hot objections against it, poured out in letters to *The Times*, *The Guardian*, and other papers, show that the idea that a canal may have locks has not occurred to the objectors. If it did to the projectors. They complain that the waters of the ocean, once let in, would cover to a depth of hundreds of feet the whole valley of the Jordan, obliterating forever not only the river itself, but effacing every sacred site along its course from Tiberias, Capernaum and Bethsaida to Jericho, with the Sea of Galilee and the Dead Sea. That would be a very serious thing; and no wonder that they petition the British Government not to give the loan of forty million dollars at three and a half per cent., which the secretary of the "Jordan Valley Canal Company" has asked for. But there is another side to this. What if it should turn out that there is a prophecy of the Jordan Valley Canal Company in the Bible? Indeed the Rev. W. J. Stracey, of Buston Vicarage, Norwich, has discovered one; and, remembering "that no prophecy of Scripture is of any private interpretation," but concerns all nations, he thinks the canal will be made. For read the forty-seventh chapter of Ezekiel, and see what it means, bearing in mind that Jerusalem stands 2,400 feet above the Mediterranean, and the Dead Sea 1,300 feet below the same level. Were the canal to let the waters of the Mediterranean into the Jordan Valley they would flow far up the Kedron Valley toward Jerusalem, first "to the ankles," to one coming down from Jerusalem, as did Ezekiel and the angel in vision, then "to the knees," then "to the loins," then, "waters to swim in, waters that could not be passed over." And be it further observed that Ezekiel (vss. 8–10) says that the waters shall flow in such abundance into the Dead Sea that its deadly waters shall be healed, and fish shall live there, "as the fish of the Great Sea," that is, the Mediterranean. Certainly that would be the result, though Mr. Stracey does not explain some difficulties, such as the representations of the prophecy that the waters were to flow out from under the threshold of the rebuilt temple at Jerusalem. But such little difficulties as that we have noticed never trouble a determined expounder of prophecy. They who are on the lookout for the fulfillment of prophecy will always find prophecies to fulfil. And does not Zechariah (xiv. 8) tell us that there shall be water communication from Jerusalem with both the Mediterranean and the Dead Sea, never failing, "in summer and winter," alike? The fulfillment of prophecy is more important than any sentiment about the preservation of sites. Let us have a canal without locks, and we make a present of this interpretation of prophecy to our Restitution and Second Advent friends.—*Es ist geschehet.*

## Communications.

### ISRAEL'S COMING GLORY.

What a lack and what a gap in all our prophetic conceptions, and consultations, if the coming glory of Israel be wanting! In our morning readings it is refreshing to read God's memory of the land where comfort and beauty are to come in the latter days—and are not these the latter days? Have they not begun? Oh, yes! Blessed be the land and the people that God hath blessed!

"And when I read how wide and great this grace shall be—when I read that these bones are the whole house of Israel"—when I meditate upon the resurrection and restoration in its plying largeness of love, I think? So then his mercy endureth forever, and teacheth out and down to the last and dead of Abraham's race; and I can believe and rejoice (with trembling) that Christ is the Savior of the world."

Yes, in his times he shall show "wonders." In that resurrection are the pyramidal five, to-wit: of bones, and sinews, flesh and skin, and breath. Is not the pyramid resurrectional, in that it speaks with that mouth most eloquent, of the well, which shows the coming again from the dead of our most powerful and mighty Lord? And so all Israel shall be *saved*—as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Read God's address to the mountains in Ezekiel. Majestic Speaker and majestic speech, and noble audience, because of Divine power, of wondrous history and grand intention. O mountains, your Gracious Maker will redeem you, yes, you, and all your fraternity of hills and valleys, and rivers, and desolate wastes, and forsaken cities. Thrill, O mountains, through all your dimly deeps, for the Lord hath spoken. In high quarters, at headquarters, a seal according to knowledge, and according to power, and according to pity, is nascent and incandescent, that is, is born and burning, for you, O mountains, and rivers, waters and pinnacles of Israel's old commonwealth. God speaks. What saith he? Ignorance shall not rule you. The posterity of Esau shall not oppress you. And what light is this I see? The Lord lifteth up his hand to swear. Be thou attention, company, attention, O congregation. The power now dominant must be abased; that is declaration initial and introductory. You mountains shall have your fertility restored and developed, that is point second. And it shall be for Israel, God's Israel, and they are ready for you and you for them, in the great, grand, pregnant, electric hive; that is note third. And you, mountains and hills shall be filled, and fruitful, and the people shall multiply, and the solitudes be populous and social, and the old wrecks and wastes, the ruins and desolations, shall be rebuilt, and the fields shall have the sweet ornament of grazing herds; and the children of promise, after long roving and roaming, shall be settled, yes, settled—settled as in ancient times when the wheat was white and plump, and the vineyards were fat with clusters of imperial grapes—and—yes—God will do and deal better with you than in the beginning—not only as well, but better. That is good and comforting and generous, and like the foreseeing and farseeing God, like him who looks ahead, like him who has a plan of such grandeur that we who have such small eyes and such small sight, know nothing so wisely and well, perhaps, as to know how little we know, or at least have known. I have said, here at home, speaking reverently—"You see, God is so long-headed, he has such a tremendous long look ahead, and his plan will be always unfolding, and many a one thinks he sees pretty near all there is, but that is a mistake."

Now, you mountains, you were made not only to be looked at and loved for your grace and stateliness, but made to be walked upon, and men shall walk upon you, and possess you, and you shall not devour people, and simply loom up as monuments and memorials of human folly. No, that is past. You—you—O land of story, shall be a land of glory! Thou land of grief shall be a land of gladness! Sing, clap your hands, O mountains. Take a timbrel and sing a psalm, O land once battered and blasted, but now to burst into bloom, and to laugh in sunshine, and teem with abundance. Sweet shall be thy peace, and deep. Blessed will be the balm of thy recovery. Call all this note fourth.

Now we see the special specification, bar and barrier against mistake. See, I say, see! The Lord's Israel cometh from all countries—not from Babylon only—for that is in the time-long ago. Not from Assyria or Egypt, but from all abroad. This is our guard against the unscholarly and unreasonable idea that this prophecy has got itself accomplished in other ages. Ah, it is future, it is nigh to come. And thou, Carmel, shall be an organ-pipe; and thou, Hermon, and Tabor, and Gilead, Ephraim, each of you, a harp, a flute, or any instrument of pure and curious mechanism to sound the praise of God. Out of all countries the dispersed come. And this is note fifth.

And yet again! You, Israel—you, lost but loved; lost but saved, lost but restored, shall have one thing unutterably precious and blessed done to you, and done for you. You shall have a new heart given you. You shall have heaven wrought in you, as well as wrought around you. You shall have that sweet wonder of a new heart. That is a mechanism of indestimable worth. How easy will obedience be then! Life will be a joy, because love and truth have twin dominion in the most interior and ground-springs of the will. God will do it, and therefore it will be well done. No rain ever fell finer than that down-pour of power, the Jinee rain of regeneration, whereby all old and mournful naughtinesses shall be washed away. But God is able. There are untold wonders in his hand, and his hand is the executive of his heart. Why should I not rejoice with you, O my brother Israel? And now with your new heart, with your new spirit, a new disposition, new affections, with a soul as loyal to your wonder-working God, as the needle is loyal to the north, you will be reminiscent. You will have a regret as profound as your memory is faithful of your old wrong thinking, and wrong walking, and wrong living. Yes, you will remember and be sorry. This will be the speech of your new heart. This will be your new and true self—so regretful of old derelictions that by your very memories you will be taught. Yes, by your experiences you will be wise. By your lessons of suffering you will be learned. And now with your new, renovated mind, you will live to remember your Savior, and love your affluent, restorative, kindly-thinking Father, and wonderfully loving. Is not all this great note sixth?

And all this miraculous resurrection and transformation will be for the Lord's own glory—for the very reason that the eternity of his own self, and the unsullied honor of his name, synonym of himself, is really the sole cause and ground of all bliss and being, its guaranty and constitutive force and energy. For his glory's sake all abroad, for the heathen's sake who see this miracle, and who shall be blessed by it and on account of it—these things shall be done. The heathen shall know the Lord through you, O Israel—first by the church immortal, the Lord's bride, and then through thee, thou saved seed of Jacob—saved and wondered at. Through the bride elect the world shall know that Jesus was Messiah, and through Israel restored shall the world shall learn, and glory go like sunshine into the remotest land. This is a duplicate—the glory of God and the salvation of the heathen—and may be seven and eight together.

And last of all in this princely chapter comes prayer—comes inquiry—for he shall be inquired of to do these great things.

And now in conclusion and review, is it not apparent that Israel raised from the dead hath a part in this wonderfulness? First there is a remnant, then all Israel, for so readeth first Romans ix., and then Romans xi. And, though I say it kindly, not all with me therein so agreeing, yet I say it with humble hoping and believing, more besides Israel may live. Elect and pure, single and eminent, is the bride, partner with her great chief. By the skill and power of God, by grand transactions, wonderfully cometh forth this queen. This dispensation past, with its possibility of queenship (so to speak) with Jesus lost, shuts out forever from its pure imperial light and height a great multitude. This dispensation hath its condemnations and rejections—its *aionial* cutting off. It has its language and it utters it; its condemnation and it pronounces it; its rejection and it executes it. But is there no hope for any hereafter? Is there no resurrection to a lesser blessing? Is there no voice going forth from a new *aion*? Is mercy clean gone forever? Is Christ's wonderful work no more fruitful when ten thousand millions are still lying lifeless? Doth pity no more bestir herself? Hath salvation no more trophies? Doth not the Lamb of God take away the sin of the world? Will not Christ draw all men unto him? And who shall say what God in coming ages will show of Ophir—opulent riches of grace? When an *aion* hath done its work, its *aionial* work, the work appropriate to it, and hath no more it can do, then we await the coming and work of its successor. So God's plan is a plan of the ages, and he himself is God of ages, *aeonial* God, Lord of revolving cycles as he is also of revolving worlds and constellations.

C. COLEMORE.

### Conference Report.

The annual meeting at Winchester, Va., took place according to the announcement in THE RESTITUTION, at "The House of the Brethren," which was the scene of more than usual stir during the week commencing Sept. 9th. On Saturday the brethren arrived from all quarters. We had representatives from the distant cities of Brooklyn, N. Y., Philadelphia, Pa., Baltimore, Md., Frederick City, Md., and from the less remote places such as Paw Paw, Md., Mt. Zion, Md., High View, Va., Powell's Ford, Va., Brownstown, Va., Capon Roads, Va., Forks of Capon, Va., etc.

On Saturday evening the meeting was called to order, Samuel Wilson in the chair, and letters were read from the Churches at Brooklyn, Philadelphia, and from [illegible], Dexter, Dallas Co., Iowa. The chief object of business brought before the meeting was the formation of some plan for mutual aid in the spread of the gospel. Several speakers took part in the discussion which was animated, but which soon discovered the fact that a spirit of wide Christian liberality pervaded the assembly. After thorough discussion the matter was referred to a committee to organize some definite plan and the result of their deliberations was that we as individuals form ourselves into an association to be called an "Association for the promotion of Christian Knowledge," the object of which is the dissemination of general Christian knowledge, and in particular the doctrine of conditional immortality, and the coming and kingdom of Jesus the Christ. The association will be supported by quarterly contributions of members. Any person may be a member on payment of 25 cts. quarterly; no one, however, being limited to the amount of subscription, but each gives as he or she nominates to the treasurer. The funds will be committed to the care of five officers of the association to be disbursed as they shall judge most expedient.

The officers will consist of President, Vice President, Secretary, Asst. Secretary and Treasurer, three of whom will form a quorum for the transaction of business. Geo. W. Young, President; John Donaldson Jr., Secretary; Samuel Wilson, Treasurer; N. J. Morgan, Vice President; and J. F. Gellettly, Asst. Secretary were appointed. Meetings of the association will be held annually at such time and place as the officers of the association will direct.

The above being read by the secretary and discussed by various speakers, was carried unanimously and a list of nearly $30 was subscribed on the spot to form the nucleus of a fund for the propagation of the gospel by voice, press, or other means, as the wisdom of the trustees, in the providence of God may direct; and it was the earnest desire of the meeting that the matter be taken up by all sympathizers with the cause, as embodied in the platform. I trust the subject will be presented at a future time by our worthy treasurer, Samuel Wilson. Attention may be called to the fact that this is not a "church organization," but an individual matter, and unto whosoever the cause is dear it is even to him that we appeal for support. For further information on this subject address S. Wilson, 2018, N. 21st St., Philadelphia.

The Sunday meetings were well attended, more especially the night meeting, at which the hall was filled, and the interest shown throughout was of the deepest. S. Wilson spoke in the morning, J. B. Keim in the afternoon, and J. F. Gellettly in the evening, after which the Lord's Supper was partaken and songs of praise and thanksgiving were sung, and the heart-stirring enthusiasm that was then shown will long be remembered by those who witnessed it, and we might say that the people heard us gladly, aye more than gladly.

During the week the meetings were kept up by S. Wilson and J. B. Keim and the interest was unabated until the close on the following Sunday. It may be stated that the meeting was a success in every respect that was desired by those who took part. It encouraged and strengthened many who needed refreshing; it knit the bond of Christian fraternity closer; it opened the minds and widened the religious views of some, and it was the means of proclaiming the gospel with as clear a ring, and as energetic a blast as has been given in these parts for some time. Letters were subsequently read from Mrs. H. V. Reed and from Dr. W. Way of Washington, and some numbers of THE RESTITUTION were received and distributed. Toward the close a resolution was carried to the effect that the secretary be instructed to furnish a synopsis of the meeting to THE RESTITUTION, and furthermore that the paper aforesaid is recommended to seekers after religious truth.

J. F. GELLETLY, Sec.

### Brother Simonds' Questions Answered.

As Brother Simonds wrote of my articles as well as they deserve, and asks a few questions; if the editor please, I will briefly answer. But

1. A few words as to population. I know there can be no exactness here, but only approximation. Herbert W. Morris, A. M., D. D., in his "Work Days of God," p. 682, makes the race living and dead in 1875, 36 octrillions, 627 trillions, 813 billions, 275 millions, of human beings. Now add to this one born every minute, as calculated to be the case, for the remaining years to the millenium and during that time and we would have over 36 octrillions, 627 trillions, 813 billions, 339 millions, 125 thousand and two hundred of the race! That would crowd Ohio even at his feet square to the being, but that is too small a space. My calculations were based upon the "Fair Chance," the resurrection of the race. So that, even literally, without hyperbole, like John used about the world: not containing the books about Jesus' words and works, if all should be raised, and at one time, they would be several stories high. Brother Simonds should have seen that this was to reduce the "Fair Chance" to an absurdity.

2 The resurrection of Cor xv. only brings up to immortal life and reign with Jesus all the righteous dead at that time, and those made righteous by their relation to him. The proposition "in" or "by" was used; but no sinners or unjust are to be raised then, nor for a thousand years after.

3. The mixed resurrection, both just and unjust, takes place at the end of that reign. Just persons shall die during "the ages" as well as sinners. So these just and all sinners who have not already received their final doom, will be raised at that time. There are Scriptural proofs in abundance here, but I am not defending my positions, but suggesting the main questions of Brother Simonds, and so make no citations.

May grace, mercy and peace, as well as unity of faith, abide with all the holy brethren in Christ Jesus.

A. MALONE.

### "A STUDENT OF PROPHECY."

Thinking that I might influence some of your readers in things pertaining to the kingdom of God, I thought that by your kind permission I would call special attention to Br. J. P. Weethee's circular, "To the Students of Prophecy throughout the World." Brother Weethee needs no eulogy from my pen; as a student, a practical thinker, and a profound teacher in the deep things of God, he is known to all the readers of your excellent paper.

Oh! that the world would hasten to learn that God's thoughts are not the world's thoughts; neither are the world's ways God's ways. But "As the heavens are higher than the earth, so are his ways higher than our ways and his thoughts higher than our thoughts."

Now God's holy book, "The Bible," is an embodiment of his ways and his thoughts, hence Christ says, "Search the Scriptures," because in them is to be found eternal life. The humble student of the Bible has learned that this blessed Bible is its own best interpreter, a lesson that the world by worldly wisdom can never learn. To them it is foolishness, while to those who have found Christ, it is the power of God unto salvation. But perhaps you may say, What has all this to do with the circular of J. P. Weethee? Simply that he has devoted a long lifetime of humble study, profound research and exalted meditation for the acquisition of these precious lessons which I have suggested and for the rich treasury of divine knowledge which he desires and proposes to give to the world in his works entitled:

1. "The Coming Age," and
2. "Various Phases of the Eastern Question."

Believing that these books embrace the life theme and awakening thought that the world so much need preparatory to the coming kingdom of Christ, I therefore not only recommend the works, but urge on all to do their duty to the extent especially of forwarding our subscription for the books as Brother Weethee may direct. Brother Weethee has said in his circular if all that are interested in these sublime topics will aid, the books will be issued immediately. Now it strikes me forcibly that certainly everybody ought to be interested, and if so, certainly a great many will respond at once with their money, and thereby help Brother Weethee to bless the world "which lyeth in sin." I thank God for the opportunity thus afforded me to do good. Now whether it meets Brother Weethee's approbation or not, I ask the question, How many more will be as thankful as I am? Bear with me, while I tell you again how to answer my question. With your money as he may direct. May God bless us with the will and means, that will bless Brother Weethee to bless the world. Amen.

J. C. JONES.

### A REMARKABLE SAYING.

In a recent sermon by Talmage I find the following words:

"I would not be unbelieving if I saw the wing of the apocalyptic angel spread for its last triumphal flight in this day's sunset, or if tomorrow morning the ocean echoes should thrill us with the news that Christ the Lord had alighted on Mount Olivet or Mount Calvary to proclaim universal dominion. O Christ, descend! Scarred temple, take the crown! Wounded foot, step the throne! Thine it is, the kingdom!"

When the Bridegroom comes there will be some who although expecting him will be destitute of the oil of true preparation, and will be denounced "foolish" virgins. I am reminded of this by noticing the increased numbers who expect the speedy return of the Lord while on other points they are deeply in error—neither believing the gospel of the kingdom as a system of righteousness, nor submitting to immersion "for remission of sins," as that system requires. In the parable the "foolish" virgins went forth to meet "the bridegroom;" they must, therefore, have been expecting his advent, and they were right on that point, but that alone was not enough to make them ready and to secure them an admission to "the marriage."

WILEY JONES.

## Selections.

### The Calm Spirit.

Great indeed is the blessedness of a calm and quiet spirit; it is at once the key to unlock, and the crown of glory to adorn, all other graces and virtues of a Christian. For since God himself is ever wont to do work silently and mysteriously in the natural world; so, in the spiritual world, he gives his especial blessing to those souls which seek to serve him calmly and quietly; he leads them on in the way of holiness; and gives them peace now as an earnest and a pledge of more deep and perfect peace hereafter; for they who work quietly confess that they labor, not in their own strength, but as grace is given them from hour to hour: and that they toil not for themselves, as though they were their own masters and the fruits of their toil were to be their own, but they have a master in heaven, who is both able and willing to prosper upon them their handiwork, because it is done in his name, and the honor and glory of their salvation will be his own; and thus (though outwardly they may pass through a vale of misery), those who have a calm and quiet soul go on from strength to strength, from the first weak beginnings of faith and love, (which are stronger than the might of the world), unto the "measure of the stature of the fulness of Christ," unto the strength of full grown men in the Lord; who not only do that which is right, but also do their right actions in the right way; men whose every thought, and word, and deed, is one continual offering unto the Lord; who, whether they eat or drink, or speak or are silent, or awake or asleep, "do all to the glory of God the Father, through our Lord Jesus Christ."

### Secret Prayer.

Christian brother! hast thou "entered into thy closet" daily of late? If not, what dishonor thou hast done to him who stands ready there to hear all thy petitions. How much love for your family could you be supposed to possess, if you should always stay away from the family circle whole days, and eat and sleep in your barn? You can eat your bread from heaven only in the closet, and keep your heart warm with the love of Jesus only there. If you are willing to venture through the dangers and responsibilities of any day of your life without Christ for your guide and strength, on that day omit entering your closet, but on no other.

Again: hast thou considered the closet the place for the virtual achievement of the main business of life? Jacob had been many years acting out the views gained and plans formed in secret communion with God, when he was about to meet Esau, who might destroy him. Now he must again gain victory and success in his secret communion with God. In going to and from Padanaram, he achieved the great ends he aimed at in secret intercourse with God. Before we have God with us in outward labor, we must seek him and obtain his direction and promise of help in secret. Oh, if thy heart were more in the closet, it would be more full of hope in the church of God, where thou oughtest to "play the man" always.

### Change of Address.

Ira D. Potter has just removed from Skookum Chuck, Washington Territory, to Weston, Umatilla Co., Oregon. His friends will make a note of this.

R. S. Foale has moved from Waterloo, Iowa, to Norfolk, Neb., and wishes any brethren who live near him to communicate with him, or any one passing there to call.

### Last of the Season.

On Thursday, Oct. 11, 1883, the Pittsburgh, Ft. Wayne & Chicago R. R. will run another popular cheap excursion to Chicago, taking in all ticket stations from Ft. Wayne to Wanatah, inclusive. Return tickets will be good until Oct. 15, inclusive. For information in regard to time of train, rates, etc., apply to agents of the R. R. Company.

### Take Notice.

Those coming to the Conference at Raisin Center from the west, on the W. St. L. & P. R. R. will buy tickets to Adrian, and pay fare on the train from Adrian to Raisin Center, as Raisin Center is not a ticket office on that line.

H. S. MILLER.

SUNNY SLOPE, Kan., Sept. 9, '83.

*Editor Restitution:*

Brother W. S. Finn, of Topeka, has notified me that he will be here Sept. 13, and hold a meeting of days in this county. There are some brethren in the eastern part of this county who may be glad to meet with us and share the good feast, and make arrangements for meetings in their parts, as Brother Finn wishes to stay in this region for some time. Therefore I say to the scattered ones, come and hear him. Meeting will commence Sept. 16, at the Schoolhouse near Bro. Huffman's, where Bro. Foore had meetings last May, and we will arrange for future meetings. All who have been wanting meetings can now have them.

J. S. MILLER.

## SEE HERE! READ THIS!

Quite a large number of our subscriptions have expired in June and July, and are hence delinquent. Please renew as rapidly as possible, as we need the assistance of all our friends. Some who promised to pay back subscription before this, have not yet done so. We trust they will as soon as possible.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them.

A. R. UNDERWOOD, Agent.

### FREE-WILL OFFERING.

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# Communications.

## THE WISE CHOICE.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward. Heb. xi, 24-26.

We are exhorted to take "the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." And to be "followers of them who through faith and patience inherit the promises." James v. 10; Heb. vi. 12. Moses was one of these, and the wise choice that he made is a valuable example, and affords a striking illustration of the power which faith has to produce self-denial and devotedness to God. Notice what he renounced, what he chose, and what influenced him:

I. He renounced things held in high estimation by the world, namely,

1. The *honors* of a prince. In refusing "to be called the son of Pharaoh's daughter," at a time when Egypt was one of the most renowned kingdoms of the world, he showed a noble disregard of human glory together with its high-sounding titles and glittering insignia. How attractive are such things! To obtain them the ambitious have hazarded ease, time, health, conscience, and even life itself. Even for some petty office, conferring a little brief authority, many a man will compromise religious principles to get the Roman Catholic vote. Another will fight with bloodthirsty courage in battle for the sake of rising a step higher in the line of military promotion. But Moses knew that worldly honor would interfere with his duty to God; for "How can ye believe which receive honor one of another, and seek not the honor that cometh from God *only*?" John v. 44. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John ii. 15, 16.

2. The *pleasures* of a court. The court of Egypt was extremely corrupt, and abounded with "the pleasures of sin," or "pleasures of this life." Luxury, amusement, and dissipation of almost every kind were there. But the great Teacher has warned us that the "pleasures of *this* life" are thorns which choke the word, and Moses knew that such pleasures are only "for a season," but those of the life to come are "pleasures forevermore." Psa. xvi. 11. He had before him the monitory example of Esau, "who for one morsel of meat"—a momentary gratification of his palate—sold his birthright." Heb. xii 16. And should not every sensible person take warning from the multitudes which, as history testifies, have blighted their prospects of this life and the life to come, by giving themselves up to "the pleasures of sin?"

3. The *riches* of a kingdom which for centuries was one of the wealthiest on earth. Think of the great varieties of worldly comfort, luxury, and splendor, which "the treasures in Egypt" could supply! Have any of the modern millionaires, royal or plebeian, imitated the self-denial of Moses in this respect? We read of a young man who, though exhorted by the Master himself refused to renounce the treasures of a private estate; but Moses, in a much darker age, renounced his interest in the treasures of a kingdom. In all ages it has been a great principle of truth that "Ye cannot serve God and mammon." If you have been yoking the two kinds of service, you have made a mistake, and must declare an eternal divorce between them.

When Moses was one hundred and twenty years old "his eye was not dim, nor his natural force abated." Deut. xxxiv. 7. Remember, therefore, that being only about forty when he renounced the honors, pleasures and treasures in Egypt, he was then in the prime of life, not too young to understand nor too old to relish them. Yet he renounced them all. It was no self-denial in Barzillai, at eighty, with taste and hearing blunted by the well-known incapability of old age, to keep away from David's court where the table was well supplied from a land "flowing with milk and honey," and sacred music, vocal and instrumental, was patronized and cultivated with royal munificence. "I am this day," said Barzillai, "fourscore years old: and can I discern between good and evil? can thy servant *taste* what I eat or what I drink? can I *hear* any more the voice of singing men and singing women?"

II. And not only did Moses renounce things highly esteemed by the world, but he chose things which the world does not relish, namely,

1. The *companionship* of God's people. His heart was not with the gilded balls, the splendid portices, the beautiful gardens and the gayly-clad throngs about him, but out in the fields and the brick-yards, where his brethren, as bondmen, were toiling under the burning sun. With the Psalmist he could say, "I am a companion of all them that fear thee, and of them that keep thy precepts." Psa. cxix. 63. Such society may not be the richest and most fashionable, but it is the best and most honorable—all of them "children of a King." It is also the most permanent, for if brethren and sisters in Christ hold out faithful they will be companions *forever*. What a sharp rebuke is the example of Moses to those in these days who seem ashamed to acknowledge their poorer brethren, or to be seen in their humble places of worship! It is accounted greatly to the credit of Onesiphorus that he was not ashamed of Paul's chain. It is a shame for any Christian, however wealthy, to be ashamed of a brother simply because he is "a poor man in vile raiment." "Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii. 2, 5. Refusing the companionship of God's people (or, union with the "one body"), is no small matter, for of some it is "written for our admonition, that the word of hearing did not profit them, because they were not united by faith with them that heard." Heb. iv. 2, Revised version.

2. The *affliction* of God's people. Rather than enjoy the pleasures of sin for a season, Moses chose "to suffer affliction with the people of God." They were groaning under cruel bondage, and he nobly espoused their cause as a "companion in tribulation." What a sad weakness was that in Peter, and what an occasion of bitter self-reproach, when, on the betrayal of the Master and the scattering of the disciples, he denied being "one of them!" Mark xiv 70. The people of God have many trials. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. "We must through much tribulation enter into the kingdom of God." Acts xiv. 22. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Psa. xxxiv. 19.

3. The *reproach* of Christ. Moses esteemed that reproach greater riches than the treasures in Egypt. Perhaps the heathen grandees of Egyptian "fashionable society" ridiculed him for "throwing away such brilliant prospects" as he had in the royal family. So "the world of the ungodly" still reproaches those who "have forsaken all" to follow Christ. The example of self-denial is not only Mosaic but apostolic also. "What things are gain to me," says Paul, "those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him.... Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Phil. iii. 7, 8, 17. And surely there is a sufficient "recompense of reward" for all this—"manifold more in this present time, and in the world to come life everlasting." Lu. xviii. 30.

III. And now we ask, what *influenced* Moses to make the wise choice? It was "*by faith*" he did all this—he believed implicitly, "the exceeding great and precious promises" made to the patriarchs, and "had respect unto the recompense of reward" offered in those promises. In the covenant with Abraham the Lord had said "I will give unto thee, and to thy seed after thee" —which Seed is Christ—"the land wherein thou art a stranger, all the land of Canaan, for an *everlasting* possession." And again, "Thy Seed shall possess the gate of his enemies; and in thy Seed shall all the nations of the earth be blessed." Thus was "*the gospel*," in a few words, preached to Abraham his ancestor; and in this covenant Moses could see that all the righteous are to be rewarded with an eternal inheritance on earth, as "joint-heirs with Christ" in the kingdom of God. Gen. xvii. 8; Gal. iii. 8, 16; Rom. viii. 17. It was by the strength of his faith in these promises that Moses was enabled to renounce and choose as he did. "This is the victory that overcometh the world, even our faith." 1 Jno. v. 4.

The great faith which Moses had when he made that choice, was not born under the blazing light of miracles but in a dark day, forty years before he saw the miracles at the bush. Why then may not faith (without the presence of miracles) have as much power with us as with him to revolutionize the life and move us to make the same wise choice? If your faith is weak, let not this drive you to despair but to prayer, like the man who said, "Lord I believe, help thou mine unbelief;" or as even the apostles themselves prayed, "Lord *increase* our faith." Mark ix. 24; Luke xvii. 5.

O that we might all have sufficient faith to make and adhere to the wise choice that Moses made, so that, in the resurrection of the just we may join the victors on the crystal sea in singing "the song of Moses the servant of God, and the song of the Lamb."

WILEY JONES.

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PHILADELPHIA, Sept. 25, '83.

*Editor Restitution:*

I have just returned from a trip amongst the valleys and mountains of Virginia, and a visit with the brotherhood in that locality, which has been so very enjoyable that I thought your readers would in some degree be pleased with a report of my observations and experiences.

With my family I left Philadelphia on the night of the 6th instant, our objective point being Winchester, Va., and the chief attraction being the conference at that point, which was called for the next day. At the station it was our pleasure to meet our very intelligent sister Barber, of Salem, O., who had been on a visit to Philadelphia, and was to leave for her home on the same train with us. We separated however, at the station, as she was going directly through by the Pennsylvania R. R., while we had accommodations in the sleeping car for Chattanooga which diverged from the direct line at Harrisburg. We were all soon tucked snugly away in the comfortable beds of our luxurious "Pullman," and sleeping the sleep of the just as we rushed through space at the rate of thirty miles an hour, leaving behind us Lancaster, Harrisburg, Carlisle, and awakening in the morning as we entered Chambersburg, made famous during the war as the only town in a northern state that was captured by Confederate forces, and not far from the historic field of Gettysburg. We were soon across Mason and Dixon's line amid the fertile, rolling fields of Maryland; crossing the Potomac at Shepherdstown, a short distance above Harper's Ferry, famous as the spot selected by John Brown to make his stand for the liberty of the black man. We were now in Virginia, and soon at Boyceville, where we left the train, taking the stage for Winchester nine (not twenty) miles away. We were on historic ground, and riding over roads along which a few years ago the horsemen of Early and Sheridan had galloped, and over hills and through valleys that had felt the tread of the armies of Lee marching towards the north star, and again as they returned shattered and sundered after their defeat at Gettysburg. On this hillside had camped the grey, and over there the blue; on that elevation, where the grove could be seen, had been posted the batteries that shelled the town; over there was the spot where Gen. Shields was wounded; while this turnpike was the road over which Sheridan had flown to turn defeat into victory, when "At Winchester twenty miles away" he heard the roar of battle.

I have travelled considerably, and viewed much beautiful scenery, but I must confess that I have never seen a more pleasant prospect than was presented when we reached the summit of the last hill, and the city of Winchester and surrounding country were spread before our vision. Before us, a little to the right, was the city resting snugly in the valley; to the left, and as far as the eye could carry, were the beautiful rolling fields of the garden of Virginia; behind, skirting the horizon, were the Blue Ridge mountains, while in the far distance across the valley were the great North mountain and the Alleghanies.

But I fear your readers will tire of my rhapsodies, and so will come to personal matters, which are always of more interest than effusions and generalities. Our Jehu soon drove up to the "House of the Brethren," where we found waiting at the door to greet us like a good father, our beloved Brother Morgan, and with him Sister Morgan, Brother Keim who had preceded us from Philadelphia, and Brother W. H. Donaldson from Brooklyn. We were not long in discovering that the House of the Brethren was located in a sort of a Garden of Eden, and having received permission that "of every tree of the garden thou mayest freely eat," without any exceptions as to forbidden fruit, we were soon luxuriating amid the luscious peaches, pears and grapes. I fear that Brother Morgan must have repented as he witnessed the terrible onslaughts made on his beauties by the delegates from the cities where peaches grow in baskets, with the good ones on top, and whose vineyards are the market places.

Before the meeting, it was my pleasure to meet many brethren from various points in Virginia and Maryland, and as the meetings progressed there were further arrivals, from among whom we made many valued friends. Between the people of the north and south, and between those of country and city, there are certain differences of manner, training and habit, but when the shell is broken away we find that we are alike men and women; and when all meet on the common ground as members of the great family of God, how trifling seem all mere worldly differences: north and south, townsman and rustic, rich and poor, meet at one common feast as members of one family, "for ye are all one in Christ Jesus." This was beautifully illustrated by Brother Morgan in introducing two brethren, "This brother," said he, "was one who never flinched in his defence of the Union cause, and this was one of the bravest of the brave in the struggle for the Lost Cause. Now see what the gospel has done." They had thrown away their sabres with all their animosities, and taken up instead the sword of the Spirit, in the service of the Prince of Peace.

I will not enter into the details of the meetings, as doubtless the secretary has given a full report. The entire season, commencing on the evening of the 10th, was a feast throughout, without a shadow of conflict, and all who were fortunate enough to be there, and feel the benefits of Christian fellowship, and drink the Word of God, must feel their spiritual strength renewed, and confess that it was good to be there.

Some business of a very important character was transacted in the formation of a society for the promotion of Christian knowledge, of which more will be said as soon as a definite plan for the campaign is decided upon; but, we wish all believing in the coming and kingdom of Christ, particularly in the East, to bear in mind that they will be expected to contribute to the good work. The names of the men who are for the first year to have charge of the affairs of the Society ought to be a sufficient guarantee of judicious and efficient management. Speaking from my personal knowledge, not with the object of praise, but simply for the information of those who are not so fortunate as to know personally my colaborers, I would say, that the President, George W. Young of Brooklyn, is a tried and true Christian, a cultivated gentleman, and a thorough going business man, who is willing to spend and be spent for the cause that he loves.

Brother John Donaldson, Jr., the Secretary, is a man who has the respect and esteem of all who know him. He has peculiar claims for his position, and is as well an able and effective speaker.

The Vice President, Brother Morgan, has for many years done battle for the truth, and when the gathering of the sheaves shall be, doubtless great will be his reward. He is a man of ability who has the confidence of the brotherhood throughout a large section of Maryland and Virginia.

Brother J. F. Gellatly, the Asst. Secretary, is well known to many readers of THE RESTITUTION as an able writer. He is a man who has been a close student, is a clear reasoner, and withal an earnest, generous Christian. The other officer, whose duty it is to "carry the bag," is your correspondent, and for him I can only say that he will do his duty faithfully and earnestly to the best of his ability.

The Conference meeting proper closed on Sunday evening the 8th of September, but in view of the intense interest manifested by members and visitors alike, it was concluded to continue the meetings through the week, and accordingly circulars were scattered throughout the city announcing lectures on Bible topics by Brethren J. F. Gellatly, J. B. Keim and your correspondent. The meetings were well attended with increasing audiences and growing interest until the last meeting when the house was crowded and the most intense interest manifested. Brother Gellatly had to return home early in the week, but all will remember his earnest appeals, and terse, spicy delineations of truth and error. This threw the work upon the other two mentioned; and for Brother Keim I will say that he did his Master's work nobly, and his forcible expositions of the Word as he presented the "Restitution of All Things," "The Narrow Way," "The Love of God," and kindred topics, carried the stamp of truth with them, and showed him to be a "workman that needeth not to be ashamed, rightly dividing the word of truth."

I feel confident that a voice has gone forth from this meeting that will do much for the cause of truth in the East, inasmuch as the spirit of love, which is the spirit of Christ, animated the proceedings from beginning to end.

I fear that I have already exceeded the proper limits of such a letter, so will not have space to tell of other pleasures enjoyed through the courteous hospitality of Brother John Good in sending his carriage to take us to his mountain home at Highview, Frederick Co., Va., back of the Great North Mountain. To one reared on the prairies of the West, and the greater part of his life spent in the cities, this was indeed a treat. A western farmer would think it incredible, but there on the top of a lofty ridge, we might call it a mountain, was a fertile farm, with fields laughing with the harvest from their rocky soil, and trees bending to the ground with their treasures of fruit. From his home can be seen the three states of Maryland, Virginia and West Virginia, and a new and enchanting view of rugged mountains, glens and fertile hills presents itself at every turn, while the pure, bracing atmosphere, charged with the balm of the pines and the odors of the forest is life itself.

While among the mountains we started meetings at the home of Br. J. J. Spaid, with promise of good interest, and left it in charge of Brother Keim who has doubtless sown much good seed. I would like to speak of a trip down the picturesque Shenandoah Valley, and a visit to the underworld in the wonderful caverns of Luray, and portray their marvellous beauty, but lack of space will forbid. I will say, however, in conclusion, that on Sunday last, in company with Brother Gellatly, I visited Brooklyn, Md., where we inaugurated a course of meetings, preached the glad tidings to large audiences and with promise of much good. May the Lord work with us. Never before did I see so forcibly the need of laborers in the field where the harvest is so plenteous. Let all who can, work while it is called today; for the night cometh when no man can work, and also the day when our work shall be tried; and what will those servants say who have done no work. With greetings to all I am, Your Brother,

SAMUEL WILSON.

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# Selections.

## THE STARS AND THE PROMISES.

Some of the most sublime and soul-song passages of God's holy Word are those in which reference is made to the heavens and their wondrous contents. We allude now to the visible heavens, including the clouds, the firmament, and the starry host. The sublimity of those passages referred to does not so much arise from their allusions to the clouds, the firmament, and the stars, as to what these glorious objects are made the representatives and teachers of. In Psalms xviii., xix., civ. and xcix.; Isaiah xl.; Jer. xxxiii., and various places are found specimens of the Scriptures to which we refer. In them the firmament, the stars and the sun are the preachers; but the lofty theme is the glory of God; they mirror forth the excellencies of his character, and especially the riches of his grace, of his condescending care and infinite mercy. Psa. cxlix. 5, 6; Isa. xl. 26-31; Ps. civ. 11, 12.

It has been said that "nature (or God's glorious creation) is a parable and a prophecy." But this is only the case as studied in connection with his Word, which he hath exalted above all other discoveries of his name. Psalms cxxxviii. 2. This Word hath laid creation under tribute to furnish images and figures as illustrations of spiritual blessings and coming glories. Those who lift up their eyes to the heavens, with God's Book in their hands, and the Holy Spirit dwelling in their hearts, shall hear there heavens take up their parable and speak of lofty mercy, and overshadowing care; they shall tell him of the Sun of righteousness who, came forth from his pavilion of glory to run a race of wondrous love with the giant's strength and the bridegroom's delight. Psa. xix. 6. They shall whisper to the soul who receives the testimony of Jesus, that the time is coming when God's will shall be done on earth as it is done in heaven; when the stars of righteousness shall roll round the sun of glory, that stable center of the new creation, with as much regularity as the planets revolve around the natural sun; when the moral creation of God shall no longer be shamed and rebuked by the physical, but when the "righteous shall shine as the sun in the kingdom of their Father."

Our object, then, in the remarks which we propose making, will be this—that whenever we look at the glorious firmament or the starry host, we may have fellowship with David and Paul to their delight in God's word of grace (Psa. xix. 4; Rom. x. 18), and with Isaiah and Daniel in their anticipations of coming glory. Isa. xl. 18,26; Dan. xii. 3. And in order to promote this, we will contemplate one to whom they all looked with admiration, whose pilgrim character and simple faith they all imitated, and exhort us also to follow.

The stars were shining brightly over the lovely plains of Palestine, and it was near midnight hour, when a man far advanced in life was seen slowly ascending a green slope, at the foot of which, near a winding stream, a number of tents were pitched. Having gained the summit, he stood still, and seemed to be listening to some one conversing with him. This was really the case, although no person was visible, and no one but himself heard the voice that spoke. That night-watcher was Abraham communing with God, "his shield and his exceeding reward." After a few minutes' solemn pause, during which he seemed absorbed in wonder and devotion, he lifted up his face reverently, and gazed with intense interest at the starry heavens. His Divine "Friend" had said, "Look now, toward heaven and tell the stars, if thou be able to number them. So shall thy seed be." If we examine this wondrous declaration in connection with what follows, "He believed God, and he counted it to him for righteousness," and with the apostle's comments on it in Rom. iv., we shall see that we can scarcely attach too much importance to it. We learn, by comparing Scripture with Scripture, that this promise contains a reference to three *seeds*—a natural seed, or the house of Israel; a personal seed, even Christ (Gal. iii. 16); and a spiritual seed, or all believers in all nations. Between these three seeds there is an intimate connection. One great end, or rather the great end to be brought about by the natural seed, was the coming in the fulness of time of the personal seed; and the existence of a spiritual seed is a glorious consequent of the birth, mission, death, and resurrection of the personal seed. Because Christ hath come as the seed of Abraham, and all that he engaged to do, he shall have a seed to serve him and glorify him, a church of the first born conformed to his image. And still further, when these shall be manifested as the sons of God in resurrection glory, then the natural seed of Abraham gathered to the land promised to him and his seed "for an everlasting inheritance," shall also shine in the beauties of holiness, numerous and beautiful as the morning dew. But without entering further at present into these glorious prospects of "the day of Christ," which Abraham saw and was glad," are we not taught, from the sublime scene we have contemplated, and the gracious words spoken to Abraham, to connect together the stars of heaven and the promises? Surely Abraham would never after look upon the stars without thinking of God's promises to himself and his seed. All who believe are blessed with faithful Abraham, and to his spiritual children God's heavens should ever declare the glory of his mercy and faithfulness; and the starry host should, night by night, lead into a deeper knowledge of himself. Alas! how many in all ages have looked up and worshipped the host of heaven, and forgotten that great God, who formed all. And is it not for a lamentation, that even now the beautiful planets and bright constellations are distinguished by names taken from the heathen mythology? It shall not always be so. When "the gods that have not made the earth and the heavens shall perish from the earth and from under the heavens" (Jer. x. 11), we may hope that other names will be given to the orbs of heaven, and in this respect, as in every other, "a pure language" will be spoken and the tongue of man become God's glory. Till then, let all believers think of Abraham's midnight musings—listen to God's voice—and look into his Word, as they gaze at the starry sky.

There are, as we have intimated, many other Scriptures in which the heavens and the stars of heaven are mentioned in connection with the promises of God and his glorious perfections. How soothing, and yet how full of grandeur, are the following passages: "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances; for all are thy servants." Psa. cxix. 89, 90. "Thou, even thou art Lord alone: thou hast made heaven, the heaven of heavens, with all their hosts, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham." Neh. ix. 6, 7. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth.... He giveth power to the faint; and to them that have no might he increaseth strength." Isa xl. 26, 29. He telleth the number of the stars: he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite.... He showeth his word unto Jacob, his statutes and his judgments unto Israel." Psa. xlvii. 3, 6, 19.

Truly, the universe of God is sublime; but his promises are still more so. Let us make use of the former to illustrate the latter, and ask the bright stars to talk with us of the exceeding great and precious promises. God has connected the two together in his revelation—let us do so in our meditations. His works are great; let us seek them out diligently. His promises are gracious; let us depend on them simply.

"The starry heavens thy rule obey,
The earth maintains her place,
And these thy servants night and day,
Thy skill and power express;
But still thy law and gospel, Lord,
Have brighter more distinct
Not earth stands firmer than thy word,
Nor stars so nobly shine."

We will endeavor to show in what respects the stars shed light on the promises of God; and also wherein the latter exceed the former. The first will bring out a parallel, and the second will exhibit a disparity; and thus show, while nature illustrates grace, grace always exceeds nature, and that God's own stupendous works are not even a complete shadow of the exceeding riches of his grace.—*London Quar. Jour. of Proph.*

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## THE FALSE PROPHET.

Differing accounts in regard to the success of the Mohammedon false prophet, El Mahdi, in Upper Egypt, have been received. A despatch from Cairo on the 12th, Sept. says: "Hicks Pacha, who left Khartoum on the 9th inst., with five thousand men for a campaign on the left bank of the White Nile against El Mahdi, the False Prophet, has forwarded a despatch to the Khedive stating that El Mahdi's religious influence is broken."

On the other hand a letter from a Khartoum correspondent of the London *Daily News* gives a depressing account of the operations of the Egyptians against the Mahdi. Half the civil officials are said to be already partisans of the rebels, and all through the rebellion, trade has been carried on freely between the disturbed districts and those nominally loyal to the Khedive under the passports of the False Prophet. A proclamation from two officers of the regular army who have joined the rebels is circulated among their former comrades, in which the Mahdi is spoken of in highly complimentary terms.

"The Mahdi is kind, and speaks civilly to all. He abhors falsehood, and his pride is to spread the glory of our religion. He fights in the path of God, and only with those who refuse to obey Him. His daily life (peace be unto him) is quite opposed to worldly matters: nor does he care for its enjoyments. He is simple in his diet and plain in dress. Kisoreh Dourra steeped in water is all that he eats. A plain shirt and trousers made from the native cloth is all that he wears. He is always smiling, and his face is as resplendent as the full moon. His body and form are of the sons of Israel, and on his right cheek is a hair (wart?) and also other marks which are written in the books of the Holy Law are stamped on him. He neither honors the rich for their riches, nor does he neglect the poor on account of their poverty. All Muslims to him are equal.

"With the numerous army of the Mahdi, which is about two hundred thousand fighting men, whose souls are offered to the Lord, we have also Remingtons, guns and rockets which we have taken from the Turks, besides an ample supply of ammunition. The Mahdi, however (unto whom be peace), trusts to God only, and will prevent fighting by firearms: spears and swords he fights with, and his connection with the angels is well known, as we well know from the history of Mohammed."
—*N. Y. Observer.*

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## Christian Joy.

"Rejoice in the Lord always, and again I say, Rejoice." "The meek shall increase their joy in the Lord." "Rejoice in the Lord, ye righteous, and shout for joy all ye that are upright in heart."

The work of praise is such a delightful, holy privilege. And will the great God deign not only to load us with benefits, but also to accept the glad homage of our hearts? We may be glad, because he commands us to rejoice. Also, gladness and faithfulness go hand in hand. We rejoice in God's love, and that love constrains us to do his will, simply and sincerely. We rejoice at the price which has been paid for our ransom: for if God spared not his own Son, shall he not with him also freely give us all things? He hath borne our sins and carried our sorrows, and is the sacrifice complete, or is he unable to carry our sorrow, that we cling to it so closely, and refuse to rejoice? If we ask God to teach us the song of praise, and to give us glad, rejoicing hearts, he will do so; for "whoso offereth praise, he glorifieth him."

"Praise the Lord, oh, my soul! and and all that is within me, praise his holy name!"

## Youths' Column.

London Christian World.

### The Morning Psalm.

MARIANNA FARNINGHAM.

"Read us a psalm, my little one,"
An untried day had just begun.
And ere the city's rush and roar
Came pouring through the closed barred door,
The family was hushed, to hear
The youngest child, in accents clear,
Read from the Book. A moment's space—
The morning look died from each face—
The sharp, keen look that goes in quest
Opposing force, nor brooks defeat.

"I will lift up mine eyes," she read,
"Unto the hills." Who was afraid?
What had that psalm of pilgrim life
To do with all our modern strife?
"Behold, he that doth keep Israel keep
Shall neither slumber, nor shall sleep.
The Lord thy keeper is, and he
The shade on thy right hand shall be;
The sun by day shall not thee smite,
The moon shall hurt thee not by night."

And the child finished the old psalm.
And those who heard grew strong and calm;
The music of the Hebrew words
Thrilled them like sweet remembered chords
And brought the heights of yesterday
Down to the lowlands of today,
And seemed to lend to common things
A mystery as of light and wings,
And each one felt in gladsome mood,
And life was beautiful and good.

Then forth, where duty's citation call
Was heard, the household hastened all,
In crowded haunts of busy men,
To toil with hook, or speech, or pen,
To meet the day's demand with skill.
And bear and do, and dare and will.
As they must, who are in the strife
And strain and stress of modern life,
And would succeed, but who yet hold
Honor of higher worth than gold.

These are the days of peace, we say,
Yet fiercest fights are fought today;
And those that formed that household band
Had need of strength, that they might stand
In firmness and unruffled calm;
Has sweetly did their morning psalm
Amid the clamor loud and long,
Like echo of a once-loved song,
Nerve to their hearts and make them strong.

At close of day they met again.
And each had known some touch of pain,
Some disappointment, loss or care,
Some place of stumbling, or some snare.
"And yet the psalm is true," said they,
"The Lord preserveth us always;
His love were rife in days of yore,
And from this time and evermore,
If skies be bright or skies be dim,
He keepeth all who trust in him."

### Bible Answers.

A happier illustration of the wonderful character of the Bible, and the facility with which even a child may answer by it the greatest questions, and solve the sublimest of mysteries was perhaps never given, than at an examination of a deaf and dumb institution, some years ago, in London.

A little boy was asked in writing, "Who made the world?"

He took the chalk, and wrote underneath the question,

"In the beginning God created the heaven and the earth."

The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow as he wrote,

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third was proposed, evidently adapted to call forth his most powerful feelings into exercise, "Why were you born deaf and dumb, when I can hear and speak?"

"Never," said an eye-witness, "shall I forget the look of resignation which sat upon his countenance as he took the chalk and wrote,

"Even so, Father; for so it seemed good in thy sight."

### The Traveller's Palm.

Among the great variety of palms in the East is one known as the Traveller's Tree. It has a graceful crown of broad green leaves, arranged at the top of its trunk in the shape of a fan. The leaves are from twenty to thirty in number, from eight to ten feet long, and a foot and a half broad. The name of "traveller's tree" is given on account of its affording at all times a supply of cool, pure water upon piercing the base of the leaf-stalk with a spear or other pointed instrument. This supply is owing to the large, broad leaves which condense the moisture in the atmosphere, and from which the water trickles down into the hollow where the leaf-stalk joins the stem. Each of these forms a little reservoir in which water may always be found. This property of absorbing the moisture is possessed in almost as great a degree by the banana. The leaves are used to beat the roots in cases of fever, on account of the amount of water they contain, and the main stem is full of small chambers filled with water, which has been distilled by the smooth, cool leaves of the tree. The leaves are also used for thatching and for lining the hut; the bark is beaten out flat and forms the flooring, while the trunk supplies timber for the framing and planking. Quantities of the fresh leaves are sold every morning in the markets, and take the place of plates and dishes. At the New Year's festival and upon some other occasions, the *fatta* or meat killed at these times is always served up, together with rice, upon pieces of the "traveller's tree" or the banana; a kind of spoon or ladle is also formed by twisting up part of the leaf and tying it with the tendrils of some climbing plants.

### Sea Grandeur.

There is a peculiar charm about the sea; it is always the same, yet never monotonous. Mr. Gosse has well observed, that you soon get tired of looking at the loveliest field, but never of the rolling waves. The secret, perhaps is that the field does not seem alive; the sea is life-abounding. Profoundly mysterious as the field is, with its countless forms of life, the aspect does not irresistably and at once coerce the mind to think of subjects so mysterious and so awful as the aspect of the sea does—it carries with it no ineradicable associations of terror and awe, such as are borne in every murmur of old ocean, and thus is neither so terrible nor so suggestive. As we look from the cliffs, every wave has its history, every swell keeps up suspense; will it break now or will it melt into that larger wave? And then the log which floats so aimlessly on its back, and now is carried under again, like a drowning wretch—it is the fragment of some ship which has struck miles and miles away, far from help and all pity, unseen except of heaven, and no messenger of its agony to earth except this log, which floats so buoyantly on the tide! We may weave some such tragic story, as we idly watch the fluctuating advance of the dark leg; but whatever we weave the story will not be wholly tragic, for the beauty and serenity of the scene are sure to assert their influences. O mighty and unfathomable sea! O terrible familiar! O grand and mysterious passion! In thy gentleness thou art terrible when sleep smiles on thy scarcely quiet heaving breast; in thy wrath and thunder thou art beautiful by the light of rising or of setting suns, in gray dawn or garish day, in twilight or in sullen storms of darkness, ever and everywhere beautiful; the poets have sung of thee; the painters have painted thee; but neither the song of the poet, nor the cunning of the painter's hand, has more than caught faint reflexes of thy incommunicable grandeur, and loveliness inexhaustible.—*Blackwood's Magazine.*

### The Lamb of God.

The most significant and remarkable type introduced into the divine ordinances as well as into Israel's history and ritual, was the Lamb. It even meets us at the threshold of Paradise, in the sacrifice of Abel, as an object particularly acceptable in the sight of God. Later, the Lamb, with its blood, consecrates the commencement of the history of the Israelites. The sprinkling of the doorposts with the blood of lambs was the means of Israel's preservation in Egypt from the sword of the destroying angel, and the departure of the people from Pharaoh's house of bondage. From that time the Lamb continued to be the most prominent figure by which God typified the future Messiah to the children of Abraham. Henceforward it acquired an abiding footing in Israel's sacrificial rites in general, and in the yearly passover in particular. In the latter, each house was enjoined by the Mosaic law to bring a male lamb, without blemish or infirmity, to the sanctuary, there solemnly confess their transgressions over it, then bring it typically burdened with our sins, to the court of the temple to be slain; and after it was roasted, consume it entirely in festive communion, with joy and thanksgiving to Jehovah. That which was so prophetically typical in this ceremony, was so apparent that even the most sinful mind could not mistake it. Every one who was only susceptible of that which was divinely symbolical, felt impressed with the idea that this divine ordinance could have no other aim than to keep alive in Israel, along with the promised Deliverer, the confidence and hope in him.

John the Baptist appears in the wilderness; and the first greeting with which he welcomes Jesus, which was renewed whenever he saw him, is "Behold the Lamb of God which taketh away the sin of the world!" thereby directing the attention of the whole world to Jesus as if there were thence forth nothing else worth seeking in hell or in heaven than this Lamb of God, and by so doing he certainly directs us to the greatest and most beautifying of all the mysteries, and to the pith and marrow of the entire gospel. For if Christ had been only the "Lion of the tribe of Judah," and not at the same time the "Lamb," what would it have availed us? As the Lamb he is the desire of all nations, the star of hope to the exiles from Eden, the sun of righteousness in the night of sorrow to those whom the law condemns, and the heavenly lamp to the wanderer in the gloomy isle of death.

## Letter Drawer.

*Br. S. A. Chaplin:*

As Brother J. C. Jones of Mt. Joy, Scioto Co., Ohio, wishes to hear from those ministers to whom I sent THE RESTITUTION, I thought I would forward this letter. Brother Conrad is a minister of excellent character.

Yours in hope,
J. P. WEETHEE.

NEWISBURGH, Ross Co., O.

*Rev. J. P. Werthee:*

Almost one year has elapsed since I saw you. When we parted I felt that the time would come when we should meet again, (if not in this world as mortals) and reign with Christ in the age to come.

Shortly after I arrived at home from Jackson I sent a card to THE RESTITUTION requesting them to send me a sample copy, which they did at once. I read it with care and became deeply interested in the doctrines therein advocated, with few exceptions. The paper came during the last winter. Your articles were examined first. I feel safe in saying that I obtained more Scriptural knowledge by reading that paper six months than all others in former life. I saw a notice from your pen stating that you were sending a few copies to persons out of your money, hoping it might do good; if the paper was continued by you to me, please let me know, for I am now prepared to pay for it, and I wish to send the money to you if you were the giver, if not, I will send it to the agent of THE RESTITUTION. I would have sent it long ago, but I was much cramped during the six months past.

The paper has been discontinued and I am lost without it apparently. I feel that I have lost some of the important links of your chain on the British phase of the Eastern Question. Dear Father it is because I love you that I venture in your presence with my imperfect pen, but I know your Christian heart will make all the allowance that charity may suggest. I am firm in the belief that Christ will reign upon this earth and that the "little flock" will be made "kings and priests" and that they "shall reign with him a thousand years." I believe in the utter destruction of the wicked and the devil also, and that there will finally be no more curse. God is the author of all life and no life can be continued beyond his will. I can see no reason why any being should continue to live unless that being should live in harmony with his divine law of love. O how my mind has been liberated within the last year! "God is love," and I feel that he will give all men a fair trial for life. By the grace of God I am willing to forsake the creeds and commandments of men and follow Christ. Brother pray for me that God through his Son may bless me that I may understand the Holy Word and wait for the coming of the Lord. I sometimes feel that I am all alone. I have been talking privately to some of the ministers near me and they seem to be astonished at me, but when we investigate they appear to be confounded or at a loss to sustain their immortal soul doctrine, state of the dead and the kingdom of God. But as for me whereas I was once blind I now see. If you feel it your duty let me hear from you. Yours in love,

OLIVER COONROD.

*Editor Restitution:*

Let me say to the dear ones scattered abroad that I am still in the vineyard of my Master proclaiming the good news of a coming kingdom to a dying race. And as I have noticed a short article from my old brother, J. F. Wagoner, from my old home where I first heard the gospel preached by Wagoner, Shaffer and H. Corbaley. He stated that he baptized two at this our old home. When I saw the article my mind was carried back afresh to the good times we used to have then, but it brought on sadness to think that we were now so far apart; and some have fallen asleep long ago; others have become cold in the faith and are gone back to the world; others are rich in this world's goods, and care nothing about Christ's coming and kingdom. But after all my mind was refreshed with the cheering words of Brother Wagoner, and I could rejoice with him. On the second Sunday in August I met with the dear saints on Lightning Creek in the neighborhood of Brother Parr and Baker, where Brother Z. Gower used to preach years ago; but now he is fallen asleep in Jesus and is buried in the state of Texas to wait his call from on high when Christ comes. But to return to what took place at our meeting on the second Sunday. At 11 o'clock after I had spoken to a well-filled house perhaps 70 were seated and dismissed to meet at 4 p. m., for sisters came to me one after another, and demanded that I should baptize them. After the four o'clock service we repaired to the water at Lightning Creek, and there in company with a large concourse of people we buried those four sisters by baptism into Christ, raised them up to walk in newness of life. This brought back the good and happy days of old when brethren were all alive to the truth. May God bless and keep these four young sisters in the straight and narrow way that leads unto life, that they may never bring a reproach on the cause of God nor on themselves. While old members are growing cold and care but little for the truth of Christ or his cause, never has there been a time when the people were so eager to hear the true character of God vindicated, that he gave his only begotten Son to die, and, as a true, dear, loving Father cares for all of Adam's children. He said to our old Mother Eve, that the seed of the woman should bruise the serpent's head, Gen. iii. 15, 16. He said to Abraham that because he had obeyed his voice in the offering of his son, that his seed should possess the gates of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Gen. xxii. 15-18. What was God's word to Abraham? That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation. Hebrews vi. 16-18; also Gen. xxii. 15-18; read Isa. xiv. 22, 23. I have sworn by myself; the word is gone out of my mouth in righteousness and shall not return, that unto me every knee should bow and every tongue shall swear. Read Phil. ii. 10; Rom. xii. 11; Rev. v. 13. Read Romans ii., the entire chapter, but especially verses 25-31. Now brother when we make the Adamic death the end of all except baptized believers, what stress do we lay on God's promise, and word and his oath to the patriarchs. Let me preach the same gospel that Paul said was preached to Abraham. Gal. iii. 8. Brethren pray for me that I may keep my head above the cares of this world and continue faithful till Christ comes, is my prayer for Christ's sake. Amen.

JOHN MOORE.

HESPERIA, Mich.

*Editor Restitution:*

I wish to offer a word in reply to Brother J. A. Root's article published in THE RESTITUTION of August 1, it being a stricture on another article headed, "The Rich Man and Lazarus." Not that the author of the former article is able to reply, but that the position may be better understood.

1. Without controversy this account of the rich man and Lazarus is a parable. A parable is a fable or a fictitious account to illustrate a truth. The caricatures in a fable or parable always represent something else. In this parable the rich man represents the Jews, and Lazarus represents the Gentile nations. So in the real we always have before us nations and not individuals. First we have a nation that is rich in religious privileges and second we have nations that are destitute of religious privileges. The two "improbabilities" which the brother speaks of are not improbabilities. The Gentile nations cannot and will not be robbed of their religious privileges. The request, "send Lazarus" is the same as send the Gentile nations into this place or condition. God will not do it; his plan is fixed, that they shall enjoy the religious privileges that they formerly have been destitute of. And it is also the fixed purpose of God to punish the Jewish people nationally for their great sin. God has also a fixed time for this punishment, until the fulness of the Gentiles be come in. During that period of time that people were blinded, which is a direct judgment of God.

Can the Jews be restored to their former religious privileges before the appointed time? By no means. God hath consigned the religious people to a national and a religious death. The nation did die and we have the date of its death: A. D. 70. The nation was then buried among the nations of the earth by being absorbed by them. The eminent Dr. (Ill) says, "They (the Jewish nation) have been in torment ever since the destruction of their city." The masterly hand of Paul sheds a flood of light upon the true condition of the nations as they have been the past 1800 years. See Rom. xi. One sentence describes the situation, "Now if the fall of them be the riches of the world and the diminishing (decay or loss, margin) the riches of the Gentiles: how much more their fullness" (restoration.) How very plain it is, the fall or death of the Jews becomes the riches of the Gentile world. While the rich nations go down, the poor nations arise. This is shown in the parable by one man going down while another arises. If they do not change places they change position very materially. This fallen condition of the Jews is considered or represented to be in a state of death by the same apostle, for he says, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead."

The preaching to the Jews by the apostles and the conversion of 3000 Jews on the day of Pentecost, does not effect the parable at all, because the nation at that time was not dead. There were forty years from the baptism of Jesus to the destruction of Jerusalem that God put forth much effort to save them; but when they crucified the Son of God their doom as a nation was sealed. But God in his great mercy saved all the individuals out of the nation that would be saved. Nor would the saving of an individual Jew destroy the parable at all. It is the nation that is punished and their condition fixed because of unbelief. Nor would the loss of individual Gentiles effect anything, for the Gentile nations are to enjoy and will enjoy privileges from which the Jews were cut off. Every attempt to individualize in regard to this matter only darkens the minds and produces confusion. When we look upon it in its true and nation light, then we have Bible truth coming in from every way to support it.

WM. G. WELLS.

KEWICK, Sept. 5, 1883.

*Editor Restitution:*

I take my pen in hand this morning to comply with your request to write you through the paper. I bless God this morning that it is well with me. I am getting over my hurt that befell me on the 14th of March, though I have not had a boot on my foot since that date. I have been in Michigan about a year and made the happy acquaintance of many kind brethren and sisters in the Lord. I return you my sincere thanks for your many favors to the old pilgrim. Dear friends let us so live that we may share in the throne and the priesthood of the risen Savior.

"Who they are it is not for us to inquire. Hidden at present from mortal eye they will one day be owned and made manifest before an assembled world, as the best, the noblest, the most Christ-like souls earth with all its discipling and heaven with all its love can fashion and bring forth. Lawful enough it may be for us in the daily Christian intercourse of life, with whose prayers we mingle ours, and with whom we share the fellowship alike of Christian effort and of church communion, all belong to that blessed company, for in the absence of evidence to the contrary, it is not fitting that we should form any other judgment. But it is not really so. Only a part are chosen to honor. For God's elect, did we know them, would be found even now worthy of their name, and very different from those who only perplex by their folly. Loving, truthful in their lives and unselfish; broad in their sympathies, candid in their judgments, honorable in their lives, and humble in the estimate they form of themselves. These, the true sons and daughters of the Highest, will one day issue from the obscurity in which it pleased God as yet to hide them, and they shall walk in white, for they are worthy. From deepest poverty and peasant's huts, from lonely prisons great souls, of whom the world knows nothing, will then come forth, a multitude which no man can number and stand confessed God's own nobility, the aristocracy of the kingdom of God. That the rest of the professing church will be saved I doubt not; for to be saved is one thing, but to be honored of God and of Christ is quite another thing. To be forgiven is much; but to hold rank among the sanctified is far more. The one is not unfrequently found in combination with the ambitions of this world; the other, even now has no heart-felt affinities with anything that does not more or less bear on the world that is to come." Amen. I remain your aged brother in Christ, going to 76. My address in the future will be Keswick, Oct., Can.

ELDER W. DEVENZELL.

### To the Brethren in Michigan.

Those desiring to attend the conference at Raisin Centre, October 12-14, can get a reduction of one-third the railroad fare on the G. R. and I. to Sturgis, and on the L. S. and M. S. (main line and Jackson branch) to Raisin Centre or Adrian, by applying at once to the undersigned for delegate orders.

In the conference notice the typo make me say that Raisin Centre is at the crossing of the L. S. and M. S. with the Wabash, St. Louis and Pacific when it should read, "at the crossing of the Jackson branch of the L. S. and M. S." etc. The crossing of the L. S. and M. S. main line with the W., St. L. and P. is at Adrian.

Address for delegate orders,

H. S. MILLER,
Meadon, Mich.

### CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase, 5. The Hebrew phase, 6. The American phase, 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. These powers are traced in history to the present time. All the great national issues are fully investigated.

If all that are interested in these great and most sublime topics will aid, they will be issued immediately. They will be printed and bound in a form that will do credit to the vastness of the subjects, and put to subscribers at prices quite reasonable. The books will contain about 500 large royal 8vo. pages each.

J. P. WEETHEE,
Millfield, O.

### ANNOUNCEMENTS.

The Church in Michigan will meet in Quarterly Conference (the Lord willing) with the church of Raisin at their place of meeting one and one-fourth miles from Raisin Center, Lenawee County, Mich., commencing Friday evening, October 12, 1883, and continuing over Sunday. Able speakers are expected to be in attendance to preach the Word. A cordial invitation to attend is extended to all, and particularly the brethren of this and adjoining states. Raisin Centre is at the crossing of the L. S. & M. S. R. R., and the Wabash, St. Louis & Pacific. Passengers will leave the cars at Raisin Centre. Those coming from the west on the main line of the L. S. & M. S. in the afternoon can arrive at Raisin Centre in time for the evening meeting by making close connection at Adrian with the W., St. L. & P. An effort is being made to secure reduced rates on the railroads, the result of which will be announced as soon as possible. The brethren in Michigan are urged to make a special effort to attend this meeting.

H. S. MILLER, Sec.


RENTAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Berke Hall, corner of Case and Woodland aves., will until further notice, hold their meetings at Gelten's Hall, corner of Woodland ave. and Ohio st. All are invited.

Notice.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, manages as Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

Notice—Cincinnati, O.—The Advent Congregation meets in Lenert Hall, No. 258 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 180 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

## When Shall These Things Be?

—BY HENRY BOWMAN.—

A treatise on the Divine Times and Seasons, showing also the metaphorical relationship existing between the first Pyramid of Ghizeh, and that on the Great Seal of the United States, which not only gives the time, but also the Gentile location of the "earthen or Man's age" of the mystery, and proving from the Divine word that this last age (dominion) forms the last or latter days, as often alluded to in the Scriptures. 90 pages, paper cover, price 25c. Send to this office for it.

## A LETTER to a FRIEND.

—BY MRS. C. C. WOODRUFF.—

This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is too well known to need comment. 24 pages, price 10c., 2 copies 15c., 25 copies $1.

## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 240 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### COMING AGE—ITS PROXIMITY. No. 124.

*Exposition of Rev. xi. continued—Resurrection of the witnesses—Their ascension—The earthquake—Fall of the tenth part of the Great City. Seven thousand persons (names) killed—The result.*

Vs. 13, "And in that hour there was a great earthquake, and the tenth part (ward) of the city (πόλις) fell; and there were killed in the earthquake seven thousand persons (names of men seven thousand); and the rest were affrighted and gave glory to the God of heaven." Here John terminates the rehold of his noted vision of the two witnesses. Does this verse follow the twelve in point of chronology? We answer, No. Why then does it not occupy its chronological place (between verses 7 and and 8)? A careful reading of the chapter will suggest the reason. The unity of the subject is followed and not the chronology. The witnesses attract the prophet's special attention. He keeps his eye and pen upon them through the period of their prophesyings (1260 years), their war with the infidel beast, their death, their exposure in the street of the great city, their resurrection and their ascension. Having disposed of the witnesses, he is prepared to narrate the events which caused such great results; the effect, their cause. The earthquake now demands our notice.

Vs. 13. "And in that hour." In what hour? In the hour, or period, in which the witnesses were about to finish their testimony; the hour of God's judgment on the harlot, Rev. xiv. 7, xvii. 2; a period set apart for that special work, to raise up and prepare the beast from the abyss, as the executioner of God's judgment, Dan. vii. 1-9. In that hour "There was a great earthquake," a symbol earthquake, such as John often sees and describes; a political revolution; one that involves the altar and the throne. These mortal revolutions do to church and state what physical earthquakes do to mineral objects. Islands are sunk; others are thrown up. Cities are thrown down or divided; forests are prostrated; man and beast become the subjects of its wild diversions. In a similar manner human as well as divine institutions are involved in the symbolic earthquakes. This earthquake was seen in a vision; it was, therefore, symbolic. It was a civil convulsion.

Its effects: 1. "The tenth part of the city (the great city, Babylon) fell." This is very readily explained. Papal Rome, or mystic Babylon, had a national church (ward) in each of its ten kingdoms. One of these national churches is overthrown, the tenth of the city is consequently overthrown. To this division the earthquake is principally confined. Other portions of the city are involved, but do not fall.

2. "And there were killed in the earthquake seven thousand persons. The originalis as follows: Καὶ ἀπεκτάνθησαν ἐν ὀνόματι ἀνθρώπων ἑπτακισχίλιοι τῷ σεισμῷ, and were slain in the earthquake (from σείω to shake, commotion); names of men seven thousand, ὀνόματα, decorative of ὄνομα, name, title, fame, renown; the name of a thing. The original does not say persons; simply the names of men. If the men were literally slain ἄνδρες would have been omitted. It was a convulsion in which all distinctions of rank, all titles of nobility and honor were abolished, and this work was accomplished by the beast out of the abyss. Old institutions of church and state are buried beneath the elements of this infidel convulsion. We say, infidel, for it was a deadly enemy to the altar and the throne.

Two features of identification should be carefully noted: 1. "The tenth part of the city." 2. "The names (ὀνόματα) of men seven thousand, not the men, only their names or titles. It is what we should anticipate when the corrupt masses have the sway. Their jealousy of the higher classes and titled nobility is so great that their first effort, when in authority, is to enter upon the process of levelling all honorary distinctions.

Has this earthquake its record in profane history? We do not hesitate to answer in the affirmative. What event do we consider its fulfilment? We have already stated: The French Revolution. But little more is required than to make the application.

Considering that Rev. xi. 1-13, describing the temple and city of God and the two witnesses, is the key chapter of the Apocalypse, we have been careful to explain item by item. We have not written, however, a tithe of what its subjects demand. Events, covering more than twelve centuries of eventful history, during which the witnesses prophesy in sackcloth, should claim our thoughts and our warmest sympathies. Their closing work claims our special attention. Their conflict with the beast of the abyss, who can read its delineation without a tear? The events that gave rise to a convulsion which shook every throne in Europe, claim absorbing interest. They form the introduction of the Judgment age (Dan. vi., Rev. xvii, xviii). God begins his national judgments on the harlot, the corruptor of nations. This work will progress till Messiah shall reign King of kings and Lord of lords. He must reign till all enemies are subjugated. The French Revolution now claims a brief supplementary review.

1. The ruling spirit of that revolution was atheism. This we have already shown. No other visible human agency could have accomplished that special judgment mission. It required a power behind and hostile to the French altar and throne. None but an infidel power could fill such an office. God used that power, as he made use of Pharaoh in ancient times. God may execute his judgments by whatever agents shall best suit his purpose.

2. That power came from the corrupt masses. No others could have accomplished the work. That the French Revolution originated with these elements is a matter of history. The mobs of Paris and all large cities were composed of the "Sans Culottes," corrupt, uneducated men and women, very truly the dregs of society, those of the most abandoned character.

3. They formed a civil power. A beast symbolizes civil rulers. These civil rulers came out of the lower classes, the "Abyss." They were at first little else than a mob. The forms of the Revolution were *a.* Monarchical; *b.* Republican; *c.* Democratic; *d.* Militarily.—*Theirs.* The uprising elements swept away the Altar and the Throne and put in their seats rulers. These gave way to an atheistic democracy, which was overthrown by a military despotism.

The constituent Assembly made the first national attacks. Under the National Convention the witnesses were slain, exposed, and were resurrected. Perhaps their slaying should be considered the last act of the Legislative Assembly. After abolishing all titles, civil and ecclesiastical, they passed the act suppressing all religious communities. Here the French Church, one tenth of the city fell, and the witnesses in that ward are slain. Public worship ceased. When did this decree pass? April 6, 1792. How long did it remain in force? Till October 6, 1795. When the Constitution of the Convention was adopted. During that interval France was without a church, without priests, and without any legal or visible "officiating" witnesses. They were not banished, they were in the ward; dead and exposed. How long did this interval? From April 6, 1792 to October 6, 1795, 3 years and six months. This we have shown more fully in another place. The Constitution restored the French Church and allowed the true witnesses a more exalted position. From hades they arose to heaven. Their degradation and exaltation are to be interpreted in the same manner as Christ's language to Capernaum, "And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell (hades)." Matt. xi. 23. Reverse this and you have the case of the witnesses. See also Isa. xiv. 13-15; Jer. li. 53; Amos ix. 2.

Their exaltation is still progressing as the judgment scenes progress. The Scriptures are freely circulated through France and ministers are teaching the unadulterated Word. The ascension has required time. It is not with bodies of people as it is with individuals. More time is required. The ascension of the witnesses is measured by the scale of the vision; their prophesying, conflict, death, exposure and resurrection were progressive acts consuming more or less time; so it is with their ascension. So far we have applied the same scale. The laws of symbolization require this, to do otherwise would violate the obvious scope of this entire prophetic vision.

We have now completed the history of the witnesses; and with it close the events of the sixth trumpet. The agents of the closing era of this trumpet are very remarkable. They are agents of God's executive justice, raised up for a special work as was Pharaoh of the Hebrew captivity. Where would have been the French church and Romanism today, had it not been for the French Revolution? The harlot, till the embryotic state of that Revolution had commenced had the entire control of France, and in some degree of all Western Europe, the territory of the Latin Empire. French infidels took away her royal support and laid one tenth of her city in ruins. Infidelity alone could accomplish such a work since the church and state were united.

The great truth which we have labored to demonstrate is the following: 1. The Revolution was an act of God's executive judgment on the Papal Apostasy; 2. A power was raised up for that special purpose; 3. None but an infidel power could accomplish such a work, since royalty and apostacy were united; 4. It was proper that judgment should commence with the harlot that corrupted the nations, and, afterwards extend to the nations that drank of her wine, and sustained her in her corruptions (these national judgments belong to the seventh trumpet, Rev. xi. 18); 5. In these ecclesiastical and national judgments are fulfilled the judgment events of Dan. ii. 44, 45; vii., xii.; 2 Thess. ii. 7, 8; and Rev. xiv. 7-9. Please read again the passages here named. 6. We have here traced a series of events that extended into the judgment age (national judgments); 7. That period, as we have before stated, is a period between the 6th and 7th trumpets, called "Quickly," "Today," "voice of the seventh angel." 8. It is an extraordinary period, because of its extraordinary agents and their missions; 9. It is the vestibule of the coming age, a period of preparation as well as execution, when the Son of God and Satan put into the field their final recruiting officers; 10. It is the period when "is finished the mystery of God according to the good tidings which he declared to his servants the prophets." Rev. x. 7.

Mystery sometimes denotes the gospel. Here it carries out its full and legitimate meaning. Many declarations of the prophets have been obscure, especially those that concern the Hebrew and Gentile races. Paul says, "For I would not, brethren, have you ignorant of this mystery lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, even as it is written, There shall come out of Zion the Deliverer, he shall turn away ungodliness from Jacob: and this is my covenant unto them, when I shall take away their sins. Rom. xi. 25, 26. The period into which we have now entered will fully solve this mystery. A dark pall hangs over the nations. Their treatment of the Hebrew. Their returning of that people to the land of their fathers. Their future, relative to the nations. Christ's preparatory work for his return; these with many other mysteries will then be solved in the sunlight of the coming age.

J. P. WERTHNER.

### THE TWENTY-FOURTH COSMIC LINE.

In my last article on the "Nineteenth Cosmic Line" I endeavored to give the reader a hint of the harmonic arrangement of the Scriptures according to the law of numbers and to show him that God's Word is weighed and measured" and that the law of it is "laid to the line and the plummet." I am aware that it is a difficult subject, but I am also aware that many of my readers are not babes," who need to be fed upon "the milk of the Word." Moreover I am strongly impressed with the conviction that the "time" of which Daniel spake has arrived, when "those who think will understand" that is if "they think the thoughts of God" and not of men, and when "many are being taught" and "comprehension is being enlarged," and we must not be surprised if God chooses unexpected and very humble instrumentalities and agencies through which to work his will in his Word. Remember the answer of Amos the prophet when the wicked king Amaziah told him he was not wanted in Israel but to go and prophesy in Judea. "I was not a prophet nor a son of a prophet but I was a goat-herder and a pruner of sycamore trees and the Lord took me out of the flocks, and the Lord said unto me, go and prophesy unto my royal people Israel; and now hear ye the word of the Lord."

And now let us hear what he says in his law as measured and weighed by the 24th cosmic line.

Gen. xix. 24. "And the Lord rained upon Sodoma and Gomorra brimstone and fire from the Lord out of the heavens." A type Peter tells us of another and a final judgment by fire.

Again, Ex. xix. 24. "And the Lord said unto him (Moses), Go, get down and come up thou and Aaron along with thee. But the priests (i. e. the Levites) and the royal people may not be compelled to come up unto God lest perchance the Lord destroy from among them."

Interpretation. Moses a mediator and a type of the true mediator Christ. Place: Mount Sina, a type of the true Mount Sion, the mountain of exaltation. The giving of the law that was to serve as schoolmaster to lead us to Christ and unto the true law of love upon which hang all the law and the prophets. Aaron the type of the true "royal priesthood" "the bride of Christ." Moses has been up once before he takes Aaron up with him. He goes after him. The rest of the priesthood and the royal people not to be compelled to go up lest God destroy them, (God will destroy rather than coerce the will). God does not want an unwilling coming unto him. What do Moses and Aaron go up for? To receive a beneficent law for all those who do not go up. What will the royal priesthood go up into the mountain of exaltation with Christ for? To receive the age-lasting or "everlasting gospel" and the law of it. What will happen then? "The Lord God the King of the Hosts (the abilities) of the Beloved will give a spoken word to those who are preaching the gospel with great ability, to divide the spoil even in the timely season of his house." Psalm (lxvii. 12, 13, Sept., lxviii. C. V.)

Again, Lev. xix. 24. "And in the fourth year will all its fruit be sanctified, a praise unto the Lord." Read the context and you will see that this is an injunction as to how his people shall do when they come into the land of promise. Interpretation: The old entering into the land a type of the final entering in. The old entering in under Jesus (Joshua). The planting years of the tree entering in typical of periods in the time of the final entering in. According to type there would also seem to be a great subdivision of the millennial 1000 years first into four periods of 250 years each, according to these four years of the first taking possession of the inheritance at the end of which final fourth all the fruit of every tree of the planting will be a praise unto the Lord. Then other subdivisions according to other types.

From this point on, the correlation of the number seems to be different. But of course all the numbers, from 1 to 24 in some way correlate with the consummation number, 24. There is no nineteen, twenty-four in the Book of Numbers. Let us look for other correlations which harmonize with what we have already developed. Numbers i. 24, reads (and their review) "for the sons of Jouda was according to their kinship, according to their houses, according to the houses of their patriæ, according to the numbers of their names (see Apocalypse), according to their head, (the term applied to the Christ in the new covenant Scriptures) namely every male from twenty (2nd conjunction) years of age and upward, every one, namely, who goes his way to the host" (that is to the ability God and Christ gave him).

Again, Numbers vi. 24. "May the Lord have blessed thee and watched to keep thee" (to that day).

Again, Numbers viii. 24. "This is for the Levites. From twenty-five years of age and upward they will go in to do work in the tabernacle of the testimony." Remember the Levites served the royal priesthood.

Again, Numbers xii. 24. "And Moses came out (of the tabernacle) and spake unto the royal people the spoken words of the Lord, and gathered together seventy men from the elders of the royal people and stood them in a circle about the tabernacle." For the interpretation see Apocalypse "the elders about the throne." "The tabernacle of the testimony in heaven." Christ's appointment of "the seventy," etc.

Again, xiii. 24. "And they came as far as the valley of the Grape Cluster and they cried it and they cliff therefrom a branch and a ripe cluster of the grape and bore it upon carrying-poles, and from the pomegranites and from the figs." Interpretation: Fruits in their season and order. "Christ the first-fruits; after that, those who are Christ's at his coming," etc.

Again, Ex. xix. 24. "And the Lord said unto him (Moses), Go, get down and come up thou and Aaron along with thee. But the priests (i. e. the Levites) and the royal people may not be compelled to come up unto God lest perchance the Lord destroy from among them."

Who of these spies afterward entered into possession of "the Valley of the Grape Cluster" and who chose "Mount Ephraim" for his possession? Joshua (Jesus) and Caleb. Who are these typical persons? Let the Word answer as to Caleb. Numbers xiv. 24, "But my servant (child), Caleb, because another spirit was in him, I will lead him into the land into which he hath entered and his seed will inherit it." Is he not Paul's true Israelite?

Again xvi. 24. "Speak unto the synagogue saying, withdraw ye in a circle from the synagogue of Kore." Interpretation: How often God's people are told that they will see the destruction of the rebellious and wicked. When? Read the purport of the 24th cosmic line throughout the Word, the outcome of the blessing and the curse. I might multiply this search, but I will not further tax the patience of my readers and will close with the exhortation of the "Wise Man" who is the type of the truly wise man, and with two cosmic pictures of cities so-called.

Proverbs (Parables) of Solomon xxiv. (Septua.) 24 (xxx. 1 O. V.) "O Son fear my words, and when you have received them repent. Thus saith the man unto those who have faith in God and I pause."

Apocalypse xviii. 24. "And in it (Babylon) was found the blood of prophets and saints and of all those who have been slain upon the earth."

Apocalypse xxi. 24. "And the nations will walk by the light of it, and the kings of the earth will bring their glory into it" (Jerusalem the Holy).

The one "weighed and found wanting," the other "weighed and found equal with righteousness."

And the cosmic line of all these types and pictures to find to be the twenty-fourth. CHAS. GARDNER.

## Selections.

### THE STARS AND THE PROMISES.

CONCLUDED.

Such are some of the points of similarity between the star and promises. We will mention some contrasts. Very often the excellency of divine things is more fully brought out in this way than ever in any other. We are ignorant of what the stars really are, or of what is in them; but, as believers, we know what the promises contain. They are full of blessings—are the channels for God's mercy to flow to us; the mirror to reflect God's beauty; and the instruments to change us into his likeness. The duration of the stars may be limited. Whether such passages as 2 Peter iii., Psa. cii. 26, Isa. xli. 6, refer to the starry heavens, we cannot positively say; but this we know, that whatever may change or pass away, God's word shall never pass away. "That endureth forever." The stars are silent as regards any words of kindness or comfort to the sinner. They proclaim God's glory; they tell of his wisdom, power, and greatness; but not a word comes from any of those countless orbs which whispers words of comfort to the mourner. But how eloquent and animating are God's promises! They speak tenderly to the guilty and the wretched; they beget hope in the despondng mind, and strengthen the heart to bear, to suffer, or to dare as circumstances may require.

A person may spend a lifetime studying the stars, and be lost forever; but he who believes God's promises will be saved eternally. (1 John v. 9-11): "Great God! what have I been doing?" exclaimed one on his dying bed, who had spent many years in studying the satellites of Jupiter, and neglected his soul. "The Lord hath made with me an everlasting covenant, ordered in all things and sure, and this is all my salvation and my desire," said a dying saint who had made God's Word his delight. A man may study the stars for years, and remain in poverty; he may even be arrested for debt the day after he has discovered a new planet and "called it after his own name;" but he who gazes on the promises with the eye of faith, may take possession of all that he beholds, and thus become rich for time and eternity—"for godliness has promise of the life that now is, and of that which is to come." Yes, he may rise by the promises to him who uttered them joyfully singing, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee? My flesh and my heart faileth, but God is the strength of my heart, and my portion forever." To all this may be added the consideration, that while the study of astronomy is costly, difficult, confined necessarily to the learned few, and robbing them of many a night's repose, the study of the promises is free: here the simple shall not err, here the many—yea, all, are welcome to come, and all who come shall find rest to their souls; they shall be blessed with the blessing of Abraham.

Thus the heavens declare God's glory, and the Word reveals his grace. Looking at them both in connection, the deeply humbled and adoring believer exclaims, "What is man, that thou art mindful of him?" "I am poor and needy; yet the Lord thinketh upon me." He is filled with wonder at the vastness and tenderness of God's mindfulness as mirrored forth by the boundless and beautiful heavens, and triumphs in the thought that "He who sitteth on the circle of the earth, and meteth out the heaven with a span, hath said, I will never leave thee nor forsake thee," and calmly says, amidst all trials, changes, and deferings, "I wait on the Lord, my soul doth wait, and in his word do I hope."

In the former part of their observations we saw Abraham walking forth, gazing on the stars, and listening to God's voice. Some two thousand years after that solemn midnight colloquy, one of the patriarch's descendants was found in somewhat similar lonely circumstances, and enjoying also revelations of coming glories. A glance at him may serve to illustrate our subject and encourage our faith. The beloved disciple, who had leaned on his Master's bosom, at the close of one memorable Lord's day, stood in attention as rapt and profound as that of his great progenitor. Sights more glorious than the stars of heaven had passed before his eye, and words more wonderful than even Abraham heard had been poured into his listening ear. The lengthened vision was drawing to a close. The rush of angel's wings—the soundings of trumpets—the voice of mighty thunderings—the melody of innumerable harpers, no longer broke on his ear. The dazzling glories of God's throne, the overwhelming splendor of the New Jerusalem, no longer filled his eye; but one soft voice of surpassing sweetness yet spake to him, and as he reverently listened, one glorious object filled his soul. That voice said, "I am the root and the offspring of David, the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And, whosoever will, let him come, and take of the water of life freely." . . . "Write; these words are true and faithful." . . . "Behold I make all things new." . . . "He that overcometh shall inherit all things." . . . "He who testifieth these things saith, Surely I come quickly. Amen." The overflowing and longing heart of the favored seer replied, (and may all who lean on Christ, all who rest on God's sure word of promise, have grace to join him), "Even so, come, Lord Jesus." For then shall we see him in whom all the promises are; we shall inherit them, be satisfied with his likeness, and eternally praise the mercy which made the promises, and the faithfulness which fulfilled them.

When Jesus, who is the "morning star," shall be revealed, when "the day star shall arise," (2 Peter i. 19,) three things will be manifested as regards the promises of God; and of all these stars are used as figures in the sacred word. "All Israel shall be saved." Men have doubted whether those who have been wandering stars for so many ages will ever again, as a nation, revolve around a center, or shine in an orbit of beauty and holiness. But that God who spake to Abraham concerning his seed under the figure of the stars of heaven, spake thus concerning them in one of their seasons of national depression: "If these ordinances (of sun, moon, and stars) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. xxxi. 36. This is enough. God who made the stars hath pledged his word, and we wait in faith to hear him say, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "The Star must arise out of Jacob," the Deliverer must come to Zion, and all of God's promises to Israel be fulfilled.

"Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Isaiah xxv. 8, with 1 Cor. xv. 54. The body "sown in dishonor, will be raised in glory." The clod of dust will become a star. This "vile body will be fashioned like unto his glorious body," "when he shall come to be glorified in his saints." Then also "they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever;" yea, "shine as the sun in the kingdom of their Father."

While we live upon God's promises now, and rejoice in the present portion of strength and comfort which they bring to believers in Jesus, let us look forward and rejoice in hope of salvation of Israel—"our gathering together into Jesus"—the glory—the kingdom—the renewal of creation—and "God in all." "Then," says one, "our position will be found not so much in the promises, as wrapt up in the promiser." To inherit all things will be great indeed; but "I will be his God, and he shall be my son," is greatest of all. "Rejoice we then in God's Word as those that find great spoil;" but most of all let us "rejoice in hope of the glory of God."

Oh, for fellowship with the adoring Psalmist, as he surveyed the wondrous works of God, and exclaimed, "Bless the Lord, O my soul! O Lord my God, thou art become very great, thou art clothed with honor and majesty." His whole subject was before him, the heavens in their grandeur, the earth in its beauty, and all brought from nothingness by God's word of power. Providence supplying all, governing all, was contemplated. And then, the end—the glorious end—a renovated world, a redeemed creation blooming in eternal beauty; and amidst all these wonders and prospects—himself a speck, an atom, a worthless sinner, not overlooked, but cared for, called by grace, pardoned, blessed, comforted, consecrated to God now, and destined to his highest glory. With all this before him, what language so fitting to his lips or to ours who share his blessings and his hope, as "Bless the Lord, O my soul!" May the time soon come when, creation's groanings forever over, all God's works shall praise him and his saints, in whom his word has been fulfilled, eternally bless him. For this they are redeemed—a company "like the stars for multitude"—even to be the leaders of that song the chords of which shall be furnished by all the creation of God, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

"Now from the glories of his throne,
He bends to view this earthly ball;
Hears all, as if that all were one,
Loves one, as if that one were all;
Rolls the swift planets in their spheres,
And counts the sinner's lonely tears."

—*Lon. Quar. Jour. of Proph.*

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 10, 1883.


SOME communications, besides those specially noticed, are necessarily deferred to future numbers.

BROTHER WEETHEE has sent us four articles on "The Russian Phase of the Eastern Question." As he intends to issue in book form those numbers that have been printed under the head of "The Coming Age," and as we had four of these remaining unprinted at the beginning of this week, we have concluded to issue these at once before commencing withe the Russian Phase.

ARTICLES received: "The Kingdom of Christ"—a Divine, visible Monarchy on Earth Over all Nations, yet not of, this World—by William Lalng, of Edinburgh, Scotland; also, "Our Heavenly Inheritance," by Dr. E. C. Welch, Philadelphia, Pa., are both excellent articles and will appear next week. We are sorry to learn that Brother Welch was taken very sick with hemorrhage of the lungs the very evening he finished writing his article. Our sincere prayer is that God will bless him with a complete restoration to health.

FROM the subjoined note it will be seen that Brother D. Howard and some others have decided to go to Jerusalem. We certainly hope that the most abundant success may attend them. Jerusalem is now the grand centre around which the great events in the literal fulfillment of prophecy will revolve. One thing must be borne in mind. God will see that his word is fulfilled at the right time, and in the precise manner predicted. While we can neither hinder nor hasten the fulfillment of his word we can all work in the sphere his gracious providence assigns us as individuals. Jerusalem will never be decorated in her robes of glory till her King, Messiah, shall come. In Brother Howard we hope for an additional correspondent to THE RESTITUTION. Our readers are all anxious to know what changes are taking place, not only in Jerusalem, but throughout Immanuel's land generally. As to meeting Christ, saints in Jerusalem will have no advantage over others when the Lord comes. His angels will gather his elect from all parts of the globe. Whether living or dead all will be called to meet him in the air when the archangel's trump shall sound the summons. Meanwhile we can scarcely think of a position that anyone can fill that would be productive of more good than to accurately write out the current events as they transpire, in that field,—so rich in its past history—for the benefit of that large class that are looking for our Lord. We are thankful, indeed, to those already there, who have favored us with their welcome communications, and hope for a continuance of their favors. The report alluded to is not worth the space it would occupy.

*Editor Restitution:*

The enclosed report of a meeting held at 540 Washington St., Boston, appeared in one of the morning papers, Sept. 10, after my arrival here. You probably know that reporters are sometimes not very conscientious in regard to truth, especially when the person or party to be brought before the public is under the ban of public opinion, and especially in this true in religious matters. You may say also that several persons in Boston and vicinity have been making calculations for several years to go to Jerusalem and that two men with their families have concluded to go with me, and perhaps some more will. We expect now to sail from New York about October 13. Brethren and sisters pray for us that the God of Israel will take care of us on the way, and that we may be instrumental in doing something towards making "Jerusalem a praise in all the earth." I believe there is a great deal of work to be done in Jerusalem before it shall become the metropolitan city of the world, and if I shall be instrumental in "gathering out" one stone that is in the way, I shall have accomplished something, perhaps as much as the poor woman did who cast two mites into the treasury. Yours in hope,

DANIEL HOWARD.

BROTHER B. WILSON has replied to a correspondent as to the connection our baptism has with our belief of the gospel. "As both our future life, and our inheriting a part in the kingdom of God are absolutely made dependent upon our resurrection from the dead, it is divinely ordained that the very first act of obedience enjoined upon us as repentant, obedient believers in Christ, should be a "form of this doctrine." Paul teaches us, in an elliptical expression, that we are baptized for the dead—our baptism is emblematical both of the death, burial, and resurrection of Jesus Christ, as well as a most forcible representation of our own emergence from death and the grave through him, our glorified Redeemer. It is a fundamental principle of the gospel that eternal life is the gift of God, and that this life is in his Son. As death ends this present Adamic life, our future life in Christ is only attainable through the resurrection. As our birth brings us into the life that now is, so it is our resurrection that brings us into the life to come. The death state lies between these two conditions of life. As we pass out of the present life into death, so we must pass out of death before we can enter into the future life. Neither the natural life through Adam nor the spiritual life through Christ synchronizes with the intermediate death state. Our baptism is a grand pictorial illustration of passing into death, of being in the death state, and of being raised up to the new life. We are placed down into the water, we are, for a brief space, in the water, and we are raised up out of the water. Such a symbol can have no possible connection with the popular error of natural immortality. So it becomes a grand question with all whether they symbolized faith in God's dear Son as the Life-giver when they were baptized or not. And as to the form of baptism as a "form of doctrine" to decide whether sprinkling, pouring, or repeated immersions correctly symbolize a death, burial and resurrection. We leave all to decide the momentous question of perfect obedience to the requirements of our Savior.

Are ye ignorant that so many of us as have been baptized into Christ Jesus have been baptized into his death? Besides we have been buried together with him by baptism into his death, that like as Christ was raised from the dead by the glory of the Father, even so we also shall walk in a new life. For seeing we have been planted together in the likeness of his death, certainly we shall be also in the likeness of his resurrection. Rom. vi. 3-5, Macknight's translation.

On these texts Macknight says:—"So we shall also walk in a new life. The original phrase, *εν καινοτητι ζωης* is an Hebraism, and must be translated as I have done, after Beza. 'The new life in which believers are to walk, that is, in which they are to act and enjoy, is a new life after their resurrection."

Faith in Christ as the author of this *new life*, and baptism, as a form of doctrine emblematical of our transition into that new life are more important matters than many teach and believe. May the Lord give us understanding in all these things, and lead us in the way everlasting.

## Communications.

JERUSALEM, Aug. 27, 1883.

*Editor Restitution:*

Last Sunday was a big day in the valley of Jehoshaphat, for the Greeks and natives generally, it being the anniversary of the death, burial and resurrection of Mary the mother of God; or at least so says Mystery Babylon. No doubt some of your readers will be surprised to hear that the mother of Jesus has had her "resurrection." I must confess I was, but then we are liable to get behind the times "if we don't take the papers."

On the day above named I started for the Kedron, that I might witness the scenes that I had heard were to take place. So I started from our present home, one and three-quarter miles from the Joppa gate, and left Mrs. D. with my little family, she being a little un well, and not able to accompany me, and it is too hot to take the child so that all could go. Well, I arrived on the brink, looking down into the brook, outside the Stephen gate (or the traditional one) after crossing through the city. I saw before me "multitudes, multitudes in the valley of decision." I took a seat on a rock in the broiling hot sun, and viewed the scene. It was simply *grand*. Tents, booths, and people; with loud talk, yelling and laughing. I thought how different this scene to the one on that night so long ago, when the soldiers and those evil men came under cover of night to take and lead away to a mock trial and a horrible death, the best friend they had on earth, and the one who was able to give them eternal life. Again I thought of the night spent by him in prayer just below me. How he plead with the Father, with his face buried in the dust, for help to battle with Satan and the weakness of sinful flesh. Then I thought of the gathering time yet to take place in this valley; and again of how it will be filled up, and the one on the other side causing a very great valley when he shall come and plant his foot upon the mountain before me. Now I walk down to the brook—which is dry at this season of the year—and find a seat under an olive tree which looks to have stood the storms of centuries, and look back. The Turks and Turkish women are out in full force. They love to come out and see these Christians(?) make fools of themselves.

The side of the mountain I have just descended is filling up with people wherever they can find any shade, men by themselves, and women in their sheets. If it was on a dark night I would probably imagine myself in a land of "spooks," for many of them are sitting among the graves of Mohammedan dead.

Now the center of attraction is an underground church (so-called, just to the left of the road after crossing "Kedron," and about three rods from the garden of Gethsemane. The roof of this underground den of idols that I want to take you through, is the surface or top of the ground; and when the brook is up in the rainy season it must pass over a portion of it. I approached the entrance to this place, and ran up against five or six Turkish soldiers. These, of course, are Mohammedans. So I stop and begin to enquire in my own mind the meaning of this. Just above me I see two large tents, one for officers and one for the soldiers; and opposite this twelve stands of arms stacked, ready for use, and the men with their belts on and bayonets ready for use at a moment's notice. Now in few words I will solve the problem. The Greeks own this hole in the ground, while the Latins own the garden. In America these places, if owned by Barnum or Forepaugh, would be called side-shows. They come here with the avowed intent of converting these heathens to Christianity; but because of the envy, pride and covetousness of these poor, deluded souls, these same heathens have to be brought here, a company strong, to keep these Christians from massacring one another.

Now the question arises, what is required to be a Christian? Is it made up of tomfoolery? Is it boys' play? Can we set up our own way of thinking, and follow in the way that our nature would lead us, paying no attention to our Lord's teaching and manner of life, and lay any claim to the name of Christian? I am not finding fault with any one, neither am I writing this for the special benefit of the Latins or Greeks, for they have had their place to fill. Somebody must keep alive idol worship; for we read that after awhile the idols are to be removed from the land. But I would like to get every reader of these lines to take this home, just as I do. Am I worthy to be called a follower of Christ? Am I truly striving each hour and each moment, to more clearly see my defects of character, and to overcome them? Are we "rending our hearts instead of our garments?" Are we living such lives of self-denial and self-debasement as it is quite evident we must do if we may hope for a place in the kingdom of Christ? These, dear reader, are awful times we are passing through, and anything short of a genuine heart-searching work will not do. What then shall be our standard? Oh, let it be that of Jesus of Nazareth! He is our pattern. He was an overcomer. Is there any promise in the word of God for those who are not overcomers for themselves? If some come to you saying that Christ has done it all, there is nothing for you to do, put it down for a fact that he is a false teacher, and say to him, "Get thee behind me, Satan."

Now I will get back to where I left off, and pass these good-natured soldiers, and also a row of monks. Then I descend fifty broad stone steps, each about five inches thick. This brings me to the body of this strange place. About two thousand lights or more are burning, the walls are lined with images, and the lamps, furniture, and paraphernalia have cost perhaps $10,000. The priests are gorgeous in their robes of gold and glitter, the display is just to the fancy of the heathen, and many of them are drawn into this hollow-hearted formality. Just to the right of the foot of the stairway is a tomb, with a white marble slab on which these priests have the effrontery to say Mary was laid. And just back of it they have her image, in silver and gold, decked in silks and glittering jewels, lying in state, on a frame made for the purpose, and just high enough to let one pass through on hands and knees. Sensible-looking men and women are kissing and mock-mourning over this thing made by men's hands. And to show how far humanity can be led to believe a lie, they are told that to crawl under this arrangement is a sure cure and preventive for lame back, and they pass under it by the score. All this on the surface has the appearance of a very solemn occasion, but it is the grandest farce I have ever witnessed.

But the cap-sheaf must now be put on—a scene I had never dreamed of being an eye-witness to—the offering of bread and eatables before idols to be blessed by the patriarchs for during all this performance he has been officiating and receiving the homage and adoration of this people, and the priests fall down on their hands and knees before him, and then rise up, and with heads bowed approach and kiss his hand.

Well, I have become weary of this jam, smoke of incense, and crowd. And now the ceremony of blessing this food is finished, and those whose it is make a grand rush for it. Some get more than their own, while others get none. It made me think of throwing a bucket of corn into a pen of swine.

I will now cross over and enter the garden, and find a seat as near a stone's throw from the crossing of the brook as I can, and let my mind go back to the time when Jesus was here and came to this spot that he too might get away from the throng and vanity of the world, which made his poor heart ache. Tonight my heart's cry is, "Oh, my Savior! how could you stand up to what was given you to suffer?" This sacred spot, this place, the dearest to me of all the earth, is not what it was then. Now it is enclosed by a high wall, and is nicely laid out, and cultivated flowers bloom here all the year. But I think there is no doubt but what it was simply an olive garden then, and as unkept as that time as the rest of the mountain is today. Judging from his object in frequenting this place, we may safely conclude that it was not visited much by the public—for at such times he wanted to be alone.

I have been writing in this way, admitting that this traditional spot is the place, but I don't swallow everything at one gulp, just because these ring-masters crack the whip and say it is a fact. This is the way I reason the matter. The gate that was then used, now closed, leading out from the temple grounds, where Christ was almost invariably to be found prior to seeking this solitude, is about 150 yards below the one we now go out at to descend to the traditional garden. And to pass out that way, and across the brook to the garden would put him in a direct route from the temple to the road leading around to Bethany, while for him to start from the temple for the home of his friends, and pass out of the gate now in use, and leading past "this place" would take him a half mile at least out of his way. This I am sure he would try to avoid after such a day's work as he had passed through. However, the exact spot cannot be located. God never intended that it should be. He wants his creatures to worship him, and not things of his creation. We have been without mail for some time, but I hear that the steamship lines will at once resume regular trips.

This is the first I have written you, save a card, for three or four weeks, one reason being that I have been passing through deep waters; the billows have been rolling over me, and I have felt like it was out of the question to do anything but suffer to the end. God is great, and able to bring it to pass, and I know he liveth, and will cause everything to work together for good, no matter whether it is sunshine or storm.

P. H. WINTERSTEIN.

PLYMOUTH, Ind., Oct. 8, '83.

*Editor Restitution:*

At the last conference meeting held at Antioch, a resolution was adopted requesting the Board of Directors of the Christian Publishing Association to adopt measures looking to an early compilation and publication of a hymn and tune book suited to the requirements of our people. Recently, Bro. Dwiggins, President of the Board, informed me that it was their desire that I should take charge of the work which had been assigned to the Board; and in response to that request, as well as in pursuance of a purpose entertained for some time, I have commenced the work assigned me.

The intentions or wishes of the Board not having been made known to me, respecting the extent of the proposed publication, that is, the size and general scope of the book, I have assumed that they wish a book as nearly suited to all times and occasions as it is possible to make it with the means at our disposal; one that will supply the general wants of our friends for many years to come. Any other kind of publication would hardly warrant the labor and expense of its publication. Of the kinds gotten up hurriedly, and with a single purpose in view, we have too many already; and to add another to the already large number of such would be to incur needless expense, and increase the confusion existing in many congregations where various kinds of books are in use.

Such a hymn book as has been proposed, should contain as nearly all the good and serviceable hymns and tunes to be found in all other publications as it is possible to make it, considering the great diversity of opinion as to what is good. Such a book need not contain a great number of new hymns or tunes—I mean those of recent composition, for old tunes are new to some people—but should combine the best of all books heretofore published, thus furnishing the music needed at a small expense and in convenient form.

Such a book as is here outlined, should consist of about four hundred pages, the printed part of which should be about seven by four and a half inches. This would afford room for about three hundred tunes and six or seven hundred hymns, which, if properly selected and arranged, would furnish the variety required for every occasion of public or private worship. The print should be large and plain, and the binding in such variety of styles as purchasers might desire. The paper should be strong and durable. The entire work should be electrotyped in order to provide for future editions. The expense of issuing an edition of one thousand may be estimated at eight hundred to a thousand dollars, according to quality of paper and binding. If thought best, the first edition could be printed directly from the type, and the expense reduced. These figures are only general estimates, and are possibly above what the actual cost will be.

I shall probably be able to submit to the Directors at their meeting to be held in this city in November, definite figures as to the cost of the work. Those of our friends who have favorite hymns and tunes which they would like to see in the new book, are requested to forward them to me as soon as convenient. So far as the character of the proposed work will allow, their wishes shall be respected. When compiled, the copy for the work will be submitted to the Board of Directors or to such committee as may be chosen, for revision, that the work may be a representative of the faith and spirit of our brethren. Yours for the truth.

PLATT MCDONALD.

AUGUSTA, Wis.

*Editor Restitution:*

I wish to say through our paper, that there are a few of us here who are trying, by precept and example, to demonstrate that we believe the gospel of Christ, which is the power of God unto salvation, in antithesis to the law that pointed to Christ. I have been a Sabbatarian, and was a great stickler for the law, but have been made sensible of the fact that the law of the spirit of life in Christ Jesus have made—those that were subject to the law—free from the law of sin and death. I through the Providence of God, gave three discourses Sunday, July 29. Subjects—The kingdom of God yet future, to be established on the earth, with the Christ its head, and all overcomers of ages co-rulers with him over the nations of earth, conquering, subduing, and blessing them. 2. As a means to this end, the restoration of the twelve literal tribes of Israel to their own land, as the immediate subjects, while the dominion is from sea to sea, and from the rivers unto the ends of the earth. Or as Daniel has it, "Under the whole heavens." Glorious themes! 3. The law covenants: or, was Adam amenable to Israel's law—the law of ten commandments,—given to Israel at Horeb, which Moses says was not made with the fathers. Deut. v. 1-3. We, in time past, when our attention was called to the fact that Moses affirms that "God made not this covenant with our fathers," said that the covenant spoken of here was not the ten commandments, but a verbal agreement made between God and the children of Israel, through Moses. This reply seemed to put a quietus on further inquiry, notwithstanding the Scriptures plainly teach that the covenant here spoken of is clearly the ten commandments. See Deut. iv. 13. We admitted, for the sake of argument, that it was not the ten commandments but must be understood as referring to the verbal agreement spoken to Moses, he to the people.

What was this verbal agreement or covenant? "Thus shalt thou say to the house of Jacob, and tell the children of Israel." Not Adam, Abraham, or Isaac. "If you will obey my voice indeed and keep my covenant, then (not before) ye shall be a peculiar treasure unto me above all people."

Now this is a proposition of God, the first party, to Israel, the second party. If Israel consents to the proposition, it then forms the compact—verbal agreement or covenant—to be ratified by the mediator, Moses. "And all the people answered together, All that the Lord hath spoken will we do."

This then is the covenant which Sabbatarians say is the one Moses refers to when he says "The Lord our God made not this covenant with our fathers." That is God did not require the fathers to obey his voice or to keep his covenant (the ten commandments) Sabbatarians being judges.

J. W. ROBINS.

## Selections.

### The Importance of Following the Lord.

At the present time it is considered no disgrace to make a profession of religion: persons may have their names enrolled in a church book, and yet go hand in hand with the world. Alas! is it not to be found that many are satisfied with a mere form of godliness? While the form is right enough in its place, we ought to see that we also possess the life and power of religion, and that we are Christians, not only in word and profession, but in spirit and in truth. This should be the sole business of our lives. The true Christain is not content with a name to live, he wants to have his sins washed away in the atoning blood of Christ,—he contends earnestly for the faith once delivered to the saints, and can say with the Psalmist, "My soul followeth hard after thee;" and, again, "as the hart panteth after the water brook, so panteth my soul after thee, O God." Psa. lxiii. 8; xlii. 1.

It is characteristic of the Christian that he follows the Lord. We read that Joshua and Caleb "followed the Lord fully," (Num. xiv. 24;) they felt they were able to go up and inherit the goodly land, and were of a different spirit from their brethren. The church of God in this age may well be compared to the Israelites while journeying to the promised land, and as many of them were not permitted to enter it, because they yielded to the blinding sin of unbelief, so Christians now have reason to fear, lest they fall after the same example of unbelief, and come short of entering into that rest which remaineth for the people of God.

The genuine Christian is not satisfied with present attainments. He follows on to know the Lord, whose going forth is as the morning; and he knows aright is life eternal. We should follow those who through faith and patience inherit the promises. Paul addressing his brethren in Corinth, required them to be followers of him as he also was of Christ, 1 Cor. xi. 1; so we should imitate great men now, as far as they walk in Christ's footsteps—but if they step aside from the path of duty, let us not follow them. Our motto should ever be, Onward—though faint, yet pursuing. The child of God does not live for himself alone,—he seeks the good of others; he realizes that he is not his own, but bought with a price, even with the precious blood of Christ, and wishes to present his body a living sacrifice, holy and acceptable unto God; he feels that this world is not his rest,—his eye is fixed on the bright and better land, he presses forward, towards the mark, for the prize of his high calling in Christ Jesus; he wishes to live in love and peace, and to exert a holy influence on all around him. While journeying to the Holy City, he feels that it is a pre-paid place for a prepared people, and therefore strives for holiness of heart. To use the language of Rowe—

"We are journeying onward to a pure land, to a new earth; but meantime, we are carefully to see that our persons and circumstances be pure. No sight is more peculiar, and perhaps more attractive to the eye of angels and of God, than holiness in full bloom, though springing up from the soil of a cursed earth! Such a magnificent plant, with such waste lands, and barren clay, and rocky soil all around! This recalls the image of the Son of man, when in Nazareth he grew up before him as a tender plant. Oh, seek to be holy in heart and life, in circumstances and situation! Breathe holiness from within, and breathe her lines on all around! Send a fragrant gale of holiness along the wild desert; it may awaken the pace of some weary, miserable wanderer, as the spices breathed from Araby the blessed, delay the ship that passes by. Send up the incense of holiness to the Lord, giving him back his own; and let it be known above that the Spirit also goeth to and fro in all the earth, striving with men, has found a dwelling place in some souls, and has begun to create a heaven before."—*Clarke's Commentary on Leviticus, p. 209.*

### Change of Address.

IRA D. POTTER has just removed from Skookum Chuck, Washington Territory, to Weston, Umatilla Co., Oregon. His friends will make a note of this.

B. S. POOLE has moved from Waterloo, Iowa, to Norfolk, Neb., and wishes any brethren who live near him to communicate with him, or any one passing there to call.

### SELECTED MISCELLANY.

LIFE A FESTIVAL.

In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interests. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient, his right to bring joy into the door, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something alike heavenly benediction.—*Congregationalist.*

A COACH LOAD OF SKELETONS.

A special dispatch from Lampasas, Texas, says that a carriage containing the skeletons of three adults and two children, sitting upright as if in life, under a large tree, has been found near a road in Llano county. The tree was shattered by lightning, and it is supposed the carriage was driven under the tree for shelter, and was struck, the bolt killing the inmates and the horses. The weather-beaten appearance of the carriage and its trimmings, indicate that the event happened a year or two ago. In a small trunk was a letter addressed to James G. Chamberlin, London, England. The discovery was made by a ranchman driving cattle. The spot where they were found is far from any habitation.

FOOTPRINTS OF PAST AGES.

Heavy stone blocks lately taken from the Portland freestone quarry about eighty feet below its top, bear some remarkable fossil footprints of birds and beasts. A lower stratum has the depression caused by the steps of the antediluvian animals which roamed this region when the sea reached the place, and the next lying stratum took a cast of the marks in projection. One of these tracks measures fifteen inches by eleven, and was probably made by some animal of the elephantine species, although the footprint is larger than that which would be made by an elephant of the present age. There are three of these tracks in a slab about a yard wide and two yards long. Another slab ten feet long, has the impress in relief of part of a tree trunk. The tree, from its shaggy bark, is thought to have been a hickory.—*New Haven Register.*

HAVE COURAGE.

There are times in one's life when all the world seems to turn against us. Our motives are misunderstood, our words misconstrued; malicious smiles reveal to us the unfriendly feelings of others. Oh! how hard it all seems, and the more so that we cannot divine the cause. Courage, patience, disconsolate one! God is making a furrow in your heart, where he will sow his grace. It is rare, when injustice or slights personally borne, do not leave the heart at the close of the day filled with marvellous joy and peace.—*Words of Faith.*

Knowledge is, indeed, that which next to virtue truly and essentially raises one man above another. It finishes one half of the human soul. It makes being pleasant to us, fills the mind with entertaining views, and administers to it a perpetual series of gratifications. It gives ease to solitude, and gracefulness to retirement.—*Addison.*

## STOP AND READ THIS.

### It May Refer to You.

Have you paid your subscription to THE RESTITUTION? Quite a number of our patrons pay their subscriptions for half a year at a time, and when not in January they expire in July. We have kept many of these on our list till now, but we must revise our mail list soon, and wish all would renew at once, or we shall be obliged to part company. Will all who know themselves to be indebted to THE RESTITUTION pay as rapidly as possible. We shall wait a week or two longer for you.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them. Parties who are obliged to send postage stamps will please buy the one or two cent denominations.

A. R. UNDERWOOD, Agent.

# Poetry.

## MAKE ME A LILY, LORD.

L. M. FOX.

Make me a lily in thy garden, Lord,
Where thou most feed;
Let me but trust and grow into thy word,
To follow still thy lead.
If but to watch and wait
Be still to serve,
Oh, plant me in that state
Nor let me swerve,

Make me a lily in thy garden, Lord!
Little indeed,
But planted in thy kind and loving grace,
Content, if need,
With humble store of sunshine or of dew,
So that it come
From him who daily will my faith renew
And bid me bloom.

Make me a lily in thy garden, Lord!
If it may be,
Blest with thy boldsome power to shed abroad
Sweetness of thee;
Yet plant me here, tho' ever be denied
The bliss to shed
One ray of light or sweetness till the hour
When I am dead.

For if a lily in thy garden, Lord,
My dying hour
Would surely with a glad, triumphant strain
Burst into flower,
Confess it long had sought
To do thy will;
In pain and grief of heart
Loving thee still.

Thy lilies all are mine!
By thee they live;
Through thee their sunbeams shine;
Thou their sweet rain dost give.
How can they then but grow
Still like to thee?
A lily in thy garden, Lord,
Oh, let me be!

# Selections.

## ORIENTAL SKETCHES.—Second Series, Number 80.

### THE SHRINES OF NAPHTALI AND CITIES OF PHŒNICIA.

"Where to thy favored haunt, eternal voice,
The region of the choice,
Where, undisturbed by sin and earth, the soul
Owns thy entire control?
'Tis on the mountain's summit dark and high,
Where storms are blustering by!
'Tis where the strong found utters of the earth,
Where torrents have their birth."

The Naphtalites were the highlanders of Palestine. Their territory was a prolongation of "that goodly mountain, Lebanon," separated from the main chain by the narrow ravine of the Leontes. Their shrines and strongholds were high up, amid mountain fastnesses; but their pastures stretched down to the banks of the Jordan, and their corn-fields lay along the sunny shores of the Sea of Galilee. Within their borders there was more variety of scenery and climate than in any of the other tribes. The plain of Gennesaret by the lake is seven hundred feet below the level of the ocean. Tropical heat and eternal summer reign there. The soil is of surpassing fertility, yielding the choicest fruits, and producing the rarest flowers. Even old Josephus, usually so dull and prosy, waxes eloquent under the inspiration of the richness and beauty of this noble plain. Then the green meadows along the sacred river, and the verdant slopes and downs above, rival in luxuriance the pastures of Bashan on the opposite bank.

And when we climb the wooded mountain sides that shut in the Jordan valley, we find ourselves on a wide expanse of table land, two thousand feet and more above the sea. The scenery is here charming—altogether different from the bleak hills and rugged glens of the south, where the vine and the olive are at home upon rocky terraces. Here are alluvial plains covered with waving corn; long, undulating ridges, and graceful rounded hill-tops, clothed with the evergreen foliage of the oak and terebinth; while thickets of aromatic shrubs and velvety lawns of verdant turf spangled with flowers, fill up the forest glades. Then there are glens—long, winding, densely wooded glens—with tiny streams murmuring among rocks, and playing with oleander flowers, away down in deep, shady beds. The mountain sides are all fringed with these glens—so retired, so musical, so fragrant, so wildly picturesque, that one is never weary wondering through them, or reclining in their sequestered dells. If nature could influence mind, if it could create genius, Naphtali would be a land of poets. There the mind receives by every avenue all that tends to delight, to ennoble, to inspire. The fresh, mountain breezes are laden with perfumes—"the smell of Lebanon." The ear is filled with melody—the song of birds; the murmur of waters; the music of the forest as the tempest sweeps its wild chords, or the zephyr touches, as with seraph's finger, its softest notes. And the eye revels amid nature's choicest scenes—the soft, park-like beauty of upland plain, the picturesque loveliness of winding vale and glen, and the grandeur of Hermon and Sebapon, whose snow-crowned peaks rise far overhead, now cradling the storm-clouds of winter, now distilling the dews of summer. Can it be that the heaven-inspired David, looking into the distant future, saw Naphtali placed amid these ennobling landscapes, and indicated its effects in the prophetic blessing, "He uttereth words of beauty"? Gen. xlix. 21. And is it so that the war-song of Barak—one of the finest odes in the Bible—is an example of these "words of beauty," and has been handed down to us as a specimen and proof of Naphtali's poetic genius?

Naphtali also teems with animal life. I was always deeply impressed with the solitude of southern Palestine. The words of Jeremiah constantly recurred to my mind as I rode across desolate plains and among desolate hills, "It is desolate, without man and without beast." Jer. xxxii. 43. Men, beasts, and birds, seem alike to have deserted it. In Naphtali all is different. True, man is almost a stranger there also; but down by the Jordan the pastures are covered with droves of kine and buffaloes; and the jungles are filled with wild swine; and the surface of lake and river is all astir with fowl. The mountain glens are infested with leopards, hyenas, and jackals; and troops of fleet gazelles scour the upland plains.

### MOSES' BLESSING TO NAPHTALI.

The Jewish lawgiver saw in prophetic vision the country in store for Naphtali, and in poetic imagery sketched its leading features. Unfortunately our English version cloaks rather than reveals the graphic touches of the Hebrew. I shall try to bring out the true meaning. The blessing is an exclamation; as if, with eye opened, the seer had been enraptured by the sudden exhibition of a bright and joyous picture: "O Naphtali, satisfied with favor, filled with the blessing of Jehovah, possess thou the sea and Darom." Deut. xxxiii. 23. "Possess thou the sea," that is, the Sea of Galilee with its sunny, fertile shores; "and Darom," the proper name of the mountain district, the highlands, probably so called from the southern aspect and bright landscapes.*

How expressive are these words! They throw light too on a somewhat obscure passage in the New Testament. When our Lord left his native Nazareth, and made Capernaum his home, and the country around, the scene of his miracles and his teachings, Matthew says—and here again, in order to bring out the full meaning of the sacred writer, I must somewhat alter our English version, usually so correct and so beautiful—"And, leaving Nazareth he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Isaiah the prophet, saying: The land of Zebulon and the land of Nephthalim, the region of the sea, Perœa, Galilee of the Gentiles, the people which sat in darkness saw great light." Matt. iv. 13-16. Here, be it observed, the district called "the region of the sea," is the same which Moses calls "the sea," and "Galilee of the Gentiles" was the name given in the time of Isaiah and of our Lord to the more ancient "Darom."—*J. L. Porter.*

*The English version has, instead of "the sea and Darom," "the west and the south." The Hebrew word for the west is also applied to the "west," because the sea was the western boundary of Palestine; and the word Darom, though in this passage a proper name, also signifies "the south," or "a southern region." Thus the error in translation originated; an error which the geographer Adrian could detect and correct.

A beloved brother sends us something more—in addition to what we have already published—concerning "A Jordan Valley Canal." We submit it to our readers, as we design to keep them fully posted on what takes place in the Orient. As to Shapira's Manuscript, we have seen varied opinions about it, and we await the final decision of scholars competent to judge in these difficult matters. The *Independent* gave a portion of it in the Hebrew text lately, but in the square character. The editor of this journal thinks it is a fraud.

### A JORDAN VALLEY CANAL.

A lecture was delivered by Capt. Molesworth, R. N., a few days ago, on the proposed Jordan canal, with special reference to the question of facilitating the communications between England and India. In commencing the lecturer said a telegram had just been received from the Sultan, saying that he looked very favorably on the scheme of a sea route to India by way of a Jordan canal. From Malta to Port Said was 1130 miles, and from Malta to Acre 1245 miles, making a difference in that respect of 115 miles. The idea was to cut a canal which would be 25 miles from Acre to the valley of the Jalud, and they would then get into the valley of the Jordan. That canal would be about 33 feet deep, so that it would take the largest ships; it would be about 200 feet wide, and therefore would allow vessels to pass each other freely; there would be no necessity for any locks, because when water was let in the water of the Dead Sea and that of the Mediterranean would practically be on the same level to the gulf of Akabah, and so on into the Red Sea.

The scheme was not thought much of until the difficulty with regard to the Suez canal cropped up; but now that the traffic between England and India and our other dependencies had so enormously increased, it was necessary that a much larger passage to and from the east should be provided for our ships. The depth of the water at Acre was sufficient, and the cutting of the projected canal seemed to present no great engineering difficulties—none which engineering science and skill could not surmount. There would be about 81,000,000 yards of stone and earth to take out, and what would be removed would go to form a suitable harbor for the protection of vessels. Comparing the new scheme with the Suez canal, the gallant officer remarked that, while ships had to be made to suit the Suez canal, any vessel would be able to pass through the Jordan canal. Although the distance would be greater by the latter, the difference being 117 miles, that would be more than compensated for by the saving of time, the estimated rate of travelling being 16 miles an hour, there being no wash, against four or five in the Suez canal. The saving of time would be about two days. A company had been formed, and the cost was estimated at £8,000,000, but if it amounted to £20,000,000, the advantage would still be greatly in favor of the ship owners. The expense of maintaining the Suez canal was enormous, while in the case of the Jordan canal it would be next to nothing, as there was a natural valley nearly 10 miles wide, and, as he had before remarked, no wash, wash being very mischievous to the Suez canal. Of course, nothing could be done until a survey had been made, but he understood that a surveying expedition would soon be sent out.—*Boston Herald, Sunday, Sept. 2, 1883.*

### SHAPIRA'S DEUTERONOMY — COULD A SHEEPSKIN MANUSCRIPT LAST FOR 3000 YEARS.

The interest both of scholars and the general public appears to be increasing with regard to the important questions raised by this manuscript, says the *London News*, and, as might have been expected, very diverse opinions are expressed with regard to its genuineness and value. Whatever may be the verdict eventually found, there can be no doubt that the arrival of the manuscript in this country will be long memorable in the history of literature. Dr. Ginsburg's work of examination and decipherment is not likely to be completed for two or three weeks; and meanwhile it may be well to hesitate before expressing an unqualified judgment. The manuscript, it should be remembered, is not written in the ordinary square Hebrew characters, with the form of which, as used in printed Bibles, most educated persons are familiar, but in older and more irregular characters, resembling the Phœnician. In the decalogue, there is a mark of separation between the words, but not in other parts of the manuscript. These facts, however, would present little difficulty to a scholar so well versed as Dr. Ginsburg is in Semitic palæography. Much more serious obstacles are presented by the state of the manuscript, the writing in some places being legible only in a particular light and with a lens of high magnifying power. For the present, probably to prevent the interruption of Dr. Ginsburg's labors, both the learned and, unlearned have to content themselves with inspecting two out of the leather slips on which the manuscript is written. These, under special supervision, are exhibited from 10 to 4 o'clock in a glass case placed in the King's library in the British Museum.

A few days ago the present writer had an opportunity of more closely examining a portion of the manuscript, which certainly wore the appearance of an antiquity. But in these days, when, like many other arts, the manufacture of antiquities is carried to great perfection, such an appearance requires to be regarded with a good deal of caution. Mr. Sayce has, indeed, just expressed the opinion that it is utterly unreasonable to suppose that in a climate so damp as that of Palestine any sheepskin could possibly have lasted for nearly 3000 years, even though "abundantly salted with asphalt from the vale of Siddim." But, according to Mr. Shapira's account, the manuscript was found in caves at a considerable altitude from the ground, protected, moreover, by an external covering, which, we may presume, was coated with asphalt. Under these circumstances it is scarcely possible to say how long a manuscript written on sheepskin might endure, even in the climate of Palestine. A doubt has been suggested by Mr. Shapira's assertion that the sheik who some five years ago informed him of the existence of the manuscript died soon after, and that all trace of the man who, under the sheik's direction, brought successive portions of it to Mr. Shapira, has been completely lost. But the time of the sheik's death could doubtless be ascertained without much difficulty; and it can scarcely be regarded as a thing quite unprecedented that an Arab should be lost sight of. Still, as according to Mr. Shapira's narrative the existence of the manuscript had been known long before to several Arabs, it would be desirable, in a matter of so great importance, that some inquiry should be made.

One considerable argument in favor of the genuineness of the manuscript results from the fact that it agrees with no school of theological or critical opinion. A forger, with profit in view, might have been expected to bring his work into accord with the views of some sect or party, so as to secure for it a more ready reception. But it is said that, if the manuscript is a forgery, it could not have been forged by a single man, but that there must have been a conspiracy of several persons, some of them proficient in Semitic learning and in Biblical criticism. The public will await with great interest the completion of Dr. Ginsburg's examination and the delivering of his judgment.

Mr. Shapira, who has been endeavoring to sell the English government a so-called Moabite edition of the book of Deuteronomy, seems to have overshot his mark in a great degree, in consequence of the exhorbitant price that he asked for his supposed treasure. No sensible government would think of paying $3,000,000 for an alleged antique, unless its authenticity could be verified beyond the possibility of a doubt. In this case, the leather book has been subjected to a vast amount of criticism—most of it, unfortunately for Mr. Shapira, of an adverse character. One or two well-known European scholars have been so bold as to assert that the text is full of grammatical blunders and unclassical idiom; and that it bears in its verbal, no less than in its material, construction, the positive evidences of fraud. Mr. Shapira is the man who discovered what was called the "Moabite Stone," which, at the time, was held to confirm the authenticity of certain Biblical statements. It is to be feared that, if biblical history is to be based upon Mr. Shapira's findings, it will but rest on a tottering support; for this gentleman seems to have the attributes of an accomplished but unscrupulous swindler.—*Boston Herald, Saturday, Sept. 8, 1883.*

### RETURN OF THE JEWS.

There can be no thoughtful man but must be struck by the rapid march of events in these days. We almost look for something startling whenever we take up our daily newspaper, and seldom are we disappointed.

These are no ordinary times, any statesman would tell you. Every student of the word of God feels the same. He sees in the march of events the end of the dispensation.

One of those most marked in Scripture is when the Jews shall be gathered once again to their own native land of Palestine, from whence they were driven by the hand of God for their sins, and rebellion, and rejection of Christ, and their crucifying him, though their true Messiah.

There is a wonderful growth of "self will." Self-opinion is strong. A determination to overthrow all authority; naught can hold its place but by the strong arm. Respect for authority is fast vanishing. Blessed be God, the curb of power is not yet broken. The swelling waters have not yet burst the barriers. The cry seems to be, "Who is lord over us?"

The Jew has for years been unmolested. His social position in most lands has been greatly improved. As his position has improved, so have his native talents brightened. As a nation, they look to all the powers, other gifted nations, possess. Key in places placed on canal routes, they generally outshine others. This is not pleasing discontent. There is a little rivalry in Germany, just unpleasant. It is, though, thank God, no critical has taken place to outrage and oppress the Jew. Yet this may happen yet.

But in Russia she hatred has broken out in wicked and abominable deeds, that will ever leave a stain on Russia's history—deeds such as wild and barbarous nations would scarcely have committed, but which a nation, calling itself Christian, should blush even to think of.

But why these troubles? God has permitted them, and will bring good out of all this evil. The Jews, during these years of quiet, have been growing in wealth and prosperity. In Germany they have taken the highest positions by their ability.

In Russia, amid a nation abounding in drunkenness and waste, for the two ever go hand in hand, the Jews—that thrifty and temperate people—were able to take advantage of the intemperate and wasteful nation, and did so by lending on mortgage on their lands and houses. One reason of this outbreak doubtless has been to seize again their lost lands—lost by their drunkenness and sin—by the hands of violence and murder; by fire and sword, and thus deprive the rightful owner of his own.

But God is using it for good. He is teaching the Jew that he is to call no land his own but one, the gift of God to his forefathers, Abraham, Isaac and Jacob. He has never recalled his gift and never will. The land—the Promised land—is theirs forever by the word and oath of God; and it shall assuredly be theirs, as sure as God is God, and has pledged his word.

You may ask, Are there any signs of such a movement? I answer yes, very decided signs. I was in Jerusalem, in 1855, and then Jews were gathering, but the troubles in Russia have driven many more there. They are beginning to feel that that land is theirs. They are settling and beginning, with very spade in hand, to cultivate their own fatherland, and to rejoice in feeling and knowing that it is their very own fatherland.

At present they are supported and paid by the missionaries of our Jews' Society. But a meeting was called at Mildmay, with Lord Shaftesbury in the chair, to see if land might not be purchased in Palestine, and let out to Jews in small portions as small tenants. Thus may we be approaching almost insensibly—and by what may appear to many the ordinary course of events, but to every thoughtful mind—the fulfillment of the prophecies, as where Isaiah says (xi. 11), "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." This is the beginning of the end.

These are the times of "the golden dreams of the poet; for when he shall be Christ their Messiah, and they shall be gathered believingly by him, then shall ward cease, a long universal peace shall follow of one thousand years. "Then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." These things, my brethren, are at hand; let us be on our watch and ready, that that day take us not unaware.—*Le Romaine Gozzi, in Prophetic News.*

### Danger of Circulating Libraries.

An alarming piece of news comes from Paris. It is stated that an official at the Ministry of Foreign Affairs there has been attacked with yellow fever, communicated to him through a despatch from Brazil. This, if true, is a startling occurrence. We have repeatedly warned our readers against the danger of disseminating diseases by means of books and toys. We believe circulating libraries are common sources of peril; and that many grave and even fatal illnesses may be traced to their agency. Books, especially of the "entertaining" class, are read by sick persons, either in bed when recovering from fevers, or during convalescence, when perhaps some chest affection still has a cough infects the atmosphere. It is probably impossible to guard against this, because the organic particles which carry the infection or contagion may lie for weeks, months, or perhaps years, between the pages of a bound book, to be dislodged at some unpropitious moment, when the volume chances to be handled by some susceptible person. It would be difficult to imagine a more powerful apparatus for the conveyance of disease than a book. Among the maladies most easily communicable by this agency may be mentioned measles, scarlet fever, diphtheria, ordinary "sore" throat, whooping cough, bronchitis, (perhaps phthisis), and other chest affections in the course of which the lungs may be giving off poisonous breath and expectoration, and disorders in which the skin is the seat of abnormal changes, or may be throwing out infective material. In short, all that can be communicated is more likely to be communicated by a book than in any other way. It is obviously impracticable to disinfect books without injuring them, and the plain inference must be that circulating libraries are to be regarded as possible centers for the dissemination of disease, and that all books used by the sick should be destroyed immediately after use. Disease may be communicated by dispatches, letters, or books. It is well that this should be more generally recognized.—*Lancet.*

# Communications.

### THE SORER PUNISHMENT.

If he that despised Moses' law died without mercy, etc., of how much sorer punishment shall he be thought worthy that hath trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, etc.?

1. Despisers of Jesus Christ and his gospel will be punished more severely than despisers of the law of Moses.

2. How severely were despisers of Moses' law punished?

Their death was not merely an Adamic death, not a natural, but an inflicted judgment death. If apostates and despisers are to be punished more severely, when, how and where are they to be punished? It does not seem to be true that they are punished in this life, or that merely a natural Adamic death is such a punishment. Is it not necessary that the class spoken of be raised from the dead for a judgment punishment?

These questions meet those who say this class are not to be raised from the dead.

C. BOARDMAN.

*Editor Restitution:*

It may be interesting to some of the readers of THE RESTITUTION to be told that in the great city of Manchester a few have made a start, in a lowly "upper room," in the work of declaring to any who may answer to our invitation the things concerning the kingdom of God and the name of Jesus the Anointed. Our platform is the word, and we purpose to stand on this sure platform. It is a solid rock.

Let us not be forgotten in the prayers of the true ones. Although, but few come, we have some encouraging results. Manchester is a mass of greed, wealth, corruption, poverty, misery, infidelity. Its churches and chapels are as many in proportion as elsewhere, perhaps. But the form without the power is apparent enough.

H. REYES.

PARAGOULD, Ark.

*Editor Restitution:*

I still receive letters of inquiry. All who have been hurt by frost will find nothing here to kill their corn and sorghum. Twenty sorghum raisers would do well, or fifty orchard men are wanted. Bring some money with you for contingencies. A growing interest here in truth. I lecture on Israel's restitution Oct. 2. If any come, come with courage and faith in God.

C. CALLENDER.

### ANNOUNCEMENTS.

The Church in Michigan will meet in Quarterly Conference (the Lord willing) with the church of Raisin at their place of meeting one and one-fourth miles from Raisin Center, Lenawee County, Mich., commencing Friday evening, October 12, 1883, and continuing over Sunday. Able speakers are expected to be in attendance to preach the Word. A cordial invitation to attend is extended to all, and particularly the brethren of this and adjoining states. Raisin Centre is at the crossing of the L. S. & M. S. R. R., and the Wabash, St. Louis & Pacific. Passengers will leave the cars at Raisin Centre. Those coming from the west on the main line of the L. S. & M. S. in the afternoon can arrive at Raisin Centre in time for the evening meeting by making close connection at Adrian with the W., St. L. & P. An effort is being made to secure reduced rates on the railroads, the result of which will be announced as soon as possible. The brethren in Michigan are urged to make a special effort to attend this meeting.

H. S. MILLER, Sec.

### POSTPONEMENT.

Owing to unavoidable cause the Annual State Conference, and Quarterly Conference of the Second District, of Arkansas, has been postponed till Friday before the third Sunday in November. Brethren will please take notice of the change. Again let me say, come filled with God's love and strength to push the work of the Lord forward, and let this be one of the best meetings ever held in the state. I am getting a few letters from brethren asking about Arkansas. I will say to all who contemplate coming here, if they will write me and enclose a stamp I will try to give all the information they may wish about lands and location of churches.

JOHN W. TEAS, Sec.
Rondo, Ark.

# PROSPECTUS.

The following work is now in press, and will be ready for delivery to subscribers in October. It will contain between 300 and 350 pages, 12 mo., good paper, substantially bound in cloth. Price $1. We are now receiving orders for the work, to be paid when the book is delivered.

Title Page.—"The Law, the Covenants; and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. By Dr. L. C. Thomas, of Wyoming, Del."

The perfect unchangable moral law is considered and shown to be the basis and spirit of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants are treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat new light.

The work also includes the consideration of Sunday, conditional immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, religion, morality, Christianity, etc.

We want assistance. Send us your name and order for the book. Address, Dr. L. C. Thomas, Box 73, Wyoming, Del.

### CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase, 5. The Hebrew phase, 6. The American phase, 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. These powers are traced in history to the present time. All the great national issues are fully investigated.

If all that are interested in these great and most sublime topics will aid, they will be issued immediately. They will be printed and bound in a form that will do credit to the vastness of the subjects, and put to subscribers at prices quite reasonable. The books will contain about 500 large royal 8vo. pages each.

J. P. WERTHER,
Millfield, O.

### To the Brethren in Michigan.

Those desiring to attend the conference at Raisin Centre, October 12-14, can get a reduction of one-third the railroad fare on the G. R. and I. to Sturgis, and on the L. S. and M. S. (main line and Jackson branch) to Raisin Centre or Adrian, by applying at once to the undersigned for delegate orders.

In the conference notice the type make me say that Raisin Centre is at the crossing of the L. S. and M. S. with the Wabash, St. Louis and Pacific when it should read, "at the crossing of the Jackson branch of the L. S. and M. S." etc. The crossing of the L. S. and M. S. main line with the W., St. L. and P. is at Adrian.

Address for delegate orders,

H. S. MILLER,
Meadon, Mich.

### Take Notice.

Those coming to the Conference at Raisin Center from the west, on the W. St. L. & P. R. R. will buy tickets to Adrian, and pay fare on the train from Adrian to Raisin Center, as Raisin Center is not a ticket office on that line.

H. S. MILLER.


## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 250 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.

# Poetry.

Presbyterian Journal.

## THE RELATION OF YEARS.

D. V. HARVEY.

The toil and weary passing years,
The changes of eventful life,
The throbbing heart, the anxious fears,
Are elements of earthly strife.

These leave their impress on the man,
They tell upon the strongest powers;
And all our wisdom in life's plan
Is measured by the fleeting hours.

To live with high and holy aim,
And truly walk with God each day,
Believing godliness is gain,
Will gently smooth life's rugged way.

But if life's storms are dark and wild,
And keen and cold the raging blast,
The Father sweetly says, "My child,"
These ill will soon be overpast.

These earthly years shall yet unfold
The depth of the eternal love;
More than experience yet has told
The ways of God with us shall prove.

The record of these fleeting years
Is kept by an unerring pen,
To be revealed when Christ appears,
To fix the destiny of men.

Time passes on, with gain and loss,
The grain seems little, losses great;
But simple lessons of the Cross
Years of soul-hunger satiate.

If in this future life we know
The mystery of things divine
We shall regard our years below
As epochs in the land of time.

# Communications.

## "SHALL I HOLD TO MY FORMER BAPTISM?"

This is a question asked by J. R. Ham, of Pleasant Hill, Miss., a reader of THE RESTITUTION, and I am requested by the editor to answer the same. I do so with pleasure because I know of others who are in the same situation as the inquirer, and who would be glad to have a little light shed upon the subject. Some thirty-five years ago I was holding on to a former (Campbellite) baptism, doing so partly because I had been baptized "for the remission of sins," and partly because I esteemed baptism a sacred ordinance, and I did not wish to do a work of supererogation. So in this matter I can sincerely sympathize with our friend. I also believed from childhood even until I joined the Baptist church, that immersion was the only mode of baptism, and that it was the duty of all Christians to be thus baptized. Inquirer says: "I formerly was a Methodist, was baptized by a Methodist preacher; I believe in immersion, and no other mode." Then after being a Methodist for several years, got a little more light and joined the Campbellites; "holding to my former baptism, seeing that the Scriptures teach one faith, one Lord, one baptism."

It is true that there is only "one baptism" recognized as of any account by the apostles of our Lord Jesus Christ. Of course that baptism is the immersion of the individual in water. I believe all right-minded, candid, and honest Bible readers will admit that water baptism is the "one baptism" referred to, although some say that it is the baptism of the Spirit. None but infant sprinklers will deny that immersion must be preceded by faith; or in other words, that a person must believe the gospel in order to be a fit and proper subject for immersion. This is such a plain proposition that scarcely any one will question its truth. Jesus gave the terms of salvation and the apostles carried out the plan. When individuals believed the gospel, then they were baptized. Hence we read, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. Faith first, then baptism, is the gospel order. The question arises, what kind of faith, or a belief of what? Will a Methodist or Presbyterian faith do? Or a Campbellite? I say, yes, if it can be Scripturally proved that either of them has the "one faith." It is a belief of the "one faith," the faith which was "once delivered to the saints," or "the things concerning the kingdom of God and the name of Jesus Christ," which gives validity to baptism. Without this faith however often a person may have been immersed, he has not submitted to the "one baptism." An individual may be taught to believe that Jesus is a Savior, that he died to save sinners, that he rose again for their justification; and be exhorted to pray for forgiveness, and trust in Jesus for salvation, and yet be in total darkness as to the gospel. And yet Paul writes to the Romans—"I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." Rom. i. 16. But if we are ignorant of this gospel, how can it be God's power for our salvation? The gospel is good news about the kingdom of God, which Jesus and his disciples preached to the Jews before the crucifixion—the gospel they were called upon to believe, and commanded to seek after. Jesus said, "Seek ye first the kingdom of God, and his righteousness." Mat. vi. 33. He also taught his disciples to pray for the kingdom to come—taught them the nature of the kingdom, illustrated its character in parables, showed who should inherit it, and what it was necessary to do in order to enter it, and finally told his disciples that this gospel of the kingdom should be preached in all the world before the end came. Mat. xxiv. 14. Not a word about his death and resurrection in this gospel. After Jesus was crucified and arose from the dead, he commissioned his apostles to preach the gospel to all nations, and to be witnesses to all of his death and resurrection. They did so; and all who believed their testimony concerning the kingdom of God, and the name of Jesus, were baptized for the remission of their sins.

Now compare this faith and practice of the early Christians with modern faith and practice. Are they the same? What sect or denomination preaches or believes the ancient gospel, and there is not one in one hundred of them that can give you a Scriptural answer. Then how can they instruct the ignorant, or act as guides to the blind? And no wonder that they know not the gospel when in a great measure they are ignorant of the nature of God and his Son Jesus Christ—ignorant of the nature and destiny of man, and the world he inhabits—and consequently teaching only a man-made system of religion for the salvation of the race. Can anything be substituted for God's truth with safety? And is the belief and practice of an error as good as the truth? Remember, no change can be made in the gospel without bringing a curse upon the preacher. See Gal. i. 6-9. Jesus said, "Take heed what you hear." Again, he said, "if the blind lead the blind, both will fall into the ditch." How careful then should each one be in the matter of salvation! "Try the spirits, whether they be of God."

Now more particularly to our friend's question—"Shall I hold to my former baptism?" The "former baptism" was, as I understand the writer, an immersion in water whilst he was a Methodist and performed by a Methodist preacher. He was immersed because he was a believer in immersion being the proper mode. The writer does not tell us what he believed at the time of his immersion, nor why he submitted to the ceremony. But being a Methodist for several years, I presume he believed as Methodists generally do. Salvation by faith alone is one prominent doctrine of that sect. Faith in Jesus as a Savior—faith in his atoning sacrifice—faith in him as God the Son, the second person in the Trinity. Methodists believe in the Trinity—God the Father, God the Son, and God the Holy Ghost; not three Gods, but one God; self-existent, equal, and coeternal. They believe in the immortality of the soul—the conscious existence of the soul or spirit at death—the eternal torment of the wicked in hell, etc. They believe that a sinner can obtain forgiveness of sins by prayer and faith in Jesus. Then Methodist I presume our inquirer obtained what is called pardon in that manner, and then attended class meeting on trial to prove his conversion, then was immersed and joined the church. The question arises—why was he baptized? He could not have been baptized for the remission of sins, because he professed to be forgiven already. He could not like Paul, have been baptized to wash away his sins, for he professed to have had them already washed away in the blood of Jesus. Besides, he was entirely ignorant of the gospel of the kingdom of God, which is the power of God unto salvation to the believer; therefore he had no faith. Being destitute of the faith he could not please God by any act which he might perform which was not required of him. We read, "He that believeth (the gospel) and is baptized shall be saved"—then an unbeliever has no right to baptism, and though he might be baptized, by an apostle it would not save him, or be valid.

But our friend took a step forward in his search after truth. He heard a Campbellite preacher, who was far ahead of him, and then joined that sect, holding his former baptism. Here we discover an inconsistency in the Campbellites in receiving to their fellowship persons who have not been immersed for the remission of sins. Why do they preach such a doctrine, and then nullify it in practice? How long our friend was a member of this organization he does not say. But evidently for some time he believed in baptism for the remission of sins, though he had been saved in some other way as he thought when a Methodist. Campbellites, as a body, do not believe the gospel of the kingdom any more than the rest of the sects. The gospel they preach is about the death, burial and resurrection of Jesus—things belonging to the name. They believe in a church-kingdom set up at Pentecost, consequently have no faith in the kingdom Jesus and his disciples preached before Pentecost. I cannot see that this step in advance was much advantage to our friend, as to his state in the sight of God. He might have gained a little in his knowledge of the Bible, but as yet he was ignorant of the "one faith."

Within the last year, our friend says, "I have been more thoroughly converted into a knowledge of the truth as it is in Jesus by the Church of God." I am glad to hear of this. Do not rest satisfied until you are a full and firm believer in the gospel as preached by Peter on the day of Pentecost—Philip in the city of Samaria—Paul at Ephesus, Athens and Rome; and then "arise, and be immersed, and wash away your sins, calling on the name of the Lord." No knowledge, or faith, acquired now can possibly have any effect on your previous baptism. That was a mere ablution—was not the "one baptism"—was an unscriptural act, both on the part of preacher and subject, and consequently unacknowledged by the Great Lawgiver, as an act of obedience to the faith. An immersion submitted to as a mere rite of the church, without a true Scriptural faith, cannot purify the heart. The party may be honest and sincere, and as devout as Cornelius was, but all these good and noble qualities will not supply the lack of faith. It is obedience to the truth which purifies the heart. See 1 Peter i. 22. No one who has come to a knowledge of the truth since his baptism in ignorance, need be afraid of performing an unnecessary work, by taking Christ's yoke upon him, in submitting to his divinely appointed ordinance, for the remission of his sins. There is no other way of being united to the name of Jesus, or of being adopted into the family of God. Apollos was an eloquent man, mighty in the Scriptures; instructed in the way of the Lord; zealously teaching what he knew, but knowing only the baptism of John. Two disciples, named Priscilla and Aquilla, heard him speak at Ephesus, and then took him unto them, and expounded unto him the way of God more perfectly. It was necessary for this preacher of John's baptism to be taught present truth, and though nothing is said about his rebaptism, yet we find that there is something recorded about a number of John's disciples (probably converted by Apollos,) whom Paul taught more perfectly, and reimmersed in the name of the Lord Jesus. John's disciples were instructed in the things of the kingdom of God, and were far in advance of many baptized persons of the present day who are afraid of rebaptism after coming to a knowledge of the truth. Read Acts xviii. 24, to xix. 7.

Query: How can the Church of God, so called, justify itself, in the light of apostolic precept and example, in receiving to its communion and membership, individuals from the Baptists, Campbellites, and Adventists, without their becoming obedient to the faith? By so doing the church virtually endorses their baptism as the "one baptism," and the churches they leave as the "one body." This is inconsistent. All are not guilty of the error, I know—but many are. "A word to the wise is sufficient." Such a course is not for the truth, but against it.

B. WILSON.

COLEMAN, Cal., Sept. 9, 1853.

*Editor Restitution:*

According to your request I have endeavored to reply to J. R. Ham's question. Some one else might have done so much better. Such as it is I send it.

B. W.

## "BAPTISM IN THE NAME," ETC., AGAIN.

*Editor Restitution:*

In the only number yet published of a paper printed anonymously at Baltimore, and titled *The Witness*, the editor, under the above heading, asserts—"By understanding the symbol of baptism it is apparent that it is proper ONLY to baptize in the name of the Lord Jesus"—("only" being printed in large capitals.

As the *Witness* is "all gratuitous distribution," and has no regular time of issue—does not invite subscriptions, etc., there would seem to be no certain expectation of its re-issue; hence I ask space in THE RESTITUTION for this brief comment on the quotation above, lest silence should be construed into assent to the conclusion the words are intended to convey, viz., that the rite of baptism would not be "proper" if the name of the Father, Son and Holy Spirit be also used in the act, though following the exact phraseology employed by the Author of the ordinance in Mat. xxviii. 18-20.

No intelligent Christian can deny that the invocation of the name of the Lord Jesus Christ as the authority for the act of baptism is "proper" nay, essential, to its validity, and so to affirm and practice would take away all ground of controversy. But more is intended than this by the interpolation into the Bible phrase of the adverb "only," with the strong emphasis expressed in large capitals. The writer is plainly striking at those who not only, like himself, use the name of the Lord, but also repeat the very language of the commission in Matthew when properly translated, viz., "into the name of the Father and the Son and the Holy Spirit." The *Witness* is more specific, and scarcely leaves room for doubt as to his meaning where in another part of the same paper he "endorses" the statement that "they (the brethren) perform this rite (baptism) solely in the name of the Lord Jesus." Now the *Witness* is, very wisely, a great stickler for rigid construction of Scripture language, and insists on closely following Scripture usage and example. He thinks he presents a strong argument against "infant sprinklers" when he affirms truly "there cannot be one example shown from the Scriptures where infants were ever sprinkled or immersed." May we not be allowed then to call on him to produce "one example from the Scriptures" wherein the words "only" and "solely" in the quotations cited, are to be found? If the argument be good in the one case, is it not good in the other?

Moreover, the *Witness* writes, "There is not an instance on record where the apostles ever used the verbatim words of Mat. xxviii." May I not answer conclusively, "Show us on record an instance in which the apostles ever used the words only and solely as imputed to them by the *Witness* in the passages quoted?"

It is sufficient, on our part, to rely on the precept of our Lord in Matthew as authority for using the words Father, Son and Holy Spirit, and so Peter on Pentecost for the name of the Lord; and thus to reject neither but to retain and practice both, baptizing in the name of the Lord and into the name (not names) of the Father, the Son and the Holy Spirit.

We submit in view of this reasoning that a theory which thus compels us, in order to give it countenance and support, to interject our own words into the Sacred Record and thus to add to the Word of God, cannot be sound and true, and ought to be promptly discarded by every candid and consistent disciple of the Great Teacher.

ALLAN B. MAGRUDER.

# Youths' Column.

Christadelphian Children's Magazine.

**Excellent Advice for Boys and Girls; All And for their Fathers and Mothers too.**

"Be thou in the fear of the Lord all the day long." Prov. xxiii. 17.

When you think, when you speak, when you read, when you write—

When you sing, when you walk, when you work for delight—

To be kept from all wrong when at home or abroad—

Live always as under the eye of the Lord.

Whatever you read, though the page may allure, Read nothing of which you are perfectly sure Conscientious at once would be found in your room—

If God should say solemnly, Show me that book?

Whatever you think, never think what for you You would blush in the presence of God to be found thinking—

Whatever you say in a whisper or aloud, Say nothing you could not say here to be heard—

Whatever you write, though in haste or with heed,

Write nothing you blame or be ashamed to read—

Whatever you do in the sight of your fellows, Stop making that life depend on the mere—

Whatever you go, never go where you fear Lest the Great God should follow, and find you there—

Then, each day, feel as in the presence of God, Thus walking, thus working, thus watching, thus loving;

If God should call suddenly, you will not mind the summons—

Indifferent readers of all ages to prefer the mere verses.—H. H.

## Cultivate a Gentle Tone.

You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine and a bark. Such a voice often expresses more than the heart feels. Often even in birth, she gets a voice to tone that is sharp, and it sticks to her through life. Such persons get a sharp voice for home use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your best voice at home." Watch it day by day, as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a hearth and home. Train it in sweet tones now and it will keep in tune through life.—*Child's Guide.*

## A Youth Killed.

The cigarette is such. It is made generally of refuse tobacco, rolled in a perfumed paper. The paper is injurious, if not poisonous, and the smoke, or a large quantity of it, would produce dangerous, if not fatal illness.

The paper is filled with tobacco, made from the odds and ends of the cigar manufacturers, the stumps of cigars, picked up in the street, and fished out of the sewers, old quids, and the dried leaves, with which cigars are more or less compounded.

The other day we saw a very dirty, ragged old man, with his hat half full of the stumps of tobacco which he had picked up in the halls, bar-rooms, and on the sidewalks, and out of the gutters. In reply to our question what he intended doing with these loathsome things, "Sell 'em, sir. They make cigarettes of them things."

These cigarettes are sold at very low prices, and are bought mostly by boys.

## How Jacob's Silver Turned Into Gold.

Do you really know, young folks, what being hungry means? I don't think many of you do, or perhaps your idea is similar to that of the unfortunate Marie Antoinette, queen of France, who, when they told her the people were starving, said, "Then why don't they eat bread?" Well, if ever any of you come to find out by personal experience what hunger means, remember that if you trust in God he will and can give you daily bread; but listen to my story and you will see what it means.

Jacob Jones was a very honest man; he went to church and never spent his time in the public house. He always brought home his money to his wife on Saturday night, and she, good soul, made Jacob's cottage comfortable, and saw that the children were well fed and clothed.

But there came a day when everything went badly with Jacob Jones; "times" were shocking; work was scarce; several of the children fell ill of low fever, and the doctor's bill had to be paid. Jacob was turned off by his master, not for any fault of his own, but because there were too many "hands" on the farm for winter work; so that the poor fellow found himself without a penny to buy food, and for the first time in her life, his wife had to go and pawn some of the furniture.

"I don't see what good it is a keeping straight, and being a good Christian, Jacob," said his wife, one day, "when the Almighty lets us come into such a fix. I call it unfair."

"Nay, nay, Susan, 'taint that, sure; maybe it comes of our being short-sighted like, and not seeing all round the Almighty's ways; maybe the gentlefolks as 'ave got more book learning know better than we."

And as it in answer to Jacob's faith, that very day a neighboring farmer sent word that Jacob might have a week's work and good pay, and perhaps more after that if he proved able. I need hardly say that Jacob trudged off much delighted, but between Monday and Saturday—pay day—there was a great deal to go through, for Jacob would never beg of anyone.

At last Saturday night came, and Jacob received his fourteen shillings with a radiant face.

It was a very dark night in November, and Jacob had three miles to walk before he reached home; but what was that to him, so that shillings rattled in his pocket!

Off he trudged, thinking to himself how pleased Susan would be, and that she would now see there was no unfairness in the Almighty's dealing.

He had gone about a mile when he heard voices behind him. Jacob didn't think much of that, but presently they came nearer, and before he was aware of anything Jacob found himself seized by the collar, and several pairs of hands were laid about him. It was too dark to distinguish faces, but the burly forms of three men were visible.

"Now look here, old chap," said one voice, "you've got the brass in your pocket, and we'll just trouble you to ease yourself of that burden."

"There's no use in kicking up a row," said another; "three to one can put a chap down like you, never mind how he struggles."

"Just give 'em the coin quietly," said a third, "or maybe thy old dost will suffer."

"It's a shame to set on a man like this," cried Jacob, when he found breath enough to speak, "I'm cowardly and mean, besides, I must have my money, I'm a poor man, and my wife is every penny I've got."

One of the men laughed, whilst the others rendered poor Jacob's hardly earned and much needed money from his pocket. He heard the shillings rattle as one threw them to his companions, but Jacob determined to make one more appeal.

"I've a wife and children at home, and none on us will taste a mouthful tonight if I don't bring in some cash. If you have any feeling at all"—

"Come, come, don't talk of feelings; we're all feelings, only some on us finds that charity begins at home."

"Look here, my chap," said another, "we don't want to be too hard on ye. What do you say, mates, to giving him back two shillings?"

"No, no," said one.

But the other said, "Well, two shillings ain't much; give it to him, Bill." And Bill, who had a wife somewhere, thrust two shillings into Jacob's hands, saying:

"Now get along with you, and be thankful for this much; but remember, no blarging of this affair about the village tomorrow."

They loosed Jacob, and he was only too glad to hurry on, leaving the ruffians standing still and concerting some other robbery among themselves.

Poor Jacob's thoughts were not to be envied as he walked on.

What would Susan say? What would the children do for food?

It seemed as if the Almighty had really forsaken him.

He had not gone very far when, oh, horror! he heard some one running after him. Was it one of the thieves again? Perhaps the one who had refused Bill's request.

Quick as possible Jacob sprang over a low hedge that bordered the road, flung himself into the ditch on the other side, just before the foot-steps passed the spot.

Whoever it was he was running on very quickly, and soon after two other persons followed, also running.

Jacob lay in the ditch a long time, and when he got out he would not venture into the road again, but took a long round home, across some fields.

It was therefore very late when he reached his cottage, and Susan, who opened the door to him, exclaimed in surprise:

"What are you been doing, Jacob? here an ago I 'ave been expecting of you. No victuals nor nothing in the house; and whatever 'are you been doing to your coat?"

Jacob thought it best to tell her the whole story at once, which set Susan off sobbing and lamenting.

"Now must cheer up, Susan," said Jacob, at last; "look here, my gal, I've got the two shillings, so let's be thankful for them; it might 'a been that we had not a penny."

"Give 'em to me, Jacob, and I'll go out and get some bread at the shop; there's the childer 'are been crying for food this last hour."

Jacob put his hand into his pocket and slowly drew out the money, then started back as if he had been shot!

"Why, Susan, these be two golden sovereigns, as sure as my name's Jacob Jones. Now, I understand why they ran after me again. 'Tis the Lord's doings, Susan, and he has punished the wicked."

And true enough it was, for the thieves were never heard of again, so Jacob kept the money. The farmer finding him a good, honest man, promised him regular employment, so that from that day things mended, and Jacob, in telling the story of the two sovereigns, always added—

"The Almighty's ways are wonderful, so it's no good thinking we folke can see all round 'em; but we can just keep on believing, and that always brings a blessing.—*Dominion Church-man. Selected by A. B. Magruder.*


RESTORATION.

CLEVELAND, Ohio, Aug. 1, 1853.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXII. Read PLYMOUTH, INDIANA, OCTOBER 17, 1883. NO. 30.

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## Communications.

### COMING AGE---ITS PROXIMITY. No. 125.

*Delay of the Seventh Trumpet—Events of that Delay—Its Name—Its Agents—Its Distinct Features—A Judgment Era.*

Introductory remarks: We now enter more directly into the investigation of the agents and events that crowd the world's history immediately preceding the advent, the resurrection of the saints, and their rapture. The chain of prophecies denoted by the seven trumpets extends through the age of executive judgments, consequently it includes the reign of subjugation. 1 Cor. xv. 25. We have now traced that chain into the judgment age; for it commences with God's judgment on the harlot, the decision of which is past, (Dan. vii. 9-11, 22-27; 2 Thess. ii. 7, 8: Rev. xiv. 7, 8, 9,) and its execution now in progress. The present state of the papacy forces us to take this position. Its civil power is so utterly broken down and removed from the papal hierarchy as to oblige us to come to this conclusion. See Dan. vii. 26; Rev. xvii. 16.

We are, therefore, now living in that period of the world's history when we can truly say, "Fear God, and give glory to him; for the hour of his judgment is come." Rev. xiv. 6, 7. This period is located between the sixth and seventh trumpets. Its names, its agents, and its peculiar features will now claim our attention. Our object will be to make the reader familiar with this period, its names, agents, work, location, and duration; the period and its relative importance. Should we repeat any thought, our aim in so doing will be to aid the reader's understanding. Our object in these investigations is to instruct; to make the Apocalypse a book that can be read and comprehended; and therefore made a work of intense interest. Our future numbers on the Revelations shall be as distinct in their aim as our ability and our knowledge will allow.

1. Propositions will be stated, and their solutions will follow.

Prop. 1. Between the sixth and seventh trumpets there is an interval. "The second woe is past: behold the third woe cometh quickly." Rev. xi. 14. This passage is sufficient to establish the first proposition. We can see that this constitutes a peculiarity not belonging to the other trumpets. After the events of four trumpets, an angel, flying in mid heaven, with a loud voice announces the approach of three woe trumpets. At the close of the first woe it is said, Behold there come yet two woes hereafter; teaching us that the events of the trumpets are consecutive. The first four are God's judgments on the Latin empire. The first two woe trumpets concern, principally, the Greek empire. The seventh or last is universal, and covers the reign of subjugation. Under it is the advent and the first resurrection; also, the final conflicts with the dragon, the beast, and the false prophet. This conflict is termed the "Battle of Armageddon."

Prop. 2. The space between the sixth and seventh trumpets is short. "Behold the third (last) woe cometh quickly." The space is, in fact, cut off from the events of the seventh trumpet, for a specific work. It is emphatically the day of God's preparation. It is the time for the last mighty struggle between Christ and anti-Christ that come against the word of God in three divisions, under the command of Satan's three field marshals, the dragon, the beast, and the false prophet.

Prop. 3. The names of this period were distinctly heard by John. The principal appellations were, "Delay," "Voice of the seventh angel," "Quickly." The work to be accomplished is the "finishing of the mystery of God." To make this a "short work" requires great activity.

Prop. 4. Conflict implies opposing interests; hence the preparations are of two kinds: preparations for and against Christ. All that are not for Christ are against him. In this final struggle are these two conflicting interests—those of Christ, and those of Satan, his opposing majesty.

Prop. 5. Seven special agents belong to this period. Satan puts into the field, to gather his forces, three unclean spirits out of the mouth of the dragon, beast and false prophet. Christ dispatches three messengers and a voice. These seven agents fix the character of this period of delay. We shall—1, narrate what John saw; 2, we shall then describe what the world has seen and is now viewing; 3, we shall then compare. In accomplishing this difficult task we implore divine aid to discern the truth and fearlessness to utter it.

1. What John saw and heard. "And I saw another angel (messenger) flying in mid heaven, having an eternal gospel (εὐαγγέλιον αἰώνιον — age gospel) to proclaim unto them that dwell on the earth, and to every nation and tribe and tongue and people; and he saith with a great voice, Fear God and give him glory; for the hour of his judgment is come; and worship him that made the heaven and the earth and sea and fountains of waters." Rev. xiv. 6, 7. Such is the first messenger that John saw, and such was the message proclaimed.

His character, commission, and the time of his flight shall now be investigated, in order to decide if the mission is past, in progress, or whether it is still in the future.

I. His character. He is a *messenger*, not a bishop, nor a pastor, but a messenger, dispatched on some special agency. His position is exalted. "In mid heaven." Eagle-eyed, he soars aloft towards the Sun (of Righteousness). He is in haste—he "flies;" no time to be lost; he must visit every "nation, and kindred, and tongue, and people." What he does must be done quickly. He speaks with a loud voice. He cannot visit every habitation. His time is too limited. Some must hear at a distance. What glory radiates along his pathway as he flies swiftly through the parting heavens! This agent does not symbolize the apostles, as will appear from his commission. The apostolic and judgment ages differ so materially as to require very different symbols.

2. His commission. "Fear God and give glory to him." Why? "For the hour of his judgment is come." He has an—not the—everlasting (age) gospel (glad tidings); he has an age (Messiah's) glad tidings. The original apostolic message reads: "But now commandeth all men *everywhere to repent* because he hath appointed a day in which he will judge the world in righteousness." Acts xvii. 30, 31. In the judgment commission, "Fear God, for the hour of his judgment is come"—not will *come*. This commission must antedate the session of the "Ancient of Days." Dan. vii. 9, 10, 26. We have already shown that that court was God's judgment on the little horn, which transpired about A. D. 1780-89, and is now being executed. This angel, therefore, could not have received this special commission anterior to that date. It is a new proclamation. "The hour of his judgment is come."

3. Time of his flight. Its date is since 1815, as the expression "hour of his judgment" means hour of God's judgment on the power denoted by the little horn. Within the last seventy years this angel began its flight, with a special message, the age glad tidings.

It is the general opinion among expositors that this messenger denotes a body of religious teachers. As to what body, they do not agree. Some say, the *reformers*, headed by the great Luther. Those men were too early for the message. The hour of that special judgment had not commenced. Others locate the cry in the present century, and say that it symbolizes the modern missionary effort. As that messenger continues his flight to the end of this age, he must now be on the wing. Where, then, can a body of Christian teachers be found, carrying swiftly through mid heaven said proclamation? Such a body cannot be composed of those who deny that the hour of his judgment has come. Such a class of proclaimers, however, does now exist. Call them by whatever depraving epithet you see fit, it will not change the facts of the proclamation, nor disprove the commencement and continuance of the loud cry. By what body did this proclamation commence? and who have continued the message?

4. Its history. To prepare the way for the proclamation, in due time, God awakened intellects of the first order to investigate the prophetic Scriptures. Among these we may enumerate Mede, Whiston, Cressner, Lowth, Hurd, Bishop Newton, Sir Isaac Newton, Daubuz, Vitringa, Hales, Faber, and a host of others. Luther had erected a watch-tower, and placed on it zealous watchmen, who gave the alarm. Great interest had been awakened relative to the papal abominations. When the executioners of the judgment of the "Ancient of Days" entered upon their work A. D. 1793 to 1815, and caused that power symbolized by the little horn to tremble before God's severe anger, the minds of many were prepared to make that application of those events as they were evidently intended. They saw that these were judgment thrusts at a tyrant of long standing; seeing this they proclaimed it to the world.

Among the first to discern the character of those events, and to utter the proclamation of the hour of his judgment come, were George Croly and Edward King, Esq., F. R. S., A. S. They at once declared the fulfillment of Daniel and John in regard to the judgment on the body symbolized by the little horn. Their writings soon came into the possession of those whose minds were prepared to adopt and to declare the same views. A large body of prophetic expositors arose speedily and the proclamation of this judgment the most convincing sign of the near advent of our Savior, flew rapidly through England, Scotland, and, to some extent, to all the enlightened parts of the globe. Lectures and writings multiplied, and the principles, taking root in other minds, produced an abundant harvest.

This class of expositors in England had the name of Literalists. Their views were brought to our own land, but for a time they were unpopular and inactive.

As the proclamation took a wider circuit, light increased, and new truths were clearly seen to have an intimate connection with the original announcement. From the commencement, however, it had been declared that the second personal appearing of our Savior to set up his kingdom, was about to take place.

The features of this cry, which was most clearly defined in America, were the "midnight cry" and the hour (time) of the advent, though other points were in no manner neglected.

The movements of this body in the United States attracted general attention. All classes heard the cry, it was made with great energy, and uttered in thunder tones. This messenger, fearing God, had no fears of man. All must hear. The wealthy and the learned must have an opportunity to listen to these glad tidings. During the last half century, this cry has become as familiar to the ear of this age as was the preaching of Noah to the antediluvians, and it has been attended with similar results. Few pay any attention to the call. The masses move on in their usual callings, eating and drinking, forming new associations; utterly regardless of the future.

J. P. WEETHEE.

## Selections.

ORIENTAL SKETCHES.—Second Series, Number 21.

### HISTORY OF NAPHTALI.

It is interesting and instructive to note the effect which its geographical position had upon the character and history of Naphtali. It was separated from the great body of the nation. The power of Israel lay in the mountains of Ephraim and Judah. The plain of Jezreel, so often swept by foreign armies and desert hordes, almost cut off communication with Naphtali, and left that tribe isolated and helpless amid its mountains. Need we wonder that under such circumstances it showed timidity and indecision—that it shrunk from active warfare, and left some of its allotted cities in the hands of the Canaanites, rather than battle for its rights. Judges i. 33. Even Barak, Naphtali's most renowned warrior, refused to take the field until Deborah consented to accompany him—"If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go;" to which the prophetess rebuking replied, that his hesitation would strip him of his glory, and confer it on a woman. Judges iv. 8–9. But, on the other hand, when the tribe was once forced to war, when driven to bay, as it were, by an implacable foe—when hesitation and timidity could not secure safety, then the Naphtalites showed the activity, the endurance, and heroic spirit of mountaineers. Sisera learned this from fatal experience on the banks of the Kishon. Viewed thus in the light of history we can understand the meaning of Jacob's blessing, "Naphtali is a hind let loose." Gen. xlix. 21. It would seem as if the patriarch's eye had swept these northern mountains, and had selected one of their own gazelles as a fit emblem of the tribe. Ever timid and undecided at first—more inclined to flee than to fight; but when once brought to bay, a fierce, active and dangerous foe. Some have said our English version is here wrong. I cannot see it. The rendering of the Hebrew is literal and grammatical. The allusion is beautiful and true. Compare 2 Sam. ii. 18; 1 Chron. xii. 8.

The geographical position of Naphtali produced other effects upon history. The tribe occupied border-land. It came into close contact with the Syrians of Damascus, with the mountain tribes of Lebanon, and especially with the great commercial nation of Phœnicia. Separated from the body of the Jewish people, forced into connection with strangers, the Naphtalites became less exclusive than their brethren. The Phœnicians traded with them, and settled among them. 1 Kings ix. 11–13. That sharp line which separated Jew and Gentile was in part, at least, obliterated. In worship, in manners, and even in language, they accommodated themselves to their Gentile neighbors, and, at length, the whole land was called "Galilee of the Gentiles," and its people lost caste with the exclusive Jews of the South. These facts may help to explain the question of Nathanael, "Can any good thing come out of Nazareth?" (John i. 46); and the remark of the woman regarding Peter, "Thou art a Galilean, and thy speech agreeth thereto." Mark xiv. 70. Placed on the northern frontier, Naphtali bore the first brunt of every invasion from that quarter. The generals of Benhadad of Damascus smote Ijon, and Dan, and Abel-beth-maachah, and all the land of Naphtali;" (1 Kings xv. 20); and Naphtali was the first among the tribes of Israel to fall beneath the power of Assyria, and to feel the captive's chain. 2 Kings xv. 29.

### MOUNTAIN SCENERY.

It was a sunny day in the month of May I last rode through the tangled thickets of thorns and thistles on the desolate plain of Gennesaret, and after a farewell visit to Chorazin, Bethsaida, and Capernaum, turned my horse's head toward the mountains of Naphtali. The heat along the shore was intense; but as I climbed the rugged steep, refreshing breezes fanned my cheek, and the perfume of a thousand flowers filled the air. Poppies, anemones, marigolds, convolvulus, star of Bethlehem, and numerous others, clothed the mountain side—here a field of bright unbroken scarlet; there another of golden yellow; yonder a bank of shrubs and dwarf oaks, all draped and and festooned with snow-white convolvulus; and the intervals everywhere filled up with a glowing mosaic of rainbow hues.—

"And what a wilderness of sweets!
It seemed as though from all the bowers,
And fairest fields of all the year,
The mingled spoil were scattered here."

It was a rugged and toilsome path. Often there was no path at all; and we rode right on up the bank, through brake, guiding our course by the frowning battlements of Safed, which loomed against the bright blue sky far overhead. From the hillside we turned into a wild glen, where the voice of the turtle floated from tree to tree; and the cooing of countless wood pigeons ran like a stream of soft melody along the jagged cliffs above us.

We stopped at intervals to look out over the country as it gradually opened up behind us. I say we; for I was not now alone, a goodly company of pilgrim friends from the far west encircled me, all as fully alive to the beauties of nature and the absorbing interest of "holy places" as I was myself. I remember well one spot where we reined up in a retired nook, under the shade of a huge walnut, to admire a scene of surpassing grandeur. In the foreground, on the left, rose a limestone cliff three hundred feet or more. Half way up was the facade and dark door of an ancient sepulchre. Beyond it, away down through the vista of the wild glen, slept the sea of Galilee in its deep, deep bed. In the background was the mountain-chain of Gilead—a massive wall of rich purple; and on the right, over a forest of brown hill-tops, rose the graceful rounded summit of Tabor.

### SAFED—THE EARTHQUAKE.

We pitched our tents beside the castle of Safed, and spent the evening in exploring its ruins. It crowns a peak two thousand seven hundred and seventy-five feet high, which forms the southern culminating point of the mountains of Naphtali. The town lies along the steep slope beneath, and contains a population of a thousand Jews and two to three thousand Muslems. The houses are ranged like terraces, the roofs of the lower tiers forming the streets of those above. This accounts for the great destruction of property and the terrible sacrifice of human life during the earthquake of 1837. Safed was then much larger than at present; but in a single moment three-fourths of its houses were thrown down, and five thousand of its inhabitants buried beneath them. The poor Jews suffered most. The spectacle presented after the earthquake was heart-rending. Many were killed instantly; others, buried beneath ruins, or wedged in by fallen stones and timber, perished miserably before they could be released; a few were only extricated after five or six days, covered with wounds, fainting with thirst.

Abundant traces of the earthquake were still there. Many of the largest and best houses in the town shattered and deserted; others, though still habitable, rent from top to bottom; the battlements and towers of the old castle lying in confused heaps; and what was far more impressive than all, and enabled one to form a fuller idea of the appalling catastrophe, the whole surface of the ground, on the top and round the sides of the hill, bore marks of the frightful convulsion; here great masses of rock rent and torn: there, huge fissures in the earth, half filled with loose clay and stones from the shivered sides.

Hugh Miller has somewhere said—"The natural boundaries of the geographer are rarely described by right lines. Whenever these occur, however, the geologist may look for something remarkable." Probably Palestine affords the best example of this in the world. From the foot of Hermon to the borders of Edom, the Jordan valley is a right line, straight as an arrow; and nowhere else does the geologist meet with such remarkable physical phenomena. The whole valley, as I have shown elsewhere, is a huge fissure in earth's crust, varying from one to thirteen hundred feet in depth. Asphalt is thrown up from its bed; sulphureous vapors and boiling waters are emitted at intervals; while the mountain-chains on each side are every few years shaken to their base by internal convulsions. Safed appears to be one of the grand centers of volcanic action; and it is interesting to note how the hot springs at Tiberias, Gadara, and Callirhoe on the shore of the Dead Sea, well out in unison with the throbs of its fiery heart.

Safed is now one of the four Jewish "holy places" in Palestine, and yet it has no Biblical interest. Its castle is a relic of the Crusades, originally built and garrisoned by the Templars. The great attraction of the place now, at least for the Christian pilgrims, is the noble panorama it commands. From its crumbling battlements one gets perhaps the best view of the deep basin of the lake of Tiberias, and the chasm of the Jordan entering and leaving it; and then he can look away out across the plateau of Bashan to its mountain-chain on the eastern horizon. On the south-east is the range of Gilead; and on the south the eye roams at will among the wooded hills, and winding glens, and green plains of Lower Galilee.—*S. S. Times.*

### THE GREAT POWERS AND PALESTINE.

We live in a fast age, and even history is manufactured at a greater speed. Wars used to last decades of years; civilization advanced slowly; communications between nations and consequent mutual benefit proceeded correspondingly tardily. Now the map of a continent is changed in a week; what is invented in one country is known at once thousands of miles away, and the whole world can profit simultaneously by the invention. Notably in politics is the spirit of haste evident. Statesmen's schemes once required generations for completion; now the boldest plans are carried out by the planners. If Peter the Great were alive today, Constantinople would be Russian tomorrow. How quickly events march and history is created is evident with special clearness in the magnetic Eastern question. For England to have appropriated Egypt years ago as easily as she has done in the last few months, would have been impossible. Some Power would have turned her out and would never let the conquest be completed, even as England actually treated Napoleon I. and his "annexation." For the same power to have "acquired" Cyprus so swiftly, would also have been impossible a few years ago. Long negotiations followed by war would have resulted.

How to account for this is difficult. The Powers are just as jealous and watchful of each other as ever. It is explained, however, on one supposition, which indeed finds favor with careful historical students. This supposition is that there is a tacit understanding as to which part of the Turkish empire shall be appropriated by each of the great powers interested in Turkey's destruction. These are chiefly Russia and Austria—both desirous of ports or outlets for their commerce—France, especially just now burning with fever for acquisition, and adoring such traditions as harmonize with "*partant pour la Syrie*," and England, fearful for India's safety.

In the very midst of the scene of conflicting interests lies Palestine—dear to Jew, Christian and Mohammedan. The statesman says it is the key to the position: and looking to his countrymen's advantage, he declares that in view of its wonderful fertility, which of old supported millions; its grand possibilities for commerce, which in former days made its seaports scenes of activity and wealth, which have rendered Tyre and Sidon proverbial to this day; in view of its being at the junction of Europe and Asia, and in location, therefore, most admirable, the possession of Palestine is to his patriotic heart most desirable. The historian says the first international episode on record was the invasion of Palestine; from that day to this it has been a center of interest; therefore he on his part is concerned for Palestine's future. The religionist cannot find words to express the interest which he from his point of view takes in what he calls the Holy Land; for him every stone is an epic, every tree a poem. The shrewd commercial man notes that when the Asian railway system is built up, as built up it will be as soon as stable government is established, the geographical position of Palestine will make it the State to which the great railway lines will converge to carry the productions of Asia to European and American markets and vice versa; for, as the commerce of three continents met in its borders in the days of Solomon, so will the future commerce of the same continents flow again to that favored spot. Nor will he abate his hopes in the least degree because their realization seems distant. Remembering the swift growth of a Chicago or a San Francisco, the rapid turning of wastes into populous States, he simply remarks, "Events follow quickly nowadays," and waits.

While, however, the great Christian Powers stand with mail-clad hands to grasp the coveted and tempting bit when the moribund Turk lets go his hold, a historic figure steps forward and declares, "The land is mine!" And when the Powers turn to look at the speaker, they recognize the Jew—the child of the patriarch who was in Palestine when it was first invaded, and who would himself fain be present to receive it as his own when its possession is disputed thirty-six centuries after!

What a wonderful coincidence! "Not so," says the Jew; "it is not a coincidence; it is my destiny." Let us now briefly glance at the 'position of the Jew in this question of the future of Palestine. Nations are born from ideas. From the idea of German unity grew the German empire into actual fact, proclaimed to the world in Versailles, with French cannon to answer amen to German prayer for its welfare. From the cry of "*Italia irredenta*" was born the new Italy of today, whose thunder will again wake Mediterranean shores. From the tradition of ancient Greece the modern Greece was created. So Christians understand how the long cherished aspirations of the Jew may yet be realized; and while they fully concede that to the Jew above all belongs Palestine, while he above all is specially qualified to develop the future of that teeming country, while his possession of it would solve the fears of the jealous Powers, the establishment of the Jew in it would be an act of justice, and a worthy atonement for the fearful wrongs perpetrated upon him—the martyr of history.

As for the Jews themselves, to say how they long for restoration is hardly necessary. On the 9th of their month Ab, they fast for the destruction of their temples and the national calamities attending those events. There is not a morning or an evening but what they pray, "Gather us together *from the four corners of earth*;" "Restore our peoples as of old;" "Dwell thou in the *midst of Jerusalem*," and these words are uttered in every city where the Jew is found—that means throughout the world. Such constancy is almost beyond belief. Their patriotism is beyond all bounds, and to this day the Spanish Jews in all lands, (even in this distant country) put some of the dust of Palestine, or "*tierra santa*," as they call it, on the eyes of their dead—a poetic and pathetic evidence of their love for the sacred soil.

"When the railway reaches Jerusalem, Messiah comes," alludes to Isaiah lxvi. 20, where the prophet in his vision sees the exiles returning by all manner of conveyances, among them what he calls "kirkaroth." The English version translates it "swift beasts," which is, of course, too indefinite, or "dromedaries," which is certainly incorrect. Philologists are not wanting who derive the word from *kar*, "a furnace," and *karkar*, "to sway"—asserting that the prophet sought thus to coin a word for what was shown him in his vision, a train in rapid motion. "When Nicholas reigns redemption comes," is in allusion to Isaiah lxiii. 4, from which verse Hebraists evolve, by what they term "Rashe Teboth," the sentence, "All Judah shall hear and behold the fall of Nicholas, Emperor of Muscovy, on account of the oppression of the children of Judah, and after happening our fall will happen our real redemption, and near at hand for the children of Judah will be the good tidings of the Tishbite prophet." These, and such as these, are important inasmuch as they indicate Jewish thought. —*N. Y. Herald.*

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Have you paid your subscription to THE RESTITUTION? Quite a number of our patrons pay their subscriptions for half a year at a time, and when sent in January they expire in July. We have kept many of these on our list till now, but we must revise our mail list soon, and wish all would renew at once, or we shall be obliged to part company. Will all who know themselves to be indebted to THE RESTITUTION pay as rapidly as possible. We shall wait a week or two longer for you.

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A. M. UNDERWOOD, Agent.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 17, 1883.


## STOCKHOLDERS' MEETING.

*The annual meeting of the Stockholders of the Christian Publishing Association, for the purpose of electing a new Board of Directors and for the transaction of such other business as may come before it, will be held in Plymouth, Ind., Saturday, November 10, 1883.*

*E. K. BARNHILL, Sec'y.*

WE shall be better prepared next week to announce the names of some that we expect will attend our Conference as speakers.

## THE NAME JESUS.

This is the name inherited by the Son of God, and the name above every name. In its etymology it signifies *The Salvation of Jehovah;* or pre-eminently, THE SAVIOR. As a personage one who, in the first place, saves us from the guilt and condemnation of sin, and, in the second place, from its effect and consequence by redeeming us from death. To us Jesus is the name of exquisite loveliness and sweetness. It is the name that captivates our innermost affections, and proselytes the intensest love of our heart of hearts. The famed names of the renowned of earth may challenge admiration and the celestial names of angel and archangel, as beings standing in the presence of God himself, may inspire a degree of wondering awe, but the name Jesus quickens every emotion into a rapture of love and adoring reverence. It is the name of him who is my Savior. Dear name. God accomplishes salvation through him—through him alone. Jesus,—יְהוֹשֻׁעַ, *Yehoshua*, Jehovah-Saviour—is God's salvation and our Savior. This Jesus, as related to the Father, is the first begotten and the only begotten Son of God. In this relation of Divine Sonship we are commanded to honor him even as we honor the Father. What commends and manifests the love of God the Father toward us is, that he sent this, his only begotten Son, to be the propitiation for our sins. In his sacrifice and intercession we trust. It is through him that we expect the life everlasting. It is by him that we expect to be raised up at the last day. If a celestial diadem shall ever wreathe our temples, it is our glad anticipation that the crown of glory will be bestowed by the loving and divine hand of him that redeemed us by his own precious blood. Or if, in the order of salvation, our place be found in the countless multitude of the white-robed palm bearers, we hope to wave those palms to his honor in rapturous exultation. We adore Jesus in the divinity of his nature and character as Son of God; and we adore the loving Father, who has emphasized his love beyond all expression, in the gift of this Son.

# Communications.

## PRIMITIVE TRUTHS.

A writer says: "A pre-existent Savior, like a post-existent sacrifice in the mass, is a delusion to 'catch away the word,' and to divert us from the way, the truth and the life—Jesus and the resurrection!" And it is said that "testimony to primitive truth however overlooked, is not controversy."

Such being the case, permit me to quote some "primitive truths" which I think are, unintentionally, perhaps, overlooked. In the discussion of the Sonship of Christ, and this for the sake of many who may otherwise be misled by the use made of the many quotations of the use of the word "logos," viz., to disprove the pre-existence of Christ, as the word (Logos). My first witness is the Lord himself, who in his prayer recorded in John xvii. 5, says, "And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was." John vi. 38: "I am come down from heaven;" v. 40, "Not that any man hath seen the Father save he that is from God, he hath seen the Father;" v. 51, "I am the living bread which came down out of heaven;" v. 62, "What than if ye should behold the Son of man ascending where he was before;" viii. 23, "I am from above, ye are of this world, I am not of this world;" ix. 58, "Before Abraham was born I am."

Have we not pre-existence plainly declared here? The apostle John testifies, i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God;" v. 14, "And the Word became flesh and dwelt among us."

Paul in Phil. i. 15–17, "Who is the image of invisible God, the first born of all creation; for in him were all things created, in the heavens, and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities or powers; all things have been created through him, and he is before all things, and in him all things consist."

In Heb. i. 2, it is said that God "has spoken to us in his Son.... through whom also he made the worlds;" and in the 10th verse the words of David (Psalm cii. 25) are applied to Christ, "Thou Lord in the beginning hast laid the foundation of the earth."

How can we then say that a pre-existent Savior is a delusion? Some theologians have spoken, and still speak, of Christ as the "eternal Son of God." For this I know of no Scripture authority. "The word (logos) became flesh," and then it was that that Holy thing was called the Son of God" (Luke i. 35), and not before.

Of course we know that the word logos "is used many times in the common sense of a word, thing, etc.," but this is beside the question.—*** In Bible Banner, Aug. 23, '83.*

## TO THE BIBLE BANNER.

Your symposium on the logos has its kindly vindication in your "Primitive Truths," Aug. 23. A brief reply seems in order. My prayer, I trust, will hold me to your example of kindliness, doing as you should do, I trust "in spirit and in truth," should you reply.

1. As to "delusion" I think you "overlook" my reference. You know that Adam, Israel, and the great mass of Christendom have been "beguiled." 2 Cor. xi. 3; Rom. i. 21–25. Now, should it turn out that you are fallible as to a "Pre-existent, divine being (besides God) would not the term apply? It is by faith in the record (Matt. xi. 25) of Jesus' genealogy, birth, name, office, messiahship, and his wondrous works, that we reach the rock on which the church is built. Matt. xvi. 16. This, to me, is absolutely clear.

2. As to "controversy" it was used with reference to testimony in contradistinction to discussion about it. "John the Baptist said, Behold the Lamb of God!" He was right in his testimony. The Jews controverted him and were wrong.

A witness testifies. The lawyers controvert it. This discriminates. Jesus was in "the word of promise (logos evangelias," Rom. ix. 9; Gen. xviii. 14; xxii. 17; Gal. iii. 16) and all, you and I may echo this as authorized service to the cause of God and humanity; because we thus maintain the continuity and completeness of testimony to Jesus' messiahship and "salvation!" Luke ii. 30; Heb. xi. 28.

3. My notice of "logos," (the Greek for word) was testimony to its origin, import and usage over a thousand times as a word like light, life, truth, grace, etc., without mystery. This has been sadly "overlooked" and made to mean this or that to suit in controversy.

4. Your precious proofs that Christ came from God and went to God are mine also. They enthrone and crown Jesus in his sonship glory for the kingdom! Where should "the Son proceed from" but his Father? And to whom should he go but to "his Father and our Father?" John xx. 17, (especially as we are to go in God's "order," 1 Thess. iv. 13–18). Did you not "overlook" this?

5. "Is there not pre-existence here, John i. 1," you ask, and I answer, Yes, we have indeed! But you seem to "overlook" who is here (pre-existent, not absurdly of himself, but) as to earth and Adam and all things! Faith sees God there! "none beside him!" Isa. xlv. 18–22; Mark xii. 29–32; Rom. xi. 36; 1 Cor. viii. 6; 1 Tim. ii. 5; "By the (logos, word) of the Lord were the heavens made! He spake and it was done." Psa. xxxiii. 6–9.

Again you ask, "How can we say that a pre-existent Savior is a delusion." My answer is that "God was and is the Savior, as he is the Judge, by Jesus! John iii. 16–36; v. 19–29; Acts x. 42; Heb. iv. 28. Surely this you did "overlook." Do reflect! What truth should be more familiar and fundamental than that God saves and judges by Jesus! Moses was God's servant; but Christ is "the Son." Heb. iii. 1–6.

6. Paul (Col. i. 15–17—not Phil.—and Heb. i. 1–3) you and I both quote. They reach into the invisible and eternal, and I read on till other texts give us their import. See Phil. ii. 5–11, and Eph. iii. 5–11; Rev. ii. 21. Note, To all such I bow, believe, adore and wait to grow. Amen.

The mystery of Christ, however, which in other ages was not made known as it is now, that the Gentiles should be fellow heirs, and to make all see what is the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ, etc., etc., according (with reference) to the eternal purpose, which he purposed in Christ Jesus our Lord! To compare Scripture we are in Christ heirs according to promise—on the line and conditions of promise. Gal. iii. 24–29. This may aid us here. "The mystery was hid in God; and in other ages was not made known (by pre-existence) as it is now by Jesus' existence! Faith rests then in what is "Now made known!" "The logos and the life" were both alike with the Father! Christ was foreknown and the church chosen in him from the foundation of the world; but seen, heard and manifested in Jesus! 1 John i. 1–3; 1 Peter i. 19–21; Heb. i. 1–3. "The eternal purpose" then did not end in Adam, Abraham or Israel, but is to culminate in Christ and all in him. Eph. i. 4–10; Dan. vii. 14, 18, 27; Psa. lxxii. Amen and amen. Please reflect on the folly and fallacy of allowing such Scriptures to deny or disparage "the record God gave of his Son in promise" and then in manifestation! The earth was needed and the foregoings of God have been according (with respect) to his purpose in Christ. You brethren may testify more perfectly. God aid you.

7. Did you ever ask as God has "spoken by his Son" (in advance of his honored prophets) why he did not speak by you? primordial—ideal—Christ, the divinest of all? Again, why not unmistakably and in "the gospel that Paul preached" direct our prayers, praises and ordinances with reference to such "logos"? Do you not "overlook" such primal facts!

You assert that Heb. i. 10–12, "Are applied to Christ." What then becomes of God's supremacy as unfolded in all the nine verses before? What becomes of Jehovah (Lord) seven times and God once, in the Psalm quoted, cii.? Do "primitive truths" so ignore the divine name to accommodate and emphasize your ideal? Brother, did you not here "overlook primitive truths!"

Finally, are you aware that you omit the words of "primitive truth," Luke i. 35, and insert your own? "It is written, the Holy Ghost shall come upon thee (Mary), therefore also that Holy One (Acts ii. 27; Psa. xvi. 9–11) who shall be born of thee, shall be called the Son of God!" But you say, "The word (logos) become flesh, and then it was that that holy thing was called the Son of God, Luke i. 35, and not before." This may be left to make its own impression. It may be as near "primitive truth" as was the first murderous negation! Gen. iii. 4; but as to "that thing," however, a true witness must note the fact that your words make it no thing, as either begotten of God or born of Mary! These points of your vindication seem too far from "primitive truth" to be held at all.

Yet your sincerity is not questioned for without it you could not have rushed into such "a snare." My feelings are profoundly moved for you and the cause of truth; yet if the error of fact lies with me I will at once own up. D. V. There is no reason (except in evil) we should not unite on "primitive truth." We need to speak out as you have; teach and be taught, and so accept correction. Thus the Lord guide us into all truth. In hope of speedy deliverance I remain yours for truth. J. B. COOK.

P. S. I confess my imperfection; yet the fact is that the logos, the light, the truth, the spirit and the life are co-related, and all alike literal terms from God. Prophecy is prophetic logos. 1 Peter i. 10. It groups Gentiles over Jews, in their series of "four," Zech. i. 18–22, with "the captivity of Zion," hence "logos" is not a pre-existent Christ.

So far as I can see you "overlook" this primal fact of Revelation. 1 John v. 6; John xvii. 17. "The logos is truth, the spirit is truth!" Thus you mistake "the logos" as indicating a pre-existent Christ Jesus!

The S tar *Banner* vindicator ignores this "primitive" and prevailing use as is done in all "primitive" error. Gen. iii. 4. Note his last sentence.

J. B. C.

PAINESVILLE, Va., Oct. 11.

*Editor Restitution:*

I have changed my residence from Jeterseville to this place—one of the most ancient villages of the State, in Amelia county, eight miles off the R. and Danville R. R. It is here in the old colonial building now standing as a memento of former generations where that great pioneer of the truth, Dr. John Thomas, about forty years ago, "earnestly contended (in debate) for the Faith once delivered to the saints" with Alexander Campbell, founder of the sect which bears his name; the only debate Mr. Campbell ever had which he deemed it imprudent to publish. It is a village with a postoffice and a few stores.

I am now engaged in delivering a series of Bible lectures in the old building, which, fortunately, is free for all. The two last past Lord's days I occupied the house, and was much encouraged, having a good and attentive audience who seemed to appreciate the word spoken. And more than all, I was happy to have unexpectedly, at my first lectures, the co-operation of our old and greatly beloved brother, Albert Anderson, now in his eightieth year, who arrived here the night before on horseback on his way to fill appointments in Lunenburg; and wonderful to say, when about five miles from here he and his horse were attacked by a nest of stinging wasps called yellow-jackets, causing his horse to throw him off in the road. But in the merciful providence of that God he has so faithfully served for over three-score years, he was not seriously hurt and was able to join me in the meeting the following day, and after getting through with my lecture upon the Signs of the Times and the Coming of the Lord, addressed the audience in his usual persuasive style. While here he was the honored guest of the Misses Horner, two esteemed and intelligent members of the Faith and subscribers to THE RESTITUTION, whose father died a few years ago of cancer, after a lifetime of labor in the good cause.

I am much pleased at my change of residence, and think here is a field in which I may do some good; but could do nothing at the little railroad town I was at, having, after much effort, failed to get at the ears of the people, or obtain one subscriber to THE RESTITUTION—the most valuable and instructive Biblical journal I ever read. I would not be without it for any price. I have just mailed two numbers to my eldest son at Staunton, Va., who, though not a member of any church will, I think give me his name as a subscriber.

Besides the Misses Horner, there are several others of the Faith in the neighborhood, and hope an ecclesia may soon be organized. I am now trying in connection with my lectures to get the old church building repaired.

JOHN N. DAVIS.

*Editor Restitution:*

In your issue of Oct. 3d is a letter from Brother J. C. Jones, touching the subject matter of my circular. I am aware that my circular suggests no definite plan to raise money to pay for those publications. Some write books, and force the expenses, in advance, on to the public. I propose, by my own means which God has very kindly placed and is placing within my reach, to pay for the issue of those works.

We issue the "Coming Age" by our own means, now in our possession, or within easy range, placed there, we think, by the hand of God; not by any special miracle, but by the habits of industry, economy, and total abstinence from the use of such articles as would, in ten years, amount to the price of the works.

We expect, then, when the "Coming Age" is ready for circulation, (which will be about Christmas), it will be clear from all debt, and will give to every attentive and prayerful reader the abundant worth of his money; so he can say in truth, "I am well paid." So much for the first book. How about the second.

Our plan is the following, which, we are satisfied, under God, will succeed; to make the money (dollar by dollar) received by the sales of the "Coming Age," and by other means placed within easy range, by the blessings of him who owns the world with its wealth, pay for the issue. Those that desire these books can order them with the money, or to be paid for as soon as ready for delivery. Send your orders to the author, Millfield, Athens Co., Ohio, or to THE RESTITUTION.

If any persons desire to aid in their circulation, they can pay for more copies and send to special friends.

Persons, or booksellers, that desire to act as agents in the distribution of the works, can be supplied at reduced prices. Price $3 for 500 royal octavo pages. J. P. WARTHEN.

# Selections.

## Thoughts on the Christ—as Prophet, Priest, and King.

My dear brethren, in the Christ of God, I stand before you as one who is learning the truth, rather than as one who has already learned it; not as one who has reached a point of full development or perfection, either in grace or piety, creed or belief, but as one desiring the apostolic injunction to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." I have known Jesus Christ as my Savior and my Redeemer for many years now, and very precious he has been to me, too; but, since I have better understood the "nature of man," and the things of the kingdom—the grand and glorious future that lies before us who are in Christ Jesus, when he shall return, affords me joys that are "unspeakable and full of glory!" For, I not only "know that my Redeemer liveth," as said the patriarch Job, and as is often quoted by many of our pious orthodox friends, but—continuing to quote Job's words—I know "that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job xix. 25–27. And this is the Christ that I have taken to be my "Prophet, Priest, and King."

Now, allow me very briefly to call your attention to our Lord under this three-fold aspect. First, then, "What think ye of Christ,?"—or rather, what think we of Christ; as a Prophet? Have you observed how powerful and cutting were the words he spoke in rebuke to his enemies?—the deep sympathetic words he expressed to those who were in trouble?—his judicious expressions uttered in reply to curious inquirers?—the wisdom manifested in the teaching and training of his disciples?—the simplicity and grandeur of his discourses to the multitude?—and the confounding declarations he made to the Pharisees of his day? When we remember these things, and remember his wondrous deeds, surely we must concur in the statements of those who heard him when they said, "Never man spake like this man" and that "He taught them as one having authority, and not as the Scribes." His choice of language was marvellously judicious; he illustrated his discourses by things in nature, parables or figures understood by his hearers. So that while some of the great and learned sought after him, and confessed that he was a "teacher come from God," it is also recorded that "the common people heard him gladly?"

Then, as to the subject matter of his addresses—it was the pure word of life. He came not to do his own will, nor to teach his own words; but he came to do the will of him that sent him, and to declare God's love to the world of mankind. "For God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." This great Prophet revealed the Almighty as a God of justice, love, and mercy; and not as one of revenge, tyranny, and barbarity! He did not teach that man was naturally immortal; but, that "God so loved the world, that whosoever believeth in him should not perish, but have everlasting (or immortal) life!" He did not say that when a saint or Christian died his "disembodied spirit" immediately ascended to heaven, to join with the disembodied spirits of "ten thousand children, singing glory, glory, glory!"—but that he would "raise them up at the last day," and that they should forever dwell with him. He said that "No man hath ascended into heaven" (John iii. 13), and that the Pharisees, nor even his disciples, could not go where he was going—that was to heaven. John vii. 23, 34; xiii. 33. Once again, he did not teach that the kingdom was already established or set up; but he said he was going away; that very dark days were first to come; and he taught his disciples to pray to their Heavenly Father and ours, "Thy kingdom come, and thy will be done on earth as it is done in heaven!"

Yes, my brethren, this is the "prophet indeed" that Moses predicted thousands of years before that the Lord God should raise up. And this great Prophet, who so frequently quoted in his day the Old Testament Scriptures, said to the Pharisees, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Therefore, let us not be afraid, or think it unnecessary to search the Scriptures, whatever modern preachers may say to the contrary, seeing this great Prophet hath given us such an important reason for doing so. Moreover, we shall for better understand the New by the aid of the Old Testament. The result of his teaching may be summed in the words of the poet—

"He speaks, and listening to his voice,
New life the dead receives:
The mournful broken hearts rejoice,
The humble poor believes."

Secondly, let us look at him under the aspect of priest. Under the Mosaic economy, there were men set apart as intercessors for the people. They understood much of the weakness and infirmity of their brethren, for whom they were to appear before God, and, therefore, had—more or less—a fellow-feeling; and is not our great High Priest thus qualified to represent us before God? He is—for it was for this purpose, we read (Heb. ii. 16), "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Then sacrifices had to be offered by the priest upon the altar to the Lord. A bullock, sheep, lamb or something else had to be slain, its life-blood had to be shed—for "the wages of sin is death"—"the soul that sinneth it shall die"—and as all had sinned, all needed a ransom. While "the blood of bulls and goats cannot take away sin," it pointed to the shedding of that precious blood, without which we could not obtain the remission of our sins. This Great High Priest, therefore, must needs have something to offer; and, therefore, moved by the great love he bears towards God, and towards a lost and ruined world, he offered himself. He loved the sheep, and he voluntarily laid down his life to save them. He was pure, undefiled, separate from sinners, without spot or blemish; and God hath accepted the sacrifice, and "given assurance unto all men, in that he hath raised him from the dead."

Then the high priest went alone, once every year, into the holy place, not without blood, which he offered for the sins of the people; but Christ, by his own precious blood, has entered in once into the holy place, "having obtained eternal redemption for us." And thanks be to God, "He ever liveth to make intercession for us."

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

Brethren, may be some of you are distressed and sad on account of the roughness of the way, or because of your own shortcomings, sins of omission and sins of commission; or some may be ready to despair of retaining their hold till Christ comes. Oh! let me this morning entreat you to trust in Christ, to look to him for help, remembering that he sympathizes with you, pities your infirmities and weaknesses, and he will give you the needed grace—"for we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted as we are." "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Thirdly, Jesus as King. Hitherto we have been speaking of things that were once foretold, but yet accomplished facts, but which now are things that have already been fulfilled; and I take the fulfillment of these things as the earnest for bringing about the accomplishment of the things foretold respecting the kingdom of God on the earth. God hath anointed him King, and promised to him the "throne of his father David."

The object of his reign is to put down wrong doing, to cause wars to cease, to restore this sin-blighted world to more than its original or pristine glory, to destroy the enemies of God and man, and bring back the human family to the communion and fellowship of God.

"Hail to the Lord's anointed,
Great David's greater son!
Hail in the time appointed,
His work on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And reign in equity."

In conclusion, Christ is calling out now "a people for his name;" we profess to belong to that number—Oh, then, let us seek to be true to our trust, and seek to glorify him in our daily walk and conversation! Let us seek to get prepared for the coming glory by bearing the cross now; for "they who would live godly must suffer persecution." But, if we are faithful, we are to become kings and priests under him in the kingdom of God.

Having such a prophet to guide us, such an high priest to intercede for us, and such a sovereign to rule over us, we ought to march quickly on in the way of the Lord, with joy and gladness, waiting and watching for our Lord's return from heaven. And "when he who is our life shall appear, we also shall appear with him in glory." Amen!—*Messenger.*

*An address delivered in the Lesser Trades' Hall, Glasgow, 20th July, by Edward Grubb, of London.*

## NOTICES.

The First Quarterly Conference of the Church of God, for Indiana, will be held at Plymouth, commencing Friday, Nov. 9, 1883, and continuing over Sunday. The annual meeting of the Stockholders of the Christian Publishing Association will be held at this time. Brethren, this conference meeting is yours. Come to it. If you have a word of good news to impart, come and encourage your weak brother, who has come to get sympathy and strength. The friends in Plymouth want to see all their old friends and many new ones.

By order of the Conference,
A. R. UNDERWOOD, Sec.

I intend (D. V.) holding a series of meetings at Dundee, Ind., commencing Friday night, October 19th. The friends at Hartford, Muncie, and other points near by are cordially invited to be with us and assist in the meeting.

D. T. HALSTEAD.

# Youths' Column.

## SHADOW AND SUNSHINE.

If on thy path thou seest shadows lying,
Be brave, and let not thy stout heart despond;
For though the clouds above thy head are flying,
The cheering sun still shines for ever beyond.

The very shadows tell thee of the brightness
To be revealed when from the arching sky
The clouds shall pass—Ah, thou wert surely sightless
Couldst thou not see those clouds are flitting by.

Beyond the shadows golden rays impinging
Upon the hill tops promise fairer hours,
And silvery fleece o'er now the clouds is fringing,
And rainbows shine amid the passing showers.

And when at last, completing life's brief story,
The placid evening cometh softly on,
The clouds themselves will gleam with sunset's glory,
And promise of eternity's fair dawn.

—*Fred. W. Hebber, in Boston Journal.*

## The Discipline of Sorrow.

If the block of marble that lies before the sculptor was capable of feeling, how it would deplore and bemoan every stroke of the hammer, chipping off piece after piece of substance. It would deem its lot a pitiable one indeed. Yet the chisel and hammer are transforming the rough and shapeless stone into a form of life, grace, and beauty, fit to adorn the palace of a king.

So it is with us. Our characters are like unhewn blocks of marble, rude, misshapen, comparatively worthless; and God is sculpturing them into forms of divine symmetry and beauty, that may forever illustrate to the universe the power of his grace. The heavy blow of adversity and the rasping cares and petty annoyances of our daily life are but different parts of the same divine and loving process.

And shall we look simply at the hammer and chisel, and doubt the glorifying work for which God is using them? Shall we think only of the chips which the blows of his presence strike from us, and overlook the immortal characters which the Great Sculptor is seeking thus to perfect for his celestial temple?—*Selected.*

## Joy Unspeakable.

A good story is told of a little blind child that once had a surgical operation performed that resulted in restoring her to sight. The oculist had skillfully pared off the integument that had prevented the light from passing through to the retina, and then the eyes were bandaged for awhile until the wounded parts should be somewhat healed. At length the hour arrived when the bandage, which had from time to time been partially temporarily removed, was to be removed altogether. Ah! what a moment of supreme interest and anxiety to all her friends, but more especially to the little patient herself, who had never seen! This child, when her eyes could bear the light, and by her kind physician she had been permitted to open them, and for the first time to look out upon all the beauty there was around her, realizing indeed as no words could ever show, "that the light is truly sweet, and that it is a pleasant thing for the eyes to behold the sun," cried out with delight: "O, mother! why did you not tell me it was so beautiful?" The mother, bursting into tears, replied, "I tried to tell you, my dear, but the words wouldn't make you understand." Precisely, and so, withal, is it with the Christian when he attempts to tell of the joy unspeakable and full of glory, the peace of God that passeth understanding, the love of God shed abroad in the heart by the Holy Spirit.

## What Will You Be.

We see two boys standing side by side. Both are intelligent-looking and kind-looking; but one becomes an idle, shiftless fellow, and the other an influential and useful man. Perhaps when they were boys no one could have seen much difference between them; when they were men the contrast was marked. One became dissolute, step by step; as one went up the other went down.

It is a question of great moment—what will you be? One determines he will do right and improve his powers and opportunities to the utmost. He is industrious, learns his business, becomes a partner, or proprietor, and is known as a man of influence and power. Another does not determine to be bad, but is lazy, and neglects to improve his opportunities. He shirks work; he "feels around;" next he is seen with tobacco, and probably beer and whisky follow; his appearance shows he is unhealthy; he does not do his work well, he loses his position, becomes intemperate and probably a criminal.

There are many today who are standing at the parting-place. You can take one path and you will go down as sure as the sun rises. If you prefer hanging around a saloon to reading good books at home, then you are on the road to ruin. If you do not obey your parents, if you swear, you will surely go down in life.

If a boy steadily improves his time, tries to learn his business, obeys his father and mother, is truthful and industrious, is respectful and pleasing towards others, he will succeed. No one can stop his doing well in life. He has determined that he will be a noble specimen of a man, and every good person will help him.

## FREE-WILL OFFERING.

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# Communications.

"The Kingdom of Christ—A Divine, Visible Monarchy on Earth over all Nations, yet 'not of this World.'"

PART I.

That our Lord and Savior Jesus, the Christ, is a King, is believed and confessed by all who, intelligently, call him Lord; but regarding the nature, time, and place of his kingdom, there is great diversity of belief.

The importance of having correct conceptions of Christ's kingdom will, also, be generally conceded. It is because we have strong convictions of the importance of this subject that we bring it before you; and entreat your patient attention to what we have to say regarding it.

Another point on which we assume agreement is: That the Holy Scriptures are the only reliable source of information regarding the kingdom of Christ. All that we have truly learned about Jesus himself, has been received from the sacred volume; and from the same Divine Oracle alone we get a trustworthy answer to the inquiry—'What is the Kingdom of Christ?'

But here a very important difficulty presents itself. While all professing Christians profess to take their beliefs about the kingdom of Christ from the Bible, they differ widely as to what the Bible says. How is this? Simply because the language of Scripture is not understood in the ordinary sense. There are two senses in which ordinary language is understood, viz: the literal and the figurative; but the language of the Bible is, by many, interpreted on different principles. There is the allegorical sense, by which the language is made to mean something very different from what it expresses. For example, we read in the book of the prophet Isaiah, of a happy coming-time when mankind shall live in perfect amity with each other the whole world over, and learn war no more; when the lower animals, in harmony with mankind, shall cease to tear and kill each other; "When the wolf and lamb shall feed together, and the lion shall eat straw like the ox." These words, we are told, do not mean that. "The wolf," we are informed, means, "The fierce rapacious enemies of the flock of Christ." "The lamb," means, the disciples of Jesus. "The lion," represents, the bloodthirsty foes of the Church. "The ox," means, the preachers of the Gospel, and "The straw," is the Gospel itself!

Akin to the allegorical mode, there is what is called, the spiritualistic, more correctly, the fanciful, by which the true and faithful words of the Almighty are subjected to a process resembling that by which God's good grain is deprived of its nutritive qualities by mashing, boiling, evaporising, and condensing, till "a spirit" is obtained, which, in the opinion of many, works incalculable evil to the sons of men. Truly, "God made man upright, but he has sought out many inventions."

Not on those lines do we seek to lead you to the conclusion stated in our thesis for this lecture. Our appeal is to the language of Scripture, understood in the ordinary acceptation of the terms employed, in accordance with their grammatical construction, and obvious sense, viewed in the light of the context. Thus adopting the canon of Hooker that, "When the literal sense will stand, the farthest from the literal is generally, the worst. There is nothing more dangerous than this licentious and deluding art (spiritualising), which changes the meaning of words as alchemy doth, or would, the substance of metals, making of anything what it pleases, and bringing in the end all things to nothing."

In accordance with this rule, then, we proceed to demonstrate from the language of Scripture, That the kingdom of Christ is a divine, visible monarchy on earth, over all nations, yet "not of this world."

The first testimony to which we call your attention is the words of the Angel of God addressed to Mary the mother of our Lord (Luke i. 30-33), "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

It is surely reasonable to believe that the words of this promise were intended to be understood by Mary, according to their common usage among the Israelitish people! There is no explanation otherwise by the angel; no guard against understanding the language in its current sense. To Mary, and every Hebrew living at the time, the terms, "House of Jacob," and "Throne of David," conveyed one uniform idea. I need not tell you what that idea was. The hopes of the Israelitish people were fixed on the promised Messiah; they looked forward with longing expectancy to the advent of a Son of David, to sit on David's throne, rule over the house of Jacob, and make it the head of the nations.

These hopes and expectations were founded on the words of the holy prophets of the God of Israel, who spoke as they were moved by the Holy Spirit. Look at some of these prophetic words, and see whether they warranted the expectation by the Hebrews of a re-occupation of David's throne and kingdom. Take, first, this familiar prediction: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counseller, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." Isa. ix. 6, 7.

It is admitted, by all who receive this prophecy as the word of the most high, that the illustrious person spoken of is, indeed, the Son of the Highest, our Lord and Savior. Why, then, should there be any doubt that "the throne of David," is to be occupied by him, as the King of Israel? What else could the people of Israel take the words to mean, than that the promised one should reign visibly amongst them, henceforth and for ever?

The phrase, "Throne of David," was current among the Hebrew people as equivalent to the throne of the King of Israel. More than 400 years after David had fallen asleep, and a long line of kings had succeeded him, the seat of royalty in Jerusalem was still called "the throne of David." In the book of the prophet Jeremiah you will find examples of this usage, as, "Thus saith the Lord, behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne. . . . with drunkenness." Jer. xiii. 13. Again, "It shall come to pass, if ye diligently hearken unto me, saith the Lord . . . then there shall enter into the gates of the city kings, and princes sitting upon the throne of David." Jer. xvii. 24, 25. The same language is used regarding Coniah, the son of Jehoiakim, king of Judah, "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jer. xxii. 30. Once more (Jer. xxxvi. 30), "Thus saith the Lord of Jehoiakim, king of Judah, he shall have none to sit upon the throne of David; and his body shall be cast out in the day to the heat, and in the night to the frost."

With such evidence before us, fixing the meaning of the phrase, the throne of David, can we reasonably doubt that the angel of the Lord used the words in the same sense, when he announced to the Hebrew maiden in Bethlehem, "Thou shalt bring forth a Son; he shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever?"

That the throne of David, promised to the Messiah, our Lord, is the seat of kingly rule which David held, is strikingly confirmed by the prediction recorded in Ezek. xxi. 25-27, "Thou profane and wicked prince of Israel (Zedekiah the last king that has reigned over the house of Jacob), whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same. Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Who is he of whom Jehovah speaks here, when he says, "I will give it him?" You all are ready to respond, "Jesus, the Christ!" Well; what was the thing referred to, when the Lord said, "I will give it him?" Surely, that which was to be overturned, emphatically, and to be no more till he come whose right it is, viz.: the diadem removed, the crown taken off the profane and wicked prince, Zedekiah. And does not the word of the Lord here spoken by the prophet Ezekiel, point to the same thing, as the angel of the Lord did, when he promised to Mary that her illustrious son would sit on the throne of his father David, and reign over the house of Jacob for ever?

The place of David's throne was Mount Zion in Jerusalem, and there the throne of Messiah, the king of the Jews is to be "established with judgment and justice forever." "Yea," saith Jehovah, "I have anointed My king on Zion, the hill of my holiness." Ps. ii. 6. "The Lord hath chosen Zion." "There," said he, "will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame, but upon himself shall his crown flourish." Psa. cxxxii. 13, 17, 18. "The Lord shall send the rod (or sceptre) of thy strength out of Zion; and rule Thou in the midst of thy enemies." Psa. cx. 2. "The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23.

What a travesty of the Divine Oracles, have those interpreters made who explain Zion to mean the Christain Church! Few terms in Scripture have their meaning better fixed than the word Zion, by frequent reference, and honorable mention. Thus we read of "the captivity of Zion." Psa. cxxxvi. 1; of the captives remembering Zion, (Psa. cxxxii. 1); of Jehovah having "mercy upon Zion;" and rebuilding it, (Psa. cii. 13,16); of her Judges being "restored as at the first," (Isa. i. 26); of the Lord creating "upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flame of fire by night," (Isa. iv. 5); of Zion being "built up with blood," and "ploughed as a field," (Micah iii. 10, 11): and of "the waste places" of Zion being comforted, (Isa. li. 1.) Regarding the meaning of Zion in these places there is no dispute; why, then should the word Zion, when spoken of as the place where Jehovah's Anointed shall sit, and rule, be explained to mean heaven, or the Christian Church? Nowhere, in Scripture is the word so interpreted. What else, then, than the exigencess of a mistaken theory, calls for such an explanation of it? "Swear not by Jerusalem" said the Lord himself, "for it is the city of the great King." Matt. v. 35.

But while Zion shall be the place of Messiah's Throne, and Jerusalem the Metropolis of his kingdom, his dominion shall extend over all nations. "Thou art my Son; ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces as a potter's vessel." Psa. ii. 7, 8, 9.

The picture which these words calls up before one's mind, does not at all resemble the common theological representation of Christ's kingdom, as an invisible reign in men's hearts. The vision described is, the Anointed of Jehovah sitting on his throne on Mount Zion, ruling the nations of earth to its utmost bounds, with a sceptre of iron. Rebelliously wicked nations, that shall, like a potter's vessel, be broken to shivers. As is also predicted in Psa. cx. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." Those over whom the Messiah is represented as ruling in the midst of, are not reconciled, converted nations, but enemies. By his righteous and resistless rule, however, "He will subdue the heathen people under him;" and "all nations and language shall serve him."

In further elucidation of our thesis regarding the kingdom of Christ, we call your attention to the remarkable vision given in a dream, to Nebuchadnezzar, King of Babylon, recorded in the book of Daniel, chapter ii.

The image of a man, whose brightness was excellent, and whose form was terrible, stood before him. The head was of fine gold; the breast and arms of silver; the belly and thighs of brass: the legs of iron; the feet partly iron, and partly clay. While the awe-stricken king gazed on this wondrous form, he saw a stone which was not in hands, smite the image on the feet, and brake them in pieces; then, iol, the iron, the clay, the brass, the silver, and the gold lay one heap of shivers, and became "as the dust of the summer threshing floor," and "the wind carried them away," till not a fragment remained; while "the stone that smote the image became a great mountain and filled the whole earth."

You are all familiar with the interpretation which Daniel, by the Spirit of God, gave to the king of his singular dream. The head of gold represented Nebuchadnezzar himself; while the silver, the brass, and the iron represented as many kingdoms that would rise in succession after each other. The fourth kingdom, strong as iron, would break in pieces and bruise; but in its latter end would be divided like the toes; "And as the toes of the feet were partly iron, and partly clay, so the kingdom shall be partly strong, and partly brittle." "And whereas," said the prophet, "thou sawest the iron mixed with the miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay; and in the days of those kings, shall the God of heaven set up a kingdom, which shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." Dan. ii. 31-35.

The prophet Daniel himself subsequently had a vision, in which similar representations of the kingdom of men, and the kingdom of God were given. Four great successive monarchies were represented by four wild beasts, each more ferocious, and terrible than its predecessor; and the last of them is destroyed by the power of "The Ancient of days." Then the prophet sees "in the night visions, and behold, one like the son of man, came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Such was the vision, and this is the interpretation given to the seer by a messenger of the most high. "These great beasts, which are four, are four kings which shall arise out of the earth; but the saints of the most high shall take the kingdom, and possess the kingdom forever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." Dan. vii.

The church of Rome interprets the prophecy now read in this fashion:—"The kingdom, which the God of heaven was to set up, and which was given by the ancient of days to one like the Son of man, is the Christian Church;" and the majority of Protestant Commentators affirm the same. Both maintain that the kingdom of God foreshown in these visions, was set up on the day of Pentecost. That "the kingdom and dominion under the whole heaven," is that visible, and spiritual authority, which the Lord Jesus Christ exercises over the hearts and minds of those who believe in him and submit to his will.

We object to that interpretation: (1) because it is not the obvious sense of the language used; there is no necessity for understanding it otherwise than the literal sense; and according to the canon we set out with, "when the literal sense will stand, the farthest from the literal is generally the worst." (2) Not only does the literal sense stand, but the language cannot, fairly, be interpreted in what is called, the spiritual sense, because these words: "In the days of these kingdoms will the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms and it shall stand forever," (Dan. ii. 44), are part of a Divine interpretation of the vision, and therefore do not require to be interpreted. The king of Babylon did not ask Daniel for an explanation of his interpretation of the dream, any more than Pharoah did when Joseph told him the meaning of what he had seen in his dreams. But (3) the kingdom pointed to in the prediction before us—so far from answering to a reign of God in men's hearts, or a dominion in heaven, is described as "the kingdom and dominion under the whole heaven." Moreover, (4) the kingdom spoken of in the divine interpretation of these visions is to destroy, and take the place of those other kingdoms which preceded it, which could not be the case if it were not a visible, political dominion like the others. There is no question as to the nature of the other kingdoms mentioned by the prophet: well, his words are: "The God of heaven shall break in pieces, and consume all these kingdoms, and it shall stand forever."

According to the spiritualistic idea, the kingdom of men, and the kingdom of God and his Christ, can be co-existing. But that idea is contrary to the prophetic word we are now considering. When the God of heaven sets up his kingdom, "There shall be one king in the earth, and his name one," for then the kingdoms of this world shall have become the kingdom of our Lord, and of his Christ." WILLIAM LAING.

# Selections.

## Leaves From My Journal.

JERUSALEM, May 21, 1883.

I am rejoicing that a company think of coming to this land soon from America.

Yesterday they celebrated here the coronation of the Czar of Russia by illuminations, rockets, a big ball, etc. It is evident that Russia is a power in Palestine. So also are the Latins. They are now building immense structures.

June 5. An agent of Baron Hailz arrived here last night from Paris. The Baron is a Jew, and his agent is sent here to make arrangements for colonising Jews—French Jews, I suppose. He seems to be much honored by the Jews here.

For the last fortnight I have been very busy with the sick. Have had the entire care of an English lady who would allow no one else in her room.

It has been very hot for a few days; but is cooler now.

Brother Winterstein and wife are getting on well. He has a large share of the Jacob pluck, which is essential to success, especially here and now.

Have you seen the plan of Lord Marlborough to cut a channel from the Mediterranean to the Jordan, and make a seaport of Jerusalem? Just think—Jerusalem a seaport. Well, stranger things than this will come to pass.

June 11. Your postal is received. I am glad the *Herald* is to be published again. I have cut some of the best articles from old numbers of the paper and made them into a book. When I read over these inspired thoughts, I can see that our labor has not been in vain. The time will come when this bread cast upon the waters will return; and it may not be after very many days, but soon.

I love dear Jerusalem more than ever. There is great light ahead; and even now a glimmering light is visible.

June 18. There is a rumor here that fifteen thousand Jews are now on their way from Russia to Palestine. There will evidently be exciting times here soon; but we do not propose to run. If the Lord cannot keep us here, he cannot anywhere.

The Jews cannot run if they would, for they have no place to run to. It is a most wonderful condition of things. Who cannot see the hand of God in the work to bring his people back to their own land?

We hear that Russia has demanded either her money or land promised in the settlement of the last war; and the land, if she receives it, will open a road to Palestine through the "land of Magog." According to rumor the nations are getting uneasy about the Holy Land. It is an omen of the fulfillment of prophecy. One rumor is that sixteen ships of war will land at Beyrout tomorrow; and others at Jaffa. Many think the situation is a grave one. But you know more about it in America than we can here, where all sorts of rumors are flying, and everything is so uncertain. Should the struggle come, and should our consul even feel it his duty to leave, and warn us to leave, we shall not go. The Bible assures us when the "great and terrible day of the Lord" does come, that "in Mount Zion and in Jerusalem shall be deliverance." In the time of trouble connected with the overthrow of Jerusalem, the Lord's people were to flee from it for safety, and they did flee. In the time of trouble connected with the restoration, rebuilding and deliverance of Jerusalem, his people will gather to it for safety, and they will be safe. In the great whirlwind of the strife of nations, Jerusalem will be the first to lift her head above the turmoil in peace.

I must tell our people once more that land is fast being taken up, both at Jerusalem and Jaffa, and also in other places. One can scarcely realize what is going on here. I have no interest at present in other lands, except to see the true Israel of God leaving them for their haven of rest, the glory of all lands.

July 2. This has been a cool day. I have just returned from Brother Winterstein's at 8 o'clock p. m., and feel quite chilly. This has been a cold summer for this country. The oldest inhabitants say they never saw one like it. But it is favorable for all kinds of vegetation.

Wet clouds hang over the country by day and by night. Every morning it looks as though it would rain before noon; but it does not. We have had heavy dews every night. They say here the rise of the Nile is the cause of it.

July 11. I have no letters this week from America. The mail went on to Beyrout without stopping at Jaffa, on account of quarantine. I do not believe it was necessary. It is now very healthy here.

I saw trees today that I had not seen for one year, and I was surprised to see how much they had grown in that time. It would not take more than eight years to make a dense forest of all Palestine, if the people could be induced to plant trees. Many will doubt this; but it will be found to be strictly true. There never was a better fruit country than Palestine. There is plenty of water at a certain depth from the surface, and in many places that is not a very great depth. Some means to raise it to the surface is necessary.

July 26. Mr. Winterstein has written about my getting injured by a horse in the street. As there can be no accidents of course it was predestinated. I had had a presentiment of some trouble for two weeks. When I saw the immediate danger, the horse coming upon me, I knew my time had come to suffer, and at the same time felt that it would only be suffering, and not fatal. It occurred one week ago tonight, and I have nearly recovered already from my injuries. Our kind consul would have arrested the young man who was riding the horse, but I would not allow it. He would have been imprisoned and suffered a long time, and I could not desire to see anyone suffer because I had suffered. The family have been very kind to me, and will continue to be kind. How much better it is to rule your own spirit and not retaliate. I had many kind friends to sympathize and care for me, and why should I resort to the law which says, "an eye for an eye, and a tooth for a tooth," since that law has been abrogated and we are under grace? and especially as God has given me grace to suffer afflictions. It is all of him that I feel as I do about it.

Mrs. Merrill, my kind friend, the consul's amiable wife, nursed me a whole day, and has been doing for me all the time. I have received no permanent injury; and I have no doubt but that it is among the "all things" which work for good to those who love the Lord.

Mr. Merrill tells me the cholera is raging in Egypt. If it comes here I shall not be frightened. The horse could not kill me, and I do not believe the cholera will. I do wish, however, that I had certain medicines which I trust you will send to me.

It is very hot and dry here now. I am sorry I cannot send the nice cards of flowers today, but trust that I shall be able to send them next week. This is just the time to trust God.

There was a dreadful fight yesterday among the Jews, between the Christian proselytes and the old school Jews. I am told that the streets ran with blood; that some men were killed and many injured. I believe quite a number have been imprisoned already. If I have got the truth of the affair, it grew out of the refusal of a rabbi to bury the son of a proselyte.

July 28. On account of the strict quarantine, our letters are much delayed, and I dare not send flowers. I have some very nice ones in the shape of mottoes. I think they will bring a good price.

My health is fully restored. They all thought I should die, but I did not. My case was just like the little boy's in Philadelphia. I came out upon the street just at the right moment, and the horse came along at full gallop just at the right moment, consequently a collision ensued, and I got the worst of it, as it appears. It was all the result of natural causes, just as everything else takes place. I wished to leave half an hour before I did, but could not get away. It was immediately after dusk; and when I saw the horse he was just upon me. At the very instant that I turned one way to avoid the collision, the horse turned the same way, precisely as people sometimes do when they meet suddenly upon the street. It all occurred in a moment, and there was no escaping it. My recovery is as strange as the events that caused my injury. The Lord lifts us up, and the Lord casts us down. Blessed be the name of the Lord.

I can see already that much good will result from this affair. My refusing to prosecute the young Jew who rode the horse, may have some influence. They are not much used to that kind of Christianity here. I am told that if it had been any one else the boy would have been imprisoned and the father would have had to pay one hundred dollars; and if it had been a Turkish lady, the result would have been terrible indeed. The family are Jewish Christians, belonging to the church; and even church members would have me punish the boy. You can scarcely realize the gratitude of the family that I have spared them.

They have been faithful in caring for me, and paying all the bills, etc. We know, as Job did, that our God does all things; and that he does them for wise purposes. When we believe this, it greatly assists us to act God-like. All seem to be astonished at the course I have taken; but it is the result of my faith. When they say "prosecute him," I reply, "Not for the world." How wonderful are all the ways of our God. Blessed be his holy name forever and ever.

Aug. 8. I am well, and at work as ever. I am afraid to send flowers just now on account of their having to be fumigated; but I have some nice ones to send.

Last night I was invited to a dinner given in honor of the seventeenth birthday of our host's eldest son. It was quite a gay affair. We dined sumptuously, and after dinner had music. There were several ladies who played the piano. We had in the company a Greek priest who had traveled much in America, and his stories were interesting to all. America got pretty well represented. He entered into all the sports of the evening with a relish. There is one thing I consider favorable to the Greek religion. They do not profess a sanctity which they do not possess; but on the contrary they always appear cheerful. A priest once said to me, "Our religion has much rubbish about it, but when that is cleared away we shall be found to have as much real truth as any other denomination."

The weather is now delightfully cool. I rise with the sun, and go outside of the Jaffa gate for a walk every morning. On my tour I meet about one hundred camels, loaded with all kinds of vegetables and fruit, I like walking in the early morning, though the dews are very heavy.

Aug. 16. I have received no letters from Boston since July, and do not know whether my letters reach you or not. Our mail is very irregular now, and I am afraid to send flowers.

The consul has taken this house that I am living in for a consulate, and we shall go outside the walls the first of November.

I think the cholera is very bad in Egypt, but it is healthy here.

H. L. Hasting has sent me the *Christian* and some books on Egypt, for which he has my thanks.

We have heard of the terrible earthquake in the Mediterranean. All nature seems to be in a state of unrest.

No one feels like leaving Jerusalem. There is no fear of cholera here. But the pasha is cleaning the streets, and that is a very fine thing.

I wish I knew whether any people were coming from America this fall; but God only knows that, of course.

My courage was never better. I got pretty badly hurt, but am well now. I was well in ten days. Some of my teeth were knocked out, but are now grown in as firmly as ever.

Aug. 20. The Austrian and Russian steamers have stopped, and our mails are very uncertain. I have sent no flowers for three or four weeks.

Borghime's bank stopped payment last week, and many, I fear, will lose by it. But they still have money to pay if they wish to do it. They have enemies, and their course is making something of a stir.

I wish our friends in America could see the loads of grapes that come in every morning. This morning I counted eighty women with baskets loaded; and about one hundred camels. These grapes are immense.

A lady gave me two baskets of these fine grapes from her garden, and it was all I could do to bring them home. I wish a basket of them could be sent to Boston, that you might see what we have to eat here.

Mr. Winterstein has an invitation to go beyond the Jordan to visit the Bedawins, and he is going. He has become much interested in the Bedawins.

Mr. Floyd has a letter from one Joseph Laclar, Mauch Chunk, Pa. He has $10,000 to invest here.

I think the English will cut a canal from the Mediterranean to the Jordan. Something will be done here soon to call more attention to this country. I am thankful to my Heavenly Father that I came when I did, and that I am here now in the city of the Great King.—*Alice E. Davis, in Age-to-Come Herald.*

# ANNOUNCEMENTS.

## POSTPONEMENT.

Owing to unavoidable causes the Annual State Conference, and Quarterly Conference of the Second District, of Arkansas, has been postponed till Friday before the third Sunday in November. Brethren will please take notice of the change. Again let me say, Come filled with God's love and strength to push the work of the Lord forward, and let this be one of the best meetings ever held in the state. I am getting a few letters from brethren asking about Arkansas. I will say to all who contemplate coming here, if they will write me and enclose a stamp I will try to give all the information they may wish about lands and location of churches.

JOHN W. TEAS, Sec,
Rondo, Ark.

"Prayer with and for others must grow out of our own private prayers. In the closet, with the door shut, we learn how to speak to our Father. He prays best in public who prays best alone. A congregation, however large, is a gathering of individual souls. "As in water, face answereth to face, so the heart of man to man."—*Marling.*

# Poetry.

National Baptist.

## ONLY A LITTLE LONGER.

GILBERT L. RICE.

'Tis but a little longer we shall toil for daily bread,
And to find a resting place for our weary, aching head;
Soon we'll reach the land of plenty where we'll hunger nevermore,
And a resting place in glory, on that grand, eternal shore.

'Tis but a little longer we shall struggle to be just,
Though we have the strength that's promised if we in the Savior trust;
Yet we find the foe is mighty, and will surely gain the day
If we do not have the armor on, and always watch and pray.

'Tis but a little longer we shall groan to be redeemed,
Though we're called but a little while, yet long the time has seemed,
For we know that when he shall appear we then
Like him shall be,
For we shall in his presence dwell, and all his glory see.

'Tis but a little longer we shall hear the groans of earth,
From the suffering sons and daughters of inestimable worth;
For the glorious day is dawning that shall end all earthly woes,
When the King shall come in glory, and triumph o'er his foes.

'Tis but a little longer, for the land's almost in view,
Soon our conflicts will be over and our journey will be through;
Then let us not we weary as the battle waxes hot,
But whatever are our trials be contented with our lot.

'Tis but a little longer we shall part with friends we love,
Soon, if faithful, we shall meet them in that city from above.
If Jesus dwells within our hearts why should we mourning go?
Submissive, let us kiss the rod, however hard the blow.

'Tis but a little longer we must bear the daily cross;
'Tis the burning, fiery trials that take away the dross;
Let us then no longer murmur at the hardness of the way,
For it leads us on to glory, to a bright and endless day.

'Tis but a little longer we'll be sorely tempted here;
The world, the flesh, the devil, we'll soon no longer fear,
Beyond the reach of Satan and his wicked acts we'll be
In God's eternal kingdom, then forever safe and free.

# Communications.

### Our Heavenly Inheritance.

They who are not familiar with the gospel of the kingdom, mostly suppose that death transfers them beyond the bounds of space, and forever separates them from terrestial relations; and that in that far away clime a ceaseless round of bliss is the reward of faith. Others, whose minds have been more enlightened, recognize the fact that "the meek shall inherit the earth," and that the present field of cosmic strife shall become the future realm of peace to God's people.

There is a constant human tendency to go to extremes; and so strong does this exist in some cases, that it amounts to aberration of sight—mental if not retinal. Debate often seeks to debar a legitimate premise, lest it present an unstudied phase of the subject; and the bar once erected is hardly removed by the one who interposes it. Noble are the exceptions.

In the discussion of the reward of the saints, one party denies any earthly inheritance; and another, inadvertently, in proving the contrary, thinks it necessary to disallow any heavenly inheritance. This is the unfortunate mode of combatting an error, and also the most ineffective, because it will not concede the truth of established and minor premises.

Truly the promise to our father Abraham involves the land on which he dwelt a stranger, a foot of which he never owned except a sepulchre by purchase; yet the promise is that he shall *possess* it—an inheritance which he can enjoy only after the resurrection. In fact by faith he became "heir to the world," and jointly with the faith-seed will possess a royal title over his patrimony.

But Abraham's hope compassed more than the earth's domain—broad as that is, for he also aspired to an inheritance of another creation. The earth one seems adequate, but the exceeding grace of God bestows superabundance; and jointly with a mundane possession, the "Friend of God" looked for a heavenly inheritance—the Jerusalem above.

A testimony which establishes this assertion is Heb. xi. 9, 10, 16;—"By faith he became a sojourner in the land of *promise*, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. Now they desire a better country—that is a heavenly: wherefore God is not ashamed of them, to be called their God, for he hath prepared for them a city."

It is freely admitted that the patriarchs do not obtain possession of the promised land, neither "enter through the gate into the city" which is heavenly, until the return of Christ the life-giver; so when we frankly concede the true and natural import of this quotation, it by no means sanctions the idea that "death is the gate to endless joy."

Paul's evidence clearly shows that they looked for a city which is heavenly in its location—one whose builder is God—hence this city that they anticipated was not that earthly city of which it is written: "The sons of strangers shall build thy walls"—though the latter city is embraced in their earthly domain.

There are two Jerusalems. The apostle sets forth the fact that an earthly and a heavenly city named Jerusalem exist, when to the Galatians he writes: "Hagar is Mt. Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But Jerusalem which is above is free, which is our mother."

Could such an allusion to a city above be made in contrast to a city on the earth, if no heavenly city were to exist? Impossible. It is inadmissible to contrast a fact with a figure. The earthly city is real—a mother of bond children. The heavenly Jerusalem must also be real, as she is the mother of free children. The children in either case are facts, and their political parents must also be tangible. Hence also the free children can say—"Our citizenship is in heaven from whence we look for a Savior." Phil. iii. 20. That our names are inscribed in a city's register is further declared in Heb. xii. 23, and here also the fact of a heavenly city is reasserted, and announced to be God's city—the city of his residence.—Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem. . . . to the general assembly and church of the first-born, whose names are enrolled in heaven.

Anciently, as well as at present, it was customary to have the names of citizens enrolled in the city books. The Register which is in the city of the living God contains the names of every saint, and this enrollment makes us citizens of Jerusalem above; and as that city is in the heavens, our names are consequently enrolled in heaven, and our citizenship there.

In harmony with the fact that this inheritance is in heaven, Peter says that God "Begot us unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto a salvation, ready to be revealed in the last time." 1 Pet. i. 3, 4.

Here is presented an inheritance which is reserved in heaven, and hence must be distinct from the earthly inheritance of Canaan. This inheritance reserved in heaven is incorruptible—a quality which cannot be ascribed to the promised land in the coming age; it is undefiled—a condition not characteristic of Palestine in the future, for in that land Gehenna will exist as a defilement; it is fadeless—distinguishing it's perennial freshness from seasonable charges which continue on the cosmos throughout the age to come.

The idea involved in the last clause of our quotation relates to the "inheritance" rather than to "a salvation" as "ready to be revealed in the last time." During the chilliad the presence of the Jerusalem which is above "will be clearly revealed by its effulgent glory which bathes the earth to such an extent that the nations shall walk in the light of it."

If the Bible statements so far quoted are not figures (and the laws of language forbid that), then we may truly say "We know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands eternal [aionian] in the heavens." 2 Cor. v. 1.

The prophets have plainly foretold the dissolution of the present cosmos, and were it not for the promise of an inheritance reserved in heaven, we might well question where the saints of God would abide while the world is being "dissolved with fervent heat," and recreated for the millennial age; but with the inspired information we may complacently anticipate such a change, knowing that it occurs that a better creation may be the result, and that we have an incorruptible residence—a building of God, a house not made with hands,—one which is aionian in the heavens.

The translation of the Greek *aionian* into the English word "eternal" is, to say the least, misleading. Aionian means age-lasting, and its use in our text is to teach that one building which God has made for us, and which is unaffected by the burning of the earth, is secure from the fact that it is age-lasting in the heavens. This city is not an earthly but a heavenly one, and its suspension for above our atmosphere is age-lasting in duration. In such a city there is no cause to fear the burning of the world, for it is secure far above the conflagration.

The present situation of this city is in the heaven of heavens, but during the chilliad it will be brought down into more intimate relation with the earth; and it is with respect to its visible existence in the new heavens of the millennium that it is said to be "age-lasting in the heavens." This will be apparent from the fact that at the close of the thousand years the city comes down to the earth, which descent must terminate its age-lasting attitude in the heavens; and it defines the age conspicuously indicated by the word aionian. Knowing that this city is to descend from heaven we can say with Paul: "We have not here an abiding city, but we seek after the city which is to come." Heb. xiii. 14.

From Revelations xxi. 9 to xxii. 5, inclusive, we have a literal description of our heavenly inheritance. Within the above limits not a single symbol is embraced. If this description is all a symbol, as the Swedenborg's claim, then each part of the whole narrative must be symbolic.

If the gates of the city are symbolic, then the river of the water of life is. If the golden street is a figure, then the face of God is a figure, as well as his throne. If the wall is a symbol, then the tree of life is unreal, and its fruit and sanitary leaves are also ideal. And if all these be symbols who will tell their antitypes.

How strange it is that where there is not the slightest intimation of there being a symbol in the whole narrative, nor yet an attempt at explanation of such assumed symbols, still some, without a shadow of foundation, prefer to be mistified by declaring it all symbolic, and open a wide door for every manner of interpretation; for since interpretation is given (for the simple reason that no symbols are employed), the attempts of symbolizers are divergent as the points of the compass.

Believing that our readers assert that a literal tree of life once flourished in Eden, we know that they cannot deny literality to the "tree of life in the midst of the paradise of God." Rev. ii. 7. Now while so consistently admitting this we ask that they allow the paradise, or garden to be literal also, and as the river of life is a feature in the garden its literality, of course, cannot be doubted. It would be anomalous to have literal trees in a literal garden watered with figurative water!

The tree of life in the New Jerusalem is in the paradise of God. It is God's garden because connected with his residence, and his throne is there. God and Christ are there personally present, so that their faces are seen by the immortal citizens. The literal water of life issues forth from the base of God's literal throne.

Thus, if we examine every particular of the New Jerusalem, there will appear no reason why it is not a literal description of a real city; and since God must possess a royal city, to which Christ went when he ascended to his Father's house, the only lawful and consistent course for us to pursue is to accept the Savior's description of our heavenly inheritance as indeed "faithful and true"—if we wish to be sanctified by this truth.

From a high mountain the Revelator views in vision the gorgeous scene. A city radiating light like a diamond is seen high up in the etherial blue. Descending from the starry height it takes its station in heaven's vault over against John's elevated position. It is a square city surrounded by a diamond wall three hundred feet high, through which penetrate twelve gates of massy pearl. This, the metropolis of the universe, is measured by the angel attendant, and found to be twelve hundred miles square. Its length, and its breadth, and its height are equal. 1,200 miles in altitude.

One might hastily conclude that the city is a cube, but since such a queer idea is foreign to our conceptions of a city, we should, if possible, ascertain if the measurements as specified do not agree with a more appropriate idea. Since the city is square it is reasonable to concede that 1200 miles is the measurement of each side. But the height of the city is also 1,200 miles, and what we wish to know is what the two extremes of this height measurement are.

If this latter measurement starts from the first foundation stone of the wall, and reaches perpendicular upward along a mass of upright golden mason work inside the wall till a perpendicular height of 1,200 miles is reached, then indeed, we would have a cubical box styled a city—but there is a lack of certainty as to these points being the extremes of measurement, for a more rational solution is consistent with the literal word, and hence to be preferred.

It is certain that John saw this city suspended in the heavens, and that in this suspended location it must have been a definite distance above the earth, and this distance above the earth is truly its height. If a balloon is seen in the sky, and one asked the probable height of it, no one thinks that the question is speaking of the perpendicular measurement of the balloon, but rather of its height above the ground.

The meagre words of inspiration are simply this: "The length and the breadth, and the height thereof are equal"—each 1,200 miles; and it is for us to interpret this language literally, and as consonant with reason as possible. Literally the "cubical" and the "altitude" theory of its application are both legitimate, but when we come to the analogy of things, the weight of evidence preponderates in favor of the altitude of the city being referred to by the term "height," since this is the idea when we refer to distant elevated things, such as the sun, moon, and stars and suspended objects, while the "cubical" theory forces us to attempt to conceive what is incongruous with the narrative, and contrary to our knowledge of things. Just to think of a wall 300 feet high called the "great and high" while it incloses mason work perpendicularly 1200 miles high inside of it—why the wall should then be called "exceedingly small and low" instead of "great and high."

Then again who could imagine at what elevation in this cube the river of life would flow—would it be tunneled above it for the foundation of above structures or would it flow on top of the cube, and its bed of impervious sand be the roofing of mansions beneath it. So we might query with regard to the tree of life, and other features—the cube is unfathomable and quite perplexing as to definiteness, and even invites and invents perplexity of thought.

But the altitude theory suggests no such intricacies. It assumes that the "height" of the city refers to its height above the earth suspended over which the Revelator beheld it. The features of the city are not disturbed by this theory. It is a city 1200 miles square, built as most cities, on more or less of a plain. Its river has the blue dome of heaven as its ceiling, and the basal structure of the city as its bed. The tree of life sends its roots into the golden oxed alluvium, and its mansions tower in splendor from the same general level into the air above. The height of this "beautiful Zion" is 1200 miles above the earth.

Other Scriptures have informed us that our heavenly inheritance is a city which for an age is suspended in the heavens, but they have not told us its exact altitude. The interpretation of the height of the city here suggested supplies this definite information.

The foundation of the wall of the city is composed of precious gems, fittingly employed in a building which is both God's palace and the future home of his redeemed people. The amethyst, saphire, emerald, beryl, etc., embellish and beautify his dwelling. No temple is built in that spacious city—for holy and immortal are all its glorified citizens, and worship and praise is the spontaneous voice of every act.

The city has no need of the sun and moon, for its own splendor of light makes nature's illumination a shadow. The Glory of God and of Christ permeate the city. As might be expected such a brilliant city, and one so transparent, could hardly be otherwise than visible to the earth from so short a distance as 1200 miles high. The inspired penman, anticipating the thought, informs us that "The nations shall walk in the midst of the light thereof." These nations are not the residents of the city, but of the earth, where the effulgence of the city sheds its holy radiance.

"The kings of the earth [Christ and his saints] do bring their glory into it." Glorified with Christ we embrace the glory of the city. We "shall bring the glory and the honor of the nations into it," as rapidly as the subjects of the kingdom of Christ become perfect through the discipline and instruction of the future age. Night and day alternate on the earth, but not in the heavenly city, for there is no night there.

The city is largely built of transparent gold—though the millioneth of its wealth of precious and unknown mineral and metal may be unexpressed, as they are beautifully arranged with theores which are most precious to earth. A large plateau of gold centres the city, and this is divided by the crystal stream of life whose origin is beneath the adjacent throne. Decking the river banks is the forest of life, yielding luscious vital fruit every month, and foliaged with leaves which are made serviceable to the nations on the earth, through their healing virture.

During the millennial continuance of this city in the heavens, the saints with Christ reign over the earth, and billions of happy subjects experience the blessedness of their imperial sway. The nations are in a probationary state, and their life depends upon their fidelity to the perfect instruction given. The saints have each their mansion in the heavenly city, besides their earthly palaces in that section of the world where their particular jurisdiction has been appointed by Christ. The passage of the saints from the Celestial city to any location on the earth is but momentary, and aptly suggested by Jacob's dream of the ladder which reached heaven.

Certainly there is a "city of the living God"—an inhabited place where God resides, and where his throne is. If we believe that God is a real person—such as Christ who is the exact impress of his person—we must believe that there is somewhere a locality resplendent with the most precious substances of creation, where that presence is manifested, for "angels behold the face of their Father" somewhere. Such a place the New Jerusalem is declared to be—and why should we doubt it?

What more natural than that the abode of Deity should be ornamented with forestry, that its fruitage should be generous to the taste, and its foliage health bestowing? And why should not the throne of Jehovah be there and the Diety under these harmonious circumstances, be visible to all his people? Why should not a river of water bathe the verdant strand, and yield delight to the partakers of its vital fluid? "There is a river the streams whereof make glad the city of God."

They who believe that we have intangible and immaterial existence immediately after death: who believe that God is "without body form or parts:" who believe that he is an invisible essence; that this essence pervades all space alike;—they who believe this may well annihilate all reality from the described residence of God, for such an "essence" needs no associate realities.

But we who believe that God is a person, having a form like Christ, recognize the consistency of substantial surroundings; and as mind cannot conceive of associate realities more befitting such a residence as is described in Revelation, we readily accept the inspired pen-picture of our heavenly home, knowing that its glories exceed all earthly imagination; the more so as the portrayal is not ideal, nor beyond the realm of the thinkable.

Indeed it is true with respect to our heavenly inheritance that "eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God has prepared for them that love him, but God hath revealed them unto us by his Spirit," and in this instance his spirit communicated through the Revelator.

Glorious revelation to the church of the first-born! Beautiful unveiling of our celestial home! Grand portrayal of the palaces of our God! With what thankfulness should we accept such radiant disclosures of our "treasure in heaven!" With what joy may we confess that "in heaven we have a better and enduring substance" than we can be deprived of on earth! With what humility should we recognize the Omnipotent favor which crowns the incentives of the sacred volume with this *finale* so superlatively great!

The words of the risen Savior cheering the weary pilgrim with no uncertain promises, declare that "to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Blessed promise; and a blessed seal to the realities of future glories!

DR. E. C. WELOH.

DENTER, Iowa, Oct. 8, 83.

*Editor Restitution:*

As I have not written for THE RESTITUTION since I embraced the Faith, perhaps it would be encouraging to the brethren and friends scattered over the country, to say that I am in the vineyard of the Great Teacher, preaching the word. On the last Saturday and Sunday in September I held a meeting in Guthrie county, Iowa, at the Winebrennarian chapel where I had preached *two years, some six years ago.* I spoke on Sunday, on the coming kingdom and reign of Christ. Odd of their officials told me, after I preached at night, I could preach in their meeting house no more. At night I preached on the gospel to a large congregation. At the *close of the meeting three persons* arose and stated that they had decided to start in the new life. And one other man stated that he had not looked in his Bible for fourteen years; that during this meeting he had received such light on God's truth that he *should read his Bible again.* On Monday morning, just before I started for home, a gentleman invited me to hold a meeting in his neighborhood, some three miles further west. He had heard me the night before.

J. J. RICHARDSON.


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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations, the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### RUSSIAN PHASE OF THE EASTERN QUESTION.--No. 11.

*Who is the Russian? A review of the early history of that people. The tribes composing the Empire. Its physical resources. National character, mental, moral, political and religious.*

Who is the Russian? It is said that God "Hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord." Acts xvii. 26, 27. This national location is ordered to suit God's purposes relative to the Jews. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam he set the bounds of the people according to the number of the children of Israel. For the Lord's portion (is) his people: Jacob (is) the lot of his inheritance." Deut. xxxii. 8, 9. In the land of Israel (at Jerusalem) God fixed his dwelling, gave to the Jews a lot, then divided the remainder of the earth into fields for the other nations; thus had the Russian his field given him of old. All the earth, which was not to be occupied and filled by his special family, the Hebrews, was divided out to other families. As, on special occasions, halls have seats reserved for the noted, and for the actors in the entertainment, so has Jehovah reserved a certain land for special occupants, and other fields as specially designed for distinguished guests, such as Egypt and Assyria, (Isa. xix. 25); at the same time he (God) lets out the other fields to more ordinary tenants. This is right. This right [illegible] exercises. The earth is the Lord's and the fulness thereof. It belongs, therefore, to him to parcel out the fields and to assign them their tenants. To the north he assigned those that, in process of time, gave birth to the Russian. [illegible] have been [illegible] family to the soil. [illegible] fitness. Before [illegible] fitness let us take a [illegible] Beyond the zone of the [illegible] scattered Israel and Judah lie the Arctic belt, through whose [illegible] the constellation of the great bear describes its perpetual circuit round the north pole; and through whose snow and ice regions the white bear of the north wanders in quest of a scanty and precarious subsistence. The tenant family of such a field has appropriately selected the bear as a national symbol. This arctic (bear) field and its tenant will now, for a time, occupy our attention.

The Russian field.—Beyond the zone of the four Gentile monarchies lies the Russian division of the globe. It covers all the north of Asia, and the northeast of Europe, and contains 8,000,000 square miles. It is remarkable, that, at this period, (time of the end), the empires of the north and the south should cover equal areas (8,000,000 sq. m.) The British empire, however, covers the belt of ancient empires, while the Russian dominion lies far to the north of it, outside of the ancient fields of cultivation and refinement.

Let us survey this arctic great bear, or Russian field in its various aspects: its topography, its geological structure, its surface configuration, its soil, its climate, and its resources. We shall then be in a position to appreciate the character and national greatness of its tenant.

Its topography.—Its land and water divisions are exceedingly varied. Its mountains, hills, plains and valleys are almost endless in their extent, form, and aspect. The European division of the Russian field is an extended plain, sufficiently elevated, however, toward its centre, to afford sluggish streams to the Caspian, the Black, the Baltic, the White Seas, and the Arctic Ocean. Great rivers, having their sources principally in the region of Moscow, its geographical centre, course their ways, as from a wheel hub, into these boundary waters. These rivers furnish [illegible] enable drainage, complete irrigation, and, when not bound up in water [illegible] great commercial advantages. Three plains and rivers furnish food and raiment, while the Ural mountains, on the northeast, furnish abundant supply of the valuable metals, gold, iron and platinum. Immense [illegible] [illegible] [illegible]

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 24, 1883.


## STOCKHOLDERS' MEETING.

*The annual meeting of the Stockholders of the Christian Publishing Association, for the purpose of electing a new Board of Directors and for the transaction of such other business as may come before it, will be held in Plymouth, Ind., Saturday, November 10, 1883.*

*E. K. BARNHILL, Sec'y.*

NOTICE.—The date of our next paper will be November 7th, as we give four numbers each month.

BROTHER H. V. REED has given us encouragement that he will try to attend our next conference in Plymouth. Prof. Charles Gardner will probably attend also, and possibly Prof. E. W. Fish, M. D., will attend, to give a lecture, sometime during the conference, to the public, in which he will vindicate the teachings of the Bible in opposition to evolution theories. Brother O. W. Green, of Memphis, Ind., sends us a card saying he will try to meet the friends here at that time.

# Selections.

## AGRICULTURAL COLONIES IN PALESTINE.

Under this title, the *Jewish Chronicle* publishes recently an article on the progress of the movement which has for its object to reinstate the Jews into Palestine and make the Holy Land once more the patrimony of the Children of Israel. The writer is very much in favor of the Jewish colonization of Palestine, and his remarks apply with equal force to that of Syria. We reproduce the substance of his remarks in the following. He says:

"Between the adherents of the literal interpretation of prophecy and those who hold that the cosmopolitan mission of Judaism requires for its fulfillment cosmopolitan dispersion there are numerous gradations of opinion which can easily satisfy different minds. Even at the extremes there are distinctly opposite views. Those who look forward to a return may differ as widely as the poles as to the means of attaining it. Some only expect the consummation of Jewish history to be brought about by a direct and visible intervention of the divine hand. Others [illegible] consistently that the divine will only works through human and natural instruments, and that the recovery of Palestine by the Jews will be effected by the ordinary interaction of political forces. And of those who consider the dispersion as a permanent manifestation of Jewish doctrines, some may fear that the settlement of many Jews in Palestine would disturb the Jewish mission, while others consider that the position of the Jews would be strengthened by having a centor for their religious propagandism."

Having stated that of late years Christian opinion has been much more energetically concerned with the problem than the minds of, at least, the western Jews, the writer goes on to say:

"Of course, the fact which has brought the problem of the return within the region of practical politics is the present state of the Eastern Question. The malady of the Sick Man is visibly growing into fatal proportions. The disruption of the Turkish empire seems only to be a question of years. And when the event comes round, the position of Syria is clearly important enough to merit the most earnest struggles of diplomatists. The overland railway to Bagdad is certainly no more Utopian than the Suez canal appeared twenty years ago. And the importance of such a railway as a basis of operation is decidedly not underrated. And the movement for a second canal naturally increases the strategic importance of neighboring lands. It is, therefore, quite on the political cards that in the contest of international interests the foundation of a neutral Jewish republic might be welcomed as a very suitable compromise between the various claims that might conflict for the position of Syria. It is, therefore, with no idle dream that those are concerned who consider that towards a question rapidly becoming practical, an answer equally practical should be found before the time for action or inaction shall come.

Whether Jews should observe an attitude of action or inaction in relation to the return, the author of the article is not prepared to decide off-hand. "Whether to the reconstruction of nations which the present century has seen, the reorganization of Israel is to be added as a crowning episode of modern history, is a question which appeals with intense attraction to the imagination. That the immense labor and sufferings of the Jews should not fall to the ground, but should result in the realization of the hopes of the race, is undoubtedly a wish that irresistibly arouses the deepest feelings of Jewish hearts. The return has formed the aspiration of all the noblest sons of Israel during the dispersion; and it is not strange that it should still retain its hold on those who inherit their spirit. On the other hand, much is to be said for the opinion that any premature indulgence of this sentiment is likely to be prejudicial in view of anti-Semitic accusations of want of patriotism."

Some there are who say, "We are conscientiously opposed to any movement towards a local or national limitation of Judaism," but they do not like to be forced to avow this opposition. To these the writer replies as follows:

"This argument may appear plausible, but in reality it does not take in the true aspect of affairs. The opponents of the return overlook the fact that these colonies have already been founded; that men of Jewish blood are actually engaged in tilling the soil of the land of Palestine; that these brother Jews of ours are in need of friendly assistance; that such assistance is not eleemosynary in character, but will aid the colonists to help themselves. The colonists are there, and must be treated with as on the spot. The advocates of universal Judaism, and therefore the opponents of the return must recognize that apart from, and even against their wills, Jewish colonists have settled in Palestine, and they cannot contend that thereby these brothers of ours have ceased to be Jews or lost their claim upon us."

As we observed before, every one of the remarks relating to the settlement of Jews in Palestine applies with equal force to their settlement in Syria. Altogether, we are glad to notice that the subject is beginning to receive some little attention, even from those Jews who seem to set no store whatever by the prophecies contained in the Old Testament.—*Prophetic News.*

## THE PROPOSED PALESTINE CANAL.

At a time when public attention is being so much drawn to the question of means of communication for our shipping between the Mediterranean Sea and the Indian Ocean, it will interest your readers to consider in what way this subject affects the fulfillment of those prophetical views which have so often been expounded in your journ[illegible] [illegible] [illegible] traction [illegible] Isthmus canal having been withdrawn, it is only reasonable to suppose that the great shipowners of this country, who are at present very dissatisfied with the high rates charged and the scanty accommodation furnished by the present canal, will promote some alternative canal, and thus solve the problem. On taking a survey of the situation it appears that the project which would to the greatest extent benefit England will be the construction of a canal through Palestine. The various schemes are as follows:

1. The present Suez canal, as is well known, leads from Port Said on the Mediterranean to Suez on the Red Sea. It is about 100 miles in length, about 100 yards in breadth, and 36 feet deep. For 25 miles of its length it passes through the Bitter Lakes. The chief objections that England has to make to it are: First, that it is too much under French control, and English interests are not sufficiently recognized, notwithstanding that more than three-fourths of the revenue is derived from English vessels. Secondly, the canal dues are too high, and the pilotage rates oppressive; and, again, the canal is too narrow, and often gets blocked.

2. The Egyptian canal, proposed by Mr. John Fowler, the well-known English engineer, is devised to pass from Alexandria to Suez, and is nearly 240 miles in length. Its construction would doubtless be a very costly and lengthy operation, and might give rise to many complications with France.

3. The Palestine canal, to which I wish to draw special attention, would leave the Mediterranean at Acre and join the Gulf of Akabah. Its length will be about 250 miles. Its course will be from Acre, near Mount Carmel, across Palestine to the Valley of the Jordan, following this valley to the Dead Sea, and thence down to the Gulf of Akabah, which leads into the Red Sea.

The Dead Sea is about 1,292 feet below the level of the Mediterranean Sea, whilst the Mediterranean and the Red Sea are on the same levels. The Dead Sea is 43 miles in length.

The manner in which it is proposed to carry out this great work is to cut an opening from the Mediterranean into the Valley of the Jordan, and to let the waters of the Mediterranean flow in and fill up the Dead Sea and the valleys leading to and from it, and the result will be that a broad lake five miles in width and of great depth will be obtained, along which ocean steamers may proceed at full speed.

No doubt this great work would be attended with cost, but it must be borne in mind how great the advantages of this scheme would be to our country, if promoted by England, formed by English capital, and used for the development of communication between our eastern and western empire.

In this letter I cannot pause to enter into details, to afford statistics as to cost and probable revenue, or to give a more definite or accurate description of the country which this canal traverses. Enough for the moment to say that such a scheme is being considered, and that at the present time, no less than in the past, Palestine seems about to play a very prominent part in the destinies of the world.

The effect which this great work would produce upon Palestine by fertilizing valleys at present arid and desert, and the manner in which it would tend to bring about the return of the Jews, are matters on which, at some future time, I hope to have the opportunity of addressing some remarks to you.—*Petra, in Prophetic News.*

## Recent Terrestrial Convulsions.

The great earthquake in Asia Minor again calls attention to the extraordinary tendency to seismic disturbance manifested of late by the crust of the earth. The recent tremendous outburst in Java and the Straits of Sunda seemed a fitting culmination to the series of earthquakes and volcanic eruptions that preceded it. It is evident, however, that the disturbing forces are yet at work, and that their field of operations extends to nearly every quarter of the earth.

Since the Javan convulsion, we have had news of earthquakes in Europe, North and South America, and Asia. Although men of science do not countenance the theories of Capt. Delaupney, the Frenchman who is credited with having predicted the catastrophe in the East Indies, and who asserts that the present earthquake cycle will not culminate until 1885 or 1886, it is very clear that for several years these convulsions have tended toward a maximum in both number and violence. Nobody is in a position to say that we have yet beheld either the last or the worst of them. During the last five years this stage-coach of the solar system called the earth has several times rudely reminded its swarming billion and a half [illegible] passengers that, while it bears them along so smoothly on its easy axle, and encounters no ruts nor rough places in its noiseless road, it can of itself, on occasion, shake them up and make them uncomfortable. And as there are no stations and no jumping-off places on the journey through space, the earth's passengers must make the best of it. If their coach goes to pieces, there is no help for them.

Beginning with the disasters at Agram, Ischia, and Chios, a few years ago, and running through the list of subsequent shakings and upheavals great and small up to the present time, we have an astonishing exhibition of terrestrial violence. The ocean wave that the convulsion at Java sent across the Pacific was in itself a most wonderful thing, though not unprecedented. The tides excite no astonishment, because they are regular phenomena, and the cause which produces them is understood, but there is something almost startling in the thought that the earth has the power within its own bosom thus to set its oceans into commotion.

One of the chief features of the recent series of disturbances of the earth is the widespread nature of the phenomena. The activity of the subterranean forces in the earthquake period noticed by Humboldt between 1811 and 1813 was confined between the meridian of the Azores and the western edge of the Mississippi valley, reaching to Caracas in South America. The present outbreak has been felt all around the world.

The manner in which old volcanoes, whose chimneys had grown cold centuries ago, have suddenly begun first to smoke and then to belch forth clouds of ashes and streams of lava within the last five years is exceedingly interesting. Nearly every one of the famous volcanic giants of the earth has, within the same period, responded to the universal signal which seems to have been given in the interior of the globe by smoking, shaking its sides, roaring, and in some cases breaking into eruption. During this time about twenty new volcanoes have made their appearance, a whole nest of them having arisen out of the bottom of the Straits of Sunda.

A singular phenomenon, awakening both curiosity and alarm, which has recently been witnessed in two widely separated parts of the earth, is believed to have been in some way connected with the recent earthquakes and eruptions. This is the discolored appearance presented by the sun in southern India and South America early in September. The color was described as green in India and as blue at Panama and Guayaquil. That it was a very striking phenomenon is shown by the fact that in the brief accounts of it which have been received from both countries the fear which it excited among the people is described. This recalls certain mysterious occurrences which have from time to time alarmed the world and puzzled scientific men, such as the great dry fog of 1783, which terrified all Europe, and the famous dark day in New England in 1780.

It is quite natural that the phenomenon of a green sun seen in India should have been attributed to the passage across the southern portion of the peninsula of clouds of sulphurous vapor from the Javan volcanoes. Probably this affords a true explanation; but although the same explanation has been offered of the American phenomenon, there are several reasons why it cannot be accepted. In the first place, and this alone is sufficient, the sun appeared discolored in South America before it did in India. It is evident that if the phenomenon was due in both cases to volcanic vapors, there must have been an emission of such vapors into the atmosphere in the equatorial regions of America. This is partly explained by the news from Panama, that at the time of the eruptions in Java strange subterranean noises were heard, and that shakings of the earth were felt at various places in Ecuador. Ashes also fell there, indicating that there had been an outburst from some of the volcanic vents in the Andes. So far no news has been received of any such eruption, although it is known that Cotopaxi was in action last summer. But the fact that the earth trembled in South America at the time when the western end of Java is shattered and the bottom of the Straits of Sunda was upheaved is alone sufficient to show how general is the disturbance which has resulted in such disasters as those in Ischia, Java, and Asia Minor.

We have reason to be thankful that New York city stands on a rock that appears to be free from earthquake tremors, and has no volcano in its neighborhood.—*N. Y. Sun.*

## THE CITY OF THE LIVING GOD.

Rev. xxi 9-27; xxii. 1-5.

Jerusalem, the city of our God;
O happy home! O happy children here!
O blissful mansions of our Father's house!
O walks surpassing Eden for delight!
Here are the myriads reaped once sown in tears;
Here is the rest by sickness unabused;
Here is the banquet of the wine of heaven,
Richer of glory incorruptible.
Crowns, amaranthine crowns of victory,
The voice of harpers harping on their harps,
The anthems of the holy cherubim,
The crystal river of the Spirit's joy,
The Bridal palace of the Prince of Peace,
The Holiest of Holies—God is here.

The question has been keenly controverted whether the new Jerusalem, Rev. xxi., xxii., is actually the abode of the heavenly citizens, or only a representation of the Church Triumphant under the emblem of a city. The advocates of a purely symbolical meaning maintain, "The bride is a city, and the city is a bride: both expressions are therefore figures to describe the glorious community of ransomed souls, the mystical body of Christ, and blessed company of all faithful people." But to this it may be sufficient to reply that, in the contrasted case of Babylon (Rev. xvii. 1-3, 18), the woman is a city, and the city is a woman. Both expressions are figures to denote the apostate Papal Church. But this does not prevent the existence of the actual city of Rome, a material structure, which shall be consumed with material fire. The site and the buildings are, indeed, of very secondary importance to the character of the harlot Church who occupies them; for it is her faithlessness which gives them all their disastrous significance. But there they are, seven hills crowned with edifices on the banks of the Tiber. So of the new Jerusalem: the city, it is true, is a type of a spiritual building compacted of living stones, which is growing an holy temple unto the Lord, Eph. ii. 21.

But this does not preclude the possibility of an actual fabric, composed of heavenly material, which shall never be destroyed. Here, too, the site and the structure are of inferior moment to the virgin bride who shall dwell therein; for it is her saintliness which gives all its significance to her palace home. That home, however, exists, a glorious reality, an abiding city yet to come—a city which hath foundations, whose designer and builder is God. See Heb. xi. 10, 16; xiii. 14, which Scriptures strongly confirm this view. We are thus irresistibly led to the conclusion that the heavenly Jerusalem here described is both real and typical—an actual city, of which every part typifies the spiritual temple of living stones. For as the glorified body will be the worthy habitation of the perfectly regenerate spirit—a building of God, an house not made with hands, eternal in the heavens (2 Cor. v. 1)—so the celestial city will be the meet dwelling-place of the saints for ever, and their spiritual characteristics will each and all find a counterpart in that marvellous structure prepared for them by their God. Hence it is by no means easy, nor perhaps is it always desirable, to interpret the various details here given. They awaken conceptions of delight which we cannot always define or describe. But let us suffer those images of glory to float through our mind, and to rest in our heart, until we exclaim—

"Jerusalem! Jerusalem! would God I were in thee!
When shall my labors have an end, thy joys when shall I see?"

And perchance this unrolling of the glories to come has accomplished its chief intent; it has weaned us from earth; it has drawn us to heaven.—*E. H. Bickersteth, M. A.*

## EXTRACT FROM A SERMON.

When the apostles went forth on their errand of mercy the burden of their mission was the story of Christ. They told the people how the Son of God had come into the world and died for their redemption. They never perplexed their hearers with subtle questions of theology, or with metaphysical theories of depravity, with discussions of prevenient grace and the grace of congruity, of moral and physical inability, of imputed righteousness as distinct from actual righteousness, of the philosophy of the atonement, of the nature and limits of divine inspiration. They did not undertake to solve the mystery of Christ's double nature, or to explain the mutual relations of the three Persons in the Godhead; but they made men feel that they were sinners, and uncovered the awful depths of corruption in which their souls were sunk; they declared in terms that could not be misunderstood the stern and impartial justice of God and the absolute certainty of punishment for every unforgiven sin; they published abroad the inexhaustible love and mercy of God and how he is always waiting for the return of his rebellious children and ready to receive them with open arms whenever they come back as the prodigal did, sorrowing and repenting. They proclaimed the grace which bringeth salvation and led men to the cross and showed them the Savior bleeding there in expiation of their transgressions; then they taught [illegible] and explicitly what were the duties which they owed to God, and just how those duties must be discharged. They enforced a gospel of righteousness and temperance, and chastity and charity, and honest and honorable dealing. They told parents and children, and masters and servants, and governors and employers and laboring men how they should conduct themselves and what were the motives by which they should be guided; they spoke blessed words of comfort to the weary and heavy-laden, the weak and the suffering, the down-trodden and oppressed. They told men how in Christ Jesus death had lost its sting and the grave its victory, and pointed to a world where the tears are wiped from every eye and where there is no more sin or sorrow or sickness or vision; and it was thus that men were lifted heavenward and brought into the fold of Jesus. And when the ambassador of Christ is in earnest, whether he ministers to the refined and cultivated citizen of the metropolis, or the rougher or more enterprising emigrant on the outer borders of civilization, or to the oppressed and persecuted Indian, or to the unenlightened freedman, or to the besotted and ignorant heathen, it is the same story of a loving Savior which inspires his heart and gives efficacy to his words. —*The Independent.*

## BIBLE RESEARCH.

Among the many difficulties presented by the ethnological lists in Genesis, not the least enigmatical is the one referring to the origin of the Philistines. A comparison of Gen. x. 14 with Deut. ii. 23, Amos ix. 7, and Jer. xlvii. 4, shows that they are mentioned both as descendants of the Casluhim and of the Caphtorim. Interpreters have sought all around the Mediterranean Sea for these places, and have located them very differently, Hitzig even identifying the Philistines with the Pelasgians. Professor Fr. W. Schultz has just issued his article "Philistor," in the second edition of Herzog's Encyclopædia, and there (vol. xi. p. 623, *seq.*) presents what seems a lucid explanation of the difficulty. Both Casluhim and Caphtorim were settled in Lower Egypt; and from these the people who were later called Philistines migrated to the land where we find them in biblical times. Already the "*Targum Jerus*" favors this location in reference to the Casluhim; and modern scholars, such as Forster, Knobel, Ebers, and others, sanction this, and find this location in Kasiotis. The name is derived from the Coptic *Kar*, hill, and *Jokh*, dryness, a true description of the locality. But how about Caphtor? Schultz correctly sees only endless trouble in connecting it with the island Crete, but acknowledges that as yet the evidences, historical or etymological, for placing it on the northern coast of Egypt are still weak. Stack, Ebers, Dietrich, Dunoker, simply locate it there, deeming the connection with it and the Casluchims a sufficient warrant. An additional proof of the Egyptian origin of the Philistines is found in the Egyptian ending of some of their proper names. Thus Achuzath, Gen. xxvi. 26, and Goliath, 1 Sam. xvii. 4, have the Egyptian ending th, and the ending -on in Soreh, the Philistine title, is Egyptian. Thus, too, the Philistine harbor Mayuma is a combination of the two languages, *mai* being Coptic for "place," and yam Hebrew for "sea."—*The Independent.*

*Dear Brethren of the One Faith in Ind.:*

Thinking you would like to hear from me in regard to my labors in the truth, I will give you a brief account of my work since leaving you. I went from Indiana to Millbrook, Mich., to attend their "meeting of days;" found Brother P. Decker, also sister Richard Decker very poorly in health. Brother Crosier was with us until Monday. I stayed until Thursday, having very interesting meetings each evening. The brethren here are strong in their work, interested and happy. From Millbrook I went to Hesperia, and stayed over the next Monday, baptising one sister. From Hesperia to Byron Center, where I baptized four happy believers, three young people. From Byron Center to Watson, where I am now working for a few evenings five miles from our central place of worship. Here, as well as at Byron, we have a well attended and very interesting Sunday school. Bros. Winchester and Bennett of Byron are throwing their talents into the Lord's vineyard. God bless their noble efforts for the truth. I find everywhere a great need of just such a hymn book as Brother McDonald proposes publishing. The friends of truth everywhere will hail it with joy. May the God of love and truth be with his faithful ones is the prayer of Yours in the Lord,

B. W. WOODWARD.

## OBITUARY.

DIED—In Chicago, Sept. 30, 1883, Ralph Tuttle, aged 91 years.

The subject of this memoir was born in Norfolk, Ct., in 1792, was married to Hannah Mather of Chester, Mass., in 1823. Settled in Galesburg, Michigan, in 1836 where he remained until 1867 when he came to this city which was his home until the time of his death. In 1850 he united with the Disciples in Marshall, Mich. Soon after his union with the church he read Storrs' six sermons, which resulted in his embracing the doctrines therein taught; he continued to grow in a knowledge of the truth as well as in favor with God and man. He was strong in his convictions of truth and fearless to express them. He died in the hope of a glorious resurrection and rests to be awakened at the return of the Master. Sermon by H. V. Reed, opening services conducted by the writer,

C. C. RAMSEY.

DIED—In Menomonee, Dunn Co, Wis., Oct. 1, 1883, Grace Adelia, daughter of George Edwin, and Mattie Sedgwick Clark, aged six years and two months.

Our hearts were rent with anguish as we saw our little one pass into the enemy's land. But we sorrow not as those who have no hope. We know that Jesus lives to die no more. We know that he has the "keys of death and hades," and that he will open the prison house of the enemy and "bring out the prisoners from the prison, and them that sit in darkness out of the prison house." O blessed promise and glorious hope! Then sleep, dear little one, sleep until Jesus comes "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Then we will welcome thee back from the enemy's land to this bright fair earth again, not as we welcomed thee six years ago, knowing then that you must suffer and die for the sin of our first parent. But we will welcome you to the paradise of God, restored by the Lamb of God that "beareth the sin (or taketh away the sin) of the world," (and so release the race from the Adamic death) and in that paradise shall be the city of the great King, and in the city shall be the river of life, and the tree of life, to which our little one may have access and live forever if she be obedient to the law of that heavenly country.

MRS. A. C. SEDGWICK HANCHETT.

Elder W. C. Hicks of Union Mills, Ind., will preach at North Salem, Church of God, Marshall Co., Ind., on the evenings of Nov. 5th and 6th; Bremen 7th and 8th, 1883.

# News Items.

Twenty thousand people are reported to have been rendered homeless by the earthquake in Asia Minor Monday, Oct. 15. Six villages were destroyed and 1,000 lives lost.

FRANCE'S WAR FOOTING.

LONDON, Oct. 22.—A Paris despatch says that Gen. Campenon, Minister of War, will devote all his energy to reforming the system of mobilising the army. The prospect of a war with Germany, the despatch asserts, appears to be uppermost in his mind.

ITALY.

Villa Alegno, near the city of Brescia, has been destroyed by fire. One thousand persons were made homeless.

PRUSSIA.

Breslau, the cattle market, has been closed, owing to a plague among the cattle.

RUSSIA.

Sixty-three members of the Nihilist Red Cross Society of Petersburg have been sentenced to go to Siberia.

SOUTH AMERICA.

A treaty of peace has been signed between Chili and Peru.

EARTHQUAKES IN ASIA MINOR.

SMYRNA, Oct. 22.—Additional shocks of earthquake have taken place here, causing great alarm among the inhabitants, but doing little damage. The people are afraid to enter their houses. Two English men-of-war arrived here today to render assistance to the sufferers, and another English vessel has gone to Chios.

MALTA, Oct. 22.—A slight shock of earthquake was felt here at 2 o'clock this morning.

THESTE, Oct. 22.—An earthquake shock was felt in this city at 3:30 o'clock this morning, but was harmless in its effects.

IN ASIA MINOR.

SMYRNA, Oct. 22.—People in the earthquake district dread entering their houses. Two English men-of-war arrived today to assist the sufferers; another vessel has gone to Chios, and several foreign gunboats have gone to Chesme.

The water in the leaves of pitcher-plants is secreted by the plant, and the quantity of water is surprising. In the species of Nepenthes, from the East Indies, where the plants ramble over bushes to a great extent and have numerous pitchers, the weight to be sustained is enormous. *Nepenthes Rafflesiana* has been found to have about a pint of water in each pitcher, and allowing a pint to a pound, it gives a pretty good weight to a few dozen pitchers. If the object of these wells be to drown insects to be used as food, these plants have to work hard for what they get, "as well as the rest of the world."

## Notice.

Sister A. C. Sedgwick would say to her friends through THE RESTITUTION that she has added the name of Hanchett to the Sedgwick, and changed her post office from Tunnel City to Box 600, Sparta, Monroe Co., Wis.

A. C. S. HANCHETT.

## PROSPECTUS.

The following work is now in press, and will be ready for delivery to subscribers in October. It will contain between 300 and 350 pages, 12 mo., good paper, substantially bound in cloth. Price $1. We are now receiving orders for the work, to be paid when the book is delivered.

Title Page.—"The Law, the Covenants; and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. By Dr. L. C. Thomas, of Wyoming, Del."

The perfect unchangable moral law is considered and shown to be the basis and spirit of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants is treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat new light.

The work also includes the consideration of Sunday, conditional immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, religion, morality, Christianity, etc.

We want assistance. Send us your name and order for the book. Address, Dr. L. C. Thomas, Box 73, Wyoming, Del.

August 20, 1883.

## FREE-WILL OFFERING.

| | |
|---|---|
| Previously Published | [illegible] |
| Rachel Cobb | 3 00 |
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| Gideon Logan | 1 00 |
| Jno Stone | 1 00 |

I planted a seed—a proper seed,
And waited for summer's golden hour:
It came, and over mountain and mead,
Yell sunlight soft and genial shower.
Then, for with wond'rous and loving speed
The earth was grateful, and sent a flower.

I planted again—a vagrant thing,
Without a name or pedigree,
And one bright morning, in the spring,
There came a plant none cared to see:
'Twas only a weed, and could not bring,
Such joy as the flower had brought to me.

Then I read this lesson to my heart,
Men ever will reap just what they sow;
Time bringeth up with its mother-art,
Only the kind we set to grow;
It may be right, with its better part—
It may be wrong, but the end will show.

Nature will nurse what we plant, with care,
And so will time what we do or say,
Or good, or ill, it is sure to bear,
And we to know it some future day;
O heart of mine, shall your fruit be rare,
Or only weeds to be cast away?

### First-Fruits of a New Life.

In the home are seen the first-fruits of the new Christian life. In the home, character discovers itself. Habits are often like the clothes we wear, they vary according to occasion, and many have an in-door and an out-door dress. Many finely clad on the street are slovens in the house, and men polite and smiling in society or in business, are churls and bears in the precints of the home. On the other hand, while many gay-plumed birds of the world are nothing but crows and ravens, there are multitudes that shine to little advantage before the world who are clothed with the goodness and sweetness of an angel when their children climb about their knees or their wives nestle in their bosoms. It is in the home that goodness and piety are seen and felt. The whole structure of society is such, that the inner life of the soul is constantly revealed. Our very thoughts and motives are read by a scrutinizing world. Every day there are a hundred eyes reading the inscriptions upon the tablet of the heart, and the current judgment formed of a man's life is often the true one. We are living in the court of the world, the judge is on the bench and our fellow-men are like a jury rendering their verdict. But allowing all this, our true character is nowhere revealed as in the home. We do not wear masks here. We do not strive for effect nor covet admiration at the fireside, but simply act out our real nature. So when the grace of God touches the springs of our life, its first-fruits are seen in the home.

### How Animals Have Foretold Earthquakes.

An Italian writer on the dreadful catastrophe which occurred on the island of Ischia mentions those prognostications of an earthquake which are derived from animals. They were observed in every place where the shocks were such as to be generally perceptible. Some minutes before they were felt the oxen and cows began to bellow, the sheep and goats bleated, and, rushing in confusion one on the other, tried to break the wicker-work of the folds. The dogs howled, the geese and fowls were alarmed and made much noise; the horses which were fastened in the stalls were greatly agitated, leaped up and down and tried to break the halters with which they were attached to the mangers; those on the road stopped suddenly and snorted in a very strange way. The cats were very much frightened and tried to conceal themselves, or their hair bristled up wildly. Rabbits and moles were seen to leave their holes; birds rose as if scared from the places on which they had alighted; and fish left the bottom of the sea and approached the shores, where at some places great numbers of them were taken. Even ants and reptiles abandoned, in clear daylight, their subterranean holes in great disorder, many hours before the shocks were felt. The dogs, a few minutes before the first shock took place, awoke their sleeping masters by barking and pulling them, as if they wished to warn them of impending danger; and several persons were thus enabled to save themselves.

*My Dear Nephew:*

I am not at all surprised that you say the view I present of Christ and his sacrifice, is entirely out of keeping with all your previous teachings, as it does away with the idea of the Trinity; for surely if Christ suffered for the sake of the joy that was set before him, he could not have been already in possession of all joy and all fullness which belongs to God only."

Let me just here say, that the doctrine of the Trinity has no place in the sacred Oracles. The revelation of our Father is all in harmony with truth and reason. There are no absolute impossibilities there recorded. We are told that our Savior is the only begotten Son of God. If then he is the Son as we are plainly taught, he cannot be the Father. This is only one of the vain dogmas of the creeds, which it is [illegible] to try to follow or explain. It is much better to search for truth, to robe ourselves in its beautiful garments, and, as the chrysalis drops its wasting, drying shell, so let us drop all these former errors and bask in the pure and holy light of revealed truth.

You say you have read Heb. xii. 2, and that it seems to convey the idea that Christ died and suffered for the sake of the reward which was set before him, and then you ask: how, then, could he have died for our sins?

I will give you as briefly as I can my understanding of these two seeming contradictions of Scripture, and I think it is in harmony with God's wise and wondrous plan of salvation. Christ died for our sins because he took upon him our nature which is a dying one, not that he suffered death to save us from death, or instead of us, seeing we all die. From Heb. ii. 14 we learn that he took part of our nature that through death he might destroy him that hath the power of death, that is the devil. Thus we see that he died because, or on account of our sinful nature of which he took part. He suffered patiently, endured all the buffetings, cruel mockings, scourgings, and even the ignominious death of the cross, for the joy that was set before him. This was not a selfish joy. He it was, who, by a life of perfect obedience to the Father's will, was by him raised from the dead before his flesh had seen corruption. For him the Father loosed the pains of death, because it was not possible that he should be holden of it. Acts ii. 24-36. He it was, who, after God had raised him from the dead, and when he was about to go up to his Father's right hand, said to his followers, (Matt. xxviii. 18-20,) "All power is given unto me in heaven and in earth. Go ye therefore, or for this reason, because I have obtained this power. Teach all nations, or make disciples of all nations; teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even to the end of the age." After that Christ was raised from the dead by the power of the Father, he remained on earth forty days, going in and out among his disciples, teaching them the things concerning the kingdom of God. This was the kingdom to which the thief referred when he said, "Lord remember me when thou comest into thy kingdom." This was the kingdom to which the angel referred when giving the promise to Mary that her son should sit upon the throne of his father David, reign over the house of Jacob, and of his kingdom there should be no end. Luke i. 32, 33. This is the kingdom referred to in Dan. ii. 44, which shall break in pieces and consume all other kingdoms and stand forever. Again we read of it in Dan. vii. 14-27. Here we see that all people, nations and languages shall serve him; and furthermore we see that this kingdom is under, not above, the whole heaven.

Please read Mark xvi. 14-20. In verse 15, the commission universal is given to his disciples. In verse 16 the conditions of citizenship in that glorious and everlasting kingdom are laid down. He that believeth and is baptized shall be saved; he that believeth not shall be damned. These are the terms and the only terms made known to us in the Bible whereby we may be saved, and this is why I said in my last that Christ, as it were, takes the place of the tree of life.

In the garden, when man stood forth upon the first platform on which he was placed by the Creator, the tree of life would have imparted to him the powers of immortal life. But he rejected the life-giving fruit, and by his disobedience he fell to a life of sin and death. On his first platform man needed not faith; the source of immortality was plainly in view, he had but to stretch forth his hand, take and eat. Then immortality would have been bestowed for simple obedience. Now, or on man's second platform, two things are required, faith and obedience. He must believe on the Lord Jesus Christ; he must believe on the Lord who shall be king over all the earth; on Jesus as a Savior who saves from death and washes away the sins of those who come to him by faith and obedience. He must believe on him as Christ, as the anointed son of David, the king of the Jews, the rightful sovereign over God's chosen people as foretold by all the holy prophets since the world began. More anon. Looking for that kingdom,

Yours,
AUNT CARRIE.


BIENNIAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Case and Woodland aves., will until further notice, hold their meetings at Galpin's Hall, corner of Woodland ave. and Ohio st. All are invited.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 85 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.


## Communications.

### ADOPTION.

"When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5.

The divine adoption is a good, rich, and profitable theme of study. To get a clear view of it, let us analytically consider its nature, duties, privileges, and conditions.

1. The *nature* of adoption. The Greek word for "adoption" is *huiothesia*, which means the placing as a son or child. For example, when the infant Moses was cast out, Pharaoh's daughter found him, "had compassion on him," and adopted him "for her own son," transferring him from the river shore to the royal palace. And when Esther was left a little orphan of the captivity, her cousin Mordecai adopted her "for his own daughter," and she afterwards became a queen.

But the divine adoption infinitely excels all these examples. It springs from and is an amazing instance of the love of God. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons (children, R. V.) of God." 1 Jno. iii, 1. It includes all the blessings of the covenant of grace, for "we are the children of God: and if children, then heirs, heirs of God and joint-heirs with Christ." Rom. viii. 17. Of this adoption there are two stages, the one now, the other "at the resurrection of the just." Therefore we read in one place, "*Now* are we the sons (children, R. V.) of God," and in another that we are "*waiting for* the adoption, to-wit, the redemption of our *body*." 1 John iii. 2; Rom. viii. 23. Hence, we see the process is not complete until the *physical* change by which we shall become "the children of God, being the children of the *resurrection*." Luke xx. 36. "We look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. Thus the adoption will be consummated in making us "partakers of the divine *nature*." 2 Peter i. 4. No human adoption can work such a mighty physical transformation as this.

A prudent man desiring to adopt many children to bear his name and share his wealth might have to make long search in many countries in order to find such as would show themselves worthy of the honor by complying with the conditions of adoption. And does not this, in some degree, illustrate the fact that the Lord has a long time been visiting the nations, by the gospel, and gathering out from them "a people for his name?" Acts xv. 14. This adoption is, therefore, a separating process. "He that loveth father or mother more than me," says the Savior, "is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Mat. x. 37. We are warned that "evil company doth corrupt good morals" (1 Cor. xv. 33, R. V.); and however "strange" the wicked may think it "that we run not with them to the same excess of riot," we are required to "come out from among them." Hence, the adopted are the *ecclesia*, or, assembly of called out ones, and their adoption is also a change of character as well as of company, for, "If any man be in Christ he is a new creature." Naming a list of evil characters, Paul says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified." 1 Cor. vi. 11; 2 Cor. v. 17.

2. The *duties* of adoption. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. xi. 17, 18. The divine love which caused God to adopt such sinners as we are surpasses thought; and therefore we should "love him because he first loved us;" and obedience is the best way of showing our love, for the Savior says, "He that hath my commandments and keepeth them, he it is that loveth me." John xiv. 21. We are to let our conversation (manner of life, R. V.) be as becometh the gospel of Christ," and to "show forth the praises of him who hath called us out of darkness into his marvellous light." Phil. i. 27: 1 Peter ii. 9.

Gideon said to some of Israel's foes, "What manner of men were they whom ye slew at Tabor?" And they answered "Each one resembled the children of a king." So should even our enemies have to confess that we resemble, what we really are, the children of a King. Somewhere I have heard that Alexander, reprimanding a misbehaving namesake in his army, said, "Change your name, or show yourself worthy of it." And certainly the adopted children of the Heavenly King should "give none occasion to the adversary to speak reproachfully" of "that worthy name by the which ye are called." 1 Tim. v. 14; James ii. 7.

3. The *privileges* of adoption. The adopted have the privilege of being "called by a new name." Once they were "*strangers* and *foreigners*," but now they are "*fellow-citizens* with the saints, and of the *household of God*." Eph. ii. 19. Of course, in becoming so they had to comply with the specified process and ceremony of what may illustratively be called their "naturalization," as it were. Once they were called "children of wrath," but now

"Behold what wondrous love
The Father hath bestowed
On creatures of a mortal race,
To call them sons of God."

Once they had no hope at all, but now they "rejoice in hope of the glory of God." "Ye were sometimes *darkness*, but now are ye *light* in the Lord: walk as children of light." Eph. v. 8.

Our adoption was, as usual, from a lower into a higher state. We were as a foundling, as a new-born infant cast out, disowned and ready to perish in the open field, with no eye to pity and no arm to save. Then the Lord, passing by, in redeeming mercy, said "*Live*, yea, *live*." Ezek. xvi. Moses was born into bondage, but adopted into a palace. And it was into the bondage of sin that we were born, but adopted into the church of God, and made "to sit together in heavenly places in Christ Jesus." When the crippled Mephibosheth was called from his obscure and impoverished condition in Lodebar, had large estates given him, and was seated at the table "as one of the king's sons" in Jerusalem, he was overwhelmed with the honor, and said to David, his benefactor, "What is thy servant that thou shouldst look upon such a dead dog as I am."

Besides present privileges the adopted have the prospect of a glorious inheritance in reserve, described to them in "the promises made unto the fathers," and secured for them by the precious blood of Christ. Romans xv. 8; Heb. ix. 15. "God, *for Christ's sake*, hath forgiven their sins," received them into his family, and made them "accepted *in the Beloved*" who "is not ashamed to call them brethren." The divine kingdom to be established on earth, together with eternal life and its cognate blessings, is the inheritance to be received by all who hold out faithful, when our adoption is completed, that is, at "the redemption of our *body*," when we shall be "the children of God, being the children of the *resurrection*." When fully adopted by thus partaking of "the *divine nature*," there will be no danger (either *from* sin or death) of *forfeiting* the inheritance for which we are now on probation. The "spirit of adoption" already given is but "the earnest," or, partial payment as pledge, of what will be given when the adoption is complete.

Daniel and his three companions denied themselves of luxuries and lived on pulse and water preparatory to "standing in the king's palace." And let us deny ourselves of all ungodliness and worldly lusts, for we are in the preparatory and probationary state, a peculiar people separated from the rest of the world and not yet received into the presence of the King of kings, but still "looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ." We are exhorted to walk worthy of God who "is calling" us into his *kingdom and glory*. I Thess. ii. 12. This glorious destiny is "the one hope of your calling." Paul does not say "hath called," as the Greek word *kalountos* is rendered in the Common Version. It is a present active participle, and is rendered by the Revised Version "calleth," but more correctly by the American Bible Union, "is calling."

4. The *conditions* of adoption. Mistakes here would be a fatal calamity. God has the exclusive right to dictate the terms or conditions on which he will receive us, and we find them nowhere but in his Book. That says, "Ye are all the children ('sons,' R. V.) of God by *faith* in Christ Jesus, for as many of you as have been *baptized* into Christ have put on Christ." Gal. iii. 26, 27. Notice how closely baptism and faith are connected, as being two indispensable items on which are founded our claims to sonship. By baptism believers "*put on Christ*;" and therefore he being the *Son* of God, they become *sons* by adoption, by virtue of his sonship by generation. Now "faith in Christ Jesus" is the belief of what he preacheth, that is, "*the gospel of the kingdom*" (Mat. ix. 35), and baptism is the initiatory rite of adoption *into* the divine family—baptized "*into* the name of the Father and of the Son and of the Holy Ghost." Mat. xxviii. 19, R. V. Baptism is one of the great commands of God—"Be baptized and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. Thus the Scriptures plainly show that *believing the gospel of the kingdom* and *submitting to the ordinance of baptism*, are specified and indispensable conditions without which we have no right to say that there can be any *true* and *valid* adoption into the family of God's children.

Both among the Greeks and Romans, in the apostolic age, very stringent legal regulations had to be complied with in civil adoption, in order to prevent *fraudulent* claims to it. And yet many gladly complied with all those regulations and conditions for the sake of obtaining blessings that were merely temporal. Much more gladly, then, ought we to comply with the mild and merciful terms and conditions of the divine adoption, that our claims may be found not fraudulent but *valid*, and that we may obtain blessings that will be eternal. I have spoken suggestively, not exhaustively, of those blessings; for even if my lips were, like Isaiah's, touched with a live coal from the altar, yet never could I fully picture the joys of the adopted, nor enumerate those "unsearchable riches" to which they are "joint-heirs with Christ" our glorious Lord and Redeemer. Ephes. iii. 8; Rom. viii. 17. WILEY JONES.

HEALDSBURG, Cal., Oct. 8.

*Editor Restitution:*

Since last December I have been compelled on account of Asthma to spend the greater part of the time in the mountains. We are living only about thirty miles in a direct line from the Pacific Ocean; and the frequent fogs and chilly sea breezes bring the asthma upon me; and to get over an attack I am compelled to go to a higher and drier altitude. There it leaves me without the use of medicine. I am truly glad and thankful that there are places in reach where I can get relief. I may yet be compelled to remove *from* this beautiful valley.

In the time mentioned I have made two trips to Lake, Yolo, Placer and Butte counties. In all of them I have spent considerable time in preaching, part of the time among the brethren and sisters, and a portion of the time in new places. In nearly every place the attendance and attention have been good. It is, however, sad to see that the interest to hear is waning; and this is also true to some extent among the brethren.

The zeal should be kept up in order to have a healthy influence in community. There is a work for all to engage in. In order that the preaching be effective, there must be co-operation by the members of the church. It will not be a success anywhere if the preachers are left to do all the work. They cannot do all; and how much more influence for good where all unitedly work together! And when any little troubles come up, and come they will, if all work together for the purpose of disposing of them, there will be little harm resulting; but if, on the other hand, there should be a division, then strife will be gendered, bickerings follow, and if not arrested serious consequences will ensue.

We should not let anything of a worldly character intrude between us and the great salvation. Sometimes very small things are allowed to make serious innovations in churches and in neighborhoods. We cannot be too careful what we say and do. It sometimes is not so much what is said, as how it is said. We ought to be careful to not say in the absence of anyone what we would not say in his presence. The golden rule: "As ye would that men should do unto you, do ye even so to them;" we as a people claim to be governed by.

As a rule, brethren and sisters, we ought not to expect too much from each other. It is the duty of each one to discharge what is due to others—than there would be less exacting. When we think others are not in the line of duty, it will perhaps be well if we put self on trial, and ascertain whether others have not some ground of complaint against us. Let us get the beam from our own eye, so we can see clearly if there is a mote in our brother's eye. Our first duty is with ourselves. When we get ourselves in a proper position before God, then we are ready to properly meet our brethren and discharge our duties.

I expect to hold some meetings in this vicinity if not hindered by asthma, or from some other cause. I fully believe the time for work is comparatively short. Governments are putting themselves in position for they know not what; but the sure word of prophecy says they will prepare for war. Complications are growing rapidly. Dishonest legislation in the interest of certain classes, bribes, and thieving officials, are becoming so common that less is said about them than formerly. These things will grow worse until the coming of the Lord. May we all be ready for that great event. In hope,

RICHARD CORBALLY.


NOTICE—Cincinnati, O.—The Advent Conference meets in Lenoch Hall, No. 913 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 162 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.


### WHEN TO PRAY, AND WHERE.

For an authentic answer we appeal to Revelation, and ask, "What saith the Scriptures?" The authorized example of Abraham supplies answer, that he prayed when and where the occasion called for it. He prayed for Ishmael and obtained an answer for both him and his posterity. He prayed again with reference to Lot in Sodom, and Lot was miraculously delivered. Gen. xvii. and xviii.

Thus Moses, Samuel, Solomon and Samson prayed when and where the occasion demanded. Num. xxi. 7; 1 Sam. viii. 6; 1 Kings viii. 22-43; 2 Chron. vi. 12-40. Elijah prayed in public; Israel was re-converted and 850 false prophets and priests perished for having perverted the people. 1 Kings xviii. 36-46.

The worship was by sacrifice and calling on God, with all, if possible, who shared the service and sought his blessing.

But now "the one offering of Jesus" is "once for all" who accept the gospel call. John iii. 16. It was "for that nation and not for that nation only, but for all the children of God scattered abroad." John xi. 50-52; and for the final deliverance, John xii. 47; Rom. viii. 21; Heb. x. 5-18; 1 John ii. 2.

In contrast with this the worship of Israel was localized at the altar in Jerusalem, etc. John iv. 20-24. But under the gospel all are authorized to pray in faith and hope, "everywhere" (as to place), and "always" (as to time), as occasion requires. In the closet, in secret, with 2 or 3, or the 120, more or less. Matt. vi. 6; xviii. 19, 20; Luke xviii. 1; Acts i. 14-24; xx. 28-36; Phil. iv. 6; 1 Tim. ii. 1-8.

Please read these teachings, and admit that "the entrance of his word giveth light" on this subject of private and public prayer, in both Testaments.

Furthermore, the abounding promise of "good things—the Holy Spirit—is to them who ask." Matt. vii. 11; Luke xi. 9-13. It teaches associated prayer, not private. St. Paul "kneeled down and prayed with them all." Acts xx. 36.

The precept to pray privately in the closet, to fast and give alms without ostentation, accords with the personal calling by the gospel, in contrast with the national worship of Israel. But the personal precepts do not annul or abridge those that are social and more general—"them that ask!"

Note. The command, "When thou prayest, enter thou into thy closet and when thou hast shut thy door, pray to the Father [illegible] blessing to every Christian. But this is entirely consistent with the social terms of prayer nine times in verses 9-13, that follow! The private prayer noted once, has inexpressible importance, yet it can not override or supercede the nine-fold form of associated prayer in the same chapter!—and sustained by such and so many examples of not "private prayer." Acts xxi. 5.

Pray without ceasing, always, everywhere, includes the closet, the congregation, the church, and may be, with intercessions of giving thanks, for all men. 1 Tim. iv. 1-8; 1 Thess. v. 17; Luke xviii. 1. We should "be wise (up to) what is written!"

The Lord "enlarge our hearts that we may run the Christian race—the way, the truth, the life,—victoriously! Amen.

With sincere sympathy and repeated prayer for those embarrassed as to this vital doctrine of the Christian life. My only aim is to be "a fellow helper to the truth." Amen.

J. B. COOK.

## Letter Drawer.

MILLBROOK, Mich.

*Editor Restitution:*

By request of Brother Peter Decker, who is sick, and to whom you sent a few copies of THE RESTITUTION for free distribution at our meeting, I now address you a few lines. Brother Decker requests me to say the copies were thankfully received and sent on their mission with many prayers that God would watch over the seed thus sown and give the desired increase. Our meeting commenced September 27 as advertised. Brother O. R. L. Crozier and Brother B. Woodward were the only preachers, although we expected others, but we have reason to believe that our gathering together was not in vain in the Lord. Christian life and character and the hope of the gospel were the leading themes held forth by our brethren, and the church here are encouraged. Duties at home called Brother Crozier away on Monday, but Brother Woodward stayed with us four evenings following, giving us good, practical discourses, when he too left to fill a previous appointment at Hesperia. The interest was on the increase and we think if Brother Woodward could have stayed a while longer much good might have been done here. As it is, the whole plan of salvation shines clearer and has more friends here as the result of the meeting.

A. C. WEST.

MENDON, Mich., Oct. 18, '83.

Please say through THE RESTITUTION that I have entered on my labors as evangelist for the state of Michigan and the brethren can address me through our secretary, Brother H. S. Miller of Mendon, Mich. I am now at Brother Miller's and will go from here to Brother Lemon's. Any word you may send to Brother Miller for me will be forwarded to me. I want to put in all the time I can during the fall and winter months. Please let me hear from you at once. Yours in love of the truth.

J. S. HATCH.

NEW YORK, Oct. 16, '83.

*Editor Restitution:*

I am now in New York and expect to sail tomorrow for Palestine. Three men, two women and two children will be my travelling companions. We sail in the Italian steam-ship, Archimede, of the Florio Rubatino Line. We expect to be about 20 to 25 days on the way. We know not what things await us, but we go in the strength of Israel's God. We fully believe that the time has come for Christians to turn their attention to the promised land and expect great things to take place there shortly. Israel is coming back and Jerusalem is beginning to lift up her head and prepare to put on her beautiful garments. Yours in hope,

D. HOWARD.

OMAHA, Neb.

*Editor Restitution:*

I thank you for your kind continuance of my paper. Enclosed find two dollars which please apply on my subscription. I love to read it more than I can tell. I feel thankful in my heart to those dear ones who labor to make it food for the hungry flock, scattered now so widely, and often wish I could do something to help a little. I hope the day may soon come when I shall meet with those I love now to hear from. I like to read the letter drawer, and the first thing I do when I get my paper is to look it all over to see how many familiar names I can see. I seem to be well acquainted with many of them though they know nothing of me. Oh, what need of watchfulness and prayer lest we be found among the unfaithful at last! May our Father bless and guide and help us to be faithful and watch, for in an hour when we think [illegible] Master will come. Your sister in hope of eternal life,

ALICE ADAMS.

MACKSBURG, Iowa.

*Editor Restitution:*

Find enclosed one dollar for our paper. Will you advertise in THE RESTITUTION? We want a boy, between 15 and 20 years old to come and live with us two or three years on a small farm. We will send him to school winters and will pay wages for eight or nine months in the year. A reader of THE RESTITUTION and a believer in the gospel of the kingdom is the one wanted, and we will do for him as we would wish to be done by. Yours in the faith.

MR. and MRS. L. J. BALDWIN.

### ANNOUNCEMENTS.

POSTPONEMENT.

Owing to unavoidable causes the Annual State Conference, and Quarterly Conference of the Second District, of Arkansas, has been postponed till Friday before the third Sunday in November. Brethren will please take notice of the change. Again let me say, Come filled with God's love and strength to push the work of the Lord forward, and let this be one of the best meetings ever held in the state. I am getting a few letters from brethren asking about Arkansas. I will say to all who contemplate coming here, if they will write me and enclose a stamp I will try to give all the information they may wish about lands and location of churches.

JOHN W. TEAS, Sec.
Rondo, Ark.

The First Quarterly Conference of the Church of God, for Indiana, will be held at Plymouth, commencing Friday, Nov. 9, 1883, and continuing over Sunday. The annual meeting of the Stockholders of the Christian Publishing Association will be held at this time. Brethren, this conference meeting is yours. Come to it. If you have a word of good news to impart, come and encourage your weak brother, who has come to get sympathy and strength. The friends in Plymouth want to see all their old friends and many new ones.

By order of the Conference,
A. R. UNDERWOOD, Sec.

# Poetry.

## I TRIUMPH, LORD, IN THEE.

O Jesus! friend unfailing!
How dear art thou to me!
Are cares or fears assailing:
I find my strength in thee!
Why should thy feet grow weary
Of this my pilgrim way?
Rough though the path and dreary,
It ends in perfect day!

Nought, nought I count as pleasure
Compared, O Christ, with thee!
Thy sorrow without measure
Earned peace and joy for me.
I love to own, Lord Jesus,
Thy claims o'er me divine:
Bought with thy blood most precious,
Whose can I be but thine?

Why should I droop in sorrow?
Thou'rt ever by my side!
Why, trembling, dread the morrow?
What ill can e'er befide!
If I my cross have taken,
'Tis but to follow thee;
If scorned, despised, forsaken,
Nought severs thee from me.

O worldly pomp and glory,
Your charms are spread in vain:
I've heard a sweeter story,
I've found a truer gain.
Where Christ's place prepareth,
There is my loved abode;
There shall I gaze on Jesus!
There shall I dwell with God!

For every tribulation,
For every sore distress,
In Christ I've full salvation,
Sure help and quiet rest.
No fear of foes prevailing;
I triumph, Lord, in thee!
O Jesus! Friend unfailing!
How dear art thou to me!

# Communications.

## "The Kingdom of Christ—A Divine, Visible Monarchy on Earth over all Nations, yet 'not of this World.'"

PART II.

Let us now give attention to the teaching of the Christ himself, regarding his kingdom. Before doing so, however, it will be well to consider the prevailing ideas and expectations of the Jewish people at the time when Jesus appeared among them. It is conceded on all hands that, then, the Israelitish people, groaning under the Roman yoke, were anxiously expecting their promised Messiah to appear amongst them, to deliver them from the power of the Gentile, to establish his throne in Jerusalem, and reign gloriously over all nations. It is also conceded that these hopes and expectations were founded on such prophetic utterances as we have already cited.

Amongst this people Jesus went forth preaching. And what did he preach about? The kingdom of God. Thus reads the record: "Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom." Mat. iii. 23. Most emphatically, did Jesus himself declare that one grand object of his mission was to preach the kingdom of God. When the people of Capernaum entreated him to remain amongst them, he replied, "I must preach the kingdom of God in other cities also, for therefore am I sent." Luke iv. 43.

When he sent forth his disciples to preach, the subject of their proclamation was the same: "As you go, preach, saying, the kingdom of God is at hand." Mat. x. 7.

It is important to notice that we have no record of the Lord explaining what he meant by "the kingdom of God;" and it is reasonable to believe, in the absence of contradictory testimony, that he used the words in the sense they were commonly understood by the persons addressed. Well, it is constantly affirmed that even the twelve disciples of our Lord were in error regarding the nature of Messiah's kingdom. How is it, then, that in no instance, did their Master seek to dispel their hallucinations, and show them that his kingdom was not, as they understood, an outward dominion, but related to the mind and affections of men? Often had the kingdom been the subject of private discourse between the Lord and his disciples, but never do we find him telling them that the kingdom was something entirely different from a visible enthronement and exercise of kingly rule upon earth; so far from that, he, on several occasions, used language most obviously fitted to confirm their conceptions of that kingdom, founded on the literal understanding of the prophetic word. They had spoken to him of sitting on his right hand and on his left in his kingdom; and enquired of him who should be the greatest in that kingdom. Did he tell them that the kingdom was of an entirely different character to that which the nature of their enquiries plainly showed they were thinking about? Nay, he only replied, "To sit at my right hand and on my left is not mine to give, but for whom it is prepared of my Father." Mat. xx. 23. Fully cognisant of their hopes and expectations regarding the kingdom, these are the words he spake to them: "Verily, I say unto you, that ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall also sit on twelve thrones, judging the twelve tribes of Israel." Mat. xix. 28. This promise he repeated to them while they were eating the last paschal supper with him. "Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 28–30.

It seems to me inconceivable that he who knew the thoughts of these men, would have spoken these words to them, if his kingdom was such as the common theological teaching of the day affirms. He knew very well what his disciples would understand by eating and drinking "at his table, in his kingdom," and "sitting on twelve thrones, judging the twelve tribes of Israel;" yet he gives no warning that they were otherwise to understand the terms. Would any faithful minister who holds the orthodox view, treat the members of his Bible class thus? Is there one of them who will allow the words to go unexplained, even in these un-Jewish times? No, indeed! And so Albert Barnes, in his notes on Mat. xix. 28, explains, "This is figurative." How is it that the Master made no such comment on the words, while Dr. Barnes finds it necessary to do so? Simply this: the words, as they stand, do not square with the conceptions of Gentile Christianity; but they are in complete harmony with the hopes and expectations of the early disciples of Jesus, and the teaching of their Divine Master. Between these disciples and the Lord Jesus there was a common understanding about the twelve tribes of Israel, and the Messiah sitting on the throne of his glory—"When the Son of man shall come in his glory, then shall he sit upon the throne of his glory,"—the throne of his father David—when Jehovah shall have anointed his king upon Zion, the hill of his holiness. Then the whole house of Israel shall be gathered from all the countries, whither they have been so long scattered, into their own land, to go no more out; and the Messiah—the Lord our Righteousness—shall reign over them for evermore. Then shall the words of the promise to these disciples be fulfilled to the letter when the Son of man sits on the throne of his glory, they also shall sit upon twelve thrones, judging the twelve tribes of Israel.

The commentator we have already named interprets the twelve tribes of [illegible] not the Jews, not the world, not the wicked.... but the people of God, the redeemed." Here we have an illustration of the truth of Hooker's dictum, that "when the literal sense will stand, the farthest from the literal is generally the worst," for, in this case, it places the Church of Christ in the relation of subjects to the twelve apostles, in the kingdom of God, whereas our Lord promises to each one whoever comes that he shall sit with him upon his throne, even as he is now seated upon the throne of his Father. Rev. iii. 21. Nowhere, in Scripture, are Christians spoken of as subjects of the kingdom of God; neither is Jesus spoken of as their king. He is their Lord—head of the body of which they are members; but their destiny is to reign with him. "To him that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, even as I received of my Father." Rev. ii. 26, 27.

The Church the kingdom, about which Jesus and his apostles preached and taught so much! Nay, so far from that, the kingdom is a matter of promise to the Church: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." It is a kingdom which God hath promised to them that love him. The early disciples were instructed that, "through much tribulation they must enter the kingdom."

Only try the experiment of substituting the words church for kingdom, and kingdom for church, where they occur in the New Testament, and see what havoc you would make of the sense. It is only the necessities of a false theology that leads expositors to resolve "the twelve tribes of Israel," which the apostles were to judge, into "the Church of Christ."

Some one is ready to say, That looks all very well, but did not Jesus, on one occasion, say, "The kingdom of God is within you?" Yes, he did; and the language quoted, apart from the context, seems to be directly opposed to the evidence we have submitted to you. Please to turn to the passage as it stands in Luke xvii. 20, 21, and keep your eyes on it, while we make the following observations:

1. The objection is founded on the supposition that the words were used regarding the nature of the kingdom of God and that Jesus taught the kingdom of God as a dominion of God in the heart. But does this fit the case? The Lord was addressing the Pharisees. Did he mean to tell these conceited, carping hypocrites, that God so ruled in their hearts? Certainly not.

2. But, observe, the subject of discourse is not what the kingdom of God is, but how and when it would come. The Pharisees demanded of him when "the kingdom of God should come." Verse 20.

3. The Lord's reply is in the future tense, and refers to the time when the Son of man shall come in his kingdom. "The kingdom of God cometh not with observation, neither shall they say lo, here or there! for lo, the kingdom of God is among you (in the midst of you, R. V.)."

4. The words, "Lo, the kingdom of God is within you," are part of what should not be said: Neither shall they say the kingdom of God is within (or in the midst of) you." Why? See v. 22–25. "And they shall say, Lo there, lo, here! go not after them, for as the lightning, when it lighteneth out of the one part under heaven showeth unto the other part under the heaven, so shall the Son of man be in his day."

To the same effect are the Lord's words in Mat. xxiv. 25, 26, 27, "Behold, I have told you beforehand. If, therefore they say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the secret chambers, believe it not, for as the lightning cometh forth from the east, and is seen even unto the west, so shall be the coming of the Son of man." And when he comes in his glory, then shall he sit upon the throne of his glory, and reign in righteousness; and the effect shall be peace, quietness, and assurance for ever and ever, "Under the whole heaven."

"But then," it is objected, "Jesus said to Pilate, My kingdom is not of this world." John xviii. 36. Yes; and so say we, too. But why quote this saying as an objection to the doctrine set forth in this lecture? Jesus did not say, "My kingdom is not to be on this world," or "This world is not to be my kingdom." When we read our Lord's words, used on another occasion—"They are not of the world, even as I am not of the world," (John xvii. 16), we are at no loss to apprehend their meaning; and we never imagine that our Lord meant that he and his disciples were not on the earth at the time he was speaking. Then why quote his saying to Pilate, "My kingdom is not of this world," as if it contradicted the concurrent testimony of Scripture, regarding his reign on the earth over all nations? Pilate had been questioning him about his kingship; and had referred to the circumstance that his own nation, whose king he claimed to be, had, with the chief priests, repudiated his claim and pronounced him a malefactor. Therefore Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." No, Christ's kingdom has a different source. Neither from the votes of the people, nor the conquest of armies, does the Messiah derive his real prerogative and power. He was born king of the Jews, by right divine. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and all nations, and languages shall serve and obey him. The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

Oh, that his kingdom were come! The kingdom of men, in all its forms, has failed to secure righteousness, peace, and blessedness for the vast population of earth. But when he who gave his life for the life of the world, takes to himself his great power, and reigns—sole Monarch of the world—"the thrones of iniquity, that frame mischief by a law," shall have passed away; and violence, injustice, poverty, crime and impiety shall not dare to show themselves. "God's will shall then be done on earth as it is in heaven." Righteousness, peace, and joy, and holiness shall prevail in all lands. All nations shall be bless in him, and all shall call him blessed. Therefore we cry: "Thy kingdom come!" "Come, Lord Jesus, O come quickly!"

WILLIAM LAING.

JERUSALEM, Sept. 1, 1883.

*Editor Restitution:*

About a month ago Frank Brinton tendered us the use of his father's house and garden. The old gentleman having gone to England on business to be away some time. In a few days after we got settled, he brought me 250 cauliflower plants. I set them out where onions, beets, potatoes and melons had been planted. The onions and beets had yielded and gone to seed, but the others had been planted after the dry weather set in, and remained in the ground without sprouting. The rule is, in setting out cauliflower plants in the dry season, to water them seven days, and then let them go. Brinton set out about 2,000, and, as he said this evening, they are gone, sure enough. But I watered mine the allotted time, and then every other evening, and will continue doing so for at least a month.

Now there is a point in this, that has helped me out of considerable trouble and perplexity of mind, and I have, through the lesson taught me in this affair, had a great truth revealed to me that had caused me no little uneasiness. Previous to coming here I had been led to believe that the former and latter rains had been restored, as far back as 1853. This error I had been taught by the Latter Day Saints who infest certain parts of Nebraska. Not that I was in any way connected with them, but I heard one of their elders undertake to preach on the restitution, just at the time when the Lord was leading me this way. Not wishing to censure those people, I will simply say that after a little study into the ways of God's dealing with the things of his creation, I find that in the past ages it has pleased him to put lying spirits into the mouths of certain ones, that his allwise plan might be worked out in his way, and I see no reason why he should not do so now. I came here believing that those blessings had been restored. Did not stop at that time to ask myself if it was reasonable to suppose that God would bless the land in that way right over his curse that is to last until the treading down of the Gentiles is finished. This I had to learn after coming here, and stumbling for a little while over the error I had got hold of. Now it is all made plain to me. Before those rains begin to fall, there is something for man to do. Somebody is first to ask (See Zech. x. 1), for the rains. There must first be men here with just that kind of faith—faith that will reach beyond the clouds and cause the rains to be poured out upon this land, now parched and dry. They will also be able to close heaven, so that it will not rain in other parts of the world. This power will no doubt be given to but few, and they will have truth—no fanaticism or presumption.

Now the question is where are those men of faith—such faith as the world has not seen for a long, long time? This question we may not be able to answer, but God knows them. They may be scattered in different parts of the world. He knows where they are, and will bring them in his own good time. God's cause is not being pulled backward in any respect; all can rest easy on that point.

But to the plants again. Around the hills where I have poured the water, are springing up onions, beets, potatoes and watermelons. And it begins to look like I would have a fair crop of all these vegetables. This is what this country needs to make it bloom like the rose. I have not seen any other soil to compare with this when once the water is applied. However, the rains of the winter season are sufficient to keep things moving in God's appointed way. I expect no change in this, so long as the enemy possesses this land. But that the time of the Gentiles is about finished, none need doubt. Everything goes to show that this is true.

Oh, that the stone would begin to roll! that the time would come for it to move! But that the time has not yet come is evident; for we see the destroyer of mankind stalking through the earth, causing distress, sorrow and suffering to increase, filling the minds of the people with fanaticism and false ideas. For there is no truth, no justice, or mercy to be found. Every man's hand is truly being turned against his brother. This plainly shows that what Paul says is true. Evil men are waxing worse and worse; men, women and children are being controlled by an evil spirit to an alarming extent, making loud profession of sanctification, holiness and purity, when they are really being drawn into a whirlpool—Spiritualism, which means sure destruction. This word Spiritualism is a great deceiver; it is too often associated with mediums and a sleight-of-hand performance. This kind I do not refer to for there are many forms and phases of Spiritualism, that do not bear this name, but are in reality just that, and more to be dreaded than the other. The devil is now prince of this world; he is now rolling the stone of eternal destruction, filling the earth with error and self-righteousness. We hear it on every hand, "Behold, I am holier than thou." That I may make clear to the reader the difference between the holiness of Christ, with his mercy and love, in whom there is no revengeful spirit found; and as to the popular holiness feeling marching through the land, I will just refer to some correspondents to a certain holiness paper that comes up to Jerusalem occasionally. In each of the letters referred to the writers, after professing holiness and sanctification full and complete, referred to some who had evidently treated this error with lightness. These holy people wound up by hoping that the time would soon come when they would be made to suffer for their doings. This kind of spirit makes me think of the days of the holy fathers and the inquisition. It is just the same dragon spirit, and the world is being filled with it. But, praise the Lord, his day will come, when the old serpent that is now drawing the masses on to certain ruin will be bound, and then will these who are now talking so loud with their hallelujah chorus begin to say "Lord, Lord," etc; but the Lord will profess unto them, "I know you not."

Yes, the Lord's day is near; then will the Stone, "the Rock of ages," begin to move, and gradually roll along till everything is subdued; and it will at last fill the earth with righteousness. This Stone, or Rock, is Christ. And how are we to expect him to begin the work of righteousness till he comes? How can we be so blind as to suppose that his glorious work is now going on, while he who has power to fill men with an evil spirit, making them to appear as angels of light, has control, and is not bound. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be unstopped." Isa. xxxv. 4, 55.

I suppose it would hardly be necessary to quote Scripture to prove that when our Lord comes he will come to Zion; and that here he will sit in judgment. If the reader is satisfied with this, all right; if not, drop me a card, and I will give you Bible proof. Then we see Jesus, who is to judge the quick and the dead, with the books open before him, on Mount Zion. Then, as those who are judged worthy of outer darkness or destruction, must have a place for the destroying work. I am trying to locate that hell men have said so much about. I think I have looked down into that unlovely place today. Man's place of punishment or destruction for disobedience is on earth, just as much as man's reward for obedience. Why is it not reasonable to suppose that Tophet—it is also called the valley of the son of Hinnom—which I refer to above, and that I had such a good [illegible], that curves around under Zion, and is hard by the judgment seat, is that place ordained of old, where, in ages gone by, the rubbish and dead carcasses were consumed in the devouring flame. But that fire which was kept going night and day so long as the flames were fed, finally died out and is no more. In like manner will those fires of "eternal torment," of Roman supremacy, die out when the last of the wicked are consumed like the fat of lambs, or "burned up like stubble."

How terrible to think of becoming as if we had not been. Would not an existence mixed up with torment be preferable? How much better and brighter is the future for those who are battling with the evils of their natures and trying to overcome and walk humbly every day before God!

A sister, in a private letter, asked Mrs. D. whether the Jews believe that the soul returns to God at night when they fall asleep, and desired an answer through THE RESTITUTION. The Jews are not troubled with Paganism, and as a rule know too much about the nature of man to have any such belief But even if they should believe it, and say so, that would not make it truth. This spirit, or life, this thinking part of us, which loves, hates, and, longs for something we have not, I believe is generally called soul. If it leaves us at night, why are we so restless, and have such horrible dreams at times? However, this soul is a strange thing—difficult to get at, although we may understand perfectly what it is. The Bible says God gave man and beast the same spirit or soul. But it is hardly worth while to quote from the word of God to one who believes himself immortal. The Bible represents the whole make-up of man as he is to be seen by the naked eye, as a "living soul." Then I suppose if the life was removed, he would be a dead soul. And Christ is the life. And "the soul that sinneth, it shall die.

Bible: The wages of sin is death. The soul that sinneth shall not surely die.

Rev. A. The wages of sin is eternal life in torment.

Rev. B. Which shall I believe if I want to know truth. Again the Bible says the dead "know not anything." But our learned friends of the ministry will tell us that we are wafted away on snowy wings, etc.; seldom hear of one intimating that any of their flock had gone the other way, no matter if the departed one was the "blackest goat" in the country. Well always tell those poor souls to study the Bible more and place less reliance on men who are all taken up with self, and are compelled to talk smooth things to the people—"for they like to have it so"—or loose their comfortable living. While this is true of the head men of popular theology, the masses of the ministers of our land teach error because of ignorance. And they can't be themselves because the covering is over all nations.

"By their fruits ye shall know them," is quoted on every hand. But what I had in mind when this text came to me today, is this, it is so very common to hear people who profess Christianity to be continually parading before the public their charitable acts, how much they have done for this one and that one; how is it possible for such people to expect the Father to reward them when it is evident they are seeking the praise of man. But there is one thing still worse than this, which makes a double sin, and this is to tell a lie, claiming more than they had really done. For my part I had rather take my chances on the ravens supplying my wants than to accept of anything at the hands of people who have so little fear of God before them. I told you by card a short time ago about the Americans doing away with their wedding rings. This has created a terrible scandal in Jerusalem. A gentleman said to me yesterday, "This thing has poisoned the minds of the people here terribly against Americans." However this is just as it should be; Satan is doing all in his power to make it hard work for those who shall come up here with truth. Visions, I suppose, are all correct so long as they don't contradict the word of God. Ezek. xiii. 7. I am afraid of these people who know so much and cannot make a mistake, especially women. It appears that woman commenced this foolishness and trouble and is determined to keep it up.

P. H. WINTERSTEIN.

## CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

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## Communications.

### RUSSIAN PHASE OF THE EASTERN QUESTION---No. 42.

*The tenant adapted to the field.—Original tribes of the Russian field. Various periods in their history.*

In our previous number we examined the distinctive features of the field itself: its physical characteristics; that it is the great field of the north, adapted to the development of a hardy race, with great natural facilities, yet requiring great physical and mental powers to develop its resources; we shall undertake to trace and describe the families God has selected to cultivate this field from age to age, till they have grown up into the great empire of the North.

To accomplish such a task requires, perhaps, more research and ability than we may be able to command. We have investigated the subject and shall venture to lay before our readers the principal results of our laborious inquiries. Whence the name, Russian? What people, have, through ages, been so far assimilated as to be formed into an empire ruled by one despotic head? The people and their training are points of great interest; and especially God's purpose in creating and developing such a nationality. We cannot fully explain the character and mission of the Russian empire without keeping constantly before the mind of the reader certain truths, both elementary and inspired:

1. God, as the Creator of the earth, had a purpose in its creation, and has the right and power to execute that purpose.

2. God created man as its subordinate ruler, he himself holding the supreme control.

3. He had the right and the power to say how the earth should be parceled out and governed.

4. He had the right and the power to select any land or spot as his special dwelling place where, by visible agents, he could give instructions relative to his divine will and purposes.

5. He had the power and the right to select and qualify any family, out of all the families, to carry out his instructions, which were to benefit all the families.

6. He had the right and the power to select Eber to give birth to that family of teachers of all the human race.

7. He had the right and the power to locate this world's university, and to appoint its president, and select its faculty.

8. Also to grant them special official privileges, and to sustain them in the exercise of such official authority.

9. Also, to clear the ground of any rubbish occupying the site of the seminary to be erected, or on the lands allotted to the faculty of instruction.

10. In a word, to do with the earth what a land owner has a right to do with his farm.

With these points before us please allow us to read out of the word: "He (God) giveth to all life, and breath and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." Acts xvii. 25, 26. Men of all nations are brethren by blood, since they have one Father. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion (is) his people; Jacob (is) the lot of his inheritance. He found him in a desert land and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings; (so) the Lord alone did lead him, and (there was) no strange god with him. He made him to ride on the high places of the earth, that he might eat the increase of the fields; and he made him suck honey out of the rock and oil out of the flinty rock. Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." Deut. xxxii. 8-14.

Here God's purpose relative to the nations is clearly stated; that it was according to the number of the children of Israel. He reserved a location for Israel, and his seminary, and his (God's) special dwelling place where he might, through his Hebrew faculty, instruct all nations; then divided the remainder of the earth among the other nations, according to their habits and his fixed purposes relative to the Hebrews and the future reign of his beloved Son. Dr. Boothroid thus expresses it: "That when God fixed the boundaries of other nations, he allotted also a land sufficiently large to contain the children of Israel; and he so favored, by revealing his will to them and dwelling among them, that they may be said to be his own inheritance." What right, then, had the Canaanites to that land, except that of conquest? God had allotted it to the Israelites, and having held it only by the right of bloody robbery it was their duty to surrender the land to its rightful owners, or pay rent. This was all that the Israelites required. They refused to surrender the land, and were, therefore, legally dispossessed. Jacob Bryant says, "The Canaanites were certain usurpers, and acted in open defiance of God's ordinance, by seizing upon the land appropriated from the beginning to the children of Israel." In the Eusebian Chronicle of Scaliger is the following, "He (Canaan) trespassed upon the rights of his brethren and seized upon the land which had been appropriated to God's future people. When, therefore, the Israelites were brought to Canaan they came to their own inheritance, and those who usurped their property know it, and knew by whom it had been appointed." All the Canaanites, tribe by tribe, were exceedingly corrupt. Their cups were all full under the sentence of execution. God had a right to execute the sentence by any agent he might see fit to depute.

In allotting the earth to the three sons of Noah after the flood, the divisions were made according to a certain natural fitness, as well as according to the divine purpose. God moves with intelligent forethought in fixing human habitation. He works by a divine plan to carry out his ultimate purposes relative to its future government. Ham and his posterity were to people Africa; Shem, Asia, and Japheth the islands of the sea, or Europe with the islands and all those countries which the Jews visited by sea. Now we affirm that this allotment was the act of one who had a purpose and a plan devised for its execution, and that he brought into being and located the nations for the special work of accomplishing that purpose. Such a plan appears in giving birth to the four horns that have scattered Judah. Babylon is God's first executive agent in the punishment of Judah. By the abuse of their executive commission, God brings Cyrus at the head of the Persian empire to execute his judgment on Babylon. To punish the Persian empire for its abuse of delegated power, Jehovah brings the swift judgments upon that empire in the person of Alexander the Great at the head of the Greco-Macedonian empire. That empire by the abuse of their great national authority over Judah, under Alexander's successors in Egypt and Syria, a fourth empire, the Roman was raised up by Jehovah to execute his divine wrath upon the Macedonian empire. Such have been the severe oppressions of the Roman Empire, on the unfortunate Jews that they were obliged to flee out of western Europe, to find an asylum among the nations eastward. Thus has the Almighty not only allotted their special fields relative to the number of the children of Israel, but he has regulated and guided their national movements in such a manner as to grade the punishments of his own people according to the laws of justice and divine mercy. He has not allowed their extermination, though he has often permitted their banishment.

To the casual reader history is simply the record of the acts of independent monarchs, carrying out the dictates of their own free volitions; it delineates the movements of a confused multitude of sovereigns, without any central being to combine all the national systems of political, social and religious actions, into a unity of purpose. To such as see God in history, a hand behind all visible thrones is discovered to be in constant motion, regulating and controling all human volition and action. He learns that all national movements are parts of one great system under the guidance of one supreme, all-powerful agent. Human action, is therefore, in its infinite variety of phases, but parts of one great whole. They tend to the accomplishment of some great purpose. That purpose we labor to bring to the surface that all that read, may see and understand.

So far our remarks have been general; rather preliminary in their character. We have been induced to introduce such thoughts and reflections relative to the Russian field and its tenant for the reason that as an ancient enemy, located beyond the belt of those empires which have been used as the executive agents of Jehovah's wrath against his own chosen, the Almighty has had no special mission for that people, or this great northern empire. Such ideas, are, perhaps, generally entertained. We hope to be able, in our sketch of this people and empire, to demonstrate that God created the Russian and his empire for a special work that, in the past, Russia has, at times, done a noble work for the children of Israel; that she is now accomplishing a necessary act, yet for wicked purposes; and that her future course will be over ruled to the glory of God; and that Russia forms no exception to the declaration of universal appropriateness, that all nations have their divisions allotted them, relative to the children of Israel. That he has had and still has something to do for Israel, besides that of robbery.

We purpose to make visible the divine hand behind the Russian throne also, and that, on some occasions at least, that power has filled, towards the Jews, an office similar to that of the Persian Cyrus.

We shall investigate the Russian Phase of the Eastern Question under the following general divisions: I. The early history of the Siberian or Asiatic Russia. 2. European Russia—(a), the Russian of what race? (b) how formed for executive power? (c) rise of the Russian empire; its growth and mission. The future of Russia—her national elements, or tribes; where located? and how, and for what purpose combined? What position will she occupy in the final struggle? Her position during the age of subjugation. What is her mission—at the close of the millennial era? The Russian field during the joint reign. Its physical aspect, compared with its present inhospitable dreariness.

J. P. WEETHER.

### A SHORT SERMON.

I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick (living) and the dead at his appearing and kingdom, preach the word, etc. 2 Tim. 1, 2, 3, 4.

This Scripture reveals a future judgment for two classes—"the living and the dead." The living are those who shall be alive at the end of this Christian age, in the time of the appearing and kingdom of Christ, whether good bad. The dead are those who have not been rewarded according to their deeds, both righteous and wicked. In view of these solemn scenes of judgment, Timothy was exhorted to preach the word in season and out of season, because the time would come when they would not bear the word but would be turned unto fables.

This great apostacy predicted by Paul began soon after the time of the apostles, when Paganism was overthrown in the Roman empire, and Constantine professed Christianity and exalted the church, and the opposition to the word is very general and bitter at the present time—both to the "word of the kingdom," and the "word of truth, the gospel of your salvation." Hence the great importance of having the word of God preached in its purity at this present time of the end.

In respect to the terrible judgments and plagues that are soon coming upon the wicked nations, and that are necessary to induce them to "beat their swords into plowshares, and their spears into pruning hooks," and submit to the King of kings, all intelligent Bible students are agreed. But the passage declares that the dead will be judged, as well as the living. Will this judgment include the wicked dead? If a righteous judgment will be executed upon them, when will it take place, and what will it be?

These are questions of great importance, as the careless sinner should be warned of his real danger. Let the plain word decide, instead of any human theory. "And as it is appointed unto men once to die, but after this the judgment." Will the judgment be immediately after death? The Bible nowhere declares it, but plainly teaches a yet future day of judgment. How inconsistent the teaching of both the Catholic and Protestant church that the wicked die and go to purgatory or hell immediately, and after a longer or shorter punishment, come forth to be tried and sentenced to eternal torment at a future day of judgment! But the Bible is not answerable for such folly. Paul says the living and dead will be judged at Christ's appearing and kingdom. He also declares (Acts xvii. 31) "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained whereof he hath given assurance unto all men in that he hath raised him from the dead." He now commandeth all men to repent. When he reasoned of righteousness, temperance, and a judgment to come, Felix trembled. He says that by the space of three years he warned the people at Ephesus night and day with tears. What did he warn them of? Read 2 Cor. v. 10: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." Paul persuaded men to repent by the terror of what they should receive at the judgment seat of Christ, as well as by the goodness of God. Paul affirms (Rom. ii. 5,) that "God will render to every man according to his deeds:" that while he will render eternal life to those who seek for glory, honor, and immortality by a patient continuance in well-doing. He will "render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil"—"In the day when he will judge the secrets of men by Jesus Christ according to my gospel." This class are "contentious and obey not the Gospel."

The testimony of the apostle Peter is similar. "But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." This passage shows the time of the judgment of the ungodly scoffers of his day and ours, and what the judgment against them will be—perdition, and not endless pain. Some of the many sleepers in the dust of the earth "shall awake to shame and everlasting contempt" (Dan. xii. 2)—shame at the judgment, and the contempt of the holy universe after their ignominious death. Jesus said, John v. 28, 29, "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." The condemnation of evil doers follows their resurrection. The original word here is *krisis*, which is translated in other places, judgment. Judgment against a criminal is the same as condemnation.

We are not here told what they will be condemned to suffer, or what their sentence will be, but other Scriptures make it plain. Our Savior shows the sentence will be eternal. He says, in Mark iii. 29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal condemnation." He denounced the Scribes and Pharisees of his day as hypocrites who devoured widows' houses, and for a pretence made long prayers. He said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" This is equivalent to saying that they would be condemned to a miserable death in that valley of Hinnom near Jerusalem where millions have been already slaughtered for their sins.

John sees, in his supernatural vision of the future, and after the triumph of the King of kings, in the battle of the great day over the beast and false prophet and after Satan is bound to deceive the nations no more till the thousand years are finished, he sees the martyrs and all who had not worshiped the beast, and they lived and reigned with Christ a thousand years, "but the rest of the dead lived not again until the thousand years were finished"—"this is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

As the first resurrection will not take place until the coming of Christ, and as Paul declares that all that are Christ's will be made alive at his coming, they all must have part in the first resurrection, and the rest of the dead must be those not "blessed and holy," those who are not Christ's—the wicked dead, who will not "be made alive till the thousand years are finished." This language is equivalent to saying that the wicked will be raised at the end of the thousand years reign of Christ and the saints, and that the second death will have power over them. Thus the day of the Lord, or day of judgment, will be not twenty-four hours in length, but a thousand years, and the wicked will be judged at the end of this period.

"He that hath an ear to hear, let him hear what the Spirit saith unto the churches: he that overcometh shall not be hurt of the second death." This implies that those who do not overcome will be hurt of the second death. After the millennial reign, and the "little season" of Satan's gathering a vast multitude against the saints and the beloved city, and fire from heaven has devoured them, John sees the great white throne and him that sat on it, and the dead, small and great, standing before God, and the books are opened, and another was opened—the book of life—and the dead were judged out of those things written in the books, according to their works. The sea, death, and the grave, deliver up the dead which were in them, and every man is judged according to his works. And whosoever was not found written in the book of life was cast into the lake of fire.

John next sees the "new heavens and earth and the new Jerusalem," and he heard him "that sat upon the throne say, Behold, I make all things new." He told John to write those words, "for they were true and faithful." The great Creator of the new heavens and earth, as he sat upon the great white throne, speaks in the hearing of John other true and faithful and immensely important words for us all to hear and believe. "He that overcometh shall inherit all things (made new), but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone; which is the second death."

In these plain, literal and solemn words is contrasted the great reward of the "blessed and holy"—the inheritance of the new earth and new Jerusalem, and in them endless ages of bliss and glory; and on the other hand, the second death in the lake of fire—the doom of the wicked characters spoken of. These Scriptures speak for themselves—they need no explanation. They make the judgment of the wicked dead, as to the time and place and result, exceedingly plain. The time is the day of his appearing and kingdom—the day of the Lord and of fire to which the heavens and earth are reserved—the resurrection of the unjust at the end of the next age—the thousand years' reign. The doom of the wicked, often expressed in the same connection, will be as literal as the reward of the righteous. If the righteous awake to everlasting life, the unrighteous will awake to shame and condemnation. If the just, through resurrection power, gain an incorruptible body, the unjust will reap a corruptible one; if the former gain eternal life, the latter will get the wages of sin—eternal death. If the Christian is made alive at the second coming—if they live literally by a first literal resurrection, then the rest of the dead besides the blessed and holy, will live literally at the end of the thousand years by a literal resurrection. If the meek shall literally inherit the new earth, a second literal death will be the portion of the wicked. "The fear of the Lord is the beginning of wisdom."

E. HOYT.

### THE ISRAELITE'S ADJURATION.

"Nor have given aught thereof for the dead." Deut. xxvi. 14.

To understand this solemn adjuration of the ancient Israelite, it is necessary that we be familiar not only with the law of tithing, but also with the customs of the country, in mourning for the dead.

All the increase of their seed, the fruit of their trees and of their vines, must be faithfully tithed. The first-lings of their flocks and of their herds were the Lord's.

These tithes were to be laid up year by year unto the end of the third year, when they were to be brought to the place where God had chosen to set his name, and there eaten before him. Not only were those who gave the tithes to partake, but the Levite, the stranger, the fatherless and the widow were to come and eat and be satisfied. There were they to rejoice with their households, and there receive assurance that God would bless them in all the works of their hands.

When they had made an end of tithing, and the Levite, the stranger, the fatherless and the widow, had eaten and were filled, they were to come before the Lord and say "that all the hallowed things had been brought out of their houses, they had been used as the Lord commanded; his commandments had not been transgressed nor forgotten; naught had been eaten of in mourning, taken for any unclean use, nor given for the dead." Then followed a prayer that the Lord would bless the people and the land.

We may infer from the customs of the East at the present day, what they must have been in the time of Moses. Funerals are now very expensive, and often ruinous. A feast must be made on behalf of the dead. All the relatives, acquaintances, passing strangers, and frequently whole tribes, partake of this feast. Those from a distance are entertained for the night. These gatherings and feasts occur at stated times for forty days. Large quantities of food, in the name of the dead, must also be sent to the friends of the family.

People are often reduced to abject poverty by observing these onerous customs, and one can well imagine how great the temptation must have been to the Israelite to appropriate the sacred things to his own use in the days of his affliction. If he had not "given thereof in his mourning, nor given aught thereof for the dead," it was a strong proof that he would be faithful on all occasions, that in everything he could be safely trusted.

Now, though we, as Gentile Christians, may not come under this tithing law, there is nevertheless, in the example of the pious Israelite, an excellent lesson.

The unrighteous mammon that is put into our hands is not our own; it belongs to another man; it is God's. Luke xvi. 12.

We are not our own; we are bought with a price; our bodies and our minds are God's.

Then, there is some like service due from us to God. We may not ask to have all sufficiency of all things, and then consume that sufficiency upon our lusts. In our professed subjection to the gospel of Christ, there must be liberal distribution to the necessities of the saints and to all men, what belongs to God, (and if we belong to God, all that we have belongs to him) must not be put to any unclean or unholy use.

God is able to make all grace abound toward us. He is able to multiply the seed sown; to increase the fruits of our righteousness. Let us not sow sparingly, but with bountiful hand. The naked and the hungry plead; the minister, in place of the Levite, is asking for bread. God's truth must go to the perishing ones. Are we appropriating aught of God's sacred things? If we are, will he bless us and our land? Can we ask him to do it?

S. ROXANA WING.

### Notes by the Wei.

DENVER, Ind., Oct. 21.

*Editor Restitution:*

At the earnest request of the brethren in Eastern Michigan, I attended the conference held at Raisin Center, Lenawee county, Oct. 12-14. This meeting deserves more than a passing notice. Others will doubtless report it, but to the writer it has been such a feast that, stimulated by the rich gospel food bounteously provided by the earnest workers, he would speak of things that are essential to all good meetings of this kind.

The first essential for a good meeting is that each individual composing the meeting shall contribute something good for mutual enjoyment. As a column of soldiers marching on the enemy's works, and as the firmness and faithfulness of each composing the column will insure the victory, so must we advance to the assault of the strongholds of unbelief and sin. We must be coworkers in the cause. Each should be animated by the thought that stirred the Swiss soldier. At the battle of Anspach, where the solid columns of the Swiss and Austrian armies stood face to face, this living wall of humanity could only be broken by the brave deed of Arnold Winkelried, who leaped upon the advancing column, receiving the keen points of a dozen spears and falling to the ground opened a breach into which his comrades poured, putting to flight the Austrian army. Had this brave deed not been followed by the united force of the army, the brave life would have been sacrificed in vain. Oh, how often has a conference failed that has been managed not upon the co-operative system, but upon the "exhibition system," that is, upon the same principle that a fair or other entertainment is made attractive! Do you know that a disease has prevailed in the religious world called "Big preacher on the brain"? And sad to think that even among those who are commanded to "call no man master," but to be servants together in the one common cause—even there the baneful effects of the dread disease are seen. Do not regard this as complaining, nor from one who feels that his talents have not been appreciated! No, no; the writer is a firm believer in the theory that the Lord needs some "little preachers" to successfully present the gospel, and I shall be real glad if I possess the requisite qualifications for the position.

Another essential for a good conference meeting is an entire absence of hobbies. Dear brother, if you have a hobby and must ride it, please do not take it with you to a conference meeting. Leave it at home, put it away among the old rubbish in the garret, and go to the work of telling dying men of the present age how they may obtain eternal life. The "Plan of the Ages" is too deep for me, but the "Plan of the Age" is a glorious system. I can more readily understand the wants of the present race than the wants of those who will live a thousand years hence, or who have lived a thousand years in the past. I have a desire to see the scroll that contains the future unrolled, but am willing to wait. I live in this age to prepare for the one that is to come. My duties and obligations are here and now. The present age and its future destinies are plainly revealed—the succeeding ages will in due time be unfolded.

A third essential element that constitutes a large part of a successful meeting is a full and hearty unity. Each separate part of that pleasant meeting seemed only so many links of the beautiful chain of truth. The topics selected were appropriate to the occasion—it was present truth for the present hour. A harmonious blending of the topics of the different speakers was a marked feature. This spirit pervaded the social meeting to the extent that it seemed one pleasing story repeated with pleasant variations.

A fourth element that entered that meeting, and, by the way, a very important one, was the admirable system by which everything worked. Brother Chase truly says "order is heaven's first law." All moved with the precision of well-organized machinery. That veteran in the cause of truth, Elder Chase, whose voice is now stilled in death, left a noble example that his sons and others who heard his Christian instruction are profiting by. Truly does the inspired writer say that the fruits of the Spirit (teachings of the Spirit) are peace, joy, long-suffering, patience, gentleness, meekness.

A kind greeting to those faithful laborers, Brothers Hoyt, Hatch, Wilson, Watkins, Chase, and others who contributed to the pleasure of the meeting. We can truly say it was good for us to be there; and adown life's journey we may look back with pleasure to the time when we exhorted one another to faithfulness and holiness of life.

Yours in the blessed hope.

J. P. WAGONER.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 7, 1883.


## STOCKHOLDERS' MEETING.

*The annual meeting of the Stockholders of the Christian Publishing Association, for the purpose of electing a new Board of Directors and for the transaction of such other business as may come before it, will be held in Plymouth, Ind., Saturday, November 10, 1883.*

*E. K. BARNHILL, Sec'y.*

SOME communications that we hoped to find room for this week are deferred to future numbers.

WE have been receiving some books and pamphlets but must defer reading and notice till after the Annual Meeting.

THE news from India in this number shows that the doctrine of eternal life through Christ alone, and kindred topics, find believers and advocates in that distant land. May God bless his faithful servants. We hope to find ways and means to send some books and tracts as requested.

THE letter from C. Masillamini, living in South India, was accompanied with a short note from J. Spence, Gun Powder Factory, Madras, who says toward the close of his brief letter: "I shall be glad to print any brother's work in Tamil and Telugu, if they will send the means—or I mean I will see it done. Brother Magruder's works ought to be the thing for Bradlaugh reading Hindoos of Madras. I am thankful in being able to state that a spirit of inquiry is rising amongst the native Christians here regarding the nature and destiny of man.

Yours in the Lord,"

J. SPENCE.

# Communications.

## CONFERENCE ORGANIZATION.

On Saturday, October 27, 1883, at Blooming Valley, Crawford Co., Pa., according to previous arrangements, a few of the brethren and sisters came together with the delegates that were sent from other churches and organized with the following results:

Brother Miles of Wolcot, N. Y., called the meeting to order at 1 o'clock p. m., and stated the nature and business of this conference, and also rendered us much valuable aid in our organization. The name of this conference shall be the Western Pennsylvania Advent Conference. An election of officers then being in order, Brother Wm. M. Darrow of Blooming Valley was chosen President for the ensuing year, and Brother F. M. Gibbs, of South Oil City, Vice President, Sister E. L. Hurd of Blooming Valley secretary, and Brother John Niles of Edinboro was chosen treasurer.

It was then moved that the chair appoint a committee of three to draft a constitution and by-laws to govern this conference. Brother Wills of South Oil City, Brother Wait of Blooming Valley, and Brother Niles of Edinboro, were appointed. The next thing in order was to nominate and elect seven trustees which resulted as follows:

Brother J. H Cratty of Franklin, Brother Levi Hall of South Oil City, Brother D. W. Harroun of Geneva, Brother Silas Goodwin of Edinboro, Brother Thomas Atwater of Cambridge, Brother F. H. Adsit of Geneva and Sister Maggie Darrow of Blooming Valley. Moved the chair appoint a finance committee of three; Brother Warren Perry of Edinboro, Brother Wm. Mathers of Geneva, and Brother Levi Wait of Blooming Valley were then appointed. The minutes were then read and approved; on motion adjourned to meet at call of the chair.

It was thought best to hold regular quarterly sessions for the coming year, that the work of the Lord might be expedited as fast as possible and this conference put into working order. Now brethren and sisters we do pray and solicit every believer in the soon coming of our Lord and Savior and who are willing to rely on him for immortality that is to be brought unto us at the revelation of Jesus Christ, to give us your hearty co-operation and support according as the Lord of life and glory hath given you means and the good work begun will go on. We have now about $50 subscribed and we expect that this amount will soon be enlarged that the mission work may commence at once.

Now we do expect, if the Lord will, to hold our next meeting in ninety days and we wish to place it where the Lord directs and where the friends of Jesus want it. Therefore any that want to take the advantages and benefits of this conference should send in their request at once that we may know where to appoint our next meeting. Sister Stoddard of South Oil City preached on Thursday evening October 25, one of her grand opening discourses in her eloquent manner of speaking. Such profound attention we think never was given in this place before to any speaker. The discourse was made so easy and simple that the children could understand it all, and it was edifying and encouraging to the older class. Brother Miles spoke on Friday and Saturday evenings and over Sunday to good acceptance and with increasing interest. On Monday morning he planted three willing souls in the likeness of Christ's death and raised them up to walk in newness of life.

WM. M. DARROW, Chair.
MRS. E. L. HURD, Sec.

*Zion's Watchtower* and other advent papers please copy.

HEALDSBURG, Cal.

*Editor Restitution:*

Our son, Platt M. Corbaley, who lives in the "Big Bend" country, in Washington Territory, was in the Badger range of mountains in the latter part of September, searching for a missing man—a neighbor who had gone for a supply of provisions for winter, and who is supposed to have been killed by Indians. The horses and one saddle were found, but the goods and the man are missing. While searching for this man, Platt was bitten on one hand by a rattle snake, and having no antidote for the poison with him but tobacco, applied it to the wound, and was suffering from the poison in his system. These facts we learn from a paragraph in the Spokane Falls *Chronicle*, W. T. We are very anxious to learn more of the particulars, and of his condition. As he lives about forty miles from any postoffice, with only a path to follow, it is difficult to send or receive news.

Our health at present is reasonably good. I have been holding a series of meetings recently near Geyserville, which were very well attended.

A protracted meeting will be commenced at Kelseyville, in Lake county, about the 3d of November, to continue some ten days or more. Any brethren and sisters who can are invited to attend the meeting.

RICHARD CORBALEY.

MIAMI, Ind.

*Editor Restitution:*

We are living here isolated from any church of our faith. Four years ago we laid away our darling and only son, the joy and pride of our home. Since that time we have had many dark hours and almost ready to say that God has been unjust. Then we remember the precious promise, "Come unto me and I will give you rest." The eye of faith looks up to our high priest who can be touched with the feeling of our infirmities and who, when clothed with humanity, was himself a man of sorrows and acquainted with grief. We cast all our care upon him who careth for us and his tender heart is moved with compassion towards us as it were toward the suffering and fainting multitude who were as sheep having no shepherd. They come to us these dark hours from our Father's hand and though they are sometimes very bitter we live through them and come out into the sunlight again with purer and nobler hearts. His hand leads us through the dark waters to bright fields beyond. It is in these dark hours that we remember he leadeth the broken in heart and bindeth up their wounds. And now may the Lord sustain you in your labors is our prayer.

MRS. S. J. ANDERSON.

# Youths' Column.

## The Child and the Bird.

MARGARET SANGSTER.

"Oh, where are you going, my dear little bird?
And why do you hurry away?
Not a leaf on the pretty red maple has stirred
In the sweet golden sunshine today.

"I know, little maiden the sunshine is bright,
And the leaves are asleep on the tree,
But there 's threat the dream of a cold winter's night,
Has come to my children and me.

"So good-bye to you, darling, for off we must go,
To the land where the oranges bloom,
For we birdies would freeze in your storms and the snow,
And forget how to sing in the gloom.

"Will you ever come back to your own little nest?"
"Ah, yes, when the blossoms are here,
We'll return to the orchard we all love the best,
And then we will come to you dear."

## Footprints.

"What is that, father?" asked Bennie.

"It is a footprint, my son, and it is a sign that some one came into our front yard last night."

"It must be," replied Bennie, "for there could not be a footprint without somebody had been there to make it."

"That is true, Benjamin; and now show me some of the footprints of the Creator!"

"I don't understand you, father."

"Well, who made all these beautiful flowers, these splendid trees, the clouds up in the sky, the great round earth, and the mighty sun flaming in the heavens, and started the bright moon to roll around the world?"

"Oh, God, to be sure."

"Then all these things are but the footprints of the Creator. They are the signs that there is a Creator, and that he has been here. See this ice-plant that I hold—man could not have made it. See all the glistening grass; hear all the chirping birds—man did not, nor could not, make them! God made them, and they are simple 'footprints' of the great Creator, to prove to us that there is a good and great God, whom we love, worship and obey. Do you understand?"

"Yes, father, I understand very well now, and I thank you for teaching me that lesson."

## Ants—Their Homes and their Habits.

Master Charles R. Bolton, fifteen years old, contributes this most interesting article on the above named topic to the *Congregationalist:*

Some warm day, when you do not know what to do, find an ant-hill under a shady tree and watch the little fellows at their work. This is what I have been doing. The ring of earth around the hole, like the wall of a fort, is familiar, but the most interesting part of their home is underground. See them drag the pebbles out of the hole in the centre. If you could follow it down you would find the way irregular, and at the end a number of galleries each supported by little pillars of earth. The young ants are kept on these shelves, and in fact, it is their city.

Here the chief men meet to talk over the matters of the colony. But how can they talk? Put an ant under the microscope and you will see two little projections on the head, called mandibles. The ant touches its mandibles to those of its neighbor and thus they speak. Ants are very strong, persevering and industrious, some working all night. I have seen an ant carry a stone three or four times its size. They are fond of sweet things. Once I laid a piece of sugar near a hole. An ant soon found it, and although the piece was many times as large as itself, it lifted the sugar above its head and started for the hill. All went well until the hill was reached. It would get hold of the sugar and attempt to drag it up, but when the first pebble was struck it would roll over and over. At last, by leveling a place so as to get a start, by the occasional help of a passing ant, the sugar was pulled over the hill.

I noticed a spider, one day, stop to rest near an ant hill. The ants soon saw him and four or five came out. They took hold of his legs and swarmed on his back. He was dragged into the hole and the rest flocked out to help eat him up. The ants carry their young out every pleasant day to lie in the sun, and at the first sight of rain they hurry them into their house. These little creatures have good memories and never forget their friends. If an ant be taken out of an ant-hill, kept for two months and then put back into the same hill, it will be received; but if it be placed in another, it will be killed.

In Texas there is found the "agricultural" ant. These clear a place from weeds and grass for about two feet around their house. They then drop the seed of a kind of grass, whose grain they like very much. The ants take care of the young blades, protecting them from insects, and when the grain is ripe carry it into their homes. But what is more peculiar, if the store of food should become damp during a rain, it will all be carried out on the first sunny day and dried, and then brought back.

One of the most interesting things about the ant nation is their cows, which are kept and herded like ours. Some small insects, called aphides, or plant-lice, have two little horns on the abdomen. When the ant is hungry it touches these horns with its mandibles, and the aphis gives out a drop of sweet fluid of which the ant is very fond. These aphides live on the sap of trees. The "miner" ant, which is very timid, makes a little room under ground for its flock. The colony which has the most cows is considered the wealthiest.

In South America, great armies of ants start out plundering everything they meet. Even horses and men flee before them; they go all through a house killing and eating up everything that they can find. When they come to a river, they climb upon a limb that hangs over the water. One ant holds on to the end of the branch; another takes hold of the first, and so on until they have formed a long string. They hang in this way until the end, floating on the water, is carried across by the wind or current. When it touches the opposite shore an ant catches hold of a stick or weed and so makes a living chain. On each side of this chain another row is formed, so that the bridge is three ants wide. Over it the whole company pass. It is even said that these bridges are sometimes made hollow or tubular, so that the young ants may be protected from the sun. When the wet season comes and the ground is covered with water, the ants form themselves into balls, as large as an orange, and float around until it goes down.

In some parts of the world there are "red" or "warrier" ants. These do not like to work, and are unable to feed themselves. Huber, the naturalist, to prove this, put a number of ants into a glass case with some of their favorite food, but they could not eat it and many died of starvation. He then put in a single black ant, which had been kept as a servant by the red ants. This immediately carried food to them, and in a short time they were prospering. The black ants are very industrious, so the warrior ants steal their young to bring up as slaves. The red are great fighters and the black like to work for them because they are well protected. Each summer the warriors make a raid on their black neighbors, because if the slaves should die, the colony would perish. The robbers form themselves in a line—an officer to about every twenty men—and send scouts ahead to find a suitable colony to attack. When one is found they inform their friends. The soldiers march to the place, where they are met by the inhabitants. The blacks swarm around their home. When one climbs on the back of a red ant, another warrior pulls him off. Soon the poor little blacks are obliged to flee, and the victors carry away their children in triumph. These are taken home to their slaves, who care for them until the little fellows are able to work.

The slaves, instead of being sorry for their relatives, like to have them stolen, because they think that the black ants are better protected by their warriors than they would be at home. If the attempt should be unsuccessful, and their masters should return without slaves, the blacks will block up the door and sometimes drag them back and make them fight.

# Selections.

## A Remarkable Omission.

One thing is remarkable; though each of the four gospels devotes whole chapters to the minutest narration of all the particulars pertaining to the death of our Savior, there is not, in the whole of them, a single account or hint of the time or manner of the death of any of the apostles. Thus, for example, the book of Matthew does not tell us what became of Matthew, nor of any other apostle; nor does the book of John tell us what became of John; the epistles of Paul do not inform us what became of Paul; nor do the epistles of Peter inform us what became of Peter. Even the book of the Acts of the Apostles gives us no information on the subject. It closes thus: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." Now, if this book had been written after the martyrdom of the apostle Paul, it would most certainly have contained an account of that event; but not one word does it say on that subject. It traces the apostle Paul, from his conversion, through his ministry, his journeyings, his perils by land and sea, until it leaves him chained to a soldier in his hired house at Rome, teaching the gospel of Christ. He must have been living when it was written, and if so it was written within about thirty years of the time when our Savior died. The epistles of Peter, written evidently in his old age, inform us that he was at that time an older, and that he must shortly put off this tabernacle, or die. But they give us no intimation as to how or when he died. The writings of John bring him to view as a witness of Christ's life, and ministry, and sufferings; as banished to the Isle of Patmos for the testimony of Christ; and as looking with fatherly love on his younger brethren, and having no greater joy than that his children walk in the truth. But they say nothing whatever of the close of his life, or the circumstances of his death. And there is no reasonable way to account for these facts, except that those men were living when these books were written, and that no one presumed to add to the writings they had left. To the Corinthians Paul wrote that Christ who died and rose "was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." 1 Cor. xv. 6. The apostle Peter declares that he was "a witness of the sufferings of Christ," and he also says, "We were eye-witnesses of his majesty . . . . when we were with him in the holy mount." 2 Peter i. 16. The epistles of Paul must certainly have been written before the death of Paul. The death of Paul occurred about A. D. 65—or prior to the death of Nero, at whose command he was slain;—and hence the books of the New Testament which we have, are traced back by chains of evidence which cannot be broken, until we reach their authors, who were the personal friends and acquaintances of the Lord Jesus Christ, and who testified of the things which they had seen, and at the peril of their lives bore witness, not to theories, dreams, or imaginations, but to facts and events which had come within their observation.

We may hence conclude and assert without fear of successful contradiction, that the books of the New Testament which we have, were in the hands of the church before the death of the apostles of the Lord Jesus Christ. It is true that one or two of the later epistles were not immediately received by all. Those churches would not be imposed upon. They had no such means of communication as we have; printing presses and mails were unknown; hence books made their way slowly through the world, and no book was admitted to that sacred number until it could be positively demonstrated that it had a right to stand among the Scriptures of divine truth. Peter speaks of the writings of their beloved brother Paul, as among "the other Scriptures," and as containing things "hard to be understood" (2 Pet. iii. 16); and no unauthorized manuscript could be admitted to such companionship; and hence these books must be identified and authenticated before they could be received.

But at last they were received, and have held their ground; while numerous other books, written in the next succeeding ago, were rejected then, and have been rejected ever since, as spurious and unworthy of the confidence of Christian men.—*From The Corruptions of the New Testament, by H. L. Hastings.*

## Earthquakes.

NEW YORK, Oct. 20.—A cable special from Constantinople says: Ever since the great earthquake of two weeks ago today there has been a constantly recurring succession of shocks in all directions from this city, making a circle of earthquakes, of which Constantinople seems to be the geographical center. The reports which have been brought every day by Arabs from the desert, Christians on their tours, and sailors coming in on ships, have created alarm here, and some of the inhabitants of the city have made preparations for hasty flight from the sections where buildings are put up closely together. Scio Island, Samos, Mitylin and Lesbos, all a few miles off the western coast of Anatolia, in the Ægean Sea, were all severely shaken up, and there was a large loss of life and property on Samos and Lesbos, while the other two suffered much loss.

Smyrna is in ruins. Saturday night the shocks which have been of daily occurrence for the past fifteen days became quite severe, and before daylight nearly all the people in the shaken districts had left their homes for the open country. Soon after the sun came up, the sky became suddenly overcast, and great black clouds rolled up from the eastern horizon with great rapidity, in a few moments forming a complete inky canopy where there had been a clear blue. Then the agitation began to increase in violence and frequency.

Ten clearly defined shocks occurred before 8 o'clock. The waves then became almost continuous, extending from northeast to southwest. As they continued, buildings tottered, and about 11 o'clock, at which hour the shocks, for some unexplained reason, are always more severe, there came a tremendous crash, and the entire destruction of the city seemed sure.

The walls of Smyrna, which have been standing since the time of the crusades, were completely demolished. With them many of the remains of ancient Smyrna have been destroyed. On the castle hill some large fragments of ancient columns were thrown and smashed into pieces, and many of the handsome monuments in the great Turkish cemetery were also broken. The remainder of the old walls built around the old castle on the hill are gone, and the remains of the castle itself are now only a heap of marble fragments and small stones. The relics of the temple within the castle enclosure are now destroyed, and the stadium in which St. Polycarp suffered martyrdom is lost to sight. Numerous columns, busts, cornices, and other architectural fragments built into the walls of the Turkish town are broken into bits. The ruins of the antique mosque, said to have been the primitive church of Smyrna, which stood within the castle walls, have fallen.

The British military hospital is shaken down, but the patients under treatment there had been removed before the great crash came. The stations along the line of the Smyrna and Odden railway are all in ruins, and the tracks are twisted into such shapes that it is thought new lines will have to be run. Hardly a human being is visible within the city. Tents dot the hills about the city, and in these the population now find abode. In the White Walleo village there is no distinction between Americans or Greeks, Hebrews or Christians. All are huddled together promiscuously without regard to race, the one idea being that of self-preservation.

The loss of life in Smyrna was not great, probably not over 125 persons owing to the absence of so many of the inhabitants from the city, and the precautions taken for instant flight by those bold enough to stay until the last. Some 200 or 250 people were injured while making their escape, but only a few seriously.

The destruction of property and life in the outlying country, and in the districts remote from Smyrna, has been very large. At Albanda ninety lives were lost. A fugitive from Keupil places the deaths there at fifty, and the number wounded at 126. At Ak-Hissar fifty persons were buried beneath a landslide, and a few more were killed by falling walls. Bogassunda suffered a depletion of about one-half of her population. Of the population of Surgellis, about one-third survived to mourn the others. From scores of other hamlets come similar reports, and when all are in the loss of life will probably be found to aggregate well up into the thousands.

Advices say that all through Anatolia the inhabitants have been leaving their homes and seeking places of greater safety, and that their fears were well founded the developments of the past forty-eight hours show.

Along the coast of Greece the shocks yesterday were very severe and caused great loss of life and property. Advices received from that section are somewhat meager. At Capan Valia many buildings were thrown down, and some eighty persons were killed, while 125 more were severely injured. At Missha some twenty-odd people were killed, and double that number injured. Monombasia also suffered considerable loss to both property and life. It is believed here that the results all through the western coast of Greece will prove much more serious than now reported. Shocks all through Asia Minor continued through the day and night with less severity, but as noon approached, they became more severe, reaching their worst at 1 o'clock. At 6 this evening the shocks still continue, and the people, like the country, are trembling for fear that some of the slumbering volcanoes will break forth and add to the horrors they now have to undergo.

## INVENTIONS OF A HALF CENTURY.

The number of inventions that have been made during the past fifty years is unprecedented in the history of the world. Inventions of benefit to the human race have been made in all ages since man was created; but looking back for half a hundred years, how many more are crowded into the past fifty than into any other fifty since recorded history. The perfection of the locomotive, and the now world-traversing steamship, the telegraph, the telephone, the audiphone, the sewing machine, the photograph, chromo-lithographic printing, the cylinder printing press, the elevator for hotels and other many storied buildings, the cotton gin and the spinning jenny, the reaper and mower, the steam thresher, the steam fire engine, the improved process for making steel, the application of chloroform and ether to destroy sensibility in painful surgery cases, and so on through a long catalogue. Nor are we yet done in the field of invention and discovery. The application of coal gas and petroleum to heating and cooking operations is only trembling on the verge of successful experiment; the introduction of steam from a great central reservoir to general use for heating and cooking is foreshadowed as among the coming events; the artificial production of butter has already created a consternation among dairymen; the navigation of the air, by some device akin to our present balloon would almost seem to be prefigured, and the propulsion of machinery by electricity is even now clearly indicated by the march of experiment. There are some problems we have hitherto deemed impossible, but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the photograph or the telephone? We talk by cable with an ocean rolling between; we speak in our own voices to friends a hundred miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means. Modern science with all its crystalline production of beauty, surgeons graft the skin from one person's body upon another to the face of another, and it adheres and becomes an integral portion of his body. We make a mile of white printing paper and send it on a spool that a perfecting printing press unwinds and prints and delivers to you folded and counted, many thousands per hour. Of a verity this is the age of invention, nor has the world reached a stopping place yet.—*Home Journal.*

Sir Moses Montefiore, the famous Hebrew philanthropist, completed his ninety-ninth year on Wednesday of last week. He was born at Leghorn, Oct. 24th, 1784, of a family of the Sephardim, his father being an English merchant who traced his ancestry back to Spain, the family having removed to England soon after Cromwell removed the interdicts upon the Jews. He became a member of the London Stock exchange early in the century; became allied with the Rothschilds by his marriage with Judith Cohen in 1812; has been treasurer of the Portuguese Synagogue in London since 1814; in 1824 founded the Alliance insurance office, and has been its only president; and since 1827, when he visited Palestine, he has devoted himself especially to the relief of his brethren in that land, having been administrator of the Palestine fund for these 56 years. He was knighted by the Queen in 1837 and made a baronet in 1846. His labor in behalf of his people among the nations has been very great. He it was who influenced the Pasha of Egypt and the Sultan of Turkey in 1840, who secured the good offices of Louis Philippe in the French persecution of 1847; he gained favor for the Jews from Czar Nicholas and from Alexander II. Sir Moses believes in the prophecies which restore to his people their old domain, and has assisted thousands of European Jews to migrate thither. Not all the benefactions of this good man have been exclusively for Jews; for he has done much for charities in England besides. Sir Moses is in good health, physically and mentally, and his brethren in various parts of the world are making great preparations for his centenary next year, feeling assured of his continuance of life.—*The Independent.*

No book has ever had the circulation of the Bible. The British and Foreign Bible Society alone, since its organization in 1804, has circulated nearly 94,000,000 copies. To this we may add the issues of the American Bible Society, organized in 1816—40,000,000. Also, we must add the issues of the National Bible Society of Scotland—which distributed nearly 500,000 copies, in whole or part, last year. There are other Bible societies—the American and Foreign, the Russian, German, etc. What book has had a circulation of 150,000,000 in the past seventy years? The Bible has been translated since 1804 into 226 languages.

# News Items.

ALEXANDRIA, Oct. 28.—The deaths from cholera here are averaging from 8 to 10 daily. The fatal cases occur chiefly among the Europeans. Several cases have appeared in the interior.

In Tapachula, State of Chiapas, Mexico, a panic reigns on account of the black small pox. Out of a population of 10,000, 1,200 have died, decomposition in many cases setting in before death.

The cyclone which demolished the town of Arcadia, Wis., Wednesday night, October 10, was preceded by air so charged with electricity that lights refused to burn. There was a strong odor of sulphur, which, with the darkness and the deafening roar of the coming tornado, caused strong men to quake with fear. Buildings were lifted from their foundations and torn to pieces. Bricks were thrown through the air with such force as to pass through the walls of buildings left standing. People took refuge in their cellars, and but two persons were injured.

Oct. 31.—A diabolical attempt was made to destroy the Underground Railway of London and to destroy the lives of passengers, last night, by two dynamite explosions. One of these explosions occurred under a passing train of cars, which was wrecked, twenty-eight persons being injured, but none killed. The perpetrators of the outrage are unknown, but the general belief is that it was the work of Irish dynamite conspirators.

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The day is done!
I thank thee, Lord, alone.
'Tis evening, and I cry,
O Savior, be thou nigh!
This night from sin me keep,
Preserve me while I sleep.

The day is gone!
I bless thee, Mighty One.
'Tis evening, and I cry,
O Savior, be thou nigh!
This night from ill me keep,
Preserve me while I sleep.

Thy day is gone!
I praise thee, Holy One.
'Tis evening, and I cry,
O Savior, be thou nigh!
This night from blots me keep,
Preserve me while I sleep.

Light to these eyes afford,
O Christ, my God and Lord!
*Dispel* my soul's death-gloom,
Lest I should sleep in death ere day—
Lest my great foe should boast and say,
I have him overcome.

*Defend* my soul, O God!
For prayer beset my road,
Thou art my help alone.
Deliver me from sin and fear,
Preserve me in my peril here,
O good and gracious God!

*From the Greek.*

# Communications.

NAGERCOIL, South India,
September 15, 1883.

*Editor Restitution:*

I most thankfully acknowledge the receipt of your valuable paper THE RESTITUTION, which regularly comes every week to my hands. I render my heart-felt thanks to our sister in Christ, Mrs. Jane Railsback of Argos, Ind., who has purchased this excellent paper, for me, earnestly wishing to continue it for the future. I like THE RESTITUTION very much, and always read it with much pleasure. Some of the remarkable and interesting facts found in it are taught by me to many Christian friends and heathen, and many of these are also translated and published in our small monthly periodical, the *Bible Banner*, edited by me in Tamil. After reading, I circulate it among friends who know English, and they too are much interested by the reading thereof. Out of many that give expressions of interest from it, I quote here what one brother, C. I., who lives in a Mission Station ten miles from here, and who takes much interest in disseminating the gospel truth, life only in Christ Jesus, and kindred doctrines, writes,—

"I return THE RESTITUTION all numbers but one which will be sent by the next time. I tender my hearty thanks for the papers; they all are very interesting. English tracts are much liked. On reading the Rich Man and Lazarus, a man said, 'This is the right interpretation and I concur with it.' Some desire tracts on the second advent of Christ, etc., and a few have asked for the tract on baptism. Several talk about your paper; some seem to think differently from what has been published. However it shall be better as you were advised by an European lady to publish first the second advent of our Lord, the life only in Christ, etc., before saying other things. I am carrying on the translation of the Controversy. I shall feel obliged if you would *send* me for perusal the other numbers of THE RESTITUTION and any copies of the *Christian*. I shall return them after reading."

The writer of this letter is a well educated young man who was first convinced of these glorious truths through me, and is now a sincere believer on the pre-millennial and life truths. He greatly helps me in circulating the Tamil and English tracts and pamphlets I send him to be distributed in the district in which he lives. He wishes very much to accompany me in my intended preaching tour to other places.

By close study of the Holy Scriptures I was led to believe that man is mortal and immortality is the gift of God through Christ and that our Lord will soon come to the earth to restore things and reign with his saints in his literal kingdom here. No sooner had I become a firm believer on these glorious doctrines than I began to preach openly. Although I have translated and prepared several tracts on the life and advent subjects, I was not able to print and publish them until July, 1882, when No. 1 of our *Tamil Bible Banner* was first sent out from the press and circulated in the Tamil country. This was the first tract or pamphlet ever published in South India on this most important theme. It is regularly published every month through pecuniary help most generally rendered by those veteran servants of God, Mr. J. Spencer and Col. E. Armstrong of Madras.

I consider myself very happy as I have been associated with these excellent servants of God in disseminating the true gospel in this heathen land of idolatry and superstition. Since then the Lord has enabled me to withstand boldly all the inevitable opposition and the ridiculous rumors of the people in India, and to publish 12 numbers of our monthly *T. B. Banner* and to continue it for another year. I am glad to say that about 1250 copies have been printed and circulated during the last 13 months. Our Tamil tract has been translated into Telugu and 1000 copies are published every month for the benefit of the numerous Teloogoo community who occupy the wide spreading country in and north of Madras. I am very thankful to acknowledge from that time forth I have been greatly encouraged in the Lord's work by our Christian brethren in England and America who have sent me many excellent books, tracts, pamphlets, papers, etc. Through the publication of these Tamil and English papers, etc., as well as through my preaching, the truth of the glorious gospel here is rapidly spreading in various parts of South India and Ceylon. Some friends who have through my teaching become believers in the conditional immortality and advent truths, have since come forward to help me in the Lord's work.

Besides personally distributing with my hands these papers among the Christians in South Travancore, I monthly send them out by mail to many important towns such as Trivandrum, the capital, Quilon, Tanjore, Coimbatore, Cottacamond, Vellore, Salem, Yercaud, Madura, Palamcottah, Ceylon Island, etc. A few week ago, I had an opportunity of conversing with a native missionary in connection with the Cooly Mission in Ceylon. He was received as a guest in my house. He has spent many years in the Lord's work in Ceylon, and he gave me some interesting accounts of the progress of the gospel of Christ in general, and the life and advent truths in particular. He informed me that he has read all the tracts sent by me to Mr. S. (a brother who was led to believe the life and advent truths by listening to my teaching while he was at Nagercoil and who is now an evangelist connected with the Cooley Mission in Ceylon) and became convinced of the truth and was led to believe on "Life only in Christ," and the kindred Bible doctrines. I read and explained to him the difference that exists between the Paradise and the Zoe life which the Bible very plainly teaches. On his departure he took with him some of our tracts, pamphlets and papers, both Tamil and English, amounting to about 400 copies, saying that he would circulate them among the mission agents and other Christians in the Island of Ceylon. May the Lord bless these papers for the eternal benefit of many souls in that distant island.

I wish very much to visit Ceylon on a preaching tour whenever God will open me a door by sending me means for my travelling and voyage. From the above mentioned particulars you will easily understand what kind of work the Lord has put upon us to do in this most degraded heathen land. You would likely wish to know what is the principal object of the worship by the heathen at Nagercoil. The meaning of Nagercoil is Nagor, a serpent, and coil, a temple. The serpent is very generally worshipped everywhere by the heathen of Travancore. The large heathen temple for the serpent stands near my house. Many stone images of the cobra are found in the temple and its sacred localities as well as in the houses of its worshippers. The national deity (Vishnu) is supposed to recline on a great five-headed serpent. A large brazen gilt image of the five-headed serpent which is worshipped at Nagercoil is carried out in procession in cars like other idols once a year, offerings of fruits, cakes, flour, milk, sugar, rice, etc., are made to the serpent god by the Hindoos. Brahmins, Indras and other high caste people only now worship the snake god; other heathen worship chiefly the spirit of the deceased which are supposed to wander in their villages after death, and make offerings to them.

The Brahmin kites too are generally worshipped on every Saturday evening as a vehicle of Vishnu. Once I asked my school boys, Whose is God? One of them, a little boy, answered, God is on the stem of the cocoanut tree. Kites generally build their nests on the stems of the cocoanut tree and live there. The kite worshippers resort to such places to worship kites. As the little boy had observed this he gave such an answer. More than five lacs of rupees are dedicated to the service of useless and abominable idol gods in Travancore. In addition to this more than three lacs of rupees are spent in feeding crowds of sensual, idle and dissolute Brahmins who are thus encouraged to continue lazy to regard caring for themselves. This sum being equal to £8,000. Thus more than one-fifth of the whole annual revenue of the state is squandered in dishonoring the only living true God who is the almighty creator and giver of all things. This is called a benevolent act in Travancore, and the land is therefore named, "Dharmma Bhume," the land of charity or piety.

I shall feel very thankful if you will kindly furnish me with a copy of "The Emphatic Diaglott" by Benjamin Wilson. It seems to be just the book required for students of the New Testament. I hope it will be a most helpful book for such a person like myself to the careful and critical study of the New Testament with its original. By favoring me with a volume you will supply me a want which I often feel, when read and interpret the living word of God. Again I should feel very thankful if you could favor me with a copy of Jones' Key Words and other books you have advertised in your precious paper THE RESTITUTION. Such books will be thankfully received and made use of. One brother who has read some of your books says: "After I have read these books and periodicals published by this Society (American Advent Christian) I have no taste at all in traditional theologies. The recreation of the universe into paradise, and the blooming immortality of the saints at the resurrection and the kingly majesty of our Lord in the new earth are sublime doctrines which develop the glory of the gospel and aspire the minds to eminent piety."

My hearty aim is to devote my time which I can spare in preparing tracts on the most glorious truths, "The Life only in Christ," "The second advent of Christ," etc. For the printing and publishing of them in Tamil I shall need funds. Some of Brother I. C. Welcome's tracts have been translated and sent to the press. He has collected and remitted the money to us for the object of publishing his tracts in Tamil. I often remember you and other Christian brethren and sisters in America in my prayers. Pray for me that God may help me with his spirit in fighting the good fight of faith amidst so many difficulties and oppositions and that he will open the way and means for preaching and publishing the glorious truths of the gospel. May God bless your every effort to propagate Bible truths not only in America but also in benighted India and other parts of the heathen world. I tender my hearty thanks to Mrs. O. Goodwish, H. H. Tucker, F. L. Piper, J. C. Wellcome, H. H. Hastings, and to the sister who has purchased THE RESTITUTION for me, and other brethren and sisters who take some interest in promulgating the true gospel in South India. May God in his great mercy reward them in the glorious appearance of his Son, is my constant prayer. I remain with my humble regards a poor brother, working, waiting for Jesus' coming.

C. MASILLAMANI.

## THE GOSPEL.

The golden mean was the proverbial path of wisdom even with the Greeks of antiquity, and the most modern philosopher has never had occasion to doubt the safety of its course. And if it is a safe and true course to pursue in the ordinary avocations of daily life, and in the study of secular subjects, how emphatically so with regard to higher and spiritual things.

How often have we, as students of the Holy Scriptures, seen the truth of God, that we endeavor to promulgate, suffer at the hands of some enthusiastic, who in well-meaning but clumsy ignorance distorts the whole system, and reverses the whole plan of our God-revealed religion, by some disproportionate reading of some obscure text misconceptised, and his wild sequences thereon! And have we not seen the fiery zeal with which they announce some mare's nest discovery, and rally round them a handful of devotees to start a brand new sect, and perhaps an "organ"? I speak for myself when I say I have seen it time and again, and have smiled a sickly sort of dyspeptic smile, and wondered how even the dexter hand of Omnipotence could work order from such chaos; then I have seen the sweet spirit of charity, the gentleness of truth, take the wings of the morning and fly unto the uttermost parts of the earth, and the spirit of strife and vainglory take her place and ape her manners; then the jeers of the adversary have made us ashamed, and the grand truths of the love of God in the redemption of man, through Christ by the resurrection, the deliverance of Israel, the blessing of all nations, the lifting of the curse, and the wiping away of all tears from all faces, when there will be no more pain—these grand and soul-inspiring truths that fill our hearts and flood our eyes with reverence and thankfulness, and wonder, have been pushed out of the way to make room for a new quibble which is to be believed as the gospel for our salvation, and we are required to be baptised into it too! I suppose that it goes without saying that such things are not in the spirit of the gospel.

"Unto what were you baptised?" I hear talk of being baptised into the gospel, but I never read of such a thing. I read of "as many as have been baptised into Christ," of being "baptised in the name of the Lord," and so on, but never into the gospel, nor in "the name of the Scripture," nor anything of that kind. I do not underrate the gospel or the Scripture. They are good in their place, but their place was not to be worshiped, or even to take the place of the Christ of God, even Jesus of Nazareth. He personally is the living head over all things to the church. It is not necessary for me to occupy several columns of THE RESTITUTION quoting the language of Christ and the apostles to the effect that the recognition of Jesus as the Christ the Son of the living God is the foundation of Christian faith, that many have cringly constructed hay and stubble erections on this foundation, and will suffer loss, is, I think, equally evident, and we endeavor on all occasions to try and make a little light to fire up some of their construction, but to say that faith in God and in his Christ requires a full knowledge of the gospel, is both unreasonable and unscriptural.

What is the gospel? Good news concerning Jesus. Is the announcement of the name, the universal publication and advertisement of him as the friend of sinners to save people from their sins, even in the vaguest possible way, is that not a point gained? It is, and we should thank God for it, and as wise builders ought to take advantage of the points already made, and construct upon them, not wildly kicking everything down because we did not have the honor of putting it all up. Does a man believe in God? So good. In Christ? So much better. In the restoration of Israel? First-class. In life only in Christ? Delightful. But—but—but he does not believe in so and so. That is all right; give him time. But he has had time. Give him more. But—Oh, I see you want to butt him out; that is wrong.

My dear brethren, if you will only consider for a few moments what a mixed multitude the early church consisted of, and moreover, if it had not been that they were a most bewilderingly ignorant set of people we would have been deprived of the grandest letters of the apostles, for those letters were only called out by the necessity of the case, and they ought to teach us a lesson of apostolic forbearance with those who do not see as clearly as we do. We see thus, that in the early Christian church some were filled with wild superstitions that would be laughed at today, imported from heathendom, and customs that would be simply intolerable now, imported from Judaism. Some even denied the resurrection of the dead. Nevertheless the apostles bore and instructed and corrected, commending what was good, reproving what was evil. That is what we ought to do, and not trouble ourselves so much to know just exactly how much information one possessed when he was baptized into Christ, so that if he did not have the requisite amount we would have the right of scoring him as a heathen.

If a man walks disorderly, denounce him at once; if he cheats, if he bears false witness, or prostitutes the cause of God for evil, put him out, even if he knows the whole counsel of God and talks like an archangel. But with a humble man, a listener and a learner, have patience, and do him good, and "bind no heavy burdens on men's shoulders," as the Pharisees did for a show of piety and religion, and even if there is some brush on his head that your fire cannot reach, don't trouble, the fire of God will lick it up clean and better than yours could. And let us leave plenty margin for ourselves, "for it is written with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again."

J. F. GILLETLY.

## Report of Labors.

SUNNY SLOPE, Kan.

*Editor Restitution:*

I left Topeka, Kansas, September 18, arriving at Sunny Slope the same day. On the 19th preached on the Nature of Man to a small but interesting congregation. Then by the urgent request of Brother and Sister Winchester, of Ness county, to come over and help them, we thought best, by consent of brethren, to adjourn the meetings at Sumner until after visiting Ness county.

Arrived at Ness and commenced meetings on the 21st of Sept. Gave twelve discourses on the grand themes of the Bible. Our meetings were well attended and best of interest. Baptised two very intelligent believers into the One Faith, the brother being over sixty-six years old. We found some of the best of brethren and sisters in Ness. They were mindful of the fact that those who administer the word had to be fed and clothed. May God abundantly repay their labors of love and good works.

Left Ness Oct. 11. Stopped at Hutchinson. Spent a pleasant day with Brother Winslow. Preached in the vicinity three discourses to fair assemblies started the 19th for Sumner in wagon conveyance, it being seventy-five miles, to resume our meetings in that place. More anon.

W. S. FINN.

*Editor Restitution:*

As it is in harmony with the order of God that not by one only but by the mouth of two or three witnesses a matter may be established, and as Brother Wilson has given his so very terse account of his visit to our annual assembly, and Brother Gellatly has so workmanlike given the business face of the meeting, in view of the fact that it was a demonstration which we have so long prayed and labored for, I cannot refrain from testifying to that part of the transaction, which it seemed to me in the providence of God, was left for me to present to the household of faith.

At the commencement of the meeting the usual introductory discourse was delivered by the writer from the first chapter of the first epistle of Paul to the church of God at Corinth. And while considering the union, based upon the relation which the church of the apostles planting sustained to Christ the elder brother as the foundation of Christian paternity; and while having the pleasure of inviting so many self-sacrificing and faithful witnesses for the truth to our fellowship with the Father, and with his Son Jesus Christ; some of whose names are mentioned in the report, I was made to exclaim in the language of old Simeon, an ancient and devout servant of God, who waited for the consolation of Israel, on seeing the holy child Jesus, said, "Lord now let thy servant depart in peace, for mine eyes have seen thy salvation." Especially when considering the manner of the dear ones who came from a distance and some of the local brethren and sisters, who are ever ready to lay all down at the feet of Jesus and work for the glory of his holy name.

On account of one hinderance or another a good portion of the delegation were belated, so while the three bright stars in the religious horizon of God, Brethren Wilson, Keim and Gellatly were in turn watering the little garden or church of God, from the fountain of living waters by their glowing reasoning from the form of sound words, our hearts were made to glow with gratitude to God by their flowing in one by one, and sometimes several together, like so many water courses running into each other; to see them come right in and take their seats, (as one family of children coming home once a year to see their father and mother and one another) as much as to say, this is the house of the brethren, the house of God, the church of God, the pillar and ground of the truth, and the truth having made us free we are free indeed. And after the sombre curtain of night had closed all that were herein, some of the dear ones knocked for entrance and were received with glad hearts and hands by the assembly; then some even after we had retired for the night, to show the determination of those precious ones to be at the meeting, cried out at the late hour of two o'clock, saying, let us in, the trains failed to make connection, and we had to wait for the next train. This aroused and caused a thrill of joy in the hearts of all throughout the house of the brethren as they were sweetly reposing upon their pillows of rest; and it was like Benjamin's mess to the writer a double portion, to arise and administer to their comfort (thus reminding us of the much desired midnight cry which will arouse all the sleeping saints to go out and meet the Bridegroom at his coming).

At the close of the meeting, while participating together in the rich memorials of a Savior's love, on considering the end from the beginning of the meeting, and seeing the eyes of so many of the dear children of God overflowing with tears of joy and gladness while giving each other the right hand of fellowship; and singing one of the sweet songs of Zion in token of their love to God, and that they like the ancient worthies were of one heart and one soul, we were made to think and refer to the living waters that the holy seer saw in vision issuing from the house of God, which arose from the ankle state until it became a river that could not be passed over; here my brother and brethren my little cup ran over. In conclusion will say that our feast was continued for two weeks by our much esteemed Sister Wilson, who, on being given her choice by Brother Wilson either to spend the balance of her time which they had given her from home, with us or by visiting her friends in Chicago, like Moses the holy man of God, who chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, cast her lot with her two dear, little ones, in here with the little body of the one faith, and went to work for the time being as deliberately in the cause of the Master, filling her place at the organ, in time of service in the house of the brethren, and by her cheering words of faith and hope, as if she felt commissioned by the spirit of God to come here to us and stay with us until she built us all up in that most holy faith and the glorious privilege once delivered to the saints; and we believe that it was all of God that all the dear ones who attended the meeting were permitted to do so for his glory and the building up of the entire household of faith, which we have reason to believe has been the glorious effect wherever the report of the meeting has been read in the spirit of Christ, as given by our very worthy brethren Wilson and Gellatly. And now brethren may the God of all grace be with us all, and may we as so many watchman upon the walls of Zion lift up our voices together and all that make mention of the Lord keep not silence, and give him no rest till he establish and make Jerusalem a praise in the earth.

N. J. MORGAN.

## Extremes.

I was glad to read Dr. Welch on the earthly and the heavenly. I wrote a few passages briefly suggesting such thoughts. Miss Hatch wrote a pleasant reply.

There is another common expression—Kingdom under the whole heaven. It is always coupled with dominion. There is no kingdom under the whole heaven. There never was. Adam was at the first in a limited local kingdom. His dominion would have been universal. He was driven out. Gather out of his kingdom, etc. Without are dogs and sorcerers, etc.

The earth is to be peopled with mortal saved nations who have need of the tree of life to keep them from dying. But the church of the first-born, whose names are written in heaven have the divine nature, and cannot die. A new creature—a new order of beings, who do not increase—do not marry—sexuality has no place. There is neither male nor female, Scythian, Jew nor Greek—an order of beings raised up from fallen sinful creatures to be the sons of God—perhaps to fill the place of the fallen angels.

Wonderful grace! Wonderful plan! O the depth, both of the wisdom and the love of God.

C. BOARDMAN.

## Iowa Conference Report.

The Christian Association of Iowa convened near Gladbrook, Tama county, Iowa, Sept. 14, 1883. The weather being unfavorable, there was not as general a turn out as was expected. The preaching brethren present were Brother Wright, of Minneapolis; Brother Myers, of Lanark; Brother Adams, of Gifford; and Brother Whitesett, of Buena Vista county. The word was ably expounded, and attentively listened to throughout the meetings.

The business transacted was the election of officers for the ensuing year—as follows: President, P. Cady, of Gifford; Secretary, John Fitz, of Luzerne; Treasurer, A. Adams, of Gifford. Additional members of the Board were chosen, as follows: J. Kisling, of Marysville; B. P. Story, of Gifford; and G. Allard, of Gladbrook.

A committee was appointed to examine and determine the cost of repairing the tent.

A resolution was carried that we hold a June meeting, and that a copy of these minutes be sent to THE RESTITUTION.

The report having been unavoidably delayed, the writer assumes to give only a synopsis of the report, thinking your space can be more profitably employed.

JOHN FITZ, Sec.

# Selections.

## War Symptoms in Europe.

If we are to believe the emperors, czars and kings of Europe, and their ministers and confidential advisers, all is permanent peace and neighborly love and harmony on that continent. We are to believe that the millennium has arrived, or is close by, and the German wolf lies down in peace beside the French lamb, and the Russian bear fondles the Austrian kid. At openings of reichstags, parliaments, and diets, the royal speeches breathe a spirit of Quaker-like amity, and one would imagine that the Peace Society had everything its own way. Yet the moneylenders of England and France, and of the world, refuse to buy the bonds of the Continental monarchies, though they are offered at reduced prices, and there are millions of money waiting for investment.

This may seem strange. But an explanation may perhaps be found in the fact that at the conclusion of most of the pacific royal speeches a request is made for large grants for purposes anything but peaceable. Supplies are demanded for military and naval equipments, for the purchase of improved armaments, newly invented destructive machines, and new forms of explosives.

The Continental nations are also improving their fortifications, vast and well disciplined armies are being manœuvered, officers are recalled from their furloughs, and ministers and ambassadors are holding secret meetings; cipher telegrams between the capitals are matters of growing frequency, and we read such dispatches as the following in the cable news:

BERLIN, Oct. 26.—Germany and Russia are largely increasing their forces on the frontiers. The Russian villages are crowded with Cossacks, while the German garrisons and fortifications are being strengthened.

What does this mean? Does it portend peace? Or is it a calm before a storm? France and Spain are snarling at each other across the Pyrenees because the Spanish monarch has accepted a German uniform. The Balkan Peninsula is in a ferment, and people begin to think that Austria and Russia are both too eagerly looking towards Salonica. England is getting ready to make haste out of Egypt.

Well-informed Americans who have been "doing the Continent" have not failed to note the ominous signs or to mark the perturbed spirits of the people who are preparing for the worst. The political atmosphere is charged with electricity.

Germany is the only Power, notwithstanding all the protests of the others to the contrary, which is not disposed to pick a quarrel. It is satisfied with what it has. It has no lust of territory or of increased power. Its people are attending to their own affairs. The German people and the German government have no colonial or territorial aspirations. Indeed, the strength of Germany, the wondrous discipline of its vast army, the splendid physique of its soldiers, the marvellous perfection of its armaments, are at present the only guarantees of peace on the Continent. The pledge made when the empire was restored twelve years ago has been fulfilled to the letter as far as martial conquests are concerned. An official chronicle says:

The German nation has recovered its ancient position in Europe, and neither fearing an adversary, nor envying any neighbor, discreet and temperate in its acts and aims, it accepts the destination prescribed to it in the proclamation of its new emperor. This destination is to add to its power, not by martial conquests, but by promoting culture, liberty, and civilization. As far as the German people are concerned there will be no more wars in Europe after the termination of the present campaign.

But peace costs Germany dearly. Her people are taxed to death to support an army which shall be a warning to her neighbors to let well enough alone. Her rulers feel this. It is what prompted her greatest statesman to propose a proportional disarmament some time ago, a proposition which has not been accepted in a kindly spirit by the other Powers, especially France, to which it ought to be most welcome.

Indeed, the danger which threatens to involve Europe in a terrific struggle now comes from the restive, revengeful, and insanely ambitious policy of France and the half barbaric racial feeling of Russia. Their intrigues and restiveness are apt to bring about that which they more than any other nations have to fear.—*Chicago Tribune, October 27.*

# STOP AND READ THIS.

## It May Refer to You.

Have you paid your subscription to THE RESTITUTION? Quite a number of our patrons pay their subscriptions for half a year at a time, and when sent in January they expire in July. We have kept many of these on our list till now, but we must revise our mail list soon, and wish all would renew at once, or we shall be obliged to part company. Will all who know themselves to be indebted to THE RESTITUTION pay as rapidly as possible. We shall wait a week or two longer for you.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them. Parties who are obliged to send postage stamps will please buy the one or two cent denominations.

A. R. UNDERWOOD, Agent.

# Poetry.

## NAPKIN.

L. M. FOX.

I know, Lord, thou hast clad,
So clinging to thy side
I hold my faith in thee;
Certain, whatever may betide,
Thou wilt be good to me.

Why should'st thou give for me
All that we dear to thee,
And suffer grief and pain?
If all uncared for I must be
And ever thus remain?

That sacrifice would be
In vain, could we not see
And feel thy abiding love,
Thy hand reached down to we
Look through our tears anew.

Oh, let me still abide
Close to that wounded side
In faithful prayer;
Certain, whatever may betide,
That safely still is there.

# Communications.

## DOING GOOD.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 10.

This exhortation is addressed to those who are "in Christ" and therefore "new creatures." "Let *us* do good," it is not to be expected of worldlings, for we must *be* good before we can *do* good, according to the precept which says, "Make the tree good, and its fruit good." Here the order of the process is first on the *tree*, and next on the *fruit*; for "a corrupt tree bringeth forth evil fruit," and "of thorns men do not gather figs, nor of a bramble bush gather they grapes." Mat. xii. 33; vii. 17; Luke vi. 44, 46.

Let us therefore consider 1, the times; 2, the ways; 3, the extent; and 4, the special preference of doing good to our fellow-creatures.

1. The *times* of doing good. Every opportunity must be used. Many of these occur in life, but none in death. Hence, the exhortation, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Ecc. ix. 10. Many of us have to bitterly regret some neglected opportunity that might have been a blessing to one that is now beyond our reach forever. "Opportunity" appears to be the emphatic word of the text—the pivot on which the exhortation turns.

2. The *ways* of doing good. We may do good by instructing the ignorant and erring, and setting them a good example. "Ye shine as lights in the world; holding forth the word of life." Phil. ii. 15, 16. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Mat. v. 16. Also by ministering to the poor, needy, and afflicted. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27. Job said, "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail: or have eaten my morsel alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulder blade, and mine arm be broken from the bone." Job. xxxi. 16-22. These words of Job show what great importance, even in the earliest ages, was attached to works of kindness and benevolence. They are sterling virtues, never obsolete, and continually within reach. "The poor ye have always with you and whensoever ye will ye may do them good." Mark xiv. 7. Such virtues are not at all beneath the attention of the great and wise, for even the illustrious Daniel exhorted a heathen king, "Break off thy sins by righteousness, and thine iniquities by showing *mercy to the poor*, if it may be a lengthening of thy tranquility." Dan. iv. 27, and the celebrated apostle Paul was "forward" ("zealous," R. V.) to "remember the poor," and has told us to "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Gal. ii. 10; Acts xx. 35. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him to the will of his enemies. The Lord will strengthen him upon the bed of languishings: thou wilt make all his bed in his sickness." Psa. xli. 1-3. "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Mat. vi. 3, 4.

We may also do good to our fellow creatures by prayer. "I exhort, therefore, that, first of all supplications, prayers, intercessions, and giving of thanks be made for all men." 1 Tim. ii. 1.

3. The *extent* of doing good. It is not confined to our brethren only, but must extend "to *all* men." "Do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Luke vi. 27. So the Savior prayed for his enemies, "Father forgive them, for they know not what they do." And Paul for unbelieving Israel, "My heart's desire and prayer to God for Israel is, that they might be saved." Luke xxiii. 34; Rom. x. 1. "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. xii. 20. Our Heavenly Father "maketh his *sun* to rise on the evil and on the good, and sendeth *rain* on the just and on the unjust." Mat. v. 45. Think of the richly varied forms of blessing and comfort which he confers on even the vilest and most unthankful of the human race by means of sun and rain! Were these two instrumentalities withdrawn from the mundane system, what chaos, misery and destruction would ensue! But the Lord bestows their benign influence even upon his enemies. "Be ye therefore *followers* (*imitators*, R. V.) of God as dear children." Ephes. v. 1. Yet notice,

4. The special *preference* in doing good. It must be "especially unto them who are of the household of faith." These are our brethren and sisters, members of the same family. Therefore "bear ye one another's burdens and so fulfill the law of Christ." Gal. vi. 2. "Exhorting one another daily, and so much the more as ye see the day approaching." Heb. x. 25. "Distributing to the necessity of saints." Rom. xii. 13. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. The strongest of inducements encouraging us to do good to believers is the promise that the Master will say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto *me*." Mat. xxv. 40. How then can we refuse kindness to even "the least" of our Savior's brethren, since that is to be reckoned as refusing it to our Savior himself?

Doing good is compared to sowing that is followed by reaping "in due season;" and we must sow not sparingly but with full hands if we would reap with full arms. We should, therefore, as whilst and whenever we can, "do good to all men, especially to them that are of the household of faith." This duty is enjoined upon us not only by the *precept* of the text, "Let us do good," etc., but also by the *example* of the Master who "went about doing good," "leaving us an example that we should follow in his steps."

WILEY JONES.

# Selections.

## ORIENTAL SKETCHES.—Second Series. Number 32.

### KEDESH—NAPHTALI.

I did not take the direct road to Kedesh. It was always my plan in traveling through Bible lands to select the routes of greatest interest, though they might not be the shortest. I did so now. Diverging to the right I rode round the head of a ravine, and then along the eastern base of a conical hill which overtops Safed. In half an hour we reached the brow of the mountain ridge, overlooking one of the most magnificent prospects in Syria. At our feet lay the plain of the Upper Jordan, covered with verdure, and having the lake Merom sleeping peacefully in its southern end. Beyond it rose Hermon, towering fully ten thousand feet above the plain, its top covered with snow, and sharply defined against the clear blue sky, as if chiselled in marble. To the left the long serried ridge of Lebanon ran away, peak upon peak, all snow-capped, until lost in the distance. We stood spell-bound—

"While admiration, feeding at the eye,
And still unsated, dwelt upon the scene."

Over the undulating upland plains of Naphtali our path now led—past little villages, through ripening fields of wheat and barley, and across luxuriant wastes, over which gazelles bounded before us in joyous troops. We zigzagged down into the wild ravine of Hendaj, and ate our lunch where a willow drooped its weeping branches over a foaming torrent. On the banks of this stream, farther down, lie, as we shall see, the remains of royal Hazor. As we sat there amid gorgeous oleander flowers, the thought occurred to us that Sisera in his flight probably crossed the glen near this spot; for it was on the high plain to the north he fell by the treacherous hand of Jael.

At length we reached Kedesh, the "sanctuary" (such is the meaning of the name) of Naphtali, and the city of refuge for the northern tribes. The site is beautiful—the summit and sides of a little ridge projecting from wooded heights on the west into a green plain. But the royal city of the Canaanites (Judges xii. 22), "the holy place" of Northern Palestine, is now ruined and desolate. True, there are a few hovels on a corner of the site, and a few shepherds on its pastures; yet the glory and the sacredness of Kedesh have long since departed. Nought remains to mark them save the old name and widespread ruins. The ridge is strewn with ruins—columns half buried in the soil; hewn stones gathered in heaps among cornfields, or built in rude fences around tobacco gardens; and foundations too massive to be removed by the spoiler's hand.

But the most interesting remains are in the plain. The first building I examined was a square mausoleum, massive and simple; its only ornament a bold moulding around the doorway. The interior is cruciform, and contains a number of recesses, or *loculi*, for bodies, in some of which are mouldering bones. I had before seen similar tombs in Bashan and anti-Lebanon. They are all probably of the Roman age. Not far distant is a group of beautiful sarcophagi, placed together on a platform of solid masonry some six feet high. I have seen hundreds of sarcophagi elsewhere in Palestine and Syria, but none like these. Two of them are double—that is, each block has two graves excavated in it, side by side, and covered by one lid. There are also two single ones—six in all. They were richly carved and sculptured; and although much worn, we can discover wreaths of leaves and pine cones along the sides of one, ram's heads at the angles of another, and an eagle on another.

To the east of these are the ruins of a temple. The portico has fallen, and its Corinthian columns are almost covered with thorns and thistles. A triple doorway, handsomely ornamented with wreaths of fruit and flowers, remains perfect. On the lintel of one of the side doors is an eagle with expanded wings.

Dr. Robinson supposed that these remains were of Jewish origin; and there seemed some cause for the belief in the fact that a Jewish tradition of the middle ages placed here the sepulchres and monuments of Barak, Deborah, and Jael. When I saw them I thought the style of the architecture and the sculptures on the sarcophagi were Roman or Grecian rather than Jewish. Other travellers have since examined them more thoroughly, and the result shows that my impressions were correct. An altar has been discovered at the large building, with a Greek inscription, almost obliterated, containing a dedication to "the gods."

### BARAK'S VICTORY.

Kedesh was the birthplace of Barak, Naphtali's hero and Israel's deliverer. From Kedesh Deborah summoned him to fight the battle of his country, and from hence he marched at the head of ten thousand brave men. At Kedesh was thus enacted the first scene of that historic drama; and beside it the last act also was performed. At that time the tribe of Heber the Kenite was encamped "at the terebinths of Zaanaim, which is by Kedesh." Judges iv. 11. It was the second day after the battle on Esdraelon; but the news had not yet reached these mountains. From the towers of Hazor watchmen looked in vain for a messenger; and the mother of Sisera called from her window, "Why is his chariot so long in coming? why tarry the wheels of his chariots?" v. 28. On the evening of that day a solitary footman is seen approaching the tent of Heber. His step is tottering; his dress rent and covered with mire; in his face is pictured black despair. Jael hastens forth to meet him. It is Sisera. She needs to ask no questions, for she can read the whole story at a glance. And hark! the cries of the pursuers already echo through the mountains. Seul their weapons flash amid the foliage. "Turn in, my Lord, turn in to me—fear not." He turned in to the tent. "Give me a little water—I am thirsty." She gave him milk; he drank, and sank exhausted into sleep. It was his last sleep. Jael took an iron tent-pin in one hand, and a heavy mallet in the other, and by a single blow pierced the temples of the sleeping warrior. So died Sisera.

Beneath the shade of a terebinth by the ruins of Kedesh, I read this tragic tale. Before me, in a forest glade, were the black tents of some Turkmans, modern representatives of the Kenites. I saw the large iron tent-pins; I saw the mallets with which the women drive them into the ground when encamping, for this is their work. I saw the women themselves—strong, active, fierce-looking women; just as fancy would picture a Jael. There was little wanting to complete the scene. That little imagination easily supplied; and there again was realized before me one of the most graphic of Bible stories.

### BETH-REHOB.

I rode on north-east for two hours through a richly wooded country, and then came out on the eastern brow of the mountain range. A sharp descent of twenty minutes brought me to the village of Hunin. The great attraction here is the castle, now in ruins, but exhibiting in its massive foundations and shattered towers specimens of the workmanship of every race that held the country from the Phœnicians to the Turks. The site is most commanding—a terrace on the steep mountain side, a thousand feet above the plain of Dan. Facing it, on the opposite range of Hermon, I saw the ruins of Cæsarea Philippi. The sacred writer, in telling the story of the capture of Laish by the Danites, says it was situated "in the valley that lieth by Beth-Rehob." Judges xviii. 28. There was the valley below me, and yonder little rounded hill in the midst of it is the site of Laish. Is not this therefore Beth-Rehob?

I here bade adieu to the mountains of Naphtali, and rode over to the fountains of the Jordan.

### THE INVASION OF TIGLATH-PILESER.

During another tour, made at the same season of the year, I traversed Naphtali from north to south. Crossing the Leontes at the Castle of Jhukif, I rode over a low ridge into the beautiful plain of Merj 'Ayun, which lies on the northern frontier of Naphtali. I ascended the isolated tell Dibbin, at the upper end of the plain. It is about a hundred feet high, and on its flat top and round base are heaps of stones and rubbish. The tell takes its name from a neighboring village, but the name of the plain is ancient. It is not difficult to recognize the Hebrew Ijon in the Arabic 'Ayun. On this spot stood Ijon, the first city captured by Benhadad when he invaded Northern Palestine (1 Kings xv. 20), and the first taken by Tiglath-pileser. 2 Kings xv. 29.

I was now prepared to trace the route of the Assyrian conqueror—that route along which he led so many weeping captives in his train.

I rode down through fields of corn and green meadows to the foot of the plain, some five miles from Ijon. Here, on the top of a little conical hill, stands the village of Abel, on the site of Abel-beth-Maachah, the second city captured by Tiglath-pileser. From it the Assyrians ascended the mountains and marched upon Kedesh. I rode southwards along their eastern base to survey the plain of Huleh (or Merom), and search for the site of Hazor.

After a long ride, the incidents of which I must here pass over, I reached an undulating plain lying between the foot of the mountains and the western shore of the waters of Merom. Ascending a projecting ridge, I examined the country minutely, and felt convinced that I had before me the battle-field where Joshua overthrew the northern confederacy: "So Joshua came against them at the waters of Merom suddenly." xi. 7. If so, where was Hazor? It must have been close at hand, for after the pursuit was over, "Joshua turned back and took Hazor."

—*J. L. Porter.*

### A New Discovery.

The discovery of an immense river in Alaska, hitherto unknown to geographers, has been made by Lieutenant Storey, who went up on the revenue steamer Thomas Corwin to distribute rewards to the Tohuckohee Indians of Alaska. The river had been vaguely spoken of by Indians to former explorers, and Lieutenant Storey determined to see if it existed. Accompanied by one attendant and an interpreter, he proceeded inland from Hotham Inlet in a south-easterly direction until he struck the mysterious river. He traced it to its mouth, a distance of about fifteen miles, where he saw such huge pieces of floating timber as to satisfy him that the stream must be of immense size. He retraced his steps for a distance of fifty miles, where he encountered natives who told him that they had come down the river a distance of fifteen hundred miles, and that it went up higher than that. Having no time to go further, Lieutenant Storey returned. The Indians stated that the river in some places is twenty miles wide. It lies within the Arctic circle, but in August, when Lieutenant Storey was there, he found flowers and vegetation not hitherto discovered in so high a latitude. A despatch from Lieutenant Schwatka, who is also in Alaska, states that he has been exploring the Yukon, and that he had to travel nearly three thousand miles to reach the head waters of the river, which stream lies entirely within the boundaries of our polar possessions, and that in descending the river on a raft the distance covered was nearly two thousand miles. He describes the river as being one of the largest in the world, discharging fifty per cent. more water than the Mississippi, and being at places seven miles in breadth.

## Michigan Conference Report.

The Michigan Quarterly Conference was held according to appointment at the meeting house near Raisin Centre, Lenawee Co., Oct. 12-14, 1883.

The President being absent, L. C. Chase was appointed President *pro tem.* F. Chase, J. Watkins, and J. A. Wilson were appointed committee of arrangements.

The ministers present were J. F. Wagoner of Denver, Ind., J. S. Hatch of St. Joseph, E. Hoyt of Grand Rapids, J. Watkins of Clayton, and L. C. Chase of Raisin. The attendance of brethren was good, considering that most of our brethren in Michigan live in the western part of the state. The attendance of the friends and neighbors living in the vicinity was excellent except on Saturday when the rain prevented many from attending. The best of attention and order prevailed during the entire meeting. Social meetings were held each day at 10 a. m., many of the brethren and sisters taking part. The discourses preached were as follows:

Friday evening Brother Hatch spoke on "The Resurrection," text Luke xx. 35, 36. Saturday at 11 a. m. a sermon on the Christian hope by Brother Hatch, text Eph. ii. 21, "Fitly framed together." The speaker showed that in order to be fitly framed together we must be framed according to the plan laid down in the Scriptures; must understand the promises of God to his people.

After an intermission Brother Hoyt gave a discourse on the gospel from Mark xvi. 15, 16. Gospel is good message and the gospel of the kingdom is the good message concerning the kingdom of God. In the evening Brother Wagoner spoke, using as a text John iii. 16. Sunday at 11 a. m., Brother Wagoner gave an excellent discourse upon the future home of God's people; text Isa. xiv. 18. After the sermon the Lord's death was commemorated by partaking of the emblems.

After intermission Brother Hatch spoke of God's plan concerning the earth, from Num. xiv. 21. He showed the perfect harmony of the Scriptures in regard to this subject, especially some that seemed to conflict. In the evening Brother Wagoner spoke on the "Coming of Christ," text 2 Peter iii. 3, 4. This closed the conference, but Brother Hatch remained one day and addressed a full house Monday evening upon the subject of the gospel. Perfect harmony and good will pervaded the entire meeting and those present thought that they had been well paid for coming.

H. S. MILLER, Sec.

## ANNOUNCEMENTS.

### POSTPONEMENT.

Owing to unavoidable causes the Annual State Conference, and Quarterly Conference of the Second District, of Arkansas, has been postponed till Friday before the third Sunday in November. Brethren will please take notice of the change. Again let me say, Come filled with God's love and strength to push the work of the Lord forward, and let this be one of the best meetings ever held in the state. I am getting a few letters from brethren asking about Arkansas. I will say to all who contemplate coming here, if they will write me and enclose a stamp I will try to give all the information they may wish about lands and location of churches.

JOHN W. TEAS, Sec.
Rondo, Ark.

The First Quarterly Conference of the Church of God, for Indiana, will be held at Plymouth, commencing Friday, Nov. 9, 1883, and continuing over Sunday. The annual meeting of the Stockholders of the Christian Publishing Association will be held at this time. Brethren, this conference meeting is yours. Come to it. If you have a word of good news to impart, come and encourage your weak brother, who has come to get sympathy and strength. The friends in Plymouth want to see all their old friends and many new ones.

By order of the Conference,
A. R. UNDERWOOD, Sec.

### NOTICE.

I will hold a meeting, if nothing hinders, at Mt. Moriah Church, seven miles southeast of Cassy, in Johnson Township, Clark Co, Ill., commencing Nov. 9, 1883, a general invitation is extended.

S. T. HOOK.

NOTICE.—Cincinnati, O.—The Advent Church gospel meets in Lancet Hall, No. 214 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 196 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

## To the Scattered of Promise throughout the World:

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase, 5. The Hebrew phase, 6. The American phase, 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. These powers are traced in history to the present time. All the great national issues are fully investigated.

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J. P. WEETHEE,
Millfield, O.

## PROSPECTUS.

The following work is now in press, and will be ready for delivery to subscribers in October. It will contain between 300 and 350 pages, 12 mo., good paper, substantially bound in cloth. Price $1. We are now receiving orders for the work, to be paid when the book is delivered.

Title Page.—The Law, the Covenants; and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief. By Dr. L. C. Thomas, of Wyoming, Del."

The perfect unchangable moral law is considered and shown to be the basis and split of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants is treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat *new* light.

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August 20, 1883.

Orders may be sent to this office for the above work.

REMOVAL NOTICE.
CLEVELAND, Ohio, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and to the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Case and Woodland aves., will until further notice, hold their meetings at Gilson's Hall, corner of Woodland Ave. and Ohio st. All are invited.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 88 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

## When Shall These Things Be?

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VOL. XXXII. PLYMOUTH, INDIANA, NOVEMBER 14, 1883. NO. 42.

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*Siberian or Asiatic Russia—Is ancient Inhabitants, their History, Sacred and Profane—Colonization After the Flood—By which of Noah's Sons was Siberia Settled?—Ethnological and Ethnographical View—Its Relative Bearing on Palestine and the Hebrews—God's Purpose in its Early Settlement.*

Siberian or Asiatic Russia. This, the eastern and the most ancient northern division of the Russian field, has been very briefly described relative to its physical aspects. No part of the globe has less natural attractions. It would seem that a very large portion of its more northern territory is totally unfit for the abodes of civilization; yet man, in his restless hunt for objects to gratify his insatiable curiosity, early traced his pathway through this inhospitable region. The wheel of time, in its swift revolutions, cast its human scintillations far beyond the limits of the centripetal force of more genial latitudes. God has, however, designed the entire globe to be peopled, and to that end he has made man a cosmopolitan. His purpose was indicated in the great variety of the human family as to physical organization. This is distinctly seen in the three sons of Noah. These three men were appointed by the Earth's Proprietor to people the earth. To accomplish his purpose, it was necessary to adapt their constitutions severally to the fields they were to occupy. Those fields were Asia, Africa and Europe, and the islands of the sea, including America and Australia. These included three classes of zones, the torrid, the temperate, and the frigid. The names of Noah's three sons point out their intended localities.

Ham (חָם Cham) warm, how black becomes black by heat, from חָמַם *Chamam*, it was warm; hence חַמָּה *cham-mah*, the sun, Job xxx. 28, because of its burning heat. Hence, also Egypt or Africa, i. e., the hot, burning country. Ps. cvi. 22." "The Coptic or native name of Egypt is Kem or Chem, supposed to be the same word as Ham, and signifying both black and hot," or black by the sun's heated rays. In hieroglyphics, Egypt is expressed by K. M. On the Rosetta stone the word is found more than ten times, and is read by Champollion Chmo. The name, in its signification, belongs to Ham's posterity, rather than to himself. Why this name given to this son rather than to either of the other two? Simply, that it was suggested to Noah by the same Being that named "John" and "Cyrus," for Ham was not blacker than Shem or Japheth: It is clear that Ham's posterity were intended to be the tenants of a hot, burning field, and in that manner become sunburnt, or black. Are not the names of Shem and Japheth prophetic also?

Shem (שֵׁם Shem) signifies name, renown. How could Noah discern to give this son, when an infant of a day, a name that should express the features of his character in mature age, and that would apply also to his posterity? The solution is evident. It was suggested to Noah by him that fixed, in advance, his field, his character, and his destiny. Shem and his posterity were to inherit the site of Eden, and have renown. "Cursed be Canaan; a servant of servants shall he be to his brethren." "Blessed (be) the Lord God of Shem; and Canaan shall be his servant." Gen. ix. 25, 26. This prediction was given to Noah by the Supreme Ruler of all nationalities and the character of the people is adapted to their field and mission. The Hamitic and Shemitic nations, as to their physical and national traits of character, correspond with these ancient and inspired predictions.

The name Japheth (יֶפֶת Yahpheth) the extender, or fair, has also been given by one who knows the character from the beginning. Japheth's posterity was to be fair, and spread over the world. Two derivations are given to the name. Some of the learned say that it comes from the Hebrew word pathah, to open, to stretch out, and means "widely dispersed." Gesenius says that it comes from yaphah, to be fair or beautiful, pointing out the fair complexions of the Japhetic, Caucasian or European races. His descendants first peopled the north and west of Asia. Then they occupied "the isles of the Gentiles." The prediction of Noah is, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Gen. ix. 27. And in Gen. x. 5, it is said, ("By these, the descendants of Japheth,) were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." Calmet says, "the term comprehends all those countries to which the Hebrews were obliged to go by sea, whether in Europe or in Asia Minor." It may also include all those western islands and divisions occupied by his descendants. America would thus be included.

"God shall enlarge Japheth." Bagster has the following: "Japheth denotes enlargement; and how wonderfully have his boundaries been enlarged! For not only Europe, but Asia Minor, part of America, Iberia, the whole of the vast regions of Asia north of Taurus, and probably America, fell to the share of his posterity. Dwell in the tents of Shem.' These words are ambiguous; for they may mean either that God or that Japheth shall dwell in the tents of Shem. In either sense the prophecy has been literally fulfilled." "In Judah God is known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion." Ps. lxxxvi. 1, 2. When the Son of God was made flesh, and dwelt among the Jews, the children of Abraham and of Shem, God did also persuade Japheth to dwell in the tents of Shem, when the Gentiles were admitted, in the Christian, to equal privileges with the Judah church. We prefer, however, the literal construction. It is true that Shem has dwelt in Japheth, and Japheth in the tents of Shem; but Ham has not dwelt in the tents of either. Who but the Supreme Ruler could have written the unformed characters of Shem, Ham and Japheth? God, then, made an allotment to the sons of Noah, according to certain fitness, which he himself originated and brought about in its own proper time.

Who, then, were the first inhabitants of Siberian Russia after the flood? After a careful study of the histories of the Hamitic period, such as the Cushites, the Phœnicians, and the Egyptians, we are safe in excluding the descendants of Ham from the tenantry of Siberian Russia. God had no mission to the extreme north for the dark, sunburnt race of Ham. His work lies principally in the torrid zone, though his nomadic home may lie in the more temperate latitudes. They may at times have been the slaves of the Persian kings and nobles, and therefore have mixed a sprinkle of their blood with that of Shem; and, still later, have, in a similar manner, tainted the blood of Japheth, but not sufficient to leave any national or race lines. The first tenants, therefore, of the Siberian field were, in its eastern division, Shemitic, and in its western part Japhetic. Profane history does not aid us materially in our researches after its most ancient inhabitants. The Bible alone furnishes our information.

In Gen. x. is an inspired statement which it is well to follow, since it contains a list of the generations of Shem and Japheth, and the fields to which they were principally assigned. In the days of Peleg, (division) the earth was divided. Gen. x. 25. The generations of Shem were assigned to southern and middle Asia, the finest regions of the East. So far, then, as the first settlements of the fields of northern Asia are concerned, we can exclude the early generations of Shem also. The nations of Shemitic blood had their fields further south, leaving the frigid north to the generations of Japheth, the oldest son of Noah. Of these it is said: "The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." Gen. x. 2–5. The list of Japheth's posterity, as here enumerated, is the following: 1, Gomer; 2, Magog; 3, Madai; 4, Javan; 5, Tubal; 6, Meshech; 7, Tiras; 8, Ashkenaz; 9, Riphath; 10, Togarmah; 11, Elishah; 12, Tarshish; 13, Kittim; and 14, Dodanim. These, with their descendants, peopled the great north and west. In this list are found the tribal elements of the present empire of the north, known as the Russian empire.

Let us scrutinize this family record more in detail. Before we enter upon this difficult and perplexing analysis, it will be better to complete the record. Ezekiel has the following additional names of tribal races, or ethnological divisions, which we append as supplementary, viz.: 15, Gog; 16, Sheba; 17, Dedan. Numbers 16 and 17 are southern tribes, and will not be noticed for the present. Number 18 we add from Gen. xlvi. 21—Rosh, son of Benjamin, a northern family of the race of Shem. These last four will be noticed under their appropriate heads.

Gog (גּוֹג) high mountain) was a Reubenite, and grandson of Joel, B. C. 1200. He was a prince of Rosh, Moshech, Tubal, and Tiras, in ancient Scythia or Tartary. Let us now examine the list in Gen. x. 2–5:

Sons of Japheth. 1, Gomer, was the eldest son of Japheth, whose posterity settled the isles of the Gentiles, *every one after his tongue*, family and nation. Calmet identifies the Gomerites with the Cimmerii originally inhabiting the region north and east of the Black Sea and the Sea of Azof. At an early day, penetrated into Asia Minor, and in the seventh century B. C. overran Lydia. Dr. Wm. Smith, in his Bible Dictionary, says, "His (Gomer's) name is subsequently noticed but once (Ezek. xxxviii. 6) as an ally or subject of the Scythian king Gog. He is generally recognized as the progenitor of the early Cimmerians, of the later Cimbri, and the other branches of the Celtic family, and of the modern Gael and Cimry, the latter preserving, with very slight deviation the original name." Another author says: "Gomer; the Celts or Cimmerians. Under these names may probably be included the descendants of all the barbarous bands in the north of Asia." Cottage Bible: "And thou (Gog) shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army. Ezek. xxxviii. 15. Josephus understands the Galatians of northern Phrygia to be intended; and Gimmeri or Gamir, was in the language of the ancient Armenians, a usual designation for their neighbors, the Cappadocians. It is not impossible that an intimate ethnological connection between the Cappadocians of Kephallon and the Cimmerians of Homer may ultimately be established; but meanwhile it is important to observe that the three sons of Gomer, as named in Gen. x. 2, admit of a tolerably definite localization. Ashkenaz, who has sometimes been identified with the Germans, is almost certainly the same as the Ascanians, a very ancient tribe of northern Phrygia. Riphath has nothing to do with the Riphæan mountains, with the Carpathians, or with Niphates, but, as Josephus has pointed out, is to be identified with Paphlagonia; as Bochart has shown, the name probably survives in the designation of a river in Bythnia, and in a district situated on the Thracian Bosphorus. "Although Togarmah is by Josephus interpreted as equivalent to Phrygia, there is a considerable amount of ancient testimony in favor of its identification with Armenia. It is possible that the same root is actually at the basis of the two words; at all events the connection is assumed in the account which the Armenians themselves give of their legendary history." Library of Universal Knowledge.

J. P. WEETHER.

The results of the census taken in 1880 of the population of the Austro-Hungarian Empire, show that the Jewish inhabitants of the Emperor Francis Joseph's dominions number, in round numbers, 1,640,000. They chiefly abound in Galicia, Hungary, Moravia and in Vienna. The Jewish population of the capital is about 80,000.

### THE TERMS *conscience, wisdom, reason, privity, mystery, conscious*, etc.

For the benefit of my readers who are metaphysicians (and all who understand the Scriptures must be either theoretically or practically such) I purpose in this article to define some of the primary metaphysical terms of the Bible.

And first in order, *conscience*, consciousness. There is no word for conscience in Scripture, this same word having been rendered indiscriminately consciousness and conscience in the common version according to the translators' peculiar philosophical bias, and it is the writer's mature and well-considered opinion that there is no warrant in the teaching of Scripture for any such distinction metaphysical. Our conscience is our consciousness of right, and this consciousness of right is a result of measurement by some standard of right, and to say that one is conscientious is simply to say that such a one has a concept of right as measured by some standard of right, and whether this conscientiousness be of any value or not depends entirely upon the fact of whether the standard is a true and just standard or not. The consciousness can be educated. Such a thing as conscience is represented to be could not be of course. For it is represented to be an inate conscious something with an inate sense of right that sits in judgment on the person and is in its inateness and primordial purity infallible, which to my mind is all bosh and nonsense. My common sense (or reason) teaches me that it is wrong and foolish to lie, but if I for some reason violate this good judgment in consciousness and keep doing it until lying becomes habitual and easy, I have (educated) brought myself into the state spoken of in the Scriptures, "as having had my consciousness (not conscience) seared with a hot iron." If I persistently call ten inches a foot and educate myself to believe it, common sense may finally abdicate, and insanity take possession of me, and we certainly can blunt our reason or any of our faculties by misuse and perversion.

But to proceed with our definitions. The first step out of self-consciousness is through perception, whether sensual or mental, and this is the meaning of our next term *συνεσις*, having reference primarily to the perception which comes through the senses so called, but covering the ground also of the mental perceptions. Remember reader, that all these terms ending as they do in *sis* are verbal nouns denoting a process, not the result of a process. The primitive verb in this instance meaning "to know or become conscious through the senses."

The next term in order is *γνωσις* meaning conception which is the consciousness in the mind of having perceived—the process of forming a concept. The next term in order is *γνωσις*, knowing or comprehending, attaching a meaning of some sort to the concept formed in the mind. The next in order is *συνεσις*, which means understanding or the process of bringing any given concept into a true union with our comprehension. For example I know a certain word when I see it written or printed, but I do not understand its meaning. I learn its meaning and then I have brought my concept of that written or printed word into a true and full relation to my comprehension. This is the word (*συνεσις*) used all through the Scriptures from the beginning to the end for the true understanding which comes only with spiritual enlightenment from on high and means literally "a sending along with." It is not sufficient to merely know a man for instance. To understand him in all his subtle organism of body and mind is a vastly different process.

The last term in the order here given is *επιγνωσις*, and means acquaintance, which is an intermediate step between knowing and a full understanding.

To further illustrate the Scriptural use of several of these terms and to impress upon the reader the importance of a correct understanding of this use I will translate the first twelve verses of the 2nd chapter of Solomon's Proverbs (Parables). But remember that the process mental denoted by the term *συνεσις* is the "union" (the common derived meaning of the word by the way) of the conscious ego, through the meaning which resides in or attaches to the concept thus formed in the mind (*γνωσις*, individual consciousness, or the sphere in which each individual ego acts) and that "reflection" (*συνεσις*) is in reality the conscious ego thinking rationally in its own individual sphere according to its capacity or ability, moreover that *διανοια* "purpose of mind," signifies the direction, or bent of the *συνεσις* under the impulse of the will, the individual will that resides in the ego. And that the *συνεσις* is the particular thought in the general *γνωσις* upon which the conscious ego under the impulse of will has for the time being fixed itself; in general use a reasonable, sane thought in contradistinction to a *παραφρων* which is an unreasonable, foolish, or insane thought. And now let us consider the passage above referred to.

PARABLES, CHAPTER II.

1. O son, when thou hast received my commandment in the way it is being spoken, shouldst thou hide it by thyself.

2. Thine ear will be open to hear wisdom, and thou wilt impel (*παραβαλεις* the word for parable) thy heart to be along side of it in understanding (*συνεσις* "union"), and thou wilt constrain (*προσβαλεις* again) it to be along side of a way of instruction for thy son.

3. For shouldst thou invoke wisdom, and allow thy voice to seek that way of understanding.

4. And shouldst thou seek it like money, and shouldst thou search after it as for hid treasures,

5. Then wilt thou understand (*συνησεις*) fear (*φοβος*) of the Lord and find acquaintance (*επιγνωσιν*) with God.

6. Because the Lord giveth wisdom, and from his face is knowing (*γνωσις*) and understanding (*συνεσις*).

7. And he treasureth up salvation for those who are restoring to upright ness, he holdeth a shield over the journeying of those

8. Whose object it is to watch to guard ways of justificatory rites; and he will effectually watch to guard those who reverence him.

9. Then wilt thou understand *συνησεις* righteousness and judgment and give right direction to all good rules of action.

10. For should wisdom have come into thy purpose of mind (*διανοια*), and thy mental perception have seemed to be good,

11. Good counsel will watch to guard thee, and holy reflection (*συνεσις*) will watch to keep thee,

12. That it may deliver thee from an evil way, and from a man who speaketh nothing reliable."

The reader will observe that the use of most of the terms above commented on is here illustrated in this passage. The gist of the wise man's advice is how to become wise in goodness. Does he say anything about an inate conscience? No, this doctrine of an infallible conscience belongs to the limbo of the immortal soul philosophy and is a vanity of vanities. A man is what his reason enlightened or unenlightened makes him.

CHAS. GARDNER.

## Selections.

### SALOONS—THE SINNER OF SIN AND DESTRUCTION.

Says Dr. Richardson: "Whenever strong drink produces a permanent effect upon the human body, there is established in the affected person the habit of falsehood. The word of no dipsomaniac can be relied on. It is as if the very knowledge of truth, the distinction between true and untrue, has become utterly lost or forgotten." And the statement was confirmed by the experience of eighty or ninety physicians at a late meeting of the Medical Temperance Association.

RESULTS OF LICENSE.

License me to sow the seeds of poverty and shame all over the community! License me to coin money out of widows' sighs and orphans' tears, and the blood of souls! License me to weave cords of habit about your strong men and lead them captives—bound to the chariot wheels of the demon rum! License me to make widows and orphans! License me to write the word "disgrace" upon the fair foreheads of innocent children! License me to break the hearts of fond fathers and mothers, whose sons I will bring to poverty and shame, and of whose daughters I will make drunkard's wives! License me to take bread from hungry children and rob them of little shoes for their feet, and comfortable clothes for their shivering forms! License me to befog the mind, paralyze the reason, and benumb the conscience of your legislators, and thus corrupt the very fountains of your political life and prosperity! License me to incite red-handed murder to his work of destruction, and turn loose upon society a whole brood of evils that will fill your jails and penitentiaries, poor-houses and asylums! License me to aid in the work of sending one hundred thousand of our American citizens down to drunkards' graves every year! Throw around me the protection of law, while I poison the bodies, enfeeble the minds, and ruin the souls of my fellow-men.

AN APPALLING STATEMENT.

The presiding judge of one of the Chicago courts recently said to an *Inter Ocean* reporter:

You may ransack the pigeon-holes all over the city and county, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons in Chicago responsible for the cost of the police force, but the fifteen justice courts, the bridewell, also for the criminal courts, the county jail, a great portion of Joliet (state prison), the long murder-trials, the coroner's office, the morgue, the poorhouse, the reform school, the mad-house. Go anywhere you please, and you will find almost invariably that whisky is at the root of the evil. Of all the boys in the reform school at Pontiac, and the various reformatories about the city, ninety per cent. are the children of parents who died through drink, or became criminals through the same cause. Look at the defalcations; fully ninety per cent. of them come about through drink and dissipation. Go to the divorce courts; fully ninety per cent of the divorces come about through drink, or drink and adultery both. Of the insane or demented cases disposed of in the courts here every Thursday, a moderate estimate is that 90 per cent. are alcoholism and its effects. I saw it estimated the other day that there were ten thousand destitute boys in Chicago who are not confined at all, but running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and the poor-house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out as thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murderers and thugs generally of today who are prosecuted in the police courts are the sons of men who fell victims to drink. The percentage in this case is fully 95 per cent. I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak.

Palestine is about the size of Massachusetts, 140 miles in length, and 40 in average breadth. On the very frontier of the east, it is hemmed in between the Mediterranean Sea on the one hand, and the enormous trench of the Jordan Valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the north it is shut in by the high ranges of the Lebanon and anti-Lebanon, and by the Litany which runs at their feet and forms the main drain of their southern slopes. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai, whose undulating wastes melt into the southern hills of Jordan. A small slip of country indeed, proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history! And, let me add, destined to be the great central figure on the map and in the history of the future!—*Bostonian.*

### AN ANSWER TO INGERSOLLISM.

The following extract from the St. Louis *Christian Advocate* is an able answer to Ingersollism and the arguments of his infidel followers:

Has infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken a drunkard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into the heathen lands, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teachings lifted them out of their degradation until they adopted the customs of civilized nations? Is there in all history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the Wesleyan missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.

### CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase, 5. The Jewish phase, 6. The American phase, 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. These powers are traced in history to the present time. All the great national issues are fully investigated.

If all that are interested in these great and most sublime topics will aid, they will be issued immediately. They will be printed and bound in a form that will do credit to the vastness of the subjects, and put to subscribers at prices quite reasonable. The books will contain about 500 large royal 8vo. pages each.

J. P. WEETHER,
Millfield, O.

### ANNOUNCEMENTS.

POSTPONEMENT.

Owing to unavoidable causes the Annual State Conference, and Quarterly Conference of the Second District, of Arkansas, has been postponed till Friday before the third Sunday in November. Brethren will please take notice of the change. Again let me say, Come filled with God's love and strength to push the work of the Lord forward, and let this be one of the best meetings ever held in the state. I am getting a few letters from brethren asking about Arkansas. I will say to all who contemplate coming here, if they will write me and enclose a stamp I will try to give all the information they may wish about lands and location of churches.

JOHN W. TEAS, Sec.
Rondo, Ark.

MEMORIAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Case and Woodland sts., will until further notice, hold their meetings at Geiger's Hall, corner of Woodland ave. and Ohio st. All are invited.

# ...TITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 14, 1883.


We will try to give some more deferred articles next week, as we have been giving some this week.

THE Association has committed THE RESTITUTION to our editorial management for one year more. In the past we have looked to God, through the Son of his love, for needed help in all our trials and responsibilities. We shall continue to look to him for his blessing, and earnestly implore his divine assistance for the future. Even if life and health should be continued, we expect the volume for the forthcoming year will be the last one of our beloved paper that will ever go forth under our editorial supervision; and we, therefore, shall spare no pains to make it both instructive and welcome to our readers. Pray for us brethren. Will say something more next week.

OUR Conference passed off very pleasantly. There was a good representation of brethren and sisters from abroad. Brother H. V. Reed's presence was hailed with delight after a comparatively lengthened absence. His discourses were upon well-chosen subjects, and were presented in his lucid and forcible style. Prof. Gardner, from Chicago, gave some interesting readings directly from the Greek New Testament, with very instructive comments. Dr. Fish, from the same city, in our social meeting, briefly exposed some of the fallacious teachings of infidelity, by showing that certain expressions in Oriental symbolisms that have been claimed as historically teaching a mythical Christ, or, otherwise, many Christs, in the past, were really fragmentary prophecies that have come down from Patriarchal times, as predictions that pre-announced a Wonderful Deliverer before History had ever prepared her scrolls to record national achievements—even before nations had an existence. Prophecies, like Enoch's, have been buried up, like jewels in the earth, in hieroglyphs, and true science is disinterring them as the foretellings of oldest antiquity concerning the Coming One—God's Messiah. *Dr. Fish* delivered a lecture on Sunday, in the Opera House, at 3 p. m., on "Evolution" as taught by infidels, to a very large and appreciative audience, in which he ably set forth the sandy foundation of many of their absurd claims. His short closing peroration on the *Christ of Revelation*, was in words of thrilling and sublime eloquence, inspired by the grandeur of his subject.

### GOLDEN WEDDING.

It seems due that I confess my gratitude to God for his loving kindness and great mercy to me, my dear wife and family.

Our golden wedding day fell on Oct. 21, 1883. Miss Susan L. Huntington and I were married Oct. 21, 1833. With deep heart-moving, with warm and tearful emotion, I thus own God's goodness and special grace to us through these 50 years. Amen.

We both join to magnify the love, the tenderness and forbearance and bounty of our heavenly Father in Christ.

Our daughter has been preserved to us, and to crown all his grace he has opened our hearts to welcome "the coming One" in the glory of his kingdom. Restitution! Re-genesis! Bless the Lord, O my soul! The blissful word of faith and hope "in spirit and life!" Amen. J. B. COOK.

[We congratulate our dear Brother Cook and his estimable companion that they have been spared, in the providence of God, to celebrate the fiftieth anniversary of their wedding day. How very few that enter the connubial state, are permitted to walk the journey of life in wedded companionship for half a century. It is with much pleasure that we recall the associations connected with our stay with them while in Brooklyn over one year ago. May the remaining days of life's pilgrimage be passed in the blissful enjoyment of that peace from God that the world neither gives nor takes away.—ED.]

### FROM JERUSALEM.

We give the closing part of a letter from Mrs. Davis. Her health has not been good since the accident that befel her a few months ago. We hope she will fully recover in due time, and be able to correspond more frequently. We do not as yet know what will result from the contemplated improvements as respects the canal or railways. Time alone can tell how God's purposes will be accomplished.

JERUSALEM, Oct. 3, 1883.

Now for the news. Yesterday arrived an engineer from the Turkish government to rebuild the road to Jaffa. Also a fine road is commenced to Hebron; carriage road, which is a wonder here. We read in the Egyptian news of this week that English engineers are on the way here to survey the country for the Jordan canal and that they have sold their interest in the Suez Canal for eight million sterling. This news is creating excitement here of course; but the news will reach you long before this letter does. I learned from the prominent Jews today that one hundred and fifty families have applied to the government for permission to land at Jaffa. These families are wealthy. Also that a Jewish agent from Odessa had arrived at Jaffa with means to purchase gardens for colonization. The Jews are more hopeful than ever. They are keeping the feast of the New Year this week; but they say Messiah cannot come until all these wonderful improvements according to prophecy are fulfilled. I am still suffering from fever; the terrible trials that I have passed through have left me feeling more like a machine than anything else. I will try to write as often as there is anything of interest to write about. Please correct all mistakes. I only wonder that I live at all. Hoping that this will find you quite well I remain

Your Sister,
A. E. DAVIS.

### Report of Stockholders' Meeting.

As per articles of association, the Stockholders of the "Christian Publishing Association" met in Choral Hall, Plymouth, Ind., Nov. 10, 1883. The meeting was called to order by R. S. Dwiggins, and on motion D. T. Halstead was elected President, and J. H. Willey, Secretary.

Reports of Secretary and Treasurer were then read and referred to a committee of three, consisting of J. L. Wince, J. Benjamin and P. McDonald.

The Stockholders proceeded to the election of a new Board of Directors, which resulted in the re-election of the old Board, viz., R. S. Dwiggins, W. Tuttle, I. G. Roberts, Robert Railsback, and E. K. Barnhill; each receiving 270½ votes, being a majority of paid-up stock.

The committee, on examination of reports find them to be correct, which on motion was received, and the committee discharged.

A proposition was submitted by Brother Reed to take stock in the Association, which should be used as a hymn book fund. The proposition met with general favor, and fifteen shares of $10 each were subscribed.

Pledges for copies of the new hymn book were then taken, over 100 being subscribed for at once.

No further business appearing, the meeting adjourned.

D. T. HALSTEAD, Pres.
J. H. WILLEY, Sec.

### Conference Report.

In accordance with the announcement made, the First Quarterly Conference of the Church of God in Indiana, met at Plymouth. Conference was called to order by R. S. Dwiggins, chairman. Brother Dwiggins then read a portion of the constitution of the society recently organized in the East, showing the object of that Association to be the promotion of the cause of Christ, after which the following resolution was adopted:

We learn with pleasure that brethren representing a number of churches, in conference assembled, at Winchester, Va., organized an Association for the promotion of Christian Knowledge. Believing that much good may be accomplished in the manner suggested by the promoters of this association, therefore this Conference urgently recommends the brethren and all friends of the truth, to assist said association in this good undertaking, by contributing liberally to aid in the promulgation of the glad tidings.

The subject of a new hymn book to be issued by the Christian Publishing Association was discussed and the secretary ordered to correspond with the officers of the different conferences and organizations throughout the country and endeavor to interest them in the work, all realizing the fact that as a people we have no book that can be called our own.

The attendance throughout the meeting was large, the hall being crowded all the time. We had with us Brother H. V. Reed, Prof. Gardner, Dr. Fish, and Sister Booker, of Chicago, Ill.; Sister Woodward of Michigan, besides many brethren and sisters from different parts of Indiana.

The speaking was excellent, being of a practical character. All was harmony, and "a good meeting" was the verdict of all who attended. The time and place of the next quarterly meeting was not settled, but will be ascertained and duly announced.

A. B. UNDERWOOD, Sec.

## Communications.

### IMMORTALITY.

"You are radically mistaken, Brother Mc., when you say that we are not by nature immortal."

This is what an eminent Methodist clergyman said to me a few days ago. I had just told him that I could see no evidence of it in the inspired volume, consequently could not accept it as sacred truth. It is strange that my church (Methodist) cannot agree on a question of such intense importance as the one here referred to. It is not to be expected that in minor questions all men shall see precisely alike. The early teachers did not expect this. One man believes he may eat meat every day if he can afford it—I do—and another man, equally conscientious, thinks he may abstain on certain days. I think both may practice their views without offending. But surely now that Christianity is in its nineteenth hundred, its teachers ought to be agreed on the great question, namely, Do I already possess the germ of eternal life, or must I, as God's word teaches, accept it as a gift from the Son of God when he shall redeem my soul from the grave at the resurrection? I claim that my church ought to be as one in their understanding of this leading question, but they are not.

At a "revival service" a few evenings ago, in one of the leading churches here in Baltimore, the preacher used the following language: "Come up here, poor sinner, and kneel at this altar and pray fervently to Almighty God for his blessing, and he will send you to your home with immortality within you."

This is, you see, an admission that the poor sinner by nature is only a mortal, Why can't these two "divines" agree? It is so hard for poor sinners to know which is right. Is it any wonder that thinking and reasonable men turn away in despair from such enigmatical teaching as this?

The wail, "Who will show us any good?" is just as much called for today as it was in the day when it was first uttered. This same preacher, in a recent sermon, commenting on the young man who only lacked one thing, said: "And he went away, away and down, down to the lake of fire, to keep company with the man who is still pleading with Abraham to send Lazarus with one drop of water to cool his parched tongue." Is it strange that a missionary with a message like this should find it difficult to persuade the heathen to swap their innocent gods of stone for a God whose cruelty knows no bounds? In my heart of hearts I rejoice to know that this is not the God of Abraham, Isaac and Jacob. No, no, no! My God says, "Turn ye, turn ye; why will ye die?"

I am as yet unable to find one instance where God resorted to torture in the punishment of his enemies. Only tyrants do this. The God of the Bible never! Oh, hear him pleading and reasoning with Jonah about sparing Nineveh!

Is it not strange that more of our preachers do not follow the example of Paul, and preach Jesus and the resurrection? Nowhere in all the letters and speeches accredited to Paul do I see any allusion to the great bonfire prepared for all men who do not distribute what few goods they have among the poor. True, he speaks of the wrath to come, in Thess. i. But this cannot mean the orthodox hell, so tenaciously believed in, for that is not to come—it is here!

I shall never cease to love THE RESTITUTION for the great help it has rendered me in coming to a better knowledge of truth as taught by our Lord the Christ and the few men he appointed as his successors.

I would say that last Sunday I united for the first time with a few friends—believers in the doctrine of life only in the Christ—in the commemoration of the Lord's death. I think some of them were surprised at my action; but I trust they will remember that if I eat and drink unworthily, it will not work their condemnation. I alone am responsible for my behavior. Over 30 years ago I was baptised in one of the New England lakes by a Methodist minister, a man filled with the mind and spirit of his Master. I have never had any doubt about the validity of my immersion.

I would regard a second baptism—in my case—a pious absurdity, unauthorized in God's word, and just as ridiculous as going to the "front bench" to "get religion"—a method my church it would seem is not yet ready to give up. God being my helper, I purpose using my lips and my pen toward bringing my church away from the rubbish of mundane ways and means to an unwavering dependence in God's pure and soul comforting truth—the Bible. God speaks here. This is the book which tells us who are to obtain immortality, when and where. I find myself sometimes ready to stand up in my seat and ask the preacher to prove by the word that we obtain immortality anywhere this side of resurrection from the dead. Enclosed find $2.00; one for Doctor Sutherland and one on my own account.

ISAAC MCCURRY.

P. S. I would be glad if you would send me a few leaflets or anything you deem appropriate to distribute among Bible readers. I belong to a Bible class in my church and I am treated with great respect by my class-mates. I think any of them would read with pleasure anything I handed them. Should you conclude to use my article—immortality—send me a few of the papers and I will put them where they will do the most good, or try. State price of tracts and I will remit by return mail or in a day or two. J. F. G. and myself are stirring things up in Baltimore. Pray for us. I. McC.

### BAPTISM—THE FORMULA OF THE ORDINANCE.

—Is the form of words given in the commission, our authority and example, or shall we assume the right to alter, "add to and take from it?"

1. The commission is dispensational. It extends to "the end of the world"—the consummation of the age. Our Lord says, "Go ye into all the world, Mark xvi. 15, make disciples, baptizing them into the name of the Father, and of the Son and of the Holy Ghost." Matt. xxviii. 19.

2. The seven-fold unities, Eph. iv. 13 embraces baptism, and apostles, prophets, evangelists, pastors and teachers, till we all come into the unity of the faith, unto a perfect man, unto the measure of the stature of the fullness of the Christ! Here we have the same range as in the great commission!

3. But in the very brief record of apostolic ministry, Acts viii. 16; xix. 5, we read, "They were baptized into the name of the Lord Jesus."

4. From this some assume to use "this form of words" (in the name of Jesus) and discard that in Christ's commission! As if they were "of Paul, Apollos (or some) Cephas," and "Christ (indeed) divided!" 1 Cor. i. 13. Is not this practice in the line of all departures from "God in Christ?" As if there could be "another gospel, which yet would not be another." Gal. iv. 6, 7.

Observe. The Lord gives us a form of prayer for the gospel age, and yet the apostles do *not* quote it verbally, however much they urge prayer in general harmony! So of Father, Son, and Spirit. 2 Cor. xiii. 14.

Again, the Jews recognized "the Lord God of his spirit." Isa. xlviii. 16. But the Gentiles were without God or the spirit and the apostles needed to impart this to them in association with baptism as it is embodied in their apostolic benediction. 2 Cor. xiii. 14.

Hence, believers "were not without law to God; because under law to Christ." 1 Cor ix. 21. They came to God by faith in Christ, for he is "the only way" to God. John xiv. 5–7.

Once more. While we read twice, "they were baptized into the name of the Lord Jesus," Acts viii. 16; xix. 5, we read once "they were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 2.

What spirit could leave God out in either case, but that which "beguiled Eve," 2 Cor. xi. 3.

This is no apology for the apostles, or Moses, but taking the general subject as given to us, it is accepting and "confessing the Lord, with reverence and godly fear."

Do reflect on the want of reverence or faith in assuming that "baptism into the name of Jesus" (in an abridged record) should outweigh or supercede Christ's commission! Matt. xxviii. 20. That came from him! That is yet in force and covers all "apostles, pastors, and teachers," till the "one body" is built, and the "new man" complete! Eph. iv. 11–13.

St. Paul notes the fact that Christ "was made of woman," Gal. iv. 4, but he does confirm and not deny the record of his birth, Luke i. 31–35; so apostolic practice in baptism cannot contravene Christ's command, Matt. xxviii. 20. No, no.

In faith and hope,
J. B. COOK.

### MYSTERY OF GODLINESS.

There are two mysteries brought to view in the Bible, viz., the *mystery of* Godliness and the *mystery of* Iniquity. These seem to be principles in one sense, and in another they [illegible] to be systems. In fact the two systems are embodiments of the respective principles.

The object of the present writing is not to discuss the two systems nor yet to show just what they are, but the subject has been impressed on the mind of the writer by noticing the words in the margin of the Revised Version at 1 Tim. iii. 16.

In King James' Version the passage reads thus: "And without controversy great is the mystery of godliness. God manifest in the flesh quickened in spirit; was seen of angels, preached to the Gentiles, believed on in the world, received up into glory."

There has been a good deal of controversy as to whether the word should be "God" or "who was." The margin of the R. V. says, "Many ancient manuscripts read 'which was' instead of 'God.' In that way it reads smoothly thus, "Great is the mystery of godliness which was magnified in the flesh," etc. It can also be understood in the order named, for it is not true that Christ was either preached to the Gentiles or believed on in the world before he was received up at the ascension.

But we see it to be the principle of godliness, which permeates the true church of God and which will soon be embodied in a system.

The mystery of godliness was manifested in Jesus in the flesh, it was justified in the spirit which was manifested, even being highly spoken of by the enemies of the Nazarene; it was seen and recognized by messengers sent to preach it to the Gentiles; it has been believed on, and will be more and more in the world, and when it comes to be recognized in the world as the greatest power on earth, then it can be truly said to be received up into glory, or exalted to a glorious position.

Let it be observed that godliness is godlikeness, and it will be seen that the "mystery of godlikeness" can be and is manifested in the flesh now. And though men may sneer at the one who heaps coals of fire on the head of his enemy in the shape of love, yet they have to confess that it is the great power for breaking down enmity.

JOHN HUDSON.

TILLAMOOK, Oregon.

*Editor Restitution:*

I dearly love the truth that the paper advocates, and think it so strange that I was once so blinded. But now I have great reasons to thank God for showing me the blessed truth, and expect soon to realize what it is to be with the Lord, for the signs surely show that his coming is nigh at hand. And I feel encouraged to put forth every effort to publish the truth until he comes. However there are more calls than I can fill. If there are any brethren in this vicinity I would be happy to hear from them.

C. E. LATIMER.

## Exegetical.

The aid which the Hebrew Scriptures afford to interpretation cannot be overestimated. I purpose illustrating my statement by giving one or two examples. As an illustration, then, of tracing *the wherefore*, we may state that the conjunctive *and* is in Hebrew expressed by merely prefixing the letter ו (*vave*)—which is the sixth letter of the Hebrew alphabet. Now it may naturally be asked why just this letter should be chosen out of the twenty-two letters for this office? Until comparatively recently this question seems not to have occurred to any person. Hebraists were satisfied that the letter denoted *and*, and did not trouble themselves to look for the reason. Not so with philologists of more recent years; they sought for the reason, and certainly had no difficulty in finding it. The names of the Hebrew letters are all proper Hebrew words, and signify what they originally represented in their hieroglyphic form. Now the letter ו (*vav*) denotes *a hook*—the reader will perceive the letter bears still some resemblance to it. What more natural than that this letter should have been chosen to *hook or connect* words together?

But modern critics did not content themselves with a mere critical study of the Hebrew; every other study that had the least bearing upon the elucidation of the Scriptures received their fullest attention. The history of the Jews and of the nations with which they came in contact; the geography of the Holy Land, its scenery and natural history; the habits and customs of the Asiatic nations in general, and of the ancient Hebrews in particular; and lastly, though by no means least, the peculiar modes of expression prevailing among the chosen people and among other nations of the Semitic family—all these received the closest investigation, and were constantly pressed into service. The reader of the English Version cannot have failed to notice how frequently words are printed in italics, indicating that such words do not occur in the original. Very frequently, however, it happens that the words supplied are neither in accordance with the ancient mode of expression, nor do they convey the proper sense. Let us take for example Psa. cxxxvii. 5, rendered in the English Version, "If I forget thee, O Jerusalem, let my right hand forget *her cunning*." An ancient Hebrew would not have supplied "*her cunning*," but would have read the passage:

"If I forget thee, O Jerusalem,
Let my right hand forget *me*."

That is, let my right hand no longer render me its accustomed services.—*Prof. J. M. Hirschfelder.*

### Baptism.

The Greek is remarkably perspicuous in construction, and definite in significance.

These are terms expressing the application of liquids in almost every conceivable manner,—

*Cheo*, I pour. *Rainо*, I sprinkle; *Louo*, I wash, bathe; *Nipto*, I wash my hands or a part of my person; *Bathizo*, I immerse or plunge, swell deep from *Bathos* the bottom; *Rantizo*, from *Rainо* I sprinkle, shed forth; *Bapto*, I dip, I dye; *Baptizo*, I dip or immerse.

Now of all the words indicating the application of liquids our Savior commanded the action contained in the last, *Baptizo*, as expressing his will and no other.

If the word used by him does not mean immerse simply, then the Greek language possessed no word that did.

That this was the original institution is beyond doubt, and continued the only form of the ordinance for more than 1300 years, except in cases of inability on account of sickness, or in present danger of death. In such cases it was thought that effusion would answer for baptism.—*John Steeens, in Bible Banner.*

## Sententious.

To blacken others does not whiten yourself.

To be secure, never be security.

Not to be a conqueror is to be a prisoner.

Ill-fortune never crushed that man whom good fortune deceived not.

Genius at first is a little more than a great capacity for receiving discipline.

God's love hath a long arm and a full hand.

He is the best accountant who can cast up correctly the sum of his own errors.—*Newton.*

Signs are still visible to those who walk with God according to his word, and not after the imagination of their own hearts.

I will tell you what to hate. Hate hypocrisy, hate cant, hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them—with a deep, living, God-like hatred.—*Robertson.*

A full purse never lacks friends; but when an empty purse gets one, wear him next your heart, for he is stamped with a higher value than any coin that was ever minted.—*J. Jackson Wray.*

One of the papers asks the suggestive question: "Who ever heard of Gibbon's hospital, of Voltaire's infirmary, of Hume's insane asylum, of Paine's institution for the deaf and dumb?"

Sometime, when all life's lessons have been learned,
And suns and stars forevermore have set;
The things which our weak judgment here has spurned,
The things o'er which we grieve with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deepest hues of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

### THE STRUGGLE IN SERVIA.

The revolt in Servia is regarded as a possible forerunner of a general conflict in the Balkan Peninsula, in which Russia will struggle desperately for the mastery. The policy of Austria and Germany in raising Roumania and Servia to the dignity of kingdoms, in securing a uniform gauge of railways to the Russian frontier, and in maintaining the friendship of the Sultan, has greatly aggravated the Czar, and nothing but the formidable combination established by Prince Bismark to hold him in check prevents his declaration of war against Germany and Austria. The rumor that the Grand Duke Alexis will soon marry the Princess Amelie, eldest daughter of the Count of Paris, indicates that Russia covets an alliance with France, and desires the immediate restoration of the French throne as an aid to its establishment. Perhaps this fact affords the best explanation of Bismark's hostility to the ambition of the Count of Paris. The troops may temporarily suppress the revolt, but it is evident that a conflict which would shake Europe is repressed only by the powerful combination Bismark has formed to make the Czar impotent abroad.


NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 95 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.


### JEWEL CASKET.

#### CHRIST FORMED WITHIN.

"Christ liveth in me." Gal. ii. 20.

The indwelling Jesus is a Christ of today. We weaken our hearts when we think of Jesus having lived a long time ago. He is a living Christ. Renan and Tyndall speak beautifully of Christ, who lived in Palestine; but they put him in the grave and keep him there, a dead Christ. Such a Christ would be of no use to us. We bless God that Jesus lives. We may have the larger blessing of Christ living in us. Because Jesus lives his Church will not die. It is Jesus Christ who liveth and loveth us, and, therefore, his kingdom will come. In this is the joy of our life now, and the crown of our life hereafter.

#### THE CONFLICT.

"Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.
Hold the hand that is hapless, and whisper,
"They only the victory win
Who have fought the good fight and have vanquished the demon that tempts us within;
Who have held to their faith undeduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight,—if need be, to die."

—W. H. Gray.

#### BLESSEDNESS.

Carlyle wrote once: "There is in man a higher than love of happiness. He can do without happiness, and instead thereof find blessedness. Was it not to preach forth this same higher, that sages and martyrs, the poet and the priest, in all times have spoken and suffered, bearing testimony through life and through death, to the god-like that is in man, and how in the god-like only has he strength and freedom?" But it is precisely this quality of "blessedness" that I claim for our life-work. This is the key-note of the Psalms, "Blessed" is the man whose delight is in the law of the Lord; and who meditates in that law day and night. Equally is it the key-note of the gospel. We catch it in the hymn which the herald angels sing; in the first words of the Sermon on the Mount; and in the last bright picture of the disciples bidding farewell to their ascended Lord, and returning to Jerusalem with great joy, where they were "continually in the temple, praising and blessing God.

#### RESIGNATION.

Hast thou a hope from which thy heart
Would almost feel it death to part?
Resign thy God that hope to crown,
Or give less strength to lay it down.
Whate'er the care that breaks thy rest,
Take to thy God that wish, that care,
And change anxiety to prayer!

### JUDGE NOT.

There is but One who knows what is in man, and to whom the secrets of human nature lie naked and bare. He has commanded us to judge as we would be judged; to forgive as we would be forgiven. It will be easier for us to do this, if we remember our own ignorance and our own partiality of judgment. We have but to extend to the faults of others the same charity which we easily extend to our own, to raise our opinion of the morality ordinarily to be found among men. There will be less tendency to despair regarding our own future or the future of others, when we recognize for ourselves that he who knows all the evil and all the good in us and in them, sends his blessings of sun and rain upon us all; that he offers salvation to all out of whatsoever depths they call to him; and that his word is pledged to save those who believe in him from themselves, and to place them forever on higher heights than mortal eye has seen or mortal mind has dreamed of. If he who knows man is also he with whom is plenteous redemption for man, it ought not to be difficult for us to believe the best, rather than the worst, of others, when we are ignorant of their good and evil, and to lean to mercy rather than to judgment when we know, and must condemn. In so doing we shall be the better able to lay our own slight and worthless achievements, and our own burden of sins, trustingly and penitently at the feet of him who is at once All-knowing and All-merciful.

BERLIN, Nov. 10.—The festival in celebration of the 400th anniversary of the birthday of Martin Luther was opened this morning by the gathering of 80,000 school children, who, in fifty-three divisions, and accompanied by bands of music, marched to the various churches and attended the religious services in honor of the great Reformer, whose bust was placed before the altar in each edifice. The emperor and crown prince, and the officials of the Imperial University, and all the city officials and clergy, proceeded from the Town Hall to St. Nicholas' church in a great procession. The streets were packed with people.

### MARRIED.

In Tillamook Co., Oregon, October 18th, 1883, by Elder C. E. Latimer, Mr. P. M. Sherer to Miss Sarah F. Latimer at the residence of the bride's parents.

# Poetry.

London Christian World.

## STRENGTH ENOUGH.

The morning mists that lie
About the day that comes so softly in,
Hide all its secrets from the searching eye,
And none may tell what want, or pain, or sin
Shall break new-risen, from the enfolding shroud,
Nor what is in the cloud.

Before the busy feet,
In the hot noontide 'neath the blazing sun,
Shall with their rapid step-pounds fill the street,
Before the willing hands their work have done,
There may have burst some great and new surprise
Before our shrinking eyes.

It may be ours to stand,
Forsaken, single-handed in a fight
With a determined and a hostile band,
For the dear cause we honor as the Right,
And either be o'ercome or win a crown
Before the sun goes down.

Or may be called to take
Some noble work that needs the wise and strong,
And do it faithfully for Jesus' sake,
Though no great talents may to us belong;
It may be ours to seem to stand alone
Before the Master's throne.

Or we may have today
To lay all work aside, and in the gloom
That suddenly creeps up around the way
Take the short journey that shall find the tomb,
And see the earth-home fly in before our face
In some strange place.

But however it be,
We dare go forth to meet the dim future,
Tranquil and patient, God is near, and he
Will be our helper as he yet has been;
And let the day for us be fair or rough,
We shall have strength enough.

# Selections.

## ORIENTAL SKETCHES.—Second Series. Number 30.

### SITE OF HAZOR DISCOVERED.

The incidental notices of the sacred writers place Hazor south of Kedesh; (Josh. xix. 36; 2 Kings xv. 29); and Josephus states that it was situated over the lake of Merom, and so close to it that the plain round the lake was called by its name.

Beside where I sat was the mouth of the ravine of Hendaj. Mounting my horse, I followed a broad path, like an old highway, up its southern bank, and soon came upon the ruins of an ancient city. Not a building—not even a foundation was perfect. Large cisterns, heaps of stone, mounds of rubbish, prostrate columns, the remains of a temple, and an altar with a Greek inscription—such were the ruins strewn over this site. I thought at the time that these might be the ruins of Hazor, and I have since become more and more confirmed in the belief.

From this interesting spot I rode over the mountains to Safed, and thence I took a straight course down a rugged hill side, and across an undulating table-land overgrown with thickets of gigantic thistles, to the mouth of the Jordan, where it enters the Sea of Galilee. It was a toilsome but most interesting ride, affording a clear view at once of the wonderful richness of the soil, and no less wonderful desolation of the country.

Having thus traversed Naphtali, which constitutes the eastern division of Northern Palestine, I now turn to Phœnicia the western.

### PHŒNICIA.

Along the whole sea-board of Palestine extends a low plain, twenty miles wide at the southern end, but at the northern a mere strip. In Bible times it was divided into three provinces—Philistia, Sharon, and Phœnicia. The ridge of Carmel separated the two latter. At its northern base is the plain of Acre, reaching inland till it joins Esdraelon. But the mountains of Naphtali first, and then the loftier and bolder chain of Lebanon, shoot out their western roots, and the coast-plain, from Achzib to the entrance of Hamath, does not average more than a mile in breadth, and is often intersected by rocky promontories. On this narrow tract, under the shadow of Lebanon, stood the world-renowned cities of Tyre and Sidon.

The founders of Phœnicia were Sidon, Arvad, and Arki (Gen. x. 15–18), sons of Canaan, and consequently in the Bible as well as on their own coins and monuments, the people are always called "Canaanites." Judges i. 31, 32. The name Phœnicia is of Greek origin, and probably derived from the "palms" (*phœnikes*) that once waved on the sunny plain. Phœnicia was the great mother of commerce—the England, in fact, of the Old World. The proudest cities along the shores of the Mediterranean were her daughters; Carthage, Syracuse, Cadiz, Marseilles, and many others. The plain of Phœnicia was included in the Land of Promise (Josh. xiii. 4–6), but the Israelites were unable and probably unwilling, to expel the wealthy and powerful traders. Judges i. 31, 32. David and Solomon even sought their aid as seamen, and took advantage of their skill as architects. Sam. v. 11; 1 Kings v.; ix. 27.

Thus, while the sacred interest that clusters round every spot in Palestine can scarce be said to find a place in Phœnicia, there is a historic interest in its ware-washed ruins that makes them dear to the scholar; and there is an occasional connexion between them and Bible story, which awakens the attention of the Christian. Elijah's miracle at Zarephath, a city of Sidon (1 Kings xvii. 9; Luke iv. 26), our Lord's interview with the Syro-Phœnician woman (Matt. xv. 21; Mark vii. 26), and the Apostle Paul's visits to Tyre (Acts xxi. 3), Sidon, (xxvii. 3), and Ptolemais (xxi. 7), can never be forgotten. Phœnicia, too, is full of prophetic interest. The infallible truth of Scripture is written upon her desolate shores.

### THE SEA COAST.

My first ride through Phœnicia was a continuation of one of my earliest tours in the Holy Land. Many years have passed since then, but the scenes are still fresh before the eye of memory. From Nazareth I journeyed westward through the wooded hills of Galilee and across the rich plain to Acre. Accho, or Ptolemais, has little Biblical interest, so I pass it and ride northward to Achzib, one of those cities which Asher thought it best to leave, with Accho and Zidon, in the hands of the Phœnicians. (Judges i. 31. The hills were now close upon my right, clothed with olive groves, which brought to my mind Moses' blessing upon Asher—"Let him dip his foot in oil." Deut. xxxiii. 24. I scaled the Tyrian Ladder, a bold headland which shoots far into the sea, and in two hours more I clambered up the dizzy staircase to the top of the White Cape—a perpendicular cliff of limestone rising hundreds of feet from the bosom of the deep; along its brow the ancient and only road is carried, hewn in the living rock. Thence I pushed onward and encamped at the fountains of Tyre.

Nearly the whole shore from the Tyrian Ladder northwards was strewn with ruins. Heaps of hewn stones and quantities of marble tesseræ lay in my path; while broken shafts and mounds of rubbish were seen to the right and left,—here crowning a cliff, there washed by the waves. One thing I specially noted: from the time I left Achzib till I reached the fountains I did not see a human being—a mournful silence reigns along Phœnicia's coast.

### TYRE.

I spent two days at Tyre, and they were not the least interesting of my pilgrimage. I first examined the fountains, called Ras-el-'Ain. They are natural springs, four in number, encircled by massive walls, which raise the water high enough to supply the city, to which it was taken on arched aqueducts more than three miles in length. Next I minutely surveyed the desolate site of "Old Tyre," Palæ-tyrus; and then crossing Alexander's mole, I explored the whole remains of "New Tyre." The results of that and other examinations I have detailed elsewhere (Hand-book), and need not repeat here.

Tyre was a double city, or rather there were two cities of the same name, an old and a new. The former stood on the main-land, the latter on an island opposite, half a mile from the shore. Of Old Tyre not a vestige remains. I searched the plain on which it stood without discovering a single fragment of a wall, or a trace of a foundation, or even a heap of rubbish. History accounts for this remarkable fact. Three centuries before Christ the city was taken by Alexander the Great, who immediately proceeded to besiege New Tyre on the island. Not being able to reach its walls with his engines, he collected the remains of the old city—stones, timber, rubbish—threw them into the narrow channel, and thus formed a causeway.

Here we have one of the most striking fulfillments of prophecy on record. Three centuries before Alexander the Great was born Ezekiel wrote—"Thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. . . . They shall lay thy stones, and thy timber, and thy dust in the midst of the water. . . . I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God." xxvi. 3, 4, 12, 21.

Would it not seem as if the prophet had drawn aside the veil which shrouds futurity, and looking down through five-and-twenty centuries, had seen that bare, unmarked, deserted plain as I saw it? One might even imagine that his prophetic eye had been able to distinguish a solitary traveller from a far distant land wandering up and down, searching, but searching in vain, for the city of which he said, "Though thou be sought for, yet shalt thou never be found again."

Now Tyre is now represented by a poor village. The ancient "mistress of the seas" can only boast of a few fishing-boats. The modern houses of a better class have had their walls so shattered by earthquakes that the inhabitants have deserted them; and the modern ramparts are so ruinous that I went in and out over them in several places. The most imposing ruin is that of the cathedral, built in the fourth century, for which Eusebius, the ecclesiastical historian, wrote a consecration sermon, in which William, the historian of the Crusades, presided as archbishop.

But one thing especially struck me in wandering over the site of Tyre. Along the shores of the peninsula lie huge sea-beaten fragments of the old wall, and piles of granite and marble columns. They are bare as the top of a rock; and here and there I saw the fishermen spreading out their nets upon them, to dry in the bright sunshine. I sat down on one of the highest fragments, and read with mingled feelings of wonder and awe, the words of Ezekiel—"I will make thee like the top of a rock; thou shalt be a place to spread nets upon." xxvi. 14.

### SIDON.

From Tyre to Sidon I rode in six hours, stopping in the interval to examine the desolate site of the city of Sarepta, and to read the story of Elijah's visit and miracle. 1 Kings xvii. 8–24. The aspect of Tyre is bleak and bare, but that of Sidon rich and blooming. In fact, it is one of the most picturesque towns in Syria. It stands on a low hill which juts out into the Mediterranean, and is defended by old but picturesque walls and towers. On a rocky islet, connected with the city by a broken bridge, is a ruined castle, once the defence of the harbor. The ancient architectural remains about Sidon are few—some marble and granite columns, some pieces of mosaic pavement, and some fragments of sculptured cornice. But the tombs are interesting. They dot the plain and the mountain-side beyond, and have already yielded a rich harvest to the antiquary—Phœnician sarcophagi, Greek coins, funeral ornaments, and crystal vases. They would still repay a fuller inspection.

The gardens and orchards of Sidon are charming. Oranges, lemons, citrons, bananas, and palms, grow luxuriantly, and give the environs of the old city a look of eternal spring. Sidon is one of the few spots in Syria where nature's luxuriance has triumphed over neglect and ruin, and where a few relics of ancient prosperity still remain in street, and mart, and harbor. It is instructive to compare Tyre and Sidon. The former far outstripped the latter in grandeur, wealth and power, but its history has been briefer and more momentous. Once and again the tide of war swept over Tyre, first leaving the old city desolate, and then the new in ruins. Sidon has been more fortunate, or perhaps I should say less unfortunate. The tide of war swept over it, too, but the wave was not so destructive.

How are we to account for this marked difference in the history of two cities, founded by the same race, standing upon the same shore, almost within sight of each other, inhabited by the same people, and exposed to the same dangers? Human foresight, had it been asked, would have pronounced Tyre the more secure, because its position rendered it almost impregnable. The Spirit of prophecy judged otherwise. And in answering this question, the thoughtful reader of the Bible and the thoughtful student of history will not overlook the fact that while Sidon's name is lightly passed over by the Hebrew prophets, the curses pronounced upon Tyre are among the most sweeping and terrible in the whole scope of prophecy.—*J. L. Porter.*

## The Priesthood of Melchisedec...Its Millennial Character.

"Thou art a priest forever after the order of Melchisedec." Heb. vii. 21.

The grey dawn of patriarchal history reveals to us no more majestic and significant figure than that of Melchisedec, "king of Salem" and "priest of the most high God," who met Abraham returning from the slaughter of Chedorlaomer, the king of Elam, and his three confederate kings, in "the valley of Shaveh, or the king's dale," a locality which has generally been identified with the valley of the upper Kedron, where Absalom, long afterward, reared a pillar (2 Samuel xviii. 18), and which, we are told by Josephus, was only two furlongs from Jerusalem.

It is in the fourteenth chapter of Genesis that Melchisedec is historically presented to us in the following words: "And Melchisedec, king of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Vs. 18–20. This incident and its record, although so brief, and standing in such singular isolation from the thread of the history which it interrupts, is not only in itself most striking and interesting, but also profoundly instructive in its typical teaching.

How suddenly and altogether unexpectedly does Melchisedec here appear before us—a most kingly and majestic form, yet clad in priestly robes, and with the mystic emblems of eucharistic offering—bread and wine—in his hands. We see those priestly hands raised in blessing; we observe the great patriarch, Abraham—the father of the faithful and the friend of God—bowing before the mysterious priest-king, and presenting to him the tithes of all his spoil; and then, as abruptly as it appeared, the vision passes away, and for nearly a thousand years the voice of inspiration utters not again the name of Melchisedec.

Then, however, in an ecstatic Psalm of a most distinctly Messianic character, and descriptive of our Lord's exaltation in the day of his power, we meet with it once more, in the solemn declaration: "The Lord hath sworn, and will not repent. Thou art a priest forever, after the order of Melchisedec." Ps. cx. 4. Again, something like a thousand years pass away, and then, once more, the writer of the epistle to the Hebrews takes up the subject of this mysterious personage, who "without father, without mother, without genealogy, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. vii. 3); and on the two brief references to him above given, which are all that the Scriptures elsewhere contain, founds an argument to show the superiority of Christ's Priesthood, as being "after the order of Melchisedec," to that of Aaron, or Levi, which it had superseded.

Much labor has been wasted in attempts to answer the question, "Who was Melchisedec?" Later Jewish tradition identifies him with Shem; and it is certain that that patriarch was not only alive in the days of Abraham, but even continued to live till Jacob was fifty years old. Compare Gen. xi. 11, with vs. 12–26; xxi. 5; xxv. 7–26. According to others, he belonged to the family of Ham or of Japheth; and it has been said that this is necessarily implied by the language of the apostle, when, drawing a parallel between Melchisedec and Christ, he says that our Lord belonged to "a tribe of which no man gave attendance at the altar." Some, again, have suggested that he was an incarnate angel, or other superhuman creature, who lived for a time among men. Others have held that he was an early manifestation of the Son of God; and a sect, called the Melchisedecians, asserted that he was "an incarnation of the Holy Ghost."

But in all these conjectures the fact has been strangely overlooked that the reticence of the Scriptures on the point is typical and significant, for, could it be determined who Melchisedec really was, it could no longer be said that he was "without father, without mother, without genealogy;" which statement is to be understood, not as implying that he was not a natural descendant of Adam, but that he designedly appears and disappears in the sacred narrative, without mention either of his parentage or death.

There can, however, be no question that, whoever Melchisedec may have been, he was an eminent type of Christ. This is placed beyond doubt, not only by the language of the 110th Psalm—the Messianic character of which has ever been recognised by Jews and Christians alike—but especially by the argument of the apostle in the seventh chapter of the Epistle to the Hebrews, in the course of which there occurs the explicit declaration that he was—in the various respects mentioned—"made like unto the Son of God."

But another question, hardly less important, though very little attention has been directed to it by the commentators, remains to be answered—namely, under what aspect does our Lord's priesthood more particularly correspond to the priesthood of Melchisedec? Or, in other words, Was Christ made a priest "after the order (i. e. 'the similitude') of Melchisedec" at his first advent, when he appeared to offer the one great sacrifice for sin, forever; or, will he be so constituted at his second advent, when, during his millennial reign, the regal office, heretofore as it were in abeyance, shall be exercised in conjunction with the priestly?

In one sense, it must, I think, be admitted that this Melchisedec priesthood of Christ dates from his ascension, and is now possessed by him in the heavens, at least *de jure*; still, it will not, I apprehend be exercised by him *de facto* till after he appears the second time, "without a [illegible]" like the Jewish high priest when he came forth from the most holy place, having presented the blood before the throne, to bless the people. The grounds upon which this conclusion is based are the following:

1. In the first place it seems to be indicated, not obscurely in the very language alike of the apostle and the psalmist, when literally translated. "Thou art a priest for the age (*eis ton aiona*) after the order of Melchisedec." Heb. vii. 21. So I would render a sentence so important and full of meaning that the apostle quotes it no less than five times, making it the basis of his lengthy argument. And the language of the 110th Psalm exactly corresponds in the Hebrew, for the learned Bennett thus renders the fourth verse: "The Lord hath sworn, and will not repent, thou art a priest for the future age (*alolhibharti*), according to my appointment, O King of Righteousness" (*Olam Hemelchamoth*). So the Jewish Targum on this verse runs: "Thou hast been appointed prince of the age to come, and that for thy merits' sake, because thou art a righteous king."

But in the first three verses of this Psalm we have a description of the assumption of Christ's future kingly rule, and the question therefore is naturally suggested, Will not Christ, when he thus assumes the kingly, lay aside his present priestly office? *No*; the psalmist seems to say, for "the Lord hath sworn, and will not repent, thou art a priest (also) for the future age," i. e., the millennial age, of the introduction of which this whole Psalm treats. But of what character is his priesthood? "After the order of Melchisedec;" in other words, as we shall immediately see, a priesthood in conjunction with kingship. I conclude, therefore, that the Melchisedec priesthood of Christ is his millennial priesthood in contradistinction to that which he is at present exercising, which is rather the antitype of the priesthood of Aaron. A careful study of the seventh and two following chapters of the Epistle to the Hebrews, will greatly strengthen this supposition.—*William Rande, in Christian Herald and Signs of Our Times.*

(To be Concluded.)

## The Man, Christ Jesus.

Amid whatever changes of arts, letters, institutions, empires, one figure continues supreme in history. It is that of the man whom John baptised; whom Pilate crucified; who built no capital, led no army, wrote no volume; who seemed to the principal personages of his time to have fitly closed a restless yet obscure life in an ignoble death; but who named himself, and who is now named in all the written languages of mankind, the Son of God.

More than sixty generations of men vexed with thought, burdened with cares, and each accomplishing, wearily, or victoriously, its office in the world, have passed away since the young child lay on his mother's breast at Bethlehem. Yet they are today more numerous in the world and more influential than ever before, who turn with profoundly attentive minds, because with profoundly adoring hearts, to consider what he was, and to ponder the things which he said and which he did.

This supreme man was born to no rank and trained to no school, held himself aloof from none, and did not shrink from the touch of the sinful, sought no fame, and seemed content to strew his words on the vanishing winds. But he perfectly expressed in his crystalline character whatever all people concede most precious and today governs governments; his words are the light, his temper the model, and his life the inspiration of all that is noblest in the modern as in ancient character and thought; and from his inconspicuous advent the new ages of liberty, of progress, and of discovery, date their birth.

Only in general do we know where he tarried or wrought. Only the significant facts of his life are left on record for our instruction. For these make impressions on the soul, not the senses; and by reason of their wonderfulness they are as near and as glorious to those who look up to them from the banks of Indian or American rivers as if these had followed the winding Jordan from its sweet fountains to its salt grave, or had climbed to the crest of Tabor or of Hermon. Not so much by what they are, as by what they evidently contain and declare, do facts which confront us in the life of the Lord engage and reward the thoughts of disciples. The secret of their preciousness, the hiding of their power is in this: That through these facts are declared to us in the sharpness and fulness of personal revelation, the life, the might, the character, of the Most High; that he, whom men, as Paul declared to Athenians, they unknowingly had worshiped, is here set forth as a perfect discovery of his grace and his glory, to draw men in penitent love to himself.—*Fr. R. S. Storrs.*

# Brevities.

A wholesale exodus of negroes to the island of Cyprus in the Mediterranean, under the Government of the British empire and populated with Turks, Greeks, Jews, and some negroes from Northern Africa, is talked of by colored people who don't like the Supreme Court's decision on the Civil Rights bill. The island is 140 miles in length, and about 30 in breadth. Two-thirds of the island is covered with a fertile soil, and it is capable of sustaining several times its present population. It lies in a semi-tropical climate, and offers many advantages to the industrious immigrant. The instigator of the Kansas exodus, known as "Old Pap," whose real name is Benjamin Singleton, has now settled in Cyprus as the next land of promise. He has made appeals to philanthroplats for assistance in his scheme.—*Missouri Republican.*

War preparations all along the Prussian frontier are incessant. The Germans are working on the lines of defense day and night. A number of iron-clad turret ships are being constructed. Gunboat stations on the Vistula have been increased. General Gourko began this week a fresh military inspection of the Russian lines for the defense of the Vistula. In the interviews which recently took place between Prince Bismarck and Ghasa Mukhtar Pasha at Fredericksruhe it was reported that he persuaded Mukhtar to advise the Porte that the Sultan should enter the German alliance.

A Jewish young man, 19 years old, named Solomon Schlagal, at St. Petersburg, says the Jewish *Chronicle*, has invented a watch which goes by electricity, and with scarcely any movement; it is cheap, and, above all, keeps correct time. Herr Chwolson, Professor of Physics at St. Petersburg, has written an article in which he says: "In its remarkable simplicity this invention can only be compared with the Jablochkoff system of electric lighting. The watch is without any springs, and consists solely of two wheels. Besides being true, they have the advantage of the second-hand moving in single momentary leaps, as is usually the case only in very costly watches, and which is of the utmost utility for astronomical observations. These watches can also set in motion a certain number of watches of the same construction, so that they all keep exact time. The invention has convinced me that watches can be used for the purpose of telegraphy." After naming several other advantages, Prof. Chwolson describes the invention as a wonder which will cause an entire revolution in the manufacture of watches. Herr Schlagal is the son of a Jewish watchmaker in Berditschow.

The Waldensian congregation in Rome, after being driven from one hired room to another, have at length erected a church of their own. The very granite from the Alpine valleys was brought to Rome for the foundations of the building; stones often pressed perhaps in the times of persecution by the bleeding, weary feet of exiled mothers and children, of trembling old men, or equally unfortunate brave and strong ones. "These gray stones," writes a correspondent, "will cry out in the chief street of Rome against the cruelty and perfidy of the popes to the Waldenses, and the history of that ancient people will be recounted with sympathy in the fortress of their persecutors."—*The Presbyterian.*

BROOKLYN, Md.

*Editor Restitution:*

I write to let your readers know of us and the cause of truth here. We have had a meeting of some days here and good has been done. Brethren Wilson and Keim of Philadelphia and Gellatly of Baltimore were with us. One was baptised into *Christ*—Brother McOyan. Truth has its enemies, but it will prevail.

I like THE RESTITUTION. It brings glad tidings of good things. Its title is glad tidings to all men.

We have a hall to meet in here and we will be glad to have brethren call and see us this fall and winter and speak for us. We expect soon to organise a Sunday School and Bible Class, and search for hidden treasures. Brother Anderson and myself used to be alone here, but now thanks be to God, there are six baptised believers and many others interested. Should any brethren wish to come this way address the undersigned or C. V. Anderson and we will arrange for meeting. Yours in hope,

WM. G. DUFFAY.

NOTICE—Cincinnati, O.—The Advent Congregation meets in Lancet Hall, No. 638 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 319 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.


## It May Refer

Have you paid your subscription to THE RESTITUTION? Quite a number of our patrons pay their subscriptions for half a year at a time, and when sent in January they expire in July. We have kept many of these on our list till now, but we must revise our mail list soon, and wish all would renew at once, or we shall be obliged to part company. Will all who know themselves to be indebted to THE RESTITUTION pay as rapidly as possible. We shall wait a week or two longer for you.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them. Parties who are obliged to send postage stamps will please buy the one or two cent denominations.

A. R. UNDERWOOD, Agent.

## PROSPECTUS.

The following work is now in press, and will be ready for delivery to subscribers in October. It will contain between 300 and 350 pages, 12 mo., good paper, substantially bound in cloth. Price $1. We are now receiving orders for the work, to be paid when the book is delivered.

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The perfect unchangable moral law is considered and shown to be the basis and spirit of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants is treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat new light.

The work also includes the consideration of Sunday, conditional immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, religion, morality, Christianity, etc.

We want assistance. Send us your name and order for the book. Address, Dr. L. C. Thomas, Box 78, Wyoming, Del.

August 20, 1883.

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NEW YORK, 1884.

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## THE GOSPEL
—ACCORDING TO—
## ST. MATTHEW.

Translated from the [illegible] De Tischendorf [illegible]

...RUCTION.

S. A. CRAPLIN, EDITOR.

Plymouth, Indiana, [illegible]

## We will try to put LUTHER.

The fourth centennial of the birth of Martin Luther, on November 10, 1883, is celebrated by the British poet in the following lines:—

Martin Luther, deathless name,
Noblest on the scroll of fame!
Solitary monk that shook
All the world by God's own book;
Anti-Christ's Davidian foe,
Strong to slay Goliath low;
Thee, in thy four hundredth year,
Gladly we remember here!

How, without thy forceful mind,
Now had fared all human kind?
Curs'd and scorch'd, and clein'd by flame,
In each heart of hearth and home—
Not for thee and thy grand hour,
German light and British power,
Sweden's faith, Columbia's hope,
All were crushed beneath the Pope.

God be thank'd for this bright morn,
When Eisleben's babe was born!
For the plow miner's son
Liberty's great fight hath won,
When at Wittenberg he stood
All alone for God and good,
And his Bible flew unfurl'd
Flag of freedom to the world!

—*Tupper.*

## Communications.

### The Four Great Dispensations; or, a Prophetico-Historical View of the Work of Redemption.

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. xlvi. 9, 10.

In history we see the fulfillment of prophecy, and in the fulfilled and fulfilling prophecies we see a perpetual and ever lengthening chain of thrilling *miracles* that prove the inspiration of the Bible, and illustrate the wisdom, power and truthfulness of God. The study of prophecy, therefore, incites us to admire his wisdom, trust his promises, and dread his threats.

Looking backward to "the beginning," and forward to "the end," we call the intervening space "time." And although the history of that space may fill a vast volume, it will be but a short paragraph compared with the endless annals of eternity; a paragraph, however, of profound import, and ever to be remembered by the redeemed in their immortal and glorified state, for it will be the history of the work of redemption.

Sin and grace are the key-words of "time," so that, when past, its history may be summed up in the saying that, "where *sin* abounded *grace* did much more abound." Rom. v. 20. Along the coast of time one generation after another disappears like wrecks upon the shore, but the Almighty Father who is "from everlasting to everlasting" is able to call them into life again, saying, "Return ye children of men." Psa. xc. 2, 3. The period that I have designated as "time" is divided into four great dispensations—the patriarchal, the Mosaic, the gospel, and the millennial. Two of these are past, the third is present, and the fourth is yet to come. Perhaps it is sufficiently accurate to measure the patriarchal dispensation as extending from Eden to Sinai, the Mosaic from Sinai to Calvary, the gospel from Calvary to the second advent, and the millennial from the second advent to the eternal state.

Each dispensation is ushered in with great and special miracles; the patriarchal with the miracles of creation and of Eden; the Mosaic with the plagues on Egypt, the overthrow in the Red Sea, the deliverance of Israel and their settlement in Canaan; the gospel in the miracles of Christ and his apostles, and the overthrow of the Jewish commonwealth; the millennial in the Advent, the resurrection of the just, the destruction of human governments, and the establishment of the kingdom of God on earth. And on the great principle that "if that which was done away was glorious, much more that which remaineth is glorious" (2 Cor. iii. 11), each dispensation is succeeded by a better until the last, after which comes the perfect and eternal state.

The Greek word rendered "dispensation" is *oikonomia* (whence the English word *economy*), and signifies the management of a household or family, administration, government, method of operation. All the dispensations are of God, all tend to the same great end, and each is adapted to its particular stage of the work of redemption.

With these introductory and general remarks, let us proceed to particularly consider

THE PATRIARCHAL DISPENSATION.

Some, perhaps, might inquire, "Why was the first coming of our Savior deferred, and four thousand years allowed to pass away as a blank before he came into the world?" But those four thousand years were not a blank, for the door of mercy continually stood ajar, and the way of salvation was diligently [illegible] Jerusalem, Or period was also used Now for the pons. Yesterday ing for the river an engineer from the Turkish [illegible] governmen[illegible] Jaffa. ...ration was carried on in the following ways:

1. By promises and prophecies relating to him, the principal of which lessons were—

1. The great *protevangelium* or first gospel as proclaimed in Eden, when the sacrificial sufferings of Christ were prophetically described as the bruising of the serpent's head Gen. iii. 15. This promise has been called the grand charter of redemption. In a few words it comprehended the leading themes that were enlarged upon by subsequent prophecy—the *sufferings* and *glories* of Christ. 1 Pet. i. 11. And on these two great pillars of gospel truth were built the first hopes of salvation. While the sunlight of the lost Paradise was fading into night and gloom behind the black and angry clouds of a *broken law*, this promise, like silvery borns of light shouting up in the eastern sky, heralded the dawn of brighter scenes than those of Eden, and far happier days. This first promise of a Redeemer—*a synopsis* the Coming One—afforded room in the human heart for the germs of those three great essentials of religion—"faith hope, and love." Thus only did the principle of justification *by faith* begin to be revealed.

2. Enoch's prophesy further prepared men's minds for the coming Redeemer by briefly describing that part of his work which relates to the punishment of the wicked. "Behold the Lord came with ten thousand of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." Jude 14, 15, R. V. "To him give all the prophets witness," for they "showed before the coming of the Just One." Acts. x. 43; vii. 52.

3. With still increasing light the promises to Abraham foretold that the Redeemer would be "the Son of Abraham," destined to inherit the land of Canaan, take possession of the world, and bless all nations. This was indicated in what the Lord said to Abraham, "All the land which thou seest, to thee will I give it, and to thy Seed forever. . . . And thy Seed shall possess the gate of his enemies; and in thy seed shall all the nations be blessed." Gen. xiii. 15; xxii. 17, 18. We have perfect proof that Christ is the "Seed" spoken of here, for the Scripture says, "He saith not, And to seeds, as of many, but as of one, And to thy Seed, which is Christ." Gal. iii. 16. Trusting in these promises, Abraham, by the eye of faith, "saw the day of Christ and was glad," John viii. 56.

4. Jacob also aided in heralding the coming Savior, saying, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. The promises to Abraham had shown that the Savior was to be born of the *nation* of Israel; and this prophecy showed more definitely still that he was to be born of the *tribe* of Judah, the royal tribe of that nation. "It is evident that our Lord sprang out of Juda." Heb. vii. 14.

5. Job's prophecy was another valuable patriarchal lesson of preparation. Out of the depths of affliction, with exemplary faith and patience, he exclaims, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh *shall I see God.*" Job xix. 25, 26. This beautiful gleam of patriarchal faith, shining out from the earliest ages, points as with a finger of light to *"Jesus and the resurrection."* Acts xvii. 18.

II. By means of bleeding sacrifices also, which were *types* of the atonement on Calvary, preparation was made for the Messiah's coming.

Thus the "coat of skins" with which the Lord clothed Adam and Eve, appears to have been obtained from animals offered in *sacrifice*, for we read not of permission to *eat* flesh till after the flood. Up to that time the restriction was, "Thou shalt eat the herb of the field," but after the flood the Lord said to Noah, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. ii. 28; ix. 3; Heb. ix. 22.

When "by faith" Abel offered a bleeding sacrifice, it was accepted, but Cain's offering "of the fruit of the ground" was rejected. Thus teaching the necessity of faith in the atonement, and that Abel's offering was a truer expression of that faith than Cain's.

And in the offering which Noah made of bleeding sacrifices, "the Lord smelled a sweet savor," and mercifully condescended to enter into covenant with Noah concerning the earth. How vividly did this foreshadow the peace-making sacrifice of Christ which filled heaven with its fragrance, and "by means of" which the Lord receives us into *covenant mercies concerning* "the *eternal* inheritance." Heb. ix. 5.

Abraham also, in the greatness of his faith, offered sacrifices typifying "the sufferings of Christ." Especially were those sufferings foreshadowed when Abraham "offered up his only begotten son," Isaac, who was bound for sacrifice on the wood he had borne, but rescued after being three days under sentence of death, and a ram slain in his place. Gen. xxii.; Heb. xi. 17. Surely this must remind us of what occurred near the same spot, about eighteen centuries afterward, when the Heavenly Father's only begotten and dearly beloved Son was nailed to the cross he had borne, but, without any substitute to suffer in his place, was actually slain and after three days literally raised from a literal death.

But perhaps the most vivid of all the bleeding types that pointed to the great atonement was the lamb slain at the passover that was instituted in Egypt. The Lord expressly enjoined that sacrifice, and particularly specified that not a bone thereof should be broken. It seems plainly to be in allusion to this type that Christ is called "our Passover," and "the Lamb of God," and that John quotes the words, "A bone of him shall not be broken." John i. 36; xix. 36; 1 Cor. v. 7.

Thus by a patriarchal priesthood in the first dispensation were altars built and many typical sacrifices offered as prophecies of the "one sacrifice" that Christ himself was to make. They also served to inculcate that great principle in the plan of redemption that "without shedding of blood is no remission." Heb. ix. 22.

III. By furnishing various patriarchal examples of justification by faith, preparation was made for the Savior's coming and ministry.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was *righteous*," Heb. xi. 4.

"By faith Enoch was translated that he should not see death. For before his translation he had this testimony, that he pleased God." Heb. xi. 5.

"By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. xi. 7.

"Abraham believed God, and it was counted unto him for righteousness. . . . Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and raised again for our justification." Rom. iv. 3, 23–25.

IV. Also by terrible rebukes of sin, showing the guiltiness and detestableness thereof, and the need of a Savior, preparation was made for the coming of the Messiah, and for the atonement he was to make. The following are some of the more notable rebukes of this kind:

1. Adam and Eve were expelled from Paradise, and its entrance guarded by a flaming sword.

2. Cain was driven into exile, and said "My punishment is greater than I can bear."

3. In regard to Sarah the unsuspecting king Abimelech was rebuked, the Lord saying to him, "Behold thou art but a dead man." Gen. xx. 3.

4. The Antediluvians were destroyed because "through them the earth was filled with violence." Gen. vi. 13. Think of it! The mother and the babe, the young and the gay, the aged and the infirm swept away together!

5. Sodom and Gomorrah were "turned to ashes" on account of "pride, fulness of bread, and abundance of idleness," and the resulting vices. Ezek. xvi. 49.

6. The idolatries and abominations of Egypt were rebuked by drowning its host of warriors in the Red Sea, after scourging with fearful plagues the entire land. Think of the blood, the frogs, the lice, the flies, the boils, the hail, the fire, the locusts, the darkness, the slain and mourning in every house!

And so by the approval of believers and the disapproval of evil doers it was shown that faith and holiness of life must go together, in other words, that, even "*the* faith"—that definite and particular faith which the Scriptures teach "is dead," unless accompanied by "*the* works" which the Scriptures have also specified. Therefore let us always keep one eye on "*believe*," and the other on "*do*,"—"Believe on the Lord Jesus Christ," and "whatsoever he saith unto you, *do* it." Acts xvi. 31; Jno. ii. 5.

V. And not only by artificial types, but also by illustrious *personal* types preparation was made for the coming Savior.

These were Adam and Melchisedec, the [illegible] type of [illegible] headship over the *new* creation, and the latter of his royal and priestly offices combined in *one*, as King of Salem, reigning on earth in the millennial form of the kingdom. Thus it is written that Adam "is the figure (Greek, *tupon*, type) of him that was to come" (Rom. v. 14), and that Christ is "made an High Priest *forever* after the order of Melchisedec." Heb. vi. 20.

VI. Preparation was also made for the Messiah's coming by allotting to all other nations "the boundaries of their habitations" with a reference to the land from which the gospel was to irradiate.

After mankind had been divided into nations they settled round about Palestine, leaving that land, as it were in the midst of the great encampment, to be occupied by the chosen nation that was to be instrumental in illuminating the rest. The tenth chapter of Genesis is a valuable ethnological chart of their settlements in three grand divisions corresponding to the three sons of Noah—Shem, Ham, and Japheth. The following appears to be the correct classification of the nations, based on the light that history sheds upon that chart.

*Sons of Shem:* Elam, whence Elamites or Persians. Asshur, whence Assyrians. Arphaxad, whence Arphaxadeans or Chaldeans. Lud, whence Lydians. Aram, whence Syrians, Armenians. Principal countries peopled by them, Assyria, Syria, Persia, Northern Arabia, Mesopotamia. Out of the latter came Abraham.

*Sons of Ham:* Cush, whence Ethiopians or Abyssinians. Mizraim, whence Egyptians. Phut, whence Lybians. Canaan, whence Canaanites. Principal countries peopled by them, Arabia, Egypt, north coast of Africa.

*Sons of Japheth:* Gomer, whence Russians, Germans, Gauls, Britons. Magog, whence Scythians. Madai, whence Medes. Javan, whence Ionians and Athenians. Tubal, whence Iberians and Albanians. Meshech, whence Muscovites. Tiras, whence Thracians, or the people of the Hellespont, now called Dardanelles. Principal countries peopled by them, Asia Minor, Armenia, Caucasus, Europe. In the expression, "By these were the isles of the Gentiles divided" (Gen. x. 5), the word translated "isles," "is rather means countries, especially those washed by the sea. In the singular it is rendered "country" in Jer. xlvii. 4.

The various migrations of mankind were not accidental, for, "the Most High divided to the nations their inheritance," and "hath determined the times before appointed, and the bounds of their habitations; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Deut. xxxii. 8; Acts xvii. 26. And so were they, on a wonderfully grand scale, held in readiness for the time when that "gospel of the kingdom" which the Lord commanded to be preached in all the world (Matt. xxiv. 14,) should be carried to every nation "in its own language;" for he that sent the confusion of tongues at Babel, sent also the gift of tongues at Jerusalem.

VII. Preparation was also made for the Redeemer's coming by the wonderful *preservation* of the promises, prophecies, and sacrificial types till the appearing of him to whom they pointed, and of whom they testified. Thus, Adam lived contemporary with Methuselah 243 years, Methuselah with Shem 98 years, and Shem with Abraham 150 years. Thenceforth Abraham's family became the conservators of the faith, "To them were committed the oracles of God." Rom. iii. 2. "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart," Psa. cxix. 111; but if that portion of those testimonies which was given during the patriarchal age had not been preserved for us by the special providence of God, what a large fund of that heritage would be missing, and what precious links would have been lost from the chain of evidence which identifies Jesus as the Messiah, and the God of creation as the God of redemption. To the mercy, wisdom, and power of God those testimonies have been carefully guarded and transmitted to us.

Thus we perceive that during the patriarchal dispensation the first coming of Christ was being prepared for in the following seven ways, 1. By promises and prophecies; 2. By bleeding sacrifices; 3. By justification through faith; 4. By rebukes of sin; 5. By personal types; 6. By allotting the settlements of the nations; and 7. By the preservation of the Scriptures.

WILEY JONES.

How many people there are at the present day in the situation of the old preacher, who stopped short in his sermon to say: "Perhaps you would like to know what my politics are?" "Well," said he, "I'm on the fence, and the mud is very deep on both sides."

## Youths' Column.

Golden Censer.

### Something for the Wee Ones.

ALMY MARY.

What is the matter with Lulu?
The children are saying "good night,"
The children are kneeling and praying,
All robed in their nightiest so white.
Lulu is kneeling by mamma,
Never a prayer can she say,
She knows she has spoken a falsehood,
A bad wicked falsehood today.

Now it is dark in her chamber,
Ah! she is sorely afraid;
Something she said to her sister,
When in the morning they played;
Something that was not the real,
Something that was not the true,
Now if 'twas me that had said it,
I'll tell you what I would do.

I'd get my mamma to help me
To ask the dear Lord to forgive,
Then I would not tell another
As long as on earth I should live.
No! no! I would not tell another,
No matter what happened to me,
For it says in the Bible, no liar
In God's holy city can be.

### A Child's Faith.

In a town of Holland there once lived a very poor widow. One night her children asked her in vain to give them bread, for she had none. The poor woman loved the Lord and knew that he was good; so, with her little ones around her, she earnestly prayed to him for food. On rising from their knees, her eldest child, a boy about eight years of age, said softly, "Dear mother, we are told in the Holy Book that God supplied his prophet with food brought by the ravens."

"Yes, my son," the mother answered, "but that was a very long time ago."

"But, mother, what God has done once may he not do again? I will go and unclose the door to let the birds fly in." Then dear little Dirk, in simple faith, threw the door wide open, so that the light of their lamp fell on the path outside.

Soon after the burgomaster passed by, and noticing the light, paused, and thinking it very strange, he entered the cottage, and inquired why they left the door open at night.

The widow replied, smiling, "my little Dirk did it sir, that ravens might fly in to bring bread to my hungry children."

"Indeed," cried the burgomaster, "then here's a raven, my boy. Come to my home, and you shall see where bread may soon be had." So he quickly led the boy along the street to his own house, and then sent him back with food that filled his humble home with joy.

After supper little Dirk went to the *open door*, and looking up, he said, "Many thanks, good Lord," then shut it fast again; for though no birds had come, he knew that God had heard his mother's prayer, and sent this timely help.—*Old and Young.*

### The Rechabites.

Where are the Rechabites now? Many hundred years have passed away since the promise was made. The people of Judah have been driven from their own land and scattered all over the earth. Where can we now find the Rechabites? How can we know that God still remembers and preserves them?

A missionary who was traveling in the East, a few years ago, has told us something about the descendents of these obedient Rechabites. This missionary was Dr. Wolff. He was himself a Jew; but he had learned to believe that the Lord Jesus Christ was the true Messiah, the Savior of the world, and he was traveling about to try and bring his Jewish brethren to believe in Jesus too.

In Mesopotamia, Dr. Wolff met with a wild-looking man, like an Arab, who was on horseback riding through the deserts. Dr. Wolff was told that this man was a Jew, so he spoke to him and asked him if he could read. He could read both Hebrew and Arabic well, and was glad to see a Bible in Hebrew, which Dr. Wolff showed him. Then the missionary asked him about his country and his people. The man took the Bible, and turning to Jeremiah 35th chapter, he pointed in a very significant manner to the story of the Rechabites. Then he told Dr. Wolff that his people lived in the deserts near Mecca in Arabia. He said, "We are descended from Jonadab, the son of Rechab. We drink no wine, and plant no vineyards; we live in tents as Jonadab commanded us. Come and see us; and you will find 60,000 still living, and you will see that this prophecy is fulfilled."

### Falsehood.

"The mouth of them that speak lies shall be stopped." Psa. lxiii. 11.

I heard a boy tell a lie the other day. How I pitied him! I knew what he said was not true, and he knew that I knew it. He thought to deceive his father, but he would shortly find out the truth, and then how the poor boy's mouth would be stopped with shame and remorse! Children are often tempted to tell what is not true, perhaps oftener to do that than to do any other sin; often in order to cover up some other sin. One sin leads on to another, you know.

God abominates falsehood, and will not tolerate any form of deceit. The text is a terrible threat to all liars, and his threatenings as well as his promises are sure of being fulfilled.

I'm going to tell you a true story about how little John, who was only six years old, told a falsehood and how his mouth was stopped by it. One Sunday his father was very sick, and a council of physicians had attended him. After they had left, he called Johnnie to him, and said: "I wish you to take that paper on the stand, and run to the drug store and get the medicine written on that paper." Johnnie took the paper and went to the store, half a mile away, but, being Sunday, he found it closed. The apothecary lived a quarter of a mile further on. Instead of going on to find him at his home, Johnnie turned back, but felt guilty. On going into his father's room he saw that he was very pale and weak, with great drops of sweat on his forehead because of the pain. Oh, how sorry Johnnie was that he had not obtained the medicine. The father said: "My son has got the medicine, I hope, for I am in great pain." The boy hung his head and muttered: "No, sir; Mr. C says that he has got none." The father cast a keen glance at the trembling boy, and said: "Has got none? Is this possible? My little boy will see his father suffer great pain for want of that medicine." Johnnie went off by himself, and how bitterly he cried!

He was soon called back. The other children were standing by the bed, and he was committing the poor mother to their care, and was giving his farewell counsel. It was a sad, tearful, mourning scene. After he had spoken very tenderly to each of the six older children in turn, he called up Johnnie, the youngest. How conscience-stricken the little fellow was! How he shook with emotion, as his dying father took him by the hand, and affectionately said: "John, my dear, come and see your poor papa once more who is going to die; in a few days you will see them bury him in the ground, and you will not have your papa any more. Never forget that you have a better Father in heaven. Ask him to take care of you, love him, obey him, and always do right and speak the truth, because the eye of God is always upon you. Give your papa one more kiss, John, and now, farewell." Then he prayed for the boy soon to be "a fatherless orphan." Johnnie did not dare to look at him, he felt so guilty. He rushed sobbing as if his heart would break, and wished he could die himself. Soon they said that the father could not speak. Oh, how Johnnie wanted to go in and tell him that he had told a lie, and ask his forgiveness, but it was too late! He did creep into the room, but found the pastor there praying for the dying man. Oh, how his heart ached with anguish!

He snatched his hat, and ran to the apothecary's and got the medicine. He ran home with all his might, and ran to his father's bedside to confess the falsehood, and cried out, "Oh, here, father!" but his mouth was stopped from saying anything further. His father heard not, he was dead. All in the room were weeping. The dear, good father was dead, and the last thing the little boy said to him was a falsehood!

No wonder that this sad, sad incident made a lasting impression upon Johnnie, and made him ever after cling valiantly to the truth; and who do you suppose, children that little boy was? Doubtless you have all heard his name, for he grew up to be a great and good minister of the gospel, and wrote very much for children. He afterward declared that this one lie to his father was the turning point of his life. He was Dr. John Todd, of Pittsfield, Mass.

Children, be careful about the truth. Never yield to temptation to tell an untruth. You will often be tempted. Beware, for verily, if you speak lies your mouth will be stopped, and you covered with shame and remorse.—*H. Martin Kellogg, of Greenwich, Conn., in N. Y. Observer.*

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*Siberian or Asiatic Russia continued. Descendants of Japheth—List further analyzed—Gomer and his family—Wisdom and purpose of Jehovah in their territorial allotments. Magog traced.*

Our object in tracing these modern empires to their very distant origin in their Eastern home is to enable the reader to discern the finger of God pointing them to their origin, progress, and their work. The descendents of Gomer have been fully described since that family furnishes a key to the colonization schemes of the north. To comprehend the national localities of the Gomerites is to solve some of the most difficult problems in both sacred and profane history. Are the Germans Gomeritic in their origin? Such seem to be the views of many learned expositors. Still that ethnographical position involves many serious difficulties. 1. The Cimbri belong to the first of the three great emigrations from the East as their location in the extreme west and northwest of Europe clearly demonstrates; the Germans, Goths or Scythians are of the second emigration, they being settled in middle Europe east of the Cimmerians. That the Germans now occupy some of the countries once held by the Cimbri, is no difficulty, since they drove the first emigrants before them, occupying their lands. The Gomeritos are Japhetic, the Germans are Shemotic. Their name (German) is not ancient; these of the second emigration were great warriors rushing down upon the Roman empire from the north, hence the name given them by the Romans: Northman, Garman, German, War-man.

The position of the Germans, relative to the Russian empire would be an insuperable barrier against their forming an integral part of the Russian empire in the near future. The Germans are not in sympathy with the Russians, either in social, political or religious life. Germany belongs to the west, not to the east, nor to the north. The Gomerites are Asiatic and belong to the eastern or Siberian division of the northern empire.

Should it be admitted that the Cimmerians (Keltoi or Kimmerians) were a colony of Gomerites from Asia Minor, it does not follow, 1. That the parent stock was removed from Asia; 2. Or that the Gomeritic nations did not spread their colonies over northern Asia; or 3. That the Germans are Gomeritic; they might be called Kimmerians when occupying the country which they had wrested from the the Kimbri, or Kimmorians, as persons of all nationalities, when removing to America are called Americans since it becomes their adopted country. If the Kelts (Kimmerians) are Gomerites, they are not German. As well might we call Irish and Welch, German. Here is a vital point in the principles of ethnography or anthropology. The population of Europe is composed of the families of three distinct emigrations from different regions of Asia, speaking three distinct languages.

Let us hear the great English historian, Sharon Turner, "From the languages already remarked to have prevailed in Europe, we have clear indications of the three distinct and successive streams of population, to which we had alluded, because we find two separate families of languages to have pervaded the northern and western regions; with a third, on its eastern frontier, each family being peculiar to certain states. These three languages may be classed under the general names of the Keltic, the Gothic, and the Slavonic; and from the localities they may also be called the Kimmerian, the Scythian and the Sarmatian. Of these, the Welsh, the Gaelic, the Irish, the Cornish, the Armoric, the Manks, and the ancient Gaulish tongue, are the related languages which have proceeded from the Kimmerian or Keltic source. The Anglo-Saxon, the Francotheotise, the Mœso-gothic, and the Islandic of former times; and the present German, Suabian, Swiss, Dutch, Swedish, Danish, Norwegian, Orkneyan, English and lowland Scotch, are ramifications of the great Gothic or Scythian stock. The third genus of European languages, the ancient Sarmatian, or modern Slavonic appears in the present Polish and Russian, and in their adjacent dialects. .... The Keltic or Kimmerian is in the farthest part of the west, in the British islands and on the western shores of France. The Scythian or Gothic languages occupy the great body of the European continent, from the ocean to the Vistula, and have spread into England. In the eastern parts of Europe, most contiguous to Asia, the Sarmatian or Slavonic tongues are diffused. So that we perceive at once, that the Kimbrian or Keltic nations, to have reached the westerly position, must have first inhabited Europe; that the Scythian or Gothic tribes must have followed next, and have principally peopled it; and that the Sarmatian, or Slavonic people were the latest colonists. Other nations have entered it at more recent periods as the Huns and the Romans; and some others have established partial settlements, as the Lydians in Tuscany, the Greeks at Marseilles and in Italy, the Phenicians and Carthaginians in Spain. But the three stocks already noticed are clearly the main sources of the ancient population of the European continent in its northern and western portions."

Herodotus, the father of Grecian history, says that he learned from the Scythians themselves that the Kimmerians had occupied those countries which the Scythians occupied in his days. In the time of Herodotus, the Scythians were spread over Central Europe from the Danube towards the Baltic and the north. The Kimmerians were in Europe in the days of Homer, who was cotemporary with Solomon B. C. 1000. More than seven hundred years before Christ the Kimmerians were attacked by the Scythians. Some of the Kelts fled into Asia Minor, others went farther west and north to the German ocean. Here they lived in a dark, woody country where the sun is seldom seen, from their many lofty and spreading trees which reach into the interior as far as the Heroynian forest. The Kimmerians were a predatory and wandering nation.

It is very evident therefore that the Kimmerians and Germans were two distinct divisions of the human family, and belonged to distinct emigrations. The Kimmerians were Japhetic, the Germans belong to the family of Shem. They were anciently called Scythians (wanderers), the Goths, God's people; still later they were named German, north men, war men. The German empire has never been, neither will it ever be a part of the Russian empire. It is the clay of the metallic image, an element of the fourth monarchy, the Romano-German empire, and is the western division of the triple empire that makes war against the Son of God in the future conflict. Let us now take leave of Gomer and his sons till they rush down from the north in the army of Gog.

Some other names in the list of Japhetic worthies will now come up for examination, in order to ascertain the anthropological elements of Asiatic Russia, and obtain a more definite knowledge of the tribal mixture of Russian character. Magog is the name of another son of Japheth. The country to which his name is given will decide the location of his posterity so far as the original stock is concerned. This name also seems partly prophetic. It appears to be a compound term, formed of Ma which designates a country, and Gog the title of a class or family of monarchs, such as the Pharaohs of Egypt and the Cæsars of Rome. It is located in ancient Scythia, in the northern part of Siberia. Michaelis says that "Magog denotes those vast tracts of country to the north of India and China which the Greeks call Scythia and we Tartary." "Scythopolis (Scythian city) and Hieropolis which the Scythians took when they overcame Syria, were ever after by the Scythians called Magog." "The Arabs call the Chinese wall, *Sud Yagoy et Magoy*."—*Newcome.*

Scyth means wanderer. The Greeks therefore called all those nomadic tribes of northern Asia, Scythians, Wanderers, or as we would say, tramps. Their nomadic life gave character to the people; with their flocks and herds they moved from place to place for fresh pastures. A mountain range divided Scythia into two parts called "Scythia within Imaus (towards the southwest) and Scythia beyond Imaus, sometimes denominated Serica.

Those northern tribes often sent out colonies to the south and west and gave their names to new countries. They settled east of the Caspian Sea and along the Chinese wall, which countries are now called Independent Tartary towards the west and Chinese Tartary next to China. They sent immense colonies to the far west, who entered Europe, driving the Kimmerians before them.

Madai was the third son of Japheth. The descendents of Madai gave their name to a country called Media; hence the origin of the Medes and Persians, the second monarchy of the metallic image of Dan. ii. Madai's posterity dwell in central and northern Asia, giving variety to Russian character and a further Japhetic mixture of Russian blood.

Javan was the fourth son of Japheth. He is supposed to be the father of Greeks. Some have suggested England as the country of Javan named in Isa. lxvi. 19, "I will send those that escape of them unto the nations, (to) Tarshish, Pul, and Lud, that draw the bow, (to) Tubal, and Javan, (to) the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Again, Javan is noticed in Ezek. xxvii. 13, "Javan, Tubal and Meshech, they (were) thy (Tyre) merchants: they traded the persons of men and vessels of brass in thy markets. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules." From a comparison of these passages we conclude that Javan settled somewhere between the countries occupied by Meshech and Tubal, but their colonies went farther south and west, into Greece more particularly. Javan's posterity, therefore, forms another element in Russian character, and helps to make up the sum of those anthropological mixtures so apparent in the Russian of the 19th century.

Tubal is the fifth son of Japheth. It is thought that Tobolsk in Siboria has its name from Tubal. If this be correct there is no difficulty in designating his location. His original location was probably between the Black and the Caspian Seas, not far from the country of modern Georgia. He is associated with Javan and Meshech and was in one of the original divisions of the land after the flood. His descendants form another element in Russian character.

Meshech is the sixth son of Japheth as named in the table. They are among the remotest and ruffest nations of the world. "Both the name and the associations are in favor of the identification of Meshech with the Moschi; the form of the name adopted by the LXX. and the Vul. approaches most nearly to the classical designation. The position of the Moschi in the age of Ezekiel was probably the same as is described by Herodotus, iii. 94, viz., on the borders of Cholchis, and Armenia, where a mountain chain connecting Anti-Taurus and Caucasus was named after them Moschici Montes and where was also a district named by Strabo (xi. 497–190) Moschice. In the Assyrian inscriptions the name appears in the Form of Muskai."—*Dr. Wm. Smith's Dictionary of the Bible.* Meshech is, consequently, a sixth element in Russian character.

Rosh. Dr. Wm. Smith says that Rosh is a Scythian tribe. Gesenius locates the tribe on the north of Taurus, and are so-called from the neighborhood to the Rho or Volga, and that in this name and tribe we have the first trace of the Russ or Russian nation." These are some of the original tribes that peopled Scythia or Asiatic Russia.

J. P. WHITTIER.

### FOR LOVE'S SAKE, IN HOPE AND QUEST OF TRUTH.

I notice in THE RESTITUTION some earnestly uttered objections to the doctrine of *post mortem* probation—or of possible salvation to those who, having once lived, and failed of gospel faith, have joined the congregation of the dead. No one can for a moment deny the seeming antagonism of certain texts to the view of resurrectional hope and blessing to those who have died in unbelief; and especially that unbelief which transgresses against knowledge and misimproves opportunity. Yet is it not quite as consistent with lawful liberty of research, in this as in other spheres of religious inquiry, to consider how upon a closer study and exacter understanding of these Scriptures, current doctrines and beliefs may be modified? Is it not true in relation to the unconsciousness of the dead, modified interpretations of seemingly opposite Scriptures were made incumbent? And so in regard to the question of natural immortality, such passages as were supposed to imply at least that idea, were seen on closer scrutiny to be barren of evidence so imputed. We therefore, with a calmness superior to temptations to excitement, and a candor that deprecates, as it also recognizes, the disqualifying influence of prejudice, may well conclude the duty of re-examination as obligatory, as it sometimes may seem at first difficult and its necessity regrettable. Still, a God-fearing and earnest research, while happy to experience its reward of illumination, and not less gladly willing to reveal it, will be at the same time the more scrupulously anxious not to mistake as illumination that which is but illusion.

There is this great question in the beginning, whether and to what extent the penalties of unbelief are final and hopeless in their character, whether they be dispensational or changeless and endless—whether they are or not in their final intention and result reconstructive and disciplinary. There is this, that awakens gratitude, and renews in the intelligent pitying mind a new life of hope, amid all the mystery of creation, that an irreversible purpose of kindness is the motive power of God's authorship and administration of things.

To believe in love as in the supreme ascendant is a great unheartening sentiment. It sheds glory and blessing on all things. It is a kind of mental and moral resurrection. To believe that love of God as persistent, tenacious, and unconquerable, that it is linked with a will as immutable as his being, begets a gladness that naught else can produce where this faith is absent. It is the antidote for much distress, the solution of much mystery, and when rightly entertained and used a fountain of more encouragement than any faith possible to the human mind from which this conviction is dissociated.

Can it be denied that such a faith, after all, is founded on reason, and that it is in accord with the noblest instinct of being, within the sphere of our observation on the one hand, or of the grandest conception on the other? Is not God indeed in all his attributes and actions good—is he not good in his name, his operations, his character, his instinct, thought, purpose and determination? Is it not true, and do we not rejoice that it is true? Is it not a joy to vindicate his goodness? Is it not a mission worthy of the noblest powers and the highest ambition? What enterprise of man can react with benigner influence on the actor himself? What labor of life can produce a higher joy, and engender a feeling of more delightful liberty? What service can prove a sweeter remedy for discontent—or a more potent antidote to a thousand ills? And here indeed is a field of almost boundless vastness of extent. A field inviting not only in its very essential nature, but all the more because it has been so neglected, or at least so wrongly cultivated. Here is essentially and emphatically something to do for those who are fitted for so great a work. Good fortune and gladness it is for such to apprehend their duty and their opportunity.

To redeem the name and character of God from those imputations of tremendous severity, and especially from any great controlling characteristic of unexplainable action that could be called cruelty in any just sense—a character to which such imputations have been so long and so even zealously attached—this is the work before us. We understand perfectly that much, if not nearly all of this injustice, has arisen from a mistaken interpretation of Scriptures, and accordingly we recognize the need of a re-examination with the greatest fidelity and impartiality of teachableness, those declarations of penalty and judgment. Shall education or tradition, or pride of opinion, or any other impediment, forbid or prevent this work? Never can utter impartiality cease safely to be a law and habit of the mind. Never can it lay aside the spirit of honesty or detach from itself the quality of candor. Never am I to suppose that I have either inherited or wasted all truth. Never can I deny the possibility of progress in knowledge, for thereunto are we all called. And this, too, with a wholesome watchfulness against error, and a resolute objection to that variableness of mind, or aberration of life, which, however harmful, has nothing in common with a rightful growth in understanding and knowledge.

In relation to such Scriptures as are held to teach endless judgment of ruin to man (from which we choose to exclude, however, the doctrine of eternal life in misery, as too dire to be credible), we may ask attention to several suggestions. We suggest, first, that even under a garb of roughness and severity the divine heart is always the home and habitation of inconceivable pity and affection. Second, that God, with displeasure at sin, is ever yet holding and intending kindness to the sinner. Third, that God, the maker of man, knows and understands perfectly the malady as well as the demerit of sin, and that his dispensation and providence direct measures for the correction of disorders by such means as he sees fit. Fourth, that many characters may evince that apathy and depravity as to require the aspect of unusual sternness and the attitude of startling antagonism for a present purpose of restraint or correction. Fifth, that the language of menace, and especially as commonly interpreted, was especially adapted to external correction, and could not do a work of inward, moral change—that the reformation wrought by threats must be imperfect, and too often tending to professions marked by hypocrisy, and unreality—and that too painfully linked with it is a servility of fear, and a superficialness developing in transient religious courses and in indifference and formality. Sixth, that in earlier ages of the world the passionate and untutored nations—the Jews being ever chiefly and almost solely addressed—needed a certain severity suited to their traits and times. Seventh, that most especially the whole system of divine administration is built on a scheme and succession of ages, and that the penalties and menaces of penalty are at most but age-long, and limited in duration. Eighth, it is a subject for inquiry, whether we must understand a penalty as co-continuous with the age, or partaking of it and pertinent to it; as ingredient in it rather than coeval with it in its whole duration. Ninth, that penalty, without intention or power of correction, without any lots of discipline, or idea of benefit to the subject, is not to be supposed without extraordinary assurance of its certainty. Tenth, that it is impossible to believe the resources of Omnipotence exhausted, and that it is but a poor and inferior idea of divine potencies and possibilities, which sees every resource at an end in the administration of this gospel epoch.

These are but a part of the many considerations more or less immediately attached to the subject of Scripture penalties. Our refuge and rest, our triumph and glory, are not only in the greatness, but also in the greatness of the goodness of the author of our race and the controller of our destinies. Our glory and joy are in the rescue and redemption of that race, not in a mere fraction and almost minute minority, but in all its length and extent, its breadth and numerical vastness. Such a redemption is like the grace and greatness of God.

C. COLEBROOK.

### HOW TO INTERPRET THE SCRIPTURES.

Does the Bible itself furnish the rules or the key to unlock its mysteries? or must we be inspired by a spirit which many of our good, pious friends think exists outside of and independent of the Word?

We would by no means misjudge in this matter, but when we hear their invocations for the Spirit's aid—for a pentecostal season which is no where in the Bible promised to be repeated; this was instituted for a specific purpose, viz., to work miracles for the confirmation of the Word. Miracles ceased with the apostles, because we have no further need of them; but we are shut up to the exclusive teaching of the Word itself.

The word and Spirit are identical. Said Christ: "The words that I speak unto you, they are spirit, and they are life;" "the words that I speak unto you shall judge you in the last day." The question, then, is pertinent, How and by what means can we get the Spirit's teaching on any given question or doctrine?

Many of our friends would very readily answer: By earnest prayer—by invoking the Spirit's aid. This is good, and correct as far as it goes, but does not go far enough; it lacks a very essential ingredient, viz., the study of the Word.

We read that "without faith it is impossible to please God;" but this alone is inefficient for salvation—it must be accompanied by works corresponding.

The Word and Spirit are also inseparable. The knowledge of the Word is acquired only by the study of the same. The Apostle Paul said to his son Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (classifying) the word of truth." 2 Tim. xi. 16.

No loose, disjointed interpretation is admissible—nothing but what will bear the closest scrutiny, and the closest test to which it is subjected, the crucible—the Word. Comparing spiritual things with spiritual, or, which is the same thing, comparing Scripture with Scripture, is one rule. See 1 Cor. xi. 13. Paul's testimony, 2 Tim. iii, 16, 17: "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness (right doing)." For what purpose, Paul? "That the man of God may be perfect, thoroughly furnished unto all good works."

Words are the signs of ideas. It must be an insult to the Spirit to undertake to divine the meaning of the Word, (the Spirit's record), by any other test than what the etymology (which embodies the ideas) will warrant. If the words conveying certain ideas on any given subject or doctrine are wanting, the ideas are also wanting, and vice versa. Words having various significations (and there are but few, if any, which have not) and also different shades of meaning, must be determined by the context. This rule is applicable alike to the Bible and all other books. No magic power inheres in the Bible to electrify, mesmerize or permeate the human system, while it lies on the shelf unread, but to be of any avail for our salvation it must be read, studied by comparing Scripture with Scripture, for the purpose of ascertaining the mind of the Spirit, which was the province of the Bible writers to impart and unfold by the only channel by which it could be done, and last, though not least, the teaching thus learned should be implicitly obeyed.

I repeat and emphasize the ideas already enunciated, that the Bible is the *only* channel or medium through which the Spirit (the mind of God) is communicated, or by which we can have access to God. I know that it is often said that salvation is secured in answer to prayer. I as firmly believe that an undevout Christian would be an anomaly or a contradiction in terms, but prayer has, so to speak, its own orbit, or its own appropriate sphere of action, like all other duties which are made imperative, and which we cannot absolve ourselves from with impunity, yet it cannot supersede any other duty enjoined upon us. We might pray until doomsday, but if we should neglect to "search the Scriptures according to Christ's injunction, for (because) in them ye think ye have eternal life, and they are they which testify of me," it follows conclusively then, on this hypothesis, that we should fail of "the eternal life" promised to those who search the Word as for hid treasures. As much as we can say as to the efficacy and the duty of prayer, and I believe all the Bible says in regard to it, yet it can impart no instruction, it is devoid of this element. We would respectfully ask our friend, Could Christ's commission be obeyed, to go into all the world (habitable) and preach the gospel (good tidings of the future kingdom) if he or they should spend all the time in prayer? If on the other hand it should be asked, Could one spend his whole time in preaching the gospel, and find any time for prayer? we answer on the authority of the Word, yes; and for proof we would cite the words of the apostle, "Pray without ceasing, and in everything give thanks." This is an ellipsis, a compound sentence—we of course are authorized to supply the ellipsis, and then it would read, "in everything give thanks without ceasing," the meaning of which is, no cessation, no intermission, continuous. No other alternative is left to us but to accept the terms of the apostle, or we must say that something is enjoined which we are unable to perform.

M. I. LEWIS.

### REPROVE, REBUKE, EXHORT.

These solemn words were in the charge of Paul to Timothy. What do they mean? and are they still to be obeyed?

Timothy, was to *reprove* with the doctrine, rebuke with the doctrine, exhort with the doctrine. It was the truth of God's word that was to be used in convincing the world of sin. In season and out of season, it must be presented to the wrong doers, and this must be done with all long-suffering, because a time would come when sound doctrine would not be endured, when ears would be turned away from the truth and fables would be the order of the day.

Now God's charge is still the same today as it was in the time of Paul. To you, teachers, he is still saying, "Be urgent in proclaiming the word, whether it may seem to be in season or not. I am about to judge the living and the dead, and the blood of those whom you through fear or carelessness have failed to warn, will I require at your hands. Confute the fables, rebuke the sins, exhort to repentance, suffering the bad treatment that will most assuredly come upon you. Ears may be turned away, and doors may be shut against you, yet your service must be fully accomplished."

So does he speak, let us take heed that we hear and obey. It is an evil time. The "doom" that men so dread, and of which they hate to hear, is about to fall. "Oh, lost, lost world!" The daylight must soon dawn for the saved, and then no time nor place of repentance will be found for such as have learned the word of life.

We want no soft words nor falsehoods now, sin must be rebuked—no awakening will come to the church where smooth things only are proffered.

We want honest words, true words, no matter how roughly they may fall on the ear of sin. Men can only be awakened from their lethargy by a trumpet-like cry. "Repent! The kingdom of heaven is at hand!" must still be sounded in their ears as in the days of John the Baptist.

"*Flee!* flee *from* the wrath to-come!" Oh, sinner, repent! I look upon you with burdened heart and tearful eye, so many, so many of you, in "the broad road of folly!" Soon it will be too late for you, your cry will be in vain. Your cup of pleasure will be naught.

"What shall it profit to you to gain the whole, What will those give in exchange for thy soul."

Be faithful, dear teachers, watch and strengthen and make perfect your work.

Reprove, rebuke and exhort, and God will take care of the rest.

S. R. WINCE.

REMOVAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Cano and Woodland aves., will call further notice, hold their meetings at Ostern's Hall, corner of Woodland ave. and Ohio st. All are invited.

NOTICE—Cincinnati, O.—The Advent Congregation meets in Lenert Hall, No. 94 W. Seventh St., every Lord's Day. W. A. Blair, Minister, residence 152 George St. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

NOTICE.—Chicago, Ill.—The Messiah Hope Mission, cor. of Bishop Court and Madison Street, entrance 89 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

# THE RESTITUTION.

S. A. CHARLTON, EDITOR.

Plymouth, Indiana, Nov. 21, 1883.


WILL try to give Brother Kimsey's article, and some others that have been deferred, next week.

WHILE we are nearing the close of a year of disaster, the darker events of coming time are throwing their dismal shadows before.

IN last week's issue we intimated that we would say something more this week regarding the paper and the work in which we are engaged. In doing this, permit us to say, that the trustful relation we sustain to the truth, and the solemn obligation to disseminate it to the world, never appeared in a more striking light than at the present time. To proclaim the gospel of the kingdom of God and the required obedience of faith; to herald to the church and world that Jesus Christ will come again in person, to this earth, and that his coming is now very near; to assure mortal man that eternal life is only attainable through the Son of God, and that, at his coming, he will raise up the holy dead; and change those of his people that may be "left over" to that event as his living witnesses; to pronounce the millennial blessedness of the coming age when Israel and Judah shall be gathered back to the loved "Fatherland," when nations shall live in blissful peace and prosperity; and when all shall "know the Lord from the least to the greatest; and to publish the final regenesis when God shall make all things new; when there shall be no more death, and when evil shall finally be eliminated from God's universe, are the grand themes which we are called upon to make known in this closing era of the gospel dispensation. In no generation of the past has the church of the living God ever had a grander mission to the world than falls to the lot of God's people in this existing passing generation. For setting forth present truth, and for adequately impressing upon the minds of our hearers and readers the grandeur of the age in which we live, and the stupendous sublimity of events now immediately impending, it seems we might almost rightfully covet more exalted powers and faculties both of body and mind. It is no time now to forget the interests of a cause dear to God and to our precious Redeemer, and about which celestial intelligencies have been engrossed in investigating its wonderful symbolizations and marvellous consummations, that we may follow our selfish interests and gratifications. We are called upon to throw ourselves into this last work of the church with all the powers of our being. We are summoned to divorce ourselves from the pursuit of ease, pleasure, and worldly plans, and to sound forth the holy proclamation of truth, both in season and out of season, at the expense of personal labor and financial aid, till the final message of the Lord of hosts, in this dispensation, shall have been fully delivered to an apostate church, and a scoffing world, as well as to the household of faith.

During the past year our brethren and sisters have been doing a noble missionary work. Our paper has gone to numbers still holding their place in the leading denominations. Letters from some of these have assured us that a change has taken place in their views respecting human destiny, and the inheritance of the saints. Many, with intense abhorrance, have turned away from the Roman dogma of eternal hell-torture, as an awful stigma to impute to the character of that God whose very nature is infinite and inexpressible love. We are rejoiced to learn that many have been brought to know that eternal life is the gift of God and that this life is in his Son, instead of being inherent in man's fallen nature and that immortality is not, and never will be, the possession of any being wanting in a character of divine excellency, and that, therefore, holiness and deathlessness are inseparable, and, so far as our race is concerned, both belong to the redemptive economy. Through our free-will offering our paper has not only gone to many in our own country—among whom are many of God's worthy poor, rich in faith and heirs of the kingdom—but it has also gone, as a messenger of the glad tidings to some on other continents, and in other zones.

Appreciative responsives of thanks have come from some of these recipients, and we have been made glad to hear that gospel light is at length penetrating the darkness of the heathen world. Papers have been sent to us in mystic characters which we could not understand, but which, as we have been assured, were messengers of good news to many sitting in the very shadow of death. We have joined with our dear brethren and sisters in sending our paper to one abroad, to a friend, and to one of the poor. We still expect to employ a share of our means in making THE RESTITUTION our missionary for the coming year. And beyond doing this we expect to labor and sacrifice for its welfare. We would gladly write more but time and space forbid. Let us all awake to our solemn responsibilities. If all will not hear the words of life—if many will choose death in the error of their ways—let us strive to save some. We have no time to lose. The ages of glory are nearing, and the last opportunities of winning a crown of glory are speedily passing away. We wrap our girdle round our loins, over our gathered-up robe, for the labors of one more year, should it please God to spare our life. Hitherto the Lord has helped us. The age in which we live is wonderful. Mighty changes are just before us. The skirmishing lines of the Armageddon conflict are watching the movements of antagonizing forces. From the eminencies of prophecy we look down upon the marshalling battalions, knowing that the shock that overturns the thrones of all earthly dominion, prepares the way for enthroning the Lord of glory.

Brethren pray for us as we herald the soon-coming kingdom.

## Communications.

HARRONFIELD, N. Y., Nov. 11.

*Editor Restitution:*

By faith being assured of the leading of the spirit of God in the part of the day already passed, I asked the same spiritual guidance for the afternoon and arose from the mercy seat with the sweet assurance of its continuance. I took up THE RESTITUTION of Nov. 7, and my eye rested on "Nagercoil, South India." Immediately was drawn from my room to the family circle to read it to them. We were greatly entertained. Husband exclaimed "God be praised for such men!"

After reading and talking of this letter and of India, read Brother N. J. Morgan's account of his meeting. This brought the scenes of long ago to my mind when our own hearts burned in just such receptions and greetings as he there so life-like describes.

Brethren and sisters, is there anything equal to it? Our house was once the center of such entertainments. Twenty-five sisters sleeping in one room, and others scattered over the house, and thirty or more brethren going to the barn to sleep upon the new made hay. One hundred brethren and sisters taking supper on Saturday evening, and on Sunday we fed the multitude, and our house for years a meeting-house.

Enjoy these scenes, brethren and sisters, while you can, they are never to be forgotten—a foretaste of the joys to come—when

"From Afric's sunny fountains,
And from India's coral strand,"

We shall meet and greet to part no more in the presence of him who loved us and washed us from our sins in his own blood, to whom be glory forever and ever. Amen.

Yours in the blessed hope.

R. & E. S. WILLARD.

### FROM JERUSALEM.

JERUSALEM, Oct. 10, 1883.

I promised your readers a chapter on Jerusalem cooking. One object is to show them how to cook economically and at the same time enjoy a most appetising dish. The art of cooking rice is little known in America; here no article of food is so extensively used, and it is really surprising to see the various modes of preparing it. I will give a few recipes, all of which I have learned from the Arabs and natives.

Rice plain boiled.—Wash the rice free from any dust, and have ready a stew pan with boiling water. Do not wash your rice until the water is boiling. Then pour the rice into the boiling water and boil until a grain will easily mash between the thumb and finger. Then take the rice up in a cullender and drain till dry. Have some sweet butter or fresh suet ready in a pan with a little onion, salt, pepper and allspice if liked, put the rice into the boiling butter and let it remain until well saturated. This to be eaten with meat gravy in which tomato has been prepared. You will find it a most nutritious vegetable.

Another way.—Boil the rice with tomato that has been previously cooked and strained. Cook in just water enough to keep from burning and leave a nice gravy with the addition of sweet butter. The secret of cooking rice is to have each grain whole after it is done, and this can be done after a few trials.

Another way is to put the rice in a muslin bag over a kettle of boiling water, not letting the cloth touch the water, or leave the cloth open and fasten with a cover fitting tight. All kinds of meat gravies are delicious with this rice.

Cabbage marshe.—Place the leaves in hot water to make them pliable. Have ready some chopped meat, either beef or mutton. The meat must be tender and rather fat, chopped raw. Add a little rice—as the rice will swell—pepper, salt and spice. Roll the meat and rice up in the leaves, a little in each, as much as you will require, place in a stew pan with just water enough to boil tender, and you have a splendid dinner.

Stuffed cucumbers are treated in the same way after being scooped out at one end. All the inside is taken out, taking care not to injure the skin. The cucumber should be about five inches in length and straight.

More next time. I learn from the people here that a company has really started through Egypt to survey the country south of the Dead Sea for the proposed canal. The Sultan seems in favor of it. I shall send my dear friend, Mrs. Green of Ada, Mich., a sketch of Rachel's tomb which I have made upon the spot. I hope it will please her. The *Democrat* was received. As ever,

A. E. DAVIS.

MEMPHIS, Ind.

*Editor Restitution:*

I regret to say that I shall be unable to attend your Conference at this time. To me this is a sad disappointment, as I have been anticipating a pleasant meeting with several brethren whom I have known in former years, as well as with many whom I have never met.

Please give my regards to Brother Reed, Brother Halstead, Brother Barnhill, Brother Dwiggins, and a share for yourself.

May the Lord bless you all, and grant you a precious meeting. I expect to come north about December 1, and I shall be happy to visit such churches as may wish my labors.

Your Brother,

GEO. W. GREEN.

## News Items.

EGYPT—HICKS PASHA IN DANGER.

KHARTOUM, Nov. 19.—It is reported that the forces of the False Prophet have surrounded the Egyptian troops under Hicks Pasha, who is short of provisions.

THE REBELLION IN SOUDAN.

LONDON, Nov. 19.—Later account from Jeddah state that the Egyptian soldiers who were sent to Toka against the rebels fled before the enemy despite the efforts of their officers to rally them. The soldiers saw the English commander Moncrieff surrounded by insurgents defending himself with a revolver. The Egyptians lost eighty men and two officers.

THE GREAT STORM AND THE SUN-SPOTS.

When we announced last Friday morning the advent of one of the largest sun-spots of the season, something was expected in the line of violent meteorology, but not quite so much as actually came. On Friday afternoon this region was visited by something like a hurricane, which was heralded by lightning. This electric meteor was but the prelude, however. The storm on the sun was raging with tremendous fury. The changes in the form of the great spot, and those about it were rapid, and affected a vast area of the solar surface. On Sunday another electric storm swept over the great lakes accompanied with thunder, lightning, and hail in some localities. It was one of the most widely extended of all the storms that can be traced home to the sun.

Like all the electric storms, it came unheralded by the signal office. As we are informed from Chicago the shipping of Lake Michigan was wholly unprepared for it, sailing away from port with no intimation of danger from the signal stations. It is probable that the signal office could not foretell it, as it formed with startling rapidity and swept the lake. It arrived in Rochester Sunday evening. Its coming was heralded from afar by sharp flashes of lightning, while over the city the moon was shining and the sky seemed to be clearing. With a sudden puff the meteor struck the city. A little higher velocity of the wind would have leveled many buildings. At Toronto the onset was more terrific and buildings were blown to pieces. At Montreal there was the same fury. Near Watertown, Jefferson Co., a great many buildings were unroofed. The meteor roared down the Mohawk valley with the force of a tornado. The reaction from heat to cold was as quick as the coming of the storm itself. It created the cold, as do all electric storms. On the lakes the damage was very great, because there was no warning. It may be interesting to state that the great sun spot or storm centre was seen on Monday with the unassisted eye, screened by a bit of smoked glass. It will be visible a day or two longer, unless the black chasm suddenly closes.

A PORTENTOUS PROSPECT FOR EUROPE.

Disaster, both social and financial, hangs over Europe. The useless expenditure of enormous sums of money on armies and navies; the consequent impoverishment of the laboring classes, and their infection with socialistic and communistic views; and, finally, the withdrawal of the flower of the youth of Europe from industry and the demoralization wrought among them by army life, are strains upon the present social structure that must eventually crush it. Only a study of the facts which M. Neymarck, a French economist, presents in the *Journal des Economistes* can enable us to realize properly the extent of this danger. He points out that the nations of Europe spend annually upon their armies and navies $900,000,000; that they keep nearly 3,200,000 men under arms, and that their navies number 1,800 ships, most of them very costly. There are other burdens growing out of war that are not much less numerous. We refer to the interest on the public debts contracted during international struggles. For instance, while the annual expenses of England on her army and navy is about $142,000,000, the interest on her public debt is $150,000,000 Italy spends $52,000,000 on her army and navy and $71,000,000 on her debt. Russia spends $178,000,000 on her army and navy and $160,000,000 on her debt. Austria spends $63,000,000 on her army and navy and $113,000,000 on her debt. France spends $160,000,000 on her army and navy and $150,000,000 on her debt. During the past fifteen years the public debts of European countries have increased from $13,200,000,000 to $21,000,000,000. "The cost of Government," says the *Evening Post*, to which we are indebted for these figures of M. Neymarck, "has risen in ten years 50 per cent. At the present rate of progress, in fifty years, or even in twenty-five, there must be a great social or financial catastrophe of some kind, for the simple reason that the tillers of the soil, on whom these prodigious burdens rest, will not be able to stand them."

## Selections.

### Saloons—Their Sodomitish Character Illustrated.

A TRAGEDY.

An inquest was held in Philadelphia last week upon the body of Edward Leonard. He was a man of genius and wealth, the inventor of a patent fire-extinguisher and various other machines which gave him a large income. He had lived in fine style, maintaining several servants. He went to Philadelphia from Vermont seven or eight years ago. A despatch says: "A visit to the home of the dead man, 244 South Eleventh St., revealed a strange scene of mingled misery, wretchedness and squalor. Stretched across two old chairs in the room in which he died lay the coffin containing the body of the former man of fortune. In the library adjoining his gray-haired wife was just recovering from the stupor of prolonged debauch. The house was in wretched disorder. Strewn about the floor and over the bed-clothes where the dying engineer had suffered his last delirium, were the confused relics of the five thousand-dollar library, many of the octavos torn and soiled. On the mantel stood a beautiful crystal wine-service in a cabinet expensively inlaid. It was Leonard's gift to his wife on his return from Europe two years ago." While the mother was sleeping off her debauch the undertaker's assistant had charge of the three children of the family. Leonard had become so intemperate that no servant would live in the house for any wages. The wall-paper was torn off, leaving bare patches upon the walls. Dirty crockery and glassware were scattered about. Noisome odors pervaded the place from the dirt and refuse in the cellar and rooms. What but rum could do such dreadful work? It seems almost more than a coincidence that "red rum" spelt backward gives "murder."—*Christian Advocate.*

DIABOLICAL.

The following editorial from the New York *Herald*, October 18, shows only one case of the results of drinking liquor. The state licenses men to make just such drunkards. And it makes no difference how high the fee for license is, the liquor is the same erasing agent. Every interest which is dear to God and the home demands such a traffic should cease; and surely it has been fitly described as the "gigantic crime of crimes of the nineteenth century." Here is the *Herald's* description of one of the many thousands of instances that fill the land:

"Stories of the degradation and brutality of men who drink a great deal of liquor are so numerous that the tenderest heart becomes more or less callous to them. Occasionally, however, there is heard or read a narrative that gives point to all that reformers have ever said about the curse of rum. Such a story we publish this morning. A man of respectable birth, a husband and father, is said not to have had a sober day in six years; his family has frequently been on the verge of starvation whenever his wife was unable to earn food, and he has, to obtain money with which to buy rum, beaten the woman whom he had sworn to love, cherish, and protect. Finally, while his wife was in the severest physical stress to which woman is subject, the drunkard, with a cruel taunt, threw himself on the bed and body of the sufferer. Within a moment or two a little stranger came into the world and died. The brutal husband has since been committed to prison for six months, but his punishment will not undo any of the harm he has inflicted on his wife and children. Compared with such a brute a murderer seems a petty offender. Sudden death would be a delightful substitute for the prolonged agony that drunkard's families endure."

### JEWEL CASKET.

CHRISTIAN FRIENDSHIP.

There is a friend that sticketh closer than a brother.

We shall see the flower fade; much that we have loved shall pass away; we shall fall asleep and drop from our nerveless hands treasures most fondly held. But we shall awake, satisfied, in the presence of our Beloved to find that his love has clasped upon our hearts this brightest of earthly gems, purified and glorified with a beauty that shall grow in radiance as the ages of eternity make it more completely our own.

"Years may not chill, nor change invade, nor poverty impair
The love that grew and flourished at the the holy time of prayer."

BEAUTIES OF THE BIBLE.

Thy word was unto me the joy and rejoicing of my heart.

How often to the simple searcher after truth the blessed inner meaning breaks upon the soul with marvellous fullness! These periods of illumination are usually most frequent when some unexpected trial has befallen us, or when we are most deeply impressed with the emptiness of mere earthly things. God, in great mercy, seems to reserve rich treasures for special emergencies, thereby causing us to rejoice in the fact of his unfailing providence over us. These fresh revelations to the individual mind are sometimes like audible voices from the most holy place, the very sanctuary of God.

THE BRIGHT SIDE OF THE CHRISTIAN MINISTRY.

The death of those whom we have led to Christ, and trained under our ministry to higher and nobler lives, is not a loss to us. The lawyer's work ceases when he has read his client's will; the physician's, when he has closed his patient's eyes. But we shall yet meet every impulse for good which we have started, every fruitful thought which we have suggested, every single life which we have made "more pure and fair." There are no old sermons, if sermons be what they should be. There are no forgotten prayers, that have been prayers indeed. There are no buried ministries. We shall awake, by and by, in the high festival of the ingathering,

When like the roses those Angel faces smile
Which we have loved long since, and lost awhile.

CHILDREN OF LIGHT.

He was a bright and shining light. Jno. v. 35.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," Matt. v. 13. They will see the light, and glorify not you, but your Father. Emphasis was laid upon the liberty of the light. "Let" it shine! not make it shine! There it is, shining all round us. Allow it to shine through you into the hearts of others. That is all God asks. God will do the work. But, whatever you do, don't hinder it. Don't keep it back. Don't extinguish it. Don't keep it from shining, or you endanger the steps of others, you injure your own soul. No man ought to go about with an extinguisher over his head. If we are not Christians we ought at once to admit the light. If we are Christians we ought to let the light shine.

### The New Song.

"O sing unto the Lord a new song: for he hath done marvellous things." Psa. xcviii. 1.

There must be new songs on new occasions of triumph. It would have been absurd for Miriam with her timbrel to conduct the music of the daughters of Israel to some old sonnet they had learned in Egypt. Nay, an old song could not have spoken out the feelings of that generation, much less could it have served to utter a voice, the jubilant notes of which distant posterity should echo. They must have a new song while they cry the one unto the other, "Sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

The like had never been known before, but henceforth father to son must show forth its fame. In after times when Deborah and Barak had routed the hosts of Sisera, they did not borrow Miriam's song; but they had a new psalm for the new event. They said: "Awake, awake, Deborah; awake, awake, utter a song; arise, Barak, and lead thy captivity captive, thou son of Abinoam." In after years, at the building of the temple, or on the solemn feast days, it was ever the wont of the inspired poets of the age to cry, "O come, let us sing unto the Lord a new song." Thus the grateful notes of praise have gathered volume and augmented their compass as the ages have rolled onwards; and these as it were only the rehearsals for a grand oratorio.

What then shall be the marvellous novelty and the matchless glory of that song which shall be sung at the last upon Mount Zion, when ten thousand times ten thousand warriors of God shall surround Jesus the Conqueror, when we shall hear a voice from heaven as the voice of many waters, and like great thunders, when shall be heard the voice of harpers, harping with their harps; what shall be, I say, the strange novelty of that new song which they shall sing before the throne when the four and twenty elders and the four living creatures shall fall before God upon their faces, and worship him for ever and ever? Would that our ears could anticipate that tremendous burst of "Hallelujah! hallelujah! hallelujah! the Lord God Omnipotent reigneth!"—*C. H. Spurgeon.*

## Sententious.

The failing streams should send us to the flowing fountain.

Care not though you may be in trouble if your rest may be in glory.

The Bible without faith is a sundial by moonlight.—*Bishop Taylor.*

What we ought not to do, we should never think of doing.

The bravest trophy ever man attained
Is that which o'er himself, himself hath gained.

In all unbelief there are these two things: A good opinion of one's self, and a bad opinion of God.—*Dr. H. Bonar.*

God's blessing follows those who learn to obey, and wrapped up in this blessing are happiness, safety, and success.

Leaves are light, and useless, and idle, and wavering, and changeable; they even dance; yet God in his wisdom has made them part of the oak. In so doing he has given us a lesson not to deny the stout-heartedness within, because we see the lightsomeness without.—*Hare.*

An eminent English poet, one starry night, swept the heavens by the aid of a powerful telescope. In silence he contemplated the sublime spectacle, and at length quitted, with the simple observation, "I don't think much of our county families."

Better to them with heart and hand
The rustling tide of life, than He
Unmindful on its flowery strand
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease forego
The godlike power to do, the godlike aim to know.

Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God if he will.—*Locke.*

"Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them to the steady good hand by which they are ruled; beyond them to the sweet and beautiful end to which by that hand they will be brought.—*Jeremy Taylor.*

NONE TRUE.

Can he be fair that withers as a blast
Or he be strong that airy breath can cast?
Can he be wise that knows not how to live?
Or he be rich that nothing hath to give?
Can he be young that's feeble, weak, and wan?
So fair, strong, wise, so rich, so young is man,
So fair is man, that death—a parting blast—
Blasts his fair flower, and makes him earth at last!
So strong is man, that with a gasping breath
He lectures, and bequeaths his strength to death;
So wise is man, that if with death he strive,
His wisdom cannot teach him how to live!
So rich is man, that—all his debts being paid—
His wealth's the winding sheet wherein he's laid!
So young is man, that, broke with care and sorrow,
He's old enough to-day to die to-morrow.
Why beggar'st thou then, thou worm of Ate feet long!
Thou'rt neither fair, nor strong, nor wise, nor rich, nor young.
—*Francis Quarles.*

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### SELECTED MISCELLANY.

The statistics for the Universal Postal Union for the year 1881, collected and published by the International Bureau at Berne, show the relative rank of the principal Postal Union countries in respect to their internal and international postal services to have been as follows: In number of postoffices the United States ranks first, with 44,512 offices; Great Britain next, with 14,918 offices. Germany has 11,088, and France 6,158. Japan is far in advance of Russia, British India, Austria, Italy, and Spain in the number of her postoffices, having 5,094.

There are 5,207 postal money order offices in the United States, and the number of domestic orders issued in the year ending June 30 last was 8,807,856, of the value of $117,329,406. The ratio of improper payments to the total number of orders was as one is to 272,471—a good showing for careful management of a vast business.

Under the title, "The Hebrew New Testament of the British and Foreign Bible Society: a Contribution to Philology," Professor Franz Delitzsch, of Leipzig, has just published a small pamphlet, written in English, in which he gives the reader a most interesting insight into the inner history of his remarkably successful translation of the New Testament into Hebrew, which he made for the British and Foreign Bible Society. In the period of a few years five different editions of this work were called for; and it has been the means of rescuing many of the lost sheep of the house of Israel. The little pamphlet contains also, in brief form, a number of valuable exegetical and linguistic notes.

That the Lord Mayor of Dublin was threatened by the Orangemen of Londonderry when he was announced to lecture to the Irish Catholics, and that he was protected from violence by the queen's troops, are very significant incidents. It is only the hand of England that keeps a moment's peace between the Irish Catholics and the Orangemen. If the Union were dissolved, if Ireland were free from the authority of Great Britain, the first thing would be a war to the knife between these two irreconcilable factions. And the war would have but one ending. The Orangemen, though a minority, have the intelligence, the disciplined bravery, the wealth, the endurance. It is in the interest of peace that the Union should continue.

The way in which the multitudes made their filial offerings to the memory of Luther in dear old Wittenberg was very beautiful. Two thousand Protestant ministers, gathered from every land, were there. The very houses were covered with reverent visitors, who spoke many tongues. The streets and alleys and market places were crowded with guests. The aged Emperor William deputed his son, the Crown Prince "Fritz," to represent the imperial family, and so that son took with him from Berlin an immense laurel wreath and proceeding to the church in whose floor lies Luther's dust, laid the wreath upon the slab. The organ pealed out the great warrior's battle-hymn, "A strong tower is our God." The vast audience took it up, the multitude in the streets caught the notes, and the singing echoed far out beyond the walls into the surrounding country. It was a fitting tribute of the royalty of birth to the higher royalty of goodness and worth.—*Pulpit Treasury.*

THE CRATER OF MOUNT TACOMA.

Mount Rainier, otherwise known as Mount Tacoma, in Washington Territory, has been ascended but twice—the first time six years ago by Hazard Stevens and J. Van Trump, and the second time early last week, by Messrs. Longmire, Van Trump, Bayley and Ewing. They camped over night in the crater, amid fleecy clouds of smoke and steam. The rocks in the crater were so hot that they could not be touched without burning their hands. Of all the peaks in the Northwest, Mount Tacoma is considered the most difficult of ascent. A Washington Territory correspondent, in a recent letter to the San Francisco *Chronicle*, speaking on this point, says: Two persons claim to have scaled the mountain to the very summit. Notwithstanding their assertions the story is very generally discredited. It is thought no human foot has ever pressed those lofty regions of everlasting arctic rigor. The ascent is considered beyond the power of human achievement. Indians who have lived a great many years near the peak, and who ought to be personally conversant with the difficulties and perils of the ascent, affirm that it is impossible for any one to reach the top. The distance is so long, the obstacles so great, and the cold so intense, that no person, however inured to toil, hardship and exposure, could accomplish the trip and return in one day.—*Virginia City (Nev.) Enterprise.*

# Poetry.

## "TALITHA CUMI."

"Talitha Cumi" is a common term of endearment in the Hebrew, used by loving mothers to wake their children. The old, familiar words were what Jesus used. They seem to tell that to the glad waking which will come after the sleep of death has stolen over us these will be nothing startling." It will all feel just as natural as waking now. The old, familiar love which has blessed us here will greet us there.

I.

"Talitha Cumi!" the mother said,
As she bent o'er her darling's tiny bed;
And the baby opened her dreamy eyes,
And gazed on her mother with glad surprise.

"Talitha Cumi!" The words so dear,
And words that the little one loved to hear,
So gently the spell of her slumber broke,
And the baby smiled as the mother spoke.

II.

"Talitha Cumi!" The well known word
Of tenderest greeting the maiden heard,
As Jesus bent over the little bed,
And laid his hand on the sleeper's head.

"Talitha Cumi!" "My little lamb!"
At the gentle summons the spirit came;
And the power of death in the dust was laid
When the Savior spoke to the little maid.

III.

"Talitha Cumi!" The words of love
Will come to the sleepers from Christ above;
And the perfect love which can know no fear
Will answer with rapture the words so dear,

"Talitha Cumi!" "Arise, my child!
The way has been rough and the night been wild;
But the morning has dawned of endless day.
Rise up, my fair one, and come away!"

"Talitha Cumi!" We shall not fear,
When the death-sleep ends with the words we hear,
And the light of eternity breaks at last,
When the Savior speaks us to days gone past.
—*Boston Watchman.*

# Selections.

## THE NEW OLD TESTAMENT.

The new revision of the Old Testament has been completed, and will soon be before the public. It is safe to predict that it will be received with far less favor than the New Testament revision, and that it will be a long time before it will come into general use. The reason for this is, that it is hardly recognizable as the same book. It is not that chapters and verses give place to orderly arrangement and proper paragraphing; not that the poems are printed as verse instead of prose. The words and meaning are so changed that one may hunt in vain for either the letter or the spirit of the old quotations, and a new vocabulary must be learned of moral and religious phrases from the patriarchs of old.

While the work of the New Testament was essentially a new revision, the work on the Old Testament is a new translation. The labor on the former was to agree upon a Greek text; to decide which of the 150,000 readings made by the many ancient manuscripts discovered of late years belonged to the original. There were comparatively few words in the Greek which were mistranslated by the Jacobite scholars. Their material, not their learning, was at fault where fault was found. The change in the New Testament is therefore less verbal than textual. If a phrase is retained, its sense remains unchanged; if the words are changed, it is merely to convey the old meaning more clearly and accurately. The revision was of the Greek first, and of the English only to conform to the changes, speaking generally.

Nothing of this is shown in the revised Old Testament. The Hebrew text used by the revisers is essentially the same that was used by the translators. There are no ancient codices known by which its errors can be corrected. The 10,000 readings of the few modern manuscripts are of little or no importance; the Septuagint has no received text for collation. Why then is it that a new translation was made? In brief, because the translation of the Hebrew Scriptures now in use was made by men unacquainted with the subtleties of the language, who blundered at every stage and step, and who were often compelled to guess at the meaning of words. From one-half to two-thirds of every commentary on the "authorized version" of the Old Testament is occupied in explaining the real meaning of passages that are mistranslated, or extracting sense from jargon.

However well the translators of King James may have been acquainted with the Greek, they knew little of Hebrew, as compared with modern scholarship. They knew all that was known, perhaps, but of the Hebrew grammar they knew nothing. Construction was by the light of nature, for the first Hebrew grammar was printed while their work was finishing. The wonder is that their work was so well done as it was; that they so often caught the spirit of the prophet or psalmist where they missed his words. But their blunders were enormous. In grammatical construction scarcely a verse was accurately rendered, while words and phrases were so often misunderstood that revision was impossible and a new translation was a necessity.

The translators had the fixed Jewish text, the Masoretic, and a few translations of it into other languages. The most notable was the (Greek) Septuagint, of which they had two copies; but neither was old, and both were imperfect and corrupt. They had the (Latin) Vulgate, which was very corrupt. And they also had the Targums. One small Hebrew lexicon and grammar, published while their work was in progress, was all the assistance they could have from philologists. They had no critical exegesis by Hebrew scholars, nothing, in fact, which a modern student considers indispensable.

The revisers have had a hundred thousand helps. Of the Septuagint, they have had two fourth-century manuscripts, the Alexandrinus and the Sinaiticus; they have had Jerome's own translation of the Old Testament; the early Syriac translations; Arabic, Ethiopic, Persian translations; contributions from all ages and lands. But a thousand times more important than all these, they have a sound critical knowledge of Hebrew; its subtleties of construction; its philology; its etymology. For two centuries thousands of scholars have been at work on it. At least one life's work has been put upon every verse of the Old Testament. The commentaries are numbered by thousands, translations by hundreds.

Many of the changes that have been made are familiar to Bible readers. Many are taught in church and Sunday school, many are now and will grate harshly on the ear. The child will miss "Joseph's coat of many colors," and will not be comforted with the "tunic with long sleeves." (The exact significance of the gift might be better yet expressed in the vernacular of today by a "long tailed coat." He will hunt in vain for the first reference to "mules," and for many a tribe and person and place. The familiar Belial has vanished utterly and his sons are not. The Gammadims, who hung their shields upon the walls, have neither a local habitation nor a name left to them. Metheg-Ammah has been blotted from the map, and Huzzah from the list of queens of Nineveh. The "artillery" (1 Sam. xx. 20) has been surrendered; the "fats" no longer overflow; the book of Jasher is not only out of print but closed forever to speculation; the vanity and self-importance are taken from the hippopotamus; the pride and supercilliousness from David; the apparently impossible is shown to be quite in accordance with the ordinary laws of nature.

A uniform spelling has been adopted for proper names—both personal and geographical—which will materially assist the reader and clear up the meaning of many passages. It will be no longer necessary to explain that Gaza and Azza, Sidon and Zidon, are the same places; that the Abia of one chapter and the Abijah of another; the Uria of one and the Urijah of another; Enos and Enosh, Jonathan and Jehonathan, Joram and Jehoram, Cainan and Kenan, Hanoch and Henoch, are the same individuals; that the Phuvah of Genesis, the Puah of Chronicles, and the Riah of Numbers, were not three persons, but only one. The Ishmeelite of the old Genesis and Chronicles is the same as the Ishmaelite spoken of everywhere else, and the Zebulonite of Judges no longer differs from the Zebulunite of Numbers.

Some proper names are marked down, and some common nouns are marked up. Rab-saris and Rab-mag (Jer. xxxix. 3) were not men but offices. The "Gammadims" were not a tribe, but only "warriors." Huzzab was not a queen, but a declaration that the fate of Nineveh "is decided;" that "the temple should melt away." Sheth (Num. xxiv. 17) is not a man, but a "tumult." He did not go up to Bajith to weep (Isa. xv. 2), but up to the "house." The wheat of Minnith and Pannag" was not the wheat of the countries. Pannag was candy, and it was in wheat, confections, honey, oil and balsam that the traffic was carried on.

On the contrary, "that was in jaw" (Judges xv. 19) becomes "that was in Lehi." "Populous" becomes Ammon (Nahum iii. 8). "The south," a tract of country. The Palestina of Isaiah xiv. and the Palestina of Joel iii. becomes Philistia, the land of the Philistines. Mount Ephraim (Joshua xxiv. 33) is the "hill country of Ephraim;" and Samuel's father was an Ephraimite, not an Ephrathite, from Ephrata. "All that work for hire are sad at heart," said Isaiah (lx. 10); but this world-wide summary of the life of the poor, which might well be taken as the key-note in the study of all local problems, is rendered by the twenty-five Jacobites, "all that make sluices and ponds for fish." The woe denounced by the same prophet upon "the nation scattered and peeled whose land the rivers have spoiled," reads now upon "the nation tall and shaven whose land the rivers divide." The men cast into the fiery furnace were bound in "their trowsers, their tunics, [a comma] and their mantles"—not in "their coats, their hosen [no comma] and their hats." One of the most noticeable of the changes is in Job's description (xl. 19–24) of the hippopotamus: "His Maker gives him his horn [sword]," says the writer, but the old version puts it, "He that made him can make his sword to approach unto him." "Behold he drinketh up a river and hasteth not; he trusteth that he can draw up Jordan" is nonsense, if not drivel. What Job said was this:

"Though a river swell he is not afraid;
Fearless though Jordan washes to his mouth."

He could swim. Isaiah has suffered more than any other by translation, and the changes that are made, particularly in the twenty-eighth chapter, transmute nonsense into sense, and darkness into light. The reader of the English text can see that two writers were engaged on this poem.

The mistakes in the meaning of single words have been the occasion of errors that would be amusing elsewhere than in sacred text. God did not command the Israelites to "borrow" from the Egyptians, but to "ask for" gifts. Huldah did not dwell in the "college" (2 Kings xxii. 14), but in the "second ward." Ruth carried her barley in a "mantle," not in a "veil." The psalmist does not "sing with the harp"—"I will play with the harp," he says. Job does not call the serpent "crooked," nor does Isaiah call it "piercing," but both "consider it fleet." Habakkuk did not denounce those who loaded themselves with "thick clay" the (masons), but those who loaded themselves with the "pledges" of the poor (the pawnbrokers), and the "shameful spewing" threatened upon the glory of Israel was "ignominy." Deborah did not praise the Lord for the "avengers" of Israel, but for the "leaders" of Israel. Abram went to the "oak," not "plain" of Moreh. Samson went to the "cleft" not "top" of the rock. "Chariots with flaming torches" are less easy to recognize than "chariots with flashing steel," and "cypress lances" are better weapons than "fir-trees." Nahum ii. 3. "Untempered mortar" is too stately a term for "whitewash," and so is "wild beasts of the island" for the ordinary "wolf." Isaiah's "satyrs" were nothing but "goats," and his "dragons" but "jackals."

Sometimes the translators caught something of the spirit though not the words. "Cushions for the knuckles" (boxing gloves), and "pillows" to all aeroholos," both imply a pad, but we know what is meant by the one, while the other needs translation. "Hunt souls to make them fly," and "hunt souls as birds," are not so very far apart in words merely. "Flagons of wine" (Hos. iii.), certainly comes from "cakes of pressed grapes," and "the brook of Egypt," (an insignificant stream bounding it on the northeast) sounds something like "the river of Egypt," the Nile.

But it is in the grammatical construction that the new version is seen to the best advantage. The old version reads (Psa. x. 4): "God is not in all his thoughts"—that is, he never thinks of God. The new version is, "All his thoughts are, There is no God"—absolutely the reverse. The omission of "to wit" in Joshua xvii. 1, also reverses the meaning. The translators rendered Psa. lv. 19: "God shall hear and afflict them, Because they have no changes, therefore they fear not God." But this is not what he said, and not what he meant. "God shall hear and answer them who have no changes, and fear not him"—to wrath, not in mercy (v. 17). David did not address the Lord as "God of my righteousness" but as "my righteous God." The goodness was God's, not David's. This misunderstanding of the possessive gave many blunders for correction: "God of my mercy," for "my merciful God;" "the throne of his holiness" for "his holy throne;" "them that rejoice in my highness" for "my proud exulters;" "ye my flock are men," for "ye men are my flock."

The verb was constantly mistranslated, the present or perfect tense being taken for the future. This changed the language often from that of loving faith and hope to dogmatic assertion. "I will cry; he will hear; the Lord will sustain me," is the language of the believer at all times. "I cried; he heard; the Lord sustained me," is a bald recital of fact without significance. Reversing the illustration, by the change from the past to the future (xxxvii. 40), the translators spoiled the whole article of faith. Since "He helped them and delivered them, he will deliver them from the wicked and save them."

In the work on the Old Testament, as well as in the New, the finest scholarship has been shown on this side of the water. For strength, the American revisers have far outweighed their British brethren. They have shown that in Bible scholarship the New World can successfully compete with the Old. From the beginning to the end of the work the American committee has been radical, brave, iconoclastic; the British committee conservative, cautious and careful. Nothing could be done to change the old reading without the consent of both committees, and the result has proven that the combination was an excellent one. Yet the spirit of the American committee is conservatism itself when compared with the wishes of many pious and trusted scholars. Many changes that they have urged have not been proposed; and the result is a work that the most timid mind may receive without fear that any change has been for the worse.

To illustrate clearly the difference between the spirit of the two committees, there is a notable example in the New Testament, a long interpolation in the fourth gospel being printed in brackets, with the marginal note that it is found in the ancient manuscripts. This the Americans wished cut out. The interpolation was palpable. But the cautious Britons would not have it. It might not belong there, but it might belong somewhere, and there was no place to put it. Its omission from the Sinaitious and Vaticanus might have been by accident. It was dear to many hearts. The proof was not positive.

Both committees agreed that the necessity for every change must be clearly and definitely proven; both agreed that every doubt must be given to the received text; both agreed that no change should be made that could be avoided; but with one the English text was absolutely human work. They used human judgment upon it. It was nothing to them, in making up their opinion, whether the writer was Isaiah or Homer. The proof of an interpolation or mistranslation of either poet was precisely the same to them, and to be determined by the same means. The British committee never entirely divested itself of the idea that the English text was a sacred one; that proof of an error was not to be shown in the same way and by the same methods employed in revising the text of Homer. Proof sufficient to change the text of any secular writer was not enough. They almost wanted a sign before they would approve.

This has kept a few trifling errors—errors that will soon be admitted by every one—still in the work. But, after all, they are not of importance, and they are marked in the American edition.—*Rochester (N. Y.,) Post-Express.*

# Youths' Column.

## A SHIPWRECK.

As a gallant ship was sinking,
On the ocean wild and wide,
At the prow, a fair young maiden
Looking to heaven, for mercy cried.

The huge ship sank slowly down,
Like some mighty beast to rest;
And the wreathing waves swept round her,
As she sank on their billowy breast.

Oh, the sweet white face of the maiden,
With its look of wild despair,
As the angry waves closed o'er her,
And covered the golden hair.

Yet again the white face gleamed
Above the seething wave,
And the sweet voice faintly called,
"Jesus! Oh, help me, and save."

And then the waters covered
The face to fair and white,
And the angry waves dashed wilder,
As she sank from human sight.

Far down in the fathomless ocean,
Her form drifts to and fro,
At the will of the mighty currents,
O'er sands like drifted snow.

The sea plants are waving and reaching,
Through the waters dark and deep,
As if to clasp her in their arms,
For an everlasting sleep.

No! not forever must she rest,
In this cruel, lonely bed,
The glorious "day" will come;
The sea shall give up its dead.

[The above little poem was written by a young maiden of fifteen years.]
—*N. Y. in Bible Banner.*

## Elephantine Sagacity.

Every one knows that the species of brute creation to which Jumbo belongs is exceptionally intelligent, and were further proof of the fact required, it is furnished by the exploits of a couple of young elephants recently provided with a home at the St. Petersburg Zoological Gardens. The public admired and made prime favorites of them; they were fed with cakes and good things to such an extent by visitors to the gardens that their health greatly suffered, and it became necessary for their keepers to interfere. The public were requested to be less generous in their offerings, and, the request not being very generally attended to, a notice to the same effect was painted on a metal plate and affixed above the entrance of their house.

This failing to attain the object in view, and persons continuing to feed the elephants with pastry, an official was told off to call attention to the notice. The intelligent animals, observing that whenever the latter raised his hand to point to the metal plate, buns and cakes about to be given were withheld, drew their own conclusions and acted in their own interests. They set to work to demolish the notice that proved an obstacle to their enjoyment, and when their keeper looked in upon them one morning, he found it on the ground so knocked about and damaged that a new plate had to be procured, which to save it from destruction has been placed out of reach.—*Family Herald.*

## The Jew Boy Mortara.

Now that the world is rejoicing in the liberty wrought by the Protestant reformation, it is well to recollect the despotism of Rome even down to our own times. In *Harper's Magazine*, for November, a paper on Sir Moses Montefiore revives the story of the Jew boy. This is it in brief:

In 1858 the celebrated Mortara case startled Christendom with a new and sombre illustration of papal potentiality.

In the family of the Jew Mortara, living at Bologne (1852) a Roman Catholic girl fourteen years old was serving as nurse. The little year-old Edgar Mortara was very sick, and the nurse, who was fond of him, thinking that if he died he would be eternally lost, confided her concern to a grocer of her acquaintance, and between them they had the little fellow secretly baptized. The boy got well, and not till six years later, in 1858, did the real tragedy begin, when the nurse, having unwisely confessed what she had done to a companion, who instantly betrayed her to a priest, was examined before the Inquisition, and the little boy was stolen by the bishop's guards and hidden in a convent at Rome. This arbitrary act and the agonized protest of the parents drew the attention of all Europe.

Twenty-one Sardinian synagogues addressed a joint request to the London Jewish Board of Deputies soliciting its interference in behalf of the family.

Sir Moses, then in his seventy-fifth year, hurried to Rome, the bearer of an earnest and strenuous memorial to the pontiff. His first efforts being blocked with the cold assertion that the Mortara case was "a closed question," he was advised to make a written appeal to the pope for a personal interview. This proved fruitless, but he obtained a long interview with Cardinal Antonelli, to whom he gave the memorial he had brought. It concluded in these words: "Your Holiness in acceding to our solicitations will be upholding the sanctity of parental rights, maintaining the claims of justice, restoring peace to an afflicted family, and securing the approbation of the good and the wise of every creed."

Cardinal Antonelli promised to lay the testimonial before the pope, but informed Sir Moses that it had been quite determined that Edgar Mortara should be educated in the Romish faith, but that when he had attained his sixteenth or seventeenth year he would be "set free to follow his own judgment."

Thus in spite of the dignity and eloquence of his personal appeal, the prestige of his successes in other humane efforts, and of the support of the French and English governments, he failed, except that public opinion, aroused and concentrated by his undertaking, pressed and protested, and the pope was made to realize that the Mortara abduction had alienated from him very much that he greatly prized.

# Brevities.

Mr. and Mrs. Joseph Hurd, of Sandgate, Vt., recently celebrated the seventieth anniversary of their marriage. Mr. Hurd is ninety-three years old, his wife ninety, and both are in good health.

A colporteur has made a trip to Khartoum, which is far up the Nile, and found there ready purchasers for his entire stock of nearly five hundred Bibles. It was, however, a rather perilous journey, as the False Prophet's forces were committing havoc in Soudan.

Judge Hatch, of Santa Barbara, Cal., has received a swarm of bees from Jerusalem. They differ from the common honey-gatherers by being provided with a longer tongue, with which they are able to extract the sweets from many flowers and shrubs that other bees cannot reach. They are also able to fly swifter, and can remain longer on the wing, thus ranging over a wider honey district.

A vein of amber has been found near Berlin by some workmen in digging a drain. It is eight metres long, and contains pieces of amber of the size of a nut, and smaller pieces, which are covered in sand or carbonized wood. The exterior of the wood seems polished by the action of the sea waves. Some of these pieces of wood have been collected for the purpose of placing them in the Brandenburg Museum.

With the aid of a powerful steam-siren Mons. E. Pénohon has shown that the highest notes audible to the human ear have 72,000 vibrations per minute. After the limit of hearing is passed the vibrations still agitate the sensitive flame of a gas-jet. To obtain notes far above the upper limit of human hearing Mr. Francis Galton has devised a whistle blown by hydrogen gas, and he has made such an instrument 0.14 inch long and 0.04 in diameter which gives a sound of 312,000 vibrations per second.

The *Interior* says: The particulars which have arrived by mail of the late volcanic convulsion in the straits of Sunda show that the loss of life in that calamity has, if anything, been rather under than overestimated. Tjeringen—which, with its population of ten thousand, was engulphed in the waves, not a soul escaping—is only one of several coast towns which have totally disappeared. Where Anjer once stood there is now only a wide expanse of mud. The same is the case with Tanara, where the day after the calamity 704 corpses were found. The populations of Karang, Antoo, Kramat and Mauk were completely destroyed. The market place of the first of these places was found choked with dead bodies. At all these spots the people were drowned by the huge tidal wave, in some cases as they were running from their houses to gain the higher ground, while in other cases inmates and dwellings were swept away together. The coast of southern Sumatra could not be approached, owing to the dense masses of floating pumice stone and the danger from the new banks formed by the ashes deposited during the eruption. News reached Batavia that Telok Beton was almost entirely destroyed, and that for many miles along the beach nothing had escaped destruction. While Karatao has been swallowed up by the waves, another island near has been split into five parts, and sixteen new volcanoes have sprung up in the middle of the sea. Dead bodies were met with in all directions. The distress of those left alive was shocking, and many have since the eruption died of starvation, but help was being sent as fast as possible from Batavia. The total loss of life will never be known.


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Have you paid your subscription to THE RESTITUTION? Quite a number of our patrons pay their subscriptions for half a year at a time, and when sent in January they expire in July. We have kept many of these on our list till now, but we must revise our mail list soon, and wish all would renew at once, or we shall be obliged to part company. Will all who know themselves to be indebted to THE RESTITUTION pay as rapidly as possible. We shall wait a week or two longer for you.

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The following work is now in press, and will be ready for delivery to subscribers in October. It will contain between 300 and 350 pages, 12 mo., good paper, substantially bound in cloth. Price $1. We are now receiving orders for the work, to be paid when the book is delivered.

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# Poetry.

## A REFORMATION HYMN.

The following hymn, by Horatius Bonar, has been set to music by Dr. E. W. Hollinger, and is issued by the Luther Commemoration Committee of London:

For the dayspring of the nations,
Of the kingdoms wide and fair!
For the rising over Europe
Of the bright and morning star!
For the blaze of heavenly sunshine,
For the hues of glorious day,
Coming up behind the shadows
Of the ages long and gray!
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spoke the word and it was done!

For the broken chains of Europe,
For the prison-doors unbarred,
For the freedom of her peoples,
By the freedom-giving Word!
For the battle bravely fought in
With the powers of hellish night,
For the scattering of the darkness,
For the victory of light!
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spoke the word and it was done!

For the sealed sleep of Europe,
For the rousing of her soul,
For the shivering of her idols,
For the ruin of their throne!
For the shouts of joyous wonder
As she looks around and sees
The fair flag of living freedom
Floating far upon the breeze!
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spoke the word and it was done!

For the rainbow-beaming promise
Of our Europe's better birth,
For the thunder song of gladness
O'er a liberated earth!
For the Book of Peace unfolded,
Lifted up, and set on high!
For the torch of truth re-lighted,
Nevermore to dim or die!
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spoke the word and it was done!

For the franchise of the conscience,
For the inner man unchained!
For the intellect ennobled,
And the soul's high birthright gained!
For the keys of heaven restored!
From the robber-hands of Rome,
For the kingdom's open gateway,
And the sinner's welcome home!
Blessed be God, our God, alone,
Our God, the everlasting One,
Who spoke the word and it was done!

For the flight of ancient spectres,
That had shaded with their gloom,
Both the castle and the cottage,
Both the cradle and the tomb;
For the hope of holy triumphs,
In the era yet to be;
For the pledge to captive millions,
Of release and jubilee!
Blessed be God, our God, alone,
Our God, the everlasting One,
Who spoke the word and it was done!

For the watchword of the prophets,
That "the just shall live by faith,"
For the church's ancient symbol,
Of the life that comes through death;
For the standard of apostles,
Raised aloft and fall unfurled,
Glad deliverance proclaiming,
To a crushed and trampled world:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spoke the word and it was done!

For the martyr's song of triumph,
On the wheel, or scorching pyre,
For his strength of mark endurance,
On the rack, or torturing fire;
For the noble witness-bearing
To the Christ the Lamb of God,
To the one unchanging priesthood,
To the one atoning blood!
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spoke the word and it was done!

For the brave protest of Europe,
'Gainst the iron rod of Rome,
'Gainst the old Italian spoiler,
'Gainst the wolf of Christ's fold come!
For our Europe's bold confession,
Of the one true faith and Lord,
For the church's bondage broken,
And her ancient rights restored!
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spoke the word and it was done!

For the everlasting gospel,
Which in splendor has gone forth,
Like a torch upon the mountains,
Of a re-illumined earth;
For the temple flung wide open,
At whose gates the goodly train
Of the nations had been knocking,
But in vain, so long, in vain!
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spoke the word and it was done!

# Selections.

ORIENTAL SKETCHES.—Second Series. Number 24.

## LEBANON.

"His countenance is as Lebanon, excellent as the cedars." Cant. v. 15.

Lebanon was the paradise of the Hebrew poets; and it is not strange that it should have been so. For grandeur of scenery, richness of products, and beauty of climate, it is not surpassed in the world. After Egypt's marshy plains, and Sinai's naked cliffs, and the parched desert of dreary Arabia, need we wonder that when Moses looked on Lebanon—its snow-crowned peaks towering to heaven, its sides all waving with foliage—he should have thus breathed forth to God the desire of his heart: "I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon"? Deut. iii. 25.

Those only can realize the luxury of shade and verdure who have traversed under an eastern sun an eastern wilderness. Solomon, in the matchless imagery of his Song, catches with all a poet's skill and with all a poet's enthusiasm the leading beauties of Lebanon. To the inhabitant of Jerusalem, parched with heat on a sultry summer's day, the heaven above his head brass, the white walls, and white rocks, and white hills around him glowing like a furnace—no fountain, river, or lake, no green meadow, no cool shade in view—what could convey to his mind a more enchanting vision than the words suggested by the scenery of these mountains—"A garden enclosed is my sister, a fountain of gardens, a well of living waters, and streams from Lebanon"? iv. 12, 15. His eye also upon the freshness of Lebanon's primeval forests, its forests of cedar, and pine, and evergreen oak, and upon the grandeur of its outline, the poet-king delineates the glory of the spouse by a single touch: "His countenance is as Lebanon." v. 15. And then again, revelling in vivid imagination in those green glades and vine-clad slopes, where the air is laden with perfume, he says of the bride, "The smell of thy garments is like the smell of Lebanon."

How often have I myself luxuriated on banks of sweet thyme, and in deep dells where the myrtle and honeysuckle give forth their odors, and in gardens where the damask rose and orange blossoms fill the air with perfumes, amid the heights of Lebanon! How often, too, after days of toil and travel over trackless wastes, without the shadow even of a great rock, my lips parched with thirst, my eye-balls burning in their sockets, when at length I climbed those mountains, and felt those soft breezes fanning my fevered brow, when I quaffed their ice-cold waters, and looked on their snowy peaks glittering under a blazing sun—how often then have I realized in their full force and meaning the prophet's words, "Will a man leave the snow of Lebanon? or shall the cold-flowing waters be forsaken?" Jer. xviii. 14.

Lebanon was ever before the eyes of the ancient Israelite. From every hill-top in Central Palestine, from the depths of the Jordan valley, from the lofty table-land of Moab and Bashan, he saw, away on the northern horizon, those beautiful pale blue peaks with their glittering crowns. And when he traversed Galilee, or went down to the shores of its lake, then Lebanon and Hermon rose in all their majesty, appearing to him as visions of Paradise. Can we wonder that prophets spake and poets sung of the "glory of Lebanon"? Isa. xxxv. 2; ix. 13.

The name Lebanon signifies "whiteness;" and it is appropriate, whether we look at the whiteness of its limestone cliffs, or the snow upon its summit. It is a singular fact that the names of the highest mountains in most countries have the same meaning. Himalaya, Alps, Mont Blanc, Ben Nevis, Snowdon, Sierra Nevada, are all "white mountains." The name Lebanon in Scripture is applied to two distinct mountain chains which run in parallel lines on opposite sides of the valley of Cœle-Syria. The western range is Lebanon proper, and in Scripture is called by no other name; the eastern is distinguished as "Lebanon towards the sun rising" (Josh. xiii. 5), and its southern peaks are known by many names—Hermon, Sirion, Amanus, etc. Among the people of the country most of the old Bible names are still used; but more commonly "Lebanon towards the sun rising," the Anti-Libanus of classic authors, is called Jebel esh-Shurky, the "Eastern mountain," while Lebanon proper is styled Jebel el-Ghurby, the "Western mountain." To Hermon is given the noble title Jebel esh-Sheikh, "Prince mountain," and it deserves it.

To the grand scenery, waving fruit, and holy and historical associations of Lebanon proper, I shall now endeavor to introduce my reader.

PHYSICAL FEATURES OF LEBANON.

The range of Lebanon is about a hundred miles long. It follows the shore of the Mediterranean, here sending out rugged roots far into the sea, and here leaving a strip of plain bordered by a pebbly strand. This plain has a famous name and a proud history of its own. It is Phœnicia, the Kingland of antiquity; and on it stood the great cities of Sidon and Tyre, the cradles of the world's commerce. Lebanon looked proudly down on those her fair daughters.

From the green meadows of Esdraelon rise, in graceful undulations, the wooded hills of Galilee. The hills of Galilee swell up into the picturesque mountains of Naphtali; and these again stretch across the sublime ravine of the Leontes, and tower into the majestic ridge of Lebanon. Commencing at an elevation of six thousand feet, this ridge increases gradually to nearly eleven thousand feet, and then terminates abruptly in the valley called by Moses the "entrance of Hamath." Num. xxxiv. 8.

The eastern declivities of Lebanon are steep and rugged; but the western are long and gradual, furrowed from top to bottom by wild ravines, and broken everywhere by white cliffs and rugged banks, and tens of thousands of terraces, which rise like stairs from the sea to the snow-wreaths. These western declivities are the "roots of Lebanon," massive, broad, and far-reaching. One can see as he wanders over them how graphic and expressive was the language of Hosea: "I will be as the dew unto Israel; he shall grow as the lily, and strike forth his roots as Lebanon." xiv. 5.

BEYROUT.

The classic Berytus, famous for its school of philosophy, and the modern Beyrout, has no place in the Bible. Yet it is now the capital of Lebanon, and the only real seaport of Syria. Western enterprise has given it an air of prosperity, while grim desolation is elsewhere brooding over the land.

The site of Beyrout is among the finest in the world. From the base of Lebanon a triangular plain juts into the sea, and round a little bay on its northern shore nestles the nucleus of the city, engirt by old walls and towers. Behind the city the ground rises with a gentle slope, and is thickly studded with villas of every graceful form which Eastern fancy, grafted on Western taste, can devise; and all embosomed in the foliage of the orange, mulberry, and palm. In spring time and summer Beyrout is beautiful. The glory of Lebanon behind, a mantle of verdure wrapped closely round it, fringed by a pearly strand; in front the boundless sea, bright and blue as the heavens that over-arch it. Such is Beyrout.—*J. L. Porter.*

## AN APPEAL FROM ITALY.

The case of Rev. Mr. Dening, English missionary in Japan, from whom the Church Missionary Society have withdrawn their support, for his adherence to the Bible doctrine of immortality only in Christ, is known to the friends of the cause in this country. A committee has been formed in England who have assumed his support; and he still continues at his post.

Also the case of Rev. Charles Byse, of Brussels, who has recently been tried for the same "heresy," and excluded from the Evangelical synod, and whose house of worship has been taken from him and the great majority of his church and congregation, who adhere to him, has been published and commented on in several of our papers. He has rented another hall, and still continues his faithful labors with encouraging prospects. But for the present he is obliged to depend in part upon pecuniary help from abroad. Dr. Petavel, of Geneva, and Rev. Mr. White, of London, who are also interested in supporting Rev. Mr. Dening, are trying to do what they can to aid Mr. Byse in his work in Brussels.

Now comes an earnest appeal of the same sort from Italy. We ought to be thankful for the evidence we have that the truth for which we are laboring is extending and gaining adherents all over the world. But it lays upon us additional burdens and responsibilities, and gives us an opportunity of proving our faith by our works. The friends of this cause in this country are very generally pecuniarily weak, and very much scattered. No doubt we all feel that we have all, and more than we can well do, to meet the pressing demands of this cause in our own several localities in our own country. But still, we may do something out of our poverty in behalf of our common faith in other parts of the world. The formation of the committee proposed does not seem to me practical in our scattered and divided condition. But I should be very happy to be made the medium of sending such contributions as our Christian friends in different parts of this country find it in their hearts and in their power to give to our brother in Italy. It seems to me, in view of the responsibilities already assumed by our friends in England, and especially in view of the fact that this brother has hitherto been supported by an American society, that this appeal comes to us with peculiar force. The letter below, which I have translated for publication, speaks for itself, and needs no explanation. Let it be carefully read. Let us all, at least, pray for him, as he requests, and if the Lord shall dispose and enable any to send me contributions of money for him, whether large or small, I shall gladly acknowledge them and faithfully transmit as he has designated.

J. H. PETTINGELL,
710 Corinthian Avenue, Phil'a, Pa.

TORRE PELLICE, Italy, Oct. 22.

*Rev. Mr. Pettingell:*

In the latter part of last April I received a letter from Dr. Petavel, informing me that he had written to you concerning my position and work. But as my position was not decided and my work in the cause of conditional immortality had not been commenced, and as I was waiting to be free, I preferred to postpone writing to you.

I am a Baptist evangelist in the service of the Southern Baptist Convention of Richmond, of which society Dr. G. B. Taylor, of Rome, is the agent in Italy. After considerable correspondence with him on the subject of my new views, he asked me if I would promise to keep absolute silence in public and in my private conversation on this subject. I replied that I could not. Then he informed me of his grief and his fear that it would be an obstacle to the continuance of my relations, adding that he could not take upon himself the responsibility of either dismissing or retaining me.

Then I requested him to send all our correspondence to the committee. This he did. I asked of the committee entire liberty in my preaching. They replied that this could not be granted, in view of their position as dispensers of the funds of the Baptist Union, which would not permit them to employ their funds in support of preaching which set forth doctrines contrary to those of their church.

Thereupon I offered my resignation. Fifteen days after this my place in the Baptist chapel here was filled by another minister. Dr. Taylor came to install him. Everything passed off pleasantly, Dr. Taylor simply informed the congregation of the facts in the case, without any direct allusion to the doctrine in question. I thanked the committee and its representative. Dr. Taylor closed by saying, "I have suffered much, and still suffer on account of this rupture; but if anything could console me, it is the fact that everything has been done in the most perfect charity, and without the loss of mutual esteem and friendship."

Notwithstanding this, I remain a Baptist, and a member of this church. I frequent their meetings, and often take part in them. Meanwhile I have entered on my special work. I have rented a hall in a neighboring locality, at St. Jean Pellice, where I was a minister of an independent church from 1865–9, and where I have many friends. I opened this place of worship yesterday, Oct. 21, with a special discourse to an audience of forty persons. I hope soon to open another also at Torre Pellice, which is the chief place in the Waldoise Valleys. I am intending, also, to give lectures in the principal towns of Italy, and to lay the question before the Italian public generally.

Now I write you, dear sir, to solicit your interest in my work. My English friends will provide for the wants of myself and family through the year upon which I have entered. Dr. Petavel and other friends are assisting me in the payment of the rent of our places of meeting. But it is absolutely necessary to publish some popular tracts to make known our views among all classes of the people, both in this locality and throughout Italy. I am just now about issuing a strong brochure in reply to the accusation of "Materialism" (in the sense of infidelity). For this work Mr. White has given me 250 francs, but it will cost twice this sum. Could you, dear sir, institute a committee for the publication of French and Italian tracts, either original or translated from the English?

I speak these three languages, and could translate from the English into both of the others. You might send me tracts which you judge worthy of translation, and if they are adapted to our country I would cheerfully translate them. Our friends in England will also send me some. It is only on this condition that one can hope to do anything. Will you kindly interest yourself in this project, to form a committee, and if the effort succeeds, send your contributions to Rev. Edward White, or to Dr. Petavel, who are in correspondence with me, and who, being nearer here, could oversee the work. Hoping that we may be able to have a pleasant exchange of letters, I salute you, in Jesus Christ.

OSCAR CODORDA.

P. S.—Could you send me your work on "Immortality"? Pray for me. O. C.

## The Priesthood of Melchisedec.—Its Millennial Character.—Concluded.

2. Again, the millennial character of the priesthood of Melchisedec is, it seems to me, indicated by the fact that it was after the slaughter of the Canaanitish kings that Abraham was met and blessed by Melchisedec. Now this slaughter of the four kings (four being the world number) is evidently typical of the last great conflict, in the vicinity of Jerusalem, of which Zechariah speaks. Zech. xiv. 2–5.

Thus, also, in the 110th Psalm, after the mention of the Melchisedec priesthood of the King Messiah, the Psalmist goes on to say, addressing Jehovah: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations: he shall fill the place with the dead bodies: he shall wound the head (the Hebrew singular), over divers countries;" "evidently referring," says Dr. De Burgh, "to the same defeat of Antichrist and his confederate but lost kings predicted in Psalm ii.—so strikingly parallel to this—and more fully in Rev. xix. 11 to the end, in connection with the second advent of Christ, in which event the type shall have a further fulfilment; for, as it is recorded that it was on the return of Abraham from the slaughter of the kings that Melchisedec, the king-priest, 'met and blessed him,' Heb. viii. 1; with Gen. xiv. 18–20, so is the true Melchisedec revealed to bless his people on the occasion of their triumph over the powers of the world, by whom, at that time, they will be oppressed and held captive."

3. But most especially and unmistakably is the millennial character of the Melchisedec priesthood proved by the fact that it is a regal priesthood. It is written, as we have seen, concerning Melchisedec, not only that he was "first (by interpretation of his name) King of Righteousness, and after that King of Salem, which is King of Peace;" but also, that he was at the same time "the priest of the most high God." Now all this is luminously descriptive of the King Messiah. For these three titles—"King of Righteousness," by interpretation of the name Melchisedec: "King of Salem," after word Jerusalem, Psa. lxxvi. 2; Gen. xiv. 18; and "King of Peace," are not titles appertaining to Christ's kingdom in the heavens, but to the future kingdom of Messiah on earth, as foretold by the prophets.

Christ will be "King of Righteousness" in those yet future days of which the Lord speaks by Jeremiah: "Behold the day is come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our righteousness." Jer. xxxiii. 5, 6. He will be "King of Salem," when, as the same prophet says, "They shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." iii. 17; and when, as predicted in Isa. ix., "Jehovah shall send the rod of his strength out of Zion;" and, lastly, "King of Peace," when, as the antitype of Solomon, whose name also, being interpreted, is "Peace," he shall sit upon "the throne of his father David;" and the glowing language of Isaiah shall be fulfilled: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. ix. 6.

But "this Melchisedec" was not only "King of Salem," but at the same time "the Priest of the most High God." And so we read concerning the King Messiah, in the sixth chapter of Zech. vs. 12, 13: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a Priest upon his throne: and the counsel of peace shall be between them both." Christ is now indeed our great High Priest. Heb. viii. 1, 2.

But he is not as yet a priest upon his throne. In the coming age, however, he shall indeed be a King-Priest, after the likeness of Melchisedec, having not only pardon to bestow upon his friends, but also power to deal with his enemies; and the blessed result of this joint exercise of the priestly and kingly functions will be "peace;" "the counsel (or mystery) of peace shall be between them both;" that is, between the two offices he exercises in conjunction. In other words, that peace which was heretofore sought in vain by the separate offices of the priesthood and kingly power, (Christ, as the son of Israel, and of priestly race, the case of the Christian Church shall then at last be perfectly secured by the concurrence of the two offices in active exercise, in the one person.) For, when Christ, as the Priest-King—the antitype of Melchisedec—shall sit on the throne of his glory, the "counsel" of God shall be realized in the establishment of "peace," alike for the Church, Israel, and the world at large.

Again, a very interesting confirmation of the view advocated in this paper is afforded by our Lord's remarkable declaration to the Jews, which we find recorded in the eighth chapter of St. John's Gospel: "Your father Abraham rejoiced to see my day, and he saw it, and was glad," vs. 56. Now, by the "day" of Christ we are not, I apprehend, to understand, as is too generally done, the days of his humiliation, but the day of his glory; the same "day of Christ," in fact, which is spoken of in Phil. i. 10 and I Cor. i. 8; the "day of the Lord" in contradistinction to "man's day" (2 Pet. iii. 10; 1 Cor. iv. 3, margin). It was this later day of Christ that Abraham rejoiced to see; "and," our Lord adds emphatically, "he saw it and was glad."

But how or when did he thus see it? Here commentators are much divided in opinion. But if the expression simply means, as many suppose, no more than that he had by faith a prophetic foresight of the future glory of Christ—the second clause of the verse just repeating the first—what pertinence was there in the retort of the Jews, "Thou art not yet fifty years old, and hast thou seen Abraham?" vs. 57. "And if it mean that Abraham was then beholding, in his disembodied spirit, the incarnate Messiah, as Stier, Tholuck, Alford, etc., understand it, the words seem very unsuitable.

"Plainly it speaks of something past—he saw (*eide*) my day, and was glad (*echare*); that is, surely, while he lived." I am disposed, therefore, to understand the assertion as referring to this very meeting between Abraham and Melchisedec, and to the practical confession by the latter of his inferiority. For if we look at the preceding context of the chapter in which our Lord makes this statement, we shall see, from the 53d verse, that the question which was in controversy between Christ and the Jews was the superiority or otherwise of Abraham over himself. "Art thou greater than our father Abraham," etc. Now where in the history of Abraham, as recorded in the Bible, can we discover so striking an instance in which, on the one hand, the patriarch "saw the day of Christ," and on the other, confessed his own inferiority to him, as when he bowed himself before Melchisedec, the priest-king, "made like unto the Son of God," who, in the realization of the divine purpose, shall be, in the coming age, "a priest for the age, after the order of Melchisedec"?

But, lastly, the nature of Melchisedec's offering—if offering it was—of "bread and wine," points to the same conclusion. The apostle Paul, speaking of the Aaronic priesthood, says, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. v. 1. But in the case of Melchisedec we have the apparent anomaly of a priest without any sacrifice, save the eucharistic offering of bread and wine. Can he, then, in this aspect, be supposed to adumbrate the priesthood of him who, not by the blood of goats and calves, but by his own blood, entered in once for all into the holy place, having obtained eternal redemption for us?" Heb. ix. 12.

The answer is yes, provided his millennial priesthood be typified. Christ entered the most holy place, not made with hands, even heaven itself, as the antitype of Aaron; and as such he entered as an atoning priest "not without blood." But when he comes forth again, it is not as the antitype of Aaron, but as the antitype of Melchisedec—a priest without any bleeding sacrifice whereby to make atonement, but whose offering is acceptable on the ground of a perfect and everlasting sacrifice already made. "So," says the apostle, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin-offering unto salvation," Heb. ix. 28.

Thus even the "bread and wine" which Melchisedec "brought forth," acquire now significance when viewed in the light of this interpretation. There is no evidence to show that they were intended merely for the purpose of refreshment; on the contrary, Abraham distinctly refuses (verse 24) that the young men had already eaten of the spoil.

It seems to follow, therefore, that the bread and wine were intended to have a mystical significance—that they were, in fact, the elements of an eucharistic offering. And, thus viewed, they again seem to point, at least indirectly, to the millennial character of Christ's Melchisedec priesthood. For as they naturally, though not perhaps designedly, direct our thoughts to the use of the identical emblems in the great Christian ordinance of the Lord's Supper, wherein "as oft as we eat the bread and drink the cup, we do show forth the Lord's death till he come," 1 Cor. xi. 26, so does that ordinance in turn remind us of the memorable words of our blessed Redeemer on the occasion of its first institution, when, having taken the cup and given thanks, he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

On the ground, then, of a threefold analogy (1) that our Lord as the antitype of Melchisedec is to be "a priest for the age;" (2) that it was when Abraham was returning from the slaughter of the kings that Melchisedec met and blessed him; (3) that the millennial priesthood of Christ will be one exercised in conjunction with kingship; (4) that it is probably in reference to his meeting with Melchisedec that Abraham is said to have seen Christ's day; and (5) that Melchisedec was a priest without a sacrifice, while the bread and wine which he brought forth were, as in the Lord's Supper, predictive of millennial blessings—I arrive at the conclusion that it is in his coming kingdom that Christ shall hereafter be manifested as "a priest for the age, after the order of Melchisedec."—*William Maude, in Christian Herald and Signs of Our Times.*

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## Communications.

### REFLECTIONS ON ETERNAL DESTRUCTION AND RESTORATION.

In connection with the subject discussed by your correspondent Mr. Malone, under the title, "The Fair Chance for All Theory," and feeling great sympathy with the question of Mr. Colegrove in Oct. 2nd No., "But is there no hope for any Heresiarch? Is there no resurrection to a lesser blessing?" i. e. after the aionial cutting off. Will you allow me a little space for the following reflections upon the matter of "Eternal destruction and restoration of all things"?

Scholars are divided in their opinion of the derivation of the word "aion"; some maintaining it is composed from *ai*, *ev*, always being; whilst others, with Trench, derive it from *ao*, *aem*, to breathe. Whichever it is, its primary meaning is "an age," i. e., a period of time either short or long comparatively in its duration, as 1000 years, or 2000 years, or more, or less. That it means "eternity," I readily accept, but the question arises, what does "eternity or eternal" really mean? Some say Greek writers used it in the sense of perpetual, endless, or everlasting; to this I add that English writers have continually done the same thing; but does that prove the correctness of the usage, or the true meaning of the word.

That the two words "eternal and everlasting" in the English tongue have been long and commonly used as synonymous, and in the sense of endless, I readily allow; but that such usage is a questionable one is, I think, clear, when the derivation of the words and the Scriptural usage of "eternal" are considered.

"Eternal" is of Latin origin, and derived from *æternus*, a contraction of *æviternus*, from *ævum*, an age; whereas "everlasting" is of Saxon origin, from *æfer*, "perpetual, always," in composition with "lasting." I suspect the Revisers of the New Testament have felt the force of this, if I may judge by their habit of exchanging "everlasting" in the Old version to "eternal" in the New. This action, and the derivation, therefore, are sufficient to manifest a distinction between the two words, and to show that, whilst both terms clearly refer to duration, in the one case a duration of, what I may term, unlimited character is intended, and in the other the duration, when applied to time, is limited by the very meaning of the word "an age" (*ævum* or *aion*), the noun whence the adjective is derived; for we do not commonly use an adjective to deny that which is the essential meaning of the noun whence it springs. An "age" is a period of time which may be of a longer or shorter duration, according to the particular work or dispensation to be wrought out therein. De Quincy, in an essay on this subject, says, "Doubtless the idea of an *aion* is in one sense always uniform, always the same, just as a tenth or a twelfth is always the same. But this uniformity of ratio or proportion does not hinder but that a tenth may now represent a guinea, and the next moment represent a thousand guineas." Thus an "age" represents different periods of time, varying in their length, as, e. g., the "age" before the flood, and the subsequent "ages," or as the "age" of any species of animal now extinct; therefore, the adjective eternal, or age-lasting, must consequently partake of the same nature. The prevailing idea is, that this period of life is time, and that the period succeeding death, or, as we would say, resurrection, is eternity; whereas the truth strictly is, that we are living in eternity, or an age-abiding time, as Paul shows in Rom. xvi. 25; 2 Tim. i. 9, Titus i. 2. (R. V.)

Professor Plumptre, in the *Contemporary Review*, 1878, well says respecting the word *aion*, "If we cannot hope that the word *Aionian* will be naturalized in our English speech as its only true representative, we must yet remember as we use it that it carries with it, as a word, the sense of undefined, and not of infinite, duration." It ought never, therfore, to be used in the sense of endless.

When the idea of endlessness, or everlasting, is in view, the divine author of the New Testament uses another word, which may be seen by the Greek reader in Heb. vii. 16, where it is rendered "endless," a word meaning strictly "indissoluble," or "indestructible."

I, for one, wish that our Revisers had been content always to have given the simple and exact rendering of the word which they translate, "for ever, etc.," or "never," and thus adhered to the precise meaning intended by the Spirit of God. With regard to the latter word "never," it is simply a contraction of "not ever;" and as such makes clear the meaning of John x. 28; and xi. 26.

A remarkable confirmation of the view that I here take of the meaning of "eternal" is seen in the case of the restoration of Sodom and Gomorrah. Our Lord confirms the testimony of Moses in Genesis that the inhabitants of Sodom and adjacent cities were all "destroyed" by fire from heaven, Luke xvii. 29; and Jude, moreover, states that they are "an example of eternal fire" (Jude: I quote the Revised Version margin as the more correct). Now, when we turn back to a more detailed statement concerning Sodom in "God's plan of the ages," Eph. iii. 11), and remember that all he does in the various ages is based upon love and wisdom in his great purpose of the world's redemption and education, we are informed by Ezekiel (chap. xvi. 49, 53, 55, 61), after stating wherefore such punishment was meted out to them, that an age or period of time is coming, side by side with that of Israel's restoration, when Sodom and the adjacent cities shall be restored, when her captivity by the hand of destruction and death shall be over, and when her waters shall abound, as probably they did in former times, with "fish exceeding many" as the waters of the Mediterranean; and the Savior adds to the picture the statement that her "stripes," or judgments, which evidently are given for a remedial purpose, will not be so heavy as those of the inhabitants of Capernaum, Matt. xi. 23, 24, who had seen and heard things of which Sodom had been left in ignorance, her "due time" not having come, (comp. 1 Tim. ii. 6, and Rom. xv. 21, Revised Version).

I need hardly say that in such a case, a restoration of necessity implies that the persons who had previously existed, and had been cut off or destroyed by fire for their sins, lived again and occupied that locality once more; otherwise words would cease to have their legitimate meaning; and in this particular instance, the force of the comparison between the character of Sodom's inhabitants and those of Jerusalem, in which the former will be considered as "more righteous than they" would be utterly meaningless. This instance is chosen by Jude as "an example of eternal fire." Does it not clearly illustrate in what sense "eternal punishment," "eternal or age-lasting fire," is to be taken?

I understand, of course, that meanwhile, until the resurrection, or "the restitution of all things spoken" of by all the prophets" takes place, the persons once living in these cities are not in a state of actual suffering, seeing that the dead are unconscious, Ecclesiastes ix. 5, 10, and can neither suffer nor know aught till the resurrection (an axiom clearly maintained in the word); when, as Christ showeth, "judgment" will take place.

I am aware that some strangely maintain that though cities may be restored, it does not include the inhabitants. Without stopping to argue the point that such position renders the meaning and application of the word "restitution, or restoration" defective, let me draw your readers' attention to a case in which those men of worse character than the Sodomites will be restored when their cities are restored, Ezek. xvi. 52. This case is also illustrative of that oft-quoted, though I think scarcely understood, passage in 1 Tim. ii. 4, that "God willeth all men to be saved, and come to the (thorough or full) knowledge of the truth" (the Greek is intensive). I refer to the restoration of Israel, as depicted by the dry bones in the valley of Ezekiel's vision, Ezek. xxxvii., and particularly to verses 12–14, in which the prophet writes concerning the whole house of Israel: "Thus saith the Lord Jehovah, Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel: and ye shall know that I am Jehovah when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land: then you shall know that I, Jehovah, have spoken and performed, saith Jehovah." Here, then, is a resurrection upon totally different principles to those upon which that unique body, the church, will be raised. The continued use of the plural "graves" forbids the thought of a mere national restoration, not composed of individuals who had formerly lived; and I cannot suppose that the readers of THE RESTITUTION would esteem it to be figurative, seeing that it is the explanation in plain terms of the preceding figure. The resurrection of the church is to be like that of its head, immortal and incorruptible (1 Cor. xv. 53, etc.): the church meets the Lord in the air, 1 Thess. iv., whilst this is a resurrection of persons known as Israel, upon another plane, and as another order or rank, 1 Cor. xv. 23, and who, like Sodom's inhabitants, return to their own land. There and then, as I understand it, they become subject to the New Covenant described in Jer. xxxi. 29, 30, when men "die for their own iniquity," and not as now, "in Adam," 1 Cor. xv. 22; Rom. v. 12, etc., and under such conditions, if dying, bringing about, I suppose, "the second death" themselves. These and similar restorations, or regenerations, reveal, I think, the true meaning of that text previously quoted in 1 Tim. ii. 4, when men will be saved from death, first, by virtue of the ransom paid by Christ to death, and then brought to a full knowledge of the truth—a process contrary, it would appear, to that characterising at present the calling out of the church from among the Gentiles, Like Esau in type, rejecting true kingship and priesthood, yet being blessed, though not with Jacob's blessing, which is first of the dew of heaven, whilst Esau's is first of earth, Gen. xxvii. 28, 29; so has it been and, I take it, shall be with Israel. Is there no deeper meaning than this commonly obtained from that touching cry of Esau? (the fleshly man), "Hast thou but one blessing, my father; bless me, me also, O my father!" Has God lavished all his blessings on the church, (the spiritual man) alone?

I take these two cases to be, as it were, samples of restitution, and they reveal that God's "kindness in the ages to come," beyond this and the millennial age, together with his work of "regeneration" and knowledge in "due time," are far more comprehensive than has been commonly supposed, as I do also the passages, Rom. v. 18 and 1 Cor. xvi. 22. Some of your readers may limit the latter, "as in Adam," etc., by its English translation, to believers, to men "in Christ;" but a comparison of the other passages, where, as in this one, the Greek article is used—"in the Christ"—Eph. i. 10, 12, 20, together with the plain fact that he is drawing both a parallel and contrast in the two heads, "the Adam and the Christ," will, I believe, convince the reader that Paul is not limiting his application of "life" to believers only, but extended it to the human race as far as the "death" has reached.

The former passage is equally comprehensive; for the principle of contrast and parallel is the same: "As through one trespass judgment came upon all men to condemnation, even so through one act of (or establishment of) righteousness, the free gift came unto all men to justification of life."

I ask, can language be found, or framed, even, more explicit upon the subject of universal restoration to life than is this and the kindred passage previously quoted? In both cases a restitution of life—a regeneration, or restoration to life, is asserted without limit. The "all" of the one parallel extends as far as the "all" of the other by all honest laws of interpretation. To run counter to such clear statements is to set rules of language at defiance. Paul does not say "eternal life" or "immortality." As I understand him at present, he means universal salvation from death, which could not be, as some have strangely supposed, only at once to recast them into "the second death," but rather, on the face of Paul's declaration (1 Tim. ii. 4), to give them an opportunity of "coming to a full knowledge of the truth," after having passed through the sphere of "many or few stripes" (Luke xii. 47, 48), and of proceeding onwards to the tree or the waters of life, to which men will then be invited by the bride and others (Rev. xxii. 17), though as far as I can see at present, such raised ones cannot come into that unique position occupied by the church as his body in being made "partakers of a divine nature" (2 Peter i. 4); for as the Head, so must the members be. To use your correspondent's (Mr. Colegrove's) language with a slight change of words, "This dispensation past, with its present possibility of a divine union with Christ lost, it will shut out forever from such imperial honor a great multitude." Much also hinges upon the meaning of the term "saved." I regard it as being often used as the equivalent of being "made whole," terms which are synonymously used in the Gospels in the typical healings by our Lord; for, as men were "saved" or "made whole" from diseases, so will they be from death. Some have (Acts xiii. 46) rejected already eternal life, and consequently are out-shut of that age-abiding life, which, to my mind, is intimately and especially connected in the promises with our Lord's reign on earth. This folly may be equally perpetrated amongst Gentiles; but, though shut out of that glory (2 Tim. ii. 10), the salvation from death which is in Christ Jesus must still extend to them according to Paul's two statements above quoted, though not before "the ages to come." In that coming age of Christ's rule, the bride, as I gather it from type (Gen. ii. 21), though at present *non est*, will then, when taken out from, as a part of, Christ's body, be associated with her Lord in the work of regenerating mankind, or producing a spiritual race, as the first Adam and his bride were of generating mankind, otherwise the expression, "the Lamb's wife," is nullified, since marriage is but a means to an end.

In this light I can understand the meaning of Ezekiel xviii. 2–4 and Jeremiah xxxi. 29,30, as having a wider bearing than is usually given to those words. The death there spoken of cannot mean the first death, for that is the result of being "in Adam," whether holy or sinful. "The death of him who dies which God willeth not" has a deeper meaning than would appear at first sight, and implies that, in the age to come, when thus restored to life by virtue of Christ's act of righteousness, should such persons in such conditions of past experience and immunity from Satan's temptations, refuse to follow the will of God, there is nought for such incorrigibility but "the second death, which is the lake of fire," in which I conclude the utter destruction, if there is such a thing, takes place. This harmonizes with the declaration in the epistle to the Hebrews, (Heb. x. 26, 27), "If we" (which surely includes others than Hebrews, though in that epistle the use of such pronoun is frequent), "If we sin willfully, after we have received the (full) knowledge of the truth (Ezekiel xxxvii. 13, 14,) there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." This latter subject deals with, and perhaps may help to solve the question raised by your other correspondent, Mr. C. Boardman, in Oct. 10th number, in the matter of "the *sorer* punishment" of Heb. x. 29. This can hardly be applied to the most desperate case of backsliding which has ever come to our notice in this present dispensation.

To sum up, I accept the statements in Ezekiel about Sodom and Israel as samples of restitution, of salvation from death, of "being made whole," combined with the exhortation "Go, and sin no more." I accept them, too, as denoting a part of what God meant when he told Abraham, "In thee and in thy seed shall all the families of the earth be blessed." Yes, "all the families"—not merely those "in Christ," but those of whom Paul says, "They shall see to whom no tidings of him came" (Rom. xv. 21); yes, and also those who came into this world with "their teeth set on edge because their fathers ate sour grapes," with their bodies tainted with inherent sin and corruption, and who could no more help, under the circumstances by which they were surrounded, gravitating downward than the sparks can avoid flying upward. "All the families in thee and in thy Seed;" that Seed is Christ, and it includes his body (Gal. iii. 21), Abraham's seed also, for which he waits in order to act. Acts xv. 14, etc. That blessing is retrospective, and he stood in the very center of the great geographical circle of the earth when he pronounced it, and his blessed glance around surely embraced them all. And so in the ages, the eternities to come, for we, too, as I said, are jirling in "eternal times," the surpassing riches shall be seen. And when the wise purposes connected with needed evil and suffering shall have been accomplished, its day shall close, and the glad world shall know its name no more, but know and own at last the omnipotence of that truth, as "everything that hath breath doth praise him," that "God is love."

W. BROOKMAN.

CHICAGO, Nov. 17, '83.

*Editor Restitution:*

I send you enclosed a translation from the Septuagint of Deut. xxxii. 1–44, inclusive.

As you will see, it is intended to be an "apothegm" or epitome of God's purpose as regards man as a whole, and his chosen people in particular, and in its prophetic import reaches down to the end of time. The thoughtful reader will see in it a world of meaning and to such the importance of an exact understanding of the thought of this oracular word will assert itself. To my mind it is the key to a proper understanding of the whole plan and purpose of God in relation to man, as more fully developed in detail elsewhere where throughout the inspired word.

The thoughtful reader will observe many important variations in this translation from the thoughts of the common version. For instance, the eighth and ninth verses assert the sovereignty of God distinctly, his appointment of angelic rule and about the time of this appointment, the selection of Jacob (the Jew) as God's special instrumentality for the redemption of nations, the true definition of the name Israel in its relation to the inheritance stated, and as stated harmonising perfectly with Paul's interpretation of it, etc., etc. Again in the forty-second and forty-third verses, the headship of the Christ is distinctly prophesied and the ultimate subordination of the angelic rule to him as referred to in Hebrews ii.

This thought and statement, for some unaccountable reason, seems to have been entirely ignored or perverted in the common version.

I might call the reader's attention to many other things of importance in the way of exegesis, but time and space forbid; and I trust that the word itself, when sown in the good ground of understanding hearts and minds, will bear fruit to God's glory and individual well-being to many.

CHAS. GARDNER.

THE SONG OF MOSES, DEUT. XXXII. 1–44.

1. And Moses spake in the ears of all the church the oracular words of this ode even unto an end.

2. Attend, O heavens, and I will speak, and let the earth hear oracular words from out my mouth; may my apophthegm be looked for expectantly like rain, and may my oracular words have come down like dew, as if were a shower upon the growing grass and as it were the falling snow upon a sown field.

3. Ascribe majesty unto our God, because I have named the name of the Lord.

4. God; truthful are his works, and all his ways judicial ways; a trustworthy God, and his is not injustice, a just and holy Lord.

5. Have they not sinned against him, culpable offspring, a crooked and perverse generation? 6. Is this your return unto a Lord? In this way O thou senseless and unwise royal people? Did not he, this one, thy Father, own thee, and did he not create and mold thee?

7. Recall to mind days of an age; understand years of generations unto generations. Ask thy Father and he will declare it unto thee, thine elders and they will tell thee.

8. When the Most High was distributing nations by allotment, while he was sowing the sons of Adam, he established boundaries for nations according to a number of God's angels.

9. And Jacob's royal people became a Lord's portion, Israel the measured out allotment of his inheritance.

10. He became satisfied with him in the wilderness, in the thirst of a scorching heat, in a land without water; he encompassed him, and disciplined him, and watched over him as it were a pupil of an eye.

11. As an eagle he longed to hover over his nest and over his young; spreading his wings he received them and took them up upon his back.

12. Sole Lord he led them; there was no other God with them.

13. He led them up upon the strength of the earth; he moraseled out to them products of fields. They sucked honey out of a rock, and olive-oil out of a barren rock.

14. Butter of cows and milk of sheep with the fat of lambs and of rams, yearling bullocks and he-goats with the fat of the kidneys of wheat; and wine, the blood of the grape, gave he them to drink.

15. And Jacob ate and was filled to repletion, and the Beloved kicked; he waxed smooth with fat, he became gross and enlarged; and he forsook the God who made him; and apostatized from God his Savior.

16. They provoked me with strange gods; with their abominations they embittered me.

17. They sacrificed unto demons and not unto a God, gods whom they had not known; new and recent had they come, whom their fathers had not known.

18. The God who begot thee didst thou forsake, and the God who brought thee up didst thou forget.

19. And the Lord saw and his zeal was aroused and he was provoked to wrath against his sons and daughters.

20. And he said, I will turn away my face from them, and I will show what will be theirs in last days, because a perverse generation are they, sons in whom there is no faith.

21. They provoked me to emulation with no god, they incited me to wrath with their idols; and I will provoke them to emulation with no nation, with a nation without true understanding will I incite them to wrath.

22. Because fire hath flamed out from mine anger, it will have burned down to hades below; it will devour an earth and its products; it will set on fire the foundations of mountains.

23. I will gather together calamities against them; and with my bolts will I war against them.

24. Melting away with famine and with the devouring of birds of prey will they be, and a pray to insurable hindrance: teeth of wild beasts will I send against them with the anger of those who bite upon the earth.

25. Butter of cows and milk of sheep with the fat of lambs and of rams, yearling bullocks and he-goats with the fat of the kidneys of wheat; and wine, the blood of the grape, gave he them to drink.

26. And Jacob ate and was filled to repletion, and the Beloved kicked; he waxed smooth with fat, he became gross and enlarged; and he forsook the God who made him; and apostatized from God his Savior.

27. They provoked me with strange gods; with their abominations they embittered me.

28. They sacrificed unto demons and not unto a God, gods whom they had not known; new and recent had they come, whom their fathers had not known.

29. The God who begot thee didst thou forsake, and the God who brought thee up didst thou forget.

30. And the Lord saw and his zeal was aroused and he was provoked to wrath against his sons and daughters.

31. And he said, I will turn away my face from them, and I will show what will be theirs in last days, because a perverse generation are they, sons in whom there is no faith.

32. They provoked me to emulation with no god, they incited me to wrath with their idols; and I will provoke them to emulation with no nation, with a nation without true understanding will I incite them to wrath.

33. Because fire hath flamed out from mine anger, it will have burned down to hades below; it will devour an earth and its products; it will set on fire the foundations of mountains.

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36. Butter of cows and milk of sheep with the fat of lambs and of rams, yearling bullocks and he-goats with the fat of the kidneys of wheat; and wine, the blood of the grape, gave he them to drink.

37. And Jacob ate and was filled to repletion, and the Beloved kicked; he waxed smooth with fat, he became gross and enlarged; and he forsook the God who made him; and apostatized from God his Savior.

38. They provoked me with strange gods; with their abominations they embittered me.

39. They sacrificed unto demons and not unto a God, gods whom they had not known; new and recent had they come, whom their fathers had not known.

40. The God who begot thee didst thou forsake, and the God who brought thee up didst thou forget.

41. And the Lord saw and his zeal was aroused and he was provoked to wrath against his sons and daughters.

42. And he said, I will turn away my face from them, and I will show what will be theirs in last days, because a perverse generation are they, sons in whom there is no faith.

43. They provoked me to emulation with no god, they incited me to wrath with their idols; and I will provoke them to emulation with no nation, with a nation without true understanding will I incite them to wrath.

44. And Moses went in and spake all the words of this law in the ears of the royal people, he and Jesus (Joshua) son of Nave.

### THE JEWS AND LUTHER.

An interesting feature of the recent Luther commemoration services has been the part voluntarily taken by representatives of the Jewish race and faith. Among the numerous acknowledgements from this source, of the work of the great Reformer, was a discourse in the Sinai temple at Chicago, by Rabbi E. G. Hirsch, closing with the following passage:

The Talmudical legend that the Messiah will appear after a period of social and individual depravity finds again an apt illustration in the condition of things today prevailing, in the years immediately preceding the advent of Luther. Selfishness within the church, Alexander Borgia's outrage, Leo X's refined scepticism, egotism among the ruling classes misery and moral degradation among the peasants, had reached a pass such as very seldom disgraces the pages of history. The change had to come, and it came through the man whose birthday we will commemorate the tenth day of this month—next Saturday. In him arose the prophet whose word is a mighty hammer to beat into fragments the rock of iniquity. He gathered up the separate threads of the age before him into one web, dug a new channel for the mighty waters of the past to flow on to the future.

The average stature of adult males in England is 67.80 inches, and of females 62.09 inches, showing a difference of 4.71 inches. The average weight of males is 155 pounds, and that of females 122.8 pounds, showing an excess of 32.2 pounds, or about 2½ stone, on the side of males. The difference of strength was found to be 85 pounds, the females being little more than half as strong as the males.

A little boy in one of the city German schools, while engaged in the delightful exercise of defining words, a few weeks since made a mistake which was not all a mistake. He said: "A demagogue is a vessel that holds beer, wine, gin, whisky, or any other intoxicating liquor." He was probably thinking of demijohn, but he hit the truth just the same.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 28, 1893.


THE news is becoming very important in its bearings on the "irrepressible conflict" involved in the settlement of the Eastern question. As this is really the great question of our times, we give our readers a somewhat lengthy synopsis this week, to the exclusion of other matter designed for this number.

WE have received two new books recently, of which we have only the space now to give the briefest notice. One is entitled, "New Testament Theology; Independent of and Unfettered by the Traditions of Men." By Elisha Johnson, Boston, Mass. The other is "The Law and the Covenants." By Dr. L. C. Thomas, Wyoming, Delaware. Will read and give fuller notice soon.

THE *Western Rural* comes weekly. Each number is filled with articles of important interest to our agricultural friends. Two numbers of another agricultural journal, *The Farmer's Review*, have also come to hand. These are creditable numbers; one especially so from its cuts and descriptions of animals exhibited at the late exposition in Chicago.

By direction of the Directors of the Publication Association, I thank all who contributed to the Free-will offering during the year that has just closed. You do not, and never will, know, until the great day of final account, the amount of good that has been accomplished by these offerings to the Lord. The paper is out of debt, and closes the year with less than ten dollars in the treasury. But the support of the paper is the smallest item in the account. The papers that have been sent out by these contributions have gone, as silent but effective missionaries, not only into the homes of many dear ones in the United States, but they have been welcome messengers to the Israelites of families in Jerusalem, in India, and many other countries. You have done well; but let us each resolve that in the coming year we will do a little better than we did in the past, and have a little larger credit on the books of the Lord at its close. It is a safe investment. If by investing five or ten dollars in this manner we can lead one soul to Christ, and thereby add a star to our crown, the money will certainly be well spent.

R. S. DWIGGINS, Pres.

### MISSIONARY FUND.

We, as a people, have never had any system for missionary work. It is very desirable that a plan be adopted through which all can contribute to both home and foreign missionary work. To this end, the Publication Association has concluded to establish a missionary fund, to which all may contribute. The plan is this. Any one can send to THE RESTITUTION such amount as they may desire to contribute, and have the paper sent to such person or persons as they may name. Or they can send the money and leave Brother Chaplin to use it in sending the papers to such persons as he may think best. The Free-Will offerings sent out many missionaries, in the shape of RESTITUTIONS. These missionaries went into the families of persons who were hungry for the truths of the glorious gospel, and I have no doubt will be as bread cast upon the waters. When we sit down at our firesides, with our families gathered around, and take up THE RESTITUTION and read the encouraging reports from brethren residing in different parts of the world, the glorious promises made by God to his children, the signs of the times indicating the near approach of the time when our dear Redeemer will return again to this earth, bringing with him the reward of the saints, do we not feel that we would like to be the instrument of gladdening the hearts of others by putting THE RESTITUTION into their hands that they might read and understand these beautiful truths, and learn the road that leads to everlasting life, that the angels in heaven may rejoice over one more sinner who hath repented, and another star added to our crown?

This is not a vain undertaking. We know that every dollar spent will bring in, some thirty, some sixty, and some an hundred fold. It is more blessed to give than to receive.

Oh! let us remember the words of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

How we admire Paul's efforts to convert King Agrippa! There are millions of souls in the world just as valuable as Agrippa and who would more readily accept and obey the truth. Then let us work while it is day, for the night cometh wherein no man can work. Our time is short, and what we do must be done quickly. Do not put it off until next year or next month. We may never see next year. Now is the accepted time. The harvest truly is great, but the laborers are few.

R. S. DWIGGINS, Pres.

## Youths' Column.

### The Little Messenger of Love.

'Twas a little sermon preached to me
By a sweet, unconscious child—
A baby girl scarce four years old,
With blue eyes soft and mild.
It happened on a rainy day:
I, seated in a car,
Was thinking, as I neared my home,
Of the continual jar
And discord that pervade the air
Of busy city life,
Each caring but for "number one,"
Self-gain provoking strife,
The gloomy weather seemed to cast
On every face a shade,
But on one countenance were blent
By sorrow deeply laid.
With low-bowed head and hands clasped close,
She sat, so poor and old,
Nor seemed to heed the scornful glance
From eyes unkind and cold.
I looked again. O, sweet indeed
The sight that met my eyes!
Sitting upon her mother's lap,
With baby face so wise,
Was a wee child with sunny curls,
Blue eyes, and dimpled chin,
And a young, pure and loving heart
Unstained as yet by sin.
Upon the woman poor and old
Her eyes in wonder fell,
Till wonder changed to pitying love
Her thoughts, oh, who could tell!
Her tidy hands four cents held;
She looked them o'er and o'er,
Then stepping but the largest one,
She struggled to the floor.
Across the swaying car she went
Straight to the woman's side,
And putting in the wrinkled hand
The coin, she ran to hide
Her little face in mother's lap
Fearing she had done wrong.
Not knowing, baby as she was,
That she had helped along
The up-hill road of life a soul
Unat down, discouraged quite,
As on the woman's face there broke
A flood of joyous light.

Dear little child! she was indeed
A messenger of love
Sent to that lonely woman's heart
From the great Heart above.
This world would be a different place
Were each to give to those
Whose hearts are sad, as much of joy
As sent with baby's rose.

—*Louie Reine in Harper's Young People.*

### A True Gentleman.

There is a whole sermon on manners in the following from the *Youth's Companion*.

A few years ago a young man fashionably dressed took his seat at the table of the Girard House, in Philadelphia. There was an air of self-conscious superiority in the youth which attracted general attention. He read the menu with smothered disgust, gave his orders with a tone of lofty condescension, and, when his neighbor civilly handed him the pepper-box, stared at him for his presumption as though he had tendered him an insult. In short, a person of the blood could not have regarded a mob of serfs with more arrogant hauteur than did this lad the respectable travellers about him.

Presently a tall, powerfully built old man entered the room, and seated himself at one end of the larger tables. He was plainly dressed, his language was markedly simple, he entered into conversation with his neighbor, who happened to be a poor tradesman, and occasionally during his dinner exchanged ideas with a little lady of five summers who sat beside him. The colored servants spoke to him as an old friend. "How is your rheumatism, John?" he said to one, and remembered that another had lately lost a son.

"Who is that old-fashioned gentleman?" asked a curious traveler of the steward.

"Oh, that is Judge Jere Black, the greatest jurist in the country!" was the enthusiastic reply.

"And the young aristocrat? He surely is somebody of note."

"He is a drummer who sells fancy soaps."

Judge Jeremiah Black, who has just died, was noted and feared in public life for the massive force of his intellect. "Every blow kills!" said a listener to one of his arguments. On the other side, an old farmer who wrote of him, "We shall never have another man so pure, kindly and simple among us."

The boys could find much to study in the massive nature of this old man with his powerful brain, his simple, direct manner, and his unfaltering childlike faith in God. With his last breath he took his aged wife by the hand, and saying, "Lord, take care of Mary," so died.

### Drifting.

It is easy to drift in the current of the stream when wind and tide join with the natural flow of the river to bear one on. To seize the oars and force one's way against wind and current and tide, is quite another thing. Anybody can drift; only he who has muscle and nerve and skill and purpose can row up stream. The one is nothing, the other is everything. Such is life, such is human character. A man finds it very easy to go with the crowd, to do as the multitude does, especially when there is an air of jollity and good fellowship with it. To resolutely set one's face against the blandishments of the world, to deny its lusts and ambitions, and to hold one's course steadily onward and upward against the course of the throng, this it is that tries the strength of manhood. In these contrasts are the secret springs of all life. Scest thou the profane, lawless, drunken reveler? Be assured he came not to his present condition by any single act, nor yet by any deliberate purpose to become what he is. It required only the absence of all purpose for the favorable laws of things to fix his destiny. The young man did not plan to be a bad man, nor did he plan to be a good man. Just there was the trouble, he had no care for anything. He simply drifted. The saddest part of this whole business is that the longer one drifts the easier it is to drift; the more formidable seem the obstacles which must be overcome in order to go the other way, the more nerveless becomes the hand, which in the beginning might have changed all this course of life, and the more purposeless the heart to resist evil; until he who had in his youth the promise of a noble, true manhood, drifts a boneless, nerveless mass of useless material into helpless, hopeless ruin. He still exists, but who asks or expects anything of him? He has chosen to drift, and the world has accepted the situation and lets him drift.

The number of young men who are thrown aimless and purposeless upon the world today, and who thence are left to drift wherever the current or tide may sweep them, is something truly alarming. It is so in respect to business matters; it is even more so in morals and religion. It can hardly be too carefully or too earnestly impressed upon the minds of young people that life is real, earnest, solemn business; that to accomplish anything worth accomplishing requires a determined purpose, and a resolute will which can resist temptation, and a hand that can seize the oars with steady, manly sweeps row while the world drifts; that nothing in this world worth the achieving is ever achieved without such purpose and work; and that no young man can waste the bright, golden days of his youth and early manhood, in aimless, easy, luxurious drifting, and then suddenly regain what thus he has lost. The chances are he will lose all desire to be or do anything worthy of the true man. So in religious matters.

The man who has strong convictions, and is able to give an intelligent reason for his faith, and dares to live by and labor for that faith, is fenced more a man than he who sees no difference in creeds, and who could be one thing as well as another, if only everybody else would do so. Young men, believe something; in the conscientious observance of your faith, do something; and by the purity of your faith and the earnestness of your doing, be somebody. By all means, don't drift.

### Death Will Come.

"Death will come; he will certainly come. He cannot be evaded; he cannot be put back; he cannot be made to take his step any slower.

Oh, he will come! All that live on earth will die—every beast, bird, and creeping thing; the humming bird, the insect that flutters in the sunbeam; every tree and shrub and flower; the oak, the cedar, the moss that grows over the wall; every monarch, every peasant; every rich man, every poor man; every slave, every master of a slave; every maid, every woman, every child; every old man that prides himself on his honors and wealth; every young man that prides himself on his talents or his strength; every maiden that prides herself on her beauty. Oh, all will die! I am in a world of death; I am amidst the dying and the dead; I see not a living thing in all my rambles that will not die—no man, no woman, no child; no bird, no beast; no plant, no tree. The eagle that cuts the air cannot fly above it; the monster of the deep cannot dive below it; the tiny insect cannot make itself so insignificant that death will not notice it; the leviathan cannot, with his great strength, struggle against it. The Christian will die; the sinner will die—yes, the sinner! Your wealth cannot save you; your accomplishments cannot save you. Death cares for none of these things; they are all trifles—gewgaws beneath his notice. He no more "loves a shining mark" than an ignoble one; he has no more pride in cutting down the rich man than the poor man—the daughter of beauty and fashion than the daughter of ugliness and sin. He loves to level the thistle as well as the rose-bud; the brambles as the magnolia; the brier as the cedar of Lebanon. He cares as little for the robes of ermine as for the beggar's rags; as little for your richest vestment and gayest apparel as for the blanket of the savage. You will die, and the fear of death will come upon you. Death comes just as he is—pale, solemn, fixed, stern, determined on his work. He hears no cry for pity; he regards no shriek of terror. He comes steady, certain, unchanged and unchangeable in his purpose, to take you from your bed of down; to hurry you away from your splendid dwelling; to call you out of the assembly room—taking you away from your companions, that will miss you for a moment, and resume their dance, that you may die. Death will come. He has been advancing towards you ever since you began to breathe. He has kept on his way, always advancing to meet you while you were asleep or awake; and if you have gone north, or south, or east, or west, he has always put himself upon your path—how near or how remote you have never known. Death will come. He has always been advancing, never receding; and soon his baneful shadow will fall upon your path; and that shadow will deepen and become more chilly, like an advancing eclipse; and then his dark form will stand right out before you between you and the light of the living world, and you will be in the dark valley. Death will come—fearful enough under any circumstances, even if you are a Christian—awful, unspeakably awful, if you are not.—*Rev. Albert Barnes, D. D.*

## Communications.

### ONE BAPTISM.—Eph. iv. 5.

What is it—water or spirit? But why ask such a question, for Paul does not say that there is but one baptism. His exhortation is to unity. Keeping the oneness of the spirit in the bond of peace. This one body in common received the one and the same spirit. The members of the one body each took hold of the one and the same hope. Each member obeyed the same lord. The faith was one and the same. The immersion was the same whether in water or in spirit.

If Paul in Eph. iv. 5, had said that there was but one baptism, how would we understand him when he speaks of baptisms in the plural? See Heb. vi. 2. Here he speaks of baptisms as being amongst the first things taught by the anointed Jesus. The anointed Jesus taught baptism in water. First by example—see the record. Second by command—see the commission. He taught baptism in the Holy Spirit. See also Acts i. 5. Immersion in water and immersion in Holy Spirit then are the baptisms spoken of in Heb. vi. 2. Paul did not teach contrary to Christ, and did not say there was but one baptism. Hence he must, in his exhortation to the Ephesians, hold forth the fact that the baptism was one and the same. One body, one spirit, one hope, one Lord, one faith, one baptism.

Immersion in water does not effect a unity, else those thus baptized would be one in faith. Baptism in the Holy Spirit did effect a unity, for the early church was a unit in faith. Baptism in water is a legal act—an act in conformity to law—Mat. iii. 15; xxviii. 19; Acts ii. 38; x. 48.

Immersion in water, when the faith is correct, brings one into forgiveness of sins—into justification. Forgiveness of sins is based upon the death of Jesus, and baptism in water leads into his death. Rom. vi. 3. Hence Peter issued the command, Repent and be immersed, each one of you, upon—*epi*—the name of the Anointed Jesus, into—*eis*—forgiveness of sins.

This act of obedience leads into forgiveness because it leads into the death of Christ. The act is performed upon the basis of the name, because there is salvation in none other.

But the early church sustained a nearer relation to Jesus than simply this legal relation; for each member received the same spirit that was given to him. In 1 Cor. xii. 13, we learn just how the one body was united—for in one spirit we were all immersed into one body, whether Jews or Greeks, bond or free; and all drank one spirit—yes, in, and not by one spirit. See the Greek.

Jesus taught this, (Acts i. 5. You will be immersed in Holy Spirit after a few days. Immersion in the Holy Spirit effected a oneness—the one body was immersed in the one spirit—sealed by the one spirit, and anointed with one and the same spirit. Baptism in the spirit cannot be restricted to the apostles, nor to the one hundred and twenty on the day of Pentecost. Jews, Greeks, bond and free, were all baptized in one spirit, and all drank in one spirit. Could there be a unit body, some receiving the Holy Spirit—immersed in it—anointed with it—and others having not received it? Could members be builded compactly into that one body without receiving the spirit?

The early church was not only the body of Christ, but it was the anointed body. 2 Cor. i. 21, 22. Anointed, sealed, and received the pledge of the spirit in their hearts. 1 John ii. 20, 27. The little children addressed were anointed.—Diaglott. By this anointing they were taught. We go back to the type; Aaron was first anointed, then his sons the priests. We follow the shadow of heavenly things, and Jesus was anointed—then the members of his body. If the type was fulfilled in the anointing of Jesus and the first disciples, then the one body must have been made complete in all of its parts, or members.

Men and brethren, tell me how one can get into the one body, of which Jesus is the head, without the anointing? The church then was one body, the baptism was one, because each member was immersed in water and in the Holy Spirit. Each drank in the same spirit, took hold of the same hope, obeyed the same Lord, embraced the same faith, and worshiped the same God and Father of all. All received the one spirit, and the promise is to all that the Lord calls.

Let us accept the faith as it was delivered. Immersion in water leads into the death of Christ. Hence into forgiveness, into reconciliation. Immersion in the Holy Spirit leads into the life of Christ. Into fellowship with the Father and with his Son, Jesus the Anointed.

I find one and only one case where parties were re-immersed in water. See Acts xix. These persons had not heard, hence had not believed the promise of the Holy Spirit. Now why were they re-immersed if not that they might be conformed to the divine order? Let each one of you be baptized upon the name of Jesus Christ into forgiveness of sins, and you shall receive the gift of the Holy Spirit. For the promise is unto you and your children, and unto all them that are afar off, even to as many as the Lord our God shall call.

The Gentiles were afar off, so the promise is to every Gentile that the Lord calls. Jesus was anointed with the Holy Spirit and with power. And the members of the one body were anointed with the Holy Spirit and with power. If we expect to live and reign 2. Here he speaks of baptisms as being amongst the first things taught by the anointed Jesus. The anointed Jesus taught baptism in water. First by example—see the record. Second by command—see the commission. He taught baptism in the Holy Spirit. See also Acts i. 5. Immersion in water and immersion in Holy Spirit then are the baptisms spoken of in Heb. vi. 2. Paul did not teach contrary to Christ, and did not say there was but one baptism. Hence he must, in his exhortation to the Ephesians, hold forth the fact that the baptism was one and the same. One body, one spirit, one hope, one Lord, one faith, one baptism.

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The Gentiles were afar off, so the promise is to every Gentile that the Lord calls. Jesus was anointed with the Holy Spirit and with power. And the members of the one body were anointed with the Holy Spirit and with power. If we expect to live and reign with the Anointed Jesus during the one thousand years, let us seek the anointing. Hear Paul's question, Have ye received the Holy Spirit since you believed? But why ask such a question if they were not entitled to it provided the faith was correct? But immersion in the Holy Spirit did not annul, abrogate or set aside baptism in water. See the case of Cornelius. By this we know that we abide in him and he in us, because he has given to us his spirit. 1 John iv. 13.

These are they marking out boundaries, soulical, not having the spirit.—Judas 19.—Diaglott. Interlinear. There is none more prone to mark out the boundaries of the faith than those who have not the spirit. Submitted in love.

J. O. KINSEY.

## News Items.

HICKS PASHA'S WATERLOO—HIS ARMY COMPLETELY DESTROYED BY THE FALSE PROPHET.

LONDON, Nov. 22.—A despatch to Reuter's Telegram Company, dated Cairo, 8:25 this morning, says that the army of Hicks Pasha has been destroyed by the forces of El Mahdi, the False Prophet. The intelligence was brought to Khartoum by a Coptic official. The fighting is said to have continued three days, beginning on Nov. 3, and to have resulted in the complete annihilation of the Egyptian troops. It is said that an artist was the only person who escaped.

The forces of El Mahdi comprised, it is estimated, 200,000 men and included dervishes, Bedouins, mulattoes, and regulars. The battle was fought near El Obeid. El Mahdi first sent forward the dervishes, declaring that they would vanquish the enemy by divine aid. Subsequently the regulars joined in the attack and the engagement became general. The army of Hicks Pasha, which early in the battle was divided into two bodies, was subsequently reunited and formed into a square, which the forces of the False Prophet broke after three days' desperate fighting.

A council of Ministers has been held, and it has been decided to concentrate at Khartoum what Egyptian troops remain at Duen, Gobs, and other places in the Soudan. The force under Hicks Pasha comprised 10,500 men. He had ten British officers, Mr. O'Donovan of the London *Daily News*, and an artist connected with a German illustrated paper, also accompanied his army. The correspondent of the London *Graphic*, who was also with the army, it is believed, was killed.

Sir Evelyn Baring has advised the Egyptian Government to abandon the Soudan and establish a strong frontier line from Khartoum in the north of the Sennaar province to Suakim on the Red Sea. It is asserted that the recent orders for the evacuation of Egypt by the British troops have been countermanded.

Hicks Pasha marched out of Khartoum on Sept. 8 with 7,000 regular infantry, 400 cavalry (of which 100 were cuirassiers and the remainder Bashi-Bazouks), one battery of Krupp guns, two batteries of mountain guns, and one battery of Nordenfeldts. At Bersir and Dujm, the route to El Obeid, he was to be reinforced with 1,600 regular infantry and 1,000 additional Bashi-Bazouks, making his total command about 10,000. After leaving the Nile, en route to El Obeid, some eight posts were to be established in order to keep up a line of communication which would require a total detail of nearly 3,000 men. It was not expected that when Hicks Pasha arrived near El Obeid he would muster over 7,000 available forces of all arms to meet the 20,000 men reported to be under El Mahdi. Among the troops in Hicks Pasha's army was the First regiment of Egyptian infantry of 1,600 men, which was formerly under the command of Arabi Pasha, but was then under the command of English officers. Capt. Herith, an Austrian officer, who formerly commanded a Uhlan regiment, was the principal drill officer of Hicks Pasha's army.

In a pronunciamento issued by two prominent sheiks under El Mahdi in September it was claimed that his forces numbered 200,000: that they had Remingtons, guns, and rockets, which they had taken from the Turks, but that El Mahdi had forbidden their use, as only spears and swords would be used by his fighting men.

Ismail Pasha, the ex-Khedive of Egypt, in an interview in London today with a representative of the *Pall Mall Gazette*, said that the disturbance in the Soudan was due to the weakness of the central Government at Cairo. Throughout the Soudan, he said, much power was exercised by religious chiefs and dervishes, who could be readily controlled by conciliatory measures and the allowance of a small stipend, a practice which had been unwisely discontinued. The sufferers by this discontinuation threw in their lot with the slave dealers; hence the present misfortune, which might have been avoided if the railway from Suakim to Berber on the Nile had been completed to the Soudan. The abandonment of that scheme, he thought, was false economy. He attributed the defeat of Hicks Pasha to the constitution of his forces. Egyptian soldiers, he said, needed more than other soldiers a flag, military music, and all the *eclat* of war. Without these they would not and could not fight. The army included Arabi Pasha's disbanded soldiers, who had been sent up like malefactors. How could Hicks Pasha, he asked, fight with such material? The ex-Khedive was not surprised at the calamity. He would not advise the sending of English troops to the Soudan, as such a course might involve greater evils.

CAIRO, Nov. 22.—A council of war met today to examine into the military situation and to decide whether Khartoum or a point further south was tenable. No decision was reached.

EL MAHDI'S VICTORY.

CAIRO, Nov. 26.—The latest reports from Soudan confirm the news of the defeat of Hicks Pasha.

The panic at Khartoum is said to be increasing, owing to rumors that El Mahdi, with a large force, is advancing upon the city and has cut off all supplies of grain. Official advices, while not confirming these rumors, admit that the Europeans are leaving Khartoum by boats.

Two transports with gendarmes leave Suez tomorrow for Suakim. Baker Pasha will probably command the expedition.

Plans are being prepared for the fortification of Assouan, on the right bank of the Nile.

PARIS, Nov. 26.—The *Journal des Debats* says: "If England should abandon Egypt the barbarians now at its door would occupy the country and civilization would suffer an immense loss.

The *Soleil* fears that England will seek to compensate herself for the loss of Soudan by taking the Island of Hainan, off Tonquin, and advises France to accept England's assistance in the far East without paying for it too dearly.

LONDON, Nov. 26.—A Khartoum dispatch says: Arabs report a large force of rebels close to Khartoum. El Mahdi has issued orders to all the tribes not to send corn to Khartoum. The dispatch says: "We have only food for a month. There are only 2,000 men here to defend nearly four miles of lines. It is perfectly useless to attempt to hold Khartoum, where the population is a slumbering volcano. The land line is closed, and the river line may be stopped tomorrow. The rebels hold the cliffs overhanging the river at Sibuluke.

The recent bloody news from Egypt has for the time being thrown the France-China controversy into the shade. Should Egypt's False Prophet succeed in marching his armed host to the Red and the Mediterranean seas, both England and France would have their hands full of a new war of very large dimensions—France in Mohammedan Tripoli, Algiers and Tunis, and England in Egypt and the East Indies.

The leader of the Soudan rebellion against Egypt calls himself El Mahdi, which means The Prophet. Those Mohammedans who deny his pretensions call him the False Prophet. His real name is Mohammed Ahmed. He comes of obscure origin, but appears to be a man of unusual powers. He claims that he is the true prophet foretold in the ancient Mohammedan prophecy, who is to rise up to redeem and rejuvenate the Islam faith. Should the Mohammedans generally recognize the genuineness of his pretensions as a God-sent leader, and rally to his standard, we may anticipate one of the most extended and most bloody "holy wars" of modern times. Wherever Mohammedanism exists there will be an uprising, and this involves all of Turkey, the British East Indies and the French possessions in Northern Africa.

Khartoum, an important city in Upper Egypt, at the junction of the White and the Blue Nile, is believed to be the point against which the False Prophet of Soudan with his victorious army is now marching. If so, he will capture it without much resistance, most of its inhabitants being in sympathy with him. From Khartoum he would probably make rapid progress down the Nile towards Cairo. If the British Government desires to save the latter city to the Khedive, it must forward reinforcements forthwith, and in large numbers too.

CHINA'S WARNING TO FRANCE.

LONDON, Nov. 22.—A Paris despatch to the *Daily Telegraph* says it is absolutely true that China has informed France that if the French forces attack Bac-Ninh, it will be considered a *casus belli*. It is reported that the French troops in Tonquin have dysentery.

The latest news from Tonquin confirms the previous reports that Sontay is powerfully fortified by the Chinese.

PARIS, Nov. 22.—Orders have been given at Toulon to prepare two transports for service in case of necessity. the question of preparing supplementary war material at Toulon is being considered.

PARIS, Nov. 26.—The departure of the Marquis Tseng, the Chinese Ambassador, from the city, is believed to be imminent.

A state of siege has been proclaimed in five districts of Servia, and there have been renewed conflicts between the insurgents and the military. The dissatisfaction is described in the European journals as having been caused by the summary manner in which the legislative chambers, called the Skuptschina, were dissolved after the radical successes and the heavy conscription levied by King Milan. The demands of the insurgents as formulated by their leader, M. Pastritch, are in the form of a draft of a constitution. It is of an almost republican character, but adopts the name of monarchial government.

DEATH OF SOJOURNER TRUTH.

A dispatch from Battle Creek, Mich., says that Sojourner Truth, the famous colored lecturer, aged 108 years, died in that city on the morning of Nov. 26.

## STOP AND READ THIS.

### It May Refer to You.

Have you paid your subscription to THE RESTITUTION? Quite a number of our patrons pay their subscriptions for half a year at a time, and when sent in January they expire in July. We have kept many of these on our list till now, but we must revise our mail list soon, and wish all would renew at once, or we shall be obliged to part company. Will all who know themselves to be indebted to THE RESTITUTION pay as rapidly as possible. We shall wait a week or two longer for you.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them. Parties who are obliged to send postage stamps will please buy the one or two cent denominations.

A. R. UNDERWOOD, Agent.

# Poetry.

## THE JEWS' PRAYER ON "HOLY CROSS DAY."

Up to a late period, the Jews in Rome were driven on "Holy Cross Day" to attend a service in one of the churches, and to hear a sermon from a Bishop directed particularly to themselves. Robert Browning, in his striking poem, "Holy Cross Day," represents one of these compelled hearers as repeating, under his breath, the prayer of Rabbi Ben Ezra. Rabbi Ben Ezra was one of the most eminent of the Jewish sages of the Middle Ages, who was born in Toledo, Spain, 1092.

. . . . Rabbi Ben Ezra, the night he died,
Called sons and sons' sons to his side,
And spoke, "This world has been harsh and strange,
Something is wrong, there needeth a change,
But what, or where? at the first, or last?
In one point only we pinned, at most.

"The Lord will have mercy on Jacob yet,
And again in his border see Israel set.
When Judah beholds Jerusalem,
The stranger-seed shall be joined to them:
To Jacob's House shall the Gentiles cleave.
So the prophet saith and his sons believe.

"Ay, the children of the chosen race
Shall carry and bring them to their place:
In the Land of the Lord shall lead the same,
Bondmen and bondmaids. Who shall blame,
When the slaves enslave, the oppressed ones o'er
The oppressor triumph for evermore?

"God spoke, and gave us the word to keep;
Bade never fold the hands nor sleep
'Mid a faithless world, at watch and ward,
Till the Christ at the end relieve our guard.
By his servant Moses the watch was set:
Tho' midnight come, or cock-crow—we keep it yet.

"Thou! if thou wast he, who at midnight came,
By the starlight naming a dubious Name!
And if we were too heavy with sleep—too rash
With fear—O Thou, if that mercy gush
Full on thee coming to take thine own,
And we gave the Cross, when we owed the Throne—

"Thou art the Judge. We are bruised thus.
But, the judgment over, join sides with us!
Take thine to it the truest and not more thine
Than ours, in the work of those dogs and swine,
Whose life laughs through and spits at their creed,
Who maintain thee in word, and defy thee in deed!

"We withstood Christ then? Be mindful how
At least we understand Barabbas now!
Was our outrage sore? but the worst we spared,
To have called there—Christians—had we dared!
Let defiance to them, pay mittimus of thee,
And Rome make amends for Calvary!

"By the torture, prolonged from age to age,
By the infamy, Israel's heritage,
By the Ghetto's plague, by the garb's disgrace,
By the badge of shame, by the felon's place,
By the branding zeal, the bloody whip,
And the summons to Christian fellowship,

"We beat our proofs, that at least the Jew
Would wrest Christ's name from the Devil's crew,
They fling look never to deep a shade
But we fought them in it, God our aid!
A trophy to bear, as we march, a band
South, east, and on to the Pleasant Land."

# Communications.

## THE SORER PUNISHMENT.

Of how much sorer punishment, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and done despite to the spirit of his grace. Heb. x. 29.

Our punishment consists in the loss we sustain. A true loss can only be valued by the knowledge we have of it. Death is the highest penalty of the law. That is the doom of the race, for in Adam all die. An idiot suffers the penalty of the law. He knows nothing more; he can't lose more, for he knows nothing more. It certainly would be unjust to punish him for a thing he had no knowledge of. Take the class Paul is speaking about—the intelligent Hebrew race. They had the knowledge of the one true living God. They had the Scriptures, which contained the utterances of the Holy Spirit of God; they had the law of Moses, which abounded in types, shadowing forth the substance, the Lord Jesus, the Christ, who in the fulness of time came in exact harmony with the voice of the prophets; they were well stored in divine knowledge. More than this, they had seen their Messiah, who had given ample testimony of the truth of his mission, that he was indeed the Son of God, the Savior of the world—yea, more: that he had come to bring life and immortality to light through the gospel. "Verily, verily, I say unto you, he that believeth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John v. 24. Yet more: The Jews had done just what Paul in our text accuses them of, or in the words of Peter on Pentecost, of killing the Prince of Life. They had seen God's power so signally manifested in raising up Christ from the death state, who after forty days' sojourn with his disciples ascended to the right hand of his Father. All these, with many more equally astounding facts, had the Jews a correct knowledge of. Yet more: They had seen Moses' prediction of the destruction of their temple and hierarchy; had heard the fearful utterances of him who spake of their ignominies and sufferings which pen cannot describe nor tongue utter. Is not a knowledge of these facts a sorer punishment than for a heathen to die the Adamic death? Judge ye.

I take no stock in the unscriptural dogma of raising up dead men to kill them over again to gratify judicial vengeance. Our God of the Bible we worship and adore is a God of infinite love, of boundless mercies, of infallible justice, and will not the Judge of all the earth do right?

Can there be any sorer punishment than for an intelligent Bible student to know he has deprived himself of the gift of eternal life? "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." So says Paul.

Who is right? Daniel says, "The kingdom and the dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Brother B. says there is no kingdom under the whole heavens; there never was. Please explain. Will the dogs and sorcerers remain outside after the thousand years' reign of Christ in millennial glory? Come on. Bible students like myself and others must be careful we don't get into deep water.

Brother Gelletly is pleased to say what in the gospel good news concerning Jesus that does not strike us as an intelligent Bible answer. I think Jesus himself will give a better answer. Mat. iv. 23: "And Jesus went about all Galilee, teaching in the synagogues and preaching the gospel of the kingdom." Mat. ix. 35: "And Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Mark i. 14: "Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Verse 15: "Saying the time is fulfilled, and the kingdom of God is at hand; repent, and believe the gospel."

Enough is quoted to show that the gospel is the good news of the kingdom of God, and that there is but one way marked out by the Great Teacher and his holy apostles to enter that kingdom. We must hear the word of the kingdom, repent of our sins, believe the good news, put on Christ by being baptized in water in the name of the Holy One for the remission of our sins.

Some have got their backs up on baptism, and I think are leaning on a broken reed. The word is plain and clear, and we need not err. It is a great thing to have the will completely subdued. Be honest. What did you believe when you were baptized in the apostate churches thirty or forty or fifty years ago? Be honest. Talk it out plain, so that we of later date may understand. Don't darken counsel by words without knowledge. Oh, I understood just enough to induce obedience. Would it not be well to at once become obedient to the faith and answer a good conscience, and thus take up the stumbling blocks out of the way of poor perishing mortals? Come right forward and give a thus saith the Lord. It will relieve our minds. It won't hurt you a bit, even if you have been a minister for years. It will be much better than to take a lower seat when the Master views the guests at the feast. The cross is heavy. I have been a Baptist or a Methodist preacher for half a century, and now to call my baptism in question is too bad. Thus men reason.

Come, tell us just what you believed concerning the kingdom of God and the name of Jesus the Christ. If you are honest, Jesus will help you bear the cross. Did you believe the kingdom of God was a myth in men's hearts, or it was set up on Pentecost? A correct faith is essential to a valid baptism. Take every case named in the New Testament—it is predicated on an intelligent faith. A spurious faith cannot be coupled with a valid baptism. The two cannot go together. Read James and all will be well. An intelligent faith, true repentance, willing obedience in baptism, a holy, godly life, insures resurrection out from among the dead ones. On such the second death hath no power. An honest man is the noblest work of God.

N. Bond.

BURNSVILLE, Ark., Nov. 3.

*Editor Restitution:*

Allow me space in your valuable paper to give Brother Richard Corbaley a good remedy for asthma. It may also be of great benefit to many readers of THE RESTITUTION. I have just been looking over the paper, and find that Brother Corbaley is unable for duty, and I have a remedy for asthma, which I have never known to fail:

"Take one quart of linseed oil, raw; one fourth of an ounce each of oil of cedar, oil of sassafras, oil of origanum, oil of hemlock, oil of spruce; one ounce of gum camphor; mix, shake well. Dose, a half teaspoonful every two hours, and at the same time use oil of cubebs, ten drops every four or five hours. Use both without water. Also, take a piece of cloth and cut a pattern to fit the chest; then take newspaper on both sides of the cloth, three ply. Put strings at top and bottom, so as to hang the plate around the neck, and fasten it around the waist. This will keep an even temperature of the blood's circulation through the lungs, and the compound oil will effect a cure. I feel assured that this will quickly cure asthma, and hope Brother Corbaley will give it a trial. It is also good for many other ailments, such as croup, lame back, etc. For pain in the lumbar region of the back, take a teaspoonful every four hours. There is nothing better for burns; anoint the burn well with the oil, and cover with cotton. Use no other remedy for burns.

And now a word about affairs here. The masses are ignorant of the truth. I have done all in my strength to put the truth before them. I have sent THE RESTITUTION to as many as I am able, and scattered many pamphlets among the people, and preached when I could. But I have no one to help me in any way, and when I get an interest aroused, there are so many sectarians to catch away the good seed and devour them up. I have tried to get some help from the brethren, but have failed, so far. The preachers here tell their congregations that I am the only man in the world who advocates the doctrine of the kingdom and Christ's glorious reign over the nations. This makes the people think it a new doctrine, and they are harder to reason with. If some able brethren would come and preach with me a week, we could get a start in pulling down the strongholds of Satan. I have baptized two since I came here, and have hopes of several more obeying the sacred command. I have a Baptist preacher on the fence, and think he will fall on the side of truth. He says he will hear, believe, and obey the truth; if he will do all this, he will surely be one of us.

A young lady said to me, "Doctor, I attended church yesterday, on purpose to hear the preacher abuse you, but I was disappointed; he did not come. But I was dunned for money to pay the preacher." She also said she thought we were ignorant enough of truth, without paying anybody to distribute any more falsehood, and that we had already been led too far from the truth. Her words go to prove that the fowls have not destroyed all the good seed I have sown. I enjoyed the short conversation. She has some knowledge of the truth, and if all had that much light we would not have much trouble touching the people concerning the kingdom.

Brethren and sisters, pray for me, and for the good of the cause in this part of the country.

Your brother, in hope of the kingdom. GEO. KIDWELL, M. D.

# Selections.

## "FEAR."

Woe unto ye have made the heart of the righteous sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. Ezek. xiii. 22.

Not long since a friend of mine was urging on a Christian minister the propriety of announcing "death" as the award of unforgiven sin, and backing his sentiments on the penal matter by testimonies from Holy Writ. The preacher, a worthy man, listened not merely with patience, but with interest. After musing for a little while he replied—"What would be the effect were I to proclaim that doctrine? I fear." "Fear what, may I inquire?" said my friend. "That sinners would be emboldened to sin the more." Now such is a very common opinion, though not likely to be held in long esteem by a thoughtful mind. On its first appearance everything looks in its favor, but only then. However, this we must allow, that the very suspicion of danger to morality in its diffusion augurs well for his condition who gives utterance to the alarm; his anxieties are on the side of righteousness, and for the spiritual interests of his fellow men. But after all, is the danger he contemplates real? Is the alarm, suggested by what he reckons a new and suspicious interpretation of "the wrath to come" justified before the tribunal of conscience and of truth?

No one who fears God, and is capable of estimating the inherent power and tendency of truth and its opposite, could hesitate for a moment to admit that sin can never issue from what is true; in other words, from what the Holy Spirit has revealed to faith and obedience. A lie is of the nature of poison; truth has but healthful qualities. The real doctrine will alone bring forth consequences profitable to man and honoring to his Creator.

It is not asserted that whenever the Biblical teaching is announced such consequences must be exhibited as in the light of noon-day; for, since man is a free agent, there is no "must be" in the case. The effect may be neither positively one thing nor another, and has often been so. But this we venture to affirm, that whenever the truth on any question, such as the doom of the unholy, be the doom what it may, is honestly received into the heart, it will be attended exclusively with good and lasting moral consequences. So that the proper attitude in respect to any divine communication is not—will its practical results be excellent? as if that were in doubt; but a loyal and unwavering confidence in it as incapable of doing harm. And, why? Simply because it is truth, or a reflex of the Infinite Mind, which exists eternally in uncompromising hostility to falsehood, deception and wrong.

That question settled, and placed, as it ought to be, on the list of sacred axioms, the next which the devout intellect will entertain in reference to any doctrine advanced as of supreme authority, is—does it rest not in the most venerable of creeds, but on the Word of God? No choice is left us as to what should be in the Record, or might with advantage be there, according to our limited perceptions. All such intermeddling and conjecturing is beyond our province, no less than in respect to our own organism, or any other physical arrangement in the world where we dwell. What eminently becomes us is modestly and faithfully to accept the natural appointments of the Creator; and with equal modesty and faithfulness to interpret what he has revealed in words. In short, the proper attitude for each listener is—"Speak, Lord; for thy servant heareth."

Whatever be the final punishment of iniquity, of this we may have complete certitude—it is by the ordination of limitless wisdom and justice. It is the form of vengeance best adapted to accomplish what ends were contemplated in its appointment and infliction; ends such as these—the display of the holiness of Almighty God, the conservation of his authority over moral intelligences, the enforcement of righteousness as the highest law for conscience, and the ultimate extinction of evil over all his wide domains.

When my friend urged upon the gentleman he conversed with the duty of announcing the Scriptural penalty of sin, instead of that one under which the lost beyond the grave resemble

"The voices of the wandering wind,
Which moan for rest and rest can never find."

I have no doubt he supplied valid reasons for what he maintained was the Bible truth. He has studied the matter thoroughly, and can express his ideas in a way both clear and inoffensive. The Scriptural evidence has often been detailed, and never more explicitly than in the columns of this little journal, so that we may be excused for omitting confirmatory lengthened testimony on this occasion. Suffice it to repeat that "the wages of sin is death,"—not life in torture; and that Jesus our Lord came, love-moved, to rescue us from perishing everlastingly. These statements command our unquestioning submission, and we are more than persuaded that they are worthy of him who rules over all. We dare substitute no penalty for the one revealed. It proceeds from an Infinite Mind that comprehends all causes and their results; that measures guilt with unerring exactness; that has an absolute right to determine who shall survive, and who in the end shall for good reasons pass away.

The paragraph just written suggests the remark that many, when final issues are pressed upon their notice, too exclusively occupy their thoughts with "death," or termination of being—the penalty of transgression, as we read the Volume; almost entirely overlooking the correlated sublime truth—that Jesus is the Life of men. The dogma of interminable pain, as it presupposes essential immortality, detracts immensely from the grandeur of the Savior's mediation in our behalf. He actually places ever-blooming existence, crowned, of course, with bliss, within our reach; and that was his meaning when he uttered the assurance, unspeakable in its magnitude and solace—"I am the resurrection and the life." That understood, the universe becomes a new abode. There is nothing horrible within its confines. Vanishes, as a gifted pen has written, "that blasphemous superstition which is found in all Christian creeds alike, which has not feared to blacken even the shining gates of heaven with the smoke of hell." Henceforth it can be understood more perfectly than ever that "God is love;" and how confidently a poor sinner may draw near to the mercy seat in hope of pardon. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live." If the orthodox view of man and of punishment hereafter, things indissolubly bound together, thus obscures the vastness of the Savior's achievement, is not that something to be afraid of? The thought that he is the fountain of immortality—might that not cause a heart, professedly on his side, to exult when for the first time the rapture-inspiring conception dawns on the understanding? Shall the veil of heathenized theology be permitted longer to hide his transcendant glory?

The preacher was alarmed lest the punishment being death—only death, as such objectors usually have it in their mind—might impel men into more extreme criminality. It cannot be said that perpetual misery has exercised a very restraining influence on depraved natures, and worse retribution than that fierce woe could not be devised. It is awful, it is incomprehensible, it is stupefying, and tends rather, if dwelt upon, to force the more sensitive into despair, than to bend their preferences in accord with the Eternal love and will. How many it has turned against the All-Merciful; how many it has bereft of reason, no one can tell. The contemplation of death allays agitation in the mind, and thus is favorable to serious thought. The solemnizing award appeals to our reason, and the innate sense of justice in the human breast. If life is refused—deliberately refused—what can happen but eternal oblivion? "Why will ye die?" sums up the matter. Should life not be accepted, then non-being must be accounted the destiny preferred. There is no mystery about it. All is simple, intelligible and fair. Death is chosen, and the choice has its realization at length.

Whether the doctrine of literal death as the recompense of sin has manifestly in any instance encouraged men to go on in wickedness, is to us unknown. Our observation for a number of decades has led rather to an opposite conclusion. Perhaps some, on estimating the penalty, have with new energy proceeded defiantly in forbidden ways. Men have braved the threat of everlasting anguish, and we need not wonder if they on reckoning perdition, accurately understood, to be dreaded less, should perhaps offend with more unblushing hardihood. The pleasures of sin for a season, and the price is known. A portion in this life, and the consequent loss is well apprehended. "Why will ye die?" surely supposes that there may be a definite reason for the choice, and the reason may be a few years of lawless indulgence, let the night—to be followed by no dawn—arrive when it may. 'Tis mournful to reflect upon, but there are many who to all appearance seem hopelessly wedded to their lusts, and pleasures, and vanities, whom neither Heaven's love nor Heaven's terror can in the least overpower. They resist the Holy Spirit day by day; and what can be looked for except that they shall die—as it were be drowned—in their sins?

Perhaps we have exceeded the reasonable space allowed us, but before retiring shall take the liberty to add: A happy deliverance to all inquirers after truth! Their number is on the increase, and that is a cheering omen to those who are helping forward this new reformation. What is chiefly needed is a frank, heroic, and reverential testimony on the part of those who in their hearts acknowledge the hollowness of the system which they were early led to admire and vindicate. Is it for peace they are silent? Could they offer that plea in the Master's visible presence? Are a few tranquil days to be bought at the sacrifice of eternal truth?—*W. G. Moncrieff, in Bible Standard.*

# Letter Drawer.

STONY POINT, N. Y.

*Editor Restitution:*

I have never written to you before this, but now take the opportunity and pleasure to do so. I have for a number of years been a reader of your very valuable paper, my father-in-law being a subscriber to it, and he living with me. It is about three years since my wife and I embraced the truth, for which we have much reason to thank God, for the light and understanding he hath given us. To the best of my knowledge there are but us three of the one true faith in this place, although we have tried hard to convince many of their mistake by reading to them and showing them the truth, but to no object as yet. They appear to be willingly ignorant. From a brother in hope of eternal life.

STEPHEN D. WILCOX.

THE DALLES, Oregon.

*Editor Restitution:*

I cannot get along without our most excellent paper; we seem lost without its weekly visitation. I wish you would announce that I have removed from Centerville, Lewis Co., W. T., to The Dalles, Oregon. I sincerely regret to leave the dear ones there that we had the pleasure of burying with Christ in baptism, but hope yet to be able to return and speak the words of life to those that have so earnestly requested us to do so. Please tell the brethren in eastern Oregon and Washington that my health is so much improved that I shall be able to speak and would be glad to have the brethren let me hear from them as I want to do all that I can before the Master comes. Please send my paper to The Dalles, Oregon, instead of Skookum Chuck, W. T.

Yours in the blessed hope,

J. CONAWAY.

MORRISVILLE, Vt.

*Editor Restitution:*

Enclosed find two dollars to be applied on my subscription for your excellent paper another year. I feel that your paper has done me a great deal of good. I was almost a skeptic before I took your good paper, because I had never been taught the true light as it is revealed in the word of God. What used to seem to me obscure and impossible to understand now is more plain and clear. I am an old lady seventy-two years old; I shall soon pass through the valley of the shadow of death, but I shall fear no evil if I have Christ for my guide. In him will I trust.

MRS. LAURA C. ROBINSON.

STONY POINT, N. Y.

*Editor Restitution:*

I enclose two dollars to pay for THE RESTITUTION another year. My daughter, her husband and myself are here alone in the faith, and THE RESTITUTION is our only preacher, bringing us weekly glad tidings of good things to come, building us up in the faith and renewing our strength, enabling us to run with patience the race set before us. The Scriptural doctrine of Jesus and the resurrection, so ably advocated and so well defended in THE RESTITUTION, is full of comfort to us. We read through the columns of THE RESTITUTION of meetings held in different parts of the world, and we would like very much, if it was convenient to meet with the brethren and sisters, but as it is we must make the best. May the Lord bless all the brethren and sisters and their labors of love, and may God give us all the needed grace that we may prove faithful and true to our trust, for we believe if we are faithful we are to become kings and priests under him in the kingdom of God. And may the time soon come when he who is our life shall appear. We also shall appear with him in glory, amen. Your brother in hope of eternal life and the soon-coming of our great King and Lord of hosts.

WILLIAM SEELY.

# Exegetical.

Professor Friedrich Delitzsch, in his correction of various Hebrew etymologies from the Assyrian, imparts a new signification to the word Adam, "man." It has been hitherto supposed that *Adâm* was connected with *Adamah*, אַדְמָה, "ground," which *prima facie* is not improbable. In translation "earth-born" has, however, already been shown by Ewald, on grammatical grounds, to be inadmissible. But in Assyrian a verbal root אדם, *adam*, is preserved in a number of derived nouns, which go to show the original meaning of the root to be synonymous with that of בָּנָה, *banah*, "to build," or "to beget." Thus we have *admanu*, "building" or "dwelling-place," and *admu*, "child," which is expressly stated to be a synonym of *lidanu*, and is specially used of the young of a bird, with which also the analogous expression *apal issuri*, "young bird," may be compared to the Hebrew *ben-yonah*, "young pigeon." *Adam*, אָדָם, is therefore synonymous with בֵּן, *ben*, meaning "the begotten one," or "the created one." The verbal root *adam* was used of the cultivation of the ground in the same manner as the Hebrew *banah*, which occurs in this sense in 1 Kings xvi. 24, and in some other passages. "*Adamah* is thus "the cultivated ground," as in Gen. iv. 2; and *Oheb adamah*, 2 Chron. xxvi. 10 is "the lover of agriculture," or "the agriculturist." The Assyrian reduplicated root *dadam* likewise signifies "to cultivate," while *dadmu* is "dwelling-place," or "cultivated land," or "country" in general.—*The Index Reformed.*

### REMOVAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1891.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Case and Woodland ave., will until further notice, hold their meetings at Golzen's Hall, corner of Woodland ave. and Ohio st. All are invited.

NOTICE.—Cincinnati, O.—The Advent Congregation meets in Lenox Hall, No. 308 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 109 Georgetown. Brethren desiring letters of commendation from their church or confession are cordially invited to worship with us.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 93 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

## CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase, 5. The Hebrew phase, 6. The American phase, 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. Those powers are traced in history to the present time. All the great national issues are fully investigated.

If all that are interested in these great and most sublime topics will aid, they will be issued immediately. They will be printed and bound in a form that will do credit to the vastness of the subjects, and put to subscribers at prices quite reasonable. The books will contain about 500 large royal 8vo. pages each.

J. P. WEETHEE,
Billfield, O.

# The Law, the Covenants, and the Sabbath.

—BY I. C. THOMAS.—

The above named work is now ready for delivery. It contains 350 pages, 12 mo., on good paper, substantially bound in cloth. Price $1.

Title Page.—"The Law, the Covenants; and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief.

The perfect unchangable moral law is considered and shown to be the basis and spirit of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants is treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat *new* light.

The work also includes the consideration of Sunday, conditional immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, religion, morality, Christianity, etc.

Orders may be sent to The Restitution office for this work.

## *NEW BOOKS FOR SALE AT THE RESTITUTION OFFICE.*

THE TWO THRONES.—The difference between the throne of God, and the throne of Christ. A lecture delivered in Philadelphia, Pa., March 27, 1881, by H. V. Reed. Twenty-two pages, neatly printed, price 5 cents.

CHRISTIAN BAPTISM not in Three Names. By H. V. Reed. Sixteen pages, price 5 cents.


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# Poetry.

## WHAT THEN.

What then? Why, then, another pilgrim song,
And then a hush of rest divinely granted,
And then a thrilling siege, oh me, so long,
And then a brook—just where it is most wanted,

What then? The plucking of the evening fruit;
And then perchance a willow rough and thorny;
And then some sweet and tender messages sent
To cheer the faint one for to-morrow's journey.

What then? The wailing of the midnight wind;
A feverish sleep, a heart oppressed and aching;
And then a little water cruse to find
Close by my pillow, ready for my waking.

What then? I am not careful to inquire,
I know there will be tears and fears and sorrows;
And then a loving Savior drawing nigher,
And saying, "I will answer for to-morrow."

What then? For all my sins His pardoning grace;
For all my wants and woes His loving-kindness;
For darkest cloud the shining of God's face,
And Christ's own hand to lead me in my blindness.

What then? A shadowy valley lone and dim;
And then a deep and darkly rolling river;
And then a flood of life, a seraph's hymn,
And God's own smile forever and forever.

# Selections.

## THE GREAT PYRAMID.

The Great Pyramid of Jeezah, in Egypt, was the largest of the seven wonders of the ancient world, and was accounted the most astonishing. So far as we have information, it was the first pyramid built, and is the only one which has held the attention of mankind in all ages. The others have appeared to be mere imitations, with no idea in them.

Herodotus, the "Father of History," B. C. 484–404, is the first of writers to mention it, except some allusions in the Bible, and from his day until ours no one has known what the building meant, or for what it was built; but to all ages it has been a wonder and puzzle.

At length the solution of the puzzle was studied out, and declared to the world. In the last month of 1869, John Taylor, for many years publisher of the *London University*, London, England, and then eighty years old, after thirty years of earnest investigation, published a book entitled, "The Great Pyramid; Why was it Built? and Who Built it?" to which he disclosed the clue to all the secret meaning of the building. As one result, in November, 1864, C. Piazzi Smyth, Astronomer Royal for Scotland, started for Egypt, and lived four months, with his brave and devoted wife, in a tomb near by, while he measured the Great Pyramid within and without, with a laborious patience and accuracy which have no parallel. The discoveries of Mr. Taylor, and those made through these measurements, are among the most extraordinary of modern times. They show the building to be even more wonderful, in the ideas which it contains, than in its unequaled vastness; and fully worthy the reverent study of all serious men. These discoveries divide into two classes.

I. The Great Pyramid is found to be a grand world standard of weights and measures, for the whole globe, for all time, constructed according to the highest truth, and embodying a complete and perfect science. Indeed, the scientific knowledge which it displays, in its own field, surpasses all that has been manifested among men, in that field, since Christendom began.

II. A large and increasing number of devout people believe that they have found in it a system of Bible chronology, in which the chief biblical events of the past are recorded, and the outline of what is yet future is disclosed.

A brief statement of the more striking and important discoveries of the first class may be given as follows in Pyramid inches.

1. The height of the Great Pyramid is to twice the base as the diameter of a circle is to its circumference.

2. The height of the Great Pyramid is the radius of a circle whose circumference is equal to the sum of the four sides. That is, the Great Pyramid is a squared circle. But what circle has it squared? The next great fact shows.

3. Along its diagonals, that is, along the slope at the corners, the Great Pyramid draws in 10, as it goes up 9. This teaches that 10 raised to the 9th power, and multiplied into the Pyramid's height, that is, the line along which the going up takes place, will give the distance to the most notable object at which it points; that is, the distance from the earth to the sun, and which is thus found to be 91,840,000 miles. Now, this line is the radius which the Pyramid's height symbolizes, and the circle from this radius is the path of the earth round the sun, and is that circle which the Pyramid has in symbol squared. This is shown beyond doubt by the next great fact.

4. The sum of the four sides of the Great Pyramid, in Pyramid inches, divided by 100, gives the exact solar year; i. e. 9131 multiplied by 4 and divided by 100 equals 365.24. The same is given by the circle of which the foregoing is the square. Multiply the height (equals the radius) by 2, (to get the diameter), then multiply by $pi$, (to get the circumference), and divide by 100, and you have the same result: i. e. 5813 times 2 times 3,14159 divided by 100 equals 365.24 plus. But within the period of written history this accurate knowledge of the length of the solar year has not been possessed by men till the most recent times. How came the builders of the Great Pyramid to possess it?

5. The sum of the diagonals of the base of the Great Pyramid, in inches, counting an inch for a year, gives the length of time of the precession of the equinoxes, or in which the equinoctial points pass backward through all the signs of the zodiac; which period is called the Pleiades year, and consists of 25,827 solar years. The best modern computation is 25,868 years.

6. The Great Pyramid was built to commemorate the year and the day when this vast cycle began, which was the day of the autumnal equinox 2170 B. C. This is shown by the structure of the building in itself, and by the position of the sun and stars as to the earth at that time; and it is called the Pleiades year, because that constellation dominates and is most conspicuous in the combination of the heavenly bodies which form the starting point of this vast period.

7. The Great Pyramid stands with close practical exactness on the 30th parallel of latitude, that line which divides into two equal parts the hemispheres made by the equator.

8. The Great Pyramid also stands at the centre of all the land on the globe; that is, of the whole habitable earth; thereby signifying that it was built for all mankind.

9. The Great Pyramid was built by those who, in pre-historic times, "divided the earth" with meridians of longitude and parallels of latitude,—the times of "Almodad," "the Measurer, when a child was named "Peleg," "Division," to commemorate the event (see Gen. x. 25, 26), and being at the land centre of the globe, it is perfectly placed to mark the standard meridian of longitude from which all nations should measure all meridians on the globe. Moreover, they who built it so planned and shaped it as to make it a combination of geometrical, geodesical, and stellar truths, worthy to be the grand standard of a world-system of weights and measures; and so it gives, as the base line for its system, that one perfect line—the earth's polar diameter. This line it divides into 500,000,000 parts each of which is only a fifteen-hundredth longer than the standard British inch. It also gives the earth's mean density at 5.7 times that of water. From these two elements the Great Pyramid unfolds its system according to the highest ideal truth. And certain close resemblances make it probable that the Israelitish and English systems of weights and measures were originally derived from it, or from those who built it.

10. From the multitude of deeply interesting facts which this building contains we draw forth but one more. The Great Pyramid gives a perfect scale for a thermometer, far surpassing in fitness, for human uses, anything now possessed by men. This scale places zero at freezing point, and makes boiling point 250 deg. And now come out certain remarkable truths. Just one-fifth of the way from zero to freezing point is 50 deg., which, as the combination of the 5 with the 10, is the most perfect decimal, and which number the building proclaims with greatest emphasis. Now this 50 deg. just corresponds to 68 deg. Fahrenheit, which is the "mean temperature of all lands inhabited by man," and is "that temperature most suitable" for the perfect health of man on the globe. Then multiply the 250 deg. by 4, for the four sides of the base of the Pyramid, and we come to 1,000 deg., that most notable and dividing line of heat, where it causes bodies to begin to give out light, and which has been called "Iron Bright Red in the Dark." Multiply this again by 5 for the five sides of the angles of the building, and we come to 5,000 deg., the probable melting point of platinum, the most dense and refractory of all metals."

The extraordinary harmony of this decimal scale, with the material facts in nature, places it beyond all comparison above every other scale known to man. But it has another strong excellence. Fahrenheit, the most finely graded scale now in use, has only 180 deg. between freezing point and boiling point, while the Great Pyramid scale has 70 deg. more. Thus, very much finer gradations of heat and cold can be read in even degrees from this scale, than from that of Fahrenheit; and as for Centigrade and Reaumur, they are too far away to be mentioned. Now this finer gradation is of great practical value to chemists, observers of the weather, and indeed all who have occasion to use a thermometer. Hence, a thermometer marked with this scale is altogether superior for human uses to any other now offered to men.—*Jesse H. Jones.*

## ORIENTAL SKETCHES.—Second Series, Number 24.

### THE DOG RIVER AND ITS MONUMENTS.

It was near noon on a bright April day when I mounted my favorite Nesik—one of the prettiest and wildest of Arab horses—at the gate of Beyrout. My servants and muleteers were already hours in advance; and Nesik, as he champed the bit and pawed the ground, showed his eagerness to follow.

The mulberry groves and cactus-lined lanes were soon passed. For a moment I drew up in the bay of St. George, to take another look at the fabled scene of our patron saint's conflict with the dragon, with which the fine old crown pieces have made English eyes so familiar. Then fording the sluggish Magorus, I reached the silver strand that here stretches for miles along the Mediterranean. Loosening the rein an hour's gallop brought me to the foot of the famous pass of the Dog River.

One of Lebanon's great "roots" here strikes far out, and dips, a rocky precipice, into the bosom of the deep. Over the rugged cliff the Egyptian Sesostris, thirteen centuries B. C., cut a zigzag road. Seven hundred years later the road was repaired by the Assyrian Sennacherib, when on his march to the fatal plain of Libnah. 2 Kings xvhi. 13, etc. Then, after a still longer interval, came the Roman Antonine, and reconstructed the pass. And since his day the Turks and the French, if they have done little in the way of repairs, have at least indulged their vanity by leaving a record of their presence.

The long history of the pass is written upon its rocky sides. Nine tablets are there, each as big as an ordinary door. Three are Egyptian and six are Assyrian; the latter distinguished by quaint stiff figures, and yards of cuneiform letters. The Roman tablet is of more moderate dimensions: plain and matter-of-fact, like the men who made it. The Turks have as many flourishes in their letters as in their legend; and the French, with characteristic modesty, have, it is said, for their visit was subsequent to mine, appropriated one of the Egyptian panels.

How strange to see in one spot, at one glance, inscribed records extending back in succession almost to the time of Moses! To see there, too, monumental evidence of one of the most remarkable incidents in Bible history—the expedition of Sennacherib! The tablets on this pass are not surpassed in interest or importance by any monuments in Syria.

Scrambling up the ancient road, and round the edge of a dizzy crag, the glen of Nahrel-Kelb opened suddenly before me. It was a scene of singular grandeur. Away in the depths beneath dashed the mad torrent in sheets of foam, over its rocky bed. Its banks fringed with oleander, now wet with spray, and glistening under the bright sunbeams. Above rose jagged precipices of white limestone, crowned far overhead by a convent and a village.

On a former occasion I traded the river to its source, through rich Alpine scenery which gave me a vivid picture of "the glory of Lebanon." Now my course was different. I followed the deeply indented shore; and after an hour's hard ride cooled my horse's foaming sides in

### THE RIVER ADONIS.

A few days before my visit heavy rain had fallen in Lebanon; and I had therefore an opportunity of seeing Adonis "run purple to the sea;" its waters tinged with the earth the swollen torrent tore from the mountain sides. The fable of Venus and Adonis is well known. The Greeks borrowed it from the Syrians; and the bank of this stream was the scene of the catastrophe. The story has a sacred as well as a classic interest. Adonis was probably identical with Tammuz, for whom Ezekiel represents the infatuated Jewish women as weeping (viii. 14); and our own Milton has thrown around the heathen fable and the prophetic vision all the charms of his matchless verse:

"Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea supposed with blood
Of Thammuz, yearly wounded."

I rode slowly on, looking up at Lebanon, as peak after peak revealed itself; and now out over the boundless Mediterranean gleaming like burnished gold beneath the evening sun.

### GEBAL.

I found my tent pitched under the crumbling ramparts of Gebal; and dismounted at its door as the sun touched the water.

Jebeil, the modern name of this town is the diminutive of the Hebrew Gebal, which signifies "mountain." The city was the capital of the Giblites, or "mountaineers," the leading tribe of Lebanon in the days of Joshua. xiii. 5. The Giblites appear to have been an educated and enterprising people in a very remote age. They were Solomon's chief architects when he built the temple; though unfortunately our English version in 1 Kings v. 18, conceals the fact by rendering Giblites "stone squarers." They were famous, too, as ship-builders; for the ancients of Gebal and "the wise men thereof" were the leading men in the dock-yards of Tyre. Ezek. xxvii. 9.

It is most interesting to observe how fully even incidental allusions of the sacred writers are confirmed and illustrated by the facts of ancient history and the results of modern research. During the wars of Alexander the Great, the fleet of Gebal, or Byblus, as the Greeks called it, was a formidable power in the Levant. When, on the morning after my arrival, I proceeded to explore the ruins, I was particularly struck with the massive and splendid masonry of the ancient citadel. Some of its stones are twenty feet long, and in their size, style, and perfection of finish, they closely resemble those I had before seen in the foundations of the temple at Jerusalem. May it not be that the very same workmen were employed in the erection of both buildings?

But the glory of Gebal has passed away. Its massive walls are rent and shattered; its harbor is a ruin; its navy is reduced to some half-dozen fishing boats; and its population now consists of about six hundred poor peasants.

### TRIPOLI.

A pleasant ride of eight hours took me from Gebal to Tripoli. My road lay along the shore; now winding over the brow of a cliff, now diving down a break-neck path into a dell, now treading softly the pebbly shore on which the ever restless waves made solemn melody. Little villages, and convents, and vineyards, and groves of figs and olives, tell of modern industry and Lebanon's fruitfulness; but wide-spread ruins, and shattered battlements, and deserted harbors, tell still more impressively of departed greatness.

Tripoli is a picturesque town of thirteen thousand inhabitants, embosomed in gardens and orchards of orange, apricot and apple trees. Its fruits rival those of Joppa and Sidon. The surrounding plain is a little paradise, covered with verdure, and sparkling with stream and fountain. A triangular promontory juts out from the town into the Mediterranean, and on its northern shore, a mile and a half distant, is the Mina or port of Tripoli. This promontory was the site of the ancient city—the Tripolis, or "Triple City" of the Greeks, which, tradition says, was so named because it was founded by three colonies from Tyre, Sidon and Arvad. I traced the ruins of the old walls along the neck of the promontory, and around its shores; and I saw columns of granite and marble, with heaps of stones and rubbish scattered over its surface. During the first Crusade, Raymond of Toulouse built a castle inland on the banks of the Kadisha, for the protection of Christian pilgrims; and around it the modern town has grown.—*J. L. Porter.*

## JEWEL CASKET.

### SILENT TIMES.

Every true Christian life needs its daily "silent times," when all shall be still, when the busy activity of other hours shall cease, and when the heart, in holy hush, shall commune with God. One of the greatest needs of Christian life today is the revival of devotion. Ours is not an age of prayer so much as of work. The tendency is to action rather than to worship; to busy toil, rather than to quiet sitting at the Savior's feet to commune with him.

The way to spiritual health lies in the paths of consecrated service. Yet the other side is just as true. Before there can be a strong, vigorous, healthy tree, able to bear much fruit, to stand the storm, to endure the heat and cold, there must be a well-planted and well-nourished root; and before there can be a strong, noble, enduring Christian life in the business of the world, safe in temptation, unshaken in trials, full of good fruits, perennial and unfading in its leaf, there must be a close walk with God in secret.

### WE SHALL BE LIKE HIM.

The last and loftiest attainments of holiness shall be reached. Love shall hold an undivided empire within us. What is foreign to our nature shall be taken out of it, and itself filled with all the fullness of God. Whatever you consecrate as holy or admire as good, shall be concentrated in the person of the glorified saint. Every grace in Christ's heart shall have a reflection of itself in the hearts of all his worshiping brethren. There shall be "no more consciousness of sin;" all its forms and all the evils it has brought shall be forever done away. "The glory of God" now seen in the face of his Son Jesus Christ, shall then be seen also in the faces of the members of the household. The perfection of Christ shall distinguish every one of them; for they "shall be satisfied, when they awake with his likeness."

### THE BEATIFIC VISION.

How should we rejoice in the prospect—the certainty rather—of spending a blissful eternity with those whom we love on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, with every tear wiped away from the eyes, standing before the throne of God and the Lamb, in white robes and palms in their hands, crying with a loud voice, Salvation to God that sitteth upon the throne, and to the Lamb forever and ever! What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat and the labor of the way, and to approach, not to the house but to the throne of God, in company in order to join the symphony of heavenly voices and lose ourselves amidst the splendors and fruition of the beatific vision.—*Robert Hall.*

### NEW JERUSALEM.

There shall you see New Jerusalem, the heavenly metropolitan city, all garnished with glory, like a spouse prepared for her spouse, with glorious mansions, and pleasant tabernacles in it, prepared ready to see you; even such tabernacles as Peter wished in the Mount Tabor to be made when he was rapt in glory, that he could not tell where he was, nor what he spake. Luke ix.

Briefly, in that Mount Nebo ye shall see what eye never saw; paradise without any serpent to tempt you any more, riches without measure, glory without comparison, life without death, day without night, liberty without thraldom, solace without ceasing, joy without ending, a land flowing with milk and honey. And here, to make an end of speaking of those things which are endless, looking in this mount well about you, you shall see with your spiritual eye, that which Daniel with his prophetical eye did see so long before—that the kingdom, the power, and magnitude of the kingdom, that is or shall be under heaven, shall be given to the people of the highest, which kingdom shall destroy all other kingdoms, and this kingdom shall be everlasting. Dan. vii.—*John Fox.*

## SELECTED MISCELLANY.

An effort is being made in New York to establish a newspaper to be published in the Hungarian language. The subject has been under consideration for some time, and meets with the endorsement of the Rev. Messrs. Howard Crosby, S. Irenæus Prime, Morgan Dix, and others. There are at the present time about 6,000 Hungarians in the city of New York, and about 100,000 throughout the country; they have no paper published in their mother tongue.

A wonderful mirage was visible on the coast of Maine a few days ago. The day had been warm and calm, and waves of heated air seemed to vibrate with great intensity on the sea. Suddenly the ocean assumed a wonderful appearance. Above the true horizon seemed suspended in air a second ocean, which faded away and formed a gray vapor that appeared like an immense tidal wave and fell and rose to a great height. Vessels before invisible rose from below the horizon, and sailed in spectral procession through the clouds. Just beyond the spectral cliffs the sea broke on a long ledge and the spray leaped skyward with lightning rapidity. The phenomena lasted till sunset, and then in the haze slowly faded away. Observers describe the scene as one of unequalled beauty. It is explained by natural causes, but prophecy indicates that a more wondrous sight will yet be manifested with which natural causes will have nothing to do. It is the scene the seer of Patmos saw in prophetic vision when the city of God will descend from Heaven adorned as a bride for her husband. Rev. xxi. 2, 3.

### THE GROWING RACE.

In a work recently published in London we are told that between 1870 and 1880 the population of the whole world increased about 9½ per cent. Within the same period the increase in Great Britain was 10½ per cent.; in the United States, 31 per cent.; Canada, 14½; Australia, 46½, and South Africa (of Anglo-Saxon population only) at the enormous rate of 73½ per cent. With the exception of Belgium, where the gain was 11 per cent., most other nations seem to have been nearly at a stand-still. France showed a gain of only 1½ per cent., and Turkey of 2 per cent. The rapid growth of Australia may be judged from the fact that in 1821 New South Wales, the only portion settled to any considerable extent by Anglo-Saxons, had but 29,783 inhabitants; in other parts of the island or continent, perhaps 3,000—say 33,000 in all. In 1881 the population was rated at 2,860,000, a growth of 2,817,000 in 60 years, most of it being within the last 20 years.

The author of the work quoted argues that with such rates of increase it is only a question of time when the Anglo-Saxons, everywhere acknowledged as the dominant race, will have the whole world to themselves.

An earthquake is predicted to take place in Utah in the not very remote future. Professor G. K. Gilbert, U. S. Geologist, published in the Salt Lake *Tribune* recently a solemn warning that danger exists of a terrible earthquake in the Territory. He says: "From the Warm Springs to Emigration Canon fault scarps or earth fractures in the mountains have not been found, and the rational explanation of their absence is that a very long time has elapsed since their last renewal. In this period the earth strain has been slowly increasing, and some day it will overcome the friction, lift the mountains a few feet, and re-coast on a more fearful scale the catastrophe of Owens Valley." The professor's prediction is based on the theory that something beneath each mountain is slowly, steadily and irresistibly rising, and that in yielding to this force the earth's crust is broken. "The motion at the instant of yielding is so swiftly and so abruptly terminated as to constitute a shock."


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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. Also a yearly Bible of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### A PLEA FOR TRUE REVIVAL.

PART I.

Revival and reformation in relation to the religion of Christ since its first establishment have ever and anon been considered necessary. More especially has this been the case for the last three or four centuries. Such men as Wickliffe, Luther and Wesley, are more notable instances of this, in their efforts to correct the abuses that prevailed in the professing churches with which they were connected. And even more recently still, with the last hundred years, have farther revivals been attempted with more or less of success. Within the last few years the term "revival" has to a great extent given place to what is termed "evangelistic work," and it is well known that both in America and in Britain at the present time this work is being pushed on with considerable activity. Messrs. Moody and Sankey need only to be named by way of illustration. The fact that such men can attract crowds of people of all classes to their meetings, and even obtaining the patronage of eminent professional ministers, strongly points to the conclusion that the system of gospel preaching which generally obtains in the popular religious bodies is wanting in some essential elements of successful propagandisms.

At a time of revival such as the present, when men's minds become deeply stirred about the things that pertain to their religious interests, it is of the highest importance that there should be a clear understanding of what properly constitutes a true revival of religion. Living as we do in a Protestant age and country, with high ideas of freedom from the doctrinal errors and corrupt practices of a whole millennium of apostasy, it becomes us to look well to our own foundations—to "examine ourselves whether we be in the faith," lest, counting too much on the Reformation of the sixteenth century, we should be found still clinging to the "traditions of the elders," instead of the pure word of the living God, as preached by Jesus and the apostles. Availing ourselves, then, of the fundamental element of Protestantism—the right of private judgment in matters of religion—let us, in the spirit of the noble Bereans, who scrupled not to test even the words of an apostle by a direct appeal to the Scriptures, proceed to enquire what those Scriptures authorize us to desiderate as essential elements in any revival of the religion of Jesus. "The word is nigh thee, even in thy mouth, and in heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." The word is nigh us. The Scriptures in our own tongue are in our own hands, even in our mouths and hearts. This is a high privilege and cannot be too highly prized. But, alas! how many are in the position of the accomplished Ethiopian chamberlain, who, with the fifty-third of Isaiah on his tongue, if not in his heart, was constrained to ask—"I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" And how many are deluded with the idea that faith is a supernatural influence which comes by the "vain repetitions" of wild and vehement prayers and praises of ignorant and unbelieving sinners, who "think they will be heard for their much speaking," forgetting that "faith cometh by hearing, and hearing by the word of God." With minds as simple and hearts as ready, may the readers of this piece be as successful in coming to a knowledge of the truth, as the childlike Ethiopian. "To the law and to the testimony," then, let us make our appeal. What is a revival of religion according to the Scriptures?

The only answer which should satisfy a mind bent on knowing the truth, is—the faith and practice of the first disciples. Not the ideas of the nineteenth or any century since the apostles fell asleep, but the "one faith," "the truth as it is in Jesus." Whatever may be the measure of truth possessed by any portion of the professing church, it is surely no disparagement to any party to take the doctrine of the Great Teacher himself, and of those who had the advantage of his personal instruction, with the subsequent enlightening influences of the Holy Spirit, rather than any form of faith of later times. This, moreover, is the course enjoined by the apostles. When certain men had crept in unawares, and threatened to corrupt the infant church about thirty-three years after the ascension of Christ, we find Jude exhorting to "earnestly contend for the faith once delivered to the saints."

In enquiring into this, notice first, that the only gospel publicly preached, that is, proclaimed, was what is styled "the gospel of the kingdom of God," or more briefly, "the kingdom of God." Thus he said—"I must preach the kingdom of God to other cities also; for therefore am I sent." Luke, iv. 43. "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel." Mark i. 14, 15. This was the burden of Jesus' proclaiming to Israel—Repent, or change your minds, and believe the gospel, or good news, concerning the kingdom of God; for that kingdom is at hand. A crisis in the course of events has come; the divine power, after a season of withdrawal, is again put forth—much will depend on the reception my message gets at the hands of the nation as such: in any event see ye to your own salvation—Repent ye and believe the gospel. Such was the preaching of Jesus.

The preaching of the apostles during the Lord's ministry was precisely the same as that of their Master. "He called his twelve disciples together, and gave them power and authority over all demons, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And they went through the towns preaching the gospel and healing everywhere." Luke ix. This "word of the kingdom" was the good seed which, received into honest and good hearts, brought forth good fruit—Matt. xiii. 19. Hence the solemn declaration of Jesus—"Whosoever shall not receive the kingdom of God as a little child shall not enter therein." Mark x. 15. That is, whosoever shall not receive into an honest and good heart," the "word of the kingdom," as it was proclaimed by our Lord and his apostles, shall not be privileged to enter into that kingdom when it shall be established upon the earth at the second appearing of the Son of man.

But some might be disposed to ask here—Did not Jesus and the apostles at this time publicly preach acceptance through the blood of the cross? Was not the death of Jesus as a sacrifice for sin preached then as well as afterwards? Strange as it may seem, such was not the case. It is true that Jesus frequently taught the necessity of his death—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him might not perish but have everlasting life." And yet the apostles preached the gospel for two years in ignorance of this, for from that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day. Then Peter took him and began to rebuke him, saying, be it far from thee, Lord; this shall not be done unto thee." Mat. xvi. 20-22.

It thus becomes necessary to inquire here as to the nature of that kingdom which we have thus seen to be the grand subject of gospel preaching by Jesus and the apostles.

And first, our Lord, shortly before the conclusion of his ministry, taught that the kingdom of God should not be established until his return from the right hand of God to the earth to judge the world. "He spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. ...And it came to pass that when he was returned, having received the kingdom, then he commanded those servants to be called unto him," etc. Those who had been faithful were rewarded, while those who had neglected their duty were punished.

And so Paul—"I charge thee (Timothy) therefore, before God the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. iv. 1. Another distinct testimony to this point by Jesus himself is conclusive: "Ye who have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." Mat. xix. 28; also Luke xx. 28-30. If it be asked, When shall the Son of man come in his glory? let Jesus answer—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Mat. xxv. 31.

These testimonies are submitted as evidence that the kingdom of God preached by Jesus and his apostles is a kingdom to be set up when the Son of man shall come from heaven to reward his faithful followers and punish the wicked. But besides showing this important truth, they plainly teach another of equal importance, namely, that the establishment of the kingdom of God is intimately connected with the restoration of the twelve tribes of Israel. Twice doth our Lord solemnly promise to the twelve apostles that they should sit on thrones and judge the twelve tribes of Israel; a promise which necessitates the gathering of that people to their own land from all the ends of the earth, where they have maintained a distinct existence for from eighteen hundred to nearly three thousand years.

This will farther appear on the consideration of a few other testimonies. In the passage from Luke xxiii, above cited, Jesus says—"I appoint unto you a kingdom, as my Father hath appointed unto me." Now, what kingdom has the Father appointed unto Jesus? Listen to the words of the angel to Mary—"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32, 33. It is reasonable to suppose that this language was intended to be understood by Mary: if so, what other meaning can we conceive her to have put upon it, than that which it most obviously expresses, namely, that her son was to be the promised Messiah, or anointed King of Israel; that in him should be fulfilled those glorious promises made to the nation, and contained in the writings of the prophets. Mary, doubtless, knew that it was declared concerning the last king who sat on David's throne—"Remove the diadem, take off the crown.....I will overturn it, until he comes whose right it is, and I will give it him" (Ezek. xxi. 26, 27.) and also that "the Lord had sworn in truth unto David, Of the fruit of thy body will I set upon thy throne." Taking the announcement of the angel in this its obvious and natural sense, we find that it accords exactly with all the promises of Messiah's kingdom given in the Old Testament. Let one example suffice—almost identical in language—"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

It must be evident to the reader that in the rendering "Everlasting Father" here applied to the Messiah, the translators have committed a mistake. The idea is "the founder of the everlasting age" or dispensation. The phrase "mighty God" is quite capable of being rendered "strength of God," and would thus correspond with Paul's language in 1 Cor. i. 24—"Christ the power of God."

It has been asserted that there is no promise of Israel's restoration to their own land, and that a spiritual sense is therefore to be put upon all those predictions of such restoration contained in the Old Testament. In the passages just quoted from the New Testament declaring that Christ and the apostles are to reign over the twelve tribes of Israel, there is no intimation that the language was used in any other than its strictly literal sense. Nor is there any intimation in the whole New Testament that such promises are to be understood in any spiritual sense.

But there are other passages in the New Testament which imply the restoration of Israel to the Holy Land as strongly as those already quoted. For example, Rom. xi.: "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." The term "saved" here means simply delivered, as the title of the Messiah, "the Deliverer," shows. This is a national and not an individual deliverance, because none but Universalists would maintain that "all Israel" shall be saved in an individual sense. But both Old and New Testaments declare that "all Israel" shall be delivered—and a national sense is that which alone suits the case. That it is the fleshly Israel that is intended is also shown by the way in which the apostle is treating of Israel in relation to the calling of the Gentiles; and the same is evident from the quotation by the apostle of Isaiah lix. without any explanation that he used it in a spiritual sense.

J. CAMERON.

(To be Concluded.)

### FROM JERUSALEM.

JERUSALEM, Oct. 17, 1883.

Last night was an occasion of great joy and festivity with the Jews, it being the end of "The Feast of the Tabernacles." This feast is strictly kept in Jerusalem. The shops are closed and the people dressed in holiday attire. Each family must build a temporary booth in which they live and sleep during this feast. I visited the synagogue in company with some friends last evening, the largest and finest in the city. I am told that there are thirty synagogues within and without the walls. There must have been between three or four thousand people, men, women and children, who took part in this service, the most impressive part of which was kissing the rolls of the law. These rolls were borne by twelve men, each roll representing one of the twelve tribes. Seven times they passed around, and every man, woman and child kissed the rolls. This they must do once every year. Tiny flags, on which were printed in Hebrew the names of the twelve tribes, were borne in the hands of beautiful children who seem to quite understand the part they take in this most impressive service.

The Jews are quite excited about the canal survey and fully expect to see the fulfillment of God's promise. Mr. Hilpers, a proselyte Jew, is at the head of the expedition. He was here a few nights ago and gave us much information on the subject. He says the company have appropriated fifty thousand dollars for the survey which will occupy four months.

The mission has bought a tract of land for colonizing the refugees. This land lies about four hours from Jerusalem. The mission will send out forty families.

I think I promised your readers that I would tell them something more about our Arabic cooking. I will send a few more recipes.

Stuffed Tomatoes.—Remove as much of the inside of the tomatoes as can be removed without injury to the skin. Any kind of cold meat chopped fine with pepper, salt, and a little parsley and as much butter as you choose. Fill the tomato with the prepared meat and place in a baking dish and bake until done. This is a most delicious dish. Try it. The Arabic for tomato is *kendora*.

Lentiles and Rice to Cook.—Take one pint of whole lentiles, boil till a little soft, add half as much rice and boil till quite dry. Chop an onion quite fine and fry in butter, with pepper and salt. Pour the butter hot over the lentiles and rice and serve. This is one of the most nutritious dishes that can be cooked and inexpensive and palatable.

Lentil Soup.—Boil the split lentiles till tender; fry one or two onions in butter or beef suet, pour into the soup and cook till done. Salt, pepper, and allspice.

A. E. DAVIS.

## Selections.

### ORIENTAL SKETCHES.—Second Series. Number 60.

ASCENT OF LEBANON.

The sun had not yet risen over Mount Hor (Num. xxxiv. 7,) when I set out for the Cedars. For nearly two hours I rode along the northern bank of the Kadisha, where it cuts its way through the lower spurs of Lebanon. Then the real ascent commenced. It was no child's play to climb that mountain. The road is a mere goat track; now in a rocky torrent bed, now on the brink of a fearful ravine, now over a slippery crown of naked limestone, now up rude stairs that seem as if "let down from heaven itself." Many a bad and dangerous path I have traveled in Syria, but this was among the very worst. Never before, not even when ascending Hermon, had the mettle and the steadiness of Nezik been more severely tested. I confess, too, that my own nerve was sometimes tried, when I found one stirrup ringing against the overhanging cliff, while the other was suspended over a fathomless abyss. The pass was often such as that which Rogers paints:

"The very path for them that dare defy
Danger, nor shrink, wear what shape he will;
That o'er the caldron, when the flood boils up,
Mane at its sle[illegible]
Its results?
[illegible]rious. Villas
These few thoughts again to the cliffs,
or hustling away down in deep secluded
dells—convents, like feudal castles,
perched on every airy crag and hill-
top—vines springing from chinks in
the rock, and sending their long
branches in festoons down its jagged
sides—ranges of figs and mulberries
covering terraces which the hand of
industry has formed everywhere from
the bottom of the deepest glen to the
summit of the highest peak. Little
isolated patches, and narrow ribbon-like
strips of green corn were there too.
Art and industry, in fact, appeared as if
triumphing over nature; while nature
itself, in all its magnificent ruggedness, rejoiced in the triumph.

On crowning each successive eminence I looked down with ever increasing wonder and admiration on new scenes of mingled richness and grandeur. It is only under such circumstances, and after such experience, one can thoroughly comprehend the meaning of the prophet when he says, "It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given unto it;" (Isa. xxxv. 2); or of the Psalmist when he utters the promise, "There shall be an handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon." Psalms lxxii. 16.

I spent the night at the village of Ehden, which for beauty might almost pass for an Eden. Beneath the shade of one of its fragrant walnuts I lay the long afternoon gazing dreamily down the mountain side, and away out over the boundless sea. How sweet and fresh on that balmy evening, when the dew began to fall, was "the smell of Lebanon"!

The direct road from Ehden to the Cedars contains nothing of interest, so I rode down in the early morning to Kanobin, the most celebrated of the Maronite convents, and the chief residence of the Patriarch. Its site is singularly romantic. A little above it the glen of the Kadisha contracts to a sublime chasm, its rocky walls rising perpendicularly a thousand feet on each side, and in places not leaving room for a footpath beside the stream that foams along the bottom. On a ledge of one of these stupendous cliffs, partly natural and partly artificial, stands Kanobin. Its church and some of its cells are hewn in the rock; and many a strange and stirring legend is told of the fathers who excavated and inhabited them. The Patriarch was absent, but I was kindly and hospitably received by the monks. In going round their shrines I could not suppress feelings of shame—almost of horror, at the parody of Christianity which is there exhibited. Except in name the church at Kanobin differs little from the shrines of Baal, which probably occupied the same place in the days of the old Giblites.

The road from Kanobin to the Cedars passes through some of the grandest and richest scenery in Lebanon. It winds up the glen of the Kadisha, which gradually expands into terraced slopes, covered with vineyards, and the brilliant foliage of the mulberry. Picturesque cottages, and the mansions of hereditary sheikhs, here grouped together, there scattered singly among gardens and orchards, stud the whole banks. The cultivation is wonderful. Every little dell away down beneath overhanging cliffs, every nook and corner among the jagged rocks, every ledge and cranny on precipice side, which the foot of man can reach, or on which a basket of earth can be deposited, is occupied with vine or patch of grain.

THE CEDARS.

At the head of Wady Kadisha is a vast recess in the central ridge of Lebanon. Round it in a semicircle rise the loftiest peaks of the range, their summits glittering with perpetual snow. The sides of the recess are smooth, white, uniform, and perfectly bare; and in its center, on the top of a limestone knoll, far removed from all other foliage and verdure, stand, in strange solitude, the Cedars of Lebanon. Seen from a distance, the little grove is but a speck on the mountain side; and the first feeling of the pilgrim who has traveled far to visit it is that of bitter disappointment. But when he enters all such feelings vanish. Then the beautiful fan-like branches, and graceful forms of the younger trees, the colossal trunks of the patriarchs, and their great gnarled arms stretching far out to embrace their brethren, and the deep and sombre shade amid that blaze of sunshine—all combine to excite his admiration.

The grove is scarcely half a mile in circuit, and in some places is not dense. It contains only about four hundred trees of all sizes. A dozen of them are very ancient, one or two measuring upwards of forty feet in girth, and the others not much less; but their trunks are short, and are much hacked and hewn by the vandalism of travellers. Thirty or forty others are of very respectable dimensions—three, four, or even five feet in diameter. The younger trees are mostly in the outskirts of the groves, and the patriarchs in the center. The grove would increase were it not that the seedlings are either cropped by goats, or broken by shepherds. At present there are no very young trees.

This was my second visit to the Cedars; and the impression made upon my mind was even deeper than before—probably in part owing to the solitude. My former visit was during the annual feast, when the grove was filled with noise and riot. Now, not a living creature was there, and the snow wreaths still lay deep around the sacred trees. I had ample time to examine their grandeur and beauty, and to meditate on their long and glorious history. And as I looked, I could not wonder that the Hebrews regarded them with almost religious veneration, and that their prophets called them the "trees of the Lord," (Psa. civ. 16), and the place where they grew "the garden of God." Ezek. xxxi. 8. Nor could I wonder that Hebrew poets selected such graceful foliage, and stately forms, and colossal trunks, as emblems of pride, and majesty, and power. "The day of the Lord of hosts," writes Isaiah, "shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up." Isa. ii. 12, 13. And Ezekiel says, "Behold, the Assyrian was a cedar in Lebanon with fair branches.... and of a high stature;.... his height was exalted above all the trees of the field," etc. Ezek. xxxi. etc.

As I sat there alone in the Cedar Grove, the Psalmist's magnificent picture of a storm was brought more vividly before my mind than it had ever been before. A huge branch of one of the oldest trees had recently been broken by a tempest, and in its fall had partly destroyed a younger tree. There it lay before my eyes, amid the ruin it had caused, as if to show the power of the storm, and to illustrate the words of the Psalmist. I read the words, looking out as I read, upon those "great waters" whence the voice of the storm came, and upon those mountain sides up which it rolled, and upon those cedars which it broke:

"The voice of Jehovah is upon the waters:
The God of glory thundereth:
Jehovah is upon great waters.
The voice of Jehovah is power;
The voice of Jehovah is majesty.
The voice of Jehovah breaketh the cedars,
Jehovah breaketh the cedars of Lebanon:
He maketh them skip like a calf."
—Psa. xxix. 3-6.

A piece of the broken branch I afterwards obtained and brought to this country; and I retain some of it still in its natural state. Having read many contradictory accounts of the quality and beauty of cedar-wood, I resolved to put it to the test. I gave the branch into the hands of a skillful workman, who made me an ornamental piece of furniture out of a portion of it. He pronounced the wood to be of the first quality—"almost as hard as oak, with a grain as close as box." It takes a high finish, and the carving stands sharp and perfect. In appearance it does not differ much from pine, but its color is deeper and richer. It retains its fragrance as fresh and strong as when first cut. Should any of my readers wish to see genuine cedar-wood from Lebanon, if they will favor me with a visit, I shall feel great pleasure in gratifying them.

THE TEMPLES OF LEBANON.

From the cedars I turned southward, following a path I had travelled before, and have described elsewhere. It was now both difficult and dangerous, for the snow lay deep, and the summer streamlets were converted into foaming torrents.

On the second day I reached the fountain of the Adonis at Afka. It bursts from a cave at the foot of a stupendous cliff, and its foaming waters rush down into a wild chasm. The ruins of the Temple of Venus, built, tradition says, on the spot where Adonis fell, lie strewn over a little mound by the cave's mouth, and some of the massive stones and granite columns are now in the bottom of the torrent bed.

Hence I rode along the flank of Jebel Sunnin, which rose on my left, a spotless pyramid of snow. Passing the upper sources of the Nahr el-Kelb, and the chasm spanned by the natural bridge, I revisited the castle and temples of Fukra. One temple is in part hewn in the rock; another, simple, massive, and grand even in its decoration, is of the oldest type. These were doubtless shrines of Baal or Tammuz, built by the Giblites in remote ages.

Crossing another sublime glen, which sends a little tributary to the Dog River, I clambered up vine-clad slopes to the Greek Convent of Mar Elias, situated on the summit of a cliff commanding a wild and wide panorama of mountain and sea.

After a short stay I again mounted and proceed to Bukfeiya, and received a hospitable welcome in the palace of the Emir, one of the hereditary princes of Lebanon. The site is charming. One would never weary looking down through the vista of the magnificent valley of the Dog River. The gardens, vineyards, fig and olive groves, that encircle the houses and clothe the steep slopes below, bear noble testimony to the fruitfulness of Lebanon. The peaks above the village rise so steeply, and bristle so with pointed rocks, that cultivation is impossible. Yet even there the brilliant foliage of the ilex, which springs out of every rent, contrasts beautifully with the white limestone; while along the serried top of the ridge, where the sandstone crops out, are thickets of pines.—*J. L. Porter.*

It is impossible for a man to be careless in business affairs, or unmindful of his business obligations, without being weak or rotten in his personal character. Show me a man who never pays his notes when they are due, and who shuns the payment of his bills when it is possible, and I shall see a man whose moral character is, beyond all question, bad.—*Dr. Holland.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 5, 1888.


To correspondence and contributions for our paper we will attend as soon as we can. Some more of the delayed articles will soon find a place in our columns.

BROTHER WEXTHER, in making up the material for his forth-coming work, found that several numbers, as published formerly in THE RESTITUTION, were lost. We have been copying these missing numbers from our file papers. We are happy indeed that we can thus supply the deficiency, and hope soon to announce that his truly able work—The Coming Age; Its Nature and Proximity—is ready in book form.

### WILL JERUSALEM BECOME A SEAPORT?

As unlikely as this might appear from the typographical situation of Jerusalem, yet it now seems that, partly by human achievement, and partly by a miraculous earthquake, the mountain city will become a maritime center of commerce with a harbor, which for spaciousness and security will be unrivaled by that of any of the great commercial cities that now concentrate the trade of the world. In another part of our paper we give the latest and fullest account of an enterprize having for its object the construction of a water-way from the Mediterranean Sea to the Red Sea by way of the Jordan valley. To understand the nature of this enterprize more perfectly a short description of this river, and river valley, will aid our readers. The Jordan has its source in the mountain chains of Lebanon. The highest springs are said to be 1,700 feet above the common sea level for the western branch, the Hasbany, and 1,150 feet for the spring heads of the eastern branch. These two streams unite in the Huleh marshes, where the Jordan proper really commences, and which soon enters Lake Huleh, the ancient Merom. After leaving this lake the Jordan flows onward nine miles to the sea of Tiberias, on a grade so rapidly descending that the level of its waters in this lake is 653.3 feet below the Mediterranean.

From this latter inland sea the river flows still onward through a deep valley, or *Ghor*, in a course so tortuous, that in the distance of 60 miles on a direct line, it traverses, in its windings from one edge of the valley to the other a no less distance than 200 miles, plunging over 27 formidable rapids, as well as numberless others less precipitous. It finally enters the Dead Sea, at its northern extremity, which is depressed 1,316 feet below the Mediterranean. From its sources in the Libanus ranges its entire course, on a direct line is about 120 miles; while the entire fall from the spring-heads of the Hasbany is 3,000 feet, while the fall of the eastern branch is about 2,450 feet.

Jerusalem is situated on a broad mountain ridge, the highest part of the city being 2,610 feet and the lowest about 2,400 above the sea level. At the point where the valleys of the Kidron and of Hinnom meet near Job's well, the elevation is less than 2,000 feet. Allowing the Jordan Valley to be filled up to the level of the Mediterranean the surface would be found to be about 880 feet below the level of the city. This level down the rapidly descending valley of the Kidron would soon be reached. But the prophet Zechariah, xiv. 4-8, seems to give the final outcome of the problem of making Jerusalem a seaport and commercial center.

God will work wonders, as in days of old, when he restores the scattered tribes to their own land. In the wonderful developments of the future it may come to pass that a river that has never been navigable, that has been for ages flowing into a sea that never had a port, a river rising from those springs of purity fed by the melting snowfields and ice of Lebanon, and well named — יַרְדֵּן — *The Yarden, i. e., The Descender*, may be that river whose "streams shall make glad the city of God." See Psalms xlvi., xlvii., and xlviii. Ezekiel shows that the waters of that sea "of unfathomable brine" shall be healed by the influx of a river (two rivers margin of v. 9) upon whose banks groves of fadeless, ever-fruitful trees shall flourish. Ch. xlvii. 1-12. When the exploring party shall have finished the preliminary survey, we shall have something more definite, as respects cost and other matters.

### IMPORTANT IF TRUE.

From the November number of the *Prophetic Times* we copy the following as a response to questions that have been proposed to us relative to this discovery. It is all we know about the matter. It may turn out to be a sensational piece of news, and, as we live in an age of wonderful discovery, it may turn out to be true. Timbers frozen in ice would last thousands of years:

NOAH'S ARK.

A correspondent of the Levant *Herald*, at Trebisond, announces the return of commissioners sent by the Turkish Government to inquire into the reported destruction by avalanches of Moshul, Ashak, and Bayasid, and to afford relief to the sufferers. He reports that "The expedition was fortunate in making a discovery that can not fail to interest the whole civilized world. For among the fastnesses of one of the glens of Mount Ararat they came upon a gigantic structure of very dark wood, embedded at the foot of one of the glaciers, with one end protruding. This they believed to be the old Ark, in which Noah and his family navigated the waters of the deluge. The place where the discovery was made is about five days' journey from Trebizond, in the department of Van, in Armenia, about four leagues from the Persian frontier. The way led through a dense forest, and the travellers were obliged to follow the course of the stream, walking sometimes up to the waist in water; but they were rewarded by the sight of a huge dark mass projecting 20 or 30 feet from the glacier on the left side of the ravine. It is formed of a wood not grown in these elevated districts, nor nearer than in the hot valleys of the Euphrates, where it is known by the natives as 'Islm.' This is said to be the Gopher wood of Scripture. It was in a good state of preservation, being painted or stained on the outside with a dark brown pigment and constructed of great strength. The projecting portion seemed about 40 feet or 50 feet in height; but to what length it penetrated into the glacier, they could form no estimate. Effecting an entrance through one of the broken corners, the explorers found it filled for the greater part with ice, the interior being partitioned off into compartments of about 12 to 15 feet high. Into three of these they were able to make their way. The commissioners, one of whom is an Englishman, Capt. Gascoigne, formerly attached to the British Embassy, and well known as a scientific investigator—are confident that it is the Ark of Noah, which has been preserved under the accumulated snow and ice."—*Methodist (London.*

### THE DRIFT.

We take the selection below from *Messiah's Herald*. We do this more particularly to show that the attention of the Jewish people is being turned toward the grand problem of our age—restoration to their own land. The rightful King of the Jews is now at God's right hand in heaven, but whether or some eminent Jew may come into possession of a short rule over this people remains to be seen.

KING OF THE JEWS.

A correspondent of the Boston *Traveller*, writing from Washington, Oct. 28, in giving some "pen pictures of Treasury Department officials," relates the following:—

"Hon. J. J. Noah, one of the most distinguished Israelites in this section of the country, told me of an interesting affair which occurred in this city not long ago. Said he: 'One evening a gentleman called at my house while I was absent, and handed his card, on which was engraved, "John Morrison Hunter, M. D." He said to my wife that he desired to see me on important business, and finally, while awaiting my coming, he divulged the object of his errand. Said he: "I have made the subject of the restoration of the Jews to Palestine an especial study for many years. I have been, and am now, possessed of a fortune large enough to supply me funds necessary to carry out my intentions, and I wish to see Mr. Noah on a matter which I am sure will prove of the greatest interest and value to him. The great problem of Europe now is where to find a neutral power adequate to replace the Turkish Empire. There is none so well suited for the purpose as the Hebrew people. They represent all nations, and that is their native soil; and, further, I would point out that the real key to India is across Palestine to the Persian Gulf, (in part by an elevated railway, such as we have in New York,) or else by the river Euphrates. I have travelled all over Europe trying to enlist prominent Israelites in the project. I saw Sir Moses Montifiore, who assured me that he was in full sympathy with my objects, but that he was too old to give the matter the attention it deserved. We both agreed that the chief difficulty lay in the fact that there was no King of the Jews.' I asked him to take it, but he plead the infirmities of age. Then I visited Baron Rothschild, and he said that in view of the fact that he was loosing so much money to European monarchs, and that his interests were all centered there, that he would rather maintain his present position of the 'Jew of the Kings' than to 'be King of the Jews.' I then came back to the United States, and upon looking over the list of distinguished Hebrews I came to that of your husband, who I learned is the eldest son of the late Hon. M. M. Noah and of the house of David." Dr. Hunter remained in Washington some time and one day we met. He then explained his project more fully to me, and at the same time spoke about his interest in the subject of aerial navigation, the solving of which, he said, would limit the bounds of all human invention. He left me a paper containing prophecies from the Scripture on the twin subjects of aerial navigation and the restoration of Palestine to the Jews, and urged me to accept the crown and seat of David. I told him that I was a native American, a believer in the rights and forms of our government, and that it would be repugnant to my tastes and inclination to enter into the king business at my time of life. He left me a copy of his poem entitled 'The storm,' as a sort of revenge for my ingratitude. I would read it to you, but I value your friendship too highly."

## Selections.

### THE JORDAN VALLEY CANAL.

HAIFA, Oct. 27.—Some time ago I described to you the nature of the concession which had been obtained by some capitalists at Beyrout for the construction of a railway from Haifa to Damascus, and of the survey of the line which had already been completed half way to the latter city. The matter has been the subject of a good deal of financial intrigue, and the capital which was sought for in London has not been forthcoming in consequence. A new element of uncertainty has just been imported into the project by the agitation created by the proposal to connect the Red Sea with the Mediterranean by means of a ship canal, which, commencing at Haifa, should be cut through the plain of Esdraelon to the valley of the Jordan, letting the waters of the Mediterranean into the Ghor, as that valley is called, and connecting the lower end of the Dead Sea with the Red Sea by a canal which should [illegible] touch at Akaba [illegible] pushing down such a steep incline in a distance of 100 miles. It is not, however, proposed to let the full force of the ocean in from this end. The operation of flooding the Jordan valley would be commenced at Haifa; from this point to the sea level in the Ghor is only twenty-five miles. The highest point in the plain of Esdraelon is 167 feet above the sea. Through this it is proposed to cut a canal 200 feet wide and forty feet deep. The volume of water thus let in, it is calculated, would be regulated to an inflow which would equal about twenty Jordans, and, allowing for evaporation, it is estimated that in five years the Dead Sea and the whole valley of the Jordan would be submerged to the sea level.

The effect of this submergence would be, of course, to bury the Dead Sea under 1,200 feet of Ocean, and to create an inland sea about ninety miles long and from four to six wide. Jericho, Belsan (the ancient Bethshean), and Tiberias would be the principal places submerged, besides a few small villages. With the exception of Tiberias, none of these are, however, of any importance. Tiberias contains a population of over 8,000, chiefly Jews, and a Latin and Greek monastery. Apart from the question of compensating this population, and paying for the fertile lands which they occupy, a very important political question comes into consideration. The French have been the protectors of the Latin monastery at Tiberias from time immemorial, and the Russians occupy the same position with regard to the Greek monastery. Are these two powers, whose interests would be in different ways vitally affected by the success of the scheme, likely to be induced to consent to it by any proposal of pecuniary indemnification? Its success would utterly ruin the Suez canal, and almost extinguish French influence in Syria, while Russia, which now aims at the annexation of Palestine and the occupation of Jerusalem, where her influence is at this moment greater than that of any other European nation, would find herself practically cut off from it by an inland sea, the private property of her traditional enemy. In both countries the Governments could appeal to the religious sentiments of the people to support them in resisting even to a war if necessary, the flooding of the holy places at Tiberias, which it may have guarded for so many centuries.

Nor would this sentimental feeling be confined to France and Russia. Even in England and America there would be a strong objection to the Lake of Tiberias, with the historic sites of Capernaum and the other cities on its margin, which were the scenes of some of the most remarkable ministrations of our Lord, being buried 600 feet deep beneath the sea. Curiously enough, the project is no less keenly supported by one set of religionists than it is condemned by the other. The former, and doubtless the six clergymen of the surveying party are among the number, pin their faith to the prophecy contained in the 47th chapter of Ezekiel, 8th to 10th verses, where it is predicted that "fishers shall stand upon the sea from En-gedi even unto En-eglaim," which would only be possible if this scheme were carried out. If it is found to be feasible it will therefore become a cause of political as well as of religious strife.

The sanguine supporters of the scheme maintain that it can be accomplished for eight millions sterling, while its opponents have entered upon an elaborate calculation to prove that the lowest figure is £225,573,648 and some odd shillings. Supposing, as seems not impossible, that the one set prove too little, and the other too much, if it could be done for fifty millions sterling it would pay a fair interest. The last year's receipts of the Suez canal, which cost twenty millions, were £4,800,000. The whole length of the canal would be 250 miles, of which, however, only about 120 would be actual cutting, but cutting of a nature unparalleled in the history of engineering. My own impression is that, both from a political and an engineering point of view, it will be found to be impracticable; but who can say in these days what science may not accomplish or what combinations of the Eastern question may not arise to remove political difficulties.—*N. Y. Sun.*

## Youths' Column.

### The Sensible Goat.

A thoughtless Welshman, with a thirsty throat—
So goes the tale—possessed a favorite goat
Who followed him, when once to play the sot
He sought the taproom and the foamy pot.
He gave her drink, when, by the cheerful blaze,
Strangely forgetting all her sober ways,
She reeled about and rolled upon the floor
As never goat had rolled about before.
The giggling topers so enjoyed the sight
That they would have the fun another night.
The Welshman took her, but the goat, alas!
The portal of the pothouse would not pass.
Her master (wisely) tied every mode.
Though pats and punches freely were bestowed.
The landlord swore, and did the best, they say,
But all in vain, for Nanny won the day;
Cursing and cussing, both alike the bore,
Nor could they get her through the pothouse door.
The wondering Welshman, now no longer blind,
Pondered the thing a moment in his mind,
Then prudently adopted, in the end,
The wise example of his shaggy friend,
Forsook the pothouse, and reformed his plan,
And from that hour became a sober man.
Ye drunkards all, this prudent lesson follow,
Or own, in sense, a goat has beat you hollow.

### Believing, But Not Understanding.

"I will not believe anything but what I understand," said a self-confident young man in a hotel one day.

"Nor will I," said another.

"Neither will I," chimed in a third.

"Gentlemen," said one who sat close by, "do I understand you correctly, that you will not believe anything that you don't understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I also saw the pigs eating grass; do you believe that?"

"Of course," said the three.

"And I saw sheep and cows eating grass; do you believe that?"

"Of course," was again replied.

"Well, but the grass which they had formerly eaten had by digestion turned to feathers on the backs of the geese to bristles on the backs of the swine, to wool on the sheep, and on the cows it had turned to hair; do you believe that, gentlemen?"

"Certainly they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

They were confounded, and silent, and ashamed.

### The Uncouth Stranger.

Some years ago there arrived at the Cataract House, Niagara Falls, an odd-looking man whose appearance and deportment were quite in contrast with the crowds of well-dressed and polished figures which adorned that celebrated resort. He seemed to have just sprung from the woods; his dress, which was made of leather, stood dreadfully in need of repair, apparently not having felt the touch of a needle for many a long month. A worn-out blanket, that might have served for a bed, was buckled to his shoulders; a large knife hung on one side, ballanced by a long, rusty tin box on the other, and his beard, uncropped, tangled and coarse, fell down upon his bosom, as if to counterpoise the weight of the thick dark locks that supported themselves on his back and shoulders. This being, strange to the spectators, seemingly half-civilized, half savage, pushed his steps into the sitting-room, unstrapped his little burden, quietly looked around for the landlord, and then modestly asked for breakfast.

The host at first drew back with evident repugnance to receiving this uncouth form among his genteel visitors, but a few words whispered in his ear satisfied him; and the stranger took his place in the company, some shrugging their shoulders, some staring, some laughing outright. Yet there was more in that one man than in the whole company. He had been entertained with distinction at the tables of princes; learned societies, to which the like of Cuvier belonged, had bowed down to welcome his presence; kings had been complimented when he spoke to them; in short, he was one whose fame will be growing brighter when the fashionables who laughed at him, and many much greater than they, shall have been forgotten. From every hill-top and deep, shady grove, the birds, those blossoms of the air, will sing his name. The little wren will pipe it with her matin hymn; the oriole will carol it from the slender grasses of the meadows; the turtle-dove roll it through the secret forests; the many-voiced mocking-bird pour it along the air; and the imperial eagle, the bird of Washington, as he sits far up on the blue mountains, will scream it to the tempest and the stars. He was John J. Audubon, ornithologist, who knew more about birds than any other man of his age, or perhaps of any age, and whose magnificent volumes, with their pictures of birds, drawn and described by his own hand, are a standing monument of his genius, skill, and industry.

### The Inspiration of the Bible.

God's word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made and the church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance into the world; at the end there shall be no more pain nor sorrow, no sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse: but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates of the city." At the beginning, man was beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God" "the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a book which unfolds the divine purpose, and reveals not only the way of salvation, but it marks the pathway of the people of God through this wilderness, and reveals the destiny of the world which he has made and the church which he has redeemed.

When we look at these facts, we see that this is no man's book. When Columbus discovered the river Orinoco, some said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love and grace. It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord.—*From a lecture by H. L. Hastings.*

### A CHRISTIAN CHARACTER.

The creed of eighteen centuries is not about to fade away like an exhalation, nor are the new lights of science so exhilarating that serious persons can look with comfort to exchanging one for the other. Christianity has abler advocates than its professed defenders, in those many quiet and humble men and women who in the light of it and the strength of it live holy, beautiful and self-denying lives. The God that answers by fire is the God whom mankind will acknowledge; and so long as the Spirit continues to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves and invest them with the beauty of holiness which only religion confers, thoughtful persons will remain convinced that with them in some form or other is the secret of truth.—*James Anthony Froude.*

### MISSIONARY FUND.

We, as a people, have never had any system for missionary work. It is very desirable that a plan be adopted through which all can contribute to both home and foreign missionary work. To this end, the Publication Association has concluded to establish a missionary fund, to which all may contribute. The plan is this. Any one can send to THE RESTITUTION such amount as they may desire to contribute, and have the paper sent to such person or persons as they may name. Or they can send the money and leave Brother Chaplin to use it in sending the papers to such persons as he may think best. The Free-Will offerings sent out many missionaries, in the shape of RESTITUTIONS. These missionaries went into the families of persons who were hungry for the truths of the glorious gospel, and I have no doubt will be as bread cast upon the waters. When we sit down at our firesides, with our families gathered around, and take up THE RESTITUTION and read the encouraging reports from brethren residing in different parts of the world, the glorious promises made by God to his children, the signs of the times indicating the near approach of the time when our dear Redeemer will return again to this earth, bringing with him the reward of the saints, do we not feel that we would like to be the instrument of gladdening the hearts of others by putting THE RESTITUTION into their hands that they might read and understand these beautiful truths, and learn the road that leads to everlasting life, that the angels in heaven may rejoice over one more sinner who hath repented, and another star added to our crown?

This is not a vain undertaking. We know that every dollar spent will bring in, some thirty, some sixty, and some an hundred fold. It is more blessed to give than to receive.

Oh! let us remember the words of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

How we admire Paul's effort to convert King Agrippa! There are millions of souls in the world just as valuable as Agrippa and who would more readily accept and obey the truth. Then let us work while it is day, for the night cometh wherein no man can work. Our time is short, and what we do must be done quickly. Do not put it off until next year or next month. We may never see next year. Now is the accepted time. The harvest truly is great, but the laborers are few.

R. S. DWIGGINS, Pres.

### MISSIONARY FUND.

| | |
|---|---|
| Mrs J Chaney | $1 00 |
| G W Woodson | 1 00 |


REMOVAL NOTICE.

CLEVELAND, Ohio, Aug. 1, 1888.

The brethren of the Abrahamic Faith, and believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Case and Woodland avenues, will until further notice, hold their meetings in Bishop & Heller's Block, 276½ Ontario street, corner of Bolivar street, north of Central Market. Seats free. All are welcome.

NOTICE—Cincinnati, O.—The Advent Congregation meets in Lancet Hall, No. 902 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 193 Georgetta, Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

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# Poetry.

## GOD KNOWS.

Think it not strange, Beloved, if there come
Dark lines across the vista of thy years;
All days cannot be bright, there must be some
In which the rain shall fall, as fall thy tears.
Within the shadows fragrant beauty grows;
God knows, God knows.

Think it not strange if trials should arise
When thou art least expecting grief or pain;
Perhaps these are God's angels in disguise,
Some day such mystery will be made plain.
A list of suffering thy Savior chose;
God knows, God knows.

Think it not strange if human friendship fail,
If those for whom you toil, spurn all your deeds;
Kneel at the throne of grace and there prevail,
Love for her enemies still interceded.
Into the praying soul fresh comfort flows,
God knows, God knows.

Think it not strange when evil words have gored
Thy tender heart, or filled thy breast with fear;
The servant shall not be above his Lord.
He, who in all these points was tempted here,
Shall yet deliver thee from all thy foes;
God knows, God knows.

Think it not strange, beloved, but rejoice
That thou art counted worthy thus to bear
The sufferings of Christ. Child of his choice,
Think of his reign, the glory you shall share;
And let thy heart upon these words repose,
God knows, God knows.

# Selections.

## CLOTHED, UNCLOTHED, CLOTHED UPON.—2 Cor. v. 1-4.

This passage in Paul's writings has been a fruitful source of controversy upon the question of the state of the believer in death. By many it is taken to declare, with unmistakable clearness, the hope of going immediately to heaven at death. Let us confess that, approaching it with one's mind full of the traditional teaching on the immortality of the soul, it seems at first to support such an idea. It is right to add, however, that if the passage does teach the hope of the believer to be immediate transit to glory after death, it must do so at the expense of any further doctrine of resurrection.

What we mean is amply shown by a glance at the metrical "paraphrase" of the passage in current use in Scotland, which represents its teaching to be as follows:—

Soon shall this earthly frame, dissolv'd,
In death and ruins lie;
But better mansions wait the just,
Prepared above the sky.

An house eternal, built by God,
Shall lodge the holy mind;
Whence once these prison walls have fall'n
By which 'tis now confined.

House, burden'd with a weight of clay,
We groan beneath the load,
Waiting the hour which sets us free,
And brings us home to God.

We know, that when the soul, uncloth'd,
Shall from this body fly,
T'will animate a purer frame
With life that cannot die.

Such are the hopes that cheer the just;
These hopes their God hath given;
His Spirit is the earnest now,
And seals their souls for heav'n.

If the "disembodied soul" is at once to "animate a purer frame," as taught in this hymn, it is hard to see what place "the resurrection of the dead" need have, or, indeed, can have, among "the hopes that cheer the just;" or how even the traditional faith in the reunion of soul and body at the last day" can longer be maintained, unless the "purer frame" in spite of its being "animated with life which cannot die," is in turn to be got rid of by a new process of disembodiment.

Let our orthodox friends see to it, whether the error of Hymeneus and Philetus, who said the resurrection was past already, or the unsubstantial doctrine of Swendenborg and the modern spiritualists, be not lurking, unsuspected, amid their favorite songs of praise.

If, however, in looking at the passage, we can divest ourselves of the preconceived theories of human creeds and hymns, we cannot fail to notice one or two points of great importance in order to a proper understanding of the hope set forth by the apostle. We shall not attempt a detailed exposition but content ourselves with a few suggestive notes.

The language of the apostle is, throughout, highly figurative, but its essential points are most easily to be gathered from a consideration of the three leading terms which he employs, viz., "clothed," "unclothed," and "clothed upon." Unless we note the distinction between each of these terms, we shall fail to apprehend the apostle's intention.

Thinking of the present, transient and mortal state, he describes it as a tent, or tabernacle, a temporary covering and protection, with which we may be said to be "clothed." The description seems to take in more than merely the mortal body of humanity; it seems to embrace the whole perishable surroundings of the present state, "the things which are seen and temporal," chap. iv. 18. It may suffice, however, to think of it meanwhile as applying exclusively to the frail death-doomed body which each of us bears about from day to day. To be alive in this mortal condition is to be clothed.

But this being a merely transitory state, it is liable to be dissolved. To be deprived of this frail, temporary, tent-like protection, without any other being substituted for it, would be to be unclothed. In other words, according to the apostle, the death-state is a condition of nakedness.

How then does the apostle view the comparative desirability of these two conditions?

The present mortal state is described as fleeting, frail, and unsatisfactory. It is more. It is grievous and burdensome. "We who are in this tabernacle do groan, being burdened." To be "clothed" is to be burdened.

Does he then long to be "unclothed?" The paraphrase makes out that he does; that he anxiously waits for the hour when the imprisoned soul should be set free from its burden of clay, and wing its flight above the sky. But how strange a version—or rather perversion—of what the apostle does say, "We do groan, being burdened; not for that we would be unclothed!" The statement is unambiguous. The apostle had no desire to die. We do not at present discuss whether he believed the death-state to be one of unconsciousness or not. We only point out that, to his mind, to be in the flesh with all its imperfections was preferable. To be "clothed might imply being burdened and dissatisfied; but to be dead was to be stripped and naked, and for that he had no desire whatever.

But the apostle longed for a change of some kind. What was it? "In this we groan, earnestly desiring to be clothed upon with our house, which is from heaven." Here again the paraphrase has missed the apostle's meaning. It represents him as waiting to be transferred, as a disembodied soul, to a better mansion in the heavens. But he speaks, not of going to that eternal house which is now in heaven, but of its coming to him—"our house which is from heaven" (Greek—"out of heaven.") The "eternal house," like "the house of this tabernacle," seems to refer to more than the mere body of humanity. It seems to comprise the better inheritance viewed as a whole, "the things which are not seen and eternal," chap. iv. 18. But as it certainly includes the idea of an immortal nature for the believer, we shall again confine our thoughts to that aspect of the matter.

The apostle anxiously longs for that immortality which he knew would be brought to him out of heaven, when that Savior for whom he looked should return. But he longs for more. He wishes to be clothed upon, to be *over*-clothed. This strange but expressive phrase, means more than to be made immortal. It means to be made immortal without undergoing death. To be clothed upon is to be found alive and be changed to immortality.

This is very evident from the connection in which it is found in the passage, and from the composition of the term itself. The apostle had no wish to put off his clothing. This he distinctly affirms. But he ardently desired that it were given him to put on, over it, the heavenly raiment, which should swallow up the imperfections of the old; that mortality might be swallowed up of life, not merely exchanged, but engulfed and for ever done away!

This could only happen to one found still alive at the coming of Christ; to one who had not been "unclothed;" and it is this possibility which is expressed in verse 3, although obscured by most translations. The natural reading of the verse is, "If so be that clothed, not naked, we shall be found," and it is so given in the American Revision of 1872. The idea is clear enough if we remember what the apostle means by "clothed," as distinct from "clothed upon." It is, as we have seen, to be alive in mortal flesh. Verses 2 and 3, then, convey the apostle's desire thus:

"In this we groan, earnestly desiring to be *over*clothed with our house which is from heaven, if so be (at that day) we shall be found (still) clothed (i. e., among those who are alive and remain) and not naked (i. e., among the sleeping saints)."

So far from anticipating or desiring any rapture in a disembodied state, his fondest wish was, never to suffer disembodiment at all! He knew, indeed, that whatever befel him, whether awake or asleep at the Lord's coming, he was sure of putting on that immortal nature reserved in heaven for him. But the sweet possibility filled his thoughts to the exclusion of other desires, that the eternal life might overshadow and enfold him in its blessed embrace, while he was still in possession of the mortal life. Or, perhaps, he wrote thus for the sake of those who might come after, that they too might cherish this dear desire, knowing that to some company of saints, in God's own time, it would come true.

"Behold I shew you a secret: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (who are found alive) shall be changed," 1 Cor. xv. 51, 52.

Thrice happy they who, like Paul can be assured that, whether awake or asleep, they shall live together with their glorious Lord when he appeareth!

*—M. W. Strang, in Messenger.*

"Conybeare and Howson also translate and explain it thus: "If, indeed, I shall be found clad, and not stripped of my clothing;" i. e., "if, at the Lord's coming, I shall be found still living in the flesh."

## PHENOMENAL.

THE FIRES OF SUNSET—THE SOUTH-WEST SKY AFLAME AT SUNSET—POUGHKEEPSIE CALLS OUT THE FIREMEN.

New Yorkers were treated yesterday to an altogether unusual and mysterious sunset. It caused everybody to ask everybody else what the matter was with the sky. The phenomenon began about 4½ o'clock, after the globe of the sun had descended behind the housetops. At first it diffused a mellow white light that spread over the western sky like a haze. The light gradually spread towards the south, and changed to a pale lemon yellow, that grew deeper and richer and filled the sky with a brilliant glow. This lasted for nearly a quarter of an hour, and then the color changed to a vivid crimson, which became more and more fiery until the sky looked as though it were ablaze with the reflection of a great fire in the harbor.

People scurried toward the Battery and the North River front, to see where the fire was. From the Brooklyn bridge at this time the spectacle was indeed very wonderful. The red glow spread over the water from shore to shore until it became a mass of red. A section of fifteen degrees of the horizon in the southwest was of such a fiery and blazing color that hundreds lingered to watch it, and the bridge policemen were kept busy answering questions about it. Not one person in twenty who saw it was willing to believe that it was sunset.

Telephone bells rang in the Staten Island and Bayonne offices, and voices from New York demanded to know, "Where is the fire?" The last two or three clear evenings displayed sunsets of something the same sort, but not nearly so vivid.

POUGHKEEPSIE, Nov. 27.—The Fire Department was called out at 5½ o'clock this evening because of an illumination in the southwestern part of the sky. The heavens from the horizon nearly up to the zenith were covered with a red glare, as though from an extensive conflagration. Telegrams from different points tell of the same phenomenon.

The surprising sunset spectacle of Tuesday evening was in part repeated last evening, but in a much less striking form, and the display also lasted a much shorter time. The red glow did not entirely disappear from the western heavens on Tuesday until about an hour and a half after sunset. It is a singular fact, considering the extraordinary nature of the phenomenon, that on the evening of Nov. 9 a similar appearance was seen after sunset in Surrey, England. On that occasion the atmospheric glow lasted an hour and forty minutes after the disappearance of the sun, and it was also followed the next evening by a less brilliant and briefer display of the same sort. The probability that the phenomenon of Tuesday night and its modified repetition last night were similar in origin to the appearances seen in England is very strong. The cause was undoubtedly in the atmosphere, but whether it was the result of an abnormal condition of the air itself, producing extraordinary refractive effects, or of the presence of some reflecting matter in the upper regions of the atmosphere can not perhaps be definitely settled.

One explanation of the phenomenon which was put forth yesterday was that a bank of clouds happened to be so placed that it intercepted the rays of sunlight which would otherwise have passed high above our heads, and reflected them upon the city. The fact that the same phenomenon was witnessed in Poughkeepsie, in Hartford, and in Boston would alone suffice to dispose of that theory, even if there were no other objections to it. But the ordinary phenomena of sunset are well understood, and it is evident that some very unusual condition of things must have existed in the atmosphere to produce the appearances that were witnessed. Cirrus clouds floating at an enormous height sometimes greatly prolong the visibility of the sunset colors, but if the red glow of Tuesday night was caused by reflective matter in the upper portion of the atmosphere, that matter must have been at a greater height than clouds are known to reach.

The suggestion that it might have been meteoric dust is at least an interesting one. The atmosphere for several days has presented a more or less hazy appearance, and during the last four or five weeks meteors in unusual numbers have been seen both in this country and England. The earth has also only recently passed across the track of the November meteors. That meteoric dust may be found at a height very much greater than that which the lightest clouds ever reach is apparent when we consider that most meteors are consumed a hundred miles or more above the surface of the earth, and the products of their combustion find their way slowly down through the atmosphere. It is not impossible, also, that the earth in its journey through space, sometimes encounters meteoric matter which is already in the condition of dust, and which slowly filters down through the air.

Whatever the cause may be, there have been some most surprising atmospheric phenomena in the last two or three months in several quarters of the globe. India, Ceylon, and South America have recently been treated to the spectacle of a green sun and a green moon, and now in more northern countries we are having the evening skies set aflame with strange reflections. The inhabitants of the earth sometimes behold marvellous sights in their travels through the universe under the guidance of the journeying sun.—*N. Y. Sun, Nov. 27, 28.*

## BIBLE RESEARCH.

Up to about ten years ago, both the etymology and the accurate meaning of the words Pharisee and Sadducee were much discussed and much disputed. In 1874, Wellhausen, then a comparatively unknown but promising young teacher, published a pamphlet, "*Pharisaer und Sadducaer*," and for the first time gave a satisfactory solution of the problem. The views which he promulgated have found almost universal acceptance among the best of scholars, and hence are now the common property of biblical investigation. According to Wellhausen the separation of these two factions and their antagonism did not arise originally from a difference in religious principles and convictions, but from a difference in their stations of life. The Sadducees or "Zadokites," are the aristocratic high-priest party; so called after Zadok, the head of this party. They constitute the nobility, and under the ascendancy of the Asmoneans and the establishment of their kingdom, are the chief support of the latter. They occupied the positions of honor and power in the political government. The Pharisees, on the other hand, must be identified with the scribes and Chasidim party of older days. Over against the Sadducees, who would rather study politics than the law of God, and who, as a consequence, were rather men of the world and its pleasures, and entertained loose views, they gradually became a distinct party. While, then, the Sadducees are in possession of political influence, the Pharisees managed to become the religious leaders of the people. The name Pharisee (פְּרוּשִׁים) they received because, as the strict party of the law, they separated themselves from the vulgar and unclean multitude. In the course of time they became a purely religious party; and in them Christ finds the strongest opposition. In his day they are the representatives of orthodox Jewish theology, while the Sadducees are political leaders, endeavoring above all to establish and foster the national and political interests of Israel, and for that reason do not fear intercourse with those who are not of the seed of Abraham. This historical bird's eye view which Wellhausen has drawn, and which has received some finishing touches from other authors in the last decade, is doubtless a faithful representation. The growth of the spirit of these parties can be traced with more or less accuracy in the history and literature of the three centuries between the Old and the New Testaments.—*N. Y. Independent.*

# Communications.

"When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him," (or put him to flight—Margin). Isa. lix. 19.

In reading this text over it seems to have at least some application to our present position as the Church of God, for surely the enemy is coming in and assailing all points of our faith; therefore it behooves us as wise servants, as faithful soldiers in our Master's cause, to see to it that the Spirit of the Lord—his blessed word placed in our hands—be not hindered or beclouded in lifting up to the world the life-giving standard. But let us see to it that that standard be lifted up just as intended by the "Captain of our salvation."

Brother C. Colegrove, in THE RESTITUTION of Nov. 21, suggests the propriety of re-examining texts treating on the subjects of penalty and judgment, or *post mortem* probation. This it would seem is a wise and timely thought, inasmuch as there are so many Bible students of to-day who loudly advocate such views, and so many papers are being published in the special interest of such a theory. Either there is, or is not, a future probation for all the sons of men. The Bible cannot teach both views, and it does most assuredly teach the destiny as well as the origin of our race.

I will not here attempt to prove or disprove either position, but beg to make a few suggestions which it might be well to consider duly before coming to any conclusion:

1. Did God create Adam with voluntary powers—a free, undeveloped being, with power to form whatever character he chose? or,

2. Did he create him an involuntary machine, irresponsible for what he did, and destined to be used only as an instrument, to be acted upon by other influences, over which he had no control, and against which he had no power of resistance?

3. If he was made a free will agent can there be any injustice in either him or his posterity receiving the inevitable results of the choice he voluntarily made?

4. Are either the past or present generations of mankind any more the direct creation of God than were and are the generations of the lower orders of animals? Do they not all come into existance, and go out of existence by the same law? viz: Nature, which in the beginning was ordained by God, and then left to be carried on down through successive ages without any direct interposition; or,

5. Does a God of purity, love, justice, wisdom, and power, make use of the vilest means the heart can conceive to bring into existence the future subjects of his glorious kingdom? or, rather,

6. Do not these come into existence simply through nature's law, and do they not pass out of life according to the same, or rather another law of the same controling power, simply because they have inherited from their progenitor a dying nature?

7. Is God's character in the least tarnished because he permitted freedom of choice, and the choice of necessity brought with it certain inevitable results?

These few thoughts are humbly submitted in the spirit of Christ, by your sister,

CARRIE WILLIAMS.

## OBITUARY.

DIED—At his residence in Cordova, Rock Island Co. Ill. Nov. 18, 1883, Geo. W. Dean, in the 68th year of his age, after a painful and prolonged illness, which he bore with much patience.

Mr. Dean was born in Rainham, Mass., in 1815. In early manhood he left the state of his nativity and went to Syracuse, N. Y., where he remained until 1855, when he moved to Moline, Ill. In 1843 he was married, and now leaves behind his companion of 40 years.

After two years residence in Moline, he moved to the Village of Cordova, where he has resided for a period of 26 years, and has always been esteemed as one of its best citizens. Upright in character, exemplary in all the business relations of life; he justly claimed the esteem and respect of all with whom he came in contact.

Always a staunch upholder of truth and right, strong in his convictions and fearless to express them; he lived to do good, and was truly one of God's noblemen.

Brother Dean has been a reader of THE RESTITUTION ever since the beginning of its publication, and his views coincide with those therein expressed. A firm believer in the soon coming of our Lord and Savior Jesus Christ, and in hope of a glorious resurrection, he sleeps to be awakened, when the last great trump shall call the quick and dead to come forth.

Truly he could say with one of old, "I have fought a good fight, I have finished my work, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day.

Brother Dean leaves a large circle of friends, and an aged companion, who, while she mourns her loss, mourns not as one who has no hope, for though bowed down with grief, she has the blessed assurance of meeting him in the great gathering time. What a gathering that will be!

ISABEL RATHBUN.

DIED—At Millbrook, Mich., Nov. 14, 1883, Peter Decker, aged 53 years, after a long and wasting sickness of cancer of the stomach.

Brother Decker leaves a wife and nine children, and a large circle of relatives and friends to mourn his absence.

He was one of the first settlers of this township 28 years ago. The neighborhood were all relatives for a number of years and were strongly bound together by the bond of unity and love.

About twenty years ago Brother Decker and a number of the friends embraced the faith of the gospel, and organized a church here with which he has labored faithfully for the faith of the gospel, zealously advocating the final restitution of all things spoken by the mouth of the holy prophets.

He was a faithful worker for the interests of our paper, THE RESTITUTION.

While starving to death (for he could not take food to sustain life) his hope of living again where they shall hunger nor thirst any more, was comforting and cheering to him. He made no complaint of pain at any time except of weakness and weariness. His mind was strong and clear to the last and his last counsel to the family and friends was touching, and I trust will be remembered. He did not murmur at the "light affliction," as he termed it, but was cheerful and often chided the family when outward signs of grief were manifested by them. He gave directions about his funeral and burial, requesting Brother Woodward to speak words of comfort on the occasion; but Brother Woodward failed to reach here in time, and so Brother Bower gave a good discourse on the condition of man in death, and Brother Woodward arriving soon after gave a good discourse the next day (Sunday) on life through Christ and the resurrection.

A. C. WEST.

DIED—At Hedrick, Warren Co., Ind., May 18, 1883, David Evans, aged 72 years, 5 months and 11 days.

Brother Evans was formerly a Disciple, but upon hearing the gospel, the kingdom of God, and the things which concern the Lord Jesus Christ, preached by the writer, he, with his amiable companion and many others in that vicinity, were immersed by the writer into the name of Jesus Christ for the remission of sins.

Brother Evans was a good man, a kind husband, a loving father, an excellent neighbor and citizen, and a valuable member of the Church of God, and in his death they have all met with a loss that can never be repaired, and the writer a true yoke-fellow.

In one of my visits west, I fell in company with a gentleman, and in my conversation with him I learned that he was acquainted with many of the members of the Church of God in that vicinity, whom he called "soul-sleepers." After telling me what they believed, and giving me the following names, David Evans, Wilford Pugh, P. G. Smith, John Lincoln, Dr. Frankeberger, Elijah Byers, etc., I asked if they were men of good character. His answer was that "God never made better men!" The Lord help the writer and reader to live in a manner that the world may in truth speak thus of us.

R. V. LYON.

## To the Mourning Friends of Brother D. Evans.

O ye mourners! Seek ye a balm for your souls—a cordial for your loneliness? Let me proclaim it unto you. You are not ignorant of it, I trust, but let me apply that in which you already place your confidence. The God of Israel knows your sorrows, repair you to his throne and tell your simple tale of woe. Then cast your burden on him—he will heal you. Think not that you are beyond hope. You would be if there were no God of love and pity! But while he and his anointed live, and a throne of grace stands erected, the mourner need not despair! Amen.

R. V. LYON.

# Brevities.

Lieutenant Lasseni, who lately finished a scientific mission near Bogazra discovered a Roman city in the southern part of Djerba. The circuit of the ruins is stated to be about three kilometers.

The *Nature* reports an extraordinary case of subsidence near Hona. Naiba, an isolated mountain, more than 2,500 feet high, is slowly sinking into the earth. A deep ditch has been made all around the engulfed mass.

The Jordan canal project is still under consideration. Its future is likely to be materially influenced by the report of an expedition recently sent out by the Palestine Exploration Society. This expedition has gone out for the purpose of a geological survey of the country lying between the Dead Sea and the Gulf of Akaba. The objects are purely scientific, but the results of the survey will be looked forward to with much interest, as likely to throw light upon the question of the practicableness or otherwise of the Jordan Valley Canal scheme. It is proposed, after reaching the Dead Sea, to include the whole length of the Jordan Valley, from Jericho to the Sea of Tiberias, in the line of route.

Suddenly, during a perfect calm, at Karangon, in the Province of Bohus, Sweden, a violent whirlwind arose on the night of September 24. It came from the southeast, bringing with it quantities of sand, earth and straw. Quite unexpectedly a bright light chased away the darkness, rendering every object as visible as at noon. The illumination was caused by a grand meteor, shaped like an egg, "which appeared in the zenith, and which at first seemed to consist of myriads of large sparks, gradually changing into a bright star shining with a blinding luster, and with all the colors of the rainbow, in the northwest, four or five meters above the horizon." As soon as the meteor disappeared the wind fell just as suddenly as it arose. The phenomenon lasted only about one minute.

SANDS THAT SINGS IN THE WIND.

About twenty miles south of Stillwater, in Churchill county, on the Sand Springs Flat, at the foot of the mountain there is a heap of sand about one hundred feet high and nearly a mile across, which sings in the wind and is constantly changing. It is thrown by the wind, which there has a circular motion, into a vast round well with a hollow in the center half a mile across, which goes two-thirds of the way to the bottom. It is steep and hard to climb to the top, and on the inside is even more steep, so steep that no one has ever dared to go down, for fear the loose sand would slide down and bury them up. There are similar dunes on the Sandwich Islands, on the Hebrides and on the Atlantic coast.—*San Francisco Call.*

Pastor Stoecker, the German court preacher, who was prominent in the recent agitation against the Jews, is paying a visit to England. He has learned there that his attitude on the anti-Semitic question is notorious. Herr Stoecker went to England ostensibly to take part in the Luther celebrations, but the British public appear to have ignored his character as a Lutheran preacher, and recognized only his anti-Jewish character, which won for him friends as well as enemies. The Lord Mayor of London administered a snub by refusing him the use of the Mansion House for his lectures. When he hired a hall in which to speak he was received with rudeness, and his remarks evoked retorts more forcible than courteous. On two occasions the audience sang songs and were so riotous that the meetings broke up in confusion without Stoecker's lecture being delivered. The most energetic and determined of Stoecker's opponents were his own countrymen resident in London, who apparently disliked him in his character as court preacher as much as in that of leader of the anti-Jewish agitation.

## Circulating the Bible.

The annual report of the British and Foreign Bible Society presents, in one view, the immensity of the circulation of the Scriptures going on in all parts of the habitable globe. This one Society has issued during the past year, of Bibles, Testaments, and portions, about 10,000 a day, a total of 2,938,000. Add to this the Hibernian Society's issues, 65,675: the issues of the National Society of Scotland, 103,775; and those of the American Bible Society, 1,524,778, and we have a total issue for the past year, by four great societies, of 4,630,224 copies. To this must be added the issues of many smaller societies, of private enterprise, and the vast multitude of the Revised New Testaments, if we would compass the work of publishing the Scriptures as recorded in 1881-82. This is simply prodigious, falling not much short of six and a half or seven million copies. But we do not get the full significance of this work till we follow the colporteurs of a great society like this into every nook and corner of the habitable globe—about 300 scattered about Europe and 200 in the regions beyond. And to this still must be added similar agencies of many other societies; for example, in India the Vernacular Education Society has 168—eighteen more than the British and Foreign Bible Society. And yet, again the wonder grows when we find that the Scriptures are published in 250 languages or dialects, in 345 versions, more than four-fifths of which have been prepared since the Society was organized in 1804. So, the assertion we sometimes hear that the Bible is losing its hold upon the people, is the assertion of shallow minds totally ignorant of the real facts of the case.

Services.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Streets, entrance 68 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

# Poetry.

## A LITTLE WHILE.—Rev. xxii. 20.

"Quickly," believer! I know thine heart is beating
With fiery emotions to behold my face,
But for "a little while" will thou not spread the tidings
Of the sweet messages of my love and grace?

Fear not, beloved! mine eye is ever watching;
Thy tears are numbered in my deep, deep love;
Thy weary sighs, and all thine heart's deep yearnings
Are registered by me in heaven above.

Trust, trust, beloved! I know the world frowns coldly,
But this should only drive thee nearer me.
Earth's broken links make heaven's affection stronger,
The cross will only make the crown more bright for thee.

Look up, beloved! tread firmly on the billows,
Thou canst not sink beneath life's troubled sea.
Look up! then shalt thou learn the sweetest lesson weekly,
How my own hand hath planned thy path for thee.

Rest, rest, beloved! thine head upon my bosom;
Lean on my arm, and tell thy griefs to me.
My heart is thine in all the full perfection
Of sympathy none else could give to thee.

Weep not, beloved, because thou yet must tarry;
Will then not serve me heart and hand meanwhile?
Some hearts around thee pine in lonely sorrow;
Couldst thou not give one kindly look or tender smile?

Go forth, beloved! life's ministry is earnest!
Crushed hearts throng round thee, in thy path below;
Fond hopes once cherished, now by death are blighted;
Knowest thou not a balm to soothe their woe?

Yes, yes, beloved! I read thy heart's glad answer;
Yes, then will do this work of love for me.
Only "a little while," and earth's sad scenes of sorrow
Shall change to glory bright prepared for thee.

Then, then, beloved! heaven's song of joy awaking,
Triumphant "Hallelujah" thou shalt raise,
Then shalt thou gaze upon my face, and ever
"Knowing as known" pour forth thine endless praise.

—*Tidbury.*

# Selections.

## SUNDAY IN JERUSALEM.

The strict observance of the Sabbath is not very popular in Jerusalem, any more than it is in Germany or in some parts of the United States. Its observance is not expected from the twenty thousand Jews or the ten thousand Mohammedans; and among the ten thousand Christians who complete in round numbers the forty thousand inhabitants of the city, the large majority make it in some sense a day of recreation and pleasure. Very few shops, however, or places of business that are owned by Christians, are opened on the Sabbath.

Friday, which is the Sunday of the Mohammedans, is the great market-day of Jerusalem. No Moslem closes his shop because of any respect which he has for the day. A few go early in the morning to the mosque to pray, and they have there also some kind of preaching service, but the number who have leisure to attend it is small; in reality very little notice is taken of it. On that day the Turkish flag floats from the castle—which is not the case on other days—and no business is transacted in the courts. This is likewise the case in the government offices in general. Mohammedans, provided they have the necessary leisure, wear better clothes, drink more coffee, smoke more tobacco and make more visits on that day than on any other. If they have no leisure—which is the case with all the common classes—they work just the same as on other days. The idea that the day is sacred because God has special claims upon the time and service of men never enters a Mohammedan's mind.

Saturday, the Sabbath of the Jews, is the most strictly observed of all the three days of rest. I refer to outward observance; for how the Jews observe the day at home or in secret I do not pretend to say. They close their shops and places of business, and are seldom seen on the street until late in the afternoon, when multitudes of devout Jews, in their "fine clothes" and fur-trimmed hats, throng the principal avenue leading out of the city. After a day of worship—or a day of restraint, as it no doubt is to some—they seem to enjoy a few hours of relaxation at sunset and in the early evening. As the Jews do not transact any business on their Sabbath, they make all their preparations for their day of rest on the day previous, or Friday; and this is the chief reason why this is the principle market-day of the city. The Jews, having no separate nationality, have no flag to float in honor of the day — which perhaps their religion might prevent them from doing even were they a distinct nation.

It is curious to observe that the poor bigoted Jew and the fanatical Mohammedan, not less than the Christian, however benighted the latter may be, have an idea that somehow good clothes, at least one's "best clothes," are connected with a suitable observance of the Sabbath, or the special day of rest in which one believes.

On Sundays the flags float from the consulate of every Christian nation that is represented in the city—American, English, German, Italian, Austrian, Russian, Greek, Spanish and French.

As Christians are to a large extent the best patrons of the Jews, the latter do not find Sunday a very profitable day for business; and although they keep their shops open, they do so in a sort of half-and-half way, not wishing to close them entirely, and not expecting to trade much even if they keep them open.

One of the principal thoroughfares of Jerusalem is called Christian Street. It is also one of the main business streets of the city. For a wonder in an Oriental town, it runs straight; but this is partly accounted for by the fact that it is a short street, it being less than three hundred yards in length. I have several times counted the shops along this street that were closed on Saturday, as compared with the number that were closed on Sunday, and found that many more were closed on Saturday, showing that this street might with more propriety be called "Jew Street" than "Christian Street." This means, of course that more of its places of business are occupied by Jews than Christians. The reason is partly explained when it is considered that the Christians number about one-fourth of the population of the city, while the Jews number fully one-half.

Sunday is, of all the seven, the great day of the week for recreation, in which Mohammedans and Jews join as well as Christians. The coffee-shops, which are the only pleasure resorts within the city, are then full to overflowing; small companies of friends stroll into the fields or recline under some tree; but the great mass of pleasure seekers throng the Jaffa road for miles beyond the city. This road is broad and being without trees or shade on either side, is in the summer time very hot and dusty. In any city of Europe or America such a road as this would never be thought of as a promenade; but it is the only place for the purpose that the poor Jerusalemites have. Here may be seen, towards sunset on Sunday afternoon, every variety of costume and nationality represented in the city, where not less than thirty-four different languages are spoken. This sight is in some respects grotesque, but in other respects it is one of the most interesting in the world. All this to the Mohammedans is sacred ground. Hither also "the tribes" of Israel "come up," as of old, from the ends of the earth, as though the temple and the holy of holies were still in their glory; while Christians of every name and country under heaven look away to Jerusalem, even in her ruin and desolation, as the fatherland of their religion.

Taking all the different Christian sects together, there are among them a large number of churches, and the wild, strange clanging of bells on Sunday morning leads one to suppose that the day is designed for anything rather than worship and rest. The bells here are not chimed, nor are they rung as in America, and neither the effect of their confused sounds nor the manner in which these are produced can be described. Even the ringing of church bells assumes a very Oriental phase.

Among the Protestant community in Jerusalem there are three churches, and connected with each is a Sunday-school. One of these is a Lutheran church, which has a regular pastor. The service and the preaching are in German. The present incumbent is an able and scholarly man, and the congregation under his care, which is composed chiefly of German residents, is quite large and intelligent.

Another of the three is formed of the native Arab Protestants. They have a fine church edifice, and a large congregation which is under the care of two pastors, one European and one native. The service and preaching are entirely in Arabic, and the service itself is simply a translation or an adaptation of the Church of England service, since the enterprise belongs to the Church of England Missionary Society.

The third and largest of the three churches belongs to the London Society for the Jews. This is the general place of worship for all the English-speaking people of the city, whether permanent residents or merely travelers. There is an English service (Church of England service) held here every morning and evening, and a German service in the afternoon. There is also a service in Hebrew and another in Spanish. One of the pastors is an Englishman, and preaches only in English, while the other, who is a converted Jew, preaches equally well in Spanish, French, German, English, Hebrew and Arabic.

There are no Methodist, Baptist, Congregational or Presbyterian services held in the city; and this statement will answer an inquiry which is frequently made to me by travelers, and also by persons residing in America, whether such services are not held in Jerusalem.

While for the most part the foreigners residing here are correct in their lives, reverent towards religion, and generally attentive to religious services, there seems to be a great lack of sincere and earnest piety among them. The religious services, which are maintained with great regularity throughout the year, are well enough in their way, but they never touch or move a single heart. There are many young people here whose hearts are never stirred by the power of the gospel. To them religion is something to be "performed." It consists in the observance, on certain occasions, of certain religious forms, and leaves out of the account almost entirely the devoting of the heart and the life to Christ.

When it is said that Jerusalem is the great religious centre of the world, it must be understood of ceremonial religion. That is certainly true; but it is not a centre of piety. What can be done to exalt Christ in the minds of these people—to make them love and obey him as his humble disciples? Sacred and holy names are constantly upon their lips, and in and about the city are the scenes of some of the most solemn events in the world's history, namely, the crucifixion, burial, resurrection and ascension of our Lord; but these things do not change the heart, and in the midst of them all, and in spite of them all, the mass of men, nominal Christians as well as Mohammedans and Jews, live and die without Christ.

Alone on the Mount of Olives, with the sky overhead into which the Master ascended, and the fields about on which the Master trod, with the inexpressibly beautiful and touching records of the Master's life in one's hands, the Christian can enjoy the Sabbath far better than in the filthy and noisy city of Jerusalem.—*Selah Merrill, D. D., in Sunday School World.*

# Communications.

## Notes by the Way.

*Editor Restitution:*

Have just returned from a visit to Southern Indiana, where I met for the first time the little band of faithful ones who have been brought out of pagan darkness into the marvellous light of the truth through the labors of Brethren Skeels, Hatch, Poore, and Halstead.

The organization I think numbers about twenty. They are well informed in the things concerning the kingdom of God and the name of the Anointed One, living harmoniously among themselves, and thus exerting a healthy influence around them.

The meeting continued about a week, during which time the noble confession was made by two, who obeyed the commandment of the Lord. They were immersed by Brother Stuart in a little stream that flows through the valley, and we trust rose to walk in the new life; this devoted couple—Brother and Sister Fletcher—walked about six miles, I think, to attend the meeting. May they continue faithful through life's journey.

We shall remember with pleasure the kindness shown us during our stay with them, and our earnest prayer is that they may continue united and faithful, always abounding in the work of the Lord.

Yours, waiting for the kingdom.

J. F. WAGONER.

## THE LIVING WORD.

Yes, the living word. 1 Peter i. 23, etc. The believer finds in the Scriptures what he finds in no other writings—freshness always. He may read and ponder over the same portions of Scripture daily for years: yes, for his whole believing lifetime, and still find them more and more precious. And why? Because they are words of inspiration, imparting life; old words indeed with newness ever; refreshing, strengthening, encouraging, and consoling. In no human composition can untiring interest be maintained. Even the best cannot be read over many times without weariness. We lose the zest, and say enough. But not so with the Bible. It is an exhaustless well-spring; a witness that the child of God ever has for himself and in himself; and while he duly prizes it he will wax stronger and stronger; unhurt by evil.

Hold fast, believer! Men honored by the press, and exalted to titles on account of scientific attainments may despise and pity the child of faith—he who dares to avow his simple and full belief in the recorded miracles of the Old and New Testaments, and in the yet future grand miracle of the resurrection from the dead. But believer, heed not their scorn, their ridicule, their pity. "Fight the good fight of faith;" for faith distinguishes the child of God from the worldling. Believe and endure to the end in holy living, and eternal good will be thine.

How vain and worthless are all that men of the world seek for, when compared to the overcomer's reward! The politician, the scientist, the sportsman, the usurer, the libertine, seek for satisfaction in their several pursuits, and satisfaction is not found. Or, if found, and seemingly possessed, it is but for a short while. Reaction follows; "vanity and vexation of spirit."

But what for the overcomer? The Morning Star! The crown of life! The honor of sitting with the Immortal King on his throne! Incorruptibility! No more death, sorrow, sighing, tears! Former things passed away! No darkness, no setting sun! Glory that never dims, honor that never is lost, life that never ends! All things eternal in possession! Hold fast, Christian; let none take thy crown.

H. HEYES.

## ANIMAL SALVATION.

Not only was Noah and his family saved in the ark, but the animals of all orders were saved. Noah and his family left the ark in the same condition that they were before the flood and the animals also with one exception. They both were under the rainbow covenant. That covenant embraced the animal creation.

"Neither will I again smite any more every living thing as I have done. And all the cattle of Egypt died. But of the cattle of the children of Israel died not one. And Pharaoh said, Who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the fatling and the young lion together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain. For the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Noah, his family, and the animals, went over the waters and were saved from drowning. A common salvation. Enoch went up by translation. The great salvation. "Let us pray always that we may escape all those things that are coming on the earth and stand before the Son of man."

C. BOARDMAN.

# Sententions.

Hope softens sorrow, brightens plain surroundings and eases a hard lot.

Discontent is the want of self-reliance; it is infirmity of will.

It is the nature of God to make something out of nothing; therefore when any one is nothing, God may yet make something out of him.—*Frederick of Saxony.*

A man may hang the decalogue upon the walls of his home and still be an idolator; the thing to be done is to hang it on the inner walls of the heart.

Kind looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Dr. John Hall.*

"In the love of a brave and faithful man there is always a strain of maternal tenderness; he gives out again those beams of protecting fondness which were shed on him as he lay on his mother's knee."—*George Eliot.*

Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business. But those who are moved by a genuine desire to do good have a little time for murmuring or complaint.

The deep mysteries of faith are not given to the lukewarm and the idle, but to those who are "watching thereunto, with all perseverance, and supplication," and who make no bargain as to the way the Lord shall lead them.

The believer's is a superhuman life. The sources of his strength and consolation are not in the country in which he sojourns, but in the higher lands beyond. He lives in God, and thus experiences perennial joy, even when earthly springs are dry, or turned to bitterness.


Great offices will have
Great talents, and God gives to every man
The virtue, temper, understanding, taste,
That fits him into life, and lets him fall,
Just in the niche he was ordained to fill.

"The life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Savior," it is quite another to say, "He is my Savior and my Lord." The devil can say the first; the true Christian alone can say the second.—*S. C. Ryle.*

No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." Take comfort, afflicted Christian! When God is about to make pre-eminent use of a man, he puts him in the fire.

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There was no need to expressly reiterate the promises of Israel's restoration in the New Testament when that event was implied in the restoration of the kingdom acknowledged and promised by Christ himself, and involved in the very nature of the Messiahship. But on the assumption of a so-called spiritual fulfilment of that restoration there was an absolute necessity for an express declaration to that effect, which, however, is not to be found.

Another feature of the Kingdom of God is, that it is the inheritance promised to the faithful. Jesus promised his apostles that in his kingdom they should sit on thrones judging the twelve tribes of Israel. He extended this promise to all the faithful in these terms—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" Rev. iii. 21. The saints are thus the "heirs" of God's kingdom, not its subjects as commonly supposed. Not only so, but they are joint-heirs with Christ, who is himself as yet only an heir—"the heir of all things," Heb. i. the restitution of which God hath spoken by his prophets. Acts iii. 21.

The ground work of this inheritance is God's promise to Abraham, that He would give him the land of Canaan; from the river of Egypt to the river Euphrates, for an inheritance. Abraham's seed, the Messiah, was also embraced in this promise—"To Abraham and his seed were the promises made. He saith not to seeds as of many, but as of one seed, which is Christ," Gal. iii. 16. In this territory was established by God himself, among Abraham's descendants the twelve tribes of Israel, a kingdom, the crown being vested in the house of David of the tribe of Judah. Overturned for the misconduct of king and people in the reign of Zedekiah, the restoration of this kingdom is the subject of frequent and express prediction in the Scriptures. In short the promised land and the promised kingdom are both spoken of as the inheritance of the saints. Thus: "If ye be Christ's then are ye Abraham's seed and heirs according to the promise," that is of the inheritance spoken of in verses 18, 19—Gal. iii And regarding the kingdom: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which God hath promised to them that love him.—Jas. ii. 5.

Israel had a deep interest in the promises made to Abraham; indeed their fulfilment became the nations' hope, termed by Paul "the hope of Israel," for which he said he was bound with a chain. Acts xxvi, 6, 7; xxviii, 21. The only difference between Paul and the Jews was that he looked for its realization through the crucified and resurrected Jesus of Nazareth. Hence his question before Agrippa: "Why should it be thought a thing incredible with you that God should raise the dead?" The blessedness of all nations was also promised through Abraham and his seed, and is termed by Paul "the gospel preached to Abraham," who in this relation is designated "the heir of the world"—Gal. iii. 8; Rom. iv. 13.

To qualify the "joint-heirs with Christ" for everlasting possession of this inheritance, they must become like him not only in a moral and spiritual, but also in a physical sense. "Flesh and blood (or human nature as at present constituted,) cannot inherit the kingdom of God;" and there is no evidence that a seperate or disembodied spirit can do so. "When he shall appear we shall be like him." Hence "We look for the Savior, who shall change the body of our humiliation that it may be fashioned like to the body of his glory. Nothing short of an immortal bodily nature can make any one "meet for the inheritance." Hence the value of the resurrection, and that change of the faithful living, to take place at the coming of the Lord.

It is plain from these testimonies that the gospel of salvation preached by Jesus and the apostles consisted of things concerning the kingdom of God, embracing the restoration of Israel to their own land and they with all nations brought under the sway of God's anointed king, when he shall have come with the clouds of heaven, and taken unto him his great power to reign.

Jesus uttered the prediction to his disciples, "THIS GOSPEL OF THE KINGDOM shall be preached in all the world for a witness unto all nations." Matt. xxiv. 14. And he gave them this commission, "Go ye into all the world and preach the gospel to every creature that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16. Luke's gospel shows that repentance and remission of sins should be proclaimed in the name of Jesus,—that is, in acknowledging the crucified Jesus to be the Christ, the King of Israel. And although this commission and prediction were fulfilled by the apostles in the first century, Col. i. 6, 23, there is no reason to believe that the conditions of salvation laid down by our Lord have been since modified or relaxed.

And this was the drift of all the apostles, preaching. Take Peter's address on Pentecost. Its aim was to prove from the Old Testament that the Messiah should die, be buried and have an early resurrection: and that David, seeing before, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne, —spoke of the resurrection of Christ. This, followed by the testimony of the apostles, that "This Jesus hath God raised up, whereof we all are witnesses" convinced the Jews of the validity of the claims of Jesus to be the Messiah, and drew from them the inquiry—Men and brethren, what shall we do?

Peter does not say, as some allege, that Jesus ascended to heaven, there to sit on the throne of his father David. He simply said that God promised to raise up Christ to sit on David's throne; but that in the meantime he was, according to the prediction in Psalm cx., exalted to the right hand of God, until his enemies should be made his foot-stool. In like manner as it was said of David,—I took thee from the sheepcote to be ruler over my people"—while fifteen years elapsed between the anointing of David as king and his exercising regal authority on the throne of Israel. Jesus distinctly discriminates between the throne of Jehovah, where he now sits, and the throne he is to occupy with his disciples—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne." Rev. iii. 21.

Again notice the Kingdom as an element in the preaching of Philip—"Philip went down to the city of Samaria, and preached Christ unto them. And when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii, 5, 12. Philip preached Christ by preaching the Kingdom of God and the name of Jesus the Messiah.

At Ephesus, Paul went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Acts xix. 8. And in his parting address to the elders of the church of Ephesus, he reminds them of the subject of his preaching in these words—"Testifying repentance towards God, and faith toward our Lord Jesus the Messiah. . . . . And now behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." Acts xx. 21, 25. In his letter to the Ephesians, Paul terms this "the word of truth, the gospel of your salvation." Eph. i. 13.

It is thus evident that the gospel as preached after Pentecost was two-fold: 1st, the things of the kingdom: 2d, the name of Jesus; the former being the prophetic outline of the main feature of the Messiah's office—the re-establishment and administration of the Theocracy; and the latter, the announcement that the rejected and crucified, but resurrected and exalted Jesus of Nazareth, was the very personage who should in due time accomplish this great work.

Such, we apprehend, is a correct statement of the faith of the first disciples. It may also be well to observe that it is "with the heart man believeth unto righteousness"—with a sincere, cordial, hearty faith in the message which God in his mercy has sent. This "faith worketh by love," producing the "obedience of faith"—that "patient continuance in well-doing," by which the true disciple "seeks for glory, honor, and immortality" in the kingdom of God. Hence he is enjoined to add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; "wherefore the rather, brethren," adds the apostle, "give diligence to make your calling and election sure; for if you do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus the Christ."

But it has pleased God to prescribe the first act of obedience with which the believer shall begin his new life. In his commission Jesus charged his apostles—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" or, in the words of Mark, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." This is the unrevoked fiat of the Son of God. And Paul's testimony is to the same effect: "We are all the children of God by faith in Christ Jesus; for as many as have been baptized into Christ have put on Christ."

But how baptized into Christ? As the Israelites were baptized into Moses: "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto (*into*, the same word as in Gal. iii. 27) Moses in the cloud and in the sea." Believers of the gospel are baptized into Christ in water. And we find that the first believers yielded prompt obedience to the divine command. "They that gladly believed Peter's word were baptized." "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."

We have thus briefly glanced at some prominent features of the faith and practice of the first disciples, and the question may fairly be asked—Is anything worthy of the name of Revival or Evangelistic Work which ignores these plainly taught first elements of the religion of Jesus? True, by applying a system of interpretation which has obtained in the Roman Catholic church since the days of Constantine, and which passed unreformed into the Protestant church at the time of the Reformation, the words of prophets and apostles, and even of Jesus himself, may be made to mean anything the fancy of the commentator may suggest. But is not the obvious and natural meaning which the plain reading would indicate, the more likely to be the true one?

An idea obtains that the Old Testament must be understood by the clearer light of the New. Where the New Testament professes to explain any obscure part of the Old there can be no objection to receive such explanation. But the converse is equally true. If the New Testament is obscure or silent on any subject upon which the Old is clear, is not the dictum of the Old to be received? Did not the noble Bereans test the teaching of the apostles by "searching the Scriptures" (of the Old Testament)? How could they do this if the light of the Old Testament was not clear enough for the purpose? Is it not said to be "able to make wise unto salvation through faith in Christ Jesus?" And therefore necessary to the attainment of this wisdom, by understanding the teachings of the Master. The most momentous interests are suspended on our understanding by any means the words of Jesus. His own declaration is—"He the rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John xii. 48. But how can we receive the words of Jesus unless we understand them in their ordinary acceptation? "Let every man be fully persuaded in his own mind." "To his own master he standeth or falleth"—not to any system of interpretation, however time-honored and popular. If any man teach otherwise, and consent not to wholesome (unadulterated) words, even the words of our Lord Jesus Christ, and to the doctrine (or teaching) which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words."

Reader, study the words of Jesus. Ascertain for yourself what he publicly preached as the gospel of the kingdom of God, and what he commanded for the obedience of faith, and hasten to yield allegiance. Do not deceive yourself with the idea of love to Christ in the absence of faith and obedience; for his solemn decree is: "He that hath my commandments, and keepeth them, he it is that loveth me." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

J. CAMERON.

## Selections.

### ORIENTAL SKETCHES.--Second Series. Number 37.

TEMPLE OF BAAL.

Deir el-Kulah is five miles south of Bukfeiya, but the road is so bad and tortuous that it took me nearly as many hours to reach it. The name signifies "the convent of the castle," and is descriptive, a convent having been built on the ruins of an old fortress. It stands on the crest of a narrow and lofty ridge, round whose base sweeps the wild glen of the Magoras. The stream is fifteen hundred feet below, winding out and in among dark foliage like a thread of silver. Eastward the eye wanders up the valley of Meta among villages and vineyards, and mulberry groves, and pine forests, till it rests on the snowy peak of Kenisch. North and south extend mountain sides, rich and rugged, far as the eye can see; and on the west the plain of Beyrout is at our feet, with its wastes of white sand on the one side, and its bright city embowered in verdure on the other; while beyond is the boundless expanse of the Mediterranean; not quite boundless, however, for when the glow of sunset mantles the horizon, the hills of far-distant Cyprus, overtopped by classic Olympus, rise in clear outline.

The ruins of Deir el-Kulah include an ancient village, a castle or citadel and a temple. The latter is the most interesting. It is one hundred and six feet long, and fifty-four broad. Its portico had a double range of columns, six feet in diameter; and some of the stones in the walls measure fourteen feet by five and a half. I saw, as others had seen before me, several Greek inscriptions. They are short and fragmentary, but fortunately long enough to throw light on the origin and object of the building. One contains a dedication to "Baal-markos, Sovereign Lord of Sports." Baal is often mentioned in the Bible. To him most of the "high places" in Palestine were dedicated. Among the Phœnicians he was the chief object of worship, and his worship was introduced into Israel by the infamous "Jezebel, daughter of Eth-Baal, king of the Sidonians." 1 Kings xvi. 31. In the Bible this deity is called by the different names, Baal berith, "Lord of the Covenant," (Judges ix. 4;) Baal-zebub, "Lord of flies," (2 Kings i. 2); and Baal-peor, (Num. xxv. 1). So here we have a temple dedicated to Baal-markos, the "Lord of Sports." It was doubtless one of the great centers of Phœnician idolatry, where the kinsfolk and townsfolk joined in their lascivious rites.

From time immemorial Lebanon has been a grand center of superstition and idolatry. Temples crowned almost every height, and sanctuaries were consecrated in almost every grove. "On every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, they did offer sweet savour to all their idols." Ezek vi. 13. Time has not changed it. Professing a different faith, and called by a different name, the religious spirit of its people remains the same. Their convents are now as numerous as their idol shrines ever were; and could the old Giblites and Phœnicians again revisit their country, they would find it hard to distinguish the saints and angels that deck the Christian altars from the images of their own deities.

From Deir el-Kulah I descended to Beyrout, having thus traversed nearly the whole Maronite section of Lebanon.

THE DRUSES AND THEIR MOUNTAIN HOME.

"Fierce, hardy, proud, in conscious freedom bold,
Those stormy seats the warlike Druses hold;
From Norman blood their lofty line they trace,
Their Gallic courage proves their generous race:
They, only they, while all around them kneel
In sullen homage to the Thracian steel,
Teach their pale despots' waning moon to fear
The patriot terrors of the mountain spear."

I have explored every interesting nook and corner in Southern Lebanon, the home of the Druses. I shall here, however, give only a brief sketch of one short tour which led me through the cream of the country, and at the best season—the vintage.

I left Beyrout for Deir el-Kamr on a sunny afternoon, early in September. My only companion was my servant, a mountaineer, who knew every inch of the road as well as I did myself. The distance is five hours, and the path none of the best. The first hour is in the plain, wading through deep sands under the shade of a pine forest, and then winding among mulberry gardens. There are more palms here than one is accustomed to see in Syria or Palestine—not in groves like Egypt, but singly, and in clumps of three or four.

The foot of the mountain is reached and the ascent begins by a track, more like the rocky bed of a winter torrent than a highway to the capital of Lebanon. But as we mount the ruggedness is forgotten, and we are enraptured with the variety, the richness, and the extent of the views. We miss, here, however, the close and careful cultivation of the Maronite district. The vines are not so well trained, and here and there are long reaches of mountain side, where the old terraces are broken and the soil waste. The Druses are warriors rather than husbandmen. They delight in arms more than in vineyards. One notices this as soon as he enters their country. He reads it in their looks. The flashing eye, and haughty step, and calm demeanor, are not the characteristics of a son of toil. The trim beard, and spotless white turban, and long dagger proclaim the soldier rather than the peasant. Still the Druses are not wanting in industry, and were they under a wise rule much might be made of them.

The costume of the women in this part of Lebanon, Druses and Christians alike, is strange and striking. Here one sees at every fountain that most singular of all the singularities of female dress or ornament—the *tantur*. It is a tube or horn, of gold or silver, from one to two feet long, and about two inches in diameter, tapering slightly. To the lower end are fastened a number of silver knobs by silken cords a yard in length. The horn is placed erect on the top of the head, strapped round the chin, and balanced by the silver knobs which hang down the back. Over the whole is thrown a long veil of white muslin, which at the pleasure of the wearer is either permitted to descend in graceful folds behind or is brought round so as to conceal both face and figure. Such is the ordinary costume of the matrons of Lebanon; and whatever may be said of its absurdity, there can be no doubt that it gives a grace and dignity to the carriage worthy of imitation in more favored lands. The tantur is the first requisite of the bride; for maidens are not permitted to wear it. Its origin is unknown, and it is very questionable whether it is to it the Psalmist alludes, lxxv. 4.

A DRUSE WEDDING.

On approaching the village of Ain 'Anub we were somewhat startled by hearing dropping shots, and seeing troops of horsemen galloping hither and thither along the mountain side. We soon learned that it was the wedding of one of the hereditary Sheikhs; and I was invited to halt an hour and see the fete. I gladly consented.

The ordinary mode of procedure on the wedding day is this. Some Druse priests, accompanied by a few of the bridegroom's relatives, go to the bride's house, which, in this instance, was in a neighboring village. After drawing up and reading the marriage contract, the bride, in her richest attire, and completely enveloped in a veil of white and gold, is placed on a horse covered with superb housings, and led off to her husband. A long train of relatives, male and female, in holiday costume, follow her. When they got within half a mile or so of her husband's village, his friends and retainers—in the present case numbering several hundreds—sally out, and a mock combat ensues. Both parties being armed, and well trained in mountain warfare, the scene becomes intensely exciting. From behind rocks and trees, from the tops of cliffs, from every point of vantage, volleys of musketry—blank of course—are poured upon the advancing troop. The horseman charge and retreat. Step by step the bridegroom's party retire, contesting every inch; and at length—amid singing cheers, and shrill cries of women, and salvos of musketry, the bride enters the village in triumph, and is hurried away to the harem. There she is left alone, still enveloped in her veil, to await her husband, who has never yet seen her face. After some time he enters, respectfully lifts the veil, takes one look, immediately replaces it, and returns to his guests. The revels go on for many days.....

The sun had long set ere I entered Deir el-Kamr.

THE MASSACRE OF 1860.

Deir el-Kamr is, or rather was seven years ago, a beautiful little town of seven thousand souls, built high up on the side of a wild glen, and encompassed by terraced vineyards and orchards. The castle, occupied by a Turkish garrison, crowns a cliff; and on the opposite side of the glen stands the beautiful palace of the Emir Beshir, the former governor of Lebanon. The steep and richly wooded bank leading up to it, the commanding site, the vast mass of picturesque buildings, and the wooded hill behind, all remind one of the Castle of Heidelberg. For years the palace has been turned into a barrack: and the Turks are doing there what they have done everywhere—they are fast reducing its splendid courts, and marble halls, and gilt saloons, to ruins.

Deir el-Kamr has suffered more from the hereditary strife of Druse and Maronite than any other place in Lebanon. Being an exclusively Christian town, in the center of a Druse district, it has ever borne the first brunt of battle, and has repeatedly been burned to ashes. But the most fearful tragedy, even in its sad history, was enacted in 1860. At the commencement of the outbreak in that year, the town was taken and plundered by the Druses, who after burning Zahleh, returned to complete the work of destruction. The unfortunate inhabitants resolved to defend their lives to the last, for they knew too well the fate that awaited them. The rest of the sad tale I shall give in the words of one who was all but an eye-witness—Cyril C. Graham, Esq.

"The Turkish governor, who had four hundred troops in the castle, while at Btoddin, half a mile off, there were three hundred more, told the people they had nothing to fear if they would give him up their arms; and he insisted on their doing so. They applied for an escort to Beyrout; this he would in no wise permit. Their valuables he made them place in the castle and then ordered a great part of the population there. So men, women, and children were all crowded together in the palace under his protection, on the night of the 20th. On the morning of the 21st, the Druses collected round the town; one of their leaders came to the palace and desired to speak with the governor. A conversation was carried on in a low voice.... At last a question was asked to which the governor gave the answer, Hepsi, that is, "all." Hereupon the Druse disappeared, but in a few minutes the gate was thrown open, and in rushed the fiends, cutting down and slaughtering every male; the soldiers co-operating."

Twelve hundred men were massacred on that fatal day!

SOUTHERN LEBANON.

At six o'clock I was again in the saddle, and in an hour drew up upon the brow of Wady Baruk, four miles south of Deir el-Kamr, and one of the richest and wildest glens in Lebanon. High up on its southern bank stands the village of Mukhtara, and the palace of the late Said Bey, the chief of the Druses. It is a building of great size, occupying a splendid site; but with no pretensions to architectural beauty. After a hurried visit to the Bey, whom I had known before, and who now insisted on sending a couple of horsemen with me, I continued my journey.

Our path lay along the terraced mountain side, often beneath the spreading branches of fragrant walnuts. We looked down into the lovely valley of Baruk, and away over a wooded ridge beyond it to the Mediterranean. Village after village was passed, and vineyard after vineyard. Ever and anon boys and girls came rushing out with bunches of luscious grapes that would have done honor to the vines of Eschol, and prayed the Bey to accept their offering.

Leaving the vale of Baruk, we struck up Wady Jezzin; and passing a large village of that name, we ascended through a bleak and rugged region to the southern brow of Lebanon. The scene which here suddenly burst upon our view was magnificent. Four thousand feet and more beneath where we stood, was the deep chasm of the Leontes, which intersects the range, carrying the waters of Cœle-Syria to the Mediterranean. Over it frowned the massive battlements of the Castle of Shukif, founded by the Phœnicians to guard the road to their agricultural colony at Laish. On the east rose Hermon, its icy crown gleaming in the ruddy sunshine. At its base were the plains of Ijon (1 Kings xv. 20), and Dan (Judges xviii. 7–10), extending in green meadows to the waters of Merom (Josh. xi. 5). On the south lay the picturesque mountain chain of Naphtali, over which appeared on the horizon the pale blue hills of Samaria. And away on the right was the wavy coast line running along from the shattered battlements of Tyre to the distant cape of Carmel. In fact the whole northern division of Palestine was before my eyes, every feature brought out in bold relief by the evening sun. It was one of those pictures which time can never efface from memory.

The descent to the banks of the Leontes was long and toilsome. Crossing the stream by the old bridge of Burghos, we attempted to reach a small village near it, where we intended to pass the night; but we lost our way, and were obliged to halt under a large oak tree. Tying my horse to a branch, I wrapped my cloak around me and was soon asleep. My companions followed my example; and next day we proceeded to Rashaiya, whence I went to Damascus. Thus terminated my tour in Southern Lebanon.—*J. L. Porter.*

The only record we have of Paul's singing was when he was in jail at Philippi, lying on the cord floor, his back bruised and bloody from the "many stripes" it had received. At midnight they "prayed and sang praises unto God." With what propriety he could afterwards exhort the Philippians to be "careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God," and what weight his testimony must have had. He had set them an example of rejoicing in tribulation.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 12, 1883.


☞Examine the label on your paper and see if your subscription has expired. Do not wait till it is past due, but attend to it AT ONCE. RENEW TO-DAY.

MANUSCRIPTS have accumulated. Books and pamphlets have been received. Will attend to all as we have space and time.

AN APOLOGY for not answering some letters promptly, and for brief editorials, we have to say, that we have had quite an amount of extra writing to do lately in copying some articles.

WE have an interesting letter from Jerusalem, of date Oct. 31, written by Sister Davis, for next week. She has passed through sickness and trials. Let us aid her. We forwarded some time ago all we had received for her.

THROUGH the courtesy of Mr. Edward White, of London, Eng., we have received a pamphlet written by W. A. Hobbs, a missionary in Calcutta, and printed in that city. Of this author Mr. White says: "Mr. Hobbs is a twenty years' missionary in Bengal. Rejected by Baptist mission for being convinced of life in Christ, but blessed by God *abundantly* since." We will commence giving this tract in parts next week, as we fully agree with the kind sender that it "is well worth reprinting in THE RESTITUTION." Many, many thanks for the favor to Mr. White.

A GREAT deal of interest has been excited in the scientific world by the extraordinary brilliancy of that red glow that appears in such gorgeousness on the sky before sunrise and after sunset. At San Francisco it seemed like a great fire in the distant west, burning over the Pacific ocean; and in New York its splendors were naturally mistaken for a conflagration. As the earth has lately been traversing through a belt of meteors, some have concluded that the beautiful colors have been a reflection of the sun's rays from meteoric dust, and that we are witnessing what may be called "a meteoric atmosphere." Others solve the mystery by supposing that this appearance may be portentous of war-crimsoned fields upon earth. Notable signs in the heavens are to mark the close of this dispensation. Joel ii. 30; Lu. xxi. 26.

## Communications.

### THE ASSOCIATION FOR PROMOTION OF CHRISTIAN KNOWLEDGE.

In behalf of the officers of above mentioned Association allow me in this public way to thank the brethren of the Indiana Conference for the kindly sentiments expressed in the resolution passed at the late meeting in Plymouth. Such unsolicited acts of brotherly kindness cost nothing and at the same time assist greatly in developing a cordial fraternal spirit which is indispensible to true Christian fellowship.

And now a word about the Association itself. We have distributed nearly two thousand copies of the little pamphlets stating its object and methods, that all might have an opportunity to join in a good work. Responses have followed. Some very cordial and encouraging; others have made further enquiry, while some few have criticized and refused countenance to the movement. By answering here some of those questions we may perhaps avoid a voluminous personal correspondence.

1. As to who the projectors of this movement are? I would say that our Prospectus shows, we claim to be Christians, who are waiting for the Messiah to come, raise the dead saints, change the living, and with them reign literally over Israel and the nations.

2. As to the various shades of doctrine touching resurrection and other subjects, while as individuals the members of the Association have perhaps positive and varied opinions, yet in the work of the society all such secondary matters will be put to one side that all may join on one common platform for the sole purpose of disseminating the gospel light.

3. Some have objected to certain of the officers with whom they refuse to be associated, and to all such I can only say that I am very sorry that they allow personal feeling or prejudice to hinder their own usefulness in the Master's cause. If we refuse to countenance any person or movement that does not reach the acme of perfection, taking ourselves as the criterion, we may as well become hermits at once. We should certainly be able in this age to walk harmoniously with those with whom we expect to join in the work of future ages.

4. One prominent brother criticises the remark in our President's letter that "the means of the Association are not to be used for the promotion of doctrines not well established or in dispute among its members," and contends that this is not a progressive spirit.

If our object was to explore and investigate this criticism would be to the point, but we consider that this is not the proper function of a missionary society to undertake such work, as it would only tend to cripple its legitimate work, and that field is amply covered by the discussions in current religious literature, as well as by the pulpit and Bible classes.

I would not belittle the noble work of searching the mine of truth for hidden treasures, but at the same time there is plenty of gold that has been freed from dross that we who have in abundance should distribute to the hungry multitude.

To those who have received a copy of the Prospectus and have not responded I beg to say, do not let this opportunity pass without giving your countenance to a movement started only for the cause of truth and glory of God. If it is not convenient to subscribe liberally, at least take a single subscription. The moral effect of your name will be encouraging. If you will read the by-laws you will see that we do not ask it as a donation but allow the full amount in value to be drawn out in publications as soon as issued, thus spreading the light. We need your support now.

SAMUEL WILSON.

*Philadelphia, Pa.*

Baptism is, next to the ministry of the word and its hearty reception, our dispensational and imperative ordinance. The Lord's supper service follows of course. We read that the apostles preached and that many believed and said, "What shall we do? Peter said repent and be baptized every one of you, etc. They who gladly received the word were baptized." Acts ii.

"Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? he commanded them to be baptized in the name of the Lord." Acts x. 44-48.

"Many of the Christians hearing, believed and were baptized." Acts xviii. 8.

Note. No inquisition set to ascertain and enforce its own standard of intelligence as to the heights and depths of revelation as the vital prerequisite to baptism, or their coming into Christ and wearing his name.

Again. When I was married to my wife 50 years ago, (and to Christ 58 years ago) I know not "half that was then told me," and have learned since; but while I am more and more thankful to God yet I've never dared to think of being any more married! Once in the life engagement. Amen. "It reads, "One Lord and one baptism."

J. B. COOK.

P. S. Brother Gelletly and his fellow laborer (two weeks ago writing from the south) expressed the doctrine of acceptance and the obedience of faith, as I see it embodied in the primordial example of faith through the ages, in Abraham. Rom iv; Gal. iii. "He believed God and it was committed (reckoned, imputed, estimated) to him for righteousness!" His circumcision —"the seal of his faith"—followed in about 16 years. J. B. C.

RIVERSIDE, KAN.

*Editor Restitution:*

Please find room for a short report of our meetings. The Lord has blest us with means to bring Brother Finn out here in the west to preach to us. It had been over five years since we had the gospel preached in its purity. He preached ten sermons while with us to large congregations for this thinly settled place. Had good interest. Baptized two into Christ. He left us the 10th of October. O, how sorry we were that he had to leave us so soon. If he could have staid with us till spring we think he could have done much good here, he being a good workman that needs not to be ashamed, rightly dividing the word of truth. Dear brothers and sisters, none but the isolated ones can know how great a feast of fat things it was to us to listen to Brother Finn reasoning out of the Scriptures concerning Christ and his kingdom. It truly was a foretaste for the child of God to listen to the great and precious promises made to us if we only will live godly and be faithful to the end. The prayer of your unworthy sister is that we all may be found faithful to the end. My address is, Riverside, Ness Co., Kan. Good-bye for this time.

A. G. WINCHESTER.

Send THE RESTITUTION to some friend as a Christmas or a New Year's present.

SUNNY SLOPE, KAN.

*Editor Restitution:*

Dear brethren are we ready for the coming of our blessed Lord, have we obeyed from the heart the form of doctrine, have we believed the gospel the glad tidings of the kingdom of God, the reign of Christ on the earth over the nations, and then been buried in baptism, planted in the likeness of his death according to God's order, first faith then obedience? It will not do to reverse God's arrangements. No, no. If we are all right in this, then are we walking in newness of life, are we in the narrow way guarding every avenue of life, is our conversation as becomes the children of light, do we refrain from the vain amusements of the world, are we living epistles known and read of all men for good, do the glorious promises fill our whole being with adoration, praise, and thanksgiving to God, are we drawing fresh supplies daily from the fountain-head, all absorbed in the glorious truths of the gospel, letting our light shine, endeavoring to enlist others to share the honor, the glory of the kingdom of God? If these things be in us and abound we shall neither be barren nor unfruitful in the work of the Lord, "for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." W. S. FINN.

I wish to correspond with a physician holding the truth or favorable thereto, with a view to joining with me in the electro-medical treatment of acute and chronic diseases. He must be a graduate and accustomed to a general practice—a thoroughly honorable and practical man. Would prefer an unmarried man.

Address, DR. J. H. THOMAS,
90 North Avenue,
Rochester, N. Y.

## Selections.

### THE SOUDAN.

All that part of Africa south of the Sahara, extending about 4,000 miles east and west between Senegambia and the Nile, and from ten to fifteen degrees of latitude in width, is called the Soudan. It is a very populous region. Besides the 10,000,000 inhabitants of the British and Portugese possessions in Western Soudan, there are, according to Behm and Wagner, 38,000,000 dwelling within the 631,000 square miles of Central Soudan, and 36,807,000, occupying the 668,000 square miles of the remainder. South of this is an equatorial belt of about 1,522,000 square miles, with a population of 49,000,000. The Soudan and equatorial provinces, conquered and occupied by Egypt for the purpose of suppressing the slave trade, have a population estimated at about 50,000,000. Such immense masses of people living in barbaric indolence and ease, indicate a very fruitful land which might, under civilizing auspices, become the seat of a mighty commerce. At present it is governed by Arab chiefs and other Mohammedan slave traders who maintain armies and govern by terror, compelling their black subjects to profess the Mohammedan religion, but otherwise caring for them no further than the exigencies of the slave trade may require. El Mahdi's force is probably nothing but a confederation of these slave-trading chiefs. Their resources and their relations to the vast population of the Soudan are not such as to warrant the belief that they can mobilize armies capable of carrying an aggressive war north of the Nubian frontier.

### THE WAR IN THE SOUDAN.

Any faint hopes that the extent of El Mahdi's victory had been exaggerated must disappear under the confirmatory accounts which have just arrived at Cairo. It is now beyond doubt that the Soudan has proved as fatal to General Hicks as it did to Yusef Pasha, and that the prolonged engagement of El Obeid resulted in a slaughter even more appalling than that of the surprise at Ghebel Gadir. Yusef, last year, marching against the insurgents with 4,000 men, lost all but 800 of them, and many of these were afterward either impressed into El Mahdi's ranks or sold into slavery. It will be fortunate if even a few score of Hicks' 10,000 have escaped El Mahdi's fury.

The influence of the victory of El Obeid upon the fortunes of the self-styled Messiah of Islam is not likely to be overestimated. We must remember that it is not yet three years since the inordinate pretensions of Mohammad Ahmed and the rapid enrollment of followers under his banners led to the dispatch of a force by the governor of the Egyptian Soudan to seize him. But already then the recluse who claimed to have fulfilled in his person and experience the prophecies of the coming of a successor to Mohammed had developed from seer to soldier. He put to flight the small body sent to capture him, and thereafter found his prestige prodigiously increased. The next year an army was sent against him, and the Prophet annihilated it. Then, after great exertions, he captured El Obeid, the capital of Kordofan and the chief city south of Khartoum. Now the Khedive's serious attempt to put an end to the revolt, which never would have been suffered to extend so far, save that the war with Arabi had absorbed attention, ends in overwhelming disaster.

It is clear that Darfur, Kordofan, and the greater part of Sennar, are already lost to Egyptian control, and that the city of Khartoum itself is in danger through the destruction of the chief force that covered it. Up to the present time there has been some hope that detachments, making their escape from the bloody field of El Obeid, would fall back on Khartoum. That place has defensive works, a garrison of several thousand men, and water protection on both flanks, being at the junction of the White and Blue Niles. So long as Khartoum could be held it would be dangerous for El Mahdi to go north of it, as he would expose himself to an attack from the rear. Something more than two hundred miles down the Nile from Khartoum is Berber, an important position, because thence there is a regular camel communication eastward to Suakim on the Red Sea. The true line of Egyptian defense, therefore, included the three points of Khartoum, Berber and Suakim, with communication between them.

But the annihilation of Hicks' force, leaving nothing for concentration at Khartoum, puts this city in great peril. The chances are that El Mahdi will sweep down upon it before relief can arrive. Should the garrison take the alarm and try to retreat, it will of course move down the Nile to Berber. Should Berber in its turn fall, all Nubia would then be open to El Mahdi, save the ports on the Red Sea. Of these the most important, as already indicated, is Suakim, and this should apparently be held at all hazards. Its present garrison is to be reinforced by a strong body of troops under Baker Pasha, while whatever is saved from the garrisons of Khartoum, Berber and smaller places will certainly retreat thither if possible. Above all, being on the Red Sea, it can have abundant naval as well as military co-operation, English as well as Egyptian.—*N. Y. Times.*

### USE OF PROOF TEXTS.

Another sin against the Bible is often committed by the indiscriminate use of proof texts in dogmatic assertion and debate. They are hurled against one another in controversy with such difference of interpretation that it has become a proverb that anything can be proved from the Bible. The Bible has been too often used as if it were a text-book of abstract definitions giving absolute truth. On the contrary, the Bible was not made for ecclesiastical lawyers, but for the people of God. It gives the concrete in the forms and methods of general literature. Its statements are ordinarily relative; they depend upon the context in which they are imbedded, the scope of the author's argument, his peculiar point of view, his type of thought, his literary style, his position in the unfolding of divine revelation. There are occasional passages so pregnant with meaning that they seem to present, as it were, the quintessence of the whole Bible. Such texts were called by Luther little bibles. But ordinarily, the texts can be properly understood only in their context. To detach them from their place and use them as if they stood alone, and deduce from them all that the words and sentences may be constrained to give, as absolute statements, is an abuse of logic and the Bible. Such a use of other books would be open to the charge of misrepresentation. Such a use of the Bible is adding unto the word of God new meanings and taking away from it the true meaning. Against this we are warned by the Bible itself, Rev. xxii. 18, 19. Deduction, inference, and application may be used within due bounds, but they must always be based upon a correct apprehension of the text and context of the passage. These processes should be conducted with great caution, lest in transforming the thought to new conditions and circumstances, there be an insensible assimilation first of its form and then of its contents to those conditions and circumstances; and it become so transformed as to lose its Biblical character and become a tradition of man.* It is a melancholy feature of biblical study that so much attention must be given to the removal of the rubbish of tradition that has been heaped upon the word of God now as in the times of Jesus. The Bible is like an oasis in a desert. Eternal vigilance and unceasing activity are necessary to prevent the sands from encroaching upon it and overwhelming its fertile soil and springs of water.—*Briggs' Biblical Study.*

*Westm. Confession of Faith, I., 6.

### URIM-VISAGED WAR.

An Egyptian Force Annihilated by the Troops of the False Prophet. The Tonquin Trouble. Unsuccessful Attack by the Chinese on Hai-Phong.

CAIRO, Dec. 9.—On the 5th instant spies entered Suakim and reported Hilli men hovering near the town. On hearing this, Mahmoud and Tapen Pasha, anxious to efface the defeat at Tokar on the 6th ultimo, on account of which a court martial is pending, sent forward 500 black troops and 200 Bashi-Bazouks against the Hilli tribes, he himself remaining at Suakim. At a distance of three hours' march from the town the Egyptians were attacked by several thousand men. The Egyptians fought fiercely, but were cut to pieces, fifty of whom, half officers, escaped. This defeat of officers, hitherto regarded as the flower of the army, has caused consternation here, as it tends to show the task of opening the route from Suakim to Berber with the material at Baker Pasha's disposal nearly hopeless.

Surviving officers say they were surrounded by 5,000 men. The Egyptians formed a square, the black troops being stationed on three faces and the Bashi-Bazouks on the fourth face square. The latter fell back, throwing the black troops into disorder. The black troops fought with great bravery. One gun and all the arms and ammunition were lost. In consequence of the disaster the garrison at Suakim has been reduced to 1,000 men.

This defeat proves the rebels are firmly established south of Suakim on the Berber frontier.

LONDON, Dec. 9.—A Suakim dispatch says there is a panic among Egyptian officials. The fall of the garrisons at Tokar and Sinkat is expected daily, owing to starvation.

LONDON, Dec. 9.—A special from Hong Kong at midnight says: Five hundred Annamites and Chinese made a demonstration at Hai-Phong on the afternoon of the 8th instant. Commandant Cardonnant made a sortie with a handful of French troops from the garrison and attacked them with such vigor that he dispersed the enemy, killing fifty and wounding over a hundred. Two of Commandant Caronnant's men were wounded with lances. It is a seeming weakness to leave Hoe Shong, the French base of supplies, unprotected, save by a small garrison, while Bac Ninh, the Chinese stronghold, intervenes between the army and its base, rendering the destruction of the base imminent at any moment.

PARIS, Dec. 8.—Admiral Galiber telegraphs that the French fleet destroyed several ports on the east coast of Madagascar, and also Maravelta. Fevers prevail among the troops.

### THE EASTERN QUESTION.

It has been remarked by one of the daily papers that the Eastern Question occupies the attention of England from time to time as circumstances force it upon her, but that it is never out of the mind of Russia. Many amongst us are asking, "What, in a nutshell, is the Eastern Question?" To this Mrs. Grattan Guinness, in one of the soirees at Hulme Cliff College during the vacation, replied that the Eastern Question, which is the great crux of politics, is what to do with the Mohammedan Turk without putting Europe in a blaze? For Constantinople is too finest geographical position in Europe, and only the mutual jealousy of the European Powers permits the Turk to remain there. But God will bring about the solution of this difficulty in His own time.

Again, it is asked, why is the departure of the Turks from Europe, and their return to the land whence they came, identified with the drying up of the Euphrates foretold in Rev. xvi.? The answer is that the Ottoman Turks, of whom Othman was the chief, were originally a wandering tribe in the country of the Euphrates, and their irruption into Europe is represented in the vision of the sixth trumpet, Rev. ix. 13-21, as consequent upon the loosing of the four angels which were bound in that great river. The vision of the sixth vial, Rev. xvi., describes the subsidence of this overwhelming flood as the drying up of the Euphrates. (For a similar prophecy of the invasion of the land of Immanuel by Assyria as the overflowing of the same river, see Isa. viii. 6-8, and its fulfilment xxvi., lxvii.)

The drying up of the Euphrates is proceeding rapidly. About 1800, Turkey began to wane, and has steadily declined, especially since 1820. When it is no longer able to keep its heel upon Jerusalem, the way of the Kings of the East (the Jews) to their own land will have been prepared. Then they shall look upon him whom they pierced. Then, like Saul of Tarsus, they will ask "Lord, what wilt thou have me to do?" and like him they will become the ministers of their God to the nations and to the isles afar off, that have not heard his fame nor seen his glory, and they shall declare his glory among the Gentiles.

The loss of Egypt to Turkey indicates a further extensive retrocession of the Mystic Euphrates, and this, together with many another sign of the end, calls loudly to the Church and to Israel to "Lift up your heads for your redemption draweth nigh."—*The (London) Christian.*

### JEWEL CASKET.

#### STRENGTH AS THE DAY.

It sometimes seems to the child of God, that his burden of trial or sorrow is greater than he can bear. But there was never yet a burden laid on any child of God which was heavier, by a single atom, than could be upborne by the sustaining grace which was proffered with it. He who knows us better than we know ourselves, considers our strength in every trial which he permits to us.

Faint and sinking on the road,
Still I cling to thee, my God.
Bending 'neath a weight of woes,
Harassed by a thousand foes,
Hope still chides my rising tears,
Joy still mingles with my fears!
For thy word still sounds to me,
"As thy days thy strength shall be."
—*H. F. Lyte.*

#### "WE SHALL BE LIKE HIM."

"We shall be like him!" With all the affection of children, and all their hopes—with all the schooling of God, with all the judgment of self, with all the true-hearted prayer that a saint pours out for himself, and for God's dear people—how will the groans, nevertheless, come out from the heart—"so little attained, so little of power!" Never mind; go on climbing up the hill. We shall be like him. We shall yet have no taste for anything the he has not a taste for, no mind save for that for which he has a mind. Like Christ clothed with immortality, incorruptibility and glory! And not only like him outside, even in a scene where all can shine out without disturbance, but like him all within, from the quickened soul upwards and outwards. All in harmony with Christ! What a word to have in one's heart, "I shall be" like him! His name written on my forehead, I shall be clothed upon with his likeness, for I shall see him as he is!

Now we see through a glass darkly, and yet, if any measure we see, we are moulded into the same image; but then eye to eye. Go onward. Onward in darkness? No, still in light, because it is onward to Christ. While the heart is occupied with him each step leads it nearer. Every spot that is unlike Christ becomes odious. We purify ourselves, "even as he is pure."

"The sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual, than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you and your children eat it without injury to health and life? Oh, no! Neither will the sincerity of your belief save you from the consequence of error in religious faith. Right belief—truth, God's truth, my brethren, is the only foundation which you can safely rest your hopes."

### ANNOUNCEMENTS.

The Lord willing, the Church of God at Watson, Allegan county, Mich., will be dedicated to the worship of God, Dec. 16, 1883. A cordial invitation is extended to all lovers of the truth to visit us at this time, enjoy communion and pleasant exchange of thought on different subjects presented in the loved Book of books, become acquainted with each other, suggest whatever will be of benefit and good to the furtherance of the gospel and be in every way benefited by the visit and meetings. Ministers from abroad are especially desired to visit us and help present the truth.

Sunday, Dec. 16, at 11 o'clock, is the day and hour appointed for the first service. Meetings are expected to continue several days.

Friends coming will take the G. R. and I. R. R., stop off at Martin, and inquire for Brother Isaac Caitor Brother James Pallette, where they will find accommodations and be taken to the meetings at Watson, four miles distant.

By order of the Church.

M. A. WOODWARD.

Send us the name of a friend who would be likely to be interested in THE RESTITUTION and we will send him a sample copy.

### MISSIONARY FUND.

We, as a people, have never had any system for missionary work. It is very desirable that a plan be adopted through which all can contribute to both home and foreign missionary work. To this end, the Publication Association has concluded to establish a missionary fund, to which all may contribute. The plan is this. Any one can send to THE RESTITUTION such amount as they may desire to contribute, and have the paper sent to such person or persons as they may name. Or they can send the money and leave Brother Chaplin to use it in sending the papers to such persons as he may think best. The Free-Will offerings sent out many missionaries, in the shape of RESTITUTIONS. These missionaries went into the families of persons who were hungry for the truths of the glorious gospel, and I have no doubt will be as bread cast upon the waters. When we sit down at our firesides, with our families gathered around, and take up THE RESTITUTION and read the encouraging reports from brethren residing in different parts of the world, the glorious promises made by God to his children, the signs of the times indicating the near approach of the time when our dear Redeemer will return again to this earth, bringing with him the reward of the saints, do we not feel that we would like to be the instrument of gladdening the hearts of others by putting THE RESTITUTION into their hands that they might read and understand these beautiful truths, and learn the road that leads to everlasting life, that the angels in heaven may rejoice over one more sinner who hath repented, and another star added to our crown?

This is not a vain undertaking. We know that every dollar spent will bring in, some thirty, some sixty, and some an hundred fold. It is more blessed to give than to receive.

Oh! let us remember the words of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

How we admire Paul's effort to convert King Agrippa! There are millions of souls in the world just as valuable as Agrippa and who would more readily accept and obey the truth. Then let us work while it is day, for the night cometh wherein no man can work. Our time is short, and what we do must be done quickly. Do not put it off until next year or next month. We may never see next year. Now is the accepted time. The harvest truly is great, but the laborers are few.

B. B. DITCHFIELD, Pres.

Last week we sent out in our paper printed slips, to be used in sending renewals to us. On these slips was a space to write Name, Post Office and State. Many persons in writing leave off some part of their address, and the object of these slips was to get full address by giving a space for each part. Some received slips whose subscriptions do not expire for months, and have looked upon them as notices that their time was out, but they are only intended to be a convenience to our patrons.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them. Parties who are obliged to send postage stamps will please buy the one or two cent denominations.

A. R. U., Business Agent.

### Post Office Address.

Brother J. A. Moyer has changed his address to Corner Third and Main Sts., Atchison, Kan.

### MISSIONARY FUND.

| | |
|---|---|
| Mrs J Conaway | $1 00 |
| G W Woodham | 1 00 |
| " F. " | 10 00 |
| J. H. Thomas | 50 |
| Mrs. L. F. Baker | 1 00 |


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### REMOVAL NOTICE.

CLEVELAND, OHIO, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beebe's Hall, corner of Case and Woodland Aves., will until further notice, hold their meetings in Bland & Miller's Block, 2731 Clinton street, corner of Bolivar street, north of Central Market, Seats free. All are welcome.

NOTICE.—Cincinnati, O.—The Advent Congregation meets in Lyceum Hall, No. 23 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 127 George St. Brethren desiring letters of commendation from their church or conference are cordially invited to worship with us.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Streets, entrance 25 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

## Youths' Column.

### MARTHA OR MARY.

I cannot choose; I should have liked so much
To sit at Jesus' feet, to feel the touch
Of his kind, gentle hand upon my head,
While drinking in the precious words he said.

And yet to serve him! Oh, divine employ!
To minister and give the Master joy,
To bathe in coolest springs his weary feet,
And wait upon him while he sat at meat.

Worship or service—which? Ah! that is best
To which he calls me, be it toil or rest;
To labor for him in life's busy strife,
Or seek his feet, a silent worshiper.

So let him choose for us; we are not strong
To make the choice. Perhaps we should go wrong.
Mistaking zeal for service, sinful sloth
For loving worship; and so fail of both.

### Shirking Duty.

The habit of shirking is a great evil in our land. Sad and bitter are the experiences of multitudes who have lost positions of emolument and trust by shirking duties and responsibilities devolving upon them. They saw their mistake after it was too late. It is a bad sign to see a young man contracting the habit of shirking. You may set it down at once that sooner or later he will be a drone in the great hive of human industry, living without any purpose in life and scorned by all who have willing hands, and follow up whatever they can find to do. Young men, if you want to gain the confidence and esteem of your employer, never shrink from a duty. If overtasked, lay in your complaints, and you will always get a hearing. If you begin life a shirk, you may set it down as a fixed fact that the habit will follow you through life, and instead of a success you will be an utter failure.

### The Safest Way.

"You never signed the pledge, did you, Uncle John?"

Uncle John was Harry's ideal of a great and noble man. And it was not a mistaken ideal. Uncle John's hair was white with the passing of over eighty winters, but his eye was bright, his step firm, and his voice earnest and kindly as ever. His life had been one of uprightness as well as one of what the world calls success.

"I never signed a pledge on my own account; I presume I have signed several as an example or aid to others," replied Uncle John.

"Casper Firmstone is all the time teasing me to sign," said Harry; but I know I can drink a gill of cider and not want any more, or let it alone if I do want it. And I can take one sip of the best wine Mr. Fraser has and not take the second. So, I don't see any use in hampering a fellow with a piece of paper."

"Don't be too sure about what you can do, Harry. I've seen a good many 'sure' people in my life, as well as a good many 'cautious' people, and I've always noticed in the long run that the cautious people were the safest. I'll tell you where I first learned that lesson, if you'd like to know."

"I should," said Harry, always ready at the first hint of a story.

"When I was a boy, a good deal smaller than you, I lived in a small town in Vermont. There was a large creek by the village, and at a place called 'The Mills,' there was a beautiful fall of water of ten or twelve feet, pitching off from an even-edged flat rock. Reaching quite across the creek, a distance of twenty feet, over this fall of water, was a bridge spanning the stream.

"The sides of this bridge were boarded up some four feet high. These side-pieces were capped by a flat railing of boards of from four to six inches wide. Some of the more daring school children used to walk on this narrow coping-board when crossing the bridge, and more than one fall and serious injury happened there.

"There was one thing that saved me from getting hurt or killed by the dangerous crossing. You would like to know what it was? The easiest thing in the world. It happened from the small circumstance that I never had the courage or disposition to walk there at all. In other words, I wasn't 'sure' of my head, and I was sure on the broad open bridge.

"I can think of a great many places that boys and men try to pass safely which are quite as dangerous, and where multitudes fall and ruin themselves, and perhaps perish, both soul and body forever. The safest way is never to take the first step on a dangerous path."—*Youth's Temperance Banner.*

### The Old Way the True Way.

It is frequently asserted that the old reasoning on the evidences of Christianity, or of such a fact as that of the resurrection, will no longer answer in view of modern objections.

It might have been done, they say, *fifty years* ago, but "the higher criticism has given a new aspect to the matter." Paley and Lardner did very well as against the more shallow infidels of their day, but there has arisen a race of unbelieving Anakim, far surpassing Hume and Voltaire. The defender of the Scriptures needs new armor to meet them. German rationalism has rendered all the old arguments obsolete. This is repeated continually. By sheer reiteration, often without the attempt to give a particle of evidence, the impression is produced, especially on the minds of the young, that there has somehow arisen some new and terrible form of doubt, some most formidable difficulty unknown to other times, and unassailable by any former arguments. It is an undefined spectre. It is everywhere haunting our modern literature, though taking no precise form. It is the shadowy presence of some new enemy, never clearly seen, but who has rendered unavailing, it is said, all former tactics, whether of assault or defense. In defending Christianity, if it can be defended, we must make a new start, and proceed upon grounds differing altogether from the old.

Now this is all an impudent falsehood. We say it unhesitatingly. There are no new difficulties serious enough to be entitled to the name. There is no substantial objection to the gospel, or to the Bible generally, that has not been known to scholarly and thinking men for more than a thousand years. Some aspects of Bible authorship have been changed, some ecclesiastical writings have been pronounced spurious, though very few that had not always been suspected; some new various readings have been discovered, but in no respects, or at least in the most unessential respects, have they changed the general aspect of the critical field, much less that great argument remaining the same from age to age because built on the unchanging foundations of our deeply investigated nature. There is, in short, no vital, no essential difficulty, no one going to the root of the great debate, that was not as familiar to the learned men of the seventeenth century as it is to the best scholars now.—*Tayler Lewis.*

## Communications.

KEWANNA, Ind.

"Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. xi. 1.

My dear brother, I am not, as Paul said, ashamed of the glad tidings, for they are the power of God for salvation to all believing. Diaglott. It is said the term gospel was derived from the Saxon mode of curing disease by a charm or spell, hence the gospel was counted God's spell or charm. Whether the Saxons ever cured disease by a spell or charm I know not, but one thing I do know, the gospel, which is the glad tidings of the kingdom of God, has been so effecting in its charms, that all, who by a hearty faith, have laid hold of it in its requirements, will as surely live as those Israelites did, who, by faith, looked upon the brazen serpent; for as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in him shall not perish but have eternal life. Those Israelites who looked obtained temporal life, but those who believe in the Son of God have the promise of the life that now is, and that which is to come, which is everlasting.

Before I dismiss the above I wish to ask a few questions. Did Moses place the serpent, which God bade him lift up for the salvation of bitten Israel, in such a position that only a few could see it, and then demand that all should look upon it or die? No, all could see it. So will it be with the plan through Christ. How long had they the privilege of looking? Just as long as the evil lasted. Did Moses take down the brazen serpent and leave a multitude of bitten Israelites with no opportunity to look? No, they all had the opportunity to look—they all had the opportunity to gain the life offered by that plan. The two plans are alike. All will have an opportunity to look to Christ and live forever. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life."

I was made to rejoice today when reading the letter in THE RESTITUTION written by the Cherokee brother that had resolved himself into the truths of the glad tidings, and out of the orthodox quagmire, as he calls it. It reminds me of the young Indian to whom the missionary gave a Testament. After he had learned to read, he, like this brother, read himself into the gospel and wanted to become a Christian, as he had read that faith and baptism, by immersion for remission of sins would bring him into Christ. Determined he would obey the injunction and come to the priest of the mission demanding baptism to which the priest made answer they would attend to it soon. The Indian made answer, saying, "No river here," having read that he must go in the river to be baptised. The priest told him he could baptise him without going into the water, to which the Indian made reply, in his native tongue, "No, no, else you gave me the wrong Bible." Thus it is; if these false teachers would let the people read the Scriptures for themselves, they would come to a correct understanding of the perfect law of liberty, for it reads to all the same and was given by inspiration for correction that the man of God may be perfect, thoroughly furnished with a proper guide unto all truth necessary to guide us to our Father's home; and what brightens my day the more is, that God would make use of such a feeble instrument as I was to bring so many unto Christ.

To give you a history of the circumstances: About twenty years ago or thereabouts, I laid my precious wife to rest in the grave to wake up at the sounding of the trump of God, then moved to Rochester, county seat of Fulton Co., and preached a few sermons in the place. My present wife being a member of Christ's body gave me the needed assistance by encouraging me; and I made an appointment to be at a school house five or six miles east of Rochester where the gospel had never been heard. My name had gone before. I reasoned out of the Scriptures and the gospel hope, testifying to no other gospel than what the prophets, Christ and the apostles proclaimed; and I also testified that I had been a Bible reader for over forty years, but had yet to find where it said the righteous got their reward prior to the resurrection.

This fastened in the mind of a man so much that when he arrived home he took his Bible down from the shelf where it had lain undisturbed for 15 years, I think he told me or about that time, supposing, as he told me, that he would find that the righteous get their reward at death in every chapter, but to his surprise could not find it there but could find many places to corroborate what I said. At my next appointment he with his lady was there as usual. He now ventured to ask me home with him, but others being before him I told him that at my next appointment I would go with him. The next time I went and he had a great many questions to ask and received my answers. He afterwards told me that every prop was removed by the gospel, his wife telling him that they ought to believe for I gave the word for everything I said.

At my fourth appointment they both demanded baptism. They were the first in that neighborhood that obeyed the glad tidings of the kingdom. Blessed thought to look upon past scenes. These two children that it has pleased God to make me instrumental in bringing into Christ are J. F. Wagoner and wife; and keeping up the proclamation of the gospel in adjoining neighborhoods there were added some seventy souls, baptized into Christ by faith. Among the rest was Brother J. Poore and wife who have been proclaiming the word of life in Kansas for a number of years; several of them have fallen asleep whose faith grew more and more up to the time of their departure. O, how sweet is the remembrance of them by me, knowing what Christ said, "Because I live, you shall live also." I feel that the time is at the door and feel to say as John said, "Amen, even so come Lord Jesus." I was 30 years old the 28th of April, 1883, and have sweet union and communion with my adorable Creator and Redeemer. JACOB SHAFFER.

SUGAR CREEK, Ind.

*Editor Restitution:*

I left home on Thursday, Nov. 8, 1883, according to arrangements and started for Illinois. From here I went to Indianapolis, where I took the train for Martinsville, Ill., a distance of one hundred and two miles, arriving there at 4 p. m. There I found a man waiting for me with a two-horse wagon. I was still eleven miles from the church, but arrived in time and found it so crowded that there were not seats for them to sit on. The church is controlled principally by Baptists and Christians (or Campbellites). I spoke nine times at this house, on subjects that we dearly love, to as large and attentive audiences as it was ever my lot to witness. We then had to give up the house to one of the above denominations, by former arrangements. By request I then went some three miles and spoke twice in a Presbyterian church to large audiences each time. I went from here some five miles and spoke in a Baptist church on the subject of the resurrection, text, Rev. xiv. 13, "Blessed are the dead which die in the Lord." I showed from this text that it applied to the dead and not to something that did not die. At the close of the meeting one man said that so far as the resurrection was concerned he believed I was correct, but said he, God told Adam that in the day that he ate the fruit he should die, and he believed he did die, which death was a spiritual death or a separation from God. I spoke and said we would consult Paul. I turned to 1 Cor. xv. 46, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. I said this text proved without doubt that the first man Adam was not spiritual, therefore he could not die a spiritual death, as the 45th verse of the same chapter shows. I would like to know if we have any brethren in Shelby Co., Ind., and is THE RESTITUTION sent to Shelbyville, Ind. I would like to correspond with them if there are any persons there. I am willing to go anywhere to preach the gospel by the help of my Master, the friends bearing my expenses. You can do as you like about publishing this. Please insert my P. O. address, Sugar Creek, Hancock Co., Indiana.

Your Brother in Christ,
S. T. HOOK.

### Report of Meetings.

I left home Oct. 11th for the State conference held near Adrian, Michigan, commencing Oct. 12, and continuing over the following Sunday. Had a good meeting, as already reported.

From there I went to Brother H. S. Miller's north of Blendon. Held meetings for five days.

From there I went to Brother E. Hoyt's, where I stayed two nights, and then went to Dutton, the home of Brother Wm. McCroden, and stayed over night. The next afternoon, Sister McCroden, mother of Brother Wm. McCroden, took me over near Byron Center to hold a meeting. The appointment was sent over by Brother Hoyt. Held meeting sixteen days, and over three Sundays. The first Sunday Brother Crozier had an appointment and filled it in the forenoon. The next Sunday Brother and Sister Hoyt were at the meeting, and Brother Hoyt preached one discourse. We had a good meeting. Although there were no additions, we had one of the best meetings it has been my privilege to enjoy. The brethren and sisters were built up, and they were so encouraged, and so many points cleared up that they did not understand before. That meeting will long be remembered by us all. I made my headquarters with Father Terrell's household. He and his dear companion are old soldiers in the faith. They have stood there for many years. And Sister Smith and daughter live there with the old folks—daughter and grand-daughter of the old settler that many good visits with others of the members of the church. I am requested to come some time this winter and hold another meeting. Brother Calvin Winchester is the elder of the church, and Brother Bennet intends preaching some among the brethren.

By request of Brother F. G. North I visited the village of Leslie, in Ingham county. He engaged the Free Will Baptist meeting house. He had attended their meetings, and had contributed to keep up the meetings and Sunday schools, and had the promise that if any of his folks came along they were welcome to use the house. So with that understanding he gave out meetings for Friday and Saturday nights. We had quite a good turn out, with two ministers present, one of them being the Baptist minister. My subject was eternal life, how obtained and where; proving that we could not obtain it without a resurrection of the dead and a change of the living at that time. Some few of the members said they believed that kind of doctrine, that it looked reasonable; and we anticipated a large turnout on Saturday night. But they had consulted together, and all stayed away, and we had but few out. The preacher and members all stayed away. They did not intend to come, from appearances, for on Friday they came and notified Brother North that he would have to light up and build fires. I never saw any worse treatment. A man came into Brother North's shop and wanted to borrow THE RESTITUTION. He lent it to him and I gave him one of Wiley Jones' tracts on the gospel, and after he had looked through it and the paper, he said he did not believe the doctrine they teach—he did not believe in the return of the Jews to their land with Christ to reign over them. I told him the angel Gabriel had said so. He said he did not care, he did not believe it. I quoted what the angel said to Mary. He raised his hand and said, "I don't care; I would not believe it if the Angel Gabriel should come and tell it now." He went off with the paper, and it is very evident they met and concluded to all keep away. So we got the house no more. So I came out to some four miles from town, and will hold meetings over another Sunday. I am having a good meeting here. The Lord is good, and may his word have the desired effect, is my prayer. J. S. HATCH.

*Editor Restitution:*

I am still a pilgrim, joyfully wending my way through this vale of sorrow to the highlands of glory. Never did fair Beulah's blissful plains look so glorious! By faith I can view the blood-washed throng walking amid its beautiful groves, all clad in white, bearing in their hands the victor's palm, and shouting their loud alleluias to "him that hath loved them, and washed them from their sins in his own blood, and hath made for us a kingdom—priests for his God and Father; to him be the glory and the might for the ages of the ages. AMEN."

Glorious day when the redeemed of all ages shall in harmony meet each other to greet upon the plains of Eden restored! O what a thrill of joy will fill each heart as they walk beside those crystal waters, and reach forth their immortal hands, and pluck fruit from life's fair tree, which will then grow in the midst of the paradise of God! View them as they repose themselves among those vine-clad hills of Eden, dressed up by a hand that is all divine, and to make their happiness the more complete, listen to those sweet notes that now fall from Eden's feathered songsters, borne along on zephyr's stainless wing, and salutes the ears of the redeemed throng! Glory be to God! Eden's beautiful city, with its jasper walls, its pearly gates, and streets of gold is in full view! Its glories beam upon my mind, its odors are wafted to me, its sound salutes mine ear, its spirit I inhale! O my Father, shall I be gathered with the ransomed hosts within those jasper walls? If so, I know that I must keep thy commandments. Rev. xxii. 14. R. V. LYON.

BERNE, Pa., Nov. 29.

*Editor Restitution:*

You probably are not aware that my work is principally among our German population. If I had more means, so that I could devote the most of my time to the ministry—which I would gladly do—there is no doubt but that much could be done, as a great field is opening among us. But as it is, I have to do much manual labor to earn the means for a living.

I translated a tract into German, and would like to translate more of our English reading matter into German if I had the means to get it printed.

For this purpose I have opened a German tract fund into which any one can contribute who has means and feels an interest in spreading the glad tidings of the coming kingdom. Any amount is thankfully received, from ten cents up, but I do not resort to begging, as the Lord will take care of his things.

We expect to have a protracted meeting at our house in the early part of this winter, when Brother Keim, of Philadelphia, will preach in English.

Thanks for the copies of THE RESTITUTION you have sent me.

Your brother in Christ,
J. Z. SOLLMAN.

### CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a crowning age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase, 5. The Hebrew phase, 6. The American phase, 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. These powers are traced in history to the present time. All the great national issues are fully investigated.

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# Poetry.

## CALLED ASIDE.

"I have somewhat to say unto thee."

Called aside!
From the glad workings of the busy life,
From the world's ceaseless stir of care and strife,
Into the shade and stillness by the heavenly Guide,
For a brief space thou hast been called aside.

Lonely hours
Thou hast spent, weary on a couch of pain,
Watching the golden sunshine and the falling rain;
Hours, whose end length only to him was known,
Who trod a sadder pathway, dark and lone.

Laid aside!
May not the little cup of suffering be
A loving one of blessing given to thee?
The cross of chastening sent thee from above
By him who bore the cross, whose name is Love.

Called aside!
Hast thou no memories of that "little while?"
No sweet remembrance of thy Father's smile?
No hidden thoughts that wrapped thee in their fold,
Of him who did such light and grace unfold?

Called aside,
Perhaps into a desert garden dim,
And yet not lone, when thou hast been with him,
And heard his voice in sweetest accents say,
"Child, will thou not with me this still hour stay?"

Called aside!
In hidden paths with Christ thy Lord to tread,
Deeper to drink at the sweet Fountain-head;
Closer in fellowship with him to roam,
Nearer, perchance, to feel thy heavenly home.

Called aside!
O, knowledge deeper grows with him alone,
In secret oft his deeper love is shown.
And lonely, in many an hour of dark distress,
Some rare, sweet lesson of his tenderness.

Called aside!
We thank thee for the stillness and the shade;
We thank thee for the hidden paths thy love hath made,
And, for that we have wept and watched with thee,
We think thee for our dark Gethsemane.

Called aside!
O, restful thought!—he doeth all things well—
O, blessed sense, with Christ alone to dwell!
So, in the shadow of thy cross to bide,
We thank thee, Lord, to have been called aside.

# Communications.

## The Four Great Dispensations; or, a Prophetico-Historical View of the Work of Redemption.

### THE MOSAIC DISPENSATION.

"What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made. . . So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith." Gal. iii. 19, 24.

It has been already shown that during the patriarchal dispensation, extending from Eden to Sinai, a period of about 2500 years, the door of mercy was open to man, the way of salvation diligently taught, and the work of preparation for the Messiah's first advent continuously carried on. The Mosaic dispensation was itself a system of tutorage for the first advent,—"the law hath been our tutor to bring us unto Christ," and during that dispensation preparation for the first coming of Christ was made chiefly in the following ways:

I. By promises and prophecies descriptive of him, such as,

1. That he was to be the *son of God*, and born of the family of David. The Father said, "I will raise unto David a righteous Branch and a King shall reign and prosper. . . . . And this is his name whereby he shall be called, The Lord Our Righteousness." Jer. xxiii. 5, 6. To David he promised, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. . . . I will be his Father and he shall be my Son." 2 Sam. vii. 12, 14. In perfect agreement with this, Gabriel said to Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." Luke i. 32.

2. That he was to be born of a virgin. "Behold, a virgin (rather, *'the virgin,'* as הָעַלְמָה signifies) shall conceive and bear a Son, and shall call his name Immanuel." Isa. vii. 14. This showed that his birth was to be an extraordinary miracle, the immediate work of God, such as a son of a virgin is. He was before called "the seed of *the woman*," by way of distinction, for he was not to be born in the ordinary way of generation. Gen. iii. 14. The same Almighty One who miraculously brought Adam and Eve into existence could, of course, accomplish this also. Matt. i. 31.

3. That he was to be born in Bethlehem. "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel." Micah v. 2.

4. That he was to be distinguished by peculiar grace and wisdom, and the descent of the Holy Spirit upon him. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of *his roots*; and *the spirit* of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isa. xi. 1, 2. *Seven* gifts of the Spirit are here specified, to imply that the *perfection* of them were to be in him. Thus the "Branch" in this prophecy is identified with the glorified Redeemer "that hath the seven spirits of God," or the Holy Spirit in its sevenfold or *perfect* fulness of power. Rev. iii. 1; v. 6.

"Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him." Isa. xlii. 1. How beautifully this corresponds to that scene on the banks of the Jordan, "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii. 16, 17.

5. That he was to be a prophet, and preach the word of the Lord. Moses testified Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me." Deut. xviii. 18. And Isaiah spake of him as saying, "The Spirit of the Lord God is upon me: because he hath anointed me to preach good tidings unto the meek." Isa. lxi. 1.

6. That he was to be hated and persecuted without a cause. "They that hate me without a cause are more than the hairs of my head." Psa. lxix. 4. "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not." Isa. liii. 3. Pilate, before whom he was tried and who passed sentence of death on him, said, "I am innocent of the blood of this just person. . . . I find in him no fault at all." Matt. xxvii. 24; Jno. xviii. 38.

7. That he was to ride humbly on a colt into Jerusalem. Zec. ix. 9.

8. That he was to be conspired against by Jews and Gentiles. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and *against* his anointed." Psa. ii. 1, 2. The church in Jerusalem, commenting on this, said, "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together." Acts iv. 27.

9. That he was to be sold for thirty pieces of silver. "They weighed for my price thirty pieces of silver." Zech. xi. 12.

10. That he was to be temporarily forsaken by his disciples. When he was betrayed that prophecy was fulfilled which had said, "Smite the Shepherd and the sheep shall be scattered." Zech. xiii. 7.

11. That he was to be put to death without a cause. "He was oppressed, and he was afflicted, yet he opened not his mouth." Isa. liii. 7.

12. That he was to be scourged and spit upon. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isa. l. 6.

13. That he was to die not by the Jewish method of stoning, but the Roman method of *crucifixion*. This was indicated by the words, "All my bones are out of joint," "They *pierced* my hands and feet" and "They shall look upon me whom they have *pierced*." Psa. xxii. 14, 16; Zech. xii. 10. Before this could be accomplished the Romans had to obtain the political ascendency and the death-power in Judea.

14. That he was to be patient under his *sufferings*. "He was oppressed, and he was afflicted, yet he opened not his mouth." Isa. liii. 7.

15. That he was to be mocked by his enemies. "All they that see me laugh me to scorn: they shoot out the lip, they shake the head." Psa. xxii. 7.

16. That he was to appear and die in the time of the second temple, and within 500 years after it was built. The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in." Mal. iii. 1. "From the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince shall be seven weeks and three-score and two weeks." Dan. ix. 25. In these 69 weeks a day is put for a year, according to the prophetic style. And therefore multiplying the number of weeks by the number of days in a week (69 by 7), we have 483 as the exact number of years "from the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince."

17. That his death was to be *sacrificial*, and without precedent, for birds and beasts were the only bleeding sacrifices that had been accepted before. "After three score and two weeks shall Messiah be cut off but *not for himself*." Dan. ix. 26. "He was wounded for *our* transgressions, he was bruised for *our* iniquities." Isa. liii. 5. Hence, Paul says, "Christ died for *our* sins according to the Scriptures." 1 Cor. xv. 3. Such a sacrifice was essential to the work of redemption, "for it is not possible that the blood of bulls and of goats should take away sins." Heb. x. 4.

18. That he was to rise again before seeing corruption. "Thou wilt not leave my soul in hell neither wilt thou suffer thine Holy One to see corruption." Psa. xvi. 10

19. That he was to be not only the great sacrifice, but also the great High Priest, Intercessor, or Mediator. "He bare the sin of many, and made intercession for the transgressors." Isa. liii. 12.

20. That he was to show the light of salvation to Gentiles as well as Jews. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. xlix. 6; and xlii. 6, 7; xl. 10. Hence, the aged Simeon, well instructed in the law and the prophets, took the infant Savior in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of *all* people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke ii. 29–32. And the Savior himself, after rising from the dead, instructed the apostles, "That repentance and remission of sins should be preached in his name among *all* nations, beginning at Jerusalem." Luke xxiv. 47.

21. That he was to ascend to the right hand of the Father and remain there an appointed season. "Thou wilt shew me the path of life: in thy presence is fulness of joy." Psa. xvi. 11. "The Lord (Jehovah) said unto my *Lord* (*Adoni*) sit thou at my right hand until I make thine enemies thy footstool." Psa. cx. 1. Thus "the heavens must receive him until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began." Acts iii. 21, R. V. In the words, "The Lord said unto my Lord," there is much instruction, for they show that though the Messiah was the Son of David, he was also the Son of God, and, therefore, David's Lord, having a divine as well as a human nature. Here the cavilling Pharisees were refuted. Matt. xxii. 41–46. These words also discriminate, as the type in the O. T. shows, between the "Lord" who speaks and the "Lord" who is spoken to, the former being *Jehovah*, and the latter *Adoni*, in the Hebrew of this Psalm; although it is to be observed that when translated into the Greek of the [illegible] the same word (*Kurios*) is used for both. It is also to be observed that in the Hebrew the Father's name (*Jehovah*) is several times applied to the Son.

22. That this same Jesus who was to ascend into heaven will return, not in suffering humility, however, but in awful majesty and conquering power. "The Lord at thy right hand shall strike through kings in the day of his wrath." Psa. cx. 5. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Psa. l. 3. Compare these words of the apostle, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." 2 Thess. i. 7, 8.

23. That he will be attended by a multitude of holy beings. "The Lord my God shall come, and all the saints with thee." Zech. xiv. 5.

24. That he will gather his saints together unto him, but will destroy his enemies. "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me." Psa. l. 4, 5. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 17. "A fire goeth before him, and burneth up his enemies round about." Psa. xcvii. 3.

25. That he will descend to the Mount of Olives, from which he ascended. "His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east." Zech. xiv. 4.

26. That he will reign in Jerusalem, on the throne of David. "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. ix. 7.

27. That he will rule the restored nation of Israel. "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be *Ruler in Israel*." Micah v. 2.

28. That he will execute judgment and justice in the earth, and be called "The Lord our Righteousness," which title in Hebrew is *Jehovah-tsidkenu*. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." Jer. xxiii. 5, 6. On this prophecy the celebrated Commentary of Jamieson, Fausset and Brown, very truthfully says, "The accomplishment must be still future, when both Judah and Israel in their own land shall dwell safely under a Christocracy, far more privileged than even the old theocracy."

29. That he will inherit as his subjects, not Israel only but the world of nations, and will possess the entire earth itself on which they dwell. "I shall give thee the *heathen* (Hebrew, *goyim*, nations) for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. ii. 8. "His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. ix. 10.

30. That under him the redeemed will reign as subordinate princes. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 18, 27. ("The people of the saints" means the saints themselves, just as, by the same Hebraism, "the people of the children of Israel" means the children of Israel. See Ex. i. 9; Acts iv. 27.) "A *King* shall reign in righteousness, and *princes* shall rule in judgment." Isa. xxxii. 1. J. F. & B., already quoted, have caught the true meaning here also, for they define these "princes" as "referring to all in authority under Christ in the coming kingdom on earth, e. g., the apostles, etc., Luke xxii. 30; 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 26, 27; iii. 21."

31. That all nations shall serve him, and his kingdom shall never be destroyed. "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. "And the Lord shall be King over *all* the earth: in that day there shall be one Lord, and his name one." Zech. xiv. 9.

These, and similar prophecies of the patriarchal age, are wonderful and instructive testimonies which, like so many rays of light, meet and centre in none but Jesus, and prove him to be indeed "the Christ the Son of the living God." In "testifying beforehand the sufferings of Christ, and the glories that should follow," 1 Peter i. 11, they portrayed his person, work, and doctrine, so that when he came "preaching the gospel of the kingdom," Matt. ix. 35, he called upon the people to "believe on him as the Scripture hath said." Jno. vii. 38. Of course, he meant the *prophetic* Scripture, for at that time the portion of the Bible called the New Testament had not been written, and even when written it said nothing to contradict, but rather to confirm the prophecies. Acts xxvi. 22; 2 Peter iii. 2; Luke xxiv. 44; Rom. xv. 8. Now this appeal to "the Scripture" shows that we are not to frame a Christ according to our fancy, or wilfulness, or stubbornness. It is idolatry to worship what we have framed, whether framed by our *fancy* or our *fingers*. "Stubbornness (Heb. שֵׁרִי, *wilfulness*) is as iniquity and *idolatry*," for those who "serve idols" are in reality, serving their own wilfulness by rejecting the laws and doctrines of the Lord, and enslaving themselves to laws and doctrines framed not by the lifeless idols of wood and stone, but by their own fancy, wilfulness, or "carnal mind." 1 Sam. xv. 23; Rom. viii. 7. That wilfulness or stubbornness in man which will not submit to "the Scriptures," but dethrones the human will in place of God's will, is the essence and foundation of all idolatry. Therefore our only safe way is to believe on Christ *as*," or in perfect harmony with what "*the Scripture* hath said" concerning him. And certainly it would be "wresting" or torturing that Scripture to interpret literally all that it says of his sufferings, and figuratively all that it says of his glories. If you believe that in his humility he was personally born in a literal Bethlehem on earth, why not believe also that in his glory he will be personally enthroned in a literal Jerusalem on earth? If you believe he condescended personally to *suffer* here, is it unreasonable to believe that he will condescend personally to *reign* here?

II. The Redeemer's first coming was also prepared for under the law by the continuance of those bleeding sacrifices which were types of the atonement he was to make.

The system of sacrifices was brought to perfection under this dispensation. Their observance was not left to the irregularities of the patriarchal age, but was arranged by legal precision, provided for by an appointed priesthood, a temple, and all the needful surroundings. The priests, in regular order, were required to offer sacrifices at the temple daily, and, besides this, three special seasons of offering were to be observed yearly by the nation—"in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." Deut. xvi. 16. While attending these feasts at Jerusalem their homes were miraculously protected from hostile invasions, but after they crucified the Messiah this protection was withdrawn, and multitudes were besieged in Jerusalem while keeping the feast of unleavened bread, "their table becoming a snare unto them." Ex. xxxiv. 24; Rom. xi. 9. Even "the place" of the temple and sacrificial offerings was chosen by the Lord himself, and called "his habitation." Deut xii. 5, 11; Psa. lxxviii. 68. Thus in gathering up all sacrifices into *one* place, and under *one* high priest who entered *"alone"* into the Holy of Holies, was strongly foreshadowed the "one sacrifice" offered by the "one Mediator" who has entered "into heaven itself now to appear in the presence of God for us." Heb. ix. 24.

III. Also in still further teaching the gospel doctrine of justification by faith, preparation was made for the Messiah's coming and ministry.

This doctrine was inculcated in the Mosaic age not only by the "good reports" which many obtained "through faith" (Heb. xi. 32–40) and by the illustrious achievements which they were enabled to accomplish; but also by such teaching as the following: "The Lord will save the righteous because they *trust* in him." Psa. xxxvii. 40. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he *trusteth* in thee." Isa. xxvi. 3. "The just shall live by his faith." Hab. ii. 4.

IV. By continued rebukes of sin during this dispensation also, men were shown the need of the coming Savior and of the atonement he was to make.

The entire law, given with such awful majesty at Sinai, is a monument of God's displeasure against sin. Also the punishments of Israel in the wilderness and by captivities, teach the same lesson, and "were written for our admonition." 1 Cor. x. 11. The punishments of Nebuchadnezzar are also notable instances.

V. Renowned *personal* types of Christ were set forth under this dispensation, as preparatory for his coming.

He was to be a Prophet "like unto Moses," who typified him as prophet or teacher, as deliverer, and as mediator. To which we may add that in "refusing to be called the son of Pharaoh's daughter," Moses refused such glory as the world offers; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward." And so all the glory that Satan could offer was refused by the Lord Jesus, "who for the joy that was set before him" by the Father, "endured the cross, despising the shame, and is set down at the right hand of the throne of God." Mat. iv. 8–10; Heb. xi. 24–26; xii. 2.

Aaron as high priest of Israel going alone into the Holy of Holies to make atonement, foreshadowed the great "High Priest of our profession, Christ Jesus," who has entered "heaven itself, there to appear in the presence of God for us." Lev. xvi. 17; Heb. ix. 7, 24.

David, whose name signifies *beloved*, was the head of a royal family, ruled the twelve tribes of Israel, waged successful wars against the enemies of God, and enthroned in Zion, reigned over kings. So Christ, the dearly Beloved, is the "Head of all principality and power," will assign thrones to subordinate kings, will rule the twelve tribes of Israel, will conquer his foes, and reign in Zion as King of kings and Lord of lords.

Solomon, whose name signifies *peaceable*, typified the true Prince of peace in his millennial reign over converted Israel and the subdued nations.

Jonah thrown into the sea but rescued after being three days and nights in the great fish, typified the resurrection of Christ after being three days and nights "in the heart of the earth."

Thus we see that in both dispensations the greatest human lights were but *shadows* of the divine and "*true* Light of the world." Jno. i. 9; viii. 12.

VI. Preparation during the Mosaic dispensation was made for the Messiah's first advent by overruling the affairs of nations with reference to his coming.

The Lord "maketh the wrath of man praise him, and restraineth the remainder of wrath." Psa. lxxvii. 10. And so by great revolution and wars among the Gentiles during this period, the Jews with their Scriptures, their synagogue services, and their protests against idolatry, were stirred in among them somewhat as salt is stirred in meal that is about to be baked. By this preparation was greatly facilitated (when Christ came) the proclamation of the gospel among all nations by the apostles who were themselves Jews.

VII. Preparation for his coming was also carried on by the enlargement and preservation of the Scriptures which testified of him by the protection of the nation to whom they were committed.

It is one of the chief honors of Israel that "unto them were committed the oracles of God." And the Lord constantly guarded that nation that they might guard his words and institutions of worship, and that no hindrance might occur to the fulfillment of the promises concerning the nation, tribe, family, and city, in which Christ was to be born. That nation was, till Christ came, the divinely appointed librarian of the sacred books, the living casket in which was deposited that priceless gem—the word of God.

But the close of the patriarchal age found the world in a deplorable state: Gentiles "given over to a reprobate mind" (Rom. i. 28), and Israel beginning to "defile themselves with the idols of Egypt," in which land they had become slaves. Ezek. xx. 7, 8. And it seems they did not even feel free to offer the proper sacrifices there, for some of the animals they would offer were worshipped by their Egyptian masters. Ex. viii. 26. Besides the Egyptians were seeking to obliterate the chosen family by killing all the male children, and this would have imperiled the sacred records heralding Messiah's approach.

Hence, the need of a new dispensation under which that large family should be *nationalized* by a separate constitution and home of their own. As God, in over-watchful care, saved the believing household from the Deluge, and Israel from Haman's massacre, so now he saved the chosen family from extermination in Egypt, gave them a constitution at Sinai, and settled them in Canaan. This great Exodus from Egypt had been foretold to Abraham centuries before. Gen. xv. 14. Strict provisions were made in their constitution for the preservation of the oracles of God. As the most sacred archives of the nation, "the book of the law" was to be laid up in the side of the ark of the covenant, which ark was to be placed in the most Holy Place of the sanctuary, and that sanctuary vigilantly defended by the nation. Deut. xxxi. 26. At the end of every seven years, "in the feast of tabernacles," that book was to be read to the men, women, and children, and the strangers among them. Deut. xxxi. 10–13. (Many in this so-called "Christian nation" of this 19th century have not read so much of the Bible as that in seven years). The king was to have a copy, and "read therein *all the days of his life*." Deut. xvii. 19. The people were to lay up that law *in their hearts*, and teach it diligently to their children. No man, high or low, was to feel himself above the necessity of reading the Bible, for that book was at once their political constitution and their rule of faith. Deut. xi. 18, 19. Copies of "the law and the prophets" were greatly multiplied, being made with scrupulous care and sent off to be read at the Sabbath service in meeting houses called synagogues, which were early established in the land. Psa. lxxiv. 8; Acts xv. 21; xiii. 15, 27. Contemplating their condition at that time, in contrast with the benighted heathen around them, one might well exclaim, "Happy are thou, O Israel: who is like unto thee, O people saved by the Lord." . . . "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." Deut. xxxiii. 29; Num. xxiv. 5, 6.

Not only were copies of the Scriptures made in Hebrew, but a translation—the Septuagint—was made about 270 B. C., into Greek, which copious and highly polished language had, by Alexander's conquests, become spread over a vast area of the world. The Lord foresaw that the Jews would reject the Messiah, and thus, in his merciful Providence, began opening avenues and depositories for preserving his word when they should, as it were, be "put out of the stewardship."

VIII. By showing that man cannot obtain salvation through the law, preparation was made for the coming of Christ, and for the atonement he was to make.

A long trial of nearly fifteen hundred years proved for all eternity that righteousness is obtainable only by the grace of God in Christ Jesus, and not by the works of the law. That law was a straightedge exhibiting man's crookedness and inability to conform himself to such a straightedge. Hence, we are driven to Christ as our only refuge and hope. So "the law hath been our tutor to bring us unto Christ, that we might be justified by faith"... "for by the works of the law shall no flesh be justified." Gal. ii. 16; iii. 24; Rom. iii. 20.

IX. By showing also that neither can man discover righteousness by the researches of human philosophy, preparation was made for the reception of the coming Redeemer, and the system of righteousness which he proclaimed.

While it was being demonstrated among Jews that man cannot obtain righteousness by the law, it was being demonstrated among Gentiles, even of the highest culture, that neither can he discover it by the utmost powers of human wisdom or philosophy. (Even the modern theories of atoms, protoplasms, and ovolutions, are but the patchwork of old exploded paganism). So then, after that "the world through *its wisdom* knew not God," they were better prepared to appreciate the gospel which the Savior sent unto them. Thus, to the greater glory of Christ, all the world—Jews and Gentiles—were proved guilty before God, and utterly helpless without Christ the great Redeemer. 1 Cor. i. 21, R. V.; Rom. iii. 19.

X. By showing that *human* power, at its highest estate, is unfit to govern, is hostile to Christ, and worthy of extinction, preparation was made for the first advent and for welcoming "the glad tidings" then proclaimed that Christ intends to establish a perpetual and *divine* government here, and to reign as "King over all the earth."

The fourth empire described in prophecy was *greater and worse* than the three that preceded. Its extent is shown by its decree that "all the world should be taxed," its iniquity by its crucifying the Son of God. Under the coming kingdom of Christ "all nations shall be blessed" (Gal. iii. 8; Jer. iii. 17; Zech. xiv. 16–21), but they were far from being blessed under the ruler seated in the city of seven hills. Jewish society was in danger of being carried away by Pharisaic hypocrisy and tradition which "made void the commandments of God;" and Gentile society was festering and reeking with the abominations described in the first chapter of Romans. Under such a state of things mankind could vividly appreciate "the glad tidings" of a coming kingdom that for a thousand years will bless all nations, and ultimately—in its completed triumph—cause the will of God to "be done on earth, *as it is in heaven*." Mat. vi. 10; xxiv. 14.

Thus in viewing the glorious work of redemption as carried on during the two former dispensations, we have pointed out some of the great things that were done *preparatory* to the first coming of Christ, the atonement he was to make, and the preaching of his gospel in all the world.

WILEY JONES.

[CORRECTIONS.—In my article on the patriarchal dispensation, for the words, "the sacrificial sufferings of Christ were prophetically described as the bruising of the serpent's head," read, "the sacrificial sufferings and ultimate triumphs of Christ were prophetically described as the bruising of his heel and the bruising of the serpent's head." And for, "Thus only did the principle of justification by faith begin to be revealed," read, "Thus early did the principle of justification by faith begin to be revealed."]


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

CHICAGO, Dec. 5, 1883.

*Editor Restitution:*

I send you enclosed translations of two more "oracular" passages, one from the Old and the other from the New Covenant. I thus give them in juxtaposition to show the harmony of the teaching when the thought of the original is really brought out. There are so many variations from the commonly accepted translations and they so materially affect some idolatrously cherished doctrines of so-called orthodoxy, that it would require too much space, I fear, should I attempt to give any adequate exposition or exegesis of the two passages, and I must trust to the reader's love of the truth "to compare Scripture with Scripture" for himself and "see whether these things are so." I have purposely sacrificed smoothness of diction in an attempt to convey the thought of the original as exactly as possible.

In the passage from Romans our Universalist brethren will see the fallacy of the argument they have commonly advanced as taken from this chapter, the fallacy appearing in the old mistranslation of one word δικαιοσις as though it was the same in meaning as δικαιωμα, the first meaning the process or way of justification, the last the result of the process or justification itself. The fallacy referred to also hinges perhaps upon the mistranslation of the word χαρισμα as though it were the same in meaning as the word δωρον or δωρημα, whereas these words all have a different meaning, and are all used in this chapter with their different specific meanings as a part of this wonderful argument of God by the mouth of his bond-servant Paul. The first means a gracious offer indicating the attitude of God toward man in his offer of salvation through the Christ. The next means, it (general term for gift or present) indicating that the provision of salvation on God's part as an absolute sovereign was a "free gift" of his love and mercy. The last means "beneficence" and indicates the true character of God as the Giver of givers.

1. Gracious offer. Attitude of God in Christ.

2. Gift. What he offers in Christ.

3. The character of the Giver in Christ.

In the passage from Esaias, 10th verse, "O, our life (natural) (addressed to Christ's corporate body the church) if ye give for sin, he (the Christ) will see a long-lived seed," the reader will see that the doctrine asserted here is precisely the same that is asserted by Christ himself in the "Sermon on the Mount." Self-sacrifice, namely, in the way of testimony even to the laying down of this natural life if required; and still further as Paul puts it, "our old man," meaning this same "natural life" "put off," "mortified," "laid down," "dead," etc. The prophet in this verse answers the query he raises in the 8th verse, "who will tell his generation?" Again in the 9th verse God is talking about something of far greater import than the burying of the body of the Christ in the tomb of the rich man of Arimathea, I think the reader will perceive.

Again a full understanding of this chapter throws a flood of light upon "the doctrine of perfection" so-called. The reader will see that the prophet speaks of several "perfections" as belonging to the Christ, his first perfection of which he himself speaks in this way "Go tell that fox Herod, lo I go my way today and tomorrow, and the third day I shall have been perfected" here spoken of by the prophet in this way "The Lord purposeth to take him away from the toil of his (their) natural life, to show him light."

Students of the doctrine of the atonement will be interested I think in the translation of this chapter also. But time and space forbid further comment on my part.

CHAS. GARDNER.

### 53d ESAIAS.

1. O Lord who hath believed our report, and to whom hath the arm of the Lord been revealed?

2. We have declared him to be as it were a little child in his sight, as it were a root in a thirsty earth. He hath no outward show nor glory. And we have seen (perceived with the eye of faith) him, and he hath no outward show nor beauty.

3. But his outward appearance is without honor and a failure when compared with the sons of men, he being a man in affliction and one who knoweth what it is to bear weakness. Because his (God's) face hath been averted, he hath been dishonored and not accounted (esteemed worthy).

4. This one beareth our sins and suffereth birth-pangs for us, and we have accounted him to be in toil and affliction and calamity.

5. But he hath been wounded because of our sins, and hath become weak because of our transgressions. Chastening for our peace is upon him, and with his stripe have we been healed.

6. We all like sheep have been led astray, man in his way hath been led astray; and the Lord hath given him (the Christ) up unto our sins.

7. And he because he hath suffered calamity hath not opened his mouth; as it were a sheep hath he been led to slaughter, and as it were a lamb dumb before the shearer, even so hath he not opened his mouth.

8. In his humiliation, his legal trial hath been taken away from him; his generation who will tell? Because his life is being taken away from the earth. On account of the transgressions of my royal people hath he been led unto death.

9. And I (God) will give the wicked as the price of his burial and the rich as the price of his death. Because he did not commit transgression nor practice deceit with his mouth.

10. And the Lord purposeth to have him purified in affliction. If ye for sin shall have given (or another text, O our soul, he will see, etc.), your soul (the individual organic natural life) will see a long-lived seed; and the Lord purposeth to take him away from the toil of his life (our natural life).

11. To show him light and mould him in understanding, to justify a just one who serveth as a bond-servant many well, and he will carry up (or bear) their sins.

12. Therefore will he inherit many and divide spoils with the strong, as the price of whom his natural life (our soul) hath been given up unto death; and he hath been accounted among the transgressors, and hath carried up (or borne, the same word as Hebrews ix. 28) the sins of many, and because of their transgressions hath he been given up.

ROMANS V.

1. Having been justified therefore on account of faith, we have peace in relation to God through our Lord Jesus Christ,

2. Through whom also we have had our introduction in that faith into this grace (favor) in which we stand, and boast in hope of the glory of God.

3. And not only this, but we also boast in our tribulations, knowing that our tribulation worketh out patient endurance;

4. And our patient endurance approved worth, and our approved value hope.

5. And our hope doth not bring shame because the love of God is being poured out in our hearts through holy spirit that hath been given us.

6. For this we were yet weak at an appointed time Christ was condemned to die for irreverent ones.

7. Now scarcely for a just one (God meant) will anyone submit himself to death penalty; for the good one (God again) though perchance some one may venture to accept the death penalty.

8. But God joins along with his own love towards us (the fact) that while we were yet sinners Christ was condemned to die for us.

9. How much more then, since we have been justified in his blood shall we have been saved through him from the wrath.

10. For if when enemies we were changed back (reconciled in this sense not a reciprocal change, we being the ones changed. God the same today, yesterday and forever) through the death of his Son, how much more having been changed back (legal restoration to favor is meant of course), shall we have been saved in his life.

11. And not only this, but we also are boasting in God through our Lord Jesus Christ, through whom we have obtained the restoration.

12. Therefore as through one man sin (of error) entered into the cosmos, and through that sin death, even in this way death came by heredity unto all men, on account of which (law of heredity) they all had sinned.

13. For until law sin was in the cosmos. But sin is not accounted where there is no law.

14. Moreover death reigned as king from Adam until Moses, even over those who had not sinned in the likeness of Adam's evasion, who is a type of the one destined to be.

15. Moreover not as the stumbling step, so also the gracious offer. For if by the stumbling step of the one the majority (or the many) were condemned to die, how much more hath the grace of God and the beneficence in the grace of the one man Jesus Christ abounded unto the majority (or the many).

16. And not as through one person who sinned is the gift. For the verdict was from one (evasion) unto condemnation, but the gracious offer is from many evasions unto justification.

17. For if by the stumbling step of one, death reigned as king through that one, how much more will those who obtain the abundance of the grace and the beneficence of that righteous reign as kings through that one Jesus Christ.

18. Surely then as through one stumbling step it was unto all men unto condemnation, so also is it through one act of justification, unto all men a way of justification unto life.

19. For even as through the disobedience of the one man the majority (the many) were constituted (legal term) sinners, so also through the obedience of the one the majority will have been constituted just.

20. And the law entered in alongside that the error (stumbling step) might abound. But where the sin hath abounded, the grace hath much more abounded.

21. That even as sin hath reigned as king in the death, so also the grace might reign as king through righteousness unto life eternal through Jesus Christ our Lord.

## A PLEA FOR UNITY.

Why is this not as good a time as any to propose measures for more united purpose and action? Particularly do I speak of those who acknowledge the Lord Jesus as the great life-giver, and are living in hope and firm assurance of his glorious personal second coming. It must be admitted that amongst the little bodies of believers scattered over the land, there is a great lack of harmony, both in themselves and with each other. There is surely some remedy for this, although it would be absolute folly to expect anything approaching submission to any system resembling popish authority, among a people who have long enjoyed freedom of thought and investigation. Still there is an authority to whom we all can or should submit—the Lord Christ.

The application of his injunction for unity, with a powerful determined purpose and wise counsel would bring about a vastly improved condition of affairs among his professed followers. A few words upon what I conceive to be the main causes of discord.

1. The placing of tests upon fellowship which nowhere have the authority of Christ or his apostles.

2. The personal ambition of men who delight in drawing followers after them; and

3. The too frequent lack of charity and proper consideration for each other.

If these three impeachments are reflected upon, doubtless it will be conceded that nearly if not quite all our division and inharmoniousness have resulted therefrom. For the first of these charges, is it not too true that some have championed certain views—be they true or false—and refused to hold fellowship with others simply because they cannot see eye to eye with them? Never let us ignore any revelation which our God has been pleased to grant us, but put all in their proper places, and make nothing a test of faith except what has been plainly marked out as such by the word of God.

As for the second charge, if some were more anxious about holding up Christ and asking men to follow him, and less concerned whether they themselves and their views were duly honored or not, they would bring more credit on their Christianity than in making sects and parties. Sink all personal pride and ambition, but hold up for the admiration of men and brethren the meekness, the love, the power of Jesus.

And now for the third charge. Why will professed followers of the meek and lowly One permit themselves to be carried away by strife and hate? These are not fruits of the Spirit, but the promptings of poor, sinful flesh. Can a true Christian hate his brother? Nay, is he permitted to hate even his enemy? The Lord's commandment to love one another and to do good and pray for our enemies, is sufficient answer.

Let us heed what the Apostle Paul has left as our guide in the matter under consideration: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (margin, schisms) among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. i. 10. And again the language of Jude. 3: "Earnestly contend for the faith once delivered to the saints." These two passages are favorite ones with many who create divisions. They say, "We must separate ourselves from all who have not submitted to the faith. How can you expect us to fellowship with error?" Don't fellowship with error; but if possible live at peace with him who labors under error. Reject the error but love the individual. Jude said "contend earnestly for the faith"—but he did not advise us to fight each other. "But," the schismatic says, "to contend for the faith we must first ourselves have the faith, and then unite ourselves with those who likewise have the faith, for Paul declares we should all speak the same thing, and be perfectly joined together in the same mind and in the same judgment; and because these other folks do not speak what we speak, nor think what we think, nor judge as we judge; therefore to obey the apostolic injunction we have put them out of our church." Did the apostle ever suppose that men, even though Christians, would all think and act alike? Never! Read the following verses, and we discover he was rebuking Christians in the church for being followers of men, calling themselves after their names—"I am of Paul," "I am of Apollos," "I am of Cephas" (Peter), while others said "I am of Christ." I, I understand anything aright, it is that we should never own that "we are of Christ and Christ only." Then would we see display on the parts of the enemies of the cross. When we cease to be mere followers of men and their doctrines, even if their views be correct, just so soon will union be feasible. If Brother So-and-so has the correct understanding of this or that doctrine, don't follow him, but follow Christ. Give the Lord the glory. The doctrine is not Brother So-and-so's, but Christ's. If it was wrong to follow such holy men as Paul, Peter, and Apollos, who were gifted by the Holy Spirit with power, having authority as apostles of Christ, how much more wrong it must be to follow men in our day who are just like ourselves, and with no more authority. But such we know to our bitter sorrow is the case. I know not of a single division but what is the result of a stubborn determination on the part of one or more to compel others to a like understanding with themselves. Oftentimes it may be that the views of these brethren are the true ones, and when such is the case it would be well if all could agree with them in understanding. But the very nature of the case shows us this cannot be. Now we all see through a glass darkly. Now we know but in part. Some see clearer than others, some know more than others. Yet we should all speak the same thing, "We are of Christ," and be of one mind to follow him, and of one judgment "to love one another." "Mind not high things, but condescend to men of low estate; be not wise in your own conceits." Rom. xii. 16.

But how should we act toward those who cannot see eye to eye with us? Turn them away? "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. xiv. 1. Nourish and cherish him as you would your sick child at home. With the same affection feed him with "the Bread of Life," as we would supply the wants of the invalid. If we want men to grasp truths of Scripture, and find they are not as apt as we could desire, don't get impatient and call them "Gentiles, children of the devil," etc. Jesus may have done so, but then he could read the heart—we can not.

When we find those who need light, treat them "with all lowliness and meekness, with long suffering, forbearing one another in love." Eph. iv. 2. That we "speaking the truth in love may grow up in him in all things who is the head, Christ." Eph. iv. 15. We are all learners. None have mastered the whole truth, none have yet attained to a full understanding of the faith. Those whom we deem destitute in one particular, are often our superiors in another phase of Christian experience. The one needs the other. They can learn from us, and we from them. There is but "one faith," and we "should build one another up in the faith;" Jude 20; ever keeping our eyes upon "Jesus, the author and finisher of faith," and long for that time to arrive "when that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 10.

Let us esteem that for the present our brethren are like ourselves, in the school of Christ, under such teachers and experiences as our Master has granted, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 13.

Brethren in Christ, will we give heed? Or will we be at variance one with another? Oh! let us be Christians, not merely in name, but in deed and in truth. Let us hear from you on this subject.

JOHN DONALDSON.

## "THERE'S A WIDENESS IN GOD'S MERCY LIKE THE WIDENESS OF THE SEA."

What a great relief it is to know the truth of God concerning our race! What a burden is lifted from the philanthropic soul when we consider the wideness of God's mercy, especially from those of us who have been brought up to consider the great Despot of the universe in a very unfavorable light, as full of wrath and indignation, and only propitiated by penitential tears, and pleading, and sacrifice, and blood! What a fearful misrepresentation of our Father in heaven! How we ought to stand up for his name, condemn such calumny on every occasion, and show forth the love and mercy he has manifested to us through his Son—to us, but not to us only, surely not!

Oh, how narrow is the human mind, how limited the range of human benevolence, how prone we are to limit the circle of God's mercy to the all-important us, us and ourselves! We always did do it—I expect we always will do it until the knowledge of the Lord covers the earth as the waters cover the great deep. Abraham was a noble and notable exception to this general rule. He was not happy to see even wicked Sodom turned down to hell, but his convicted offspring inherited little of none of their father's tender and noble nature. They (the Jews) wanted to retain the love of God only to their own dear selves, and take out, as it were, royal letters patent so as to retain the monopoly to them and to their heirs forever. It took a good deal of persuasion to convince even the apostles of Christ that God was the "God of the whole earth." They evidently imagined that what was not Jewish was nothing in the Divine estimation, and he either to be pooh-poohed or frowned down as appertaining to the world, the flesh and the devil. But it did come at last, as truth always will come in the long run, and when it came it was clear and bright, and filled the wondering Peter with astonishment, as he exclaimed; "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." How very few people seem to grip this idea! and yet it is palpably true, and if there is any truth plainly established by Bible testimony it is this one.

There are many in our day, who, like the Judaizers of old, would fain gospelize everything in the Bible to the absolute destruction of the spirit of the Book. With such, a man must walk up to a certain standard of gospel light and truth (each individual setting the standard according to his own judgment, of course), and when that standard is attained, that mark reached, and all else adjusted by the square and level, then the man is pronounced "saivable" with all due ecclesiastical decorum.

This error has evidently been derived from Rome, who, in her zeal to forward the cause of "the church," which she supposed was the only hope of escape from divine wrath (for she knew not of the divine mercy), undertook to benefit our unfortunate race by bringing them within the holy pale by "hook or by crook," and if they would not come in, pull them in, and push them in, but in they must be got at all hazards. Protestantism is certainly an improvement upon the system of praying souls out of hell, but it is doubtful if much of the spirit of Peter's exclamation of surprise has dawned upon her beclouded mind. Recently, however, the dawn of intelligence seems to be breaking in on some Christian hearts that are opening like rose-buds to drink in the sunshine of God's eternal love.

The object of the gospel is not to save the world—that is reserved for the Messiah in his personal coming and reign—but it is preached primarily to take out a "people for the name" of God and his Christ. As a secondary measure it stands as a witness, and separates, where it reaches, between those that accept it and those that reject it; who belong to the oneolars and who belong to the other, however, I have long ago given up trying to pass an opinion on, but I think it safe to say that its presence and its power testifies to God who are for and against him in a more special manner than is indicated by his natural laws spoken of in Rom. i. 19, 20.

We might say in the words of Jesus—"If it had not come, they had had no sin, but now their sin remaineth;" and I have yet to come in my reading of the Scriptures to the first intimation of a second probation. "He that rejecteth him and his words is rejected." That is an established maxim of God's Christ; and "he that disbelieveth is condemned."

But who disbelieves the gospel? Who rejects Jesus of Nazareth? Now don't pass an opinion on that question hitherto. Think over it for six months or so; and moreover, dear brother, apply it, for instance, to those who are very dear to you, whom you loved because of their virtue and their high principles, and notice how your judgment mollifies and soothes towards them. Remember your father, maybe, who, long, long years ago, used to read the Bible with you on his knee, or your old mother who taught you to lisp your early prayer, but who died before the bright light of truth dawned on you and those around you. Think of that sister, perhaps, who died with the comfort of some of the sweet promises of life, and trusting in Jesus, but whose ideas were as mixed as yours were then. Oh, yes! you have an excuse for them! Well, now, remember that other people have sisters, as well as yourself, and fathers and mothers, and sons and daughters, and God is the God of all of us; and as he can best take in the whole situation, don't you think we had best compromise on him, so to speak? I am satisfied to leave it there, even at the risk of being considered "not very intelligent."

But I have only spoken of those who have been brought within the sphere of gospel light in its greater or less manifestation, and we all know that such have ever been a very small proportion of earth's myriads.

Does not God judge the rest? "It is appointed unto all men once to die, and after death the judgment." What criterion of judgment will be used for them—what standard of measurement? Certainly not the gospel, as that would not be just, at least as far as the letter of it is concerned, as they never heard of it; therefore "God will bring every work into judgment, and every secret thing whether it be good or whether it be evil." Thus we see that second probation is unnecessary to the living God, because he knows the righteous from the wicked, and can distinguish between him that serveth him, and him that serveth him not.

Though Abraham was chosen alone in his day, in order to establish the word and promise of God, yet he was not the only God-fearing man of his day, Lot and Melchisedec being in his time. During the time of Israel as a nation we read of Gentiles who had no law but the law of their own consciences and yet showed the works of the law written in their hearts, and Paul testifies clearly that they will be justified in the day when God judges the secrets of men, and that "glory, honor and peace will be to every man that worketh good, to the Jew first and after to the Gentile."

The contemplation of these things fills the soul with pleasure even to rapture. Ought we not to publish the great truth of God's love that passeth all understanding? Is it true that the people reject the doctrine? That they turn a deaf ear to the truth? That they delight in error? That good, honorable citizens are only decent for the sake of respectability, and what they can make in dollars and cents, and that they go to church on Sunday merely to exhibit their raiment? Granted that there are numberless instances of such people, yet he must be either a bigot or a bitter cynic whose judgment sweeps all into this category; and I am free to add that my experience has been that wholesale pronouncers of others in error, were the hardest to enlighten, and took the longest time to gather what little light they do possess, and therefore because their fellows will not listen to dogmatic assertion and sometimes worse, then they withdraw, Jonah-like, within their own little faded gourd, and piously wait for the only one thing they suppose is in order now, namely, fire out of heaven to consume their sin-cursed Ninevehs and prove them right. For my part I have not found that the Bible-reading community reject the truth when it is presented to them in the spirit of Christ; no, not even at the rough-and-tumble way that I try to do it, for which I have sometimes been so gravely reproved. In fact I have found that even the community that does not read the Bible are attracted in a wistful sort of way to the truths we teach; and speak of them and even argue for them in our absence without "letting on" to us. Of course they do not accept all the truth at once. I did not, neither do I know of any one who did, but it grew, and it grows. What a glorious privilege to hold the seed, and scatter it, and cultivate it sometimes, and look upon the ripening. God grant that we may be in at the harvesting.

J. F. GILLETTY.

The Directors of Girard College, Philadelphia, are puzzled over an ancient sarcophagus which the Board of City Trusts, while examining the foundations of the main building recently, discovered in a damp, dark passageway. It is of granite, seven feet long, three feet wide and three feet high, seems to have been made in Egypt at some remote period and is in excellent preservation, except that a long crack mars the lid. None of the members of the board could remember having ever seen it before, until finally an old gentleman dimly recalled an impression that it was the tomb of an Egyptian monarch and had been presented to the college as a receptal for the remains of Stephen Girard. An inquiry has been instituted, and if the sarcophagus is proved to have any historical interest it will hereafter occupy a more conspicuous position.

Send us the name of a friend who would be likely to be interested in THE RESTITUTION and we will send him a sample copy.

**Post Office Address.**

Brother J. A. Moyer has changed his address to Corner Third and Main Sts., Atchison, Kan.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 19, 1883.


☞ Examine the label on your paper and see if your subscription has expired. Do not wait till it is past due, but attend to it AT ONCE. RENEW TO-DAY.

As a token of friendship, as a Christmas present, as a New Year's gift, as a missionary to some one in home or in foreign lands, send THE RESTITUTION prepaid for 1884. It is the course we shall take for ourself.

We have a large number of communications on hand at the present time, and our worthy contributors must be patient and not feel disappointed nor aggrieved if some articles do not immediately appear.

PART I. of the article sent us by Mr. E. White, entitled, "Everlasting Life; What is it? And how may' men gain it?" may be found in our columns this week. We commend the careful perusal of this part and of those to follow to our readers. It is, as we noticed last week, from the pen of a missionary in India, Mr. W. A. Hobbs.

We have a letter from Mrs. Davis, dated Nov. 13, 1883, at Jerusalem, written for our Youth's Column, which we propose to give next week. She says in a postscript to the editor, "We have had a great rain, and it is now very warm like June, and my neighbors are planting their gardens, the farmers are sowing their grain, and it looks quite like spring." Will give the letter entire next week.

THE condition of the poor in London is perfectly dreadful as we learn from a pamphlet sent by Brother H. Hayes. Some in our own country are in great need. We have a very plaintive letter from Sister Matilda A. Lovewell, Pleasanton, Kan. She is a widow in poor health with dependent and destitute children as she writes us. More on this subject anon.

## Communications.

### ARKANSAS LETTER.

Well, weary ones in all the world; in woods and fields, and lonely places, weary with work and worn with anxieties, and heavy with disappointments! We are coming to a wonderful time! There are omens in earth and heaven, and even though any of the worldly-wise should esteem it childish, yet in omens there is hope. Our Lord foresaw and foretold omens, and bade us lift up our heads and be glad. Now as the year 1883 wanes like a moon to a poor little speck and shred, let us think what a year of catastrophe and warning.

Ah, me! how we ought to be thankful for such a hope as the coming of our high and divine Master—our most lovely and noble friend! And I may just say that before all on earth—by his goodness—I prefer him. He is such a man, such a character; he has such a history and such a heart; he has such greatness and gentle majesty, such depth and such truth, such wonderfulness in all things. There is something of power to interest, to attract; seriousness, nobleness, great and sweet congeniality, so that in him must be the chief and peerless companionship. In him is the cure for all our maladies. In him is rest for our troubled and rent and burdened minds.

And why should we not think of that light of his appearing—that dawn in the sky, that daybreak of morning, which is the grandest magic of anticipation? Ah! have we no right to hope for that glory out of heaven? Do not the sunsets of fire, and the mornings of exquisite ruddiness that have startled so many hundred thousand people by their peculiar glory, say something of the Lord who is to come from a world of unutterable brightness? What lesson do these signs in heaven teach? Shall we merely join in the current chat of curious speculation? Or, shall we be joyfully quickened to look for one certain, promised Friend?

Shall we hear the earth tremble with earthquakes, and see the sea leaping and raging with dreadful fury—and think there is no meaning in the frenzy of nature? Shall all the catastrophe of eleven woful months have no lesson for reasoning men? Shall it be all passed by and canceled as a mere fortuity? Shall we be of those who blindly plod on, ignoring the time; the turmoil, and the rack of nature; the revels of storm, the mad antics of elements, the very phenomena pointed out by our Prophet—shall we be of these? How can so many live unmoved, unaffected, untaught, unbelieving and unlooking—when if signs and seasons, portents and omens, have any indication and interpretation, we may at least think we have ground of hope for a King to come, traversing the overhead interspace, and introducing in himself by the will of God, a power equal to the world's need, and chief and first of all the need of waiting saints.

I often wake at night and think. Burdens of care have never ceased to be felt, and still I feel weak and unprofitable. And I think of death as in itself no luxury—though rest were a luxury. There is no dream any more in my mind of an upward bound, by the elasticity of entity that flies free at death. Nay, death is every whit an end of life, as it is a cessation of organic function and action. And who really does want to die? Rather who does not want to see and feel the power and joy of a coming Christ, who who shall take us, and with a word do what he will—with a word do wonders, with his zeal, his goodness, his omnipotence, change all, help all, save all his love-elected and trial-tried friends? I say I lie awake and think. And all refuge fails me, every resource retires, every expedient is paltry, and every vision is empty but one. The coming of the veteran, the able one, the wonderful one—that is something to look out for, and long for. Here is a force of inspiration, an incentive to hope, a refuge and a rest. Here is comfort, and here I drive my pilgrim tent-stake. Here and now I say I find my true morning-star. This is compass needle, clock-tick, and heart-beat of hope and life, and yet I come short.

The days roll on. What a world of passions and purposes, strifes and struggles! Here comes the great daily newspaper with its columns and columns of rumors and reports, its bulletins and telegrams, its paragraphs, letters, editorials, and wonderful bulk of talk about all matters on earth but barely one—and that is the very foremost thing of all. This great compendium, this great, light, tale-telling miracle in type, this nineteenth century summary, this thing that talks in a whisper and travels with wings, with all its narratives and compositions, its reasoning and philosophy, its reports of mysteries and miseries, of the whole whirl of life on earth—has no word, no treatise, no premonition, no sign, sight, signal, sound or hint of the greatest and best of all, the kingdom and coming, the power and glory, the mission and miracle of our blessed and mighty Head, Messiah, second Adam, and Lord of earth, first, highest and best. Not a word. And so of all the newspaper world, with here and there a voice brave enough to be not counted in this Babylon, and so made an exception.

Well we may be anticipative. As we have seen, yet more we may expect to see of the gracious gifts of God to signify to us the nearness and appearing of that Man Beloved. Not that we desire calamities. Not that we wish one more hour of suffering. Not that we would willingly surrender one more victim to the incensed and insatiate sea, or to agonies of fire, or to force that, in nature, or strange inventions of man, rends and pulverizes creatures that breathe, or buries them in abysses. But yet such things must be for they are in the irreversible course of things. And whatever we see or hear, that speaks of a time and a Man that shall come to abolish evil, has this service and signification, to-wit: the evil doubled or trebled will but hasten his footstep who shall destroy evil. So we look on—made alert by signs in heaven and earth, in the sun, moon and stars, by fiery dyes that redden east and west, by atmospheric frenzies, by gales and tides, and great excesses in elemental energy, and disorders that declare this to be a critical and transition time. So it is, and so let it be. If there be omen, well may omen serve to quicken faith and strengthen expectation. Our great witness monument in Egypt, immovable amid perturbance, yet speaks. It becomes a prophet, a companion, a beacon of strength for us.

What will another year, or another hundred days, bring forth? Who can tell? Who dare say what marvel may not be now impending that will startle unthinking millions more than any wonder of eighteen centuries past! We may well be sober and vigilant, with keen observation, uniting that sedateness and composure, which has its fountain and foundation in God. What a thought to think—that day shall come as a snare, as a snare on the world! The Lord grant us understanding, quiet, boldness, comfort, quickening, and readiness for whatever and all he has in store for us. What he does, and what he has, and what he is, by these things we live. Without him we are nothing. And communion with him is now quite as much as ever right and acceptable and edifying. It is an affair of every man, personal, private and vital, a secret and unceasing mind-state and mind-work, and life-work. Breath and thought are by him and with him. Nay, we may take our steps literally in him. When we do even little things, we do them by him. We kiss his name in secret. We take off the covering of our heads, even, and walk thus before him in secret, in reverence, worshiping God. We give him our hearts. We praise him for his goodness. We speak to Jesus to thank the Father for us, and that in addition to our own thanks. May God go on to do wonderfully and gloriously.

I have just noticed in a great daily these words: "Days of darkness and fiery heavens quite naturally suggest the crack of doom."

C. COLEBROOK.

### To C. C.

Dear precious brother: "A fellow helper to the truth" may possibly suggest a barrier to the prolonged outline argument you announce.

1. Like causes end in like results. A second gospel age for the disobedient might fail to restore them as surely as this has; then a third would be in order on that line of argument; and then where would be the restitution? the anti-type of David's throne and kingdom at Christ's coming? or the manifold promises then due?

2. "The figure, shadow, pattern, and example of good things to come" furnish the elements and order of "the kingdom." Deut. xiii. 9. "Thou shalt surely kill him!" This is oft affirmed, and thus "the evil was put away," by killing out its cause!

3. Did any one ever sow the chaff of the harvest for a new crop of wheat? Matt. iii. 12.

4. Do "the barren and burned up branches of the vine"—John xv. 6—answer to set out and start a new vineyard? No, no—never!

5. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished, cut off, rooted out of the earth!" 2 Peter ii. 9; Prov. 5. 21, 22; Matt. xxv. 46.

Now, beloved, as every one of these points in the "rock" of revelation is permanent to all mere argument, we should adhere to God's word and trust to nothing based on assumed premises. Hence I ask what can argument as such avail except for evil?

"God's ways are equal," consistent in type with its antitype, in word and its fulfilment.

In all my 63 years of intercourse with Christian students, no one has ever seemed to succeed finally in any theoretic argument for truth on an assumed basis. No indeed! "God has magnified his word, above all his name!" Psa. cxxxviii. 2.

The believer of this age "hath life!" The unbeliever "hath not life!" John iii. 18–36; v. 24–29.

The amplitude of grace is given us. Rom. xv. 8–13; Eph. ii. 5–7; iii. 21; Rev. xx. 3–7; xxi. 1–5; Psa. lxxii. 18–20. With unabated love. Yours for truth, J. B. COOK.

## Selections.

### FOREIGN TOPICS.

A despatch from Cairo says: A detachment of the Egyptian army was annihilated on Sunday, Dec. 2. The troops, chiefly negroes and Bashi-Bazouks, were marching with most of their Remingtons packed on camels, when suddenly over 5,000 Bedouins attacked the detachment. About 600 troops managed to form a square—the blacks on three faces, the Bashi-Bazouks on the fourth. The fight lasted only about twenty minutes, the Bedouins crying, "Join us and kill the Christian dogs from Cairo." All the Bashi-Bazouks were killed. Many of the blacks threw up their hands, shouting, "Alelkum salam! Peace be to you, true Mussulmans!" and then went over to the Arabs. The moral effect of this new victory of El Mahdi's forces is spreading like wildfire, his emissaries and dervishes appearing already in Upper Egypt and Assouan—the usual halting place for Cook's Nile tourists—and preaching holy war. The whole country is in a blaze. The rank and file of the Egyptian army at a favorable moment is likely to declare for the False Prophet, who is now regarded by the entire population as the true Messiah of Islam. The sultan of Turkey offered to send an expedition to put down the revolt, but he was peremptorily informed by France that he would not be allowed to interfere.

A riotous attack on the gospel meetings in Ireland occurred Dec. 2. Major Whittle was conducting meetings in Wexford when a mob attacked the theater in which the services was being held, and attempted to burn the building. The mob took full possession of the town, broke the windows of a Protestant church, and those of nearly all the houses in the place occupied by Protestants. The dresses of ladies who attended service at the church and theater were torn off, and the gentlemen accompanying them were stoned, and several of them injured severely. The mob paraded the streets for several hours, singing, "God save Ireland!" The mob made a bonfire of all the Bibles and hymn books that could be found. One Protestant gentleman was attacked and carried down to the harbor, the intention of his assailants being to drown him; but some respectable Catholics interfered and saved him. Another Protestant was chased through the streets, and finally sought refuge at the police barracks, where he was told that the police were unable to protect him. It seems that even Americans cannot safely preach the gospel in Ireland. The shipload of food and the immense sums of money sent from America to relieve Irish distress and to save the people from starvation count for nothing as claims on the people for gratitude.

### THE FALSE PROPHET.

The eyes of the Christian as well as the political world may well be fixed on Egypt. Far away from the civilized world as the contending forces in the Soudan may be, they are making history and carving out the destinies of mankind. It is not the annihilation of a few thousand, more or less, of Egyptian soldiers. Hundreds and thousands may take the places of the slain and share their fate. We just now have news that another thousand has been cut off. And there is no resisting force to hinder the descent of the invader, if he leads his motley hordes to the Nile and follows the valley to the sea.

The only power of resistance is in England, or France, or both. And neither of them is in a position to make it politically expedient to take the protectorate of Egypt and assume the burden and responsibility of a fresh war in the East. But to this complexion has it come at last. And if Egypt is delivered from impending dangers and saved from anarchy and desolation it must be by the intervention of foreign powers, who will find their justification in the rights of mankind, and the principles of common humanity. It was indeed regarded as an atrocious proposal which the czar of Russia made when he used the famous saying, "Turkey is a sick man." Then his suggestion was that Turkey being in the last stages of mortal sickness should be divided among the three great powers—England, France and Russia. The czar would come down to Constantinople; England would take possession of Syria and Palestine and open a highway to its Indian possessions, and France would hold Egypt. And it was a sublime conception. It had as much righteousness in it as there is in the title by which the Turk holds his millions of Christians under his feet in a land which he obtained only by the sword.

If the arm of Turkish despotism were broken, and freedom of religion and intercourse between the East and the West were established, the enlightenment of the world would be advanced with amazing rapidity. We do not say that it is the duty of any nation or of all nations to rise up to this work of emancipation. But if the invasion of Egypt by the False Prophet, this modern Mahomet, should make necessary the interposition of England and France to preserve their vast interests in Egypt, and that event should involve them in trouble with the Turkish Government, making it necessary for the safety of the East that the Turk should be shorn of his power, we would see in that grand result a sign in the East that foretells the coming of him whose right it is to reign. The Mahommetan power is to be overthrown. No government resting on such a basis as that, can be other than the enemy of religious freedom and progress, and in the march of truth and right, kingdoms that set themselves against the King of kings will pass away. Thus the sudden appearance of the False Prophet with a conquering army, coming down out of the desert like a tiger on his prey, may be the first great act in the drama that will soon attract the eyes of mankind, and reveal stupendous scenes in the history of human redemption from superstition, fanaticism, despotism and ignorance, establishing in their place the reign of order, knowledge and the one true religion.

We are confident that God is directing these events for the furtherance of his own kingdom, and that he will make the wrath of man to praise him. We read in his prophecies intimations of such events as seem to be looming up in the Eastern sky. And as Christian observers of the signs of the times, we would keep an eye on the False Prophet and the powers now watching him. We are wondering whereunto this thing will grow.—*N. Y. Observer.*

Shall commence (D. V.) a series of meetings at Dundee, Ind., on Friday night, Dec. 21st, to continue a week or longer. D. T. HALSTEAD.

## Youth's Column.

### Strive to do Good.

Oh, why should we strive in this earth life of ours
For aught save the good and the true?
So dealing the moments, so soon comes the night,
So many the duties to do.

Why strive to possess the rich treasures of wealth,
Or gain the world's proudest renown?
The gold gives no peace to the heart in distress,
And hid is the thorn in the crown.

Why wish for a life of contentment and ease,
When life may be rich in good deeds?
That life is completest which seeks to relieve
The burden of lives in their needs.

Then strive to do manifold works of good cheer,
And strengthen the hearts that you can:
The noblest, most God-like work we can do
Is service to our fellow-man.

### Speak Pleasantly.

The habit of speaking in pleasant tones to the sensitive hearts within our care is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach them by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surrounds them.

I will relate a little incident of my own experience. I was unusually busy one morning, preparing for a company dinner. My little son of four years was amusing himself with his playthings about the room. He, too, seemed hard at work, building bridges, block-houses, and churches. He was continually coming to me and asking questions, and requiring assistance. After a little time I noticed he had left his play, and was under the table, sobbing as if his heart would break.

I said, "Georgie, dear, what is the matter?"

No reply.

When I repeated the question, the answer came between broken sobs, "You didn't speak pleasant to me."

"Well," said I, "don't cry; come and tell me about it."

So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then, and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again; but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind and loving. If we would gain respect and esteem from our children we must also speak to them in a kind and courteous manner. As we teach, so they will learn.

### The Tribute of a Tear.

In 1847, Gulia Grisi and Jenny Lind were singing in London, but at different places. Each star struggling to outshine the other, and those who on evening went into ecstasies over Grisi's "Norma," were the next evening enraptured with Lind's "Casta Diva."

Such was the rivalry that it was not to be expected that they would sing together in a public concert. But Queen Victoria, thinking it a shame that two singers so eminent should be separated by a petty jealousy, requested both to appear at a Court concert. Of course, they complied with the request.

The Queen cordially welcomed them, and expressed her pleasure at seeing them together for the first time. She then gave the signal for the concert to begin.

As Jenny Lind was the younger of the two, it had been arranged that she should sing first. With perfect confidence in her power she stepped forward and began; but chancing to glance at Grisi, she saw the Southron's malignant gaze fastened upon her.

The fierceness of her look almost paralyzed the singer. Her courage left her, her voice trembled, and everything before her eyes darkened. She became so faint that she nearly fell.

By the utmost exertion of her will, however, she succeeded in finishing the aria. The painful silence that followed its conclusion—a silence never noticeable where those present are embarrassed—convinced her that she had made a failure. The conviction was confirmed by the triumphant expression on Grisi's countenance.

Despite the semi-torpidity of her senses, she realized that the failure meant lost glory, the destruction of her happiness, and the mortification and grief of her parents and friends.

Suddenly something—it seemed like a voice from heaven—whispered, "Sing one of the old songs in your mother-tongue."

She caught at the idea as an inspiration which had been flashed into her mind between the termination of the vocal part of the aria and the accompanist's final chords.

She, unnoticed by the company, walked to the piano, and took the vacated seat. For a few seconds she suffered her fingers to wander over the keys in a low prelude, then she began to sing.

Her selection was a little prayer which, in the long ago, she had loved above all other songs in her childhood's repertoire. She had not thought of it for years.

As she sang, she was no longer in the presence of royalty, but in her fatherland surrounded by those who listened not to criticise.

Not one of those before her understood the words of the "prayer," but the plaintiveness of the melody and the inspired tone of the pure, sweet voice, brought the moisture to every eye. There was the silence of admiring wonder.

When, having finished the "prayer," she lifted her mild blue eyes to her rival, whose flaming orbs had so disconcerted her, she found no fierce expression on her countenance, but instead a tear diamonding the long black eyelashes.

A moment after, with the impulsiveness characterizing the children of the tropics, Grisi rushed to Jenny Lind's side, placed her arms around the girl's neck and kissed her, regardless of the lookers-on.

## News Items.

A Paris correspondent of the Chicago Evening *Journal* says: The French people do not desire war; they lament that, under the republic, as under royalty, and the empire, their government cannot keep them out of hot water. Besides the shadow of Germany that falls across France, and the possible upheavings in Algeria of Mussulman fanaticism make the French feel all these are quite sufficient without being involved with Celestials, Malagasies and Congoians. A war with China *en regle*, would raise difficulties with Europe and the United States that the wisest heads feel pained when reflecting thereon.

German bankers hold heavy mortgages on the customs receipts of the Chinese open ports. France has no depots of provisions or coals for her ships in the far East; her commerce may be swept away if China issues *lettres de marque*, and a large expedition of soldiers must disturb the home military organization, planned, not for either little or great foreign wars. People talk familiarly of a general war next spring as the only real solution for the times now so much out of joint. The aurora borealis that has "streamed like a meteor in the troubled air," the last few evenings, is evidence "strong as proofs of holy writ" for many easy-going souls. More serious is the fact that business people are resorting to reefs and taking in sail, as if the storm signals had given the sublime warning.

### THE FALSE PROPHET.

The Mahdi's advance in Egypt does not please the French, as it implies henceforth the indefinite occupation of Egypt by the English. The former certainly would find a pretext for a flight into Egypt after the departure of the last Highlander, and would willingly give up Tonquin, Madagascar, and the Congo, for liberty to squat on the Nile.

Recently we sent out in our paper printed slips, to be used in sending renewals to us. On these slips was a space to write Name, Post Office and State. Many persons in writing leave off some part of their address, and the object of these slips was to get full address by giving a space for each part. Some receive slips whose subscriptions do not expire for months, and have looked upon them as notices that their time was out, but they are only intended to be a convenience to our patrons.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them. Parties who are obliged to send postage stamps will please buy the one or two cent denominations.

A. R. U., Business Agent.

A church erected by English settlers in Isle of Wight country, five miles from Smithfield, Va., is said to have been built in 1632, and to be the oldest church now standing in this country.

### MISSIONARY FUND.

| | |
|---|---|
| Mrs J Cass ray | $1 00 |
| J W Woodman | 1 00 |
| J. V. E. | 10 00 |
| J. H. Thomas | 50 |
| Mrs. L. P. Lyon | 1 00 |
| J M Hosher | 1 00 |
| Mrs D V Beyer | 1 00 |
| Mrs John Sipes | 1 00 |
| M J Hipes | 1 00 |
| Elijah Headley | 1 00 |
| J L Wintz | 1 00 |
| Sam Gray | 1 00 |
| Geo W Young | 3 00 |
| John Weisberger | 1 00 |
| J W Sutton | 1 00 |

## Sententious.

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou should'st pray.
—*French.*

The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose.—*Nevins.*

It is a well-known psychological fact that the conscience of children is formed by the influences that surround them; and that their notions of good and evil are the result of the moral atmosphere they breathe.

As it is not the money that we make but the money that we keep which makes us rich, so it is not the souls that are gathered into the church, but the souls that continue in the grace of God that count in the kingdom.—*H. L. Wayland, D. D.*

When God has a great work for any one to do in the world, he usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him; and sometimes it is no long continued that there seems to be but little time left for work.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58.

"Though scoffers ask, 'What is your gain?'
And mocking, say your work is vain,
These scoffers die and are forgot.
Work done for God, it dieth not."

When all the scoffings which surround the Bible are taken away, by which men have tried to prop themselves up, the world will begin to recognize its real glory. Kingdoms fall, institutions perish, civilizations change, human doctrines disappear; but the imperishable truths which pervade and sanctify the Bible, shall bear it up above the flood of change and the deluge of years.

"The day of the Lord, it cometh!
It comes as a thief in the night!
It comes when the world is dreaming,
Of safety, and peace, and light.
It cometh, the day of sackcloth,
Of darkness and storm and fire;
The day of the great avenging,
The day of the burning fire."

A buried village has been found by the Hon. Amado Chaves a mile from his home, near Socorro, New Mexico. He writes to the Santa Fe *Review*: "It is built of stone. The outer walls are three feet wide, and the city is large enough to have accommodated 8,000 souls. I have already cleared four rooms in the upper story and two on the first floor of one house. The dimension of the first-floor room just finished are 11x12 feet, while from floor to ceiling the distance is about fifteen feet. The village is almost square, and this building is situated at the northwest corner. The large room has a large door leading to the outside of the wall; but no windows whatever. In this room I found the skeleton of a girl. The hair is in a perfect state of preservation; it is fine, and of a chestnut color. I also found there a string of fine coral beads, one of torquoise beads, another of long ivory beads, and a ring set with a black stone, on top of which is a piece of torquoise. All the timbers of the roof are burned to a char. I have arrived at the door which appears to lead to inner rooms, and I am full of curiosity to open it, but the second floor is only supported by the stones and debris about, and should I attempt to remove these the upper story will tumble in and fill up the lower rooms, just cleaned out, with a mass of stone, charred timbers, and debris."

Some of the brightest illustrations of Christian heroism are to be found among those who have but recently come out of the darkness of heathenism. When certain converts at Ralietea offered to enter the newly-opened mission field in New Guinea, their friends endeavored to dissuade them saying, There are serpents there; there are wild beasts there, and there is pestilence there. Are there men there? was their answer. If there are men there we will go.


GENERAL NOTICE.

PLEASANT HILL, Ohio, Aug. 1, 1883.

The brethren of the Abrahamic Faith, and believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Case and Woodland avenues, will until further notice, hold their meetings in Bickel & Keller's Block, 275½ Ontario street, corner of Bolivar street, north of Central Market. Seats free. All are welcome.

MOYER.—Cincinnati, O.—The Advent Congregation meets in Lenoir Hall, No. 904 W. Seventh St., every Lord's Day. W. A. Shaw, Minister, residence 169 Georgetown. Brethren bearing letters of commendation from their church or conference are cordially invited to worship with us.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 85 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

BROOKLYN, N. Y.—Place of meeting is 167 Grand st., (American Hall) Brooklyn, E. D., every Sunday at 10:30 a. m. for public teaching, and every first Sunday in the month for conference.

# Selections.

## EVERLASTING LIFE; WHAT IS IT? AND HOW MAY MEN GAIN IT?

PART I.

During our Lord's ministry he often alluded to the condition and prospects of men after death; and the statements he made concerning them are joy-giving or fear-inspiring, according to the class of persons—saved or unsaved—of whom he spoke. In studying his utterances which relate to the future of the godly class of mankind, one is surprised to find how very generally—so generally that I might almost say uniformly—he speaks of the God-fearing man's inheritance in the world to come in just one and the same term or phrase. Christian people of the present day are in the habit of referring to their portion in the world to come as the heavenly Canaan; the inheritance in glory; being present with the Lord; the home in heaven; the inheritance of the saints in light; entering into rest; going to their reward, etc. I am not aware that any valid objection can exist to the use of such expressions,—for the apostles employed some of them,—still it is very noteworthy that the Lord Jesus himself never used them, but almost invariably referred to the future portion of godly men as inheriting "Life;" which Life more often than not he called the "Everlasting Life;" and restricted it to that portion of the human race who received him as the God-sent Savior, and honored him by a faithful life-service. On just two or three occasions he referred to the believer's reward as occupying a "prepared place in his Father's house," and "being with him where he should be;" but with these exceptions, the words in which Jesus Christ always referred to the gain of saints as the outcome of their faith in him, were "Life," or "Everlasting Life." In the gospel of St. John alone, our Lord no less than 37 times thus uses these terms,—20 times out of the 37 calling the saint's inheritance "Everlasting Life," and 17 times either "Life," or by some phrase that refers to something in intimate connection with "Life," such as "The Resurrection of Life;" "The Bread of Life;" or "The Light of Life."

The following texts may be regarded as representative ones in setting forth the holy Savior's utterances touching the "Life," and "Everlasting Life," etc., above referred to:—

"Ye will not come unto me that ye might have Life." John v. 40.

"I am come that they might have Life, and that they might have it abundantly." John x. 10.

"Labor not for the food which perisheth, but for the food which endureth unto the Everlasting Life, which the Son of man will give unto you." John vi. 27.

"He that believeth on the Son hath the Everlasting Life, and he that believeth not the Son shall not see the Life." John iii. 36.

"They that are accounted worthy to obtain that world and the resurrection from the dead, are the children of God, being the children of the resurrection; neither can they die any more." Luke xx. 35.

"I am the bread of life; if any man eat of this bread he shall live for ever." John vi. 50, 51.

"He that followeth after me shall not walk in darkness, but shall have the light of life." John viii. 12.

Seeing how uniformly the Lord Jesus, when referring to the inheritance of believers in him, described it by the words "Life" and "Everlasting Life," it is evident that he must have done it designedly; and the only design which I can conceive he had was, that these words set forth in precise terms the very blessing which by his sufferings and death he has procured for all who will make him their refuge.

This being so, if in the history of the world there was one occasion on which language must have been used in its simplest sense to denote truth and fact, it was in the language of the Son of God concerning the object and issues of Redemption. If Christ words are here figurative, where shall we look for plain language?

Although it does not follow that the apostles of our Lord, when referring to the great outcome of his life and death-work, would feel themselves shut up to the use of almost the only term which their Master was in the habit of using, it does follow that neither they, nor any of his followers in later ages should, by preference, use any other form of speech than that which he selected as the best for setting forth his meaning with exactness. And especially does it behove all who call Christ their Lord, to beware of attaching to the words "Life," and "Everlasting Life," any other meaning than the primary and natural meaning which belong to them, unless they are fully convinced, by the irresistable force of other considerations, that our Lord intended them to be understood by his church in a non-natural or figurative sense. To depart from this principle of interpretation is to make Christ's word's as riddles to weary souls. It leads, moreover, to endless systems of private interpretation, some of them running wilder and wilder, until we see the results of figurative interpretation as they appear in the teachings of Origen and Swedenborg.

It is most satisfying therefore to find, on reading the apostolic letters to the churches, that the various writers when speaking of the nature of the blessing purchased for believers through the death of the Redeemer, cling with considerable tenacity to the very phraseology which was ordinarily used by their Lord,—"Life," and "Everlasting Life."

A careful investigation of the book of the Acts of the Apostles, and the various epistles,—with the view of ascertaining the frequency with which the terms "Life," and "Everlasting Life" are used to set forth the effect of faith in Christ, shows the following result;—one or other of these words, in the exact sense in which our Lord appears to have used them, occur no less than fifty-five times.

| | |
|---|---|
| St. Luke in the Book of the Acts of the apostles, uses them .... | 6 |
| St. Paul, in his various Epistles . | 23 |
| St. Peter, in his two Epistles.... | 3 |
| St. James, ..... | 1 |
| St. John, in his First Epistle.... | 15 |
| St. Jude, ..... | 2 |
| Whole number of times used.... | 55 |

We see therefore that these very specific words "Life," and "Everlasting Life" were those which both our Lord and his apostles chiefly used when setting forth the ultimate gain of faith in the Redeemer.

Let us now advance to a consideration of the meaning to be attached to the words "Everlasting Life." I fail to see why there should be any more difficulty in determining the meaning of these two words than in determining the meaning of unspeakable joy, unalterable affection, inconceivable glory, or any other two words consisting of a noun and a qualifying adjective. But that a difficulty is felt by many in understanding those words in their natural sense is obvious, for they not only read them as though they stood in the text Everlasting Happiness instead of Everlasting Life, but they look surprised, and are almost ready to question a man's orthodoxy if he should contend that as the word Life means life and not happiness only, Everlasting Life, whatever else it signifies, must always carry the radical idea of endless existence as the basis of the happiness; so that its contrary is death, and destruction of body and soul in hell. The reason of this indisposition to let the words mean what they say is probably this, Think they, "The opposite of life is death." If we allow that when Jesus Christ and his apostles spoke of the gift of Everlasting Life, they mean the gift of immortality, that will be equivalent to affirming that man, as a race, is not an immortal race, immortality being a favor, bestowed upon some of the race only. If we were to admit this, we should be compelled to take all such words in the Bible as death, perishing, corruption, destruction, burning up, etc., in a literal sense. But to take these words according to their ordinary meaning would exceedingly disarrange our theology; for away would go not only our cherished notion of immortal man, but also the doctrine of everlasting suffering in hell; for if a man is not naturally immortal, it is evident that he cannot be punished for ever. Rather than admit all this, and be prepared to modify our belief accordingly, it is easier to believe that notwithstanding our Lord spoke so much in his discourses about life, what he really meant must have been not life in its ordinary acceptation, but happiness only; man not requiring the gift of everlasting life in its literal sense, he being already immortal."

Now if Jesus Christ had anywhere told us that when he spoke of "Life" he used the words in a figurative sense, we must of course understand them in a figurative sense, and seek for a word whose meaning expresses one or more of the leading ideas we associate with life; but if he has given no intimation that he used the word in any other than its ordinary meaning (as in the phrase, "O King, live for ever," and "Him that liveth for ever and ever") there is no reason, lying upon the surface, why we should not allow the words to bear their natural and ordinary meaning.

In seeking to ascertain the meaning of the word life, the question is not what life is, or is supposed to be, according to philosophic notions or scientific theories; but what common men regard life to be as falling within the range of their thoughts, impressions and experience. The Bible, except very occasionally or when speaking prophetically, uses words according to the sense in which they are popularly understood. This being so, whatever meaning would be given to the word life, if met with in a book of profane history, must also be given to it when we meet with it in sacred history, unless some good reason can be shown to the contrary.

The idea of life, as men apply that idea to their own nature, has for its basis the notion of Conscious Existence, produced and sustained in some unexplainable way by the presence of the spirit in the body and its action upon our corporeal organization. Occasionally, the idea of the blessedness of the God-given life becomes very prominent, but even then it always rests upon the foundation idea of the happy man being alive, as the absolute condition of his being able to be happy. Life is to happiness what water is to a swimmer; without it he could not possibly swim. A house is a house, and nothing but a house, though it may not have an article of furniture in it; and "Life" is simply being alive, without injecting into the meaning of the word life the idea of happiness at all. But since life without enjoyment is a pleasureless condition of existence, the special thing which makes life enjoyable, (happiness) is sometimes spoken of synecdochically—that is, an exaggerated form of speech in which a part is put for the whole—as being the life itself. For instance, we say "Wealth is influence," and "Knowledge is power." But we do not mean by these assertions that wealth and influence, or knowledge and power, are interchangeable terms; for some wealthy persons have very little influence, whilst others are powerful without the possession of much knowledge. All that is meant by this form of speech is that wealth usually carries influence, and that knowledge is ordinarily accompanied by power; and this fact being recognized, certain words are allowed, for the sake of point and conciseness of expression, to be used in a loose and non-natural sense. It is just so with the word life, and its satellite idea of happiness. Happiness is more or less associated in our mental ideas with the possession of life; the consequence is, that the word life has had pressed into it an idea which,—though it forms no part of its real meaning, is allowed to remain in connection with it; it being tacitly understood, however, that the occasional use of the word in its inferior and non-natural sense does not set aside the obligation of fixing its meaning 99 times out of 100 according to its original and current sense. Hence in the Bible, life always retains its radical idea of existence—though this existence is necessarily associated with the idea of happiness—but it never means happiness alone, apart from the idea of life. Keeping this fact in mind, if you prefix to the word "life" the word "everlasting," you get as the meaning of the united words an everlasting happy existence; in other words, a blissful immortality.—*W. A. Hobbs.*

## THE JAVA EARTHQUAKES.

Boston, Dec. 6.—Capt. J. W. Barker of the bark Wm. H. Besse of Wareham arrived here this morning, 105 days from Manila, and tells the following story:

We sailed from Manila May 25, with a fair breeze and everything favorable for a speedy passage home, but, as they say in Cochin China, You can't tell from the sunshine in Kesho how the winds blow in Shanghai, we found that out before we reached Boston, as every sailor finds the same thing on any voyage. We were laden wholly with sugar. We sailed along through the Chinese sea—there are a great many islands there you know—until, when thirty days out, we were near the Straits of Sunda, which are between Java and Sumatra. Here we had heavy weather and in the night ran upon a rock which is not on the charts. We were damaged considerably in the hull, and had to put in at Batavia. We found it necessary to return to Manila which we did at once, and after a short delay we set sail once more for home. This explains how it came that we were near Java at the great earthquake there in the latter part of August.

We left Batavia again on Aug. 26. At sunrise the next morning, when we were distant from Besee Island about five miles, we saw a heavy bank rising from the westward. At the same time the barometer began to fall rapidly and vary in the most extraordinary manner. It fell to 29 deg. 40 min., and then suddenly bounced up to 30 deg. 40 min. This of course, meant danger, and something very unusual at that. The bank kept rising and growing more dense, and at last covered the whole sky and filled the atmosphere, and completely obscured the sun. As soon as the barometer began to make those strange variations, I ordered all hands on deck, and every sail was quickly furled. We let the port anchor go, and none too soon, for darkness shut in around us and heavy showers of sand and ashes began to fall. At the same time, the wind rose and blew steady and harder, until at noon we were in the midst of a perfect hurricane. All the elements seemed to have combined to make the strangest, most remarkable sight I ever witnessed.

You could hardly call it a sight, though, for it was darker than you can imagine. I've seen all kinds of nights and days, and have been about in what I thought was total darkness many a time, but I never knew what darkness was until the 27th of August last. It's no use trying to describe that time. The air seemed thick with blackness; the whistling wind took the breath away; the falling sand and ashes choked you, and settled into your clothing in a manner that was horribly suggestive of burial; the heat was intense and stifling and the sea, although the wind continued to blow a tempest, remained perfectly calm. The tide set strongly to the westward and we drove through the water at the rate of fourteen knots an hour. All this time we heard constantly heavy rumbling like distant thunder, but long continued; every now and then the darkness was lit up for a second by blinding flashes of lightning, and a nauseating smell of sulphur made breathing not only difficult, but disagreeable. It was enough to frighten any man. None of us had ever experienced anything like this before and the majority of the seamen said the world had come to an end. Why one of the officers—a sensible steady-going man—thought it was the day of judgment. I will remember that time. I suppose you do not know how on such an occasion the total darkness confuses a man. Now, every sailor knows his ship as you do your desk, and probably much better; every inch is familiar to him. We were turned round, and knew not where to stop. One of the seamen was on top of the house—on duty—and he stopped off from the roof and fell on the deck, striking on his head and receiving serious injuries. Well, this sort of thing continued for hours. When at last it cleared up we began to realize what had taken place. The shower of ashes kept up until we were hundred of miles away from the scene of the disturbance. On the 28th we entered the straits of Sunda and could plainly see the tremendous extent of the damage. Many an island was so changed in appearance and coastline as to be wholly unrecognizable, and we knew them only by their positions. Others must have entirely disappeared, sunk clean out of sight. The forests on Verlation and Langislands were completely obliterated, and the northwestern part of Krakatoa was gone. The sea was full of floating trees and other debris, and the surface of the water was covered with ashes. For 600 miles we seemed to be sailing through fields of lava. The decks and rigging were covered with ashes and fine sand to a depth of several inches. At times we entered extensive fields of cocoanuts, the numbers of which it is impossible to estimate. But the most remarkable and fearful thing of all was the sea of corpses. For nearly three days we came across body after body of persons who had lost their lives in the earthquake. One man alone was said to have counted sixty bodies in plain sight, and how many more there must have been within the straits, you can tell as well as I. Thousand must have perished.

It was a sight never to be forgotten.

We continued on our way, having a little tussle with the seas off Cape of Good Hope. After this the prospects seemed good again for a comfortable voyage home. The trades were favorable, but fate came down on us in a new storm. Sickness broke out among the sailors, and nearly everybody was down. On Oct. 23, in latitude 16 deg. 37 min. longitude 17 deg. 10 min. Erik Salousen died, and was buried in the waves. On Nov. 27, in latitude 35 deg. 05 min. longitude 74 deg. 28 min. just off Cape Hatteras, we fell in with a hurricane from the northeast, which piled up a very heavy sea. The storm lasted three days, but we had rough weather up to the time of our arrival in this port. In that storm the sea broke over the bark and swept everything off the deck, flooded the cabin, and tore away a part of the bulwarks. We had to throw over a considerable portion of our cargo. We were very shorthanded then, and when we got to Boston we had hardly half a dozen available seamen.

The Besse was not the only Boston vessel that saw the results of the earthquake. The Anahuac, Capt. W. H. Summers, arrived at this port from Calcutta a little in advance of the Besse. According to Capt. Summers, on Aug. 27, when the ship was lying becalmed in latitude 6 deg. 10 min. south, longitude 89 deg. 51 min east, or at a point several hundred miles from the disturbance, a loud report was heard from the eastward. Thinking that it was heavy ordnance, he ordered a man to the masthead to see if a ship was in sight. While he was aloft four more reports were heard in quick succession, which made the vessel quiver and tremble in every beam. It was then thought that it must be a heavy earthquake, and soon afterward the sun became obscured and it grew dark, although it had previously been very clear. The reports were heard at about noon. The next morning, the 28th, the decks were found to be covered with a fine white sand, and the sea filled with pumice stone. The shower continued more than two days, and was swept off the deck by shovelfuls. The Captain gathered a bottleful of it. He thought the phenomena were caused by the earth passing through a meteoric shower, and knew nothing of the earthquake until he called at St. Helena, where he was informed of some of the particulars. He met an English vessel which had been showered with sand, though her position was 600 miles away from the Anahuac at the time of the earthquake.

## SELECTED MISCELLANY.

A SUGGESTIVE STATEMENT.

Two Jews, one recently converted to Christ, the other strongly opposed to and invented against his brother because of his renunciation of Judaism, were walking together in warm debate. Being much angered, the opponent of Christ said to his companion, "As for your Jesus of Nazareth, I think no more of him than of this stone that is in our path." Grieved but not disheartened, the disciple of Christ said, as he picked up the stone and held it in his hand, "And I, too, think of Jesus Christ as a stone; but to me, brother, he is the Foundation Stone laid in Zion the Elect Stone, the Tried Stone, the precious Corner Stone. But to you, my brother," he added in deep sorrow, "Jesus is a Stone of Stumbling and a Rock of Offence, that may fall in judgment upon you, even as I build upon Him in safety and mercy."

LUTHER'S VILIFIERS.

The Catholic attacks on Luther are not generally such as to inspire respect for the truth and fulness of those who make them. They are both malicious and mendacious. His character and personal purity are bitterly assailed. His writings are scrutinized for sentences which will admit of a bad construction, and then are torn from their connection and made to act as false witnesses against him. The worst reports of his personal enemies are accepted, without confirmation, as true. His wife is assailed, his father denounced as a murderer. Some of these writers display that malignant ingenuity of an Iago, and all against a man who was trained and educated in the Roman Catholic Church, and who would have been her greatest ornament if he could have reconciled his awakened conscience to tolerate her abuses and corruptions.

The vilifiers of Luther, whose life had so much that was sweet and pure and beautiful in it, deserve to have applied to them one of his pithy remarks about the scandal-mongers of his own day:

"They are exactly like hogs, who do not care for roses and violets in the garden, but only to stick their snout into the garbage."

One of the most remarkable women and quaintest characters of our time has just been removed from the world by the death, at Battle Creek, Mich., of "Sojourner Truth," the colored centenarian. As a lecturer she has been heard with rapt attention in almost every considerable town in the Republic, but the freedom she has enjoyed in intercourse with the prominent people of the last half-century, and the influence she exerted by her homely expression of opinion, founded mainly upon vigorous common sense, have made her an unique figure in the history of the nation. She was in what is usualy called middle age when she received her freedom by the act of 1817, emancipating the slaves of New York, and from that time until the proclamation of president Lincoln she was one of the most forcible advocates of abolition on the platform. Her interviews with Lincoln, into whose presence she was frequently admitted when then of note were denied, would furnish a pathetic chapter in the history of that great man, and a faithful biography of her would include something from the life of almost every leading public man of the century. Like the songs of her race, characters resembling hers are fading away, but the records of them will not cease to be an interesting feature of the history of their time.

BURNING THE SCRIPTURES IN SPAIN.

In 1876, a book was printed for the Protestant schools at Grasis, a suburb of Barcelona, with the title "A Simple Method of Teaching to Read and Reckon." Many copies were sent to London, but, through a mistake, one or two thousand were sent back to Spain. The owner claimed them at the custom house, but when, after much correspondence on the subject, an exorbitant duty was demanded, he left them where they were. They were to have been sold but the custom people said that a religious question was involved, and, therefore, they sought the advice of the Town Council. This body decided that the sale could not be authorized without a violation of the eleventh article of the Constitution (which grants the smallest amount of toleration to Protestants); consequently it appears that even arithmetic, even if it is not intended for Roman Catholics, is opposed to Roman Catholicism, the State religion. The book contains no doctrines of any particular sect. It is merely a reading book with lessons in arithmetic, and the passages for reading are the Holy Gospels, without note or comment. So, by order of the authorities, the Holy Gospels were publicly burned in Barcelona. Unfortunately, this fact will be proclaimed throughout Europe, for when the English consul presented himself at the custom house and offered to pay all costs, in order that the books might be sent back to England, he was told it was too late. The narration shows how religious toleration is understood here.—*Barcelona Liberal.*

# Communications.

JERUSALEM, Oct 31, 1883.

*Editor Restitution:*

Last week was like the first of May in New York—everybody moves. It is the Turkish Mahram, and it keeps people, especially the porters, pretty busy. One thing I can say, the poor people here are ahead of New Yorkers in this—their household goods are very few, but quite enough if one is to move about every year. I find it very inconvenient to find my kettles, pans, flowers and paint pots mixed up in the most ridiculous manner, and I find myself saying, "When will that good time come when we shall sit under our own vine and fig tree."

The Arabs are the most resigned people in the world. They believe that all the good and all the evil is from Allah, and they respect Allah so much that they never murmur. I was this morning reminded of this as I sat by my window and heard the cheerful song of the peasant who was ploughing near by. He was thanking Allah for the prospect of a good crop. Last year the crops failed for want of rain. It was terrible dry and I see by the papers that it was also dry in America. Last Friday commenced the most terrific thunderstorm I ever saw. Thunder, lightning, and rain-torrents; and this lasted three days without cessation. I am told by the oldest inhabitant that such a rainfall never occurred at this time of the year. Today it is clear and warm. The anemones are in full bloom all over the ground. I picked a large bunch this afternoon. I think the color is the finest I ever saw. I am sorry to say, however, that they lose their rich tint in drying.

I hoped to send you before this a little sketch I am making for you—A street scene in Jerusalem—but owing to my long illness and other causes, it must be delayed. I have several orders for Christmas.

There are many rich Jews arriving here every week, and this fact has increased the price of lands, and also of house rents greatly, as these people will pay high prices. It is an actual fact that house rents have gone up to double what they were when I came here two years ago. If business increased at the same rate, we should soon have a very prosperous city. I must repeat what I have often said, that there is no climate in the world ahead of this. With proper houses, food and water, no one would die very young. There are very few deaths anyway. Contagious diseases, such as smallpox, measles, etc., are very light. People go about their business with smallpox at its height, and I have never yet seen a person pitted by this disease.

The article in THE RESTITUTION by Dr. Seiss was good; the people were much pleased to read it, as well as many other good things you publish.

I like my new home very much. I live outside the walls. The family I live with are Germans, and belong to the Hoffman colony. They are exceedingly thrifty and kind to strangers. I like them very much. By their industry this colony have built up a neat little village on the European plan. They have a good grist-mill and a fine school. The highest branches are taught here, and they receive pupils from abroad. The secret of their success is in unity of purpose. They help each other. There are no shirks among them. They are workers, and no one lays upon another the duty belonging to himself. I take great pleasure in watching their movements, as they are but a small part of humanity, and I see how much could be accomplished by a righteous people, where the rights of each one would be respected. May God hasten the day when love will rule the affairs of men. This will be heaven indeed.

May God bless and keep you, is my sincere prayer. A. E. DAVIS.

## Explanation.

Brother Bond I condense what thoughts I write to the brethren so as to occupy as little space as possible and make myself understood, suggest leading thoughts and let others do the thinking. The kingdom of Great Britain is limited and local. It has dominions and possessions, the sun never sets on them. It is said they are not the kingdom but mere appendages. Take them all away and the kingdom remains intact. In the days of these kings shall the God of heaven set up a kingdom. Of course it will not occupy their territory. Rule thou in the midst of thine enemies. Blessed are they that do his commandments that they may have right to the tree of life, etc. Sorcerer and such cannot enter and must die. The sinner being an hundred years old shall be accursed. Open ye the gates that the righteous nation which keepeth the truth may enter in. Perhaps Peter will have the keys of the kingdom then.

C. BOARDMAN.

Send THE RESTITUTION to some friend as a Christmas or a New Year's present.

It doesn't follow that you must do a mean thing to a man who has done a mean thing to you. The old proverb runs: Because the cur has bitten me, shall I bite the cur?

## CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

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# Poetry.

## THE REIGN OF CHRIST.

JOHN L. WHITE.

Jesus shall reign from shore to shore,
To earth's end the wide world o'er.
All nations shall obey his word,
And ev'ry tongue confess their Lord.

The proud oppressor, 'neath whose might
The subject bows in humble plight,
Himself shall bow beneath the rod
Of the avenging Son of God.

No longer screened by unjust laws,
With none to plead their wicked cause,
The enemies of truth and right,
Shall fall before the Judge's sight.

The poor who have in sorest need
Enslaved themselves to human greed;
Will find in him a righteous friend—
A Judge who will the right defend.

Then equity, and truth, and right,
And mercy too, from Zion's height,
With law and love, to lands go forth,
To east and west, to south and north.

And at the mandate of his word
Shall warring nations sheath the sword,
And violence forever cease,
And men with man shall be at peace.

Then heathen tribes, made white, shall bring
Themselves a loyal offering.
And kings of distant lands shall meet,
And pay their homage at his feet.

# Selections.

## ORIENTAL SKETCHES.—Second Series. Number 38.

### HAMATH AND THE NORTHERN BORDER OF ISRAEL.

"This shall be your north border. From the Great Sea ye shall point out for you Mount Hor; from Mount Hor ye shall point out unto the entrance of Hamath; and the goings forth of the border shall be to Zedad; and the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: This shall be your north border." Num. xxxiv. 7-9.

"From Dan to Beersheba" was in olden days the popular expression for "all Palestine." "The throne of David was set over Israel from Dan even to Beersheba." 2 Sam. iii. 10. "Then king said to Joab, Go now through all the tribes of Israel, from Dan even to Beersheba, and number the people, that I may know the number of the people." xxiv. 2. The phrase has become a world's proverb; and yet I have reason to believe that it is often misunderstood by Biblical students; and I know that it formed the basis of one of the grossest blunders in Bishop Colenso's unfortunate book—that in which he compares the numbers of the Israelites with the extent of Canaan.

Dan and Beersheba were the northern and southern limits of the country allotted to the twelve tribes by Joshua and actually possessed by them. Two other landmarks are also mentioned by the sacred historian. "So Joshua took all that land...from the mount Halak that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon." Josh. xi. 17. And again, "These are the kings which Israel smote....from Baal-Gad in the valley of Lebanon even unto mount Halak that goeth up to Seir, which Joshua gave unto the tribes of Israel for a possession." xii. 7. Mount Halak was in the parallel of Beersheba, and Baal-Gad is identical with Banias, four miles east of Dan. These then were the limits of what we may call "the land of possession." "The land of promise" was much larger. Its boundaries are defined in the words of the Lord to Abraham: "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 18. The promise was renewed to Israel in the desert: "I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert (of Sinai) unto the river" (Euphrates). This wide territory, extending from Egypt on the south to the banks of the Euphrates on the north, was promised upon conditions; the people were on their part to be faithful and obedient to their God. "If thou shalt indeed obey his voice, and do all that I speak, then ;...mine angel shall go before thee and bring thee," etc. Exodus xxiii. 22-31. Israel did not fulfill the conditions, and therefore the whole land was not given to them; "And the anger of the Lord was hot against Israel, and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice, I also will not henceforth drive out from before them of the nations which Joshua left when he died," etc. Judges ii, 20-23; compare Josh. xxiii. 12-16.

These facts were unknown to Bishop Colenso; or, if known, they were unfairly overlooked, and hence the force of one of his most telling but most sophistical objections to the truth of the Divine Record.

Before the death of Moses a distinct revelation was given to him of the boundaries of the country which Israel was to occupy. It is a singular fact that these were different both from those in the Abrahamic covenant and those of "the land of possession." On the south the border line reached from Kadesh to the river of Egypt; Num. xxxiv. 4, 5; while on the north it is thus described: "This shall be your north border; from the Great Sea ye shall point out for you Mount Hor; from Mount Hor ye shall point out unto the entrance of Hamath; and the goings forth of the border shall be to Zedad; and the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan." Verses 7-9. Dan, as has been stated, was the northern limit of "the land of possession." Hamath is one hundred and twenty miles north of Dan. The ranges of Lebanon and Anti-Lebanon, the valley of Cœle-Syria, and the plain of Hamath, lie between them. This fact explains Josh. xiii. After the division of the country "from Dan to Beersheba" among the tribes by Joshua, a large part of the territory promised to Moses still remained, and is minutely described. The section lying on the north is as follows: "The land of the Giblites, and all Lebanon toward the sunrising (Anti-Lebanon), from Baal-gad under Mount Hermon, unto the entering into Hamath; all the inhabitants of the hill country from Lebanon unto Misrephothmaim, and all the Sidonians." Verses 5, 6.

It will thus be seen that the country given in covenant to Abraham extended from the river of Egypt to the entrance of Hamath; while the phrase "from Dan to Beersheba" only embraced the territory actually divided by Joshua among the tribes.

"A land of promise" is still in store for the ancient people of God. Ezekiel in prophetic vision gives its boundaries, which correspond at all points except the east with those of Moses. It is only with the north that I have to do at present; and Ezekiel defines it as follows: "This shall be the border of the land toward the north side, from the Great Sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan." xlvii. 15-17.

These northern marches do not lie in the usual route of travellers. Comparatively little has been written about them. Yet among them were laid the scenes of some of the most tragic events of Jewish history. In addition to holy and historic interest, therefore, a visit to the leading places may have the charm of novelty.

### HAMATH.

Hamath is a quaint old city. If one could fancy Pompeii restored, and repeopled with the men and women whose mouldering bones are now being dug up from its ruins, it would not present a greater contrast to the modern cities of the west than Hamath. For thirty centuries or more, life has been at a stand-still there. Everything is patriarchal—costume, manners, salutations, occupations. The venerable elders, who, with turbaned heads, flowing beards, and flowing robes, sit daily in the gates, might pass for the elders of the children of Heth who bargained with Abraham in the gates of Kirjath-arba; and the Arab sheikhs, who over and anon pass in and out, armed with sword and spear, are no unworthy representatives of the fiery Ishmael. There is no town in the world in which primeval life can be seen in such purity as in Hamath. The people glory in it. No greater insult could be offered to them than to contrast Hamath with the cities of the infidel.

The site of Hamath is picturesque. It stands in the deep glen of the Orontes, whose broad rapid stream divides it through the center. The banks are lined with poplars, and the queer houses rise like terraces along the steep slopes. Four bridges span the stream, and connect the two quarters of the city. The remains of antiquity are nearly all gone; the citadel is a vast mound of rubbish; the mosques are falling to ruin, and the private houses, though in a few cases splendidly decorated within, are shapeless piles of mud and timber.

But the great curiosities of Hamath are its Persian wheels, numbers of which are ranged along the river side, turned by the current, and raise water to supply the mosques, houses and gardens. Like everything else, they are old and crazy; and as they turn lazily round they creak and groan, now in deep bass, now in shrill treble, and now in horrid concert of jarring sounds. In the still summer evening, when the shadows fall upon the river banks, hiding the rippling water and the laboring wheels, and when silence reigns over the streets and houses of the old city, these strange sounds swell up from the gathering gloom, and echo through the valley, as if the spirits of evil had broken from their prison-house and were filling the air with shriek and wail.

Hamath takes rank among the oldest cities of the world, having been founded by the youngest son of Canaan, some four thousand years ago. Gen. x. 18. It was already the capital of a kingdom at the exodus. During the warlike rule of David it was forced to yield allegiance to Israel; 2 Sam. viii. 9; but at a later period Hamath had attained to such power that Amos distinguished it by the name of "great;" vi. 2; and the Assyrian monarch spoke of its conquest as among the most celebrated of his achievements. 2 Kings xviii. 34. When the kingdom of the Seleucidæ was established in Northern Syria the name Hamath was changed to Epiphania, in honor of Antiochus Epiphanes, but on the overthrow of Greek power the Greek name disappeared; and we have to this day the old Hebrew appellation retained in its Arabic form Hamah.

Hamah has still thirty thousand inhabitants. It has for many centuries been the residence of a remnant of the old Mohammedan aristocracy—a race now distinguished for poverty, pride, and fanaticism. They are the determined enemies of all change alike in religion, art, and social life. The age of Mohammed is their golden age; and the literature of the Koran the only literature worthy of the name. Wherever one meets with or sees them strutting through the dingy streets, sitting in the gates, or at their devotions in the mosque, he is immediately reminded of the Pharisee's prayer, "God, I thank thee that I am not as other men are."

I once met a distinguished member of this proud race at the house of a learned and liberal Moslem friend in Damascus. The conversation turned on the progress of art and science in Western Europe. Railways, steam engines, printing presses, the electric telegraph, and many other triumphs of modern discovery. He listened with perfect calmness and indifference; and as he haughtily stroked his beard he now and again muttered a few words, among which I could detect the not very complimentary *kafirin* ("infidels"). A beautiful copy of the Koran, a gem of the Leipzig press, was put into his hand. He opened it. "It is printed," he exclaimed, throwing it from him and wiping his fingers as if the very touch was pollution.

I drew his attention to the comparative state of England and the East both in ancient and modern times. I showed him that there must be something wrong in the latter—some grievous defect in its government, and in its faith—when such a fatal check was put upon the advance of art and civilization. His reply was singularly characteristic of the state of feeling among all orthodox Mohammedans. It explains, also, as I believe, the true source of Turkish misrule. "The Franks," said he, "possess the wisdom and the power of *jinns* (evil spirits); but Allah has reserved for us alone the true religion. *Lillah el-mejd*, glory be to God!"—*J. L. Porter.*

# Communications.

## ENTERING INTO REST.

We read in Heb. iv. 2, that the gospel (good news) was preached to the Israelites in the wilderness.

What gospel could that have been? Was it the gospel of the grace of God in Christ Jesus? Evidently not. The rest into which they failed to enter was the land of Canaan; and the good news (gospel) which they heard, but did not believe, was the promise of entering into possession of that rest. "They could not enter in because of unbelief." Let us not fall after the same example of unbelief."

After Joshua had led them into that typical rest, God spoke of another day, saying in (the book of) David, "They shall not enter into my rest." There remaineth, therefore, still an entering into rest for the people of God. This is the great rest of which that was but the type. The people who enter into it are the rest people of God, of whom the Israelites were typical.

But what is this real rest? We who have believed do enter into that rest. R. V. It is a present possession to the believer.

If Joshua had led them into that rest, God would not afterward have said, "They shall not enter into my rest." It would be absurd to say that "after so long a time," even from the time they entered the land until David wrote the Psalms.

The writer of the book of Hebrews also uses another line of reasoning, drawn from another type or shadow, viz., the seventh day. He says: "For he speaks in a certain place on this wise: And God rested on the seventh day from all his works; and in this place again, They shall not enter into my rest."

The meaning of the word Sabbath is cessation, or to cease; and he that has entered into his (God's) rest has ceased from his own works as God did from his. Verse 10. The Sabbath or seventh day is here seen to be a type or shadow of that rest which we enter into when we cease from the works of the law as a means of salvation, or as a religious duty.

A promise having been left us of entering into God's rest, let us fear lest any of us should seem to have come short of (entering into) it. R. V. It would seem from this that any person who is still keeping the old Jewish law of ordinances as a religious service has not entered into God's rest. He has not ceased from his own works as God did from his, so he has come short of entering into God's rest. He is still touching, tasting, handling the elements of the worldly sanctuary and service.

We often hear people speak of the "weak and beggarly elements of the world," meaning sinful pleasures; but Paul calls the ordinances of the Jewish service "elements of the world." All these—meats, drinks, divers washings, Sabbath day, etc.,—belonged to the old covenant of works, and "perished with the using." The law covenant and all pertaining to it waxed old and vanished away when the new covenant of grace came into force.

Surely there must be a great deal of misapplication of Scripture by well meaning people. Brethren, let us free ourselves from the thralldom of popery and her teachings as rapidly as we can.

Under the old law the Israelites must be circumcised. This we see to be but a shadow, for under the teaching of the new covenant the people were urged not to be circumcised, because the substance having come, who continued making shadow gave evidence that they either ignored or did not understand the relation the shadow bore to the substance. Careful observers will notice that the commandments contained in the decalogue are none of them spoken of by the New Testament writers as being shadows except the seventh day or Sabbath. That one is clearly made out by Paul to be a shadow of our rest from the works of the law—rest in Christ.

In conclusion we would say that those who urge the sanctity of the seventh day or any other day as a religious service, do not see the use of the shadow, nor the relation it bears to our rest from such works.

JOHN HUDSON.

## BIBLE TRUTH.

In attempting to write upon a theme of such magnitude, touching as it does our future destiny, I feel my insufficiency for the task, and the necessity of relying solely on what the Lord in his goodness has been pleased to reveal to the children of men. "Revealed things belong to us and to our children; secret things to God," will be our motto; and "Speak, Lord, thy servant heareth," our attitude. Surely, the safest, and in fact the only way to arrive at the truth, is to keep in mind that whatever is truth, so far as the plan of salvation is concerned, is this: that if the idea is not in the Bible it is because the words are not there to express the idea. For instance, every new truth, or new discovery, requires a new name or a new phrase to express it. Thus the steamboat, the railroad, the telegraph, the telephone, are all inventions of man that have been discovered since the Bible was given to man, and consequently are not mentioned in the Bible.

Equally true is it that the doctrine of the inherent immortality of man, deathless spirit, never-dying soul, death that never dies, endless life in misery, or eternal torment, is not found in the Bible and consequently the doctrine is not taught there, but is the invention and doctrine of men and must eventually perish with them.

On the other hand, when we upon the Bible and read for ourselves, we learn that the man that the Scriptures reveal was made of dust; that he became a living soul, or, as the apostle expresses it, the first man, Adam, was made a living soul. The Creator said to the creature man that if he violated the law given him he should surely die. Man transgressed; and what was meant by dying is clearly revealed in the sequel in the following words: "Dust thou art, and unto dust shalt thou return."

If any of you think as the writer was taught to think when a boy, that Adam was threatened with two more deaths, a spiritual and an eternal, we reply that he was threatened only with death. "It is appointed unto man once to die," saith the Scriptures, not three times. More than this, it is a principle founded in justice, that a lawgiver may give more than he promises to his subjects, but never, in keeping with wisdom and mercy, can he inflict on his subjects more than is plainly revealed in the threatened penalty. The Bible says "sin is transgression of law," and that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The soul that sins it shall die. The wicked shall not see life. God will preserve the life of all his saints, but all the wicked will be destroyed.

The Bible asks the question, "What shall the end be of them that obey not the gospel?" and answers by saying their end is destruction. But if we put the same question to the popular preachers of our time, their answer would be, "God will preserve their lives in hell forever,"—a positive contradiction to the words of the Savior, "They shall not see life," and to the words of the Psalmist, "God will preserve the lives of his saints, but all the wicked will he destroy."

How absurd the thought that an all-wise being would, in the beginning, make man immortal, which, as all admit, means exemption from death, and then in the very first law he gives him threaten him with death, which in the very nature of things could never be executed. And so it would appear, after all, that the devil was right when he said that the Lord knew that in the day that man ate of the tree of knowledge of good and evil he would not surely die, and that the Savior was mistaken when he said the devil was a liar from the beginning.

How much better it would be to believe what is written! Then we see beauty, harmony, and wisdom worthy of a God having attributes of love, wisdom, and power—love for the greatest possible good of his creatures, wisdom to devise the best plan, and power to execute it. The Bible says the creature was made subject to vanity and subject to hope. Man was free to choose for himself, to choose life or death—to obey was to live, to disobey was to die. To form a character in harmony with God's revealed words is to inherit eternal life or immortality, and to disobey, or to form a character in opposition to God's revealed word, is to inherit the wages of sin, which is death. Taking this plain and simple view of the Bible doctrine of man's origin and destiny, we can see the evil was only designed to be temporary to work out permanent good, and that an all-wise Creator will never permit in his universe sin and immortality to mingle or dwell together. God's order is first natural, afterwards the spiritual.

J. T. PRIDE.

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How we admire Paul's effort to convert King Agrippa! There are millions of souls in the world just as valuable as Agrippa and who would more readily accept and enjoy the truth. Then let us work while this day, for the night cometh wherein no man can work. Our time is short, and what we do must be done quickly. Do not put it off until next year or next month. We may never see next year. Now is the accepted time. The harvest truly is great, but the laborers are few.

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Gog. Having noticed the original location of the sons of Japheth, that they settled those countries now constituting a part of Scythia and Siberia, which form eastern or Asiatic Russia, we shall here name a few ideas relative to their king of the last days. Gog—"Gog (the prince) of the land of Magog, the prince of Rosh, Meshech, and Tubal." "Gog was the common name of their kings, as Pharoah was of the kings of Egypt."—Boothroyd.

Michaelis compares the word Gog with Kan, or Chak, the general names of kings among the ancient Turks, Moguls, Tartars, Calmucks and Chinese. Gog is evidently the royal commander of the great northern army. The prophet addresses Gog as a despotic prince; one that has the most absolute control of his subjects. As this noted character will appear in his proper position in the approaching conflict on the mountains of Israel, we shall take leave of him till we trace the gradual increase of his power.

A few thoughts relative to the occupancy of the field, now forming the territory of the great northern empire, from the time of its first settlement by the sons of Japheth and their posterity to the birth of the Russian, will be necessary to a proper appreciation of his character and the divine mission of his mighty empire.

How was that great field occupied from the days of Japheth to the rise and supremacy of the Pharoahs? How during the many centuries of Babylonian, Medo-Persian, and Greco-Macedonian rule? These questions involve much that is interesting, yet somewhat obscure. The history of the tenantry of this great hoar field during these four dominations is unwritten. Could its seas, its lakes, marshes and rivers; its mountains, valleys, plains and deserts pen minutely their modes of life and action through the night and day dreams of those traditional ages, no records would be perused with greater interest, since they would contain the original histories of all the nations of Europe, and the western world.

Asia is called the cradle of the human race. Man, however, is supposed to have been formed in south western Asia. It is certain that Adam was created out of the Garden of Eden; north of it perhaps; how far north is simply conjecture. We can reckon, however, two very remarkable national lines: the younger one in Germany, in Europe; the other, and by many centuries the senior, in Central Asia. The one in Asia is very generally conceded to be the mother hive, though some ethnologists hold to a trinity of original centers.

What now concerns us is to locate the center of the Aryan family of nations, called Indo-European or Indo-Germanic. There are now two centers, an eastern and a western. Centers wide apart: the one including all the European nationalities, except the Turks, Magyars of Fins and Lapps; the other including the inhabitants of Armenia, of Asia.

From the analogy existing between the modern Hindoo Sanscrit, Zend (the ancient Persian) the Greek, Latin, the mother of Italian, French, Spanish, Portuguese, and Wallachian, Celtic, Gothic, or Germanic or Tutonic including English and Scandinavian, and the Slavonic, including Russic, and part of Austria, we conclude that those nations have one common origin. They are sister languages. Neither one can claim to be the parent. They are the daughters of one mother. What is the mother language? What is the mother nation? These are problems yet to be solved. The earth's original formation can be traced in her strata. Removing the strata, the aqueous deposits, we can say, such was the original earth. These strata are later growths, each containing its appropriate fauna and flora. We thus gain, by an examination of the fossils of each strata, a history of the earth's formation. Its fossils are the record of earth's formation. So we, by the tracing of languages gain a knowledge of man's past history.

"Now languages are to the ethnologist what strata are in geology; dead languages are his fossils, and petrifactions. By skillful interpretation of their indications, aided by the light of other available monuments, he is able to spell out, with more or less probability, the ethnical records of the past, and thus obtain a glimpse here and there into the gray cloud that rests over the dawn of the ages."

These languages, having a common origin, seem to have their focus in central Asia, east of the Caspian sea, and north of the chain of mountains called Hindu Kush, and Paropamisus. Such appears to be the located home of this mother language, and, consequently of the mother nation that used it. There she dwelt alone, anterior to all European history, or before the Siberian deserts had received any human footprint. The first colony that entered Europe from that radiating center we may call Lapps, the second Kimmerians or Kelts, the third were the Scythians, Goths or Germans, the fourth and last were the Slavonians. The Lapps did not radiate from the Aryan center, but from a more northern point, perhaps the Mongolian, or Japhetian. From the Aryan center the radiations were principally east and west.

At a point that dates back of authentic profane history, this mother family broke up, part passing through Hindu Kush into the valley of the Ganges; while the rest settled in Persia and became the Medes and Persians of history.

Whence the name Aryan? In the Sanscrit writings of early date, the Hindus called themselves Aryans: "and the name is preserved in the classic Arii, a tribe of ancient Persia. Aria, the modern Herat and Ariana, the name of a district comprehending the greater part of ancient Persia, and extended by some so as to embrace Bactriana, Ariana or Aryana is evidently an old Persian word, preserved in the modern native name of Persia, Airan or Iran. Arya, in Sanscrit, signifies "excellent," "honorable" being allied probably to the Greek ari (aios) the best. Others connect it with the root ar (Lat. arari, to plough), as if to distinguish a people who were tillers (terræ) of earth, from the purely nomadic Turanian or Turks.

Of this assumed Aryan mother-nation Max Müller says of the undivided Aryan family: "It should be observed that most of the terms connected with those and warfare differ in each of the Aryan dialects, while words connected with more peaceful occupations belong generally to the common heirloom of the Aryan language. The proper appreciation of this fact, in its general bearing will show how a similar remark made by Niebuhr, with regard to Greek and Latin, requires a very different explanation from that which that great scholar, from his more restricted point of view, was able to give it. It will show that all the Aryan nations had led a long life of peace before they separated, and that their language acquired individuality and nationality as each colony started in search of new homes—new generations forming new terms connected with the warlike and adventurous life of their onward migrations.

Hence it is that not only Greek and Latin, but all Aryan languages have their peaceful words in common, and hence it is that they all differ so strangely in their warlike expressions. Thus the domestic animals are generally known by the same name in England and in India; while the wild beasts have different names even in Greek and Latin. They were a pastoral people and cultivated their lands, made cloth, and used the various metals.

The Aryan family has sent its colonies into the field of Asiatic and European Russia. They spread at an early date through the southern provinces of Asiatic Russia. The Turanian family of languages is chief of Asiatic Russia. It includes all the languages spoken in Europe and in Asia, not included in the Aryan and Shemitic families, except the Chinese and its congenate dialects.

The Shemitic family of languages is the third great family of languages spoken by tenants occupying the Russian field. And here let it be distinctly observed: that the character of the Russian empire is involved very intimately in the history of the tribal elements of this field from the days that the sons of Japheth first entered its Asiatic territory, B. C. 100, to A. D. 872, when by the drawing of the national curtain, the Russian first appeared upon the stage of human action; since from these tribal elements it derives the distinctive features of its character, moral, social and national.

We shall examine these tribal elements under the following general heads:

1. Under the patriarchs, to the rise of the Babylonian empire.
2. During the Babylonian empire.
3. Under the Medo-Persian empire.
4. Under the Greco-Macedonian monarchy.
5. Under the pure Roman dynasty.
6. Under the Romano-German dynasty till the Russian himself became an actor in the theatre of empires.

This course of investigation will allow us to trace the various families as they enter and occupy the various portions of this great field of northern Asia and Europe, till the elements that form Russian character and Russian domination, are fully gathered and ready for a perfect development. It will be seen by this elementary investigation, that the Russian is an extraordinary man, in the possession of an extraordinary empire—that he is a man in whose veins flows the life-giving blood of one hundred tribal nations speaking forty different languages.

1. Russian field, its occupants from its division under the sons of Japheth to the rise of the Babylonian empire. What people occupied Russian Asia and Europe during this early and protracted age? We might as well call this period the patriarchal age, since they occupied its middle division. For the history of this period we must look to sacred history since no profane, historian whose work survives, comes down to us lived near the days of Moses.

Herodotus, of Halicarnassus, father of Grecian history, was contemporary with Nehemiah. Herodotus wrote a sketch of ancient nations. Among these we find the Scythians. No very distinct idea of the locality of Scythia can be gathered from the author, only that the Scythians described by him were dwelling in south eastern Europe, and were a people that in many particulars resembled the Israelites.

Anacharsis, a Scythian philosopher, lived in the days of Ezekiel, B. C. 574, 140 years after the beginning of the captivity of the ten tribes; hence about the close of our first historical period of the Russian field. Who were these Scythians? What part of this Russian territory did they occupy? Scythian, by the Greeks, was a nomad, a tramp; one that moved from place to place, in quest of food, or for purposes of plunder.

We have before us an ancient map of Asiatic Russia, or Siberia, from Siber, one of its ancient towns. On that map we find, in the southern part of Siberia, an immense tract called Scythia within Imaus, and Scythia beyond Imaus. It includes the modern Turkestan, divided into eastern and western by Mount Imaus, or the modern Hindu Kush. The Persians call it Turan, it being north of Iran.

It is remarkable that Iran and Turan should have contained the two great national hives, the Iryan and the Turanian, whose languages are so widely diffused among the northern and western nations of the earth.

There were, at a more recent date, two Scythias; the ancient Scythia including Turkestan, and the unknown regions north of that territory now called Siberia. In after years a colony from the mother country went westward, and, for a time settled in south eastern Europe, between the Don and Danube, taking their mother name of Scythia. These were the Scythians described by Justin, a notice of which will appear under a more recent historic date.

J. P. WESTRUM.

Beware of evil thoughts. They have done great mischief in the world. Bad thoughts come first, bad words follow, and deeds finish the progress. Watch against them. Strive against them. Pray against them. They prepare the way for the enemy.

Send THE RESTITUTION to some friend as a Christmas or a New Year's present.

### FIRST CHAPTER OF GENESIS.

1. In authority God made (was the cause of) the heavens and the earth.

2. And the earth was invisible and not fitted up, and there was darkness upon the abyss; and God's spirit moved itself upon the water.

3. And God said, let there come to be light and there came to be light.

4. And God saw that the light was (*was*) good. And God made a distinction between the light and the darkness.

5. And God called the light day, and the darkness he called night. And there came to be an evening and there came to be a morning, one day.

6. And God said let there come to be a canopy in the midst of the water, and let it be that which divideth between water and water. And it came to be so.

7. And God made (caused) the canopy; and God made a separation between the water that was under the canopy, and the water that was above the canopy.

8. And God called the canopy heavens (*ouranos*). And God saw that it was (*was*) good. And there came to be an evening and there came to be a morning, a second day.

9. And God said let the water that is under the heavens be gathered together into one synagogue (*sunagogee*) and let the dry appear; and it came to be so. And the water that was made under the heavens was gathered together into their synagogues (meeting places), and the dry did appear.

10. And God called the dry, land (or earth), and the standing together of the waters he called seas. And God saw that it was good.

11. And God said let the land bud herbage of grass, sowing seed according to genus and according to species; and fruit tree bearing fruit, whose seed shall be in it according to genus upon the land; and it came to be so.

12. And the [illegible] herbage of grass, [illegible] genus and according to species, and fruit tree bearing fruit whose seed was in it upon the land (earth *ge*).

13. And God saw that it was good. And there became (or came to be) an evening and there became a morning, a third day.

14. And God said may there have come to be light-bearers in the canopy of the heavens for illumination upon the earth, to distinguish between the day and the night. And let them stand for signs, and for seasons (or appointed times) and for days and for years.

15. And let them stand for illumination in the canopy of the heavens, so as to shine upon the earth. And it came to be so.

16. And God made (caused to be) the two great light-bearers, the great light-bearer for authorities (Latin *principia*) for the day, and the lesser light-bearer for authorities (*principia*) for the night and the stars.

17. And God placed them in the canopy of the heavens so as to shine upon the earth,

18. And rule over the day and the night, and distinguish between light and darkness. And God saw that it was good.

19. And there came to be an evening and there came to be a morning, a fourth day.

20. And God said let the waters load forth creeping things of living (*opuia*) organisms, and flying things that fly upon the earth throughout the canopy of the heavens, and it came to be so.

21. And God made (caused to be) the great whales, and every organism (soul) of living, creeping things, which the waters led out according to their genera, and every flying thing genus by genus; and God saw that it was good.

22. And God blessed them saying, Increase and multiply, and fill the waters in the seas, and may the flying things have multiplied upon the earth (or land).

23. And there came to be an evening and there came to be a morning, a fifth day.

24. And God said let the earth lead forth living organism (soul) genus by genus, four-footed and creeping things, and wild beasts of the earth, genus by genus. And it came to be so.

25. And God made the wild beasts of the earth genus by genus and the tame animals (domestic animals) according to their genera, and all the creeping things of the earth genus by genus; and God saw that they were good.

26. And God said let us make (cause to be) man according to our image and according to a likening process; and let them rule over the fishes of the sea and the flying things of the heavens, and the domestic animals and all the earth, and over all the creeping things that creep upon the earth.

27. And God made (caused to be) the man according to an image of a God (a disposer) made he him; male and female made he them.

28. And God blessed them saying, Increase and multiply and fill the earth, and lord it (or subject it as a lord) over it, and rule over the fishes of the sea and the flying things of the heavens, and over all the domestic animals, and over all the earth, and over all the creeping things that creep upon the earth.

29. And God said to, I have given unto you all sown grass (*to sowath*) seed, that is upon all the earth; and every tree that hath in itself fruit that soweth seed, yours shall it be to eat.

30. And unto all the wild beasts of the earth, and unto all the flying things of the heavens, and unto every creeping thing that creepeth upon the earth, that hath in itself an organism (soul) of life, even all green grass to eat. And it came to be so.

31. And God saw all that he had made (caused to be). And lo! they were very good (*kala*). And there came to be an evening and there came to be a morning, a sixth day.

CHAPTER II.

1. And the heavens and the earth were consummated in unity and all the [illegible]

2. And God [illegible] on the sixth day [illegible]

And God [illegible] from all his works which he had made (caused).

3. And God blessed the seventh day and sanctified it, because in it he ceased from all his works which he, God, had began to make.

4. This is the book of the origin of the heavens and the earth,

5. And every green thing of the field before that it had come to be upon the earth, and all the grass of the field before that it had sprung up. For God had not rained upon the earth, and there was no man to work it.

6. And a fountain went up out of the earth, and watered all the face of the earth.

7. And God moulded the man dust from the earth, and breathed into (or implanted in) his face a breath of (*tes*) life, and the man came to be a living organism (*os ynyer psuxe*).

8. And God planted (in the sense of grafted) a paradise in Edom at the east, and put there the man whom he had molded.

9. And moreover God caused to spring out from the earth every tree seasonable to see and good to eat, and the tree of the life in the midst of the paradise, and the tree that makes one know that he knows good and bad.

10. And a river goeth its way out of Edom to water the paradise. Therefrom it divideth into four heads (*arxas*) (our idiom would be branches).

11. Phison the name of the one, this being the one that encompasseth all the land of Evilat. There the gold is.

12. And the gold of that land is good; and there the anthracite and the precious stone is.

13. And the name of the second river is Geon, this being the one that encompasseth the land of Ethiopia.

14. And the third river is the Tigris this being the one that goeth its way in front of along opposite the Assyrians. And the fourth river is the Euphrates.

15. And the Lord God took the man whom he had molded and put him in the paradise of delight to work it and to watch to guard it.

16. And the Lord God directed Adam saying, from every tree that is in the paradise mayest thou eat in the way of food.

17. But from the tree of the comprehension of good and bad thou shalt not eat from it: and in the day that thou dost eat from it, thou wilt be condemned to death.

18. And the Lord God said, it is not good for man to be alone. Let us make for him a helper after his kind—*ear' autw.*

19. And God molded still further from the earth, all the wild beasts of the earth and the flying things of the heavens and led them unto Adam to see what he would call them; and whatever Adam called any living soul (*psuxe*) that was its name.

20. And Adam called names for all the tame beasts and for all the flying things of the heavens and for all the wild beasts of the field. But for Adam there was not found a helper like to him.

21. And God cast an ecstasy (*ekstasin*) upon Adam and he slept; and he took one of his ribs and filled up flesh in place of it.

22. And God built up the rib which he had taken from Adam, into a woman, and led her unto Adam.

23. And Adam said this now is a bone from my bones and flesh from out my flesh. She will have been called woman (*ishe*) (the derivation of this word *ish* and *ere* a ploughshare, so named because of its right-angled-triangle shape suggesting the numerical typical signification of factorship, the side of a triangle being a factor—this factor having a special signification in a right-angled triangle, which exactly fits the conditions here, the woman from the man, the side or factor taken away from the triangle, the man or triangle incomplete without its restoration, but when built up into a new right-angled triangle and then restored to its place, we have a new unity in a triangle double the size of the first which is one half of the whole square formed by the union of the last Adam with his bride or the square formed by the [illegible] triangles) [illegible] will forsake [illegible] mother and will have cleaved unto his wife; and they two will be for (*es*) one flesh.

CHAS. GARDNER.

## Brevities.

There is no grander or better field to show our love to God and man than that which lies before every Christian. Here we can show the extent of our love. Here we can exercise our charity. Here we can show our sympathies in a thousand ways. We need not look for a better field in which we may achieve *honor* and *renown*, for there is no fame so lasting as that which is won on the field of Christ.

A GOOD PRICE FOR A 1663 BIBLE.

The Cooke library sale, which was continued at Clinton Hall yesterday, was well attended. One of the curiosities was John Eliot's Indian Bible. This is one of the copies having the dedication of King Charles, of which twenty copies only were said to be printed. It bears the date of 1663. After some brisk bidding the volume was knocked off for $1,250, $350 more than the original cost to Mr. Cooke.—*N. Y. Tribune, Dec. 6.*

The historical church doors upon which Luther nailed his famous ninety-five theses at Wittenberg in 1517 are now to be seen at the chief entrance to the Church of St. Bartholomew, at Berlin. Wittenberg was bombarded during the Seven-Years' War, and, the church being almost levelled with the ground, the doors were badly damaged. They were however, patched up and restored to their places when the church was rebuilt; but as they suffered a good deal from the effects of the weather, they were in time removed for safety to the Berlin Museum, where they remained until King Frederick V. presented them to the Church of St. Bartholomew upon its completion. For the original doors, which are popularly known in Germany as the "Gates of the Reformation," new ones of bronze engraved with Luther's theses have been substituted at Wittenberg. These were given to the castle church in 1858 by king Frederick William IV., and are the finest things of their kind in Europe.

### MISSIONARY FUND.

We, as a people, have never had any system for missionary work. It is very desirable that a plan be adopted through which all can contribute to both home and foreign missionary work. To this end, the Publication Association has concluded to establish a missionary fund, to which all may contribute. The plan is this: Any one can send to THE RESTITUTION such amount as they may desire to contribute, and have the paper sent to such person or persons as they may name. Or they can send the money and leave Brother Chaplin to use it in sending the papers to such persons as he may think best. The Free-Will offerings sent out many missionaries, in the shape of RESTITUTIONS. These missionaries went into the families of persons who were hungry for the truths of the glorious gospel, and I have no doubt will be as bread cast upon the waters. When we sit down at our firesides, with our families gathered around, and take up THE RESTITUTION and read the encouraging reports from brethren residing in different parts of the world, the glorious promises made by God to his children, the signs of the times indicating the near approach of the time when our dear Redeemer will return again to this earth, bringing with him the reward of the saints, do we not feel that we would like to be the instrument of gladdening the hearts of others by putting THE RESTITUTION into their hands that they might read and understand these beautiful truths, and learn the road that leads to everlasting life, that the angels in heaven may rejoice over one more sinner who hath repented, and another star added to our crown?

This is not a vain undertaking. We know that every dollar spent will bring in, some thirty, some, sixty, and some any hundred fold. It is more blessed to give than to receive.

Oh! let us remember the words of Christ, "[illegible] it unto one of the least of these my brethren, ye have done it unto me.

How we admire Paul's effort to convert King Agrippa! There are millions of souls in the world just as valuable as Agrippa and who would more readily accept and obey the truth. Then let us work while it is day, for the night cometh wherein no man can work. Our time is short, and what we do must be done quickly. Do not put it off until next year or next month. We may never see next year. Now is the accepted time. The harvest truly is great, but the laborers are few.

R. S. DWIGGINS, Pres.

Several complaints have been made of late of money sent and lost. We will now say that we cannot be responsible for money sent loose in letters. Send by Bank Draft, Post Office Order or Registered Letter, and it may be at our risk; otherwise the sender takes his own risk. Please do not send Bank Checks, as we often have trouble in collecting them. Parties who are obliged to send postage stamps will please buy the one or two cent denominations.

A. R. U., Business Agent.

As the twilight hints the flower and colors the rock—as it alternately sparkles in the dew-drops and shines in the broad ocean—so the true religious spirit should be present in the humblest bargain, the lowliest word of kindness, as much as in the great songs of Hebrew bards and the profound teachings of St. Paul, those ancient headlands of Christian thought.

What you say or do while you are angry is a truer measure of your inner self than what you say or do while you retain your self-control. And again, the treatment which you receive from another person who is angry shows better than anything else the true estimate of you by that person.

The mission of the gospel is not to men's heads but to their hearts. Let us never forget that the gospel itself, though the wisdom of God and the power of God, will always seem foolishness to those whose intellects are intoxicated by vanity and conceit.

Send us the name of a friend who would be likely to be interested in THE RESTITUTION and we will send him a sample copy.

# THE RESTITUTION.

S. A. CHAFLIN, EDITOR.

Plymouth, Indiana, Dec. 26, 1883.


☞ Examine the label on your paper and see if your subscription has expired. Do not wait till it is past due, but attend to it AT ONCE. RENEW TO-DAY.

OWING to the number of communications on hand, some must be deferred to the future.

AT this time of general festivity and rejoicing let our brethren in every locality remember the poor.

THE January number, being No. 1 Vol. 78, of the *Phrenological Journal*, is on our desk. Without being specific, it is due the publishers to say that the well-merited popularity of their periodical will suffer no abatement from a careful perusal of this first number for the coming new year 1884.

THIS number is our last for the solemnly eventful year 1883. The year 1884 may be more strangely eventful. Of the past we may devoutly say: "Hitherto the Lord hath helped us." For the future we implore the divine blessing upon us our paper, and upon all our subscribers, patrons and friends.

WE have received *Vick's Illustrated Floral Guide* for the Spring of 1884. The paper and printing are most commendable for the unsullied beauty of the one, and the well-defined neatness and accuracy of the other. The elegantly colored frontispiece is truly a gem. To all lovers of floral beauty, and to the cultivators of garden vegetables we heartily commend this annual. Send 10 cents to James Vick, Rochester, N. Y., and get a marvel of beauty and completeness in return.

WITH the present number we commence giving a local time table for Plymouth, as a station on that division of the Pennsylvania Company's Railway, known as the Pittsburgh, Ft. Wayne & Chicago Railway. As we have passed over the entire line from Chicago to New York, we can speak advisedly of this grand thoroughfare in terms of unqualified praise as a first class road in every respect. As we are crowded for room at this time, we defer a fuller and more definite notice to another number.

## Communications.

### PROBATION FOR THE DEAD.

I have been very much interested in reading the late articles in THE RESTITUTION by Bro. Colegrove, Brooks and others, on the subject of a future probation for the dead or the so-called "fair chance theory."

I recognize the fact that the Christian mind must be progressive, and always willing to accept truth in whatever form it may present itself, even though it does overthrow some cherished opinion long entertained. But this does not obligate him to receive everything that is offered as truth. "Prove all things and hold fast that which is good" is the Bible rule. We must bear in mind that there are two ways of progressing, a right way and a wrong way, towards truth and away from it. Truth itself cannot progress. Truth is eternal. It changes not. From everlasting to everlasting it is the same. When once truth is acquired on any subject all further progress is at an end. When we have found truth we have struck bed rock and can lay our foundation of faith thereon and build upon it with full assurance that our foundation is strong and will never need re-examination.

Knowing these things we must be very careful how we accept new doctrines. Hear them of course, respectfully, remembering that we were once in ignorance of some very plain truths which seem so bright and clear to us now that we wonder at our former lack of understanding. Had we shut our ears then, forbidding all research, rested satisfied that we had acquired all truth we should not now be resting in the light of God's truth. But "be not wafted about by every wind of doctrine" but "search the Scriptures to see if those things be so."

If this new doctrine is upheld by the Scriptures, if we can read therein in plain language that the misguided dead shall come forth at the resurrection to probation, then let us accept it without question. But if on the other hand we find it resting on a few obscure texts wrested from their context and supported by a vast amount of human opinion and reasoning, while plain testimony is arrayed against it, reject it at once. God's word must be the sole arbiter in settling questions of this nature.

I have always entertained the belief that when a man dies his eternal destiny is sealed. If he has lived a sincere Christian life, "By a patient continuance in well doing seeking for glory, honor and immortality" he will receive at the resurrection, eternal life. If, on the contrary, having become a servant of Christ by being baptized into his name, he becomes wanton, "treading under foot the Son of God and counting the blood of the new covenant wherewith he was sanctified an unholy thing," for him there is a "sorer punishment than those that dispised Moses law." "It had been better for them not to know the way of righteousness than after they have known it to depart from the holy commandment." These will come forth to the resurrection of condemnation to receive that "sorer punishment," which they certainly do not receive in this life, and to die the second death. As says our Savior, Luke xii. 46, he "will cut him off and appoint him his portion with the unbelievers."

The third class comprising the unbelievers and disbelievers will remain in the grave forever without a resurrection. These are the ungodly, those who know not God, the wicked, the heathen nations. The class of whom Paul speaks, 2 Cor. iv. 3, from whom the gospel is hid, and who on this account are lost.

But if our gospel is hid it is hid from them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel shine upon them. The many also are going the broad way which leads to destruction, in contrast to the few that are saved. Those "who have sinned without law" and shall "perish without law," Acts ii. 12. Those who know not God and obey not the gospel of our Lord Jesus Christ, "who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power." 2 Thess. i. 8. Those who reinstate the servants of sin instead of obeying from the heart that form of doctrine which has delivered us, the end of which things is death. Rom. vi. 16-23. Those who are in the flesh, who cannot please God, who live after the flesh, and shall die. Rom. viii. 8-13. Those who remain and die in the same condition we were in before we embraced the gospel "without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12. Also read verses 1-3.

That class to whom the "preaching of the cross is foolishness," who perish, 1 Cor. i. 18. The rich men who trust [illegible] of the living God; also [illegible] and the maidens [illegible] and be drunken," [illegible] unbelievers." Not in the grave, deep, still feed on them."

"The grave being a habitation for every one of them" (margin his "soul eeares forever." Psa. xlix. Those who are found by death in a similar state as those task-masters of Egypt, who lorded it over Israel in the days of their servitude, of whom Isaiah says, "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them and caused all remembrance of them to be forgotten," Isa. xxvi. 14, whom Paul calls "Vessels of wrath fitted for destruction," or like the kings and wise men, the rulers and armies of Babylon of whom Jeremiah says, "I will make drunk her princes and her wise men, her captains and her rulers and her mighty men, and they shall sleep a perpetual sleep and not awake, says the king whose name is the Lord of hosts." Jer. li. 57. The heathen "who shall be as though they had not been." Obadiah 16.

If this belief which I now entertain is not true no one will be quicker to abandon it than I. It seems to me now to rest on a good foundation, God's word, as partially indicated above, seems strongly in its favor. Before I can abandon it I must be satisfied that it is untrue and these texts upon which it rests satisfactorily interpreted or shown to mean some thing else. Some of these texts we have used time and again with great force against the doctrines of the immortality of the soul, and hell fire. It seems to me that they can be used with equal effect against this new doctrine of—as Bro. Colegrove expresses it—"resurrectionary hope and blessing for those who have died in unbelief."

In searching God's word for evidences of the new theory, I have been thus far utterly unable to find any direct testimony to support it, that is I can find no positive statements or promises that this class shall have "resurrectionary hope and blessing," or future probation, or a future chance after death to learn and obey the gospel. I may be mistaken, but it seems to me the doctrine rests too much on inferences drawn from obscure texts, and on human reasoning and opinion. It seems to me the whole general tenor of the Scripture teaching is against it. The Scriptures represent man as dying, perishing, and to save himself he must take hold on the Savior, seize the gospel rope and cling to it faithfully until the end. Otherwise he must perish. "He that hath the Son hath life, he that hath not the Son hath not life, but the wrath of God abideth on him."

To be in accord with this doctrine this should read, "he that hath not the Son hath resurrectionary hope and blessing." The doctrine makes discord in the harmony of Bible teaching by teaching that we can be saved without taking hold of this rope. Yea, it were better not to hear of this gospel rope for if we remain in ignorance we make sure of resurrectionary hope and blessing.

They tell us that those who have heard the gospel and refused to believe, the disbelievers, will not have another chance, their fate is sealed. Did it ever occur to you preachers what terrible messengers of condemnation you are, for where one soul accepts the teaching a thousand disbelieve, so that to save one soul you damn a thousand, cut them off from this essentially better chance. For how can your feeble words compare in convincing power with the mighty eloquence of the King of kings and his immortal saints, the kings and priests of that age. Besides now we walk by faith, then by sight. We had better by far fold our hands and let the world remain in ignorance. They would insure them of resurrectionary hope and blessing, or as another fair chance writer has it, "will be delivered into the glorious liberty of the sons of God."

The Scriptures represent only a few as being saved, while the many are going through a wide gate and down a broad way which leads to destruction. Fair chance teachers that all will be saved. The two are not in harmony. There must be a mistake somewhere. Peter says, 1 Pet. iv. 17, "And if the righteous scarcely be saved where shall the ungodly and the sinner appear." The new doctrine says the ungodly at least will be saved also. I know it teaches that they receive another kind of salvation different from the saints. But I do not see how destruction, lost, to perish, condemnation, everlasting destruction, etc., can be construed into any kind of salvation, much less resurrectionary hope and blessing, and the glorious liberty of the sons of God.

The Savior says, Luke xi., of that servant who shall say, "The Lord delayeth his coming, and shall begin to [illegible] servants and the maidens [illegible] and be drunken," [illegible] unbelievers." Not a very bad portion if the new doctrine is true.

Brother Colegrove says, "We understand perfectly that much if not nearly all of this injustice has arisen from a mistaken interpretation of Scriptures, and accordingly we recognize the need of a re-examination." Presumably the injustice referred to, is the doctrine of leaving "those who once lived and failed of gospel faith" in the congregation. These men are dead, they are unconscious, they are not suffering the torments of hell, neither are they prisoners behind the bars, as one fair chance writer expresses it. They are simply dust and ashes. Is it possible to be unjust to dust and ashes? If it is unjust to leave them there, it was unjust to put them there. If there is any injustice in the matter it is not to the dust and ashes which know nothing, cannot hear, see or feel, in refusing to reconstruct out of it a human being, but to the living sensitive human beings in causing them through suffering to become dust and ashes. And it would be a glorious wrong if this terrible penalty of suffering and dying were imposed upon them because their remote ancestor Adam transgressed God's command, they themselves being guiltless.

J. W. WILSON.

### FROM JERUSALEM.

JERUSALEM, Nov. 13, 1883.

*Editor Restitution:*

I send a little sketch for the children which I hope will interest some of your little readers, and as I like to write for the little ones, I shall try to send all the news and items of interest to them.

We have had a great rain, and it is now very warm, like June, and my neighbors are planting their gardens, farmers are sowing grain and it looks quite like spring.

Our mail is eight days behind time, and has not yet arrived. We think there has been a great storm at sea, or some accident to detain the steamer. We are all very anxious to get the news. We hear the Sultan refused to grant a firman to the surveying party, and we hardly know what to think about it here. But I suppose you know more in America about these matters than we do.

May God bless you in my prayer.

A. E. DAVIS.

[To the above we add some extracts from a long letter written for, and printed in the *Age-to-Come Herald* for December. As the letter was too long to give entire, we selected out those parts we thought of most interest to our readers.—ED. RESTITUTION.]

Oct. 2. Our trials sometimes bring us into circumstances where we can learn who our friends are and realize their value in time of need. Situated as I am, I prize true friendship; and as I look over the list of those who have proved to be friends to me here, I feel almost proud of them. God has been good to me in this respect; and may the blessings of his everlasting covenant be theirs to enjoy.

There is much said here about the contemplated canal from the Mediterranean to the Jordan valley; also new projects for railroads. Something will probably be done at the very time it should be in respect to such matters. Of course all such works will tell greatly in favor of the restoration of this heavenly country.

The Syrian fever has raged some this year, owing to the drouth, I think, as nothing of the kind appeared last year. It is not dangerous, however, with proper treatment.

An engineer from Constantinople has arrived to superintend the rebuilding of the Jaffa road. A beautiful carriage road has already been constructed from Jerusalem to Hebron, a distance of some eighteen or twenty miles. If these were railroads instead of carriage roads, we should consider it greater progress, which would be more satisfactory to the desires of our hearts; but the Great Superintendent is doing here how to carry on the work of restoration, and bring it to a more glorious completion than if carried out according to the wishes of finite mortals. So we thank God for the carriage roads and patiently wait for, though still earnestly desiring, the railroads.

That Jerusalem and the Holy Land have come nigh to awake from the predestinated slumber of ages, cannot be successfully nor consistently disputed. If this awakening requires more of an effort on the part of man than had been supposed, it will only show the sublimity of God's great plan and work to fill this earth with his knowledge and glory through the agency of man, as well as of angels and spirits. The consistency of such a plan is shown in the fact that this great knowledge and glory is designed for man's eternal rest, peace, and happiness.

I am told by the Jews that one hundred families of rich Jews have it now applied on to the government to land at Jaffa; also that an agent is sent from Odessa to buy gardens. If these reports are true, or half true, it would seem that the rich Jews are also waking up. The refugees and immigrants have heretofore mostly been poor people; and the poor will continue to come, of course, until the elect Israelites are all gathered home; for Jews, even are not all rich, and still more of the ten tribes in proportion to the whole number of Israelites, are evidently poor. The prophecies show that all classes of the scattered nation will come, and under quite different circumstances, too—some with songs of joy and some weeping.

Here are sleeping all around me the most eminent saints of the Most High God. It is a great consolation to know this. And there is great delight in believing that they will not sleep forever. Those holy men of old are yet to walk among these hills, robed in eternal beauty, with a more majestic step and look than of old. Abraham, who tented through this land as a stranger, will yet find in the same land the goldencity for which he by faith looked.

Oct. 22. The weather is delightfully cool, and the moon just splendid for sleep.

This is the last night of the "Feast of Tabernacles." I have just returned from the synagogue. I think there were nearly three thousand people present. There are thirty synagogues in Jerusalem. The Jews seemed to be very happy. These scenes strikingly bring to the mind the days long since past, when great multitudes assembled to keep these heaven-ordained institutions of the old covenant of works. Think of the great men, the wise men, the prophets, priests and kings, and even our dear Savior Himself, all so faithfully attending to the ceremonies of these feasts. Three times in the year all the male population of the nation were to appear before the Lord. What assemblages these must have been!

Yesterday I enjoyed a most charming walk to Gethsemane. I have an order to paint a sketch of the garden. How little I thought in years gone by, when reading of the garden where Christ sweat as it were, great drops of blood, that I should have the privilege of visiting the place so soon, and of painting the sacred spot. I have often heard people say, while rejoicing in anticipation of future glory, "If the hope is so precious and dear, what will it be to be there?" I am not in such a heaven as they were anticipating, neither am I in the city of gold; but I am here, where Christ witnessed a good profession before Pontius Pilate; where he preached his last sermons; where he ate the last supper with his disciples, until he shall drink new wine with them in the new kingdom of God, which will also be here; where he offered his last agonizing prayers; where he was forsaken of all, even of his disciples, the brave though rash Peter denying that he knew him, and that, too, in his presence; and where Jesus paid it all by the ignominious death upon the cross; and if the satisfaction of being here now, where so much pertaining to man's salvation has been accomplished, what must be the unspeakable joy when the result of all these sufferings shall be realized? here, in the same place; the very same Jesus who paid it all; the same Peter who denied him; the same John who leaned upon his bosom; the same city that rejected him, now saying, "Blessed is he that cometh in the name of the Lord," and crowning him King of Israel, and King of all kings. What must it be to be here then? I am glad to be here now; and hope to be here then. "Fly swifter round, ye wheels of time, and bring the welcome day."

And the wheels of time do fly swiftly round. I have lived here two years, in two hired houses, and it seems not more than two months. In ten days I am to move again, outside of the walls of the old city, into the new Jerusalem. Our good consul takes this house for the American consulate. So here I am, first living outside of the walls, and then inside, and now about to move outside again, but do not leave the Holy City. How sweet it will be to have a house of my own, and "move no more;" "neither be afflicted any more."

Oct. 23. We hear that the cholera has broken out again in Egypt, and another quarantine has been established. It has been very hot for a few days, but it is now raining hard. There has been one continuous flame of lightning for an hour and a half, but no thunder! Two days more and I move to my new home, and the consul moves in here. I hope God will let this good man and his amiable wife remain here long. He is interested for the welfare of his subjects as no American consul has been before.

I am full of work, and wish I had some one to help me. I have an offer to open a regular foreign commerce in rollers, towers, etc. I will decide when I get into my new home, which I think I shall like very much. It is in a healthier locality than within the walls of the city.

We learn that Russia is making extensive war preparations and think, in fact we hope, that it will not end in smoke. The Scripture must be fulfilled—the great time of trouble must come, and the sooner the better.

It is also reported here that the new electric light is to be brought this week from Europe.

The missionaries have bought a village, five hours from Jerusalem, for the refugee Jews. They will send forty-eight families to settle there. God's mills grind slow, but sure. Israel is being planted in their own land, never to be pulled up again. "I will plant them," says the Lord, "upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix. 15.

Nov. 1. My goods are all moved to my little cosy German house. How good God is to provide.

It is still raining, and I am all dressed to go to a big wedding in a very aristocratic family. I received my invitation in the German language. The father of the bridegroom is at the head of the Mt. Zion school, and father of the bride is the proprietor of the Mediterranean hotel.

ALICE E. DAVIS.

Recently we sent out in our paper printed slips, to be used in sending renewals to us. On these slips was a space to write Name, Post Office and State. Many persons in writing, leave off some part of their address, and the object of these slips was to get full address by giving a space for each part. Some received slips whose subscriptions do not expire for months, and have looked upon them as notices that their time was out, but they are only intended to be a convenience to our patrons.

### MISSIONARY FUND.

| | |
|---|---|
| Mrs J Conaway | $1 00 |
| G W Washburn | 4 00 |
| S. P. H. | 10 00 |
| J. H. Thomas | 00 |
| Mrs. L. S. Baker | 1 00 |
| J K Bolyer | 1 00 |
| Mrs H F Boyer | 1 00 |
| Mrs John Sipes | 1 00 |
| M S Hyser | 1 00 |
| Elijah Bradley | 1 00 |
| J L Wince | 1 00 |
| Sam Gray | 1 00 |
| Geo W Young | 2 00 |
| John Weisbarger | 1 00 |
| J W Simon | 1 00 |

## Letter Drawer.

KINGS POINT, Mo.

*Editor Restitution:*

You know not the joy and comfort this loved paper has been to me during the year about to close. Some dear one has furnished it to me free, this year and last. May the Lord reward them in his heavenly kingdom.

The nice, warm weather we have had has given me respite, but only for a short time. Bronchial consumption is wearing me out, slowly but surely. I have not been able to earn $5 in the last eight months. This is probably the last I shall be able to write for our dear paper. My only hope for immortality is in the resurrection. I am trying to be ready to sleep in Jesus, that when he comes I may appear with him in glory. But my sleep will be short. Soon the trump will sound, and the sleeping saints will come forth to an endless life in the kingdom of God and of Christ.

Dear friends, I can hardly say good by, but I will. Perhaps the next you will hear of me, will be my obituary in THE RESTITUTION.

JONAH PEIRCE.

BROOKLYN, N. Y., Dec. 14.

*Editor Restitution:*

When I last wrote you, I then said I would soon again write you: and in this I wish to redeem my promise, as "a promise broken is an untruth told." I have no desire to be classed thus. And here I am reminded of an apostolic injunction, "swift to hear, slow to speak, slow to wrath." And if only this was ever before us, how many crooked steps, and other crooked ways we would be saved.

The question presents itself right here, Is it it in the power of a man to direct his own steps, is he as much a "free agent" as he has supposed himself to be? And particularly may this question present itself to those who have not only taken hold on Christ, but who have been apprehended by him; called to service; bear the yoke; not of the law, but of Christ. "Take my yoke upon you, learn of me." I wonder sometimes how many of us, even those of us who have long worn the harness, fully estimate our relationships, and live correspondingly! May not this manifest dereliction come from a too confident trust in creature self, thus virtually ignoring the guiding power of him in whom we live, move, and have our being, and who is not far from every one of us? If the thought expressed by Hagar in her wandering experience—"Thou God seest me"—and also the proverb—"The ways of man are before the eyes of the Lord, and he pondereth all his goings"—I say if these thoughts had the hold upon us they should, we would be more apt to "watch unto prayer," i. e., in our prayers we are not as slow to speak as we should be; and often, feelingly, ask for guidance and preparation of heart, and deliverance, and support under trial; and having said all this and more too, we turn around, and forget what we have asked for, and go on believing we are fully able to direct our own steps, while in our prayers we have said, "Oh, Lord, direct my thoughts; guide my feet; be a present help in time of need; save me from worldly-mindedness; a loving of this present world which is evil; give me an enlarged view of thy character as shown in the person of my dear Lord," and so on to the end of the chapter. Alas! how often do we find those who ask the most, do the least; and when approached and asked to help along the "blessed cause" by contribution for the support of the preached word, or for the dissemination of light-bearing tracts, or support of a weekly paper laden with choice thoughts, made so by wise selection on the part of the editor—such persons will tell you they have no faith in such means, and show their faith, and want of it, by their works, or want of work. "Go work in my vineyard," was not put in the Book without a significance, and as "wisdom is justified of all her children," what, dear brethren, is our position? Are we her children? If so, then we love her ways, and they are peace—not vain jangling, an everlasting struggle for mastery, forgetting that one is your Master—Christ.

If—and oh how much hangs on that little word! If we are not our own whose are we? If we are sayers and not doers, what then? "Know ye not," said the apostle, "ye are not your own; ye are bought with a price." What then, are we at liberty even to use our body as we please? can we live godly, righteously, in this present world, professing to be looking for the realization of the blessed hope, and at the same time have full swing in the enjoyment of the things that perish with their using?

Now, while I am fully aware our Lord never established any system called monasticism; neither do I believe he ever gave countenance thereto. On the contrary, his prayer was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Yes, this is it; he, knowing as he did, "what was in man," knew his readiness to depart from the living God, and Christ prayed. Yes, Christ Jesus prayed for his believing people. And when I read John xvii., and look abroad and at home, I ask, Is this prayer being answered? and if so, am I blind that I cannot see afar off, or near at home? And I again ask, What is the matter? Has "love of the truth," as it is termed, shut up bowels of compassion? Has this "love of the truth" made us draw lines of disfellowship, and virtually say, My doxy is orthodoxy?

Let us advocate sound words that cannot be gainsaid. Stick close to the word. "Let God be true." And as we have not followed cunningly devised fables in believing "all things written in the law of Moses, and in the Psalms and Prophets," let us beware how we call any man rabbi, and unknowing, it may be, fall into this pit which has swallowed many an one. All of which is submitted in love.

G. W. Y.

## News Items.

### EL MAHDI'S MOVEMENTS.

CONSTANTINOPLE, Dec. 19.—Reports from the Soudan state that El Mahdi, with his forces is moving in a westerly direction from El Obeid.

CAIRO, Dec. 19.—It is reported that a counter revolution against El Mahdi has broken out in the province of Darfour.

### ABYSSINIA PREPARING FOR WAR.

PARIS, Dec. 21.—Papers here publish the following telegram from Cairo: "The King of Abyssinia, is massing troops at Adua, threatening Massowah. It is asserted that about the 1st of December some Abyssinian chiefs attacked an intrenched Egyptian position near Massowah, and massacred 600 Egyptians. It is reported that Abyssinia is making war preparations on a large scale."

The Empress of Russia is reported to be slowly dying of consumption.

The recent brilliant sunsets were common all over the world. Letters from the Orient speak of them.

### YELLOW FEVER IN BRAZIL.

The Surgeon-General of the Marine Hospital Service has been informed of the reappearance of yellow fever in Rio de Janeiro. It is supposed that this is the beginning of an epidemic in that country, as the warm season has about begun there.

An avalanche swept over a mining camp in the mountains of Southern Colorado, Friday, burying eleven men, six of whom were killed and five rescued alive but badly injured.

Railway trains in the East are seriously delayed by snow obstructions.

### Post Office Address.

Brother J. A. Moyer has changed his address to Corner Third and Main Sts., Atchison, Kan.


## Pittsburgh, Ft. Wayne & Chicago Railway.

*Schedule in effect November* 18, 1883.

Trains depart from and arrive at PLYMOUTH, Ind., Station, Central Standard time, as follows:

WEST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 4:55am | 10:40pm |
| Fast Line | 12:20pm | 8:35am |
| Day Express | | 11:55am |

EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 12:05am | 6:22am |
| Fast Line | 10:15am | 4:00pm |
| Day Express | 11:55am | |
| accommodation | 4:05pm | 10:00pm |

Pullman Palace Sleeping and Hotel Cars attached to through trains run without change, westbound to Chicago; eastbound to Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running of trains, apply to M. W. SIMONS, Ticket Agent, Plymouth, Ind.

†Daily. ‡Daily except Sunday. §Daily except Saturday.

WM. A. HASKWAY, Manager. H. A. FORD, Gen'l Pass. & Tkt. Agt. PITTSBURGH, PA.


## When Shall These Things Be?

—BY HENRY BOWMAN.—

A treatise on the Divine Times and Seasons showing also the metaphorical relationship existing between the Great Pyramid of Ghizeh, and that on the Great Seal of the United States, which not only gives the fire, but also the duration and time for the overthrow of "Man's Age" or democracy, and proving from the divine word that this last age (democracy) forms the last or latter days, so often alluded to in the Scriptures, 80 pages, paper cover, price 25c. Send to this office for it.


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# Selections.

OLIPHANT SKETCHES.—Second Series. Number 39.

THE LAND OF HAMATH.

Emerging from the glen, in which the city stands, we find ourselves in an open undulating plain, bleak and bare. A patch of grain here, a shepherd and his flock yonder, and a party of Arab horsemen hovering on the horizon, are the only objects that break the monotony of the dreary ride across it. The little excitement of danger one almost feels to be a relief here. Shade there is none, and green grass, except it happen to be the spring season, is nowhere seen. The Orontes is hid in its deep bed some miles to the eastward.

Three hours sharp riding along the line of an old Roman highway brings us again to the brow of a ravine, and looking down the steep, rugged bank, we see the yellow river shooting along far below, between rows of willows that stoop to kiss its murmuring waters. A bridge of ten arches, and bearing the marks of Roman, Saracen, and Turkish architects, spans the channel. Crossing it and clambering up the southern bank, we stand amid the ruins of Arethusa, an ancient episcopal city. Traces of walls, and gates, and streets and churches, and fields surrounding them are here, all now ruined and forsaken.

After wandering for a time among the ruins I discovered a poor gipsy crouching in terror beneath a shattered wall. He was the only living being in Arethusa, and his tale was sad enough. The day before he was rich and happy, the head of a numerous family and of an attached tribe. Now he was alone, and a beggar. The tents of his people had been pitched on the banks of the Orontes; their camels and goats were feeding on the plain. A troop of Anezeh came suddenly upon them and swept them all away, camels, goats, tents, women, children. He with his two sons escaped by plunging into the river and swimming across. His sons were on the track of the plunderers, and he was lurking here in the hope of being able during the night to effect the release of his family, and perhaps also to recover his flocks or a sufficient equivalent. Property is as insecure still on the borders of the Arabian desert as it was in the days of Job. Job i. 14, 15.

About three miles east of Arethusa is the little village of Zifrun, probably identical with Ziphron, which Moses mentions as one of the border cities of "the promised land." Num. xxxiv. 9.

I was anxious to visit the village, so as to make a full survey of the northern "marshes;" but the Anezeh were reported to be encamped near it, and the whole plain was scoured by their horsemen. My servants and guide refused to accompany me. They even refused to travel to Hums by the east bank of the river, for they said the Arabs would see and plunder us. There is a path along the west bank, but it is very long and very bad, and I determined not to take it whatever might happen. Seeing that arguments were vain, and that the sun was getting low, I spurred my horse and dashed away along the direct route. My servants reluctantly followed. We met only two Anezeh cavaliers, and they thought it prudent to let us pass. The mucrrin was calling the "faithful" to evening prayers when we entered the gate of Emesa.

EMESA.

The Arab Hums, and Roman Emesa, has little of historical or antiquarian interest to attract the traveller. It is a clean, compact, bustling town of twenty thousand inhabitants, surrounded by old walls barely sufficient to repel a sudden foray of Bedawin. It was celebrated in classic times for a magnificent temple dedicated to the Syrian sungod, whose priests were princes of the land. One of them became Roman emperor, and is usually called by the name of his deity, Elagabalus. Emesa was unknown in history before the days of Strabo; but it is just possible that it may be identical with the Biblical Zobah, which was situated between Hamath and Damascus, 1 Kings xi. 23; 1 Chron. xviii. 8; and which King David conquered when endeavoring to gain for Israel the whole land embraced in the Abrahamic covenant. Such I take to be the meaning of 2 Sam. viii. 3: "David smote also Hadadezer, son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates." Compare Gen. xv. 18.

Not a vestige of Roman Emesa is now visible except a few marble and granite columns scattered about the streets, and built up in the modern walls. The mound on which the citadel, and probably also the temple, once stood, is like an immense rubbish heap, and reminds one of the mounds of Nineveh and Babylon. Like them it might richly repay the labor of excavation. There are many other similar mounds on the neighboring plain. This measures a quarter of a mile in circuit, and upwards of a hundred feet in height. From its summit I got a commanding view of the "land of Hamath." It is a vast plain, stretching on the east and north to the horizon, and shut in on the south and west by mountain ridges. It embraces a circuit not less than fifty miles in diameter; and through it from north to south winds the Orontes. A short distance west of Emesa is Bahr Khadeh, a lake eight miles long, partly, if not entirely artificial, formed by the great dam drawn across the bed of the river. The water thus raised is conducted by canals to the gardens and orchards of the town.

What a noble plain must this have been in the days of Syria's prosperity! Teeming with an industrious population; studded with towns and villages whose sites are now marked by shapeless mounds. A rich soil, abundant water, a genial clime—"all the gifts that heaven and earth impart"—are here. But they are all wasted. The land or Hamath is desolate; the cities of Zobah are forsaken.

"THE ENTRANCE OF HAMATH."

Standing on the top of the ruined citadel, I saw on the western side of the plain a great opening or pass through the mountains. On its southern side the ridge of Lebanon rises abruptly to a height of ten thousand feet; and on its northern, the lower ridge of Bargylus terminates in a bluff promontory. Between the two lies the only opening from the land of Hamath to the coast of the Mediterranean. This is unquestionably "the entrance of Hamath," mentioned repeatedly by the sacred writers as one of the landmarks on the northern border. "This," said Moses, "shall be your north border. From the great sea ye shall point out for you Mount Hor. From Mount Hor ye shall point out your border unto the entrance of Hamath." Num. xxxiv. 7, 8.

Afterwards, both went sailing along the Syrian coast, and when standing on the plain of Phœnicia, I saw, with still more distinctness, this remarkable pass. I saw then how graphic was the description of Moses. He states that the western border of the land was "the great sea." Then he adds, "From the great sea (the Mediterranean) ye shall point out for you Mount Hor." The Hebrew is Hôr-hahar, "the mountain of the mountain;" that is, emphatically, "the great mountain." It was there before me—the majestic northern peak of Lebanon, the loftiest mountain in Syria; its glittering crown encircled by a halo of silvery clouds.

"From Mount Hor ye shall point out your border unto the entrance of Hamath," that is "*the* entrance" from the great sea. There is but one, and it cannot be mistaken. That pass between Lebanon and Bargylus is the only opening from the coast into the land of Hamath. I have been told that to this day it is called by the people of Tripoly Bab Hamah, "the door of Hamath."

From "the entrance" the border line was drawn northeast toward the city of Hamath; then south-east by Ziphron, Zedad, and Hazar-enan. Num. xxxiv. 8, 9. Ziphron we have already seen in the distance; and we shall now visit the other two.—*J. L. Porter.*

EVERLASTING LIFE; WHAT IS IT? AND HOW MAY MEN GAIN IT?

PART II.

The word translated "Everlasting Life," however, (as some people do) as simply a figure of speech meaning Everlasting Happiness, and to teach ignorant persons that Everlasting Life and Everlasting Happiness are one and the same thing—because the immortality of every man is already presupposed as a natural endowment—is a gross perversion of the real meaning of words; and consequently, gives a colorable pretext for charging upon such persons that they handle the word of God deceitfully. Such an attempt to tone down the meaning of the word "life" probably would never have been thought of, had not the notion that God created human beings an immortal race, necessitated the giving a figurative meaning to the words Everlasting Life, because their creed forbade acceptance in a literal sense of such terms as Perishing, Destruction, Second Death, &c., when applied by Holy Scripture to the wicked amongst men.

Now, if "Everlasting Life" means a continuity of existence in a glorified immortal body (after the Resurrection to Life) for the believer in Christ only, —as contrasted with our Lord's reference to perishing, in the case of the unsaved—one can see at a glance why the Savior so persistently used these specific words:—but if all men are by nature immortal, then his almost exclusive use of the words "Life," and "Eternal Life," in relation to the "gift of God," is both obscure and unappreciable. If that which he so frequently held out as a privilege to men of faith was already the heritage, be it for weal or woe, of the whole human race, it would seem that the words Everlasting Happiness would have expressed his meaning much more clearly; but the fact remains that no less than 37 times he called the blessing he had to give "Life," and not once did he speak of it as Happiness. Surely it is much more rational to believe that Jesus Christ intended what he so repeatedly said, than to make him say what the words do not mean—just that men may hug the unwarrantable notion that all the abominable and spiritually-loathsome members of our race are stamped with the seal of Immortality.

However, let us proceed to enquire whether the Lord Jesus Christ really meant what the words "Everlasting Life" naturally express; or whether the general teaching of the Bible in relation to the Immortality of the whole race is so abundant and decisive, that we are in consequence thereof shut up to the necessity of attaching a figurative meaning to the words. If the Bible positively declares that God has created all men to continue in being for ever, we must, of course reverently receive the doctrine, and admit that the words Everlasting Life really do not refer to Life at all, but rather to a pleasing feature of Life, viz., Happiness;—but if the Bible does not declare that God created all men with natures that are indissoluble, and especially if it does declare that some men will not continue for ever, the doctrine of inherent Immortality sinks at once to mere traditional dogma, no more worthy of veneration than other dogmas which for a time have borne rule in the world, and then perished because they were not of the truth.

That millions of men (especially in Europe and America) assume Immortality to be either a Birthright or a Birthgift appertaining to all the human family, I am well aware; but what proof can be given that this tremendous assumption has a rock-foundation to rest upon? Whenever I have asked men to lay bare the basis on which their asseverations of Immortality rest, either they could not find the basis, and remained speechless, or referred to something which was no proof of Immortality at all; which shows how little they have ever thought about the matter. True, some men have longings for an endless existence,—on earth, as long as they can possibly stay, and after that, in heaven—and others hastily conclude that they must be Immortal because the capabilities of human spirits are seen to be so much greater than the capabilities of those spirits which belong to animals; but in determining a matter of such high importance as this, mere longings and conjectures cannot be allowed to have much weight or value. We must have a much stronger foundation than this on which to rest so mighty a conception. Turning away from all conflicting human opinion and statements, what saith the word of God? Unconditional Immortality, Conditional Immortality, or No Immortality, at all, must be decided upon according to its teachings alone; for Science and Reason cannot help us here. The subject is too high for them; consequently their verdicts are not worth the paper on which they are recorded.

Well, what is the doctrine of the Holy Scriptures? They allude to the spirit of man hundreds of times, and if man's spirit is naturally immortal, surely some of the Prophets and Apostles will tell us so. I should not be likely to refer several hundred times to the ocean without intimating that its waters are salt; may I not therefore confidently expect that if the human spirit is naturally ever-living, that I shall find this plainly stated in some of the very numerous instances in which man's spirit is referred to in the Holy Scriptures. On the other hand, if it is not naturally Immortal, there will not be any allusion to its natural Immortality—just as there is nothing said about man's Omniscience, for the simple reason that man is not omniscient.

Be it known then, as a matter of fact, that the Holy Scriptures say nothing concerning man's natural Immortality. Nay, so far from this, they speak of the ungodly portion of the race "perishing in their own corruption;" (2 Peter ii. 12)—of being "burnt up like chaff;" (Matt. iii. 12) —of being "punished with everlasting destruction;" (2 Thess. i. 9)—of undergoing a "second death;" (Rev. xxi. 8)—and of the fear men should have of God, because "He is able, after having killed the body, to destroy both body and spirit in hell" (Matt. x. 28). Indeed so far is the Bible from admitting that the children of men are possessed of inherent endless life, it calls them "mortal men;" describes them in the aggregate as the "small dust of the balance;" proclaims that "at their best estate they are altogether vanity;" and even applies to them such terms as 'worms,' 'grasshoppers,' and 'vipers,'—terms strangely at variance, one cannot help thinking, with the respect due to a mighty race of fourteen hundred millions of high beings, many of whom are fond of reminding us that they will "endure as long as God himself shall endure." Should it be said —as sometimes is said—that all these humiliating terms refer to men's bodies, and not to their spirits, I reply —God, when referring to man, is not in the habit of drawing fine distinctions touching his nature; he simply addresses him, or alludes to him, as man. No doubt it is reasoning to the feelings of one who imagines that he has a deathless spirit to be told that he is a "worm;"—that "if live after the flesh he shall —and that he is involved in "the bondage of corruption,"—but until a man is begotten to Immortality by the blessed process of Regeneration, who is he that he should dare to take God's words concerning a race under condemnation, and upon the strength of a proofless notion arbitrarily determining this word of God can only refer to my body; whilst that must be confined in its meaning to my spirit. Indeed, as if to discourage man's assumption of endless existence, the Holy Spirit moved St. Paul to write of God—"King of kings, and Lord of lords; he who only hath Immortality." (1 Tim. vi. 16.)

It is quite true that the Bible reveals, and very frequently alludes to, Immortality for men of faith and love; but that is a very different thing from race Immortality. The Everlasting Life spoken of in the Scriptures is a privileged Immortality, and is specifically declared to be a "free gift" bestowed upon believers only, on account of their connection with the Lord Jesus Christ by faith; (see Romans vi. 23) whilst the Lord Jesus himself distinctly announces that the object of his Incarnation was that men, through faith in him, might be preserved from perishing, and obtain "Everlasting Life." The Apostle John's words also bear directly upon this point. He says "He that believeth on the Son of God hath the witness in himself; and this is the witness;—that God hath given to us (Christ-refuged ones) Everlasting Life, and this Life is in his Son. He that hath the Son, hath the Life; but he that hath not the Son hath not the Life." Again, "This is the promise that He himself promised us; even the Everlasting Life." (1st John, ii. 25.)

How this "Everlasting Life," which St. Paul calls a "free Gift" to believers in Christ Jesus; and which St. John calls "a promise" of God made to his saints, can be interpreted in any other sense than as teaching a Conditional Immortality—the survival of those who are fit to live—is to me a matter of no small wonder.

Having pointed out the natural and obvious meaning of the words "The Everlasting Life," I should like now to move on to a consideration of the enquiry—How can it be secured? but I quit the subject without taking some notice of the arguments by which race Immortality is generally supported, it might be said that I had fired my broadside and steamed away immediately, lest I should be demolished by a broadside in return. As I have not the slightest fear of any material damage that can be done to the ship I call in by the only kind of guns I have hitherto seen fired against it, —and I suppose there are no better ones on board or they would surely have been used—let us see what kind of shot their guns are loaded with. So far as my observation has extended, believers in race Immortality as opposed to believers in conditional Immortality, rest their belief of the doctrine on one or other of the following grounds;—1st, Man long for it; 2nd, God having created such a splendid piece of workmanship as the human spirit, they cannot conceive it to be at all probable that he would ever destroy it;—and 3rd The inference from certain passages of Holy Scripture that all human spirits must be Immortal.

As to the argument that longing for Immortality proves that man possess it, I think that it proves the opposite; for that which a man hath, why doth he yet long for? But, as a matter of fact, if we take the race as a race, it is simply not true that man longs for Immortality. A few philosophers may do so; wealthy men and others, unto whom the lines have fallen in pleasant places, may do so; and all true Christians do so; but after nearly forty years constant and close contract with men both in England and Bengal, I declare my conviction that the bulk of the human race do not long for endless life. Millions upon millions of orthodox Hindoos so far from longing for a perpetuation of individual life, regard life as a weary and unbearable condition, and long to get away from consciousness altogether, and be re-absorbed in the essence of God. And in European lands also, the large masses of the poor, and the overburdened in spirit from a thousand causes, who have but little happiness here, and who are conscious that their spiritual condition is such that it warrants no hope of any at all hereafter, do not long for Immortality. Conscious that they have not done what God expects from them; having no heart to do it; and yet *fearful* of the consequences of not having done it, the majority of this wretched class of our world's inhabitants, would gladly, if they could, end their being at death, and escape all the aftercome of the resurrection to judgment. And even if it could be proved that a large majority of the human race do exceedingly long for immortality, a much larger majority long for wealth, or for what wealth can give. If intense longing for a thing brings it within reach, why do not all the longers for wealth get wealth? That they do not, we well know. Why then should simple longers for immortality expect to obtain immortality? Of course all true Christians long for it; and they will get it; not, however, upon the ground that they longed for it, but because having fled for refuge to Jesus Christ, it was bestowed upon them as a boon; a mark of God's favor towards them because they laid "hold of the hope set before them in the gospel."—*W. A. Hobbs.*

# Youth's Column.

Sunday School Times.
The Royal Star.

MRS. F. L. BALLARD.

Long time the earth was deaf and heaven was dumb,
Nor voice nor speech was heard, but now was come
The fullness of the time, when the clearest Word
Should manifest to men the love of God.

The whole creation thrilled with strong desire;
The hearts of earnest men burned as with holy fire;
A solemn expectation brooded in the air,
A hush of hope, an eager waiting everywhere.

When suddenly in Eastern lands afar
A sign from heaven, a new and wondrous star
Shined forth, and shining thus, proclaimed the birth
Of a new light and joy to all the earth.

Grave magi wise in all Chaldean lore
Wondered, believed, and hastened to adore.
With reverent faith went forth to seek afar
The one true star heralded by royal star.

Divinely guided on their toilsome way
Led by the star at night, by faith each day,
They reach the palace of the careless king,
And seek his face with eager questioning.

Where is the King new come from heaven to earth?
A shining star proclaimed to us his birth;
We come, obedient, from far distant lands,
And bring him gifts and treasures in our hands.

The only answers that their questions meet
Are mocking words of crafty cold deceit.
They turn away with footsteps sad and slow,
When shining out with added brightness, lo!

They see the star, that lighted all their way,
Pass on and rest above the place where lay
A little child asleep upon its mother's breast;
Most tender ending to a weary quest.

Earth's wisdom worshipped heaven's innocence,
And offered gifts, myrrh, gold, and frankincense;
And sweeter treasure still to heaven's sight
Paid humble reverence, joined with pure delight.

The magi warned of God went on their homeward way:
Gone is the star that shone with dazzling ray
And hung in rapture over Bethlehem's plain.
The infant king is gone, but there remain

For us the light and joy and peace,
Of his dominion that shall still increase.
The "Bright and Morning Star" shines far and wide,
Jesus! we hail thee King this happy Christmas tide!

A man once took a piece of white cloth to a dyer, to have it dyed black. He was so pleased with the result, that, after a time, he went back to him with a piece of black cloth, and asked to have it dyed white. But the dyer answered; "A piece of cloth is like a man's reputation; it can be dyed black, but it cannot be made white again."

## A Word to Little Girls.

Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drops of gold, diamonds, or precious stones which can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be beloved.

The Mother Blessed by her Little Child.

A lady who had charge of young persons not of kindred blood, became, on one occasion, perplexed with regard to her duty. She retired to her own room to meditate, and being grieved in spirit, laid her head upon a table, and wept bitterly. She scarcely perceived her little daughter, seated quietly in a corner. Unable longer to bear the sight of her mother's distress, she stole softly to her side, and taking her hand in both of her own, said:

"Mamma, once you taught me a pretty hymn:

'If ere you meet with trials,
Or troubles on the way,
Then cast your care on Jesus,
And don't forget to pray.'"

The counsel of the little monitor was taken, and relief came. The mother was repaid for rightly training her child by having her become her blessed teacher.

"Out of the mouths of babes and sucklings God hath ordained praise."

JERUSALEM, Nov. 13, 1883.

*Dear Children:*

I want to tell my little friends something about Jerusalem, the very city where our dear Savior suffered so much and was crucified. I can see this moment from my window the Vale of Ollion and its pools. There was once a scene of great joy enacted here when Solomon was anointed King of Israel. It was here that they brought him on David's mule. Here was he anointed amid the blowing of the trumpets and the cheers of the people, "God save King Solomon!" and here he was followed by the people who "piped with pipes, and rejoiced with great joy, so that the city rang and the earth rent with the sound of them." And often as I gaze from my window looking into the mazes of the future and speculate on the idea of such a scene again gladdening the Vale of Ollion when Jerusalem shall again become a royal city under an anointed King.

This morning I was called to my door to witness a funeral procession passing. There were four flags carried before, also large palm branches; then came the hired mourners singing a mournful dirge. Then came the corpse followed by a large train of men and boys, but no women. I suppose that some great sheik had died and made inquiry, but found that the man who had died was only the son of a sheik and simply a baker by profession.

I have told you in a former letter something of the useful camel, and promised to write about the donkey. There is very little to say about this little animal, except that he is as much used as the camel and his appearance always strikes me as the essence of modesty. Poor creature, it works uncomplainingly, and yet it is the most despised of all animals; children are allowed to play their tricks upon it, and it is abused by servants. This speaks very little for our appreciation of the gentle and useful. The name of the donkey in Arabic is *himmar*, camel is *jemill*, horse *hassan*, sheep *hairoof*. If we wish to buy mutton we ask, *Fee mim hairoof*, Have you mutton? The sun is *shemps*, the moon *cummer*, wind *hawar*. If I go out and meet a friend, she says, "*When he rah, shimel hower?*" In English this means "Where are you going, to swell the wind?"

I am sure my little friends would be charmed to see the fields literally covered with crocuses, pink and white, so very beautiful. I was out the other day picking a basketful of these lovely flowers, when two boys came up and said, "*Halizona sitte.*" I could not imagine what they wanted, so I went up to them and found they had a bag full of snails which they wished me to buy. I replied, "*Ana mush ak et hallzone.*" They evidently thought me a Greek lady, as it is now a fast by the Greeks and they cannot eat meat, and eat the snails instead. I shall bid you adieu for the present, and hope to chat with you often if the Lord will.

A. E. DAVIS.

BENGAL NOTICE.

CLEVELAND, OHIO, Aug. 1, 1884.

The brethren of the Abrahamic Faith, and Believers in the promises of God made unto the fathers of the Hebrew nation, and in the things concerning the kingdom of God and the name of Jesus Christ, formerly holding their meetings at Beck's Hall, corner of Case and Woodland aves., will (until further notice, hold their meetings in Blabd & Heller's Block, 1183 Ontario street, corner of Bolivar street, north of Central Market. Seats free. All are welcome.

NOTICE.—Cincinnati, O.—The Advent Congregation meets in Lancet Hall, No. 203 W. Seventh St., every Lord's Day. W. A. Shaw, Minister; residence 132 George St. Brethren having letters of commendation from their church of confession are cordially invited to worship with us.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 93 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under auspices of the Restitutionists. All are invited.

BROOKLYN, N. Y.—Place of meeting is 102 Grand st., Odmerican Hall) Brooklyn, E. D., every Sunday at 10:30 a.m. for public teaching, and every first Sunday in the month for conference.

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# Poetry.

## WORKERS IN ONE VINEYARD.

We are workers in one vineyard,
Some are strong, and some are weak:
But the calling of the Master
Is the common joy we seek.
Some must train the vine and prune it,
Some must stoop to dress the mould;
But the few can pluck the clusters
In the autumn's haze and gold.

We are builders, and the temple
Rises slowly day by day;
Some must lay the polished corners,
Some the brick of heavy clay.
Only one can place the cap-stone
On the summit grand and high,
While the shout of "Grace unto it,"
Rises to the vaulted sky.

We are fighting in the battle,
But we cannot all command:
Most of us must march as rankers,
Forward like a soldier band.
Fame is not the hero's blessing,
But the sense of duty done;
Life and treasure all are ventured
Ere the victory is won.

Golden prizes lie before us,
And the race is open now:
Not the swift alone are victors,
Wearing crowns upon their brow;
For the lame and halt ones running
Into both promised reach a goal;
O my poor and weary brother,
Thou shalt be a victor soul.

Let the blessed kingdom hasten,
When the will of God shall be
Exemplified the law and pleasure
Of his people glad and free.
Would we strive to be the greatest,
Let us then be servants all,
God has crowns and Jewels waiting
For the lowly and the small.

# Communications.

## The Four Great Dispensations; or, a Prophetico-Historical View of the Work of Redemption.

### THE GOSPEL DISPENSATION.

"When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5, R. V.

The expression, "his Son" should rather be "his own Son," according to the emphatic force of the Greek *ton huhyon heauton*. And there is a richness of import in the contrast here between the Savior's sonship and ours,—he was a "born" Son, we are "adopted" sons.

At the birth of Christ both Jews and Gentiles were in the utmost need of "the times of reformation" which he was about to introduce. Among the Jews a Pharasaical tendency to hypocrisy and human tradition threatened to extinguish true religion, while over the Gentile mind, in spite of human philosophy, there brooded an ever-increasing darkness unrelieved by the slightest gleam of well-grounded hope concerning a future life. Thus the Gentile philosophers by their wisdom "knew not God," and the Jewish rabbins by their traditions were "making void his commandments." The great Redeemer's coming was not directly after the fall, but "in the fulness of time" required by prophecy, and when the deadly leprosy of sin spreading over the social, political, and moral world had fully demonstrated man's inability to save himself, and his desperate need of a Savior. Just at this crisis of the world's history, when all experiments had failed, and hope was giving place to black despair, "the Light of the world" commenced its shining.

The birth of our blessed Savior was an event the importance of which language is too poor to describe. Even among the Gentiles there was a widespread expectation that some illustrious personage was about to appear. Exactly according to the sure word of prophecy, the Son of God was born of the Shamitic division of mankind, of the race of Abraham, of the tribe of Judah, of the family of David, of a virgin of that family, and in the town of Bethlehem.

"And there were in the same country shepherds abiding in the field, keeping their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke ii. 8–15. Then also, shortly after the visit of the shepherds, "There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Mat. ii. 1, 2.

This inquiry "troubled" Herod, who [illegible] the Jewish people, and so, after a great assembly of the chief priests and scribes had informed him that Bethlehem was the town "where the Christ should be born," he said to the wise men, "Go and search diligently for the young child; and when ye have found him, bring me word again that I may come and worship him also." And having found the infant Savior, "They fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt." But when the bloody and deceitful Herod was dead, Joseph, under the divine guidance, returned from Egypt with the young child and his mother, and dwelt about seventy miles north of Jerusalem in a lovely mountain city called Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." His life, from the time of entering Nazareth until he was twelve years old, is very briefly described—"And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Luke ii. 40.

At twelve, however, we have this delightful fragment—a foreglean of his subsequent ministry among men: "And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; and his mother kept all these sayings in her heart. And Jesus grew in wisdom and stature, and in favor with God and man." Luke ii. 42–52.

Thenceforth, for about eighteen years, we hear no more of that sacred life till the beginning of his public ministry.

John, of the family of Aaron, was the prophetic harbinger announcing that ministry, as Isaiah had said, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Mat. iii. 3; Isa. xl. 3. In the Hebrew of this quotation from Isaiah, the word "Lord" is "Jehovah." Compare this with Mal. iii. 1, where, in speaking of John, "the *Lord* (*Jehovah*) of hosts" said, "He shall prepare the way before *me*." This indicates that it was "Jehovah," as manifested in Christ, before whom John was to go as a herald to announce his approach and a pioneer to prepare his way. The Savior says, "He that hath seen me hath seen the Father," and John says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, *he* hath declared him." John i. 18; xiv. 9. There is complete harmony here, for the Son is the *manifestation* of the Father. And in what way, except in his own person, could the Father more perfectly manifest himself to us than in his only begotten Son who is "the effulgence of his glory, and the very image of his substance," and in whom "dwelleth all the fulness of the Godhead bodily." Heb. i. 3; Col. ii. 9, R. V.

Shortly after John's ministry began, the blessed Savior himself appeared on the banks of the Jordan, having come from Nazareth to be baptised of John. And here by Father, Son, and Spirit, great honor is placed on the ordinance of baptism, out there under the canopy of heaven, for when the Son had come up out of the water, and while praying, the *Holy Spirit* descended upon him, and the *Father*, speaking from heaven, said, "Thou art my beloved Son in whom I am well pleased." Luke iii. 21, 22. Then, after coming victorious out of the temptation in the wilderness, the Lord Jesus began the great work of preaching *"the gospel of the kingdom of God."* Mat. ix. 35; Mark. i. 14; Luke xiii. 1. *This* is the only true and ecclesiastical gospel, for *"this* gospel of the kingdom is what the Lord Jesus himself preached in Palestine, and commanded the apostles to preach "in all the world," and a repeated curse is pronounced against either man or angel who shall dare to "preach *any* other gospel." Mat. xxiv. 14; Gal. i. 8, 9. Therefore, let those mistaken souls beware who go about founding societies, denominations, and "churches," on creeds that omit and stop short of "the gospel of the kingdom." If Moses had shattered the tables of the law into a thousand fragments, and as many Jews had seized each on one of those fragments and founded a sect upon it, claiming that it was the *whole* law, the claim would hardly have been more absurd than that of some in these days who, losing sight of that beautiful and complete system of truth called "the gospel of the kingdom," seize upon some isolated fragment of that system, such as "the advent is premillennial," or "immortality is conditional," or "baptism is immersion," or "baptism is for the remission of sins," and on each of these fragments, with zealous contention, found a separate society that claims to have that one "faith of the gospel" for which the Lord commanded us to strive. Phil. i. 27.

And now let us contemplate the wisdom, power, and sublimity of the great Redeemer's wonderful ministry, which was coupled with a life of spotless perfection that strikes us with sacred awe! Observe his poignant retorts, his lucid expositions of Scripture, his comprehensive statements of doctrine, his peerless parables! Hearers exclaimed, "Never man spake like this man." Crowds attended his preaching, "very attentive to hear him," and "wondering at the gracious words that fell from his lips," "the words of eternal life." The miraculous fact that prophecies uttered centuries before were fulfilled in him, proved his doctrine divine. But in addition to this he had the testimony of greater miracles than even Moses, or any of the other prophets had wrought, so that beholders exclaimed, "It was never so seen in Israel."

But foes were plotting against his life, and after about three and a half years from the beginning of his ministry, they succeeded in having him crucified. And so he died a sacrifice "for our sins." Mosaic sacrifices were fulfilled in their *antitype*, and the veil of the temple rent in twain.

Then, after three days, occurred the most wonderful event since the fall of man—the crucified Redeemer burst the bars of death, rose triumphant o'er the tomb, and seized eternal youth. It is almost impossible to exaggerate the *importance* of this event, for "if Christ hath not been raised, your faith is vain; ye are yet in your sins." 1 Cor. xv. 17, R. V. But his resurrection is attested "by many infallible proofs," while its denial rests upon such absurdities as that which the council of chief priests and elders put into the mouths of the Roman guard, "Say ye, His disciples came by night, and stole him away while we slept." If asleep, how could they know and how dare they depose that the disciples had stolen him away? Mat. xxviii. 13; Acts i. 3; x. 41; 1 Cor. xv. 4–8.

It should never be forgotten that *the kingdom of God* was the earliest and the latest theme of the Redeemer's teaching on earth, for after his resurrection he continued "appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." Acts i. 3, R. V. The Greek for "concerning the kingdom of God" is *peri tees basileias tou Theou*, and the same Greek phrase occurs again in describing what Philip and Paul preached. See Acts viii. 12; xix. 8. On the preaching of Paul in Ephesus, (Acts xix. 8), Matthew Henry makes this very significant and true remark, "He opened the Scriptures which spake of this, gave them a right notion of this kingdom, and showed them their mistakes about it." To which I would add that, thousands in these days need "a *right* notion" of that kingdom, and to be shown "their *mistakes* about it." Now, if Christ, Philip, and Paul, constantly preached "concerning the kingdom of God," did not all the apostles do the same, and should not we also?

At the end of forty days after the resurrection, occurred a most affecting, sublime and solemn scene. The risen Savior, having assembled his chosen apostles on the Mount of Olives, "lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven.....And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Luke xxiv. 50, 51; Acts i. 10, 11.

And here, at the close of our Lord's ministry, where the church loses sight of him, I would pause to remark that many in modern times have undertaken to write "the life of Christ," and Matthew, Mark, Luke, and John, have written that life in a style which for beauty, brevity, force, and comprehensiveness, never can be equaled by the pen of uninspired man.

About ten days after the ascension of our Lord the Holy Spirit came down, and the apostolic ministry began "at Jerusalem." Afterwards the gospel was carried into Judea, Samaria, and the remote parts of the earth, agreeably to the Savior's words, "This gospel of the kingdom shall be preached in *all the world*." Accordingly we find Paul, thirty years after, saying that it had been "preached to every creature which is under heaven," —"Their sound went into all the earth and their words unto the ends of the world," Col. i. 23; Rom. x. 18. Eusebius, born in Palestine about A. D. 270, says: "The doctrine of the Savior, like the rays of the sun, quickly irradiated the whole world. Presently, in accordance with divine prophecy, the sound of his inspired evangelists and apostles had gone throughout all the earth, and their words to the end of the world." Eccl. Hist. B II., ch. 3.

Many circumstances providentially prepared the way for this. The apostles had the gift of tongues to speak, and of miracles to *confirm* their message. The chief nations of Europe, Asia, and Africa, were enchained in peace by the strong bonds of one common government. This greatly fostered *friendly intercommunication* in commerce, arts and literature; but especially was it subservient to the glorious and rapid spread of the gospel, and the planting of churches in all parts of the world. The splendid military roads of the empire led to the open doors of the synagogue. Thus the soldiers of Cæsar had become road shoppers for the soldiers of Christ, and the synagogue a standing protest against the pagan temple.

The committing of the New Testament to writing also greatly promoted the promulgation of the gospel of the kingdom; for copies were multiplied and extensively circulated, so that believers were enabled not only to "have these things constantly in remembrance," but also in the Lord's merciful providence, to *transmit them to us*.

That was a joyful sight—great multitudes of the heathen "turning from darkness to light, and from the power of Satan unto God." Not all the tyranny of the civil magistrate, the bigotry of the Jew, and the subtlety of the Gentile philosopher, could silence or suppress that divine message which "is the power of God unto salvation to every one that believeth." Rom. i. 16. From Jordan to Patmos—from the time when John the Baptist began his preaching till John the beloved disciple wrote the Apocalypse—was a *bright* period.

As here ends the personal ministry of the apostles, a few remarks concerning them will not be out of place. The word apostle is from the Greek *apostolos*, "one sent with commands or a message." It was by the Lord himself that certain chosen disciples were "named apostles." Luke vi. 13. The following qualifications were essential to their office:

1. They must have seen the Lord, and been eye and ear witnesses of what they testified to the world. John xv. 27; 1 Cor. ix. 1; 1 John i. 3. This is laid down as an essential requisite in the choice of one that was to succeed Judas. Acts i. 21, 22.

2. They must have been endowed with infallible inspiration, causing their doctrine to be received along with "the other Scriptures" as the word of God, and as the standard by which to discern between truth and error. John xvi. 13; 1 Thess. ii. 13; 1 John iv. 6; Ephes. ii. 20; 2 Pet. iii. 2, 16.

3. As credentials of their apostolic mission they must have been empowered to work miracles for the confirmation of their doctrine. Acts i. 8; 2 Cor. xii. 11, 13; Heb. ii. 4.

From this it is evident that there are no literal successors of the apostles, and that the only apostolic succession which we can aspire to is to cherish the faith and practice which the apostles have taught in their writings.

From the death of the apostles till the political downfall of old Roman paganism, the gospel of the kingdom made rapid progress in the world, and believers were greatly multiplied. Shortly after John's death, Pliny, the heathen governor of Bithynia, in complaining against Christianity to the Emperor Trajan, says it "Has spread over not only cities, but villages and the country," and that "many of every age, rank and sex, are being brought to trial." B. X., Ep. 97. And Tertullian, about A. D. 200, in his address to the rulers of the Roman empire, says, "We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum—we have left nothing to you but the temples of your gods.....It is the immense number of Christians which makes your enemies so few, almost all the inhabitants of your various cities being followers of Christ." Apologetic. cap. 37.

In the early part of the fourth century, however, the victories of Constantine over the pagan party, heaped on the church a worldly splendor that hastened the great *apostasy* which in the seventh century ripened into *Popery*. So that the gospel in losing a *pagan* gained a *papal* foe. If Christianity had been allowed to go on prosperously as it did in the first three centuries of this dispensation, it is impossible to estimate the good it would have done in every country and nation on the globe by this time. But popery turned aside its efforts, compromised and betrayed its principles, and thus crippled its progress. One must have studied the philosophy of history to little purpose who does not see that popery has *retarded* civilization and true religion in Europe and the rest of the world, instead of advancing them.

From the rise of popery till now believers of the gospel of the kingdom have been very nearly suppressed in the world. That they were never exterminated, however, I gather from sacred history and prophecy. Thus, in the days of Noah there was a remnant of the faithful, even though "the earth was filled with violence." In the darkest hours of Egyptian tyranny there were some who walked "by faith," Heb. xi. 23, 24. In Elijah's time, during Israel's apostasy, there were seven thousand faithful, though unknown, even to the prophet, until the Lord revealed it to him; it is, therefore, reasonable to suppose that in the darkest period of mediæval apostasy, there was a faithful remnant, though perhaps unknown to the writers of profane history. In the days of Esther a royal decree went forth "To destroy, to kill, and to cause to perish, *all Jews*, both young and old, little children and women, in one day." Esther iii. 13. But that extermination of the church was prevented by what seemed to be a purely natural chain of causes, and yet it was a truly providential and miraculous deliverance. It was *of God* that, several years before that decree, the Persian king had chosen a *Jewess* for queen without knowing her nationality when she was selected. And that Mordecai, a Jew, had discovered and made known a plot against the king's life. And that in casting *lots* for a day on which to appoint the massacre it fell on a day about nine months off, thus allowing the relieving decree which Mordecai obtained, to reach the distant provinces before the massacre occurred. And that the king was taken with *sleeplessness* one night, and with the *idea* of reading in the chronicles of the kingdom. And that the book was opened just where *Mordecai's services* was recorded, which brought Mordecai into favor and turned the tide against Haman and his intended massacre of the Jews. In the overruling providence of God, there is a system of government that embraces not only the most distant star and the tallest archangel, but hears the prayer of the humblest Christian, and notices a sparrow that falls to the ground.

Prophecy has indicated that the persecuting power would "make war with the saints and prevail against them till the coming of the Ancient of days," Dan. vii. 21, 22; but this does not imply their entire extermination, for it also speaks of a remnant being "nourished in the wilderness" during the persecutor's career, Rev. xii. 14, 17, and of some being "alive and remaining" at the advent. 1 Thess. iv. 17.

Scattered through the murky history of the last thirteen centuries we find some *gleams* of the gospel of the kingdom, and the believers of it. Thus, on the doctrine of Premillennarians, the "Dictionary of Religious Knowledge" by Abbott and Conant, says, "These views may be traced to the earliest history of the church, and were advocated by the fathers up to the fourth century. They then declined, till the Reformation gave them a new impulse, since which time they have prevailed through the entire church to a large extent." Mosheim says that the "Anabaptists" of the sixteenth century "Believed that the soul, from the moment that the body dies; until its resurrection at the last day, remains in a state of perfect insensibility." And "Crosby's History of the English Baptists" gives the following as their confession of faith, about A. D. 1600: "We believe that there will be an order in the resurrection: Christ is the first-fruits, and then next, or after, they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that at the time appointed of the Father, he shall come again, in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of David, on Mount Zion, in Jerusalem, forever. We believe that this kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be the alone, visible, and supreme Lord and King of the whole earth. We believe that as this kingdom will be universal so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; whom the Lord is they shall be also. We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was." Vol. 1, Appendix, p. 1. But this faith will not save the *modern* Baptist who *denies* these truths, any more than the righteousness of a great grandfather will save a dissipated and wicked son, who inherits his ancestor's name but not his principles.

In conclusion, we rejoice to know that hundreds of the present generation have heard and believed *"the gospel of the kingdom,"* and are waiting to welcome with joy the returning Savior. Fulfilling prophecies and the signs of the times prove the nearness of his approach. But iniquity abounds, false doctrines flourish, and the wicked masses of mankind are ripening for the great harvest of wrath which will gather them in bundles to be consumed in the "furnace of fire."

But *ye*, brethren, are not in darkness that that day should overtake *you* as a thief. Let us therefore who "look for" the returning Savior, be diligent that we may be found of him in peace, without spot or blemish. Amen.

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The overthrow of Tyre and the Persian empire were the limits of Alexander's divine commission. These accomplished, he should have been satisfied; but fortune first smiled, then reviled. That Alexander was invincible till his mission ran out, will appear from the results of the three Persian battles. At the battle of Granicus Alexander lost 85 horse and 30 men; while the Persian loss was 20,000 foot, and 2,500 horse. At Issus, Alexander is said to have lost 300 foot and 150 horse; the Persian loss being 100,000 foot and 10,000 horse. At Arbela, Alexander's loss was about 1,200, mostly horse, while the Persian loss was about 300,000, besides prisoners.

This inequality of loss clearly demonstrates divine protection. By means of Alexander's success there was secured a very great admixture of Grecian blood and language among those national tribes, who were in time to be the readers of, and believers in the gospel of the Son of God, first circulated in Greek.

Alexander's conquests north and east of the Persian empire, in Bactriana, Sogdiana, Scythia, and in India, were wasteful of human life, and without any very marked results. His occupation of Bactriana, Sogdiana and Scythia, are not without some historic interest connected with our present subject. North of Sogdiana and Bactriana, was Scythia, extending far into the unknown regions of the north. The Jaxartes (Sihon) was the dividing line. Alexander prepared to cross that river, in the face of a large Scythian force. Before he was prepared to pass over that rapid river, he was visited by 20 Scythian ambassadors. That visit, and the speech of its chief ambassador, reveal too much of the Scythian character not to have special notice. Some of the items as narrated by Quintus Curtius, the historian, we give below, and are as follows:

They gazed upon Alexander for a long time without uttering a word. At last the chief ambassador gave vent to his thoughts in the following speech:

"Had the gods given thee a body proportionate to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldst touch the east, and, with the other the west; and not satisfied with this, thou wouldst follow the sun, and know where he hides himself. Such as thou art, thou yet aspirest after what it will be impossible for thee to attain. Thou crossest over from Europe into Asia; and when thou shalt have subdued the whole race of men, then thou wilt make war against rivers, forests, and wild beasts. Dost thou not know, that tall trees are many years in growing, but may be torn up in an hour's time; that the lion serves sometimes for food to the smallest birds; that iron, though so hard, is consumed by rust; in a word, that there is nothing so strong, which may not be destroyed by the weakest thing?

"What have we to do with thee? We never set foot in thy country. May not those who inhabit woods be allowed to live, without knowing who thou art, and whence thou comest? We will neither command over, nor submit to any man. And that thou mayest be sensible what kind of people the Scythians are, know that we received from heaven, as a rich present, a yoke of oxen, a plough-share, an arrow, a javelin, and a cup. These we make use of both with our friends, and against our enemies. To our friends we give corn which we procure by the labor of our oxen; with them we offer wine to the gods in our cups; and, with regard to our enemies, we combat them at a distance with our arrows, and near at hand with our javelins. It is with these we formerly conquered the most warlike nations, subdued the most powerful kings, laid waste all Asia, and opened ourselves a way into the heart of Egypt.

"But thou, who boastest coming to extirpate robbers, thou thyself art the greatest robber on earth. Thou hast plundered all the nations thou hast overcome. Thou hast possessed thyself of Lydia, invaded Syria, Persia, and Bactriana; thou art forming a design to march as far as India, and thou now comest hither to seize upon our herds of cattle. The great possessions which thou hast, only make thee covet more eagerly that which thou hast not. Dost thou not see how long the Bactrians have checked thy progress? Whilst thou art subduing these, the Sogdians revolt, and victory is to thee only the occasion of war.

"Pass but the Jaxartes, and thou wilt behold the great extent of our plains. It will be in vain for thee to pursue the Scythians; and I defy thee to overtake them. Our poverty will be more active than thy army, laden with the spoils of so many nations; and when thou shalt fancy us at a great distance, thou wilt see us rush suddenly upon thy camp; for we pursue and fly from our enemies with equal speed. I am informed that Greeks speak jestingly of the Scythian solitudes, and that they are even become a proverb; but we are fonder of our deserts, than of your great cities and fruitful plains. Let me observe to thee, that fortune is slippery; hold her fast, therefore, for fear she should escape thee. Put a curb to thy felicity, if thou desirest to continue in possession of it.

"If thou art a god, thou oughtest to do good to mortals, and not deprive them of their possessions; if thou art a mere man, reflect always on what thou art. They whom thou shalt not molest, will be thy true friends; the strongest friendships being contracted between equals; and they are esteemed equals who have not tried their strength against each other; but do not imagine that those whom thou conquerest can love thee; for there is no such thing as friendship between a master and his slave, and a forced peace is soon followed by war.

"To conclude, do not fancy that the Scythians will take an oath on concluding an alliance. The only path among them is to keep their word without swearing. Such cautions as these do indeed become Greeks, who sign their treaties, and call upon the gods to witness them; but, with regard to us, our religion consists in being sincere, and in keeping the promises we have made. That man who is not ashamed to break his word with men, is not afraid of deceiving the gods; and of what use could friends be to thee whom thou couldst not trust? Consider that we will guard both Europe and Asia for thee. We extend as far as Thrace, and we are told that Thrace is contiguous to Macedonia. The river Jaxartes alone divides us from Bactriana. Thus we are thy neighbors on both sides. Consider, therefore, whether thou wilt have us for friends or enemies."—*Rollin.*

It appears from this speech that, at that time, (B. C. 328), the Asiatic and European Scythia joined; and that the Scythian empire occupied all the territory now forming the southern part of Asiatic and European Russia; and that it was north of the Macedonian empire in its whole extent east and west. The question naturally arising is, What people then dwelt north of the Scythians? or did that term cover all the north of Asia? If the term Scythian was then generic, and included all the nomadic tribes, Scythia, then, covered all the modern Siberia, and was the name of what is now Asiatic, as well as European Russia. These vast plains of Siberian Asia were then occupied by nomadic families, called Scyths (wanderers) who became known to the imperial belt of empires simply as they rushed down from this great northern empire to share with their southern neighbors a more genial climate, and productions more varied and luxurious. This has always been the great Scythian or nomadic field of the world; the region in which the nomadic division of the various races could have an abundance of room for their flocks and herds, and where they could have perfect freedom from the restraints of civilization and refinement. It was the nomadic field in which the true Scythian of every nation "lived, and moved, and had his being." This was then, (except its southern part), the great unknown, so marked on ancient maps. The Persian sages scanned those northern heavens and wondered why that boreal electric sun, whose streamlets shot up with such terrific majesty, never revealed its face like our eastern sun? What kind of animals dwelt in those regions of night and snow, and ice and tempests? Could any human beings dwell there? And if so, of what race? The Greeks, residing in towns and cities, cultivating the arts and sciences, and fond of every species of refinement, cast an eye of contempt upon this northern world, with its scanty productions and numerous tribal nations. All their worthless tramps they called Scyths, not once having the most distant thought that out of this savage nomadic hive, would swarm forth the future rulers of the world. Of these ancient, nomadic races are the world's present rulers.

Alexander crossed the Jaxartes, and totally defeated the Scythians. He returned their prisoners and treated the nation kindly. "The Scythians had always been considered as invincible; but after they were defeated it was owned that every nation in the world ought to yield to the Macedonians. The Sacæ, who were a powerful nation, sent an embassy to Alexander, by which they submitted themselves to him, and requested his friendship. The Scythians themselves made an apology by their ambassadors, throwing the blame of what had happened on some few individuals, and declaring that they were ready to obey all the commands of the victorious prince."

Having totally subdued Sogdiana, he left for the adjoining country of the Bactrians, who had partly revolted. In his progress the elements fought against him. In our view they were the voice of the dumb ass speaking. "In the country of Gabasa (of Sogdiana) he (Alexander) was met with a terrible storm. Flashes of lightning coming thick one upon the other, dazzled the eyes of the soldiers, and entirely discouraged them. It thundered almost incessantly, and the thunderbolts fell every moment at the feet of the soldiers, so that they did not dare either to stand still or advance. On a sudden, a violent shower of rain, mixed with hail, came pouring down like a flood; and so extreme was the cold in this country, that it froze the rain as soon as it fell. The sufferings of the army on this occasion were almost insupportable. The king was the only person invincible by these calamities, rode up and down among the soldiers, comforting and animating them, and pointing at smoke which issued from some distant huts, urged them to march thither with all the speed possible. Having given orders for the felling of a great number of trees, and laying them in heaps up and down, he had fires made in different places, and by this means saved the army, but upwards of a thousand men lost their lives. The king made up to the officers and soldiers the several losses they had sustained during this fatal storm." —*Rollin.* "They fought from heaven; the stars in their courses fought against Sisera." Judges v. 20.

"When they were recovered so well as to be able to march, he went into the country of the Sacæ, which he soon overran and laid waste. Soon after this Oxyartes, (one of the friendly Persian princes of Bactriana,) received him into his palace, and invited him to a sumptuous banquet, in which he displayed all the magnificence of the barbarians. He had a daughter called Roxana, whose exquisite beauty was heightened by all the charms of wit and good sense. Alexander found her charms irresistible and made her his wife." —J. P. WRETHER.

JERUSALEM, Dec. 24, 1883.

*Editor Restitution:*

The present week has afforded me a good opportunity to learn much about our German colonies in this country. The dedication of the new church built this year in Jerusalem was the occasion of bringing together many from the colonies at Beyrout, Haifa, and Jaffa. I think your readers may be interested to hear about the success of these people in Palestine. Last night I attended a concert given in the new church, which proved a decided success. It was certainly the best thing of the kind that I ever heard. The class of people that I met there shows plainly that these people have gained the respect of the wealthy and intelligent citizens of this city. I saw the Pasha and several officials present. Of course everyone knows that the Germans are celebrated for their musical attainments. I will enclose a programme.

I learned that this convention was designed to raise means to assist those who have lately arrived here, and also to help those who wish to come. I am told that 12 or 14 years ago it was thought impossible to sustain a colony in Palestine, but there are now four thronging communities in the country. The houses and other buildings are erected in the most improved and substantial manner. What they do is well done. I am told that their schools are the best in the country and are well supported by outside pupils.

They are a religious people, but not in the least fanatical. They believe in and carry out the principle of common interest more perfectly than has been done since the time of the apostles. Their unity is the secret of their success. They receive no aid from other countries, they have no salaried officers to pay, neither do their preachers receive more than the rest. They seem to have the true missionary spirit, but never make proselytes. They believe in teaching by practice, and to benefit the country, teach the nations the various trades as well as agriculture, and that industry brings its due reward.

Their faith is strong in the prophecies, and expect that all the promises are to be fulfilled here, they also believe they are of the ten tribes of Israel gathered according to God's promises. We observe a vast difference between the missionaries and these colonies. The missionaries make all their proselytes by giving food and money, which must of course be but temporary, while these Germans show much wisdom in providing employment and good wages, which is a permanent benefit, and should they leave the country their work would remain. I should not dare to advise one or two people to come here unless they have plenty of means to live; but an American colony I feel safe in saying would in a short time be ahead of anything in this land. May God hasten the day when we shall see this accomplished.

Dear Brother Chaplin, Mr. Morrill received your letter and was pleased. He and his wife are kind to me as my own family.

I hear that Mr. Howard and party have been in quarantine for the past month. I cannot understand why they went to Egypt; no one goes to Egypt now. They must have had a hard time. Mr. Floyd of Jaffa had a letter from Mr. H., dated Nov. 19, which had been a month on the way from Alexandria. The trouble in Egypt affect this country seriously. Very few wish to travel in Palestine unless they see Egypt.

Dec. 27.—I hear that Mr. Howard and party have arrived safely in Jaffa, and are kindly cared for by Mr. Floyd.

It is very healthy here; we are having heavy rains, more so than ever was known. I have forgotten if I wrote you that the Sultan has sent orders to the Pasha to forbid the cutting of any more olive wood, or even to dig the roots from the ground. This order will cause much distress among the poor Jews who depend upon this industry entirely for support. Had it been done, four or five hundred years ago, the land would now be covered with forests. God only knows what the future will be, and as he is master of the situation, it must come out all right in the end. I am glad that God is God, and there is none beside him. May our God keep you in my prayer.

A. E. DAVIS.

CENTROPOLIS, Kan.

*Editor Restitution:*

You will find enclosed two dollars to apply on my subscription, as it has been some time since it ran out. I will now toll to the brethren scattered abroad that I am still waiting and watching for the glorious Redeemer to come and make all things new. I am alone in the faith here, none to talk or converse with on the glorious promises and have no preaching but THE RESTITUTION, and my Bible is my comfort and guide. Oh, how lonely I am. Some of the readers of THE RESTITUTION may love to hear that I am trying to live in the faith and have never fell out by the way. I am trying to live a Christian and do my duty as best I can in my lonely way of living. I have not seen but one brother of the faith in Kansas, and I have lived here four years. I ask the people of God to pray for me that I may live faithful, that I may inherit eternal life when the Life-Giver comes to reward all of His saints. My prayer is to God that we may live faithful until the coming of the Lord to reward all of His saints. There are nearly all the sects here but their preaching don't feed me on the truth as I understand the apostles and prophets to teach, and I am at a loss to understand as they do. I have never took fellowship with any of them. I still live faithful to my Lord alone. If there is any one of the faith near Centropolis, Kansas, Franklin county, I should love to hear from them. I remain your sister in the faith.

ELIZABETH MORRIS,
Formerly known as Elizabeth Tinkey.

## Selections.

### ORIENTAL SKETCHES.--Second Series. Number 45.

DAMASCUS.

"This region, surely, is out of the earth,—
Was it not dropped from heaven?"

Damascus is the oldest city in the world; and it is the only city which can claim the title "perennial." Its origin is lost in the mists of antiquity; and during the whole historic age it has been a great city. Josephus says it was founded by Uz the grandson of Shem. This is probably true; for it was long the capital of the western division of that country which Abraham colonized, and to which he gave his name. It is unfortunate that this fact does not appear in the English version of the Bible, because the Hebrew name *Aram* is there rendered "Syria."

But by whomsoever founded, one thing is certain regarding Damascus. When Abraham crossed the desert from Haran *three thousand eight hundred years ago*, the city was already standing on the banks of the Abana; and from that day till this it has held a first place among the capitals of Western Asia. It has been many changes. It has passed through many hands. It has been ruled by many masters. Syrians, Persians, Greeks, Romans, Arabs, and Turks, have in turn governed or oppressed it; but it has lived and flourished under them all. Of the horrors of war it had its full share. Not less than twelve times it has been pillaged and burned; yet it has always arisen with new beauty from its ashes.

THE KINGDOM OF DAMASCUS.

Damascus was the head of a kingdom which exercised considerable influence on the destinies of the Jews, and occupied a prominent place in Old Testament history. The kingdom embraced a chain of Anti-Lebanon, and extended on the north to Hamath, and on the south to Bashan. Though it lay within the Land of Promise, it is not mentioned in the early history of the Jews. True, Abraham's steward was a Damascene; and if we can depend upon a very ancient and local tradition, the great patriarch himself resided for a time in the city. When the Israelites entered Palestine, Hermon was their northern border. Neither their wishes nor their abilities stretched beyond that noble mountain. They found ample room in the hills and the valleys of the south, and ample occupation in expelling the warlike Canaanites, who dwelt there. It was when David, firmly established on his throne, extended his conquest to the Euphrates, endeavoring to make the "Land of Possession" coterminous with the Land of Promise (compare 2 Sam. viii. 3-9; Gen. xv. 18-21), "it was then Damascus and Israel became rivals. For three centuries and more that rivalry continued, often engulfing and calamitize both. But this melancholy history is interwoven with some romantic episodes which make the Bible reader feel a kind of home interest in the old city.

BIBLE STORIES.

First we have the grand expedition of Benhadad, when with two-and-thirty vassal monarchs he invaded Israel, and sat down before Samaria. His insulting demand is well known (1 Kings xx. 5, 6); and his awful threat when it was refused almost makes one shudder, —"The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me" (ver. 10). It was an idle boast; for while the haughty Damascene "was drinking himself drunk in the pavilions, he and the kings," a handful of Jewish warriors surprised the camp and put the whole host to flight (ver. 20).

It is a singular fact, shewing the permanence of names in the East, that one of the principal families in Damascus, at the present moment, is called *Beit Haddad*, "The house of Haddad."

Next we have the story of Naaman. Naaman was commander-in-chief of the armies of Damascus, he was one of the greatest generals, and greatest men of his age; but "he was a leper." In some war-like expedition he had captured a little Jewish maid, who became a slave in his harim. Captivity cannot extinguish feelings of compassion in woman's heart. Seeing her master's sufferings, the maid one day exclaimed "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." To Samaria Naaman went. Elisha did not condescend to see him; but sent him word to go and wash in the Jordan.

The proud Damascene was indignant; "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage." The whole scene was thoroughly Oriental. The servants now interfere. Better counsels prevail; and Naaman washed and was cleansed (2 Kings v.)

The memory of Naaman clings to Damascus yet. Outside the walls, on the banks of the Abana, is a leper hospital which tradition says occupies the site of Naaman's house. I have often visited it, and when looking on its miserable inmates, all disfigured and mutilated by their loathsome disease, I could not wonder that the heart of the little Jewish captive was moved by her master's sufferings. Then follows the miraculous deliverance of Israel from the king of Damascus by Elisha. Having learned that Elisha was the cause of all his failures, the king resolved to seize him. Accordingly, on a certain night, he surrounded the village of Dothan, in which the prophet dwelt, with horsemen and chariots. In the morning Elisha's servants came trembling and crying, "Alas, my master! how shall we do?" "Fear not," said the man of God; "they that be with us are more than they that be with them." Then he prayed "Lord, open his eyes." And the Lord opened the eyes of the young man; and he saw, *and, behold the mountain was full of horses and chariots of fire round about Elisha*" (2 Kings vi. 13-17). The result is well known. We can imagine the surprise and terror of the soldiers of Damascus when they found themselves alone and helpless in the stronghold of their enemy.

What a glorious type of saving power is here! As it was with Elisha, so it ever is with God's suffering children. The host of heaven encompass them. Were their eyes only opened by Divine agency, they might see, as Elisha saw, flaming chariots and magnificent array of God's armies marshalled round them. The prophet's vision illustrate the apostle's words regarding the angels:—"Are they not ministering spirits, sent forth to minister to them who shall be heirs of salvation" (Heb. i. 14).

The memorable interview between Elisha and Hazael follows next. Elijah had been commissioned to anoint Hazael; but we have no record of the act. His successor, Elisha, was now upon a visit to the city. Benhadad the king was sick, and sent Hazael to ask the prophet whether he would recover. Elisha read the thoughts that lurked in the traitor's heart, and drew such a picture of his future career that Hazael cried in indignation and horror, "Is thy servant a dog, that he should do this thing?" Yet the first act in that long and bloody drama he perpetrated that very night. Returning to the city, Hazael murdered his master and mounted the throne. Thus terminated the royal line of *Benhadad*.

The Jews of Damascus have a synagogue over the spot where, according to tradition, Elijah once lived, and where Elisha and Hazael met. It is two miles from the city, in a village called Jobar. It is worthy of note that the village is inhabited by Mohammedans, and that the Jews have not, and so far as is known, never had house or land there except the synagogue. There must be some truth in the tradition, otherwise the Jews could scarcely have acquired an interest in a remote spot in the country which their forefathers never possessed. I have often ridden out to Jobar. It is a sweet, quiet ride. The winding lanes are shaded by the spreading boughs of magnificent walnuts, and lined with blooming orchards.

"Here the vines
Wed each her elm, and o'er the golden grain
Hang their luxuriant clusters, clustering
The sunshine."

Here and there the deep, swift Abana shoots out from a thicket of weeping willows, and dashes in snowy sheets of foam over the old weir. Canals cross and recross the path, fringed with tall reeds and long sedgy grass, and spanned by rustic bridges that rock and creak beneath the horses' feet. Jobar is a favorite resort of wealthy Jews, male and female. It is their park and their cafe. There they spend their long summer afternoons often the entire night under bowers of vine and jasmine. Not unfrequently the groves resound with mirth, and revelry, and song. Strange mode in which to celebrate the memory, and honor the shrines of Israel's great prophets!

The enmity of Damascus to the kingdom of Judah brought about its own destruction. The Jews, unable to contend with so powerful a foe, bought the alliance of Assyria. Damascus was attacked and captured, its people were carried away to the banks of the Kir, and an Assyrian colony placed in their room. Damascus thus lost, and lost for ever, its independence. Then "the kingdom was taken away from Damascus," "Damascus was taken away from being a city". (Isaiah xvii. 1-3).

### CIRCULAR.

*To the Students of Prophecy throughout the World:*

The undersigned proposes to issue from the press, either in Chicago or in New York City, as circumstances may decide, the following works, to-wit:

I. The Coming Age—Its Nature and Proximity. In the first division the nature of the Coming Age is fully discussed, as to its physical and moral character: 1. That the earth itself has a coming age, in which it shall be perfectly adapted to be the residence of man in his highest type; 2. That man, in that resurrection state, will be under the endless reign of the Personal Messiah; 3. In establishing the proximity of that age, the prophecies of Ezekiel, Isaiah, Daniel, Zechariah, Christ, Paul, Peter, and the Apocalypse, are critically examined, relative to its rapid approach.

II. The second work will be devoted to the investigation of the various phases of the Eastern Question:—1. The Egyptian phase, 2. The British phase, 3. The Russian phase, 4. The Ottoman phase, 5. The Hebrew phase, 6. The American phase, 7. Lesser phases of the Eastern Question, 8. The location of each of the Great Powers in the coming contest, 9. All nations marshal under the banners of the dragon, the beast, and the false prophet. These powers are traced in history to the present time. All the great national issues are fully investigated.

If all that are interested in these great and most sublime topics will aid, they will be issued immediately. They will be printed and bound in a form that will do credit to the vastness of the subjects, and put to subscribers at prices quite reasonable. The books will contain about 500 large royal 8vo. pages each.

J. P. WRETHER,
Millfield, O.

Send us the name of a friend who would be likely to be interested in THE RESTITUTION and we will send him a sample copy.

P. O. Address.

Please say in THE RESTITUTION that my address is Dutton, Kent Co., Mich., and oblige.

BENJ. W. WOODWARD.

# THE RESTITUTION.

E. A. CRAFTON, EDITOR.

Plymouth, Indiana, Feb. 18, 1884.


☞ Examine the label on your paper and see if your subscription has expired. Do not wait till it is past due, but attend to it AT ONCE. RENEW TO-DAY.

In the hurry of making up the outside of our paper, preparatory to attending the Conference at Rensselaer, we neglected to change the date and number—it should be Feb. 13, No. 6.

Will answer some letters as soon as we well can.

BROTHER D. HOWARD has arrived at Jerusalem. An interesting letter next week, dated, Jerusalem, January 8, 1884.

THE passing year bids fair to outrival the last as a year of calamity. Hurricanes sweep the land, and stormy tempests the ocean. Inundations flood the river valleys, and render thousands homeless and destitute. Violence fills the land with deeds of plunder and carnage, and Sodomitish impurity taints the world. The days are evil and the crisis of ages is impending.

"Earth, what a sorrow lies before thee,
None like it in the shadowy past:
Of all the ills that ever tore thee,—
E'en though the bitterest—is the last."

OUR Quarterly Conference at Rensselaer was held according to appointment. The attendance from abroad was quite limited, owing, mainly, to the unfavorable weather. Our brethren assembled, through their committee devolved the duty of public preaching upon Brother H. Barnhill and the Editor. Our social intercourse, both in the church assemblages, and at the kind, hospitable homes of the resident brethren and sisters was enjoyable indeed. May God bless that dear household of faith, is our sincere prayer.

## News Items.

Severe gales, with snow, are reported in Scotland and Wales.

A report from Tonquin says 300 Christians were massacred.

LONDON, Feb. 9.—Advices from South Africa report the death of Cetewayo, the famous Zulu chief, of heart disease.

ENGLAND AND EGYPT.

PARIS, Feb. 11.—The *Figaro* states that El Mahdi's troops have taken Saukeh, a town near Kassala, and Ravina, a seaport north of Suakim. An English gunboat will shell Ravina.

HIGH WATER.

CINCINNATI, O., Febuary 11.—The river is 66 feet 1¾ inches, and rising an inch an hour. Raining hard. The water lacks now but 4¾ inches of the flood of last year. With the rains general and the tributaries all rising, it is impossible to predict what height may yet be reached or when the rise will stop. It is certain now that last year's record will be surpassed before night.

### A Scroll of Current History.

"Gloomy forebodings for the current year are," says the New York *Herald*, "heard on every side throughout Europe. It is not the financial situation, although that is bad, that inspires the European press with misgivings, but the revival of nihilism and the unmitigated failure of the repressive measures adopted by the Russian Government to keep it in check. The murder of Colonel Sudeikin, the rumored assassination of a still higher official, and the strange reports connected with the Czar's recent accident are not the only ominous symptoms of approaching trouble in Russia. The *Wiener Allgemeine Zeitung*, which is often remarkably well informed on the revolutionary movement states that intelligence of a most serious character has lately reached St. Petersburg from London. The Russian authorities, it asserts, have obtained possession of a cipher letter found at the lodgings of a nihilist refugee in London. This letter has been deciphered at St. Petersburg, and contains a passage to the effect that a revolver can be more safely used than dynamite, and that it will be best to wait for an opportunity when the Emperor and the Czarevich can be attacked together, so that anarchy may set in at once. A simultaneous warning is said to have been sent to St. Petersburg from Paris."

Chinese Gordon's Mission to the Soudan was the subject of a lecture delivered in New York on January 29th by Lieutenant-General C. P. Stone, whose long service in Egypt has given him an intimate knowledge of the country. In Egypt he is called Stone-*Pacha*. In the course of his lecture he said: "General Gordon's going to Khartoum single-handed is a daring act of devotion to his country. The only chance of success he has is his own personal courage and his prestige as a former Governor of Soudan. The latter is not likely now to be of much service to him. Before, he found the people submissive to the Khedive. Now he goes as a representative of the British Government. The chances are small that he can reach Khartoum. If he fails, the loss to British prestige will be great, and the gain to El Mahdi will be greater. There is a chance that the defence of the Suez Canal may, in a short time, require a force as great as the British now have in India. If Mohammed is really a great leader of men, the chances are that in a few months his home will be Mecca and his title 'El Mahdi Caliph.'" Referring to the tradition of El Mahdi, he said that during his residence in Egypt he was told of the existence of a tradition that in the last days of the world would arise a false prophet—the Mahdi—who would proceed from one conquest to another throughout the world, and would rule it. His rule, it was believed, would be bad and short, for Jesus Christ would soon appear near Jerusalem and gather up all the great dead warriors of the world. Christ would march to Mecca, seize it and proclaim peace on earth.—*Christian Herald.*

THE LESSON OF THE HOUR.

There is big water in the Alleghony, the Monongahela, the Youghlogheny, the Big Sandy, and a thousand other tributaries of the Ohio, small and great. The melting snow from countless hillsides is rushing down toward the Ohio. All man's efforts are powerless to resist it. The terrible scenes which a year ago startled the country with a thrill of sympathetic horror, are about to be enacted again. Again a great cry of anguish will be heard from the banks of the Ohio. Homes will be made desolate, mills and factories will be ruined, husbands will be separated from wives, children will be torn from the arms of parents. Hunger, desolation, ruin, death will be borne along upon the waters of this great river.

Scenes similar to those now threatening the valley of the Ohio are perhaps gathering upon the shores of the Hudson. The condition for a great freshet in this State are favorable. It may come this year, and it may not. It is not impossible, even, that all the peculiar conditions necessary to develop a great flood may not occur in the Hudson for a number of years. That such a flood will make its appearance sooner or later, unless active measures are taken now to avert it, cannot be doubted. Pray heaven that our predictions may never be fulfilled, and that this state may never see such days and nights of anguish and despair as the Ohio brought down a year ago from the mountains! Human prayer, however, avails but little to avert or to stay the terrible energies of destruction which outrage natured turns upon her assailants.

The angel of death is abroad in the land. The beating of his wings may almost be heard above the roar of the countless torrents ready to do his will.

Will that cry of anguish which comes to us from the banks of the Ohio be, too, a cry of warning? Will it reach to the banks of the Mohawk and the Hudson while there is yet time, or will it, as before, be lost among the louder shouts of selfishness and greed?

If the people of the Ohio must suffer, let them suffer not in vain. In their anguish we may read the lesson of the hour.—*N. Y. Sun.*

## Communications.

*Editor Restitution:*

The brethren in Watson and many others throughout this state who have had the cause most deeply at heart, have long felt the great necessity of a thorough church organization, and being recognized by our legislature, so we may have the full legal benefits of such an organization with a uniform name. Hence we have taken the Bible name more generally used by our brethren, of "The Church of God in the Abrahamic faith." Therefore the brethren in Watson have become incorporated into such a legal body, being now able to hold their church property under the above title and name, with the following declaration of principles which we believe and hold most sacred.

1. Test of fellowship, obedience to the gospel.

2. We believe in the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," and as a means to this end the establishment of the kingdom of God on this earth, with Christ as king, and his immortalized saints as heirs and joint-heirs with him in the rulership of the nations. The restoration of Israel, the literal resurrection of the just and the unjust, the immortalization of the righteous and final destruction of the wicked, also a hearty belief of the gospel, repentance and immersion as prerequisites to the forgiveness of sins, and a holy and godly life as essential to final salvation, and immortality only through Christ. In behalf of the above principles we pray for the hearty sympathies and co-operation of all the dear brethren in Michigan, to unite with us in one mighty effort to strengthen and build up our most holy faith. A thorough organization, order and system is the secret of success. "United we stand; divided we fall." By order of the church, M. A. WOODWARD.

MARSHALL, Ill.

*Editor Restitution:*

Hoping this report will give comfort to the readers of THE RESTITUTION scattered abroad, we can say our place, seven miles southwest of Marshall, was visited by Elder S. T. Hook from Sugar Creek, Ind., who ably talked upon subjects pertaining to the kingdom of heaven and the name of Jesus Christ.

Most of the hearers were surprised to hear that the Christ of the Bible died and was buried and rose again. Life only in Christ was plainly presented. The reward of faith was proven by the promises made to the fathers, and is yet future. The kingdom of God was talked upon and understood by many of our people for the first time; strange, but it is so. Natural immortality was considered and shown to what it leads. False teachers were pointed out by the Scriptures of divine truth. The need of a resurrection was considered. If the teaching of the sectarian world is true, they claiming life without a resurrection, which makes God a liar. If this be so, "Let us eat and drink, for tomorrow we die."

Must say the meetings were attended well, and good attention given to the word spoken. The house we occupied belonged to Baptists and after some evenings the cry was raised, "away with him, this our craft is in danger," and a meeting was called to consult what to do. The writer was there. The move to close the door was carried. There being a school house on the same ground just across the street, our meeting was held there, still attended well. Instead of being to their good, it was otherwise.

During these meetings five souls were baptized into Christ; and many others, like king Agrippa, "almost persuaded to be Christians." So the meetings closed. On the evening of separation six of the one faith organized into a church, not a kingdom, to work and live for the kingdom to come, observing the breaking of bread and the emblem of our Savior's blood that was shed. This is what we have long prayed for; now the world may look at the shining radiance, still its beams spread too wide, its light reaches too high for them to "wrest" and mystify with their gigantic "Fort Sumpter," eternal torture; for the word of God must be true, let men be what they may. Though the brain of opposition against the truth raged, still the friends—I said friends—those who just a short time ago, as you have learned before this, they would have suffered much for the sake of one who was helping to build up their creed, measuring themselves by what they teach, but when I begin to present the plain teaching of God's word, the cry of "heresy" is raised. Such is the case. These "friends", spending much uneasiness after two unsuccessful efforts, they began to consider. It is hoped.

Now brethren this one thing shall be the aim of my life, to thank the God of heaven that I was aroused from the darkness into which I had been led and had lived for a number of years, not taking my Savior's command, "Search the Scriptures," but like many of my fellow travelers, giving heed to words, precepts and doctrines of men.

Now to him, who has begotten us for his kingdom, when the kingdoms of this age shall become the kingdoms of our Lord and his Christ; when "the Lord shall roar out of Zion and utter his voice from Jerusalem, when the tabernacle of David that is fallen shall be raised up, when the swords shall be beaten into ploughshares and spears into pruning hooks, then there will be no more war, when the wolf shall dwell with the lamb and the leopard with the kid, when the lion shall eat straw like the ox, when there will be no more sorrow, pain or death, the curse removed. Then the earth shall be full of the knowledge of the glory of the Lord as waters that cover the sea. Then all shall know the Lord from the least to the greatest, and the Lord shall be king over all the earth, in that day shall there be one Lord and his name one. Yours in hope of the soon coming Lord,

THOMAS J. GARNER.

## Miscellaneous.

A TOUCHING INSCRIPTION.

Remembering the sentence pronounced against Israel, that they should be scattered among all nations without a resting-place for the soles of their feet, and marking the providence of God which has, under these adverse circumstances, preserved them a distinct people as a monument to the truthfulness of his word, we can appreciate the sentiment of the following touching inscription found over the gate of a small Jewish cemetery, near Glasgow, Scotland:—

"Tribes of the wandering foot and weary breast,
Whose shall ye flee away and be at rest?
The Wild ocean has but one mark;
The Foe, he cave!
Mankind, their Country,
Israel, but the grave."

It is a noteworthy point that the Waldenses are now putting forth an effort to reoccupy the old ground in Calabria, the extreme south-western province of Italy, from which they were driven 300 years ago. Signor Pons, whose forefathers were among the few that escaped massacre, visited the old scenes last summer. He found a remnant of the old colony people, speaking the dialect of Angrogna, wearing the same dress, having the same manners and customs, retaining the old traditions, and proud of their Piedmontese origin. He spoke to them in the Angrogna dialect and was perfectly understood. They would exclaim, "He is our brother; he comes from the country of our people." They remember the persecutions to which their people had been subjected. They have a strong aversion to confession. Signor Pons is engaged in an effort to rekindle the old fire.—*The Presbyterian.*

THE GREAT STORM OF 1703

Londoners can congratulate themselves that the recent severe storm, which played sad havoc on land and sea, was not a repetition of the disastrous cyclone that well-nigh demolished London in November, 1703. The storm began the 26th and raged with great fury until the morning of the 27th. The appearance of the city after the subsidence of the storm, observes Macaulay, was as though it had been sacked by a victorious enemy. The loss of life aggregated 8,000, while in money £2,000,000 sterling, it was estimated, would not suffice to cover the damage. Twelve man-of-war, with 1,800 souls on board, were engulfed within sight of land, and the Eddystone Lighthouse, together with its originator, Winstanley, was swept away in the raging waters. By the inundation resulting from the sudden rising of the Severn and the Thames, many domestic animals perished. On one particular level where the waters had full sweep 5,000 sheep were drowned.

THE "MAYFLOWER'S" PASSENGERS.

The Boston *Transcript* says this is a true list of the male passengers who landed at Plymouth 283 years ago from the "Mayflower." They were, alphabetically arranged, as follows:

| | |
|---|---|
| Mr. Isaac Allerton, | Richard Gardiner, |
| John Alden, | John Howland, |
| John Allerton, | Mr. Stephen Hopkins, |
| Mr. William Bradford, | Edward Lettier, |
| Mr. William Brewster, | Mr. Christopher Martin, |
| John Billington, | Mr. William Mullins, |
| Peter Brown, | Edmund Margeson, |
| Richard Bitteridge, | Degory Priest, |
| Mr. John Carver, | Thomas Rogers, |
| Francis Cook, | John Rigdale, |
| James Chilton, | Captain Miles Standish, |
| John Crackston, | George Soule, |
| Richard Clarke, | Edward Tilly, |
| Edward Dotey, | John Tilly, |
| Francis Eaton, | Thomas Tinker, |
| Thomas English, | John Turner, |
| Mr. Samuel Fuller, | Mr. Edward Winslow, |
| Edward Fuller, | Mr. William White, |
| Moley Fletcher, | Mr. Richard Warren, |
| John Goodman, | Thomas Williams, |

Gilbert Winslow.

AND SERVANTS NAMED

| | |
|---|---|
| Carter, | Langemore, |
| Cooper, | Latham, |
| Joy, | Minter, |
| Holbeck, | More, |
| Hooke, | Prower, |
| Samson, | Story, |
| Thompson, | Trevore, |
| Wilder. | |

VICTORS IN THE OCEAN.

According to the Panama *Star Herald*, two vessels have narrowly escaped destruction by meteors. One was the steamship Linn of the Pacific Steam Navigation Company, and the other was the United States man-of-war Alaska. A meteor which plunged into the ocean close by the last named ship, just after sunset on December 12 is said to have terrified everybody on board by exploding with a great noise and a burst of flame just before it struck the water. This is not the first time that meteors have fallen near ships, and there is nothing impossible in the suggestion that vessels may have been sunk by them. Meteoric stones have fallen on land, which were heavy enough, and endowed with sufficient velocity, to knock a hole through any ship. Within the last forty years more than twenty vessels have disappeared at sea. How many of them may possibly have been struck and sunk by these flying missiles from the sky, some of which follow in flocks in the tracks of comets, while others are lone wanderers in space until they fall within the earth's attraction, and plunge through her atmosphere with planetary speed, no one can tell.—*Review and Herald.*

## Selections.

A PRE-HISTORIC CITY.

Toledo *Blade*: Prof. P. W. Norris, who has just got through with his excavations of ancient mounds in the Kanawha Valley, called at the *Blade* office the other day and told something of his interesting work. The Professor was formerly Superintendent of the Yellowstone Park, but at present he is Assistant United States Ethnologist.

He has been engaged in the West Virginia excavations since last August. Commencing his explorations near the City of Charleston, in the Kanawha Valley, he traced out the ruins of an ancient city five miles in extent. This prehistoric city occupied both sides of the river, its upper extremity reaching within two miles of the mouth of Elk River, which empties into the Great Kanawha at Charleston, and its lower extremity being seven miles below the Elk.

Seven of the mounds which he opened were from twenty to thirty-five feet in height and from 300 to 540 feet in circumference at the base. Near these he opened about forty smaller ones. Altogether he opened fifty-six in the valley. It may be well to add here, before particularising, that the aggregate collections from these mounds amounted to over 4,000 the specimens, which are intended for the National Museum at Washington. These consisted principally of about thirty specimens of steatite and sand-stone pottery and pipes, many lance arrow-heads, hatchets, fish-darts, celts, gorgets, and and various other kinds of things nematite iron paint hatchets, and paint cups; several hundred pieces of shell money; bone and horn punches used for dressing the flint arrow-heads into proper shape; twenty-one bracelets, evidently made from Lake Superior copper; one copper gorget (breast-plate) copper crowns, and many copper beads. All of the copper was heavily coated with virdigris. Indeed, from the copper crown, breast-plate, and bracelets on one of the skeletons which the Professor exhumed the end of the bark coffin had become so coated with virdigris as to mislead many into the belief that the coffin was copper-plated, and some of the West Virginia newspapers reported it; but the Professor wants it distinctly understood that he authorized no such statements.

In a mound thirty-five feet high and 540 feet around its base was a vault twelve feet square and ten feet high, the walls of which had been supported by black-walnut timbers, some of the timber as much as twelve inches in diameter. In the center of this vault, lying horizontally on his back, was a giant skeleton seven feet and six inches long, and measuring nineteen inches through the breast, under the arms. The arms were extended by its side. On each wrist were six large copper bracelets, four of which had been inclosed in cloth or dressed skin. The fact that these bracelets were so deeply incrusted with virdigris, and that the decay of the enwrapping material had been so great, made it impossible for the eye of science to distinguish with certainty as to whether this inclosing material was dressed skin or cloth. Under the skull was a stone lance-head. There was a copper gorget upon the breast, with holes in it. The gorget, which is four inches square, is regarded by the Professor as having been a badge of authority. Lying on the left shoulder were three blocks of isinglass 7x9 inches on the surface and nearly one inch thick. The weight of these had so crushed in the shoulder that it was impossible to get an accurate measure across from shoulder to shoulder. Hence the necessity of measuring through the breast, under the arms, as above stated. In the right hand was an hematite iron hatchet, having a four inch blade. This hatchet is without an eye for a handle. In the left hand were several lance-heads, six inches in length, of fine flint manufacture.

Leaning backward in a dark coffin, which stood somewhat slanting from a perpendicular position, was another skeleton, in such a position in relation to the first as to let the left hand over its head. On this left hand, thus extended over the giant's head, were two copper bracelets. In the right hand were a bunch of lance-heads similar to those of the giant. In each corner of this solemn vault was a warrior inclosed in his bark coffin, and standing nearly erect, with a stone hatchet, not grooved, and lances, in or near his hands. Nearly 100 various specimens of arms and ornaments were found in this one vault. The falling-in of this vault caused a depression or hole on the top of the mound. In this depression a subsequent race—the stone-work builders or modern Indians—have placed a stone coffin, six feet in diameter and four feet high. In this stone coffin was discovered a much decayed skeleton and some very rude stone weapons.

In another mound, two miles from, and nearly the same size as the last described one, were found two skeletons, with rude weapons. This was very near the top of the mound. Then there were about thirty feet of earth similar to dry mortar, so hard as to require picks for excavating it. This hard earth extended down to the natural surface of the ground. But here was the most wonderful discovery of all. Quite a number of people from the vicinity happened to be present at this supreme moment, says the Professor, and among them the Hon John E Kenna, United States Senator from West Virginia. The remains of a large-size warrior was found lying flat on his back, with a copper crown covering his head and neck, ornamented with seashell and bone beads. On one side of this warrior lay five others with their feet all pointing towards him, while on the other side were five women, as indicated by their size and ornaments, also having their feet pointed towards the central warrior. About these skeletons were found various weapons and ornaments. At the head of each cistern were double cisterns, cemented, and containing more or less water. These cisterns were of different diameters, but average about four feet in depth. The nature of this sepulchre seems to have been so different from any other yet discovered that the professor says that were it not for the fact of so many reliable witnesses having been present, he would hesitate to publish it. The question naturally occurs, How came these ten skeletons there, five of them male and five female, all evidently buried at the same time with the sheriff? Could they have been entombed alive? Then these ten cemented double cisterns at the head of each skeleton—for what purpose were they made? Each of them contained more or less water; can it be that this water has been pent up in this old ancient mound for ages? Yet how otherwise? For thirty feet above and more than that distance around this spot there was hard earth, "dry like mortar," which had to be excavated with picks. It could not have seeped up through the natural ground beneath, for the cisterns were well cemented. This is known in the Kanawha Valley as the Orcel Mound, and is on Col. Ben Smith's farm.

Another mound, two miles below the Smith farm, and on what is called the Poor farm, in Kanawha County, is 306 feet in circumference and twenty-five feet high. The top of this mound is a small, flat plain forty feet in diameter. Its top and sides to a depth of about two feet was covered with the natural soil. The entire remainder of the mound was ashes which had been burned until they were very fine and heavy. However, these ashes had all been deposited in bark vessels, containing about one-half a bushel each. About the centre of the mound were two large skeletons, in a sitting posture, facing each other, with one leg of each between those of the other, and their hands extended, palms upward, towards one another. Resting upon their hands was a curious altar made of stone. This altar consists of a bowl-shaped stone about two feet in diameter, the concave side up and filled with ashes. On its top was a flat stone cover, with two holes in it, and having on it the ancient totem marks. But what good now to us, who cannot interpret it, the mystic language of the totem mark? Down, even with the natural surface of the ground, in this mound, was found an immense slightly concave altar. The center of this altar was filled to about the depth of six inches with fine ashes. Around, further from the centre, there were ashes and bits of human bones, piled up to the depth of about two feet. These seem to have been pushed aside from the center to make room for the fine ashes which were left in the centre. The Professor sunk a twelve-foot shaft down the centre of this mound, and when he came to this huge altar, he excavated as far around it as he could without its caving in on the men—perhaps obtaining a diameter of twenty-two feet, without discovering the outer rim of the altar. Hence he could not give its diameter. He says that there cannot be the least doubt but that these ashes are the cremated remains of human beings.

## Brevities.

The four great Bible societies of the country and Great Britain issued last year 2,989,284 copies of the Scriptures.

The first edition of the entire Bible in the Zulu language has been received at the mission stations in that country, from America, where it was printed by the American Bible Society, under the superintendence of S. C. Pixley.

For the first time since the invention of printing, a German book has reached its 1,000th edition, each of them numbering 3,000 copies, thus making in all 3,000,000 copies. It is a primer by Hacster, published by G.D. Baedeoker, of Essen, which first appeared in 1853, and reached its 100th edition in 1863.

At a microscopic exhibition in Boston lately the sting of a honey bee was thrown upon the screen, the point of which was so sharp as to be hardly distinguishable. At the time of the finest of fine needles was shone under the same power of the microscope, and the end of the needle measured five inches across.

An interesting discovery has been made at Nimes, in southern France, so rich in Roman remains. It consists of a block of mosaic masonry twelve metres in extent, representing a Roman emperor enthroned, with a female at his side. He is surrounded by a group consisting of a warrior with a helmet and a number of slaves. Before him are two figures of men leading along a lion and a wild boar. The translated pavement is in perfect preservation, and has escaped any injury from the workman's pick; the designs are good, and the colors as fresh as if they had been applied yesterday. Competent authorities who have inspected the mosaic declare that no museum contains its equal. If a price could be set upon it $200,000 would not be too high.

Cornell University's mummy is a truly royal mummy. It came from the Necropolis at Thebes, belonging, it is thought, to the Twenty-third dynasty, probably not far from 900 B.C. The dried-up remains of this Egyptian King are made to do service to science in the New World after a lapse of about 2,700 years. Egypt in his day made very little stir in the world and was fast hastening to its final downfall as a dominant empire of the world three or four hundred years later.

## Sententious.

Character lives in a man: reputation outside of him.

Towards the soul which places itself in the attitude of receiving all things flow.

A man who feels that his religion is a slavery, has not begun to comprehend the real nature of religion.

The benevolent eye giveth value to the bounty which the hand dispenses.

Not to know evil that is innocence; but to know evil and choose the good, that is virtue.

It is with flowers as with moral qualities; the bright are sometimes poisonous; but, I believe, never the sweet.—*Hare.*

"Withhold it not, that unspoke prayer
Which struggles in thy thought,
To bear upon its ample wings
Each soul with burden fraught.

Personal character should always be a resultant of tribe action, instituted for unselfish purposes. The meanest and most illegitimate of all human pursuits is the direct pursuit of reputation.

Our spiritual natures are to be knit into firmness by toil, to be hardened into power by conflict, to be softened into humanity by the experience of their weakness, to be rendered tractable by affliction, and thus fitted for a safe eternity.

THE THINGS ABOVE.

"Set your affection on things above, not on things on the earth." Col. III. 2.

"The well for us may flow much blood the heart
Too strongly here are rudely snapped apart,
The veil the pitcher at the fountain breaks,
The golden bowl is shattered for our sakes,
To draw new fruit and healing all we love.
To raise our souls to lasting things above.

Every best of a servant of God, and every work of a child of God, has its place and its part in the Divine plan. To be faithful at that post, and in that work, should be the purpose of servant or child. Faithfulness there redounds to God's glory, and to the honor of the faithful one.

He that truly walks with God, converses with him in frequent prayer and constant communion, runs to him in all his necessities, asks counsel of him in all his doubtings, opens all his wants to him, weeps before him for his sins, asks both remedy and support from him for his weakness, fears him as a Judge, reverences him as a Lord, and obeys and loves him as his patron and father and friend.—*Jeremy Taylor.*

PRESUMPTION.

Manners impress us as they indicate real power. Nature forever puts a premium on reality. What is done for effect is seen to be done for effect; what is done for love is felt to be done for love. A man inspires reverence and honor because he was not lying in wait for these.—*Emerson.*

"There is a point of rest
At the great centre of the Creator's love
A glimpse of its secret source:
A little child may slumber undisturbed,
Without the smile of one fairy curl,
In that strange central calm amid the mighty whirl."

# Poetry.

## THE CHURCH'S CRY.

All down the ages, Lord,
Thy church has looked for thee,
According to thine ancient word,
To come in majesty.

"I quickly come, behold,"
Each writer the promise clear,
But centuries have since been told,
Nor does thine ear appear.

Still do thy people hope,
Still for thy coming cry,
Still with the powers of evil cope,
And watch the day-dawn nigh.

What can thy "quickly" mean
Our weary hearts would know?
Why so long absent hast thou been?
Why [illegible] longer yet?

Thou Sun of life, arise,
With healing in thy rays,
Till earth beneath the clouded skies
Thy worthy praises sings.

# Communications.

## SIGNS OF OUR TIMES.

No student of current events can question the fact that we have fallen upon eventful times. Times which are impressive and momentous. If we look upon the world's military preparations we behold vast armies and navies—the revenues of nations are taxed to the utmost to support their standing armies. The best talent and wisest statesmanship are called into requisition on account of the critical condition of national affairs. If we accept the conclusions of science, we must believe that we are approaching great changes in the physical world. The sun's surface is rent with storms, and the earth responds to the shock with tornadoes, cyclones and earthquakes.

The Christendom of our times is aptly portrayed by the remarkable prophecy of the apostle Paul, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthoughtful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high minded, lovers of pleasure more than lovers of God, having the form of godliness but denying the power thereof." A more accurate and terse description cannot be found of the formal and pleasure-seeking church of our day. When we consider the self-sacrificing spirit of the apostolic church, the purity and devotion of her members, the uncompromising spirit of her leaders and their loyalty to truth, we fail to see in the modern church any of these strong characteristics of Christian fidelity. The modern church adheres to forms and ceremonies and to creeds, but depends little upon the explicit testimony of the word of God. She is jealous in her adherence to the articles of faith, but ignores the quickening power of the gospel of Christ; indeed, she is wedded to the world and seems to have lost sight of the precious promise of the coming bridegroom.

The prophecies bearing upon the restoration of the Jewish people, are being fulfilled. Jerusalem once more is becoming a city among the nations. The land which laid desolate and barren through so many ages, is now becoming fertile and productive. The desolate places are being rebuilded and the long scattered and wasted people, are returning to the land of promise.

In fact, all the signs, whether physical, national, or religious, point to great and important changes in the near future. And the student of prophecy can see in these wonderful preparations, signs of his return who is the Desire of nations, the Hope of his people, and the Redeemer of Zion.

H. V. REED.

## A VEXED QUESTION SETTLED.

### The Appointed Time, a Determinant Time.

Dear reader, the question, "How long the vision?" is answered,—"unto 2300 days—then the sanctuary shall be cleansed—(for) at the time appointed, the end!"

1. Let us notice the leading terms of this text—their import and their usage. For them we have the sum of its teaching.

The 2300 evening-morning is the Hebrew expression for day first, and day second, and so on to day sixth. Gen. i. 5-31. Thus we have "evening, morning," and day six times interchanged to begin with.

Then in verse 26, this "vision of the evening-morning is for many days." Nay, more. This word (*yamim*) for days is used for Daniel's personal trial on "pulse and water ten days"—four times over, ch. i. 12, 13; in this book of Daniel thirty times (as in Dan. vii. 12, 13), and in the Hebrew Scriptures over 2000 times—all in literal form—and only expressive of years when interchangeable with years, as tag and tally in the lives of the patriarchs, Gen. v., or with prophetic symbols—in this range of prophecy—Daniel and Revelation. Note, The doubt or darkness is only in the expositor and his exposition.

2. The days of "the vision," (the phrase for "evening-morning 2300" v. 14, and its corresponding "many days," vs. 26) are used for the time of "the yearly sacrifice—full year," and the like 17 times; see Ex. xiii. 10; Lev. xxv. 29; Josh. xiii. 1; 1 Sam. i. 3, 21; ii. 19; xx. 6; xxvii. 7; (*Zebach yamim*, yearly sacrifice or sacrifice of days).

3. The word for "appointed time" occurs 22 times to teach a determined, established time. Ex. xxiii. 15; Num. ix. 2; Hab. ii. 3.

4. The 70 weeks, 490 days, "seal the vision." They were fulfilled in so many years! Num. xiv. 34; Ezek. iv. 6, 8, 9.

The first period of our late general expectation was based on these prophecies and their dates in our Bible chronology. The 70 weeks were taken to reach to the cross, A. D. 33, and thus the prophecy was abridged—omitting "the city and sanctuary" and its desolation—A. D. 70. Thence, the remnant of 2300—1810 must reach 1880 But this again omitted the fact that the sacrifice, etc., were to cease in "the midst of the (one) week." Dan ix. 27. This cessation of sacrifice transpired necessarily when "the altar, the temple, and city" were destroyed! Hence, the other half of that "one week" remained to settle the affairs of that remnant people, the fortresses and order in Judea—extending into A.D. 74. From that "end (settling up) of the war" the 1810 have not ended, as unbelief assumes, but does reach into 1884!

Here the finger point of Providence through Papal and Mahomedan centres of collapse, with the general "signs of times" concur to emphasize prophecy as it portrays the end of the times of the Gentiles! Nay more!—the inauguration of "his times, the blessed and only Potentate! the King of kings! Amen, and amen." Ps. lxxii.

To my apprehension this whole question is settled to faith as never before. Reason and revelation are at one. Our generation announces the time of the end. Many do run to and fro! Knowledge does increase! Hence, the outline of prophecy (now the sum of history) through the four great Gentile empires, must reach its predicted goal. Only recognize "the city and sanctuary and the midst of the week," as God's "waymarks" towards "the end," and we are yet "in the way," and on running time! "Bless the Lord O my soul."

J. B. COOK.

# Jewel Casket.

### LIVING ORACLES.

"Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.

### HERE AND HEREAFTER.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

It is a sweet and pleasant thought that when all these days of pain and sorrows and work are ended—these days of contending and unrest—there will come a folding of hands. It is sweet, when sorrow and weariness are our only companions, to remember that the hour is not far away when the Father will fold the tired hands of his child to his, will seal the aching eye with sleep, and breathe under its trembling lid the sweet dream of heaven. Weary not, faint not, the Father sees you, and you know his hand leads you. A little pain and a little labor he metes you for your good; be patient, and when the night comes he will give you rest.

### SONGS IN THE NIGHT.

"In the night his song shall be with me." Psalm.

"Who giveth songs in the night." Job. xxxv. 10.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song he wishes to teach to us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's songs and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the lovin-

at the evening hour, for it [illegible] before the dawn of another day some tenderly loved one may finish his or her span of life for this world, and then it will be too late to retract an unkind word, or even to seek forgiveness, for an injury inflicted upon the heart of a loved friend departed.

### Saved the Baby.

Little dogs often command high prices for fancy's sake, but it is the big dogs that are sought for and valued when protection and muscular usefulness are wanted. An interesting exception is related in the incident below. Even a little dog found his strength for once equal to his good will, and was able to save a baby's life.

A woman left her baby, eighteen months old, on the floor of the front room playing with its toys and a little terrier dog that is its constant companion. The mother was away only a minute or two, but when she came back and opened the door her infant's head, arms and shoulders were hanging beyond the stone sill of an open window, and near it, with its feet on a chair, stood the little dog, holding on to the child's dress for dear life.

Her child unconscious of any dan-

with him the reward of the saints, do we not feel that we would like to be the instrument of gladdening the hearts of others by putting THE RESTITUTION into their hands that they might read and understand these beautiful truths, and learn the road that leads to everlasting life, that the angels in heaven may rejoice over one more sinner who hath repented, and another star added to our crown?

This is not a vain undertaking. We know that every dollar spent will bring in, some thirty, some sixty, and some an hundred fold. It is more blessed to give than to receive.

Oh! let us remember the words of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

How we admire Paul's effort to convert King Agrippa! There are millions of souls in the world just as valuable as Agrippa and who would more readily accept and obey the truth. Then let us work while it is day, for the night cometh wherein no man can work. Our time is short, and what we do must be done quickly. Do not put it off until next year or next month. We may never see next year. Now is the accepted time. The harvest truly is great, but the laborers are few.

R. S. DWINNELL, Pres.

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| | Depart | Arrive |
|---|---|---|
| Mail Express | 9:35 am | 1:30 pm |
| Fast Line | 12:25 pm | 5:20 pm |
| Chicago Express | 10:21 pm | 2:15 am |
| Alliance Accommodation (Arrives) | 12:00 m | 4:50 pm |
| Local Freight | 12:20 pm | 3:00 pm |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 2:20 pm | 6:10 pm |
| Fast Line | 11:05 pm | 3:00 am |
| Day Express | 11:05 am | 7:00 pm |
| Alliance Accommodation | 12:30 m | 5:30 pm |
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

An original essay read before the Ethical Club, in Unity Church, St. Joseph, Mo., Mar. 25, 1884.

### THE COMING MAN, WHO IS HE? AND WHAT SHALL BE HIS WORK?

For many centuries these thoughts have agitated the minds of succeeding generations. A certain undefinable vague unrest has ever held a strange power over our race. Humanity, since it first appeared upon the stage of action, has sought in vain to penetrate the darkness that shrouds us with sable pall the yet to come. The most profound philosophers of every time and age have sought in vain to pierce its hidden depths, and toward it have directed their keenest mental swords. But they have returned them to the scabbard whence they were drawn, bearing no trace of captured foe.

Nature still sighs under a weight of wrong she seems unable to right, of ills she is unable to cure, of sorrows she cannot soothe. Earth itself is groaning and heaving, exhuming and entombing, its long-concealed treasures and its living millions; giving back the solar disquiet that threatens at times to rend the universe from centre to circumference. Lurid sunrises and glowing sunsets for months repeat themselves, but as yet no satisfactory solution of the strange phenomenon has been given by scientists. Ocean's depths become a huge, boiling, chaldron, engulphing islands in her relentless bosom, and in their stead sending others to her restless surface. The physical world seems all unrest, commotion, disquiet. Yet we need not fear its utter dissolution. Its foundations are sure; it shall abide forever.

The mental world has, as it were, caught the [illegible] from the physical [illegible] on whose brow rests the crown of royalty, down to the poorest serf, the most miserable miner, who scarce sees daylight long enough to appreciate its blessings, all, all is unrest, disquiet. All are sighing for something not yet attained, for justice, for freedom, for security. The plaintive cry is heard on every breeze, from every land. Will none bring deliverance? Will none arise and break the yoke of the oppressor, and give to our race the precious boons of right and liberty?

It may be deemed presumptuous to assert, that these solemn enquiries may be satisfactorily answered from one source; where, and where alone may be found the key that will open up to each and every one the seeming profound mystery of the past, present, and future of our race.

Then to the question: 1. Is there a coming man? I answer most emphatically, there is. He will surely come. 2. Who is he? I reply, Jesus of Nazareth, the Son of the living God, whose coming was foretold by the prophets hundreds and hundreds of years before he came. He it is who was represented by them as the Wonderful Counsellor, the Mighty God; as the Prince of Peace, as the Prince of the House of David, as the coming King of the Jews, as the Lord of the whole earth! But never is he spoken of as the second person in the trinity; this is but a relic of paganism, an offshoot of the multitudinous gods of the heathen.

It may be asked where all this information respecting the coming man may be obtained. I reply it may be found in the Scriptures of truth. The revelation of the great First Cause to his creature man.

It is not my province here to attempt to prove the truth of the Scriptures, or their inspiration. They themselves do this. Nor have they ever been proved untrue, or blotted out, though vain, boastful man has often made the attempt. His efforts have come to naught. Still the circulation of this wonderful book increases as no other book ever has; and we can now safely assert, that within the last century the life and teachings of Jesus of Nazareth has been translated into about 600 different languages and dialects, and not less than 7,000,000 copies have been sent broadcast over the world. To prove anything untrue the evidence against it must always be more weighty than that in its favor. In favor of the inspiration of the Scriptures, we have a "thus saith the Lord, the Creator of heaven and earth." On this I rest till the more weighty evidence appears on the other side.

For this brief digression from our theme I offer as an apology the fact that in the Scriptures alone is to be found a complete history of the individual in question, and together, they must stand or fall.

Jesus of Nazareth came not into this world as a Luther, a Garibaldi, a Tell, a Kossuth, a Wilberforce, a Wendle Phillips, a Lincoln or a Garfield; or any other ancient or modern hero or philanthropist. Neither in life, nor in death, did he resemble them, or they him. These, as well as all other mortals, came into the world unannounced, unforetold. They came in the natural unfolding of the centuries, ere they left the land of the living, entered the chambers of the dead, and the iron bars of the grim monster still holds them within his precincts. Jesus of Nazareth came into the world for a definite purpose, and though the Son of God, he was born of woman, as are others of our race. He was born a mortal creature, an undeveloped character, subject to all the ills, trials and temptations of human nature. His mental and moral character were of a higher type, because these principles were bestowed by divine power. They were bestowed in justice to Jesus, the second Adam, who was now to be tested as the first Adam had been, but failed.

A perfectly pure, moral nature could not have come from a sinful source, and for this reason was Jesus, the only begotten Son of God. Brought into the world by divine power, that he might stand on an equally high moral platform with the first Adam, before entering on his life test. His physical, fleshly nature, obtained from his mother was subject to the same laws as is the family of humanity. His moral and intellectual nature coming from God was simply pure, just as the first Adam, who, though he was pure, was not of necessity immortal.

When our progenitor Adam was created on this earth, he was an undeveloped character, that is, he was so constituted that he had the power of choice, and, through this free will, came sin. He was to be tested, and if he proved worthy, the rulership of the earth would have been his. He proved unworthy, he disobeyed, and for this disobedience he was at once and forever shut out from the tree of life, which would in time have imparted immortality had the partaken of its fruit. He was not at his creation, nor has any one of his numerous posterity ever since, been endowed with an immortal soul. The thought that man is in possession of a soul is but another heathen dogma, handed down by the superstitious through succeeding generations. The earth was made for man, (not heaven), but by his disobedience he proved himself unworthy so fair an inheritance, therefore he was left to fill out his years of life, and return to his original elements, dust. (Not to a fiery cloud as Tyndall suggests.) But the Divine Being saw fit to give mankind another opportunity to obtain an endless inheritance on this earth, and, to this end, he gave the promise, that the seed of the woman should bruise the serpent's head, which promise carefully considered, may be expressed thus, Good will in the end overcome all evil, or, the final outcome of all created things will be good.

For the accomplishment of this great and beneficent purpose God saw fit to appoint his Son Jesus, the Second Adam, through whom, if he proved obedient, the race might attain immortality. The Creator always uses means to accomplish his purposes, whatever they may be.

The first link in this chain of wonderful events which was destined to culminate in the redemption of the earth from the curse and the blessing of all the nations, was the selection of one nation or people from among all nations of the earth which God saw fit to call his own. This selection began by the calling out of Abraham from the land of the Chaldees into the land of Canaan. Abraham obeyed the call of God and was blessed for so doing. He was afterward more severely tested and proved true, and for his faith and obedience God promised to give to him and his seed all the land which he then beheld, and told him that all nations should yet be blessed in him. From this nucleus, we cannot note particularly this nation through the sweep of the ages. The first we see of them as a nation, is when delivered from Egyptian bondage. God then changed their time and made that period to them the beginning of months. To this nation God gave a system of laws founded on moral and sanitary principles, vastly superior to any ever founded by mortal man. He gave to them a part of the land he had promised to Abram, Isaac and Jacob. He gave them kings and prospered them. They forsook him and went after the idols of the heathen nations by which they were surrounded. He left them to the power of their foes. When they returned to him he blest them.

Finally, in the reign of Zedekiah, the last of the kings of Judah, and one of the most wicked and insubordinate, the Lord says by the mouth of his holy prophet, Ezek. xxi., "Remove the diadem, take off the crown (from the head of Zedekiah): I will overturn, overturn, overturn (the kingdom of Judah) and it shall be no more (the kingdom) till he come whose right it is, and I will give it him."

Since then Judah has not been a kingdom, nor will it be till he come whose right it is to sit upon the throne of his father David and reign over the House of Jacob forever! More than eighteen centuries ago Jesus came into the world just as foretold by the prophets hundreds of years before.

Nowhere in revelation are we told that he existed previous to that time, only in the purpose of God. The worlds were not made by him, but by the Logos, the word of God's power, and by that same power the ages were arranged for the Christ, his birth was announced by angelic messengers who proclaimed peace on earth and good will to men. He was dealt with by his parents after the manner of other children, and was subject to them. We are told that he grew both in wisdom and in stature, and in favor with God and men. This conclusively proves that at the first he was an undeveloped character.

John the Baptist who was prophesied of as one who should announce the immediate approach of the Messiah, the Christ, came and fulfilled his mission. Thousands flocked to hear his preaching, and were by him baptized in the river Jordan unto repentance. With this multitude came Jesus of Nazareth and he too was baptized of John. Not because he had committed sin, for this he never did. But he inherited a fleshly nature, and to such baptism was but the fulfilment of a righteous law which he knew it were best to obey. In coming up out of the water he was publicly acknowledged of God as his beloved Son, and there he was anointed or set apart for the work of his ministry. That is the preaching of the gospel of the kingdom.

This gospel of the kingdom was the good news of the re-establishment of the kingdom of Israel and Judah. This was the gospel which before was preached unto Abraham, when God called him out and told him that all nations should yet be blest in him, and this included the restoration of all things spoken of by all the holy prophets since the world began. Manifestly it was not the design of the Almighty to restore the kingdom at this time, because, when restored, it was his design that it should abide forever, and this could not be with a mortal king at its head, and such and only such a nature had the Christ as yet attained.

To aid him in his mission he chose, or appointed certain followers whom he told to go only to his own, or the Jewish people. For about three and a half years they continued to proclaim the glad tidings of the kingdom. But his own people refused to accept him as their king, and when they brought him before Pilate and accused him as an imposter and blasphemer, they boldly declared they had no king but Cæsar. Christ acknowledged to Pilate that he was the Son of God, that he was a king, the king of the Jews, that for this purpose he was born into the world. Pilate found no fault in him, yet he complied with the request of the multitude and delivered him into their hands to be crucified, and he was crucified, the just for the unjust; that is, though a just and good man, he was sacrificed or slain as if he were an unjust one, and because that he would not deny that he was the Son of God, the future king of Israel. He knew well the joy that was set before him in the everlasting future if only he endured to the end. He did endure to the very end, to the death, even the death of the cross, being fully assured that as a reward for this perfect obedience God would raise him from the dead, and bestow upon him an immortal incorruptible nature.

The light of his life went out on the cross when in pleading accents he said, "Father, forgive them, they know not what they do." It was written and placed over his head upon the cross, that all might know the only crime laid to his charge:

JESUS OF NAZARETH, THE KING OF THE JEWS.

He was laid to rest in the cold, silent tomb, and the fond hope cherished by his followers, that he was the Messiah, the promised heir to David's throne, died out with the setting sun of that day of gloom, because that as yet they did not comprehend why he at first came into the world as a man of sorrows. As yet they know not that perfection of character would surely bring its reward, a resurrection from the dead. Nevertheless it did, and in three days they again beheld their risen Lord in their midst.

Yes, by the power of the Almighty, the bands of death were loosened, for it was not possible that he should be holden of them. He, the Christ, the second Adam, came forth from the dead to die no more. He alone of all the human family was raised to die no more; thus proving to the world that it is possible to attain to a resurrection, to immortality. Thus opening the way to a future life, bringing that life and immortality to light through the gospel.

By faith and obedience he obtained immortality, and it is only by following him in the exercise of these virtues that any of our race will ever attain to an endless life. Jesus of Nazareth died as no other man ever died. He died not as a martyr to some theory or opinion. He died not as a philanthropist seeking a temporal blessing on a certain class of suffering humanity. Neither did he die as a substitute for our race, seeing that all die since, as well as before; good and bad, old and young alike. Neither did he die to cancel a debt that had been contracted between the Creator and the created. He did not do as the poet sings, "pay it all;" that was not his mission. He did not die to save immortal souls from endless torment, for there are no souls to be tormented endlessly. (Origin first introduced this heathen dogma into the Christian church early in the third century, at which time he also applied his allegorical method of interpreting the Scriptures.)

Jesus of Nazareth came into the world as the king of the Jews, as the rightful heir to David's throne and kingdom, prospectively. He came as a child, he grew to man's estate, and his whole life was one of perfect obedience. This perfection of character excited the jealousy and envy of the high priests and the rulers of the Jews, and they sought to make him deny that he was the Son of God, the future king of Israel. These facts he refused to deny, and this denial led him to the cross, to his death. Had he denied who and what he was, he need not have died as he did, though death would at some time have claimed him as a victim, for as yet he possessed only a mortal nature. That which is immortal cannot die. But by not yielding to temptation, but in all things retaining his integrity, he was accounted worthy of a resurrection from the dead, and an exhaltation up to heaven, from whence in due time he will appear on this earth to claim the rulership of the whole world.

After he rose from the dead he told his followers to go into all the world, and preach the gospel. His own nation had persistently rejected him; he wept over them and said, "Behold, your house is left unto you desolate," and how truly this was to them verified within forty years, history faithfully records.

He went outside Jerusalem with his few chosen ones and while yet he was blessing them, he was taken up into heaven, and the angels who beheld their astonishment and grief said to them, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then and not till then will war, and tumult, and anarchy, and oppression cease. Then and not till then will a king reign in righteousness, and princes rule in judgment. Then and not till then will the whole earth be filled with the knowledge of the Lord. The religious world may glory in her many schemes for converting the heathen, and nurture within her bosom, and pass by at her own doors, worse than heathen millions! Nihilists and Socialists may explode every Parliament building, castle, tower and palace in broad christendom, and erect upon their ruins other systems of government as faulty as those just vanquished! Politicians may weave the subtlest schemes for the amelioration of all human wrongs, and the establishment of the highest possible human rights. But these all, all will vanish as the gossamer before the breeze of morn, when the coming man appears to inaugurate his reign of everlasting righteousness.

In conclusion I will briefly notice what the work of the coming man will be. First it will be to establish the fifth universal monarchy on the earth; this will be under, not above, the whole heavens. This work will of necessity lead to a subjugation of all other existing systems of government. The insubordinate will be utterly overpowered and destroyed. Those who acknowledge his rightful sovereignty will be left to enjoy the blessings of his reign. The curse will be removed from the whole earth, and thus it will be fitted for a higher type of humanity than it now supports. Jerusalem, restored, rebuilt, beautified and embellished beyond our present highest conceptions will be the grand metropolis. Into it the wealth and commerce of all nations will continuously be brought.

The Coming Man and the lowly Nazarene.—Now the Christ, the anointed son of David, will sit upon his throne, and from him shall have go forth to the uttermost parts of the earth—laws founded in righteousness, justice and equity.

His associate rulers, the kings and priests of that age, will be his immortalized saints, who like himself, have been tested and survived the test. On them he will have bestowed an incorruptible nature like his own. All the higher, nobler traits of human nature will continue to be more and more developed, and while the eternal cycles of the ages continue to repeat themselves, man, purified and immortalized, will continue to enjoy the highest type of existence, as real as he now enjoys an inferior condition.

These assertions are not the mighty cogitations or day-dreams of a single fevered brain. No! No!! These grand and glorious truths are all taught in the revealed word of the living God. They have been believed by thousands and millions all down through the sweep of centuries. They are believed today by all those who have rejected Origin's allegorical method of interpreting the Scriptures, and take them as they read. By his system of interpretation everything is resolved into a myth, an immaterial, incomprehensible non-entity, fitted only to dwell in that ethereal region of which the poet sings, that lies "beyond the bounds of time and space"—which being literally interpreted simply means—no where.

In the political platform on which I stand, there no "ifs." The candidate has been duly elected. Being fully tested he was found thoroughly competent. On the political banner under which I labor, there are no stains—no foul blots. There are no rings. To every son and daughter of our race, the franchise is freely offered. No preference is given either to sex or nationality. The only pre-requisite is loyalty, as that includes all else, and surely this is but simple justice.

The entrance to that fair land is guarded by a vigilance that accepts no bribes, that tolerates no hypocrisy.

CARRIE WILLIAMS.

## Letter Drawer.

KELSEYVILLE, Cal. Apr. 1.

*Editor Restitution:*

I will write but a short letter, as I have but little of interest to report.

On the 7th of last December, I was attacked by asthma. I commenced using the medicine recommended by Bro. Kidwell, of Arkansas. I remained at home until Jan. 14, and received very much relief from this medicine, but it would not break up the attack. It however is the best medicine I have found, and it might permanently cure where the disease has not become chronic. I hereby thank Bro. Kidwell for the recipe.

Leaving home Jan. 14, I went to Woodland, Yolo Co., where I remained two weeks. From there I went to Auburn, Placer Co., and remained near that town with the family of J. W. Hulbert, about four weeks. I preached a few times, but there was so much rain, and the roads were so bad, that some who desired to could not attend.

I then went to Bro. Tolbert Hays's, near Colfax, on the Central Pacific R. R. The altitude of this place is about 2,300 feet above the sea. Auburn is 1,300 feet high. At these places I had no symptom of asthma. I remained at Bro. Hays's one week, preached five times, and baptized Bro. Hays's son and two other young men.

I then returned to Woodland, and preached three times in the Baptist church house; but there was so much rain that the attendance was not very large.

I had an appointment at Willow Slough, but on account of rain it had to be abandoned. After remaining there one week I returned home in excellent health. In less than twenty-four hours after my return, the asthma commenced again, and as I failed to throw it off with medicine, I reluctantly left home, after a stay of ten days, and came to this place, where the difficulty left me without the aid of medicine.

I have been holding some meetings in the Christian Chapel in Kelseyville. Last Sunday Miss Maggie Stone came and made the good confession, and is to be baptized next Sunday. Tomorrow night there is to be a meeting for the purpose of asking and answering questions. (Bible questions). I think there will be a good supply of questions, and God being my helper, I trust to be able to correctly answer them. It may take more than one evening to get through with them. I believe such meetings can be made very profitable. I expect to remain here until the weather becomes settled, as we are now having "the latter rains."

The death of Bro. Hugh Barnhill was a terrible shock to us. I have known him as far back as I can remember, and I do not know of any man of my acquaintance who has left a better record for piety and morality, and of more unbounded generosity. He was a man in whom we could confide. But, alas! death now has the victory over my dearly beloved uncle and brother. We confidently believe his sleep will be broken ere long by the coming of the great Life-giver. Till then we bid him a kindly adieu, and now may we all be prepared to meet him, clothed with immortality and eternal life, with the vigor and bloom of eternal youth. What a blessed hope is set before us! Certainly we cannot afford to spend our time with the fleeting things of this world, and neglect to prepare ourselves for the glorious things connected with the world to come.

I also learn from THE RESTITUTION that Bro. R. Willard has also gone under the power of the enemy—death. Do we all realize that soon the names of others will also be announced as having closed their labors in this world? Let us work while we can, and secure the right to eternal life. Our race for that life is a short one, but cannot be repeated. In hope.

RICHARD CORBALEY.

MOSCOW, Pa.

*Editor Restitution:*

Enclosed find $1.00 for Missionary fund. It is now going on four years since I have been reading your valuable paper, and I would not like to do without it any more. There are but a few here in this place of the one true faith. We try hard most every day to convince some of their mistake, but they appear to be willingly ignorant. I say the Bible is a plain and harmonious book when rightly understood, and is able to make us wise unto salvation. Oh, if only all mankind would believe this and study it with a sincere desire to know the truth and obey its teaching. I often say to myself and wonder how long will we have to see and witness daily this world, love their own and stray away from the true word of God. So brothers and sisters while we live here, let us hope and wish for our daily prayer to be answered soon, "Thy kingdom come, thy will be done on earth as in heaven." The time may be near, as we think, for therefore let us watch and pray to be accepted when he comes who is to be King of kings, and Lord of all. Your sister in Christ,

MARGARET E. CLOUSE.

### NEBUCHADNEZZAR'S DOORSTEP.

The idea of the doorstep of Nebuchadnezzar being in the British Museum, seems strange enough. And yet the fact appears to be so. The *Daily News* points out that in the Egyptian and Assyrian gallery at the British Museum, and in close contiguity to the Hittite monuments and the bronze gates of Shalmaneser, there has just been placed a bronze doorstep from the great temple of E-Saggil, at Borsippa, a suburb or division of Babylon. The doorstep not only has inscribed on it the name of Nebuchadnezzar, but also mentions his health or restoration to health. The doorstep may thus have been a votive offering. The thought may suggest itself whether the inscription on the doorstep has any relation to the madness of Nebuchadnezzar spoken of in the well-known words of the 4th chapter of Daniel, which record how the renowned monarch, after looking with pride on the great Babylon which he had built, was in the "same hour driven from amongst men, and did eat grass as oxen, and his body was wet with the dews of heaven, till his hairs were grown like eagles's feathers, and his nails like birds' claws." It would not, however, be easy to make such an identification. The temple of E-Saggil, to which the doorstep pertained, was a famous seat of Babylonian idolatry, and remained such until the time of Nabonidus, the last Babylonian king. The dedication of the doorstep would thus scarcely be consistent with Nebuchadnezzar's worshipping the God of Israel, as mentioned in Daniel iv. 34-37.

The two newly recovered cuneiform inscriptions of Nebuchadnezzar were not found on the eastern slope of the western Mount Lebanon, as the brief notice hitherto given would lead one to suppose, but near the northern end of the eastern range, the ancient Mount Lebanon proper, at about two hours' distance from Hermel, a village situated near the Orontes, and well-known by a very singular Syrian monument of sepulchral character—a *nephesh*—which has often been visited and described by tourists. They are engraved on the rock of a valley called Wadi Brissa, and are placed, opposite of each other, on the right and on the left of the pathway up the bed of the wild gorge. They measured nearly seventeen feet in length by about nine in height; and are written, one in arabaic, and the other in durative cuneiform characters, divided in nineteen columns. Each one is accompanied by a *bas-relievo*; that of the first representing a personage with the Assyrian tiara as head-dress, turned toward the left and raising an animal standing erect on its hind legs, possibly a lion. Beneath this personage there must have been some image of divinity, which has completely disappeared, while one can still read lower still:

"To the goddess....

Who exalts....

Who inhabits the temple of Gula, the temple"....

The bas-relief of the second inscription represents a man, in the posture of adoration before a tree, having a curiously shaped and pointed cap on his head, somewhat similar to the mitre, closed at the top, worn still by bishops. The two inscriptions contain each a different text; but both begin by the titles of Nebuchadnezzar: "Nebuchadnezzar, King of Babylon, the illustrious Pastor, the servant of Merodak, the great Lord, his Creator, and of Nebo his illustrious son, whom his Royalty loves." Unhappily neither of the new inscription contains any historical passage, the king in them contenting himself with giving an account of the buildings he is having constructed in Babylon.

# THE RESTITUTION.

E. A. CRAFLIN, EDITOR.

Plymouth, Indiana, April 16, 1884.


☞ Examine the label on your paper and see if your subscription has expired. Do not wait till it is past due, but attend to it AT ONCE. RENEW TO-DAY.

A LETTER from Italy will appear in our next.

THE editor does not hold himself responsible for, nor as indorsing all the views of correspondents. Nor does he suppose that every article admitted will give universal satisfaction to the readers of THE RESTITUTION. This is especially the case with some articles on the nature and character of the Son of God, and on the destiny of the human race.

## DIVINE RELATIONS.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Job xi. 7.

The divine nature is incomprehensible to our finite understanding. We cannot grasp the infinite in space nor the everlasting in duration. Imagination, in its wildest flights, cannot conceive of space as unlimited, nor can it, by any possibility, place a boundary with no space beyond. Neither can it grasp duration unending, nor fix a final hour to the onward flow of ages. Though the infinitudes of space may unfold the universes, yet the heaven of heavens cannot contain God. 2 Chron. vi. 18. Equally incomprehensible in his relation to duration. From everlasting to everlasting he is God, even inhabiting eternity. Ps. xc. 2; Isa. lvii. 15.

Before the idea of an infinite and eternal God, the human mind shrinks into its nothingness in wonder, awe, and admiration. This infinite and eternal Jehovah has a relationship of *being* which is expressed by the august word FATHER. As this is a term of co-relationship, its correspondent denominative is SON, and in the highest acceptation of this word it belongs to only one being in all the universe of God. Angels are called sons of God, and Adam is called the son of God, being such by their creation. The saved of mankind are called sons of God in a peculiar sense, being such by redemption. But in the whole range of intelligences there is only one Son of God in the strict co-relationship of these denominatives, Father and Son. This co-relationship is thus definitely expressed:

"And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." No man hath seen God at any time; the only begotten Son which dwelleth in the bosom of the Father, he hath declared him." For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. We feel to love and revere him, too, in whom we have redemption through his blood, even the forgiveness of sins. May we never through false teachers, foretold by the apostle, be seduced to deny the Lord who bought us, nor to account the blood of the covenant with which we are sanctified an unholy or common thing, and thus insult the spirit of grace. As we may write more in the future, we sleep for the present with declaring that, for ourself, we have most exalted views of the nature, character, and attributes of our dear and adorable Redeemer. Dear Lamb of God, Thou wast slain and hast redeemed us to God by thy blood," and we hope to soon see the enthroned King of kings and Lord of lords.

*Light-ray eyes with its object and personal beings to them the universe, including all space and ages of time, and all material and spiritual existence.*—*John Weiss, Liberal and Reverent.*

# Selections.

## CHURCH HISTORY.

In this number we give from the New York *Independent* that part of the document entitled—"Teaching of the Apostles"—that precedes the epistles, or chapters given in a former number from the same enterprising journal. It will be noticed that these preliminary sections or chapters amount to six; which with the ten succeeding ones given in that former number amount to sixteen. On the future of human destiny, the "positively features" are that *life* and *death* are the doctrines.

THE "TEACHING OF THE APOSTLES."

In our article of Feb 27th we gave an advance translation of the latter part of the "Teaching," the part which was unknown before. Since then a remarkable interest has been taken in the work by our American scholars, and three complete translations have appeared, made from the text of Bryennius, one by Professors Hitchcock and Brown (with their reprint of the Greek text), one in the *Andover Review*, by Mr. Sterbuck, and one by Prof. Frederick Gardiner in the *Churchman*. We give, today, our translation of the first six chapters known as "The Two Ways," and found in a variety of shapes in the literature of the Early Church. We have taken advantage of American, English and German investigations thus far.

Observe, in advance, the circumstance that Matt. xxviii. 19, 20 seems to give the frame upon which this "Teaching" is built up. *a*. "Teach all nations" corresponds with the "Two Ways" of life and of death, the first six chapters which stand below. *b*. "Baptizing them in the name of the Father and of the Son and of the Holy Ghost" is found in chapter seventh. *c*. "Teaching them to observe all things whatsoever I have commanded you" is the continuation in chapters eight to fifteen. And, although there is no emphasizing of the "Lo! I am with you always." (*d*.) the "end of the world," is chapter sixteenth.

In Germany the discussion is still in progress, if, indeed, the first surprise can be said to be so far overcome as to leave room for the discussion to begin. Harnack still inclines to the years, say 140 to 150, and to Egypt as the country in which it arose, and Delitzsch seems to agree with him. Luthardt thinks it belongs to Northern Palestine and about the year 100. We may add that the Archimandrite Bapheides, in reviewing Bryennios's book in a Constantinople journal, (the *Ecclesiastic Aletheia*) declares himself to be in favor of the date 100. There can be little doubt that this date is too early. Harnack, whose knowledge of the first three centuries is of the widest character, is publishing the "Teaching" in the first fasciculus of the second volume of "*Texte und Untersuchungen*," and a proof of the first sheets lies before us, containing the Greek text and a German translation in parallel columns. Full notes are in the printer's hands, and prolegomena with excursus are almost ready. Let us turn to the text:

TEACHING OF THE TWELVE APOSTLES.

Teaching of the Lord through the twelve apostles to the nations.

I.—1. There are two ways—one of life, and one of death; and there is a great difference between the two ways. 2. The way of life, then, is this: First, Thou shalt love God, that made thee; second, thy neighbor as thyself; and all things that thou dost not wish done to thee, do them not thyself to another. 3. The teaching of these words is this: Bless those who curse you and pray for your enemies, and fast for those who persecute you; for what kind of grace is it if ye love those that love you? Do not the heathen the same? But love those that hate you, and you shall not have an enemy. 4. Abstain from fleshly and worldly desires. If any one give thee a blow on the right cheek, turn the other also to him, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if any one take away thy cloak, give him thy coat also; if any one take from thee that which is thine do not demand it back. (The text adds: "For indeed thou canst not"; which is not quite clear.) 5. Give to every one that asketh of thee, and demand it not again; for the Father wishes that some be given to all out of the favors which have been bestowed upon such. Blessed is he that giveth according to the commandment; for he is innocent. Woe to him that receiveth; for if any one in need receiveth he shall be innocent; but he who is not in need shall give satisfaction, wherefore he received and to what end; and being put in prison, he shall be examined as to what he has done; and he shall not come out thence till he pay back the last farthing. 6. Moreover, concerning this also it is said: Let thine alms sweat in thy hands ("drop down on thy hands"—J. W." (John Wordsworth, Prebendary of Lincoln?) in *The Guardian*, March 19th) till thou knowest to whom thou givest.

II.—1. The second commandment of the teaching. 2. Thou shalt not murder, thou shalt not commit adultery, thou shalt not commit pederasty, thou shalt not go with harlots, thou shalt not steal, thou shalt not use magic arts; thou shalt not prepare poisons, thou shalt not commit abortion, neither shalt thou kill the child that has just been born, thou shalt not desire that which is thy neighbor's. 3. Thou shalt not swear, thou shalt not bear false witness, thou shalt not backbite, thou shalt not cherish revenge. 4. Thou shalt not be double-minded, nor double-tongued; for a double-tongue is a snare of death. 5. Thy speech shall not be false nor empty, but filled with the deed. 6. Thou shalt not be an avaricious man, or a robber, or a hypocrite, or an evil-minded man, or a puffed-up man; thou shalt not take evil counsel against thy neighbor. 7. Thou shalt hate no man, but some shalt reprove and for these thou shalt pray (or: "for some thou shalt pray,") and some thou shalt love more than thine own soul.

III.—1. My child, flee from every evil and from everything that is like it. 2. Be not given to anger, for anger leads to murder; be neither jealous nor quarrelsome nor touchy, for from all of these murders arise. 3. My child, be not lustful, for lust leads to harlotry, neither a speaker of obscene words, neither a man of lofty eyes (the sense here seems to be one who stares around at women), for from all of these sins of adultery arise. 4. My child, be not an augur (one who prophecies from the flight or voice of birds), since that leads to idolatry, nor a conjurer nor an astrologer nor a cleanser (one who pretends to cleanse from diseases or from sin by sacrifices or other processes), neither wish to look at these things, for from all of these idolatry arises. 5. My child, be not a liar, since lying leads to stealing, nor a covetous man, nor a lover of empty fame, for from all of these arise thefts. 6. My child, be no murmurer, since it leads to blasphemy, nor self-sufficient, nor evil-minded, for from all of these blasphemies arise. 7. Be meek, for "the meek shall inherit the earth." 8. Be long-suffering and merciful and free from evil, and quiet and good and always attentive to the words (literally "trembling at the words;" compare Isa. lxvi. 2) which thou hearest. 9. Thou shalt not exalt thyself, neither shalt thou give self-confidence a place in thy soul. Thy soul shalt not cleave to the lofty ones, but thou shalt converse with the just and the humble. 10. What soever things befall thee, accept them as good things, knowing that nothing happens without God.

IV.—1. My child, him that speaketh to thee the word of the Lord shalt thou keep in mind night and day, and thou shalt honor him as the Lord, for whence the authority (there is a play on the words in the original: "The lordship.....the Lord." The sense is: "Where the Lord's word is spoken, there the Lord is. From whence the Lord's person speaks," J. W.," in the *Guardian*) is spoken, there the Lord is. 2. Seek daily the faces of the saints, that thou mayest find refreshment in their words. 3 Thou shalt cause no division, but rather pacify those quarreling; thou shalt judge justly, thou shalt not respect persons in reproving for faults. 4. Thou shalt not be of doubtful soul, whether (a thing shall be or not. ("Thou shalt not be a double soul." Harnack thinks it should be rendered: "Doubt not whether (God's judgment) will come or not.") 5. Be not a stretcher out of the hand in reference to receiving, and a withdrawer of the hand in reference to giving. 6. If thou hast, with thy hands thou shalt give a ransom for thy sins. 7. Thou shalt not hesitate to give nor shalt thou murmur in giving, for thou shalt know who the good Repayer of the reward is. 8. Thou shalt not turn away the needy man, but share all things with thy brother, and thou shalt not say that they are thine own; for if ye are sharers in that which is immortal how much more in mortal things. 9. Thou shalt not withhold thine hand from thy son or from thy daughter, but from youth thou shalt teach them the fear of the Lord. 10. Thou shalt not command thy servant or thy maid, who hope in the same God, in thy bitterness, lest they cease to fear the God who is over both, for does he not come to call with respect to persons, but [he comes] to those whom the spirit has prepared. 11. And ye servants be obedient to your masters as to the type of God, in reverence and fear. 12. Thou shalt hate all hypocrisy and everything that is not pleasing to the Lord. 13. Thou shalt not neglect the commands of the Lord, but keep what thou hast received neither adding nor taking away. 14. In the church thou shalt confess thy faults and thou shalt not come to thy prayer with an evil conscience. This is the Way of Life

V.—1. But the way of death is this: first of all it is evil and full of curse; murders, adulteries, lusts, whoredoms, thefts, idolatries, conjurations, poisonmakings, robberies, false witnessings, hypocrisies, double-heartedness, deceit, pride, wickedness, self-sufficiency, avarice, base speech, envy, impudence, high-mindedness, boasting. 2. Persecutors of good men, hating truth, loving lying, not knowing the reward of righteousness, not joined to that which is good nor to just judgment, attentive not to that which is good, but to that which is evil, from whom meekness and patience are afar, loving vain things, hastening after revenge, not pitying the poor, not laboring with them that are in distress, not knowing him that made them, murdering children, destroying what God has formed (These two phrases refer to the practices forbidden in chapter ii, verse 2, in an inverted order; the one is killing the child just born, the other killing the unborn child.), turning away the needy, distressing the oppressed, helpers of the rich, lawless judges of the poor, sinning in every way. Withdraw yourselves, children, from all these people.

VI.—1. See that no man cause thee to err from this way of the teaching, since he teaches thee without God. 2. If then thou art able to bear all the yoke of the Lord thou shalt be perfect; but if thou art not able, what thou art able this do. 3. Concerning food, endure what thou art able. But keep thyself carefully from that which is sacrificed to idols, for that is the service of dead gods.

Among the points to be noticed in these opening chapters we mention a few.

The way of life is the way of Acts ii, 2; xix, 9, 23; xxii, 4; xxiv, 14, 22, and the two ways are the "broad way and the narrow way of Matthew."

Fasting as well as praying for one's enemies is commanded. But fasting and fame, for from all of these arise thefts. 6. My child, be no murmurer, since it leads to blasphemy, nor self-sufficient, nor evil-minded, for from all of these blasphemies arise. 7. Be meek, for "the meek shall inherit the earth." 8. Be long-suffering and merciful and free from evil, and quiet and good and always attentive to the words (literally "trembling at the words;" compare Isa. lxvi. 2) which thou hearest. 9. Thou shalt not exalt thyself, neither shalt thou give self-confidence a place in thy soul. Thy soul shalt not cleave to the lofty ones, but thou shalt converse with the just and the humble. 10. What soever things befall thee, accept them as good things, knowing that nothing happens without God.

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The way of life is the way of Acts ii, 2; xix, 9, 23; xxii, 4; xxiv, 14, 22, and the two ways are the "broad way and the narrow way of Matthew."

Fasting as well as praying for one's enemies is commanded. But fasting and prayer are so closely connected in the Scriptures that it is not clear that this means anything more than praying. Still the germ of a heresy may be found here.

The commands for liberality in giving are very emphatic, and the correlative command to be slow to receive benefactions shows that a class of lazy paupers were attaching themselves to the Church. The origin of the quotation "Let thine alms sweat in thy hands until thou know to whom thou mayest give" is not known. So we say that one's hands itch to give.

The grossness of the sins against which candidates for baptism are warned indicates the terrible wickedness of the world about them. Murder adultery, infanticide, fetiside, poisoning, and nameless sins are included.

There seems to be the germ of a later heresy in the paragraph which declares that beneficence provides a ransom for sin.

The confession of sins "in the Church," that is, in the congregation, is yet a great way off from the circular confession of the later days.

The tolerance given to those who are "not able" to keep all these commandments is noticeable, as also the strict prohibition of the use of food offered to idols. This shows a stricter rule than Paul cared to enforce.

The instruction of these six chapters seem to have been repeated to the candidates, who were, very likely, required to commit it to memory. It is marked for its purely ethical character. This is most strenous and imperative, and reminds one of the answers in the Episcopal Catechism, especially the long one beginning "My duty towards my neighbor is, to love him as myself." All the theological doctrines which one can gather from this portion are, that there is a God who made us and who loves all men, who hears prayer, to whom we must "give account," that "without God nothing occurs," that there is a "word of God" which is "spoken" (reading not mentioned); that the Spirit leads men into the truth; that "the Lord" (Christ) has given commandments to be obeyed, which must neither be added to nor taken from (thus perhaps still orally transmitted). This is all. Theology is still implicit, not yet explicit; and being a Christian means accepting Christ as Messiah and teacher, and obeying his great command of love to God and self-sacrifice for men.

## SIGNS AND FOREBODINGS.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke xxi, 25-27.

A DARK SUN.

Last evening at 6 o'clock there was a green sun. All the clouds about the sun were green, and the clear sky in the immediate vicinity was of that color. After sun set the natural red appeared, and persisted for a long time. This display of a green sun and green clouds follows the great solar storms which were coincident with the cyclones of the past two weeks. The great sunstorm which we noted on Friday morning as showing the largest group of spots in three years was seen on the sun's extreme edge yesterday going out of view. It appeared as a large notch in the sun's limb, showing a great depression in the photosphere. The chain of sun spots which appeared last Tuesday is now fairly in view. The area involved is very great.—*Rochester Chronicle and Democrat, April 7.*

ATMOSPHERIC PHENOMENA.

Something like a repetition of the splendid aerial phenomena which were witnessed in various parts of America, England and France toward the end of last year has recently been noticed at Paris. M. Joubert describes the appearance of these new phenomena in a letter which he has sent to the Academy of Science. At four o'clock in the morning his attention was drawn to a flame of extraordinary brilliancy reflected on the mirror in his room. Looking in an easterly direction he saw the heavens from the horizon to a height of about twenty-two degrees illuminated in a magnificent manner. Objects around were seen distinctly, and in the atmosphere the partial mists and vapors were covered with every conceivable variety of tint, from a deep blood-red fringing the horizon in a limitless line to soft streaks of violet fading away toward the zenith. These splendid hues gradually disappeared before the approach of dawn. These must be included among the "great sights from heaven," foretold by Christ to precede his second coming, as shown in Luke xxi. 11. Such events though referrable by materialists and rationalistic unbelievers generally to second and solely natural causes, are yet by earnest Christians watched with an interest as time rolls on, that deepens in its intensity, for such phenomena are regarded by them as so many intimations of the near approach of the end of the age and the ushering in of a new dispensation.—*Christian Herald.*

A TERRIBLE TIME APPROACHING.

The period between 1880 and 1885 cannot fail to excite the liveliest interest with astronomers, as the four great planets, Saturn, Neptune, Uranus and Jupiter, will then be in perihelion for the first time in about 4,000 years, and in consequence of this remarkable event it is believed that the climatic conditions of the earth will be disturbed and produce alternate degrees of excessive heat, cold, rains, floods, hurricanes, and fatal epidemics. During the sixth and sixteenth centuries of the Christian era three of the above planets were in perihelion, and from that or some other cause floods, hurricanes, earthquakes, sickness and the plague extended over the world and destroyed vasts amounts of life and property.

In the sixth century the plague broke out in the east, and sweeping over Africa, Asia and Europe, destroyed, it is estimated, 160,000,000 people. The city of Alexandria lost 200,000 inhabitants. In Constantinople 2,000 died per day during three months, and in and around Rome during the same time 3,000 died per day. A large number of cities, villages and provinces in Eastern Europe, Western Asia and Northern Africa were almost depopulated, and remained in that condition several centuries. The people filled panic stricken in every direction, and for miles around these cities the dead were left unburied, and thus filling the air with pestilential odors added additional horrors to the scenes of distress and misery. In the sixteenth century the plague ravaged the world again. Constantinople lost 300,000 people, and in and around Rome, Naples and other cities of Italy, 400,000 died in five years.

Fifteen millions perished in China and 30,000,000 died in the countries bordering on the Red, Black, and Mediterranean Seas. Marseilles lost 76,000 inhabitants in six months, and in and around London 250,000 died in three years, and in that city fires were kept burning day and night to purify the air, which seemed vitiated several years. Ireland lost 300,000 people, Paris 100,000, Madrid 71,000, Alexandria 50,000, and the total loss of life by the plague and famine of the sixteenth century is estimated at 120,000,000. If the foregoing calamities were the result of three planets in perihelion, what may be anticipated from the four now approaching perihelion? The theory entertained is that the perihelion the four great planets will affect the sun and the sun in turn will injuriously affect the earth, and hence disastrous consequences to life and property will follow.—*New York World.*

WILLIAMSPORT, Pa.

*Editor Restitution:*

Through THE RESTITUTION, to the dear ones scattered abroad, I would pen a few of my thoughts. It is a great pleasure for me to read the minds of the brethren and sisters in the faith; and I feel as if I should contribute my little although it is not much I can say; but variety is the spice of life. I love the doctrine as advocated in THE RESTITUTION; I have taken it a year. We have also taken the *World's Crisis* the last fourteen years. I have read a great deal of religious literature of the different sects, but nothing to compare with the writings of the advent Christians of the present day. For Biblical scholarship and correct reasoning their simple, truthful arguments and gentle manner in dealing with errors in theology should surely command the attention of every Christian, no matter what his creed or preconceived opinions may have been. The Advent Press, with but few exceptions, speaks in a kind spirit that breathes love and good fellowship to the whole human brotherhood. Those papers are the only preachers we have, and while they preach to us this gospel of the kingdom, we feel to thank God and take courage that we are living so near the consummation of our hope, and by consulting the sure word of prophecy we know our whereabouts. Our surroundings now are the same pleasure loving and fleshly lusts that brought the flood upon the old world and swift destruction upon the cities of the plain. Corrupting sin has become a foul stench in the church. High officials and professors of the lowly Jesus, will stoop to the most shameful debauchery. Oh, how are the mighty fallen! tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice. But as it was in the days of Noah, so shall it be also at the coming of the Son of man. O how often I have to pray thy kingdom come. Sometimes I feel sick at heart with the cold formality and hypocritical worship of these last days. O Lord keep and preserve us from the evils that surround; the wheat and the tares grow together until the harvest.

MARY WINNER.

WILSON.—At Austin, Ill., at three o'clock, Monday afternoon, April 7, 1884, Sara, wife of James W. Wilson, aged 32.

Sara J. Underwood, daughter of E. and M. Underwood, was born in St. Charles, Ill., Dec. 15, 1851, and lived at that place until her marriage to Jas. W. Wilson, Oct. 12, 1870. Chicago was then their home until soon after the great fire, when they removed to Austin, which has since been her place of residence. For one half of her short life Sister Sara has been a faithful servant of her Lord, having united with the Church of God at Geneva, Ill., when quite young. She wanted to live for her husband and little ten-year-old daughter, but it was ordered otherwise, and she sleeps, confident that it will be only for a short time, and in the awakening—Joy. Her husband will realize that the *home* is not *home* now she is gone; her child will lack a mother's care, no matter how kind others may be; her father and mother must take up the journey of life once more though the way is dreary; her four brothers lose, for a time the kindest [illegible] and the church and [illegible] she lived will [illegible] Wednesday, April 9, services were held at the Baptist Church in Austin. H. V. Reed spoke words of comfort and admonition, after which the remains were taken to St. Charles, Ill., and laid away to await the coming of Jesus. May He soon come and may we all be ready to meet him and our dear sister.

A. R. UNDERWOOD.

## Literary Notices.

*The Wonderland of the World*—This is a well-printed and elegantly illustrated book of 44 large pages designed to give general information of the country and magnificent scenery along the line of the Northern Pacific R. R. Any of our readers desiring a copy will receive one free by writing to Oscar Vandorhill, Traveling Agent, Indianapolis, Ind.

*The Old Testament Student*, for April, is before us. This, like preceding numbers, is replete with articles of the highest interest to Bible Students. We will give our readers, as a sample, in our next, an article, entitled—Daniel and the first Resurrection.

*Who Wrote the New Testament?* This is No. 9, of a series of the Anti-Infidel Library, published by H. L. Hastings, Boston, Mass. On the questions of the origin of the New Testament Scriptures, their genuineness, and authority, this tract of 32 pages contains an amount of varied and convincing evidence and information rarely condensed into the same compass. Every Bible Student should read the entire series.

*The Mystery of Creation and of Man*, by L. C. Baker, is a book of 220 pages, published by J. B. Lippincott & Co., which we have read with interest and of which we will say more in the future.

## ANNOUNCEMENTS.

The annual conference of the church in Michigan will be held, the Lord willing, at Dutton, Kent Co., Mich., from May 29 to June 1, 1884. All are invited. Dutton is nine miles southeast of Grand Rapids and is on the Grand River Valley Division of the Michigan Central R. R. It is expected to obtain reduced rates upon some of the railroads and those desiring such reduction will please address the writer at Meadon, Mich., for delegate certificates, which will be furnished free of charge. The brethren in Michigan are urgently requested to make a special effort to attend this meeting. Each church should send one or more delegates without fail. The members of the Executive Board should all be present if possible.

H. S. MILLER, Sec.

# Communications.

## SOME GREAT BLUNDERS CORRECTED.

Campbell in his Appendix to the New Testament, page 29 (A. D. 1832), says, "The phrase eternal life, the burthen of the New Testament, occurs not once in all the Jewish Scriptures."

But this is a serious blunder, for he had previously said, on the same page that eternal and everlasting are "*aionios* in the original;" and a man of his claims to learning ought to have known that the phrase "everlasting life" occurs in that notable prophecy, Dan. xii. 2, the Greek of which, in its unin flected form, is *zoe aionios*: the same phrase in the New Testament being translated "eternal life" 99 times, and "everlasting life" 14 times.

A recent and celebrated commentary blunders almost as badly in saying on Dan. xii. 2, "Here only in the Old Testament is "everlasting life mentioned." As that commentator often refers to the Hebrew, he ought to have known that in the Hebrew of this passage the word for everlasting is *olam*, the very same that is rendered "evermore," in Psa. cxxxiii. 3. "Life for *evermore*," in that psalm is, therefore, certainly the same as "life *everlasting*."

But a still greater blunder is contained in a pamphlet lately sent to me, which says, "The Old Testament has no revelation in direct and explicit terms of a future life for any human being; which leaves it unnecessary for me" to remark that the same volume contains no threats of vengeance beyond the grave, either of limited or limitless duration."

Such a sentiment is the more surprising as it comes from a writer so enlightened as to advocate conditional immortality, and to oppose the "second-chance" delusion.

Paul's saying that Christ "brought life and immortality (rather, incorruptibility) to light through the gospel," 2 Tim. i. 10, was not intended to teach that the holy patriarchs had no direct and explicit revelation concerning a future life. Through the gospel our Savior brought life and incorruptibility to light in three ways,

1. By sending the gospel of the kingdom into "all the world," Matt. xxiv. 14, to [illegible] the doctrine of life [illegible] out of its comparative obscurity among the Jews, and made it shine forth to all mankind.

2. Through that gospel he also revealed more clearly both to Jews and Gentiles the way of access to life and incorruptibility, namely, that they cannot be obtained by works alone, apart from the righteousness which is by faith.

3. By his own literal and corporeal resurrection, as we learn "through the gospel," he most luminously illustrated and brought to light, the nature of life and incorruptibility. Paul had seen in vision that risen body in its *glorified* state shining "at midday above the brightness of the sun."

Thus it was shown that the promised immortality consists of life manifested through an incorruptible body. And this truth had never been so vividly brought to light as in the body of the risen Savior. Nor had it been so generally published to the Gentiles, nor the manner of access to it so clearly revealed, before the Savior rose from the dead and sent the gospel of the kingdom into all the world.

The word *photizontos*, which the common version renders "brought to light," Rotherham's version renders "illumined." In that sense the passage would teach that Christ "illumined life and incorruptibility through the gospel." Neither rendering denies to the patriarchs the promise of "a future life."

"Through" (*dia*) in this text, signifies "by means of," and as justification cannot be obtained except "through the faith" (*dia tes pisteos*), so neither can life and incorruptibility be obtained except "through the gospel," (*dia tou euaggeliou*). Rom. i. 16; iii. 30. "In order to justification we must embrace the faith; in order to immortality we must believe the gospel; even that "gospel of the kingdom" which our Lord commanded the apostles to preach "in *all* the world," thus covering the *whole* "field" and leaving no spot of earth on which divine authority can be found for proclaiming any other gospel. Hence, it is a waste of words to vent so called "charitable" thoughts as to the salvation of this, that, or the other protestant, papist, or pagan, who, after arriving at years of accountability, rejects that gospel.

The holy patriarchs "died in faith (margin, *according to faith*), not having received the promises, but having seen them and greeted them from afar." Heb. xi. 10, 13; R. V. If those promises had related only to the present life, their dying without receiving them would have been a falsification or frustration of their faith instead of being "*according to*" or in harmony with it. The expression "according to" is, therefore, very emphatic here, as the ancient Greek believer could see at a glance, and this point of the argument will appear in English also if we follow the exact order of the Greek words, namely. "According to faith died these all, not having received the promises," that is, not having received the things promised. Hence, as rational creatures believing the word of God, there was absolutely *no* conclusion left for them but that they would receive those things in "a future life." Abraham believed that Isaac would be raised "even from the dead" rather than the promises should fail, and did he not believe that he himself will be raised rather than they shall fail? Would it require any stronger faith to believe in his own resurrection from the dust of the grave, than in Isaac's from the ashes of the altar? Heb. xi. 19.

The gospel was preached to Abraham, and to Israel in the days of Moses; and the holy patriarchs, from righteous Abel, "obtained a good report through the faith," *tes pisteos*, Heb. xi. 39; iv. 2; Gal. iii. 8. But it would be a contradiction of terms, and utterly incredible, to say that either "the gospel" or the faith which is accounted for righteousness, contains no promise of a future life.

On Heb. xi. 19, Adam Clarke very truly says. "The resurrection of the dead must have been a doctrine of the patriarchs; they expected a heavenly inheritance; they saw they died as did other men; and they must have known that they could not enjoy it but in consequence of a resurrection from the dead."

"How could Abraham and David have understood the covenants made with them, if in those covenants they had seen no direct and explicit references to a future life? To Abraham was promised the land of Canaan not to everlasting possession;" but he died without inheriting "so much as to set his foot upon." Did not that imply and necessitate a future life? Gen. xvii. 8; Ac. vii. 5. "To David it was covenanted that his kingdom shall be established forever "before" him, that is, in his presence; and he died leaving a mortal occupant upon his throne, yet consoling himself with the "everlasting covenant, ordered in all things and sure." Does not this indicate his expectation of a future life? 2 Sam. vii. 16; xxiii. 5. He prayed for deliverance "from men of the world, which have their portion in this life," implying the hope of having *his* in the future life, by a resurrection; for he adds, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psa. xvii. 14, 15. "Thou shalt quicken me again from the depths of the earth." Psa. lxxi. 20. "God will redeem my soul from the power of the grave." Psa. xlix. 15. Besides this of himself, he also "spake of the resurrection of Christ," saying, my *flesh* shall rest in *hope* for thou wilt not *leave* my soul in *sheol*, neither wilt thou suffer thine Holy One to see corruption." Psa. xvi. 9, 10; Ac. ii. 30, 31. And on the resurrection of Christ depends that of all his redeemed, from Abel to the last one that dies. His resurrection is the *pledge* of theirs; he the *firstfruits*, they the harvest. "If Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. xv. 14.

What can be more direct and explicit than the following. "O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me!... Thou shalt call, and I will answer thee; thou will have a desire to the work of thy hands.... Though after my skin worms destroy this body, yet in my flesh shall I see God." Job. xiv. 13, 14; xix. 26. "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up." 1 Sam. ii. 6. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19. "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave I will be thy destruction." Hos. xiii. 14. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Or, as Tregelles renders it, "many from among the sleepers in the dust of the earth shall awake, *these* shall be unto everlasting life; but *those* shall be unto shame." (By "*these*" is meant the sharers in the first resurrection; by "those" is meant the rest of the sleepers who do not awake at this time, but at the end of the thousand years). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.... Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Dan. xii. 2, 3, 13. Instead of "stand in thy lot," Gesenius translates, "arise to thy lot." The Septuagint reads, *anastesy epi ten klerosin sou*, "thou shalt arise to thy inheritance." The last chapter of Daniel, therefore, teaches very plainly that there shall be a future life, and that it shall be brought about by a resurrection from the dead.

Before the New Testament was written, our Lord said to the Jews, "search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Jno. v. 39. This proves that the Jews thus addressed considered eternal life to be promised in the Old Testament Scriptures; and by earnestly "searching" they might also have discovered that the same Scriptures testified of Jesus as the true Messiah. Thousands, even now, admit that the Bible contains the true revelation of eternal life, but they are too indolent to "search" it and find out the specified way, terms, or conditions, of obtaining that life.

Long after Abraham, Isaac, and Jacob, died, the Lord said, "I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." And Micah said. "Thou *wilt perform* the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Ex. vi. 4; Mic. vii. 20. But how could this be except in a future life? Does not the simplest mind see in this language a direct and explicit promise of such a life?

And speaking of Israel's restoration, the Lord said. "My servant David shall be their prince forever." Eze. xxxvii. 25. As David, like Abraham, Isaac, and Jacob, was *dead*, how could he become their prince except by resurrection to a future life? If David here means the Messiah, it equally predicted *his* resurrection, for other prophecies said he would die. His death and resurrection are both implied in one verse. "I will divide him a portion with the great, and he shall divide the spoil with the strong; *because* he hath poured out his soul unto death." Isa. liii. 12.

The resurrection was taught even in the Apocrypha, when we find these sayings, "The king of the world shall raise us up, who have died for his laws, unto everlasting life." "It is good, being put to death by men, to look for hope from God to be raised up again by him." "Doubtless" the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his law's sake." 2 Mac. vii. 9, 14, 23.

The Pharisees, the principal sect of the Jews, believed in a resurrection of the dead, both just and unjust. Ac. xxiv. 15; xxiii. 8.

Martha believed in the resurrection as an event beyond dispute, saying, "I *know* that he shall rise again in the resurrection at the last day." John xi. 24.

All this before the New Testament was written. How, then, was such knowledge obtained, except from the more ancient Scriptures?

But a perfectly conclusive and unanswerable proof that the Old Testament Scriptures taught a resurrection to a future life is found in the words which the Lord addressed to Moses, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Ex. iii. 6, 16. With this single proof text, the Lord Jesus "put to silence" the Sadducees who denied the resurrection, and with this we too may put to silence all who deny that the Old Testament revealed the resurrection and future life. Mat. xxii. 23-34; He does not say, "I *was* the God of Abraham," etc., as we may suppose he would have said had those patriarchs passed into perpetual non-existence beyond the prospect of resurrection. But in saying, "I *am* the God of Abraham," etc., he owns himself as *still* having good in reserve for them; to obtain which they must rise again from the dead. Having the blessing of a future life in store for them, "God is not ashamed to be called *their* God; for he hath prepared for them a city." Heb. xi. 16. And because he "quickeneth the dead, and calleth the things not being as being," to emphasize the *certainty* of their future being, it is said, "They all live unto him,"—not, be it remembered, in a disembodied state but in the risen *corporeity*, which in the foreknowledge of God, is as clearly seen as if it were already present. In *his* sight Abraham "is not dead but *sleepeth*." Lu. xx. 37, 38; viii. 52; Rom. iv. 17.

Some years ago a celebrated sectarian preacher expressed surprise that Moses said nothing of an "immortal soul," seeing that the Egyptians believed in it, and Moses was learned in all their wisdom. There is nothing surprising in this, however, for *their* theory of immortality was not the *true* one. It is certain that the writings of Moses do teach an immortal *body*, through a resurrection; as our Lord plainly shows in Lu. xx. 37, where Moses is quoted not to prove that there is an "immortal soul," but "*that the dead are raised*."

Moses and other holy patriarchs, looking for immortality at the resurrection had much clearer views of the future life than modern Swedenborgians and ancient Greek philosophers ridiculing the resurrection of the body.

Abraham, Isaac, and Jacob, "dwelling in tents," "looked for the *city* (*polis*) which hath the foundations whose builder and maker is God." (According to the lexicons of Greenfield and Bagster, *polis* —"city"—means, "A place of *permanent* residence, abode, home.") And what they looked for, they shall *see*—"Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down" as were the unsettled, insecure, and moveable tents in which they sojourned. Heb. xi. 10. We also seek that "continuing city;" it is "*to come*," —the "New Jerusalem, which cometh down out of heaven from my God." A city "having the glory of God: and her light like unto a stone most precious even like a jasper stone, clear as crystal," having also the river of life, and tree of life, and monthly fruits, and all blissful things. A city of pure gold, with streets of gold, and gates of pearl, and a great and high wall with foundations of precious stones. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever. And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Rev. vii, xxi, xxii.

In the great question of a future life the patriarchs felt as deep and personal an interest as we, and they were at least as capable of drawing logical and rational conclusions from the promises, and promises afforded them. Abraham, Isaac, and Jacob could see as well as we do that the promise of Canaan, "for an everlasting possession," (Gen. xvii. 8), implied necessarily the promise of everlasting *life* also; and all its cognate and co-eternal blessings. The warm and lively emotions with which they looked forward to a realization of the things promised are graphically depicted in the words, "They saw them afar off and embraced them." Heb. xi, 13. They "saw" them with the eye of faith. The Greek for "embraced" signifies the yearning and affectionate salutation with which one greets a dear friend who is approaching in the distance, or with which returning voyagers greet their native land as they come in sight of its distant promontories.

Would that the whole of the Episcopalian creed were as true and sound as that clause in Article VII, which says. "They are not to be heard which feign that the old fathers did look only for transitory promises."

As to future vengeance on the wicked, that too is taught in the Old Testament Scriptures.

Enoch the seventh from Adam, said, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15. Jude applied this to the vengeance to be executed on the wicked at the resurrection, and who can deny that Enoch applied it in the same way?

Job said, "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job xxi. 29, 30.

David said, "The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psa. xxxvii. 20. The first death of the Lord's enemies is usually a natural one and not by burning. Plainly therefore this points to their second death. Do any of the modern "D. D's" express themselves in this "direct and explicit" language concerning the doom of the wicked? Do they not actually have the audacity to *deny* that the wicked shall, as the fat of lambs, *consume* away into smoke? Their creed is so directly opposed to David's on this point that it would be utterly incongruous for them to select such an evanescent thing as the fat of lambs, to illustrate *their* view of the future destruction of the Lord's enemies. The unenlightened heathen are his enemies,—"enemies in their minds *by wicked works*"—as the Colossians once were. Col. i. 21. Dying in those wicked works, they die enemies. Now, as there is no repentance in the death-state, it follows that if they awake at all they must awake enemies and therefore subject to the great decree that dooms all the "enemies of the Lord" to be consumed into smoke. So then, instead of awaking to a second *chance* they would be awaking to a "second *death*."

Ezekiel said, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Or to follow the Hebrew tenses more closely, "when a righteous (man) turneth away from his righteousness, and hath committed iniquity, and died in them; for his iniquity that he hath done he shall die." Eze. xviii. 26. Do we not perceive here *two* deaths of the apostate, —the first "*in*" his iniquity, and the second "*for*" his iniquity?

The subject is by no means exhausted, but the testimony already adduced proves very clearly that future rewards and punishments were believed in by ancient patriarchs and prophets; and that they had much clearer views on those points than many modern professors.

WILEY JONES.

## "A Little Child shall Lead Them."

### Followed by a Sketch—The Last Hours of Our Dear Departed.

This leading on this bright morning in March, when the winter seemed passing and gone, and the grass was springing and hopes reviving to hail the genial season at hand, gave my soul a heavenly refreshing, and I received strength to lift my pen for the delineations that follow this introduction.

After our blessed family worship my little grand child said to me:

"Grandma, read to me about Jesus."

I lifted her on my lap and read where he was taken up and a cloud received him out of their sight, and the visitation of the two men in white raiment, who said, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

"That's it," exclaimed the dear little one, not yet three years old. "Now grandma, find the other," and so I did, and read:

"And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven."

"Grandma, where does the heavenly Jesus live?" she earnestly asked some months ago, and this question caused me to remember this reading, and now it has become a settled wish of hers to hear it at least once a day, and she is sometimes heard repeating portions of it.

That scene at Bethany came to me with a sweetness and fulness that I never felt before. I seemed translated to the spot, and saw Mary and Martha and Lazarus among the beholders, and entered into their feelings as never before—"We shall never entertain him again. I shall never sit at his feet and hear his words of counsel and comfort again. Oh! our sad home. Will he ever come back again? How welcome then the words of the heavenly messengers; and how they treasured them up, and longed for their fulfillment, and oft, it may be, looked heavenward to see if he were coming. Oh! the parting words of earth! Who shall weigh their weight? It is past adding out. When will they cease? When the same Jesus shall come back again to earth; then, and not till then, will they cease. How can we help looking up with the beholders of Bethany, and crying out, "Come, Lord Jesus, and come quickly!"

Among the millions that have gone before us our turn has come at last. The light of the house is quenched. The family is dissolved. It is to more. The fragments are here, it is true, but we are no longer a beautiful whole, as in Eden's bowers. The arrow sped, it lodged in the heart of the patriarch, and he is no more. But ere he died he gave us his blessing.

He first called for his eldest son, and as he fell upon his knees and clasped his father's hand in his, his father said, "Is it still your purpose, my son, to go to England?"

"Yes, father, so far as I now know."

Then he blessed him substantially in these words: "God Almighty bless thee, my son, and go with thee and make thee a blessing, and preserve thee unto his heavenly kingdom, through Jesus Christ our Lord. Amen and amen."

We, each one, now pressed forward for the priceless boon, and we received it—a legacy to be prized above riches. The little sleeping grandchildren were not forgotten, but with his failing strength he cried out, "O yes! God bless the children."

We now fell before the Lord about his bed, and prayed that we might be kept faithful and meet him in peace when Jesus comes. Then the farewell kiss, and another of earth's sad partings was over. Twelve hours from this, on Sunday morning, at my first greeting, he, with closed eyes, responded in these words, and they were his last:

"Bless the Lord, O my soul; and all that is within me, bless his holy name."

On Monday morning, at 3:55, Mar. 10, 1851, he ceased to suffer. The silver cord was loosed, and the golden bowl broken, and we *alone* as never before.

The days of the years of his life were eighty-nine years, seven months, and five days.

*Cheerful trust* was the characteristic of the few last years of his life. He had no care for the future, saying, I am in God's hands, and all is well. To lighten every one's burden about him was his greatest delight, and his gratitude to his God and to his family, from day to day, seemed unbounded. What a *pleasure* it was to do anything for him, and how careful he was to save us work. On his dying bed we told him he was the sunshine of the house, and we knew not how to live without him.

"Thus the Lord renews the youth of his children and helps them to bring forth fruit in old age, and "the youth of age is sometimes more attractive than youth itself."

From that ever memorable scene in Bethany, we chose our text for the occasion. "I know he shall rise again in the resurrection at the last day." The Lord also gave us the desire of our hearts in the one we chose to officiate in these solemn rites—our beloved pilgrim brother, W. F. Smith, of Philadelphia. He had, at times, been a guest at our house, and we felt that he ever came filled with the spirit of his divine Master, and my dear husband so much prized his comings, and his prayers; and I am persuaded had he ordered every thing himself, he could not have had it more to his own mind.

After the reading of other Scriptures he turned to this scene in Bethany, and it was let to shine out before us in its native simplicity and sublimity. Was there ever a scene like it on the earth? Did ever weeping friends have such a minister? and such words of life spoken to them before, and such tears mingled with theirs? Its fragrance remains fresh and sweet unto this day.

The Master himself seemed in our midst speaking to us in the same tender tones of love and sympathy that he spake to the weeping sisters of Bethany, and we received them as our own, and sat in this benign atmosphere in perfect peace and looked upon the face, beautiful in death, so soon to be made alive to die no more.

The speaker was led to draw a favorable comparison of our home to himself, in his weary rounds, with the home in Bethany to the Lord Jesus as he resorted thither after his weary day in Jerusalem, adding, I found no such an atmosphere anywhere else.

As a cup of Jesus' own mingling, reserved for this the time of my greatest need did this cordial come causing my lone spirit to well up in grateful praise.

In a peaceful glade overlooking a placid sheet of water, near the village of Haddonfield, where "Hudson sleeps," we laid him, to his rest in Jesus' keeping until the coming of that Just One.

Thus died, Rowland Willard, Sr., at Haddonfield, N. J., in a good old age, full of days, and full of praise, and his mantle fell upon his youngest son, who bears his name, and who is the support of his mother, as he was the staff of his father, on whom he leaned with so much love and confidence to the end.

Our three sons—the second of whom chose his father's profession—with their wives, and our precious friends, many of whom have already consoled us by letter, survive to cherish his memory. "Let me die the death of the righteous, and let my last end be like his;" or, let me be found waiting, which is "far better."

E. S. WILLARD.

## Change of Address.

Wm. M. Parrow has changed his address from Blooming Valley, Pa. to Spartansburg, Pa.

# Jewel Casket.

## THE RISEN CHRIST.

"But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. xv. 20.

Joyful Tidings!
"The Lord is risen today!"
No longer must the mourners weep,
Nor call departed Christians dead;
For death is hallowed into sleep
And every grave becomes a bed;
For Christ hath risen, and men shall rise,
For Christ hath won, and men shall win.

—*Wesley.*

We see in the Risen Christ the end for which man was made, and the assurance that the end is within reach. Christ rose from the grave changed and yet the same; and in him we have the pledge and type of our rising.—*Westcott.*

What is spring after winter, but nature speaking of the resurrection of her Lord! It is the season when day is lengthening and mastering the night; light is overcoming darkness, and life springing out of apparent death; as in the returning presence of him who is very life and very light, and maketh all things new. Thus as morning and spring return again and again, so, after the manner of Christ's resurrection, and in the image and likeness of God, must men arise, and be renewed day by day, while day by day the outer man perishes.—*Isaac Williams.*

There are no marks of the crown of thorns upon his brow, yet he looks more than ever a King! The placid sunrise is beautiful, but there is not half so much quiet beauty about it as reigns over that ineffably sweet face. O, look into his eyes, what a depth of love, what a tenderness, yet what an overwhelming power of, love! In his Easter joy, he thought of us and of our salvation, of each one of us by name and look; he will know that joy again when we come before him, to rest forever in his presence.—*F. W. Faber.*

## GOD IS LOVE.

Where shall we go for manifestations of the tenderness, the sympathy, the benignity of God? The philosopher of this world leads us to nature, its benevolent, filial causes, the kind contrivances to increase the sum of sinful happiness: and there he stops —with half his demonstrational But the apostle leads us to the gift bestowed by the Father for the recovery of man's intellectual and moral nature, and to the cross endured by the Son on this high behalf. Go to the heavens, which canopy man with grandour, cheer his successive light, and mark his festivals by their chronology; go to the atmosphere, which invigorates his spirits, and is to him the breath of life; go to the smiling fields, decked with verdure for his eye, and covered with fruits for his sustenance; go to every scene which spreads beauty before his gaze, which is made harmoniously vocal to his ear, which fills and delights the imagination by its glow or by its greatness. We travel with you, we admire with you, we feel and enjoy with you, we adore with you,—but we stay not with you. We hasten onward in search of a demonstration more convincing that "God is love;" and we rest not till we pass into the strange, the mournful, the joyful scenes of Calvary; and, amidst the throng of invisible and astonished angels, weeping disciples, and the mocking multitude, under the arch of the darkened heavens, and with earth trembling beneath our feet, we gaze upon the meek, the resigned, but fainting sufferer, and exclaim, "Herein is love!" Herein, and nowhere else, is it so affectingly, so unequivocally demonstrated, —"Not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."—*Richard Watson.*

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 10, 274½ Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all searchers after truth are welcome.

NOTICE.—CHICAGO, ILL.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 85 Bishop Court. Services every Sunday afternoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All are invited.

BROOKLYN, N. Y.—Place of meeting is 362 Grand st., (Assembly Hall) Brooklyn, E. D. Every 1st Sunday at 10:30 A. M. for public teaching. Aged evangelist to be with us for an hour.

*NEW BOOKS FOR SALE AT THE RESTITUTION OFFICE.*

*The Two Thrones.*—The difference between the throne of God, and the throne of Satan. A lecture delivered in Philadelphia, Pa., March 6th, 1881, by H. V. Reed. Twenty-two pages, neatly printed, price 5 cents.

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# Poetry.

## WHEN WILL THE NIGHT BE GONE?

JOHN L. WINK.

When will the night be gone?
This long, dark night of sin?
Oh, when will come the dawn
That brings the glory in?

When all our toil shall cease,
And cares shall vex no more,
And we shall rest in peace
On Canaan's happy shore.

To weary ones how sweet
To lay their burdens down;
They bear the cross, 'tis meet
That they should wear the crown.

Teach us, O Lord, to wait
In patience for the day;
Through all the mortal state,
Inspire our hearts to pray.

Thy blessed Kingdom come,
When from every tongue shall rise,
And echo through the dome
Glad songs of paradise.

# Selection.

## THE JEWS OF MODERN TIMES.

The Reformation of the sixteenth century tended to alleviate in a certain degree the wretched condition of the Jews, by bringing them more pre-eminently before the world. Throughout the sixteenth and seventeenth centuries the study of Hebrew was cultivated by Protestant divines, who derived considerable biblical lore from the channels of rabbinism. These studies caused great surprise to the Romish priests, who spoke of it as a "newly forged tongue yclept Hebrew." Although the Jews were freed from the singular persecution which had disgraced the middle ages, their social condition continued intolerable. The consequence was, that the divines who cultivated that study were frequently stigmatised from the Romish pulpits. In Germany and Poland especially they were the objects of ancient prejudice and hatred and the victims of galling persecution. Europe's science was to the Jew an alien, and Europe's Christianity an abomination.

Von Dohm, one of the councillors of state, was the first that sounded the note for the amelioration of the condition of the Jews. Dohm was ably supported by Lessing; while the influence of such men as Herder, Kant, and Hegel was also beneficial. But all the phenomena of that stirring and thinking time centered in one man—one of those messengers sent by an almighty Providence into the world to divide the light from the darkness. Moses Mendelssohn, who was born in the year 1729, had from his boyhood drank deeply from the fountain of Jewish antiquity, whilst the civilization of Europe bestowed upon him that which no Jew of that age possessed—a thorough classical and philosophical education, for which he was mainly indebted to his friend Lessing. He secured for himself in early life a solid reputation by means of a successful competition with the renowned Kant; after which he devoted himself to the absorbing object of raising his brethren in faith out of their social decrepitude. He translated the pentateuch and the psalms; but so ignorant were his brethren of the German alphabet, through the prejudice engendered by their ill treatment, that he was obliged to use the Hebrew character for his translations. In 1783 *Mene-sefe*, or the *Gatherer*, the first periodical ever published by Israelites, was issued by Mendelssohn; and was—with other Hebrew periodicals in Germany, Russia, Austria, and Poland, all printed in the language of Moses—the means of doing much good. And now, more than half of all the newspapers and periodicals in Germany and and Austria are edited and conducted by Jews. A movement was made for a reform of the synagogue, and in 1810 the first reformed synagogue was established at Hamburg by Jacobsohn. An organ was introduced; there was great objection to the organ on the ground that it was a custom of the Christians.

Now, what was a very remarkable fact was, that Thomas Aquinas opposed the organ in the west, because it was a custom of the Jews. Soon afterwards other reformed synagogues were established, and now they were common all over the continent. These modern synagogues formed a considerable contrast to those of the age of Mendelssohn. The service had been curtailed to less than a fourth of its limits, many parts being expunged, such as the advent of the Messiah, the restoration of Israel, etc. The services were performed in the German language, but Hebrew was retained for some of the cherished lessons of the old liturgy. No distinction now obtains in Teutonic countries, between the Israelites and other citizens, in regard to political privileges. The assistance the Jews gave to William Prince of Orange secured to them the good will of the Dutch. At present they number in that country over 100,000 souls, including men of celebrity in all the departments of learning: they had sixty schools authorised by the government, and excellent training colleges for clergymen. Their charitable institutions had multiplied until they had become a positive nuisance, because they had tended to paralyse industry and to generate poverty. In no European capital were there so many sturdy Jewish beggars as in Amsterdam.

In Austria the Jews were found in large numbers. Many had been driven into an outward profession of Christianity till lately; but since the battle of Sadowa, Austria has been obliged to introduce many radical changes in its system of government. Religious opinion was now perfectly free throughout the empire. Since then the children and the grandchildren of those who were obliged to go over to the Church had come back to the synagogue, bringing with them at the same time all those Christian connections that they had formed. Philosophical transcendentalism, which for a while left the synagogue unscathed, had now proved as hurtful to a large proportion of the Jewish disciples as to those of the Church; and there was as much fanaticism among rationalists as among theologians. The skepticism of Kant, Hegel, and Strauss had advanced with rapid strides, and the majority of the upper classes of the Jews had grown indifferent to revealed truth. Drunkenness and uncharity were rarely to be met with among the Jews of any class; but their orders were much given to gambling and to finery in dress. The Jews may be divided into three classes—the strictly rabbinical, moderate reformers, and ultra radicals. In Germany they excel in intellectual pursuits—even the working-class being in advance in point of intelligence, of the middle class in England and France. After giving a description of the mode of observing the Jewish Sabbath, Mr. Marks referred to the establishment of an agricultural training school in the Holy Land.

Many of the Jews had given their support to this on two grounds. One portion was influenced by the consideration that it would be the means of making the population who desired to acquire such a training industrious. The other portion did it because they saw in it something like a preparing of the way to the fulfilment of the prophetic prediction—"Again will I build thee up, Israel, and thou shalt be built. Thou shalt yet plant vines upon the mountains of Samaria." Those Jews who had faith in biblical prophecy believed in the final ingathering of Israel. They considered that without a future restoration their entire history would be one of the greatest incongruities ever offered to the mind of thinking men; without this, the problem of the preservation and continued identity of the Hebrew people would be incapable of being solved. Without a restoration they felt that they would have no connection with the past or the future, but they would appear like a community to whom Almighty Providence had no fixed design. But they had this belief in a restoration in their hearts, a bright future opened before their eyes and before their face; and they had as they believed, a full view of that part, which they were destined to fill in the closing scene of that great moral drama which the Jews have represented upon the broad theatre of the world. At the same time, this belief does not exert a particle of influence over their social and political relations, because they hold that the restoration of Israel pointed to a time when a thorough change would be brought in the principles of state government, and when all political constitutions existing would be annulled. Hence the sentiments which they cherished for their native land as citizens and as Britons were no more affected by the doctrine of the restoration than are the sentiments of so many Christian brethren who still believed in the millenium. They could both hold their separate religious views without suffering them to diminish in the smallest degree their affection for their common country, or their ardent zeal for its glory and for its prosperity.

The treatment the two and a half million Jews in Russia are subjected to is a disgrace to the government. The worst is a conscription, which is made the precursor of forced baptism. A few drops of holy water, sprinkled by a Greek priest, transforms the conscript Jews into orthodox Christians, and renders them amenable to rules, the violation of which sends them to Siberia. The oriental usage of marrying at an extremely early age drives many young Jews out of Russia into Prussia and England. This class furnishes the principal portion of the converts of the London Society for converting the Jews. He did not object to propagandism, but none but moral means should be employed. He referred to certain material advantages afforded to Jewish converts by this society. In France the Jews were emancipated by the republicans of 1789. Napoleon I. convoked a sanhedrim of rabbis from all parts of the world, to ascertain whether there was anything in the moral and religious code of the Jews incompatible with good citizenship; the result was satisfactory. He doubted if any synagogue was conducted with so much levity as that of France. The *Alliance Israelite* had done good in an effort to unite all Jews throughout the world in a league for mutual benefit; and the very worst forms of helping the Jews is to send money to Jerusalem, as nine out of every ten Jews in Jerusalem were born beggars. Edward I.'s act of banishment prohibited Jews treading the soil of Britain till Cromwell, in 1656, broached its repeal. But it was by slow steps that ultimate equality was reached in their admission to parliament.

In 1745, when a run on the Bank of England took place owing to the alarm caused by the pretender's invasion, the Jews brought forty-eight wagon loads of gold from the continent to the bank, and the run at once ceased. In this country the Jews had benefited greatly from the progress of education. The University College had conferred important advantages on the upper classes of Jews, and they reflected much credit on their Alma Mater. While they composed only one-thirteenth of the students, they carried off seven-elevenths of the honors. The Jews' Free School in London, with its 2000 pupils of which he has been one, and other schools, had wrought a most extraordinary change on the children of the poor. The number unable to read and write did not exceed one per cent. There was a good many rich Jews in London, but the number of the wealthy was greatly over estimated. The amount they gave in charities would surprise many. There were eight Jews in parliament, some of whom had given free lots of land on their estates for the building of churches, because they held it to be a high social duty to provide for the spiritual instruction of their Christian tenants. A few learned Jews attempted to effect a reform of the Anglo-Jewish synagogue, which being resisted by the ecclesiastical authorities, a new synagogue was instituted in 1842. The ritual was purged of its Michnic and Talmudic portions, and which ever recalled the cruelties of former days; Moses and the prophets being their sole guides. The congregation is rapidly increasing, another reformed synagogue having been established at Manchester. It is ascertained that the Jews number seven millions. In the United States there are 100 synagogues. The Jews had no dogma but this, 'There is but one God.' The Bible is regarded as having three divisions; the Law of Moses, binding in the highest degree and inspired—all the other books, the Psalms, Proverbs, Job, and even the book of Daniel, are called Hagiographa, are not held to be inspired in the same way. They never decline any doctrine from them, unless clearly unfolded in Moses. They do not proselytize, because they hold that every human being, of whatever faith soever, stands in the same relation to God, here and hereafter, as the Jew himself. If a man believes in God, and looks up to him for help, he shall not fail afterward in the future life. They are a nation of witnesses; and it might be asked, how this extraordinary people had been kept separate from other nations, in so remarkable a manner. Rationalists, positivists, and others had started many conjectures for the purpose of solving it; but they had all failed. It could not be solved on natural grounds. But how do the Jews solve it? They throw themselves back on the inspired Scriptures, and bow with reverence before these prophetic words—"Ye are my witnesses, saith the Lord... Fear thou not, O my servant Jacob, neither be dismayed, O Israel: for though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Thus prophecy and miracle combine to solve it.

[The above is the substance of two lectures delivered a few years ago by D. W. Marks, chief minister of the congregation of British Jews, and Professor of Hebrew at University College, London. They were delivered before the Philosophical Institution, Edinburgh, Scotland, and are interesting as giving, in brief compass, a sketch of the Jews in Europe for the last 300 years.

## "BURIED CITIES RECOVERED."

"Buried Cities Recovered," is the title of a royal octavo volume containing 626 pages, bound in fine muslin, richly ornamented, beveled cover printed on most excellent linen paper in good clear type. It contains over one hundred and seventy illustrations, every one of which conveys to the mind valuable information, many of them being full paged representations of ancient cities, art and ruin, and is published by Bradly & Co., 66 North Fourth St., Philadelphia.

I have always longed to press the soil of the Great East with my own feet, and search with my own eyes the remaining traces of that ancient greatness which refuses to be forgotten. But I am spared of the toil, danger, fatigue and expense of such a task. Great exploration companies armed with pick ax, spade, sieve and vast sums of money have unearthed marvels beyond our conception; and rival scholars have been vying with each other in deciphering monumental inscriptions of ancient royalty, and reading to us the literature of a cultivated scholarship which dates coeval with the cities and empires long since buried, lost and unknown to the human family. And now before me is the volume by Dr. F. S. DeHass, late United States Consul in Palestine, giving extensive and well written accounts and copious artistic views of the "Buried Cities Recovered." So that while I read in mystudy I seem to be on the very streets that were laid, built, and trod so long ago; I gaze upon the stupendous palatial structures which were the glory of a civilization beside which our own looks meek; I stroll through magnificent halls, courts and corridors; I admire the mighty columns, spanning arches, vaulted domes, sculptures and frescoes. With profound amazement I enter the library and behold thousands upon thousands of clay volumes so finely written that they can only be read by the aid of a magnifying glass, but they relate the acts of kings and nations, the same as our own historic works. There are text books on astronomy and political economy; yes, there is the very multiplication table, the rule of cube, root, and all more ancient than Abraham.

Dr. DeHass has divided his book into part first, which contains seven chapters on "Egypt." Part second, which has seventeen chapters on "The Land of Israel." Part third, devotes nine chapters to "Trans Jordanic Palestine," and "an Appendix containing the later discoveries made in Egypt, Assyria, Chaldea, Asia Minor, Greece and Italy," up to November 1882, and an index occupying 8 or 9 pages.

As compared with "The Lord's Land," written by Dr. H. B. Ridgaway, Dr. DeHass does not detain the reader but a very little with the details of his journeying and matters of that sort, but devotes himself more exclusively to matters of discovery and history, and the publishers claim that Dr. DeHass gives much, especially in the line of recent discovery, which is not published in any other volume. And certainly he has much which I have not found anywhere else.

The author's style is easy and his subject matter full of interest as a few extracts will show. Speaking of the Great Pyramid he says: "The celebrated archæologist, Col. Howard Vyse, has discovered upon some of the stones of this pyramid certain hieroglyphics that answer to the name of Shoofoo, rendered by Herodotus Cheops; and Suphis, by Manetho, but which is in reality the identical name of Joseph, the Hebrew. It is therefore inferred that Joseph, during the long famine, when he gathered the people into the cities, and was compelled to feed and find them employment, engaged them in the construction of this grand monument, perhaps for astronomical purposes, or, as a depository for valuable records; and that, by order of Pharoah, he was buried in it at his death and when his people returned to Canaan they carried his remains with them, which will account for the empty sarcophagus, and the pyramid being closed again after first opened."

"It is also a singular coincidence that the description given by Herodotus Cheops, answers exactly the character of Joseph, who, he says, closed the temples of the Egyptians, and forcibly employed the people in building this pyramid; and that the name Saophis found here above the king's chamber, containing the name of Suphis, has been discovered in Wady Magharah, on the rout of the Israelites through the wilderness of Sinai." P. 48, 9.

THE DESTROYING ANGEL.

Speaking of the "vast cemetery, the * * largest in the world, extending * * perhaps 20 miles, estimated to contain at least twenty-five million human bodies," he says: "We entered several pits that appeared to be the burial places for the lower classes, and found long galleries cut in solid lime stone that underlies the desert, filled with mummied piled one upon another, six and eight courses deep like cord wood, all carefully embalmed, and looking as if laid but yesterday * * *. And what is most revolting, the natives are using these mummies for fuel, and fertilising their fields with the dust and ashes of their ancestors! Even stripping them of their winding-sheets, and sending cargoes of the linen wrappings to Europe and America for the manufacture of paper. Some of the linen was of the finest texture, over 500 threads to each inch."

"For scientific purposes we examined many of these remains, and to our surprise found them mostly young persons, their heads thickly coated with straight black hair, all their teeth sound, their bodies well proportioned, and of full habit, as if they died suddenly. They also appeared to have been embalmed hastily,—simply wrapped in swathing bands and dipped in common pitch or bitumen. As it was here, or near this that Moses wrought his miracles before Pharaoh, and as this was the Necropolis for all Egypt, may not some of these be the victims of divine wrath, who perished on that eventful night, when the 'Destroying Angel' swept through the land, cutting off the first born?"

THE RECOVERY OF NINEVEH.

This chapter is full of interest. "Xerxes, Alexander and the Romans, marched their armies and fought their battles over this site without knowing that the city lay buried beneath their tread. * * * During their explorations they came upon the bakery of King Sargon's palace, and old hand-mills, with loaves of bread still in the ovens, baked probably before Rome was founded; and the wine cellar was discovered full of large egg-shaped pottery jars. The wine had all evaporated, leaving a sediment in the jars, from which you could easily detect the odor of the grape when the vessels were filled with water. They also struck upon the store-room, containing many articles in different materials, principally wrought iron, such as nails, saws, chains, picks and shovels * * so well preserved they were put at once into the hands of the workman, and the excavations carried on with shovels and picks, forged by blacksmiths centuries before Christ."

LIBRARIES.

"The most interesting discovery was the finding of numerous inscribed tablets and cylinders in the palace of Sennacherib * *. Hundreds of volumes were found, not written on paper or parchment, but in cuneiform characters on their bricks or clay tiles while yet soft, and then burned hard * *. The books were neatly paged, numbered, catalogued and arranged upon shelves * *. They were all subjects,—history, poetry, biography, agriculture, religion and politics; also grammars, arithmetics, etc. A library of more than 20,000 tablets has been recovered which belonged to an early King of Ur, in Chaldea, "at least 2,000 years before Christ." More on tiles, and on gates of brass and marble slabs was found the history of the world from the creation to a thousand years after the flood. Giving accounts of the very facts and persons, insomuch that it would seem that Abraham copied the first eleven chapters of Genesis from these records before he left Ur, his native land. Here are also the names of Abraham, Ishmael, Noah, Enoch and others. As modern works are often illustrated, so also are these ancient writings. Those records make "Eden" to be the ancient name of Babylon.

Again our author takes us through the gate where Mordecai sat, into the Royal Court where King Ahasuerus held out the scepter to Queen Esther. And in the appendix, among other things he describes the "well of Joseph" which supplies the citadel of Cairo with water. It was discovered by Saladin, filled with sand, when clearing away the site for his fortress. It is 200 feet deep, 15 feet in diameter, excavated in solid rock with a spiral stair case or inclined plane, like the thread of a screw, winding around the well from top to bottom, wide enough to drive two mules abreast, making the entire opening at least 25 feet in diameter * *.

This noble book is full of useful knowledge and thrilling interest. It ought to be in every family, for really, no one can afford to be ignorant of the great themes of which it treats. Whether wisely or otherwise, this book is sold only by subscription, at $3.50; but to ministers of the Gospel, the publishers generously offer to furnish it at greatly reduced rates, if they will communicate personally before the first of May, 1884.—*N. Y. Merchant's Journal*, *Pittsburg Sentinel*, *March* 14, 1884.


## CIRCULAR.

*To the Students of Prophecy throughout the World:*

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| Day Express | 3:[illegible] pm | 11:[illegible] pm |
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# The Re...

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE TH...

VOL. XXXIII. Read it. PLYMOUTH, INDIANA, JUNE 11, 1884.

## Communications.

*The Holy Spirit, Spiritual Gifts, and their claimants in Modern times.*

I. THE LATTER DAY SAINTS.

There can be no doubt that the Holy Spirit is the agent through which most, if not all of the divine purposes are executed, whether of a mental or merely physical character. We are informed that Jehovah "by his Spirit garnished the heavens,"—that the Spirit of Jehovah came mightily upon Samson and he rent a lion with nothing in his hand,"—that Jehovah filled Bezaleel with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and in silver and in brass, and in cutting of stones to set them, and in carving of timber," etc., that our Lord "cast out demons by the Spirit of God." Through the same agent, the apostles of our Lord were enabled to speak languages they had not learned in the ordinary way, and were thus qualified to demonstrate the truth of their message to their Jewish brethren, to the number of thousands, namely that Jesus whom they had crucified was the Anointed of Jehovah, raised up from the dead to sit on David's throne, and to induce them to put on his name by immersion for the remission of their sins. In a variety of ways this agent was employed by God for qualifying the apostles and others in the early church to instruct and build up the members of the body of Christ. "To one was given (by the Spirit) the word of wisdom; to another the word of knowledge by the same Spirit; to another faith (confidence) by the same Spirit, to another the gifts of healing by the same Spirit, to another the working of miracles; to another prophecy, to another discerning of spirits; to another kinds of tongues, to another the interpretation of tongues." Through the Spirit John the apostle was presented with many remarkable visions of events then future, which he was directed to put on record for the benefit of the churches. Still in wider sense—"Prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost," and wider still, "All Scripture is given by inspiration of God."

The foregoing are a specimen of the lines in which Jehovah effected his purposes through the operation of the Holy Spirit. In a certain sense all the operations and effects which we find in the realms of so-called mind and matter, may be ascribed to the agency of the Holy Spirit. The Psalmist's question—"Whither shall I go from thy Spirit," admits of no satisfactory answer. "If I ascend up into heaven, thou art there, if I make my bed in hell (sheol) behold, thou art there; if I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me; if I say surely the darkness shall cover me, even the light shall be light about me."

As with most subjects of Divine Revelation much misconception exists in the religious world regarding the nature and operations of the Holy Spirit. It is not my purpose here to discuss the nature of this remarkable agent, but simply to point out some of the fallacies which now obtain as to its possession and operations. What is known as the "Apostles' Creed" leaves the question quite open as to both the nature and operations of the Holy Spirit, the person confessing his faith simply saying, "I believe in the Holy Ghost." There is room left here for any view of the subject from what is termed the third person in the Trinity, down to a mere effect of truth upon the mind.

In all these manifestations of Divine power through the agency of the Holy Spirit, which must be acknowledged to be what is termed miraculous and supernatural, there was a real reality, which in those cases were cognizance by intelligent beings ...ence and good hearts was possi... must have impressed itself at once ...e mind. The preaching of ..., for example, was said to be "in demonstration of the Spirit," an illustration of which was given on the day of Pentecost. So much was this the case in those days when oral communication was the only mode of making known the truth, "faith came by hearing," that Paul could write to the Corinthians that "no man could say that Jesus is the Lord but by the Holy Ghost. Not that the Holy Ghost was possessed by the person making this confession, but because the person making known the truth was so endowed, and consequently enabled by some means to give sensible demonstration of the truth of his statements.

Notwithstanding the force of this demonstration in ordinary circumstances it was yet capable of being resisted. The Martyr Stephen told his persecutors this in language not to be mistaken or explained away. "Ye stiffnecked and uncircumcised in hearts and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye. According to Isaiah, "they rebelled and vexed his Holy Spirit." And at a very early period of the world's history the same thing occurred. "The Lord said, my Spirit shall not always strive with man." The words of Stephen afford a little insight into the reasons for the resistance of the Jews. He calls them "uncircumcised in heart and ears." They had no ears to hear the truth because their hearts were set against it. Our Lord often said, "He that hath ears to hear, let him hear; but many closed their ears because they had no desire to hear. See Matt. xiii. 15. The function of the Holy Spirit was to bring the truth before men, and to give demonstration of its divine source, but man has been endowed with the power of choice, and in refusing to choose the truth he rejects and resists the agency by which that truth is enforced. In rejecting the truth they also rejected the human agents by which it was set forth, but above all they resisted God himself, who had graciously provided the means of salvation, the message concerning it, and the agent for its demonstration this message is sometimes designated "the word of God," and we have a remarkable instance of metaphorical speech in Paul's description of the Christian's armor where he says, "Take the sword of the Spirit, which is the word of God." This weapon (the word of God), is to be wielded by the disciple, but having been provided through the agency of the spirit it is appropriately termed "the sword of the Spirit." The sufficiency of "the word of God," therefore, for making known the truth to enlighten the ignorant, and for disconcerting the enemies of God and his truth, is thus evident, as truly as it is profitable for doctrine, reproof, for correction, and for instruction in righteousness; "able to build us up and to give us an inheritance among all them who are sanctified." As our Lord himself prayed for his disciples—"sanctify them through thy truth, thy word is truth." Let it not be forgotten that while faith cometh by hearing, hearing cometh by the word of God." If this be not spoken (or written) faith cannot be expected to result.

The popular theory of the possession of the Holy Spirit is that there is a two-fold endowment, ordinary and extraordinary. The latter is such as we have been considering, the miraculous and supernatural, while the other is something professedly far short of that, but in reality quite as miraculous and supernatural as the other. The following brief extracts from the Westminster Confession may serve to show what is held on this point—"promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe," in another section treating a similar subject "effectually persuading them by his Spirit to believe and obey." "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and misery." "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, etc." "Elect infants, dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word." "They are not justified, until the Holy Spirit doth in due time actually apply Christ unto them." "Are farther sanctified really and personally through the virtue of Christ's death and resurrection, by his word and Spirit dwelling in them." It is evident that, notwithstanding the trimming to which this Confession was subjected from the influence of the Arminian element in the Westminster Assembly, the drift of these quotations is in the direction of an endowment of the Holy Spirit on the part of believers and unbelievers, which is as really miraculous and supernatural as the gift of tongues.

But we are more particularly concerned, in these papers, with another class of claimants, namely those who profess to have possession of what are generally admitted to be extraordinary gifts. The principal of these are those who call themselves, "Latter Day Saints," commonly known as "Mormons;" and those who term themselves "The Catholic Apostolic Church," more commonly known as "Irvingites."

It is well know that the "Latter Day Saints" claim direct revelations from God, and that most of their civil as well as ecclesiastical institutions profess to be based upon such. A few brief extracts from their acknowledged writings must here suffice to show this. "The Book of Mormon," says one of their so-called "Apostles," was found in the year of our Lord 1827, in Ontario country, New York; was translated and published in the year of our Lord 1830. It contains the history of the ancient inhabitants of America who were a branch of the house of Israel of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them having fallen in battle in the fourth or fifth century, one of their prophets whose name was Mormon, saw fit to make an abridgement of their history, their prophecies, and their doctrine, which he engraved on plates; and afterward being slain, the record fell into the hands of his son Moroni; who, being hunted by his enemies was directed to deposit the record safely in the earth, with a promise from God, that it should be preserved, and should again be brought to light in the latter days by means of a Gentile nation who should possess the land. The deposit was made about the year 420 on a hill then called Cumora, now in Ontario country, where it was preserved in safety, until it was brought to light by no less than the ministry of angels, and translated by inspiration. And the great Jehovah bore record of the same, to chosen witnesses, who declared it to the world." Voice of warning, etc., by P. P. Pratt, 1837.

This supernatural revelation is the model as well as the basis of all subsequent institutions of the Latter Day Saints. The same writer says, in allusion to prophecy, miracles, healing, etc. "Without these gifts the saints cannot be perfected, the work of the ministry cannot proceed; the body of Christ cannot be edified." In their book of "Doctrines and Covenants," "carefully selected and compiled from the Revelations of God" by certain presiding elders (1835) this is corroborated. "And as I said unto mine apostles, even so I say unto you; for ye are mine apostles," " " "that every soul who believeth on your word, and is baptized with water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe: In my name they shall cast out devils, heal the sick, open the eyes of the blind, unstop the ears of the deaf, and if any man administer poison unto them it shall not hurt them." The same book declares, "Behold, verily, verily, I say unto my servant Sidney Rigdon,—I give unto thee a commandment, that thou shalt baptize with water, and they shall receive the Holy Spirit by the laying on of hands, even as the apostles of old." And again, "they shall speak as they are moved upon by the Holy Ghost; and what they shall speak when moved upon by the Holy Ghost, Scripture." According to Chambers' Encyclopædia, "The fifth article of the Mormon creed declares that 'men must be called to the work of God by inspiration.'"

But they go even much farther than this, as the following extract from a work written by one of their officials, Mr. Orson Spencer shows. He says, "No person ever did partake of the gospel of salvation, or ever will partake of it without the spirit of revelation dwelling in his breast . . . without the same spirit of revelation that dwelt in the ... of prophets, patriarchs, and ... ples in ancient times, no man can begin to know God, neither can any man or set of men make any progress in the knowledge of God when that spirit is withdrawn from him. . . . The Gospel never took any effect upon men's hearts, unless the Spirit of God attended it. . . The gospel of Christ is brought only to such as have faith. But what faith are they to have in order to receive it? The answer is, the faith of immediate revelation, or of the supernatural agency of the Holy Spirit.

The question that readily occurs here is—what is the use of written revelation, if immediate revelation is given to every man before he can begin to know God? And, again, what is the use of preaching, and even Mormon missionaries, termed by them apostles, compassing sea and land to make proselytes? Is not this latter a practical repudiation of their professed doctrine, and an acknowledgement that, "after all, faith cometh by hearing, and hearing by the word of God" already recorded in the Scriptures.

As the principles maintained by the "Latter Day Saints," regarding the Spirit, Spiritual Gifts, etc., will come more especially under consideration in our next article on the "Catholic Apostolic church," we shall close here for the present.

J. CADMUS.

## Jewel Casket.

THE LOVING-KINDNESS.

"For the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee."—Isa. liv. 10.

"I have redeemed thee," like a signet ring.
Pro claimed thee on thy hand to keep and save,
Though both its bosom, dear as life, shall engraving
Shall bring my plants of beauty from the grave.

All things shall work together for thy good,
"For thou art mine," though perils shall be...
I'll bring thee safely through the teeming flood,
And, though like Ed sanctified, in perfect peace.

More than my life I've loved thee, fearful one!
My blood...dered for thee from my wounded side.
And though thy Father loved his only Son,
He freely gave me up to be crucified.

For thee I wandered homeless, and the mountain air,
With chilling dews, swept o'er my grassy bed;
Bright angels heard my agonizing prayer,
While sin-ic shone dimly on my weary head.

With ravishing love I've gazed on earth's crowned joys,
And throbbing temples whispered to my pain;
While I was mocked by conquered priests,
"Trust for thy solace, and count them doubt again!"

I've sitting thro' a home, where gold and gems
Are shining in their native beauty fair,
With golden harps and starry diadems,
And garments of rejoicing deck and gare,

And while the welfare is accomplished here,
And in the furnace thou art sanctified,
My hand shall wipe thy tear, thy brightest wear,
And thou shalt reign with me my spotless Bride.

God has written on the flower that sweetens the air—on the breeze that rocks the flowers upon the stem—upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert—upon its deep chambers, upon every pebbled sheet that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all its works he has written, "more liveth for himself."

RIGHTEOUSNESS AND PEACE.

The only secret of tranquility is to be holy. "First of all, King of Righteousness, and after that King of Salem, which is King of Peace." "The effect of righteousness shall be peace," as Isaiah, the brother in ... Psalmist, says; and ... as the same prophet ... is like the ... rest.

which flow into the ma... on the Lord, and opens ... Him in prayer and communion. He is ... Bread for the soul. He that eateth Him shall live by Him. He that abideth with Him shall partake of his spirit, shall be conformed to His image, shall reflect His glory; shall escape from all fetters that enslave, all corrupt things that debase, all mean things that destroy, all vain things that beguile; shall learn the use of all his noblest powers; shall grow rich in the incorruptible treasure of heaven; shall be made blessed with the peace which passeth all understanding; shall rejoice with the joy that is unspeakable; shall have life, even the life which is eternal. It is due to ourselves that we should not forsake Him, or forget Him. We cannot afford to do it. The Divine charm of his presence is the surest safeguard against innumerable spiritual perils that beset us. It is the genial atmosphere in which all fair things will bloom, and all fruitful things will ripen. To be without Him is to be without the sun, without warmth, without a home, without food. It is to languish, and starve, and die. Let us not think, if that should happen, that it will be some compensation, at least, that we have done a good day's work in the world. That is a fragment of comfort at which some may be snatching who have grave misgivings about themselves. They dare not ask what the motive is. They are afraid to examine themselves to see whether they are still in the faith. They evade the inquiry whether their first love has not been lost. They are useful men; at least, they are doing good to others, whatever their own personal state may be, and they will not trouble about themselves so long as they are of service to the world. That is not the true self-forgetfulness. What shall it profit a man if he gain the whole world and lose his own life? What shall anything profit him if he lose his own life? and, without spiritual fellowship with Christ, though he may be useful, as a piece of mechanism is useful till it is worn out, his life must wither and die. But the work presses so deeply; the calls to active service are so many and so urgent, what leisure is left us for meditation and prayer? There is much work to be done, it is true; but what is our work, and how do we become qualified for it, and what are the conditions of success in it? Is it not possible for us to compound our work with the methods we adopt—the machinery we use in the accomplishment of it? Our work is not preaching, or teaching, or visiting, or organising, or attending in the committee-room, or writing letters. These are but the methods, the instruments whereby the work is to be done. The work itself is something higher. It is the manifestation of Christ by the witness we bear to the truth as it is in Him, and the revelation we make of His Spirit. That is our work as the prophets and the priests of the spiritual dispensation. The question is not how many sermons are we preaching, or how many visits are we paying, but rather how far are we convincing men, how far are we bringing the truth home to their consciences, how far are we moving them, guiding them, comforting, encouraging, saving them? And how shall a man learn to declare the truth with authority and power, and how shall he learn how to become a blessing to his neighbors and a channel of the heavenly grace? Are not both lessons to be learned in the solitary place wherein Christ reveals Himself to the heart that truly seeks Him. The prophet must first be seer. We ... quately declare to ... selves have ... God must ... have a mes... in it to ... is a sense ... able to ... Lord ...

...on the ... the reality ... home to us, ... presence, and wait for the vision ... God has to reveal to them which love Him. That we may speak that we do know, and testify that we have seen, we must learn in secret of Him who is the very Truth of God. But we are called to be priests as well as prophets. Our work is to bring men near to Christ. And how is this to be done? Only in one way. Only by becoming ourselves imbued by His Spirit, filled with His love, irradiated by His glory. There have been men whom we have known, men or women, who have been like the angels of God to us. They have brought to us peace in our pain, light in our darkness, strength in our weakness. They have made it easy to us to believe in heaven. We were subdued by their presence, and yet strangely uplifted. It was as through the light of a better world were breaking upon us. It was as though Christ and come back. What was the explanation. Christ had come back. He was there in them. That spirit which held us captive was His Spirit breathing through them. They had an unction from the Holy One. If we would be the true benefactors of our kind, it will not be wasted time we shall spend in the presence of our Lord and in fellowship with Him. It is not what we say to men, or what we do for them, that counts for so much. It is to what we are to them. It is the love we bear them that will not be wholly concealed, it is the sympathy which glistens in the eye and trembles in the voice; it is the respect which is in all our demeanor and bearing. And where do we learn how to respect men, and to feel for them, and to honor them because they are men? Where but by the side of Christ and in the shadow of His cross? There are the lessons which He teaches. This is the spirit which He imparts. It is He who must qualify us for our work, and who alone can make it a success. Nor are other reasons wanting why we should be often in His company, whatever may be the demands upon our service. It is well for the man who has learned to be at home with God. He has a hiding-place always at hand, a sure refuge from all care and trouble. We know not what may be on the morrow. To-day our work prospers, our friends are kind, our hearts are light; but disappointment may come, failure, desertion, weariness of mind and spirit. It matters not, or it matters little, what may befall, if our fellowship is with the Father and with His Son Jesus Christ; but if, when we are forsaken there is none to whom we can turn; if, when we are weary and worn out, and heart and flesh fail, there are no everlasting arms beneath us into which we can sink, like a tired child, that in their embrace we may rest in peace; if we have been allowing ourselves to be separated from Christ, so that we shall not know where to find Him in our extremity, or shall not recognise Him, if He should appear, alas for us then! God grant us a happier fate.—*H. Arnold Thomas, in Christian World of May 20. 1881.*

## Selections.

*The Need of Cultivating the Devotional Spirit.*

A man's life is not in the multitude of things which he does, any more than in the abundance of things which he possesses. His life is hidden from the world. It is in the secret movements of his soul, in the direction of his desire, in the nature of his hope, in the habit of his thought, in the quality of his taste, and the tone of his sympathies. In such things the life of a man consists. And how is this love, which is a life, a vital energy, deep seated in the soul, penetrating every part—how is it to ... fit to be made ...

### Buddhism and Romanism.

Both have a supreme and infallible head; the celibacy of the priests; monasteries, and nunn... unknown to ... intercessor ... sin ...

…was one of …hood. Among …ers from abroad we were glad to meet our sister Abby A. Perry, from Connecticut.

## Purifying Silver.

And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Mal. iii. 3.

That the church is designed to be a princely priesthood is pointedly declared. "Ye are a chosen generation, a royal priesthood." 1 Pet. ii. 9. "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign upon the earth." Rev. v. 9, 10. It is by the election of God that this royal family attain to this exaltation.

In this imperial household the Son of God holds, as First-born, the title of pre-eminence as heir to sceptre, crown, and throne. It is also in the divine arrangement that the gospel shall call out a people for God's name destined to share with Christ, as joint heirs, in his princely honors. This royal house is termed, in the aggregate "The general assembly and church of the first born, which are written in heaven:"—Gr. πανηγυρει και εκκλησια πρωτοτοκων απογεγραμμενων—the-full-jubilant-company and church of first born-ones enrolled in the heavens. To acquire this patent of heavenly nobility God has predestined that the called according to his purpose must be conformed to the image of his Son, that he might be the first born among many brethren. Rom. viii. 28, 30. Hence, to inherit the royalties of the kingdom, we must be like Christ in moral character as well as in physical perfection; the first of which is wrought out in us during our probationary discipline in this life, and the second effected through the resurrection from the dead. The beloved apostle says:—"Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the world knoweth us not, because it know him not. Beloved, now are we the Sons of God, and doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." 1 Jno. iii. 1-3.

Our text from Malachi illustrates this essential purification. All the gold and silver used about the Earthly Sanctuary was pure—unalloyed. As the purification of silver is chosen for illustrating personal purification we will quote such authorities as we have at hand as descriptive of the process.

Silver is one of the precious metals, distinguished by its whiteness, beauty, lustre, and permanence. "From its purity of color it is the most perfect reflector known, and is always employed in reflecting surfaces when practicable." Zell's Encyclopedia.

On purifying silver from baser metals we quote a note from the commentary of Jamieson, Fausset, and Brown on our text:—"SIT—The purifier *sits* before the crucible, fixing his eye on the metal, and taking care that the fire be …ing the metal in, …dross to be …oving his …29)

…kind of …ling over …as proceed. …and in a little …fused metal becomes …this stage the refiner …tion of the operation, either standing or sitting, with the greatest earnestness, until all the orange color and shading disappear, and the metal has the appearance of a highly-polished mirror, reflecting every object around it; even the refiner, as he looks upon the mass of metal, may see himself as in a looking-glass, and thus he can form a very correct judgment respecting the purity of the metal. If he is satisfied, the fire is withdrawn and the metal removed from the furnace; but if not considered pure more lead is added and the process repeated."

From Chamber's Encyclopedia, article Assay, or Assaying we quote the following account of the utensils *cupel* and *muffle* employed in assaying small quantities of silver. "In the assay of compounds containing silver, the apparatus employed is a *cupel*—a small basin-shaped vessel made of bone-ash; and a *muffle* composed of fire-clay, about eight in. in length and three to four inches in diameter, shaped like a miniature railway tunnel open at one end, and having numerous slits or air-holes along the side. The most simple assay of silver consists in the examination of argentiferous lead ore. By a preliminary process, the sulphur is separated and weighed fragments of the lead and silver being placed on cupels, the latter are introduced into the muffle, which has been previously heated in a furnace where it still remains. The fire is then increased, and air being admitted into the muffle, the oxygen of the air unites with the lead, forming oxide of lead (PbO), which in fact volatilizes through the opening in the side of the muffle, and in other part sinks into the porous bone-earth of which the cupel is made. While the lead is carried away, the silver remains behind as a molten metallic globule, and when the last traces of lead-fumes leave the silver bead, the latter suddenly *lightens*, and immediately thereafter becomes brilliant and white." To show the antiquity of this process we quote from the American Cyclopœdia, vol. X. p. 260:—

"Silver is extracted from lead by exposing the melted argentiferous lead to the action of a blast of air at a temperature above the melting point of litharge. The lead is converted into oxide, while the less oxidable silver remains unaffected. The process called cupellation, is of great antiquity. In the opinion of Percy it is plainly indicated in Jer. vi. 29, 30: 'The bellows are burned, the lead is consumed in the fire: the founder melteth in vain; for the wicked are not plucked away. Reprobate [refuse] silver shall men call them, because the Lord hath rejected them.' 'In this passage all the essential points are mentioned: the artificial heat, the oxidation or consumption of the lead, and the 'reprobate silver,' silver dross or litharge. There is no residue of precious metal, or what remains is contaminated with impurities, so tenaciously adherent as not to admit of being separated by the oxidizing and solvent action of molten litharge."

On a large scale as much as 37000 lbs. of lead containing silver are treated in one operation by the Germans in cupelling furnaces properly constructed, which our space forbids describing at length. We merely cite the conclusion of the fuller account:—"When the operation is nearly completed the thin layer of molten litharge covering the silver breaks away leaving the bright surface of the silver exposed. The silver is then said to 'blick,' and the mass is …silver." In another vol… Cyclopœdia—vol. II. …ing the process of …the lead by the …muffle till the …ure, and the *…brightens up,* …taken to …this may

…beginning the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse; but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in Paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the Paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims and comforting words. It is a book which unfolds the divine purpose, and not only reveals the way of salvation, marks the pathway of the people of God through this wilderness, and foreshows the destiny of the world which he has made and the church which he has redeemed.

When we look at these facts we see that this is no man's book. When Columbus saw the river Orenoco, some one said he had discovered an island. He replied; "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty heads of impostors, liars and deceivers; it springs from the eternal depths of divine wisdom, love and grace. It is the transcript of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord." (Amens from Audience).

Now I think I will surprise you. This Lecture filling over eleven columns in *The Christian* a paper not so long as THE RESTITUTION, but broader columns is furnished for *one cent a copy* with much other matter. Here it is—Copies of *The Armory* containing this lecture will be furnished at $1.00 per hundred. Orders may be sent to THE RESTITUTION office.

"Behold, he that keepeth Israel shall neither slumber nor sleep." I see this vigilance in this standard being raised up against this tide of Infidelity that is now imperilling our sons and daughters. May the Lord help us to work while yet there is hope. Your sister in the work.

E. S. W.

## A Word to the Household of Faith in General.

Our quarterly assembly came off as usual, in Brother John J. Spaid's grove, including the fourth Sunday in May; and suffice it to say we had a good meeting. We had the pleasure of preaching the word to quite a respectable audience. The subject during the meeting was Paul's dying charge to Timothy—Preach the word—and while we endeavored to carry out that charge faithfully, to the best of our ability, as I understand it to belong to the Elders of the church today by transmission, I was made glad to see that the church in that locality was faithful, in the discharge of their duty, also by all of them assembling together on the first day of the week to break bread. It was truly a feast to meet with those much loved ones, who have so long stood as a golden candlestick, called to by the holy seer of Patmos, ever ready to bear up the true light (to a dying world,) which is to shine brighter and brighter until the perfect day. And now brethren one and all, who live at a distance, I will tell you the reason we did not give publicity to the quarterly meeting. We want you all to meet here at the House of the Brethren in annual assembly, regardless of different opinions and express yourselves freely without any dread of contention, for the church of God hath no such custom. Where the Spirit of the Lord is brethren there is liberty. Now will all of the one faith go to work at once, and get up a general correspondence and fix on a time for the meeting and let us know in good time. All you will have to do, brethren, will be to get here.

We have gone to work and furnished the House of the Brethren in modern style so as to make all who may come at home, upon the principle of the primitive saints, who had all things common. So let me say once more, brethren, let us go to work and assemble together, and spend a few days in the good old way, in the tracks the trod.

N. J. MORGAN.

## Conference Report.

The Third Quarterly Conference of the State of Indiana, met as announced at Antioch, Marshall Co., Friday, June 6, 1884, and continued over Sunday. Among the friends present from a distance were C. C. Ramsey and C. H. Jones of Chicago, J. W. Wilson of Austin, Ill., R. S. Duiggins and D. T. Halstead and wife of Rensselaer, S. Andrews and Z. Kinney of Michigan, Abby A. Perry of Connecticut, J. L. Winee of Pierceton, R. Carter of Ligonier, and many others.

The speaking was good and the interest by the congregations excellent, but as usual the Sunday morning Social meeting was the best, about forty brethren and sisters testifying to the goodness of God, and telling of their love for the appearing of the Master. Could the walls of old Antioch speak they could tell of many joyful meetings, but of none better than the one just over.

The work of compiling a new Hymn Book was reported on as progressing, and a committee was appointed to act with Bro. P. McDonald, who has the work in charge, consisting of B. W. Woodward, J. W. Wilson, S. A. Chaplin, and W. D. Thompson. This committee will perfect the work of compiling and attend to publishing the book. The money has been raised to forward the work, and it is expected that our new Hymn Book will be ready in about three or four months. The plan and price of the work will be given hereafter. Our brethren who need new books can now be assured that they can soon be supplied. Wait for it.

The next meeting was appointed to be at Rensselaer, and will be the latter part of August, or first of September, notice of exact time will be announced in due time.

A. R. UNDERWOOD, Sec.

## Sententions.

Trust in God, but do not stumble yourself.

Those who live by manual toil can find time for Christian work.

It is wise to lay out our best strength in centres of influence.

The very worst places may be hopeful fields for Christian effort.

The soul elevating influence of the cross is a dew drop from heaven.

There is no sunshine that hath not its shade,
Nor shadow that the sunshine hath not made;
There is no cherished comfort of the heart,
That doth not own its tearful counterpart.

There is hardly any more hopeless sign in a nation, or in a man, than contempt for rightful authority.

Wherever a proposition is self evident it is but weakening its strength to bring forward arguments in its support.

### ADAY'S RECORD.

Folded up and laid away,
To be opened not till the Judgement day
Folded away with its thoughts and cares,
Its good seed sown among the tares—
Oh, what shall the harvest be?

Minute by minute the hours fled,
A duty done or a kind word said;
A sin committed, a penitent tear,
A prayer breathed into a listening ear—
And so the day was done.

—*Charlotte Cronier.*

Sin, ever since its first entrance into this world, has owed its chief power to the fact that it presents allurements and conceals consequences. Satan, in the garden of Eden, promised only south winds and smooth seas. "The serpent said unto the woman, *ye shall not surely die;* ye shall be as gods, knowing good and evil." So, when the woman saw that the tree was pleasant to the eyes, and to be desired to make one wise, she took of the fruit thereof and did eat. So has it ever been from that hour to this; the power of sin lies in its *deceitfulness.* When I was in the Orient, I saw a most attractive tree laden with blossoms of a delicate lilac tint. The beauty of the flowers attracts insects, and bees are drawn to them to gather honey. But from the blossoms the insects extract a fatal poison, and often drop dead under the branches. It is called the Judas tree, and is a vivid emblem of the deceitfulness of sin. For sin always has two aspects: the one is that which she assumes before the deed is done, the other is that which she puts on after she has ensnared her dupe and is administering the retribution. She approaches with her allurements as Joel came to Sisera, bringing "butter in a lordly dish;" but the hammer and the nails she keeps out of sight until her victim is fast asleep in her power. The wages of sin are paid promptly; they are *death.*—*Dr. T. L. Cuyler.*

## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 400 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.

# Selections.

## "THE OLD LANDMARKS."

Certain persons, with an air of caution respecting the "new doctrines," say they ought not to forsake the old landmarks. Well, that is exactly our case. We have such profound reverence for the old landmarks, that we are doing our best to get people to recognize them. They have been submerged for ages by the dead sea of paganism, popery, and orthodox theology. To search for the true landmarks in these regions, is to search in vain. These speak of the immortal soul, of immediate glorification in heaven at death, in the case of the saved, and immediate damnation in hell at death, in the case of the lost. But the Divine landmarks set up by prophets and apostles, know nothing of these corrupt importations amidst revealed truth. The "intermediate state" of current teaching, is also unknown to Scripture. It is has been a mine of filthy lucre to the priests of the apostasy, the broad foundation of their lying purgatory. Heaven and hell are the *termini* of the pulpits of Christendom. Life and death are the *termini* of Divinely inspired teachers. So far, therefore, from removing the old landmarks, our life-work is to draw attention to them. We travel up the centuries until we find them as they were traced by the Owner of the entire field, or by His servants under His direction. To find them, you must not stop at Rome, Constantinople, or Geneva, but go on till you reach Immanuel's land!

"Comforted of God." There is something so delightfully genuine and soothing in the thought of being comforted of God, that the heart instinctively turns to it, as the little child in trouble instinctively turns to its mother's breast. There is no disappointment here; it is always perfectly adapted to the kind of sorrow that needs the comfort. But Paul understood the comforts he had from God under affliction, as part of the ministerial experience with which he was to comfort others. It is a beautiful thought. Here it is: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, who comforteth us in all our tribulation by the comfort wherewith we ourselves are comforted of God." Exactly so. Don't keep the Divine consolations, with which you are favored in stormy days, a profound secret from your brother, who is exposed to the same rough weather. Tell him that you have had a loving visit from the Unseen, and he, too, will thank God, and take courage. Ministerial education, that is to say, the education which serves the highest interests of others, is not to be had in any college on earth. It must come from the Lord; and, though the process by which it is acquired is often very painful, yet, as it is priceless valuable, the pain is not worth naming.

The aid which one branch of knowledge may receive in its investigations by another branch is prettily illustrated in connection with the story of the mummy garlands, which come to us from Egypt. In some of the tombs the process which preserved the bodies has preserved the flowers used in the burial of the dead. In the wreath on the Princess Ugi Khouni, of the Twenty-first Egyptian dynasty, flowers of *Picris coronopifolia* were found. This blooms only in March or April now, so that unless the climate has changed and altered the time of blooming, which is not likely, the botanist can inform the anthropologist that the Princess died in one of these months; and this fact might again decide some very important historical questions.

Moral decay in the family is the invariable prelude to public corruption. It is a false distinction which we make between integrity and private honor. The man whom you cannot admit into your family, whose morals are corrupt, cannot be a pure statesman. Whoever studies history will be profoundly convinced that a nation stands or falls with the sanctity of its domestic ties. Rome mixed with Greece, and learned her morals. The Goth was at her gates, but she fell not till she was corrupted and tainted at the heart. The domestic corruption preceded the political. When there was no longer purity on her hearth-stone, nor integrity in her senate, then, and not till then, her death-knell was rung.

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## Communications.

HADDONFIELD, N. J.

*My Beloved Sisters:*

Having enjoyed such a precious season this morning—the last morning in May—in meditating and committing a God-given portion of Scriptures—Psalm cxxi.—thought to share my overflowing cup with you.

What a book the Bible is! Never was there any thing like it on the earth! Let me ask if you have read Bro. Hastings' Lecture—"The Inspiration of the Bible."

I have read it over and over and each time I am more and more captivated with the Bible. It is God's Book and no mistake. This Psalm, written centuries ago, is to my soul as fresh this morning as if written this morning, and handed down from heaven solely to me. This is the grandest secret of the whole Book, it individualizes so. It makes you feel for the time being that you are the only individual that God cares for, …ing eyes upon …

…and pain and sor… …th find en… …there …ce the nations no more." …

…ed. N. J. MORGAN.

# Poetry.

## HOW SAD, O TRUTH!

[The following lines were suggested by reading Lord Lytton's poem entitled, "There is no Death!"]

How sad, O Truth! that all the light
Which thou hast shed in golden rays,
Should yet have failed to banish night
Or guide the World to heavenly ways.

The World, O synonym of death!
The World would teach us with a rhyme
"There are no dead," the while its breath
From pallid lips goes forth to Time.

"There is no death!" O Patient one!
Who suffering hung on Calvary;
Was death, to Thee, a thing unknown,
Did'st thou not feel its agony?

"There is no death!" are these will cries
From nations in the throes of war;
The cries of *life* that rend the skies,
In *life* writ in this ghastly scar?

"There is no death!" what means this pall
This silent throng and open grave;
Why do the tears unbidden fall,
And grief in anguished accents rave!

O Poet! great may be thy fame!
But greater fame hath Israel's lore;
Though distant shores have caught thy name,
Thou hast a Teacher in thy Lord.

"There is no death!" then is [illegible]
Why *attack* and *jeer* and spurn and [illegible]
Who "*tasted death*"? then cease it raw,
Or else thou art forever blind!

Yes I [illegible] the sweetest flow'rs
May [illegible] the dying year
The past extends our happiest hours,
And all that's left us is a tear.

But there is Life, O life eternal!
Eternal and unchanging as God,
Life that will when in [illegible] time
When He shall come whose feet rest on sea and land.

The bitter way of earth and grave
A mystery and a [illegible]
Since Jesus died and left the grave
And still as we live we live again.

WM. THOMAS CROFFUT.

# Communications.

## "HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER."

I observed in your Jewel Casket of May 21st, a short article on the refining of silver that I thought I might take the liberty of making some remarks on, the more especially as the same article, or something similar to it, has had a very general circulation, and correction might be in order.

By way of apology for discussing such a matter in THE RESTITUTION, I may say that there is nothing, to my mind, so absurd as a public speaker or writer making use of some figure of speech borrowed from art, science, or manufacture, which brings the smile from those it was intended to impress otherwise. We often have heard the young student, perhaps with flowery rhetoric, expound the secrets of the workshop which he has borrowed from books and which proves to the entire satisfaction of the workmen present that the learned speaker never sat at the bench, and I would recommend to speakers and writers never to be drawn off in any wise to use figures of speech that are not perfectly familiar to them, and if possible, to every one of their hearers. I think that no man should aspire to be a teacher of men unless he has a general, practical knowledge, and it ought to be the aim of every Christian to aspire to all kinds of it, which alone, in my opinion, is the grand antidote to vain philosophy, falsely so-called.

But to return to our heading and the article before mentioned, where I read that a lady called on a silver smith and asked him, "Do you sit while refining?" to which he replied, "Oh, yes madam, I must sit with my eye steadily fixed on the furnace, since if the silver remains too long it is sure to be injured." She asks again, "How do you know when it is sufficiently refined, sir?" to which he replies, "When-ever I can see my own image reflected in it, I know the process is complete."

Now Mr. Editor, I served six long years apprenticeship in a silver-smith shop and have been in the business ever since, and although not practically in the refining line, I have in boyhood driven the fanners, they used to use a blast forge, to refine and melt many hundred ounces, and I think I may safely pronounce the statement of that gentlemen—I doubt if he was a silver-smith—false all the way through. Some very beautiful, sentimental sequences may fall to the ground, but I am one of these iconoclastic vandals that follow truth after which sentiment may fall in line.

There are two processes to refine silver—fire and acid—but in the text mentioned the process referred to is undoubtedly fire. In this case the dressy silver, generally filings and sweepings, are placed in a crucible of earthenware or plumbago, and certain proportions of salt petre, borax, and [illegible] a few other chemicals according to the judgment of the workman. [illegible]ible is then put in the fire, [illegible] a furnace, but a large forge [illegible] furnace, however, is al[illegible]bly used. If in a furnace, [illegible]ped all over it, a cover [illegible] the crucible and the [illegible]on to exclude all air and produce draft; if in a forge the cover is placed over and the coal heaped up. Of course the absurdity of a man seeing through one or two inches of iron plate and a peak of coal at once suggests itself, and yet this gentleman insists that he must sit with his eye steadily fixed on the furnace.

Now as to the sitting it makes no difference to a fire of any kind whether you sit or stand or walk around, and a furnace fire with silver in it just comports itself in exactly the same way as if it had only brass. I might also state that nothing on earth can injure refined silver that I am aware of, unless the heat of the furnace could be raised sufficiently to evaporate it, and I do not believe that could be done to any extent.

Silver in the refining pot is never seen during the process, seeing that it requires a white heat to melt it the other chemicals are melted also, and form a substance something like colored glass when cold; the silver of course being the heaviest sinks to the bottom, and the operator only knows by continued practice and his own judgement when it is time to take it out of the fire. When it is "done" it is set aside to cool, the crucible broken, and the "flux" as the glassy substance is called, thrown away, the metal being in a "button" at the bottom. As to the gentleman seeing his reflection in it I refrain from remarking thereon. If he had been speaking of "making" silver it might be different, as that, when it is ready to pour, presents a smooth, metalic surface like melted lead only at a white heat. It would be utterly impossible to see one's reflection in it, however, as the cooling action of the atmosphere even in the middle of the furnace causes a curious quivering movement on the surface of the metal; moreover the heat is so intense that no human eye could get close enough to see that much and live.

To any one not accustomed to look into a furnace in full blast, the white heat is so terrific that such a one can not even distinguish the pot from the coals, the whole thing being one white glare, and workmen engaged sometimes bandage the face to prevent the heat from affecting the skin, even at a considerable distance. The tongs used for handling are from 3 to 5 feet long. I state these facts as facts. I have no particular theory to promulgate, but it gives me pain to see simple, plain, scriptural figures hunted and searched to find some deep and far-fetched meanings, when in childlike simplicity the meaning can be found on the surface where the untutored may find it, while the learned in their digging cover it all up.

J. F. GELLETLY.

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The Testimony of Solomon and John the Evangelist, and Luke and Matthew. The Harmony of the Old and the New. Solomon's Prayer for Wisdom.—Wisdom of Solomon viii. 21, and all of chap. ix.

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Chap. viii. 21. And apprehending that in no other way should I obtain the mastery of myself except as God should give it; and moreover that it was the part of thoughtfulness, to know which is grace, I entreated the Lord and besought him and said with all my heart,

Chap. ix. 1. O God of fathers and Lord of thy mercy, thou who didst create all things by thy word;

2. And in thy wisdom didst fit man to be a despotic lord over the places elaborated by thee,

3. And sway the affairs of the cosmos in holiness and righteousness, and administer judicial rule in uprightness of mind;

4. Mayest thou have given unto me the wisdom that sitteth beside thy throne, and mayest thou not cast me away from among thy children as of no approved value.

5. Because I am thy bond-servant and the *son* of thy bond-maid, (Zion) a man weak and *short*lived, and *inferior* in understanding of a judicial way and of laws.

6. Yea if there be any one perfect among the sons of men, he will have been accounted of no value when compared with the wisdom that cometh from thee.

7. Thou hast preferred me to be a king of thy royal people and a civil judge of thy sons and daughters:

8. Thou hast told me to build a sanctuary on thy sacred mount and an altar in the city of thy encampment, an imitation of thy sacred tabernacle which thou didst pre-arrange from the outset

9. And with thee is the wisdom that knoweth thy works and that was present when thou didst create the cosmos, and that knoweth well what is pleasing in thine eyes and upright in relation to thy *commandments*.

10. Send it forth from out the sacred heavens, and commission it [illegible] present and toil along with me, that I may know what is pleasing in thy estimation,

11. For it knoweth all things and understandeth and will guide me wisely in what I do; and will watch to guard me in its glory

12. And my deeds will be acceptable and I shall judge thy royal people justly, and shall be worthy of the thrones of my father.

13. For what man may apprehend the counsel of God? or who will have thought out what the Lord doth purpose?

14. For the reasonings of mortals are ignoble and the results of our reflection unreliable;

15. For a mortal body weigheth down the life, and the earthly tabernacle encumbereth the much-thinking mind;

16. And with difficulty do we image the things upon the earth, and with toil do we find the things that are at hand; and the things in heaven who will trace out?

17. And thy counsel who hath apprehended it except as thou hast given wisdom and sent thy (Holy) Sanctified Spirit from on high?

18. And in this way have the paths of some upon the earth been changed to uprightness, and men have been taught things pleasing to thee,

19. And saved by wisdom.

John xv. 26. And when the Advocate shall have come, which I shall commission (same word as in chap. ix. 10, wisdom *sicame*) unto you from the Father, namely, the Spirit of the truth, which goeth its way forth from the Father, it will testify of me.

Chap. xvi. 7. Moreover I tell you the truth; it is expedient for you that I go away. For if I go not away, the Advocate will not come unto you; but if I shall have gone my way, I will commission it unto you,

8. And when it shall have come it will convict (it is a *loyal* Advocate remember) the cosmos of sin and of righteousness and of a judicial way.

9. Of sin, because they do not believe in me;

10. Of righteousness, because I go away unto my Father and ye beheld me no more;

11. Of a judicial way, because the ruler of this cosmos hath been judged.

12. I have many more things to tell you; but ye are not able to bear them just now.

13. But when it, the Spirit of the Truth, shall have come, it will guide you into all *the* truth; for it will not talk of itself but whatever it shall have heard will it speak, and it will declare unto you things to come.

14. It will glorify me, because it will take of mine and declare it unto you.

15. Everything that the Father hath is mine. Therefore I said that it will take of mine, and declare it unto you.

Acts i. 8. But ye will receive ability (*dunamis*) when the Holy Spirit hath come upon you, and ye will be my witnesses in Jerusalem and in all Judea and Samaria and unto the end of the earth.

Matt. xiii. 54. And when he had come into his native province, he taught them in their synagogue, so that they were dumbfounded and said, whence hath this one this wisdom and these abilities (*dunamis*)?

EXEGESIS.

These passages in their harmonic relation to each other are in the highest degree interesting and instructive, and we find the testimony agreed in making more human wisdom fallible and mere human ability weak and unreliable. More over that it is possible for a mere human being to be "endued," with wisdom and ability, from "on high" and that the "Efficient Cause," and "Source" of this wisdom and ability is a person, here variously denominated as "The Lord," "The God of Fathers," "The Father," "my Father," "The Lord of thy mercy," but always the same *infinite person*. We also find a clear distinction drawn between *wisdom* and the *truth* that inheres in wisdom; and the *way* and *result* of its enforcement. We find that "*the wisdom*" and "*the truth*" inhering in it relates to the *cosmos* elsewhere defined as the outward expression of God's plan and purpose in the creation of man and the harmonic universe over which he is destined to rule as a despotic lord, and this wisdom we find sooner or at least with the cosmos to which it relates, if not with God himself in whom it inheres, and from whom it proceeds. We also learn that he gives and withholds it as he will, and that when he gives it, the giving is not according to any of the laws of natural generation and natural life. "The natural man cannot apprehend spiritual things," and the wisdom of God, the wisdom God conferred upon Solomon, yea the wisdom in which "the truth as it is in Christ" inheres, is not [illegible] this cos[illegible] might reasonably [illegible] not rise higher than [illegible] man is to rule as despotic [illegible] cosmos natural, he must be [illegible] his attributes above it, not lift[illegible] *fictitiously* in pride or presumption, [illegible] but raised in some way to an actual and conscious *ability* to sway its affairs in righteousness and holiness, and that too, judicially. Now when God thus lifts a man up above the level of the natural as he has been doing in all the ages it is with specific ends in view, and this endowment of Spirit until the Christ is "by measure," but that of the Christ, as we are told is "without measure," or an endowment with the completeness of the spiritual or divine attributes; the ability therefore of those thus endued is correspondingly limited, through transcending the natural; while that of the Christ is spoken of as limited only by that of the Father. "The Father is greater than I." Again the entirety of the gift and the inherit nature of it is spoken of in this way:

"For even as the Father hath life in himself, so hath he given also to the Son to have *life* in himself." Now reasoning according to the analogy of the natural as well as according to what has been revealed, nothing has *life in itself* unless it be *organic* and *individual*. Every individual man, animal, bird, fish, insect or other animate organism has in itself according to genus and species the *completeness* of its individual *life* or *natural* life. So we have it recorded of the Christ that, according to a similar analogy, he unlike all others whom God had favored with an endowment of Spirit or "the Spiritual," whose endowment has been "*by measure*." "In him dwelleth the *completeness* of the Divine *nature* (not the *personality*) in bodily form." Then the *ability* (intelligent power) which belongs to this nature, we should expect, reasoning by analogy, to be an accessory or at least a phenomenon of its possession. For *natural* men and women, how natural the exclamation of his immediate neighbors and acquaintances then, "whence hath this one this wisdom and these abilities?" Of what were they speaking? Of his *saying* and *doings* transcending all *known wisdom* and *ability*, were they not? Bear in mind, reader, that the *only* word for a so-called "miracle," in the Greek of the Old or New, is this word *dunamis ability*, a word in its original use at least meaning intelligent power as contrasted with mere "machine power." All the "forces" of this *cosmos even become intelligent powers* in the hands of God and "his Christ" to *obey* their intelligent bidding. All the generic laws as the divine word obey to "create" or to "destroy." "For even as the Father hath life in himself (*the spiritual life*, "God is a Spirit;" so hath he given *also* to the Son to have life (*the spiritual*) in himself."

And *power* hath he given to him *also* to act judicially because he is a Son of man." Then the conferment of "the wisdom" or God's wisdom, as well as of "*the ability*" to use it, in a *spiritual* and not a *natural* way, according to the *laws* of spiritual not natural *life*, or as it is expressed in these harmonic passages, through "the Holy, (or more properly) *Sanctified* Spirit." Why? Because there is such a thing as *unholy* or *unsanctified* Spirit. And we are told "*to try* the spirits, whether they be *of* (or from) God." Now "God is a Spirit," or in other words a *Spiritual Person*. Then that in which his personality inheres is *spiritual life* and from this at his will proceedeth holy or sanctified Spirit—sanctified, or *set apart* to do his will; and in it inheres the *ability* which its conferment implies. To illustrate this *distribution* of sanctified spiritual wisdom and ability according to God's will and specific purpose, which *looks* beneficiently down the ages toward the specific ends to be accomplished, ("My word shall not return unto me void,") see the conferment upon Noah to be a "herald of righteousness," the conferment upon Joseph to be a ruler, *second to Pharaoh alone*, a clear type of the Christ in his relation to "the King of kings;" the conferment upon Moses to become a mediator of law, but an *ineffectual* law, a clear type of the perfect and *efficient* law; the conferment upon Joshua (Jesus), "to make the first distribution of the spoil with the strong;" the conferment upon Samson as a judge to judge in the might of *physical strength*, the son of a vow, as the Christ is a Son of another and better vow, the one a "Nazarite," the other a "Nazarine," the one [illegible] in obedience to the vow the *[illegible]* that obedience, the *abilit[illegible]* to physical strength[illegible] other the abili[illegible] sways [illegible]

Such [illegible] ment of idolatry, and the ac[illegible] and adoption of it in practice is the worship of an *attribute* of "the Creator" instead of "the Creator Himself" "who should be praised forever." We regard, respect, admire, approve, commend, yea fear a person's wisdom and ability; but we *love* and *revere* and *worship* the *person himself*, whether as little children according to the flesh or Spirit. Otherwise our conception of God becomes a cold and lifeless cosmogany of attributes merely as manifold as our powers of conception and as false when tried by the standard of God's word as the old Pantheon of Rome. "Thou shalt love the Lord thy God (He is *One* God) with all thy heart and mind and strength and thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

Who is your neighbor in the highest sense? Who found you when you had fallen among robbers and left you half, yea more them half dead? Who took you to the wayside inn of Salvation and poured into your wounds the oil (holy spirit) and wine (life) of healing and after giving for you the two denarii (the gracious ministry for the natural and the spiritual, "my grace is sufficient for you") says, in the overflowing abundance of his generosity, to the All-receiving One (the landlord) whatever more thou shalt *lavish* on him, I will reply thee *when I come again*. "shall not a brother redeem? (brother, nearest neighbor except father). Will a man redeem himself? He shall not give unto God the gracious price of himself, the *honor* of the redemption of his life."

Why may we not approach directly unto God with our worship? Because God has conferred this "honor" upon this "Brother" this "Neighbor" "who sticketh closer than a brother." Because man could no more redeem himself than this man who went *down* from Jerusalem, (The High Place of God's appointment) and *fell* among robbers. Neither could he be redeemed (restored) to life by *natural* means, therefore the *means* of grace are spiritual and we have God, The Christ and the Sanctified (Holy) Spirit in the work of salvation as appears in these harmonic passages of the Old and New.

CHAS. GARDNER.

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Unreasonableness of Observing "the Sabbath" (Seventh Day) as a Memorial Day, during the Christian Dispensation.

Is it reasonable to suppose that "the Sabbath" should be observed, during this age, when it was given to "the children of Israel," in their national capacity, over 2,000 years ago, and to no other nation upon earth? (Ex. xix: 3-9; xx: 18-21; Lev. xxxvi: 13-17; Deut. v: 1-3.)

Is it reasonable to suppose that the observance of "the sabbath" is obligatory, during the gospel dispensation when it is a purely Jewish institution, given by God, (through the mediation of Moses) as "a sign" between him and "the children of Israel" throughout their "generation," and has a death penalty affixed for its violation? (Exodus xxxi: 12-18.)

How can Christians consistently keep "the Sabbath," when it was given as a memorial of deliverance from Egyptian bondage? (Deut v: 15; xvi: 12.)

Is it reasonable to suppose that "the Sabbath" should be observed, today, when it stands connected with a law, given 430 years subsequent to the Abrahamic covenant, and which "was added because of transgression, till the seed should come to whom the promise was made;" closely implying that it would then cease, or run out by limitation? (Gal. iii: 17-19.) Verse 16 declares that the "seed" mentioned "is Christ." This is tantamount to the Apostle saying that the law (including of course the decalogue) would be of binding force till a specified event, the coming of Christ. The above language (with reference to "the law") designates its terminations, as will as clearly and unmistakably fixing the epoch of its commencement. The validity of the Mosaic law is spanned by these two epochs of [illegible] events [illegible] so th[illegible]

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[illegible] contained [illegible] we are [illegible] the Scripture[illegible] "abolished in h[illegible] even the law of co[illegible] tained in ordinances; for[illegible] himself of twain one new [illegible] making peace." Eph. ii: 14-18; Col. i: 19, 20.)

Is it reasonable that we should be governed by "the handwriting of ordinances," since it "was against us," and "contrary to us," and has been blotted out, taken away, and nailed to the cross? (Colossians ii: 9-16.)

Is it reasonable to suppose that "the Sabbath" should be observed now, and has been in force from the commencement of the Christian era, when "the Apostle of the Gentiles" wrote to the church at Colosse, "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days?" (Col. ii: 13-16.)

Is it reasonable that Christians should cling to the "shadow," when they can grasp the substance, or "body?" (Col. ii: 16, 17.)

Is it unreasonable that Christians should prefer to follow a living "Leader" and Guide? (John. vii: 19; viii: 52, 53; Deut. xxxiv: 5; Rev. i: 18; Isa. lv: 4; Acts iii: 22, 23.)

Is it unreasonable to suppose that "the Sabbath" law, with its death penalty is void, when we find such language as this, in the book that antedates all other books—the Bible—"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind?" (Romans xiv: 5, 13.) When the law was in force, the people to whom it was given (the Israelites) had to obey its requirements, according to their agreement, (Ex. xix: 1-8,) or suffer the penalty. As a case of sabbath-breaking, and its results, I cite you to Numbers xv: 32, 36.

Is it unreasonable to suppose that if "the law" it still in force, the penalties for its violation should be inflicted upon the disobedient? A law without a penalty is a nullity. If "the law" was in force, and its penalty for sabbath-breaking inflicted, (i. e. "death,") how many Sabbatarians would escape? "The law" prohibited the performance of "any work" on the Sabbath. The Israelites in the wilderness, were not allowed to gather or prepare food on the Sabbath day, but had to gather and prepare a double portion on the previous day. Although God miraculously rained "bread from heaven" for them, he would not have them violate his law, and incur its penalty, by gathering the food they ate, on "the Sabbath." So strict was his law. (See Exodus xvi: 1-6, 22-25.)

Is it reasonable to suppose that the observance of "days" is required at our hands, when Paul wrote to the Galatian brethren, "ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain?" (Gal. iv: 10.)

Would it not be far better to seek perfection through Christ, than through "the law," which was simply "a shadow of good things to come," and could not "make the comers thereunto perfect?" (Hebrews x: 1, 12-14; Col. ii: 16, 17.)

Is it reasonable to suppose that Jesus would have commanded persons to do things on "the Sabbath," for which they would have forfeited their lives, had the law been in force? (John v: 10-16; Jer. xvii: 19-22; Exodus xxxi. 12-18.

Is it reasonable to suppose that the observance of the Sabbath is binding upon people today, when the Apostle Paul has never once enjoined its observance, although he abounded not [illegible] declares "all the counsel of [illegible] "kept back nothing th[illegible] unto God's people[illegible] What do you in[illegible] silence upon t[illegible] that it is not[illegible] observe it, or[illegible] should [illegible]

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[illegible] pie. He knows w[illegible] ing on the skirt[illegible] the world[illegible] ly strip[illegible]

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[illegible] Jesus knows the work[illegible]

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[illegible] Is it reasonable to suppose that the observance of the Sabbath is binding upon people today, when the Apostle Paul has never once enjoined its observance, although he abounded not [illegible] declares "all the counsel of [illegible] "kept back nothing th[illegible] unto God's people[illegible] What do you in[illegible] silence upon t[illegible] that it is not[illegible] observe it, or[illegible] should [

# Communications.

## THE GOSPEL OF GOD.—No. 2.

The kingdom of God shall be taken from you

A crisis is now impending. He had said to the Pharisees "Lo, hold the kingdom of God is within you." He had said to the multitude and to his disciples, "The Scribes and the Pharisees sit in Moses' seat;" but how soon was all this to end. There was a slumbering and deafness, and a blindness, a hardness and unbelief. There was coming a casting away, a breaking off, a bowing down, and a snare, and captivity, and scattering, and stumbling, and wasting away, to Israel. To Jerusalem, a breaking down and burning and blood and desolation, and a ploughing as a field, and the "abomination of desolation standing in the holy place."

Who can tell all about these great changes — their far-reaching consequences? "Who hath known the mind of the Lord?" Rom. xi 34. There were other changes also. No longer saying, Go only to the "lost sheep of the house of Israel." No longer telling them to say the "kingdom of heaven is at hand;" but hear him—"And he said unto them, these are the words that I spake unto you while I was yet with you, that all things must be fulfilled that are written in the law and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem." Luke xxiv. 44–48.

We have now arrived at the point at which will begin to appear a statement in full of all that Jesus told his disciples to preach, and why they should preach it, and how they understood it, and what they thought about it, and what they preached unto the people; the very words they uttered, and what are the very things they said concerning the kingdom of God, and the name of Jesus Christ. What they preach unto the people for gospel, and what they told the people they should do and believe, that they might be saved. We will hear the Master again: "All power is given unto me, in heaven and in earth. Go ye therefore, and teach all nations, [immersing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 18–20. "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16.

Now that we may know how they understood these commands, and how they acted on them, and what they have to say about these things, we will begin with Peter, on the day of Pentecost, with his Master's instructions during those forty days in which he [illegible] after his resurrection, [illegible] The things which [illegible] them during that [illegible] of God, [illegible] that [illegible] by the right hand of God, and having received of the Father the promise of the Holy Spirit, had shed it forth in their presence. The only reference to anything in the past history of Israel or its future hope, except this promise of the Spirit, was this, that David "being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, he would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ." Verses 30, 31. Peter quotes this fact of David's personal history and official character, to show why David did not speak as he did in the previous verses quoted by Peter concerning the resurrection of Christ, "that his soul was not left in hell, neither did his flesh see corruption." Vs. 31. Verses 29 to 35 is the climax of Peter's argument, and the conclusion is as follows:

"Therefore let all the house of Israel know assuredly that God hath made this same Jesus which ye have crucified both Lord and Christ." Vs. 36. This then is the conclusion of the whole matter, the all important truth that Peter presents to the people.

Verses 32–39 contain Peter's gospel as he preached it on the day of Pentecost. This argument may be stated in five distinct propositions. *a.* Jesus is Lord he proves by David who calls him Lord. *b.* Jesus is Messiah he proves from David's prophecy concerning his resurrection. *c.* The gift of the Holy Spirit he establishes by the prophet Joel. *d.* That Jesus was raised from the dead he proves in these words, "whereof we all are witnesses." v. 32. *e.* Repentance, immersion and the remission of sins he learned from his Master and Lord. His grand argument and the accompanying visible and oracular demonstrations, carried the castle of Jewish unbelief by storm, as the result showed. Will the reader now please turn to Acts iii, and read Peter's address to the Jews in Solomon's porch. He then tells them that they had killed the Prince of Life whom "God hath raised from the dead" "whereof we are witnesses." He exhorts them to repentance and to obtain remission of their sins; and concludes with a statement of the goodness of God, who, having raised up his Son Jesus, had sent him first to them, to bless them in turning every one of them away from their iniquities. Just then he was interrupted by the coming upon them of the priests and the captain of the temple and the Sadducees, "being grieved that Peter taught "through Jesus the resurrection of the dead." This was the rock on which he built.

In Acts iv. 33 is this important statement, "And with great power gave the apostles witness of the resurrection of the Lord Jesus." Now hear another of Peter's words of power, "Then Peter and the apostles answered and said; we ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged upon a tree. Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins, and we are his witnesses of these things, and so is the Holy Spirit whom God hath given to them that obey him." Acts v. 2–32.

And here is another, "Then Peter opened his mouth and said, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he [illegible] That word I say, ye [illegible] published throughout [illegible] from Galilee [illegible] which John [illegible] anointed Jesus of [illegible] Holy Spirit with [illegible] his duty [illegible] ground? [illegible] tender, or fly? [illegible] By so much as he [illegible] he keep the field. And [illegible] struggle for immortality [illegible] simple and obvious affair. The [illegible] armor and saber, the powder and shot, are not in fact altogether the urgent and the tangible. The blood and dust and mortal cries may not be the opponent of the auditor. The soul in the hands of the silent tether grass in frass and fiber.

These are wonderful thoughts, and lest any might imply that only the strong and those able to contend in the field for spiritual life, should succeed to immortality, the writer proceeds to declare that sheer intellect has no greater chance at everlasting life than sheer muscle. Mere mind holds no passport to eternity. The observant mother, transmitting a pure heart to her boys, knowing no philosophy beyond her prayers, may enter into this higher contention with an equipment far beyond persons of greater knowledge. "Earnest-ness is the path of life: thoughtlessness, the path of death," quotes Miss Phelps from an old eastern adage. "He is the unit who is beaten to death on the spiritual side of his nature; he is the fit survivor who saves his soul alive."

We have given above only a hint of the remarkable article of Miss Phelps. It should be read to be fully comprehended and understood. The lady is an earnest Christian, and seldom do we see pages which glow with such warmth of conviction. They call to mind the words of Paul, who likened the Christian life to a race to be run, or a battle to be fought. Miss Phelps further expresses the belief that there will be no failures in such a race.

## JUBILICAL RESEARCH.

### Delitzsch on Sennacherib.

HEFT 125 and 126 of the second edition of "*Herzog's Real-Encyclopädie*" is a very rich number. It contains long and valuable articles on the Sabbaterians, by Dr. Erdmann of Breslau; on the Samaritans, by Professor Kautzsch of Tübingen; on Samuel (the prophets and the books) by Professor Orelli, of Basel; on Sanchoniathon, by Count Wolf Baudissin, of Marburg; on Sayonerola, by Professor Schaff, of New York. But its most valuable contribution, running from page 576 to 597, is an article on Sennacherib—the Sanzacherib of the A. V.—by Prof. Friedrich Delitzsch, of Leipzig. The article is an entirely original contribution for the new edition, and it embraces the latest and probably the most reliable results of Assyriology, and as further, its rich contents will not be utilized in the English Version of Herzog—this having already advanced beyond this latter—the Biblical scholars of our country have a right to know of its existence and merit. The article furnishes more than it promises, treating not only on this Jewish king, but giving a brief yet full sketch of Assyrian history, especially in its relation and connection with the Biblical records. That not only the investigation of other Assyriological scholars have been fully weighed and sifted, but that careful, independent research everywhere appears is no more than could be expected from the younger Delitzsch. In this connection, naturally, the account of the relations between Assyria and Judea, as we find it in 2 Kings 18 and 19, and in Isaiah 36 and 37, will be of special interest when compared with the cuneiform of the same events. These records, which are quite extensive, have been repeatedly published in translation; but Delitzsch has, in this article, offered a new version, differing not immaterially from those made by other scholars. As he is a man whose voice has weight and authority in these matters, a faithful English rendition of his translation will not be without value. His translation reads as follows:

"On my third expedition I marched to the country of the Chatti. The fear of the glory of my supremacy threw down Sulî, the king of Sidon, and he fled far away into the midst of the sea. I brought his land into subjection. Great Sidon, Lesser Sidon, Bit-Zite, Sarepta, Machalliba, Ushu, Akzib, Akko, his fortified and walled cities, the emporia for food and drink, the garrison cities, I threw down with the power of the weapons of Asur, my Lord, and they cast themselves down at my feet. I placed Tuba'al upon the throne over them, and imposed [illegible] on them tax and tribute of my power [illegible] arily and regular contributions. [illegible] Ramu, of the city Samsimuruu, [illegible] of Sidon, Abdilite of Arvad, [illegible] Zaibles, Mitinti of Ashdod, [illegible] Kummusunadbi [illegible] Idum—all [illegible] ...ary, a [illegible] me and kissed my feet; Zidka, however, the king of Ashkelon, who had not submitted to my yoke, together with the gods of his paternal house, himself, his wife, his sons, daughters, brothers, the family of the house of his father, I dragged away and led them down to Assyria. Sarruludari, the son of Rukibtu, their former king, I put over the inhabitants of Ashkelon; and I imposed upon him, as a subjunctive servant, the deliverance of the tribute and presents for my rule. In the course of my expedition I besieged, conquered and plundered the places Bit-Dagon, Joppa, Beni-Barak, Azuru, the cities of Zitka, which did not at once submit themselves to me. The rulers, the nobles and the inhabitants of Ekron, who had put into iron chains their king, Padi, who was obedient to the love and the oath of Assyria, and had delivered him over into the hands of Hezekiah, of Judah—in a wicked manner the latter locked him up in a dark cell—these began to fear in their hearts. They called together the Kings of Egypt, the bowmen, wagons, the horses of the kings of Ethiopia, warriors without number; and their came to help them. In front of the city they drew themselves up against me in battle array, calling out their weapons. With the assistance of my Lord Assur, I fought with them and overcame them. In the midst of the battle my hands took alive the commander of the wagons and sons of the king (or the kings) of Egypt, together with the commander of the wagons of the king of Ethiopia. I besieged, captured and plundered the cities of Eltekh, Timna. I advanced against the city of Ekron. The rulers and nobles who had committed the crime, I slew, and tied their dead bodies to the pillars of the city walls. I led away, as captives, those inhabitants of the city who had committed evil and wicked deeds. The rest of them, who had no trespass upon themselves the crime and crime, concerning whom no sin was found, I pardoned. I brought away from Jerusalem Padi, their king, and placed him upon his throne over them, and imposed the tribute of my supremacy upon him. But Hezekiah, of Judea, who had not submitted to my yoke, forty six of his fortified and walled cities and innumerable smaller places of his kingdom I besieged and took by trampling down the wall, and by storming them, by [illegible] battle, [illegible] of the feet by [illegible] (?), daughter, *kallanuti*. Two hundred thousand one hundred and fifty inhabitants, small and great, male and female, horses, mules, asses, camels, cattle and small domestic animals without number, I took away from them and accounted them booty. But the king himself I enclosed in Jerusalem, his royal city, locked in as in a cage. I threw up bulwarks against him, and whosoever came out of the city gate, him I injured. The cities which I had robbed I separated from his country, and gave them to Mitinti, king of Ashdod, to Padi, king of Ekron, and to Zilbel, king of Gaza, and thus made his country small. To the former tax I added tribute and presents for my supremacy, and imposed them upon him. But the fear of the glory of my supremacy cast him, Hezekiah, down, and the Arabians and his friendly dispossessed subjects, whom he had collected for the defense of Jerusalem, his royal city, were overpowered with terror. Thirty talents of gold, 800 talents of silver, jewels, *gubbi diag-gurri*, large *gugune* stones, ivory boards, ivory chamber-chairs, elephant skins and teeth, Ushu and Urkarina wood and many other articles, a heavy imposition, as also his daughters, the women of his palace, male *lub* and female *lub*, I had taken after me to Nineveh, the city of my supremacy; and for the purpose of delivering the tribute, and take the oath of subjection, he sent his ambassadors."

It can thus be seen that, with the exception of a few comparatively unimportant expressions, Delitzsch makes a smooth and intelligible translation of these records. In dispensing the historical problems suggested by them, and their keeping one's accounts found in the Bible, he says that these can be easily harmonized; that they agree throughout. Of course the narratives on the Assyrian tablets are under the spell of their boastful author; but even as they stand, they bear a strong corroborating testimony to the truth of the sacred record. Above all is the silence of the Assyrian as to the reason why he did not take and destroy Jerusalem, as he did the other rebellious cities, a loud commentary on the narrative in 2 Kings and Isaiah, concerning the destruction of the Assyrian hosts by the angel of Jehovah.

The student of history and chronology will also find a rich hint in this article of Delitzsch. He closes it with what is probably the most complete list of chronological data [illegible] alphabetical-cuneiform descriptions and eponyme lists. Altogether the article is one that exhibits more scholarship and patient research in a condensed yet clear language than is often put into work of this kind.

In this connection it might not be out of place to state that the new edition of Herzog will not, as was originally announced, appear in fifteen volumes; but that, owing to an increased number of topics treated, there will be sixteen volumes, the seventeenth to follow a year later, as the index.—*N. Y. Independent.*


Notice.—Covington, Ky.—The Church of God [illegible] meeting at 30 East [illegible] Sts. (U. V. [illegible] Bible-school [illegible] Sunday at 9:30 A. M. [illegible] Sunday-school [illegible] Sunday at 2 P. M. [illegible] Sunday [illegible] Sunday at 7:30 P. M. [illegible] Bible Class [illegible] Sunday at 9 A. M. [illegible] Sunday [illegible] Sunday at 7:30 P. M. [illegible] Sunday [illegible] Sunday at 7:30 P. M. [illegible] Sunday [illegible] Sunday at 7:30 P

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Plymouth, Indiana.

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THE RESTITUTION addresses the daily "restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." And it aims to this end, the establishment of the Kingdom of God on the earth with the Christ as King of kings, and the immortalized saints joint heirs with him in the government of the nations; the restoration of Israel; the final overthrow of the devil; the immortalization of the righteous, and the final destruction of the wicked; reconciliation to God through Christ, and to each other in the truth. We cheerfully believe of the Gospel, repentance, and remission of sins, preached to the forgiveness of sins, and study to [illegible] for the Restitution.

## Communications.

### THE PROMISE.

"IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED."

What does this promise mean? Does it include only the living nations, after the wicked have been destroyed? Or, does it include the whole race of Adam? Whatever nations are included in this promise, the race will be wholly saved without any exception. The blessing of the nations contained in this promise will be universal. Of all the people who make up these nations, every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father. The two propositions suggested above, seem to be the only ones that can be entertained. The promise must include either the whole race of Adam, or it can only include all the nations of the earth after the wicked have been destroyed. In either case the universal salvation of the nations which are contained in the promise, will be secured. The salvation will not consist in the offer of the blessing only, in giving them a chance to be blessed, but it will consist in being blessed, in the highest sense of the word.

The object of this article is to learn, if possible, which of these propositions is true.

THE PROMISE.

"And in thee shall all the families of the earth be blessed." "And in thy seed shall all the nations of the earth be blessed." "And in thee, and in thy seed shall all the families of the earth be blessed." "In thee shall all nations be blessed." These promises are but one promise repeated on different occasions. The wording of the promise varies a little, but the meaning is the same. This promise cannot testify to this investigation, for it is a witness whose testimony is uncertain. We do not yet know what it means by the words it uses. The sense of the words it uses must be proved by other witnesses.

OTHER WITNESSES.

I will introduce three passages which use the exact words of the promise in relation to the nations, and two other passages which use the same words in relation to the kingdoms.

Jer. xxvi. 6, "Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." Are these nations the living nations at the time referred to, or are they the whole race of Adam? Would the nations have been more or less, if a blessing had been named instead of a curse?

Jer. xxxiii. 9, "And it shall be to me a name of joy, a praise and an honor before all the nations of the earth." Do these nations include the whole race? Or do they include only the living nations at the time referred to?

Jer. xliv. 8, "And that ye might be a curse and a reproach among all the nations of the earth." Do the nations in this passage include the whole race of Adam? Or do they include only the living nations at the time referred to?

In these three passages "all the nations of the earth" cannot mean the whole race of Adam. Then the same word in the promise may not include the whole race.

Isa. xxxvii. 20, "Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord." Do not all the kingdoms of the earth mean the same as all the nations of the earth? Are not the kingdoms and the nations often used interchangably? Then they must mean the same thing.

Jer. xxix. 18, "And I will deliver them to be removed to all the kingdoms of the earth to be a curse and an astonishment, and a hissing, and a reproach among all nations whither I have driven them."

Do not the kingdoms and the nations in this passage mean the same thing? Then these five passages, which use exactly the same words that are used in the promise, do not include the race, but only the living nations of the earth at the time referred to. We [illegible] all do will be saved and [illegible]

give the one passage a sense entirely different from the sense of the five, without a precedent and without authority.

MORE THAN SEVENTY TIMES.

All nations, all the nations, and all nations of the earth, are used more than seventy times in the Bible, and not in a single instance does one of these descriptions include the whole race of Adam, but in every case it includes only the living nations of the earth. The promise made to Abraham [illegible] an exception. One part of that promise does not conflict with another part of the same promise. In connection with the promise, and as explanatory of the same, it is said, "I will bless them that bless thee, and curse him that curseth thee, and in thy seed shall all the nations of the earth be blessed." Every one included in the nations of this promise are to be blessed. If this promise concerning the nations includes the whole of the race, it cannot be fulfilled. For some are to be cursed instead of being blessed. And when the time of blessing comes, all who have been cursed will not be blessed. The promise will lack fulfilment to the extent of those who have been cursed. For the same one who said I will bless them that bless thee, said also, I will curse him that curseth thee. If the blessing under the reign of the seed of Abraham is to be final, the curse under the same reign will be equally final. As God is one, all the nations of the earth do not include the whole race of Adam. But it includes only all the living nations, after the wicked have been destroyed.

A FEW ILLUSTRATIONS.

And thy seed shall possess the gate of his enemies, and he shall bless those that bless Abraham, and curse him that curseth Abraham, and in his seed shall all the nations of the earth be blessed. The process is this, The seed takes possession of his enemies, the nations, then subdues them by cursing them that curse Abraham, and then blesses all who become loyal. Or, he takes possession of the kingdom, and gathereth out of it all things that offend and them that do iniquity, and then blesses all the nations of the earth.

Psa. ii. He shall take possession of the heathen for his inheritance, and the uttermost parts of the earth for a possession, and he shall break them with a rod of iron, and dash them in pieces like a potter's vessel, and afterward bless all them that put their trust in him. The same process.

Psa. lxxii. He shall judge the poor of the people, he shall break in pieces the oppressor, and his enemies shall lick the dust. After this, in his days shall the righteous flourish; yea, all kings shall fall down before him; all nations shall serve him, and call him blessed. And blessed be his glorious name forever, and let the whole earth be filled with his glory. The same process again.

Isa. ii. And he shall judge among the nations, and shall rebuke many people; after this, nation shall not lift up sword against nation, neither shall they learn war any more.

Isa. xi. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; after this, the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Here is the same process again.

Isa. lxvi. For behold, the Lord will come with fire, and render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. After this all flesh shall come and worship before the Lord.

Matt. xiii. He shall gather out of his kingdom all things that offend, and them that do iniquity. After this, the righteous shall shine forth as the sun in the kingdom of their Father.

Acts iii. He must reign till he hath put all enemies under his feet. When all things are put in subjection unto God, then God will be all in all. The same process every time.

This form of reasoning might be carried on in each of the [illegible] many more; however, I trust these are sufficient [illegible]

the general tenor of the Bible on the subject, and he has now the promise will be fulfilled, and also to know what nations are included in "all the nations of the earth" to be blessed.

A FEW QUESTIONS ANSWERED.

1. Will not all who [illegible] heirs of the promise receive it?

2. Will not the nations who live after the wicked have been destroyed, be all the nations of the earth?

3. Can the people [illegible] be entitled?

4. If the promise includes the whole race of Adam, must it be fulfilled [illegible] who have been [illegible]?

J. W. S.

## Selections.

### JEWISH PRIESTHOOD.

The work of the priest, in itself, was [illegible] and holy, and the high priest was a national representative. However poor and degraded many of its members might be. Every priest was the lineal descendant of a priestly ancestry running back to Aaron, and as the wives of the order were usually chosen within its families, it was lofty pedigree in many cases matched both parents.

The law fixed no certain age at which the young priest should enter on his office, though the Rabbis maintain that he needed to be at least twenty-three. David and Solomon changed for the service. As in corrupt ages of the Church, however, this wholesome rule was not always observed, for Josephus tells us that Herod made Aristobulus high priest when he was seventeen, and so most of common priests whose boards were only beginning to grow.

The [illegible] consecration of the young priest [illegible] he was just only a lad. As soon as the down appeared on his cheek he had to appear before the Council of the Temple, that his genealogy might be inspected. If it proved faulty, he left the Temple clad in black, and had to seek another calling. If it satisfied the council a further ordeal awaited him. There were no bodily defects, any one of which would incapacitate him from sacred duties, and he was now carefully inspected to discover if he were free from them. If he had no blemish of any kind, the white tunic of a priest was given him, and he began his official life in its humblest duties, as a training for higher responsibilities in after years.

Ordination, or rather the formal consecration, followed, when the priest attained the legal age. For this, much more was necessary, in theory, than freedom from bodily blemish. The candidate must be of blameless character, though, in such an age, this, no doubt, was little considered.

The ceremony, as originally prescribed, was imposing. The neophyte was first washed before the sanctuary, as a typical cleansing, and then clothed in his robe. His head was next anointed with holy oil, and then his priestly turban was put on him. A young ox was then slain as a sin-offering, the priest putting his hands upon its head; then a ram followed, as a whole burnt offering, and after that, a second ram as an offering of consecration, and this was the crowning feature in the rite. Some of the warm blood of the victim was put on the right ear, the right thumb, and the right great toe of the candidate, to show his complete consecration to the service of Jehovah. He was then sprinkled with the blood floating from the altar, and with the holy oil, as if to convey to him their purifying virtues, and transform him into another man. This sprinkling was the sign of completed consecration; he was now a priest. The pieces of the ram for the altar, with the meat offering that accompanied them, were put into his hands to show that he could, henceforth, himself prepare what was needed for the altar services. Having laid them on the altar, other ceremonies followed. The pieces of the sacrifice usually given to the priests were considered as a special sin-offering, and with their [illegible] the altar the initiatory rite office ended. The first [illegible] sacrifices offered on this day were required to be repeated on each of the seven days following, that the solemnity of the act might be felt by all. It had been, this in the early and glorious days of the past. But how many of these ceremonies were observed under the second Temple is not known.

The official dress of a priest, like that of the priests of ancient Egypt, was of white linen. He was [illegible] more than [illegible] in his ministrations, receiving [illegible] he should not enter the presence of Jehovah unrewarded, and for the same reason his feet were left bare, the ground on which he stood, in the [illegible] of the Almighty King [illegible]. The full official dress was worn only in the Temple, and was kept there by a special guard [illegible] when the [illegible] called for the time. In private life a simpler dress was worn, but whether in his service at the Temple or at his house, he was still a priest, even to the eye. The richly ornamented dress of the high priest—the "golden vestment" as it was called by the Rabbis—was, of course, much more costly than that of his brethren, and passed down from one high priest to another. It marks the character of the times, that under the Romans, it was kept in their hands, and only given out to the priest, for use, when needed.

The duties of the priests were many and various. It was their awful and peculiar honor to "come near the Lord." None but they could minister before him, in the Holy Place where he manifested his presence. None others could resume night the vessels of the [illegible] or sacrificer." It was death to any not a priest to usurp these sacred prerogatives. They offered the morning and evening incense; trimmed the lamps of the golden [illegible] stirk and fed them with oil; [illegible] the showbread weekly; kept up the fire on the great altar in front of the Temple, removed the ashes of the sacrifices; took part in the slaying and the setting up of victims, and especially in the sprinkling of the blood, and laid the offerings of all kinds upon the altar. They also announced the new moons, which were sacred days, like the Sabbath, by the blowing of trumpets. But this was a small part of their duties. They had to examine all ceremonial uncleanness, especially in [illegible], clearing those who were pure and pronouncing others unclean; to estimate, for commutation, the value of the [illegible] vowed to the Temple, and to watch the interior of the Temple by night. They were required, moreover, to instruct the people in the niceties of the Law, and to give decisions on many points reserved, among us to magistrates. The priests, in fact, were, within certain limits, the judges and magistrates of the land, though the Sanhedrin, which was the supreme court in later Jewish history, was composed of chief priests and laymen, first [illegible], or Rabbis, in apparently equal numbers.

It was necessary that an officiating priest should be in every point ceremonially "clean" during the period of duty, for pollution was not tolerated. [illegible] could not enter the Temple. A wise law prohibited his partaking wine or strong drink during the term of his service. In [illegible] seasons of grief common to the nation, when unbridled in [illegible] he was commanded to [illegible] his head, whatever befel [illegible]. Contact with the dead was to be carefully shunned as a defilement.

The same ideal purity as of one holy to the Lord, marked the laws of the priest's marriage. He could only marry a virgin, or a widow who had not been divorced, and she must be a pure Israelite, lawfully born. The daughters of priests were held in special honor, and marriage of priests with them was in high favor. A priest, says Josephus, must marry a wife of his own nation, without having any regard to money, or other dignities; but he is to make a scrutiny, and take his wife's genealogy from the ancient records, and procure many witnesses to it, just as his own had been carefully tested before his consecration. So [illegible] guarded by countless special laws [illegible] in the eyes [illegible]

### IN THE HOLY CITY.

Lights in and Around Jerusalem. The Mosque of Omar. Ordered Cave Dwellings. The Pools of Bethesda and Siloam.

SMYRNA, April 26.—A visit to Jerusalem is at first disappointing and unsatisfactory. However well read up upon its present condition one may be, it is still to the mind an ideal city. The sight at first absorbs attention, dispelling the ideal and filling its place with the confusion, jargon and moral and social debris of a hundred Oriental cities, and crowding [illegible] Arabian with [illegible] ures of later ages, it is not till one has made himself familiar with the sites and defined the localities, and torn off the accumulations of centuries, and spirited away the living populations and slowly resurrected the past, that the ideal city rises grand and beautiful and sacred before him. But it comes—slowly comes—under fixed, well-directed, sympathetic lookings, like the light of a bright planet, in the daytime, or like the soft strains of sweet, enchanting music across the harsh sounds of a thronged street. Then the sight of Jerusalem is rewarding and grand. You see it, and you do not see it. You see what was, not what is. You see the sites: you reanimate the scene. If you can not do this, do not come to Jerusalem. If you are there and do not do it, hurry away as soon as possible. It is a place of [illegible] and lies to you, and can do you no good.

I am not presumptuous enough to [illegible] any description of Jerusalem, either of the real or the ideal city. Too much has been well written about both, and is familiar or accessible to make this necessary. I shall merely speak of a few points which especially interested me for this visit of the higher associations and emotions which stirred me as I thought of the wondrous scenes of the past which had been enacted in the very places where I trod.

THE MOSQUE OF OMAR.

I visited what is popularly but erroneously called the Mosque of Omar. The real shrine of Omar is now supposed to be part of the Mosque El Aksa, in front of the reputed mosque of that name, and near the city wall and the valley of Jehoshaphat. The true name of the latter is "The Dome of the Rock." This rich and grand mosque—second only to that at Mecca—is octagon in form, and is built around and over the great circular rock (60 feet long, 50 feet wide, and rising 17 feet high at the apex), which is now pretty generally regarded, I believe, by the best authorities, as the basis of the altar of Solomon's Temple. The celebrated dome rises exactly over it, and passages cut through the rock and leading to a tunnel dug through the rock below, and leading out to the foot of Mount Moriah in the valley, are so arranged that the whole could be abundantly flushed with water, showing most admirable preparation for cleansing the premises of the altar and keeping them pure. The temple [illegible] stood west of the altar. This left a very large space for the courts of the temple between the court occupied by the altar and the city wall on the east, but a great area was necessary inasmuch as the courts of the temple were sometimes thronged at the great annual feasts by the hundreds of thousands of Jews who went up from all parts of the land to attend the sacred rites.

The vaults under the temple area are surprising wonderful. There are great chambers, and chambers leading into chambers, and passages leading within a yard built up to furnish a level for the court above. Rock also was doubtless taken out for building into the walls, and at subsequent times the chambers and passages were utilized for various purposes. Under the "Dome of the Rock" great living fountains of water were struck, the source of supplies for the temple, thence running through the canal to which I have already referred, and terminating in the pool of Siloam.

SUBTERRANEAN CHAMBERS.

There are other subterranean excavations under the city which astonish one. In the northwestern part of the city there is a small opening under the wall on the outside, through which I entered, which soon opened out into a succession of great chambers, which seem to ramify under half the area of the city. Of course, groping with a poor light over the irregular rocks, with the mystery of the place and the sound of water dripping into echoing vaults below, which I could not see, was calculated to emphasize the sense of distance. But there is no doubt that the city for one purpose and another is honeycombed with subterranean vaults.

ORIENTAL CAVE-DWELLERS.

[illegible] twenty years there was [illegible] more surprised than in the signs that the inhabitants of this land, from the time of fixed habitations have been cave-dwellers. After they gave up tents and a nomadic life, they burrowed in the rocks. There are many natural caves, and where these did not exist or were too small, the soft chalking limestone, which underlies or crowns the whole country, could be easily cut into dwellings, and the scarcity of timber and material for brick made this the easier thing to do. The rock could indeed be easily cut out into regular blocks, and there was no want of surface loose stones, to be erected into houses, and houses were often built in this way. But they were caverns still, caves above ground and made by human hands. They were dark, windowless, one story, low, the roofs flat, and covered with gray limestone earth, which was packed, rolled and dried in the sun, and had but a single opening, which served as door, window and chimney. This looked like another rock on the ground, only a little more regular—a hollow rock, or protuberant cave. The cave was the type, and they hugged the ground, and sometimes crept half-way into it so as to look as much like a cave as possible. We shall not be able to appreciate the old [illegible] of Jehovah till we conceive of him as substantially a burrower in the rocks—a cave-dweller. It is not only had his home in the rocks, but he sought natural crypts or chiseled artificial ones in them for resting-places for his dead, and hadug deep wells through the same material and constructed long tunnels through cliffs and hills for aqueducts.

Jerusalem was not alone in its subterranean activity and life.

THE POOLS OF BETHESDA AND SILOAM.

The Pool of Bethesda is not outside of the city, but inside, not far from the northeast corner of the temple area, which is about 1,600 feet long and 1,000 wide. It is now a large, deep hollow or pit, upward of 80 feet deep, 100 wide and 300 long at the top, and but 20 or 30 across the bottom. It has sometimes surface water, but, as I saw it, there was nothing but mud and filth in it. It seems to be a receptacle for neighborhood city waste, and was anything but an attractive sight.

The pools of Gihon are simply reservoirs in the valley of Hinnom, made [illegible] the [illegible] and running a [illegible] for [illegible] water, like a reservoir in the mining regions of California.

VIEW FROM THE MOUNT OF OLIVES.

From the Mount of Olives one gets the most general view of Jerusalem it can be had from any one point. From the minaret of the mosque, which stands on the summit I could see and trace very distinctly the great natural outlines of the city. I am standing 2,724 feet above the sea at its highest point. Right below my feet is the valley of the Kedron, running here nearly due south. Above its steep northern bank rises the massive and high city wall. Just over the wall is Mount Moriah, the temple area, on the left-hand eastern corner of which is the broad and spacious mosque, El Aksa, on the central and western portion the grand imposing mosque "The Dome of the Rock," known as the Mosque of Omar. Beyond the temple area is the depression which was once a deep ravine, running nearly south, called the Tyropœan. Above this to the northwest rises Mount Zion—quite a high and steep eminence—from which to any other part of the city within the walls, the rest is one compact, undulating mass of buildings, having winding or irregular seams between them, here and there, marking the supposed course of streets, and broken, here and there, by domes and minarets and towers, and the imposing roofs of churches. I see it all under my eye, over on the side-hill yonder. It is a stirring spectacle; not altogether beautiful, not wholly sad. It is a spectacle whose deepest interest is hint-ed by two facts—Christ looking upon it and Christ weeping over it. But as I turn round and look in another direction, my emotions are mingled. There is only this wild, bare and majesty and beauty of nature. I look down into the deep valley of the Jordan, 4,000 feet below me, and see the Dead Sea stretching out now as a mirror of glass, and on the other side the dark mountains of Moab and Mount Nebo, and close to me on the south the green fields of Judah covered with flowers. No other sight have I seen of such mingled and contrasting interest in my life as from the top of the Mount of Olives.—*San Francisco Evening Bulletin.*

## Jewel Casket.

HUMILITY.

"It [illegible] stars on the sheet along
[illegible] on the coast in the lovely west;
And [illegible] [illegible] must sweetly sing
Right in the chain, where all things good
In dark and night-tide are seen
What honest hath humility.

"The [illegible] the [illegible]
[illegible] upon as most [illegible]
The weight of glory [illegible] down
[illegible] where high his soul ascended;
[illegible] the throne [illegible] Thou be
The footstool of [illegible]."

Hold fast that no man take thy crown; and a little in the future we shall reap life everlasting. Sorrow will be forgotten, tears wiped away, friend will greet friend, there will be no more pain, nor any more death. Blessed thrice endless day! Eden restored! Jesus reigning on his throne! O, to reap the reward of the blessed, and be among the gathered saints, and hear the soul-thrilling, immortalizing words, "well done," from the blessed Savior.

THE SECOND ADVENT.

The second coming of Christ is the great event of the future. From it the flaming beacon of prophecy on every hilltop of the ages have caught their fire. Toward it all the movements of history point the way. In it all the radiating lines of prophecy meet. It is that glorious hope, that morning-star of the endless day, which shines clear and serene above and beyond all the darkness and storms of time. The hope of the Church is not fulfilled, the salvation of the saints is not complete, the victory of redemption is not finished and cannot be until Jesus comes the second time.

SUNDAY-SCHOOL.—The Blessed Hope Mission, corner of Bishop Court and Madison Streets, one square south of Court. Services every Sunday afternoon at 3 o'clock, the usual hour, under the auspices of the Restitution. All are invited to attend.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 9, 1884.


## NOTICE!

It would please us very much if those of our friends who know themselves to be in arrears with their subscriptions would send us some money. The only way for us to meet our obligations is for you to pay us what you owe. We need CASH just now. Please look to your account and if you are behind RENEW TO-DAY.

WE shall forward the money received at this office for Brother Cocorda in Italy in a few days. The sum on hand, as sent by different persons, amounts to thirty-three dollars.

IN removing last Spring we fear that some articles, concerning which our friends have inquired, have been lo[st]. Although we have carefully looked over our papers we do not find them. We regret this as it was our intention to give some of these a place in THE RESTITUTION. Papers from several of our brethren in the West are missing. This will explain their non-appearance, or why they are not returned to the writers when requested.

WE have lately given two or three articles on the Genealogy of Jesus Christ. An additional communication on the tables, as given by the Evangelists, will be found in this number. The writer of this also expresses his abhorrent dissent from the theory that makes Jesus Christ the natural son of Joseph. Like the writer, in this one respect, we have no belief in, nor sympathy for, this pernicious error, as we are compelled to regard it. It is clearly a fundamental truth that Jesus Christ is the SON OF THE LIVING GOD. But while fully and unwaveringly believing in the *Divinity* of our Lord Jesus Christ—that he is not the son of Joseph by paternal relation, but really and truly the Son of God—we would counsel mildness in language and forbearance in manner toward those in error.

## Communications.

### The Restoration and Exaltation of the Children of Israel.

[illegible]

The Jews, or rather the twelve tribes of the children of Israel, were, and are a very peculiar and wonderful people. They have a more extended and minute history than any other race of people on earth. There is a peculiarity in their history that is not known of any other people. They have a written history, both of the past and of the future, Moses wrote their future history from his time down to our day 1884, and all has been fulfilled precisely as it was written, and no one can gainsay or disprove it. But he does not stop here, he continues the history down to the close of the Gentile time, and onward to their restoration from their long captivity and return to the land of their fathers, to possess it forever.

This is very peculiar, and remarkable history, and we may look forward to the fulfillment of that which remains unfulfilled with the same assurance as that which has been.

There is an other peculiarity in this history that demands our notice. Moses told these that if they would not obey the Lord, they should be scattered among the nations, and become few in number, Deut. iv. 27. And again xxviii. 68. they should go back to Egypt again with ships, and should be offered as bondmen, and bondwomen, and none should buy them. And it is recorded in their history, 1 Kings xii, that ten of those tribes revolted against the kingdom of David, and set up a kingdom of their own in the land of Samaria and became a very wicked and rebellious people consequently the word caused them to be removed out of their land as captives by the King of Assyria, into the land of Helah and Habor by the river Gozan, and in the cities of the Medes, 2 Kings xviii. 11. And five nationalities took possession of their lands, their cities and their country. Some from Babylon, some from Cuthah, some from Ava, some from Hamath, and some from Sepharvaim; 2 Kings xvii. 24. Here all history leaves them. They have become lost to the world, but some seem to think they have mixed and mingled with the people of the nations and have lost their identity, and become extinct. But how can it be; the Lord says he knows where they are, or rather, he says, Mine eyes are upon all their ways. They are not hid from my face. Jer. xvi. 17. But the question: Where are they? Here I will venture to pen a few thoughts guided by the word and circumstances.

As Moses had told them, that if disobedient, they should go back to Egypt again, etc., we may rely upon it, that they did go back there, and that they were offered as bondmen, and bondwomen, etc., but they were so despised and hated by all nations, and especially by the Egyptians, that they would not permit them to remain among them, even as slaves. What could they do? They would not return, and they could not stay in Egypt. Their only alternative seems to have been, to take the river Nile and press their way up, up the river, and as they advanced on their journey, the Lord would shut them in behind, until they reached a place far into that vast wilderness beyond the reach of their enemies. There the Lord has hid them, and his eye has been upon them to protect them until he shall call them forth. The Lord says, My people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountain, they have gone from mountain to hill, they have forgotten their resting place, (the land of their father.) Jer l. 6. From beyond the river of Ethiopia, (the river Nile) my suppliants, even the daughter of my dispersed shall bring mine offerings. Zeph vii. 10. Why is it that that great country should remain an unexplored wild wilderness for so many hundred years, unless it was designed for a place of refuge for that people until the fulness of the Gentiles become in. Romans xi. 15.

But hark, The Lord is speaking by the Prophets saying: Therefore the days come saith the Lord, that it shall no more be said, the Lord liveth that brought the children of Israel up from the land of Egypt, But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them, and will bring them again into their own land that I gave unto their fathers. Behold I will send for many fishers, saith the Lord, and they shall fish them, and after, I will send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks. Jer. xvi. 14-16.

Ask then, is not the Lord beginning to send fishers and hunters there? What is H. M. Stanley and others doing there? Let us not be surprised should there be some very important discoveries brought to light soon.

[illegible] shall he shake his hand over the river (Nile) and shall smite it in the seven streams and make men go over dry shod, and there shall be an highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt. Isa. xi. 15-16. This to my mind is very conclusive, that the ten tribes are now in Africa, and that they will return with joy and singing, the same way they went mourning and sorrowing. They will pass over the seven streams of the river Nile, and also the tongue of the Egyptian Sea on dry land, the very place where the waters were divided for them when they came up out of Egypt by Moses. Also Judah and Benjamin, the two tribes will be gathered and restored to their native land, for the Lord says he will set up an ensign for the nations, and shall assemble the outcasts of Israel (the ten tribes) and gather the dispersed of Judah (the two tribes) from the four corners of the earth. The envy also of Ephraim (the ten tribes) shall depart, and the adversaries of Judah (the two tribes) shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Isa. xi. 12, 13.

This language is very plain, and need not be misunderstood, that the Lord will surely gather and restore the twelve tribes to their native land, the land of their fathers. And they will not only be restored, but they will be exalted to high honors, and loved and respected even as they have been hated, despised and oppressed. Hark, the Lord is speaking in trumpet tones by the prophets to this sinful and rebellious generation, Thus saith the Lord, Behold I will lift up mine hand to the Gentiles and set up my standard to the people, and bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be your nursing fathers and their queens thy nursing mothers. They shall bow down to thee with their faces towards the earth and lick up the dust of thy feet. Isa. xlix. 22, 23. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations, and strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine dressers, and ye shall be named the priests of the Lord men shall call you the ministers of our God, you shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. Isa. lxi. 4-6. Behold at that time I will undo all that afflicted thee, and I will save her that halteth, and gather her that was driven out; and I will get thee praise and fame in every land where they have been put to shame. At this time will I bring you again even in the time that I gather you, for I will make you a name and a praise among all people of the earth when I bring back your captivity before your eyes saith the Lord. Zeph. iii. 19, 20. Thus saith the Lord of hosts, In those days it shall come to pass that ten men shall take hold out of all languages of all nations, even shall take hold of the skirts of him that is a Jew, saying, we will go with you, for we have heard that God is with you. Zech. viii. 23.

And in that day the blessings of the Lord will follow them in all their ways in great abundance. he will send down showers of blessings upon them. For he says, And I will make them and the place round about my hill a blessing, and I will cause the showers to come down in his season. there shall be showers of blessings, and the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord when I have broken the bands of their yoke and delivered them out of the hand of those that served themselves of them. Ezek. xxxiv. 26, 27. Behold the days come saith the Lord that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt. Amos ix. 13.

O, how beautiful the language! how comprehensive! how very expressive of God's love and mercy to his faithful ones! But the above are but few of the predictions of the prophets in relation to that people, and all the faithful ones in the Lord that yet remain unfulfilled, but are as sure of becoming a reality as those predictions that related to the destruction of Jerusalem, and that people as a nation. And it is not wise for any one to put the day far in the distance, for the tribulations of those days are near at a close. The fig tree is beginning to put forth her tender leaves, Matt. xxiv. 29-32. But as we know not the day or the hour when these things shall be accomplished, let us all be very watchful, [illegible] shall not overtake [illegible] vessels empty, and our lamps gone out."

L. V. NORTH.

## Selections.

### HISTORY AND THE BIBLE.

Nothing in our days is more wonderful, not even the colossal growth of natural science than the fresh start of history. Everywhere the structure of historic literature is rising anew on the basis of archæology, and even more than this: for as in the Church of St. Clement at Rome, deeper, more ancient, and hitherto unsuspected chambers have been brought to light, so the sagacious labors of antiquary and scholar have now recovered whole empires, such as the first kingdom of Chaldæa, and the primæval Elam, and a language, civilization, literature and polity fresh risen from the dust of four thousand years. We need not speak of Egypt, whose triumph has been already celebrated. Still Egypt is daily yielding fresh spoils; and in her records the germs even of European history are with keen delight recognized by the veterans of classic lore.

There is scarcely a study of more absorbing interest than is afforded by this new birth of history. It enlists students of many sciences, enrolling them in one guild, whose brethren learn at last duly to honor one another. In the cave geologist meets archæologist over the engraven mammoth-tusk. Hither comes the artist too, smitten with surprise at the genial freedom of some pristine Laudseer's sketch. Here the zoologist recognizes with delight the shaggy fell of fur and hair and the gigantic sweep of tusk, which authenticate at once the subject and the savage artist's fidelity.

Over the prisms and tablets of Babylonia stand men of science and of literature in equal rapture. Queen Victoria's astronomer catechizes the astronomer royal of King Sargina, contemporary probably with Abraham. The scholar of Oxford, forsaking awhile his Bodleian, revels in the archives of Kouyunjik. The veteran ethnologist of London devotes himself to the life-like statuary of earliest Egypt, epicanthic signs and the poet of the nineteenth century honors as he best may the "noble rage" of Pentaur, and pours with wonder over the descent of Ishtar into the "place of no return." The archæologist becomes the judge, and even the kind, soap of the exposed annalist of old time. The "father of plokaxes" avenges the quarrel of the "father of history;" Herodotus, Manetho, Berosus, even Livy, even Josephus, raise their honored brows amidst the dust of exploration with laurels greener than ever.

But this is not our chief point. There is one venerable collection of records, one "Bibliotheca," which professes divinely to make known the "purpose of the ages." It is either historical, or else, as men euphemistically say, "unhistorical;" which means falsidous.

How do these chronicles bear the collation with independent and authentic evidence now borne by contemporary records?

Was the old isolation of Scripture better or worse for its credibility? For better for worse it is now forever past, and must give way to a manifold twining with the web of human memorial. No longer do the royal personages of Holy Writ hold their way as in another world to our imagination. Their names, their cities, friends, enemies, alliances, conquests, captives, are read in hieroglyphic and in cuneiform. It was, after all, this very world in which they lived and died.

This former isolation of which I have spoken, this exclusion of Scripture history from almost all besides which we were learning under the epithet "profane," was a matter of secret cogitation to many minds. For our own part, every new link of true connection between Biblical and other history does not darken or desecrate the Bible, but lights and hallows that other. It is true enough, indeed, that we could not reasonably wish the inspired writers to have filled their scrolls with things more or less remote from the supreme purpose of God; but when in his beign providence these records fall into our hands, they waken up a thousand dormant questions, quicken a reverent curiosity, substantiate or else at once annihilate our dreamy conjectures, and make us feel as we read again the hallowed stories of Abraham, Joseph, David, or Daniel, how true the divine purpose ever was, not that his servants should be taken from the world, but kept from the evil, and safe "out of the earth" to those with whom they had to do.

The test of "internal coincidence" has been applied to the Old Testament with admirable sagacity and effect by the late Professor Blunt and others, [illegible] may well be thankful that this line of proof was enforced by the very essence of external testimony. It is the task of this day to recognize this external testimony, never seen by our fathers, but now given into our hands as fresh as it is ancient; much of it in the shape of actual parallel evidence. but far more in the scarcely less valuable form of "historical illustration," the material out of which the enlightened imagination represents the times and men that were of old; for the historian must be a seer before he can be a judge, and this historic divination (so to speak) is one of the highest achievements of literature.—*From the Preface to Tompkins' "Times of Abraham."*

### TRAVELERS IN PALESTINE.

To attempt to give advice to such travelers may be offensive to some, and seem like presumption to others, while a few of those who intend to visit this country will be thankful for any hints of the kind. Having seen many hundreds of persons actually engaged in the work of "doing" Palestine, I do not wish without consideration experience of what travelers [illegible] need.

From long observation I am ready to give most travelers credit for earnestly desiring to secure all the advantages which ought to be derived from a visit to the Holy Land. There are, unfortunately, too many exceptions to this rule. People come here so utterly ignorant of the country, of its history and present condition, that one is led to wonder if they can have been brought up in a Christian land. Some persons come because it is the fashion to do so. They are residing in Europe perhaps, and cast about for something new or novel to occupy their attention, when it occurs to them to visit Palestine. They expect to find here grand hotels, brilliant saloons or billiard rooms on every co[rner] and theatres or places of amusement where they can pass their evenings in pleasure or dissipation. Imagine their surprise on arriving in Jerusalem. The hotels are small, being built of stone, the rooms are likewise small, often with low ceilings and poorly lighted, and in winter they are chilly, if not actually damp. Instead of there being hot and cold water in every room, there is, at times, scarcely water enough to drink, and all that is used for any purpose has to be brought from a distance in skins on the backs of men or animals and paid for.

[1.] As to places of amusements, why! everything shuts up at sunset and people go to bed. Even coffee shops seldom keep open after dark. As to promenades, streets and sidewalks, alas! there is not a sidewalk in Jerusalem, and the principal streets of the city are but ten to fifteen feet in width. They are not paved with concrete, flagstones, nor even with blocks of stone, but with the worst kind of cobble-stones. The streets are dirty, crooked and dark. They are full of camels, donkeys and people, and among the people sixty Jews, dressed in filthy, greasy clothing, outnumber all the rest.

Some people seem to think before coming here that they can travel about the country on railroads. I have heard persons say that they would not have come at all had they for once thought that there were no railroads here. Others suppose that there are fine carriage roads running all about Palestine. People in America see hear of a carriage road between Jaffa and Jerusalem but, after arriving there and in a wagon such as would be used only for the roughest farm work at home, on this road which is fit only for ox carts and strong carts, being bumped until they are bruised and lame in every muscle, they discover that the words "carriage" and "carriage roads" have a different meaning in Palestine from what they have in America. This road could easily be made as fine as any road in any country, and would be so made were it not under the control of the Turks.

Why cannot persons who propose to come here ask themselves what they are coming for? Why not read at least one good book about the country and, as they do so, use a good map? Why not learn beforehand how the land is bounded, what are its principal rivers, lakes and cities? and especially, why not read some work upon Jerusalem, to learn whether the streets are paved with gold, if the houses are six and eight stories high, if there are elevators in private houses and hotels, if Jerusalem is a flat place or quite hilly, and if Hebrew is still the language of the country? A little pains of this kind would "from many a blunder free them" not only, but would save them from making themselves ridiculous. One's own comfort and convenience would seem to demand that he learn beforehand something of what he has a right to expect in the country which he proposes to visit. A boasting, pleasure-seeking [illegible] ignoramus, who brings an entire party of respectable tourists into disrepute, is not the only person aimed at in these severe remarks. Christian people from America, and among the number must be included some ministers, come to Palestine with as little previous knowledge of the land where Christ lived, and where the Bible had its origin, as they have of any region of equal size in the heart of Siberia or China. These things ought not so to be.

After this advice to obtain some previous knowledge of the country, I will specify a few important requisites under the following heads:

MONEY. You need money of course, but not any more than is necessary for the journey. You do not need jewelry or valuables of any kind. Ladies frequently bring with them and wear altogether too much jewelry. This is simply placing temptation before thieves and increasing the person's chances of being robbed. If you must bring them to this country you should leave them in care of your banker consul here especially while you are traveling about.

CLOTHING. Substantial clothing is needed and one ought to have an extra suit in case of accidents, getting wet and the like. Black clothes are not very suitable in this hot climate, nor should the color be too light. One needs plenty of under-clothing and stockings, and the under-clothing should by all means be woolen, even if one has not been accustomed to wear it at home. You are coming to a hot country to be sure, but even here the main thing in the preservation of health is to keep warm and dry. A clergyman's extra suit might be one in which he can "officiate"—at weddings, if called upon, for pairs of intense lovers sometimes visit the Holy Land.

BOOKS. You need a few good ones. A Bible and a small Bible dictionary if possible. If several friends go in a party one can take certain books and another certain others, and thus quite a number of valuable books will be at your command. As to a guide book, you need one of your own for even two friends cannot as children used to do in the district schools, "look over" one book.

TRUNKS AND CARPET-BAGS. A small, long trunk is the best shape. If you must take one. A rather long portmanteau is convenient. Still any shape will answer. Whatever bag you take will likely be bruised or rubbed [illegible] If you are at all part[icular] about such things you should bring your old one. By all means make some provision for spare room in your carpet-bag for the "things" which you will certainly want to purchase for your friends at home. For one's own convenience the rule is, as little "luggage" as possible.

MEDICINES. You need a few simple remedies. A small bottle of camphor to keep off mosquitoes as well as for other purposes. Another of alcohol or, what is better, of strong arnica for sprains or bruises. An ounce of ammonia for flea bites. Another of quinine or of some preparation of arsenic for fever. Also some really good preparation for diarrhœa.

PASSPORT. It is best to have one. You may never be asked for it, but you should remember that you are not in your own land, and the emergency may arise when you will sadly need it. Turkey is at present so low as to be about insurgences, and you might be taken for a Russian Jew and not allowed to land. You would then have to appeal to your consul and to the government and after much red tape, besides trouble and mortification to yourself, you could be released.

LETTERS OF INTRODUCTION. These are seldom necessary. If one has them he may not have time to present them, and if he does so they may prove a source of embarrassment instead of being of much service. One comes here to see sights and to form acquaintances. If one is to remain some time in one place where he expects to require special assistance, such letters may be very useful.

PISTOLS. Do not burden yourself with one. If you should get into a fight with Arabs it would be worse than useless. At night, if you use it, you are far more likely to do irreparable injury to your friends than to any [illegible] Outside of war it is possible that pistols have done much more harm in the world than good.

One needs a good pair of eyes, a good pair of ears, a great deal of patience and forbearance, an unselfish spirit, and considerable power of holding one's tongue. It need not be said that if one is blessed with robust health it is all the better. Do not bring theories and try to confirm them. A simple faith in the Bible and a disposition to see, hear and learn as much as possible about the land and the people will be the most sensible thing of all.

By all means, do not bring any new kind of religion. There are enough *kinds* here already, among which are dreamers, prognosticators from the stars, "overcomers," spiritualists, seekers for the lost Tribes, believers in the immediate restoration of the Jews, discoverers of the art of never dying, those who believe that salvation can be secured only by keeping the seventh day, advocates of the immediate and personal coming of Christ, founders of the New Jerusalem, and still others, so that the number and variety of people who are "crazy" on religious subjects who congregate in Jerusalem is surprisingly great. Most of the Christian nations, including America, are represented in these different classes.

Jerusalem is in some respects the most interesting place on the globe, hence it is not to be wondered at that people from all lands desire to visit it. The intelligent traveler will find here many intelligent people, excellent schools, churches, some [illegible] but valuable libraries, and a good number of laborers who are seeking to elevate the masses—Mohammedans, Jews and [illegible] Christians—from their present [illegible] of ignorance superstition and [illegible] Condition. [illegible] Consul at Jerusalem, in the Congregationalist.

## Miscellaneous.

[Selected from late English papers by H. Hayes for THE RESTITUTION.]

A remarkable occurrence has taken place in the Rhondda Valley, scene of the mountain sides and tops being carpeted with the bodies of insects, rather larger than, but resembling, caterpillars. The inhabitants are removing them by burning. Specimens have been sent to University College, London, for examination.

As a number of young children were playing in a field at Crosby one of them met with a singular and shocking accident. The little ones, it would seem, commenced to irritate an ass which was grazing in a field, when the animal turned upon one of them, and, seizing it with its teeth, stripped the flesh from the wrist to the shoulder.

DESTRUCTIVE HAILSTORM.

A telegram from Valence in the Department of Gers, states that the neighboring country has been devastated by a terrible storm of hail. In several places the crops are entirely destroyed. The despatch adds—"A layer of hailstones 25 centimetres deep (nearly 10 inches) covers the ground, the vines and wheat are cut to pieces, the trees are bared of their leaves, and birds fell to the ground killed by the hail. All the houses are inundated, the hail having immediately choked the pipes. In the Ardeche the hail caused immense damage. At St. Georges, Beauchastel, Lavoult, and St. Laurent du Pape the vines have been utterly destroyed."

SHOCKING DEATH FROM THE BITE OF A MAN.

At Brecknock, on Saturday, an inquest was held on the body of a man named Richard Flood, a fisherman. It appeared that on the 31st of January a member of the Mersington fishermen subscribed the price of a half-barrel of porter, which was procured, and a social drink or debauchery ensued. Fighting arose and a man named Nicholas Murphy (at present in custody, got drunk and quarrelled. They had a fight, which was provoked by the deceased in the course of which [illegible] knocked down and bitten in the face by Murphy. The wound was not immediately attended to, but when it was it apparently healed up. However, the fiction and heat of the blood therein in a short time caused [illegible] to loosen, drop away, and leaving the muscles of the throat and chest quite bare. He was attended by Dr. George de La Hyde and E. J. Murtagh, who gave evidence that his death was from blood poisoning. The [illegible] deep sloughs of the deceased were examined, in which he stated that Nicholas Murphy bit him in the face during a row. The jury returned a verdict to the effect that death resulted from blood poisoning, the result of a wound inflicted on deceased by Nicholas Murphy, now in custody for the offence on the night of January 31, at Mornington, county Meath."—*Dublin Express.*

THE CIRCULATION OF "THE TIMES."

The editor of the *Printer's Register* furnishes the following statistics concerning the issue of the *Times* of Saturday last. It consisted of three sheets, or 24 pages, each page comprising six columns; 84 2-3rds of the 144 columns were filled with advertisements, the number of which was no less than 2,550; the remaining 59 1-3rd columns contained articles, reviews, letters, reports, and paragraphs on over 200 distinct topics. The total length of the columns was 264 feet, and if placed end to end and stood upright they would have reached to a height exceeding that of the monument by 62 feet. If the matter comprised in the paper, instead of being broken up into columns, had been set in one continuous line it would have reached 1 mile 930 yards, or the distance from Charing Cross to Chesapside. The number of separates types used in printing this issue is calculated at over two millions, and the quantity of printed matter is reckoned to be equivalent to that contained in two ordinary octavo volumes of 480 pages each. A circumstance worth noting by those who insist that the present law prohibits the transfer of land is the fact that over 37 columns of the paper were occupied by advertisements of landed property for sale by auction, there being in addition eight columns of advertisements of estates and houses to be let or sold by private contract.

## News Items.

THE CHOLERA.

MARSEILLES, July 7.—Sixteen deaths occurred last night, and twenty-six were taken to the hospital.

TOULON, July 7.—There were nine deaths last night. The cemetery is kept open all night for burials.

TOULON, July 7.—Dr. Koch reports the cholera here as Asiatic, from the extreme East. He found the same microbes here as in Egypt and India. The intestines being the seat of danger, fumigation is useless. He says the cholera will reach Germany; it will go everywhere; having a center like Toulon, it must spread.

MARSEILLES, July 7.—In consequence of cholera upon two vessels at this port infected arrivals will be sent temporarily to Lazaretto.

THE SOUDAN.

LONDON, July 7.—A dispatch to the *Times* from Bengala, dated Saturday, says: "The Mudir of Dongola achieved a brilliant victory over rebels at Debbah. The enemy was routed with a loss of 2,000 killed. We now consider ourselves saved."

THE INDEMNITY DEMANDED.

Prime Minister Ferry has instructed the French Minister at Pekin to demand from China a war indemnity of 250,000,000 francs. He has also telegraphed Admiral Courbet to seize the Pescheon arsenal as a guarantee for the payment of the indemnity.

LONDON, July 7.—Joseph Gratton, arrested at Hanley as a suspicious character, had dynamite cartridges and [illegible]

BOMBAY, July 7.—The crop prospects in this Presidency are bad. A drought prevails.

### Change of Address.

Rev. H. Hayes can now be addressed at 97 Poplar Grove, Sale near Manchester England.

# Poetry.

## ARE YOU READY.

LUCY M. FOX.

The footstep of our Lord is at the door!
Are you ready?
Soon the angels will proclaim Time no more.
Are you ready?
Hear the raging waves of ocean,
Earthquakes, whirlwinds, war's commotion,
Signs in stars and skies and sun,
Signs the race is almost run,—
Are you ready?

The footstep of our Lord is at the door,
Are you ready?
He has called you o'er and o'er,
Are you ready?
[illegible] said when the mountains [illegible]
And [illegible] beasts [illegible] with the [illegible]
And the sea, he is no more—
Are you ready?

Oh, the souls [illegible]
Are you ready?
So [illegible]
Are you ready?
One [illegible]
Now [illegible]
But we will not be [illegible]—
Are you ready?

O my Savior! he is near—
Are you ready?
Hear the marching [illegible]
Are you ready?
All the [illegible]
[illegible]
He is near—almost here,
Are you ready?

The footstep of our Judge is at the door,
He is ready!
Do not wait a moment more
But be ready!
Can you face that pleading eye?
Must He wait—He past you by?
Turn him now—the end is nigh!
Are you ready?

# Selections.

## THE BIBLE AND THE MONUMENTS.

If there were heroes before Agamemnon, the world of Greece had lost all record of them. They were quite forgotten, or had been lifted into a pantheon of mythical demigods. If there were books before the Old Testament, they had been buried, lost, forgotten. With the exception of one or two of the latter prophets, the Old Testament antedated all written history known at the beginning of the present century. Its assertions could be confirmed by no contemporary documents. For vast periods, and not for Israel alone, but for kingdoms and mighty empires which fell before Greece developed a written literature, it was the only record that could claim authority. What the Greeks knew of the history of Egypt and Assyria and Babylonia they credulously gathered as they could centuries after.

Standing thus alone, the Old Testament history was unconfirmed. There was nothing with which to confirm it except the muddled accounts of two or three blundering late Greek story-tellers, who were quite as likely to contradict as to tell the truth. The critics had it all their own way. They could deny what they pleased. They could say that this story was inherently improbable, that that was contradicted by Xenophon or Syncellus, and praise the Greek or disparage the Hebrew writers; and no positive and conclusive reply was possible.

But the last half-century has changed all this. Fifty years ago Egypt began to open the contemporaneous monuments of her kings.

Thirty years ago the capitals of the Tigris and Euphrates valleys were discovered, and their language unlocked. Long historical inscriptions — a few from Egypt, but multitudes from Assyria—have been discovered, written in the life-time and by the direct orders of the kings whose deeds they record; contemporary annals, whose historical trustworthiness is beyond question, except as we must make allowance for that boastful temper which would change a defeat into a victory. Fifty years ago critics doubted if such a king as the Sargon, mentioned once in the Bible, ever lived. Now we know the history of the whole dynasty of the Sargonidæ, and have Sargon's own full record of where his armies fought during each successive year of his reign. That record can be trusted. Sargon himself, or his own official historian, tells the story; and the same is true of the Assyrian kings.

My object in this article is to give a few examples, showing how the monuments confirm Bible history. I purposely omit matters of cosmogony, and what comes before the history of nations, which, though abundantly illustrated by the mythic poetry of old Babylon, cannot, in the nature of the case, be historically confirmed. There is space to mention but a few out of scores of confirmations which would each bear much fuller treatment than can be given them here.

It is not many years ago that it was stoutly objected that Moses could not have written a Book of the Law or the Ten Commandments, because writing was not then invented. But not only is it now abundantly proved that Egyptian hieroglyphic and Assyrian syllabic writing were familiarly known long before the time of Moses or even of Abraham, but within the past twenty years the history of Phœnician writing used by the Hebrews has been carefully studied; and it is now the general conclusion of the best scholars that it originated during the time of the conquest of Egypt by the Shepherd Kings four or five centuries before Moses. The last student of the subject, Mr. Isaac Taylor, in a volume published the last half of the present year, 1883, thus sums up the result of long and careful investigation:

"The possible date of the origin of the alphabet is thus brought within definite limits. . . . The possible limits lie between the twenty-third and seventeenth centuries, and there seems to be no reason why we should not provisionally accept the approximate date which has been proposed by De Rouge, and place it in or about the nineteenth century B. C." This objection is swept away.

It had seemed strange that in the tenth chapter of Genesis, it should be represented in one verse that the people of Babylonia were descendants of Ham, through Nimrod; and in another, that they came from Shem, through Asshur. The inscriptions gathered into the British Museum now fully prove that two races occupied that country from a very early time? one pure Shemitic, and the other a darker, non-Shemetic race, older than the former, and having an entirely different language and physiognomy, being of what the Bible calls "the sons of Ham." This difficulty is fully met.

It seemed, a few years ago, an almost incredible story told in Genesis of the campaign of the four kings of Elam and Babylonia, and Chedorlaomer, Arioch, Amraphel, and Tidal, against the five kings of Sodom and the plain. The monuments confirm the story wonderfully. They tell us that at just this time there had been an Elamite (or Median) conquest of Babylonia; they tell us that Laomer was the name of an Elamite god so that Chedorlaomer means worshiper of Laomer; and we find an account of this very Arioch mentioned on the monuments as king of Ellazzar, and we learn that his father's name was Chedormabug, and his grandfather's name Simtisilhak. And we further learn that even earlier than this there had been Babylonian expeditions to the shores of the Mediterranean Sea. Every difficulty is completely removed and confirmation supplied.

Abraham, we are told in the Scriptures, came from Ur of the Chaldees. Such a town had become utterly lost, except in this Biblical mention of it, and a pious tradition had put it in an impossible place. The present generation has re-discovered it and reads its records on the monuments. We find it was the second capital of Babylonia, and was distinguished for the Moon-god. The names could be mentioned of half a dozen of its kings, one of whom was Chedorcmabug, father of the Arioch of the Bible. Two seals, worn by gentlemen of Ur before the time of Abraham, and bearing the names of the two first kings, are in the British Museum. The Bible geography is proved no fiction.

Passing now, with the course of the Hebrew history, from Mesopotamia to Egypt, in the time of the Oppression, we find on the Egyptian monuments no record of Bible miracles: that was not to be expected; kings do not report their disasters. But the whole color of the Genesis story agrees admirably with that of Egypt at this time, and Egyptian scholars speak of it with wonder. We find pictures and accounts of slaves with Hebrew features, and working at brick-making as the Hebrews worked. We know just who was the king of the Oppression, this great Rameses II., whose body was found last year, and is now shown to the traveler in the Bulak Museum. Only lately has any systematic exploration been made in the region where the Hebrews lived. During the present year an expedition was sent from England to search for records of this region; and the first thing done was to discover Pithom, one of the two store cities which the Bible tells us the children of Israel built. The city was previously unknown, but it was found bearing the name of Pithom on an inscription, and the chief buildings were great brick store-houses, without windows or doors, in which grain was to be preserved for use in war or famine. But the Egyptians had no historical talent. They had left us much to illustrate habits and customs, and only clues to their history. Their annals fail us; but their pictures and stories and pious books are full of helps and of illustrations bearing on the Bible accounts of the land and people of the Nile.

The Bible tells us of a strong Israelite kingdom established by David, or extended by him and his son Solomon to the very banks of Euphrates. But is this credible? What was the mighty empire of Assyria doing all this time? The monuments have answered the question. At just this time the Assyrian empire had suffered a great decline. It was scarcely able to hold its own cities, much less to make any foreign wars. Room was then made for the new Israelite kingdom. But soon after Solomon's death a great king arose in Nineveh, Assur-nazirpal, who unified the Assyrian kingdom and conquered his neighbors, though he did not send his armies as far as Palestine. But his son Shamaneser tells us, in his own monuments, how he fought with the very kings mentioned in the Bible. He says that in his sixth year he fought against Ben-hadad, king of Damascus, and that Ahab, king of Israel, sent two thousand chariots and ten thousand infantry to help Ben-hadad. He says that twelve years later he again attacked the king of Damascus, who was now Hazael, and who was helped by Jehu, son of Omri. Here Hazael succeeds Ben-hadad, and Jehu succeeds Ahab, precisely as the Old Testament tells us, although Shalmaneser made an error as to Jehu's parentage. Omri was not his father, but the founder of Ahab's dynasty.

From this time nearly every king of Israel and Judah is mentioned in the annals of the Assyrian kings. One of these is Hezekiah. Sennacherib's own story adds much of interest. The Bible account: The Bible says that Sennacherib was at Lachish while Jerusalem was invested. We have an actual picture preserved, made by order of the Assyrian king, of his victory at Lachish. He does not claim to have captured Jerusalem, but only that he received tribute. The Bible says that Hezekiah gave him thirty talents of gold and three hundred talents of silver. Sennacherib, in his own account, says it was thirty talents of gold and eight hundred of silver. But there were two sorts of silver talents, a large talent and a small talent; and eight hundred of one just equals three hundred of the other, so that the two accounts tally to a shekel.

In two cases in the Bible story of the kings, it has seemed like a plain mistake that Babylon is mentioned instead of Nineveh. How could Hezekiah have sent ambassadors with presents to Merodach-baladan, king at Babylon, while Nineveh was the capital? The monuments solve the riddle. They tell the whole story of the revolt of Merodach-baladan at Babylon against the king [illegible]. The embassy sent to the rebel was a great political blunder, and Isaiah was right in rebuking it. The other case of difficulty is where the Bible tells us that Manasseh was taken captive by the king of Assyria and carried to Babylon. The annals of Esar-haddon are very imperfect, but they mention Manasseh as a tributary king, and we learn from them that he (Esar-haddon) was the only king of Assyria who held his court at Babylon. The Bible is confirmed on both these points.

Before passing from the monuments of Assyria to those of Babylon, we may recall briefly the now well-known Moabite stone, with its remarkable confirmation of the Bible story. The Bible tells us that, after the death of Ahab and the secession of Jehoram, Mesha, king of Moab, rebelled. There was discovered, ten years ago, in Dibon, the capital of Moab, in stone columns, on which this very Mesha, otherwise unknown, had given an account, engraved nearly nine hundred years before Christ, of the success of his rebellion. In a long story, which reads like a chapter of the Bible, he tells of his victories and how he captured the cities of Israel by the help of his god, Chemosh.

The scene of the stories of the book of Daniel is laid in Babylon during the time of the later empire, which had its seat there. No book has been so severely assailed by destructive criticism. Those who reject it agree in assigning its date to a very late period—that of Antiochus Epiphanes, about two centuries before Christ. It was almost impossible, until within a few years, to make any conclusive reply to these critics, especially as the book of Daniel has reached us with what is probably not a very pure text. It is written in two different languages, of which one, the Chaldee, is perhaps a translation of an original lost Hebrew. Very likely we owe to this late translator the Greek names, which cannot be denied, of the musical instruments. But what is of vastly more importance than the verbal alterations or errors of translation or transcription, the monuments prove to us conclusively that the whole color and atmosphere of the historic chapters of Daniel are genuine Babylonian. Such a book could not have been written three or four hundred years later, when the civilization of Babylon had perished. There was no antiquarian learning of the day which could have drawn a true picture of the Babylonian empire at a period so far removed from that of Antiochus, as we are from that of Luther, and separated from it by the overthrow of the Babylonian by the Persian power, or the overthrow of the Persian in its turn by the alien Greek. One only needs to compare Daniel with the apocryphal book of Judith—one true to the life of the Babylonian empire and the other utterly false to it—to discover the contrast between an authentic account and the pious novelette full of historical absurdities and incongruities, whose scene is laid in a previous age.

The chief of all the objections to the book of Daniel is that it says that the last king of Babylon was Belshazzar, and that he was killed at the capture of the city. But all Greek traditions agree that the last king of Babylon was Nabonidus, and that he was not killed. Indeed, he was not in Babylon at all when it was captured, but with the army in Borsippa, and lived for some time after. Greek historians mention no Belshazzar. The contradiction was absolute, and could not be explained. But the inscriptions have now been recovered, and give us abundant proof that both are right. They tell us that there was a King Belshazzar as well as a King Nabonidus. He was a Son of Nabonidus, and was for three years associated with his father on his throne. There is extant a prayer of Nabonidus, in which he beseeches the gods to bless his son Belshazzar. We are told on inscriptions very lately discovered, that in previous years Nabonidus had remained at home, and sent his son Belshazzar to command the army in the field, but that in this last year he took the army himself, and left his son in command at Babylon. And this explains another curious fact. There have been found the records, thousands of them, on little clay tablets, kept for over a century in the office of the recorder of deeds in Babylon. Out of one hundred and sixteen years, there is not one lacking in which from one to thirty deeds have not been found recorded, all dated. We find one, just one, dated in the third year of King Belshazzar. His two first years are credited to his father, with whom he reigned, while in this third year he was in Babylon alone. And the third year of Belshazzar is the highest one mentioned in Daniel. We can now understand why Belshazzar promised to make Daniel the "*third* ruler in the kingdom." He could not make him the second, as his was only second himself. The difficulty is more than removed.

We are told in Daniel that Babylon was captured on the night of a great feast to the idol gods, at which the wives and concubines joined in wild revelry. But the woman were not in the habit of feasting with men. How is this? An account, by Cyrus himself, of his capture of Babylon, was dug up only three or four years ago. In it he declares that Babylon was captured "without fighting," on the fourteenth day of the month Tammuz. Now the month of Tammuz was named in honor of the god Tammuz, the Babylonian Adonis, who married their Venus or Ishtar; and the fourteenth of Tammuz was the regular time to celebrate their union with lascivious orgies. On this day, of all others, the women took part in the horrible rites: and it was in this feast of kings, princes, wives, and concubines, that Babylon was taken and Belshazzar slain. The Bible is here fully and wonderfully corroborated. How could a writer three hundred and fifty years later know all this?

These are but specimens, selected from many, of the abundant and constant corroboration which the monuments give to the historical accounts of the Bible. I do not mean to say that they have yet solved all difficulties, nor that they have not raised any difficulties of their own. But the difficulties that remain are chiefly chronological or verbal, like the dates in a king's reign; or the apparent substitution of '*Darius*,' for *Uebyzes*, and of "Ahasuerus" (Xerxes) for *Artaxerxes* in Daniel. Such errors are liable to occur, and need give us no concern. The essential part is proved beyond cavil that the historical parts of the Old Testament are proved by contemporaneous records just dug up and translated in our generation to be substantially true. We find no record of miracles, and we should expect none; for they belong to Hebrew history or private life. Nor do we find confirmation, only illustration, of the Bible account of the Creation and the Deluge. The old Babylonian tales of these beginnings of things, as I have said, antedating history, are of the highest interest to the Bible student, but are quite apart from my present purpose, which is satisfied with the plain annals of kings, without entering the mythology of these old nations whose gross polytheism is the most instructive contrast to the pure monotheism of the Hebrews, which, more emphatically even in its cosmogony than in its history, offers to human worship only one God, Creator and Preserver of all things, one God, holy and merciful—such a God as our nineteenth century culture need not be ashamed to worship as he was worshipped by Moses and Abraham.—*Wm. Hayes Ward, D. D., in S. S. Times.*

## THE SPIRIT OF THE AGE.

Our subject is the character and end of the age—this age in which we live. We are, I dare say, familiar with the statements made by those who write the history or chronicle the events of modern times, to the effect that we live in the age of progress. Comparisons are often made between the present time and times that are passed, greatly to the advantage of the former. It is pointed out how, by means of education and the development of commerce and art and science, we are in far better circumstances than our forefathers were. And this is made the ground of expectation for the future.

Many of these statements, having regard as they have to secular things, we in no way wish to deny or call in question. But secular progress is in no wise identical with spiritual progress; and when Christian men speak as if the progress of this age were an upward progress, culminating in a world-wide triumph of Christianity and the establishment of universal peace and brotherhood, we are obliged to demur and to point out how contrary is the teaching of God's Word.

First in 2 Tim. iii. we read words pointing out what shall be in the last days, clearly setting before us what our age is developing into. Its development is not in an an upward direction, or toward universal conversion, but on the contrary toward the practice of daring sins. These dooling sins will be associated with a form of godliness. There will be profession of God, but practical denial. And the consequent character of the last days will be perilous. God, whose eye surveys all the future, sees and tells us what our age is advancing to.

But further we find Peter in his Second Epistle writing that there shall come in the last days scoffers; unto this, then, our age is going on. We are not advancing to days of universal conversion, but to

[redacted] DAYS OF SCOFFING

for the Word of God. The scoffing will be on the part of those who have heard and who know that Word, and who are acquainted with its teaching on the subject of the second coming of Christ. Such scoffing is quite compatible with great advances in science. Indeed, in these days, science is not infrequently marked by disregard, for what God has said. Theories are started and maintained as if they were proved facts—theories which treat with disdain the historic authority of God's Word. Whatever attempts are made to show the reconciliation between revealed religion and science (and let us not undervalue these) yet, none the less really, will the last days be days of scoffing.

Men will walk after their own lusts, saying, where is the promise of his coming? They will walk in wilfulness. They will be a law to themselves, and will put aside the will of God. Liberty will become lawlessness; and scepticism as to the definitely foretold fact of the coming of Christ flaunt itself.

Nor will the scornful scepticism of the coming be without some little show of reasonableness. Century after century passes, and all things continue as they were. There is no appearance or likelihood, they say, of anything supernatural. But they "wilfully forget" (2 Peter iii. 5, R. V.) that by the Word of God the heavens were of old, and the earth. They ignore the creative fiat of the Almighty, and they deny the very possibility of creation.

Our day, with its teaching of evolution of '*Darius*,' for *Uebyzes*, and of "Ahasuerus" (Xerxes) for *Artaxerxes* in Daniel. Such errors are liable to occur, and need give us no concern. The essential part is proved beyond cavil that the historical parts of the Old Testament are proved by contemporaneous records just dug up and translated in our generation to be substantially true. We find no record of miracles, and we should expect none; for they belong to Hebrew history or private life. Nor do we find confirmation, only illustration, of the Bible account of the Creation and the Deluge. The old Babylonian tales of these beginnings of things, as I have said, antedating history, are of the highest interest to the Bible student, but are quite apart from my present purpose, which is satisfied with the plain annals of kings, without entering the mythology of these old nations whose gross polytheism is the most instructive contrast to the pure monotheism of the Hebrews, which, more emphatically even in its cosmogony than in its history, offers to human worship only one God, Creator and Preserver of all things, one God, holy and merciful—such a God as our nineteenth century culture need not be ashamed to worship as he was worshipped by Moses and Abraham.—*Wm. Hayes Ward, D. D., in S. S. Times.*

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Our day, with its teaching of evolution, has connected itself with "the last days."

THE DAYS OF SCOFFING.

That God made everything, "after its kind," his Word affirms, has been denied, and even professing Christian teachers have been carried away in numbers by the evil current. It would almost seem as if in certain cases one would be esteemed to have forfeited his scientific, if not even his intellectual, reputation if he upheld the Scriptural doctrine.

But we take a further step. Paul, when writing to the Thessalonians in his Second Epistle, tells us that before the day of the Lord comes the great apostasy will take place. Our age, then, is going on to apostasy, excelling all apostasy that has been known. There have been departures from Christ in different ages, but here we have the grand departure, a departure culminating in the manifestation of him who is called the man of sin.

Notwithstanding all progress in secular things, in science, and in art, there remains and grows rebellion against God. The days before the flood were days of progress in arts (Gen. iv. 21, 22), and days of renown (Gen. vi. 4), but with this secular progress the imagination of men's hearts was evil continually, and the race became spiritually and morally utterly corrupt. And the present days have a likeness to the days before the flood. With all the glorious increase to the number of Christ's disciples through times of refreshing, yet so far from the world getting converted the world is in many cases converting and corrupting the church. And we are going on to days when multitudes will depart from the profession of Christ to the denial of him. The apostasy will take place.

What a fearful issue this is! What a solemn and awful ending of our age, with all its boasted civilization, and refinement, and culture, and sciences, and liberty! As we have seen, the age is advancing to the denial of godliness (though the form of godliness be held), to the scoffing at or denial of the word, and finally to the denial of God himself and his only begotten Son. Then shall come to pass what Isaiah foretold would come to pass previous to the glory of the Lord rising on Jerusalem, "Darkness shall cover the earth, and gross darkness the people." Isa. lx. 1, 2. When God and his Son are denied, it is as if the sun of the firmament were blotted out and the true light gone. How very different this from the thoughts of many that commerce, education, and art, united with the preaching of the gospel, will usher in the millennium!

When our age reaches the fearful crisis that is foretold, then the Lord Jesus Christ must interpose in administrative and punitive power. When man became wholly corrupt before the flood the Lord interposed in righteous judgment, and when the world becomes again mature in corruption, again there will be interposition in righteous judgment. The revelation of the Lord Jesus, to which his own people expectantly look, will be to others a coming of judgment, as was the flood, or as the fire and brimstone which came on Sodom.

In the days of Noah men were living in scepticism of the fact of coming judgment. This is what is suggested by "eating and drinking, marrying and [illegible]" Of Sunday, conditional Immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, religion, morality, Christianity, etc.

Orders may be sent to The Restitution office for this work.

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—AND—

What is the First Day of the Week, or Lord's Day?

—BY CHARLES STANLEY.—

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*Schedule in effect January 13, 1884.*

Trains depart from and arrive at PENNSYLVANIA, Ind., Station, Central standard time, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 12:35 am |
| Fast Line | 12:55 pm |
| Chicago Express | 2:25 am |
| Alliance Accommodation (Arrives) | 10:40 pm |
| Local Freight | 11:10 pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2:30 pm |
| Fast Line | 2:30 am |
| Day Express | 11:20 am |
| Alliance Accommodation | 12:30 pm |
| Local Freight | 11:10 am |

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Hotel Cars attached to through trains run without change, westbound to Chicago; eastbound to Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running trains, apply to M. W. SIMONS, Ticket Agent Plymouth, Ind.

Daily. Daily except Sunday.

WM. A. BALDWIN, Manager. E. A. FORD, Gen'l Pass. & Tkt. A. PITTSBURGH, PA.


## DIED.

June 14, 1884, at her late residence in Haskins, Wood Co., Ohio, sister Loretta, wife of Brother J. A. Wilson.

Her illness was of short duration. She was immersed into Christ in the month of June, 1882, by the writer, since which time her life has been characterized by good works. One in the village remarked that "The sick in Haskins have lost their best friend." Her mind remained unclouded until within a few moments of her death. She conversed freely with her family, telling them of her unfailing trust in God and his promises, exhorting them to so live that they might meet her in the kingdom "when the Master comes." She left her companion and two children, who, with a large circle of friends, mourn her loss. The writer spoke the words of comfort at her funeral on the 16th, to a large and intelligent audience. The text chosen for the occasion was the consolation from the pen of David, "Weeping may endure for a night, but joy cometh in the morning."

L. C. CHASE.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 21, 276½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

# The Law, the Covenants, and the Sabbath.

—BY L. O. THOMAS.—

The above named work is now ready for delivery. It contains 350 pages, 12 mo., on good paper, substantially bound in cloth. Price $1.

Title Page.—"The Law, the Covenants; and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief.

The perfect unchangable moral law is considered and shown to be the basis and spirit of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants is treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat new light.

The work also includes the consideration of Sunday, conditional Immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, religion, morality, Christianity, etc.

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# Poetry.

## "I HAVE CHRIST! WHAT WANT I MORE?"

"Thanks be to God for his unspeakable gift." 2 Cor. ix. 15.

In the heart of London city,
Mid the dwellings of the poor,
There bright golden words were uttered—
"I have Christ! what want I more?"

By a dying woman.

Strains of music from a Parlor Door
Having too one earthly theme—
"I have Christ! what want I more?"

He who heard them ran to fetch her
Something from the world's great store:
It was needless—died she saying,
"I have Christ! what want I more?"

But her words will live forever:
I repeat them over and over
God delights to hear me saying,
"I have Christ! what want I more?"

O ye that, my fellow sinners!
High and low, and rich and poor,
Can you say with deep thanksgiving,
"I have Christ! what want I more?"

Look away from earth's attractions:
All earth's joys will soon be o'er:
Rest not till each heart can whisper,
"I have Christ! what want I more?"

—Mrs. Colonel H. Hall.

# Communications

## Genealogy and Paternity of Jesus. Not Begotten by Joseph.

*Editor Restitution:*

In my communication which appeared in your issue of April 23, I said we find Mary "to be a descendant of Abraham through David and Solomon."

In your issue of May 21, I notice a short letter from Thomas Churchill of Toronto, Ont., a highly respected friend of mine, to the effect that my communication needed "a slight but very important correction," and proceeds as follows: "True Mary was a descendant of Abraham and David but not through Solomon," referring to 1 Chron. xiv. 4. He further says: "If Jesus came through the lines of David and Solomon, it would give some countenance to the idea held by many that Jesus was the Son of Joseph, and thus leave us without a Savior to the present hour." Yes, I agree with him on this point, that if Jesus was begotten by Joseph, we are without a Savior—without the promised Messiah.

But what he can mean by the remark that if Jesus came through David and Solomon, it would give some countenance to the idea that Jo[illegible] the son of Joseph, I cannot conceive. I am greatly surprised at such a remark. I see that he does not understand this matter. I am also much surprised at many things that have been said and written by others of late regarding the pedigree and paternity of Jesus.

But most of all am I surprised and astonished, that any person who professes to believe in God, to believe his word, to believe in Christ, can possibly hold that Joseph was the natural father of Jesus—that Jesus was begotten by Joseph!

As to the lineal descent of Jesus from Abraham and David through Solomon, it is very easy to see, even by the genealogy alone, as given by Matthew and Luke. It is easy to see that the pedigree of both Joseph and Mary, is traced by both Matthew and Luke, directly through Zorobabel son of Salathiel, who was a descendant from Solomon by his father, and from Nathan by his mother. Matt. i. 6, 12. Luke iii. 27–31.

It is true, when we come to examine the entire lines of pedigree, as I have done most carefully and thoroughly; we find many difficulties and apparent discrepancies, to contend with and overcome; as all persons experience in the thorough examination and investigation of any other biblical truth. Under such circumstances some become discouraged and back out at once. Others misapprehend and fail to find the truth. I have no doubt that these apparent discrepancies in the genealogy of Jesus, as well as all others in the Scriptures, are only seeming to be such, because of the lack of thorough investigation, and because of our weak finite minds; but that they are really such; and that they have been wisely permitted by the Author of the Bible, to serve good and wise ends, in connection with his great purposes. If this be the case, then these difficulties, as has been wisely said, were intentional on the part of the Divine Author of the Scriptures. They serve a variety of important ends which could hardly have been accomplished by any other means. In the first place they operate judicially upon those who lack moral appreciation and earnestness. Then they furnish valuable disproof of collusion on the part of the sacred writers, and establish their character as independent witnesses to the things whereof they testify. The inspired narratives exhibit substantial agreement with circumstantial variation.

This is precisely what account of Jesus requires in respect of the testimony of witnesses. Should their evidence agree precisely, in every word and syllable, this fact would be held by the acute proof of conspiracy. Moreover these difficulties tend to brace up the intellect, and keep it astir in divine directions. "Things hard to be understood" are rightly said to present special attractions to inquiring minds. "It is the characteristic of truth to be sometimes apparently inconsistent, while falsehood carefully strives to preserve the appearance of consistency.

In considering the genealogy of Jesus, the following must be borne in mind. 1. Names in the New Testament are spelled differently from the same names in the old. 2. Some names are spelled differently in different places in the Old Testament.

Instance. Salathiel, 1 Chron. iii. 17. Matt. i. 12. is called Shaltiel, in Ezra v. 2, and in other places.

3. It is evident that some names in the genealogical line were intentionally omitted in some places. See Matt. i. 11, margin.

4. A person is frequently called the son of another, when he is the grandson, or even a lower descendant—son in many places meaning simply descendant—[illegible] son sometimes meaning son-in-law and father sometimes meaning father-in-law. Hence Laban is called the son of Nahor, because he was his grandson. Gen. xxix. 4. It is on the principle that Christ is called the son of David.

There are many instances where the children male and female, are called the children of their father's brother. "Moses said if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother" Matt. xxii. 24. Deut. xxv. 5.

6. Some persons had two names and were sometimes called by one and sometimes by the other. Instance, John Mark, Acts xii. 12 and xiii. 5, 13 and Simon Peter, also called Cephas. Solomon also had two names. 2 Sam. xii. 23–25. The two sons of Zorobabel—Abiud and Rhesa—in Matt and Luke, are not found called by those names in the genealogical line of 1 Chron. See also 2 Sam. xvii. 25.—margin; and many other similar cases.

7. While genealogy was generally reckoned by the male line, yet under certain circumstances, where there were special reasons, it was reckoned [illegible] Thus in the lines of Judah, a house is recognized as "the children of Shesham," although it is expressly said that "Sheshan had no sons." 1 Chron. ii. 31–34. Again in the same tribe, Jair the son of Segub and grandson of Hezron by his own son, is called the son of Manasseh, evidently because Hezron's wife was a grand-daughter of Manasseh. Num. xxxii. 41, xxxix. 40. xxvii. 1. 1 Chron. ii. 5, 21, 22. Also after the Babylonish captivity, it is said that one of the priests "took a wife of the daughters of Barzillai the Gileadite and was called after their name." Ezra ii. 61. There are other cases of a similar kind, but these I deem sufficient.

In the further investigation of the pedigree and paternity of Jesus, permit me to say, that unless we can show that Jesus is the "seed" or son of David through Solomon—a blood descendant of Solomon according to the covenant, 2 Sam. vii. 12–16, and Acts ii. 30, we fail to show him to be the Royal heir to the throne and kingdom of David. But as before said, it is easily done. We find that Jeconias who descended from Solomon married Susannah the daughter of Neri, who descended from Nathan, David's older son, so that in Salathiel their son, the two lines of descent were united. Thus Salathiel was the grandson of Neri, as in Luke iii. 27, where Jeconias the father of Salathiel as in Matt. i. 12, is left out. Then in Zorobabel (which means, born at Babylon) the son of Salathiel and Governor of Judea at the return from Babylon, both lines of descent from David continued united, so that Zorobabel was a descendant from David equally by both lines—through Solomon as much as through Nathan, and that through his father, grandfather, etc.

Then by Zorobabel's two sons, Abiud and Rhesa, the two lines again merged and again met or were again reunited by the marriage of Joseph and Mary the daughter of Heli; by which marriage, Joseph who was the natural son of Jacob (as in Matt. i. 16,) who was also son-in-law of Heli as in Luke iii. 23. So that Jesus thus became the legal son of Joseph, and grand-son of Heli. By the reuniting of the two branches of the house of Zorobabel (Abiud, Matt. i. 13, and Rhesa, Luke iii. 27), in the person of Mary's first-born—Jesus—he was constituted the heir of the throne of his father David; his mother being the [illegible] seed of David through Zorobabel the son of Salathiel whose father was a descendant from David through Solomon, and his mother and grandfather through Nathan.

Matthew gives the descent of Joseph from Zorobabel, and Luke the descent of Mary, and Jesus from the same, extending it clear back to Adam, and the promise relative to "the seed of the woman." Thus it will be seen that both Mary and Jesus, as well as his grandfather Heli, were the direct descendants or seed of David through Solomon, Salathiel and Zorobabel.

All this side of Salathiel are equal descendants of David through both Solomon and Nathan by the marriage of Jeconias and Susannah the father and mother of Salathiel, which of course includes also the legal father, and "supposed" natural father of Jesus, by his being the husband of Mary.

If Joseph begat Jesus, will "Josephites" tell us why did not Matthew in his genealogy, say in verse 16, "And Jacob begat Joseph, and Joseph begat Jesus, leaving out Mary's name, [illegible] as he had been saying all the way through? Why instead of that, did he say, "And Jacob begat Joseph the husband of Mary of whom was born Jesus, who is called Christ?" Thus as soon as the genealogy reaches Joseph, instead of saying and Joseph begat Jesus or that he was the father of Jesus, it merely says "Joseph the husband of Mary, of whom was born Jesus." Not a word about Joseph being his father! Why, instead of saying Mary was his mother, did it not say Joseph was his father? Why when he come down in the line to Jesus, change off and tell who was his mother, instead of his father? He had not done that in any other case. He had not said a word about any one's mother, from Abraham down, until he came to Jesus, when he changes off and avoids saying, and Joseph begat Jesus, but tells us of "the woman," his mother! Is not this unaccountable, except upon the hypothesis that Joseph did not beget Jesus? Are not these circumstances alone pretty good evidence that Joseph was not the natural father of Jesus? Then again, why did Luke instead of saying Jesus being the Son of Joseph, say "as was supposed the of Joseph?"

Is it not evident he thus intended to show that it was because of their ignorance of the fact of Jesus having been begotten of Holy Spirit, as the angel had told Mary, and that it was [illegible] who were uninspired, and the unbelieving Jews, "judging after the flesh," (as Christ told them) and because they know that Joseph was Mary's husband, and therefore the legal father or parent of Jesus, that they thus supposed Jesus was the son of Joseph? Undoubtedly when Luke said "Now his parents went to Jerusalem" etc., and when Mary said "thy father and I," they did so because legally such was the fact, and universally known.

Had Joseph been his real father, Jesus would not have been either the heir or seed promised; for that personage was to be not only son of David through Solomon, but also Son of God by supernatural begettal and conception by a virgin. It was necessary that Mary's husband also, should be a descendant of David. If it had not been so, Jesus would have lacked the legal rights and title of Joseph. Had any other than a son of David been the husband of Mary, Jesus would not in all respects have been the son of David. His legal rights under the covenant made with David would not have been met. As the husband of Mary, Joseph was legally one with Mary. The two were made "one flesh" by marriage. By both Joseph and Mary being "of the house and lineage of David," all the natural and legal rights and requirements [illegible] the Jewish law in the case, were met and made complete, without crushing or interfering in any way with Christ's supernatural begettal. Hence we see the necessity of the two genealogies of Joseph as well as of Mary, both being given to show the one object as sought by Matthew, viz. "The generation of Jesus Christ the son of David, the son of Abraham."

A few words more in explanation. It will be seen that Salathiel and Zorobabel are descendants from Solomon according to Matthew, and also from Nathan according to Luke; thus proving that both lines of pedigree met in them.

Matthew makes Salathiel the son of Jechonias, and Luke makes him the son of Neri. By 1 Chron. iii. 16, 17, Matthew is corroborated, that Jechonias was his natural father; and therefore, that when Luke in tracing the lineage of Jesus on his mother's [illegible] says "which was the son of Heli," he must have meant that [illegible] being the son-in-law of Heli, was therefore the descendant [illegible] Heli's father of Mary, by legal [illegible]

Thus I have clearly [illegible] that Jesus was a descendant of David both by law, and "according to the flesh"—according to the oath of Jehovah. It is written "that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30. It has been said by "Josephites," that "it cannot be proved that Mary was of the house and lineage of David." But how does such an assertion look in the light of the above? Nothing could be plainer. And indeed it is quite possible that agreeably to the facts in the case Luke i. 27, should be understood and read, as held by some, as follows. "To a virgin (espoused to a man whose name was Joseph) of the house of David: and the virgin's name was Mary."

That [illegible] a virgin of the house of David. Again Josephites say that because Mary was "cousin Elizabeth" who was of the tribe of Levi, she must also have been of the same tribe: and upon such flimsy grounds, they do not hesitate to assert, in the language of one "Vinton" a Josephite, (whose full name is well known) that "Mary was of the tribe of Levi. Therefore the statement in Matthew i. 18, cannot be genuine"! "This statement Luke i. 32, is not truthful if he was begotten of the Holy Spirit!"

And many not having carefully examined the matter, and supposing no one professing faith in God's word, would make such assertions without ample and most positive proof they swallow down the terrible and fatal delusion.

But those who have thoroughly investigated find that such assertions are altogether groundless. They find Anna the mother of Mary, was the wife of Matthan a priest; and as it was lawful for the priest's daughters to marry into any tribe, it is easy to be seen how Mary could be the cousin of Elizabeth, though her father Heli was a descendant of the tribe of Judah. But independent of this, it ought to be sufficient for any person, to know that as the Messiah was to be "the seed of the WOMAN," and of the house of David, and that Mary being the mother of Jesus, must of necessity be that "woman;" and could not possibly, therefore, be of the tribe of Levi, nor otherwise than the blood descendant, and in the royal line, of David; as God's word cannot fail.

The Talmud also, which contains the body of the Hebrew laws, traditions and explanations, says Mary was of the daughter of Heli.

Again Josephites say: "We can prove that Joseph was the father of Jesus, for Luke says so."

Although such an assertion seems too silly to be worthy of notice, yet, I reply, so he was the father of Christ by law—his legal father, by virtue of his being the husband of Mary his real mother, but not his natural father. And this is sufficient reason for his being so called; and also a sufficient reason for his being, as Luke says "supposed" to be his real or natural father.

But why does Luke thus explain? Why does he say of Jesus, "being (as was supposed) the son of Joseph?" Yes, I ask why? Would he have thus written if Jesus had actually been the natural son of Joseph? I answer no. No person who will think a moment can fail to see that Luke wrote this to explain and show that such an idea was only a supposition among the unbelieving Jews, and not a truth.

Again permit me to quote a little more from what seems to me, to be the ignorant and abominable writings of Josephites, viz. "Now if Mary became pregnant by the Holy Spirit, then Jesus of Nazareth is not the seed of David"!! "Of the fruit of thy body will I set upon thy throne. Not the fruit of the Holy Spirit"!! They do not seem to be aware that the promised Messiah was to be both the fruit or offspring of David and of God—son of David and son of God—that the covenant with David is exactly so worded. "Which shall be of thy sons." "I will be his Father, and he shall be my Son." 1 Chron. xvii. 11, 13, 2 Sam. vii. 12–14. David understood this. "He therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he seeing, this before, spake of the resurrection of Christ, that he was not left in Hades, nor did his flesh see corruption." Acts ii. 30, 31. See Diaglott. Josephites seem to think God was not able to produce a being possessing the flesh of David—"the same flesh"—without the aid of a man. Not able to produce a being with the same flesh, but differently organized and therefore of a different mind; and by altogether different means from the natural.

The throne or kingdom belongs to God and David both,—to David under God and by virtue of his promise. It is called Kingdom of God and Kingdom of David. In order therefore for Jesus to be entitled to the throne as the one "whose right it is," Ezek. xxi. 27, it was necessary he should be David's heir and God's heir—David's heir by being David's son, as to the flesh, through the royal line of Solomon, and God's heir, by being God's Son according to the promise and made by Holy Spirit—the Power of the Highest as Gabriel said; or as the Apostle Paul worded it, Rom. i. 3: "the seed of David according to the flesh, and the Son of God according to the Spirit." See also Acts ii. 30.

As God's Son he was begotten by Holy Spirit, mentally developed by the Spirit, ("the child grew and waxed strong in Spirit") quickened and qualified by the Holy Spirit ("without measure") at his baptism, and finally "born from the dead" by Holy Spirit, this becoming a Spirit—a life giving Spirit" by the change of his physical flesh nature, which had been derived from Mary his mother which was not allowed to see corruption in the grave

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### THE PROMISE MADE TO ABRAHAM.

Gen. xii. 2, 3. "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

Gen. xxii. 15, 18. "And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

Gen. xxvi. 3, 4, 5. "And in thy seed shall all the nations of the earth be blessed."

Gen. xxviii. 13, 14. "And in thee and in thy seed shall all the families of the earth be blessed."

Gal. iii. 8. "In thee shall all nations be blessed."

This promise was first made to Abraham, and afterwards it was confirmed to him by an oath, and after that the same promise was confirmed to Isaac, and after that, it was confirmed to Jacob. Paul quotes the same promise, as being the gospel which was preached to Abraham, saying: In thee shall all nations be blessed.

The words of this promise vary a little on these different occasions, but it is only different ways of saying the same thing.

The being in a position to bless, and to curse, is the same as to possess the gate of his enemies. In thee, and in thy seed, all mean the same thing. All the families of the earth, and all the nations of the earth, are the same.

Then, the promise on these different occasions is one promise. It is not all that God said to Abraham, but it comprehends all that he said. All the other promises made to Abraham, were made in order to accomplish the purpose expressed in this one promise. This promise is the summing up of all others. It describes the whole of God's final purpose concerning the world.

The final object of this purpose is to bless all nations. The instrumentality to be used for this purpose is the seed of Abraham. The process by which this work will be done, is, that the seed of Abraham shall take possession of the nations, and subdue them, and bless them. When subjugation has been completed, so that all the things that offend, and them that do iniquity have been gathered out of the kingdom, and all nations shall come and worship before the Lord, and glorify his name; and to that every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father, and so that the earth shall be full of the knowledge of the Lord, as the waters cover the sea: and so that the will of God shall be done in earth as is done in heaven, and so that there shall be no more curse, then the extent of this promise, the breadth of it, and the universal sense of it, will be fulfilled, but the perpetuity of the blessings will remain to be accomplished by the unspent force of the promise made to Abraham. There can be nothing better than this. There can be nothing outside of it, nor beyond it. But the promise, implies that all the details that are necessary to its fulfilment will be secured. These details are, and must be in harmony with, and in order to its final consummation. This promise is immutable. It cannot be changed. It cannot be increased nor diminished. It is the same yesterday, to-day, and forever. It is the gospel that was preached to Abraham.

Therefore, it is the chart, the compass and the rudder to guide us in all our investigations of the Scriptures. It is the measure of the hope, the inheritance, and the resurrection.

It is sometimes asked, If this promise is so important, why does it not occupy a more prominent place in the New Testament? There is no good reason for asking such a question as this. The view that suggested it, is a superficial view. The first verse in the New Testament acknowledges the relation that Christ sustains to the promise made to Abraham and to David. He is called the son of David, the son of Abraham. Then whoever is the son of David is the son of Abraham. If Christ is the son of David and the son of Abraham, he must be an heir of the promises made to Abraham, and to David, and do the work that the seed of Abraham and of David was to do. This identified him in his position and work, as the seed to whom the promises were made.

Again. The angel said unto Mary concerning he child that was to be born, he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. This gives him a position, and a life work, according to the promise.

Another testimony. Zacharias said concerning Christ, that the Lord God had raised up a horn of salvation in the house of his servant David, to perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham,

This passage makes Christ both the seed of David, and the seed of Abraham, to perform the mercy promised Abraham. Here is the life work of Christ marked out. He was not raised up for any other purpose than to fulfill the promise made to Abraham. His whole life is appropriated to this particular work. And he said that he always did those things that pleased his Father. So that whatever he did was to fulfill the promise made to Abraham. If Christ died, he must be raised from the dead, to fulfill the promise. If he went to heaven to receive the kingdom, he must come back again to reign. When asked by Pilate, if he was a king, he said I am. To this end was I born, and for this cause came I into the world.

From this testimony it is evident that every thing in the history of Christ, from his birth to his establishment in his kingdom, which is to have no end, is in order to fulfil the promise made to Abraham. Then instead of the promise made to to Abraham, being given but little prominence in the New Testament, it occupies the entire book. Its every line is for the consummation of that glorious promise. Then, the reason for asking such a question as we have been considering, is a superficial view of the subject in hand. The promise that was made to Abraham, is a simple, plain, and a strong outline statement of what God has promised to do for the world. It does not recognize the events which are to take place between the time when the promise was made, and the time when the seed shall take possession of his enemies.

In the process of time the seed was born, which is Christ. Every thing concerning this person becomes o absorbing interest. His birth, his life, his sayings, his death, his resurrection, his going away to receive the kingdom, his retention in heaven, and his coming again, to take possession of his kingdom, are all subjects of great interest on account of his being the seed to whom the promise was made. The New Testament was not written to be used instead of the promises made to Abraham, nor is it to be used independently of that promise, but in fulfilment of it.

If the gospel is preached, it is the gospel which was preached to Abraham.

If Christ is preached in any part of his history, it is as the seed Abraham.

If conditions of salvation are preached, they are the conditions of the promise made to Abraham.

Those who believe the gospel, become a part of the seed of Abraham, and heirs according to the promise. If the hope of the gospel is preached to us, it is the hope of the promise made to Abraham.

If the inheritance of the saints is presented for our acceptance, it is the inheritance which God gave to Abraham by promise.

If the faith of the gospel is proclaimed to us, it is the faith which was one delivered to Abraham.

If the gospel of the kingdom is preached to us, it is that which was preached to Abraham and to David. If Jesus and the resurrection is preached, it is the resurrection which was preached to Abraham.

If God wants to give unto heirs of the promise the strongest possible consolation, he does it by giving them two immutable things, the promise made to Abraham, and the oath by whic his was confirmed.

Thus it is, that the New Testament cannot be sep rated from the promise made to Abraham.

A FEW QUESTIONS IN CONCLUSION.

1. Is there any other system of faith taught in the Bible, but the one that is taught in the promise made to Abraham?

2. Does not this promise teach that all the nations of the earth will be blessed, after the wicked have been destroyed?

3. Does it not teach that this work of blessing will be performed by the seed of Abraham?

4. Was not Christ the seed to whom the promise was made?

5. Then, why may not all the saints, in every place speak the same thing, and be perfectly joined together in the same mind, and in the same judgment?

6. Is it not the duty of all the saints, to stand fast in one spirit, with one mind, striving together for the faith of the gospel which is the promise which was made to Abraham?

JOEL A. SIMONDS.

DOVER, Del.

*Editor Restitution:*

I notice there is a misunderstanding of some of the most important points in the genealogy of Jesus, which I think need correcting as soon as possible. Points which I should have made more plain in my other articles. It is supposed by some, I see, that Solomon by his disobedience and great sins, forfeited the promise that the kingdom should be established forever in his line. The idea has been expressed in the following words, namely:

"It is a principle, the correctness of which few will question, that whatever is clearly promised on condition of obedience, is forfeited if that obedience is not rendered. On this ground *alone* we must conclude that David's throne and kingdom cannot be established forever in Solomon's line."

Now a very important feature of the covenant made with David and Solomon is here involved. But it is a great mistake, which is *assumed* in the above quotation, that the throne and kingdom of David was not to be established forever in the line of *Solomon* if he was disobedient—or in other words, it is a great mistake that the establishment of the kingdom forever in the line of Solomon, was promised on *condition* of his obedience.

It was this way; if Solomon and his sons should be obedient and not turn away from the Lord and forsake him, then there should be no break, no suspension for the time being, no overturning and being no more until he come whose right it is. Had they been obedient, they would, one after another have been king on the throne of David, clear down to Christ. *This* is what was promised them on condition of obedience, and *this privilege* is what was forfeited. But the covenant that the throne of David should be established for ever in the line of Solomon—that a son or descendant of David through his covenanted son Solomon should ultimately reign on his throne forever, still stands as sure as the throne of God. The fiat of the Almighty has gone forth to that effect,—the unconditional fiat—and the disobedience of puny man, cannot make it void or affect it. "And king Solomon shall be blessed, and the throne of David shall be *established* before the Lord forever. . . . . And the kingdom *was established* in the hand of *Solomon*." 1 Kings ii. 44, 46.

The covenant with David was as follows: "Behold a Son shall be born to thee who shall be a man of rest; and I will give him rest from all his enemies round about, for his name *shall be Solomon*." (1 Chron. xxii. 6–10. "He shall build me an house, and I will *stablish the throne of his kingdom forever*. I will be his father and he shall be my son. *If he commit iniquity*, I will *chasten* him with the rod of men, and with the stripes of the children of men. But my mercy SHALL NOT *depart* away from him as I took it from Saul whom I *put away*." How did God take it away from Saul? As follows: "Samuel said to Saul, thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have *established* thy kingdom upon Israel forever. But now *thy* kingdom *shall not continue;* the Lord hath sought him a man after his own heart"—David. 1 Sam. xiii. 13. "Solomon, my Son, know thou the God of thy father and serve him with a perfect heart. . . . If thou seek him he will be found of thee, and if thou forsake him he will cast *thee* off forever." But not the promised, covenanted Son and Heir through him.

God said to David, "If thy children take heed to their way, to walk before me in the truth with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." 1 Kings ii. 4. But Solomon David's son, turned away from the Lord and Solomon's sons also, and the result followed just as God said, that is, there has been a failure of a man on the throne of Israel but not an *utter* failure. It is only for the time being. For God said, "Nevertheless my loving kindness will I not *utterly* take from him, nor suffer my faithfulness to *fail*. My covenant will I not break, nor *alter* the thing that is gone out of my lips." Psa. lxxxix. 33. What was it? Why it was, "Thou shalt have a son—*Solomon*." It was, "of all my sons he hath chosen *Solomon*," and his descendants, to sit upon the throne of the kingdom of the Lord over Israel." 1 Chron. xxviii. 5. "I *will not alter* it." But still, "If his children forsake my law, then I will visit their transgressions with the rod, and their iniquity with stripes." Psa. lxxxix. 30. David's children did forsake his law and turned away from him, and he has been as good as his word, and has rent away the *whole* kingdom *from both* lines—from *all* of David's children (for they as a *whole* forsook God's law) and overturned it, and destroyed it until it is "no more." But it is not an utter destruction of it. No, No. That Son of David through Solomon—just according to the covenant—no *alteration* of the thing,"—"Once have I sworn, by my holiness *that I will not lie* unto David;" that Son I say, has been begotten by Holy Spirit, the Power of the Highest, and born of the Virgin Mary, a descendent of David through Solomon just according to the covenant; has been crucified, dead, and buried, been raised incorruptible, and is gone to his Father, and is soon to return as he whose right it is to reign on the throne of David. All other descendents of David, except this royal Son, have had their right to the throne—all the right they had—forfeited and cut off by Solomon's disobedience, and the disobedience of Jehoiakim (who cut out the leaves of the roll and burnt them Jer. iii. 8,) and Coniah and Zedekiah. But all the right these descendents of David, children of Solomon, had to the throne, and all the right that was thus forfeited by Solomon and the others was simply the right of occupying David's throne in the mean time, until the promised—the covenanted—Royal Heir should come.

The "writing Coniah childless," (Jer. xxii. 20,) was not that he should have no children, for he had; but it was that no son of his should occupy, or have the right to occupy the throne in the mean time, or during the interregnum, between that time and the coming of the rightful neverdying heir. Accordingly he was taken at once, when he had reigned only three months, and carried to Babylon, where he remained a captive 36 years, and Mattaniah his uncle was made king in his stead, whose name was changed to Zedekiah, 2 Kings xxiv. 17–20; Jer. lii. 34.

The Solomon line was the *only* line of heirs or kings which had the right to occupy the throne by virtue of the covenant, during the interregnum, as the line in which, by virtue of the same covenant, the royal neverdying Heir—Jesus—was to come. The first or temporary right, was forfeited, but that did not invalidate or affect in the least, the latter—the chief feature and object of the covenant.

"Remove the diadem, and take off the crown; this shall not be the same; (No more kings like this. The diadem, crown, and kingdom, when restored, shall not be the same in character, as this); exalt him that is low, and abase him that is high." Exalt Jesus, the one "despised and rejected *of men*," who said of himself, "I am meek and lowly:" (Isa. liii. 3; Ezek. xvii. 24; Matt. xi. 29, and abase Zedekiah, then occupying the "high" position of king on the throne of David. Exalt Jesus. Not Jesus of "*immaculate* conception:" (too much Catholic assumption, and ignorant superstition about this) but Jesus of "*miraculous* conception"—a very different thing. "Jehovah our righteousness,"—the "righteous Branch." (Jer. xxiii. 56; Isa. xi 1.) "Jesus Christ of the *seed* of David," "the *root* and the *offspring* (or Branch) of David." Rev. xxii. 16.

It has also been lately *repeated* as follows:

"If you turn to Luke iii. 23, and onward, you will find that, while Joseph came of the royal line, as Matthew testifies, Mary came of that obscure one beginning with Nathan." Now this is a mistake, another misunderstanding. First, let me say that the two genealogical records, are simply, as Matthew i. 1, says "the generation of Jesus Christ the son of David the son of Abraham." Luke does not mention this, just as he omits other things which Matthew tells, and as Matthew omits things that Luke tells. It is not the generation of Joseph, or Mary, but of Jesus.

There was only one Royal line—the line of Solomon. Both Mary and Joseph, according to both Matthew and Luke, descended from David through the *Solomon* line, by Zorobabel, Salathiel and Jeconias; and through the *Nathan* line also, but only by the *wife* of Jeconias—Susannah the daughter of Neri, a descendent, of Nathan.

I supposed I had made this matter plain in my other articles on this subject. But as I find I failed to make it understood by some persons, I will try to ventilate it a little more.

I said in my first article, "We find that Jeconias who descended from *Solomon* married Susannah the daughter of Neri who descended from Nathan. So that in Salathiel their son the two lines of descent were united." It should be seen by this, that Salathiel was a descendent from David through Solomon, by his father, Jeconias, and through Nathan by his mother, Susannah, the daughter of Neri who was of the Nathan line; and that Salathiel's son, Zorobabel, and *all* below or after him, would therefore be descendents of David through Solomon by Jeconias, and through Nathan by Susannah, just as Salathiel was.

Then by the two sons of Zorobabel, Abiud, (Matt. i. 13), and Rhesa, (Luke iii. 27), there were two other lines of descent started, Joseph being of the Abiud line, and Heli and his daughter, Mary, the mother of Jesus, being of the Rhesa line; but *all* in *both* these lines, came through Zorobabel and Salathiel, according to both Matthew and Luke; as can be easily seen in two minutes by any one. Matt. i. 12, 13; Luke iii. 27.

It is true, Luke says, "Salathiel was the son of *Neri;*" but Matthew says "Jeconias *begot* Salathiel," which agrees with 1 Chron. 3. 17. As both Matthew and Luke's records are true therefore Luke must mean that Salathiel was the grandson, otherwise the Son-*in-law* of Neri, by his mother, the daughter of Neri and *wife* of Jeconias. If Jeconias "*begat*" Salathiel as in Matt. and 1 Chron. then he was the natural son of Jeconias, and could only have been the grand-son of Neri. So also in Luke it is said that "Joseph was the son of Heli." But Matthew says "Jacob *begat* Joseph," and as both statements are true, it follows that Luke meant Joseph was the legal son, or son-*in-law*, of Heli, by his marriage with Mary, Heli's daughter; which is in perfect harmony with the fact stated by Matthew, that "Jacob *begat* Joseph;" Joseph thus being of necessity the *natural* son of Jacob, and the son-*in-law* of Heli.

But in considering and determining this question, as to whether or not Mary and Jesus were the descendents of David through Solomon, it matters not in the least as to the history of Susannah, or whether the two lines were united in Salathiel and Zorobabel, by her marriage with Jeconias; or as to Zorobabel's two sons Abiud and Rhesa, from whom descended the two lines which were united by the marriage of Joseph and Mary or as to Matthan, or whether the daughters of priests could lawfully marry into any other tribe.

I say, it matters not; we need not trouble ourselves in the least about any of those things: for the fact that Jesus was a descendent from David through *Solomon*, is clearly and positively settled by the agreement of both Matthew and Luke in the following, viz: that all in the two lines including Joseph, Mary and Jesus, descended through Zorobabel, Salathiel and Jeconias; and that Jechonias was a descendent of David through *Solomon*; (corroborated by 1 Chron. iii. 10–17,) and according to Luke iii. 23–27, Heli the father-in-law of Joseph, and father of Mary the mother of Jesus, and all in that line, also descended from Zorobabel, through his other son Rhesa, and that Zorobabel, was the son of Salathiel the son of Jeconias, and grandson of Neri, on his mother's side; Neri being a descendent in the other line through Nathan.

Thus we have a perfect agreement between Matthew and Luke, so far as is necessary to prove and settle the genealogy of Jesus—that he was of the royal line; of the tribe of Judah; of the house of David; through Solomon. All this, entirely independent of any and all seeming or supposed discrepancies, and of all other questions.

In order to make this matter more plain, and easy to be understood; I submit the following table founded on both Matthew and Luke, and exactly as they put it.

DAVID
Solomon — Nathan
Matthatha
Roboam — Menan
Melea
Abia — Eliakim
Asa — Jonan
Joseph
Josaphat — Juda
Joram — Simeon
Levi
Ozias — Matthat
Jorim
Joathan — Eliezer
Achaz — Jose
Ezekias — Er
Elmodam
Manasses — Cosam
Addi
Amon — Melchi
Josias — Neri
Jechonias—Daughter of Neri
Salathiel
Zorobabel
Abiud and Rhesa (the two sons of Zorobabel)
Joanna
Eliakim — Judah
Joseph
Azor — Israel
Matthias
Sadoc — Maath
Naggai
Achim — Heli
Naum
Eliud — Amos
Matthias
Eleazar — Joseph
Janna
Matthan — Melchi
Levi
Jacob — Matthat
Heli
Joseph — Mary—(Daughter of Heli)
JESUS

I think this should be sufficient to settle forever this question of the genealogy of Jesus—that he was "the seed of David according to the *flesh*."

As to his paternity, I think I have shown to the satisfaction of all honest, intelligent persons who have thoroughly and thoughtfully looked into the matter, or who may yet do so, that by the concurrent testimony of both the Old and New Testament Scriptures, Jesus was not begotten by Joseph, but was "the ONLY begotten Son of God;" and that because of his having been thus begotten, his Father's name, "God," was applied to him from the very day of his begettal, and birth, all through the days of his flesh; that he was *then* the Son of God in mind, in spirit, in character and person, because of such begettal; and that when he was "declared the Son of God with power, according to Holy Spirit, by the resurrection from the dead," (Rom. i. 4) he thus became the Son of God physically; that is, by the change of [illegible] flesh to spirit substance—the only [illegible] begotten Son of God in the flesh substance of David, changed to the only begotten Son of God in the spirit substance of God.

Before his resurrection he was the only Being with a flesh nature thus begotten of God by Holy Spirit Power. After his resurrection he was the same being or person—the same only begotten Son of God—changed to spirit substance—"the divine nature." Thus it was that the "first begotten was again brought into the world," and the time arrived when the angels [illegible] to worship him as the [illegible] head of the Elohim [illegible] had been [illegible] by foretold.

But, as before said, I here repeat, that one passage alone, (John i. 14–18) correctly rendered, and harmonizing as it does with all the other Scriptures, should be sufficient to settle the question of the begettal and paternity of Jesus, viz., "He came unto his own domain, and his own people received him not; but as many as received him, to them gave he the right or privilege to become the sons of God; to them that believe into his name who was begotten not of blood, nor of the will of the flesh, but of God! And the Word, or Logos, was (*then*) made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." If verse 13 applies to those who believe on Jesus, (mentioned in verse 12) instead of to Jesus himself, then it would have read, "nor of the will of man," instead of "nor of the will of a man," as the Greek stands. I am aware that those who render this passage as above, are in the minority. But so it is with many other passages, the correct rendering being often with the minority. So it is with the truth generally; it is with the minority. The truth is not decided by majorities of popular men. But the truth is that which is in harmony with the entire Scriptures.

DR. L. C. THOMAS.

### FROM JERUSALEM.

Jerusalem is very quiet now; there are very few visitors, and owing to the quarantine stations our mails are very irregular. The feeling here is that there is to be a great war in the Soudan this this fall, and England seems to be making great preparations to that end.

Crops are abundant and food is cheap. The weather is delightfully cool and the climate is rapidly changing; the night dews are heavy, almost like rain showers. We have a grand display of the wonderful sunsets seen in all parts of the world; as we have a cloudless sky the sight is very fine. Who is able to explain these things? I am painting a woman of Bethlehem; the dress is pretty, and is said to be the same as that worn by Ruth when she gleaned in the field of Boaz. We see the same custom now—woman gleaning after the reapers. I think the customs of the people are quite the same as in the time of David. However, there is a decided improvement in the manner of building since I came here. Many houses are being built in European style, and there are about thirty shops, nearly all finished and occupied, near the Joppa gate. These are all owned by Europeans and kept on the same principle. The manners and customs are fast changing. In these days of rapid progress things change even in Jerusalem. It must be so; this great and God-given law of progress must reach to all parts of the globe. All things that are done are done by law and order. There is nothing miraculous about it when we understand the law by which it is done. Many there are who still cling to the doctrine of eternal punishment, but you will find that these people never expect it for themselves or their friends; it is only for their enemies. Well, my brother, we cannot be grateful enough to God for having taken the scales from our eyes.—*Rev. A. E. Davis in Dawn of the Morning.*

### To the Brethren of Indiana.

I am now, and shall be for two or three months to come, at liberty to [illegible] which I expect to make [illegible] which I will be [illegible]

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 15, 1884.


## STOCKHOLDERS' MEETING.

*The Annual Meeting of the Stockholders of the Christian Publishing Association, for the purpose of electing a new Board of Directors and for the transaction of such other business as may come before it, will be held in Plymouth, Ind., Saturday, November 8, 1884.* E. S. BARNHISEL, Sec.

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WILL the person who sent us a new name for $2.00 from Woodland, Cal., please say what it is, and give the P. O. name.

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THE long article "Our Around the Bible World," which was sent by Bro. Woodrall, presents the revelations of Holy Writ in a very forcible manner. It seems strange that so many ignore the plain statements of prophecy that await their glorious fulfilment in the future history of Judah and Israel. Nevertheless God's word will be fulfilled to the very letter.

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FROM the October number of the Glasgow *Messenger* we learn that a *Conditional Immortality Conference* was held in the Vaudois Valleys in Italy, at which Signor Oscar Cocorda, a native Vaudois Valleys in Italy, was in attendance and addressed the people several times. Seven Adventist colporteurs were present and discussed matters of great interest. We have not yet heard from Bro. Cocorda as to what has come to hand. May God bless him in presenting the truth in Italy.

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THE Baltimore and Ohio *Text Book* for Indiana has come to hand. The design of this little work is to give a condensed synopsis of the past political history of the state. The statistics are carefully tabulated, and the facts and figures contained in this neatly executed pamphlet exhibit *multum in parvo*, a mass of condensed information, about our noble western state. A letter addressed to C. K. Lord, Baltimore, Md. inclosing stamp, will secure a copy, as the *Red Book* issues are all for mail circulation. We tender the sender our thanks.

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## Communications.

### A FEW THOUGHTS.

"Iron sharpened iron; so a man sharpeneth the countenance of his friend"—And yet it is quite a matter of consideration as to how it is sharpened. It may be sharpened so angularly as to take on the form of an angered countenance; or it may be sharpened so as to give expression of great joy. To watch the ever varying countenance of those with whom we are daily brought into contact, and they in turn to watch us, is a study I never tire of. But why all this? simply by way of introduction, as I desire to record some experiences that have come to me within the past month.

We gain experience the most valuable, as we break loose from our moorings, and launch out amongst our fellows. The sea captain would never practically know how to guide his vessel amid the rough seas, boisterous winds, and hidden rocks were he never subjected to the trial. He might be well schooled, understand all the rules essential for good seamanship, but if he never sails in other than smooth waters, he will not be fitted to fill the office he has assumed. "This brings me to my thought, and in giving expression thereto, I hope it may have the desired effect of stirring up pure minds to the consideration of the relationship they hold, as the members of a body, known as the body of Christ. Our Lord, when he called his immediate followers, told them to leave their nets, follow him, and he would make them fishers of men! And if any of us are called to serve the Lord Christ as fishers of men, then how very important it is we should go forth under directions, and mark well the rules laid down—the neglecting of which has also been a prolific source of much weariness, toiling all night, and catching no fish! The thought I desire to press home is, have we used the proper bait as we have gone forth? "Follow me, and I will make you fishers of men." How can we follow him? He as he did! Well, did he go forth hurling anathemas at men, calling them fools, quenching what little flame there was, telling them unless they subscribed to set forms of teaching, and before they could be his disciple they must fully comprehend questions he never [illegible]? Did he do this? I tell you nay! but he did say, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." These words of Christ were wrenched from him because of the question, "Who is the greatest in the kingdom of heaven." The eighteenth chapter of Matthew is worth much study, and when digested it will set better on us than much will from desk or pulpit. All brethren would do well to give more study to what our Lord and Master has said, than to dwell excessively on questions of time, or over-anxiety, [illegible] the snare in their way, and which will take hold. But [illegible] the Church as also to sinners, [illegible] of his [illegible] profitable, for [illegible] in [illegible] proof, for correction, [illegible] in righteousness; that [illegible] love of God may be perfected, thoroughly furnished unto all good works."

What more can we ask, what more [illegible]? One other thing, it is [illegible], and it is an essential quality of mind we must possess, and that is the mind or spirit of Christ; as we are told—"Now if any man" (and [illegible] apply to the church at Rome, but belongs here) "have not the spirit of Christ"—such is also the spirit of God—"he is none of his." The 6th, 7th, and 8th chapters of Romans will bear rereading again and again, and I believe, were the sublime thought of Chesapeake as expressed in these chapters dwelt upon, and made capital of, we could draw such inspiration therefrom as would lead us to say, "Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus."

I was about to say, because the saints, as we are pleased to style them, have made too much of Christ; is it possible to make too much of Christ?"—therefore we must give him second rank and exalt the prophecies in his place, talk and preach much about the return of the Jews; the power expected by which we are to reign over the nations; the rebuilding of Jerusalem etc. No, a thousand times no! I say, let him who is the Alpha as well as the Omega, have his place, which is in the foremost, he being the Captain.

I wish to put on record—that all my associations, with many who to-day were hitherto unknown, as also those who are well known, for the past months' experience, has shown me two things,—Great need of patience, as also perseverance. "The field is the world," soon the angels will be sent to gather the wheat into the garner. Let us wait their time! In my experience at the conference at Winchester, Va., I was greatly blessed, not from undue excitement; not because my ears were tickled with eloquent addresses; but from what was, and I have no doubts on the question—the Divine presence was manifested by approval, in the word spoken having the effect of leading two souls to confess the Lord Jesus and believe on him as the sent of God, and to show their faith and hope, they did not hesitate to obey his command, so they were immersed in water into his name, thus we hope putting him on, and we trust, through grace, walking in him. Words of encouragement coming from tried soldiers, were very comforting, and we hope the new business year, on which the Association has entered will prove that the Lord is in the movement, as I believe he is always, where he and not party is permitted to rule. Like an oasis in the desert, so was my happy experience at Winchester, and greatly did we wish others were there to drink and find pleasure therein. My visit in Cleveland was very limited. I had the great pleasure of meeting with the Church of God there, and with it remembering the love of God as displayed in the gift of his Son. I am happy in knowing, that in questions such as have in times past rent the body, are given the go by, and a greater liberality of spirit obtains. And why and how is this? Simply by experience which has taught us, that so long as we are drawn by the bonds of love, and love of truth, there is little fear of our going astray, giving heed to heresies, among which none is greater than the denial of the Son of God, who is only by some believed to be Son of man, that's all! As for me, I say, may my tongue cleave to the roof of my mouth, rather than believe this! "He shall be great, and shall be called the Son of the Highest—Joseph never was! never will be the Highest! I will further add in this connection, my thanks to those who have so ably exposed this latest error through the columns of THE RESTITUTION.

Having visited with my wife with her folks at Canton, Ohio, we visited the Church at Salem, Ohio, there the light of truth is kept burning, and though low in number, yet full of hope that the day of redemption is not far distant. May God inspire all of us to greater zeal, a zeal which shall be according to knowledge, and that knowledge which is from above; and is therefore able to qualify all who go forth bearing the precious seed to plant it in such hearts as are good and [illegible].

I am now at home, and I feel a deep sense of gratitude to God, my Heavenly Father, for his protection, guiding and safe keeping. Our little band here, rich in faith, [illegible] in the riches of him, [illegible] God. [illegible] is pleased to call [illegible] sense of his nearness to us as we draw near to him, give us a [illegible] and [illegible] that we may [illegible] in us can only be perfected in the way of Christ. To whom be honor now and through the ages to come.

GEO. W. YOUNG.

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## Selections.

### THE COMING OF THE LORD.

*Addresses Delivered at the Christian Conversation in the Twenty-third Street Tabernacle, New York, on September 12th.*

George F. Pentecost, of Brooklyn, delivered a lengthy speech in opening the proceedings. In the course of it he said: "The doctrine of the Lord's second coming as the hope of the Church needs to be taken out of the sentimental and put into the practical department. If the church measured its importance, by the frequency with which it is mentioned in Scripture, it would be in the forefront of all. A doctrine that stimulates to watchfulness and faithfulness must be practical.

"It is the stimulating effect of this doctrine which produces enthusiasm bested to the point that the world calls fanaticism that Satan dreads, and which he seeks to defeat. He has succeeded in getting the church almost to abandon the doctrine, first by caricaturing it and then by diverting attention from it by errors as to time and circumstance. He has led men to believe that the descent of the spirit at Pentecost was the second coming, though nearly all the promises of the New Testament save those of Christ himself were written after Pentecost, then he has represented the event as at an immense distance, and therefore out of the range of present expectation, and he has led people to regard death as the second coming, although it would seem impossible to associate the idea of death with an event that in all its aspects is one of life-giving power. The Lord's coming is like an overdue train, that may be expected at any moment; not that the Lord is slack in keeping his promise, but that a train already due is probably near at hand." Mr. William E. Blackstone, of Chicago, read Titus ii. 11—14: "Teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." He said: "This is only one text out of very many in the Scriptures in which reference to the Lord's coming is made as a motive for right living. Do you not see how practical this makes the doctrine? If you take a new Bible and with a pencil mark all such passages, you would be surprised to see what a remarked Bible you would have. But in spite of these frequent references the expectation of the Lord's coming does not exercise the influence in the church, which properly belongs to it.

"To some Christians the Lord's coming means simply their own death, others, who think that he will come in person, believe that his coming will not be for a long time, until the whole world is converted and a thousand years of the millennium have passed away. Thus the event fails to exercise the influence over them it would exercise if they realized that it may take place at any moment. One of the causes of this prevalent indifference is that they fail to see how vast a difference there is between the Lord's coming for his waiting people and his coming in glory to a sin-burdened world. There is a vast difference in the two, not only in purpose, but in time. This is evident from the frequent injunctions to watchfulness. Can you be watching for an event which is separated from you by an interval of more than a thousand years? The Lord would never have enjoined watchfulness in such circumstances. Nor must we expect that the world will be converted before he comes. We are simply told that the gospel must be preached as a witness, in all nations before the end come, not that the gospel will be accepted. The process is everywhere described as a taking out of a people from among the nations. Oh, that the church had been faithful to that command! the work would soon have been done. The Church has been expecting the whole world would be converted and the Millennium brought about by the preaching of the gospel. But it is an error. I wonder that Satan has been able to blind so many eyes with such an idea. We have to realize that at any moment the Lord may come. The proper attitude for us to hold is that we may turn away from what we may be doing, whatever it may be and say, "Yes, this is the hour whom I have been waiting and watching for, and look up gladly to receive him.

"This doctrine of the Lord's speedy coming sheds such a light on all prophecy. From a child I have loved the prophecies of God's Word, but they were enveloped in a mist to me, I could not get order out of them. I have often sat down pondering over them and mourning at the slow progress the gospel is making in the world, and grieving that we must wait so long for the end of strife and sin and intemperance and all the world's woes, which I supposed must come before the Lord could return to the earth. For days and days I sought the blessing of the Spirit to show me the meaning of these things. It was in showing me the nearness of the Lord's coming that he came to me. He simply took of the things of God and showed them unto me. I saw that the gospel was to be preached as a witness for the taking out of the people; and I think that after the church has been taken out of the world the gospel will still be a witness, for we read that John saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. Rev. xiv. 6. With the acceptance of this truth and expectation of the coming of the Lord as the next event, for which I must look, the prophecies became clear to me as when a light shines in a dark place. Now as I rise in the night, as I often do, and look from my window at the stars that gem the sky, I think of my Lord's coming there. And as I see the morning star shining as the herald of the approaching day, I think of his word, "I am the bright and Morning Star," and know that when he comes the Sun of Millennial glory will be at hand.

"It is of the utmost importance that you keep distinctly separate in your mind these two stages of the Lord's coming. His coming in judgment and in the glory of heaven may be far away, but his coming for his people to take them to himself may be very near. It is this difference that makes the thought so weighty and so comforting to us. He will come for his own and will take them away and the world will wonder where we are gone. That may be soon; oh, that he may find us ready, all our affairs with the world fixed, and we ready to go as those who have received the word of warning and are prepared and waiting for his summons. If we have that expectation we shall not recoil with horror from the thought of Christ's coming as some Christians do. As we sometimes see them start back when we speak of that day we can but think that they are not ready for the summons.

"Then what an influence this should exercise on our lives. At the commencement of my Christian life I found that it was as easy for me to get riches as for other men if I would give my mind to it. And I gave my mind to it until it pleased the Lord, by his spirit to take hold of me, and show me that 'every man that hath this hope in him purifieth himself' (1 John iii. 3). This precious hope has enabled me to become a sealed vessel in his service. I signed a deed before him as when we convey a landed estate to another we describe the property, and say that in consideration of so much money paid we give the property away forever, so in consideration of the love wherewith he loved me and that he died for me I give myself, my wife, my family and all that I have to him signed and sealed. I never could have done it by myself, but I just trusted him that he has taken possession of the property, and that he is doing business there. I pray God there may never be on my part any retraction of that conveyance. A little boy was placed by his father in rather a hard place where he was kept continually on foot, from morning to night. He had to go here and go there, carrying heavy bundles, and work with all his might. It was very dull for him and he often thought of his home and his father. He wrote home that the work was too heavy for him and that he was weary, but his father thought it was best that he should remain and work on. But at last his father wrote him that he would come himself soon and fetch him home. In the meantime he must be patient and work well. The boy took new heart then, and though his work was no less hard he did it with a will, thinking it would soon be over. And every day he was looking out for his father and saying to himself, 'Perhaps father will come to-day.' As he swept out the store in the morning he would take a peep down the road to see if his father was coming. So he watched day after day and day after day, until one morning looking out as usual, sure that some day his father would come, he saw his father's buggy coming, and he dropped his broom and ran out to meet him, saying, 'I am so glad you have come.' So the Christian, looking up to his Father's abode, cries, 'Even so Lord Jesus, come quickly.'"—*Christian Herald and Signs of Our Times.*

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### PASSING EVENTS.

#### THE EUROPEAN SITUATION

is a subject of considerable interest and anxiety just now among politicians of all grades, and in considering the possible issues of the contemplated meeting of the three Emperors, it is gravely asked, will the Emperors agree upon a new war, such as in 1877 let loose the Russians upon Turkey, by there to be any further division of European Turkey, already much diminished, by which the Kaiser would advance towards or to Salonica, while Bulgaria would absorb Roumelia? Or does the Czar require carte blanche in Asia Minor in exchange for concessions to Vienna in the Trans-Balkan provinces? Then there is a common foe—the anarchists of Europe—who assail at once all established rulers, and compel sovereigns, otherwise inclined to separate, to unite against the deadliest foe that authority has ever had to encounter in historic times. The perilous character of the hidden but almost ubiquitous enemy is indicated by the vast and varied preparations made before the Czar can traverse even his own dominions. The repeated attacks on the venerable Emperor, and the plots recently discovered in Vienna, indicate that not only in Russia, where stern tyranny explains, though it cannot excuse horrible retaliation, but in countries where there are representative institutions and a free press, the enemies of society prepare their murderous conspiracies, and aim not at establishing popular or representative Government, but at overthrowing all order, all law, and all police. A wild and naked Socialism has crept like a disease amongst the extreme politicians of the world.

#### UNREST AND SECRET CONSPIRACY

are prolific everywhere. Those who smiled at Lord Beaconsfield's declaration that "Europe was honeycombed by secret societies" would not deride it now. Call them by what name you will—Nihilists, Socialists, or Anarchists, St. Petersburg, Berlin, and Vienna have each their own troubles. Political hatred differs only in intensity, as it can fix upon a personal antagonist, or has to distribute its forces against a system. Desperate men, who have nothing to lose, and "no fear of God before their eyes," who stick at nothing, and who spare no one, are at all times perplexing opponents. But the Emperors are not alone in this dilemma. The votaries of the "Black Hand" in Andalusia, the Camorristi of Naples and Sicily, the Mariannes and kindred associations in France, the Invincibles and "dynamiters" of Dublin and the United States, are all brethren in creed if not in name. The evil is one with which in the present day every constituted authority must grapple.

#### FROM PONTIUS TO PILATE

is the German equivalent of what we call, in English, "being sent from post to pillar." It is the position in which, according to the *Jüdische Wochenschrift*, some fifty Jewish families from Roumania have lately been placed. These poor people have left Roumania, and in order to be allowed to emigrate, had to sign an undertaking that they would never return to that country. They betook themselves on board the German steamer *Westphalia* to New York, but being utterly destitute and perfectly aimless, they were not allowed to land. So the *Westphalia* had to take them back to Hamburg, where they had first embarked. The authorities of the Hanseatic city refused on principle to allow them to land, but they could not very well help themselves, as they had to give way on that point, and also undertook to support them until they could decide about the way of dealing with them.

The foreign office of the German Empire, being appealed to in this emergency, declared that the fifty families had no claim whatever on the city of Hamburg, and if they could not support themselves, had to be sent back to the place they came from, viz., to Roumania. But having, prior to their leaving Roumania, resigned their citizenship, and promised never to return to that country, the Roumanian Government emphatically decline to permit of their crossing the frontier. When last heard of they were still staying in Hamburg, and the Jewish congregation of that place had undertaken "to do something for them." As to the question of international law, the Roumanian Government is decidedly in the wrong. The theory "once a subject always a subject" holds good in all countries of Europe, so long as the emigrant has not actually settled in a foreign country, and acquired a new status recognized by the laws of his native country. In all questions of contested citizenship, such as have arisen at various times between the United States and certain European countries, the practice is generally the reverse, that is to say, the native country has claimed its child as a subject, and the country of adoption has claimed the immigrant as a citizen. It is quite clear that in a case like that of the fifty homeless Jewish families, the country in which they were born must be considered as the country to which they belong.—*Prophetic Times and Israel's Watchman.*

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#### THE EUROPEAN OUTLOOK.

"In the more casual observer there is nothing of special significance in the present aspect of European affairs. France, that most restless of all eastern nations, has her hands full with her dazzling colonial policy, which is attracting her attention just now to Northern Africa, the Congo river, Madagascar, Tonquin and China. Besides which her relations with England are somewhat strained at this time by the Egyptian question, rendering it almost certain that she will be bound to keep peace with Germany till these questions are settled. England has Egypt and the Suez canal policy on her hands, and the present aspect of things—notwithstanding her protestations to the contrary—look as though she was there to stay. Then the question of Candia and the Mahdi may assume more serious proportions than appear on the surface at present. There, together with the state of Ireland, gave a strong assurance that Germany and Austria have nothing to fear from that quarter. Germany, too, seems to have been suddenly seized with the spirit of colonial aggrandizement. Hence her effort to appropriate a portion of Central Africa. But between English tenacity, French aggressiveness, and the efforts of explorers and missionaries in favor of native rulers, her success in that direction seems to be very uncertain. But her attempts at territorial acquisition must succeed somehow. England's colonies are all round the world. France, attracted by the glitter of these dependencies of the British crown, is attempting the same thing. Austria and Russia have always been centralizing powers. They have not attempted colonization to any extent, but have enlarged their territory by expansion. Hence Russia was ready to sell Alaska and immediately to grasp the Merv in Central Asia. From the days of Peter the Great her immediate neighbors have felt her iron grasp at every convenient opportunity. Poland, Finland, Bessarabia, Caucasia and almost all Central Asia have been absorbed, and still she is not satisfied. As in the days of Catherine, on her great go-aboard near Moscow, ever pointing southward is inscribed,

"THE WAY TO CONSTANTINOPLE."

Austria has not been so uniformly successful, but her good fortune in annexing Montenegro and Herzegovia, during the late useless stress with Turkey, has only whetted her appetite for more. Under these circumstances the late visit of the three emperors to Warsaw assumes *special significance*. Is there not another Poland to be divided? And is not Turkey the *golden apple*, ripe and ready to fall? These questions lead point to the remark of Kossuth, the Hungarian orator, a short time since, that "Bismark had played his cards well, in sending England to Egypt, and France to China, that he might have them out of his own way." Certainly a sufficient pretext for the movement indicated above may be found in the following item clipped from a late paper, and the moral sense of all Christendom will shout the avengers on:

"Three Christians have been flayed alive by Turks in the village of Negilova, in the district of Kupralu, Macedonia."

These thoughts have occupied my mind for some weeks as I have read and thought on the significance of the movements in the East. If the near future does not demonstrate the correctness of my conclusions, I shall only have to admit that I have not read the political horoscope of Europe aright.—*D. Bosworth, in Messiah's Herald.*

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## News Items.

ROME, Oct. 9.—Harrowing details of the hurricane which prevailed at Catania, on the island of Sicily, yesterday have been received here. Twenty-seven persons were killed and 100 were injured. There is great distress among the poor.

VIENNA, Oct. 10.—The Austrian government has threatened to adopt measures of retaliation against the Porte, unless the latter fulfils the terms of the treaty relating to the junction of Turkish and Austro Servian railroads.

ROME, Oct. 10.—The Catania district, in Sicily, which suffered from the hurricane on Wednesday, presented almost the same appearance that Casamicciola did after the earthquake in 1883. It is believed that many corpses will yet be found.

The development of the oil fields in Russia is likely, in time, and it not very distant period either, to revolutionize the petroleum trade in this country. Russia will probably supply many parts of Europe with petroleum cheaper than can the oil producers in the United States.

There are rumors that, while France and England are engaged in acquiring territory in Tonquin and Egypt, Russia is quietly pushing conquests in Asia. A Russian protectorate of Persia is in the wind, and the expectation is that Russia will not stop before she reaches the borders of India. Her movements have caused England much uneasiness.

In the cholera-infected district of Italy there were 239 fresh cases and 137 deaths on Sunday. Among the victims at Naples was M. Gerrati, President of the Chamber of Commerce.

ROME, Oct. 13.—The total number of fresh cases of cholera reported in Italy during the past twenty-four hours was 195: deaths, 99.

Captains Roberts and Russell, of Winnipeg, Manitoba, and Captains Seyer and Russell, of St. Paul, Minn., have been engaged to take charge of the steamers in the rapids of the Nile during the progress of the Egyptian expedition. They will go to the Nile with all possible haste.

It is noted as a curious fact that the birds deserted Marseilles and Toulon when the cholera was at its height in those towns, and appeared in great numbers at Hyeres. This town is the most southern point of the French Riviera, and it is the regular rendezvous for migratory birds in the spring and autumn, but never before have they resorted there in summer until the present year. The circumstance may be interesting from a medical point of view, indicating that birds leave towns where the water is infected with cholera germs.

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The First Quarterly Conference of the Church of God, for Indiana, will be held at Plymouth, commencing Friday, Nov. 7, 1884, and continue over Sunday. The Annual Meeting of the Publishing Association will be held at the same time. Brethren, this conference meeting is yours. Come to it. If you have an encouraging word, come and strengthen some weaker one, who has come for aid.

A. R. UNDERWOOD, Sec.

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Lay hold upon Christ with both your poor empty hands.—*Elizabeth Prentice.*

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### Change of Address.

Persons wishing to correspond with me are hereby notified that I have changed my address from Colfax, Cal., to 1218 F St., Sacramento, Cal.

R. WILSON.

Brother J. J. Richardson has changed his address from Dexter, Iowa, to 118 E. Eleventh St., Des Moines, Iowa.

The Lord willing, brother C. O. Ramsey will commence a series of meetings at Minneapolis, Minn., Oct. 19, 1884. We extend an invitation to all lovers of the truth to attend if possible.

THOS. WRIGHT


NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street, entrance 53 Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, under the auspices of the Restitutionists. All invited.

THE GOSPEL
ST. MATTHEW.
ACCORDING TO

Translated from the Greek text of Constantinus De Tischendorff, and other standard textual authorities, by Chas. Gardner, M. A. A book of 128 pages, handsomely bound in cloth. Price 50 cts. By mail, 55 cts. this office.

# Poetry.

## FOREVERMORE.

E. V. REED.

O, for a home beyond the pain
Beyond the doubt and gloom,
Where Christ the Lord shall ever reign
In love, beyond the tomb.

The years go by like waters swift
Ob'owing to the sea,
But here and there the clouds are rifts
With light and hope for thee.

The crown shines brightly in the hand
Of him, our coming King;
Hold to the cross' pilgrim band,
And of his glories sing.

The night will cease, the morn shall come,
And pain shall be no more!
Behold our Lord upon his throne,
As King forever more!

(*Continued from fourth page.*)

whatever. It is as perfect not to it, just eating out the truth like a gangrene. Then in the Psalms which were originally divided by the Jews into five parts corresponding to the five books of Moses we have a perfect pentateuch of song; and however of the Mosaic and Psalmic [illegible]

So they are preeminently the songs of Zion, and the glorious things which God has spoken of this Davidic city, as things yet to be realized in the day when its name, as Ezekiel says, shall henceforth be "Yahwah shammah, or the Lord is there." Then next in the book of Proverbs we have another pentateuch of precepts, for the book naturally divides into five parts. They are the proverbs of the kingdom of God, past and to come, and therefore as Divine as they are Israelitish. Ecclesiastes preaches to us the unpalatable truth that life is but mortal and ends once over in the grave; and that the world's catalogue of pleasures is a simple round of folly and supreme vanity and final vexation of spirit. The leading prophets, Isaiah, Jeremiah, Ezekiel, and Daniel all speak the same thing with more or less frequency; that Israel led captive for their sins, shall at last be restored in more than ancient glory; and with world-wide and abiding results of peace and good will in all the earth. There is no less than 11 chapters in Isaiah alone treating of these glorious things. Then the twelve minor prophets as they are called are largely the reproduction of the same eternal prospect of Israel and the earth; when love shall everywhere be joined with life, peace with power, wisdom with wealth, truth with trade, politics with purity, right with might, and God with every good thing in the earth. Then in these latter prophets are included the prophets of the restoration from Babylon; consisting of Haggai, Zechariah, and Malachi; alongside of which must be placed Ezra, Nehemiah, and Esther in all of which we have the best illustration of how God setteth up one thing and pulleth down another according as his purpose requires: and how he turneth the King's heart, like rivers of water whithersoever he will; and we have also a typical Cyrus and a typical restoration altogether, yet to be repeated on a far grander scale when God shall choose Jerusalem again, and inherit Judea his portion in the holy land. Then in that song of Solomon which we omitted in its proper place we have the only lengthy illustration of the Kingly-bridegroom aspect of Christ in relation of his queenly bride, the destined joint occupants of the very throne of power over Israel which Solomon then occupied. Then on behalf of the four Evangelists, they give us the same sum total in the concluding superscription with which they each in longer or briefer form head the cross of the crucified Christ, saying "This is Jesus the King of the Jews;" which so well accords with Nathaniel's confession "Thou art the Son of God, thou art the King of Israel." Now this man, on Christ's own authority, was a guileless Israelite, and therefore there was nothing but the truth in his confession of Christ; a confession which few are prepared to make in our day, either amongst Jews or Gentiles. Then the Acts of the Apostles displays the same pronounced results respecting Christ; he there appears to view as "another king than Cæsar," by whom God will judge the world in righteousness. And so with every epistle which time fails us to pursue in detail; they one and all direct the attention to some feature in the character and service of him whom they speak of as presently coming again to reign over both Jew and Gentile, and to subdue all things upon earth to himself, in pursuance of the apocalyptic climax which shall not fall of being reached at last when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Then it is that the song that first issues forth from the mouths of the first resurrected, shall eventually reverberate through the whole redeemed creation, saying as with the voice of many waters "Hallelujah, for the Lord God Omnipotent reigneth, Amen, Hallelujah." These are in brief the leading features of the Bible world, so different to so many particulars, that we may truly say that it is not the same world at all. The one is a world of light, the other a world of darkness, the one is pure Abrahamic Israelism, the other is as pure Gentilism in Christian dress; old Roman, Chaldean and Egyptian antiquities incorporated with the professed service of Christ so that the thing having a little devil in it may the better succeed with worldly men of every complexion: whose theatrical tastes must be repeated or they must fail of retaining their patronage. In fact the Christian world is not Christ's world at all; but a world where Satan's Trinity, "the lust of the flesh, the lust of the eye, and the pride of life" reigns with supreme unbounded away in both church and state. It only requires a man to know his Bible to know that it is a far Diviner matter than the paganized theology of christendom allows a man to believe that men who are full of Shakespeare, Milton, Tennyson, Longfellow, and the writings of a thousand other human celebrities can never be very full of Moses and the prophets, men need no candles when the sun shines; excepting where they build for themselves theological work shops with stained glass windows that exclude or alter the complexion of the light. As it was in the days of Christ so it is now, men universally love darkness, rather than light, because their deeds are evil: only he who doeth truth cometh to the full blaze of day which illuminates the Bible world; all else return to the "dim religious light" of human creation, or to rest their eyes and hopes on the ascending sparks of their own fire.—*P. B. Shuttleworth in Birmingham and Ashton Chronicle.*

# Youth's Column.

## LITTLE THINGS.

Little things are often neatest;
Little things are often sweetest;
Little lakes the stillest lie;
Little charities farthest fly;
Little seeds produce our trees;
Little drops of rain our seas;
Little words of kindness often
Will a desert of anger soften.
Little sympathies will gild
More than aught will give relief
When, in stillness felt unbroken
Save by sighs, and one word spoken;
One little word, one little kiss
And hearts united are in bliss.
These loving hearts, so closely beating,
Their vows of constancy repeating,
May soon by actions of their own,
For which to sorrow cast stone.
By little words upset the vow
They register in heaven now.
Little songs we love the best;
Little cares disturb our rest;
Little birds the sweetest sing;
And, when nature makes a thing
Especially rare, she'll always choose
Little things—as little dews,
Little diamonds, little gems,
Little pleats with little stems;
Little things we love the strongest,
Hope for most, remember longest.

### Copying My Lord's Likeness.

Leaving my desk and books early one forenoon in Florence I wandered out into the *Piazza*, which was glowing in the fervent rays of the bright Italian sun, and making my way across the Arno, landed at length in the gallery of the Pitti Palace, so justly celebrated for the wondrous gems of art that adorn its walls. Having been a familiar visitor to the place, and feeling somewhat in a passive, listless mood, my eye caught sight of an artist in an inner room, whose quiet, earnest occupation immediately fixed my attention. She had planted herself before a picture which, by some strange oversight, I had scarcely noticed previously. It was rather small in size and quiet in coloring, and represented ideally the countenance of our blessed Lord. A look of deep, unspeakable sadness sat on the features, but the eye glistened with intensest yearning and compassion. After gazing for awhile at this most moving picture, I began to watch the artist who was copying it. I could not but admire the care and patience she displayed in adding touch to touch with such a watchful, earnest, loving purpose, ever turning her eyes to the beautiful original, and absorbed in the task of endeavoring to reproduce, as faithfully as in her lay, a likeness of its loveliness.

A train of thought was awakened in me as I watched her. Not in this manner, but in another and a nobler way, am I, too, called on to labor to produce a likeness of my blessed Lord. Not in lines and colors on a canvass, but in the lineaments and features of my character is my own soul to be conformed to the reality of my Savior's living self. Shall I ever succeed unless animated by a spirit of deepest love and admiration? Can I become like Him unless I be much with him, gazing on his glory and beauty, who is the chiefest among ten thousand and altogether lovely? Should I not ever compare myself with his bright example, and strive earnestly to be in all things as he was? The copy this artist will produce will, after all, be valueless compared with the priceless original; but to those who cannot see that original, it will convey some faint idea of what its beauty is. So to the world that sees not Christ, know him not, and cares not for him—to that world am I called upon to be a revelation of him, so that in me they may see a witness, faint and far off though it be, to the glory of the only begotten Son of the Father, full of grace and truth. Fill me with thy love, O Christ! May I ever dwell in heart with Thee till, when thou shalt appear, I shall be altogether like thee when I shall see thee as thou art.—*Evangelical Christendom.*

### His Pet.

A pigeon, which for six years was a pet of the late Thurlow Weed, for a long time showed, in a touching way, his appreciation of the loss of his master. Not long since, a gentleman called at the house, and the pigeon alighted on his shoulder, cooed, peered into the stranger's face, and then flew into an adjoining room.

"He has done that to every gentleman that has come into the house since father died," said Miss Weed, with a sigh.

"He takes most kindly to Gen. Bowen, who visits me occasionally, and who has been in feeble health some time and walks slowly.

"The bird will coo and fly to the general's shoulder, but when he sees that it is not my father, he will stop his cooing and find some other perch.

"Since the day that father's remains were carried away, the affectionate creature has been seeking for his master. He flies through every room in the house, and fairly haunts the library, where father spent most of his time with his pet.

"He will tread over every inch of space on the lounge, and then go on to the rug, over which he will walk repeatedly, as if in expectation of his dead master's coming."

"He invariably does this at meal-times, when our table is set in the back parlor, of which we now make a dining-room. He can see our table from the rug."

"Then you do not put him in a cage?"

"Oh, never!" was the response. "The ruin of the house has been his since he came into it. Other pigeons come into our yard frequently, and our pet sometimes joins them. He seldom stays long with them, but comes through one of the windows, and begins his search again through the house for my father."—*Our Dumb Animals.*

### Heart-Beats.

Dr. B. W. Richardson, of London, the noted physician, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he could not get through the day without it, when Dr. Richardson said to him:—

"Will you be good enough to feel my pulse as I stand here?'

"He did so. I said, 'Count it carefully; what does it say?'

"Your pulse says seventy-four."

"I then sat down in a chair and asked him to count it again. He did so, and said, 'Your pulse has gone down to seventy.'

"I then lay down on the lounge, and said: 'Will you take it again?'

"He replied, 'Why, it is only sixty-four; what an extraordinary thing!'

"I then said, 'When you lie down at night, that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by 60, and it is 600; multiply it by 8 hours, and within a fraction it is 5,000 strokes different; and as the heart is throwing 6 ounces of blood at every stroke, it makes a difference of 30,000 ounces of lifting during the night.'

"When I lie down at night without my alcohol, that is the rest my heart gets. But when you take your wine or grog, you do not allow that rest; for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like 10,000 extra strokes, and the result is you rise up very seedy and quit for the next day's work till you have taken a little more of the "ruddy bumper," which you say is the soul of man below."—*Scientific American.*

The work entitled "The End of the Aeon," by Henry B. Cooke, can be obtained only of the St. Louis Stationery and Book Co., 107 and 109 North 4th St., St. Louis.

# Communications.

### Iowa Conference Report.

The Christian Association of Iowa, met with the Church at Irving, according to previous notice; the time being occupied by devotional exercises, until 9 o'clock on the 25th inst., at which time the Association was called to order by Bro. G. R. Chown; and a committee of three viz: Brethren Chown, Marsh and Johnson, to arrange for devotional services, after which business was adjourned until 9:30 o'clock, tomorrow, and Bro. C. C. Ramsey addressed the meeting. Bro. A. J. Eychaner preached in the afternoon, and Bro. Ramsey again in the evening. Met at 9:30 o'clock as per adjournment; and proceeded to election of officers for the ensuing year, which resulted as follows: Bro. G. R. Chown, Pres.; Bro. A. Hipsher, Vice Pres.; John Fitz, Sec., and Bro. Levi Marsh, Treasurer. The additional members of the Board were chosen as follows. Bro. Silas Peck, of New Hartford, Bro. J. Kisling of Marysville and Bro. A. J. Vanhorn, of Marshalltown. The committee appointed at our last meeting to examine the tent report in substance as follows: That they examined the tent on the 24th of last May, and found it badly damaged both in ropes and canvass, and that the cost of repairs would not be less than seventy-five dollars, and they doubted its being really worth that sum, when so repaired. Signed John E. Spear, John Steffer, Levi Marsh.

Report was accepted, and Committee discharged. And on motion the tent was placed in charge of the Board, to sell for what it would bring.

After which the subject of adopting some system of finance to support our meeting was brought up, and after some remarks was laid over till our next session, and Bro. Eychaner addressed the meeting from Roman viii. In the afternoon Bro. Goodenough preached from Mark ix. 1, after which the business was again resumed, and discussion of the finance continued without arriving at any definite system for future action.

A contribution was taken which amounted to about forty-seven dollars. Bro. Ramsey preached again in the evening. At half past nine Sunday morning, met for social exercises. At half-past ten, Bro. Ramsey again preached, at half-past two met for Bible lesson, subject, The Resurrection as set forth in 1 Cor. xv, after which a business session was called; minutes of this meeting read and approved and ordered sent to THE RESTITUTION for publication, and the meeting adjourned.

A letter was received from Brother Wright, of Minneapolis, Minn., and read at one of our meetings, expressing regret that he could not be with us, also telling of the brighter prospects of the cause of truth in his place, and expressing a hope that the Spirit of the Master would pervade our meeting. Which hope was fully realized throughout the meeting, and those who did the preaching all spoke the same things, and shunned not to declare the whole gospel in all its fullness as it was "before preached to Abraham."

Our brethren in Iowa are not afraid of this ancient gospel, that to hear it may induce some to wait for that due time out of which Paul was born, but they believe it is the "goodness of God that leads men to repentance," and further that there is no better way of showing forth that goodness than presenting this ancient gospel in all its length and breadth and height and depth. We hope that those who were at this meeting will be so encouraged; that they will not only make it a point to be at the next one but will try to bring others. They that would be godly must try to learn his character, his purpose and his attributes.

JOHN FITZ, Sec.

BROOKLYN, N. S., Sept. 21, '84.

*Editor Restitution:*

Enclosed find $2.00 for my subscription to THE RESTITUTION due last June. I regard THE RESTITUTION as the best exponent of gospel truth published in these last days of Gentile fables and infidelity. There are a great many papers published claiming to give the truths of the gospel (and no doubt some of these papers do give more or less Bible truth), but of all the papers that I have seen or read, none to my mind give the whole truth in relation to the gospel of the kingdom of God, except THE RESTITUTION. Most, if not all, of the papers purporting to herald the gospel of the coming kingdom, ignore the Scriptural teaching of immersion as a prerequisite to the remission of sins. The restoration of the twelve tribes of Israel, the reign of Jesus the Christ over all nations, and the extermination of evil during that reign, are truths that pertain to the kingdom of God, and which I am sorry to say are ignored by a great many who profess to believe in the literal fulfilment of prophecy. All Scripture (not a part) is profitable for doctrine. Why not believe every declaration of God as well as some. I am glad we have such a paper as THE RESTITUTION that is not afraid to speak as the oracles of God, not shunning to declare his whole counsel, but rightly dividing the word of truth, giving to both Jew and Gentile whatever God in his word has promised them. The kingdom, of which the gospel has been the glad tidings for over 1800 years, will soon be set up; then many shall come from the east and from the west, and set down in the kingdom of God: this will be the great gathering together of the elect from the four corners of the earth to Jerusalem the city of the Great King, then we expect to meet all the brethren and sisters whose names and thoughts we so often see written in THE RESTITUTION. Wishing THE RESTITUTION abundant success and prosperity in heralding the glad tidings of coming deliverance from [illegible] and all evil, I am yours in [illegible] of the gospel. Please tell us in THE RESTITUTION what has become of Brother J. M. Stephenson.

IRA FORBES.

ALDEN, IOWA.

*Editor Restitution:*

Dear Brother, I hardly know what to say that will express my regret at our not being able to pay for our paper before, for it has given me much trouble and humiliation. But I do indeed thank you for your kindness in sending so long past the time; indeed I do not know how we could do without it, living as we do so far from any body of believers, and never hearing preaching without going very far from home. It comes to us as a living preacher to keep us zealous in the Master's cause. Oh, how we love the letters and articles from so many, some of whom we have seen, and some whose acquaintance we have formed through its columns, and with what feelings of love do we greet each familiar name!

Today we have read the report of the "Association for the Promotion of Christian Knowledge," and from the depth of our hearts we say, God speed the work, and are resolved that soon our names must be added to its membership, and we are earnestly striving to scatter its publications as well as THE RESTITUTION among the people here, for I think that many of the members of the M. E. Church here will now read as we have so far succeeded in breaking down prejudice that they really depend upon my husband in their Bible class, and suffer me to teach a class of young people, notwithstanding we have never ceased to speak and teach the truth "in love." We send in this three dollars. Yours in Christian love,

MRS. H. D. PALMER.

KRAMER.—Mary R. Kramer, daughter of George R. and Jennie V. Kramer, died Oct. 2, 1884, aged 18 years.

She had been taught to fear and obey the Lord, had been baptized into "the Name above every name," and delighted to join in singing praise to God, Father, Son and Holy Spirit. Hence she was composed when brought near to death, and with a martyr-faith comforted her parents and friends by a beautiful, good confession: "I have committed myself to his care! My times are in his hands! It is not terrible to die young!" Such words express her triumphant faith, and in their value they outweigh the world! Amen! My address, noting the precise particularities of all terms that assure our matter-of-fact personality, in birth and life, death and destiny, was followed by one more personal from Brother Gomer. He seemed to give voice to the emotions of the younger membership of "the Church of the Blessed Hope." "To know Mary Kramer was to love her." This may convey the sum of his youthful and excellent address. The bereaved parents are sustained, uplifted, and brought nearer still to the "Resurrection and the Life;" and all of us got a glimpse and grasp of the victory now impending. Amen.

J. B. COOK.


## What Was the Sabbath?

—AND—

What is the *First Day* of the Week, or Lord's Day?

—BY CHARLES STANLEY.—

The above is the title of a 16-page tract, containing the two articles in THE RESTITUTION of Jan. 23, and Feb. 6. Price 5c. each, 10 for 50c., 50 for $1.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bishop and Heller's Block, Room 26, 756½ Ontario Street, Corner of Bolivar, North of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

## READ THIS

And if you are interested in spreading the light of Truth, send by first mail to address below the names and post office addresses of all persons to whom you would like to have sent at intervals tracts and papers teachings *Conditional Immortality, Pre-millennial Advent, and Personal Reign of Christ*, and kindred topics—and the *Association for the Promotion of Christian Knowledge*, will see that they are sent. At the same time, any contribution, no matter how small, for the good of the cause will be promptly acknowledged, and used in the good work.

SAMUEL WILSON,
Lock Box 405, Philadelphia, Pa.

## NOTICE.

I wish to say to the brethren scattered abroad, that if I continue to improve in health, I intend to take the field and labor in the Master's Vineyard the coming autumn and winter. Those desiring my services for protracted meetings, lectures and social discourses will please correspond with me at once in relation to time and place, so that I may be able to arrange my rout with due reference to time and expense.

O. C. RAMSEY,
Room 20, Times Building, Chicago, Ill.

## ANNOUNCEMENTS.

The Conference of the Church of God in Arkansas, will meet with the Brethren of the "One Faith" worshiping at Mount Pleasant, four miles from Donalson Station, Friday before the third Sunday in Oct. Donalson is on the St. Louis, I. M., and S. R. R. Any one going by rail will please write Bro. G. M. Russell, and he will meet them with a conveyance.

Brethren you are all earnestly requested to attend this meeting. A warm welcome awaits all. Come filled with God's love and truth and a good work will be done.

GEO. W. CROSBY, Pres.
JOHN W. TEAS, Sec.

## The Law, the Covenants, and the Sabbath.

—BY L. C. THOMAS.—

The above named work is now ready for delivery. It contains 350 pages, 12 mo., on good paper, substantially bound in cloth. Price $1.

Title Page.—"The Law, the Covenants; and the Sabbath. Also an Epitome of the Great Salvation; and an Appendix including various other subjects, in brief.

The perfect unchangable moral law is considered and shown to be the basis and spirit of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants is treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat new light.

The work also includes the consideration of Sunday, conditional immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, religion, morality, Christianity, etc.

Orders may be sent to The Restitution office for this work.

## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 240 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00 Send to this office for it.

## A LETTER to a FRIEND.

—BY MRS. C. C. WOODRUFF.—

This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is too well known to need commendation here. 32 pages, price 10c. 6 copies 50c., 13 copies $1.

## Earnest Words for Honest Sceptics.

—BY MRS. H. V. REED.—

To which is added "Friendly Hints to Candid Enquirers," by H. L. Hastings. Over 200 pages, cloth binding. Price 75c. Send to this office for it.

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—TO—

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# Poetry.

## THE HEAVENLY FRIEND.

ANNA SHIPTON.

I have a Friend! a precious Friend, unchanging, wise, and true,
The chief among ten thousand! oh, I wish you knew him too!
Encompassed by a host of foes, weary in heart and limb,
I know who waits to soothe my woes: have you a Friend like him?
He comforts me, he strengthens me; how can I then repine!
He loveth me! This faithful Friend in life and death is mine.

I have a father, true and fond! He cares for all my needs;
His patience bore my faithless ways, my vain and foolish deeds!
To me he sends sweet messages; he watcheth but to bless:
Have you a father like to mine, with such deep tenderness!
For me a kingdom doth he keep, for me a crown is won;
I was a rebel once. He calls the rebel child his son.

I have a friend, unerring Guide! whose love I often grieve,
He brings me golden promises my heart can scarce receive;
He leadeth me, and hope and cheer doth for my path provide,
For dreary nights and days of drought; have you so sure a guide?
Quench not the feblest whisper that the heavenly Dove may bring,
He seeks with holy love to lure the wanderer 'neath his wing.

I have a home! a home so bright, its beauties none can know;
Its sapphire pavements, and such palms—none ever saw below;
Its golden streets resound with joy, its pearly gates with praise;
A temple standeth in the midst no hands could raise;
And there unfailing fountains flow, and pleasures never end.
Who makes that home so glorious? It is my loving Friend.

My Friend, my Father and my Guide, and this our radiant home,
Are offered you. Turn not away to-day, I pray you, "come."
My Father yearns to welcome you, his heart, his house, to share;
My Friend is yours, my home is yours; my Guide will lead you there;
Behold one altogether fair, the Faithful and the True!
He pleadeth with you for your love, he gave his life for you.

Oh, leave the worthless things you seek; they perish in a day.
Serve now the true and living God; from idols turn away;
Watch for the Lord, who comes to reign; enter the open door;
Give him thy heart, thy broken heart: thou'lt ask it back no more.
Trust him for grace, and strength, and love, and all thy troubles end;
Oh, come to Jesus! and behold in him my loving Friend.

# Selections.

## A TOUR ROUND THE BIBLE WORLD.

The Bible world and the "Christian World" are two very different things. The one is as intensely Jewish as the other is intensely Gentile; and this is only another way of saying that the one is as truly light as the other is truly dark; for all the Divine light that has come to the world has come through Jewish channels, for of course Moses and the prophets were all Jews; and of course not less so Jesus and the apostles. Not only so, the writing is as strictly Jewish in character as the writers; and this is just as true of the New Testament as of the Old. The mere fact of the admission of the Gentiles to gospel privileges in New Testament times does not alter the character of the New Testament institution, nor change the complexion of the Apostolic message, which was as perfectly Israelitish as the writings of Moses. This will be apparent from several considerations; first, because the "one hope" (Eph. iv. 4) of the gospel is called also the "hope of Israel" Acts xviii. 20, and the "hope of the promise made to the (Israelitish) fathers" (Acts xxvi. 6); which it is evident Paul still entertained and preached after his conversion, and during the whole period of his mission to both Jew and Gentile. Second, for the reason that believing Gentiles are represented as being before time "aliens from the Commonwealth of Israel, and strangers from the covenants of promise" (Eph. ii. 12), but now brought nigh by the blood of Christ by which the Abrahamic covenant was satisfied as it is said "this is the New Testament in my blood;" and again, as it is written "Jesus Christ was a minister of the circumcision (or Jews) to confirm the promise made unto the (Jewish) fathers" (Rom. xv. 8). And then as corroborative of this it is expressly on record that if men be Christ's by faith and baptism then are they Abraham's seed and heirs according to the promise" (Gal. iii. 27-29. Third, the very gospel itself is thoroughly Jewish in every aspect of it; there is nothing Gentile about it. Notice the continually recurring phrases "the Gospel of the Kingdom" (Matt. iv. 23), and "the glad tidings concerning the Kingdom of God" (Luke viii. 1). These are altogether Jewish terms; for undoubtedly the Kingdom of Israel for the period of its existence was the Kingdom of God upon earth. It is called in the Old Testament "the Kingdom of the Lord" and its throne "the throne of the Lord;" and Jesus himself addressing those in his day who still sat in Moses's seat said to them "the Kingdom of God shall be taken from you, and given to a people bringing forth the fruits thereof." This last quotation leaves no room for doubt, that the Kingdom of God up to Christ's Day was the Kingdom of Israel. And it is passing strange that anyone with the records before them should ever come to any other conclusion. Fourth, that the New Testament message was identical with the Abrahamic and Davidic hope of Israel is further evident in the promise that Christ made to the twelve that in the time of regeneration they should "sit upon twelve thrones judging the twelve tribes of Israel" Matt. xix. 28; which is again confirmed by his testimony of Peter upon the day of Pentecost that God had raised Christ from the dead on purpose to sit on David's throne Acts ii. 30; and as Peter further puts it the very prediction of David in the 16th Psalm, that he should rise from the dead, was based on the promise to David that he should have a seed who should succeed him in his throne, which Peter interprets of Christ: and which so exactly agrees with the message delivered to Zedekiah the last King who sat upon the throne of Judah; the words are these "Thou profane wicked prince of Israel whose day is come when iniquity shall have an end, thus saith the Lord God remove the diadem take off the crown; this shall not be the same; exalt him that is low (Christ), and abase him that is high (Zedekiah). I will overturn, and it shall be no more until he comes whose right it is (Christ); and I will give it him. Ezek. xxi. 25-26. Now here plainly, Christ is Zedekiah's successor; and if there were room for the shadow of a doubt about it it is set at rest by the joint testimony of Isaiah ix. 6-7 and Luke who both say that "the Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob for ever" Luke i. 32-33. Besides this was the very confession of Nathaniel whom Christ describes as an Israelite without guile; addressing Christ said unto him, "Rabbi thou art the Son of God, thou art the king of Israel" John i. 49. And then there has to be added to this then that the crucified one was not only Jesus, but according to the superscription "Jesus of Nazareth the King of the Jews." People who only see the blood and nails of Calvary don't look high enough or they would see both his claim, and the ground of his crucifixion. And this is all in keeping with the enquiry of the wise men from the east "Where is he that is born King of the Jews?" And then again alongside all this, it has to be remembered that in the apostolic preaching of the gospel of the kingdom their constant appeal was to the old Testament in support of all they advanced; take one illustration from Paul of whom it is recorded that he "expounded and testified of the kingdom of God, persuading them concerning Jesus both out of the law of Moses and the prophets from morning till evening." Acts xxviii. 23. And to the like effect is Peter's testimony that the heavens would retain Christ until the times of restitution spoken of by all the prophets Acts iii. 21. Now that this restitution or restoration is a matter testified to in all the prophets is the most perfect evidence possible that it is the restoration of the kingdom to Israel that Peter is talking about, for about no other sort of restoration do the prophets speak. But of these restitution features of the now overturned kingdom of Israel the prophetic writings are literally full from one end to the other. Just take a few random quotations as specimens of the bulk. "I will restore thy judges as at the first." "He that scattereth Israel will gather him." "He shall choose Jerusalem again." "The ransomed of the Lord shall return to Zion." "The Lord shall set his hand a second time to recover the remnant of his people." "In that day I will raise up the tabernacle of David that is fallen." It is this latter quotation from Amos ix. ii., that James incorporates in his address in Acts xv. 16. Indeed the whole New Testament is so largely made up of quotation and reference to the Old that its dimensions would be considerably reduced were these to be abstracted. All of which constitutes the most unimpeachable evidence that the gospel hope and the gospel prospect is altogether Israelitish, even as Jesus said "Salvation is of the Jews," and not only of them in the sense of having come from them, but on the contrary, as it is Jewish in its origin, so also it is Jewish in its character, Jewish in its channel, and Jewish in its end and completion, for the gospel is an invitation to joint heirship with Christ of this very kingdom, and the land upon which it has already existed once for a thousand years. In a word the sum of the New Testament institution is this; that the new covenant kingdom is the kingdom of Israel, the new covenant promises are those made to Abraham, Isaac and Jacob respecting the land of Canaan, and with David respecting the kingdom and throne, and the new covenant blood by which the Abrahamic and Davidic promises are confirmed is the blood of Christ, and the new covenant people are believers of the gospel of the kingdom, both Jews and Gentiles, possessing Abraham's faith and disposition, as the condition of final rulership and inheritance in the restored kingdom of God upon earth, and the ... covenant life is a life of the resurrected and immortalised body, such as Christ now has, and such as Abraham and all the prophets will have when they enter upon their promised reward at the resurrection, even as it is said "thou shalt be recompensed at the resurrection of the just," and again "the meek shall inherit the earth," and again, the "kingdoms of this world shall become the kingdom of our Lord and of his Christ," and again "the earth shall be full of the glory of the Lord." It was on this principle that Paul styles Abraham "the heir of the world," and upon the same principle that Christ promises those who overcome power over the nations." Rev. ii. 28. These facts will prepare us for the more detailed survey which we are now to make. Beginning with Genesis we shall take a brief notice of the things which are more or less related to the thousand generation covenant Psa. cv. 8, as we thread our way from book to book. These things altogether may be roughly resolved into two general departments, which may be defined as the picture and the back ground. The picture is the purpose of God upon earth, the background consists of the dark human conditions of sin, mortality, death, and the grave, upon which the picture for the present as a matter of purpose is drawn, but which are destined at last to disappear from the canvass, and leave only the golden and eternal realities represented by the spirit's pencil. Beginning then with Genesis we have here the foundations upon which everything else is built in the writings of the prophets, the preaching Christ, and the teaching of the Apostles, as it is written of Christ beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself," and again, as Paul puts it "now to Abraham and his seed were the promises make," and again addressing the Ephesian believers he says "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone," and again Paul testifies of himself as "saying none other things than those which Moses and the prophets did say should come to pass" Acts xxvi. 22, and to the same effect again are the reproving words of Jesus to the Jews "had ye believed Moses ye would have believed me," from which it appears that the belief of Christ stands or falls with the belief of Moses, and therefore an unbeliever of Moses is an unbeliever of Christ. And this is strengthened again by another testimony from the same speaker who also says "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," Luke xvi. 31. So in view of these things we may rest assured that we are not misplacing our confidence when we yield ourselves up to the guidance of the Old Testament in all matters of faith and hope, as will more and more appear to us to be the right thing as we proceed, for it must be remembered that it was of these old Scriptures that Paul spake when he said they were "able to make us wise unto salvation," and when again the noble-minded Boreans were commended, it was because they searched those same Scriptures to see if the apostolic testimony was according thereto. And then Paul again so very plainly tells us that the gospel was preached to Abraham in the words which foretold a condition of blessedness for all nations of the earth, Gal. iii. 8, and to the same purpose when he says that the gospel was preached to the Israelites in the wilderness Heb. iv. 2. In fact this universal preference for the New Testament to the neglect and disparagement of the Old, is one of the surest signs that it is not the Bible gospel they are believing at all who do this, but another gospel and another Christ altogether than what is propounded for our faith not less equally in Moses and the prophets than in the New Testament. To more superficial observers there is an appearance of conflict in this view with the fact that the Old Testament institution is both abolished and superseded in Christ. But their mistake arises from the common error of supposing that the whole testament which is done away is identical with, and comprehensive of the earlier writings of Moses, and the later writings of the prophets, but this is not so at all. The testament which is now abrogated, is purely and simply the code of constitution under which Israel occupied the land of Canaan in the time of their establishment under Moses, the judges and kings. This code is defined in the statutes and judgments enunciated in the four books known as Exodus, Leviticus, Numbers and Deuteronomy. These enactments in relation to the conditional tenure of the land under Moses' system constitute the Old Testament or covenant in the proper restricted sense that belongs to its abolition. The law was simply an added thing as Paul says "added because of transgression till the seed should come" to whom the original promise of the land was made, Gal. iii. 19, so that the law which was four hundred and thirty years after this Abrahamic covenant does not (as Paul says) disannul or make of none effect the original promise Gal. iii. 17. For Paul makes a vital distinction between the inheritance of the land under the law and in fulfillment of the promise. His reasoning is conclusive; listen, "if the inheritance be of the law it is no more of promise, but God gave it to Abraham by promise" Gal. iii. 18, so that it is manifest that the occupancy under the law was intentionally temporary and intended in due time to give place to the inheritance of the land under the new covenant promise which was made to Abraham. This covenant conveys both land and life to the inheritor, in other words it is a covenant which first provides for the rulers and their resurrection and subsequently immortalization; and makes secondary provision for the reoccupancy of the land by the Israel after the flesh under the administration of the blessedness which is peculiar to the new covenant, which Jeremiah says is yet to be made with the people whom God brought out of the land of Egypt. Jer. xxxi. 31-40. A covenant which any one can see the nation of Israel has never yet been placed under; for up to this time they have as a nation been under but the one old covenant which they have broken;—but they are not yet to be placed under one which they won't break; as it is written in Ezekiah "I will bring you into the bond of the covenant, and plead with you as I did with your fathers in the wilderness." The whole matter is so environed with testimony on its four sides, that there is no escape from the conclusion, that the leaders of the "Christian World" as it is called are just as dark as bats on the true meaning of the Bible and its final bearing upon society at large. They have so occupied themselves with the dreams of disembodied glory, that as a rule they are in no frame of mind for addressing themselves to these sober realities of the Divine purpose. A purpose that has absolutely nothing in common with the ghostly gospel of the pulpits. For the salvation which is in Christ Jesus with eternal glory is a thing that has wholly to do with the earth and man upon it. Where sin entered grace has already abounded; but this is not all; for where grace has abounded life and incorruptible existence shall at last prevail over all; in the absence of sin, death and every form of curse that now clings to human affairs upon earth." The creator's decree is irrevocable, "he will not turn from it" as David says "of the fruit of thy body will I set upon thy throne," and "As truly as I live saith Yahwah (mispronounced Jehovah) the whole earth shall be filled with my glory." The books in the Bible so to speak are just so many pillars in the same temple, so many stars in the same firmament, so many steps in the same ladder, or so many chapters in the same book, that is, whilst there is almost infinite diversity of details, there is a unity of purpose pervades the whole, but as it was with the Jewish Rabbins in the times of Christ, so it is now with the Gentile "Rev.'s" *they have taken away the "key of knowledge,"* and so men least perceive the truth where it most abounds, and least discern the governing purpose of God, where it asserts itself the loudest and the most frequently.

This alone Jesus further described as "blind guides," offering a work on behalf of both the people and themselves which he pictures as a joint "fall into the ditch." Such is not less the position of things in our day. The people having itching ears have as Paul predicted they would, heaped to themselves legions of ear-tickling teachers, who instead of instructing them in the true state of human affairs from the Divine point of view, and the true purpose of God upon earth as revealed in the Scriptures, have occupied their attention with ceaseless rounds of text-taking apologies for the fabulous, in exact fulfilment of the apostle's words "They shall turn away their ears from the truth and shall be turned into fables" 2 Tim. iv. 4. And this is the inevitable effect of all mere text-taking handling of the Scriptures.

A method which if admissable at all could only be so in the one department of the book of Proverbs; but which as usually applied indiscriminately to all other sections of the Scriptures is simply destructive of their real object which is not merely to put men in possession of detached enunciations of wisdom (as in the case of the proverbs) but to give them also, and for the most part, a connected and historical outline of the nature and working out of the Divine purpose upon earth from first to last. Of this the people everywhere are universally ignorant, they have no connected view of the matter, no general scheme before the mind which provides an essential place for all the books, and establishes a vital and consistent connection between all these historical departments of a gradually unfolding and enlarging purpose. But on the other hand their first principles begin and end with the soul of man which they erroneously conceive to be one of the most important actualities in the universe, and matter of the most unbounded solicitude and design on the part of God, and properly a thing of the supremest concern and the most ceaseless and unlimited effort on the part of man. Their theories about the soul's divine nature, its great capacities, its vast importance, and the immense disproportion of all other things to the soul's eternal greatness which they describe as "eternal as its sire," with an immortal destiny before it, in which it will survive the wreck and crash of worlds. Hence when a minister or writer begins to describe such a soul he naturally feels that he has a boundless and unclouded prospect before him, and this lends wings to his fertile imagination and he soars aloft beyond the bounds of time and space with increasing fervor at every step, carrying all before him in his eloquent and impassioned flattery of its divine powers and its divine future in the saved state, and on the other hand the unutterable awfulness of, its final and interminable realization, should it fail of being saved by the clerical gospel.

Now all this is but a "refuge of lies," which is blown away like, before the wholesome breezes of the spirit—take just a few illustrations from its robust utterances, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of" Isa. ii. 22, "What is man that thou are mindful of him, and the son of man that thou visitest him" Psa. viii. 4; "Man giveth up the ghost and where is he?" Job xiv. 10; "What is your life? it is even a vapor, which appeareth for a little time, and then vanishes away" Jas. iv. 14; "Take no thought for your life what you shall eat or what you shall drink' Matt. vi. 25; and this last quotation from the very lips of Christ has more force in it than is ever conceived of by any other dox congregation in the three kingdoms; for it is in a single breath the completest confutation of all the soul sermons that ever bewitched the reasons of the pious multitudes since Christ was here.

The simple facts of the case are these: that the very thing which Jesus here forbids men to take any thought about is the soul, for the word *psuche* which he here employs, and which our translators have rendered life, is the very Greek word which in every case in the New Testament is rendered soul; from which it must be evident to every Scripturally-intelligent person that in Christ's estimation soul and animal life are identical things; and hence the common exhortation to poor sinners to think about their immortal souls, and concentrate their efforts upon its salvation, must be seen to be as fictitious in its assumptions as it is utterly sorcerizing in its pernicious effects, and damning in its final consequences. And this too in the very first lie that ever was breathed since man was upon earth, and which first originated in the serpent's subtile negation of the Divine sentence which decreed man's return to the earth on account of transgression. "Ye shall not" said this shrewd but shallow reasoner, "Ye shall not surely die, for then as God knows, your eyes shall be opened; and ye shall be as gods knowing good and evil" Gen. iii. 5.

Now all the immortal soul sermonizing in the world is but the ceaseless amplication of a doctrine which was first preached by the Edenic serpent Paul predicted they would, heaped to themselves legions of ear-tickling teachers, who instead of instructing them in the true state of human affairs from the Divine point of view, and the true purpose of God upon earth as revealed in the Scriptures, have occupied their attention with ceaseless rounds of text-taking apologies for the fabulous, in exact fulfilment of the apostle's words "They shall turn away their ears from the truth and shall be turned into fables" 2 Tim. iv. 4. And this is the inevitable effect of all mere text-taking handling of the Scriptures.

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The simple facts of the case are these: that the very thing which Jesus here forbids men to take any thought about is the soul, for the word *psuche* which he here employs, and which our translators have rendered life, is the very Greek word which in every case in the New Testament is rendered soul; from which it must be evident to every Scripturally-intelligent person that in Christ's estimation soul and animal life are identical things; and hence the common exhortation to poor sinners to think about their immortal souls, and concentrate their efforts upon its salvation, must be seen to be as fictitious in its assumptions as it is utterly sorcerizing in its pernicious effects, and damning in its final consequences. And this too in the very first lie that ever was breathed since man was upon earth, and which first originated in the serpent's subtile negation of the Divine sentence which decreed man's return to the earth on account of transgression. And this too in the very first lie that ever was breathed since man was upon earth, and which first originated in the serpent's subtile negation of the Divine sentence which decreed man's return to the earth on account of transgression. "Ye shall not" said this shrewd but shallow reasoner, "Ye shall not surely die, for then as God knows, your eyes shall be opened; and ye shall be as gods knowing good and evil" Gen. iii. 5.

Now all the immortal soul sermonizing in the world is but the ceaseless amplication of a doctrine which was first preached by the Edenic serpent Paul predicted they would, heaped to themselves legions of ear-tickling teachers, who instead of instructing them in the true state of human affairs from the Divine point of view, and the true purpose of God upon earth as revealed in the Scriptures, have occupied their attention with ceaseless rounds of text-taking apologies for the fabulous, in exact fulfilment of the apostle's words "They shall turn away their ears from the truth and shall be turned into fables" 2 Tim. iv. 4. And this is the inevitable effect of all mere text-taking handling of the Scriptures.

A method which if admissable at all could only be so in the one department of the book of Proverbs; but which as usually applied indiscriminately to all other sections of the Scriptures is simply destructive of their real object which is not merely to put men in possession of detached enunciations of wisdom (as in the case of the proverbs) but to give them also, and for the most part, a connected and historical outline of the nature and working out of the Divine purpose upon earth from first to last. Of this the people everywhere are universally ignorant, they have no connected view of the matter, no general scheme before the mind which provides an essential place for all the books, and establishes a vital and consistent connection between all these historical departments of a gradually unfolding and enlarging purpose. But on the other hand their first principles begin and end with the soul of man which they erroneously conceive to be one of the most important actualities in the universe, and matter of the most unbounded solicitude and design on the part of God, and properly a thing of the supremest concern and the most ceaseless and unlimited effort on the part of man. Their theories about the soul's divine nature, its great capacities, its vast importance, and the immense disproportion of all other things to the soul's eternal greatness which they describe as "eternal as its sire," with an immortal destiny before it, in which it will survive the wreck and crash of worlds. Hence when a minister or writer begins to describe such a soul he naturally feels that he has a boundless and unclouded prospect before him, and this lends wings to his fertile imagination and he soars aloft beyond the bounds of time and space with increasing fervor at every step, carrying all before him in his eloquent and impassioned flattery of its divine powers and its divine future in the saved state, and on the other hand the unutterable awfulness of, its final and interminable realization, should it fail of being saved by the clerical gospel.

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THE RESTITUTION,
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the literal restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the obedient; and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the first—repentance, sanctification, preparation to the forgiveness of sins, and a holy life as essential for final salvation.

## Selections.

### Why the Speedy Coming of the Lord Is Not Expected.

In proclaiming the truth that the Lord will soon return to this earth, and now near we are, the preacher is often met with objections. Many earnest Christian people fail to recognize it as truth. The objections are many and various, a few of them are here summarized in the words as near as possible of the objectors:

"But the Church has long expected the Advent, which has not yet come. So much the more reason to expect it may be near. The triumphal chariot has never rested on its onward course. If it seem to tarry, we are still to wait for it; it will surely come: it will not tarry." The longer a swift messenger has been on his way, the nearer he must now be. The length of the period of expectancy is a sign of the shortness of the period which yet intervenes.

THE TRUE OF THIS AGE.

We are living in an age when many are disposed to idolize law rather than worship the Law-Maker. And some bring discredit on true science by asserting that law is supreme absolutely, that from the ages past, and during the ages future, the forces of nature are invariable, uncontrolled, supreme; that all things move in an unchanging circle without an intelligent Ruler; and that to the universe of material forces alone the ascription is applicable, "As it was in the beginning, is now, and ever shall be." In their [illegible] Second Advent, with new [illegible] earth is impossible. [illegible] sign of the [illegible] is be- [illegible] end of his [illegible] the fathers fell [illegible] things continue as they were from the beginning of the creation?" "But, beloved, be not ignorant of this one thing; that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness" (2 Pet. iii. 4, 8, 9).

It may be said that the nearness of the Advent is unlikely without some premonitory signs. When the rising sun is near the horizon, though itself hidden, the clouds reflect its radiance and tell its near approach: and if Christ is at hand to drive away the darkness of sin and sorrow might we not expect to see his glory afar off? Instead, men pursue their usual occupations as if the Advent were a dream. They build palaces, and construct railways, and pierce mountains, and open new channels for commerce, as if certified of centuries to come; and pleasure was never more eager in arraying itself with varied vesture, and furnishing increased supplies for an ever-increasing demand; and sin is checked by no fears of judgment trumpet about to sound; and armies are trained, and giant navies equipped, and political schemes nurtured, requiring long years for their use and development. Does not all this indicate the remoteness of the end? Nay! this confirms our hope. (Matt. xxiv. 36-42).

The Second Advent may, therefore, be regarded as not necessarily so distant as it must be if preceded first by the period required to evangelize the world, and then by the thousand years of righteousness and peace. Rather may it be looked for before such universal triumph of Gospel truth. As a cause of such Millennium, not a consequence, the Lord may come. We are therefore, not to postpone our hopes till sin and sorrow have ceased to overshadow the earth; but this darkness and this prevailing wrong against which we prevail so little, may lead us to hope and pray that our Lord will come and scatter the darkness, and set right the wrong.

"Why should not the presence of Christ by His Spirit be regarded as his Advent?" Because more than this is expressed in His word, and was expected by the apostles and early Church. The "same Jesus" who ascended to heaven is to be seen in like manner "coming from heaven. Every eye shall see Him."

"Is not such a universal vision of Christ physically impossible?" It is not necessary that every eye should behold him at the same moment. The natural sun is beheld within twenty-four hours from all quarters of the globe. We are not to anticipate miraculous event by present phenomena. "With God all things are possible."

It is derogatory to suppose that the Lord will again humble himself to human conditions by dwelling with men." This is not supposed.

As after the resurrection he appeared to his disciples in human form, but not subjected to material laws so during his personal reign it may be universally known by his various appearances, that Christ is really among men.

Faith without vision is superior to sight, he said. Blessed are they who have not seen and yet have believed." But Saul of Tarsus was converted through the instrumentality of external vision, and his subsequent career did not suggest inferiority in the method of his spiritual birth. And all believers expect to see him in glory, and regard this not as a retrogression, but as the consummation of their spiritual perfection and bliss.

"God will never return from the building to the scaffolding, from the winged insect to the creeping caterpillar." But the use of outward signs is not necessarily a going backward. Any sign from heaven heralded the giving of the law and so the Resurrection prefaced the publication of the Gospel to the world, so "The sign of the Son of Man in heaven" to introduce the Millennial reign, would not be a new method, but a development of the old.

"A visible Advent implies that the [illegible] and the Word are inferior [illegible] ment, yet ignored [illegible] at the First Advent, the Spirit and the Word are attended with the access of power. So, hereafter, the signs of the Second Advent will not supersede, but give emphasis to these same influences.

"These views discourage effort in the use of the present agencies," on the contrary. The little progress compared with the population, the prevalence of heathenism and cruelty, wickedness and woe, after eighteen centuries of the gospel preaching are merely to discourage, or rouse, that the certainty of Christ soon appearing to bring the work to a more actual issue. Your real disciple would be influenced by the argument that as Christ Himself is coming to secure the conversion of the world, we may cease from our work? Every true Christian loves his Lord, who said, "If ye love Me, keep My commandments" and His command is "Preach the Gospel to every creature." He says to each of us, this, work to-day in My vineyard." What he will do is one thing, what he bids me do is another. How can my love for his appearing and my hope that it may be near, induce me to be unfaithful to my allegiance and negligent of his commands? By desisting from our own work because we expect he will soon come to perform his, we render ourselves unprepared for the appearing which we profess to expect and desire. He said "Blessed is that servant whom his Lord when he cometh shall find so doing."

Doing, not dreaming; fulfilling his own allotted task now, not speculating on what the Master will do hereafter.

The disciples fell into this error of inquiring about the time of their Lord's coming rather than about their work meanwhile: "Lord wilt Thou at this time restore the kingdom to Israel?" He did not satisfy their curiosity, but he admonishes them of their duty, and promised them needful help. "It is not for you to know the times and the seasons; but ye shall receive power, and ye shall be My witnesses" (Acts i. 6-8). Just so, we are not to be so anxious to know when or how he will appear, as what is our duty, and how we may best be prepared whenever he may come. The nearer the Advent, the stronger the motive to be prepared for it. If Christ may at any moment come to the earth, at every moment I ought to be so at work for him that, coming suddenly, he may find me at my post wakeful and working, and say, "Well done, good and faithful servant!" How then can the expectation of his speedy Advent diminish missionary zeal?

On the contrary, it should urge to more diligent service. "Wherefore, gird up the loins of your mind; be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. i. 13).—*Newness Hall, in the Watchword and Signs of Our Time.*

### Difficulties in the First Two Chapters in St. Matthew.

*The Christadelphian* for June, 1882, contained an interesting article entitled "The authenticity of the first two chapters of Matthew and Luke," which consisted mainly of a condensation of the evidence in support of the authenticity of those chapters from a book published in 1822: and the majority of those who carefully read that article would doubtless admit that the evidence was simply overwhelming, seeing that these chapters are contained in some 300 manuscripts, and absent from only one MS. known at the time the book was written. It may be noticed in passing that the book referred to was published over sixty years ago, since which time other MSS. have been discovered, but even were the chapters in question omitted from all the MSS. discovered since 1822, that fact would weigh almost nothing as against the abundant evidence on the other side. The external evidence, then, must be conclusive to those who have no preconceived theory to support, such as that Jesus was the son of Joseph, to establish which the abandonment of these chapters is an absolute necessity.

But some have experienced a difficulty in regard to the first two chapters of Matthew, in the fact that they contain certain things which they cannot explain satisfactorily, viz., several quotations of Old Testament prophecies which are applied by Matthew to events occurring in the days of Christ, and that the Word express both are in the Greek. The writer of the New Testament [illegible] used the word in the [illegible]

In a note on Matt. [illegible] "This expression is [illegible] xi. 1 [illegible] God calling his people out of Egypt under Moses. See Exod. iv. 22, 23. It might be said [illegible] calling Jesus from Egypt, because the words in Hosea speak expressed this also. The same [illegible] which led him to deliver his people Israel from the land of Egypt, now led him also to deliver his Son from that place. The words used by Hosea would express both events. Perhaps also, the place in Hosea became a type, to express any great deliverance from danger; and thus it could be said to be fulfilled in Christ, as other prophecies are in cases to which they are applicable. It cannot be supposed that the passage in Hosea was a prophecy of the Messiah, but was only used by Matthew appropriately to express the event."

Respecting the quotation from Jeremiah in Matt. ii. 17, 18, Mr. Barnes remarks:—"This quotation is from Jeremiah xxxi. 15. The word fulfilled, here, is taken evidently in the sense that the words in Jeremiah aptly express the event which Matthew was recording. The original design of this prophecy was to describe the sorrowful departure of the people into captivity, [illegible] the conquest of Jerusalem by Nebuchadnezzar. The captives were assembled at Ramah. Jeremiah himself being in chains, and there the fate of those who had escaped in the destruction of the city was decided at the will of the conqueror (Jer. xl. 1). The mother had been slain, and the cry of their king put out after the murder of his sons before his sight, and the people were then gathered at Rama in chains, whence they were to start on their mournful journey, slaves to a cruel monarch, heaven, behind them all that was dear in life. The sadness of such a scene is well expressed in the language of the prophet, and no less [illegible] aptly applies to the melancholy event which the evangelist records, and there could be no impropriety in his using it as a quotation."

Lastly, concerning the words in Matt. ii. 23, "He shall be called a Nazarene," Mr. Barnes gives the following very reasonable explanation:—"The words here are not found in any of the books of the Old Testament; and there has been much difficulty in ascertaining the meaning of this passage. Some have supposed that Matthew means to refer to Judges xiii. 5, to Samson as a type of Christ; others that he refers to Isaiah xi. 1, where the descendant of Jesse is called a Branch;' in the Hebrew *Netzer*. Some have supposed that Matthew refers to some prophecy which was not recorded, but handed down by tradition. But these suppositions are not satisfactory. It is a great deal more probable that Matthew refers not to any particular place, but to the leading characteristics of the prophecies respecting him. The following remarks may make this clear: He does not say, 'by the prophet,' as in chap. i. 22; ii. 5, 15; but 'by the prophets,' meaning no one particularly, but the general character of the prophecies. 2nd. The leading and most prominent prophecies respecting him were, that he was to be a humble life, to be despised and rejected (see Isa liii. 2, 3, 7-9, 12; Psa. xxii). 3rd. The phrase, 'he shall be called,' means the same as he shall be. 4th. The character of the people of Nazareth was such that they were proverbially despised and condemned (John i. 46; vii. 52). To come from Nazareth, therefore, or to be *Nazarene*, was the same as to be despised, and esteemed of low birth, to be a root out of dry ground, having no form or comeliness. And this was the same as had been predicted by the prophets. When Matthew says, therefore, that the prophecies were fulfilled, it means that [illegible] the prophecies in the prophets that he should be [illegible] humble life, and rejected, [illegible] Nazareth, and [illegible] what Nazareth and [illegible]

[illegible] first intended to apply to this particular thing, but that they [illegible] especially express the [illegible] of events may be appropriately [illegible] so of this word [illegible] and that the word expresses both [illegible] are united. The writers of the New Testament frequently [illegible] used the word in this [illegible]

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### THE NEGRO RACE.

Colored Methodist Bishop on the Future of His People.

LOUISVILLE, Aug. 20.—Bishop H. M. Turner, D. D., LL. D., of the M. E. Church arrived in the city a few days ago. He is the first colored man on whom the [illegible] D., LL. D., has conferred, and it is a well-deserved honor, one which he has graced. He is a man of fine education, by overcoming the most stupendous difficulties, and a great, [illegible] gentleman, a thorough [illegible] and a splendid theologian. He was asked yesterday: "What do you think is to be the future destiny of the Negro in this country?"

"I am sorry to say you and I will not live to see it, for I take quite a different view of it from the bearing that it may have. Many of them [illegible] we will finally mix up with the whites and bleach out and lose our race and color, and thus be swallowed up in the great American population. I have no words that can express my contempt for such leaders. Such nonsense not only degrades the race, but charges God with folly. No, sir, black is here and here to stay by the unalterable arrangement of Heaven. Black men will stride the earth till the world ends, regardless of these theories. In the near future the ground will tremble beneath the tread of their greatness. There is a mighty future for the Negro race, bear in mind. He is only a boy yet; it will require centuries to advance him to maturity, and millenniums to bring him to dotage. His name will yet shine upon the scroll of fame like the face of Jupiter on the midnight Heavens.

"But here is what my people do not like to hear. That distinction will not be reached in this country. No, never, never! Such is not the programme of the Almighty. It is only to be attained on the continent of Africa, and from there go out to the ends of the earth. Therefore the colored race must return to Africa, carry the education and the Christianity and the other virtues, civilities and graces he has imbibed from whites, and there demonstrate his greatness. It may take years and generations to bring it about, but it will come as sure as darkness will come this evening or light in the morning. Slavery was not an Divine institution, but was a providential institution. It possibly took just such an ordeal as that to Christianize and enlighten the Negro race, and place them in a condition to progress in all the phases of an enlightened civilization. God saw that they could be ministered for more successfully by bringing them here at the time than by awaiting the tardy motion of the corrupt Church of that day and ecclesiastical dispensation.

"Do you thing the colored people will favor a return to Africa in any considerable numbers?"

"Well, yes. It will be some time yet, however, for they almost hate the name of Africa at present. Still there is a great change over that which existed some years ago. The wonderful discoveries of African wealth which are being brought to notice, and people live longer there than anywhere on the globe, and that great nations and kingdoms are being found with an excellent civilization, and that she offers everything desirable to the Negro, will soon begin to attract the attention of our progressive young men, and there will be quite a movement in that direction. Also our churches have begun to wake up to a sense of their responsibility. I am now the collecting agent of a fund to educate and train teachers and preachers for Africa, and occasionally I get a little money for the object. True, the whites give me more than the colored do for that object. I have gathered up enough to place a few students in college for that purpose, and I hope to increase the number soon. God is raising up friends for Africa in all parts of the globe to a man [illegible] extent, and it means something. I think it means the speedy redemption of that continent and the restoration of her scattered children to her bosom."

Teach self-denial and make its practice pleasurable, and you create for it a world a destiny more sublime [illegible] lesse constant, incessant but [illegible] dreamer [illegible] ll properly improved, far- [illegible] moral discipline.

### General Gordon on Eternal Torment.

"I quite wonder at the long time it has taken us to see that the general doctrine of the Church is so erroneous. Think over what I say. Is not the preaching of every place of worship you have ever entered this? 'If you do well, you will be saved; if you do ill, you will be damned.' Where is the Gospel or 'good news' in this? I know it, for the law says it; it is implanted in every human being, but the 'good news' is, 'Whatever you do, God, for His Son's sake, pardons you' and thus the love of God constraineth us from evil. For one feels that, enticing as it is it is not compared to the peace one casts a from being in accord with him. When one thinks of the millions on whom weighs that yoke of bondage one wonders. I do not know a single person who says the real truth straight out. When one thinks of the real agony one has gone through in consequence of false teaching, it makes human nature angry with the teachers who have added to the bitterness of life. Nothing can be more abject and miserable than the usual conception of God. Imagine to yourself what pleasure would it be to him to burn us to torture us? Can we believe a human being capable of creating for such a purpose? Would it show his power? Why, he is omnipotent! Would it show his justice? His righteous—no one will deny it. To credit God with attributes which are utterly hateful to the meanest of Looking at our darkness of vision can he be what we credit him

### THE LABOR OF LO

A century ago, in the north stood an old cathedral, upon arches of which was a noble of wondrous beauty. It was filled, until one day the light ing through a slanted window its matchless features. And year by year, upon the day brief hour it was thus illumin came and waited, nearly to a glimpse of that history. When the cathedral being built, an old man, bro the weight of years and cares, besought the architect to let him upon it. Out of pity for his fearful lest his failing sight and ling touch might mar some fair the master set him to work in the ows of the vaulted roof. One day found the old man asleep in death, tools of his craft laid in order be him, the cunning of his right hand gone, his face upturned to this other than by awaiting the tardy motion of the corrupt Church of that day and ecclesiastical dispensation. vellous face which he had wrought there— the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and look upon that face they said: "This is the grandest work of all; love wrought this."

In the great cathedral of ages— the temple being builded for an habitation of God—we shall learn some time that love's work is the grandest of all.

### Duties of Daily Life.

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the feelings of those about us—with their infirmities, their bad judgment, their ill breeding, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude where we expect thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided on purpose for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business with disappointment in our expectations, with interruptions of our retirement, with folly, intrusions, disturbance—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little [illegible] afflictions of our own imposing.

# The

Pitt

## REMEMBER! REMEMBER!

That this is the first of the New Year, and that it is very likely your subscription to THE RESTITUTION expired with the Old Year.

### REMEMBER

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

### REMEMBER

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, as long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others.

### REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### REMEMBER

that this is written for you, if you [are] in arrears, or have not renewed for [1885]. Do not say, "Well, I'll attend [to it] in a few days," but act right [now]. We need the money at this [present] time.

### REMEMBER

in sending your remittance that [sums] of money are lost every [month] in the careless manner in which [many] their subscriptions to some [extent]. If you can, please get a Post Office [Money] Order, a Bank Draft, an Express Money Order, or have your letter [registered]. Drafts and Bank Checks, [costing] from twenty-five to forty [cents] to collect each one. If you are [compelled] to send postage stamps buy [some] of the one or two cent denomination. We do not want large ones.

A. B. UNDERWOOD, Agent.

Be patient about communications. We do the best we can. If long ones were made shorter, we could find them place sooner.

REMEMBER THE RESTITUTION. We will do all we can to make its columns instructive, edifying, and interesting, whether by labor or sacrifice.

For some doctrines affoat concerning the inherent nature of our Lord Jesus Christ we have no sympathy. While believing that he is the seed of David according to the flesh, we believe that he is also the SON OF GOD in the *proper, highest* and *most definite* acceptation of that relationship; and hence Immanuel—God with us.

### THIS YEAR ALSO.

Another year of the dispensation of the grace of God has departed and left only its records on the tablets of memory and on the scrolls of history. Its sunshine and its shadows have alike vanished. By human lips its cups of blessing and its bowls of bitterness have been emptied. Its marriage bells and its funeral knells have pealed out in gladness or sorrow, and eternally hushed their echos in the voiceless silences. Its political upheavals have subsided into a treacherous calm. The tornado has swept the surface of the earth with the besom of destruction, and the earthquake has rocked the foundations of the everlasting hills. The pestilence has walked in darkness, and destruction has wasted at noonday. The gospel has won some trophies, and the wicked have done wickedly.

As it was in Noah's time, such have been the deeds of violence, and as it was in Sodom, such have been the moral pollutions, that have crimsoned and fouled the pages of the recording journals of 1884. The left-over part of the church have sold the most [precious] to some precious ones of the [household] of faith, and the departed [saints] have [gone] from this present evil world[ly] Jesus. The olden [harvest] [voices] of the age to [come]. Behold (says he) I come quickly! Even so come Lord Jesus, to salvation, resurrection and restitution of all things spoken. Amen.

The heralds of approaching doom have appealed to an ungodly world in earnest, affectionate, and solemn warning; the scoffer has mocked the messenger; and the infidel has blasphemously mouthed the heavens, and said—There is no God. With the unparalleled tribulation impending we leave 1884 in the soundless abysms of the past, to enter upon the scenes to be enacted in the drama of—This year also—1885.

The veil that hides from our sight the events of coming years is a veil woven by the hand of mercy. We know not what a day may bring forth; much less what the unfoldings of destiny may disclose before "this year also" shall have been numbered with the vanished ages.

The dark angel of death may have only folded his wings in order to spread them for a wider, wilder flight to scatter pestilence and plague. The summer sun may quicken the hybernating vermin for a course of devastating rain. The upheaving and chasm-forming earthquake may give thousands a funeral and a tomb in an hour. The war-trumpet may summon the armies of the angry nations to the Armageddon conflict. As the year now past has been a year of bane and blessing, so "this year also," may bring grief and gladness. Among possible events may be the overleaping from among dead ones of the glorified church. The Patriarchal sleepers may vacate the closely guarded cave of Machpelah. The ashes of the myriads burned in the fires of Rome Pagan and Papal may be reorganized into indestructible forms. The entombed dust of countless saints may be refashioned into the likeness of Christ's most glorious body. And, O living, left-over part of the church of the Living God; before "this year also" shall close, thy translation change may come, and the Redeemer's own hands wreathe thy temples with the fadeless crowns.

In the "year of the redeemed" will be the hallowed greetings of the sanctified and saved; and "this year also" may usher in the year that glorifies the mystic body.

1884.

"Farewell, old year; we walk no more together,
But here in quiet happiness we peer;
And from thy wrath of faded fear and weather
I take some prays, as we are closing now."

1885.

"This year also" comes as a boon of mercy. But to some of our readers it will be the last. Among the folded hands over a pulseless heart may be the one that pencils these lines. Whether we live may we live unto the Lord, or whether we die may we die unto the Lord.

### Literary Notices and Commendations.

We are happy in our first number for the year 1885 to insert the following commendations of Brother Weethee's new book, "The Coming Age." The first, it will be seen, is from Brother J. B. Cook; the second from the Hon. Judge H. S. Bundy, a member of the M. E. Church and formerly a member of Congress, and a citizen of wealth and refinement in the place from which he writes; and the third is from the *Waynesburgh Messenger*, published at Waynesburgh, Pa. We have a copy of the work and most heartily concur with the sentiments of praise expressed in these testimonials. The work may be obtained of the author, Millfield, Ohio, handsomely bound in cloth, for $3.00.

"The Coming Age," by J. P. Weethee, exceeds expectation. Its basis is, "The Word of the Lord," that outlines the events of our gospel age. Its materials are the realities that fit and fill them out, as our right hand uses the left. Its reverence for revelation and fidelity to history should command regard and acceptance.

Those who have lived outside of this idea of "Present Truth" may be surprised at its simplicity and power, touching the "proximity" of the second coming—now next in order.

The living word has unfolded through its grandest stages into the "quickly!" Now the second coming is the immediate event. Amen!

The pregnant portions of prophecy through the "four" Gentile kingdoms, have become the fundamental facts of history, as to number, idolatrous character, Latin race of the fourth (as distinctive from its preceding three), its geography, the seven hills of Rome, its special subdivisions or ten kingdoms, its Imperial Bishop overriding the whole as with "a rod of iron!" And now at the time of the end," travel and the spread of knowledge fill the prophetic portraiture on to [this] present evil world[ly] [voices] of the age to come." Behold (says he) I come quickly! Even so come Lord Jesus, to salvation, resurrection and restitution of all things spoken. Amen.

It is a splendid book, worth ten times its cost. It is altogether edifying.

J. B. COOK.

WELLSTON, O.

*J. P. Weethee:*

DEAR SIR:—The "Coming Age" came in due time. Your intimation that pressing business might prevent such thorough examination of the work as it otherwise would command, is true in my case. From such hasty and superficial perusal as time permitted, I am strongly impressed with the great labor, learning and research that produced the book. It will certainly command the attention and interest of the student of prophecy and the great events elucidating it.

To those who take no interest in such matters it may seem too profound and thorough to command its study and conclusions, while to the earnest student of history, sacred and profane, the "Coming Age" will be regarded as a valuable addition to the public or private library. I hope it will have such wide circulation as its merits demand. Yours Sincerely.

H. S. BUNDY.

We take pleasure in calling attention to a new book entitled "The Coming Age, Its Nature and Proximity," by J. P. Weethee, formerly President of Waynesburg College, which is just issued and now on sale at Day's book store in this place. The work is an elegantly printed, neatly bound volume of over five hundred octavo pages, which treats its sacred subject in a most exhaustive and comprehensive manner, giving evidence of the highest Biblical scholarship, and the most extensive research, rendering it a book of surpassing excellence, which every student of religious history, past, present and future, should have. The work treats with unquestioned ability a topic, which has latterly commanded the most profound thoughts of the leading Christian thinkers of the present day, many of whom declare that the signs of the times point unmistakably to the fact that "we now live in the near approach to the culminating period of the world's history." But be this as it may, the book in question is learned and scholarly and worthy the perusal of all readers.

Brother J. H. Cook also speaks of the following work as one of merit. We have not seen the books but noticed in *Messiah's Herald* a week or two since some very flattering commendations both from the editor and from Dr. Litch. We think it would be well for all our readers, who can by any means afford to expend the price, to buy books treating on the Coming Age, and the Theocratic Kingdom, and thus learn what God's purposes are with regard to the future of our earth. "Coming events are casting their shadows before," and we should make prophecy and its fulfilment our most earnest study. These books are $3.00 per vol., and may be obtained of the author.

"The Theocratic Kingdom of our Lord Jesus Christ, as Covenanted in the Old Testament and Presented in the New Testament," by Geo. N. H. Peters, A. M., Evang. Luth. Minister, Springfield, Ohio.

This work is in three volumes. Its value seems beyond all price, and its Christian spirit and composition beyond all praise. Its character appears by its towering easily above all the manifold human theories, and demonstrating their departures from the divine standard as to this kingdom to come.

This work is every way worthy of the crowning theme of all gospel. It never could have been brought out till now—that its preparatory stages of fulfilment have made it meet in due season."

Expositors and teachers generally seem satisfied with such "views" of the subject as will answer the demands of their readers and hearers. Nay more, such is "the veil, the power of darkness over all," that few, very few, see that every "interpretation" (so called), is not "the word of God," but the "view" of such teacher.

The Christian manliness and maturity of faith in this work, center in a hopeful adherance to the covenant and oath-confirmed promise! Gen. xv. to xxii.; Rom. iv. Hence theocratic opinions and expositions are themselves exposed, as falling short of God's loving will, and so out of harmony with the one all comprehending "purpose of grace in Christ Jesus." Eph. iii. 11. The very best commendation is due to both these brethren. I feel nourished up by their timely testimony. God bless them abundantly. Amen.

J. B. COOK.

## Communications.

### CHRISTMAS DAY.

The 25th of December has been celebrated for 1400 years as the day on which "good tidings of great joy" gladdened the hearts of the shepherds as they watched their flocks by night on the plains around Bethlehem, the city of David. The "good tidings" were originally and directly to the people of Israel, but had a bearing on the whole world, not only to individuals but to all the nations of the earth. According to the prayer of the aged Simeon, the Messiah was to be "a light to lighten the Gentiles, and the glory of thy people Israel."

The old dispensation had been great in anniversaries, notably the passover, celebrating the deliverance of the nation from Egypt. These anniversaries were instituted by express Divine authority. While events of equal or surpassing importance took place in New Testament times, there is not a word or even a hint that any of these events should be celebrated by an anniversary. The regularly recurring first day of the week found the disciples meeting together, and this of itself served to commemorate their Lord's resurrection, which took place in the early morning of the first day of the week. Their eating bread and drinking wine during their assembly, was, by the Lord's own appointment, the only mode by which his sacrificial death was to be shown forth. The two great events, therefore, constituting the foundation facts of redemption, the death and resurrection of Christ, were to be commemorated by his disciples meeting on a certain day of weekly occurrence, and unitedly engaging in a certain simple act; while the fact of his birth was left altogether out of view as an event of any great significance, while the day and date on which it took place were not recorded.

The proneness of the Jews to observe anniversaries called forth the remonstrance of the apostle in his letter to the Galatians, "Ye observe days and months and times and years; I am afraid of you lest I have bestowed upon you labor in vain."

How, then, it may be asked, are we to account for the existence of so many so-called Christian anniversary festivals? If not of divine origin, the only other source of their institution may be human. And if they had been the pure and simple invention of professing Christians, the wonder would be where of some of its more forbidding features. But even this extenuation cannot be admitted.

The season of the year is itself conclusive against the least probability of its being true. It is the depth of winter, and the best evidence could be adduced that the feeding of flocks by shepherds in the open air by night was an absolute impossibility. Again, it is in the last degree improbable that women and children should be required by the Roman government to travel hundreds of miles in such a season for the mere purpose of being registered in the place of their tribes or families.

This merely negative evidence is supported by the most positive facts of history. In his "Two Babylons," the Rev. Alex. Hislop gives a quotation from Tertullian which not only proves that Christmas is of heathen origin, but shows how it came about. Tertullian says: "By us (professing Christians) who are strangers to Sabbaths and new moons, and festivals once acceptable to God; the Saturnalia, the feasts of January, the *Brumalia* and Matronalia, are now frequented; gifts are carried to and fro; New Year's day presents are made with din, and sports and banquets are celebrated with uproar. Oh how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians."

The Saturnalia of Rome was the festival adopted by the church in the third century and called Christmas. Saturn was the father of the gods. This festival lasted seven days, and was observed at the winter solstice to celebrate the sun's return journey from the far south, which, in Mythology, was represented by the reviving of a person who had been dead. The Saturnalia had its revels presided over by one named Zoganes, corresponding to the modern "Lord of Misrule" of the Christmas revels.

The seven days of this festival included at their close what is known in Scotland and in the north of England as Hogmanay. The most probable derivation of this term is from the Chaldee. Here we get *hag* at least, and *mene* the numbers supposed with much probability to be a designation of the moon, because months were frequent enough the months were numbered. The same word slightly changed is Greek for moon. And in English, Gothic, Saxon, Danish, German and Dutch, the same word substantially is used for moon. The Jews were addicted to the Chaldee worship of "the Queen of heaven." See Jer. vii. 7; xliv. 5.

Another prophet refers to the same practice of moon worship under the name *Meni* from the Chaldee. "Ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number." Isaiah lxv. 11. The translators have given in the margin for the word "number" the term *Meni* as a proper name. The Queen of heaven was known by various names among other nations who had adopted the worship of Chaldea. In Syria she was called Dea or Maja, in Rome Juno and Venus, in Egypt Isis, in Phœnicia Astarte, in Greece Diana.

At the Reformation the Reformers in Switzerland republicated all church feasts except the first day of the week as being unauthorized in the New Testament. Hogmanay was probably kept up as a relic of the social aspect of the festival of Christmas. The giving and receiving of rich cheese, etc., (with the unhappy addition of alcoholic drinks) has been its principal feature. And there can be no doubt that it is this social aspect of the Christmas holidays, as they are frequently termed, which obtain for Christmas that popular consideration on the part of thousands, who have little respect for its authority as a Christian institution.

J. C.

### "A Stumbling Stone." Vital Truths Over which Unbelief Still Stumbles.

In noticing this subject of a stumbling stone, it is plain that there seems an opportunity for the unbelieving to stumble willfully to their own ruin. Hence the warning is given in mercy not to cherish unbelief, which is primary "disobedience to the word—the logos." Faith is teachable and bows to "the word." Doubt parleys, makes out a plausible apology for unbelief and so stumbles.

"The Son of man," seems as a phrase, so employed. Boldly and with a show of daring it is claimed that "Jesus, the Christ, the Son of God the Father, in truth and love," is only by birth a son of man!

Please brother give me your attention to "the word." "In the love of the spirit." Pray you to note the primary and prevailing terms employed to give us the precise particularities of truth touching the subject of the sonship of Christ.

Note. It leaves out, nay, it excludes a human paternity from the promised "seed" and confines it to the "woman"—feminine humanity. Please see.

1. The primal promise was to Eve, not to Adam, distinctively. Here we have "the root of the matter," it is the truth in the very constitution whitel all revelation conforms. Amen. To stumble at this seems fatal, because its ruin is to doom.

2. "Jesus—the Son of man—is the seed, Christ," because "born of woman." This fact alone fulfills the primal and distinctive terms of the promise. Amen. Who will venture to overturn this foundation, or uproot the unmistakable import of the first promise? Eve? It is quite as distinct as that to Mary, the virgin.

3. The creation of man was inclusive of "male and female." Gen. i. 27. In Hebrew it was *Ish* and *Ishe*, the feminine of *Ish*; the Greek, Latin and English, all languages on revelation conform.

This is not accidental, but fundamental. The Old Adam taint is avoided by the divine paternity; and in the seed of the woman, Mary, the profoundest and preciosst import of the first promise to Eve was realised. God's landmarks stand! Amen.

Do think, brother! The terms of the promise and its fulfilment were with God himself. Do you reply against God? If not then the plea was indeed the seed of the woman" precisely as he was "the Son of God—the only begotten of the Father, full of grace and truth!" For God sent forth his Son made of woman. Gal. iv. 4.

Is it right to be stumble at this word—to such a destiny? 1 Pet. ii. 6–8. What is your argument against God's truth?

4. This confusion of terms is traced out through all the New Testament. "Adam was first formed and then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression; yet she shall be saved if in faith." 1 Tim. ii. 11–15. Again, "As the serpent beguiled Eve through his subtility, so your minds may be corrupted." 2 Cor. xi. 3. Let us beware.

5. "The jots and tittles" are regarded in the accomplishment of his all holy and heavenly will. Matt. v. 17–19, Rom. iii. 31; Gal. iii. 23–21. "The Lord hath created a new thing in the earth; a woman shall compass a man." Jer. xxxi. 22. "A virgin shall conceive and bear a son; and shall call his name Immanuel." Is. vii. 14.

Note. The spirit of truth, the prophetic pre-vision, embraced all events, political and ecclesiastical; and no record gives reality to this in the Jew or Gentile mind, but the record that [illegible] Matt. i. 23; Luke i. 27 [illegible] Gal. iv. 4; Gen. iii. 15. [illegible] Matt. i. inspires [illegible]

[illegible] in the person [illegible] as in the [illegible] God [illegible] [illegible] New [illegible] Ghost, the power of [illegible] [illegible] [illegible] Holy Ghost, should be called the Son of God. Thus [illegible] [illegible] extreme in accordance with [illegible] [illegible] the beginning.

6. It would be [illegible] [illegible] that which [illegible] [illegible] that [illegible] [illegible] [illegible]

# Poetry.

## THE ROSE OF SHARON.

"Is there no balm in Gilead's fields?
No healing balsam there?
Has Sharon's rose forgot to bloom,
And spread its fragrance rare?

"Have living waters ceased to flow?
Has cold death dried up every spring?
And has the oak and fertile vale
Forgot to fruit to yield?

"Is there no loving One to heal
The torn and bleeding heart?
Is there no soothing hand to close
The poison-wounded dart?

"Is there no refuge from the storm
Of sorrow from the heart?
No calm to pass the weary hours,
No rest for restless feet?

"Is there no light to guide the soul
Along this dreary road?
And will this silent, chilly world
Receive us to its cold?

"Oh yes, there's balm in Gilead still,
And gladness on the air,
And 'mid the fruit and budding rose
Shall bloom the fragrance rare.

"There from the sacred fount of love
With living waters flow,
And I, a weary pilgrim all the land
Through which I wander know.

"There [illegible] day,
The [illegible]
He's [illegible]
And dwell [illegible]

"And brightly shines the morning star
[illegible]
Through [illegible] in the prize,
And [illegible]

"[illegible] long the desert's passed;
[illegible]
And [illegible]
[illegible]
—*Mrs. Harriet McEuen, Scottish Evangelist and Lecturer.*

# Communications.

## From Arkansas to Massachusetts.

Sometimes, as often as the lightning strike—comes death and calls us far away to attend and comfort sorrowing friends. First a telegram, and then a hurried preparation, a short farewell and quick departure. Thus, on Dec. 3, did we leave our home in Prescott, and the mild and gentle air and sky of South West Arkansas, and putting ourselves in tow of the tireless racer of the iron rail, dart Northward, almost rocket-like, by the gaudily convenient Iron Mountain R. R., reaching St. Louis [illegible] hours. Never was [illegible] of steam, that [illegible] glory is in no [illegible]

[illegible] further to [illegible] on the wind's [illegible] and the Southern sand-beach of lake Michigan, and through the peninsular state, straight to Detroit. On and on, through Canada to Suspension Bridge, and over sullen and world-famed Niagara river, and then with new impetus through my own great state of N. Y. to Albany. How the engineer did give his night-traveling beloved, a loose rein in the faintly snow-lit darkness! We shot, we darted, flew, with hardly a jostle at all, and only a mild and subdued sound of going, while the shadowy world fled backward—and a traveler familiar with races and distances, declared we were gliding towards sun-rise at more than sixty miles an hour. Such is the perfection of almost noiseless motion now, that as seen through the car window, a train pushing out for a run of, it may be, twenty miles without a stop, seems to be something spectral. Is that solid wood and iron? Is that the solid artistic work of human hands? Aye, it is all that. But such mightily compressed paper wheels, and a track of studied and exceeding smoothness, there is something next to supernaturalism, in the way these yoked palaces begin their flight. I always feel with thanks, that God is in this power that conquers space—nay, God himself is the power. The sun gave his energy to wood and coal, and those again rear out of water, million—armed steam—and that is the mother of motion, the motion of a hundred wheels, spinning night and day, to serve hurrying restless human beings. But I cannot dwell. At last we are in the old Bay State, with its lovely range and rank of wooded hills and nest-like vales. I struggle desperately with the giant sorrowness for three or four almost sleepless nights, will have something to say, or show for the strain upon nature. The journey's end draws near. It is time for wakefulness now. What will the news be? At Russell a lady boards the train with a bunch of Arbutus in her hand, green from the Hampden hills. A greeting—a question—and a reply! It is true. This very day, there is, there must be, a funeral. A face, almost white as snow, lies over there in the casket. It is a grand face, the face of a teacher of twenty-five years, a man dying in his prime, beloved by the whole community. There are greetings and embraces, and then there is the room filled with mourning relatives, a house and yard thronged with people. There is a lovely and desolate wife, and a blue-eyed fatherless boy. There is a throng of school children passing by the sleeper in a procession half an hour long. There is a journey to the tomb, there are uncovered heads, hundreds of flowers, a few spadefuls of earth, and all is over. Such is earth and life. I have never written anything rhythmic or rhymic for THE RESURRECTION, but I think next week I will send an adieu, the wife's adieu to her husband, in a handful of verses, which I hope will not take up space amiss.

And now a few words to say something a bit practical, in a brief sort of way. I have noticed lately, in writings here and there, and what have I seen or heard of the like? Away yonder was a funeral. A minister of the gospel died, and was carried to the pulpit front in a modern Methodist chapel, and a verse of Scripture were read, and a text was taken, and words were spoken. A good text—a good text, if I mistake not this. "How say some among you that there is no resurrection of the dead?" And how was the text handled? Is it well for him who takes the "sword" to hold it well in his hands. But from beginning to end there was not one word about the resurrection, but only a substitution of a hypothesis, a fiction, the flight of an incorporeality to bliss, and this was the resurrection. O heart, do not over-ache! Thou hast had some things to bear, and thou canst bear even a theology that is just as unnatural and bad, a maneuvering just as pretty and preposterous, a spectacle just as singular and sorry, as pyramid building with the top up, and apex down. Just so sad and afflictive, is teaching immateriality, then the immortality of the immateriality, then the rapture of the immortality, when Scripture says nay, not so. And it: this theory and tradition is put in the place of the power and promise of Christ. Not alone the poor widow wept that day. There is a protest of crying consciences against a wronged gospel. One has to bear it, when one almost cannot bear it. Nature with "analogy" was taken to illustrate a fiction. But, O, nature didst thou know and allow thy seizure and manipulation for this use? See the dead in his tranquil sleep—a sleep good enough for Job or David, or Peter, a sleep of peace and truth in Jesus, see the dead seized and whirled in a chariot of airy nothing, taken before [illegible] unlawful and impossible by irrepressibility, or caught on angel hands and pinions. Every thing is unscriptural from beginning to end, as in a funeral occasion, is doubly afflicted in that it signifies a good man dead, and it may be, some good man living, tortured by wrong teaching, super-Scriptural, or non-Scriptural, or anti-Scriptural.

Now, another thing. Sometimes we find excellent truth delivered,—timely and nutritive, but yet too much uncoupled with the variously nourishing ailment that we need for perfect good heart and robustness. There is some teaching full of the material for making bones, and elaboration of cartilage. But we must have muscle-making material, and nervous and fatty structure cannot wholly be left out. So when the skeleton particles and articles are ministered for the beginning of the frame of the man in Christ, there should not be left out the substances essential to completeness. There must be knowledge alone, but associated moral choice,—and the entering element of a Divine affection. There must be not alone a view and acceptance of the Divine purpose, but a love of goodness, and a sympathy with the compassion of Christ. There should be not alone an ideal on the kingdom, but a yes, responsive to the call to training for its glory and duty, by the work of God wrought in us now, and a free choice of all that loveliness in character which had its perfect illustration in the life of Christ. There must be a faith which shall unite affection with understanding, and affinity of the love of goodness, with the affinity of the perception of the plan of coming administration. Hence, in preaching the gospel, give us a glimpse of Merciful Kindness in saving men, as well as of the order of God's work in coming ages. Give us water, water of life—and bread—the bread of life, and oil for unction, and things new and old, all—all—in due succession and due relation, all for the making of a perfect man in Christ.

I have not long since heard "amens," and "hallelujahs," in abundance, so great abundance and frequency, that I feared the impairment of the sacredness of such words by their great repetition. Is that an objectionable circumstance, which shrinks from too great familiarity in manner, or speech with sacred things? Not tears and emotion, not joy and congratulations, not enthusiasm and overflow of feeling and action not these alone are timely and telling. But with emotions and copious ejaculations of "bless God, and thank the Lord"—give us some calm and clear statements of Divine doctrine and intention, something that will feed the deeper interior of the intellect, as well as excite the sensibilities. I remember to have heard Bishop Andrews, of the M. E. Church preach in Washington and the impression of strength in that discourse, was abiding. I am not most edified with exceeding muchness of talk, and exceeding muchness of muscular movement in preaching—though I could not lightly abstain for every one is to consider his own infirmities. But the final consolation and grand proclamation of all ex. simply the wisdom that ministers good truth so as to build up true and full man in Christ. Is not that so? If it is not, will not some one correct me and instruct me?

C. COLLINGWOOD.

# Youth's Column.

## "Hills Across the Snow."

[illegible] England, [illegible]
[illegible]
[illegible]
[

Beyond the hills rise higher hills,
And higher hills away
Beyond them still, where thousand rills
Gleam in the morning grey,

What myriad life! What endless change!
What fields of depth and height!
Who can explore! What widening range
Of vision and of light!

So circling on the past we see,
From distant epochs brought,
A thousand fruitful years silently
From Bible of life and thought

Since the first times when early star
Climb up the lifeless beach,
Through all ancient civilities
Life's vast, all page can reach.

Then, turning to the farther heights,
We enter hills of time,
Each beholding form of truth unites
A race—one vast, sublime,

The height of that far future seems—
A sea of crimson gold!
Depth—flat in Eden—deep now grown,
Some life reveals the old!

New faith shows, new hope, new Love
Change that like ever stays;
But all combine in whole from which no one
Shines clear in Bethlehem's Star.

## Communications.

### "WHAT THINK YE OF CHRIST? WHOSE SON IS HE?" MATT. xxii. 42.

Jesus asked the Pharisees these important questions, and the answer they gave was correct as to the fleshly descent. They knew that God's covenant made with David, the king of Israel, was concerning the Messiah, who was to be of his posterity, "of the fruit of thy body will I set upon thy throne." Psa. cxxxii. 11. "This everlasting covenant" was ordered in all things and sure, and David himself said it was all of his salvation and desire. 2 Sam. xxiii. 5. The prophets of Israel spoke this Son and branch which should be raised unto David, to order establish the throne and kingdom of David for ever. See Isa. ix. 7; xi. 1; Jer. xxiii. 5, 6; xxxiii. 15. The Jews knew that their Messiah was to be of the house of David. On that there was no dispute. Both Christ and Paul could speak to the Jews as they did at Jerusalem and Antioch concerning the Messiah being the seed of David, without any fear of contradiction. The point of dispute between the apostles and the Jews was whether Jesus of Nazareth was the Christ. He did not seem to be any thing whatever as to the pedigree of David. The genealogical records established the fact that he was a descendant of David, but that fact alone was not sufficient to prove that he was the Christ, or heir to the throne of David. There had been many descendants during the intervening generations, but the Messiah had yet appeared. It was necessary that there should be something peculiar and striking either in the birth or life, or mission or circumstances, or death, etc., or in all combined, to prove that Jesus, or any other son of David was the promised Messiah.

Jesus of Nazareth was looked upon as an extraordinary person, to say the least that could be said of him. Of course there were various opinions afloat in the public mind, as to who he was. When Jesus asked his disciples the question "Whom do men say that I the son of man am?" their answer expressed those opinions.—"Some say that thou art John the Baptist; some Elias; and others, Jeremiah, or one of the prophets." Matt. xvi. 13, 14. Some persons ventured to ask—"When Christ cometh, will he do more miracles than those which this man hath done." John vii. 31. Some thought that they recognized in Jesus "that prophet" spoken of by Moses in Deut. xviii. 15, 18. While others affirmed, "This is the Christ," John vii. 40, 41. The people were astonished at his works, and frequently glorified God when they saw the miracles he performed. Nicodemus spoke the sentiments held by the rulers of the Jews, when he said "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him," John iii. 2. Still they were unwilling to receive him as the Messiah. No doubt they had what seemed to them good reasons for rejecting him. It was generally known that Jesus was a Galilean; he being brought up at Nazareth of Galilee. Hence the name he bore "Jesus of Nazareth." Now the rulers knew that the prophets foretold that the Messiah should be born of the house of David, in the town of Bethlehem, and they looked to that quarter for him. Therefore when Nicodemus ventured to say a word [illegible] to [illegible] sus, after the [illegible] arresting him, [illegible] thou also of [illegible] has [illegible] for out of [illegible] Christ. But some say human beings. The "son of the man" must mean something definite. The query arises, son of what man? Surely it cannot mean Joseph, the husband of Mary, that is referred to so often. Jesus never called himself the son of Joseph, or the son of David, in a direct manner, and very seldom the son of God. Twice the Jews ask if Jesus is not the son of Joseph? and once if he is not the carpenter's son, Luke iv. 22; John vi. 42; Matt. xiii. 55. In John i. 45; Philip calls him, "Jesus of Nazareth, the son of Joseph." Luke iii. 23, gives the key to the proper understanding of the language. He begins his genealogy thus: Jesus "being (as was supposed) the son of Joseph;" or as the Vatican MS. has it "being (as was allowed) a son of Joseph." "The son of man" was a term which was understood as a synonym for the Christ. See John xii. 32, 34; Matt. xxvi. 63, 65 xvi. 27, 28 xxiv. 30, 31; xxv. 31; Mark xiv. 61, 62. So also the son of David. Matt. xxi. 7, 15. Jesus was emphatically the son of the man David, the man who did God's will, (Acts xiii 22), the man with whom he made an everlasting covenant concerning his house, his throne, and his kingdom. Jehovah covenanted with David, to place one of his posterity upon his throne and kingdom for ever, and moreover he said, "I will be his father, and he shall be my son" 2 Sam. vii. 10, 16. Then to say that the son of man is the son of David is correct, and to say that the son of man or the son of David is the Messiah is also true; but it is also necessary to believe and confess that Jesus of Nazareth is that person, and that he is also the Son of the living God.

When Jesus asked his disciples what they thought of him, as to who he was, Peter answered, "Thou art the Christ the Son of the living God." Matt. xvi. 16. For this answer Jesus pronounced a blessing upon Peter. "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." ver. 17. Christ said his church was to be built upon this truth as a foundation, consequently each and every stone built upon this rock must understand, believe, and confess it. The apostles all believed this doctrine. They said, "We believe and are sure that thou art the Christ, the Son of the living God," John vi. 69. The apostle John wrote his gospel, and recorded some of the signs and miracles of Jesus, for the purpose, as he says, that "ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name," John xx. 30, 31; all persons received into the primitive church believed and confessed the same important doctrine.

We may believe that Jesus is the Christ—"the seed of David according to the flesh," on account of the many Scripture testimonies which unite to prove him to be so; but do we also believe that he is the Son of the living God. When Peter confessed this truth Jesus said that no human being had revealed it to him, but that it was a revelation from his Father in heaven and when Paul wrote, "no man can say that Jesus is Lord, but by the Holy Spirit," (1 Cor. xii. 3,) it amounted to the same thing. How did the Father reveal these saving truths to Peter, and the rest of the apostles? Was it by some still small voice that they were taught that Jesus was God's Son? Was it some secret, mysterious, and unaccountable influence which enlightened their minds as to the paternity of Jesus? Or, did not they believe these vital and saving truths on the evidence presented to their understandings. In the same manner that we are called upon to do? They believe what Moses in the law, and the prophets did write concerning the Messiah, and from the knowledge which they had obtained by their social intercourse with Jesus, by hearing his public teachings, by seeing the miracles he did, by the testimony of John the Baptist, who pointed out Jesus to them as the Lamb of God, by the Father's voice from heaven at his baptism in the Jordan, saying "This is my beloved Son, in whom I am well pleased,"—by these and may be other concurrent testimonies they were all convinced, and confessed him as Christ, the Son of God. When Peter made this confession he had not as much evidence in proof of the Sonship of Jesus, as he had afterwards, and as we have now. The acknowledgement of the Father on the Mount of Transfiguration, (Matt. xvii. 5); and especially the overwhelming proof given by his resurrection from the dead, are important additional evidences that Jesus is the Son of God. His resurrection declared him to be the Son of God with power, (Rev. i. 4); but was he not "the Christ, the Son of the living God," when Peter confessed him to be such? He was undoubtedly. His crucifixion and death did not destroy his identity, nor his [illegible] throne and kingdom of David; for God raised him from the dead, thereby justifying him from the aspersions of his enemies, and in that very act, saying, "Thou art my Son, this day have I begotten thee;" and by commanding the angels to worship him when he brought again from the dead his first begotten into the world. Heb. i. 5, 6.

Jesus of Nazareth became the Christ of God when he was anointed by the Holy Spirit, Christ or Messiah means anointed. He could not be the anointed one before he was anointed, any more than David was the Lord's anointed before Samuel poured the consecrated oil upon him. See Isa. lxi. 1; Luke iv. 11, 22; Acts x. 38. When the Holy Spirit came upon him at his baptism he was anointed to the triple office of prophet, priest, and king. Prophet he has been—priest he now is—and king he will be when he comes again. But he was neither prophet, priest, nor king before his anointing, and the same can be said of Christ before his anointing it could only be prospectively, or prospectively.

But was he not God's Son before his baptism and anointing? and when did he become his son? Was it at birth or before? He is called the "only begotten Son of God." John i. 18; iii 16, 18; 1 John iv. 9. Begotten comes before birth. Will those who claim that Jesus was the Son of God before his birth of Mary, please state when, where, and how he was begotten, and when and of whom he was born? The record which God has given of his Son, is plain and decisive, and if we will only believe it, many objections and difficulties will be removed. Why not receive the account given by Luke of things which he says "are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word?" Luke i. 1, 2. He tells us of the angel Gabriel being sent to a virgin of the name of Mary, and of his message to her. That she should conceive and bring forth a Son, that his name should be Jesus, that he should be called the Son of the Highest, and that the Lord God would give unto him the throne of his father David. He tells us that Mary questioned the angel, saying, "How can this be seeing I know not a man?" Mark the angel's answer—"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing that shall be born of thee shall be called the Son of God." Luke i. 26, 35. After a while the child was born of Mary, at Bethlehem and when circumcised, eight days after, he was named Jesus. Luke ii. 11, 21. Can any one invalidate Lukes testimony? Is it all a myth or a fable? Did he or some one else concoct the story from heathen writings? The fabulous accounts we have in those writings of virgins conceiving and bringing forth some of their gods, are founded rather upon what we find in the Scriptural narratives, than the Scriptures being indebted to them. The Scripture accounts are the genuine—the others are the counterfeits. If it be true that Jesus is the only begotten Son of God, will those who deny the truth of this narrative given by Luke, please say when he was begotten by God, and in what manner. To assert that he was the son of Joseph, by natural generation, does not prove it to be so. There is no Scripture says so. Neither Jesus nor any of the apostles, ever refer to Joseph as his natural father, except in one instance, (John i. 45,) and Luke iii. 23; explains this. The Jews supposed that he was, not knowing anything to the contrary, and therefore sometimes call him the carpenter's son, and the [illegible]oseph But Jesus always ch[illegible] his Father, and frequently [illegible] his heavenly Father. He said he was the Son of God, and the Christ. John ix. 35-37; iv. 25, 26; xix. 7; Matt. xxvi. 63. If we would escape condemnation, and obtain eternal life, we must believe that Jesus is the Christ, and believe on the name of the only begotten Son of God. "Those believing thus are begotten by the word of truth, and have the right, or privilege to become Sons of God also. Such receive "the spirit of adoption, whereby we cry Abba, Father," Rom. viii. 15. But Jesus is not the Son of God by adoption. He was begotten and born the Son of God. Adam was a Son of God by creation, Jesus was the Son of God, "made (or born) of a woman," Gal. iv. 4. He was such from his birth. Gabriel said to Mary—"that holy thing which shall be born of thee shall be called the Son of God," Luke i. 35. After he was put to death for claiming God as his Father, "God raised him from the dead," and thus he was begotten and born from the dead as the Son of God with power, and become "the first-born among many brethren."

Though Jesus had God for his Father, yet he was human. He was "the man Christ Jesus," 1 Tim. ii. 5. He was made in the likeness of men," Phil. ii. 7. and "forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same;" wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 14, 17. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin," Heb. iv. iv. 14, 15. "Though he were a son yet learned he obedience by the things which he suffered." Heb. v. 8. Being "Son of man" he is properly human; and being "Son of God," he is also properly Divine. Let it not be considered by saying that he is Divine, that he is the self-existent and the infinite Being, whom no man hath seen nor can see, but rather a God-manifested in the flesh was made flesh, and dwelt among us, and we beheld his glory as of the only-begotten of the Father, full of grace and truth." John i. 14. Jesus possessed nothing inherently—all he had was derived from the Father. But the Father has "highly exalted him, and given him a name which is above every name"—he has placed him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," Eph. i. 20, 21; Phil. ii. 9, 10. God has thus honored his Son, and given all things into his hand, and he desires that "all men should honor the Son even as they honor the Father." John v. 23. And yet Jesus said, "My Father is greater than I"—"I do nothing of myself;" showing that the life power, authority, wisdom, honor, glory, etc., which he possesses, are derived from a higher source, and therefore proving the trinitarian doctrine untrue, that the Son is equal with the Father, by being self-existent and co-eternal with him. Jesus was properly human, and yet he was Divine. The Father dwelt in him by his Spirit,—he possessed that Spirit in its fulness, without measure—"for it pleased the Father that in him should all fulness dwell," even "all the fulness of the Godhead bodily." John i. 16; iii. 34; Col. i. 19; ii. 9. By God begotten and of woman born: in the form of God, yet taking the form of a servant, he was made in the likeness of men, and was found in fashion as a man. And for his obedience unto death, even the death of the cross, God has crowned him with glory and honor, and given him a name which is above every name; either in the heaven or on earth—made him the Mediator between God and men, and the only means by or through which men can be saved. See Phil. ii. 7, 10; Heb. ii. 9, 10; 1 Tim ii. 5. Acts iv. 10, 12. Now exalted at the right hand of God, a Prince and a Savior, he will come again with a strong hand, and his arm shall rule for him. "The rod of God's right hand, the Son of man whom he has made strong for himself," will then take to himself his great power and reign—"judging the world in righteousness," "ruling in the midst of his enemies," "striking through kings in the day of his wrath," "wounding the heads over many countries," "judging the poor of the people, and breaking in pieces the oppressor," See Acts v. 31; Isa. xi, 10; Psa. lxxx. 17; Rev. xi. 17; Acts xvii. 30, 31; Psa. cx. 2, 5, 6; lxxii. 4. The angels said to the disciples—"This same Jesus, which is taken up from you into heaven," Acts i. 11. This same Jesus was Jesus of Nazareth, the anointed one,—the Son of God, and the Christ. John ix. 35-37; iv. 25, 26; xix. 7; Matt. xxvi. 63. If we would escape condemnation, and obtain eternal life, we must believe that Jesus is the Christ, and believe on the name of the only begotten Son of God. "Those believing thus are begotten by the word of truth, and have the right, or privilege to become Sons of God also. Such receive "the spirit of adoption, whereby we cry Abba, Father," Rom. viii. 15. But Jesus is not the Son of God by adoption. He was begotten and born the Son of God. Adam was a Son of God by creation, Jesus was the Son of God, "made (or born) of a woman," Gal. iv. 4. He was such from his birth. Gabriel said to Mary—"that holy thing which shall be born of thee shall be called the Son of God," Luke i. 35. After he was put to death for claiming God as his Father, "God raised him from the dead," and thus he was begotten and born from the dead as the Son of God with power, and become "the first-born among many brethren."

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In conclusion, we believe that Jesus the Christ is not "the son of David" only, but also David's lord—"the Son of the living God." That he was proved to be God's Son by his resurrection from the dead; but that he was his before his death is evident from the testimony of the Father on the Holy Mount, and at his baptism, and anointing, when an audible voice from heaven said, "This is my beloved Son, in whom I am well pleased." Jesus always claimed God as his Father, said he was the Son of God, as well as the Son of man, and required of his disciples a belief and confession of the same. His forerunner, John the Baptist, also testified that he was the Son of God, and of Divine origin, John i. 34; iii. 28, 31. The angel Gabriel testified to Mary that her child should be called the Son of God: because he was to be the product of the power of the Highest, instead of that of man. The angel recognized Mary as of the house of David, and consequently of the royal line; for he said that the Lord God would give unto him the throne of his father David. The genealogy proves this. Jesus was the only legitimate Son of the Father, the anointed Son of God, begotten by the word of truth, as we are. There is only one begotten Son of God, many adopted sons, through a belief in the name. "Prove all things: and hold fast to that which is good." "Try the spirits whether they be of God."

B. WILSON.

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## Communications.

### The Fourth Conjunctive Period in Man's Experience on the Earth and in God's Conforming Process or Development of the Seed; the Significance of this Conjunction in the Numerical Types.

We have been showing in our previous articles on this subject how God's plan and purpose "in Christ" is recorded even in the names of the patriarchs and prophets when sought for and understood; and we had found the third harmonic conjunction to be in David, the prophet, priest and king, a man after God's own heart, and honored by summing up in his life and experience the three divinely appointed offices of the first three dispensations.

Now among the many significant names of kings, wise men and prophets who after David's time were leaders of God's people, I have selected the following, inclusive of Jesus the Nazarene, as the ten appropriate representatives of the fourth conjunctive period or dispensation, and reaching in time from David to the Christ.

1. Solomon; 2. Elias; 3. Elisha (Elisha); 4. Hezekias (Isaiah); 5. Nehemias (Nehemiah); 6. Zacharias; 7. Jeremias; 8. Jezekiel (Ezekiel); 9. Daniel; 10. Jesous (Jesus).

And first Solomon, derivation *salam*, from *salam* to shake or upheave like the sea, and *mone* alone or solitary. "The one alone who shaketh." Interpretation. Solomon as the divinely appointed representative of the King of kings and Lord of lords, has the power, the sole power, that upheaves or "stills" the waves of the "sea" of nations. See such collateral passages and teaching as Hebrews xii. 26. "Yet again, once for all I shake not only the earth, but the heavens also." 27. And that "yet again once for all" denoteth the translation (changing over) of the things that are being shaken, that the things that are not being shaken may abide."

Remember that as Solomon, a son of David, is so named, and is a type of another who is to come, the reality of which he is a type in his official work, is also a son of David and the vicegerent of God to upheave and still the waves of the sea of nations in a changing process or translation that will be once for all."

And next Elias, derivation *El*, mercy, and *ia*, root of *rapha* to heal. Interpretation, healing mercy. This coming one will represent and bring God's healing mercy.

Third, *Elisaie*, derivation *el*, root of mercy, an equality or on an equality, and *is*, imperative of *yatsa* to go. Interpretation, "Go thou mercy in an equal or equitable way."

See collateral teaching in the passage, "In Isaac shall thy seed be called." The meaning of Isaac, as I have already given, being, "in an equality," "partakers of the divine nature," in another passage, "heirs and joint-heirs with Christ of a heavenly inheritance," etc.

Fourth, *Hezekias*, derivation *Hez* from *chamad* to delight in or take joy in, and *ia*, root of *rapha* to heal. Interpretation, "I have delighted to heal." Then recall to mind the fact that Hezekias is recognized and generally known as the Evangel of the Old Covenant Scriptures, his writings being full of and resonant with the clarion echo of the gospel. See also for instance the collateral thought in the New, that God takes no pleasure in the death of the wicked, but would have all men come unto him and be saved. "Why will ye die?"

Fifth, *Nemias*, derivation *nee*, poetic imperative of *nah*, to make new or renew, and *miamar yimi*, genitive of adjective *miyar* formed from this verb. Interpretation, "renew that which hath been polluted" (as with blood). Then recall to mind the fact that Nehemias was the prophet who led God's people back to renew and rebuild Jerusalem and the temple which had been polluted and destroyed.

Sixth, *Zecparias*, derivation *Za*, root of *Zaw* to live; *zap*, root of *zapas*, grace or favor; *ia*, root of *rapha*, to heal. Interpretation, "healing grace unto life." Keeping this interpretation of the name in mind, read again carefully the book of Zacharias, and see what wonderful revelations of Christ and his healing office-work are hidden in its profound and mystic parable language and symbolism.

Seventh, *Ieperaes*, derivation *ie*, imperative of *yah* to go; *yaer*, root of *yaarar*, to lay waste or make desolate, and *ia* root of *rapha* to heal. Interpretation, "Go thou to lay waste and heal." Read the first chapter of the book of Jeremias and see if that is not declared therein to be his official work. Then go over to the second chapter of Luke and read old Symeon's prophecy that "he (the Christ) was set for a smiting and raising up of many in Israel," and see in what special office-work Jeremias is a type of "The True." The Lamentations (or Dirges more properly) will then have a new significance to you, I think.

Eighth, *Ieesed*, derivation *ie*, imperative of *yah* to go; *ee*, root of *yaa*, to seethe or boil or act eagerly or fervently (the last two poetic and derivative meanings—and *ed*, root of mercy, a euphonic insertion. Interpretation, "go seethe (or press fervently forward) thou mercy." See collateral passage, "Be fervent (same word 'seethe') in spirit, serving the Lord."

Ninth, *Jasiel*, derivation *jasa* a loan at interest, and *el*, root of mercy. Interpretation, "A loan of mercy." How significant and what a loan it has been, not only to God's people in Babylon of old, but to all God's people in the Babylon of the world and the ages!

See the general teaching of the Scriptures, Old and New, on this subject of lending or entrusting and requiring payment again. See the parable of the talents for instance.

Tenth, *Jesous*, derivation already given in previous article, "Swift healer."

The reader must have observed how very often the root of the verb "heal" has appeared in these forty names I have been interpreting, and how appropriate it is that the one in whom all the types and shadows of the old center and find their reality, should be and should constantly show himself to be "The Great Physician," the healer of all man's woes. All his miracles (works of ability, lit.) in some way teach it and impress this great truth. Then even the very name indicates the way in which he does it. It is a "lifting up" process, an "exaltation."

How appropriate, too, that he who has become by the will of God "The Life Giver," "The New Adam," "The Generic Father," of spiritual life to the race should be named the Swift or Mighty Healer. The healer or alleviator of all the ills that flesh is heir to, even death, and how appropriate the statement in the New Covenant Scriptures that all God's promises in the Christ are yea and amen.

Now as to the numerical significance of this fourth conjunction in Christ. A fourth in the numerical types, as any one who will take the pains to investigate the general subject as revealed in the Scriptures, may discover, is significant of laying foundations, of squaring things to the line and the plummet, of determining corners and angles in a building process, which process is God's great work and purpose in the "prototype" and "archetype" of the human race, namely, the first and last Adam.

Both are formed and molded under the hand of the Master Architect and Builder, one to be the perfect natural man, the other the perfect spiritual man, and both to manifest the glory of the Maker. See Genesis ii. 7, authority for the first statement, and Isaiah (Hezekias) xlix. 8 for the second statement which reads as follows:

"In this wise saith the Lord, In an acceptable time I heard thee and in a day of salvation I came to thy cry for help; and I molded thee and gave thee for a covenant for nations, to restore the earth and inherit waste inheritances."

Again, "Lo, I lay in Sion a chief corner-stone, etc." Again, "The stone that the builders rejected hath become the chief corner-stone, etc." Again, "Built upon the foundation of the apostles and prophets, Christ Jesus being the chief corner stone, etc."

All this language is fundamental and appropriate to the numerical typical conjunctive fourth in the parable teaching of the Old and New. Much more in this line of exegesis might be said, but I forbear and will close with the hope that I may have interested some so that they will look further into this comparatively new line of Scriptural thought, especially "the positive scientists" of our day.

CHAS. GARDNER.

### JESUS BEFORE ABRAHAM.

"Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am." John viii. 58.

Therefore, Jesus was before Abraham. "Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world." Matt. xxv. 34. Therefore, the kingdom was prepared before Abraham was.

"And now, O Father, glory thou me with thine own self, with the glory I had with thee before the world was." John xvii. 5. Therefore the glory was before Abraham was.

"Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovest me before the foundation of the world." John xvii. 24. Therefore, the Father loved the Son before Abraham was.

"According as he has chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love, having predestined us unto the adoption of children by Jesus Christ to himself." Eph. i. 4, 5. Therefore the Ephesian saints were chosen in Jesus before Abraham was.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world." Rev. xiii. 8. Therefore the non-worshippers of the beast, were written in the book of life before Abraham was.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. Therefore his own purpose and grace were given to Paul and Timothy before Abraham was.

"In hope of eternal life which God that cannot lie, promised before the world began." Peter i. 2. Therefore, God promised eternal life before Abraham was.

Let us now consider this matter attentively. Are not all these "Therefores" well established? to-wit: Jesus and the royalty and the glory and the promise and the choice and the enrollment, and the purpose and grace;—were before Abraham was? That the purpose and grace, the choice and the promise, the royalty and the glory, and Jesus himself, were before Abraham was? Of Jesus; that his "goings forth were of old from everlasting?" Micah v. 2. That he was before all the things and in him all the things consist? That the ages were arranged by the word of God on account of Jesus?

One thought more, "who hath saved us and called us with an holy calling, not according to our works but according to his purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light by the gospel." 2 Tim. i. 9, 10. "In hope of eternal life which God that cannot lie, promised before the world began; but hath in due time manifested his word through preaching; which was committed unto me according to the commandment of God our Savior." Titus i. 2, 3. What an overleaping of chronology, have we in these passages? From before the world began; unto Saul of Tarsus. From the days of eternity, to Jesus of Nazareth. From the eternal purpose, which he purposed in himself, unto the resurrection of Jesus our Lord from the dead.

All times and ages and dispensations alike. All means and men. All promises and covenants; all prophets and wise men. Abel, Enoch, Noah, Abraham, Sarah, Moses, Samuel, David, all,—For the sake of him who was before all things, and in whom all things consist, all passed over, all lesous.

"In the beginning God created the heaven and the earth." Gen. i. 1. This was on account of Jesus.

God established his covenant with Noah. This was on account of Jesus. He made his covenant with day and night. This also was on account of Jesus. See Gen. vi. 8, viii. 22, ix. 9, 11. Jer. xxxiii. 20, 25, 26. The eternal purpose concerning Jesus, and the promise in Eden, made the covenants of promise possible. The promises and the covenants, and the oath were some of Gods promises concerning Jesus; who is the all in all things.

"I was in the spirit on the Lord's day, and I heard behind me a great voice, as the sound of a trumpet, saying; I am Alpha and Omega, the first and the last." "And he laid his right hand upon me, and said; I am the first and the last, he that liveth and was dead; and behold I am alive forever more." Rev. i. 10, 11, 17, 18. "And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth; and I beheld and heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying; worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honor and glory and blessing." Rev. v. 9–12. The foregoing has not been written to show the pre-existence of Jesus, but to show the pre-eminence of Jesus; and that faith in him embraces all covenants and promises and royalties, which God has confirmed in him. J. I. CALKINS.

## Selections.

### FROM JERUSALEM TO JERICHO.

I can remember when it used to cost a person traveling alone from Jerusalem to the Dead Sea, Jordan, Jericho and back to Jerusalem from forty-five to seventy-five dollars for three days. But now I take passengers from Jaffa to Jerusalem, Bethlehem, Hebron, the Dead Sea, Jordan, Jericho, back to Jerusalem and Jaffa—a tour of ten days—for forty dollars, including carriage between Jaffa and Jerusalem, or good riding horses (with English saddles) for the whole tour, first class hotel accommodation, all fees for sight-seeing and for escorts, and my own services the whole time.

There are three routes from Jerusalem to the Jordan: one via Bethlehem and the convent Mar-Sa-Bar; another by the Dead Sea direct; and the third by way of Jericho direct. By either of the two latter it can be done in two days by good riders, when time and money are an object. For ladies who are not accustomed to ride on horseback the latter route is by far the best, and that we shall take.

On leaving the city of Jerusalem we descend into the Valley of Jehoshaphat (Joel iii. 2), the same is also the valley of the Kedron, pass the Virgin's Tomb on the left, and the garden of Gethsemane on the right, and ascend the Mount of Olives by the same way King David went barefoot, when he fled from Absalom (2 Sam. xv. 30). On reaching the summit, and turning with our faces to the west the city is like a map before us. From here a good guide will point out every place of Biblical interest inside the city, and many outside. Here we read Matt. xxii. and Luke xxi. i. 37. One may say he has read these passages many times; so have I, but never with such interest as when on the Mount of Olives. As we look at the city it is a solemn thing to think of the scenes that have been witnessed and crimes that have been committed there,—crimes that caused the earth to tremble, and the very heavens to grow dark with horror. It was there they mocked, scourged and killed Him who came from heaven to save them! Yes, it was there they crucified the Son of the living God. After reading the 14th chapter of Zechariah, we cross over to the eastern brow of Olivet, where we have quite a different picture. The wilderness of Judea commences at our feet,—we see no green fields, nor forests of trees, but a succession of naked, white hills for a distance of 12 or 15 miles, beyond which is the Jordan valley and the Dead Sea; and still beyond, the mountains of Moab and Gilead, like a wall of solid rock stretching north and south as far as the eye can reach.

We descend in a south-easterly direction to Bethany, which is still called by the name of Lazarus (El-Azriyeh). Here Mary and Martha lived, and here their brother died and was brought to life after being dead four days (John xi. 1-44). Here Simon the leper lived, and in his house Mary anointed our Savior, and wiped his feet with her hair (Matt. xxvi. 6-9). It was from here our Savior ascended into heaven (Luke xxiv. 50, 51). How interesting it is to be able to stand on the very places where our Savior walked, talked and prayed! I have visited these places many times, but every time they seem more solemn and interesting to me. We shall return here on our way back to Jerusalem.

About a mile south of Bethany is a village—perched on the top of a round rocky hill. It is called Abu-Deace. It is the home of the Bedawin sheikhs who have the right to furnish guards for parties visiting the Jordan. The name of the head sheikh is Rashed Aracat. He is a tall, handsome, dignified-looking man, noted for his courage and horsemanship. On the 30th of September last he invited myself and Mrs. Floyd to a grand feast of several hundred Bedawins. This feast is kept up every year by all Mohammedans as the sacrifice of Isaac (Gen. xxii. 13). Every one who is able to buy a sheep will do so and kill it on that day; and those who are too poor to buy a sheep receive meat from their neighbors; and any one who calls at a Mohammedan's house is expected to eat meat; let them be Moslem, Jew or Christian, all are welcome. As we draw near Abu-Deace, the village looks like a modern ruin; but there are several two-story stone buildings in the place. The house of sheikh Rashed has several rooms. The guest-chamber is a large upper room, about 40 feet long by 16 wide. The floor was covered with costly Turkish rugs and fine Persian carpets. The walls were decorated with long flint-lock and double-barrel European guns, flint-lock pistols and very nice revolvers, two-edged knives, and several swords, said to be of the best Damascus steel, their sheathes beautifully covered with a silver thread. In this room coffee was served in cups holding a spoonful each, about every ten minutes. About 1:30 P. M. the air was filled with the steam ascending from the hot food that was being carried to the crowd outside. It was indeed a grand sight as we went out to see five or six hundred wild Bedawins squatting on straw mats, old carpets, canvass bags and bed quilts spread flat on the ground under the hot sun. In the midst of every ten or twelve persons was placed a large wooden tub full of rice, meat and vegetables, all cooked together; and for each person was lying by his side (or at his feet) several thin loaves of bread which had been baked in the ashes, in the same way (no doubt) as Sarah made cakes for the angels (Gen. xviii. 6). Among the whole number there was neither knife, fork nor spoon used while eating. Each pulled the meat to pieces with his fingers; took rice and meat and rolled it together until it became quite a good-sized ball, and then threw it into his mouth. Often one would put a ball of rice and meat into the mouth of another. This is done as a mark of respect. After the food had all disappeared, several persons in attendance carried round water in stone jars, and each poured it on his hands, and wiped them on the slack of his shirt, which, by the way, was the principle part of his whole dress. Each wore a loose garb made like a shirt with a girdle around his waist, a dirty cloth on his head, with a rope made of camel's or goat's hair to hold it on, and a pair of slipshod shoes, without stockings, which completed their entire dress.

When we go to the Jordan some one from this village (Abu-Deace of the Aracat tribe) generally meets us at Bethany, or a few rods beyond, just where we commence to descend by a rough, stony road into Wady-el-Hod (Valley of the watering place). Just at the foot of this hill is a spring of good water. It is on the border between Judah and Benjamin (En-Shemosh,—Josh. xv. 7). From this place to Jericho there is no village, not even a single house, and yet we continually meet parties of wild, fierce-looking men, generally armed with long flint-lock guns, pistols, swords, and long spears. The road is dreary and wild; passing along deep gorges and winding around naked and barren hills the stranger cannot help having a good opinion of the Samaritan, who dared to care for any one but himself while traveling along such a gloomy way. About half way to Jericho, stood an old ruined khan (now repaired and made quite new) which is said to mark the site of the inn where the Samaritan took the unfortunate man that fell among thieves. On this spot we read with renewed interest Luke x. 29-37. Before reaching the plain we pass close along the south bank of the brook Cherith, which is indeed wild and picturesque. It is a deep gorge, (four or five hundred feet) and in some places not more than three hundred feet wide at the top, with a small streamlet at the bottom. Here Elijah was fed by ravens (1 Kings xvii. 3-6). In one of these rocks it is said that a hermit lived on four raisins a day until he died. So he might have lived an *one* that length of time!

After making the last turn among the hills, just before descending to the plain, we get a view that pays one for all the journey: the whole plain of the Jordan is spread out before us. All around the sites of ancient Jericho, Gilgal and modern Jericho is a forest of thorn-trees that are green all the year. They grow from two to ten inches in circumference, and some of them twenty feet high. They cover several hundred acres of ground. All among these trees we see the tops of black Bedawin tents, made of camel's and goats' hair; there we hear the sound of the crying children and barking dogs. About 12 miles south is the beautifully clear, blue water of the Dead Sea. North about 100 miles is Mount Hermon, its snowy peak towering up among the clouds. Opposite us, east of the Jordan and the Dead Sea, are the mountains of Gilead and of Moab—in line like a stone wall. In the center of this plain (which is about 12 miles wide just here) we can see the line of the Jordan, which is marked by the dark foliage on its banks. We cross the valley of Achor where Achan was stoned (Josh. vii. 24, 25). This valley is the outlet of the brook Cherith, and is spanned in several places by old ruined Roman aqueducts. In about twenty minutes from the valley of Achor, we reach the site of ancient Jericho. Its only remains are several mounds of earth and a few stone arches. Jericho was the first place taken by the Israelites after they entered the Holy Land. It was here the harlot Rahab lived, in a house on the wall of the city; and on the roof of her house she hid the two spies under flax stalks; and the same night she let them down by a cord through the window, after the gates of the city had been closed (Josh. ii. 1, 15). It was here that the walls fell down at the sound of rams horns and a shout of the people (Josh. vi). Here Joshua pronounced a curse on the man that should rebuild the city (Josh. vi. 26); and the curse was literally fulfilled (1 Kings xvi. 34). As we stand on the mound, just above the spring, we can say with the men of the city, "The situation is pleasant" (2 Kings ii. 19). This spring is still called the Fountain of Elisha (Ain-el-Sultan, in Arabic). From it quite a stream of water flows continually.]

We ride across the plain in an easterly direction, for about two miles among thorn trees, to modern Jericho, supposed by many to be on the site of Gilgal, where the Israelites first encamped after crossing the Jordan, Josh. iv. 19. Here the last manna fell, and they eat of the old corn of the land. And near here Joshua saw the Captain of the Lord's host Josh. v. 9-15. Here the Tabernacle was set up and remained until the dividing of the land at Shiloh, Josh. xviii. 1. Here the prophet Samuel used to come every year to judge the people, 1 Sam. vii. 16. Here Saul was made king, 1 Sam. xi. 15; and here he committed an act which was the means of his losing the kingdom, 1 Sam. xiii. 5-13. Here Elisha paid a visit to the sons of the prophets and performed two miracles,—healing the poisoned pottage and feeding a hundred persons with twenty barley loaves and a little corn, 2 Kings iv. 38-44. Here the tribe of Judah came to welcome David on his return, after fleeing from Absalom, 2 Sam. xix. 15.

From here to the Dead Sea it is an easy ride of two hours across a level plain. By making a detour of about one hour travelers can visit Beth-Hazlah, Josh. xv. 6. The water of the Dead Sea looks beautiful and clear, but when one gets into it, it feels sticky and slimy. It is so very buoyant that one will float with half or two-thirds of his body above the water. It is fifteen per cent. saltor than the ocean.

In one and a half hours from the Dead Sea we ride to the ford of the Jordan, where the Israelites crossed on dry land: right against Jericho, Josh. iii. 16. This may also be the site where Elijah and Elisha crossed on dry ground, and where Elisha returned after Elijah was taken from him, 2 Kings ii. 8-14. In spring the river here is about 100 feet wide, and in some places above it is as much wider. It is from eight to twelve feet deep. It has a very strong current. Some four or five miles above this place is a new, toll bridge across the Jordan. So those who wish to cross can do so by paying a few piasters each. The banks of the river are covered with tamarisk, oleander, willow and balsam trees, while reeds and underwood spring up in places, so that it is almost impossible to pass. It makes a good place for the Bedawin robbers to hide themselves. According to old tradition, make this the spot where our Lord was baptized, Matt. iii. 13-17.

We left Jerusalem by the way that David went when he fled from Absalom, and we shall return by the way our Savior went when he made his triumphal entry into Jerusalem. Our road passes through modern Jericho; the same as it did when "Jesus entered and passed through Jericho," and Zacchæus climbed a sycamore-tree to see him, Luke xix. 1-10. At Jericho there are now several quite good looking houses with tile roofs, built by Greeks and Russians. There is one large two-story building with several rooms, where travellers can sleep very comfortably for ten francs each per night (equal to about sixty cents). We have to ascend about 3,500 feet (or 3,446 feet, to Jerusalem. We follow the same way our Savior did at the time when he sent two of his disciples to bring him a colt that had never been ridden, Luke xix. 28-38. As we rise over the last spur of Olivet the whole city is before us. It was no doubt near this spot that our Savior wept over Jerusalem. Here I will end my sketch and remain your brother in Christ, waiting for his second coming.

—*Rollin Floyd, in Messiah's Herald.*

### Are You not Shocked?

At what? Why, a man has dared to say he believes in what the Scripture has taught him quite against the verdict of his "church;" has actually had the audacity to affirm that a certain thing is true, notwithstanding a number of worthy men, with and without lawn sleeves, give their opinion to the contrary; has been into a field with his Bible, prayerfully found a truth which will not square with this or that distinguished professor of theology, and means to stick by it; has the rashness to believe that what God has spoken is more reliable than the utterances of scientific oracles with a string of initials after their names; has, indeed, made up his mind to do, say, and think the right whatever be the consequences. Is it not shocking? But for ourselves we thank God, and take courage.

The best way of being thankful for what God gives us, is a liberal distribution of it. Love every one for Christ's sake, and fear none in his cause.

He that learns how to trust God has found the priceless secret of support in trouble, and relief from anxiety, filling the soul with entire confidence for the future.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 14, 1885.


## REMEMBER! REMEMBER!

That this is the first of the New *year*, and that it is very likely your subscription to THE RESTITUTION expired with the Old Year.

### REMEMBER

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

### REMEMBER!

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others,

### REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### REMEMBER

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but act right NOW. We need the money at this present time.

### REMEMBER!

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. WADSWORTH, Agent.

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IN this week's issue our readers will find a letter written by Rolla Floyd to *Messiah's Herald* which we enjoy, as it is a special gratification to our readers to hear from Palestine.

PATIENCE must exercise continued patience in regard to communications. We have to make the paper one of general interest, and, hence, must only occupy a fair proportion with articles contributed.

WE give an article from Dr. Thomas on the "Covenants" this week, to be supplemented by a shorter one on the "Gideology" next week. These will be the conclusion of what he proposes to say on these controverted and comparatively difficult subjects.

BABYLAND.—The Christmas and New Year numbers of this "beautiful day time and bed time monthly" for the youngest class of learners and readers have come to hand. It is a most beautiful and attractive serial for the little ones, perfectly calculated to give as much delight and instruction to the little ones, as books adapted to those of maturer years afford to the more developed mental faculties. A handsomely illustrated monthly published by D. Lothrop and Co., Boston, Mass. 50 cts. a year.

THE January number of the *Phrenological Journal* is one of special interest. It contains portraits of some of the most prominent individuals who have been noted during the last fifty years as discoverers of the relations existing between the cranial organs, and mental characteristics. Those of Gall, Spurzheim, Combe, O. S. and L. N. Fowler, are among the number. Our limits this week will not admit of more extended notice. We shall make up for this brief allusion hereafter.

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GENERAL WOLSELEY, at the head of the British military expedition for the relief of General "Chinese" Gordon, sends word that he will march on Khartoum week after next.

Latest advices from Spain state that 43,000 people have been rendered homeless by the recent earthquake. The number reported killed is 1,400; injured 900.

## Communications.

ADELINE, Ogle Co., Ill.

*My Dear Sister:*

I have been exceedingly delighted while studying the history of Joseph to discern the wisdom of God hid in many folds, which is the privilege of those who seek unto God. We have not only a type of the sufferings of Christ, but also the glory that followed. Pet. i. 11. I would like to draw your attention to the beautiful doctrine contained in Biblical names which, when understood, forms a grand link in the golden chain of living truth. The meaning of Joseph's name is Increasing, yet another, or perfect in the circumstances which seem to have continued his life we see the providence of God made very visible; his mind was deeply impressed with dreams, Gen. xxxvii., even as it is given in Job xxxiii. 14-18. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed, then he openeth the ears of men and sealeth their instruction.

He was truly the master of dreams, for he saw the exquisite fulness of the earth bending to him, and the rulers of day and night with their companion lights making obeisance to him. These dreams filled his mind before he was sent to seek his lost brethren, and the sheep. His father had a peculiar love for him which made him clothe him different from the rest. No doubt Rachel, during her lifetime did the weaving of the material which covered the best one, but his father joined the pieces together (margin) clothing him with a garment of his own construction, blending all the shades of humanity in one. His father put this robe on him before sending him on his errand of love to seek that which was lost. His beloved son left the vale of Hebron, which signifies "fellowship, friendship, society" and came to Shechem, which means a portion, or early in the morning, but they were not feeding there, but in Dothan, which signifies law or custom, following the traditions of men which made void the commandments of God, therefore lost their portion which gave them a resurrection in the morning.

The loved one of his Father came not only to seek his own brethren, but said "other sheep have I which are not of this fold, them also I must bring and they shall hear my voice." Judah signifies one praised of the Lord, but if Iscariot be added, it means a man of murder or one who cuts off. Judah, like Judas, seems to have been fond of gain, for he said, "Come, let us sell him." They put him into a pit which had no water in it, and when delivered he could say with David, "He hath brought me up out of a horrible pit." He was sold to his brethren, sons of Abraham by Hagar, from thence to Potiphar by the Midianites, sons of Abraham by Keturah. Potiphar signifies, "A fat bull;" how very suggestive of David's prophecy in Psa. xxii. 12. In that household he was condemned for sin not his own; the guilt of the woman rested on the perfect one, but the law of his God was in his heart, none of his steps did slide. The ecclesiastical woman has robbed the Increaser of his garment, but fails to clothe herself with it, therefore her shame remaineth, lust and lying are her chief characteristics.

But one there was who befriended dear Joseph and made the keeper of the prison bend to his will: the proud waves of oppression could go no farther than the unseen power permitted. Two officers of the king's court were made prisoners also, and their dreams when unfolded by Joseph seem to astonish them, which gave the interpreter a little hope. The dreams of these two men were remarkable, for the issue of life and death was wrapped therein. The one to whom life was extended told his dream first and Joseph judged according to his word, and passed upon him the sentence of life which was not enforced until the third day, when the king made a great feast, and restoration was the crowning glory in the royal courts, except with those whom the king condemned, so the third day unfolded death as well as life. Joseph was the judge, the king, the disposer.

I cannot but pause a little to consider the peculiarity of each dream. In one there seems to be the savor of life unto life; in the other of death unto death. 2 Cor. ii. 16. Both served the king, and from him came their final doom. In the dream of the butler we have a vine unfolded, and in its lovely branches we have the third day, when the Great King will bring out of the prison house of death his captive ones. Zech. ix. When developed he saw the vine bud, blossom and bring forth ripe grapes, beautiful clusters which would gladden the heart of the king. He saw in his dream one who had once ministered to the king brought out of a prison house, the cup restored to him into which he pressed the pure blood of the grape. Let us now consider the dream of the baker, which was told last. He saw in the visions of the night three white baskets which were baskets full of holes (margin) or leaky vessels; time was figured in the number of baskets, the food he had prepared for the king was a weight on his head, his labor was piled up one upon the other until the unclean birds of prey devoured that which the holes did not waste. Death in its ghastly paleness was shadowed forth in the white baskets, in his service was embodied the lust of the flesh, and the lust of the eye, the end of which was destruction and death. How different from the butler's dream, germinating life in all its beautiful unfolding was the burden of his thoughts asleep or awake. Surely none but God could interpret and pass judgment in such a state.

Thirteen long years were passed since the day Jacob sent his loved one on an errand of mercy, clothed with a garment which was brought back to his father besmeared with sacrificial blood and torn as though some beast had devoured him. Although he had told his tale of sorrow to one whom in solitude he had comforted, yet bitter disappointment made him no longer trust in an arm of flesh. His own

# Poetry.

## THE FLYING YEARS.

Oh years! Oh years! how soon ye fly!
Like eagles sweeping down the sky;
How rapidly your moments pass,
Like sand-grains dropping in the glass.
Brief years. like life is—its noon brief;
A fading flower, a falling leaf,
A passing shade, a flashing gleam,
A thought, a phantom, or a dream;
We creatures are of yesterday,—
Tomorrow we may pass away,
And leave no track upon the sand,
When dead we find the wave-washed strand.

But oh, the Everlasting One,
Who marks the ages as they run
Whose years eternally endure,
Who lives in endless bliss secure,
Though years may pass, and life may end,
This God, this Saviour is our Friend;
And we may share His love divine,
And in His endless glory shine.

What years of bliss shall for us wait
When we shall pass the pearly gate,
And in perpetual peace behold
Those streets of palaces and gold;
And in the eastern glory see
The King who died upon the tree;
Who bore the cross and wore the crown,
And on his Father's throne sits down;
While all heaven's host triumphant sing
And praise the everlasting King.

To that eternal happy home
Nor clouds nor changes shall come,
No pain nor sorrow, dew nor fears,
Shall cloud the glad, eternal years,
But joy unspeakable shall roll
Through every blood-washed, ransomed soul.

And they who, through the passing years,
Have felt earth's sorrows, woes and tears,
Redeemed from earth and purged from sin,
Shall hear the welcome, "Enter in!"
And in Love's palace dwell,
Shall with the ransomed sing and shine;
Released from sorrows and from fears,
From disappointments, pain and tears,
With joy their anthems they shall raise,
And sing the Savior's wondrous praise.

Oh, ye who mark each passing year,
Your time of sojourn pass in fear,
For not with you and earth it ends,
That fix an immortality.
But through the boundless face of God.
Your souls have been redeemed with blood;
Glad ransomed, pardoned, cleansed from sin,
You might that endless kingdom win,
And gaze upon the glories there,
And all the joyous raptures share.

Oh years! Oh years! How fast ye fly!
Dragging Retribution's mourning sigh;
Speed on! Speed on your mournful flight!
Change ere to-morn, and morn to night,
And bring the everlasting day
When fears and sighs shall flee away;
There may we meet, redeemed by blood,
Within the Paradise of God.
And, hope beyond all care and fear,
Hail God's eternal, glad New Year.
—*H. L. H. in Christian.*

# Communications.

## "JUDAH."

What important associations—both past and future, cluster around the name "Judah"—which signifies the "praise of the Lord." The fourth Son of Jacob and Leah, whose name was borne by the most numerous and powerful of all the tribes of Israel.

It will not be out of place to refer to some of the most important incidents in his early history, and which give him the pre-eminence, leaving out those parts which are not altogether to his credit and which show the weakness of human nature. God in his infinite wisdom uses that instrumentality is best suited for him, in bringing about his own purposes. Thus in the language of the Psalmist, "He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the Mount Zion which he loved" Psa. lxxviii. 67, 68. It was by "Judah's" kindly interference that Joseph was saved, when his brethren had conspired against his life. He was a man of strong and determined character. Like Peter among the twelve apostles—he was the leading spirit among the twelve patriarchs and which afterwards culminated in the twelve tribes. Witness his pleadings with his aged father to get his consent to have his youngest brother Benjamin go down with them in their second journey into Egypt to buy corn to keep them alive; and second, in his humble supplications to Joseph (Inegoito) who was then lord over all Egypt. This touching appeal of "Judah" concerning his younger brother (Benjamin) melted Joseph's heart, he could refrain himself no longer—he wept aloud so that the Egyptians in the house of Pharaoh heard. The time had come for him to tell them that he was their long-lost brother, "Joseph," whom they sold into Egypt. Don't be grieved or angry with yourselves that ye sold me hither, for God did send me before you to preserve life—to preserve you a posterity in the earth and to save yourselves by a great deliverance. "Judah" was a mouth piece for his brethren. He had become surety for his younger and beloved brother Benjamin, and he was willing to be retained as a bondsman in Joseph's house, if so be his brother Benjamin could be set at liberty and return to his father. For details, the reader is referred to the 43 and 44 chapters of Genesis. This account of Joseph and his brethren can scarcely be read with dry eyes. The story never grows old. It conveys lessons to all future generations, the workings of God's providence through instrumentality not of the most likely kind in the estimation of man.

"He makes the wrath of man to praise him." Joseph sends for his father and all his brethren and their children—and Jacob sends "Judah" before him unto Joseph, to direct his face unto Goshen for they were given the best of the land to dwell in;—and Joseph nourished his father and his brethren and all his father's household with bread according to their families.

The time arrives when Jacob is about to die: and he calls his sons together that he may tell them that which may befall them in the last days;—and when he pronounces his dying and prophetic blessing on his sons, "Judah" was distinguished above the rest, and the regal power and influence of his tribe is foretold. (Genesis xlix. 8–12) "Judah" thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou risest: he stooped down, he couched as a lion and as an old lion; who shall rouse him up? The sceptre shall not depart from "Judah" (forever) nor a lawgiver from between his feet, because Shiloh shall come and to him shall the homage of the nations be. In this prophecy we see a prominence given to Judah, that is given to no other tribe, e. g., That Judah should be the praise of all the tribes;—that it should subdue its enemies;—that it should rule over all Israel;—that its government should be monarchial;—that Shiloh should arise out of it as a lawgiver; that the gathering of the people should be to him. Such are some of the points into which the members of Jacob's beautiful prophecy concerning the things of the kingdom, in connection with "Judah" as the royal tribe, are to be understood. In not the present position of Judah as an old lion in a crouching position, stooping down and crouching as an old lion? and in view of his present prostration, Jacob inquired. "Who shall rouse him up?" Yes, who shall, do it? Who shall start him to his feet again, that he may rend and tread down and devour the enemies of Jerusalem? Who but Shiloh, whose goodly horse in the battle "Judah" is appointed to be? Does not the language of the prophet Zephaniah embrace this future rising up to the prey?

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms; to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent."

When Shiloh comes as a lawgiver of "Judah," the "law shall go forth from Zion, and the word of the Lord from Jerusalem." So we see Jacob's dying and prophetic blessing on "Judah," contains in it the hope of Israel. It also shows what a definite understanding Jacob had of the promises made to him, and his fathers. His faith was of things substantial and definable. He looked for a kingdom and an empire, whose royal domain should be the land of Canaan, and especially that part of it allotted to "Judah," and whose imperial ruler should be "Shiloh" (which signifies "the giver of peace") descended from his loins in the line of "Judah." "It is evident our Lord sprang out of "Judah" (according to Paul's testimony). The first verse of the New Testament is very suggestive. "The book of the generation of Jesus Christ the son of David the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat "Judah"—and his brethren. From Genesis to Revelation we have the important fact set forth, that Judah was pre-eminent in the purpose of Jehovah—springing from that tribe, God's Messiah has given to him that wonderful title "The Lion of the tribe of Judah." (Lion symbol of power). In view of what has been said, we can see the propriety of that sublime language contained in the 76th Psalm. "In Judah is God known," (or according to the Massoretic text "In Judah hath God been made known.") "His name is great in Israel." "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant."

"When Israel went out of Egypt, the house of Jacob from a people of strange language; "Judah" was his sanctuary and Israel his dominion." The sea saw it and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan that thou wast driven back? ye mountains that ye skipped like rams; and ye little hills, like lambs?" Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miraculous display of power is accounted for, by the presence of Jehovah, and which was witnessed by Israel in their deliverance from Egyptian bondage, and also in their receiving the law from Mount Sinai, for it is testified that the whole mountain quaked greatly and all the people that was in the camp trembled at what they saw and heard from the top of the mount. And did not God make himself known also in their journeyings through the wilderness, in the pillar of cloud by day and pillar of fire by night, and in their daily supply of manna from heaven and water from the flinty rock?

Surely "in Judah" hath God been made known, his name is great in "Israel." If the reader will compare Ex. xix. 16–25, and Ex. xxiv. chap. with Deutronomy iv. 30–40, and Heb. xii. 18–29, he will have a better understanding of these things than I can give him. The Lord chose the nation of Israel through whom he might make himself known, and "that his name might be declared throughout all the earth." "This people have I formed for myself; they shall shew forth my praise." "You only have I known of all the families of the earth." (Isaiah and Amos.)

Israel's wonderful history in the past, is only an earnest of what will be in their future restoration. The displays of almighty power will be on a much grander and larger scale in the age to come. God's wonderful dealings with that nation, is the theme of the Old Testament Scriptures; the subject will not be an unprofitable study for the believer, especially for us who are looking for the near fulfillment of those gracious promises of God to the fathers of the Jewish race. In their history we see a picture of human nature, and also we have shown us the characteristics of Jehovah's name, viz.: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the presumptious."

It is for us who have the high privilege of living in this age, to profit by their experience. Israel, although at present blinded, is still "beloved for the fathers' sakes, and are destined to bud and blossom and fill the face of the world with fruit."

"In that day will I make the governors of Judah like an hearth of fire among the wood and like a torch of fire in a sheaf, and they shall devour all the people round about on the right hand and on the left, and Jerusalem shall be inhabited in her place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." Thus we see Judah has the preeminence as the head of the nation."

The tribe of Judah when it left Egypt numbered seventy-four thousand fighting men,—fifteen more than any of the rest (see Num. 1 chapter). It was regarded as the leading tribe in the conquest of Canaan. Its allotment was large and adapted to its future increase. It assumed the sceptre in the person of David, for it was the house of "Judah" that crowned David king, and David reigned over the house of Judah seven years and six months; and when the ten tribes revolted Judah followed the house of David. The reader will find this matter amplified in 1 Kings xi. 30–37. But perhaps I am wearying you in these desultory remarks in showing the pre-eminence of "Judah." It will not do always to dwell on the past. It is the future promises concerning Judah and Israel, that give the past their significance.

We look forward to that day when "the Lord shall set his hand again the second time to recover the remnant of his people,"—when "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of "Judah" from the four corners of the earth." "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." (The reservoir from which they draw no doubt refers to Christ and his saints in their exalted and glorified state.) "And in that day ye (Israel) shall say, praise the Lord, proclaim his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he has done excellent things: this is known in all the earth. Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." "And the Lord shall inherit "Judah" his portion in the holy land, and shall choose Jerusalem again." You will find "Judah's" portion described in Ezek. xlviii. 8–22.

If Judah's part of the Holy Land, as anciently divided among the tribes was so much superior, embracing within its boundaries Mount Zion and Jerusalem the city of the Great King, what may we expect of it as the future seat of government—when Judah's lion shall reign King over all the earth,—when God's hand hath touched it and produced those wonderful changes spoken of in Zech. xiv. chapter.

Will it not be the "perfection of beauty? the joy of the whole earth?" and in which Jehovah will place salvation. Can we wonder why the Lord loveth the gates of Zion more than all the dwellings of Jacob?

"Glorious things are spoken of thee, O city of God, beautiful art thou for situation"—"The Lord has chosen Zion; he hath desired it for his habitation." "This is my rest forever; here will I dwell; for I have desired it." What? will God, in very deed, dwell with men on the earth? "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

"The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion; my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the hills of "Judah" shall flow with waters, and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim etc.,—but Judah shall abide forever and Jerusalem from generation to generation, for the Lord dwelleth in Zion." "His works will be declared in her, when saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's," for upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."

To this beloved brethren we are come, [by faith] "to Mount Zion and to the City of the living God, the heavenly Jerusalem," to the Mount Zion upon which the Lamb stood with the 144 thousand. O, how the builders will be astonished when they behold the stone Jehovah laid there for a foundation;—the precious corner-stone, when he will lay judgment to the line and righteousness to the plummet. Beloved, what a hope! Blessed is he that believeth, for there shall be a performance of those things which the Lord hath spoken. "Blessed be the Lord God for he has visited and redeemed his people. To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." We acknowledge the infinite wisdom and goodness of Jehovah in all his past dealings with mankind, as revealed in his word, and which are only preparatory to that dispensation of the fulness of the times when all things shall be gathered under one head even Christ—when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. When the long, long promised blessing of all nations,—reaching every family of the earth, shall be realized,—the curse of sin removed from the earth and all things made new. Creation groans for this "manifestation of the sons of God," when the order will be, God first, Christ second, the Saints third, Judah fourth, Israel fifth, and the nations sixth. O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen.

JOHN. O. WOODWARD.

Brother John Foore of Galesburg, Nuesho Co., Kan., is expected to commence a series of meetings three and one half miles from Shoals, Martin Co. Ind., on Saturday night before the second Sunday in January, 1886, to continue about two weeks, the Lord willing. If any of the brethren in Indiana desire him to preach for them while he is in the state, they can address him at Galesburg, Kan., till about Jan. 8, and after that for a couple of weeks his address will be Shoals, Martin Co., Indiana.

ALVIN W. STEWART.

# Youth's Column.

## The Star of Bethlehem.

There, in the solemn hush of night,
Hermon in snowy splendor towered,
And Hebron gladdened in the light
Which on her russet brow was showered.

Low coursing, in the dark-blue sky,
A new-born orb resplendent shone.
The light of Jora was paled thereby,
And Venus into shade was thrown.

Not as some blazing meteor flies
But see—majestically slow.
It sails along the Orient sky,
And gives the night a mellowed glow!

The Travelers on the pathless Wilds
With bold assumes the Star surveyed,
And cry, while fay each bosom thrills,
"It leads the way! It leads the way!"

While thus their trust in Heaven they proved;
Unseen, bright angels o'er them bent,
The Morning-stars in music moved,
And that sphered Light before them went!

Above the Syrian plains it poised,
And rained upon the land a flood
Of silver radiance, till at last
O'er Bethlehem's white-robed slopes it stood.

The Magi—with their gifts of gold.
And frankincense and myrrh—then rouse
The Heavenly Babe, by birds of old
Foretold in strains from seraphs caught!

They found him in a manger laid:
They knelt before Him, and adored;
The regal look His brow displayed
Told plainly here was Christ the Lord!
—*W. H. Haseltine, in Brooklyn Chronicle.*

## Beautiful Home.

What a hallowed name! How full of enchantment, how dear to the heart! Home is the magic circle within which the weary spirits find refuge. It is the sacred asylum to which the care-worn heart retreats to find rest from the toils and inquietudes of life.

Home! that touches every fiber of the soul, and strikes every chord of the human heart with angelic fingers. Nothing but death can break its spell. What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life, and opens in our nature the purest, deepest, richest gush of consecrated thought and feeling.

Some years ago some twenty thousand people gathered in the old Castle Garden, New York, to hear Jennie Lind sing as no other songstress ever had sung the sublime compositions of Beethoven, Handel, etc. At length, the Swedish Nightingale thought of her home, paused, and seemed to fold her wings for a higher flight. She began with deep emotion to pour forth "Home, Sweet Home." At once there was an uproar of applause that silenced the song. Tears gushed from those thousands like rain. Beethoven and Handel were forgotten. After a moment the song came again, seemingly as from heaven, almost angelic. Home, that was the word that bound as with a spell twenty thousand souls, and Howard Payne triumphed over the great masters of song. When we look at the brevity and simplicity of this home-song, we are ready to ask, What is the charm that lies concealed in it? Why does the dramatist and poet find his reputation resting on so apparently narrow a basis? The answer is easy. Next to religion the deepest and most ineradicable sentiment in the human soul is that of the home affection. Every heart vibrates to this theme. Home has an influence which is stronger than death. It is a law to our hearts, and binds us with a spell which neither time nor change can break. There childhood nestles like a bird which has built its abode among roses; there the cares and the coldness of earth are, as long as possible, averted. Flowers there bloom or fruits ripen on every side, and there Paradise would indeed be restored, could mortal power ward off the consequences of sin. This new garden of the Lord would then abound in beauty unsullied, and trees of the Lord's planting, bearing fruit to his glory would be found in plenty there.

Home of my childhood! What words fall upon the ear with so much of music in their cadence as those which recall the scenes of innocent and happy childhood, now numbered with the memories of the past. How fond recollection delights to dwell upon the events which marked our early pathway; when the unbroken home circle presented a scene of loveliness rarely sought but in the bosom of a happy family! Intervening years have not dimmed the vivid coloring with which memory has adorned those joyous hours of youthful innocence. We are again born on the wings of imagination to the place made sacred by the remembrance of a father's care, a mother's love, and the cherished associations of brothers and sisters.

None can tell how often the commission of crime is prevented by such memories. If, then, the spell of home is so powerful, how important it is to make it pleasant and lovable! Many a time a cheerful home and smiling face does more to make good men and women than all the learning and eloquence that can be used. It has been said that the sweetest words in our language are "Mother, Home, and Heaven," and one might almost say the word home includes them all, for who can think of home without remembering the gentle mother who sanctified it by her presence? And is not home the dearest name for heaven? We think of that better land as a home where brightness will never end in night. Oh, then may our homes on earth be the centers of all our joys! May they be as green spots in the deserts, to which we can retire when weary of the cares and perplexities of life, and drink the clear waters of love which we know to be sincere and always unfailing.

Home's not merely four square walls,
Though with pictures hung and gilded:
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! go watch the faithful dove;
Sailing 'neath the heaven above us!
Home is where there's one to love us!
Home is where there's one to love us!

Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lips to cheer it!
What is home with none to greet us!
Home is sweet,—and only sweet
When there's one we love to meet us.
*Christian Mirror.*

ADELINE, Ogle Co., Ill.
Nov. 20, 1884.

*My Dear Children.*

In my last I told you about a brave shepherd boy, in this I want to tell you about a sweet babe whose name signifies "one drawn out." His parents lived on the banks of the Nile, a river situated in Egypt. They loved God, and tried to do every thing pleasing to him. At the time the babe was born a very cruel king ruled the people who hated the Israelites. Fearing they would become a mightier nation than the Egyptians he ordered every boy baby to be thrown into the river, therefore commanded his servants to search each home and not regard the earnest plea of the poor mother to keep her little one, but tear it from her. The meaning of the king's name is, "That which disperses," or spoils, "Every Hebrew woman was always more glad when she became the mother of a boy than a girl, because the promise of a Redeemer was to come in this way. You can now better understand the deep love this dear mother had for the sweet little boy of whom the Scriptures say "He was fair to God," Acts vii 20 margin. How very beautiful he must have been; she had another son, but there was something so lovely in this one that I think she would have given up all she had to save this precious babe. As it grew stronger its cry became louder. She had hid it three months, but now her hope to do so any longer was gone, for no doubt the cruel servants would enter her house in search of the little one and the dear mother would tremble greatly lest they should find it. I can imagine how her sad heart would go up to God in prayer to direct her what to do, and perhaps while she was waiting upon God, he impressed her mind to go to the edge of the river and gather some rushes, and of them weave a basket. No doubt all the time her busy fingers was weaving it, her aching heart would yearn to know if this was truly the right way. For no angel if the Lord came to instruct her, and she knew nothing about the God of Abraham, Isaac, and Jacob except what her parents had told her, and the trying circumstances which then surrounded her would almost forbid her to hope. A mother like the one who is writing would consider the plan this mother took to be the very way to expose her darling infant to every danger, but her strong living faith in the God of her fathers caused her to continue the purpose in her heart and watch the result. With great care she secured the basket with pitch so that it would resist the water, and when she had fed and had neatly dressed the precious fair one, giving it as she doubtless thought her last loving embrace, with a sad heart, amid bitter tears, she laid it in its tiny resting place on the river side among the flags, which was not far from the cruel king's palace. I have not told you that this dear babe had a kind sister, who stood afar off lest any one passing should throw it into the river, or carry it away, and we are sure the mother's keen eye and listening ear would eagerly catch the first sound of any footsteps going toward the spot where her darling treasure lay. But while the sister was watching, strange to say, the daughter of the cruel king and her servants were wending their steps in the very direction where the babe was. The sister had no time to tell her mother, who was no doubt weeping and praying for her helpless little one, for she well knew if the Princess had a kinder heart than her cruel father, and would take it to the palace no mercy would be shown. Therefore no doubt the watchful tender sister give up all hope now that the life of this precious one would be spared, and think of the bitter despair that must have filled the heart of the sorrowing mother, how she must have pondered. Can this be God's way of protection? Have I trusted in vain? this is contrary to what I expected, can the remainder of man's wrath praise thee, O God? But I am pleased to tell you dear children this royal princess, was kind and benevolent, and although brought up amid grandeur she felt the sorrows her cruel father had inflicted upon the Hebrews. When she came to the rivers brink she was the first to spy the little basket, and told one of her maidens to fetch it, perhaps the mother had placed it there when asleep, nestling it in its little basket, but when the king's daughter opened it, the sweet babe wept. No doubt by this time it was hungry and cold, its pitiful cry brought compassion to her tender heart, and convinced her some poor Hebrew mother had struggled in this way to save it. The watchful sister who stood afar off when first the babe was laid there now ventures near it, but appears like a stranger passing that way, and said to the king's daughter, "Shall I go and call to thee a nurse of the Hebrew woman that she may nurse the child for thee;" she said, go, and the maid no doubt said, come, mother, come quickly, the king's daughter is not going to take our sweet babe to the palace, but sent me to find some Hebrew mother to nurse it for her. How gladly did her footsteps hasten to the spot, lifting up her heart in silent gratitude to him in whom she had trusted. The king's daughter little thought she was giving back to the mother her own sweet infant whom she had longed to comfort and feed. The precious one never looked so fair to her as now, by faith she hid him, and by faith trusted him on the river's bank, not fearing the cruelty of the king's command, because he was fair to God. Can you not imagine what joy the dear father must have felt when he came home in the evening from his terrible hard work to hear the sweet story of God's loving care over his precious boy; he could surely discern that a Royal Hand had indeed drawn him out for some wonderful work in the future, his father was of the tribe of Levi, and the meaning of his name is Honorable people: his mother's signifies, "glorious and honorable."

Feed my Lambs.

Your affectionate Teacher.
E. COFFMAN.

## Conference Notice.

The first quarterly conference of the Church of God in the Abrahamic faith, will be held, the Lord willing, at the Winchester school house in the township of Byron, Kent Co., Mich., commencing on Friday evening, Jan. 16, and continuing over Sunday. Brother A. M. Smith of Otsego, and other preaching brethren will be present to preach the word. A cordial invitation is extended to all lovers of the truth to attend this meeting and help move the cause of Christ to his name's honor and glory. Those coming from the north and south on the Grand Rapids & Indiana R. R., morning and evening, will stop at Carlisle Station, and inquire for Brother Edward Smith. Teams will be in readiness on Friday to convey the comers to the meeting. Those coming on the Lake Shore and Michigan Southern will stop at Byron Center and inquire for Brother William Moses, or Brother Lorman Torrell. M. A. WOODWARD, Sec.

I wish to say to the brethren that I am ready for a call to labor in the Master's vineyard anywhere, and at any time. Address me at Galesburg, Mich. L. H. CHENEBROUGH.


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# Poetry.

## FOR THE NEW YEAR.

Another year! another year!
Has borne its record to the skies,
Another year! another year,
Untried, unproved, before us lies;
We hail with smiles its dawning ray—
How shall we meet its final day?

Another year, another year!
Its squandered hours will never return.
Oh! many a heart must quail with fear
O'er memory's blotted page to turn.
No record from the leaf will fade,
Not one erasure may be made.

Another year, another year!
How many a grief has marked its flight!
Some whom we love, no more are here—
They sleep in dust and utterless night.
Ah! none can bless the coming year
Like those no more to greet us here.

Another year, another year!
Oh! many a blessing, too, was given
Our lives to cheer, our hearts to cheer.
And sanctify the joys of heaven.
But they, too, slumber in the past,
Where joys and griefs must sink at last.

Another year, another year!
Ours we no longer can the part,
Nor let us shrink, with fearless fears,
From the dark shade the future casts.
The past, the future—what are they
To those whose lives—way and holy?

Another year, another year!
Perchance the last of life we see.
Who, ere its close, Death's call may hear
None but the Lord of life can know.
Oh! to be found, wherever that may
May come, prepared to part away.

Another year, another year!
Help us earth's thorny path to tread;
So may each moment bring us near
To Thee, except us Lord and God.
Savior! we yield ourselves to Thee,
For time and for eternity.

# Communications.

## THE COVENANTS.—PART I.

It seems I have failed as yet to make the covenant and genealogy question satisfactory to all in some respects; and that it is really necessary, in the interest of the truth on that important subject, to make further explanations as to some points, before they are lost sight of. Some interested parties in the old country as well as in this, in writing me relative to some misunderstood and misrepresented features of the question. I think it better therefore to respond to all through the RESTITUTION, in this way—endeavoring if possible, to make some things a little plainer, that all may be perfectly satisfied.

It is understood by some that the throne and kingdom of David was, by the terms of the covenant established with him forever, that is without end, unconditionally; but not so with Solomon: that with him it was conditional, and the condition was obedience. That Solomon as the head and representative of his line, was on probation for the throne and kingdom of David, ... for its everlasting continuance in his line."

But right here is the mistake, the misapprehension. The throne and kingdom of David; and that of Solomon, and of Israel are one and the same. As one is established, so is the other. The unending establishment and continuance of that throne and kingdom was forever settled by the unconditional terms of the covenant with David. We shall find by the careful examination of the Scriptures, which we shall soon make, that the conditional feature or part of the covenant, resting forth that for which Solomon and his children (David's children) were on probation was not the "everlasting continuance in his line," but the uninterrupted continuance. We shall find that it was not whether the rightful heir should be brought through the line of Solomon, or through the Nathan line: nothing of the kind. That was settled by the unconditional terms of the covenant. But we shall find it was whether there should be a "failure of a man on the throne of Israel"—a temporary failure, a break, or interruption. We shall find from this that depends upon the obedience or disobedience of David's children—or Solomon and his children. We shall find it was whether or not God's chosen Nation—the children of Israel should continue their uninterrupted occupancy of the "goodly land"—the territory of the kingdom, or whether they should be driven from it, "cast off," "The temples destroyed" and their throne and kingdom be "overturned and become no more until he come whose right it is." It was this result that would have been averted by the obedience of David's children—Solomon and his children, and the people. It was primarily the greater duration out of the same conditional feature of this same "everlasting covenant" when made with Abraham—"I will establish my covenant between me and thee, and thy seed after thee in their generations [what were made with David and Solomon as types, and Christ as the antitype, as the Royal seed,") for an everlasting covenant.... and I will give unto thee and to thy seed after thee,... all the land of Canaan for an everlasting possession;" ... "and thy seed shall possess the gate of his enemies." That is; all the kingdoms of this world are to become his." Gen. xvi. 7, 8; xxii. 17. This is the unconditional part of the covenant. The conditional part of the covenant with Abraham is as follows. "Every man child shall be circumcised, and the uncircumcised man child shall be cut off from his people, he hath broken my covenant." "Take heed unto yourselves, lest ye forget the covenant, ... and shall do evil in the sight of the Lord thy God, to provoke him to anger. I call heaven and earth to witness against you this day, that ye shall utterly perish, ... ye shall not prolong your days upon it, but shall be utterly destroyed; and the Lord shall scatter you among the nations, and ye shall be left few in number, ... and there ye shall serve gods," and "utterly destroyed" is applied to Israel as a nation. That is, it appears from the overmuch wicked Rabbi, [illegible] them, [illegible] and the fourth the actual rebels who were destroyed [illegible] Num. xvi 20-49; [illegible] dead [illegible] day, so these will not appear.... I declare unto you this day that ye shall surely perish, ... not prolong your days upon the land whither thou passest over Jordan to go in and possess it." Gen xvii 22-24; Deut. iv. 10 30; xviii. 18. When [illegible] children of Israel [illegible] into the land which the Lord thy God giveth thee and shalt possess it, ... [illegible] (the people), shalt in anywise [illegible] king over thee, whom the Lord thy God shall choose: (David [illegible] xxix. 19;) one from among thy brethren shalt thou set king over thee.

... in it shall be, when he (David) [illegible] upon the throne of his kingdom, that he shall write him a copy of this law in a book, ... and it shall be with him, (David did as here required, for he said thy law, thy commandments, "they are ever with me." Ps. cxix. 97, 98; and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: ... that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel." Deut. xvii. 14-20. Here we learn that David's uninterrupted continuance of his occupancy of his kingdom over Israel in their land, and the continuation of the people—the subjects of the kingdom—in that land, depended upon the obedience of David and his children, and the people. He was obedient, his kingdom prospered, and the Lord gave rest round about from all his enemies 2 Sam. vii. 1; and then made a covenant with him establishing the throne and kingdom with him and his sons, Solomon and Jesus, forever—without end—"The kingdom of the Lord in the hand of the sons of David," 2 Chron. xiii. 8.

It was thus permanently and conditionally established by the following unconditional clauses and terms of the covenant, and the like.

"I have exalted one chosen out of the people." Deut. xvii. 16. "The Lord God of Israel chose me (David) before all the house of my father to be king over Israel for ever." 1 Chron. xxviii. 4. "I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish forever, and build up thy throne to all generations. ... His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon." Ps. lxxxix. "Also the Lord telleth that he will make thee an house. ... The Lord will build thee an house, ... thine house (family—"house of David") and thy kingdom shall be established for ever before thee: (that is, in his presence, ultimately,) thy throne shall be established for ever"—endlessly, 2 Sam. vii. 11, 16; 1 Chron. xvii. 10, 14, 16, 25. "Behold a son shall be born to thee.... his name shall be Solomon. (This being one of the unconditional clauses of the covenant; David's terrible sin in killing Uriah to get his wife, could not make it void defeat it or interfere with it; even though the sin was so horrible as to "give great occasion to the enemies of the Lord to blaspheme." And I will give peace and quietness unto Israel in his days. He shall build an house for my name: and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever." 1 Chron. xxii. 9, 10, "I will set up thy seed after thee and I will establish the throne of his kingdom." 2 Sam. vii. 12. "I will raise up thy seed after thee, which shall be of thy sons; (Solomon and Jesus) and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son."

1 Chron. xvii. 11-13. Let it ever be borne in mind, that this "SON," distinctly includes both Solomon and Jesus. This is evident not only from the definite remarkable wording here and elsewhere, but from the fact that Paul applies this wonderful declaration "my Son" directly to Jesus. Heb. i. 5. I say it includes both Solomon and Jesus. That is Solomon was not only the type, but the actual literal beginning of that "seed" of David which ultimately culminated in the "one seed which is Christ"—"the seed of David according to the flesh." In other words, Solomon was the beginning of the flesh of David's "son" which culminated in the constitution of the flesh of Jesus; or, the flesh of Solomon was the beginning of the flesh of him "who was made of the seed of David according to the flesh and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." Rom. i. 2, 3.

But I proceed to quote one or two more of the unconditional clauses of the covenant about this "chosen" Son of David. "And king Solomon shall be blessed and the throne of David shall be established before the Lord for ever..... And the kingdom was established in the hand of Solomon." 1 Kings ii. 44, 45. "The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and his Sons"—Solomon and Jesus. 2 Chron. xiii. 5. "My covenant will I not break nor alter the thing that is gone out of my lips." Psa. lxxxix. 34.

I think the above clauses quite sufficient. It will be observed that they are all absolutely unconditional; and that they establish the throne and kingdom with both David and Solomon for ever—without end, without a single condition, and without any alteration.

But although the kingdom is thus established to continue without an end; it does not necessarily follow that it was to continue without an interruption—without a temporary failure of "a man on the throne of Israel." Instead of that, the terms of the covenant as expressed in various clauses distinctly show, that its unbroken continuance without "a failure of a man on the throne of Israel," from its occupancy by Solomon clear down to Christ's return, and occupancy as the never-dying Heir—depended entirely upon the obedience of David's children—Solomon and his children. Their obedience would secure not the coming of the Royal Heir—David's spiritual Son in the line of Solomon instead of Nathan, not the neverending continuance of the throne and kingdom; these were secured by the unconditional terms of the covenant. (There were "the sure mercies of David." Isa. lv. 3; Acts xiii. 34.) But their obedience would secure such continuance of the kingdom perpetually, that is, without an interruption or temporary failure, while their disobedience would result in a failure for the time being of "a man on the throne of Israel," 2 Chron. xiii. 8.

We will now examine the conditional terms and clauses of the covenant. I have already quoted the words of the Lord by Moses (Deut. xvii. 14-20) pointing down to David as the "chosen" king, more than 300 years before he was born, which show that the perpetual uninterrupted continuance of his kingdom for the time being—during the forty years of his reign (which began about 13 years before the covenant was made with him)—depended upon his own and his children's obedience. But after the covenant was made with him, and his covenanted son, Solomon, succeeded him on the throne, to whom David's never-to-end divine right to sit upon the throne of the Lord over Israel, had been granted, by virtue of the covenant, as above shown; after that, the perpetual, uninterrupted continuance of the throne, from that point down to the coming of him whose right it is, depended upon the obedience of Solomon and his children—David's children—as had been made known to David in the covenant, made with him twenty-seven years before, viz: if his children were not obedient there would be a failure to David of a man on the throne of Israel for the time being. "Now the days of David drew nigh that he should die; and he charged Solomon saying, I go the way of all the earth; be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God to walk in his ways, to keep his statutes, and his commandments, and his judgments and his testimonies, as it is written in the law of Moses;....that the Lord may continue his word which he spake concerning me, saying, if thy children (Solomon and his children) take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (David) a man on the throne of Israel." 1 Kings ii. 4. Nothing here about "bringing the deathless heir through another line." But simply a temporary failure of a man—to David—to sit on his throne, as has been the case ever since Zedekiah was dethroned, and is to continue to be the case until he come whose right it is. The failure is therefore "not utterly." but for the time being. Again, another of the conditional clauses of the covenant reads as follows. "If he (Solomon) commits iniquity. I will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart away from him as I took it from Saul, whom I put away before thee." (David). 2 Sam. vii. 14, 15. "The sceptre shall not utterly depart from Judah, nor a lawgiver from between his feet, for Shiloh (Messiah, Prince of Peace. Dr. Young) shall come and unto him shall the gathering of the people be." Gen. xlix. 10. I believe this to be the correct rendering. In Saul's case, it was a refusal to establish his kingdom, and a taking it away from him, his house or family forever—an "utter departure." But in Solomon's case it was established in his hand forever—without end, but not without intermission. It has not therefore utterly departed. It is only a temporary failure. "If his children forsake my law,....and keep not my commandments, then I will visit their transgressions with the rod and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him. Psa. lxxxix. 30-33. It is therefore worse than folly to try to "construe" the language so as to mean that it has utterly departed from Solomon just as from Saul, except in the manner of doing the same thing. It is truly surprising to see what some will resort to, in order to sustain a mere imagination.

Again, about ten years after Solomon came to the throne, and had finished the house of the Lord, he was anxious there should be no failure of the kingdom, and he prayed, quoting God's conditional promise to his father David, praying God to keep his promise. He says, "Therefore now Lord God of Israel, keep with thy servant David my father, that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me." 1 Kings viii. 25. Who cannot see, that if this failure, that man, through the disobedience of David's children—Solomon, etc.,—was an endless eternal failure as to Solomon, it was the very same to David? It was therefore simply a temporary failure to both—to David as well as to Solomon—a vacancy of the throne and kingdom for the time being, and which interregnum we are expecting soon to terminate by the appearance upon the scene of the rightful, never-dying Heir.

Again, (1 Kings iii. 3-7), we are informed that God heard and answered Solomon's prayer. "The Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me; I have hallowed this house which thou hast built, to put my name there for ever; (that is, without end, and without intermission. That "house" would have been standing there yet, and God's name there yet, and so have been perpetuated without break or intermission, "perpetually" as defined a few words below, if Solomon and his children had been obedient) and mine eyes and mine heart shall be there perpetually, and if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness, to do according to all I have commanded thee, and wilt keep my statutes and my judgments; then I will establish the throne of thy kingdom upon Israel for ever (that is perpetually) without end and without intermission) as I promised to David thy Father, saying: There shall not fail thee (David) a man upon the throne of Israel. (This sentence clearly defines what was meant, viz: that there should be no failure of the kingdom of David—no intermission—if Solomon be obedient). But if ye shall at all turn from following me, ye or your children;....then will I cut off Israel (not Solomon merely) out of the land which I have given them; (not, I will bring "the deathless heir through another line," as has been strangely imagined and written) and this house, which I have hallowed for my name ("forever," as in verse 3) will I cast out of my sight; and Israel shall be a proverb and a by-word among all people."

This plainly sets forth what should be, and what has been the result of the disobedience of Solomon and his children. It was simply a suspension, an intermission for the time being, a taking away from Solomon and his father David God's "mercy" (the kingdom) until he come whose right it is, and not as it was taken from him that was before them—as corroborated by the following. "I will not take my mercy away from him (Solomon) as I took it from him that was before thee," (David). 1 Chron. xvii. 13. The same conditional clause is found in these words, viz: "If thy (David's) children—not merely Solomon only—will keep my covenant and my testimony that I shall teach them, their children (that is, Solomon's children's children, not one child, the spiritual immortal one) shall also sit upon the throne for evermore." That is, continually, without any intermission. Again, the same conditional clause appears, 2 Chron. xxviii. 7, expressed in these words, viz: "Moreover I will establish his kingdom for ever;—that is, without end, and without intermission—if he be constant to do my commandments and my judgments as at this day, [Solomon was obedient at that day]..... that ye may possess this land, and leave it for an inheritance for your children after you forever," [continuously, without intermission.]....But if thou forsake him he will cast thee off forever." That is, thee and thy children and all Israel. 1 Chron xviii. 7-9. The word "thee" is probably used here in the same sense as in Deut. xvii. 14, 15, viz: "one from thy brethren shall thou set king over thee." That is over the children of Israel, not over one person. If "cast off forever" means any more than David did, when, speaking prophetically, he said, "O God, why hast thou cast us [the children of Israel] off forever?" Psa. lxxiv. 1; or than was meant when God said, "I will cast off this city Jerusalem which I have chosen, and the house of which I said my name shall be there forever;" 2 Kings xxiii. 27, and 1 Kings ix. 8, or, if forever, in this case, means any more than in Jonah's case, when he said, "I am cast out of thy sight; the earth with her bars was about me forever," that is, continually without any intermission, during the whole time he was in the belly of the fish, three days and nights; or in this, "he shall be thy servant forever," during life, Deut. xv. 17, and in many other cases wherever applied to anything which necessarily has an end; I say if in Solomon's case anything more was meant than in those cases, then it was that he was to be cast off like any other person if he persistently to the end of life, forsook God whom he once loved and obeyed. But in neither case would the question of Christ's descent in his line be affected. That was settled by the unconditional clause of the covenant; besides that Rehoboam his eldest son, and successor to the throne, was born long before Solomon turned away from the Lord and became disobedient. Besides that again, it does not appear that either Solomon or Coniah ever committed a more horrible sin than did David when he "despised the Lord and his commandment" in that matter of Solomon's mother, Bathsheba and her husband Uriah; then which no greater occasion to the enemies of the Lord to blaspheme" was ever given by any man. Nevertheless the Lord "put away David's sin that he should not die." It seems to have been absolutely necessary for the Lord to overlook it and spare David's life, in order that his covenant which he had made with him should not be broken, viz: that a son should be born to David, whose name should be Solomon, and in whom the throne of David's kingdom over Israel was to be established forever. Hence, although David's terrible sin greatly displeased the Lord, and its punishment and consequences followed him all the rest of his life, yet it could not be allowed to defeat or interfere with the carrying out of the unconditional feature of the covenant and purpose of Jehovah. Just so was it with the sins of David's children—Solomon and his children. Their sins could only cause an intermission or temporary interruption or suspension of the unconditionally established, never-ending kingdom. A meeting, of the sitting of a court may be unconditionally appointed and established to be held from one o'clock p. m. until ten—nine hours. But it does not follow that there must therefore of necessity be no intermission, dependent upon conditional circumstances.

In the light of the foregoing, who can fail to see that the result or consequence of disobedience, first on the part of David and his children [as I have shown] and then of Solomon and his children, was simply the failure for the time being, of a man on the throne and kingdom of David, as it now the case; simply an intermission or interruption; and that there is not one word about a change of the rightful Heir from Solomon's to Nathan's line. We have this interruption and casting off for the time being as the result of disobedience, brought to view. Psa. lxxxix. 38-44. David, after referring to the covenant "declaring the perpetuity of his throne to the strongest language possible," says prophetically, "But thou hast cast off and abhorred, [that is, cast off the Ruler off the throne, and the people off the land—the entire nation] thou hast been wroth with thine anointed, [David's representatives, Solomon, Zekekiah and others] thou hast made void the covenant of thy servant [David], thou hast profaned his crown by casting it to the ground: [for the time being, but not utterly]. Thou hast made his glory to cease, and cast his throne down to the ground," [until he comes whose right it is]. Nothing here about "bringing the deathless Heir through another line." To have done that on account of Solomon's sin would have broken the covenant as much as it would to have cast off David on account of his terrible sin. It has been said, "If it is impossible for David's seed to endure forever unless it comes through Solomon," etc.? I answer, it was impossible for David's promised seed to come otherwise than through Solomon; for it was impossible for God to lie. He promised David, that a son shall be born to thee—Solomon; and he said that of all David's sons he had chosen Solomon to sit upon the throne of the kingdom of the Lord over Israel; and that "the kingdom was established in the hand of Solomon, and established forever;" as I have shown. He also said, once have I sworn by my holiness, that I will not lie unto David. His seed [of which Solomon was the beginning, by virtue of his being the beginning of the fulfillment of the covenant] shall endure forever.

It has been said, "It is a mistake to say that 'the kingdom was rent away from both lines—from all of David's children.' You cannot rend away from a man what he never possessed," etc. This, like many other things that have been said, is the result of misapprehension and a contracted view of the purposes of God. Such a view lacks breadth and comprehensiveness, which is the case with much that has been written on this subject, although the writers are evidently unconscious of the fact, and hence much misapprehension, and many erroneous conclusions.

The "kingdom" of Israel did not consist merely of the throne and its occupant. It includes the territory and the subjects, or the ruled, as well as the rulers. The subjects, the twelve tribes, or children of Israel "possessed" it as well as rulers, and were called, "the children of the kingdom;" and Christ said "the children of the kingdom shall be cast out." He also said, not to the rulers in Solomon's line, but to the descendents in both lines, to the nation: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. In consequence of disobedience, it began to be taken or "rent" from them in Solomon's time and continued to be rent, overturned and taken from them, both rulers and ruled, until the rending was completed in the destruction of the Capital, Jerusalem, and that wonderful "house of God," Solomon's Temple.

But although they have been thus "cast off" and "cast out" in consequence of disobedience, the unconditional feature of the covenant stands sure. "I will bring them again to place them; for I have mercy, and they shall be as though I had not cast them off." Zech. x. 6. And although there is a temporary failure, yet the covenant stands sure—The "Sure mercies"—that the time shall come, and doubtless in the near future, when "David shall never want a man to sit upon the throne of the house of Israel." Jer. xxxiii. 17; as the never-dying Heir—David's Son and Lord—will take the throne, and "reign over the house of Jacob for ever, and of his kingdom there shall be no end."

L. C. THOMAS.


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## Selection.

THE COMING KINGDOM OF CHRIST.
EARLY CHRISTIAN UNANIMITY.
PART I.

The coming kingdom of Christ is to to be a Divine, visible monarchy on earth, over all nations. The testimony of the Bible to that effect is ample and explicit. Hence it is written of the Lord Jesus Christ—"The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. He shall reign from sea to sea, and from the river to the ends of the earth. And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one. The kingdoms of this world are [to] become the kingdom of our Lord and of His Christ." John, in spirit, heard the redeemed sing: "Thou hast made us unto our God, kings and priests, and we shall reign on the earth."

These and many other deliverances in Holy Scripture teach us that this earth is to be the place of Messiah's kingdom when he shall take to himself his great power and reign; and that this is the kingdom promised to the redeemed for their inheritance. "The kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" Dan. vii. 27.

Yet some maintain that the kingdom, for which the faithful in Christ Jesus are taught to hope, is not on earth but in heaven; and, in proof of this, quote the words of the apostle Paul, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" 2 Tim. iv. 18. But this is only quoting Scripture against Scripture, and thus proving nothing. There is, however, nothing in these words at variance with those used in the song of the redeemed. When the venerable apostle expressed his confidence that the Lord would deliver him from every evil work, and preserve him blameless unto his heavenly kingdom, he was thinking of that kingdom promised to the saints of the Most High—"the kingdom under the whole heaven."

The term heavenly denotes not the locality but quality of the kingdom of God. Hence we pray: "Thy kingdom come; Thy will be done on earth, as it is done in heaven." What is it that renders heaven so transcendentally grand, glorious, and morally excellent? Not its locality, but the character of its inhabitants—their perfect obedience to the will of God. "And were the population of earth to possess and maintain a character similar to the inhabitants of heaven, surely that would warrant the appellation heavenly. And such will be the condition of this world when the glorious Lord, by his potent and universal reign, has brought all in subjection to God.

In order to illustrate the heavenly character and benign grandeur of the kingdom of Messiah upon earth, and impress the picture more vividly on your minds, we ask your attention to the following essential and distinguishing characteristics of that glorious reign.

1. The laws of that kingdom will be perfectly just. It is the kingdom of God, and its whole arrangements are made by him. Being himself perfectly wise, just, and good, all his enactments must partake of the same qualities. "Justice and judgment are the habitation of his throne; mercy and truth go before his face." The thrones of iniquity which frame mischief by law can have no place under his administration.

The necessity of righteous laws for the regulation of society is apparent to all. The professed aim of all legislation is to that end, and in so far as a legislature is successful in constructing just and wise measures for the regulation of the affairs of the community, so far as the happiness of the community is provided for. How far short of perfection must the enactments of man be compared with those of him whose wisdom is infinite! The kingdom of men has existed for ages in many forms. In the present day, even in our own country, which we are wont to regard as the most favored of any in this respect, how great has been the failure! Hence the constant need of altering, amending, and reforming, and new enactments, which are seldom obtained without years of delay and enormous expense, and, after all, come far short of accomplishing what was expected. But "the law of the Lord is perfect," admitting of no improvement. He who made man knows best what laws are needed for men as individuals, families, and communities; and this perfect knowledge and wisdom, associated with justice and mercy, is to construct all laws in the kingdom of God's dear Son. "Out of Zion"—the place of his throne—"shall go forth the law and the word of the Lord from Jerusalem." Thus the happiness of the kingdom of Christ is secured, so far as an absolutely righteous and perfect code of laws is capable of securing it to its multitudinous peoples. But more—

2. This righteous law shall be righteously administered. The well-being of a kingdom depends not only on the excellence of its laws, but also on their being righteously administered. Of this truth we have many illustrations, and chiefly in point of failure. Many legislative enactments have failed to accomplish their end, because their administrators had not enforced them; and the benefit of just laws is often prevented by their unequal application. But the righteous administration of the righteous laws of the Lord, among all the nations of the earth when his kingdom is established, is secured by the appointment of righteous and immortal Rulers—the Lord Jesus Christ and his glorified Church. For "God hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained" Acts xvii. 31. Thus shall be inaugurated that blessed era so beautifully depicted by "the sweet psalmist of Israel:"—"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain." This was, to David, a matter of pure hope and fond desire, for he adds: "Although my house be not so with God, yet hath He made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire" 2 Sam. xxiii. 1-5. This salvation and this desire of the royal prophet-poet shall be realised when the Lord's Anointed, of the seed of David according to the flesh, is enthroned on Mount Zion, and reigns before his ancients gloriously. Thus hath Jehovah spoken: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord; and make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" Isa. xi. 1-5. "And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening righteousness" Isa. xvi. 5.

This administration of righteousness in the world was not only

"the hope that cheered David's heart,"

but also the hope of all true Israelites who walked in the footsteps of faithful Abraham, and the theme of their national songs—songs not the mere utterances of poetic genius, of the aspirations of patriotic feeling, but songs dictated by the Spirit of God for the solace and strength of his people. Here are a few specimens:—

"Give the King Thy judgments, O God, and Thy righteousness unto the King's Son. He shall judge Thy people with righteousness, and Thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear Thee as long as the sun and moon endure throughout all generations. He shall come down like rain upon the newly-mown grass, as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. For he shall deliver the needy when he cries; the poor also, and him that hath no helper. Man shall be blessed in Him; all nations shall call him blessed" Psa. lxxii.

"O worship the Lord in the beauty of holiness, fear before him all the earth. Say among the heathen that the Lord reigneth; He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful and all that is therein, then shall all the trees of the wood rejoice before the Lord, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth. The Lord reigneth; let the earth rejoice!" Psa. xcvi. and xcviii.

Not only will the reign of Christ be a heavenly kingdom by reason of its righteous rulers, but also—

3. The rulers of that kingdom shall be invested with power to enforce absolute obedience. We can fancy a kingdom with righteous statutes righteously administered, yet failing to secure the peace and well-being of its subjects by their disobedience and rebellion, whatever the form of government might be. The emperor of all the Russias has absolute power as a monarch, yet he cannot enact and carry out measures, however just, without the consent of the nobles, or secure the end of these measures if his subjects to a large extent refuse to obey them.

In the United States of America, where the laws are avowedly the expression of the people's will, legislative enactments, for good or evil, have sometimes been frustrated by organised disobedience. And the annals of our own country might also furnish illustrations of the failure of legislative measure through evasion of the law, or the dread of organised rebellion.

Such contingencies can have no place in the kingdom of God. Its rulers are able to protect the laws and crush rebellion. If the kingdom and nation that refuse to serve Israel under the new covenant shall perish, yea, be utterly wasted, Isa. lx. 12, how shall they escape who refuse submission to the statutes of Israel's King? Is it not written of him that "every soul that will not hear him shall be destroyed from among the people?" Acts iii. 22. Examples of the manner in which rebellion shall be treated under Messiah's rule are described in various parts of the prophetic word, see Psa. ii., xx.; Zech. xiv. 16-19; Rev. xix. "He must reign till all his enemies are put under his feet" 1 Cor. xv. 25.

True, indeed, when one thousand years of this divine rule shall have expired, Satan, having been again set free, shall succeed in deceiving the nations that are in the four quarters of the earth, and entice them to a strange and daring revolt; but the folly of the attempt will only the more emphatically illustrate the truth I am maintaining, by the complete and perpetual destruction of the Satan-led hosts, and their incorrigible and infatuated leader. The fire comes down from God out of heaven and consumes them, Rev. xx. 7-10.

Thus all failure in the execution of the righteous rule of Messiah is effectually prevented. But more—

4. Another element in the heavenly character of Christ's kingdom will be the spontaneous obedience of its subjects to the Divine law. Though power will be present to enforce obedience and crush rebellion, obedience for the most part will be the response of a grateful and intelligent appreciation of the excellence of Jehovah's law. When the Lord shall send the sceptre of Messiah's strength out of Zion, his people shall be willing in the day of his power, Psa. cx. 3. When the Redeemer comes to Zion he will turn away ungodliness from Jacob, Rom. xi. 26. His people shall be all righteous. "They shall know the Lord from the least of them to the greatest."

This greatful obedience will not be confined to Israel, but will characterise the Gentiles also, while all shall not be [illegible] nor be discouraged till he hath set judgment in the earth, and the isles shall wait for his law. Wait for his law. How expressive of satisfied submission! They suspend their action till they have ascertained his will. What a contrast to the state of the people now. Then "many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" Isa. ii. "Men shall be blessed in him, and all nations shall call him blessed" Psa. lxxii.

And thus the kingdom of God, "under the whole heaven," shall be a heavenly kingdom.

## An Inscription from a Tomb in El-Kab.

An inscription, which appears to us highly significant, is found in one of the tombs at El-Kab. Judging from the peculiarity of the language, from the style of the pictorial decoration of the rock-chamber, but principally from the name of its former possessor, Baba, the tomb must have been erected in the times immediately before the Eighteenth Dynasty. Although no royal cartouches ornament the walls of the tomb, to give us information about the exact time of the construction, yet the following considerations are calculated to instruct us on this point, and to fill up the gap satisfactorily. Among the members of the great family of the Thirteenth Dynasty, and the greater number of whose tombs are situated in the rocky necropolis near El-Kab, Baba appears to be the third generation as the successor of a certain Sebkhut the father of the queen Nubkhas. In the pedigree of the family of the captain Ashmes at El-Kab the name Baba appears again, and this time as the second appellation of our hero's father, Abana, a superintendent of the king Ra-Sekenen (Taa III.). If we are not mistaken, this is the Baba, whose tomb, situated under that of Ashmes at El-Kab promises us important disclosures.

For the whole posterity of Ashmes, children, grandchildren, and great-grandchildren, repose in their progenitor's tomb, and in the pits in the rock, which Pahir, the ancient governor of Eileithyia prepared for himself and them. We should, however, look in vain for the sepulchral chamber of their ancestor, Baba, unless it be that rock-tomb of a Baba in the neighborhood of that of Ashmes. The inscription, which is found in the sacrificial hall of this tomb on the back wall opposite the entrance door, contains the following description, in a style of child-like simplicity, of his existence on earth, blessed by his great wealth in children.

"The chief at the table of the sovereign, Baba, the risen again, speaks thus: I loved my father; I honored my mother; my brothers and my sisters loved me. I went out of the door of my house with a benevolent heart; I stood there with refreshing hand; splendid were my preparations of what I collected for the festal day. Mild was (my) heart, free from violent anger. The gods bestowed upon me abundant prosperity on earth. The city wished me health and a life full of enjoyment. I punished the evil doers. The children who stood before me in the town during the days which I fulfilled were—great and small—10; just as many beds were provided for them, just as many chairs (?), just as many tables (?). They all consumed 220 ephahs of durra, the milk of three cows, 52 goats, and 9 the cares, a hin of balsam, and two jars of oil.

"My words may seem a jest to a gainsayer. But I call the God Month to witness that what I say is true. I had all this prepared in my house; in addition I put cream in the store-chamber, and beer in the cellar in a more than sufficient number of bin measures."

"I collected corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of the famine."

Not the smallest doubt can be raised as to whether the last words of the inscription relate to any historical fact or not: to something definite, or to something only general. However strongly we may be inclined to recognize a general way of speaking in the narrative of Ameni where "years of famine" are spoken of just as strongly does the context of the present statement compel us to refer this record of the famine lasting many years" to an epoch historically defined. Now since famines succeeding one another on account of the deficiency of water in the overflowing of the Nile are of the very greatest rarity, and history knows and mentions only one example, namely, the seven years' famine under the Pharaoh of Joseph:—since Baba (or, if any one prefers to say, the Baba), for the most part the contemporaries of the Thirteenth and Seventeenth Dynasties lived and worked under the king Ra-Sekenen Taa III. in the ancient city of El-Kab about the same time in which Joseph exercised his office under one of the Hyksos kings;—there remains for a satisfactory conclusion but one fair inference: that the "many years of famine" in the days of Baba must exactly correspond to the seven years of famine under Joseph's Pharaoh, who was one of the Shepherd Kings. We leave it to the judgment of the reader to form his own opinion as to the probability of this most obvious agreement between two different records of the same extraordinary occurrence. At all events, in this comparison, no one will be able to accuse us of exaggeration or searching after far-fetched arguments. The simple words of the biblical account, and the inscription in the tomb of Baba, are too clear and convincing to [illegible] admit the slightest of a possible misunderstanding.—*From Brugsch's Egypt under the Pharaohs.*

## The Burden of Paul's Teaching!

"Repentance toward God, and faith toward Jesus Christ." Repentance means a change of mind or will, in which one turneth against God and his stubborn, perverse will which refused his mercy, and [illegible] to the rule in true obedience. Thisis repentance toward God. The fool says, "No God," the repentant sinner says, "I want God, I must have God, and at any cost." Then faith toward our Lord Jesus Christ" comes in as the life power. Maintaining always the true position of repentance toward God—i. e., God first in everything—faith toward our Lord Jesus Christ makes all the life of holiness to which he calls us, possible and practicable. "I will serve God," is the word of repentance; "I can serve God," is the utterance of faith. Paul's preaching was not of one kind to the Jews and another kind to the Greeks; he had the same Gospel for all. And his Gospel was not a mere logical conclusion; he testified it as being, himself a witness of it.

And having thus spoken, he broke to the Ephesian elders the fact that this was a farewell meeting. "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Should Paul draw back? Should he doubt the leading of God? Could it really be God who guided him to go forward into imprisonment, and then to be hindered from the preaching which, more than that of any other man, had been used to establish the kingdom of Christ on earth; could it be God's leading? Paul did not doubt it for a moment; God spoke to his soul, and wherever he led, there his servant was ready to follow. "But none of these things move me," he said; "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." "Joy," when only bonds and afflictions awaited him! was Paul speaking ironically? No, no; far from it. Paul's joy like our Lord's, was to do the will of God. He had had proof of the power of God in a prison from his experience at Philippi, and all the past dealings of God with him were only a strong encouragement to trust more for the future.

A LAST FAREWELL.

Paul had many sorrows, but he was always rejoicing: his joy was never suspended, because the Lord's own joy was in him (John xv. 11); and very truly the joy of the Lord was his strength. Paul never worried over plans upset, for he never made any: he had no trouble about funds for his work; the Lord was his banker, cashier, and treasurer, and it was impossible ever to have his account over-drawn. The things which vex most men could not touch Paul, because he saw God in everything, and to every step forward [illegible] persecution and prison was just "joy." "And now, behold," he says, "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." How many of God's working children can say the same?

## Communications.

THE COVENANTS.—PART II.

THE GENEALOGY.

I will now make some further apparently necessary explanation as to the genealogy question, which, when understood, is in perfect accord with the foregoing.

The learned Dr. Barrett, in his very able and elaborate dissertation on this subject, from a MS. in Trinity College, Dublin; after a thorough investigation of the genealogy of Jesus, in all its features, and from every standpoint; says in reference to Salathiel, as follows: "That Salathiel in Matthew is the same with Salathiel in Chron. iii. 17, admits of no doubt: And that Salathiel in Luke is the same Salathiel as in Matthew, and consequently that Mary the mother of Jesus, descending from Salathiel, corresponds literally, from David by Solomon." He also shows clearly that in 1 Chron. iii. "A verse is transposed (shewing how and why it occurred) a thing not unfrequent in the sacred writings, and that the text therefore, of verses 19-22 inclusive, should be read in the following order: verse 18. And the sons of Salathiel, Zerubabel and Shimei; and the sons of Zerubabel Meshullam, Hananiah and Shelomith their sister," etc., including Pedaiah, sometimes called Hepheiah, which was "Hezra," and Obadiah, which was "Abhud," giving sufficient evidence as to how the changes and mistakes occurred—some Hebrew words and names being very different in the Syriac and Arabic, etc. He thus shows that instead of Zorobabel being the son of Pedaiah, he was his father, and that Zorobabel was the son of Salathiel; agreeing with Ezra iii. 2, 8, and v. 2. Neh. xii. 1. Haggai i. 1-12-14, and other Scriptures—as many as eight places. He also gives evidence sufficient for any reasonable honest mind, that Susanna was the wife of Jechonias and the mother of Salathiel: and that this was "a received opinion among the Jews," in whose writings also, "the mother of our Lord is called Mary the daughter of Eli," (Heli). But as I have before shown, it matters not whether Susanna was the name of the wife of Jechonias or not, so long as he himself was in the Solomon line and "begat Salathiel." It was evident that his wife was a daughter of Neri, and Salathiel her husband therefore son-in-law of Neri, from the fact that Matthew corroborated by 1 Chron. iii. 17, says "Jechonias begat Salathiel." This being true is proof positive that he could only have been "son (in law) of Neri," according to Luke. Neither does it matter whether Mary was the daughter of Heli, or of some one in the other line, so long as both lines as given by both Matthew and Luke come through Zorobabel, Salathiel, and Jechonias, and so long as it is a remarkable fact that only one person by the name of Salathiel—Shaltiel, and only one Zorobabel—Zerubabel, can be found in all the Scriptures; and these in the Solomon line, and through which line therefore, of necessity, come Joseph, Mary, and Jesus according to the flesh.

In the light of all this, how would it look for any person, after admitting as follows, viz: "It seems too plain to need any words to prove it, that if the Salathiel in Nathan's line (there is not a particle of evidence of a Salathiel in Nathan's line except by marriage) is the the same Salathiel that "Jechonias begat," then the two lines come together in him, and of course the blood of both Solomon and Nathan, runs in the veins of all his descendents." How would it look I say, for such person to still persist in the imaginary and erroneous conclusion—"I still believe that Salathiel was the son of Neri, in the same sense that Nathan was the son of David?"

Again, it has been said, "We know that Salathiel and Pedaiah his brother, had each a son by that name; (Zorobabel) and it was not surprising to find another in Nathan's line." It will be seen however, by the above, that it is possible to suppose and assert "we know," and yet be mistaken. To talk about Zorobabel having been "a favorite family name at one time;" and to talk about another Salathiel and another Zorobabel, and say "Oh, perhaps there were others of the same name—another Zorobabel begotten by another Salathiel at the same time in Nathan's line, as we suppose," etc., when there is no evidence or intimation of it in the Scriptures, will be fighting against God upon less grounds than Ingersoll has for all his audacity and blasphemy.

The following questions (with several others which are answered above) have been asked me by a person in Glasgow, Scotland. 1st, How does Luke give so many more generations between Jesus and David than Matt. does? 2nd, How do you account for Matthew's discrepancy, when he says [illegible] Jechonias and Jesus there were fourteen generations, yet he only mentions twelve?" I answer, that Matthew speaks of natural sons, properly such by way of natural generation. But Luke speaks of both natural and legal sons: that is, he includes those who were legally sons of one who had died and his brother had taken his widow and raised up sons to the deceased brother, and whose name they bore as his legal sons; and also sons-in-law by marriage, as in the case of Neri and Heli. Besides Matthew, for some unknown reason left out some, which fact can only be determined by close careful examination and comparison of the Scriptures in many places: one illustration being the leaving out of Joakim between Josias and Jechonias, as corrected in the margin Matt. i. 11, and 1 Chron. iii. 14-16, Joakim being the father and Josias the grandfather of Jechonias. This accounts for the above discrepancy in Matt. Joakim and Jesus being included make the fourteen generations. It will be noticed that Luke does not use the term "begat," as he included putative sons as well as natural.

No reasonable person who has faith in God and the Bible, should expect this subject to be so plainly revealed as to deprive superficial quibblers of any chance to object and refuse the truth. There is not a single Bible truth so plain that it cannot be objected to and rejected by those who are so disposed. It has been wisely permitted that the Bible as a book should contain what may be properly termed a "human element;" that is, mistakes of various kinds, as the result of the human agency employed by its Author. I have now said all I consider necessary on this subject. I think honest intelligent persons should be satisfied. I shall not therefore, be careful hereafter to respond to queries and quibblers. I have seen what has appeared in the *Millennarian* of late, consisting of what I think may be correctly denominated, misapprehension, misrepresentation, mistakes, erroneous deductions and conclusions, vagaries, etc., which I deem unworthy of further notice. As to the term "Josephites." I used it because it occurred to me as the shortest and plainest term of designation—much easier than saying every time "those who hold that Jesus was the natural son of Joseph," and not as a term of disrespect; for there are those whom I greatly respect and love, who, I regret to think, have, to some small extent at least, fallen into what I consider, this most terrible and fatal delusion. Dr. L. C. THOMAS.

# THE RESTITUTION.

S. A. CRAPLIN, EDITOR.

Plymouth, Indiana, Jan. 21, 1885.


SINCE our last, extremely cold weather has prevailed in many parts of the country, extending even to the Gulf of Mexico. In some localities there have been destructive wind storms. In many places snows have obstructed railroad travel.

SOME that write to us expressing disappointment that their articles have not appeared after waiting four or five weeks, are not, perhaps, aware that we have had articles from other contributors, equally as worthy of a place, that have been on hand for as many months.

## Communications.

### A VOICE FROM MASSACHUSETTS.

What is this we read? what is this we hear? Our Lord disparaged? Disparaged in rank, in place, in power, in the greatness of his nature, in the truly divine dignity of his origin? This is what we hear. Does this representation come from above? Of all things, I thought the sacred majesty of our Lord was to be most sedulously and jealously guarded. I did think the name of Jesus was a thing ever precious and inestimable. I did think you and I who say we love him, were bound in conscience and volition, in love and honor, and with impregnable firmness, to keep high above and before all, on earth and in heaven, under God, the true eminence of his sonship forever, unquestioned and settled. Settled without the first beginning of a doubt, the faintest suggestion of a query. Settled as the mountains are settled on their bases. Why, why should I ever be separated from my Lord by a fate so unhappy, as this, in the least secret chamber of my heart, to doubt his own word of affirmation? Do we need to be children again, to learn the alphabet? Do we need to be put in Peter's place, to have Peter's faith, and there avow our loyalty to the Lord with the same grand words—"Thou art the Son of the living God." Why;—is not this faith of Christ's greatness born in us? Are we to be re-schooled? Are we thus faint and fallen, that we have lost the birth-power of God in us, whereby we knew the [illegible] ty of Jesus? Are we ever [illegible] pitifully belittled in our Christian calling as to think Jesus only and merely a man? Is this the power and height of our attainment,—this the rank and range of our testimony? Must the apostle John rise from the dead to rebuke the babbling of the doubters? Should some John Knox burst his tomb in Scotland? Should Wickliffe's ashes hasten to make up anew the frame and form of the old preacher, or Polycarp come from Smyrna, resurgent out of the dead cinders of martyrdom, to hush that questioning of unbelief whereby our Lord's descent is brought down to the paltry level of Joseph? Jesus implied plainly, and said expressly, that God was his Father. What need of debate? Has unbelief become lunatic? Nay, let us rest in the calm of an assurance, that like Carmel, knows no jar from the petty ripples racing, or larger billows raging, on the Mediterranean beach.

This is a subject not to be lightly passed over. Do we see Mary sitting at Jesus feet? Who would be less reverent and loving and happy in the presence of the most noble and notable of all men, than Mary was? And where is in our best and first of all men, so noble and notable? Is it not that he came from God, and that with all the humility of a servant, and with all moral perfection, he is great also in his descent? I cannot consent to be my Master's robber, and deny him. What he is, and whence he came, let not my daring and presumptuous lips refuse to confess, or maintain. Whom by faith I look on his face, marvelous in the lines which tell of suffering, and yet sinless in every feature and expression, because he is sinless in character—I rejoice to know that this Savior and glorious second Adam, is born of God. God is his Father, and God only. It is painfully abasing to see or conceive in him a merely Josephic derivation, and rob him by imputation of his sonship, and would I rob the Father, also, who in articulation that had a sound which some thought thunder, affirmed—"This is my beloved Son?" Will not a man believe God?

Joseph is not in one suggestion, one dimmest, faintest tint, touch, conclusion, construction, consideration or imagination, ever hinted in Scripture as Messiah's father. How quickly he drops entirely out of view, any way! Mary re-appears repeatedly. And Mary stands—yes, she stands where woman never stood before, by the cross of the transfixed Messiah in his last great trial. Yes, there she stands. What painter ever found the shred of a warrant from Scripture, for putting at the crucifixion the man Joseph on his canvass? Nay, we see all the way that this man kept himself hid—and would he not like Cranmer, more than a thousand years latter, rather have thrust his right hand in the fire, than have by his sign manual given a false attestation of paternity, and thus affronted heaven, or misled the faith of millions yet to be born?

Our coming King is Divine. That Son of Man, who is to repair the mischief of the dust-man Adam, has his arm strong, because God made it so. Consider the august Holy Spirit breathing and inciting the new being of a greater than Adam in the one appointed for the function and of mother-hood. Who would not honor the Father of all, by most devoutly and gratefully acknowledging the mission and power of that Spirit? Is it not of God? Look at Jesus in Mary's arms. Who spoke when there came a voice, and we had it sounding down the ages,—"Out of Egypt have I called my Son." And we know what love and power guided the flight, for the Father loved the Son, and loves him always. And if least things are sometimes among the greatest, so the little "the" dignifies Jesus, for as one is "the" Father, so the other is "the" Son.

Angels of God! Received ye the mandate of worship, and as Jesus comes ascending to the Majesty's right hand, do ye hail him with acclamations? Gabriel is one of you,—Gabriel, the angel of the Annunciation. And there is that unnamed angel, that stood by the sufferer in Gethsemane. And there are all the angels that shone on the dazzled eyes of Daniel and John, and that came on errands from heaven all the way from Adam to Peter, and all the way from Eden to Olivet and Patmos. Angels will not worship a man, unless he has the likeness of God, and sits with God on his throne as Jesus does.

O, how sad is anything and everything that would or will or can make us see him less than God's only begotten Son, who is to raise us up from our place and state of humiliation. By how much that Counsellor, and Wonderful, is to raise us, by the space between he depth and the height, the space he traversed in stooping down, down,—may we weigh a little the greatness of Divine grace. May I rise high in light, and gladness. The height from which Jesus came, and to which he rose again, after daring and doing so much for Adam's race, gives me courage to hope for the grandeur of the resurrection of those Judah's Lion died for.

Of all things I must keep a sacred place for Christ. He must be ever endeared and beloved—guarded in the most faithful and loyal esteem, the most affectionately thoughtful and scrupulous memory. He is to have a place kept pure and consecrated in the mind, a place like that where the anointing oil was kept—a place of incense. Stacte and frankincense may blend their fragrance for Jesus, sandal wood and cedar. There is to be no letting down of his greatness. His groups and troops of friends cannot see him disparaged and keep silent. They will rally round his standard. They will contend for his honor. They will declare his divinity. They will see in him the likeness of God. To them, nothing will be named or known other than this: The Redeemer of men is the begotten of God.

Peter, John and Paul,—well have you said of Christ, that he is chief—chief by royal birth. This is the stronghold of loyal millions all along the ages. By it we live. It is the Gibraltar of faith. It is the truth of the church—the truth of the world, the truth of space and duration. Arks, altars, temples, pyramids proclaim it. By it and from it, a precious mystery and miracle of God, comes the myriad miracle-working of redemption, comes the resurrection of the dead, comes immortality, comes the kingdom, comes union with God, and co-working with him.

Here let the true Christendom of today immovably take her stand. And the call is to all saints, to hold this citadel to their last breath.

CLINTON COLEGROVE.

### ETERNAL SIN AND SUFFERING.

Thompson in his *Christian Theism*, page 410, asks his weighty and solemn question: "Are eternal sin and suffering compatible with the infinite goodness of the Creator? or can they be assumed to be incompatible?" As a part of his direct answer to this he says: "If finite evil (sin) may exist in the creation of Infinite Power, and Goodness, we can discover no impossibility in eternal evil, nor assume that the one is more consistent with divine perfections than the other.... If evil may exist, it may continue without end." This kind of argument is not sufficient to settle his awful question, which has so troubled and perplexed the minds of many great and good men for centuries. It may be satisfactory to those holding the common view on this point.

How can temporary evil and suffering be made the premise or the ground of the conclusion for divine eternity? What are a thousand, or seven thousand years compared with infinite duration, and even countless years, or countless ages burdened with human sin and suffering? It staggers the reason of man and contradicts every principle of justice, mercy and goodness.

Look at the premise and then at the conclusion. During the six or seven thousand years of evil and consequent pain no individual life spans the whole period. In the supposed eternity of woe each life is endless. During the present each person has in a certain sense a ground of hope based upon a probationary state, and freedom of choice in the matter of destiny. In the future, the doom of each one being certainly and irrevocably fixed, hope can never come in to blunt the keen edge of eternal anguish.

In the present state there is crowded into nearly every life more happiness than pain; more moral goodness than moral evil.

In that world to which the common theory consigns the finally impenitent, sin, according to Benson and others, is continuous and persistent, and woe and anguish most exquisite and without mitigation or intermission. Language is beggared in its description.

In the present world there is never at any given point of time a half billion of sinners in open and avowed opposition to the will and government of God, and these intermingled with the good; which circumstance greatly modifies and tones down the terrible features of evil.

In that fabled world of woe will be gathered finally, the wicked of every generation from Adam down to the last sinner; numbering multiplied billions, with no admixture of good qualities in themselves and no good members, or subjects of this vast empire of Satan to hinder or modify the reign of evil. In a word it will be a tremendous aggregation of sin and sinners! And all this sin and suffering throughout vast eternity will be compatible with divine goodness(?) Why, because sin and suffering existed temporarily under the advantages on the part of man, the sinner and the sufferer, of hope, faith, a chance for moral improvement, with a preponderance of moral goodness in his favor. Because this is compatible with God's goodness, therefore eternal sin and suffering without these circumstances are compatible with his goodness. Was logic ever lamer than this? What end could such a destiny subserve in the economy of redemption?

JOHN L. WINDE.

### NOT PEACE, BUT A SWORD.

Paul says, "as much as lieth in you, live peaceably with all men."

It is pleasant to have peace, to sail along smoothly, to have the good opinion of friends and neighbors, but is this possible with those who are with men "a peculiar people" "whose citizenship is in heaven," and "whose lives are hid with Christ in God?"

The confessing of Christ before men, in the way that God requires, necessarily separate us widely from the world.

Citizens of another country, with our wealth invested, our honors awaiting us, our homes prepared, and our real lives to be lived, when we come to that country: how can the inhabitants of "this present evil age," love and affiliate with us?

We have taken the oath of allegiance to another ruler: we are working for the cause and interests of a King, and they count us as rebels: they hate us:—They "have no king but Cesar," we look for Christ to be King over all the earth.

"Ye shall be hated of all men, for my name's sake," is as true now as when first uttered.

The persecution, the bitter names, the smiting, is part of the heritage of the follower of Christ. Yet instead of being silent hoopsas of the shame, we are to "speak in the light, and proclaim upon the housetops," what Christ spake in the ear and in darkness.

Christ came not to send peace, but a sword, not to give peace, but rather division; and this strife, this division was not only to separate us from the world, but from those of our own household. "A man's foes shall be they of his own household."

He that loveth (or preferreth) these to Christ is not worthy of Christ.—Christ will not own such an one when he comes in the glory of the Father and of the holy angels.

We must follow after Christ and not after our friends. It is a solemn matter to seek peace at the expense of Christ and his truth. The cross must be borne. Truth must be confessed, or buried. "He that endureth unto the end shall be saved."

S. ROXANA WINDE.

## Youth's Column.

### THE PEACE OF GOD.

O Father, lift our eyes above,
Till we find rest in Thy dear love;
And still that [illegible]
Which passeth [illegible]
And makes our hearts [illegible]
Half living as we are to Thy Throne.

May we our daily [illegible]
Tread the each day [illegible]
And in that [illegible]
And rest in Thee, and wait still.
And dwell on Thy unfailing love,
Which all the [illegible]

Help us [illegible]
[illegible]
And [illegible]
[illegible]
Thus will our spirits find their rest,
In Thy deep peace forever blest.

### The Washington Monument.

The view from the floor, 500 feet high, is every American's share of the million dollars this monument cost. The shaft may commemorate the virtues of Washington, but it will certainly please the sight-seeing appetite of the American people. Already there are from one to two hundred visitors daily to the base of the shaft, craning their necks upward and longing to go to the top. When the elevator is placed at the service of the whole country at large it will be kept busy. As I said, the view is something to see. Arlington rises to the southwest, and to the right the flags of Fort Nigel are seen. The spires of Alexandria may be seen to the south far over the shimmering river Potomac. Right below the dredging boats engaged in filling the flats—puffing away, and running out into the river may be seen the ring dikes which have been built, and between which the boats are dumping their loads constantly. At the base of the monument stands a coach. The horses look like mice. With their feet under their bodies they seem to creep along over the ground. Men look like insects. The little village of sheds in which the stones were but looks decidedly respectable. Over to the north is the White House, and the Huge State, War and Navy Building, that looks not unlike a child's blockhouse that he builds till it just topples, but does not fall. The long front of the Treasury is pleasing, as it looms up to the right of the White House. Then begins the city. You have seen bird's-eye views of New York, London or Paris. This is the scene. We are up so high the whole city is brought into perspective and is "enamelled." Wide streets and avenues branching off to every point of the compass; business blocks of red brick plunging up skyward, the houses painted white and staring with innumerable windows, the multiform appearances of residence architecture showing up over the tree-tops, and the busy pavements, rattling with street cars and wagons, all looking like so many active bugs—it is a grand prospect. The Capitol looks small, as well as everything else. You see it looking over the Smithsonian and that excrescence of architectural idiocy, the National Museum. The Smithsonian, which was designed by the scholars of the country, and was intended to reproduce the Norman castle, with the chapel at one end and the lecture hall and the armory at the other, looks simply like an old barn with a few brownstone bandboxes and night-caps stuck on it. The Capitol's weakness is the main part first built. The whole building reveals at once its composite structure. The center is too small for the wing, and the enlargement of the center would dwarf the splendid dome. The whole thing may be seen at once from the monument, if ten thousand critics had never remarked the same thing twenty times before from the ground. Looking down the river, headland after headland sweeps into sight, and, as Colonel Casey says, "We can almost see Mount Vernon; a headland shuts it out of sight. We can see the Monat, but not the Vernon." To the north, Howard University, and farther out the Soldier's Home can be seen.

ADELINE OGDEN Co., Ill.
Jan. 10, 1885.

*Dear Children:*

Let me draw your tender minds to a scene of deep sorrow which occurred at the foot of Mount Olivet, almost two miles east of a place, the name of which signifies, "The village of peace" nestled beneath the Mount was a beautiful village of ample size, the meaning of its name is very suggestive considering the circumstances which happened there; it is, "The house of song or favor." Thither the steps of our blessed Lord would hasten when those he loved dwelt there. The little group consisted of two sisters, and a beloved brother. It was a delightful home, each endeavoring to serve the Lord with a pure heart fervently. At one time the sister whose name signifies, "Exalted Magnificent" devoted her precious life to the service of sin, but [illegible] the Lord she bitterly repented, and yielded willing obedience to him. As soon as he entered their peaceful home the world and its lust harkening with deep earnestness to his wonderful Words of Life. Her grateful heart overflowing with love, thought no offering too costly to lavish upon her Lord, and had forgiven all her sins. Her savings were gathered and with it she bought a box of precious sweet-smelling ointment, and when she poured it forth on his head, like life-living, glorious name its whole fragrance filled all the house. The other sister whose name signifies, "Bitter" was exceedingly kind and tender in her disposition, always desiring to minister to the wants of our Lord in getting a good meal for him, even as it is written of her, "she was careful and troubled about many things, but that good part which cometh by hearing the word of the Lord, she did not seem to grasp as fully as her sister did. On a certain day their brother whose name signifies "The help of God" fell sick, his dear sisters watched him with devout care, and perceiving there was no hope of recovery they sent a hasty message to Jesus. Saying, Lord, he whom thou lovest is sick. Knowing the warm affection Jesus had always manifested toward them, encouraged confidence that this loving plea would immediately induce him to come, instead of which he abode two days in the same place. No doubt they watched the sound of each foot-step, and strained their eager eyes looking every moment toward the road they expected he would come. The disappointment must have been intense. Perhaps as they watched their dying brother they said one to the other, why does not our Lord hurry? it is so unlike him to treat us with silence, for he loved our brother, and never did we need his tender sympathy as now, and life was ebbing fast, doubtless they whispered to the dying one. The Lord will soon be here, my brother, and you know he will come you be encouraged. He will surely come. But their hopes which they had so fondly nursed were all crushed, and in bitter despair they saw the beloved brother breathe his last. O, death was terrible, because it was blended with such utter hopelessness, had they never known the power of Jesus to heal the sick, and his ardent love for them, they could have borne the bereavement with more resignation, or if for one moment they could have imagined that the Lord had a purpose in carrying them their deep distress would have been, cancelled. Silently they laid their loved one away for examination to feed on him. Many dear friends came to comfort them, and it was told by one that Jesus was coming toward their home. Hastily the sister whose name signifies Bitter went forth to meet him, and her sad heart greeted him with those words "Lord, if thou hadst been here my brother had not died," and a bright spark of faith which the sight of Jesus kindled, still glimmered in her sorrowful mind, or she would not have given utterance to the words which follow. But I know that even now whatsoever thou wilt ask of God God will give thee. Jesus said unto her, thy brother shall rise again; she answered I know he shall rise again in the resurrection at the last day. Jesus said unto her I am the resurrection, and the life, he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this? she said, yea. Lord, I believe that art the Christ, the Son of God which should come into the world."

These precious words of life caused her to forget her grief for a moment; hurriedly she sought her sister, and silently whispered, "The Master is come and calleth for thee." She delayed not to come to him, and in her deep distress, she fell at his feet and said "Lord if thou hadst been here my brother had not died." Oh, what a touching scene; every eye was moistened with tears, and when Jesus looked upon them his tender sympathy for the bereaved burst forth in a heavy groan, for his spirit was troubled. In all their affliction, He was afflicted, a man of sorrows and acquainted with grief. He then said, "Where have ye laid him?" they answered, Lord, come and see. And as he journeyed toward the grave with the mournful little group, his pent up sorrow gave vent to bitter tears. Blessed Redeemer! mingle thy tears mingle with poor humanity. Yes, dear children "Jesus wept," precious Jesus, what a grief it was to him that has dear friends whom he loved should be crushed with the cruel death, for he knew sin was the cause. And as the little company wended their way to the grave, again they heard the voice of Jesus, and he, not loving compassion for his friend made them say, "Behold how he loved him!" and others said, could not this man have opened the eyes of the blind, have caused that even this man should not have died." When they came to the grave about [illegible] it, and Jesus commanded it to be removed. The dear sister thought it impossible one who had been dead four days and was going to corruption could ever be brought to life. Every eye was watching with great earnestness when they saw the stone removed, for they did not realize the wonderful miracle he was about to perform. Then Jesus lifted up his eyes, and said, Father I thank thee that thou hast heard me, and I know thou hearest me always, but because of the people that stand by, I said it, that they may believe that thou hast sent me. And when he had this said, He cried with a loud voice "Lazarus come forth," and he that was dead came forth bound hand and foot with grave clothes, and his face was bound about with a napkin. Jesus saith unto them loose him and let him go." Children beloved, Jesus had raised others to life, but none gone to corruption like this one. And this he did to testify to all those who hope in a resurrection to eternal life. That the gates of the grave shall not prevail against them, for he the life-giver will surely bring them forth. About nine days before the death of our dear Lord, the sisters made a supper, and Jesus with the one whom he raised from the dead, sat at the table. O how little did they contemplate such joy when they laid him in the silent grave. And all those whom Jesus will raise to life everlasting, will sit down with him at his table in his Kingdom of glory.

Your dear Teacher.

E. COFFMAN.

### Jewish Colonization of Palestine.

Among the incidents connected with the centenary of Sir Moses Montefiore, referred to last month, was the following, which took place about a month before the actual date of the anniversary:—"A delegate from twenty-three congregations in Russia presented him with an album, containing the fervent wishes and prayers for the prolongation of his life, signed by fifteen hundred and sixty-two representatives of fifty societies bearing the name, 'The Friends of Zion,' whose object is the cultivation of land in Palestine."

Since then, we read that a Conference, composed by these same "Friends of Zion," was held at Katowitz (Upper Silesia) from Nov. 6th to 11th to consider definite means for promoting the colonization of Palestine. According to the *Jewish Chronicle*, it was largely attended by delegates from Austria, England, France, Germany, Holland, and Russia. The proceedings took practical shape in the foundation of an "Association for Promotion of Agriculture among the Jews, and especially for supporting the Jewish colonists in Palestine." The Union thus formed is named after the venerable Montefiore. Among the duties assigned to the provisional Committee are these:—To exert itself to secure for the Association the official recognition of the Russian Government; and, to endeavor to obtain, by means of a deputation, the sanction of the Porte for an unrestricted settlement of Jewish colonists in Palestine. Sir Moses is said to entertain sanguine hopes that the liberty craved of the Turkish government will soon be granted.

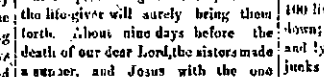


SEYMOUR—GREENLEAF.—At the residence of O. J. Greenleaf, in Dowagiac, Mich., Dec. 30, 1884, by Elder Levi Dewy, Mr. Thomas Seymour of Coldwater, Mich., and Mrs. M. L. Greenleaf of St. Paul, Minn.

### Notice.

Bro. B. W. Woodward of Michigan, is expected to commence a series of meetings at the school house in Bro. Wm. T. Griffin's neighborhood, Friday night, Jan. 30, 1885, and continue over the following Sunday.

I wish to say to the brethren that I am ready for a call to labor in the Master's vineyard anywhere, and at any time. Address me at Galesburg, Mich. L. H. CHESEBROUGH.

## News Items.

MINNEAPOLIS, Minn., January 13.—Ex-Vice President Hon. Schuyler Colfax dropped dead at the Omaha depot at Mankato, Minn., at 10:30 this morning. He arrived on the Milwaukee and St. Paul Road and walked over to the main depot, took off his coat, sat down and died. In a few minutes. The direct cause of death was caused by heart disease.

The death of Schuyler Colfax leaves but two ex-Vice Presidents surviving—the venerable Hannibal Hamlin, of Maine, who is in vigorous health, and Wm. A. Wheeler, who is in very poor health, wifeless and childless, lives at Malone N. Y. General Grant and Mr. Hayes are the surviving ex-Presidents, and will soon be joined by General Arthur.

FRESH SHOCKS OF EARTHQUAKE.

MADRID, January 15.—Earthquake troubles are here yesterday at Torrox, Comillas, Monturque and Algarrobo. The severest at Santiago province still continues, and the rivers are greatly swollen. The suffering of the people who have been rendered houseless by the earthquakes is intense. According to the official record, the number of persons killed by the earthquakes in Granada was 695, and the number of injured 1,430.

Terrible havoc, both to life and property, has been reported from the recent typhoon in Japan, and especially on the west coast. At a place called Kanashiki 500 houses were destroyed and 1,800 persons killed. At Tamashima the sea walls were carried away, 400 lives lost, and 430 houses blown down; while at Imabari, Matsuyama, and Iyo 151 houses were wrecked, 112 junks sunk, and 170 persons drowned.

The canal which Germany intends to construct to unite the North and Baltic Seas is to be large enough to admit of the largest war vessels passing through it. It is estimated that the work will be completed in five years.

ENGLAND, TURKEY AND EGYPT.

CONSTANTINOPLE, January 18.—The Sultan has ordered that 6,000 men be ordered to Suakim, and that the cost of the expedition be defrayed with revenues from certain Egyptian territory on the Red Sea coast.

LONDON, January 18.—There was a special meeting this afternoon of the officials of the War Office. The meeting was in session several hours. The unusual occurrence of a council at the War Office on Sunday caused every one to connect the circumstances with the startling information received today that Turkey was about to take an active part in the Egyptian war.

LONDON, January 19.—The excitement caused yesterday by the unusual occurrence of a council at the War Office on Sunday, greatly increased today by a report that the Government decided to resist any attempt on the part of Turkey to occupy any portion of Egypt or land any troops in that country. There is considerable bustle at the War Office today. Orders have been sent to Chatham, Portsmouth and Woolwich, which have caused much activity at the great naval stations. Another battalion of troops at Malta has been ordered to embark at once, on the steamship Poorah, for Alexandria. Other troops are under orders to be in readiness to move at a moment's notice. The indications all point to stirring events in Egypt. There is no doubt that the Ministry is determined not to allow Turkey to interfere in Egyptian affairs by putting an armed force in any portion of Egypt.

CAIRO, January 19.—Preparations are making to send reinforcements to Suakim. The reinforcements consist of a battalion of infantry, a squadron of hussars and two guns.

Perhaps as strange an aerial phenomenon as has ever been experienced or observed in the northwest was that in the Missouri slope Tuesday night. At about midnight the entire heavens were brilliantly illuminated with a bright, warm light. The experience of the pedestrian was similar to that of a sudden lighting of a lantern in a darkened room. It resembled one of standing beneath an electric light tower in the evening just as the lights first throw out their brilliant rays. One solitary sword-like ray reached out from Aurora's northern lighthouse, and, as if touching some magnet set firmly in the south or connecting with another electric current in the very center of the starry dome, a perfect ocean of flickering light was produced with a small circle of dazzling brilliancy in the center. The phenomenon lasted about twenty minutes, during which time newspapers could be read with perfect ease out of doors or at a window in an unlighted room.—*Bismarck (Dakota) Tribune.*

# Poetry.

## THE RIGHT MUST WIN.

Oh, it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart.

He hides Himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or He deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need him most.

Ill masters good, good seems to change
To ill, with greater cause
As, sent of all, the good with good
Is always overpowered.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's blight and feeding
Only by child-like love.

Workman of God, oh! lose not heart,
But learn what God is like;
And on the darkest battle field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

Blest, too, is he who can discern
Where not right seems right,
And learn to take the side that seems
Wrong in man's short-sighted eye.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To fail would be to sin!

—*Frederick William Faber.*

# Communications.

## The Doctrines Concerning "Death and Hell," as Elementary Truths Essential to the Proper Understanding of the Scriptures.

I doubt if there are any subjects that ought to be kept before the general public more than the truths concerning death and hell. We as a people ought to bear in mind that our duty does not end in building each other up in our faith, but that it is also incumbent upon us to preach what truth we may possess to those who have not come into possession of it. Now the ignorance and superstition concerning the above subject is so gross, so palpable, so derogatory to the character of God, and so bewildering to the mind concerning his purpose in the gospel that we ought to set ourselves against it with all our power. Moreover, the truth concerning these is an entering wedge to many whereby they are made to learn greater truth, and popular theology may be said to be "weakening" on the subject. Seldom do we hear the ranting fury concerning hell that we used to in our boyhood. The preacher of today either modifies the torture of the damned down to some slight eternal inconvenience, or keeps the subject altogether out of sight. Indeed some of the passes that apparently good souls have been driven to in order to account for the strange conduct of God (as they are led to believe) in torturing his creatures to all eternity, worse than even the vilest created wretch would treat his own dog, and that too in the face of the fact that they are bound to preach of him as the most generous and kind of all beings, are quite painful to those of sympathetic minds.

Some conclude that "his ways are past finding out," and leave the matter there, which would be enormously true if the facts in the case were as they understand them, or rather we might say, as they do not understand them, for they have come to the conclusion that the subject is not understandable. But we might pause to ask, is there not just a vein of vanity right here? Do not some learned folks conclude that what they do not know concerning the matter is no use for any one else to try and find out. I suppose that it is best at all times to set our minds to believe that people are honest about these matters, but it is hard at times to keep the mind set that way. One would think that the discovery that God was indeed merciful, and that even the destruction of the wicked was for a beneficial purpose, (which every one can understand when he understands that God will destroy the wicked, and that "with an everlasting destruction," and when he moreover understands that destruction is destruction exactly as we understand it in English) I say one would think this would give joy to the hearts of those who profess to worship God in spirit and in truth; but the experience of those who advocate the grand truth of conditional immortality, goes far to contradict such an idea.

At first on its presentation to a person professing to be a Christian, it is usually accoled as entirely unworthy of his condescending consideration, and it is only by dint of continued effort, by arguments that are almost more than ocular demonstrations, by cautious play and insidious device, that you can get even good men to listen to you. Still, brethren, we need not denounce any one on that account; this has been the history of the most of us in our discovery of religious truth, it had to be pushed and thrust at us and we rejected it the same way. Therefore let us stick to it in patience and let others know these elementary and negative truths of our religion, even at the risk of being considered monotonous, in order that they may learn further.

There is no use trying to learn children to read who cannot spell, and we to the world must begin at the Bible alphabet. "God made man a living soul," "Thou shalt surely die" etc. When that is understood and that hell is the place of the dead, or more properly the state of the dead, and that Jesus as the Redeemer has been sent by a kind and merciful God to redeem us from this place or state and give us life and glory, then the mind begins to open to receive all the other co-relative truths contained in the Scriptures, which otherwise it is absolutely impossible for it to grapple with. The conditional immortality association is doing good work in England and the colonies, and we may say the continent of Europe; and here we have a country even more enlightened on a general average than any country in the world. A country not divided up in various languages or parted by sectional strife to any extent; and may we not consider this our field? I think so. Let us rally, under the standard of "Jesus and the Resurrection" and let life only through him be our watch word. Let us be united with charity to all sectarian, and non-sectarian, with a purpose in view, with God for our judge and his Son for our reward.

Another object we have in proclaiming these negative and elementary truths is for the defense of the gospel. The raving of Ingersoll and his army of blatant scoffers are exultant in the triumph of "modern thought" over the waning superstitions in connection with the doctrine of hell, and they lear and laugh at the strained efforts of the modern clergy to "pass" or gloss the matter. Hell is their particular butt; nothing delights them so excessively as to exhaust Webster's Unabridged of words to lavish in the expression of their supercilious contempt of the doctrine of "hell fire." When you impress them that they fight a man of straw so far as the Bible or Christianity is concerned, it takes their breath away and they have no power. In short the doctrine of "life in Christ" gives arms and aught to the soldier of the cross and robs the adversary of his weapons and power. Let us proclaim it individually, let us unite in proclaiming it. Let us find work in the proclamation and defense of the gospel and we will not be troubled with divisions if we have the spirit of Christian charity.

J. F. GELLETLY.

BROOKLYN, N. Y. Jan. 10, 1885.

*Editor Restitution:*

Time, that measure by which we determine the length of our years, is onward ever in its course; and in the heyday of early life how slowly do we seem to be borne onward, to the expectant time, when we are to reach our majority! The restlessness of our nature is ever prompting us in the time of hope; and how little we reckon on the time when "The grasshopper shall be a burden," "and the lights be darkened." Yet there time come, and the hopes of early life have given place to realization, and this has proven to be less than our expectations. How many there are, who hopeful, and trustful, have only lived to see the dark shadows of adversity and sorrow, with only here and there a bright spot in their lives! How many there are too, who seemingly live in the full enjoyment of the life that now is. They have wealth and health, friends to associate with; all the luxuries money can buy: and yet, ah! and yet, there comes a time to even such, that there props and helps must fall them, "The life is more than raiment" and the body than meat." How few there are who "consider the lilies of the field;" and yet in them is a great lesson; and were it not so, the great teacher never would have used the illustration!—Consider the lilies; the sparrows; the grass that to-day is; and then look upon all the splendor of the mighty ones of earth; "Not one of them can add one cubit to their stature" neither can they make one hair black or white." —Their days are numbered, and swift as the weaver's shuttle, they wear out, or fret out their sojourn. Life, then, viewed as a thing present, has much about it alluring, tempting! I thank my God for life! I thank him doubly, as I contemplate this retrospectively: for, have I not received of the Lord good? Has not my cup overflowed in blessings? and dare I be unmindful of the source from which ten thousand blessings flow? Is it true—"In him we live, move and have our being?" Yes, and it is equally true, "He is not far from *every* one of us"—and while this is true in a general sense, how much truer is it, when we can fully establish the relationship of "Sons and daughters of the Lord Almighty." I am no Pessimist neither all Optimist; if one or the other, then surely more of the latter than the former. There is much, very much in life, and this our world, well calculated to make the present quite enjoyable—Some place their bliss in pleasure, some in gain. But godliness, with contentment is great gain!—Pleasures that go to make the life beautiful, are pleasures indeed!

Time—wonderful time! how sadly, and how shamefully hast thou been used; it has been given for good use, and yet how wasted! It has been given that we might serve the Creator, and yet how it has been used for the creature! It has been allotted, that in the review of the three score and ten, we should see its brevity, and work while the day lasted. What, said the apostle James, is your life? and methinks had he lived in these days of frivolity, drunkenness, and dissipation of endless variety, he could have added tremendous emphasis to the inquiry! History repeats itself; and whether in one form or another, it is substantially the same in effect. Then, the forms of enticement were one—Now, they are many, and as they multiply, greater is the necessity for a watchful spirit, that the snare, and the trap which so cunningly is spread, or set, may not catch us unawares. None of us who have lived beyond fifty years, can fail to perceive, how with the increase of facilities for good, the ratio has been kept well ahead for evil. I am surprised sometimes, yea often, when trying to wedge in a golden grain of truth, to find such perfect indifference to this, and such great readiness to follow in the wake of Dame Fashion not only in the matter of "What shall I wear?" but what is the popular view concerning that which passes for truth. And is the state of the public mind and morals? The present seems the only thing worth caring for; "The hope set before us in the gospel," is called a minor matter, salvation through Christ the only thing! I have no direct issue with any on this, other than to ask, is not the hope of the Bible that which contains this truth, and if so is not the container greater than the contained?

Now in this I have no desire to in anywise lessen the work or office of Jesus; but candidly, firmly, and forever to rest in this—That Jesus the Christ, so far as he could, finished the work his Father gave him to do! and now having made peace through the cross, we have peace and joy in believing;—Believing what? Ah! here comes the question—"That your sins are forgiven for his names sake"—Yes.—Is that all? No: "This is the promise which he hath promised, eternal life; and this life is in his Son," "He that hath the Son hath the life!" and the promise of glory is—"I will raise him up at the last day." Herein comes the hope. Not a thing of "minor" value, but major in all its proportions. If the hope of going to heaven at death, in disembodied form, is the hope of the Bible, then Christ has brought to light nothing, absolutely nothing!—If the forgiveness of sin is all there is to be preached or written about, then is there no more thought or truth evolved! For, forgiveness was well placed before the Israelite in all his law and commandments. If, I repeat it, "Going to heaven at death" and "forgiveness of sins" is all we have before us, then is ruled out the great work of Jesus Christ—Son of David—Son of God—when he comes in his own glory, the glory of God, and that of the holy angels! For, he must sit upon the throne of his glory, and this glory, will consist in his having right and title thereto, with power granted of his Father to fulfill the promise made to Abraham, "In thee and in thy seed (Christ) shall all the families of the earth be blessed." Take this element of gospel truth out, and virtually it is taken out by the teachings which are "popular," and I fail to see any thing wrought by the coming of Jesus of Nazareth. The hope which maketh and which will not make ashamed, takes hold of realities! God is true; Christ is true; and to deny their words is making them liars, and for one I shudder at the thought of doing this; and therefore, having "a good hope through grace." I repeat, "I doubly thank God" for the life that now is, because with an exalted hope, I can, I do look forward to a time when the darkness, the doubt, the superstition of the present, shall give place to light, to assurance, and clear vision; when the glory of the Lord will show itself in wisdom, righteousness and truth, covering the earth! Time is! the moments well employ! Show out of a well ordered life and conversation, that truth! God's unadulterated word, is that which shall more you to act well your part, the merit is not in fine spun theories, but in the rugged, solid, and firmly established word of God which liveth and abideth forever. As one, who does not live wholly in the past, I feel a growing confidence in the promises of God and of Christ; and knowing, can it be called presumption to say "knowing" whom I have believed, to also say he is able to keep that which I have committed to him against that day? No! a thousand times! for if the hopes set before us in the Scriptures are true, they are true indeed.

And now my dear brother, I should fail of my intention when I sat down to write you, were I to close without saying how greatly I have prized THE RESTITUTION, this year past, you have fully justified in my humble judgment, the trust confided in you as Editor. The articles selected have been excellent, and many a good thought has been presented to its readers.

I must speak praisingly of the articles by Ed. White of England, they showed much depth of thought of thought and excellent reasonings, and if nothing else had appeared, I should have been well pleased, but many able contributions have appeared and I am glad the paper has trumpeted no uncertain sound concerning our Lord and Savior Jesus Christ. I believe in God, the Father, Almighty, and in this Son Jesus Christ our Lord, who has been declared this only begotten and well beloved, in the highest and holiest sense. To him I now bow the knee, and yet hope to do so when with him in his Kingdom, I shall acknowledge him Lord of all.

GEO. W. YOUNG.

# Selections.

## "ABSENT FROM THE BODY, PRESENT WITH THE LORD."

The teaching of the Apostle Paul in 2 Cor. v. has been grossly perverted; and the Apostle is often made to bolster up a theory which he never entertained. All are no doubt familiar with the very common expression forming the above title; and that it is confidently assumed to be a passage of Holy Writ. We often meet with persons who manifest the greatest astonishment when we tell them those words—as they quote them—are not to be found in the Scriptures! The common belief is, that when this mortal body dies, the person (assumed to be the soul) at once is taken to "mansions in the skies," to be where God dwells. Hence the common phrase, "sudden death: sudden glory." But if Paul had said—"We are confident that when we shall be absent from the body, we shall at once, or the very next moment, be present with the Lord;" it would have been out of harmony with his teaching elsewhere; except in the case of those who live on till the Lord actually comes again. But Paul has not made any such declaration. Good Dr. Watts sing—

"Absent from flesh! then flies my soul,
Where feets of wings could ne'er climb,
Beyond the bounds where planets roll,
Surpassing the years and joys of time."

I don't know where the Doctor got this idea, but I find nothing like it in the Scriptures of truth; on the contrary, I find Job (xix. 26) expected in his flesh (immortal flesh and spirit—not blood) to see his Redeemer standing in the latter day upon the earth. Such, and not heaven, was Job's hope, and likewise that of the early Christians.

Now, the above words with others—and not as commonly quoted—are found in 2 Cor. v. 8. They read as follows:—"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." We shall do well to see what has led up to this statement on the part of the Apostle. He, a little while before, was addressing the Corinthian Christians respecting his ministerial calling, and states in the first verse of the previous chapter, that, "Therefore," (showing a connection with the previous part of the Epistle) "seeing we have this *ministry*, as we have received mercy, we faint not." The Apostle intimates that he had been giving out what he had received from God; and that God was using the weakest instruments for the fulfilment of his purposes of mercy; that the excellency of the power might be of God and not of man. So the Apostle compares himself and fellow-laborers to "earthen vessels." Now, an earthen vessel is weak, frail, and brittle, and it may suddenly collapse from a blow of some kind at any time directed against it; and so is mortal man who has the treasure of the glorious gospel. He is not only subject to disease, pain, and death; he is also liable to accidents of various kinds by which he may be suddenly disabled or even fatally injured.

Besides all this, the early preachers had to endure much cruel persecution, which caused them great weakness and prostration at times, and apart from the sustaining grace of God, their very lives were burdensome in the extreme. Nevertheless, God worked much by the means of these weak instruments, and if one of them failed he could raise up another, and so the excellency of the power is of God and not of man. When our Lord died upon the cross, scars and wounds upon his body bore witness to the cruelty to which he had been subjected; and so great was the persecution Paul had to endure as a bearer of glad tidings and minister of the Lord, he was seldom free, if ever, from the marks of of cruelty inflicted upon him in various ways by his enemies. He says, "We are troubled on every side, yet not distressed: we are perplexed, but not in despair: persecuted, but not forsaken: cast down, but not destroyed. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." The apostle was willing to die for Christ, if need be, though he did not unnecessarily provoke opposition and persecution for the sake, or with a view of being called, a martyr, for he had hope of a glorious resurrection from among the dead. In chapter iv. 14, he says:—"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." And therefore, in the midst of his afflictions he looked not at the things which are seen, or are temporary; but at the things which are not seen—that is not seen at present (except to the eye of faith), but will be at, and beyond, the resurrection.

Paul, having asserted his confidence in the resurrection, proceeds to speak further upon the change to be undergone in that resurrection, and this he does largely in what is obviously figuratively language. The present state of existence is represented by "our earthly house of this tabernacle" which may be dissolved; but the resurrection state is represented by the "building of God" which can never be dissolved or destroyed. It is of an "eternal" character. In this mortal state, subject as we are to infirmities and afflictions, we do groan—earnestly desiring to be clothed upon with our house (or immortality) which is from heaven. But the Apostle certainly did not look upon death as a friend, as some profess to do; for he says, "not for that we would be unclothed (or die), but clothed upon, that *mortality* might be swallowed up of life," or *immortality*. If the Lord had returned in Paul's day, then he would not have died; but would have undergone a sudden change, by which he would have got rid of mortality and come into the full possession of immortality.

Paul's treasure was in heaven, his heart was also there; he knew as long as he remained in this mortal state, he would be "absent from the Lord." And so, in this eighth verse, he says:—"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord;" and yet he was submissive to the Lord's will in respect to this matter. Further, having assurance with regard to his acceptance with God and ultimate salvation, he therefore labored, "that, whether present or absent, we may be accepted of him"—In respect to his service as a minister or servant of God. I think the Apostle simply meant by the word "present"—being alive in this mortal body and state and by "absent"—death, or being "unclothed" or in unconscious sleep.

Paul, having stated that he labored and for what he labored, goes on to say—"For we must all appear before the judgment seat of Christ: that every one may receive things done in his body, according to that he hath done, whether it be good or bad (compare with 1 Cor. iii. 4-16). I understand from this verse, that every servant of God will have to be judged by Christ respecting his work or service, and receive in his own proper person or body—not disembodied soul or spirit—according to that he hath done here (while professing to be one of Christ's disciples), whether it be good or bad. If the Apostle, previous to the resurrection, sleeps in the grave thousands of years, he will know nothing of the time intervening between his being "unclothed" (or his death), and his putting on immortality or the "house which is from heaven!" for, "the dead know not anything." Eccles. ix. 5.

Paul did not wish to die, nor does he ever refer to an intermediate state (unless death be that); but he preferred being made immortal and being present with the Lord, to remaining in this mortal body. In Phil. i. 23, he says—"For I am in a strait betwixt two, having a desire to depart and to be with Christ: which is far better." Yes, the hope of Paul was—being with the Lord. It was by this hope—"the coming of our Lord Jesus Christ, and by our gathering together unto him"—that he beseeched the brethren. In the midst of his own trials and afflictions he consoled himself by thoughts of a resurrection, and the coming of Christ in power and glory; and when administering comfort and consolation to his suffering and distressed brethren, he spoke to them of the resurrection from among the dead, the changing (or clothing upon) of the living, and their all being caught up "together"—not one at a time!—to meet the Lord in the air, and then ever being with the Lord (1 Thess. iv. 15-18.) Moreover, when the Apostle had finished his course here, and the time of his departure was come, or when upon his death-bed, his dying testimony was an expression of confidence uttered in those beautiful and triumphant words to be found in 2 Tim. iv. 8.—"Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing"—his glorious advent.

"He tells the hope—that Christ the Lord will come,
In all the glory of His Royal right,
Redeemer and avenger, taking home
His saints, and crowning the conquest might!
This is the hope."—*Dr. Lord*

*Edward Hobbs.*

## THE MILLENNIAL AGE.

The millennium is not a symbolical state. How can men say so with the open Bible before them? "They lived and reigned with Christ a thousand years." These words describe a fact, not a symbol. Then it is not a symbolical reign of Christ, it is a personal reign of Christ over this earth, the scene of his rejection and suffering and death.

Again, it is a distinct dispensation, different from all that have gone before. We are now under the dispensation of the Spirit. But though it is a distinct dispensation it will in some respects be like this, for the gospel will be preached and the Holy Spirit will carry on his work more widely than ever before.

Another thought is that during the millennium there will be communion interchanged between heaven and earth, such as cannot be enjoyed now. There will be some such blessed fellowship between the heavenly and earthly Jerusalem as obtained in Eden before man's fall. Then the glorified people of God, the Bride, the Lamb's wife, shall reign with him over the earth; "they live and reign with him a thousand years." Then it will be the final dispensation. God has manifested himself in divers ways, but in this last dispensation God's covenant with his people will be carried out

IN ALL ITS LITERAL FULNESS.

Now it is blessed to think that upon Christ shall be manifested and this millennial day shall dawn. How it rejoices our hearts, cast down by the rising tide of infidelity and lawlessness, discouraged by the slow progress the gospel is making. In view of all this we remember that Jesus shall yet be worshiped and exalted, and his name held in reverence forever. Read Isa. lx. and Ps. xlv. and see the glowing description given of that kingdom where the King shall reign in righteousness.

That age will be ushered in by the first resurrection and a widespread judgment on Christendom and Israel. The time of the tribulation is coming rapidly on us, the time when God's people will be driven together, if they will not draw together. These events will be accompanied by a multitude of conversions, the Spirit of God sending out his servants with marvellous power. I believe Jerusalem, not London, will then be the headquarters of the great missionary societies. Then love as well as power shall be manifested. Victor Hugo, the great Frenchman, said, at the time of the French collapse, after the German war, "The need of the day is a man of marvellous genius, able to take the reins of this world, and rightly lead and govern." These words are true; they shall be fulfilled in a sense we never thought of. Then Satan shall be bound, evil checked, and we shall see the development, during the thousand years, of everything that is good. No wonder, in view of these things, the Old Testament is full of glowing descriptions of the joy, peace, comfort, prosperity, and contentment of that blessed time, when creation itself shall share in the glorious liberty of the sons of God.—*C. Russell Hurditch.*

THOMPSON.—In Falkner County, Ark. Nov. 19, 1884, E. K. Thompson, aged thirty-three years and two months.

Bro. Thompson was united with the Church of God Aug. 1, 1882. His wife has lost a faithful husband, the Church a good and true worker, and many friends mourn for him.

W. J. SOWELL.

# Letter Drawer.

SHOALS, Ind.

*Editor Restitution:*

January 18, 1885 finds me at Shoals, and I wish to say to the brethren that I will be at Mary, Miami Co., Ind., on Saturday before the fourth Sunday in this month, to hold meetings over Sunday. Any one desiring my labors will address me at Mary, as above. Come to Mary, all who can, and let us have one more good time together.

JOHN FOORD.

FENNELL, Ont.

*Editor Restitution:*

I have taken THE RESTITUTION, for the last eleven years. Its weekly visits are very welcome to me, isolated as I am from any of like faith. I always look with interest at the "Letter Drawer," the names of many correspondents have become quite familiar to me, and seems to me if I get into the kingdom I shall greet many whom I have never seen in the flesh as dear familiar friends. There are some old correspondents to the paper whose names I have not seen for a long time. Give them an invitation brother Chaplin, to let us see their names now and again. Particularly do I think just now of H. V. Reed, J. F. Wilcox, Thos. Churchill, (the latter baptized me). With well wishes and prayers for our Father's blessing on you. I remain dear Bro. Yours truly

HENRY NEALS.

OMRO, Wis.

*Editor Restitution:*

Enclosed is pay for another six months for our beloved paper, THE RESTITUTION. I have had a severe time with inflamation in my eyes, but now they are better, and I can see to read its pages once more. All praise to God for his loving kindness to unworthy me.

O, it is sweet to trust in his loving promises, and, while I journey on through this life of affliction and trial I have One to cheer and light my path to the end. God has spared my life to see another year, and I now consecrate it anew to Jesus, and may my love to him be increased till I see his smiling face in our Eden Home. God bless you in your labors. I wish you a Happy New Year.

HARRIETT COVEY.

SAN JOSE, Cal.

*Editor Restitution:*

I am now in the Real Estate business here and may possibly be of service to any of the brethren who may think of coming to California. I am arranging to lecture on Bible themes in this section, and am resolved by the grace of God, to devote more time and attention to this matter than I have done for some years. Would to God I had the means to devote all my time and energy to this work. It seems like a shame to all this lovely valley of Santa Clara, than which the sun shines on none more fair, I say it seems like a shame that there is not one man to my knowledge preaching the gospel of the kingdom as the apostles preached it eighteen hundred years ago. There are many churches, so called, and much professed Christianity, but steal the word of the kingdom is so corrupted, that Paul, if he could rise from the dead and visit us, I think would pronounce it "another gospel," and yet "not another," because it is not the gospel at all. In worldly goods I am very poor, and have a wife and four children to support, but I am resolved to do all I can to clear myself from the blood of these my neighbors, who are evidently walking in darkness, and missing the glorious "high calling" in Christ Jesus. If any one of God's children who read this could and would join me in this work and lend a helping hand, my heart would rejoice. Your Bro. in Christ.

H. H. RIGG.

NOTICE.—CHICAGO, ILL.—The Reserved Negro Missionary, son of Bishop Count and Madison Street, entrance in Bishop Court. Services every day forenoon (D. V.) at the usual hour, and the reception of the Restitution daily. All welcome.

The church of God at Cleveland, O., will hold meetings at 16 Wm. St. every Sunday (D. V.) in Bishop and Holley Block, Seventh, Miss Oakley Block, Corner of Bolivar, South of Central Market. Visitors from abroad of like faith and all neighbors after truth are welcome.

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## Poetry.

Kansas Wisconsin, Co.,
January, 1885.

A new year New Year to the believers and lovers of the Restitution. The paper has been a comfort and blessing to me through all the years we have taken it, in our doctrinal basis. Always welcome and prayed for. May the Lord continue to send prosper you in your work in the prospect of your Sister in Christ.

C. B. [illegible]

### ANOTHER YEAR.

[illegible]

## Communications.

### MODERN CHRISTENDOM.

The great mistake of modern christendom, by which the power of the gospel promises are nearly broken, and the Bible motive for repentance and holy living rendered useless. The mistake consists in changing the promises of future reward so as to have them fulfilled in this life, or at death, in some figurative sense. 1st. The second coming of Christ, is used more frequently than any other motive, in the teachings of Christ and the apostles, to convert sinners and lead Christians to prepare themselves for the final judgment. In Matthew xxiv. he declares his coming will be as it was in the days of Noah, when they "knew not until the flood came and took them all away." Then, of two in the field and two at the mill, "one shall be taked and the other left." "Watch, therefore for ye know not what hour your Lord shall come." "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Again, "What I say unto all watch." In Luke xxi. after speaking of the signs that would show his coming in a cloud with power and great glory," "was nigh even at the doors," and their redemption and His "kingdom nigh at hand." He says, "and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares"—that it will come upon the world as a snare. "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Thus by many illustrations, he has taught us the supreme importance of being ready for his coming,—to hear then the plaudit, "Well done, good and faithful servants, enter into the joy of thy lord."—"Come ye blessed, inherit the kingdom."

In all that Jesus has said about his future coming, there is a mighty motive, both of promise and warning to vigilant and sincere, that will move to repentance and a life of well-doing all who believe his words. Did the apostles use this motive frequently with their brethren and others? Felix trembled when Paul reasoned of righteousness, temperance, and a judgment to come. "He will judge the quick and the dead at his appearing and his kingdom." The same apostle wrote to the Thessalonian Church, that they had turned to God with a strong purpose to wait for His Son from heaven as the purpose to serve God. Paul wrote to Titus, that the grace of God that brought salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of Jesus Christ." He writes to the Hebrews, "Unto them that look for him, he will appear the second time unto salvation."

Here, "The blessed hope of Christ's glorious appearing is the motive for denying ungodliness and worldly lusts, and for living soberly and righteously in this present world, and looking for him; that he may appear unto us without sin unto salvation, John says, "We know that when he shall appear we shall be like him, for we shall see him as he is, and every man that hath this hope in him purifieth himself even as he is pure." This is not a carnal, but a spiritual hope. Paul presents to us the hope of salvation at the second appearing, and John shows us what the salvation means, "We shall be like him and see him as he is"—that is "fashioned like unto his glorious body."

All who desire with all the heart and believe that they, if faithful, shall, by resurrection or change become immortal, spiritual and celestial bodies, like the glorious body of our Savior, and be the King in his heavenly realm for ever with him, they [illegible] purify [illegible] pure, [illegible] then the life [illegible] "looking for that blessed hope"

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint heirs with him in the government of the nations, the restoration of Israel, the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### A FEW MORE MESSIANIC PASSAGES THAT HAVE BEEN TAMPERED WITH IN TIMES PAST. READ AND COMPARE.

ISAIAH (ESAIAS) XXXII.

1. Behold, a just king will rule as king, and princes will rule as princes, in the midst of a judicial sway. (Interpretation, Christ now the Royal Priesthood in the Millennial Rule.

2. And there will be the man (Christ) who hideth his words (in parable language) and he will hide himself from a raging water-flood of impiety prophesied by Daniel. (Interpretation, Christ's first coming and ministry, the period here referred to) And he will appear in Zion (second appearing here) like a rushing, glorious river in a thirsty land.

3. And never again will they trust in men, but they will give their ears to hear.

4. And the heart of the weak will attend to hear, and the tongues that stammer will quickly learn to speak peace.

17. And the works of righteousness will be peace, and righteousness will obtain rest (interval rest) and those who trust during that age, (will obtain rest understood.)

CHAPTER XXXIII.

14. Transgressors in Zion have transgressed (time, the rejection and crucifixion of Christ), trembling will lay hold of the irreverent (time, ever since, cumulative unto the day of judgment) who will tell you that fire burneth? Who will tell you of the eternal place?

[illegible] One who goeth his way in right- [illegible] who walketh familiarly [illegible] who hateth [illegible] and who [illegible] from bribes, [illegible] ours heavy that [illegible] may not hear a judgment of blood, one who shutteth his eyes that he may not see iniquity; (mercy here depicted).

16. This one will dwell on high in a cave of a strong rock; bread will have been given unto him, and his water is sure.

17. A king in the midst of glory will ye see; your eyes will see a land afar off (the eyes of faith.)

CHAPTER XLII.

1. Jacob my servant, I will interpose for him (Jacob here one of the many appellatives of the Christ;) Israel my chosen one, my mind hath accepted him. I have given my Spirit to be upon him. He will bring out a judicial way for the nations.

2. He will not clamor nor succumb, nor will his voice have been heard without.

3. A broken reed he will not crush down, and smoking flax he will not quench; but in truth will he bring out a judicial way.

4. He will flourish and he will not have been struck dumb with terror until he shall have established judicial sway on the earth; and in his name will nations hope.

CHAPTER XLIII.

1. And now in this wise saith the Lord God who created thee, Jacob, and molded thee, Israel. Fear not, because I have redeemed thee. I have called thee by thy name, mine thou art.

2. And if thou goest through water I am with thee, and rivers will not encompass thee; and if thou goest through fire, thou shalt not be burnt, flame will not scorch thee.

3. Because I thy God am Lord, the Sanctified (Holy) One of Israel, the One who saveth thee. I gave Egypt and Ethiopia in exchange for thee, and Seba for thee,

4. Since when thou hast been held in honor in my sight; thou hast been glorified, and I have loved thee, and and I will give men for thee and rulers for thy head. (Head, the Christ).

5. Fear not, because I am with thee. From the east will I lead thy seed, and from the west will I gather thee together.

6. I will say unto the north lead, and unto the south hinder not. Lead my sons from afar and my daughters from the ends of the earth,

7. All who have been called in my name. For in my glory have I prepared him, and molded him and erected him:

8. And will lead my people have [illegible] led out, and blind eyes are there and like mine, and though they have ears they are deaf.

9. All the nations have been gathered together and rulers from among them will have been gathered together. (Notice the numerical significance of these last two verses, the 9 and 9 a consummation" and the new thought that opens up in the tenth verse following. Who will declare these things; (the gospel each of Christ's day) or who will declare unto you the things from the outset; Let them bring their witnesses and be justified, and obey and speak truthfully.

10. May ye have become my witnesses, and I will be a witness, saith the Lord God, and my servant (Christ) whom I have chosen, that ye may comprehend and believe and understand that I am. No other god hath been preferred before me, nor ever will be after me.

11. I am God (elohim) and there is no other except me that saveth. (The grammatical construction in last clause of tenth verse, the same as in John i. 15. preference not precedence meant in each passage)

CHAPTER XLIV.

21. Thus saith the Lord who redeemeth thee and who moulded thee from the womb: I am the Lord who consummateth all things; I stretched out the heavens I alone, and I expanded the earth.

25. What other will dissipate the signs of soothsaying vain-boasters, and divinations from the heart, turning back the thoughtful and putting behind them the counsel of their senseless ones:

26. And establishing the spoken (prophetic) word of his servant (Christ primarily but also any of the prophets) and proving true the counsel of his messengers (angels): who saith unto Jerusalem, thou wilt have been built, and unto the cities of Idumæa, ye will have been built up, and the waste places thereof will spring up.

27. Who saith unto the abyss, thou wilt have been laid waste, and thy rivers will I dry up. (In John's Apocalypse "and there was no more sea").

28. Who saith unto (concerning) a lord (Cyrus communally translated) think thou, and he will do all my purposes; and saith unto Jerusalem, thou wilt have been built up, and I will found my sanctified house.

CHAPTER XLV.

1. In this wise saith the Lord God unto my anointed ("christ) unto Cyrus (a lord) (some of the prophecy true of Cyrus and much more of it applicable only to the Christ) whose right hand I have made strong, that nations may be obedient before him, and the strength of kings will I rend asunder; I will open before him doors and cities will not have remained closed;

2. I will go my way before him and level mountains; brazen doors will I break in pieces, and iron bars will I crush;

3. And I will give thee treasures of darkness hidden away; unseen things will I bring out for thee, that thou mayest comprehend that I, thy God, who callest thy name, I the God of Israel, am Lord.

4. For the sake of my servant Jacob and Israel my chosen one I will call thee by thy name, and I will accept thee; but thou didst not know me.

5. Because I God am Lord, and there is no other God besides me. I have strengthened thee, and thou didst not know me,

6. That they from the rising of the sun and they from the setting thereof might comprehend that there is no God except me. I God am Lord and there is none besides;

7. I am the one who fitted up light and caused darkness, who causeth peace, and bringeth about calamities (evils). I the God who doeth all these things, am Lord.

8. May the heavens from above rain expressed joy, and the clouds rained righteousness; may the earth have sprung up and budded with mercy, and may they together have sprung up with righteousness.

12. I awakened him (the Christ man) in righteousness, a king, and all his ways are upright. This one will build my city, and return the captivity of my royal people, not with ransoms (One ransom) nor with votive gifts, hath the Lord of Sabaoth said.

14. Thus saith the Lord of Sabaoth Egypt hath grown weary, the commerce of the Ethiopians and the men of Saba uplifted (with pride) will cross over to thee, and will be thy bond servants, and they will have followed thee bound hand and foot, and they will cross over to thee and do thee homage, and offer votive prayers in thee (that is in thy name), because God (the God) is in thee and there is none except thee.

15. For thou art a God and we did not know it, (See Peters first sermon in Acts) a Savior the God of Israel.

16. All those who withstand him (Can this be Cyrus?) will have been put to shame and confounded and they will go their way in shame. Renew yourselves toward me ye isles.

17. Israel is being saved with an eternal salvation by the Lord. They never will have been put to shame nor confounded until the age and still onward.

18. Thus saith the Lord who made the heavens: He is the God who showed the earth and made it; He defined it; not in vain did he make it, but he moulded it to be inhabited. I am Lord and there is none besides.

19. Not in secret have I spoken, nor in a dark place of the earth. I did not say unto the seed of Jacob, seek ye in vain. I am, I am Lord, the one who talketh familiarly of righteousness and who declareth truth.

21. May ye have been gathered together and come; may ye have taken counsel together ye who are being saved from the nations.

22. May ye have turned unto me and ye will have been saved, ye from the God of the earth: I am God (elohim) and there is no other.

23. I swear by myself, that, unless righteousness shall depart from my mouth, (my words will not have returned back, every knee will bow to one, and every tongue will swear by God,

24. Saying "righteousness and glory will come unto him; and all who act limitations to them (those who bow the knee and swear) will have been put to shame.

25. From the Lord will they have been justified, and in God will all the seed (not seeds) of the sons of Israel have been glorified.

Translation and Exegesis by
CHAS. GARDNER.

SUSPENSION BRIDGE, N. Y.

*Editor Restitution:*

I am at my comfortable home, in possession of good health, where I shall remain unless called away or invited, most of the time until spring opens.

I have lately spent thirteen days in Canada: I trust with profit to the cause of Bible truth. The first Sunday was spent with the brethren in Norwich, and its vicinity. We had a good turnout, and an excellent meeting, closed the services of the day by eating the memorial supper, and it was a blessed season to the lovers of the Bible truth. On Thursday in company with Bro. Davis, and Sister Weldon, I visited Sister Alling who is dying with a cancer, and administered the memorial supper, a solemn yet joyful season.

On the second Sunday I preached in Burgessville, in the Town Hall, which was well filled with an intelligent congregation, who gave undivided attention to my message. In this locality, if I was there to preach on every first day, and once or twice through the week much good could be done.

During this ramble, I visited eight different families, not to talk upon politics, the price of wheat and soft times, but on the plan of human redemption as unfolded to us in the Scriptures of Israel. Our duty to present it to all who have a desire to hear, and the signs of the times which bespeak in tones of thunder that the coming of the Son of man, Jesus, the Messiah, is in the near future. Also the character we must possess in order to be ready to meet him.

As to the good, or hurt I may have accomplished in this campaign, the Lord alone is to be the Judge. To the glory of the Judge, I acknowledge the brethren did their duty to me. Fraternally, H. V. LYON.

## Selections.

### THE KINGDOM OF CHRIST UPON EARTH A HEAVENLY KINGDOM.—PART II.

That the kingdom of Christ upon earth will be a heavenly kingdom, will appear more distinctly if we consider the necessary results of this righteous administration, as—

1. There will be universal peace among the nations of the earth. Given one universal sway of righteousness, one King over all the earth, judging the people righteously, with the will and the power to enforce the performance of right, each man to his neighbor and war is an impossibility. So we find it predicted of Messiah's reign—"The work of righteousness shall be peace: and the effect of righteousness, quietness and assurance for ever." Isa. xxxii. 17. "Nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv. 3, 4. "There shall be abundance of peace so long as the moon endureth," Psa. lxxii.

The evils of war are but faintly apprehended by us who live in a country happily free from the horrors of the battle-field; but the impression made on our minds by descriptions of that scene of blood, tumult, and death is most appalling. And that is not the sum of the evil. Think of the consequent misery to families and individuals; the destruction of property, and the produce of the field; besides the moral enormities, anger, hate, deceit, and cruelty. Then think of the enormous expense of war—sometimes called peace—establishments—involving the perversion of a vast amount of capital, talent, and natural production; and the consequent heavy burden of taxation entailed on the community. Reflect for a moment on the amount of good that could be effected, were that talent, labor, and capital employed to promote the welfare of the community!—a consummation to which, with all our boasted "progress," we are apparently no nearer than our forefathers. Under the universal and everlasting sway of "the Prince of peace," "there shall be abundance of peace;" the whole physical, intellectual, and moral resources of the world, properly applied to the end for which the Almighty Father provided them. Then shall be realized, all the world over, the transcendant blessing which formed the theme of the angelic song; that announced the Redeemer's birth:—

"Glory to God in the highest,
Peace on earth,
Good will to men."

2. Another effect of this righteous rule will be entire freedom from oppression of all kinds, throughout the world. "He shall proclaim liberty to the captives," and "break in pieces the oppressor;" "deliver the needy when he crieth, and him that hath no helper. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight." So it is written of him in the oracles of God.

The deliverance here predicted includes all who bear the name of the slave, but extends beyond these to every victim of oppression of all kinds, in all countries. He will "destroy those who destroy the earth." His reign of righteousness shall extend its benignant influence over the vast population of the world.

The Gospel of the kingdom of God is indeed "glad tidings of great joy" to the oppressed everywhere—the proclamation of a universal and perpetual jubilee. When Messiah sits on the throne of his glory, the mandate of liberty shall go forth with power irresistible. Every yoke shall be broken, and all who submit themselves to the perfectly righteous law of the Lord, shall have safety and peace under the protection of the Almighty.

"Blessed jubilee! let the glorious morning dawn"

3. Another necessary result of Messiah's reign upon earth will be the proper and peaceful adjustment of labor and capital. The constant conflict between employer and employed, which now works so much evil, shall no longer exist, for all arrangements between men shall be according to righteousness—a principle now openly ignored in "the labor market." The righteous Lord who loveth righteousness will take cognisance of labor and its reward. All shall be under him; His righteous administration shall extend to all the affairs of his numerous subjects. The difficulties which are now alleged to stand in the way of the governmental regulations of such matters, can have no place under his unerring and righteous rule. And the reward of labor shall be according to justice.

One great anomaly in the present state of things is, that the introduction of machinery is often injurious to the workmen immediately concerned, and he seldom, if ever, receives that sort of good from it which should reasonably follow—a reduction of his hours of toil without pecuniary loss. Under the righteous government of the kingdom of Christ, this anomaly cannot exist. There is good ground for believing that under that Divine Monarchy mechanical appliances will attain to the highest perfection. If it shall be so, that all the heavier kinds of labor shall be performed by mechanical agency, and men simply control its operations, surely all shall share the benefit. Lighter toil, and shorter hours of labor, will secure abundance of leisure for mental culture, and the study of the wondrous works of God.

We have reason to expect this, not only as the necessary result of the Divine government of the world's affairs, but from the statutes enacted for Israel, when Jehovah was their King. The proportion of time securing rest from labor, under the theocracy, is truly startling to an overworked moderns. Albert Barnes estimates that the whole amount of time secured for rest to the laborer, from one jubilee to another, would amount to about twenty-three years out of fifty. This leisure was secured even to the bondman and the stranger.

As the law was a "shadow of the good things to come" in its sacrificial and sacerdotal enactments, so we believe it is to have been in its social and political relations. Though some of its provisions, being of a temporary nature, shall be done away, yet the law of the kingdom of God over Israel in the past is an indication of what it will be in its perfected condition. All that was absolutely good in the past, shall exist in perfection in the future.

As regards "the Sabbaths," and religious festivals, their restoration is distinctly predicted. See Isa. lvi. 1-7; and lxvi. 23. In the latter passage, it is predicted that "from one new moon to another, and from one Sabbath to another, all flesh shall worship before" Jehovah. See also Zech. xiv. 16-18. There shall be a universal Sabbath law. The worship of the Lord of hosts shall be world-wide, and the consequent blessing of holiday rest secured alike for Israel and all nations. One King over all the earth; one religion for all peoples. Then shall be realized the sublime idea of the Fatherhood of God, and the brotherhood of man! In view of such a future for the world, may we not devoutly and earnestly pray—

"THY KINGDOM COME!"

4. We might in the same way point out how another necessary result of the kingdom of Christ upon earth will be a righteous commerce, but our limits forbid. We pass on to notice—

5. That under Messiah's righteous sway there will be the effectual suppression of all vice. To state the matter is surely sufficient, when we reflect that all is to be under the control of the peerless and sinless One who, though born of a woman, and subjected to the severest temptations, remained holy and undefiled.

Reflect for a while on the amount of blessing that is involved in the expiration and absence of all vice in the world. Think of the fearful extent to which the flood of vice in its various forms has prevailed, and the terrible ravages it daily effects. even in this land where so much is done to counteract and repress it. Murders, theefts, adulteries, and such like, are events of daily occurrence. To such an extent has our criminal population increased, that our legislators are at their wit's end how to dispose of it; and, what is still more alarming in spite of all their measures it steadily maintains its ground.

Amongst the numerous vices which prevail, there is one fearfully common amongst all classes; I mean profane swearing, and irreverent use of the names and attributes of the Almighty. So far as actual law is concerned, the State takes no jurisdiction in this matter. In the kingdom of God this cannot be. The irreverent use of the Sacred Name will be treason, as well as impiety in the highest degree; and he who dares to take the name of God in vain will not be held guiltless, for "the Lord shall be King over all the earth in that day." "From the rising of the sun, even to the going down of the same, His name shall be great among the heathen, in every place incense shall be offered unto his name." The grateful utterance of every heart shall be,—"Our Father who art in heaven, hallowed be Thy name."

Another debasing and fearfully prevalent vice, the suppression of which seems to be beyond the province of our national law, is that one which we instinctively feel ashamed to mention. Not being skilled in forensic lore, we are unable to understand why "the social evil," so fraught with mischief to society, should be beyond the reach of "the powers that be." One thing is certain, it has reached an alarming height; and who can calculate the amount of sin, suffering, and sorrow, that follow in its train! The hearts broken, and homes made desolate; the blasted hopes; the violent, premature, and hopeless deaths its fearful harvest yields! What heart does not bleed at the spectacle of a woman—young, tender, affectionate, and beautiful—thus debased, fallen, lost! All that is virtuous made callous as the stones she treads. Thousands of such die every year, yet their number is not diminished. "Onward, still onward sweeps the dark, miasmal river; quietly, yet effectually, sweeping all efforts made to restrain or prevent its flow. True, indeed, many kind hearts and ready hands are earnestly at work striving to reclaim these fallen sisters to the path of virtue and peace. Surely their deeds are recorded in heaven; and the eye of Him who came to call sinners to repentance looks on approvingly, and will acknowledge their unselfish efforts in his own time. Neither is their labor altogether fruitless—few and thin a few are restored, but alas! the number of the saved is so small as to be imperceptible. The aggregate remains, and is constantly sustained.

"In that blessed kingdom of the Lord Jesus Christ, such iniquity cannot exist. When He, who pronounced a lustful look to be adultery committed in the heart, sits on the throne of the world, and administers its laws, such enormities shall no longer be.

There is another vice, rampant in this and many other lands, which defies all attempts to remove it—*Drunkenness*; not only degrading in itself, but the cause of many other evils. From its spring—murder, theft, impiety, and crime in all its forms; misery, poverty, disease, and death. Like the deadly Upas tree, its fatal influence effects all around it. No rank or condition of men is proof against its insidious and blighting effects. It finds its way into the family circle, and smites down before our eyes the affectionate father and well beloved son. Through its ohilling powers a mother's heart has ceased to have pity, on her, suckling child; and the lovely maiden—emblem of truth, love, and tenderness—has succumbed to its insinuating wiles, so that her whole being becomes perverted, till finally she sinks into the abyss of misery and shame. Frequently has this vice, like a murderous fiend, entered the very Church of God, and snatched from our fellowship the brother dear to our affections.

In apostolic times, they who were "drunken, were drunken in the night," but now, at noonday, the drunkard reels in our public streets. As yet, all efforts made to uproot the evil have failed. Thousands of its victims die annually, and some are reformed, but the ranks of the drunken are continually reinforced by new victims.

But when the kingdoms of this world become the kingdom of our Lord and his Christ, the existence of a practice so deleterious will be impossible. He will "gather out of his kingdom everything that causes to stumble, and them who do iniquity."

To those who are anxiously seeking to relieve the sufferings of humanity—to save the fallen, and prevent others from falling into the snares of vice in every form, and to promote the happiness of mankind of whatever color or condition—"The Gospel of the Kingdom" should be welcomed as "good news" indeed. It tells of the sure coming time when might and right shall be united, and the teeming population of the earth shall rejoice in righteousness, piety, and peace; when, in a word, God's will shall be done on earth as it is in heaven.

To impress the picture more vividly on your minds, we have attempted to delineate it somewhat in detail. The delineation is, indeed, meagre and imperfect, dimly sketched, the half not told, and yet it is wonderfully grand. How transcendantly glorious, then, the scene, when it shall burst upon our vision! Is not the prospect Godlike—heavenly? And it is no dream of fancy, but a grand reality which the Almighty has pledged His word to accomplish.

This is what we have seen:—The kingdoms of the world become the kingdom of our Lord and of His Christ, whom all peoples and languages shall serve and obey. The result of which is:—Universal and perpetual peace, with its attendant blessings—freedom from oppression in every land—labor and capital properly adjusted by the unerring rule of righteousness, a righteous commerce, distributing the fruits of the earth, and the products of labor and skill all over the world—vice in every form rooted out, while all people, in all lands, serve and worship Jehovah of hosts.

And earth, with its ten thousand tongues,
Shall fill its courts with sounding praise."

Such is "the kingdom which God hath promised to them that love him." Not merely to live in it, as its subjects, enjoying that blessedness we have been trying to describe, but to be partakers with the Christ in its righteous administration. "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and sat down with My Father in His throne." Rev. iii. 21. "The glorious Gospel of the blessed God" not only tells of forgiveness of sins, through faith in the blood of His Son—forgiveness, full and free, to the guiltiest of the sons of men—it also tells that, whosoever will, may become children of God through faith in Christ Jesus, and because children, therefore "heirs of God and joint-heirs with Christ." Though in themselves altogether unfit for such honor and power in the kingdom of God, He "makes them meet for the inheritance."

When Christ shall appear, "they shall be like Him. He will "fashion anew the body of their humiliation, that it may be conformed to the body of His glory, according to the working whereby he is able to subdue all things to himself." Phil. iii. 21.

Many are anxious to know the mode of existence of the glorified and incorruptible Rulers over the nations upon earth. For ourselves, we have found nothing revealed on that point, but we are content with the announcement of the glorious fact that they "shall reign with him," and they "shall reign on the earth." Fashioned like the Son of God mentally and bodily, they shall share with him in his benignant sway over the nations of the earth.

All this is implied in the ascription of praise by the Seer of Patmos, in which we humbly and gratefully join—"Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion, forever and ever, Amen."

It is not the flashing meteor that attracts so much attention for a moment and then goes out in darkness, but the steady shining of the fixed stars, that is reliable. So with Christians. It is not the flashing, brilliant talkers that count, but the steady people who live and shine every day.

I wish to say to the brethren that I am ready for a call to labor in the Master's vineyard anywhere, and at any time. Address me at Galesburg, Mich. L. H. CHEADMOUGH.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 28, 1885.


SOME articles that have of necessity been deferred appear this week. Some others will find a place are long.

THE Editor does not manage the financial business of THE RESTITUTION. Books are sent out by the Business Agent. He forwards also all statements regarding subscriptions. In those statements some mistakes are unavoidable; and when made will be most cheerfully corrected. Write kindly and explain to him. A bill has just reached us requesting payment for a paper for which we paid a year in advance. We like the journal, and shall explain all, as we hope, to the satisfaction of the publisher, instead of severely blaming him for a mistake.

AMONG paper lately received have been several numbers of the *Agents Herald*. This Journal exposes all manner of frauds "without fear, favor or affection;" and in this much needed work, we wish it the most abundant success. It is published at 706 Chestnut street Philadelphia, Pa., at $1.00 a year.

SEVERAL numbers of a sterling temperance paper entitled *The Voice* have also come to hand. This Journal is published by Funk and Wagnalls at 10 and 12 Dey Street New York. We also wish this paper unbounded success in the cause it so ably advocates.

The *Chicago Evening Journal* makes the following remarks on the late explosions in London causing such damage to Public Buildings.

"It is more than probable that the London dynamite explosions are the work of the conspiracy of Anarchists which extends all over Europe. The Nihilism of Russia is the center and impulse of the conspiracy, and nothing short of concerted and resolute international measures will repress or crush it."

Even while seemingly exonerating the Fenians in the United States, from a participation in the fiendish murders of innocent persons, of which the greater number were children, it still places them in the light of miscreants capable of similar, or worse atrocities as the following makes evident. The world just before the flood was filled with violence and our Savior has predicted that just such a state of things would obtain at the end of this age. The *Journal* says:—

"At the same time, there is no doubt that the "dynamite clique" in New York, have collected immense sums of money under the pretense that it was to be used in the dynamite campaign. But the money thus collected from the poor Irish enthusiasts in the United States has probably not been so used, but has been embezzled by those who have collected it." The dynamiters in the United States are mean enough, no doubt, but their guilt does not "extend to the actual use of dynamite in England." Their guilt is simply that of fraud and larceny; not of conspiracy to destroy valuable property and commit wholesale murder. That they are wicked enough to commit any crime is not doubted, but the improbabilities of the case seem to acquit them of the charge of having participated in planning or executing the recent London explosions."

## Communications.

MILLWOOD, Ind.

*Editor Restitution:*

By your permission I will present your readers with a short exegesis of the Savior's answer to the request of the thief on the cross.

Does it contain a promise in connection with the request, or a denial?

I occasionally see in THE RESTITUTION, and still more frequently, by our public speakers in oral discourse, an attempt to answer the (Orthodox?) argument in favor of the thief's getting into Paradise with the Savior on the day of crucifixion, by simply changing the punctuation, *i.e.*, remove the comma from "thee," and place it after to-day. Thus: "I say unto thee to-day, shalt thou be with me in Paradise.

But this will never do, unless we take the grounds that instead of the Savior giving him any consolation at all, just flatly denied him his request, by asking him a question which naturally requires a negative answer. Shalt thou be with me in Paradise? The natural inference would be; no, never. For this class of questions always requires a negative answer.

For instance: Would I ever have looked for such treatment from my old *avowed friend*? The natural answer would be, No, never. Shall I endure all *this*? No, certainly, not. But, again: I refer the reader to the case of Naaman, the leper, when the king of Syria sent Naaman with a number of his servants, with great presents and rewards to the king of Israel, requesting him to heal his servant Naaman of his leprosy; the king of Israel rent his garments, in astonishment, saying: Am I a God, to kill and make alive, that this man doth send to me to recover a man from his leprosy?

By asking this question, the king most assuredly wished to deny in the most emphatic language possible, that he was God, to heal the leper of his terrible disease. 2 King. v. 7.

But there is another class of questions that requires an affirmative answer. Thus: Suppose a mother on a holiday morning says to her daughter, *Jane, now* be careful to-day that you don't get your new dress soiled. But on returning home, behold the astonishment of her mother when she sees Jane's dress all bespattered by having a bottle of ink spilt over it. And she says to her: "Did I not strictly charge you this morning not to get your dress soiled to-day?"

Any person of good common sense will readily perceive that this question requires an affirmative answer.

Again: Suppose a farmer sends his boy to town with the team with a load of produce. So when the boy is ready to start his father cautions him to be sure and not leave the team stand alone without tying the horses. The boy drives to town, and in front of a customer's door he is stopped by the man just coming out with a two handed basket, the boy measures the fruit into the basket, receives his pay, and is about to drive on, when the man asked him to help him carry the basket inside the door. The boy being of an accommodating turn, takes hold of one handle, and just as they reach the door-steps the horses are scared at something, and before he can get hold of the reins, got started and ran away, doing considerable of damage. Now when the boy returned, he was met by his father; saying, "Did I not tell you to not leave the team without tying those horses?" The boy at once understanding the force of this strong language tremblingly answers in the affirmative, as the question requires.

But one more; 1 Cor. ix. 1. Paul says: "Am I not an apostle?" "Am I not free?" "Have I not seen Jesus Christ our Lord?" "Are not ye my work in the Lord?"

Now it is evident that Paul, in each of these questions, intended an affirmative declaration of the most emphatic, and strongest language possible.

Hence, it is seen at a glance that whenever a question of this class has the little negative "not" in it, it requires an affirmative answer. And to the contrary, when this negative is absent, a negative answer is required.

Therefore I would caution my brethren who undertake to write or speak on the subject involving a reference to the original text, of which they have no knowledge, lest they give their opponents a club to beat them over the head with.

But, says one, "It is claimed by our best scholars that the punctuation in the Savior's answer to the thief is wrong." Admitted. But there is something else wrong, in the King's *Translators*, which must first be corrected, before attempting a change of the punctuation.

Let us look at the original text, as given by B. Wilson in Diaglott.

"*Amen lego soi semeron meta emou esee en to Paradeiso.*"

Indeed I say to thee to-day with me thou shalt be in Paradise.

You see I have omitted the comma here, but will insert it in the following to show how the meaning of the sentence changes with the changing of the comma.

First, then, as to the Common Version. "Verily I say unto thee, to-day shalt thou be with me in Paradise."

This would give to the thief the promise that he should be in Paradise that very day, with the Savior.

Now let us change the punctuation in the Common Version. "Verily I say unto thee to-day, shalt thou be with me in Paradise?"

This makes it a question which requires a negative answer, equivalent to saying; "Thou shalt not be with me in Paradise."

Thus it is evident that the King's *Translators*, being believers in the natural immortality of man, in order to favor that notion, purposely so arranged the wording of the text that the punctuation cannot be changed without destroying the entire sense.

Let us now take a glance at the original text.

"Indeed I say to thee to-day with me thou shalt be in Paradise."

Now let this be punctuated as in the Common Version, with the comma after "thee," and it unquestionably conveys the idea that the thief should be with the Savior in Paradise that very day.

But now the question may be raised; "Does this idea correspond with the context? It is worthy of note that the thief requested of the Savior to be remembered at a certain point of time.

Query. What point of time is referred to in this request?

Answer. "Remember me when thou comest in thy kingdom."

This then designates the time, when. And must surely the answer must agree with the request in point of time.

Thus placing the comma after to-day, in the Savior's answer to the thief, we have the following reading.

"Indeed I say to thee to-day, with me thou shalt be in Paradise." When? Answer. When he comes in his kingdom. Compare Luke xix. 12 to 27. with Acts iii. 20 to 23, and you will see that that time is yet in the future.

Therefore neither the thief or the Savior got into Paradise that day.

As a further proof that the Savior did not promise the thief that he should be with him in Paradise that day, I would suggest the following few brief thoughts:

First. Was Jesus in Paradise between his death and resurrection? If so, where was Paradise? And in what did it consist? Did it consist in a state of unconsciousness? Not a very curious condition, truly! for David says; "In death, a man's thoughts perish." Ps. cxlvi. 4. Query. If a man's thoughts are perished, how much, or what does he know? Answer. Solomon says: "The dead know not anything." Eccl. ix. 4-6, 10.

Query. Could the thief be with Jesus in Paradise that day when Jesus was dead, while the thief was still alive?

Did the thief die that day? Is there any evidence that such was the fact?

Did Jesus go to Paradise that day, either before, or after his death?

What constituted the personality of Jesus, and that of the thief? Are the names of the persons and their corresponding pronouns ever in the Scriptures applied to anything but the bodily organism? If so, point out an instance of the kind.

Again. Is Paradise in the presence of God in heaven? If so, Jesus had not gone there when he appeared to Mary, after his resurrection, for he positively told her that he had not yet ascended to his Father. John xx. 17.

So turn any way you will, and you will find that the Common Version in this instance contradicts the facts in the case; while the rendering I have here given is strictly in accordance with the original text, and corresponds with all the facts in the case. Here I leave the subject for the present. Hoping and praying that both the writer and reader may be prepared to enter into that glorious kingdom when the Nobleman returns from that far-away country; having received Kingly authority. And to this end I would yet cite that note-worthy admonition of the apostle Peter, found in his second epistle, chapter i. 5-11.

"Use all diligence to add to your faith fortitude, knowledge, temperance, or self-control, patience, piety, or Godliness, brotherly kindness and love. For if these abound in you, you will not be fruitless or unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, having closed his eyes, and forgotten that he was purified from his old sins. Therefore, brethren, endeavor the more earnestly, to make your calling and election sure; for in doing so, you will never fall. For thus you will be furnished with an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

O may God grant that this may be the happy lot of both writer and readers.

JOSEPH MEARSMORE.

### THE TRUTH AND ITS RESPONSIBILITIES.

If the light of the glorious gospel of Christ hath shined in our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, then their is a responsibility resting upon each one of us which we must avoid with any degree of safety. Let us notice some of them, and first, their is our paper, THE RESTITUTION. The Editor and officers of the Board of Directors have taken upon them the responsibility of publishing and sending out over the world the good news of the coming kingdom and eternal life only through Jesus the Christ, the only begotten Son of God. Now how much their burden would be lightened if each believer would share the responsibility with them, by doing what they can to circulate the paper. Then there is the Association for the Promotion of Christian Knowledge, a responsibility taken upon themselves by a number of brethren in the Kirk, and they ask each lover of the truth to share the responsibility with them; by becoming a member of the Association and paying the *sum of one* dollar a year or twenty-five cents a quarter or more, and who can tell the good that would result if every one that can (and there is but few that cannot) would give such a small sum to such a noble cause. Then there are others who take the responsibility of sustaining meetings and opening missions where the gospel can be proclaimed to the world, and we should see much better results from such efforts if each believer would share the responsibilities of such efforts, by at least attending themselves when the opportunity is given. Now, Brethren and Sisters, God has invited us to be heirs with him and joint heirs with Christ, but he first invites us to be co-workers with him now, and we must share with him and his Son, our Lord and Master, the responsibilities of his truth. Our Lord has promised to make some one rulers over many things, but it is only to those that have been faithful over the few things that he will say, Well done good and faithful servant, enter into the joy of *your* Lord. Now as we have entered upon the New Year let us say, "This year for Jesus, and his truth," shall be our watchword, and so shall his grace mercy and peace be with us all. Yours in hope of eternal life through Jesus the Christ, the only begotten Son of God.

THOS. WILMOT.

## Youth's Column.

### Look For Joy.

Trip lightly over trouble,
Trip lightly over woes;
Weakly make grief double
By dwelling on it long.
Why wrap your hearts so tightly?
Why sigh over blossoms dead?
Why cling to forms unsightly?
Why not seek joy instead?

Trip lightly over sorrow;
Though all the day be dark,
The sun may shine to-morrow,
And gayly sing the lark;
Pale hopes have not departed,
Though roses may have fled:
Then never be down-hearted,
But look for joy instead.

Trip lightly over sadness,
Stand not to rail at doom:
We're yeasts to string of gladness,
On this side of the tomb;
While stars are nightly shining
And heavenly overhead,
Encourage not repining,
But look for joy instead.

### Reading The Bible Well.

A little boy came home one day from church services, from which his parents had been detained, and asked his father if he had ever read the twenty-first chapter of Revelations?

"O yes, often," said the father.

"But did you ever read it aloud to us here at home?"

"I think so."

"Well, father, I don't think I ever heard it. The minister read it to-day, and it was just as if he had taken a pencil and paper and pictured it right out before us.

So much is there in good reading, I have often wondered how Jesus read the old prophets the day he went into the meeting, and took up the Scriptures, and read them before the congregation. The eyes of every one were "fastened upon him," and all "wonder at the gracious words that proceeded out of his mouth." If we could read the Bible as he did, what a power it would be in our houses! It is worth a mother's while to study elocution, to some extent, as well as to study deeply into the spirit of the word, if she would make her bible reading effective on the hearts of her children. A monotonous way of reading takes much of the life out of the sweetest portions of it.

A conversational tone and manner is much more instructive than the "Bible twang" which the old Scotch grandmother held so sacred that she sharply reproved her laddie for using it when reading the newspaper.

ADELINE, COLE CO., Ill., Jan. 7, 1885.

*Dear Children.*

I wonder if a little boy or girl can be found who does not love to hear the sweet word mother. As soon as they enter home if her face is not seen to greet them, they anxiously ask, where is mother? and now truly desolate a home seems without her, for none can fill her place in yielding solace to her dear ones, unwearied steps of love now or seems to tire, and her busy hands seek no rest until slumber gently folds them. This is why I have chosen a beautiful story about a widowed mother who had two sons, who was extremely poor, and in debt, and her creditors caused her much grief, having no way of paying her indebtedness, they declared they would take her precious boys, and make slaves of them. I think these cruel men were Gentiles. God having commanded the children of Israel thus, "If thy brother that dwelleth with thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve thee as a slave, but as a hired servant, and a sojourner. Their mother was a daughter of Abraham, and one who had been the wife of a God fearing man. In her deep distress she went to a prophet whose name signifies, "My God saveth," to him she told her sorrow; the tender hearted prophet was moved with compassion, and said to her, "what shall I do for thee? Tell me what hast thou in the house?" She said, thine handmaid hath nothing in the house, save a pot of *oil*. Dear children, have you known greater poverty than this? no furniture to make her house comfortable, probably not even a bed to rest her care worn body on; all was sacrificed, perhaps to sustain herself and dear boys, and as she gazed on the little pot of *oil*, *no doubt she said to herself* I must have *light*, this is all I have left, it will not pay my indebtedness, or bring freedom to my dear sons. The Prophet of the Lord did not reprove her because she was so helpless, but told her to go abroad and borrow of her neighbors empty vessels, not to scant in the number but borrow many. When she returned home she told her dear boys what the prophet had commanded her to do. Quickly their eager steps entered many a house in search of empty vessels, and doubtless they said one to another, I wonder if mother thinks she is going to get our freedom with these empty cans, if they were *full of something* then we may hope, and perhaps said to her: mother, you cannot surely pay your debts in this way. But her strong faith in the word of the prophet of the Lord led her in the path of obedience. He also told her to put the vessels in a room, and take with her, her two sons, and the pot of *oil*, and close the door, for her work was to be done in secret, only her own household was to see it. O, how strange that out of her scanty supply she was to fill to the brim her neighbors empty vessels. It did not increase until she poured it forth, and then how it flowed! When the dear boys saw one large vessel after another filled they must have been struck with amazement, and I can imagine I hear them say, mother I thought you had only a little in the pot, tell us, where did it come from? This is truly wonderful, mother, who has given the increase. Their mother could answer them, "To him that *hath* it shall be given, and he shall have more abundance." The oil flowed until every vessel was filled. She wondered what she was to do with such a rich supply, and again went to the prophet for instruction, he said sell it, and pay your debts, and yourself, and dear sons live on the rest. Now dear children, if our blessed Lord had not given us many precious lessons on what *oil* represents we should not understand this—He speaks of five wise virgins who had *oil* in their lamps, and five foolish who had no *oil*, so that *oil* represents light, or heavenly wisdom, this dear widowed mother, was a figure of many a dear toiling mother who will yield up every thing for the glorious light of life, as this pot of *oil* brought freedom, and sustained them, so will the light of the glorious gospel if we make a sacrifice of all but the pot of *oil*, it cancels debt, brings liberty to the slave, and being the embodiment of light, it sustains life. What peculiar care God manifested in ward this dear trusting widow, and her fatherless sons.

Your affectionate Teacher.

E. COFFMAN.

## News Items.

LONDON, January 24—2 p. m.—An alarming explosion has just occurred in the Houses of Parliament.

GUY FAWKES COME AGAIN.

LONDON, January 24—5 p. m.—The glass roof of the House of Commons was completely shattered. The clock in the house stopped at precisely 2:18, this afternoon. A heavy beam, which formed one of the supports to the gallery, was projected into the speaker's chair, seriously injuring it. Mr. Gladstone's seat was torn to pieces.

It has been ascertained that a large quantity of explosive matter was placed inside of the great ornamental gates leading to the crypt under Westminster Hall. These gates were blown clean off their hinges and thrown to the ground. All the windows on the north and south sides of the building were blown to atoms. The concussion shook down from the grand oak roof the accumulated soot of "centuries." This, in its downward movement, made a dense cloud.

The statues of King William IV. and King George IV. in Westminster Hall were overturned.

The fact that an unusual number of ladies visited the Parliament building to-day, has given rise to suspicion that the miscreants who perpetrated the outrages were either women or men in women's disguise. It is now remembered by the attendant about the building that parcels were carried by many women, and they seemed to be now unusual care in guarding them.

LONDON, January 24—4:30 p. m.—Another account of the explosion at the Tower gives the following details: The scenes in around the Tower are indescribable. Several children are among the injured. Their pale faces, bloody heads and broken limbs roused the great crowd congregated in the vicinity to frenzy. Yells are heard on every side to "Lynch the villians!" "Roast the fiends!" All the visitors are still detained in the Tower, and will be kept there until their antecedents are inquired into.

Hundreds of rifles were damaged in the Tower, which was ignited, and the fire suppressed with great difficulty. Much ancient armor was destroyed.

6 p. m.—The explosion occurred on the second floor of the White Tower. All the authorities agree that dynamite was used. Three hours are thoroughly wrecked and the explosion damaged many hundred stands of arms. The explosion took place exactly at 2 o'clock.

Lord Cholmsford and General Milton are now engaged in the work of inspecting the attacked structure.

LONDON, January 24—5 p. m.—The city is in a frenzied state of excitement. The whole police force is on duty and the troops in and around the city are under arms. Police patrols are stationed everywhere in close proximity to each other and a cordon of Police has been drawn around every public building. Chief Superintendent Williamson, of Scotland Yard, has personally inspected the scenes of the explosions, as have also Inspectors Livingstone and Kelly. One of the wounded policemen is dying. Several men have been arrested, but are believed to be innocent of any connection with the horrible outrages.

Three distinct explosions, supposed to be of dynamite, occurred in the city of London this afternoon. The first was in the crypt of Westminster Hall; the second was in the Strangers' Gallery in the House of Commons, and the third was in the Tower of London. The three events were nearly simultaneous, or occurred in rapid succession, and produced an indescribable degree of excitement and alarm. That portion of the tower known as the "White Tower" was the scene of the explosion in that building, and there was the usual throng of visitors when it occurred. Fourteen persons are reported as having been injured. Both Houses of Parliament are in Westminster Hall, and the tower is about two miles distant. The two buildings are of historical interest, and are situated on the left bank of the river Thames. Parliament is not in session at present, and no person is reported to have been injured by the explosion in Westminster Hall. Some of the costly windows were wrecked and other damage was done, including the complete demolition of the lobby of the House of Commons.

The dynamiters, dynamatours or dynamiterds (by other name they are equally execrable) have extended their operations to South America, and the President of Chili has shared the fortune of many other prominent men in receiving an infernal machine with the usual arrangement of powder and match heads. Luckily, suspicion was aroused by the appearance of the package and the intended result of the plot was averted.

It is reported from Rochethat an alliance has been formed between England and Italy, and the Italian troops are en route for Egypt to co-operate with those of England in the Soudan.

The city of London, while intensely excited over Saturday's dynamite explosion, is also troubled by serious fears for General Stewart's little army in Egypt, being at last accounts confronted by the Mahdi's forces.

Turkey has notified Italy that she will oppose with 30,000 troops an Italian occupation of Tripoli.

SAN FRANCISCO, January 26.—There was a sharp earthquake at thirty-five minutes past 1 o'clock this morning. No damage is reported.

Advices by mail from Spain describe the terror and suffering among the people of the provinces recently convulsed by earthquakes as pitiful in the extreme. Entire villages and hamlets are in ruins, some of the people perishing, and the inhabitants of the entire country are in a fearful state of trepidation, not knowing at what instant their homes may tumble down over their heads. There is great suffering among rich and poor alike from hunger and a lack of the ordinary comforts of life, many being either homeless or afraid to take shelter in their homes. Earthquake shocks are of almost daily occurrence.

### PASSING EVENTS.

Turkish atrocities upon the Bulgarians in Macedonia continue to be committed. It is said that in some places the Bulgarians are afraid to go out of their houses because murder or kidnapping are so much on the increase. Five, nine, four, and fourteen persons were lately carried off from the villages of Golesnik, Goree, Broko, and Sviata respectively, while Ipriskey, Prapodish, and Parvitzee have been burned to the ground by incendiaries, and twelve of their inhabitants have been murdered. It is computed that more than 200 Christians have been assassinated in Macedonia within the last few weeks.

THE STAR OF BETHLEHEM.

An American paper the *Freeman*, Iowa, U. S., says:—"The Star of Bethlehem can now be seen at a little past midnight. Nineteen hundred years have nearly elapsed since the first appearance of this wonderful star is recorded. The appearance of this remarkable heavenly body gives rise to grave conjectures by scientists and theologians. Some see in the appearance of a great change of some kind. The blood red sunsets, earthquakes, rumors of wars, signs in the heavens, and great social upheavals, are precursors of a grand event of some kind close by. Fingal, a writer of ancient history, is of this opinion, as we notice in a recent communication of his to the papers."

A rising of Anarchists apprehended in Paris. The radical and socialist circles are largely arrested, and seditious pamphlets and posters are being actively distributed. The Republican leaders are denounced with a vigor and hatred never before shown to public men, even under Napoleon III. The *French* correspondent of the New York *Times* cables to his journal that in Paris the sentiment against the wasteful and foolish Chinese war is fierce among the working men, the cry against the tax on bread comes at the moment when the public mind only needs such a cry to carry it away into violence.

MAOY, Ind.

*Editor Restitution:*

I will be at Antioch the first Sunday in February, 1885; to hold a series of lectures, at least over the first Sunday, and longer if the brethren think best. All are invited. Come, and let us have a good time once more.

### REMEMBER

That this is the last issue of the present subscription to THE RESTITUTION for the present with the Old Year.

### REMEMBER

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

### REMEMBER

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others,

### REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### REMEMBER

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but act right NOW. We need the money at this present time.

### REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

# Poetry.

## "I WILL BE TO YOU A GOD."

Reading one morning, at worship
In earnest, questioning mood,
The story of Moses in Egypt,
And deahage of Israel's God;

It flashed on me all at like a vision
As bright as there
How God's loving mercy and mission
Reflect here in the things He has done.

Oh, the depths of love there was in it,
When He said, "For the dear fathers' sake,
Hear forth to me for a people,
Yourselves to myself will I take."

"Ye shall" were the God will I be"
The creator, and
The Creator, eternal, eternal,
Ever with deliverance.

And I felt as the words of the
Went not from my
The great
To people
And
Would it
My

Ye
Want
And
The

And
Ye
May

How
That
Where
What hear, and delight in the sound?

Then the Lord who makes a bold oath
Was pleased to
In
He
Not
He

He shall be the God of the Promise,
He knows, He hears, and can see,
He
He
He is ready to deliver for those!

S. Rossiter Wells.

# Selections.

## EGYPT AND THE COMING CRISIS IN THE EAST.

An influential London commercial weekly journal called *Money*, writes thus, in two deeply interesting articles:—

"With the rest of the public, we have had enough of Egypt, and would like to see the problem laid at rest. We are compelled to admit, however, that there is a strong divergence between our hopes and our expectations. .....To the public at large there is but one solution to that question—annexation, and we imagine that those ... are the most disposed to charge ... ly pessimist belong ... holding this ... cannot be many ... who believe that ... will early evacuate Egypt. But the simplicity of the plan of solving the question by annexing the country out and out, renders it abhorrent to a Ministry which has never yet looked at plain facts plainly, or from the moment it entered office issued from the mire of crass purposes. Telegraphing from Alexandria a few days ago, the *Times* correspondent said: 'A letter received from an eminent Liberal politician says that England will never bear of annexation. My only reply is that England is annexing all Egypt's responsibilities without bearing of it, and is thereby reaping all the disadvantages without the advantages. We are using the Egyptian army supplying her railways with material, conducting her finances in defiance of international arrangement, ordering her to name new judges, directing her police system and maintaining the Government with our arms. What more could we do if we annexed the country? Nothing, except secure benefits for the people by restoring confidence.' All this is true enough; we have said the same thing over and over again, but, however such views may be shared by certain members of the Cabinet, it is tolerably well known that they are not held by all. The assertion of the eminent Liberal politician, 'that England will never hear of annexation,' is nonsense. Anybody who mixes with the world, who studies the temper of the public objectively, and does not in his political fervor pass off his own views as those of the people at large, must be aware that England is quite ready to annex Egypt. We venture to affirm that if such a measure, called as a protector or not, were announced to-morrow, it would provoke more general approval and enthusiasm than the passing of half-a-dozen Franchise Bills.

"We have already expressed the opinion that our present system of mismanaging Egypt has done no more than the most astute policy could have done to root our influence in the country, and we will therefore not take to task too severely those who have been instrumental in bringing it about and supporting it. Looking back four years, to the period when this country had no desire and no intention of establishing an empire in Egypt, we imagine that any statesman asked then what was needed to give us control of the Nile, would have considered the inquirer crushed by the reply—Three things: To overcome the opposition of the Khedive and people of Egypt, to overcome the opposition of England, and to overcome the opposition of Europe.' In less than three years the first two obstacles have been swept away, and the last is rapidly disappearing. Considering, from the point of view of Continental statesmen, what a magnificent prize Egypt is, such a revolution is marvellous. However slow the progress of events may have seemed in the past in their sluggish course from crisis to crisis, when we cast a comprehensive glance over the entire period, we can not but be amazed and elated at the constant rapid converging of events in our favor. Not a shot would be fired in Egypt if we formally annexed the country to-morrow. That of itself is a remarkable change from the time when Egypt seemed to possess all the elements of powerful armed opposition to any step inspired with schemes of conquest..... We are persuaded that Egypt will pull through eventually, and settle down as a protected State of a peculiar nature, although, for the reasons we have used, that must be a continuance of the period of indistinct suzerainty.

"Not until early next year, when the Soudan campaign comes to a close, can there be any attempt made by the Government to formulate a final policy for Egypt. When that takes place, symptoms are already indicating that there will be a great crisis in the East. That crisis will affect not only Egypt, but Turkey and India also. It is not improbable that the resources of England will be tested by the greatest strain that has ever come upon them in the course of her history. We have already (see *Money*, Sept. 24 and Oct. 8) demonstrated that we cannot evacuate Egypt; that annexation in some form or other will be thrust upon us by the sheer force of events; and that against the original desire of the country England will become mistress of a magnificent province which any of the Powers of Europe would give all their recent annexations to acquire on similar easy terms. So splendid is this acquisition that there is not a State in Europe that does not envy or hate us for securing it. France, we all know, is seeking a territorial counterpoise in half-a-dozen different parts of the world. Germany is taking up a position in South Africa, so as to reap the results of any embarrassments that may come upon us in the course of the next few years, and is further playing the part of a dangerous rival on the Congo. Both these powers are thus preparing for the future, and to check us in proportion to their efforts are secretly giving their support to a third, whose aims are of a malevolent description. The ... empire would suffer little material damage by the loss, ten years or otherwise, of the Cape dominion. It would survive a French annexation of Siam or Burmah. But there is one possession, the exclusion from which would throw all our commerce out of gear, and deprive our province in Egypt, the Cape, and a dozen other places of all relative value. That possession is India.

"On the subject of the Russian advance upon India a deal has been written. Our moneyed interests in India are so enormous that the public in general, and the financial world in particular, have a right to demand that they shall be thoroughly safeguarded. Respecting the real character of the Russian menace, there is no longer any essential difference of opinion. It is no longer a matter of contention that Russia occupied Merv in order to be able to coerce us if we refused her any compensation for allowing us to permanently control Egypt. In discussing foreign politics Englishmen too often assume that foreigners look upon the actions of their Government from the same point of view as themselves. It is only by placing oneself in the position of Russian statesmen that one can obtain a clear appreciation of the progress of affairs in the East. For thirty years Russia has always intended to buy off England from opposing her designs on Turkey by giving her, or helping her to take Egypt. We have occupied Egypt without anybody's aid, and Russia, chagrined at having lost the power of tempting us, is now seeking the means to coerce our statesmen into an acquiescence with her designs. This will explain the sudden annexation of Merv, for which creek—it has just come to light in Russia—she began to prepare directly we appeared likely to remain in Egypt, and struck a blow when our conflict in the East Soudan rendered it difficult on our part to retort on the spot. She is now gradually massing troops in the oasis, the Trans-Caspian Railway is being extended 185 miles to Askabad, and in various ways she is acquiring the power of entering Herat whenever she likes, and pushing on thence to India. Of course she has no designs upon India, and Earl Dufferin went out of the way last week at Belfast to assure the world what a foe to annexation and war Russia possesses in State Secretary Giers; but, none the less, experience has shown that what Russia is never going to do is precisely that which she always does do, while the new Viceroy is too consummate a diplomat to embarrass his future policy by exciting Russia in advance against him. In diplomacy, as in business, there is no simpler way of getting the better of an adversary and foiling his designs than by keeping on smiling terms with him. In solving the Eastern Question to our advantage time is everything to England. Our trade suffers nothing from the crisis, we are able to consolidate our position in Egypt and India, and our colonies grow more powerful to help us in case of need. In regard to Russia, the continuance of the crisis, as we have demonstrated times out of number in these columns, exercises a most crushing effect on her development. While it ... her credit lies ... at the lowest level, trade has suffered enormously, and the material progress of the country has been checked to a degree which few Englishmen are aware of. No one knows better than the Emperor that the rapid solution of the Eastern Question is the only cure sovereign can resort to in order to put an end to this condition of things, and this will explain the immense sums that are now being lavished on the army and navy, and in the restoration of Sebastopol and the Black Sea Fleet.

Bearing in mind that Russia's chief opponent, if not indeed her only real opponent, to her designs on Asia Minor and Constantinople, is England, and that the only way she can coerce England is to strike at her in India, it is impossible not to regard the deepening of the Eastern crisis with considerable misgivings."

## THE BODY OF THE PHARAOH WHO REIGNED WHEN MOSES WAS BORN.

Brother Hawkins, of Grantham, forwards the subjoined extract from "Egypt after the War" (by Villiers Stuart), describing the recovered body of "the Great Sesostris, father to Pharaoh's daughter." He remarks "It appears to me to be one more link in the chain of evidence, and not the weakest one of the direct and indirect evidences that recovered Egypt presents of the exact and literal truthfulness of the Mosaic record. It is singular but providential that such discoveries keep pace with modern lapse of faith, if we may call that lapse of faith which never knew. consequently never rejected, the gospel of the kingdom of the ever blessed God." The extract is as follows: "I viewed the mummy, the mortal remains of the illustrious Pharaoh, Rameses the Great. The mummy does not appear to have been rifled by the Arabs, the bandages are all undisturbed, and the breast rises so high as to give the idea of something bulky being stowed beneath the linen envelopes. There it lies, the body of the mighty Sesostris, who had left such deep traces of his long reign in history as a conqueror, and in architecture as a builder; even in Scripture, as the Pharaoh who made the captive Israelites build him the treasure cities of Pithom and Rameses, and whose daughter brought up Moses. An interesting bit of evidence has lately come to light identifying him with the treasure city that bears his name. Naville has translated the great historical slate at Aboo Simbel. It is in the form of an address from the God Pthah to the divinely favored monarch, and in line sixteen he says: 'Thou hast constructed a magnificent city to fortify the frontiers of the land, even the city of Rameses; it is solid upon the earth like to the four pillars of the firmament.' This conclusively sets at rest any doubt that may have existed as to the identity of this Pharaoh with that taskmaster under whom Moses slew the Egyptian, and fled to escape the consequences. The coffin is not the original one, but of latter date, substituted, as the inscription on it declares, owing to the damaged condition of the first. The text traced in black upon its surface, runs as follows: 'The 10th year, the 4th month of the season of Pirt, the seventh day, the of date withdrawal of King Ouser ma Ra Setep en Ra—the great God—from the tomb of the Lady Ap... of the great palace, by the priest of Amen, king of the Gods (even by (Aoh en Amen, son of Bolia, and by the holy father prophet of Amen Ra, king of the Gods, minister of the temple of Rameses II., in the temple of Amen en sip ka shon ta, son of Back en Khonsou after that their mother, who is over the hall of mourning, had declared before the king what was the condition of the mummy, and that they had suffered no damage in their removal from the tomb where they had been, and that they had been transported to the grave of the lady An... of the grand abode, where rests in peace the king, Amen-hotep." It appears from the above there had been more than one removal of the royal remains, owing to what cause is not explained, but may be gathered from the evidence of some sacrilegious rascals, who were, no doubt, examined under the bastinado, or whatever ancestor of that development under natural selection may then have been in favor, apropos of a robbery of a royal mummy. The investigation produced the confession as follows:—"We found the coffins of the king and his wife, Noubkha, as also the funeral coffins in which they were; we found the sacred mummy of the king, and beside it was his sword, as well as a considerable number of amulets and ornaments of gold on his neck; his head was covered with gold and silver within and without, and decorated with every kind of precious stones. We took the gold that was upon the mummy, as also the amulets, and the ornaments on his neck, and the gold plates we found on the coffins. We took also everything that we found on his royal mummy; then we burned their coffins, and we took away their furniture, which consisted of vessels of gold, of silver, and of bronze, and we divided the spoil into eight parts." Rameses must have been a tall man, the mummy is still five feet ten and a quarter inches long, and when shrinkage is allowed for, he cannot have been less in life than six feet two inches. I consulted a surgeon as to the allowance that must be made for the shrinking of the cartilages between all the joints of the neck, the vertebræ, and the limbs, and he said that it could not be put at less than four or five inches. The mummy was enveloped in pink linen, and appeared in a perfect state of preservation.—*The Christadelphian.*

# Communications.

## THE RESURRECTION.

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job xiv. 14, 15.

The question asked by the patriarch Job, is second in interest to no question ever asked. The word if, is only used to make sense; man does die. We are in a dying world, have been so for 6,000 years. Facts are stubborn things; these facts are demonstrated daily and hourly until they become as familiar as an enemy can become. To write upon the resurrection of the dead, or the re-living again of God's dead men, or dead ones, requires faith, yea, unflinching integrity in the Scriptures of truth as the pure words of God, without which he should be like a ship upon the ocean without a compass or a helm.

We propose in discussing the doctrine of the resurrection of the dead, or the answering of Job's question, If a man die shall he live again? to place on the stand five of the best and most reliable witnesses that have ever testified in any case since the fall of man. Much depends on a man's character as to the truth or validity of his testimony. We begin with the author of our text. What God says of him is above and beyond what is said of any other man named in the Bible, save the Lord Jesus the Christ, the Son of God. Listen to what God says of his servant Job. He commences by stating a fact. There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, one that feared God and eschewed evil. Perfect and upright, one that feareth God and eschoweth evil. No higher traits of character could be given to any of Adam's race, unredeemed by the precious blood of the Son of God. This language is repeated in the eighth verse, also Chapter ii. 3, the same language is used: a perfect and an upright man. God makes Job about as good as he can be; yes, and Job does corroborate what God says of him; he endures the trial to the bitter end manfully and most nobly. His enemies are men of ability, men of standing, well educated, and are well prepared for the discussion they had undertaken. But God sees not as man sees. He saw the unflinching integrity of his servant Job, and rendered a verdict accordingly, as the sequel shows. The two first chapters of the book of Job are full of deep and profound interest, and would pay us well to commit them to memory. Job's true character is set forth, by his Maker, in the highest and purest manner and form that language can employ. It also sets forth the character of the Devil. He is denounced in the Bible as a liar and the father of lies, yet he can speak the truth whenever it will answer his purpose better than a lie. Skin for skin, all that a man hath will he give for his life; here Satan spoke the truth. What will we not give for our life? But in the next breath he lies just like Satan—"But put forth thine hand and touch his bone and his flesh and he will curse thee to thy face." Job did not do anything of the kind. All that he hath is in thine hands but save his life. So went Satan forth from the presence of the Lord and smote Job with sore boils, from the sole of his foot to his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. So burning and irritating were these boils, the only relief he could get was to scrape with the rough edge of a piece of broken earthen ware. For a moment consider or contrast Job's condition—the greatest of all the men of the East, a perfect and upright man—tortured in our dread hour from his exalted position down among the ashes. From God's wife unto him. Dost thou still retain thine integrity? curse God and die. But he said unto her, Thou speakest as one of the foolish women. What, shall we receive good at the hand of God and not receive evil? In all this did not Job sin with his lips. We forbear any comment only to say that Job gives the fullest proof of a genuine man of God: he fully maintains the noble character that God gave him at the beginning: so through the long heated controversy with his three friends Job comes off victorious, and receives twice as much as he had lost. Truly this shows, in a wonderful manner, God's goodness, love and mercy to the children of men. It also shows conclusively that what God says of his servant Job is strictly true, "A perfect and an upright man, one that feareth God and eschoweth evil."

He has most fully established a character for truth and veracity, that entitles him to the highest credit. We will let him answer his own question—if a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee. Thou wilt have a desire to the works of thy hands. "Thou shalt call and I will answer thee." Where from? Modern theology and nine-tenths of the Christian world will say, From heaven, but Job does not say so, but says "If I wait (for the resurrection) the grave is my house; I have made my bed in the darkness, where it is as dark as darkness itself."

Job a learner, he pursues his investigation till he gets the truth, as we read it in Ch. xix. 23, to the end. "Oh that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever." Here Job refers to a custom in use in many parts of the world, especially in the East, when they wished to preserve the memory of the great, they would chisel out the name or hieroglyph in the marble and pour in melted lead, which does not deteriorate or decay. The tooth of time will wear away the marble while the lead remains intact. In the use of this figure, or ancient custom, Job gives full expression to his strong faith and sure knowledge that the dead would live again. We give his own words. "For I know that my Redeemer liveth, and he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

This completes Job's testimony so far as we need go this time. It is full and complete and forever settles the question of the re-living again of God's dead ones. The question has, from the beginning, and still is being pressed upon our minds, Who is Job? We answer unhesitatingly neither more or less than the Melchisedec, Heb. vii. The thought is not original with us; yet we most fully endorse the view. The marginal reading in Heb. vii. 6, is the correct reading "without a pedigree!"

We have said but a tithe of what might be said in truth respecting so eminent, so holy, and so good a man of God as the patriarch Job. He has testified most positively to the truth of the question he asked at the outset. Our faith is strong and sure, we shall see him among the pure and the holy at the coming of Christ, in the morning of the resurrection of the just. Amen.

Our next witness is the patriarch David, the sweet singer of Israel, the man after God's own heart: in Ps. xvi. he speaks not of himself, but of his greater Son, the Lord Jesus Christ. Nevertheless they are the utterance of the Holy Spirit, they were uttered as a prophecy, but have been literally and exactly fulfilled in the resurrection of Christ. Ps. xvi. 8. I have set the Lord always before me: because he is at my right hand, I shall not be moved: therefore my heart is glad and my glory rejoiceth. My flesh shall also rest in hope. For thou wilt not leave me in the grave, neither wilt thou suffer thine holy One to see corruption. Thou wilt show me the path of life. In thy presence is fulness of joy, and at thy right hand there are pleasures forevermore.

David was a prophet. He wrote and spoke under the influence of the Spirit of Inspiration. So far as the death, burial and resurrection of the Lord Jesus Christ are concerned, they are accomplished facts.

It must not be expected of us that we give in detail all the traits of character, good and bad, of each witness. David had his faults, but they were of the hand and not of the heart, yet he possessed the noble, magnificent spirit of a man of God. His writings are worthy of our most careful study, and of our most deep and profound consideration. He not only bears positive testimony to the affirmative of Job's question; but to the grand and sublime scheme of redemption, and restitution of all things spoken of by the mouth of all God's holy prophets since the world began.

We must leave David and the plain, clear and positive testimony he gives, and call our third witness, the prophet Isaiah. There is nothing charged against him in the record. He speaks out plain, positive and clear; no guessing or supposing, but with a positive assurance of certainty he exclaims, Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead. Come, my people, enter thou into thy chamber, and shut thy door about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Nothing we could say would add anything to the words of the prophet: words fitly spoken are like apples of gold in pictures of silver.

Our next one to testify is the Lord Jesus Christ, the Son of God. John xi. 23. Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, yea, Lord: I believe that thou art the Christ the Son of God, that should come into the world.

In the beauty of Christ's teaching above all others he demonstrated what he taught as in the case before us. Where have ye laid him. Jesus groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus saith, take away the stone. Martha the sister of him that was dead, saith unto him, Lord by this time he stinketh, for he has been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldst believe thou shouldest see the glory of God? They take away the stone. He utters a prayer of thanksgiving to God, his Heavenly Father; and when he had spoken he said with a loud voice, Lazarus, come forth. And he that was dead came forth bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go. This demonstration of the power of God invested in the Son who was one with the Father, was fully maintained in God's raising up from the dead his dear Son, the Lord Jesus Christ, after he had laid in the grave three days and three nights. We would like to comment upon the glory and power of God in raising up dead men who had fallen under the power and dominion of the last enemy death. But we must forbear, and hasten to give the testimony of the apostle Paul.

There is no room for skepticism or doubt as to anything Paul may testify to. He has given the most positive proof that what he has written is the naked truth. We therefore quote his words as the utterances of the Spirit of God. 1 Cor. xv. 12 reads, Now if Christ be preached that he rose from the dead, how say some among you there is no resurrection of the dead? And if there be no resurrection from the dead, then is Christ not risen, then is our preaching vain, your faith is also vain, and ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men the most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. We would like to quote Paul to the end of his argument. It is clear and conclusive and is a full endorsement of what the prophets and Christ has said. It is the only door of hope to an endless life. We may contrast the fabled doctrines of Rome and the Protestant world with the teaching of God's word, but how soon do they dwindle into insignificance. There is but little said in the Bible about the resurrection of the wicked dead, their punishment will be dreadful in the extreme, especially our intelligent men and women who have had the light of Divine Revelation. To be blotted out of existence, to be as though they had not been, just think of the dreadfulness. My pen is inadequate to the task. Flee, oh flee, while you have the offer of eternal life though Jesus Christ, and a resurrection out from among the dead ones.

A few reflections. There is not the least ground for hope or belief of eternal life for any of Adam's race only through Christ and a resurrection from the dead. The qualifications for such a blessed hope are, first, a firm belief in the things concerning the Kingdom of God and name of Jesus the Christ. To make such a belief valid, we must be baptized in water in the name of the Holy Ones for the remission of our sins, from which we are to arise to walk in newness of life.

How crooked, how zigzag and wayward is the walk of many who have been immersed into the dear Savior. By their fruits shall ye know them.

NEWELL BOND.

## The Spirit of Man (Prov. xx. 27) is the Candle of the Lord, searching all the inward parts."

"His candle shined upon my head" Job xxix. 3; Psa. xviii. 28. "The light of the righteous rejoiceth; but the lamp (candle) of the wicked shall be put out." Job, xxii. 9.

"Whoso curseth his father or mother; his lamp shall be put out in obscure (utter) darkness" Prov. xx. 20; Jude 13.

"Fret not, because of evil men; for there shall be no reward to the evil man; the candle of the wicked shall be put out." Prov. xxvi. 19-20; Psa. xi. 6.

"This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil." The believer "saved," the light hater "condemned." John iii. 16-21.

"The Lord knoweth how to deliver the Godly, and to reserve the unjust to the day of judgment to be punished." 2 Pet. ii. 9.

Thus "the wheat" is wanted, and garnered for its worth; but "the tares shall be burned." Matt. xiii. 30-40.

"Then ye shall discern between the righteous and the wicked." Mal. iii. 18.

Is there intelligence or reverence for truth, in denying such marked distinctions?

J. B. COOK.

MILLERTON, KAN.

*Editor Restitution:*

We the undersigned met at the home of H. W. Barnhill in Millerton, on Sunday Jan. 18, 1886, for the purpose of organizing a body of believers according to the Scriptures. After appointing Brother Isaac Miller as chairman, and Hugh W. Barnhill secretary, and hearing from all present, we find all to be in favor of organizing without a creed, simply under the name of "Church of God at Millerton." We elected Brother Isaac Miller as Elder, by full consent, also H. W. Barnhill as Deacon. We arranged to meet every first day at the schoolhouse, known as the Sunny Slope house, one-half mile south of Millerton. We also arranged to have Bro. W. B. Fisk come one a month to preach the word. Moved, the minutes of this meeting be sent to THE RESTITUTION for publication. Minutes approved. Isaac Miller, Joseph Oglesby, Benj. Anderson, Rebecca Anderson, Hugh W. Barnhill, Rebecca A. Barnhill, Jacob Reed, Harriet Reed.

The weather being extremely cold, the brethren and sisters were not near all out, but we hope to have a goodly number on our list serving God to the best of their ability, believing as we do that the time is short for us to work.

Now brethren we extend an invitation to all of the like precious faith to call and worship with us, especially those that can preach the word. We ask the prayers of all God's people that we may continue faithful to the end and gain eternal life.

H. W. BARNHILL, Sec.

NOTICE.—Chicago, Ill.—The Blessed Hope Mission, cor. of Bishop Court and Madison Street entrance to Bishop Court. Services every Sunday forenoon (D. V.) at the usual hour, and the auspices of the Restitutionists. All invited.

# Poetry.

## A WIFE'S ADIEU.

*[To H. M. Hoyt, late Principal of Davis School, Westfield, Mass.]*

Another look at my beloved dead,
The marble face, and grandly moulded head.

Oh, whom here forbid my eyes to rest
On three dear acts, and on that breathless breast?

Tell me no nay, for I must look again;
Here let me ponder, sleep, the best of men.

I must imprint a fond and farewell kiss,
On such a pure and manly brow as this.

How can I turn my doting eyes away
From this Divinely chiseled face of clay!

What mould the fateful hand, O death, to close
These truthful eyes in such a dread repose!

Alas, that he with joy I called my own
Should lie so motionless, cold, so alone.

Yet in that look so wondrous sweet and calm,
My anguished spirit finds and feels a balm

Those hands that mine so oft have pressed before,
Oh, shall I feel your gentle touch no more?

There lips in mould of perfect beauty cast,
Tell me, dear heaven, oh! are they closed at last?

I kiss them, but I feel no grain response,
Here what thy hand hath done, ruthless death!

How like a king, in simple vestment dressed,
My dear and dead beloved takes his rest.

My fondest kiss, he heeds not in his sleep,
I wonder at repose so strange and deep.

Cease! thy death-veiled eyes, my love perceive
Thy boy so cherished, take thy tender leave:

And at thy sister's gentle request, then,
Cease thy heart responsive beat again!

In vain, alas, the fondest blood would feel
In thy dear breast, some slightly answering thrill.

Ye flowers, enshrine my darling's noble head,
And with your rich perfume embalm the dead.

Come, children, as in quiet sleeping teacher's side,
And by the dead, in soft procession glide.

On that dear face, you drop the falling tear,
For, oh, you know a nobleman lies here.

Love, grief or care, he never heeds at all,
On his calm brow the casket lid must fall.

Earth, yield a chamber in thy faithful breast,
Where our beloved may take his dreamless rest,

Till Christ, the mighty Lord of earth and men,
Command to life his loyal dead again.

C. COLEGROVE.

# Communications.

## THE LIGHT SUPPRESSED.

Will you please give a place to the enclosed which was refused by the *Christian at Work*. Its insertion may serve to show and ultimately to verify the lesson taught by the "Great Teacher sent from God," viz: that "a house divided against itself must fall." The Orthodox clericals of the Episcopal order at Chicago, demand more light on the subject of human destiny, and appoint one of their number to obtain and afford it, and rejoice in what they get, while the equally Orthodox *Christian at Work* in New York, though having eyes sees not, and does not wish for any more light; though boasting of the same "Spirit of liberty which was the keynote of apostolic preaching," and that he is "unfettered by denominational bands." What an illustration of the difference between preaching and practice! Verily the truth is very unwelcome to the clerical hierarchy, so much so indeed; that their scribes will not let it come to the light if they can help it. "Blind leaders of the blind," they must needs "fall into the ditch" with their dupes.

A. B. MAGRUDER.

## IMMORTALITY, NOT INHERENT IN MAN, BUT CONDITIONAL. "LET THERE BE LIGHT."

"In that spirit of liberty which was the key-note of apostolic preaching, and unfettered by denominational bands," to quote from your New Years issue, I ask the insertion in your paper of the enclosed, clipt from the secular press of Chicago, exhibiting the progress of thought and the drift of investigation in respect to a subject of the very first importance to mankind, the true nature and constitution and the future destiny of our race.

Dr. Jewell is only one of many of the Orthodox Clergy of England and the United States, whose minds have been stirred to a new and fresh enquiring into the supposed Bible Authority of the current doctrine of the natural Immortality of all men—the immortal soul theory of Socrates and Plato—which, apart from its utter want of all Scriptural warrant subverts, if true, the grand Bible doctrine of future life only by the resurrection from the dead. This is the great secret of human destiny taught by Moses the prophets and Christ and the apostles.

Immortality only through Christ, who is "the Resurrection and the life," is the only effectual antidote to the pernicious Pagan dogma of an immortal soul in all men, and consequently of the eternal torment of the wicked in a burning hell; which so flatly contradicts the Bible which tells us expressly that "God is Love" and that "his mercy"—not his vengeance—endureth *for ever*"—and that in their judgment-day, the wicked will be punished "according to their deeds" and as these are finite and terminable, the penalty must be of a like character and cannot be eternal misery.

"He that hath ears to hear, let him hear." Meanwhile let us wisely "Prove all things," that we may "hold fast that which is good."

## DEANERY OF CHICAGO DIOCESE.

The northeastern deanery of the diocese of Chicago met at Grace Episcopal church on Monday. Before the transaction of business, the Rev. E. S. Jewell, Ph. D., of Evanston, read an able and, as indicating the drift of thought among Episcopalians, a very remarkable paper on "Conditional Immortality." He took the ground that there was no such thing as inherent immortality in any human being; that immortality was a gift of God, lost at the fall, and restored to the race, conditionally, in Jesus Christ. Men could never by works put God under an obligation to give them immortality, it was by grace only, and yet men were to seek for glory, honor, and immortality, and win eternal life. The totally wicked dies as the beast dieth, though that final extinction of being might not be until after the judgment. It may be said that Dr. Jewell is an advanced churchman, and ranks with what is called the Catholic school in the Episcopal church. The doctrine which he forces from moral, metaphysical, and Scriptural grounds, has a large number of adherents among the Episcopal clergy. The paper was especially prepared at the request of the clergy, and a resolution was passed thanking the doctor for the able statement of the doctrine which he had made.

## THE BIBLE HOPE VERSUS THAT OF TRADITION.

"Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." "For we are saved by hope"—for what a man seeth, why doth he yet hope for" "But if we hope for that we see not, then do we with patience wait for it." (Rom. viii. 24). This passage reveals to us very clearly two important truths—(1st) That salvation consists of and is identical with the redemption of the body. (2nd) That Christians, in the present life, can only be saved by hope, or have a hope of being saved when the body shall be redeemed at the resurrection of the just. We know that our bodies are not yet redeemed because we are subject, as Paul and his fellow Christians were, to pain and death. Hence we cannot now be actually saved, as salvation and the redemption of the body are identical, and both are promised at the coming of the great Redeemer and Savior. The promise reads, That to them that look for him, He will appear the second time, unto salvation. Therefore, we should hope for and wait for, so long as we are in this groaning state, for the salvation or redemption of the body, to take place when "they shall see the Son of man coming in a cloud with power and great glory." And when these things, (signs) begin to come to pass, then "look up, and lift up your heads, for your redemption draweth nigh." (Luke xxi. 27, 28.) The obedient believer in the gospel of Christ, has passed from the broad way of death, and entered the narrow way that leads to eternal life, and has thus come into a savable state, but "He that endureth to the end, the same shall be saved." When a man believes the gospel, repents, and is "baptised for the remission of his sins," he becomes an heir of salvation. (Heb. i. 14). He continues to be an heir, if faithful, till the coming of Christ the second time, (Heb. ix. 28), then he will inherit that great reward. The heirship is first—afterwards the inheritance.

During this age the "gospel of salvation" is to be preached, at the introduction of the "age to come," salvation and eternal life will be given. (Mark x. 30.) Now they are matters of promise and hope and not of actual possession. Paul in the text says, "But if we hope for that (salvation) which we see not, then do we with patience wait for it." Again, "putting on for an helmet the hope of salvation," (1 Thess. v. 8), He adds, for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. The same promise is found in the words of Jesus, (John xi. 25, 26). "Jesus said unto her, I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live (come to life.) And whosoever liveth and believeth in me, shall never die." When he comes, both living and dead believers "will live together with him."

John in his first letter (ii. 25) writes, "This is the promise that he hath promised us, even eternal life." In his letter to Titus, Paul writes, "In hope of eternal life, which God, that cannot lie, promised before the world began." Again in chapter iii. 7, it is written, "that being justified by his grace, we should be made heirs according to the hope of eternal life." These and many other Scriptures show that eternal life is not given to believers in this age, but is promised to them in the age (time) to come. Jesus says, (Mark x.) that those who forsake all for him shall receive a hundred fold, now in this time, with persecutions and in the world (age) to come eternal life. Upon these plain and sure promises—exceedingly great and precious—so many build a hope that will not make us ashamed when it is fulfilled and be to us an anchor in the trials of life and death. It has had power to sustain millions of martyrs who have cheerfully laid down their lives for the sake of Christ and his gospel.

If the gift of eternal life is yet a matter of unfulfilled promise to all believers, living and dead, and, if some of the many that sleep in the dust of earth, shall awake to everlasting life," why do many teach that the Christian in some mystic sense, gets eternal life when he becomes a Christian? How is it possible to hope for any promised gift after we have received it. Hope is always the expectation of some future good that is desired, and when that future good is obtained, it is impossible to hope for it any longer. I recently heard a modern evangelist preach to a very full house, from the text, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." He explained the wages, death, to mean spiritual death, and gave no warning of eternal death, and neglected to present at all the powerful motive and hope of eternal life.

Sometimes they will go through a revival—excite the people with stories of going to heaven or hell at death, without using the Advent—resurrection—motive till the last discourse. If the gospel is the power of God, why not bring it to bear all the way through the meeting? How great the contrast between the modern popular gospel and that taught by Jesus and his disciples! A literal, future resurrection, such as Christ, the first fruits experienced, is by many rejected, and an unscriptural substitute adopted. The Bible doctrine of putting on immortality (that has been sought by a patient continuance in well doing) by resurrection and exchange, has been exchanged for Plato's immortal soul, which the Bible wholly ignores, and sinners are warned to save their immortal souls from going, at death, into a hell of endless torment, instead of a "second death," after their resurrection and judgment. For eternal life and death, as taught in the Bible, is substituted eternal happiness or misery. "He that hath a dream, let him tell a dream, he that hath my word, let him preach it.—What is the chaff to the wheat?"

E. HOYT.

# Selections.

## "BE YE RECONCILED."

There came lately to the present writer's knowledge the case of a woman who when very far advanced in years entered on a blessed experience, which awakened in her heart devout praise and thankfulness to him who is the fountain of all good. She obtained peace with God, rest in God, even joy in God, through our Lord Jesus Christ. Strange as it may appear to those who have had better guidance, she had long been striving to reach that enviable experience—striving to obtain an assurance that there was mercy even for her, and that she might reckon as hers a well-built hope of final salvation. She had expected to reach that height of conviction and comfort when by prayers, and entreaties, and tears, conjoined with reading her Bible and attending on public worship God had become reconciled towards her, and he had in some way intimated to her his satisfaction with her penitential doings, and his welcome to his family—a prodigal returned at length in her right mind. On her knees she would often cry, "O my God, pity me a miserable sinner; O my God, become my Friend!" and in the blackness of the night the same cry of anguish and desire would ascend from the agitated depths of her being. So actually had she been exercised, more or less, for the greater part of her extended life; all the while eager for rest and hope,—eager for one sweet beam of Divine pity, as she sailed over the tossing billows of spiritual misery.

Occasionally she felt as if God were beginning to be gracious; as if he were turning round to her in sympathy with her state; as if she had surely done enough to win a gleam of tenderness from the Awful One whom she had offended; but suddenly the lights went out, and she found herself once more the old captive in the dungeon of despair. "Is his mercy clean gone—shall the blessed peace never be mine—am I lost, lost forever?" These and such like thoughts chased each other through her brain; so that if ever there was a child of misery, she was that perplexed one. But she revealed her sorrow to no one, and with a calm, grave countenance fulfilled the round of duties belonging to her lowly sphere. None but God knew how wretched she was: and of those who may be alarmingly sure, be pitied her with his own infinite pity, which ever goes forth to the benighted and wayworn, and misled among his offspring on the greeen earth.

Fortunately this daughter of misery, at the time exactly in her eightieth year, was persuaded to attend a few special religious meetings, where a clearer gospel was delivered than the one, if gospel it could be called, she had been accustomed to hear from her youth up. What a curse is darkness? —what impiety, what inhumanity, to obscure with a dismal theology the face of him whose name is LOVE, so that dwellers here below cannot discern his compassion for the troubled and the self-condemned!

Speaking with her at the close of one of the meetings, a good man who had long rejoiced in Christ, readily detected the mistake of her life, and the reason why no peacefulness had ever settled on her breast. He explained to her in a loving way how from first to last she has been misunderstanding God; and that his method of comforting the troubled in mind and conscience was far simpler and far kinder than she had supposed. He explained to her how she had been reversing God's plan and method entirely, and that as a consequence her endeavors to obtain peace were a failure, and could only turn out a failure. He explained to her, in other words, that she had been doing all she could to reconcile him—to kindle, so to speak, friendly, loving feelings in his heart towards her; whereas he had all along been addressing her in this wonderful and touching appeal—"be *ye* reconciled!" 2 Cor. v. 20). The whole verse reads: "Now we (Apostles) are embassadors for (on behalf of) Christ, as though God did beseech you (i.e., sinful men) by us; we pray you (i.e., sinful men), in Christ's stead, be ye reconciled to God."

Her extended efforts to reconcile God, were thus clearly labor lost. She had been doing what was not required. She had mishapprehended God, who actually had ever been her friend, in spite of all her sins and short-comings, and was ready at any moment to admit her into favor, and into the enjoyment of his favor, without the smallest payment, or recompense, or self-torture, on her part whatever. His thoughts had clearly not been as her thoughts; his ways had not been as her ways. In virtue of her deplorable ignorance concerning God, she had piled in vain—she had been held in the bondage of terror. By beholding God as he is revealed—revealed in Jesus as her friend; revealed as waiting to be gracious—revealed as ever welcoming her freely into the home of mercy—revealed as ready to make her instantly an heir of "eternal life;" by beholding him in this light as he represents himself, not as his character is clouded and disfigured and made harsh and terrible by those who neither apprehend the Infinite Father nor his creature man, she passed gently and joyfully into the haven of peace divine, and gave glory to him who had brought her out of darkness into his marvellous effulgence. On that evening there was joy among the angels in heaven over a sin-stained pilgrim bending over the tomb, who, guided by the divine gospel of love and life, changed her mind of God, and in that change had found deliverance from the burden of guilt, and an escape from the irons wherewith she had so long been bound. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—*W. G. Mansfield.*

## REAL OR BIBLE IMMORTALITY.

Christ preached a real immortality, very different from that of Egypt and Greece. His doctrine on the subject was dogmatically affirmed. It did not rest on assumption, conjecture or figures. The proofs of it were not such as men might gather from the writings of the philosophers of Pagan countries. It was an immortality peculiar to itself, and not to be demonstrated independently of it, by the logic of the schools. He brought it to light by the gospel. Apart from the gospel He could never have made it known. This very fact distinguishes it in the most striking manner from all the conclusions upon the subject which men may have arrived at, by the inherent force of their own understanding. If his immortality be a fact, theirs is a fiction of the most pernicious and baneful type. Both cannot possibly be true. Theirs is immortality without a body. His is immortality in tangible and visible form, attainable by resurrection from the dead. Theirs is a congenital immortality—his a conditional bestowment. Theirs is held to be a present fact of human consciousness—his is a future inheritance. Theirs is for all—his only for as many as the Father has given unto him. While, looks the most real and most likely? There is something about the common view which people take of this question which fails to yield true satisfaction in the best moments of human history. Men and women find it hard work just before the coffin lid is screwed on, to persuade themselves that death has not really and truly done its work! I confess I cannot see anything particularly entrancing in the prospect of a bodiless and impalpable existence. This may be owing to some defect in my mental constitution, but there certainly appears to me to be nothing transpiring or inviting in the vague expectations which are popularly entertained with regard to a future life. In Christ's doctrine, however, I can see a definiteness and substantiality and glory, which meet all the cravings of my mental and moral being, and make it possible for me to hope and trust without violating my reason in the process. "I will raise him up at the last day." "He shall change our vile body, that it may be fashioned like unto the body of his glory." There is nothing ghostly and bodiless about that! I am offered a nature that will be just as substantial as my present one, and far more real. For where will the reality of my present organization be 100 years from now? It will be simply impossible to predicate reality of it at that distant period. It will in the natural course of things have completely disappeared from the universe. But Christ invites me to partake of a nature that will never disappear as long as eternal ages roll—a nature that will never be burdened by the least sensation of weariness, or inefficiency, or dullness, organic—a nature from which the law of sin and death has been eradicated, and whose every stem and pulsation will thrill as energy imperishable and divine. All that is connected in the Scriptures with the immortality which Christ revealed, has a reality about it which presents a thrilling contrast to the supposed forms of disembodied felicity by which it is sought to engage the hope and aspirations of man.

No man who believes that when he dies he will be conveyed to the skies, has the remotest conception of the manner in which he will employ his celestial activities and spend his time. The occupations of that heavenly existence are generally held to be mainly of a musical sort, and harps of gold are mentioned as a prime attraction. But nobody seems to be at all sure. They are quite willing to leave all such details until they get there. Their hope rests on no real promise, and therefore can hardly be expected to fasten itself on any real features of the heavenly state to which they aspire. It is very different with the hope set before us in the gospel. That hope is founded on God's covenants made with the fathers of the Israelitish nation thousands of years ago. It relates to a blessedness to be realized upon the earth, at a time when all sublunary affairs will be under the jurisdiction of his glorious Son, and when the authority everywhere will be tried and placed in trustful hands. "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." There is something very real about that. We can understand it. It commands our perfect admiration and sympathy. There is nothing vague and shadowy and sentimental in the prospect. It is precisely what is needed. At present, power is arbitrarily distributed among men. Many rule who lack essential qualification for the task. They are proud and selfish, and seem to think the earth was made for their special benefit. Others again are well disposed but impotent to deal with the great problems which confront them. They have the will, but not the courage, nor the resources, which the exigencies of the case demand. After all, such rulers must sooner or later die, and leave their thrones to others. But God proposes to provide the earth with a race of kings who shall have been developed on principles which have never yet determined a man's accession to power. Kings selected not by virtue of their birth, nor yet because of the voice of the majority, but by reason of their submission to his will during a probationary course in which their faith and obedience has been put to many a hard and grievous test. Kings who have learned compassion and benevolence by manifold experience of evil; Kings who will not judge after the sight of their eyes, neither reprove after the hearing of their ears; Kings whose wisdom will never be baffled, whose power will never be beneath the occasion, and whose throne will never become vacant by the hand of death.

Were the nations in the days of such a government now, what an altered state of things we should see. Is it not, think you, worthy to become a divine reality? It is at any rate good to be tried, for the mouth of the Lord hath spoken it. These are the things that belong to the Bible system of faith, and they appeal strongly to our sober sense. We can think of them and anticipate them without requiring our reason to abdicate her throne. They satisfy the profoundest instincts of our being, and the most exacting intellect can ask nothing more.—*Bible Light Scout.*

MORRIS, Kan.

*Editor Restitution:*

Find enclosed two dollars, and credit me with same to my account for THE RESTITUTION for 1885.

You may depend on me being a yearly subscriber for the paper as long as I shall live, and have the means, and the paper continues as good as now, or until the Lord shall come to reward every one as his work shall be. The time now may be short, and it behooves each and every one to have on the whole armor of God, so that we may be enabled to war successfully against all unrighteousness, while in this present life, that we may have an abundant entrance into life everlasting, at the marriage supper of the Lamb. Till then, or at least while we live, let us continue to labor and pray not for those only that believe, but for those that believe not, that we may have stars in our crown of rejoicing, to the glory of God. Yours in the hope of eternal life through the righteousness of Christ and faith in his atoning blood. JOSIAH SEAL.


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## Selections.

### THE RESTITUTION.

[illegible] the restitution of [illegible] Napoleon [illegible] [illegible] [illegible] [illegible] [illegible] Faith. As [illegible] [illegible] [illegible] [illegible] [illegible]

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 4, 1885.


BROTHER JOHN FOORS, of Galesburgh, Kan., visited us on Monday. He has been holding a number of meetings at the Antioch Meeting House a few miles south of Plymouth.

DO not send us such long articles. We shall have to abbreviate some on hand by leaving out the more unimportant parts, or divide them into two or more numbers—or leave them unpublished.

REMEMBER THE RESTITUTION. Papers advocating conditional immortality, the nearing advent of our Lord, the literal fulfilment of prophecy, and the restitution of all things are dependent upon the liberality and sacrifice of the lovers of the dear Redeemer's cause. Probably not more than one or two papers—known to the world as advent papers—are sustained by subscription alone. The brethren have the promise of God's blessing for all that is done for the sake of the gospel.

THE February number of the *Phrenological Journal* contains the portraits and brief biographical histories of three living centenarians; one of which is Sir Moses Montefiore, the celebrated Jewish Philanthropist. Another notable article in this number is entitled—*Poets and Poetry*, in which the *inspired life and diction* of genuine *poesy* are ably contrasted with mere *verse-making*.

THE two items following are from a late number of the *N. Y. Independent*. The first in order shows the hopelessness of the Gentile mind when not illuminated by the gospel. To the Gentile, death ended all, so far at least as the Phœnician epitaph bears witness. The Egyptian mythology was no improvement so far as its fables of human destiny were concerned. In this mythology death made strange work in its dissolution of man's quintuple organization. Though slightly digressive we remark that the ideas of redemption and human destiny, as held by leading denominations in this nineteenth century, are exceedingly out of harmony with revealed truth. As being in point we quote two very expressive sentences:—"A theology which is not Biblical is *worse* than useless. It is pernicious;" and:—"The Battle of Theology within the next quarter-century will be fought within the triangular space indicated by three points, *Christology, Soteriology, Eschatology*."

In eschatology the doctrine that future eternal life is not our inheritance from the first parents of the race, but a supernatural bestowment from God himself through the Son of his love, will supercede the stupendous forms of error that have prevailed in all ages and among all nations. The resurrection of the dead and conditional immortality are the doctrines that will come to the front and win the hearty assent of earnestly thoughtful minds, as we believe, in the near future. The following are the selected items.

It is difficult to find any very definite ideas about a future state on any very ancient Phœnician tombstone inscription, or on a Greek or Latin one of the classic or later period. Even the formula *χρηστε χαιρε*, so common on Greek tombstones, seems often to have lost all reference to a departure to the shades, and to mean nothing more than simple "farewell." In a Cesnola bilingual inscription, Greek and Latin, the phrase is rendered by Η[ΙΟ]. S[EPVLTA]. EST, or "here lies buried." Other epitaphs show a sense of loss, but not much hope. Thus: "Having always lived a reverent life, happy Artemidorus, through thy prudence, farewell though among the perished." And again: "Since indeed Fate, as the proper end, has brought thee beneath the lap of earth, holy Sopatros, dead, farewell, though among the perished." So another one, which is doubtless the epitaph of some ancient Delmenico: "The holy man Bacchis, to simplex debt, ever shown excellent in culinary arts, the earth holds, dead."

Dr. Samuel Birch, in the "Proceedings" of the (London) Society of Biblical Archæology, for December, 1884, has several interesting notes on the dead of ancient Egypt, and the belief held by the ancient Egyptians respecting the future state. Most important of these notes was that on the Egyptian belief concerning the shade or shadow of the departed. The shade was supposed to be the light envelope of the soul. It wandered over the earth, visited the tomb and descended into it. It was visible, but not tangible. Some shades were called "the damned." The elements of the dead were the ghost, the soul, the body, the shade, and the mummy. The punishment of the shades (that were punished) was by sacking in a saloon, by burning in the pits of hell, by being strangled or cut, or by being separated from the souls of the dead. These were the early ideas quoted. The paper of Dr. Birch was fully furnished with quotations from the existing texts.

## Selections.

### Is the Nile Expedition Under Lord Wolseley the Subject of Divine Prophecy?

There can be no intelligent misgiving that the Soudan geographically constitutes a part of ancient Ethiopia, so that the nomadic descendants of Ishmael, who are now coverted into the fanatical creatures of the Mahdi, are properly Ethiopians.

There is a prophecy in Ezekiel which naturally makes the student of Scripture regard with much interest the present expedition of our soldiers up the Nile, "the river of Ethiopia," for the relief of General Gordon. The prophecy is cited in the day of the messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh."

The greatest interest in connection with these words to the student of Divine prophecy centers in the three first, viz, "In that day." Nothing seems to be more ominous in the prophetic Scriptures than these oft-repeated words. They rivet the attention at once, and prelude in general some prospective unfolding of "The Great and Terrible Day of the Lord."

We have the phrase in the Old Testament prophetic Scriptures thus: "The Lord alone shall be exalted in that day....In that day the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth....In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks, etc....In that day shall the (spiritually) deaf hear the words of the book, and the eyes of the (spiritually) blind shall see out of obscurity, and out of darkness....They shall know in that day that I am He (Christ Jesus) that doth speak; behold! it is (Christ Jesus)....My words....shall be accomplished in that day before thee (Israel): but I will deliver thee in that day, saith the Lord....In that day, will I cause the horn (kingly power) of the house of Israel to bud forth, and I will give thee (the prophet, as a personification of his predictions) the opening of the mouth in the midst of them, and they shall know that I (Christ Jesus) am the Lord, etc.

A very much larger number of quotations might be adduced from the Old Testament prophets, which, we believe, conclusively prove that in the majority of instances in which the phrase "in that day" occurs, the forecasts are still prospective, and comprehend, if not a sole and exhaustive, yet a final reference to the "day of the Lord," which shall as surely come as the unexpected judgments on the antediluvian world and the cities of the plain!

And as the Holy Scriptures must be regarded as interexplanatory, luminous with their own light, it may be as well to recur to this important phrase, as used by our adorable Lord and Savior, and the New Testament Scriptures, subsequently to His ministry.

"Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? etc....Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven, etc....It shall be more tolerable in that day for Sodom than for that city....I will come again....at that day ye shall know that I am in my Father, etc....I will see you again....and in that day ye shall ask me nothing.....Of that day and hour knoweth no man, etc., (the present tense being used: the Scriptures having to be 'sealed' till the time of the end.)....I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom....Take heed to yourselves lest....that day come upon you unawares."

Such are the words of Christ, our great Teacher, in respect to "that day" of Holy Scripture, which can only refer to his second personal advent to our world. St. Paul makes frequent use of the phrase. He says: "When He shall come to be glorified in His saints,...in that day....The Lord grant unto him (Onesiphorus) that he may find mercy of the Lord in that day....Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing....But ye, brethren, are not in darkness, that that day should overtake you as a thief....That day shall not come except there come a falling away first (the predicted great) apostasy of the outward professing churches of Christ), and that man of sin (the latter-day personal Antichrist) be revealed, the son of perdition, etc. I am persuaded that he is able to keep that which I have committed unto him against that day."

These sentences can only refer to the second coming of Christ. And now we will return to our starting-point.

"In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt; for, lo, it cometh" (Ez. xxx. 9). The latter clause of this passage has thus been paraphrased or expounded, "The day of Ethiopia's pain shall come shortly, as Egypt's day came." This comment was advanced some time before the recent Egyptian troubles came upon the scene! And how exactly has the day of Ethiopia's pain come after that of Egypt! Egypt's day of pain came with the interior troubles that culminated in the deposition of the late Khedive. It was continued by Arabi's rebellion, the bombardment of Alexandria, the defeat of the Egyptians under Sir Garnet Wolseley, the subsequent retribution on the Egyptian conspirators, the plague of cholera, and now virtual national bankruptcy. It is to go on, after, perhaps, a lull in its acute phases, until Egypt's final overthrow under the predicted, and rapidly nearing latter-day personal Antichrist.

And now, in consonance with the prediction, we behold "messengers" going forth (literally) "in ships" with the avowed purpose of rescuing certain Englishmen, but really with the concurrent and ulterior political intention of striking awe into the hearts of the fanatical hordes of the Mahdi—"to make the careless Ethiopians afraid"—with a view of putting a stop to the rebellion, and save Egypt and the rest of the Mahommedan world the horrors of a general "rise" and resulting anarchy.

It is not doing violence to either Scripture prediction or the pages of history to submit that the recent naval expedition to Suakin is part, though, perhaps, only the prefatory and inchoative fulfillment of this remarkable prophecy. In the first instance our soldiers were but "messengers" despatching their "messages" to Osman Digna to the effect that if the route be left open for the relief of the garrisons, the approach of the English would not be hostile to the Arabs, *i. e.*, the "Ethiopians." But the Arab besiegers heeded not, and so our men made the "careless Ethiopians afraid"—how significantly as the events are too recent to need recapitulation to prove. And now that expedition is supplemented by the present Nile expedition, with an identical object in view, as though events, by this duplicate fulfilment were pressing upon even the most indifferent person the notice of this Divine prophecy.

The style of warfare now adopted is unique in the history of military science. It had its counterpart, however, in the recent Red River Expedition, carried to a satisfactory issue by the same commander, now entrusted with the task of raising the siege at Khartoum, and relieving General Gordon.

The eyes of God's children are to be open as to the signs of the times, but not those of the world. The unconverted world, if it were so with them, would attempt to defeat the verification of Divine prophecy at every turn; while the true children of God hail such verification with unbounded joy. They love to see their Father "at the helm" of affairs!

I cannot be doubted that Lord Wolseley's orders are pregnant with "messages" that he will conquer by diplomacy, as a "messenger," if events favor and opportunities present themselves. There will be "messages" to the friendly tribes, to the hostile Arabs, to the Egyptian garrisons, to General Gordon, etc. And so, in the first instance, the Nile Expedition is, as every one can see, a huge embassage of "Messengers."

What can be a more literal specific verification of our prophecy?

But the "messenger" aspect of the Expedition will fail. The diplomatist will merge in the General and the "careless Ethiopians" will be made afraid.

Although the river Nile is not mentioned in connection with the prophecy as the scene of such a diplomatic-military enterprise, yet we read in comments on this passage, written before the least shadow of a shade of an idea of the present Expedition could be entertained, the following remarkable words: "The cataracts interposing between them (the Ethiopians) and Egypt should not save them." The subject of the difficulties presented by these very cataracts has formed a very important element in the counsels respecting this Expedition! It is evident, therefore, that the commentator regarded this very river Nile, and not the Red Sea, as the theatre of the fulfillment of our remarkable prediction.

And lo! and behold! its fulfilment has come!

"In that day shall messengers go forth from me in ships." We are glad to see our Heavenly Father at the head of both political, military, and naval affairs. The "messengers go forth" from him. He has his eyes open for the good of his children, and everything is working together for their especial good, until the kingdom be taken from the wicked and given to the saints of the Most High;" and they shall possess it for ever, even for evermore! "Messengers" in "skiffs" (vessels of bulrushes," light canoes, formed of papyrus, daubed over with pitch, answering to any vessels that ply on water) (Is. xviii 2; etc., shall go up the Nile as far as navigable."

Are not the "signs of the times" before us, indeed.

"In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid."

It is very evident that these "messengers" are hostile to the "careless Ethiopians," seeing that their determined purpose is "is to make them afraid."

They could not have been friendly Egyptians in the approach of a common enemy, such as the Babylonians; for did the Egyptians ever perform such a service to the Ethiopians? To warn and re-assure them, and not to fill them with terror and fear, would have been their object.

And had Nebuchadnezzar, or any other conqueror of Egypt, inaugurated such a flotilla of adventurers, it would figure as a presursory fulfilment of the prediction, which is repeated in our latter-day era: to the verification of the belief that Old Testament prophecy is not definitively and exhaustively fulfilled as yet.

However, friendly Egyptians could not figure as fulfilling this Divine prophecy, for the simple reason that the prediction presupposes enemies rather than friends.

That the present fanatical hordes of the Mahdi's "Ethiopians" are a "careless" set of people may be gathered from the fact that they are fanatical.

Fanaticism is the very atmosphere of "carelessness," it is an immolation of natural instincts, common sense, and the higher element of reason, that constitute the intellectual nature of man; and hence the "carelessness" accorning from it.

That "want of care," of "carelessness," in the Mahdi's "Ethiopians" has been repeatedly manifested during the rebellion in the daring recklessness in which they have rushed to certain death on the points of English bayonets, true heroism being wanting, since such courage arose not from principle but from fanaticism!

Fanaticism teaches that its possessor is safe, both in this life and that to come, whatever occurs; and hence the "carelessness," or want of care, of these Ethiopian Soudanese! In this respect the prophecy and ratifying events tally. But let us proceed further with this prediction, which is so very important to the present generation. "In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid and great pain shall come upon them, as in the day of Egypt; for, lo, it cometh."

Can greater pain, consistent with the times—the Great Tribulation proper or not yet being ushered in—come upon any people than that now happening and threatening the Egyptian Soudan? What with the horrors of civil war, national bankruptcy, and foreign invasion, either of which separately is certainly "great pain"—the prophecy can confidently be considered to be in a state of ratification in what is now transpiring in the far-off land of the Nile.

"As in the day of Egypt: for lo! it cometh." "As" was Egypt's trouble so shall be that of Ethiopia. This trouble arose, as is well known, through Finance, Rebellion, and Foreign Invasion.

"For lo! it cometh." It is scarcely come upon Egypt, but it descends on Ethiopia! "Behold the trouble of Egypt, and lo! it is upon Ethiopia."

So we see that the present condition of things in the far East answers to our prediction, even to the very incidents transpiring and enumerated respectively.

Let us turn to the chapter (*Ez.* xxx.) from which our prophecy is mainly taken. It commences with, "Howl ye, woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day: it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia....They also that uphold Egypt shall fall."

"In that day" of our prediction evidently refers to the above "day of the Lord," so that when the events of the prediction are transpiring (which we endeavored to prove are now transpiring) the initiatory stages of the "Day of the Lord"—of the Great Tribulation, will have commenced.

Perhaps from those introductory stages to the c. of the Great Tribulation will be [illegible] seven years. And if the beginning of those troubles (for they must gradually come on) took place, say, in [illegible], then the fourteen years to the full accomplishment will carry us to [illegible] as being the end of this age. That the Napoleonic-Judaic covenant will probably commence in the year 1888 or run out in seven years, the latter three and a half of which being the predicted period of the Great Tribulation proper.

It is supposed by some intelligent expositors that the time of the "battle" will be the taking vengeance on them....the judgment on Egypt being the beginning of a world-wide judgment on [illegible] heathen (Gentile) enemies of the [illegible]; so, what is the order, then, to [illegible] judgment? First Egypt, secondly, Ethiopia; thirdly, the people that [illegible] Egypt—viz., the English people!

Who else are upholding Egypt at the present day, when these things are taking place? And we see, is it treasure, not a jot or tittle, "not one dash," of the "sure word of prophecy" shall ever fail? Then we are forced to conclude that this is a serious moment for England, which, with Egypt and Ethiopia, has already entered the outer circle of the vortex of the Great Tribulation.

And with this view agree other prophecies. Let us adduce but one: "As at the report concerning Egypt so they shall be sorely pained at the report of Tyre. Pass ye over to Tarshish: howl ye inhabitants of the isle." Here are, then, "howling" and "pain" for "Tyre (the modern Tyre, England) as well as for, and in connection with, the "pain" and "howling" of Egypt and Ethiopia. It is most clear that ancient Tyre and Tarshish were not sufficiently important to exhaust the full meaning of the Divine prophecy in connection with themselves: and that some modern counterparts are meant. The British dominions are indubitably those modern counterparts.

We need scarcely re-affirm here, what is so frequently stated, by the most able exponents of prophetic truth, that one of the three Frog-like Spirits under the seventh vial in Revelation xvi. 12, 13, 14, which are to carry on their nefarious operations, constituting the disturbing, intriguing agencies which shall go forth unto the kings of the earth, and of the whole world, to gather them to the war of the great day of God Almighty, is Mohammedan fanaticism, and its going forth is to be concurrent with the "drying up of the mystic Euphrates," or dissolution of the Turkish Empire, which even to secularist politicians is now clearly seen to be progressing towards its final accomplishment.

May God in His great goodness open the eyes of all his servants to the truth, that they may be "watching and praying always," to His honor and glory.—*The Prophetic News and Israel's Watchman.*

### The Life of Godliness.

The ascetic life of abstinence, of fasting, austerity, singularity, is...the lower and earthlier form of religion. The life of godliness is the glory of Christ. It is a thing far more striking to the vulgar imagination to be religious after the type and pattern of John the Baptist—to fast—to mortify every inclination—to be found at no feast—to wrap ourselves in solitariness, and abstain from all social joys; yes, and far easier so to live, and far easier so to win a character of religiousness. A silent man is easily reputed wise. A man who suffers none to see him in the common jostle and undress of life, easily gathers around him a mysterious veil of unknown sanctity, and men honor him for a saint. The unknown is always wonderful.

But the life of him whom men called a gluttonous man and a winebibber, and friend of publicans and sinners, was a far harder and a far heavenlier religion. To shroud ourselves in no false mist of holiness; to dare to show ourselves as we are, making no solemn affectation of reserve or difference for others; to be found at the marriage feast; to accept the invitation of the rich Pharisee Simon, and the scorned publican, Zacchæus; to mix with the crowd of men, using [illegible] as affected singularity, content to be [illegible] bright or good for human nature's [illegible] ly food; and yet for a man amidst [illegible] to remain a consecrated spirit, [illegible]ls and his solitariness known [illegible] to his Father—a being set [illegible]ot of this world, alone in the [illegible]s deeps with God; to put the cup [illegible] this world's gladness to his lips [illegible]l yet be unintoxicated; to gaze steadily on all its grandeur, and yet be undazzled, plain and simple in personal desire; to feel its brightness and yet defy its thrall; this is the difficult, and rare, and glorious life of God in the soul of man. This, this was the peculiar glory of the life of Christ.

### Our Dangerous Classes.

In his sermon of Sunday evening, January 25, Rev. John L. Scott, of the East Boston Presbyterian Church, said:

The attempt to destroy Westminster was an outrage, not simply against the English Government, but against government everywhere. It was an attack upon the Capitol at Washington, and whatever it may represent.

It is folly to claim for it patriotism, or that it was redress for real or fancied wrongs. Those assassins have no country, and want none. Neither is it just to brand any church as being responsible for their crime. They have no church, and hate government there as they do in the state. In England they profess to be Catholics: in Germany, Lutherans; in Russia, Greeks: but everywhere they are nothing. So it was in France—the revolution began with the execution of the King and ended in the Pantheon.

Who are the dangerous classes in this country? Not men identified with churches, but those who have abandoned all faith and hate moral restraint. The old man who lands at our wharf, with his chest and hamper, has come here to work; he is willing to break stones upon the streets, and on Sunday he goes to his church. There is no danger from him, or thousands like him; but he has a son, born here, perhaps. That son starts a saloon, enters into the politics of the city, becomes a recognized factor at the polls, and makes himself felt in more ways than the public knows. He retains his father's religion in name and nothing else, and then he is the representative of an element dangerous to any government. Again, there is another class, if possible, still worse—noisy infidels, atheists, itinerant scoffers—men who would destroy the sanctity of the Sabbath, reverence for the Deity; free-thinkers, free-doers, liberals in virtue and right. These two constitute the dangerous elements in this country. They riot in Cincinnati, parade as Socialists in Chicago, and in England, under the mask of Irish wrongs, murder women, children, and innocent men.

## News Items.

LONDON, Jan. 30.—A despatch from Sydney, New South Wales, says that the express train between Sydney and Wagga Wagga, while running at a high rate of speed was thrown into a creek by the weakness of a bridge. Forty of the passengers were killed. Heavy rains have prevailed throughout New South Wales and much damage has been caused by floods.

WASHINGTON, Jan. 30.—The United States Consul at Malaga reports to the Department of State, in regard to the recent earthquakes in Spain, that fifty villages have been destroyed and 2,000 lives have been lost. He also says that not less than 30,000 persons have quitted the city of Malaga, and that the rest of the population sleep in the open air. The death rate from disease has increased 300 per cent. At Jovena a small river which ran through the town has entirely disappeared. At Albunuelas the earth opened, swallowing the church and other buildings, so that nothing remains in sight but the weather cock of the church spire. Two hundred bodies have already been taken from the ruins. At Velez-Malaga the prison, churches, convents, and City Hall have all been levelled to the ground.

The present Spanish earthquakes have not been without some of those accompaniments which almost invariably attend earthquakes of any severity. Serious landslides are often the sequel of such shocks; streams disappear, springs cease flowing, rivers are dried up, and their course is so obstructed that they form lakes. One village in Granada has been moved bodily some sixty feet in a northward direction, a deep semi-circular crevasse appearing on its former site. The course of the little river near which the village stood has been blocked up, and a lake is being formed. Many of the sulphur springs with which the region abounds suddenly ceased flowing, but reappeared a day or two after in a state of unusual heat—indicative, no doubt, of the character of the force at work below. At Periana a landslide on a mountain in the neighborhood destroyed a church and 700 houses.

After three days and nights of almost incessant rain, following on much previous bad weather, the Tiber has risen above its banks and invaded the streets of the city at various points. The Pantheon, with a portion of the piazza around it, is flooded, the water having risen above the bases of the columns of the portico. The Ripetta is under water from the hemicycle facing the Ponte Sant Giacomo to the rear of the Palazzo Borghese. The street, which under various names runs from the Corso to the bridge of St. Angelo, is impassable in front of the Palazzo Petinoli and again in front of the Apollo Theater, rendering any performances there this evening impossible. At the bridge of St. Angelo the water has risen within one meter and a half of the summit of the center arch. The lower portion of the Ghetto is entirely flooded on one side of the river, and a considerable portion of the Via delle Lungara on the other. The whole of the works of the Tiber embankment from the Ponte Sisto to the Ponte Quattro Capi, and beyond, are completely under water.

CHICAGO Ill.

*Error Restituta:*

Please correct in last article Jan. 28, Is. xlvi 3, the proper name Noses instead of "Rose". Omit "and" in the eight verse of same chapter,—put *and* instead of "God" in 22nd verse of the xlv. chapter, and *are* instead of "come" in the 23rd of same chapter, and oblige the translator.

C. GARDNER.

### Excursion to Washington.

On the fourth of March, every fourth year, multitudes of people assemble at the National Capitol to take part in and to witness the ceremonial which invests with imperial authority the uncrowned monarch of the great republic.

The preparations for the inauguration of the next President are being made upon a scale which promises a display of unprecedented grandeur and magnificence. Legions of organized political clubs, civic societies and trade guilds, combined with a host of volunteer and regular military corps, will form a pageant of brilliant pomp and splendor.

Washington, in the winter season, is one of the gayest capitols in Christendom, and the festivites incident to the inauguration of the ohief magistrate will render it doubly attractive. Its broad and well paved avenues and beautiful squares, adorned with monuments and statues; its splendid private residences, art galleries and museums; its imposing public buildings, chief of which is the Capitol, standing matchless in grace and symmetry among the finest specimens of architecture in the world, are all objects of unfailing enjoyment to the visitor. The vicinity, too, of Washington, abounds in places of historic interest. Mount Vernon, the resting place of the first President, is reached by a short steamboat ride upon the bosom of the majestic Potomac; the National Cemetry at Arlington, where thousands of heroes sleep, and the National Soldiers' Home are also within easy access.

There can be no question as to the pleasure to be derived from a visit to Washington, and the only question is, how to get there at a reasonable cost. To meet this query the "Pennsylvania Lines" will sell excursion tickets at extremely low rates. They have placed in service elegant Eastlake Day Coaches and Pullman's Palace Sleeping Cars, which will form solid through trains from Cincinnati, St. Louis, Chicago, Toledo and Cleveland to Washington City. The Pennsylvania Lines are superior to any on the continent in construction, equipment and efficient service. "Security, Certainty, and Celerity" is their motto, and they have become model standards for all other roads in the country. Their lines traverse a section unsurpassed in rich and varied scenery: the cating houses furnish first-class meals at convenient hours; the track and rolling stock are guarded with all the approved appliances known to science to insure the safety of passengers; and finally, you are landed in a magnificent station, situated in the business centre of Washington City, *En passant*, this station has become invested with a mournful interest to all patriotic Americans. In it was enacted the tragedy which culminated in the death of the lamented Garfield. A marble column, erected in the waiting room, shows where he fell, and a golden star, set in the tiled floor, marks the spot first crimsoned with the blood of the illustrous slain.


## Pittsburgh, Ft. Wayne & Chicago Railway.

*Schedule in effect Jan. 12, 1885.*

Trains depart from and arrive at PLYMOUTH Ind., Station, Central time, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 9:40am |
| Fast Line | 12:05pm |
| Chicago Express | 11:43a. |
| Alliance Accommodation (Leaves) | 12:20pm |
| Local Freight | 2:20pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 9:40am |
| Fast Line | 12:05pm |
| Day Express | 11:25pm |
| Alliance Accommodation | 2:25pm |
| Local Freight | 7:30am |

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Hotel Cars attached to through trains run without change westbound to Chicago; eastbound to Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare through tickets and baggage checks, and further information regarding the running trains, apply to M. W. SIMONS, Ticket Agent, Plymouth, Ind.

†Daily. ‡Daily except Sunday.

WM. A. HALDEMAN, Manager. E. A. FORD, Gen'l Pass'r. THOS. A. SCOTT, Vice-Pres't. PITTSBURGH, PA.

# Poetry.

## MEDITATION OF CHRIST.

"My meditation of him shall be sweet; I will be glad in the Lord."

I journey through a desert drear and wild,
Yet in my heart by such sweet thoughts beguiled,
Of Him on whom I lean, my Strength, my Stay—
I can forget the sorrows of the way.

Thoughts of His love—the root of every grace,
Which finds in this poor heart a dwelling-place;
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears;
The tale of love unfolded in those years
Of sinless suffering and patient grace,
I love, again, and yet again to trace.

Thoughts of His death; upon the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope, which lifted up on high,
Blesses with heavenly light the tear-dimmed eye.

Thoughts of His coming; for that joyful day
In patient hope I watch, and wait, and pray;
The day draws nigh, the midnight shadows flee;
Oh! what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my Strength, my Stay,
I can forget the sorrows of the way.

# Communications.

## THE STORY OF THE RICH MAN AND LAZARUS.—Luke xvi.

When first the attention of students of the Scriptures is turned to the grand doctrine of "life only in Christ," and to the other truths of which that is more or less the key, the story of "the Rich Man and Lazarus" looms up in magnificent proportions, and threatening attitude, and seems to present an impassable barrier to further progress; and although as we progress and find the many paths that pass it on all sides, and do succeed in getting beyond, yet ever and anon when the attention is called, we look back at it as a great and dreadful cloud bank, a gigantic bugbear, rising in towering isolation, and seeming to forbid and defy the steps of the wayfaring explorer. And the enemies of the truth know this fact well, and the finger of wrathful warning is kept well pointed to it in mysterious awfulness, as they remind us in sepulchral tones that it will be too late to amend our "horrible doctrine" when we in living barbecue in the pit, will shout for their assistance in the reserved seats.

For my part I think that many expositions of the story instead of throwing more light on the subject, have meddled it even more than it was before, in fact the very simplicity of the subject seems to have caused the confusion, and no one seems to have looked for an exposition that shows on the face of it. Sea and land have been compassed for far-fetched parallelisms, the most popular at present with us is, that Lazarus, in some sort of a way, represents the Gentiles and the Rich Man the Jews, and that the Gentiles figuratively eat at the Jew's gate full of heathenish sores, and so on. I opine that the best refutation of this theory is the statement of it, as we are all aware that the Gentiles never begged anything of any consequence, especially of the Jews, but what they wanted of them they took, and as to temple privileges—well, the Jews themselves, of course, considered them as "dogs or worse, but in the estimation of the living God and his Son "in every nation he that feareth God and worketh righteousness, is accepted of him."

The fact is that the famous story when viewed as a satire is easily understood, without explanation to those who are familiar with that form of literature, but for the benefit of those who are not familiar with the nature of parable and satire, perhaps it would be well to attempt a few remarks on the subject.

A parable generally speaking is a parallelism between the thing to be explained and the explanation. I say this is generally so perhaps, but not by any means always so, for human language is so various and so versatile that sometimes the lesson intended to be drawn from the illustration is an antithesis of it, and very force is lent by contrast. As simple and familiar uses of parable in this way, I would mention such as the following. "If ye being evil know how to give good gifts, how much more your Heavenly Father" etc. Then there are such parables as the unjust judge, the unjust steward, etc., where the intelligent reader will perceive that good and wholesome lessons of virtue, righteousness and equity are drawn from stories of human frailty, trickery, and injustice; but this is not all, human speech goes farther than even this in its uses, and commonly, very commonly, takes the form of irony or satire, in which the meaning of the speaker or writer cannot possibly be gathered from the actual sense of the words he uses, but must be measured by the circumstances under which they were spoken, and even sometimes by the tone in which they are said. Thus for instance, one of the keenest of modern satirists is Robert Burns the Scottish poet, all the pious hypocrisy of his generation found vent in his masterly pen, yet the burning force of his language is almost all lost on one who does not appreciate the "spirit of his time." The grotesque absurdities of his "Kirk's alarm," "Holy Fair," "Address to the Deil," etc., that fill the Scotch mind with perfect inexpressibleness are gazed at by the English novice in wistfulness as he asks for an explanation, but while the explanation progresses the wit dies, for trying to analyze any *bon-mot* kills it. Thus also in a matter of translation. The great masterpiece of the Spanish author Cervantes, namely, "Don Quixote," has been translated into every civilized language, yet none can relish it like the Spaniard, and most of us would consider it very dry reading; yet he is said by this work to have "smited chivalry out of Spain. Gulliver's travels was a satire written by one of England's greatest wits, and was considered a marvel in its day, but the circumstances that gave it birth, and the times have so changed that it does service now as a child's story book along side of Mother Goose rhymes. These facts are given to illustrate how parables sometimes "sleep in the ear of posterity," as a certain writer has expressed it.

Satire and irony have been common in all ages from the time of the petulant exclamation of the patient Job, "no doubt ye are the people, and wisdom shall die with you," by which, as every one knows, he meant something very different from what he said. Other instances of the same nature are found scattered all over the Bible, the best known probably being 1 Kings xxiii. 10, and 1 Kings xviii. 27, this last being the mocking appeal of Elijah to the prophets of Baal, that we are all familiar with. This use of language, for additional force, has been acknowledged in every age and tongue to be legitimate, and in accordance with truth, in fact it is the most powerful manner of using language, and where argument and common sense would be no where, and profound elaboration quite out of place—in fact, pearls to swine—the sharp sting of a little irony finds the weak point in the armor of the adversary, and completely paralizes any attempt at defence.

Most readers are familiar, no doubt with this use of language, by our Lord Jesus in Matt. ix. "They that are whole need not a physician, but they that are sick," and again, "I came not to call the righteous but sinners to repentance." But his masterpiece in satire was undoubtedly the story of the Rich Man and Lazarus, and it was, like the above quoted passages, a rejoinder to the Pharisees who "were deriding him." Luke xvi. 14. In this story we have a grotesque representation of future rewards and punishments (as we may gather from the words of Josephus) with apparently some side hints at the doctrine of the Essenes, a Pharisee sect of religious mendicants, who took great stock in voluntary poverty. It is not necessary to go over the celebrated story, its extravagance is allowed even by its warmest (least say hottest) advocates. The poor man is elevated to a private box at the everlasting entertainment of witnessing the torture of his old acquaintance and benefactor, and in the most approved Pharisee passing-by-on-the-other-side spirit, he witnesses the entertainment unmoved, with no word for him who formerly supported him. Most readers will recognize what a nut this is. We might mention the close proximity of the damned to the saved (if one can call it saved to have such a hideously narrow salvation as that) and the general grotesqueness and artificiality of the situations. Moreover, there is no God in the story; his name, of course, being too much reverred to be used in this connection by his Son—readers must be very careful to note this—and Father Abraham is substituted as the ruler of the "world of spirits." Keen minds will relish this as another "dig" that must have fallen heavily on "Abraham's children," as they were so fond of calling themselves. Every appeal is made to Father Abraham, and his decision is final, but the full point is not put to the story until the climax is dexterously worked up to the closing ends, which are put into the mouth of Father Abraham himself, "If they believe not Moses and the prophets they will not believe even if one rose from the dead."

Pages of modern literature might be quoted in which the same tactics are employed as is here illustrated, namely, occupying your adversary's position and "throwing," him from his own standpoint, but enough has probably been said, for "I speak as unto wise men."

Besides, the entire isolation of the story, its grotesqueness (which is the stamp of ridicule) the fact that it deals with a theory of future life entirely inconsistent with "Moses and the prophets," (as we all very well know who have it thrown at us so often) and that it does deal with a theory grotesquely consistent with that of the Pharisees, at once explains the story to one sufficiently unprejudiced.

J. F. GELLETLY.

## A MORE SURE WORD OF PROPHECY. 2 Peter i. 19, Com. Ver.

The prophetic word more confirmed, equals more firm.—Diaglott. The immediate subject of the apostle is the power and coming, or presence, of the Lord. Hence his reference to the vision on the holy mountain. They were eye witnesses of his majesty—the majesty that will attend him when he comes into his kingdom. In this vision the following facts were brought to Light First, he will come in glory and in power. Second, the prophets will be with him in his kingdom; Moses, who prophecied to and concerning the holy house of Jacob, the 12 tribes, and Elias who prophesied to the 10 tribes or house of Israel. Third, when he comes in his kingdom creation will be put under him. "This is my Son, the beloved; hear ye him."

But this scene upon the mount sheds no light upon the time question, the time when the kingdom of God comes. Hence the exhortation of the apostle to take heed unto the prophetic lamp. The prophetic word more firm, is as a lamp that shines in a filthy place. Upon this lamp the eye must be fixed until the day dawns and bringing light it may shine through into your hearts. First, then, we are to expect the dawn, then the day to follow. The day in question is the day of Christ. This period called the dawn is the transient period from the present dispensation to the dispensation of the kingdom. It is called in Daniel the time of the end. Until the time of the end the prophetic vision is sealed up. The day dawn in question is the opening of the vision, the unsealing of the book. The opening of the vision brings, as Peter said, "light." The light or dawn of the coming day shines through into the heart (mind). Thus the prophetic word is more firm, because when the vision is opened the light shines. Did the reader ever camp out in the open air when on a journey with comrades, and was he ever aroused with the cry from some one of the crowd, "up, for the day dawns"? If not, your servant has been called up more than once when it was yet a long time till day; more than once have I been called up thus when we would prepare and eat breakfast and then sit down to await the dawn of the day and perhaps fall asleep again and not awake until the sun had flooded the world with light. And there is danger that those who supposed that the day had dawned years ago, in waiting, will fall asleep and never see the real dawn.

Waiting begets impatience; looking for developments is a trial, and yet the eye must be fixed on the prophetic lamp. Let us look at the matter in a common sense light. If the vision was sealed until a designated time, it was sealed by divine authority. This being true it could only be opened by the same authority that sealed it up. Until the book is opened we must still be looking for the dawn. Until it is opened no one can be sure that we have reached the time of the end. We must bear in mind that all written prophecy is not of its own loosing, and that prophecy came not at any time by the will of men. The sealed up vision of prophecy must be loosed or opened by the same agency that bound it. Go thy way Daniel, for the words are closed up and sealed until the time of the end. Prophecy came not by the will of man; holy men from God spoke as they were directed by the Holy Spirit. If the reader desires to know how the words referred to above were sealed up, let him consult Rev. x. The fact is, the words referred to in Dan. xii. were not written. If not written, they were effectually sealed. But says one, words were written by Daniel. This is true, but other words were withheld from him; for proof see the following: "Then heard I but I understood not. Then said I, oh, my Lord, what shall be the end of these wonders?" The answer is, "Go thy way Daniel, for the words are closed up and sealed to the time of the end."

We are forced then to look to the time of the end to find these words, or the answer to Daniel's question, "What shall be the end of these wonders?" This we can only learn when the vision is opened, and these words which belong to the time of the end when we get them will loose those written words of the vision. Yet we should not sit as judges and condemn those who have made premature reports concerning the end. Their zeal doubtless led them to believe what they proclaimed. But these premature reports have a bad effect and tend to bring the advent into contempt. But it is bad also to say, "thy Lord delays his coming." One thing I, for one, am sure of, the period called the time of the end is not as long as many have supposed. The reader must bear in mind that falsehood moves faster than truth, because it has more advocates, hence the world is flooded with incorrect interpretation of prophecy. Books and tracts have multiplied until their name is legion. As the preacher said, "in making many books there is no end." If one had to glean the facts of prophecy from all these books, what a task it would be. The mass of these book makers have stumbled into one common pit. This they have done by their efforts to find in the past the fulfilment of many prophetic events that are future. Many events that belong to the time of the end, by a mystical interpretation are placed in the past.

Don't be offended if I name some of these things. The opening of the book that was sealed, the sounding of the trumpets, the testimony of the two witnesses, the first, then the seven last plagues, the 42 months of the beast's power, the prophetic message by the messenger to the churches. Now if space is allotted for these lines in THE RESTITUTION, I propose, if God wills it, to give proof that all of the above events are future. Falsehood moves faster than truth. it has more advocates and less time to move in than truth. Truth will be vindicated, because all time to come will be here. Let the reader keep his eye on the prophetic lamp until the day does dawn and the light shines in his heart.

J. O. KINSEY.

# Jewel Casket.

## CONTENTMENT.

Contentment spoke—"Go rule thy will,
Bid thy wild passions all be still,
Know God, and bring thy heart to know
The joys which from religion flow:
Then every grace shall prove its guest,
And I'll be there to crown the rest."

## FUTURITY.

"The earth, as it moves in its orbit from year to year, maintains its distance of ninety-five millions of miles from the sun; and the sun, except when seen through a hazy atmosphere, at its rising or its setting, seems to be of the same magnitude—to human view an object always small as compared with our own world. But suppose the earth should leave its orbit, and make its way in a direct line toward the sun. How soon would the sun seem to enlarge its dimensions! How vast and bright would it become! How soon would it fill the whole field of vision and all on the earth dwindle to nothing!

So human life now appears to me. In earlier years eternity appears distant and small in importance. But at the period of life which I have now reached, it seems to me as if the earth had left the orbit of its annual movements, and was making a rapid and direct flight to the sun. The objects of eternity, towards which I am moving, rapidly enlarge themselves. They have become overpoweringly bright and grand. They fill the whole field of vision, and the earth, with all which is the common object of human ambition and pursuit, is vanishing away!"—*Albert Barnes.*

## THE BRIDE.

Who is the bride? The entire and glorified church is the bride, the Lamb's wife. To the bride it is "granted that she should be arrayed in fine linen, clean and white; for the fine linen, is the righteousness of saints"—theirs, not by earning, or purchase, or self-elaboration, but by gift. "Not having mine own righteousness," is the testimony of these whole church triumphant.

Can human pen now describe what will then be the church's beauty and blessedness, when she shall stand forth, clear as the sun, fair as the moon, clad in the robe the Lord giveth her?—How mean was the cloak of golden tissue that Dionysius sold for a hundred talents, in comparison with this mantle, so divinely resplendent! When one of the seven angels saith, 'Come hither, I will show thee the bride, the Lamb's wife,' who does not feel like swooning with John, and like exclaiming with Augustine: O heavenly Jerusalem! Our common mother, the holy city of God, thou beautiful spouse of Christ, my soul hath loved thee exceedingly, and all my faculties are ravished with thy charms. Oh what *graces*, what glory, what noble state appear in every part of thee!"

"He lifts me to the golden doors!
The flashes come and go!
All heaven bursts her starry doors,
And strews her lights below,
And deepens on and ope the gates
Roll back, and far within
For me the heavenly bridegroom waits,
To make me pure of sin.
Through ages of eternity,—
In glory deep and wide—
A light upon the shining sea—
The Bridegroom with his bride."

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."—*A. O. Thompkin.*

## THE KINGDOM.

When Jesus was on earth as a man of toil and sorrow, the kingdom was his chief theme, when teaching the people; and he instructed his disciples to pray, "Thy kingdom come." When he was about to endure the cruel death of the cross, he did not cease to talk of the kingdom. After he rose from the dead he was on earth forty days, and often "spake of the things concerning the kingdom of God." When he was gone to heaven, and had sent the Holy Spirit, his apostles preached the same truths, exhorting Christians to "continue in the faith, and that we must through much tribulation enter into the kingdom of God."

This kingdom, though near, has not yet come. It will come when Jesus comes again. When the kingdom is here, he will be here too,—for he speaks in our text, of being with his people in it. Before he went away he distinctly said, "I will come again." You know Jesus was seen, a long time o from the Mount of Olives, into heaven, two shining ones appeared, and told those who were looking up, that he who had just passed from their sight, would so come in like manner as they had seen him go into heaven. The apostle tells us that "Christ will appear the second time." He has already appeared as a servant, and to give his life a ransom for many,—he will appear the second time, as a King, and to give eternal life to those that have served him. He came at first as an infant of days, and he ended his earthly course, covered with the deepest shame; but he will come again in power and great glory.—"Behold he cometh with clouds, and every eye shall see him."

How unlike the Babe of Bethlehem!
How unlike the Man that groaned on Calvary!
Yet he it is,—that Man of sorrows,
O how changed!"

And when he thus comes in his kingdom, with all his holy angels, and all the saints are gathered to him; it will be a festive or joyous occasion, as the poet has it,

"O that will be a happy time,
When Jesus comes again!"

# Selections.

## The Immutable Pledge.

"Because I live, ye shall live also,"—John xiv. 19.

God sometimes selects the most stable and enduring objects in the material world to illustrate his unchanging faithfulness and love to his Church. "As the mountains are round about Jerusalem, so doth the Lord compass his people." But here, the Redeemer fetches an argument from his own everlasting nature. He stakes, so to speak, his own existence on that of his saints. "Because I live, ye shall live also."

Believer, read in this "word of Jesus" thy glorious title-deed. Thy Saviour lives—and his life is the guarantee of thine own. Our true Joseph is alive. "He is our Brother, He talks kindly to us!" That life of his, is all that is between us and everlasting ruin. But with Christ for our life, how inviolable our security! The great Fountain of being must first be dried up, before the streamlet can. The great Sun must first be quenched, ere one glimmering satellite which he lights up with his splendor can. Satan must first pluck the crown from that glorified Head, before he can touch one Jewel in the crown of his people. They cannot shake one pillar without shaking first the throne. "If we perish," says Luther, "Christ perisheth with us."

Reader is thy life now "hid with Christ in God?" Dost thou know the blessedness of a vital and living union with a living, life-giving Savior? Canst thou say with humble and joyous confidence, amid the fitfulness of thine own ever-changing frames and feelings, Nevertheless I live, yet not I, but Christ liveth in me? "Jesus liveth!" They are the happiest words a lost soul and a lost world can hear! Job, four thousand years ago, rejoiced in them. "I know," says he "that I have a living Kinsman." John, in his Patmos exile, rejoiced in them. "I am he that liveth" (or the living One,) was the simple but sublime utterance with which he was addressed by that same "Kinsman" when he appeared arrayed in the lustres of his glorified humanity. "This is the record" (as if there was a whole gospel comprised in the statement), "that God hath given to us eternal life, and this life is in his Son."

St. Paul, in the 8th chapter to the Romans, that finest portraiture of Christian character and privilege ever drawn, begins with "no condemnation." and ends with "no separation." Why "no separation?" Because the life of the believer is incorporated with that of his adorable Head and Savior. The colossal Heart of redeemed humanity beats upon this throne, sending its mighty pulsations through every member of his body; so that, before the believer's spiritual life can be destroyed, Omnipotence must become feebleness, and Immutability become mutable!

But, blessed Jesus, "Thy word is very sure, therefore Thy servant loveth it."

"I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."—*Words of Jesus.*

## Our Silver and Gold Kept for Jesus.

"Keep my silver and my gold
Not a mite would I withhold."
"The silver and the gold is mine, saith the Lord of Hosts."

There need be no quibbling over the assertion that consecration is not real and complete while we are looking upon a single shilling as our own to do what we like with. Also, the principle is the same, whether we are spending pence or pounds; it is our Lord's money, and must not be spent without reference to him.

When we have asked him to take, and continually trust him to keep our money, "shopping" becomes a different thing. We look up to our Lord for guidance to lay out his money prudently and rightly, and as he would have us lay it out.

The gift or garment, is selected consciously under his eye, and with conscious reference to him as our own dear Master, for whose sake we shall give it, and whose own silver or gold we shall pay for it, and then it is all right.—*Havergal.*

# OBITUARY.

THOMPSON—At her home a few miles west from Plymouth, Ind., Jan. 28, 1885, Mrs. Eleanor Thompson, aged 69 years, one month, and 19 days.

Sr. Thompson—whose maiden name was Fuller—was born in Clark Co., Ohio, Dec. 9, 1815, was married to James Thompson Feb. 16, 1832, and, with her husband, became a resident of Marshall Co., Ind. in May 1839.

As a Christian her life was most exemplary. Under all circumstances she delighted to fill her place in the house of God. In those qualities of the heart, so precious in the Divine estimation, she was a model. Those praised her most who knew her best. Her record is on high, and her last repose is that sweet sleep in Jesus from which the waking will be into immortal and heavenly glories. Funeral services were conducted by the Editor.

ALGIRE.—In Syracuse, N. Y., Jan. 20, 1885, Almeda, M. wife of C. P. Algire, aged 69 years, four months, and seven days.

She was a firm believer in the things concerning the kingdom of God and the name of Jesus the anointed, having been baptised into this all-saving name, some years ago, from which faith she never wavered.

Although by this bereavement I have lost a most amiable companion, I sorrow not as others who have no hope; for I believe that Jesus died and rose again, and them also that sleep in Jesus will God bring with him. Blessed hope, soon may it come.

She was a friend to all that knew her, and many who paid their last respects at her funeral, were brought to tears of sorrow.

I was sorry, dear Brother Chaplin, that you could not be here to tell the people what the hope of the gospel is, for they are in total ignorance of it.

C. P. ALGIRE.

[The Editor received a telegram from Brother Algire to attend the funeral, but was sorry to respond that circumstances hindered his compliance with the wishes of our bereaved brother. Owing to the cold weather, the snow obstructions, and the changes to different Rail Roads, it seemed most doubtful about arriving at Syracuse at the time set for the funeral. Brother Algire has our sympathetic prayers in his sad bereavement. There is something so overwhelmingly sorrowful in the loss of a dear Christian companion that God's own language to Ezekiel only seems to meet the case. It is indeed the *stroke* that takes away the DESIRE OF THE EYES. But the restoration of our loved ones, in the resurrection glory, will be "our crown of rejoicing" beyond the deserts and the tombs. Glad day, we wait thy glorious dawning.—ED.]

BURRICK.—Sr. Lucy A. Burrick, the beloved wife of Bro. Fr. Berrick, M. D., Pastor of the Church of Christ of Buchanan, Mich., departed this life on the 23rd inst.

Our sister commenced to fail nearly two years ago, but through all her protracted illness she was sustained by the never failing presence of her best Friend.

Her father and mother are left to mourn her, the last of their five children. Our sister will be missed by the church, and the community at large. She was ever among the first who remembered the poor, the destitute, and the broken-hearted, who have often felt the warm sunshine of her presence. Her hand and her heart were fully in the work of doing good to poor fallen humanity,—thus did she follow in the footsteps of him she loved. Had she lived until next month, she had been 42 years of age. She has been with us for "a little while," and we trust it is but for "a little while" and we will see her again. Words of comfort by the writer from these words—"A little while." John xvi. 18. W. G. HICKS.

(*Critic please copy.*)

"Gone! and the world to go on as before!
Gone with a smile from the dear homestead door?
Dear faithful heart, to come back never-more!
Oh, sad never-more!

Gone! and the reason will still come and go,
Wreathing her grave with blossoms and snow—
Snow on the bosom that sheltered love so—
Cruel and pitiless snow!

Home to not home, for the dear one's not there!
Dark is her room, and empty her chair!
Now will she rest from her labor and care,
Till that morning is fair.

Sleep, dear one, sleep, with your hands on your breast,
Poor weary hands! they needed their rest!
Dearly we loved you, but God loved you best
He giveth them rest."

Selected by her loving friend,
LIZZIE M. STEPHENSON.

WILSON.—In Prospect, New Haven County, Conn., October 13, 1884, Warren Wilson, aged 36 years, three months and eleven days, of convulsions.

His health had been failing eighteen months. During the three last days and nights of his life his sufferings were very great. He bore them in patience. At 6 o'clock at night he quietly fell asleep in Jesus. Over fifty-six years we had lived together in hearts united that death could only part.

The hope of the gospel is my support, when I hear Jesus say I am the Resurrection and the Life, will knowing his promises are changeless, and sure as Eternity's Throne. In a little while those that love him will see him; and sorrow will be, turned into joy. When we heard that gospel that was first preached to Abraham, we believed and obeyed. Brother Hayes immersed us into the one saving name. Br. Wilson was bold to talk of the age to come, return of the Jews, and literal fulfilment of the Bible. He grew in grace and in the knowledge of the truth; he was a Christian, and died in the faith of the gospel.

MRS. D. F. WILSON.

## REMEMBER! REMEMBER!

That this is the first of the New Year, and that it is very likely your subscription to THE RESTITUTION expired with the Old Year.

## REMEMBER

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

## REMEMBER

Those of you who have received statements lately, and do not throw them aside, but look to your accounts, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

## REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others,

## REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

## REMEMBER

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but act right NOW. We need the money at this present time.

## REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

# Poetry.

## THE INVITED GUEST.

I have the call, my Master
Did'st bid me give to thee.
"That thou dik'st at His table
Come feast thee royally."
Then wherefore sulks in anger
At the royally precious draught,
That would quench thy thirst forever,
Were once its waters quaffed?

Would prince of earth feel honored
If wedding feast is spread,
Should'st thou refuse His bidding,
And thou him scorn instead?
And if, to each invited,
Were proffered gifts of love;
A heritable throne, and riches
All the vast and place above;

Long life, and peace, and comfort,
With all that man holds dear,
With landscapes rich and fruitful,
Where naught grows dull and sere?
More wilt thou strange would deem it
Should not thine ill-guided heart
Contented rest and repair.
To stay, to receive and live.

Yet rather gifts proffered,
Were these the invitation,
With glorious, gorgeous sights,
Where suns, like stars of day,
And light that follows morning
Were ever [illegible]
And more of [illegible]
With [illegible]

[illegible]
And [illegible]
Have [illegible]
Then I say me, my heart were ailening
Indeed! Indeed he are!
And sad here of Heavenly,
I could but call for thee.

The work my Master left me,
While he doth absent stay,
How can I slight or leave it,
To other hands I pray?
The earth beside the swell,
Fast beats the glowing steel;
Some throw the magic shuttle,
And others turn the wheel.

The ploughman of the painter,
In patient labor wait,
The envoy does the bidding
Of State or Potentate;
The eager-hired soldier,
Of the early battle knee,
Bids friends and neighbors follow
Where the star of glory shines.

Each servant at his calling
For some dear Master's eye,
Awaits the meed of duty,
In golden bye and bye;
And never once you blame them,
That each set task they do,
With patient hand and beadful,
And loyal heart and true.

Then wherefore turn in scorning
From my glad call away,
To waste in earthly pleasures,
Thy one brief hour of day?
I see thy sin and danger,
O come, be reconciled;
And find the peace and favor
Of thy Father's loving child!

S. Roxana Wilcox.

# Communications.

## Contrasts.

"The natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

With ambitious desires man enters life in nature, anticipating and expecting success. Each night as the day's experience comes before him in meditation he realized "all is not gold that glitters." This acknowledgment is now indelibly written upon the tablet of my heart. All pearls gathered are not as diadems portrayed them. None of earth lastly that the ideal longing has ever met with the fulness of satisfaction. A sense of "what might have been" remains a phantom of discontent. Each seed to maturing, so carefully watched, its growth pleasant to the eye, full development anxiously awaited. Alas! it equaled not the expectation. Are we not all certain that our life is a fruitless struggle and of our own selves, we can do nothing well. Yea! all things perish, the "things seen are temporal." This is from the original "In dying thou shalt surely die." Who of themselves can say I am satisfied. it is finished rest my heart in Peace; can any be other than of the first experience; all beauty fading from Eden's Promise! in expectancy, realizing the forbidden fruit of good and evil, rejoining for—"As in Adam all die." In my youth I looked at others, caught somewhat of their enthusiasm, followed their experience, meeting as well as they, here and there failure and seeming success, hoping, longing and many times attaining the desired end, was I satisfied, how could I be, when the desired end of every movement onward lacked the principle, the inner power to commune with, for real satisfaction in anything I reasoned that I must start with plastic conception, though in embryo, of the thing desired. I loved my life, all labor, thought and force was for its benefit and is the perpetual motive power of creation and yet the subject is answered fully even by the God man when he says "I of my own self can do nothing."—"The whole creation groaneth," because it has not in itself the power of sustaining what it desires, expects and longs for.

All light illumining this natural darkness, is not of earth, nor of the will of the flesh, nor of the will of man. Nicodemus by reasoning could not feel its power. Paul though a Hebrew of the Hebrews was lost to its influence while thinking on Moses and the Law. "Ye must be born (begotten first) of the Spirit." "God so loved the world, that he gave his only begotten Son; that whosoever, believeth on him, should not perish, but have everlasting life." I have been found of this life. Simply by believing without seeing. God has manifested himself in my flesh, a new creation begun for me. I can discern Spiritual things, find that which I always longed for (Life) given me to commence to live with, at first a child I loved the sincere milk of the word, have been gradually growing in grace and knowledge, am now able to eat meat. In Christ ambition loses no foothold, anticipation finds full satisfaction for its search. Inasmuch as underlying every earthly advance I have a Spirit information that all things seen are temporal—transitory passing away. This Divine life in me forms a unity of the earth earthy, and the quickening Spirit. In Acts 2 is a poetic power of Christ in me I am made alive. By grace I am saved by faith, and that not of myself, it is the gift of God. The [illegible]
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THE RESTITUTION.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a message this sends, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him, the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and remission of sins, a preacher to the forgiveness of sins, and a holy life as essential for admission.

## Selections.

### THE DESTINY OF MAN.—PART I.

"AN EXAMINATION OF DR. T. W."

Brother C. C. Walker of Prahran, Australia, forwards a copy of the *Melbourne Review*, for July, 1882, and writes, "I send you by this mail a copy of the *Melbourne Review* containing a article on 'The Future destiny of man' by a Church of England clergyman H. N. Wellington, whose name, I am almost sure, appears in a back number of the *Christadelphian*. I have written to his society at the same time sending a copy of the *Review* and pointing out to him his position. It would not however, surprise me to find that he is acquainted with the Christadelphians and their literature; indeed, part of p. 17 might have been culled from the *Declaration* itself. The reference to the Archbishop's logic, I have also noticed, in a back *Christadelphian*. It is cheering to see even a fragment of the truth set forth by the leaders of the people. But how dark the night! What a strange mixture of apostacy, blasphemy, a general fog there is throughout the magazine. What a scouring must await the press in the age to come. I told Mr. Wellington of brethren Ashcroft and Chamberlin, who offered him every assistance in the way of books. The difficulties are great, but we cannot tell who will courageously face them. At any rate I could not let the chance pass."

MR. WELLINGTON'S ARTICLE.

The dogma of the universal salvation of the human family as taught by [illegible] the ultimate restoration of all [illegible] Christians, and [illegible] next. [illegible] in [illegible] now [illegible] and [illegible] was form- [illegible] the number of its adherents [illegible]y increasing; and this view of [illegible]n's future destiny has been adopted by those who....have discarded the pagan belief of eternal torments for the "wicked" in Tartarus or Gehenna, whilst still clinging to the equally pagan doctrine of the natural or inherent immortality of man: and thus are necessarily and logically driven to the adoption of the belief in universal salvation.

Every Christian man who accepts the New Testament Scriptures as his rule and standard of faith and practice, and who refuses to believe in the eternal suffering of the lost as incredible and unscriptural, but who, at the same time, maintains that man by nature is immortal, that he can never die or perish, has obviously no option but to adopt the belief in the ultimate salvation of all men. His argument is this:—1. That man, being by creation and nature immortal, he can never die or be destroyed, but must live on for ever in a future state of existence. 2. That God, being infinitely just and good, cannot, and will not, consign any man to an endless life, or immortality, of pain and misery as a righteous and equitable penalty for finite sin and disobedience committed by him during his few short years of life on earth. 3. That therefore all men, in all times and in all countries, must of necessity be made the subject of God's redeeming love in their restoration to his divine image, and of everlasting salvation, either in this life or in the life beyond the grave. And, certainly, if it can be shown that man is immortal by nature, so constituted by his creation, we, who [illegible] the terrible and God-dishonoring doctrine of eternal agony for the lost in hell or Gehenna, are bound—nay, compelled—to accept the inevitable conclusion, that all men will, and must, be saved at the last, and that "Tennyson's splendid hope" is not a poetic dream, but a sublime fact.

My object in this paper will be to endeavor to show that the doctrine of the inherent and unalienable immortality of man is a false and antiscriptural doctrine, and can form no part of the Christian's creed. I do not deny that every man is capable of immortality, and that, as a matter of fact, under certain spiritual conditions some men—many men—do certainly attain to immortality (i. e., the divine right thereto—Ed.; but I shall try to show, upon such evidence as we possess, that man is not inherently immortal: that no man is created an immortal being, or an "immortal soul;" and that to live for ever either in a state of happiness or misery, is no necessary part of his nature and constitution, and therefore that the Innocent's "splendid hope" is a mere poetic fiction, having no foundation in reason or revelation.

The theory of man's inherent, or natural, immortality has no doubt been generally, although by no means universally, held as an incontrovertible truth by Christian men in all ages of the Church, but admitting this fact, the question suggests themselves—Whence its origin? on this popular belief? On what evidence has it been founded? How, when, and with whom did it originate? It is useless for writers and preachers on this subject to assert, with equal confidence and recklessness, that "all mankind heathen and Christian alike believe in the natural immortality of the soul of man;" that "there is a common sentiment of all mankind in favor of the constitutional immortality of man, and that "there has existed in men in all ages a natural craving or yearning for a future life and immortality;" and, therefore, man must be immortal. But these statements are mere assertions, and no facts; they are pure assumptions, and accepted by Christian men without investigation and without proof. They are not true, either as regards the ancient or modern heathen, or as regards professing Christians in all ages, but are contrary to the facts of history, to experience, and to the teaching of the Christian Scriptures.

Let me take the ancient heathen first. No doubt, certain philosophers of Egypt, Assyria, Persia, Greece, and Rome taught the doctrine of the immortality of man; but it was the common opinion in those countries is by no means the case. On the contrary, only a small school of the disciples of these philosophers believed in it, and even of the latter, although they taught it in public, doubted it, or privately, and even publicly, repudiated it..... The most famous and most influential of all the ancient philosophers, and who taught the doctrine of the immortality of the soul of man with the least reserve and the greatest success, was undoubtedly Plato, who lived B. C. 400; and to him the Christian Church is almost entirely indebted for the adoption of this pagan doctrine as an article of her creed; nearly all the Greek and Latin Fathers, and the most prominent of the early Christian writers, being ardent Platonists, who grafted the esoteric philosophy of their master into the Christian system. But Plato's doctrine of immortality was by no means accepted by all his brother philosophers. No one prized the Platonic argument more than Cicero, and yet he says, "I have read Plato's book (the Phædo) over again and again; but, I know not how it comes to pass so long as I am reading I agree with it, but no sooner is the book out of my hands than I begin to doubt whether man is immortal." Socrates concluded his defence before his judges with this remark: "I am going out of the world, and you are to continue in it; but which of us has the better part is a secret to every one but God." The same philosopher asks, as quoted by Plato in his "Phædo." "Can this soul of ours, being such, and of such a nature, when separated from the body be immediately dispersed and destroyed, as most men assert?" which clearly shows that in the time of Socrates "most men" did not believe in the natural immortality of the soul. Aristotle is said, upon the authority of Plutarch, to have held the dogma of the immortality of the soul, and yet, in his "Nichomachean Ethics," Aristotle uses the following language: "There seems to occur to the dead man something both good and evil, just as a living man though he has no perception of it, such as honor or disgrace, or the fortunes or misfortunes of friends." And again, "Death is most dreadful, for it is the end, and beyond it there seems to be for the dead man nothing more, either good or bad." Seneca, writing to a bereaved friend, says "Death is the relief and end of all pain, beyond which our evils do not pass. It restores us to the same tranquility in which we were before our birth." And in another letter he says: "I was pleasing myself by inquiring, yet believing in the immortality of the soul, I could easily fall in with the opinions of great men promising, rather than proving, a most desirable thing. I gave myself up to the splendid illusion, when suddenly I was interrupted by the receipt of your letter, and lost so fine a dream." Pliny says, "The vanity of man, and his insatiable longing after existence, have led him to dream of a life after death. A being full of contradictions, he is the most wretched of creatures, since the other creatures have no wants transcending the bounds of their nature. Man is full of desires and wants that reach to infinity, and can never be satisfied. His nature is a lie, uniting the greatest poverty with the greatest pride. Among these two great evils, the best thing God has bestowed on a man is the power of taking his own life."

These quotations are sufficient to show clearly, from their own evidence, that however much in their lifetime they may have contributed to the promulgation of the dogma of natural immortality in man, and desired to impress it on the popular mind from motives of policy or expediency, five of the most eminent heathen philosophers, Aristotle, Cicero, Socrates, Seneca, and Pliny, died in unbelief—died firmly believing that there was no future life for man; that he is not by nature endowed with immortality; and we have no historic evidence whatever, that in any age of the world, or in any country, this doctrine has been generally accepted or believed in by mankind prior to the Christian era. It was the dream, or the "splendid illusion" of a few philosophers, who, even when they professed to believe it themselves, failed to impress it upon the minds of the heathen; and it was only through its incorporation with the Christian system by the early Fathers of the Church, who were the disciples of Plato, that its acceptance became at all general amongst Christians, although the dogma has never been universally received or accepted down to our own time. It is, therefore, a purely pagan doctrine, which has insinuated itself into the Christian theology through the instrumentality of eminent Christian men into the early days of the Church, and especially of Tertullian and Augustine, who were Platonists, and whose theology has to a great extent moulded that of Christendom.

And if there be no historic evidence to show that the heathen before the Christian era held any such dogma as that of the natural immortality of man, which was only half believed by a handful of philosophers, it is certain that there exists no proof that the heathen nations of the present day either believe that doctrine (until they are taught it by Christian instructors), or have any "longing" or "yearning" for a future life and immortality. We are assured by travellers of repute that there are tribes and nations scattered about in various parts of the world who have no idea whatever even of a God, still less of a future state, and who are quite contented to live and die without the "splendid hope" of immortality. At the present day the Buddists constitute one-third of the whole population of the earth, and they are to a man materialists pure and simple, disbelievers in immortality, and reject all ideas of a future state. The Hottentots and Bushmen in Africa, the inhabitants of the islands in the Japanese seas, of the Indian Archipelago, of Polynesia, of Patagonia, of Australia, and many other heathen tribes and peoples, are at this day just as ignorant, in their savage state, of the doctrine of immortality and a future state, and have as little care or "yearning" for these blessings as the pagan populations had in the time of Plato and Socrates, of Seneca and Pliny. It is, therefore a mere assumption, utterly unsupported by fact and experience, that "there is a common sentiment of all mankind in favor of the natural immortality of man," and that all men possess an instinctive "craving" or "yearning" for immortality, at least as regards the heathen generally, who have almost as little perception or thought of the immortality of the soul and a future existence, and who live and die just as happily without this belief, as the beasts of the field and the fowls of the air.—*Christadelphian.*

### A Visit to the Palestine Colonies.

A correspondent thus writes to the *Jewish Chronicle*:—

"I have now completed my first tour in Palestine, having visited Jaffa, Ramleh, Jerusalem and neighborhood; Bethlehem, Bethsaay, Jericho, Dead Sea, River Jordan; central Palestine, including Nablous, Samaria, Sasur, Dothan, Jenin, Beisan, Sjeim, Nain, Mount Tabor, Nazareth, and across the plains of Esdraelon to Haifa. From the latter town I passed down the sea coast by Athlit, Tantura, and over the plains of Sharon to Samaria; thence to Cæsarea Palestina, and returned by the plain again to Haifa.

"At Jaffa I visited the colony of Rishon-le-Zion. Rain prevented me inspecting the other colonies in this district. I spent about three hours at Rishon-le-Zion, and found the colonists numbered 23 families, and 120 persons all told. The colony owns 3,360 dunums of land, the cost of which was 42,000 francs, 23 houses have been erected at a cost of 40,000 francs: 14 stables, 11 of stone and 3 of wood, complete their list of buildings at date. One well, 42 metres deep, is completed, and a second well is in progress, 23 metres having been so far dug out.

"The land is fairly fertile. About 2,000 dunums are under cultivation with wheat, barley, kitchen vegetables, etc.; vineries are being planted, and the remainder of the land was ploughed almost for seed being embodied in the ensuing summer.

"The colony also possesses 24 horses, 2 cows, 4 sheep and 6 mules. Of the total expenditure in the colony, the colonists themselves have subscribed 33,000 francs for the land, the cost of the two wells and six of the buildings or dwellings. The remainder has been borrowed chiefly through the good offices of M. Ermanger, of Paris.

"The colony of Petach Tikva possesses 14,787 dunums of good, fertile land, the cost thereof being 83,100 francs. While the land is fertile, there are some marshy plots in it, from which much evaporation takes place, spreading fever and sickness at certain portions of the year. The situation of this colony would be unhealthy until these marshes are dried up in cultivation and plantation. The land is divided into two parts, at a distance of one hour one from the other. The first portion is situated at the village of Emlabes, and the second—the lesser part—at the village of Yahoud.

"One-third of the land at Yahoud is sown with wheat and barley; the rest, with the exception of a small plot still uncultivated, is sown with sweet melons, kitchen vegetables generally, and summer produce. There are six stables, a synagogue, one well, one pool, one bath-house, and seven new dwellings, with some decayed dwellings, the remains of the former unsuccessful colony. The colonists also possess 10 horses, 14 mules, 8 oxen, and 5 cows. The colony comprises 67 families, numbering 107 souls, of whom 37 perform the agricultural work of the colony.

"I paid a visit to Samarin, staying over two nights in camp on the colonists' ground with their kind permission. I found this colony situated on one of the South-Western hills of the range of Carmel, in a very healthy bracing situation, very fertile land, well supplied with three main springs of continual flowing water. This colony was started about eighteen months ago, the land comprising 6,000 dunums, being bought from the French Consul in Haifa for 46,000 francs. A good part of the land has been cleared of useless growth, and is now covered with wheat, barley, beans, kitchen produce, a number of olive, orange, grape and other fruit trees; a good wagon road has been made through the estate, and two wells have been made for collection of part of the water supply. The colonists number about 300 persons: the male working portion reside on the estate in temporary erections; their families remain in Haifa, pending the erection of permanent dwelling houses.

"The colonists wished me to say that they were now doing very well, having nothing to complain of, and are very hopeful that within five years their labors will be rewarded with success, and by that time they will be free from debt. They also informed me that the colony at Rosh Pinah, which I was unable to visit from Nazareth, on account of stormy weather, are now doing well, the aid extended to them by M. Ermanger has raised them from their previous precarious condition, and that they now believe that they are also on the road to an early attainment of success."

### The Atmosphere.

The atmosphere rises above us with its cathedral dome arching toward the heaven, of which it is the most familiar synonym and symbol.—It floats around us like that grand object which the apostle saw in his vision: a "sea of glass like unto crystal." So massive is it, that when it begins to stir it tosses about great ships like playthings, and sweeps cities and forests like snowflakes to destruction before it. And yet it is so mobile that we have lived years in it before we can be persuade it exists at all, and the great majority of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass, yet snap-balls sail through it with impunity, and then the tiniest insect waves it with its wings. We touch it not, but it touches us: its warm south wind brings back color to the face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle our cheeks; even its north blasts brace into new vigor the hardened children of our rugged clime. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its triumphal arch, and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed its snow-feathers on the earth, nor would drops of dew gather on the flowers.—The kindly rain would never fall—hail, storm, nor fog diversify the face of the sky. Our naked globe would turn its tanned, unshadowed forehead to the sun, and one dreary monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, says the "*Quarterly Review*," the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip through her fingers, so that the shadows of evening gather by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest and nestle to repose. In the morning, the garish sun would, at one bound, burst from the bosom of night, and blaze above the horizon; but the air watches for its coming, and sends at first but one little ray to announce his approach, and then another, and-by-and-by a handful, and so gently draws aside the curtain of the night and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like a man, she goes forth again to her labor till the evening.

## Communications.

### UNTO THE PURE ALL THINGS ARE PURE. Titus i. 15.

The doctrine set forth in the text is the natural fruit of a pure heart. There is a sweet resting place in Jesus, who is the truth, the way, and the life. This state is attended with an unwavering confidence in the promise of God, that whatever circumstances surround them it is intended for their present benefit and future glory; working out for them a far more exceeding and eternal weight of glory, while we look not at things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. Therefore such are told by the divine word that "all things work together for good to them that love God." Rom. viii. 28.

With this pure spirit we are commanded always to rejoice. If in wealth and brought low or in poverty and have been exalted dungeon or [illegible] by the foul tongue of slander and severely persecuted, he is told to "rejoice for great is his reward." Matt. v. 11, 12. His thoughts are pure and consequently as from the abundance of the heart the mouth speaketh, his words are pure, he shrinks from the appearance of evil, he never asks the question what harm is there in this or that conversation or in this or that work, but the criterion by which he decides is what good is there? can I glorify my Heavenly Father? does his word approve of it? will my saying this or that or doing this or that enlighten some wanderer from God to return? will it raise up the bowed down or bind up the broken hearted or give to any a desire to seek a pure heart? It is said that the philosopher turned all matter that he touched into gold. This is fiction, but a pure heart enables its possessor to profit by all the events of life and to have the promise of seeing the Father's face. Matt. v. 8.

If this be true, how necessary that we obtain this treasure of grace. All may have it, for Paul says, "His servants ye are to whom you yield yourselves servants to obey, whether of sin unto death or obedience unto righteousness." Rom. vi. 16. Such as the pure in heart will be glad when they see the Master come and say, "Lo, this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv. 9. But how painful to record the condition of the impure ones! Paul says unto them that are "defiled and unbelieving is nothing pure, their minds and consciences are defiled, while they profess to know God, but in works they deny him, being abominable and disobedient and to every good work reprobate." Titus i. 15, 16.

Dear wandering ones, your Creator does not want you to stay in the dark room of unbelief. He has provided light for you and a pure heart comes with it. Christ is the one that lighteth every man that comes into the world. Will you accept him now? Oh, do not turn him away! He has waited upon you a long time to give you this light. Beware lest he swear you shall never enter his rest.

I close by repeating the following verses:

Sometimes by preaching sinners are
They're doomed to death eternally;
To serve the Lord they then agree,
But oh, their wicked company
Entice them on to ruin.

Sometimes by visions of the night
God does their guilty souls affright;
They tremble at the awful sight,
But often with the morning light
Pursue their way to ruin.

Sometimes when nothing else will do,
Affliction does their danger show,
And brings the haughty sinners low:
Then they'll repent and pray and sow.
But turn again to ruin.

When every means is tried in vain,
God's Spirit strives no longer with them,
But full of guilt and fear and shame,
Death strikes the blow—the sinner slain,
Falls ripe for endless ruin.

Oh, sinner, turn, long time you've stood
Opposed to truth and your own good;
You may be saved through Jesus' blood—
Lay down your arms, submit to God,
And thus be saved from ruin.

Oh, sinner, neighbor, friend or foe,
The terrors of the Lord we know;
Come, tell me friend, what will you do?
We'll never consent to let you go
To everlasting ruin.

P. W. HOMAN.

NEW YORK CITY, Jan. 24, '85.

*Editor Restitution:*

I send a communication for your excellent paper, if you deem it worthy. I wrote just as I looked at myself once and at myself now. Oh, how blessed the salvation from sin appears! I am longing, hoping and anticipating soon to see Jesus. May God bless you and all workers in the vineyard with patience, experience and hope. I will try and send you a little money soon. I wish to say here, to others may be informed as to sending money in letters, that it is very risky, although I have again and again and always met with success until last October. I enclosed a column of reading matter cut from a Massachusetts paper, a scientific lecture by Prof. Townsend on the near approach of Jesus on principles in astrology, etc., developing; it was a grand article and I knew you would be glad to republish it. I enclosed a two dollar bill with it, but immediately on mailing it I had a presentment that you would never receive it. I did think I would not mention it, but for others who may risk I make it known to you. May God bless you and yours. Yours brother in Christ.

E. N. HAMPTON.

### THEIR SILVER AND THEIR GOLD.

No doubt we are in the perils of the last days; the apostle James say, "Go to now, ye rich men, weep and howl, for your miseries that come upon you, your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v. 1-3. See also 7-8-9. verses.

The prophets of God have also told us of these days; Zephaniah i. 11, says, Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. Verses 17-18 say: And I will bring distress upon men, that they shall walk as blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land. See Ezekial vii. 17-18-19. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them, and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls neither fill their bowels; because it is the stumbling block of their iniquity.

Joel says, Let the weak say, I am strong. The working class have been considered the weak; but from all parts of the country we can hear of the working men arming themselves, ready for war, they are going to assert their rights.

Amos says, viii. 4-5-6 verses. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat....that we may buy the poor for silver. See also verses 10-11. Then will come the famine; not for bread nor a thirst for water, but of hearing the words of the Lord. The rich men that are hoarding up their gold and silver, in abundance will cherish it until it is too late to redeem themselves. They will cast their money into the streets but still it will not save them.

Dear brethren, we can certainly see that we are in the last days; there is no time for hobby riding, or speculation, we want to lift up our voices and warn the people; if we don't God will require their blood at the watchman's hands. I find in my travels a great falling away from the truth; the love of many is waxing cold. I have never in my short time of serving the Master saw a time when there was more need of earnestness in the cause of truth.

We want to say as Paul did; Now is the accepted time, now is the day of salvation. To-day if you will hear his voice harden not your hearts. We want a present gospel preached to the people. I wish the brethren were more in earnest. Those who have the means should help those who go out to proclaim the truth. The preachers can't do it all. The cause wants help; sinners are dying in need of the truth, and shall we withhold it from them? If we have the truth, let us stand up for it. Stand, says Paul, and having your loins girded with truth. Yours in hope. J. S. HATCH.

The Washington monument has already been turned to a scientific use. Professor Simon Newcomb has been using the top of the monument for measuring the velocity of light, and believes that he has attained more accurate data for estimating the distance and magnitude of the sun. The velocity of light is measured with a degree of accuracy never before obtained. Professor Newcomb tells a reporter of the Philadelphia *Times* that he thinks the error in his calculations can not exceed one four-hundred-millionth part of a second. It is quite possible that these and other uses of the unsightly pile on the Potomac may render it beautiful for usefulness, and therefore a fit monument of Washington

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 11, 1885.


ONE of the worst snow storms of the present winter has been raging for two or three days past. It has extended over Wisconsin, Iowa, Michigan, Northern Illinois, as well as Northern Indiana. It has caused a great deal of delay in rail road travel, and mails are very irregular.

OUR readers are already aware that Khartoum has been captured by the Mahdi's forces, and that the situation of the British troops, composing the advance column sent to aid General Gordon, has become exceedingly precarious. Extraordinary activity prevails in England for sending reinforcements to Egypt without delay to avert new disasters.

THE Jewish people, though suffering miseries almost beyond endurance under Eastern despotisms, do not degrade themselves to the level of brutal savagery in retaliating upon their oppressors, persecutors and despoilers by destroying public buildings and murdering children and innocent persons with dynamite explosions. They have a civilization, religion and national nobility that elevate them above engaging in the work of fiendish assassination. A Jew so bereft of humanity and true patriotism as to become a murderer of the innocent, would be branded as a "Son of Belial." The foundations of a stable, independent government can never be laid by a horde of assassins. Before being qualified to govern a people men must know how to govern themselves. The principles of righteousness will never be triumphant in this world till the heavens rule on earth.

## Communications.

### THE CHRISTIAN'S OFFICE.

The terms employed to portray the official functions of "the called in Christ," are the loftiest, mightiest and most honorable, known. In ancient Israel the king and priest took distinguished precedence over the nation. Thence, the full significance of these terms, descends from the Old to the New Testament. "Unto him that loved us—and made us kings and priests unto God and his Father," Rev. i. 5, 6; and "we shall reign on the earth." Rev. v. 10; xx. 4–6; xxii. 5.

They are constituted "a royal priesthood, and inherit the kingdom prepared from the foundation of the world," Matt. xxv. 34; 1 Peter ii. 9, all to become reality at the second coming and in the kingdom! Dan. vii. 18, 27; Ps. cxlix.

Note. The priest, in type, was washed, anointed and anointed. In antitype he is baptised and anointed with the Holy Ghost—Gal. iii. 27, and taken on "the name and righteousness of God by faith of Jesus Christ (which is) unto all and upon all who believe." Rom. iii. 22. Again, without the priest, there was no (legal) sacrifice or remission; no sacrifice without the altar, and no altar but by divine appointment, for the temple worship.

Now without crowding a single item we may see that the transition from the Mosaic to the Christian order of priesthood, altar and sacrifice, was easy. Several of the elementary types are blended in Christ, our great High Priest; and reverence should constrain us to accept the record with its divine confirmation. Thus, our "altar sacrifice of the Lamb of God—his flesh and blood" (in symbol) centre to us in the Lord's Supper service.

Israel had access to God and acceptance in worship through and by their priesthood, altar and sacrifice.

Thus Christians—though only "two or three," find "Jesus—the way, the truth and life." Hence he says: "No one cometh to the Father but by me." John xiv. 6. This then opens our way to God. Nay more, this invests the Lord's Supper with profound importance. Nay, it seems essential in our approach to God! "For through him we both (Jew and Gentile) have access by one Spirit unto the Father." Eph. ii. 18.

However, the entire system of the temple worship belonged to Israel as a nation—"a kingdom." Of course the present Christian order of worship is provisional and preparatory to the round coming and kingdom of Christ! Amen.

"The world knoweth us not; because it knew him not."

All priestly pretension of royalty and splendor now—Papal or Protestant—is presumptuous. "The cross," is our present badge of distinction. But in the kingdom to come our promised crown, inheritance and immortality will become an eternal reality!

Brother Kramer's discourse yesterday suggested this brief. If we have not strength to report, but the Lord's Supper was invested with a dispensational interest that few Christians seem ever to apprehend. It is, so far, the out-growth of the ancient worship and way to God's blessing "till he comes." J. B. COOK.

### The Appointed Heir of All Things.
Heb. i. 2.

This preference above all others is because of the relationship that he sustains to him who made the appointment. He, by inheritance, obtains a more excellent name than they—that is the angels. To which of the angels did he ever say, sit at my right hand until I make thy foes thy footstool? To which of the angels did he ever say, thou art my Son, today have I begotten thee? He makes his angels spirits, and his public servants a flame of fire; but to the Son, thy throne, O God, is forever. We thus find the more excellent name which he inherits—it is God. In the appointment the throne and the kingdom are vested in this name—God. Thy throne, O God, is forever.

This name Jesus inherits because he is the only begotten Son of God hence kingdom of God. Thou art the anointed, the Son of the living God. But the throne and the kingdom is not all that is vested in him by appointment, for the Lord appoints men priests that are frail. But the word of the oath which was since the Logos, appoints the Son who has been perfected forever. Heb. ix. 26. The word of the oath vests the throne and priesthood in him; the one rests upon the same basis that the other does, that is the word of the oath. And as the oath vests the throne in the name—God—so also the priesthood is vested in the one name, God. This relationship to the Father is not by appointment. The one name comes not by appointment, nor by adoption, but by inheritance. By the appointment the all things were vested in the one name, God. The names given to him such as the following, Jesus, Messiah, word of God, Lamb of God, King of Kings and Lord of Lords, denote office, but the one name that he inherits, God, denotes deity.

This one name is called upon others, see Acts xv. 17; written upon them, see Rev. xiv. 1. It is called upon them in the act of adoption. It is written upon them in the act of sealing. But Jesus inherits it. But some one may say that his great name is given to him. God hath given him a name that is above every name; that at the name of Jesus every knee should bow, etc. But this great name is written upon him, King of kings and Lord of Lords. It is written in the appointment concerning the throne, all kings shall fall down before him, all nations shall serve him. But it is written upon him who by inheritance obtains the one more excellent name, God. But if the "all things" was vested in him by appointment, how may others become sharers with him in the all things?" Answer, by entering into covenant or joint relationship with him. This may be termed the marriage covenant. When this is completed the two become one; jointly vested in the all things.

We now enter into the open door of this covenant and if we are approved in the end we then in fact are the heirs of God and joint-heirs with Jesus Christ. But heirship to us is based upon this relationship to him who is the appointed heir of all things. Thus we see the grace of the Lord Jesus, that although he was rich, yet for our sakes he became poor that we through his poverty might become rich. As long as the door of the marriage covenant is open others may enter, and, in the issue, become sharers with him in the "all things." When this door is closed he will place the church by his own side, a glorious church not having spot or blemish. As he promised the little flock he will receive her unto himself. But I must close lest I become tedious. This was written on Christmas, 1884. How many more Christmas days before the church makes herself ready for the marriage.

J. O. KINSEY.

### Report of Conference.

According to previous appointment, The Church of God in the Abrahamic Faith met at the Winchester School House, to enjoy their first quarterly conference, and although the weather was very cold and stormy, we had, as we expected to have, a good meeting. The church at Fisher three miles from there, true to their recent vows of love to God and loyalty to his cause, were nearly all present, several from Waterman, and other parts were present. Bro. Smith of Otsego opened the meeting with prayer, and prayer was a prominent feature of the whole meeting. Between the different discourses the congregation would retire and build up the tabernacle of David, and "this Lord God will give him the throne of his father David." If you think that the purpose of the gospel is to convert the world, just start and convert Glasgow, and let us see what was never seen before—a whole city converted to Christ.

That the world will not be converted before Christ comes, is manifest from his own words "When the Son of Man cometh, will he find faith on the earth?" Why he will find nothing else, if the world is to be converted before he comes! "As it was in the days of Noah so shall it be when the Son of Man cometh." What was the condition of the world in the days of Noah?

Let me take you in imagination to the scene of the Ascension when he was about to leave them. "He led them out as far as Bethany, and while he was blessing them he was parted from them." Earth suspended its law of gravitation to let him rise; heaven stooped to welcome him to his throne, and a cloud received him out of sight. Two angels said, this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go." He went away personally, and so shall he return: He went away visibly, he shall return visibly; and in that day his feet shall stand on the Mount of Olives. Zech. xiv. 4. All who believe in him will be caught up to meet him: the idea of the word translated "meet," is that of meeting with a view of returning.

Our orthodox friends say that this will be a day of judgment, a day when the books will be opened, and the dead small and great receive a recompense for the deeds done in the flesh. But the word "judged" means to rule. Samuel "judged" Israel 40 years, but he was not always judging, or trying prisoners—he "ruled" Israel, and God has appointed a day in which he will "rule" the world. The burning will come, but subsequent to the millennial advent; there will be a period of blessing for a thousand years; then a rebellion, culminating in the destruction of the armies of Gog and Magog. The purpose of his coming will not be to destroy the world, but to reign over it, and let it be understood that not only redeemed men, but the whole creation shall share in the general joy. The whole creation is groaning and waiting to be delivered from the bondage of corruption, but if he were coming to burn up the world, creation would hardly be represented as waiting and longing for his coming. But from the whole creation goes forth the prayer "Thy Kingdom come," and we who are waiting and watching for his coming join in the universal prayer and say, "Come, Lord Jesus, come quickly."—*Burlington B. Writer, F. R. C. S.*

## Selections

### "THE PURPOSE OF HIS COMING."

The title of this Association is "The Conditional Immortality Association," and it might be asked, what connection exists between that title and our subject matter this evening. The connection is clear yet simple; life, the gift of Christ, cannot be manifested except through resurrection or translation, and that no one will the Lord grant again Paul) then believers die, and safe gathered, wait in restful sleep. Sleep implies the continuity of personal being, for that which does not exist cannot sleep. Sleep is a state of inactivity, but we shall be satisfied when we awake in his likeness. If the theory were true, that when a man dies he passes at once into all the activities of heavenly life there would be no necessity for a resurrection: we could hardly say that he would be wakened up bye and bye. The Scripture affirms that the condition of the dead is that of sleep, and the awakening will be when Christ comes, when "this mortal shall put on immortality" and a world of glorious beings be born in a day. It will be an instantaneous transition, one moment tenants of the grave, and the next caught up "to meet the Lord in the air."

All Christians believe that Christ will come, but the popular idea is that Christ will not come till after the millennium; and that the world will be converted by the preaching of the Gospel, before he comes. But where is the commission given to the Church to convert the world? We have never been able to find it.

But the conversion of the world will not be accomplished by existing instrumentalities. At the present rate of conversion it will take 144 000 years to convert the world to Christ. A religious census was taken some time ago and it was found that only one out of every hundred attended any place of worship; while 30 years ago it was found that 50 out of every hundred attended some place of worship; so there is a falling off instead of an increase. That is a strange way of converting the world when Christianity is not actually holding its own against modern indifference and scepticism. When the result of that census was published, the Ministers said, "This will never do, we must get up something to make the people attend, to attract them to the house of God." So they got professional singers to sing solos; and gave musical services, and used these and other tactics to swell their attendance. But what would be thought of a Gospel which needed such means to make it attractive? Just imagine a case. Paul and Peter are going to preach, and Paul says to Peter, "We don't seem to be doing much good, let Dorcas or Phœbe get up and sing a solo!" Would such a Gospel have survived the first century? If it had come down to us at all would it not have come down to us covered with contempt? If the object of the gospel was the conversion of the world, then the infidel's taunt is true that Christianity is a failure; and no wonder that the sceptical writers of to-day, represent Christianity sitting in the crypt of her own crumbling temple and trying in vain to support its falling columns. The object of the gospel in the present dispensation, you will find in Acts xv. 13 18. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." This accords with the words of the prophet Amos ix. 11.

This gathering out of the people for the name of the Lord may finish today, or to-morrow; it is a secret known alone to God; and when it is complete the dead in Christ come to life, and the rest return and build up the tabernacle of David, and "this Lord God will give him the throne of his father David." If you think that the purpose of the gospel is to convert the world, just start and convert Glasgow, and let us see what was never seen before—a whole city converted to Christ.

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Our orthodox friends say that this will be a day of judgment, a day when the books will be opened, and the dead small and great receive a recompense for the deeds done in the flesh. But the word "judged" means to rule. Samuel "judged" Israel 40 years, but he was not always judging, or trying prisoners—he "ruled" Israel, and God has appointed a day in which he will "rule" the world. The burning will come, but subsequent to the millennial advent; there will be a period of blessing for a thousand years; then a rebellion, culminating in the destruction of the armies of Gog and Magog. The purpose of his coming will not be to destroy the world, but to reign over it, and let it be understood that not only redeemed men, but the whole creation shall share in the general joy. The whole creation is groaning and waiting to be delivered from the bondage of corruption, but if he were coming to burn up the world, creation would hardly be represented as waiting and longing for his coming. But from the whole creation goes forth the prayer "Thy Kingdom come," and we who are waiting and watching for his coming join in the universal prayer and say, "Come, Lord Jesus, come quickly."—*Burlington B. Writer, F. R. C. S.*

### BIBLICAL RESEARCH.

The brilliant discovery of the biblical Pithom and the Greek Heroopolis, at Tell el-Maskhutah, by M. Naville, of the Egypt Exploration Fund, to whose care he was led by monumental indications, and the unerring judgment of a true Egyptologist, is now seconded by a remarkable finding of the Greek site, Naucratis, on the part of Mr Flinders Petrie, at Tell en-Nebireh, a spot mentioned at the general meeting, in October last, as, to a high degree, promising of important results. It lies shortly northeast of the railway station of Tell el-Barud, west of Tanis, south of Sais and Rosetta, and close upon the edge of the Delta. The recovery of this vast site has long been greatly desired, not only because it figured as the sole emporium of the Greeks in Egypt under the reign of Amasis (Amasi-Nem-ses) B. C. 571, a period of great commercial prosperity in Egypt, but because it was the locality of that "very spacious and celebrated temple in Egypt, called Hellenium," which was the common property of many great cities contributing to its erection and establishment, and which appointed officers for the regulation of their traffic. The identification is due to one of the Greek inscriptions of the Ptolemaic age, belonging to the spot, giving the name in the first line, and revealing the fact that Athens also had a temple there. The tell or mound is almost wholly composed of Greek pottery of all ages, thus marking a settlement extending from the reign of Psammetichus I., B. C. 664, to the Roman times. The Fund is pledged to investigate alike Egyptian, Biblical, and Greek problems, and the first trophies of this winter season's work lie in the direction of classical archæology. After sufficiently exploring Naucratis, Mr. Petrie will renew his work at San, toward the thorough examination of which a certain part of the society's funds are specially reserved; M. Naville, meanwhile, steadily pursuing his researches in the Land of Goshen. The Fund is also going to the Fayûm and, as a recent circular states, "reading the question of the ruins of Hawara, the position of the labyrinth, and the site of the lake Moeris, and will excavate the pyramid of Hawara, and the adjacent mounds, which are believed to cover the remains of the labyrinth, and the palace of the twelve kings." Besides the exploration

# Poetry.

## "Only A Beggar."

A maiden with a thoughtful brow,
Sat in her home, where wealth and pride
Had poured in free, exhilarant store,
Their choicest gifts on every side.

As [illegible] the golden strings
[illegible] the "Book of Books" [illegible]
The story of the Nazarene,
[illegible] not where to lay his head.

"My Master!" she whispered low,
[illegible] by [illegible] mighty, Pharisee!
Would I had seen him in those old days,
What I [illegible] for Thee!

[illegible] to be My servant, Christ!
[illegible] to spread the name of My repose,
[illegible] the world, way more than [illegible]

[illegible] the maiden stood in [illegible]
[illegible] and [illegible] [illegible] [illegible] heart,
[illegible] [illegible] a little more,
Church [illegible] world and work.

The pitiful [illegible] in words and tone,
Heaped [illegible] the sunken cheeks,
The [illegible] was cold and thin.
[illegible] had all cold, and thin.

[illegible] gasped the crowded street,
[illegible] him the door,
[illegible] [illegible] more."

A lady she was—proud of birth and wealth,
[illegible] [illegible] [illegible] [illegible],
Kindly [illegible] [illegible]," she [illegible]
"Unclean!" and spurned him [illegible] the street."

An' little thought that maiden fair
That Christ had been to her that day,
And she not knowing what she did,
Had spurned the Blessed Lord away.

# Selections.

## THE DAYS IN WHICH WE LIVE.

### An Introductory to "Elenish."

We live in momentous times, when truth of all kinds is unfolding more rapidly than in any previous age of the world's history. More discoveries seem to be made, and more events transpire now-a-days, in a decade, than in a century of the olden time. The human mind was never so vigorously at work as it is now in every direction, in Science, Art, Literature, Politics, and Religion. These are the days foretold by an ancient seer—"the time of the end"—when 'many shall run to and fro, and knowledge be increased' (Dan. xii. 4). Whether this refers to [illegible] or to something else, it is evident that never was there so [illegible], nor facilities for it, [illegible] nor has there ever [illegible] known-

[illegible] graph, the printing [illegible] newspaper, and of the [illegible] many persons have of late been going to and fro exploring the various *terra incognitas*, or unknown regions of the earth; and great spaces that were blank upon our maps not many years ago, are beginning to get filled in. Men seem bent to know all about the world they live in, and the globe is being explored, first in one part, and then in another, by many enterprising travelers, who brave the greatest dangers for the sake of enlarging the bounds of human knowledge and geographical discovery. It seems strange, that man has been on earth these thousands of years, and is not acquainted even yet with all the surface of his habitation. Yet such is the fact. However, so many are the researches now being made, and so great and ramified the extention of European commerce and colonization, that it bids fair to lead, ere long, to a completion and perfection of geographical science, and a filling up of all the blanks in our atlases at no very distant day. The discoveries of Ross, Parry, Franklin, Kane, and others, in the Polar regions; of Mungo Park, Bruce, Lander, Denham, Barth, Speke, Burton, Du Chaillu, and, above all, the indomitable Livingstone, in Africa; and of Palgrave, Anderson, Vambery, and others, in Asia, have vastly contributed to this end, mostly in the present generation.

Not whilst there is a charm in perusing almost any book of travel and discovery in new regions, trod for the first time by the foot of civilized man, there is also an equal, if not even a greater pleasure in having those old and glorious countries opened up afresh, and, as it were, re-discovered, which were once so famous—the seats of the mighty kingdoms of old, the cradle of the human race, and the stage on which were enacted all the wondrous deeds of ancient story, both of sacred and profane history. In these countries, which were the best-known to mankind, there is now much need of exploration, though this may sound very strange. The reason is this. Those regions, which were once so fair and flourishing, are now comparatively in a desolate and depopulated condition; and the seats of empire, commerce, and learning which were once situated there, have been transferred chiefly to the more Western climes of Europe and America, whilst a night of semi-barbarism has long since settled down upon these ancient lands, and they are all as yet in this state of collapse and decay.

But since this century opened, and especially within the present generation, a change has begun to come over them. Slowly, but surely, they seem to be awakened from their stupor and death-sleep of ages. Many diligent explorers have been of late years engaged in the work of re-discovering to us those glorious old regions of the Orient which were the scenes of earliest history—namely, Western Asia and North-western Africa; Syria, Palestine, Egypt, Arabia, Persia, Assyria, and Asia Minor, which are emphatically 'The Lands of the Bible.' These lands are among the first on the face of the globe, and are now attracting the notice of Christendom more than ever since the era of the Crusades—that epoch of the fiery outburst of European fervor, chivalry, and [illegible] action, whose object was to wrest the 'Holy Places' out of the hands of the infidels,' and finally failed because 'the set time to favor Zion' had not yet come.

Several scientific gentlemen, whose minds are also enlightened to a considerable degree by Scripture, have turned their observations to the illustration and confirmation of Holy Writ. There has been quite a succession of travellers and explorers in the East. Of these, the labors of various eminent officers of the British army, as well as some of other nations, acting as surveyors, together with the journeys of missionaries and private persons, of whom there have been a host—have made us better acquainted with the topography of these Eastern lands than we have been at any period since their decline. Thus Colonel Layard opened the 'Overland Route' to India; Colonel Chesney surveyed the Valley of the Euphrates, Lieutenant Wellsted and his companions surveyed the shores of Arabia, and the Red Sea, and the Persian Gulf; Lieutenant Lynch, of the American navy, the Jordan and the Dead Sea; as have several others also; Belzoni, Lepsius, Seyfarth, Wilkinson, and other eminent Egyptologists, have explored the Valley of the Nile, and the monuments and the tombs of Egypt; Layard, Botta, and Major Rawlinson have made the tablets and ruined palaces of Nineveh and Babylon [illegible] with a mighty voice in confirming the statements of Scripture in reference to the pomp, pride, and power of its first of earth's great states, the old Assyrian and Chaldean empire. Of missionaries, writers and travellers, may be mentioned Drs Hareley, Robinson, and Thompson, Messrs. Bonar, and Lord Lindsay, of America; Dean Stanley, Wilson, Kerr, Porter, Dr. Stanley, Irby and Mangles, and a host of others since the days when Volney and Lamartine led the way, when it was more perilous than it is now. Niebuhr and Burckhardt penetrated into the deserts of Arabia, and Palgrave has lately brought a fresh interest to bear on Northern and Central Arabia. The sites of places long lost are being continually recovered, and scarcely a season passes that does not bring some new points of discovery or further information about the old. All these are indicative of a keener interest in the East, and are conducive to a livelier and sharper relish for Biblical and prophetic study than the dull and heavy tomes of previous generations could furnish. Those who are not privileged to gaze with their own eyes on these scenes can yet profit at home by the labors of others who have seen and noted, and have sketched with pen, pencil, and camera those famous sites. Thus we reap the labors of those who have gone forth and gathered, whilst we can stay at home and read, and ponder on the strange recital.

The result of all this is a great impetus to Biblical study, and a constantly increasing light upon its various details. Never since apostolic times has so much Biblical information been elicited as in the last few years, since the principle of literal interpretation began to be more acted upon, and to obtain a preference above the old spiritualizing and perverting method of our fathers, and even yet, we grieve to say, of most of our contemporaries. And the light will continue to shine more and more the closer we stick to this true principle, and the more faithfully we adhere to the plain and natural sense of Scripture.

Some think the famous text in Dan. xii., which we have *quoted*, refers to the diligent study of the Bible itself, and especially of the department of prophecy. As they understand it—'Many shall run to and fro' over the page of inspiration and of prophecy: and as a result of their pouring over it, and researches therein, 'knowledge shall be increased,' as well upon the meaning of Daniel's as of other prophecies.

Whether this be the meaning or not, it is being strikingly fulfilled in this respect also; for never, since the first ages of the church, was there so much attention paid to the prophetic word, as it is receiving now, or so much light been shed upon it as of late years. It is beginning to attract attention even amongst men in high stations; for peers and noblemen have written treatises on it—as, the Earl of Carlisle and the Duke of Manchester, Captains Hudson and Baker, Major Philips, and Lieutenant General Goodwyn—and many clergymen of the English Church, and especially of its Low portion, are going more and more into its study, whilst the more corrupt part of that Church has been gravitating nearer and nearer to Ritualism, Romanism, and to deeper apostasy from divine truth.

Never before was prophecy fulfilling, or about to be fulfilled, on so vast and sublime a scale as is our own times, upon whom the end of the age has come. To its beacon light it behoves all who are wise to take good heed, that they may be able to correctly discern the 'signs of the times;' for they have an important bearing on our welfare both as a nation and as individuals. The sure word of prophecy shines brighter and clearer day by day; for from the silent recesses of deserts and rocks—witnesses are springing forth out of the dust and oblivion of ages, to give their testimony clear and loud as trumpet tones to the truth of God's Word. It is refreshing to see the unfoldings that are now taking place, and which put to silence the ignorance of 'foolish men,' who are ever and anon raising their 'oppositions of science, falsely so called,' for all true science is confirmatory of the Scriptures. To us it is a significant token that we are living in the 'last days,' when the book shall be opened that was to be sealed till the 'time of the end'—(Dan. xii. 4, 9)—till that momentous era should come round in the revolving cycles of ages, when 'the vision shall speak and not lie'—(Hab. ii. 3). What else can all the vast and rapid developments of recent times foreshadow, if it is not that we are approaching the advent of the mightiest changes and revolutions that earth has ever seen?

Yes, the day of the redemption of the glorious old Earth, and its raising up to far more than its former glory, is drawing rapidly near. Movements are already in progress, and others soon will be, that will lead to this result. The march of events, eastward, must exercise a material influence on this nation, as well as others. One of these 'signs' is already beginning to manifest itself in the check that will be given, for a time, to our recent unprecedented national growth and prosperity. Another sign will be the raising up of the East to more than its ancient glory and renown. That

Westward the tide of empire takes its way,

will shortly cease to be a true saying. The tide having reached its utmost western limit, will soon begin to ebb, and roll its waves of glory back to their original starting-point in the far distant Orient. It is shortly destined to be delivered from Moslem misrule, and receive the reviving breath of a new commercial, social, and religious life. Especially will this be the case as regards one of the most central regions—Judea. A most glorious destiny is in reversion of it, as will shortly be seen.

The efforts of the 'Palestine Exploration Society,' so ably conducted by Captain Wilson and his staff, of the Royal Engineers, furnish a striking illustration of the text in Ps. cii. 13, 14. 'Thy servants take pleasure in her stones, and favor the dust thereof'—that is, of Zion. The opening of the Suez Canal is a sign of the reviving of Egypt and the East, and may in itself be a thing presaging events big with importance.

This political resurrection to greatness, of these once renowned and sacred countries, will be chiefly due to their re-peopling with a better and more enterprising population than most of their present races are; and especially by the re-settlement there of their ancient nationalities. To these lands the streams of emigration will presently be turned, and this revulsion must have an important effect on us. Foremost of these returning exiles, stand the Jews and the Twelve Tribes of Israel, who have so long been outcasts from their beloved 'Fatherland,' and doomed to dispersion among all nations. A mighty and permanent change in their character and fortunes is about to transpire, and they will soon be restored both to their ancient home and to Divine favor, and become 'the chief of the nations,' and their country 'the glory of all lands.' Their industry and enterprise will soon transform the wastes of Judah and Syria into blooming verdure. 'Almighty shaking of the heavens and the earth' will also co-operate with the labors of man in reclaiming the now barren wastes, by 'cleaving the land with rivers,' causing numberless fountains and streams to gush forth till 'the desert shall rejoice and blossom as the rose;' whilst the genial rains shall descend, and the seasons become regular and delightful. Then, blest with the smile of heaven, it will become 'the perfection of beauty,' and lovely as was the Garden of Eden. In fact, it will be Eden restored—the second Paradise!—a heavenly country'—though situated on earth, where angels shall again hold converse with men, and where immortal beings will dwell as their special inheritance. It will become the abode of a Divine Ruler, whom God will send forth to bless all nations, after delivering them from oppression and superstition. He will give a new religion and code of laws to the world, that will put a quietus on its strife about politics and theology forever; and make wars to cease to the ends of the earth' by conquering a peace. A new temple for the worship of universal man will be erected, to which 'people and tribes of every tongue' shall assemble, and where 'the brotherhood of nations' will be a realized fact. A vast city will be built adorned with gold and precious gems, as the befitting metropolis of the whole earth, and the abode of the Divine Ruler and Pontiff of this then universal kingdom and Theocracy. These structures will be the most ample and magnificent that ever existed on earth. 'Glory to God in the highest, peace on earth, good-will towards men' will then and there be realized, and all nations therein be blessed and saved. The days of miracles and mighty signs in heaven and earth will return, and all species of infidelity and ignorance disappear before the manifestations of 'the terrors of the Lord,' by their demonstrating the existence and active government of an Almighty, wise, and benevolent God.

With the details of these attributes and wonders pertaining to this great central land and people—the 'sure word of prophecy' is full of the most glowing descriptions. The things above hinted at are not idle fancies, but will soon become sober realities—matters of fact and history.

'The time is at hand,' when these things shall transpire. The light of prophecy is unfolding fast, and blessed indeed are those across whose devious pathway its holy gleam is thrown, for the advantage it gives them over the rest of their fellow-mortals in great, and of inestimable value. Being forewarned they are forearmed, and if also morally prepared for that great and awful crisis in human affairs which is so rapidly approaching, their position is indeed a happy one. Therefore let all who would stand among the Scripturally 'wise,' all who have any regard for God's Word, and a sincere desire to understand it, and all who have any concern about their own and their country's future welfare, avail themselves of all the means of obtaining true light thereon which they possibly can get.—*George Dean Wilson.*

### The Spread of Islam in Africa.

Dr. Barth, after living for five years among the Islamized countries on the southern border of the Sahara, predicted that Mohammedanism was destined to spread far southward, unless Christianity stepped in to dispute the ground with it. Recent French and German explorers in the region of the Upper Niger and the Benue Rivers say that Barth foresaw what is actually occurring, for the religion of Mohammedism is making rapid progress among the African races north of the equator. Tribes that have heretofore had no common ties or sympathies are now knit together by the bond of Islam. Some tribes have become inspired with the fanaticism of their Mohammedan neighbors who converted them, and south of Darfur they were at last accounts fighting under the green flag of the Mahdi, against the little army of Lupton Bey.

The European influences that are getting a foothold in West Africa, so far from retarding the advance of this religious movement, appear in a measure to be aiding its progress. For every missionary in the Congo region, probably a hundred Houssas are employed there by the International Association. The Houssas, who are all Mohammedans, are among the most skilful and industrious of African peoples. Their fertile country is just south of the Sahara, and their cotton cloths and leather goods are sold all over the Western Soudan. Many of them have been drawn to the Congo by offers of employment in the service of the Association, and it was recently reported that the Association intended to muster 3,000 Houssa soldiers among its Congo stations to fill the roll and show the natives how men of their own color can work and thrive. Thus European enterprise seems to be accelerating the southward march of Mohammedan influences.

The Arab traders who have established themselves at all the most favorable points for trade from Zanzibar to Nyangwe, nearly 900 miles west, are very jealous of the missionaries, and do all they can to prejudice the natives against the white man's religion. It was their influence that induced M'tesa to withdraw his favor from the agents of the Church Missionary Society and to openly espouse Mohammedanism. The missionaries would have been expelled from Uganda had not M'tesa's envoys to England returned with such wonderful stories of the white man's country that the politic despot thought it wise to keep on friendly terms with his guests. He now interposes no obstacle to the mission work, though he still professes to be a Mohammedan.

Northwest of Uganda the Deinka, Nouer, Dembo, and Mandala tribes, whom Petherick and Schweinfurth found to possess no other religious notions than their ancestral fetichism, are now the professed followers of Islam. Late in 1882, imbued with the fanatical spirit of the Mahdi, they revolted against the Egyptian control which Lupton Bey was placed in the Bahr el Ghazal province to maintain. Early last year he was collecting a force of Egyptian and Niam-Niam soldiers with which he expected to crush the revolt.

Northeast of Uganda the large territory inhabited by the Gallas and Somalis is so completely permeated with Mohammedanism that no Christian explorer enters it except at the peril of his life. More than half the travelers who have visited these countries of late years have been killed, and the others have been unable to get far within the border, though they say Mohammedans can cross these countries unmolested. The powerful Mussulman society known as the Senoussians has turned the Gallas and Somalis to Islam. This fraternity, the most successful of all the Mohammedan propagandists, has its monasteries and wields a potent influence from Morocco to Mozambique. It is believed to have encouraged the pres-enterusade in the Soudan and to have instigated the murder of many of the French, German, and Italians explorers who have perished in the Sahara and the contiguous countries on the south, and in Galla and Somaliland within the last twelve years. Henri Duveyrier, who recently gave an account of the brotherhood, says it has made ferocious bigots of thousands of blacks, who formerly welcomed intercourse with the whites, and were peaceable and simple-minded natives.

The growth of Mohammedanism is now attracting the particular attention of geographers, and anthropologists, and of all who are interested in the moral and commercial development of Africa. In some districts it is, without doubt, endangering the peaceful advance of commerce. There is reason to fear that, unless it is checked, the fanaticism that it begets may some day seriously affect the white enterprises in Central Africa.—*N. Y. Sun.*

# Youth's Column.

### Help.

The world is full of labor,
It toils in weariness;
You cannot bear its burden,
But you can make it less.

A little child is trying
To lift a heavy load;
Go help the helpless toiler
Along the weary road!

A poor old friendless woman
Is tottering on alone!
Her trembling strength has failed her,
Go offer her your own;

Though little be the action,
He hears the Lord shall greet
And his shall be the whisper!
"Ye did it unto me."

—*Charles F. Richardson.*

### The Child's Question.

A touching story is told of a little girl in San Francisco, who was recently run over by a street car. When the poor child was picked up it was found that one of her limbs was nearly severed from her body, besides other serious injuries. She was carried to a hospital, and the crushed limb was taken off. The little girl bore the operation remarkably well. As there appeared to be little chance for her recovery, the surgeons concluded to let the other limb, also badly damaged, remain. The mother was with the child immediately, and did for her all a mother could do. The little one was under the influence of anodynes most of the time, and of course slept a great deal. The day following the accident, as she was dropping off, she exclaimed; "I'm going to sleep." Then noticing the temporary absence of her mother, she added, "but who'll wake me?" The sleep into which the little sufferer was sinking, was the sleep of death, and the touching question was the last utterance of her pallid lips.

"Going to sleep." Ah, yes, we are all going to sleep! We know not how near we are to the borders of the shadow land where mortals sink into their last slumber. We expect nothing else than that our little lives will be rounded out with a sleep. Every night we drift out into a realm of mystery and dreams, and know not whether we shall return to the dawn of an earthly day, or not. But how quietly and confidingly we lay our heads upon the bosom of Providence, close our eyes, and drop the oars of our little life-boat, to drift, we know not whither, to wake, we know not when or where.

'Going to sleep.' but not forever. Fear not, little child, to fall asleep in the twilight hour of life. You shall wake again! You shall not forever sleep the hour of rising! At the set time, when the great bell of eternity shall strike the morning hour, the blessed Lord Jesus will come and say, "Come, children, it is time to arise! The morning has come!" "All that are in their graves shall hear my voice and shall come forth."

"Going to sleep." and yet, not All. Paul, looking down the stormy ages to the morning hour of eternal day, says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Then shall the sleeping saints awake, and all together they shall be caught up to meet their glorious Lord in the air. What matter then, whether we wake or sleep, only so we are in the Lord.

Thank God for the assurance of everlasting life! We can go down into the narrow house of the dead with the victorious faith, seeing that we know some One will wake us in due time, and that we "shall be satisfied when we awake with His likeness." A better life awaits us. Its dawn greets our gazing eyes. There shall be no night there. No toils, no pains, no tears. All hail, sweet homeland of the soul!—*Evangelical Messenger.*

ADELAIDE, OULE Co., Ill.
Jan. 21, 1885.

*Dear Children.*

While on my voyage from England to America, we had a very rough passage, having been on the ocean then six weeks, the Captain said to me we are nearing land now, I asked him how he know, he said, see this poor little *land* bird, it has been seeking a long time for some place to rest, and being over exhausted for want of food, it died when it touched the ship's mast. This thought having crossed my mind perhaps it may not prove unprofitable to write about a little bird which was of peculiar interest to the Great Jehovah.

Among the countless variety of beautiful birds with their splendid plumage, could you imagine that God would choose the little timid, harmless dove? it is somewhat different from other birds, for its instinctive nature seems to possess no cunning, it is a defenceless little creature, incapable of protecting itself, or its young, its tongue is entire, or undivided, and when absent from its mate it sits solitary, and coos or mourns, it is a remarkable fruitful bird, some of them must be exquisitely beautiful, as one whose name signifies "Beloved" says, "her wings are covered with silver, and her feathers with yellow gold; he also desired to have "the wings of a dove."

According to the law given by Moses the dove was reckoned among the clean, but the eagle, and tall, swift ostrich, with her handsome feathers was among the unclean, and none but the clean could be offered to the Lord, to make an atonement for sin. The first place the dove is mentioned in the Scriptures is, when he whose name signifies "Comfort or rest," sent her forth from the Ark, in order to get intelligence whether the waters of the deluge were gone off from the earth. He, first sent a raven which was unclean, its nature could never be satisfied, and probably he who sent her forth, thought if there was a morsel of food, she would be sure to gather it, it never returned to the Ark, but went to and fro continually without rest, or food. But not so with the dove. When it was sent forth it sought forth every where for a twig where the sole of its foot may rest, but finding none, it came back to the Ark, and the tender hand of comfort, or rest, drew her in. From the window he was watching her return, and the tidings she conveyed was that the waters were on the face of the whole earth. After seven days again she is sent forth, and in the evening she came flying to the window of the Ark "and lo, in her mouth was an olive leaf plucked off," this gave assurance that the waters were abated. What consolation this evergreen leaf plucked from a new world afforded him who had sent her forth, what a sweet emblem of peace; a leaf from a tree full of sap, and golden oil for light. Precious little dove, it did not go to and fro, as the unclean, restless raven, neither did it remain on the tender branch of the olive, as though it were weary of its home, but joyfully returned with something like a letter in its mouth, which gave comfort to him who stretched forth his hand and caused her to come in. The Mother of Jesus brought two doves which Jehovah commanded should be the poor woman's sin offering. Although she was poor she was of the royal parentage a princess of the house of David, or "Beloved." The High Priest was to take one of the birds and pinch its head off with his *nails*, so its death was caused by the pinching nails of the High Priest. This dear children, shadowed forth the way our Lord should be put to death, for it was the High Priest who said, "Take ye Him and crucify him," or pinch his flesh with nails until he dies. The knife was to pierce the other dove, but it was not to be divided asunder, Lev. i. 16, margin. When Jesus was thirty years old, he came to one whose name signifies "The grace or gift of God." desiring to be baptized in the river which signifies "judgment," or he that rejects judgment. When he saw Jesus coming to him for that purpose, he said, I have need to be baptized of thee, and comest thou to me; and Jesus said, suffer it to be so now, for thus it becometh us to fulfil all righteousness; then he suffered him. "And when Jesus was baptized, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and resting upon him, precious Jesus. He was the Eternal Spirit's mate, the Father's heavenly Dove, the only one born of woman that the Holy Spirit could for ever abide with, but even this heavenly testimony was not sufficient, His dear Father's voice was heard to say, "This is my beloved Son in whom I am well pleased." How unlike Adam of whom the raven was a figure, the Father's Dove with an undivided tongue spoke a joyful message of peace to a world deluged in sin. He was harmless, no guile, or deceit was found in his mouth, only the olive branch of sweet peace plucked from his Father's green house of eternal truth. Children beloved, among his blessed words of life, there is a message for you. "Be wise as serpents, and harmless as doves."

Your affectionate Teacher,
E. COPPMAN.

## REMEMBER! REMEMBER!

That this is the first of the New Year, and that it is very likely your subscription to THE RESTITUTION expired with the Old Year.

### REMEMBER

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

### REMEMBER

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others,

### REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### REMEMBER

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but not right NOW. We need the money at this present time.

### REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

# Poetry.

## O Faithless Heart!

O earnest heart, that would be true,
O man, O life that would'st be pure,
The peace of Christ is made for you
But patiently you must endure.

Yes you must see the storms and storms,
And feel the smarting stings of life;
And tired, weary, sore perforce
Thy duties through each bitter strife

The calm alone, cannot be thine,
Nor able be fair always for those;
Thy debts cannot be pleasure's wine,
Nor thornless flowers around thee be.

O tired S[illegible], go from each home,
He knows thy pains, feels [illegible]
A [illegible] shall [illegible]
Shall fade before Eternal Morn.

—Frank Crowell.

# Miscellaneous.

A dispatch from St. Petersburgh, Russia, says: "The founder of the sect of New Israel at Kishenef has been murdered by orthodox Jews. The sect is under government protection, having accepted Christ as the Messiah."

An enormous snow-slide occurred lately in the mountainous province of Corinthia, in Austria, which buried in an instant the portion of Klagenfurt which lies under the Alpine foot-hills. On the upper slope it was found that many habitations were utterly swept away. Twenty-five corpses were found, many of them stripped of their clothing and horribly mangled. Terrible accounts of the loss of life continue to come in.

Russia threatens to beat the United States as an oil producer. As yet it has but 115 wells in the Caucasian region, against 20,000 American wells, but the average product of a Russian well is sixteen times as great as of an American well. The oil beds of the Caucasus are said to be absolutely inexhaustible, and are disposed in horizontal layers. In 1877 their production of oil was 30,000 tons, and in 1882 1,000,000 tons.

The saltpeter beds of Nevada are far better situated for the development of their deposits than the nitre region of South America, which is a desert entirely devoid of water and all vegetable life, and where the development can be accomplished only by surmounting many difficulties; the provisions of the miners have to be transported from long distances; the water supply for all purposes is condensed from the ocean water and carried to the nitre fields, while fuel has to be procured from the mountains in the South of Chili. In Nevada, we are told, the saltpeter deposits are in the vicinity of a rich farming country, with an abundant supply of water and wood close at hand, and the nitre can be furnished at prices considerably cheaper than that by which the South American article can be obtained.

The people of California are rejoicing in the prospect of the development of the valuable quarries of Alaska. San Francisco alone imports annually about $4,000,000 worth of marble, one-quarter of which comes from Carrara in Italy. The price, however, is so high that they have been looking forward eagerly to the formation of a company for the purpose of opening up the trade nearer home. The United States Coast Survey party of 1867 reported that marble had been discovered in inexhaustible quantities in Alaska, and two years later samples sent to Washington were examined and found to be of a very fine quality. A ledge has been located by a company just formed, and operations will be commenced at once. The ledge is only ten feet from the water's edge, and, as there is never any ice in that locality, ships will be able to land at any time of the year.—*San Francisco Bulletin.*

The problems waiting for solution in regard to Jupiter are almost without number. Telescopists are never weary of studying on his disk. New lines of his varying belts, dots on his surface, changing tints, bright spots near his equator, rifts in his cloud atmosphere, occultations and transits of his moons and shadows are scanned by eagle-eyed observers, accurately mapped by skilled draughtsmen, and laid away to swell the huge pile of observations which, one of these days, when the Jovian alphabet has found an interpreter, will reveal the process of world-making going on in a planet so huge in bulk that his primeval fire still burns. The great red spot, visible for years on Jupiter, has come and gone. Its appearance was a mystery, its disappearance is equally unaccountable. It left behind an unsolved problem, tangible proof of the equatorial acceleration of the planet. For the bright spots near the equator made a circuit around the planet in five minutes less time than the great red spot that was 10 degrees from the equator. In precisely the same way, the spots near the sun's equator complete a revolution in less time than those nearer the poles. Here is another link connecting the central luminary more intimately with his lordly son, and including his developments within the bounds of solar mysteries. When we find out the reason why the equatorial sun spots move faster than the polar sun spots, then we shall learn why the Jovian bright spots moved faster than the great red spot. We shall probably be convinced at the same time that the regal planet is far more in the condition of the sun than his less massive and less richly endowed brethren. How many ages must roll on before the dawn of the day of certainty succeeds the long night of theory?—*Providence Journal.*

M. Bonbonnel, the celebrated panther slayer, writes from the hunting lodge Bouira, Algeria, under date 22d inst. out: "For two days past we have been in a second Siberia, for thirty hours we had a terrific thunderstorm, with lightning and hail, and afterward still cold, with a perpetual downfall of snow the plain as well as the mountains are perfectly white, and the clouds are still full as to second. I see no end to it. During my forty years' experience of Algeria I have seen nothing like such weather. I have seen certainly the Aures Mountains covered with snow, but never the plain here. While I write by a fire I can not get my hands and feet warm. I send this off, but do not know if my Arab will be able to cross the river."—*Pall Mall Gazette.*

Many villages in Italy have been overwhelmed by avalanches during the past few days, and the loss of life is terrible. Most of the accidents seem to have occurred in the province of Cuneo. At Frassino the number of killed is now put at 140; many have been killed at Valgrana; forty-two have been killed at Bareis. The village of Rabasso is almost completely buried under the snow. Scores of people have been killed there, and over 200 men, women children are wounded and homeless. Fifteen houses at Chiamosto, in Piedmont, are buried in the snow. The cries of the buried people can be distinctly heard, and 2,000 soldiers are endeavoring to rescue them. Lamonts, in southwestern France, has been partly destroyed.

# Communications.

*Editor Restitution:*

I find in talking with people that there is a large percentage, of the enlightened, well informed class, that are more or less skeptical as to the inspiration of the Bible. This skepticism varies in degree. Some will not credit the story of the fall, and some portions of the Old Testament. Others reject the Old Testament altogether; and others still cannot believe in the Divinity of Christ. But strange to say all these people believe in the immortality of the soul. In this doctrine they seem to have unbounded faith. Now if you ask an orthodox Christian from where he derives his knowledge (?) of the soul's immortality, he will answer unhesitatingly,—from the Bible, and most of them honestly believe the Bible so teaches. Again, if you ask one of the skeptical class from whence he derives his knowledge or on what he found his belief in this dogma, he will most likely be unable to point you to any other source, and many of them will tell you that this knowledge comes from the Bible.

They seem never to stop and think that in these attacks on the credibility of the Scriptures, they are sapping the foundation of the superstructure, to which they cling with such tenacity, and yet it seems to me, that if they would for once take time to soberly consider the matter, and carefully take their bearings, they would find themselves in this attitude. Oh! strange inconsistency. Oh! wonderful infatuation to reject the foundations and retain what they believe to be the superstructure.

And many of them reject not only the foundation but all the unlovely parts of the superstructure. They have erected for themselves a beautiful habitation, without foundation—a castle in the air. An Elysian field in which every thing is lovely, and the attainment of which is certain. No narrow road through self-denial lies to that fair realm. At death the soul set free, must enter there. It is thus the seductive voice of the tempter, ever whispering in the ear "Ye shall not surely die," lulls to sleep the heart and conscience of his victim, till without a resisting struggle he is swept over the Niagara of oblivion.

Some I find base their hope of future life on the yearning of the soul, for something higher, purer and better, than it finds in this world's vain hope.

"[illegible] can no man lay,
Than that [illegible]
He whose [illegible] other way.
A thief and robber."

I have a sceptical friend whose brilliant mind I much admire. He has many beautiful thoughts, which he sometimes beautifully expresses in verse. In conversation with him the other day he gave me his poetical definition of Inspiration, which by his permission I subjoin.

In so far as it relates to the inspiration of poet, painter, sculptor, sage and minstrel, I agree and admire.

My dissent from the concluding thought of the poem I have endeavored to express in the same measure. I can but regret that what I deem the better thought, had not for its advocate, the better poet.

## INSPIRATION.

The living Rose of Inspiration,
That ever blooms on man's immortal mind
And brings revealings, from the home of thought;
Of brighter things, than e'er are seen on earth

The poet lights his mystic lamp,
At this chrysothean flame,
And on the magic page of song,
He leaves a deathless name.

It wins a Raffael's humble soul,
And lights his beaming eye,
And lo! the speaking canvas glows
With things that never die.

Beneath the sculptor's hand of skill,
The cold dumb marble [illegible]
Of some celestial soul of love,
Where flame of unity dwell.

By it the sage's lofty mind,
[illegible]
And of the far off [illegible]
Where flame of unity dwell.

It falls upon the mortal face,
And wakes the rhythmic strings
That trembles to the notes of love,
In which the angels sing.

"Tis this that gives to man on earth,
His hope; his hopes; his fears;
That lights his face with heavenly [illegible]
And melts his soul to tears.

'Tis this that fills his yearning soul,
With glowing thoughts sublimary;
Of scenes far brighter world than this,
Beyond the mists of time.

R. C. [illegible]

## THE ROCK FOUNDATION.

Say, boy, my friend!
Do not the yearnings of the soul,
Alone—on which we fall,
The current flows a life to know,
"Beyond, the mists of time."

A sure foundation, God has laid,
A sure foundation of us;
And he on Rock is fixed and,
And builds on it, a race.

And tells us, on his sacred page,
This life is in his Son;
Those in faith in him, in every age,
The victory must be won.

The yearning we, his Son he gave,
That we this life might have;
And gain a triumph o'er the grave,
With him he alone can give.

The hope, to man, a heavenly bearer,
Of things, glad and good,
The promises of God He sure,
They have for ages stood.

He [illegible] the world and conquer death,
Through him, the promise sweet;
We are the weary captive free,
The poor and lowly feed.

He suffered death upon the cross,
And in the tomb lay down;
But God, the Father, raised him up,
And gave to him a crown.

All [illegible] power, to him,
In heaven and earth he gave,
That all may freely trust in him
Nor dread his power to save.

A life each God, he will bestow,
And on the earth [illegible]
And with his saints, his throne he'll share,
Eternal life they'll gain.

The throne of David he'll set up,
The tribes of Israel bring,
And Judah too, from nations round,
And he will be their King.

My faith in him, we pardon find,
If we forsake our sins,
Obeying with a willing mind,
His precepts [illegible]

He living rose, who once was dead
Alive forever more,
He holds within his mighty hand
The key from death to rise.

He bids his people all rejoice,
For he will surely come,
His death, his [illegible]
He will unbar the tomb.

The yearning soul its answer finds,
And satisfaction sweet,
In loving him who first loved us,
And paid the ransom great.

'Tis on his sacred promise sure,
And on these truths sublime;
I build a hope of life, secure,
"Beyond the mists of time."

Brother Chaplin, I feel a little hesitation in sending the above, but beg you will treat it as you think best. I believe I never before seriously essayed to write poetry, but it was my desire to answer my friend that caused me to make the attempt.

J. T. Smith.

[In removing, the above got misplaced. We intended to give it a place long ago.—Ed.]

# Selections.

## THE TRIAL OF FAITH.

A Funeral Sermon, preached by Nathaniel Starkey, at Moberly Chapel, Hollinwood Pond Road, on Sunday Nov. 16, 1884, in memory of the late Mrs. Lemmy.

"Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction" Isa. xlviii. 10.

"That the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ" 1 Pet. i. 7.

When God wants a man he is sure to find him, for he makes him. When God designs to make men of us he educates us in the school of affliction. Abraham with promises but without heir, in the ascent of complaint said, "Behold to me Thou hast given no seed." Jacob, when called to part with son after son, cried "All these things are against me." Joseph, cast into prison wrongfully, said, "I have done nothing that they should put me into the dungeon." Job, in the bitterness of his spirit, cried out, "Why hast Thou set me up for a mark against Thee? The arrows of the Almighty are within me." Moses cried out to God, "The people be almost ready to stone me." Elijah said, "I am left alone and they seek my life to take it away." And so has come from age to age, to Israel as a nation, and to the believer individually, this word, saying, "Behold I have refined thee, I have chosen thee in the furnace."

One faith is here at once invited to the speaker as Jehovah the Omnipotent One, who when he takes in hand a nation or a man, it is for the purpose of grace, and says, in effect, "I have chosen thee that I may refine thee, I have appointed the furnace and appointed thee there that I may refine thee therein." Trouble there is of its kind, and many kinds, common to all men as sinners. "Man is born unto trouble as the sparks fly upwards." But this refining process is when God takes in hand his own people, and, for purposes of grace to them and to others also, fits them as instruments for his work, according to that word, "Thou art My servant, I have chosen thee." (Isa. xli. 9) and again, "Even every one that is called by my name, I have created him for my glory: I have formed him, yea, I have made him." Isa. xliii. 7.

2nd. "But not as silver," is the reading of Rotherham's version, and it is better as contrasted with the refining of gold; for elsewhere we read, "The fining pot is for silver and the furnace for gold" Prov. xvii. 3, the fining pot being the lesser, and the furnace the greater test of severity. Now, God accounts his people gold, and so puts them through furnace processes. "I have chosen thee, not as silver in the fining pot, but as gold in the furnace, I have chosen thee. I have chosen the furnace, and I have chosen thee to be therein for thy good and My glory."

And what for? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ"—which is the next portion of our text. So, then, God's people, in the trial of their faith are accounted much more precious than gold which perishes. Faith endures, faith abides, and those who walk by faith, and endure in faith, shall abide when silver and gold, together with all other perishable things, shall have perished and passed away. We may observe that the New Version reads, "the proof of your faith," but this word is hardly satisfactory, for it is the faith that under trial, being proved, stands the test, continues proof under the severest test, and comes off in triumph, that becomes accounted by God much more precious than gold which perisheth. And why? Because it makes the possessor rich, when gold, together with all this world's glitter, shall have vanished, even from memory.

This is the coin that shall be accounted the current coin of the Redeemer's kingdom, bearing the image and superscription of the King of kings and Lord of lords. Shall we, then, flinch from the minting process? When those bright coins are placed in the Sovereign's hand, as samples of some new coin for Her Majesty's approval, think ye they would if they could, regret any one of the severe processes through which they had passed to fit them for that presentation?

And such a time of presenting must come to us now soon, for our faith is to be "found unto praise and honor and glory" at his appearing, when he shall present to himself the Church, a glorious one, not having spot or wrinkle or any such thing, but holy, without blame or blemish, clothed in fine garments of salvation and the robes of righteousness, and the triumph of their faith declared in the welcome, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Then shall be brought forth and manifested many who have been lightly esteemed, not by the world only but their brethren too, but whom he has not been ashamed to call his brethren "poor in this world, but rich in faith, and heirs of the kingdom which God hath promised to them that love Him."

Such was my honored and lamented friend and mother, your late pastor, the late minister of this church and congregation, spoken and thought lightly of by those who least well knew him and his work; but honored, reverenced, esteemed, and loved by those who best knew him and his work. Of him verily, and as truly as of any other son of Adam's race, it was true, as the language of his God and Father, "I have chosen thee in the furnace of affliction."

So marked was God's choice of him in that furnace, that his trouble was, in a sense, born before he came to his birth. Let me give it you in his own words, written some thirty years ago:

"About three months before my birth, my father was startled by the intelligence that two traders in whose hands he had deposited the fruit of thirty years' hard labor by land and sea, had become bankrupts, and fled the country. A crew of five dockyardmen perished in the wreck of the ship which, with all on board, was engaged in the same undertaking. Two of the young men who thus suddenly found a watery grave were brothers, nephews of my father, over whom as their father was dead he had exercised a parental guardianship. From respect to their uncle they had volunteered this hazardous service.

"I pass to hear the shock of these tidings: my mother's health gave way, and three months afterwards I was born; the feeblest of infants. Had not my father been possessed of a strong will, at once chastened and encouraged by submitting faith in God, he had quailed, when at this time life with him had passed its meridian, in the presence of such sudden and complicated trials. But the equanimity of his spirit was undisturbed, and he formed the habit of positive gratitude under all circumstances, so that at all times he literally obeyed the precept, 'In everything give thanks.' For thirty months of my existence," he adds, "I was too weak to sit up, and could only lie in my mother's lap, or on the bed, and may then frequently given up for dead, or to die."

But this weakling in nature developed into a man in grace, and his life-work as a minister of the Gospel, and a voluminous author, has yet to be known for the satisfaction of his friends, and for the confusion of his—critics, I must call them, for enemies he had none, nor could have. His ministry, commencing at Chipping Sodbury, in Wiltshire, continued at Dorset, thence at Kennington, and thence at Ware, became completed here in a settled ministry and pastorate for seventy years. What a Gideon, bearing the precious treasure of truth, as he saw it, because none knew fully but himself and his God; and if asked, "Why burden yourself with testimony to many some and unpopular views?" his one answer would have been that of Peter and John: "We ought to obey God rather than men."

And for his adherence to truth in this light, and those many books that, for half a century, have issued, from the press, as the fruit of an able and over-active pen, both the world and the Church have been vastly benefited by. On life and labor of Dr. Leask, "To speak of him as a scholar and theologian, it would be requisite I should be such as I profess not to be: but to speak of him as a heaven-taught man, I venture to declare him such, and especially in those features of truth for the which he suffered when he ought to have been honored. How far he was the good and faithful servant whom the King will delight to honor, he best knows, who measures us all according to truth and righteousness, and will manifest [illegible] who have been [illegible]

Our [illegible] make mistakes about [illegible] and others, counsels silence when we attempt to weigh and measure one another, or even ourselves, remembering one of the wisest and best of men to have said, "I know nothing against myself, yet herein am I not justified. He that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and then shall each man have his praise of God." Yes the helpers as well as the helped—Aaron and Hur together with Moses; the worthy Deacons and members who have stood by their pastor, helping him to brave the storm and face the foe; sharing with him the shame and contumely that have attended faithful and unflinching testimony to truth—these also shall have praise of God in that day when, to his approved ones, he will say, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." Even so come, Lord Jesus! come quickly. Amen.—*Heirloom.*

Notice.—Chicago, Ill.—The Pilgrims' Hope Mission, corner of Archer Avenue and Thirty-Third Street, entrance 3, Bishop Court, services every Sunday forenoon and afternoon, and Thursday evening at 7:30. All the neighborhood of the Restitutionists, Ill. All invited.

## Man's Condition.

There have been always those who sought to make light of the hurts which man has inflicted on himself, of the sickness with which he is sick; who would fain persuade themselves and others that moralists and divines, if they have not quite invented, have enormously exaggerated them. But are these statements found in Scripture and in experience? Are there not mournful corroborations of their truth imprinted deeply upon every region of man's natural and spiritual life, and on none more deeply than on his language? It needs no more than to open a dictionary and to cast our eye thoughtfully down a few columns, and we will find abundant confirmation of his sadder and severer estimate of man's moral and spiritual condition. How else shall we explain the [illegible] catalogue of words having all to do with sin, or with misery, or with both? How came they there? We may be quite sure that they were not invented with atrocious wrong that they have such a cortel [illegible] of [illegible] ties. I open [illegible] at random, what [illegible] [illegible] [illegible] what these desperate longings after immunity which at times we see [illegible] for them? And [illegible] [illegible] [illegible] "vanity, unquietness, vexation," [illegible] "transient," and [illegible] more; words, you will [illegible] for the most part, not laid up in the recesses of the language, to be [illegible] and used at rare opportunities [illegible] many of them, its [illegible] tasks.

And, indeed, as to [illegible] abundance, it is a melancholy thing to observe how much richer is every vocabulary in words that [illegible] than in those which [illegible] When St. Paul [illegible] would put these against the "works of the flesh" against "the fruits of the spirit"—there are seventeen, these only nine—and [illegible] we find in the Scripture [illegible] lists of graces as we do at 2 Tim. iii. 2; Rom. i. 29, &c.—of their opposites?—*Trench.*

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—By Henry Bowman.—

A treatise on the Divine Times and Seasons, showing also the astronomical chronology existing between the Great Pyramid of Ghizeh, and that on the Great Seal of the United States, which has only five of the rise, but also the duration and time for the overthrow of worldly Anglo-Saxon democracy, and proving from the Divine word that the last age (forty years) for the [illegible] of [illegible] is [illegible]

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### THE "MEMORIAL NAME".

God made himself known to the Hebrews by the name "Jehovah" (Yahweh). The point for consideration is,—what is the meaning of the word "Jehovah," and what does it express of the being and nature of God, more than, or in distinction from the other names applied to the Deity in the Old Testament.

When Moses received his commission to be the deliverer of Israel, the Almighty who appeared in the burning bush though the medium of an angel, communicated to him the name which he should give as the credentials of his mission. "And Moses said unto God, Behold, when I come unto the children of Israel, I shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" And God said unto Moses, "I am that I am," and he said, thus shalt thou say unto the children of Israel, "I am" hath sent me unto you.....This is my name to the age, (Young's Trans.) and this is my memorial to all generations." That this passage is intended to indicate the etymology of Jehovah—there can be no doubt; it is in fact a key to the whole mystery. In this memorial God announces himself as the being who will ever be, as he was as he is, conveying the idea of immutability and eternity. This name was considered peculiarly awful and sacred by the Jews—they were unwilling to pronounce it. In the English version it is most generally rendered LORD and written in small capitals. It is distinctly stated in Exodus vi. 3, that to the patriarchs God was not known by the name of "Jehovah" (read the whole passage)—perhaps it was not the name, as a name, so much, but the true import of its significance, which was unknown to, and uncomprehended by the patriarchs. They had known God as the Omnipotent, the God Almighty, all powerful, but as a God eternal, immutable, and true to his promises, he was yet to be revealed. In the character expressed by the name "Jehovah." He had not hitherto been fully known, that his true attributes had not been recognized in his workings and acts, for Israel. Therefore we would naturally expect, that a memorial name given in such a crisis, would express the relation in which the great Omnipotent,—the everlasting God, is brought nearest to his people; that it would embrace those promises by which he was remembered with hope, through all the troubled times in which "Zion" or Israel was tossed with tempest and not comforted, save with the comfort of this memorial. "Jehovah" or the "I am" is properly rendered "I will be" the promised deliverer—the Coming One, Emanuel (God with us), and adds new beauty to the first promise, "The seed of the woman should bruise the serpent's head," and also the promise of Abraham, "In thy seed shall all the families of the earth be blessed." So we see brethren, from our standpoint, how beautifully God, gradually unfolds his gracious plans and purposes in regard to the restoration of fallen man. His purposes are purposes of mercy from beginning to end; this is shown, Ex. xxxiv. in proclaiming the "name," "Jehovah" to Israel. —"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." Thus this great name given by God as a memorial to all generations, is set forth as a name of relation, is appealed to by us as a name of affection, and pertaining to its very structure and history a prophecy of hope; for everywhere throughout this great system of law, we find "Yahweh", or "Jehovah" appealing to his own name as significant of a special and tender relation, and as containing associations fitted to affect the hearts of the people.

The peculiar emphasis with which this is given on several occasions, together with the connection in which it is declared, and the fact that it is always associated with the attributes of God in relation to humanity, all show that this great "memorial name" was not intended to express the mere pre-existence of an absolute and self-existent God, apart from humanity. It is not a name of terror, but a name of relation, expressing peculiarly the attributes of mercy and longsuffering of a God who has taken upon himself the work of deliverance and redemption, and who pledges himself by that name, in spite of the sins of his people (which he will not leave unpunished) to carry that work through to its final triumph. In confirmation of this, hear the answer of "Jehovah" to the prayer of Moses—"I beseech thee, show me thy glory." (Ex. xxxiii. and xxxiv.)

The attributes prominently set forth in this Scripture as the special characteristics of God, under the name "Yahweh," are those of mercy in relation to humanity; it also conveys the idea that he will hold his people responsible to a standard of right and holiness, represented by the law. In the commencement of this new world dispensation as constituted by Moses,—the first step was to be taken towards the preparation for the coming of "Yahweh," the promised one. A people was to be selected and trained in a special school, the appointed end of which was—to educate them to understand and appreciate the manifestation of Divinity, to appear in the coming "Yahweh."

The very best possible expression of the love of God was to be the offering up of his only begotten Son to die; then, before the fulness of love displayed in that divine sacrifice could be comprehended by fallen man, they must themselves be trained through a system of sacrifices to a familiarity with the idea. Thus we see the sacrifice, that wonderful symbol of divine love, of a love which gives itself up even to the blood (which is the life), was instituted at the very dawn of time, and figures on every page of succeeding history.

The name of Jehovah or Yahweh is set forth as a name which has had a history; it is referred back to the God of Abraham, the God of Isaac, and the God of Jacob; a name replete with associations, but at the same time as one whose historical signification had become lost, and which was therefore explained—re-asserted, and then given as a solemn pledge to the fulfilment of a promised deliverance. Thus Israel's children were to know what Israel himself had not fully comprehended, "Yahweh" as a deliverer.—They were also to understand or comprehend more clearly from their experience, and from the affirmation to Moses, that name, as not only pledging deliverance to them, but as prophetic of some great future manifestation to the world, of which this memorial name would be the type. This might be further illustrated by the typical angel, whom "God sent before Israel to keep them in the way, and to bring them into the place which he had promised; concerning whom they were told not to provoke him, but obey his voice: for, (says Jehovah) my name is in him." Ex. xxiii. 20, 21. God through Moses (prophetically) speaking of the coming one, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

We, brethren, upon whom the ends of the ages have come, look back upon those provisionary arrangements as having (or nearly so) accomplished the purposes for which they were designed, having culminated in the raising up of that prophet like unto Moses, to whom it becomes our duty especially to give ear. "But those things which were written aforetime, were written for our learning and profit, that we through patience and comfort of the Scripture might have hope;"—we having the extra benefit (so to speak) of their experience. (Read 1 Cor. x.) David in Ps. cxxxv. testifies, "Thy name, O Lord, endureth for the age, and thy memorial to all generations." In the English version "Jehovah" is rendered "Lord;" this harmonizes with Hosea xii. 5, where he says, "The Lord is his memorial." When the He who "I shall be" was conceived in the womb of the Virgin Mary, by the power of the Holy Spirit, the time had come for the "I" to manifest himself as the future Being. The Word became a dweller in flesh and dwelt among the Jews. ("who beheld his glory as of the Only Begotten of the Father, full of grace and truth.") The Father appears in the Son, so the "I" appears in the "who I shall be" as "God in Christ, reconciling the world unto Himself." It is worthy of remark, that the Blessed and only Potentate did not say, I "am" He who I will be, but I will or shall be that personage. He was the "I" dwelling in unapproachable light, but the "He who I shall be" is the image of that invisible "I." It was the Father's Spirit which dwelt in him, which was before all things. It was this "I" concerning whom Jesus said, "Thou, Father, art in me, and I in thee." The words that I speak, I speak not of myself, but the Father who dwelleth in me, he doeth the works." This enables us to comprehend the significancy of the memorial, and also to better understand the allusions of Jesus when he said to the Jews, "Before Abraham was, I am," and also when he said, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Of the God who spoke to Moses, it could be said, he was in Abraham's time, he is in Moses' time, and he shall be in the age to come the Almighty. This doctrine is taught in the voice that came to Moses and in the memorial. "I" who was known to Abraham as God Almighty, do now exist, and "shall be who I shall be," even Abraham's seed. "I shall be who I shall be" was nothingless than a declaration that he would manifest himself in the flesh as the woman's seed, who shall bruise the serpent's head. Is it not true then, that the name "Lord" is still a constant memorial of the failure, and is borne by him who is the only begotten of the Father, "God with us," or (if I may use the expression) the connecting link between the great "I am" and poor frail humanity. The conception, birth, life, death, and resurrection of "Yahweh Christ" were events of such importance, they were signalised by the supernatural. An angel was delegated to a company of shepherds who were watching their flocks by night, "Behold! I bring you good tidings of great joy, which shall be to all people." "For unto you is born this day in the City of David, a Savior, which is "Christ the Lord." Here we find that the exalted title "Lord" is given to the Savior by the angel (not "a" Lord but "the" Lord), showing conclusively that the fulness of time had come for the great Antitype of the memorial, to be manifested in flesh. And to give it (if possible) still more importance, we have also the testimony in connection with the angel's message, "that suddenly a multitude of the heavenly host appeared, praising God, and saying: Glory to God in the highest, and on earth peace, good will to men." If this event is a matter of such joy and rejoicing to the angels of God, ought it not to be appreciated by us, although "made for a little while inferior to the angels, for the suffering of death, crowned with glory and honor."

In view of what has been said, is not "Christ Jesus our Lord" the name through which God is now known and will be known in the future age? Is he not our memorial? To that exalted name "every knee shall bow, and every tongue confess." "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." "He is Lord of all." "No man calleth Jesus Lord, but by the Holy Spirit." The disciples addressed him as "Lord." Many other Scriptures might be quoted to the same effect, all suggestive of the time (still in the future) when he will take to himself his great power and reign, King of kings and Lord of lords.

As the Son—the only begotten Son, he takes the Father's name, and is invested with all power, "for it pleased the Father that in him should all fulness dwell." Being the appointed heir of all things (that is all the promises centered in him,) He was well acquainted with those promises, and how those promised things were related to the purposes and plans of his Father. As the promised Seed, "He verily was fore-ordained before the foundation of the world," (was foreknown. R. V.) In this sense "he was before Abraham," and also "the root of David," in consideration of which, and in connection with his heavenly origin David could justly call him Lord: this is not out of harmony with his being made of the seed of David according to the flesh—in order that he might inherit David's throne and kingdom, and thus fulfill the promises concerning the same. All the promises seem to be based upon the fact of man's fallen condition, and as such he needs a Savior. It is the testimony concerning this Jesus (God-Savior) which is the theme or burden of the Scriptures; and to these Scriptures must we come if we would be made wise unto salvation. "This is eternal life that we might know thee, the only true God and Jesus Christ whom thou hast sent." A knowledge of God and Christ is indispensible in order that we may be made partakers of the promises and of the divine nature. Was Paul right in "considering all things but loss for the excellency of the knowledge of Christ Jesus, my Lord?" Would it not be a good investment (if it should become necessary) for us to be willing to suffer the loss of all things for this excellent knowledge? In the end it will be a rich exchange. So we see the knowledge of Christ Jesus embraces the "mystery" which Paul so often speaks of in his letters. His desire was that they should have the full assurance of the understanding, to the acknowledgement of the mystery of God, and the Father, and of Christ;"—"for in him are hid all the treasures of wisdom and knowledge." "Pray for me (says Paul) that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds." This element of the gospel no doubt embraced the things concerning the "name of Jesus Christ," or the means God hath appointed for the restoration of fallen man to his favor: for we want to show the reader the intimate connection of the name of Jesus with our salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." We see the necessity then, of us in some way, becoming related to that all-covering "name," for in putting on that saving "name," we become clothed with his righteousness. "For this is his name whereby he shall be called,—The Lord our Righteousness." Jer. xxiii. 5–6. "By believing the untraditionized gospel of the kingdom of God and of his Christ, and immersion into the name of the Lord Jesus for the remission of sins, we become united to that name—which, (when the mystery of God shall be finished) will embrace a multitude—many members, but one body. And if we be Christ's then are we Abraham's seed and heirs according to the promise." "They that know my name will put their trust in thee." J. O. WOODRUFF.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John iii. 36.

To believe on the Son is equivalent to obeying his commands, because we have not the promise of eternal life any where in the Bible without a strict adherence to the word of truth, and a compliance with its demands. Strict obedience to the word must be adhered to in order to obtain eternal life, at the appointed time. Let us notice a few examples that are laid down in the good book for our instruction in righteousness. Acts viii. commencing at the 32 verse. Here we see the Eunuch read to Philip concerning Christ Jesus the Savior of the world. He reads to Philip as follows: "He was led as a sheep to the slaughter: and like a lamb before his shearers, so opened he not his mouth. In his humiliation his judgment was taken away: and who shall declare his generation, for his life is taken from the earth. And the Eunuch answered Philip, and said. I pray thee of whom speaketh the prophet this? of himself, or some other man. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Christ.

And as they went on their way they came to a certain water, and the Eunuch said, see, here is water, what doth hinder me to be baptized? and Philip said, if thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still and they went down both into the water, both Philip and the Eunuch, and he baptized him."

He can plainly see by the following quotations of Scripture that obedience is implied where the word belief is used, as in John iii. 36.

Also in Acts xvi. 30: here we see that the jailer says, "what must I do to be saved," and they said "believe on the Lord Jesus Christ, and thou shalt be saved" and in the 33rd. verse we read that the Jailer and all his house were "baptized that same hour of the night" showing plainly and without the least doubt that obedience is implied, the same as in John iii. 15. 16: which reads as follows. "That whosoever believeth in him" (Christ) showing conclusively that faith, belief and obedience are implied in these in-stances, if not mentioned.

The reason that I have for writing a few statements regarding this subject is this, so many have come to the conclusion regarding the quotations heretofore mentioned that if they believe and do not comply with the requirements as given in Mark xvi. 15-16; and Acts ii. 38; Gal. iii. 27; 1 Peter iii. 21; Acts x. 48; that they can be saved just as well as to be baptized, but I reason that where belief is spoken of, or mentioned as in the above quotations faith implies obedience. If I am not right some brother please correct me. Yours in love for the truth. Amen.

E. O. NELSON.

### A Perfect Man.

Imagine one whose form combines all qualities of strength and beauty, of majesty and tenderness.

Whose wisdom is unerring in its balance, whose memory includes all the experiences of the senses—whose courage is calm and unconquerable, whose justice is regulated by the golden rule, whose whole nature is subject and attuned to the harmony of the Most High God—and you have a false portrait of the Lord Jesus the Anointed of the Father—full of grace and truth. "Be ye therefore perfect—even as your Father which is in heaven is perfect."

This is the mark of the prize of our high calling. We cannot attain it now, but if we are Christ's—we shall ever follow on—while unceasing ages roll. Can we doubt, with the analogy of human experience—that the immortalized saints will even grow in all excellencies—in wisdom and power and love—I see no reason for disbelieving it.

When we measure the growth from infancy to the accomplished man how great the stride—and this in flesh and blood—subject to all the restrictions and failing of animal nature. What may we hope for when that spiritual body like that of Jesus, shall be ours!

R. Y.

EDGERTON, Wis.

*Editor Restitution:*

Enclosed please find two dollars, to pay for the paper for 1885. I think too much of it to ever give it up, as I am situated I do not hear the gospel of the kingdom preached and I had rather read THE RESTITUTION and my dear old Bible than to go and hear such preaching as we have here. May the Lord bless, and prosper all that are engaged in its publication is my earnest prayer. As ever yours for the truth.

CATHERINE S. PENWICK.

I have been thinking of taking another trip west, if the Lord will, and will stop off and hold a few meetings, if desired, on the Nickel Plate Rail Road to Chicago, Ill. or on the N. Y., Penn. and Ohio R. R. to Cincinnatti, or to Cleveland, Ohio.

JOHN T. ONGLEY.
Lincolnville, Crawford Co. Pa.

## Selections.

### THE EVENTS OF THE HOUR.

It is not only the business man who sees so much to dismay his calculation within his sphere. The scientist is puzzled and amazed at the extraordinary exhibition of celestial and terrestrial disturbance, involving the shaking up of old earth, the destruction of life, the overthrow of towns, and such other indications that manifest the throes of a dissolving firmament, at least they can place no limit to the extent to which these increasing disturbances may reach. In some way the terrestrial magnetic forces are greatly disturbed, producing the many calamities witnessed in earthquakes, storms and tornadoes in recent years, but especially within two or three, all over the world. They also know that in some way the sun, that source of all energy here, is the primary cause of all these earthly phenomena. The statesman likewise is dazed as he views the hopeless influences that are swaying the nations as if by a political tornado, and impelling them into disastrous contentions that must prove terrible in their final consequences. Burdens of debt are heaped upon the people without stint, to augment the destructive forces of armies and navies. It is now the power of the anarchists that directs these agencies. Republican France and constitutional England are more involved than Autocratic Russia, in this frenzy of lust and spoliation. The social economist finds as many enigmas to unravel as he views the fabric of society. The communistic growth is to him a thing of marvel. Society seems to be on the verge of disruption. There is a revolt of the poor against the wealthy classes, the ruler against the rulers, and an indescribable, but powerful element of socialism whose mission is to demolish home, the church, and the ennobling works of man. With the abundance provided of divine providence to make the race of man happy, he sees every blessing devoted to inflicting misery and disaster upon each other and upon the world at large. This may all seem extravagant in expression, but it is the sober picture drawn for our contemplation by those to whom we look for instruction, and is confirmed to us in the daily bulletins we read. The Christian may and does take a complacent view of these great lessons of the hour, and believe they are working out the immutable plans of the divine Governor who has overruled all agencies to effect his own purposes, and when he gives the word, order will at once succeed the seeming chaos.—*Putnam (Conn.) Patriot.*

### Love the Power.

It is a truth at once sublime and comforting that he who believingly accepts the Lord Jesus Christ, and thus comes into vital union with him, is in harmony with God, with the universe, and with himself. He dwells in love and dwells with God, and God dwells with him. He loves his neighbor, his brother-man—as himself, and so all the law is fulfilled in him. So true is it that on these two great commandments," or laws, two which are really one, being eternally united and co-existing; neither of which could by possibility exist without the other, "hang all the law and the prophets;" and science adds, on this one law of love, "hang all the laws of the physical world." It says it but feebly and faintly now, but it will say it bye-and-bye in songs as of a "great multitude, as the voice of many waters, and as the voice of many thunderings, Alleluia! for the Lord God omnipotent reigneth!" And the law of his illimitable empire is the law of love.

### ESAU.

"Lest there be any profane person, as Esau, who, for one morsel of meat, sold his birthright."—Heb. xii. 16.

Esau sold his birthright for a morsel of meat. He traded off the right to the headship of the family, after Isaac's death, the right to the double portion of the paternal estate, the right to be the successor to the simple, priestly functions which the patriarchal father exercised, and the right to be in the direct line of the ancestry of our Lord Jesus Christ. He did this to gratify the impulses of his animal nature. He bartered the future for the speedily-perishing good of the present. He therefore stands as the type of the "profane"—that is, the worldly—man. He represents a large, alas, too large a class of men, who, without being guilty of flagrant sins, are immersed in the pleasures and pursuits of a fleeting world. Noble qualities, on the plane of the natural, are to be found in the character of Esau. Generous, magnanimous, bold, adventurous, free-hearted, full of animal spirits, Esau presents many features of attractiveness. So do these men who are living over again the life of Esau, amid the peculiar outward conditions of the nineteenth century. They love to be considered the practical, common-sense men of their time. "Let the future take care of itself, the present is good enough for us," are either the words of their lips or the teachings of their lives. For spiritual things they have no relish. The most real of all the possessions of the soul are as unreal to them as the phantoms projected from the disordered brain. They live as though the soul itself was but a name for the functions of the decaying body, and heaven was an exploded myth. They are selling a grander birthright than Esau possessed for a morsel of perishable meat. They are sacrificing a future of unspeakable glory for the sake of a poor, paltry momentary enjoyment. Such men, self-satisfied, well-fed, well-housed, well-clothed, well to do, full of business, full of pleasure, are the most difficult of all classes to reach with the spiritual truths of Christianity.

### Don't Be Discouraged.

It is a fine remark of Faulkner, "Bear with patience in others the faults and failings as you would wish others to bear with yours." We cannot do all at once. But by constant pruning away of little faults, and cultivating humble virtues, we shall grow toward perfection. This simple rule—not to be discouraged by slow progress, but to persevere; overcoming evil habits one by one, such as sloth, negligence, or bad temper, and adding one excellence after another—"to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, charity"—will conduct the slowest Christian at last to high religious attainments.

### Trials.

Trials are needed to test the genuineness of your conversion. While the rain falls daily, the wheat looks green on the stony ground that has not been broken up; but when the drouth comes, the burning sun scorches it, and dries it up. So it is with many converts. They run well while the crowd looks on and applauds; but when fidelity to Jesus and his truth exposes them to persecutions, they give up and turn back into the popular road. Bubbles look well while they last, but they cannot stand pressure. Multitudes abandon the way of life, because in reality they were never in it. They never passed through the straight gate—never fully renounced the world. Their repentance was superficial—their conversion spurious. —*S. T. R. in Christian Guide.*

Christianity, under one aspect of it, is the greatest leveler of mankind. It places all men, king and subject, rich and poor, learned and unlearned, on the same footing before the eye of the great Searcher of hearts. Under another aspect of it Christianity is the great distinguisher or discriminator between men. It sets persons) characters in the clearest light, and awards to each what he is fittest to receive. It puffs up none, while by its inward enlightenment it humbles all. To dwell in its light is the one infallible cure for all vainglory, whether of the individual or of the nation. Self-ignorance is the parent of pride, of presumption, of vainglory. Self-knowledge, and with it self-judgment, and so an unaffected humility, are the gifts of the religion of Christ, and of his religion alone.—*President Robinson.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 18, 1885.


As we have learned from an exchange, the portrait of the Mahdi, published in this number of our paper, was written by one personally acquainted with him. As the occupancy of Egypt by the English is an important affair in the further development of the Eastern Question, we give this selection, and another on Khartoum, in the present issue, to be followed, perhaps, in our next, with an account of the people in the Soudan.

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From Sister Carrie Williams we have received some tracts entitled, "The Genuine and the Counterfeit," and from E. White, London, England, two able lectures on "Land Reform and Emigration," which are themes of primary and immense importance in England in these days of political and popular unrest. The *Rainbow* truly says: "These lectures must be read to be appreciated." When less crowded by delayed matter furnished by our correspondents, we may find it best to give our readers a part or all of these lectures.

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We learn that John G. Wilson, late Editor of the *Prophetic Times* and *Watch Tower* is dead. His views of the redemptive economy were akin to the teachings of those who entertain the *"larger hope"* with respect to human destiny. He was a man of acknowledged ability and virtue. The *Prophetic Times*, as such, is no longer on the list of periodicals. It is, however, succeeded by a similar work in a new form, of which the first number has come to hand under the name of *Words of Reconciliation*, Edited by L. C. Baker, author of a volume—that has excited much interest and elicited many favorable comments—entitled *The Mystery of Creation and Man*. From the reading of this remarkable volume, and the general make-up and contents of this first number of the new periodical, we are led to expect an instructive serial under the new name and new management.

The price of the book is $1. Address the author 1611 Spruce St., Philadelphia, Pa. It is a remarkable volume.

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## KHARTOUM.

In our present issue we have copied an account of the Mahdi from a Catholic source, which, as the Catholics have their missions at Khartoum, we may conclude is a correct portrait of the singular personage about whose designs and movements there is so great interest manifested at the present time. From the *World's Crisis* we reproduce the following account of Khartoum taken from the *Tribune*, which will be read with as much interest as the account of the Mohammedan chieftain. The following is the account of the city now becoming famous:—

"The early history of Khartoum is unknown, save that ruins in the neighborhood of the present town indicate it to have been an important outpost of the Imperial Government of the Pharaohs. The vicissitudes of centuries finally reduced it to the position of a subordinate town of Sennear, commercially tributary to Shendy, which, situated more than a hundred miles further down the Nile, had become the business centre of the entire Eastern Soudan. In 1819, however, Mahomet Ali, the great Pacha and Khedive of Egypt, determined to extend his sway as far as possible. He accordingly sent up the Nile an expedition commanded by his sons Ibrahim—afterward Khedive for a few weeks—and Ismial—not the Khedive of that name, of course. The result of this expedition was to conquer the Eastern Soudan and annex it to the Egyptian realm, and Khartoum, at first made the base of military operations, became in 1823 the seat of Government and soon outstripped Shendy in commercial importance. In 1848, Pope Gregory XVI. founded a mission there, which was long conducted by Dr. Ignaz Knoblecher. Several European consulates were also established there, that of England dating from 1849 to 1864, in which latter year it was abolished under circumstances which gave rise to much comment.

"The population of Khartoum has varied from 10,000 to 30,000, according to the policy of the Governor; official exactions frequently causing a sudden exodus of one-third of the inhabitants. The town contains, however, about 3,000 houses, mostly of mud and millet stalks, and in only a few instances arranged in streets or squares. The Governor's house is the principal building in the city. It stands on the river bank, and [illegible] Gordon says is as large as Marlborough House, London. There have also been constructed some other buildings of importance, for in 1871 Dr. Schweinfurth says he found there a large number of new brick buildings, a spacious quay on the Blue Nile, and some imposing structures on the other bank of the river. The land sides of the city are surrounded by a wall and ditch. The drainage of the place is bad, much of it lying below the level of high water in the river; consequently it is unhealthful and foul-smelling in the city. The inhabitants are Egyptians, Berbers, Arabs, Turks, Jews, Negros and Europeans."

"Khartoum lies on the south bank of the Bahr el-Azrak, or Blue Nile, a mile above (south of) the junction of that river with the Bahr-el-Abiad, or White Nile, and the city walls reach to within less than half a mile of the latter, so that the garrison of Khartoum commands both streams. On the other side of the White Nile is the terminus of the great caravan route to Dongola and the fortified camp from which General Hick's ill-fated expedition set out. Opposite Khartoum is the Island of Tuti, dividing the Blue Nile into two branches. The city is thus the most important post, strategically considered on the Upper Nile, and is the natural centre of military power in the Equatorial Provinces. In one other respect it is even more important to Egypt. It is at Khartoum that the Nilometer records the rising of the waters, and indicates to the farmers of the Delta the influence the melting snow will exercise upon the volume of the stream upon which their prosperity and very existence depends."

To the above we add a brief extract from the *American Cyclopedia*:—

"Khartoum carries on an extensive ivory trade, mostly in the hands of the larger merchants, which facilitates also the operations of the regular slave traders, who pour into the negro countries annually by thousands, on the roads over Kordofan and Darfoor. The merchants of Khartoum maintain a great number of settlement in districts as near as possible to the present ivory countries, and peaceful races devoted to agriculture. They have portioned the surrounding territory among themselves, and brought the natives to a condition of vassalage. They are represented by agents who command the armed men of the country, determine what products the natives shall pay as tribute, appoint and displace the local managers, carry on war or make alliances with the chiefs, and once a year remit the collected stores to Khartoum. Vessels are built of Sweet Acacia, a wood harder and heavier than oak, but from want of skill and proper tools they are exceedingly clumsy."

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# Selections.

## THE GREAT EARTHQUAKES IN SPAIN.

The terrible earthquakes which desolated many cities in Spain during the last week of the year 1884 and the first few days of the present year, were briefly described in our news columns recently. We are now enabled to supplement those accounts, brought by cable, the more detailed reports of newspaper correspondents who visited the scene of destruction and described the distressing conditions of the country.

A correspondent at Malaga writes: "At five minutes to nine in the evening of Christmas Day, the inhabitants of this city, which numbers one hundred and twenty thousand, were startled by a shock of earthquake of an unprecedented magnitude in this place, and attended by circumstances of so unusual a character that a record of the events cannot be without interest. Without the slightest warning a slight movement of the earth was felt, followed by a loud rumbling noise, such as that of a heavy freight train, and then every house and building in the town was shaken to its foundations. As soon as people became awakened to a sense of their danger, intensified by the recollection of the recent terrible calamity at Ischia, a general rush was made for the doors. At eleven o'clock another less severe shock, in the same direction, was felt, and another more severe than the second at 2.30. During the remainder of the night, until sunrise, the earth continued to tremble, as many as eight or ten shocks, of more or less force, having been observed, all in the one direction [illegible] of the same undulating character.

"It would not be easy to give an account of the fear which possessed all classes in this city during that fearful night. While the upper classes who had been celebrating Christmas in their family circles had hardly risen from the dinner-table, others were spending the evening at the theatres, which were both full, as is usual on [illegible] days, and in one brief moment, when all was [illegible] terrible an event, the pleasure was turned to terror. One universal cry of despair arose. Mothers screamed for their children, ladies and girls fainted and had hysteric fits, and those in the houses, like those in the theatres and cafes, rushed for the doors, and in a few seconds the whole population was in the streets. Indeed, so anxious were the people to get to the streets, that one man in his haste to escape from a cafe broke the glass doors with his fist and severed an artery in the arm, which caused his death.

"Once in the street, the universal question was, where to find shelter and safety for the night. All the cabs, omnibuses, private carriages, railway carriages, vans, and covered carts were put into requisition, and whole families forced therein; while hundreds of people encamped on the Alameda squares, the bed of the Guadalmedina River—fortunately dry at this season—and other open spaces. The effect produced upon a family of women, children and servants, at such a late hour of the night in being thus turned into the street, bewildered by the fear of a repetition of the shock, may be well imagined. In some cases, the most courageous went back to their houses, and sat in the halls and doorways, but no one thought of retiring to rest until day-break of the 26th. At noon on that day another slight shock was felt, and another at 7 P. M.

"So universally did the fears prevail that more serious wrecks would be repeated precisely after twenty-four hours from the first, that, notwithstanding the heavy rainfall, the Alameda and other open spaces were crowded as in the previous night; and carriages with and without horses were placed at a distance from the houses, and the better classes spent the night in them, while the poorer people found no other shelter than their cloaks and umbrellas, the carriages being only within the reach of a limited number of persons. As much as sixteen dollars was paid for one carriage without horses for the night, and but for the heavy rain the whole of the population would doubtless have spent the night in the streets.

The correspondent of the London *Standard* gives the following description of the scene of the disaster. His communication is dated from Granada:

"I arrived here this evening, the journey having been long and tedious owing to the disorganized state of the train service and by the crowds of people hurrying away from the Southern provinces. At Bobadilla we found several trains waiting in the station, crowded with fugitives from Malaga and Granada. At the former town they have experienced three severe shocks in the last twenty-four hours, one of them this morning. I learned from the fugitives that the effect of these renewed shocks has been terrible, and that most of the houses damaged by the previous shocks had now fallen. As neither Malaga nor Granada had the people dared to enter their houses all night.

"As the train proceeded on its way we found the important stations of Antiquera, Archidona, and Loja thronged with panic-stricken people, all anxious to take trains for the North. There was but little chance of their being able to do this, as every train which came through from the South was packed with fugitives. Pending means of getting away, considerable numbers of people had bivouacked round fires near the stations, while others had filled the trucks and railway carriages in the sidings, in hopes that these would presently be coupled on to some passing train.

"An enormous destruction of property has taken place. An immense church at Antiquera, and almost all the houses which remained standing there and at Albama, have been levelled to the ground, but the loss of life has been smaller than might have been expected, as most of the population had already forsaken the towns and had taken refuge in the fields. About one thousand in all have perished.

"Granada is a great place for churches, and numerous processions, with crosses, banners, and lighted tapers, are moving about the streets in the frosty air. The people as they pass flock to the side, kneel, and pray bare-headed. The women sob and moan, the men mutter their prayers, and amid the deep and dismal chanting of the priests, the wails of the babes, half perished with cold, rise on the air. All the churches are open, and prayers said continuously all night." In the country lying between Granada and the Alpujarra chain of hills, and also on the sea-coast districts of the provinces of Granada and Malaga, on the other side of that chain—which appears to have been the centre of the line of force of the earthquake, the misery is appalling. Hundreds villages [illegible]. The authorities are doing [illegible], and private charity is active, but [illegible] are unable to cope with the mass of distress and misery which exist.

The town of Albama, on the 24th of December, contained about twelve thousand inhabitants, but the number has shrunk greatly since from deaths and fright. Of the seventeen hundred and fifty-seven houses, not two hundred can be repaired; all the rest have either fallen or are in so shattered a condition that they must be pulled down. All the churches, the Casino or club, and the Town Hall are destroyed; and it may be said that the town is reduced to one great heap of ruins, from which rises an intolerable stench from the number of bodies still lying beneath it.

No hundred men, however resolute, could achieve such complete and thorough destruction as has been wrought at Albama. But terrible as was the aspect of the ruins of the town, that of the human beings in it was more melancholy. Hundreds of them, despite of the risk of rolling masonry, were scattered through the ruins. Some were crouching at the gates which had once been their homes, for some remains of their goods and property. In front of some of the ruins persons sat sobbing bitterly as they gazed helplessly at the masses of masonry and rubbish beneath which were lying the remains of their children. In some places women were lying prostrate in the very abandonment of grief, too utterly despondent even to lift up their heads as we passed, or to hold out their hands for the charity which the governor was dispensing to all he met. Some threw themselves on their knees before him, and implored him to order the soldiers to dig down through the ruins for their loved ones, while others, holding up their children and pointing to their pinched faces and famished looks, pathetically implored that assistance might be sent. A large house still standing, just opposite the Town Hall, had been turned into a hospital. Here, stretched upon straw palliasses, with scanty and unsufficient covering, lay thirty badly-injured women and thirty-five men. Some of them were delirious, four were at the point of death, one of these had seen his wife, his father, and six children perish before his eyes.—*Chronicle Herald.*

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## A Portrait of the Mahdi.

Imagine a man about forty years of age, of medium height, as lean, as the saying is, as shatten herring, with a mahogany complexion, coal-black beard and eyes, and three vertical cicatrices on his pallid cheeks; add to this a long cotton shirt as a garment, a narrow turban as a headdress, a pair of wooden sandals, and in the hands—dry as those of a mummy—a string of ninety beads, corresponding to an equal number of divine attributes, and you have the Mahdi. Those who have seen him say that Mohammed-Ahmed plays to perfection the part of a visionary dervish, waving his head when walking, and murmuring constant prayers, his eyes fixed on heaven. His father was a carpenter on Arfi Island, in the Nubian province of Dongola, and about 1852 came, with his four children, to Chendi, a small city on the banks of the Nile south of Berber. When still very young he was placed as an apprentice under the care of one of his uncles, a shipbuilder of Chabakah, opposite Sennaar. It seems that the future prophet was not without his failings, for one day his uncle thought well of flogging him in a regular French style. The proceeding was not appreciated, and the child ran away until he arrived in Khartoum, where he entered a school or convent of begging dervishes, who were in charge of the monument erected over the venerated remains of Cheikh Hogali, patron of the city. There his life was a remarkable one for his piety; but as to education, he never learned how to write or even how to read fluently. Later he went to a similar institution in Berber, then to one in Aradup, on the south of Kona. In the latter city he became, in 1870, the favorite disciple of an eminent fekir, Cheikh Nur-el Daim, and finally was ordained by him and went to Abbes Island, White Nile. His fame as a saintly man was every year on the increase. He lived in a kind of pit or subterranean repository for grain, called silo, which he had dug up with his own hands; and there he passed his life, fasting and praying, burning incense day and night, and repeating the name of Allah for hours at a time, until he would fall to the ground panting and exhausted. If anybody spoke to him he gave back no answer, except sentences from the sacred books of Islam. Earthly things seemed to inspire him only with disgust and pity. He had made a vow to absorb himself in the contemplation of divine perfections and to weep all his life for the sins of mankind. But his tears did not destroy his powers of vision, and he saw, [illegible] wide open to business; and the faithful coming by thousands and depositing rich offerings at the mouth of his silo, he never failed to see the gifts not to stow them away carefully for stormy days. In 1878 he had become so wealthy that he felt the necessity to declare that Allah had ordered him to leave his silo and [illegible] himself a large collection of [illegible] as a truly pretentious man, he chose among the most influential families of the country, especially that of the Baggara, the most opulent slave trading tribe of the White Nile.

Every one has still fresh in his memory the appalling extermination of Hicks Pasha's eleven thousand men, surrounded on the fifth of November, 1883—the first day of the fourteenth century of the Hegira—at Kaschil while marching on El Obeid. This horrible butchery, happening on the threshold of the century announced as the one of the last Prophet, gave a bloody consecration to Mohammed Ahmed, who, after the three days' battle went all over the battle-field, pierced with his spear the mutilated corpses of his enemies and exclaiming: "Christ I, the Prophet, who destroyed the heretics!" Compared to him Mohammed was no more, in his mind, than a small prophet. He alone was the only great and powerful Messiah announced by Mohammed himself. The Sultan of Constantinople was no more the supreme Caliph, the chief of Islamism; it was he. Mohammed-Ahmed, and he ordered his own name to be invoked in public worship in the place of Mohammed's, right after the name of Allah!

I have said enough to show what kind of a man is the Nubian Mahdi.—*Alfred M. Cote. LL. D., in the Catholic World.*

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# Youth's Column.

## LITTLE EARL'S LETTER.

A postman's work, with puzzled brow,
And in his hands cross-lines over and over
A letter, with a look of care enough
As to its own precarious fate.
The mail is emptied, the letters resell,
And by a boy's rough hand engrossed,
Two words confront: "To Jesus Christ,"
And underneath, described, "In Heaven."

The postman guesses; full well he knew
No mail upon this earth there could take
And yet 'twas sent in childish faith;
And posted for the dear Lord's sake.
With careful hand, he broke the seal,
And reverently the letter read;
'Twas short, and very simple, too,
For thus was all the matter said:

"My Lord and Saviour, Jesus Christ,
I've fairies lost my father dear,
Mother is very, very poor,
And life to her is sad and drear.
Yet thou hast promises in thy Word:
What none can ever ask in vain
For what they need of earthly store,
If only asked in Jesus' name.

"And so I write you in his name,
Dear Christ, you will kindly send
Some money down, for what you can spare.
And what is right for me to spend.
I want so much to go to school;
While father lived, I always went,
But he had little. Lord, to leave,
And what he left is almost spent.

"I do not know how long 'twill be
Ere this will reach the Golden Gate;
But I will try and patient be,
And for the answer gladly wait."
The trifling reached that far-off land,
Although the letter did not go,
And straight the King an angel sent
To help the little boy below.

Off to his mother he would say,
"I know the Lord would answer make
When he had read my little message,
While he [illegible] for the dear sake!"
Ah! happy boy, would you but teach
Our hearts to trust our Father's love;
And to believe what angels preached,
'Tis only done our faith to prove.

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## THE CLOSED DOOR.

I remember it so well; it was one morning many years ago, when I was a very little child. I had been disobedient at breakfast time, and papa had said to me gravely and sadly, "Carrie, you must get off your chair, and go and stand outside the door for five minutes."

I got down, checked back the sob that rose in my throat, and without turning to look into papa's face, I went outside the door, and it was shut against me.

The moments seemed very long and silent. I remember well how my tears droped down on the mat; I was so grieved and ashamed. The five minutes were not nearly over, but the handle of the door was partly turned, and Johnnie's curly head peeped out.

Both his arms were round my neck in a minute, and he said, "Carrie, go in, I'll be naughty instead of you;" and before I had time to say a word he had pushed me in, and shut the door.

There I stood, with my eyes on the ground, and feeling so red and so uncomfortable, not knowing whether I might go up to the table; but papa took me by the hand, and led me to the table, and kissed me and put me on my chair, and I knew I was forgiven just as much as if I had borne all the punishment; but oh! how I wished that Johnnie might come in.

When the five minutes were up he was called in, and then papa took us both—me, the poor little naughty child, and Johnnie the loving brother—and folded us both in his arms, and I sobbed it all out—the repentance, and love, and gratefulness—while we were held close to that loving heart.

And now that I look back to that little scene, it seems a very typical one. For the years went by, and I found myself outside another door, separated from the Father, sin having come between my soul and God, till I saw One who loved me come and take my place, and put me into his place at once and I was forgiven for [illegible], and I know the fullness and richness of that forgiveness, for our Father saw me clothed in that righteousness which was called "the well of him that liveth and seeth me." She obeyed, and became the happy mother of a son. He grew to the age of thirteen. Then the Lord commanded his father to mark him in the [illegible] token of an everlasting covenant, which God had made with his father and this child. About this time three beautiful angels visited the tent, but the friend of God thought they were men, and though strangers, he begged them to tarry while until they were refreshed with food. It was in the heat of the day, and their feet were dusty with the journey. With haste the friend of God got water and washed their feet; then the wife quickly kneaded cakes, and the tender meat with the rich butter and milk was set before them under the tree, and they did eat. During this time they had not seen the wife of this noble man, therefore they said, "Where is she?" he answered, "Behold in the tent." The door was behind the angel, and she was listening there, and when she heard what they said, she laughed, hardly believing what they said could be true; for they brought glad tidings of a Promised One, and told her husband she should be the worthy mother. She was then ninety years old, and her husband ninety-nine. When the Lord told him, he also fell on his face and laughed, not that he thought it impossible as his wife did, but with a feeling of joy, believing God would do what he had said.

When this precious child of promise was born, they gave him a name signifying "laughter, or joy." When the little one was weaned his father made a great feast. While the feast was spread, the first born mocked and spurned the sweet boy. Perhaps his mother had told him no such a joyous time was made when he was weaned, but not to cast, for he being the first-born, all his father's riches would one day be his. But when the mother of the babe saw him mock, she said, "Cast out the bond-maid and her son, for the son of the bond-maid shall not be heir with my son." Soon after this she left the tent, taking with her the mocking boy, a pitcher of water, and a morsel of bread. For some time she wandered in the wilderness, the name of which signifies, "the well of the oath." At last the water in her bottle was all spent, and the mocking boy was perishing with terrible thirst, he was burning with fever, and his parched lips could hardly utter the cry, O mother give me drink: only a little, mother, would keep me from dying. She could not endure to see her only child die without relief, and she laid him under a shrub a good way off, and watched him there in hopeless despair, no doubt seeking every where for a lifegiving spring. Never before did she feel such an outcast wanderer, and perhaps what the angel told her when he met her at the fountain came into her mind, that this child should be the father of a multitude none could number. Could the angel have made a mistake? And then no doubt she reflected on his name, which the angel had given him. "God shall hear," and as she saw his life ebbing fast, she lifted up her voice and wept. Poor mother! Was there none to comfort her? None to harken to her bitter cry of despair. She is indeed a stranger, and none who fears." Never did she need the tender care of the angel of the Lord as now, and, my children, he was watching her from heaven—his dwelling place and called "what aileth thee." for God hath heard the voice of the lad. Arise, lift him up, and hold him with thy hand; for I will make him a great nation." And God opened her eyes and she saw a well of water, which was the water of life to a dying boy. Now my dear children, Paul or "the worker" has not told us about these two boys in God, or we would have read this as a mere history; but the outline of each life unfolded the wonderful purpose of God. This mother represented the Jewish nation and her boy like the Jewish nation had Abraham for his father, but were cast out or rejected because they mocked their Lord, who invited them to a heavenly feast of faith, called, "the glad tidings of the everblessed gospel." Now we behold a Jew, we see just such an one of whom I am writing; they are cast out of the tent of the friend of God, wandering like fugitives up and down in the earth looking, but in vain, to their mother, which is the law, for the life-giving waters. Nationally they have been dying for over eighteen hundred years, but blessed be God! they are not yet dead. No, dear children, the seal of the everlasting covenant is put on those children born after the flesh. The angel of the covenant will soon open up to them the fountain for sin and uncleanness, and the well of living water which will cause them to thirst no more. Their father's prayer will yet be answered, "O that Ishmael may live before thee." I will tell you in my next something about the [illegible] and her lovely Promised One. Trusting God will give you a wise and understanding heart.

I remain your affectionate teacher,

E. COFFMAN.

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# Recent Items.

News continues to be received of disasters to ocean vessels during the recent great gale.

The Russian Government is not only making important territorial expansion in Central Asia,—but, in order to maintain itself there, has ordered 2,000 of Krupp cannon for its forces in that region.

LONDON, February 16.—A telegram was received at the War Office to-day from General Wolseley. He sends an account of the fall of Khartoum as given by a native eye-witness to the entrance of the rebels into the town. Khartoum, this informant says, was entered by El Mahdi's forces at day-break on the morning of January 25. General Gordon was killed by a volley from rebel riflemen while on the way from his headquarters to the Austrian Consulate. The Austrian Consul was killed in his residence, and the Greek Consul is held prisoner by the Mahdi.

The Mudir of Dongola now is convinced that Khartoum has fallen and that General Gordon is dead.

The Government has given the contract for the construction of a railway from Suakim to Berber to Lucas, Aird & Co. The contractors will provide all materials, which the Government undertakers to transport to Egypt. The work will begin immediately.

General Graham departs for Suakim on the 18th. He will be left the fullest option to the time to be occupied by the expedition in reaching Berber. It is stated, however, that General Graham intends to make forced marches all the way to Berber and Suakim; If he encounters Osman Digma and defeats him, General Graham believes he can reach Berber within twenty days.

At the council of war to-day, at the War Office, it was resolved to increase the Indian contingent to be dispatched to the Soudan for General Wolseley's relief to 3,500 men, in order to raise the total effecting force which General Graham is to have for his Suakim expedition to 11,500 men. The council also reconsidered the previous decision of the War office declining colonial offers of military assistance.

There is great activity in Osman Digma's camp. Women are being armed and drilled, and every possible preparation is making for an obstinate resistance to the British advance.

TORONTO, Ontario, February 15.—Special prayers were offered in all the churches to-day for the success of the British arms in the Soudan.

# Poetry.

## HOW LONG.

DR. H. BONAR.

Do they still linger—these slow-treading ages?
How long must we still bear their cold delay?
Streak after streak the glowing East presages;
And yet it breaks not the expected day!

Each coming year, with prophet-lip hath spoken:
"Prepare ye for, prelate, earth, and the sea!"
And yet no dome of blue remains unbroken,
Nor has it yet of the descending King!

Darkness still darkens; tempest and sorrow
The Pilgrimage gleams; the ark is arched full low;
And there is a cold and a growing sorrow
Creation's deeps, and it moves a bitter moan.

Gladness and earthquake, mire and wasting thunder,
Tears bright as rain, and the lightning and smoke,
One cry of war, and wreck, and plunder;
All tell us your dwelling is not here.

These scribbled words were not made for you to blot;
These notes were not made for you to blur;
There hole-and-corner for you are made hands to stop.

Flee ashes, give back to earth Reverent gladness,
The early freshness of its unsullied flow;
Take home your cark to it, with its storms and sadness,
And let those rebuild—Take their youth to new.

Come back, thou holy love, so rudely banished
When evil came, and hate, and fear and cruelty;
Return, thou joyous Hope, so quickly vanished;
Revive, thou life that death hath quenched so long.

Rest, rocked in the whole so harshly broken,
Thy wound thou knowest on you bright heaven;
Harp out on high the energy then spoken,
That tells of earth renewed and man forgiven.

Withdraw the veil that has for aye hidden
That upper kingdom from the nether sphere;
Remove the fellowship so long forbidden;
Oh God, thyself take up thy dwelling here!

# Selections.

## REDEMPTION'S CROWN CONFERRED ON THE LAMB OF GOD.—Rev. v. 1-10.

The grandeur and sublimity of those marvellous scenes in the revelation of Jesus Christ, as he gave them to John, are not designed to affright and scare us away, and for fear of presumption lead us to say, "Such knowledge is too great for me; it is high, I cannot attain unto it," but rather make us long to enjoy "the blessedness of those that read, and they that hear the words of this prophecy, and keep those things which are written therein." Truly "secret things belong unto God but those that are revealed to us and our children for ever."

The structure of the Book must be borne in mind; it is a symbolic representation of events, most of which are yet future. The first three chapters appear to me to represent the present state of the church during this dispensation—"the things that are." In chap iv. John is called to ascend through that "open door" into heaven, and there the solemn yet glorious future is unfolded before him—the Church glorified under the forms of the elders and the four living ones. But as to the time, it was then and still is in the future—"the things that shall be hereafter"—(or after these). It was a revelation of the glorious future, precisely as it shall be in God's well-ordered "Plan of the ages." For want of attention to this note of time, confusion has arisen, for neither the Church nor the white-robed multitude have yet been gathered and glorified. The throne that John saw differs widely in its character to the present throne of grace, where Jesus as our great High Priest continually maketh intercession for the saints, and waits till his enemies become his footstool, —still may poor fallen guilty sinners through grace become sharers in those royal honors and blessings Christ will bestow on his redeemed Church.

We do not wish to dogmatise on what is yet future, but we dare to trust most implicitly the prophetic words of the eternal God, and look for the full realisation of the pictorial revelation he gave to his Son, and which our loving Lord showed to his beloved disciple John. Historical events may have had in them a foreshadowing of the future, just as in Israel we have striking types of Christ, his work, kingdom, and glory. But the model is not the building—nor the type its own fulfilment. To the devout mind, the slain Lamb brings our Redeemer before us in his loving gracious character and work, and shows clearly that all future blessedness has the precious blood of Christ for its foundation. That wondrous word "Redemption" is far-reaching in its issues. Not only pardon and eternal life in resurrection to the believer, but the vast future of our world through all the ages rests on the finished work of Jesus Christ. There need not be a doubt, but in the day that Adam sinned he and the race in him would have perished but for the Mediatorial work of Christ,—He was "The Lamb slain from before the foundation of the world." The benign effects of that interposition pervades the universe of God through all time and eternity. The glory of the Divine character probably never could have been displayed as it has and will be but for the Cross, and the future of blessing may (after sin is entirely put away) be found infinitely greater than it could have been had man never fallen. But let us reverently gather up the teachings of this wondrous scene in the precious chapter.

1. There is a throne, and One sat upon it. Doubtless we most regard this as the throne of the Father, on which Jesus is now seated, but evidently it is surrounded by tokens that it has become one of judgment, for out of it proceeds "lightning and thunders and voices," a blaze of glory enshrouds its Occupant, so that he is to be looked upon as a Jasper and Sardine stone. The Jasper is clear as crystal, and some have thought this to be the diamond. The Sardine is of blood red, so that the glory of the Occupant would be something like that of Christ on Tabor. The scene has features in common with the vision of Daniel—c. vii. v. 9-11. Another important feature was the rainbow, in sight like unto an emerald—green is the color of the emerald, a pledge of mercy, mixed with judgment, of the Divine remembrance of the covenant with Noah for the preservation of the earth. Surrounding the central throne were twenty-four other thrones, on which were seated twenty-four elders clothed in white raiment, and each crowned with golden crowns. In front of the throne were seen seven lamps of fire burning before the throne, and which, John tells us, are the seven Spirits of God, or the Divine Spirit in his seven-fold fulness and energy. And then round about and in the midst, as if constituting the very substance of the throne, is the Cherubic symbol or the four living ones. From the place they occupy, the song they sing, and other glorious testimony of this Book, these represent glorified humanity, and give us a glimpse of the future honor and performance that awaits the ransomed Church of Christ in the coming ages. Our proofs and reasons for this view we cannot present to you in this brief discourse,—but we proceed. In the right hand of him who sits on the throne is a book or roll covered with writing, and sealed with seven seals. We have here brought before us one of the most graphic and imposing scenes that perhaps either heaven or earth ever witnessed. The august assembly of heaven is represented by Father, Son, and Holy Spirit; the redeemed from among men by the inner circle of the four living ones and the twenty-four crowned elders; the heavenly hosts by the untold myriads of angels. God himself put some questions to Job, and gave information that throws some light on these wondrous occurrences. Please turn to Job xxxviii. 4-7, here is the creation of our world, and the time when these "morning-stars sang together and all these sons of God shouted for joy;" but this is not creation, but redemption's triumph: its graphic symbol is here in the person of the slain Lamb.

But the urgent question we want to have answered is, What is that sealed roll? Clearly it is not instructions for the creation of a new world—the great Creator can suffer no defeat, but he turns all to victory. He knows no failure in his plans and purposes, and suffers no surprise; hence creation's song closes with that burst of praise in chapter iv. verse 11, "Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created." Nor yet, as it has been well said, does that roll contain the fortunes of the Church—for there it is gathered around the throne. Nor yet can we regard it as prophetic truth—truly this is the heritage of the people of God. He has not uttered his prophecies in secret, in dark places of the earth! What sublime majesty there is in those Divine utterances recorded by Isaiah xli. 21-23, and xliv. 24-28! True, some of these glorious predictions that are yet to be fulfilled, like the message of the man clothed in linen to Daniel, have been sealed up until the time of the end. But here all the grand surroundings and the subsequent song demonstrates this seven-sealed roll to be connected with what Paul calls "the redemption of the purchased possession" (Eph. i. 14). The time has now come to challenge the momentous question whether the incarnation, death, resurrection, and ascension, of the Son of God have really accomplished the Divine purpose, and given him the right to claim and wear redemption's crown? Whether as the Lion of the Tribe of Judah he can make good his kingly title, and dispossess the alien usurpers and oppressors, and righteously claim a redeemed world? We hold, then, with many honored students of prophecy, that the sealed roll, whatever else it may include, represents the forfeited title deeds of our lapsed inheritance—The alienated sovereignty of our world.

Is it not like the loving ways of our Heavenly Father and our blessed Lord to use such illustrations as we are most familiar with to set forth his plans and purposes? Take the teaching of Christ and his beautiful parables as proof. What do we still find among men? Property has its title deeds, which give its owners legal claim. Titles of nobility have their patents, which give their possessors the right to use them. Our colleges and learned professions give their diplomas—and where these are honestly obtained, show the stamp of those who bear them. Even regularly incorporated societies and churches have their constitutions and charters of the kingdom or empire, and prove a legal claim to the name and sceptre.

But we have here to gaze on a different scene to that which the world presented to the first Adam. Sin had wrought rebellion, ruin, desolation. But Christ the second Adam, claims to have subdued and recovered the forfeited and alienated world. Redemption was one great truth God taught Israel and the world through Moses; the sacrifices and institutions given to Israel clearly set this forth: the seven years Sabbatic of rest to the land, and the fiftieth year of Jubilee, strikingly illustrate the preciousness of redemption, for then the forfeited property was to be given back to the original owner. Beside this there was a privilege to the nearest of kin to befriend his relative and redeem the alienated inheritance. When the alienation took place, two deeds were prepared—one open, the other sealed,—these specified the price paid, and other particulars, and were signed by witnesses, and these rolls went into the hands of him to whom the property was made over, so that a sealed book was a badge of an alienated inheritance; and when any one representing the original proprietor could lift and destroy the sealed book by paying the price, and filling the conditions, he was called the "Goel" or redeemer, and he thus obtained the right to dispossess those found on it, and take possession. For proof of this we refer to the transaction in the prison by the prophet Jeremiah: see Jer. xxxii. 6-12; and for further illustration, Boaz and Ruth: Ruth iv. Now, the full testimony of Scripture goes to show that ours is a lapsed inheritance,—not only the Land of Israel, but "the whole world lieth in the arms of the wicked one." Satan set up a claim in his temptation of our Lord that if he would fall down and worship him all this power and glory would he give unto him; for, said the devil, "that is delivered unto me, and to whomsoever I will, I give it" (See Luke iv. 5, 6.) But the second Adam rejected with righteous scorn the bribe of the old tempter. The grand purpose of Christ's manifestation was to "destroy the works of the devil." Man's failure has not given the usurper any legal claim, but to the great Creator and Proprietor has reverted the lapsed world, and there, on the right hand of him who sits the regal Sovereign of the universe, on that central throne, lays the seven-sealed roll.

Mark the holiness and righteousness here set forth. "Just and true are all the ways of the King of saints." Not till every claim is met by our "Goel," will he allow these deeds to pass out of his holy right hand: and now, amid the silence of the assembled court, a mighty angel is appointed herald, and with a great voice proclaims, "Who is worthy to open the Book and to loose the seals thereof?" This we regard as God's righteous challenge on behalf of his Son to the entire universe of being. But amid the ranks of angels, and the powers and principalities of the heavens, not one reply is made—mute silence holds them dumb. Throughout earth that mighty voice sweeps along. But, amid all its heroes and champions, philosophers, and scientists, its noble liberators and benefactors, not one is found to essay the awful task. And throughout the under-world (whatever that may mean) not one responds to the awful challenge, or dare even look on that sealed book. Where is the daring usurper who claimed as his own the kingdoms of the world and the glory of them? He, too, is silent now. Satan could desolate and ruin, but he cannot redeem! During that solemn the rapt roar wept. Must it all to fall at the last moment? Surely the forfeit must be heavy, the price great that has to be paid? It is! God's penalty for sin is death. No mere creature has power to lay down his life and take it again. Christ in resurrection claims that which his death has purchased back, and in power dispossess the usurper! Let angels, men, or devils, find fault with God's plan of redemption. They bow now before the majesty of its wisdom and the almightiness of its power. None dare dispute the title or bar the claim of him who waits before the ransomed universe under the emblem of a slain Lamb: that lives again in the power of an endless life. The once despised and rejected word made flesh, stands there to meet any rival claimant,—to answer any charge that heaven, earth, or hell can prefer against him, or show cause why Redemption's crown should not by his eternal Father be conferred upon him.

The crisis is past. One of the crowned elders comforts John with the assurance that the lion of the Tribe of Judah and the Root of David has prevailed, and the Apostle turns to look upon this illustrious Personage, and there in the midst of the throne and its glorified circle stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God. Under this complex symbol we have set forth the Glorified Redeemer. The sacrificial Lamb is the emblem of him who was dead, and behold he is alive forevermore. His one sacrifice is of eternal efficacy. He was crucified in weakness, but lives by the power of God, and is acknowledged as Christ the power of God, and Christ the wisdom of God—as the seven horns and the seven eyes so graphically symbolize.

In the mighty power of the Lion Prince of Judah he now advances to the throne of God and takes, in the power of accomplished redemption, those title deeds from the right hand of the holy and righteous God, and the loving Father of our Lord and Life-giver Jesus Christ.

O brethren, what a moment that will be, when the transfer is made in reality! Sin and Satan defeated and overthrown; the character of the righteous Father vindicated and glorified by his own incarnate Son, who is the sole executor of his plans and purposes! The right, the sole undisputed Sovereign right, to wear redemption's crown, by the royal charter of the eternal Father, and by the universal suffrage of redeemed humanity, and all the Princes and Potentates of the heavens, is conferred on our kinsman Redeemer, amid that reverent prostration of the four living ones, and the crowned elders, and the mute adoration of the holy angels, and as if the redeemed leaders of the new song of redemption strike their harps, having found the answer to the manifold-offered prayer (if misunderstood as it usually is)—"Thy kingdom come"—they sing as only redeemed ones, and resurrected and glorified ones, can sing, the sublime anthem, "Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

And now redemption's anthem has been sung by the redeemed, and the rapt silence of "the sons of light" they—the angels—make with loud voice the grand proclamation in response to the previous challenge. "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." And when the whole of heaven and earth in unison peals forth the sublime doxology, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Yes the truth will be told out at last! Christ and his Father are one! Then comes from the ransomed Church, in all reverent fulness, as they now at his feet, that grand loud, ratifying AMEN.—*Thomas Vasey.*

## PALESTINE'S HIDDEN RECORDS.

The examination of the great dolmen groups beyond Jordan by the survey party seems likely to give important Biblical results. Some seven hundred rude stone monuments in all were found in Moab, and of these about two hundred were planned, sketched, photographed, and described. The question of the dolmens of Syria, and of Asia, and Europe generally, will be found treated in Captain Conder's new work, *Heth and Moab*, and his conclusions have been approved by several authorities who have given long study to this obscure subject. Generally summarized, these conclusions are: first, that the monuments in question are connected with the barbarous worship of illiterate, and therefore prehistoric tribes, the dolmens being altars and the menhirs rude idols or memorial monuments; this worship survived in Palestine down to the second century, A. D., and both the dolmen and the menhir are found by Captain Conder to be described in the Talmud in connection with idolatry; secondly, it is argued from the distribution of these monuments, which have entirely disappeared in Judea, and are rare in Galilee, but found in great numbers in the pagan districts beyond Jordan, that they represent the altars and pillars of Canaanite tribes, which the Book of Deuteronomy exhorts the Hebrews to destroy; thirdly, in the times of Abraham and Jacob, the Bible itself indicates the use of similar stone memorials by the early patriarchs, the stone of Bethel and the cairn of Mizpah being the most important examples. Finally, the discovery of such monuments on Mount Nebo and on mountain tops which appear (for other reasons) to represent the ancient Bamoth Baal and Baal Peor, as well as near Abel Shittim, and again near Dan serve to give an historical connection with the Old Testament narrative, since we know that Balaam erected altars on the first three named mountains, that Israel worshipped Baal Peor at Shittim, and that Jeroboam's calf stood at Dan. It seems not impossible that the Cairn of Mizpah may yet actually exist in Gilead, marking the spot where Jacob and Laban concluded their treaty, although the stone at Bethel has been vainly sought in repeated and exhaustive explorations in the neighborhood of the city.

The Rev. Canon Tristram says: The most important of recent discoveries historically has been the insertion of a new volume into the history of the ancient world, by the revelation of the great Hittite empire, the rival of Egypt and Assyria, but of which the very existence had been forgotten. Discovery has shed new light upon several hitherto obscure allusions in the Old Testament. This exhumed empire casts more light on Old Testament history than might at first sight appear. We find that the Hittites of Southern Judah, in and round Hebron, were but a colony left there when the nation forfeited a principal part of the Hyksos invasion of Egypt. How natural now the otherwise apparently pointless and needless remark, "Now Hebron was built seven years before Zoan in Egypt," *i. e.*, Sân, was the capital of the Hittite or Hykso dynasty, and we learn that the Hittites founded Hebron on their way to Egypt. We now see that Abraham's friend, the courteous Ephron, belonged to a civilized and literary nation, whose character is illustrated by one of their towns being called "Kirjath Sepher," or "Book town." We know why the traitor who betrayed Bethel fled for safety to the land of the Hittites, *i. e.*, to the Northern Kingdom, whose frontier city was Hazeph, on the furthest border of the Land of Promise. We see that Solomon in purchasing horses from Egypt, which he supplied to the kings of the Hittites, was providing for his northern ally. We understand the panic which seized the Syrian host besieging Samaria, under the impression that the Hittite forces were marching to the relief of the besieged capital of Israel; for the Turanian Hittites were the hereditary rivals and foes of Semitic Aram, whose powerful and dangerous neighbors they continued to be, and therefore the natural allies of Israel. We see now why David, after the conquest of Syria (Aram), at once had made alliance with the Hittite King of Hamath, an alliance which lasted till Hamath was subdued by Assyria. It was only a common danger which at last united Syria and the Hittite before the fall of Carchemish.—*Capt. Conder, Prophetic News and Israel's Watchman.*

# Communications.

### The Days that are Coming, and that have Begun.

A word for THE RESTITUTION, this mild February morning in Western New York. Sad are the messages and sad are the errands of these days. Who of the readers of this paper has buried a beloved daughter? I am one of you now. My dear Edith is gone. A telegram comes to Westfield, Mass., like a lightning flash, saying she is dead, and again I am away on a flight of nearly half a thousand miles, to look on the pale face of one I have tenderly held in my arms all through infancy and childhood. I might have said to death, "Ho not thus ruthless. Invade not this peaceful home. Leave not sweet babes motherless. Lay not this pang of bereavement on a fond and faithful husband. Grieve not kind and gentle sisters." But then there comes the memory of all that higher and better train of teaching and reflection, that bids us regard the Lord's hand, his knowledge, his superintendence, his gentleness, and the grand and higher good, which he continually foresees and prepares, bringing goodness and glory out of the present mystery and trial. So I may kiss his hand even while tears are falling.

We are then coming nearer to the great transition day. Nay, has it not already commenced? What tidings strik our ears, of startling, of passing of catastrophe! Says a Philadelphia paper, "Let us hope that 1885 has crowded all its earthquakes and avalanches and dynamite into January"—and I enclose a paragraph which is but the confirmation of enlightened expectation of many who are awake to the gravity of the grand crisis.

"A UNIVERSITY VIEW OF DYNAMITE.

Dr. Richard T. Ely, professor of political economy at the Johns Hopkins University, was asked his opinion of the causes leading to the present condition of affairs in England. Dr. Ely has spent many years in the study of Socialism, and is one of the best informed persons in America on this peculiar subject. He considers the Socialistic-Nihilistic epidemic, which is extending over the civilized world, as a disease which, like the plague of the fifteenth and sixteenth centuries, made its appearance, and after a terrible reign ran its course and ran itself out in the reforms that its existence had necessitated. This mental disease has affected a set of men whose past life and training have made their brains a ready receptacle for such ideas and made them imagine that all that exists socially is wrong and needs correction, and imagine that destruction to all existing social structures is the most radical means to attain the desired end. They are the scum of creation, having nothing to lose or fear in a social upheaval, but much to gain. Dr. Ely believes that the world, America included, is about entering a terrible era of internal and domestic warfare such as never was seen before, and the end of which he cannot foresee. He thinks that in this country much depends upon the law-makers to prevent such a condition of affairs occurring here, and hopes that judicious legislation and a suppression of some of the most obnoxious monopolies here will go far towards warding off such a calamity.

Thus, while cautious about positive affirmations, we still look expectant, and almost assured, that the great period predicted by prophets long dead, and by numerals in stone, on the Pyramid hill over the Nile, is announcing itself. The sea of human discontent and passion simmers. A thousand restless elements are in partly secret, and partly revealed commotion. The world seems ready for revolution. Who can tell what the year 1885 may yet bring forth. Well may we be alert, and seeking the wisdom and favor, and providence of the all-ruling and powerful Ruler of nations. Here is the time for secret and personal confidence, attachment, attention, to the God of providence and grace, and communion with Him, everywhere, and ever. Whatever we say, we may be sure it is best to have faith in the heart. Whatever is our outward profession, we may well see to it that we are having constantly to truth, a gracious self-searching with God's help, and life-renewing by his spirit.

The untold possibilities of the deadly dynamite! What city in all the world is henceforth utterly secure? and the cities,—by what we will, are centers of influence and power. What secret conferences and confederations, appear to menace the fabric of society, and threaten governments and corporations with violence and destruction! How long will it be, ere will the acquired mastery of the course of balloons, the platters of destruction may drop into the streets of European or American cities even, the blocks and bombs of dynamite, that shall rend and wreak their mansions and cathedrals, their shops and factories and houses of business, churches, banks, docks, shipping, and every species of architecture, and handiwork of men. I speak at least of what is possible, and and will some extraordinary man-power rise amid the commotion, and be "wondered at" by all the world,—idolized in a moment of frenzied excitement and exalted by the enthusiasm of the mob? I need not assert it time will reveal all, and we can prayingly wait.

I have a letter from a valued friend, who mentions the noteworthy suggestion, he had read, that the scale of measurement changes at a point about the beginning of the low passage to the ante-chamber in the Ghizeh Pyramid. This thought I had expressed a good while ago. A change in the symbolising of an inch—from a year to a week, would make a mighty difference in the time requisite to get from the grand gallery to the ante-chamber. I nearly drop the hint, without making any assertions. And there is the sweetly solemn thought—our Lord may be at the door. Coming like a thief, what if he stands ready to call his friends, to himself in a moment in the twinkling of an eye! What if, as when he had risen from the tomb, and moved about unseen by men, he should be present, though invisible among us as he did reveal himself to his disciples, easily might he do it now, to such as he choose for the manifestation. He went up silently, seen by a handful in Bethany. There we may, subterranean thunder or comet convulsion, and in like manner as he went, so should he come again. That is to say, few may see him at first,—I mean comparatively few,—and there should be nothing in the least approaching to a "wreck of matter or crash of worlds," at that moment. But, well may the wary and wise, consider. If they speak but little aloud, they may think the more.

The probability is, indeed, that the beginning of the end has fully come. It is the explosive and incendiary period, however brief, that has begun, a kind of infernal ingenuity concocts and fabricates agents that can shatter the stoutest, proudest work of man. The political atmosphere of the world is sensitive and inflammable. Carbon, Oxygen, Hydrogen and Nitrogen, not alone abound in nature, and are combined by mischievous art with nefarious intent, but they are figuratively present in society, and in the atmosphere of international relations, and in the cabals of bad men plotting revolution and threatening the whole existing order and constitution of things. Evil men, and their machinations, may be used as instruments for the accomplishment of the Divine purpose.

"Let us watch and be sober." Well we may. Troubles try us. We are sometimes a little faint in our minds possibly. We pray the Lord to make his presence known, and end our sorrows and weariness. If our Lord be near, the wish is, that he will show us his way, show us his hand, show us his favor. Ah! it is a wonderful time.

We look to God for great things. May he show us things touching the King, for he is King of kings,—and kings to the King belong. And it is fit that such a King shall have his kings,—company, cavalcade, cavalry, counselors; whatever name they have, chosen of his own heart and prepared.

O. COLEMORE.

In order that persons, who are not familiar with Washington City, may not be deceived by the misleading and unreliable statements, made by a Rail Road Company that is striving, by false pretence, to divert travel which usually seeks better equipped and better managed lines; it is desirable that the readers of this paper should be made aware of the facts in regard to the terminal facilities of the Rail Roads entering Washington City.

The Station of the Pennsylvania Rail Road is the only first class Station in the city; it is located on Pennsylvania Avenue, in the centre of the town in close proximity to all the leading hotels, and within two minutes walk of the capitol building. The Station used by the other lines reaching Washington from the West, is a second-class building, located in a hollow, on a back street, and unless strangers arriving by that line take carriages, they will encounter more or less difficulty in reaching their places of abode.

No Rail Road in America has as good facilities as the Pennsylvania for taking care of a large volume of passenger business. This was established during the Centennial Exposition in 1876, and all intelligent people know that the Pennsylvania, through her superiority in construction, equipment and management, still holds her proud position as the leading Rail Road of the world.

## Announcements.

The Third quarterly meeting of the North Iowa Advent Christian Conference will be held at Greeley, Delaware Co., Iowa, commencing Friday, March 20, and continuing over Sunday. The public are invited, especially the brethren and sisters from a distance. All are assured of a home that may come,

P. W. HOUGH.

To the brethren in Kansas. I intend to labor in Nebraska and Kansas during the months of March and April. I expect to be in the town of Wilmore, Gage Co., Neb., the last week in February. I wish the brethren in Kansas who wish me to visit them to write me at Wilmore, stating the town and county where they reside, so that I can make up my route, and take in as many places as possible. C. O. RAMSEY.


## Pittsburgh, Ft. Wayne & Chicago Railway.

*Schedule in effect Jan. 12, 1885.*

Trains depart from and arrive at PENNSYLVANIA Station, (Central time, as follows:

GOING WEST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 9:27am | 4:45pm |
| Fast Line | 11:00am | 6:30pm |
| Chicago Express | 11:55am | 7:30pm |
| Alliance Accommodation (Arrives) | 10:30pm | 7:00am |
| Local Freight | 11:00pm | 4:00pm |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 9:10pm | 4:45am |
| Fast Line | 8:30am | 3:15pm |
| Day Express | 11:00am | 5:00pm |
| Alliance Accommodation | 10:00am | 5:00pm |
| Local Freight | 11:00pm | 4:00pm |

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Hotel Cars attached to through trains run without change westbound to Chicago; eastbound to Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running trains, apply to M. T. SIMONS, Ticket Agent Plymouth, Ind.

†Daily except Sunday.

WM. A. HALOWELL, Manager. H. A. FORD, Gen'l Pass'r & Ticket Agt. ALLEGHENY, PA.

# Poetry.

## "Behold, He Cometh!"

Ages ago in Eastern land
They watched for him,
Listening off for his chariot wheels,
As the day grew dim;
And wondered if he would come again
From Olivet,
With welcoming words on their lips they looked,
And he tarries yet.

Every year across Winter's snows
With wistful eyes
Eager disciples have watched for him
To come from the skies.
Every year under Summer suns
They have sung his praise
And cried for him from their yearning hearts;
But he still delays.

They have died at their watch on the hoary hills,
And we take their place;
We long as they long the sunrise rays,
For the sight of his face.
The sad earth waits like a bride deserted
To-night her rest;
But the promise is sure, and he does not come
To us in vain.

Sometimes we look at the footing we've
And in fancy trace
The shining robes and the feet of brass,
And his glorious face.
We hush our breath when the gloaming comes,
And keep ahead near
The thrilling sounds of the blessed words,
But he is not here.

Yet courage, brothers, we have his word,
And he will not fail;
Let us be patient and watch and wait
Till our prayers prevail.
He will surely come, as he said he would,
In the light of noon;
And we shall forget our tears in his face
This waiting time.

# Communications.

## In Debt, Therefore in Bondage.

My mind has been exercised on the above point for some time, and therefore write out a few thoughts for THE RESTITUTION, upon the subject. 1. To those friends so anxious to have us preach the law, to-wit, the Seventh Day Sabbath, etc., and by that means come under bondage to the teaching of a certain Mrs. White, instead of the words of Peter, that says we should "be mindful of the words of the prophets." Reason given "that they spoke as they were moved by the Holy Ghost." See 2. Pet. i. 19-21; iii. 2. A short time ago a certain Brother, a M. D., was called upon to prescribe for the daughter of a certain man, that had become a believer of the Sabbath Law, as presented by Helen White. He being a Rich man had paid his tithe, of $1,000, yet was in debt, or under bondage. For instance the Brother M. D., was preparing his medicine for said daughter on Saturday. Said Law Keeper came out on him (the same as they did on the Savior) and pronounced him a Sabbath Breaker. The Doctor was a man well posted in the Scriptures and a strong believer in the Restitution age, and quoted him Scripture to overthrow his Law, and his answer would invariably be, well Sister White didn't see it so. Oh, what bondage. Having commenced in the Law, he was a debtor to the whole law, says Paul in Gal. v. 3; also in iii. 10. "For as many as are of the works of the Law, are under the curse," also "that no man is justified by the Law in the sight of God." Why? "For the just shall live by faith, and the Law is not of Faith," see 11-12 verses. When the man came out against the Doctor for preparing his medicine on Saturday for his daughter, the apostle's language in 1 Tim. v. 8 would be applicable. But if any provide not for his own or kindred he hath denied the Faith and is worse than an Infidel. 2. Therefore let us examine ourselves whether we be in the Faith" 2 Cor. xiii. 5. Without Faith it is impossible to please God. Heb. xi. 6. Therefore let us earnestly contend for the Faith once delivered to the saints. Jude 3. Let us beware of those who by their means, may "overthrow the Faith of some."

O, for a Faith that will not shrink, etc.

3. The above Bondage overthrows the Truth of God in relation to the Future promises, that Faith points to. Enclosed twelve questions from Bro. A. N Seymour cut out of the *World's Crisis*. I would like to see them in THE RESTITUTION, in connection with the above indebtedness. Hoping that by the grace of God some may be saved from the many snares, set to catch away the good. Yours in the Faith.

JOHN T. ONGLEY.

### THE SABBATH QUESTION.

A brother has written to me from Vermont requesting me to send my eleven questions on the Sabbath to the *Crisis*, for publication, as he says there is something of a revival in his place, and some of the converts are in doubt as regards the Sabbath question. So I send them for publication.

1. Where is there one command of God to keep holy the seventh-day Sabbath prior to th time of Moses? Deut. v. 2, 3.

2. Where is there one command of God to any of the Gentile nations, either in this or any preceding dispensation, to observe the seventh-day Sabbath?

3. Where is there one command of God to any believer in Jesus Christ to observe the seventh-day Sabbath subsequent to the crucifixion of the Son of God?

4. Where does the Comforter, or Holy Ghost, or Spirit of truth, which is to guide the church into all truth, command any one to keep the seventh-day Sabbath?

5. Where is there even one text, in all the Word of God, stating that the ten commandments alone constitutes God's moral, holy, or spiritual law, which you say is our rule of conduct, and constitutes man's whole duty?

6. Where is there one text, in all the Living Oracles of God, stating that all his (God's) commandments, which are nine and stand fast forever and ever, mean the ten on the tables of stone, no more or less?

7. Where is there one text in the Blessed Bible that informs us that there was any more sanctity, holiness, or spirituality attached to the seventh-day Sabbath than there was to the entire sacrificial law? See Num. xviii. 6, 7.

8. Where is there one text in the entire epistles of Paul that expressly declares that the same moral, holy, just, good or spiritual law, or schoolmaster which brought us to Christ, which Paul positively declares we are no longer under, that it was fulfilled, that we are delivered from, that being dead wherein we are held of which Christ is the end, abolished, taken away, is now obligatory?

9. Where is there one jot or tittle of testimony in the second will, or testament, or law of the Spirit or of faith, denouncing any one as a sinner who violates the fourth commandment in the decalogue during the entire gospel dispensation?

10. Where is there one text in the Bible that says the keeping of the seventh-day Sabbath is the seal of the living God, and seal of this dispensation?

11. Where does Paul, who was an able minister of the New Testament, who preached the whole counsel of God and kept back nothing that was profitable to the church of God, teach seventh-day Sabbath keeping?

12. Where does God, from whom all wisdom flows; or where does Jesus Christ, through whom all wisdom flows to the household of faith, or church of God, or churches of Christ, ever in a single instance impose seventh-day Sabbath keeping upon the followers of Christ, or Christians, during the entire dispensation of grace?

I hereby offer a reward of fifty dollars to any seventh-day Sabbath keeper who will, with God's Word in their hands, attack a "thus saith the Lord" to the affirmative of the above questions. These questions have led eight ministers to my knowledge out of the seventh-day Sabbath, and scores of private members, and kept hundreds out of that seventh-day delusion, which is a pure speculation, nothing more or less. There is not one solitary particle of evidence, in the Old Testament or the New, that enjoins that day upon the Christian world. And I positively know it; and I challenge the whole Sabbatarian brotherhood to meet the above deeply important questions. Were it possible for them to do this, I should certainly embrace and preach the seventh-day Sabbath at once.—*A. N. Seymour.*

### TO THE HOUSEHOLD OF FAITH,

Dear Brethren, where ever you may be, having been feasted so bountifully from the Master's table at our assembly, by blending it with the annual meeting of the Association for the Promotion of Christian Knowledge, and the reading of the Report of the same by our very much esteemed, and worthy brethren, and colleagues in the glorious cause of Christ, that like old father Jacob, when he saw the wagons, which Joseph sent to take him into a land of plenty in time of famine, I was made to cry out often, in my very inmost soul, it is enough, and but for the desire of the church here, to keep a regular Report of her annual meetings, and to give expression somewhat of my own appreciation of the Lord's doings, which is so marvelous in our eyes, I would still say it is enough; but as it is written of the ancient worthies if those were to hold their peace the rocks would cry out.

But suffice it to say, for the encouragement of all of the dear ones who have left all for the Kingdom of God, that they hold fast the beginning of their confidence of rejoicing firm unto the end, that a few names here (as it were in Sardus who, we trust, have not defiled our garments,) owing to our scattered condition, and to afford an opportunity for those of like precious faith to visit us, believing as we do that in union there is strength, we established the custom of holding annual assemblies here, in the border states, some twenty-five years ago; the first meeting was composed of two delegates from Maryland, and two in Virginia were the assembly was held. The writer was the only public speaker, not knowing at the time of any one else, referring to the number (who are to day as dear to me as the apple of my eye.) I remember saying, that we had as many as the Master started with. We had several such meetings, which through much tribulation, arising from an earnest contention for the faith once delivered to the saints, gradually increased in numbers, who had hold of the hope set before them in the gospel. These meetings were generally well attended, and respected by them that were without, but all this while our cry to God was, the harvest is great, and the laborers are few; and so fervently prayed the Lord of the harvest, to send forth more laborers into his harvest, and I believe, brethren, in answer to that prayer we come in possession of THE RESTITUTION. God bless the originators and supporters of that mighty herald of the word of the Kingdom and name of Jesus Christ; for we were often made to cry out with the holy seer of old, Lord they have killed thy prophets, dug down thy altars, and I am left alone, and they seek my life, but through it thank the Lord we found that he had reserved to himself as it were, seven thousand who were not bowing their knees to the Image of Baal, and still having an ardent desire for a more extensive alliance, like Abraham of old the friend of God, I set out in the wilderness of the people, not knowing whither I went, but I believe the Lord directed and prospered my way.

I expressed myself that way in our annual meeting, and Brother Samuel Wilson said he believed so too, that the gospel car had been running over since we gave it impetus, on our tour with them, and may God speed it on its way; and I believe his prayer is being answered—right here. Brethren I would say, let us not be backward in going out like Isaac of old, to seek a bride for our Master, for some of them were lead from their love of truth to visit us, at our annual assembly in 1883.

At which time, and place by mutual consent of the assembly, the Association, or the Promotion of Christian Knowledge, was formed, a step I believe to be approved of God, praise his holy name, for in one year, by the time of our next annual assembly of the Church of God, which convened on Sept. 5 to 7, 1884. On Saturday the sixth, was the most enjoyable day of my forty years ministry; for in the reading of letters from kindred spirits, who could not be with us in person, and by expressions given by the much loved ones, who were present, a voice arose in the house of the brethren; Winchester Va., from twenty-two states, and Canada and also from the Old World, in the interest of the Church of God, the pillar and ground of the truth, and thank the Lord I was not alone in the enjoyment of this rich blessing, for all the dear brethren and sisters composing the assembly, seemed to catch the inspiration; so that all were filled with brotherly love for each other, and praise and gratitude to God from whom all blessings flow, and to him be all the glory. Amen. This spirit characterized the meeting to its close; and now brethren, one and all, permit me to say, that we are living in the joyous anticipation, when the time comes of a still more general meeting of the household of faith, that we may have another refreshing, from the presence of the Lord. N. J. MORGAN

# Selections.

## THE DESTINY OF MAN.—PART II.

I next propose to show briefly, by indubitable testimony, that this doctrine of immortality of man has not been universally received by professing Christians in all ages. Amobius, who lived in the third century, arguing against this doctrine, asks, "Who does not see that what is immortal and uncompounded, can feel no pain, and that which feels pain cannot be immortal? For souls are of middle nature, as Christ has discovered to us, and such that they can die if they know not God, or be delivered from death if they embrace his gifts and favors." The Council of Lateran, A. D. 1513, passed a canon which shows there was a class of Christians at that time who did not believe in inherent immortality. The following is an extract:—

"Some have dared to assert, concerning the nature of the reasonable soul, that it is mortal; we do condemn and reprobate such, seeing that the soul is immortal and we strictly prohibit all from dogmatising otherwise."

It was at this Council, held 1,500 years after Christ, that the proper immortality of the soul was first made an article of the Christian faith; up to that time it had been left as open question by the Church. Martin Luther met this doctrine with a vigorous opposition, and, in language more forcible than polite, rejected the dogma of man's inherent immortality. "I permit the Pope," he says, "to make articles of faith for himself and his faithful, such as that the soul is immortal, with all those monstrous opinions to be found in the Roman Decretals." Muller, the great German philosopher, writes—"The Christian faith in immortality is indissolubly connected with the promise of a future resurrection from the dead, and this we abundantly prove elsewhere." Bishop Tillotson says—"The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." Bishop Watson says—"That the soul is naturally immortal is contradicted by Scripture, which makes immortality a gift dependent upon the giver." Olshausen says—"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." Archbishop Whately says—"To the Christian, indeed, all this doubt would be instantly removed if he found that the immortality of the soul was revealed in the Word of God. In fact, no such doctrine is revealed to us. The Christian's hope, as founded in the promises contained in the gospel, is the resurrection of the holy." Archdeacon Blackburn says—"All these fine-spun notions of the immortality of the soul, and all the artificial deductions from that principle, teach nothing but the art of blowing scholastic bubbles." Lord Macaulay thus writes in the *Edinburgh Review*—"As to the other great question—the question what becomes of a man after death—we do not see that a highly-educated European, left to his unassisted reason, is more likely to be right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians can throw the smallest light upon the state of the soul after the animal life is extinct. In truth, all philosophers, ancient and modern, who have attempted, without the light of Revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably." Professor Moses Stuart says—"The light of nature can never scatter the darkness in question. This light has never yet sufficed to make even the question clear to any portion of the benighted race—whether the soul of man be immortal or not. If there be any satisfactory light, then, on the momentous question of a future state, it must be sought from the Word of God. After all the toil and pains of casuists and philosophers, it remains true that the gospel, and the gospel only, has brought life and immortality to light."

The common assertion and popular belief that all men possess an instinctive faith in the immortality of the soul, which gives to every man a natural "craving" or "yearning" for a future life, if not found amongst the heathen, which I have shown that it is not, is wanting also in professing Christians generally, although they have been taught to believe that they are all "immortal souls." It may be that some of the most thoughtful and meditative amongst them sometimes entertain the "splendid hope" of the Laureate, that they are immortal, and can never die, but their number must be very small indeed. Suppose we were to question every one of the 123,000 professing Christians who attend Flemington racecourse on the last Cup day, and to ask each one separately, as he or she came out of the grounds—"Are you conscious of any craving or yearning after immortality? Do you ever feel a longing desire for a future life, any deep-seated conviction that you will live for ever in a future state?" How many in that vast concourse could honestly answer in the affirmative? Perhaps one in a thousand. And suppose we put the further questions—"Do you ever think of eternity at all? Do you ever contemplate what will become of you when this short, troublous life is ended?" How many would acknowledge that their minds were ever exercised on this subject? Certainly only a very few. And yet we are told by writers and preachers that every man has that within him by nature which tells him with unerring certainty that he is an "immortal soul," or an "immortal spirit," and must live for ever, either in happiness or misery, in a world beyond the grave! The fact is that very few persons call, ing themselves Christians ever reflect upon the subject of a future life at all, although they have always professed to believe man to be immortal, because they have been taught this as an article of the Christian creed. They are not influenced in any way by the considera-ion that "it is appointed unto all men once to die, and after death the judgment;" and scarcely ever allow it to occupy their attention or their thoughts.

That some of the most earnest and thoughtful of men in all ages have had a strong desire or yearning for a future and immortal life, even when they did not believe the doctrine, such as Cicero and Seneca, is freely admitted, and may be accounted for by the fact—which we may learn from the Christian Scriptures—that every man is constantly capable of immortality, and this natural capacity for living again and for ever beyond the grave, of which such men are intuitively conscious, would probably create in them the desire to possess and enjoy eternal life. But even if it were true, which it is not, that this longing or strong desire for immortality were universal, or even general, amongst men, it would afford the strongest possible evidence that man is not by nature immortal; for men who long for a thing, do so solely because they do not possess it. If a man be famished, he longs for food to appease his hunger but so soon as he has satisfied his wants, he no longer desires it. We cease to desire a thing when we have obtained it; and if by nature we possess immortality, a craving or yearning for it would be an impossibility. No true Christian was ever known to long for immortality as a thing to be greatly desired, because he is conscious he has it already in reversion, as the gift of God: and if any do covet this blessing, it can only be because they do not possess it.

The point, then, at which I have arrived is this.

1st. That it is contrary to historical evidence that "all mankind, heathen and Christian alike, believe in the natural immortality of the soul of man."

2nd. That "all the philosophers, ancient and modern, who have attempted, without the light of revelation, to prove the immortality of man, from Plato to Franklin, have failed deplorably."

3rd. That neither heathens nor Christians, ancient or modern give any evidence that they had, or have, any natural or instinctive desire or longing for a future life and immortality.

4th. That we can know and learn absolutely nothing concerning man's future destiny, except what we can gather from the Christian Scriptures, in which this popular doctrine of man's immortality cannot be discovered; or, in the words of Olshausen already quoted, that "the doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."

Ten years ago, in some sermons I preached and published on this subject, I used these words:—

"I affirm, without fear of contradiction, that this common and popular belief in the natural immortality of the human soul is not supported by a single text, or a single line, or word, in the whole Bible, from the first of Genesis to the last of Revelation; and moreover, that it is essentially a pagan doctrine, first introduced in the early days of Christianity into the theology of the Church by learned Christian writers and preachers, who borrowed it from the great heathen philosopher Plato, whose disciples they were, and is, therefore, the doctrine of man, and not of God; that we have overwhelming evidence in the pages of Holy Writ that the human soul is not by creation and nature immortal, that it is not the condition of man's being that he should live for ever, either in happiness or misery in heaven or hell."

This statement I now repeat; it has never been refuted, and never can be. Attempts, indeed, have been made to deduce the doctrine of the natural immortality of man from the Scriptures, but they have all "deplorably failed." The following incident will illustrate, in a remarkable and curious manner, the kind of dilemma in which learned Christian men are sometimes placed when driven to defend this doctrine from Holy Writ:—In the year 1867, a newspaper, published in the South of England, offered a reward of £100 to any person who should produce a text or passage of Scripture, proving the immortality of the soul. An old man, who had been servant or gardener, to clergymen all his life, but who had just been thrown out of employment by the death of his last master, and who could not of himself find any such text in the Bible, presumed upon his clerical connections so far, as to address the following letter to no less a personage than the Archbishop of Canterbury, whom he fully expected would be able, if any man could, to furnish him with the necessary passage, if only he would condescend to do so:—

MALDON, March 16, 1867.

ARCHBISHOP,—I believe from what I have heard that you are very kind to the poor, and willing to help the needy. Upon this consideration I take the liberty to apply to you. I do not ask for money, though I greatly need that at present. I was church clerk at Belphan, in Essex, etc., I have had a very large family to provide for, but my last master, the Rev. Dr. Robinson, dying in 1866, has thrown me out of employment, and I am now considered too old to take a situation. Under these distressing circumstances I shall feel very grateful if you will take the trouble to help me in the matter I have to apply to you about. I believe that you will if you can. There is £100 offered to anyone who can show any passage of Scripture to prove that man is immortal, or has an immortal soul. Can you tell me where to find such a passage? I assure you if I can get the £100 it will be of great service to me.

An answer will greatly oblige your humble servant,

JAMES BARNETT MANN.

In a few days the Archbishop's chaplain wrote to Mr. Mann to say that his letter had been received, and that his grace suggested 1 Cor. xv. 53—"This mortal must put on immortality"—as a likely passage to secure the reward! "I was satisfied," says Mr. Mann, that the Archbishop did the best he could for me. I need hardly point out that the text selected by the highest ecclesiastical authority in England to prove the natural immortality of man, is one which, above all others, proves his inherent mortality, and that there is no immortality for any until the resurrection, and then only for those who have died in the faith of Christ, and have been changed from the mortal to the immortal nature by the putting on by this mortal of immortality, and by this corruptible of incorruption. This passage proves conclusively that man, in the opinion of the Apostle Paul, is mortal now; but that, when invested with eternal life at the resurrection, he shall become immortal—shall put on immortality, or, in the words of the Book of Common Prayer, "shall rise to the life immortal," which he could not do if he were immortal by nature. St. Paul also tells us that "God only hath immortality;" and if God, the Creator, only hath it, how can man, the creature, possess it, unless it be given to him? He also declares that "life and immortality were brought to light through the gospel;" and if this be so, then it follows that only through the acceptance of the gospel can man become immortal, and hence he teaches us that those who, "by patient continuance in well-doing, seek for glory, and honor, and immortality, shall have eternal life;" and, clearly, if we are to seek it in order to obtain it, we cannot possibly possess it by nature.

The uniform teaching of the Christian Scriptures is that man is by nature mortal—soul and body—the "soul," or animal life, perishing with the man at his natural death; that every man who hears the gospel may become immortal, and live forever with God under certain conditions—viz., by spiritual union with the Christ through a living faith, evidenced by a Christ-like life of holy obedience to his commands and precepts; that immortality is the free gift of God in and by his Son, given to his people at the resurrection of the just; that there is no eternal life or immortality out of Christ; and that, without "Christ in him the hope of glory," man must "perish everlastingly"—must, in the words of the Christ himself, be "destroyed, both body and soul, in Gehenna," at the great day of doom, when God shall "give to every man according as his work shall be."

So long as Christians continue to adhere to the Platonic, unscriptural, and pagan doctrine of the natural, or inherent, immortality of man, whilst rejecting the equally Platonic, unscriptural, and pagan doctrine of conscious and endless suffering for the lost of our race, so long will they be universalists in creed, and disciples of Plato and Tennyson. They cannot be otherwise and retain their Christianity; and it will only be by abandoning their position as believers in the indestructibility of man as an immortal creature, or an "immortal soul," or "an immortal spirit," that they will be free to accept the only true and spiritual doctrine, that man by nature is mortal—body and soul—and only becomes immortal when he is made "a new creature in Christ" at his (baptismal) birth, through faith in the Lord Jesus Christ, the Son of God, and obedience to that gospel by which "life and immortality were brought to light."—*Christadelphian.*

*A man becomes immortal at his baptism only in the sense of his changed relation to futurity, and even that is contingent upon a patient continuance in well-doing, to the end.—ED. C.

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## Communications.

### GOD'S KINGDOM UPON EARTH.

That God saw fit to claim a kingdom upon earth, every Bible student well knows. Also, that this kingdom he began visibly to organize, or select, from among all the kingdoms of the earth; when he called Abraham out of the land of the Chaldees into the land of Canaan (B.C. 1921) and constituted him the visible living head of that people whom he purposed to call his own.

Centuries passed after the first selection before God's purpose had sufficiently developed, to represent a kingdom.

When the time arrived Jehovah told his prophet Samuel to go and anoint Saul as king over his people. This he did because the people had become dissatisfied, and wanted to be more like other nations and have a visible king. One who should go before them to battle. Saul occupied the throne till his wickedness caused the Lord to reject him and appoint David in his stead. David proved to be more acceptable to God, because he did as nearly executed his will. Nevertheless David was but a subordinate king—appointed by God to rule over his chosen people.

Before Solomon was born, God told David that he would give him a son to sit upon his throne. And when David's years were ended, he verified that promise and appointed Solomon to rule over his people Israel. In no sense could Solomon have occupied that throne by hereditary right—had the kingdom been virtually David's, because Solomon was not his eldest [illegible] who would have justly claimed it [illegible] time, but he was David's [illegible] ill.

[illegible] the Lord [illegible] ath to say to [illegible] son of Nebat, the servant of Solomon, that he would rend his kingdom out of the hand of Solomon on account of his idolatry, and that he would give him, Jeroboam, ten of the twelve tribes. This was the last appointment Jehovah made of a visible king over his people—who after this—until their final subjugation and captivity, they were known as the kingdom of Israel and of Judah.

Saul, David, and Solomon were appointed by Jehovah to rule over his chosen people before the ten tribes revolted. By the same authority Jeroboam was appointed over the kingdom of Israel. This was the last appointment that God made of a king to rule over his people. After this he permitted the son to succeed the father on the throne until B.C. 588, when Zedekiah the last of the kings of Judah, was taken captive by the king of Babylon. Since that time the kingdom of Judah has been no more a nation, but has been in an overturned condition, as predicted through the prophet Ezek. xxi.

In all the history of God's kingdom there is not a word claiming for any of the kings a right to either make or abrogate laws, (which right belongs to all rulers and their advisors). They claimed no God-given right to occupy the throne of his kingdom. They had no right. They were appointed to occupy the throne for a time, but the kingdom was not theirs. The promise was given that the heir should come through the family of David, and he came. There was but one heir to that throne and kingdom, which fact is plainly taught by that heir in Mark xii. 6, 7, and Luke xx. 13, 14. This is the heir, not the last heir, or one of the heirs, but *the Heir*.

This fact the disciples well understood when they said, Lord wilt thou at this time restore again the kingdom to Israel? This kingdom belonged to God's firstborn, as we are told in Ps. lxxxix. where David is told, verse 21, that God's faithfulness and mercy shall be with him, and that his horn (or seed) shall be exalted. See Luke i. 69. This clearly has reference only to Christ as also the three following verses.

25th. I will set his hand in the sea and his right hand in the rivers.

26th. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.

27th. Also I will make him my firstborn, higher than the kings of the earth. This cannot possibly refer to David, for in no sense was he God's firstborn. In the flesh he was the youngest son of Jesse. He was but the second king of Israel, and he is still sleeping in his sepulchre, while his Son and Lord, God's firstborn is exalted to his Father's right hand.

All through its first existence the kingdom was the Lord's, and when this kingdom is again brought to light in each verse 20–28, it is still the Lord's kingdom, and the people are his people, and his servant David (David's seed) is their prince forever.

Also in Dan. ii. 44, we read that the God of heaven shall set up a kingdom that shall never be destroyed. Again in Dan. vii. 27, and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Here again the kingdom is referred to as the Lord's—and in Ezek. xxi. God asserts he he will give it him whose right it is." The whole tenor of Scripture goes to prove that the "him" here referred to is the Christ of God, the One referred to in Heb. i. as having inherited a more excellent name than the angels. That which is inherited comes by nature and is not obtained by labor.

By no legitimate construction of language can it be shown that any mortal man ever occupied the throne of God's kingdom upon earth only by his, God's, appointment. He appointed David, then he appointed Solomon, and he gave David the assurance (the sure mercies of David) that his Son should come through his, (David's) line according to the flesh. And this promise was fulfilled. But let it be understood, that this grant gave to Jesus no claim to his father's throne. This fleshly line of descent was nothing more than the visible medium, through which the deathless heir should come. Claim to an endless immortal inheritance could not rest and centrein the flesh. Christ's claim to that kingdom rests and centers in the fact that he is the Only begotten Son of God, and all the hope given to us to be made partakers of the blessings of that kingdom rests and centers in faith in him as the Son of God by begettal.

If his be a claim resting only on his fleshly descent from David, ours can be no higher. If he be but the head of a multitudinous body and his claim rest only in his fleshly descent from Abraham and David, the members of that body, if of necessity the same in all particulars, must also come from the loins of David according to the flesh. This conclusion is inevitable, and if the premise be correct, the conclusion is that faith is made void and all we Gentiles are left without the gate. Submitted in love of the truth.

CARRIE WILLIAMS.

### THEORIES OF INSPIRATION.

A Bible Student's Reply to the Editor of the "Biblical Exegetist."

Mr. Robert Ashcroft, editor of the *Biblical Exegetist*, a professed Christadelphian publication to be issued monthly at Liverpool, England, has given in the initial number (January, 1885), an elaborate article on "Theories of Inspiration," very plausibly presented, but so manifestly at variance with the accepted theories of inspiration as to call forth considerable criticism among Bible students; and my own thoughts having assumed a definite form, perhaps no apology is necessary for their presentation for the consideration of the lovers of Bible truth.

Inspiration is defined by Webster to be "a supernatural divine influence on the prophets, apostles, or sacred writers, by which they were qualified to communicate moral or religious truth with authority: a miraculous influence which qualified men to receive and communicate divine truth."

Plenary Inspiration is "that kind of inspiration in which the inspired person is incapable of uttering or communicating any error with the divine message"—Inspiration in which there is no mixture of error. Verbal Inspiration is "that kind of inspiration in which the very words and forms of expression of the divine message are communicated to the inspired person."

There is little need that I should specially enter into a defence of either of these forms of inspiration. They have been ably advocated and successfully defended by devout and erudite Bible students of the present age and of the ages agone. Those able defenders of the past were shining lights in the times in which they lived and wrote, and the illuminating effects of their works are seen in the aggressive strength and power of the Holy Scriptures to-day as they are spread broadcast over the world in every known tongue, venerated as the Word of God, and accepted as infallibly pointing out the path of life. This has been one of the results of the belief in the plenary inspiration of the sacred writings. In the minds of the vast throng of earnest defenders of the inspiration of the Holy Scriptures, both in the ages past and present, the acceptance of the theory of Verbal Inspiration has not been deemed necessary to establish satisfactorily the grand truth that the Holy Scriptures emanated from God, are Divine in their origin, and of binding authority upon every enlightened mind.

Candor requires the admission that there are some weighty objections urged against the Verbal Inspiration theory as applicable to the whole divine volume. A defence of this theory is not our present purpose; yet, we must confess, that it is difficult to understand many portions in the Holy Scriptures on any other than the Verbal theory. But whatever objections we may entertain regarding the Verbal theory, we cannot fail to recognize the fact that the doctrine of the Plenary Inspiration of the sacred writings has withstood the assaults of time, and is to-day more generally accepted by christendom notwithstanding the pitfalls of modern free thought with which they would swallow it up; and it grows brighter and more invincible, like the well furnished and continually used armor of a valiant knight; and we may assure ourselves that it will continue, to satisfy us of the truth and reality of Revelation, until the Apocalyptic angel shall proclaim the end of time.

In opposition to both the Plenary and Verbal theories of inspiration the editor of the *Biblical Exegetist* sets forth a theory of the partial inspiration of the sacred writings, which will clearly appear from the quotations that I shall very freely make from the article in question. The unbiassed reader can easily determine how far his position harmonizes with reason and revelation.

After a brief definition of the Verbal and Plenary theories of inspiration the editor of the *Biblical Exegetist* says:—

"We have no means of determining the "*modus operandi* of Inspiration. (1).... There may have been diversity in the means made use of to insure the needful accuracy and completeness when the sacred writers took the pen in hand. (2) Persons in the mesmeric state are under the control of the operator, who can make them say, or write, or do whatever he may please. It is therefore not inconceivable that the prophets were similarly controlled by the Spirit at the time they wrote or dictated to their amanuenses. (3).... The inspirational power would, therefore, probably come upon the writers in silence, and it would serve as an infallible guide to them for all its purposes. (4) This of course would only apply to the original documents, (5) and, in our view, to only such parts of them as could not otherwise be produced." (6)

1. Had the Divine Author of the Holy Scriptures deemed it desirable that we should understand the *modus operandi* of inspiration, or any good be subserved thereby, I cannot doubt that we would have been afforded the means of fully determining such *modus operandi*. While, for some inscrutable purpose of Providence we are in no respect enlightened on this particular feature of inspiration, we are not warranted in doubting the fact itself; that the divinely chosen writers "spake as they were moved" by the Holy Ghost, and that their words are those of Divine authority.

2. We can readily concede the claim, and feel doubly assured by God's character and purposes, that in His infinite wisdom He used such means as to Him seemed wise and good to secure "needful accuracy and completeness" to the work of the sacred writers in giving us the Holy Scriptures. It is because we believe that the sacred writers were wholly under the control of the inspirational power of the Holy Spirit, and their writings, be they history prophecy or doctrine, were inspired of God, that we feel an undoubted assurance of the "accuracy and completeness" of the work that has come from their hands; and we may confidently accept it as a true record.

3. For the sake of argument—in the absence of proof either pro or con—in order to agree as far as possible with the editor of the *Exegetist*, we may admit the probability that the prophets and sacred writers were controlled by the Spirit of God, at the time they wrote, similar to persons in the "mesmeric state," who are made by the mesmerist to say and write whatever he may chose to impress upon their minds. But I am unable to see how the admission even of such a probability helps our author's position, but, rather, is inconsistent therewith: for:—

4. We may reasonably conclude, if this hypothesis is true, that the "inspirational power" of the Spirit directed them infallibly in all their utterances; that they unfolded the mind of Deity so far as he desired to reveal it to the human family; and, although clothed in their own language, the truths they uttered were no less the inspired Word of God—a Plenary Inspiration—than if they had transmitted to us the exact words of God—a Verbal inspiration.

5. Admitting such to have been the manner of the [illegible] inspirational power; that it operated, if you please upon the sacred writers on the mesmeric theory; admitting as true that is applied to "the original documents," it becomes most presumptuous for our English editor and preacher to claim that it applied "only" to those documents, unless, indeed, he will venture to affirm that they have lost their inspirational character by transmission to the generations then unborn, in which case Christianity to-day has no inspired rule of faith and practice; and, indeed, if this is true, it rests upon a foundation of sand—a foundation insecure and in danger of being swept away by the floods of skepticism. Let those believe this who can.

6. But the height of illogical reasoning and absurdity is reached by the editor of the *Exegetist* when he claims that notwithstanding the admission that this "inspiration power" came upon the writers" "as an infallible guide," it applies "to only such parts" of "the original documents" "as could not otherwise be produced." Our editorial friend, however, has signally failed to tell us—as he should have done to make his statements of any logical force—what reason we have for believing that any portion could have been produced, with the authority of God, without the "inspirational power" of the Holy Spirit as an infallible guide. When he has shown (as his position to receive any degree of approbation requires him to do,) that any part of the sacred writings has been produced without "the inspirational power" of the Spirit of God, then it will devolve upon him to enlighten the world by showing what portion is of human production, that in interpreting the will of God we may determine how far we have been deluded by accepting the work of men in our simplicity as the work of God. And, further, he will owe it to the world to inform us when and by whom was imposed upon us human writings for the word of God.

Again: Because interpolations and various readings have appeared the editor of the *Biblical Exegetist* would have us believe that the Verbal and Plenary inspiration claimed for them is untenable. He says:—

"Interpolations and various readings abound, though these things are never of such a character as to destroy the integrity of revelation itself. So far as they are concerned, therefore, the Verbal and Plenary inspiration claimed by some for the original scrolls "is clearly untenable."

As these "interpolations and various readings" are human additions to the work since it came from the hands of the inspired writers, and, properly speaking, are no part of the original Scriptures, it is difficulty to see how these interpolations can render either "the Verbal" or "Plenary inspiration ....untenable" or how the claim of the inspiration of the sacred writings in any way affected thereby.

The admission, which he is compelled to make by existing facts, that these "interpolations and various readings," though they abound "are never of such a character as to destroy the integrity of revelation itself," amply sustains the theory of Plenary inspiration, which holds (as he states it) "that the work of the Holy Spirit under whose influence the sacred penman wrote, was such as to guard against substantial inaccuracy, while left to their own manner of expressing the ideas of the Spirit. Otherwise it is difficult to account for peculiarities of style and phrase by which the work of the several writers is characterized."

It is a wonderful fact, which speaks volumes for the Divine character of the Scriptures, that in the ages of darkness and superstition through which the sacred writings have passed, and notwithstanding the efforts of the enemies of the Bible to uproot it by fire and blood, and the labor of its professed friends to bend it in support of their theories and opinions, until "interpolations and various readings abound," yet they have utterly failed to "destroy the integrity of revelation itself."

The testimony of Bently, given in another part of the *Biblical Exegetist* is eminently worthy of consideration. He says: "The real text of the sacred writers does not lie in any MS. or edition, but is dispersed in them all. 'Tis completely exact indeed in the worst MS. now extant; our is one article of faith or moral precept either perverted or lost in them; choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings." S.

(To be concluded.)

I am still in the field, scattering the grand truths of the word of God. But what the harvest will be I cannot tell. Some appear to hear with delight, others are bitterly opposed. The word of God is truly "sharper than any two-edged sword," and these "weapons are not carnal but mighty, through God, to the pulling down of strong holds, casting down imaginations and every high thing," such as immortality of the soul, going to heaven at death, endless torture, and all other imaginations and traditions of men. Truth cuts to the very quick. Men rage and writhe under the keen edge of the Word of God, why, because they believe a lie and love not the truth. We are truly living in the last days, when they will not endure sound doctrine.

I incline to think the hundred and forty and four thousand is nearly filled, and then the rapture of the saints. The marriage and the glory forever. Then commences the grand restitution, when all the kindreds of the earth shall be blessed through the seed (Christ and the church). Paul calls the gospel good news of the kingdom of God, because under the kingdom reign of Christ and the church this blessing is to be carried out, and all the kindreds of the earth are to be blessed, and death will not interfere or cut off from the blessing of resurrection and coming to the knowledge of the truth in love. Jan. 25, 1885. the writer preached the funeral discourse of the child of Bro. Piles of Chatauqua Co., Kan., about four months old, a promising little boy. We tried to comfort the mourners by treating on the resurrection, and showing that the children "will come again from the land of the enemy to their own borders." etc.

W. S. FINN.

The most delicate, the most sensible of all pleasures consists in promoting the pleasures of others.

## Miscellaneous.

The platinum mines of the Ural Mountains, in Russia, now supply the world with that metal. It is shipped first to dealers in France and England, where it brings about $28 per pound of pure metal. It is necessary to refine it carefully; in the crude state it consists, according to a recent analysis, of 75.1 of platinum, 1.1 palladium, 3.5 rhodium, 2.6 iridium, 6 osmiridium, 2.3 osmirum, 4 gold, 1 copper, and 8.1 iron.

The camphor laurel, a native of China, and the tree from which most of the camphor of commerce is obtained, seems to have been introduced successfully into California, one tree in Sacramento having attained the height of thirty feet. The wood, every part of which smells strongly of camphor, is light and durable, not liable to injury from insects, and much favored by cabinetmakers.

#### A GEORGIA METEOR.

The most remarkable meteor that we have ever heard of was seen by a number of our townsmen on Monday night Feb. 9th about 10 o'clock. From several persons who saw it, we gather that it presented the appearance of a round ball of fire, without a tail, about the size of a small house, moving from the southeast to the northwest. When it had gone nearly out of sight in the distance it was seen to explode. Some two or three minutes after it disappeared a loud rattling, rumbling noise was heard, first in the southeast and ending in the northwest. The sound was heard by numbers of persons besides those who saw the aerolite.

#### STRANGE DISCOVERIES IN BRITISH GUIANA.

Mr. Fr. F. im Thurn, the well-known explorer of British Guiana, has made another expedition to the interior of [illegible] Mountain. When he was last able to communicate with a friend in Georgetown, which was in the early part of December, he had ascended the slope of the mountain to a height of 5,000 feet. He says that it was a lovely spot, a very garden of orchids and of most beautiful and strange plants. On his way to Roraima, he passed through an Indian country in which he found an extraordinary state of things. There were no missionaries, but the Indians had built churches of their own, in which for six hours a day men, women, and children were engaged in perpetually repeating the Ten Commandments and the Creed, while occasionally members of this strange congregation would increase the general discord by singing praises or hymns. Mr. im Thurn points out that while there is good work for well-selected and educated man to do among these unsophisticated natives, the tendency of the system which they have established among themselves is to withdraw them from regular habit of industry. The traveller found a portrait of Mr. Gladstone in one of the churches.

#### A STORM CLOUD UNDER THE FEET.

The Rev. Mr. Ross said: "Last summer a party of travellers were visiting Switzerland, and one morning they set out about three or four o'clock to see the sunrise on Mount Blanc. They had not proceeded far when a violent thunderstorm burst upon them, and so alarmed the party that they wished to return at once. But the guide said, 'No, the storm is descending; if we go on we shall soon be through it; trust me and follow me.'" Some of the party demurred, and returned to the shelter of the hostelry, but a few trusted and followed their guide. As they continued their ascent they had to pass through the thundercloud, and very dark and terrible it was; the lightning played around them, and the thunder echoed among the mountains, but the guide had but one word for them, 'Trust me and follow me.' Very soon they stood above the cloud, and looked down on the storm as it raged in all its fury in the valley where their friends had remained. And now the first rays of the sun began to flush the snowy peaks, and a great solemnity fell upon them. No one had the courage to break the silence, full of the awful grandeur and sublime beauty of the scene before them, and when at length one of their number spoke, his first words were, 'It is well worth all we have come through.' So, dear Christian friends, when trials and troubles darken your path here, by faith catch one glimpse of your dear Master's face, and you too will say, 'It is well worth all we have come through.'"

#### BUILDING A BRIDGE OVER THE JORDAN, IN PALESTINE.

U. S. Consul Merrill, at Jerusalem, reports that, during the past summer, an attempt has been made to build a bridge over the Jordan at Jericho. It has progressed slowly, however, as the lumber furnished had to be brought from Europe, and carried on the backs of camels from the port at Jaffa to the river. The Consul suggests that there might be some market in Palestine for American lumber, as the Austrian and Turkish lumber now used there is of poor quality and high priced, but the country is probably too poor to make much of a market for anything at present; the whole yearly imports at Jaffa, which is the Mediterranean seaport for Jerusalem, amount to only about $300,000.—*Scientific American.*

#### The Wonders of the Sea.

The water of the Red Sea is of an intense green color, and so transparent that even at the depth of two fathoms the sea bottom is distinctly visible. It is carpeted with coral-plants of many varieties, with sea-weeds of many species, and with numerous other "wonders of the deep" of both the animal and vegetable kingdoms. The infinite diversity of form and color and arrangement, still further varied by the restless medium through which it is seen, makes a sight which the eye never wearies of contemplating. This beauty is still further enhanced by the thousands of brightly colored fishes which flash through the waters. They are truly marvelous for their beauty of form and color. To say that every color of the rainbow is represented is an utterly insufficient comparison. Not only are there violet, indigo, blue, green, yellow, orange and red fishes, of purest hue, but there are numbers which combine two or more of these colors. One little finny denizen of most graceful form was of a delicate cobalt blue, with fins and tail of a fine lemon yellow; there were others with dark blue stripes on a rich golden ground; some black, and silver spots; some red, with green fins and tail; others with secondary and tertiary colors mingled in most elaborate patterns and delicate proportions; while one species, having a rich, warm green for its prevailing hue, had fins and tail edged with a genuine prismatic spectrum.

Nor is beauty of form and color the only charm. The sponges are of excellent quality and are gathered for commercial purposes. The pearl oyster is likewise abundant, and pays the diver for his labor and risk in going for them among the sharks and "stingarees." The precious tortoise-shell is also found in large quantities. At present these treasures are garnered by a few lazy blacks, who float upon the waters on their log-made catamarans, and seem only to go down into the water when they are too lazy to sit upright on their clumsy crafts.—*Correspondence of the St. Louis Globe-Democrat.*

#### Reason of Infidelity.

In the course of my experience in society, I have never met with an instance where a man took up the argument as an unbeliever in the truth of Christianity, but it might be traced to an irregularity in his moral conduct; thus confirming a frequent remark of mine; "When a man is opposed to Christianity, it is because Christianity is opposed to him."—*Green's Reminiscences of Rev. Robt. Hall.*

"Now" is the only word ticking from the clock of time. "Now" is the watchword of the wise man. "Now" is the banner of the prudent. "Now" is the call of God. "Now" is the solemn admonition of eternity. Let us keep this little word constantly in our mind. Whenever anything is to be done, we should do it with all our might, remembering that "now" is the only time for us. It is indeed a sorry and dangerous way to get through the world by putting off till to-morrow, saying, "Then I will do it." This will never do. "Now" only is ours; "then" may never be. "Now is the accepted time; behold, now is the day of salvation."

# THE RESTITUTION.

S. A. CRAPLIN, EDITOR.

Plymouth, Indiana, Feb. 26, 1885.


We are now entering a most important period in the world's history. Indeed we expect that 1885 will unfold startling events. Their proximity is indicated by the shadows cast before. Let us support THE RESTITUTION and make it truly the herald of our coming King.

ARTICLES have accumulated on our hands this winter. We must give variety and keep our readers posted up on the events passing in the world, and on the signs of the times. Though occupying a little room this week, we have studied brevity. We cannot dispose of long articles as readily as of those that are shorter. Will do as well as we can.

SHORTLY after the occupancy of Egypt by the English, we expressed it as our humble opinion that England had gone into Egypt to stay. To that opinion we still adhere, and shall adhere till the stern logic of events compels us to essentially change it, or retract it altogether. While confessing that present appearances are calculated to annihilate even the faintest supposition that English prowess will hold its own in the land of the Pharaohs, our views of prophecy compel us to cleave to our expressed opinion. It is not the first time that a British force has met with an overwhelming disaster. In the winter of 1842, an army of 4,500 combatants and 12,000 camp followers, were so completely destroyed in Afghanistan, that only one individual, Dr. Brydon, reached a fortification, Jelalabad, held by an English brigade, to tell the tale. The fall of Khartoum, the death of Gen. Gordon, and other reverses on the Nile, are calculated to stimulate the English government to use the same energetic measures to retrieve her disasters that she used after the Kurd-Cabool and Jugdaluk passes became the graves of her retreating army before the Afghans. The whole Eastern Question is quite likely to open up into an "irrepressible conflict" that will result in the liberation of Palestine from the trampling feet of Turkish despotism. The Porte is very angry at the Italian intervention that has taken place without any regard whatever to the Sultan's rights. The Turks are perfectly satisfied that Italy is to have a *quid pro quo* in some colonial acquisition—say Tripoli—for lending a helping hand to England in annexing Egypt. At any rate, England is now brought to confront at least Islamism in Africa under the leadership of the Mahdi. It is now seen that the true line of invasion is from Suakim, on the Red Sea to Berber on the Nile, over which route of 240 miles, a rail road is immediately to be constructed. Among the events looming up in the near future are the downfall of Moslem power, the political enfranchisement of Palestine, and the return of a portion of the Jewish nationality to the land covenanted to Abraham and his seed. Russia and England, the two great world-powers of the last days, are moving as resistlessly as the march of fate to their predestined work in the winding up scenes of Gentile times. The grand trend of events now is through all the awful sublimities of horror and unparalleled tribulation, as throes and birth-pangs, into a re-genesis for our earth, and the introduction of the ages of glory. The "age-lasting" wintry period, during which the fig tree of Jewish nationality was to be fruitless, is about merging into spring time; and though some cold blasts may hinder the developing buds for awhile, yet the summer time of the renovation age is now proximately near.

"We are living we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime."

Periods of frightful calamity have marked the changes of dispensations. The contemporaneous graves of the ante-diluvian myriads were made in the drift and slime of a world-drowning flood. The Savior shed his tears of anguish over the doomed city Jerusalem. In view of last day desolations the harps of prophecy have sounded notes of wailing agony that have echoed across the ages.

"Earth what a scenery lies before thee,
None like it in the shadowy past;
Of all the throes that ever tore thee
Even though the briefest—is the last!"

I expect to be in Kansas sometime the first of March (D. V.) Will hold a series of meetings at Millerton, Sumner Co. Could probably visit some other points while in the state if desired. Address at Rensselaer, Ind., until March 1st, after which Millerton, Kan. If Bro. Thos. Shively or Sr. Elizabeth Hornady are in Kansas City and will write me their whereabouts, I will try to call on them in passing. D. T. HALSTEAD.

# Communications.

## THE HANDFULL OFFERING.

*(The wave offering, usually termed; lit. το δραγμα or η απαρχη, the First Fruits offering.) Its symbolic Parable significance, and its relation to the Levitical census, census or poll-tax paid into the temple treasury.*

The word translated "handful" has a wonderful significance in the Scriptures, both of the Old and New Covenant, and a clear understanding of this parable significance is absolutely essential to any intelligent apprehension of the typical numbers, weights and measures of the Bible. Then, moreover, such an understanding throws a flood of light upon the grand underlying doctrinal principles of God's plan and purpose in the creation and redemption in this cosmos, as thus revealed in his word.

The word *δραγμα* is a term originally taken from the everyday nomenclature of the farmer, and in this use meant as many stalks of grain as the reaper could well grasp in his left hand as he reaped with the right, and this significance passed over to the *απαρχη* or "first-fruits" offering, as a descriptive term, because it appropriately designated the kind, *amount* and form of such an offering, as well as the manner of presenting it to the priest who was to offer it "acceptably." Then the term passed over into the commercial use as a unit of weights and measures, and has come down to us in the name of a particular coin common to the Greek and Roman civilizations, to-wit, the *drachme* (English drachm, one-eighth of an ounce Apothecaries weight, one-fourth of an ounce Averdupois) Greek word *δραγμη*. Both these words *δραγμα* and *δραγμη* are verbal nouns derived from the verb *δρασσω*, meaning "to grasp with the hand."

The *rationale* of this use as applied to weights and measures seems to have been as follows. As a unit of *quantity*, first in measuring grain, the number of grains of wheat that a man could hold in his hand was found to be about 66, and taking this as a rough standard unit, convenient multiples of this came to be used as common standard measures, and the weight of such a handfull employed as a unit with its multiples as a common standard of weight. However this may be we find in the drachm and its kindred word dragma, [illegible] standard of value and measure as old as civilization and the Bible, and we also find that the word dragma, traced further back than its immediate derivative, namely its verb, goes back to another earlier and more primitive verb *δραω*, which means "to do with the hands." So that "the handfull" has the additional intrinsic meaning of "a handfull of something that the hand has done," and this in a good sense always implies utility.

Now see how beautifully the legal coin in which the *κηνσος* "poll-tax" was paid into the royal treasury of the temple under the Levitical order of things, typified the relation man sustained to God as a useful subject of his kingdom. This legal coin as we learn in various places of "the Old" and "New" was a *διδραχμον*, or two *δραχμαι*, "two handfulls," both hands full of utility or useful goodness. No faith without works, no works without faith is the lesson. If both hands are full of an offering to God our King, we cannot very well be serving Mammon at the same time. And remember every man who was "a citizen" of this state or "order of things" must pay this *κηνσος* or poll-tax.

Christ even paid it, though a "Son of the King," and of the "royal household" for whom it was ministered. Read his conversation with Peter in Matthew when he sent him to "fish" for the money to pay it with.

The coin found in the fish was a "stater" which is the equivalent of a *τετραδραχμον* or four *δραχμαι*, just enough to pay his own and Peter's tax. This tax, bears in mind, was not "the Roman tribute," but the Levitical "poll-tax." Again, the *δραχμη* was nearly the equivalent of the later *δραχμα* or Latin *denarius*, and was as nearly as can be computed in our currency sixteen and two-third cents, and two of these, whether you have in mind the *δραχμη* or the *δραχμα* would equal thirty-three and one-third cents.

Now bear in mind that Christ gave thirty-three and one-third years, or all of his natural life to God's ministration, most useful ministration, in behalf of mankind, and finally the life besides in which he was enabled to do this work of ministery. Here are both handfulls to a purpose indeed: and now you see why Christ is called the *δραγμα* or *απαρχη*, or "the handfull, first-fruits offering," and why he was "lifted up," as the old "hand-full" offering was, "acceptably" unto God: and do you not see why God pays any and every laborer who obeys the call "go work in my vineyard" (not "one penny") but one *δραγμα* or one *δραχμη*? He gives him all that was promised under the "Old Covenant" of law, the handfull of life. "The one who conforms to that law shall live by the law."

But the "Good Samaritan" ministers two *denarii* or two *drachmæ*, two *διδραχμα*, two handfulls, all the usefulness, all the beneficence all the life, in short there is under the "two covenants" the "Old" and the "New." His great "*Archetype*." The Christ, finally by giving his life acquires "the official qualification" and "ability" under "The New Covenant" to minister the "New" life itself as well as all that belongs to it. He thus becomes "The Last Adam" or the "New Adam," or the "Alpha" of the "Telos" of God's plan and purpose, of which "the handfull" or "*το δραγμα*" is the most primitive type, or the unit standard by which to estimate man's significant value in his relation to God and his brother man, in all the wonderful harmonic problems of life. The thought when once grasped is seen to be not only beautiful, but like all true beauty, charms us with the simplicity and grandeur of its utility and wisdom.

C. GARDNER.

## "THE APOSTLES' CREED." OMISSIONS OF POPULAR TEACHING. ITS ASSERTION OF THE PRIMARY GOSPEL DOCTRINE FOR SALVATION.

In approaching this subject, as presented by Brother G. R. Kramer, the pastor of "The Church of the Blessed Hope," in Brooklyn, (whom I report from memory, in brief) it is duty to say that it is not to "build on another's foundation." No, No, but to demonstrate our faith in that "foundation" by echoing, expanding and emphasizing, "the sure word of truth and grace" as embodied in this oldest embodiment of apostolic teaching.

Unbelief and misbelief abound. Hence we take this method to arrest attention. Our teaching is not modeled after the great foretold apostacy, but rather is the faith of the first Christians, who were "called and chosen and faithful" even unto martyrdom. We teach the Bible—the authorized, and acknowledged "Word of God." "Every Scribe instructed unto the kingdom"—is to bring out [illegible] new and old," new to those not instructed; but "old" as it was received from Moses and the prophets, Christ and his apostles. The wisdom from above."

Hence, "we believe and therefore speak!" It is a grand thing to believe revelation. It involves the confession of God, and our own future life! The end of evil—and earth restored!

"I believe in God the Father Almighty, Maker of heaven and earth!" etc. Then, these men were not agnostics, know-nothings; but believers in the profoundest truth of revelation; like Abel and Enoch, Abraham and Isaiah, Peter and Paul, and their fellow apostles.

The authors of this creed were not on the negative side of these things; but believers of the most positive, profound and absolute truth, touching the world, the system of things in which we live.

"We know and we know, "that every house is built by some one, and that he, who built all things, is God." Heb. iii. 4 Because he has condescended to tell us so in his word—because, as every article of furniture, or food, or apparel, in our dwellings, has had a competent cause; so there is no great world in the all comprehending system of "heaven and earth," by accident or by its own blind, unoriginated forces—because he has been revealing himself in every age—to Adam and Noah—Abraham and Israel, and through Jesus and his apostles. Now to crown this good reason for believing that "God, the Father Almighty, made earth and heaven," we still see and have them! The earth is our abode with its ever-hanging heavens! They exist in exact accord with the record! Heat and cold, summer and winter, seed time and harvest, day and night, and man in "dominion." Thus also in the order of the ages. The Patriarchal, the Mosaic and the Christian—the law and the gospel! Thus of the "four" great Gentile dynasties; Babylonian, Persian, Grecian and Roman.

Thus further of the decline of centralized power, in Pope and Grand Turk, and other centers; and thus also of "saying to the lightnings, go and say here are we," by telegram!

"What is truth?" A statement according to the facts! Hence this creed comes; "I believe in God the Father, maker of heaven and earth!" We believe and have the demonstration in the Bible record; and in the grandest facts of all time, that sustain the record! "Blessed be the Lord God, the God of Israel who only doeth wondrous things, and let the whole earth be filled with his glory!" Amen.

The Fatherhood here has relation especially, to the name and work of Jesus Christ, that follows.

The dreamy delusion that the Fatherhood and Sonship are universal, annuls itself and undermines redemption! For if all are "sons and daughters" by natural birth—of the earth, earthy—then Jesus and his redemption are needless. On the low plane of Old Adam, and sin and death, there is naught better than to eat, drink, die, and be dead! It is on the higher plane of God the Father—of Jesus Christ his only begotten Son that any can hope to be born again to the promised life everlasting in the world to come!

To preclude misapprehension, it should be stated that this is my statement of the subject, here [illegible] three days ago. The doctrine of the sermon was divine, and the diction was worthy of the theme. J. B. COOK.

FLORAL CITY, Fla.

*Editor Restitution:*

Please change my address from *Denver, Miami Co., Indiana* to *Floral City, Hernando Co., Florida.* To all the loved ones in Christ, whose love and sympathy smoothed the rough journey of life I send a hearty greeting. The "Land of flowers and sunshine" has been my home since Dec. 16. My daughter Cora and I coming in advance of my wife and son who arrived Jan. 31st. At the age of 51, and with a broken constitution, I began life in the true pioneer style. Our home is in a dense pine forest, 25 miles from a rail road, recalling vividly the scenes of my boyhood days, when our pioneer home was carved out of the dense forest in Fulton Co., Indiana. I stood in the doorway of our humble home and counted five deer that passed near our house. The steady onward march of civilization will soon drive these timid creatures to the everglades where for a brief while they escape the relentless hunter, while their present haunts will become a blooming garden teeming with golden fruit. This is not an ague-ish tural county, but when more fully developed will produce corn, oats, rye, potatoes and a variety of fruits and vegetables. Orange culture however is the leading industry, and is destined in the near future to become a vast enterprise. Ten years ago the half [illegible] was comparatively in its infancy, now it is attracting the attention of capitalists from all parts of the world. But if Florida had been shorn of every attraction she possessed except her lovely winter climate she would still draw thousands from the cold chilling blasts of the north to enjoy the balmy air of this rightly-named land, for each day since I came here beautiful roses freighted the air with their delicious perfume. The average temperature noted at morning, noon and evening for 17 days in Jan. was 66. This country may be justly called "God's Great Laboratory" in which is manufactured heavens pure vitalizing tonic, sweet pure fresh air. One feels like praising God with each heartfelt inspiration. No wonder that infatuated Spaniard Ponce DeLeon thought the fountain of perpetual youth must be located here. See how this bountiful gift of God is manufactured. The cold winds sweep down from the snow covered mountains of Mexico, coming in contact with the warm waters of the Gulf they are not only properly tempered, but freighted with salt, and then are wafted through the pine forests whose balsamic odors impart the finishing touch, thus forming a tonic that is almost a certain cure for catarrhal troubles, and incipient stages of consumption. But the fadeless fields of immortality are not here. But the sure promises of God warrant me in believing that the time is near when the Life-Giver will "make all things new," thus while enjoying the one blessing I anticipate the other.

J. F. WAGONER.

## CONCERNING A HYMN BOOK.

In answer to many inquiries concerning the progress made toward the issuing of a Hymn Book, I will say the committee appointed to supervise the publication have not received sufficient financial encouragement to warrant them in going forward with the work. Most of the matter necessary has been selected and can be used, if considered appropriate, at any time the necessary means can be secured to insure the publication of the work. The amount of money pledged was only about half enough to issue the book, according to the plan adopted. There is little doubt but that the sales of the book when published, would more than pay the cost of publication, estimated at one thousand dollars; but that amount would have to be raised before the book could be issued.

Very Truly Yours.

PLATT MCDONALD.

# News Items.

## THE EGYPTIAN WAR.

SUAKIM, February 21.—Enormous numbers of hostile Arabs are massing at Tamai, but few of the enemy are at present noticed along the coast hereabouts.

LONDON, February 23:—A dispatch just received from Cabul says no little uneasiness prevails in Government circles because of the remarkable numbers of Russians pouring into the Afghan capital, ostensibly as travelers. It is the general belief of the natives that the alleged Russian travelers are military men, and their visits are connected with the rumored scheme of Russia for the annexation of Afghanistan.

The following is from a Paris correspondent of the *Evening Journal*. As will be noticed, it is the writer's opinion that England will now plan and determinedly execute a more masterly line of policy in the contest with the Mahdi than that slow and easy one that has resulted so disastrously.

"The serious journals agree that the fall of Khartoum is a check to the power and influence of England; she can not follow up the Mahdi, and must not retreat. Time will show. More important is the opinion of military men; they have, from the first, condemned the force sent out, as inadequate, and the Nile route a mistake. Berber, from Suakim, across the 240 miles stretch of desert, was the road naturally marked out, and the one that must be now taken, though at the twelfth hour. Khartoum, it is stated, must be occupied by the British, no matter at what cost, and it will be a costly undertaking, though that will not conquer El Mahdi, who will retreat deeper into Central Africa—to Kordofan and Darfour.

The French make no mistake as to the political consequences of the fall of Khartoum. English opinion will sweep away any Government that even hints at a scuttling out of either Upper or Lower Egypt; and she will now terminate her hesitating and vacillating policy of the last two years, and which has ended in the present misfortune. She has not only military but diplomatic check to wipe out, and numerous snubs to resent. In a word, for the French the triumph of the Mahdi implies the establishment of the English protectorate in Egypt."

# Selections.

## THE TEMPLE IN THE MILLENNIUM.

I have long felt that the typical meaning of many parts of the Tabernacle of *Moses*, and the Temple of Solomon, pertaining, as they do, to the future of Israel as a nation, will be better understood by that people in a coming day, when the veil shall be uplifted from their hearts, and when, in unbroken unity, they shall "worship Jehovah in the beauty of holiness," and all that see them shall acknowledge that they are the "seed the Lord hath blessed (Isa. lxi. 9). If this be so of the Tabernacle and Temple of old, how much more of the Temple of Ezekiel?

At the best, we must say, "Now we know in part only." For the full understanding of these Scriptures we must wait till the day dawn, when the shadows shall have fled forever, and "we know even as we are known."

While there are many difficulties connected with a literal interpretation of Ezekiel's vision—difficulties which I believe will only vanish with its fulfilment, they are few indeed compared with those which belong to what may be called the spiritualizing theory of interpretation.

That we have symbolism in the temple of Ezekiel is admitted. But are we on this account to deny its literalness?

The tabernacle of Moses, the temple of Solomon abound in symbols, but had they on this account no literal history? Were they mere ideal houses? Can we think that when Ezekiel is told to write or pattern the *form* in the sight of the people, it was not with a view to its ultimate material construction?

In seeking to determine the question of the futurity of Ezekiel's vision, we shall do well to notice what is declared to be the condition of the nation at the time of its fulfilment. And in doing so, we shall, I think, be forced to the conclusion that it answers exactly to that which is elsewhere described as pertaining to millennial times. For example, in the latter part of the thirty-ninth chapter of the prophecy, where we have the introduction, so to speak, to the visions of the chapters which follow, we read, "Therefore, thus saith the Lord, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel," etc. So in chap. xliii. 7. The vision is seen as relating to a time when "God will dwell in the midst of His people forever, and the house of Israel shall no more defile His holy name."

Further, it is seen to be the time of the return of the glory to the land. The visions of Ezekiel as described in the first part of his prophecy, which he saw from the banks of the river Chebar (chap. i.), contain a striking contrast to those which he beholds when brought into the land of Israel and set on a "very high mountain." The most prominent feature in the first series of visions is the departure of the glory, the visible symbol of Jehovah's presence, first from off the cherubim to the threshold of the temple, where it fills both the house and court (Ezek. x. 3, 4).

From the threshold of the temple the glory ascends and stands above the cherubim (ver. 18). Finally, he beholds the glory leave the city and stand upon the Mount of Olives, that mount whence the Lord of glory ascended, and upon which His blessed feet shall again stand when He returns!

Before the departure of the glory the prophet is shown the abominations of Jerusalem, on account of which God had withdrawn from it His presence. The picture also given in the middle chapters of Ezekiel's prophecy of the state of the city and people at this time is fearful indeed.

By the same gate from whence the glory departed it is seen returning. "Afterward He brought me to the gate, even the gate that looketh toward the east, and behold the glory of the God of Israel came from the way of the east, and His voice was like a noise of many waters, and the earth shined with His glory; and the glory of the Lord came into the house by the way of the gate whose prospect is toward the east" Ezek. xliii. 1-4.

It has been truly said, "the solution of this usually thought intricate and difficult prophecy is the departure and return of the Shechinah."

That Ezekiel's temple receives the returning glory, proves its futurity. (The second temple had no Shechinah.) Moreover, this determines the time of its erection. The return of the glory is inseparable from the return of Him who is Himself the "Glory of His people Israel," and in whom dwelleth all the fulness of the Godhead bodily. The destruction of Solomon's temple followed the departure of the Shechinah. The destruction of both city and temple followed the withdrawal of the glory in the person of the Lord Jesus. Answering to the return of the glory as seen in Ezekiel's later vision, Christ will come again from heaven in like manner as He went away, and as King of Israel reign over a repentant, restored nation; a people "all righteous," who shall no more defile His name with their abominations.

No mention is made of the Ark of the covenant in Ezekiel's temple. The type is wanting; the Antitype supplies its place. Jehovah Jesus dwells in the midst of His people—they need no ark as the symbol of his presence. A full display of His Divine glory is ever before them. "And it shall come to pass when ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall that [the ark] be done or made any more" Jer. iii. 16.

No veil is spoken of, nor any day of atonement; neither is any candle-stick or lamp stand mentioned in Ezekiel's temple. The Lord Himself will be the light thereof. Israel's "true light" will then have come, and the glory of the Lord have "risen" upon His people.

Perhaps the most remarkable fact about the temple, as seen by Ezekiel, is its position. It is not in the city or its suburbs, but in that portion of the oblation (or that part of the land allotted to sacred purposes) called "Most Holy." The entire oblation is about fifty miles square. "All the oblation shall be five and twenty thousand reeds. Ye shall offer the holy oblation four-square, with [including] the possession of the city" Ezek. xlviii. 20; xlv. 1.* This is further divided into three portions, to each of which is ascribed a different degree of sacredness. The northern or upper division, which is called the "most holy oblation," is set apart for the *priests*, the sons of Zadoc. "The *priests*, the ministers of the sanctuary, who shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary; and the sanctuary of the Lord [the temple] shall be in the midst thereof" Ezek. xlv. 4; xlviii. 18. The middle portion of the oblation is set apart for the *Levites*. This is called the "holy oblation." It was of the same dimensions as the priests' portion—viz., twenty-five thousand reeds,—or about fifty miles in length, west to east, and ten thousand reeds, or twenty miles in breadth, north and south. The lower or southern part of the oblation, a strip of twenty-five thousand reeds, or about fifty miles in length, east and west, and five thousand reeds, or about ten miles in breadth, north and south, is thus described: "And the five thousand, that are left in the breadth, over against the five and twenty thousand, shall be a profane [or common] place [i.e. not strictly sacred to priests] for the city and suburbs, and the city shall be in the midst thereof" chap. xlviii. 15.

The city will have twelve gates, named according to the twelve tribes of Israel, beyond which, extending for a little more than two hundred and fifty reeds, or a half mile, will be its suburbs. There are no cities of refuge in the millennial arrangement of the land of Israel. But the year of jubilee is to be observed Ezek. xlvi. 17. The name of the city from that day shall be "Jehovah Shammah"—"The Lord is there." It will be "the city of the Great King, beautiful for situation, the joy of the whole earth" Ps. xlviii. 2. Seeing the establishment of the millennial city and temple in the land of Israel is inseparably bound up with the glory of Christ, with whom we are heirs, and joint heirs, the promise thereof should set upon our hearts to excite expectation and to animate hope. The glories of the millennial reign on earth form a part of the joy resulting from the travail of Christ's soul as Redeemer; they are fruits of His sufferings, the reward of His pains. He who refused to take the kingdom of this world from Satan, as the price of His obedience, shall possess the sovereignty thereof as the reward of His obedience. That He shall reign, whose right it is, is our solace now in view of all the disorder and confusion which prevail in the earth.

Oh, let the glories of this prophecy teach us to fasten our thoughts more upon the sure things of God, as those who look for a city which hath foundations, whose builder and maker is God Heb. xi. 10, into which all the redeemed shall be ultimately gathered. The city which Abraham looked for and John saw coming down from God out of heaven, prepared as a bride adorned for her husband. Eternal city is an earthly one, [illegible] away. This [illegible] and eternal, [illegible] while its chief glory [illegible] is there. "God Almighty and the Lamb are the Temple of it" Rev. xxi. 22. Just so. The chief glory of the millennial city, the earthly Jerusalem, will be as its name indicates, "Jehovah Shammah—the Lord is there."—*Frank H. White, in Christian Herald and Signs of Our Times.*

* There reckoned the reed as about eleven feet.

# OBITUARY.

CUSHMAN.—At her home in West Plymouth, at 11 o'clock Saturday night, Feb. 14, 1885, Maria A. Cushman, wife of John V. Cushman, aged 34 years, five months and 27 days.

Sr. Cushman was the daughter of James and Mary Buffum and was born in Plymouth in which place she continued to reside most of her life. Her illness was borne with Christian fortitude, although its continuance was quite eighteen months, during which she was deprived of the privilege of meeting with the household of faith in their place of worship. The funeral took place on the Monday following her death. The services were conducted by the Editor of THE RESTITUTION. The weather was extremely cold and the snow blockade on the roads also hindered some of the relatives from attending the funeral.

JACKSON.—Feb. 18, 1885, in Aurora, Illinois, at the home of her brother, A. L. Jackson, Stella H. Jackson, of Bright's disease of the kidneys, after an illness of one year aged sixteen years, one month and eighteen days. Stella was the daughter of the late S. L. Jackson of Aurora. MRS. EVA M. NORRIS.

MURFREESBORO, TENN.

*Editor Restitution:*

I am under many obligation, to you for sending me your valuable paper so long without money, but will be more punctual in the future; and you can depend on me being a yearly subscriber for your paper as long as I live, and have the means, and the paper continues as good as now, for it is the only paper that contends for the faith once delivered to the saints, and the life as it is in Christ Jesus.

Yours truly. JONATHAN HILL.

# Youth's Column.

## A Mite Story.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty,
Without the drops in the well.

Only a very little penny—
It was all I had to give;
But, as pennies make one dollars,
It may help some sweet to live.

A few little bits of ribbon
And some toys; they were not new,
But they made the sick children happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they will help to clothe the needy,
And the the poor are everywhere.

God loveth the cheerful giver,
Though the gift be some small result;
What doth he think of his children
When they never give at all!

The British Crown is not the property of Queen Victoria, but of the nation. All the crown jewels are kept in the Tower of London. The room in which they are kept is a ground-floor apartment, with somber stone walls eight feet in thickness. It is small, and in its center stands a huge, iron-barred cage, oblong in shape and rising nearly to the ceiling. Within this cage is a stand, terrace-topped and covered with velvet, which was, at one time, white. At the extreme top is the crown made for Victoria. Below it, on one side, is the crown of the Prince of Wales, and on the other that of the last of the Stuarts, the four Georges and William IV. One crown had served very well for all those men, but when, in 1837, the royal headgear had to be put upon a woman's head, it was, of course, much too large, and a new one had to be made. Besides the crowns, there are in the collection the royal wand, a solid gold stick three feet seven inches in length, the royal communion service, three large fonts, all of solid gold, out of which the royal children are baptized, besides numerous other presents that have in times been presented to the state by friendly sovereigns. The entire collection is valued at fifteen million dollars, much of which sum is represented in the rare stones that grace the crowns and scepter, the famous Koh-i-noor, the second largest diamond in the world, being one of them.—*Home Journal.*

### The Wall of Snow.

...two on the southern ...ious wid- ...ilt; and a pret- ...mmer was that little ..., peering out from the embow- ...ng vines. Now and then it happened one could get a glimpse of the good old dame herself sitting in the open door—in her high-backed chair, and her Bible in her lap. The picture was one of quiet happiness. But it was not the aged widow herself who had gathered all the pleasant things about her cottage-home. This was the work of Karl, her only son, who lived with her, and supported her by working at the trade of a carpenter.

Karl was a noble fellow, and he had a heart as tender as it was strong; yet he was now twenty-eight, and was not married. He was indeed a good son. He had long been engaged to a worthy maiden, but he would not marry her until he felt he could do so without lessening the comforts which the infirmities of his mother made necessary. But Karl had prospered, under the blessing of heaven, and he was now about to marry his betrothed and bring her to their little cottage-home. It was winter, and the widow's house did not look very picturesque, divested of its summery drapery. But all was bright within; the narrow windows were full of Karl's choice flowers, transferred to neat boxes of his own handicraft. The Russian stove sent forth its genial glow, and the aged widow sat waiting, with a placid smile, the entrance of her children. And now the merry bridal group return from church, and the evening passes joyfully away.

But fearful was the change which morning brought. A hostile army was approaching the city of Strelsund, and might be looked for at any hour. In every heart fear and trembling. Day passed in dreadful suspense, and night closed in over the still watching, praying, fasting city. As night deepened there came on a terrific storm of snow and wind, which made the scene still more desolate and fearful. But how is it within the widow's cottage? Karl had for a while busied himself with barricading the doors and windows, so as to offer some obstruction to the rude soldiery, and had done the best he could to defend his mother and bride. Then he sank down into gloomy silence, while his young wife sat by him pale and trembling; but the aged widow sat with her eyes fastened upon her book, and seemed lost to all around her. At length she raised her eyes, and a bright smile beamed upon her countenance, as she repeated these lines:

"Round us a wall our God shall rear,
And our proud foes shall quake with fear."

"What! dear mother," replied Karl, "is your faith as strong as that? Do you really expect God will build a wall round our poor hut, strong and high enough to keep out an army? I wish I could believe it till the hour comes: it is terrible to wait in this state of mind."

"Has not my son read," replied the mother, "that not a sparrow falls to the ground without our Father? that faith has stopped the mouths of lions, and turned aside the edge of the sword?"

Karl made no reply, and the little family again sank into a sad silence. Just at midnight there was a lull in the storm, and they heard the great clock striking the hour of twelve. At the same moment the faint sound of martial music caught their watchful ears in the opposite direction; the fatal time had come. The little family drew closer together, and as the aged mother returned the pressure of her son's hand, she again repeated:

"Round us a wall our Lord shall rear,
And our proud foes shall quail with fear!"

The music drew nearer, mingled with a confused sound of trampling and shouting. Soon shrieks were heard; the crackling of flames, and the crash of falling houses, told them that the work of plunder and destruction was going on. But no hostile foot invaded the widow's dwelling; it stood quiet and unharmed amid the uproar, as if angels were encamping round it. At length the tumult died away—the storm ceased—and a death-like silence fell upon the scene.

After waiting several hours, Karl ventured to unclose a shutter; but the light came dimly through the snow, which was heaped to the very top of the window. He cautiously opened the door, but here again a wall of snow met his view, and he was obliged to cut his way into the open air. When he had done this he stood silent with astonishment and awe at the sight before him. Huge drifts of snow had completely encircled the cottage, and made it in appearance a mere mound of snow! They were indeed hidden by "a wall," and had dwelt safely in the pavilion of the Most High. Karl led his aged mother out to behold her "wall of faith." The pious widow wept as she looked up to heaven, and gently exclaimed—"Faithful is He who hath promised; He also hath done it."

*Dear Children.*

Come, let us wander in thought again over the beautiful plains of Mamre, and tarry a little longer in the tent which the friend of God pitched, where the free woman lived who represented heavenly things, or "The Jerusalem above." I told you in my last why the bond-maid and her son were cast out. I want you to mark well the outline of character in the child born after the Spirit, for it is not said that the faith of the friend of God was counted to him for righteousness until he lifted up his eyes heavenward, and saw in the multitude of bright stars the countless numbers, and heavenly order of the Promised One. It must have been night when God took him abroad and said, "Tell the stars if thou art able to number them, so shall his children be." This reminds me of a little girl in Brooklyn, who said to me, "Teacher, while I was writing the covenants I noticed God never told the Joyous One his seed should be like the dust, or land, but only like the stars." I had not perceived that before, and was pleased with her inquiring mind. In this Promised One were all "the exceeding great and precious promises" hid, for Jehovah had said in the "Joyous One," my friend, shall thy seed be called, for I will establish my covenant with him. Because he was to be a type or pattern of the Son of God, and God wanted to unfold to his dear friend exactly what he intended to do with his beloved Son, whom he promised should come at the appointed time. So when the "Joyous One" became a young man, in whom his dear father's hope was wrapped up, for although quite old, he had firm faith that if he died God would confirm his oath to this dear son, and all the land counted to his father, north, south, east, and west, would be his, which promise made him "the heir of the world." It hardly seems possible that his father could ever dream that he must offer this precious son as a burnt-offering, so that only his ashes would be left. But God wanted to test the faith of his friend, to see if he firmly believed all he had promised him. So he told him to go to a land, the name of which signifies "The bitterness of the Lord," and there offer, on one of the mountains which God would tell him of, his beloved son, in whom every hope of life was centered. The friend of God tarried not, but early in the morning his willing, obedient steps hastened to do as God commanded. It is not written that he told his wife, neither did he go to the flock and take the choicest lamb, hoping that God at the last moment would accept this instead of his son. No, my dear children, he took the precious, beloved one along, thus crucifying his best affections. O, when he clave the wood for the sacrifice, and sharpened the knife that it may do for a perfect work, how his loving, faithful heart must have pondered on the trial before him. He had three days, and perhaps three sleepless nights, praying for courage, not only to do, but suffer the Lord's will. Plenty of time was given him to turn back, but he had purposed in his heart not to transgress God's law. When the third day came, he lifted up his eyes and saw the place afar off. Fearing perhaps the young men who journeyed with them would hinder him in obeying the commandment of God, he said "Abide ye here with the ass while I and the lad go yonder, and worship and come again to you." His father took in his hand the fire and the knife, but the wood to burn up the sacrifice his beloved son bore, just like Jesus, who carried his own cross. When they came to the mountain of which God told him, he began to build the altar, and his son who no doubt had watched his father many a time offer a sacrifice, wondered where the lamb could be, and said, "Father behold the fire and the wood; but where is the lamb for a burnt offering?" Mark how touching and calm his answer was. "my son, God will provide himself a lamb." When the altar was ready, he took his son, bound him as he had seen his father bind an animal before killing it. And while he was doing this, it is not written that the patient lad opened his mouth to utter a murmuring word to his father but "was led as a lamb to the slaughter." His willing obedience must have increased his father's love, seeing he delighted to do his will, even unto death. His father did not do this to punish his dear son, for he had never done anything worthy of death. He was always well pleased with him, although he put him to grief, he did not willingly afflict or grieve him. Perhaps he had never spoken an unkind word to him. But when he saw in his father's hand the sharp knife ready to slay him, what dreadful terror must have seized him; his soul must have been exceedingly sorrowful, even unto death. But what must have been the pangs of deep sorrow which his dear father felt! O, what faith! what love to God; what confidence in his word! But while this terrible struggle of nature was going on, the Angel of the Lord was watching the willing son, and his faithful father, and called aloud, "Lay not thine hand upon the lad, neither do anything to him, for now I know thou fearest God, seeing thou hast not withheld thine only son from me." So well pleased was God with the faithfulness of his dear friend, that he called a second time out of heaven, and said, "By myself have I sworn, saith the Lord: for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Therefore he is called the Father of the Faithful. He gave the mountain a beautiful name, that in the bitterness of the Lord he "will see or provide." Our Heavenly Father did not demand of his faithful friend what he intended to do himself; "for he so loved the world that he gave his only begotten Son, that whosoever believe in him should not perish, but have life eternal." His dear friend yielded up, but God gave his loved one back. Which was like a dead one coming to life again. In this we have a shadow of the resurrection which happened on the third day. We read that the "Joyous One" was a meditating man or a man of prayer, that he sojourned in a place which name signifies a Pilgrimage, seeking always a pure near living, springing waters. The name given was "the well of the oath." When his faithful father died, cruel men who cared not for the waters of life, stopped up the wells he had dug: but the promised one and his servants unearthed them and caused the life-giving waters to flow again. Others also the servants dug; the first one they called "Idving," the second "Opposition," the third "Hatred," the last "Room." He had a lovely bride. A servant in the tent of the friend of God sought her out. His name signifies "the help of God." He went in search for her bound with an oath. This faithful servant prayed that God would direct his way and make him as one sent. The Angel of the Lord went before him, and led him, to a well where the beautiful maid, a very fair virgin, was drawing water. He had prayed to meet her just there, and her sweet disposition led him to suppose she was the chosen one. He bowed himself, and worshipped the Lord who had led him the right way. Soon he decked the chosen one with magnificent jewels of gold, and rich raiment, which he brought from his master's tent. How grand every circumstance appears to us connected with this tent, when we trace the full purposes of God hid in these natural incidents. The worker may well say, "Howbeit that was not first which is spiritual, but that which is natural: after that which is spiritual," we must trace the natural to comprehend the glorious spiritual. When you read this my beloved children, may the Lord say, "Let there be light."

Your affectionate Teacher
E. COFFMAN.

## Selections.

### LIFE IN MODERN PALESTINE.

The Scene of the Miracle of the Five Loaves and Two Small Fishes.

HAIFA, Jan. 6.—If, as I stated in my last letter, students of Biblical topography have been much exercised in their minds as to the identification of the ruins on the northwest shore of the Sea of Galilee, which indicate the site of the once famous city of Capernaum, and have applied not only a great amount of antiquarian research and of time in the way of minute local examination and literary labor in the hope of definitely settling this knotty point; but there is another upon which they have no less anxiously expended their ingenuity. This is to solve the vexed question as to whether there were, in the time of Christ, two Bethsaidas or one. This question would never have arisen had it not been for the confusion introduced into the scriptural narrative by the puzzling accounts given in all the four gospels of the miracle of the feeding of the multitude with five loaves and two fishes, the scene of which the four evangelists are unanimous in describing as having been in a desert spot which must have been on the eastern side of the lake, for immediately afterwards "they crossed over to the other side," arriving at Capernaum, which was on the western side. But according to one (Luke) this desert place (on the eastern side) belonged to a city called Bethsaida, and according to another (Mark), Christ, after the miracle, "constrained his disciples to get into the ship and go to the other (or western) side before, unto Bethsaida, while he sent away the people." Hence the confusion; starting from the western side they take ship, cross over to a desert place belonging to Bethsaida; the miracle is performed there, and the disciples are constrained by their Master to take ship and cross the lake back again to what must be another Bethsaida. Then the storm arises. He comes to them on the waters, and they finally reach Capernaum in safety.

Reland, the learned geographer of the last century, was the first to invent the second Bethsaida on the western side, which is not mentioned by either Josephus or Pliny, the latter of whom distinctly puts it on the eastern side; and I have not been able exactly to discover upon what authority Reland hit upon this easy solution of the problem. The only historical Bethsaida of which we have any certain record was a place at the northeastern extremity, originally a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here, in a magnificent tomb, Philip was himself buried. On the other hand, we have indications of the existence of another Bethsaida, in the mention of a Bethsaida which was the birthplace of Peter and Andrew and Philip, which Mark tells us was "in the land of Gennesareth," and therefore on the west shore of the lake. Supposing Tell Hum to be Capernaum, and the western Bethsaida to be on the site usually assigned to it, this hypothesis would give us two Bethsaidas only six miles apart, not a very probable supposition; or else we have to suppose that the land of Gennesareth extended across the Jordan to the east side, which we know to have had another name, and to have been in another province; or to suppose, as Dr. Thomson, who resolutely refuses to have two Bethsaidas, does, that half the town was on one side of the Jordan and half on the other, and that the half on the west side was called Bethsaida in the land of Gennesareth, though the plain of that name is five miles distant. Moreover, there are no ruins conveniently placed to support the presumption, which is very strained. Altogether the subject is one which has puzzled every Biblical geographer hitherto, and after a careful examination of all their arguments I find myself just as much in the dark about it as when I entered upon the investigation. As, therefore, after visiting all the localities, I do not feel any more competent to enlighten your readers, I will confine myself to describing the different places which have been suggested as the sites of these cities, as well as of others which I visited in this section of country, some of which I was the first to discover, and none of which have been positively identified.

Meantime, the scene, which the tradition of many centuries located erroneously as the spot upon which the miracle took place, is exactly above us as we wind along a rocky path cut in the precipice which overhangs the Sea of Galilee. The huge impending crag is crowned by an artificial plateau, which is 200 feet long by 100 broad, and in the northwest angle are the remains of a wall and the ruins of a building, probably a fortress of some sort. This spot was known in the middle ages as the Monss Christi, or table of Christ. In olden time the great Damascus high road ran just below, and the fort above doubtless commanded this pass: but it has become impassable, and the path now follows the channel of an aqueduct hewn out of the living rock. For about 200 yards we find ourselves riding along the narrow floor of this ancient watercourse. On our left the smooth rock rises precipitously, and on our right it forms a wall from three to four feet high, over which we could drop a stone perpendicularly into the waters of the lake. The aqueduct which thus forms our singular roadway is about three feet wide; emerging from it, after we turn the angle of the rock, we find ourselves overlooking a little bay, into which rushes a brawling torrent, the largest which enters the lake excepting the Jordan, and which here turns a mill. It is, however, only a few yards long, as it bursts from the ground in great force, in what is by far the most powerful spring in Galilee, and is, without doubt, the celebrated Fountain of Capernaum mentioned by Josephus as watering the plain of Gennesareth. This it did by means of the aqueduct which we had already traversed, the distant from the fountain to the plain not being above a mile. Besides the biblical fountain, which is estimated as being more than half the size of the celebrated source of the Jordan at Banias, there are four smaller fountains, all more or less brackish, and varying in temperature from 78 degrees to 86 degrees.

One of the special subjects of interest connected with these fountains is the presence in them of the remarkable fish called the coracinus. The only known habitats of this fish in the world are in the Nile, in a fountain which I have also visited in the plain of Gennesareth called Mudawara, and in this spring. Josephus accounts for its existence here, as well as in the Nile, by a hypothetical subterranean water communication with the great river of Egypt. Modern geologists point to it as an evidence of the fact that in some long bygone period Palestine might have been included in a great Ethiopian basin. However the circumstance is to be accounted for, it is most remarkable, and was doubted until Canon Tristram verified it twenty years ago by a somewhat singular experience. Crossing the little stream which issues from the fountain of Mudawara and flows into the lake, and which happened to be very low at the time, he was surprised to observe a quantity of fish wriggling along in single file, and so close together that the mouth of one touched the tail of the one before it. In places there was so little water that they had to flop across intervals of almost dry land. Here he caught them easily with his hand, and, as many averaged three feet in length, he was not long in making a good bag. What surprised him most, however, was to find that as soon as he laid hold of one it began hissing and screaming like a cat. Making a bag out of his cloak, he carried them off in triumph to his camp, which was three hours distant, and could hear them hissing and caterwauling to it all the way. He describes them as being a most delicious fish to eat, something like an eel in flavor, and possessed of extraordinary vitality, as some of them were still living after they had been two days out of the water. The last volume just issued by the Palestine Exploration Fund contains a print of this extraordinary creature, which has a long slender body, apparently not much thicker than that of a good-sized eel, with two long fins, one on the back and one on the belly. The mouth with its long cartilaginous streamers (I do not know the ichthyological term of them), somewhat resembles that of a catfish. I unfortunately had no means of fishing for them on the occasion of my visit, and they did not happen to be migrating to their spawning grounds, which they were evidently doing when Tristram caught them, but my late experiences on the shores of the lake have been so full of interest that I propose to make another visit in the spring, when I hope to go supplied with tackle, and to give you my own piscatory experiences.

There is a small tract of fertile land in the rear of the mill, but no ruins except those connected with mills or water works. Nevertheless it is impossible almost to conceive that a position so favored by nature should not have been the site of a town, and it is on this spot that many geographers place the western Bethsaida. There is no apparent ground for their doing so beyond the necessity of finding a spot somewhere which should support their hypothesis. If, however, they must have a second Bethsaida, I should rather put it a mile further off at Khan Minieh instead of so very close to Capernaum as this would be, always supposing Tell Hum to be Capernaum, which is only two miles distant from this spot. Dr. Thomson's theory that El Tabghah, the modern name of this place, was the grand manufacturing suburb of that large city, from which its fountain took its name, seems to me rational. Here were the mills, not only for it but for all the neighborhood—so also the potteries, tanneries, and other operations of this sort would be clustered around these great fountains, a theory somewhat borne out by the name, Tabghah, which resembled the Arabic word Dabbagh, meaning tannery.

There is no doubt that in this neighborhood some where, probably on the plain of Gennesareth, was a location of a town far older than any of those whose sites we are now discussing, and this is the Chinneroth mentioned in the Old Testament from which the lake, in the days long anterior to those of Christ, took its name, and which the Talmud renders Ginizer, which is therefore doubtless identical with Gennesareth. Indeed, it may be noted as a curious fact, which has been forced upon me by these investigations, that the towns noticed in the gospels, excluding the large cities, such as Jerusalem, Tyre, and Sidon, are almost all places not mentioned in the Old Testament, Nazareth and Capernaum, Bethsaida, and Chorazin and Tiberias are names never occurring in the Hebrew Scriptures; and the scenery of the life of Christ lies as a rule apart from the centres, religious or political, which reappear again and again in the early episodes of Jewish history.—*Correspondence N. Y. Sun.*

GENEVA, O.,

*Editor Restitution:*

Though we are strangers in the flesh, we are friends and brethren in the Spirit, for we are looking forward to the times of restitution of all things which were spoken of by the mouth of all the Holy Prophets of old. We are not strangers when we are looking forward to the times when the kingdoms of this world will become the kingdoms of our Lord and his anointed, and he shall reign for ever and ever, and when I peruse the good paper, THE RESTITUTION, and read the testimonies of those that are strangers to me in the flesh, I say, God bless that brother or that sister. May the day soon come when we shall all be gathered from the west, from the east, and the north, and the south, and sit down with him in that kingdom which has been prepared for us from the foundation of the world. We are in that time of trouble spoken of by Daniel. That dark cloud of trouble is getting blacker and blacker, and it will spread over the whole earth. But we have this promise that if we watch and pray, we shall escape all of this and stand before the Son of man. I am trying to hold up the truth as it is in Christ Jesus, here in my part way, and the prayer of my heart is that he will use me for an humble instrument for his cause. I am so glad that God has led me out of Babylon (the nominal church of these times). It is nothing but confusion. O, I thank God, the Father of my Lord and Savior Jesus Christ, for bringing me out of that terrible darkness into the glorious light and liberty of the gospel, and my earnest prayer to God my Father, in the name of my elder brother Jesus, is that I may stand up for him and his word, for his (God's) word is truth, and may I learn more and more of God and his love as I run in that race until I reach the prize of the high calling of God in Christ Jesus, and I stand ready to go forth and proclaim the gospel of glad tidings to all men, for we can see that the groaning creation waiteth for the manifestation of the Son of God. They are crying Peace, but there is no peace. We can now see the fulfilling of Joel iii. 9-16. But after this when Jesus the anointed, and his Bride will possess the kingdoms then will be that glorious fulfilling of Micah iv. 1-13. O, what a grand time that will be. O, Lord hasten the day. Amen. I wish I had the means to send and get some tracts on the Life and Death question, for that terrible doctrine that we have immortality now, and go to heaven at death, is leading men and women away from the truth. That error is a high wall that stands between man and the truth. It is the doctrine of the adversary. He taught it in the Garden of Eden, and has been teaching it ever since. May the Lord help us to hold up the truth, is my prayer to him that heareth and will answer. May the Lord bless you and keep you in the faith, for it will not be long before we go forth to meet him. Yours in the blessed hope of our soon coming Lord. J. J. DUNN.


**REMEMBER! REMEMBER!**

That this is the first of the New Year, and that it is very likely your subscription to THE RESTITUTION expired with the Old Year.

**REMEMBER**

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

**REMEMBER**

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

**REMEMBER**

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others,

**REMEMBER**

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

**REMEMBER**

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but act right NOW. We need the money at this present time.

**REMEMBER**

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

To the brethren in Kansas, I intend to labor in Nebraska and Kansas during the months of March and April. I expect to be in the town of Wilmore, Clay Co., Neb., the last week in February. I wish the brethren in Kansas who wish me to visit them to write me at Wilmore, stating the town and county where they reside, so that I can make up my route, and take in as many places as possible. C. C. RAMSAY,

**Pittsburgh, Ft. Wayne & Chicago Railway.**

*Schedule in effect Jan. 12, 1885.*

Trains depart from and arrive at Pittsburgh (Sta., Allegheny, Central Time, as follows:

[Table: Mail Express, Fast Line, Chicago Express, Allegheny Accommodation (Leaves), Local Freight; columns: Depart, Arrive]

[Table: Mail Express, Fast Line, Day Express, Allegheny Accommodation, Local Freight; columns: Arrive, Depart]

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Hotel Cars attached to through trains for without change westbound to Chicago and Council Bluffs; Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running trains, apply to M. W. SIMONS, Ticket Agent Plymouth, Ind.

†Daily. ‡Daily except Saturday.

W. A. RAESWIN, Manager. R. A. FOOT, Gen'l Pass. & Ticket Agt. PITTSBURGH, PA.

# Poetry.

## MESSIAH'S ADVENT.

F. BOTTOME, D. D.

He came to His own in the fulness of time,
But him they knew not nor His mission sublime;
They read not His signs, they saw not His star,
Yet strangers discerned and came from afar.

Through dimness of vision they strained for the light,
But heard not the Bethlehem song in the night;
They knew not the infant that lay in the stall
Was child of the Virgin, and Monarch of all.

They looked for Mr coming, great David's great Son!
But knew not Messiah His time had begun,—
That the lowly degree, by prophets foreshown,
And the mission of love was the hour of his throne.

They stumbled before Him, and over their fall
Came sickness and famines and bleeding to all;
The babe in the manger is born to the race,
And He, the rejected, has magnified grace.

Despised and rejected, of men as to them,
But when He shall come in His glory again
The dead and the living, the bound and the free
In grand procession shall bow down to Him.

Meanwhile at His feet, in the manger of old,
We bring Him our homage for spices was sold—
We worship Him lowly the child in the stall,
And hail Him Redeemer and Savior of all.

—*Christian Cynosure*, Chicago, March 1885

# Selections.

## PEOPLE IN THE SOUDAN.

The Anthropological Society of Washington have just received from the Anthropological Institute of London an extremely interesting paper on the ethnology of Egyptian Soudan, prepared by Professor A. H. Keane, a member of the institute council. This paper throws much light upon the characteristics of the warlike and predatory peoples, who, under a leader of Islam, are to-day disputing the occupation of their territory by one of the most formidable nations of Christendom. The writer states that the expression Soudan, or Beled-es-Soudan, "Land of the Blacks," applies to the whole region between the Atlantic and the Red Sea and from the Sahara and Egypt toward the equator. Ethnically speaking, it is the land of transition between the Hamites of the North and the negros of South Africa. The East Soudan, the scene of the British military operations, the writer says, is the converging point of nearly all of the African races. In giving the distribution of the races he says that the Somerset Nile connecting Lake Victoria and Albert Nyanza flows through Bantu territory. The Bahr-el-Jebel between Lake Albert and the Sobat confluence is held by negroes. The White Nile between the Sobat and the Blue Nile confluences, and the main stream northward is occupied on the left chiefly by Semites and on the right by Hamites. From Dongola to Assuan, on the Egyptian frontier, the valley between the Lybyan and Arabian deserts is held by the Nubians. The whole region east of this valley, as far as the Red Sea, and between the Abyssinian highlands and the coast round to Cape Gardafui and south to the equator, is held by the Hamites. The arid wastes and steppes west of the Nile are held entirely by the Semite nomads, while in the outlying provinces of Kordofan and Darfor Semites, Nubians, negroes and even Hamites and Fulahs are intermingled. Thus along the course of the Nile the writer shows that the Bantus and negros occupy the south, the Semites and Hamites the center and Nubians the north.

Although officially included in the Egyptian province of the equator, the people of this region, the Bantus, have never been conquered. They have exclusive possession of the southern half of the continent, except the region of the Hottentots and Bushmen, and extend at points 3 degrees north of the equator. They are negroid rather than negroes. Professor Keane shows that the negro is numerically the most important element in Egyptian Soudan, and hitherto has held almost undisturbed possession. Within the area of the countless head-waters of the White Nile in this portion of the Soudan is concentrated one-half the population of the whole Nile basin, from the equatorial lakes to the Mediterranean, and embraces an estimated population of 40,000,000 of people. This includes several powerful negro nations still enjoying political autonomy, as the Zandeh (Nyam Nyam), the Mittu and Monbuttu. Some of these occupy regions within the Khedive's domain. In these Nilotic peoples the salient features of negro race are less prominent than elsewhere. Although Islam has made some progress, the bulk of these people are still nature worshipers. When preparing for battle the "medicine man" flays an infant and pieces the bleeding infant on the war-path, to be trampled by the warriors marching to victory. Human fat is a staple of trade. The Monbuttu cure for future use the bodies of the slain in battle and reserve their principal for terrible cannibal feasts. These Nilotic races in many cases are skilled in useful industries, as agriculture, iron smelting and casting, weaving and the manufacture of pottery. The form and ornamental designs of their utensils display artistic taste, while their iron implements have a temper superior to that of European manufacture. They are cannibals and yet show a regard and devotion to the weaker sex.

The Semites or Caucasic stock of North-eastern Africa are described as the Coktanides and the Ismaelites or Arabs. Since the Mohammedan invasion of the seventeenth century this element has become predominant and is the disturbing influence which inspires fanaticism, promotes dealing in slaves, and without it there would be no Mahdis and no Egyptian question to perplex the counsels of European statesmanship and to break up ministries.

In describing the characteristics of these people this paper speaks of them as proud, ignorant, bigoted, nomadic owners of cattle, camels, horses and slaves, hunters, robbers and warriors. The life of the men is devoted to carling for their cattle, slave-hunting and war, while the women till the fields. The Arab tribes are described as numerous and powerful, commanding great influence among the surrounding populations and often defy the supreme authority or compel it to accept their conditions in the administration of Eastern Soudan.

The same paper then speaks of the Hamite races, the true, indigenous element in North Africa, their kinsmen, the Semites, being recent intruders from Arabia. The Ethiopian Hamites, or northern group, the most important, occupy the Sukkim district and their warriors largely participated in the operations before and after the battle of El Teb. They are described as handsome, of bronze, swarthy or light chocolate complexion, of Caucasic or European type of features, with long, crisp hair, falling in ringlets over the shoulders. They are described as zealous Mohammedans, occupied chiefly with camel-breeding and as caravan leaders, governed by hereditary sheikhs, and, like other Hamitic and Semitic kindred elsewhere, are distinguished for their personal bravery and love of freedom. From the third to the sixth century of the present era they infested the Southern frontiers of Egypt, and, though often defeated by Aurelian and Probus, continued to [illegible] outlying provinces of the empire and finally compelled Diocletian to withdraw the Roman garrisons from the region of the cataracts, replacing them by the warlike Nubatai tribes from the great oasis of Kargoy, in Upper Egypt.

The paper then proceeds to give an account of these same people of venerable antiquity, now known as the Nubians, and which, cradled in the Kordofan Highlands over 3,000 years ago, settled in present Kargey oasis and valley of the Nile about Meroe. In 615 they embraced Christianity and formed the powerful African Kingdom of Dongola, which lasted 700 years and was overthrown by the Arabs and came under the dominion of Islam. The Nile Nubas live in settled and semi-civilized Mohammedan communities and are treated on an equality in Egypt, where large numbers are engaged as free laborers, porters, costermongers and in other pursuits. They are strong and muscular, war-like and energetic and generally excel the Egyptians. The present Mahdi is a Nubian of Dongola, but has found his chief support, not among his own countrymen, but among the more recently converted negroes and especially the Arab and Hamite communities of Kordofan and other parts of Eastern Soudan.—*Philadelphia Times.*

## A DAY OF QUESTIONS. THE LORD JESUS' QUESTION.

"While the Pharisees gathered together, Jesus asked them, saying,—What think ye of Christ? whose son is he? They say unto him,—The Son of David. He saith unto them—How then doth David in spirit call him Lord, saying—The Lord said unto my Lord, sit thou on my right hand, till I make Thine enemies Thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."—Matt. xxii. 41-46.

In former papers we have been viewing Jesus on the defensive; we now come to consider him as the aggressor in debate. Having silenced his opponents by discreet and incontrovertible answers to their questions, so that no man durst ask him any more questions, he now carries war into the enemy's camp by asking them a question. They would doubtless rather have avoided crossing of swords further with him; but he willed it otherwise, and to complete their discomfiture asks them one pertinent question—What think ye of Christ? Whose son is he? "Ye learned Scribes and Pharisees, who pretend to teach others, and to know so much regarding the law of the Prophets, and the hope of Israel, what think ye of Christ? What is your opinion of the national Messiah looked for? What sort of a man do you expect? Whose son is he?" Such were the thoughts underlying our Lord's pointed question. It was a question aimed directly to correct, or expose, erroneous Jewish conceptions regarding the nature and person of the Messiah.

"What think ye of Christ?" was in itself a question of a wide range, but in order to focus the point to which he wished especially to call attention, he immediately added—"Whose son is he?" Without any hesitation, nay, with alacrity no doubt, not perceiving the ultimate issue, they replied—"The son of David;" and a feeling of relief would be felt that so simple and easy a question was all he had to put to them.

The answer is just what we might have expected from any Israelite. Their Scriptures sanctioned the expectation that the Messiah would be of the house and lineage of David, with whom God had made the everlasting covenant, saying:—"My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." (Psalm lxxxix. 31-37). "Thus saith the Lord:—David shall never want a man to sit upon the throne of the house of Israel.... If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their own season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." (Jer. xxxiii. 17, 19-21).

In any proper consideration of our Lord's question, and the reply of the Pharisees, we must not overlook these promises to the house of David. Yet, notwithstanding the solemnity of God's oath, and the positive declaration, of the Spirit of God regarding Israel's national hope through David's son, these Scripture promises are unceremoniously set aside by Gentile believers, and ignored, or, what is even more unwarrantable, appropriated, and misapplied. It is just because of this, that I find a remarkable weakness in both Dr. Gelkie's and Canon Farrar's explanations of this incident. Both ignore the literal acceptation of the promises to David; both suppose the head and front of the Jewish error regarding the Messiah was in expecting him to be a Prince on the literal throne of David, reigning in Jerusalem over the house of Jacob. They consider that the Jewish people should have been better informed, and known that Christ's kingdom was not of that nature, that it was spiritual and not literal. Hence they both seem to think that the sole object of Jesus was to argue with the Pharisees regarding his personal claim to be the Messiah.

Now, I would not say that Jesus may not have had that object in view in his first question; for whilst the bulk of the people recognized that he was the son of David, the Rulers, Scribes, and haughty Pharisees, chose to ignore any such fact. Their confession, therefore, that the Messiah was to be the son of David, might be taken as confirming the claims of One who was generally acknowledged to be the son of David. Yet this was not the chief object in view. The preliminary question—"Whose son is he?"—was only the first skirmish, preparing the way for a more important and serious charge. In giving the ready answer—"The son of David"—it is quite likely that the thought would pass through the Pharisees' minds that Jesus himself was of that lineage, and that he was seeking thus to convict them of rejecting him; but when, passing that by, he proceeded to put this further question—"How then doth David in spirit call him Lord, saying, the Lord said unto my Lord," etc., then they had no answer whatever to give, and this is somewhat remarkable. Let us seek out the reason.

Here, as in the case with the Sadducees, our Lord takes his opponents upon their own ground, for Ps. cx. from which he quoted, was an acknowledged Messianic Psalm, but it taught a truth of which they were utterly ignorant.

It is difficult to form an exact estimate of the light in which the Jewish people held the person of their expected Messiah, for there were evidently divergences of opinion as to what were, and what were not proofs of Jesus' Christ-ship. Some said—"We know this man whence he is: but when the Christ cometh, no one knoweth whence he is." "Of the multitude many believe I on him; and they said:—When the Christ shall come, will he do more signs than these which this man has done?" "Others said:—This is the Christ." But some said,—What, he might rank as heir to the promise, and so Matthew traces the descent from David, through Solomon, to Joseph. His statement is quite in agreement with facts:—"Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Luke, on the other hand, traces our Lord's lineage back through Heli, his grandfather, the reputed father of Mary, to David, by another son, Nathan, and is at the same time careful to state that Jesus was only the "supposed" son of Joseph. By both mother and adopted father, therefore, he was of the house and lineage of David.

Born, however, by the miraculous conception of the Holy Spirit, he had a higher honor in being called the "Son of the Highest;" and it was in this Divine origin that he dignified the house of David. It was because of this that the angel of the Lord hailed Mary as blessed among women. It was because of this that the babe in Elizabeth's womb leaped at the sound of Mary's salutation, and Mary magnified the Lord. It was because of this that the heavens opened, and the Spirit descended upon him, with the acknowledgment of Sonship from the Father; that the demons cried out at his presence, saying:—"We know Thee who thou art; thou art the Son of God;" that the same heavens which before had opened for him, were closed in darkness when the awful wickedness of his death was accomplished, so that a Roman centurion—a Gentile—confessed—"Truly this was the Son of God." It was because of this that death could not hold him bound; for God could not "suffer his Holy One to see corruption," and therefore he has proclaimed him with power to be the Son of God by the resurrection from the dead.

There is, therefore, a very great deal involved in the teaching of our Lord to the Pharisees regarding David's Son, yet Lord. His being the Son of God was indeed the proof of his Messiahship. The Scriptures teach us to take a very exalted idea of Christ's nature and person, and it would ill become us to seek to lessen that dignity in our own or other people's estimation. No, fellow-readers, let us rather "exalt his name together."—*R. K. Strang, in Messenger.*

# Jewel Casket.

### THE DISCONSOLATE.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28.

Come, ye disconsolate, where'er you languish,
Come, at God's altar fervently kneel;
Here bring your wounded hearts, here tell your anguish—
Earth has no sorrow that heaven can not heal.

Joy of the desolate, light of the straying,
Hope when all others die, fadeless and pure,
Here spreads the Comforter, in God's name saying:
"Earth has no sorrow that heaven cannot cure."

Go ask the infirm what boon he brings us,
What charm for aching hearts he can reveal,
Sweet as that heavenly promise, Hope sings us!
"Earth has no sorrow that God cannot heal."

—*Wyeth.*

### THE INNER SPRING.

There is a wonderful truth veiled and yet evident in Psalm xlvi. 4: "There is a river, the streams whereof shall make glad the City of God, the Holy Place of the tabernacles of the Most High."

It was a very marked peculiarity of Jerusalem, it was a feature singular to it among the chief cities of the world, Jerusalem was an altogether inland city. It was perched upon its hills amid surrounding mountains. It lived its fast in no broad river. It had no harbor looking outward on the sea. And yet no city was supplied with water as Jerusalem was within itself. For there was within Jerusalem a living spring beneath the temple vaults. It was this spring whence the water welled to fill the two Siloam pools. It was of this perennial spring within Jerusalem whence came the two streams that made glad God's city, of which the Psalmist sings: "All my fresh springs shall be in thee," bursts forth another Psalm. "Draw water out of the wells of salvation," exclaims Isaiah referring to this unwasting internal fountain. It was the figure borrowed from this spring which Jesus used, when, there in the temple, during the feast of Tabernacles, Jesus stood forth and cried, "If any man thirst, let him come unto me and drink: he that believeth on me, as the Scripture saith, out of him shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive."—*Wayland Hoyt.*

### CHRISTIANITY ON NOTHING.

The times are ripening onward to the coming of Christ, to the last great conflict between good and evil, and the final overthrow of all enemies of our Lord.

For the question of the fulfillment of the promise of the coming is not a question of human fidelity. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Yet, he might rank as heir to the promise, and so Matthew traces the descent from David, through Solomon, to Joseph. His statement is quite in agreement with facts:—"Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Luke, on the other hand, traces our Lord's lineage back through Heli, his grandfather, the reputed father of Mary, to David, by another son, Nathan, and is at the same time careful to state that Jesus was only the "supposed" son of Joseph. By both mother and adopted father, therefore, he was of the house and lineage of David.

Born, however, by the miraculous conception of the Holy Spirit, he had a higher honor in being called the "Son of the Highest;" and it was in this Divine origin that he dignified the house of David. It was because of this that the angel of the Lord hailed Mary as blessed among women. It was because of this that the babe in Elizabeth's womb leaped at the sound of Mary's salutation, and Mary magnified the Lord. It was because of this that the heavens opened, and the Spirit descended upon him, with the acknowledgment of Sonship from the Father; that the demons cried out at his presence, saying:—"We know Thee who thou art; thou art the Son of God;" that the same heavens which before had opened for him, were closed in darkness when the awful wickedness of his death was accomplished, so that a Roman centurion—a Gentile—confessed—"Truly this was the Son of God." It was because of this that death could not hold him bound; for God could not "suffer his Holy One to see corruption," and therefore he has proclaimed him with power to be the Son of God by the resurrection from the dead.

There is, therefore, a very great deal involved in the teaching of our Lord to the Pharisees regarding David's Son, yet Lord. His being the Son of God was indeed the proof of his Messiahship. The Scriptures teach us to take a very exalted idea of Christ's nature and person, and it would ill become us to seek to lessen that dignity in our own or other people's estimation. No, fellow-readers, let us rather "exalt his name together."—*R. K. Strang, in Messenger.*

# Jewel Casket.

### THE DISCONSOLATE.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28.

Come, ye disconsolate, where'er you languish,
Come, at God's altar fervently kneel;
Here bring your wounded hearts, here tell your anguish—
Earth has no sorrow that heaven can

THE RESTITUTION.
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXIV. PLYMOUTH, INDIANA, MARCH 4, 1885. NO. 9.

THE RESTITUTION.

TERMS:—TWO DOLLARS PER YEAR. Payable in advance. Three and Six Months at the same rate.

Address all Letters and Communications to The Restitution, Plymouth, Indiana.

TO CORRESPONDENTS:

THE RESTITUTION advocates the doctrine of "restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with Christ as its King of kings and Lord of lords, and the immortal saints as joint heirs with Him in the government of the nations at the restoration of Israel; the literal resurrection of the dead; the final vindication of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the doctrine of repentance, as immersion; preparation for the forgiveness of sins, and a holy life, as essential for our salvation.

## Communications.

### LETTER TO A FRIEND. PART I.

I have been thinking of you a great deal since I saw you. I agreed to write you a long letter, and now take the opportunity of doing so. The question to be considered is one of great importance, affecting our eternal salvation. We may enquire, what are the present existing facts. Death is in the world, it lays us all, rich and poor alike, in the grave, from which there is no redemption, unless we look to revelation for light. Then let us look to the only source of light that exists, for a solution of this momentous question. If we trust in that for our guidance, we shall be made wise unto salvation, through faith in what it reveals. If we desire to know the cause of the existing trouble, we must commence where the trouble began. Unless we know the disease, we cannot apply the remedy. The foundation of education lies in the alphabet. So the beginning of the sorrow, trouble and death, under which the human race now exists, originated at the commencement of the race. Let your mind revert to what occurred at the creation of man, his trial, and disobedience, and then follow the dawning light until we find the remedy.

We read that God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. ii. 7. From this account of man's creation, we learn nothing about an immortal soul, for the simple reason that nothing is said or intimated in reference to such a Pagan notion. The term immortal is only once used in the Bible, and then it is applied to [illegible] 1 Tim. i. 17. We have [illegible] the living soul that God [illegible] bring a wife out [illegible] Adam [illegible] garden [illegible] kinds of particular importance was the tree of life, the [illegible], the tree of the knowledge of good and evil. The pair were told that of the trees of the garden they might freely eat with one exception, and that was of the tree of the knowledge of good and evil. The penalty of death was attached to disobedience. Gen. ii. 17. Now mark what followed, under the subtle reasoning of the serpent. The woman was beguiled unto eating of the forbidden fruit and her husband also with her. For this act they and their posterity have had a fearful experience. The immediate result in their case was the acquirement of knowledge, first a guilty conscience. Second the discovery of their nakedness and its results, and shame at their condition when they heard the voice of the Lord God. Gen. ii. 8. Before they transgressed they experienced none of these feelings.

I believe it was necessary for man's development, to have an active stimulant to bring his faculties into play. The law of necessity was laid upon him, when driven out of the garden to till the ground from whence he was taken. This set all his intellectual faculties in motion. Let us see what followed their disobedience. The guilty pair were brought up for sentence. And unto Adam God said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Gen. iii. 17. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return. This is plain language, and to insure the carrying out of this sentence, the Lord God said, lest he put forth his hand, and take also of the tree of life, and eat and live forever, etc., he placed cherubim with a flaming sword, which turned every way, to keep the way of the tree of life. Gen. iii. 22. There is no double meaning here, it was sure death to Adam and his posterity. But even in this dark day of adversity and despair, merciful light began to dawn, and the purpose of God displayed itself, in announcing to them, that the seed of the woman, should bruise the serpent's head. Gen. iii. 15. It is very evident from this statement, that the serpent became a tyrannus for sin. And through its influence in leading them astray, therefore it became the representative of sin in the aggregate. Was it not the sin power, that provoked the Lord of glory, the woman's seed; and when that was done, the bruising of the heel was accomplished. When Christ shall come to destroy the works of the devil, then will he crush the serpent's head. We have this idea carried out in Rev. [illegible] tion. Behold an angel came down from heaven, and he laid hold on the dragon, that old serpent, which is the devil and Satan, etc. Rev. xx. 1. These names represent the sin powers from the beginning. Down to the time when it shall be bound or restrained by the Lord Jesus. You will notice it is called that old serpent, thus going back to the origin of sin, the real starting place of the enmity to God, and which is to be destroyed by Christ. Now my dear friend, let us follow the race of man, and learn what God hath truly done and what he intends to do, we can safely trust ourselves to be guided by the light of his word. From Adam to the flood we have no special revelation. A brief record of increasing wickedness is given by Moses, until God destroyed all the wicked by the flood, saving Noah and his family through his special provision. The light of the future was again displayed, when we come to the history of Abraham. Here it was that the light shone which is to become brighter and brighter, until we come to the perfect day of the Sun of righteousness. The development of Christianity has been progressive, it did not flash suddenly upon the world at the birth of Christ, it had its date from the beginning of revelation. This being so, we understand how it was, that Abraham rejoiced to see the day of Christ, in which all nations were to be blessed. Paul said Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. The calling of Abraham was a great step in the progress of salvation. Consider what was said unto him. And the Lord said unto Abraham, get thee out of thy country, and from thy father's house, unto a land that I will show you, and I will make of thee a great nation, and in thee shall all families of the earth be blessed. Gen. xii. 1, 2. We know a great nation was composed of the twelve tribes of Israel, the grandson of Abraham. Christ would never have been born king of the Jews if this were not so. The calling of Abraham was the preliminary work of God, for the accomplishment of what he designed to do. The land of Palestine was promised to him and to his seed the Christ, for an everlasting possession, and Jerusalem was to be the capital city of the whole earth, and the city of the great King Matt. v. 35; Ps. xxxii. 13.

There were several promises made as recorded in Gen. xiii. xiv. xv. xvii. xxii. all of which await their fulfilment in Christ. See Gal. ii. 26-29. For further light upon the purposes of Jehovah, we must follow the fortunes of Israel, for independent of them there is no salvation. John iv. 22. Let us follow Jacob to Egypt where he died. On his deathbed he foretold the coming of Shiloh (the Christ) through Judah. We now follow the eventful history of his descendants, and their deliverance from bondage by Moses. Their sojourn in the wilderness. The giving of the law from Sinai to govern them in their relationship to Jehovah, and to one another. We finally see them brought into the land promised, under Joshua after the death of Moses. The appointment of judges to rule them under Jehovah. At last they desired a king, which God gave them in the person of Saul, of the tribe of Benjamin. His removal, and the selection of David, a man after God's own heart, who should fulfil God's will, in the punishment of his enemies, the wicked nations who surrounded his chosen people.

Now bear in mind that Israel was God's only choice, of all the nations he chose no other, all the nations were left to work out their destiny under the law of sin and death. Being without law, they perished without law. Paul affirms this of them. Romans ii. 12. It was through Israel alone that God wrought, first for the salvation of them who obeyed him; lastly, he offered salvation to the Gentiles, through the gospel, which was for the purpose of taking out of them a people for his name. Acts xv. 14. Returning to David. God having established him upon the throne over Israel, we have a still further development of Jehovah's purpose. See 2 Sam. vii. 12, etc., here it was definitely announced to David, that he should have a son, who should secure his throne forever before him. Solomon's reign was only a type of Christ, who was to be David's son and Lord. Solomon was a man of peace, typical of the Prince of Peace. He also built a house for the name of Jehovah, howbeit Jehovah dwelleth not in houses made with hands. The house that Solomon built was typical of another house composed of living, precious stones, which the Lord Jesus is preparing for a habitation of God by his Spirit, he himself being the chief corner stone, in whom all the buildings fitly framed together, groweth up into a holy temple of the Lord. Eph. ii. 20, 21. David in referring to the covenant God made with him concerning this Son, and throne, said, that it was all his salvation, and desire. 2 Sam. xxiii. 1. Ps. cxxxii. 13. Ps. lxxxix. 1-4. Although none of David's descendants ever fulfilled the requirements of a righteous ruler, in its fullest sense, yet the line of descent was not broken, until Zedekiah a wicked king, when it was declared by the mouth of the prophet Ezekiel, that the throne of David should be abolished. Hear his words. And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, etc., I will overturn it, and it shall be no more, until he come whose right it is, and I will give it him. Ez. xxi. 25. You will perceive that the one whose right it was had not come yet. Whose right was it to the throne of David? See Luke i. 28. And the angel said unto Mary, fear not, for thou hast found favor with God. And behold, thou shalt bring forth a son, and shalt call his name Jesus. And he shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever. And of his kingdom there shall be no end. Luke i. 26. No other throne or kingdom was ever preached, or expected by the followers of Jesus. We read: Jesus said, ye my apostles, have followed me, or continued with me, in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 28.

From the time of David and Solomon, we have the varying history of Judah and the other tribes. During these times we have the writings of the prophets, who testified before hand, of the sufferings of Christ, and of the glory that should follow. 1 Peter i. 10. Isaiah says: For unto us a child is born, unto us a son is given, of the increase of his government, and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, etc. Is. ix. 6. The same prophet foretells that Messiah should be cut off for the sins of others. Is. v. 3-8. Jeremiah also foretells the glory of Christ's reign, in fact all of the prophets speak of Christ.

(To be continued.)

And ye shall go forth and grow up as calves of the stall. Malachi iv. 2.

The writer was lately employed to do some work for a gentleman who owns a large stock farm in Western Maryland. One day one of his men invited me down to the barn to see how he fed his cattle.

I was not much surprised to see how he gave them their hay and chaff; but when he went to water them my curiosity was raised, for there is a beautiful brook running through the farm a few hundred yards from the stalls. I asked him why he did not let them out and drink their fill. (It took him nearly two hours to water them). "O, that would never do," said he, "please shut the door, the darker the place is kept, the better. Soon as they see the light their eyes begin to water." What do you mean? Said I. "Well, you see when I let in the light they fret, they want to get out and have a general kick up." Well would that do any harm? I inquired. "Yes, it would take their attention from their work! You see we want them to do nothing but eat, eat, eat, all day and all night too. If they can." Will do they grow up rapidly by this kind of treatment? "Yes man in a few weeks they'll be as round as a ball." All of a sudden Malachi's figure came to me.—And ye shall go forth and grow up as calves of the stall." Reader can you realize that your experience harmonizes with the figure? If not are you called? If we sincerely fear—reverence—the Lord, we will seek to know what he would have us do. We will not fret like the cattle I have been describing, to get away from the Good Shepherd"—the keeper of Israel. No we will sing with David. "He makes me to lie down in green pastures: he leadeth me beside the still waters."

Job says (xxvii. chapter) "Behold, the fear of the Lord, that is wisdom," (that is it leads to wisdom).

When one feels that he must give an account of himself to God, he will not be over anxious about the opinion of the elder brother, his motto will be, we must obey God rather than men. I noticed the man gave the foal and the drink to each of the cattle separately, calling them as he approached them by their names.

This of itself impressed me with the intense personality of God's dealings with our race in all ages. In most of our great church organizations a poor, moneyless man, is well nigh lost sight of amid the ringing of the merry chimes and the operatic interludes of the Professor at the great organ; but God never loses sight of the unit: —"To this man will I look," He says, "even to him who is of a broken and contrite spirit and who trembleth at my word." Nobodyless brethren do you belong to the church whose chief business would seem to be—"a liberal collection"? (nine tenths of which is required for the 2,000 dollar person) and are you ostracized because you have nothing to give? Be not discouraged. We may be of very little use in the service of one big churches, and yet be very good servants of our Lord and Savior Jesus the Christ.

Those few faithful ones in the church of Sardis (Rev. iii. 4; may, and doubtless were, treated as the greatest of drunks, because of their contempt for the human "rider" or amendments, introduced into the pure and simple service inaugurated by our Lord and his immediate disciples: but hear what our ascended Redeemer says,—"they shall walk with me in white; for they are worthy."

Brother be loyal to the truth, at cost of everything, and you will receive doubly for all your losses. When the assembled world shall stand before the Judge of all the earth. A church certificate will be of very little value then. In conclusion let us all attend to God's glorious proclamation:—"Ho, every one that thirsts, come ye to the waters, etc." How different this to the church dirge:—"Hark from the tomb a doleful sound." Our Lord, in his various descriptions of the kingdom of heaven, pictures it as something cheering, stirring. At one time it is a wedding, then, the return of one supposed to be lost.

The recovering of lost money, etc. etc. Every picture is sun-lit. Not one night picture in all the group. Reader gaze often upon these beautiful word pictures of the Master and you will grow up as calves of the stall. Amen.

ISAAC MCCURRY.

HARRISON, Ohio.

*Editor Restitution:*

Enclosed you will find one dollar to renew subscription for our paper for six months. We like the paper very much, and wish we could do more than pay for our own, but cannot at present. My husband Harrison Sefton has been sick for sixteen months. He is some better now, and takes great comfort in reading THE RESTITUTION, this he does lying in bed. His sickness makes much extra expense, so that we cannot do what we would like in helping along the cause in which we feel so deep an interest, Life in Christ, and his advent as soon to take place. We send our papers when we can find those who will read them, and often read articles from them to callers who come in. May the Lord bless you in your work, bestow all needed wisdom, and prosperity to prosecute the work successfully.

H. SEFTON.

## Selections.

### "THE WORLD TO COME."

Future existence, in some condition, is clearly revealed in the Word of God. Mankind cannot cease to be. Immortality is one attribute of the Spirit. "The wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." If the righteous exist—if they live on through eternal ages—they must have a place in which to exist—some substantial residence—a material abode, because, after the resurrection of the body, they will have material, substantial bodies. "In the place of eternal blessedness there will be ground to walk upon; scenes of luxuriance to delight the corporeal senses; the kindly intercourse of friends, having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise." So says Dr. Chalmers. When and where shall we find such a place? We shall find it when we inhabit "the world to come."

Some say that the phrase "the world to come" means only the promised state of the Church under the gospel, with the worship of God therein, with a special relation to the Messiah, the Author and Mediator of it." But the word of God gives no sanction to such an interpretation of the term "world," in its application to the Church, even in any condition of the Church. It certainly cannot mean the Church in its present organization, for the phrase is "a world to come," and the Church, when this was written, was already in an organized state.

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Then this "world to come" is not confined to earth, and heaven, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of these but by the absence of sin that the abode of immortality will be characterized." Thornton says, "The idea that the perfected kingdom of Christ is to be transferred to heaven is properly a modern notion. According to Paul and the Revelation of John, the kingdom of God is placed upon the earth."

And now, if the glory of God fills the earth, there will be no place for sin, moral evil, and death. There is no connection, necessarily, between sin and materialism. In the world to come sin may be done away with forever and materialism perpetuated in full bloom and vigor of immortality. Everything in that world will be written "holiness to the Lord."

The coming of the world to come will be the reign of Christ. He will be King over all the earth. "All kings shall bow before him, and all nations shall serve him." Such will be the final abode and future home of the righteous in the "world to come." This is the end of all things in the present economy. There is nothing beyond but ages to come, or eternity.—*G. W. Peebles, in Prophetic News.*

### Identifying Scripture Localities in Palestine.

Professor Hull has issued a valuable paper on Scripture localities visited in 1883-4, and illustrating the accuracy of the Bible narrative. While considerable interest attaches to his remarks on the point where the Israelites crossed the Red Sea, and the particular mount on which the Law was given, we judge his identification of the site of Calvary will be most highly valued by our readers.—

One of the most recent identifications in or about Jerusalem is the site of Calvary, the topographical details of which have been very clearly elucidated by Captain Conder. Attention has up till recent times been diverted from this determination by the assertion that the site of our Lord's crucifixion is beneath the roof of "the Church of the Holy Sepulchre," which occupies a position nearly in the centre of the modern city. The labors of the officers of the Palestine Survey and others here not only succeeded in exploring the claims of this locality, but also in fixing the real site (as it seems to me) beyond the pale of controversy. If there is any fact clearer than another in reference to the place of the crucifixion, it is that the spot was outside the walls of Jerusalem. As the apostle puts it both figuratively and actually, "Jesus suffered without the gate," and as there was a garden at the place of the crucifixion containing a tomb, it is tolerably certain the spot was beyond the suburbs of the city. All requirements are met by the site described by Captain Conder, which is one accepted by (I believe) all the intelligent Jerusalem visitors of Jerusalem, and let's the which, after having visited and carefully considered, he satisfied my own mind." Outside the city through Damascus Gate, which leads out from the north side of the city, we turn to the right by the road which follows the course of Agrippa's wall, and at a distance of about one-fourth of an English mile we find ourselves in front of a platform of limestone, breaking off with a slight scarp in the direction of the wall. The face of the scarp is perforated by a cave, known as "Jeremiah's Grotto," and, seen in a certain direction, this prominent knoll has an appearance not unlike that of a skull; hence possibly the name "Golgotha."

More probably, however, the locality was a place of interment, for it is known that the great cemetery of Jewish times lay to the north side of the city, and therefore in the neighborhood of the grotto of Jeremiah. A Mohammedan cemetery occupies a portion of the platform, and an Arab Sheikh has pitched his tent at its base. Here—undesecrated by any building sacred or profane—stands in its naked simplicity the natural platform on which it is now inferred was erected the cross of the Savior. From this position with outstretched arms He embraced the city over which He had wept when first He had viewed it from the Mount of Olives. The position of the first and last view are almost exactly opposite each other. As if to place the identification of the spot beyond controversy, an ancient Roman causeway has been discovered stretching in the direction of Herod's Gate, which, passing through Agrippa's wall, opens out almost in front of the platform, and we can scarcely doubt was that along which the procession moved after leaving the Pretorium towards the place of crucifixion. Amongst all the objects referable to the time of our Lord, none seems to me more clearly genuine than that I have now described as the site of Calvary.—*Prophetic News and Israel's Watchman.*

McCUNE, Kan.

*Editor Restitution:*

I will herewith send you four dollars for my subscription from Nov. the 25th, 1883, and also till Nov. the 25th, 1885. We dont like to be without the paper as all read it young and old. There is still a few of us yet remain here battling for the truth. Sister Abby Perry of Connecticut was here in the neighborhood. She is an able speaker and defender of the truth. I still remain yours, hoping for that which is to come.

JNO. TURNEY.

# THE RESTITUTION.

E. A. CRAPSIN, EDITOR.

Plymouth, Indiana, March 4, 1885.


As no very important change has taken place in Oriental lands we insert no special items this week.

As the date of our paper this week is Inauguration Day we have inserted some account of the inauguration of Washington, the first President of the United States.

THIS DO IN REMEMBRANCE OF ME.

God was the God of Israel. He had redeemed the descendents of Abraham from the bondage in Egypt. He had given them an annual festival to be held as an enduring memorial of their emancipation from slavery, as well as a covenant symbol of their special relation, as a nationality, to the God of the universe. They had a magnificent public ritual to manifest the excellency of their religion and the superiority of their ordinances to all. The passover was, however, the ordinance that linked the present in glorious memories with the wonderful past. Grand and glorious as were its memories and associations yet, so far as concerned the company assembled with the Great Teacher, it was the last celebration. Old things were passing away. The new order must have new symbols. The Great Teacher is to become the author and source of a New Life and a Redeemer from sin and death.

The new life and the procuring redemption must have new tokens; and the new society, in its ordering fellowship, must have new observances for new remembrances. Accordingly Jesus takes one of the unleavened cakes, gives thanks, breaks it, and hands it to the disciples—first in the incipient church—saying: "Take, eat, this is my body which is given for you, this do in remembrance of me." Then taking the cup he again gives thanks, and passes it to the wondering circle with these words: "Drink ye all of it, for this cup is the New Covenant in my blood which is shed for you." The new feast thus supercedes the old, and its sacred emblems are to be an ever-recurring memorial of the absent Lord till he shall come again. Of this new institution the memories linking the present to the histories of the past are most impressive. They reach the solemn scene in Jerusalem, they grasp the gatherings of the martyred myriads, they take hold of solemn assemblings all the way along the journey of the pilgrimage church. Is that final communion very far in the future when the "left-over" of the church shall gather around the last table on which the memorial emblems will ever be placed? Will those gathered worshippers have some premonition that the loaf before them will never be replaced—that the cup will never be refilled? Toward the consummation of this age we hasten. Last things are most solemn. There was a last passover—there will soon be a last communion. Let our Savior's words on each occasion sink deeply into our hearts, "This do in remembrance of me."

## Selections.

THE GOSPEL OF LIFE IN THE BOOK OF THE ACTS.

The historical book of the "Acts of the Apostles" furnishes an especial point of view from which to study subjects more fully treated of in the Gospels and Epistles of the New Testament. The book of the "Acts," being what it is, shows faith in action, theory in practice, and teaching, unfossilized and ranged behind an aggressive front, in preaching. It epitomizes the much that was said in the little that is reported, thereby bringing salient points into prominence; and that is an advantage. It does more than give outlines of Apostolic discourse: it shows the impressions those discourses produced, and the practical results to which they led in those who heard them, whether of antagonism or surrender or suspense of judgment pending the reception of more light. The value of circumstantial evidence is well known; we have it here in the Acts. From this point of view, seemingly trival incidents acquire a value quite unique. Having the Gospels and Epistles to guide us, we can assign a definite evidential force even to the impressions of those who heard the first proclaimers of the gospel. The authorities in Jerusalem were sorely troubled because the apostles "taught the people, and proclaimed in Jesus the resurrection from the dead." We know what that means. The Jews in Thessalonica thought to incite the Gentile subjects of Cæsar against the men who were going everywhere "turning the world upside down" by their testimony to the claims of the Anointed Monarch of the world. We understand that. The curiosity of the Athenians was excited because Paul proclaimed "Jesus and the Resurrection." We know also what that means.

And so we might go on, noting and comparing incidents which yield striking glimpses of what the speeches must have said, and the proportions which they must have given to the various truths and facts they proclaimed. No doubt we have to allow for mere passing necessities of discourse, since the enemy had to be confronted just where he pleased to show himself. Nevertheless, when we observe the care spared with which the first preachers made their way to that which was nearest their hearts, striking out short roads to the centre from every point of the circumference; when moreover, we remember, the hot haste in which they fulfilled their mission—partly from choice, and partly from necessity—so that they had to speak out quickly that which they felt their hearers most needed to know—then their utter silence on some themes is not more startling than their manifest explicitness on others is impressive. There is one subject which we can see they must have said much about, judging from what is recorded; for though the record of it does not bulk large when measured by the concordance, the few references to it are very significant. That subject is the theme of this paper: The glad tidings of life—of life in Christ. The formal allusions are but four, but each of them is striking.

I. For instance, what could be more significant than the way in which our Lord Jesus is set forth in iii. 14, 15, as the "Author," or rather as the "Princely Leader (ἀρχηγὸν) of Life," in plainly designed contrast with Barabbas the "murderer?" Contrast, it is well known, is one of the most available and efficient means of fixing the meaning of language; and the contrast here speaks for itself. Barabbas did not simply rob men of their happiness, but he took away their lives. By contrast, Christ does not merely grant men happiness, though of course he does that, but he confers upon them the substantive gift of life itself. It is through him and through him only,—through him moreover as the fruit of his redeeming work,—that men may live for ever. Christ did not create them immortal; but he makes them immortal in saving them. We know this to be the thought here because of the inherent significance of a title which contrasts him with the murderer. He is not merely the "Author" or "Giver" of life, but the "Princely Leader" of it. He rises to life first that we also may rise. As a Prince he leads the way, beckoning the army of contenders for the life immortal to follow him through death and resurrection up to God's right hand in eternal glory. Both points stand forth boldly: it is substantive life that he gives, and that substantive life is the life beyond death, everlasting and blessed. But for him we had perished.

II. Then again what a nameless beauty of brevity and power is to be seen in the words of the delivering angel, v. 20: "Go ye, and stand and speak in the temple to the people all the words of this life." "This life," "all the words of" it; nothing more is said—that is enough. And yet this covers the whole gospel of Christ; since it was for preaching this that the apostles had been imprisoned, and it was to preach it again that they were now set free. So then, to preach life is to preach the gospel. Note, moreover, the pronoun: "*this* life." The pronoun is given without an antecedent: the angel only says "this life," not explaining what life—there was no need—the apostles knew what life without being told. How striking! All the more so, just because the phrase has another well-known reference which is morally impossible here. "This life" does sometimes mean the present life in contrast with "the life to come," though it cannot mean that here. When, however, it is so used, the pronoun, "this," is suitable just because it hits a familiar nail on the head: "This life"—that you are now living—this ails all around you—that you are all always thinking about. Well, now, to take this very phrase out of the lips of common-place and set it to the key of life immortal made possible through the risen Jesus, was worthy of an angel! Worthy, however, not as being far-fetched, but as being exquisitely and eloquently fitted to the men and the matter in hand. "This life" spoken by angel lips to apostles' ears, could only mean one thing: it meant eternal life, given in Christ, as rescue from perishing. This is what the apostles would instinctively and instantly think of; for of it they were full. This is what they burned to blaze abroad. And, therefore, it was the eternal life in this case, that was the frequently named, the familiar, the ever-present. The angel knew the chord he struck. It is impossible also to see reflected in the phrase "this life" a fitness not only to the minds of the apostles, but to the minds also of the people of Jerusalem. "This life" was in the air. Every one in Jerusalem had been talking about it. In fact, we can, without the slightest strain, conceive of a believing Jew overtaking a doubting Jew in the streets of Jerusalem and begging renewed converse with his neighbor thus—"Another word, brother, concerning this life,"—supply, "about which we were talking when last we met." We ought perhaps to apologise for belaboring so obvious an explanation of this strangely familiar allusion to what has largely fallen out of nineteenth century Christian discourse. But there is the phrase in the Acts. We believe the exposition of it here offered cannot be gainsaid. Simple as it is, it may well furnish food for reflection.

III. The next allusion to life is on the face of it, extremely simple and casual. It is the satisfied exclamation of the men of the circumcision when they had heard Peter's narrative of his going in unto Cornelius, the centurion of Cæsarea. "And when they heard this, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (xi. 18). This is a remarkable exclamation, if for no other reason than that it completes the evidence that God hath granted repentance unto the whole world. He had before this granted, through his exalted Son, "repentance unto Israel" (ch. v. 31): now, "to the Gentiles, also," hath he granted the same privilege. But Israel and the Gentiles, considered, make up the whole world. Therefore, to the whole world hath God granted repentance. Praise for evermore be to his holy name! This, however, is not the only remarkable thing about the passage. Another thing in it is worthy of notice; and that is the way in which repentance is described. It is called "repentance unto life." It might have been described in one of several other ways; such as repentance unto reformation—repentance unto forgiveness—repentance unto holiness, but no! it is named simply "repentance unto life." It thus echoes the fundamental note of the gospel: "You have sinned and deserve to die; but by Christ, the Life-giver, even the wanderer is to return, to give up the sin that rules; and he seeks thus to remove the only obstacle to the forthgoing towards that soul of his life-giving power and love. If men will only repent, Christ promises that they shall live for ever. Life eternal in sin is what the holy Jesus neither will nor can bestow. We may be told that this is but a slender argument to show that the first Christians believed eternal life to be obtainable only on the basis of holy union with Christ. Our reply is that we do not for a moment count it for more than a passing indication of what was the current of primitive thought—a mere link in the chain of circumstantial evidence; and yet we are bold to affirm that all the same it does count for something. It will be seen that, for the moment, we are appealing to practical minds. Let preachers begin to speak frequently and emphatically of repentance as being "unto life," and they will soon feel the force of the argument, circumstantial though it is. We know with what accelerated speed and intensified appreciation, the word, as a choice word, leaps to our lips. Let doubting brethren try it; they are surely not afraid of primitive forms of speech.

IV. The fourth and last passage which our principle of selection brings before us is perhaps considerably more weighty than the preceding; and in some ways is certainly quite unique among all texts in the New Testament which refer to the gift of everlasting life. Acts xiii. 46-48 is the passage: "And Paul and Barnabas spake out boldly, and said, It was necessary that the Word God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost parts of the earth. And as the Gentiles heard this, they were glad, and glorified the Word of God: and as many as were disposed for eternal life believed." This passage with its context is graphic; and should be graphically understood. To fly off to high dogma, of the nature of fatalism, in order to decipher it, is in our judgment just the way not to get near grasping the facts as they lie pictured before us. These Gentiles have for a week been hearing an announcement of eternal life which has not been directly addressed to them—only to Jews—in their hearing. Notwithstanding this circumstance, they have become immensely interested in what these Palestinian Jews—Paul and Barnabas—have been proclaiming to their Antiochian brethren. We see this in their conduct. On the first Sabbath, these Gentile outsiders occupy, it may be, only a few of the back seats in the synagogue, but on the second Sabbath, there they are in great numbers: for meanwhile one serious Gentile has been telling another of the strange and wonderful discoursing of the Hebrew visitors concerning life eternal in and through a risen Jew—one Jesus. The report has set the city by the ears; and that is how the crowd behind has flocked in to-day. Their inconvenient numbers—their eager curiosity—their marked and respectful attention fill the minds of the old Hebrew synagogue worshippers with jealousy. "What! are they to show more interest than we?" We fancy we can see the growing impatience of the Hebrews. They shake their heads. They exchange knowing glances with each other. By and by, the meeting is open; and one Jew after another begins to speak against the teaching of Paul and Barnabas; till, waxing warm, and finding that they are ready to keep each other in countenance, they actually revile the advocates of Jesus. Hereupon the new preachers are emboldened to meet the opposition with the prompt courage of which we have just read in the verses cited above. We picture the Apostle Paul waving his hand with a decisive welcome to the crowd behind as he says, "Lo, we turn to the Gentiles," climbing his act by his confirming word from Isaiah the prophet. But in leading up to this act and its prophetic confirmation, Paul and Barnabas have told their Hebrew hearers how they view their unseemly conduct—what construction the put on it:—they hold them, by their envious and vilifying opposition, to have done two things: (1st) To have thrust from them the Word of God; (2nd) To have judged themselves unworthy of eternal life. Profoundly significant charge, as we shall see. But let us follow the unexpected development of incidents to its climax. The Gentiles, or a number of them, are delighted. This is just what they wanted. They have heard and have been deeply moved by the preaching. The eternal life preached—and so preached, through the risen Jesus—has been to them a revelation. It has fascinated them. It has impressed them. It has mightily drawn them. They have in fact believed it, as far as they have felt themselves entitled to believe it. But their faith has looked a basis for personal appropriation. They have not been sure that the "life" was for them. They have not been told so. As Gentiles—out of covenant, and not directly addressed—they have doubted it. Now, however, their doubts and fears are set at rest by this "Lo, we turn to the Gentiles." And so it comes to pass that as many of these aforesaid interested Gentiles as are disposed—have come to be disposed—with the facts before us why ask how they have come to be disposed: as if there was no disposing power in the most gracious and believable announcement to mortals of life everlasting!—as many of them as have become disposed for life eternal; disposed, that is to say, to trust Christ for it, and in the strength to fight the battle to obtain [illegible] now believe, with all the assurance and joy of an explicitly warranted faith. So at least we understand this, as we think, much misunderstood and much abused passage. And we further presume to think that had not lurking reminders of fatalism conspired with some lack of historical imagination in the minds of translators and revisers to obscure this most vividly concrete apostolic reminiscence, our common people might ere now have revelled in its simple gospel light. It only remains to go back for a moment upon the unheard of crime which Paul and Barnabas charged upon these jealous Antiochian Jews: the crime, namely, of judging themselves unworthy of eternal life. We do not hear this crime charged home upon men now-a-days; and the reason is, the false attitude which a debased Christianism has assumed towards the merciful provision of life eternal. It cannot be a sin to judge ourselves unworthy of eternal life, unless it be right to count ourselves worthy of it. From this there is no logical escape. But morally worthy of it sinners cannot be. What worthiness then remains for worthiness of some kind there must be; else could it be no sin in any men, Jews or Gentiles, to count themselves unworthy. From the standpoint of the position that man was created for but not in immortality, we can answer this crucial question. Our answer is this. Sinners are men; and though men as sinners are morally unworthy, yet men as men are ontologically worthy; that is to say, they belong to a race for whose capacities life eternal is the only worthy and commensurate destiny. In this sense, all men are worthy of eternal life; and it is a high crime when any judge themselves unworthy of it. Their duty is to rejoice in the possibility, through Divine grace, of obtaining it. Their duty is to be warmly disposed to accept the gift. Their duty is to give God credit for his large-hearted generosity and his perfect perception of the fitness of things in providing for men, though sinners—because still they are men—the inestimable boon. Their duty is, when the precious promise is brought home to them, to take it to themselves and to rely upon it. In a word, their duty is, both to be disposed for eternal life, and to believe! After this, the unproved dogma that men are in any case destined to live for ever because they are necessarily immortal by creation, stands discredited.—*Joseph H. Rotherham in Rainbow.*

The statue in Wall Street, New York, erected on the spot where Washington was inaugurated first President of the United States, is the largest statue of him in the country. It is the work of John Q. A. Ward. It is of light-colored bronze, and is of colossal size, being about thirteen feet six inches in height and weighs seventy-five hundred pounds. The head is two feet in height and two feet broad, in extreme measurement. The extreme breadth of the statue is six feet. The pedestal on which it stands is about six feet in height, and what may be called the rostrum, on which the pedestal is placed is about seven feet above the street-level. This and the pedestal were designed by Richard M. Hunt.

Washington, in the statue, is supposed to be in the act of taking the oath of office. The left foot is slightly advanced and the right hand extended. The left hand rests on the hilt of his sword. The figure is dressed in the costume of the period—open coat, long waistcoat, knee-breeches and stockings, with low-cut shoes and buckles. Around the neck is an old-fashioned cravat. Frills are displayed at the shirt-front and ruffles at the wrist. The body is erect, and the head is held high. The features express calm dignity and power. To the right of the figure is a short column of fasces, on which rests an open Bible. A military cloak hangs from the left shoulder and partly conceals the left arm, affording a mass of drapery for a background.

The inscription, cut in large, plain letters on the rostrum face is:

ON THIS SITE,
In the building then known as Federal Hall,
GEORGE WASHINGTON
Took the Oath of Office as First President of
THE UNITED STATES OF AMERICA,
April 30th, A. D. 1789.

Altogether the work cost about $35,000, of which ninety per cent. was subscribed by members of the Chamber of Commerce. The statue was cast by the Henry and Bonnard Bronze Manufacturing Company, of New York. In front of the statue is the memorial stone (surrounded by a railing) on which Washington stood when he took his first oath of office as President.

## Jewel Casket.

Sunshine All the Way.

ADA M. STEPSON.

Sometime, when cares and sorrows all are past,
And we no more shall know a tear or sigh;
When life's dark heavy clouds have closed at last,
And the eternal sunshine draweth nigh,
We'll see, methinks, how small and light will prove
The griefs and cares we make so hard to-day!
And how, had we but trusted in God's love,
We might have seen the sunshine all the way.

It cannot be that days should all be bright,
Of grief and pain we each must have a share!
Behind the clouds is lingering still the light!
God will not send us more than we can bear.
Then let us joy to think God knows the best,
And scatter love and kindness all we may.
To make the paths of others free from more blest
Will help us find the sunshine all the way.

When He cometh the New Jerusalem cometh; the Paradise of God cometh; the river of the water of life, saints, angels, the new heaven, the new earth, all beauty, all splendor, all sanctity, the realization of all lovely dreams, love; in a word, all that is precious cometh; nor will it ever be possible to conceive of a good not found in the region irradiated by His smile.

He that Should Come.

When John the Baptist was languishing in the prison of Machaerus, vainly waiting for deliverance, his great soul began to wrestle with the doubt that prompted the question he sent to Jesus: "Art thou he that should come, or look we for another?" A similar question might have sprung to the lips of the Judean shepherds when, at the word of the angel, they hastened to Bethlehem to find the Savior of the world, and saw only a helpless little "babe wrapped in swaddling-clothes, lying in a manger," among "the beasts of the stall." It would not have been surprising if they had turned from the babe and its poor mother with the incredulous query: "Can this be the great Messiah of whom the prophets of our Israel have spoken—he who should deliver his people?" But they were devout, clear-eyed souls who had often, in the long night watches, dreamed of the "consolation of Israel" and they believed the wondrous words of the heavenly messenger and rejoiced with great joy.

Yes, the Christ of Bethlehem, of Nazareth, of Gethsemane, of Calvary, is "He that should come." The sweet perfume of his beatiful name has wafted on breath of prayer and song around the world. The sound of his footsteps has gone forth through all the earth. Wherever his dear feet have walked, through all the Christian ages, the desert has rejoiced and blossomed as the rose. As the Sun of Righteousness, shining in his strength, with "healing in his wings," He has been pouring light, life and joy into the darkness, death and sorrow of the world.

Yes, it is "He that should come," for behold he has opened the eyes of the blind, unstopped the ears of the deaf, made the lame to leap as a hart, caused the tongue of the dumb to sing for joy, and thrilled the heart of despair with the music of eternal hope. He has proclaimed "liberty to the captives and the opening of the prison to them that are bound." He has bound up the broken-hearted and given to the mourners in Zion "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."....

"Look we for another?" No! He is "the fairest among ten thousand and altogether lovely." He is the mighty Savior who has saved us from sin and filled us with love, peace, hope, joy and eternal life. Could another do mightier works than he has done? No, we look not for another; but with the early disciples we look for "this same Jesus" to come again "the second time without sin unto salvation." With Paul, we look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." With John, the beloved, we hear the voice of him "which testifieth these things," saying to us, "Surely, I come quickly," and our longing hearts respond, "Even so, come, Lord Jesus!"

The Ascension.

If I had sufficient imagination I should like to picture our Lord and the eleven walking up the side of Olivet, communing as they went—a happy company, with a solemn awe upon them, but with an intense joy in having fellowship with each other. Each disciple was glad to think that His dear Lord and Master who had been crucified was now among them, not only alive, but surrounded with a mysterious safety and glory which none could disturb. The enemy was as still as a stone; not a dog moved his tongue; His bitterest foes made no sign during the days of our Lord's after-life below.

The company moved onward peacefully toward Bethany—Bethany which they all knew and loved. But they come to a standstill, having reached the brow of the hill. The Savior stands conspicuously in the centre of the group, and, following upon most instructive discourse, He pronounces a blessing upon them. He lifts His pierced hands, and while He is lifting them and is pronouncing words of love, He begins to rise from the earth. He has risen above them all to their astonishment! In a moment He has passed beyond the olives, which seem with their silvery sheen to be lit up by His milder radiance. While the disciples are looking, the Lord has ascended into mid-air, and speedily He has risen to the regions of the clouds. They stand spellbound with astonishment, and suddenly a bright cloud, like a chariot of God, bears Him away. That cloud, conceals Him from mortal gaze. Though we have known Christ after the flesh, now after the flesh know we Him no more. They are riveted to the spot, very naturally so; they linger long in the place, they stand with streaming eyes, wonder-struck, still looking upward.

Their lengthened gaze needed to be interrupted, and, therefore, two shining ones, such as aforetime met the woman at the sepulchre, are sent to them. These messengers of God appear in human form that they may not alarm them, and in white raiment as is to remind them that all was bright and joyous; and these white robed ministers stood with them as if they would willingly join their company. As no one of the eleven would break silence, the men in white raiment commenced the discourse. Address them in the usual celestial style, they ask a question which contained its own answer, and then went on to tell their message. As they had once said to the woman, "Why seek ye the living among the dead? He is not here, but is risen;" so did they now say, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Do you not see them going down the side of Olivet, taking that Sabbath day's journey into the cruel and wicked city without a thought of fear; having no dread of the bloodthirsty crew who slew their Lord, but happy in the memory of their Lord's exaltation and in the expectation of a wonderful display of his power. They held fellowship of the most delightful kind with one another, and anon entered into the upper room, where in protracted prayer and communion they waited for the promise of the Father. You see I have no imagination; I have barely mentioned the incidents in the simplest language. Just try and realize the scene, for it will be helpful so to do, since our Lord Jesus is to come in like manner as the disciples saw Him go up into heaven.

LOSTINE, Oregon.

*Editor Restitution:*

You will please to publish this notice in THE RESTITUTION:

George Cook died in Rudd, Floyd Co., Iowa, on the 13th of November, 1884, of paralysis, aged seventy-nine the fifth of last July. He was a firm believer in life only in Christ at his appearing and kingdom. He heard, believed and obeyed the gospel that is a savor unto life in 1857. He met with bitter opposition in his family from his companion and some of his children; but he never faltered, no not for a moment, knowing that it is through tribulations that he must enter the kingdom of God. Oh, that we may all greet him when the Life Giver comes is the prayer of his daughter,

SARAH POTTER.


REMEMBER! REMEMBER!

That this is the [illegible] Year, [illegible] subscription [illegible] pired with the Old Year.

REMEMBER!

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

REMEMBER

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others,

REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

REMEMBER

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but act right NOW. We need the money at this present time.

REMEMBER

When sending your remittances that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, or Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

# Poetry.

## VOICELESS NIGHT.

(Author unknown, the manuscript being found in an English cottage.)

In the still silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but Thee!

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For, oh! in spite of past and present care
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything, my spirit lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God but thee?

—*Dawn of the Morning.*

# Selections.

## THE DESTINY OF THE JEWS.

Sermon By Rev. Dr. H. Pereira Mendes at Nineteenth Street Synagogue.

Preaching from Exodus xiii. 21, Dr. Pereira Mendes yesterday reviewed the stirring portion of the day containing the escape from Pharoah, the passage of the Red Sea, the battle with Amalek. Many a time since then, he continued, have we exulted at our escape from a Pharaoh of tyranny only to find a new peril threaten us; oft have we passed through a sea of trouble and Amalek after Amalek have we fought. What is to be the end of it all? Never has nation withstood like ours tempests of time, decay incident to age, the withering lightnings of a world's contempt. But the night of oppression is o'erpassed, and we enjoy a day of prosperity; the sunshine of liberty bathes us; the light of toleration irradiates us, and in the warm glow of equality we bask. Yet, as in our text, our fathers in the day saw but a cloud to indicate the presence of a Providence working for them, so it seems that the workings of Providence for us to-day are clouded in mystery. Has a Providence ceased to work for us, or is our destiny accomplished? [illegible] but one answer. For I [illegible] brought forth from [illegible] and Christian [illegible] have we been kept alive [illegible] thousand unparalleled atrocities, each enough to make humanity ashamed to the very end of time—simply and only that we might become good American citizens?

Our destiny to be a nation of Mosaisms, to Messianise the world by our example. Then, alas for the world! What aeons of ages must pass before it is Messianized!

Friends, Judaism must have something to live for, or it will succumb under present conditions. It is not a question of reform or orthodoxy, it is a question of the existence of Judaism. To say we have no distinctive national future and here is our Palestine, that we were brought out of Egypt and preserved through centuries to come to an end here, to let loose a tide of pretty words flashing with generalities, to now and then ridicule or openly insult orthodox Judaism, will not preserve our faith or our nation. It is true that orthodoxy as is generally seen in this city is too often combined with uncouth manners or dress of some of its followers. That is the result of their environment in the lands they have left. It does not represent the countless cultured, courtly men whom kings honored and princes respected in days gone by. But shall reformed Judaism be taken as the standard of Judaism, with its abandonment of its distinctive national future? How can it, when a leading preacher publicly declared a fortnight ago that reform had as yet failed to achieve what it promised. It has not succeeded in consolidating Judaism, in rallying Israel around its elevated standard. Instead of rendering the Jews more faithful and more ardent upholders of the time honored flag it, even more than old-fashioned orthodoxy, allowed the watchfires of religion, the flames of the domestic altar, to cool down, if not to die out altogether.

### A HIGHER DESTINY.

I trust the failure will not end in disaster. Far differently does orthodoxy speak. It declares we have been preserved for some higher destiny—a destiny indicated in the word restoration. With such a hope hearts ever cold pulsate with mighty energy.

Let us then see what restoration means for us and for the Gentiles. It means for us a national home for our people, though they push their individual fortunes in other lands. It means a fatherland which from its position holds the gate for three great continents to trade through, a land which when the iron horse wakes the Oriental quiet will contain cities of swifter growth than even a Chicago, which in 1837 had 4,170 people, or a San Francisco, which in 1846 had only 800. It means a prosperity greater even than in the days of Solomon, when the five trade lines of the then known world converged in his land, and "silver was like stones in the street;" greater than when a Tyre, chief port of the ancient world, teemed with the wealth of a far reaching commerce, as described in Ezekiel, xxvii. which I would ask you to read. And it means a restoration of our religion, a priesthood supported by the people and utilized as the public ministers, educators and judges, and not lobbyists—an end to the present system of every congregation shaping its own course and every individual his own life, and calling the result Judaism.

### FOR THE GENTILE WORLD.

For the Gentile world our restoration has yet greater significance. It is a cause of sad thought for the student of history and the believer in mankind's progress to note so many unpleasant features attending the close of this century. The increased resources of civilization have created new social ulcers. The vast fortunes of individuals, the accumulation of capital, the growth of wealthy and powerful corporations built up by the enterprise or foresight of a few throw out of balance many important social relations and give rise to murmurs which may presage a storm of greater violence than has yet shaken society. Furthermore, the jealousies of the modern powers, their great colonization mania promising many future entanglements, the shadows that haunt despots, the unrest of disturbing elements, violent means such as assassination in one land and in another the destruction of historic relics and peril to innocent life—all these things are by no means to the honor of the century. Add to these the divergencies in what is holiest and dearest to humanity, religion. Countless sects, each professing to be right, and not a few consigning all others to perdition, add also the dishonor and fraud continually suspected in ordinary relations of life and the consequent distrust and it must be granted there are many things to be remedied.

Those that will be cured by the education of the masses—and the sooner a moral education is given the masses the better—will be met by the restoration of our people, for that means a court of arbitration for the world. The preacher read in evidence Isaiah ii. 2-4, repeated in Micah iv. 1-3; Zech. viii. 22,* continuing:—This, friends, is something to live for, a destiny noble indeed, an end to which every episode in our wondrous history seems calculated to further. For this was our nation rescued from Egypt, brought to Canaan and preserved amid the wrath tempests launched at it, as "despised and rejected," "sorrowing and grieving," "wounded and bruised," it trod the thorn paths of its terrible pilgrimage.

Is it not a noble destiny, since, by its fulfilment, the whole world will be benefitted? A court of arbitration above all suspicion—and there can be such or we must abandon hope in mankind—would restore to trade thews and sinews now trained to war, and utilize the vast sums spent for warlike purpose to win those victories in the field of humanity's progress, infinitely more glorious; to combat ignorance, grapple with human misery and lead the masses to a higher mental and moral plane. Nation then "shall not lift up sword against nation;" then shall love and truth meet; righteousness and peace embrace. Friends, the workings of Providence may be and are clouded with mystery, but for this we wait, for this we hope, for this we live.—*N. Y. Herald.*

*Which Dr. I-4, in connection with Ch. v. 5-4, which prophesies that there will at that time be a "Messiah Israel." This refers to God's Son appointed in Zion. Ps. ii. 6-12. "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii. 1. Though restored Israel will be the first of nations, yet Messiah and his elected cabinet of Princes will be the Supreme Court of judgment as well as sovereign source of legislation in the days coming age.—Ed. Rec.*

### The Hebrew Language.

Of late years a movement has been observable among Jews which deserves some notice. Whilst in the first half of the present century the study of the Hebrew language was almost forsaken among that class of Jews which "held with progress," that is to say among those who cast almost their entire religion to the winds, became something very much akin to the infidels, the language in which the Old Testament is written has become much more popular among them within the last twenty or thirty years, and even those who do not intend to become Rabbis, now pay a great deal more attention to the "sacred tongue" than even the more Orthodox Jews used to do about forty years ago.

This movement may be looked upon as a healthy reaction. The infidel Jew is more difficult to grapple with than any other infidel, but the Jew who acquires the Hebrew language in order to make himself more thoroughly master of the sacred book of the Old Dispensation, is not like the rock that the Savior talks us about, but may be considered as soil well prepared for receiving the good seed. In fact, whether the doctrine of Salvation be brought to a dead stop with the last chapter of the prophet Malachi, or whether it be carried to its logical ends by the superaddition of the New Testament, there can be no doubt about the immense benefit which every seeker after truth must derive from the study of the language in which Moses and Isaiah wrote. On this subject the Jewish *Allgemeine Zeitung* makes the following remarks:—

"The Jews who had emigrated to Egypt, after the destruction of the first Temple, had been fully imbued with the Greek civilization of the age, which had become especially powerful since the foundation of Alexandria. Nevertheless they did not deny their Jewish origin; nay, so great was their attachment to their past and their love for their sacred books, that the Jewish friends of King Ptolemy Philometro induced him to have them translated into Greek, a translation which has become known as the Septuagints, after its seventy translators, and which brought the Scriptures of the Old Testament to the knowledge of all the civilized nations of antiquity. It enabled unprejudiced minds among the Greeks, and subsequently among the Romans, to perceive how infinitely the teachings of Judaism are above the views held by the ancient heathens. Throughout the Roman Empire the Scriptures met with numerous friends and admirers, especially among scholars, who would not be satisfied with a mere translation, but set about to study the original tongue. This endeavor on the part of learned Gentiles to acquaint themselves with the Hebrew language has continued down to the present day.

"Since the days of the Reformation, which brought the Bible to the intellectual knowledge of all the nations of Europe, and of the world at large, many scholars have visited the sacred places to acquaint themselves *de visu* with the surroundings of the great events recorded in the Scripture, and by this means the ethnology and natural history of the East have become as generally known as those of Western countries. We may therefore look upon the Hebrew tongue as that Eastern language which for upwards of 2,000 years has been studied with greater interest by the enquirers after truth than any other language.

"The chief importance of the Hebrew tongue, however, is at the present day to be found in the influence which it has acquired once more as a purely Jewish discipline. During the ages of aggression and persecution, every Jewish parent thought it his duty to instruct his children in the knowledge of the sacred tongue. This instruction, which had fallen into desuetude for a time, is being revived now, and it must necessarily form an integral part of religious teaching for every Jew. The knowledge of the Hebrew language is, if we may term it so, the palladium of the Jewish faith; and an ignorance of the one is generally attended by an ignorance of, and indifference to, the other. True religion must necessarily be strengthened by an acquaintance with the sacred tongue which is the key to the sacred books and indispensible for religious [illegible] controversy." As far as controversy is concerned, it is obvious that the controversial knowledge to be derived from a study of the Scriptures of the Old Testament in the original tongue cannot but lead the student on to the way of Salvation as revealed in the New Testament.—*Israel's Watchman.*

### Jesus Christ and the Jews.

What we said in our first article of the *Jews*, applied to them as a race or generations of distinct peoples. What we mean by this is that no other nation or tribe of mankind could have suffered the afflictions and persecutions that they have suffered for 2500 years without becoming extinct as a people. According to the divine decree of Jehovah they have been dispersed among all nations of the earth and yet they have not amalgamated or lost their identity as a race. For my part I can see nothing else than the hand of God in all this. Although as a nation they have become the "tail," as spoken of them near 4000 years ago by one of God's prophets, Deuteronomy xxviii. 43; also by another, hundreds of years afterward that "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days; Hosea iii. 4, 5. Christ himself said while on earth: "For there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, Luke xxi. 23, 24. All the trials, the persecutions and sufferings that were spoken of them have been fulfilled to the letter. All things have come upon them on account of their disobedience to the commandments of God, in not keeping his Sabbaths, and their worshiping of false gods. When I spoke of them as a loyal people it was in regard to modern times and to other nations, to whom they became subject. They have always been a very zealous people in regard to the traditions of their fathers. The honor and accumulation of wealth that they have gained in Europe and America, in the present century are evidences to me that the times of their dispersion are about ended—the times of the Gentiles about fulfilled. They were over-loyal to the Roman government in the time of Christ; hence they declare "we have no king but Cesar;" John xix. 14. And so they crucified Christ and said; "Let his blood be on us, and on our children; Matt. xxvii. 25. But although they have done all these things in strict accord with all that was spoken of them yet all the prophets of the Scriptures speak in the most glowing terms of a time in the near future, (we apprehend,) when the whole twelve tribes of Israel will be regathered unto the land of Palestine; to the land promised unto the fathers: and they will then certainly become the head and not the tail of the nations. The Jews as a people after the "final restoration," which will take place ere long, will then become the foremost of all peoples—they are now prepared to take lessons from the nations, and Jesus Christ and the church as one perfect ruling element of kings and priests will then rule over them and bless them. And not only that but they shall look on him whom they pierced or [crucified; see Luke i. 33. Matt. xix. 28, all of chapter xii., of Zacharias and all of chapter xxxvi., of Ezekiel; also read Amos ix. 8, to 15. I could cite hundreds of prophecies that speak of their restoration from which they will never be pulled up again. The restoring of this power and kingdom to them is the very gospel; for belief of which and strict obedience to God's commandments will give to men salvation through Jesus Christ.—*Josiah M. Fike, in Western News.*

This is the second article written in defense of a Jew who located here and who told me yesterday that THE RESTITUTION was the best paper in the world; he is much pleased with it. He and his wife are from Chicago. I remain yours in the one faith.

JOSIAH M. FIKE.

### The Persecuting Church.

The *Sunday at Home* quotes an eloquent preacher of the Romish faith, with fitting comments: The right of persecution was through all ages boldly claimed by the Church of Rome. Surely it is now strange to read the language of Bossuet, one of the most illustrious and also one of the most recent ornaments of that church. He says:

"The Church of Rome is the most intolerant of all Christian sects, it is her holy and inflexible incompatibility which renders her so odious to Protestants; it is this which renders her so severe and so unusual to all sects separated from her; they only desire to be tolerated by her, but her holy severity forbids such indulgence."

And he continues: "The exercise of the power of the sword in matters of religion and conscience is a point not to be called in question; there is no delusion more dangerous than to make toleration a characteristic of the true church."

No doubt upon these doctrines Rome has throughout all ages faithfully acted, and these principles called into existence the daggers of St. Bartholomew, the sword of D'Alva, and the fires and stakes of the Inquisition. The good King St. Louis always recommended his crusaders not to argue with unbelievers, but to "thrust the sword into them up to the hilt."

If men want light, there is abundance to guide them; if they choose darkness, God will not compel their belief.

# Youth's Column.

## Beautiful, Though Unknown.

De master ob de sheepfol'
Dat guard de sheepfol' bin,
Look out in de gloomerin meadows,
Whar de long night rain begin—
So he call to de kitchin' sheep'd,
Is my sheep, is dey all come in?

Oh, den says de kitchin' sheep'd,
Den's some, dey's black and thin,
And some, dey's po' ol' wedder's
Dat de res' dey's all brung in,
But de res' dey's all brung in.

Den de master ob de sheepfol'
Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows,
Whar de long night rain begin—
So he le' down de bas ob de sheepfol',
Callin' sof', Come in, Come in,
Callin' sof', Come in, Come in!

Den up t'ro' de gloomerin' meadows,
T'ro' de col' night rain and win',
And up t'ro' de gloomerin' rain-paf
Whar de sleet fa' pi'cin' thin,
De po'los' sheep of de sheepfol'
Dey all comes gadderin' in.
De po'los' sheep ob de sheepfol'
Dey all comes gadderin' in.

We give our young readers this week the above beautiful poetry in the Negro dialect to exercise not only their skill in reading the language, but, also, to show the loving care of the Good Shepherd for the weakest and poorest of his flock.—ED. RESTITUTION.

## The Faith of a Child.

The following incident, as related by the *Denver News*, occurred at Platteville, Colorado, showing as it does the strength of a child's faith, and the care and faithfulness of God in regarding it:

"The child went with her father, on a cold afternoon, in the woods to find the cattle, and was told to follow the calves home, while the father continued his search for the cows. She did so, but the calves misled her, and very soon she became conscious that she was lost. Night came on, and with it the cold November and the dreaded wolves. With a strange calmness she continued on her uncertain way. The next day, Sunday, at ten a. m., she reached, in her wanderings, the house of John Beebe, near a place called Evans, having traveled constantly for eighteen hours, and a distance of not less than twenty-five miles. All night the wolves growled around her, but harmed her not; neither was she in the least frightened by them, although we are far from supposing Colorado wolves to be as harmless as kittens. All know that in ordinary cases fierce packs of bloodthirsty wolves would devour a man and even a horse. But this little one was invincible in her trusting, simple faith. The narrative states: 'She said that the wolves kept close to her heels, and snapped at her feet; but her mother had told her if she was good the Lord would always take care of her, and so she knew the wolves would not hurt her, because God wouldn't let them!' The child was hunted by a great number of people, and being found was restored shortly to her parent in perfect health and soundness."

## The Story Told by the Drummer at the Bar.

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in the smoking car and passed the bottle. "The fact is boys I have quit drinking—I've sworn off." He was greeted with shouts of laughter by the jolly crowd around him; they put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it. "What's the matter with you, old boy?" sang out one. "If you've quit drinking something's up; tell us what it is."

"Well, boys, I will though I know you'll laugh at me. But I will tell you all the same. I have been a drinking man all my life, ever since I was married, as you all know. For seven years not a day passed over my head that I didn't have at least one drink. But I am done. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawn shop in connection with his other business. I called on him, and while there a young man of not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. Tremblingly he unwrapped it, and handed the article to the pawnbroker, saying 'Give me ten cents.'

And, boys, what do you suppose it was? A pair of baby shoes, little things with the buttons only a trifle soiled, as if they had been worn once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. 'My—my wife bought them for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take these shoes back to your wife; the baby will need them,' said the pawnbroker. 'No s-she won't because she's dead. She's lying at home now—died last night.'

As he said this the poor fellow broke down, bowed on the show-case and cried like a child." "Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I'll never drink another drop." Then he got up and went into another car. His companions glanced at each other in silence; no one laughed; the bottle disappeared, and soon each was sitting in a seat by himself reading a newspaper.

*My Dear Children:*

Before you forget the beautiful history of the promised one, I want to interest you a little longer about the circumstances which surrounded his children, who were twin boys, whom the Lord called, "two nations and two manner of people, and said the one people should be stronger than the other people, and the older should serve the younger;" and truly they were strangely different from their birth. The first born was red, covered with hair just like an animal; he was of a restless disposition, "a cunning hunter, and a man of the field;" when he went forth it was with the intent to kill, and no doubt his hands were daily red with blood. His brother was very different for he loved his home, sought the society of his dear mother, would listen to her advice, and from his youth thought upon God; reason, and not instinct only, governed all his actions.

And yet there was something about the hunter his father loved, his thoughts followed him in all his wanderings; but the youngest was mother's favorite. One day the eldest came in from hunting very hungry, and his brother was eating a bowl of pottage. He said to him, "feed me I pray thee with that same red pottage, for I am faint," and this confirmed his name, which signifies "red." The younger one said, "sell me this day thy birthright." He answered "I am going to die and what profit will this birthright do to me?" And the younger said, swear unto me this day, and he swear unto him "and sold his birthright for a mess of pottage, thus the firstborn despised his birthright." When their father was about a hundred years old, and his sight became dim he thought he was going to die, and called his firstborn, and said to him, "Go, my son, to the field and hunt me venison, and make me savory meat such as my soul loveth, that I may bless thee before I die." He quickly obeyed the voice of his father, but as soon as he was gone his mother, who had heard what her husband had said, called the youngest, and told him to go to the flock, and fetch two kids of the goats, and said, I will make them savory meat such as thy father loveth, and thou shalt bring it to thy father that he may eat and bless thee before his death. He told his mother his brother was hairy and he was a smooth man. My father may feel me, and I shall seem to him a deceiver, and I shall bring a curse upon me, and not a blessing, and his mother said, "Upon me be the curse my son, only obey my voice, go fetch me them." He hastened to do as she desired and she made the savory meat. Then she took the goodly raiment which belonged to his brother and put it on him, and that which was unclothed she covered with the sacrificial skin of the kid from the flock. Its blood had to be shed before the blessing could come upon nations, and the blessing must first come from the promised one.

Children, beloved, I want you clearly to perceive that the youngest was sole possessor of his brother's birthright, that it was lawfully his by purchase, and confirmed by an oath, and it became his because the firstborn did not buy it; if he had done so I think he would never have sold it; he came into the world with this right and made no sacrifice to retain it. The youngest perceiving what wealth this birthright entailed upon his brother, would have been thankful if he could have gathered a few crumbs from such a rich table. They were children of one parent and yet represented two different peoples. It is well, my children, for you to understand the one who possessed the birthright must have his father's blessing. This alone entitled him to it. Therefore when he stood before his father clothed in the goodly raiment of his brother, possessing all his brother's right, he could truly say, "I am thy firstborn," for in this deep and true sense, seeking the blessing which belonged to him, he was none other. His name given him by his father did not entitle him to the right, God having willed or promised an immense tract of land to Abraham and Isaac. The firstborn of Isaac was born with the same right, but he had the privilege of selling this right to his brother, which he did of his own free will. He did not reason or look into the future, but was entirely controlled by present circumstances, not perceiving as his brother did, the recompense of reward the birthright conferred upon him.

Dear children if we read this history in a careless way, we come to the conclusion that their mother was a deceiver and influenced her son to practice the same deceit on her husband; but she knew the youngest had the right to the promised one's blessing, because the very fact of his craving the birthright was to her a manifestation of the fruits of righteousness. It may seem strange to you that the promised one should be the father of two such opposite characters, the firstborn so blind to his own interests, and the youngest seeking in every way to obtain it; the firstborn seemed to cause his mother bitter grief, and no doubt she would often remonstrate with him to no purpose.

Now let me unfold to your tender minds in as simple a way as possible, what this is intended to teach, for God's grand and wonderful purpose is wrapped up in the circumstances surrounding these two boys, which was prophetic or history in advance. God would not have taken such care of the Scriptures these many centuries if in reading the history of his dear ones of old it conveyed no deeper meaning than what you read in the beautiful story book. Therefore it is written, "Search the Scriptures." Isaac, or the promised one, was a type or figure of Jesus Christ who was promised to the world hundreds of years before he came, and when he did come the faithful who were waiting for him said, "This is he of whom the prophets did write." It is said the twin boys were two nations, differing from one another. The firstborn represented the Jewish nation who had a right and title to Jehovah's blessing; but this they despised and were blind to the glorious inheritance which their birth as a firstborn nation brought them into possession of. They had no faith in "the exceeding great and precious promises" given to their fathers, and the very one through which the birthright came, even the promised Redeemer, they rejected and killed.

Isaac was the father of these two nations, but Jehovah was the father of our Lord and Savior. The youngest son who bought the birthright represented the Gentile nations who had no more to give than a mess of pottage for the glorious birthright for which they earnestly craved. As two nations they had one father, but there is a marked difference between a Jew and Gentile. God wanted the firstborn should have it. He sent his dear Son "who would have gathered them as a hen doth her brood under her wings, but they would not." Our blessed Lord called them the lost sheep to whom alone he was sent; he offered the gift without money and without price, but of their own will they rejected it. God forces no man, all he asks is their will; this he must have or this will can never be done on earth as it is in heaven." And because they despised his goodness, he offered their glorious portion to the Gentiles, which, if we accept, makes us the seed of Abraham or "children of promise as Isaac was." We obtain our birthright by being born out of water, as Jesus said, "Except a man be born of water and the spirit he cannot enter into the kingdom of God." Ye must be born again. This is God's way of giving us the birthright, which makes us children of the covenant. We can obtain the birthright no other way, for God has promised the Gentiles nothing but what the Jews lost, and if we neglect this we can never receive the promised inheritance. The meaning of the name of the youngest son was "Supplanter" which signifies he gained something belonging to another, and stood in the exact position of his brother, the firstborn. "The word of the Lord is a lamp unto our feet and a light to our path." I remain your affectionate teacher,

E. COFFMAN.

SUGAR CREEK, Ind.

*Editor Restitution:*

I left home on the 23d day of Jan. and traveled 280 miles, returning home on the 17th of February, finding my family in tolerably good health. I delivered while gone from home 27 lectures on the themes we so dearly love found in the Scriptures of truth, to well filled houses. It seems to me that the people at large are becoming more interested in the truths of the Bible now than in former years. I immersed two men in the all saving name of Jesus Christ. May the Lord bless them and guide them into all truth. May they ever be found battling for the truth as it is in Christ until the Lord shall come to reward all his saints.

S. T. HOOK.


## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

MR. WILSON is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 240 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00 Send to this office for it.

# Poetry.

## HERE AND THERE.

MRS. ORA C. SEEDMAN.

"At evening time it shall be light."

Most favored Saint, kept here so late,
Thy Master's gracious will to wait;
Thou *here* shalt know His matchless ways,
That heightened test thy pilgrim days.

Thou *here* hast trod with aching feet,
The paths where sin and sickness meet;
But *there* thy Savior stands with palm,
With robe, and crown, and victor's psalm.

Thou *here* hast seen thy friends depart,
While thou wast left with broken heart;
But *there* thy loved and lost shall shine,
Like thee in radiant life divine.

Thou *here* hast known the pain of toil,
That curse to man, on brain, or soil;
There thou shalt join the glorious feast,
Of those from toil and curse released.

Thou here hast known a mother's woes,
Her cares, her fears, her cares, her throes;
There thou shalt know right royal pride,
With ransomed children by thy side.

Thou *here* hast lived a humble lot,
Not name, nor fame, from mortals sought;
Thou *there* shalt wear such sweet renown,
As deck the all diamond's crown.

For *here*, like her, a cross hast knelt,
[illegible]
But *there* thy joy, not for that cost,
But thousands through his preaching won.

Thou, *here*, as we by faith hath been,
The Lord's own, but dimly seen:
Yet firmly faith, like Jacob's tried,
In Joseph shall be verified.

Thus, till death loose the silver cord,
Or [illegible] proclaim the Lord,
Mayst thou, to one *and here to there*,
The glory of God's presence bear.

# Communications.

## "THEORIES OF INSPIRATION."

A Bible Student's Reply to the Editor of the "Biblical Exegetist,"

[Concluded.]

Mr. Robert Ashcroft in advancing his peculiar theory of inspiration in the *Exegetist*, further adds:

"We apply a much more reasonable canon "of inspiration to the sacred writings when we so far overcome our timidity as to acknowledge in them the presence of a human as well as divine element."

That the theory of partial inspiration as set forth in the above statement is "a much more reasonable canon of inspiration" of the sacred writings than that of the Plenary inspiration of the Scriptures does not appear from anything that the Editor of the *Exegetist* has given us on the subject.

What are we to understand by this dual character ascribed to the sacred writings—"the presence of a human as well as divine element?" Have we fallibility and infallibility intermingling and co-existing? If the sacred writers were controlled by the Spirit, and this "inspiration power" was an "infallible guide," as the Editor of the *Exegetist* has told us, are we to understand that the Spirit failed in its work as an "infallible guide" and allowed the exercise of human volition in penning the sacred writings? How else could "the element" have found a place therein commingling with the Divine in the same text? The sacred writers either were "controlled" by the Spirit or they were not. They either wrote under the "inspirational power" of the Spirit or they did not. There can be no intermediate ground. If they were controlled by the Spirit—if they wrote under its inspirational power—then they were but human agents or instruments, in giving us a Divine record, true in every particular, because written under the guiding power of God. On the other hand, if they exercised human volition, or their own wills, in penning the sacred writings, or any part of them, then they are not an inspired work, and God is made a party to a grand deception in palming off upon frail mortals as an authoritative inspired work the inventions of human minds. The idea is preposterous. Indeed might a person feel great "timidity" in ascribing to the sacred writings a character which casts almost blasphemous aspersions upon the Creator and Lawgiver, as well as impeaching the honesty of the sacred writers, who have never claimed for themselves credit as authors, or even hinted that they penned the sacred writings other than under Divine guidance, as they were "moved" by the Holy Spirit.

In the same line of reasoning the writer in question continues:

"The degree of inspiration for which we contend is neither greater, nor less than would be required for the exhibition of the Divine schemes in its fullness and integrity. It simply embraces all that appertains directly or indirectly to that system of truth of which Christ is the center and end."

Are we to understand by the foregoing that there are degrees of inspiration? He claims a "degree of inspiration" no "greater or less than would be required for the exhibition of a Divine scheme;" but how is he able to determine with certainty this degree, or draw this line of distinction, or how any other human being is able to do so, he utterly fails to inform us. The Romanist could put forth this arrogant claim more consistently by claiming for his church—on the assumption of Apostolic succession, as he does—divinely delegated authority to interpret the Scriptures, and he thus escapes the dilemma into which our author involves himself and his followers. If one human being can presumptuously claim the prerogative of private judgment to determine the "degree of inspiration" with which we are to interpret the Scriptures and ascertain the Divine will and character, any one can just as consistently set up the claim for the greater or less degree of inspiration for the same purpose, and so on *ad infinitum*. Thus would the whole obligatory force of the Scriptures, as the word of God, be frittered away, and the solid foundation of Christian hope be irretrievably shattered, to the inconceivable delight of infidels and the enemies of Christianity every where.

The doctrine of partial inspiration, as advocated by this writer, cannot be accepted by any devout Christian and consistent Bible Student for the following reasons among many others:

1. It is a hypothesis without the sanction of the Scriptures. If the Divine Author designed that we should believe in the partial inspiration, or accept them as only partly of Divine origin, we have yet to learn it from any of the "holy men" who spake as they were moved,—"borne irresistably along,"—by the Holy Spirit. If we are to accept their writings with any such shadow cast over them, our duty in this respect has not been revealed among the other duties growing out of God's revelation to a perishing race.

2. It subordinates Divine authority to the caprices of human reason by exalting private judgment, and thus placing that grand book of Divine revelation at the mercy of the fallible human mind, with its frailties, whims and fancies, all of which may come actively into play in deciding, to its own liking, to what degree divinely-chosen writers were inspired; to decide, according to their preconceived opinions, what portions of the sacred writings were inspired by God; and when the inspired portions are selected to their liking, then determine to what "degree" they are inspired. Truly such a claim exalts the human mind beyond any comparison.

In attempting to meet a very natural objection raised to his theory of inspiration the Editor of the *Exegetist* says:

"Some will say that we leave it to the choice of the Bible reader himself to determine where the inspirational line may be drawn, and thus burden him with the responsibility of deciding as to what is infallible truth and what is not. We, however, draw a distinction between what is inspired and what is infallibly true."

It is difficult to see how the drawing of this line of distinction "between what is inspired and what is infallibly true" relieves the Bible reader of the responsibility of deciding "what is infallible truth," if, indeed, his position is tenable regarding the presence of "a human as well as divine element" in the sacred writings. If man is left to draw the inspirational line, to separate the human from the Divine, and thus decide what is truth, surely he must be responsible for such action. The Editor of the *Exegetist* fails to meet this weighty objection to his position, the force of which he recognizes and attempts to avert. It will not do to say that man left to the exercise of private judgment "to determine where the inspirational line may be drawn" in the interpretation of the Scriptures, is devoid of responsibility in making such distinction.

The Editor of the *Exegetist* would have us believe that only such utterances of the sacred writers as are not "infallibly true" are "inspired." This is an assumption of the right of private judgment in interpreting the Scriptures almost unparalleled. It is a most unwarrantable supposition that because the sacred penmen incorporated into their writings much which is infallibly true, such as historical matters relating to the Hebrew nation, etc., along with revelation of doctrines and prophecies, that therefore their record, made under the inspirational power of the Spirit, is only partially inspired, and we are given a degree of discriminating power in reading them that the inspired writers did not have in making them, for they drew no line of distinction between the inspired and uninspired, if any such distinction existed. Who is prepared to say that if God had not seen fit to inspire the sacred writers to detail the history of the Hebrew nation, as given in the Old Testament, we would to-day have any such history in an authentic form? Take for example, the wandering of the Hebrew nation in the Wilderness—it we had no account of it by the inspired penman how much reliable information would we posses regarding that terrible chapter in their history? If these "infallible truths" had not come from inspired hands, would we have them in our possession? The sacred writers recorded many things, such as the sayings of wicked men, etc., which were not inspired, but the record of these things, which they made, is stamped with Divinity, and we must accept it as true unconditionally. In no other position is there safety. When we admit the right of private judgment in determinating the inspirational character of the Scriptures and claim the right to exclude any portion as uninspired, we open wide the gates of the Christian citadel of truth to the enemies of Christianity, against whom, upon this line of attack, we can make no effective defense, while they proceed to its demolition.

As a parting thrust at the theory of Plenary inspiration the Editor of the *Exegetist* says:

"It is common to cite the allusions of the Christ to the Old Testament Scriptures as evidence of their Verbal or Plenary inspiration. It is remarkable, however, that all his citations of them concern matters of faith and practice or histories subservient thereto. He took no part in any Scripture controversy that did not in one way or another affect his mission into "the world."

It is remarkable, also, that while Christ frequently quoted from the Scriptures "matters of faith and practice, or histories subservient thereto," thus recognizing the inspirational character of the work from which they quoted, he never intimated that what it did not serve his purpose to quote was not, therefore, also, inspired, or indeed, that any portion was not as divine in character as the citations which he made; and hence the fact that Christ only quoted such portions of the Hebrew Scriptures as affected "his mission into the world" proves nothing against either Verbal or Plenary inspiration. The very sanction he gave them, however, and the application he made, affords ample assurance of their inspirational character, and gives a Divine principle for their interpretation. Christ applied the Scriptures according to their obvious import, and we cannot do better than to follow his example.

Of the advantage of his hypothesis Mr. Ashcroft says:

"The devout student will feel that alleged errors and discrepancies are not of the serious consequences they must ever seem to be on the Verbal or Plenary hypothesis; and his mind will not be fruitlessly employed, and his candor and integrity distressed and weakened in the enforced attempt to extract harmony from what seems to regard as discordant materials."

It is difficult to conceive how any one can honestly believe that the claim of partial inspiration will be of any advantage to the cause of truth because it affords a convenient means of disposing of what some, according to their preconceived opinions, may "regard" as discordant materials. It is not to be inferred that these supposed "discordant materials" are not to be found in the inspired book itself, but rather exist in the human theories which their devotees endeavor to sustain by twisting the Scripture "materials" to fit them; and in thus interpreting the Scriptures there will always be discord. While this way of dealing with the Scriptures exists the devout student will have his "candor and integrity distressed" in vain attempts to harmonize the Bible with his theories. Why is the melancholy spectacle presented to-day of the existence of almost innumerable Protestant Sects, many of them radically antagonistic to each other, although drawing their doctrine and prospects from the same divine volume and devoutly worshipping the same God of our fathers? Why this difference? The book is the same in the hands of each and they recognize the same Divine Author. The answer is to be found in the manner in which they interpret the Scriptures to harmonizing them with the tenets of their church or with their preconceived theories, and consequently the Scriptures have been wofully wrested from their plain import, and questions of inspiration are being pushed forward by those who have new theological theories to advance to the detriment rather than to the advantage of Bible Students, and to the great hinderance of the onward march of Scriptural light to dispel the theological fog of modern orthodoxy.

The Editor of the *Exegetist* truly says that "the Bible needs to be saved from many of its friends." It needs to be saved from those who would draw a vail of uncertainty over its pages which the masses—the common people—can not penetrate; it needs to be saved from those who would throw the solid ranks of the soldiers of the cross into confusion and retreat, for the theory of partial inspiration leaves them no definite line of defense or attack, and opens a most unfruitful field of religious controversy, with nothing to be gained for either the cause of truth or morality; it needs, indeed, to be saved from those who would cast most serious reflections upon the character of God, impugn the motives of the sacred writers, and bofog the Christian world. Truly the Bible should be saved from such friends.

S.

## SUSPENSION BRIDGE, N. Y.

*Editor Restitution:*

Forty-five years have rolled away since I embraced the glorious truth that Jesus our Elder Brother was coming to reign on the earth. Forty years are past since I left the pastoral care of the Baptist Church in Hampton, Conn., and ceased to build up that church or any of the sectarian churches, and from that day to the present my all has been identified with the coming of Jesus and its kindred truths as I have learned them. And I have never seen the time since I left the Baptist Church, that I had as great a hatred towards bigotry and the spirit of Popery as I now have. God forbid that it should be otherwise, is my prayer. Amen.

But I took my pen to say that I have never seen the time since 1844, that Jesus my Elder Brother was so precious, and the truth seemed to take a deeper hold on the elect of God, than it now does.

Glory to God! The gospel of the kingdom at hand has not lost its power yet: no, no. When presented in its purity and simplicity, and with the expectation of its accomplishing the purpose of Jehovah, his own seal is set to it, his children quickened, the wanderer reclaimed, sinners converted to the God of Abraham, Isaac and Jacob, and a line of separation drawn between him that serveth God and him that serveth him not. And those seraphic spirits that encircle the throne of the Eternal, are led to rejoice, and union is secured throughout the entire ranks of the sacramental host of God's elect on the earth! The ear of salvation continues to roll steadily along towards the ports of endless day. Glory to God!

My brethren, let us continue to proclaim to all, as we have opportunity, the speedy coming of the Son of man—Jesus our Life Giver, to restore all things spoken of by the mouth of all the holy prophets since the world began; and the preparation requisite to be made in order that we may stand when he appeareth. Methinks that harmony and union will be preserved throughout the entire ranks of God's called out ones—the Church of God! Salvation's ear continues to roll on without being jostled, until the work of taking out of the Gentiles a people for his name is accomplished, and a voice be heard sounding through the upper vault of heaven, down to the dark cell of woe, shaking the middle air with its deep toned thunder, piercing the deafest ear, melting the hardest heart. Though that heart be a thousand times harder than the nether millstone, "saying, it is done!" What is done? The work of the church that belongs to this age! The last tear shed—the last prayer offered—the last exhortation given—the last sermon preached—the last tithe given for its support—the last soul taken out of the Gentiles for his name—the Spirit's influence withdrawn, and the sinner's doom unalterably fixed by the eternal fiat of the God of Israel, where their worm dieth not, and their fire is not quenched! Brethren let us see to it that we are found giving this last note of warning that belongs to this age, till that solemn moment shall arrive, and then all we will have to do will be to drop this mortal clothing, and put on immortality, and be caught away to meet our lovely Jesus and accompany him to Zion's Mount, the Eden of rest.

Glory Allelujah! My wings are already plumed for the grand consummation! And whilst writing, gladly could I lay aside mortality and put on immortality, and meet Jesus my Life Giver, my surety, my all. We will in a little while see him. Amen.

Your old pilgrim brother in the element of the kingdom.

R. V. LYON.

## CENTRE TUFTONBORO, N. H.

*Editor Restitution:*

I enclose a money order of four dollars for two papers for another year, two to pay for the paper sent to me, the other two to pay for the paper for Mrs. Benj. McDonald. I have taken the paper ever since published by Joseph Marsh, and have found and do find it the best religious paper I can find, and prize it very highly.

Your Brother in Christ.

R. B. NEAL.

## PLATTSMOUTH, Neb.

*Editor Restitution:*

I feel that the paper is very dear to us since we are away from the ones of like precious faith with whom we have been associating in our distant home in Illinois. Since coming here we have learned that two of our number have left our ranks and joined the Seventh Day Adventists. They live about twenty miles from here. We feel that had they rightly searched the Word to rightly understand it in regard to the question they never could have turned away. I have been investigating the subject and am confirmed in my opinion that there is no holy day now; that under the law of Christ the old law is abolished. I think that Paul makes it so plain in the epistles that no one could make a mistake about it. Here I would like to thank Brother Cook for his article in the Nov. number of THE RESTITUTION on this question. It has greatly aided me, and I feel more deeply than ever the importance of searching the Word that we make no mistake.

Edgar! While I paper greatly impressed me. Oh! how earnestly I was made to feel my responsibility in the knowledge I have so plainly been made to see, and how I longed to do something for that Gracious One who had done so much for me. I felt that my Master's cause demanded the immediate attention of all his children even the humblest, and what could I do, when I was greeted with frowns and sneers, by those of my own household—when these things were mentioned, yet still I know that the living Savior will help me, and if he sees that I have a heart truly desirous to work for him, he will show me the way.

Please find one dollar to help on my subscription. I also wish a tract on Sabbath question by Richard Corbaly, entitled Discussion, etc. I am out of employment now and can do but little financially for the cause, but hope to do more after a while. A SISTER.

# Miscellaneous.

H. Houzeau of the Brussels Royal observatory has published the first result of the last transit of Venus, and he places the sun's distance at 91,736,830 miles. Of the previous determination of the distance made since 1862, Leverrier's was nearest, being 91,357,000 miles.

A recent writer says that cat-worship was carried to its greatest extent by the ancient Egyptians, whose devotion to their pets was such that, according to Herodotus, when a fire broke out they cared for nothing but the safety of their cats, and were terribly afflicted if one of them fell a victim to the flames. On the death of a cat the inhabitants of the house shaved their eyebrows, and the deceased cat was embalmed and buried with great solemnity in a sacred spot. Many cat mummies have been found in the Egyptian tombs, and some are to be seen in the British Museum, together with similarly preserved specimens of human beings and sacred calves. Their movements and their cries were consulted as oracles, and the murder, or even the accidental suicide of one of them, was punished by death.

HOW IT HAPPENED THAT WASHINGTON WAS ELECTED THE FIRST PRESIDENT OF THE UNITED STATES.

The President of the Senate, elected for the future purpose of counting the votes, declared to the Senate that the Senate and House of Representatives had met, and that he, in their presence, had opened and counted the votes of the electors for President and Vice-President of the United States, whereby it appears that George Washington was unanimously elected President. Whereupon the following certificate and letter, prepared by a committee consisting of Messrs. Paterson, Johnson, Lee, and Ellsworth, were adopted by the Senate and signed by their President:

Be it known, That the Senate and House of Representatives of the United States of America, being convened in the city and State of New York, the sixth day of April, in the year of our Lord one thousand seven hundred and eighty-nine, the underwritten, appointed President of the Senate for the sole purpose of receiving, opening, and counting the votes of the electors, did, in the presence of the said Senate and House of Representatives, open all the certificates and count all the votes of the electors for a President and for a Vice-President, by which it appears that George Washington, Esq., was unanimously elected, agreeably to the Constitution, to the office of President of the United States of America. In testimony whereof I have hereunto set my hand and seal.

JOHN LANGDON.

NEW YORK, April 6, 1789.

SIR: I have the honor to transmit to your Excellency the information of your unanimous election to the office President of the United States of America. Suffer me, sir, to indulge the hope that so auspicious a mark of public confidence will meet your approbation, and be considered as a sure pledge of the affection and support you are to expect from a free and enlightened people. I am, sir, with sentiments of respect, your obedient humble servant.

To his Ex'cy George Washington, Esq.—*N. Y. Sun.*

GEN. GORDON'S VIEWS OF DEATH.

"God knows what my anxiety was. Not for my life, for I died years ago to all ties in this world and to all its comforts, honors, and glories." It was on Sept. 11, 1877, when on his expedition to Shaka, 500 miles southwest of Khartoum, with four companies of indifferent troops, to break the neck of slave raiding in its very den, that Gordon wrote these characteristic words, which may be fitly quoted at a time when there is too much reason to fear he has actually laid down his life for those whom he had vainly striven to save. They breathe precisely the spirit with which Gordon always regarded life and death. "God has given you," he says, writing to his friends, "ties and anchors to this earth, you have wives and families; I, thank God, have none of them, and am free. * * * You are only called on at intervals to rely on your God; I am obliged continually to do so. I mean by this that you have only great trials, such as the illness of a child, when you feel yourselves utterly weak, now and then. I am constantly in anxiety. The body rebels against this constant leaning on God; it is a heavy strain on it; it causes appetite to cease. Find me the man—and I will take him as my help—who utterly despises money, name, glory, honor—one who never wishes to see his home again, one who looks to God as the source of good and controller of evil, one who has a healthy body and an energetic spirit, and one who looks on death as a release from misery. If you cannot find him, then leave me alone."

That instinctive clinging to life, which is natural to all men, Gordon seems to have overcome as completely as Ignatius Loyola, or John Wesley, or Cromwell's Puritans. When his poor Soudanese lambs pressed him on every side with their complaints, he wrote: "I must not complain if they have no thought of what I have already gone through. There is only one issue to it, and that is death, and I often feel I wish it would come and relieve me." One can hardly doubt that if Gordon was in fact stabbed as he left the palace he had so bravely held for twelve months, he saw in the dagger only an instrument of deliverance. In every reference to death, it was with him the great "release." "I value my life as naught, and should only leave unwillingly for perfect peace."—*London Telegraph.*

God makes the earth bloom with roses that we may not be discontented with our sojourn here; he makes it bear thorns that we may look for something better beyond.

## Announcements.

The Third quarterly meeting of the North Iowa Advent Christian Conference will be held at Greeley, Delaware Co., Iowa, commencing Friday, March 20, and continuing over Sunday. The public are invited, especially the brethren and sisters from a distance. All are assured of a home that may come.

P. W. HOUGH.

To the brethren in Kansas. I intend to labor in Nebraska and Kansas during the months of March and April. I expect to be in the town of Wilmore, Gage Co., Neb., the last week in February. I wish the brethren in Kansas who wish me to visit them to write me at Wilmore, stating the town and county where they reside, so that I can make up my route, and take in as many places as possible. C. C. RAMSEY.


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| | Depart |
|---|---|
| Mail Express | 9:31am |
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## Communications.

### LETTER TO A FRIEND. PART II.

We come now to the time that Christ should be born. We have a record of the generation of Jesus Christ, the son of David, the son of Abraham. Thus identifying Jesus as the son promised to David, and the seed promised to Abraham. Now when Jesus was born in Bethlehem of Judea, there came wise men from the east to Jerusalem, saying, where is he who was born king of the Jews. Matt. ii. 2. We find this idea of the kingship of Jesus, referred to throughout the New Testament. Jesus said, swear not by Jerusalem, for it is the city of the great king. Matt. v. 35. To whom but himself, could this apply. Again, when the son of man shall come in his glory, then shall he sit upon the throne of his glory. Matt. xxv. 31. When Jesus stood before Pilate the Roman Governor, he asked him if he was king of the Jews, Jesus said thou sayest it. Pilat wrote over his head on the cross, This is Jesus, the King of the Jews. Matt. xxvii. 37. Nathanael said, thou art the son of God, thou art the king of Israel, John i. 49. Thus we see, the prominent idea in the minds of those who acknowledged Christ, was his kingship. Is it any wonder that the Apostles were interested in regard to the time when he should establish the kingdom. After the resurrection, they asked him saying, Lord, wilt thou at this time restore again the kingdom to Israel. Acts i. 6. This inquiry showed clearly how they had been instructed both by the prophets, and by [illegible] himself, for without Israel [illegible] no kingdom of God, or of [illegible] them it was not for [illegible] seasons, [illegible] to be of any [illegible] to know. They were exhorted to be faithful unto death, which they all suffered for the faith of the Lord Jesus. Peter on the day of Pentecost said, That David being a prophet, and knowing that God had sworn with an oath to him, that he would raise up Christ to sit upon his throne, he seeing this spoke beforehand of the resurrection of Christ, etc. Acts ii. 29. This same Apostle said of Jesus, whom the heavens must receive, until the times of restitution of all things which God hath spoken of by the mouth of all his prophets, since the world began. And he shall send Jesus Christ, which before was preached unto you. Acts iii. 20. This gospel of the kingdom, was first to be preached before the second coming of the Lord, so said Jesus, and so Peter proclaimed. Paul said to Timothy that Jesus should judge the quick and dead, at his appearing and his kingdom. 2. Tim. iv. 1. We read, And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great etc. Rev. xi. 18. Hear the song of the redeemed. And they sang a new song, saying, thou hast redeemed us unto God by thy blood, out of every kindred, and tongue and people, and nation, and hast made us unto our God, Kings and Priests, and we shall reign on the earth. Rev. v. 9. No where does Christ or his Apostles speak of a kingdom above, but the kingdom and dominion under the whole heavens, which shall be given to the saints of the most High. Dan. vii. 18. Jesus said, the meek shall inherit the earth. Matt. v. 5. Up to the crucifixion, no notice had been taken of the Gentiles, they were allowed to work out their evil course as I said before. That this is the case we may learn from what Jesus said to the woman of Syrophenicia, it is not meet to take the children's bread and give it to the dogs, let the children first be filled, etc. Yet because of her great faith he healed her daughter. He said upon another occasion, I am not sent but to the lost sheep of the house of Israel. After his resurrection he sent his Apostles forth to preach the gospel, he told them to begin at Jerusalem. The house of Israel was first choice, both nationally and individually, but when they rejected the counsel of God, against themselves, then the apostles turned to the Gentiles. Acts xiii. 46. The opening of the door to the Gentiles, was intrusted first to Peter whose mind had been prepared by a vision of a sheet let down from heaven, in which were all kinds of beasts. Peter was instructed by this that the Gentile's opportunity had come, to hear the word of the truth of the gospel, and be saved by faith in its teaching. Acts x. This whole chapter will prove interesting and instructive. Although the Gentiles were brought in, it was by faith, and hope, no other than what already existed as the faith and hope of Israel, which Paul said was his hope. Acts xxvii. 20. The faith and hope of the Israelites was all right in every respect but this, they rejected Christ as the King, their promised Messiah, so they fulfilled their own Scriptures in putting him to death. Acts xiii. 27. When they saw him, they saw no beauty that they should desire him. Is. liii. 2. They expected a royal conquerer when he come, they overlooked those Scriptures which spoke of his suffering before he entered upon his glory, had they known it Paul said they would not have crucified the Lord of glory. 1. Cor. ii. 8. They were blinded for a purpose, but that blindness will be removed when the Lord comes. Rom. xi. 25. The Gentile in embracing christianity had to become a Jew in faith and hope. Paul said he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, etc. Rom. ii. 28. Christ being a Jew, when a Gentile believed the things concerning the kingdom of God and the name of Jesus Christ, and was baptized into him, they became Jews by adoption, and were circumcised with the circumcision of Christ, in putting off the body of the sins of the flesh, by the circumcision of Christ. Col. ii. 11. And therefore were no longer strangers and foreigners but fellow citizens with the saints, and of the household of God: having been built upon the foundation of the apostles and the prophets (their teaching) Jesus Christ being the chief corner stone. Eph. ii. 19.

The teaching of the Bible is not to save immortal souls from hell torments, but to teach us the way that God intends to remedy the accumulated evils that exist in the world, by the institution of a divine government upon the earth, when he shall govern the nations in righteousness by Jesus Christ. Ps. xxii. 28. Acts xvii. 31. The gospel is an invitation to God's kingdom and glory, when it shall be set up; men are invited to share with Christ in the honor and glory of his administration, when the time comes for the saints to possess the kingdom. Dan. vii. The believer becomes a joint heir with Christ, if so be that we suffer with him, that we may be glorified together. Rom. viii. 17. The time of reward is when the Lord comes, not before. For the son of man shall come in his glory, and then shall he reward every man according to his work. Matt. xvi. 27. For the kingdom of heaven is as a man traveling into a far country, and he called his servants, and delivered unto them his goods, and straightway took his journey. Matt. xxv. 14. This illustrated the fact, that Jesus was first to go away to the Father, to receive the kingdom, and to return at the time appointed by the Father, for the restoration of the kingdom again to Israel. Acts i. 6. When that time arrives the son of man shall come in his glory, and all the holy angels with him, and then shall he sit upon the throne of his glory, etc. And he will say unto them on his right hand, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34. Paul said there was a crown of righteousness laid up for him, which the Lord the righteous judge should give him at that day, and also to all them who love his appearing. 2 Tim. iv. 8. John says we know, when he shall appear, we shall be like him, for we shall see him as he is. John iii. 2.

Peter speaks of the salvation to be brought unto us, at the revelation of Jesus Christ, 1 Pet. i. 13; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. James says blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James i. 12. See Rev. The time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great. Rev. vi. 18. Jesus taught that the reward of the righteous would be at the resurrection of the just. Luke xiv. 14. From these testimonies we learn, that neither reward or punishment, is meeted out, until the Lord comes. Judgment does not precede his coming, Paul says, he shall judge the living and the dead at his appearing and his kingdom. In conclusion I would ask, what must we do that we may inherit eternal life? What did Abraham the father of the faithful do? It is written he believed God, and it was accounted unto him for righteousness, we also must believe the truth and obey it, if we would become heirs of the righteousness which is by faith. What is the truth we must believe and obey? Jesus says the gospel. This gospel of the kingdom must be preached as a witness among all nations, and then shall the end come. Matt. xxiv. 14. Then the gospel is made up of the things concerning the kingdom of God, and the name of Jesus Christ, for an example of this read Acts viii. 12. To believe these things embrace the hope of the promises made of God unto the fathers of the Jewish nation, which Paul said was the hope of Israel. There is no other Bible hope but this. Acts xxviii. 20. Jesus said, Abraham rejoiced to see his day. He saw it and was glad. How did Abraham see the day of the Lord. He saw it by faith. The realization of the promises made to him could only be verified to him, when his seed, the Christ, should possess the gate of his enemies. Gen. xxii. 17. Hear Jesus again. They shall come from the east, and the west, and from the north, and the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. When this takes place what Paul says will be fulfilled. And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. Heb. xi. 40. I could write at much greater length, but you have much better articles on the faith no doubt, so I will conclude for the present. I exhort you in the words of Ananias, to Saul of Tarsus after his conversion, and now why tarriest thou, arise and be baptized, and wash away thy sins. This act constitutes the obedience to the faith, as Jesus said to the apostles, he that believeth and is baptized shall be saved, he that believeth not shall be damned. Hoping the Lord will bring you into the fold, through the door, believe me, truly your friend.

JOHN GOODLIFFE.

### The Names Melchisedek and Josedek as Appellations of the Christ. The One Significant of and Explanatory of his High Priestly Office, the Other of his Prophetic Healing Virtue.

Everyone who has fed upon "meat" and not "the unadulterated milk" alone of "the word" knows that the Christ is a priest "after the order of Melchisedek" and not after the order of Aaron. But every one even of the former class does not know how significant each of these names are in themselves; indeed how wonderfully significant all the representative names of Scripture are.

Aaron as a high priest we are told served in his ministry "an inefficient law of works;" that is he enforced by precept and obedient example the service of a law that was ineffectual to save and that was not intended in itself to save, but to lead up to the apprehension of a law that is effectual to save. It was his duty and office to assert the majesty of this criterion of righteousness and thus to show the exceeding enormity of sin, and through the faithful performance of these duties to fix the eye of penitence and hope unwaveringly upon the mercy of God. His office rightly executed then would be constantly to impress the hopelessness of disobedience and an obdurate continuance in sin, as well as to encourage the hope that a finite obedience with the whole heart might be ultimately enabled in the divine purpose to become a complete and satisfactory one. Now the name itself is significant of this office. *Aaron*, derivation *aour*, root *ur*, meaning, to hurt, to damage, to err, to go astray; the hurt being primarily to the understanding or the senses or the reason; and *moreh*, root *yare*, meaning, to strengthen, to make strong, to confirm; whole meaning, to confirm the hurt, to make strong the error.

You see now why Paul argues as he does in Romans about the law. The law "finds him out," the law "slays him," the law makes his sin "exceeding sinful." In truth the Aaronic law is a law of admeasurement. We suspect an error. We apply the law or standard and it causes "the error to abound;" but Paul argues "I find another law" and according to this law "grace did much more abound." Now grace or favor is the law of mercy, and this leads to the consideration of the other significant name, which defines the official work of the Christ as a priest not after the order of Aaron, but of Melchisedek. This seems to be the derivative analysis of the word *zedek*, root of *zedaw*, to have a care for, to be thoughtfully careful of; *zi*, the letter *y* spelled out and meaning a symbolic mark. This use and meaning as old as any records or traditions of the human race. The cross as a symbol of anxious care and suffering I mean. Consult the antiquarians for confirmation of this statement.

Next in order in the analysis is the accusative of the personal pronoun "thee" and here the object of the verb *zed* the latter being modified by the adverb *zi* and next in order *ek*, the root or stem of the adjective *ekron*, verb *ekmpsic* to accept. The adjective *ekron* or *ekiov* is the old Levitical descriptive, liturgical word applied to a sacrifice such as God will approve when offered. The whole meaning put in good plain English is that such a priest or person is "one who hath a crucial care that you (you individually, not a general care, but a specific personal interest displayed) be acceptable."

Now contrast the two orders of priesthood as tried by the significant names of the two great representatives of the different orders and behold the manifest wisdom of God therein displayed. The one magnifies the importance of the standard of righteousness which is right and well as far as it goes, even as Paul argues; but the other magnifies the value of the person to be tried by this standard, and pleads the comparative importance of this value when viewed from the standpoint of infinite mercy and love.

To illustrate, you have assayed to build you a house in your ignorance and inexperience. The law of perfect admeasurement comes along and points out your incompetency in every law of beauty, harmony and utility violated. It says with inexorable contempt and derision, tear it down, get it out of my sight. You are in despair. Love and mercy is passing by and sees your distressful dilemma, and while it must in truth approve of all that law has said and is insisting upon, it smiles with benignant helpfulness and cries cheer up, your old house has subserved its end and object. "Let it suffice you to have thus far subserved the law of sin and death in your members." Arise and be "renewed" you and your house and everything that belongs to you. It is a day of "new things" even to a "new heavens and a new earth." "Behold I make all things new," and I, "the Melchisedek high priest" "am sent to preach an acceptable year of the Lord."

So Paul argues in regard to "the tabernacle of the body" when teaching the way of immortality. "For if the earthy (clay) house of our tabernacle (tent) be taken down (dissolved) we have a building (a way to be built) of God an eternal house (a spiritual body) in heaven."

But in the next verse he tells us that "we sigh to this, earnestly expecting to have our clothing clothed upon with our domicile from heaven, if indeed having been clothed (with the garment of justification) we be not found naked. You see that this clothing with a spiritual body is something that comes to us here, not something in heaven to which we go as naked disembodied spirits there, a distinction with a very important difference. The passage in which the name Josedek occurs is the following, which, like most of the Messianic prophecies, seems to have been tampered with in the early period of sectarian strife; Jeremiah xxiii. 6, "In his days even Judah will have been saved and Israel will pitch his tent in faith, and this is his name which the Lord will call him, Josedek among the prophets."

CHAS. GARDNER.

### KIND WORDS.

"What silence we keep year after year
With those who are most near to us, and dear.
We live beside each other day by day
And speak of myriad things, but seldom say,
The full sweet word that lies just in our reach
Beneath the common-place of common speech."

How true the words! How little we know the hearts we meet day by day. How many a deep well of affection and sympathy lies hidden from our view; covered by the cold conventionalities of the world, and all ready to overflow at the slightest touch of the finger of love. Only a glance, a word, or smile may reveal its hidden depths to us; and the word or smile never comes, and yet the word or smile never comes, and she will lies silent and undisturbed. We shut ourselves up within ourselves; we burden our hearts with the weight of affection that others so much need; we hoard our rich treasures away from the common gaze. Bye-and bye, they become tarnished, and lose all their brightness. We mourn because we miss their beauty; and we do not understand that they need passing back and forth through the hands of affection, to some other heart, to regain their wonted brilliancy.

Pride tells us; 'tis foolish to be free with our love; but God's love is as free as the air that we breathe; "whosoever will, may come. But we, in our selfish pride hide it all away, and keep all our pleasant words, and loving thoughts out of sight; and never think of the gaping void they might fill; or the satisfaction bring to some hungry heart.

'Tis an inbred trait in human nature—this longing for sympathy; and sometimes there are loving, patient, sensitive hearts, who give their all—and never receive; and then, in sheer desperation they turn back and feed upon themselves, and sometimes, die!

And there come times, in these lives of ours when the heart is hungry for a word of love; a word of justice, or of praise. The times pass—the word unsaid—and the heart starves; starves for the want of a few kind words; words which would have repaid perhaps, the pain of years! How they might have changed the current of a life, have softened a hardening heart, and polished the way to God; how guided aright a faltering step. But, no! they were not said; the time is gone, and it may be that never again, will the heart respond, and the good which should have followed opportunity, be accomplished.

Ah! my friends, we little realize how much may depend on a few kind words. Perhaps the eternal destiny of a soul! Think! some human being going to that everlasting destruction from the presence of the Lord, because we, in our thoughtlessness, and selfishness, neglect to say a cheerful, comforting word to a fainting heart. 'Tis a fearful thought, and might well make us keep strict watch for our opportunities.

"Oft many a shaft at random sent
Finds mark, the archer little meant.
And many a word at random spoken
May soothe or wound a heart that's broken."

Then scatter pleasant words, pleasant smiles; remembering how we crave them for ourselves. 'Tis only a little thing; so easy to do if we try; and it brightens our own lives as well; making us happier for having tried to lighten the burden of others.

Give praise for the simplest good deed done; 'twill encourage to greater deeds. Be helpful, zealous and true; following the Master's footsteps, and thus make your light so shine, that men may see your good works, and glorify your Father which is in heaven. Open the gates of your heart wide, and let the weary in; and as Christ had enough and to spare for every one, so will we know no lack of love for any who cross our path. Like the widow's cruse of oil, it will always be full. We have only to cast our own selfish thoughts out, to be filled with this love for others; and in loving them we show our love for him who first loved us. The true, pure, unselfish love we give our friends, and call by the name of friendship, is like in kind to the love of Christ; and in giving it, our hearts grow larger stronger, and purer.

So, remember that every kind word is a seed sown in God's vineyard, and is the life-germ of countless other seeds, seeds which may sprout and grow and yield a bounteous harvest. And though we never know here the full measure of its fruits; in God's great eternity, we shall see each word, smile and glance, which we have sown, perhaps with an aching heart, multiplied ten thousand times ten thousand fold; for the influence of one little word, will pass from one heart to another, till no human brain can comprehend the magnitude of its results. Nothing is lost with God, and no good thing will he withhold from them that walk uprightly; but all our dearest hopes, our longing desires will he bring to us in his own good time; when he sees that to grant them will not do us harm. For every bright smile, every gentle word given to a weary soul, Jesus—our dear loving Jesus, will say to us: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

EMILY C. KERSEN.

### NOTES BY THE WAY.

Well, I am yet alive and able to tell the story. I left Chicago the 29th of Nov., for Eureka, Wisconsin. I had been invited to come and preach the gospel versus the law. I delivered fifteen discourses. The last five were intended to show that the letter of the law was not binding, but that the spirit of the same was continued in the present dispensation. That the ten commandments were the specifications of the Sinaitic covenant written first in the book of the law, called also the book of the covenant, the law of Moses, the law of God, and the law of the Lord. That eighty days afterward, Jehovah, the party of the first part of the covenant, delivered unto Moses the same specifications written on tables of stone, which were placed in the ark of the covenant. That these specifications had nothing appended in the form of a penalty, consequently could not serve as a law.

That the Seventh Day Sabbath was an ordinance and commemorative. That it was not set apart or sanctified at creation but twenty-five hundred years later, when the Lord separated them (Israel) from the nations and gave them the Sabbath. That the phrase "he had rested" showed that the resting preceded the setting apart, that he hallowed and set it apart just as the U. S. set apart and legalized the 22d day of Feb., not at the time of Washington's birth, but many years after the event, and that too because he was born on that day. So because God had rested on the Seventh Day he sanctified it at Sinai, and gave it to them as a sign of rest and deliverance. I then showed that the Sabbath, being an observance commanded was an ordinance, like the passover and circumcision, and with all other ordinances was nailed to the cross. There were many other strong points presented that we deem unanswerable by those who believe in the resurrection and immortalization of Moses. The gentleman who advocates the doctrine of the Seventh Day Adventists was present to take notes. He gave me an invitation to larry and examine the subject with a few friends at a private house, but the invitation came just as I was obliged to leave and take the train to reach other appointments. I pledged him that I would arrange in the near future. I wrote him January 10th that I would meet him in public debate between the 16th and 30th. I received a reply the 25th saying, that he would meet me the 27th. That was impossible, for I had appointments many miles away in an opposite direction only three days later, therefore I was oblige to postpone the matter indefinitely. I believe that the discourses have proved that a living Jesus is better than a dead Moses, that the spirit of the law of life makes us free from the law of sin and death, that the dead schoolmaster has quit teaching, the Great Teacher has taken his place.

Let us therefore listen to the great prophet that has been raised up like unto Moses. Hear him. A new commandment give I unto you, that ye love one another. Love is the fulfiller of the law. Love worketh no ill to its neighbor. Love never steals, never murders, never covets, except the best gifts. Amen. Let us love without dissimulation.

C. C. RAMSAY.

### Thy Kingdom Come.

This is the cry of the pilgrim church. It has arisen alike from the city and the wilderness—from the vineyard and the desert. It has gone up from martyr fires and beds of suffering. It has been wailed out over the dying and the dead, but still the prayer remains unanswered. The golden wheels seem to tarry and the coming King to wait.

The old earth moves on her way. The curse still lingers on her landscapes, and sin walks her streets in gold and purple. Science has flashed her light into the darkness, she has refined and polished the baser metals, and her devotees imagine they are turned to gold. She has fertilized the soil and they dream that she can yet remove the curse. She has girdled the earth with iron and sent her strange whispers under the sea, but crime laughs at her achievements, and avails itself of her success. Moral reformers have agitated the great whirlpool, dreaming that purity may be found in its depths. They have changed laws and mustered armies, they have canvassed parliaments and legislative halls; they have stood in the forum and the pulpit, calling upon men to set up the standard of right, and unfurl the banner of truth; but human evil is too strong for man's unaided arm; and the tide of sin sweeps unchecked. Crime ignores the pleadings of humanity, and justice waits in vain for recognition even in her own halls. There are cries of peace and safety, while peace is taking her flight, and safety is found only in obscurity.

There is only one remedy for sin, and that is the cross—only one bright solution of earth's problems, and that is a kingdom of righteousness and peace. Six thousand years of toil, and sin, and suffering have rolled away, and still the Church waits. God's little ones are crying, "How long, O Lord, holy and true?" The petition, "Thy kingdom come" still arises from earnest, aching hearts. The answer has been delayed, but it will come in God's own time. Not one faint cry has failed to reach the Father's ear. Not one earnest petition shall lie unanswered. The prayers of the saints rest upon the golden altar before the throne, and soon the ministering angel shall pour upon them the fragrant incense and they shall be offered before the Most High. The answer shall not be long deferred, for the very fire from the altar shall be cast into the earth and there shall be "voices and thunderings and lightnings and earthquakes." A new power shall be introduced into earth's moral chaos, for the kingdoms of the world shall become the kingdoms of our Lord and of his Christ. Oppression and wrong shall be swept from high places, for earth shall have a glorious King. The wilderness shall be glad, and the desert shall blossom as the rose, for the curse is forever cancelled by God's own hand. Our loved ones shall come again from the land of the enemy—ransomed by Him who holds the keys of the grave.

The feet that have trodden earth's rocky paths and rested only beneath her sod, shall walk on the banks of the beautiful river. The eyes that have been closed during death's long sleep shall gleam with immortal life. The hands that have been folded above the still heart shall carry the palms of victory, and the brow that hath borne the white soul of the conqueror, shall wear the crown of life, for there shall be no more death. No sorrow is known in the glorified earth. No sighs are borne on the fragrant breezes of Eden restored. There are no sad notes in the triumphant song of the redeemed.

Thy kingdom come! Then shall the glad earth welcome her King, and the Life-giver shall pour for us the wine of immortality. Then shall He bestow the crowns and receive the scepter of universal dominion, for God shall be all in all, and His "will shall be done on earth as it is done in heaven."—*Mrs. H. V. Reid.*

# THE RESTITUTION.

H. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 11, 1885.


*In our Literary Notices we call attention to two books differing in character but both worthy of praise. "The Handbook of Useful Information" is a small volume of 64 pages, elegantly bound in alligator leatherette, with gold side-stamp, and is a compend of facts for ready reference on almost every subject; and no work comes nearer being a multum in parvo*—a miniature encyclopedia than this marvel of condensation. "The Errors of Evolution" by Dr. Patterson, is a beautiful volume of 270 pages, and is a work that will need no eulogy to any one who will give it a careful perusal, as it will commend itself to every unprejudiced reader. The Editor, H. L. Hastings, has prefaced the work with a terse[ly] written introduction, from which we quote an extract. He says: "The writer of this volume carries the war into Africa, and uses great plainness of speech, and it really seems high time that the battle be set in array, and that men find out who is on the Lord's side, and who is on the side of the devil and monkeys; and the less we have of circumlocution in the case the better. Of course, this style of warfare is not very popular among those who like to wear the honors and emoluments of Christianity while laboring to teach heathenism to undermine the gospel; but as this battle is not fought in the interest of the apes or their progeny, they cannot reasonably expect to direct the campaign."

## Communications.

### UNKNOWN.

"Therefore the world knoweth us not, because it knew him not."

If he had been known, his relations to men, his designs and plan might have been known. Human relations to the Father, possibilities and actualities, destinies and offered hopes, are all hid to men that know not the divine Fatherhood of God: and the great love he has bestowed on certain ones making them to be called his children!

Therefore they are strangers to the largest share of mankind, "unknown and yet, well known" to each other. "And some said, what will this babbler say?" "May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean." In this populous city of Athens, all moderns confess that arts and refinements had reached a perfection not before attained by any people. And here were philosophers—investigators and searchers—Epicureans, Cynics and Stoics. And here in a shady grove Plato walked and read to students—the Academicians, his lectures.

But the people through great enquiries, going to the market place of public gathering, (to supply the place of newspapers,) to tell or hear of some new thing—something the philosophers had found out, or what visitors from foreign parts had to relate. And though all very religious they were far from agreement on religion. Every sect of philosophers taught a peculiar theory of the cosmos and the laws of the universe and had disciples. The city was all in ill, filled with idols and idolatry.

One morning as I suppose, a Jew stranger appeared in the concourse on the market, and using the privilege accorded to strangers began to talk to those present. Soon Epicurean and Stoic guardians of the public mind walked in and had a trial of his strength. It seems they made nothing. The cry—*babbler*, was raised. What next? "what will this babbler say?" Some others said, he seems to be a setter forth of strange, or a new race of gods. It looked as if he would supplant Jove, and all the subordinate gods of the general belief, and substitute a new dynasty of reigning deities. And as to the last part, the preaching of Jesus and the resurrection was understood. He who felt the faithfulness of the saying: "If we be dead with him, we shall also live with him. If we suffer, we shall also reign with him;" had made that doctrine so clear in meaning as to be understood by some, confused as it was with Polytheism in their perceptions.

Children of God by the resurrection; neither subject to human relations, nor can die any more, and equal unto the angels: "partakers of the divine nature." Strange things to pagan ears: incredible to human intuitions, and beyond the power of reasoning and intellectual discovery. For, "Eye hath not seen, nor [illegible] neither hath it entered the heart of man what God hath prepared, etc." Can we wonder at the mocking? the apparent nonsensing babbling, destitute of all sense and reason to men so far off from all divine illumination? To people that knew not the Christian's Father, how astoundingly strange it all was? Curiosity desired to hear more.

And now follows a grand opportunity, the philosophers brought the stranger to the rocky height of Mars Hill, the upper council composed of aged and wise men, whose dignity and silence and critical discrimination were sure. And what an oration? what eloquence? No Demosthenes against Philip, nor Cicero against Verres or Catiline. But Paul an apostle of Jesus Christ to the people of Athens. How bold and yet how respectful. "Ye men of Athens, I perceive that in all things ye are very religious. For as I passed by and beheld your devotions, I saw an altar.....to the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you." Nobly began and nobly followed to the end. How clear and easy to comprehend by darkest pagan minds? The destitute of light—the religiously blind, could feel after the Father of all, and find him, as blind men search.

How appropriate the closing of the theme of instruction on the "God that made the world and all therein;" the end of the mystery of his doing? the climax of his plan of the world. Messengers sent commanding all men everywhere to repent. Because he hath appointed a day in which he will judge the world (Bible—ruling and judging, being one office,) by that man whom he hath ordained: whereof he hath offered faith to all men, in raising him from the dead. Jesus and the resurrection, the objective of hope. Jesus crowned Lord of all. The risen and living Salvation "prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel."

"Awake to righteousness, and sin not: for some have not the knowledge of God: I speak this to your shame." 1 Cor. xv. 34. Who were they? Were they not the "some," of the 12th verse, and the same of whom it was asked, "How say some among you that there is no resurrection of the dead?" Is it not obvious that the party were of the church—the "some of you"—who had dropped the resurrection.

Christ's and the resurrection of the faithful, had been preached by all the apostles. "Therefore" says Paul, "whether it were I or they, so we preach, and so ye believed." They had shamefully lost the knowledge of God they before had received. God cannot be known by those who deny his truth. When the resurrection is left out, or is shaken, the glory and power of Christ are not in view, and redemption is a myth. Erase it, and the sequence follows, "Then they also (as all others,) who have fallen asleep in Christ are perished." Hope we may: excluding the resurrection; but it will only reach to the end of this life and miserably leave us. The resurrection is our only hold on eternal life. The great Salvation, is to live again.

What manner of love the Father had bestowed on John the apostle and his brethren to call them children of God, was not understood by Jews or Pagans. These sons were "waiting for the adoption, to-wit, the redemption of their body." The manner of the Father's love is still much in the shade, much out of the public view. And therefore its subjects and their future, are not well known.

One of Chicago's respected D. D.'s was to preach on the theme: "What we shall be." For elucidation of his subject he selected 1 John iii. 2, "Beloved now are we the sons of God .....we know when he shall appear we shall be like him, etc." How will he deal with this text? was our thought. And as he stated in his preliminary,—"God has not told us in his word, any thing about the 'immortal soul'." Ah, he will give us John's assured hope now: was the next thought. But what a confession—What? So much from a high orthodox dignitary? What an unusual departure? But he quickly added the saving clause: "Nor need he, for it is clearly manifest." O, then how, where and when, will John's hope and expectation be realised, if he and his brethren must go to Jesus as naked, immortal souls? instead of Jesus coming to earth to appear again to make them like him, in glorious bodies.

The Doctor told the audience in his own way, [illegible] of moral likeness, free[illegible] from sin, and all evil, spirits pure and perfect. Such the likeness to him. Not a word of any bodily relationship, no likeness in bodily form to his glorious body.

In that very respectable Doctor [illegible]

### SAVIOUR OF CHRIST RELATIVE TO HIS RETURN AND REIGN. NO. I.

Jesus said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am ye may be also." Jno. xiv. 3.

He went away: he must therefore, return. He went up and a cloud shut him out of the view of his upward-gazing disciples. When it was said, by two men, (angels, Jesus' body-guard at the sepulchre) ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11.

These were messengers sent down by Jesus, perhaps, from the cloud to satisfy those men of Galilee in regard to the certainty of his return, we have, therefore placed it among the Sayings of Christ. It will be readily understood that what Christ says relative to his return and reign, are prophecy: and the collection we shall term "Christ's Book of Prophecy." It will be composed of two parts: The first part will contain the predictions of Christ while personally present on the earth, as recorded by the four evangelists, Matthew, Mark, Luke, and John: the second part, contains those sayings which Jesus Christ sent by his angel to John in the isle of Patmos, as written in the Apocalypse. The first part is composed of literal prophecies, as we shall prove: the second part is composed principally of symbolic prophecies. As our first number is introductory, it will be occupied by general remarks on the prophetic Scriptures, especially with the rules of interpretation of symbolic language. (1) Prophecy is history given in advance of time. God, alone, can dictate such history. (2) Every prophecy, therefore, when first uttered, has no past nor present, but is all future. So soon as its accomplishment begins and until it closes, is occupies the three great divisions of time, the past, the present, and the future. These questions must be in the minds of every student as he is investigating the prophetic Scriptures relative to every prophecy from the first in Genesis to the last in Revelations: (1) What is the scope of this prophecy? (2) Is it uttered in literal or symbolic language? (3) Is it fulfilled, in process of accomplishment, or wholly future? (4) If fulfilled where is the record, in sacred or profane history? (5) If in sacred history where? compare item by item: (b) if in profane history, give the author or authors, comparing item by item. (5) If in process of accomplishment, what is your authority? read and compare. (a) Where are we located in the chain? (b) how far does it extend? (6) if wholly future, how do you arrive at that conclusion? (7) Can you reach that conclusion intelligently without a very intimate knowledge of the past? how can this knowledge be obtained except from profane history? What are some of the general rules for interpreting symbols? What rules in this example? Repeat them. As an illustration we present two fulfilled prophecies; the one uttered in literal language the other symbols. The literal prophecy is concerning the flood, in the days of Noah. In the prediction and in the preparation required, the language is literal. In the language used to describe its fulfilment two word have a tropical or figurative form; viz., "Face" for surface; and "windows" (flood-gates, marg.) for clouds (almost) changing from dark cumuli into nimbi, or light-shaded storm-clouds deluging the earth with their rain-contents. These two tropical words have no effect to change the fact of a literal fulfilment of prophecy, or the literal history of its fulfilment. This, therefore, is a literal prophecy literally fulfilled, of which accomplishments we have the Bible, or inspired record. The prophecy is a plain historic narration of events, at that time future, and the fulfilment an equally literal history of the same events, after they had transpired. In this class of prophecies whose accomplishments is in the Bible, there need be no special difficulty.

Our second example is a symbolic prophecy whose fulfilment is also a Bible record. It is one of Joseph's dreams, and is duplicated. "And he (Joseph) said unto them (his brothers,) hear, I pray you, this dream which I have dreamed: For behold, we (were) binding sheaves in the field, and lo, my sheaf arose, and stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said unto him, shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dream and his words." This dream is duplicated as follows.—"And he (Joseph) dreamed yet another dream, and told it to his brethren, and said, behold, I have dreamed a dream more: and behold, the sun and moon and the eleven stars made obeisance to me. And he told (it) to his father, and to his brethren: and his father rebuked him, and said unto him, what (is) this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying." Gen. xxxvii. 6, 12. A symbol is an object selected to illustrate another object, either in itself, or in action. In this dream and its duplicate are these symbols; (1) the sheaves, (2) sun, moon and eleven stars; (3) the symbolic action is "making obeisance," or bowing down. Symbols usually have to be interpreted, or translated, since they are in an unknown tongue: but in the above instances, their meaning was too obvious to Joseph's brethren and father to require any translation.

These symbols were literally accomplished, as their literal records in Gen. xlii. 6, 9; xliii. 26; xliv. 14; l. 18; clearly demonstrate:—And Joseph's brethren came and bowed down themselves before him (with) their faces to the earth;" "Joseph remembered the dreams which he dreamed of them." Ps. 9.

"And (they, W.) bowed themselves to him to the earth." "And Judah and his brethren came to Joseph's house (for he was yet there;) and they fell before him on the ground." See also xlvii. 26, 27, 29. It is here that Jacob and his family make obeisance unto Joseph. In Gen. l. 18, it is thus written, "and his brethren also went and fell down before his face: and they said, behold we be thy servants. And Joseph said unto them, fear not: for (I am) (am) I in the place of God? But as for you, ye thought evil against me; [but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive." We have now shown how a symbolic prophecy is literally fulfilled. The personification of the symbolic agents, "sheaves," "sun, moon and stars," does not change the literality of their fulfilment. The same agents are "sheaves," in the dream, and "stars," in the duplicate, but the action is the same in each, "obeisance." No "mystical interpretation [translation] here." Who ever saw a "mystical interpretation?" symbols require translations; literal, not "mystical," mystical is not in the Bible; what kind of a translation, is a Hebrew, Greek, or Latin "mystical interpretation?" It is not one that would very well suit a professor of these languages. There are "mysteries" in the Bible, but "mystical interpretations" [translations], would not clear up the mysteries. No person is an accurate and safe expositor of the prophetic Scriptures without he has a thorough knowledge of their grammar of symbols, and of the laws of interpreting tropical or figurative language. This you say, requires more time for investigation, than I am able to command. Admit it: then what? Must we trouble our readers with the results of little or no investigation? God forbid that I should presume to offer to the Lord, that which has not compelled me to "Search the Scriptures."

It requires no labor nor severe searching to say of any prophecy that its fulfilment is in the future, and quite another to trace its progressive development through sacred history, and down through the centuries of progressive history till its lengthening chain is seen to sink beneath the ocean of the coming age.

In the former case the assertion is simply a conjecture; in the latter, it has some intelligent and reasonable foundation. Now that we are upon the subject of Joseph's own dreams, which required no interpretation, let us follow him into Egypt and examine his translation of symbolic dreams, or, as they may be termed, night visions. Joseph, there, translated four symbolic vision dreams: giving the meaning of the symbols, and their fulfilment. We affirm this general position, that the Bible is its own interpreter. By this we mean, that there is no symbol, or figurative language in the Bible, that is not, some where in that book, translated. It has its own key.

There are four classes of symbols, each dream having its chief symbol. (1) In the butler's dream, it is three branches of a vine, which branches, Joseph says, are three days. (2) In the dream of the baker's vision, the chief symbol is three baskets, which Joseph translated into three days. And, within three literal (not "mystical") days each of their dreams was literally accomplished, as Joseph had translated, as to time, agents and actions. In these two visions time is symbolized. No one would contend that the time covering these visions is literal. The translations have literal (not "mystical") time—"days." The Bible, then, has symbolic time. Pharaoh's vision dream, like Joseph's, is duplicated. In the original dream, the chief symbol is a drove of seven well-favored, fat-fleshed, kine; and another drove immediately following, of seven ill-favored, lean-fleshed kine; in all fourteen in two divisions of one drove. In the duplicate vision, are seven plump ears of corn on one stock, and seven blasted ears; in all fourteen ears, of which, Joseph understanding his Father's (God's) language, translates as follows:—"The dream of Pharaoh (is) one: God hath showed Pharaoh what he (is) about to do. The seven good kine (are) seven years; and the seven good ears (are) seven years; the dream (is) one. And the seven thin and ill-favored kine that came up after them (are) seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This (is) the thing which I have spoken unto Pharaoh: what God (is) about to do he showeth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land: and the plenty shall not be known in the land by reason of that famine following: for it (shall be) very grievous. And for that the dream was doubled unto Pharaoh twice; (it is) because the thing (is) established by God, and God will shortly bring it to pass." Gen. xli. 25, 32. Here, kine and the corn, seven each, of each kind, are symbols of seven years each:—symbols of time, a kine a year, and an ear of corn a year. We have now six symbolic dreams: two by Joseph: and two by Pharaoh: one by the baker, and one by the butler. Those given to Joseph though in symbols, required no translation, because God is addressing his own family who understood his language, but the symbols were literally (not "mystically") fulfilled. When God addresses Egyptians, to whom that language was uttered in an unknown tongue, God provides an interpreter (Joseph) out of his own family. Joseph first translates the symbols; then shows their fulfilment. We have now narrated seven prophecies, one literal, (the deluge), and six symbolic vision prophecies, whose fulfilment constitutes parts of the Bible record. (2) We might name others, the chains of which begin within the Bible's sacred history, but which are admitted to extend beyond the sacred fulfilled history, and run down through profane history, to the present time and onward. Some of these prophecies are written in symbolic language, as the vision of the metallic image of Daniel ii., the four beasts of Daniel vii. Others are expressed in the language of literal history: such as Eze. last ten chapters; and xlth. and xlith. chapters of Daniel. These chains of prophecies, commencing their fulfilment in the times of Bible chronology, are still measuring out their unwound coils. These progressive fulfilments constitute the chief of the future unfulfilled prophecies. We call them fragmentary prophecies, because they are unaccomplished remainders. Remainders are obtained only by subtraction. They form a kind of negative. In every through line of prophecy, we find the not fulfilled, by subtracting the fulfilled part from the whole prophecy. The labor is in ascertaining the fulfilled part. Every through line must cover, and extend beyond, profane history. Without a knowledge of profane history, our knowledge of prophetic fulfilment must necessarily be very imperfect, since God's foot-prints are in profane history, as well as in sacred history.

J. P. WHITNEY.

### Literary Notices.

We have just received from the publisher a handy little volume entitled, "Gaskell's hand-book of useful information." It contains calculations, trade secrets, rules, business forms, legal items, and statistical tables of practical value for mechanics, farmers, lumbermen, bankers, book-keepers, politicians, and all classes of workers in every department of human effort, from the household to the manufactory; and a compilation of facts for ready reference on almost every subject. It is in fact a portable encyclopædia. No more valuable book has ever been offered, as it contains so much information of practical value in every day life. It is nicely gotten up, and will be sent to any address by mail, post paid, on receipt of 25 cents, by Geo. W. Ogilvie, Publisher, 230 Lake St., Chicago, Ill.

### THE ERRORS OF EVOLUTION.

Readers who are interested in the strife between the word of God and its numerous foes, and especially those who are perplexed by the pretentious science of these days, which derives the universe from a cloud of gas, and the human race from apes and monkeys, will be interested in reading "The Errors of Evolution," by Robert Patterson of San Francisco, the well known author of "Fables of Infidelity and Facts of Faith." In a series of papers, the author discusses "Scientific Star-building," "Geological Evolution," "The Origin of Life," and "Darwinism," in a vigorous and masterly manner, puncturing scientific gas-bags, and exploding the absurdities that are palmed upon the ignorant for scientific facts. The work is a neatly printed volume of nearly 300 pages, price one dollar, and will be sent by mail, post paid to any address by H. L. Hastings, 47 Cornhill, Boston, Mass.

### A NOVEL IDEA.

NEW YORK, February 27.—London cable dispatches announced this morning the determination of the English Government to run a pipe line across the desert from Suakim for the purpose of furnishing water to locomotives and troops. A New York firm has received the contract for the pumps, and sent the first pump off last Saturday by the Adriatic. The second will go to-morrow by the Germanic. One of the firm said to-day: "The work offers no extraordinary difficulties to us, owing to the long experience we have had in sending oil over much longer distances and under conditions ten times more complicated. The journey for troops from Cairo to Berber by way of the Nile is about 1,200 miles, and presents more difficulties than were supposed when it was undertaken by Lord Wolseley. From Suakim to Berber in a direct line across the desert the distance is not more than 200 miles, but the absence of water makes the journey an impossibility for a large body of troops. Even a railroad would be difficult to maintain, owing to the need of large quantities of water for the engines and for the guards along the road. Water must be had at any cost if the attack is to be made from Suakim. The plan now adopted is to run two four-inch pipes over the whole distance. Every thirty miles or so there will be a tank and two of our engines with a capacity for forcing water along at the pressure of 2,000 pounds to the square inch. Two pumps are used in case of accident to one. The pumping engines to be used are about fifteen feet long and require from 150 to 200 horse-power of steam. The pipes will be laid in a zigzag line to allow for expansion and contraction, and will be buried under the sand. With a sufficient force of men it ought to be possible to lay the pipe as fast as it can be furnished. The lengths are joined by a screw sleeve coupling. The English Government is now in consultation with an American residing there, who is thoroughly conversant with the methods of laying and working oil-pipe lines, and this gentleman will be called upon to advise the English engineers in making their preparations. Troops will be used to guard the engine houses at every station. If the Arabs tamper with the pipes it will be known almost instantly at the nearest pumping station, owing to the lessened pressure in case the pipes are broken, or to an increase of pressure should one of the valves placed at intervals along the line be maliciously closed."

Heavenly charity cannot be resisted. Pride melts away under its warm breath; selfishness disappears under its glowing influence; anger cannot stand before its gentle force. Whatever be the form of sin that offers resistance, it inevitably yields before love unfeigned, love out of a pure heart.

Consider yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.

### Change of Address.

Brother Daniel Howard has moved to Hot Springs, Ark. His correspondents, take notice of this.


## ATHEISM AND THEISM,

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 350 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.


### CORRESPONDENCE.

On a trying occasion, Peter asked his Lord an earnest business question. "We have left all and followed thee, what thou shalt we have?" Matt. xii. 27. Jesus in whose mouth was no guile, gave him an honest square business answer.—"Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Peter believed that Jesus was the King of Israel, that he would receive the throne of his father David, and reign over the house of Jacob, and restore the Kingdom again to Israel. Christ knew that Peter believed this, he knew also in what sense Peter would understand the words thrones, judging, and twelve tribes of Israel, therefore he meant what Peter understood him to mean. C.

TUSTIN CITY, Cal.

*Editor Restitution:*

Please find enclosed Postal Order for my subscription for THE RESTITUTION. I have been lax in sending my subscription. Please excuse. May God aid you in giving meat in due time to the waiting household. Surely prophecy is fulfilling, before our eyes. May the Watchman give a certain sound to the Trumpet. It seems to me we live in a time when with the Bible in one hand, and newspapers chronicling daily events occurring in the ends of the earth, in the other, we may say indeed, this is that spoken of by prophets of old. May wisdom indeed be given to those appointed as Watchman over his people, that that day come not upon them unawares.

Yours in the blessed Hope.

S. A. ALLEY.

TORONTO, Ont.

*Editor Restitution:*

I have now great pleasure in sending you Post-office order, amount four dollars for THE RESTITUTION. I am glad to see the interest manifested in its pages. The importance of its subject matter, is daily becoming of increasing interest, and demands our fullest consideration. Trusting its circulation and influence will be very widely extended, and result (by leading to a correct and prayerful examination of the word of [illegible] freedom of many from [illegible] Egyptian darkness [illegible] society, [illegible] kingdom [illegible] is the earnest prayer [illegible]

Yours fraternally,

JOHN T. SHAPTER.

MARATHON, IOWA.

*Editor Restitution:*

Enclosed please find $ 2.00 to pay for THE RESTITUTION another year. We like THE RESTITUTION very much, have taken it eight years, and though money is scarce we mean to try and take it longer. We long for the realisation of the word so full of meaning—Restitution—when the opening heavens shall reveal the glorious Son of God. When his waiting ones shall receive their reward—the crown of Righteousness—when the groaning creation shall be redeemed.

To this end we look with hope, and breathe forth that earnest petition, "thy Kingdom come," hastening toward the realisation of our hope.

DELL. HERRICK.

COLUMBUS, Neb.

*Editor Restitution:*

Enclosed find Post Office Order for $2.00 for my RESTITUTION for this year, and 50 cts. for some poor one, as money matters are a little close every where. Yet we cannot well do without our RESTITUTION, as a Weekly Visitor. We are always glad to hear the Good News of the Kingdom from the Brethren abroad.

If any one of our Brethren or Sisters come this way, they are welcome visitors, and will find shelter under our roof. As we only live a little over two miles N. West from Columbus, every body can find us.

Respectfully. JOHN W. SIEGLE.

BOND VILLAGE, Miss.

*Editor Restitution:*

Inclosed is my subscription. I never prized the paper so highly as I have of late. I must say that it is giving light to the Household of Faith well adapted to the present time. It is truly meat in due season. Yours in hope. N. D. WIGHT.


## THE BIBLE TRIUMPHANT.

—BY MRS. H. V. HEED.—

Twelve dozen sceptical arguments refuted; a reply to a work entitled "144 Self-contradictions of the Bible." Revised, with a preface, and appendix containing "faiths" Testimonies to the Truth of the Bible," by H. L. Hastings. Over 300 pages, cloth binding. Price 75c. Send to this office for it.

# Poetry.

"SHALL HE COME AND FIND ME WATCHING?" MATT. XXIV. 42.

Shall he come and find me watching
As the watchers watch for morn,
As the hour of midnight passes,
And the coming day is born?

Shall he come and find me waiting,
With my loins well girt about,
Staff in hand, the word to welcome,
Waiting without fear or doubt?

Shall he come and find me slumbering
From the unfolding joy apart,
Outside of Paradise and Jesus,
With a true and loyal heart?

Shall he come and find me faithful
To his truth, to words to me:
"I'll come—to receive preparing—
I will gladly take to thee?"

Shall he come and find me working
In the vineyard full of love;
Only working till the glory
Breaks upon me from above?

Jesus, let me thus be waiting,
Full of hope, and love, and zeal;
Let thy coming to my spirit
Be a hope divine and real.

# Communications.

## THE DEAD MAN CARRIED OUT.

"Now when he came nigh unto the gate of the city, behold, there was a dead man carried out." Luke vii. 12.

The bare history of death is solemn and sad. It is indeed the saddest event in human experience. It is the closing scene in the drama of individual existence. The actor falls on the stage and the play stops short. I read somewhere, of an actor dying in a theater while playing the death-pantomime, so that what was designed for mere mockery, became an awful reality, casting a deep and solemn gloom over all, even the gayest of the gay. Few have the hardihood to laugh in the presence of death. "He is dying!" He is dead! In childhood how my mind struggled with the thoughts embodied in these short sentences when they fell on my ear from the lips of the messenger. They meant silence and darkness and stillness, and then a few handfuls of dust. Often on going to our village I met a funeral procession, headed by a hearse, bearing some one to his resting place in the cemetery half a mile out in the country. Though familiar with [illegible] and its usual accompaniments, [illegible] clouds my mind with solemn [illegible] and these thoughts [illegible] One other be- [illegible] to be a living factor in [illegible]ncerns of human life. Breathless and lifeless and thoughtless lump of clay, borne away from the noise and bustle of the living town, to the silent city of the dead, to slumber in unconsciousness with fellows mute as he! Will that be my destiny? Come Lord Jesus, thou Resurrection and Life, and baffle the "grim monster" in my case, and in the case of those I love. Hold back his icy hand that its touch chill not the warm currents of the living church. Let the mortal life join on to the immortal life! Let me and mine feel the deathless rapture.

"A man carried out" to burial. It might have chanced to be one without kindred of blood to follow in the foreranks as mourners. In such case no ties broken but those common to humanity. That were sad enough. But he is a son, I will say, of living parents, one of several sons. Then ties, tender ties have been rudely sundered. Ties fraternal and paternal, cemented by years of artless love and kindly deeds. Under such circumstances how the heart bleeds and the sealed fountains of other years break up and pour forth their tribute of tears. The only son of two living parents? Is this the touching narration? The rules of war spare such from the service of arms, but I have known death, cruel death, to take this one staff and support of declining years in spite of love and tears. It is even worse than this: The only son of his mother, and she was a widow! Oh, could bereavement fall with a heavier stroke—smiting a heart already crushed with many sorrows! Forlorn and desolate and woe-stricken widow! We pity thee, we pity thee! The climax is reached in these deeply pathetic words: "The only son of his mother, and she was a widow!" Yet I say happy and fortunate widow! Nain is to be blessed by such a visitor as it never had been blessed by before, and the widow is to be the first and special object of his power and beneficence. He who had been so tenderly touched by misfortunes far less had compassion on her. He touched the bier (coffin, margin). The pall-bearers stood reverently still. Awful moment of suspense, but it is soon broken by these words: "Young man, I say unto thee, arise!" Oh, glad surprise. The bitter tears give place to tears of gladness. The mother embraces her living son.

JOHN L. WISER.

## THEN, WENT ALL FLESH UNDER.

The wells of the great deep brake forth, the windows of heaven were taken out, and for more than a month and a half, rain poured continuously on the earth.

People forsook their dwellings, they gathered on the hill-slopes, they climbed up rocky, almost inaccessible steeps. Their beautiful jewels and gathered raiment were left behind: the murderous waters engulfed their flocks and herds. The day of wrath had come. They had despised the long and oft-repeated warnings of the servant of God. They had wasted the precious hours in riotous feasting. Mercy had stretched forth her hands, wisdom had cried aloud in their streets, love had pleaded, and hope pictured in vain, the rewards of faith and obedience. Now, their doom must be met. God had waited long. He was not willing that they should perish. He asked for their repentance, he desired their salvation.

But the alloted period ran out. Whiter and whiter grew the faces, and more fearful the wails of agony. "The words of God's servant were coming true, the waters were taking the upperhand." Higher and higher they went, until the boat that had so long been a laughing-stock to faithless man, was lifted high above the earth; the hill-slopes and the rocky steeps were overflowed. Fifteen cubits high over the mountains, went the waters of the sin-flood. "Then, all flesh went under."

The one upright man, the man without blemish, who walked a godly life in his time, was safe in the boat. Noah alone remained over, and those who were with him in the ark.

"All flesh went under!" What a fearful record! And yet, there was no need that they should perish; they might have been saved. They might have turned away from their sins, they might have believed God, but with insane folly they refused and chose to die.

Just so it is now. God has sent forth messengers to cry repent! repent! for the day of the Lord's anger is at hand. Over and over the cry is repeated, yet few turn aside from their pleasures to listen, and fewer still believe. Some day, it will be too late. Again will faces turn pale and wails of anguish resound. The rejecters of God's proffered mercy will call for the rocks and mountains to hide them from the fiercer wrath of the Lamb. There is hope now, there is a refuge now. Do not throw away the precious boon of eternal life. Come to the atoning blood, and be saved! S. R. WILCOX.

ANDOVER, D. T.

*Editor Restitution:*

I am teaching a large Bible Class here. I send you our lesson for Feb. 22. I don't shun to declare the whole truth, and they are getting much interested in the course I am taking, so I am in hopes it will do much good. I think a great deal of good might be done in this way by Brethren who can't preach, and the truth would spread faster. I don't think it will be long before we have an organization of believers in Andover, D. T., and we pray that the good work may go on here and in other places also.

I think if some Brother that is well posted would get up a lesson and put in every RESTITUTION, on the main subjects, it would be of great service in Sunday Schools, and be a means of doing much good.

WM. MILLS.

The following lesson was taught in a Bible Class at Andover, D. T., by Wm. Mills, Sunday, Feb. 22, 1885.

What were the promises made to Abraham?

Answer Gen. xii. 7, 13, 14; xvii. 15; xviii. 17; iv. 8.

And to Isaac, Gen. xxvi. 2, 5.

And to Jacob, Gen. xxviii. 10, 14.

And to Moses, Ex. vi. 8; Deut. xxxiv. 4. See Psalms cv. 6, 12.

Did Abraham received the promises in his life-time?

Answer Acts vii. 1, 7; Heb. xi. 8; xvi. 32, 40.

When will Abraham and his seed get their reward? at death, or at the resurrection? not at death.

Answer. Gen xxv. 7, 10; Acts ii. 29, 34. The dead know not anything, Psalms cxlvi. 4; cxv. 17; xvii. 40; xii. 15; Eccl. iii. 16, 20; ix. 4; vi. 10.

When then?

Answer. Acts i. 11; iii. 19, 21, 1 Thess. iv. 13, 18. Rev. v. 9, 10. Matt. xvi. 27. Rev. xi. 18.

Where will be the Capital or City of the New Jerusalem?

Answer. Jer. iii. 17; Mic. iv. 6, 8; Matt. v. 35.

How do we become Abraham's seed?

Answer. Acts viii. 12; Gal. iii. 26, 29.

Read at your leisure Rev. xx. 11, 15, 21. Matt. v. 5; and promises made to David. 2 Sam. vii. 12; Psalms lxxxix. 3, 4, 27, 29; and to Mary, Luke i. 31, 33; Acts xiii. 33, 40; i. 6, 12; Rev. i. 17, 19; and Dan. ii. 44, 45; vii. 26, 28.

# Youth's Column.

## Almost Spring-Time.

Almost time for the pretty white daisies
Out of their sleep to awaken at last,
And over the meadows with grasses and clover
To bend and to blossom and grow so fast!
Almost time for the buttercups yellow,
The ferns and the grasses, the roses and all,
To waken from slumber and merrily hasten
To gladden our eyes at spring's earliest call.

Almost time for the skies to grow bluer,
Breezes to soften, and days to grow longer;
For eyes to grow brighter and hearts to grow gladder,
And earth to rejoice with a joyous song:
Almost time for the sweetest of seasons;
Oh! nearer it comes with each new-born day;
And soon the sweet smile of the beautiful Spring-time
Will drive the cold shadows of Winter away.

*M. D. Brine.*

## Spare Moments.

A boy, poorly dressed, came to the principal of a celebrated school one morning and asked to see him. The servant eyed his mean clothes, and thinking he looked more like beggar than anything else, told him to go round to the kitchen.

"I should like to see Mr.— said.

"You want a breakfast, more like."

"Can I see Mr.—?" asked the boy.

"Well, he is in the library; if he must be disturbed, he must."

So she bid him follow. After talking awhile the principal put aside the volume which he was studying and took some Greek books, and began to examine the new-comer. Every question he asked, the boy answered readily.

"Upon my word!" exclaimed the principal, "you do well. Where did you pick up so much?"

"In my spare moments," answered the boy.

He was a hard-working lad, yet almost fitted for college by simply improving his spare moments. A few years later he became known all the world over as the celebrated geologist, Hugh Miller. What account can you give of your spare moments?

## What Aim.

One evening in a parlor at a summer watering-place the young people were dancing. One young lady was not taking any part in the exercise. "Does not your daughter dance?" asked a lady of this young lady's mother. "No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for the world;" was the quiet answer. That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city. But, for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? Are you bringing them up for the Lord, or for the world? What are your dreams and ambitions for them? What do you want them to become? Do you want them to shine in society, to "marry well," and live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again and eternity opens. What would your fond affections choose for her then? Is it better to think of matters of this kind through to the end.

*My Dear Children:*

In my last letter I endeavored to show you that the twin boys represented two nations, and it is written, By faith the Promised One blessed each concerning the things to come. Therefore the blessing could not have had its entire fulfilment during their life, or Paul would not have made mention of it so many years after. You remember the first-born was wandering, seeking for something he hoped would secure to him the blessing, during which time his brother whose right it was obtained it. As soon as the blessing was given, the firstborn came home from his wandering, but too late. He had implicit confidence in his brother's love for him, and felt sure the blessing would be his; but had his father given it to him he would have set no greater value on it than he had done as regards his birthright. Himself and household were adverse to God's ways. Therefore they are compared to stubble. When he entered the room where his sick father was, he said, Arise, eat of my venison, that thy soul may bless me. His father trembled very exceedingly, because he knew the blessing had fallen upon the one who alone had the right, and when this was told to the firstborn, he cried with a great and exceeding bitter cry, and said unto his father, "Hast thou not reserved a blessing for me? hast thou but one blessing, my father? Bless me, even me also. O my father." And he lifted up his voice and wept. But his father could only give him one blessing, namely, the fulness of the earth, and the dew of the heaven from above; adding also to this, that by his sword he should live, and serve his brother. Paul, or "the Worker," calls him a profane person, who for one morsel of meat sold his birthright, and afterwards when he would have inherited the blessing he was rejected, for he found no way to change his mind, (margin) though he sought it carefully and with tears. Therefore it is written, the youngest have I loved, but the firstborn have I rejected. This one act shaped all the circumstances of his life; and as he represented the Jewish nation, it points to things in the future. When the blessing was pronounced on the youngest his father said: Come near now, and kiss me, my son, and he blessed him and said, The smell of my son is as the smell of a field which the Lord hath blessed; therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine; let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be every one that blesseth thee. When the firstborn perceived that he had lost such an unspeakable blessing, he hated his brother, and said he would kill him, thinking, no doubt, by this means he could get the inheritance. His mother heard the threat, and persuaded the youngest to leave his home, which he consented to do. And after his father had again blessed him, he departed. When he had traveled some distance, the sun went down, and the curtains of night were closed upon him, probably there was no house near where he could find shelter. How lonely he must have felt! his tender heart no doubt full of grief because of his brother's hatred, and to feel he was banished from his loving mother and kind father, must have been a sore trial. Perhaps it was the first night he had ever slept away from them, and every grief which separated them, would have added to his burden of sorrow, when no doubt he calculated great prosperity would befall him, for it was just at the time, when manhood's first dawn had come, when his buoyant mind would nurse hope, and gather strength in view of the bright future. In such lonely grief he could but dimly realize that time would unfold the wonderful purposes of God hid in all these circumstances. While wrapped in the bosom of slumber, his weary mind was impressed with a beautiful dream, as Job, or "the Weeping One" declared, In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed, then God openeth the ears of men, and sealeth their instruction.

By this you will understand God was speaking to one who was always listening to receive instruction. Although alone, the angels of God were encamping near him. He had no pillow but a stone, and sweeter rest never befell man than that which refreshed him. In his dream he saw a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it; and behold the Lord stood above it, and said, "I am the Lord God of Abraham thy father, the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed, or children, and they for multitude shall be as the dust of the earth, and thou shalt break forth to the west, east, north, and south, and in thee, and in thy seed, shall all the families of the earth be blessed." And God promised wherever he went he would go with him and bring him back to the same place, and he would never leave him until he had done all he promised him. And he awakened out of sleep and said, Truly the Lord is in this place, and I knew it not, and he was afraid and said, How dreadful is this place. This is none other than the house of God, and this is the gate of heaven. You will perceive dear children, God was unfolding to his mind the glorious riches hid in the blessing which his birthright entitled him too. The ladder no doubt represented steps of time, which would continue during his long sleep of death. I would have you mark well, there was nothing in this dream that would give him one ray of hope in the heaven above the skies. His dream did not take his mind there, but God came down to earth, and seemed to dwell with men, for when he awoke in the morning, the spot which seemed so lonely when he fell asleep, was now the most heavenly place he had ever seen; he called it the dwelling place of Jehovah, and the gate of heaven. And when he awakes from his sleep in the dust, on the beautiful resurrection morning, he will indeed call it "the house of God and the gate of heaven," for then the will of God will be done on earth, as it is done in heaven; and the wonderful ladder that reached up to heaven will unite the two together This is the time which Jesus spoke of, when angels of God shall ascend and descend on the Son of man. O, how much this precious birthright secured, not only the fulness of the earth, but everlasting life was embodied in it But not until the prayer is answered "thy kingdom come," will the firstborn, or Jewish nation perceive their immense loss. They, like the firstborn of whom I am writing, will come with weeping and supplication, but will find to their bitter sorrow, they are too late. they lost it by wandering from the way of the Lord. But one blessing God will give them, they will have a place in the kingdom, but only as subjects, to be ruled over, even as it is written, "The elder shall serve the younger." So when Christ's kingdom is established on this earth, those who have obtained the birthright and blessing, will be kings and rulers with Christ. They being children of the resurrection will die no more. Can you marvel why a new name was given to him who obtained the blessing? Instead of "Supplanter" the name of "Prince," because he had power with God, royalty was blended with his rich inheritance. Ponder it well my children, what we may lose by indifference, having no respect for what God has promised. For eighteen hundred years God has been offering to the Gentiles the glorious inheritance which was Israel's by right of birth. Paul says they were cut off through unbelief, that we may be grafted into their hope. I want you to clearly see there is no promise of eternal life to the firstborn nation. They will be mortal in the kingdom of God, enjoying all the fulness the earth can yield, with heavenly dew.

Children beloved, in all your getting, get understanding how to secure the heavenly birthright, which will insure you the everlasting blessing. May the entrance of thy word give light, may it give understanding to the simple, is the prayer of your dear teacher. E. COFFMAN.

# Jewel Casket.

## An Unsurpassed Hymn.

Troubling before thee, my God, I come,
O Lord! in dust my sins I own;
Justice and mercy for my life
Contend! oh! speak and heal the strife.

The Savior stills! upon my soul
New tides of hope in mildness roll—
His voice proclaims my pardon found,
Seraphic transports wings the sound.

Earth has a joy unknown in heaven—
The new-born peace of sins forgiven!
Tears of a love pure and deep delight,
Ye angels! never dimmed your sight.

No ray of gilt on cheek rise—
The penitent's pillow of the skies!
Ye know where mom exulting springs,
And evening folds her drooping wings.

Bright heralds of the Eternal Will,
Abroad his errand ye fulfill;
Or throned in floods of beamy day,
Symphonious in his presence play.

Lord! in the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choir shall shine,
And fill your knowledge shall be mine!
Ye on your harps shall learn to hear
A secret chord that mine will bear.

When God has a great work for any one to do in the world, he usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him; and sometimes it is so long continued that there seems to be but little time left for the work.

Oh! blessed thought of comfort: each swift day
But brings me nearer to my heart's dear home!
Then shall the former things have passed away;
To that high noon no evening shadows come;
Pass on, brief earthly hours!—or dark or bright
I question not—the end is peace and light.

Sincere Christians walk the earth with calm and bearing of immortals, although the rays of spiritual majesty which stream forth from the burning spirit within, often do but illumine the weakness of the body which encases it. Of such it is literally true that whether they live, they live unto the Lord, and whether they die they die unto the Lord.—*Canon Liddon.*

As there are flowers that bloom unseen in solitary glens, watered by Him who forms the dew and sends the rain, so there are lowly children of the Most High, who, deprived of all human help and consolation, find their sufficiency in Him who supplies all their needs according to the riches of his glory in Christ Jesus; and so have a plenty in the midst of famine, and living water amid the desert sand.

Truth is said to be precious as a diamond; but it has a value that no diamond can have—the power of continually unfolding into new and higher forms. We cannot compute its worth and look it up like a precious stone; we may rather regard it as the seed that contains within itself the promise of continuous harvests for the ever-increasing needs of future generations. Frugally should we preserve it, liberally should we dispense it, prizing it for what it has been and is, but still more for what it is capable of producing.

What is the difference between a crystal and an organism, a stone and a plant? They have much in common. Both are made of the same atoms. Both display the same properties of matter. Both are subject to the Physical Laws. Both may be very beautiful. But, possessing all that the crystal has, the plant possesses something more—a mysterious something called Life. This life is not something which existed in the crystal only in a less developed form. There is nothing like it in the crystal. There is nothing like the first beginning of it in the crystal, not a trace or symptom of it. This plant is tenanted by something new, an original and unique possession added over and above all the properties common to both. When from vegetable life we rise to animal life, here again we find something original and unique—unique at least as compared with the visceral. From animal life we ascend again to Spiritual Life. And here also is something new, something still more unique. He who lives the Spiritual Life has a distinct kind of Life added to all the other phases of life which he manifests—a kind of Life infinitely more distinct than is the active Life of a plant from the inertia of a stone. The Spiritual man is more distinct in point of fact than is the plant from the stone.... The natural man belongs especially to this present order of things. He is endowed simply with a high quality of the natural animal Life. But it is Life of so poor a quality that it is not Life at all. He that hath not the Son hath not Life; but he that hath the Son hath Life—a new, and distinct, and supernatural endowment. He is of the timeless state, of eternity. It doth not yet appear what he shall be. The difference then between the Spiritual man and the Natural man is not a difference of development, but of generation. It is a distinction of quality, not of quantity. A man cannot rise by any natural development from "morality touched by emotion," to "morality touched by Life."—*From Natural Law in the Spiritual World.*

# Miscellaneous.

## Strange Monument to Washington.

Among the many monuments to Washington is one which every visitor to the Cape Verde Isles will remember as one of the most colossal and marvelous freaks of natural sculpture in existence. Along the further side of San Vicente (the principal town) rises a bold ridge of dark grey volcanic rock, the crest of which forms an exact likeness of Washington lying face upward, as if in sleep or death. The hero's large, bold features, the backward wave of his hair, the sweep of his massive shoulders, and the very frill of his shirt are all reproduced on a gigantic scale with a fidelity worthy of the stalactite formations of the Adelsberg grotto or the Mammoth cave of Kentucky. This strange monument, sharply outlined against the deep rich blue of the tropical sky, is one of the first objects that meets one's eye on approaching the island, and presents, with the boundless ocean for its appropriate background, a tableaux of such overpowering magnificence as might well drive any sculptor to despair.

Principal Dawson has the following views of the natural force of prayer: "A naturalist" says he, should be the last man in the world to object to the efficacy of prayer, since prayer is itself one of the most potent and natural forces. The cry of the young raven brings food from afar without any exertion on its part, for that cry has power to move the emotions and the muscles of the parent bird, and to overcome her own selfish appetite. The cry of a lamb not only brings its dam to its side, but causes the secretion of milk in her udder. The cry of distress nerves men to exertions, and to brave all dangers, and to struggle against all or any of the laws of nature that may be causing suffering or death. Nor in the case of prayer are the objects obtained at all mechanically commensurate with the activities set in motion. We have all seen how the prayer of a few captives, wrongfully held in durance by some barbarous potentate, may move mighty nations and cause them to pour out millions of their treasure to send men and materials of war over land and sea, to sacrifice hundreds of lives, in order that a just and proper prayer may be answered. In such a case, we see how the higher law overrides the lower, and may cause even frightful suffering and loss of life, in order that a moral or spiritual end may be gained. Are we to suppose, then, that the only being in the universe who cannot answer prayer is that One who alone has all the power at his command? The weak theology which professes to believe that prayer has merely a subjective benefit, is infinitely less scientific that the action of a child who confidently appeals to a Father in heaven."—*Christian Thought.*

The melon shrub is one of the latest and most interesting importations from Central America. It is being successfully cultivated in California, both in Los Angeles and San Diego counties. The San Diego *Union*, in the course of an article describing the new shrub, says: "The fruit is of the size of a goose egg, and very much of the same shape. The color is lemon, or pale orange, with streaks of bright violet. The interior of the fruit, for it partakes of the nature of a muskmelon, but has a much thiner rind, is a solid pulp, similar to that of a pear, also of a pale yellow color, and in taste again resembling the muskmelon, but has besides a pleasing acid, said to be most wholesome and delicious that when partaken of on a very warm day it takes all the thirst away for hours. As it is an enormous yielder, the fruit pleasant and wholesome, and commanding a good price in the market, the melon shrub undoubtedly has a good future before it." Our contemporary is right in its prediction. When the broiling days of summer come upon us there will be no lack of purchasers for a fruit which "takes away thirst for hours." Neither nature nor art has offered such a boon to thirsty humanity before.

SMITH.—At Fennville, Mich., Jan. 29, 1885. Cynthia Stiles Smith, wife of Bro. Alvah Smith, aged 43 years.

Sister Smith has been for a year and a half a great sufferer from an internal cancer. She embraced the blessed Hope of the Savior's glorious appearing nearly 27 years ago, in company with many other young persons, at Jamestown, Mich. and was baptized into Christ by the writer. She removed with her family to this City, soon after the war commenced, her husband having entered the army. By her energy and unceasing toil she provided for her family. For several years she met with us in the meetings we held at different places in the City—sometimes in their own house. We trust that she continued to be a member of Christ's body and fell asleep in Jesus, and after the short night of death, she will awake in the morn of the first resurrection, in the likeness of her Savior, and appear with him in glory. She was brought from Minneapolis, where she had been living with her parents and sister, to the residence of her sister in Fennville, Mich., where after lingering two or three months she died. By her request, she was brought to this City (Grand Rapids) and buried by the side of her brother Millard. On Sunday Feb. 1st. her funeral took place at the residence of her brother in Paris. A large assembly of relatives and neighbors were addressed by the writer from the words of the Apostle to the Thessalonians, "If Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

"Unveil thy bosom faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room
To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,
Invades thy bounds; no mortal woes
Can reach thy peaceful sleepers here,
While angels watch the soft repose.

So Jesus slept; God's dying Son
Passed through the grave and blessed the bed.
Rest here blest saint, till from his throne
The morning break and pierce thy shade.

Break from his throne illustrious morn!
Attend, O earth, his sovereign word!
Restore thy trusts; a glorious form
Shall then arise to meet the Lord."

E. HOTT.

## Appointments.

The Third quarterly meeting of the North Iowa Advent Christian Conference will be held at Greeley, Delaware Co., Iowa, commencing Friday, March 20, and continuing over Sunday. The public are invited, especially the brethren and sisters from a distance. All are assured of a home that may come. P. W. HOUGH.

To the brethren in Kansas. I intend to labor in Nebraska and Kansas during the months of March and April. I expect to be in the town of Wilmore, Gage Co., Neb., the last week in February. I wish the brethren in Kansas who wish me to visit them to write me at Wilmore, stating the town and county where they reside, so that I can make up my route, and take in as many places as possible. C. C. RAMSEY.

# Poetry.

## LOVELY VINE.

I am the true vine, and my Father is the husbandman. John xv. 1.

The voice of the Lord sweetly saith to me,
The True Vine am I, and the branches are ye:
Abide ye in me, all ye branches Abide,
Abide, Oh! abide in the true living vine.

CHORUS.

Lovely vine, let thy life through us flow,
No life out of thee can we know.
Oh, love all divine flowing ever through the vine,
From thee will thy branches ever grow.

Thee Father all holy the husbandman art,
The branch without fruit will thy hand take away,
Thou all-seeing eye, rather purge thou my heart,
And let me dear Lord, from thee ne'er go astray.

Much fruit may we bear, to thy glory Oh Lord;
As upward we grow through the Vine unto thee:
Abiding in love and obeying thy word,
Thy branches forever and ever to be.

JOSIAH M. FISK.

# Communications.

## THE GOSPEL—"THE POWER OF GOD UNTO SALVATION."

For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by his faith. Rom. i. 16-17.

The power which inheres in the gospel excludes every other object and completely shuts us up to the faith of the gospel. No heathen dogma, or tradition of the so-called fathers of the Church, however pious or honest, can come in between us and the glorious gospel of the Son of God, which brought life and immortality to light by the preaching of Christ. "The glad tidings," the gospel, is the power. We wish now to consider briefly, the import of the term Gospel.

Christ says, The spirit of the Lord God is upon me because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. See Luke iv. 18-20, also Isa. lxi. chapter entire. It appears that the prophet carries us down from before the time of Christ's first to his second advent, and including the times of the restitution, of which all of the prophets have spoken. The doctrine of the restitution is declared by Paul to be the gospel. See 1 Cor. xv. 1. (please read the entire chapter,) and as if it does not completely refute the popular dogma of the immortal soul, going to heaven at death or subsequently. "The meek shall inherit the earth." Matt. v. 5, Ps. xxxvii; 3, 9, 11, 18, 22, 29.

This Psalm is descriptive of the destiny, both of the righteous and the wicked. The righteous to inherit the land and dwell in it forever, but the wicked to be cut off—consumed—destroyed (not preserved, or kept alive in misery), according to the old dogma, but now, thank God! it is an exploded one, for no one who values his or her reputation as a scholar, or a believer in Christianity—in a "God who is love"—can so stultify him or her self as to preach, or proclaim it, for the good reason, that the Bible is diametrically opposed to it.

The time has gone by when the hell fire, or eternal torment dogma, can be palmed off as "the gospel." for, if it ever had any power to convert a sinner from the error of his ways, it is now powerless for that purpose. But I am sorry to say, that still almost everything or device is resorted to for the conversion of sinners except the gospel.

"The anxious seat" is substituted for the "mercy seat," extatic joy instead of "the faith once delivered to the saints—without which it is impossible to please God."

The belief in the glorious gospel of the Son of God, will beget the faith that works by love and purifies the heart, and overcomes the world, also the hope which is as an anchor to the soul, both sure and steadfast, and that which enters in to that within the vail, where Christ our forerunner is for us entered,

Modern (so-called) revivals lack the all-important element—the power of God, which inheres in and only in, "the gospel," as proclaimed by Paul and the other apostles. Hear Paul, in his letter to the Galatians. I marvel that ye are so soon removed from him that called you unto the grace of Christ, unto another gospel; which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. i. 6, 7, 8, 9.

And fearful responsibility rests on any one who attempts to teach that man's habitation is in the skies,—in heaven, or any planet away from the earth, or in any other locality, but that which was covenanted to Abraham, (the Father of the Faithful) and attempt to palm it off as a gospel, or worse still, as "the gospel;" as being the power of God unto salvation, in the face of what Paul has taught as "the gospel." I say, such one incurs a fearful responsibility. No amount of logical acumen can reconcile or harmonize the dogma of immortal-soulism, or immortality by the first Adam, which of course must exclude the resurrection, with Paul's statement, that "Christ hath abolished death, and hath brought life and immortality to light through the gospel." for before this announciation, history informs us that Socrates, Plato and others believed and taught this dogma of natural immortality.

Socrates, the true exponent of this dogma before Christ's day, and the Rev. Wilber Fisk, president of the M. E. College of Middletown, Ct., a true exponent of Methodism, stand on the same plane; both believed in the inherent immortality of man, and in his dual nature, *i. e.*, soul and body, each as separate entities. The former when dying said, "You cannot bury Socrates for I shall go to the gods." The latter said to his weeping wife when dying, "Weep not for me, you cannot bury Wilber Fisk, my soul will be in heaven." The soul, he considered the man proper, and would still retain its consciousness; or in other words, could not die, as life and consciousness are of course inseparable, and of course the resurrection is ignored. But Paul says, "If the dead rise not, then they who have fallen asleep in Christ have perished." But according to modern theology, heaven is attainable without a resurrection.

Take out the doctrine (alias dogma) immortal soulism, from Catholicism, and the invocation of saints, purgatory, and the worship of images, or Saint worship would immediately collapse. No one can dispute but this dogma is the chief corner stone of modern spiritualism. But without indorsing in the least their dogma, they are by far more consistent than most of the religious sects in Christendom. Their motto and watchword is, "There is no death."

In what is termed Riepel Cemetery, about three miles from where the writer resides, which was deeded by the owner, N. P. Talmage, formerly governor of Wisconsin, when a territory, and previously a U. S. Senator from the state of New York, who embraced spiritualism in 1852, and wrote quite a large book on the same. In connection with Judge Edmonds of New York.

Mr. Talmage and a large circle of relatives were buried there. The inscriptions on the marble slabs were all substantially like the following, after the date—Born to a higher life—

There is no death; what men call death is but the mortal struggle for immortality.

Other graves, the receptacles of the same faith interspersed throughout the cemetery. On their monuments they have similar inscriptions.

The logical conclusion is that death and consciousness at the same time would be a contradiction in terms, of which the spiritualists are well aware.

M. I. LEWIS.

## THE REMAINS.

As I went in to attend the funeral services of an old friend, our good deacon said to me: Would you like to see the "remains," conducting me to the casket where my old friend lay "asleep."

That expression I dislike, it sounds unchristian. I like those old Bible stories. Abraham, after purchasing a burial place of the sons of Heth, buried Sarah his wife.

Deborah Rebecca's nurse died, and they buried her under the oak called afterward, "The oak of weeping."

In the account of Lazarus, his death and resurrection, nothing is said of his remains. Roll away the stone, Lazarus come forth; and he that was dead came forth, bound hand and foot with grave clothes. Loose him and let him go. Jesus met a funeral procession from the city of Nain bringing out for burial a young man, the only son of his mother, and Jesus said, Young man, I say unto thee arise, and he that was dead sat up. Devout men carried Stephen to his burial.

And the angel said to the women, Why seek ye the living among the dead. He is not here, he has arisen; come see the place where the Lord lay.

It would be a shame and crime for any one to substitute the phrase, "The remains," in any of these beautiful Scriptural accounts of the dead.

C. BOARDMAN.

# Selections.

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

No subject is at once so intrinsically momentous and conventionally unattractive. We may dismiss the unattractiveness as the result of intellectual obfuscation in the unattracted. It is more edifying to dwell on the momentousness. This does not admit of comparison with the human importance of any other subject whatever. Yet one are the subjects that more or less command the homage or engage the interest of the more enlightened portion of mankind.

Astronomy appeals overpoweringly to our sense of the stupendous. the exact, the infinite: the face of the earth stirs a sense of the fair and the beautiful: the mystery depths excite our curiosity as to past conditions of the globe. Agriculture supplies us with the useful: chemistry with the theoretical; history, with the actual working of things among men in their present constitution. But which of these can throw any light on the overpressing problem of the meaning of existence and the destiny of human life? They are dumb as the stars; dark as the night; or incoherent as the roar of the storm-tossed waters on the desolate strand. They are all more or less interesting and important in the hour of health: but of what value in the certainly-coming moment to every man when the eye glazes and the hovering shadow of death compels a farewell to all we know and love?

This is just where Christ is of a value unspeakable. He is the solution of things touching the origin, nature, and destiny of human life. The review we propose in these chapters of the facts of the case will show that there is no extravagance in the words of David, which say prophetically to Christ: "Thou art fairer than the children of men; grace is poured into thy lips;" nor in those other Spirit-indited words, "One among ten thousand: altogether lovely." It is not without the highest reason in the nature of things that the ransomed assembly of the brethren of Christ in glory—(supported by "an innumerable company of angels") proclaim in rapturous anthems, that the Lamb that was slain is "worthy to receive power and riches and wisdom and strength and honor and glory and blessing." It is not only as Pilate was made to record, that "there is no fault in him:" but as Paul declared, that "in him are hid all the treasures of wisdom and knowledge:" that "in him dwelleth all the fulness of the godhead bodily."

Men glory in men. They see and praise greatness in the successful leading of soldiers, as in a Napoleon: they admire the ability that can tell a graphic story, like a Dickens: or that can clearly delineate quick-eyed discernments and impressions of men and things, as a Shakespeare: they extol the capacity that can hold the political helm in stormy weather, like a Gladstone, or thread can jingle composition in measured cadences, like a Scott or a Tennyson. What is it all, but the exhibition of perishing mortal faculty, in picturesque relations—impressing human mentalities, tickling human fancies, flattering human vanities, but futile in the eternal issues of things? At the best, it is the exercise of creative gift,—like the strength of a horse, the constructiveness of a bee, the scent of a bloodhound, the instinct of a beaver. If we are commanded not to glory in man, it is reasonable we should not. Man is but a creature—a transient blossom of eternal power—no more to be adored for his qualities than a rose for its fragrance, a peach for its bloom.

But with Christ, it is otherwise. We are not only not forbidden; we are commanded, to glory in him. The very angels were ordered to do obeisance: "Let all the angels of God worship him." And the reason which tells us it is out of place to glory in men, tells us it is fitting we should glory in the Lord. The Father has planted in him intrinsic excellence, life, authority, and power; and where these are, the recognition of them in praise and deference, is reasonable. This is the perfect glory we have in Christ: that he is the head and deserves to be; that he is exalted to the position of power, and possesses the power to qualify him for the position; that he is offered for our obedience, love and praise, and has, in himself, every element that could constrain the compliance and enthusiastic loyalty of the highest intelligence.

Jesus, while upon earth said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Such words would be strange from the mouth of mere man; from the mouth of "God in Christ, reconciling the world unto himself," they come with a sweetness and authority. They faithfully reflect the true state of man. "Seeking rest and finding none" is the universal notion. This is actual experience. The unrest of the unsatisfied human spirit is the lot of every man—especially a man that is a man in the sense of having an approximate development of the normal capacities and aspirations of the human species. Swine in the trough have a certain satisfaction; cattle in the pasture are not oppressed with any sense of ungratified faculty: and there be men—and these the majority—whom the Scriptures compare to such. But there be other men in whom the globistic image—faint and marred though it be—is not entirely obliterated: men who discern in the starry immensities around them the sphere of immeasurable aspiration—the potentiality of unattained heights of beauty and glorious life—yea, who looking into even themselves and out upon the face of the fair earth while they tread with its multitudinous manifestations of mysterious life, have their hearts drawn out into infinite longings which nothing in human life, as it now is, can satisfy. All men experience the vanity of life as it now is upon the earth, but none so keenly as these. They labor and are heavy laden: labor in the futile effort to grasp the reason of things: are heavy laden in the moral oppression which the immensity and the inscrutability of things brings upon their spirits. God in Christ says, "Come unto me;" "in me ye shall have peace," even as Paul expresses it, "the peace of God that passeth all understanding, filling the heart and mind."

In Christ, creation is delivered from the gloom in which it appears to merely natural eyes. If natural men say that there is no gloom to creation for them, it is the mere rejection of intellectual resentment, or the utterance of a crude experience which has not yet learnt the sadness of life as it now is—the sadness that inevitably waits when the effervescence of young blood has subsided, when the poetic ardours of fresh life have expended themselves, when business has lost its aim and its interest; and when mortal energy wanes, and man is forced to recognise in the encroachments of feebleness and disappearance of friends in the universal grave, the sad tokens of the truth that comes home at last, however long ignored in pride or silenced in the din of folly, that man is subject to vanity, and that human life is in darkness.

Light is best seen in darkness. So in the glory of Christ the most manifest when this vanity of human things is seen and felt. It is a poor estimate of Christ that gives him merely a place among other objects in the heart: a mere niche in a pantheon in which there are other gods. This is the place he receives at popular hands today—a name among names: a star among stars: a moral hero among many shining lights of fame. This is not his true place at all. It is not the place he will accept. To him every knee must bow. There are no greatnesses, and no lights beside him. "In him are hid all the treasures of wisdom and knowledge." No man has yet attained to a true knowledge of Christ, who holds back from this assessment of his excellence, or who would place any man, or order of men, in the same rank.

Paul had a reason for his emphasis. He hints at it in the words he immediately adds: "This I say, lest any man should beguile you with enticing words." There were men in Paul's day with enticing theories of things that logically undermined the position of Christ in the estimates and affections of believers. They either brought Christ down to men, or levelled men up to him, which had the same practical effect. There are men of the same stamp in our day. Nay, almost all public teachers, whether in the press, pulpit or platform, are of this stamp. There are scarcely found any to contend earnestly for the faith in this matter. Tennyson is lauded to the skies. Darwin worshipped: Dickens and Scott trumpeted to the world, and Shakespeare exalted to the position of scarcely doubtful equality with the Bible. Christ, the name above every name—with whom only is light and life for man—is patronised with a dim and distinct deference; or unblushingly dishonored by disparaging comparisons with modern celebrities. No sadder spectacle could the sun look down upon.

Christ differs from all so-called great men that have ever arisen among men, in that he has both dynamical relation to the universe, and an indefeasible title to possession, according to the strictest methods of legal construction. We are leaving out of account for the moment the disparity between them as to character. Even supposing it could be made out for a moment that their characters were equal, the difference referred to is an immeasurable gulf.

The brightest human intellect that ever dazzled mankind is but a burning taper in the wind, or, if you will, a glowing electric light on a spire-top. It is a thing of conditions. Take away the conditions, and the light is gone: and over the conditions the light has no control. William Shakespeare was a brain of certain organization: this brain has to be fed with the vital force which digestion extracts from food. Properly supplied thus, it has impressions and the power of representation: thoughts in terse words. It is no more than any other human brain, except in the larger development of specific departments of the brain. He cannot control or alter the laws that govern being, either for himself or others. He friends die and he cannot help them. he himself grows old and he cannot prevent it. The power he possesses is only such as exists in the imagination of his admirers. The Marquis of Hertford sinks: the Queen can only send a message of sympathy. The Queen would feel mocked if the Marquis were to say, "Speak the word and my servant shall be healed."

With Christ, how different! The eternal and fundamental force of the universe (the Spirit of God) is in his hand. "Power over all flesh" is the Father's gift to him—"all power in heaven and in earth." What he can do in the exercise of this power has been illustrated. He can stop a storm: he can produce bread from the abstract elements, without the circuitous process of agriculture. He can discern the secrets of the human mind at any distance: he can make the dead alive again. All this he did when upon earth. Greater marvels wait, as his attested promise declares.—*Robert Roberts in Christadelphian.*

## Hebron and Abraham's Burial Place.

Hebron is doubtless the oldest city in Palestine, perhaps as old as Damascus in Syria. It was built seven years before Zoan in Egypt, we read in Numbers xiii. 22; but alas, no one will tell us when Zoan was founded. The cave of Machpelah is the principal attraction to tourists in Hebron; and yet nothing could be more inaccessible than this same cave. Backsheesh, that all-conquering power, has opened the mosque of Omar, the Consulum and other biblical places of interest that are in the hands of the Moslems; but this wonderful cave is forbidden to the infidel Frank, despite all solicitations. This is the more to be regretted, inasmuch as it is at once genuine, and boasts of an authority far antidating the Christian era. The cave is covered by a huge mosque, 200 feet long by 115 feet broad. The foundation stones are some of them 20 feet long, and bear the ancient Jewish bevels. The cave itself, away down beneath even the basement, is studiously guarded even from the indiscriminate gaze of Moslems. The accounts published from hearsay are confused and contradictory. Sooner or later Mohammedan fanaticism must yield, and then will there be some important revelations in the way of discovered antiquities. The Jews love the very dust about this spot, and repair to the stones in the venerable walls to weep, chant, lament, and deposit written Hebrew prayers in the deep seams between the rocks, just as they do at the famous Wailing Place at Jerusalem. I secured one of these prayers as a souvenir, and then passed around to the rear of the mosque to view some subterranean cavities above and around the real Machpelah.—*Palestine letter in New York Evening Post.*

# Letter Drawer.

ST. JOSEPH, Mich.

*Editor Restitution:*

It has been a long time since I have given any report of my labors in my Master's cause. I left home December 9. The first place I held meeting was at Schoolcraft, Ind. Was there one week and had some good meetings. I closed with a temperance lecture. From there I went to the Plummer school house where I remained over two weeks. Had meeting a part of the time and had a good visit with the brethren. I first preached in this part of the country in May, 1864, twenty years ago and over. From there I went to Brother Boyd's, near Colfax. Had meeting about ten days which the brethren and myself enjoyed well. We held the most of our meetings at Bro. Boyd's house on account of bad weather, but there was a good interest taken by the few that came out.

From there I went to visit my married daughter, Mrs. Zachary, near Crawfordsville, my former home, and while there I held meeting at her house. She went out and invited in some of her friends. Her nearest neighbor had told her several times when I came out there, he wanted to hear what kind of doctrine I preached. He did not come out the first night, so she went and called on him and invited him out that night, and he told her no, he did not want to hear a soul sleeper, and talked quite insulting to her. So it is, some will hear and some will not. But still we had a good meeting. May the Lord bless his word to the good and honest heart, and may it bring forth fruit unto everlasting life. I was gone about six weeks. Returned home and found all well. Found a letter from Lenark, Ill., inviting me to come out there, but the weather was so bad that I did not go, but will perhaps this spring. I go to Mendon, Mich., in a few days, and from there to Pine Creek to hold some meetings. There is great need of sounding out the word of the Lord. The Lord will soon come.

J. S. HATCH.

MENDON, Ind.

*Editor Restitution:*

I would like to say to the readers of THE RESTITUTION, that Brother B. W. Woodward of Dutton, Michigan, closed here last Tuesday evening a very interesting meeting. We got the use of a good comfortable meeting-house three quarters of a mile west of town, which is free for all religious denominations, when not in use by the Protestant Methodist friends. The attendance was good and the interest splendid. Although our views were quite new to most of the people, yet they gave the best of attention, and I trust that the truths of the gospel have found an abiding place in the hearts of many of the good people of this vicinity.

Brother Woodward is a workman that need not be ashamed. While he presents the gospel in a clear, forcible manner, yet he does it in such a kind way that it causes but little or no offense. And right here let me say, that I think that many of our preaching brethren might do much more good if they would follow Brother Woodward's example. The attendance at our meetings was composed mostly of people that have never made any profession of religion, many of them being wealthy farmers.

Some said that Elder Woodward preached a kind of business religion, something that they could comprehend. While only one confessed openly his faith in the gospel, yet I think that many are convinced of the truth as presented, and I hope are long to see quite a little band of believers gathered together here at Mentone. I hope that our good brethren and sisters in Michigan will spare Brother Woodward to come back here before long and finish the good work commenced. Your brother in the gospel faith and waiting for the Master to come to reward all of his saints. May it be ours to be ready.

R. C. RAILSBACK.

GLEN ROCK, Neb.

*Editor Restitution:*

Enclosed find two dollars, for which please continue the paper. I have been a constant reader and regular subscriber of the much valued paper for the past thirty years, and expect to remain so until my allotted days are ended, or the appearing of the Lord.

Yours in faith. JAMES STEPHENS.

TORONTO, Ont.

*Editor Restitution:*

I notice that the time for my paper has expired. I don't wish to be behind and lose any of the papers. Inclosed I send two dollars for another year, and I hope e'er many years roll round we will not need a paper to keep these things fresh in our minds, but that the glorious fulfilment of all things spoken will come.

Yours in hope.

MRS. W. S. WRIGHT.


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## Communications.

### "THE FOUNDATIONS"---FIRM.

Your intelligent correspondent of THE RESTITUTION, Carrie Williams, has made the article on God's kingdom a fundamental point of truth. The household of faith, should not fail to see it. Having no prejudice or purpose to warp my mind, her facts, proofs, and conclusions are to me unavoidable and absolute. She takes only established data, and the outcome of the argument is as clear and certain as it is sure and fundamental.

Please observe. Neither David himself, nor Abraham his ancestor; nor Solomon his son, or any one of the Davidic dynasty—however honored,—was "the seed" of covenant promise and oath; because the promise did reach on to "The Lord Jesus"—the Christ! Hence, He Jesus, must have a higher paternity, than that of Solomon from David, in order to hold and assert a higher claim to be "The son of the Father in truth and love." John v. 20, 30; x. 36. "I am, he said, the Son of God." Again. The headship of Israel over the nations,—like appointment of Saul to be their king—was provisional and designed with the law to lead on to Jesus. Gal. iii. The entire system by "Moses and the prophets" was preparatory to that of "the gospel of Christ and his kingdom." Furthermore, the Bible range of this subject is wider and higher still. "The kingdom to come" is to be "the first dominion." Paradisaic sinless state,—above and before, a single son of our fallen race, was born. Micah iv. 8. Then Adam also, was of God! Luke iii. 38. Thus of the future, "he that sat on the throne said: behold I make all things new!" Rev. xxi. 5.

"The first man Adam" was altogether of God, and all that pertained to his "creation!" "All ways of God. Now "the last Adam—the second man—the Lord from heaven—having in all [relations] the pre-eminence"—must be "a greater than Solomon," and in advance of Adam! "The everlasting King" of creation.

The virgin's son, the new thing in the earth. The son of Mary divinely begotten and heir to his "father David's throne," [by her lineage from David] must be on the new line of God's purpose. Rom. viii. 20.

"The firstborn among many brethren." These brethren being themselves begotten again by the incorruptible seed, the Word of God. Thus they themselves are "the church of the firstborn," and Jesus "The head" of that "body the fulness of him that filleth all in all." Eph. i. 23.

No mortal of the chosen nation, by natural descent could have been David's Lord! No, No, No. Ps. cx. Matt. xxii. So, no one can be numbered with the church, the many brethren of whom Christ is "The First Born" except as they, themselves shall be "born again—begotten of God," and "renewed into his image" on the gospel plan of the new man, and all things new. Amen! Much of detail must be omitted. Some write on, and on, as if the readers of THE RESTITUTION were children who had no other reading, our paper is dear to us, and its readers advanced—needing only the main truth, in hand.

But all need to know that adding to, or taking away the word; especially to disparage the record that God has given of his son" is noted, with its results. 1 John ii. 21, 23; and v. 10, 14; xvii. 22; 2 Pet. ii. 10, 11; Rev. xvii. 14.

The pride of opinion involved may not be exceeded, except by the presumption! Did Israelites speak against Moses with honor or safety, to themselves? Num. xii. 8. No, indeed.

Then, who can fail to see the sin and shame incurred by arguing against the fundamental facts and terms of relation that confirm the superhuman the Divine Fatherhood, and sonship of Jesus!

Note the baptism of John. The prophecies of Mary, Zacharias, and Simeon!—The angel anthem, "glory to God in the highest, peace on earth and good will to men!" The gospel of the kingdom—The Pentecostal out pouring, and the high calling of God: that has reached on to us, have their root and worth in the miraculous birth and life of Jesus. Then a thousand considerations come in here to sustain "the record." Amen and Amen!

Fraternally to all, but faithfully in the confession of "Jesus, the only begotten of the Father."

J. B. COOK.

### WHAT IS THE DIFFERENCE?

Over and over, do we hear it asserted, "that it makes no difference what a man believes, nor how he evades the commandments of God, it will be all right in the end." He is "resting in Jesus," and that is enough.

"It makes no difference where the promised inheritance is to be, nor what direction he may take, he expects to get there. He thinks, it is in heaven, and believes with all his heart that he will go there immediately, when he dies, to sing with happy throngs of angels around God's throne. Yet, when he is confronted with what God says about it, that "the meek shall inherit the earth," and that "the dead know not anything," "it makes no difference," "it is only a matter of opinion anyway."

Yet, is there no difference? Does it matter nothing to us whether we believe truth, or falsehood? Mohammed or Christ, Socrates or David, Satan or God? Will it make no difference in our destiny, whether we accept the word of God, or "the traditions of men?" whether we "keep the sayings of Jesus," or "the commandments of men?"

For myself, I have reached the solemn conclusion that it is utterly impossible to please God without faith, and that that faith must be "in the things not yet seen," in "a city that hath foundations," in "the promises made of God unto the fathers," in "the resurrection of the dead" in "a kingdom promised to all them that love him," in "eternal life through Jesus Christ our Lord," in "the kingdoms of this world becoming the kingdom of our Lord," and to his future "dominion being from sea to sea, and from the rivers unto the ends of the earth."

Faith, was the one element, that was lacking in the conduct of Cain. Judging from the law of sacrifice, afterwards given in Leviticus, the meat-offering that he brought to the Lord was all right as far as it went. Bread, or rather cakes, broken in pieces, with oil poured thereon, was one of the offerings of the Israelites; or, the oblation might be corn beaten from the ears, with oil and frankincense. But from Num. xxviii. and xxix. it would seem that some slain victim must always accompany the meat-offering. The broken cakes might represent the broken body of the coming crucified One, but, in that bread there was nothing to typify the atoning blood. The law of sacrifice was disregarded—"without shedding of blood there is no remission." Cain presented no kid of the goats, nor bleeding lamb, as evidence of his faith in a future Redeemer.

Yet he was angry with God because his offering was not accepted, because mercy was not extended and his sins pardoned.

No doubt he said, "I have done enough," the rest is non-essential." But was it? Did it not make some difference in his case, that he did not believe God, did not fulfill the law to the letter? The name of Cain is not on the roll-call of the faithful in Heb. xi. He is not counted among those that are to be made perfect with us, in a final day.

It made some difference with Noah. He believed God and did just what he was told to do and was saved. The unbelieving disbelieved multitude were drowned.

The sons-in-law of Lot laughed when they was told that Sodom was to be overthrown that very day; a few hours later and they had perished.

It made some difference with Abraham. Because he believed and obeyed God, he was promised the eternal tenure of the earth, and that a Son—the Savior should come of his line in whom all generations should be blessed.

Moses chose "the recompense of reward," rather than the honors of an Egyptian crown, and is counted among "the jewels" of Jehovah.

Nadab and Abihu did what they were commanded not to do, and they died before the Lord. Saul lost the kingdom and a future life by unbelief and disobedience.

So runs the record from Genesis to Revelation. Faith, is made perfect in obedience, and obedience is counted as righteousness.

God set life and death before men in former days. And he sets life and death before men now. It is, "Do this and you shall live, or refuse to do and die. The message to us is, "He that believeth the gospel and is baptized shall be saved; and he that believeth not shall be damned." "The gift of God is eternal life through Jesus Christ our Lord." Believe and be saved, or refuse to hearken and die. S. R. WISER.

## Selections.

### THE WAR IN THE SOUDAN.

In our news column we have endeavored to keep our readers acquainted with the progress of the remarkable war the British Government is now waging in the Soudan. A brief recapitulation, therefore, is all that is necessary here. Originally, the Government decided to abandon the Soudan, concerning themselves with Egypt proper. Egypt itself they have again and again declared they do not intend to hold permanently, but only to occupy until its government is well established and its finances adjusted on a prosperous and efficient basis.

It was found, however, that the Mahdi intended to overrun Egypt. He believes himself, or rather represents himself (for we do not know what he believes), as the successor of Mohammed, commissioned to extend the Mohammedan faith over the whole world. Egypt could never be secure with the Soudan on its borders boiling over with fanaticism, and therefore it became necessary to commence a campaign in the Soudan. Peaceable measures were tried first. General Gordon, who had once, under the former Viceroy of Egypt, held the position of Governor of the Soudan, and was very popular with the people, was sent to assure them that England was desirous only of their welfare, and wished them to establish a government of their own. The Mahdi had, however, aroused the fanaticism of the people, and they hesitated whether to trust to General Gordon, or to join hands with the Mahdi. Finally, General Gordon was surrounded in Khartoum by the Mahdi's forces. His appeals to England for assistance were disregarded until it was too late to rescue him, and he is believed to have fallen a victim to treachery.

The army sent to the relief of General Gordon has undergone severe privations, and has fought several desperate battles. On the first page of *The Christian Herald* this week are portraits of some of the men who have distinguished themselves in the campaign—men whose names figure prominently in the cable dispatches our daily journals are publishing, and with whose features our readers may like to familiarize themselves.

GEN. LORD WOLSELEY, COMMANDER OF THE GORDON RELIEF EXPEDITION.

Lord Wolseley, better known by his former title of Sir Garnet Wolseley, is descended from a family originally belonging to the Country of Stafford, where they had been settled from before the Norman Conquest in 1066.

General Wolseley is fifty-two years old, having been born in Dublin on June 4th, 1833. He was educated at a private school and under tutors. He entered the army as an ensign in the Twelfth Foot, in March, 1852, but on the 13th of the following month was transferred to the Eightieth Regiment.

His first military service was in the Burmese War of 1852-53, for which he received the medal for Pegu, and he was with the expedition under Sir John Cheape, against the robber chief Myatteon, being severely wounded in the attack on that chief's stronghold. Landing in the Crimea, with the Ninetieth Light Infantry, in December, 1854, he was employed in the trenches as acting engineer until Sebastopol was taken, being severely wounded in a sortie, and several times mentioned for skill and valor in dispatches. For his services he received the medal with clasp, and was made a Knight of the Legion of Honor, received the fifth clasp of the Medjidie and the Turkish medal.

In the Indian mutiny he served with distinction against the savages for the rescue of the besieged garrisons. He was repeatedly mentioned in dispatches and received the rank of Lieutenant-colonel, and the medal with clasp. In the war of 1860 in China, he served upon the quartermaster-general's staff, and was present at the assault of the Taku forts, and in all the engagements throughout the campaign, receiving another medal with two clasps.

Ten years later he commanded the expedition sent from Canada to the Red River territory for the suppression of the rebel government established at Fort Garry, and was created a Knight of St. Michael and St. George for his services upon that occasion. He was governor and commander of the forces on the Gold Coast during the Ashantee war of 1873-74, and for his services then was promoted to be major-general for distinguished service, nominated a Grand Cross of St. Michael and St. George and Knight Commander of the Bath, and received the medal with clasp.

In the last-named war he was dispatched to Natal to administer the government of that colony from November, 1875, till November, 1876, was inspector-general of the auxiliary forces at the headquarters of the army, at the latter date was appointed a member of the Council of India, and in 1878 High Commissioner and Commander-in-Chief of the Island of Cyprus. In June, 1879, he was sent to South Africa as High Commissioner and Governor of Natal and the Transvaal, to reorganize the affairs of Zululand, and on that occasion conducted the operations against Secocoeni, whose stronghold he destroyed. Returning in May, 1880, he was appointed quartermaster-general at the headquarters of the army, and succeeded Sir Charles Ellice as adjutant-general of the army. He was appointed general officer commanding-in-chief, with temporary rank of general, of the expeditionary force proceeding to Egypt in 1882. His smart and masterly conduct of that campaign won for him his peerage and the pension of $125,000.

In September, 1884, he was authorized by the government to organize an expedition for the relief of General Gordon, who was then in a perilous condition in the besieged city of Khartoum, and on the 9th of the same month he arrived at Cairo. He got together a sufficient number of camel and other corps for his purpose, and on Saturday, October 4th, commenced his forward march into the Soudan, *via* the River Nile, with Khartoum for his destination. His headquarters are at Korti, on the edge of the Soudan desert.

Lord Wolseley is an earnest advocate of total abstinence principles, and in his "Soldier's Pocketbook for Field Service," published in 1869, he strongly inveighs against the serving out of grog to soldiers, and inculcates upon them habits of temperance and self-control.—*Christian Herald and Signs of Our Times.*

### Kissed by Washington.

The death of Mrs. Hannah Swasey, who died in Alameda on Thursday last, at the advanced age of 101 years and 6 months, is worthy of more than passing notice. She was the granddaughter of Lord Plunkett, who left England on account of religious persecution, his property being confiscated. He settled near Dover, N. H., where Mrs. Swasey was born. General Washington drilled his men on her father's farm, and in passing on one occasion he took the little girl in his arms and kissed her. Mrs. Swasey was very intelligent and attractive, and beloved by all who knew her. She retained her mental faculties unimpaired to the hour of her death, and to the last spoke cheerfully to those around her. She was also remarkably active, and attended to her household duties up to ten days before her death. She made the trip across the continent twice after she was 80 years of age.—*San Francisco Chronicle.*

### "SCATTERED AND PEELED."

During the past few months little information has appeared in the daily journals respecting the condition of the Jews. The shocking outrages which occurred in Russia two years ago brought into unusual prominence the miseries endured by God's chosen people. The silence now observed respecting them might lead to the inference that persecution has ceased. The following survey, however, of their condition throughout Europe, written by a Christian lady whose work among the Jews, is indefatigable, shows that they are still enduring terrible hardships and are yet a nation "scattered and peeled" Isa. xviii. 8.

Persecution is still active, and is increasing. The Jews in Roumania are suffering under the oppressive laws recently brought to bear upon them in that country. The unfortunate people are driven out of every industry by which they could earn their bread, forbidden to live in rural districts, precluded from working as artizans or trading in the towns. The following cases show the brutal manner in which the law is carried out. Here is a recent incident.

A Jew was lately murdered by a native Christian. The criminal was brought to trial. His advocate pleaded that the man ought not to be punished, though proved to be guilty, and urged that as every Jew kills the souls of Christians [whatever that may mean], it is not wrong for a Christian to kill the body of a Jew! The murderer was acquitted!

The *Jewish Chronicle* of January 9th, 1885, gives the following appalling account: Two alleged cases of cattle disease having broken out at Darabani, the Prefect of the district instituted the local Commissary of Police, Filipescou to take the necessary measures for preventing the spread of disease. This [illegible] out his instructions [illegible] ordinary mourning of loved and loyal Jews to be seized, and forced them, by dint of most inhuman treatment, to erect a wall around the town, although they knew nothing of building operations. Day and night, in storm and rain, they were mercilessly kept at their work by their taskmasters, *a la Pharaoh*, until at length a veterinary surgeon was induced to intervene, and advise that the construction of the wall might be discontinued as the murder-pest did not prevail in the place. So harshly were the Jewish laborers, among whom were several aged men, dealt with, that they were even compelled to work on the Day of Atonement. On the Feast of Tabernacles the synagogue was actually closed, because all the men were at work.

Perhaps still worse was the treatment which the Jews who were spared from the work in the fields had to endure on the Day of Atonement. Scarcely had the thinned congregation assembled within their synagogue when Filipescou arrived with several policemen, and having posted them at the several exits, in order to prevent any egress from within, he caused a quantity of sulphur to be burned inside the building, in order, as alleged, to thoroughly disinfect the place. The unfortunate worshippers were almost suffocated; women fell to the ground unconscious, and it was not until the tyrannical Filipescou perceived that it would be dangerous to prolong his amusement that the doors were opened and the prisoners liberated. Meanwhile terrible scenes were being enacted in other parts of the town. Bands of ruffians broke into houses inhabited by Jews, destroyed and plundered everything on which they could lay their hands, and ill-treated the persons, mostly women, whom they found in the dwellings. These barbarities were continued on the following day, although a number of Jews had fled from the town during the night. The results of these atrocities were of a fearful character, and women died from fright.

In addition to these gross persecutions, the Jews were also exposed to various annoyances of a more or less vexatious character. The slaughtering of animals was absolutely forbidden; but the poultry which the Shochet was allowed to kill were rendered unfit for consumption owing to all the birds being immersed in a solution of sulphur and carbolic acid. When the men who had been engaged in building the wall were released from their involuntary labor, they were sprinkled by some officials with carbolic acid. So roughly was this done that several of them were severely burned.

At Odessa the Jewish merchants have suddenly received notice of expulsion at the new year unless they pay the fee of one thousand roubles [about five hundred dollars] annually for license as first-class merchants. The date is purposely fixed to interfere with the usual getting in of the trade debts at the end of the old year. The Jews will have to go—pay all their debts, sell off at a loss, and leave before getting in the payments due to them. In two provinces a cruel law of Emperor Nicholas is now revived, driving all Jews near the frontier into the interior. All this in the depth of Russian winter!

Matters are not much better in Austria. There has been a serious outbreak, with loss of life, at Cracow. In Hungary outrages still continue; and though the Austrian Government is by no means unfriendly, local judges and officials join actively in ill-treating Jews.

Mr. F. D. Mocatta reports that in the capital of Bulgaria, where the Jews till lately have been at peace, they are now in fear of disturbances, on account of Russian and German influence. He adds that the position of Jews in Servia and in Turkey is everything that can be desired. In Bulgaria and Eastern Roumelia there is nothing to be complained of, so far as the law is concerned; but the pamphlets industriously circulated, often with sensational illustrations about the "blood accusation," are doing much harm, and the Jews are very much depressed about their future.

In Germany the anti-Semites are going with active propaganda against the Jews both there and abroad.

A terrible persecution has long been going on in Morocco unchecked. Emigration is the only resource left, but whither shall Jews go? Most European States, as well as America, now refuse to admit refugees unless they bring funds with them.

Turkey and the land of promise are again open; thither the homeless wanderers must and will assuredly turn their steps. Many have already gone there. There are now many refugees in Galilee and also in Jerusalem, where among the eighteen to twenty thousand Jews, mostly destitute, are many refugees from Europe, Arabia and Africa.

During the last two years we have been enabled to help in various places, and many ways, a very considerable number. We feel assured that Christian sympathy with persecuted Jews will not fail; and that, in view of the increasing distress, increased help will be afforded.—*Christian Herald.*

### CONSISTENCY.

A political paper recently made loud lamentations over the confiscation or destruction of so much valuable property invested in the liquor business in Iowa. In the same number of that paper was an account of a man who returned to his home in a drunken condition, where he found that his neglected and abused wife had been delivered of a dead child. Seizing the child, he beat the helpless mother to death with it! Oh, yes; by all means license the liquor traffic. Defend it by law; it is a "legitimate business" in its way—and its way is to make maniacs and murderers; to abuse the suffering and the helpless; to fill jails; to support criminal lawyers; to make taxpayers bear the load of criminal trials; to increase the necessity for insane asylums and the State prisons. License it, and defy the word of God, which has pronounced a curse upon he that putteth the bottle to his neighbor's lips. Can a man have the welfare of society at heart, and say a word in favor of the liquor traffic?—*Signs of the Times (Oakland, Cal).*

Polished steel will not shine in the dark; no more can reason, however refined and cultivated, shine effectively, but as it reflects the light of divine truth shed from heaven.

### ELOQUENCE OF THE PASSIONS.

Cromwell was one day engaged in a warm argument with a lady on the subject of oratory, in which she maintained that eloquence could be acquired by those who made it their study in early youth, and their practice afterwards. The Lord Protector, on the contrary, maintained that there was an eloquence which sprung from the heart; since, when that was deeply interested in the attainment of any object, it never failed to supply a fluency and richness of expression, which would, in the comparison, render vapid the studied speeches of the most celebrated orators. It happened, some days after, that this lady was thrown into a state bordering on distraction by the arrest and imprisonment of her husband, who was conducted to the tower as a traitor to the government. The agonized wife, flew to the Lord Protector, rushed through his guards, threw herself at his feet, and with a most pathetic eloquence pleaded for the life and innocence of her injured husband. His highness maintained a severe brow till the petitioner, overpowered by the excess of her feelings, and the energy with which she expressed them, paused; then his stern countenance relaxed into a smile, and extending to her an order for the immediate liberation of her husband, he said, "I think all who have witnessed this will vote on my side of the question in a dispute between us the other day, that the eloquence of the heart is far above that mechanically acquired by a study."

### Ancient and True, but Forgotten and Rejected.

Brother J. Richards, of Montgomery, forwards the following extract from an article in the *Family Herald*, which appeared forty years ago:—"There is one division of the future which is distinct from all the rest, and which seems to have had very little encouragement given to it since the world began. The Greeks and Romans knew nothing of it for natural ages; and when they first heard of it in later times, they laughed at it as the frenzy of a weak understanding. The Christians evidently began with it, but very soon rejected it entirely. The Jews also began with it, and it forms the fundamental principle of their faith; but they also cast it off, and took up the prevailing notions of the nations around them—the metaphysical abstractions of clouds and ether. This one solitary, almost unknown; and unheard-of vision of the future is, notwithstanding, the parent of European civilization. It is the germ of Judaism and of Christianity. It is the first article of faith in the history of the Church—the faith of Abraham—that the earth or the world would be given to him and his seed for ever. It does not appear that he was promised any other world than this, or had an idea of another. Moses never speaks of another, not even once, nor does he make the most distant allusion to one; but he promises an inheritance forever in this world, to the people that he brings out of bondage."

### Christ the Center.

As the sun is the center of our solar system, so Christ is the Christian's sun and center of desire. As gravitation holds the planets in their proper orbits, so love holds the trusting heart in the pathway of willing obedience. As in completing the solar circuit the earth receives the pleasing variety of seasons adapted to beauty and health, and so promote all organic life, so in our loving service of Christ, there is a pleasing variety of gracious and profitable experiences. Sometimes fierce storms sweep over our pathway to drive us into the shelter of his promises of grace. Sometimes the cold, inclemencies of the world's unbelief and sin, chills us like a winter's blast, driving us to the central, steady sunlight of a Savior's constant love, causing aspirations to burst forth in the Christian's heart, and bursting buds of developing faith and love to expand into the fruits of Christian grace. But there is no winter in the sun; and he who has the sun of righteousness in his heart will have constantly the spring-time of his abiding love.

# THE RESTITUTION.

H. A. CHAPLIN, Publisher.

Rome (P. O.), Oneida Co., N. Y., March 16, 1880.


THERE seems to be a growing belief that war is imminent between Russia and England on account of the state of affairs in Afghanistan. In diplomatic and military circles the outlook is regarded of the gravest character. We live in an eventful time, which we and pray should be our motto.

The eclipse was total where [illegible] its entire continuance [illegible] Illinois disappointed [illegible] itself to its extraordinary [illegible] of interest [illegible] many observers. While [illegible] the weather [illegible] San Francisco, Cal., [illegible] Pittsburgh, Pa., [illegible] astronomic Parliament who had made arrangements for special observations.

It is reported that the work on the Canada Pacific Railway has been completed from Fort William at the present time [illegible] a heavy strain on her military resources. Reverses in the Nile [illegible] Egyptian affairs [illegible] many and very grave difficulties [illegible] Africa [illegible] the abilities [illegible] her official statesmen to the utmost. But the Christian has learned "that the Most High ruleth in the kingdoms of men." Dan. iv. 17. Gentile times near their termination, and God's own kingdom under the administration of his Son is next in order. For something further on Egyptian affairs see a letter on our third page taken from the *N. Y. Observer*.

## Selections.

### THE HEBREW PROPHETS AND THE MONUMENTS.

This is the title of the last British Museum Lecture on Assyrian and Babylonian Antiquities, recently delivered by Mr. St. Chad Boscawen. The following summary of its purport may perhaps be of interest to readers of these pages:—

He commenced by saying that to understand the real importance and bearing of the Assyrian historical inscriptions upon the annals of the Jewish kings and prophets, it was necessary to grasp thoroughly the importance which Palestine derived from its geographical situation. Occupying a large portion of the seaboard of Western Asia, through which passed the road way connecting the two empires of the East—Egypt and Assyria—it was [illegible] bone of contention between these two great Powers. It was the varying supremacy, first of the African and then of the Asiatic power, which gave so much importance alike by the historical and the prophetical writings of the Jews. There were many points in these books which had hitherto been obscure, and which now, by the fresh light from the monuments became clear and valuable evidences of the historical accuracy of these writings.

It was also necessary (the lecturer said) to distinguish between the various classes of prophets which the Bible narrative brought before us. In this we were helped very considerably by the Assyrian inscriptions. The first—the man of God—occupied alike the position of priest and adviser, and corresponded to the large class of "wise men" mentioned in the Chaldean inscriptions. The association and friendship between Saul and Samuel was illustrated in a remarkable manner by the friendship and companionship of Ishdubar and Heabani. The latter warned his master of his death, interpreted his dreams, and assisted him in many of his labors, and was no doubt a representative of the seer or "wise man" who attended every Babylonian king. The schools of the prophets were common all [illegible] to Judea and Chaldea, and the [illegible] lives led by such religious prophets as Elijah and Elisha were not without a parallel in the legends of Chaldea. It was, however, when we came to the lives of such great leaders and political prophets as Isaiah and Jeremiah—men who (Mr. Boscawen said) might fitly be styled the Richelieu and Mazarin of the Hebrew kingdom—that the Assyrian monuments afforded a mass of evidence which caused us to see for the first time the vast knowledge which these men possessed of the politics and diplomacy of western Asia. It was the study of the Assyrian and Egyptian inscriptions that brought out the firmness and foresight of the writings of Isaiah, and the comparison of the Book of Jeremiah with the cuneiform writings revealed to us the many bitter and pointed sarcasms of that writer.

From the time when Ahab joined the Syrian alliance against Shalmaneser III., B. C. 853, until the return of the Jews from Captivity in 537, their [illegible] now a formidable series of synchronisms between the Jewish and the monumental writings. After briefly referring to the points of contact during the twelfth and early part of the eighth century, the lecturer proceeded to show how very valuable the inscriptions were in clearing up the obscurities surrounding the siege of Jerusalem by Sargon and Sennacherib. In B. C. 722, Sargon [illegible] Samaria. The [illegible] Hezekiah [illegible] upon the throne of [illegible] Sargon [illegible] was by means of a [illegible] was finished and the [illegible] was that [illegible] Hezekiah had [illegible] to secure very nearly the [illegible] siege of Jerusalem [illegible] history of Tirhaka [illegible] Sennacherib. W. Boscawen then went on to show how it was now possible to arrange the chronology of this period [illegible] striking approximate accuracy.

We [illegible] the publication of Rawlinson's volume of Inscriptions [illegible] Assyrian Canon, [illegible] Sennacherib [illegible] Babylon [illegible] Esarhaddon [illegible] Assurbanipal [illegible] Nineveh [illegible] Nabopolassar [illegible] Nebuchadnezzar [illegible] Evil-Merodach [illegible] Neriglissar [illegible] Nabonidus [illegible] Belshazzar, the son of Nabonidus, was celebrating the marriage feast of the great Babylonian goddess. Mr. Boscawen then went on to indicate how strong a reason there was to identify Gobryas, the general of Cyrus, who was appointed Governor of Babylon, with Darius the Mede. He next proceeded to show what [illegible] new and startling insight the recently-found inscriptions gave of the character of Cyrus. Instead of the monotheist and iconoclast that we should have expected from the words of Isaiah xlvi. 1, 2, we find the conqueror appearing tolerant, and even conforming to the idolatrous creeds of Babylonia. The following passages taken from the cylinder inscription of this king would seem to be a direct contradiction to the words of the Hebrew prophet: "Merodach, the great lord, the restorer of his people, beheld with joy the deeds of his appointed one, who was righteous in hand and heart.... whose rule was beloved by Bel and Nebo, whose sovereignty they cherished according to the goodness of their heart.... In the goodness of their hearts may all the gods daily [illegible] from Bel and Nebo.' In the face of this evidence, the lecturer said, we must regard the statements of the Hebrew prophet as figurative, and consider Bel and Nebo as representing the Babylonians, of whom they were the chief deities. In concluding, Mr. Boscawen said that the *resume* which he had been able to put before his audience in these lectures, startling as it was in character, glowing as it was with the far-penetrating light which illuminated the obscure portion of the world's history, and brought the past, the true key to the present, within measurable distance, represented but a tithe of that golden harvest which the explorers had gathered for us beneath the dust of ages.—*Messenger*.

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A word spoken pleasantly is a large spot of sunshine on a sad heart; and who has not felt its effects? A smile is like the bursting out of the sun behind a cloud to him who thinks he has no friend in the world.

### WHERE IT BREAKS DOWN.

We supposed it would come, we knew it must come, but we did not think the time would come so soon when Max Muller would write as follows:

"Most ethnologists used to hold that, as each individual begins as a child, mankind also began as a child; and they imagined that a careful observation of the modern child would give them some idea of the character of the primeval child. Much labor has been spent on this subject since the days of Vedas and many a long book have been the result, till it was seen at last that the modern baby and the primeval baby have nothing in common but the name of human being or name.

It was chiefly due to Darwin and to the new impulse which he gave to the science of religion that this view of the matter was abandoned. Superficial [illegible] published [illegible] which [illegible] Darwin [illegible] Lubbock [illegible] represented the human baby as the child of such-and-such parents. A [illegible] on the position of this *hereditas in utero genus* which the great leader of Darwin's followers stream [illegible] days what should we gain by the [illegible] purpose—namely, to know the primitive state of man, the earliest beginnings of the human intellect? Our difficulties would remain exactly the same, only pushed back a little further.

Disappointing as it may sound, the fact must be faced, nevertheless, that our reasoning faculties, wonderful as they are, break down completely before all problems concerning the origin of things. We may imagine, we may believe, anything we like about the first man; we can know absolutely nothing. If we trace him back to a primeval cell, the primeval cell that could become a man is more mysterious by far than the man that was evolved from a cell. If we trace him back to a primeval pro-anthropos, the pro-anthropos is more unintelligible to us than even the prot-anthropos would be. If we trace back the whole solar system to a rotating nebula, that wonderful nebula which by evolution and revolution could become an inhabitable universe is, again, far more mysterious than the universe itself.

The lesson that there are limits to our knowledge is no old lesson, but it has to be taught again and again. It was taught by Buddha, it was taught by [illegible] taught for the celebrated hundred days in the assistance of [illegible] powerful manner [illegible] has been called [illegible] knowledge: it [illegible] truly the knowledge of our ignorance, or, to adopt the more modernate language of Kant, the knowledge of the limits of our knowledge.—*F. Max Muller*."

Max Muller teaches men of learning and thought a great lesson when he thus frankly tells them that evolution has no reach at its basis or beginning. We who know that God is, and that he has told us how things had their beginning, have no trouble on this subject. Max Muller well says that "our reasoning faculties break down completely before all problems concerning the origin of things." Reason cannot explain. "Through faith we understand that the worlds were framed by the word of God."—*N. Y. Observer*.

### Evening Thoughts.

Time, unmindful of waning beauty, withering flowers, "hopes deferred" or human struggles for distinction, wafts us on swift and noiseless pinions to final destination.

If, with a sacred and lofty purpose, we perform our part in Life's grand drama, it is well;—if not there is no returning path, by which we may retrace our steps, or mend what we have done amiss. Time lingers not for the nature to learn what should have been gathered to the garner house of Intellect in childhood. Youth is the season in which to gather the sheaves of golden grain from earth's abundant harvest fields,

"When the harvest is past and the summer is ended" we may not sow the seeds that the neglect has left to mold. The ground work of education must be laid on a firm basis, to be lasting. It is folly to expect to finish a structure with granite, whose foundation is of cobble stones and sand.

How infinite, then, should seem the importance of improving carefully the golden moments, laden with good and blessing as they pass with arrowy swiftness, never to return! The sources of intellectual culture are as numerous, and varied as intellect itself. The earnest soul may drink at the overflowing fount of knowledge, without fear of satiety, since wisdom hath no limits, and its depths are unfathomed still. There is no climax to human acquirements. Every day develops new sources, discovers new fields, and if we have on with the speed we may, we do better.—Though there are obstacles in the way, there is no excuse for neglecting the culture of the mind. We may, at least, turn our thoughts to good account, since the thoughts are the motive power that moves the vast machinery of life.

Shall we fold our hands, and resign ourselves to hopeless imbecility because another seems to have talents or genius that we are not conscious of possessing? To complain of our want of capacity is to question the Imparitial giver!

There is no person so dangerous in society as a man with a vast, unoccupied mind. There are no so overtaxable as those old in years, and weak in understanding, while all the glorious crown which brightens age cannot decay.

[illegible] cannot wither, age cannot stale, [illegible] Riches [illegible] corroding cares and [illegible] ing the life of [illegible] reaper of Eternity; because it [illegible] fame is an empty bauble and subsist a [illegible] while [illegible] is a [illegible] the soul's [illegible] treasure worth [illegible]

It is a truth that lights up all the darkness of life's devious way. Even through the dark valley of death, up to the gates of Paradise.

Of mighty voyages over the surging billows whose fury oft threatens the trail bark with destruction, get wisdom, get understanding.

## Miscellaneous.

The opinion of Prof. Lubbock now favors the theory that several [illegible] ble seas—including inland seas, some of them connected and some not—were at [illegible] with still larger seas—a [illegible] present deposits in the southern hemisphere of the planet Mars.

The oldest tree on earth, so far as we now know, is said to be the "Bo" tree in the sacred city of Anurapoora, Burmah. It was planted in 288 B. C., and is accordingly 2,171 years old. Its great age is, according to Sir James Emerson Tennent, proved by historic documents. It is regarded as sacred.

An agriculturist at Oakland, Cal., is making a determined effort to introduce the cultivation of tea in that state. He has over 2,000 tea plants in a very thriving condition, and when they arrive at the age of four years he will obtain Japanese help and pick and cure. He does not entertain a doubt of success. He has also a number of camphor trees that [illegible] ger each.

There are some very curious plants in the island of Madagascar. The [illegible] a vine plant, growing in abundance about 100 miles south of Tamatave, is a conspicuous object, with its [illegible] flowers resembling [illegible] shreds, and its highly sensitive leaves and leaf stalks. When touched the leaves immediately fold themselves up, and then the leaf stalk falls, almost hiding the leaves under the branches of the plant. The graceful plant also climbs [illegible] has no trouble on this subject. Max Muller well says that "our reasoning faculties break down completely before all problems concerning the origin of things." Reason cannot explain. "Through faith we understand that the worlds were framed by the word of God."—*N. Y. Observer*.

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### Evening Thoughts.

Time, unmindful of waning beauty, withering flowers, "hopes deferred" or human struggles for distinction, wafts us on swift and noiseless pinions to final destination.

If, with a sacred and lofty purpose, we perform our part in Life's grand drama, it is well;—if not there is no returning path, by which we may retrace our steps, or mend what we have done amiss. Time lingers not for the nature to learn what should have been gathered to the garner house of Intellect in childhood. Youth is the season in which to gather the sheaves of golden grain from earth's abundant harvest fields,

"When the harvest is past and the summer is ended" we may not sow the seeds that the neglect has left to mold. The ground work of education must be laid on a firm basis, to be lasting. It is folly to expect to finish a structure with granite, whose foundation is of cobble stones and sand.

How infinite, then, should seem the importance of improving carefully the golden moments, laden with good and blessing as they pass with arrowy swiftness, never to return! The sources of intellectual culture are as numerous, and varied as intellect itself. The earnest soul may drink at the overflowing fount of knowledge, without fear of satiety, since wisdom hath no limits, and its depths are unfathomed still. There is no climax to human acquirements. Every day develops new sources, discovers new fields, and

*Editor Restitution*:

Knowing [illegible] and will now [illegible] part of my travels [illegible] June January 7, 1880, for Stockton, where I met my long-lost and beloved Brother and Sister Steward. Stayed at that place over two Sundays, had some very interesting meetings, but on account of the bad weather and bad roads the attendance was not as large as two years ago. Brother Steward says that the church is in a very prosperous way and it would appear so, as they seem nearly all of them to be preachers. All of them are also instructors. I left them with the promise to return in June next. From there I went to Columbus where I visited old time friends for a few days and had a good time with them. From there I went to Mary. In [illegible] where I met with my dear old [illegible] there. She was eighty-three years old the 19th day of February, 1880. Had a very good time in the proclamation of the word. Met with my oldest brother from Ohio, who also was there on a visit. Had a good time with my relations and old time friends, brethren and sisters in the church, and in singing hymns of praise to God and the Lamb. On Saturday before the first Sunday in February, I was called on [illegible] to preach the funeral sermon of Clara [illegible], [illegible] daughter of Eli and Lucina Alspach. She was born in Perry County, Ohio, May the 1st, 1813, died January 31, 1880, aged 66 years, eight months, and 20 days. She leaves a husband, nine children and a father to mourn their loss. Thus death has laid low Brother Eli Alspach's two daughters, and a dear wife and mother to five children. Oh, how true it is,

"[illegible]
[illegible] the vapor flies,
Mankind is tender, transient flower,
Just to be trampling clay."

The funeral discourse took place in the car of Mary in the Christian church. The house was full of people of all denominations, among whom was an old Methodist clergyman who used to hear me talk about the good going to heaven at death. But when I had to tell them that Clara was in the coffin, and that she had not gone to heaven. Subject: Job's question, "If a man die shall he live again." (Job xiv. 14). Oh, what nonsense is Job's language if the real man does not live. I think that I have left a lasting impression on the minds of the thinking citizens of Mary. I had one hour and 27 minutes till train time to preach and got to the station to start for Antioch. So I bid them all good-bye and started to the station. I got on board of Nahum's chariot and whizzed away for Argos. As I landed at Argos I met my old Brother Hi Railsback. He conveyed me to his home where I met Sister Taylor and Sister Railsback,—partook of refreshments and went to the church. Here I met with quite a number of brethren and sisters. Among them was Brother and Sister Roberts, Sister Van Vactor and some of the Logan brethren, and Bro. and Sr. Cordill from Plymouth—that being the first Sunday in February. Had a good time there preaching the word of life and hearing some few of them talking of their hopes and prospects of reaching the home of the blessed, when Christ shall come.

On Monday I went to Plymouth, where I made the Editor of THE RESTITUTION a flying visit. I also met with Brother Underwood and passed a few words of cheer with him. I visited Brother A. Hersh, and our dear Bro. and Sr. Tuttle, took dinner with them, and had some good cheering words with him of the blessing of all nations through Abraham and his seed. Oh, how I long for that time to come when Christ and his bride shall take the throne and kingdom, and the regeneration and new order of things begin. In haste I bade them all adieu and left for Brother Logan's, and from there we hastened back to Antioch again and had a good time.

Next day I visited at Argos with Brother Nathan, William and Robert Railsback, and Brother and Sister Oppy and Brother and Sister Oppy are all well. That night we [illegible] in Antioch, till the northern and eastern [illegible] and left for Logan's, where I met with my dear old [illegible] there. She was eighty-three years old the 19th day of February, 1880. Had a very good time in the proclamation of the word. Met with my oldest brother from Ohio, who also was there on a visit. Had a good time with my relations and old time friends, brethren and sisters in the church, and in singing hymns of praise to God and the Lamb. On Saturday before the first Sunday in February, I was called on [illegible] to preach the funeral sermon of Clara [illegible], [illegible] daughter of Eli and Lucina Alspach. She was born in Perry County, Ohio, May the 1st, 1813, died January 31, 1880, aged 66 years, eight months, and 20 days. She leaves a husband, nine children and a father to mourn their loss. Thus death has laid low Brother Eli Alspach's two daughters, and a dear wife and mother to five children. Oh, how true it is,

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JOHN FOORE.

### Sunday School Lesson.

The following lesson was prepared by Brother William Wills, of Andover, Dakota, and used in his class Sunday, March 1, 1880.

For the Son of Man has come to seek and to save that which was lost. Luke xix. 10. What was lost that required an atonement? Life was lost. Acts [illegible] 2, 15-17; 3, 6, 17-19; [illegible] 9-11; 4-6 14, 12.

Did Adam [illegible] of life so as to give him an immortal sinner? [illegible]

[illegible] 24; Gen. 5, 5; [illegible] 1-6; [illegible] 14-16

[illegible] [illegible]

Acts 7, 14, 15; Is. 7, 13-15; [illegible] 3, 16; Rev. 6, 2; Gen. 3, 21; 22, 2; Num. 5, 12; [illegible] 3, 14, 16, 6, 10

[illegible] un-

[illegible]

[illegible] 7, 10; Lev. [illegible] Num. 15, 25; [illegible] 17, 31 [illegible] [illegible] [illegible] 3, 11; [illegible] 1 Pet. 3, 1; 1 [illegible] 11; Mat. [illegible] 7, 8; 1 [illegible] 5, 9; Rev. 1, 5, 9, 11; 2 Cor. 15, 22; 2 Cor. 5, 14, 15; 1 Thes. 2, 6; Heb. 10, 10-12; Acts 7, [illegible] 3, 1; Rom. 8, 2-4; Acts 21, 15; Rev. 4, 7; 11, 15; 1 [illegible] 16.

How are we saved from the second death?

Acts Mark 16, 15, 16; Gal. 3, 27-29; 5, 6; 2 [illegible] 26; 3, 26, 29, 30.

Those dying the second death must die for their own sins. Rev. 2, 11; 20, 6, 14; 21, 8. Read at your leisure Ez. 33, 1-20.

### CHEYNE'S TRANSLATION OF PSALM XC.

1 Lord, [illegible] shelter in [illegible] generation to age,
2 Before [illegible] the mountains were born,
or [illegible] the earth and the world were brought forth,
[illegible] [illegible] on thereof—
Thou [illegible] mortals back and say,
[illegible], Return, ye sons of [illegible]
3 For a thousand years are in thine eyes
[illegible] yesterday when it is passed,
and a watch in the night.
5 Thou [illegible] of them [illegible] become as a sleep;
in the morning they are as grass which [illegible]
6 In the morning it flourishes and [illegible] again;
in the evening it is cut down and withers.
7 For we are wasted away through thine anger,
and [illegible] by the wrath have we been [illegible] confounded.
8 Thou [illegible] our iniquities before thee,
our [illegible] in the shining of thy countenance.
9 For our days have all died away in thy anger,
[illegible] we bring our years to an end like a sigh.
10 The days of our years are threescore years and ten,
or, if we are of full strength, then fourscore;
and their proud boasting is travail and vanity,
so quickly is it gone by, and we take our flight.
11 Who [illegible] hath learned the strength of thine anger,
and, according to the fear of thee, thy fury?
12 Thus teach us to number our days,
and we shall [illegible] a wise mind in our heart.
13 Return, Jehovah, how long!
and relent over thy servants.
14 Satisfy us with thy lovingkindness in the morning,
and we will give a ringing shout of joy all our days.
15 Make us to rejoice according to the days in which thou hast afflicted us,
the years wherein we have seen adversity.
16 Let [illegible] be manifest to thy servants,
and thy majesty unto their children.
17 And let the pleasantness of Jehovah our God [illegible] be upon us,
and the work of our hands [illegible] prosper thou over us,
yea, prosper thou our handiwork.

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In the Cesnola Collection at the Metropolitan Museum of Art, New York, are sundry biblical illustrations which are worthy of wider attention than they have yet received. A long Greek inscription, found at Curium, mentions the name of Quintus Cœlius Honoratus as an *ἐπάρχος* of Cyprus; the same title that is given to Sergius Paulus in Acts xiii. 8, 12, and which has been for generations regarded as one of the "undesigned coincidences" which so strongly evince the minute truthfulness of the Book of Acts. Though the date of Quintus Cœlius Honoratus as proconsul of Cyprus cannot be assigned. It adds one more to the very fragmentary list of the proconsuls of Cyprus. The inscription shows that he had been, or was, *legatus* (*ἀντιστράτηγος*) of the Roman people to Sicily, and also to Pontus and Bithynia.

Another of the Cesnola inscriptions, of other date than the preceding, and somewhat corrupt in its forms, shows the presence of Christianity in the middle period of the Roman Empire. It reads: "One God (there is) whose most great and glorious name helps all in need."—*N. Y. Independent*.

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True repentance consists in the heart being broken for sin and broken from sin. Some repent, yet never reform; they resemble a man traveling in a dangerous path, who frequently starts and stops, but never turns aside.

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Love, faith, patience—the three essentials to a happy life.

## Poetry.

### SUNLIGHT TEACHING.

O Summer sunlight, filling earth with splendour,
And bearing beauty on thy golden wings!
We listen, as we settle in thy radiance,
To what thou teachest of celestial things.

O thou ray of light! wherever'er thou shinest
[illegible]
Within our souls may we [illegible] journey,
The God we seek [illegible] life's day!

O, pilgrims to the light! how the world would mourn then
If that which [illegible] more to grow!
[illegible]
As one [illegible] by a voice Divine!

O loyal to the [illegible]
[illegible]
And [illegible]
[illegible]
O heavenly ray! [illegible]
[illegible]
[illegible]
All [illegible]
With [illegible]
[illegible]

## DR. R. K. BOOTH IN EGYPT.

CAIRO, Feb. 7.—Two months have passed since I wrote you from Dresden, and we are now in Cairo. If I should send you a full narrative of our experience since that time I should require many sheets, but the events which are now passing in Egypt and the Soudan are of such great importance that I feel that I ought to send you some account of them without delay. As for the recent experiences, let it suffice to say, that after revisiting Vienna, crossing the Semmering Alps, we followed by rail the valley of the Danube to Agram, the capital of Croatia, a city of considerable local interest, but rarely visited by tourists; and then crossing the Dinaric Highlands and skirting the Province of Bosnia, we descended to Fiume, on the Adriatic, which we found to be a fine city with a fine climate. It is the only seaport of Hungary, and vast sums of money are now being expended in the improvement of the port. From this place we intended to visit the Dalmatian cities, but finding the weather unfavorable, we deferred that trip and sailed directly for Corfu, the most northern and most important of the Ionian Isles. There we had the pleasure of meeting Dr. Conkling, of New York, just as he was leaving the opposite island.

We passed two delightful weeks in this genial climate, which at this season corrieles Corfu with the verdure and fruitage of the early summer, and then sailed by Greek steamer, which was first class in all its appointments, through the Gulf of Lepanto to Corinth. The Isthmus is now crossed by the railway, which is being continued to Athens, and the work on the canal is progressing rapidly, under the management of a French company.

After two weeks in Athens, we sailed in an Egyptian steamer for Alexandria, which we reached in two days. Alexandria still presents many traces of the work of devastation wrought two years ago, and yet the rebuilding is advancing far more rapidly than I had anticipated, and when completed the result will be a very beautiful city. There is an English garrison there of two regiments, which is believed to be adequate to secure order, but I was struck with the youthful look of the troops, who seem to be regarded with no great respect by the natives.

I found Cairo a different city from what it was twenty-five years ago, the material improvements have been immense, and the blending of European luxury with the quietness of Oriental life makes its panorama one of the most interesting and effective in the world. Moreover the streets are admirably policed by the Khedive's gendarmes, and public order seems to be as perfect as in any European city. We have already made various excursions, the most interesting being the drive to the Pyramids through the long Acacia avenue. These structures seem more impressive than on my first visit, more than thirty years ago, and I cannot but feel that Piazzi Smyth had strong reason for some of his conclusions in regard to the great pile which bears the name of Cheops.

While on the ground we met the Canadian boatmen, nearly three hundred in number, who had just come down the river after piloting the British troops up to Dongola. It was most interesting to talk with these fine fellows, and they seemed heartily glad to look upon some American faces. They report the ascent of the river much more difficult than they had anticipated, much more so, in fact, than any of the Canadian rivers. I am sorry to say also that they report a good deal of sickness among the troops up the river. They lost by drowning eighteen of their number, and seem to be glad to be on their way home. But the great interest in Cairo now centers in the sad news which comes day by day from the Soudan. Probably the rumors are worse than the actual facts, but these [illegible] The standard of Mahdi rules over Khartoum, which was captured forty-eight hours before Sir Charles Wilson reached the place with a detachment of troops. The forces of the Mahdi are supposed [illegible] fifty thousand [illegible] Spain J. The [illegible] the number of loyal [illegible] cannot be at most exceed eight thousand men scattered at different points along the river, and much [illegible] large and diverse. Certainly [illegible] must be shut by [illegible] the army can extricate itself from peril.

The Khedive estimates that thirty thousand Egyptian troops have fallen victims to the encroachment of this dismal and fatal power, he is of the opinion that such a growing power of the Mahdi is stayed it will threaten not only Egypt, but India and Turkey. This is in fact, the aspect of the case which makes the present situation so threatening for England. She has certainly lost prestige immensely in Egypt, and outside of the English circle no one seems to grieve much over the fact. There are about two thousand English troops now in the city, but probably many more are on the way, and the quiet and order of the city are all that could be desired. I dare say that much of this may come to you as stale news, but on the chance of its being interesting to some of your readers I send it just as it stands.

The climate of Cairo now is simply perfect, and the new hotel where we are staying is as comfortable a home as one could desire. Just before the rise from Khartoum arrived Dr Conkling and Mr. Fleetmor, of Naples, had gone up the river in one of the Khedive's postal steamers, but all is quiet so far as their trip is likely to extend.
—*Rebt. Wesell Booth, in N. Y. Observer.*

## Beautiful Home.

What a hallowed name! How full of enchantment, how dear to the heart! Home is the magic circle within which the weary spirit finds refuge. It is the sacred asylum to which the care-worn heart retreats to find rest from the toils and inquietudes of life.

Home! that name touches every fibre of the soul and strikes every chord of the human heart, with its angelic fingers. Nothing but sin can break its spell. What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life and opens in our nature the purest, deepest, richest gush of consecrated thought and feeling.

Some years ago some twenty thousand people gathered in the old Castle Garden, New York, to hear Jenny Lind sing as no other songstress ever had sung the sublime compositions of Beethoven, Handel, etc. At length, the Swedish Nightingale thought of her home, paused, and seemed to fold her wings for a higher flight. She began with deep emotion to pour forth "Home, Sweet Home." At once there was an uproar of applause that silenced the song. Tears gushed from those thousands like rain. Beethoven and Handel were forgotten. After a moment the song came again, seemingly as from heaven, almost angelic. Home, that was the word that bound as with a spell twenty thousand souls, and Howard Payne triumphed over the great masters of song. When we look at the brevity and simplicity of this home song, we are ready to ask, What is the charm that lies concealed in it? Why does the dramatist and poet find his reputation resting on so apparently narrow a basis? The answer is easy. Next to religion the deepest and most ineradicable sentiment in the human soul is that of the home affection. Every heart vibrates to this theme. Home has an influence which is strong-er than death. It is a law to our hearts, and binds us with a spell which neither time nor change can break. There childhood nestles like a bird which has built its abode among roses; there the cares and the coldness of earth are, as long as possible, averted. Flowers there bloom or fruits invite on every side, and there paradise could indeed be restored, could mortal power ward off the consequences of sin. This new garden of the Lord would then abound in beauty unequilled, and trees of the Lord's planting bearing fruit to his glory would be found to plant) there.

Home of my childhood! What words can utter all the emotions that swell the heart at the mention of thy name! Thou art the magic circle within which all my affections are centered. Thou art the sacred asylum to which the weary heart retreats to find rest from the toils and inquietudes of life.

Home can still be often the commission of crime is prevented by such memories. If these, the spell of home is so powerful, how important it is to make it pleasant and lovable! Many a time a cheerful home and smiling face does more to make good men and women than all the learning and eloquence that can be used. It has been said that the greatest words in our language are "Mother, home, and Heaven;" and one might almost say that the second home includes them all, for who can think of home without remembering the gentle mother who sanctified it by her presence? And is not home the dearest name for heaven? We think of that better land as a home where brightness will never end in night. Oh then may our homes on earth be the centers of all our joys! May they be as green spots in the deserts to which we can retire when weary of the cares and perplexities of life, and drink the clear waters of love which we know to be sincere and always unfailing.

Home's not merely four square walls,
Though with pictures hung and gilded:
Home is where affection calls,
Filled with sunnes the heart hath builded.
Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love!
Home is where she's one to love us!

Home's not merely roof and room,
It needs something to endear it:
Home is where the heart can bloom,
Where there's some kind lip to cheer it;
What is home without a mate
More to meet, more to greet us,
Home is sweet, and only sweet
When there's some we love to meet us.
—*Christian Mirror*

## Youth's Column.

### Father and Son.

I never look to the sheep in the fold,
Now the cattle are fed and warm;
So dark tell me not to wrap you well,
You may go with me over the farm.
Though the snow is deep and the weather cold,
You are not a baby at six years old.

Two feet of snow on the hill-side lay,
But the sky was as blue as June;
And father and son came laughing home
When dinner was ready at noon—
Shaking the snow from their weary feet,
Rosy and hungry and longing to eat.

"The snow was so deep," the farmer said,
"That I feared I should scarce get through,"
The mother turned with a pleasant smile:
"Then what could a little lad do?"
"I trod in my father's steps," said Jack;
"Wherever he went I kept his track."

The mother looked in the father's face,
And a solemn thought was there,
The words had gone like a lightning flash
To the depth of a mother's care.
"If he tread in my steps," then day by day
How cheerfully I must choose my way.

"For the child will do as the father does,
And the feet be like I leave behind,
If it be firm, and clear, and straight,
The feet of my son will find.
He will tread in his father's steps and say:
'I am right, for this is my father's way.'"

Oh! fathers, leading in life's hard road,
Be sure of the steps you take:
The sons you love, soon gray haired men,
Will tread in them still for your sake,
When gray-haired men to their sons will say:
"We tread in our father's steps to-day."
—*Lucie E. Barr.*

### I Can Let It Alone.

"I can do something that you can't," said a boy to his companion. "I can chew tobacco."

"And I can do something that you can't," was the quick reply. "I can let tobacco alone."

Now, this is a kind of a boy we love to see. The boy who has the back bone to refuse when asked to do a foolish or wicked thing is the one of whom we are proud. It is an easy matter to sail with the wind or float with the tide, and it is easy enough to form bad habits; so that none can boast over the power to do that. It is the one who can let it alone that is worthy of praise. And the best time to let tobacco alone is before the appetite for it has been formed. There is nothing inviting about it then.

Don't use it boys. It is filthy, poisonous, disgusting stuff at the best.

Be men enough to let it alone. Hold up your head and say that you are its master, and never intend to become its slave.

### The Work of a Song.

I remember going to the Great Exhibition in London in 1862, and in the Roman room there was one particular piece of sculpture which I liked to see; but it was not easy to get near it, as there were so many that wanted to see it. It was really an American work, that is, it was done by American fingers, though it was in the Roman room, because it was carved in Rome. It was called, "Libit! oh, libit!"

The story was that a number of red men had made a raid into the United States, and had burned a village and tomahawked many a poor creature, and slain and quartered many more. And then they stole a little white maid. I need not tell you how the poor mother's heart was broken when she had lost her child: and there was no day, and no month, and no year, but she was pursuing the question, "Where can I find my lost child?" At last, after many years had passed, a report reaches her, "There is a white maiden among the red people yonder, nearly a thousand miles away." There was no rail, no road; but off set the mother, and she went over prairie and marsh and moor and river, and at last after many a toilsome day, she arrived where the white maiden was.

She thought, "Oh, that is my child!" The face was much altered; it had become Indianized. There was the mark that the child had come from the white race, but it was Indianized. Its language was Indian now, and the maiden had quite forgotten her mother. All her love now was given to the red squaw of the woods that had brought her up. When the mother tried to go near her, the young woman repulsed her; and the poor heart-broken mother knew not what to do.

At last, a good thought struck her. She sat down and began to sing a sweet lullaby song that she had always sung her little one to sleep with. At first she listened listlessly; but in a little while (you know how an old tune will fetch up an old thought) the maiden began to listen, and she stood as if all her soul had got into her ears. It was in that attitude that the sculptor carved her—listening; and the story went on to say that, after a little listening, it seemed as if the lullaby had unlocked the cells of old memory, and in a little while the poor maiden was in her mother's embrace.

Ah, friends, let the melodious song of Christ's love and atonement for your sins speak to your hearts, awakening in them the long-forgotten melodies of God's love! Let your Savior woo and win you back, that there may be joy in your father's house.—*S. Coley.*

*Dear Children.*

In this letter I want to give you a glimpse of a beautiful City; its name once signified, "perfect peace," for a King who was Priest of the Most High God, King of righteousness, and King of peace, dwelt there. Soon after this it was occupied by a wicked people, whose name signifies, "Those who tread under foot." Most of it was given to the tribe of Judah in the time of Joshua, and the sweet singer of Israel who was of this tribe, told his warriors if one among them could climb the wall, and take the tower he should be the captain of his army, this was accomplished, and from this it took its name, which was "The city of the beloved." In this famous city was born a Savior, which is Christ the Lord. While he sojourned here, he wept over it, knowing it would soon become a scene of terrible desolation, not even one stone left on another, and for hundreds of years, he trodden down under the feet of the Gentiles, and become heaps upon heaps. The ruin of many generations, because they had killed the prophets, and stoned them whom God had sent. But there is a time to break down, and a time to build up, "a time to cast away, and a time to gather again, and the time is very near when Jehovah will say to his chosen City, which now seems to be asleep," Awake, awake, put on thy strength, arise, stand up, shake thyself from the dust, put on thy beautiful garments, for glorious things are spoken of thee, thou City of God, beautiful for situation, the joy of the whole earth is this City of the Great King, a City of truth, a City of righteousness and faithfulness, no tempest will ever be able to shake her sure foundation, which will be laid with gems of exquisite brightness, for from that day, she shall be called, "The Lord is there," for his throne shall be established in her. No evil doer will be permitted to live there, but the nations of them which are saved shall walk in the light of it, and all the kings of the earth will bring their glory and honor into it. The flowing river of life will make glad this peaceful City of God, and on both sides of this river will bloom again the Tree of Life, and the leaves will be for the healing of the nations. Then it will be called, New Jerusalem, for God hath declared, I will make all things new. For the things which exist will pass away, and be remembered no more. It is also testified of this holy beloved city that boys and girls will play in the streets, and none shall make them afraid, also old men and old women resting on a staff for very age, shall dwell in the streets thereof. Dear children, each one of you can stand within her gates, in the glorious Day of the Lord, by walking in the narrow way which leadeth unto life, it is only the obedient who will have right to the tree of life, when a glorious song will be sung. "We have a strong City, salvation will God appoint for walls, and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Remember the sweet prayer which Jesus taught. "Thy kingdom come."

Your affectionate Teacher,

E. COFFMAN.

## Jewel Casket.

### The Unfailing One.

He who hath led, will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close His ear;
He who hath marked the faintest sigh
Will not forget thy tear.
He loveth always, faileth never;
He rest on him to-day, forever!

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say;
He who hath gently taught
Yet more will make thee known;
He who so wondrously hath wrought
Yet greater thing will show.
He loveth always, faileth never;
He rest on him to-day, forever!
—*Frances Ridley Havergal.*

The problems of Christianity may seem great and deep; but the problems of unbelief are greater and deeper still. And not the least problem is the impossibility of answering the question, "Shall I find elsewhere any real peace or rest of soul, if I leave Christ? To whom shall I go? Where in all the world shall I find a more excellent way than that of faith in Jesus? Where is the personal friend who will supply his peace?" Give me a thousand times rather the old evangelical Christianity, with all its difficult facts and doctrines,—the incarnation, the atonement, the resurrection, the ascension,—than the cold, barren creed of the Socinian or the deist, or the shoreless negations of modern unbelief. Give me the religion of texts and hymns and simple faith, which satisfies thousands, rather than the dreary void of speculative philosophy, which thoroughly satisfies none.—*Bishop Ryle.*

[illegible] AT VIENNA.

The tender longing of loved and loving friends to lie together in their last long sleep is deeply affecting and full of significance. Some days ago the writer spoke the last words over the coffined remains of a man which had been brought back for burial to his former home—a journey of nearly four thousand miles. It was his wish to sleep beside his father and mother, that they might arise together in the morning of the resurrection. And it had been the desire of the parents that their scattered children should be brought together at the last and rest side by side in the same burial-place. A sorrowing wife had accompanied the lifeless body of her loved one on the long and lonely journey to his grave. On the same train six widows each with the remains of a husband, on their way to the burial place of their Eastern homes. Oh the tender, pathetic yearning of loving hearts for companionship even in the grave—how it speaks of deathless love and immortality!

The pilgrim at his journey's end needs but little room and little care. "Man's final requirement of man is a grave." This is the terminal point of the pilgrimage of the body until a new order of things shall begin. We are all on our way there. The shadow lies along the whole way of life.

"From the stars of heaven, and the flowers of earth,
From the pageant of power, and voice of mirth;
From childhood's song and affection's vow,
From all we love that ever which the soul hath sung,
Breathes but one word—Passing away!"

But the grave is only the halting-place. It is an inn where the tired traveler sleeps until the morning. He lies down in hope, with the love-fire unquenched and the blossom and fruit of grace untouched by decay. Very touching and very beautiful in its truth and its simplicity is the following epitaph on the crumbling tombstone of a dear one in the rural cemetery of our childhood's home: "A little while he shall lie in the ground, as the said lies in the bosom of the earth, but he shall be raised again, and shall never die any more" Twenty-five years ago this was graven in the marble over the dear one's grave, and still he sleeps on. But it is written in the word, "Yet a little while, and he that shall come will come, and will not tarry." And the poet sweetly sings the same hope that speaks in the words of the epitaph and the Book:

"Beyond the smiling and the weeping,
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.

Beyond the parting and the meeting,
Beyond the farewell and the greeting,
Beyond this pulse's fever-beating,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come!"
—*Evangelical Messenger.*

### HOLINESS.

Some pray for holiness as if it were something entirely apart from their every-day life, something that had nothing to do with their conduct in their domestic, social and business relations. They sing, "Nearer my God to Thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a silver cloud, not a rapture nor an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind and unselfish. We really have no more religion than we get into our every day practice. Wherein our devotion is higher than our living, it counts for nothing.—*S. S. Times.*

## Communications.

AUGUSTA, WIS.

*Sister Wilkinson:*—

If your health and that of your daughter will permit it, I desire to renew our controversy on the Sabbath question.

There may be no occasion for it: for it may be just possible, that you have in your wisdom, changed your views in the matter.* If such is the case, I congratulate you, and admire your judgment. I think that the Sabbath question is one of the easiest of solution in the field of controversy; if we will let evidence silence our opinions. Let us cease to put our constructions upon evidence adduced from the word: and then we are in a position where we can learn; or receive evidence unprejudiced, and be gainers thereby. To illustrate—The Bible says: "Shall mortal man be more just than God?" We argue from the phrase, mortal man, that man is wholly mortal; subject to death, etc. But our opponents demur, and put a construction of their own on the phraseology of our proof text, and say;—"that only has reference to the BODY," "it does not refer," say they, "to our immortal souls, that cannot die!" So you see, those switches, we have got to tear up all along the track of truth, and let the witnesses testify by their own words: and we must be shy of man's constructions of them. Again: when we show, from the word, in these same opponents that "souls die," they have a switch ever ready to run their theological engine on; to avoid a total wreck from the advancing car of truth. That does not mean, say they, 'our deathless spirits!' Then we quote: "yea they (man and beasts) have all one spirit; as one dieth so dieth the other"—Side Track—"That means the breath, the air we breathe and not that part of God that he breathed into man when he made his body, or house, out of dust; and thus you see that we have to tear up these side-tracks, switches, turn-tables and all; and run the engine of truth on the main line, viz., by showing, by the witness's own language that man—house and all—in death "hath no pre-eminence above a beast; as one dieth so dieth the other." "That the living know that they shall die, but the dead know not any thing." "Like sheep they are laid in the grave—Sheol." "Their sons come to honor and they know it not." That his breath goeth forth, in that very day his thoughts perish," etc. The same line of side-tracks are erected on the kingdom line of truth; and precisely the same switches are erected for convenience, by Sabbatarians, on the law and Sabbath question. The different switches are known as, "That is ceremonial." "That is carnal." "That is sacrificial." That is moral, etc., etc., at the option of the conductor who runs the train; and thus making a number of laws; whereas the witnesses know of but one, thus:—"The law of the Lord is perfect." "Think not that I am come to destroy the law." "By the deeds of the law shall no flesh be justified." "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord; as it is written in the law of the Lord,—and to offer a sacrifice according to that which is said in the law of the Lord."

You will here see that the law of Moses and the law of the Lord, are identical, i. e. one and the same law, not two laws. Now stand up. No switching here. The switch is gone! Keep the track and all is safe: but to switch is ruin!

"Moral law" and "ceremonial law," are alike unknown in Bible phraseology! These are theological conductors' terms.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgements." Mal. iv. 4. Here we have it in a nut shell. (1) "The law of Moses." (2) "Which I commanded." (3) "At Horeb." (4) "For all Israel." This law here called the law of Moses, must have been the Ten Commandments? for, (1) The connection says; "With the statutes." (2) "And judgments" are adjuncts to the law commanded in Horeb; and is here called the law of Moses.

Now sister be candid. Give me just one text to show where ever any Gentile was ever required to keep the Ten Commandments, unless circumcised, and end this controversy.

I would like to help you free yourself from this yoke of bondage: "For if righteousness comes by the law, then Christ died in vain." "For cursed is he that continueth not in all things that are written in the book of the law to do them." This was written long after the crucifixion: so no switching here! There are no switches from the cross, i. e., on this side of the cross. For all the law, except the Ten Commandments, was nailed to the cross according to the statements of those theological conductors. Therefore, Paul must have referred to the Ten Commandments when he says, 'the law is not of faith;' 'ye are not under the law;' 'by the deeds of the law shall no flesh be justified;' apart from the law a righteousness of God hath been manifested; the book of the law, etc. "For he would not talk so about an abolished law," you write me. So you see that you are caught in your own trap.

"For if there could have been a law given" says Paul, "that could have given life (from the dead) verily righteousness would have been by the (that) law." The law of the Ten Commandments could not give that life even when it was obeyed.

It never promised it. This is all that was ever promised to them to whom it was given: "If ye will obey my voice indeed and keep my covenant, then ye shall be unto me a peculiar treasure above all (other) people,—ye shall be unto me a kingdom of priests, a holy nation." Ex. xix. 5, 6. One of the precepts of that Jewish law says; "Honor thy father and mother." Why? "That thy days may be long upon the land which the Lord thy God giveth thee." Nothing promised but long days in the land. Therefore, as Paul says, righteousness could not be by such a law: "But now," he says, "apart from the law a righteousness of God hath been manifested." (R. V.). The gospel is that righteousness manifested. Paul says that it (the gospel) is now, "the power of God unto salvation." Be it known unto you therefore men and brethren, that through this man (not Moses, nor yet the law), "is preached unto you the forgiveness of sins: and by him (not the law) all that believe"—that the law is binding? No. Believe the gospel of the kingdom, see Acts xiii. 23.—"Are justified from all things from which you could not be justified by the law of Moses." Acts xiii. 38, 39.

Here we rest our case for the present: hoping that the spirit of your mind may be enlightened.

Now dear sister, do not ignore these plain Scripture statements: but weigh them in the light of enlightened reason in connection with facts, and a reliance upon the Son of righteousness to shine in and enlighten the inner man to the exclusion of the traditions and commandments of men. Become an heir by faith to the eternal inheritance, which is incorruptible and fadeth not away. May God bless and save you by faith through Christ, is my prayer.

J. W. ROMIJN.

BOSWELL, O.

*Editor Restitution:*

I am very thankful to you for sending me the paper so much past the time for which my subscription was paid, but I have been short of the one thing needful in such cases, and hope that I may be able to do better in the future, for I cannot afford to do without so valuable a paper in these perilous times, for indeed they are perilous, when we see so much drinking and swearing, and murders in the land. I will send you a money order for two dollars for another years' subscription.

I remain in the faith.

W. D. TOWNSEND.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 36, 376½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

# Poetry.

## "COME UNTO ME." Matt. xi. 28.

Jesus is waiting to welcome the weary,
Worn with the world's fruitless striving for peace,
Tired with a night-watch that knoweth no morning,
Sick with a heart-ache that earth cannot ease.

Jesus is waiting—He stretches and beckons,
Calling in love upon each one oppressed—
"Come unto Me, sinner, weary and lonely,
I will refresh you, and give you My rest.

"Long have you striven to find it without Me,
Sought it in feelings, manhood, and pride;
These have all failed you, and still you are restless,
Seeking to purchase what nought can obtain.

"Will you not come? You need no preparation,
Stay not to think, but come just as you are—
Bring nothing with you, for love gives freely—
Peace—perfect peace—that no sorrow can mar.

"Doubting and trembling one, can you not trust Me?
Able to save you through every ill,
Able to lead you through conflict to glory,
Able to say to life's storm, 'Peace, be still!'

"Oh! I am yearning to see you unbuttoned,
Death did I suffer that you might be free:
Will you not come? and by consecration
Try to win others, and bring them to Me?"

—C. Wesley Young.

# Selections.

## THE REVEALING OF THE SONS OF GOD.

"For the earnest expectation of the creature waiteth for the revelation of the sons of God."—Rom. viii. 19.

That a time is coming when the sons of God, at present in disguise, shall stand forth unveiled in a glory befitting their divine relationship; and that all creation is waiting with eagerness for that time to come: these are manifestly two thoughts contained in this remarkable Pauline sentence. The context brightens both thoughts immensely; for it shows in the first place that the revelation of the sons of God will consist in their public manifestation in redeemed bodies, bright with immortal glory; and it shows in the next place, that the eager outlook of creation for this coming event is owing to a community of interest, or fellowship of fortune, between man and the lower world—that creation, existing for man, bound up with man, as a consequence with man suffers, and as a further consequence, with man is destined to be delivered. These thoughts, separately and combined, claim a closer investigation.

I. The revelation of the sons of God, as here set forth, stimulates inquiry in two or three directions.

Perhaps the first point to challenge attention is this: that the sons of God are named where we might have looked for the Son of God alone to be mentioned. If it had been said that creation was waiting for the revealing of the Son of God, we could at once have seen reason for it. He is creation's Maker, Preserver, and King. His hand fashioned it at first; he holds it together still. If creation has been smitten with vanity, and fettered with corruption, and filled with anguish and unspeakable longings—this ill-fortune has not befallen her without his permission. Hence, as he has undertaken to redeem man, it seems a fitting extension of his liberating work that he should set man's world free from its chains; and so, though we might have seen a bold figure in it,—had we read here of creation's sighing for the revelation of the Son of God,—it would have appeared but a peculiarly beautiful expression of a truth with which we were otherwise familiar. But it is not so. On the contrary, it is the revelation of the sons,—the many sons, the many generations of sons,—for whose revealing creation waits. Hence, as we know their revelation depends on him, and will be simultaneous with his own, and that he in fact will be the great Liberator,—we are led to infer a well-ordered method in his work. He, so to speak, hides himself behind them, until they are ready for the great unveiling. For some reason it is not proper that he should deliver creation until he has glorified them; and it may even be that he intends in some way to employ them in the work of striking off creation's chains. At all events, we do elsewhere learn that they are to bear the image of him who is a life-giving Spirit; which conducts us to the surmise that even they shall to some degree be endowed with the power of making alive.

The next thing that strikes us is the medium by which the sons of God are to be revealed. They are to be revealed through the medium of their redeemed and glorified bodies: "Waiting for our adoption, to-wit, the redemption of our body." The "redemption"—a word happily chosen, as expressive of both the resurrection of the dead and the transformation of the living. "Our adoption"—and yet we are adopted already. Hence, this adoption for which we wait, will be our public adoption; even as in ancient Rome it was the custom that when a man had privately adopted a son, he afterwards publicly owned him before the citizens on the forum. God has already made us his sons, and put the spirit of adoption into our hearts, and is training us to become imitators of him in all gracious and beneficent ways as children beloved. But this is not enough. This may be realised, and oppressive poverty, grinding toil, deforming ugliness, much infirmity of spirit, and much misunderstanding and ill usage from men, remain. And our Father means not to let it continue indefinitely. He has something nobler and grander in view. He intends to do what he can do for the body as well as for the mind. He means to strip us of these rags of mortality, and to clothe us with beautiful, strong, spirit-ruled bodies; which shall serve as luminous transparencies and perfect organisms for our spirits. He purposes, when he has gathered his sons, to set them forth in attraction and demonstration, as if to say to all this lower, race-ruined world: "These are my sons; this is what I mean by adoption." What a revelation will that be! of hidden graces, and spirit conquests, and heroic histories, and possible elevations; of individual diversities also, and of family likeness, and it may be, of unexpected numbers. All the sons of God, and all generations, are to be revealed together.

In such a connection how the word "revealing" is enhanced in force. Mental and moral beauty will shine forth through physical beauty. True nobleness, oft now concealed by homely and unbefitting attire and by an ungainly form and marred features, shall then be written on the brow and give dignity to the whole outer man. Patience and meekness and goodness and courage and purity—all the elements of character which God loves—will find special and suitable and patient manifestation by means of the perfected mechanism and eloquent features of the glorified bodies of the sons of God. For their bodies are to reveal them, to be such as become their relationship to the God of beauty and power, to be expressive of the divine love lavished upon them, to be demonstrative of the honor to which they are heirs.

It is difficult to form any definite conception of the effectiveness of the coming disclosure. Perhaps we might bring our thoughts of it to a focus, by reverting to the appearances of Jesus our Lord in the interval between his death and resurrection. Imagine those appearances to have been as unreserved and open as they were probably restrained and certainly select. But no!—we cannot conceive what the results of such an unveiling as that would have been in Judæa and in Galilee. That manifestation alone must have brought life in the Holy Land to such a crisis as history has never known. But here we are not with the thought of a revelation of which our Lord, though supreme, will be only one of myriads. As a mere effort of the imagination—not wholly vain, seeing it is trying to appreciate a divinely assured prospect—we might perhaps ask ourselves what would be the physical, social, moral, political, and spiritual consequences if the sons of God of all ages were even now, robed in their immortal bodies, hovering on the outskirts of this lower world; concealed from all eyes until some decisive moment should arrive and a commanding word be passed through their invisible ranks; and then, the veil be rent, possibly not to disclose one collective host, but numberless detachments bursting in among men on earth at various points, or innumerable individuals making isolated visits, say one to every dwelling, each manifestation being more or less demonstrative, each visitant leaving a trail of light behind him. Would there be no wailing babes soothed to peaceful slumbers? No cripples suddenly endowed with power to walk? No features of despair lit up with wonder and unwonted hope? True! most true!—that every eye shall see Him; but true also that if not every eye shall see every one of them, still they too shall be seen; for "when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." And, perhaps, if we made a more definite effort to conceive of the power exerted by the revelation of the sons of God, we might. Such kind according as it is capable. All these have been sufferers through sin. And to all these (the finally impenitent excepted) shall refreshment redound from the glory of the children of God. Upright heathens are by no means to be excluded from this earnest expectation: nay, perhaps something of it may at times be found in the rairest of many who (although in the hurry of life they mistake vanity for liberty, and partly exile, partly dissemble their groans, yet) in their sober, quiet sleepless, afflicted hours, pour forth many sighs in the ear of God." The finally impenitent excepted," as the parallelism of the next line shows, "flee clothing is of wrought gold." Something in the same style is the discovery of the perpetual virginity of the blessed mother of our Lord, in the description of the spouse of Solomon's Song, as, "a garden enclosed, a spring shut up, a fountain sealed," and also in the gate of Ezekiel's visionary temple, which should for ever remain shut, "because Jehovah the God of Israel hath entered in by it." Such uses of Scripture must be pronounced, on all sound critical principles, as trivial and baseless as the finding of a priestly crumble in the cloak left behind by St. Paul at Troas, and clear candles in the lights of the upper chamber at the same place, not to be preached to the disciples until midnight; and of a divine model of ritual for Christian worship in the ceremonial symbolism of the celestial temple evidently borrowed from Jewish customs.—*Messenger.*

Editorial.

Some people estimate the ability of a periodical and the talent of its editor by the quantity of its original matter. It is comparatively an easy task for a fluent writer to string out a column of words upon an, and all subjects. His ideas may be in one weak, wishy-washy flood, and the command of his language may enable him to string them together like beaches of onions, and yet his paper may be but a meagre and poor concern. Indeed, the mere writing part of editing a paper is but a small portion of the work. The care, the time employed in selecting, is far more important, and the fact of a good editor is better shown by his selections than anything else; and that, we know, is half the battle. But we have said, an editor ought to be estimated, his labor understood and appreciated, by the general conduct of his paper—its tone, its uniform, consistent course, aims, meanings, its dignity and its propriety.—*Courier Journal.*

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an unkind word, a wrong, a wound; a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer and send it up to God. Disclosures you may not make to man, you can make to the Lord.

## BASELESS INTERPRETATIONS OF SCRIPTURE.

Beginning with the common case of reading doctrines into passages where no legitimate construction can possibly find them, we will take, first, the great doctrine of life and immortality brought to light in the gospel. In spite of the certain fact that this doctrine was mysteriously held back in the earlier revelation till near its close, our modern expositors are constantly forcing it out of Old Testament texts. When Korah's rebellious company were buried alive by the earth yawning under their feet, the simple phrase which describes them as going down "alive into the pit," is compelled to yield the preposterous sense that their disembodied souls passed on into Hades. When a parent in the olden time spoke of going down to his son in the grave, or a patriarch or a king was said to be gathered to his fathers, we are asked to strain the language so as to make it imply a conscious reunion in the world of spirits. Because Josiah was told that he should be spared, by his death, from seeing the calamities coming on his people, the inference is drawn that news from the upper world does not penetrate the abode of the departed. From Isaiah's saying that the righteous rest in their beds, each one who on earth had lived uprightly, the heading expositors take occasion to expatiate on the moral energy of the disembodied saints. The Preacher's saying that when man dies the breath returns to God who gave it, instead of being taken as simple meaning in his month the reverse of the original creative process, is turned into a proof of the true, but not distinct, doctrine of man's continued personal existence in a future world.

Belonging to the same category as the extreme mystical interpretation of Solomon's Song, is the direct application to the Christian Church of the Oriental imagery employed by the Hebrew psalmists and prophets to clothe their expectations of the future triumphs of Israel. Thus, the martial prediction—"I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as a sword of a mighty man"—is gravely explained to mean the mission of the apostles, as arrows shot forth from Jerusalem by the bow of Christ, to preach the gospel to the heathen world. So again, the use of a feminine word in the noble processional psalm, probably in reference to the choirs of women in the sacred processions of Israel, has led to the passage, "The Lord gave the word; great was the company of *the preachers*," being interpreted of the part that devout women should sustain in the first planting of Christianity. Many persons must have heard the fictional holiness of the church deduced from the words, "The king's daughter is all glorious within;" yet the obvious meaning is merely that *inside the chamber* the royal bride is gifted, splendidly dressed, as the parallelism of the next line shows, "Her clothing is of wrought gold." Something in the same style is the discovery of the perpetual virginity of the blessed mother of our Lord, in the description of the spouse of Solomon's Song, as, "a garden enclosed, a spring shut up, a fountain sealed," and also in the gate of Ezekiel's visionary temple, which should for ever remain shut, "because Jehovah the God of Israel hath entered in by it." Such uses of Scripture must be pronounced, on all sound critical principles, as trivial and baseless as the finding of a priestly crumble in the cloak left behind by St. Paul at Troas, and clear candles in the lights of the upper chamber at the same place, not to be preached to the disciples until midnight; and of a divine model of ritual for Christian worship in the ceremonial symbolism of the celestial temple evidently borrowed from Jewish customs.—*Messenger.*


## REMEMBER! REMEMBER!

That this is the first of the New Year, and that it is very likely your subscription to THE RESTITUTION expired with the Old Year.

## REMEMBER

That the Editor must have the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

## REMEMBER

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. A any rate we want to hear from you.

## REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others,

## REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

## REMEMBER

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but ask right NOW. We need the money at this present time.

## REMEMBER

When sending your remittances that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty five to forty cents to collect such one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. B. UNDERWOOD, Agent.



## OBITUARY.

AYLING—In Windham, Ont., Canada, Feb. 18th, 1885, Mary Ann Ayling, beloved wife of Brother Harvey Ayling, fell asleep in Jesus, aged 68 years, nine months and three days.

Sister Alying was born in the south of England, and raised up in the English Church. Twenty-eight years ago, she and her amiable companion left their native country and home with their children, for Canada, and located in the Township of Windham, where they have spent their days happily together until death first ernest upon the scene and severed the union for a time.

Her disease was cancer in the stomach, and for two years her sufferings were at times severe, but they were borne with Christian patience.

Nineteen years have rolled away, since the writer first became acquainted with her, and her husband. And from that time, until sickness prostrated her, she was one of his hearers when preaching in that vicinity, and after a thorough investigation she embraced the truth, in love, as held and taught by him. And on the 19th day of June, 1884, the day subsequent to our annual meeting in that vicinity, she was immersed by him into the name of Jesus Christ for the remission of sins. And on the 30th day of last December, she eat the memorial supper with four of us, at her own home, for the last time, with the full assurance that our next meeting and feast would be at the general gathering to enjoy that feast which the Lord of hosts will make unto all people—a feast of fat things—a feast of wine on the lees well refined, and swallow up death in victory and wipe away tears from off all faces, and take the rebuke off of his people—Israel.

Sister Ayling was an intelligent English lady—a true disciple of Jesus of Nazareth; a valuable member of the Church of God; an excellent wife, a good mother, and a kind neighbor, and respected by all who knew her; as the large audience, which was composed of Methodists, Presbyterians, Baptists, Church of England, with a sprinkling of Universalists and infidels, and a few of our own faith, gave evidence by assembling in the Methodist meeting-house, which was freely opened and every seat filled and many standing in the aisles, who listened with deep interest, as the falling tears testified, to a discourse of an hour's length, delivered by the writer—predicated upon 1 Thess. iv. 13-18 and when through, it was said, more than half of them were in tears, and after they had taken their last look upon her, in her lifeless state, then we laid her aside to rest "in the dust" until Jesus shall come to raise her out of her death state, and all those whom the Father has given to him. Amen.

H. V. REED.

"To be Christ's disciple is ennobling. When we walk in his footsteps we ascend the scale of humanity. If we keep our eyes on our Leader we must needs go on towards perfection.

Change of Address.

Brother Daniel Howard has moved to Hot Springs, Ark. His correspondents, take notice of this.

## ATHEISM AND THEISM.

—By JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 200 pages, is neatly and elegantly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.

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| Chicago Express | 12:15 pm | 8:15 pm |
| Alliance Accommodation (Arrives) | 10:30 am | 4:30 pm |
| Local Freight | 11:00 am | 5:00 pm |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 12:30 am | 8:30 am |
| Fast Line | 3:30 am | 11:30 am |
| Day Express | 9:00 am | 5:00 pm |
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| Local Freight | 11:00 am | 5:00 pm |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the actual "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### The Apostles' Creed. Par Excellence, the Creed of Lurkistandom.

The oldest, most comprehensive, and generally accepted expression of the teachings by Jesus and his apostles, as enclosed in the New Testament; and (in the form) owned by the church."

Brother Geo. B. Arnold's first in the series on this creed, in "the Church of the Blessed Hope," was noticed in THE RESTITUTION. The second was on "I believe Christ his only begotten Son,—his birth, and life—death and burial. The third his descent into Hell (Hades) in the light of Revelation and all reason; and his resurrection the third day."

The fourth his ascension to "the right hand of the Father Almighty." It is enough to voice the words of the church to say that we were profoundly impressed, and "enriched up" in the faith. As the columns of THE RESTITUTION are over crowded, the salient points, and the omissions of what are now the prevailing topics of the pulpits and press, may be noted. The occasion demands the utmost effort to secure attention to these "foundations" of the Christian faith. "The gospel of God"—like the record of Creation—is sublime in its simplicity. Its leading lines give the outline and landmarks of all truth; and this truth is grouped in terms in entire accord with the fundamental facts—known and read of all men, as to birth, life and death! The history of Jesus was as real as it was personal, like that of [redacted] worthies.—It is given in accord with death, burial and ascension.

[redacted] honored [redacted] thies, [redacted] The record, however, [redacted] died in the faith"—[redacted] better resurrection." Those two who did "not see death" encourage faith in those who shall be alive and remain at Christ's coming." Note! When God wanted those two grand old worthies away from earth, he took them in their entire humanity. As he will those who shall be alive, at the resurrection of the just. God deals with each one, in their personality—never with their breath, or body, separately. Hence David fell on sleep—and saw corruption Acts xiii. 36; David is both dead and buried—is not ascended to heaven, Acts ii. 29, 34. And with all of like precious faith, who "have not received the promise—will be raised to incorruption, eternal life." Thus, Daniel, though delivered to his foes, for the den of lions, was delivered in the most complete integrity of his personality. On this line of personal history Jesus was crucified, dead and buried; and on the third day he was raised from the dead! He ascended into heaven and sitteth on the right hand of God the Father Almighty; whence he will come again.

Divested of theological and mystical error the creed is plain. He did not die and go to heaven; but was buried in Joseph's new tomb—the third day rose again and after forty days he ascended, as our great high priest into heaven, the antitype of the Holy of Holies, in the ancient temple; and sits at the right hand of God. At his coming again, the risen and translated saints will ascend to meet him in the air, 1 Thess. iv. 16, 18. But now death holds them in the grave—Hades, where in death Jesus was) till the resurrection! The word for grave (hell) occurs over sixty times. Over thirty times it is in English rendered grave from the Hebrew Old Testament, and from the Greek New Testament ten times. It indicates the place of the dead and is not confounded with "Gehenna," or the doom of the wicked, prior to the judgment.

"The crown of life" is never compared to, at, or with death—the negation of life; but always with the resurrection from death, to the life eternal. The terms teach the facts as to this life—its loss in death, (in sheol), hades or the grave, the place and state of the dead) the resurrection is life immortal in the kingdom. They mark the leading facts and realities of the Just One, as to his high life, death resurrection and ascension—giving the course of the many brethren, of whom He is the first born. He having in birth and all things the pre-eminence. In contrast: the fanciful imaginary notions of the heathen philosophy as to immortal mortals.—The first must alive in death Paradise in the grave, (hades)—ascension to God and glory, while yet in the tomb, and disclaiming their delusive origin. And their aim to mislead: like ye shall not surely die." nor be dead if you do! In the apostles' creed we have the leading features of the Christian system as to Christ—to man and redemption. In the other, the anti-Christian system—the artillery that beguiled Eve—and the state of the whole world (that) lieth in the wicked one." 1 John v. 19.

The value of opportunity, of a good text and a good backing to start with, is well known. Hence some who know and repeat only "the apostles' creed" may be led through that to believe the Bible. The facts and terms embodied in both, have alike significance and reality to faith in both. Of course it is well to avail ourselves of all good opportunities to "save some;" for it is only of "grace through faith" that even some are save to be saved—evil destroyed, all will be again "very good." Amen.

J. B. COOK.

### *The Parable of the Ten Talents, so-called (Lit. Ten Mani one) and its Significance.—Luke xix. 12-27.*

Of course in this parable Christ is speaking of himself. He is that "certain man," that "well-born" one. Observe there are "ten bond-servants" and "ten *mnai*." The numerical significance in each case is "conjunctive" or the union of two series—one series full and another begun. So far as persons are concerned then the representatives of the old order complete and positional value established in the new. So far as things are concerned the value of the old complete and a positional value established in the new—and the exhortation is unto practical utility. "Use (not "occupy" there is too much of that in so-called religion) until I come." Use what? Use the *mnai* entrusted to you. But what does the *mnai* stand for? The particular talent God has entrusted you with I hear you say, for that is the common interpretation of this parable. Well, first to how the absurdity of translating the word *talent* (*mna*) by the English word talent. The *mnai* was equal to one hundred *drachmae* and sixty *mnai* was equal to one talent. The translators come within six thousand of a true estimation of value. But the true estimate is ten times ten "hundreds" a very significant and interesting ratio to any student of weights and measures and the numerical types.

There is a still deeper meaning and teaching however than either of these. The word *mna* is a very old word and is the root of the word which in later times came to be developed in the structural progress of the language into the word meaning to remember or to seek to keep in mind or to recall to mind, viz., *mnaomai* old form *mnaomai* primitive meaning to seek, to woo, to think much of seeking, to keep such an object in view or in mind, derivitively thus to remember.

This natural law of humanity, that necessitates the constant remembrance or keeping in mind of objects of valuable acquisition in the experience of life, explains the frequent exhortation of Scripture "to remember," "to meditate," "to be watchful and wakeful," "to think," etc. Then how significant the special exhortation, "This do in remembrance of me until I come." Do what? Why, partake in common of the one broken loaf and the one cup. What is the object in view? It is a reminder we are told. Of what? Of the teaching this symbolized. What do you wear a wedding ring for? It is a reminder is it not? Any other significance attached to it would be looked upon from the standpoint of enlightened intelligence as superstition or nonsense. So of this *mna* with which Christ has entrusted you in his Father's name. It is not so much our talent or natural ability to do something with which we are entrusted, as our "high calling in Christ Jesus" which should be a constant reminder of a sacred trust. From the very nature of the trust, a spiritual one, any apprehension of its utility or ability to use it inheres in a constant and truthful remembrance of the nature and conditions of the trust.

Christ emphasizes this in John vi. 55, where he is teaching the true import of the Lord's supper.

"For eating in a truthful way is my flesh and drinking in a truthful way is my blood," (the common translation of this passage is an utter perversion of the true meaning). How can one eat and drink in a truthful way without thought and reflection: and how can one think and reflect without "calling to mind?" And in calling to mind it is of the utmost importance that one present to the judicial reason the facts, not hypotheses in any case. For "faith is a hypostasis" not a hypothesis. That which is to be kept in mind is God's word and God's truth not man's nor man's misapprehension of that which he supposes to be truth.

The constant effort of apostasy is to keep in mind "wicked suppositions" and "false philosophy," in short what God pronounces "lies." Christ-like this man to his bond-servants will say to each one of us, What have you done in remembrance of me? Into what utility have you put my word and my teaching? What have you to show for the trust? "Ye know that I would require" it? "My word shall not return unto me void." Where is the interest? where the utility? I ate it and drank it and received an "extreme unction" of "the real presence." Well, but did it "strengthen you to every good word and work?" Where are the friends you were to make "in the use of the mammon of unrighteousness" even? Where are the widow and orphan to rise up and thank you? I didn't remember it that way, I remembered to keep it clean away in a napkin," hid from the knowledge of men—hid in a so-called "mystery." It was risky to put it to use. I was afraid I would lose my hold of the principal. I was afraid God's word might be lost in the busy marts of men if allowed to go out in its simplicity as "naked" truth. I forgot that it was "a living word," and like "the naked seed," would clothe itself in "due time" "after its kind," not with a rag of formalism or "a mystery of iniquity" but in living truth and beauty as God "hath willed." Hear and heed the answer and the "verdict" already promised upon such "remembrance" and such "excuses." "Take away from him the *mna* (*mnai*) and give it to the one who hath ten *mnas*. For I say unto you that unto the one who hath there will have been given, but from the one who hath not will have been taken even that which he hath." What is "that which he hath?" What was it in this case? Anything that belonged to the person whose received it? No. It was a trust and a trusteeship. After taking it away from him what was done with it. It was given to another who had shown himself "trustworthy." Could it be the individual life and the characteristic "talents" which inhere therein, as commonly interpreted? Could one individual life be transferred to another individual? No, it is the "crown of rejoicing" which "those who are accounted worthy" are to receive "at his coming." "See to it that no one take your crown."

In the eleventh verse of this chapter we find this statement, "And while they were listening to these things (previous teachings) he added to speak a parable because he was nigh to Jerusalem, and they thought that the kingdom of God was going to be manifested straightway."

The parable then was designed to teach the nature, character and time of the kingdom, and not the conditions of life and death. All who become candidates for the trusteeship "of the high calling in Christ Jesus" "have passed from death unto life," and the whole argument of this parable is based upon the supposition that this fact is understood.

It is a preliminary trial of "called out ones" to test their value in the matter of the sacred trust, and looks forward to a larger sphere of usefulness for those who are found competent and "trustworthy." And the value that the one so entrusted is to keep constantly before him "in remembrance" is not himself nor his own "talents" at all, but the divinely appointed utility in use of that with which he is intrusted. He is not to be "an original thinker" so-called, running off fancy free in the realms of speculative thought, but actuated by a practical every day sense of duty and responsibility, he is to be constantly keeping in mind his sacred trust, how to invest it to the best advantage, and how it may be earning the most in the way of interest or profit to the "satisfaction" of his Lord, and above all things "keeping in remembrance" the all important fact that this Lord whom we serve "for the Lord's sake," and whose trustees we are now in what he denominates a very smallest or "least" thing compared with "the things to be," has gone to receive these things to be, namely a kingdom, and "in due time" will return: moreover that one of the first events attending his return will be "to have a reckoning" with his own "bond-servants," Peter and Paul and John and you, my brother, if you have the spirit of Christ.

What for? To determine whether they or you are going to be finally saved or not? No. To be judged according to your works, and to determine your worth, and to assign you to a sphere of usefulness and honor befitting the character and capability you have already shown. As John says you have "passed" the *zaraspora* the condemnation in Adam "that came upon all mankind. For all have sinned." "In Christ you are a new creature." It is a question now for you whether you "enter into the joy of your Lord" or experience shame and compunction of heart, regret, for unimproved opportunities. I do not understand the value here under consideration and designated as a *mna* for each individual an intrinsic part of the individual as the life would be, but a use. This I think is the lesson.

CHAS. GARDNER.

## Selections.

### TO THE ELECT OF GOD (IN A TIME OF TROUBLE).

The elect of God exist, although no man can individually identify them. They are after a common family likeness, though differently situated in the present evil world. They have one faith, and one sins, and one mind, though following different occupations, and living in different parts of the earth. We greet them in the name of the Lord, wishing them and praying for them grace, mercy, and peace from God the Father and the Lord Jesus Christ.

Beloved, ye are known of God, though you may not be discerned by man. You are scattered up and down the world, in a cloudy and dark day, undistinguishable to human eyes, from the common mass of mankind. Your divine mark or seal, wherever you are to be found, consists of the belief, obedience and love of the truth which God has caused to be set forth in the writings of Moses, and the prophets, and the apostles. Having this mark, you are precious in his eyes. Your faith is well-pleasing to him; your obedience, your free-will offerings, your sacrifices in his service at a time when all the world ignores him ascend before him as the odor of a sweet smell, and are acceptable to him through the High Priest of our profession. And they will be spoken of again to your great joy, in a day when they will seem to have been all forgotten, and when they will seem too small to be mentioned in the presence of the world-stirring events that will belong to the coming again of our Lord Jesus Christ. I write to you concerning our common affliction—common to a large sense. I do not write to you because I know you. Some of you I doubtless know; but no man knows you as "the Lord knows them that are his." A man cannot even know himself in this sense,—as our beloved brother Paul has said, "I judge not mine own self: he that judgeth me is the Lord." We know the principles upon which men will be saved, because they have been revealed, but we are not capable of acting on this plan. There is a reason in it all. The kingdom is to be established for God's honor, not man's: for the Spirit's objects and not those of flesh. Hence it is a necessity that men be provided for its administration who are not proud and lifted up in their eyes, but who are lowly, and who know and reverence God so deeply as to find pleasure in his exaltation. The likeness of man will come out of it all, but glory to God first. If God made choice of the aristocracy, his purpose ("I will be exalted among the heathen") would not be accomplished. They are full of themselves. He chooses men who are empty of themselves, that they may be full of God. Poor men, in a day of evil, are the kind of material out of which he can provide the earthen vessels, in which his eternal treasure can be deposited, "that the excellency of the power may be of God, and not of man."

But you say, "Such poor weak people as we, are not fit to be kings and priests." True: not as you are now. It is not as you are now that you will be elevated to the position. You will now be changed from the mortal to the immortal, and this change will fit you in every way for what you will have to do. It will give you strength and grace and capacity and gladness of heart. You will be able to carry yourselves as kings, and to sustain yourselves without fatigue, and to bring the wisdom of Solomon to bear in the judgment of all matters you may have in charge. Qualification of this sort is all in God, who will liberally crown his children with the highest gifts, in the day of their exaltation. The one thing needful is a humble, loving, obedient heart, and pliant will which can only be developed and put to the proof by the exercise of faith in a day like this; and the operation can only be successfully performed, in most cases, in circumstances of poverty and self-denial. Consequently, your lowly position and ineffident state, instead of being a cause of dubitation, should help your confidence, as furnishing in your case, the likely elements of suitability for the glory to be revealed.

But in another way, you may feel the cloud return. The time is long, and human nature is weak, and power fails, and you feel yourselves walking towards the darkness which bounds the horizon of all natural life; yes, the darkness will oftentimes steal into your inmost soul, and fill you with an indescribable horror, as you survey the vastness of the universe, in which God is apparently silent, and the almost infinite mass of abortive life that appears upon the earth from generation to generation. Be comforted concerning this also: this darkness is inseparable from God's plan. Nay more: it is essential to it. Human life on the earth can no more reach the glory to be revealed without this experience, than the fruits of the field can appear without ploughing and harrowing. It is part of the plan. God's wisdom is in it, and his love, for God is love. We shall see it. Mean while we must exercise faith, without which he cannot be pleased. Faith working by love can see a little even now—by starlight as it were. The darkness is prolonged for the world as a whole; but it is short for any generation. It has been on the earth for ages, but no generation lasts for ages. We know nothing of it last century; our turn has now come: it depresses, but it will soon be over, and when over, the next thing in our experience (apparently the immediate next) if actually delayed however long; is the eternal sunshine of the Father's manifested presence, power, and glory. We shall find then what has been done for us by our present exposure in the darkness and cold of earth's winter. It is the Father's appointment for us meanwhile. What can we say but "Thy will be done?" He doth not willingly afflict. Not only so, but he ministers to our need while we pass through the darkness. None of the elect of God is left alone. God is with him to guide and strengthen in many invisible ways. God cares for him: pities him; chastens him; upholds and prepares him for the inheritance that is in store for all the sons of light: an inheritance in which they will commune with unspeakable joy, after the prolonged and bitter fight of faith victoriously waged in their several evil days. "These are they that came out of great tribulation." We cannot come out of it without being in it first. While in it, it is hard to bear. But remember the end. Remember the joyful master of the lord's elect.

This touches another sorrow you have. In your several spheres of probation, you are yearning for what you never realise. You hunger and thirst for the prevalence of a noble enlightenment among men. You love God yourselves with all your hearts and souls. You long to see others rejoice in him and exalt him in a sincere and intelligent way. You have a compassionate regard for the condition of mankind, and desire, with even a tearful earnestness, to see them in a blessed condition. You sigh and faint for the delights of sanctified and intellectual friendship in which the hearts of companions should open with a noble warmth to the great and noble topics that the universe presents to the mind, instead of gravitating heavily to the petty accidents of animal life. Ah, and you are afflicted with your own incapacities that blur the sight and enfeeble the hands, and drag you into abysses of gloom as dark and dreadful as Jonah's habitation in the storm-tost sea.—Now, there is comfort concerning all this. It is somewhat negative in its form; but, then, it is true, and true comfort wears well, whereas false comfort fails you in the long run. The comfort is that these things are unattainable in the present condition of human life upon earth, but that they are attainable and will be realised in their very perfection in the kingdom of God. The recognition of this is a help. We reconcile ourselves hopefully to our lot, enduring the hardness of the desert, knowing that it is desert, and in the confident anticipation of the land of promise at the end of the journey. One comfort more. It is not displeasing to the Father that we thus hunger and thirst to the point even of misery, after righteousness. On the contrary, Jesus said, "Blessed are ye that hunger and thirst after righteousness; for ye shall be filled."

Finally, you are troubled and distressed by dissensions in the household of faith. Many of you have been plunged into deep grief, even unto many tears. "Beloved, think it not strange concerning the fiery trial." It is nothing new. It is the modern form of a very ancient and frequent experience, resulting from the fermentation of diverse elements brought together by the knowledge of the truth. We must trust to God's wisdom in permitting of the admixture of these elements. He has done so from the beginning. Do not be too much distressed by it. The results that come of it do not alter things. They only prove and try and manifest things. The word of the Lord standeth sure amid all the chafes and changes and corruptions of men. The Lord Jesus, from the serene exaltation of the heavens, has for centuries beheld the contusions, and commotions, and wars that have wrought havoc among men in his absence. He has beheld them without surprise. He foresaw them and foretold them. He said there would be strife and division: that iniquity would abound: that the love of many would wax cold: that the trial would be too severe for some, but that he that should endure to the end would be saved. Can we imagine that such things are permitted without a purpose? The apostolic age was rife with them: is it a marvel if we have our share? There is but one answer on the part of enlightened reason: and that answer will help us to stand in the midst of the evil and to hold fast unmoved the hope of the gospel, looking to Christ, who lives—distrusting ourselves, who die. Our life is fleeting away, the battle will soon be over. Be strong and of good comfort. Stand fast: quit you like men. Keep close to the word in daily reading, and the peace of God will rule your hearts and minds and preserve you amid all chafes and tumults, unto his glorious kingdom, which will heal all sores, and chase all darkness for ever away.

Your fellow-sufferer, fellow-soldier, fellow-pilgrim, and fellow-suppliant of the mercy of God unto eternal life.—*Robert Roberts, in Christadelphian.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 25, 1885.


THIS NUMBER completes our issue for one quarter of the current year—1885. We are trying to do the very best we can to make the paper instructive and interesting to its readers, by giving that diversity of reading, and information on the events of the times, that should characterize every periodical. In return we respectfully ask all our friends to aid us in extending our circulation, at the commencement of the next quarter.

EVERYTHING is in such a state of unsettled commotion in the Nile country in Africa, and in Southern and Central Asia, that even speculation itself seems idle till there shall be some change in the condition of affairs. From present appearances it would almost seem that a cyclone of war has started in the African deserts that may have a very destructive sweep in its gyrations before there is another calm of peace in the Orient. That this war has a prophetic significance can scarcely admit of doubt, and we anxiously await developments.

No. 3 of Vol. I. of a new temperance, or rather, prohibition paper has come to hand named "The XVIth Amendment," Its object is to secure the adoption of a new amendment to the Constitution of the United States, to be worded:

SIXTEENTH AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES.

SEC. 1. Neither distilled nor fermented liquors shall be made, imported, transported, sold or used for drinking purposes within the United States or any place subject to their jurisdiction.

SEC. 2. Congress shall have power to enforce this article by appropriate legislation.

The paper rightfully claims that "there is no form of atrocity ever invented by human ingenuity that can compare to the wickedness of the liquor traffic, and those who maintain it by patronage or political power are partners in all its crimes." Published at 255-261 Washington St., Buffalo, N. Y., at $1 a year.

## Communications.

EDEN, Ill.,

*Editor Restitution:*

Will you find a place in the columns of your excellent paper for this communication? I cite texts from Matthew and Paul. "And being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken through the prophets that he should be called a Nazarene." "Howbeit that is not first which is spiritual, but that which is natural, then that which is spiritual."

All things written of Jesus had to be literally fulfilled or have a natural fulfilment, before they could have a second or scriptural fulfilment for that which is natural is first—afterwards that which is spiritual. So Jesus had to be the first born from the dead before the *ecclesia*—his body—could spiritually see and discern the Scriptures of truth in their spiritual import. We will find what the words of the prophet were that Matthew tells were to be fulfilled in Jesus. Amos ii. 5, 11, 12, 13. "But I will send a fire upon Judah and it will devour the palaces of Jerusalem" (Thy word is as a fire) "And I raised up of your sons for prophets, and your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink and commanded the prophets saying, "Prophesy not, behold I am pressed under you as a cart is pressed that is full of sheaves."

Who were these young men that were Nazarites and prophets? I answer, John the Baptist and Jesus of Nazareth. That he might be called a Nazarene, he dwelt in Nazareth, for all that was written concerning Jesus "must needs be fulfilled." What was the spiritual import of Nazarene? We will dwell on this anon. The natural fulfilment comes first, John the Baptist was "the voice of one crying in the wilderness, make ye ready the way of the Lord, make his path straight." "What went ye out for to see? A prophet, yea I say, unto you and much more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face who shall prepare thy way before thee." At Jesus' crucifixion they offered him wine mingled with myrrh, but he received it not. Thus fulfilling the above prophecy. John the Baptist they hated and imprisoned for his prophetic utterances ("Behold the Lamb of God which taketh away the sin of the world") and his plain speaking. "He came neither eating nor drinking, and ye say he hath a devil"—Mark xiv. 66. "One of the maids of the high priest seeing Peter saith, Thou also wast with the Nazarene, even Jesus." "And entering into the tomb they saw a young man sitting on the right side arrayed in a white robe, and they were amazed, and he saith unto them, Be not amazed, ye seek Jesus the Nazarene, which hath been crucified? he is risen, he is not here, behold where they laid him." Here we find that Jesus was know as, and called, "the Nazarene" by both the Jews and the angel. He dwell in Nazareth fulfilling prophecy in its first phase, or literal, natural, manner, but what is the second or spiritual import of the term, "He shall be called a Nazarene?" Turn to Acts xxiv. 5, and read, "For we have found this man (Paul) a pestilent fellow and a mover of insurrections among all the Jews throughout the world and a ringleader of the sect of Nazarenes. Then this word has a particular meaning. There is a thought, a belief, a religion, embodied in this word "Nazarene." It belongs to a sect—Paul had belonged to the sect of Pharisees, whose religious belief lay in the resurrection of the just and the unjust Jews or the Israelites from the dead. Now, he confesses that "after the way which they call a sect so serve I the God of our fathers, believing all things which are according to the law and which are written in the prophets." So Paul confesses to being a believer in the Nazarene sect. Christ then founded a sect during his ministry which was known to the world as The Nazarene sect, as is shown by the expression of the angel and the maid "Jesus the Nazarene" and Paul confesses to being a believer in the Nazarene doctrine. We find the Nazarene doctrine is incorporated in the "gospel of the kingdom" and is the foundation of it, for Jesus himself fulfilled the prophecy before his ministry, and after his baptism he began to preach, and was called a Nazarene, before his death as well as after, called so from the doctrine that he taught. So the Nazarene belief or sect was founded by Jesus during his ministry on earth, after his baptism, and before his resurrection. This sect or doctrine was founded on a particular truth "that was spoken against" by many and believed in by few. Jesus taught the Jews during his ministry that "I am the Son of God," and proved it by his signs and wonderful works among them. Although they saw these signs and acknowledged the wonders they rejected the doctrine he taught and would not believe, he was any other than the Son of Joseph and Mary. They would not believe in the Nazarene doctrine nor join the sect. The history of the church corroborates this doctrinal belief in asserting that, "the Nazarenes believed in the miraculous conception of Jesus." The apostles witnessed to this in their written testimony. This is what Jesus declared to the Jews when he said "I am the Son of God." This is what Peter testified to, when he said in answer to this query, "whom do men say that I am, whom do you say that I am?" "Thou art the Christ the Son of the living God." Now flesh and blood had not told Peter, but he received it from God's word. And this is what Paul believed when he confessed before the governor, Acts i. 15, that after the way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law and which are written in the prophets, having hope toward God which they also themselves look for that there shall be a resurrection both of the just and the unjust. (But Paul's hope included Gentiles which was another cause for hatred with the Jews.) We find that Paul acknowledges to being a Nazarene in belief, and that he believed all things which are according to the law and the prophets. This Nazarene belief was the one thing, and the first thing, and the all things written, constituted the way in all its entirety. I am the way the truth and the life. This Nazarene doctrine was the first principle and foundation that the Gospel of the kingdom was founded upon.... Jesus was literally the Son of God, thus fulfilling prophecy in a first or natural manner. The second fulfilment was when he was born from the dead, and "he was declared to be the Son of God with power" at his resurrection. The double application is made plain, "for there is a natural body and there is a spiritual body."

"And when they (the Jewish nation) had fulfilled all things that were written of him, they took him down from the tree and laid him in the tomb." "But God raised him from the dead and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people."

"And we bring you glad tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children in that he raised up Jesus, as also it was written in the second Psalm, "Thou art my Son this day have I begotten thee." The same promises that were made to the fathers, Paul says were fulfilled in Jesus in their time, in the things that were proclaimed by the angels when the sign was given to the house of David at the fulfilment of the promise to the fathers "Behold a virgin shall conceive and bear a son and shall call his name Immanuel," which is being interpreted "God with us." Remember that when they, (the first man, Adam race) had fulfilled all things written of him, they took him down from the tree and laid him in the tomb. All things relating to the natural life of Jesus which were written in the Scriptures were fulfilled when they laid him in the tomb. The natural first, and they now were all complete. "Afterward that which is spiritual"—read what the apostle says of the spiritual. "And as concerning that he raised him from the dead now no more to return to corruption he hath spoken on this wise. I will give you the holy and sure blessings of David. Because he saith also in another Psalm, Thou wilt not give thy Holy One to see corruption." This is what Paul writes of the natural body and spiritual body of Jesus of Nazareth. Peter exclaims, "Moses indeed said a prophet shall the Lord your God raise up unto you from among your brethren like unto me, to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul which shall not hearken to that prophet shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them which followed after, as many as have spoken they also told of these days."

"Ye men of Israel why marvel ye at this man, or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his child Jesus whom ye delivered up, and denied before the face of Pilate when he had determined to release him....And by faith in his name, "in the name of Jesus Christ of Nazareth"—"hath his name made this man strong." Read the whole third and fourth chapters of Acts N. R. "Be it known unto you all and to all the people of Israel, that in the name of Jesus Christ of Nazareth whom ye crucified," (the spiritual import of "the Nazarene" lies in this name) "whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation, for neither is there any other name under heaven given among men whereby we can be saved." Do not the Scriptures fairly and fully determine that the name of Jesus of Nazareth, the sect of Nazarenes lies hidden. Matt. x. (For there is nothing covered that shall not be revealed or hid that shall not be made known. Ye shall not have gone over the cities of Israel till the Son of man be come.")

Nazareth the city where the angel appeared to Mary with the announcement that a child of miraculous conception should be born of her, and this child should be called the Son of God—as true a circumstance as that his name was Jesus.—His name shall be called Immanuel which being interpreted is "God with us." "The word became flesh and dwelt among us." and "the word was God." The word was "the only begotten Son of God."

"Jesus of Nazareth," which is being interpreted, "A Savior through miraculous conception." Herein rests the hope of redemption for the *ecclesia* first, then the world, through this same Jesus of Nazareth whom ye crucified—who bought us with a price—with his precious blood, and thus became a Savior through a miraculous conception, and shedding of his blood for the remission of sin. "A body hast thou prepared me, lo I come to do thy will, O God." Then a believing *ecclesia* joyfully calls him, Immanuel—and is anointed with the oil of gladness.

Did the Jews believe the teaching of Jesus and his disciples of the way? No indeed, for they ignored the prophets while they clamored for the law, they believed and taught that Jesus was the Son of Joseph and Mary. Paul testifies, "that I am a Jew born in Tarsus, of Cilicia but brought up in this city at the feet of Gamaliel, instructed according to the strict manners of the law of our fathers, being zealous for God even as ye all are this day, and I persecuted this way unto the death... also doth the high priest bear me witness and all the estate of the elders....And it came to pass as I made my way and drew nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me, and I fell unto the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, "who art thou Lord;" and he said unto me, "I am Jesus of Nazareth whom thou persecutest." Paul believed henceforth in this name and was a staunch Nazarene so much so that he was accused of being a ringleader of the sect.

Jesus says I am not come to destroy the law and the prophets, but to fulfil. These are my words which I spake unto you while I was yet with you how that all things must needs be fulfilled, which are written in the law of Moses and the prophets and the Psalms concerning me." The law was fulfilled by his mother's tribal marriage, with Joseph—but the words of the prophets had to be fulfilled too, and there the Jews rejected while they stood firmly for the law. Jesus said to them of little faith, O foolish men and slow of heart to believe after all that the prophets have spoken. Behooved it not the Christ to suffer these things and to enter into his glory, and beginning from Moses and from all the prophets he interpreted to them in all the Scriptures the things concerning himself. Paul before Agrippa testified, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, and this I also did in Jerusalem," and after telling of his strange conversion he continues, "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come, how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light, both to the people and the Gentiles."

We will now note what Paul says relating to heresies creeping into the ecclesia. In his farewell to the elders of the church of Ephesus he warns them as follows, "And now behold I know that ye all among whom I went about preaching the kingdom, shall see my face no more, wherefore I testify unto you this day that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves and to all the flock in which the Holy Spirit hath made you bishops to feed the church of God, which he purchased with his own blood. I know that after my departing, grievous wolves shall enter in among you, not sparing the flock, and from among your own selves (elders of the Ephesian church) shall men arise speaking perverse things to draw away the disciples after them (This we find come to pass in "Theodotian of Ephesus and Aquila of Pontus, whom the Ebonites following maintain that Christ was begotten by Joseph," Church History). Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God and to the word of his grace which is able to build you up and to give you the inheritance among all them that are sanctified."

Where shall we look for the truth as it is in Jesus, outside of the Scriptures of truth. To believe all that is written in God's word, is harmony, peace, joy and love. Outside of it is strife, error, and perverseness.

There are prophesies relating to the apostacy of the church bearing on this rejection of the way, that I will call your attention too. See Isa. xxx. 1, 8, 15; inclusive. "Woe to the rebellious children saith the Lord that take counsel but not of me, and that cover with a covering but not of my Spirit, that they may add sin to sin. Now go write it before them in a tablet, Prov. ii. 3. Let not mercy and truth forsake thee, write them upon the table of thy heart, and note it in a book, (The book of testimony, ye are my witnesses) that it may be for the time to come for ever and ever.

That this is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers see not, and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this Word and trust in fraud and perverseness and stay thereon (see margin and remember what Paul said to the Ephesian elders). Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall whose breaking cometh suddenly at an instant. And he shall break it, as the breaking of the potter's vessel, that is broken in pieces, he shall not spare so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. For thus saith the Lord God the Holy One of Israel, in returning and rest shall ye be saved, in quietness and in confidence shall be your strength—and ye would not, but ye said no."

The Jews persecuted Jesus "because I said I am the Son of God," for this they called him "the Nazarene," for this claim the angel called him "Jesus the Nazarene," for this belief Paul confessed to belonging to the sect of Nazarenes," for this belief he was called, "Jesus of Nazareth," for this fact, "The Holy One of Israel saw not corruption," for this established truth, it was "impossible that death should hold him," his claim was just, "Thou art the Christ the Son of the living God."

The Jews persecuted his disciples because they upheld the claims of "This life" for Jews and his consequent resurrection from the dead through this claim. This additional truth they did not believe any more than the first—"all things" concerning Jesus was the way. Our life is hid with Christ in God. He is the way through which we can find eternal life. This belief in the way according to Scripture evidence lies in the name of Jesus Christ of Nazareth. The name is significant of the belief. "He shall be called a Nazarene." "No other name under heaven is given among men whereby they can be saved" "Jesus of Nazareth," the promised seed of the woman that should bruise the serpent's head. "Jesus of Nazareth" the only begotten Son of God, the true Messiah that should come and restore all things.

The facts as established in Jesus' birth, life, death, burial, and resurrection fulfilled all things written of him, but which truths were not discernable and fully understood even by his disciples until after his resurrection, when he breathed upon them the Holy Spirit and opened their mind to understand the Scriptures. We will conclude with Paul's words to the Jews at Rome, they addressed him thus: "But we desire to hear of thee, what thou thinkest, for as concerning this sect we know that it is everywhere spoken against." "Then he expounded the matter, testifying the kingdom of God and persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening, and some believed the things which were spoken and some believed not." The trouble with the Jews was they were blind. The law of Moses was everything to them, while the law of the Lord consisted of all things written, this truth they failed to comprehend.

E. K. HOLT.

## Jewel Casket.

### A Little While.

"He which testifieth these things saith, Surely I come quickly! Amen. Even so, come, Lord Jesus."—Rev. xxii. 20.

"Quickly," beloved! I know mine heart is bearing
With deep emotions to behold my face,
But for "a little while" will thou not spread the tidings
Of the sweet message of my love and grace?

Pray on, beloved! mine eye is ever watching;
Thy tears are numbered in my deep, deep love;
Thy truest sighs, and all thine heart's deep yearnings
Are registered by me in heaven above.

Trust, trust, beloved! I know the world frowns coldly,
But this should only drive thee nearer me.
Earth's broken links make heaven's affections stronger,
The cross will only make the crown more bright for thee.

Look up! then shalt thou learn the needful lesson meekly,
How my own hand hath planned thy path for thee.

Rest, rest, beloved! thine head upon my bosom;
Lean on my arm, and tell thy griefs to me.
My heart is thine in all the full perfection
Of sympathy none else could give to thee.

Weep not, beloved because thou yet must tarry;
Wilt thou not serve me heart and hand meanwhile?
Some hearts around thee pine in lonely sorrow;
Couldst thou not give one kindly look or tender smile?

Go forth, beloved! life's ministry is earnest,
Wrapped hearts throng round thee, in thy path below;
Fond hopes once cherished, now by death are blighted;
Oh, impart thou not a balm to soothe their woe?

Yes, yes, beloved! I read thine heart's glad answer:
Yes, then will do this work of love for me.
Only "a little while," and earth's sad scenes of sorrow
Shall change to glory bright—prepared for me.

Then, then, beloved! heaven's song of joy awaiting,
Triumphant "hallelujah" then shall raise,
Then shalt thou gaze upon my face, and ever,
"Knowing as known," pour forth thine endless praise.

—*Tidbury.*

### The Inexhaustible Fullness.

Mountains have been exhausted of their gold, mines of their diamonds and the depth of the ocean of their pearly gems. The demand has emptied the supply. Over once busy scenes silence and solitude now reign; the caverns ring no longer to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us.

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that, although it has been flowing on for 6,000 years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains, sprung up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion.

Yet what are these but images of the fullness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing.

### All-Sufficient Grace.

"God is able to make all grace abound toward you; that, ye, always having all-sufficiency in all things, may abound to every good work."—2 Cor. ix. 8.

"All-sufficiency in all things!" Believer, surely thou art "thoroughly furnished!" Grace is no scanty thing, doled out in pittances. It is a glorious treasury, which the key of prayer can always unlock, but never empty. A fountain, "full, flowing, ever flowing, overflowing." Mark these three ALLS in this precious promise. It is a three-fold link in a golden chain, let down from a throne of grace by a God of grace. "All grace!"—"all-sufficiency!" in "all things!" and these to "abound."

Oh! precious thought! My want cannot impoverish that inexhaustible treasury of grace! Myriads are hourly hanging on it, and drawing from it, and yet there is no diminution: "Out of that fullness all we too may receive, and grace for grace!"

My soul, dost not thou love to dwell on that all-abounding grace? Thine own insufficiency in every thing, met with an "all-sufficiency in all things!" Grace in all circumstances and situations, in all vicissitudes and changes, in all the varied phases of the Christian's being. Grace in sunshine and storm—in health and in sickness—in life and in death. Grace for the old believer and the young believer, the tried believer, and the weak believer, and the tempted believer. Grace for duty, and grace in duty—grace to carry the joyous cup with a steady hand—grace to drink the bitter cup with an unmurmuring spirit—grace to have prosperity sanctified—grace to say, through tears, "Thy will be done!"

"Remember this word unto thy servant, upon which thou hast caused me to hope."

## News Items.

VIENNA, March 20.—During the performance at the Renz Circus this evening, one of the lions attacked a lion tamer named Seath, and killed and devoured him.

The delegates of the powers concerned will meet in Paris on the 30th inst. for the purpose of drawing an act to guarantee the freedom of the Suez Canal.

A continuous stream of Jews from Russia and Roumania is flowing into Palestine.

KORTI, March 21.—The Mudir of Dongola is being joined by many friendly Arabs on his march up the Nile towards Hassanlyat. The object of the Mudir's warlike activity is to disabuse the hostile Arabs of the notion that the hot weather will prevent aggressive operations against the Mahdi.

General Graham has received the pipe-line apparatus necessary to furnish his army with a full water supply during the march to Berber. He starts on Tuesday to make the permanent advance necessary to secure such occupation of the country as will permit the construction of a railway from Suakim to Berber.

CALCUTTA, March 22.—There are 50,000 men in India ready for service at any moment.

Orders were issued Saturday to mobilize an army corps aggregating 20,000 men, with two strong divisions as a reserve.

It is intended to send 25,000 men to Pishin while the weather is cool. General Roberts will command, and the Duke of Connaught and General MacPherson will act as Divisional Generals. There is great enthusiasm among the Sikhs and recruits are coming forward by the hundreds.

The military authorities of Afghanistan are confident of their ability to repulse an attack on Herat without assistance from England, but they consider England might send enough troops to end forever the Russian menace.

The Parkersburg (W. Va.) *Journal*, in a lengthy article, portrays the desperate condition of the people in Wirt and Pleasant counties, in the northwestern part of that State. The *Journal* publishes a letter from the former county from Rev. A. B. Hudson, who says the suffering is past description. Death must inevitably ensue if aid, speedy and ample aid, is not rendered. In Pleasant county the destitution has reached such a point that a special session of the Country Court has been called to afford relief. The *Journal* says that the false pride that has prevailed among the papers and people of the interior must now give way, as concealment longer would be a crime.

### Things that are Coming on the Earth.

No event of the present is without its bearing on the future. Nothing stands alone. If not at the summit, at least at the base, mountain is linked with mountain; and if not at the outset at least in after progress, the radiance of all the stars in the firmament unites and intermingles.

Each event is a seed as well as a flower. It is the product of what is past, and it is the producer of what is future. Not nature alone, but providence is pregnant: each event (be it the smallest on earth) has its place and potency as a preparer of the future; yesterday is not only the predecessor but the parent of to-day; and as to-day is the child of yesterday, so it is the parent of to-morrow. A microscope of sufficient power would show in the oak in the acorn, or the cedar in the small seed of the cedar-cone; so to an eye of sufficient prescience, or rather an eye of finer and higher power than man's, the events of the future would be distinctly seen rolled up in those events of the past or the present, which, like so many winged seeds or thistle-down, are flying confusedly hither and thither through the atmosphere of our [illegible]

It is not folly to [illegible] interc[illegible] only be pronounce[illegible] gences of a higher [illegible] With finer optics, and more powerful lenses, we might read more of the future in the present than we can now do. But interpreting events soberly, and reconnoitering the region before us with the prophetic telescope in hand, we may discover not a little, and that with some amount of certainty.

Not that history ever servilely repeats itself. There are in every age historical parallels, but exact repetition will be searched for in vain. The present does not imitate the past, nor will the future imitate the present, though there will always be many outstanding features of resemblance. To-morrow will, to a certain extent, be moulded by to-day, yet the extent of the moulding will not be a mechanical reproduction or imitation. The sounds of to-day are not the mere echoes of yesterday, though there may be likeness and sympathy between them. God does not repeat himself either in nature or in providence. As the earth lived upon, and the race that lives on it, are always the same, there will be resemblances innumerable; but as he who rules is not man, limited in invention, or poor in expedient, or circumscribed in agencies, or deficient in resources, we are sure that out of a few simple elements the most marvellous variety of changes will be evolved.

But we can look only a little way into the future. We know something of what is coming on the earth; and we can watch events, and try to note the signs of the times. The events of the hour are ominous, they seem to intimate something widespread and terrible. They warn us of judgment. They bid us watch. They tell us to be on the outlook for the great crisis of earth. They point forward to Armageddon and the great battle of earth, the great slaughter of the nations. They turn an eye to Palestine, as the stage to which the scene will soon shift, and where "terrible things in righteousness" will soon be done, in preparation for the long-promised glory.


## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. The book contains about 400 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.

# Poetry.

## THE SERVICE.

"He that is faithful in that which is least, is faithful also in much."—Luke xvi. 10.

I cannot do great things for him,
Who did so much for me;
But I would like to show my love,
Dear Jesus, unto Thee;
Faithful in every little things,
O, Savior, may I be.

There are small things in daily life
In which I may obey,
And this may show my love to Thee,
And show it every day.
There are some loving little words
Which I for Thee may say.

There are small corners I may have,
Some I locate in [illegible]
Small acts of faith, [illegible]
Small sufferings I may bear,
And little bits of work for Thee
I may do everywhere.

And for Thy love, give me grace
My little place to fill,
That I may ever walk with Thee,
And work in Thy will:
And in each duty or [illegible]
I may be faithful still.

—Mrs. Mary C. Hudson.

# Selections.

## THE OIL VESSELS IN THE PARABLE OF THE TEN VIRGINS.

One of our correspondents writes, with reference to our remarks last month on Mr. Hughes' sermon on the Ten Virgins: "Do explain, next month, what the oil vessels accompanying the lamps indicate. The omission must be big with meaning, however mysterious." Another friend writes approvingly of our view so far as expressed, and kindly sends us a pamphlet containing his own exposition of the parable. If we may take those communications as indicating an interest amongst our readers generally, it will be seasonable if we try now to comply with our correspondent's request.

The parable is illustrative of a special phase of our Lord's return. As, just before, the incoming kingdom has been likened in a given respect to faithful and wickedly unfaithful servants; so here it is likened, from a slightly different point of view, to ten virgins, five of whom are foolish and five prudent (*phronimoi*). The virgins [illegible] them have regard for the expected [illegible]room, desire to honor him, [illegible]s and light them, and go [illegible]ion to meet him. The [illegible] to [illegible]on is [illegible] use of lamps is to give [illegible] In this they fail utterly. [illegible] of the oil is to feel the [illegible] it has no other meaning in such a connection. The quantity of oil required depends upon the time for which the lamp has to burn. Small hand-lamps carry only a little oil; hence if a good supply of oil be demanded, a reserve is naturally provided in accompanying oil vessels, additional to the lamps. The circumstance that it is in separate vessels that the good supply is stored is a mere accessory, due to the fitness of the representation that, in a procession, hand-lamps would be used, and these for convenience would be small. The precaution of taking a good supply is just here the essential feature. In the making of this provision is the prudence of the prudent virgins seen; in the not making it is demonstrated the folly of the foolish; which folly, be it remarked, is shown by its contrast with prudence in name and result to be imprudence, want of forethought, idleness, or presumption. The foolish virgins did not think the Bridegroom would tarry so long; or, did not give the possibility of delay a thought; or, disliking much trouble, lightly dismissed any momentary apprehension on the subject. They ventured forth without the reserve of oil which their more discreet companions took care to carry with them. The sequel we know: the provision of oil which might have been made beforehand could not be made when the crucial moment came. It was too late. The Bridegroom came. The foolish virgins were not there. The procession entered the house of joy. The door was shut. The foolish virgins returned, and sought admittance. But not it was too late. They were disowned. So ends the parable. Its rapid conclusion is remarkable. It purposely leaves many things unexplained, and we would start no ill-timed inquiries.

But now to our correspondent's question: What do the oil vessels accompanying the lamps indicate? Well, on the face of the representation, they mean neither more nor less than a prudent reserve or store of oil that feeds the flame. To get at what this means we must needs try and go a little below the surface.

The light of the lamps is the light of welcome and of witness. It is an open testimony that the Bridegroom is expected. The oil feeding the flame is the inward power of giving this welcome and bearing this witness. It is something of which it takes a constant expenditure to keep up the light. It is something which should be obtained at a proper time and in a proper way, and which cannot be got under all circumstances at a moment's notice. It is something which each watcher must have procured for himself, and for which he must not rely on others. We doubt much whether it would serve any good purpose to inquire anxiously what precisely the oil *is*, beyond assuring ourselves of the general notion which attaches to it. It is evident that it is the inward power of bearing witness to the expected Bridegroom. But it is not clear to our own mind that anything practically valuable would be added by an exact determination of what it is in which this inward power consists. At all events, it must fulfil the plain condition sha-lowed forth in the parable. If the oil is knowledge—then it must be knowledge which can be stored up beforehand, which will be available for replenishing the flame of witness-bearing and welcome at the trying moment, and which one person cannot obtain from another at the crisis of the midnight cry. If the oil is love—the same conditions must be maintained. If the oil is the indwelling of the Holy Spirit—still the same plain characteristics must be observed: we must in that case resolutely hold that this Divine indwelling can only be secured in sufficient fulness to meet all possible demands, by being prudently stored up beforehand. All things considered, we are disposed to settle down on some such explanation as this: That knowledge and love, combined in the inward life of the soul, are what the oil represents. The required solution must evidently be sought for in the direction of personal experience, seeing that our Lord very strikingly makes *time* of the essence of the means for procuring whatever the oil signifies. It is not hinted that the foolish virgins had not money to buy more oil, but they had not time! This feature, which makes everything turn on the question of time, is the more observable, and presumably important, just because no sort of incongruity is to be surmised in the idea of buying. The obvious way of procuring oil for lamps is to buy it. We are left to fall back on the ordinary course of things as to the means by which the wise and foolish alike procured such supplies as they respectively did procure at the outset. They naturally bought it. They did not beg it. The begging of the foolish from the wise was an after-thought, occasioned by the dilemma in which the former found themselves. Experience cannot be borrowed; it must be bought. Knowledge,—real, personal, experimental knowledge,—cannot be borrowed; it must be bought. A fulness—stability—strength of inward life, capable of standing a strain, springing up to meet an emergency, grappling with a difficulty,—cannot be borrowed; it must be bought. It must be bought beforehand, and be in store when needed. This surely is the great lesson. And even if we conclude with Robert Govett, of Norwich, that the exclusion which the foolish virgins bring upon themselves is not necessarily exclusion from the kingdom, but only exclusion from the marriage festivities which inaugurate the kingdom, still the lesson is profoundly admonitory; for the opportunity of obtaining that distinction, once lost, is lost for ever. It never returns. Pointed also is the lesson, as well as solemn. Pointed in this respect: that there is no mistaking the nature of the welcome and the witness which the borne forth and brightly burning lamps symbolize. The welcome is to the Bridegroom in that especial capacity. Master before (chapter xxix.), Master again afterwards (chapter xxv. 14), and King (xxv. 31): Bridegroom is the one character which he bears in this intercalated parable of the Ten Virgins; and to that character the welcome must correspond. The witness also is as determinate as the welcome. It is witness to the one truth that the Bridegroom was expected; witness to an avowed intention to meet him; witness to a desire and hope of entering with him into the marriage-feast. Such, then, are the solemnity and point of the great lesson inculcated.

Are we now to blunt the edge of all this by bringing in a contrast which the parable never once formulates? Are we to say that the virgins are clearly not the Bride, the Church; and in the strength of this conclusion throw over the entire lesson of the parable to the service of Jewish or Israelitish believers who shall be found on earth after the Church has been caught up to meet the Lord in the air and the marriage of the Lamb has been consummated? For ourselves, as at present enlightened, we dare do nothing of the kind. The Bride as such is not mentioned in the parable. There may have been reason for that, quite other than the one just hinted at above as held by some. It may have been premature, while as yet the Church had not been inaugurated (Matt. xvi. 18), to bring forward the Church in its collective capacity as the Bride. No individual soul is the Bride of Christ. We go with the late Charles Kingsley in deeming it important to remark this, and in deprecating the losing sight of it as favoring certain ideas which find their home in Romanism—with much evil consequence. But the lesson of this parable is expressly individual in its application; and therefore the character and office of these ten watchers may have sufficiently approximated under the name of virgins to the calling of the Church as a whole, to suffice for the individualized admonition which our Lord desired to convey.

There is just one thing as to which we would strengthen our article of last month. We there spoke of the slumbering of the virgins as "not entailing any serious consequence." We should have said *fatal* consequence. In all probability it was one consequence of that slumbering that all the lamps were dim at the moment the decisive cry was heard: and whether meaning welcome to the Bridegroom or witness to all around, it was quite serious enough that the light which should have been strong was feeble, to say nothing of the temporary dismay on awaking which greater vigilance might have prevented.—*Rainbow.*

# Communications.

## MICA-PEN NOTES.

There has been lately a freshening and refreshment of the public mind in reminiscences of Washington, the Father of his country. I have felt the thrill of reverent and affectionate feeling toward the person and character of this great man, and would account it an honor and pleasure to have seen him, and talked with him. Should not this suggest to us the question, how should we not much rather have seen a greater than Washington; and should we not thrill to recall his wonderful works, and his sublime and exalted life and character. Is our monument, pure, and stately and towering to him who loved us above all others who have ever lived? Is our heart homage toward him, fervent, entire, unspeakable? Is he under God, supreme in our affection?

How sweet and refreshing the thought and hope of a new love, a new life, a new devotion, a new victory of faith. O, to live and love and labor anew in the company and service of Christ! The sweetness of the dawn of a new morning of comforted and fruitful thinking and walking with God! It seems to me this very admiration and love of Washington, should but help us toward a better and more reverent memory of our great and gentle and matchless second Adam, nor is it a memory merely, as of one who is dead, but a recognition and assurance of one who is living. And then so precious and inestimable are right thoughts of our brother, our captain, our prince, our Melchizedek! Surely God can teach us. Teach us what to think, and what to say. For even praying silence, were better than untimely and unprofitable speech.

Show me one who has right thoughts of God, and I am sure I shall see a man of learning and accomplishment. The greatest pain and poverty of knowledge, is in the error and poverty of human understanding of the One, of whom it may be said, he sees all, and he sees me.

Now up above me, on the wall, hangs a picture. It is Washington; grave, serene, patriotic, paternal and almost majestic; with his mouth firmly closed, as was his want in troublous times of old. His eyes are fastened on me. Wherever I sit, or stand, he is still regarding me steadfastly. Just so, let me remember, is God our Father, ever and every where, seeing and observing me and you, and all men. Is not God parental,—is he not perfectly well balanced and proportioned; is he not great in resources; is he not unimpeachably good; what are my ideas of God? I have an idea that he withholds some specially sought and created good, simply because here and there, those who seek, are not ready to receive or able to learn it. But he can strengthen them, and blessed will be the strengthening. I am sure that unbelief is a perverse and more or less constant impediment to blessing, and I know unbelief is a malady—almost a madness. I believe God is truly good, and that his penalties are salutary, and I trust, sooner or later remedial. There are four alternatives in government, with respect to creature and penalty.

1. To preserve the offender and his offences together, in the retribution.

2. To destroy the offender and his offences.

3. To destroy the offender and preserve his offences.

4. To restore the offender, and destroy his offences.

The first and third alternatives, may be fairly considered impractical and irrational, and of the other two all who read, may carefully consider and choose, what is scriptural, by studious collation of passages, and devout interpretation of their true intent.

Does not faith sometimes say in anticipation of the divine blessing, "Lord I thank thee," as if it were already bestowed? How few have strength to bear the blessings they earnestly seek for, at least such as are not purely spiritual, and for even these, how greatly needed is a preparation of heart. Hence with all our importunities, we need to mingle the prayer for receiving strength. We may not understand how great and large, are the blessings God has in readiness for us, when he sees in us a capacity to use them wisely.

How many people settle down to live, as if they were to live in earthly homes *forever*? How carefully they prepare their rooms, and how expensively they decorate them? What money and toil they expend for elegant comfort, and what elaborate precisions they make for this life's enjoyments, as if death were a myth, or however on the alert the foe may be to hit others with his arrows, he has no dart for them! What consideration they show, what inconvenience they incur, what diligence they display, for the life of a few fleeting years! This is to be cared for unceasingly at all hazards. How small is their faith, and how feeble their concern about a life beyond.

On the other hand, the wise man is contented with but little, if such is the will of God. He is not over careful about the abundance and variety of his earthly enjoyments and possessions. Even a cabin will answer him well, if he cannot easily have better. He is living in instant readiness for a better life. To him the Master's coming will be welcome, for he is not entangled with evil cares, or fettered with hurtful attachments.

It is continually a victory, "not to have seen, and yet to believe." To see our Divine Lord would be a wonderful and helpful privilege, if it were possible, and yet he is honored more by our believing without seeing. If the way is sometimes long and hard, there is a blessing to come, even if we but poorly understand it, or too faintly remember it. The longing to have the refreshment of seeing our Master is sometimes unspeakable, but in lieu of this, we may be able to have improved and vivified ideas of him, and this is a gladness and invigoration.

C. COLEGROVE.

## Sunday School Lesson.

The following lesson was prepared by Brother William Mills, of Andover, Dakota, and used in his class Sunday, March 8, 1885.

What is the gospel? We understand it is a good time coming, good news. The gospel was preached to Abraham, Gal. 3. 8. What was preached to Abraham?

Ans. Gen. 12. 3, 7; 13. 14-17; 15. 18; 17. 4-8; 18. 18; 22. 18. See Acts 3. 25,26.

What did Christ preach and teach? Matt. 4. 12, 17, 23; Mark 1. 14, 15; Luke 4. 43; 8. 1; 9. 2, 6; Acts 1. 3; John 7. 42. See what Christ taught them to pray for, Matt. 6. 10.

Will his will ever be done on earth until Christ takes the throne and kingdom promised to Mary? Luke 1. 31-33.

Ans. 2 Tim. 3. 1-2, 13.

What did Peter preach? Acts 2. 29-36; 10. 36.

What did Philip preach?

Ans. Acts 8. 5, 12, 35.

What did Paul preach and teach? Acts 3. 20; 5. 42; 14. 22; 17. 3, 18, 22; 18. 8; 19. 4-8; 20. 25; 23. 6; 26. 23; 28. 20, 23, 30, 31; Rom. 1. 2, 4; 1 Cor. 1. 23; 4. 20; 6. 9, 10; Gal. 5. 21; Eph. 5. 5. See Rev. 11. 15. Read Luke 19. 11-15.

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General Grant says that he had no especial theological training in his youth, and has not studied the subject in later years sufficiently to form any opinion as to what he does or does not believe. He holds that there is a God and a hereafter, but he is not prepared to accept the extreme position taken by most Protestants that the unconverted and indifferent will be eternally tormented.

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No man or woman of the humble sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

# Youth's Column.

## Take My Hand.

The slept within her little crib,
Beside her mother's bed,
The good night kiss long since was given,
The evening prayer was said.
Why start then? Does some frightful dream
I cannot understand,
Trouble my child? She only said:
"Please, mamma, take my hand."

And, with her little head at rest,
Feeling that I was near,
She sweetly slept again in peace,
Without a thought of fear.
Oh, with such a child-like faith as hers
Ready at my command,
Whose fears distress, how much I'd cast
"My Father, take my hand."

And, even though I may not see
Thy presence at my side
Yet if I feel thy hand in mine
I would be satisfied.
And through the way be cold and dark
If thy sole aid I stand
I'll trust in thee and onward go,
O Father, take my hand.

Then, when from cold life's pathway through,
Must know the way to lead,
And if I follow such a guide,
I can secure succeed:
And when, life's journey safely o'er
I reach that happy land,
I'll praise thee, Father, ever more
That once did'st take my hand.

## The Faith that Saves.

In the highlands of Scotland there is a mountain gorge twenty feet in width, and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save in their crevices, in which grow numerous wild flowers of rare beauty.—Desirous of obtaining specimens of these fine beauties, some scientific tourists once offered a Highland boy a handsome gift if he would consent to be lowered down the cliff by a rope, and would gather a little basketful for them. The boy looked wistfully at the money, for his parents were poor; but when he gazed at the yawning chasm, he shuddered, shrunk back, and declined. But filial love was strong within him, and after another glance at the gift, and at the terrible fissure, his heart grew strong, his eye flashed, and he said: "I'll go, if my father will hold the rope!"

And then, with unshrinking nerves, cheek unblanched, and heart firmly strong, he suffered his father to put the rope about him, lower him into the wild abyss, and to suspend him there while he filled his little basket with the coveted flowers. It was a daring deed, but his faith in the strength of his father's arm, and in the love of his father's heart, gave him courage and power to perform it.

The boy's trust is a beautiful illustration of the faith which saves the man; for as he put himself into his father's hands, to be bound with rope and lowered down the gorge to pluck the coveted flowers, so must you put yourselves into Christ's hand to be pardoned and saved.

## Power of Kindness.

A young school teacher had one large boy, Joe Stanton, who was ringleader of all mischief. The first day he managed to make the school a scene of roguery and confusion. The poor teacher went home with a heavy heart.

The next day she thought if she could gain the confidence of this boy, and have him on her side, she should have but little trouble with her school. As it closed in the afternoon, she spoke kindly to him, and asked his help in closing the school-room door. He readily complied. As she turned homeward, Joe followed. At length she inquired,

"Have you any sister, Joseph?"

The right chord was touched.

"I had one sister" he said, "little Mary, but she died;" and thus encouraged by the ready sympathy of his listener, he went on to tell that Mary was his only sister, and that he used to take care of her, and carry her out of doors, and draw her in the wagon he had made for her, and that she loved him "more than any one else did," and always used to run to the door to meet him when he came home.—"But she is dead now," he added, "and I have not anybody that takes care of me. She had a fever, and she did not know me when I spoke to her, and in just a week she died. Her grave is right over here," he continued, "and perhaps you would like to see it some time."

The teacher willingly went with him, asking him still further about little Mary as they passed along, till at length as they approached the grave and sat down upon the stone near it, poor Joe could no longer wipe away the tears as he had done, when, one by one, they trickled down, for the fountains within were broken up. He covered his face with his hands and wept aloud.

"She's dead," he exclaimed again, "and nobody cares for me now."

"I will care for you, Joseph," said the kind teacher, as she laid her hands upon his now uncovered head; and she spoke to him of heaven, and the happy meeting of those whom death has severed, and of One who cares for us more than all the earthly friends, and who will help us, if we wish to do right.

Then, as he grew calm, and they had risen to go, she told him of all her own sorrow—of the father whom she had lost—of her loneliness—of her wish to be useful while she supported herself by teaching—of how hard the Westbrook school seemed to her, and how she meant to do the best she could for all her scholars.

"I'll help ye, Miss Mason," responded Joe. "I'll help you all I can," and then, the old mischievous twinkling coming again, he added, "I guess the rest of the boys won't trouble you much. They'll do pretty much as I want 'em to."

Joe was subdued and won by the power of kindness. And hard indeed must be the heart that kindness will not win.

## Mungo Park's Moon.

Mungo Park was robbed by banditti on the 25th of August, 1796, when on his road from Koomo to Sebidoolco, and was stripped of everything.

"After they were gone," he says, "I sat for some time looking around me in amazement and terror. Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of a rainy season, naked and alone; surrounded by savage animals and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection, and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of reflection, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was indeed a stranger and in a strange land, yet I was still under the protecting eye of that Providence, who has condescended to call himself the stranger's friend.

"At this moment, painful as my reflections were, the extraordinary beauty of a moss, in fructification, irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will derive consolation; for, though the whole plant was no larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves and capsula without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and suffering of creatures formed after his own image? Surely not! Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed. In a short time I came to a small village."

A pleasing poetic version of this narrative was given in the Scottish *Christian Herald* many years ago, by the amiable and pious Robert Murray McCheyne.

Sad, faint, and weary, on the sand
Our traveller sat him down, his hand
Covered his wearied head;
Above, beneath, behind, around,
No resting for the eye he found—
All nature seemed at dead.

One tiny tuft of moss alone,
Mantling with freshest green a stone,
Fixed his delighted gaze;
Through bursting tears of joy he smiled,
And while he raised the tendril wild,
His lips o'erflowed with praise.

"Oh, shall not He who keeps thee green,
Here in the waste, unknown, unseen,
Thy fellow exile save?
He who commands the dew to feed
Thy gentle flower, can surely lead
Me from a scorching grave."

The heaven-sent plant new hope instilled,
New courage all his bosom filled,
And here him early along,
Till, with the evening's cooling shade,
He slept within the verdant glade,
Lulled by the negro's song.

Thus, we in this world's wilderness,
Where sin and sorrow, guilt, distress,
Seem undisturbed to reign,
May faint because we feel alone,
With none to strike our favorite tone,
And join our homeward strain.

Yet lifted in the bleakest wild
Of this dark world, some heaven-born child,
Expectant of the skies,
Amid the low and vicious crowd,
Or in the dwellings of the proud,
Meets our admiring eye.

From gazing on the tender flower,
We lift our eye to him whose power
Hath all its beauty given;
Who in this atmosphere of earth,
Have given it life, and form, and breath,
And brilliant hues of heaven.

Our drooping faith revived by sight,
Anew her pinion plumes for flight,
New hope distends the breast;
With joy we mount on eagle's wing,
With bolder tone our anthem sing,
And seek the pilgrim's rest.

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"Mother, your work is a hard one; but it pays. It costs something to be a good mother; it costs some time and devotedness and self-sacrifice; but no love on earth is like that which a faithful mother wins and holds from a faithful son."

# Miscellaneous.

## THE LOWEST SPECIMENS OF HUMANITY.

Dr. Hyades, a Frenchman, who has been on a mission for his government to Terra del Fuego, finds that the natives are the lowest human beings in the scale of existence. The language contains no word for any number above three; they are unable to distinguish one color from another; they have no religion and no funeral rites; and they possess neither chiefs nor slaves. Their only weapons are bone pointed spears; and, as their country is naturally barren, they are obliged to live entirely on animal food. But they are not cannibals; they ill-treat neither their women nor their old people, and they are monogamous. —*Rochester Democrat and Chronicle.*

The most interesting feature of yesterday's eclipse of the sun to those who were armed with good telescopes was the appearance in profile of the great mountain ranges on the eastern edge of the moon's disk. There are several places on the western hemisphere of the moon where a powerful glass will always show the serrated horizon line of the peaks and craters that lie close to the moon's edge; but when these same mountains are seen, as they were yesterday, with their outlines showing absolutely black against the white sun, their appearance is much more striking than usual. At moments when the air was steady, permitting the use of a high magnifying power, it was a grand sight to see the profiles of the gigantic ranges of the D'Alembert and Rook Mountains, and the Lunar Cordilleras, pictured with sharpest outline against this brilliant background. The whole forward edge of the moon was seen to be deeply notched and lined with sharp peaks, presenting a striking contrast to the perfectly even curve of the sun's edges. Even with a small magnifying power the outlines of the principal mountains could be clearly seen. In one place a broad dish-shaped valley was conspicuous, with a ridge of mountains on either side and a lofty peak in the centre, whose sharp conical form stood out from the blaze of sunlight behind it with beautiful distinctness. Here and there the edge of the moon appeared flattened and sometimes scalloped out, showing the presence of broad deep valleys sunk far below the general level.

The large mountain masses presented a particularly impressive spectacle just as they entered upon the sun's edge, peak after peak slowly moving into view, while the light streaming through the intervening valleys brought them into still greater prominence. Some of the mountains in this part of the moon rise to a height of 20,000 feet and there are valleys among them which in some cases appear to sink to an almost equal depth below the lunar surface. It is no matter for wonder, therefore, that this rugged region presented a grand appearance when cut out, as it were, in blackest silhouette against the sun.

There was a group of sun spots a little west of the centre of the sun, and the gradual concealment of the spots as the moon advanced over them, followed by their reappearance as it passed off, was an interesting feature of the telescopic observation of the eclipse.

## SIGNS OF THE TIMES.

CHICAGO, March 16.—The Right Rev. Bishop Samuel Fallows of this city preached in the St. Paul Reformed Episcopal Church here, last night, upon the "Signs of the Times." He said it was a remarkable fact that the great mass of intelligent, far-seeing business men, politicians, and worldly-wise people generally could not or would not read the signs of the times in their bearing upon that far more important matter—the second coming of Christ. A great many of the important events which have happened in modern times were foretold, the speaker thought, centuries ago. He believed the events of to-day were as pregnant of indications as those of 1,800 years ago. The present condition of Egypt was, to the preacher, a sign and an evidence of the coming fulfilment of the prophecy that Egypt would be ruled by the Jews. He considered the domination of England equivalent to that, as it would be a control in the interests of the Jewish bondholders. Earthquakes, pestilence, and famines were prophesied as signs to be seen before the advent of Christ. The earthquakes in Italy, the approaching cholera pestilence, and the famines which have prevailed in Asia were the signs to meet these prophecies. It had been prophesied that infidelity would abound, and the Bishop thought the full measure of this prophecy had been fulfilled.

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He who lives for himself lives but for a little thing.

# Poetry.

## THE SURE FOUNDATION.

Build firm and sure, O soul,
Upon the Rock that cannot fall!
The storm is raging, and the gale
Shrieks round thee, fierce and wild and high.
The tempest mocks thy anguished cry.
Build firm and sure!

Build deep and strong, O soul!
Thou shalt no storm or jar or shock
Sway free from the unswaying Rock,
For deeper than earth's slightest stir
Thy sure Foundation doth abide.
Build deep and strong!

Build broad and high, O soul!
Thy temple shall be pure and fair,
And prayer and praise shall echo there.
The songs of faith shall upward rise
Like perfumed fires from sacrifice.
Build broad and high!

Build bravely on, O soul!
The Master's eye is on thee still,
Noting each thought of the will,
At step by step and stand by stand.
Thou reach'st at higher, holier ground.
Build bravely on!

—*Mrs. J. E. Cowell.*

# Selections.

## THE JEWISH CONTRIBUTION.
## LETTER FROM MR. OLIPHANT.

The brethren will perceive from the following interesting letter just received from Mr. Oliphant, that their efforts on behalf of the Jewish colonists of Palestine have been more influential for good than they could have anticipated, and are likely to have a further opportunity of an interesting character. This letter re-opens the door which Mr. Oliphant's last communication seemed for a while to close. It will be seen from other Jewish intelligence that the colonization movement is about to receive a new and large impetus from the Jews themselves. Our own work is but a trickling springlet, helping to feed a commencing stream which we hope to see shortly attain the dimensions of a mighty river. The fifth box of clothing (larger than the previous ones) is about two-thirds full of various articles. When fully supplied, we shall despatch to Mr. Oliphant, as before, together with a further remittance from the fund in hand. Mr. Oliphant's letter is as follows:—

HAIFA, Syria, Dec. 26, 1884.

*Dear Sir.*—The tulip which I had projected, to visit the Jewish colonies in Judea, was, unfortunately, prevented by an attack of rheumatism and opthalmia, which laid me up for some weeks. Two of these colonies are, however, amply provided for by Baron Rothschild, and, although the third is in need of some aid, it is an old-established colony, and its necessities are not nearly so pressing as those of a much smaller and more recently-established colony, which has been struggling on for some time, but the distressing condition of which is only of late date, and has just been brought to my notice by two of its leading members. This colony is called Tzaud Hamolo, and is situated on the shore of the Lake Huleh, or waters of Merom. It is composed of twelve families, numbering in all, thirty-six persons. These are all, for the present, huddled into one large room, which was the storehouse or granary of the native from whom they bought their land. This consists of an extent of about 500 acres, and as it is a most fertile tract, they would, doubtless, do well, if they had only money enough to buy themselves the stock necessary for its cultivation, and build themselves houses. They were apparently induced by the low price of the land, and the large amount of it which lay close together, to buy more than their means warranted; not foreseeing the expenses they would be put to, to provide food for themselves during the first year of occupation, and before they could gather the small crop they had the means of planting. This is now quite inadequate to their necessities, and they are reduced to some straits to provide themselves with the necessaries of life. I have, therefore, advanced them fifty Napoleons (£46) from the monies still in my hands, and have given them an abundant supply of clothing from the stores you so kindly sent, and of which, after supplying the needs of many poor Jews during the past year, a sufficient quantity remained to provide for all their immediate wants. The joy and gratitude of these poor people at this unexpected relief arriving at the moment of their greatest need, was most touching. The money they have received will be enough to carry them on until spring, when, as soon as the rains are over, I propose paying them a visit, and will then make them a further allowance out of the money I shall still have in hand. This colony is so small and utterly without other patronage, that I think it might, to some extent, be taken under the special protection of your society, if from time to time subscriptions were made for its benefit. I trust, therefore, that those who have hitherto so generously subscribed to assist the cause of Jewish colonization will not relax their efforts; the more so, as I may say that the timely aid which the amount originally entrusted to me afforded, was the means of preventing the extinction by actual starvation of the colony of Zimmarin, which now promises to flourish under the auspices of Baron Rothschild, and of calling into existence the small colony of six families which was mainly established with the funds of your society near the larger colony of Reshpinna, and which now enjoys the same protection and financial advantages which have been accorded by the Baron to the latter colony.

Yours truly,
LAURENCE OLIPHANT.

Robert Roberts, Athenæum Buildings, Edmund Street, Birmingham, England.

## ANCIENT PALESTINE AND MODERN EXPLORATION.

"Line by line and touch by touch, the picture of ancient Palestine is being drawn, and in proportion as it grows in finish and begins to stand out on the canvas, public attention is the more attracted to it. The main object is to provide ample, accurate, and recent information as to the country, its architecture, topography, fauna, flora, and geology, and as to the social peculiarities (race, dress, customs, manners, language, and employments) of the various dwellers in that Holy Land of the Hebrew and the Christian, which is the theater of the events recorded in the Old and New Testaments. To Englishmen generally, the results of these researches are interesting, not so much in themselves as in reference to the light thereby thrown on the study of the Bible, and of Hebrew antiquities in general. The Egyptian Exploration Fund has employed M. Naville, the well-known Swiss antiquarian, to dig in the Delta, with the interesting result that he has identified Pithom, thus casting important light upon the Exodus route.

"Exploration has resulted in disposing of many crude objections to the Bible narrative. It has shown some curious expressions and episodes to be perfectly correct from an Oriental point of view. It has given a true coloring to our understanding of the Hebrew Scriptures, and has shown that the historic facts of such books as Kings or Chronicles with the geography of Joshua and of the New Testament are genuine and reliable, and that they can be checked by incidental notices in the history of Assyria or of Egypt, in monuments yet legible in Syria or Moab, in the ruins and ancient nomenclature still remaining in the Holy Land. From a purely human standpoint, which regards the Scriptures as ancient literature, exploration has beyond doubt done great service in destroying error, and in showing how hasty and crude are many of the views and objections of theorists who have written against the Bible. Huge libraries of controversy have been swept away when the spade of the excavator has dug up the truth.

"The earliest tribes of which we have any notice in Syrian history, are those which Abraham found in possession of the land. It might, perhaps, appear hopeless to expect that any contemporary records concerning these tribes should exist outside the pages of the Old Testament. Yet for the last twenty years the Egyptologists have been in possession of facts which prove the contrary, although it is only within the last few years that the British public in general has become aware of the fact. We may mention the Hittites, the Phœnicians, and the Amorites, as the earliest inhabitants of Syria and Palestine of whose existence we have monumental evidence.

"The survey of Mr. Conder in the examination of various rock-cut tombs of stone monuments erected by an illiterate race at an early period, and a study of the distribution of these remains and of the ancient fortified cities of the Canaanite in the Old Testament, seems clearly to indicate that Syrian dolmens, circles, and inscriptions were originally erected by the nations which Israel conquered and dispersed. The injunctions of the author of Deuteronomy, put in force by the later kings of Judah, included the destruction of these monuments; and we find that while in the region beyond Jordan, where the kings of Judah were powerless, the dolmens yet remain intact, they have entirely disappeared in those districts which were visited by the iconoclastic Jewish and the priests of Jehovah. It is very remarkable that one of the great dolmen centres is close to the probable site of the Mount where Jephthah's daughter.

"The old objections to the antiquity of the Hebrew Scriptures, which were founded on the supposition that writing was unknown until about the time of Pisistratus (550 B. C.), have (by the researches of Dr. Isaac Taylor) been swept away forever; and the newer argument representing the Hebrews as inferior in civilization, even to the Moabites, which was founded on the discovery of the Moabite stone, has shared the same fate since the recovery, at Jerusalem itself, of a beautifully engraved text (the Siloam inscription), in six lines, dating probably from the time of Hezekiah, and showing at both the character employed and the language used by Israel in the times of the kings of Juda before the captivity.

"The doctrines of the youngest German school, depending mainly on an exegesis which is not above sufficient to carry conviction, will assuredly be found, in many instances, both fanciful and unscientific, when they are weighed in the balances of a knowledge firmly based on a true comparative study of Hebrew antiquities.

"But it is not merely through the recovery of ancient cities, ancient monuments, and ancient writings, that material is to be collected. We have living commentaries to study in the East; we have the descendants of Hittites and Canaanites, with Oriental Jews and other ancient stocks, from whose manners, etc., we have much to learn. The student of literary Arabic lays down grammatical rules as to that rich but cultural language, which to himself in his study among his folio lexicons, appear to be immutable laws. The explorer, who lives among the peasantry from year to year, and who watches their life and hears them speak almost in the very tongue which poets and prophets used in the days of Isaiah, and in the time of Christ, thinks little of the fictions of the grammarian, when he can penetrate to the very heart and genius of the language.

"The work of the Palestine Exploration Fund has been important not only on account of a few genuine discoveries of primary importance, but also because of the destruction of a great mass of hasty and unfounded assertions. Those who have worked for the Society have not striven after the sensational. Men like Sir C. Wilson and Sir C. Warren have set truth and permanency before effect and popularity; and, however arduous be the way which leads to knowledge, it may safely be predicted that the work done in Palestine will outlast many brilliant theories and many popular delusions."—*Captain C. R. Conder, R. E., in Contemporary Review.*

## The Promised Return.

[illegible] again and receive you unto myself; that where I am ye may be also.—John xiv. 3.

Another "word of promise" concerning the Church's "blessed hope." Orphaned pilgrims, dry your tears! Soon this morning hour will strike, and the sighs of a groaning and burdened creation be heard no more. Earth's six thousand years of toil and sorrow are waning; the millennial Sabbath is at hand. Jesus will soon be heard to repeat concerning all his sleeping saints what he said of old regarding one of them: "I go to wake them out of sleep!" Your beloved Lord's first coming was in humiliation and woe; his name was "the Man of Sorrows;" he had to travel on, amid darkness and desertion, his blood-stained path; a crucifix of thorns was the only crown he bore.

But soon he will come "the second time without a sin-offering unto salvation," never again to leave his Church, but to receive those who followed him in his cross, to be everlasting partakers with him in his crown. He may seem to tarry. External nature, in her unvarying and undeviating sequences, gives no indication of His appearing. Centuries have elapsed since he uttered the promise, and still he lingers; the everlasting hills wear no streak of approaching dawn; no sound is given in vain for the noise of his chariot wheels. "But the Lord is not slack concerning his promise;" he gives you "this word" in addition to many others as a keepsake—a photograph and assurance for the certainty of his return—"I will come again."

Who can conceive all the surpassing blessedness connected with that event? The Elder Brother arrived to fetch his younger brethren home! the true Joseph revealing himself in unutterable tenderness to the brethren who were once estranged from him—"receiving them unto himself"—not satisfied with apportioning a kingdom for them, but, as if all his own joy and bliss were intermingled with theirs, "Where I am," says he, "there you must be also." "Him that overcometh" says he again, "will I grant to sit with me on my throne."

Believer, can you not say, with some of the holy transport of the apostle, "Whom having not seen, we love?" What must it be when you come to see him "face to face," and that for ever and ever! If you can tell of precious hours of communion in a sin-stricken, woe-worn world, with a treacherous heart, and an imperfect or divided love, what must it be when you come, in a sinless, sorrowless state, with purified and renewed affections, to see the King in his beauty! The letter of an absent brother, cheering and consolatory as it is, is a poor compensation for the joys of personal and visible communion. The absent Elder Brother on the throne speaks to you now only by his Word and Spirit—soon shall you be admitted to his immediate fellowship, seeing him "as he is"—He himself unfolding the wondrous chart of his providence and grace—leading you about from fountain to fountain among the living waters, and with his own gentle hand wiping the last lingering tear-drop from your eye. To have an everlasting home with Jesus! "Where I am, there ye may be also." He has appended a cheering postscript to this word, on which he has "caused us to hope:"—"He that testifieth these things saith, surely I come quickly."

## Courtesy.

The innumerable fine and delicate threads which true courtesy weaves, as woof and warp, constitute the strength of the social fabric. Courtesy is love embodied, and rendered active and visible: and love attracts union and oneness, as when contiguous water-drops rush into bosoms, and form river and lake. Conventional observances may drive men into combinations, as external hoops force the staves to become the barrel and the cask. But the drawings of love will attract, even through impediment and barrier, like the magnetic influence that operates through the vessel upon the mimic floating swan.

Courtesy is essentially different from politeness, etiquette, manners. These may become mere remarks of supreme selfishness and hatred; and they may be only exhibitions for praise and profit. Courtesy has, indeed, no special form of manner, and yet never wars with suitable and decorous conventionalisms. Courtesy is inherent, and ever the same; but forms of politeness are shaped by accident; hence the etiquette now reigning may be destroyed in time, and the politeness of, to-day become rudeness or vulgarity.

Courtesy cannot be taught or learned; it cannot be put on or laid aside. Courtesy is felt—mere politeness seen. The former wins love, the latter respect. The one bows gracefully and profoundly; the other can lay down a life. To become polite, read Chesterfield; to become courteous, read the Bible. Abraham, the father of the faithful, and Paul the apostle of the Gentiles, bowed, indeed, with courtly grace, respectfully; but it was their courtesy, manifested in look, word, tone, manner, that revealed their heart-love and melted other hearts.

The writer was passing once along a narrow pavement. A young man in coarse apparel at our approach, stepped aside, with great alacrity, and into the mud edging the path. He did not bow, he waved no hand, he moved without grace, and yet the whole was evident courtesy.

After passing, the thought arose, should we not acknowledge and thank him for behavior so unusual in a young man in this brazen age? We went back. Offering our hand, we said, "Young man, shake hands with me!" "Certainly, sir, but why do you wish it?" "Because you are a kind-hearted fellow, and a true gentleman; you gave all the path to me!" "Sir, I would step into the gutter for an elderly man!" "God bless you, young man! May you become a believer in our Lord Jesus Christ, whose servant I profess myself: and may we meet in heaven, if we never meet on earth!"

Tears stood in the eyes of both; and when we said good-by, our hands seemed to be a love-tie binding our hearts.

Reader! "Be courteous!"

## The Last Day.

To every thing beneath the sun there comes a last day—of all futurity this is the only portion of time that can in all cases be infallibly predicted. Let the sanguine, then, take warning, and the disheartened take courage; for to every joy and every sorrow, to every hope and fear, there will come a last day; and man ought so to live by foresights, that while he learns in every state to be content, he shall in each be prepared for another whatever that other may be.

When we set an acorn we expect it will produce an oak; when we plant a vine, we calculate on gathering grapes; when we lay plan for years to come, we may wish, and we can do no more, except pray that it may be accomplished, for we know not what the morrow may bring forth. All that we do know beforehand of anything is, that to everything beneath the sun there comes the last day—preparing to immortalize and unveil passing self-acts.

From this there is nothing to fear: from the neglect of it everything; for however alarming the discoveries of evil unsuspected, or perils unknown, may be, such discoveries had better be made now, while escape is before us, than in the day when the secrets of all hearts shall be revealed, and escape will be impossible—that day which of all others, is most emphatically called—"the last day."

# Letter Drawer.

CLEVELAND, O.

*Editor Restitution:*

Inclosed find two dollars to apply on the paper, and please excuse the few weeks delay in sending the money. I see a request in the paper for those in arrears for it to pay up. It is to be regretted that there is any necessity to occupy the paper with notices calling on subscribers for their dues. As the terms of the paper are advance pay, all who let it run over the time for which it is paid for, owe for it, and then if they don't pay up, (if they are able,) they fail to comply with the injunction Owe no man, but to love each other. Where love abounds, the golden rule predominates, and men do as they would be done by.

On taking up the last RESTITUTION, the first article that my eyes rested on, was headed, The do in remembrance of me. I was edified by the truthfulness of the article. This do in remembrance of me, as was shown in the article, was said when the old institution the passover was done away, and the new institution was being set up instead. But now we are left to form our own conclusion when to do this in remembrance of him. The old institution the passover was observed once a year in accordance to a well known rule. The new institution took the place of the old at the time that the old institution passed away by limitation, and nothing was said at the time about observing the new institution any more frequent than the old. Shall we then conclude that it is right and profitable to set forth the new institution much more frequent than the old institution was observed. More might be said touching the above sentence. This do in remembrance of me, but we remember that THE RESTITUTION is a good deal crowded with long articles.

Yours in the hope.
J. A. MORGAN.

HASKINS, O.

*Editor Restitution:*

Please find enclosed three dollars as my subscription for the good paper. I think it is our duty to keep it in circulation. It is both a warning and a witness. Truth is a more strange doctrine to-day than it was in Paul's day. Men are lovers of themselves, they do not regard the welfare of others, and there is no hope for the latter in this Gentile age. Were it not for the promises, we would truly be of all men most miserable. How I long for him, how you long, how we all wait. Be patient all ye that look. Watch, trim your lamps, be ready.

Yours in hope. J. A. WILSON.

MIDDLEBURY, Ind.

*Editor Restitution:*

Enclosed find subscription. Thanks for the continuation of THE RESTITUTION, to me so long in advance of renewal. I enjoy the perusal of its pages so much. It seems that it grows better each year. The comforting and elevating sentiment that it is laden with, cannot fail to instruct the earnest and grasping Christian; steadily growing spiritual and becoming strong in the promises of Him who is to reign in righteousness on the earth, and we, if found faithful, may share with him the blessings of his kingdom. How seemingly slow people are in searching out these blessed truths. The blindness of man's theology seems too great to be overcome. Ever since I came to a knowledge of the saving truth I have at proper times, set forth the glorious plan to neighbors and friends. They say, yes, I know it is so recorded in the Book of all books, but the gospel ship you ask me to get sail in, is too narrow and contracted, so they step on board the large, popular ship of theology, to be launched they know not where, and seem content to trust their fate to the treacherous waves. Others are almost persuaded, but lack courage to bear the persecutions consequent upon being a peculiar people, working in the ordinances of God daily. But why need we be over anxious, when we know the purpose of God is to gather out a people for his name. He knows the true and tried ones—those who are as true to him as the needle is to the magnet, will honor his call-roll. Dear ones of the One Faith, may our names adorn his roll, is the prayer of your sister, striving for the Kingdom.

MRS. J. F. COOPER.

SPRING BROOK, PA.

*Editor Restitution:*

Enclosed you will find two dollars to apply on my paper another year. I would like to give something to help the paper on. But cannot afford it just now, but will try and help in the future. I prize the paper very much, and cannot get along without it.

Yours in Hope. JAMES SMITH.


HIXON.—At St. Vincent, Ind. Hannah Hixon, aged 62 years.

Sister Hixon, having grown decrepit, was sent to the St Vincent, Ind., hospital for care, where the flickering life taper burned feebly out. The years previous her affliction, her neighbors and friends found in her a genial, kind heart, and willing hands to aid the weary and assist the poor, with song and praise ever on her lips to and of him who has promised as much to the faithful; and one joy especially great was to break forth—"Glorious things are spoken of thee, oh! city of God; beautiful thou art for situation, joy of the whole earth is Mount Zion, the city of the great King. Her friend.

MRS. J. F. COOPER.

TANNER.—At Dayton, O. Amanda Tanner, wife of William E. Tanner.

The funeral of Sister Tanner was held at the family residence, No. 36 Liberty street, Friday, February 27, at 2 o'clock in the afternoon. Mr. Hoagland and Mr. John Paden, of Springfield, O., members of the Church of Christ, officiating. A large number of relatives and friends were present to pay their respects to the dead. The floral offerings bore the highest evidence of love. The deceased had been confined to her bed since last August. Patient bearing, to a wonderful degree through the long sickness, endeared her to all. She passed away peacefully and consistent with her religious belief. A beautiful floral pillow, bearing the words, "Asleep in Jesus," was placed at the head of the casket—the offering of her mother, brothers and sisters. The remains were interred in Woodland Cemetery.

Sister Tanner was born in Dayton, Montgomery County, Ohio, May 22nd 1846. Put on the raising name of Jesus Dec. 28th 1862. She was the fifth child of Brother William and Sister Catherine Fish formerly residents of Dayton.

It was her good fortune to be present at the last family reunion held at the residence of her brother L. S. Fish, in Cleveland, Ohio, three years ago, on which occasion the family "roll-call" had responses of "here," from the mother and ten children, the father having died January, 1867. Amanda's death is the first one among the children for twenty six years.

There were present of her family from abroad, her two brothers L. S. and A. B. Fish and sister Jessie Fish, all of Cleveland, Ohio, and Sister Benjamin Kauffman of Springfield, Ohio.

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—BY MRS. H. V. REED.—

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| Chicago Express | 1:34am |
| Accommodation (Antwerp) | 5:40pm |
| Local Freight | 11:00pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2:20pm |
| Fast Line | 2:30am |
| Day Express | 12:00pm |
| Alliance Accommodation | 10:55a |
| Local Freight | 11:00am |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### IS MAN IMMORTAL?

"What saith the Scriptures?"—PAUL.

Assuming that the reader estimates the Bible to be the final test of all religious doctrine, we, in a friendly spirit, invite him to accompany us when we try this question by the standard both of our knowledge—Is man an immortal being? The author once reckoned man destined by nature to endless existence, as is commonly held by professing Christians in our day, with whom probably the reader entirely coincides in that. For many years, he who is responsible for these paragraphs never questioned what he had been taught when a boy, what he had heard in places of worship, and from learned professors of theology, while a student under their guidance. Blessed be God, he has said for a series of decades that intelligent persuasion induced him to bring his faith about man into comparison with what is written in the Book Divine. Perhaps the reader will favor him by looking on while an attempt is made to apply the supreme test to the popular doctrine; in other words, when an attempt is made to demonstrate that man's essential immortality is not as Scriptural as hitherto he may have imagined. It seems a thankless task to shake confidence in what has often been pronounced a fundamental article of Christian faith, indeed, of all true religion; it seems of that character, and yet surely it must be no trival service to a human brother to put him right on so vital a matter; for it will greatly, and, in our judgment, most beneficially alter his aim and method as one in need of salvation; and greatly alter likewise his estimate of Jesus Christ, and [illegible] serious function as the last [illegible]

[illegible] of us is immortal, common [illegible] appears to warrant the expectation that it will be placed by inspiration beyond all haze, like a mountain top in the pure light of heaven, and beyond all doubt. Men can express the idea with perfect clearness; infinitely more able, certain we may be, is the Spirit of God to do the same. How clearly other facts are made known; for example, that of God's existence and unity—that of our exceeding sinfulness—that of Christ's dying in our behalf—that of his second advent—that of inevitable ruin as awaiting those who reject him, and, to mention no more, this one, that they who welcome him now as their Savior shall be happy forever in his loving, adorable presence. Is it thus with man's immortality? Thus distinctly revealed, that not merely the philosopher and the scholar may reach assurance thereon; but that the wayfaring man though of slender capacity and stinted learning may not miss what the words are designed to convey.

In an inquiry of this kind, nothing can be fairer than to examine all the passages in which "immortal" and "immortality" occur, for it must be communicated in the language whereby the human mind would express, and is wont to express, the great conception; or by a description equivalent to what these terms impart to our understanding. In other language, by affirming that man is "immortal;" or by so speaking of his future destiny as to mean that.

Now, for our satisfaction, let us consider all the passages where the special words appear, and any passage, if such there is, where, though these terms may not be used, a description is given to deathlessness as the heritage of man, or, let us say, of a particular order in the great family, whoever may compose it.

The verses may be presented under the following heads:—

I. THOSE IN WHICH GOD IS THE SUBJECT.

1 Tim. vi. 16.—"Who only hath immortality," etc.

That it is God and not Jesus Christ, concerning whom the affirmation is made, seems to the writer beyond all question. In verse 13, we read,—"I charge thee in the sight of God, etc.," in verse 15, information is given us that God will yet "show" Jesus,—cause him to be manifested in regal glory to our world; and then partly in the same verse and partly in the 16th, the Apostolic teacher, by way of exalting the Supreme Being, who is Lord of all, enumerates some of his transcendent titles and attributes. Among his attributes, or the characteristics of his nature, "Who only hath immortality," is one; another is, "Whom no man hath seen or can see."—His invisibility, in different words. Now, the latter peculiarity cannot be ascribed to our Lord Jesus, for men have seen him, angels see him now within the veil, and the hour is approaching when "every eye" on earth shall see him; and therefore the description, so full and sublime, characterizes absolute, self-existent, Omnipresent Deity. It is he who only, or alone, "hath immortality."

This account of this Divine Being is parallel to language found at least three times in the Revelation of John; of which xv. 7, is a specimen—"God, who liveth forever and ever."

The meaning is, his being, and his alone, is inherently perpetual—for ever beyond the malign stroke of death. As it had no beginning, it can have no end. Any creature who is immortal, is so merely by the gracious concession of the Almighty, and enjoys while interminable ages run, the vast privilege as a gift from his hand. Its continuance absolutely depends on God's sustaining energy, on whose arm the heir of deathlessness hangs as the cluster is suspended from the vine-branch. Independent of him no creature can be, whether his life have a brief or an endless duration. The awful mystery about God is, that he must live. As to any created moral existence, the fact is, that it may, and if God pleases, shall abide forever; but only if it so pleases his loving, infinite, irresponsible will. No creature, however exalted in faculties, can claim immortality, beyond what God's promise, involving conditions of obedience of some kind, warrants. So that if it pleases him to make no promise, involving specific terms of that kind, he may at any moment submerge in unconsciousness what he has produced, by withdrawing his sustaining energy; and in such event not the least reproach could in justice be cast on his August Name. The rights of the Creator are as eternal as himself.

1 Tim. i. 17.—"Now unto the King eternal, immortal, invisible, the only wise God, etc."

The word here rendered "immortal," is in Rom. i. 23, translated uncorruptible—"changed the glory"—perfection—"of the uncorruptible God into an image made like to corruptible man." Each member of our family is mortal and corruptible: corruptible, because built up of fleshly organism, and so mortal. The limitless Potentate is neither. He is susceptible of no decay; he enfeebles not with advancing years, even ages of incalculable duration. The essence of his invisible being, infinitely diffused in space, is pure and unchanging in its unconditioned properties. From everlasting to everlasting he is God: the same yesterday, to-day, and for ever.

II. A PASSAGE DESCRIBING WHAT CHRIST HAS DONE, HAVING, OF NECESSITY, AN ULTIMATE REFERENCE TO THE HUMAN RACE.

"Come in the glory of Thine excellence.
Rive the dense gloom with wedge of clear light."

2 Tim. i. 10.—"Our Savior Jesus Christ—hath abolished death, and brought life and immortality (literally—incorruption) to light through the gospel."

(a) Christ hath abolished, or destroyed, death. In his own case this was done when he rose a conqueror of the grave, in a few hours after his crucifixion. "Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. vi. 9.

(b.) But Christ always occupied an official position, that of the Second Adam, and what he did was done as the world's Savior,—done especially as the head and representative of his own people. That is, his re-animation, presupposing his death as an offering for sin, secures, and is the pledge of, a resurrection similar to his own for all who accept him as their Redeemer, by Divine appointment. As their head he returned to life; they, the members of his body, shall come forth in due time. The first Adam brought in death—death necessarily without the hope of revival; Christ died for us, and soon thereafter resumed consciousness, and now we are warranted to anticipate the morning when, resurrected in an incorruptible form, we shall jubilantly exclaim, "O death where is thy sting?" We may sleep likely shall sleep in the great gloom of *hades* for a time; but when the Lord descends we shall be endowed with an existence over which, because of its "spiritual" and incorruptible formation, the king of terrors shall have no power. Any helpless, sinful child of man is, blessed be the God of mercy, instantly welcome to that prospect. Even now he may anticipate "eternal life"—feel as if he were immortalized already—feel that Christ has abolished death for him—feel as in the radiance of the glorious clime, seen to burst on his enraptured vision.

(c.) Thus "life and immortality" are brought to light by the gospel. This is the corruptible life, ending in death and dust; yonder is the incorruptible—a life such as our Lord's has been since he passed from the tomb.

(d.) Mark it well: This vast inheritance—"life and immortality," or immortal, because incorruptible, life, is a Gospel blessing. In fact, it is the essence, and the crown, and the transport of salvation. It is not disclosed by nature, nor is it involved in certain, victorious evidence by philosophy or science; neither in the law nor in the prophets is there any lucid, restful assurance of a world beyond this one where we dwell; it comes to us folded up in the sweet message of mercy—the "glad tidings of great joy"—and there alone it is to be found. The gospel does not certify us that we are immortal; it does announce for our comfort, however, that we may become so. For he that believeth in the Son of God, "shall not perish, but have everlasting life." Therefore says Jude to his fellow-disciples—"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Thus indicating the priceless truth, that "eternal life"—deathless being—is not a creation-gift, nor a reward of merit on our part, but an outcome of Christ's boundless compassion for guilty, death-deserving man. Rom. vi. 23.

III. PASSAGES WHERE MEN ARE DIRECTLY THE SUBJECT.

Rom. ii. 7.—"To them who by patient continuance in well-doing seek for glory, and honor, and immortality: ("God will render"—ver. 6) eternal life."

If man in his essential nature was incorruptible, would he need to seek for incorruption? Honor he has not, and he is invited to seek for it; glory he has not, and he is encouraged to seek after it; incorruption he has not, and he is urged to strive for its possession, as one searches for a lost treasure, or battles for a coveted prize. If not sought for by patient continuance in well-doing, not one of them will be conferred on him. To those who enter on the resolute endeavor to obtain the three—to these who cultivate righteousness and sincerity of heart—to those who remain "faithful" unto death in Christ's love and service, God "the Judge of all," will at length impart, "eternal life," which includes in its mighty compass not merely permanence of being, but the glory and the bliss of heaven; said otherwise, it expresses an existence modelled after that of his Divine Son, who liveth for ever, clad in unfading splendor past all thought.

Immortality is therefore conditional. It cometh not as a natural property of man's being. It is a gift presented by the Supreme Sovereign of the universe to mortal man. They who accept it are enrolled among the heirs of "everlasting life;" whosoever declines the bounty, dishonors Christ the Life-Bringer, and at the Judgment-day will be consigned to the oblivion of non-being, out of which, O unsaved reader, think of it! no resurrecting fiat shall summon the outcast while unending cycles move onward.

1 Cor. xv. 53.—"This corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

At present saints are corruptible and mortal—these are the God-pronounced characteristics of our nature as it now appears: but on the Savior's return the children of God will be constituted incorruptible and deathless, through an exertion of the energy whereby he is able to subdue all things unto himself. The sainted dead rise an; the regenerate living on the earth at the time will be changed into the [illegible] like him, for they shall see him as he is. As we have borne the image—likeness—of the earthy Adam, we shall also bear the image of the "heavenly"—"the Lord from heaven." Verses 47 and 49.

Immortality is, therefore, something reserved in the future for the holy, and is not now in their possession. Only those are heirs of it whom Paul addresses as "brethren;" and to whom he left this earnest admonition,—"My beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Verses 50 and 59.

Luke xx. 36.—"Neither can they die any more; for they are equal to the angels ("of God in heaven."—Matt. xxii. 30), and are the children of God, being the children of the resurrection."

That is, they are children—living, glorified products—of the resurrection spoken of in the preceding verse, "the resurrection from"—out from among—"the dead." Unless they have been "counted worthy," none shall see "that world"—the new age, the heavenly order of things—into which Christ promises to introduce his friends when the resurrecting and transforming moment arrives.

Here the word "immortality" is not employed, yet the thing is exactly and powerfully described—"neither can they die any more."

So again, we have demonstration that the privilege of entering on an endless term of existence, or immortality, rests on fixed and unalterable conditions. The aspirant must be "worthy" in order to receive it; and to the honor of that wonderful being who is Son of Man and Son of God, with a heart of tenderest love for each of us, may this momentous truth everywhere receive devout and prompt recognition!

These are all the passages where "immortal" and "immortality" appear in Scripture, with the words of our Lord added, and just considered, in which he distinctly expresses the idea and assurance of deathlessness for the worthy, without calling into his service either of the terms; a fact amply authorizing us in our grouping of Bible testimony on the great subject, to present the quotation from his reply to the Sadducean sceptics who aimed to confute and ridicule his teaching. Not one of those relating to man, and intended as a guide to his life, his aspirations, and his hopes, can for an instant be held to support the prevailing notion about the inherent perpetuity of our nature, let theologians and creed-builders compound it as they choose. Nothing more need be said on the question. The verses are left to speak for themselves. Positive proof of man's natural immortality there is not an atom. But proof there is, and plenty of it also, that any transgressor, death-doomed, may attain immortality by means of union and uniformity with the living Savior. "This is the record, that God hath given"—made a gift to us of—"eternal life, and this life is in his Son."—1 John v. 11.

W. G. MONCRIEFF.

### THE KINGDOM OF GOD.

But seek first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. vii. 33.

What constitutes the kingdom of God, is the question to be answered and settled. We answer in a few plain words. The earth, the *cosmos*, the world we now inhabit, with the curse removed or taken off, all things made new, the people all righteous, having been redeemed by the precious blood of Christ as a lamb slain from the foundation of the world.

Our first remark is that God will have the whole. It is his by creation, it is his by redemption, he will not share it with wicked men nor devils. What a monster that is. Where did mythology get it? Fancy that he has ported Tartarus, dug a great steep pit, exalted it up high, and filled it with boil fire and brimstone; a place to torture the souls of damned immortal ghosts to all eternity. Enough of this; our heart sickens and recoils at such blasphemy. The devil and all his works are to be destroyed in the lake that burns with fire and brimstone which is the second death. He will not quite do so. Soon an angel (Jesus Christ) will come down from heaven with a great chain in his hand, will lay hold on that old serpent, the devil and Satan, and bind him for a thousand years, and shut him up in prison and set a seal upon him that he should deceive the nations no more till the thousand years be ended.

Let us look at the bright side of this grand and sublime scene before us, as the Scriptures present it to our enraptured vision.

Christ has come just as he went away, the literal personal Jesus, just as the angel declared to the men of Galilee. The righteous dead have been raised—not ghosts nor disembodied souls—but real literal live men, made immortal by the power of God through faith and obedience to the gospel. The kingdom is set up in its mustard-seed form; Christ sits upon the throne of his father David and reigns over the house of Jacob forever, and of his kingdom there is no end.

We have the work of restitution fairly inaugurated; the jarring elements which are now in hostile commotion are hushed to quietness and peace! To a professor of Gentile theology, our views of a literal tangible kingdom, are exceedingly distasteful, and there is a stitch loss somewhere. We have only to say to our esteemed orthodox friend, if you will take your Bible and study its sacred pages in good earnest, with an ardent desire to understand them, it will be to you a new book.

Dear friend, we are in earnest; will you try it? If you will, our word for it you will say the half was never told us. What a sublime thought that the curse taken off, nature bound for a thousand years, the earth restored to its original glory and beauty as when it came from the hand of God, its original Divine Architect. The thought is too grand and glorious for our feeble fallen capacity to comprehend, and yet it is a matter of Divine revelation, plain and clear. Our trouble in the main is brought upon us by listening to poor fallen humanity, instead of carefully studying God's inspired word of truth, and abiding by its teachings.

There is excitement over Mr. Cleveland's inauguration as president over these United States, and it will be grand; but it will dwindle into utter insignificance compared with the inauguration of the Son of God on David's throne, when he shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.

Look at the subject we have in hand in whatever light we may, it is brim full of strong consolation to the humble follower of the meek and lowly Jesus.

It is sixty-seven years since we enlisted under the banner of the Prince of Life. We have never regretted it. Glory be to God, we are still enabled to hold on our way, with the kingdom full in view. We began with what light we had or could get. We have made several changes, first as a despised Methodist, but anchored at last on the Rock. When we heard Philip preaching the things concerning the kingdom of God and the name of Jesus the Christ, we were baptized in an intelligent—the one Abrahamic—faith, into the name of the holy ones for the forgiveness of our sins. The word is, when we follow on to know then shall we know.

We are asked what we think of the stability of human governments, we answer in the language of God's wonderful prophet, They shall become like the chaff of the summer threshing floor, which the wind shall blow away, and no place be found for them. But the kingdom which the God of heaven is about to set up is to stand forever, as lasting and as permanent as the throne of the Eternal One.

What a strange contrast. There will be no dying in God's holy, everlasting kingdom; it will be a kingdom of immortal beings. The best of all, Jesus will be King in that kingdom, and will reign for a thousand years and for ever and ever and the kingdom and the dominion, and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High, and they are to take the kingdom and possess it, even for ever and ever.

Well, you have been talking about these things ever since we knew you, about forty years and it has not yet come. This was the cry in Noah's day, but the flood came and took them all away. So shall it be when the Son of man shall be revealed. Every iota of God's word will be exactly fulfilled, the great question with the writer is, Am I ready? and with those who may read these few imperfect thoughts, Are we ready to enter God's holy kingdom, and to reign in millennial glory for one thousand years, and for the age of ages?

Qualifications necessary in order to enter the kingdom of God. An intelligent faith—or the one Abrahamic. Abraham believed God, and it was accounted to him for righteousness. An intelligent baptism, buried with Christ by baptism into death, like as Christ was raised up by the glory, or power, of the Father, so shall we walk in newness of life.

Our creed. Deal justly, love mercy, and walk humbly with God. Some things baptized believers of the gospel cannot do without endangering their salvation. They cannot indulge in covetous, close-fisted practices, for covetousness is idolatry. They cannot take usury, unlawful interest for the use of money loaned. This is a violation of both Divine and human law, which constitutes a man a sinner, for sin is the transgression of law, so saith the word of God. We may not indulge in any of the customs of this wicked Gentile age; the children of the kingdom are a called and separated people, touch not, taste not, be ye holy for I am holy, are the words of Infinite wisdom.

A word and we close. The kingdom of God is being dwelt upon by various writers and by our brethren of the one Abrahamic faith. Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.

Your brother seeking a preparation and striving to enter God's holy and everlasting kingdom.

N. BOND.

## Selections.

### Colonization of Palestine by Jews.

In one of the leading London synagogues, a Jewish Rabbi (L. L. Loeae) at the close of a long congratulatory address, alluded to Sir Moses Montefiore's favorite scheme of encouraging the cultivation of land among his Jewish brethren in Palestine.

The Rabbi said Sir Moses might live to see the fond wishes of his heart fully realized. The project had been received with great enthusiasm by many thousands of people living in Russia, Roumania, Austrian Galicia, France, and some parts of Germany. Sir Moses had the satisfaction of receiving on Tuesday, Sept. 23, a delegate from twenty-three congregations of Russia, who presented him with an album containing the fervent wishes and prayers for the prolongation of his life, signed by 1,562 representatives of fifty societies, bearing the name 'The Friends of Zion,' whose object is the cultivation of land in Palestine. They celebrated his centenary by holding a general meeting of the members in the town of Kattowitz, in Upper Silesia, a place chosen by them on account of its vicinity to the frontiers of Russia, Austria, and Prussia, for the purpose of arranging all the particulars referring to a Sir Moses Montefiore Institution, having for its object the cultivation of land in Palestine.

According to a letter of invitation which I received from them, they will appoint a central committee in one of the towns near the frontiers of the countries I just named, and an executive committee in the Holy Land. From statements made in the report given to me by the delegate, it appears that there has been established in the Holy Land within the last year a new colony of twenty families bearing the name Petach Tikvah, that there are now twenty families occupied in agricultural pursuits in a place called Yessod Hamaala, situated near the Waters of Merom, not far from Safed, and sixteen families in a place called Gadara, near the colony Petach Tikvah.

The same documents also show that thirty families from Roumania, possessing ample means of their own, recently proceeded to the Holy Land with the intention of buying land there for cultivation. Four colonies, called Rosh Pinah, Rishon de Zion, Samarin, and Ekron, have been taken under the special protection of a great and noble-hearted man in France, whose name the delegate requested should not be mentioned, and a society bearing the name 'Chovorey Zion' (the Friends of Zion), in Warsaw, will, by the sale of 100,000 impressions of a beautifully-executed portrait of Sir Moses, be enabled to accumulate a fund large enough to establish a colony in commemoration of his centenary. There is every reason to believe that the time will come when all difficulties thrown in the way of the new settlers in Palestine will be removed."

Confirmatory of the confidence expressed by the speaker in the closing sentence, the following appears in the *Jewish World*:

"A correspondent, writing to us from Constantinople on the 6th inst., says: 'According to reliable information which I have received from a trustworthy source, the Council of Ministers discussed a few days ago the subject of the settlement of Jews in Palestine. After considerable deliberation, in the course of which Osman Pasha, the hero of Plevna, warmly supported a petition which had been addressed to the Government by a body of Jews, the Cabinet determined to extend the right of settling and of acquiring landed property in Palestine to all Jews, whether from Russia, Roumania, or other countries, on condition that they become Turkish subjects. An intimation to this effect will shortly be published in the official journals. Osman Pasha, who is known to be well disposed towards the Jews, has on several occasions discussed with me the question of the colonisation of Palestine by the Jews, and the position of the Jews already settled there. On every occasion his Excellency manifested the utmost interest in the subject, and when I called his attention to the difficulties imposed on the admission of the Jews into the Holy Land, he promised to do his utmost to meet our wishes. Osman Pasha has thoroughly kept his word.'"

A full report of the Conference at Kattowitz, appears in the *Jewish Chronicle*. It says:

"The recent Conference, held at Kattowitz, Upper Silesia, is likely to have a considerable influence upon the Colonisation of Palestine by Jews. The delegates were merely men filled with religious aspirations. They were plous men of a distinctly practical turn of mind, many having large means of their own, and commanding considerable influence among the Jews of Russia and elsewhere. The delegates, who had travelled to Kattowitz from all parts of Europe, comprised Rabbis, publicists, lawyers, financiers, merchants, and manufacturers, several of them being men of opulence. The address of Dr. Pinsker, the President, was an eloquent advocacy in favor of persecuted Jews turning to the land of their fathers for rest and hope. We are assured that the Turkish Government regards the movement with no unfavorable eye. It requires only that its sovereign rights shall be strictly maintained and respected by the colonists. An influential Provisional Committee has been formed, and collections have been set on foot in all the Jewish communities throughout the world. Although in London the movement has not been 'recognised' in any influential quarter, collecting boxes by hundreds are being distributed, and a local Committee formed with very promising results."—*Christadelphian.*

# THE RESTITUTION.

E. A. CRAFTIN, EDITOR.

Plymouth, Indiana, April 1, 1885.


## THEORIES OF INSPIRATION.

In again looking over the two articles which have lately appeared in THE RESTITUTION under the above caption by *Bible Student*, we see nothing that for ourselves we feel disposed to criticise. It seems to us that it was not so much the writer's object to theorize about any supposed *modus operandi* of the Holy Spirit, in its mysterious and wonderful operations on the mental faculties of the Holy Seers, as to establish the fact that all Scripture is divinely inspired. His own statement seems to make his aim emphatically clear. He first quotes, from the articls under review, certain theories about inspirational power, in its supposable *modus operandi* on the minds of the sacred penman, and then remarks: "While for some inscrutable reason of Providence we are in no respect enlightened on this particular feature of inspiration, we are not warranted in doubting the fact itself; that the divinely chosen writers spoke as they were moved by the Holy Ghost,' and that their words are those of Divine authority."

That the Bible as a whole—or, to use an old word, in its entirety—is an inspired revelation was a more important question to the writer, than any inspirational theory as to how the Holy Spirit imparted this revelation. On "*Theories of inspiration*," as to a *modus operandi*, we fully concur with an esteemed and able correspondent in his communication in another column. On the extent of inspiration we believe, so far as the original documents were concerned, that they were inspired as a whole. Errors made by transcribers are, of course, altogether another matter.

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THERE are wars and rumors of wars. England has already a war in Egypt on hand, with a strong probability of having an additional one with Russia in Asia. In Canada there is a serious rebellion in the Saskatchewan region in which, according to the latest news, the Indians are quite likely to take part with the rebels; and the Central American republics are also at war with each other. We append some views from the *London Press* on the situation in the East, taken from a very recent paper among our exchanges:

VIEWS OF THE LONDON PRESS.

The *Standard* says: "The calling out of the reserves is not such a serious matter to the industry of the country as mobilizing the Continental army. The entire reserve force and militia comprise only 160,000 men. This number can easily be spared from the aggregate population and will not seriously interfere with trade or agriculture. All the preparations now being made now indicate that the Cabinet consider it more probable that war will be declared than that an amicable settlement of the difficulty will be reached. The nation is in a humor to settle business at once and for all. The general impression is that England is better prepared for war now than she has been for years. She can continue the war in the Soudan and also send seventy thousand men to India. India was never before so tranquil. The Soudan campaign proves that the troops are still what they were in the old days. Trade has been treated to such a regime of self denial that there is little to lose through war. Never was there such a time in the present generation, when the nation would so calmly accept as necessary that which she would never accept as her choice."

The *Standard* continues: "We appear to be on the verge of what is likely to draw into its vortex the whole civilized world. There is no tendency to boasting, but a firm, national conviction that there must be an end of yielding. Negotiations might tend to peace. It would be a matter of regret if Russia should allow the whole fabric of government, finance and society to fall to the ground with a crash. Still nothing less is expected. If, owing to the madness of their rulers, England and Russia come to blows, the peace of the world would be broken.

The *Times* says: "When Disraeli called out the reserves in 1878 Earl Derby retired from the ministry. Earl Derby's opinion, therefore, and his experience were unique. The risk of a rupture with Russia are now greater than they were then. The Czar's forces are almost at the gate of Constantinople. *Even* if the Cabinet were disposed to preserve peace by concession after concession, it is now clear that such a policy is unsafe as it would be dishonorable. Yielding would alienate the Afghans and degrade us in the eyes of all the people of the East, without in reality averting war, which would only be postponed at the most for three years. The delay would only benefit Russia, to the detriment of England. Whatever frontier shall be traced we must protect the Afghans. It will always be in the power of Russia to provoke a quarrel unless we convince her that it will not be to her advantage to do so. A compromise in the present state of affairs will be represented as a Russian victory, and would produce opposite convictions in Russian and Afghan minds. We are persuaded that if Russia, reckoning upon a want of spirit and resources in England, is preparing herself for war, it will be in order for her to test the strength of the cohesion of her vast Empire which will bring the dreams of her ambitious statesmen and soldiers to a cruel ending."

## Communications.

### ABRAHAM.

"And after it was said (to the woman of the Lord) came unto Abraham in a vision, saying, Fear not Abraham; I am thy shield and thy exceeding great reward." Gen. xv. 1. "Know ye therefore, brethren, that they which are of faith, the same are the children of Abraham." Rom. viii. 7.

These two passages of the Scripture, seem to explain and confirm each other, and the similarity of the ideas, leads us to consider that the former passage was intended by God, to illustrate to Abraham the character of the blessing which had been promised to him, while he was yet in Mesopotamia. "And in thy seed shall all the families of the earth be blessed." Gen. xii. 3. Is not this the covenant and the promise so often referred to by Peter and Paul, in their preaching and writing, as being fulfilled unto themselves and to those unto whom they spake and wrote? I will quote Peter's words to the Jews which were assembled in Solomon's porch: "Ye are the children of the prophets, and of the covenant, which God made with our fathers, saying unto Abraham: and in thy seed, shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts iii. 25, 26. Peter's reply to the inquiring multitude on the day of Pentecost, was expressive of the same general idea. "Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit, for the promise is unto you and your children and to all them that are afar off; even as many as the Lord our God shall call." Acts ii. 38, 39.

Now hear Paul to the Jews and Gentiles at Antioch in Pisidia. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he has raised up Jesus again, as it is written in the second Psalm, Thou art my son; this day have I begotten thee." Acts xiii. 32, 33. This is a most interesting chapter to read, the whole of it.

Again, what Paul wrote to the Galatians. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come upon the Gentiles through Jesus Christ; that we might receive the promise of the Spirit, through faith." Gal. iii. 13, 14.

Again: "He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness; even so David describeth the blessedness of the man, to whom God imputeth righteousness, without works; saying, blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only? or upon the uncircumcision also?" "Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not the God of the Gentiles also? Yes, of the Gentiles also." Rom. iv. 5-9. iii. 28, 30. From the foregoing apostolic preaching and writing, and much more of the same import, that is written in the New Testament, is it not plain that this gospel of God, the glad tidings of the forgiveness of sins through Jesus Christ, was the fulfilment of the promise made to Abraham in Mesopotamia? "And in thy seed shall all the families of the earth be blessed." That this was the gospel "promised aforetime by his prophets in the Holy Scriptures." Rom. i. 2. This was according to the great commission; "Go ye therefore and teach all nations." Matt. xxviii. 19; and the same according to Luke. "And that repentance and remission of sins, should be preached in his name, among all nations, beginning at Jerusalem." Luke xxiv. 47. This glad tidings was that which "eye had not seen, nor ear heard, neither have entered into the heart of man." 1 Cor. ii. 9. "For the way into the holiest of all, was not made manifest, while as the first tabernacle was yet standing." Heb. ix. 8. But when "this man has offered one sacrifice for sins forever, we have confidence to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the vail, that is to say his flesh." Heb. x. 12, 19, 20.

Now, my reader, please consider with me, how great is the blessing of the remission of sins. It is nothing less than life from the dead. It is the power of his resurrection. Notice what Paul says, when he has spoken of the blessing of Abraham coming upon the Gentiles through Jesus Christ, "That we might receive the promise of the Spirit through faith." Gal. iii. 14. Also, "But if the Spirit of him that raised up Jesus Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you." Rom. viii. 11. And further as to the remission of sins, when pardon is granted to persons in this world, who have been convicted of sins against society or individuals or the state it involves necessarily the remission of the penalty adjudged against them for their crimes. So also, it is concerning sin against God; as is so many times stated in various ways, in the Scriptures. The penalty for sin, is remitted through Jesus Christ.

"Behold the Lamb of God, that taketh away the sins of the world." John i. 29. "But now once in the end of the world, hath appeared to put away sin, by the sacrifice of himself." Heb. ix. 26. "By the which will, we are sanctified, through the offering of the body of Jesus Christ, once for all." "For by one offering, he hath perfected forever them that are sanctified." Heb. x. 10, 14. Now as "the wages of sin is death," "and sin when it is finished bringeth forth death," "and the soul that sinneth, it shall die;" the remission of sin necessarily involves the resurrection from death, unto an incorruptible life, with all the blessings attendant upon this "unspeakable gift."

How many are now preaching the gospel for the remission of sins? "Preaching repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 21. Alas: how many are preaching broken cisterns, that can hold no water. These better be cast away, and we return to the fountain of living waters, and build upon the sure foundation lain in Zion.

J. I. CALKINS.

### "THEORIES OF INSPIRATION."

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings. Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith. Charging them before the Lord that they strive not about words, to no profit, but to the subverting of the hearers. But foolish and unlearned (that is unlearned questions) avoid, knowing that they do gender strifes."—Paul to Timothy and Titus.

"Theories of inspiration" is not a Bible phrase. It is not therefore a Bible topic or question. It is an "untaught question" which as we see, Paul admonished Timothy and Titus to "avoid," giving as a reason that they "do gender strife" among Brethren. Surely what was law to them is law to us who profess the same faith, and to follow the same Scriptures as they.

Permit me, an aged Brother in years, and for more than forty years trying to walk in the truth and to keep the faith of the Gospel of the Kingdom of God, brief space to express my regret and dissent from the discussion of the series already begun entitled "*Theories of Inspiration.*" Surely it is, in such cases, a wise rule, that when the Bible speaks we may speak, and when the Bible is silent, it becomes us to hold our peace, remembering, too, Peter's admonition, "If any man speak, let him speak as the oracles of God." This again limits us to Bible speech or Bible silence as the case may be. So that our plain duty is prescribed to us, and if we would please God in such matters we do so by abstaining from evil (i. e. from what is forbidden) and cleaving to that which is good. The word inspiration occurs in the Bible, twice only. Job says chapter xxxii. 8; "The inspiration of the Almighty giveth understanding." and in Tim. iii. 16; we read when properly translated, "All Scripture given by inspiration of God," etc.

This exact use of the word shows how free the Bible writers and their Holy Inspirer were from propounding and debating "Theories of inspiration." Why cannot we, who claim to be walking in their steps, copy their used on and imitate their becoming reverence and modesty? Will thoughtless and ignorant men always flaunt their pride and folly in the face of God, by assuming to be wise above what is written." The word "Theory" is not to be found in the Bible. God deals not in "theories." "He speaks and it is done. He commands and it stands fast." With him it is, "not yea and nay," but always "yea and amen." It is not so with men. They deal in theory, conjecture, speculation, invention, etc., which can never rise to the level of the Divine revelations. Hence they are more "commandments and traditions and doctrines of men" and are forbidden in the word of God as unprofitable and vain, and are to be shunned and "avoided." "What is the chaff to the wheat." Of the myriad of the sects and churches which make up "Christendom" (so called) each is built on some human theory, which cannot be found in the book of inspiration. May we not ask what possible profit to the brethren, or to the interest of truth to discuss and decide over so plainly, that the word of God is plenarily, partially or verbally inspired? Does it not suffice for us to be informed, that "Holy men of old, spoke or wrote, as they were moved by the Holy Spirit." That all Scripture given by inspiration at God, is profitable for doctrine, reproof," etc.

Should we not therefore forbear, to speak and to dogmatize, as some do, on a subject in which God has thought proper to keep silent, to wit: the mode of Divine Inspiration. Secret things belong to God, but things revealed, to his servants and their children. If we will adhere to this safe rule, we shall not wisely. Let us then forbear any further agitation of all untaught questions, which as we have seen, minister questions rather than godly edifying, and tends to the subversion of the faith. Will not time and space be both thus economized, and leave room for more practical and useful topics which will edify the brethren and better prepare us for the speedy coming of the Lord.

Faithfully submitted.

A. B. MAGRUDER.

## Selections.

### WEIGHTS AND MEASURES.

The usual fortnightly meeting was held Wednesday evening in the Y. M. C. A. building. Hugo Friedrichs, Gotha, Germany, and W. C. Jones, Cleveland, were elected members.

A piece from the coffer in the king's chamber of the Great Pyramid was exhibited. It is of red granite, highly polished, and is similar in appearance to specimens from the Temple of the Sun at Heliopolis, Pompey's Pillar and Cleopatra's Needle.

Letters were read from Rev. H. G. Wood, upon the Egyptian cubit preserved in the Turin Museum; from Professor F. Hess, on the late eclipse; from Rev. E. P. Ingersoll, on the identity of Israel with the Anglo-Saxons; from Professor W. A. Rogers, on the standard yard bar, which he is making for the society; from Professor A. Abbott, criticising Mr. Beswick's paper on "The Metrology of Coins or Values."

A paper by Mr. James Simpson, of Edinburgh, Scotland, upon the pyramid and British inch was read. He shows that the pyramid inch is only one-thousandth longer than the British, and that by this measure alone can the astronomical or time relations be accurately determined. He shows that the pyramid inch also fits other measures of the interior of the pyramid. The limit of variations of the year is somewhere about one hundred seconds. The pyramid inch in its perfect exactitude can only be obtained by knowing what was the exact length of the year at the time of the setting up of the pyramid. The paper will be published in the International Standard for discussion.

A pamphlet sent by Commander S. R. Franklin of the Naval Observatory at Washington was read. It contained communications concerning the proposed change in the time for beginning the astronomical day. The conclusion of the department is that notwithstanding the fact that England has made the change beginning the astronomical day at midnight corresponding to the civil date, the United States Naval Observatory will make no change until the ephemerides are constructed in accordance with the recommendation of the recent International Meridian Conference.

A pamphlet sent by Professor C. Piazzi Smyth and written by Mr. R. Courtenay of the Bombay civil service was discussed. The work is entitled "The Two Witnesses—The Bible and the Great Pyramid."

The author writes thus: "With one solitary exception—that of the Battle of Waterloo, which is absolutely required to serve as a fixed point in chronology—history has not influenced in the smallest degree the determination of any length, or height, or angle, and yet from the pyramid has been evolved a long series of events, the most important in the history of the world since the beginning, more than 2,500 years ago, of the times of the Gentiles—the era of Nebuchadnezzar; the fall of Nineveh; the union of the crowns of Media and Persia under Cyrus; the very day of the accession of Alexander the Great; the birth of our blessed Lord and his crucifixion; the birth of Mohammed; the taking of Jerusalem by Omar; the Battle of Waterloo; the eighteenth centenary of the martyrdom of St. Peter; the fall of the Pope's temporal power and the proclamation of his infallibility.

I have shown that the Book of Daniel and the Great Pyramid are one, and that both point emphatically to 1897 as the termination of the times of the Gentiles. Far be it from me to assert that in that year "the world will come to an end." I look for that event to happen not before but after the millenium, and even then, when this world has been renovated and purified by fire, "we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness," (2 Peter iii. 13), but I do expect that in 1897 the Turks will have been expelled from Palestine, and perhaps Antichrist may have appeared on the scene. We have reached the time when the progress of events should be anxiously watched. A notice was given of a very interesting work which was lately appeared, confirming the theory of the late Abbe Moigno, a distinguished member of our Institute. It is entitled "The Store City of Pithom and the Route of the Exodus," by Edward Naville of the Egyptian exploration Fund.

Everyone is familiar with the record how the children of Israel "built for Pharaoh treasure cities, Pithom and Rameses." It is the former of these cities that M. Naville has discovered, at Tel-el-Maseatah, on the Sweetwater Canal. The sanctuary of the god Tum, from whom it was named Pitum (the abode of Tum); also large numbers of massive chambers, with unusually thick walls, without doors or windows. These chambers M. Naville identifies as the storerooms built for Pharaoh, in which he stored his grain and provisions on the border of the empire. That the chamber belonged to Pithom and not to any other store city is abundantly proved by inscriptions of Rameses, the oppressor, himself. The fact of the identity of Succoth with Pithom is shown by the analogy of other phonetic changes into Hebrew and Greek. This locates Succoth or Pithom as the first halting place of the Israelites on their exodus. This double discovery shows the correctness of Abbe Morgan's theory that the route of the exodus must have been by way of the Wady Tumilat, while the miraculous passage of the sea must have taken place close to Lake Timsah, then its ancient bed.—*Cleveland Plain Dealer.*

### BIBLICAL RESEARCH.

Assyriology has in late years received so much substantial additions as it has through the thousands of inscriptions which Hormuzd Rassam unearthed out of the archives of the great temple of the sun in Sippara (Abu Habba), and out of the library of the great Nebo temple at Borsippa (Birs Nimrud). The authorities of the British Museum, to whom the examination and cataloguing of this large collection was entrusted, have done a most excellent work, as is especially seen by one of the publications that is the fruit of this study namely, the "Selection of Assyrian and Babylonian Inscriptions," edited by Major-General Sir Henry Creswicke Rawlinson, assisted by Mr. T. Pinches. A German reviewer, in speaking of the value of this new collection of inscriptions, gives the following interesting data: "The Babylonians, like the Chinese, were essentially a literary people, and every event in their life was perpetuated in brick inscriptions. The recently discovered literature is, therefore, not of a merely historical character, but shows us great a variety as does the present time. It embraces tablets on religion, botany, zoology, astronomy, and even works of fiction, fables and stories, as also most important class of philological works, such as grammars, lexicons and bilingual handbooks, that refer not only to the language of Babylon, but also of the surrounding peoples." In Rawlinson's work, a number of those grammatical tablets have been published, and these belong to the most important in his selection, especially as they not only throw new light on the character and history of the great Babylonian libraries, but also furnish excellent material for further linguistic research. For a number of years the researches did not bring to light any lexicographical and grammatical works, and the existence of such was doubted, as it was thought that Assurbanipal, when founding the great library at Nineveh, whose contents were copies of older Babylonian works, had destroyed the older libraries. The discoveries at Rassam show that such was not the case. Between the Assyrian and the Babylonian documents there is considerable difference, especially as the latter do not, as do the former, always represent the king as the writer, but mention the true writer, as also the date of composition. In the volume published there is a syllabary of the first year of Cyrus, the King of the Lands," (538 B. C.) and one of the ten years of Artaxerxes (455 B. C.) and others dating down to 24 B. C.—*N. Y. Independent.*

### Money.

The "nobleman who went into a far country" will return and reckon with his servants (Luke xix). He will reckon with them for time, and strength, and influence, and what of money? Has he nothing to do with this? or is it to be thrown at his feet to be wrapped up in a napkin, and returned as it was given? It has been used, but how? It has furnished handsome houses, and bought choice specimens of art; paid for sumptuous entertainments, and made Christian women look very unchristian in their expensive dress. It has built elegant conservatories, brought orchids and exotics from distant lands, and helped the followers of a crucified, thorn crowned Savior to surround themselves with beautiful sights and musical sounds, and sweetest fragrance before they reach the promised land! It has encompassed them with multiplied indulgences and abounding luxuries. But what has been spent for the Master's service? Is it too sordid a thing to present to him? Is there no bank for the gold and silver that bears interest beyond time? Is there no investment for eternity? When the servants are called for, can it be that the *stewards* of money—God's money will be found waiting?

O, Christians! Christ and the bridegroom is coming, the Judge is at the door! Will you show him your accumulated treasures, your well-filled coffers and satisfactory balances, and say, "There is Thy talent?" Or will you point to the impathered souls—once lost and outcast, and miserable—and say, "I found them in the streets and lanes, in the highways and hedges, and compelled them to come in, that Thy house might be filled?"

### SCENERY OF PALESTINE.

One who has always lived in the Lebanon mountains, in the coast towns, or in the great cities such as Damascus and Jerusalem, can not realize the wealth of natural beauty of which Palestine is possessed. Even this oppressed and poverty-stricken country has fertile fields and broad plains, rich soil free from stones, beautiful groves, and far reaching landscapes, such as would be praised if found even in the fairest lands of the globe. The sea of Galilee is more like a work of art than like natural formation. Its beauty is developed by study, like that of Niagara, or like that of the lakes of Switzerland or Scotland. The silent hills about it clad with verdure, the shadows moving over its surface, the numerous flocks on plain and mountain-side, the water-fowl sporting in bay and inlet, men and animals loitering on the shore, here and there in the fields a ploughman or a shepherd, and, most inspiring of all, Hermon down in the north, overlooking the whole, form elements sufficient to enrich any landscape; but in this case we have sacred associations which throw a special charm over the whole.—*From East of the Jordan.*

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The district of Badgheis, at present claimed by Russia for herself and by England for Afghanistan, is a large wedge-shaped tract of upland between the Heari and Murghab rivers, extending from Sarakhs and Penjdeh on the north to Kuhsan and Herat on the south. Its northern half presents the appearance of a vast, dreary plateau, stiflingly hot and dusty, swelling gradually up into successive ranges of low hills which occupy its whole southern portion. These hills shelter countless bands of Turcoman robbers, whose ceaseless incursions make the open country almost uninhabitable. The whole tract near the hills is studded with "towers of refuge," i. e., small turrets of dried clay, with one narrow aperture, which the occupant closes in. Major James Abbott, of the Bengal Artillery, who crossed this wild region at the risk of his life during his adventurous journey to Khiva, in 1840, conjectures its name (which he writes "Badkhiss," or "Bunkhiss,") to be a corruption of Bacchus, a very ironical title for a district whose people neither make nor drink any wine at all.—*New York Times.*

## News Items.

### GENERAL GRANT.

NEW YORK, March 30.—General Grant is no better this morning, though his throat is somewhat more comfortable. He arose at an early hour and partook of a small cup of bouillon for breakfast and went to his office, where, propped up with pillows and wrapped in blankets, he listened to the reading of the morning papers. It is reported this afternoon that the doctors of the General begin to feel alarmed, least a fatal termination of the disease may occur sooner than anticipated. It is even hinted that General Grant may not survive more than a day or two.

### ENGLAND AND RUSSIA.

LONDON, March 30.—It is reported today in newspaper circles that the prospect for a peaceful solution of the Russo-Afghan question has greatly improved during the past twelve hours.

SUAKIM, March 30.—The convoy which left here at an early hour this morning, in charge of McNeill's scouts, to keep open that the whole of Osman Digna's force has been withdrawn from the surrounding country and is now concentrated at Tamanieb, where they propose giving battle to General Graham. El Mahdi has sent large reinforcements to the Arab garrison at Berber. Mount Hamund, to the north of Berber, has been strongly fortified by the enemy.

The French troops in Tonquin have met with a disastrous repulse at the hands of the Chinese, and a Paris dispatch to-day announces that France will at once declare war against China, forward 60,000 additional troops, and march an army against the city of Pekin.

LONDON, March 30.—A Paris dispatch to the Exchange Telegraph Company states that war with China will be officially declared to-day. Fifty thousand reinforcements will be forwarded, and the army ordered to march to Pekin. It is expected Admiral Courbet will bombard Canton. The *Figaro* states that the French killed and wounded in the fight at Langson number 1,200. Some papers favor impeaching the Ministry.

## Sententious.

Oh! how rare to find a soul [illegible] to hear God speak.

One cannot always be a hero, one can always be a man.

When a man's coat is threadbare it is easy to pick a hole in it.

When you bury an old animosity never mind putting up a tombstone.

What is resignation? Placing God between ourselves and our trouble.—*Miltonic Sweetchine.*

Evolution stands by to note calmly the survival of the fittest in the struggle for existence. Christianity goes to work to make something more fit to survive.—*Charles S. Stockton, M. D.*

Nothing but infinite pity is sufficient for the infinite pathos of human life.—*John Inglesant.*

Secret prayer is to the Christian what winding is to the clock. Oh, how many Christians run down!

Past deliverances do not secure us from future trials; but they should strengthen our confidence and reliance on God.

Our yet unfinished story
Is tending all to take
To God the greatest glory,
To us the greatest bliss.

If all things work together
For us in so grand and best,
What need to wonder whether
Each in itself is blest.

What man is there whom contact with a great soul will not exalt? A drop of water upon the petal of a lotus glistens with the splendors of the pearl.—*Hindu (Panchatantra).*

The mystery of the gospel, as distinguished from the law, consists in changing the order of two words: One says, "Do and live." "Live and do."—*Thomas Adams.*

Apostles never wasted a moment on a gospel of patch-work. Their two-fold text was "turn to the Lord," which meant repentance, and "cleave to the Lord," which meant a life of faith and holiness.—*Theodore L. Cuyler.*

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—*Goethe.*

Christ is able to help you, and as willing as he is able: prove him in every trial, put him to the test in your present distress.

In Christ let not be ours the glorious dower,
To show the Savior shining in our face,
And, through our eyes forth-putting his secret power,
To help the weak and wayward with his grace;
Oh! let not sin in us these windows dim,
Through which the world might catch some glimpse of him.

# Youth's Column.

## A Little Rope.

I found it here—a worn-out thing,
All mildewed with time, and wet with dew.
'Tis a little thing, ye would pass it by
With never a thought, or word, or sigh;
Yet it stirs in my spirit a hidden well,
And in eloquent tones of the past doth tell.

It tells of the little fairy child
That bound my heart with a magic will,
Of bright blue eyes and golden hair,
That ever shed light and sunlight there—
Of a prattling voice so sweet and clear,
And the tiny feet that were ever near.

It tells of hopes that with her had birth,
Deep buried now in the silent earth!
Of a heart that had made an answering tune,
That again is left alone—alone!
Of days of watching and anxious prayer—
Of a night of sorrow and dark despair.

It tells of a form that lie cold and still—
Of a little head upon yonder hill,
That fed easier for its mother's hand.
Than the classic statutes of Grecian art!
Ah! strangers may pass with a careless air,
Nor dream of the hope that are buried there.

O ye, who have never lost from your sight
Those brightest hopes have never been swept
Like the pure white buds from the summer sky,
Into the wreath of mist from the mountain high;
Like the rainbow, beaming a moment here,
Then melting away to life's other sphere;

Like new [illegible] by the light
Like the [illegible] that blessed some fond land,
Then passed away, but to ne'er be forgot;
If like these your life hopes have never been,
Ye cannot know of the tears I shed.

Ye cannot know—but a little thing
From Memory's chest found can bring
The voice and form that were once so dear,
Yet it is one to me, were they only here!
That can feel with me, when, all wet with
dew,
I found it this morning—this little rope.

## The Mother Blessed by Her Little Child.

A lady who had charge of young persons not of kindred blood became, on one occasion, perplexed with regard to her duty. She retired to her own room to meditate, and being grieved in spirit laid her head upon a table, and wept bitterly. She scarcely perceived her little daughter, seated quietly in the corner. Unable longer to bear the sight of her mother's distress, she stole softly to her side, and taking her hand in both of her own, said:

"Mamma, once you taught me a pretty hymn:

"If ever you're with trials,
Or troubles on your way,
Then cast your care on Jesus,
And don't forget to pray."

The council of the little monitor was taken, and relief came. The mother was repaid for [illegible] by having her become [illegible] teacher.

[illegible] months of [illegible] hath ordained [illegible]

## The Copy Line.

In a writing school clothed observed a boy eying attentively the line placed before him as a copy, and laboring by his penmanship to emulate its correctness and beauty. Mark, said he to the bystanders, how all perfection is the offspring of imperfection, and how, by frequent mistakes, we learn to do well. It is not required of this boy that his writing should equal that line. He sees in this master by the pains he takes, and which are a ground of hope that he will progressively improve, till at last he learns to write with rapidity and elegance. We also have a pattern to copy. It has been left us by the Lord Jesus, and is his most perfect and holy life. And not that he exacts from us more than the teacher does from the pupil. No, indeed; if he finds us careful in studying his example, and diligent in our endeavors to imitate it, he exercises forbearance toward our faults, and strengthens us by his grace and Spirit daily to amend. In the school of Christ they are the best scholars who continue learning to the last; I mean sedulously keep their Master's example in view, and are always striving to grow more and more like it, but yet are never satisfied with themselves, or with the progress which they make. We must therefore avoid two faults which are negligence and discouragement. The one becomes eventually the parent of indolence and security; the other despondency and grief. Heaven is open, not merely to the perfect and strong, but likewise to the feeble and erring, if they will only with patience and humility confess their faults, and seek in the grace of Christ the supply for all their wants.

*My Dear Nephew:*

I am gratified indeed that you are sufficiently interested in this grand and sublime subject to give it sufficient thought to induce you to criticise my language. Rest assured I by no means wish you to accept and swallow down whatever I present as Bible doctrine without the closest scrutiny. If it will not bear this, reject it as spurious—but I would have you at the same time, be sure that your criticisms are according to Bible, and not according to any pre-conceived notion you may have long cherished, or some recently imbibed fancy.

You ask if I wish you to take this sentence, in my last letter, "I am unable to find it there taught that Christ, in any sense represented our race, or became a substitute for them"—in its widest sense. To this I reply No. I there meant in a sacrificial sense; his sacrifice did not represent us in any sense,—but in one sense he did represent us (i.e.) in him, we all rest, embodied. As we are told in Hebrews 1. that for him the ages were arranged and therefore the lesser is contained or embodied in the greater, therefore he represents us. Just as the Queen of Great Britian represents the nation with all it contains. You perhaps recollect that at one time Christ said to his hearers; "The kingdom of God is within, for among you"—Here he evidently was speaking of himself, as in this instance he represented the King—the subjects, and also the territory, because, all were embodied in him, as he was the head or chief. Then you ask how came it that Christ was sacrificed, or crucified, if not in our stead. Here my dear nephew, you enter into the very depths of God's purpose towards our race, and it is needless to enter there unless we take with us, faith in God—and unless that faith stands to all his plans and purposes, towards humanity. If in our researches there come to us any new thought, let us handle it carefully, and though we are told that from the rich treasure-house of revelation we may bring things new and old; we cannot be too careful in our bringing least we may be deceived in thinking we found there that which is not revealed.

To answer your question I must go back to man's first estate, merely to say that from that sinless state he by transgression fell, and after he sinned he was denied the privilege of eating of the tree of life lest he thereby obtain an immortal existence. As soon as man sinned, the tree of life was no longer deemed a suitable medium through which he might obtain immortality, and for the reason that it was provided as that source, while man was as yet in a sinless state—but as soon as he sinned, it became necessary to develop another source or medium that might serve a two-fold purpose, viz. 1st. of excluding sin, and then of imparting life immortal. This second source, through which immortality might be obtained by our race, God saw fit to manifest as his only begotten Son. All through divine revelation we find one individual spoken of as the Only Begotten Son of God.—Note here what the word Only signifies, so that we may advance understandingly. Webster gives three definitions, or modes of meaning to this word, when used in an adverb, which in this case it undoubtedly is, as it qualifies the adjective begotten. First then, it signifies—"In one manner," or for one purpose—alone; solely; singly. etc. Second, "above all others," "particularly." Third, "utterly; wholly."

The word begotten, is but the past participle or beget—and the word, beget signifies, "to procreate as a father." Therefore, accepting the definitions as given by standard authority, we find that the Only Begotten Son of God, was in distinction, begotten or procreated of or by God. First, in one manner; for one purpose; alone—solely—singly. Second "Above all others; particularly." Third, "Utterly—entirely—wholly."

I wish to be thus explicit my dear nephew that you may see the presumptive folly of those who try to give to the Only Begotten Son of God, a human paternity, and in so doing not only wrest plain Scripture from its acknowledged legitimate signification, but also change the truth of God into a lie, by saying that he who himself declared, "I am from above, ye are from beneath, was, as one of them, and of human paternity. God's purposes are all fixed in wisdom and radiated by unmeasured love. To the creature man he has ever shown himself as all merciful, full of compassion, tenderness and love. When man failed to attain to an immortality of bliss, He removed them from that source which might have imparted unconditional immortality, and immediately gave them a foundation for a hope of a final victory over that deceiver who had betrayed them into sin. This hope is first given immediately after the transgression, and in these words; "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. This seed, the united testimony of revelation shows to us was the Son of God, as before fully defined. the Only Begotten Son of God. Begotten as none other ever was, and for a purpose above all others—and unlike all others and that purpose was, to substitute the tree of life which was no longer accessible.

You say you have not before heard the thought advanced that Christ substituted, or represented the tree of life, and ask "where is it taught in the Scriptures." I admit that the words are not given verbatim, but I also assert, that the thought is found like a thread of gold running all through the Word. Let me illustrate. Suppose a certain city is supplied with water from a reservoir situated on the north side of the city, and for some specific reason, it is deemed advisable to cut off, or stop the water supply from that source,—another reservoir is created on the east of the city and from this second source, the city is supplied with this life sustaining fluid. Does not the second reservoir substitute the first, does it not represent the source where is obtained the life-giving fluid? So with Christ. The tree of life was no longer within reach, but in its place another source to immortality was presented, and that source was the Christ of God. In bringing this Son into the world, God designed that he should exemplify a character free from all sin—that he should be holy, harmless, separate from sinners, by his divine or God-like nature, (here I wish you to note that divine, does not mean either immortal, or incorruptible; and that nature signifies, the sum of qualities and attributes which make a thing what it is, as distinct from others.) This Son he designed should appear on earth as a man in a mortal fleshly state. He did so. He was born of a virgin of the house of David, as predicted by God's prophet Isaiah, vii. 14. As a child he manifested superhuman knowledge and wisdom, and then knew that God was his Father and acknowledged no other all through his sojourn upon earth.

At his baptism in the Jordan a voice was heard to say "this is my beloved Son in whom I am well pleased." After this open acknowledgment of his Sonship, he more publicly manifested God's power as shown in the miracles and signs that he wrought amongst the people, and many believed that he was indeed the Christ, the Messiah, who was to come and take the throne by right, and restore the kingdom to more than its former greatness.

They knew that Messiah when he would come, would have a claim to the throne, resting on a basis higher than human paternity, else would they have sought to make Joseph their king, as history informs us that he was the last prince of the house of David. But they know not Joseph, as an heir to God's kingdom upon earth. They only knew him as the genealogy records him as the "husband of Mary of whom was born Jesus, who is called Christ."

When the chief priests and Jewish rulers saw the wonderful works that Jesus did, saw that he was living out the names Immanuel, and Jesus, as given him even before his birth—and both signifying a manifestation of God's power among men, they bobbins envious of him and they accused him of blasphemy, which crime according to their law was punishable with death. What in their blindness and unbelief they counted blasphemy was the fundamental truth on which rests all hope of a future life to our race. He said he was the Son of God. He claimed to be the heir of his Father's throne and kingdom upon earth. He knew he was God's only begotten Son—the only rightful heir of that kingdom, and he placed his right, his claim, not at or after his baptism, but from his birth. Pilate therefore said unto him, Art thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. John xviii. 37. Again. We have a law and by our law he ought to die, because he made himself the Son of God. Jno. xix. 7. Again verse 12, If thou let this man go thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar. Verse 15, Pilate saith unto them, Shall I crucify your king? The chief priests answered, we have no king but Cæsar.

Mark xiv. 61, 62, 63, 64. Again the high priest asked him and said unto him, Art thou the Christ the son of the Blessed?—And Jesus said, I am, and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, what need we any further witnesses? Ye have heard the blasphemy, what think ye? And they all condemned him to be guilty of death.

My dear nephew, do not these plain Scriptures give you a direct, and compromiseless answer to your query, "How came it that Christ was sacrificed or crucified, if not in our stead." You cannot fail to see that these Scriptures show us that the reason he was crucified was because he would not deny his paternity. He claimed a birth heirship to God's throne and kingdom upon earth as no mortal had ever before claimed. He told Pilate that he was born to be a king (not that he was baptised for that purpose) and in this acknowledgment he corroborates the Scripture that records the enquiry of the wise men who came from the east to Jerusalem (at his birth) saying, Where is he that is born King of the Jews, for we have seen his star in the East and are come to worship him?

I have before shown you what being God's Only Begotten Son must of necessity signify if we give to language its proper import. Therefore I wish you to understand clearly that this crime of which Jesus was accused was not that he claimed that God had a watch care over him, and that he, Jesus, was a servant of God, and that he was called the Son of God merely as an appellation of endearment, as any other servant of God might claim. No, most assuredly not: this was not the sense in which the Jews understood this appellation, for this would have no bearing on their loyalty to Cæsar. They knew that the sonship Jesus claimed gave him a birthright to God's throne and kingdom. And this claim to the throne and kingdom Jesus himself places away back to his birth, and hence to his begettal when he said to Pilate, To this end was I born, and for this cause came I into the world.

Thus we see that the crime of which Jesus was accused, and what led to his death was blasphemy according to Jewish law. That which they called blasphemy was the assertion that he was the Son of God, and this Sonship was by them perfectly understood as a relationship to God which would give him, Jesus, a primary, just and indisputable claim to God's throne and kingdom upon earth.

He would not deny his paternity and therefore he (Jesus) was crucified.

Hoping shortly to continue this subject I am searching for the truth.

Your aunt,

CARRIE WILLIAMS.

# Communications.

## Notes By the Way. No. 3.

Jan. 30, finds me once more seated upon Nahum's chariot, with my face toward the setting sun, my first point of "destination being Irving, Iowa, where I arrived in due time and administered the word to the little band of waiting ones, who still live in hope and expectation.

From thence I found my way to the hospitable home of Bro. A. J. Eychaner, at Marshalltown, where I enjoyed a feast of fat things in social converse with himself and several invited guests.

My next appointment was at a new town on the M. & St. Paul R. R., in Dallas Co., called Woodward, having been invited by Bro. Woodrow, principal of the school. Commenced preaching Feb. 6, and continued till the 15th, the audiences constantly increasing until no more could be seated, and they had to stand around the wall. Several men who had never been seen at meeting since the town was organized, were constant attendants, and although the Methodists announced a protracted effort they did not light up. I trust that light has been shed forth in Woodward that will shine until the day dawn. The way is open for the gospel, and some of our brethren who can reach that point should go there at once. Bro. Bishop is only about twenty-five miles away, and Bro. Eychaner about sixty. May the Lord stir them up to visit Woodward.

I next visited Sac City, where Brethren Pitzer and Robbins hold fast the form of sound words. Here I found all astir with a great union revival movement, where scores were being converted and re-converted and re-reconverted. If you know what that means—converted every winter—therefore it was thought prudent not to commence meetings while the other effort was in progress, for if we succeeded in gathering a congregation the cry would be raised that we did it in opposition, and if we failed to get a hearing then we would be met with the saying You tried it but could not succeed. So upon consultation it was thought best to postpone an effort in town till a future time.

I visited the neighborhood of Bro. S. H. Gordon, six miles from Sac City, and delivered seven discourses to audiences that manifested a great degree of interest. Here is an organization of Advent Christians under the pastorate of a worthy minister named Emery. I found him a kindly Christian man, not opposed to truth as restitutionists hold it, and he joined with me in the exercises. He remarked that he regretted that there was a division between those who held so many views in common.

I left Sac City Feb. 24, and arrived in Wymore, Neb., the 28th, and commenced preaching Saturday evening. Here is a small congregation under the leadership of Bro. Cochran, who has gathered it together, and they have succeeded in building a small chapel; in it I held services, joining in the same with the Elder, L. McChesney, and the Pastor, Cochran. The meeting were well attended, and each evening brought new hearers, until the last when the house would not hold them, and some were obliged to go away. Four persons pledged for baptism.

Wymore is a beautiful town on the B. & M. R. R., in Gage Co., Neb. Its town site joins the site of Blue Springs where Bro. Marshman and Dr. Williams, formerly of West Irving, now reside. The two towns are destined to become one. Their interests are so interwoven that a union is inevitable. Horse cars are uniting the two towns, and when the twain become one a city of some importance will be found here at the junction of two roads.

Bro. Elmer Clark resides two miles south of Wymore. He is well located having bought land six years ago for $3.50 per acre, which is now worth thirty five or forty. I mention this because Bro. Clark is known by many of the faith; being formerly a Wisconsin man, and the son of a preacher who is still alive and hearty at ninety. Wymore is a point where a good congregation might be gathered, by uniting the element at Blue Springs. May God open the way for such a union soon.

I discoursed eleven times in this place, and hope to see some of the result in the kingdom. My next communication will be from Kansas, so until I report again, farewell.

C. C. RAMSEY.

RAYENNA, Mo.

*Editor Restitution:*

After so long a time I send you a two dollar money order, enclosed to pay for the dear old harbinger of truth THE RESTITUTION. By reference to your books you will find I am among your oldest subscribers.

The health of my family has for the last eighteen or twenty years, been exceptionally good for so large a family of children, thirteen, until last September, the Typhoid fever began its ravages and continued almost four months, until seven of our children were stricken down,—one of our little girls was entirely unconscious for twenty one days, another fourteen days, and all the other minds were more or less affected as long as the fever continued. The last one taken sick was our youngest child, Freddie Garfield,—a noble, bright, frolicsome little fellow, three years of age, (less eighteen days.) The Typhoid fever told rapidly on him, and was in a fair way to get well when double Pneumonia set in, and he being then so greatly reduced from the first fever the two diseases were too much for his constitution, and he succumbed to the king of terror, "death," on the twenty eighth day of Dec. 1880. It is hard to give him up and yet we must. We gently laid him away in his "little clay home", to await the coming of him, who doeth all things well, when he will come forth, clad in garments of white, that will far out-shine all the gorgeous array of mortal invention, being clothed upon—immortality. Having often read in the dear old RESTITUTION, notices of the death of many of our dear brethren and sisters, and their little ones, I have often asked myself the question, shall it ever become my painful duty to chronicle the death of any of my family? Oh how sad a task. Time and death are no respecter of persons, they come alike to all—our time is coming, how is the future to be met, and how shall we meet it. The Master will come, shall we prove wise or unwise. Shall we meet our darlings, Freddie, Dora and Willie, in that glad fruition. Family all in good health now.

J. R. CALLAWAY.

[This letter was mislaid, or it would have appeared sooner.—ED.]

BROOKLYN, N. Y.

*Editor Restitution:*

We desire to call your attention to the formation of an association called the "Conditional Immortality Association," which was organized March 10, in the city of Brooklyn. The object of this association is, the dissemination of knowledge and information on the subject of life only in Christ, or conditional immortality, throughout the country. A preamble setting forth the purposes of the organization, was adopted, a constitution formed and the following officers duly elected,—President, George W. Young; Vice President, George B. Kramer; Treasurer, Marshall S. Driggs; Recording Secretary, William H. Gomez; Corresponding Secretary, Arthur W. Brash. By thus taking this title, we make a bold stand for the defense of the "Truth" of life only in Christ by a new birth and resurrection in opposition to the popular theory of life by natural generation through Adam.

ARTHUR W. BRASH, M. D.

# Selections.

## THE HORROR AND DEGRADATION OF THE HEATHEN WORLD.

The epoch which witnessed the early growth of Christianity was an epoch of which the horror and the degradation have rarely been equaled, and perhaps never exceeded, in the annals of mankind. Were we to form our sole estimate of it from the lurid picture of its wickedness, which St. Paul in more than one passage has painted with a few powerful strokes, we might suppose that we were judging it from too lofty a standpoint. We might be accused of throwing too dark a shadow upon the crimes of Paganism, when we set it as a foil to the luster of an ideal holiness. But even if St. Paul had never paused amid his several reasonings to affix his terrible brand upon the pride of heathenism, there would still have been abundant proofs of the abnormal wickedness which accompanied the decadence of ancient civilization. They are stamped upon its coinage, cut on its gems, painted upon its chamber walls, sown broadcast over the pages of its poets, satirists and historians. "Out of thine own mouth will I judge thee, thou wicked servant!" Is there any age which stands so instantly condemned by the bare mention of its rulers as that which recalls the successive names of Tiberius, Gaius, Claudius, Nero, Galba, Otho and Vitellius, and which after a brief gleam of better examples under Vespasian and Titus, sank at last under the hideous tyranny of a Domitian? Is there any age of which the evil characteristics force themselves so instantaneously upon the mind as that of which we mainly learn the history and moral condition from the relics of Pompeii and Herculaneum, the satires of Persius and Juvenal, the epigrams of Martial, and the terrible records of Tacitus, Suetonius and Dion Cassius?

At the lowest extreme of the social scale were millions of slaves, without possessions, who had no recognized rights, and toward whom none had any recognized duties, passing normally from a childhood of degradation to a manhood of hardship, and an old age of unpitied neglect. Only a little above the slaves stood the lower classes, who formed the vast majority of the freeborn inhabitants of the Roman empire. They were, for the most part, beggars and idlers, familiar with the grossest indignities of an unscrupulous dependence. Despising a life of honest industry, they asked only for bread and the games of the circus, and were ready to support any government, even the most despotic, if it would supply these needs. They spent their mornings in lounging about the Forum, or in idle attendance at the levees of patrons, for a share in whose largesses they daily struggled. They spent their afternoons and evenings in gossiping at the public baths, in listlessly enjoying the polluted plays of the theatre, or looking with fierce thrills of delighted horror at the bloody sports of the arena. At night they crept up to their miserable garrets in the sixth and seventh stories of the huge *insulæ*—the lodging houses of Rome—into which, as into the low lodging houses of the poorer quarters of London, there drifted all that was most wretched and most vile. Their life, as it is described for us by their contemporaries, was largely made up of squalor, misery and vice.

Immeasurably removed from these needy and greedy freemen, and living chiefly amid crowds of corrupted and obsequious slaves, stood the constantly diminishing throng of the wealthy and the noble. Every age in its decline has exhibited the spectacle of selfish luxury side by side with abject poverty of

"Wealth heaping wealth, nor using it
Mid starving populations."

but nowhere, and at no period, were these contrasts so startling as they were in Imperial Rome. There a whole population might be trembling lest they should be starved by the delay of an Alexandrian corn ship, while the upper classes were squandering a fortune at a single banquet, drinking out of tazzas and jewelled vases worth hundreds of pounds, and feasting on the brains of peacocks and the tongues of nightingales. As a consequence disease was rife, men were short-lived, and even women became liable to gout. Over a large part of Italy most of the freeborn population had to content themselves, even in winter, with a tunic, and a luxury of the toga was reserved only, by way of honor, to the corpse. Yet at this very time the dress of Roman ladies displayed an unheard-of splendor. The elder Pliny tells us that he himself saw Lollia Paulina dressed for a betrothal feast in a robe entirely covered with pearls and emeralds, which had cost forty mil-

How sentenced, and which was known to be less costly than some of her other dresses. Gluttony, caprice, extravagance, ostentation, impurity, rioted in the heart of a society which knew of no other means by which to break the monotony of its weariness, or to alleviate the anguish of its despair.

At the summit of the whole decaying system—necessary, yet detested, elevated indefinitely above the very highest, yet living in dread of the very lowest, oppressing a population which he terrified, and terrified by the population which he oppressed—was an emperor, raised to the dirtiest pinnacle of autocracy, yet conscious that his life hung upon a thread; an emperor who, in the terrible phrase of Gibbon, was at once a priest, an atheist and a god.—*F. W. Farrar, in Early Days of Christianity.*

## THE NEW BROUGHT OUT OF THE OLD.

It seems to be a settled law of the divine operations, always to work out what is to be, from what already exists; and to bring in our new creations beyond what are absolutely necessary. You remember the miracle of the marriage in Cana. Jesus could just as easily have filled the waterpots with wine without requiring them first to be filled with water. But he preferred to take an existing element, and from that to develop the cheering fruits of his marvellous power. So in feeding the five thousand in the wilderness, he could just as easily have dispensed with the few scanty loaves and fishes; but he chose to take what they had, and to make that the basis of his wonderful provision. It would not be more difficult for him to create a new race of men upon the earth than to redeem its present inhabitants; but it seems best to him to take the old materials, and out of them to effect his great ends of goodness. He is not prodigal in the use of his power, or wasteful of his creations. Every little fragment must be gathered, "that nothing be lost." He always takes the sinner to make a saint, and the dying and corrupt body to make an immortal and spiritual one. No matter how humble or unpromising the basis may be, so long as there is a basis on which to proceed, he invariably adopts it, and works for it, in preference to an entirely new creation. I do not know a single exception to this rule. I argue, then, as he brings "the new man" out of "the old Adam," and the glorified body out of "the natural body," and the new harvest out of the old seed, so he will also assuredly bring the "new heavens and the new earth" out of the old heavens and old earth and thus make a Paradise of God out of this wilderness of our present dwelling-place. My faith is that these very hills and valleys shall yet be made glad with songs of a finished redemption; and this earth yet becomes the bright, blessed, and everlasting homestead of men made glorious and immortal in body and in soul.

And why should we start back from such ideas, or wish that it were otherwise? There is nothing essentially corrupt or degrading in matter. It did not detract from Adam's goodness or happiness that he stood in connection with a material system. It did not render Christ less pure, exalted, or adorable, that he took up his abode, upon earth, and was manifested in the flesh. After all, there is much in this world that is beautiful, attractive, and good. Though it has been much disfigured and disordered by reason of the sins of its inhabitants, we may still trace upon it the footsteps of Deity, and behold in it many lingering relics of the smiles of its God. "Look," says Cummins, "at the floor on which you tread, so exquisitely carpeted with verdure, with fragrance, and with blossoms; look at the sky that is above you, where worlds are suspended as lamps and lights to cure; look at the whole economy in which you live, the ocean of air you breathe, the infinite provisions for your comfort, and why should you want this world, destroyed? Go to some of its fair glens, its lovely scenes, its bright panoramas, and you will be constrained to say, Take away sin, take away corruption, take away head-aches, heart-aches, envy, malice, uncharitableness, and all the evils that sin has given birth to, and I could wish no lovelier heaven to dwell in for ever and for ever." Jesus himself points us to the humble lilies of the field, and tells us with emotion that "even Solomon in all his glory was not arrayed like one of these!" Just take from earth the curse of sin that marred it; let its pristine beauty be renewed; plant in it the throne of the Redeemer's glory; consecrate and sanctify it with his glory and perpetual presence, and fill it with the happiness, love, peace, and righteousness foretold in the Scriptures; and there certainly can be no reason we should wish any better heaven, or ever think of annihilation. —*J. A. Seiss. D. D.*

## Poetry.

### THE LOVING-KINDNESS.

Sitting alone in the shadow
Of a grief that was all my own;
Silently thinking it over,
Mutely making moan,
Sudden there swept the myrtle
Of a gladness great and deep,
Over the chords of feeling
Till my heart began to weep.

"Because of thy loving-kindness"—
The word stole into my brain,
Like a cool hand soothing its fever,
And charming away the pain.
Because of thy loving-kindness,
Better than life to me,
*My life* shall be keyed to the measure
Of praise unabated and free.

Not always the path is easy.
There are tickets hung with gloom,
There are rough and stony places,
Where never the roses bloom,
But oft when the way is hardest,
I am conscious of One at my side,
Whose hands and whose feet are wounded.
And I'm happy and safe with my Guide.

Better than friends and kindred,
Better than love and rest,
Dearer than hope and triumph,
Is the name I wear on my breast.
I feel my way through the shadows,
With a confident heart and brave,
I shall live in the light beyond them,
I shall conquer death and the grave.

Often when tried and tempted,
Often, ashamed of sin,
That strong as an armed invader,
Has made wreck of the peace within,
That wonderful loving-kindness,
Fallest, and fail, and free,
Has stooped for my consolation,
Has brought a blessing to me.

Therefore my lips shall praise thee,
Therefore let come what may,
To the height of a solemn gladness,
By song shall arise to day.
Not on the drooping willow,
Shall I hang my harp in the land,
When the *Lord Himself* has cheered me,
By the touch of His pierced hand.

—*Margaret M. Sangster, in S. S. Times.*

## Selections.

### LIFE IN MODERN PALESTINE.

HAIFA, Feb. 2.—I narrated in my last letter the disappointment I experienced when, after making a pilgrimage to the north end of the Lake of Tiberias for the express purpose of seeing some stone covered with inscriptions and pictorial representations, said to be in the possession of the agent of a rich Arab proprietor, I found their owner gone and the relics locked up in a building of which he had taken the key, and all ingress to which was impossible. The Bedouin sheik whom I picked up as a guide, at a neighboring encampment, seeing my chagrin, comforted me by the assurance that if I would only follow him he would take me to a place where I could find others which were quite as good. I mounted my horse, therefore, in somewhat better spirits, as from his description of the locality I knew it must have escaped the attention of all former travellers, and consoled myself by the reflection that a discovery of some importance might still be in store for me.

Our way took us due north across the fertile plain of the Butaiha, an alluvial expanse about two miles in length by one in breadth, formed by the detritus which, in the course of ages, has been washed down the Jordan, and the winter torrents which rush into the plain down the Wadys that descend from the elevated plateau of Jaulan.

The Butaiha is not unlike the plain the Gennesareth. Both are well watered and extremely fertile. Butaiha has the largest and most prominent brooks, Gennesareth the most numerous and abundant springs. The old traveller, Burckhardt, says that the Arabs of the Butaiha have the earliest cucumbers and melons in all this region. It was on this plain, at the foot of the hill or "tell" we were now approaching, that Josephus fought the Romans under Sylla, concerning which battle he says: "I would have performed great things that day if a certain fate had not been my hindrance, for the horse on which I rode and upon whose back I fought fell into a quagmire and threw me to the ground, and I was bruised on my wrist and was carried into a certain village called Capharnome or Capernaum."

The tell which rises from this plain, about a mile and a half from the lake, is thickly strewn with ruins, consisting of hewn blocks of black basalt, with which in the ancient times all the houses in this region were constructed; but as yet no traces of any large building have been discovered. It has, indeed, been very rarely visited, but it is considered by many to be the site of Bethsaida-Julias and the scene of the miracle of the loaves and fishes. At present all we know for certain is that Bethsaida was somewhere in the Butaiha; that Josephus in his descriptions advanced it to the dignity of a city, both by reason of the number of inhabitants it contained and its other grandeur; and that inasmuch as the plain of the Butaiha contains many heaps of ruins, none of any very great extent, any of them may be Bethsaida, while it was a large city. In our modern conception of the term, the whole plain would not be large enough to contain it.

Indeed, one is much struck in exploring the ruins of the country by the limited areas which they cover. I am afraid to say how many sites of ruined towns I have visited, certainly not less than forty; and I think one could crowd them all into the area occupied by the ruins of one large ancient Egyptian city—Arsinoe in the Fayoum, for instance; but then the ruins of an Egyptian city are composed mainly of mounds of potsherds, while these consist of large blocks of building stone, either lime-stone or basalt, measuring generally two feet or two feet six one way, and a foot or eighteen inches the other. Then they are usually comparatively near together; all around the Lake of Tiberias, for instance, and in the country in its vicinity, they are generally not more than from one to three miles apart; so that this section of country must have been very thickly peopled. The ruins of Et Tell are now built over by the Arabs, who live in a squalid village among the basalt blocks which formed the mansions inhabited by the more highly civilized race which occupied the country in the days when all this region was the favorite haunt of Christ and his disciples.

Leaving Et Tell on our left, we followed the east bank of the Jordan for more than a mile. This river is here very rapid, and, splitting into numerous streams, whirls past the small islets they form. It is the very ideal of a trout stream, on which on some more propitious occasion I propose to cast a fly. Meantime, even had I been provided with the requisite tackle, I should have been obliged to forego the temptation. It was on the steep rise of a hill, about a hundred yards from the river, that my guide suddenly stopped. Here was a small collection of Arab hovels, recently constructed, and it was in their scarch for stone, last summer, that the natives had for the first time uncovered the ruin which now met my delighted gaze.

I found myself in the presence of a building the character of which I had yet to determine, the walls of which were still standing to a height of eight feet. The area they enclosed was thickly strewn with building stones, fragments of columns, pedestals, capitals, and cornices. Two at least of the columns were *in situ*, while the bases of others were too much concealed by piles of stone to enable me to determine their original position. My first impression, from the character of the architecture which was strewn about, was that this was formerly a Roman temple; but a further and more careful examination convinced me that it had originally been a Jewish synagogue, which at a later period had been converted to another use: probably it had been appropriated by the Byzantines as a basilica or Christian church. This was the more probable, as the existing walls had evidently been built upon the foundations of a former structure. The massive stones were set in mortar, which is not the case with the synagogues hitherto discovered; and I should doubtless have been completely at fault in classing this building had my attention not been already directed to the remains of the synagogues brought to light recently by the exertions of the Palestine Exploration Fund.

I was now fortunately in a position to compare the dimensions, ground plan, and architectural fragments which were strewn about with those which distinguish the synagogues already discovered, in regard to whose original character there can be no doubt, as the Hebrew inscriptions and sacred Jewish symbols carved on the lintels prove it. The building measured 45 feet by 38, which is exactly the measurement of the small synagogue at Kefr Birim. The columns were exactly of the same dimension. The door was depressed, and reached by a descent of two steps, which were carried around the building in benches or seats each a foot high, the face of the upper one ornamented by a thin scroll of floral tracery. These features occur in the synagogue at Irbid. There was a single large stone cut into the shape of an arch, which had evidently been placed on the lintel entrance, like the one which stands to this day over the doorway of the great synagogue at Kefr Birim. The pitches, with the great scallop-shell pattern which distinguishes them, almost exactly resemble those of the synagogue of Kerazeh or Chorazin; while the cornice, which was extremely florid, and not unlike what in modern parlance is called "the egg-and-dart pattern," though differing in some respects from the cornices hitherto observed, was evidently of the same school of design. The capitals were two feet, large leaves high, and Corinthian in the same style and of the same dimensions as those of the small synagogue of Kefr Birim, and there was the upper fragment of two semi-attached fluted columns, with Doric capitals, the ditto of which is to be found at Irbid. The two columns *in situ* exactly answer in position those of several of the synagogues, and though the position of the door, which was in the center of the western wall, was somewhat unusual, this was accounted for by the fact that the building had been excavated from the hillside, so that the top of the east wall, nine feet of which was still standing, was level with the surface of the slope of the hill.

The only convenient entrance was in the wall of the side immediately opposite to it. The name of this most interesting locality was Eddikkih, a spot hitherto unvisited by any traveller. Indeed, if it had been visited, it would have been passed unnoticed, for its antiquarian treasures have been revealed for the first time a few months ago. The word Eddikkih means "platform," a name, concerning its position, not inappropriate; but I have not been able to identify it with any Biblical site.

The area of ruins apart from those of the synagogue itself was not very large, but the situation was highly picturesque. Half a mile to the north of where we stood the Jordan forces its way through a gorge which I hope some day to explore, while immediately below us it rushed between numerous small islets. Opposite the hills swelled gently back from its western bank, behind us they rose more abruptly to the high tableland of Jaulan, while to the southward stretched the plain of Butaiha, with the Lake of Tiberias in the distance.

Meantime the few wild-looking natives who inhabit this remote locality clustered around me, as they watched me measuring and sketching, with no little suspicion and alarm. "See," said one to another, "our country is being taken from us." My request for old coins only frightened them the more. They vehemently protested that not one had been found, an assertion which, under the circumstances, I felt sure was untrue; nor did the most gentle and reassuring language, with tenders of backsheesh—which was nevertheless greedily accepted—tend to allay their fears. I have forgotten to mention what was perhaps the most interesting object of all, and this was a carved figure of a winged female, waving what seemed to be a sheaf in one hand, while her legs were doubled backward in a most uncomfortable and ungraceful position. It was on an isolated slab about six inches thick, and two feet one way by eighteen inches the other.

The area of the hillside all around was strewn with the blocks of building stone of which the town had been built. It had apparently not been a very large place, but as the villagers will probably continue their excavations for their own purposes next summer, it is not at all unlikely that they may bring some more interesting remains to light. I earnestly impressed upon them the necessity of preserving these, promising another visit next year, when I would reward them in proportion to the carvings, coins, or other antiquities they could provide for me; but they listened to my exhortation with such a stupid and suspicious expression of countenance that I did not derive much encouragement from their reluctant consent.—*N. Y. Sun.*

## Communications.

### WILL WORMS BE IMMORTAL?

How is this for a text? Who ever heard a sermon on worm longevity? A few Sundays ago in our senior Bible Class, the story of Dives and Lazarus was referred to in proof of eternal torture, the doom of the wicked. I told my teacher that it was to me more like a description of Abraham's estimate of wealth and poverty since there was nothing said about the moral character of either of them. I also showed them that God was not in the dialogue.

"Our superintendent was present, and I might say the class embraces some of the best minds in our church (the M. E.) Every one in the room appeared surprised at the way I dissected this strange story. The majority of the class, I thought, were disposed to adopt my views. The teacher then asked me to explain—'There the worm dieth not.'

I knew the bell would ring in a few seconds, and I know also that a question of this sort is answered best by asking another.

So I asked him if he really thought that worms would be made immortal? This settled the controversy. Every one in the room looked as though they wanted to recess. The immortal worm was severely turned down that morning, not by argument, not that, but simply by holding long enough to take a square common sense look at it. What a pity that church people take so little interest in comparing Scripture with Scripture, and then apply their creed and conduct as the builder applies his spirit level to his work.

Church people are accepting without question many things just as ludicrous as the immortal worm theory. I am persuaded that it is not always best to go into a wholesale abuse of views which *may differ* from our own. There are few men able to see all that is to be seen of truth or of anything. It takes us all to see it. Explorers in the realm of truth should be courteous with each other in exchanging notes, as explorers in the realm of science.

In our late solar eclipse, there were many points of observation. It would have been very foolish for the Chicago note-makers to ridicule the Baltimore note-makers because of some slight discrepancy in their observations.

The best of us now know but in part, are only in the dawning of the day. It should not make us lose our temper when our views are questioned by any one, and if we would take a little pains in dealing with other people's views we might avoid giving offense.

There was not one in the Bible Class I have referred to who (including the teacher) showed the least anger when I innocently asked, Will worms be immortal?

ISAAC MCCURRY.

### THE OLD SHOP BIBLE.

A few days ago (March 17, 1885,) I was called to the house of mourning, where the grim monster death had entered, and mown down the head of an affectionate family. It is Benjamin Coddington of LaFayette, Ind. He was a warm hearted and Christian friend. He died of paralysis, in the first hour of March 16, at the age of 68 years, seven months and eleven days. I formed acquaintance with this disciple of Christ more than twenty years ago, while I lived in that city. He then, and from that time on, followed a humble calling, toiling for his living in a job shop, a large portion of his work consisting in filing saws. I often visited his shop, for his society was always good, and so different from most work shops. It was ornamented with the "Holy Bible" and on the leather cover was ingeniously engraved "Shop Bible." The use of this book was visible on its pages. The print in many pages had become so dim, that it could scarcely be read, being so worn by the thumb and fingers, for he loved to search the Scriptures. They were of great comfort to him, they spoke to him of "God," of "Christ," and of the "great salvation." His faith in the word of God was remarkably strong. He believed in conditionally immortality, in a future life beyond the grave, when Jesus shall come and "fashion anew the body of our humiliation, that it may be conformed to the body of his glory." For this he longed, for this he waited.

Our brother was a believer in the "kingdom of God," and looked for Jesus our Savior to reign in person on this earth, often speaking of the time when "a King shall reign in righteousness, and princes shall rule in judgment."

How often have I entered his shop, and found it filled with men both young and old, and sometimes a clergyman would be there, and he would dispute with them concerning the popular teachings of the day, and give unto them his understanding of these things and compare them with Bible teaching. As soon as opposition arose, he would reach to the shelf and down comes the "old shop Bible," the sword of the Spirit, his weapon of war. He then would give a "Thus saith the Lord," and repulse the enemy. For the loved to talk on Bible subjects, and preach the gospel of Christ in his little shop. He wisely wielded the sword, and cunningly repulsed the enemy, yet he was respected by all, and they that knew him best loved him most, for he spake in wisdom and rebuked in love.

But now his work is ended, and he is gathered to his fathers in peace. He leaves a loving wife, two sons, three daughters-in-law, and several grand-children, as well as many friends to mourn their loss.

On his death bed, he requested this "Old Shop Bible" should be buried with him. So it was brought from the shop to the house, and on examination these lines were found written by his own hand, evidently some time previous, at the close of the Old Testament.

"In the end of my life, let this book be placed under my heads, on my breast, that this copy may be in my hands when I shall awake."

B. CODDINGTON.

So at the funeral services, after some appropriate remarks by Mr. Blackburn, a Baptist preacher, who kindly visited him during his illness, the undersigned spoke a few words concerning old acquaintanceship, and his love for both God and man; also how he loved the Holy Bible, and then read his request, and placed that precious book just where he desired. So like a military man his sword was buried with him.

I believe he could say as did the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing."

May this "Old Shop Bible" be a lesson to all who may read these few lines, may it lead us to a closer study of God's holy word. J. B. COX.

MILLERTON, Kan.

*Editor Restitution:*

We write a few lines that we may be able to trace Bro. C. C. Ramsey, and know when he can be with us, so we can arrange for our meeting. We have written to him at Wymore Neb., in due time, but hear no more from him. Will Bro. Ramsay please confer with us. Bro. Halstead has been detained from coming here at present on account of sickness, hope he will get to come soon. We are still holding our meetings regularly, and they are growing in interest, and we hope some good may be done here yet. The Brethren are making this quite a central point, as so many want to find a warmer climate. We think the weather has been cold here this winter, but it has been light compared with the winter north, and now (March 23,) we are sowing oats and making garden, but still we get a cold wave when it comes from the northeast. We are in need of Hymn Books here, but no moneyed men among us, so we can not help out in getting up the new book, but expect to be ready to pay for copies enough to do us when the book is out. We ask an interest in the prayers of God's people that we may continue faithful till he comes.

Your Bro. in Christ,
H. W. BARNHILL.

### BUILDING A DESERT RAILWAY.

The line of the Suakim and Berber Railway, in the Soudan, is to be the ordinary full gauge of 4 feet 8½ inches; the material will all be sent out in ten-mile sections, complete and ready for laying, and it is expected that from twenty to twenty-five miles of it can be laid in a substantial manner each week. There is little need of preliminary surveying, that having been thoroughly done in 1875, and having since been carefully gone over by experienced engineers. The line will in the main follow the grand caravan route of the Arabs, thus, of course, touching all the wells which for the eastern half of the journey are numerous, but small. The distance is given on the war map as 241 miles, though some of the routes are forty or fifty miles longer. For about a dozen miles from Suakim the road is over a gravelly plain, but it then plunges into the mountains rising at the ill-fated Sinkat, a dozen miles further on, to over 950 feet above the sea. It continues through gorges and valleys till it reaches the fertile oasis of Arieb, 119 miles from the coast, which is the chief point of defense for the line. The mountains are left a few miles further on, and from the Bak wells, 173 miles from Suakim, the road to the Nile is a treeless, waterless and stony plain, crossed at one point by a belt of sand dunes five miles wide and rising nearly seventy-five feet above the plain. This belt will cause the chief mechanical difficulties of the undertaking, for except at one or two points there will be no rock cutting in the mountains, and it is thought that all cutting may possibly be avoided. There will also be little earthwork and no masonry except for culverts. Indeed most of the route is practicable for wagons. General Earle, it will be remembered, marched over it with his Krupp guns, and Sir Samuel Baker, who had crossed it three times, insists that the transp for an army would be "merely an agreeable promenade." This belief is not shared by the authorities, clearly, or the railroad would not be built.—*St. Louis Globe-Democrat.*

### ATHEISM AND THEISM.

—BY JOHN G. WILSON—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 350 pages, is neatly and tastefully bound in cloth, clearly printed, and will be sent postpaid, for $1.00 Send to this office for it.

LYNK, PA.

*Editor Restitution:*

Am glad you continued to send THE RESTITUTION to me for we take great pleasure in reading it. For we believe it teaches the truth of God. It is only a little over one year since we have had any preaching in this place on the one faith.

A brother of mine Dr. C. J. Wilbur first called my attention to it. I saw a little light and invited Brother Truman Finn to come up from Scranton to teach us, and he was very ready to come. Thanks be to God, a few were able to see the light and eight have obeyed and been immersed. Bro. Finn comes once a month and although we are a few in number and are persecuted we have good meetings, and hope to see many more added to our little band in this place.

MRS. NELSON CONRAD.

### REMEMBER! REMEMBER!

That this is the first of the New Year, and that it is very likely your subscription to THE RESTITUTION expired with the Old Year.

### REMEMBER

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

### REMEMBER

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others,

### REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### REMEMBER

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but act right NOW. We need the money at this present time.

### REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

### Change of Address.

Brother Daniel Howard has moved to Hot Springs, Ark. His correspondents, take notice of this.

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|---|---|---|
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| Day Express | 12:40pm | 9:20pm |
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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXIV. PLYMOUTH, INDIANA, APRIL 8, 1885. NO. 14.

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## Communications.

### LEAVING FIRST PRINCIPLES.

One of our large dailies recently in giving their usual report on Monday of a few of the more striking or popular sermons preached the day before in Chicago, worded one of the texts as follows:

"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection," the text taken by the preacher and preached from, and of which the above is supposed by a very large number of people to be a faithful transcript or translation of the thought of the inspired writer, is the first clause of the first verse of the sixth chapter of Hebrews and reads as follows: "Leaving therefore the word pertaining to the authority of the Christ, let us be borne on unto the completion," (that is the rest of God's teaching in regard to man's career and destiny).

Now without offering any special criticism of this particular sermon, (for it was very much better than the average sermons of the day) we will assume that the preacher stuck to his text and that his *sermon* as a whole was "a departure" in its teachings from "the principles of the doctrine of Christ." For he assumes as his first premise in his text that this is the exhortation of the author of Hebrews. Let the reader at this point carefully compare the two translations, and decide as to which of the two harmonize with common sense and the general teaching of Scripture; and then let him ask himself whether he does not know a large and increasing number of people who are doing just that thing "leaving the principles of the doctrine of Christ and going on to perfection," "laying other foundations"—for themselves, assuming and accepting all sorts of "authority" except the Christ authority, making it to be greater than it is or less than it is, adding to and taking from the word to suit every "wicked supposition" that happens to be the popular ism of the day; and in every case they sincerely think, apparently, and do not fail to tell you probably, that their converts are going on "unto perfection." Such is the human heart and the pride of human reason in its natural condition, unrenewed by grace, and of one thing the reader may rest assured, namely that any "leaving of the principles of the doctrine of Christ is a departure from God's word and teaching, and *vice versa*. For Christ tells us and to this all the prophets agree" that he is "the authority" *par excellence* of God, and this is the word translated "principles" in this "text" or passage. The translator has omitted entirely to translate another term in the original, namely *tov logov*, the word which materially modifies and limits the meaning and use of the word *archy*. "The word pertaining to the authority" as the word of God and largely quoted from "the prophets." "The authority" is the official authority which God has conferred upon The Christ (The Anointed One), and the author of Hebrews has been up to this point in the Greek giving the argument for the fact, and the *rationale* of its conferment, and now he says "let us be borne on (as a ship in, with its sails all set, by the favoring winds of God's teaching through the prophets) to a complete or a perfect apprehension of God's plan and purpose as therein revealed, "not laying again, etc." "For other foundation can no man lay than hath been laid, etc." Not that we are to leave this foundation that hath been laid and go off into the realms of speculative guesswork and belief, but do what any wise master-builder does after the foundation of his building has been laid, go on and build carefully and scrupulously in harmony with the ground plan. Then what would you think of a so-called master-builder who went to work laying polished stones on the sand with no settled conviction that the foundation he is building upon was "sure," and every angle and measurement of it exactly determined "to the line and the plummet?"

Now why is the word of the teaching of Christ and the prophets "the more sure word of prophecy?" Because it is founded upon the immutable character of God. This first course of masonry, this foundation course of which Christ is the chief corner stone rests upon a building—in preparation for it as we learn in the Apocalypse of John, which "building," in preparation, is compared to jasper, and this in symbolic parable language represents the character of God, or "in faith" a true and correct apprehension of it, as contrasted with a false apprehension of the same in any of the manifold forms of idolatry, and in this figure elsewhere called a foundation of sat i, or of "hay, wood, or stubble," or even of "gold, silver, or precious stones."

God's word is the word of a covenant (not a testament) and confirmed with an oath, and the Christ is the ratification of this covenant, and his blood is the blood of this covenant that sealed it and made the instrument a valid one in the sight of God, men and angels. What more can human reason ask or infidelity demand?

But the terms of the covenant are plain and specific, and there is no promise outside of it, and every one is bound to see that he understands what he "ratifies" or agrees to. For it is a case of life and death. If you were buying a piece of property you would want to know exactly how the dead or the covenant for a deed read and if you couldn't read yourself you would be careful to find some one who could and whom you could trust to give you the exact conditions of the conveyance before attesting or ratifying it. Are you as careful of your spiritual welfare, and "the great inheritance" of which you may become an heir and joint heir with Christ? Of one thing you may rest assured, and that is, if you "leave the principles of the doctrine (teaching of Christ, whether this one teaching or the teaching of the prophets in regard to him) of Christ," and you become "a partaker with the saints in light," it won't be under any revolution thus far given, and you will need "a special warranty" to make your title good, as well as a quit-claim from all those "who read their title clear," and take possession of all there is to inherit under the "original warranty."

This "going on to perfection" in disregard of God's requirements has been the "mystery" of all apostasy, and the invariable fruit of unsanctified human reason and pride of personal opinion, so aptly designated in the Scriptures themselves as "the mystery of iniquity."

Read church history, review the past from the secular stand-point even, and see the long line of "perfectionists" that has arisen, reached perfectionism (that is worked out their lie) and gone down into *hades* to await "the day that will try every man's works." Look at all the monkish brotherhoods and sisterhoods of the middle ages, the convent and the cloister, the lama and the sects, "the peculiar people," the religious "cranks," and the heartless, blood-thirsty fanatics inspired with every demoniac passion and lust that ever was known to enter in and take possession of men—all perfectionists, sealed. These all literally followed the exhortation of the text as first rendered, left "the principles of the doctrine of Christ," "built on other foundations," and where are they? Shall we be wise in our day and generation or shall we "go on to perfection" in some other life? Shall we allow ourselves to be "whitewashed" with a semblance of God's word or do we "desire the unadulterated milk?" That is the question for every "sincere" Christian believer who is a believer in a general way. Theology sealed has had altogether too much "sincere milk" and "unadulterated" nonsense in it. The common sense of the world is sick of it, and the world is full of hard-headed matter-of-fact people, who, when piously and scrupulously told that God's people are expected to be "a peculiar people" insist upon understanding the word "peculiar" to mean just what it does mean and always has meant in good old common sense English, namely "odd," or "eccentric," and so very naturally and consistentously, when these same hard-headed, matter-of-fact people become pious, you see them transform themselves into all sorts of peculiar or eccentric "cranks," and you have Mormonism, and Mohamedism, and Shakers, and Quakers, and Puritans, and Oneida Communities, and Fourierites, and Long-haired Free Lovers and all the ists and isms of the day. Let me give the meaning and exegesis of the word translated "peculiar." *περιουσιος* adjective from *περι*, *περι* preposition, meaning in composition with this verb *ειμι* to be—more than enough; whole meaning to be more than just enough, or to abound or exist. As an adjective descriptive of a people, God's people, or the character of such a people, then it would mean a very excellent people, peculiar in this respect but in no other, a people of excellent character and "abounding in every good word and work;" with none of the cranky peculiarities of hypocrisy and deceit about them. They do not come to you as "wolves in sheep's clothing." They do not point you to a thorn-bush and tell you that it will bear figs, nor to thistles and try to make you believe they are grapes. They do not put on the garb of Shakerism or Quakerism or any other ism, and tell you that this constitutes "godliness" (piety) or any essential part or characteristic of it. They do not "visit" the widow and the fatherless in their affliction to pour the vinegar of pompous patronage and pompous consolation upon their aching wounds, but like the Good Samaritan they take an "over-sight" of them, and having administered "the olive-oil and wine" (that which serves the temporal and spiritual needs) they lift them up tenderly as "burden-bearers" should and "carry" them to God, the All-Receiving One, and the Mercy Seat, the All-Receiving Place.

Enough then of nonsense, brethren, This is the nineteenth century, "The night is far spent," and "the Day-Star" appeareth.

Let it neither you the time you have spent as Gentiles (nations) walking in the ways of such and stumbling over the dark mountains of so-called "mystery" and mysticism. Remember it is the harlot (the apostate church) that has written on her forehead *μυστηριον* (mystery). We are children of light and of the day. Let us walk in the light. God's word is the light, "In it is life and the life is the light of mankind." It was in Habraam's day and is just as much so now. He believed it and it was accounted unto him for righteousness when he had done his best to live it, or "let his light shine before men" not in mere talk, James says, but in "good works." For faith without works is just as dead as the natural life without a natural body or organism to live in. The natural reason has conceived of this life-in-death result as a "ghost" and you will invariably find that any "leaving of the principles of the doctrine of Christ" is a ghostly teaching, which tried by the test of the word of God has about as much basis of fact in it as this so-called "ghost" of ignorance and superstition.

CHAS. GARDNER.

## Selections.

### A DAY AT THE TOWER OF BABEL.

We gave Saturday, January 17th, to a visit to the Tower of Babel. Thursday and Friday we had ridden the circuit of all that remains of the wall of Babylon, on the east of the Euphrates, and had, as fully as the narrow time at our disposal would allow, examine the diggings made by the more scientific English and French explorers, and by the ignorant Arabs who quarry bricks for the Hillah market. We had been over the high, square hill, at the north corner, called Bab-il, and gutted with excavations, and we had ridden forward and backward over the other great mounds: Kesr, otherwise called Mujelibeh, with its solid yellow brick masonry on the top, which defies the vandals; Amran, with its sharp-domed Mohammedan shrines; Jimjimeh, like Amran and Kesr, all riddled with borings and diggings for bricks and old graves; and Homera, a red brick hill off the line of the river, and barren of antiquities. We had taken the photographs provided for by the Wolfe Expedition, and fast riding (which means, in this country, fast walking or slow trotting of the horses) should have brought us into Hillah, whither our pack animals had preceded us, in an hour from Jimjimeh, but the light rain, which had made our last photographs unsatisfactory, also rendered the road so slippery that it was nearer two hours before we had passed through the outer glorious palm trees and found our way over the crazy bridge of boats which floats across the Euphrates, to our dilapidated khan. I withdraw the term of disparagement; for, if the walls are somewhat dilapidated and if the big breach in the dry mud outer fills the east window over the head of my bed is filled up with a fresco of the weeds used here for fuel, and does not keep out the raw wind, yet the west window has stout wooden bars in the place of glass, the walls are of mortar, there is a deep recess for clothes, two actual mortar shelves, two nails in the wall, a door which fastens from the outside—and who wants to lock himself in?—and the mud floor has had its top mud swept over, not swept off, with a wisp of palm leaves. The air is chill and damp in the tireless room; but what is that when one is in Babylon? Nebuchadnezzar had a furnace for Shadrach, Meshach, and Abednego, but no stove for himself.

After Babylon, we must see next the Tower of Babel. Birs Nimrud is on the other, the west, side of the Euphrates, and a good two hours' distance from Hillah. The camera has to be carried on one's back, and the slides in the saddle bags. We are four—a Williams graduate, who has had much experience in photography as well as in archæological journeyings in Turkey; our sharp, honest, and faithful young servant and interpreter, Daniel, whose facility with languages (he talks Arabic, Turkish, Kurdish, and Armenian and English, and has a smattering of as many more languages) is our shame and despair; the inevitable Turkish Zaptieh, or *zaptieh*, and myself. We ride through the long, low-covered lanes of the bazaar, past the tiny shops, where the coppersmiths, the gold-smiths, and the sleeve-weavers are making and selling their goods, where the vegetable merchants, the print-sellers, and the druggists, each in his square shop, or stall, which is all door, are waiting for custom; suddenly out of the town, and into the slippery track, which goes up and down, over and through the little ditches which water the palm gardens, past the last straggling palms, and out on the level waste of sunburnt silt, of which the whole Mesopotamia basin is composed. Immediately before us rises—and nothing else breaks the horizon line—the hill of Birs Nimrud, appearing as a long, low elevation, with a little crater cone in the middle, on the top of which rises what is evidently a sharp perpendicular fragment of masonry. There, six miles off, is the Tower of Babel of tradition and Genesis.

I despair of being able to convey to one who has never seen them a just idea of the immensity of labor implied in the construction of one of these vast mounds. It was a principle unquestionable among the early inhabitants, all the way, certainly, from Athens to Persepolis, that a city must be set on a hill. It must have an acropolis for defense, for temples, and for the dwellings of king and court. Where an easily fortified natural elevation could be found it determined the place of the city, as a harbor or a waterfall determines its place with us. On these hills, through Greece and Asia Minor, one looks for lost cities of cities. But there are great and fertile plains and valleys where there is no natural acropolis, and there one must be made. The great cities once existing along the Tigris and Euphrates, are now marked only by these enormous mounds, or *tels*, raised entirely by human labor. Nor are they the slow and unavoidable accumulation of long years of occupation. Their erection was designed and accomplished by the order of rulers, who either began them or added to them as they needed more room for palaces or fortifications. The Assyrian and Babylonian kings, in their own records, are careful to tell not only of the temples they erected, but of the great labor of the mounds of crude brick they built to put them on. These mounds we now find everywhere, large ones and small, for large or small cities. Often a mud village now occupies the lower edge of one, just high enough for drainage; often they are for selected Mohammedan graveyards. The best example I have yet seen of an old mound still seeming to serve its purpose as an acropolis, is at Erbil, a day's journey east of Nineveh. This town is the old Arbela, famous for Alexander's battle, but famous long before, as one of the oldest in the whole basin of the rivers. Long before Nineveh became a capital, perhaps before Babylon became the capital of the old Chaldean kingdom. Here was the great seat of the worship of the Venus, the Ishtar of Arbela. It was worth many days' journey to see here, surmounting the lower city, this immense flat mound, all walled about, and with houses, still inhabited, built in the walls. On the level summit, perhaps five thousand people live, though the blue tiled minarets and domes have taken the place of the grander temple of Ishtar, and the houses along the narrow streets hardly recall the palaces of the viceroys of old Arbela. Most interesting are the "ascents," the inclined ways running along the side of the mound, with steps for men and a paved way for horses, by which one goes up from the lower to the upper city. They are not as grand as the wonderful stairway at Persepolis, still almost perfect; but they show us, as if dropped down from an early chiliad, what was the actual relation of the old artificial mound acropolis to the lower city, defended only by its walls.

But we are forgetting this vast mound before us. The lower portion may be two miles long and fifty feet high—I have no measurement before me—and represents the lower city. The upper mound, with the tower, is a fifth of a mile long, half as wide, and two hundred feet high, measuring to the bottom of the standing masonry. This, which leaves out of view the neighboring hill of Ibrahim-el-Khalil, is one immense mass of solid bricks; bricks for the basement and bricks for the tower. We now see what use the hundreds of thousands of captives were put to. The first thought which comes to one on seeing a mound, is of the incredible labor it took to erect it.

Who has ever heard of the Hindiye? And yet that water, running parallel with the Euphrates—now a river, now lake, and now swamp—is a worse barrier to travel than the Euphrates. They managed it better in the days of Nebuchadnezzar. Now it prevents my taking a seven hours' ride to Kerbela, the famous Persian shrine of Hassan and Hussein, and to-day it compells us to make something of a *detour* to the left. I have called the land a waste, and so it appears; but it is the most fertile land in the world, if it only has a chance. Herodotus declares that it yielded two or even three hundred fold, and that the leaves of wheat and barley were four fingers wide. At present, with imperfect irrigation, the peasant tries to get six or eight fold; but the larger part of the surface looks as if it had lain fallow for centuries, and the soil is bare of grass and weeds; and yet the thin mark of the furrow shows that it has, at some time, been scratched with what is here called a plow, and, doubtless, there will be not a little green in the month of April. A couple of Jaukals appear in the distance crossing the road, and I start in a race after them, but am suddenly stopped by the ditches, which give me the evidence I need that the waste is not really barren.

At last, after plunging down several larger ditches, and coming out of them with leaps which make us tremble for the camera and plates, we reach the foot of the hill, and ride slowly up, past old excavations, to the top of the lower level of Ibrahim-el-Khalil—Abraham, the beloved of God. There we find another of those miserable little sharp-domed Moslem shrines, or tombs, which are too holy and too dirty for a Christian to enter, but built on the very spot—so you are told—where the patriarch was cast into the furnace by Nimrod. Before it were squat three lazy Arabs, who could be persuaded for five cents to help the *zaptieh* keep our horses from fighting while we walked over the hill. Somehow, Jasin, the chief or *Khahya* of the village a mile away, to whom we had a letter of introduction from Daud Tome, of Baghdad, Mr. Rassam's distinguished lieutenant in all his explorations, had discovered our approach, and a few minutes later made his appearance.

Without stopping now to look at Ibrahim-el-Khalil, we hastened to ascend the peak of Birs-Nimrud. We went down twenty feet into the valley between the two, and passed through the excavations at the base of the higher hill. A maze of rooms had been opened, whose arrangement was not evident until we looked down on them from the high hill beyond. We simply ran into one or two, peeped into several dark tunnels, and then hurried to climb the steep ascent. Reaching the top of the enormous mound, two hundred feet above the river, we stood at the base of the fragment which remains of the great tower built here by Nebuchadnezzar. It is a yellow wall of compact and unalterable brick-work, thirty-seven feet high and twenty-eight broad, and half as thick. It is cracked along the middle from top to bottom, as if burst asunder by lightning. At the side of its base is what most astonishes the writer, immense tagged blocks of brick work, each weighing many tons, molten and vitrified into compact black stone, showing only here and there the traces of the original layers. Brick and cement have all been lost together in solid rock. There lie in confusion these huge masses, tumbled on one another, and thrown down the hill, and rolled into the plain. What possible conflagration could have melted such masses of brick? Or, having melted and solidified them, what force could have broken them into these enormous jagged fragments? It seems as if some Titanic power had been at work, some such agency as that which, in the line of mountain upheavals, has metamorphosed sand and clay into solid rock.

This destruction is not that recorded in Genesis. Of the Tower of Genesis and tradition no remains have been discovered. That there was an old ruin on the hill before Nebuchadnezzar's time, he himself tells us, and the Genesis story bears the same testimony; for, however late a date criticism may attempt to assign to Genesis, it can hardly bring it down so low as when Nebuchadnezzar's tower had been destroyed and forgotten. Nebuchadnezzar says, in his vain-glorious account of his great buildings, that his predecessors, many centuries before, had begun the tower, and raised it to the height of seventy feet, but that it had been left incomplete and had fallen into ruin. He finished it, as an immense tower of seven stages, of different colors, and dedicated severally to the seven planetary bodies, and at the top of all was the temple of Nebo. Of one of the upper stages, probably, the wall that remains was a part, and the vast substructures of brick, which compose the rest of the hill, and which all bear Nebuchadnezzar's name, formed the lower stages. Sir Henry Rawlinson, and after him Oppert, of the French Expedition, made careful studies of the hill, and worked out, after extensive digging, the dimensions of the original tower, and scholars can refer to their account; but the "*Rapport*" of the "Expedition Scientifique" of the French explorer, whose long labors Jasin remembered and despatched on, is too bulky a book to have been carried with our packs, and I cannot here refer to it. I am aware of the theory sustained by Rich that the vitrification of the bricks on the top of the hill was a part of the original design, and that a huge fire was built about the walls for the purpose of solidifying them. This is improbable enough; but it is almost equally difficult to conceive how a sufficient amount of wood work should ever have been constructed into and around the temple on the summit of the hill to melt so vast a mass of bricks. We get from this a fresh idea of the grandeur of the wood work as well as of the brick work of these temples and palaces. Nebuchadnezzar has as much to say of the vast amounts of timber he brought from Lebanon and Amanus for his buildings, as of the gold and precious stone. The wood doubtless rose story on story, and the great temple and the constructions about it were destroyed by fire, perhaps, after the taking of Babylon by Cyrus, the death of Belshazzar, and the capture of his father Nabonidus here at Birs; for Birs was the old Borsippa of classical writers. Or, perhaps, Xerxes, who in his indignation at a rebellion destroyed the great temple of Bel, on the other side of the river, which even Alexander could not rebuild, made a ruin of this tower also.

We picked up fragments of the melted bricks as momentos, but refrained from scratching our names by the side of others which we recognized on the tower itself. An owl yielded us a few feathers to add to our memorials of the ruin of a once populous capital. We made notes of the French diggings, which seemed conducted far in the line of the architectural investigation, in contrast with these of Mr. Rassam, for the British Museum, who seems to care nothing for the buildings he dug in, but only for the tablets and historical inscriptions he might find. Just under the peak of the hill we saw a large building dug open by him, the long series of rooms built about a central court, and Jasin pointed out to us this room and that, and this layer of ashes and that, where tablets and "barrels" were found. He had charge of the seventy men who worked here two years at thirteen cents a day, and he knew only tablets and "barrels." An intelligent Arab he was, and was pleased to get his back sheesh of twenty cents, as much as Mr. Rassam, or, rather, Daud, had paid him for a day's overseeing in the flush years of the last explorations. Now a stray Arab may occasionally find and open an old grave, and perhaps dig out a tear-bottle, an earthen bowl, or even a gold ear-ring; but Birs is too far from Hillah to invite the wholesale depredations which ransack every rod of Babylon.

The pictures taken, we mounted our horses to return to Hillah. We looked behind us to carry away the full impression of the mighty ruin which had remained unaffected by sun and storm for over two thousand years. The Hindiye water, like a great lake, in the near distance, made a useless defense of about two-thirds of the circuit. Along the bare land we took our way back up and down the neglected canals and ditches. As we approached the town we looked back again to see a streak of sky appearing beneath the dull clouds just at sunset. Brilliantly red shone the level clouds, with the long mound and the cone and the ruined tower projected against them. Above, the angry sky was rather lurid than brilliant. Before us, where the palm trees of the Euphrates began to show against the sky, a bright band of red rose and seemed to curve on the clouds, and within it a softer flush colored the heavens. I thought at first it must be that an imperfect arc of a rainbow was showing but a single color, but the angle made with the setting sun was not that of a rainbow. A more gorgeous sunset I have seldom seen, and one fit to end a memorable day, From Babylon, with its magnificence, its teeming population, its hundredfold alluvial gardens, its mighty ample, we return to Hillah, dirty Turkish Hillah, squalid, decaying Turkish Hillah. Ah! that adjective *Turkish* will repeat itself as the concentrated quintessence of all that is thriftless and ruinous. Why is it that the Turks, gentlemanly, kindly, lovable men, can only ruin what they hold? Does it run back, at last, to an utter lack of honesty, and to a universal distrust of each other's honesty? Or it is a Turcoman characteristic, something racial, which makes the Turk a magnificent destroyer and an intolerable ruler? The racial theory does not satisfy me. The Turkish blood is all mixed. I believe that moral education will, in a few generations, correct every other lack, and that moral degeneracy will in a few generations destroy every intellectual and executive capacity.—*William Hayes Ward, D. D in The Independent.*

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 8, 1885.


We were out to Mentone in Kosciusko County last Sunday, where we went, in response to requests, to preach two or three discourses. Brother R. C. Railsback is now a resident of that new and flourishing town on the Nickel Plate Rail Road. Through his influence Brother B. Woodward held a series of meetings there last winter. Under his preaching an encouraging interest was awakened to hear more on the grand themes of redemption and restitution. It is our hope and prayer that this devoted Evangelist may once more be enabled to visit this locality and hold forth the word of life. Brother C. H. Jones, Editor and Publisher of *Our Rest*, in Chicago was at our meeting, and came home with us to Plymouth.

## Communications.

### Certain and Reliable, If the Trumpet Give the Certain Sound.

"Behold the Lamb of God, who taketh away the sin of the world, "John i. 29-34. "He took part of the same (flesh and blood) that through death he might destroy the devil—and deliver," Heb. ii. 14-15.

This process must be of—a part is not the whole—God on the upper grade that "the way of life is above to the wise, that he may depart from hell beneath," Prov. xv. 24. "The old man must be put off; and the new man, in its supernatural grace, put on, Eph. iv. Here is both argument and illustration combined, "Natural birth is now the prelude to death." Hence "ye must be begotten,—born again!" John i. 12, 13; iii. 3, 5; 1 Pet. i. 3, 13; or fall of "life which is life indeed," 1 Tim. vi. 19. Revised version and Greek. All like texts from Creation to Restitution, require this "record that God has given of his Son," Matt. i. Luke i. John i. 1 John i. "God hath magnified his word above all his name," Psa. cxxxviii. 2. He has guarded it as he did the tree of life," Gen. ii. 17; iii. 24; Deut. xviii. 18, 22; Prov. xxx. 6; Rev. xxii. 18, 19. The grand features of Revelation, as to the sonship of Jesus make him David's Lord as certainly as he is "his Son," Psa. cx. 1; confirmed six times in the New Testament. His maternity through Mary of David's lineage makes him Jesus the Christ according to the flesh; while his Divine paternity reveals him "The Branch of the Lord—Jehovah," Isa. iv. 2; xi. 1, 9; Jer. xxiii. 5; Zech. iii. 8; Luke i. 78. Margin.

It is under this associated relation, that the name of David's Lord—*adon*—occurs in Prophetic vision, Isa. xlviii. 10; lxi. 1. "The Lord God and his spirit hath sent me! "It reads" —*Adonai*—Jehovah and his spirit, hath sent me. "On this lofty range of truth we baptize in the Name of the Father and of the Son and of the Holy Ghost, Math. xxviii. 19; nay more, the gospel form of blessing, takes in the same comprehensive doctrine. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," 2 Cor. xiii. 14,—no human sonship here!

This gives to the Lord Jesus his proper preeminence, in his relation to God, as in both Testaments, and also to his many brethren by adoption of whom Jesus is "the first born," Rom. viii. 29, 30; Col. i. 18. Joseph's son as such could not excel David as "conceived in sin and brought forth in iniquity," but Mary's son "conceived by the Holy Ghost," fills the picture, Amen.

Infidel philosophy argues God out of "the record" of creation and providence, and the eliminator of our gospel would fain in his darkness, argue off the very headships of the Son of God. However it remains that "the head of woman is the man, the head of man is Christ, and the head of Christ is God!" 1 Cor. xi, 3. We read "Ye are Christ's" and Christ is God's 1 Cor. iii. 23.

God's ways are equal, he "makes the tree good that the fruit may be good," on the line of the new heart, new man, new covenant, new earth; and all things new. But the opposing view builds at best on "dust and ashes," for a foundation. Gen. xviii. 27. Their "vine" has rottenness, even at the root. Their man is "mortal man," in whom (as such) is "no hope." Yet it assumes to "eliminate" this central truth of Christ's miraculous birth! Its advocates seem never to have seen that it is "high as heaven," above them. Isa. lv. 8-11. They need to learn that "such a High Priest became us, who is holy, harmless—separate from sinners and made higher than the heavens!" Heb. vii. 25-28. Note. We own Joseph's place in "the record, and also accept Mary's—her Son, and heir to the throne of his father David—with God over all—to it all." Faith accepts the record in its integrity. "It is the Lord's doing—marvellous in our eyes." Amen.

Their assumed elimination would strike out all such essentials of that "word which God has magnified above all his name." Ps. cxxxviii. 2. Jno. i. 11-14. Hence it seems a presumptuous, fallacious and fatal error! Rev. xxii. 18-19. "Immanuel—God with us—David's Lord at the right hand of God,—God magnified in the flesh, etc., are all eliminated on that delusive view, and so Jesus' birth is brought down to the low plane of the old Adamic race in its "lost," outcast condition. Jacob's ladder without its top in heaven; and David's Lord not at the right hand of God.

Observe! David spoke "as a prophet" of things then future; as also Isaiah, who associated *Adon*, David's son, by name, with the God of Israel and his spirit! Hence, we cannot treat the Sonship of Christ, and the integrity of "God's record of his Son,"—as if that view could be Christian—except as a part of the foretold apostasy, ending in perdition.

According to the gospel of God—"the natural man" must give place to "the spiritual—the new man!" Hence the notion or a mortal fatherhood can not—must not displace the Divine; seeing that "this present evil world is to give way to that which is to come, under Christ. Heb. ii. 5, 14. "The immortal King."

The incipient stage of all this gospel is given with the name of Jesus—the Savior! Matt. i. Luke i. This name (so originated, so honored in baptism and transfiguration) appears, with variations, over a thousand times! It is the central truth of "the gospel of God." Hence our "rock," Matt. xvi. 16-18, is "not their rock," "they themselves being judges," or they could not presume by such logical legerdemain, to attempt to "eliminate it!"

If they could, they should see that "Israel" is bereft of their "Deliverer," Rom. xi. 26-29; and the church, with creation, is left under "the bondage of corruption." Rom. viii. 14, 2, 3.

It "takes away David's Lord,—Israel's Prince and Savior," Acts v. 31; while yet there is no other name under heaven—by which they or any can be saved! Acts iv. 12.

"Father forgive them, (if ignorantly," 1 Tim. i. 13,) for they know no "other record" of thy Son—no other "rock" on which the church can stand! Note, one hundred promises, prophecies and figures of the Old Testament, cluster and center here, to confirm our faith in God's only begotten Son—Jesus the Christ. His many "joint heirs" are created anew "after God's likeness." (Conybeare) Eph. iv. 22. 1 Pet. i. 3. 1 John iii. 2.

This requires the Resurrection, Restitution and all things new! Not a spot or wrinkle of the old will be left to mar its Divine perfection. "Amen and Amen." Ps. lxxii. 20.

J. B. Cook.

## Selections.

### "STAR DIFFERETH FROM STAR IN GLORY."

Of the physical and literal fact mentioned in 1 Cor. xv. 41; that "one star differeth from another star in glory," there cannot be two opinions, for the thing is ocularly evident to every one. The question of distances, or magnitude, has nothing to do with the obvious fact itself. There it is, however caused, or whatever reason in the wisdom of the great Creator, "star differs from star in glory." They are not all equally bright, they are not all at the same apparent distance from us, there is no uniformity in these respects; but they are all luminous, all are light bearers, all are pure and beautifully brilliant. This is their common "glory." As to size and position it matters not; all are light, all are splendid gems of the robe of the great King, "who coverath himself with light as with a garment." When our Lord was transfigured, "His face did shine as the sun, and his raiment was white as the light," appropriate illustrations of the glory which belonged to him when he dwelt in "light which no man can approach unto, before he emptied himself and took upon the form of a servant, that he might give believers sonship, and in the resurrection clothe them with glory.

It is impossible to conceive anything grander or more exquisitely beautiful as an intimation, or illustration, of what the children of God are to be in resurrection. "There is one glory of the sun, and another of the moon, and another glory of the stars, for star differeth from star in glory. So also is the resurrection of the dead."

It is charmingly appropriate that the future of the sons of light should be suggested to them by the stars of heaven: that is their individual position; for their aggregate glory—an intensely brilliant constellation—is intimated by the Lord when he says, "Then shall the righteous shine forth as the sun in the Kingdom of their Father" Matt. xiii. 43. The stars are seen by night. The righteous have been God's witnesses during the long moral night of the world's history. What a wonderful story it is! How densely dark everything would have been, but for the stars that God has placed here and there, of very different degrees of light, in the firmament of history! The literal stars of heaven could not be plucked from the firmament by the guilty lovers of darkness; but how they have hated and persecuted and slain the men who have been true to God, "the Father of the lights of heaven," is the chief burden of all history. The story of the world is simply one of war—that of the prince of darkness and his demons against the Prince of life and his followers. It is an old story, and has been told a thousand times. Let us toll it once more, as we wish to have a look at the Lord's veterans, when the war is over, to see whether they are poor pensioners, lame, blind, battered, bruised, crawling on crutches, with memories of a thousand hardships, and the fact of a present pauperism that renders life a burden, and reminds them constantly that the "glory" resulting from the war in which they were volunteers is an invisible quantity; or whether it is something different. Time seems slow with all its speed. The Lord bears long with his foes, and long with his elect, that cry day and night unto him.

"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong for ever on the throne—
Yet that scaffold sways the Future, and, behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

Well, then, let us be true to our "Leader and Commander," accepting His Word as our rule of life and action on the great battle-field of faith. We may safely trust him, however appearances may seem to thwart his revealed purposes, and bring clouds over his promises. He is worthy of our loyal confidence, and genuine faith can stand the hottest fire.

"Then to side with Truth is noble when we
share her wretched crust,
Ere her cause bring fame and profit, and
'tis prosperous to be just;
Then it is the brave man chooses, while the
coward stands aside,
Doubling in his abject spirit, till his Lord is
crucified,
And the multitude make virtue of the faith they
had denied.

Count us o'er earth's chosen heroes—they
were souls that stood alone,
While the men they agonized for hurled the
contumelious stone,
Stood serene, and down the future saw the golden
beam incline
To the side of perfect justice, mastered by their
faith divine
By one seamless robe of truth to manhood and
God's supreme design."

It seems clear even to ordinary intelligence, when it sets itself to think for a few minutes, that Truth, as it is under the special guardianship of God, its Author and Defender, must some day have a triumphant vindication before the universe. And the logic of ordinary thought on this matter coincides perfectly with the utterance of revelation—God's "eyes are upon the truth;" and the rewards promised to "those who are valiant for the truth upon the earth," are among the proofs that it shall not always be trodden in the streets, but shall rise on buoyant wing in its peerless beauty, and receive the homage of the nations.

But the comparison of the saints in resurrection to stars differing in glory, teaches that even then uniformity in position, or attainment will be unknown. All will have glory. The idea of incorruptibility and Christ-likeness, carries that with it, of course; but God's great law of variety, with its never ending types of beauty, will obtain then as it does now. The suspicion of partiality must not be allowed to creep into the thought, but there will be great as well as little ones in the kingdom of God. The least will not feel that anything has been withheld that he was qualified to receive, and the greatest will wonder at the Divine munificence that has given him such a "weight of glory." The feeling of envy on the one hand, or superiority on the other, will not shade the splendor of God's redeemed. Each will feel that he is exactly in his place, that no other position could have suited him; and the harmony of admiration will never be broken by a jarring note.

There is an exquisite verse in the sixty-eighth Psalm, which we hope will not be "improved" by the learned Revisers; for, whatever may be its exact meaning, the remarkable contrast between the two images it contains, vividly suggests thought concerning the "now" and "then" of Christ's followers.

"Will ye lie among the pots, yet shall ye be as
the wings of a dove covered with silver,
and her feathers with yellow gold."

When these sons of light look back upon their mortal story, what sad scenes will memory recall! and when they think of their incorruptible condition as the children of the resurrection, what an amazing contrast! The idea of casting their crowns before the throne, seems, under the circumstances, the most natural thing imaginable! That will not be able to help it! They must do it! Gratitude, wonder, admiration, an overwhelming sense of the results of redeeming love, will constrain them to fall prostrate before the glorious Redeemer, who has done such unspeakable things for them.

But "stars. Surely there is another thought in this similitude. Does it suggest the precious thought of purity? O, incalculable crown of redemption! Perfect, spotless, transparent, eternal purity! The very thought is bliss, and what will the realised fact be? If the Lord is able and willing to lead any of his people up to this transcendent issue of his work, they need no further proof of his marvellous love. But he is both able and willing: "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Let us, therefore, in hope of this surpassing blessing, close with the sublime doxology: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen!"—*Dr. Leask, in Rainbow.*

### THE GUTENBERG BIBLE.

Before the middle of the fifteenth century there were no printed books. During the previous century Wiclif translated the Bible into English. "When the great work was done," says the Rev. F. L. Ewell in the February number of the *Andover Review*, "every possible means was taken to spread it. Great pains was taken to multiply copies. It seems an anachronism to speak of the publication of a book before the invention of the printing-press, but there was a recognized method of publishing in the days of manuscripts.

A person would read the book slowly from a platform or pulpit to a company of transcribers. As he read they would write down his words. In this way hundreds of copies might be made from a single reading. This was a slow progress compared with the steam printing-press, but labor was cheap. Multitudes of copies were also made of portions of the new translation. The whole Bible cost the equivalent of $200 now, but even the poor man might have a copy of the Beatitudes or the fourteenth chapter of John. So many copies were made, and so carefully was it treasured, that a hundred and fifty copies of the whole, or a part, survived a century's war of extermination, and have come down to our day." Ecclesiastical hostility and the absence of printing prevented Wiclif from giving the Bible to England.

Block-books or *Books of Images* were the precursors of printing. Though their origin and date are doubtful, they are considered as belonging to the first half of the fifteenth century and to Germany or Holland. About ten of these books are well known, the most celebrated being the *Biblia Pauperum* or the *Bible of the Poor*. This title has given an erroneous impression of its real character and history. It is not probable that this volume of rude pictures with Latin inscriptions was used as a Bible by the poor. Says the Rev. Dr. Arthur T. Pierson: "In those days so few could read even the English, it is difficult to see of what use to the uneducated multitude a book could be, all of which was in Latin. The Franciscan friars, who were the principal preachers of that day, were wont to assume the humble name of 'Paupores.' And this volume was probably used by them to aid in teaching others, and called *Biblia Pauperum*, not with reference to those for whom, but rather by whom it was used. It is not properly a Bible in any sense, as it contains but a few roughly executed illustrations with brief descriptive and explanatory Latin sentences."

Says the Schaff-Herzog Encyclopædia: "It consists of a series of forty leaves, printed on one side, so as to make twenty when pasted together, on which forty scenes from the history of our Lord are depicted; underneath are the inscriptions in the abbreviated Latin of the period. The title given above is probably misleading. It was not intended for the poor people so much as for the poor friars who went about preaching, and would, no doubt, derive help in the composition of their sermons from the pictures. Besides, they could be shown with advantage to their audiences." It was printed, not with type, but from wooden blocks as are ordinary wood-cuts. It has so little relation to the printed Bible, that it would not be mentioned in this connection, except for its name which has given it this association. *Fac-similes* of it are often seen in the book-stores, but an original *Biblia Pauperum* is seen in the case of Block-Books at the Lenox Library. As the cuts have not been colored, this copy is in a very clean and perfect condition. Other Block-Books in this collection are extremely valuable from their rarity and relation to the history of printing. Similar copies have been sold for several thousands of dollars each.

The *Scottice Biblia Pauperum*, recently issued in this city by A. C. Armstrong and Son, is not a *fac-simile* of the famous Block-Book we have mentioned, but a reproduction of a series of pictures from ancient blocks, with printed descriptions from the writings of Wolff. It has received this title merely because its purpose resembles that of the Block-Book after which it is named. It represents the era of early printing, whereas the larger "Biblia Pauperum" represents the era before early printing.

"The secular history of the Holy Scriptures is the sacred history of printing. The Bible was the first book printed and the Bible is the last book printed," says Mr. Henry Stevens. At some time between 1450 and 1456, Gutenberg at Mentz produced the volume in Latin which is now known as the Gutenberg Bible, the first book printed with movable types. It is also called the *Mazarine Bible*, from the fact that a copy of it was found in the library of Cardinal Mazarin. Like many others of the earliest printed books it has no date, but an inscription by Cromer, the illuminator and binder of the copy in the National Library at Paris, shows that it was printed before August, 1456.

Twenty-eight copies of this book are known, two of which are in this country, one in the Lenox Library and the other in the library of Mr. Brayton Ives of Brooklyn.

The earliest dated specimen from printing with movable types is a Letter of Indulgence of November 15, 1454, probably printed by Gutenberg at Mentz. It is well for humanity that the first printed book was the Bible, which has made all such letters an abomination in the eyes of an enlightened world.

Gutenberg, like nearly all inventors, has not won his title to fame without great contention. Holland has long claimed the honor for Coster of Haarlem. Statues have been erected, tablets placed, medals issued to commemorate one whom the rest of the world has come to regard as fictitious. Mr. De Vinne, in his book on the "Invention of Printing," devotes three chapters to an exposure of the spuriousness of "The Coster Legend." According to the legend, Gutenberg was in the employ of Coster in Haarlem, and absconded to Mentz with the types and the secret set. Dr. Van der Linde's volume, in opposition to the Coster story, was received with so much indignation by his countrymen, that he left Holland to reside in Germany. Mr. Hawkins, in his "First Books and Printers of the Fifteenth Century," presents the summary of the documentary and historical evidence in favor of Gutenberg.

A Warsaw paper relates that a Russian official about to make a journey, asked the head of his department if he had any commissions. His chief, having much reason for being hostile to the press, replied, "Yes, if you are in Frankfort be so kind as to look up the statue of Gutenberg and spit in his face." Gutenberg's first and greatest work will receive more attention in another paper.—*Wendell Prime, D. D., in N. Y. Observer.*

### He that Endureth.

"He that endureth to the end shall be saved"
Matt. xxiv. 13.

A mighty tide of evil is bearing the world farther and farther from God, and its chilling waves are dashing their spray upon the very pews of the church. A sight painful to angels, it must have been, to behold for six thousand years the great majority of earth's inhabitants in one grand procession marching down to death, led by the great arch enemy of God. Steadily have the ranks increased; and now when Satan well knows that his time is short, he is executing the best laid plans to take men captive, and lead them at his will.

—It will not avail us—that we know the right way, and are somewhat aware of Satan's devices, if we do not walk uprightly. "Let him that thinketh he standeth take heed lest he fall." Our knowledge in such a case would only increase the greatness of our downfall. Knowledge will not preserve us. True wisdom which is sanctified knowledge, will direct us, as helpless and needy, to him who is mighty to save. The most intelligent may be made by Satan to serve him as his most devoted children, and the strongest man, though he boast of his moral power and uprightness, cannot alone withstand his wiles. Jesus told us all this in these few words: "Without me, ye can do nothing."

Who, then, will finally be saved? Who will finally awake in the possession of never-fading glory and immortality? Who will share in the ineffable joy of the meeting by and by? Who will sing the song of the redeemed, and join in the triumphant strain of victory over death and the grave? Who will sit down with the Captain of our salvation upon his throne? "He that endureth unto the end, the same shall be saved."

The love of the world, of old associations, the flattery of mistaken friends, the present ease of the broad way, will doubtless cause many who once loved the truth to turn from it and choose an easier religion, or none at all. Oh, fatal turn! "He that endureth to the end, the same shall be saved." There is no safety far from God. Enoch walked with God, and they who endure the trials and temptations of these times must do the same.

There never was a time when the power of the adversary was more manifest. God's people must keep their eyes upon Jesus. They must struggle toward the light. "Strive to enter in at the straight gate." If we will do this, then we shall be sure of eternal life. Jesus says of those who faithfully put their trust in him and follow him, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John x. 27.

## News Items.

CALCUTTA, April 6.—Orders have been received by the Indian Government from London to actively continue the preparations for war, notwithstanding the pacific assurance of Russia. This action has created a good impression in India, and sustains the enthusiasm of the British and native troops.

LONDON, April 6.—The morning papers generally declare the Russian answer regarding the Afgan frontier dispute to be elusive and unsatisfactory.

BRINDISI, Italy, April 6.—Sixty-five British officers have embarked here for India, having received orders to rejoin their regiments in that country.

SUAKIM, April 6.—The Guards and the Australian contingent marched this morning in the direction of Handoub, with orders to build a zareba at that point. The British expect no serious opposition on their line of march until Wednesday, when they will probably reach a point where a large body of Arabs are reported entrenched.

PARIS, April 6.—*Le Siecle*, the organ of M. Brisson, says that a Cabinet has been formed, including M. de Freycinet and General Campignon. The new Cabinet will meet to-day at the Elysee to draft a programme to submit to Parliament to-morrow. Messrs. Brisson and de Freycinet had a conference with M. Ferry yesterday, in reference to the Tonquin difficulties.

LONDON, April 6.—A dispatch from Larnica, Island of Cyprus, reports a serious riot, growing out of a wanton attack upon a religious procession of the Greek Church. While the procession was passing the English Club House a party of loungers began to jeer and hoot at the priests. Finally they attacked the processionists with stones, and the troops had to be called out before the disturbance was quieted.

SUAKIM, April 4.—A spy that has returned from Erkowit reports that Osman Digna, with 900 men, is at Shakatab, which is a strong position between Sinkitat and Erkowit. The spy says that Osman Digna's followers are openly deserting him.

NEW YORK, April 6.—Ex-Senator Chaffee left the house between 10 and 11 o'clock. He said that Gen. Grant's voice was clear at times and husky at times, according to the amount of mucus, and that he may live for two or three days yet. The family last night and the night before slept more than they have in a good many days.

Ex-Secretary of State Frelinghuysen is not expected to live through the day.

PRIVATE advices from Mississippi report that Jeff Davis is believed to be on his death-bed.

## DIED.

WOODBURY.—At the residence of her son, Charles H. Woodbury, near this city, March 31, 1885, Mrs. Amanda Woodbury, aged 81 years, two months and six days.

The deceased, whose maiden name was Amanda Cushing, was born at Bethel, Windsor County, Vermont, Jan. 23, 1804; removed to Morrow County, Ohio, in 1833; and from there to Marshall County, Indiana, in 1848, where she resided during the remainder of her life. She was the mother of six children of whom only one, Mr. C. H. Woodbury, survives her.

For all those traits, that together make up true excellency of character, the deceased was one of the most eminent examples. She was a woman noted for her piety, benevolence, charity, and sympathetic kindness. On the final destiny of the human race, she entertained *the larger hope*. She believed that, sooner or later, the results of the great salvation would be to elevate millions from the lower to the higher life, and that Christ had come as a *Savior* to redeem man and bring in everlasting righteousness, and as a *Restorer* to abolish death and eradicate every form of evil from God's universe. Whether these fonder and more far-reaching hopes of her loving nature shall ever be realized to the full extent of her glad anticipations or not in the on-coming ages, yet we believe that the redeemed, in the aggregate, will be multitudes that no man can number. Leaving a memory embalmed in the heart of hearts of surviving friends she now sleeps till the day of Resurrection shall dawn on the night of the grave.

"Farewell! Shall my name be forgotten?
O, loved ones think kindly of me!
In the beautiful land that is coming
Some day I will call, love, for thee."

Funeral services by Editor. RESTITUTION.

Show me the man you honor. I know by that symptom, better than by any other, what kind of a man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be.—*Carlyle.*

## REMEMBER! REMEMBER!

That this is the first of the New Year, and that it is very likely your subscription to THE RESTITUTION expired with the Old Year.

## REMEMBER

That the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money.

## REMEMBER

Those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it, if it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. At any rate we want to hear from you.

## REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others.

## REMEMBER

The name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

## REMEMBER

That this is written for you, if you are in arrears, or have not renewed for 1885. Do not say, "Well, I'll attend to it in a few days," but not right NOW. We need the money at this present time.

## REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

# Poetry.

## SHIBBOLETH.

"Say now Shibboleth," they cried.
They could not say it so they died.
Forty-two thousand brothers died,
Slain at the fords of the Jordan.

In that old and bloody time,
A small thing was a deadly crime,
And father's sons were slain by those
Who held the fords of the Jordan.

"Say now Shibboleth," still they cry,
"Say our Shibboleth, or die."
And many a brother falls by those
Who held the fords of the Jordan.

And still the river runs with gore,
And brothers fall to rise no more,
By the cruel hands of those
Who held the fords of the Jordan.

# Communications.

*Dear Sister W——*

Your letter of the 26th inst., is received. I am surprised, and yet amused! Diverted, and yet dumbfounded! I am at a loss what to make of you. It is first this way; then that way; then any way!

But then a drowning man will catch at straws! Climb aboard the old gospel ship, dear sister: climb aboard.

In my reply I will be as brief as possible. I am sorry that you still use that old exploded text in Mark ii. 27; which reads in the Greek thus:—*"Kai elegen autois; to sabbaton dia ton anthropon egeneto; ouch o anthropos dia to sabbaton."* Now we will give you a word for word translation. "And he said to them; the Sabbath, because of the man, was made, not the man because of the Sabbath." So you can readily see that the noun, man, is not used here, as you assert, in the generic sense and applicable to all men—or the race,—irrespective of sex, color or previous conditions, etc. Then why not be honest and surrender to the preponderance of testimony? If you want to build on a mistranslation you surely show a spirit of bigotry. All Sabbatarians of any learning, admit that *"ton"* (the) precedes the noun *"anthropon"* (man) in Mark ii. 27.

I will now give your quotation, verbatim, of the Master's words. "The Sabbath was made at creation: and Jesus said it was made for man and that too before the fall." Now sister, Jesus has said no such thing. Why don't you quote and cite Scripture? and not tell us what some Sabbatarian has said or says, and which you say that you "believe." The devils believe and tremble! Will that save them? You say that "you believe that the Sabbath was made for the whole human race;" suppose that you do. Is that any reason that I should? Is your belief proof in the matter? The Hindoo mother believes—and she is just as honest in her belief as you are—that when she consigns her darling babe to the dark waters of the Ganges, to the merciless jaws of the greedy crocodile; or throws it under the ponderous wheels of the car of Juggernaut, she believes that she appeases the wrath of God! Must I believe it? Does that make it so? The Indian truly believes that after he has committed many atrocities, that immediately at death, he enters the "happy hunting grounds," therefore I must believe it forsooth, for it is so! Strange argument this! Give us evidence of the facts—if they are facts,—and we will believe them too. I ask for only one passage of Scripture proof, that any Gentile was ever under any obligations to keep the Ten Commandments unless he was circumcised. Just one. You say that circumcision is done away: therefore no one is now under obligation to keep them, much less the Sabbath.

"It is evident," you say, "that God had a law, which was handed down by tradition from Adam to Moses." We admit that God had "a law" from Adam to Moses: but that it was the Ten Commandments, we positively deny; and will cite and quote evidence to support the denial. Acts xiv. 16, God "who in times (years) past, suffered all nations to walk after their own ways." "He showeth his word (the Ten Commandments) unto Jacob, his statutes and judgments (the balance of the law) unto Israel. He hath not dealt so with any (other) nation; and as for his judgments they have not known them." (Psalm cxlvii. 10.) No amount of evasions or cavilling will invalidate this testimony. But we quote more. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, 'thus shalt thou say unto the house of Jacob, and tell the children of Israel.'" Now we ask you, who is the house of Jacob? Who are the children of Israel? Is it all men? the entire "human race?". Israel, first, is the circumcised sons of Jacob: the great-grand-children of Abraham. Second, They are the nation that God brought up out of the land of Egypt, to whom God, with an audible voice, enunciated the Ten Words; to whom he said: "If ye will obey my voice (when ye have heard it) and keep my covenant (that I gave to Abraham, viz., circision, see Gen. xvii. 10), then ye shall be a peculiar treasure unto me above all (other) people; ye shall be unto me a kingdom of priests and a holy nation. These are the words thou shalt speak unto the children of Israel." Exodus xix. 5, 6.

Query:—If all nations were required to keep the Ten Commandments, how would Israel become a peculiar people, above all other people, by keeping them? And second, If Israel had the Ten Commandments and were keeping them before they were come to Sinai, why did God require them to do something that they were already doing? "Why seek for immortality if you have it?" Is a question you often put to those who believe what the serpent taught. Please be consistent. Read Deut. xxvii. 16-19, in connection with Ex. xix. 5, 6.

Once more; and we come now to the giving of the Ten Words. "And God spake all of these words, (not commandments) saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage: thou shalt have no other gods but me." This is perfectly plain that these Ten Commandments had never before been given to any people, and now only to Israel, who had been in the land of Egypt, in the house of bondage. If you ignore these Scriptures and prefer your "believes," without any evidence, surely the veil is upon the heart—understanding—in reading. May the Lord remove the veil so that you can see Christ instead of Moses—the gospel instead of the law.

We have the most undoubted evidence that the Sabbath was not kept, or even known, before Israel's deliverance from Egyptian bondage; in fact it was given to commemorate that event, and not as you say, "to commemorate God and his creative power!" Thus your theory is a new departure from your leaders, for they say that the Sabbath is a memorial of creation. Truly "the legs of the lame are not equal!" "But," says Moses, "the Seventh Day is the Sabbath of the Lord thy God.....and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm. Therefore (for this reason) the Lord thy God commanded thee to keep the Sabbath Day." (Deut. v. 15.) This is to the point, and conclusive. It needs no comments or constructions upon it. There are no switches here!

J. W. ROBINS.

[concluded]

# Selections.

## THE BIBLE PROVED BY ITS INTERNAL EVIDENCE.

Having reached the conclusion that our reason accepts the credentials and authenticates the truth of revelation, we proceed to cite the proof afforded by the Bible itself, the internal evidence, and to examine the contents of the holy volume as forming the rule and guide of our life, and acquainting us with a knowledge of the destiny of our race and world.

There are few things in which the Divine wisdom is more conspicuous than in the great age attained by the patriarchs. At that early pre-historic period men were dependent chiefly on the personal testimony of eye-witnesses of the Divine manifestations, or, what was of the next value, on the accounts of those who had received the facts with as little of second-hand statement as possible. When we remember that the flood occurred 1,656 years after creation, and that Adam lived 930 of these years, and that Noah was 600 years old when the deluge occurred, there remains only a gap of 120 years between Adam and Noah, and as Noah's father Lamech was 182 years old when Noah was born, he lived with Adam 56 years, and was contemporary with Noah 595 years, dying but five years before the flood. Noah had thus the advantage of this long intercourse with one who had lived 56 years with Adam, the father of mankind. Thus Noah had a knowledge of man's history from one, himself but one degree removed from the first man.

The generations after the flood were but little less favored, when we remember that the birth of Abraham was 1,996 years before Christ, and taking that sum from 4,004, the age of the world at that time, it was but 2,008 years from creation; and if we take the epoch from the flood from the era of creation, that is, 1,656 from 2,008, we have from the flood to the birth of Abraham, 352 years. But as Noah lived 350 years after the flood, it appears that he lived within two years of Abraham's birth, and Noah's son Shem (probably the Bible Melchisedec), who lived 502 years after the flood, was the contemporary and companion of Abraham for 150 years, the difference of time between Abraham's birth and Shem's death. This gives us only four witnesses from creation to Abraham, to wit, Adam, Lamech, Noah and Shem.

The interval from Abraham to Moses is bridged over by the long lives of Isaac (180 years), Jacob (147), Joseph (110) and their successors in Egypt to Moses. Meantime the Israelites preserved their isolation as a distinct race by circumcision, and jealously guarded their traditional history, refusing to be incorporated with their Egyptian taskmasters, thereby escaping the danger of losing their identity and the memory of their traditions.

To Moses revelations were dictated by Jehovah personally, and by him they were recorded in written language, and supernaturally preserved in the ark of the covenant, and by the Levites up to the building of the temple, and in that sanctuary afterward, and to their conquest and captivity by Nebuchadnezzar, King of Babylon, and during that captivity and exile, by the prophets Daniel, Ezekiel, and Jeremiah, and by Ezra and Nehemiah, for, on their restoration and the rebuilding of the temple, we find the last two in possession of the sacred oracles, and reading them publicly in the audience of the people.

Their safe custody in the second temple continued unto Christ, for we learn that the law, the prophets, and the Psalms, from which our Lord quoted (Luke xxiv. 27-44; and elsewhere), were all in the possession of the Jews up to that period, have remained with them to this day. The authenticity of these chronicles of the Jews as a people is further establish by the reference to them in the New Testament in which the genealogy of Christ is traced by Matthew up to Abraham, and by Luke to Adam. It is impossible to suppose, humanly speaking, that his lineage could have been thus traced without these Jewish records, which were accepted as genuine and indisputable.

As to the books of the New Testament, the whole Eastern world, especially the literature and the learning of Greece and Rome, presented unusual facilities for multiplying copies of such remarkable books, in many languages, and for their preservation and circulation. This seems to preclude the possibility of their loss or essential mutilation. It should be added also, that by a special Providence of God, the Hebrew, Greek, and Latin tongues, in which the Holy Scriptures were written, became not long after the death of Christ, by reason of the overthrow and dispersion of the Jewish people and the early downfall of the Roman Empire, dead languages, and were no longer subject to those changes in the use and meaning of words which a living language always undergoes. Thus the Divine revelations became stereotyped, if we may use the expression, and so remained, to the discovery of the art of printing, which being "the art preservative of all arts," multiplies and secures to the million, at this day, the cheap and well-nigh universal diffusion of the blessed book, heaven's best gift to man.

With this review of the testimony, both human and Divine, every intelligent and honest man perceives that every hypothesis impeaching the truth of the Bible and resting on a supposed defect of the testimony showing its transmission to us, is based on false premises and falls to the ground?

Opening the Bible, we read in the first verse of the first chapter of the first book of the sacred record, as follows: "In the beginning God created the heavens and the earth;" and turning to the last part of the last book of the same volume, we read: "Behold I create a new heaven and a new earth, for the first heaven and the first earth were passed away."

Was ever book placed in man's hands with supremer claims to his interest, his admiration, and his gratitude; opening with the announcement of the creation of one world, and closing with the promise of another!

From this great primal truth taught in Genesis i. 1, we deduce by simple logic the following imposing conclusions:—

I. That the Bible contains within itself in prophecy and history, the record of the past, present, and future of our race and world. It acquaints us with the origin and history of one world, and foretells the creation of another, with its characteristics of wisdom, righteousness, and Divine blessedness.

II. That the present world is not, as socialists and scientists maintain, a perpetual arrangement, an end, a finality, but the means to an end yet future. We are living under a government not permanent, but temporary and provisional. The present dispensation of man's life, which is the true intermediate and probational state, spans the gulf between Eden lost and Paradise restored; between the Alpha and Omega of our mundane cosmos. Our world and race await new decrees of destiny from their Divine Creator.

III. That it is the purpose of the great Founder and the Builder of all things, at the same time in the future to supersede and remodel the present world, and out of its elements to reconstruct a new dwelling-place for man, though still on the earth, which shall "never be moved out of its place," and which "endureth for ever;" wherein he shall work out of the great destiny for which God intended him in the beginning; when the seed of the woman shall have "bruised the serpent's head;" when there will be reconciliation and harmony between God and man, and the long-promised "glory to God in the highest, and on earth peace and goodwill toward men," shall be happily realized.

Now we are to consider the means by which these ends are to be compassed; for God works by means to accomplish His will to us-ward; for as by man sin came into the world, and death by sin, so by man comes also the resurrection from the dead and redemption from the bondage of sin and death.

In His character of "the Builder of all things," we may be assured that as a "wise Master Builder" He does not build without a design, and that design is perfect in kind, and the highest expression of the Divine benevolence. Having that design as the model before His mind, He proceeds to prepare and construct everything, all its parts, with reference to the plan and end He has preconceived. The Bible accordingly informs us that the great Architect of the world, or *cosmos*, of which man forms a part, has nicely and wisely adjusted the means to the end proposed. "His hand hath laid the foundation of the earth and His right hand hath spanned the heavens; for Thou hast created all things, and for Thy pleasure they are and were created."

The prophet Isaiah informs us, in strains of sublime eloquence, that the great Architect "measured the waters in the hollow of His hand, meted out heaven with a span, comprehended the dust of the earth in a measure, weighed the mountains in scales and the hills in a balance." Having finished the task, He saw all the works He had made, and pronounced them, "Good, very good;" and such was the admirable wisdom and the glorious harmony and beauty of their mechanism, that "the morning stars sang together, and all the sons of God shouted for joy."—*Rainbow.*

# Youth's Column.

## A Boy's Hymn.

[Rev. Moriah Jones "wished he could write expressly for boys another version of Charlotte Elliott's hymn, 'Just as I am,' full of bright dreams and happy anticipations."]

"Just as I am," thine own to be,
Friend of the young, who lovest me!
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vow to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

"Just as I am," young, strong and free,
To be the best that I can be
For truth, and righteousness and Thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But dearer still my faith to hold,
For my whole life, I come.

And for thy sake to win renown,
And then to take my victor's crown,
And at thy feet to cast it down,
O Master, Lord, I come.

—*Marianne Farningham.*

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! We are not now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words, and looks, and little observances, thoughtfulnesses, watchful little attentions, which speak of love, which make it manifest; and there is scarce a family that might not be richer in heart-wealth for more of them.

## A Word of Advice.

It is as easy to be a good man as a poor one. Half the energy displayed in keeping ahead that is required to catch up when behind, would gain credit, give more time to attend to business, and add to the profit and reputation of those who work for gain. Be prompt; honor your engagements. If you promise to meet a man, be ready at the appointed time. If you go out on business, attend promptly to the matter on hand, and then as promptly attend to your own business. Do not stop to tell stories during business hours. If you have a place of business, be there when wanted. No man can get rich by sitting in stores or saloons. Never "fool" on business matters. Have order, system, regularity and promptness. Do not meddle with business you know nothing of. Never buy an article you do not need, simply because it is cheap, and the man who sells it will take it out in trade. Trade is money. Strive to avoid harsh words and personalities. Do not kick every stone in the path—more miles can be made in a day by going steadily on, than by stopping to kick. Pay as you go; a man of honor respects his word as he does his bond. Aid, but never beg. Relieve others when you can, but never give what you can not afford to, simply because it is fashionable. Learn to say no. No necessity for snapping it out, dog-fashion, but say it firmly and respectfully. Have but few confidants. Use your own brains rather than those of others. Learn to act and think for yourself. Be vigilant. Keep ahead, rather than behind the times. Young man, cut this out and place it, by careful perusal, in the golden storehouse of your brain, and if you find there is folly in the argument, let us know.

*Dear Children,*

A little girl once asked her mother, which was the greatest sin, to tell an untruth or to steal; her mother replied both are sinful my child. The little girl then said, mother, I have been thinking it was worse to tell an untruth, because if I should steal I could take it back, but I cannot take back an untruth. This reminds me about a man of God who was sent by Jehovah to a place, the name of which signifies "The house of God." There he was to cry against an altar, on which a wicked king, whose name signifies "Fighting against" had sacrificed to idols. When the king heard what the man of God testified, he put forth his hand saying, Lay hold on him, and instantly the king's hand dried up, so that he could not pull it in again. The altar also was rent. Then the king said unto the man of God, Intreat now the face of the Lord thy God and pray for me, that my hand may be restored. So the man of God besought Jehovah, and the king's hand was restored to him. When the king saw the power he manifested he begged him to come home with him, and he would give him a reward, but the man of God declared if the king would give him the half of his house he would not eat bread or drink water in that place, because so utterly disgusted was the Lord with the wickedness of the king and people that he commanded the one sent not to eat a morsel or even return the way in which he had come, so he went another way, which was not far from the dwelling of an old prophet who was not a righteous man. The sons of this prophet had witnessed what had happened to the king and the altar, and when they told it to their father, he said, saddle me an ass quickly that I may go in search of him. So he went after the man of God and found him setting under an oak, and he said unto him, Art thou the man of God who came from Judah? He answered, I am. The old prophet said to him, come home with me and eat bread; but the man of God answered, I may not return with thee, neither will I eat bread or drink water in this place, for it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water, nor turn again to the way thou camest. He said to him, I am a prophet also, as thou art, and an angel spoke unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water, but the old prophet lied unto him, nevertheless the man of God believed him instead of what Jehovah had told him, and while they sat at the table, the word of the Lord came to the old prophet, and he cried unto the man of God, saying: Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back and hast eaten bread, in the place of the which Jehovah did say to thee, eat no bread and drink no water, thy body shall not come unto the sepulchre of thy fathers. So the prophet who deceived the man of God with a lie saddled for him an ass and he quickly departed. But the man of God had not gone far from the house of the old prophet, when a lion met him by the way, and killed him. O, how terrible it is to fall into the hands of the living God, when we willfully disobey his commands. Strange to say the ravenous lion never touched the ass neither did he eat the body of the disobedient one. But men passed by and saw it cast in the way, and told it in the city where the old prophet dwelt, and when he heard it, he said, it is the man of God, who was disobedient to the word of the Lord. So he brought the dead body back, and laid it in his own grave, and he mourned over him saying, alas my brother! But all the man of God had testified concerning the altar and king, was positively fulfilled by a righteous king, whose name signifies, "The fire of the Lord." And while he was executing the judgment, written, he saw a little spot, and asked, What title is that which I see? They answered it is the sepulchre of the man of God who proclaimed these things that thou hast done. Then the king said, let him alone, let no man move his bones. So they let his bones rest with the bones of the old prophet.

We can see, dear children, how dreadful it is to disobey the word of the Lord, the punishment falls on ourselves, even as it did on the man of God. To obey is better than to sacrifice, and to hearken than the fat of rams.

Your affectionate teacher.

E. COFFMAN.

# Jewel Casket.

## ALL WILL BE WELL.

All will be well. I heard this blest assurance,
Flung o'er the borders of the unseen spheres.
It gives me faith and courage and endurance
To walk serenely on, and meet the years.
Like the sweet voice of some consoling spirit,
Down through the silence of the night it fell;
My soul's dim ear was rightly turned to hear it:
"All will be well."

All will be well. Why should we ever doubt it?
There were no blunders in creation's plan.
When God's vast mind conceived, and went about it,
He was not aided or controlled by man.
The stars that move in such immortal beauty
Through their appointed pathways, seem to tell
Our questioning souls, if we but do our duty,
"All will be well."

All will be well. Let not our hearts be troubled
By passing clouds or shadows that may fall,
We must press bravely on with faith redoubled;
The glorious end will justify it all.
I will believe that voice from heaven's portal,
Clear as the utterance of a silver bell;
It spoke to me a truth that is immortal;
"All will be well."

—*Ella Wheeler Wilcox, in Advance.*

## OUR PATIENCE OF FAITH.

Faith is a life of assured confidence of an unseen hope, and surely never was there an unseen life which was so entirely dominated by that unseen hope as his life, who "for the joy that was set before him endured the cross, despising the shame." This Jesus, in the absoluteness of his dependence upon the Father, in the completeness of his trust in him, in the submission of his will to that supreme command, in the unbroken communion which he held with God, in the vividness with which the unseen ever burned before him and dwarfed and extinguished all the lights of the present, and in the respect "which he had unto the recompense of reward," nerving him for all the example of a life of faith, and is our pattern, as in everything, in this too.

How blessed it is to feel when we reach out our hands and grope in the darkness for the unseen hand, when we try to bow our wills to that divine will; when we try to look beyond the mists of "that dim spot which men call earth," and to discern the land that is very far off; and when we try to nerve ourselves for duty and sacrifice by bright visions of a future hope, that on this path of faith too, when he "putteth forth his sheep he goeth before them," and has bade us do nothing which he himself has not done. "I will put my trust in him," he says first, and then he turns to us, and commands, "believe in God, believe also in Me."—*Alexander Maclaren, D. D.*

## ROOTED AND BUILT UP IN HIM.

COL. ii. 7.

We cannot continue long to live contrary to the world's maxims and customs; if we are not upheld by a strength which comes not from the earth. We must have meat to eat, of which the world knows not. We must be able, in times of conflict and weariness, to fall back upon some support that is stronger than earth can furnish. And we find that in the fact that our Lord Jesus Christ is living yet in our nature, in the heavenly world, a human brother and yet an almighty friend, according as the author of the Epistles to the Hebrew has said: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." There is, in one of the valleys of Perthshire, a tree which sprang up on the rocky side of a little brook, where there was no kindly soil in which it could spread its roots, or by which it could be nourished. For a long time it was stunted and unhealthy, but, at length, by what may be called a wonderful vegetable instinct, it sent a fiber out across a narrow sheep-bridge, which was close beside it, and that fixed itself in the rich loam on the opposite bank of the streamlet, whence it drew sap and sustenance, so that it speedily became vigorous. Now what that tiny bridge was to the tree, the resurrection of Christ is to the believer. The Christian life on earth is growing in an unkindly soil; and if it could find no better nourishment than that can furnish it would die; but, taught by the Holy Spirit of God, through faith in the resurrection and ascension of the Lord, it send a rootlet across the the river into the better land, and draws from that all the support it needs to keep it fresh and healthy.—*Wm. M. Taylor.*

## DAY BY DAY.

One of the great mistakes which people are constantly making is overlooking small opportunities and waiting for great ones. The divine plan of life which leads those who accept it higher by slow and imperceptible stages is understood by few; to grasp it firmly and to live by it resolutely is to achieve success at the very start. There is a widespread faith in chance, luck, fortune; in some magical element in the affairs of the world which if one happens to possess hoists him to prosperity. There is no magic in the growth of a tree; it arises out of the soil a fragile thing, gathers body and vitality year by year, spreads its great arms over the sward at last in centuryold vigor and permanance, by the operation of inviolable laws. In all the sweep of its expanding life not an inch of girth has been added, not a leaf unfolded, by chance, accident, or fortune; a sublime order has enclosed every hour of its growth.

A little child's life is ordered from the first under a law not less pervasive and universal; its growth into power and permanence depends on the same loyalty to the laws which enfold it, and which are to it the unseen highways along which it may pass to the highest success. Slow growth, by hourly loyalty to the best impulses within us and to the smallest opportunities around us, lifts the weak life into a loyal strength and beauty at last. It is not by great and sudden expansions that men and women are brought to the front and charged with high and difficult work of guiding society; it is quiet, steadfast fidelity to the duties of obscurity that brings at last the shining crowns of fame, influence and eminent usefulness. Any future of brightness which does not grow out of a needful a mirage that will lure for a time and then fade into nothingness, and leave life tenfold more barren. Aspirations die only in souls that are disloyal to them; life promises nothing which it will not fulfill to those who set themselves to obey its law.—*Christian Union.*

## COME, LORD JESUS.

"Hasten, O my Savior, the time of thy return; send forth thine angels, and let the dreadful, joyful trumpet sound; delay not, lest earth shall grow like hell, and lest thy church by divisions be crumbled all to dust; delay not lest thine enemies prevail against thy flock, and lest pride and hypocrisy and sensuality and unbelief gain advantage, and when thou comest thou find not faith upon the earth." Delay not, lest the grave should 'boast of victory,' and having learned rebellion of its guest, should refuse to give thee up thy due.

O, hasten that great resurrection day, when thy command shall go forth, and none shall disobey, when the sea and earth shall yield up their hostages, and all that sleep in their graves shall awake 'and the dead in Christ shall rise first'—when the seeds thou sowest corruptible shall come forth incorruptible. Therefore dare I lay down in the dust, therefore my flesh shall rest in hope till thou raise me to the possession of everlasting life. Return, O Lord; how long? Let thy kingdom come! Thy desolate bride saith, Come; the Spirit saith, Come, praying with groanings after thee that cannot be expressed; the 'whole creation' saith, Come, with groanings, waiting to be delivered from the bondage of corruption into the glorious liberty of the sons of God.' Thyself hath said, Surely, I come quickly. Amen. Even so, come, Lord Jesus.—*Richard Baxter.*

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs Balfour.*

# Poetry.

## THE MIDNIGHT CRY.

"And at midnight there was a cry made. Behold, the Bridegroom cometh; go ye out to meet Him."—Matt. xxv. 6.

The silvery moon is breaking,
The shadows flee away;
The eyes that look for daylight
Can see a brilliant ray;
The sun with all its splendor
Will soon flash into sight,
The long dark night be over,
And all around be bright.

The watchers on the mountains
Proclaim the day is near;
The cry, "The Bridegroom cometh,"
Has fallen on our ear;
From distant shores the tidings
Are flashed o'er land and sea;
Arise, be up and doing,
Thy King thou soon shalt see.

The waiting time was weary,
But cannot now be long;
The hopes of His appearing
Turns weeping into song.
Makes weak ones strong to labor,
And fainting ones to rise;
And nothing can but Jesus
Be lovely in their eyes.

The garish lights are fading
That glitter here below.
As nearer comes the sunlight
With never-ending glow,
The shrines of His splendor,
The beauty of His face,
The majesty of glory,
And loveliness of grace.

Oh! wake, ye slumbering virgins,
And trim your lamps with oil;
This is no time for sleeping,
The Lord demands your toil,
The wandering ones to seek for
Upon the mountain wild,
And bring them with rejoicing
And safe into the fold.

The fields are white to harvest,
The fig trees cast their leaves;
Go now, and pluck the ripe fruit,
And gather in the sheaves;
*Today* is ours for labor,
*To-morrow* may not come;
The Master may have beckoned,
And called His children home.

*Mrs. C. Melville Pyne, in Silver Moon.*

# Communications.

## THE KINGDOM OF GOD.

In viewing what Jesus has taught concerning the kingdom of God, it is necessary to keep in mind what has been revealed in the Scriptures in relation to it. Any view, disconnected with what is there taught, must be erroneous. Our Lord spake of the kingdom in various ways, using language that was highly figurative at times, but in reading what he teaches, we should never lose sight of the primary signification of the term. Our reason for saying this is, that up to the coming of Christ in the flesh, it had been plainly revealed, that the God of heaven would set up a kingdom on the earth, which should take the place of all the kingdoms on the earth, which should take the place of all the kingdoms of men, and which should stand forever. Also, that the universal king, should be the seed of Abraham, the Christ, and a decendant in the line of David, by the mother, the woman seed, who should sit upon his father David's throne, in Jerusalem, and reign over all nations in righteousness. Therefore when our Lord refers to the kingdom of God, in its future relations he invariable uses terms relative thereto. It will never do, to build up a theory, to say that the kingdom our Savior speaks of, in their hearing relates to and establishes a condition of things by some now called the kingdom of God. Before considering some of the relative terms, we present a few very plain statements concerning the future kingdom.

And the angel said unto her, fear not Mary, thou shalt have a son, and thou shalt call his name Jesus, he shall be great, and shall be called the son of the Highest. And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end, Luke i. 33. Fear not little flock, for it is your Father's good pleasure, to give you the kingdom, Luke xii. 32. I appoint unto you a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, Luke xxii. 29. The two sons of Zebedee, requested that they might sit, the one on his right hand, and the other on his left in his kingdom, Matt. xx. 20. Who shall judge the living and the dead at his appearing, and his kingdom, I Tim. iv. 1. Inherit the kingdom prepared for you, from the foundation of the world, etc. These are a few samples of many, in regard to the future literal kingdom, and reign of Christ on the earth. Now the question arises, is there any other kingdom of God taught by Christ or his Apostles. We say no. I believe some teach another kind of a kingdom, and try to show that Jesus taught a present kingdom. To convey some idea, as to the way they understood some of the sayings of Christ, we refer to Matt. vi. 33. But seek ye first the kingdom of God, and his righteousness, etc! I suppose they think if they get the righteousness now, they get the kingdom now also, or at least all the kingdom necessary to know anything about. I think the right way to look at Matt. vi. 33, is to compare it with Acts viii. 12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized. Were they not baptized for the righteousness? Does not this example correspond with what Jesus taught in Matthew? The truth involved is the same. To seek a thing rightly is to know where to find it, and having found it as the treasure of great price, receive it by an understanding faith, as those who believed Philip. We can only seek the kingdom of God by faith, and we cannot have it without the righteousness. We cannot believe in Jesus, unless we receive him as the Christ, the King of Israel, and we cannot seek the kingdom, unless we seek it through Jesus as the Messiah. The one is inseparably connected with the other, certain it is there is no other kingdom to seek, but that which is revealed in the Scriptures. Paul said he taught none other things than Moses and the prophets did say should come, and will any one affirm he did not preach the kingdom of God. We are prepared to stand by this, from all Paul's teachings. Why it is that any one should try to build up a theory of a kingdom as now existing, may puzzle a lover of truth, but it is no offence to the adversary, though he may assume the garb of righteousness, I no not use this term, with any offensive meaning. Some may honestly differ with what I have written but honesty of purpose, does not alter their position as in opposition to the truth, no matter how honest the motive. It may be, they think the lines are drawn too closely, or that too much is required in the way of knowledge, before baptism, so that if they can accomodate a little, the preconceived notions of their hearers, and make it more palatable to those who may think the literal kingdom where eating and drinking is practiced is a little too strong, etc. Therefore if it can be shown that we need not bother our heads about the future kingdom, but seek the kingdom now existing, it will suit our hearers better, and we can baptize them upon their faith in Jesus, with very little present knowledge. If they are to grow at all, or know any thing of a future kingdom, it will be time enough to learn, when they get a little stronger, etc. That this is the view of some, I have reason to know. But in taking this view they have to meet the Scriptures, and instead of doing their hearers any good, they do them much harm, by leaving them in the dark jeopardising their salvation through lack of knowledge. Let us glance at some of the relative terms we find in the New Testament. Jesus said, the kingdom of heaven suffereth violence, and the violent take it by force, Matt. xi. 12. Luke has it, the law and the prophets were until John: Since then the kingdom of God is preached, and every man presseth into it. He also said, whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein. These statements in themselves are paradoxical. But is it not easy? We say yes. In the first place can it be literally true, that the kingdom of heaven suffered violence. We think not yet we accept what Jesus said, as referring to a fact in his experience. One thing is very evident, if Jesus himself was the kingdom referred to, they did not take him. The territory was there but they did not take that, yet they took something. If we belong in what Luke says, we are assisted in our conclusions. The kingdom of God is preached. What do the violent take? They take what is preached, how can a hearer take what is preached? I know of only one way, believe what is preached, what do they take then? The doctrine concerning the kingdom for Jesus says they take who is preached, and obeying it they became heirs of the kingdom preached. The same idea is presented by our Lord, when he said, whosoever will not receive the kingdom of God, as a little child, shall in no wise enter therein. Is it not the same kingdom that is received, that is to be entered into, yes. It it not very evident then that to receive the kingdom, is to believe the doctrines concerning it, that when the time comes for the saints to possess it they may enter in? We can arrive at no other conclusion without doing violence to the whole tenor of Scripture. Jesus said the kingdom of God is among you; here we have a different view of the kingdom of God. It here assumes present appearances. What were they? Jesus the Majesty of the heavens was in their midst. The apostles to whom he had promised thrones in the kingdom were there, he was on the territory of the kingdom proper, the subjects were partly there. He had come to his own, but they received him not, it comes not with outward show, as they supposed. All things were ready, and they were invited to the wedding, so that relatively speaking the kingdom of God was among them. In the purpose of God, the kingdom was first offered to the Jews for their acceptance, it come nigh unto them, in that sense it was among them, but they put it away in the person of their King. They would not have this man to reign over them. Tell ye the daughter of Zion, behold thy King cometh, etc. I believe it was necessary that all the conditions of the kingdom should exist at that time, to afford the Jewish nation an opportunity of receiving Christ as their King. Hence we can understand why John and Jesus preached the kingdom of God at hand, saying, repent for the kingdom of God is at hand. They were offered every opportunity of bringing forth fruit meet for repentance. But the tree brought forth no fruit so it was given up, the kingdom which they might have received, was taken from them, and given to a nation bringing forth the fruit thereof. They were given every opportunity as a nation, but how few of them were like Nathaniel, who recognised in Jesus the Son of God, and King of Israel. Because they rejected him, God rejected them for his people, and raised up children unto Abraham from among the Gentiles, who were grafted into the commonwealth of Israel, and made partakers of the covenants made with Abraham and David. The Gentiles were invited to partake of what Israel lost by their rejection of Christ, upon a principle of faith, the same in kind as that of Israel, with the addition of faith in Jesus as the Christ Which faith may be summed up in the words of Paul, as the hope of the promises made of God to the fathers, as taught by Moses, and the prophets, for Paul said he taught no other things. To return again to what Jesus says. The violent take it by force.

The kingdom of God is a very expressive term, almost everything in the Scriptures, bears more or less directly upon it, we have an answer to what is said in regard to the violent taking it by force in John, when Jesus perceived that they would come and take him by force, and make him a king, etc. This is a very forcible illustration of our Savior's word: He saw the eagerness and desire of the multitude that the kingdom should be set up then, with Jesus as King, therefore when Jesus used the term violence, he simply gave voice to the eagerness and desire of those who thought that the kingdom of God should immediately appear, Luke xix. 11. How are we to reconcile taking a kingdom by force, or pressing into it, and yet be told by parable that it would not yet appear. I think the answer is plain. Jesus taught doctrines relative to the kingdom, the works that he did convinced many that he was the Messiah, they wanted to assert his right to the throne of his father David. They were eager to enter the kingdom with Christ as King, and were ready to resort to violence to place Jesus upon the throne. Hear what they said when Jesus rode into Jerusalem, blessed be the kingdom of our father David, blessed be the King who cometh in the name of the Highest. These expressions all indicated their faith in the kingdom, and the King. This clearly shows how they understood what Jesus taught. But it was not to be then, he must die, and go away first, hence the parable of going to receive the kingdom, and to return, if we rightly divide the word of truth, we shall never adopt the view that it exists now, except as the word believed, and which is as a powerful stimulant to govern the believer in his love and allegiance to the royal head. But it is objected that Jesus never preached his future reign, or said any thing about the promises made to the fathers. Admitting that he did not. Then according to this showing, it is not necessary to know any thing about either the one or the other, or, any way, the knowledge of them is not necessary to make one wise unto salvation, and we are shut up to the conclusion, that the gospel our Savior sent his apostles to preach, had nothing to do with his future reign, or the promises made to the fathers. Alas! Alas! are we to be blinded by such teachings as this? I hope none of my readers have so learned of Christ. If we lose sight of the kingdom in its literal aspect, we are all at sea, in regard to any clear or well defined principle of understanding all or even part of our Lord's sayings. As I said before the term kingdom of God, is only used in the New Testament, first, in the literal, second, in the relative sense. But we must never lose sight of the literal. We have a vivid illustration of this in the case of Jesus before his transfiguration. He said there be some standing here, who shall not taste of death, until they see the Son of man coming in his kingdom. We might infer from this, it was the future kingdom he meant, and truly he had it in view, or the language used would have been useless, but our Savior never meant to convey the idea, that during the life time of those he referred to, he would really come in his kingdom. Peter, one of the eye witnesses, gives us the meaning of our Lord's words. He says, we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty, when we saw his glory in the holy mount, 2 Pet. i. 16. From this we learn, that the three apostles had a representative view of Christ, when he shall come in his glory to establish his kingdom, and to teach that the view presented, had no reference to the future kingdom, would be sheer nonsense. But in regard to the sophistry, that our Savior never preached his future reign, or said any thing about the promise made to Abraham, to have done so in so many words, would have had no effect upon his hearers, who were Jews. If they had not learned before that Christ was the seed in whom all nations were to be blessed, and who should possess the gate of his enemies, also that he was the Son promised to David, who was to occupy his throne forever, to have told them so would not make them any wiser, but the fact was, they knew all about the covenants made with Abraham and David, all that was necessary in their case, was to prove his Messiahship. Was he to do so by telling them he was Messiah; that would not have proved his claim. His Messiahship, and heirship to the promises made to the fathers, was attested to by John the Baptist, who bore witness of him, and the work he did in the Father's name confirmed what John said, so that if they were not convinced, by these two witnesses, neither would they be persuaded though one rose from the dead. The writings of the prophets had preceded the coming of Christ, and their testimony with what was then transpiring established a threefold chain of evidence, which cannot be broken. It was very effective in convincing some who recognized him as the Son of God, and King of Israel, and every true believer will so learn. But then again does not Paul say, he hath translated us into the kingdom of his dear Son. We answer yes. But if we take this to mean we are already in the kingdom with Jesus, then we have nothing further to look for, if we are in it what more can we want, can we believe that Paul intended to teach that the kingdom of God's dear Son was in existence when he wrote these words? It was utterly impossible that he could do so. The kingdom is future, and has no present existence, the Lord Jesus is not in it yet, nor will be until he leaves his Father's throne, to take his own, and this same apostle says, flesh and blood cannot inherit it, only immortal beings can have any part in it. How can we understand what the apostle says, and what Jesus says, who declared before Pilate that his kingdom was not of this world? There is only one way, which is, in the relative sense, and the context fully sustains this view. We read giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light. Thus we see a present condition of things is established, the standing of the saints is secured by the Father. Again. Who hath delivered us from the power of darkness, etc. A change of condition has now taken place, no longer related to the power of darkness, but relatively speaking translated into the kingdom, or under the jurisdiction of God's dear Son, being joint heirs with him, to the kingdom. Again we read, the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Spirit, Rom. xiv. 17.

Does this mean any thing more than that faith and obedience to the gospel of the kingdom of God, brings forth the fruits of righteousness the apostle enumerates? The truth believed results in the condition of mind and action referred to, for he that in these things serveth Christ, is acceptable to God, and approved of men, Rom. xiv. 17. To Rev. 1: is written, I John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, Rev. i. 9. Paul says it is through much tribulation we enter the kingdom. Again, John says, referring to the event Paul speaks of. These are they who come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. In the three references the kingdom is spoken of, once associated with being in tribulation, twice with tribulation left behind. Shall we conclude from this, that two kingdoms are intended. I think none will contend for this and yet I have heard the one quoted, as proof that the saints are in the kingdom now. With such views entertained for, and hence is made of the primary meaning of the kingdom of God. It is not the tribulation, referred to by John something endured for the kingdom of God's sake? Therefore the term kingdom in this connection is used in its relative significations. To affirm otherwise would create confusion. Again it is claimed by some, that the kingdom of God that Christ preached, was in regard to a condition of things he instituted among his apostles, and believers, that it was a government instituted over those who gave in their allegiance to the Lord Jesus. This they claim is the kingdom of God Christ taught his hearers to seek. It is true the saints are under the Divine government of the Lord Jesus, and joyfully they wear his yoke, desire faithfully to serve him, and be found so doing, when he shall come to reckon with his servants. This is correct doctrine, but to teach this to the exclusion of a necessary understanding and belief of the gospel of the kingdom of God, as it stands related to the promises made to the fathers, and the royal house of David is doing violence to a right division of the word of truth, and confers no benefit on the seeker after truth. The writer is pained to know there are some who set themselves up for teachers, who say the belief of Christ's future reign, or of the promises made to Abraham, is not essential to know or believe before baptism. According to that idea, a good deal of useless labor is expended in contending for their important bearing on the salvation of the believer. In concluding the writer would contend. That the promises made to the fathers, are the essential groundwork upon which the Church of God is built, if the foundation be removed, where shall the righteous stand. The foundation is necessary to the building, without it there is neither symmetry or order. In these promises Christ stands out in great prominence they are essential to the whole. Have we not the Messiah and the kingdom preached in the promise, thy seed shall possess the gate of his enemies? Is is not a fact that the simplest way of gaining the knowledge of any system of education is to go to the root of that system? and it is impossible to know the root and ground of Christianity, without which knowledge we cannot believe, and leave out the promises made to the fathers concerning Christ, and to be ignorant of those promises, is to be without faith in the first principles of the oracles of God. Brethren let us earnestly contend for the faith once (for all) delivered to the saints.

JOHN GODLIFFE.

LOSTINE, Oregon.

*Editor Restitution:*

As I have received many letters of inquiry by the brethren, concerning this country, I feel that it is my duty to give a description of it, as well as to let them know what the members of the One Body are doing in this our Western Home. Our Home, as we call it, is a very beautiful valley in Union Co., Ore., in the north eastern part of the state, known as the Wallowa Valley, north of Grand Round and east of Walla Walla. The valley proper is near fifty miles in length east and west along the Wallowa river, and from five to eight miles wide, very productive in almost everything but corn. This does not do well on account of cool nights. We are surrounded by mountains covered with pine, fir, hemlock, and other timbers common to the Pacific states.

To the northeast of the valley proper extending perhaps for forty or fifty miles, is a high rolling prairie, a great range for stock, and an excellent country for wheat, a great portion of which is yet open for settlement, and I feel that I can say to those of our brethren that contemplate coming west, that I believe this to be one of the very best portions of this country. I have traveled for some years over the northwest and am satisfied that what I have said is true.

Our valley is productive to the extreme. We have health, prairie, timber, soil, and the best water I have ever seen. Game in abundance, fish that cannot be beat (the noted Red Fish), and are surrounded by the most beautiful mountain scenery.

Our climate is similar to that of Illinois, except the wind, of which we have very little; hence the winter is pleasant, the thermometer went down to 22 deg. below zero last winter, one night only. We had eighteen inches of snow.

We have two towns, Lostine and Joseph, both promising places. Our new church is just being finished in Lostine. We have a membership of about thirty, and at Prairie Creek about sixty in number. Eld. G. Pickett and myself do the preaching mostly. We have held this winter two series of meetings, and Eld. Pickett has had discussion. Two or three were added to our number. In May or June, I am to have a discussion here with a Campbellite from Grand Ronde Valley. Our brethren are all united, and are in earnest in the work of the Master. Bro. Pickett has done a good work here, and by the help of God we expect to hold the fort. We call this Our Home, of course I mean our temporal one, but to express myself, we have battled for the truth so strongly that the popular religions of the day do not make much of a demonstration, and for the first instance in my life I see the truth of God more prominent than error. Thank be to His holy name. Hence you will see why we call this Our Home. Surrounded by high mountains, we feel that we may be safe in the hour of temptation that is coming on all the world, and we want more of our brethren here. There is no reason why God's children should not enjoy this quiet retreat until Jesus comes. Did I not believe that a good livelihood could be had here I certainly would not say come, but we want our brethren with us, and are ready to assist all we can. Our brethren at Prairie Creek want an earnest, active minister. Bro. Pickett is laboring on a farm to maintain his family, and I am tied up in my store. Cannot some one come and make his home with us? God help you in your noble work, is the prayer of your brothers in the Wallowa Valley. J. CONAWAY.

## HISTORICAL ASSOCIATIONS OF THE EUPHRATES.

The river, which is the apocalyptic symbol of the dying Ottoman power, has the most illustrious historical associations of any river on earth except the Jordan. It was somewhere on its banks that the Garden of Eden was planted, and that Adam and Eve walked in sinless innocence. It was in this vicinity that Abraham was born. It was here that great Babylon was reared and shot its spiral like towers, as it were, into the heavens. Here, God's people, Israel, hung their harps upon the willows and refused to sing the Lord's songs in a strange land.

## ON THE BANKS OF THE EUPHRATES.

There is a correspondence between the state of the literal and political Euphrates. The beautiful valleys that mark the course of the literal Euphrates were once full of life and fertility. Now they are a solitary wilderness—the lurking-place of human ghouls. The mighty cities through which it once flowed are a desolation for ever. The vast ruins raise their sombre heads towards heaven as a mute testimony to eternal truth and as monuments of the vanity of human grandeur—grim sentinels keeping guard over the sleeping dust of the millions buried beneath the *debris* of ages.

## Conference Notice.

The first quarterly session of the A. O. Conference of north western Pa., will be held with the church at Geneva, Pa., commencing Friday, April 17, and continue over Sunday. The church cordially invite all who believe that the return of "the Nobleman" is near at hand to be present and be benefitted by the meetings.

MRS. L. M. STODDARD, Pres.
MRS. S. A. ATWATER, Sec.

## Change of Address.

Brother Daniel Howard has moved to Hot Springs, Ark. His correspondents, take notice of this.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. Y.) in Kind and Miller's Block, Room 26, 274½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all seeking after truth are welcome.


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| | Depart | Arrive |
|---|---|---|
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## Communications.

### MID-PEN NOTES.

I would not ordinarily prefer the theme present to mind, this March Sunday, (white with sunlight and new-fallen snow,) but for once, and for now, a few thoughts may serve for suggestion, and all the good and wise in the world, were welcome to correct the smallest error.

I have thought a good deal on the matter of meetings—social in particular,—and the mode of their management, or, if it is a better way of speaking, the course of their operation.

What is a prevalent idea on this subject? Let me answer. That is a social meeting, all believers present, shall as much as possible bear a part, either in vocal prayer, or in "witnessing" by word of mouth; and the latter may be in the way of exhortation, instruction, recapitulations of experience, or glad acknowledgment of God's goodness. I will not here seek to indicate what may be proper for special occasions, when believers who have seldom met, are convened in a kind of associational jubilee. Let our sphere of inquiry be limited to the ordinary and stated gatherings of the kin-folk of the Master. Let us see kindly and quietly about the rule implied or expressed, that all shall bear a part if time permits. Is it a really binding Bible rule? I know there are some who conscientiously deprecate over-urging on the part of the leader of the meeting, whoever he be may be, and especially is it true, that under all circumstances there is ground for doubt whether it is a healthy and wholesome feeling and fashion or tendency, whatever it may be called, for teacher or pupil, leader or follower, clerical or lay, to live and breathe on the verge of grief, or nervous excitation, if there is a panadic [illegible]

Suppose there is a pause. I would to God there was a better appreciation of the sacred sweetness and solemn grandeur of pauses. That the moments of silence were reckoned as golden with the privilege of profitable thinking and praying as they probably should be. There need be no suspected hint of a premium offered to inaction by this, not one least encouragement, or allowance to neglected duty. But I am very sure indeed that there are occasions and times when the unquestionable duty of some, may be silence—and it is clear to my mind, that any thing like artificially or nervously forced or hurried participation, is not wise, and may be in more than one way, detrimental.

There is one pretty safe rule, and that is when a brother earnestly declares to speak, or feels the duty actually incumbent, and has something good to say also, silence is not only not obligatory but it is regrettable. But on the other hand, when there is no sense of privilege or duty, and no consciousness of any thing current in the mind needing expression—silence may not be a sin,—it may be even wisdom. And I would have the common tendency to nervousness when there are intervals of silence, correct'd. Why should half the comfort of a meeting be destroyed through the constant dread of pauses, as if pauses were unholy, incongruous or unbearable? Or why should the pause itself be reckoned in the light of a damaging *hiatus*, scourge or reminder of chaos? Are not pauses more or less dreaded on account of some real or supposed ability which such stillness might inspire, for a religious nesting in the minds of those who have turned in for a moment from the wide world without?

Disdaining to learn from none who meet for the worship of God, and in that mental frame of humble consideration for whatever portains to evidently reverent attention to the God of all grace, I can be instructed even by Quakers. Not that unbroken silence from beginning to end of a meeting, seems to me desirable,—or that it is Scriptural,—or that it is easy for perfectly developing Christians. But there is something like power in silence after all, if that silence is rightly viewed and rightly used. But to be efficient and fruitful, it should be clearly chosen, and thoroughly improved. It must not be taken as if it were a robbery and a wrong,—and with a perturbed or doubtful spirit, and a self-reproachful solicitude. It must be taken and used intelligently, and with calmness, and content,—taken as a privilege, a blessing, a right. And there ought to be that understanding among brethren, that agreement, that appreciation, that the silence may be the nursery and opportunity of irrepressible good. Then when the Master has prepared the sweet profound, into which the Spirit of God has dropped the precious seed, or deposited the dew of heavenly influence, there comes with it, and over it, a new and welcome force,—a zest, a spirit of an active, which is hard to repress. Especially then, when meetings have drooped through the mental objection of some to conformity to routine, and when there is little to stir the heart in the repetition of things many times reiterated, I think there may be virtue and recuperation in a bath of reticence,—from the very heart as to God; that is the way it ought to be,—and with the secret motion of prayer that God only reads, and certainly knows.

Let me then simply suggest as a possible medicine for some,—a surrender of a little time at the beginning of things, for prayer in absolute silence. Not under the protest of captain, or corporal, or private, in the little company, but by cordial and common consent and agreement. Suppose fifteen minutes were sacredly devoted at the outset, to the most sincere and heartily welcomed, silence, if I may be thus expressed. Or the time be even double that. Then, when the last second is ticked, if there is one with a word, in the love of God, and power of truth—the opportunity is his,—and so with any or all. But if I were to say what I think, I would say, if need be, prolong the solemn and holy silence. I would say let silence do its perfect work,—or the Spirit of God, in the silence. And in the fulness of time, when the word of the Lord was in the heart and on the tongue of the believer, let him speak. I would be strange, if it did not have power from the prayerful delay. We know well from scripture precedent and teaching, that there is a certain grandeur in waiting, a certain promise of abundance, as the reward of waiting on God. Do we know, do we hold, do we practice, and prove the God-pleasing alternative of waiting, not in dullness, but with diligence,—waiting on the Lord who fills immensities, and who is well able to fill the heart held open in silence like a consecrated vessel, to receive the good he gives? Have we nothing to learn? Is there no secret of inspiration yet at least in part, unexplored?

Does any one secretly suppose there is a lurking danger in this balm, and as it might to some appear, this outward blank, of muteness? Does any one dread the on-coming of a kind of Quakerish dumbness, where a voice is seldom heard, and where stillness is almost supreme? I see no need of such an outcome, and should only give this hush of prayer and waiting its true and needful place. I would forever discard the nervous apprehension of sin in stillness,—only when there is a true monition of duty within urging to testimony, and this should not be stifled. I would still have free utterances, and I would have them earnest and forcible, and all the more from the impulse received from an interval sacredly given to restful silence, since the greatest powers come forth from the nursery and opportunity of rest—not indolence, but rest. A sister said she had often wanted the "privilege of glorifying God by keeping still," and of course with the accompanying assurance that no one was perplexed or stumbled by that devotion in quiet, though in the society of saints. I trust these suggestions may be rightly taken. Earnest words are needed indeed in this blinded age,—yet I cannot help thinking that utterance is not always potent in the ratio of its copiousness. If it is unwilling, and a sense, coerced, by ministerial or managerial urgency, if I may so say, it may be of doubtful utility. If, after the duty is performed, there is a painful unrest, the inquiry arises, what can the matter be? I know this may seem a delicate or a difficult topic to treat. I would not over-magnify the sacred delight and edification of silence—but I would give it its full power and place as a means of grace. I would utterly eschew the nervous apprehension and uneasiness, that some may manifest, because there are pauses. Let the meetings be, "God and Liberty," in the grandest sense and acceptation of the words. Let God be all in all, in the assemblies of the saints. Let there be peace, reverence, reflection, brotherly love, waiting on God with expectation, and that understanding and concert of mind, that the place and occasion may be the nursery of the sweetest fruits, and the birth-place of the grandest energies, and the wisest and most God-honoring activities.

C. COLEMORE.

### Prayer. Its Office and Proper Functions.

It is defined by Webster:—

1. The act of praying, or asking a favor; earnest request; hence, an earnest memorial to a court or a legislative body. 2. Especially the act of addressing supplication to God; the offering up to the Supreme Being of adoration, confession, supplication, and thanksgiving; the practice of communion with God in devotional address, worship, and supplication; as public prayer, secret prayer, etc. The last is recognized as the most acceptable worship, but not excluding public prayer.

Prayer, to be acceptable to Jehovah, must be performed by, and through the "Spirit, (the word) and with the understanding also," the same is in singing, both should be performed intelligently and discriminately, not ignorantly. Prayer or supplication should be, not for fancied, but for real wants. It was not instituted for the importation of instruction, or to excite in one's self, or in others, ecstatic and spasmodic joy. This is not its proper function.

No hymn should be sung when the language of it is not in accordance with the word of truth. We ought to sing the truth, as well as to pray in the spirit of truth, or to preach it. "Poetical license" which is granted for euphony's sake, but should never be for the purpose of teaching error, nor be grasped at the expense of truth. Sacred songs, even though the musical performances, might not be in the highest style or type, of the art, yet if sung with the spirit, with the understanding and the truth, often become the medium under God, of bringing men and women from darkness to light, and from the power and dominion of sin, unto God—to save souls (persons) from death (not misery), God has declared his purpose to save those, and those only, who believe the "glad tidings" concerning the kingdom of God, on the gospel, and are baptized, (immersed) not sanctified or sprinkled. The oft repeated plea, as being non essential, cannot, without doing great violence to the word, be admissible. This is a compound sentence and cannot be separated with impunity. Those who do it, do it at their peril.

Prayer then, in order to be availing must be in harmony with God's plan and purpose to save men; a perfect acquiescence on our part, in the behests of Jehovah is requisite to secure salvation, and bring the supplicant in harmony with God's plan and purpose; the change of course, is all on the side of the creature.

Extremes to be avoided. Unless well guarded, we are liable to the extreme of presuming too largely, of demanding instead of imploring, and failing in receiving the blessing as desired, the tendency is then to the opposite extreme, hence the question arises often in the mind, "what profit is there, if we pray unto him?" The key to the solution of this question, is found in Christ's memorable prayer to his Father—"Father if it be possible let this cup pass from me, nevertheless, not my will, but thine be done." This spirit should be, and indeed is, the underlaying principle of every sincere, honest and intelligent Christian. "If any man have not the spirit of Christ, he is none of his."

This all important item should not be forgotten, overlooked or ignored by us, when we pray unto God. The question is pertinent then, was Christ's prayer answered according to intent? Echo answers and answers yea! Will not every prayer of the true Christian when dictated by this spirit, and guided by the prescribed rules of the word of truth, be answered? The principle of avoiding extremes, may be well illustrated by adverting to a law of nature, as taught by astronomers, viz., that the earth is kept in its orbit, by two, and what might be termed opposing forces, termed centripetal and centrifugal, the former, is according to the law of attraction towards the sun, and the latter is in accordance with laws of repulsion, both of these forces, operating according to the laws governing each, keep the earth in its orbit around the sun, producing the different seasons.

Prayer cannot supercede other duties, or transcend its own proper functions. If one fails to "search the Scriptures," according to Christ's command, the failure cannot be supplied by longer, or more frequent prayers, or with greater earnestness, or even extreme unction. The leanness which is legitimately caused by thus disregarding this command. I would by no means undervalue "the effectual fervent prayer of the righteous man," for it availeth much." No such a thing, as an undevout Christian, it would be an anomoly, or more properly a contradiction in terms, but it must, (so to speak) revolve in its own orbit, must not, nor it cannot transcend its own prescribed limits, with the approval of Jehovah.

Prayer was not instituted for display for elocution, or even for the impartation of instruction in the word. Christ's touching on the duty and the object of prayer, covers the whole ground for which it was instituted. He speaks more particularly in regard to prayer in secret, by which means we are brought into harmony with his plan and purpose to save men, and thereby we may become assimilated to Christ our Elder Brother. He struck the key-note when he said "not my will, but thine be done." "No good thing will he withholden from those who walk uprightly." He answers the prayer of the humble and contrite, not perhaps in the way we might prescribe, but in his own way.

M. L. LEWIS.

ANDOVER, Dak.

*Editor Restitution:*

At the request of our Dear Bro. Mills, formerly of Goodland Ind., now of this place, I came here three weeks ago last Friday, found himself and family all well, contented and happy, though hungrying for the Word of Life. The town is small, (only about three years old) containing only about 500 souls, but generally wide awake intelligent people, with the beautiful country surrounding quite well settled up with a like class of people.

Commenced meeting (in a hall some 60-25 built by Bro. Mills for meeting purposes) which has been quite well filled from the commencement with attentive hearers. The interest increasing from the start. Have delivered 21 discourses on the blessed gospel and its obedience. On yesterday P. M. immersed eleven intelligent believers into the name of the Blessed Christ. Three more came forward last night. On motion of the Baptist Minister at the close last night the whole congregation rose to their feet to signify their desire and request that I should remain another week, which I shall probably do.

Truly the gospel is the power of God unto salvation.

D. T. HALSTEAD.

The Church of God at Millerton, Kan., will hold a general meeting, commencing Thursday evening, May 14, continuing over Sunday. Brother C. C. Ramsey has promised to be with us. This will be our first general gathering, and we expect to arrange for a conference, and we are desirous that the brethren and sisters living in this and adjoining counties may be with us, that our arrangements may be perfected. Now brethren and sisters all are invited. Come and let us have a joyful time together praising the Lord. We need a general waking up that we may be found at our duty when the Master calls. Millerton is on the St. Louis, Ft. Scott and Wichita R. R. 23 miles South-west of Wichita.

Brethren and sisters from abroad will find the writer and other brethren living near the station to care for them.

H. W. BARNHILL, Sec.

## Selections.

### THE GAKDUL WELLS.

In a former article we explained the importance of the wells in the desert to the British expedition in the Soudan. The Gakdul Wells are reached only by a circuitous path winding in and out of the rocks from below. They are on the road from Korti to Shendy, nearly midway between the two places, and in the desert almost entirely devoid of other water. For this reason possession of them was of the first necessity, in a strategical point of view, to Lord Wolseley's expedition, as without them it would be impossible to march a force across nearly two hundred miles of desert. The first stop, therefore, after arriving at Korti was to secure the wells. General Sir Herbert Stewart was intrusted with this duty. He marched two thousand camels the one hundred miles from Korti to Gakdul at the rate of little over thirty miles a day. Lord Wolseley's instructions to him were to leave four hundred of his men at Gakdul, where they were at once to entrench themselves; then to return with the remaining seven hundred to Korti, from whence, some days afterward, they advanced again, re-inforced, to Gakdul, and from that proceeded toward the Nile at Shendy. It should be added that these two thousand camels marched, with their riders, in five days, the whole of the two hundred miles, there and back, with a daily allowance of only two pints of water per man.

The mountains in which the wells are situated are absolutely destitute of vegetation. Dr. H. M. Field thus describes the mountains which he saw in his journey three years ago: "There is not one long chain, like the Pyrenees or the Apennines, of a general average height and form, but innumerable peaks, sharp and pointed, as if piercing the sky, while other summits are broad and dome-like, as if the very heavens might rest on the support of such everlasting hills." And these mountains are unlike those of other countries in being more barren and desolate. I have seen mountains in all parts of the world, and have found in almost every case that they had some feature of beauty mingled with their ruggedness, which took away somewhat of their desolate character. However lofty their elevation, their lowest sides were clothed with vegetation, which relieved their sternest aspect and softened their rugged grandeur. Not so here. They rise up abruptly from the plain, and as their substance is the hardest granite, which affords little support to vegetation, they have an aspect of savage desolation which I do not remember to have seen in the Alps or the Himalayas.

"Between these awful mountains, and winding round among them in countless turnings, are the Wadys. In studying the geography of the desert, the first lesson to be learned is to know what is meant by a Wady. Destitute as are these vast plains of water, yet at times they are swept by storms which furrow deep channels in the sand. The dry beds which they leave behind are Wadys. Several of these were crossed in which the half-dried mud showed that there had been recent rains."

It is appropriate in this place to quote the opinion of the distinguished traveller on the general aspects of this terrible campaign in the Soudan. A mistaken view has been industriously promulgated by ignorant newspaper writers in America, who, desiring to propitiate the Irish citizens, lose no opportunity of assailing England, whether she is right or wrong. Dr. Field, who has travelled over the whole of that region, and knows well the condition of the people there, thus writes of the work England is trying to do:

"As an American, I am not likely to be swayed from a sense of justice by the haughty English pride. What I say is the result of a good deal of reflection, aided by my own personal observations. The first question which an American who undertakes to offer an apology or defense for the course of England, is sure to have thrown in his face, is 'what business have the English in the Soudan or in Egypt?' I answer: Suppose they have not any special rights, have they not the common rights of strangers in a foreign country, to go about their business or their pleasure, and to have the protection of the laws? But there was a time, and not very long since—indeed, only a few weeks after I left Egypt—when I could not have gone about in safety; when quiet travellers like myself were killed in the streets of Alexandria by a mob—an outrage for which the government of Arabi Pasha made no reparation whatever, but showed, on the contrary, that it was in full sympathy with murderers. Is it so very strange that, after waiting a whole month for some atonement for that fearful massacre, the English fleet should let the Arabs hear the roar of their guns?

"Beside this, it is a matter of vital necessity in the interests of civilization that England should keep her hand on the Suez Canal, the great highway between the seas. This necessity abundantly justified England in landing an army, overthrowing Arabi, and occupying Cairo. But here, in my humble opinion, she made a fatal mistake—not in what she did, but that she did not do more; that is the stern necessity of the case she did not take Egypt absolutely, and make it at once and forever a part of the British Empire."

Dr. Field then shows that Egypt cannot be held and governed in peace with the Soudan hostile, and that the conquest of the Soudan was therefore a necessity. He thus concludes his argument: "The war, as it now stands, is a war between barbarism and civilization. Let England retreat now, and the Mahdi be uncontrolled and unchecked master of the Soudan, and Africa will be plunged into deeper darkness than before. The slave trade, which Livingstone called 'the open sore of the world,' will be set running afresh, and the wail of the captive, the sighing of the bondman, will rise up again from all along the waters of the Upper Nile. This I cannot believe is to be. With my religious faith, I cannot but feel that all this complication of affairs has been permitted by the Great Ruler of the world for some good to Africa; that in some way it will be a means of driving an entering wedge into the Dark Continent. Lord Salisbury says sneeringly in the House of Lords, that when England leaves the Soudan he hopes she will leave behind her some traces of her occupation besides the bones of her soldiers bleaching on the desert! The best way to leave a fit memorial of her presence, is not to give up the Soudan, but to hold it with 'a mighty hand,' to take Khartoum, and keep the English flag flying over it, to build railroads across the desert, and put steamers on the Blue and the White Nile; and thus she may create a civilized State in the heart of Africa."—*Christian Herald.*

### The Young Lions in Prophecy.

In the course of an address recently delivered in London, the Rev. Henry E. Brooke referred to the critical condition of English foreign affairs. He called attention to the unexpected offers made to the British Government by India, Australia, Canada, and other English colonies of military assistance in the event of war with Russia and the existing war in the Soudan. He dwelt on the spontaneous character of these offers as an evidence of identity of feeling and a remarkable fulfilment of prophecy. In the course of his address he said:

"I have been very much struck by the critical character of the times in which we live, and their evident connection with God's purposes. Who would have supposed that England—I believe I may say very much against her will—would have been involved in a war of this sort in Africa, and in this peculiar part of Africa? It seems to me that we are engaged in this war against our own will and against the will of our rulers. We have been obliged to go to war, to make war on this great power; a great power, which is a religious power, not a political power; and a religious power which has great influence in India, and which may be used, we know not how extensively, in bringing about God's purposes with regard to the Jews.

"At this critical time one cannot help seeing how Russia is involved, and from Ezek. xxxviii., we find that Russia has largely to do with the events of the future. You are aware that the word rendered 'chief' is Rosh, or in modern language Russia, while Meshech and Tubal seem to be identified with Muscovy and Tobolsk, and that the power thus indicated is to come up against Israel. Now I had my attention called yesterday to a curious illustration which has just appeared, with no prophetic allusion, of a statement in the chapter. We read, in verse thirteen, that when the Prince of Rosh comes up to take a spoil, 'Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto him, Art thou come to take a spoil?' I think all interpreters are agreed that Tarshish means England, and that 'the merchant' is an allusion to the commercial character of our country; but what about 'the young lions thereof?' It has been timidly suggested it might mean our colonies; but there was this difficulty, nobody would have supposed our colonies would have mixed themselves up with our wars. What, however, have we seen? The colonies throwing in their lot with England in the war in the Soudan.

"And now for the unexpected illustration. In *Punch's* cartoon for this week, prepared, we may feel sure, without any thought of a prophecy, England is represented as a lion, looking on at a number of young lions being drilled as soldiers. The lion is our national symbol, and here we have in the natural language of symbol the very truth expressed in Ezek. xxxviii. 13—England, 'the merchants of Tarshish, with her colonies, the young lions thereof.'

"The question, too, is identical with that addressed by England to Russia. Lord Granville's first inquiry was as to the meaning of the Russian advance into Afghanistan. He demanded to be informed what was the design of the movement, and whether it indicated an intention on the part of Russia to annex the country—'Art thou come to take a spoil?' I only mention this as a by-way illustration of how prophetic events are being fulfilled in these days.

"Meanwhile these events seem to say to us, it becometh us to be upon the watch-tower. While, therefore, we have specially in view at such a time the critical condition of things, the critical state of our soldiers and sailors in the East, and while we are praying for them, do not let us forget to pray that the people of God may be stirred up to use the opportunity afforded them of being to the nation around as a river that maketh glad the desert places of the earth, so that we may make glad in every sense of the word. We pray there may be a blessed result from such a state of things, while we also pray our rulers may be guided aright, and that the present unbelieving age may be taught to know that there is a God who ruleth in the earth, even while they are so ready to reject him.

"And in the midst of all let us hear the words, 'Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.'"

There is one thing that the enemies of Christ cannot do. They can reject, scoff, rail, and blaspheme, but they cannot let him alone. The press is burdened with attacks upon him. Unbelievers who cannot agree on anything else, do agree in this to continue their warfare upon him. Why do they not let him alone? They can not. He is forcing himself into the thoughts and discussions of men everywhere, and it is impossible to silently ignore him and his claims. "What shall I do then with Jesus?" said Pilate. Do with him? Why not "let him go" and pay no more attention to him? Because they cannot. He stands before every soul in silent majesty, claiming the homage and obedience of the heart. He stirs the world to-day as never before, and around his person the battle rages continually. He is in the world's thought, in its literature and philosophy, in its science and art, the one living, vital power. To banish him is out of the question. He is in the midst of friend and foes, and there he will remain.

# THE RESTITUTION.

S. A. CRAFLIN, EDITOR.

Plymouth, Indiana, April 15, 1885.


THE Editor does not have charge of any of the business matters connected with THE RESTITUTION. On all matters of this nature address the agent.

PLEASE write no more articles on the *Sonship* of our adorable Lord for awhile. We have contradictory ones enough for the present. We incline to the opinion that when the glories of the Divine nature and character of the Son of God are openly revealed in the coming day, as they were to the Beloved John in Patmos, that then some writers of our times will entertain a very sorry estimate of their productions and criticisms.

THE signs of the times surely indicate the nearing end of this dispensation. Never was the political world agitated with graver turmoils. An unrifted war-cloud overshadows three quarters of the globe. The perils of the last days are here in their dismal incipiency. Evil is going forth from nation to nation, and the whirlwind of fury is about to sweep over all the earth, leaving the multitudinous slain to rot above ground. Jer. xxv. 33, 32. The Mahdi calls the Moslem millions to arms. The Muscovite hordes are thundering at the mountain gates of India. Gog marshals his hosts in the inaccessable north, and Tarshish covers the seas with her mighty fleets. Prophetic periods that measure the duration of dynasties are now expiring. The Heavenly Bridegroom has everything nearly in readiness for his Queenly Bride. He is coming soon to take her to the New Jerusalem. The midnight hour is about to strike, and what a multitude are sleeping with burnt-out lamps. O, be watchful and prayerful in these awful solemn times.

## Literary.

"The Coming Age, its nature and proximity." *The International Standard* in noticing this work says:—"The author has devoted many years of careful study and profound thought to the preparation of this work. It treats of topics which of late years have more and more commanded the profoundest study and interest of Christian thinkers. The writer believes that the great increase of knowledge, the rapid strides of modern inventions, in machinery, railroads, telegraphs, telephones, navigation, etc., coincide with the prophecies of God's word in showing the near approach to the grand consummation of the world's history, the coming of our Lord to establish his kingdom and millennial reign with his saints over the earth. He reviews the history of the earth from its first formation, through the six geologic stages of progress, the past ages and dispensations, and God's government in their political and religious history, the fulfillment of prophesy, and his plans and purposes brought out therein in those six past ages. The coming seventh age is to be ushered in by great geologic and atmospheric changes, to be purified and renovated by fire for the reception of the church, the bride and her bridegroom, the Messiah, the Second Adam. It unfolds the meaning of Daniel's vision of the five monarchies, and the symbols and visions of St. John in the apocalypse. Many passages are of thrilling interest. We commend the work as a valuable acquisition to any Bible student or thoughtful seeker of truth." In this commendation we fully coincide. Price $3, in cloth.

Address J. P. Westhee, Millfield, Ohio.

## Selections.

### THE REVISED OLD TESTAMENT: A FORECAST.

The Revised Version of the Old Testament is expected to appear in a few days. We are looking for it with great interest. Of its merits we can give no opinion until we see it, and even then we shall prefer to give the opinion of others rather than our own. Meantime, however, it cannot be amiss for all Bible students to prepare themselves to profit to the utmost by the publishing of this long-looked-for contribution to the right understanding of the Old Testament.

We certainly count that the Revision will possess great value; and that it will on the whole exert an influence beneficial even beyond its intrinsic worth, however great this may be. That it will be perfect—as perfect as some individuals on the Revision Committees could have made it—we do not for one moment suppose. A chain is no stronger than its weakest link; and over-conservative influences will, we doubt not, be found to have relegated many best renderings to the margin. That there will be numerous strong-minded and independent Hebrew scholars who will have many and grievous faults to find, goes without saying. That specialists who have given long and nearly exclusive attention to peculiar topics with which the Old Testament deals will not find all their fond hopes realized is nearly as certain. Then, too, there is a large number of persons whom nothing can please—for some of whom the changes will be too few, for others, too many. On the whole, then, it may be regarded as inevitable that the forthcoming Revised Old Testament will by no means be greeted with a chorus of universal approbation. Even if, in the opinion of the best and most candid judges, it deserves to be so welcomed, nevertheless, by no possibility can it be equal to what a similar and further revision may be fifty years hence. It would be unwarranted for this reason to conclude that this present work should have been postponed for half a century longer; on the contrary, the better opinion undoubtedly is, that public Bible revisions should, as a rule, be undertaken much more frequently than they have been hitherto.

Having indulged in these introductory reflections, let us now ask what we may not, and secondly what we may reasonably expect to find in the forthcoming Revision.

We speak entirely without private information when we venture to set down, among the things which we may not expect, the substitution of the name "Jehovah" for Lord printed in small capitals. A generation ago, perhaps, this change might have been very naturally counted upon, but not now. The general opinion among Hebrew scholars at the present time is that, whatever may have been the correct pronunciation of the sacred, covenant name of God (technically called the *tetragrammaton*, or four-lettered name, from the four consonants Y H W H) certainly "Jehovah" is not it. The consensus of opinion seems strongly to favor the pronunciation "Yahweh," as Mr. Driver spells it in his work on the Hebrew Tenses. But we think this decision is not so unanimous and fixed as to warrant our looking for it in a coming Revision. We reason that if the Revisers could not act in the confident assurance of being right, they naturally would not act at all in the way of disturbing the A. V. And so, for example, we shall probably still have not before us to read, as we have read from our childhood: "The Lord (not Jehovah or Yahweh) is my shepherd," "Bless the Lord, O my soul," "The Lord said to my Lord," etc. For our own part we are prepared not to blame the Revisers should they have left this matter as it was. We cannot see what other course was open to them. Notwithstanding this, we are bound to say that, practically speaking, it will be a great pity. The present device of printing the word "Lord" in small capitals wherever "Jehovah" or "Yahweh" occurs is very inefficacious. It never addresses the ear; and thousands of eyes to which it acutely appeals never see it, or, seeing it, do not know or forget what it means. And yet, that this name does not mean the same thing as *Adonai* in the Old Testament or *Kurios* in the New, is universally agreed. Now when we recollect the exceeding frequency with which this precious divine name occurs throughout the Old Testament (about 7500 times); and when we arrive at the moral certainty that it is a peculiarly expressive name—a covenant name—a memorial name; the especial verbal exponent of divine grace, almost amounting to a promise within a promise, or a command within a command, according to the connection in which it is employed, we cannot but regard it as a calamity that anything should have stood in the way of disclosing to the common eye this line of loving light running from Genesis to Malachi.

Turning now to what we may expect, in all reason, in the Revision,—it will surely be unpardonable if the Revisers have not given us *"Hades"* for *sheol* in all 65 of its occurrences. That this latter word should appear in the A. V. 31 times as "hell," 31 times as "grave," and three times as "pit" is unsatisfactory in the extreme. English readers can never know what the Bible teaches at this rate. If in the Revision this improvement shall have been made, there is no telling what gains it will bring. There will be little or no need to go to the classics to learn what *"Hades"* is. Whose traces *"Hades"* through the Bible from Genesis to Revelation may feel warranted in the assurance that he has a pretty clear notion of what prophets and apostles intended by the term. One notable New Testament passage (Matt. xiv. 18) will then receive its best side-light from a corresponding passage in Isaiah (xxxviii. 10) —the gates of *Hades* being found in these two passages alone in all the Bible; Hezekiah's use of the expression, nevertheless, being probably quite sufficient to show in what sense our Lord employed it. The consideration to which as a consequence we expect most readers will be led regarding the passage in Matthew, will be much simpler, more striking and more tenable than that generally entertained. The Messiah, overcoming death for his Church as well as for himself, "the gates of *Hades*" cannot prevail against it:—a very different conclusion from that which binds us to discover an unbroken Church Succession on this side of *Hades*.

It will be very strange if the Revision does not throw considerably increased light on the constitution of man, and on all that pertains to the grave issues of destruction and immortality which are habitually discussed in the magazine. Of course *nephesh* will be more constantly rendered "soul" than it is in the A. V., even if the time has not yet come when, in English, a *corpse* can be called a "soul." Precisely how it came to pass that this could be done in Hebrew, is a question we could wish to see briefly and discreetly discussed. Of course also the *nephesh* ought to find some recognizable place in English, whether as "shades" or otherwise. On these and on similar points we count upon so keen an interest being excited amongst our readers as may even embarrass us with the abundance of the communications we shall receive in regard to them. The less need to poise in dubious expectation now.

There are two or three small changes in connection with the terms "nations," "heathen" and "people" which, if uniformly made, will render material service to the English reader of the prophetic word. Every one who has thoughtfully looked into the word is aware how large a place the nation of Israel occupies therein. He is also aware of the presence of other nations—in many cases of the Gentile nations collectively—appearing oftentimes simultaneously with the nation of Israel. But he is not aware—he cannot be aware from the A. V. only—of the extent to which the distinction between the two is carried: i. e., between the one nation and the remaining nations. In the Hebrew this distinction is extensively maintained. So long as the Hebrew word is *goyim*, and the English rendering is "nations" (distinctly in the plural), all is well. When, the Hebrew remaining the same, the English becomes "heathen," there is a loss of perspicuity and precision; for the plurality of nations no longer lies evident in the word "heathen" and further the moral quality and standing of the nations is apt to be quite misrepresented—"heathen" conveying the notion of pagans, men or communities sunk in darkness and idolatry; whereas in reality merely non-Israelites are meant, and such nations as England and France may very well be included. We do not count ourselves "heathen:" we cannot escape being among the "nations"—useless indeed (as we have no idea to the case) we do after all belong to the Twelve Tribes. So also, when the Hebrew word is *ammim* (a synonym of *goyim*) and the English is merely "people," then too the idea of plural nationalities is lost. The context, of course, may still point that way, but on the other hand it may not, at any rate with sufficient clearness to make up for the loss. Numberless examples might be given illustrating these varying obscurities. For instance, who cannot see the immediate and sustained outlook from the "us" with which the sixty-seventh Psalm begins to all the nations of the earth when an adequate version is used? Take that Psalm as given in Eyre and Spottiswoode's "Revised English Bible:"

God be merciful unto us and bless us,
And cause his face to shine upon us. Selah.
That thy way may be known upon earth,
Thy salvation among all nations.

Let the peoples praise, O God,
Yea all the peoples praise thee!
Let all the nations be glad and shout for joy:
For thou wilt judge the peoples righteously,
And the nations upon earth, thou wilt guide them. Selah.

Let the peoples praise thee, O God,
Let all the peoples praise thee!
The earth hath yielded her produce:
May God, our own God, bless us.
May God bless us,
And let all the ends of the earth fear him.

Or, again, while it is quite clear from Zech. xiv. 2, that all nations will be gathered against Jerusalem in the yet future siege of that city, the same thing is by no means so clear from the A. V. of chapter xii. 2, 3, though there also the fact at length peeps out. It ought to have been just as plain from the first, as it *is* in any adequate version: "Behold I make Jerusalem a bowl of trembling unto all the peoples round about; and against Judah also shall it be, in the siege against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all the peoples; all that lift it shall be wounded: and all the nations of the earth shall be gathered together against it."

We have thus indicated one or two out of the many directions in which we cannot doubt the Revised Old Testament will bring us gain. We may add in conclusion that, over and above any special subject mentionable beforehand, there can be no doubt whatever, considering the advancement of Hebrew learning in our midst, and the number of years spent by able men on this work, that in ways innumerable light and force and beauty are about bursting upon appreciative English readers in the Revised Old Testament. —*Rainbow.*

## JEWISH NOTES.

JEWISH COLONIZATION OF PALESTINE.

At a recent meeting in London, of the Central Committee of the *Jewish Society* recently formed for colonizing the Holy Land, correspondence was read that had taken place with eighty-five branches of the "Friends of Zion" in Russia and Poland, all of which promised co-operation with the London committee. All these Societies have been started since the Conference at Kattowitz, recently noticed in these pages. The report significantly adds: —"It was not considered judicious to mention the names of the correspondents, nor of the towns whence they wrote, for fear of interference on the part of the Russian authorities!" In the same connection, the *Jewish World* announces that a Mr. Rabbinowitsch, of Warsaw, had purchased, on behalf of the same Society, a fine piece of land between Safer and Tiberias. "This embraces 2600 hectares of arable land, vineyards, gardens, and house property. The purchase money was 20,000 marks. A delegation of Jews in Suwalk (Russia) has purchased a village called Gosch-Chalab; the sale has been ratified by the Turkish Government, and the colonists have become Turkish subjects."

THE KISCHINEFF REFORMER.

We are glad to learn from the *Jewish Herald* (the organ of the British Society for the Propagation of the Gospel among the Jews), that the report of the murder of Josef Rabinowitsch, mentioned last month, is unfounded. According to a letter from the Society's Mission Secretary in Leipzig, the reformer is still alive, and his work progressing. Dr. Adolph Saphir, Honorary Secretary to the above-named Mission Society, and himself a converted Jew, speaks of the movement led by Rabinowitch thus:—"In one aspect this movement takes us back to the days of the apostles; in another it seems an indication of the approaching end, when Israel shall be brought to deep repentance and true faith in the Lord Jesus. It is important to regard this community in connection with the widely-spread spirit of inquiry into the truths of Christianity, especially among the Jews of Russia, Poland, the Austrian dominions, etc. The attitude of the Jews towards Christianity has undergone a marvellous change. There are many thirsting souls in Israel. Their are many who read the New Testament, some, like Nicodemus, by night. Only a few days ago a friend, laboring on the continent, a man of sound judgment as well as zeal, wrote to me:—'The movement in Kischineff continues sound and good. I receive wonderful letters from Polish Jews, and I hear also that the movement extends to Transylvania.'"—*M. W. S., in Messenger.*

### England's Quarrel with Russia.

*Editor Sun:* What are England and Russia going to fight about, any way?

W. F.

England, everybody knows, has an immense empire in India. Russia has of late years been pushing her conquests in the direction of India, and about two years ago, when the Russians seized the oasis of Merv, and got control of the great Turcoman desert, they came right up against what has always been regarded as one of the bulwarks of India—Afghanistan. Then England became alarmed.

Look at a map of Asia and you will see that all along the northern edge of India, like a wall of defence, runs the gigantic chain of the Himalayas, the greatest mountains in the world. At the northwestern corner of India this range of mountains splits up, and, turning toward the southeast, spreads out into a number of diverging ranges which cover Afghanistan, the backbone of the system being the colossal Hindoo Koosh Mountains. This rugged country of Afghanistan, therefore, forms a sort of natural breastwork for India toward the northwest, the direction from which an invasion by Russia would come, and so England has for years kept a sharp oversight of things here. In the northwest corner of Afghanistan lies the fortified town of Herat, which on account of its commanding position has long been known as the key to India. Right over against Herat on the north, and only some 200 miles away, is the new post of the Russians at Merv.

After the Russians had got control of the country thus bordering on Afghanistan the question immediately came up as to where the exact boundaries of the latter country were. England was so anxious to keep the Russians from advancing farther, and fearful that their next step would carry them to Herat, that she lost no time in demanding that these boundaries be definitely settled, and a joint Commission of Russians and Englishmen was appointed to deal with the question on the spot. This Commission has been on the ground during the past year, but has not reached an agreement. The Russians, it appears, claim a piece of territory between the Rivers Murghab and Heri Rud, issuing from the Afghan mountains, the control of which, it is alleged, would give them command of the road, and, to Herat. The town of Penjdeh, which, it is said, the Russians have just captured, lies upon the road, and, according to English claims, within the edge of the Afghan territory.

The recent negotiations between England and India relate to the question as to where the line should be run, and what should be regarded as debatable ground for the purpose. Two or three weeks ago the Governments agreed not to make any further advance on either side pending the negotiations—that is, Russia promised not to push her troops further into the debatable ground, and England undertook to restrain her friends, the Afghans. The recent battle between the Russians and Afghans, however, shows that one side or the other has failed to keep back.

As England believes that the safety of her Indian empire depends upon the keeping of the Russians out of Afghanistan, the world looks on to see her aid the Afgans against Russia with all the power and prestige of her arms.—*N. Y. Sun.*

## News Items.

LONDON, April 13.—A dispatch received at the War Office from Sir Peter Lumsden, at Tirpul, says the Russian army is advancing down the Murghab river. This if confirmed, means a march on Herat.

The *Daily Telegram* publishes a dispatch from Berlin which states that Russia refuses to yield an inch of the territory which she has occupied on the Afghan frontier.

ST. PETERSBURG, April 12.—The imperial arsenals at Kronstadt and elsewhere are being worked to their utmost capacity preparing field and siege artillery, small arms and ammunition for immediate service.

CAIRO, April 12.—The Russian Consul here has ordered the Russian transports Vostruma and St. Petersburg to proceed to Vladivostock, avoiding all British ports.

BOMBAY, April 12.—British and Indian troops are moving toward Quetah as rapidly as the transport facilities will allow. The third and fourth army corps have been ordered to be placed on a war footing.

VARNA, April 12.—The Turkish Ministry is divided in regard to the question of an alliance with England or Russia. Meetings of the ministers are held frequently.

It is stated that the Russian Government has offered to surrender Kars and to allow Turkey to occupy the Balkans in return for the closing of the Dardanelles and the Bosphorus against English men-of-war. The Sultan favors the adoption of a neutral policy.

BERLIN, April 12.—It is reported that a council of war has been held at St. Petersburg, at which the Czar presided, and that the Czar has appointed General Komaroff Commander-in-Chief in Turkestan, and has issued orders to push 50,000 troops forward to the Afghan border.

The Ameer of Afghanistan has been invested with the Grand Cross of the Star of India. Addressing the officers present at the ceremony, he expressed a confident hope of continued friendship between Afghanistan and India. The Ameer also said that, while Afghanistan would welcome British and Indian help, the Afghans would be able to repel Russia.

Three days' quarantine has been ordered at Marseilles, France, on account of the suspected prevalence of cholera at Spanish ports.

General Wolseley says he has no idea of abandoning his intention to recapture Khartoum in the Autumn.

There was an earthquake shock on Sunday in Andalusia, Spain. Several houses fell, but nobody was injured.

A box containing a dynamite machine addressed to Prince Bismarck was discovered by the authorities at Frankfort-on-the-Main.

NEW YORK, April 13—8:15 a. m.—General Grant slept in his chair from midnight until 6:30 a. m. He was disturbed occasionally by attacks of coughing with expectoration. He awoke expressing himself as feeling quite comfortable.

## Youth's Column.

### Our Heroes.

He is afraid to be a boy who has courage
To do what he knows to be right.
When he falls in the way of temptation
He has a hard battle to fight.
Who strikes against strife and his comrades
Will find a most powerful foe:
All laugh at him if he conquers,
A cheer to the boy who says "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose name never gets a legion to shout.
And he who fights single handed
In spite of a sneer, I say,
That he who fights conquers to conquer
And overcomes more in the fray.

Be steadfast, my boy, when you're tempted
To do right as you know you're right,
And drive by the powers of manhood,
And you will overcome in the fight.
The fight for the right is the best fight ever
Fought in the warfare of life,
And God bless those who are the bravest,
We'll give you the credit for the strife.

—*Ella A. Hayford.*

### Carriage of a Lady in Public.

A lady walks quietly through the streets, seeing and hearing nothing that she ought not to see and hear, recognizing acquaintances with a courteous bow, and friends with words of greeting. She is always unobtrusive. She never talks loudly or laughs boisterously, or does anything to attract the attention of the passers by. She simply goes about her business in her own quiet, lady-like way, and by her self-occupation is secure from all the annoyance to which a person of less perfect breeding might be subjected.

### The Truly Honorable.

The truly honorable man takes pains to remain ignorant of things that concern him not. He turns aside from the confidential gossip, glances away from the open desk, shuns the place where a whisper is audible, with just as much care as he would use to avoid profiting by a mistake in the change. His curiosity does not crave the knowledge of such matters. It has the whole wide world for its area, and seeks its satisfaction in a more wholesome direction. After all, the information to which we have no right is the poorest and least valuable to us of any that we can obtain. Let us cultivate a worthy curiosity on subjects that shall enlarge our minds, deepen our feelings and strengthen our purposes; we shall shrink from the ignoble inquisitiveness that revels in dishonest gains.

### Home Friendships.

If we cultivate home friendships with the same assiduity that we give to those outside, they will yield us even richer and fairer returns. There is no friendship so pure and beautiful in its nature, so rich and full in its power of blessing, or so singularly rare in its occurrence, as that between parents and their grown up sons and daughters. Where the parental and filial instincts are supplemented by that higher and more spiritual affection that binds together minds in intellectual communion and souls in heartfelt sympathy, few deeper or more delightful friendships can be imagined. The guardian and dependent gradually lose themselves in the dear companion and true friend of later life; and youth becomes wiser, and age brighter, and both, nobler and happier in this loving and abiding union.

*Dear Children,*

I sometimes think you may grow weary in reading grandma's long letters, and when I consider how weak and inefficient they are, compared with the one I am going to write about, I feel I must lay my pen aside, and forever be silent, but for the command given, "Forget not to communicate." The beautiful letter of which I speak was written in the gloomy cell of a prison in Rome. The writer was a Jew of unusual talent, full of zeal, "an Israelite indeed in whom there was no guile." Although his decaying form was bent with old age, his dear trembling hand under a pressure of cruel circumstances, penned this very touching epistle. The brother in Christ to whom it was addressed was a man of influence and wealth, but one greatly beloved, affording much joy to the aged prisoner, because his tenderness and warm affection had refreshed the faithful in Christ Jesus. It gave solace and joy to the aged writer whenever he thought of him; remembering him in every prayer. Such an exquisite character was an offering of sweet savor to God. The meaning of his name is very suggestive, and unfolds exactly what his disposition appeared to be, "An Affectionate One." In his hospitable home, those of like precious faith used to hold sweet fellowship together. His beloved wife was one who also feared the Lord. The meaning of the name of the place in which they lived was, "Punishment." The Affectionate One owned a slave, who could not endure to be controlled. So he ran away from his kind master, no doubt in a rage, feeling he never would return to him again. Perhaps he had heard the aged one "exhort" to all longsuffering and patience," for while wandering, and his poor mind full of trouble, he evidently thought of him, or would not have sought him in prison. The aged one being in bonds himself could feel more keenly for the poor dejected runaway, who was unprofitable, because he could not govern himself. He could not possibly have gone to one more capable of instruction than this aged prisoner. No doubt he listened most earnestly to his kind advice, for he soon changed his mind, and resolved his future course should be both "profitable and useful," which is the meaning of his name. When the aged one began to show him the way of life, he gave his heart to the Lord, and was baptized into the all saving name of Jesus, which is "a strong tower, into which the righteous run, and are safe." This was a source of great joy to his instructor, who when he sent him back to his master, wrote the following beautiful letter to him.

"I beseech thee for my son, whom I have begotten in my bonds, which in time past was unprofitable, but now profitable to thee and to me, whom I have sent back to thee, receive him therefore as though it were myself, whom I would like to retain with me in the stead, that; he might minister unto me in the bonds of the gospel, but without thy mind I would do nothing. For perhaps 'this dear slave' departed from thee a season, that thou should'st receive him for ever. But not now as a slave, but above a slave, a brother beloved, specially to me, but how much more to thee both in the flesh, 'because he is thy property,' and in the Lord. If thou therefore count me a partner, receive him as myself; if he hath wronged thee, or oweth thee aught, put that on my account. I, the aged worker, have written this with mine own hand. I will repay it, but I will not tell thee what thou owest me. Yea, brother, let me have joy of thee in the Lord, refresh me in the Lord. Having confidence in thy obedience I wrote unto thee, knowing thou will do more than I ask of thee. Prepare me also a lodging for I trust through your prayers I shall be given unto you. Salute *my* fellow-prisoners, and my fellow-laborers in Christ Jesus. The grace of our Lord Jesus Christ be with you.

Children beloved, what tender sympathy, what touching love is expressed for the poor wandering slave in these few lines! Not one word of censure, or discouragement; but love, unbounding, undying love, placed the poor wandering slave right in the same position as the faithful aged prisoner. He promised to pay all his indebtedness—and bear the burden of his wrong doings. He diligently instructed him until he had him in the right way; he counted him no longer a slave, but a beloved son, remembering the words of Jesus, "If the truth make you free, ye are free indeed," for he was then one with the faithful household everywhere. Let us follow Christ as this aged follower did.

Your affectionate teacher.

E. COFFMAN.

## Exegetical.

### The White Stone.

"To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. ii. 17.

Reference is here made to a stone divided into two parts, as a sign of hospitality, upon each of which one of the parties wrote his name and interchanged it with the other. This gave a mutual claim to contracting parties and to descendants for reception and kind treatment when travelling. It was carefully and privately kept so that no one might claim the privilege besides the person for whom intended. Or, according to Matthew Henry, this "White stone" means absolution from the guilt of sin, alluding to the ancient custom of giving a *white* stone to those *acquitted* on trial, and a *black* stone to those condemned. "The New Name" is the name of adoption. Adopted persons took the name of the family into which they were adopted. None could know evidence of a man's adoption but himself.

There is a sort of economy in the ways of providence that one shall excel where another is defective, in order to make men useful to each other and mix them in society.


## ATHEISM AND THEISM,

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 340 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00 Send to this office for it.

# Poetry.

## WITNESSES.

"I am working alone, and no one heeds!"
Who says so does not know;
There are clear eyes watching on every side,
And wherever our feet may go,
We are "compassed about with so great a cloud."

That if we could see,
We could never think that our life is small,
Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and all its care;
And the sighs and prayers of the heavy heart
Vanish into the air;
And we do not suffer or work alone.
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft "Well done!"

Oh, do not deem that it matters not
How you live your life below;
It matters much to the heedless one
That you see go to and fro;
For all that is noble and high and true
Has an influence on the rest,
And the world is better for every one
Who fighting at his best.

But even if human eyes see not,
No one is unobserved,
There are unseen ones deep and plentiful high
As each may be deserved;
We cannot live in a secret place,
There are watchers always by,
For heaven and earth are full of life,
And God is ever nigh.

O, for a life without a pause,
For a heart of earnestness!
For self forgotten for its whole train,
For hands well used to bless!
God raise us far from the little things,
And make us there to be
Skilled workers here in the place we fill,
And servants unto Thee!

—*Selected from Christian World.*

# Communications.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 15, 16.

I choose this for a subject because I deemed it of the utmost importance. If the apostles had not been commissioned to proclaim the good news to the kingdom to the world, none could have been saved through the preaching of the gospel. Paul declares 1 Cor. ix. 16, "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel." And again Romans i. 16, he says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Here is a very important question, namely, if the gospel is the power of God unto salvation, how are we saved by it? It is really surprising when we come to converse with the professed Christians of the day in regard to how we are save by the gospel of Christ. One says you must be born again, and then you are converted, according to the gospel. Paul says, 1 Cor. iii. 54. For this corruptible must put on incorruption, and this mortal must put immortality. In John iii. 3, Jesus says, except a man be born again, he cannot see the kingdom of God. This shows most emphatically that we cannot even see the kingdom until we are made immortal, and that by a resurrection from the dead. Let us try to understand this one great truth and that is this; to be born again is one thing, and to be begotten by the word of truth, is quite another thing. James says, i. 18, Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures. When he are begotten by the word of truth, is when we have complied with the requirements of Christ and the apostles. But we are subject to sin. Why? Because we are in a state of mortality. Question. When will we be in a state that we cannot sin? Ans. When-ever we are born of God. Proof John iii. 9. Whosoever is born of God doth not commit sin. Why? For his seed remaineth in him, and he cannot sin. Why can he not sin? Because he is born of God. Reader, can language be made more plain?

Paul says, by grace are ye saved. Eph. ii. 8. O yes, says a voice, of course we are saved by grace. I ask how are we saved by grace? Grace is one thing, and how to be saved by grace is another. Well says a voice, that is one of the simplest things in the world. Please explain, I asked.

"When we had our revival meeting over at the church there were about two hundred came forward to the anxious bench and embraced religion." So you can see how we are saved by grace, (said the voice) we come to the mourners' bench and kneel down, and ask God to forgive us of all our sins and iniquities. One of the easiest things in the world to understand how to be saved by grace, says the voice. Were you not baptised for the remission of sins? I asked. Certainly not, says the voice; that is just a form, it does not matter if you are not baptised, that is nothing very essential to salvation. And this is the way that the majority believe and talk, that profess to be followers of Christ. Now let us compare the gospel plan of being saved by grace, with the modern plan of being saved by grace.

First. How was Paul saved by grace? Acts xxii. 6, 10, 16, here we see that Paul was on his way to Damascus, and it came to pass that while he was journeying, suddenly there shone a great light around about him, and about that time he heard a voice saying unto him, Saul, Saul, why persecutest thou me? And Paul answered and said, What shall I do, Lord. And the Lord said, arise and go to Damascus, and there it shall be told thee of all things which are appointed for you to do. So when Paul arrived at Damascus, one Ananias, a devout man, came unto Paul and said, Brother Saul, receive thy sight; and the same hour he looked upon him. And Ananias said unto Paul, why tarriest thou, arise and be baptised, and wash away thy sins calling on the name of the Lord. Here we have a slight history or narrative of Paul's conversion. We see that they give no history of any mourners' bench, nor that they prayed God to forgive Paul's sins, or that Paul was commanded to pray for the forgiveness of his sins. Please notice how Paul's conversion agrees with those at Jerusalem on the day of Pentecost. Acts ii. 37. Here we see the after the multitude heard the apostles proclaim the gospel, as they were moved by the Holy Ghost, stating that this same Jesus that they had crucified had risen from the dead, and was sitting at the right hand of God. Now when they heard this they were pricked in their hearts and cried out, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptised every one of you, in the name of Jesus Christ for the remission of sins. Verse 41. Then they that gladly received the word were baptised: and the same day was added unto them three thousand souls. Here we have another conversion of about three thousand souls, no anxious seat spoken of, nor were any of the three thousand called upon to pray to the Lord for the forgiveness of their sins and still they were saved by grace because they obeyed God, and in return God favored them on account of their obedience to the truth of the gospel. Acts xvi. 14, 15. Here we have another apostolic conversion, please read it and notice how essential it was that she should be baptized. Also 29 to 33, of same chapter. Here we see that Paul and Silas were put in prison, and they sang and prayed, and all at once there was a great earthquake, and immediately all the doors of the prison were opened, and all the prisoners' bands were loosed. Then came the jailer trembling, and fell before Paul and Silas, and said, What must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. Acts viii. 27 to 39. Here we have a narrative in regard to the conversion of the Eunuch. We see by this that in order to his salvation he was not commanded to bow or humble himself at any mourner's bench, as is the custom at a great many of the popular revivals of the day. Nor was he ordered to pray for the forgiveness of sins. Question. Why not? Because when the Eunuch read the 33 verse, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." And the Eunuch answered Philip and said, I pray thee of whom speaketh the prophet this? of himself or some other man? Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus. Please notice the effect the gospel had on the Eunuch.

And as they went on their way, they came unto a certain water, and the Eunuch said, See here is water; what doth hinder me to be baptised? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him. Now here are examples showing the primitive plan of salvation, and the same plan should be adopted at the present day, because Christ says, the words that I speak unto you, they are spirit and they are life. Paul also was commanded by Christ what to preach that the people might receive forgiveness of sins. Phil. iv. 9. Paul declares, those thing which ye have both learned and received, and heard, and seen in me, do; and the God of peace shall be with you. Furthermore Paul says, the truth of Christ is in me, no man shall stop me of this boasting. 2 Cor. xi. 10.

Gal. iii. 27. Here he declares that as many of you as have been baptized into Christ have put on Christ. This is the only plan of adoption mentioned in the gospel by which we can become initiated into the family of Christ. Faith and obedience to the gospel are prerequisites in order to salvation through Christ. If we sin after we have complied with the requirements of the gospel, John ii. 1, commands us to sin not, but if we sin we have an Advocate with the Father, Jesus Christ the righteous, he is the propitiation for our sins.

2 Peter i. 5 to 12. Speaking of those who have been obedient to the truth, he says, Besides giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. If these things are in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, that ye know them and be established in the present truth.

E. O. NELSON.

*Sister H*——

We will continue where we left off in our last. We will now quote Ex. xxiv. 12. "I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Here is positive evidence that they (Israel), had not this before. 1. "That thou mayest teach them." How can you teach a child the A B C's that already knows them? 2. "I will give thee tables of stones and a law," shows conclusively that the law and tables of stone were given simultaneously, i. e., at the same time. Who will contend that the tables of stone were given to Adam? thence to the entire human race? The Lord says, "that thou mayest teach them." Teach what? The tables of stone or the law written on them? The answer is the law, of course. But, why teach them? if they, with all other nations, already knew and were observing them? Nehemiah says: "Thou camest down also upon Mount Sinai, and speakest with them (Israel) from heaven, and gavest them right judgments, and true laws; good statutes and commandments; and madest known unto them the Holy Sabbath." How could God make known something that was already known? Presumption! Did Nehemiah state a falsehood? Can you; will you contradict him? Are you prepared to do this? This will close this part of our subject for the present.

You say, "That the Ten Commandments must have been in existence from Adam to Moses, for Abraham kept God's laws." Are the Ten Commandments ever called laws? See Ex. xxiv. 12, and parallels. "A law." In Young's Am. Concordance the phrase "laws," in your quotation as found in Gen. xxvi. 5, (and of course you left me to hunt it up) is from the Hebrew word, *torah*, and means direction. That direction as given, is found in Gen. xii. 1-2, and xiii. 14 to 17, xv. 2, etc., xvii. 10, and the entire xxiii. chapter. Here you will see what laws—directions—Abraham obeyed. Abraham's righteousness consisted not in keeping the Sabbath, but in believing God—faith. Heb. xi. 8-12, and Rom. iv. 3-9, etc. Read these citations and let them settle it; perhaps they make known more about it than you do(?) You also say: "When God delivered the Israelites from Egyptian bondage, he commanded them to keep his Holy Sabbath." But why command them to do what they were already doing? Can't you see such blunders? Again you say, "because Israel broke their covenant which they made with God; that did not destroy his law; by no manner of means." Why not say laws, here, as well as when you tell what Abraham did? This is a miserable little hand-car switch. But suppose it as you say, viz., that by their breaking the covenant which they made with God it did not destroy the law "which they had agreed to obey;" does that prove that you, a Gentile, are under any obligation to keep a law that "Israel promised to obey?" "Not by any manner of means." Here you acknowledge that Israel, at least, had not previously, been keeping this law that they bore, for the first time in their history, "agreed to keep." But you continue. "But that (law) will condemn them in the day of judgment." Does that prove that the Sabbath is binding on you or me? Paul says, "by the deeds of the law there shall no flesh be justified.....but now," since the law was nailed to the cross, "the righteousness of God without the law is manifested;" also "that the gospel—not law—is the power of God unto salvation." Do you believe it?

You say, "We now come down to New Testament times, and we see the law of Ten Commandments, of which the Sabbath is a part, stands to convince and convert Paul of sin: after Christ had ascended to heaven." This is a bold assumption. "Yes," says the Savior, "make void the commandments of God by your traditions." Talk about the Ten Commandments converting Paul! That is nonsense. "How evident thou?" Paul was raised a "Pharisee after the strictest sect," and was "zealous of the law," and was of course a strict Sabbatarian before the appearance of the "Just One"—a keeper of the law: and therefore, according to your own statement, was not a sinner" for you say, that sin is the transgression of the law of the Ten Commandments. How then did the Ten Commandments convert Paul? Let him speak. He says, "I was alive without the law once." Now I ask in all candor, Was this the law of Ten Commandments that he was without once? If so, then it was not binding on him then! Here then was an instance where the law was not binding on all men! Here you virtually evaporate to the fort. "Stack arms!" But Paul continues and says, "But when the Commandment came, sin revived and I died." Was this the fourth Commandment? Sabbatarians unblushingly would answer yes. Then we reply: how could it be the the fourth Commandment, when he, as a Pharisee, was zealous of, and keeping the law, of "which the Sabbath forms a part?" We ask again what law was this of which Paul speaks? It is evident that is not, the, so-called, Decalogue. Why? For, first, he had been born and bred under that law, for he belonged, and composed a part of that nation, to whom that law was given; therefore, was never "without it." And, second, he had been and was then, (before he believed the gospel,) a zealous defender of that law, as he testifies. Therefore, it could not be said of that law, that "the Commandment came" to him. And, third, we answer the question direct, that that law was the law of Christ, and that the Commandment that came was from the Lord Jesus Christ: "Saul, Saul why persecutest thou me?" "Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Was keeping the Ten Commandments among the all things appointed for him to do? You, and every other Sabbatarian, know that it was not. See Acts ix. 17, 18. This was the Commandment that came to Paul and killed him, as a Jew; for he says, "I fell to the earth" (as one dead) "but rise and stand upon thy feet," says Jesus of Nazareth, "for I have appeared unto thee for this purpose; to make thee a minister"—of the Ten Commandments? Oh, no. But "a minister, and a witness both of these things which thou has seen, and of those things in the which I will appear unto thee; delivering thee from the people (the Jews,) and from the Gentiles, unto whom now I send thee."

And Ananias, being instructed in a dream, says; "Brother Saul.....the God of our fathers hath chosen thee, that thou shouldest know his will." It is very singular that Paul, bred and born an Israelite, of the tribe of Benjamin, did not know the will of God, when Sabbatarians know it so well! Say they, "It is moral law, moral law! Decalogue, Ten Commandments, the Holy Sabbath!" etc. But Ananias continues and says, "shouldest know his will and see that Just One, and shouldest hear the voice of his mouth," (saying keep the moral law, especially the Holy Sabbath?) No, nothing of the kind. But, Thou shalt be his witness unto all (both Jew and Gentile) men." The law was not to all men; i. e., both Jew and Gentile; but only to Israel. But the gospel is for all men, i. e., both Jew and Gentile. No wonder then that Paul died when such a Commandment came. But Ananias continues: Shalt be a witness unto both Jew and Gentile "of what thou hast seen and heard—arise now and be baptized, and wash away thy sins." But Sabbatarians say: "Keep the Sabbath and die to sin." Says Paul, "If I build again that which I once destroyed; I make myself a transgressor." Now we ask, a transgressor of what? You answer, "a transgressor of the law of Ten Commandments." But did Paul once destroy the Ten Commandments? Was that the Commandment that came to Paul? to destroy the Ten Commandmental? No wonder it killed him, or rather "converted him" as you put it. Which horn will you take?

J. W. ROMIG.

# Selections.

## JEHOVAH THE LIVING GOD.

The most sublime and influential of all truths is before us, the foundation of all substance, of all morality, and of all religion. The stars which have no visible pillars are held by the hand of God, the everlasting rocks and great mountain ranges have no strength of their own, but all stand fast in God. It is in him that we live, and move, and have our being. If his sustaining power were taken away, not only would nature perish, but man, the lord thereof, would meet destruction in the same ruin. The heathen philosophers, though they had gleams of the Supreme One, all stuck fast in matter, believing in its eternity—independent of the gods. A Christian child is wiser than an ancient sage, for he receives by faith that "in the beginning God created the heaven and the earth," originating the matter and impressing the form by his formative and plastic hand. The Jews, by special supernatural training, knew this when it was hidden from such thinkers as Plato, and from all the nations so radiant in mental power and wide resources. One Jew said to the people—"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." (Isaiah xl. 26). When once the idea of God reaches the human mind, all things within and without bear combined testimony and evidence. The great philosopher, Kant, in a memorable passage said, that two things impressed him profoundly—the starry heavens without, and the moral law within. All thoughtful men can confirm the truth and force of the remark. As the glorious mechanism of nature involves plan and design, calling for an intelligent person—a stupendous mind—so the consciences looks back to a righteous person whose nature is the deep foundation of all the moral law. We say the nature, because the will of God which is accepted by believers as the rule of action, is only forcible and powerful because it is the exposition and declaration of his essential nature. The nature of a being perfect in holiness, is the deep and sure foundation of all moral distinctions. All life and law, all matter and motion and forces, all beauty and order proceed from him who lifteth up his hand to the heavens, saying—I live for ever. Moses knew that he might be driven from the gates of Egypt as a shameless impostor, unless he carried some reasonable account concerning the Being who sent him, as he was to ask for the freedom of the men who were doing all the rough work of the monarchy. "Who shall I say sent me?" "Say that I am' sent thee;" He is, and in the absolute sense, he only is. Spirits and men like shadows may come and go, but he is from eternity to eternity; the undesired, self-existant, and everlasting One. This brings us to the celebrated passage of Paul in his charge to Timothy, which cannot be quoted in a fragmentary manner without spoiling it. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and holy Potentate, the King of kings, and Lord of lords. Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see; to whom be honor and power everlasting. Amen." (1 Tim. vi. 13-16). Immortality, then, is one of the attributes of God, He alone hath it, absolute and underived. All other beings are finite and dependent, and if ever they share in his immortality, it must be by his sovereign and gracious gift. Whether he gives it in their constitution, or makes it depend upon moral and spiritual elevation, we can only learn from the record of his will. One thing is certain—that which has a beginning may have an end—that which begins to be may cease to be—unless God wills otherwise. There is not a more foolish argument in existence, than the common one in theological schools—immaterial, *ergo* immortal. We deny the *ergo*, for whatever God made, God can destroy, whether it be matter or spirit. We are not to fear him or them who can only kill the body, but we are to fear him who can destroy both body and soul in hell. The passage flashes like a two-edged sword, cutting down naked materialism on one side, and immortal soulism on the other. The will of God on this, on all cognate matters, must be gathered from his record with reverence. He that hath a dream let him tell his dream, but what is the chaff to the wheat. "Is not My word like a fire and a hammer to break the rock in pieces?" No harm in the human to have a dream, or to tell it; but it is chaff after all. The word of the Lord is the revealing fire discovering and consuming, and the hammer which descends with tremendous force upon buildings of evil and refuges of lies.—*From "The Approaching End of all Evil," by C. Greenwell, Adelaide, S. A.*

# Miscellaneous.

The word "zareba" imported from Egypt since the opening of the campaign against El Mahdi, means a barricade hastily constructed with army wagons, baggage, brush, etc. Probably our American earthworks meet the idea as nearly as anything.

The revised edition of the Old Testament will be issued to the public on May 1. American book publishers have offered as high $5,000 for single advance prints. The orders for the Revised Old Testament already exceed those secured before publication for the revised edition of the New Testament.

The Jewish community in the city of Vienna is profoundly agitated over the abduction and conversion of a beautiful Jewish maiden named Rachel Stielitz. Two years ago the girl disappeared. A vigilant search for her was instituted by the police and the maiden's family, but no trace of her could be found. The other day, after her parents had been for some time mourning her as dead, they were thunderstruck by the receipt of a letter stating that their daughter was in a certain Catholic convent and was about to take the veil. The letter was signed by Rachel herself, who begged to be released from a life which she described as one of captivity. The authorities have been consulted, and have determined to interfere for the recovery of the girl.

THE MAHDI ON THE ENGLISH.

"Never fear the English," the Mahdi said last year. "Do not waste a shot upon those the sun of the desert will destroy: they will perish before the wrath of God without our aid." After we have perished this is his programme as revealed in his latest manifesto: "I am resolved to carry the sword, first from Khartoum to Berber. Thence I shall proceed to Dongola, Cairo and Alexandria, restoring Moslem rule and government in all these cities. From Egypt I shall march to the Land of the Prophet to drive out the Turks, whose government is no better than that of the infidels, and I shall restore the land of Arabia, with its two sacred cities, to Islam." And in the face of such a programme our wise men are chattering about financial agreements, and our scribes are glibly talking about withdrawing troops from the Soudan to fight the Czar. *Quos Deus vult perdere, etc.*—*Pall Mall Gazette.*

POPULATION OF THE SOUDAN.

It is estimated that there are 10,000,000 or 12,000,000 of inhabitants in the Egyptian Soudan, which has an area of 2,500,000 square miles, and comprises a vast amount of fertile land along the Nile and its tributaries. Three millions of these people are Arabs and their kindred, while the remaining 9,000,000 are of the negro race. All the Arabs are Moslems, and many of the negro tribes have adopted the religion of Mecca, and are faithful followers of the Prophet. The Pagan negroes have united with the Arabs in the effort to drive out the Egyptians, and, though their religions are unlike, they have a common interest in ridding themselves of oppression. Most of the Arab tribes are on the eastern side of the Nile, while most of the negroes are on the western. Between the Nile and the Red Sea are the tribes whence come the men of Osman Digna's army, now in front of the Suakim, while along the valley and to the west are the people who flock to the Mahdi's standard. Out of a population of 12,000,000 of people, animated by religious zeal, and smarting under the cruelties of their recent masters, it is easily possible for the Mahdi to raise an army of 200,000 men. The wonder is not that Khartoum fell so soon, but that it was able to hold out so long. The theory is certainly very plausible that the Mahdi could have captured it long ago if he wished, but he refrained from doing so until the British army had come too far into the Soudan to be able to retreat.

JEWISH CHRISTIANS.

Mr. Finny at Mossurra, Egypt, conducts a Sunday-school of Jews, Copts, Tyrian and Mohammedans, twenty-six girls and thirty-one boys, with ten full-grown men. It is only two years old, but its members have already made great progress in committing Scripture to memory and in learning to sing. One of the teachers holds a prayer-meeting for the elder girls on Wednesday afternoons, which is very well attended, as is also a Bible-class for young men, open to all, however, on Thursday evenings. The attendance of Jewish children at the Sunday-schools in southeastern Europe seems to be greatly on the increase. In many localities it is evident that this interesting people feel that nothing but Christianity can save and elevate their race. So strong has this feeling become at Lemburg in Galicia that the Jewish inhabitants, without in any degree renouncing their nationality or their Old Testament religion, have accepted Christ as their Messiah and petitioned to be allowed to build a Jewish Christian church.—*N. Y. Observer.*

Last Struggle of Mohammedanism.

Referring to affairs in the Soudan, and the reported advance of the Mahdi with forty thousand men, the London *Rock* remarks: "The end of the Mohammedan rebellion is not likely to come just yet. If the records of prophetic announcements are to be taken into consideration, it would seem that this movement is the last expiring effort of the followers of the false prophet who has for centuries exorcised such sway over the eastern population. If prophecy be interpreted according to the views of Bishop Newton and men of his school, it would appear that Popery and Mohammedanism are to lose their temporal power before the time of the end. This revolution looks very like the final break-up of Mohammedan power. Our rulers had evidently a very insufficient knowledge of the programme of the future in Egypt, judging from the rash promises as to the almost immediate withdrawal of our troops from that country after the battle of Tel-el-Kebir. There seems every probability that England is destined to play a very conspicuous part in this African campaign. It is very doubtful if she will ever leave Egypt without the occupation of our troops. In fact, England will probably be compelled to establish a protectorate over that country."

Conference Notice.

The first quarterly session of the A. C. Conference of north western Pa., will be held with the church at Geneva, Pa., commencing Friday, April 17, and continue over Sunday. The church cordially invite all who believe that the return of "the Nobleman" is near at hand to be present and be benefitted by the meetings.

MRS. L. M. STODDARD, Pres.
MRS. S. A. ATWATER, Sec.


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 26, 474½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth, are welcome

A LETTER to a FRIEND.
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This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Reign of Christ, the Destiny of the Wicked, the Restoration of Israel, etc. A new edition of this little work has been printed. It is too well known to need commendation here. 32 pages, price 10c. 8 copies 50c., 16 copies $1.

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*Schedule in effect April 5, 1885.*

Trains depart from and arrive at PITTSBURGH, Ind., Station, Central Time, as follows:

GOING WEST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 7:15 a m | 12:40 p m |
| Fast Line | 12:00 m | 5:00 p m |
| Chicago Express | 4:30 p m | 10:00 p m |
| Alliance Accommodation (Airlines) | 6:15 p m | 11:15 p m |
| Local Freight | 11:15 p m | 3:00 a m |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 2:20 a m | 7:30 a m |
| Fast Line | 12:30 m | 8:00 p m |
| Day Express | 9:15 a m | 4:50 p m |
| Alliance Accommodation | 7:00 p m | 12:00 m |
| Local Freight | 3:00 a m | 11:00 a m |

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Hotel Cars attached to through trains run without change westbound to Chicago; eastbound to Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running trains, apply to M. W. SIMONS, Ticket Agent Plymouth, Ind.

†Daily. ‡Daily except Sunday.

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# Poetry.

## THE OLD EARTH.

Old Mother Earth is wan and pale,
Her face is o'ershaded sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim red eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago.

The Earth is old, the Earth is cold,
She shivers and complains;
How many winters here and chill
Have racked her limbs with pains!
Dread tempests, lightning, flood and flame
Have scarred her visage o'er,
That scarce we deem she chose to fair
Six thousand years ago!

Yet calmly was the youthful Earth,
And light skipped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed still,
And rolled in melodies flow,
Where'er the spheres replied with her,
Six thousand years ago!

And many happy children there
Upon her breast revelled,
For you the earth made such repast fair.
The heavens were bright and kind;
The azure copse where he
In love poems breathed here
Oh happy was the youthful Earth,
Six thousand years ago!

But those children of the Earth
Who sang in her lap,
And Murder stalked her boundaries sobre
And hide the young Earth's wombs.
And ages, long ages, still
Have flowed with sorrowing woe
The sons of her whose life was for,
Six thousand years ago!

Oh Earth! dreary Earth! thy tender heart
Beneath thy cheek seems
Then locked up for the dead's dark
That hide their scattered bones;
For them, by day and night, thy tears
Unceasingly have flow;
Death chilled the fountain seat of life
Six thousand years ago!

Old Earth! Old Earth! above thy head
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens a still, small voice
Whispers returning peace.
Thy tears are precious in the sight
Of One who marks their flow,
Who purposed mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their term will soon be told:
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a power, holier light,
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, fearless throng,
To wake creation's voice anew,
And swell the choral song.
Oh, Earth! go wipe thy falling tears,
Forget thy heavy woe:
Hope died not with thy first-born sons,
Six thousand years ago!

# Selections.

## THE LOST ARTS.

The following is an epitome of Mr. Oliver Wendell Philips's most interesting lecture upon the above subject, to which I have appended certain thoughts it has suggested:

"We seem to imagine that, whether knowledge will die with us or not, it certainly began with us. We have a pitying estimate of, a tender pity, for the narrowness, ignorance, and darkness of the bygone ages. We seem to ourselves, not only to monopolize, but to have begun the era of light.

"The most objectionable feature of character is self-conceit—an undue appreciation of ourselves, an exaggerated estimate of our achievements, our inventions, our contributions to popular comfort. I might venture to claim for the glimpse I shall give of early civilization, that they are a medicine for curing us of boasting.

"Take the subject of glass. This, Pliny says, was discovered by accident. Some sailors, landing on the eastern coast of Spain, took their cooking utensils and supported them on the sand by the stones they found in the neighborhood. They kindled their fire, cooked their fish, finished their meal, removed their apparatus and lo, glass was found to have resulted from the nitre and sea-sand vitrified by the heat. A dozen times have I been criticised by a number of wise men, who have said that this was a very idle tale; that there never was sufficient heat in a few bundles of sticks to produce vitrifaction.

"But happening two years ago to meet on the prairies of Missouri, Professor Shepherd, I mentioned this criticism to him. 'Well,' said he, 'a little practical life would have freed men from that doubt. We stopped last year in Mexico to cook some venison. We put the cooking apparatus on stones we found there, and then made our fire with wood we got there, resembling ebony; and when we removed the apparatus, there was pure silver gotten out of the embers by the intense heat of that almost iron wood. That heat was greater than any necessary to vitrify the materials of glass.' Why disbelieve Pliny's sailors? why not suppose they [illegible] some exceedingly hot wood? May it not be so possible as in this case?

"So, with growing distrust of a large share of this modern scientific criticism of ancient records, I think we have been betraying our own ignorance, and that frequently. When the statement does not look on the face of it exactly accurate, a little investigation below the surface will shew that it rests on real truth. Take for instance the proverb often quoted in my college days: we used to think how little logic the unlearned people had, and when we wanted to illustrate this it was what was call'd a *non sequitur*—the effect did not come from the cause it was made to follow. Our example was always the old English proverb, 'Sing Tenterden's steeple is the cause of Goodwin Sands;' of which we used to say, How ignorant must they have been who coined such an unreasonable lie.' But when we were deeper in the history of this, we found that the proverb was not meant for logic, but for sarcasm. One of the bishops intended to have to build a breakwater against the advancing sea, but the good bishop, instead of building the breakwater built a steeple. Considered as a sarcasm, there is the closest and most veiled logic in 'Tenterden's Steeple is the cause of Goodwin Sands.' A large share of our criticism of old legends and old statements will, I think, rest in this same be found in the end to be the ignorance that overleaps its own saddle and falls on the other side.

"Claiming credit for novelties, nevertheless, in every matter that relates to invention, to use or beauty or form, we are borrowers. The Duchess of Burgundy took a necklace from a mummy, wore it at a ball given in the Tuileries, and everybody said 'it was the newest thing there!' You may glance around the furniture of the palaces in Europe, and when you have fixed the shapes and forms in your mind, I will take you into the museums of Naples, which gathers all remains of the domestic life of the Romans, and you shall not find a single one of those modern forms of art and beauty and use that was not anticipated. We have added hardly one single line or scrap of beauty to the antique.

"Take the stories of Shakespeare. Some are historical. The rest—two-thirds of them—he did not stop to invent, he found them. These he plundered from the Italian novelists, who had taken them from the East. Cinderella and her slipper is older than all history, like half-a-dozen other baby legends. The annals of the old world do not go back far enough to tell us whence they first came. Everything that amuses the child in the open air is Asiatic. Rawlinson will shew you that it came from banks of the Ganges, or the suburbs of Damascus. Bulwer borrowed the the incidents of his Roman stories from legends of 1,000 years before. The novels of Walter Scott—3,000 years before his day—were the popular tales of Eastern Asia. Indeed, Dunloch—who has grouped the history of the novels of all Europe into one essay—says, that in the nations of modern Europe there have been only 250 or 300 distinct stories. He says at least 200 of these may be traced, before Christianity, to the other side of the Black Sea. Even the most commonly quoted Irish bulls are [illegible] every one of them.

"To return to the subject of glass. You see that we have seen [illegible] served [illegible] which could be called by the name of glass; and I thought the position had been proved.

"But in Pompeii, which was covered with ashes by Vesuvius 1800 years ago, they broke into a room full of glass: ground-glass, window-glass, cut glass of every variety. It was undoubtedly a glass-maker's factory. So the lie and the refutation came face to face. It has been found that the chemistry of the most ancient period had reached a point we have never even approached, and which we in vain struggle to reach to-day. Indeed, the whole management of the effect of light on glass is still a matter of profound study. I offer two stories from history, the one in justification of this statement: the other bearing upon the subject of malleable glass.

"The first is from the letters of the Catholic priests who broke into China. These were published in France 200 years ago. It appears they were shown a glass transparent and colorless, which was filled with a liquor made by the Chinese: a liquor clear, like water. This liquor was poured into the glass, and then, looking through, it seemed to be filled with fishes. They repeated the experiment, with the same result. The Chinese confessed, of this glass, and of others like it, that they did not make them—they were among the plunder of some former conquest.

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"Tiberius—the time of St. Paul—and tells of a Roman who had been banished and who returned to Rome bringing with him a wonderful cup. This cup he dashed upon the marble pavement, and it was crushed, not broken, by the fall. It was dented somewhat, and with a hammer he easily brought it into shape again. It was brilliant, transparent, but not brittle.

"The Romans got their chemistry from the Arabians. They brought it from Asia eight centuries ago; and [illegible] that age claim, that they got from the Arabians malleable glass. In their books there is a kind of glass [illegible] which, if supported by one coat, would, by its own weight dwindle down in twenty hours to a fine line, and you could curve it around your finger.

"Von Beust, the Chancellor of Austria, has ordered scarcely throughout Hungary in regard to a recently discovered process by which glass can be [illegible] exactly like wool, and manufactured into cloth.

"At Rome, they will show you a bit of glass, transparent, a solid thing, which they lift up so as to make evident that there is nothing concealed: but in the center of this glass is a drop of colored glass, perhaps as large as a pea, mottled like a duck—finely mottled with the shifting-colored hues of the neck, in which even a miniature pencil could not do more perfectly. It is manifest that this drop of liquid glass must have been poured, because there is no joint. This must have been done by a greater heat than the annealing process, for that process shows breaks.

"Cicero said he had seen the entire 'Iliad'—a poem as large as the New Testament—written on skin, so that it could be rolled up in the compass of a nutshell, which involves that the writing must have been imperceptible by the ordinary eye.

"I have a paper as long as half my hand on which was photographed the whole contents of a London newspaper. It was put under a dove's wing, and sent into Paris, where they enlarged it and read the news. The copy of the "Iliad," to which Cicero refers, must have been made by some such process.

"In the Roman Colosseum—which could seat 100,000 persons—the Emperor's box was on the highest tier. Pliny says that Nero had a ring with a gem in it through which he looked, and watched the sword-play of the gladiators more carefully than with the naked eye. So Nero had an opera-glass.

"Mauritius, the Sicilian, stood on the promontory of his island, and, with the aid of something which served him as a powerful magnifying glass, could sweep over the entire sea to the coast of Africa. Evidently Mauritius—who was a pirate—had a marine telescope.

"In Dr. Abbot's museum you may see the ring of Cheops. The signet of the ring is about the size of a quarter of a dollar, and the engraving upon it is, without the aid of glasses, invisible. No man was ever shown into the cabinets of gems in Italy without being furnished with a microscope to look through; it would be idle to attempt inspection without one, for the unassisted eye could not appreciate the delicate lines and expressions of the faces. If you go to Parma, they will show you a gem once worn on the finger of Michael Angelo, the engraving upon which is 2,000 years old. This engraving is of the figures of seven women; and you must have the aid of a glass in order to distinguish the forms at all. I have a friend who has a ring, about three quarters of an inch in diameter, whereupon is engraved the naked figure of Hercules. By the aid of glasses you can distinguish the interlacing muscles, and count every separate hair on the eyebrows. Layard says he would be unable to read the engravings on Nineveh without strong spectacles—they are so extremely small. Rawlinson brought home a stone, about 20 inches by 10, containing an entire treatise on mathematics; but perfectly illegible without the aid of glasses. The man, therefore, who engraved this stone must have had pretty strong spectacles. So the microscope, instead of dating from our time, finds its brothers in the books of Moses. Our microscopes are infant brothers.

"Now take colors. Color is, we say, an ornament to gratify the eye; but with the Egyptians it was made a method of recording history. Parts of their history were written, but when they wanted to elaborate history they painted it. We find upon the stucco of their walls, kings holding court, armies marching out, craftsmen in the shipyard, ships floating in the dock—in fact, we trace all their rites and customs painted in undying colors. The French who went to Egypt with Napoleon, said that all the colors were [illegible] except one, the greenish-white. The Egyptians had no difficulty with that color, which moderns cannot make enduring—the Tyrian purple—though, as to purple, you can never rely upon the name of a color after 1,000 years. The Tyrian purple is almost a red.

"The buried city of Pompeii was a city of stucco; all the houses were stucco outside, and all stained with Tyrian purple, the royal color of antiquity. This is a city of all red. It has been buried 1,700 years; yet if you take a shovel now and clear away the ashes, this color flames up upon you richer, a great deal, than anything we can now produce.

"You can go down into the narrow vault which Nero built as a retreat from the great heat, and you will find the walls painted all over with fanciful designs in arabesque. These have been buried beneath the earth for 1,800 years; but when the peasants light them up with their torches, the colors flash out as fresh as in the days of St. Paul.

"Come down from Titian—whose colors are unimpaired—to Sir Joshua Reynolds; and, although Reynold's colors are not yet 100 years old, they are fading. He did not know how to mix well.

"All this mastery of color by the ancients is as yet unequalled. The Frenchman says: 'I am the best dyer in Europe, none can equal me, and nobody can surpass Lyons.' Yet in Cashmere they will show him 300 distinct colors, which he not only cannot make, but cannot even distinguish.

"From colors turn to metals. The Bible in its earlier chapters, shows that man first manufactured from metals in Asia; and, strange to say, still do Asiatics work more wonders with metals than we can. One of the surprises Europeans received, when the English plundered the summer-palace of the Emperor of China was, that the curiously-wrought metal vessels of every kind far exceeded all the boasted skill of the workmen of Europe.

"The *London Medical and Surgical Journal* advises surgeons not to venture to carry lancets to Calcutta without having them, in the first instance, gilded; because English steel could not bear the atmosphere of India. Yet the Damascus blades of the Crusades were not gilded, and they are as perfect, now as they were eight centuries ago. There was one at the London Exhibition, the point of which could be made to touch the hilt, and which could be put into a scabbard like a corksorew and bent every way without breaking.

"The wonder of this is, that perfect steel is a marvel of science. But if a London chronometer-maker wants the best steel, he does not send to Sheffield—the centre of all science—but to the Punjaub where there is no science at all.

"The first needle ever made in England was made in the time of Henry VIII., and made by a negro; and when he died, the art died with him.

"Some of the first travellers in Africa stated that they found a tribe in the interior who gave them better razors than they had.

"All this is exceedingly astounding, considering that with us the best steel is the greatest triumph of metallurgy—the glory of chemistry.

"Even the poets have celebrated the perfection of the Oriental steel; which is recognised as the finest by, among others, Moore, Byron, Scott, and Southey. George Thompson told me he saw a man in Calcutta throw a handful of floss silk into the air, and a Hindoo sever it into pieces with his sabre. We can produce nothing that would do the like of this.

"A word about mechanics. The Egyptians employed the mechanical forces, and moved by their means large masses from the earth. We know they had three, or five, of the seven mechanical powers, but we cannot account for the multiplication and increase necessary to the performance of the wonders they accomplished.

"Take canals. The Suez Canal absorbs half its receipts in clearing out the sand which fills it continually, and it is not yet known whether or not it is a pecuniary success. The ancients built a canal at right angles to ours, because they knew it would not fill up if built in that direction, and they knew that such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly-arranged gates and sluices.

"We have only just begun to understand ventilation for our houses; yet late explorations in the pyramids of Egypt show that these Egyptian tombs were ventilated in the most perfect scientific manner.

"Again; cement is modern. The ancients dressed and jointed their stones so perfectly and closely that in buildings thousand of years old the thin blade of a penknife cannot be forced between them.

"The railroad, too, dates back to Egypt. Arago claims that the Egyptians had a knowledge of steam-power. A painting has been discovered of a ship full of machinery, and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive-power to have been steam.

"Bramah acknowledges that he took the idea of his celebrated lock from an ancient Egyptian pattern.

"Benjamin Franklin was not the only one that knew of the presence of electricity, and of the advantages to be derived from the use of a lightning-rod. Solomon's temple was situated on an exposed point of the hill whereupon it was built. This temple—so lofty that it was often in peril—was guarded by a system exactly like that of Benjamin Franklin's.

"Concerning manufactures. A Hindoo princess came to court, and her father, seeing her said: 'Go home, you are not decently covered, go home.' 'Father,' she replied, 'I have seven suits on!' But the suits were of muslin, so thin that the king could see through them.

"Four hundred and fifty years ago the first spinning-machine was introduced into Europe; I have evidence to show that it had made its appearance in the world 2,000 years before.

"Well, I have given these facts, a few of many like ones, in proof of my statement that perhaps we do not invent just everything. Of the hundreds of things we know I can show that ninety-nine out of every hundred have been anticipated."

Mr. Philips's delightful lecture enforces that "there is no new thing under the sun." Not even Mr. Philips's lecture: the gist of which was given by King Solomon, nearly 3,000 years ago.

When Solomon asked, "Is there anything whereof it may be said, See, this is new?" and when, in answer to his own question, he replied, "It hath been already of old time," he had previously shown that stale novelties would be coming to the front as fresh ones, ago after ago, so long as the earth should remain—"The thing that hath been it is that which shall be, and that which is done is that which shall be done" Eccles. i. 9, 10.

Modern men may claim to be the inventors of new things; but Solomon's words and Mr. Philips's group of facts, depriving these things of their alleged newness, send us back and back until the claims of man to have been their originator suddenly fall confounded; and then there is only God to whom new things can possibly be attributed. Let me illustrate this:—

Man wears clothing. Who first put him in the way of contriving it? The Lord God, who made Adam and his wife "coats of skins."

Man cultivates the ground. Who first taught him agriculture? The Lord God, who took His newly-made creature, man, "and put him into the garden of Eden to dress and to keep it;" not without instructions what to do and how to do it, surely?

Who so informed man in natural history as to qualify him for naming appropriately "every beast of the field, and every fowl of the air?" Who could have done so but the Lord God? When this event occurred it was too early for man to have been self-informed.

Who endowed man with language, and with power of understanding the meanings of words? The Lord God; or how could Adam and Eve, so soon as God had made them, have comprehended when he said unto them, "Be fruitful and multiply?" and further said what the newly-made pair were to eat and not eat?

Cain "builded a city," large or small—mean or splendid—no matter. How came he at this beginning of times sufficiently conversant with practical architecture to be able to do so?

How came Jabal, about A. M. 550, qualified for teaching the arts of tent-making and cattle-keeping?

How came Jubal, at the same time, fitted to give instruction in instrumental music? and how came men, but 559 years created, to have "harps and organs?"

How came Tubal-Cain, at the same time, to be able to explain all about working up "brass and iron?"

How came Noah, about A. M. 1606, to be equal to making an enormous and sea-worthy ship?

Unless the men who did and taught these things were first instructed by him who educated Adam and Eve, there are no adequate answers to these questions. We know the slow rate at which knowledge "grows from more to more;" but that rate must have been immeasurably slower in the first instance if, as is claimed, knowledge began with men—was self-acquired—If they had no knowledge in any matter to start from, improve upon, add to.

Have we any hint that with God originated the things we proudly claim as our inventions? I think we have. The Lord God both walked and talked with the earliest men,—notably with Adam, Cain, Enoch, Noah; and when he ceased from being such a Presence among them as Adam saw, still, by means of various other arrangements, he kept up personal intercourse with Abraham, Moses, David, Solomon—in fact, with the chosen men of old from Abraham's day to John's.

When, "rejoicing in the habitable part of his earth," Elohim's "delights were with the sons of men," He it was who "found out knowledge of witty inventions." He it was who counselled men to hearken unto him, to hear instruction and refuse it not (Prov. viii. 12-33).

Man's early proficiency cannot, I think, be satisfactorily accounted for otherwise than by supposing he was schooled, and that his instructor was the only One who could have schooled him, viz., God Himself, manifested in the visible Elohim.

True, this view humbles human self-sufficiency in the dust; but, if man has nothing to be proud of, the dust is its proper place. In such case the haughtiness of man deserves to be brought low.

In Moses's time Egyptian greatness had reached, so many think, its *meridian*. But from the Deluge to Moses was only about 800 years; and had Egypt, supposing such their own instructors, time to rise in 800 years from nothing to the height of grandeur generally attributed? All experiences are against the supposition: for even we, in this nineteenth century of grace, fall far short of matching Egyptian achievements. Their textile fabrics, if all said about them be true, were superior to any we can make—so were their colors, and so were many other things whereof relics remain.

No, we cannot, to please certain Egyptologists without a chronology, begin with Egypt further back than the deluge. The Deluge, according to the Scriptures, was not small and partial, but universal:—"The world that then was, being overflowed with water, perished:" "All the hills under the whole heaven were covered, and the mountains were covered: and all flesh died that moved upon the earth;" only "eight souls were saved." And the Scriptures are confirmed by seashells on mountain-tops the wide world over. Therefore, after the Deluge—Egypt.

The rise of Egypt, in 800 years, to that greatness which we know was reached, is perfectly unaccountable, unless it be allowed that the knowledge and skill exhibited came of God, and not of men. Trace back the teachings, by which the Egyptians profited, to the garden of Eden and its neighborhood, to the instructions first imparted by Elohim, then all is clear, and there is nothing wonderful about the proficiency shown.

That God should have condescended to be man's instructor in arts, sciences, manufactures, and industries, at the very commencement of the human career—when instruction was most needed—is by no means improbable; indeed, taking account of what happened afterwards, it is in the highest degree likely.

Consider the tabernacle in the wilderness. Was this to the glory of man's skill. No, but of God's. Observe:—"And Moses said unto the children of Israel, See, the Lord hath called Bezaleel, . . . and hath filled him with the Spirit of God, in wisdom, and understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in carving of wood to make any manner of cunning work. And he hath put in his heart that he may teach—both he and Aholiab. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, of them that do any work, and of those that devise cunning work. Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded" (Exod xxxv. 30-35; xxxvi. 1).

And as with the Tabernacle, so afterwards with the Temple. David gave Solomon the patterns of all things to be fashioned, saying to him: "All this the Lord made me to understand in writing by his hand upon me, even all the works of this pattern" (1 Chron. xxviii. 11-19).

Mr. Philips has taken the credit for inventions from modern men, and given it to the ancients. But I think some has been shown for its being taken from the ancients, and given even to God Himself; in other words, to Elohim (Christ, in another form), the Manifester to men of that Deity it would have been instant death to them had they looked upon him in his unveiled glory.

These remarks, however, are not intended to do anything beyond directing attention to a matter which, considering what it involves, is extremely important.

"They mean God's power, wherever seen;
And so I'm sung to do no more."

—*Wilfred Rowlens, in Rainbow.*


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THE RESTITUTION advocates the true "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead, the immortalization of the righteous, and the "aionian" destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a healthy life of the Gospel, repentance, and remission of sins, and such life as is essential for the salvation.

## Communications.

### Losing One's Soul. The Covenant Loss and Gain.

There is perhaps no passage of Scripture that so clearly teaches the fact and fundamental conditions of man's covenant relation to God as the following: Matt. xvi. 24-26, inclusive.

And yet there is no passage that has been more misapprehended and perverted from its true meaning by religious teachers. Let us review it and see. Verse 24. Then said Jesus unto his disciples If any one purposeth to come after me, let him deny himself utterly and take up his cross and follow me.

25. For whoever shall have purposed to save his life will lose it, but whoever shall have lost it for my sake will find it.

26. For what will it have profited a man, of he shall have gained the whole *cosmos*, and have paid his life as the price of it? Or what exchange for his life will a man compel unto?

As the reader will observe, the whole language of this teaching is the language of bargain and sale. It is the language of a contract or covenant that a man may enter into or not, and there are at the least two parties to it, commonly denominated parties of the first and second part, and as we learn from clear and matter-of-fact teaching elsewhere in the Scriptures, God is that party of the first, and man, the generic man, the party of the second part. Then as in all bargains under consideration, loss or gain is the point in issue. Do this and you have a more or less reasonable expectation of gain, do not do it and you have a more or less reasonable expectation of loss. The loss or gain in this case is life, individual, personal life. It is a question of life or death. The most that can be lost in any case is this individual personal life, and the argument is that if you lose this you lose everything. For the possession of the whole world (*cosmos*) or any part of it, presupposes a possession of the individual life in which to enjoy it. The life therefore includes in importance all that can possibly belong to it. Now the possibility of gain here in question and under consideration cannot therefore be what every individual son of Adam has already, or anything that such a person can naturally acquire or become possessed of.

The natural life laid down would necessarily be an abnegation of all that can possibly belong to the natural, and to this all the Scriptures agree, namely, that the natural life, "the soul" "the flesh" alloyed as it is with the Adamic sin, is base coin and cannot be exchanged for anything spiritual, in fact will not pass current in "the spiritual kingdom" or "the heavenly kingdom" or "the kingdom of heaven." But it does pass current in this *cosmos*, and it is the best possession that any one has, and therefore very appropriately is it herein urged as a final argument to show the importance and intrinsic value of that which God is offering in exchange to every one who hath ears to hear the gospel call. And this is the rational of the argument. You (any Adamic man) have your individual allotment of the Adamic or natural life. Will you coolly and dispassionately content to exchange it for anything in this world? (this *cosmos* or order of things?) Why of course not. "All that a man hath will he give for his life," unless he is a natural-born fool or insane. In the very words of our text, "or what exchange for one's life (not "soul," "immortal soul,") will a man allow" (or consent unto?) Answer expected. Why none of course. And now we have arrived at this point, where we can properly consider the seeming paradox presented in the 25th verse, namely, the laying down by a soul dispassionate choice on our part of that which the common sense and common consent of all mankind agree in pronouncing the very best thing we have got. If the doing of this is an agreement or exchange to be allowed on our part, a sufficient and convincing motive for the act must necessarily be presented to our reason. Well what is the offer, and what is it that the One who makes the offer wants and has in view? God, the Life-Giver, wants you, not your soul or your natural life. He owns that now. He has only entrusted you with a lease of it for an appointed time under certain conditions. But you are a free agent. He invite you so, and you have alienated yourself in sin as an Adamic man, and are mortgaged to the world (*cosmos*) the flesh, and the devil, and you have become so lost to a sense of your original birthright, so depraved and grovelling in your servitude that you have even lost your manhood, and any desire for the liberty you might have. The gospel cry rings in your ears. The mortgage has been paid. You are free. Come, awake to a sense of your original birthright. You are or can be a new man if you will. Come out from under the yoke of your old bondage. Arise and walk in newness of life. You naturally answer, but can't the life be renewed where I am and as I am? Can't my "soul" be saved and I remain as I am? Theology is constantly and all heathendom has always said, Yes. God says no. You "soul" is not what I am after, and is comparatively of no importance. What is it? "A vapor that passeth quickly away," "A flower of the field, as it were, that fadeth quickly away." But you, if you accept my gracious offer, may live forever. Otherwise you "go out" with your breath of life, you "expire," you "perish."

The question then is, are you wedded to your idol? Are you wedded to this expiring life and the things that minister to it?

But it is the best and in fact all the life I've got. Who gave it to you? Ah, that is the first point to settle in your mind. Who is the lessor to you of this "tabernacle of the body" with all its hereditaments? Can't I cancel this lease and make a new one with you if I will? "God will be inquired of," and any one who cometh unto him "must believe that he is, and that he is the wages-payer of those who diligently seek him out.

The question then in issue is, am I warranted in resolving, in view of the offer made me, to lay down my soul or natural life (not try to save it) "to count it but loss and dross" as Paul did, if in any way I can fulfill the other conditions of the offer? For there are other conditions, and this is only the first. Well what are the inducements? Who makes the offer? God. Through whom? Christ his vice-gerent on earth. What does he offer in exchange, not for the life, remember, but for the act of goodwill and confidence on your part thus shown in his word and ability to make it good? Life eternal and its concomitants. Immortality for mortality and spiritual "realities" for temporal realities. The grand mistake of modern theology is in assuming and preaching that man has already got immortality, or in other words is "an immortal soul" started on a career of eternal destiny that even an Almighty hand cannot arrest; that repentance is merely turning a switch in this immortal soul's career, which changes his objective course from eternal misery to eternal happiness, and that such a repentance on the part of any individual is rather a favorable condescension than otherwise to the inability of the Almighty, so much so even that angels shed tears of joy over every such occurrence, and such a penitent starts out with the idea that all he has to do is to polish up the immortal soul he already has, that some old-life-indeath of his with an assiduous preparation of some sort of formal good works, have come "ghostly" teacher of human infallibility stamp him "saved," and he will "shine" to all eternity in some sort of a ghostly kingdom. But what saith the Scriptures? "You must be begotten from above." Well, begetting is the initial cause, is it not, of any organic individual life? Whoever is in Christ and Christ in him and God in both, we are told, is "a new creation." What has become of such a person's "immortal soul?"

How can you "account all things but loss to win Christ" if you reserve and save your soul? What does Paul mean when he talks about this mortal being swallowed up of immortality? Does the immortal soul swallow itself. Faugh! upon such reasoning. Is it strange that such men as Ingersoll attack it? Is it strange that we have "Josephites" again in this nineteenth century, and see so-called Christians reviving and preaching again that old lie of Judaism, so effectually "scotched" by Paul, and Peter, and John.

Be men, Christian brethren, everywhere; exemplify your birth-right of true-manhood. the liberty to reject a lie at any time when you become convinced that it is a lie. If you have been unfortunate enough to have been misled or deceived into accepting and believing such a lie, don't let your pride of opinion ignorantly asserted stand in the way of your accepting and embracing the truth. The exhortation of the word in such cases is "to repent and do the first works." For in such cases "the past works" have never really been done. Their so-called doing was only "a wicked supposition," as Paul calls it. Remember the exhortation is "Deny yourself utterly." There is no reservation, and your "soul" is specially designated as the "loss" you suffer in the exchange for eternal life, because its possession or loss presupposes the gain or loss of anything else that pertains to it. God proposes to re-beget you, and the using of old second-hand "souls" for this purpose savors too much of the old heathen doctrine of "the transmigration of souls" to satisfy ordinary Christian intelligence.

CHAS. GARDNER.

### "If ye're an Injured Spirit, State Yer Business.

Then opened he their understanding, that they might understand the Scriptures. Luke xxiv. 45.

Of all the benefits bestowed upon human creatures by the blessed Savior, perhaps this transcends them all, for the reason that the person so favored, communicates the light to those around him who sit in darkness. It is surely a divine art, opening eyes that see not and lips that cannot pronounce one syllable of the new song referred to in the psalms of David. This is work worthy of the highest angel in the upper spheres. When the writer was a boy in the North of Ireland, it was the custom then to always carry a copy of the Scriptures with us when "going to preaching."

A good old Covenanter then, thought as much of his Bible and was just as sure to have it near him as a Papist is to have his Madona-medal, beads and other religious articles always close by. Many persons in those days used to put a copy of the Scriptures always under their pillow: especially if compelled to sleep in lonely apartments and alone. They fancied nothing could harm them while the book was under their head. It was their Holy-water, defending them from evil spirits and bad men. It was as Burns would put it:—"the runin stream they dorna cross." Just here I recall what my old teacher David Lindsay told us one morning while standing around the turf fire. (He was a bachelor and slept by himself in one of the rooms of the school house.) He said,—Last night I had a dreadful experience. I suppose it was about midnight, I heard strange noises, then something in the form of a mortal like mysel' jumped in the bed between me an' the wall and pushed me almost out o' the bed. I grasped for my old Bible under the pillow an' my stick by the bed side, an' with one in each han' I looked up to heaven an' said; In the name o' God Almighty if ye're an injured spirit an' ye want me to serve ye in any way, make your business known an' I'll try to oblige ye: but on the contrary if ye're a mortal like mysel' an' want to frighten me awa from this place, I'm no' the man to be frightened. If ye ha' a man's blood in ye, either leave me this night an' forever or else tak yer stick like a man an' stan' fairness wi' me. After waiting a short time for an answer I went back to bed an' heard no more." This man loved and reverenced his Bible as a devout Papist loves and reverences a Roman Catholic Church building; but it is highly probable it was to him a sealed book. Had his understanding been opened so as to know what the word teaches about God and the human race he surely would not expect an "injured Spirit," to appeal to him for help.

Water blest ever so well, will do no one good, unless it is used as water should be used. It can neither do good or evil, while it is looked up; nor can the Holy Book do us any good unless used as directed. David Lindsay's Bible under his head, or even in his hand, was powerless to keep "the injured spirit" out of the room, but if he had understood its meaning lonely though he was, he could say:

"I lay me down, I slept, I waked,
For God sustained me.
I will not fear the ark thousand ten,
Set round against me be."

David Lindsay was a Presbyterian, and a constant Bible reader, but he believed in ghosts or Spirits. He believed that death affected the body only, the real man went marching on as before, only faster. If as Lindsay believed, spirits may converse with mortals, and go where they please, was there any thing wrong in him asking the Spirit if he could be of any service to him? Had he known that Spirits communicated with mortals by *taps*, some like the city bells locate the burning building, the Spirit referred to might have told him that night where he would find a purse or something just as good. David was a fine scholar, but was as ignorant of the tap language as I am of the Irish. It is the greatest mystery to me that persons who are bright in every other study, should be so dull in Scripture study. The Book of books is scarce ever looked at, because our Commentators insist that death in the Bible don't mean death, and that mortal should be immortal, for say they, the wages of sin is not death, it is only banishment from God. Since I have dismissed the Commentators and use my own eyes, the Bible has become plain enough. Let us pray that our understanding may be opened so as to understand the Scriptures.

ISAAC MCCURDY.

### Thoughts Suggested by Hearing a Discourse on Peace and War.

Abraham was a soldier. The Apostle Paul says, Melchisidcek, priest of the most High God, met Abraham returning from the slaughter of the kings and blessed him. The worthies of olden time subdued kingdoms, wrought righteousness, out of weakness were made strong, waxed valiant in fight, put to flight the armies of the aliens. John the Baptist said to the soldiers, do violence to no man, and be contented with your wages. Jesus our Lord, said of a military officer, I have not found so great faith no not in Israel, not an intimation that his military profession was bad or unchristian. The first family the Holy Spirit was poured out on, was that of a military officer made up mostly of devout soldiers. Not a word from the Apostle Peter or an intimation that their military calling was unchristian.

The Apostle Paul sent to teach the Gentile nations Christian principles said to the churches, the powers that be are ordained of God, for the punishment of evil doers and for the praise of them that do well, and must not bear the sword in vain.

Jesus said to his disciples, think not I have come to send peace on earth. I have not come to send peace but a sword.

The good time is coming when the nations shall beat their swords into ploughshares, and their spears into pruning hooks, when nation shall not lift up sword against nation, neither learn war any more. But mere Christian teaching will never bring that glad time to the nations.

C. BOARDMAN.

ANDOVER, Dak., April 13, 1885.

*Editor Restitution:*

Continued our meetings here from Mar. 22, until last night April 12, with increasing interest to the close.

Delivered in all 31 discourses, as a result baptised 18 intelligent believers in the things concerning the Kingdom of God and the name of Jesus Christ.

There being others here from Goodland, Ind., and one from Wisconsin, making in all 26 bold vers, who were organized in Gospel order on last night.

May they be kept steadfast unto the day of His coming.

Yours in the blessed hope.

D. T. HALSTEAD.

## Youth's Column.

### Singing Birds.

By the river, by the lake,
Where the silver ripples break,
In the lonely mountain glen,
In the crowded haunts of men,
In the woods from foot-tops free,
In the garden apple-tree
Light- and shadow-flittering round,
Little singing birds are found.

In the northern land of storms,
Mid the ice-bergs' awful forms,
Under hurtling leaden skies
Where the verdure never dies,
Where Siberian exiles roam
In the cold and cheerless home,
Where the Niger rolls his tide
Little singing birds abide.

In the valleys green and low,
Where the brooks through meadows flow,
Where the dark pines tear their tresses,
Battling with the mountain storms,
In the fields amid the flowers,
In the sunshine after showers,
Lights and shadows flitting round,
Little singing birds are found.

—*Journal of Education.*

### Bible Living.

The Word of God is given to us to teach us how to live. To have old in right living, we must have it in our memory and obey its teachings.

Not all that we hear, but that we have in memory, always ready to use, is hopeful to us. One boy reads the whole New Testament through, with little attention to what he reads. Another finds in reading that the boy Jesus was "subject unto" his mother and Joseph, her husband. That is, obeyed them. This one fact is fixed in his mind and he never forgets it. When the mothers of these two boys tell them of something they wish done, the mere reader says, "I don't want to do that," and neglects it. The other thinks of him who was subject to his mother, and wants to be like the blessed Jesus, so he quickly obeys. He does this not only once or twice, but every day, and it is his habit. In this way he grows up to be an obedient son and a comfort and help to his parents. That one lesson learned from the Bible is worth more to this boy than all the reading of the other boy.

There are a great many such lessons in the precious book and we need to have them in mind so that they will come to us at the right time. A little fellow who had been taught some of them was told by his mother not to leave the door-step where he was playing. While he sat there a circus came in town with its gaily painted wagons, its pretty horses, and its music. One of the boys running along by the side of the wagons, called to the child on the door-step to go with them. He started and ran a little way, then he hurried back before his mother missed him, and went right to her and said, "Mamma, the boys called me and I started with them, but I thought that the Bible says, 'My son, if sinners entice thee, consent thou not;' so I came back." You see that one text kept that boy from disobedience and perhaps from serious harm.

If the dear children who read the Guide will try every day to get some new thought about Bible-living and then act upon the lessons learned, the blessings promised in the Book will be theirs in this world and in heaven.—*J. H. James, in Guide to Holiness.*

*Dear Children:*

Let me draw your tender minds to a circumstance which occurred about this season of the year, when little companies would travel from all parts of Palestine to visit a certain City, which name signifies "The vision of peace," for there a memorial feast was held, called the feast of the passover. About twenty-seven miles north of this City dwelt a family who were highly favored of God, whose special care it was never to be absent at this time. For although the history of the feast dated many centuries previous, yet its solemnity was deeply rooted in the minds of all the true worshipers of Jehovah. The City where this delightful family resided was built on a hill, and so little esteemed was it among men that the question was often asked, can any good come from thence? The name signifies "Separated." This devoted household was peculiarly blessed with an obedient, dear son, who never told an untruth, or tried to deceive. It is said of him at an early age "he was strong in spirit, filled with wisdom, and the favor of God rested upon him." I can imagine when this sweet, intelligent youth, came to the feast of the passover, and saw the upper and side posts of the door sprinkled with blood, how he would say to his dear mother, Do tell me, what does this mean? and when he entered the house, and beheld the wonderful preparations for the feast, how deeply interested his mind, "quick of understanding in the fear of the Lord," would have been; but how truly solemn the scene must have appeared to one so young, when at midnight the family with haste fed upon the lamb, unleavened bread, and bitter herbs, taking great care while eating, that no bone of it should not be broken." Each man was dressed for a journey, resting on a staff. His penetrating mind no doubt drank in the true meaning of all this, and understood during these moments of eating, the angel of the Lord was passing over the blood stained dwellings of his chosen people. But where no blood had been sprinkled, death smote each first-born in all Egypt, both man and beast. We can truly perceive that this solemn feast of the passover bore a wonderful influence over the youthful mind of this precious boy, who was then only twelve years old. So much so that he could not endure to return home with his dear parents. He craved to be where he could hear nothing else but about his Heavenly Father, and desired to dwell in the Courts of the Lord for ever. His longing heart panted for God; Yes, for the living God. But when the feast was over, his parents with some of their friends journeyed toward their home, supposing their dear son was among the company, but when they found him not; they sought him among their kinsfolks and acquaintances, going no doubt to the hill country where her beloved cousin lived, whose name signifies, "The oath and fullness of God." But the precious youth had not been there. When night covered the earth with its dark mantle, think of the anxious sorrows that must have filled his lonely mother's heart. No doubt she told of his loving ways which she had for a long time treasured up in her thoughtful heart, which convinced her most surely he had not strayed away with boys of ill repute. How bitterly she would weep to lose one whose precious ways had endeared him to everyone. She would wonder where he would get food all these hours, as none of his friends or relations had seen him. Two days and long nights had passed, and their unwearied feet had travelled back to the place where the feast was held hoping there to find their treasure, in whom their life was bound up, and no doubt when they entered the Temple on the third day it was to pray to Jehovah to direct their sorrowful minds to the place where the lost child was but to their great surprise they found him there sitting in the midst of the learned, hearing and asking questions, and all that heard him were astonished at his understanding, and answers. And when his parents saw him they were amazed, and his mother said, Son why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he said, how is it that ye sought me? wist ye not that I must be about my Father's business? But they understood not the saying, and he went home with them, and was subject unto them. Dear children, at the early age of twelve years, boys naturally cling to those who clothe and feed them, their appetites are keen, and home is the sweetest spot to them on earth; but this precious youth had food to eat his parents knew not of. Even at this tender age, his love for his Heavenly Father's business was his chief delight. He knew his origin was from God, which filled him with holy zeal. Like little Samuel, he was listening to hear God speak, and he was just in the right place to answer.

Your affectionate Teacher,

H. COFFMAN.

### The Bishop of Manchester on Religious Excitement.

The Bishop of Manchester, preaching at St. Lukes, Cheetham, Manchester, said, if he were asked what was the special spiritual need of this age, he would say sobriety. Excitement seemed to be sought in every way, and he would put it whether the excitement was healthy or mischievous, and whether, generally speaking, it was the best and fittest frame of mind in which to receive a message from God. There were three tempers now noticeable in the world of action and thought. There was, first, that which sought for the strange, and just now the manifestation of it was called "faith-healing." Then there was the Athenian temper, always in quest of novelty. There was a third temper—and he did not know whether to call it the best or the worst, but it was an evil and dangerous one, and a sign of the times—that which did not care about any of those things. In the midst of all the fever and hubbub of which he had spoken, the real essence of religion was lost sight of altogether! How few were there of the best instructed Christian congregations who could undertake to put out in any intelligible, reasonable form, the teachings of Christ's "Sermon on the Mount." He often found the question too hard for candidates for holy orders. The "Sermon on the Mount" contained the essence of his religion, regarded not so much as a theology as a doctrine affecting life and God. The Gospel of conduct as well as sobriety, seemed to him a thing necessary for these times.—*Messenger.*

### Adam's "Help-meet."

Will men who ought to know better cease mis-quoting the eighteenth and twentieth verses of the second chapter in Genesis by putting a hyphen between *help* and *meet*, making it a compound word, instead of a noun and its adjective, as our A. V. has it, and as the Hebrew *ezer kenegdo* requires? Yet this blunder, involving a radical misapprehension of the meaning of the words, is inexcusably frequent both in the pulpit and in general literature. It is a little remarkable that it should occur in the otherwise intelligent passage from White's "Third Genesis," quoted in the December number of the *Old Testament Student*. The adjective *meet* has here the same meaning as in other passages, *e. g.*, "fruits meet for repentance," "vessels meet for the Master's use," "herbs meet for them," etc. The smuggling in of the hyphen is due to the popular notion that the alleged inferiority and subjection of women was a part of the divine purpose in her creation. But the record certainly contains no hint of any purposed and original inferiority, whatever inequalities might have been subsequently introduced in consequence of the fall. The helper provided for man was not a "help" in the modern kitchen-sense of the word. She was not created to be his slave, his drudge; but his corresponding opposite, the complementary hemisphere in the orb of humanity, his *alter ego*, one *aperos; eatar*, like himself, as the LXX happily translate it. The Edenic conception of woman's relation to man is well expressed in Tennyson's "Princess:"

"She that out of Lethe scales with man
The shining slopes of Maiaro, shares with man
His nights, his days, moves with him to one goal."

She was

"To stir herself to mate
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full summ'd in all their powers."

This entire conception is destroyed by the hyphen, which by its presence projects upon the simple beauty of the inspired record a false and unworthy idea of woman's essential inferiority, begotten of "barbarous laws," and the "rough ways of the world till now." Brethren, save your hyphen for a worthier use than thereby to degrade the biblical conception of womanhood, and in public forbear to speak of Adam's "help-meet."—*P. A. Nordell, in Old Testament Student.*

Luther used to teach his children to read the Bible in the following way: First, to read through one book carefully; then to study chapter by chapter, and then verse by verse, and lastly word by word, for, he said, 'It is like a person shaking a fruit tree. First shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch and afterward each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we find the hidden treasures that are in the Bible.

# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, April 22, 1885.


As we publish four papers each month, our next issue will bear date of May 6.

At the close of our meeting last Sunday morning here in Plymouth, a Mrs. Kilo came forward, desiring to yield the obedience of faith to the gospel requirement, and she was baptised without delay by the Editor in the waters of Yellow River, which flows through the town. As our Sister is going west to live, we pray God that she may prove steadfast to the end, and that we may meet in the kingdom. Though her association with us here was for one day only, yet we trust the renewed association beyond the resurrection will be for the days of eternity.

On the prospects of war or peace between England and Russia the Chicago *Evening Journal* says:—"The quarrel between England and Russia, while it has been less threatening for a few days past, is apparently as far from a settlement as ever, and new complications are constantly occurring. As England recedes in its demands Russia advances, and each new backdown is followed by a new aggression. How far Gladstone's Ministry will retreat before fighting is uncertain, but Russia means to find out by testing their weakness to its fullest extent. To-day's dispatches are again menacing, but great confidence is felt that England will again yield to Russian requirements and that peace at any price will continue to be the maxim ruling Gladstone's conduct to the end."

## THE PROPHETICAL PERIODS.

The prophetical periods were not given to make known the time of the Second Advent of Christ. On the contrary they measure the rise, supremacy, and overthrow of the great world powers. At the same time they show that the calamities and oppressions of Israel and Judah, and the persecutions of the Church have a limitation, and that the sanctuary places of Immanuel's land shall not always be trodden under foot and defiled by apostate abominations. The abhorrent systems of the Papacy and Mohammedanism have their set times, and we have reason to thank God that these times are about fulfilled and their detestable existence is mostly a matter of past history.

## THE COMMUNION.

Though we commemorate the sufferings and death of our Adorable Redeemer—who laid down his life for us—more frequently than once a year, yet our communion season on the evening of March 29, was one of unusual interest to us, as being very near the anniversary of the time when Christ died for our sins according to the Scriptures. How precious it was to realise something of the infinite love of God, our Heavenly Father, who "spared not *his own Son*—Greek *tou idiou huiou*, *his own proper Son*—but delivered him up for us all." O, it is joy unspeakable and full of glory to know and feel that "God so loved the world, that he gave his *only begotten Son*—Gr. *ton huion autou ton monogenee*, *the Son of himself*, *the alone begotten*—that whosoever believeth in him should not perish, but have everlasting life." Surely "God is love; and in this was *manifested* the love of God toward us, because that God sent his only begotten Son—the *Son of himself* the *only begotten*—into the world, that we might live through him." May we be preserved from being so led away as to ever "deny the Lord that bought us." Surely, O Lamb of God, the Priesly Priesthood will some day "Sing the New Song, saying, Thou wast slain, and *hast redeemed us to God by thy blood* out of every kindred, and tongue and people, and nation; and hast made us unto our God Kings and Priests and we shall reign on the earth."

# Selections.

## THE REIGN OF CHRIST.

The belief prevailed among both ancient and modern men of God that a great King would come in the line of David, who would conquer all his enemies and establish a universal reign of righteousness and peace over all the earth.

The idea of a spiritual reign, except that over the Church in its present state, is a novel conception of modern times. And it is encouraging to know that the number of those who have been holding this novel conception are continually decreasing, as they are led to investigate the Scriptures on the subject of Christ's reign.

They find the prophecies touching the personal reign of Christ more numerous than those which point to his humiliation, sufferings, and death. If they take the Old Testament and turn to Isa. xvi. 5; they read: "And in mercy shall the throne be prepared; and he shall sit upon it in truth in the tabernacle of David, judging and seeking to judgment, and hasting righteousness." Ezek. xxxvii. 22; "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; neither shall they be two nations, nor divided into two kingdoms any more at all," etc. Jer. xxii. 5-8: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign," etc. Amos ix. 11; "In that day will I raise up the tabernacle of David that is fallen, and close up his breaches, and I will raise up his ruins," etc. Jer. iii. 17: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem," etc. Isa. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously;" or, "There shall be glory before his ancients." Psa. lxxii. 8-11; "He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth." "Yea, all kings shall fall down before him; all nations shall serve him."

If they take the New Testament and turn to Luke i. 32, 33; they read; "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This means that Christ must reign on the throne of David in Palestine, for David never had a throne anywhere else. This is a personal reign of Christ over the redeemed people of God after their resurrection, when he hath put all enemies under his feet, and he is manifested head of creation, ruling over land and sea, and making his name glorious to the ends of the earth.

This cannot be a spiritual reign, for Christ has been reigning, spiritually, over his Church for near two thousand years. Christ said to Pilate: "Now my kingdom is not of this world:" He had not, at the time, come to sit on the throne of his father David; and yet he was born to be King, and he will "reign over the house of Jacob forever, and of his reign there shall be no end."

*John Milton*, the poet, says of Christ's personal reign: "That this reign will be on earth is evident from many passages." Quoting Psa. ii. 8, 9; Dan. vii. 22-27; Psa. cx. 5, 6; Isa. ix. 6, 7; Luke i. 32, 33; also xxii. 29, 30; Rev. ii. 26-27. *John Bunyan* held to the doctrine of the personal reign of Christ on the throne of David forever. *Thomas Goodwin* says: "There is a special world, called the world to come, appointed for Jesus Christ eminently to reign in." "There is a world to come appointed for the second Adam." "And as God takes the same substance of man's nature, and engrafteth the new creature upon it, the same man still, so he takes the same world that was Adam's and makes it new and glorious, a new world for the second Adam." "And he shall reign on the earth."

All believers will reign with Christ. Matt. xix. 28, 29: "And Jesus said unto them, Verily I say unto you, that ye who followed me in the regeneration (new world), when the Son of man shall sit in the throne of his glory, ye," etc. "And every one that hath forsaken houses, or brethren" etc. Rev. v. 9, 10; "And they sung a new song," etc. "And we shall reign on the earth." David's throne will be established, and Christ will sit upon it, and this promise will be fulfilled, "I will make my firstborn higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven" (Ps. lxxxix. 27-29).

Isaac Watts says of this reign: "The Wonderful, the Counsellor, shall have honor and wide dominion. Jesus shall sit high on the throne of his father David, and crushing all his foes beneath his feet, he shall reign to unknown ages." Then all the promises of the Bible touching the universal prevalence of the truth and peace will be fulfilled. The song of the angels which they sang over the plains of Bethlehem—"Glory to God in the highest, on earth peace and good-will to men"—will be repeated, as of a fact accomplished. "The lamb and the lion shall lie down together." Then the true Israel of God will inhabit the land from the river of Egypt unto the great river Euphrates (Gen. xv. 18), which and the Israelites have their share (Ezek. xlvii). Then the "dead in Christ shall be raised out of their graves (Ezek. xxxvii. 12-14), and shall dwell in their own land, and "the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously."

How the heart of Abraham swelled with joy as he looked down through the intervening ages and "saw the Lord high and lifted up, and his train filled the temple!" How joy lifted up the souls of all the ancient people of God, when, by faith, they saw the Conqueror of kings and of wicked nations coming in triumphant majesty to maintain the rights of a long-outraged throne in the presence of all his saints.

THE MILLENNIAL GLORY.

Now, earth's long dark night is passed; the toils, sorrows, and pain of the Church are ended; Antichrist and all false systems of religion and governments are overthrown; and the mystery of God is finished; and the Sabbath, the rest, the crowns, the joy, the glory, and the throne have come. "And pains, and groans, and griefs, and fears, and death itself shall die." The reign of heaven will be restored to earth. The divine administration will be established among men. Rev. xxii. 3: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The New Jerusalem—the redeemed of all nations, coming down from heaven with their raised bodies to reign on the renewed earth—will be lighted and enriched by the presence and pervaded by the living energy and love of the reigning King. "The Lamb is the light thereof."—*G. W. Pendleton, in Christian Herald and Signs of Our Times.*

## THE EUROPEAN OUTLOOK.

When Elijah prayed the Lord to lift his hand of judgment, which had stayed the rains from falling upon ill-fated Israel for three-and-a-half years, he sent his servant to see if there were signs of an answer to his prayers. Six times he looked, and six times he made answer, "*There is nothing.*" But the persevering prophet prayed on, sending for the outlook yet again. Then came the report, "There is a little cloud—like a man's hand"—evidently the prophet's messenger thought, "It does not amount to much." But not so the prophet—his practised eye saw the storm in embryo, and his ear of faith caught the "sound of abundance of rain."

So to the mere casual observer, there may be no special significance in the appearance of the political horizon of Europe at the present time; but to the student of prophecy, aye, and to the statesman, too, there are muttering thunders heard in the distance, and occasionally the red lightenings leap from lurid clouds that hang low in the horizon, revealing a state of things which may (and probably must) bring on, in the immediate future, a whirlwind of war such as earth never saw.

England earned for herself, and measurably maintained the proud title of "Mistress of the seas" since the time of the Spanish Armada. By her naval power she planted colonies at almost every strategic point in the world. These gave her such commercial supremacy that they became the envy of the world. And Russia, Germany, and France, having secured a fleet of ironclads almost equal—jointly her superior—to England, her prestige is greatly threatened. The great nations of Europe like hungry vultures are scouring the horizon of the world to find some weak nation, or some barbarian country, upon which they can pounce, and satisfy the cravings of their capacious maws. France is intriguing in Northern Africa, and grasping at a portion of the Congo region. Madagascar feels her power, and without the interposition of Providence must succumb to her ruthless grasp. Tonquin and Annam lie at her feet; China bleeds; and Christianity in those heathen lands lies humbled in the dust, by a nation calling itself Christian!

Germany has caught the desire for colonial possession and planted her flag on the Island of Papua, or New Guinea, thus forestalling England's purposes in regard to the same. She has taken possession of a large territory in the Soudan, and unfurled her banner on the borders of Sierra Leone, evidently looking to an opening to the sea through the same. This England will not willingly permit.

Russia has her eye on Constantinople, and this time there is no Disraeli in England (as in 1876 to stand between her and her coveted prize. Again she has pressed her conquests clear through Central Asia, to the very borders of Afghanistan, which alone stands between her and England's Indian Empire. Her influence is all potent in the councils of the Afghans, which makes her attitude tremendously menacing to those dependencies of the British crown.

The Papacy is intriguing for the restoration of the temporal power, and she imagines only England and Italy stand in her way. Hence the hatred of Catholics to those countries, and especially towards England, throughout the world. Thus we see the reason of the existing compact between England and Italy.

England is troubled with dynamite fiends at home, and menaced by Irish hatred abroad. She has her foot in Egypt to stay; and she is incurring the hatred of Mussulmans everywhere because she is putting the Mahdi down to maintain the integrity of her Egyptian territory. She has snubbed the "sick man," forbidding him to land an army in his own territory of Egypt,—thus turning his traditional hatred into gall and hemlock. These things, with the Irish question unsolved, the turbulent Boers of South Africa, the menacing attitude of the Germans on the frontiers of Sierra Leone, and the Russians hanging like a war-cloud on the borders of her Indian possessions, fills the horizon of England with ominous clouds, and the heart of her statesmen with gloomy forebodings.

When in addition to this survey of the complications of Europe and the East we add the Nihilists of Russia, the Socialists of Germany, the Anarchists of France, the Black Hand of Spain, and discontent, and crimes the most horrible everywhere: not to mention earthquakes shaking and swallowing up some, avalanches crushing others, cyclones and tornadoes sweeping away everything in their path, defalcations and commercial distress wherever civilization has set her foot, is it any wonder the student of prophecy sees the "time of trouble" (Dan. xi. 1) already commenced. The year 1885 has opened with a fearful record, and the outlook for its future is still more terrible.

These European complications point to a "whirlwind" of war (Jer. xxv. 32-33). The judgments of God are multiplying past all conception (Isaiah xxvii). Oh, is it not time that every lover of Christ's appearing should join in one mighty concert of prayer to the great Father in heaven that he will send right soon earth's own righteous Ruler, to hush the groans of creation, and reign over a world "that does not sin and suffer for its crimes!"—*Prophetic News.*

## ENGLAND, GERMANY, AND RUSSIA.

Misfortunes never come single, in the history of nations as in that of individuals. Although this is a very good working aphorism, which rulers of nations should bear in mind before placing themselves in situations of difficulty and danger, there is another that merits our attention, to the effect that we should not meet troubles halfway, or rush into a panic at the first appearance of clouds on the political horizon. Just now English statesmen have need of all the coolness they can summon to their assistance. It is not a time to listen to rash counsels. We are involved in a serious diplomatic quarrel with Russia, and have scarcely got quit of another of equal importance with Germany. People who do not follow very closely the events as they are daily recorded—in the shape of telegrams, speeches in Parliament, and leading articles in the newspapers—may well ask what the quarrels are all about, and how the complications have arisen. It is not easy to give a brief and intelligible reply.

As regards Russia, we might say broadly, that the attempt to overreach us in the matter of the Afghan boundary, by taking possession of places and tracts inside the disputed territory, has been the indirect consequence of our Egyptian troubles. It is a fair inference from the known facts to assume that Russia—seeing us engaged in the Soudan upon a task which demanded the attention of England's "only General" and the presence of the Guards, though the occasion a favorable one for pushing on her frontier still further towards India.

During the past twelve years that frontier has been advanced with surprising steadiness. Khiva was captured in June, 1873, and since then one after another of the Khanates of Central Asia has fallen under the scepter of the Czar. The last of the independent States to succumb was that of the Tekke Turkomans, whose capital, Merv, was occupied by Russian troops about two years ago. The understanding that had been arrived at between the Russian and English Cabinets regarding these annexations was that England would not place any obstacle in the path of Russia's so-called civilising influence in this part of Asia so long as she respected the integrity of Afghanistan.

The last named country has always been regarded as a kind of outpost of our Indian Empire, its geographical position rendering it absolutely necessary for the security of India that it should be held by a friendly Power. It was to prevent its falling under Russian influence that we went to war with Shar Ali in 1878, at a cost of twenty millions sterling, and hundreds, perhaps thousands, of valuable lives. When the present Amir was recognised in July, 1880, after the death of Shar Ali and the enthronement of his son, Yakub Khan, mutual engagements were entered into, which bound us to defend the Amir's territories from foreign aggression.

The Joint Boundary Commission, of which the English members have been on the spot since November, vainly awaiting the arrival of the Russian Commissioners, was appointed expressly to settle the disputed questions which, it was feared, might cause conflict on the frontier between the Czar's officers and the Amir's. It is not yet explained why the Russian Cabinet has neglected to send its envoy to Sarakhs. Instead, its local officials, prominent among them General Alikanoff, have posted Russian troops in certain places which the Afghans claim to be within their boundary. The question has happily, so far as is known, not yet passed beyond the control of the Russian and English Ministers. The chief anxiety arises from the inflammable temperaments of the forces now standing opposed to each other, and the apparently imperfect authority exercised by the Czar's government over its governors and generals in Central Asia. Turning to the other source of disquietude which lately existed in our relations with Germany, there is good reason to hope that the happy settlement of differences arrived at between Earl Granville and Prince Bismark will not be upset by the news of an alleged outrage on the English flag in the Cameroons.—*Prophetic News.*

## ABSENT FROM THE BODY.

In pursuing the regular course of our inquiries, we proceed naturally from the consideration of the resurrection to that of final judgment which immediately follows. Of the many places in Scripture which relate to that event, there is one in the fifth chapter of the Apostle Paul's second Epistle to the Corinthians, to which I particularly wish to call your attention; because in studying the passage as a *whole*, you will perceive the importance of the rule I have so often insisted on; that of not interpreting single texts by themselves, but judging of them partly by the general drift and tenor of the whole discourse (examining what goes before and what follows), and partly from a comparison of one passage with another, so as to reconcile each part of Scripture with the rest.

Take, for example, the words of the tenth verse (which are most frequently quoted), by themselves, and they will not only afford no indication of any such doctrine as bodily resurrection, but would seem rather to imply the contrary: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body;" here our present state in the world is spoken of as "in the body;" and there is nothing in the passage to lead us to suppose that we shall have bodies when we appear before Christ's judgment-seat; the two conditions—that of being "in the body," and that in which we shall "appear before the judgment-seat of Christ"—seem opposed and contrasted to one another. And if you look at some of the preceding verses, they would seem rather to imply of themselves, that the apostle is speaking of a separate state, without a body: "knowing," says he, "that whilst we are at home in the body we are absent from the Lord; we are willing rather to be absent from the body and present with the Lord; wherefore we labor that, whether present or absent, we may be accepted of him;" and then follow the words, "We must all appear before the judgment-seat of Christ, to give an account of the things done in the body."

This passage would, I say, of itself, seem to relate to the condition of the soul separate from the body; and indeed some commentators have referred to it as regarding the separate state. But they should have remembered that the apostle is most evidently alluding to the state, whatever it is in which we are to appear before Christ's judgment-seat; so that if we are then to have bodies, he cannot be supposed, without a very forced and harsh interpretation, to be speaking of a separate state, in the words immediately preceding.

And if you look a little further back, Paul himself furnishes a ready interpretation of his own expression here: "We know," says he, "that if this our earthly house of this tabernacle were dissolved, we have a building of God—a house not made with hands—eternal, in the heavens." That is, when the bodies in which we now dwell are destroyed (which he call tents or tabernacles, to indicate that they are not our lasting and final habitation; a tent being only a temporary residence, which after a time is taken down and removed), we have another dwelling provided for us—a permanent habitation (which may therefore more properly be styled a "house"), namely, immortal bodies, in which we shall be clothed at the resurrection.

And shortly after this he adds, "We that are in this tabernacle, do groan, being burdened" (laboring, that is, under the infirmities, temptations, and imperfections to which our earthly bodies are subjected), not that we would be unclothed, but clothed upon, mortality might be swallowed up of life." Then, having spoken of the burden of the corruptible body which we now inhabit, he adds this caution, or purpose, as it seems, to guard against the supposition that the deliverance he looks for from this burden, is a separate state of the soul; what we desire, he says, is, "not to be unclothed" (namely, as in a separate state), but the hope we cherish is, he says, "to be clothed upon," that is, to have an addition to what we now possess, by being placed in a far superior habitation—by having "our vile bodies made like unto Christ's glorious body." And these our glorified bodies are to be of so refined and purified a nature in comparison of what we now have, as to be called by him in another epistle "spiritual bodies," for "flesh and blood" says he (that is, such gross materials as our present flesh and blood), "can not inherit the kingdom of God."

And when you observe that in that very passage where he says that "flesh and blood can not inherit the kingdom of God," he is distinctly teaching that Christians shall, nevertheless, in that kingdom of heaven, have bodies (though very different from what they have now), you may easily perceive how he comes in this place also to speak of being "absent from the body and present with the Lord," when he is speaking not of a separate state, but of absence from such a body, of gross flesh and blood, as we now dwell in. The body in which he speaks of the Christian as being "at home," whilst he is "absent from the Lord," is evidently that "earthly tabernacle" which he has just before spoken of as a burden (of which he holds out the encouraging hope) is, not being "unclothed"—not a separate state—but the condition of being "clothed upon;" namely, with our spiritual and eternal body.—*Archbishop Whately's "Future State," pp. 115 118.)*

FOREMAN.—At Wichita Falls, Tex., April 8, 1885, John Foreman, at the residence of his son Major John A. Foreman.

Bro. Foreman was born in London England, January 21st, 1800, emigrated to America in 1818, and after a life of industry, and laboring to elevate the condition of mankind by educating and emulating their best hopes. He was a careful Bible reader and a member of the Christian church, and his dying prayer was:—

"Oh! God, be merciful unto me; my soul resteth in Thee, that I may come forth in the morning of the Resurrection with all the Redeemed."

His memory will long be cherished by his friends, and all those who knew him best.—*Wichita Herald.*

BARBER.—At the residence of Elma V. Test, Salem, O., Mar. 20, 1885, Emma V. Barber, aged 50 years, and one day.

The deceased was a very exemplary woman, was a full believer in the gospel of the Kingdom and all the promises that God has promised to those that love and obey him, she was raised a Methodist, in 1860 she began searching for the truth as her views did not accord with the Bible, five years later she joined the Disciple Church and as years advanced she saw her views still did not harmonize with the Bible. She then began searching the Scriptures and made it her chief study, she then saw and understood the Gospel and obeyed it by putting on Christ by baptism. She then began to live it out by her daily actions doing unto others as she would have them do to her, a great deal of her life was spent waiting on the sick and dying, her gentle voice was always a comfort to those she waited on. She lived every day as though it was the last, in full expectation of the coming King to change her mortal nature to immortality, yet her hope was not realized, but whether awake or asleep it matters not, if we be found ready. She was possessed of more than an ordinary talent always ready to give a reason of her hope, she has kept the faith, and fought a good fight, so there is layed up for her a crown of life which the righteous Judge will give all those who love his appearing. She leaves two children, three brothers, five sisters and a large circle of friends to mourn her loss, yet we mourn not as those who have no hope, and by the help of God we hope to meet our loved sister where parting shall be no more.

Sleep on, dear sister, until the archangel's voice shall call thee forth, then from thy dusty bed shalt thou arise in immortal beauty, to sing the everlasting song, that death is swallowed up in victory.

Brother George Kiton, of Glevelend, was with us in our sad bereavement, and spoke comforting words to us from numerous passages of Scripture.

S. H. BARBER.

CADY.—At Webster City, Iowa, Feb. 23, 1885, James Farman Cady, aged 22 years.

Bro. James Cady, son of P. P. and C. B. Cady, was baptised when but sixteen years old, together with his sister, Mrs. E. M. Wing, by E. J. Hill, of Iowa, since which he has lived a consistent Christian life, gaining the love and esteem of all who knew him. The sudden and short illness that terminated his useful and active life was brought on by overtaxation of the brain, together with the fatigue of his recent trip to the World's Fair at New Orleans.

His remains were removed to his parents, home near Hubbard, from whence he was followed to the funeral service in the church at that place, and thence to the cemetery, by a large concourse of sympathising friends, from many adjoining towns as well as the country around.

Always loving, courteous, and gentlemanly in deportment, in him, his parents lose an affectionate and dutiful son, the community a noble and active citizen, the church a faithful member, and every one a loving friend.

COLFAX, Ind.

*Editor Restitution.*

Let me say to the brethren and sisters in general, that as we see the day of God Almighty approaching, that we accept the words of the apostle, to give the more earnest heed to the things which we hear; least at any time we let them slip, and should come short of the glory of God. Oh, that men and women would look more to the interests of their eternal welfare, and seek to themselves a home beyond this vail of tears. Oh, how good, how comforting, is the word of God, whosoever loveth me and keep my commandments, it is he who shall have a right to the tree of life and enter in thorough the gates into the city, that is the city of our God. Oh, brethren, bestir yourselves, for the day of God's executive judgment is at hand, which is spoken of by Jude. He is coming with his saints to do his judgments upon the ungodly. May he save us, is my prayer.

JOHN HOPP.

"There is in the possession of the Potter family of Rhode Island," said a distant relative of that family living in this city, "a Bible, which is not only notable for its antiquity, but for the history connected with it. It belonged to John Rogers, the martyr. During the persecutions of the early martyrs he hid it to keep it from falling into the hands of Gardiner and Bonner or their spies. John Rogers was burned at the stake more than three centuries and a quarter ago. After his death the Bible fell into the hands of his eldest son, descendants of whom came to America in 1635, bringing the book with them. This was the family of James Rogers, who, in travelling through the New England wilderness, carried the Bible in his bosom and used it for a pillow. It was believed that it was an amulet that kept off the devil and the Indians. It descended through three generations of the Rogerses in this country to Judith Rogers, who married Thomas Potter of Hopkinton, R. I., in 1762. The Bible has been in the possession of the Potter family ever since. It is Matthew's or Cranmer's Bible, and it is not divided into verses. Its arrangements of chapters differs materially from that of the King James version. It contains the Liturgy of the English Church in the reign of Edward VI. It was printed about the year 1620."


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Keller's Block, Room 20, 1764 Dunham Street, Corner of Kellers, north of Central Market. Reply free. Brethren from abroad of like faith and all preachers after truth are welcome.

The Inspiration of the Bible. A lecture delivered before the Sixteenth Annual Convention of the Young Men's Christian Associations of Massachusetts, by H. L. Hastings, 48 Spencer, N. Y., Oct. 28, 1884. Price 5cts., 80 pages. For sale at this office.

# Poetry.

## THIS PRAYER I PRAY.

O Lord, I've waited long and patiently
To hear thy voice,
And see the wondrous beauty of Thy face
Bright with undying love and heavenly grace—
O Master! I would fain rejoice
In the glorious dawn of immortality.
From this dark day
So full of sorrow's mists, and dread, and cold—
With only here and there, a gleam of gold
By faith reflected—I would pass away
Into the perfect light.
Unshadowed by the raven wing of night.—
This prayer I pray.
Bring me into thy fold.

IRENAN CROCKETT.

# Communications.

## "THE LORD'S SUPPER."

Encircling this significant rite, how much of mystery and superstition there is! As instituted by Jesus Christ, how free from all this, and yet what a depth of import! The farther we get away from "interpretations," and the closer we come to the direct, simple, and unvarnished Word of God; as in this, so in all other questions, about which much has been written.

Let us then, as scholars, not as teachers, sit for a while, and learn from the fountain head, something about this Lord's Supper. First then it is called this because the Lord Jesus instituted it: and when he did so, he had a clear perception of the lasting benefit it would prove to those who became his disciples, in all time to come. Naturally, we attach a greater weight to the last acts and words of men, than those which had gone before. This act of our Lord's ranks among the last, only a few hours before his betrayal. "As they were eating, he took bread," simply "bread"; "and when he had blessed," or as elsewhere expressed, "gave thanks," "he brake it, and gave to them, and said, Take eat; this is my body." Oh, how much nonsense and superstition has grown out of this statement admitting the power of Jesus Christ to perform miracles; we fail, utterly fail; exercise as we may, the strongest faith; to discern in the record given, how this could be in anywise understood, only as the facts in the case warrant! as yet, he was not "the Lamb slain," and as yet he had not even been delivered to his tormenters. "My time is not yet."

"This is my body," in contradistinction to all the bodies ever offered in sacrifice before! This is the Body prepared," and the offering I am about to make, shall fully answer to the types, in me the antitype. As under the law there were real bodies offered, "so, once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself." I care not how others may view this truth; I cannot, I dare not, and call myself a believer, think of this "one offering," other than a whole offering! "If" said the apostle Paul—"we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him." From precisely the same state, Jesus was brought forth. It is further stated, that by this same apostle—"moreover brethren, I declare unto you the gospel," and among the first things; "That Christ died for our sins according to the Scriptures." We ought to emphasize this statement, "according to the Scriptures," in order to get the full import of the sense in which it is used. The reader should carefully study the law of the sacrifice, according to Scriptures given in Moses. The full significance of this tragic event, ends not, only in the "offering of the body of Christ!" There is the blood, the life, involved; and so we read—"He took a cup," one, doubtless, which had been used in the service of the Passover—"and when he had given thanks, he gave to them; and they all drank of it, and he said unto them, this is my blood of the covenant which is (to be) shed for many," This "Covenant" is not a Testament! A Testament, or Last Will, is not a Covenant; and this will appear altogether plain to all, the deeper we study this feature. In fact, the word Testament, should have no place here! The Covenant, or agreement was already made, and what was needed was its ratification. This only could be, consequent upon the death of the victim; and so we read (or should) "a Covenant has force over dead sacrifices; but hath no strength while the appointed sacrifice liveth."

Granville Penn remarks in his Annotations, "The form and mode of sacrifice in solemnizing a Covenant between two parties, was similar among the Jews and their heathen neighbors. The contracting parties confronted each other, and a victim was placed between them: this was the interposite. The terms of the Covenant were then pronounced, and assented to by both parties; but the contract was yet unconfirmed until the blood of the victim was shed; and its life extinguished; the Covenant then became irrevocably confirmed." Homer describes this solemnity in his third Iliad: The heralds brought the sacred pledges: two lambs; and stood between the Trojans and the Greeks: Atrides cut the throats of the lambs, and laid them lifeless on the ground: and they adjured the eternal gods."

I am confident, that any who read the ninth chapter of Hebrews, with the view here presented, can only read to be convinced, that the words "man" "testament and testator" have no place here, and here I call attention to the Revised Version, and quote, using the word Covenant (as warranted by the margin), verses 15 to 18, inclusive—And for this cause he is the mediator of a new Covenant, that a death having taken place for the redemption of the transgressions that were under the first Covenant, they that have been called may receive the promise of the eternal inheritance. For where a Covenant is, there must of necessity be the death"—(here it is said "of him" but it is unwarrantable in the premises, as can easily be seen). It is the "victim," not the Covenanter, who confirms this Covenant. The Lord Christ being the victim, the reconciliation between man and God is effected; and thus by the blood of the cross—the body of his flesh, through death; he may indeed be called the Reconciler! 1 Cor. xi. 24, 25. R. V. "This is my body which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new Covenant in my blood." Here it seems to me from what follows; that those, who, having entered into covenant (not Testament), relations, are solemnly bound by the agreement not to violate it! Should they, then it is evident they crucify the Lord afresh—count the blood of his covenant worthless—tread it under foot! The judgment of God overhangs all such; and to him vengeance belongeth; I will repay saith Jehovah!

I say then, that while the service of "The supper" is memorial, it has associated with it, solemnities worthy such a covenant, and such a God, and such a "Lamb of God, that taketh away the sin of the world." Behold him, the crucified one; Behold him and hear him say "It is finished!" and with bowed head, and exclamations, saddest of the sad, cry in mortal agony, "My God, my God, why hast thou forsaken me?"

In conclusion, while much more can be said, confirmatory of the foregoing; let me admonish those who would treat this service lightly, not to do so! and those who would make more of it than is warranted, Beware! and imposing as it is, be careful, not to attach the judgment of men in its administration, thereby trespassing!

GEO. W. YOUNG.

## SEEING ALIKE.

In natural vision there are near-sighted and far-sighted optics. One person has the microscopic, another the telescopic range. A good eye sees well at all distances.

So with the mental eye, if "single" or sound, "the whole body is full of light." But false education and narrow surroundings destroy the correct sense, and while truth is one, and unchangeable, different persons have different views of the same object.

Are we taught in the Bible to expect, or require, perfect unity of mind on every topic of divine instruction? Some persons will answer "Of course! or why is revelation made? for no two persons the solve the difficulties of a correct map, or an arithmetical problem differently."

There is a difference, however. Let us not claim for the Bible more than its writers' claim. Nowhere do they assert that every word was a direct communication from God. The Scriptures may be fitly compared to a living body, which has skeleton, muscles, nerves; but these are but the material organs of life and intellect. There are parts without sensation, more protective coverings, and parts more ornamental than useful. So is the Bible a channel for spirit and life to us, and much of the Scriptures are but a necessary support and filling for the beauty and completeness of the whole. "They were written aforetime for our learning, that we, by patience and comfort thereof might have hope." "All Scripture, given by inspiration, is profitable for doctrine, reproof and correction, that the man of God may be perfect, thoroughly furnished to all good works." Mark the object; hope and virtue.

We cannot be too thankful for the word of God's grace, "which is able to build us up, and to give us an inheritance among them that are sanctified," but I nowhere learn that the comprehension of all knowledge is prescribed as an end, that to know all mysteries, in any degree commends us to God. It is an instrument, a sword to excise evil from ourselves, and to confront the adversaries of God. Only so far as knowledge is sanctified to moral improvement, or the honor of our God, is it of value. A humble reception of the word of God is more precious than all worldly wisdom in theological science. Yet I have known many brethren, vainly puffed up with their sense of super-intelligence in things revealed, looking down with absolute disdain upon those who have not reached their platform. Here let the question be met. If the system of "the faith"—generally believed among us to be an essential preliminary to baptism, is a condition of acceptance with God, how long has the requirement existed? for as a whole harmonious combination it it very recent.

Where for 1600 years of church history can we localize, before the nineteenth century, a church or party identical with ourselves? If we cannot, has God been without a church of true believers, or Christ Jesus without a membership of his body, in all these dark ages? God forbid the thought.

Doubtless the clearer our faith, the better we can realize our duty and privileges. Like our Pattern, we should "grown in wisdom and favor with God."

Permit the suggestion, that the assertion "there are no non-essentials" in the Bible will bear modification. While all that our Heavenly Father gives, is to be reverently treasured, there must be a difference in value between the books of Chronicles, and the Sermon on the Mount. Our physical form may be mutilated and disfigured, yet the self-hood developed may be as good, as dear, as great as ever it was, perhaps more so; for Jesus says it were better to enter life halt or maimed, than to pass whole into Gehenna. As, then, the living form developes leading characteristics which make the person acceptable, so in the Bible are certain leading and great ideas which run throughout the book; such as God's eternity, immortality, unchangeableness, his unity, etc., his choice of various *media* for the communication of himself to the world, and our helpless sinfulness; above all, the revelation of his purpose to redeem a lost world, "a restoration of all things spoken of by all his holy prophets," so that ultimately the "whole earth shall be filled with his glory."

These grand truths were confirmed in Christ Jesus, and constitute the gospel of the kingdom,—presented in various forms,—teaching pre-eminently one thing as essential—"That he is, and that he is a rewarder of those who diligently seek him."

Without this degree of faith, we would not, and could not come to God. It cannot be proved that God only listens to the voice of his reconciled childrens' prayers, it was the voice of self-righteousness was said, "we know that God heareth not sinners," for Jesus came not to call the righteous but sinners to repentance.

Very able articles have appeared in THE RESTITUTION on the above important themes, one recently on "Leaving first principles" exhibits that faculty which sees afar off on the topic of God's kingdom, yet there are numerous Scriptures which speak of the kingdom as now existent. "Come to you," "among you," "of such is the kingdom," "in the patience and kingdom," "translated into the kingdom," etc. Is not the fig tree an assured possession before it blossoms? Is there not life in the child before birth?

God has now his own Elect King. The rulers and officials are now being chosen and trained for their dignities. Many generations of the faithful have committed their treasures to Christ's keeping "against that day." There lives are now hid with Christ in God, until the Lord appears again.

The territory is assured, and under the "all power in heaven and earth," is being prepared, according to the promise of him in whose sight things purposed are accomplished; all that is needed is manifestation.

So dear friends, if we are Christ's all things are even now ours, "things present and things to come."

Is Jesus heir of all things? "In him we are complete," and all things shall work together for God to those who love God. Is Jesus now Head? We are members of his body. Is he, like David—anointed long before his coronation? We are a royal priesthood. What shall separate us from the love of Christ? Tribulation, persecution, distress, etc. Nay! In all these things we are more than conquerors. Rom. viii. 35, 37.

If then our faith is a living bond to God through Jesus the Christ, why should we not claim our high prerogatives now! "We are children of a King." "Now are we the sons of God."

He who hath begun a good work in us will surely carry it on unto the day of Christ, only provided, we permit him to will and to do of his own good pleasure in us, for this is the will of God, even your sanctification, and "fear not little flock, it is your Father's good pleasure to give you the kingdom."

Let us henceforth try to discover in each other all there is of good and truth, thus we will gain effectual influence in helping, by that which every joint of the body supplies, to make increase of the whole, growing up into Christ in all things, "till we all come to the unity of the faith to the measure of the stature of the perfect man," when God will be glorified in his saints, and admired in them that believe.

R. T. Y.

# Selections.

## LETTERS AND POSTS OF THE ANCIENTS.

There is reference in the Book of Esther to the first postal service worthy of the name concerning which we have any definite knowledge. (See i., 22; iii., 13, 15; viii. 10, 14; Rollin's Anc. Hist., Bk. 4, chap. 4, art. 1, sec. 4.) Jeremiah (li., 31) refers to some such system among the Assyrians, and it is likely that from the earliest ages kings and men of power made provision for the rapid conveyance of their messages.

In Palestine and other mountainous countries this was done by fleet footmen. Some rulers provided themselves with a corps of those who were qualified by nature and practice to become such messengers. Pliny (as quoted in Dunglison's Physiology, Vol. II., p. 249) says that excision of the spleen was performed on runners as beneficial to their wind.

There is record of those who traveled on foot from Tyre to Jerusalem, one hundred miles, in twenty-four hours; and we read that some could accomplish so much as one hundred and fifty miles during the same period of time. (Barnes on Job ix., 25.) These professional footmen were well known in the time of Job whose language is: "Are not my days swifter than a post (lit. *runner*)?" Saul, the first Hebrew king, had an organized body of "footmen" (margin, as original, *runners*), in which respect he doubtless followed the usual custom of kings. Under our English reading "guard" we find these runners to have been a regular corps in the armies of succeeding Hebrew monarchs. Hence the allusion of Jeremiah; "If thou hast run with footmen, and they have wearied thee, then how canst thou contend with horses?"

Among nations richer in swift beasts, and dwelling in less mountainous country than the Jews, the runner, doubtless from earliest times, ran with other legs than his own. But the only word used in the Bible for such couriers, whether mounted or not, is the one of which we have spoken, and which is translated "posts." This latter English term, coming from the Latin, originally meant the house or station whence relays of horses were obtained, and where couriers might lodge. Such an original meaning of the word is almost lost to us, though remaining in the expression "military post."

The Persian postal system was established by Cyrus the Great during a reign continuing from 559 to 529 B. C. It was greatly improved by Darius, to whom some even ascribe its origination. (Rawlinson, Anc. Mon., Vol. III., p. 426.) Herodotus (viii., 98) gives the credit to Xerxes. This latter monarch in the earlier years of his reign devoted himself to the thorough organization and the general improvement of his realm. He perceived that the peace and permanency of his rule would be greatly enchanced by quick communication between himself and all parts of his vast empire, that he might thus have prompt and frequent reports from every officer of his government, and be able speedily to transmit his own directions and decrees. Thus only he could have "well in hand" an empire of twenty satrapies and one hundred and twenty-seven districts, extending from India to Ethiopia.

Accordingly, he established post-houses along the chief lines of travel at intervals of about fourteen miles, according to the average capacity of a horse to gallop at his best speed without stopping. At each of these there were maintained by state a number of couriers and several relays of horses. One of these horsemen receiving an official document rode at the utmost speed to the next post-house, whence it was taken onward by another horse, and perhaps by a new courier. Ballantine states that at the present day a good horseman of that country will often travel one hundred and twenty miles or more each day for ten or twelve days consecutively.

Such was the method of transmitting messages existing in the time of Xerxes and Esther, and in our day still employed by the government of Persia, and, under substantially the same form, in thinly settled regions of Russia, and other countries. This system was adopted with some improvements by the Greeks and Romans, and transmitted to the nations of western Europe, with whom in the course of centuries it developed into the inexpressibly useful form in which it has been enjoyed by us.

But in ancient times the postal system was intended only for the monarch and those "whom he delighted to honor," and not for his people, who derived no direct benefit from it. It is true that good roads, bridges, ferries, and inns were established; that by guard-houses these routes were kept free from brigands which infested the empire (Herod. v. 52); and that travellers might journey upon those highways; but it does not appear that they could obtain the use of the post-horses, even when the government was not in need of them. And above all, the post itself was only for the king. It soon became a law of the system that a courier might impress man or beast into his service, and it was regarded a serious offence to resist such impressment. This privilege of couriers was subsequently, as is well known, a part of the Roman system, reference to which is found in the familiar instruction of our Savior, "Whosoever shall *compel* thee to go a mile, go with him twain" (Matt. vi 41; xxvii. 32; Mark xv. 21). The messages of the king were thus "hastened and pressed on" at any inconvenience to the people; but common men must send their letters by caravans, by special messengers, or in any way they might.

The main post-road in Xerxes' day was that from Susa to Sardis, a distance of about fourteen hundred miles (Herod., *ibid.*). Besides, there was a branch to Ecbatana, and a main line to Babylon, with less important routes to all the localities of the empire.—*Wm. P. Alcott in the Lowell Hebrew Club's Book of Esther.*

## ENGLAND AND RUSSIA.

Sermon by Dr. H. Pereira Mendes at the Nineteenth Street Synagogue.

Dr. Pereira Mendes had announced he would speak upon Hebrew customs concerning the dead, but deferred his remarks in view of the impending conflict between England and Russia, the all absorbing topic of the week. He took his text from Micha, iv. 2; "For the law shall go forth of Zion and the word from Jerusalem."

As Americans, said he, we look at England and know we look at a great heart whose life blood has throbbed to the ends of the earth and made many a waste a garden, filled many a wilderness with happy homes and teeming cities. We know we gaze on a land whose brave children have played a grand part in civilization, and created a name which shall be to all time treasured and emblazoned in brilliant letters on the scroll of the world's famous nations. In the battle of people's rights, ever in the front rank her sons have ever pressed. Mark the great scene at Runnymede where a king first learned that the people had rights. Need I mention besides such characters of liberty as the Petition of Right, the Habeas Corpus, the Bill of Rights? To a liberty-loving people such acts make England's name very dear. Let the myriads of tongues that voice the language of the great mother of great colonists speak. They can but proclaim the triumphs of industry, energy, enterprise, impossible but for the English heritage of freedom. Let the voices speak from the land of the Czar! Behold, the sounds of industry are with the bonds of woe commingled! 'Tis true that in Asian wastes, where Cossack passion waves, life and goods are secure from savage attack, but throughout the whole of holy Russia, industrious suffer and poverty and misery lament the bread-winner's absence. Driven to desperation, peasant and superior unite at the whisper of nihilism, and the land still wet with a Czar's blood cries out to Heaven against official corruption and unjust government.

Turn we to the principle of religious liberty, as dear to the American as his personal liberty, and again England sends to the world a message that stirs the American heart. More than five hundred years ago a Wycliffe commenced the reformation which first waked the world's ears to protest against priestly presumption, and which startled it into new and energetic life when Luther thundered a century and a half after. Turn we to science and discovery, literature and all the industries, and the world finds cause to applaud the land whose sons have in this direction added to her glory. That in her centuried history there are dark spots is most true. Where is the history that shows them not? If the conflict commence the voice of America, where freedom is the watch-word of progress, will go forth to that people which was first among Christian nations to declare the people's rights; to that nation whose triumphs of enterprise are as glorious as they are numerous; to the land which so many young giant colonies so oft think of and call by the name of home. But it is America's duty to raise her voice in the interests of peace and attempt to avert a conflict the fame of whose victories will never atone the shame they will cast on the close of the Christian nineteenth century. Russia and the Jews. Dr. Mendes then showed how Russia's injustice to the Jews, continued still, would alienate Jewish sympathy from Russia; "but," said he "we have other words to speak as Hebrews. We cannot forget we are a nation of priests preaching universal peace, universal brotherhood to an attentive world, and that the hiss of bullets and clang of swords, the moaning of widows and cries of the orphan ascend to Heaven from so many parts of the world. Every honest heart is full of grief that humanity at this date should present such a sad spectacle. We mark how most of the combatants are followers of the religion whose password is peace and good will. We observe how these Christians love one another. The monarch of England, arming for war is proudly called *fidei defensor*, defender of the faith—the very faith which preaches peace and good will. Head of a vast section of the same faith is the Czar of the land called Holy Russia. Where is the holiness of a land where official corruption is proverbial? There has been more blood shed by "peace and good will" soldiers than the tears of all the angels can atone for. Never has the sword been sheathed, never have widows ceased to mourn for husbands slain since the day those words first were spoken.

When wars shall cease. If after all these years Christianity has not torn the savage out of the heart and taught the world better logic than that the side which has the better soldiers and weapons must always have its own way, because might is greater than right, then we Hebrews must speak louder yet, and plead in the name of peace and its resultant blessings, in the name of justice and intelligence, in the name of those whose homes are darkened through war's bereavement, for our restoration. Not for our own vainglory do we plead, but that the prophet's word may be fulfilled to mankind's benefit. "And it shall come to pass that many peoples shall go and say, Come ye let us go up to the mountain, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word from Jerusalem; and he shall judge among the nations and rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn of war any more." So sing the prophets; 'tis the music whose witchery consoled the Jew in his centuried wanderings; 'tis the music that sings hope to the world weary with strife. To Zion's courts shall nations turn and not to the sword for decision. Ours be the duty then as Hebrews to preach to the world this message of true peace and real good will. So shall the day hasten to come when from Zion shall go forth law to all nations, and the word from Jerusalem shall be published. Amen.—*N. Y. Herald.*

## The Assyrian Inscriptions (brought to Our Doors).

The British Museum authorities have just published a volume, containing lithograph fac-similes of an important selection of inscriptions in the cuneiform character. By this book, the Assyrian inscriptions are brought to the very door of those who can get access to it. The book contains only a selection, of course, from the inscriptions recently brought to light. In the selection are historical documents of great importance. The most important is the memorial cylinder of King Nabonidus, found by Mr. Rassam in the record chamber of the temple of the Sun god at Sippara. The king commences by a description of the restoration of the great temple of the Moon god at Harran. This temple was one of the most ancient edifices in Western Asia, and was closely connected, indeed a sister edifice, with the great temple of the Moon god in the city of Ur, the modern Mughier, the city from which Abraham migrated. Shalmaneser II. (B. C. 850), the contemporary of Ahab and Jehu, repaired the temple, and it was within its walls that Assursanipal, the Sardanapalus of the Greeks, was crowned. From the same inscription we gain an account of the invasion of Media by Cyrus, and the overthrow of Astyages and the capture of Ecbatana as events taking place in B. C. 550. Not the least interesting in this series are some selected letters and despatches from the Court officials to the king. Full of praise and adulation, they contain much evidence of intrigue and diplomacy, and will be very valuable material out of which to construct and explain the history of the great Empire of Assyria. In this volume the editor has endeavored to obtain as typical a selection as possible, and we are sure that all students will agree that he has been successful.

# Miscellaneous.

Except during the three winter months, the climate of Persia is warm and dry. For nine months no rain falls and scarcely a cloud is to be seen. One who has not experienced such a steady climate might think it would prove monotonous. But those who have enjoyed it are very well satisfied with it, and never miss the variable and stormy climate of Europe, and especially that of America.

It is said that the seas on the Australian coast are heavier than any where else in the world. For hundreds of miles black, beetling cliffs from 400 to 600 feet high extend without an opening of any kind into which a distressed ship might run for safety. Round the base of these cliffs the crested hills of angry waves surge and roar, swept along with terrible force by winds born at the Southern Pole, and which, careering over thousands of miles of sea, have encountered lands here for the first time.

Dr. Torrey, United States Assayer, received a few days ago a meteorolite, which fell a few months since upon a slope of the Glorieta Mountains, near Santa Fe, N. M.

The visitor from space, which burst into three fragments in falling, weighs 300 pounds, and is composed almost entirely of metallic iron and nickel. The sides present a fibrous appearance, while the bottom is mottled and bronzed in color. While lying at Santa Fe an effort was made to split one of the fragments, but all the steel wedges employed were broken in the attempt. The meteorolite which is nearly the size of the famous one at the Smithsonian Institution, has been disposed of to one of the great European museums.

In some sections of the northern portion of Arizona the question of water supply, even for domestic purposes, is a very serious one. This is particularly the case at Ash Fork, a station on the Atlantic and Pacific Railroad. A series of very lovely and fertile valleys surround the place, and plenty of grass grows for the support of large herds of cattle, but no water can be had except from an occasional "tank" during the winter season. At Ash Fork the railroad company attempted to sink an artesian well, but after reaching a depth of 900 feet the drill became fastened and could not be removed. Many futile attempts were made to extract it, but at last it was abandoned in despair. All water now used at that station and by the residents of the town is brought by rail from Peach Springs, sixty-five miles to the westward, and is sold at 60 cents per barrel.

A short time ago a prospector, stimulated by the inquiry for water, reported that he had discovered a huge well, about eight miles from Ash Fork, sunk in a level plain. Parties at once repaired thither, with ropes and other paraphernalia, to explore the wondrous discovery. They found the locality, but to this day they do not know the exact nature of the curious covers that met their gaze. It is located on a level plain and can not be seen until it is approached very near. There is no evidence of earth or rock having been removed from the pit, which was found to be 150 feet in diameter and 320 feet deep, with perpendicular walls. No one in the party was brave enough to descend and explore the "wells," when the rope had been lowered; and the explorers returned to Ash Fork scarcely wiser than they were before their trip. It is certainly a great curiosity, and there probably exists a supply of water somewhere in its depths or in its numerous caverns or tunnels that apparently emerge into the dark earth below from this curious threshold of sunlight.—*Tucson Citizen.*

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 176 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers;" and 7:30 p. m. to "preach the word."

# Poetry.

### A Petition after Leaving Brother and Sister Tarr.

Father in heaven another change has come,
And I must leave this pleasant transient home.
My heart is sad knowing that I must go,
For what's before me, Thou alone must know.

Thy promises, Thou dost to me fulfil
While I in weakness strive to do Thy will;
Good hosts, and friends Thou dost for me provide.
While I, into Thy hands, my every want confide.

O, bless the friends that I have left behind
Who've been to me so very good and kind.
Starting with me their all the weary days
Their food and fuel, and their lamp's bright rays.

Supply their need from Thine exhaustless store
Till they arrive where want can come no more.
Be near them in Lord in every trying hour
And shield them by Thine own Almighty power.

Guide Thou my footsteps while I still shall roam
Far from my kindred and my own loved home;
A pilgrim in this vale of sorrow here,
May some kind angel Lord be ever near.

To chide me Lord when'er my feet would stray,
And keep me in the narrow way.
[illegible] to ever come, and in Thy Kingdom share.

And as new scenes and duties now arise
Help me to set to Thy before Thine eyes.
Into the future Lord I see not yet,
Do Thou direct, and I will follow Thee.

In love with Truth I am most blessed Lord,
Alas with those who love Thy holy Word,
And those who love Thy word, my friends shall be
Thro' all this mortal life and to Eternity.

ABBY A. PERRY.

# Communications.

### MYSTICAL AND COINCIDENTAL BIBLE TIMES.

"Why seeing times are not hid from the Almighty do they that know him not see his days." (Job.)

"By measure hath he measured the times, and by number hath he numbered the times, and he doth not move nor stir them until the said measure be fulfilled.—Measure thou the time diligently in itself and when thou seest part of the signs past which I have told thee before, then shalt thou understand that it is the very same time wherein the Highest will begin to visit the world which he made. Therefore when there shall be soon earthquakes and uproars of the people in the world, then shalt thou well understand that the Most High spake of these things from the days that were before thee, even from the beginning. For like as all that is made in the world, hath a beginning and an ending, and the end is manifest—even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs." (Esdras).

The Lord says through Moses, "And if ye will not be reformed by me, then will I also walk contrary unto you and will punish you yet seven times for your sins."

Four repetitions are given by Moses of "seven times for their sins." It is one of these four repetitions that I write of to-day as contained in the days given by the angel to Daniel. "How long shall be the vision concerning the daily—and the transgression of desolation to give both the sanctuary and the host to be trodden under foot." "And he said unto me, unto 2300 days; then shall the sanctuary be cleansed."

The angel said to Daniel, "Understand O son of man, for at the time of the end shall be the vision. Behold I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be."

Taking the Bible history of things pertaining to the Jews and the events of their time, we find harmony in the Scriptures concerning the "time of the end," "for at the time appointed the end shall be."

"Rise and measure the temple of God and the altar, and them that worship therein. And the court which is without the temple, cast without, and measure it not for it hath been given unto the nations."

Taking out of the Bible the kings of Judah and the years they reigned, we find that about the time of 737 B. C., Israel or the ten tribes, was carried away captive by Shalmanezer, and 2300 years from this event brings us down the stream of time into Queen Elizabeth of England's reign A. D., 1563, with the Protestant Church established in England. A national victory over the Papal power of Rome, a power the Pope has never been able to firmly re-established there again,—Here we find the "measure" and "number" of—1,

Six hundred and six years before Christ, Judah was utterly carried away captive from her land—her temple destroyed, her desolation complete at the hand of Nebuchadnezzar king of Babylon. Two thousand three hundred years from this event brings us to A. D., 1894—the time when religious persecution in the death was ended in the Reformation ranks, as history records the dreadful persecution attending the Salem witch-craft movement, and of Baptists suffering death for their religion previous to this time. Here is "measure" and "number"—2.

As the birth, death, and resurrection of Jesus of Nazareth, with the natural and spiritual life of the only begotten Son of God, and the first begotten from the dead being manifested is the *Way* made known to build "the faith" upon into a spiritual temple or sanctuary, "which sanctuary are ye", for "Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be put to shame.

If ye have tasted that the Lord is gracious, unto whom coming a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones are built up a spiritual house, to be a holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ." "Whom say ye that I the Son of man am? Thou art the Christ the Son of the Living God. Blessed art thou Simon Barjona, for flesh and blood hath not revealed unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this *Rock* will I build my church, and the gates of *hades* shall not prevail against it." (This truth "I am the Son of God.") A firm belief in the truth of the witnesses, the testimony of his disciples—is to build upon the sure foundation. "For I must needs fulfill all things written in the prophets and in the law of Moses and in the Psalms concerning me."

We will see how the apostate church in building her spiritual house—built according to the prophesies. Now we follow Usher's figures. In the above we traced through the kings of Judah. Usher says that "B. C., 534 in the second year after their return from Babylon, they appointed Levites to oversee the work of the house of God, and lay the foundation of the temple." The old men lamenting who before had seen the old temple standing, and the younger sort rejoicing to see the new one going up. Two thousand three hundred years after this event, 1766 A. D., we find a new foundation laid for the temple of God by Whitby in his "New Hypothesis," teaching that the first resurrection was a symbol only, and *not* the resurrection of the dead in Christ from their graves, at his coming.

And the nominal church have to their own satisfaction laid their hopes entirely in this foundation. Give your hand to our church, enroll your name in our church book. This is the first resurrection, and your salvation is their teaching to converts. Here is the "measure" again with "number" 3.

B. C. 520, Zerubbabel and Joshua incited by the prophets Haggai and Zecharish set forward the building of the temple. Haggai prophesieth that the glory of the second temple shall be greater than that of the former in regard that the blessed Messiah shall one day honor it with his presence and from thence propagate peace to all nations. Through the long vista of 2300 years we come to the wonderful sign year of 1730 A. D., when that singular phenomena occurred, "The dark day" "of thick darkness and no brightness in it." The day the prophets wrote of ages before. "The great day of the Lord is near and hasteth greatly even the voice of the day of the Lord. That day is a day of wrath, a day of trouble and distress; a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." "A day of the trumpet and alarm against the fenced cities, and against the high towers, and I will bring distress upon men, and they shall walk like blind men because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy." Zeph. i. 14-18. "The day of the Lord is darkness and not light, even very dark and no brightness in it." (Amos v.) Let us return to Haggai. "Consider now from this day and upward, even from the day that the foundation of the Lord's temple was laid.—consider it. Is the seed yet in the barn? Yea, as yet the vine and the fig tree and the pomegranate and the olive tree hath not brought forth."

"What shall be the sign of thy coming and the end of the world." "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light," in the answer of Jesus to his disciples' question. It is remarkable that after the great tribulation and martyrdom which the church had undergone from Papal and Pagan power, she should fall into the great and utter darkness of life without the attempts of the body after the Way was manifested in Jesus of Nazareth who was the Sun of righteousness that arose with healing in his wings.

But that this Sun is eclipsed and become dark indeed in the church (the doctrine of the resurrection from the dead) through building on this foundation of sand the "New Hypothesis," is evident from the writings of Lyman Abbot in his Sunday School lesson for May 10, Subject, "Victory over death." In the *Christian Union*, copied by the *Weekly Inter-Ocean*.

Mr. Abbott says, "I do not believe in the resurrection of the body. First, I do not enter here into the scientific objections to it. They are so great as to be well nigh invincible. The gathering together the dust of the ages into which by the processes of nature, that is of God, they are disseminated from myriad graveyards and battle-fields—from all the new forms of life, is an act not indeed beyond the conceivable power of the Almighty, but so utterly unlike his methods as we see them in nature and in history as to be incredible. It only needs to be stated to be disbelieved. I doubt whether any intelligent man really does believe it.—He may refuse to think it and may repeat to himself, 'I believe in the resurrection of the body', without considering what it means, or he may entertain it as a religious imagination, while he disbelieves it as a scientific fact. With this juggling I will have no part nor lot. It is perilous to intellectual honesty. No belief is holy that is not wholly believed. No belief is healthy that is entertained in one chamber of the soul and expelled from the other.

Second, But I disbelieve in the resurrection of the body chiefly because it is directly opposed to the clear and explicit teaching of Scripture, and because rooted in a Pagan materialism, it confirms paganism in our theology and administers to us the cruelty of a Pagan comfort in our sorrow. The phrase "resurrection of the body" does not occur in the Bible. The attempt to preserve the body by embalming, so far as it existed among the ancient Hebrew at all was borrowed by them with the worship of the sacred bull from Egypt. Neither the hell nor the heaven of the ancient Hebrew was material, nor were its occupants flesh and blood.

This doctrine unknown to the ancient Hebrews or known only along with other relics of a Pagan superstition, is distinctly, emphatically, vigorously, repudiated by the New Testament, nowhere more distinctly than by Paul in 1 Cor. xv.

But did not Christ rise from the dead? Yes, and so did Lazarus, and so did the son of the widow of Nain. They rose with their earthly bodies. They were not ready for the heavenly sphere. Christ expressly told his disciples that he was not clothed with his spiritual dress. A spirit he says "hath not flesh and bones as ye see me have." In that he rose from the dead he became the first fruits of them that sleep. In that in his ascension he was changed in a moment in the twinkling of an eye, and the corruption put on incorruption, he became also the first fruits of them that will not sleep, but will be still alive and remain until the coming of the Lord.

Third. The doctrine of the resurrection of the body, which is directly antagonistic to the teaching of Scripture is as directly antagonistic to its spirit. It is materialistic not spiritual, Pagan, not Christian. It keeps its hold on popular imagination because we persist in looking upon those things which are seen and are temporal, not upon the things which are unseen and eternal.

We believe that the body is the man, we confound the dress with the friend, the tenement and the tenant. We cannot, we will not, believe in the invisible reality; so when the visible begins to disappear, we try in vain to keep it from dissolution, and that being impossible we exhort our imagination to conceive its preservation and reconstruction. "I believe in the resurrection of the body" is the dogma of a sensuous imagination equally opposed by intelligence and by spiritual perception.

That the body dissolves into the earth from whence it sprang, never to return to hinder the soul with its pain, or torment it with its decay, —that the soul passes instantly and without a break from its earthly to its spiritual condition, that there is no long and dreary sleep, no intermediate state. That the day of judgment comes for each soul when in the wisdom of divine grace and love, that boundary is passed beyond which, not even divine grace and love can rescue it from its self-chosen death, that they who are in Christ come not into judgment at all, but have already passed from death unto life. When they have passed from the domain of selfishness into the state of obedience to Christ, that to every redeemed soul, God will give it a body as it hath pleased him, —a body as infinitely superior to this earthly tabernacle with its subjection to decay and death, as the New Jerusalem is superior to our tented camps, and the heavenly fields to the desert of our earthly pilgrimage.... This I believe to be the clear revelation of God's word in whose light and life alone any soul can shout rejoicingly even in death's own presence. Thanks be to God which giveth us the victory through our Lord Jesus Christ."—*L. Abbott.*

Jesus says in his Sermon on the Mount, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy in thy name, and by thy name cast out demons, and by thy name do many mighty works. And then will I profess unto them, I never knew you, depart from me, ye workers of iniquity. Every one therefore which heareth these words of mine and doeth them shall be likened unto a wise man which built his house upon a rock; and the rains descended and the floods came and the wind blew and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand and the rain descended and the floods came and the winds blew and smote upon that house, and it fell, and great was the fall thereof." Ye are of the household of God being built upon the foundation of the apostles and prophets, Christ Jesus himself being the Chief Corner Stone.

If the Eminent Divine had studied God's word faithfully and thoroughly he would not have fallen into such gross darkness and utter blindness. The resurrection of the body of Jesus was manifest and so taught by the apostles—and Jesus positively declares, "I am the way, the truth, and the life. They that are in their graves shall hear his voice and come forth, and I will raise him up at the last day." His dead body rose from the tomb. Jesus' body was flesh and bones, and this same Jesus whom ye saw go up into heaven shall so come in like manner as ye beheld him going into heaven. He will come in the flesh and bones body. Job says, "In my flesh shall I see God"—Isaiah declares, thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. How dark in the knowledge of the Lord, and blind to the glorious truth as it is in Jesus, the church has become. Alas for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it. "From this day will I bless you." We can see through this resulting belief how in darkness and not in light, the spiritual house is erected on the sandy foundation of Whitbye's "New Hypothesis."

This strange and wondrous sign year ends "Measure" and "number" 4.

Four hundred and sixty-seven B. C., Ezra the priest, a man skilled in the law, obtains a large commission from king Artaxerxes to settle the Jewish commonwealth and to reform the church at Jerusalem. In the seventh year of Artaxerxes, Ezra with a great multitude of Jews, sets out from Babylon (confusion).

Two thousand three hundred years from this time brings us to another sign year A. D. 1833. The stars shall fall (future tense) from heaven, says Jesus in describing to his disciples the signs of his coming and the end of the world, and at this present time we can see that this prophecy was then fulfilled. "The stars of the heaven fell unto the earth (past tense) as a fig tree casteth her unripe figs when she is shaken of a great wind. N. B. It is remarkable that at this time William Miller commenced to preach the soon coming of the Lord, and startled the world by taking his lamp and going forth to meet the Bridegroom, proclaiming the Scripture, "Behold I come quickly." "And they that be wise shall shine as the brightness of the firmament, and they that turn away to righteousness as the stars forever and ever." "Weeping endureth for a night, but joy cometh in the morning." When "the Sun of Righteousness shall arise with healing in his wings." This we find to be "measure" and "number" 5.

Four hundred and fifty-five years before Christ, Ezra obligeth those who had taken strangers to wife to send them away. In the twentieth year of king Artaxerxes "Nehemiah which is the Tirshatha" (Nehemiah interpreted means renew that which hath been polluted, consolation "Tirshatha" means "that overturns the foundations") obtains leave to build the wall at Jerusalem, and finish that great work. The wall was built in troublous times while fifty-two days were they in building it. Two thousand three hundred years from this date resolves down the length of years to 1843—significant as to time—that the inherent immortality of the soul was found to be a strange doctrine, that the church had taken to her bosom, and cherished so long and so fondly, a strange wife indeed when discovered through the law of the Scriptures of truth. "The dead know not anything. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea and all that is therein, which keepeth truth forever. The Lord loseth the prisoners."

How strange that many in quoting Testament Scriptures as proof of life and death, can not see that the death state is not mentioned except as sleep. "I shall be satisfied when I awake in thy likeness," that the apostles' eyes are constantly fixed on the resurrection from the dead as the time they shall see him as he is, and be like him: that in the resurrection ye are as the angels of heaven." The disciples did not teach that the ascension of Jesus was his resurrection, but when he came out from the tomb where they had laid his dead body—where it was sown in weakness it was raised in power: it was sown a natural body, it was raised a spiritual body. This they taught as the resurrection, Says the angel, "Behold the place where they laid him, he is not here, he is risen, and goeth before you into Galilee."

This strange wife, an immortal soul, and a heaven at death, must be put away for "Thy word is truth." This heresy so beloved of the church, was after faithful Scriptural investigation proved unlawful "according to the law of the Lord," and a false doctrine and cast aside as such by many. This error discovered overturns the foundations laid by Whitby and leaves the house built thereon desolate and wrecked, not one stone left standing on another, "and great is the fall thereof." Their hope is cut off, for "Thy word is as a fire." "Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, gather up first the tares and bind them in bundles to burn them, but gather the wheat into my barn." Fifty-two days (years) were they in building the wall in troublous times. Eighteen hundred and forty-five plus fifty-two equals eighteen hundred and ninety-seven, observes. This date to 1845 is, "number" and "measure" 6.

B. C. 415, is the time given to us by Usher (see index to the Holy Bible, at the close of large Bibles) as the last Jubilee the prophets of the Old Testament ever saw. The time that Malachi the last of the prophets exhorted the people constantly to adhere to the law of Moses, till Christ the Chief Prophet shall appear, whose forerunner, John the Baptist, should come in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just. Lest I come and smite the earth with the curse." Through the long vista of 2300 years from the above date, we emerge into the present year of 1885 A. D. Long years are passed since Malachi the last prophet of the Old Covenant, warned and exhorted Israel. "And when they that feared the Lord spake often one to another, and the Lord harkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." This completes the "measure" and "number" of seven—and "one" of the "seven times" of Moses, four prophetical warnings to Israel of punishment from the Lord. What hopes lie enfolded in this number for the children of God, watching and waiting will end when he makes up his jewels.

It is noteworthy that the "Herald of the Morning," in the double application of Jerusalem's warfare, gives this present year as the time of The Christ or Messenger of the Covenant coming with "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. O Zion, that bringest good tidings; get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, Behold your God. Behold his reward is with him, and his work before him. Isaiah xl. "Look up for your redemption draweth nigh." "Lord Jesus come quickly." See Isa. xxvii. 7, 8.

MRS. E. K. HOLT.

MENDON, Mich.

*Editor Restitution:*

By request I will give a brief account of a series of meetings recently held in this vicinity by Bro. J. S. Hatch.

Some Seventh Day Adventists held forth for several weeks during the first part of the winter, and several expressed a desire to hear our views, so Bro. Hatch was sent for and arrived so as to begin meetings Feb. 24. Owing to the cold weather and bad roads the attendance was not large, but was steady, and the speaker received the best attention.

The subjects were presented in a plain and candid manner. Difficult passages were taken up and explained to the satisfaction of all hearers.

Several were much interested, but as the views presented by some of them, were comparatively new they wished time to investigate before deciding to obey. Bro. L. H. Chesebrough of Galesburgh came March 11 and remained till the close of the meetings March 15. Not the least of the good resulting from the meetings, was the arousing of the members to renewed efforts. There had been no regular meetings of our brethren in this vicinity for some time and the interest in the cause was quite naturally dying out; but we are making another effort to maintain meetings, and also have organized a Bible Class.

Bro. Hatch gained many friends during his stay who will be glad to welcome him should he return. We cheerfully recommend him to any who desire to hear the gospel expounded in a fair and convincing manner.

Yours in the hope.

H. S. MILLER.

### Conference Notices.

The first quarterly session of the A. C. Conference of north western Pa., will be held with the church at Geneva, Pa., commencing Friday, April 17, and continue over Sunday. The church cordially invite all who believe that the return of "the Nobleman" is near at hand to be present and be benefitted by the meetings.

MRS. L. M. STODDARD, Pres.
MRS. S. A. ATWATER, Sec.

The Church of God at Millerton, Kan., will hold a general meeting, commencing Thursday evening, May 14, continuing over Sunday. Brother C. C. Ramsey has promised to be with us. This will be our first general gathering, and we expect to arrange for a conference, and we are desirous that the brethren and sisters living in this and adjoining counties may be with us, that our arrangements may be perfected. Now brethren and sisters all are invited. Come and let us have a joyful time together praising the Lord. We need a general waking up that we may be found at our duty when the Master calls. Millerton is on the St. Louis, Ft. Scott and Wichita R. R. 22 miles South-west of Wichita.

Brethren and sisters from abroad will find the writer and other brethren living near the station to care for them. H. W. BARNHILL, Sec.

The next annual meeting of the Michigan Church Conference will be held, the Lord willing, at the Brick School House 3½ miles North of Mendon, St Joseph County, commencing Thursday evening June 4, 1885, and continuing over Sunday.

All that are interested in the truth are cordially invited to attend and the brethren and sisters of Michigan are urged to make a special effort to be present at this meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to provide for a large number, and all who come will receive a hearty welcome.

Mendon is on the Grand Rapids and Indiana Rail Road, twenty-one miles South of Kalamazoo. Trains will be met at the depot in Mendon on Thursday, to convey passengers to the place of meeting, all are requested to be on hand that day if possible, but any coming later will be met if they will inform the writer of the day and train on which they expect to arrive. An effort will be made to obtain a reduction in rail road fare, and those desiring the benefits of such reductions or any other information in regard to this meeting will please address the undersigned at Mendon.

By order of the Executive Board.

H. S. MILLER, Sec.


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| | Depart |
|---|---|
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## Communications.

### THE FOUNDATIONS OF THE BELIEF IN THE IMMORTALITY OF MAN. PART I.

The question which has been proposed for this Symposium has been taken by preceding writers in two different senses, the historical and the theological. 1. What have been regarded by men in past ages as foundations for belief in immortality? 2. What ought we to regard as the solid foundations of belief in it? A similar ambiguity has attached to the word *immortality* during the discussion. Some of my predecessors have treated it as signifying only an eternal duration of life beyond; others as signifying either a survival which may be of limited duration, or an absolutely eternal survival. In attempting to summarize and disentangle the arguments so far as they have gone I shall indicate my own belief on the main question, while employing the word immortality, not in the sense of a limited survival, but exclusively in its proper sense of an eternal and deathless survival. There is one important principle which underlies the various senses of this word as employed by preceding writers. They all alike take it to signify, both in Latin and English, deathlessness—that is, they take *mors*, or death, in the sense of ceasing to live, and by the addition of the negative *in*, they fix the meaning of the compound immortality to the idea of not ceasing to live. All the alleged figurative meanings of death are laid aside, and the word is used by all alike in its natural and fundamental sense, to represent the idea that man, or his soul, will not die, or cease to live. This is well worth noting here, since most of the writers will probably object to my imitation of their own example in the latter part of this argument.

All these who have already written, except Prob. Row and Professor Stokes, have assumed that the proof of survival of the soul at the death of the body is equivalent to the proof of its immortality; and some, especially Mr. G. Horder and Mr. Robinson Gregory, seem to consider the drawing of any distinction between the two almost as trifling with the evidence, and contrary to the established modes of thought both ancient and modern. The distinction, nevertheless, is not only real, but of the highest importance. Throughout the organic world we meet with survivals which are not lasting but temporary. The seeds of all plants are living survivals of portions of the structure which dies, themselves to die in their turn when their end is answered; Nature thus giving, even in the physical sphere, an emphatic warning against the assumption that all parts of an organization which are produced at once, always perish together. They may alike perish eventually, but at different epochs. The butterfly concealed in the chrysalis, if it could reason, might correctly argue from its wings, that it was destined to outlive the chrysalis, but it would be mistaken in thinking that it would live for ever. And, for anything that appears as yet in this series of papers, men may be equally mistaken, while putting their chrysalis speculations in place of Divine Revelation, in confounding all survivals of the soul for judgment (to a vague but real belief in which consciences largely leads mankind), with immortality. No answer has yet given to Prob. Row's observations on this subject in the first paper:—

"For aught we know, he says, "there may be diseases, such as deadly forms of evil, which may destroy the substance of the soul, whatever it may be, just as there are diseases which destroy the body. Further, as we are certain that our conscious existence once had a beginning, we have no means of knowing that when it has fulfilled the purpose for which it has been brought into existence it may not have a termination. These are points on which reason is absolutely silent; and consequently light can be thrown on them only by a Revelation. Reasons which may be adequate to prove that our conscious personality may survive the dissolution of our bodies, may be quite inadequate to prove that it will never have a termination: our ignorance of what Spirit or Personality is renders all reasonings on such subjects alike futile." p. 284.

These observations may be considered in contrast with Bishop Weather's very excellent definitions and assertions in the eighth paper, on the Nature of "spirit," and on the distinction between the "soul" and the "spirit" of animals and mankind. "Whether in the body, or out of the body, the soul is, both in its essence and in its faculties, indestructible. By the law of its being it will live for ever." What can the Right Rev. writer know of essences? What can the coadjutor Bishop of Cardinal Manning, or even Leo XIII., author of the Encyclical "Illustrious Genus" "certainly know concerning "the law of the soul's being," which is unknown to Prob. Row, to Professor Stokes, or to the immense number of able and religious men in all civilized nations who now steadfastly maintain that eternal survival of all human souls cannot be established on grounds either of moral instinct, or of psychology. In a recent Synod of the Reformed Church of France held at Montpellier last October, and composed of men some of them as able as any at Rome, a paper denying this "natural law of being," or inherent immortality, was read by M. Babut (described by M. De Pressensé, the distinguished Senator of France, as the "leader of Evangelical Protestantism" in the Southern Department)—a paper which was assented to by M. Bonnet of Frankfort, the well-known Evangelical Commentator, and supported by Sabatier, the Christian science professor of Montpellier; the whole assembly of fifty pastors offering no serious resistance to their statements. Only last December, again, Professor Bonney, one of our own most distinguished men of science, and a preacher of orthodox Christianity, in his Hulsean lecture at Cambridge, took the same ground, as a believer in life in Christ only, and declined to rest man's hope of immortality on "the law of his being." It seems to me futile to affirm that the solid foundation of human hope lies in a psychological dogma so frequently rejected by men of the keenest sagacity and of steadfast faith. When there is a question of any real doctrine of natural religion, of which it can be said, "God hath showed it to them" Rom. i. 16; as, for example, the doctrine of God's existence, or of the obligation of conscience in matters of justice and purity, or even the general doctrine of "judgment to come," there is no radical difference between honest and godly men in any age or country, and then, I think, Revelation always explicitly confirms the dictates of such natural conscience. But this cannot truly be said of the dogma of the absolute eternity and immortality of all souls,—a dogma on which, notwithstanding the vigorous affirmations of Mr. Garrett Horder and several other symposiasts, there has been no *consensus*, either in ancient or modern times, among religious men, and of which there is not even one single mention in any of the books of the Bible from Genesis to Revelation, covering a space of 1500 years.

It has been asserted several times in this Symposium that the historical evidence now before us in monuments and books shows that the general belief of ancient nations favored the opinion of the immortality of all souls. Nothing can be farther from the fact. If the Egyptian beliefs, reckoning from the remotest antiquity, may be taken as a specimen of primeval doctrine on this subject, it may be positively declared that all the leading Egyptologers of Europe are now agreed that this belief restricted immortality, or eternal life, to the good; that the Egyptians believed only in a temporary survival of the wicked, whose souls, they steadfastly held, were at last devoured and destroyed by avenging demons, under the judgment of Osiris in Amenti, or the underworld. M. Edouard Naville of Geneva, who stands at the head of this department of study, recently favored me with a letter, in which he says of the ancient Egyptian belief: "I have no doubt that the fate of the wicked is destruction. We often hear of treacherous guides who lead the soul to the place of destruction. It is spoken of enemies who devour souls, who live upon them. It is spoken also of dead spirits, of the furnaces wherein the dead souls are to fall. There is a chapter in the 'Book of the Dead,' of not dying the second death. All these images indicate a final destruction, and that explains why, contrary to what we see in other mythologies, such as Homer's, there is hardly any description of the state of the wicked in the Book of the Dead." Precisely of the same judgment is the great French Egyptologer, the Vicomte E. de Rougé "La seconde mort figure en première ligne parmi les supplices des méchants. *Hors*, le *Livre des morts*, *livre leurs ames à l'anéantissement*." M. Lichtenberger, in the *Encyclopédie des Sciences Religieuses*, M. Lenormant and Mr. Reginald Stuart Poole, of the British Museum, in recent articles, have expressed an equally positive judgment in the same direction. Among literary men who are historians of opinion, without being Egyptologers at first hand, Professor Rawlinson may be mentioned as maintaining the same conclusion. The Egyptians, from first to last, from the earliest times to the latest, believed in the immortality of the good, but only through union with Osiris, and "justification" after trial; and they also believed that the incurably sicked through various modes of punishment would be utterly destroyed. There is nothing more surely regarded as settled by the most learned authorities on Egypt than this. Perhaps we shall now hear fewer confident statements as to the belief of all antiquity in a future state, necessitated and determined by the quality of the soul as essentially immortal. I must leave my predecessors, who have imputed their own philosophy to the primitive sages, to settle their accounts with the Egyptologers. The Egyptians seem to have had not an inkling of that which Bishop Weathers knows, of the "essence of the soul" or that "law of its being," which rendered it "indestructible," and compelled it, good or bad, to "live for ever."

But then the Scripture writers of Israel seem to have been in precisely the same predicament with the Egyptians; for they never once explicitly teach us that we all have immortal souls; while the New Testament is as silent on this "fundamental truth" as Moses and the Prophets.

In former years I think I attached too much credence to the single testimony of Josephus as to the doctrine of the Pharisees on the "immortality of the soul." Some of them, doubtless, held the heathen psychologies) doctrine on the subject; but during more recent years Archdeacon Farrar has thrown a flood of light on Jewish belief in the age of Christ and the generations following; in his greatest work, on Mercy and Judgment; light which forbids us to rely on the Grecising and deceptive Josephus, and assures us that the Jews of the Roman times largely retained the "Conditionalism" of their forefathers, as expounded by the illustrious Maimonides of a later age. Maimonides distinctly and positively teaches in various forms of speech, that the ancient Hebrew doctrine was the eternal survival of the righteous alone, and that the wicked man is called a "dead" man, because destined to death eternal, in the sense of extinction. Chap. viii. *De Pœnitentia*.

Modern Jewish writers, such as the French Grand Rabbi Stein, in his work on *Judaism*, 1859, candidly acknowledge (while maintaining for themselves, along with Dr. Adler, the hope of eternal life on the philosophical basis of natural immortality) that they cannot find that doctrine in the Old Testament. Dr. Stein, with severer accuracy, in my opinion, than Dr. Adler, admits that the natural immortality of all souls, as the basis of a hope beyond death, is not to be found in the Mosaic writings. He says:—

"What causes most surprise in perusing the Pentateuch, is the silence it seems to keep respecting the most fundamental and consoling truths. The doctrines of the immortality of the soul, and of retribution beyond the tomb, are able powerfully to fortify man against the violence of passion, the seductive attraction of vice, and to strengthen his steps in the rugged paths of virtue. Of themselves they smooth all the difficulties which are raised against the government of a Divine Providence; and account for the good fortune of the wicked and bad fortune of the just. But man searches in vain for these truths, which he desires so ardently: he in vain devours with anxiety each page of Holy Writ: he does not find either them, or the simple doctrine of the resurrection of the dead explicitly announced."

Dr Stein then goes on to maintain that these fault's respecting "man's natural immortality," etc., "were supplied by the traditions of the Oral Law." *Le Judaisme ou la Vérité sur le Talmud*, p. 15.

Rabbi Hermann Adler, in the charming paper, introduces, I venture to think, some confusion into the argument by treating the many clear indications of faith in an eternal life among the saints of the Old Testament, as so many proofs of the natural immortality of the souls of all, as if it were clear that their faith rested on that psychological premise. Rabbi Stein demolishes that "foundation of belief in immortality" in Old Testament times, by frankly confessing that the Hebrew Bible contains "not one single indication of hope built on such a basis." But Rabbi Adler, I think, demonstrates with a victorious exegesis against Prob. Row, and other questioners of the faith and hope of the saints of Judaism, that both Moses and the prophets had just as sure a belief in the immortal life of the servants of God as good men possess in modern times. How could it be that the saints of a nation who had lived for several centuries in Egypt, where the world to come was almost as vividly conceived of as the present world, where elaborate pictures of the judgment of the soul after death were painted on every mummy-case, and depicted in every copy of the "Book of the Dead," were [illegible] all the wicked be [illegible] Psa. xxxiv. 20. "When the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they shall be destroyed for ever," Psa. xcii. 7; the strongest Hebrew word for extermination.

So much, then, on the foundations of belief in man's immortality that prevailed in Egypt, and among the Israelites. The heathen Greek foundations of belief in it are well represented by Plato and his followers. Mr. Page Hoppa and Mr. Garrett Horder, whose highly interesting papers recede the eloquence of Isæde as imaginative compositions. I am compelled, however, to admit that they rest their opinion and hope on a more sandy basis than that of the great Athenian sage, since Plato at least provided for future immortality by the assumption of pre-existence. Mr. Horder and Mr. Page Hopps, on the contrary, wish us to think—notwithstanding all we now know of the mode of production of human beings, of the gradual process of their development from germs—that the animating principle of each (it may be) abortive human formation, at some unknown stage of its imperfect evolution, acquires a durability, in all cases, by the Divine Will, as everlasting as the nature of Deity itself. If those who hold this belief—whether thinking that souls come *ex traduce*, or by distinct creation, which Bishop Weathers pronounces to be the true doctrine—would give some approximate idea of the pre-natal epoch at which this marvelous gift of an immortal soul is bestowed, it would become easier for us to accept their opinion. At present, although fully sensible of the magical effect of both Mr. Horder's and Mr. Page Hopps' Platonic utterances, and not altogether regardless, either, of the authority of the Pope, alleged by Bishop Weathers, or of the authority of the Methodist Conference, represented by Mr. Robinson Gregory, I still found myself, like Cicero, after reading the Phædo, relapsing into incredulity immediately that the music ceased.

To do them justice, however, Mr. Page Hopps, Mr. Garrett Horder, and Mr. R. Gregory, all attribute some utility, as aiding our faith in our natural immortality, to the Christian revelation. Mr. Horder especially attributes to "Jesus Christ" the "confirmation of the idea of immortality," "though it did not originate with him." "He has changed a yearning into a settled assurance." "He has brought life and immortality to light by the Gospel," that is, "He has brought it from the realm of shadow into the revealing light of day." The "it" here is the supposed fact of the natural immortality, the naturally deathless life, of souls born of Adam.

This leads to the principal observation which I have to offer on the preceding series of papers, with the exception of those of Mr. Row and Professor Stokes. Neither the Jewish Rabbi nor the Unitarian philosopher may listen willingly to me here, but I submit my opinion, not altogether without hope, to their candid consideration also, while specially addressing those who accept, with me, a belief in the Christ of the New Testament, the Word made flesh.

Nothing has struck many readers in the careful and repeated perusal of the preceding contributions to this Symposium on the true foundation of the belief in man's immortality, so much as the contrast between the insignificant place assigned in those arguments to the Divine incarnation, and the central place assigned to it as the foundation of immortal hope for man in all the New Testament writings.

In these contributions there has prevailed even in the most orthodox of the series, as Principal Cairns's, a persistent endeavor to lay the basis of our hope of eternal life on the original constitution of man as immortal in his spirit, however perishable in his body. It is man as man who "hath immortality." It is this they think which renders it no urgent a case, before the Divine Mercy, to redeem him from the eternal misery into which sin will sink him, if he dies impenitent. In the four Gospels, and in the Apostolic Epistles, I find no single sentence corresponding with these endeavors. Man's soul is nowhere affirmed to be endued with immortality. No single argument set forth by Mr. Horder or Mr. Hopps, by Mr. R. Gregory or Bishop Weathers, is even once referred to by Christ or Apostles, as the foundation of a hope of a deathless life beyond. On the contrary, all the resources of language are exhausted by the New Testament, in attributing the gift of everlasting life to the Incarnation of the Son of God.

The doctrine of the union of the eternal Logos of God with the humanity of our Lord Jesus Christ has ever been the grand crux of the New Testament Christianity. To get rid of this, whole Gospels must be declared pious forgeries of a later age, whole Apostolic Epistles condemned as spurious. I reject, indeed, as inexpedient, the systematic popular use of the unbiblical term "Trinity," as also several of the bolder definitions of the very late so-called Athanasian Creed, as going beyond the record. But firmly holding the authenticity of St. John's Gospel, and maintaining with Dr. Dorner that this Gospel only more fully expands what is already clearly taught in the Synoptics, Christ is to me the Eternal Son of God. But in the Apostolic writings I find this mystery of mysteries always taught, both by Christ and his followers, in closest connection with the gift of eternal life to regenerate men. The doctrine of the two Adams underlies and runs throughout the New Testament:—of the first Adam through whom we receive "sensual" or psychical life, and of the second Man, "the Lord from Heaven," from whom we receive "spiritual" and "eternal" life. The doctrine of Regeneration is based upon this distinction. Unless we are born twice, we shall die twice. "Ye must be born again," or die the "second death." Rom. viii. 3, 14. "The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." 1 John ii. 17.

In every conceivable mode of speech, Christ himself unites this assertion of his own Godhead with that of man's "not dying," or "perishing," "but having everlasting life." That wonderful and much neglected chapter, John vi., is one prolonged declaration that man's undying life depends on the Divine incarnation.

Need I add that in the judgment of the present writer, now supported by that of many far more competent persons, these two stupendous facts are closely connected in the relation of Cause and Effect; and that the main difficulty in Apostolic Christianity, the doctrine of the Eternal Sonship and Divine nature of the Christ, is explained as the incarnation of "the life" John i., by the relation given; that this awful proposition has for its end the endowment of men—doomed to perish under the law—with an ever-expanding indestructable life in God, so that here, and here alone, is the true foundation of the belief in man's immortality." Sinful Man's everlasting being and blessedness are the results of the Divine incarnation, and are not the results of his natural constitution.—*Edward White.*

*Among the punishments for sinners the second death figures last in the scale. Hence, the corrupting deity delivers their souls over to annihilation. This French quotation means—the Second death is the Capital punishment.

—*Ed. Res.*

### Energy.

The Christian is known by the energy with which he wills to do right. He does not merely love what is good, but chooses it with power. We often hear of greatness of character. The only true greatness consists in unconquerable purpose of obedience to God. It consists in adhering with energy and courage to truth, duty and honor. It consists in asking ourselves, first not what is generous, but what is excellent and acceptable to God.

The true use of the trials and temptations of life, and of the turbulent passions in our own breasts, is to call forth spiritual energy and heroic purposes. Excellence must be pursued earnestly. Our whole nature must be awake. Who does not see that such a world is fitted to form a higher order of minds than a state removed from temptation? True, we must toil, but the harvest is rich. Force of moral purpose makes us happy. Happiness does not consist, as men are apt to imagine, in passive enjoyment; it is found in the strenuous use of our best affections. Moral energy inspires an unconquerable resolution, and fills us with a rare delight. The most exulting moments of life are those when, after a conflict of strong passion with the sense of duty, we come off conquerors.—*Channing*

### Conference Notices.

The Church of God at Millerton, Kan., will hold a general meeting, commencing Thursday evening, May 14, continuing over Sunday. Brother G. C. Ramsey has promised to be with us. This will be our first general gathering, and we expect to arrange for a conference, and we are desirous that the brethren and sisters living in this and adjoining counties may be with us, that our arrangements may be perfected. Now brethren and sisters all are invited. Come and let us have a joyful time together praising the Lord. We need a general waking up that we may be found at our duty when the Master calls. Millerton is on the St. Louis, Ft. Scott and Wichita R. R. 23 miles South-west of Wichita.

Brethren and sisters from abroad will find the writer and other brethren living near the station to care for them. H. W. BARNHILL, Sec.

The next annual meeting of the Michigan Church Conference will be held, the Lord willing, at the Brick School House 3½ miles North of Mendon, St. Joseph County, commencing Thursday evening June 4, 1885, and continuing over Sunday.

All that are interested in the truth are cordially invited to attend and the brethren and sisters of Michigan are urged to make a special effort to be present at this meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to provide for a large number, and all who come will receive a hearty welcome.

Mendon is on the Grand Rapids and Indiana Rail Road, twenty-one miles South of Kalamazoo. Trains will be met at the depot in Mendon on Thursday, to convey passengers to the place of meeting, all are requested to be on hand that day if possible, but any coming later will be met if they will inform the writer of the day and train on which they expect to arrive. An effort will be made to obtain a reduction in rail road fare, and those desiring the benefits of such reductions or any other information in regard to this meeting will please address the undersigned at Mendon.

By order of the Executive Board.
H. S. MILLER, Sec.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 6, 1885.


## STOP! STOP!!

And examine the label on your paper, examine your account book, and if you find you are owing for THE RESTITUTION, please send us the amount right away. Do not wait for to-morrow, but write and send the money NOW.

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AMONG the "rumors of wars" is a dispatch from Shanghi that China may have a quarrel with Russia regarding an unsettled boundary.

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THERE has been a collision between the State troops of Illinois and a mob of striking quarry-men at Lamont in that state, in which the militiamen were assailed with a shower of missiles from the infuriated mob which was replied to with bullets on the part of the troops, resulting in the killing of two of the strikers.

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THE first part of an article on the subject of immortality by Edward White will be found in the present number. One point deserves particular notice, which is, that the Egyptians did not believe in the immortality of the wicked, but held that eternal existence was conditional. Since re thanks to the author for sending the paper.

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THE latest news from Europe is that an effort will be made to settle the Anglo-Russian difficulty by arbitration. On Monday afternoon it was stated by Earl Granville in the House of Lords that England and Russia had agreed to renew negotiations in London concerning the Afghan frontier question, and that the difficulties which had arisen from the Penjeh incident should be submitted to a "full investigation and reference to friendly powers." The feeling is, however, predominant in many minds that war is only postponed.

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## Selections.

### A Church with Apostles and Prophets.

Now and then our friends in different parts of the land encounter the claim, that as the primitive church of Christ contained prophets and apostles, the true church of the present day must also contain them, and consequently every church which does not contain them is a spurious church; and furthermore, that as the church of Latter Day Saints (called Mormons) is the only one that does contain them, it must be the only genuine church on earth. This claim has deceived many and led them into a system of delusion.

A few thoughts concerning this claim may be appropriate; and perhaps its fallacy may be seen by relating a little conversation with a leading Mormon Elder on this point. Said he, "The true church of Christ contained prophets and apostles, did it not?" yes. "Then any church that does not contain them must be a spurious church?" "Certainly so." "But the Advent church does not have prophets and apostles in it, and therefore cannot be a genuine church." Here you are mistaken." "What, you don't mean to say that there are prophets and apostles in the Adventist church, do you?" "I certainly do." "Well, I never heard of that before." "But I know it a long time ago; and I would not belong to a church without prophets and apostles." "Well that is news to me." "I presume so: but I will now inform you wherein we differ from you in this matter. In the language of Paul, we 'are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' So we have the apostles and prophets where they belong—at the foundation—while you have a tier of prophets and apostles as the building progresses; and now as we are putting the rafters and shingles on to the building, you want to put on apostles and prophets for rafters and shingles. As well might you have several tiers of Christs in the building, and have a new Christ to top off the building with."

That seemed to set him to thinking. Possibly it may make others think, who have been puzzled with this notion. We want apostles and prophets in our church, but we want them just where God put them, in the "foundation," for he new they were needed; and after God has given us a foundation, we had better not attempt to build new foundations higher up in the building; and certainly it would be folly to put a new foundation on top of the house. Death never took our apostles and prophets out of the foundation—they are still there—and we propose to keep building on this foundation without building on others.—*N. Y. Christian Herald's Crisis.*

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### INTERNATIONAL INSTITUTE.

**Proposal to Explore the Great Pyramid of Gizeh by Means of a Diamond Drill.**

At the meeting last evening, April 13, Mr. Edward Hine was elected a life member.

Letters was read from Professor C. Piazzi Smyth, James M. Durkee, S. E. Massey, J. L. Dampier, J. N. Wing, Alfred E. Watkins, William E. Brown, Henry Kellogg, Dr. E. M. Epstein, J. P. Weothee, N. F. Safford, Samuel Berwick, Professor I. N. Vail, Rev. J. Upjohn, W. K. McAllister, Jacob M. Clark, J. M. Goodwin.

Much interest was elicited by the proposal of an engineer to explore the great Pyramid of Gizeh by means of diamond drills. It is generally believed by pyramid students that, in addition to the chambers and passages already discovered, the pyramid contains other chambers, whose exact locality is yet unknown. One half of the hill at the northern site has lately been found to be formed of stone chippings left by the pyramid builders. Among these chippings near the top are found those of diorite white and black. No such material is found in any of the tombs in the vicinity, or in the pyramid itself, except near the entrance passage; hence the inference, in the minds of explorers and Egyptologists, of an undiscovered room. Many have endeavored to find an entrance thereto, but so far it has remained a sealed mystery. It has also been found that the entrance on the north side of the structure is twenty-five feet east of the center. This being an unusual position for an entrance has led to the belief that its location is due to other chambers, yet undiscovered, on the west side. There have also been discovered three stones having oblique joints, which are vis-a-vis to the portcullis block. These stones are claimed by those who have examined them to be two secret key marks, designed as a guide for men at a remote period. This and much other testimony leads to the belief that the grand old building has not yielded up its secrets. It is proposed to fully equip a party of engineers for a stay of several months at the seat of operations. These engineers, in addition to the usual outfit provided for such expeditions, will be furnished with a diamond rock boring drill and compressor, a small steam boiler and appurtenances, suitable pumping apparatus and an electro dynamo.

General Stone, lately commander-in-chief of the Egyptian army, expressed himself in favor of the plan of operations and has furnished much valuable information.

Arrangments were made for the lecture of Mr. Edward Hine of London, the English apostle of the theory of the Anglo-Saxon race being identical with the lost ten tribes of Israel. Mr. Hine has been lecturing to crowded audiences in New York, Brooklyn, Boston and other eastern cities, and has elicited great interest in this grand truth. He will preach here next Sunday on this subject and lecture on the week following at the tabernacle on Wednesday, the 29th inst., of which notices will appear.

Mr. A. M. Fearles read a translation from the work of M. Lecointre, an engineer engaged with M. de Lesseps in the construction of the Suez canal, entitled "Campagne of Moses," throwing a new light upon the route of the exodus and the actual point where it crossed the Red Sea. This will appear in the next number of *The International Standard*.

A very interesting paper by J. Ralston Skinner on "Hebrew Metrology" was read and illustrated on the blackboard by Mr. Latimer. An able review by Mr. Hess in the *Fort Dodge Chronicle* of the last number of *The International Standard* was also read.

The meeting adjourned for two weeks.

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### Arctic Discoveries.

Speaking of the discoveries of the Greely party, the *Interior* says:—

"They put beyond dispute the fact that the Polar sea is not a solid block of ice the year round; that there is really open water in that region, and that its currents are swift and strong. In 1882 a portion of the expedition, following in Markham's northward route, found the so-called immovable ice to be constantly in motion and themselves floating on an immense ice cake. Still another party, traveling about 488 miles from the pole, the nearest point ever reached by man, discovered indubitable indications of a comparatively prolific animal and vegetable life. These discoveries completely upset the theories of the English explorers that an open Polar ocean is a figment of the imagination, and that the approach to the Pole is out off by a sea of immovable ice and the utter absence of animal or vegetable life. They prove that there are strong currents sweeping northward in the Polar sea, and open reaches of water which might prove navigable under favorable conditions; and that, with a series of stations connected with an accessible base of supply, a close approach might be made to the pole. These are valuable facts amply compensating for the suffering and fatality incurred, and reflecting the highest honor upon the American name. They form, with the meteorological work of the party, a complete record of one of the highest latitudes ever attained by man, and an invaluable contribution to the world's stock of scientific knowledge."

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### A Certain Sound.

True religion is practical; it is to shine out in the life and to speak in the daily conduct. It is not for the cloister, but for the home, the shop, the counting room, the market. It is not for Sundays only but for week-days. It is seen and heard not only in the conference room, but in the walks of business and social life. It consists not only in devout feeling and ecstatic emotions, but in helpful, self-denying acts of liberality and kindness. It has not only prayers, but alms. It not only vies

"With Gabriel while he sings
In notes almost divine,"

it cheerfully descends to the lowliest paths of Christian service and toil.

Religion is not philosophy or speculation or mysticism, but something for the every-day wrap and woof of life. It makes a man honest, charitable, kind among his fellows, as well as reverential and believing before God. It is the source and origin of all true morality, of all right living, of whatsoever things are honest and lovely and of good report. This is the religion that shows by its fruits that it is divine.

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### Newspapers of To-Day.

People generally, and even those who may be termed steady readers and close observers, have but a faint conception of the multitude and influence the press of this country has attained. From a careful examination of the advance pages of the 1885 edition of the American Newspaper Directory, issued May 1st, by Geo. P. Rowell & Co., of New York, it appears that there are 14,147 newspapers and periodicals published in the United States and Canada; of these the United States has 12,973, an average of one paper for every 3,867 persons. In 1884 the total number of newspapers was less by 823 than at present, and while the gain this year is not so marked as in some previous years, it is still considerable. Kansas shows the greatest increase, the number being 78, while Illinois follows with a gain of 77. It is curious to notice that New York, the scene of so much political activity during the last campaign, should have only about one-third as many papers as the State of Pennsylvania. As an index to the comparative growth and prosperity of different sections of the country, especially the Territories, the number of new papers form an interesting study, and may well occupy the attention of the curious.

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The invention of the modern system of punctuation has been attributed to the Alexandrian grammarian Aristophanes, after whom it was improved by succeeding grammarians; but it was so entirely lost in the time of Charlemagne that he found it necessary to have it restored by Warnefried and Alcuin. It consisted at first of only one point, used in three ways, and sometimes of a stroke, formed in several ways. But, as no particular rules were followed in the use of these signs, punctuation was exceedingly uncertain, until the end of the fifteenth century, when the learned Venetian printers, the Manutii, increased the number of the signs, and established some fixed rules for their application. These were so generally adopted that we may consider the Manutii as the inventors of the present method of punctuation; and, although modern grammarians have introduced some improvements, nothing but a few particular rules have been added since their time.—*Cassell's Popular Educator.*

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Christ is our perfect example and model of unselfish life and service. He gave himself for us to us. He is the great Giver. Oh, to have the mind that was in him! to be filled with his love and sympathy and zeal, to walk even as he walked! to suffer with him that we may be also glorified together in the blazing splendor of his coronation!

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Renew your subscription for THE RESTITUTION.

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### Notes by the Way.—No. 4.

March 14 finds me safely landed in the town of Morrill, Brown Co., Kansas, at the home of Bro. C. A. Saylor, a very worthy Brother, sound in doctrine and in practice. I commence preaching the word to a good audience, a larger portion of which were young people, raised in the place, but brought up under the influence of Dunkard parents. I was invited to speak in the house of worship occupied by the Dunkards, and I accepted the invitation for Sunday Evening. I remained with the brethren until the 29, holding forth the word of life in their school house. There are a few noble souls that are holding on to the word, waiting for the Kingdom. I delivered 16 discourses in the Spirit of exposition and exhortation. No special results, observable. A longer effort might accomplish something with the help of the Lord. One word in regard to the country. Brown Co., is situated in the N. E., portion of Kansas, the surface is quite rolling, on the streams gently undulating, on the prairie adapted to corn, of which a large crop is annually raised, also fine blooded hogs and cattle. Orcharding is cultivated with perfect success. I never saw such beautiful apples at this season of the year, large, fair and juicy. The trees are also clean and thrifty. Such delightful roads I have not seen in any other country in the spring, so soon after the melting of the snow. I left this part of the State April 2, and after a series of delays, misconnections, and lay-overs, I arrived at Girard, in Crawford Co., S. E. Kansas. There are a few families of the faith living from seven to twelve miles west of Girard. Once there was a church of forty members that met for worship at this place, but from a variety of causes they are reduced to twenty. Judging from what I see there are a few who lament the lax condition, but they are helpless to remedy it on account of a lack of co-operation. There is rather more than the usual amount of back-sliden ministers in and around the county. Some have completely denied the faith and resort to card-playing and other amusements; others have turned their attention to buying and selling, and while they assent to the truth they make no profession of living it, and some have gone to the devil by the way of the Dark Valley R. R. viz: Whiskey, and it is no wonder that the word and the seats point to these apostates as sample restitutionists. We ask what good can God or man do in a community where such elements exist? This people have been cursed by a herd of jealous preachers who like the Kilkenny cats, fought until there was nothing left, but the evidences of their strife. Right here allow me to give my opinion as to why we as a people are growing less in number and influence. I have observed in my travels in several states an immense amount of dead, leafless timber; not even a bud that promises life or fruitage. It is a sad state of affairs. There must be a cause to produce such an effect. I have used the above figure to illustrate the once believers in the gospel, who are dead, twice dead, plucked up by the roots. Wells are they without water, clouds that are carried with a tempest. Again "like priest like people" is a true saying. One of the most destructive causes of our desolation is our lack of system and unity in essentials. One preacher insists that no organization is the true plan, another fires his blunderbuss at public prayer. Still another caters to the covetousness of his hearers he bragging that he is like Paul, supporting himself by his hands, that it is not a gospel way to take pay, and when his hearers practice what he teaches he gets mad and quits. Another feels called upon to open his battery, and shot and shell the Holy Spirit until the recoil of his gun knocks him over and he is laid up for repairs. And thus it goes on to the end of the chapter. No Spirit consequently no life; no organization, therefore no order; no prayer, no praise, no breaking of bread. Is it any wonder that this dried, lifeless timber lies strewn over these prairies. When the Master comes will they be accounted worthy of that age and that resurrection, or will the writing on the wall find them wanting. Oh, how important that we continue faithful over the few things committed to our trust, let us try to shun the many stripes that will be due him who knoweth his Master's will and doeth it not. Adieu, more anon.

C. O. RAMSAY.

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The third quarterly Conference of the church of God in Indiana will be held (D. V.) at Antioch, Marshall county, five miles south of Plymouth, and three miles north of Argos. Commencing at 10:30 o'clock, A. M., on Friday, June 12, 1885, and continue over the following Sunday. All are invited. Come and make the meeting a success.

A. R. UNDERWOOD, Sec.

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## Youth's Column.

### Things that Never Die.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse of a wordless prayer,
The dream of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things shall never die.

The cheerful hand stretched forth to aid
The brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed;
The plea for mercy, softly breathed,
When justice threatens nigh:
The sympathies of a contrite heart—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance it may be given,
Be true, and just, and free;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee,
"These things can never die."

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Speak kindly in the morning; it lightens the cares of the day, it makes the household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her space of life, and it will be too late to ask forgiveness. Speak kindly at all times; it encourages the downcast, cheers the sorrowing, and very likely awakens the erring to earnest resolves to do better, with strength to keep them. Kind words are balm to the soul. They oil up the entire machinery of life, and keep it in good running order. Always leave the house with loving words, for they may be the last.

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In a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley-loaves and the woman who made them. Little did she think, as she pounded the grain and mixed the dough, and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal provided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those who are seen.—*Intelligencer.*

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### Reading the Bible.

1. Read the Bible regularly. A good man of old says: "I have esteemed the words of his mouth more than my necessary food." This is the true idea. The Bible is daily bread to be taken regularly that the soul may grow thereby.

2. Read the Bible attentively. The meaning of the Bible is in the Bible. Unless he that reads gets the meaning, it will not do him good. Hasty reading of a good many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's book; not merely because father or mother wishes you to read it, but for better reason—because God speaks to you in the Bible. When I have seen a little girl run, her eyes sparkling with joy, crying, "O mother! here's a letter from father to me, for my name is on the outside," I always wish she might thus look on the Bible, for it is a letter from our Father in heaven. So feel and so read, and you will not grow weary of the Good Book.

These few hints are enough for once. Will not our young readers remember them, and read every day with great attention, the Book of God? I love to see a child, as I do sometimes, take her little Bible every morning and sit down to read a chapter, without waiting for any one to tell her to do it. This is a better habit than Willie's for he only read occasionally, and had to be reminded often of his duty. Read often, and love to read, children and you will not forget it.—*The Golden Lesson.*

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*Dear Children:*

It is joy, and comfort to me, in my declining years, to unfold to your tender minds the precious histories contained in the blessed Scriptures, and like the little bee "whose fruit is the sweetest of all things," I not only desire to gather for myself, but hive for others also. The beautiful stories in the Bible differ from those we read in other books, for it gives an outline of the evil in human nature, as well as the good; and we are confident it is all true. You will remember that it is written, that "a rich man can hardly enter the kingdom of God;" because the deceitfulness of riches choke the word, and he becometh unfruitful. "The poor man is hated even of his own neighbors, but the rich man hath many friends." I want to interest you in one who made himself rich, yet had nothing. His possessions were in a place which signifies, "Harvest full of ears of wheat." He was very great, being a man of immense wealth, having three thousand sheep, and a thousand goats which used to graze on a beautiful mountain where a noted prophet offered a sacrifice well pleasing to Jehovah. The rich man whose name signifies "A fool," was shearing his sheep, and at such a time a great feast was generally prepared. His wife was of a sweet disposition, kind, and benevolent, a woman of good understanding and of a beautiful countenance; the meaning of her name is, "My Father's Joy." In a wilderness not far from the rich man's possessions, a man of God sought refuge there. A cruel king whose name signifies "Slaughter," threatened to kill him. Of this dear one, I have often told you, whom you will remember, when I call him the noble shepherd boy, or the sweet singer of Israel, whose name signifies "Beloved." When he heard the rich man had prepared a great feast, he sent ten men, and said, Ask him in my name of peace, and thus shalt thou say unto him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be to all that thou hast; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and thy son, the Beloved. But the churlish rich man answered, Who is the Beloved? and what care I whose son he is? There be many servants now-a-days that break away every man from his master. Shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be? The servants of the Beloved were grieved with this unkind answer, for with care they had watched the rich man's cattle, assisting his servants all they could. When they delivered the cruel message, the Beloved said, Gird on every man his sword and follow me. And about four hundred went with him, fully prepared to destroy the rich man and his household, because of the hardness of his heart, as it is written, "a rich man answereth roughly." During this time one of his servants told his benevolent wife the unkind message he had sent to the Beloved, and he finished his conversation by saying, "My master is such a son of Belial, that a man cannot speak to him." This greatly troubled his tender hearted wife, and quickly she departed, taking with her two hundred loaves, two bottles of wine, five sheep ready dressed, five measures of parched corn, a hundred clusters of raisins, and two hundred cakes of figs, but she told not this to her husband, and as she was journeying, she met the Beloved with his warriors, and when she saw him, she fell at his feet to the ground, and said: Upon me, my lord, upon me, let this iniquity be. Let thine handmaid speak, I pray thee, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, for as his name is, so he is; folly is with him. Thine handmaid saw not the young men whom thou didst send. Now therefore, my lord, as the Lord liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, let thine enemies be as this foolish one, let this blessing I have brought be given to the young men that follow thee. Forgive the trespass of thine handmaid. The Lord will make thee a sure house, because evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy life, but the soul of my lord shall be bound in the bundle of life, with the Lord thy God; but when the Lord shall have dealt well with thee, then remember thine handmaid. And the Beloved said unto her, Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy advice, which hast kept me this day from coming to shed blood, for in very deed as the Lord God of Israel liveth which hath kept me back from hurting thee, except thou hadst hasted, and come to meet me, there had not been one left in thine house. And he said unto her: Go in peace, I have harkened to thy voice.

When the dear wife returned home to her husband, her grief was increased when she saw him sitting at a great feast, like the feast of a king, merry with wine, for he was very drunk. Being a woman of good understanding, she resided it well not to mention what had occurred until the morning. When she related the circumstance, the heart of her husband died within him, and he became as a stone, just like he was in his disposition, hard and cruel, and after ten days the Lord smote him so that he died. After his death, the Beloved, who had seen the sweet, affectionate nature of the one who was her Father's Joy, married her, which made her the wife of a king.

Dear children, can we not discern the evil of riches. What a tendency it has to harden the heart. Our Heavenly Father saw fit to send his beloved Son into the world, so poor, that he had not where to lay his head. Let us earnestly crave the true riches, which addeth no sorrow thereto.

Your affectionate teacher.

N. COPPMAN.

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### MONITORY.

UNKNOWN INFLUENCE.

How unconscious we often are, when we utter the word, or write a line, that there may be within winged seeds, which will take root in some far off quiet place, of which we may have never dreamed, or by the wayside of some busy mart we have never passed. From these may come blossom or fruits which will cheer and refresh journeying pilgrims, or arrest steps that are hastening on to utter forgetfulness of God.

This thought recurred as I recalled a little article, read long since, and which may have entirely passed from the mind of the writer. It was an editorial, the subject, "Ye are not your own." The simple truth, as it was treated, gave an impulse to my religious desires and devotions that has never left me. I cannot recall a single sentence distinctly, but like a song that is once heard, sung in harmony with heavenly airs, and life's best chords, its vibrations never have ceased.

A heart-reward thought, a cheering truth, a word
Breathed with true prayer, in heaven God hearth are heard,
Nor changed, nor lost, by distance, or by volume,
In worldly vortex, or by flights of time.

Some laborer, who, perchance, has wept o'er leaves,
Feels fruit will find, and gather golden sheaves,
And when Life's river stops their weary feet
The sower, reaper, and the saved shall meet.

—*Mrs. E. R. Dunbar.*

THE WORLD'S BIBLE.

The Christian is the world's Bible. Whether we will or no, that is the book the world will read. They will judge the truth of God by this test. Thus we are being read, and the world is getting information for or against religion. What an exhortation to correctness of conduct and conversation! The text from which each of us is preaching is himself. "Ye are our epistle, known and read of all men." If we are the world's Bible, we must live its truth. A life always has more power than a precept. It is a holy principle worked out to its proof, and that is always power.

True, the world will not always read fairly. It will ask perfection where it only has a right to ask a seeking for it. It will read sidewise or backwards and deal harshly sometimes. It will ask a model in us when we can only point to Christ as the Model, and prove what we are by attempts to reproduce it. How important that we leave upon the world the general impress and consciousness that we are practicing that holy rectitude which has its origin in the love of God. If those that read us find in us God's truth, then we are circulating a Scripture of truth,—the world's Bible in use to good purpose. Many of us need rebinding, reprinting, rebarmonizing. God's impress must stamp character upon us, and we in turn stamp the great world-volume. What the Church and the world want just now is more of these world's Bibles of a better type. Christ was the living Word added to the written Word, and we as followers of Christ need to reveal him to mankind with our lives.

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### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

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# Poetry.

## THE JEW.

He wanders 'mong the nations,
An exile from Judah's hills,
Not fruit, nor place can change him—
A Jew as wanders still.

He falls before the dread simoom,
That in the desert blows;
He shivers underneath the blast,
'Mid the long Polar snows.

Landless and exiled on he roams,
Dwellest in every clime,
While the Turkish Crescent's waning o'er,
His own loved Palestine.

The rise and fall of empires,
Have passed his wandering view,
Ah! what a life of destiny,
Is that of thine, O Jew!

The proud, the impious Babylon,
The seat of pride and lust:
He writhed beneath her captive chain,
Then pressed her in the dust.

The blaze of Persian glory,
Like the Meteor flash had gone,
And the ray that brought deliverance
No longer on him shone.

He trod the streets of classic Greece,
When laurels wreathed her brow,
'Mid the tombstones of her splendor,
We see him linger now.

He gazed on Rome in glory,
As she spread her eagle wings—
Scourge minister of the nations
Her voice the law of kings.

He sits serenely Jerusalem
Strewn 'mid the desert sands,
But the everlasting hills are there,
Mount Zion ever stands.

Jerusalem's promised child,
His waiting eyes shall see,
And Israel's son no longer roams,
From bondage now is free.

When Judah's scattered children,
Throng to their promised home,
And Messiah sways the sceptre,
A King on David's throne.

MRS. ROBERT MCLAUGHLAN

# Communications.

## THE LANDMARKS OF THE AGES, AS TO SONSHIP.

We bow our knees to the Father of our Lord Jesus Christ—of whom the whole family in heaven and earth is named—touching the purpose which he purposed in Christ Jesus before the world began. Eph. iii. 11-15; 2 Tim. i. 9; Titus i. 2.

These landmarks stand all along through the ages. They belong to the grand realities of our world's dispensational history.

1. "We know that all things work together for good to them who love God—who are the called according to his purpose; for whom he did foreknow. He also did predestinate to be conformed to the image of his Son, that he (his Son) might be the first born among many brethren." Rom. viii. 28-30. Our world's affairs were not left at loose ends, to begin with.

Note. "Ye were redeemed—with the precious blood of Christ—who verily was foreordained before the foundation of the world; but was manifest in these last times for you who believe in God, that raised him up from the dead and gave him glory, that your faith and hope might be in God." 1 Pet. xviii. 21.

2. The two seeds begin with Cain and Abel. Hence, their conflict through time goes on until "the seed of promise" shall crush its foe and bring in "the better thing." Gen. iii. 15-16; Rom. xvii. to xxi.

3. Abraham had eight sons, but one only and that after protracted trial, was "born by promise." Abraham himself was not the honored seed, though "Father of us all"—who believe. "Because neither the seed of Abraham (as such—nor) the children of the flesh—are the children of God; but the children of promise are counted for the seed." Rom. iv. 16; ix. 7-9.

4. David had "many sons;" but "even Solomon in all his glory" of natural heirship and national splendor, was not more than "mortal man;" but no son of Joseph "after the flesh" could be the seed of Solomon—or come within a thousand gradations of it.

5. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under law to redeem them that were under the law, that they might (by faith) receive sonship! Gal. iv. 4-5; and he, the Son, "might be the first born among" them. "For him hath God the Father sealed," confirmed by his voice from heaven, by his angels and apostles. Matt. iii. 17; xvii. 5; John v. 27; Acts ii. 22, 46.

6. This seal set on Jesus' Sonship makes him the pivotal "Rock" on which the ages revolve! Those before trend toward him; and the gospel—the kingdom and coming glory, unfold from him. Hence, as Abraham's seed and David's Lord, Jesus is the concentre of the ages! Such is the sun to the solar system! Observe, he was the subject of the primal promise. Gen. iii. 15. The more excellent offering of Abel "was as the germ of his one sacrifice." Heb. x. 1-18; xi. 4. The rainbow covenant with Noah for "earth and all flesh" comprehends Christ's "better covenant, and "rainbow throne." Rev. iv. 3. His high priesthood was above and beyond the patriarchs! as it took in "*The Logos evangellas*"—the word and Son of promise; and the Levitical priesthood was both overshadowed and ended in that of Melchisedek—whose origin, range and outcome are "not of men, but of God." These briefly are the ancient landmarks which properly culminate in the crowning sacrifice of the most distinguished patriarch—Abraham! His victim was no Ishmaelite, but Isaac, the special son of "*The Logos evangelion*," (the word of promise—these primal words take in the origin and authority of the creative "Word." John i. 1; Gen. i.; Ps. xxxiii. 6-9; Heb. xi. 17-19.)

7. Now, in our age, we have the antitype of Isaac for our sacrifice in all its plenitude and power for good. The great High Priest of our profession is Christ Jesus, and while "Moses of the Old Covenant was a servant—with David—to do God's will in their sphere; we have "the Son over his own house"—a priest forever of God's ordering after the order of Melchisedek—holy, separate from sinners, higher than the heavens above "infirmity;" and by "*The Logos* (word) of the oath, since the law is consecrated forevermore!" Heb. v. to vii. His resurrection, his Ascension, transcends that of Enoch and Elijah; "for it hath pleased the Father that in him should all fulness dwell"—and "draw all unto him," John xii. 32, into the liberty of the glory of the sons of God." Rom. viii. 18-23.

In the light of this brief summary, who will presume to set a son of Joseph (after the flesh) to fill out this portraiture of Abraham's seed—David's Lord, to sit on his throne;" and be indeed, "God manifested in the flesh; and glorified" to end all evil, "restore all things spoken by the holy prophets—that the divine glory may cover the heavens and the earth be full of his praise! Heb. iii. 3; Rev. xxi. 1-5.

Gently and yet in "the armor of God" I would remonstrate with each advocate for a more human fatherhood to Jesus. Your range of thought is ten thousand times (inexpressibly) too narrow. It would be sinful to "reply against God" at any point; but to consume an assault that applies against the bulwarks of heaven all along the line of "God's goings from of old," exceeds (to my mind) all ordinary infidelity.

Do reflect while you may. There is mercy now for errors of judgment; but it is the depth of delusion to dream of holding "the cup of salvation" with the bottom out! To confess Christ, aside from "God his Father"—and he, "the only begotten Son!" It is either "God in Christ," or all is "lost."

Your notion is theoretic, not at all "of faith," nor in the line of promise. It depletes, limits, and lets down every age as to "the record, God has given of his Son." Because when the Divine, angelic, supernatural, elements are more or less doubted, the earthly sensual and Satanic remain to dominate for doom. 2 Cor. xi. 3.

Surely there is no abuse of my liberty in Christ in thus giving his word "free course that it may run and be glorified." There is room, come along in the good way. There is all abounding blessing. Amen.

Let it not be said of us, "I called and ye refused." John iii. 16-19.

Lovingly for truth and grace.

J. B. COOK.

## THE KINGDOM OF GOD, NO. 2.

Among the important and essential things taught by the Great Teacher is that of prayer, both public and private. The preeminent prayer is that denominated "Our Lord's Prayer." He begins—Our Father, who art in heaven, hallowed be thy name. He acknowledges God to be his Father, and our Father, for it is in the plural. Whom does he include in the Our Father? It is readily admitted they are his followers, the obedient believers of the gospel of the kingdom of God, but who are they, and how are they to be known from modern professors? Christ's positive teaching will settle this question. Go ye into all the world, and preach the gospel to every creature, and he that believeth (the Gospel) and is baptized shall be saved; but he that believeth not shall be condemned. This lays the foundation, strong and sure as the Eternal Throne. The filling out is in perfect keeping with the foundation. This is an important matter, let us understand you. Well the promise of inheriting the kingdom of God is to intelligent baptized believers of the gospel. We might give much more, but it is only our object to give enough to lay the foundation, and to show that baptism in water for the remission of sins, in the name of the Holy Ones, has an important place in the foundation or make-up of Christian character, by which a true believer of the gospel is known.

Hallowed by thy name. Holy and reverend is his name. These terms belong to God, mortals have no business with them; popes and cardinals are usurpers of God's holy attributes. The apostasy has no part or place in the kingdom of God.

Thy kingdom come. This model form of prayer was given to the church of God, at the commencement of the gospel age, and how long will it be proper to pray this prayer? Oh, says the Gentile believer, till the world is converted to God. This is indefinite, unscriptural, and not at all satisfactory. The kingdom has not yet come, and will not until Christ comes in power and great glory, and takes to himself his great power and reigns on Mount Zion, and in Jerusalem, and before his ancients gloriously. Then the kingdom will be set up in its mustard-seed form, as he taught in his parable. This prayer will be proper to use until the last son or daughter of Apostate Adam is fully redeemed from the flesh and blood state, and made immortal, by virtue of the great atonement made through the death, burial and resurrection of God's well beloved Son, the Lord Jesus Christ. Amen.

Thy will be done on earth as it is done in heaven. Do the angels pray? I am not aware that they use a form of words, but they do God's holy will in the fullest and strongest sense of the word.

Thy will be done on the earth. This cannot be while a particle of sin remains unrepented of or unatoned for. God will have a clean universe; and that will not be till the devil and all his works are destroyed in the lake that burns with fire and brimstone, which is the second death. Give us day by day our daily bread. How few of the professed followers of the meek and lowly Jesus, live out in their faith and practice this saying, in this model prayer. We act just as if we wanted somebody to underwrite for God. Without faith it is impossible to please God. He that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him.

And forgive us our trespasses, as we forgive those that trespass against us. Is this the rule? I am fearfully afraid then some of us will be shut out of the kingdom.

Lead us not into temptation (or leave us not in the way of temptation) is said to be the correct rendering. It is difficult to set too high an estimate on this short sentence in our Lord's inspired prayer. Leave us not in the way of temptation,—pre-supposes that we are under his watchful care and protection; that he is familiar with the ills of human life, that the hairs of our head are all numbered, that not a sparrow falls to the ground without his notice. To notice the ten thousand things that flesh and blood is heir to, is a Herculean task which we cannot undertake at this time. Every baptised believer that has been striving to walk in the narrow way, knows full well the meaning of what we say.

But deliver us from the Evil One. Here we have the wisdom, the love, and the infinite goodness of our blessed Lord and Master. Save us from the evil or evil one, is equivalent to being saved and gathered up into his blessed kingdom.

For thine is the kingdom, power, and glory, for ever and ever. Amen. This is the closing paragraph of this inspired prayer of the Son of God, brimfull of wisdom and instruction, for the benefit of his body, the church, during the times of the Gentiles, as well as during the age to come, world without end. Amen. He gives the reason. For thine is the kingdom, power, and glory forever and ever. This is reason or motive sufficient to animate the most insensible and unfeeling. He settles the fact that the kingdom is God's and although great, grand and glorious is under the whole heavens, yet hath he given it to his church. Hear the prophet; "And the kingdom and the dominion, and the greatness of the kingdom under the whole heavens, hath he given to the people of the saints of the Most High God, and they take the kingdom and possess it forever and ever. What a magnificent gift, what everlasting and senseless gratitude should flow from our unworthy hearts to God, our Father in heaven, and to his dear and well beloved Son, the Lord Jesus Christ, the Anointed One, and the ever blessed Spirit, for the great scheme of human redemption.

NEWELL BOND.

## LINES WRITTEN ON THE ANNIVERSARY OF MY BIRTHDAY.

My days are four score years and seven,
So it as the Psalm grave forth:
And dreams as a tale that's told
They are forever fled and gone.

My feeble people is decreasing,
My short-lived frame creeps to and fro;
The lamp of life burns dim and pale,
It flickers in the socket low.

The checkered scenes of human life,
Are like the cloud and early dew;
After, how soon the tale is told,
And all is lost to human view.

I stand upon the river's brink,
And hear the swelling billows roar:
And sigh for an immortal life,
Oh, land me safe on Canaan's shore.

Is this the end of mortal man,
Made in the image of his God?
To fall like leaves in Autumn's day
Forever sleep beneath the sod?

As true as nature does her work,
So sure the dead will live again:
Arise to an immortal life,
No power to lie among the slain.

We soon shall pass the point of fate,
Life's toil and care will all be o'er;
All hail the resurrection morn,
Life from the dead forever more.

We've mostly scenes of joy and grief,
The like the world has never known,
The saints ascend to meet their Lord,
The left to weep and wail and moan.

N. BOND.

# Selections.

## WISE AS SERPENTS AND HARMLESS AS DOVES.

"Behold, I send you forth as sheep, in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. x. 16.

Thus spoke our Divine Lord when he first commissioned his apostles to preach the gospel. They were going out to save men from death. Their operations would be among all classes and characters. They themselves would be exposed to persecution and death. They would have to meet prejudice and persecution and bitter opposition. Unbelief and hardness of heart would hinder them at every step. They had a most important mission to accomplish. It was important that their object should be gained. They must succeed. Christ gave them this general rule by which to govern their conduct, as best calculated to secure the object they had in view. Human nature is much the same in all ages, and the plan of God is mainly the same. This rule is doubtless just as good now as it was eighteen hundred years ago.

Why does our Savior take the serpent as an example of wisdom for them to pattern after? There must be some reason for this. He does not want those who go out to catch souls to imitate the serpent except in the matter of its wisdom. But in that respect he does. The habits of the serpent are peculiar, and contain a lesson of instruction. Why does not the Savior tell his servants to be wise as lions, wolves, or other ferocious beasts? Why select serpent.

Any one who has given the matter any reflection can readily answer. The serpent does not, in approaching his victim, rush out in a manner to frighten, intimidate, and repulse, like those creatures. His approaches are very cautious, and yet effectual. He glides along in the most careful manner possible, so as not to needlessly alarm, and presents himself in a manner to favorably affect the one whom he is seeking to reach. If necessary, he can wait long and patiently, while the victim runs or flies hither and thither, still holding himself in that position which will most favorably influence. The victim, thus drawn toward him, comes within reach, and is taken. When the serpent strikes home to secure his prey, there is very rarely a failure in accomplishing his object. In all this there seems to be a wisdom peculiar to that creature. When the cat or other destructive animal lies in wait for its prey, it usually conceals itself until it gives the spring which destroys its victim. But the serpent often presents itself fully to view, and, by the attractions which it presents, secures its object.

Our Savior instructs his followers to imitate the wisdom of the serpent, while they are harmless as doves. They do not catch souls to destroy, but to save. If they desire to accomplish this good object, they should use wisdom. The object is the highest and noblest that can engage the attention of men. Therefore the highest wisdom should be employed to accomplish it.

The human mind is difficult to manage. How necessary that all who try to present God's truth before it, either as ministers, or distributors of tracts, or in common conversation, should understand their business. It is very easy in ten minutes' conversation to leave impressions upon minds which it will be nearly impossible to efface. Much injury has been done to the cause of truth in the past by individuals in various communities being over ready to "pitch in," as the common expression has it, and argue and debate, on street corners or in stores, or wherever there was a chance to crowd in the truth, whether people wanted to hear it or not, until people became disgusted, and perhaps their ears could never again be reached. This is not the wisdom of the serpent. It has no resemblance to it.

Neither do such follow the directions of Peter. They may quote a portion of his direction, but they forget or ignore the remainder. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." The class above referred to rarely wait to give any one a chance to ask them the reason of their hope, but press them upon people against their wishes, and they entirely forget the "meekness and fear." Such only do harm.

This great principle of the Savior and his apostle should be remembered by all who engage in the distribution of tracts and papers.

A spirit boasting, or glorying over others, because our views of Scripture are more consistent than theirs, will always drive them away. We may use the truth as a club to show our great strength in the argument, but it will not bring men to God. And, as a general rule, unless there be a disposition to listen and consider the truth, and hear what is said, talk concerning it will not accomplish very much.

What we want is a spirit of meekness and Christian love, which, being real and genuine, and heart-felt, will manifest itself to the one listening, and show him that our motive is to do him good, not to gain a personal victory over him. When a person can be persuaded that is our real motive, it will have its influence.

We must not undertake to force religion or truth down people's throats. Were it possible to succeed in so doing it would amount to nothing really in the sight of God. He wants the willing service alone. When we have that spirit of love spoken of above, it will give us the very disposition spoken of by our Savior, at the head of this article. For the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without wrangling [margin] and without hypocrisy." It is a wisdom that comes from another source which makes men love contention and personal triumph, and leads men to crowd upon people that which they will not hear if they can help it. It is "earthly wisdom," which grows out of selfishness.—*C. T. Butler, in Zion's Watch Tower.*

## A Picture of Ancient Babylon.

In the current number of the *British and Foreign Evangelical Review* there is a fine description of ancient Babylon, translated from the German of F. Delitzsch, the eminent Assyriologist, who invites his readers to accompany him in a walk through the city, as it was B. C. 558, or about eight years before Nebuchadnezzar's death. Before entering the city they view the surrounding country: "The Babylonia of the present day resembles a desert, out of which arise mounds and ruins, solitary and grave; nearly all the canals are choked with sand; the shepherds wandering alone, with their flocks nibbling the sparse grass, are almost the only human dwellers over the whole plateau. How different was it in olden times! Between B. C. 2000 and 500 Babylonia was the garden of the ancient world. The land, surrounded like an island by two of the finest streams in the world, the Euphrates and Tigris—the rivers of Paradise—is truly the gift of both. They flowed with swift current from the Armenian highlands into the sea now known as the Persian Gulf. In the course of centuries large masses of loam were rolled down and heaped at their original mouths, and this is what we now call Babylonia. It was on this soaked, fat and fertile soil that the oldest authentic civilization, not of Asia merely, but of the world, developed itself." The melting of the Armenian snows caused inundations which had to be checked by damming the rivers with dikes and walls. Canals served for navigation, and also led off the superfluous waters to parts unaffected by the overflow, and developed to such a degree their fertility that wheat and barley often gave the laborer 200 or 500 fold. Near Bagdad the two rivers are so near that only six hours are required to pass from one to the other. On this tongue of land, which was once a fourth narrower (for the Euphrates has since removed its bed further westward), the great canal system commenced, and by means of still smaller arteries the life-giving waters were distributed to nearly every tree. The district between Bagdad and Hilla (a three-days ride) was formerly strown with heaps of towns and villages. To its south, in the very heart of the land, lay Babylon, "the gate of God." Its commercial importance is described, its fortifications, the Euphrates (half a mile wide) swarming with ships of every size; the large Euphrates bridge, built by Nebuchadnezzar; the different quarters and great buildings; the royal bank, where important business, public and private, was transacted. "The conditions and bargains are first, perhaps, put down on papyrus rolls, then carefully written out on clay tablets in cuneiform writing, to which each party affixes his seal, or, in default of it, his finger-nail, whereupon the tablet is baked." In running back over the history two or three important periods are noticed; but the mistake is made of saying that it was only eight years since Samassumukin's rebellion against the Assyrian rule. Eighty years must be meant. Many may know that forty-two years before this, when Merodachbeladan had rebelled, Sennacherib, in 690 B. C., marched against the city, gave it up to the flames, left not one stone on another, dug canals through its ruins to bury it under water, "and, as he says in his annals, overthrew it even more than was done by the deluge." Delitzsch's reconstruction has been effected by means of the three mighty heaps of ruins recently investigated by the eminent English archæologist, Hormuzd Rassam, with the aid of the cuniform literature and the accounts of the Greek writers.

# Miscellaneous.

THE MOST WONDERFUL MOUNTAIN.

The most wonderful mountain in the world is Roraima, which lifts above its sloping sides a solid block of red sandstone about 2,900 feet high, some of the faces of which, according to Sir Robert Schomburgh, are "as perpendicular as if erected with a plumb-line." It is the highest and most wonderful of a group of table-topped mountains situated in an almost inaccessible part of British Guiana. Its flat top is twelve miles long. The mountain sides are sloping and wooded to a height of 7,750 feet above the sea. Then rise the vertical walls of the vast sandstone formation. Cascades pour over the edge, the water falling 2,000 feet to the forests below, forming the sources of rivers.

A statistician has figured out the expenditures for various purposes in the United States approximately as follows: Drink, $900,000,000; missions, home and foreign, $5,550,000; bread, $505,000,000; meat, $203,000,000; iron and steel, $290,000,000; woolen goods, $237,000,000; sawed lumber, $285,000,000; cotton goods, $210,000,000; boots and shoes, $198,000,000; sugar and molasses, $155,000,000; educational purposes, $85,000,000. According to these figures drink costs more than bread and meat, and but little less than food and raiment.—*Philadelphia Press.*

THE BIBLE

*Old Testament*—Number of books, 39; chapters, 929; verses, 23,214; words, 592,439; letters, 2,728,100.

The middle book is Proverbs.

The middle chapter is Job xxix.

The middle verse nearly be 2 Chronicles xx. 17, if there were a verse more; and verse 18, if there were a verse less.

The word "and" occurs 35,543 times.

The word "Jehovah" occurs 3,855 times.

The shortest verse is 1 Chronicles i. 25.

The longest verse is Esther viii. 9.

The 21st of the 7th chapter of Ezra contains all the letters of the alphabet.

*New Testament*—Number of books, 27; chapters, 260; verses, 7,050; words, 171,253; letters, 838,380.

The middle book is 2 Thessalonians.

The middle chapter would be Romans xiii. if there were a chapter less; and xiv. if there were a chapter more.

The least verse is John xi. 35.

*Old and New Testaments*—Number of books, 66; chapters, 1,188; verses, 40,264; words, 773,697; letters, 3,556,480.

Middle and least chapter is Ps. cxvii.

ANCIENT CHINESE TELEPHONES.

At a recent meeting of the Royal Asiatic Society in Shanghai, says the *Scientific American*, a paper by Dr Macgowan was read on the subject of the early use of telephones in China. This paper being very brief we give it in its entirety.

It detracts nothing from the merit of the ingenious physicists who have conferred on mankind the boon of the telephone, that its principles are familiar to uncivilized peoples, several of whom are in possession of rudimentary telephones. It was, I opine, when the Chinese were in their youth that they constructed the rudimentary instrument, a specimen of which I herewith transmit for the society's museum. It consists of two bamboo cylinders, one and a half to two inches in diameter, and four in length; one end of each is closed by a tympanum of pig bladder, which is perforated for the transmitting string, the string being kept in place by being knotted. This rude instrument is styled the "listening tubes," and is employed for amusement as a toy, conveying whispers forty or fifty feet. It is unknown in many parts of the empire, Chihkiang and Kiangan being the only provinces (so far as I can ascertain) where the listening tube is employed.

Besides this toy, Chinese ingenuity produced, about a century and a half ago, the "thousand mile speaker." The implement is described as "a roll of copper, likened to a fife, containing an artful device; whispered into and immediately closed, the confined message, however long, may be conveyed to any distance; and thus in a battle, secret instructions may be conveniently communicated. It is a contrivance of extraordinary merit." The inventor of the "thousand mile speaker," Chiang Shunhsin, of Huichou, flourished during the reign of Kang-hsi. He wrote on occult science, astronomy, etc. The above account of his invention was taken from his works by the author of a Fuhkien Miscellany. At that time—reign of Kien Lung—there was no longer an instrument of this description in that province. It seems to have perished with the ingenious scientists who contrived it.

Here is a fine opportunity for the organization of a new telephone company, with a legal department to hunt up the lost evidence, and take a whack at the bell telephone monopoly. Doubtless many heathen Chinee might be found glad to testify they had often used the old telephone in talking from the Great Wall to Pekin, and further if necessary.

OLDER THAN THE MOUND BUILDERS.

The burying-ground of an ancient race has just been discovered in Southwest Virginia. The skeletons are, for the most part, crumbled to dust; yet they can be counted in astounding numbers over the areas of the plantation, showing it to be the cemetery of the nation. A remarkable fact is made known in the search—one of twofold importance. For, on the one hand, by it the bodies, however decayed, can be easily located. It was found that the human frame after death—even in its particles of dust—remains a conductor of electricity. In the case of no other animate creature is this true. And so the bodies are distinguished.

But of those nameless men and women. Their lives are unchronicled, and unlettered their tombs; their biography is written only in their death. But they are children of promise, about to awaken an interest heretofore unknown. Their burial reveals two customs which alone must place them in historical date, as in enlightenment, far beyond any nation of America as yet brought to public attention; and we dream of the "Lost Arts" and "Ten Tribes" once more. First, they are buried in rectangles—two hundred of them side by side are lying east and west, one hundred of them north and south: this giving the vast majority their resting-place toward the east. In this they are Christian. May they not be kin to Solomon the Magnificent, and their cemetery planned from the court of the temple? Are they merely Indians? The direction of their burial might so allow it. But one other circumstance remains. Whereas the skull does not class them as "redmen," they are buried with hands folded across the breast (as no pagans are), plainly awaiting the day when the divinity shall reinhabit the forsaken shrine. And so they slumber on—beneath the tread of men, the trampling of the war-horse and the trail of roaming beasts. Had they been contemporary with many known tribes, their vivid faith and marked customs must have left their impress upon the nomads coming into contact with them. Would science, lynx-eyed, have overlooked the traces of their intercourse?

They are clearly older than Nahuas, Aztecs, Toltecs, Cliff-dwellers, or Mound-builders. They are children of a higher faith and purer life. The Mexicans, if descendants, are so far removed from them, so enormous is the lapse of time, that the definite faith and history committed to them (by these primal men and women) have, in the descent, become the incongruous myths and superstitions that make us wonder whether, at any time in their history, the builders of Ohio's mounds and Mexican temples were taught the stories of Babel and the flood.

These new beings may have learned directly those accounts that inspired their souls in death. Indeed, their faith being so evident, it is easily probable that they once peopled the "old world," proving how "God hath made of one (*blood*) all nations of men."—*G. P. Watson, in Magazine of American History.*

Renew your subscription for THE RESTITUTION.

The Church of God meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 173 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers;" and 7:30 p. m. to "preach the word."

ing," and enjoyed it too. I feel that the counterpart is wanted, changing the figure and looking at this world as the night season. Here we toil in the dark, not title to be followed by the cheerful, blessed day in which the results shall be reaped and God be glorified, gratefully, gladly at the feet of our dear Lord:

Work for the day is coming:
Day in the Word foretold,
When 'mid the race's strife and hate,
Longed for by saints of old,
He who on earth a stranger
Traversed its paths of pain,
Jesus, the Prince, the Savior,
Comes to reign.

Work for the day is coming!
Darkness will soon be gone,
Throughout the night of weeping
Day without end shall dawn.
What now we sow in patience,
Then we shall reap in joy;
Hope will be changed to gladness,
Praise to our Lord employ.

Work for the day is coming.
Made for the cities of Light;
Oft when its garment-mystery,
On us is cast, unseen by sight!
Soon will the veil be raised,
Some all our toils below:
Not to the dark we're treading,
But to the day we go.

Work for the day is coming!
Children of light are we;
From Jesus' bright appearing,
Powers of darkness flee.
Out of the night of his bidding,
Souls like the sea we've tossed
Over all the East we've gladdened
Plate of the rosy morn.

Work, then, the day is coming!
No time for sighing now:
Harps for the sands once drooping,
Wreaths for the victor brow.
Now morning light is breaking,
Day dawns in every land:
Night shades beset us longer,
Jesus, our Lord, is at hand.

—*Herald and Mystery.*

# Selections.

## EXPATRIATION AND RESTORATION OF ISRAEL.

### Part I.—Jewish Exile and Recall "He that Scattered Israel will Gather Them."

Probably most of the differences in the interpretation of unfulfilled prophecy are traceable to conflicting theories of interpretation as to what is literal and what is allegorical. The historical school, for example, oftimes regard as parabolical what, when the prediction is fulfilled, will be found to have been literal forecasts to the very letter. The fact that all fulfilled predictions have been literally accomplished prepares us for the law which governs the unfulfilled, or, in other words, those fearful events which mark the close of this dispensation.

Many illustrations of this law are recorded in the sacred Scriptures; but one will suffice to prove the literality of prophecy.

When Moses referred to the awful expedients which would be adopted even by women, incited to murder and cannibalism, when as a penalty for the national apostasy they should be famine-stricken, he indicated (Deut. xxviii. 56-57) that the "tender and delicate woman among you, who would not adventure the sole of her foot on the ground for delicateness and tenderness—her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one; for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in the gate." Now any prophetic student prior to the predicted event might have justly regarded this prophecy simply as a figurative or hyperbolical picture of the awful expedients to which famine would drive the luxurious. But we find that when Benhadad, King of Syria, invested Samaria, there was such a famine (2 Kings vi. 26-28) that two women, obviously of high social rank, agreed to kill their infants for food, and that one in fact was actually murdered and boiled and eaten by these two unnatural mothers. And at the final destruction of Jerusalem by the Roman general Titus, Josephus related similar cases, so hard pressed for food were the doomed citizens.

It may, however, be admitted that history, both sacred and profane, supplies many striking foreshadows of the events which will wind up this dispensation, and more especially of the lurid reign of the Antichrist. Even so early in the chequered history of the church as the age of the apostle John (see 1 chapter ii. 18) there "were many Antichrists." So during the past 1200 years, the Latin, Greek, and Moslem Antichrists have so dominated the fairest portions of Europe as to give some insight into the activities of the lawless one. The Russian church has, in fact, so apostatized as to shamelessly call the Czar "Our God, upon earth," and thus has prepared the way for the blasphemous assumptions of "Gog," the appellation of Antichrist as the head of the north-eastern events their interpretation may be accepted.

The fact of the literalness of all unfulfilled prophecy is of great importance at the present crisis in the history of the church; for never were the facts and the doctrines of the Old Testament so ignored if not denied as during the past half century. Unhappily too many pulpits, and too many pseudo-religious serials, give such an "uncertain sound" on the subject, that the majority of professing Christians are not "preparing themselves for the battle." For example, one prominent Nonconformist minister, in a recent work on the Ten Commandments, dates thus to write—"Place the Old Testament on a level with the New, and you run the risk of misunderstanding both Moses and Christ." And all this veiled infidelity, in spite of the fact that there is not one doctrine of the New Testament which is not taught—either directly or indirectly—by striking symbols in the older Book. And more even than this, notwithstanding the Holy Spirit—forewarning and so guarding against this latter-day heresy—instructed an apostle to intimate of the Old Testament (2 Tim. iii. 16), that "All Scripture is God-breathed (literal), and is profitable for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works."

But we need not refer to past literal fulfilments of prophecy to prove, however conveyed, that the event was invariably found to literally echo the prediction. For "even in [these] days we can trace the initial accomplishment of events, some of which were predicted above three thousand years ago—most of them of such an extraordinary character that no human wisdom could have forecast their occurrence.

The great Hebrew lawgiver, Moses, about 1,500 years before the Christian era, in his valedictory charge to the Israelites, said that, (Deut. iv. 25-27) "When Israel shall beget children and children's children, ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, and shall do evil in the sight of Jehovah thy God to provoke him to anger—Jehovah shall scatter you among the nations, and ye shall be left few in number among the Gentiles, whither Jehovah shall lead you."

Two such scatterings of the Jews, consequent on the violation of the covenant of the Jews to serve God loyally and continuously are recorded in the national annals known as the Book of Kings. The first occurred under the Assyrian king Shalmanezor (2 Kings xvii. 11), who "carried away Israel unto Assyria, and put them in Halah, and in Habor, by the river of Gozan, and in the city of the Medes: because they obeyed not the voice of Jehovah their God, but transgressed the covenant." This expatriation into Central Asia mainly concerned the ten tribes, whose whole history had been one of disobedience, and that in its worst form—namely, that of idolatry. For such virtual rejection of God, he declared by the pen of Amos, who was eminently a prophet to the ten tribes, that (Amos ix. 8, 9,) "His eyes were on the sinful kingdom, and that he would destroy it from off the earth (or rather land); saving that he would not utterly destroy the house of Jacob." But happily the Most High, as in all his dealings with the Jews of both branches, had still mercy in store for the family of Joseph. First, speaking of their dispersion he declared, "I will sift them among all nations, like as corn is sifted in a sieve," which curse has been fulfilled to the letter. And then he added the promise which implies their re-instatement, "Not the least grain shall fall upon the earth," so as to be annihilated. As one result of such restoration (v. 12) they will possess the remnant of Edom, and of all the Gentiles" contiguous to their inheritance.

The remaining two tribes were about one hundred years after this event also punished by exile, as predicted by Moses, for similar violations of the national covenant with God. For after a siege with Jerusalem which lasted eight years, Nebuchadnezzar captured the capital of the Judahites (2 Kings xxiv. 14-16), and "carried away all Jerusalem, and all the princes, and all the mighty men of valor, and all the men of might, and all craftsmen, and smiths, and all that were strong and apt for war—even them the King of Babylon brought captive to Babylon."

And dealing with Malachi.

But whether of the tribe of Judah, or of Ephraim, the Israelites were, in the design of God, never to become extinct as a distinct race. The fact was often implied by Moses in his exhortations, especially in his pleadings for Israel after they had made the molten calf, in imitation of the Egyptian idol, Apis. For he said (Deut. xxxiii. 16), "Wherein shall it be known here that I and my people have found grace in thy sight? Is it not that thou goest with us? so shall we be separated, I and my people, from all the peoples that are on the face of the earth!" Balaam, though an utterly unconscientious man, was such a true prophet that to him the Holy Spirit gave instruction to predict (Numb. xxiii. 9) that the Jews "should dwell alone, and not be reckoned among the Gentiles."

But in addition to these implied predictions that the Israelites should never be lost amid the Gentiles, there are many definite promises that, whether they be Judahites, or sons of Ephraim, their dispersion shall end, and that at an assigned period. One prediction will suffice to show this fact (Deut. xxx. 1-5): "For when they shall return unto Jehovah, their God, and shall obey thy voice according to all that I command thee—thou and thy children, with all thy heart and all thy soul"—then as a result of such national penitence God says, "I will have compassion on thee, and will return and gather them from all the nations, and will return and gather thee whither the Lord thy God hath scattered thee. If any of thee be driven unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence he will fetch thee." Yet, after all, this is but a specimen of the teaching of all the Hebrew prophets, from Isaiah to Malachi, as to the future national existence and the restoration of the Jews when "the times" or the reign of the Gentiles shall come to an end.

It is scarcely needful to say that the bulk of the predictions respecting the recall of the Jews refers to the two tribes, and also to the ten tribes which were, for the apostacy of Solomon, so long separated from Judah. And more even than this; for during the millennial age they will—as in the days of David and Solomon—become one nation. For the Divine promise, by the pen of Ezekiel, has never been fulfilled (Ezek. xxxvii. 15-22), "I will take the children of Israel from among the Gentiles whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Thus will the parabolical "sticks" of Judah and of Ephraim be once more united, and that in perpetuity.

There is a noticeable contrast between the dispersion and recall of Judah and that of Ephraim, consequent on their different expatriations by Shalmanezar and Nebuchadnezzar. This distinction between the ten and the two tribes is forcibly expressed by Isaiah when he intimated that God (Isa. xi. 12) will "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This fact is further confirmed by the prophecy of Zacharias (xii. 11-14), respecting the last investment of Jerusalem by Antichrist and his ten vassal kings. For in the penitential mourning of the inhabitants of the besieged city, the only tribes mentioned besides that of Levi are those of Judah and of Benjamin. We may thus infer that it is not until the multitudinous hosts of Antichrist are destroyed by Christ in person (Rev. xix. 11-16), that the ten tribes will be restored, and become one nation with Judah to be disunited no more.

Whatever secondary agents may be employed to recall the ten tribes to their God-given inheritance, God himself will be the real author of their national restoration. Hence it is that we read (Jer. xxxi. 10-11), "Hear the word of Jehovah, O ye Gentiles, and declare it to the isles afar off, and say that he that scattered Israel will gather them, and keep him as a shepherd doth his flock, for Jehovah hath redeemed Jacob and ransomed him from the hand of him that was stronger than he." The same distinction between the houses of Judah and of Ephraim consequent on their expatriation at different periods will mark this personal interposition of the Most High on and Poland, who, at the last accessi-

Ezra from Persia. Of these, 10,000 live in Jerusalem, who are chiefly supported by European Jews.

The noblest of the Hebrew prophets, the apostle Paul, confirmed the predictions of the distinctively Hebrew prophets, as that no one dare say that the fact of Jewish restoration and conversion is a mere imagining of national pride. For the fact of Jewish revival in the last days the Holy Spirit assigns three reasons:—First, Rom. xi. 25-32: "The gifts and calling of God are without repentance." Second: That "The Jews are still beloved for the fathers' sake." Third, The excision of the Gentiles consequent on the universal apostacy of Christendom. No wonder, then, that when he was instructed to declare the reinstatement of his kinsmen, Paul was constrained to utter this anthem of gratitude. Rom. xi. 22-36: "O, the depth of the riches both of the wisdom and knowledge of God—how unsearchable are his judgments, and his way past finding out; for he hath concluded them all (Jews and Gentiles) in unbelief, that he might have mercy on all!"—*E. J. Hytche, in Prophetic News.*

# Communications.

*Sister W.*—

The facts are, Paul was, before he saw the Just One a bigoted Sabbatarian, zealous of the law; and he was determined, as that sect always are and have been, that every body should worship God his way. So when certain Jews believed the things concerning the kingdom of God and the name of Jesus, in preference to the law and Moses, he set out in company with others, empowered with letters of authority from the chief priests and elders, the Sanhedrim for Damascus, to bring them bound into Jerusalem, for to punish them, delivering into prison both men and women. And at that time there was a great persecution against Sabbath-keepers? O, no! against the church, the believers in Christ Jesus. As for Saul (Paul), he made havoc of the church, entering into every house and haling men and women committing them to prison. This was the destruction that Paul entered upon, and this is what he built again when the commandment came and he died. To thus preach Christ, not Moses, the gospel, not law, made him a transgressor. We will now sum up and see if it was the Ten Commandments that converted Paul, as you say. 1. We find Paul an Israelite, of Benjamin's tribe. 2. He was brought up and taught according to the perfect manner of the law, therefore, was not a transgressor of it. 3. It could not be true that he was once alive without the said law. 4. He was never accused by the Jews as a transgressor of the said law, till he preached Christ; until he was converted by the appearance of the Just One. And, 5, the law that he was once alive without, that convinced him of sin, that was holy, spiritual, just, good; was the "law of the Spirit of Life in Christ Jesus," not on tablets of stone, called "the law of sin and death."

But is written on the fleshly tablets of the heart, the gospel. This explanation is quite lengthy, but the case demanded it. I used to stumble over the same thought that you advanced.

Again you say, that Peter on the day of Pentecost said, repent and be baptized for the remission of their sins, and if there is no law, of Ten Commandments, there is no sin, for sin is the transgression of the law of Ten Commandments. Here you seem to think that you have made out a logical case. We will examine it as logical and more as Scriptural. First then what is it to repent? You and your blind leaders say it is to keep the Ten Commandments. Suppose we grant this definition. God repented that he had made man, i. e., he commenced to keep the Ten Commandments! He repented that he had made Saul king over Israel, i. e., he commenced again to keep the Ten Commandments! and when he did not thus repent he did not keep the Ten Commandments! Shame! Such blasphemy! John preached the baptism of repentance, i. e. those baptized must begin to keep the law of Ten Commandments; and by being baptized was a sign that they had commenced to keep the law, i. e. they had repented. The Savior was baptized of John, thereby showing that he had repented, i. e., he had commenced to keep the Ten Commandments! But it is written that he the law, Sabbath and all; hence "repent" to them did not mean to keep the law. Their sins did not consist in not keeping the Holy Sabbath. "These," says the record, were "devout men." Devout law keepers! Yet Peter tells them to "repent," i. e. Keep the Ten Commandments? We are informed by the record that these "devout men" were all "Jews," "out of every nation under heaven." In men if Peter meant, to keep the Ten Commandments by the word repent, it could have no bearing at all upon the question of an uncircumcised Gentile. That law was given to them to obey and called by Christ the law of Moses. Jno. vii. 19. Now what is the trouble? The trouble is you have a man made theory, and the Scriptures of truth will not support it. Peter never said a single word about a "moral law," the Ten Commandments" or the Holy Sabbath; neither did he say any thing about the "ceremonial law," the "carnal law," or any such fleshly cant; but boldly says: "Ye men of Israel hear these words"—Remember the Sabbath day to keep it holy? No, oh no; but, "hear these words: Jesus of Nazareth, a man approved of God among you—how? by miracles and wonders and signs, which God did by him, in the midst of you, . . . he being delivered by the determinate counsel and foreknowledge of God, ye (men of Israel) have taken and by wicked hands have crucified and slain: Whom God raised up, . . . therefore let all the house of Israel assuredly know that God hath made that same Jesus both Lord and Christ." "Now when they were pricked in their hearts, and said men and brethren (in the flesh), what shall we do?" Peter tells them to "repent." This word sometimes means to "reform." But how could they reform here of what Peter charges them? "Repent" is from the Gr. *metamelomai* and means, I am concerned for the past.' See appendix to Emphatic Diaglott—word repent. God was concerned for the past, when he contemplated the removal of Saul from being king. Judas was concerned for the past, in his conduct, when he returned the thirty pieces of silver; see Matt. xxvii. 3. Christ was concerned for the past, as to what had been done by Adam; when he demanded baptism of John. So in like manner were those "devout Jews from every nation under heaven," "concerned for the past," when Peter had told them that they had "slain both Lord and Christ." So you can see that a person can repent without having to keep the Ten Commandments. Did Judas, in repenting keep the Ten Commandments. Is that what we are to understand by the hung himself?

Yours truly. J. W. R.

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## Communications.

### THE FOUNDATIONS OF THE BELIEF IN THE IMMORTALITY OF MAN. PART II.

The long prevalence in Europe of the philosophic doctrine of the natural immortality of all souls, has steadily acted on interpretation of Scripture in such a manner as to impose non natural senses upon several leading lines of the terminology. The entire line of references to life and death throughout the Bible, in relation to human destiny, has been dealt with in such a manner as to consist with the metaphysical system which has governed interpretation. Death, Destruction, Perishing, ἀπώλεια, ὄλεθρος, φθορά, all the Greek terms which Plato in the Phædo uses to denote extermination of life; all these terms which Bishop Weathers himself uses in English form, in this very Symposium, when he desires to denote the extinction of animal souls; are forced out of their proper senses, in order to consist with the doctrine of a naturally deathless being for all men alike.

Dean Plumptre joins with Principal Cairns in steadfastly affirming that we must exclude the idea of literal destruction from the verb ἀπόλλυμι in relation to the future state (Spirits in Prison, p. 225). But it is asking too much of simple minds to desire us to believe that ἀπόλωνται, in 1 Cor. xv. 18; signifies gone to ruin or endless misery, when the same word in Ecclesiasticus xliv. 9; (Sept.) is especially explained to signify a total cessation of being. "And some there be, which have no memorial, who are perished, ἀπώλοντο, as though they had never been, and are become as though they had never been born."

The term death or μένει is indeed allowed, in popular language by orthodox writers, to stand for its proper meaning of extinction of life, in relation to the soul, in one single instance, namely, in forming the word immortality; because, when joined with a negative, it then signifies, deathlessness or eternal conscious being, for both good and bad; just as in the text, "the worm dieth not," the word dieth is allowed to signify, "ceaseth not to live;" because on this can be built an argument for endless misery, if the "worm" be taken for the "conscience" of a sinner in Gehenna. But in all other cases the Scripture language is invested with an unnatural meaning, in order to consist with the psychological system of Christendom.

It is the same with the great word Life. It is permitted to bear every shade of meaning except the central natural meaning of life properly so called. Bishop Weathers lays down this law of exegesis as a sacred dogma, as if it were as clearly true as the multiplication table. But if any one will take the trouble to try this experiment of reading the Greek Testament through, to test the possibility of making excellent sense by adopting a more "literal" meaning of these terms, he will, I think, discover that Professor Stokes is not so far wrong in finding that these ideas not only make sense, but that a flood of light falls on the whole system of Christian Doctrine, respecting the Fall of Man, the Incarnation, the Atonement, the Resurrection, Regeneration, Salvation, Life Eternal, and future Judgment by destruction.

The true and complete solution then, of the mysterious question of man's relation to a future state, I find in Revelation only, and not in natural speculation. In departing from God man has lost the knowledge of truth concerning himself. Man is a fallen but redeemed creature. Towards him God has purposes both of mercy and judgment. His eternal life includes both body and soul, and both are rendered immortal only through the power of the Divine Christ—by the Holy Spirit—a prospect restricted to those who are "born of God." But the spirits of all mankind survive in the first death, either for purposes of awful judgment and retribution; or in many cases, probably (1 Peter iii. 18), for purposes of further education and salvation. The instinct of survival is in various forms, therefore, very widely diffused, and is misinterpreted only when it is converted into argument for the natural and absolute immortality of all souls.

This instinct we find under many perverted forms, under the transmigrations of Buddhism, the speculations of Plato, the Pentateuchal faith of Spiritualism. But the solid foundation of immortal hope is, I think, found only in him who is "the Resurrection and the Life," and who "hath the keys of *Hades* and of death;" while for those who willfully reject him, there is reserved a "punishment" which is "eternal," being nothing less terrible than "everlasting destruction" of body and soul in Gehenna." Matt. x. 28.

The doctrine of the natural immortality of all souls as separate beings is widely extended, but it is still principally localized in Europe and America. Eastern Asia, (India, China, Japan, with 700,000,000 of mankind) holds pre-existence, transmigration and survival; but *nirvana*, i. e., abolition of individual being and consciousness, is believed to await all individual life at last. There is no Asiatic faith in the natural immortality maintained by Bishop Westhore, Principal Cairns, and Mr. Hopps, from Calcutta to Japan.

The contribution of my immediate predecessor, Principal Cairns, places me in some difficulty in concluding this paper. The general reader would scarcely find it an edifying termination to this Symposium were I to occupy much space in defending a book of my own, against the minutor criticisms even of so distinguished a reviewer as Dr. Cairns—especially when the defence would be the ordinary one of theological rejoinders, that the reviewer has first misapprehended some of the positions taken by the volume criticised, and then argued on the basis of his own misconceptions. The respect due to the Principal, however, compels some notice of his observations, though unwilling to lengthen this paper, or to take advantage of succeeding him in the series; more particularly as a composition so remarkable for calmness and charity could have proceeded only, in a case of a writer occupying Dr. Cairns's position, from a self-restraint of which I am deeply sensible. Dr. Cairns writes from the standpoint of the Confession of Faith of the Presbyterian Churches, and believing every word of this Confession, as no doubt he does, in the plain, grammatical sense of the terms, it is easy to see how shocking to him must appear a doctrine which strikes, if not at the root, still not very high up in the trunk, of the theological system which it is his professional duty to defend in relation to man's immortality and its consequences. If I cite a few of the positions of this Confession it will more readily appear how great credit is due to the reviewer for his gentleness in commenting upon direct denials of what to him must be most dear and sacred:—

Confession, chapter iv. After God had made all other creatures he created man, male and female, with reasonable and immortal souls.

Chapter iii. "By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death." "These angels and men, thus predestined and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." "The rest of mankind, God was pleased, according to the unsearchable counsel of his sovereign power over his creatures to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

Chapter vi. "Our first parents, by their sin, fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body." "They being the root of mankind, the guilt of this sin was imputed, and the same death in sin, and corrupted nature, conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." "Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal."

Chapter ix. Man by his fall into a state of sin hath lost all ability of will to any spiritual good accompanying salvation: so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his strength, to convert himself or to prepare himself thereunto.

Chapter xxxiii. "The end God's appointing the Judgment Day is for the manifestation of the glory of mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then the righteous shall go into everlasting life; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

By these citations from the "Confession of Faith" it will appear how steadfastly Dr. Cairns adheres to not only its general scheme of doctrine on the nature and destiny of man, but, also, to the traditional methods of biblical exegesis, on which the system is founded.

I may be permitted to present the result in a brief summary:—

1. The Confession commences with the statement that Adam was created immortal, or deathless, as the Eternal Being Himself, with respect to his soul, but as to his body susceptible of death, in the sense of total dissolution. 2. That he was placed in Paradise on trial for everlasting life, under the menace of death for disobedience; while, notwithstanding, apart from eating the "Tree of Life," the effect of which would be to cause him to "live for ever" (Gen. iii.), the chief element in his complex nature was already incapable of dissolution, as Bishop Weathers also affirms; so that the privilege held out to him really was to escape death of the body in the literal sense of the threatening, and death of the soul only in two metaphorical senses of the term, spiritual alienation from God, and eternal misery. 3. That, failing in his probation, he brought upon himself death of the body, and two metaphorical deaths of the soul; and upon his posterity,—according to a recent more lenient interpretation of professed Calvinists,—simply temporal death (which system does not render any very lucid account of the natural state and legal prospects of the souls of the posterity), but, according to the Confession (at once more ancient and orthodox) both temporal death and eternal misery of the soul. 4. That, therefore, all mankind are now born, before they have committed personal sins, justly liable to everlasting misery; partly through "imputation" of Adam's sin, partly through natural immortality, and partly through the possession of a nature necessarily corrupt in all its springs and developments; even "elect infants" being naturally under this curse, as S. Augustine taught, and delivered from it only by predestination to life. 5. That Christ appeared to bear the "Curse of the Law," which was Death; a curse which signified eternal misery of the soul in the instance of Adam, and signifies the same thing in the "second death" of the wicked; but was taken to signify "Death on the Cross" only in the person of the Savior. 6. That in consequence of this death of Christ (which excluded both the metaphorical ideas of death—alienation from God—and eternal misery), death, in all its senses, literal and metaphorical, has been vanquished for the believer, and his physical death shall be removed by a glorious resurrection. 7. That although the Mosaic Law entered "that the offence might abound," it made no mention of eternal misery as the curse of the Law; while, nevertheless, Christ's death delivers us from that legal curse of which no mention is made by Moses. 8. That while the penalty for despising the Law of Moses was literal death, under two or three witnesses, the penalty of despising a system of mercy shall be infinitely more tremendous than that, being to suffer misery in hell throughout endless duration, so long as the Necessary Being endures; the punishment for rejecting the Divine mercy being, therefore, infinitely more terrible than that declared in the law for rejecting the Divine justice. 9. That although the major part of mankind has been altogether deprived under Divine providence of the means of grace, without which, as the Confession declares, salvation is impossible, they have been destined and absolutely foreordained,—unknown to themselves,—to an eternal existence in bliss or in "torment."—the Redemption by Christ having added, in the case of the damned and non-elect, this incalculable burden to the original curse on Adam, that their bodies shall at the last day be raised from the dead, to die a second death which signifies living for ever "in torments."

This will be admitted to be, I think, a correct interpretation of the Confession, and of the drift of Dr. Cairns' paper, which is founded upon it.

During the last thirty or forty years, among other movements, partly psychological, partly exegetical, partly theological, a very determined effort has been made in Germany, Switzerland, France, England, Americ , and in the missionary world, to substitute for the frightful tangle of Augustinian definitions just summarized, a simpler method of understanding Holy Scripture, from one end to the other, on the questions of Death, Life, and Immortality. This is known as the doctrine of Life in Christ—Dr. Cairns calls it my "system." I might as justly call the Confession his system. Both are very ancient, but we hold that one is more ancient than the other—and what has been attempted of late is only a revival and general diffusion of a canon of interpretation which is to be found just as clearly in the pages of Irenæus at the end of the second century, as Dr. Cairns' is to be found in Augustine in the fourth. We have had not a little to suffer in this enterprise from spiritual excommunication: but the movement is now so widely aided by many of the ablest scholars and theologians of Scotland, England, America, and the Continent, that the result has proved the solid grounds on which the modern witnesses built their earliest remonstrances.

This system of opinion on "the foundations of belief in human immortality" finds its basis in Divine Revelation alone. It accepts whatever partial and imperfect contributions to the hope or fear of a future existence can be offered by pagan thought, but it holds that the main object of Divine Revelation has been to make clearly known the Incarnate Word as the true author of everlasting life for sinful man—that eternal life of which the prospect was lost for the race by the sin of Adam. The narrative of that and its consequences is authenticated to us and expanded by the express words both of Christ and his apostles. The idea which simple-minded readers would gather from it is that man was condemned to absolute death for sin. But that Divine mercy has interposed for the purpose of "destroying the works of the devil" by giving us eternal life through the mediation of the "seed of the woman." As I have before explained, this system closely connects the astounding fact of the Divine incarnation with the equally astounding fact of human redemption to a life immortal and Divine; so that to attribute a "natural immortality to man's soul," is to misconceive the very chief revelation of the Gospel—which teaches us to find the immortality of both body and soul in union with the Messiah, the Divine Life-giver.

It can scarcely be denied that if the design had been, in the actual language of the Bible, with its numerous writings of many ages, from the time of Moses to St. John, 1500 or 1600 years, to teach this doctrine of an immortality coming to man not by his own nature but by the grace of God in Redemption, no different or more appropriate terminology could have been generally employed to convey that signification. First of all, the entire collection is destitute, as we have seen, of a single explicit affirmation respecting the deathless nature of the human soul, regarded as the basis of hope for immortality, such as we have heard so naturally laid down, again and again, by the eloquent writers who hold it, in this Symposium. There is not one line of argument from Genesis to Malachi, from Matthew to the Revelation, of the same sort which has filled columns after columns of the *Homiletic*. There is not a single Hopps, or Horder, or Cairns among the prophets of the Bible, much less one who knows, like the Catholic Bishop of Amycla, all about the "essence of the soul," as the constitution, or that our Lord's words, "His commandment is life everlasting," proves that obedience is immortality.

And why this war against life? Because men have for centuries taken to the Bible a psychological system on man's natural immortality, which has perverted and twisted out of its proper meaning all its language on the death that comes by sin, and life that comes only by regeneration of the Spirit through the incarnation of the Son of God, and includes both body and spirit in its immortalizing gift. This is to go contrary to the example of the Bible, which, as Dr. Cairns admits in one marvellously inconsistent sentence, "does not proceed in the ordinary way of extra-scriptural psychology in grounding the doctrine (of immortality) upon a clear distinction between a material and immaterial, and hence a perishable and imperishable, element in man's constitution?"

But Dr. Cairns will demand of these new "systematizers" what they make of the figurative language of the New Testament respecting death. "Let the dead bury their dead." "Thou hast a name that thou livest, and art dead." "She that liveth in pleasure (ζῶσα τεθνηκεν) living is dead." "Ye being dead in (through, Revised Version) your sins, to you God hath given life again together with Christ, and raised us up with him, and made us sit together in heavenly places." Is it not clear, it will be said, that here we have the metaphorical sense of death, on which Augustinianism founds its doctrine of the Fall? My reply is:—Assuredly we have in all these cases a figurative use of the word death, but the figure is in the tense, and not in the widest meaning of the word. That is an invention of an antibiblical psychology. The figurative uses of death are common to Scripture itself, "Thou art but a dead man for Sarah, Abraham's wife." The future event is spoken of as present. "I saw the dead stand before God." The past event is spoken as present. We were "dead through trespasses and sins," that is, we were under sentence of death, of utter destruction, through our sins." And when we were thus "dead in sins" God "raised us up together with Christ, and gave us life together with him," so that the state of death was one from which Christ could be raised along with us, and the life was one which we could share with him; which would have been impossible if the death had meant what the Confession and Dr. Cairns intend by it, a state of alienation from God.

So also in Scripture a man is said to be dead to the law, dead to the world, dead to sin, the meaning being that he ceases to live in certain relations with them. When the apostles cried out, "Lord save us, we perish," they did not indicate that they were in a state of endless suffering, but in danger of losing their lives. The figure prolepsis explains every case cited by Dr. Cairns, yet leaves the radical signification of words unaffected throughout the books of Scripture. If the Bible consists of a mass of Hebrew and Greek words which are taken in unnatural senses, when treating on the most important topics, surely it is poetry to speak of it as a "Revelation."

I have now by a counter-statement sought to reply to the vigorous indictment of Dr. Cairns; and for what remains unnoticed must refer to the published works of many authors who have, of late years, defended the doctrine of human immortality through the Divine incarnation; the one form of evangelical faith which seems likely to win the sympathy of modern Europe, or antiquated Asia.

The revival of the ante-Nicene exegesis on these subjects has been attempted many times during the past fifteen centuries, but has, until lately, been time after time successfully suppressed by popular clamour, or ecclesiastical authority. Pious women are nearly all on the side of the most terrific doctrines. There is little chance, however, of a successful suppression of the present revival. Some of the very greatest men are lending their assistance to the movement—a movement which is indeed fatal, in the proportion of its success, to both Unitarianism and Universalism; but is espoused with ever-increasing energy by evangelical scholars in all parts of the world. Dr. Dorner of Berlin in his latest years in writing to M. Bysc, the French Translator of Life in Christ (without committing himself dogmatically), not only acknowledged that the work itself was "thoroughly scientific" (grundliche wissenschaftliche), but declared that its doctrine "appeared to him much preferable to the theory of the final re-establishment of all things; since, under the form given it in this volume, it recognizes much better the rights both of human liberty, and of the justice of God." Under the ægis of Dr. Dorner's name—to which might be added the names of Rothe, Gess, Bonnet, Dale, Cæsar Malan, G. E. Hudson, Baluet, Lotze, Schultz, Jonker (one of the editors of the *Theologische Studien*), the accomplished scholar E. Petavel, Bushnell and Honourier—all of them men of high rank in their different departments—it may perhaps be permitted to protest against the summary style of much popular English and American criticism on a doctrine which has a good right, after a long thirty years' war, to invoke at least respectful treatment from its adversaries. In every case of divided authorities it is necessary to remember that while a small minority, dissenting from a popular tenet, may be supposed individually to have studied matter under dissension, majorities are formed of persons, nine-tenths of whom have never been persuaded to examine without prejudice the evidence for either side, so that the authorities *pro* and *con* must, in the early stages of a controversy, be weighed rather than counted.—*Edward White.*

### ABRAHAM'S BURIAL PLACE.

Hebron is doubtless the oldest city in Palestine, perhaps as old as Damascus in Syria. It was built seven years before Zoan in Egypt, we read in Numbers xiii. 22; but alas, no one will tell us when Zoan was founded. The cave of Machpelah is the principal attraction to tourists in Hebron; and yet nothing could be more inaccessible than this same cave. Backsheesh, that all conquering power, has opened the Mosque of Omar, the Coenaculum and other biblical places of interest that are in the hands of the Moslems; but this wonderful cave is forbidden to the infidel Frank, despite all solicitation. This is the more to be regretted, inasmuch as it is at once genuine, and boasts of an antiquity far out-dating the Christian era. The cave is covered by a huge mosque, 200 feet long and 115 feet broad. The foundation stones are some of them 20 feet long, and bear the ancient Jewish bevels. The cave itself, away down beneath even the basements is studiously guarded even from the indiscriminate gaze of Moslems.

The accounts published from hearsay are confused and contradictory. Sooner or later Mohammedan fanaticism must yield, and then will there be some important revelations in the way of discovered antiquities. The Jews love the very dust about this spot, and repair to the stones in the venerable walls to weep, chant, lament, and deposit written Hebrew prayers in the deep seams between the rocks, just as they do at the famous Wailing Place at Jerusalem. I secured one of these prayers as a souvenir, and then passed around to the rear of the mosque to view some subterranean cavities above and around the real Machpelah.—*Palestine letter.*

SCHOOLCRAFT, Mich.

*Editor Restitution:*

Inclosed you will find two dollars to renew subscription for our paper for one year. We like the paper very much, could not do without its weekly visits. May God aid us in striving to seek the truth, and give us strength that we may so live, that we may be worthy of the coming kingdom, is our prayer. Yours in the blessed hope.

R. J. WORTHINGTON.

Renew your subscription for THE RESTITUTION.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 12, 1886.


It will be noticed by our readers that Mr. E. White holds that the human spirit survives the stroke of the first death. He also seems to intimate the possibility, if not probability, of a trial hereafter for some portion of the race. His articles are the production of an able and well-disciplined mind. Give them a careful reading.

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It was officially announced in the House of Lords on Monday that a secret agreement had been reached between the British Secretary of Foreign Affairs, the Secretary of India, and the Russian Minister at London resulted in a rearrangement perfectly satisfactory to England, Russia, and the Viceroy of India. Affairs in the Soudan seem somewhat mixed, and we wait for something definite.

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For ourself we should as soon think of throwing away the Bible as of rejecting its teaching redemption through the blood of Christ. His very name Jesus, in its etymology, signifies — The-salvation-of-Jehovah. *Jehovah-Salvation.* Christ gave up his life not as a mere martyr but as a ransom. The propitiatory death of Jesus was the basis on which the apostles preached salvation to the world of mankind. Like the inherent nature of the Son of God the *rationale* of salvation through the death of this only-begotten Son of God is among the unrevealed counsels of Jehovah. That we have redemption through his blood, even the forgiveness of sins, is a revealed fact, but how, or in what manner, the death of Christ has this efficacy is not formally explained in the Scriptures. It was by his own blood that Christ, our Great High Priest, entered into the holy place, having obtained eternal redemption for us. The precious blood of Christ is the blood of the everlasting covenant by which we are made perfect. Let us be very careful how we speak of the Son of God, lest we disparage his nature and character, as well as how we speak of that blood that cleanseth from all sin, lest we represent it as a common or unholy thing.

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### HE WILL SWALLOW UP DEATH IN VICTORY.

While it is not as those who have no hope that we sorrow for the dead in Christ, still, sadness will overwhelm the mind and tears flow from the fountains of grief when death removes from our heart-companionship the fondly cherished objects of our strongest affection leaving a dark shadow in the home-dwelling that no sunlight can ever displace, and a vacuum in the heart that nothing earthly can ever fill. Three years ago it was providentially our privilege to spend a few weeks with Bro. J. B. Cook and family in Brooklyn, N. Y., during which time the slight acquaintance formed about forty years previously was knighted into a more intimate friendship by social and Christian intercourse with that devoted family. We now learn from Bro. Cook himself that Sister Cook has fallen under the power of the last enemy. She was a person endowed with an extraordinary share of those qualities of both the head and heart that, when possessed, so ennoble and adorn any individual of the female sex. The kindness shown the writer by the deceased, as well as by the other members of the kind Christian family, left impressions on the tablets of the writer's memory that will only be obliterated by death's effacing fingers. When bidding them the last farewell a sort of solemn premonition seemed to whisper that we should meet no more on earth. In passing we may add that we called on Bro. Willard and his endeared Christian family on our homeward journey, and when the leave-taking at last came, the same premonitory assurance made the writer so certain that it was the final adieu in this world, that he noted it at the very time in his diary. The visitor is spared but Bro. Willard has reposed on the clay pillow for more than a year. In this number of our paper we record Sister Cook's obituary. She too sleeps in the dust of the earth. Her hands minister their ministrations of kindness no more. But our sorrow is not a hopeless grief. Christ has brought life and immortality to light. The day-spring from on high will soon scatter the shadows in the valley of death, and beam into the blacker midnight of the deepest tomb. Our hope and crown of rejoicing is to meet the loved and lost in resurrection life and glory beyond the grave. Then shall be brought to pass the saying—death is swallowed up in victory.

Thanks be to God who giveth us the victory through our Lord Jesus Christ.

## Selections.

### THE FIRST FOUR BIBLES.

Gutenberg; Pfistery Remarks; Fust and Schoeffer.

Judging from the number of letters received containing descriptions of old Bibles, I conclude that many of our readers are especially interested in the early history of the printed Word. This encourages me to continue these notes on the very earliest printed books. Of the Gutenberg Bible, which is the first printed book, commonly called the *Gutenberg Bible*, I have written two articles. Its history is the history of the origin and infancy of printing. Only recently, the highest price ever paid for a printed book was given for a copy of this Bible, $16,500, at the Perkins sale in London, 1873. This was surpassed in December last at the Syston Park sale in London, when a Mentz Psalter, also called *Psalterium Citeley*, was sold for nearly $2000. This famous book is erroneously mentioned here, because it is a part of the Bible and was printed during the brief period between the First and Second printed Bibles. Its greater rarity gives it a greater pecuniary value than the most precious copy of the entire Scriptures. After Gutenburg had printed the first Bible, his creditor, Fust, obtained possession of all his printing materials. Fust formed a partnership with Peter Schoeffer, who became his son-in-law. Their first publication was the Mentz Psalter, Aug. 14, 1457, the first printed book with a complete date, a folio of 350 pages, with beautiful initial letters printed in two colors. This was reprinted with the same types in 1459, 1490, 1502 and 1516. The copy recently sold for nearly $20,000 is not the first edition, but the second. It is entered in the Sale Catalogue of the Syston Park Library as follows:

"*Psalmorum Codex, Latin cum Hymnis, Orationc Dominica Symbolis et Notis musicis.* Printed on Vellum, very fine copy, with painted capitals, in red morocco extra, borders of gold, gilt edges, by Staggemeier, folio. Moguntico, J. Fust at P. Schoiffher, 1459.

"This excessively rare edition is the second book with a date, and contains the Athanasian Creed, printed for the first time. In rarity it nearly equals that printed in 1457, of which only eight copies are known, and of this only ten, all printed on vellum. This copy sold for 3,350 francs in the MacCarthy sale, and £185 10s. in that of Sir M. Sykes."

A copy of this edition is in the British Museum, and also a copy of the first edition, printed on vellum, which is not only the first book printed with a date, but the first example of printing in colors.

Beautiful *fac-similes* of pages of this Psalter are in Humphreys's History of Printing, and also in the more accessible volume, Theodore L. de Vinne's "Invention of Printing."

In the Caxton Exhibition, 1877, the 1457 copy of this Psalter was lent by the Queen, and the 1459 copy by the Earl of Leicester. No copy of this book is in America. It is an interesting coincidence that the most precious devotional treasure of the church is also the most precious treasure of the bibliographer, whatever may be his faith or unbelief.

The second Bible is generally known as *The Gutenberg Bible*, from the place where it is believed to have been printed, or the *Pfister Bible*, from the name of its supposed printer; or the Bible of thirty-six lines, from the number of lines on a page. Like most of the earliest printed books, it has no title-page or date. In the Catalogue of the Caxton Exhibition the copy of this Bible, lent by Earl Spencer, is entered as follows:

"Bible (Second Latin). Gothic letter. (Hamberg: Albert Pfister, 1460?). Folio: 15¾ by 11 inches. Without title, pagination or signatures. 882 leaves: printed in double columns, 36 lines to a full column. A copy in the Paris library has the rubrication dated 1461, proving that this Bible was printed prior to that date. But the cover of the Church Register of Bamberg being composed partly of waste leaves of this Bible, and the Register beginning with 31 March, 1460, it follows that these leaves were printed prior to this latter date."

Mr. De Vinne, in his book on the "Invention of printing," gives at length the reasons for the opinion that this Bible is not the work of Pfister, but one of the earlier works of Gutenburg, and therefore not the second Bible, but the first. He says: "In nearly all the popular treatises on printing the "Bible of Forty-two Lines" is specified as the first book of Gutenberg, but it is the belief of many of the most learned bibliographers, from Zapf to Dibdin and Madden, that the Bible of thirty-six lines is the older edition." Mr. Hawkins favors this view, saying: "It seems to me that this Bible must have been produced by the same set of workmen who printed the Gutenberg Bible; many points of resemblance in each edition lead to this conclusion. I am not of those who believe that the Gutenberg Bible was the result of a first experiment. Years of patient labor must have been spent and many vexatious failures and partial successes experienced before this splendid work was produced. Might not the Bible of thirty-six lines have been produced by seven years during these years of experiment? I do not assert this, but merely suggest its probability. At all events I venture the assertion that there is no conclusive evidence that it was printed by Pfister at Bamberg or elsewhere."

Notwithstanding these well-considered views of American students of early printing, we are compelled to record this Bible as thirty-six lines as the second, as there is as yet no evidence that it was printed before 1461, the latest date assigned to the Gutenberg Bible. Of Pfister nothing is known but his name and a few books and pamphlets attributed to him. His earliest dated book is the *Biblia Pauperum*, 1461. Mr. De Vinne says that the profusion of wood-cuts in this and his other books indicates that he was an engraver on wood. He thinks that he bought an old font of type to use in printing the explanations of these pictures. His "Book of four stories," with his imprint, Bamberg, 1462, is printed with the types of the "Bible of thirty-six lines," and this gave the impression that he printed this Bible also. Sebastian Pfister, supposed to be his son, had a printing office at Bamberg in 1470. Although next to nothing is known of Albert Pfister, his name has been used at times as a rival to that of Gutenberg for the honor of the invention of the art of printing.

The third Bible is generally known as *The Strasburg Bible*, or as *The Mentelin Bible*, from the name of its printer. It is thus entered in the Catalogue of the Caxton Exhibition:

"Bible (Third Latin) 2 vols. (Strasburg: Jo. Mentelin, 1460 and 1461?) Folio. 15¾ by 11¾ inches. Lent by Earl Spencer. Without title-page, pagination, or signatures; 477 leaves, printed in double columns, 49 lines to a full column. The rubrics and initials are in MS. throughout. A copy of this Bible is preserved in the library of Freiburg in Brisgau, with the rubrications of the volume dated 1461, and 1461 is striking this volume the third Latin Bible."

Mr. Hawkins gives this Bible the second place, and says: "A copy of this Bible in the University Library at Freiburg, in Breisgau Baden, is in two volumes; has at the end of the first this inscription: 'Explicit psalterii 1460;' and at the end of the second, 'Explicit Apocalipsis Anno dni MCCCCLXI;' The authenticity of the inscriptions is vouched for by the fact that they were made by the same hand which rubricated every page in both volumes. Accepting these dates as made in good faith, a press must have been set up at Strasburg as early as 1460, which would entitle that city to the position, in the history of printing, which has usually been assigned to Bamberg, since the first volume of the Mentelin edition has an implied earlier date than any known copy of the so-called Bamberg Bible. I am therefore compelled to give Strasburg the second place in the chronological arrangement which I have adopted."

Lack of positive information makes abundant room for difference of opinion and arrangement. Such historical puzzles are an agreeable form of intellectual recreation. They also keep inquiring minds from those prophetic problems which lead so many uninspired men into manifest absurdities. The future never fails to make itself known in good season, but we must look after the past or it will escape us entirely.

Mentelin, the printer of this third Bible has also been named as the inventor of printing, not until long after his death, and the claim has no support from documents or records. Philip de Lignamine, of Rome, in 1474, said that Mentelin printed in Strasburg after 1458.

The fourth Bible is unique in this respect, that it is the first edition of the Bible with the date, name of printer, and place where printed. It was printed by Fust and Schoeffer, at Mentz, 1462. 2 vols. Gothic letter. Three copies of this were in the Caxton Exhibition, one on pure vellum richly illuminated in gold and colors, lent by Earl Spencer, and another equally rich lent by Earl Jersey. A third copy, on paper, was lent by Mr. Stevens. There is a copy on exhibition in the Lenox Library, marked as the first dated Bible and the sixth dated book. At the recent Syston Park Sale a copy of this Bible on vellum sold for £5,000. Before the discovery of the Gutenberg Bible this was supposed to be the first. In the year of its publication 1462, during a war between two archbishops, Mentz was besieged and captured, many of its citizens were exiled, and the art of printing was introduced into many European cities.

These first four Bibles were all in the Latin Vulgate, all large folios, all printed in the first decade of the art and probably in small editions. All books printed in the first half century of printing, that is, before 1500, are called *incunabula*, from the Latin word meaning *cradle*. Among them all none is more interesting than these four earliest Bibles.—*By Rev. Dr. Prime, in the New York Observer.*

## Communications.

### No. II.

I propose to show to you by the testimony of the sacred writings that a rejection of the gospel and its lessons, is a sin.

Hence a person can be a sinner in the absence of the Ten Commandments as Adam undoubtedly was, as was the billions of the unborn, through Adam, as well as all the Gentile nations, even after the law was given to and binding on Israel. Paul positively says that the "Gentiles have not the law." Rom. ii. 14. Could they transgress a law they did not have?

I was once like you and other Sabbatarians, thought I was very wise, when I would with self complacency and egotism quote pompously, 1 Jno. iii. 4. "Sin is the transgression of the law," which of course meant the Ten Commandments, no more, and no less; and of course this always put a quietus on the subject when talking with an orthodox opponent; because they believed the same thing, minus the fourth Commandment! That 1 Jno. iii. and iv. is a climax: that it ends all controversy, i. e., that all sin is the direct transgression of the law, and that law is the Ten Commandments, is a grave mistake based upon ignorance of the sacred writings, we will now show. And in order to bring out the facts, we will ask, what is sin? (1) It is 'cliff', 'place'. (2) "A descent between Bilm and Sisel on the East of the gulf of Suez"—Young. (3) Israel journeyed to the wilderness of Sin by the direction (law) of the Lord! See Ex. xvi. 1). (4) They left the wilderness of Sin by the same authority. (See Ex. xvii. 1.) (5) But before leaving it, it is said, that they "camped in the wilderness of Sin" Num. xxxiii. 11.

This nation was a sinful nation we have every reason to believe: but to journey right into the very wilderness of Sin and to camp there! and that too, by the direction of God, is terrible! And (6) "all unrighteousness is sin." 1 Jno. v. 17; This text explains 1 Jno. iii. and iv. and (7), "the thought of foolishness is Sin." Prov. xxiv. 9. And (8) "The ploughing of the wicked is Sin!! Query. Does the Ten Commandments prohibit the wicked from plowing? We might go on, *in extenso*, and give instances of sins not traceable to a violation of the Ten Commandments, but we have cited more than the law required—"two or three witnesses." 1 Jno. iii. and 4; does not say that "sin is the transgression of the law—meaning the Ten Commandments." For neither phrase, 'law,' nor, 'Ten Commandments,' is found in the Greek text; and your leaders all know it: or ought to know it, at least. I will give you a word for a word translation of the text; also a rendering based on the very earliest MSS. known. One need for word translation is to read—"Every one the doing the sin also the lawlessness does; and the sin is lawlessness." Now the rendering—"Every one who practices sin, also practices iniquity; and sin is iniquity."—Dia. Now sister for conscience sake, do not ever quote 1 Jno. iii. and iv. as having any reference to the Ten Commandments; for you can readily see that it does not, any more than Sin, in Ex. xvi. 1; does; or the 'ploughing' of the wicked does.

Now we will prove that the rejection of Christ and the gospel is a sin. The Savior says, "when He (the comforter) is come He will reprove the world of sin." But you deny this and say that the law reproved the world from Adam down, by the known perpetuity, and binding obligations, of the Ten Commandments! In this you contradict the Master. "Reprove the world of sin, and of righteousness, and of judgment." How Lord? How are you going to reprove the world of sin? by telling us that the Ten Commandments are the rule of action? that the Sabbath is the memorial of the Almighty creative power of the Father? and is still binding? O no. But, "if I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin." Jno. xv. 22. Ah! surely good Master you are no Sabbatarian. But you ask, how is that to reprove the world of sin? Hark! "Of sin, because they believe not in me." This caps the climax! see Jno. xvi. 9. You see dear sister, that a rejection of Jesus and the gospel is pronounced by authority, Sin. The gospel is not the ten commandments Paul, in stating some of the fundamental principles of the gospel says, moreover brethren I declare unto you the gospel which I preached unto you, which ye have received,.... By which ye are saved if ye keep" also the Sabbath! no sir. But, "keep in memory what I preached unto you." Now what did Paul preach unto you first (chief) of all that which I also received, how that Christ died for our sins (that was imputed to me) according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." And Peter says, "But there is no other name given under heaven whereby we can be saved but the name of Jesus." These Scriptures are plain and decisive. There is not a word of law or Sabbath in it; notwithstanding Paul knew and these were the chief, or first in importance.

You again say, Paul says, to be baptized and wash away their sins calling on the Lord, for by the law is the knowledge of sin.' Now Paul does not say any such thing; now any other inspired writer. Your above paragraph cannot be found in the Bible. You have written over sixty lines; of which the above is a sample. But here light seems to break in upon your benighted mind, which gives promise of hope. Thank God for the concession. Here it is. You say—"I admit (that) the law of God is called the law of Moses interchangably! But then as if you had felt that you had shaken off the trammels too suddenly, you add, 'but this does not destroy the force of the law'! Which law, sister? You have just admitted that they are both one! Then Moses's law is still in force; ha? Notwithstanding you have just said that it was nailed to the cross! You are as much of a Judaizer as Paul's Galatian brethren were. Read that epistle, perhaps it may cure you. Let me kindly inform you sister, that the backbone of Sabbatarianism is broken through this admission of yours. Good enough! Now interchangably means, a mutual exchange; in other words, it is a synonym, i. e., an idea expressed by a phrase or word: expressed by other words, e. g., 'fifty cents,' 'half dollar,' 'four shillings'; all mean precisely the same thing.

And thus you have admitted that, 'the law of God,' 'the law of Moses,' 'the perfect law' and imperfect law, (what ever that is)! "the moral law" the 'ten of Commandments contained in ordinances'; and "the law that is holy, just, and good," is one and the same law. This is a big concession. You are not far from the facts in this. Jesus of Nazareth is your covering for sin: not the law. May you trust fully in him that you may be made partaker of the divine nature and be one of the body to herald the saving name of Jesus to the billions of Adam's race in the ages to come, is my sincere prayer.

This is quite a long letter; but I could not help it. Oblige me by reading it candidly in the light of the Scriptures of truth; and fear not to step aside from the teachings of men: and great will be your reward when the Life-Giver comes.

Now if you have any new light to bring out on this question I should like to have you do it. I will send you a proposition, and will keep a copy; it will help you to stop this rambling. Let us be honest with each other and with the Master; for to him we standeth or falleth.

Yours as ever awaiting a reply early.

J. W. ROMINE.

[*Fundamental principles quoted above.]

### Conference Report.

The Northwestern Pa., A. C. C. met in quarterly session at Geneva, Pa., Apr. 17, first business session on the 18. The President Sr. Stoddard, being necessarily absent on account of feeble health, the duties of the office devolved on the Vice President, Bro. J. W. Niles, as did also all the speaking. Representatives were present from Edinboro, Blooming Valley, Orangeville, Meadville, Spartansburg, Tidioute, and by letter from Plum and East Branch. The session was characterized by great interest in Conference work, and great earnestness in listening to the preaching of the word.

Although this Conference has been established but a short time much has been done to awaken the people to the importance of Adventist truths within its limits, and much still remains to be done. The Conference took action in appointing a committee to solicit aid from churches or individuals by systematic contribution in support of evangelistic work, names of Committee Sr. E. G. Heard of Blooming Valley, Sr. S. A. Atwater of Edinboro, and Bro. D. W. Harroun of Geneva. Bro. M. R. Niles has spent six weeks since the annual meeting in January preaching in the eastern part of the Conference limits, and will soon visit Plum and other points for the purpose of baptism.

Our President also has been a willing worker wherever the way seemed available to preach the truth, and others also have used their gift as the Lord has given them ability, and still the cry is "come over and help us"—"and they that turn many to righteousness (shall shine) as the stars forever and ever." Conference also took action that the place for holding the next session be left to the board of managers. Adjourned to meet at the call of the chair.

SARAH A. ATWATER, Sec.

## Miscellaneous.

Recent deciphering of Assyrian inscriptions on the Babylonian tablets in the British Museum revealed 26 names mentioned in Genesis, and confirmed the Biblical record of the migration of Abram from Ur of the Chaldees.

G. P. Watson, in the *Magazine of American History*, says "that the human frame after death, even its particles of dust, remains a conductor of electricity: in the case of no other animate creature is this true." What evidence is there that this remarkable statement is correct? And if it is true, does it not prove a greater difference between the constitution of man and other animals than has been generally supposed?—*N. Y. Observer.*

An explorer of Chaldean records has recently sent a collection of tablets to England which proved to be the contracts of a mercantile firm for several generations. On a close examination it was found that every document was dated with the month, year, and day of the reigning sovereign, and thus a complete chronology has been secured of the kings of Nebuchadnezzar to Darius Hydaspes, one of the periods in dispute among Biblical critics.

The Jewish population of Jerusalem is constantly increasing, and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A.D. Two first blind asylum in Palestine, the land that possibly has now, and has had for centuries, the largest number of blind people proportionally in the world, has been established in Jerusalem. It is connected with the Syrian Orphans' Asylum, under charge of the German missionary, Schneller.

STENOGRAPHY AND CRYPTOGRAPHY.

At a recent meeting of the Shorthand Society in London a paper was read in support of the theory that stenography is an outcome of secret writing; that, in fact, the cipher writers in pre-stenographic times while searching for new methods of secret communication stumbled upon brief characters which could obviously be written with greater speed than those in ordinary use. Great stress was laid upon the fact that the ancient Hebrew writers were not only acquainted with the art of writing in cipher, but were alive to the importance of saving time and labor by the use of a regular system of abbreviation. On the title-pages of most of the early works upon shorthand published in England the word "secret" appears, as if mystery was one of the principal advantages connected with the knowledge of the stenographic art.

COLORADO CAÑON.

Look up again, and now gaze for six thousand feet into the air toward the heavens, and you can still see rough-edged rocks, all outlined against the sky, over a mile in height away, throwing up pinnacles, and towers, and domes, and isolated peaks, chipped and scarred, and dark, massive, and irregular. The light of day is dimmed, the place is full of loud, hoarse roars, the air is chilled, and the river, lashed into foaming fury, leaps madly along its course. Here are shadows that Rembrandt would have gloried in; here Doré might have copied nature and added to his fame. Here is the road to Dante's sombre halls. One stands within the very bowels of the earth, with all light and brightness lost to view. He sees the work of ages, the result of a mighty power. The earth is cloft in twain; it is as though a mountain, tall and strong, had been halved by some sharpened sword. Six thousand feet of stony depths! Six thousand feet beneath the light of day! There are no pleasant smiles of nature to be seen. No flowers grow, no shrubs appear, no birds are visible. Dark are the towering walls, and darker still their shadows, while the towers take on most uncouth shapes, and the river runs out of blackness to us, and into darkness from us, a puny monster in comparison with its prison, a wayward child held in stern rebuke.

From the tops of the cliffs which form the Colorado canon, the river winding at the bottom is like a strand of gold. But it needs strong nerve to look from the great height into the depths below. Drop a stone, and the splash it would make upon striking the water could not be seen. Even the noise the river makes is not audible, and the stream seems to flow noiselessly along its dark and rugged course. Turning our gaze from the canon and looking about the country, the deep rent is seen stretching away to the east and west, while in the distance are tall trees and rocks, and bare, brown hills. One questions why the canon was made and how—whether worn by the river or formed by volcanic action. But whatever the cause, it is a strange freak of nature, rivalling, with its grandeure, all other sights inviting comparison but challenging competition. All other canons of the wild Southwest, where rivers delight to wind in darkened places, sink into insignificance when compared to this of the Rio Colorado.—*Cor. of St. Evening Post.*

JEWS IN CENTRAL ASIA.

The *Jewish Chronicle* notes that among the results of recent Russian advances into the heart of Central Asia is the opening of communication with hitherto unknown Jewish congregations. Two of the most interesting of these communities are to be found at Merv and Surakhs. In both places there are Jews from Persia and Afghanistan. The Shochet at Merv originally came from Meshed (in Khorassan), where forty-five years ago the Jews were forced to embrace the religion of Islam. The spiritual head of the Jewish community is a certain Rabbi Mordecai, who is at the same time the wealthiest silk manufacturer in Merv. The congregation possesses six Scrolls of the Law and a copy of the Talmud. A school is held in the synagogue. Many of the Jewish families, who at Meshed were obliged to become Mohammedans, now reside at Merv, but they secretly observe Jewish precepts, and nearly each household has its own Shochet. The bulk of the unwilling converts made their way, under cover of the pilgrimage to Mecca, to the Holy Land. The Jews in Merv seem to be in a good position, for, with but five exceptions, all are merchants; and when three years ago a "messenger" Name Unither from Palestine, he left Merv the richer by about £200.

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OLATHE, KAN.

*Editor Restitution:*

I have been a reader of the paper several years, and the more I read the more I like it, it wears well. The unsettled matters in the old world Asia, Europe, and Africa, admonish us that Gentile times are fast drawing to a close, and lovers of God's kingdom, soon to be set up, should be on the watch tower, and keep his lamps trimmed and lights burning, and study to be approved by the Master when we are brought before him for examination.

Yours in the Faith.

U. F. HENDRICKSON.

## STOP! STOP!!

And examine the label on your paper, examine your account book, and if you find you are owing for THE RESTITUTION, please send us the amount right away. Do not wait for to-morrow, but write and send the money NOW.

## REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

## REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. B. UNDERWOOD, Agent.

# Poetry.

## A CUP OF COLD WATER.

The Lord of the harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those he had sent in the early morn,
Were reaping the grain in the noon-day heat.
He had chosen a place for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:
"The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and He calmly said the same:
"Dear child, why standest thou idle here?
Go fill thy cup from the hillside streams,
And bring it those who are toiling near.
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

'Twas a little service, but grateful heart
Thanked God for the water so cool and clear;
And some who were fainting with toil and heat
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On those who were reaping the golden grain;
I have thought in Thy work I had no part,
And mourned that my life was lived in vain;
But now Thou hast opened my eyes to see
That thou hast some little work for me.

If only this labor of love be mine—
To gladden the heart of some toiling saint
To whisper some words that will cheer the weak;
Do something to comfort the worn and faint—
Though small be the service, I will not grieve,
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
And the laborers home from the field shall call,
He will not look for my gathered sheaves;
But His loving words on my ears will fall;
"Thou gavest a cup of cold water to Me,
A heavenly home thy reward shall be."

# Communications.

## Man's Accuser and the Plaintiff at the Great Assize, where the Final Issues of Life are to be Tried. Who It Is.

Matt. v. 25, 26, reads as follows: Be well disposed toward thy opponent quickly whilst thou art on the way along with him, lest at any time thy opponent give thee up to the judge, and the judge give thee up to his servant and thou be cast into prison.

There has been so much misapprehension and misinterpretation of this parable teaching, that I think many will be enlightened by carefully reviewing it from the Scriptural standpoint strictly.

The judge here being man's judge, must necessarily be the Christ, because we are specifically taught that "all judgment hath been committed unto the Son of man," and the *rationale* of it clearly explained elsewhere. "Thy opponent" here in legal phraseology, is the plaintiff against you as a defendant in a suit at law, and this may be any one whom you have wronged as tried by the standard of a law of righteousness. "The way" is the "way of life," along which we are all journeying. "Lest at any time" teaches the great truth brought out everywhere in the Scriptures, that "now is the accepted time," that one's life in every individual case is his time of probation, and that the uncertainty of life makes it imperative to do "quickly" whatever you have to do in a question of loss and gain. Your "opponent" as you learn from the preceding verse is any "brother" man whom you have injured and who has just cause of complaint against you. There is a wrong to be righted. Vows or votive offerings on the alter are not sufficient or even acceptable, unless, accompained by "restitution." Restitution must be made, and the further teaching is that it is very much easier for you to settle these things with your brother-man "now" and "on the way" by being "well disposed," by showing a spirit of fairness and equity, by conciliating and propitiating your opponent or "adversary" than by negligently or defiantly trusting to the certain and relentless grip of the law. Remember that Christ is presented to us as "The Father of the widow and the orphan," and "in that day" the widow and the orphan will be the plaintiffs in many a case against the base and the mercenary oppressor, who has neglected to avail himself of the "day of grace" and "the means of grace," and who has fallen back into the clutches of a law that knows only the cold logic of right and restitution. What does Christ say to the Jewish Pharisees, the heartless exponents of the law of Moses? "I am not going to judge you," in that day, but the law in which you trust and Moses the mediator of that law in whom you believe.

Even in human experience, men have always found that equity subserves a higher good in practical utility than law. The vital principle of grace as a remedial agency is that it saves even to the saving of life, while law, cold formal law, destroys even to the destruction of life. So Paul argues that if it had been possible to frame an abstract law of life, and formulate it in such a way as to save, God would have done it. For the law that God did frame and give was "perfect," he goes on to show, and yet that "slew" even the Christ. "For he was accounted among the transgressors" notwithstanding he was innocent. And why? That in the denouement God might humble even this perfect law when it should stand forgiven before God's greater mercy, and all that is to teach us that there is a higher utility in mercy than law as man is now constituted, that it is better to give than to receive, that it is better to remit than to exact payment, and that even an amicable settlement of differences on some basis of compromise in equity is better than legal strife.

This is the lesson of the parable, and how slow we all are to learn it. Law only necessary to settle strife. Love one another and no other law needed. If you can't love one another, do the next best thing, quietly agree to differ, and legally respect each other's differences, and your peace will begin to flow like a river, whether you be an individual or a community or a nation. In a word "be well disposed toward your opponent." Put aside all malice, and hate, and envy, and desire to injure. It is wonderful how such a spirit disarms opposition, and it is truly an obdurate enemy whom it will not ultimately win over to become a friend. Being "well-disposed toward" your opponent is very much more than becoming reconciled to or "agreeing with the same." The former implies a continuous state of goodwill or grace, which is being positively exerted toward its object, while all that is implied and the most that is implied in the latter case, is that a present difference has been removed by a present agreement, which may be vitiated to-morrow by fresh wrongdoing and injury on your part or his. But if your purpose to injure which has already asserted itself in some overt act which constituted your opponent justly your legal plaintiff, has been changed to a purpose to benefit, to love even your enemy, here is something that bids fair to end war permanently, and inaugurate peace; a peace, it is true, not such as the world giveth; for the world is unregenerate and this comes from the conduct of a regenerate heart and mind.

We conclude then, that man's accuser at the Great Assize will be the law and his brother man as a witness to the law, and plaintiff in the name of law. "Ye are my witnesses." Christ will then preside as judge *de jure* and *de facto*. The first issue to be decided will be in every case, Are you under law or under grace. Did you avail yourself of the gracious offer and become well disposed towards all men, even your opponents and enemies? If so you are under grace and inasmuch as ye remitted it shall be remitted unto you. If not, if you were revengeful, and hard-hearted, and obdurate, and purposed to exact all that the law would give you, you are under law and the law must take its course even to the requirement of the last *quadrante*. "Verily, verily, I say unto thee, thou shalt not come forth therefrom until thou hast paid back the last *quadrante*."

CHAS. GARDNER.

## OUR HOPE.

The apostle Paul when brought before the Jewish council said: Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and the resurrection of the dead I am called in question. Acts xxiii. 6. And when brought before Felix the Roman Governor, he again says, But I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts, xxiv, 14-15. Again. As touching the resurrection of the dead, I am called in question by you this day. It was for this hope that the Apostle Paul was "called in question" before King Agrippa, and when permitted to speak for himself, Paul stretched forth his hand and said, I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all things whereof I am accused of the Jews. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake King Agrippa, I am accused of the Jews. Acts xxvi. 6-7.

And for this hope, Paul was bound, and after a dangerous voyage, being shipwrecked, he reached Rome, at which place he subsequently suffered martyrdom for the hope's sake.

Blessed is the man that trusteth in the Lord, whose hope the Lord is. Jer. xvii. 7.

Brethren, let us lay hold upon the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil. Heb. vi. 18-19. For, if in this life only, we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first fruits of them that sleep. 1 Cor. xv. 19-20.

For, we shall sleep, but not forever,
Where shall be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn!

And now brethren, we ought to examine ourselves and see whether we shall be accounted worthy to attain unto the resurrection of the dead, for in due season we shall reap if we faint not.

J. J. CADY.

# Youth's Column.

## A SPRING SONG.

Violet, violet, blue and sweet,
Nestling down by the old rock's feet,
Can it be you are glad to grow,
Nobody near your grace to know?
Whispers the violet, soft as air,
"God can look at me anywhere."

Blossom white on the waiting tree,
Lest you envious your place may be,
Pitched perhaps 'mid a bird's careless nest—
A faded flower. The blossom said:
"Promise of mine may never be broken;
I am content to be his token."

Robin, sing! is your heart's delight,
What may happen before the night?
Foolish thing of such joy partounced,
Over a day, leaf-hid nest.
"Why should I not in gladness sings
I am a robin and this is spring?"

Little brook, from the ice-chain free,
Dancing off to the boundless sea,
Rippling and foaming in sheer delight,
Sparkling and clinging till out of sight.
Way should your rapture over brim?
"My cup is crystal, and full to the rim."

Heart that cannot, for care that press,
Sing with the bird, or thy Maker bless,
As the flowers may, blooming sweet
With never an eye but God's to greet
Thou beauty and freshness learn to trust!
List my thought from the earthly dust!

Robin and blossom, and violet blue,
Singing and shining with morning dew,
Have they no lesson for one like these?
God, who loves even them, will see
How thou art trying to sing his praise
Out of the gloom of thy shadowed days.

## What Religion did for a Little Girl.

Religion helps children to study better and do more faithful work. A little girl of twelve was telling, in a simple way, the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school, and often missed my lessons. Now, I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now, I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and show that I love her."

Such a religion is essential to the best interests and moral growth of youth, and will make life cheerful.

## Triumph.

"Now is Christ risen from the dead, and become the first fruits of them that sleep."

The irrefutable fact stands forth in all its glorious majesty and infinite sweep of meaning.

The gospel records must be torn to tatters, and scattered with the rent sybilline leaves, never more to be regathered. The whole colossal fabric of Christianity must have been built upon an abyss. The head and foundation of the church must have been created by the church. A man must have been the father of his own ancestors, before this fact can be successfully denied.

Christ has risen from the dead. His own words have been justified. Christ is risen from the dead, and God has given the seal and sign manual to the Messianic mission. He has declared him to be the Son of God, with power. Christ has risen from the dead, and an unsetting sun—the new and unfailing center of attraction—has burst in glory from the darkness of the tomb.

Christ is risen, and we, too, shall rise. Every charnel house is robbed of its terrors. The sting has been plucked from death, and the grave been robbed of its victory. The darkness has forever passed. It is morning!—*Bishop Fallows.*

## Abideth Forever.

When the great traveller, Baron Humbolt, was journeying in South America, there came a sudden stillness in the air, which seemed like a hush over all nature. But that was followed by a fearful convulsion of the earth, which made all hearts quake. And Humbolt tells us that the earthquake within his soul was as great as that in the world without. All his old ideas of the stability of the earth were destroyed in a moment. Should he fly to the hills for help? The mountains were reeling like drunken men. The houses were no refuge, for they were crumbling and falling. The trees were overthrown; and then his thoughts turned to the sea, but lo! it had fled. Ships which just before were floating securely on its surface, were now left rocking on the sands. Being thus at his wit's end, he tells us he "looked up, and observed that the heavens alone were calm and unshaken."

There are times in one's life when all earthly help seems to fail us. Beloved friends, though so near and willing, cannot take away pain and sickness, which seems to overwhelm us. Often, too, the very friends we leaned upon are taken away, and all human help is absent. Whatever the trouble, we may always look up and find help that never changes. Your kin, and loving Savior can more than make up for all your present losses and troubles. If you can see him looking down with love upon you, even pain and death will lose their terrors.

A momentary shock of an earthquake can make the strongest tremble; but in that day when "the earth shall reel to and fro like a drunkard and shall be removed," how will those rejoice who can look to heaven and exclaim, "Hosannas to him that cometh."

*My Dear Nephew:*

You say you have carefully noticed each several point brought out in my last letter, and—while you are not altogether willing to accept without further consideration and comparison with the word of truth, neither are you willing to reject as wholly without evidence to sustain them.

Then you ask—"If he did not die in our stead, if Christ did not shed his blood that we might be cleansed thereby, what benefit to us, was either his life or death?" Let us together search patiently in the word, which is the only source of information—and see what light we can gather on this all-important subject. In doing this we must remember "God's ways are not as our ways, neither are his thoughts as our thoughts." He is All Wise, Eternal, Omnipotent,—Infinite in all his works and ways. We are but mortal, erring, frail and in all our capacities, but finite.

Just how long this earth was in process of formation we are not told. We are only told that in the beginning it was "without form and void." From that state it was brought by Almighty Power to be a suitable place for man's abode.

In Isa. xlv. 18, we are told that he formed the earth to be inhabited. Eccl. i. 4, that it (the earth) abideth forever. Ps. cxix. 8, that he established the earth and it abideth. From these, and many other passages, we see that God designed that this earth should remain forever, and we further learn that he designed that it should be inhabited, and by a race of beings possessed of both moral and intellectual characters. At his creation man was endowed with moral and intellectual faculties, but they were only given in their latent state, and required development, before either moral or intellectual character could result therefrom. By these two combined natural endowments, he was placed at the head, as ruler of this visible world. His intellectual capacity was tested when he was permitted to give names to all the vast tribes of animal life that God had formed of the dust of the earth, and vitalized by the breath of life. This intellectual test he bore well; for God approved the wisdom of his work, by saying; "whatsoever Adam called every living creature, that was the name thereof."

From our standpoint it would seem that the moral test presented was much less difficult. It was simply to abstain (from one tree.) But also, like so many of their sons and daughters of to-day, abstinence proved too much for them! Selfishness asserted her claim—was not denied, and all was lost. And he who was designed as ruler of this entire earth, by this one disloyal act of disobedience, was condemned by his own heart, and he sought to hide from his Benefactor, but in vain. He was soon discovered, brought to trial, confessed his crime—was judged worthy of the threatened penalty in case he disobeyed; and the sentence was pronounced, "Dust thou art, and unto dust shalt thou return." Here closed the door of hope to man in his first estate. There was nothing inherent in his nature that could perpetuate his existence, and from the tree of life he was forever shut out for reasons before given.

We now behold all this lower world designed by its Creator to endure forever, without a ruler, all tainted by sin, under the curse, on account of man's disloyalty.

In so far as it is revealed to us, it seems to be God's way to bring the new out of the old. He always uses means to accomplish his purposes, and too, he always tests the agent he employs in the accomplishing of those purposes. He tested Noah, and found him faithfully trusting him, and laboring to obey his commands for a hundred and twenty years. He tested Abram when he called him to leave his kindred, friends and country, and go forth into the unseen, untried land of which he knew nothing. He still further tested him when he told him to offer up his only son, to whom he looked as the one in whom the promise would in some measure be fulfilled.

Indeed we find that all the faithful in every age and clime have undergone some test, meted out to each according to his measure, who seeth not as man seeth. This testing is not to make known to God what man will do: for he knew all things from the very beginning. But these are recorded for our benefit.

Adam having failed to endure the test presented him, God, who knew the end from the beginning, designed to bring a new creation out of the old, a pure and sinless, out of that which had been marred by sin. This new creation must have a head or ruler, and this head or ruler must be tested, in order to demonstrate to the world, that he was capable of enduring the test presented, and hence, worthy to receive the reward offered.

The head of the first creation—Adam, was the direct work of Jehovah. Yet God did not in his creation endow him with an immortal nature. No, he left that to be obtained by his own voluntary act, before he sinned; after he sinned it was no longer possible for him to attain to immortality, as he was immediately deprived of access to the tree of life, which was then the only source through which that priceless boon might be obtained. No sooner was the head of the first creation rejected because of unfitness to be a perpetual ruler, than the promise was given that one should yet appear, who should prove the victor, and through whom every vestage of sin's stain should be forever blotted out. This promise is recorded in Genesis iii. 15. And this victor is the only begotten Son of God. The All Wise looking down the sweep of centuries, saw at what time it was meet to manifest to the sons of man, his infinite purpose; and so we read in Gal iv. 4. When the fulness of time had come, God sent forth his Son made of a woman—made under the law, to redeem them that were under the law. Perhaps you will ask what I understand by being made of a woman. I reply, because Christ was not the seed of man, and the reason he was not the begotten son of man was, because Jehovah knew that human nature would prove too weak to develop a perfectly sinless character, and the tests of all past ages have demonstrated this same fact to us, for we read that "all have sinned." "There is none righteous, no not one." "No man liveth and sinneth not." And many more texts, testify the same solemn truth.

It was God's design to develop a new or second creation out of that which had come under the condemnation of death on account of sin. His first step in this wonderful work was to ordain a medium or channel through which a sinless immortality might be obtained by our race.

This medium in his infinite wisdom he designed should be one of the human family, in the form and fashion of a man. But inasmuch as the united forces of two sinful natures, could not produce a nature sufficiently strong to develop into a perfect character, Deity saw fit to use only the woman in bringing into the world his Son. In the case of the first Adam, Deity used the dust of earth, out of which to create him. In the case of the second Adam, Christ, he saw fit to beget in the womb of the virgin the vital principle which he ordained should develop into the head, or ruler of the second or new creation.

Although the Son of God by begettal, he was not of necessity immortal any more than Adam, who was the son of God by creation. Before Adam was placed the means attaining to an immortal rulership over earth in its Edenic state, if he by enduring the test prescribed had proved worthy of so great power. He failed, he sinned and so lost all hope, and hence the necessity of a new development.

The joys embodied in this immortal rulership was placed before the second Adam, the Christ, and we read of him, Who for the joy that was set before him endured the cross, despised the shame, and is now set down at the right hand of God, until the fulness of the Gentiles be come in, when he will return to earth, take unto him his great power and reign.

But herein centers the thought of your query. The test presented to Christ, was perfect obedience to his Father's will. According to prophecies uttered hundreds of years before his birth, he came into the world as a child. His birth was announced by the heavenly host. When but an infant of days he was acknowledged by Simeon in God's temple as the Messiah. When but twelve years of age, in that same temple he was found as a teacher and an enquirer among the wisest men of the nation. We are not told just when, at what period in his life it was revealed to him the joy that was set before him, but we have no reason to doubt that even then he well knew his Father's purpose concerning him. All through his earthly life nothing was laid to his charge save doing "good works" and claiming to be the Son of God. This last accusation he would not deny. Had he confessed to Pilate that he was the son of Joseph, and not the Son of the Blessed, he would not have been crucified. For this was the blasphemy whereof they accused him. He had prayed to his Father if it were possible to let this cup pass. Then he said, "Not my will but thine be done." It was the Father's will that his Son should develop a perfect character, and thereby be accounted worthy of a resurrection from the dead. This resurrection brought him into possession of an immortal nature, by which nature he became qualified to rule over an ever abiding earth. Not only this, but he became the source of that immortal life to all those who exercise faith in him.

Christ did not die in our stead, but because he would not deny that he was the Son of God, and our salvation rests on the same basis. If we deny this grand truth, we can have no hope of future life, for that life is made dependent on our accepting him, as the source of life immortal. He obtained a resurrection from the dead for his perfect obedience. He also received power to give eternal life to all who believe on him. Had he not obtained this power through or by his suffering and death, we could have no hope of eternal life, as it rests solely in him. Therefore you see of what benefit to us his life and death.

AUNT CARRIE.

A GRATEFUL MEMORIAL OF A LONG AND BEAUTIFUL CHRISTIAN LIFE.

With deep emotion I record the death of my dear wife—Mrs. J. B. Cook, who "fell asleep in Christ" April 28, 1885—in the 88th year of her long and very useful life.

As Miss Susan L. Huntington daughter of Hon. Hezekiah Huntington, she was converted and baptized in her 12th year. Hence, she bore the name and maintained her confession of Christ over 73 years. It was illumined with the light of God.

We were married in 1833, nearly 52 years ago, at her father's house, in Hartford, Conn. Now, in reviewing the usual "silver and golden wedding" periods, (on which we blow no trumpet) my gratitude to God, would group both "silver and golden," as the one standard of value and apply it to our wedding day, and nuptial bond, that bound us together in the blessed followship of the Christian faith and service more than half of an hundred years. Our delight in the Lord's loving will to man and earth, led us on to revel in the promises and prophesies, fulfilled and fulfilling in historic reality, till we saw the second coming of Christ the New Covenant and the crowning consummation, in the glorious apocalypse of the kingdom and age to come!

Bro. Kramer did no more than simple justice to her memory, in taking the Bible portraiture of womanhood. Prov. xxxi. 26, 28, "She openeth her mouth with wisdom, and in tongue was the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up to call her blessed, and her husband also, he praiseth her." This embraced her confession of faith in Christ, her Christian spirit—with her efficient and habitual helpfulness in domestic and social life.

This brief notice may be but a partial, yet richly deserved, tribute to a highly useful Christian life. Observe, yielding all to God in Christ is receiving all, with its hundred fold for this life; and for the world to come the assured Life Everlasting.

J. B. COOK.

NORTH.—At Leslie, Mich., April 17, 1885, of consumption, F. G. North, in his seventy-third year.

Brother North was born in the state of Connecticut, where he resided until the year 1844, when he removed to Michigan, where he resided in different parts of the state until his death. He first professed Christianity under the teaching of a minister of the Disciple church, but as the truth was gradually exhumed from the debris of "man-made theology," our brother learned that there was something of God's plan of redemption besides a three-foot gospel, and when he learned and believed "the things pertaining to the kingdom of God and the name of Jesus Christ," like those of Samaria, he was ready to obey. His was an exemplary life. As an honest man, as a neighbor and citizen, as a follower of the "meek and lowly Savior," he has left a record that is truly commendable. But his work is now ended. He died in full faith of the soon coming of his Lord and "the resurrection of the dead." He was brought to Romeo Center, Mich., for interment, where the writer spoke words of comfort from the language of Job. "If a man die shall he live again." We then laid our brother away to rest, trusting that the "Master will call him in the morning of life's harvest.

L. O. CHASE.

WHITAKER.—At Alexander, N. Y., April 2, 1885. Moses Whitaker, aged 83 years.

Another one of the old forty-three pioneers has fallen with the armor on, for he has kept the faith, expecting to receive a crown of life when Jesus comes. That blessed hope cheered him in his sickness, which was very distressing at times, and he longed for the time to come when he could rest till Jesus come, and give him an eternal life in the kingdom of God. I can praise God in the midst of deep afflictions and trials with such a blessed hope as we have of soon seeing Jesus, and living where death will be swallowed up of life, where no farewell tears will be shed nor hearts be sad, and all will be glad.

MRS. L. WHITAKER.

## Conference Notices.

The third quarterly Conference of the church of God in Indiana will be held (D. V.) at Antioch, Marshall county, five miles south of Plymouth, and three miles north of Argos. Commencing at 10:30 o'clock, A. M., on Friday, June 12, 1885, and continue over the following Sunday. All are invited. Come and make the meeting a success.

A. R. UNDERWOOD, Sec.

The Church of God at Millerton, Kan., will hold a general meeting, commencing Thursday evening, May 14, continuing over Sunday. Brother C. C. Ramsay has promised to be with us. This will be our first general gathering, and we expect to arrange for a conference, and we are desirous that the brethren and sisters living in this and adjoining counties may be with us, that our arrangements may be perfected. Now brethren and sisters all are invited. Come and let us have a joyful time together praising the Lord. We need a general waking up that we may be found at our duty when the Master calls. Millerton is on the St. Louis, Ft. Scott and Wichita R. R. 22 miles South-west of Wichita.

Brethren and sisters from abroad will find the writer and other brethren living near the station to care for them. H. W. BARNHILL, Sec.

The next annual meeting of the Michigan Church Conference will be held, the Lord willing, at the Brick School House 3¼ miles North of Mendon, St. Joseph County, commencing Thursday evening June 4, 1885, and continuing over Sunday.

All that are interested in the truth are cordially invited to attend and the brethren and sisters of Michigan are urged to make a special effort to be present at this meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to provide for a large number, and all who come will receive a hearty welcome.

Mendon is on the Grand Rapids and Indiana Rail Road, twenty-one miles South of Kalamazoo. Trains will be met at the depot in Mendon on Thursday, to convey passengers to the place of meeting, all are requested to be on hand that day if possible, but any coming later will be met if they will inform the writer of the day and train on which they expect to arrive. An effort will be made to obtain a reduction in rail road fare, and those desiring the benefits of such reductions or any other information in regard to this meeting will please address the undersigned at Mendon.

By order of the Executive Board.
H. S. MILLER, Sec.

Renew your subscription for THE RESTITUTION.

The church of God at Cleveland, O., will hold meetings at 10:45 a. m. every Sunday (D. V.) to Wand and Heller's Block, Rooms 36, 37½ Onto 10 Street, Corner of Bolivar, north of Central Market. Brethren, Brethren from abroad of like faith and all searchers after truth are welcome

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 316 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers" and 3:30 p. m. to "preach the word."

# Poetry.

## WEARY.

I am weary, O my Father,
With the conflict and the strife;
Weary with the struggling
For a higher, better life.

When I see the lives of others
So like that of thy dear Son—
Hear them say, 'mid darkest shadows,
"Not my will, but thine be done,"—

Then I think of the rebellion
In my heart on which I feed,
When I feel the path I'm treading
Leaves the sunshine all behind,—

When the way looks dark before me,
And the cross I cannot see,
How I long to drop the burden,
And from sorrow be set free!

But I know such thoughts are sinful,
For thou know'st best the way
That will lead from earth's dark shadows
To those bright realms of day.

And I have thy faithful promise,
On which only I rely;
That whatever it betide me,
"I will guide thee with mine eye."

Help me trust thee fully, Father!
Never let me lean down,
Till I, watcher, waiting, trusting,
Bring the cross and take the crown.

—*John Morison in Scripture of Truth.*

# Selections.

## EXPATRIATION AND RESTORATION OF ISRAEL.

Part II.—Jewish Colonies; or, "They are Nigh to Come."

In sketching the present localization of some of the scattered Jews—especially of what are commonly known as the "lost ten tribes," or Israelites proper,—I do not think it needful to discuss the theory of the Ephraimitish origin of the English nation. Suffice it to say, that no Ethnologist of any repute has sanctioned this novel theory, but they rather have shown that, as the British is eminently a mixed race, in which the Saxon element scarcely preponderates, such a descent is out of the question. This theory has evidently sprung out of those coincidences of manners and customs, to say nothing of kindred idioms which must of necessity occur if the apostle's assertion, in correspondence with the Mosaic narrative, be true, that (comp. Gen. x., and Acts xvii. 26) "God hath made of one blood all nations of men to dwell on all the face of the earth."

Both prophecy and geographical facts indicate that the expatriated Jews—more especially the ten tribes—would be exiled to various countries contiguous to, or which had Assyria for a centre, and that they would there remain until the period when by Divine leadings they should again become one nationality. And then, in the Divine analogy of Ezekiel xxxvii. 7, there will be a "noise and a shaking, and the bones shall come together, bone to his bone."

In connection with this prediction of the wide dispersion of the Jews, it is remarkable how many colonies of scattered Israelites have been discovered by recent travellers, and that in far-off countries where even their existence was not formerly suspected. There are, in fact, few countries, either in Asia or Africa, where there are not Jewish colonies, and who have been planted there from time immemorial. And, though surrounded by idolaters, or by the more philosophical Buddhists, yet they have not abandoned their creed, however much it has been distorted through the lapse of centuries since the time of their expatriation; and they almost invariably expect a Deliverer or Messiah to restore them to their God-given patrimony.

From their non-possession of any of the sacred books save the Pentateuch, we are, I think, warranted in the inference that they are mainly remnants of those tribes who were transported beyond the river Euphrates by Shalmaneser. During the present century much has been done, not so much by missionaries as by travellers, to disinter the Jewish colonies in such widely separated districts of the earth, as to fulfil to the letter the numerous prophecies of their being deported to "the ends of the earth." To some of these I would more especially refer, because the very fact of their discovery proves the truth of the prophecy. Ezek. xxxvi. 8. "O ye mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are nigh to come." It also indicates the nearness of the time of their restoration.

1. Early in this century, Dr. Claudius Buchanan in his "Christian Researches," discovered in the Hindoo province of Malabar a colony of Jews. From long residence there they had become totally black. Rarely marrying outside their own race, they had that facial expression by which the Hebrews, whatever their creed or country, are detected, and which is found indelibly traced on the war triumphs of Assyria everywhere. They were proud of their Abrahamic descent, though for the most part despised by the dominant races. And even those who had lost the hope of their fathers still regarded Palestine as their Father-land. A still more recent author, Mr. J. H. Stocqueler, in his "Oriental Interpretor," says "that the Jewish colony in Malabar consists of many thousands who have dwelt there from time immemorial."

2. That most warlike race, the Afghans, who, as inhabitants of the north-western frontier, are now the sole barrier to that avowed Russian aim, the conquest of India, are also of undoubted Jewish extraction. Mr. Stocqueler intimates that "the Afghans asserts that they are descended from the Jews, and often style themselves Ben-i-Israel, or children of Israel—though they consider the term Yahoodee or Jew as one of reproach. It is certain that they have in many points a strong resemblance to the Jews, and there appears reason to believe that the tradition of their origin is not unfounded." They claim their descent from King Saul, and so are Benjamites, if their tradition is correct. Not only their literature, but many of their root words are Hebraic; and even the name of their capital, Cabul, recalls the phrase used by King Hiram 1 Kings ix. 13, to indicate his opinion of the worthless cities presented to him by Solomon. Their military skill and courage forcibly reminded us of the term so often applied in Holy Writ to the Jewish militia, "mighty men of valor." From the fact that whilst they boast of being sons of Israel, they scorn the name of Jew, we cannot but infer that they are descendants of one or more of the ten tribes, and as such have not forgotten that hereditary hatred which became a fertile source of discord—if not of war—between the Judahites and the children of Ephraim, after they escaped from the tyranny of Rehoboam.

3. There is also another large colony of Jews which has been many centuries settle in Abyssinia, known in the Bible records as Ethiopia. They answer to the name of Falashas. The celebrated Hindoo missionary, Dr. Wilson, in his "Lecture on Foreign Churches," published in 1845, whilst speaking of the Abyssinian Christians, says "that they practice circumcision, abstinence from unclean animals, the observance of the last day (or Sabbath), in addition to the Lord's Day, the wearing of a ribbon of blue as a symbol of their faith, abstinence from the sinew that shrank, and from blood, the practice of confession on the day of atonement—these customs have evidently a Jewish origin. I think it probable that the Jews in some numbers extend themselves from Egypt and Yemen to the country, before the Christian era." Many of their descendants, estimate by Dr. Wolff at 200,000, are still in Abyssinia, known by the name of Falashas." They are proud of their Abrahamic descent—practice much of the ritual of Hebraism, and regard the Pentateuch as sacred. Surrounded as they are by idolaters or Moslems, and living in the midst of pseudo-Christians who have little but the name—few of their number have been proselyted to those false creeds, and so they have for long centuries continued a united and distinct people, bound by the strong cords of their common religion. They also look forward eagerly to the time when God shall recall them to the Holy Land.

4. All Europeans who have penetrated into Central China have found many persons who boast of their Abrahamic extraction. They are, however, not so congregated together as a nationality as in the case of Afghanistan, but are scattered here and there throughout that vast empire. But this fact might have been anticipated from prophecy, which almost invariably speaks of the events of the last days as if they were actually present events. This led Isaiah—or rather the Holy Spirit, who used him as a mouthpiece—when referring to the return of his kinsmen to the land of their inheritance, to say, Isa. xlix. 11-12, "I will make all my mountains a road, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." The great Hebrew scholar, Gesenius, has given every proof that by "the land of Sinim" China is intended. D. Kadie, too, in his "Biblical Cyclopædia" on Sinim, says that "Lawson, Langles, and many other philologists, without reference to the interpretation of Scripture, understand Sinim thus, and so fortify the opinions of eminent Biblical critics. China and Sin are the same name: and through all Western Asia from time immemorial the name Sin, or Jin, or China has been applied to China."

Now the Jews in China or the land of Sinim migrated there, so distant is China from Palestine, as well as to apparently inaccessible, is a question of much interest. Probably the enigma may be solved by the light conveyed by the cuneiform inscriptions of Assyria. For many Assyrian scholars, who are also versed in the Chinese language, indicate that so many root-words of the Chinese correspond with the inscriptions of the Babylonish cylinders, that of their Assyrian origin there can be no doubt. If so, we may infer that the Chinese Jews are remnants of their ancestors, who were carried away from Palestine as captives by Shalmaneser and Nebuchadnezzar.

5. In Cochin China there is a small colony of Hebrews, who more than most Asiatic Jews, are faithful to their creed amid the prevailing Buddhism. An American Jewish magazine gave the following account of this interesting remnant in 1850 from the pen of one of their co-religionists who had visited them. He says that "There passed through the streets of Cochin more fairer of countenance than are the inhabitants of India, and with strongly marked Jewish features. These men were known as the Jerusalem or White Jews.

They occupy a quarter of the city by themselves. The part of the city which they occupy is called Jews' town, and the houses are all built alike. They number between thirty and forty families. Their synagogue, situated at the upper end of the street they occupy, is very plain. The floor is paved with china, neatly inlaid; and at one end of the room is a handsome recess, a rich curtain before it; and within, protected by folding doors, are deposited, in silver cases, five copies of the Pentateuch, written in Hebrew characters on vellum.

"Near the synagogue was a school for these Jewish families. We found about sixty children present, boys and girls. All the children were fair, with dark hair and eyes. They were comfortably clad, and with a decent reproach of cleanliness than is usually found among Hindu or Mohammedan children. All were reading the Bible in Hebrew. One little boy whom we designated came forward without hesitation, and read to us a portion from the Pentateuch; and a pretty little girl, nine years of age, read in a clear, sweet voice, the twenty-fifth Psalm. The priest in charge [illegible] the five books of Moses they were carefully instructed, but were taught little else. In family intercourse they use the language of the people among whom they dwell."

There are, in Cochin, black as well as white Jews. These black Jews occupy the lower part of Jews' town. Little is known of the early history of these Jews, but they have in their possession, engraved on copper, a grant or license from the sovereign of Malabar, bearing a date corresponding to A.D. 308.

6. Dispersed throughout the length and breadth of British India, and probably in independent Hindostan, there are large numbers who call themselves Beni-Israel, or sons of Israel. They are fairer than the Aborigines, and have the Jewish cast of countenance. They are proud of their descent, and in their dialects many Hebrew words have survived their long exile from their Fatherland. They know little or nothing of their history. But amid the scorn of Moslems and idolaters they cling tenaciously to their Abrahamic descent, and expect their recall when Messiah comes to reign as King of the Jews, and to subdue the Gentiles.

But the most remarkable discovery of scattered Israel, is that of the remnant found in the far east kingdom of Madagascar. The Rev. Henry W. Little, an eminent Malagasy missionary, in his just published work, entitled "Madagascar: its History and People," says that "There is another tribe in the South, who are called in Malagasy 'Tanala Ibraim' (sons of Abraham) many of their words are Hebrew Malagasy; and they also use some of the Hebrew letters in their writings, and retain many Jewish traditions amongst them to this day. The fact, however, that they have retained their name unchanged is perhaps the most remarkable; and that evidently points to an origin neither Polynesian nor African, but most probably Arabian or Abyssinian. The sprinkling of blood upon the doorposts and lintel of the houses, and, in some cases, suspending a spot or bunch of grass dipped in blood over the entrance—an observance now almost discontinued—has also a striking resemblance to the Great Act of the Jewish Passover."

All these facts prove the possibility of the fulfilment of the predictions respecting the restoration of the Jews in the latter days, for they exist as a distinct race in all parts of the world—even at the very "ends of the earth." From the largeness of their numbers, they also show the truth of the prevision of Ezekiel xxxvii. 10, 11: "I will multiply men upon you, all the house of Israel (or the Twelve Tribes)—even all of it,—and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast, and they shall increase and bear fruit; and I will settle you after your old estate, and will do better than unto you at the beginning."

It is in connection with this and analogous prophecies that the recent discovery of so many of the lost Ten Tribes becomes so striking. Such discovery we cannot err in inferring is the initial step in their national resuscitation and subsequent conversion (see Zech. xii. 10, 14) after an exile of about two thousand years. Well then might the pen of prophecy speak of this far-off episode in the marvellous history of the Jews as a present event, and say Ezek. xxxvi. 8. "Behold ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel, for they are nigh to come." Hence it only needs the Spirit of Life to breathe upon them, for the bones which are coming so fast to their fellow-bones, to be once more alive and united, and then for the Israelites to "stand up an exceeding great army." And here it may be observed that it is not supposed that at the very height of their national prosperity the united nation numbered more than 5,000,000. But, what with the known Jews and those in the outlying regions of the earth—especially those in Afghanistan—the only Israelites who exist as a distinct nationality—the present number of the chosen race cannot fall short of ten millions. It was doubtless in connection with this fact that Ezekiel was led to intimate that (Is. xxvi. 6,) "Israel shall blossom and bud, and fill the face of the world with fruit."

This prediction would imply that so great will be the increase of the Jews during the millennial age, that they will overflow at least into adjacent countries if not through the wide world. In a subsequent prediction this deduction is more than warranted: for Isaiah says, liv. 2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes." And why? Because "they shall break forth on the right hand and on the left; and their seed shall inherit the Gentiles, and make the desolate cities to be inhabited." This prophecy is so interpreted by that illustrious Hebrew, Sir Moses Montefiore, for though he is a firm believer in the hope of his fathers, he says that in the times of the Messiah many Jews will be found honored residents in all countries of the world.

That the Israelites will far exceed in number those which occupied the Holy Land in their best days, there can be no doubt. Their future enlarged territorial possessions, even if restricted to the territories promised to Abraham, would, in fact, necessarily lead to this conclusion. For in the original covenant with Abraham, God said, Gen. xiii. 14, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward—for all the land which thou seest to thee will I give it, and to thy seed forever." Nor was this land-gift indefinite, for God was pleased further to define the limits of this territory, for he afterwards said to Abraham, Gen. xv. 18, "Unto thy seed I have given this land—from the river of Egypt (or the Nile) unto the great river, the river Euphrates." Upwards of four hundred years after this the promise was not only renewed to Moses, but the limits of the land were still further specifically defined, Deut. ii. 24, "Every place whereon thy feet shall tread shall be yours—from the wilderness and Lebanon; from the river, the river Euphrates, unto the uttermost (or Mediterranean) sea shall your coast be." Now the Jews in their most palmy days never really possessed more than one-third of this God-given territory, as any map of the Holy Land will show. It is true that a part of the eastern boundary of the river Euphrates was made tributary to King Solomon for a short period; yet all these nations, as well as the Philistines who occupied the western boundary, were semi-independent, and not rarely secured their perfect freedom from the Jewish yoke. When, however the Jews obtain their whole inheritance from Lebanon to Egypt, and from the Euphrates to the Mediterranean, it will be so enlarged as to make the former dimensions of the Holy Land poor in comparison with this enlarged territory. And, moreover, with the curse pronounced on the earth when Adam fell removed for ever—there will be space for a vastly increased number of the godly occupants. No wonder, then, that Isaiah, when he foretold this extension of the territory and the vast increase of the population, should break forth into this exulting anthem, Isa. liv. 1-3, "Sing, O barren, thou that didst not bear,—for more are the children of the desolate than the children of the married wife; saith Jehovah." Nay, we learn that so overcrowded shall be the Holy Land that, Is. xlix. 19-20, "it shall even be too narrow by reason of the inhabitants, and they that say again—the place is too straight for us: give place to us that we may dwell."

This narrowness even of the enlarged territory of Palestine will be rendered still more narrow by the admission of many Gentiles to the possession of portions of the land, and to all the rights of citizenship. During the Old Dispensation, Eph. xi. 12, they were not only spiritual but temporal, "aliens from the commonwealth of Israel," and could not have any part in the landed property of Israel. But under the new and broader millennial order God will direct the Jews Ezek. xlvii. 22-25, to "divide the land by lot for an inheritance unto you, and to the foreigners that sojourn among you; who shall beget children among you, and they shall be unto you as born in the country among the children of Israel! They shall have an inheritance with you among the children of Israel! and it shall come to pass that in what tribe the foreigner sojourneth, there shall ye give him his inheritance."

The present aspect of the Holy Land—its sterility and awful desolation—is such as to make skeptics deny the truth of that description of its fertility which was given by Moses about 3,500 years ago. In almost his farewell address to his kinsmen he said, Deut. viii. 7-9, "Jehovah, thy God, bringeth thee into a good land—a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey—a land where thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper." But alas, the very reverse of this picture would be the true photograph of Palestine now, as it has been for long centuries.

Before, however, the apostacy of the ten tribes, and afterwards of the two tribes, the Mosaic description was true to the very letter. In the brighter part of the history of the chosen people, it would seem that the British agricultural system of rotation of crops was both unheeded and unknown. For by the sabbatical year, Lev. xxv. 2-11, as well as by the year of jubilee, the whole land was, by Divine command, uncultivated, and so it had such rest that any exhaustion of the soil was precluded. But in their general disobedience to the Divine injunctions this law was evaded, and hence God said as a penalty that "the land shall enjoy its Sabbaths." Hence the very sterility which has been used by Volney and sceptics as a proof that the Mosaic description of the fertility of Palestine prior to the national apostacy was false, is evidence that the prediction of its eventual desolation is an accomplished fact, and thus scepticism and rationalism are slain with their own weapons.

But when the period of punishment has passed away, and the Jews are again not only restored to their God-given inheritance, but have become the elect nation, the land itself will have the curse of barrenness removed. The prophecies of Isaiah, Jeremiah, Hosea, and Amos brim over with such predictions of the fertility of the Holy Land during the millennial age. But all are summed up in one jubilant Psalm, lxvii. 6, "Then shall the earth yield her increase, and God, even our own God, shall bless us." The possibility of Palestine again becoming what it was in the times of David and Solomon is even now substantiated by the discoveries of Captain Condor, R. E., the head of the "Palestine Exploration Fund." In a paper on "Ancient Palestine" in the number of the *Contemporary Review* for last December, he thus summarises its state after a prolonged and minute scientific survey: "What we learn from a study of the land and of history is the desolation wrought by human means. We find everywhere the spots covering the wine press, the thistles growing among the old enclosures, the terraces in ruins, the old vineyards deserted, the olive yards exterminated, and many of the ancient woods cut down." This fact of the destruction of the trees which formerly gave beauty and tended to the remarkable healthiness of the Holy Land, is referred to in Psalm lxxiv. 5-6, where we read that "A man was famous according as he lifted up axes upon the thick trees." If Lebanon has escaped as yet such destruction of its cedars, yet we learn from Isaiah that it is only deferred until the reign of Antichrist. For we read on the defeat of the future King of Babylon, Isa. xiv. 8, "The fir trees rejoice at thee, and the cedars of Lebanon, saying—Since thou art laid down, no feller is come up against us." Captain Condor thus proceeds: "In brief we see that poverty, and decrease of population, the decay of roads and aqueducts, the ruins of old cisterns the destruction of woods, terraces, and vineyards are the causes of the present desolation. We know also that the land is still as fertile as of old, still well watered in certain districts, still with a sufficient rainfall; and that when a just and stable government exists—as in the Lebanon—the country still flows with oil and wine. This has often been pointed out, and experience proves that given a just and strong government Palestine might become, like Southern Italy, a garden of the world!"

This monograph would not be complete if a reference to the future and final re-division of the land among the twelve tribes during the millennial age were omitted, except the tribes of Judah and Benjamin, which will continue neighbors. We gather from Ezek xlviii. 22, that the tribes will be differently located from what they were during the times of Joshua; for there will be a new distribution of the territory among the Israelites. Major Scott Phillips, in his "Resettlement of all Israel," taking this prediction as a key to the future division of Palestine—shows not only the novel localizations, but shows that the land will be equally divided between the twelve tribes. Seven will be placed north and five to the south of there built temple. And not only will the same average acreage fall to the lot of each tribe, but, instead of three of the tribes being located east and nine west of the Jordan, as formerly—each allotment will run parallel to each other, from the Western sea to the Euphrates.

All these facts—more especially the remarkable recent discovery of so many remnants of the ten lost tribes in all parts of the known world—point to definite on the present literal fulfilment of another prediction, Ps. cii. 13-14 "Thou shalt arise, and have mercy upon Zion for the time to favor her, yea, the appointed time is come; for thy servants take pleasure in her stones and favor the dust thereof"—indicate that the hour of Israel's restoration is not far off. If so, ought we not thereby to be stimulated to obey the injunction of the Most High—which is surely as binding on believers as any other of his commandments—Isa. lxii. 6-7, "Ye that are Jehovah's remembrancers give him not silence (literal) till he establish, and till he make Jerusalem a praise in the earth!" Amen.—*E. J. Hyche, in Prophetic Voice.*


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the doing "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead of all moralities—of the righteous, and the annihilation of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as preparatory to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### ISRAEL'S DOUBLE RECOMPENSE FOR SIN.

"And first I will recompense their iniquity and their sin double, because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." Jer. xvi. 18.

"O Lord thou knowest, remember me, and visit me.... Thy words were found and I did eat them and thy word was unto me the joy and rejoicing of my heart, for I am called by thy name, O Lord God of Hosts. Therefore thus saith the Lord—If thou return then will I bring thee again, and thou shalt stand before me, and if thou take out the precious from the vile, thou shalt be as my mouth—let them return unto thee; but return not thou unto them, and I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee, for I am with thee, to save thee, and to deliver thee saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the land of the terrible." Jer. xv. 15-21.

"Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them, and I will bring them again unto their land, that I gave unto their fathers. Behold I will send for many fishers, saith the Lord, and they shall fish them (said Jesus to his disciples "follow me and I will make you fishers of men.") And after I will send for many hunters, and they shall hunt them from every mountain and from every hill and out of the holes of the rocks, (what hunting has there been throughout God's Holy word during the past forty years for his will and laws to man) for mine eyes are upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. O, Lord, my strength and my fortress, and my refuge in the day of affliction. The Gentiles shall come unto thee from the ends of the earth, and shall say unto thee, surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself and they are no gods. (In believing their dead are as the angels of heaven). Therefore, behold I will this once cause them to know my hand and my might, and they shall know my name is the Lord," Jer. xvi.

"Thus saith the Lord of Hosts, they shall thoroughly glean the remnant of Israel as a vine, turn back thy hand as a grape gatherer unto the baskets. To whom shall I speak and give warning that they may hear. Behold their ear is uncircumcised and they cannot hear. Behold the word of the Lord is unto them a reproach, they have no delight in it, for from the least of them, even unto the greatest of them, every one is given to covetousness, and from the prophet even unto the priest, every one dealeth falsely, they have healed also the hurt of my people slightly saying—peace, peace, when there is no peace. Were they ashamed when they had committed abomination. Nay, they were not at all ashamed, neither could they blush; therefore shall they fall at the time that I visit them, they shall be cast down saith the Lord. Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, (I am the way, the truth, and the life. I am the resurrection and the life, says Jesus of Nazareth,) and ye shall find rest for your souls. But they said, We will not walk therein. And I set watchmen over you, saying, Hearken to the voice of the trumpet; but they said, We will not hearken. Therefore, hear ye nations, and know, O congregation, what is among them. Hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts, because, they have not hearkened unto my words nor to my law, but rejected it." Jer. vi.

"O my Lord what shall be the end of these things." And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end, many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.... And from the time that the daily (sacrifices) shall be taken away and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end, for thou shalt rest and stand in thy lot at the end of the days." Dan. xii. Jesus in his interview with the disciples, when they asked him of the sign of his presence and of the end of the world, refers in his answer to Daniel, thus. "When therefore ye see the abomination of desolation which was spoken by Daniel the prophet standing in a (see margin) holy place let him that readeth understand."

In these "words" of the angel to Daniel we find that at a set time, the "abomination that maketh desolate" was to be "set up." The time to be reckoned from "the daily" being "taken away." The first time the Israelite kingdom was carried away captive, was by Shalmanezer king of Assyria, about 737 or 740 before Christ, in the sixth year of Hezekiah king of Judah. See 2 Kings xviii. 1200 years, or the first measure for sin and iniquity on Israel, from 737 before Christ, reaches to A. D., 553. A time memorable in history, as Gibbon informs us, that although the Catholic Church became victorious over Rome in 538, the Gothic power in Italy was not fully subdued (for Rome was retaken a number of times) until the closing struggle between the Goths and Catholics for that seat of empire, ended only at the death of Teias the last king of the Goths, in the final battle A. D., 553, which "ended the Gothic kingdom in Italy." The beginning of the times and laws of Papacy commenced between 538 A. D., the end of the struggle for supremacy was in 553 A. D. when papacy "the abomination that maketh desolate was set up." Thus we find that "from the time that the daily shall be taken away, and the abomination that maketh desolate be set up, there shall be one thousand two hundred and ninety days." "And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, Mystery, Babylon the Great, the mother of the harlots and of the abominations of the earth."

"This revelation sums up the history of the double or second measure of 1290 years which lies within the "1335 days" of Daniel. This "double" recompense for sin and iniquity "in the day of affliction" reaches from 737 B. C., through the sweep of centuries down to our own times of 1848. Glorious time when the "truth as it is in Jesus" is no longer hindered from coming victoriously to the front—no longer hidden by papacy and her daughters and her abominations. "And now ye know that which restraineth to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work, only there is one that restraineth now until he be taken out of the way." The man of sin, the son of perdition. The personal Antichrist, the Pope of Rome. "They went out from us but they were not of us, for if they had been of us they would have continued with us, but they went out that they might be made manifest that not all are of us." 1 John.

Blessed is he that waiteth and cometh to the 1335 days. Go thou thy way for thou shalt rest and stand in thy lot at the end of the days. During Papal supremacy, the things concerning Jesus were hidden, covered, but after the second or double measure of 1290 was taken away from the 1335 days in 1848, it left a waiting time of 45 years to the end of the days, which reaches to 1888 inclusive, when Daniel and the resurrected saints will stand in their lot. "For this we say unto you by the word of the Lord, that we that are alive that remain unto the presence of the Lord shall in no wise precede them that are fallen asleep." (Observe that the wicked one—the man of sin and son of perdition was fulfilled in the natural sense,) "for that which is natural is first, afterwards that which is spiritual." In the persons of Antiochus Epiphanes (see his history in Maccabees) and Judas Iscariot, in the first measure of 1290 years). A waiting and coming time, is embraced in the last 45 of 1335 days. "For there is nothing covered but that shall be revealed, nor hid but that shall be made known." For when the double time of the abomination of desolation was fulfilled, recompense for their sin and iniquity was ended. "The Highest also hath looked on the proud times, and behold they are ended and his abominations are fulfilled." "The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart, in the latter days ye shall consider it perfectly."

Those who can see the fulfilment of the word of the Lord in this historic period of the church from the carrying away captive of Israel to 1843 can afford to wait in faith for the ending of the remainder of the 1335 days. "For the Lord hath redeemed Jacob and glorified himself in Israel."

Another of the "seven times" of Moses lies in these collective periods of Daniel the Prophet 1290 plus 1335 equals 2625 years, which is divisible by seven times. Observe that separately they are not.

MRS. E. K. HOLT.

### THE KINGDOM OF GOD. NO. 5.

All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things whosoever I have commanded you: and lo, I am with you alway, even to the end of the age. These were among the last things said by the glorious Son of God before he ascended to the right hand of his Father in heaven. The language is full of power, and big with meaning. "All power is given." In this expression he acknowledges God to be the one supreme, unoriginated, all-wise, almighty, Governor of the universe. The sublimity and grandeur of the subject is too lofty, too grand and glorious, for poor fallen humanity to set forth in words appropriate to satisfy those destined to become inheritors of God's Everlasting Kingdom. Beloved, you must take the will for the deed; my poor heart is brimfull and running over with the wine of the kingdom. I want to dwell for a little while upon God the Eternal Father. Grand sublime and magnificent gift to his dear and well beloved Son, the Lord Jesus Christ the anointed one, the Savior and Redeemer of poor fallen lost humanity all power is given, in heaven and in earth, do we doubt the authority invested in the Son of God, look at his spotless life even before he was made immortal by or through a resurrection out from among the dead ones. A careful study of his spotless holy life for the three years he sojourned in mortal flesh will be both profitable and instructive; but after his death, burial and resurrection he becomes the glorified Son of God, invested with full power to carry out and complete the scheme of redemption and salvation. Hear the word of inspiration, eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive of those things God has prepared for them that love him. Take for example his manner of life while he sojourned among us, it was pure devotedness to his Father's will; best of all he backs up by his manner of life just what he teaches; take the subject of prayer, which he gave in the form of our Lord's prayer, his practice is perfectly consistent and is in strict harmony with his teaching; when the redemption of the world weighed him down with tremendous force, as his habit was, he would resort to some lonely silent grove and spend whole nights in praying to God his Father. Cold midnight and the mountain air witnessed the fervor of his prayer. He fully demonstrated the power and authority that God his Heavenly Father had given him, not only in his manner of life as our great exemplar, but in the works he did in performing miracles of a noted and extraordinary character.

Well might the scribes and the people exclaim we never saw it on this wise. Go ye therefore and teach all nations, baptising them in the name of the Father, and the Son, and the Holy Spirit, and lo, I am with you always, even unto the end of the world. These words were originally addressed to his Disciples, and through them to his church during the times of the Gentiles. They are words of authority, (not arbitrarily so) but in the way of a command as a general would give the command to his army. "Teach or make Disciples of all nations." The Disciple must be first taught, or instructed, in the things concerning the kingdom of God and the name of Jesus Christ; and then upon an intelligent faith, be baptised or immersed in water, in the name of the Holy Ones for the remission of sin. How egregiously do men blunder, men of learning, men of deep research; they will with the Scriptures open before them, with the great Teacher's positive words and examples so oft repeated; take an infant, sprinkle a few drops of water on it, and call it baptism, truly the apostasy has done its dreadful work! Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world.

Here the Disciple is taught a lesson of strict observance of unfailing faithfulness to his Lord and Master, not in one or two things, but in every thing whatsoever he has said or commanded. This is a cheerful task when our hearts and our hands are in the work, from what we know of his blessed ruling, it will be a most blessed state when he reigns in glory as King supreme over a regenerated and a redeemed world. When there will be none to molest or make afraid in all God's holy mountain. Blessed be God's holy name and let all the people say Amen.

The war cloud is looming high. There shall be wars and rumors of wars, see that ye be not troubled, the Master has given us timely warning, plain and clear, of all that has transpired and is to transpire, even up to the very close of the gospel age. As a snare shall it come on all them that dwell on the face of the whole earth. The day of the Lord so cometh as a thief in the night, but brethren, ye are not in darkness, that that day should overtake you as a thief in the night. Ye are all the children of light and of the day. Amen. And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. What a magnificent gift, alone worthy of the God of heaven. Under what everlasting obligations are we poor worms of the earth for such unbounded love to the God of heaven, and what matchless infinite grace to our Lord Jesus Christ for the great plan of salvation and redemption. How egregiously has orthodoxy blundered in affirming that the kingdom is a myth set up in men's hearts. It far out blunders poor Pat after he had read the narrative of Jonah and the whale, he exclaimed, What a big man Jonah must have been to have swallowed the whale, (forgive the irony) yet the blunder is no greater, coming as it does from the great and renowned men and literati of this gospel age. But great men are not always wise. Writing or speaking of or upon the kingdom of God we are lost in wonder and astonishment. It is a part of God's great and sublime plan of the universe, after it was made. Infinite wisdom preconceived it very grand. After men had sinned and ruined himself and his race and brought death and the curse into the world, and there was no possible way for escape, see the unbounded love of our Divine Father in the gift of his dear and well beloved Son; and also the love and unbounded goodness in the gift of himself to redeem and restore the race of man and the planet back to its original glory! I told you when I began that my pen and ability as a finite mortal was inadequate to such a task. It will take men immortalized with a body made like unto the most glorious body of the Son of God, and that to all eternity to tell the story of redeeming love.

NEWEL BOND.

All hail earth's coming kingdom Lord,
Beaming with glory from afar,
Blest harbinger of endless day,
He is the bright and morning star.

His mark and mission to the world,
Clothed with majestic royal power
To raise the dead, remove the curse,
All things restore, "its victory's hour.

Gird up your loins, don the white robes,
Go forth, take each his gambeau bright,
To meet the Bridegroom, king and Lord,
Behold he comes in robes of light.

Rise the righteous quick and dead,
Away to meet him in the air,
All robed in garments white and clean,
The marriage festival to share.

Oh, glad and joyful happy day,
That ushers in Messiah's reign,
To fill the world with joy and peace,
With glory, glory, in his train.

All hail the power of Jesus' name,
Monarchs and kings before him fall,
Bring forth the many star-gem crowns,
And crown him King and Lord of all.

*Editor Restitution:*

I am glad to tell you that Baltimore just at this time is having a revival such as no city in America ever had before. How I do wish that every reader of THE RESTITUTION could be present to enjoy the sweet refreshing shower. If they never shouted hallelujah before, I think they would have to do it now.

It is so unlike all other revivals I ever witnessed, everything is still as a grave-yard. No crying, no laughing, nor "front bench" births, I should say miscarriages. Henry Varley of London, an eminent Evangelist, is conducting the meeting. "Bring your Bibles with you, dear friends," is all he asks us to do. Mr. Moody use to say, "Bring Gospel Hymns."

The meetings are held in the hall of the Y. M. C. A. Building which has seats for about 1200, nearly every seat is taken at each meeting.

I suppose all the churches are represented. I said it was a revival and it is: a revival of the great central truth, or golden text, of both the Old and New Testaments, namely:—the personal reign of our Lord Jesus on the earth. This is the subject he is examining now, and I assure you he is handling it as a master workman.

My very heart burns while he opens—makes plain, God's wonderful words of life. What an advantage it is to be familiar with the word. He appears to know when to give canister, or grape, solid shot, and bombshell.

"Come and reign over us blessed Lord Jesus, earth's groaning millions are longing for deliverance. Our present rulers only waste and destroy us. Prince of Peace, oh, come and give us rest. We wait for thee. We long for thee. Our rulers in church and state have gone astray. Christian nations, (so called) are now preparing to murder each other. Oh, come and give our earth rest, and reign thyself King of kings and Lord of lords." These are some of the petitions he employs in his prayers.

He has certainly exercised a great deal of wisdom in obtaining an audience. Truth sowers would do well to imitate him. When he first came to the city some three weeks ago, he gave Bible readings in the Y. M. C. A. Building on popular themes, preached in several churches, avoiding carefully in his speech everything that would offend the "holy willies." After securing the friendship of the church people, and the free use of the Y. M. C. A. Hall, he had no trouble in drawing the people to hear him on the Second Coming. I have never met his peer on the subject he is now examining, viz., Life only in Christ, the personal return of our Lord and kindred topics. He says that missionary and church societies are very much given to misrepresent, exaggerate their success. "I defy any of you" said he to-day, "to point me to one single place where Jesus has been universally accepted."

The church, he claims, has been a failure in the work of casting the evil spirit out of the children of men. Our Lord will have to do upon his return, for the world what he did for the lunatic boy after coming down from the Mount of Transfiguration,—command that earth's suffering ones be brought to him. See Matt. xvii. 14-20 inclusive. This case Mr. Varley claims, typifies the impotency of the church when the Son of Man shall come in his kingdom.

"Then came the disciples to Jesus apart, saying why could not we cast him out? And Jesus said unto them, because of your unbelief." Don't this shed some light on the question? "When the Son of Man cometh will he find faith on the earth?"

ISAAC MCCURRY.

P. S.—Since writing the above, Mr. Varley of London, England, has closed his mission at the Y. M. C. A. Hall.

I made it my business to hear him through. While he is in harmony with the word on the second coming, he proved himself no exception to Paul's assertion, viz.—"Now we know but in part, etc." I think his attempts to solve, explain every thing, which is to attend our Lord's coming is just where he errs. For instance, a person in the audience inquired where the soul went to between death and resurrection. Mr. Varley answerd promptly, "To Paradise." Quoting the words, "this day shalt thou be with me in Paradise."

I met him to-day in the office of the Y. M. C. A. and questioned him in the presence of several gentlemen relative to the landing known as Abraham's bosom, the thief's Paradise, etc. I asked him if he believed in praying to "Holy Mother," "certainly not," said he. Well said I, is it right to pray to Abraham? "Thank you," said he, "he should have prayed to God." He confessed openly that I had given him a new thought. Although he is considerably mixed, he works in notwithstanding a great deal of solid truth. Orthodoxy gave him a one hundred dollar collection, at the close of the meeting. Had he given them the wheat by itself, they might not have done so well. I find people generally like a little chaff with the wheat. They want a little sugar coating. Their spiritual stomach is so very weak it is a hard matter to get truth pills to stay down.

I. MCC.

*Editor Restitution:*

Perhaps the readers of your most valuable paper would like to hear from the church at this place (Salem, Ohio,) and as I have been thinking for some time of writing to THE RESTITUTION I will now try to do so. I will say then in the first place, that we still exist, a little band of believers, looking for that blessed hope which is an anchor to our souls, namely the coming of the Lord Jesus, and the establisment of his kingdom. What else, brethren have we to look forward to. We see the kingdoms of this world are beginning to tremble, and soon they will fall to rise no more. Oh, that we were more zealous in the cause of Christ, and less interested in the affairs of this world. For the cause of Christ should be our cause, and our hope should be centered therein. It makes but little difference if we are poor in this world's goods, if we are only rich in faith and heirs of the kingdom. Then all things are ours, and we are Christ's, and Christ is God's. May we then as the children of God use this world as not abusing it. May we be a separate people, not desirous to pattern after the world, for if we love the world, the love of God is not in us. Costly raiment, high living, and pride in all its forms, should be avoided, and having food and raiment we should therewith be content. Our treasures are in heaven from whence we look for the Savior, who shall change our vile bodies, and fashion them like unto his own. Then shall we be satisfied, when we awake in his likeness. We meet every first day of the week to break bread and read the word of life (except when the weather and roads are bad, for we are few in number and very much scattered) death is fast thining our ranks. Since we commenced our meetings here (about fifteen years ago) six of our number have fallen victims to the enemy. Two of them within the last year, Sister Emma J. Barber who died April 8th, 1884, and sister Emma V. Barber died March 20th, 1885. This dear sister is the faith, and also according to the flesh, was taken very suddenly from among us, being sick only six days. She died of pneumonia. Her age being fifty-six years. No doubt but many of the readers of THE RESTITUTION will remember our sister, as she was personally acquainted with many of the brethren, having visited the church at Philadelphia, and formed an acquaintance with brethren elsewhere. Sister Emma left one son and one daughter, having buried her eldest daughter twelve years ago, (a member of the church of Christ also) she also leaves three brothers and five sisters, and a number of very dear friends who will deeply feel her loss. Our sister was among the first in this place to understand the Gospel of the kingdom. And the first to make known her views. She was always of a religious turn of mind, and in her earlier years joined the Methodists. But being one of those persons who investigate for themselves, she could not remain with them, she saw that baptism was not a form, but was a command, and essential to our salvation. She next joined the Disciples as they were clear on the subject of baptism, and much farther advanced in the knowledge of the Scriptures than the Methodists. But it was not long until she saw that instead of the church being the kingdom (as the Disciple church believes) that the kingdom was something promised as a reward to the faithful church. Many long and earnest conversations were held upon this subject by sister Emma and myself, (the writer being a member of the Disciple church at that time also) the conclusion we came to was this: That to have a valid baptism, we should at least understand the first principles of the doctrines of Christ, which is the knowledge of his future kingdom and reign on the throne of David. Therefore we were baptised believing that it was well pleasing in the sight of God. She remained faithful until the end of her life. Through all of her trials she never denied her Lord. Her understanding of the Scriptures was plain and her conversational powers good. God only knows how we shall miss her both in the church and elsewhere, for she was a woman full of good deeds, and sympathised with all conditions of humanity. Being of a very forgiving and cheerful nature her views of the salvation of the race were broad. Bro. Elton of Cleveland, preached her funeral discourse, his subject being death, a very appropriate subject for the occasion, and he did his subject justice showing the state of man in death and proving by the Scriptures that our sister would sleep until he should come who has power to awake her. We return our heartfelt thanks to Bro. Elton for his kindness in coming to us in our sorrow, as it would have been very hard for us to place our sister away without some words of comfort spoken from the word of God. May we all meet in the kingdom of God. Your sister in Christ.

R. V. TOWNSEND.

### "To us There is One God."

That there is an Infinite Being the evidence in the world without and the evidence from the thinking personality within us is, in our day, too overwhelming to admit of anything like reasonable doubt. Two propositions, the one from James Martineau and the other from Descartes, seem sufficient to establish in a thinking mind the existence of such a being. "You will get out of your atoms by evolution," says Martineau, "exactly so much, and no more, as you put into them by hypothesis." Back of all that has been evolved in the physical universe there is, therefore, something greater than all that has been evolved, and something that had put into the universe all that has been evolved. "I am sure that I am a thinker," says Descartes, "but outside of me there must be a thinker who has made me a thinker: for a thinker cannot come from what does not think." Therefore that which is back of all evolution, giving it whatever of substance and efficiency it has, and that which is the Supreme Thinker and the author of all other thinkers, certainly fulfill together the conditions of a Supreme Being, and, therefore, prove the existence of a Supreme Being.—*Prof. L. T. Townsend.*

Renew your subscription for THE RESTITUTION.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 20, 1885.


We clip the following from the Chicago *Evening Journal* of May 16, 1885. It will be obvious to our readers that England would hazard almost every interest in her East Indian possessions by engaging in war with Russia in Central Asia. Mr. Gladstone has evinced rare political sagacity in his endeavors to maintain peace. It is doubtful, however, whether any arrangement that may be made will amount to more than a temporary suspension of hostilities. Diplomacy will never settle the Oriental question. Neither will the arbitrament of the sword give the final solution. Divine intervention alone will end the strife of nations over this apple of discord.

"The Russians have at the present moment 120,000 men between the Caspian Sea and Herat. According to the best military estimate, Russia's position is practically unassailable, and it would be madness for an Anglo-Indian army of less than 250,000 men to attempt operating in Central Asia against Russia. The following plan of operations in Central Asia has been drawn up by General Gourko, and could have been put into execution in the event of war.

1. The principles of the campaign would be those of the Moscow campaign of 1812 against Napoleon.

2. The Russian commander would strictly avoid any general engagement until the Anglo-Indian army was drawn in the interior at least 600 miles beyond Cadahar.

3. Three Russian corps d'armees, each 30,000 strong would await the Anglo-Indian advance in strongly defensive positions echeloned along the Koushik and the Murghab rivers.

4. Twenty-five thousand Cossacks, at the first sign of a British advance, would swarm through Afghinistan, arouse the whole country, proclaim Ayoub Khan as Ameer and harass British communications, burning supplies, raiding around the British army, stampeding the camp-followers, etc., but avoiding any serious engagement.

5. A corps of observation of 25,000 men and 15,000 Cossacks to be stationed at Chikishlar, on the Caspian, ready to march straight to Teheran the instant the Shah of Persia should show the slightest sign of aiding the English.

6. When the Anglo-Indian army had been drawn far into the interior, worn out by the difficult country, and worried night and day by the Cossacks, it would be attacked simultaneously by 60,000 men forming the three Russian corps d'armees.

7. In case of a British defeat the Russian advance would be followed by the immediate construction of railways made very slowly but very surely."

## RESURRECTION GLORY.

He shall come to be glorified in his saints, and to be admired in all them that believe. 1 Thess. i. 10.

*Eh vast sore sternuere*, literally—In all the believing, i. e., In all the believers. This is a remarkable statement. For its illustration and explanation we direct attention to other expressions of this same apostle. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord. 2 Cor. iii. 18. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Cor. xv. 49. Christ's image will be manifested in all the children of the resurrection,—that resurrection out from dead ones—for they are the children of God. Luke xx. 35, 36. We will be like him. 1 Jno. iii. 2. In mental and moral perfection there shall be such a transformation by the renewal of our mind that we shall be "all glorious within." No perversity in the will, no blind stupidity in the intellect, and no taint of evil in the heart. A divinity of light and a divinity of holiness permeating the whole being. The body, too, will be transfigured into a perfect similitude of the glorified body of Jesus. So then it appears that it is the *Christ-likeness* that will be the special object of admiration. Each saint will see in each other saint a counterpart resemblance of the glorified Lord—the resemblance so perfect that Jesus is seen in each and all.

To see Jesus as he is; to be like him; and to be with him forever, is salvation perfected. Then, dear Christian brethren of the household of faith, be patient a little while longer. We speak to those that have not denied the faith; to those who have not wickedly departed from God; to those that have not become a shame and a disgrace to the Christian name; to those that suffer the mocking, scoffing, and ridicule of a heartless world for the sake of Christ and his truth to those that know the supercilious scorn that wounds, and the envenomed rage of the tongue that transfixes the very soul. You may be the poor of this world; your bread may be the bread of sorrow, and your cup may be filled with the bitter water of affliction; your home may be the hut of cheerless poverty; you may be pining away with the wastings of disease; but be resigned a few more days. Your Lord is coming in a little while to make you equal with the angels; to give you to eat of the tree of life that grows in the Paradise of God. Yes, endure a short time longer. The heart-aches will soon be exchanged for the unalloyed ecstasies of the deathless existence. Your affectionate hearts may be wrung with anguish now; but they will soon beat and be thrilled with endless raptures. A crown of glory will soon encircle your now throbbing temples. Among those that have a name to live, and are dead, you may be as few as the names in Sardis; yet O, defile not your Christian garments. One day you will walk with Christ in the white robes of everlasting wear.

In these days of peril and apostasy, of prayerless, Christless, ill-loss living and acting, let patience have its perfect work; repose yourselves on the unseen everlasting arms of the Omnipotent God, for he careth for you. The Lord cometh, and you shall be changed into the glorious likeness of the Son of God himself. The Christ-image is the supreme out-blooming of all beauty and glory. In his person it is the admiration of all the heavenly orders. To be in his likeness will be the unspeakable glory of his redeemed church. Paul knew what the prize of the high calling in Christ Jesus meant; Phil. iii. 14: Paul knew what an eternal weight of glory inexpressible even in the interwoven hyperboles of his untranslatable Greek—signified, 2 Cor. iv. 17, and he ran for the prize, lived for that resurrection, and died in rapt anticipation of being like the Lord and forever with the Lord. O, brethren dear, the Lord is soon coming, not only to be glorified and admired *by all* that believe but also to be glorified and admired *in all* the believing. Be faithful, be watchful, be prayerful a little while longer, and you will be made like him when he comes.

### Literary Notices.

*Hebraica*. No. 4. of Vol. I. has come to hand. It contains a *fac simile* of the cuneiform inscription, as inscribed on the Cylinder of Nebuchadnezzar, now on exhibition in the Metropolitan Museum of Art in New York, with a transliteration and translation. This number also contains the Syriac Version of the Apocryphal Epistle of King Abgar to Jesus, and Jesus' reply, with translations. Other learned articles carry the mind of the reader back to the days of old antiquity.

*Literary Life*. No. 3, of Vol. III. of this Illustrated Magazine has been sent to our address. The *First Paper* is, "Chicago Illustrated," in which a very interesting account of the first settlement and subsequent growth of the Garden City is given. It is published by the Elder Publishing Co., 364 Wabash Ave., Chicago, Ill., at $1.00 a year. Single copy 10 cts.

*The Anti-Infidel Library*. Nos. 9, 10, 11, 12, 13, and 14 of this Serial just received. This periodical is published by Elder H. L. Hastings; at 47 Cornhill, Boston Mass., at $1.00 a year, and is richly worth the price. Our limits do not permit us extended a notice for this week as we would like to give our readers. In our infidel age these pamphlets ought to be widely circulated.

*Good Words*. No. 3, Vol. I., the number for April of the current year, is before us. This is a quarterly of eight pages published by The Association for the Promotion of Christian Knowledge at the small price of—Five cents a year. It may be had by addressing the Secretary, John Donaldson, 656 Halsey Street, Brooklyn, N. Y. We commend this as an excellent practical religious Serial both for reading and general distribution.

### The Revised Old Testament.

LONDON, May 16.—Copies of the revised version of the Old Testament were given to the newspapers at midnight last night. The revision is the most important event in the history of the English Bible since the publication of the King James translation in 1611, and presents the results of the combined labor of a large number of the best Hebraists and Biblical scholars of England and the United States, most of them professors of Hebrew in universities and seminaries. The revised Old Testament is almost exactly the same length as the old one. There are important alterations in the arrangement of chapters. Verses are printed in paragraphs so as to keep the consecutive sense. Lines are not divided into verses. Several passages are printed like prose. The Psalms are divided into five books.

## Selections.

### JESUS—LORD OF ALL.

"God hath highly exalted Him, and given Him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father."—PHIL. II. 9-11.

"He is Lord of all."—Acts x. 36.

"For this end Jesus died, and rose, and revived, that He might be Lord, both of the dead and living."—Rom. xiv. 9.

These are high claims for Jesus; and all the more remarkable when we remember the circumstances in which they were made. Let us remember that at this time Jesus was, in the eyes of the world, but a poor, despised malefactor; born in obscurity, and surrounded by those who are reckoned as of small account in the world's esteem, during all the time of his sojourning on earth; the promulgator of doctrines which had not, hitherto, taken any remarkable hold on the minds of men; and whose reputation, judged by the ordinary standards of human probabilities, was extremely likely to be confined to the little circle in which he labored. He had none of those fortuitous circumstances that often conspire to give a man a hold on the affections of his fellows, even when there might be little else to support him. No popular wave of enthusiasm was evoked to carry him forward in the eyes of men. No wide spread movement which, by lending himself to, might be instrumental in securing the good graces of the people. On the contrary, in addition to the obscurity of his birth and the ignominy of his death, the hold which he might have had upon the good wishes of his own people, who were undoubtedly looking for the appearing of their long promised Deliverer, he entirely ignored and set aside by an attitude hostile to their expectations; and, now he is removed from the scene of his labors, he was in the eyes of men simply dead; and, doubtless, soon to be forgotten.

It is because of these circumstances that the words of the Apostle appear in all their striking force. This despised Nazarene—this man of whom the world was not worthy—whom not even his own people cared anything for—whose teachings were regarded as the ravings of a man beside himself,—it is of him the Apostle speaks when he says that God had given him a name above every name—above all counsellors, teachers, kings and potentates; priests and philanthropists—all who ever dwelt on earth, or who shall ever dwell there; and not only so, but even all things in the heavens as well. Those angelic beings who wait upon the word of God and do his pleasure, unfallen and holy though they be, are subordinate to him. Their knees must bow, and their tongues confess, even as all upon the earth and under the earth must confess, the supreme Majesty of the Name of Jesus.

There is nothing that shows the divine origin of the mission of the Son of Man in greater force than does this consideration. It is not simply the exaltation of the name of Jesus that is here intended. There is that, but there is more. It is the acknowledging that he is Lord. It is not simply that men and angels should unite in adoration of the merits of him who has done a mighty work on earth, but it is that they agree in acknowledging his claims on their homage and service; and it is that they regard him as their Lord. And this is just carrying out in the ages to come among the hosts of heaven, as well as among those who dwell on the earth, that same acknowledgment which was made by his disciples when he was still with them. Not only was Jesus called "Lord," by his disciples; He also spoke of himself to them in like manner.

You will remember that on the occasion of his washing his disciples' feet, he said—"If I, your Lord and Master, have washed your feet, even so should ye wash one another's feet." Here we see the readiness, if I might so express it, of Jesus to be so regarded by his disciples. But in numberless others we see how spontaneously they admitted, and even rejoiced in so acknowledging him. So numerous are the instances of this, and so striking are they in their obvious meaning, that we are forced to conclude that, whether the disciples understood it or not, there was a significance in the words a meaning, which would afterwards be revealed to them, and which would have its weight with them, and its instruction for all who would come after. I am of that opinion that Jesus taught his disciples to call him Lord, and that they used the term while ignorant of its full significance. The idea embodied in it was a common enough one in their day, and it would not be without its influence. There were masters and slaves, where the master had all manner of jurisdiction over the servant, and therefore the term would be so far understood; and the character of him who claimed to be their Lord was such as to evoke nothing but pleasure in being regarded as his servants. It was part of the mission of Jesus to so reveal himself; and it was a part of the ignorance and impiety of those who heard him to misunderstand him. He came as the Redeemer, but how few there were that understood or believed him as such! He was to suffer and die, a ransom for many. This he sought to make them understand, yet, it was not till after he had been exalted that their eyes were opened to this truth. And so with the term Lord; it was not until after his ascension that they became enlightened as to its full significance. Like as it was with the truths concerning his death, so was it with this. These were some of the matters upon which the Spirit of truth was to enlighten them, and bring them to their remembrance.

Then it was that the importance of the suffering and death of their Lord builded in their minds, and found utterance in their lives. Then they saw more clearly how necessary it was for the Christ to suffer, and the bearing these sufferings had upon the salvation of the race. And so, following as a natural consequence, comes the full force of this word they had so often used as a designation, but now laden with a significance they had never suspected. And so we find Peter on the day of Pentecost testifying—"Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

Henceforth not a designation merely, but a doctrine is contained in the term. There were lords many, and gods many; and to say of any one that God had made him Lord and Christ, would bring home a truth which, though not fully apprehended then, would still be felt. Remember how Jesus, by the question he put to the Jews on this matter, greatly confounded them:—"If Christ be David's Son, why then does David call him Lord?" We can understand it, but it is easily seen how it must have puzzled these Israelites who had not our advantages. And if there were any in that audience which listened to Peter's discourse, who had also heard our Lord's question, we need not wonder at the exclamation that followed Peter's address:—"Men and brethren, what shall we do?" For the reference to that Psalm (cx.) would of itself bring home to their minds reflections of a most disquieting sort. They had put Jesus to death; certain rumors were abroad of his resurrection and ascension to heaven; while on earth he had told them David's Son was also David's Lord; and would sit on God's right hand; and now they hear these disciples boldly affirm that God had so raised him up, and declared him to be both Lord and Christ. I say, in the minds of such persons, there could be room for nothing but fear. They knew what was implied in the term Christ, they also know what was meant by the term Lord. They knew of the exhortation in the 2nd Psalm—"Kiss the Son lest he be angry, and ye perish from the way when his anger is kindled but a little. Blessed are all they that put their trust in him." And again—"The Lord at Thy right hand shall strike through kings in the day of his wrath." In a word, they were well acquainted with the work which the Lord would perform when he came; a blessing to his own, but a scourge to those who were his enemies. Indeed, so numerous are the Scriptures that treat of the work and mission of the Lord, that a Jew, to be ignorant of them, would show himself to be equally ignorant regarding the work and mission of the Messiah, for the names are interchangeable in the Scriptures. What the Lord is to do, the Messiah would accomplish. But these things do not come to us in the same manner. There is a sense in which we regard Jesus as our Lord which these Israelites were strangers to.

We are just now to obtain a seat at the King's table; we are privileged guests. He is not to us the King clothed in dreadful majesty, whose presence none can seek and live. We have learned to call him friend. We have learned to love him, because we know that he loves us. He has not been revealed to us simply as Lord; he is known to us as Jesus our Lord. We have found a place in his heart of hearts. Being a partaker of our nature, we know that he, therefrom, is acquainted with our sorrows, and sympathises with our griefs. In the gentlest way he seeks our love, he presents to us his bleeding wounds, received on our account, and asks if we cannot believe in his love for us, and so we are led to his feet as willing subjects, as loving disciples. To him we willingly and joyfully bow the knee and own him Lord.

But the question occurs:—Does he only become our Lord when we are willing to acknowledge him? Is it only by a mental effort that this position is arrived at? Has the world no relationship to Christ in this sense until it becomes converted to him? The entire scope of revelation forbids such a conclusion.

There are servants who knew their Lord's will and did it not; and there are servants who know not their Lord's will; there are faithful and there are rebellious servants; those who are willing, and those who are not willing to have this man to reign over them. Jesus claims our obedience as something he has a right to expect. This seems to me to lie at the foundation of the scheme of the world's redemption. If the unconverted are under no jurisdiction, then they are not amenable to punishment. If our lives are our own, then we may live as we please!

It may be a mystery to us how the Lord will govern the world; and what are those measures he will take to make every knee bow to him, and every tongue confess him Lord. But is is to be. And one great reason for his interest in us is the fact that we are his. He has redeemed us by his blood. And if we are brought to acknowledge him now, and others only when he comes, some obtaining a greater wealth of Blessing, yet it is all to the glory of God the Father. How often do we read such language as "Submit yourselves, therefore, to him:"—"Present yourselves to him a living sacrifice, which is your reasonable service." And the reason is added—"For ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit which are his." This is true, whether we recognize it or not. That offering which has brought us so cheerfully to his feet in humble loving submission, was made for all; he died for all. We were as much bought by his blood before we recognized it as we are now. He died for the whole world, and therefore his Lordship over it.

In Ephesians i. 9; we read:—"God having made known to us the mystery of his will, which he hath purposed in himself, that he might gather in one all things in Christ, and hath given us the Holy Spirit of promise—the earnest of our inheritance until the redemption of the purchased possession." That Holy Spirit was given as the earnest of something to be possessed hereafter, when that which had been purchased should be redeemed. Can we be in doubt as to what this redemption is? We have been purchased by his blood, but that possession is still in the hands of the enemy. But the time is coming when the language of Hosea shall be verified; "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague. O grave, I will be thy destruction." Hosea xiii. 14.

It is for this coming time we are waiting. Who can look abroad and say the world has no need of a Deliverer? or who can say, in the face of what we know this book to proclaim, that the world has not been promised one? or who can say that the work of the Christ is finished? That which has been done is, indeed, most blessed and glorious; but how far short it comes of that which has been promised! The result of transgression fell not upon the race only, but upon the earth as well. And the blessing of the second Adam shall be as embracing. The coming time of blessing shall be a jubilee for all creation. The whole creation groans now, but it shall be delivered when the great redemption comes. Then death itself will die. Now we have sorrow and vexation of spirit, but then, the Lord shall wipe away tears from off all faces.

In virtue, then, of that Lordship which he has obtained over all by the sacrifice of himself, he has the right to govern the world. And he shall reign till all enemies are put under his feet. He comes with life and blessing to the faithful, but with judgment upon the ungodly. He will save the poor and needy, but the proud he will know afar off. We need this coming One; for if he come not to perform all these things promised, there will be force and point to the objector's taunt—"All things continue as they were from the beginning." All things wait that literal personal coming of the Lord. The fathers wait for it whose dust mixes with the kindred earth resting in hope. Israel awaits it. They continue a people without a home until God brings them again to the Land which he has sworn shall be theirs for ever. And the church waits; for the cry of its martyred children has gone up—"Lord, how long?" and we live in hope of the time when faith shall give place to sight. Faith shall always be the inheritance of his people. And shall see his glory! Such is our hope, brethren, let us cherish it, even though the darkness grows thick and dense around us. Then—

"With that blessed hope before us,
Let no harp remain unstrung.
Let the mighty advent chorus
Onward roll from tongue to tongue.
Christ is coming!
Come, Lord Jesus, quickly come!"

*J. Laurie, in Messenger.*

### WEIGHTS AND MEASURES.

An Interesting Session of the International Institute.

The usual fortnightly meeting of this society was held on Wednesday evening, May 6, in the Y. M. C. A. building. The members elected were: Fred Bishop, Akron, O.; John H. O'Mara, New Lisbon, O.; George Leach, Riverside, Cal., and Charles de Medici, New York. Communications were read from J. H. Weldon, Killmallock, Ireland, on "The Reverse of the Seal of the United States;" from Joseph Baxendell, astronomer, England, on "The Prophetical Indications of the Great Pyramid as Exemplified by Modern Historical Events;" from Theodore Faber of Brooklyn, on his "Value of "Pi," from J. R. Skinner and Henry Pierrepont, and from Alfred E. Watkins, the engineer who proposes to explore the pyramid by means of diamond drills.

Mr. Latimer illustrated by blackboard diagrams a portion of the work of Mr. Courtenay, "The Two Witnesses—the Bible and the Great Pyramid." The author of the pamphlet finds, in the dimensions of the grand gallery of the great pyramid, a record of lunar periods and a repetition of the omnibus 666 of prophecy. Then, counting a pyramid inch for a year, he discovers the lines and intersections of lines which exactly mark the dates of the momentous events in history corresponding with the prophetic periods of Daniel's prophecy; also other lines and intersections of lines which, reasoning from analogy, must indicate the termination of the unfulfilled periods of Daniel and Revelation.

In his introduction he says: "During the rainy season of 1879 I was stationed at Alibag, a little town on the western seaboard of the Bombay presidency. The rain fell so constantly that there was no inducement to leave the house. The society of the station consisted of four Europeans. Under these circumstances I was led by a pamphlet I found lying on the collector's shelves to the study of the prophetic Scriptures. The Bible forthwith became a new book to me; my eyes were opened to the coming glories of the Messiah's reign on earth; and from prophecies fulfilled to the letter in the past I learned to venerate the literal words of Scripture. In the following December I met at Lahore a gentleman. He put into my hands "Our Inheritance in the Great Pyramids," with an earnest request that I would devote myself to the task of proving that the great pyramid is, in its prophetic portions, in perfect harmony with the book of Daniel and the revelation of St. John. Many persons are under the impression that numbers may be manipulated to any extent and made to prove anything; probably if they themselves made the attempt they would change their opinions. My experience certainly does not confirm their view. My discovery of the prophetic periods of Daniel was not made till many months had elapsed, and from July, 1880, until the latter part of 1884 I was quite unable to detect any agreement between those periods and the chronological measures of the pyramid. Often after covering pages with calculations have I cast them aside to utter dissatisfaction, and thought for the moment that this great pyramid was a mere will-o'-the-wisp to lure men into endless quagmires of unprofitable speculation. But lately a study of the measures most neglected, namely, of *levels*, has led me to the true solution."

The author then shows the correlation between various historical dates and events and the measures of the pyramid. Upon these Mr. Latimer commented.

Mr. Edward Hine then gave a short address on the identity. He congratulated the Institute on its existence and the work it was accomplishing. He said that he had no fear that the French metric system could ever be adopted by the Anglo-Saxon race. The fact that they were Israel rendered it impossible. The perfect and just weight and measure were only given to one people on the face of the earth, and the possession of those weights and measures by our race was one proof of our identity with Israel. But one proof was not sufficient, and the speaker pointed out many facts showing the identity of the race. He believed the separation of America from England was a fulfilment of prophecy, and stated that he thought there must be a mark to testify to that separation in the pyramid.

At the conclusion of the address a vote of thanks was tendered to Mr. Hine for his instructive remarks. The meeting then adjourned for two weeks.

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### OBITUARY.

NICHOLS.—At Springville, N. Y., April 23, 1885, of consumption, Charles H. Nichols, aged 40 years, one month, and twenty days.

Brother Nichols was born in Concord, Erie Co., N. Y., where he has always lived with the exception of about four years. While west, he formed the acquaintance of his surviving wife, Miss Abbie E. Stiles, to whom he was married Oct. 18, 1871. He leaves two children, Bernard S. and Clara M. In Nov. 1883, finding his health failing, he with his family went to Minneapolis, Minn., but receiving no permanent benefit came back to this place in July, 1884, where he continued to go down slowly but surely with that dread disease, consumption, though all that was possible was done to avert it. In July, 1874, he made a public profession of Christianity, and was baptized by brother J. T. Ongley, of Pennsylvania. His faith was a firm belief in the soon coming of the Lord to establish his kingdom on the earth, and eternal life only to be obtained through Christ and the resurrection. A consistent Christian, quiet and unassuming, yet always following the "Golden Rule," honorable and upright in all his business relations, a good neighbor, a kind and affectionate husband and father. He was a great sufferer during the time of his sickness, yet bore it with remarkable patience.

Funeral services were held at the Free Baptist Church at Morton's Corners, N. Y., April 25, 1885. A large assembly of relatives and friends were addressed by the writer from the words found in 1 Cor. xv. 21, 22.

A. F. BRYANT.

BRAUWELL, TEXAS.

*Editor Restitution:*

While searching and reading the pages of your much esteemed paper, THE RESTITUTION, I am caused to wonder what has become of the brethren with whom I used to associate, and dearly love yet. I am living where the gospel seldom ever sounds. I have been here about five months, and have not found but one man that claims to belong to the Church of God, without an extra given name. I would be pleased to hear from some of my dear brethren, that I am personally acquainted with, either by letter or through THE RESTITUTION. May God speed the time when we will no longer wonder where the brethren are, but can all say we are at home sweet home, is the prayer of your waiting brother. W. A. HOLLIDAY.

VERNON, TEXAS.

*Editor Restitution:*

I cannot think of doing without THE RESTITUTION, as time bears us on and we near the grave, the word "restitution" becomes more and more dear to us. As your paper has so much to say about the "Restitution" which God has promised (which is our hope) we love to read THE RESTITUTION about the restitution, and think on the good time coming. Now as the Fort Worth & Denver R. R. is complete to within fifteen miles of Vernon, we hope some of the preaching brethren will come this way. Though a very weak stick, I have not been entirely idle. I have done some private talking and distributed some papers and tracts. I have been instrumental in turning one man's feet from Babylon towards the city of the Great King. If you would give us a good piece on re-baptism it might prove a blessing, as he loves to read THE RESTITUTION.

Yours in the one faith.

BENJ. ACKLEY.

Every human soul has the germ of some flower within; and they would open if they could only find sunshine and free air to expand in. I always told you that not having enough sunshine was what ailed the world. Make the people happy, and there will not be half the quarreling or a tenth part of the wickedness there is.—*Lydia Maria Child.*

### Remarks.

An explanation of Eph. vi. 11, 12, is asked for by a brother.

A brother wants some one to write comments on the International Sunday School lessons for THE RESTITUTION. Will some one of our brethren undertake this work.

Will some one of our preaching brethren who can go to Noblesville, Ind., correspond with G. W. Bennett, of that place.

## STOP! STOP!!

And examine the label on your paper, examine your account book, and if you find you are owing for THE RESTITUTION, please send us the amount right away. Do not wait for to-morrow, but write and send the money NOW.

# Poetry.

## HOPE.

*(Translated from the German of Schiller.)*

Much men talk and dream,
Of better days to come,
Toward happy, golden aims,
They look, they chase, they run.
The world will old be, and will again be young,
Yet still they hope some better lot, may by and by be won.

Hope, guides man on through life,
And flatters still the boy:
Her fascinating face,
The crowds of youth decoy!
When aged men their weary course, have finished in the grave,
She will not then be buried there, a chained and helpless slave,
But planted on above the mound, her odorous branches wave.

Hope, is no fancy vain,
An empty, flattering thing,
Produced in thoughtless brain
Of fools, that prate and sing.
Each beat of heart the truth declares,
That we to better things are born,
And what the inner voice lays bare,
Deceives us not of brighter morn.

S. ROMAN WINER.

# Communications.

## TYPES AND SHADOWS OF THE LAW. WHAT ARE THEY?

For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect. Heb. x. 1.

We have been studying some of the types and shadows of those good things to come, and which have come since those types were given, and are ready to exclaim, how wonderful are the ways of the Lord. Let us notice just three feasts, recorded in Lev. xiii, and we will be convinced at once that the law was indeed a shadow of good things to come. These are called the Lord's feasts. The first is the passover given at the time of the Lord's slaying the first born of Egypt, and passing over the first born of Israel. The Israelites were to slay a lamb of the first year, without blemish, and eat it in their houses with the doors closed, and to eat it all up. What they did not eat they were to burn, and not leave any until the morning. The Israelites were to keep this throughout their generation, or age of the world. Now let us notice the types and shadows. The lamb of the first year was typical of the first government that God had over the children of men—without blemish. It was to be perfect, to represent the perfection of Christ—eat it in their houses, showing that it was to Israel alone they were to eat it, or burn it all up, showing that when the true Lamb come they would not have a particle of use for this type any longer. Now when Christ, the true Lamb came, he was perfect; he kept the whole law, which no other had done. The Jews sought every occasion to condemn him by saying he did not keep the law, but were not successful: he kept it to the last, and ate with his disciples the passover on the very night he was crucified, which was the last act of the law he was allowed to perform, and he was ready then to be offered; and when he was offered he said it was finished—that age or dispensation. In Gal. iii, Paul says the law was our schoolmaster to bring us to Christ, but after Christ came we were no longer under the schoolmaster; so when Christ came he finished the law, or that age of the world, he being the Lamb slain in the mind of the Lord from the foundation of the world, to redeem it and typified by the lamb slain at the passover, the blood of which, when rightly applied on the door post, redeemed the first born of Israel, God's people, from death; his blood redeeming all the world, when rightly applied, from death. So his death finished that age of the world with all of its types and shadows pertaining to his crucifixion. Paul testifies to this in Heb. ix. 20. He says, But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So when he was slain he ended that age of the world, or that world, as Paul expresses it. So after he ate the last passover supper we hear him saying in giving his chosen the cup, which was to represent his blood, after he was offered, "This is the New Testament in my blood," So if his sacrifice of himself was the end of the world that then was, and he gave this cup as a New Testament in regard to a new covenant or age, we must have new institutions—a new government.

This brings us to the second feast of the same chapter, which is a sheaf of first fruits. They—the Israelites—were to celebrate this feast on the day after the Sabbath. They were not to touch a green ear or any part of the crop until this feast was kept, and it was to be celebrated with bread and wine. Now let us see how applicable this is to the New Testament, an age that commences with the resurrection of our Savior. 1 Cor. xv. 20. "But now is Christ risen from the dead, and become the first fruits of them that slept." What could have been more appropriate than a sheaf of first fruits? It was, and is, the support of life or the life-giving principle by which we are supported, the fruit or crop of the earth. Then Christ, the first fruits, is our support, life, or life-giver. Had he not been raised we could never have had hope of eternal life. This feast was to be celebrated on the day after the Sabbath. Christ rose on the day after the Sabbath, so now we begin to realise or understand, something about this New Testament, and why he gave bread and wine to be kept in commemoration of it, and why the apostles took it on the first day of the week. They know and understand why they are not to touch a green ear of the new crop until this sheaf was offered—they could not commence the gospel until Christ's resurrection. They could not understand until now all about his crucifixion, although he had taught them these things must be, yet they did not fully realize, nor do they yet, but they understand enough as to what the first offering meant, and that it was celebrated on the day after the Sabbath, and what the Lord meant when he instituted the last supper, and supped with them, telling them it was the New Testament in his blood. They also knew that a testament was not in force as long as the testator liveth, but on the very day of this offering we find them assembled, and on three successive first days after his resurrection. The Lord recognized and approved this by appearing with them and was known of them at one time by breaking bread, and saying, Peace be unto you. This was the beginning of the new world, or age. From this time we need no more burnt offerings for sin, but were to have new ordinances altogether, Christ having fulfilled to the letter the law by it's bringing us to him, and it would have left us still without God and without hope if it had not been for these two incidents, represented by the sheaf of first fruits and the harvest feast which occurred just fifty days later.

Now we come to this third or harvest feast which seems to represent both the Pentecost and the real harvest at the time of the end of this gospel age of the world. Commencing with the offering of the sheaf, in the first instance they were to lay off just fifty days, and then they were to have another feast of first fruits. It was to be the day after the Sabbath. Now from the resurrection just fifty days, the apostles receive the Holy Ghost, and it is also on the first day, or day after the Sabbath. Now they are made to realize their part in this harvest feast, they understand that through their teaching that this harvest is to be made ready for the sickle at the true harvest, or end of the age, and they go forth proclaiming the glad tidings of the New Testament, and as many as believed their word were baptized, and continued steadfastly in the apostle's doctrine, and fellowship, and in breaking bread, this being the ordinance instituted in remembrance of the sheaf of first fruits, and by the Lord himself. Paul says he failed not to declare the whole counsel of God, and in 1 Cor. xi. he relates the manner that the bread and wine were given, and should be taken, and says the Lord gave it to them after he supped, and said, "As often as ye do this you do show the Lord's death till he comes." No wonder we find them assembled on the first day, no wonder Paul tarries seven days to break bread with the brethren on the first day, and exhorts them not to forsake the assembling of themselves together. No wonder, I say, when the first day is the harbinger of so many good things, the sheaf of first fruits was offered on that day. Christ arose from the dead on that day, met with his disciples on three successive first days after his resurrection, ascended on that day. The harvest feast was just fifty days after the sheaf of first fruits. Just fifty days after the resurrection was Pentecost, all on the first day, and as there two feasts of first fruits, one when the first sheaf is offered, the other at the full harvest, may we not confidently expect the Lord to come on the first day to make a full harvest of this age or generation? And, brethren of the Abrahamic faith, methinks it will be a great day of rejoicing, if we are together on that day celebrating the feast of first fruits, in remembrance of the True Lamb that appeared once in the end of the world, gave himself to die for us, and left us this New Testament in his blood, telling us as often as we take it we show his death till he comes. Even so, come, Lord Jesus.

IVA.

Renew your subscription for THE RESTITUTION.

*Sister W.——*

Your somewhat humorous reply is received, contents scrutinized closely. The death struggles are plainly discernable. You, like other law disciples, die hard; but you must succumb. Paul died hard, but he finally died. "Beware of dogs, beware evil workers, beware of the concision, (that is, beware of the Jews), "For," says Paul, "We are the circumcision, which worship in the spirit, and rejoice in Christ Jesus, (not Moses), and have no confidence in the flesh: (keeping the law). Though I might also have confidence in the flesh (by keeping the law)—If any other man thinketh that he hath whereof he might trust in the flesh (the law), I more. Circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law (of Ten Commandments?), a Pharisee, concerning zeal, persecuting the church touching the righteousness which is of the law blameless. But what things were gain to me (by keeping the law), those I counted loss for Christ....and be found in him; not having mine own righteousness which is of the law." This law here spoken of, is no doubt the law written in a book and put in the side of the ark; the one that we have now. The one that Christ, and all the apostles quoted from. The one that Christ referred to when he said, "Moses wrote of me,"—"Ye have Moses and the prophets"—and beginning at Moses, he expounded unto them in all the Scriptures the things concerning himself,"—"That all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me." No reference any where, in all his teachings, to the law written on stone, that was put in the ark; and lost six-hundred years before. No matter, there was nothing in that law concerning him. If there had been, he certainly would have referred to it. It was like the material on which it was written: unyielding; no mercy; no love; not even referring to the world's ransom. No wonder that it was entombed in the center of the ark! It never was designed to be molested. Not so with the book of the law; it was put where it was easy of access—in the side of the ark! The people wanted that: it pointed to the Redeemer of the world!

There is no command any where, to any people, to keep the law written on stone: but a constant appeal to "the law of Moses," to "Moses and the prophets," to "the book of the law," and when referring to the same thing; "the law," "the law of the Lord," "the law of God," "a ready scribe in the law of Moses, which the Lord God of heaven had given," "a scribe of the Words or the Commandments of the Lord." "To bring the book of the law of Moses, which the Lord had commanded to Israel; so they read in the law of God distinctly and gave the sense;" "and they stood up in their place, and read in the book of the law of the Lord their God one-fourth part of a day." Surely it would not take so long to read the Ten Commandments? "Remember ye the law of Moses my servant, which I commanded unto him, in Horeb, for all Israel." Now don't harp so much about two, three, four laws. Learn to divide the word of truth aright. You see that Bible phraseology is "the law," "the law," "the law," not ceremonial law, and sacrificial law, and carnal law, and moral law, etc., which is all nonsense. "The book of the law" comprehends, and contains all the law that was given to any people, revealed to us, from Adam the first to Adam the second. Paul distinctly says that it was only imposed on Israel till the time of reformation—till Christ should be born, and that since he has been born that they (not you) are no longer under the law." Was Paul mistaken? and you right? You state, "that you do not expect justification by keeping the law"! Why then are you any better off than I, or any one else, that does not keep it? Show me your faith without works, and I will show you my faith by my works." You say that you expect justification through the atoning blood of Christ. So do I. Therefore do not trust the law. My faith can be seen and read of men; yours likewise. My faith corresponds with my works, yours does not. I tell you that I am on the road to Chicago; you tell me that I am travelling in the wrong direction. You know the way perfectly, having been there several times: I never was there; but a friend of mine has directed me. You also are a friend of mine. Now heretofore I have had perfect confidence in you both for veracity. But here I am in a dilemma! But you reason with me; and finally I am, I say, persuaded that you are right and that my other friend is wrong. So I start on, but do not change my course! Which one do you think that I had faith in? Make your own application. Jesus reproved some in his day "ye say and do not." And Malachi says, ye "have wearied the Lord with your words."

Now Paul says of himself; "For I through the law am dead to the law," now what law does he refer to? You and I are agreed, that it is the book of the law; and that same book of the law, calls it "the law of God," therefore, Paul was dead to the law of God! Escape from this conclusion is impossible. "Go thou and do likewise," i. e. "become dead to the law by the body of Christ." Paul continues:—"I am crucified with Christ." Crucify, means death. Mark! he does not say that he is crucified to Christ. If he did, he would then sustain the same relation to Christ that he did to the law. "but with Christ." "Nevertheless," he says, "I live, and yet not I but Christ liveth in me." Dead to the law, and dead with Christ: and yet alive! How is that? Let him answer: and mark well his answer. "Yet not I"—as touching the law, a Pharisee; having mine own righteousness which is of the law'. No; it is not, that Paul, that liveth. No, that Paul, died "when on his way to Damascus; when the commandment came." "But Christ liveth in me." How is that possible Paul? surely thou art beside thyself! Please explain. "The life I now live in the flesh I live"—in obedience to the Ten Commandments!—No, no. "I live by the faith of the Son of God"....."I do not frustrate (defeat) the grace (favor) of God."

Now mark; "For if righteousness"—justice, virtue, holiness, is the definition of righteousness—then we will read it thusly:—"For if justice, virtue, and holiness, come by the law, then Christ died in vain!" Does not this truth startle you? and discover to you that, that righteousness which is of the law is self righteousness? If not, then hear the conclusion. "But that no man (the human race) is justified by the law in the sight of God is evident." Why Paul? Because "the just"—virtuous and holy,—"shall live by faith. And the law (of God) is not of Faith." This had ought to startle you! "Tell me," says Paul, "ye that desire to be under the law," do you not hear the law; for it is written.... these are the two covenants." What are the two covenants? The Ten Commandment are one. Proof. "And he declared unto you his covenant which he commanded you to perform; even Ten Commandments;" this was made at Horeb; see Malichi, iv. 4. How dare you say in the fear of God and in the love of the truth, that the Ten Commandments is not the covenant—and is not, synecdochically speaking, the first covenant that God made with Israel? And spoken of here by Paul, as "Hagar" allegorically? i. e. by parable, a figure of speech.

If the first covenant, as you say, "was wholly and solely written in a book and deposited in the side of the ark;" which of course is the Old Testament; "was all nailed to the cross—done away," as you assert! where then is our Scriptures that are able to make us wise unto salvation?

J. W. ROBIN.

OSSEO, Wis.

*Editor Restitution:*

I have been a reader of THE RESTITUTION ever since it born the name of THE RESTITUTION, and I must truly say that it suits my taste better than any other religious journal with which I am acquainted. I see by the last paper, May 6, that Bro. C. C. Ramsay has not found things very agreeable to his taste in Kansas. Well it is not very agreeable I admit. But, Bro. Ramsay, have you forgotten what the apostle said to the elders of the church at Ephesus? For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also some of your own selves shall men arise speaking perverse things. Indeed so anxious was the great apostle for their eternal welfare that he ceased not to warn them night and day for the space of three years, while the dew drops of affection trickled from his eyes, and at last he commended them to God and the word of his grace, which was able to build them up and give them an inheritance among the sanctified ones, and after showing them all things necessary he kneeled down and prayed with them all, and the result was it caused them to weep, while they fell upon his neck and kissed him. Glorious meeting, glorious parting. It is astonishing that such men will abandon the glorious hope. But, alas, the weakness of poor human nature. Bro. Ramsay keep up good courage, you know that our Savior said, Fear not little flock for it is your Father's good pleasure to give you the kingdom. Yes the kingdom will soon come with all its honors and glories. Then we shall see the King in his beauty, and we shall be satisfied when we shall awake in his likeness, all past disappointments, cares, anxieties, aches, and pains will cease, and that too for ever; when we shall meet on the sunny banks of sweet deliverance, to bask for ever under the vitalizing rays of the Sun of Righteousness. Brethren cheer up, do all you can for the paper, trust in God, keep yourselves in the love of God. We ask it for Jesus sake. Amen.

W. M. BUZZELL.

*Editor Restitution:*

Just a short report of Evangelical work, for the encouragement of the brethren in Michigan. Wife and I began meetings at Fishers, Dec. 21, holding in all twenty-one meetings. Result, a good substantial Church organized, three baptized, and several others have expressed a wish to put on Christ by baptism in the near future. At Hesperia we held several meetings, baptized two with four additions to the Church, making in all, a membership of thirty-eight. While we were there, the dear friends, as a token of their respect for us, presented us with two beautiful bed-quilts, and a number of other beautiful and substantial gifts. The cause is in a flourishing condition, and best of all, each Church sustain with interest their prayer meetings and Sunday schools. May God help each individual member of his most glorious ones, to work diligently, that we may each of us have a home in his kingdom is our prayer.

B. W. WOODWARD.

# Selections.

## THE NEW OLD TESTAMENT.

NEW HAVEN, May 10.—Yale College, which furnished from its faculty the President of the Board of Revisers of the Bible, the Rev. Dr. George E. Day, the eminent Hebrew scholar, is much interested in the appearance of the revised version of the Old Testament, which is promised to Americans on the 19th inst. Prof. Day is enthusiastic over the volume, and believes that it will take the place of the Old or King James version.

"I do not," he said, "expect the present generation, and more especially elderly people, to give up their old Bibles. To them it would seem a sacrilege, perhaps, and, while they would have nothing to unlearn, the new book might never seem natural to them. But it is the coming generation which will adopt the revised version. Our young ministers will go out from Yale and from Andover thoroughly versed in and governed by it, and its dissemination throughout the land will be so noted that not many years hence the new Bible will seem as old to the average persons as the King James version does now. The new version, complete as it will be presented, with the New Testament, is, I hold, one of the marked events in the history of our world."

Prof. Day then spoke of the labors of the undertaking, which, he said, had been done by bibliophiles free of charge, because it had been said that the gospel should be free. As to the cause which led to the revision, he said that in the 270 years which have elapsed since the former revision of the Bible, known as the King James version, much additional light has been gained, and manuscript evidence has been multiplied many fold. On the other hand, the editors of the King James version possessed only a small number of inferior and comparatively modern manuscripts, and those imperfectly collated. It was by reason of this increased knowledge that the revision has been made, and consequently of May 6, 1870, the Convocation of Canterbury appointed a committee of Biblical scholars of the Church of England to revise for public use the authorized version of the Bible, giving the committee power to associate with them scholars of other denominations. In 1871, by invitation of the English revisers, a similar American committee was formed, composed of distinguished scholars of all the Evangelical denominations, and divided like the English Committee, into two companies—one for the Old Testament and one for the New. On the American side were such men as Prof. Day, T. D. Woolsey, Chancellor Howard Crosby, D. D., the Rev. Dr. Chambers of New York, Profs. Kranth and Hare of Philadelphia, Profs. Greene and Aiken of Princeton, and Prof. W. Henry Green, D. D., LL. D. The two international committees have been engaged in one and the same work. The labors of the English Committee have been submitted to the American Committee, and vice versa. No changes have been made, except by a two-thirds vote. The active members of the English Committee have numbered fifty-two, of the American Committee twenty-seven.

Prof. Day emphasized the point that, as the new Bible was the outcome of researches of the very highest knowledge in restoring the Scriptures to their textual purity, to the unlearned even more than to the learned will the new version be profitable. The meaning of the Word would be made clearer, and skepticism will become disarmed. The changes made are not fundamental. They touch nothing which is essential to Christianity. It is a new revision, and not a new translation. In concluding, Prof. Day said that another point which could not be brought out too strongly was that the Bible reading public, while it might miss some of the beautifully flowing and favorite passages of the old English version in the revised version, should recollect that all rhetorical considerations should be put aside for the one thing of importance—that of having the truth and the whole truth. He did not know whether the clergy of New Haven used the revised New Testament, but he did not think one of them durst preach contrary to the sense of the text of that volume. He was sure they used it for reference constantly.

## DEATH.

"On this side, and on that, men see their friends
Drop off like leaves in autumn; yet launch out
Into fantastic schemes, which the long livers
In the world's halls and endergo'ate days,
Could scarce have hitherto for.—Fools that we are
Never to think of death and ourselves
At the same time; as if to learn to die
Were no concern of ours.—Oh! more than foolish
For creatures of a day in gamesome mood,
To frolic on eternity's dread brink
Unapprehensive; when for aught we know
The very first swell in surge shall sweep us in."

Thus warns Robert Blair (born at Edinburgh about 1700; died at Athelstaneford 1740). How it speaks home of our understanding. Like the Florentine funeral which is always conducted at night, so that no one will be shocked during the day, with sunshine and light and gaiety, all about them, with a thought of the inevitable doom of all, we, too, put aside the thought of death. We say it is a long way off for us, and we must prepare to live; by-and-by will be time enough to prepare to die. We plan and strive, and hope, and fear, and at last, as we think we can begin to live comfortably, we hear the dread summons—"Thou fool, this day is thy life required of thee." Let us always be prepared for death, for then we will be living a right life. Let us ever be able to say "Merciful Father, we are in thy keeping. Thou hast given life, and thou also canst take away; therefore Thy will not mine be done." To-day we live, to-morrow we die. "Nay, as long as the body lasts, which groans in receiving pain, and exults in inflicting it, which throbs, and loves, and hates, and pities, and struggles through life's few short hours. Nay, not so long. Minutes. Less than these, a breath. In the swift radiation of a star, that which was animated by these passions and conditions is cold and dead and useless to itself for evermore. Farewell to it. Truly "we are such stuff as dreams are made of and our little life is rounded with a sleep." Aye, aye, but this dream will become a living reality to God's chosen few. The future life is to that of the present time, a grand, sublime, and perfect Ideal. "Eye hath not seen or ear heard, neither have entered into the heart of man, the things which God hath prepared for thim that love him." It is something away, above, and beyond us in our lowly flesh-burdened condition of the present life. We must work up to it, prepare for it, and not drag it down and make it part and parcel in all the sordid cares of the life around us. There could be no wordy strifes and contentions, if the truth were ever exalted to its proper position. The Bible is full of beautiful imagery—eloquence, pathos, poetry. Facts—truths are not presented naked, so as to startle and shock the mind, but on the contrary are clothed in raiment of light. Let us try to imitate the Bible characters in this. Let us raise our thoughts, our actions, our very selves above this life of death around us, up to accordance with life everlasting. If we be "pilgrims and strangers," then we have just so much part in this present life as will fit us for the next—no more. Let us pause and choose. Shall we strive for the pleasures and profits of this life—bound our ambitions, aspirations and hopes within this present life which ends in hopeless, irretrievable death? or if it be necessary shall we deny ourselves to the extent of becoming outcasts as it were, and soar so far above the cares and evils that environ us, that death would become a thing desirable, that seemingly we might the sooner reap the fruition of our hope. Pause and choose.

Renew your subscription for THE RESTITUTION.

## Conference Notices.

The Second Quarterly Conference of the Church of God in the Abrahamic Faith, will be held, the Lord willing, at the Jameson school house, one and one-half miles east of Fisher's Station, commencing Friday evening, June 12, and continuing over Sunday. All lovers of Bible truth are cordially invited to attend. Brother A. M. Smith of Otsego, and other preaching brethren are expected. Those coming by rail on the G. R. & I. R. R., will inquire for W. W. Jameson. Teams will be in waiting at the depot at Fisher's Station on Friday and Saturday. By order of Executive Board.

M. A. WOODWARD, Sec.

The third quarterly Conference of the church of God in Indiana will be held (D. V.) at Antioch, Marshall county, five miles south of Plymouth, and three miles north of Argos. Commencing at 10:30 o'clock, A. M., on Friday, June 12, 1885, and continue over the following Sunday. All are invited. Come and make the meeting a success.

A. R. UNDERWOOD, Sec.

The next annual meeting of the Michigan Church Conference will be held, the Lord willing, at the Brick School House 3½ miles North of Mendon, St. Joseph County, commencing Thursday evening June 4, 1885, and continuing over Sunday.

All that are interested in the truth are cordially invited to attend and the brethren and sisters of Michigan are urged to make a special effort to be present at this meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to provide for a large number, and all who come will receive a hearty welcome.

Mendon is on the Grand Rapids and Indiana Rail Road, twenty-one miles South of Kalamazoo. Trains will be met at the depot in Mendon on Thursday, to convey passengers to the place of meeting, all are requested to be on hand that day if possible, but any coming later will be met if they will inform the writer of the day and train on which they expect to arrive. An effort will be made to obtain a reduction in rail road fare, and those desiring the benefits of such reductions or any other information in regard to this meeting will please address the undersigned at Mendon.

By order of the Executive Board.

H. S. MILLER, Sec.

The April number of of *Hebraica* closed the first volume. The Managing Editor feels warranted in continuing its publication. The first number of Volume II. will be issued October 1st. This postponement (from July) is made, in order that the subscription-years of the *Old Testament Student* and *Hebraica* may be the same; the new volume of the former beginning in September, that of he latter in October. It is hoped that the friends of Semitic study in America will manifest, in a practical manner, their interest in this undertaking. With the support which it ought to receive, *Hebraica* will grow more and more valuable. Shall it not receive this support? For such help as may be rendered by those interested in its success, the Editor and Publisher will be greatly obliged. It is understood that subscriptions already paid are extended in accordance with the new arrangement. William R. Harper, Managing Editor, Morgan Park, Ill.

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## REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

## REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks, as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one, or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

The Church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 20, 476½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad or like faith and all searchers after truth are welcome

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 176 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers" and 7:30 p. m. to "preach the word."

# Poetry.

## A LITTLE WHILE.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. xxii. 20.

"Quickly," beloved I know thine heart is beating
With deep emotions to behold my face;
But for "a little while" will thou not spend the tidings
Of the sweet message of my love and grace?

Fear not, beloved, mine eye is ever watching;
Thy tears are numbered in my deep, deep love;
Thy weary sighs, and all thine heart's sad yearnings,
Are recorded by me in heaven above.

Trust, then, beloved, I know the world frowns coldly;
But this must only thrice more meet me,
Earth's broken links make heaven's affections stronger;
The cross will make the crown more bright for thee.

Look up, beloved; lend firmly on the following;
Then canst not sink beneath life's troubled sea.
Look not than shalt thou learn the needful lesson,
How my own hand hath planned thy path for thee.

Rest, rest, beloved, thy head upon my bosom,
Lean on my arm and tell thy griefs to me:
My heart is thine in all the full perfection
Of its pitying tone else could give to thee.

Weep not, beloved, because thou yet must tarry;
Will thou not serve me heart and hand mean while?
Some I are around thee glue in lonely sorrow;
Comfort thou not give one kindly look or smile?

Go forth, beloved! Life's journey is short;
Crowned hearts throng most bless the path below;
Fond hopes once cherished, now by death destroyed,
Know'st thou not a balm to soothe their woe?

Yes, yes, beloved, I read thee right; it's glad answer:
Yes, thou will do the work of love for me.
"A little while," and earth's sad scenes of sorrow
Shall change to glory bright, prepared for thee.

Then, then, beloved, heaven's courts shall ring
Triumphant "hallelujahs" thou shalt raise;
There shalt thou gaze upon my face, and utter,
"Knowing as known," pour forth thine endless praise.

—*Selected.*

# Communications.

A Letter from Bro. Macsillamani to Bro. Leclar, of Mauch Chunk, Pa.

NAGERCOIL, Jan. 22, 1885.

*Bro. Leclar:*

Your kind letter of November 23, 1884, and the packet of papers including the tracts "The Warning" and "Christ's Kingdom," were waiting my arrival and return from Madras, where I had been on a visit to Bro. J. Spence, and other Christian brethren, and especially to proclaim in distant towns and villages, the glorious truths of the gospel, most graciously revealed to me, and widely to circulate the "Advent and Life" publications both Tamil and English in other places where they have not been sent hitherto. The Holy Spirit has enabled me to preach successfully the most precious truths "Life and Immortality only in Christ," "the personal coming of the Lord to reign in his kingdom on earth," etc., among the Christians of different denominations, and heathens. I have every hope that the truths we now advocate will soon spread and find toleration among other sectarians who so much stand against us at present. I reached home on the evening of the 8th inst., in good health and strength, and had a safe and happy meeting with my dear family and flock after a separation of six weeks. During this short period I travelled upwards of eleven hundred miles by rail, transit and other ways, and visited several important places such as Palamcottah, Tanjore, Madras, Jalarpet, Erode, Tuchinopolly, Streumgum, Dindigul, etc., and proclaimed the glorious doctrines of the true gospel of Christ. One of the main objects of my travelling among the strangers in distant places was to be acquainted with Christian friends and chiefly with Mission native agents who would become helpers in circulating our publications.

Thanks be to God that I have, during this preaching tour, got acquainted with friends in not fewer than ten Protestant Missionary Societies in Tamil country who have most willingly consented to circulate the Life and Advent publications in their localities. Now I am glad to state that I am thus enabled to circulate all over South India and Ceylon, our Tamil publications and the English pamphlets and tracts which are sent to my address by my Christian brethren in America and England, while I myself reside at Nagercoil or in any corner of the earth where God will appoint to me as my field of personal labor. The subject of our "*Tamil Bible Banner*" monthly, published under the auspices of the *Bible Banner* Association in Philadelphia, Pa., America, "*The Tamil Quarterly Journal of Prophecy*" edited under the auspices of "*The World's Crisis*" Association in Boston, and Rev. I. C. Wellcome's Tamil tracts, was brought to the notice of the people wherever I went, and there was a general expression of sympathy and desire to get and read our publications.

I regret very much that I have not been able to write to you on a few occasions, I remember I have received your papers and packets of tracts. I well recollect that I have once received three dozens of the copies of your valuable pamphlet "Christ's Kingdom" and a few copies of the tract "The Warning" which were duly distributed by me and sent to different places in South India and Ceylon, to be freely circulated among the English speaking communities there. Again, I am to thank you for the packet which contained thirty-two copies of the newly published paper "*Words of Truth*," Vol. I. No. 1, most of which have been sent out for distribution. I feel thankful to you because you thus encourage me in the Lord's work by sending your publications.

No doubt the vernacular versions of some of your tracts and especially Christ's Kingdom" will do much good among my countrymen who do not understand English.

THE RESTITUTION regularly comes to my hands. I derive much interest and instruction by reading it. Please give my hearty thanks to the Christian brethren who support this valuable journal, and to Brother S. A. Chaplin, its able Editor. The accompanying copy of my report will show what kind of work I do for the spread of the gospel of my Divine Redeemer's kingdom, for the speedy coming of which I always pray. The glorious coming of our Lord is the object of my constant heart desire and request. Let us work while it is day, night comes when no one can work. The most noble work is that which is done for the glory of our Divine Master, and for the spread of the truth relating to his coming kingdom. I thank God that he has enlightened my mind and sent me as a chosen vessel to co-operate as a fellow laborer with such excellent men like yourself, and other American brethren. I am amidst the enemies of truth like a brush amidst a flame of burning fire. They are not sleeping, but continue to publish scandals and misrepresentations against me. As a fact of instance, I give you the following paragraph which has appeared in a local newspaper, "*Cochin Argus*" January 8, 1885:—"A pastor and a catechist have become the leading advocates of a doctrine called "conditional Immortality" in these quarters, teaching and preaching that the souls of unbelievers are annihilated at death, and the spirits of the good enter into a profound slumber till the resurrection day. This is a pernicious and groundless teaching indeed. It is a pity that they preach in such an ambiguous style that the illiterate and uninitiated are led astray to believe that there is no soul, no heaven, no hell, etc. The consequence of the teaching is of course fatal. We should think the Travancore District Committee will open their eyes and see the effects of Rev. C. Macsillamani's teaching. We hear that Mr. Macsillamani is gone to Madras to suggest to make Nagercoil his headquarters in South Travancore."

I fondly hope you will continue to encourage me in my feeble labors, carried on for the spread of the kingdom in this most benighted heathen land, and help me in publishing our very instructive and interesting tracts, which I hope will do immense good among Sectarian Christians as well as among the heathen. Please remember me in your prayers, that God may help me to stand steadfast unto the end, fighting the good fight of faith. God has blessed me with a family of nine children and wife, and provides most mercifully our daily necessities of life. We remember you and other brethren and sisters in Christ in America in our family prayers regularly kept morning and evening. Please will you inform me something concerning yourself, family, and the Church which you belong to.

We do not know each other face to face, but we do know the same precious Savior, whom we serve in this world and together will praise him in his coming kingdom. May the Lord bless you abundantly and make you a blessing to many is my daily prayer. With my best Christian regards to yourself and friends, I remain your brother in Christ.

C. MACSILLAMANI.

### REPORT.

It is now two years since the first number of the Tamil *Bible Banner* was printed and sent out. This was the first tract ever published in Tamil if not in all the vernaculars of India on the life and advent subjects. Since 31 tracts on these gospel themes have been prepared and of them 30,500 copies of 2,612,200 pages were published and extensively circulated. The expense on their publication has been defrayed by those two venerable servants of God, Col. Armstrong and J. Spence Esq., of Madras, under the patronage of the "*Bible Banner*" Association in Philadelphia, U. S. A. A few of Eld. I. C. Wellcome's excellent tracts have been rendered into Tamil and Telugu and published with the money he had sent for the object. Some of our other Tamil tracts have been printed and published in Telugu for the benefit of the numerous population who speak that language. I was happy to receive 17,000 copies of English pamphlets, tracts, papers, etc., of 224,575 pages from the life and advent believers in America and England for free circulation. Most of them were sent by Bro. I. C. Wellcome of Yarmouth and the Advent Christian Publishing Society in Boston, U. S. A. Many together with the vernacular publications which I regularly receive from Bro. J. Spence have been given away and despatched by mail and express to be freely circulated in other places of South India and Ceylon. In the west they are circulated as far as Trevandrum, Quilon, Cottayam, Tellicherry, Dotacommand, Coimbatore, and to eastward they are sent to Palamcottah, Sivagiri, Christianpettah, Madura, Dendigal, Salem, Toreand, Vellore, Tanjore, Hydrabad and to different places in Ceylon. The expenses of mailing these publications have been defrayed by help rendered by Bro. J. Spence and another friend in Australia whose name and address is until now an entire mystery to me. A Christian sister in America helped me with her mite a one dollar bill the value of which was paid by an American gentleman who resides in Travancore. This amicable friend has also promised to pay me the value of any American dollar bill that I would send him. Wherever these tracts were sent they have produced much excitement among the people. They are very eagerly read by all especially by the Christians. They have been really proved to be the Divine means of bringing many into the knowledge of the glorious doctrines of the true gospel of Christ. Both by means of our preaching and the literature we publish the long entertained faith of many has been shaken, with the false traditional theology in regard to the nature of man, his future destiny and the kingdom of God. Many are induced anxiously to search the Scriptures for obtaining more light on these important themes. Truth of what I have stated above may clearly be proved by reading the following few extracts quoted from letters received from friends who help me as tract distributer, "I received the favor again of your letter and the first supply of books. I distributed them here to Christians and some to heathen friends. They received joyfully and read them diligently. God's kingdom is at hand. The Savior's coming is daily drawing nigh. Our Lord's personal appearance is clearly taught in many of these pamphlets. They are I see prepared by able and noble hands. We all send plenty thanks for them. In the Reading Memorial Hall we meet every Sunday and talk on these subjects and discuss upon their topics." Please occasionally if not regularly send me these tracts and advent papers, as my mind is more attached now to these subjects and is quite willing to devote its leisure on such divine thoughts." "Thanks for the papers and tracts you sent me. Though the American writers in the advent of our Lord seem rather sentimental yet I admire their thorough acquaintance with the Bible. I shall devote more time and then express my opinion on the subjects." "A small packet of the American publications I sent through a friend to Mrs. Ferguson (mother of Mr. Harold Ferguson, Guardian of the Royal Princes) and she reads them, and some I hear she has sent to Major Kitchen's house (Commanding officer), so that it gets into European circles also." I was reading that pamphlet containing the two lectures on the "mortality of the soul." It has quite unsettled my attitude to the doctrine in question. They open quite a new and yet a Scriptural doctrine. "I am glad that the tracts are progressing in circulation among educated men, and that friends are interested in such readings, and they begin to talk to other leading men about such topics."

We have translated some of the valuable life and Advent tracts and pamphlets, and got them in Tamil manuscripts and continue to translate others. Want of funds makes us delay their publication and therefore I appeal to all sympathising Christian friends into whose hands this report may happen to fall, to help us in our labor for the glory of our Heavenly Master whose advent I believe is soon approaching.

My Christian Brethren and Sisters in America, England, etc., have during the two last years kindly given me a large share of their love and benevolence and by means of their prayers, books, tracts, and papers, and money helped me a good deal in my work, and made me more useful than I could otherwise be. So I tender my hearty thanks to them and prayer to the Almighty Father to reward them for this Christian generosity. Especially my deep thanks are due to Bro. J. Spence and Col. Armstrong of Madras for their constant concern and help.

That our Almighty God may abundantly bless the seed of truths and render it powerful to put down all the strongholds of Satan is my humble and earnest prayer. Our monthly, the *Bible Banner* and some other tracts have been published in Tamil and Telugu. I am now trying to get them put into Malayalam for the benefit of the numerous people who speak that language, 100 miles along the western coast. This is the language of the inhabitants of Travancore Cochin the Malabar districts, among whom there are more than 400,000 Syrian Christians, and numerous Roman Catholic and Protestant churches.

Readers God is blessing our work here, may he stir your hearts there to be inclined to help us.

C. MACSILLAMANI.

*Beloved Brethren:—*

It is with pleasure that I take my pen for the purpose of communicating a few words of comfort to the loved ones of earth—the purchase of the Redeemer's blood—who are sighing for Beulah's blissful plains. Be of good cheer, for ye are loved by God, your Father, beloved by his Son, your Elder Brother; beloved by angels which encircle the throne of the Omnipotent Deity! Be not dismayed whilst surrounded by such an array of strength; though earth and all its powers may oppose, you have naught to fear whilst you tread the pilgrim's path, marked out by the Son of the Father's love, who was himself "a man of sorrows, and acquainted with grief,"—grief in part caused by those of his own household!

Hark, ye spotless ones! Remember it was the joy which the Father set before him, that enabled him to endure the cross, and all the scoffs and contumely that an apostate and rebellious people were capable of heaping upon him. Glory be to his name, that we have the same joy set before us, which is earth restored and peopled exclusively with the elect—the family of God, sinless and immortal, to comfort console, sustain and compel us to quicken our steps, whilst walking through sorrow's vale, for the Highlands of Glory!

O, ye priceless gems! upon whose minds has been stamped the impress of our Divine Redeemer, lift up your heads, for your redemption is at hand! Soon he will sound his mighty trumpet, louder than the peals of ten thousand thunders, shaking the beauty kingdoms of earth from sea to seat

Hark, don't you hear the rumbling of his chariot wheels, as they roll in majestic splendor down the burning path-way of the heavens? O, listen, ye jewels of a Redeemer's purchase, to that sweet music which is now sounding through the air! Behold him as he vacates his Father's throne, and steps into the car of glory, whose wheels roll in fire, clothed with the glory of the Father, and accompanied by thousands of angels! Before him the pestilence goeth forth, and burning coals at his feet. He drives asunder the nations, and the everlasting mountains are scattered, and the perpetual hills bow at his presence! His glory covers the heavens, the earth is full of his praise.

R. V. LYON.

### Sunday School Lesson.

The following lesson was prepared by Brother William Mills, of Andover, Dakota, and used in his class Sunday, March 22, 1885.

What is the reward of the righteous? Where will they receive their reward, on earth or in heaven?

Ans. Heb. 9, 24. You can no more go where Christ is than the children of Israel could go into the Most Holy Place where the High Priest went once a year. See St. John 7, 33, 34; 8, 21; 13, 33.

So our reward must be on earth then. Prov. 10, 30; 11, 31; Psalms 37, 11, 29, 34; Daniel 7, 27; Matt. 5, 5; Rev. 5, 9, 10.

When will we receive our reward, at death or the resurrection?

Ans. Matt. 13, 40-43; 16 27; 22, 30; 25, 31-34; 2 Tim. 4, 1; 1 Peter 4, 5.

What will be our reward?

Ans. Matt. 10, 28; Mark 10, 30; Luke 18, 30; 20, 35, 36; 22, 29, 30; St. John 5, 28; 17, 17-21; Col. 3, 4; 2 Tim. 4, 8; 1 Peter 1, 3-5, 13; 5, 4; 1 John 3, 2; 1 Cor. 6, 1-5; Phil. 3, 20, 21; Rev. 3, 12, 21; 20. 6; St. John 14, 3.

What is the place Christ has gone to prepare?

Ans. Heb. 11, 10; Rev. 3, 12; 21, 2-3, 10.

Will they ever have free access to the tree of life which Adam was driven from?

Ans. Rev. 2, 7; 22, 2, 12-14.

# Youth's Column.

## Gifts for the King.

The wise may bring their learning,
The rich may bring their wealth,
And some may bring their greatness,
And some may bring strength and health.
We too would bring our treasures
To offer to the King;
We have no wealth or learning:
What shall we children bring?

We'll bring him hearts that love Him,
We'll bring him thankful praise,
And young souls quickly striving
To walk in holy ways:
And these shall be the treasures
We offer to the King,
And these are gifts that even
The poor, a child may bring.

We'll bring the little deeds
We have to do each day:
We'll try our best to speak true
At home, at school, at play;
And bring the little sacrifice
We make for love of Him;
Yes, these a child may bring.

## The Marys of the Bible.

Miriam (from the Hebrew) the name of the sister of Aaron and Moses is the same as Mary (from the Greek) in the New Testament. Six persons of this name are mentioned in the New Testament. Dr. Young specifies seven, but a collation of texts shows that "Mary the (wife) of Cleophas" and "Mary the mother of James and Joses" are the same (Matt. xxvii. 56; Mark xv. 40; John xix. 25. Jesus after his resurrection "appeared first to Mary Magdalene;" and this, so far as we have any evidence, was the first human name pronounced by our risen Lord (Mark xvi. 9; John xx. 11-16. The last time Mary the mother of Jesus is mentioned is in Acts i. 13, 14; and it is pleasant to think that the last place we find her is in a prayer meeting.

Over eighteen years ago we wrote the following verses for a Sunday-school concert in Waterloo, P. Q., Canada, and give them here now, thinking that while the Marys among the readers of the *Herald* may be interested in them it might be that some Sunday-school teachers would be glad to get them to work into a concert exercise. Seven little girls could take it—one of them bearing the name of Mary, to whom could be assigned the last verse.

Among Judea's vine-clad hills
In older time a virgin dwelt;
As mother of our blessed Lord
No tongue can tell the joy she felt:
Her name was Mary.—Luke i. 30, 31.

In Bethany two sisters lived
Who with the Savior loved to meet;
But one especially desired
To sit with reverence at his feet:
Her name was Mary.—Luke x. 39.

When on the cross the Savior hung,
Among the mourners gathered there
The wife of Cleophas was one
Who rales to Heaven an earnest prayer:
Her name was Mary.—John xix. 25.

When on the tiled,—the appointed day—
The Savior from the tomb went free,
One who was first beside the cross
Was first our risen Lord to see;
Her name was Mary.—Mark xvi. 9.

When up to heaven our Lord had gone
And men went forth to "preach the word,"
Among the "helpers" in this work
Was one who labored in the Lord:
Her name was Mary.—Rom. xvi. 6.

When Peter from the prison went—
Delivered by an angel's hand,—
The house of one he quickly sought
Who entertained a praying band;
Her name was Mary.—Acts xii. 12.

And when our Lord in glory comes
As King of kings and Judge of men,
I know of one who hopes to stand
Among those holy women then!
Her name is Mary.

—*Messiah's Herald.*

*Dear Children:*

The beautiful spring has come unfolding to us nature's lovely children each dressed in a different hue. The pure snowdrop, buttercup, daisy, and the sweet modest violet whose delicious fragrance whispers to every admirer, seek no further, though its dwelling is in the shade, it sips the early dew, and feeding long on the sparkling drops, its perfume ever abideth, even when decay has thrown its last shadow over it. Nature has not given this little flower a brilliant dress, but not the less beautiful is it, for purple suggests royalty. Dear children, "consider there for they toil not, neither do they spin, think how they grow" for Solomon in all his glory was not arrayed like one of these." Only a short time since they were hid in the cold clods of the earth until the ruler of the day with his bright beams of light and warmth loosed the bands of darkness, and bid them spring forth. What a wonderful restoration this is; and yet these are only the offspring of nature. They are frail, and will perish, when the bleak wind passes over them they are gone. God in his wonderful wisdom created the earth to be a mother to feed and nourish them for a season. But there are dwellers in the dust of the earth who are God's precious children, his beloved to whom he giveth sleep: and if they sleep they do well, because their flesh is resting in hope that they might attain unto the resurrection from among dead ones. The sweet singer of Israel sang, "I shall be satisfied when I awake with thy likeness," and he whose name signifies "one who weeps", said, "oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen, and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body yet in my flesh shall I see God. Whom I shall see for myself and mine eyes shall behold, and not another, though my reins within me are consumed with earnest desire for that day. When he uttered these words he did not think God would cause them to be written in his precious book of life, and his name to be kept in sweet remembrance for ever.

This dear weeping one with others are gone to ashes, or dust, but the Sun of righteousness will soon arise, the great Ruler of the day, for which all other days were made, he will give them beauty for ashes, they shall weep no more, for sorrow and sighing shall flee away, the oil of joy shall they receive for the spirit of heaviness. Beautiful, indeed, will these glorious children of the resurrection be, their faces will shine like the sun; their raiment white and glistening. Their feet will be powerful, able to stand on the tempestuous ocean. When they touch a barren spot it will blossom like the rose they will be like the Lord Jesus, and can die no more. All that Jesus did, they will be given the power to do, because they have been faithful over that which is least. God will make them rulers over much. Some will rule five great cities, others ten, and will be made higher than any King or Emperor on the earth. Can you imagine, dear children, such are hid in the cold clods of the earth; but they live in God's memory! they are not dead to him: he knows where to find them, God never sleeps, therefore he never forgets them. He loves them dearer than ever mother could love you, and the precious ones know nothing about how long they are taking rest in sleep. Soon they will hear the sweet whisper, "The Master is come and calleth for thee," then they will look into their little narrow dusty beds and sing. "Death you once stung me, but where is now thy sting? grave you once held me with your iron bars but where is now thy victory?" This is the beautiful spring of a new creation, for which all who love the Lord Jesus are waiting. These of whom I have been writing were once children like you, but, "remembered their Creator in the days of their youth," seeking the Lord early they found him, and when sin presented itself to them they would say, shall I do this great wickedness, and sin against my God? and constantly their earnest prayer would be, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me and lead me into the way everlasting."

Dear children, treasure these things in your hearts, and God give you understanding is the prayer of,

Your affectionate Teacher,

E. COFFMAN.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end it establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked (eternal life only through Christ), and many other kindred truths. Also a yearly bible of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### Salvation.—What it is, and who it is What Saves and How.

The salvation of the gospel is from sin and from the penalty of sin, namely death. Under the figure of the generative process according to the flesh, the inordinate desire is spoken of the conception of that desire as the begetting of sin, and "when sin has had its perfect work it bringeth forth death." The perfect work or the completed work analogously corresponds in its time period to the "carrying period" in natural generation, and is the allotted time and space given for repentance and "doing the first works" which lead to the opposite result, or life when grace shall have done its perfect work and shall have brought forth from the dead state or death or from among the dead. The first begetting is spoken of as being from below and from the earth and earthy, the second as being from above, and from heaven and heavenly. The earth and all that belongs to it is spoken of as under the blight of sin, and all its products partake of the effects of this blight. If not actually dead they are under the death blight and on the way to death and corruption.

The begetting spiritual or the begetting from above thus referred to is God's work and the person thus begotten has no more to do with it than he had to do with his begetting according to the flesh. It is true that he is begotten by the word of truth addressed to his heart and mind, but he is no more responsible for its finding lodgement there, for the preparation for it, and for all the vital processes that result in incipient life than the babe has for its incipient life, or the germinal plant springing from its seed source. When the regenerate person looks up to God and asks "what will thou have me to do," he has already been begotten as much as the plant-germ has begun its organic life when it first begins its struggle upward to the light and its source the sun.

Its growth, the germ-growth, from that point on depends upon whether its look and struggle upward is continued or not, and just so with the person who has been spiritually begotten or regenerated. The important difference between the animate and inanimate analogy at this point is that from this point on the spiritual animate growth and struggle becomes a conscious growth and struggle, while that cannot be affirmed of the inanimate, although implied in Christ's language of the mustard-plant-growth where he says "If ye had faith as a grain of the mustard-plant, etc.," which if it teaches nothing else confirms what I have been saying of the analogy between the two forms of the generative origin and growth.

The presumption then is that the new spiritual life, whether instinctively like the plant or rationally in consciousness of this new state of existence (for faith is a *hypostasis* or actual state of existence) will struggle and bend all its energies to reach the maturity of growth that will enable it to use its sun of righteousness face to face, and rejoice with the same unspeakable joy of fruition. If then we be on the way to salvation we have first been regenerated or rebegotten "by the word of God unto a living (not lively) hope, and not of ourselves. It is the grace of God" that does it, and are in the condition or hypostasis called faith, and being sentient, reasoning beings, are conscious of the dual struggle we are waging so clearly and wonderfully delineated by the master pen of Paul—the old corruption within which the new germ-life awoke, and by which it must necessarily be environed, and which in some way fosters the growth of the new life spiritual as the rotting seed does its new life during the germinative and formative period, before it reaches its organic perfection—a struggle against those corrupting environments of the flesh, a struggle which gives us a root downward to nourish and sustain the groping struggle upward, "*For* we walk by faith and not by sight"—a struggle that if victorious, asserts its victory in making this very corruption of earth the nutriting aliment in the alchemy of God to nourish a life that shall ultimately lay a testative hold upon the earth with its regenerate root, assimilating and utilizing all its natural diversity of good stored away latent by the divine hand and divine thoughtfulness for such a day, to make fruit for this same life in the upper air of the coming heavenly kingdom.

But this struggle implies a mastery, not a sudden and spasmodic mastery for the moment, but such a mastery as we see exemplified in the self-assertion of the germinal life, a concentration first of all the vital forces at the germ-center, preparatory to the bursting of its integument that environ it, and so we find in the Scriptural order of things the first step forward in the divine life after the assertion of the good purpose to repentance to be the attaining of a mastery over ourselves; and in doing this the regenerated, repentant faithful person becomes in the Scriptural nomenclature "a king of righteousness." But this is a life struggle, and is no more decided than is the struggle of the germinal life until it comes forth from its clay environments into the full light of day. "In the day of God" he that overcometh will see the King in his glory, will come forth in organic beauty from among his dead, clay environments, to rejoice in the effulgence of "The sun of righteousness," and bear fruit to the glory of God, and right at this point in the struggle for the mastery comes in the necessity for tribulation. Tribulation in one word embodies and expresses all the opposing forces that lead to disintegration and corruption and is as necessary to the vitality of the germinal spiritual growth as the opposing forces that lead to corruption are to the germinal seed vitality. Hear Paul on this question. "Thou thought: [illegible] that which thou sowest does not make life (live) unless it shall have died." "And God giveth it a body even as he will and to each one his own body." Tribulation then is part of God's good purpose, to give you an "expedaument," being worked out in the inscrutable alchemy of his special providence. Let us be satisfied therefore to be growing in grace, "Knowing that tribulation worketh patient endurance, and patient endurance approved value (God's approval namely) and approved value hope, and a hope that doth not make ashamed, because the love of God is being shed abroad with our hearts through Holy Spirit that hath been given us."

Then God is the author of our salvation: Christ, "the last Adam," by a generic spiritual process analagous to the first Adamic one, becomes the genuine father as well as the legal elder brother; and the spiritual begetting or "the begetting from above" having occurred, "the carrying period" begins with its trials and tribulations and dangers, actual death and corruption corresponding to the analogous changes of the seed growth; "the resurrection" or "the re-awaking" of the dead or "from among the dead," according as the first or second resurrection is spoken of, being the birth of the spirit or the bringing forth into the full consciousness of the "day of God" and all its spiritual environments, when "we shall know as we are known, and see as we are seen."

CHAS. GARDNER.

## Selections.

### SAVING FAITH.—NO I.

The natural dispositions of Hope and Trust cannot be allowed to hold the place of the One Faith and the One Hope of the Gospel.

These dispositions exist among all nations, and are inherent in man, irrespective of his knowledge. They are possessed by the ignorant Lap or degraded Hottentot, as well as by the best educated Briton. The devotee that kneels before the Pope or Grand Lama, or that prostrates himself before the shrine of a wooden god, and the Fakir who endures the most prolonged and excruciating tortures, or his brother that casts himself beneath the wheels of Juggernaut, have as unfaltering a faith as a Daniel who knows that his God is able to deliver him from the mouth of the lions, or a Stephen who beholds the Son of Man standing at the right hand of God. The hope of a Job or a Paul is equaled in sincerity and strength by the Roman Catholic's hope of escape unearthed from the fires of purgatory, or the Buddhist's hope of attaining to eternal annihilation. A mother's love is proverbial in every country, and the sincerity of Mohammedans and Pagans has made the Christian blush and own that superstition is as powerful as faith. Yet would you say of a man noted for faith, hope, and love, and sincerity, but a heathen, that his salvation was as certain as it would be if he should become a Christian in deed and in truth? If it were so, the Gospel would not be to him the power of God unto salvation, for his salvation would be certain before he heard the gospel, and altogether independent of whether there was a gospel or not. These qualities would be to him a Savior, rendering Christ's work unnecessary for him. But however loving and confiding and sincere men may be, they are naturally "altogether unprofitable." Naturally "there is none righteous, no, not one;" and without righteousness there can be no eternal salvation.

In what respect, reader, does your position and mine differ from that of the parties whose faith, and hope, and love, and sincerity we have just regarded as unable to save them? If in aught it differ, it cannot arise from our natural dispositions; for our dispositions will no more originate and accomplish our salvation than theirs will save them. By nature we are the children of wrath, even as they are. In our flesh there is no good thing which can be to us a savor to life everlasting. In what does your position and mine differ from theirs? In no respect whatever, unless in this, that their faith and hope are staid on vanities that cannot help them, while the Word which the Almighty has sent forth for salvation has reached our ears, and been most lovingly and sincerely laid hold on by us with our heart and with our whole soul. Is there this difference? Are we quite sure that we do believe the Word which God has sent forth for salvation, and are we trusting in it only? Or are we trusting in the words of man, or leaning on the goodness of our intentions; or our dispositions, or our works? or is our faith and conduct fashioned after the example of the multitude, or of our forefathers, because we suppose our forefathers and the multitude cannot be wrong? For us, at all events, there is only one way of salvation, and that is to believe what God requires us to believe, and to do whatever he requires at our hands; and there is only one way to ascertain what we must believe and do, and that is to hearken to those who have been sent into the world as his ambassadors to declare the way of salvation. Our fathers may be right, and our countrymen may be right, and our minister or our pastor may be right; but we know the apostles must be right, because God bore them witness, and to them, therefore, we shall listen as to the bearers of God's words. Is not this true wisdom? Our teachers, and co-religionists and forefathers, may be all good men, but they are not infallible any more than the Pope of Rome is, nor than we are; so that for ourselves to begin with, we will make sure, as far as we can, that our faith is "the faith delivered to the saints," knowing that by it we shall be saved, even as they.

There is a variety of ways of attaining this desirable assurance. We may study the revelations God has made, in the order in which they were delivered, and observe the development of the revelation of God's purpose from the foundation of the world. This is the natural way, and therefore the best, although it is very laborious. Another way is to seize upon a Scriptural summary of the faith preached for obedience in all the world, and submit it to a careful and candid scrutiny, in order that we may rightly comprehend the details of which it is the sum.

I promise to take the latter course, because it enables ordinary Bible readers to arrive sooner at results, having direct reference to their own position.

I.—THE FAITH PREACHED FOR OBEDIENCE UNTO SALVATION.

Paul wrote to the Romans i. 13-15; that he desired to have fruit at Rome, and that, with that view, he was ready to preach the gospel there, as he had done in other parts of Asia and Europe. Two or three years afterwards, when he arrived at Rome, what did he preach? He sent for the Jews, Acts xxviii. 23; and "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and the Prophets, from morning till evening." We may therefore take this as a summary of the faith preached for the salvation of the Jews; and from the succeeding verses in the same chapter, we are shut up to the conclusion that the same words of salvation were preached to the Gentiles, for "Paul abode in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (verse 31). This is the Word of salvation which, being sent first to the Jew and second to the Gentile, must be heard by them with their ears, and understood with their hearts, in order that they may be converted and healed by God (verse 26-28).

We notice that this is the last account set down, in the Scriptures, of what was made known, by the Scriptures of the prophets, according to the commandment of the everlasting God, to all nations for the obedience of faith Rom. xvi. 26; and while doing so, we think it would be wrong to overlook the fact, that the very same words are used to record what was preached to the Samaritans, on the first occasion on which the gospel was preached to any not of the house of Israel. Philip went down to Samaria, and preached Christ unto them Acts viii. 5; and verse 12; "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised both men and women."

If, then, we would be on a level with the believing Jews and Gentiles of Rome and of Samaria, we must believe the things concerning the kingdom of God, and the name of Jesus Christ, and, like the Samaritans, we must then be baptized "both men and women." What these "things" are, we will come to by and by; but, whatever they may be, we must believe them, in order that we may be converted and healed by God. Paul was sent to the Gentiles to "open their eyes, to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified" Acts xxvi. 18; and the way in which he did this in Rome, was by "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." From these testimonies we draw this conclusion, and set it down as sound doctrine, not to be gainsayed, nor evaded, nor neglected, that faith in the things concerning the kingdom of God, and the name of Jesus Christ, is required in us that God may heal us,—that we may receive the forgiveness of sins and an inheritance among the sanctified. We must hear and believe the things concerning the name of the Lord: we must hear and believe the things concerning the name of Jesus Christ, and not omit the things concerning the kingdom of God.

Before going farther, we are reminded, that while the world was divided into two great classes—Jews and Gentiles—John, the preparer of the way of the Lord, had made and baptized Disciples among the Jews; and it may be interesting and profitable to notice what they believed, as John's disciples, and what they had further to believe and do, in order that they might become Christians.

John the Baptist preached saying, "Repent, for the kingdom of heaven (or of God) is at hand" Matt. iii., adding that they should believe on him who should come after him, John i. 27; Acts xix. 4. Paul met about twelve of these disciples at Ephesus, and told them that he who should come is Christ Jesus, and when they heard this, they were baptized in the name of the Lord Jesus. The plan of conversion is obvious. They believed the kingdom of God, and had repented because of its being at hand, and they are waiting for him who should come. To this knowledge and faith is added the conviction that the coming One is Christ Jesus, and that salvation is to be found in his name, and then they are baptized into the name of the Lord Jesus. They are then in Christ, and their faith is the very same as we preached in Samaria and Rome, "the things concerning the kingdom of God and the name of Jesus Christ." Thus in a third way do we arrive at the conclusion that in this phrase we have a true divinely inspired summary of Christian faith.

Do the terms aptly express our faith? If an inspired man were to write down shortly the essence of our faith, would he—could he—use the same words as expressive of it? Is there a body that adopts, as its creed, "We believe the things concerning the kingdom of God and the name of Jesus Christ?" If so, where is it? I am not charging error upon the creeds of the various religious communities of the present day. It is one thing to denounce error, and another to uphold the truth. More negation must of necessity be unsatisfactory; and if it were possible for a man to have unmasked, and gloried in the unmasking, of all the errors and shams and falsehoods in the world, yet might that man lack one thing—the knowledge of the truth which alone can save. Therefore, I do not seek to detect or expose errors in the creeds of the religious communities; but I point out, as a matter to be mourned and grieved over, and deplored and striven against, that the faith of the religious communities of the present day falls short—lamentably short—of the faith of the Romans and Samaritans and Ephesians already mentioned.

## Youth's Column.

### INFLUENCE.

If all the flowers in earthly bowers
Should die, and never bloom again,
Would not more sweetness yet remain
Than if there never had been flowers?

How many gentle, lovely lives,
And fragrant deeds that earth has known,
Were never writ in ink of stone;
And yet, their sweetness still survives!

—*James Burbank.*

### A True Story.

"Oh, nurse, nurse!" cried a bright little girl, dressed in exquisite taste and simplicity, as they passed a high gate over which the flowers hung, "look, what lovely flowers!" and the blue-eyed child pointed to a bunch of roses, which filled the air with their fragrance.

"They are lovely, indeed," said the nurse; "but have you not flowers enough in the garden at home?"

"But I would so like to have that beautiful bunch," she exclaimed, so earnestly, that her eyes half filled with tears.

It was in the morning hour. The walk along the Ramsgate hills was the child's daily exercise. Each day she saw the beautiful roses, and each day she was sorely tempted to pluck them, but she knew they were not hers. They belonged to some one else.

"If you please, ma'am," said a voice beside her; and the gardener appeared at the gate. "I heard the little miss ask for the flowers, and I'll be after asking the master to let me give them to her."

"Oh, thank you," said the nurse. "That's very kind of you."

Lest the gardener might forget, that very day the child's mother wrote a note to the gentlemen who lived in the villa with the lovely garden, asking that her little girl might have a few roses. And the next morning the child entered the gate, and was allowed to pluck as many roses and violets as she liked. How happy she was as she darted around the flowery paths with a bird's joyousness, and what happy words fell from her lips!

Many, many years have passed since then. The gentlemen who let the child gather his roses is now Sir Moses Montefiore, and the child is—Queen Victoria! And when last year the baronet entered upon his one hundredth year, she and her eldest son, the Prince of Wales, were among the first to send him their kindly greetings. She had not forgotten that bunch of roses.

*Dear Children:*

You are daily before my imagination, and I feel a desire to nourish you with the word of life, as a tender mother would with food. For it is written, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I have written much about the friend of God, who is called the father of the faithful, but in this, I want to tell you something of peculiar interest about his nephew, whose name signifies "Hidden or wrapt up." After the death of his father he used to sojourn with his uncle, they both possessed a great number of cattle which caused strife among their herdsmen, this became a trial to the friend of God, and he said to his nephew, "Let no strife I pray thee be between us, for we are brethren, separate thyself from me. If thou take the left then I will go to the right, and his nephew looked toward the plain, which signifies "judgment," and seeing it was well watered everywhere, even as the garden of the Lord, he pitched his tent toward a city which name signifies "their secret." He had not dwelt there long, before himself, and all he possessed were taken captive by a king, whose name signifies, "A generation of bondage." When the tidings reached his dear uncle, he went with haste to rescue him, and returned as a mighty conqueror. On a certain day, just as the shadows of evening were falling, two angels came to the gate of the city, where the nephew of the friend of God was sitting. He entreated them to stay all night, which after some hesitation they did. I think at first he hardly recognized them as angels, but the wickedness of that place was great, which caused them to manifest their power in striking some of the inhabitants with blindness. The angels then told him, they were sent to destroy the city, and inquired, 'Hast thou any here besides?' Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring out of this place, and he hastened to tell his daughters, and their husbands, but he seemed as one that mocked, they did not believe a word he said. And when the morning arose, the angels hastened him, saying, Arise, take thy wife, and thy two daughters, lest thou be consumed, and while he lingered, the angels laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him, and the angels brought him forth, and set him without the city, and said, escape for thy life, look not behind thee, neither stay thou in all the plain, escape to the mountains, lest thou be consumed. And he said, Oh not so my Lord. Behold thou hast magnified thy mercy to me in saving my life, and I cannot escape to the mountains lest some evil take me, and I die, behold this city is near to flee unto, oh let me escape thither, and I shall live. And the angel said, See, I have accepted thee concerning this thing also, I will not overthrow this city for the which thou hast spoken. The sun was risen upon the earth, and no doubt those in the city who had been warned to flee, thought they were secure from all evil, and perhaps laughed at the folly of their father in coming at night to disturb them from their slumber. But as soon as the three had entered the spared city, which signifies, "Little," the Lord rained from heaven brimstone and fire, destroying utterly, four cities of the plain, 'each having a king,' and everything which grew upon the earth. And although the loving hand of the angel had grasped the hand of his wife, and his fostering care had shielded her from the destruction to come on the cities, yet she was not saved, because she had no faith in the word of the Lord, which said, "Look not behind thee," scarcely had the tender hand of the angel left her, when she became a pillar of salt, a monument on which many generations gazed. "Narrow is the way that leadeth unto life and few there be that find it." Children beloved, there is only way, and that is, to harken and obey—I want now to draw the contrast between the father of the faithful, and his nephew. The angels first visited the friend of God, and told him of the destruction of the cities as a secret, saying, shall I hide from my friend the thing which I do, for I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, but to his nephew, it was a word of warning, flee for thy life, and it is written, God remembered his friend, and for his sake, delivered his nephew. Had he chosen the quietude of the plains of Mamre, instead of the confusion and sin of a city life, his righteous soul would not have been grieved daily in hearing, and seeing their unlawful deeds. He did not respect the word of the Lord, as his dear uncle, or he would have fled to the mountain as the angel told him. No, my children, like poor, frail human nature he wanted his own way, and even prayed for it, and where did it bring him? right in the midst of a fiery plain. How much better for him had he hearkened, and obeyed, then he could have looked down upon the destruction and rejoiced in the great salvation. No doubt fear tormented him while in the city, even as it did before entering it, for we read after the destruction, he no longer remained there, but dwelt in the mountain. If he had been like his dear uncle, who rose early to obey the word of the Lord, even though it was to sacrifice his only son, he did not linger, thinking must I lose all, neither did he desire his own way, but like our blessed Lord his action proved "not my will, but thine be done." When the angel told him they were going to destroy the cities of the plain, he did not even plead for the nephew, but only for those whom the Lord called righteous, he stood before the Lord, as their intercessor. He first said, if there be fifty, will thou also destroy, and not spare the place for the fifty righteous therein, that be far from the Lord, to slay the righteous with the wicked. Shall not the judge of all the earth do right? and the Lord said, I spare it for fifty righteous. He again entreated the Lord, saying, if there lack five of the fifty, will thou destroy it for lack of five, and the Lord said, I will not destroy it if there be forty-five righteous. Then again he said, if forty be found there, and the Lord said, I will save it for forty's sake. Still he continued to plead, oh let not the Lord be angry, and I will speak. If thirty be found there, and he said "I will not do it if thirty righteous be found there, then he said if twenty be found there, and the Lord said, I will not destroy it for twenty's sake, and again he said, Oh let not the Lord be angry, and I will speak but this once, if ten shall be found, and the Lord said I will not destroy it for ten's sake. Think of it, dear children, in five cities not ten righteous to be found, only one, and he saved so as by fire. "If the righteous scarcely be saved, where will the wicked and the ungodly appear." God has made his Word more honorable than all his great, and fearful name, and we cannot grieve the Lord more than by casting his words behind us. How very precious a righteous one is in his sight, "Every Word of God is pure," and the entrance of it giveth light, before you read it, pray this little prayer, O Lord, open thou mine eyes that I may behold wonderful things out of thy law.

Your affectionate Teacher.

E. COFFMAN.

### Sunday School Lesson.

The following lesson was prepared by Brother William Mills, of Andover, Dakota, and used in his class, Sunday, March 15, 1885.

How are we saved by the gospel?

Ans. Mark 16. 15, 16, You will notice that you have got to believe in the promise and kingdom of Christ, and the resurrection, and the truth, before you are a fit subject to be baptized into Christ. You must believe the one gospel. Gal. 1. 6-9. The one faith. Eph. 4. 5; 2 Tim. 4. 1-4. Not be baptized and believe afterward. You cannot find it so stated. The apostles preached the whole gospel truth, and those believing were baptized into Christ. Acts 2. 37-41; 8. 12. You must be born of water. Jno. 3. 5: See the following; Acts 22. 16; Rom. 6. 3-7; 1 Cor. 6. 11; Gal. 3. 27; Eph. 5. 26-27; Col. 2. 12-14; Titus 3. 5; Heb. 10. 22; 1 Peter 1. 22, 23; 3. 21; Acts 3. 19, 21.

What is our duty after being baptised into Christ?

Ans. Matt. 10. 22; 24. 13; 1 Cor. 15. 1-2; 2 Peter 1. 4-11.

If we willingly give way to a sinful life after being baptized into Christ what then?

Ans. Heb. 6. 1-6; 10. 26-29; 2 Pet. 2. 20-22.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 27, 1885.


IN response to the requests of some of our brethren we are giving in successive numbers of our paper, some articles on the different translations of the Bible in the past centuries. Several of these communications are, as will be noticed, from the New York *Observer*, though some are from other sources.

A PRINTED treatise on "Saving Faith," has been sent by Bro. J. Cameron, of Edinburgh, Scotland. Owing to the vague, loose, and indefinite beliefs that have found place in the world, the close and pointed teachings of the writer of this article will probably be very opportune. The faith as once for all delivered to the saints is not a matter of secondary importance. The length of the treatise compels us to divide it into several parts. While contending for the faith, let us not lose sight of those Scriptures that enjoin upon us holiness of life and godly conversation.

THE New York *Independent*, of May 21, has devoted 24 columns to the discussion of the Revision of the Old Testament. There are five separate articles, of which we have copied the first, "The Revised Version of the Old Testament,"—into our paper for this week, and which was written by Robert Payne Smith, D. D., Dean of Canterbury. The second article, "How the Revision was made," is by Prof. Geo. E. Day, D. D., Secretary of the American company of Revisers. The third, "The Basis of the Original Text of the Old Testament," is by Prof. Howard Osgood, D. D. The fourth, "How the Revision improves important passages," is by Prof. John DeWitt, D. D. The fifth, and last, "The General Results of the Revision," is by Talbot W. Chambers, D. D. This number of the *Independent* is particularly valuable, as these articles embody a large amount of critical and special information in regard to the changes of words and expressions, as differing from the Common Version. We give our readers, as a specimen, a single chapter as it occurs in the Revision. Genesis i.

### Literary Notices.

*The Old Testament Student*—The May number of this serial has come to hand. Like the different numbers of preceding volumes its articles are devoted to the discussion and elucidation of Old Testament subjects and themes. It is published at Morgan Park, Ill., $1.50 a year in advance.

*The Genuine and the Counterfeit, the Real Foundation of Christianity.*—This is a tract of 21 pages, clearly setting forth the truth that the foundation of Christianity was laid by Jehovah in that remarkable promise, or prediction, Gen. iii. 15; and that all the creeds of Heathen Mythology are so many perversions of this text by fleshly-minded idolators. Briefly and perspicuously is the foundation truth of redemption set forth that the promised *seed of the woman* is also *the Son of God*. This tract is written and published by our well-known and beloved Sister in the faith—Mrs. Carrie Williams. Price five cents each, or six copies 25 cts. Address the authoress 1021 N. 16th Street, St. Joseph, Mo.

## Communications.

### SUBTLE ARGUMENTS EVASIONS OF TRUTH.

To all who "are taught of God," baptism has a meaning which the example and command of Christ confirms; then, as the Lord's Supper shows his death till he comes, so both his death burial and resurrection are embraced in the ordinance of baptism, Rom. vi. 3-5; Col. ii. 12. Yet it is argued and applied in disregard of all these facts.

This illustrates the course of some who evade "the record that God has given of his Son," Matt. i. Luke i.

Thus, the exaltation of Christ is made to turn on the reward for his obedience, rather than on his Sonship, etc., Eph. ii. 5, 21. Such ignore the facts that all "the many sons that he is bringing to glory," are rewarded on the one principle "of grace, not of works." Their "calling to begin with is altogether of God." Then their position and opportunity (as with the nation of Israel—and Peter, Paul and others of the blessed twelve) was of God; and so this call prompted their obedience. Yet "it is a righteous thing with God" to reward diligence and devotedness. In all this, however, Jesus has the pre-eminence, Col. i. 18.

Again—It is argued that we are made partakers of the Divine nature by a resurrection, and that "Divine and immortal" are synonymous,—all to evade the "record" of miraculous birth! This subtlety ignores the primal fact that Adam was made in the image and likeness of God, (likest image, or exactest likeness,) and yet was placed on probation. It ignores the fact, also, that the apostles and saints have been "begotten again and so partaking of Divine nature by the incorruptible seed,—"preparatory to the resurrection!" Nay more, this after the example or on the principle that Christ was conceived of the Holy Ghost,—for God sent forth his Son made of woman! Gal. iv. 4; Gen. iii. 15.

The engrafted word—the immortal seed—was the graft, or seed in the saints that assured the fruits of the spirit in obedience, and this obedience assures and pledges their first resurrection! "Hereby we know that we dwell in him and he in us; because he hath given us of his Spirit," 1 John iv. 13-16. All Bibles affirm this; for those in Christ partake of his anointing (his nature,) 1 John ii. 24-27; while yet they await the resurrection at the seventh trumpet. "For as in Adam all die, so those in Christ (partaking his nature) shall be made alive," 1 Cor. xv. 21-23; Col. iii. 14.

Note 1. The apostleship of St. Matthew is historical. He was sent forth by our Lord Jesus—as Jesus himself had been sent of God, as my Father hath sent me, (said he) even so send I you—receive ye the Holy Ghost, John xx. 19-23; Mat. xxviii. 18-20; Acts i. 2.

His commission thus sustains his testimony. It is concurrent with the time fulfilled, Mar. i. 14; Dan. ix. 24-27; and the preaching of "repentance for the kingdom is at hand." The events foregoing, attending and following, were dispensational—of Divine ordering from Moses to Messiah! The whole weight of John the Baptist's ministry centers in, "Behold the Lamb of God!" The angel anthem also, and the prophetic spirit, announcing God's "salvation" in Jesus, Luke i. and ii.

"The (Logos) word was made flesh! He beheld his glory, (nothing of Joseph here) the only begotten of the Father, full of grace and truth," John i. 14-18.

The centre and crown of all this age of God's wonders, was "Emanuel—Jesus."

II. Observe, that other special events by St. Paul, James, Jude, and John, are unquestioned, and yet none are made the pivot of the ages, like the birth and life of Jesus—"the only begotten Son of God."

III. The record of creation finds its counterpart in the order of nature, even now, after 6000 years! The four great Gentile empires of prophecy, fill out their corresponding place in history, and so "the record, God has given of his Son," answers, so far, to his name and fame, "from the rising to the setting sun," Psa. lxxii. 15-20; Mal. i. 11.

IV. Faith alone is available or rational in regard to the doctrine of creation, providence, or grace. As to providence and this life, even infidelity swears so far, and works on the line of orthodoxy. Wrong doing is damned, well doing is commended, and the fruits and harvests of earth are sought on the line of creation and providence. Nay, more, the life and immortality brought to light in the gospel would never have reached the head and heart of humanity had it not been revealed, provided for, and enforced, by the undoubted, unnumbered and memorialized miracles that God wrought out into the head and heart, mind and language of Jew and Gentile! So much had been gained, preparatory to the first advent of Jesus. By him the profound realities of priesthood, sacrifice, expiation and the resurrection of the just were brought to light in the Gospel."

Note. These terms of "Grace and truth" and the hope they inspire, belong only to the gospel in association with Jesus—named by the angel before his birth. Then the angel anthem and restitution of all things spoken comes in on that line, Luke ii. 1-5; Acts iii. 21.

V. H. L. Hastings to arrest unbelief, says that "true song is the gift of God—that the morning stars sang together at creation. Israel celebrated their deliverance in song; and the conversion of a sinner awakens song in earth and heaven, Luke xv. 1-7.

Then, to arrest the infidel, he puts his erring sentiment in a song.

"All hail the mighty Monkey!
All hail the ancient plant!
From which, by evolution,
I guess I growed a branch!

"Ascending from our moleak god,
A lowly path we travel,
Our course commencing in the mud,
Must end down in the gravel."

We are authorized to answer some according to their folly, Prov. xxvi. 3-5.

Let us all chime in with the mean and music of the angels and sing one song—"The song of salvation" by Jesus—the only begotten Son of the Father in truth and love, 1 John iii. Amen and Amen.

Lovingly for truth and grace by "Jesus the Son of the Highest," Luke i. 31-35.

J. B. COOK.

DUTTON, Mich.

*Editor Restitution;*

A little more good news to strengthen the blessed cause of truth, through the dear RESTITUTION. May 24, I reviewed a Sabbath brother, Elder Smith, of Grandville. He had been preaching on the Law question at Fisher for about three Sundays, and this was the second time I had reviewed him, and have every reason to think there need be no more said on the question, as the people seemed well satisfied with the evidence produced from God's word. After the sermon an intelligent lady arose and with tears acknowledged her former love and reverence for the Sabbath, but said she had heard enough evidence to satisfy her. She had been for seven years walking in terrible darkness and under bondage to the law, and thanked God the veil was at last taken from her eyes, and with all love and charity for her Sabbath brethren should pray God to help them seek and see the light as it is in the gospel of Christ Jesus. After services we went to the water, and after kneeling in prayer, we assisted sister Jameson and Sister Martin to put on Christ by baptism, and so our hearts again rejoice in being able to further his cause. The church in Fisher rejoices in the addition of two more to their number, and the angels rejoice that two more are safely sheltered in the fold, and may God help them and us to ever be found faithful, is our prayer.

B. W. WOODWARD.

## Selections.

### THE FIRST CHAPTER OF GENESIS.

The following is the first chapter of Genesis according to the Revised Version. The notation of the verses follows that of the authorized version for the sake of comparison, though the new version will be printed in paragraphs with the verse numbers in the margin:

1. In the beginning God created the heaven and the earth.

2. And the earth was waste, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said: Let there be light: and there was light.

4. And God saw the light that it was good; and God divided the light from the darkness.

5. And God called the light day and the darkness he called night. And there was evening and there was morning, one day.

6. And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so.

8. And God called the firmament heaven; and there was evening and there was morning, a second day.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10. And God called the dry land earth; and the gathering together of the waters called He Seas: and God saw that it was good.

11. And God said, Let the earth put forth grass, herb yielding seed and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth; and it was so.

12. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof after its kind: and God saw that it was good.

13. And there was evening and there was morning, a third day.

14. And God said: Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth.

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19. And there was evening and there was morning, a fourth day.

20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven.

21. And God created the great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good.

22. And God blessed them saying, be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And there was evening and there was morning, a fifth day.

24. And God said: Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind; and it was so.

25. And God made the beast of the earth after its kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind; and God saw that it was good.

26. And God said: Let us make man in our own image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him, male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said, Behold I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was good.

31. And God saw everything that he had made, and, behold, it was good. And there was evening and there was morning, the sixth day.—*New York Observer.*

Sermon by Geo. R. Kramer, Pastor of the Church of the Blessed Hope, Brooklyn, N. Y.

"As often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

The Lord's Supper is pre-eminently an exhibition of the death of Christ. "Before whose eyes Jesus Christ hath been evidently set forth crucified among you." All who look see the death of Christ. The Church sees it. "This do in remembrance of me." But this is not all.

You remember I told you to keep before you the death of Christ, and to keep before God the death of Christ. Look at the rainbow on the cloud, who looks upon it and remembers the covenant? God himself. "I will look upon it that I may remember the everlasting covenant." Who saw the blood at the passover? "When I see the blood I will pass over you." Is not "Christ our Passover crucified for us?" And "as often as we eat this bread and drink this cup," to whom do "we show the Lord's death?"

The Supper of the Lord shows the death of Jesus to God.

When Christians come together on the Lord's day should they not come to take the Lord's Supper?

Do we come to hear preaching? or to worship God?

Is not the essential element of worship the recognition of the atonement? We have "boldness to enter the holiest through the blood of Jesus."

Is not the table of the Lord the visible center of Christian worship? And is not every Christian a priest? "An holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ." It is all through Jesus—and commencing every Lord's day service should we not show to God the Father the death of his Son?

The purpose of a Christian assembly is to worship God. Preaching is an instrument to this end. He who magnifies the instrumentality at the expense of the end, not only fails to see the glorious privilege of a meeting together of the children of God; but does not honor the Father. Again he who to magnify the end would do away with the preaching of the word underrates the God-given instrumentality not only for the salvation of the sinner, but for the leading of the Church nearer to God, that they all may understand him more and thus in a greater degree worship him.....The word of God preached is the food of the Church. "Feed the flock of God."

Look at the early Church. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." "They came together to break bread." Is not this the very thought the apostle brings before us in 1 Cor. xi. when rebuking the members of that church for not seeing this to be the object of their gathering, and so making a carnal feast of it? Does not this rebuke prove that the table of the Lord was there when they met? "When ye come together therefore into one place, this is not to eat the Lord's Supper, for in eating every one taketh before others his own supper, and one is hungry and another is drunken."

As to the practice of the early church Justin Martyr says: "And on the day called Sunday all who live in cities or in the country gather to one place and the memoirs of the apostles, or the writings of the prophets are read as long as time permits, then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things; when we all rise together and pray, and as we before said, when our prayer is ended bread and wine and water are brought and the president in like manner offers prayers and thanksgiving according to his ability, and the people assent, Amen; and there is a distribution to each and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."

Should we not commence our service on the Lord's day by showing to God the Father the death of his Son? And failing to do this do we not fail in having the great objective and visible element in Christian worship? Can a monthly communion meet the demand?

If it be objected that God can see the death of his Son without this, we reply that he could remember the covenant after the flood without the bow and yet he put it in the cloud and said, "I will look upon it." And so in the holy communion he looks upon the bread and wine, and sees in it, when we come together, the death of his Son, and we are "accepted in the beloved." There must be a deep meaning in the Lord's Supper.

And why "till he come?" Because then salvation will be consummated, which we now have by promise. The communion is an evidence that we are not actually redeemed—that we are not glorified—until the coming of the Lord. Salvation is deliverance from the grave—the realization of promised immortality, so that we can sing with triumph, "death is swallowed up in victory," and "thanks be to God which giveth us the victory through our Lord Jesus Christ." We have this victory through Jesus Christ because he "died for our sins," and until we realize this victory in the resurrection morning, we show this death of Christ to God by the bread and wine. God sees us take the flesh of his Son and drink his blood, and thus drink to immortal life, when he sees us around this table. He sees the bow and he sees the blood, and "remembers the everlasting covenant," and "passes over us." This picture we must keep before God until Jesus comes, and we are made like him and presented in the consummate radiance of redemption before God the Father, "faultless before the presence of his glory with exceeding joy."

Now we are in a state of mortality, and corruptible, and are "saved by hope;" and until this hope is consummated we keep before God the death of Christ. Our present state is in the shadow—the valley of the shadow of death.

Tennyson gives a true picture of all the pretension of poor mortality:

"Dust all our frames and gilded dust, one price
Looks only for a moment whole and sound,
Like that long-haired lady of the king
Found lying in his arms and ornaments,
Whither a touch of light, and air from heaven,
Slipped into ashes, and was seen no more."

But though everything fails, the Christian has the hope of immortality, of perennial glory in Christ. What a hope is ours! Sir Walter Scott in Rokeby sings in sadness and triumph as he views present desolation and future grandeur:

"Nor seal for God, nor love for man
Gives mortal monuments a date
Beyond the powers of time to shake,
The towers must share the builder's doom:
Ruin is theirs and his a tomb.
But better boon benignant heaven
To Faith and Charity has given;
And bids the Christian hope sublime,
Transcend the bounds of Fate and Time."

Jesus is coming—the Supper of the Lord is one of the evidences that he who "sitteth at the right hand of God the Father Almighty," "shall come again." What a blessed event that will be. "The days are going by;" "salvation is nearer than when we believed;" "yet a little while, and he that shall come will come and will not tarry."

Brethren in Christ, only we believe we have life and this because he "died for our sins," and this life we believe we shall receive when he comes, by translation or resurrection; "when this corruptible shall put on incorruption, and this mortal shall put on immortality." Then let us in our Christian worship, until that time of the second advent of our blessed Redeemer, show to God the Father the death of his beloved Son. Let us come to this table with a deeper appreciation than ever of the words of the Master: "This is my body which is given for you, this do in remembrance of me." "This cup is the new testament in my blood which is shed for you."—*Bible Banner.*

### THE ORIGINAL BIBLE.

The preservation of the Scriptures rests upon the basis of history. The inspired writings of the New Testament have come down in a form so close to the original Greek autographs that there is hardly a part in the entire text but which may be regarded as certain, and the entire Bible has been preserved in such integrity that no serious variation is found in the work. In the first ages of the church the translation of the Scriptures followed quickly upon the introduction. The earliest known translation of any portion of the Scriptures in the Anglo-Saxon was in the seventh century. Portions of the Psalms and the gospels were made in the next three centuries. The history of the English Bible properly begins with John Wycliffe, who was born in the year 1324. Educated in Oxford, he rapidly won distinction as a scholar. The great reformer had, a century and a half before the time of Luther, grasped the long-buried principles of primitive Christianity. At Oxford he imbued with his own spirit scores of young men, who went forth to preach the message of truth. Compelled to leave Oxford, he applied himself to the work of preaching, and the estimates he puts upon the Bible may be seen from a single passage from one of his sermons. He says: "All truth is contained in the Scripture; we should admit of no conclusion not approved there. There is no court beside the court of heaven. We learn more from the Bible than from anything else." Wycliffe knew that the revival of religion that he so longed for depended upon the translation of the Scriptures, and to this end he worked incessantly. In 1380 he finished his work, and the people were ready to receive it, and so great was the demand for it that the scribes could not copy it fast enough to meet the demand. Before his death Wycliffe had translated the entire Bible.

As time went on great changes took place in England, due to this translation. Upward of 107 copies of this work are now extant. In the sixteenth century the art of printing was discovered, and all the opposition of the monks and the more ignorant clergy could not stop it. With the dissemination of the classics and Oriental learning, with this new scholarship scholars began to be dissatisfied with the Latin Vulgate, and as the reform spread the desire for another translation grew.

In 1523, nearly a century and a half after the publication of Wycliffe's Bible, William Tyndall began his great work. To do this work he was obliged to leave his country, and he suffered poverty and exile, the bitter loss of friends. But while in this exile he achieved his work, and after his death even his enemies were forced to admire it. In 1524 he published a translation of Matthew, and at Worms, the following year, were issued two editions of the entire New Testament. Six thousand copies were quickly struck off and as rapidly found their way into England, where efforts were made to destroy them. In the meanwhile, Tyndall went on with his work, and in 1530 he issued the "Pentateuch". Tyndall's translation was the first English version. It was eighty years after the publication of Tyndall's version to the completion of what is now known as the King James version. In almost every step of the English history the Bible was prominent, and Tyndall's work was read during the reign of Henry VIII.

The next translation referred to is that by Miles Coverdale, who made a translation under royal patronage. He was a man of considerable ability, but a man of different mold to Tyndall. The work was printed in Zurich in 1535, and was the first complete translation of the English Bible. But the authorities were not yet satisfied, so a further revision was made in 1538, which is known as "Matthew's Bible," and is a combination of Coverdale's and Tyndall's. This Bible was ordered to be set up in the churches in every parish. At this time the demand for the Bible was very great. No less than thirty-nine editions were issued in seventeen years, and the effects of the circulation of this large number of books had a wonderful effect on the people. The sufferings of many who made these several translations, as well as those who read the Bible wherever to be found in England, were very great, and these persecutions led to the exile of many learned men from England, who sought refuge in Geneva, and who made the translation known as the Geneva Bible. This translation gave birth to the great Puritan party, and which was brought to America by the first of the Puritans. The publication of this translation led to a new translation which was known as the Bishop's Bible, which in turn was followed by the Douay Bible, issued by the Catholics in 1609. In 1607 a new version was begun under royal patronage, and in 1611 it was finished. This version was established as the standard version of all the sects common to the English-speaking race. This is now known as the King James version.—*Evening Journal.*

## News Items.

LONDON, May 25.—Yesterday being the anniversary of the fall of the Commune, the Communists of Paris, France, attempted to hold a demonstration at the tombs of their comrades in the Pere La Chaise Cemetery. The police ordered the Communists to surrender their red flag. The latter refused, and fighting ensued. The police drew their swords and drove the rabble against a pile of stones. The rioters used the stones, and one of the policemen was knocked senseless and another's jaw was broken. The officers, with fixed bayonets, then charged the mob, wounding ten persons seriously. The police were unusually severe, showing no quarter. Thirty rioters were arrested.

PARIS, May 25.—The police expect and are prepared for a renewal of the Communists riot at the Pere la Chaise Cemetery to-day or to-morrow. The Communist papers cry for vengeance upon the police and troops for attacking and bayoneting the people who attempted yesterday to make a demonstration at the graves of the Communists at the cemetery. These journals, in order to incite the mob, falsely assert that the soldiers, during yesterday's riot shot four Communists dead. Threats are make to attack the authorities with arms and bayonets.

A soldier who was at the fall of Khartoum has reached London. At the time of the fall the city was on the verge of a famine, he reports, and, on entering, the enemy massacred about 18,000 people. General Gordon was one among the number, and his head was cut off and carried in barbaric triumph and exultation to the Mahdi himself, who received it with eager satisfaction.

Seven deaths occurred at Plymouth, Pa., in the twenty-four hours ending Sunday evening, and a number of new cases were reported. The hopeful feeling caused by the small death-roll of Thursday and Friday has again given way to despondency, the people seeing no end to the plague. There are now forty-four patients in the hospital, and more will be placed there as soon as accommodations can be furnished.

Karl Granville declares that if Turkey refuses to occupy some of the Red Sea ports England will be compelled to make arrangements for the occupation of the places by some civilized power.

The expulsion from their provinces of the Russian Poles of Germany, at Russia's request, is described as being attended by cruel and heartrending incidents. Eight thousand have already been arrested and conducted to the German frontier by Prussian troops.

THE CHOLERA IN FRANCE AND SPAIN.

Several cases of cholera have appeared at Marseilles, France, and fears of an epidemic are entertained.

The latest report from Alcira, Spain shows that during the first half of May there were seventy-one "suspicious" cases in a population of 16,000, and of those thirty died, fifteen recovered and twenty-six remain ill. Five thousand four hundred persons have been inoculated, and of these but seven have had cholera attacks. These seven persons were, however, taken ill within thirteen days of their inoculation, or before the virus had full time to act its part, and no deaths of inoculated patients have yet occurred.

A dispatch from Rome says the Technical Committee of the International Sanitary Conference has adopted a resolution declaring land quarantine useless.

A TERRIBLE PLOT.

Our Hebraic contemporary the *Hazefyra* of Warsaw, Russian Poland, in a recent issue says that the farmers in and around the town of Cieshanows, conceived a terrible plot by forming a conclave and at a given moment to murder all the Jews their fellow citizens living there. The town and district comprises about 6,000 inhabitants of which nearly half of that number are Jews. Through some tell tale the plot was discovered and with the timely intervention of the police and military force the terrible catastrophe was happily averted.—*The Occident.*

# Poetry.

## THE TEMPLE.

To build a temple for the Lord
King Solomon began;
Each stone was cut, each beam was hewn,
To Heaven's appointed plan.

And when from the dusty quarries,
The ponderous ashlers came,
And from the shades of Lebanon
The fragrant cedar beams,

They fitted each into its place,
As if a hand divine,
Had drawn and cut each polished face,
By compass, square, and line.

And the king near Succoth cast,
Two pillars tall and fair,
And brought them to the temple gate,
And set them firmly there.

And when the temple stands complete,
The bending nations bring,
Their wealth and homage to the feet,
Of Israel's wondrous king.

Another temple shall arise,
Of measures vast and grand;
Its living stones are uniting,
Each by the King's command.

In forest glades, and mountain glens,
He marshals beams and stones,
And in the busy cities
He polishes the living stones.

Fierce furnace fires, and low clay beds,
Bright pillars shall deliver;
They shall stand within the temple,
And go out no more forever.

C.

# Selections.

## THE REVISED VERSION OF THE OLD TESTAMENT.

While the Revised Version of the Old Testament apparently excites far less interest than that of the New, which appeared in 1881, it is, nevertheless, a work of great importance, and the public will be anxious to know something of its history, and of the manner in which the Revisers have carried on their labors. It was upon June 30th, 1870, that the English Company assembled for the first time, and on May 20th, 1884, they put the last hand to their undertaking. The interval since that date has been used by the presses of Oxford and Cambridge, who are the owners of the copyright, in preparing the various editions now offered to the public.

Of those who met upon the first occasion only fifteen now remain, ten having been removed by death, and two by resignation. At first it was the custom of the company to fill up vacancies by election; but, after the sale of the copyright to the universities, legal difficulties have prevented this, and no new member has been appointed since October, 1875. Among those removed by death have been the Bishops of Llandaff (Dr. Oliphant) and of St. David's (Dr. Thirlwall), Professor Selwyn and Professor Cheney, the editor of the London *Times*. The Company has met eighty-five times, either in the Jerusalem Chamber or the Library of Westminster Abbey, and has spent on its work no less than 792 days, sitting on each day from eleven to five o'clock. And it has gone over the Old Testament three times, so that it has spared no pains or trouble.

On the first occasion, after prayers, the Hebrew was read verse by verse, and next the suggestions of the absent members followed by discussion; and any proposal which obtained the votes of a majority was admitted into the first and confidential Revise. This formed the basis of consideration when the company was going through the Old Testament the second time, and nothing was now allowed to remain which did not obtain a majority of two-thirds. On this occasion the company had the benefit of the notes of the American Company, to whom the first Revise had been confidentially communicated. As a rule their observations were very judicious, and so strongly conservative as often to have caused the English company to retrace its steps, and restore the rendering of the Authorized Version. Nevertheless, were it possible to publish this first and confidential Revise, it would be found to contain a large number of scholarly suggestions, of great value to the student, though they failed to obtain the majority necessary for their retention. Finally, there was a third group of sessions for the consideration of reserved points, and of suggestions and objections made by the members in writing.

But, confining ourselves to the published result, it will be asked, What are the solid gains? Of course it is something that the old version has undergone this examination, so that the vast mass which remains unchanged has its authority confirmed. But besides this, Is the Old Testament more plain to the English reader? Or must he still go to his dictionary and grammar to be able to judge of its meaning? Now, while the Hebrew scholar will still understand his Bible more thoroughly than one who does not know Hebrew, it becomes in the Revised Version more intelligible to the ordinary reader. The Prophetical Books especially are made easy to understand, while, previously it was often difficult, even with the utmost attention, to follow their meaning. Upon this point it is impossible to do more than select one or two matters which may serve to illustrate it.

Thus the Revisers have been very careful to retain in their version the marked distinction observed in the original between the Jews and the nations not included in the covenant. The distinction is made in a very simple way, by always speaking of the Jews in the singular, and of the heathen in the plural number. When St. Paul, in Acts xxii. 21, said *'amos*, peoples, instead of *'amo*, the people, the populace was convulsed with rage. The *amose* were regarded by them with the same contempt as that which the Chinese feel for the "outside barbarians." Undoubtedly there is a want of euphony in the plural *peoples*, and as it is used only twice in the Authorized Version its sound is new to our ears, but the distinction is of vital importance for the intelligent reading of the Old Testament; and the observance of it in the Revised Version will be a great boon to the myriads who are interested in the study of prophecy in connection with the fortunes of Israel.

Let us take a few examples. In Isa. viii. 9, we read: "Associate yourselves, O, ye people, and ye shall be broken in pieces." Naturally it would be assumed that this referred to the Jewish people, who in verse six are described as refusing the softly flowing waters of Siloam. But not it is *the peoples*. God is long-suffering, and will not let the unbelieving nations destroy his Church, even though it be wayward, and sorely try his patience.

In Isa. xiv. 6, the king of Babylon, "who smote the people with a continual stroke," is generally supposed to have incurred his fate, because of his enmity to the Jews, and so is held up as a warning to persecutors. This is quite wrong. Those whom he smote were the *peoples*, Gentile nations with whom he was perpetually at war, and whose name may be read in the cuneiform inscriptions as crushed again and again by the Assyrians. And the warning belongs to all who delight in war. It has no special reference to an Antiochus Epiphanes, but belongs to the Cæsars and conquerors who smite the nations of the earth with perpetual war.

And, not to dwell upon this point too long, we often find promises for us Gentiles where it seemed before as if the Jews only were intended. Thus, in the Old Version, in Isa. lxii. 10, we read: "Prepare ye the way of people . . . . lift up a standard for the people." Both would equally be taken to refer to the return of the Israelites from Babylon. This is not the case. The Revised Version is: "Lift up an ensign for the peoples." The purpose for which Judah returns is far larger than anything connected with the temporal fortunes of the chosen race. She returns that she may lift up him, who if he be lifted up will draw all men unto him.

Another very important subject of inquiry is the nature of the light thrown, in the Old Testament, upon the state of the soul after death. Now, in the Authorized Version, we find such passages as: "The wicked shall be turned into hell." Ps. ix. 17. The thoughtful reader, who bears in mind the remarkable reticence of the Old Testament upon the future life, cannot help being puzzled at so very plain a statement. But the Revisers render, "The wicked shall return to Sheol;" it being their rule to retain the Hebrew word *Sheol* in the poetical books. But, in Gen. xxxvii. 35, where it first occurs, they explain *sheol* as meaning "the abode of the dead." The word "return" may suggest the thought that *Sheol* was the abode not merely of the dead, but of souls before their union with the body; but there is little proof of this Platonic view elsewhere. The verse, however, does not refer to retribution in a future life, but to premature death in this as the punishment of sin.

So, in Ps. xvi. 10, we read in the Revised Version: "The soul of God's Holy One is not left to *Sheol*." It is not abandoned to, or permitted to remain in, the abode of the dead, but is delivered before corruption has time to begin. In Ps. lv. 16, the Authorized Version has: "Let them go down quick into Hell;" the Revised: "Let them go down alive into the pit." And, generally, the word "Hell," which, etymologically, means the cavern, or hollow vault under the earth, but which has acquired a very stern meaning since the revision of 1611, disappears. The only place where it remains, is Isaiah xiv. 9. It there so plainly means only *hades*, the abode of the shades of the departed, that the Revisers have left it, rather than alter a classical passage. Possibly, also, they bore in mind the use of the word "hell" for *hades* in the Apostles' Creed, and were not sorry that it should be left in the one place where it still retained the meaning usual in 1611.

But many, no doubt, will turn eagerly to Job xix. 25, to see what the Revisers have done with that emphatic testimony to the resurrection. It is, moreover, a passage dear to millions, because of the place which it holds in the Burial Service of the English Church. But it is one confessedly difficult, and several very important words, *though*, *worms*, and *body* are in Italics, and were added by King James's translators. Omit them, and what remains is, "And after my skin destroy this, yet in my flesh shall I see God," while in the margin they place as the more literal rendering, "Yet out of my flesh shall I see God."

The trouble which the Revisers have taken with this passage is shown by the alternative renderings placed in the margin. That which they have put into the text is as follows:

> "And after my skin hath been thus destroyed,
> Yet from my flesh shall I see God."

In the margin they give "without," in place of "from," which is virtually the rendering of the margin of the Authorized Version.

The passage remains one of marvelous fullness of teaching, but it loses its special application to the resurrection of the body. Job protests his firm conviction in the coming of a Redeemer for his deliverance, and that he shall be manifested at the last day upon the earth. But in the allusion to his skin, he refers to the leprosy that was consuming his flesh. Even if it be incurable, and destroy the last particle of his body, it will not even then destroy all. "From, or without his flesh he will see God." It is a strong expression of faith in a personal God, in a power of seeing God after death has destroyed the eye of the body, and in a close relation between the soul after death and God, its vindicator. There is more than this. There is the belief in an Incarnation, and the personal appearance of God upon earth.

The more exact translation of passages such as this leaves the doctrine of a future life where it was. In the Old Testament there is ever a hope, a longing, reaching onwards, and finally finding full utterance in passages such as Dan. xii. 2; but still so undefined that St. Paul could say that "Christ brought light and immortality to light by his gospel." 2 Tim. i. 10.

The Messianic passages remain virtually unchanged. The promise made to Eve still gives us a summary of the whole gospel. In Jacob's blessing we read:

> "The sceptre shall not depart from Judah,
> Nor the ruler's staff from between his feet,
> Until Shiloh come."

In Isaiah vii. 14, the revisers retain "virgin" as the rendering of *'almah*, though in Gen. xxiv. 43, they translate it "maiden." The names of the Immanuel remain unchanged, but in Isa. ix. 6, in obedience to the Massorah, the highest Jewish authority, they omit the negative, or, to speak more correctly, render it by "their."

> "Thou hast multiplied the nation
> Thou hast increased their joy."

In verse five the old rendering was:

> "For every battle of the warriors is with confused noise and garments rolled in blood:
> But this shall be for burning and fuel of fire."

Words of singular felicity of language, but hopelessly wrong. How is Messiah's battle to be for burning and fuel of fire? The Revised Version is as follows:

> "For all the armor of the armed men in the tumult and the garments rolled in blood;
> Shall be even for burning, for fuel of fire."

In the margin it is pointed out that the Hebrew literally means: "Every boot of the booted warrior." The prophet's allusion is to the custom of burning, after a victory, the blood-stained tokens of the fight; and his teaching, that human strife must cease and the world put away its engines of carnage before the coming of the Prince of Peace.

In Isaiah liii. and Jer. xxiii. 5-8, the changes are slight; but there is one alteration which suggests one or two remarks. It is well known that the Hebrew language has but one word, *eretz*, for the larger meaning earth or world, and the smaller meaning land or territory. The translation must depend, therefore; upon the context. In Jer. xxiii. 5, the Revisers render: "He shall execute judgment and justice in the land." They probably considered that the use of "Judah and Israel," in verse 6, limits the application to the land of Palestine. Similarly in Ps. xxxvii. 9, 11, 22, 29, 31, they use land throughout, while we find in the Authorized Version land in verses 29, 34, but the earth in the other three places. In the third beatitude the Revisers of the New Testament have given us: "Blessed are the meek; for they shall inherit the earth." It is a virtual quotation from Ps. xxxvii. 11, where we find: "The meek shall inherit the land." The Revisers have considered that the primary reference was to the enjoyment of the land of promise by the Jews. In his beatitudes our Lord raised this to a higher and more catholic blessedness. The peaceful and gentle shall enjoy even earthly prosperity. But the possession of Palestine by the Jews was a type of even more. After his long sojourn in the wilderness of this world the Christian, when he has passed the river of death, looks to Jesus, the Captain of his salvation, to give him an inheritance in the kingdom of heaven.

The Revised Version will no doubt be eagerly examined as to the support it gives to or withdraws from many doctrines; for most speculations and theories, however wild, have generally some perverted text of Scripture as their basis. The daily use by myriads of God's Word means its abuse by some; and, therefore, it is a duty to give to the vast mass of the English-speaking race the Bible in as exact a translation as possible. The version of 1611 was so great an improvement upon the "Bishop's Bible" that it has held its place for two centuries and a half. The most popular English Bible before it was that known as the Geneva Version, and it has been found of great use by the Revisers, and its renderings have often been restored. Whether the Revised Version of 1885 will ever be as highly esteemed as King James's or the Geneva remains to be seen. But the Revisers have spared neither time nor labor upon their task; they have been careful not to make unnecessary changes; and we venture also to think that they have not debased either the noble diction or the stately rhythm of the Old Version, while they have endeavored to make their work as faithful a representation as possible of the letter and the spirit of those ancient documents, which still speak to believers as "the Word of God."—*Robert Payne Smith, D. D., Dean of Canterbury, Member of the English Company of Revisers, in Independent.*

## SEEING THE HOLY LAND.

The regular Palestine round occupies a full month. The trip is not an easy one, though for any one who is fond of horseback and tent life, a very pleasant one. Many ladies make it, but there are many discomforts for them to undergo. The way is by foot-paths, many of them very rough and precipitous. There is not a road between Jerusalem and Damascus. Yet for myself the whole trip was most enjoyable. I was five months in making this whole Eastern journey, and I had not an hour of sickness, and did not meet with a single accident. During the Nile trip the sky was ever cloudless, and the weather the perfection of early summer, though the time of year was that of New York's midwinter. Then again in Palestine, though I commenced the tour from Jaffa the latter part of February, the weather throughout was that of the loveliest, balmiest spring. We had cloudless skies all the way from Jerusalem to Damascus. The horses were sure-footed, the camp arrangements were perfect, the tent life most pleasant, and every day brought its own enjoyment. We had one brief storm of wind and sleet as we passed up the Abana Valley and crossed the anti-Lebanon range, but that was all. One cannot help feeling sad because of the desolateness of the country which was once, as God names it so often in the prophesy of Ezekiel, "the glory of all lands;" but aside from this the whole trip is one of unalloyed pleasure.

It took Israel forty years to get from Egypt into the Promised Land; now the journey is made by rail from Cairo to Ismalia, by boat through Suez Canal to Port Said, and by steamer to Jaffa, in two days. The ancient Joppa is rather a sightly town. The so-called Simon's house may as well be that as any other. It is close by the sea, and the roof affords opportunity for the most open vision. The way through which one reaches it abounds with sights and smells which are far from appetising—very common and horribly unclean. Indeed, the filthiness of the various towns of Palestine is beyond description. Take Shechem for the most notable example. Here is abundance of water; the bright mountain streams could be turned so as to run through every street of the town; yet in going to the Synagogue to see the Copy of the Samaritan Pentateuch the filthiness of the streets exceeded anything that I ever elsewhere witnessed. The like is in measure true of many parts of Jerusalem itself. And this state of affairs will continue as long as Turkish rule prevails, for neither cleanliness nor improvement of any kind is possible under the Moslem sway.

The ride from Jaffa to Jerusalem takes but a day. We pass through Lydda, where is a so-named "Fountain of Dorcas." We see to the left the ridge of Bethoron, the battle-field of Gibeon, where Joshua uttered his famous command to the sun and moon; where, too, is the pass through which ran the Roman road from Jerusalem to Cæsarea, and over which Paul was carried a prisoner on his way to Rome. We ride over the high country of Judea, from the topmost ridge of which one gets glorious views, eastward, and westward, to the sea and towards the Jordan; on the right, clustered beautifully in a depression of the mountain slope, is the town which claims to be the birthplace of John the Baptist—a lovely spot, the summering place for the people of Jerusalem.

Evening brings us to the holy city. We come upon it almost unawares, and are inside the Jaffa Gate, and alighting at the hotel, almost before we can realize that the dreams of many years are at length a reality, and that our feet truly stand within thy gates, O, Jerusalem. It is difficult to understand the feeling of disappointment which many express concerning Jerusalem. It is true the city itself is somewhat mean and uninteresting, and the places of superstitious reverence unworthy of a passing thought. Yet withal this is the venerable Jerusalem, and there is the real Temple site; and Mt. Zion is yonder; and Olivet is before us; and Calvary is identified; and all the places forever sacred to every heart of Christian faith and love are present to the view.

Of Jerusalem and its surroundings I shall, if permitted, write in another paper; let us now take up our pilgrimage from near Beersheba to Dan, going down first to Jericho. Here we pitch our tents. Over mine the stars and stripes. The natives, even the Bedouins, recognise it, and hence name me "the Americano." This Jordan Valley might be a garden spot of the world. It is now but a tangled wilderness of wild shrubs, with here and there a cultivated field. Wandering Bedouins pitch their black tents and feed their cattle on its plains. Three hours' ride brings us to the Dead Sea and the river. This river, which might be used to irrigate the whole length of the valley, from Galilee to the Dead Sea, is allowed to waste itself on "the thankless corpse" of this dead lake. I had often read how that here no green thing grows, and no living thing moves in these salt waters. And it all seems true. The waters are most buoyant. I found that I could not sink in them; that I floated like a pine log; that I could walk in these waters, they rising half way up the waist. The day was hot. If those who thought it too early in the season to begin this trip found the Dead Sea Valley hotter than we found it, they were to be pitied.

One hour's ride or so brings us to a pleasant grove on the Jordan bank, at the reputed spot of the crossing of the Israelites. It is a deep, narrow, muddy stream. Thousands of pilgrims visit and bathe in its sacred waters. We met hundreds of them, some having travelled on foot from far-away Russia, on the road from Jericho up to Jerusalem.

After a refreshing night spent in our tents, pitched beside the Fountain of Elisha, the waters of which are still "sweet"—a night of repose undisturbed except by the strange cries of innumerable jackals—we start in the early morning for the northern tour. On the day when the new President was being inaugurated I was riding over the roughest path and through the wildest and most sterile country possible. Yet what splendid views from these mountain summits of the fertile Jordan Valley, the Dead Sea flashing among its purple hills, of the heights of Moab and Nebo's lonely mount. By mid day we reached Bethel, and at evening Shiloh. There is nothing here but a ruin of a small modern building. Even the old terebinth tree now lies prostrate and dead.

Soon after leaving Shiloh we catch the first view of distant, snow-covered Hermon, more than a hundred miles away. As we ride, gazelles spring across the path, jackals scatter away among the rocks, until at length we enter the beautiful cultivated valley of Shechem. Jacob's well is there; but it is filled with rubbish, and all around is desolation. Mounts Ebal and Gerizim stand as of old, when from them were pronounced the curses and the blessings. We rode to the top of Gerizim, whence there is the finest view in all Palestine. The whole country, from Dan to Beersheba, and from the river to the sea, is spread out before us, range after mountain range, valley and village, river and lake, and distant sea—a right glorious prospect.

Shechem (Nablous) is a somewhat thriving, but a very filthy town. From it we ride in two or three hours to Samaria, Israel's ancient capital, now, in its lowliness and ruin, an apt fulfillment of the prophecy Micah i. 6. Near by is Dothan, and we watered our horses at the reputed "pit" where Joseph was hid, and thought on the splendid events which connected here with Elisha's life. We rode on across the rich and lovely plain of Esdraelon, the birds singing, a great variety of flowers blooming everywhere, gazelles fleeing away up the hillsides, and the whole plain green with its plenteous vegetation. We turned aside to visit the Fountain of Gideon, a large and beautiful spring gushing out of the rock; and then passing over the ground where the crusaders made their last stand, we pushed on up the steep, precipitous way which leads to Nazareth, visiting in the meanwhile the wretched village of Nain, and passing round the base of Little Hermon.

Nazareth is a most picturesque spot, a veritable stronghold, where, if anywhere, the Holy Child would be in safety.

Passing Cana, another wretched mud village, we reach just at sunset the lovely Lake of Galilee. We spent two days here visiting the sites of its former towns and cities, and floating on the waters which once were trod by the feet of Jesus. It is a lonely, desolate spot; the shores treeless; two or three rough fishing boats comprising the whole fleet; the poor town of Tiberias the sole existing representative of the many and prosperous towns and cities which once stood on the shores of this lovely inland sea.

We ride up the Jordan Valley, and reach at length one of the sources of the river at Dan, and so on to Banias, the ancient Cæsarea-Philippi, where is the upper source of the Jordan, a splendid fountain which gushes in a full, clear, cool stream from out the mountain side. This place is fullest of interest. It is the northern limit of our Lords' journeyings. Here on one or the other of the peaks of Hermon he was transfigured. And from this spot he set his face for the last time "to go up to Jerusalem."

It is a hard ride of seven good hours over the rough and steep spurs of Hermon to Damascus. Part of the way is that by which Paul journeyed, and somewhere along it we pass the very spot of his remarkable conversion. We here reach the first road encountered since leaving Jerusalem.

Of Damascus, in its lovely setting; of Phœpar and Abana; of Baalbek, with its magnificent ruins; of the splendid scenery along the way from Damascus to Baalbek; of the beautiful and fertile plain over which we pass on to Northern Syria, and the grand mountain views presented in the ride over the Lebanon range; and of the prosperous missions of our church in Syria, and especially in the Lebanon district, all crowned by the grand College at Beyrout—a future paper must tell. It was good to be present at the Sunday evening services at the college, and to speak of Christ to the two hundred students, and to know of the remarkable work of grace that is now going on among them, and to hear of the noble work and sacrifices of the eminent and godly men who are holding this institution for the name and the glory of our blessed Lord.—*Nath'l W. Conkling, D. D., New York Observer.*

## The Waiting Time.

No time of seeming inactivity is laid upon you by God without a just reason. It is God calling upon you to do his business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you. The time is coming when you shall be called again to the front of the battle. Let that solemn thought of dread, yet kindling expectancy, fill the cup of your life with the inner work of self-development which will make you ready and prepared when your name is called. The thirty years at Nazareth, what was their result? A few years of action, but of action concentrated, intense, infinite; not one word, not one deed, which did not tell, and which will not tell upon the universe forever.

Thirty years of silence, and then—the regeneration of the world accomplished, his Father's business done.—*Alford.*

WARREN MILLS, Wis.

*Editor Restitution:*

Enclosed find two dollars to pay subscription for THE RESTITUTION one year. I am a little late with my yearly remittance, but as long as the paper continues to be published—advocating the same Bible doctrines, it does not now—I will endeavor to have it a weekly visitor in my family. Praying for the continued success of THE RESTITUTION, and a hearty support (of the same), from all the friends, I subscribe myself, yours in the true Faith.

A. PREMO.

# Communications.

## The Times of the Gentiles.

"And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, and there shall be signs in sun, moon and stars, and upon the earth distress of nations." Luke xxi.

I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand. Then said I, whither goest thou; and he said unto me, to measure Jerusalem to see what is the length thereof and the breadth thereof. Zech. ii. Jerusalem shall be inhabited, for I, saith the Lord, will be unto her a wall of fire round about and will be the glory in the midst of her ("Thy word is as a fire" and a "wall of salvation".) I will correct thee in measure and will not leave thee altogether unfinished, Jacob shall return and shall be in rest." And one said to the man clothed in linen which was upon the waters of the river, How long shall it be to the end of these wonders. And I hear the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people all these things shall be finished. Go thy way, Daniel, for the words are closed up and sealed till the time of the end."

"And the holy city shall they tread under foot forty and two months," which equals 1260 years or three and a half times, or, time, times and a half. But the man clothed in linen which was upon the waters of the river, held up both hands unto heaven and sware by him that liveth forever—giving a double application to the time, times and a half, which would amount to seven full times or twice three and one half times, and the angel measured the breadth and the length of Jerusalem.

Jerusalem's captivity commenced about 628 years before Christ (see last chapter of Jer.) When Nebuchanezzar the Gentile power, the head of gold, came up against Jerusalem and carried away many captives, and carried away the vessels of gold from the temple—finishing the desolation thereof B. C. 606—1260 years thereafter, or one measure of punishment, reaches to A. D. 637, memorable in the annals of history as the year the followers of Mohammed entered Jerusalem, the Holy City, and took possession thereof, and they hold her in their power today. Years ago I used to think it strange that Jerusalem, the most interesting city of the world—the city where Jesus lived and taught, with its surrounding places of note should be under the power of the sick man of Europe, a power so weak that apparently it could not withstand the arms of Christian nations a single year; but I did not then know aught of prophesy or the times of the Almighty. But the double measure of Jerusalem's recompense for sin and iniquity are nearly ended, or the double time, times and a half reach to A. D. 1897, for Jerusalem be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

Speak ye comfortably unto Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hands double for all her sins. Isa. xl.

To measure from 606 B. C. the double measure would reach to 1914. But Jesus says "Except those days had been shortened no flesh would have been saved, but for the elect's sake those days shall be shortened." Matt. xxiv.

As "the Scriptures cannot be broken" the only way to shorten the days is to measure *from the beginning of the captivity* instead of the end of it. So the measure is taken from 628 B. C. (for the land was to rest seventy years to fulfill her sabbaths) which allows the double measure to complete in 1897. As Nebuchadnezzar was from the seventh year of his reign to the twenty-third year in desolating Jerusalem, so doubtless her time of reconstruction will be from 1897 to 1914, and in a future communication I will show good grounds for the thought. "Seven times" was pronounced on Nebuchadnezzar (a type) to be cast out with the beasts of the field, seven times 360 days or years, for I have appointed thee a day for a year, is 2520 years, and the third "seven times" of Moses warning to the people of God.

MRS. E. K. HOLT.

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# Poetry.

## THE VOICE IN THE TWILIGHT.

I was sitting alone in the twilight,
With spirit troubled and vexed;
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting,
In the endless need of repair.

But my thoughts were about the "building,"
The work some day to be tried;
And that only the gold and the silver,
And the precious stones, should abide.

And remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meager success I had won:

"It is nothing but wood, hay, and stubble,"
I said: "It will all be burned"—
This useless fruit of the talents
One day to be returned.

"And I have so longed to serve Him,
And sometimes I know I have tried;
But I'm sure when I've seen such building,
He never will deign abide."

Just then, as I turned the garment,
That no one should be left behind,
My eye caught an odd little bungle
Of running and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes,
With one of those sweet intuitions
That sometimes makes us so wise.

Dear child! She wanted to help me,
I knew 'twas the best she could do;
But oh, what a botch she had made it—
The gray submerging the blue!

And yet—can you understand it?—
With a tender smile and a tear,
And a half compassionate yearning,
I felt she had grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"As then tenderer for the little child
Than I am tender for thee?"

Then straightway I knew His meaning,
So full of compassion and love,
And my faith came back to its Refuge
Like the glad returning dove.

For I thought when the Master-builder
Comes down His temple to view,
To see what rents must be mended,
And what must be builded anew,

Perhaps as He looks o'er the building
He will bring my work to the light,
And seeing the marring and bungling,
And how far it all is from right,

He will feel as I felt for my darling,
And will say, as I said for her,
"Dear child! She wanted to help me,
And love for me was that spur."

And, for the true love that is in it,
The work shall seem perfect as mine,
And because it was willing service,
I will crown it with plaudit divine.

And there in the deepening twilight
I seemed to be clasping a hand,
And to feel a great love constraining me,
Stronger than any command.

Then I know by the thrill of sweetness,
'Twas the hand of the Blessed One,
That would tenderly guide and hold me
Till all the labor is done.

So my thoughts are nevermore gloomy,
My faith no longer is dim,
But my heart is strong and restful,
And my eyes are looking to Him.

—*Mrs. Harriet Johnson.*

# Selections.

## FIFTEENTH CENTURY BIBLES.

### LATIN.

Though I have described somewhat in detail the first four Latin Bibles, I cannot pass on to the consideration of their successors without adding a few words in regard to those four corner-stones of the entire fabric of Biblical bibliography. By so doing I may be able to give a bird's-eye view of the art of printing in the first ten years of its history. Besides the first Bible, or the Gutenberg Bible, 1455, (?) Gutenberg printed Letters of Indulgence, a few pamphlets and small quartos of a few leaves each, and one splendid volume—a folio of 748 pages—the Catholicon. It was written or edited by John of Genoa, a mendicant friar, and contained a Latin Grammar and Dictionary. The colophon states that it was printed at Mentz in 1460, but does not give the name of the printer. Mr. De Vinne says: "The silence of Gutenberg concerning his services is remarkable, all the more so when this silence is contrasted with the silly chatterings of several printers during the last quarter of the fifteenth century—of whom Peter Schoeffer may be considered as the first, and Trechsel of Lyons the last—each insisting that he, whatever others might have done before him, was the true perfecter of printing. There is no other instance in modern history, excepting possibly that of Shakespeare, of a man who did so much and who said so little about it." A copy of the Catholicon is to be seen in the Lenox Library, and also in the Astor Library. Another remarkably fine copy is in the library of Mr. Brayton Ives, of this city. The copy from the Syston Park Library, recently sold in London for $2,000, is in the Brown Library, at Providence, R. I.

The second Bible, or The Bamberg Bible. 1460, (?) is mentioned again merely to add a few words in regard to the other works of its printer, Albert Pfister. He is believed to have been a workman of Gutenberg, who established a press at Bamberg, near which city nearly all the copies of this Bible were found. Mr. De Vinne does not think that Pfister printed this Bible, because the other and later works are so very inferior and insignificant. This observation emphasizes the fact that as yet the art of printing had accomplished but little except large editions of the Bible.

The third Bible, or the Strasburg Bible, 1460. (?) Introduces the name of a third printer, Johannes Mentelin. It is now considered probable that Strasburg received the art of printing from Mentz, at least as early as Bamberg. Mentelin is believed to have printed the first Bible in German, the Epistles of St. Jerome, and several other large folios. He was buried in the Strasburg Cathedral, which contains a tablet with a magniloquent inscription, attributing to him the invention and development of the art of printing. This claim, like that of many others, was not made until long after his death, and is not supported by public or private records. He was for a time in partnership with Henry Eggerstoyn, became prosperous as a publisher, issued descriptive catalogues and employed agents for the sale of his works. Destressed and distressing book-agents in search of a patron saint will not be able to find an earlier name than that of Johannes Mentelin.

The fourth Bible, or the Mentz Bible, brings us back to the city where the art of printing originated. Gutenberg's first book and Bible, though cherished to this day as one of the most splendid specimens of typography, was a financial disaster. As the result of a law suit his office and materials passed into the hands of his creditor Fust, who formed a partnership with Peter Schoeffer, and these two became Gutenberg's successors in Mentz. Their Bible, the first with a date and name of printer and place where printed, is usually called the Bible of 1462. Both the Lenox and Astor Libraries have a copy of this Bible on exhibition. This Fust who is so closely associated with Gutenberg, has been confused in literature and legend with Dr. John Faust, a somewhat mythical character, who was born after the death of Gutenberg, and whose career as a magician is the foundation of many tales in prose and poetry. Historical students do not give any credit to the old, old story, thus told by Disraeli, relating to this very Bible of 1462:

"A considerable number of copies of the Bible were printed to imitate Manuscripts, and the sale of them in Paris entrusted to Fust, as MSS. Consequent upon his selling them at sixty crowns per copy, whilst the other scribes demanded five hundred, universal astonishment was created and still more when he produced copies as fast as they were wanted, and even lowered the price. The uniformity of the copies increased the wonder. Informations were given in to the magistrates against him as a magician, and on searching his lodgings a great number of copies were found. The red ink—and Fust's red ink is peculiarly brilliant—which embellished his copies was said to be his blood, and it was solemnly adjudged that he was in league with the infernals. Fust at length was obliged—to save himself from a bonfire—to reveal his art to the parliament of Paris, who discharged him from all prosecution in consideration of the wonderful invention."

Mr. De Vinne sums up the facts of the case in the following paragraph: "Eager to prevent the threatened rivalry of Jenson, Fust appeared in Paris, in 1462, with copies of the Bible, while Jenson was ineffectually soliciting the new king to aid him. So far from being persecuted in Paris, Fust was received with high consideration, not only by the king, but by the leading men of the city. He was encouraged to establish in Paris a store for the sale of his books and to repeat his visit." He is believed to have died of the plague in Paris in 1466, where he was buried in the Church of Saint Victor.

Besides his famous Bible of 1462 and the equally famous Mentz Psalter, 1457-59, etc., Fust published the *Rationale Divinorum Officiorum*, 1459, an exposition of the services of the church, by Durandus. This is the third book with a date. Copies of this book can be seen at both the Astor and Lenox Libraries. Besides other large theological works, Fust and Schoeffer printed the first edition of a classic, Cicero de Officiis, 1465, a small quarto of eighty-eight leaves. It contains the following colophon: "This very celebrated work of Marcus Tullius, I, John Fust, a citizen of Mentz, have happily completed through the hands of Peter, my son, not with writing ink, nor with pen, nor yet in brass, but with a certain art exceedingly beautiful. Dated 1465." It is pleasant to know that the first secular writing of any importance to be committed to the press was one of the purest and noblest of the productions of antiquity, a work akin to the Bible in being a treatise on moral obligations, and by its very excellence revealing the infinite distance between the Word of God and the best utterances of an uninspired mind. It is fitting that the first and grandest of the earliest printed books should be the Bible. It is also fitting that the first classic author to appear in this marvellous form should be one who was an enthusiastic lover and collector of literary treasures. A copy of this book is to be seen at the Astor Library.—*Wendell Prime, D. D., in New York Observer.*

## "AS IT WAS IN THE DAYS OF NOAH."

But of that day and hour knoweth no man; no, not the angels of heaven but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them away; so shall also the coming of the Son of Man be. Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."—Matt. xxiv. 36-41.

Of all the statements, both in the Old and the New Testament, whether clothed in metaphor or given in figurative or plain language, about the coming again to our earth (Psa. cxv. 16) of the Lord Jesus Christ, none are so plain, so direct to the purpose, or so easy to be understood, as the passage before us. But of this, as of all other portions of the word of God, it requires to be said, "He that hath ears to hear, let him hear," and that "The wise only shall understand," Dan. vii. 10. Let us then before approaching this subject seek to obtain the hearing ear and the "wisdom that cometh from above." The events connected with the Lord's coming, whether those passing before our eyes or those that are imminent, will be more clearly apprehended by keeping steadfastly before the mind the great and glorious work of the Holy Spirit of God, which has been going on unceasingly from the creation of the world up to the present time, and which will not cease till the end cometh, as described in 1 Cor. xv. 24, 28. Every particular from first to last is rolled up and sealed in the word of God. Rev. v. 1. It is the privilege of the children of God, by virtue of their union with the Lord Jesus Christ, who is identified with the word, John i. 1-5, to unravel all the mysteries of the kingdom of heaven, and it is given only to them. In 2 Pet. iii. 16, we read that the unlearned and unstable wrest the Word of God to their own destruction, as Satan did when he tempted Christ. The children of God are promised that they shall all be taught of him. It is the bringing to bear human wisdom and tradition on the interpretation of the word, that causes so much controversy and false doctrine. The apostle Paul, in his teaching, said, "I speak as to wise men, judge ye what I say." So now, whilst we are, as little children, humbly learning our divine lessons sitting at the feet of Jesus, we shall be imbued with his wisdom made over to us, 1 Cor. i. 30, and shall be in a right position to understand his word. In that word we shall find (Eph. i.) that the Lord's children were all thought of, and the essential particulars of their glorious destiny all arranged before the foundation of the world. The crowning act of God's power was his only-begotten Son. "Thou art my Son, this day have I begotten Thee." Heb. i. 5. He was appointed heir of all things, and by him also he made the worlds. He was "daily the delight of the Father from the beginning of his way," Prov. viii. 22-30, and his delights were with the sons of men (of course by anticipation until they were created). When Adam was created in the image of God a helpmeet for him was found in Eve; so in the Church, an object was created for the expression of the love of Christ.

In tracing out the history of the Church as revealed in Scripture, we shall see how expressive is that short description of it in Cant. i. 5, "I am black but comely." Every individual of that mystical body which is written in God's book and fashioned in continuance," Psa. cxxxix. 16, is so thoroughly tainted by sin from its natural birth that it needs to be created over again, being beyond the reach of rectification, and it is on this stage of existence that the love of God in Christ shines forth so brilliantly: "God commended his love towards us, in that while we were yet sinners Christ died for us." Rom. v. 8.

Passing over for the present God's marvelous dealings with his people in all the varied scenes of their history, let us endeavor to obtain an exact view of the present aspect of the Church. Like every other combination of the Lord's people in professed separation from the world, whilst in manifestation towards it, the Church of Christ had degenerated and fallen from its first estate. In the commencement of its career it witnessed for Christ in a holy communism. The members had all things in common; but Ananias and Sapphira, betrayed by covetousness into hypocrisy, very soon cast away the cords of truth that bound them in holy fellowship with the Church, and we hear no longer of corporate union. The shepherd being smitten the sheep were scattered. The 180 separately registered sects in this country, all professing Christianity, which are increasing rather than diminishing in number, prove conclusively that until the Chief Shepherd shall appear there will be no more manifested unity to any extent. Still the promised blessing of the spiritual presence of Christ, whenever two or three are gathered together in his name, holds good.

A further complication consists in the admixture of nominal professors with true Christians, as shown in the parable of "the tares and the wheat," but in addition to the eventual separation of these, there will be a marked and striking separation between the watchful and unready children of God, when "one shall be taken and the other left." This surprising and unique event will take place immediately before the coming of Christ in judgment on an ungodly world. Directly Lot was dragged out of Sodom it was destroyed, but not before; and as soon as Noah and his family were safe in the ark, the flood came and destroyed a faithless world. "So shall it be when the Son of Man cometh. The light of the world and the salt of the earth being removed, spiritual darkness will set in, and corruption do its deadly work. Many events will then take place, such as the rebuilding of David's tabernacle, Acts xv. 16, and the restoration of Israel to earthly pre-eminence and nationality, Acts i. 6, the details of which need not be entered upon now. What the Church has to consider is her own position at the time of her Lord's promised return to her, John xiv. 3. Suddon as lightning, and as a thief in the night, will that coming be to the ungodly world, the false professor, and to the careless believer, but to those who are walking in the light of God's truth, the day of the Lord's coming will not overtake them as a thief. 1 Thess. v. 4. Then it is that "one shall be taken and the other left." The taking away from this earth those Christians who will be ready to meet the heavenly Bridegroom, and who will, in aerial conjunction with the dead in Christ, form the heavenly Bride, the one instantaneously changed, and the other "clothed upon" 2 Cor. v. 4, will produce for a time a profound sensation throughout the habitable globe.* A husband will be taken from the wife, a wife from the husband, a parent from the child, a child from the parent, a master from a servant, a maid from her mistress, all at the same moment. Many piercing cries will ascend in vain from those earthly minded Christians, who, lulled into a false security by subtle devices, baneful examples, and erroneous doctrines, have neglected the solemn warnings given to them, and the opportunities afforded them. Too late! In vain they will seek to replenish their fading lamps. They will, indeed, be eventually saved, and after having, through God's grace, triumphed over the dreadful and unhindered powers of spiritualo darkness, will help to constitute the innumerable palm-bearing multitude of Rev. vii. 9. They are the elect, for whose sake the days of God's vengeance shall be shortened, having been left to pass through the great tribulation. Though, saved "so as by fire," 1 Cor. iii. 15, they will loose their reward, Matt. vi 1; Col. ii. 18, and their crown, Rev. iii. 11.

The distinction in resurrection standing between these two portions of the Church may be noted in Rev. v. 8-10, and vii. 1-9, where it may be observed that the first portion only are crowned; and this difference helps to illustrate Paul's splendid description in 1 Cor. xv. 41, "One star differeth from another star in glory, so also is the resurrection from the dead." The minuteness of detail in warning and exhorting the Lord's people to keep themselves in a state of preparedness proves the individual importance of each believer. The starry heavens of a clear night present to the eye of the observer a magnificent panorama of the loveliest material works of God in one grand combination of unity, and yet exhibiting, on a closer inspection, an endless variety of sparkling gems. So will the Church of Christ, when manifested in glory. It will be one harmonious whole, yet made up of an infinite variety of units. It may be compared to a prism, through which the rays of light passing are broken by refraction into a variety of colors, limited only by the number of cuneiform surfaces on the prism exposed to the action of the light. This, among other resources of nature, is illustrated in the familiar object of the eye of a fly. A wonderful future, linked by faith to the present, is in store for the Church. It is in obscurity now to all but the eye of faith. It is hid with Christ in God. It walks by faith, and not by sight now; but it is the wisdom of the Church to know her place, duties, and privileges, now, as well as her destiny. To find out the best vantage ground for testimony; to be ever on the watch tower, and whilst "looking for and hasting unto the coming of the day of God," to be continually breathing the last recorded prayer in the Bible, "Even so, come, Lord Jesus."—*Henry Maynott in Prophetic News.*

* Take wide-spread catastrophe, so far as regards its paralyzing and unexpected violence, may have a parallel in the destruction of all the firstborn in Egypt.

## AN ARCHÆOLOGICAL TREASURE.

PHILADELPHIA, May 8, 1885.—At the last meeting of the Numismatic and Antiquarian Society, held in this city on Thursday evening, there was exhibited a relic of great interest to archæologists, with which is also connected a very curious history.

It appears that about forty years ago Rev. W. F. Williams, an American missionary to Syria, visited among places of interest the site of ancient Nineveh, about the time that Sir Henry Layard was making his famous explorations and discoveries. He wrote to a friend in Philadelphia, the late Mr. George Whitney, that he had secured for him a fine piece of Assyrian sculpture from one of the recently opened temples or palaces representing a life-size figure of a king, clad in royal robes, bearing in one hand a basket and in the other a fir cone. One portion of the stone was covered with hieroglyphics and was as sharply cut as though it had been carved by a modern hand, instead of by an artist who was sleeping in his grave when Nebuchadnezzar, King of Babylon, was yet an infant.

The letter describing this treasure arrived duly, but the stones did not come. It appears that the caravan bringing them down to Alexandretta, from whence they were to be shipped to Philadelphia, was attacked by robbers, and the sculptured stones were thrown upon the desert as useless. There they remained for some years. Finally they were recovered, shipped to this country (about twenty-five years ago) and, arriving at their destination during the absence of the consignee, were deposited temporarily in a subterranean storeroom of his manufactory. In some way they were overlooked, and here they have remained, unopened, until they were rediscovered a few days ago. Meanwhile the missionary and his friend have both passed away, ignorant of the fact that the rare gift had finally reached its destination and had become again lost.

The Rev. Dr. J. P. Peters, Professor of Semitic languages at the Divinity School has made a translation of the cuneiform inscriptions on this stone and he gave an interesting account of them. The inscription upon the stone proves it to be similar to the "standard" monolithic inscription in the British Museum. The stone came from the palace of Assur-nazir-pal and dates back nearly 900 years B. C. Some idea of the great antiquity of this relic may be gained from the statement that it was 300 years older than the time of Nebuchadnezzar, King of Babylon, that it was contemporaneous with Ahab, and that it was carved within a century of the time of Solomon.

To the uninitiated such statements seem incredible, and yet much older engraved stones have been discovered. The figure on the slab is cut with admirable skill, having the noble but immobile countenance characteristic of Assyrian sculpture in its best days. The dress, the wings, bracelets, etc., is very fine and it is interesting to observe the fine lines that have been ruled across the slab on the portion covered with inscriptions. The inscription as translated by Dr. Peters is a laudatory autobiography of the king, telling of his conquests and his power.

## REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such person send the money, and we will apply it where it will be appreciated and return blessings on the donor.

## Conference Notices.

The Second Quarterly Conference of the Church of God in the Abrahamic Faith, will be held, the Lord willing, at the Jameson school house, one and one-half miles east of Fisher's Station, commencing Friday evening, June 12, and continuing over Sunday. All lovers of Bible truth are cordially invited to attend. Brother A. M. Smith of Otsego, and other preaching brethren are expected. Those coming by rail on the G. R. & I. R. R., will inquire for W. W. Jameson. Teams will be in waiting at the depot at Fisher's Station on Friday and Saturday. By order of Executive Board.

M. A. WOODWARD, Sec.

The third quarterly Conference of the church of God in Indiana will be held (D. V.) at Antioch, Marshall county, five miles south of Plymouth, and three miles north of Argos. Commencing at 10:30 o'clock, A. M., on Friday, June 12, 1885, and continue over the following Sunday. All are invited. Come and make the meeting a success.

A. B. UNDERWOOD, Sec.

The next annual meeting of the Michigan Church Conference will be held, the Lord willing, at the Brick School House 3½ miles North of Mendon, St. Joseph County, commencing Thursday evening June 4, 1885, and continuing over Sunday.

All that are interested in the truth are cordially invited to attend and the brethren and sisters of Michigan are urged to make a special effort to be present at this meeting.

Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to provide for a large number, and all who come will receive a hearty welcome.

Mendon is on the Grand Rapids and Indiana Rail Road, twenty-one miles South of Kalamazoo. Trains will be met at the depot in Mendon on Thursday, to convey passengers to the place of meeting, all are requested to be on hand that day if possible, but any coming later will be met if they will inform the writer of the day and train on which they expect to arrive. An effort will be made to obtain a reduction in rail road fare, and those desiring the benefits of such reductions or any other information in regard to this meeting will please address the undersigned at Mendon.

By order of the Executive Board.

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## Selections.

### SAVING FAITH.—NO II.

Man doth not live by some words of God, but by every word that proceedeth out of the word of God doth man live, Deut. viii. 3; and therefore there lies on every man, as he loveth life, the imperative and immovable obligation to hear and reverence, and believe every word that God speaks, and attend to every duty which God's word imposes upon him. All Scripture given by inspiration of God is profitable; but each part is not alike profitable to every man, nor is the same part always alike profitable to the same man. But there are some Scriptures which God has placed in the forefront, so to speak, of all the Scriptures, and which claim at the very first an unreserved acceptance, and an implicit faith. The Ten Commandments consisted of two tables, both written by the finger of God. When Israel broke the second table, which related ostensibly, although not wholly, to their duties to each other, they were obnoxious to the Divine curse; but when they broke the first table, and in particular when they broke the first and second laws which prohibited the worship of other gods, and the making and serving of graven images, God drove them from his land and sent his curses after them. Thus these two commandments were magnified beyond the laws of the second table, although the whole ten words were imposed by God on every Israelite. In the same way, then, it is by every word that proceedeth out of the mouth of God that man doth live; but these words which God's Spirit has chosen to express the early (and the only true) Christian faith, receive a prominence which it becomes us to ponder with the profoundest attention.

Take then these words—the inspired sum of Christian faith which we have found—"the things concerning the kingdom of God and the name of Jesus Christ," and let us resolve and ibly vow, before God, with our whole heart, that with his grace, our faith, if it has not already done so, shall henceforth rise up and grow to the same measure, and assume the same form as the early Christian faith, so that it may be truly said of us that we believe "the things concerning the kingdom of God and the name of Jesus Christ." One reason may here be given why the things concerning the kingdom of God obtain such a distinguished prominence, and that is, that the Son of God preached the kingdom of God, and was actually sent for that purpose (Luke iv. 43); and if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect that kingdom which God's Son preached and was sent to preach? One reason, also, may be given why "the things concerning the name of Jesus Christ," share in the same distinguished prominence, and that is, that "there is none other name given among men whereby we can be saved" Acts iv. 12. We cannot be saved unless the name of Jesus Christ be given us; neither can we escape if we neglect the kingdom which he was sent to preach. But, God be praised, we may understand and believe the things concerning the kingdom of God, the things concerning the name of Jesus Christ, and thereby, according to his own appointment, lay hold on the life everlasting.

Perhaps this paper may come into the hands of some who say, "We don't care what is the true meaning of the phrase 'the kingdom of God,'—we never troubled ourselves about this kingdom, nor do we intend to do so,—we are disciples of Christ, and through him do we look with confidence to God for our salvation." Is it right? Is this a sound position? Does it indicate a proper frame of mind? Jesus preached the gospel of the kingdom of God, Matt. iv. 23. That is a fact thoroughly attested. Suppose some of his hearers had said to him, "we never trouble ourselves about this kingdom, and we don't intend to do so,—we are your disciples, and through you do we look with confidence to God for our salvation." What would he have replied? Would he not have said, "you cannot be my disciples, for you do not believe what I preach. God sent me to preach this kingdom, and if you receive not my words, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for you." Would he not have said, "I am the sower of the good seed, which is the word of God, Luke viii. 11; which is the word of the kingdom. Matt. xiii. 19. If you do not hear the word of the kingdom, you cannot be my disciples; and if you hear the word of the kingdom and do not understand it, the wicked one will soon catch it away, so that, whatever you imagine, no fruit will redound to your account, none of the good seed will ever spring up in your hearts," Matt. xiii. 19. Under such dire condemnation and exposure, do those place themselves who treat as unimportant the kingdom which Christ preached, and all the time claim to be his disciples.

Perhaps some other readers may say, "We cannot regard as unimportant anything that Christ said, and much less what he has sent to preach, and what, also, he sent first twelve, and afterwards seventy other disciples to preach. There is no denying, nor is there, on our part, any disposition to deny, that faith in the kingdom of God was essentially required in the Jews during our Lord's ministry, and that none were at that time accounted his disciples who did not profess to receive the word of the kingdom. We acknowledge most readily that to preach the kingdom at that time was to preach the gospel, Luke ix. 2-6; and that it is even called preaching the gospel of the kingdom. But what we want to know is this—Firstly, Was the gospel of the kingdom preached after the crucifixion of Jesus? and secondly, What is meant by "the Kingdom of God?"

To these questions I answer, that the kingdom of God was preached after the crucifixion of Jesus, is proven by the passages already cited from Acts viii. and xxviii. It was from these chapters indeed that we found the sum of Christian faith to be the things concerning the Kingdom of God and the name of Jesus Christ. The things concerning the name of Jesus Christ are added to the things concerning the kingdom of God. They are both banded together as one faith. It was when the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ that they were baptized, both men and women, Acts viii. 12. Further, I answer, Jesus predicted "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," Matt. xxvi. 14. This was not fulfilled before his crucifixion, which followed but a very few days after. When could it then be fulfilled but after his crucifixion? Before this prediction was uttered, the mission had been confined to Israel, and only in exceptional cases did he "cast the dogs eat under the children's table," Mark vii. 28. His disciples had never till that time preached beyond the bounds of Judea and Galilee. They were expressly forbidden to go into the way of the Gentiles, or into any city of the Samaritans. And, instead of preaching the gospel of the kingdom as a witness unto all nations, they were charged to go rather to the lost sheep of the house of Israel. Matt. x. 5, 6. But after his resurrection, the limitation of the scene of their labors, and of the persons whom they should preach to, was removed by the command, "Go ye unto all the world and preach the gospel to every creature," Mark xvi. 15. Lay all these facts together, and there is no getting to any other conclusion, than that the gospel they were commanded to preach in all the world to every creature was the same gospel of the kingdom which they had previously preached, and which he had foretold should be "preached in all the world for a witness unto all nations." With this conclusion the facts most strictly correspond. The cities of the Samaritans which had been expressly debarred from hearing the disciples preaching the kingdom during our Lord's humiliation, were the first non-Israelitish cities, after his ascension, that heard the gospel preached, Acts viii. 25; and it is called, as we have seen "the things concerning the kingdom of God and the name of Jesus Christ." At Miletus he summed up his whole preaching in Asia in these words "the Kingdom of God," and told the Ephesian elders that by that preaching he cleared himself from the blood of all men (Acts xx. 17-18). And in the same way the Kingdom, together with the name is, as we have also seen, preached for salvation in Rome, the then mistress and metropolis of the world.

To the other question put—viz., What is meant by the kingdom of God? we will now give our attention. Some persons will say, "It is easy to say, 'We believe the things concerning the kingdom of God;' but it is another and more difficult thing to understand what is meant by these words. If the various religious bodies were to insert these words into their respective creeds, they would have made no progress unless they understood and believed what the words expressed in the time of the early Christians. Indeed, unless they apprehended the true correct meaning of the words, the insertion of them in the creeds would be a positive source of error, for they would inevitably attach some meaning to them, and if not the right meaning, then certainly a wrong one." Now this is all true. It is useless to adopt the ancient and approved words unless they still express the ancient and approved ideas. It is worse than useless, for the ideas we erroneously attach to the words will prejudice us against the correct ideas. They are therefore right, who insist that along with a return to the use of the original phraseology, there must be a restoration of it to its original meaning. That it once had a distinct, specific, well-understood meaning, is certain; and it is our object, as it is essentially the interest of every man, to find out and embrace that meaning.

John the Baptist spoke about this kingdom, saying "Repent, for the kingdom of Heaven is at hand." Jesus and the twelve disciples, and the seventy disciples whom he sent forth, all spoke of it in the same words. No one, so far as the four Evangelists record, ever asked, What do you mean by the kingdom of God? The hearers of these preachers seem to have attached a certain meaning to the words. The meaning was either the right meaning or it was wrong; but whether right or wrong the previous revelations from God were the sources of their ideas of the kingdom of God. They may have drunk in human traditions along with the divine revelations, and that to such an extent as to make the Word of God of none effect, even as we also may do; but in so far as the Jewish faith and understanding of the kingdom had good standing ground in the writings of God's prophets, in so far was it the true faith and understanding. If the Books of the Prophets, who spoke before John the Baptist, had been lost or inaccessible, we might have drawn weighty inferences from the circumstances that neither John nor Jesus, nor his eighty-two disciples, gave any explanation to their Jewish hearers of what was meant by "the kingdom of God," and from the fact that the special twelve, who were most in the company and confidence of Jesus, did themselves hold fast and firmly the meaning commonly entertained by the Jewish people concering this kingdom. But when the Books of the Prophets are in our hands, containing those revelations which God gave to prepare Israel for the great coming preacher of the gospel of the kingdom, we may at once betake ourselves to them in the confidence that there we have the sincere, pure, and undulterated, and nourishing, Word of God. The prophecies are no Sibylline oracles that utter an equivocal meaning. On the contrary, they are the sure words to which we do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise. 2 Peter i. 19. Some prophecies cannot be easily understood; but that is no reason why they should not be studied, any more than the fact that there were in Paul's epistles "things hard to be understood." 2 Peter iii. 16, is a reason why Paul's epistles should not be studied. The fact that the untaschable and the unstable wrested Paul's letters, as also the other Scriptures, unto their own destruction, 2 Peter iii. 16, is no reason why we should be "fools and slow to believe all that the prophets have spoken," Luke xxiv. 25. It is a reason why we should not wrest the Scriptures, but no reason why we should neglect what holy men spake as they were moved by the Holy Ghost. 2 Peter i. 21. Long before John the Baptist appeared, God had spoken about his kingdom, and if we want to know the true meaning of the preaching of John and Jesus, and feel the full force of their words, "the kingdom of God is at hand," we must first fill our minds with God's previous revelations concerning his kingdom.

### FIFTEENTH CENTURY BIBLES. LATIN. No. II.

After the printing of the first four Bibles, which have been the subject of several articles, the art of printing was scattered widely over Europe by the capture of Mentz in 1462. Throughout the remainder of the century the Bible in Latin continued to be printed in frequent and splendid editions. Mr. Stevens says that during the first forty years of printing, the Bible exceeded in amount all other books put together, and that "its quality, style and variety were not a whit behind its quantity." Not less than a thousand editions of the Bible were printed before the end of the century, most of them of the largest and costliest kind, and nearly all of them in Latin. During this period, Bibles were printed also in German, Italian and other modern languages, but I shall not consider these until I have given a brief sketch of the best known Latin Bibles which followed the first four that have been described.

The Eggestoyn Bibles are usually catalogued as the fifth, sixth and seventh Latin Bibles, and attributed to Heinrich Eggestoyn, Strasburg, 1466, '69, '70. For a time he was thought to be the printer of the Bible of Mentelin, the printer of the third Latin and first German Bible, but was himself the printer of the second German Bible. Eggestoyn was one of many other large Bible printers. He was a man of considerable prominence, being a master of arts and philosophy, an officer of the city, and the chancellor of the Bishop at Strasburg.

Two of Eggestoyn's Latin Bibles were in the Caxton exhibition, both from the Althrop Library, lent by Earl Spencer, one entered as the first edition, 1468, (?) the other as "1468, (?) sometimes attributed to J. Baemler, of Augsburg, but the type the same as that generally attributed to Eggestoyn and the paper-mark undoubtedly his."

Three of Eggestoyn's Bibles are on exhibition in the Lenox Library, one marked "1468-70, (?) the fifth Latin Bible," another marked "Eggestoyn's second edition, Sussex Copy, The Seventh Latin Bible."

The Zoll Bibles bring us to Cologne, the third city to receive the art of printing from Mentz, where Ulric Zoll, probably a workman of Schoeffer, is believed to have printed two folio editions of the Latin Bible, 1470 and 1471. The first book with a date, known to have been printed at Cologne, is St. Chrysostom of the Fiftieth Psalm, 1466. It is attributed to Zoll, whose name is of special interest to us, because he has been mentioned as the chief instructor of William Caxton, the first English printer. Mr. Blades, who has written most exhaustively in regard to Caxton, does not admit this, though he recognized the fact that Caxton was in Cologne during his residence on the continent. He attributes Caxton's typographical work entirely to his association with Colard Mansion at Bruges or elsewhere. Two of Zoll's Cologne Bibles were in the Caxton Exhibition, one from the Althrop and the other from the Bodleian Library. Though Zoll's first dated book was printed in 1466, some bibliographers believe that he began to print as early as 1462. He was not only one of the very earliest printers but one who introduced improvements. After 1487 he always spaced out the lines of his books to an even length. Mr. Blades argues from this that Mansion and Caxton did not learn their art from him, or they would have made use of this improvement in their first productions.

By this time Italy, Bohemia, Switzerland and France had printing-presses, Italy being the first to receive the art from Germany.

The Sweynheym and Pannartz Bible, printed at Rome, 1471, is the first Bible printed out of Germany. In the same year two different translations into Italian were printed at Venice.

Arnold Pannartz and Conrad Sweynheym were Germans, probably workmen of Gutenberg and Fust. They were invited and welcomed to Subiaco, near Rome, by Cardinal Torquemada, the head of the Benedictine monastery in which they established their press. Leading ecclesiastical officials gave them encouragement and help, not dreaming that this magic art would in a few generations completely destroy their temporal power and vastly impair their spiritual supremacy. Sweynheym and Pannartz's first known work, *Cicero de Oratore*, is believed to have been printed at Subiaco in 1465.

In 1467 they had removed to Rome, where they were established in the house and under the protection of Prince Massimo, and published over eight volumes a year for five years, producing 12,000 copies of books before 1471. Their works were mainly editions of classic authors, and were not so profitable as the large theological folios by which Mentelin, of Strasburg, had been enriched. There is a letter extant in which these printers appeal to Pope Sixtus IV. for help, giving a list of their works. Sweynheym retired from the firm and devoted himself to copper-plate engraving. Their last dated book was issued in December, 1473, though Pannartz continued to print for a few years. Both are said to have died before 1477.

This Roman Latin Bible, 1471, is without [illegible] which [illegible] the place and date. Only two [illegible] several [illegible] and library [illegible] the [illegible] compare [illegible] the [illegible] any [illegible] the [illegible] 1500, the [illegible] of which, (with the exception [illegible] or two verses), these phrases, or words equivalent occur; such for instance, as commandments, statutes, precepts, judgments, etc.

They form, (so to speak) the substratum—the underlying principle of all revelation to man as a subject of moral government—of rewards and punishments, a revelation of his future destiny and the relation he sustains to his Creator, as the rightful Governor of the universe, and to Jesus Christ, who redeemed him from death to which he became subject, by the transgression of the law of Jehovah, which he instituted as a test of his loyalty.

Adam, as the federal head of the race, by partaking of the fruit which was interdicted, "brought death into the world, (and as Milton in his book, entitled "Paradise Lost," has well expressed it,) and all our woe, with the loss of Eden," and of the restitution of the same, we learn only by consulting the Bible—"the word of truth." They Spirit—the word, being identical according to Christ's own testimony. "The words that I speak unto you they are spirit, and they are life." "The words that I speak unto you, shall judge you in the last day." According to the foregoing testimony, we are shut up to the teaching of the words of Christ and his apostles, as the only medium through which we receive that knowledge which will "make us wise unto salvation," through the exercise of "the faith, which was once (for all) delivered to the saints."

The strongest language which it is possible to employ, is brought to bear, in order to show the estimate which Jehovah has placed upon his own word. Besides those already adduced, we may cite a few more out of the hundreds which might be cited if space would permit.

His, (Jehovah's) word "is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Christ said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be given unto you."

Jehovah "spake (the word) and it was done, he commanded and it stood fast. His, (Jehovah's) word shall not return unto him void, but it shall accomplish that for which I have sent it."

Without further specification, as to particular texts under this head, I will observe in general terms, that no Bible subject is treated more explicitly, more elaborately than that which relates to the words of Jehovah, and of his Son Jesus Christ, whom he sent into the world, as the second Adam, the progenitor of a race of immortal beings, who are begotten, not by the corruptible, but by the incorruptible seed—"the word of truth, which liveth and abideth forever."

The apostle Paul exhorts Timothy "to study the word, to show himself a workman who need not be ashamed, to rightly divide (classify) the word, and give to each one a portion of meat in due season." It is axiomatic, that words are the signs of ideas, and I know of no good reason which can possibly be assigned, why words occurring in the Bible should not be subjected to the same rules as in other books, especially so, in the absence of anything to the contrary. It certainly would appear very unreasonable to suppose even, that our Heavenly Father would hold us amenable to any law which would be susceptible of different interpretations, and these in conflict with each other, without furnishing the key to unlock the same. I know it is often urged that the Spirit's teachings by a certain influence, such as was exemplified on the day of Pentecost, like a rushing mighty wind, which could not be [illegible] influence it came or went, but it must be [illegible] Draft [illegible] or [illegible] it goes [illegible] to study the Scriptures [illegible] the reason that the [illegible] the channel or medium by which the Spirit communicates to man. A failure then, to search the Scriptures, the word, is sure to bring leanness and barrenness.

Paul, in his letter to the Hebrews, says, God who at sundry times and in diverse manners spake in times past unto our fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Heb. i. 1, 2.

It would seem by this, that we are now shut up to the teaching of Christ and his apostles. M. I. LEWIS.

## Communications.

### THE WORDS [illegible]

[illegible] commanded the words of [illegible] [illegible] [illegible]

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 3, 1885.


SOME communications and literary notices must go over to a future number.

CONTRARY to the expectations of a few days ago, the last news is, that the Anglo-Russian controversy is not settled. Whatever turn events may take, those looking for the Lord know that God is in history, and that he is shaping the course of all that transpires to a grand and glorious consummation, as foreshown by all his holy prophets. We are on the very threshold of another dispensation, where the gospel age and the kingdom age are blending. In this "conflux of ages" watchfulness, prayer and a deeply consecrated life should characterize every professed follower of Christ. The crown of glory will soon be eternally won or lost. We shall soon be among the "taken" or the "left."

ATTENTION the article—Remarkable Revival among the Jews of Germany and Southern Russia—is somewhat lengthy it will interest every reader. The blighted fig tree of Jewish Nationality, that has stood before the world for an age despoiled of both foliage and fruit, is indeed now showing signs of returning life. Our readers will turn to our Savior's language as contained in Matt. xxi. 19, compared with Matt. xxiv. 32. The cause of unfruitfulness was not *for an age* but *for an age*, and the most certain sign that this gospel age is near its end is the budding and leaving-out of the Jewish fig tree. God has said by the prophet Isaiah that—"He shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit." Isa. xxvii. 6. It will be noted that the Jewish converts in this wonderful movement accept the history of the birth of Jesus by the Virgin Mary, as recorded by Luke, as well as the Messianic passages from the Old Testa- that these are fulfilled in the true Son of God and In these days of olitic and apostasy

Homiletic Monthly of England the past several months been a series of papers by some ling theological scholars of on this question, in what ymposium. Edward White ries in a very able answerable ar foundation of the Lord in the immortality of man," showing that the popular doctrine has no foundation either in Scripture, or reason or sound philosophy. I have just received a copy of this article from the author, and gladly place it at your disposal.

But my special object at this time is to give some account of an important discussion on this question at a recent meeting of the pastors and delegates of the French Reformed church of Paris, April 27.

Their conferences, as they are called, are held annually, in different parts of France, and the topics for discussion with the principal speakers are designated in advance. At the last previous meeting, the subject of "conditional immortality or life in Christ," was fixed upon for their discussion at this meeting at Paris, and Charles Byse of Brussels, whose name is familiar to you readers, as the minister of the gospel who has suffered so severely for his faith, was appointed to open the question, and to advocate the doctrine. The report of this discussion has just reached me by the favor of my esteemed friend, Dr. Petavel—translated from a French paper for my use, by his excellent wife. I am happy to give it below.

J. H. PETTINGELL.

"CONFERENCES GENERALES," OF THE FRENCH REFORMED CHURCH IN PARIS.

It is well known that the "Conferences generales" held in Paris during the month of April are usually the "rendezvous" of a number of distinguished Evangelical pastors of all denominations, who discuss questions previously determined upon.

This year the meetings have been well attended, full of animation and very fraternal in tone; the controversy was keen, but without bitterness. Three mornings were devoted to the consideration of a subject which increasingly engrosses the attention of the Christian public, viz: Life in Christ or conditional immortality, a so-called new doctrine, which, nevertheless, can be traced back to the apostolic age.

The Conference of last year had appointed a Swiss theologian who has written for his conditionalist convictions a report on this subject, this year, Mr. Byse, pastor of the Free church of Brussels, and pastor Ducros of Paris to reply. The choir was taken in turn by M. Butter, president of the committee of the Home Mission, and by M. Gustave Monod, junior.

The paper of M. Byse was a study of biblical theology, the object of which was to prove that according to the Old Testament there is no immortality for man except in communion with the living God, and that this communion is through his Son Jesus Christ.

The author had intended to read only a portion of his report, but it occupied the whole of the first meeting, the audience expressing the desire to hear it in full. M. Byse was generally applauded, his learning and his moderation were greatly appreciated, while his hearers were favorably impressed by the absence of all recrimination towards the Belgian Synod which had condemned him as a heretic.

Strange to say, not a voice was raised in defence of the traditional dogma of endless punishment. Surely this is a sign of the times.

In order to refute M. Byse, M. Ducros was compelled to take a position which was almost Universalist. In hell, as M. Ducros conceives it the damned are never irrevocably lost. The redeeming work of Christ will be carried on indefinitely and every sinner will be saved at last. M. Guillaume Monod supported this opinion. He was followed by M. Petavel-Olff of Geneva, who summed up the previous debate by enumerating the four rival theories.

1. The traditional dogma of endless torment which, though without official champions, still counts a certain number of adherents, chiefly the laity, and especially among ladies.

2. Universalism, either absolute or conditional.

3. What may be called eschatological agnosticism, which refuses to take any decision with regard to what it considers an unfathomable mystery.

4. Conditionalism.

The latter point of view not only invokes the Bible, with which it esteems itself in perfect harmony, but also native, and religious consciousness. Professor Drummond, in the volume which has attracted so much attention in England, sees conditionalism in the laws of nature as well as those of the spiritual world.

In a lecture just published, M. Babut, pastor of Nismes, admits the same principles. In the other [illegible] conditionalism has found favor [illegible] able school of duty; known [illegible] under the name of Neo-orthodoxy. The leaders of this school, M. [illegible] postulates of practical reason.

Lastly conditionalism does not quench zeal, since on the contrary, it stimulates to action an increasing number of missionaries and evangelists. Messrs Rochedieu of Brussels, Chas. Vernes, Matter, and Pulsford of Paris, afterwards took part in the discussion. M. F. Buanx read a letter from M. Stienhell, the venerable philanthropist of Rothau.

On the whole, most of the speakers were in favor of Universalism, nevertheless the general sentiments of the audience were perhaps best interpreted by the address of M. Lauheret, pastor at the Hague, who has a leaning towards eschatological agnosticism. He hopes for final restoration, yet is disposed to admit the annihilation of the most obstinate sinners. In his opinion, Scripture, psychology, and experience teach alike, that sensuality brutalizes man and that pride leads to insanity; these two maladies are equally deadly for the soul, but the preacher should endeavor above all, to point out the disastrous consequences of sin in this life.

A few minutes were allowed M. Byse to answer his opponents. He complained of their having deserted the ground of biblical exegesis which he had chosen. Conditionalism has been accused by some of being too severe, by others, of being too lax. These contradictory reproaches destroy each other. God pardons the repentant sinner, but he does not force a blessed immortality upon the obstinate offender who rejects it, and condemns himself to perish of thirst, by forsaking the spring of living water. In conclusion, M. Byse records the demise of the traditional dogma of endless torments. No one attempted to defend it, or even to present it in its true authentic form.—*Bible Banner.*

## Selections.

### Conditional Immortality in Europe.

I learn from private letters, as well as from periodicals and reports of conferences, which I am constantly receiving from friends in Europe, that the doctrine of life only in Christ is gaining in favor and force, especially among the clergy and learned professors, both in England and on the Continent. A few months since I received from Mr. Petavel of Geneva, a copy of a private letter from the learned Professor Junker of Holland, in which he declares his full belief in this doctrine.

At a meeting of the Synod of the Reformed church of France held last October at Montpellier, composed of more than fifty pastors, besides many elders laymen, Mr. Babut—who is described by M. de Pressense, the distinguished senator of France, as the "leader of evangelical Protestantism in the southern departments,"—read an argument in opposition to the traditional doctrine of inherent immortality, which was assented to by M. Bonnet of Frankfort, the well-known evangelical commentator, and supported by M. Sabatier, the Christian Science Professor of Montpellier, and which was well received by the whole assembly. A copy of this address has been sent to me in the *Revue Theologique*, but I have no time to translate it, and besides, it would be too long for the columns of this paper.

Only last December, Prof. Bonney, one of the most distinguished men of science, and a preacher of orthodox Christianity, took decided ground in his Belcam lectures in favor of the doctrine of eternal life in Christ. Professor Drummond in his recent very popular work, entitled "Natural law in the Spiritual World," has demonstrated that natural immortality of man is a scientific as well as a scriptural impossibility; and that there cannot be any immortality existing by union with the Deity in a new, holy, and spiritual life. I might go on to mention the names of many men, eminent for scientific and theological learning in England and on the Continent who have come to the support of this doctrine.

The [illegible] *International Standard* for May is a review of a pamphlet written by R. Courtney of Bombay Civil Service, and some illustrating diagrams and numbers explaining the author's chronological deductions from the measurements of the great Gallery of the Great Pyramid. In the lines and intersection of lines it is claimed that the dates of the momentous events in history corresponding with the prophetic periods of Daniel's prophesy are indicated. We give the author's own summing up:—"In the foregoing pages I have endeavored to keep as close as possible to actual measurements, and to alter them (even then to the most trifling extent) only when they differed amongst themselves, and when the aid of theory had to be invoked to determine towards what precise quantity they all tended. With one solitary exception—that of the battle of Waterloo, which was absolutely required to serve as a fixed point in chronology—history has not influenced in the smallest degree the determination of any length or height or angle, and yet from the Great Pyramid has been evolved a long series of events, the most important in the history of the world since the beginning, more than two thousand five hundred years ago, of the Times of the Gentiles, viz., the era of Nabonassar, the fall of Nineveh, the union of the crowns of Media and Persia under Cyrus, the very day of the accession of Alexander the Great, the birth of Our Blessed Lord, and his crucifixion, the birth of Mohammed, the taking of Jerusalem by Omar, the battle of Waterloo, the eighteenth centenary of the martyrdom of St. Peter, the fall of the Pope's temporal power and the proclamation of his infallibility. I have shown that the book of Daniel and the Great Pyramid are one, and that both point emphatically to 1837 as the termination of the Times of the Gentiles. Far be it from me to assert, that in that year the world will come to an end. I look for that event to happen not before but after the millennium, and even then, when this world has been renovated and purified by fire, we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. But I do expect that in 1837 the Turks will have been expelled from Palestine."

## Youth's Column.

### Our Pilot.

[These lines were written by the late Captain J. E. Dutton of the steamship Sardinian, a man of decided faith and earnest life, for those persons [illegible] when nearing port. Just after the good news [illegible] he was able to gratify her fatally by going to the [illegible] where he could see it. He [illegible] and he [illegible] in taking the lead."]

[illegible]
[illegible]
Shrouded in its visible majesty,
Pale and grey;
But our pilot, brave and faithful
Will we know;
We can the [illegible]
Above us.

[illegible]
From our sight,
[illegible]
Yonder [illegible]
Tossing,
Those unseen, yet unfeeling,
Ocean [illegible]
Electing [illegible]
Unknown.

[illegible]
Across the [illegible]
Anchor [illegible]
Safe to shore."

So we trust Him, 'mid the darkness
Of the night,
Longing for his coming greatly,
Soul-sick, bright

[illegible]
Watching [illegible]
[illegible]
Weak in heart;
[illegible]
Hear the [illegible]
Of oak and pine,
He shall bid us [illegible]
Come and rest."

—*Selected.*

### Aunts—Calling People "Old."

"The old man," "the old woman," "old Wilson," "old Robinson,"—that is the way in which many people choose to speak of those who are no longer young. Again, men will call their wives, and newly married men their young wives, "my old woman." Boys, too, are addicted to calling their father and mother, "our old man" and "the old woman." Now this is all very wrong, and what neither children or unproven people will be guilty of, who are well taught and well disposed.

Children, to begin with, owe other treatment to their parents than that of speaking of them in a contemptuous manner. "Honor thy father and thy mother." Calling them old, even if they are three score years and ten, is not honoring them: it is speaking of them as if you did not think much about them, thought lightly of them, did not much care about them—old and worthless; whereas, you are likely very much in their debt for their kindness to you, and care, ever since you were born. It shows a want of thought, a want of feeling, a hardness of heart, which promises anything but good for you as you grow up. If you, while young, can be in the receipt of blessings from your parents—which no money could buy—and you have not the feeling to make you speak of them with love and reverence; nor the reverence nor the shame to try to make you hide your want of good feeling, you are surely in the way which is broad and leadeth downward to misery.

And even if your parents are not so good as they might be, that is a matter for you to hide, and be sorry for in secret, rather than to seem if you were willing that everybody should know it, by your calling them "old."

When one hears a young man, newly married, calling his young wife, "my old woman," it is not a good sign. If your wife is a good one, you ought not to speak of her so; hardly in jest, even. You ought to call her by her name, as "Mrs. Wilson," or Mrs. Robinson;" or, if you feel as though that sounded rather too fine, say, "my wife," or "my Mary." You ought to be considerate and tender of your wife's feelings, for she is worth it; and it will be sure to pay you in the long run.

There are some men—not a few, indeed—who seem as though they were ashamed to speak of their wives as if they respected and loved them. Now, these feelings of love and esteem are not a matter to make a parade of in the market place, yet to respect and love a good wife, is one of the most fitting and proper things in the world, and you need not be ashamed who knows it. You may safely venture to speak of your wife as if you really thought the great deal of her; and nobody, whose good opinion is worth anything, will think worse of you for it.

And if your wife is not a good one, or only a sort of a second or third rate one, calling her "old" will not help to mend her. Call her "old," and keep at it, and she will be in great danger of coming to feel "old." "Yes, I'm old, and good for nothing: it's no use for me trying to be any thing." That is how she will feel, and your calling her "old," will help to kill out, if possible, whatever good may be in her; and she may get old and good for nothing sure enough, much quicker than will be good for either you or your children.

And then to be letting everybody know that you are such a simpleton as to have got a bad wife, or one that is not a very good one, by always speaking lightly of her, as "my old woman," is not for your own credit. It would be better to hide it, say nothing about it, and set to work and see if you cannot make your wife better by kind treatment. Who knows but that you might so improve her, that you might, at length, with propriety, speak of her to others in a respectful manner.

And then as to those people who cannot find it in their hearts to speak of any body scarcely, without calling them "old," you ought to learn better. If you know how well all such talk is understood by well informed and well-behaved people, you would be more sparing of it. It is a mark of ill breeding—a way which low-bred people take of speaking of their betters, under the notion, that by speaking contemptuously of others they give themselves a lift, and that there is something about it rather smart; but it is a mistake. You can no more lift yourself up by respectability in any such way: neither is it smart, or clever. It is bad manners; and bad manners means a badly furnished head, and not a very good heart.

Those people who are old, have no need to be thus reminded of it: nor yet those who are approaching old age. Let them feel young as long as they can. If the feeling of oldness and worthlessness never comes upon them, it will be all the better. "Gray hairs are a crown of glory, if found in the way of righteousness." And if not found in the way of righteousness, yet, in the owners of those gray hairs are so much the care of the great and good God, as to be still living with us, that alone is enough to entitle them to kind and respectful treatment.—*Scottish Herald Expositor.*

### The Palm Tree's Lessons.

The uses of the palm tree are almost as varied as its different species. In Egypt and the countries along the Nile, it is used for almost every purpose the limited wants of the natives demand. The roofs of the mud huts are covered with the broad leaves woven together; beds, carpets, and rugs are made in a similar manner, of the same material; baskets used for carrying burdens, rustic stools, sandals, girdles for the waist, are all made wholly or in part from some species of the palm. It also furnishes oil for light, and forms no small part of the native's food.

The fruit of the date palm is quite well known in its preserved form. The dates grow in clusters, and ripen in August, September and October. When the juice is pressed out, they can be kept in solid masses for a long time, and are quite a delicacy.

The palm is frequently alluded to in the Bible in a figurative sense. It is regarded as a symbol of beauty; hence, a beautiful person or the church, is sometimes said to be like the palm tree. The life of a religious, upright man is said to be like the growth of the beautiful palm. Psa. xcii. 12.

In ancient times the palm was a sign of victory, and it was also usual to scatter branches in the way before kings, as they entered into cities on public occasions. It was therefore a mark of highest honor to the Savior when the people "took branches of palm trees and went forth to meet him," and strewed them before him as he entered into Jerusalem.

We slip from an exchange the following beautiful comparison between the stately palm's source of nutriment, and the hidden fountain of divine grace from which our spiritual being must receive its nourishment. "On the desert there grows one kind of palm which, if its leaf is pierced, will give forth water for the thirsty traveler. One traveler, who could not account for this in a season when no rain fell, and not much moisture could be exhaled from the sand, had the natives dig down till at the depth of forty feet they came to water. The mystery was explained. The tree had stretched its roots downward, and pushed its tendrils farther and farther until at last they drank from cool waters buried so far from the light.

In like manner the refreshment and life that comes from God sometimes seems to us to be far down, out of sight, covered up under our daily work and study and haste, just as the stream is hidden by the waves of shining sand. As the winds pile these higher all the time, so the circumstances of life pile higher and higher above our sense of God's blessed help. Yet, like the palm, we must reach down and down, through everything that comes between, to God. And when we have done it, think what a blessed result. We not only grow and thrive, but we have within ourselves the living water—a well within us—springing up into everlasting life that may refresh every tired and thirsty soul that comes within our reach."—*The Young Disciple.*

### About Darkness.

[illegible]
Things need to be [illegible]

Dark, little folks, dark? Well, suppose it is dark as Egypt, can't God see in the dark, even darkness that can be felt, see right through every nook and corner of your heart? To be sure he can, there is not a thought escapes his omniscient eye. He knows your inmost soul. What—sin in the dark, because it is dark? Dare you, little folks or great folks? You may escape the eye of man, but God's eye never. His eyes go to and fro everywhere with lightning flash!

Sin anywhere, on your bed, in the secret chamber, sin where you will,—little sins or great sins, sins of the flesh or the spirit, thought, word or deed; be sure they find you out. Some little folks, and some great folks, sin in the dark, or the covert of night, loving darkness rather than light, because their deeds are evil. The murderer rising with the light, killeth the poor and needy, and in the night is as the thief."

Hark again: "The eye also of the adulterer waiteth for the twilight, saying no eye shall see me—and disgiseth his face." "In darkness they dig through houses which they have marked for themselves, in the daytime they know not the light." "Woe unto them that seek deep to hide their council from the Lord, and their works are in the dark.... for they say, the Lord seeth us not." Remember, friends, there is not a word in our tongue but that the Lord knows it altogether. Says the Psalmist: Whither shall I go from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me: Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee." See Psalm cxxx. Oh! what a fearful thing to sin against such a God.

Furthermore remember, aside from the shame, guilt, and wretchedness here, on account of our sins, there's a fearful judgment awaiting every sinner. Every one, great and small, must soon stand before the judgment seat of Christ; where every one must give account to God for the deeds done in the body, whether good or evil. There, at the great day, all our secret sins,—sins of the deepest dye, even the works of darkness of which it is a shame to speak,—will be spread out to the open gaze of an assembled universe.

"Could we on morning's swiftest wings,
Fly through the trackless air,
Or dive beneath the ocean springs,
The Spirit there would be there.

In vain we guilt attempt to fly,
Concealed by darkest night,
One glance from the all-piercing eye,
Can bring it all to light.

Search thou our hearts, and there destroy
Each secret [illegible],
And fill our [illegible]
That we may enter in."

—*F. D. Newton, in World's Crisis.*


# HALT!

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The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at Arlington Hall, 176 Grand St., Brooklyn, E. D., New York, at 10:30 a. m. for Conference, "Breaking of bread and prayers," and 3:30 p. m. for preaching.

## A LETTER to a FRIEND.

—By Mrs. C. C. WOODBURY.—

This Letter treats upon the subjects of The Nature of Man, the Promises of God, the Return of Christ, the Destiny of the Wicked, the Resurrection and Immortality. A new edition of this little work has been printed. Brethren will know how to use it. 32 pages, price 10c; 3 copies 25 cents.

## Poetry.

### MY TIMES ARE IN THY HAND.

Father, I know that all my life
Is portion'd out for me;
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad and joyful smiles,
And wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know:
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait.

So I ask Thee for the daily strength
To none that ask denied,
And a mind to blend with outward life
While keeping at Thy side;
Content to fill a little space,
If Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit fill'd the more
With grateful love to Thee—
More careful, not to serve Thee much,
But to please Thee perfectly.

There are briers besetting every path,
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer:
But a lowly heart, that leans on Thee,
Is happy anywhere.

In a service which Thy will appoints
There are no bonds for me;
For my inmost heart is taught the Truth
That makes Thy children free;
And a life of self-renouncing love
Is a life of liberty.

## Communications.

### ONCE MORE.

Several have written me urgently as to the Sonship question, and duty has demanded my brief articles; and yet there are essential points now demanding notice. My material seems inexhaustible; but my statements shall be brief. "In the beginning was the word—The Logos." John i. 1. "In word" is contrasted with "in deed." Logos is that which is spoken from logo, I speak; "By the word of the Lord were the heavens made. He spake and it was done," Ps. xxxiii. 6-9; cxlviii. 5. The creative word made (produced; brought forth, caused) creation. But the range of this Divine word reached on beyond Adam and the foreseen creature frailty of man "in sin and death," to "the second man, the Messiah, the Restitution.—New earth, new covenant—All things new!" Therefore on this line "the word-logos of promise, Rom. ix. 9; was made flesh. God sent forth his Son, in the fullness of time, made of a woman"—to redeem, restore and save. Rom. viii. 19-23; Gal. iv. 4.

1. The power of sin in the flesh prevailed to make the first born of Adam, the first murderer!—The first born of Abraham was the first Ishmaelite; and hence on and on, till the first born of the chosen Nation was displaced for the tribe of Levi; so that "the children of the flesh are not (anytime or any how) the children of God." Rom. ix. 8-9. (Joseph is not an exception). Those of promise (alone) are counted for the seed." They come in on a higher plane. Their calling is of God in Christ. In this light of revelation and all the historic facts of the case, we see how superficial, short-sighted and erring, those are who wrest Joseph's "supposed son" out from "the record that God gave of his Son;" because, for special objects of law, discipline, example, etc., he was "the child born" into Joseph's household. Is your impression on Isa. vii. 14; more divine than St. Matthew's Apostolic commission? No. No. Let the word stand over all—whether in politics, prophesy or promise, it is like sovereign.

II. "The Logos evangelize"—the original announcement of redemption by the seed of the woman, Gen. iii. 15. Its repetition to Abraham the father of the faithful, as expounded and applied by St. Paul, Rom. iv. 9; links the redemptive, together with the creative, "Logos,—according to his own purpose and grace, given us in Christ Jesus before the world began; 2 Tim. i. 9. For "in the beginning was the Logos (that is the fullness of time) was made flesh—the only begotten of the Father full of grace and truth." John i. 14; 1 John i. 1-3. Let those who extend the political events of Isa. vii. 7-16, over the Messianic language of v. 14 (and seem to the ignorant, to crush out all quoted by St Matthew i. 22-25; St. Luke i. 26-35) be a little rational and read on to Isaiah ix. 1-7; and undo and deny "the child born and Son given—the throne of David and the Prince of Peace there foretold; say more, go on through all like prophecies and promises and defy their apostolic and manifold application by the Holy Ghost throughout the gospels! Are they not all substantially Messianic? Surely they are; to take them out would emasculate "the Gospel of God!" do you not see that "the Logos evangelize"—the word of promise—is contemporaneous with the "Gentiles who have scattered Israel, Judah and Jerusalem?" Zech. i. 18-22. "In thine eye single" that can see the trending down Gentile power and not get even a glimpse of "the word—Logos—of promise" that has kept faith alive through all adverse events of the ages past? Do you not also see that as the political events noted in Isa. vii. and ix. and Dan. ix. transpired in succession and on the line of chronological prophesy; so also, that the captivity of Israel in, and the return of Israel from Babylon; and their history on "the Messiah the prince," must have transpired not in the time of Ahaz, etc., but historically, as outlined; Isa. xlv. Jer. xxv. Dan. ix. 21-27; Mar. i. 14; Gal. iv. 4.

It seems clear that you (or others for you) make your own obstacles as to both the prophesy and history; to set up Joseph in the room of "God the Father," "Let God be true," and throw doubts to the winds. Amen.

III. But transcending all such general considerations we read of "The root and offspring of David. Rev. v. 5-22; 16; Acts ii. 29-30; Matt. xxii. 43-45; Psa. cx. 1. This alone is a demonstration of your utter mistake in thought and manner of argument, all through. For who, with reason (even without revelation) would imagine that Joseph's Son "after the flesh" could be the root of David 1,000 years before Joseph himself, or be the Logos of promise—in the beginning—4,000 years prior to himself! or the bright morning star "of the yet future great and appearing Day of God!" Surely you are far, very far out of the way of the truth, "John xiv. 5; and are sadly in need of a helping brother's hand, James v. 20.

But to close, on the basis of such unquestionable testimony, my appeal is to your logeonsuosss (for I did and do concede your manly endowments as they appear often above lowminded men) and ask why not join in grateful adoration of "God in Christ reconciling the world to himself." 2 Cor v. 19-21. Why not speak the same things? 1 Cor. i. 10; with Paul, Jesus, his angel and God. Why not echo with adoring gratitude his words, "I am the Son of God—John x. 36; I am the Son of the Blessed"? Mar. xiv. 61-62; Luke xxii. 69-71; John xi. 6-10. It seems disingenuous in a man with your endowments to evade the Lord Jesus' titles of highest honor.

Surely you would not so disparage even a natural brother by whom you had obtained an inheritance, education and position of honor! No, no, So here all that an upright minded man should need is an occasion and opportunity to say the best things possible and speak applaudingly of his benefactor.—Let us unite and sing, "I live by the faith of the Son of God, who loved me and gave himself for me—To him be glory and dominion for ever and ever. Amen! Gal. ii. 20; Rev. i. 5-6. Lovingly is the one hope through Jesus—Son of God.

J. B. Cook.

### Seventy Times Seven or Seventy Weeks of Daniel.

The angel Gabriel came and talked with the prophet and said: "O Daniel, I am now come forth to give thee skill and understanding. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the Most Holy.

Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and three score and two weeks, the street shall be built again and the wall even in troublous times.

And after three score and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation and that determined shall be poured upon the desolate.

Observe that in erecting the tabernacle of testimony in the wilderness, the court was always the last to be put in place, and until it was erected the whole was not completed. So from the commandment to build the wall of Jerusalem, for until that was done the city was not restored, nor rebuilt—must we count the seventy weeks or 490 years.

The date of the work on the wall by Nehemiah the Tirshatha Usher gives as 455 B. C. Now subtract from 490 years and we reach A. D., 35. Unto Messiah the Prince shall be seven weeks and three score and two weeks, 69 weeks equals 483 years which reach to A. D., 28. Usher gives A. D., 27, as the time that John the Baptist begins to preach and to baptize in the desert of Judea, and A. D., 35 Saul of Tarsus is miraculously converted by a voice from heaven. So we find the seventh week reaches from A. D. 28, the beginning of the ministry of Jesus, to the conversion of Saul in A. D. 35. And he, Christ or Messiah the Prince, shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation and that determined upon the desolate.

During this seven years the gospel was preached and the common people heard it gladly, and believed, but the Pharisees—the Scribes and the rulers of the people, rejected this gospel, that was preached among them. Wonderful years were these, the most wonderful the world has ever witnessed.

Wonders and powerful works were indeed done in these seven years—Christ after his calling of the disciples, his teachings and sacrifice rose from the dead to the power of an endless life, and the tombs were opened and many bodies of the saints that had fallen asleep were raised, and coming forth out of the tombs after his resurrection they entered into the Holy City and appeared unto many." N. R.

Probably they were the twenty-four elders (John saw) "sitting upon thrones with crowns of gold upon their heads around about the throne, having each one a harp and golden bowls full of incense which are the prayers of saints," representing the "manifestation of the sons of God" in the resurrected state. Surely with these did he, the Messiah "confirm the covenant with many for one week (many of the saints arose and appeared unto many) the believers of the new covenant, he, the Messiah confirmed the covenant with the dead and the living during that notable week. Remember the baptism of the Son of God to fulfill all righteousness. The life, the tribulations, the crucifixion, the burial, the resurrection, the ascension of our Lord and Redeemer—Jesus of Nazareth—who with his precious blood atoned for our sins, and not for ours only but for the sins of the whole world. Yes, Jesus paid it all, all the debt I owe. All glory be to him who redeemed us from the power of the grave in raising us to life again. O death, where is thy sting; O grave, where is thy victory. Further remember the raising of the saints from their graves after his resurrection, and the day of Pentecost when the witnesses of Jesus received an earnest of their inheritance by that wonderful outpouring of the Spirit, who was sent to lead and inspire them into all truth. Remember the wonderful conversion of masses of people, when three thousand souls obeyed the command and were baptized in one day. Remember the marvelous conversion of Saul of Tarsus, when the voice from heaven was heard, "Saul, Saul, why persecutest thou me." "Who art thou Lord," was answered. "I am Jesus of Nazareth whom thou persecutest," which argument convinced Paul, that all that the disciples taught concerning the Son of God was true, and he immediately became a Nazarene believer. And then remember that these events occurred in the one week of years, the seventieth week. Not strange is it that it should be classed as a week by itself. This wonderful week of seven years.

We by believing the word of testimony, will receive the Comforter who is sent to lead us into all truth. "Thy word is truth." "I am Jesus of Nazareth whom thou persecutest." "I am the Son of God." "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst; he that eateth this bread shall live forever." "I am the way, the truth, and the life." "I am the resurrection and the life." "I am the first, and the last, and the living one, and I was dead, and behold I am alive forevermore, and I have the keys of death and of *Hades*." "I am the Alpha and the Omega, the first, and the last, the beginning and the end." "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright the morning star."

Ecclesiasticus says of wisdom, whatever giveth ear to her shall judge the nations, and he that attendeth unto her shall dwell securely. If a man commit himself unto her he shall inherit her, and his generation shall hold her in possession. For at the first she will walk with him by crooked paths and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, and show him her secrets; but if he go wrong she will forsake him and give him over to his own ruin." Eccl. iv. 15, 19. This well illustrates the course of the sword of the Spirit, which is the word of God, with the ecclesia.

"This is the victory that hath overcome the world, even our faith. And who is he that overcometh the world but he that believeth that Jesus is the Son of God." "Herein was the love of God manifested in our case, that God hath sent his only begotten Son into the world that we might live through him. For the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him. He that believeth not God's hath made him a liar because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life, he that hath not the Son of God hath not the life. These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life. For God sent not the Son into the world to judge the world, but that the world should be saved through him. He that believeth on him is not judged, he that believeth not hath been judged already because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved darkness rather than the light, for their works were evil. For every one that doeth ill, hateth the light and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." John the Baptist, who was not the light, but came that he might bear witness of the light." "We have seen and have borne witness that this is the Son of God." [illegible] to Nathaniel we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Can any good thing come out of Nazareth? was the query. Come and see. Jesus when he saw Nathaniel, says, Behold an Israelite, indeed, in whom there is no guile. Nathaniel answered him, Rabbi, thou art the Son of God. Thou art King of Israel. This before the resurrection of Jesus as a way was known by the disciples and followers of Jesus. "Believest thou, thou shalt see greater things than these," answered Jesus. It is as to how we believe on Jesus the Christ, the Son of God, this Jesus of Nazareth, for there is no other name given under heaven whereby we can be saved. The truth as it is in Jesus is the prepared virtuals of which we eat in passing over this river Jordan or judgment.

Your sister for the truth.

Mrs. E. K. Holt.

## Jewel Casket.

### GROWING.

Give him that hath [illegible] given
Ever more abundantly."
Lord, I live because thou livest,
Therefore give more life to me!
Therefore speed the to the race!
Therefore let me grow in grace.

Deepen all thy work, O Master,
Strengthen every downward root,
Make me more thy pleasant fruit,
Purge me, prune me, tell thee,
quit [illegible] me grow in grace.

Grant, grace for grace outpouring,
Above all [illegible] desires!
Raise me higher, upward soaring,
Mounting as an eagle's wings!
By the brightness of thy face,
Grant [illegible] me grow in grace.

Let me grow by sun or shadow,
Every moment [illegible]
Make me really bear to know
More and more conformed to thee,
Until by [illegible] eyes shall trace,
Day by day, my growth in grace.

Let me, then, be always praising
Where, hour standing waiting,
Listening, hoping, trust keeping
Thus and thy most pleasant will,
Thus may ready thy holy place,
Daily fit me grow in grace.

—F. R. Havergal.

### A GOOD MAN.

"He was a good man, and full of the Holy Ghost and of faith." Acts xi. 24.

A good man, then, is a man who draws his goodness from God, the source of all goodness. He himself is the type of all perfection, the home of all things fair. Whatsoever things are lovely, and whatsoever things are reverable—all that we call virtue, all to which hearts and consciences ascribe praise—dwell in God as their native home. In the abyss of his being the streams of goodness, which part into many heads to fertilize the wilderness and sweeten the salt marshes of human nature, rest undivided. He is the reality of which all our conceptions of goodness are but the fragmentary representations, the substance of which they are but shadows. Not only so, but as all life is an effluence from him with whom is the fountain of life, and as it is his light in which we see light, so all the goodness which is in men is from above, and cometh from the Father of light. All light and heat are from the sun, and all goodness is of God. All virtues are radiations from him. "They are but broken lights of thee." He alone is good of himself and by himself. Drawing his being from none, he owes his character to none, to no outward helps or occasions his actions, to no imperfection his beauty. Receiving from none he gives to all, and every deed of fair goodness that man has ever done, at the last analysis, has been to the doer no less than to the beholders or the hearers, the gift of God.—*A. McLaren.*

### COMMUNION WITH GOD.

"In him we live, and move, and have our being." Acts xvii. 28.

God's presence amid and throughout the creation is immediate and is constant; not a presence of thought merely, or of organizing plans, or of secondary forces operating for him, but of his own personal and infinite mind. He is near, he is with every one whom he has made; and while no sense takes cognizance of his glory, and no human spirit is bowed beneath its august burden, the soul that thinks of him, and that faithfully and affectionally aspires to meet him, becomes often intimately aware of his presence. That presence is constant too, as well as immediate; so that at no time in all our life, and amid no scenes, are we in the least removed from God. On sea or land, in the tropics or at the poles, the eternal, [illegible] mind of the [illegible] and supreme, and [illegible] [illegible] [illegible]

# Poetry.

## "Hold Fast Till I Come."

Firmly, faithful fellowship,
With determined, undivided heart,
Let us, the Master's coming hasten,
Ever watching, ever praying.

Not with sluggish, careless manner
Not impaired, but strong in power,
Each to his appointed labor turning
Day by day, another measure.

Prudent, thankful, trusting
In His Almighty Arm;
Whose all shall be rewarded by Him,
Who will not forget our labor.

Let us, looking, for the day
To hail the coming day,
To welcome Him Beloved
Along the shining way.

Trusting, looking, yet strong,
The morning Redeemer draws near
Your Kingdom to bring,
Deliverance drawing near.

Watchers, watching, faithful,
Soon, very soon, shall we have
Our Deliverance by
Triumphant Christ.

# Selections.

## REMARKABLE REVIVAL AMONG THE JEWS OF GERMANY AND SOUTHERN RUSSIA.

The Jewish nation can only be understood in the light of their whole history, past and future. "The Jewish question," writes the well-known theologian Baumgarten in 1881, "is a mystery, absolutely sealed to all unbelievers. From the call of Abram to the descent of the heavenly Jerusalem a stream of eternal life flows through the depths of the nations and of humanity; and only when the last seal has been opened the marvellous plan will be understood and seen; only then shall we understand perfectly the import of our present day. Of what avail can it be to point out the failures, sins, and vices of the Jews, [and] to exhort them to be a little more modest?" Such slight improvements can be of no use. A radical conversion [illegible] is a historical fact that, [illegible]ive totally, [illegible]nd Savior to [illegible]ally into fearful [illegible]s, though the high nobility of their origin suffices to preserve among them a large treasure of morality and good customs."

Within the last twenty years the national consciousness of the Jews has become more vivid and vigorous than ever. They feel that, although scattered over the earth, they are one nation; and although not clearly conscious of its nature, they feel that they have a special position and mission in the history of the world. And so we have the apparently contradictory phenomenon, that while Israel is dead, having forsaken their true centre and life, the dry bones, according to the prophecy of Ezekiel, are coming together. We know it is in order that the spirit of the Lord may breathe upon and vivify them.

It would be very interesting, doubtless, but totally beyond their limits, to give even a rapid sketch of the conversions of Jews to Christ since the days of the apostles. We know that in apostolic days there were thousands of believing Christian Jews, and in the first centuries many Jewish Christian churches still kept up the Jewish observance, and had a vivid national consciousness. In the mediæval Church there were also not a few Jews who came to the knowledge of Christ, and of these some became teachers of considerable influence. Last century a great interest in Israel awoke in the German churches, and the labors in connection with Halle, and also those of Count Zinzendorf—to mention only the two most striking—were crowned with wonderful success. The Institutum Judaicum, which was founded last century in Halle by Callenberg, and which sent forth many excellent publications, and many faithful laborers, roused an interest in Israel, which has not died out in Germany, and which only two years ago manifested itself in a revival of a similar union of prayer, study and work.

The origin of the Callenberg movement is interesting. Francke, the founder of the Orphan House in Halle, was travelling in the South of Germany, and visited the venerable prelate Hochstetter, who addressed to him the following words: "In my prayers to God I have always laid before the Lord three petitions. The first for an outpouring of his Holy Spirit on [illegible] and which he must cherish as the vestal virgin had to guard the sacred fire."

When we think that this union in seven German universities originated in prayer and the study of Scripture, that it commenced at a time when the Antisemitic movement was at its height, that its members will be the future pastors of German churches, we cannot but regard this movement with deep gratitude, and the confident hope that streams of blessing will flow from these loving hearts to God's ancient people.

The second movement, that among the Jews in South Russia—directs us most forcibly to the national aspect of the Jewish question. Hitherto in their Christian missionary efforts among the Jews we have dwelt almost exclusively on the conversion of individuals. These have found a spiritual home in Christian churches. The consequence is that they are, so to speak, lost to the Jewish nation. They may testify, both by word and writing, that Jesus is the Messiah, but they are absorbed in the Church. Another consequence is that it has not been impressed sufficiently on the Jews that the gospel does not come to them, as it does to other nations, from without, but that it has its root in their past history; that it is connected originally with their past thought, experience and hope; in short, that it comes to them both from heaven and from among themselves; and that the question, Is Jesus the Messiah? is in the first instance a Jewish question. The prevalent feeling among the Jews is, that to become a Christian is to become as it is were a Gentile; it seems to them like being broken off their old tree and grafted into another tree.

It appears, therefore, an evident indication, a foreshadowing of a national movement, when we hear of Jews, how ever few in number, who have come to the conclusion that their dispersion and condition during the last eighteen centuries is the consequence of their rejection of Jesus; that Jesus is the promised Messiah, Son of David, and King of Israel; that the writings of evangelists and apostles are the continuation of the divine record entrusted to the fathers; that salvation is by grace and righteousness, not by the works of the law, but by faith in the crucified and risen Redeemer. However small such a community may be, and whatever may be its present defects and imperfections, it is [illegible] of prophecy a sign [illegible] of coming events.

The recent persecutions and sufferings of the Jews in Russia and Germany have no doubt led many [illegible] on their mysterious history. One of these, a learned, earnest, and patriotic Jew, lived in Kischineff, in Bessarabia, in which there are more than 85,000 Jews.

In the year 1883 he wrote a Hebrew article in a Jewish paper which appears in St. Petersburg, on the revival of the Jewish ministry or rabbinate. Afterwards he organized a society for colonization and agriculture, and in order himself to see the condition of Palestine he went there, and upon the Mount of Olives the conviction was wrought in his soul, that the key to the Holy Land lies in the hands of "Jesus our Brother," and that the reason why Israel has been dispersed for the last eighteen centuries is because they rejected him who was indeed the promised Messiah.

As he himself expresses it in the articles of faith which he drew up in the Hebrew language, he believes "that the word of the Lord to Abraham, our father, to Moses, our prophet, to Israel, our king, and to his servants, the true prophets, has been fulfilled and accomplished about seventy years before the destruction of our temple: for the Lord has visited his people, and raised up for us the righteous Branch, viz., the Lord Jesus, the Christ, who came forth out of Bethlehem, the city of David, to be the ruler in Israel. He, the exalted Son of the Most High, to whom his Father has given the throne of David, suffered, was crucified, and buried for our salvation. He rose from the dead, and lives, and behold, he is seated at the right hand of our Father in heaven."

In this creed he also declares that we are justified by grace apart from the law through the death and resurrection of Jesus; that the Scriptures of the New Testament are to be regarded as of equal divine authority with the old, and that while the unbelief of Israel was made by divine sovereignty and grace the occasion of bringing salvation to the Gentiles, the time has now come for Israel to return to God and his Messiah.

Mr. Rabinowitch, whose words I have been quoting, has come to this knowledge without the help of Christians, although, strange to say, in the very place in which he lived many Jews had of late years been under the influence of the gospel. Pastor Faltin, the minister of the Lutheran congregation, had his attention directed to Israel by the remark of a simple, aged Christian, who for many years had remembered the Jews in her prayer, and who said to him one day "Do not forget the thousands of Jews who live here, and do not know Jesus." From that time Pastor Faltin prayed and labored for Israel. In a very remarkable way the very rabbi of Kischineff himself was brought into contact with him. This rabbi was giving lessons in Hebrew, and as Pastor Faltin wished to perfect himself in the knowledge of the sacred language he asked Rabbi Gurland to instruct him. Rabbi Gurland consented to do so on condition that there was to be no controversy or discussion about Christianity, but the simple reading of the Old Testament in the original. The pastor had to agree; but although Gurland could make it a condition that he would not speak to him, he could not make it a condition that he should not pray for him.

They had read through the whole Old Testament; they were reading it a second time, when they came to Isaiah liii.; they read it, they translate it, and the rabbi said, "Would you mind reading it again?" And then he said, "I see everything in a new light." He had found Jesus: he became a Christian, he was baptized. Through him others were brought to the knowledge of Christianity, and during the last twenty years Pastor Faltin has instructed about a hundred Jews, a large proportion of whom have been admitted into the Christian Church. Pastor Gurland was his assistant minister for some years, and is now laboring in the north of Russia. Another of his converts, Fiedberg, is now assisting him in his pastorate. Pastor Faltin says that he himself knows of five hundred Jews of Russia who have been converted to Christ during the last twenty years. But it was no doubt so ordered that Mr. Rabinowitch should stand forth as a witness for Christ, having come of his conviction without the aid of Gentile Christian ministry, but simply through his study of Scripture. It is a Jewish testimony to the Jewish nation.

The growing desire of this Israelite, and those influenced by him, was to form a community of Jewish believers in Jesus, recognising the New Testament and observing the Lord's Supper observing also part of the Jewish law, [illegible] as a means of justification, which is exclusively by faith, but as a divinely appointed national characteristic. They wish to call themselves Israelites of the New Testament, to build a synagogue for worship, and also for meetings conducted by Christian ministers and friends. In a letter which Pastor Faltin sent to Professor Delitzsch, he states that the Russian government and the highest ecclesiastical court had sanctioned the movement, and Pastor Faltin sees in this the manifest token of God's protecting and favoring hand. Since then the Emperor himself has expressed his approbation; and so all outward difficulties have been removed without any human effort in the quickest manner.

The importance of this movement must be estimated, not by its numerical strength, but by its intrinsic character. As M. Rabinowitch writes: "The true state of affairs will appear when we are permitted in our own place of meeting to lift up our voices, saying, 'Hosannah to the Son of David. Blessed be he who cometh in the name of the Lord.'

On Christmas day (Greek Date) the first meeting was held, in a hall lent for the purpose. Pastor Faltin writes to Professor Delitzsch: "Dear beloved Brother,—Although it is Christmas-day, I must break through my rule of letting my correspondence rest on this day, because I have [illegible] communicate which will delight [illegible] At nine o'clock last night our own services were completed, and I had distributed the Christmas gifts to the proselytes, the Jewish converts in our home. I went with some Jewish converts and a few children to help the singing in the hall where meeting was held. It was densely crowded. Representatives of the Government were present. The crowd was so great that the police officials had to be at the door. After the hymn had been sung about the birth of Jesus, Rabinowitch read Messianic passages from the Old Testament, and then from the second chapter of the gospel of Luke, in Hebrew, the history of the birth of Jesus by the Virgin Mary; and having read these passages, he said to the Jews that the promises which God has given to the fathers are fulfilled in Jesus, who is the true Son of God and the Savior of sinners, and the time has now come when Israel also is to return to him. He expressed his joy that by the mercy of God a number of believing Israelites had met to commemorate, in communion with the Gentile church, the birth of Jesus. He then read a poem in the Jewish dialect and in Russian. I concluded with a short address, expressing my joy that the Lord had permitted me to see, on this my twenty-fifth Christmas in Kischineff, the answer to my prayer. I pointed out that those of them who knew me would also know that I bore Israel on my heart in true love. 'Yes, that is true,' responded many voices. I wished them to grow in faith unto the full realization of a baptism in Christ. Jews of Russia, Poland, Germany, the American Dominions, etc. The attitude of the Jews towards Christianity has undergone a marvellous change. The New Testament has been extensively read.

"Great events have [illegible] the Jews to ponder their position. Only consider the following quotations from a Jewish pamphlet, written in Yiddish. 'Christianity has deepened the ethics of the Old Testament. Read the glorious Sermon on the Mount, or Paul's description of love (1 Cor. xiii.) True, the essential ideas are already indicated and expressed in the Old Testament; but what a difference! There, only in weakness and occasional, here in the steady, strong light of the sun: there, in drops: here, in a stream which carries away the heart.' Or such words as these, about Jesus: 'He brought the gospel of love to humanity, teacher and martyr of Truth. He proclaimed the message of salvation to all nations. He was the consoler of the weary and heavy-laden, the friend of man, and lover of the poor. In him was nothing but light, harmony and symmetry, and his image and name have been an inexhaustible fountain of blessedness to millions who lived and died in his love.' There are many [illegible] souls in Israel. There are many who read the New Testament, some like Nicodemus by night. Quite recently, the Rev. Dr. Adolph Saphir, the beloved minister of Belgrave Presbyterian Church, London, and himself a Christian Israelite, received a letter from a friend laboring on the Continent, a man of sound judgment as well as zeal, who wrote thus: "The movement in Kischineff continues genuine and good. I receive wonderful letters from Polish Jews, and I hear also that the movement extends to Transylvania. I must give you a few extracts from the letters. They are written in the Judæo-German dialect: 'I have heard from a sensible and honest man that there are sacred documents which date from the time of the Holy Redeemer, and which prove that God had sent him for the good of our nation. Since I heard this, fear has taken hold of me lest we should have committed a sin in rejecting him, and lest our souls should have to suffer for it in the next world. I must search into this while I have life. I am a teacher of Jewish children, and my pupils will hereafter be thankful to me if I kindle for them a new light. Can the whole world be mistaken?" (*i.e.*, about the Messiahship of Jesus.)

Another, a learned Talmudist, says: "As a spark among the ashes the thought of Jesus lives in my heart, and since I have been less disturbed outwardly the Eastern Star shines more brightly. God alone knows my heart, and will open the way for me out of my difficulties. At present I am only anxious to keep my heart loyal to the salvation-bringing Lover, and your valued words comfort me. We can serve God in every position, and to them that love God all things work together for good."

A SEEKER AFTER TRUTH.

The following remarkable letter has been received by the British and Foreign Bible Society, from Galilee, addressed "To the Holy Bible Society, in London." Taken in connection with the movement in Bessarabia, such a letter is particularly significant of the spirit of inquiry which has arisen among the Jews. It may be added that the Scriptures requested have been sent:—

"Behold, I have heard out of the mouth of a well-informed man, that the honorable society is in possession of documents, dating from the times of the Holy Messiah, and containing many proofs of his being sent by the Almighty for our good. Since I heard this, terror has seized upon me. I dread lest we should have to suffer for this in the world to come. I have therefore determined to examine these documents so long as a living breath is in me. I am agent for an insurance company, but my chief employment is teaching Jewish children. Perhaps my scholars will one day thank me if I introduce this new light to them. Can the whole world be in error? There must be some truth in this thing. May I respectfully request you to send me a Hebrew Old Testament, and also a New Testament in Hebrew, with the German and Polish translation; also some Hebrew and German Prayer Books, and several instructive books for children in the fourth and fifth classes? I will unveil the new hidden light gradually, to my scholars, and may the Eternal One in heaven be with the Society and all its supporters."

Let us then lift up our hearts in earnest hope, and continue to believing prayer. Whether the present remarkable events are near more nearly or distantly connected with the great crisis, and we must always look to the end, to the fulfilment of the sure word of promise which was sealed by the death of Christ, and in him is Yea and Amen. Let us remember that all these hopeful indications of which I have spoken are in answer to prayer. The Spirit of God himself is evidently dealing with the hearts and minds of God's ancient people.—*T. J. Bulgyn, D.D., in Presbyterian News.*

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## Selections.

### SAVING FAITH.—PART III.

#### II.—THE KINGDOM OF GOD.

The first place in which God's kingdom is called by that name is 1 Chron. xvii. 14; where God, speaking to David concerning his seed, uses these words, "I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore." From this it appears that perpetuity is an attribute of God's kingdom. It is to last for ever, for David's seed is to be settled in it for ever. And, in some way or other, David's seed is to have a throne in this everlasting kingdom, for it is added, this throne shall be established for evermore,"—that is, the throne of David's seed in God's everlasting kingdom. The time when this seed is to be established,—the time when the throne of the kingdom of God is to be given to the seed of David, is not indicated in the verse quoted, nor is the character or locality of the kingdom stated, the extent of its sway, or how it will be related to the other kingdoms, if it have any relations towards them at all. If no information be given in the Scriptures concerning these points, we must be thankful that thus much is revealed; but if more be revealed, we will be blameworthy if we do not carefully examine and receive God's revelation. That "secret things belong to God," is true also that "things revealed belong to us and to our children for ever, that we may do all the words of this law." So spake Moses, the man of God, to the Israelites, Deut. xxix. 29, and we may suppose without presumption that the further revelations which God has been pleased to make, have the same object, viz., to induce us to render him [illegible] obedience [illegible] kingdom of David—in order to [illegible] we must believe [illegible] revelations.

Daniel affords some very clear information on several points regarding God's kingdom. Do we want to know when it is to be established? He says —In the days of the kings symbolized in the image seen in vision by Nebuchadnezzar, Dan. ii. 44. Do we want to know its relation to other kingdoms? It is one of uncompromising hostility. It is to break in pieces the whole other kingdoms symbolized in vision. It is to consume and destroy them, so that no place shall be found for them. And it is to stand for ever. Do we want to know where God's ever-enduring kingdom is to be? He answers—"it filled the whole earth" Dan. ii. 35. God now ruleth in the kingdom of men, Dan. v. 21; and so hath done since the beginning of man's kingdom; but that rule is distinguished from the kingdom of God, for the Kingdom of God does not regulate the kingdoms of men, but its first work, as expressed in Daniel, is to break in pieces and consume and destroy them all. There is a phrase in Dan. ii. 44, concerning this kingdom which we should notice here—"The kingdom shall not be left to other people" From this it would seem that the kingdom is, at its establishment, to be possessed, not by one person alone, but by some people; and that the kingdom is always to be held by them. They are not to give place to others; but they are to be established for ever in it, even as the seed of David is to be settled for ever in it. Would we know who these "people" are? "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," Dan. vii 27, "the time came that saints possessed the kingdom," Dan. vii. 22. If we be among the saints we may look forward to the time when the Ancient of Days shall come, in the hope and confidence that we shall possess the kingdom of God, even that kingdom which shall be under the whole heaven, Dan. vii. 27; and shall fill the whole earth, Dan. ii. 35.

Reference has been made to 1 Chron. xvii. 14; which is part of the word of God by Nathan the prophet unto David. The same message is recorded in 2 Sam. vii. under a slightly differing phase. Thus in 1 Chron. xvii. it is said, "I will settle him in my house and in my kingdom for ever; and his throne shall be established for evermore." This we should firmly believe, and we should at the same time, and with the same alacrity and firmness, believe what is said in 2 Sam. vii. 16; "Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." Not only is God's kingdom to be established for ever; but the same thing is written concerning David's kingdom and David's throne. If anything be lacking to enable us positively to identify David's kingdom (which is to be established for ever) with God's kingdom (which is an everlasting kingdom), it is to be found in the fact that the throne of the kingdom of Israel is called the throne of the Lord, 1 Chron. xxviii. 5; xxix. 23: and the circumstance that the same work of destroying the kingdoms of this world is assigned to both. Judah is as the Lord's goodly horse in the battle, Zech. x. 3. [illegible] I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem," Zech. xii. 6. "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thine hoofs brass: and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord and their substance unto the God of the whole earth," Micah iv. 13. "With thee will I break in pieces the nations; and with thee will I destroy the kingdoms," Jer. li. 20. From those passages it appears that the kingdom of Israel—the kingdom of David—is to break in pieces the nations, and destroy the kingdoms, and it is to stand for ever. But from Dan. ii. 44; it appears that this work is to be done by the kingdom of God, which also is to [illegible] Therefore, the kingdom of David—[illegible]

It may be said, "Is the kingdom of Israel to be restored? Is Jerusalem again to become their capital city? Are there base, miserable wanderers to break in pieces and subdue all kingdoms, and is their kingdom to fill the whole earth and endure for ever and ever? What have they done that they should obtain such an unexampled power, and such an exalted glory?"

They have done nothing to earn any honor from God. And what has this world done that God should so love it as to send his only begotten Son into the world, that whoso believeth on him should not perish, but have everlasting life? If our destiny depends upon our doings, neither we nor Israel can hope for mercy from the hand of God. But if, when we were sinners, and because we were sinners, God sent to redeem and purify us, and if (not on account of our good deeds, but on account of his great mercy) he has called us to be heirs of God and joint-heirs with Christ, who are we, that we should boast over Israel, as if the Divine mercy had been altogether expended upon us, so that God could not now bestow any mercy upon them? That they have done no works to merit such high favors is no hindrance to their being used by God to break in pieces the nations and consume the kingdoms, and then established an everlasting kingdom under the sceptre of the promised seed of David. The reward of work done is called wages, and to him that worketh, the reward is not reckoned of favor, but of debt, Rom. iv. 4; and that saying is as applicable to the seed of Abraham, which is under the law, as to that which is of the faith of Abraham. According to human imaginations, Israel would never be restored, and the kingdom would never come to the daughter of Jerusalem, Micah iv. 8; but God's thoughts are not as man's thoughts, nor his ways as men's ways. If God's thoughts and ways were as men's thoughts and ways, he would not cause his sun to rise on the evil and on the good, and send his rain on the just and on the unjust; neither would he restore again the captivity of the people which so lightly esteemed and so shamefully abused the blessings he bestowed upon them. That Israel is degraded and wicked is true, and it is true also that the full depths of its degradation and wickedness have not yet been reached: and, therefore, man concludes that it cannot be lifted up and its iniquity removed. But God acts contrariwise to this. Study the dark picture of Israel's wickedness in Isaiah lix., and say, does it not come directly to this, "the Lord saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness it sustained him.... The Redeemer shall come to Zion and turn ungodliness from Jacob.....Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.....The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted....Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isa. lix. and lx.

There are two objections commonly urged against the fulfilment of these promises to the children of Israel. The one, that these promises were given conditionally, and the other that such a view is carnal; and not seldom indeed do we find the same persons urge both these objections. What weight is justly due to them, and how far they are consistent with each other, we will shortly consider. It is said, first, these promises were given conditionally to the children of Israel, and because they have failed to fulfill the conditions, the promises are no longer binding upon him that made them. In this view there was nothing unworthy of God, either in the promise or the fulfilment of it,—nothing that could be denounced as carnal,—the only thing lacking was a readiness in Israel to do what the conditions required. What the conditions were, is of no account in this view of the matter. The reason given why "the promises" do not "pertain" to Israel, is not that there was anything carnal in the promises, or that there would be anything carnal in the fulfilment of them, but that Israel was too carnal to obey the conditions imposed. It owns and acknowledges that if Israel had been a better people,—if they had obeyed the requirements of God, that then he would have given them power to destroy and subjugate the kingdoms of the Gentiles, and that he would have established them for ever in their own land, under the righteous sway of the seed of David. So that the men who attempts to hold the two views that the promises were made conditionally to Israel, and that their fulfilment in their plain literal sense would be carnal, attempts an utter impossibility. If the fulfilment of the promises in their plain literal sense be unworthy of God, then such a fulfilment never could have been conditional upon Israel obeying any commands; but if such a fulfilment were dependent upon conditions, then it cannot be unworthy of God. The passage referred to in Isa. lix., so far meets the argument that God's promises have become null because Israel has not fulfilled the conditions required. It is there stated that it is because God sees the wickedness of Israel, and that there is none to save or intercede for them, that his arm shall bring salvation unto him, and the Redeemer shall come to Zion and turn ungodliness from Jacob. Ezek. xxxvi. speaks expressly on the same point. The ways of Israel are such as deserve only shame and confusion (ver. 32); therefore God does not bless them for their good works or good dispositions, for they have none, "But thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither you went....I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: for all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you.....And ye shall dwell in the land that I gave your fathers; and ye shall be my people, and I will be your God," Ezek. xxxvi. 17-28. The succeeding chapter is to the same point. Israel is represented as dead, and incapable of fulfilling any conditions—helpless; but God breathes upon them and they live, and stand upon their feet an exceeding great army, and puts his spirit in them and places them in their own land; and the following verses show that God will certainly gather them, and bring them into their land, and that they (i. e. the ten tribes and the two tribes) shall be made one kingdom, under the sovereignty of the Davidical king, the Beloved, and that they shall dwell there for evermore, and God's sanctuary shall be in their midst. Whatever conditions were required, God has himself undertaken to fulfil, for his holy name's sake, and thus the certainty of these things is established beyond question or doubt.

It is surprising how, in the face of such statements, any should venture to say that the literal fulfilment of these prophecies would be carnal! God is to sanctify his great name which the children of Israel have profaned. Is that carnal? He is to cleanse them from all their sins and their iniquities. Is that carnal? He is to put his spirit within them, and cause them to walk in his statutes and keep his judgments, and he is to place his tabernacle among them and be their God for ever. Are these carnal things? Or is this the only carnal point in all these promises —"I will bring them into their own land, and make them one nation upon the mountains of Israel, and my servant the Beloved shall be their Prince for ever?" God's holy prophets foretold the birth of the Messiah, his lowly state, his wretched death and his burial. The Word was made flesh, and dwelt among us. John i. 14. Will any one say that these are carnal things, or denounce them as unworthy of God? Where is the man professing to be a Christian, who will stigmatize as carnal the resurrection of our Lord's body from the tomb? But whether these things be carnal or no, they, equally with the restoration of Israel, were revealed by the Holy Spirit of God, and I cannot dare to say that [illegible] words of God are carnal or unworthy of him. I do not question the immediate motive for the assumption which many make that the literal fulfilment of the prophecies savors of carnality, and would be derogatory to God's honor, but I cannot shut my eyes to the fact that the very same words might be applied, with equal force, to the prophecies concerning the humiliation and the resurrection of Christ. And as the prophecies already fulfilled in him, have met a literal fulfilment, I cannot see how the other Scriptures of the prophets should not receive a fulfilment as literal.

Is there not some latent error in the assumption that we can tell what shall be, in better words—words more truly expressive of God's meaning, than God has directed his prophets to use? And what also is it than an assumption of the prophetic gift itself, to declare that the promises made to Israel will never be fulfilled to them? Is the tendency to "carnal views" not on that side? Is it not a symptom of carnality —of mere human fleshly thinking, that many deem the words of God's Spirit carnal, and attempt to spiritualize them? According to mere outward humanly-visible probabilities, discernible by the carnal mind or eye of sense, Israel will not be restored to their own land, they will not be made an everlasting kingdom, Jerusalem will not be the city of the Great King, and God's sanctuary will not be placed there, and his house become an house of prayer for all nations; neither according to the humanly-visible probabilities will there be a resurrection from among the dead. The mere carnal fleshly man—the great majority of natural men, do not believe these things. But God's Spirit says that they shall be, and it is one of the triumphs of faith to recognize as certain what God foretells, although unable to comprehend how or why it should be so. "Abraham believed God and it was counted to him for righteousness." Therefore we conclude that God's promises to Israel shall receive as certain, and actual, and literal a fulfilment as those prophecies that have already been fulfilled. God's method of fulfilling prophecies until the ascension of Christ was beyond question the method of literal fulfilment, and we think we proceed on safe ground when we take this ascertained method, as that by which unaccomplished prophecies shall be fulfilled by God. His practice in times past is a precedent, by which we may understand his practice in times future, and hence as it was written "Thus," we look for "Thus it behoveth it to be fulfilled."

This is further corroborated by the acknowledged fact that the Jews in the time when Jesus was on earth understood the prophecies concerning the kingdom of God in this way. Perhaps they took a different rule of interpretation for those prophecies concerning the humiliation of the Christ,—they may have thought the literal fulfilment of those prophecies unworthy of God, and deemed such views carnal; but they certainly held that the prophecies concerning the kingdom were to be understood literally, and indications are not wanting to show that in their minds the establishment of the kingdom was associated with the resurrection of the faithful dead.* See Luke xiv. 14, 15; xxii. 28, 29. John the Baptist did not seek to alter their views on this point, neither did Jesus nor his eighty-two disciples; and there is abundant evidence, as we shall afterwards see, for holding that the twelve held the same views themselves; and thus their preaching that the kingdom of God is at hand, naturally stamped these views with the divine approbation, and practically affirmed the nearness of the resurrection, of the restoration of the kingdom to Israel, and the fulfilment of Israel's hopes of supremacy under the promised seed of David.

Such was the distinct, specific, well-understood meaning which the words "the kingdom of God" expressed in the days of Jesus and his apostles, and such, therefore should be our faith concerning that kingdom. We cannot here enter further on this topic. Whoever wants to comprehend it in all its [illegible] and details must study it as [illegible] which God has made with Abraham and David.

* We may say that the Sadducees did not believe in the prophets, the kingdom, nor the resurrection. They were generally rich and not numerous.

### Still Another Leaf in History.

Your efficient exposure of the wiles and schemes of the Vatican in this country deserve the cordial thanks of every true American citizen. At the time when public meetings were rife in our cities, and, with inexplicable inconsistency, American statesmen were delivering addresses in behalf of the restoration of the Pope in the place he had so long abused in the Quirinal, William Cullen Bryant made this statement:

"An American lady, an acquaintance of mine, a resident in Rome for several years, was summoned one morning to appear before the police of that city. She went, accompanied by the American Consul. 'You are charged,' said the police magistrate, 'with having sent money to Florence to be employed in founding a Protestant orphan asylum. What do you say?' 'I did send money for that purpose,' was the lady's answer. 'I did not ask for it; it was brought to me by some ladies, who requested me to forward it to Florence, and I did so; and I take the liberty to say it is no affair of yours.' 'Of that you are not to judge,' replied the magistrate, 'See that you never repeat the offence.' Such was the government, which, to the joy of the Roman people and the satisfaction of liberty everywhere, has been overthrown. Was it worthy—I put this question to this assembly—was such a government worthy to subsist even for an hour?"

That lady you and I knew very well. Her name was Mrs. Emily Bliss Gould. It was in her house, corner of the Piazza di Spagna and the via Babuino, that at her husband's request, the writer of this preached what he believes to have been the first Protestant Sermon in Rome after the expulsion of the Pope and his "incarceration" in the Vatican "prison," the finest palace in Europe. Mrs. Gould told the whole story of that ris-orgo persecution. The Pope's policemen presented to her a paper to sign, and thus give a written pledge that she would in future abstain from the atrocious crime of sending contributions to the orphans of Florence, and she was told that she would be kept in durance until she had signed the pledge. But the Pope found that he had not now to deal with one of those half and half Americans who are not ashamed to put the lip to the toe of his holiness, but with a true woman. She replied to the threat of detention, "You may get my apartments ready. I shall spend the rest of my days here rather than sign any such paper." The policemen had found their match, and they at last allowed her to go unpledged.

Mr. W. L. Stillman, of Plainfield, N. J., United States Consul at Rome from 1861 to 1865, on his return told the world through the public prints, that the government of the Pope was "the most atrocious in existence, excepting that of Louis Napoleon."

"The brother of one of my most intimate friends was arrested in his bed at night, and carried off by the officers of the Holy Office, the Inquisition, and never heard of again until years after, when a released prisoner came to tell the survivor that his brother had died in prison with him, and was buried in the earth of the dungeon.

"The system of terrorism was such that liberal Romans dared meet only in public, and never permitted a stranger to approach them in conversation. I never dared to enter the house of a Roman friend, for fear of bringing on him a domiciliary visit."

That Rome is unchanged and unchangeable is shown by the fact that while Monsignor Capel is saying soft things in the ears of the American people, Rome is killing American missionaries in Mexico. At Almoloya, a town some forty miles southeast of the City of Mexico, the blood is hardly dry of two martyrs slain by Roman Catholic violence. The people, were quietly worshiping when they were set upon by a furious mob and the congregation dispersed and two men slain. These things cannot be unknown to Rome, and not only are they not prohibited, but those murderers were hounded on by violent harangues from the pulpit of the Romish church. While Americans should treat with all kindness the victims of this foreign persecuting power, they should be very watchful of and very resolute to resist the stealthy but steady encroachment of this power in our Republic.—*W. P. Breed, in N. Y. Observer.*

## Jewel Casket.

### Beyond the Cross, the Crown.

There are shadows o'er my spirit,
There are clouds above my way;
But through the darkness quiet
Bright beams of heavenly day.
I hear a strain celestial,
It sounds so low and sweet,
It is the voice of Jesus—
"I'll guide thy trembling feet."

Heed not the darkest shadows
The world may scoff and frown;
Beyond the gloom is glory—
Beyond the cross the crown'

I am weary-worn, faint and weary,
There are tear-drops in mine eye.
The sombre hues grow dearer,
And spread o'er all the sky;
But listen, worn heart, listen—
The still, small voice I hear;
Above the sobbing breezes
It sounds its sweet and clear—

"Fear not, Mine arms are around thee,"
Why art thou thus cast down?
Beyond the gloom is glory—
Beyond the cross, the crown"

But as they're slowly drifting—
Those shadows dark and drear—
Above the cold grey Orient,
The golden sheen grows clear;
Bright angels are approaching,
On swift and silvery wings;
I hear their mingled voices;
A gladsome dawn they bring.

The morning light is breaking,
And hope is streaming down;
Beyond the gloom is glory—
Beyond the cross, the crown!

### A Living God.

Did you ever, I ask you, hear a religious man say, as years went on, that his religion had disappointed him? Nay, the life of our God is continued even now upon earth; and where that life is, there is the full, unending, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God at Zion. We serve no lifeless abstraction. We devote ourselves to no mere idle idea. We are buoyed up by no mere inflated enthusiasm. We serve a God living, a God who bids us trust him to the uttermost as we patiently pursue the path from whose end, even now, he is beckoning to us, whispering to us the while as our minds are dark, and our hearts are cold, and our fears are great, these rich words of most abundant promise, "I have many things to say unto you, but ye cannot bear them now."

### Power of Love.

True love alone can awaken and evoke all the nobility and grandeur of human nature. Then we are like musical instruments touched by a master's hand. That organ yonder, many fingers have moved over its keys and drawn out its stops; but the barrooles have not surprised us, our listening has not even deepened into interest. But one day a stranger came and sat before it, and presently rich, exquisite melodies began to pour forth, new and wondrous depths and changes of tone trembled in the air and thrilled our souls. It seemed like a living thing interpreting the secrets of our hearts, so that we hardly dared to breathe lest we should destroy the charm. What a revelation that was! We never dreamed that the old instrument could "discourse" such marvelous strains. But the capacity was there, only the soul of the musician was needed to inspire it. Thus, too, can love elicit in answer to its skillful touch, the grandest responsive harmonies from the loveliest human heart. And it is by love—God's love—that our great nature shall reveal all its greatness.—*Braden.*

### God's Quiet Prayer-Answers.

It is sometimes said that God may answer our prayers by a voice of suggestion or of warning, spoken directly to our consciousness. Perhaps it would be nearer the truth to say that God more often answers our prayers through our unconsciousness. Who can say that he really distinguishes, to his consciousness, every working of that Divine hand which daily touches with new strength, body, soul, and spirit? The power that upholds us, that works in us that steady growth which changes us from feeble infants to strong men and women, comes to us with a touch that oftenest is not felt. This is why it is possible that our prayers may be answered and we know nothing of it. Even while we are looking for the answer, the answer may already have come, wrought into that unconscious nature of ours, in comparison with which our consciousness is but a bright point in the darkness. Trust; wait; the touch may already have been given which will develop in you a new strength to meet the added burden, or which has created in a new faculty to answer a new need. That you do not feel it, proves nothing; God's greatest works are wrought in silence—beyond the reach of human sight and human hearing, and they are made manifest only at the right time.—*S. S. Times.*

### "Keep Thyself Pure."

A clergyman who loses his reputation for moral integrity or personal purity is irretrievably ruined in the public estimation. His influence for good is gone; he has lost his hold upon the public conscience forever. Right or wrong, this is the law—and it is useless to quarrel with it; it were much better to bow to an unavoidable necessity.

A spotted preacher is under a ban from which no power on earth can deliver him. Partial friends may stay up his hands, and multitudes may listen to his preaching, but his words are as the idle wind, and he is as a blasted tree that yields no fruit. He may be reinstated by the ecclesiastical authority, but he can never be reinstated in the confidence of those he designs to reach and save. With them he will always be an object of suspicion. And while that suspicion lasts his words and works will come to naught.

The church of Christ can get along without famous preachers, and without pastors distinguished for their social qualities; but she cannot get along without an irreproachable name and reputation among men. A defective theology may hinder her, but a deficiency in morals will certainly ruin her, for she will be stopped and broken down, and trodden under foot of men, and her authority will be spurned to just the extent that she contains a difference of opinion as to the the necessity of presenting to the world an example of moral living, above suspicion and beyond reproach.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 10, 1885.


PAPERS advocating conditional immortality, the approximately near coming of the Lord Jesus, the literal restoration of Judah and Israel to the land of Palestine, and the millennial reign of Christ and his saints in the age or dispensation to come, have but a limited circulation at best, and need all the help obtainable—especially subscription dues. We kindly ask our friends to remember THE RESTITUTION.

## POETRY.

*Poeta nascitur, non fit*—The poet is born such, not made—is probably as true as any other adage. The truthfulness of the saying is more than verified in our own experience. Nature dealt out poetical gifts to us with a very stingy hand, art has been most wonderfully unsuccessful in supplying our natural deficiencies. Still we have written so much miserably poor poetry as to know the article almost as well as by intuition. Two or three of our senses enable us to know that there is a distinct difference between the beautifully petaled rose that suffuses the air of the summer morn with its more than incense sweetness, and the artificial imitation on the lady's summer hat, though unable to photograph, poetically, the queenly flower. We write mostly in prose.

## THE NAME CHRISTIAN.

The disciples were called Christians first in Antioch. Acts xi. 26.
Christian is the highest style of man.—Tacitus.

A Christian is one sustaining a relation to Christ such as rightfully to be called by that worthy name. The closeness of this relation is well illustrated in the parable of the vine and branches. The union between the branch and vine is a continually connected and vital adherence. Just so an inseparable life union between Christ and the believer is absolutely essential for the development of that spiritual character that makes the name Christian appropriate, as well as for the communication of that energizing quickening by the Spirit that will result in the new-born life of the world to come.

Men do not gather grapes of thorns, nor figs of thistles. It is the good tree that produces the good fruit. From the vines of Sodom and the fields of Gomorrah nothing is expected but the grapes of gall and the clusters of bitterness. From the Dead Sea waters are the apples of ashes. Just so from reprobate minds are the fruits of wickedness in all the dismal catalogue. Rom. i. 28-32. To be a Christian we must be Christ-like; to be Christ-like we must have the Spirit of Christ; to have the Spirit of Christ, we must be in Christ, as the branch is in the vine to have the life-flowing sap of the vine. As well look for grapes on bramble bushes as for the fruits of holiness on fleshly mind-stocks. We must put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind, and thus put on the new man, which after God is created in righteousness and true holiness to be members of Christ. We would wish to contend earnestly for the faith, which was once for all delivered to the saints, in all its definiteness, and highly prize the gospel of the kingdom as foretold by the prophets, and preached by Christ and his chosen apostles, and would connect baptism with the inspired teaching of the Holy Oracles as the fundamental act of the obedience of the faith, and yet beyond all this would impress the imperial necessity of conformity to the image of God's dear Son in righteousness, true holiness, and absolute consecration to the service of our Lord and Savior. We by no means underrate an enlightened understanding in any disciple of the Lord Jesus, but at the same time realize that those are pronounced emphatically happy who both know and do the requirements of God. We must grow in grace and in the knowledge of our Lord Jesus Christ, as well as come into him by the profession of our faith. Our faith must not only apprehend the truth but purify the heart. We have a very poor opinion indeed of the "advanced thought" that clothes its possessor with a form of godliness while denying its power. A Christian is something more than immersed carnality, and a heart-believer than baptized infidelity, Jude's language—"Sensual, having not the Spirit"—though wofully applicable in these last days, appertains not to the Christian, nor the Bride of Christ.

Bro. D. T. Hulstead has changed his address from Rensselaer, Ind., to Andover, Dakota.

# News Items.

LONDON, June 5.—An official despatch from Serinagar gives the number of killed and wounded by the earthquake there on Sunday and Monday last as follows: Killed 87; wounded, 100. The official reports have not been received yet from the other points in the Vale of Cashmere affected by the earthquake shocks, and until these come to hand the full extent of the calamity cannot be known. Unofficial reports, however, are of such an alarming character as to make it more than likely that the earthquake was even more disastrous in its effects than the first despatches indicated. Whole cities and towns are spoken of as destroyed, and the absence of definite news is attributed to the demolition of the telegraph lines.

MADRID, June 5.—The cholera epidemic is rapidly increasing in and around Valencia. The peasantry are panic stricken, and are raising an outcry against the sanitary cordons, which prevent their flight to other parts of the country. It is now certain that cholera has made its appearance in this city, despite the assertions of the health officers to the contrary.

PARIS, June 5.—A letter from the Bishop of Tonquin appears in the Toulon *Missions Catholiques*, announcing that the Black Flags are ravaging the provinces of Sontay, Hongha, and Tuyenquan, although those provinces are occupied by French troops. The inhabitants, fleeing from massacre, have taken refuge in the French garrisons. Thirty Christian villages have been destroyed.

LONDON, June 8.—The Mahdi has issued a proclamation, which has been extensively circulated in the countries bordering upon the Persian Gulf, stating that it is his intention to invade both Egypt and Arabia.

CALCUTTA, June 8.—Dispatches continue to be received here about the earthquake in the Vale of Cashmere. Whole villages have been destroyed, and Dubgood, Jamalapar and Ovan have disappeared entirely, having been completely ingulfed in the awful convulsions. During the continuance of the shocks, a sulphurous dust was sent forth, impregnating the atmosphere. At the same time volumes of hot water issued from the great fissures made in the earth. The fort at Gurais, and the granaries in many parts of the vale have been swallowed up. A large supply of rice and a considerable amount of money have been distributed throughout the Vale of Cashmere to relieve the distress of the people. It is estimated that 200 persons were killed.

Cholera has made its appearance among the laborers on the Quetta Railway, and also at Rindlibahn, the depot of the commissariat camp.

LONDON, June 8.—The English-Afghan Frontier Commission is moving to the Upper Paropamisus Mountains to avoid the heat.

TEHERAN, June 8.—The Government of Herat, Afghanistan, has sent men to fortify Balah-Kurghab.

Advices from Merv are to the effect that the Russians are taking the greatest care to prevent foreigners communicating with Turcomans, and have expelled Persians who were supposed to be corresponding with Afghans.

Small-pox has become epidemic in the city of Montreal.

Serious damage was done in some localities in Wisconsin yesterday by hail.

The district in West Virginia which was afflicted with drouth and disease last year is reported to be now in a distressing state of destitution, bordering on famine and starvation.

The Washington monument at the national capital was struck by lightning last night. The apex was somewhat shattered, and the resetting of several stones will be necessary.

The main portion of the business section of Suffolk, Va., was destroyed by fire last night; loss over $300,000.

Considerable damage was done by hurricanes last night at Davenport, Iowa, in Marshall county, Ill., and in Virginia.

The French war-ship Renard—naval dispatch gunboat—is reported to have foundered in the Red Sea, with all on board, 150 men.

LONDON, June 6.—The *Pall Mall Gazette* says that it is glad to be able to state, upon the highest authority, that the long-standing question of difference between England and Russia concerning the northwest Afghan frontier has been finally and satisfactorily settled. A definite agreement has been arrived at on all questions in principle. The Commissioners will forthwith commence to mark precisely the delimitation of the boundary. They are now on the spot.

# Miscellaneous.

In Jerusalem an interesting discovery has recently been made. Near the Church of the Resurrection, the Russians have in their possession a plot of ground which heretofore has been covered with the dirt and ruins of centuries. The Russian Orthodox Society, at the instigation of its president, Prince Sergius Alexandrovitsch, and at his own expense, has been making excavations there for the double purpose of discovering the plan of the old Church of the Resurrection, erected on that place by the Emperor Constantine the Great, and also of determining the direction of the old city wall of Jerusalem. The work has proved highly successful. Removing the dirt down to the original rocks, the remnants of the old wall and of an old gate were discovered through which, in the days of the Lord, they entered Jerusalem. As this old gate near to Golgotha, archæologists are inclined to believe that it is the one through which the Lord passed on his way to his death.

THE REMAINS OF WASHINGTON.

"Tonic," the Washington correspondent of the Boston *Traveller*, sends the following to his paper:

Mr. W. B. Burgess, of this city, makes public the fact that Washington's coffin was opened in 1830, when the bodies of Washington and his wife were removed to the new tomb. He gives the following account: "I was but a lad and this was about my first piece of work. When the vault was completed I assisted in removing the bodies from the old tomb to their present resting place. It was decided to open Washington's coffin, and when it had been conveyed to the new tomb the lid was raised. A number of people were present, and stood in breathless silence while the workmen extracted the rusty screws. When the top of the coffin had been lifted, I looked in. The body was apparently perfectly preserved. The feature of the face were complete, and there was nothing to indicate the length of time he had been dead. The exposure to the air, however, had its immediate effect. In a minute or two the body suddenly collapsed and shrank into an almost unrecognizable form. Other than this my recollections are very indistinct. I do not remember how the body was dressed or anything further about it. The features, as I remember them, were like the pictures I have seen." Mr. Burgess is now a white-haired man, 70 years of age.

JEWISH MOHAMMEDANS.

The *Hamelitz* of St. Petersburg reports that at Merv, and also in the cities of Meshed and Chorason in Russian Asia, a large body of about 500 families of Jews settled some fifty years since. The Mohammedans of these districts forced these people to embrace their religion or suffer annihilation. They had emigrated from Afghanistan and assumed all the customs of the Mohammedans under the prevailing circumstances. Their daughters they marry off while in their ninth or tenth year and demand of the groom an amount of money for the bride. Although in outer form Mohammedans, they still observe a sort of Jewish worship. They journey to Mecca and worship on Friday there and when they return they celebrate the Sabbath also. They have no Rabbi to instruct them, but a Mr. Mordecay, a well-to-do planter offered them his services. They have their own *Shochet* who has to do his butchering secretly, otherwise the Mohammedans would kill him. Every well-to-do Israelite keeps his own *Shochet*. They possess a handsome synagogue and school house where Hebrew is taught; also history and rules of sanitary regulations are expounded. They have six Torah's (parchment rolls) and one *Sfare Tat-sanel*, the only one extant in Afghanistan. All the Jewish citizens of Merv are business men but five, who are Mohammedan priests.—(?)—*E. H. B., in The Occident.*

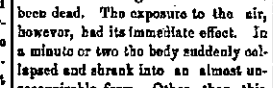


SANFORD.—In Golden City, Mo., May 12, 1885, M. Sanford, aged seventy-four years, seven months, and four days.

Bro. Sanford has been a severe sufferer since November last, in fact has been afflicted for about twenty years. Before he died he said he was prepared to go where the Lord willed he should. He bore his sickness in patience, and firmly believed in the soon coming of Christ and the resurrection of his saints at that time.

MRS. E. SANFORD.

Brother A. J. Eychaner has changed his address from Marshalltown, Iowa, to Irving, Iowa.

# Selections.

## THE DOCTRINE OF IMMORTALITY IN THE AGE OF SOCRATES AND PLATO.

There are many who assert that a belief in the immortality of a human soul has been a common among mankind that it might exist, what Vincentius Lirinensis claimed for Roman doctrine, to have been accepted "always, everywhere, and by all." This view is wholly denied by us. We allow that the idea or notion of human immortality was an idea generally discussed among mankind. We allow that it was accepted by some, with more or less of vagueness, with every degree of acceptance, from that of the lowest degree of probability to absolute faith. That it was a dogma of general faith we altogether deny.

For proof of our view that belief in man's immortality was anything but a universal faith, we would refer in this paper to the state of opinion on this subject in the city of Athens, in the time of Socrates and Plato. This is a fair appeal. Athens was then at the height of its intellectual supremacy. Some of the greatest minds of antiquity attended or instructed in its schools. Socrates walked and talked in its midst. Among his disciples was Plato, the adopter of his master's philosophy and the expounder of it to mankind. Thither flocked men of learning and research from the other states of Greece and from foreign lands. The various opinions of men on all questions of interest are reflected there. What, then, was the state of opinion in Athens on the immortality of the soul in the age of Socrates and Plato? The latter philosopher has given us full power of ascertaining opinion on this question, in his "Apology of Socrates," and more especially in his "Phædo."

This celebrated work is Plato's description of the last hours of the great philosopher, and of his discourse with his friends upon the subject of all others most interesting to man, namely, his immortality. Plato was thoroughly acquainted with Socrates views on this question. He had adopted them as his own. He was also acquainted with the state of opinion generally. We can therefore rely upon the accuracy of the statements of the "Phædo," whether relating to the views of Socrates, or of Plato, of Athens, or of Greece in general.

"Plato's "Phædo" purports to give the last discourse of Socrates on the day of his death to his friends and others admitted to his prison to see him die. Some of them were natives of Athens. Of these nine are mentioned by name, and others unnamed were present. Of strangers, five are mentioned by name—three from Thebes, and two from Megara. On the whole there would appear to have been at least twenty persons present at the death of Socrates. These were all men distinguished in literature and philosophy. Some of them were founders of philosophic sects. They may very well be taken as representing the general opinion of educated Greece on the great subject under review. They may also be said, though, perhaps, not to so full a degree, to represent the general view of Greece.

Perhaps in conducting our inquiry, the better way will be to consider, in the first place, what were the exact views upon death of Socrates himself as represented by Plato.

We will not dwell upon the fact—though it is a very important one—that Socrates differed altogether from most of his Christian followers in supposing that the soul of man would not only be immortal in the future, but had also been equally immortal in the past. Its migration after what he called death into a better or a worse condition only resembled similar migration before its birth into the present life. In fact, he would never have argued for any future immortality of the soul, if he had not also held its immortality in the past. In this respect he wholly differed from Christian maintainers of the immortality of the soul. These hold it to have a beginning, but not an end. Socrates held that it would have no end, because it had had no beginning of being. In this most important respect, the modern upholders of the immortality of the soul differ as much as we do from the views of Socrates and Plato. Socrates and Plato would have rejected the theory of their modern followers as men who would raise a building without laying a foundation. But we will here chiefly turn our attention to the portion of the theory in which Socrates agrees more or less fully with modern thinkers, and inquire what were his exact views on the condition of the soul after that change which he and we call death. We will also chiefly consider the condition of the souls of those whom he calls good men.

Socrates calls death a change, or migration. This is a term often copied by succeeding writers and thinkers. Thus Longfellow, speaking of Albrecht Durer, in his exquisite poem on the old town of Nuremberg, says of him:

"Silence in stillness and in sorrow sitting still with folded hands
Listening . . . The wonderful, waiting for the beautiful.

. . . and is the inscription on the tombstone where he lies:
Dead he is not,—but departed,—for the artist never dies."

What, then, did Socrates mean by this migration? He meant a departure from one scene or mode of life to another. There was in it no loss of life, but only a change in the manner of life. Those who leave this land for America are emigrants in essentially the same sense as Socrates esteemed the dead to be.

Only with him the migration was a very distant one, and made under circumstances widely different from the migrations of earth. In the opinion of Greece, those who left Sparta or Athens to dwell on the coasts of Asia, were emigrants. In the opinion of the Tyrians, those who left the great seaport of antiquity to colonise Carthage were emigrants. But Socrates' idea of migration was that of a far more distant journey. His emigrant went—where, he knew not—but to some very remote place. And the circumstances of his migration were widely different. The earthly emigrant, when he crossed the seas, was still under the old sun and moon. He found rivers and mountains much the same as those he had left behind. He found men also, it might be, differing in color and feature, but still essentially the same as those with whom he had been acquainted—eating and drinking, marrying and giving in marriage, enjoying life and then passing out of it by the painful gate of death. But Socrates' emigrants went to scenes and circumstances never before experienced. They left their old coarse earthly bodies behind them, and went in some ethereal spiritual form to their new land of promise. For himself, the philosopher hoped that he would go to other men like himself—good men, very different from the men who in Athens had hunted him to death. Of his meeting with men in the far-off land, he was, however, by no means sure. But of this he would fain be certain—that he would go in death to the good gods, and live with them.

Such was the hope—the strong hope—of Socrates, but we cannot say that such was his firm conviction or belief. He could go no farther than a hope that "something" should survive for the dead. "I have good hopes," he says, in his Phædo, "that there is something in reserve for the dead, and that, as was said of old, it will be much better for the good than for the bad" (c. viii). In his Apology, he shows how uncertain he was after all his reasonings and his hopes:—"Death," he says, "is one or other of two things; either it is at an end that the dead man is annihilated, and has no perception of anything, or, according to common report, a certain change takes place, and a translation of the soul from this place here to another" (c. xxxii). For the good, he felt certain that the translation would be happy; if—there was any translation at all! His wishes and aspirations, in truth, were what originated and sustained his hopes. Without those longings, he would have brushed away his arguments as lighter than the light air. But with his grand intellect, his magnificent ideas, his love of truth, and his wish to spread it, his keen sense of the value of life as a scene of exertion, he would never give up his hope of immortality; would plead for it with reasons whose weakness his longings would not permit him to see, and would do so to the close of his life. His hope was, to him, a light shining in a dark place, and he would like that his friends also should walk in its light.

But how feeble was his light, for how weak and uncertain was his conviction! In his Phædo, he puts forward all his strongest arguments, and speaks as strongly as he possibly could for the soul's inalienable immortality, and yet even here he can express only a "good hope" in favor of it. In his "Apology," he takes a lower tone. He tells his judges that whether he or they have a "happier destiny" before them is "unknown to every one, except the Deity." And he speaks of death as one of two equally probable states, either such as he has described it in the Phædo, as a migration to gods and to pure skies, or as a deep, unbroken sleep, such as Epicurus pictured it to be. He never speaks of immortality as a certain thing. In one place he speaks of it as a "possibility;" in another, as that of which "good hopes" might be entertained; in another, as that which was "probable" (Phædo, cc. vii., xii., xiv).

Such was the foremost advocate for immortality in Athens in the fifth century before Christ. How feeble, after all, was his conviction for himself! How weak would be its influence upon others! Compare his utterances with those of the great Founder of Christianity: "I am the resurrection and the life." Christ says to Martha, "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Socrates appeals to the reason. Christ speaks with authority. We dispute with the one: we believe with the other. We rest upon Christ's word as a world to rest upon. We cannot repose upon the word of one who ever interspersed with his subtle reasonings the fears intimated in such expressions as: "if what is reported be true"—"if, indeed, what is said be true." (Apology, c. xxxii.)

Nor can we wonder at the uncertainty of Socrates' own mind upon his favorite theory, when we consider the nature of the arguments by which he would support it. In one place he rests it on an old tradition of *Hades*. In another on the doctrine of contraries, proceeding from contraries. The theory that all knowledge is reminiscence, is another of his main supports. While perhaps his principal one is based upon the injurious effects of matter upon mind; so much so that our possession and exercise of our senses is the most formidable barrier to the pursuit of truth and knowledge. (Phædo, Cantos xvi. xvii. x. xi. xii). Socrates was indeed most ingenious in his bringing forward and his use of his various arguments, but he was equally ingenious to see in his inmost soul their insufficiency. His reasonings, and those of others who agreed with or differed from him, lead us only to the one conclusion, that it requires an authoritative revelation to tell us how far we are to be guided in the multifarious feelings which agitate the human mind on the contemplation of immortality. Where some looked for it, and others dreaded it; where some believed in it, and others laughed it to scorn: it would require a revelation from God to know how much of truth and how much of error there was in the speculations of mankind. To do this, was one grand object of the Gospel of Jesus Christ. 2 Tim. i. 10.

And now, what have we arrived at from a view of Socrates' own opinion upon this great question? We have arrived, we think, at this, that by the universal confession of the refined and cultivated mind of Greece, the [illegible] the immortality of the human soul was incapable of being demonstrated by reason. Socrates acknowledges his doubt. Plato does the same, for the reasoning of the Phædo must be taken as just as much his as it is that of Socrates. Cicero does the same in the first book of his Tusculan Questions, where he reasons, in our judgment, more convincingly for the immortality of the soul than Socrates has done in the Phædo. More powerful minds than these have never existed. Their theory of immortality was near to all their hearts. Weighed in the scale of strict reason, they all confess its uncertainty. The highest reason of mankind confesses that it cannot establish the immortality of the soul.

And if such was the opinion of such men as Socrates, Plato, and Cicero, men who united to a lofty genius an ardent desire to establish for themselves and others the doctrine of human immortality, what, we will next ask, was the state of common opinion in Athens and Greece in the fifth century before Christ? Some might perhaps say, that in the pride of intellectual superiority, some of the greatest minds of antiquity may only have succeeded in entangling themselves in the web of their own arguments, and so reduced themselves to uncertainty; but that, at all events, ordinary minds, both among the cultivated and the lower classes, were all but unanimous in their belief in the doctrine in question. Let us examine Plato's Phædo, and see what is its verdict upon this important point.

We have seen that Socrates on the day of his death, and when he delivered his last discourse, was surrounded by some twenty persons, his personal friends or his ardent admirers, many of them natives of Athens, some of them from other parts of Greece, all of them men of culture and education; as a body representing a state of opinion, certainly among the educated classes, to a considerable extent at least among those of a lower grade. What was the opinion of those educated friends and admirers of Socrates, when on the last day of his life, he essayed to deliver the burning thoughts of his soul?

It is but asking what was the object of the Phædo? Socrates had divulged to a certain extent his own good hopes for himself, that there was blessing of a very high kind in store for him when he should have yielded to the deadly power of the poison. (Phædo, viii.) How do his friends treat this announcement of their master? They refer to it as a thing of which they might have heard before, but of which they, one and all, were convinced. It was not that they regarded the view with any dislike. It was far otherwise. It opened out so bright a prospect to their hopes, that they are displeased with Socrates for having apparently intended to depart from life without having imparted to them what had brought such courage and hope to his mind at the near aspect of death. "What, then, Socrates," exclaimed Simmias, "do you intend to depart, reserving this consideration for yourself, or would you impart it to us also? For this blessing seems common to us also; and at the same time it shall be your defence, should you convince us of what you assert." Now, to convince these friends of the immortality of the soul, was the object of Socrates in the argument of the Phædo. They had no such belief. It was a new thought to them, almost as new a thought as the doctrine of the resurrection, preached by Paul, was to the Athenians five centuries afterwards, (Acts xvii. 32.) But Socrates, in answer to their expostulation, would open out this view of immortality to them, and convince them of it if he could. "I shall endeavor to do so," he replied. "I wish now to unfold to you, as being my judges, the reason why a man who has in reality spent his life in the pursuits of philosophy, appears to me to be fearless and undaunted when about to die, and to cherish a favorable hope that when he dies, he shall in that other state obtain the greatest possible blessings. How this can be so, Simmias and Cebes, I shall endeavor to tell you."

Now, what does this tell us of the belief of human immortality on the part of various classes in Greece in the age of Socrates? With regard to the educated classes, it tells us beyond a question, that as a general rule, they had no belief in it whatsoever. The companions of Socrates at his death had no such faith, and they represented the cultured portion of their nation. They were, we must allow also, a section of the educated classes most likely to have adopted the views of Socrates on the doctrine in question. They were his personal friends, or his devoted disciples, or his ardent admirers at least. And yet among them, numbering over twenty persons, there was not a single individual who held the doctrine of the soul's immortality, when Socrates had begun to enter upon his lengthened argument in favor of it, as we find it recorded in the Phædo. What is the inevitable inference? It can be only this, that at the time of Socrates' death, the immortality of the soul was, with scarcely an exception, held to be a mere unfounded myth by the educated minds of Greece. They probably had the idea of it in their conception. Many of them probably would have been glad to accept it. But as a truth they did not regard it. It was with them a mere surmise, the lingering tradition, perhaps, how changed or altered they could not tell, of an old tradition long abandoned as a verity.

Now what was, we may say universally, held by educated men in Greece, was doubtless held, we will not say so universally, but still generally, by the classes below them. It is impossible to think that views universally held by the portion of the nation looked up to as guides in knowledge, should not have been shared in a very considerable degree by those who looked up to them. That such was the case, we have the plain confession of Socrates and of his friends. Speaking of an after-existence as one which he hoped to be a truth, and which, if true, he felt would be an infinite blessing to himself, he yet is forced to say of it, "This, indeed, excites incredulity with most men." "Τουτο δε ειλλοις απιστον πολλοις." And Cebes immediately afterwards repeats the confession of us all but universal disbelief in immortality, on the part of the multitude. "Other things, Socrates," he said to his master, "appear to me to be spoken with reason; but what regards the soul occasions much distrust amongst men; lest, when dissolved from the body, it may no longer exist anywhere, but be destroyed and be annihilated on the same day on which a man dies; and lest immediately after its separation and departure from the body, being dispersed like a breath or smoke, it should vanish and have no further existence." (Phædo, cantos xiii. xiv).

What, then, becomes of that supposed universal belief in the immortality of the soul which some men assert? It breaks down upon serious examination. In the age of Socrates and Plato, in Athens and throughout Greece, it was generally unbelieved. It was thought of and argued about a great deal. Some hoped for it, and others would dread it, but very few accepted it as a reality. What amount of truth there was in it, could not, it is plain, be discerned from merely human speculation, but must be drawn from a Divine revelation, if we would have our minds resting on any solid foundation.—*Henry Constable, in Rainbow.*

# Poetry.

## LORD JESUS COME QUICKLY.

[Affectionately inscribed to my brother in Christ, Jacob Shaffer, my faithful teacher in the word of the Lord. The following lines are but the echo of the wish so often expressed by those who love his appearing. "I want to be living when Jesus comes." Let us cherish this hope as a purifying test, "for he that hath this hope purifieth himself, even as He(he) is pure".]

I want to be living when Jesus returns
To see him in glory my heart ever yearns,
I long to behold Him once more with the throng,
And join with the choir in the conqueror's song.

I want to be living when Jesus is King,
While nations their tribute to Zion are bringing,
Then war's dreadful alarms shall be no more heard
For peace waves in triumph from shore unto shore.

I want to be living when earth is made bright,
By beautiful sunshine of "seven fold light,"
When bright blooming flowers shall never decay,
And the curse from the earth is taken away.

I want to be living beholding the day,
When children with serpents shall harmlessly play,
And beasts of the forest no longer are wild,
When lion and lamb shall be led by a child.

I want to be living when "all things are new,"
When saints of all ages the faithful and true,
Shall be like the angels to die never more,
O, then give me life on that evergreen shore.

A. F. Wissinger.

# Communications.

## MICA-PEN NOTES.

The other evening, as I sat by the lamp, reading, I said—"now, it is of no use to overtax one's eye-sight, by too faint a light. Let us have a better flame,—so I will just turn up the wick a little. The eyes are of more value than the oil. Of what consequence is an additional penny's worth of petroleum, in comparison with eye-sight. There, that is much better. How much pleasanter and better, a little more light is! and just then it came like a flash to my mind to say,—"that just illustrates what our Lord meant in the Sermon on the Mount,—for he said, Is not the life more than meat, and the body than raiment? Here, we use the beautiful petroleum, and what we really need,—that is just what we have a right to use—be it more or less—and not sacrifice the precious eye sight. Eye-sight is more than oil. The body is more than raiment, and God knows it,—and we ought to think appreciatively of this, and give him the credit of his care and kindness. And yet [illegible] people are sometimes pinched [illegible] doubtless connected with [illegible] faith, for if faith in God is perfect, will any of God's saints suffer for the lack of any good thing? At any rate, here is a good illustration of the Lord's teaching. Too much light would hurt our eyes, as well as too little. Luxurious over-abundance, or at least luxurious self-indulgent abundance may harm—as indeed it does. But our Father knows we need enough for our necessities, and our lives being of more value than food, is he not able to supply the food?

I am reading Rufus Wendell's American edition of Farrar's Life of Christ, a grand and helpful work. What joy and profit, also, to have now and better ideas of Jesus! Would to God Christ were wrought in us far more vividly and effectually, than might we live and teach and write to better purpose. There are those who have labored in life faithfully, and who feel that rest is near and dear. Sunset has come, and the working day is over. Others again—feeling that life has been under-fruitful if I may say so, and that one's true work-time has hardly yet come, look forward to the future even yet, and after the mid-day is gone, and the sun shines slantingly in the past meridian west. The thought is,—I have not yet fairly commenced to live. I am waiting for the Holy Ghost. No matter if the waiting seems long, wait on God I must, and in a single hour, God can do what poor unaided human strength can do, no, not in a hundred years. If I had only time and courage to undertake it, I would just like to give in a series of articles, the best points in Farrar's Life of Christ. O, the glory and riches of this knowledge of Jesus, for which we stand in waiting and in want! Let art and science do their best. Let word-learning thrive as it may—the great thirst is always the thirst for living water. Let schools multiply as they may, the learning of and from the Messiah is the true conquest and the true schooling. Let all the millions of the great, do and say what they will yet let the little, secret yearning learner seek diligently apart from all man if need be, to receive and derive and inspire, every thing possible of the Son—every where by day and night—drinking light and life from him, and waiting, watching, intensely waiting and watching for all the good he will give. But suppose there are trials. Well, let us learn to bear them well, and find beauty and profit in them. Bravely and cheerfully and elastically borne, they have lost their sting and hurt.

While I say so much I will nevertheless speak with compassion and consideration for some very serious and sore troubles of poor children of God. And in such cases let us who have knowledge of these afflictions be pitiful, and kindly beseech our Lord to take them away as soon as he consistently can and will. For example, see yonder, a mother and daughter in poor health, and with the slenderest means, wearing away with daily grief for the weak yielding of an only son and brother to the destroying power of strong drink.

There is a trouble for you. Every day, the spirit-enemy is eating away health and hope, working havoc in blood and brain, liver and lungs, and death is coming in due time, and all the little circle see it. It is sorrow, sorrow every way. Poverty like a ghost haunts the home. But for Christian faith, there would be hopelessness. As it is, what room for praying eyes that read these lines, to be lifted up to the merciful Lord, to look pityingly from heaven and help these troubled children in their grief—the mother and daughter who say—and say truly, for long years life has been a burden heavy to carry. But there is a future, joy the keener and more wonderful for all the strangeness of the trial. How many millions have even died in times of trial, unsaved from their pain, until the last breath, for whom joys are waiting, almost hurrying to come, when the kingdom comes.

I much liked the thought suggested by Farrar that our Lord was in splendid physical health, no attenuated ghost, and that he rested perfectly, whenever he did and could rest, sleeping sweetly and profoundly, never, never, needlessly worried, a true and perfect second Adam, even though he had so many sorrows, sorrows never from one least plague of any wrong in himself, but sorrows from sympathy with the woes of humanity.

And this leads me to say, how strange that the philosophy vain and false as we understand it, of incorporal soul-life should have conquered and caught the world as it has, and how easy to be seen it is, that he who sleeps soundly and profoundly, wakes with no account of time in sleep, whether it be one hour or ten. Abraham, still to this day asleep, when he rises in the [illegible] will know no such thing as [illegible] to the extent of even a [illegible] day, from any memory or experience, or power of realization. So don't let us be afraid to go to sleep for fear of having long to remain asleep.

I did not truly pre-meditate a long article, when I sat down to write. But I have more than half a mind to touch another subject. I was struck with surprise to see that Lyman Abbott, who had come out grandly for conditional immortality a while ago, if my memory was not weak and disordered, was now almost ultra-orthodoxically championing the old ideas of disembodied heaven, ascending at death, and declaring that Scripture practically puts the resurrection at death, and no where else! And that scientific necessity impossible-izes material resurrection of atoms. Ah, well, let us take it calmly, and bear our sadness with fixed hoping towards God, though any, once in good part disenthralled from error, nevertheless unhappily recedes. God remains unchanged. How is it that good men may lose the clear power of perceiving truth, under the accumulating burden of active traditions, and traditionisms? How is it that men can not see the simple truth that God does teach resurrection of atoms, on beyond death, and not soul beatification without resurrection, at death? How is it there is a lost sight of the day of God, the day of restitution, recomposition of elements, and real resurgence of the dead? Has not Jesus' body now some mark of his sorrow and even laceration, and will not John or Peter, or you and I, by grace, see the reminiscent mark? Is not an old soldier honored by his wounds? and will not Jesus be? and shall not we be like him in this, that if his body was glorified, we shall have bodies to be glorified too. But it is little worth the while to go over the ground, to say to such as have lost the power to see. I speak kindly, that there is abundance of proof that bodies rise, yes, bodies rise, and that the resurrection is appointed to graciously undo what death grievously does. For death, instead of setting the souls free to go to heaven, only sets the truth plainly evident before heaven and earth that a resurrection is needful to be a match and amendment, a counterpoise and conquest of the very dissolution that has stored up bodies, and bodies of once-living millions, in more invisible villages in the dust, than the sharpest seeing eagle could count above the dust, by far, even if eagles could count. No, it is of little or no use to spend one moment with those who having begun to see, have again gone back to twilight, by the over-stealing film of tradition.

One has thoughts, though, and one cannot help thinking. Let us think with care, and humility and prayers, always. And I will put a thought or two into shape, with ink and pen, and mind it well, without one single atom of assertiveness, and only in a way the most entirely inquiring, that if possible some one may help us to see the way clearly. This is what I would suggest at the beginning, to wit, that Jesus in his teaching, sometimes points out plainly one thing and only one, and sometimes includes several things in one grand enunciation. Remembering this, let us see what we can see. Does science say that literal recomposition of the body is impossible, from the vagrant and hopeless course of atoms, and the reduction of gaseous and molecular ingredients into every whither of infinite distribution? Is science thus learned and confident? Science needs in carrying out to faith, or needs putting a little tunic of faith on her marvelous shoulders. Is God less wise and powerful now than when he made the world? Elements obeyed Jesus as their God, and Jesus, master of atoms and forces certified to the resurrection of men in defiance of all dissolution and distribution. Air in wrath and whirlpool sat still at his feet when he said two words on Galilee lake. I say now Jesus is Master of air and of atoms, of oxygen and all gases, of water, and all oceans and rivers, rain and dew, fire and all energies and menstruums. Master, master, over, and everywhere, and when he comes, he will no doubt prove it, because the Spirit of God is in him, and the Spirit searcheth all deep things, and has produced them, and the product is servant of the Producer.

Is it true that water and air are the essential agents of decomposition in the common course of nature? Truly they are. If there be neither water nor air there will be no decomposition, and even fire cannot act with any energy without air. In Egypt things decay slowly, because there is so little moisture in that climate. But the joint, or rapidly alternating agency of water and air rapidly disintegrate dissoluble things, especially dead organisms. With this preparatory suggestions, very modestly may I ask, if in addition to what we have understood in our best possible ideas and interpretations of the night discourse to Nicodemus there is something there, still more, and yet, for us to learn. I will very briefly suggest a few things, and ask my Master in Greek, to help me. First, Jesus says, (to begin near the end,) "if I told you the earthly things, and you believe not how, if I tell you the heavenly things, will you believe?" What are the earthly things? The topic is that of the absolutely necessary genesis in the future, to any part in the coming kingdom of heaven. This generation, or birth, if that is the best word, is and must be out of *hudatos* and *pneumatos*, and primarily these words mean water and air. I knew how the water is taken variously to mean baptism, (and I once thought so, but I am still teachable,) and the natural birth, and the word of God, and the Spirit of God. Water does indeed stand for a symbol in Scripture, of both the doctrine of Christ, and of his Holy Spirit. No need to stop to show this here. Now how shall we understand the word here and now, symbolically or literally? and in what way, either symbolically or literally? The *pneumatos* has no article, anymore than the *hudatos*, and the birth out of *pneumatos* taken as a birth out of the Holy Spirit, or be it, as an agent of the new life, might seem to have pre-supposed the article.

Some queries might be barely suggested. Is *hudatos* the water symbolic? If so, does it symbolize the Spirit Divine? Then why should practically the same thing be twice stated in two words, amounting to this, spirit and spirit? Why is *pneuma* thus taken for the Spirit Divine, and then again, almost the next moment, is it rendered wind; and this is in both the common and revised versions. The wind we can hear, the Spirit we cannot, and on the whole, this rendering may be preferred.

With these thoughts in mind, and with the vivid and painful perception of that unbelief of science, which is so impressed with the seemingly hopeless lapse of atoms into the infinity of sea and earth and air, as to declare recovery and recomposition impossible, we may modestly ask, does our Lord have something for us here, as a stay against the dogmatic negative of this same science? He says to Nicodemus, "I have spoken of earthly things." And though he says nothing of a birth out of the earth, yet, really water and air are earthly, and melt readily dissolve organisms, and are the ready *media* of dispersion. New life, new birth, material resurrection, shall be, in spite of all that air and water can do, and the power of God shall recover out of their power, all the sleeping saints. Not for one moment do I maintain that this is the principal doctrine of the six consecutive verses, but it may be worth the while to ask if it may not be in some way fairly deduced from them, or comprehended in them. I would not for one moment lower the dignity and greatness of the work of the Divine Spirit, nor disparage in the least all or aught that rightly belongs to these verses. Yet I must say I never could fully understand why the birth of the Spirit, was an earthly thing, when Christ himself said that no offence against that Spirit, was graver than a calumny of himself, and this too when just here he puts his own mission to the world from God, as a heavenly and not an earthly thing. How most forcibly he told the Sadducees, "Ye understand not the Scriptures nor the power of God," and there he clearly meant the resurrection. The power of God is a thing faintly, faintly believed and faintly conceived when resurrection works are in question. The power of God can recover things the most hopelessly lost in the boundless abysses of nature. Let him who can and dare, put a limit to the glorious power of God. I may be dead and forgotten, no "leaning stele" may mark my dust. No soul of a living man on earth may know that I ever lived. But God will know, and he will know every secret of scattered atoms, every shift of interfusible elements, and every wildest and most wonderful way of things the most elusive, like hydrogen even. He who can "hear our thoughts" can find us when we are dead. This faith is the rock of expectation. It listens not for one moment to such a question, as "how can this be."

In concluding I may simply ask if the teaching of Jesus does not comprehend more than we have supposed, not less, but more, as if it implied this. "A man must be born," (including the whole mystery of life from conception to the perfection of resurrection and immortal life, some may say, yet this is not clear,) "a man must be born again, born from above, by the power of God. He must be spiritually begotten to understand through faith, the true kingdom of God, and to enter into it personally, he must be raised from the dead. He must be re-born out of the elements of nature into which, and by the disolving power of which, he is lost and invisible by death. God must do this work, and God can do it. He must be born out of the water, which is visible, and air which is invisible.

Water is the chief ingredient of his animal frame in life, and he lives by breathing air, and water and air reclaim their own when he dies. He must be reborn out of these. Even the dust atoms that may enter into the subject of the new spiritual body, shall become vital and spiritual. They are marked by the Spirit of God, that has dwelled among them. They are not and never can be be lost." By this, we understand the proposition *ek* to denote the place or condition out of which the new man is called up, and not alone the agent of the re-composition.

Now all this is tentative, and the farthest possible from dogmatic. If on the whole it is utterly untenable, let it pass. I am aware of the objection to it, in verse 6. "That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit". The simple modest question is, whether the thought I have hinted may be included in some way in the greater thought of birth by Holy Spirit power, unto new immortal spirit life of the resurrected man.

C. Colesrove.

Stockton, Kan.

*Editor Restitution:*

I must renew my subscription for our valuable paper, which brings joyful words of encouragement from so many of the children of God; who as dear fellow-pilgrims are traveling toward the heavenly kingdom. We are sorry to see so many turning back to the beggardly elements of this present world.

Brethren mingle in politics, chew and smoke tobacco, use many idle words, who should not be "conformed to this world, but be transformed to the image of Christ." Oh, how we would rejoice, even now, to see our brethren and sisters live more like Jesus, and instead of spending money for the foolish and hurtful things of this world, put it to a better use, in support of the ministry and for the dissemination of the glorious gospel of the kingdom. Yours in hope.

Josiah M. Fife.

# Selections.

## THE WITHERED FIG TREE PUTTING FORTH FRUIT.

Matt. xxi. 19, and xxiv. 32.

We sometime since made mention of the conversion of a Jewish lawyer, Joseph Rabinowitz, of South Russia, to faith in Christ Jesus. Fully persuaded of the Messiahship of Jesus he returned to his home in Bessarabia and began to preach "Jesus our Jewish brother the true Messiah," with great success. Shortly after it was rumored that he had been murdered, but the latest accounts contradict this and say that the movement among the Jews is spreading gradually. The following translation of a letter from the Reformer to a gentlemen of London will be read with interest. The fig tree cursed to the end of the age not only has leaves of promise but now begins to bear fruit.

Kishenev, Jan. 2, 1885.

*To John Wilkinson, the esteemed man:*

Your valuable letter and your pamphlet, "The Work of the Lord Among Israel," were received. My heart rejoiced when I read them and perceived how great and strong is love of your heart is toward the brethren of the Lord Jesus, the Messiah, according to the flesh, and how precious the salvation of the Israelitic nation is in your eyes.

I prostrate myself before Jehovah, the God of our Lord Jesus, and from the depth of my heart stream forth the words of the Sweet Singer of Israel (Psa. xxxv.) "Let them be ashamed and brought to confusion together that rejoice at mine hurt. Let them shout for joy and be glad that favor my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant." Amen.

Herewith I send you a pamphlet, "The First Fruits of a Fig Tree," which contains my opinions and statements in reference to those children of Israel in Southern Russia who believe in Jesus as the Messiah. These documents have been edited by Professor Franz Delitzsch, of Leipzig. Out of them you will learn to know the origin of our faith in Jesus (our Brother bodily), the Messiah. He is the innermost desire and longing of our hearts. Our English friends and brethren in Jesus, our Savior, may be convinced by this above named pamphlet that after the Lord hath made bare his holy arms in the eyes of all the nations, and all the ends of the earth have seen the salvation of our God, that now the time has come when there shall depart and go out from the midst of Israel all unclean persons, and the bearers of the vessels of the Lord shall be cleansed.

True, the salvation of the Lord cannot go out and come into (Joshua vi. 1:) the world with haste, nor can it walk with rapidity, but now as Jehovah, the Avant-guard and King of the Universe, has passed on before the people of Israel, the God of Israel shall come also as Rear-guard, as gatherer of the outcasts of Israel.

Beloved of the Lord! I here with write to you that when my feet touched the Holy City, i. e., Jerusalem, and I beheld the place where they pierced him (Jesus), then and there Jehovah enlightened my eyes, so that I understood the Law, the Prophets and Psalms in reference to the plan of salvation, and I tasted somewhat of the sweetness of that mystery which is, to the sorrow of my heart, still unrevealed to the majority of my brethren, the sons of Israel.

From that time on I devoted my time and name to the welfare of my stubborn and unhappy nation to testify unto them with a brazen forehead in the strength of God the gospel of promise, which our fathers had received, viz., that God hath raised this man, Jesus of Nazareth, out of the seed of David as Savior (Liberator) of Israel.

Through the depth of the riches and wisdom of God, the Highest, our fathers, who were incumbents of the promise, rebelled against Jesus, so that grace might be bestowed upon the heathen nations, not through any promise, but through grace in the gospel of the Messiah.

Now, after the fulness of the Gentiles hath come in, the time has arrived for us, the sons of Israel, to return to the God of Israel and his King and be his beloved children. We should accept our heritage, the heritage of Jacob, which is without limit, for we are the legitimate heirs, children of Abraham, disciples of Moses, servants of the house of David in eternity. Thus our fulness (i. e., the coming of many Israelites to Christ) will be our riches and the riches of the nations, according to the words of Jehovah by St. Paul, a firstborn of Israel, and at the same time the forerunner among the returning heathen.

Among my brethren and in large meetings I earnestly admonish, "Shake thyself from the dust; arise, put on thy beautiful garments, my people; through the son of Jesse, Jesus of Nazareth, hath the Lord done great things with thee, O Israel, that he might also work great things among the nations of the earth, who were blessed in our fathers."

I greatly thank God that I see thousands who cheerfully listen, and I trust in Jehovah, who elected David his servant, and his seed after him, that in due time all these will be living stones built by God himself into a steadfast house and priestly sanctuary, so that acceptable sacrifices may be brought hither to the God of Israel in Jesus, the Messiah. They shall know and accept the truth which alone can make them free children.

Many and worthy sons of Israel are waiting and long for the hour, the hour of grace of our God. I implore you, in the name of our brethren in Russia who seek the salvation, that the friends of our Lord Jesus Christ, wherever they be, may not be silent, but that they give counsel and speak out boldly, until Immanuel be with us also, until Jehovah show us him and his dwelling.

Then all who see us in our land, Russia, will say of us, "They are the blessed seed of the Lord."

These are humble words written from afar off by one who bows before you and seek a more intimate acquaintance with you, a son of Israel indeed.—*Joseph Rabinowitz, in Zion's Watch Tower.*

## The Second Advent.

The main question on which the Christian Church is divided as the subject of our Lord's coming is as to the time, some believing that he will not return to the earth until after the Millennium, while others believe that his return must be before the commencement of that thousand years of blissful life. Both views are, of course, based on the Word of God, which both sections of the church regard as the final and supreme authority on all questions of belief. It seems to ourselves, in common with all pre-Millennial believers, that the plain and direct teaching of the Bible is that there can be no millennium until Jesus comes, and that the opposite view can be held by sincere Christian men only by explaining away, and putting a strained meaning upon several emphatic passages of Scripture, as well as running counter to the general tenor of the prophetic books. We would not for a moment be understood as reflecting upon the sincerity of those who differ from us. Many eminent men of ripe scholarship and undoubted piety hold very strongly opinions on this subject radically opposed to our own, but we believe that if once they were convinced that their views were unscriptural they would abandon them immediately. The whole question, therefore, turns upon the true meaning of certain well-known passages.

Infidels have frequently referred to such differences of opinion in their attacks on the Bible. But the argument is worthless. In our law courts differences of opinion of the same character are seen every day, and that, not only among lawyers whose opinions may be biased by their interests, but among judges who have no desire than that of giving a sound interpretation of the law. The recent Virginia Bond cases are an instance in point, nearly one-half of the judges of the United States Supreme Court being opposed to the judgment of their learned associates. In the law courts we are accustomed to hear a great deal about "the authorities," and in legal arguments citations of authorities form an important element. It is in this sense that the ancient manuscript called the Teaching of the Twelve Apostles, to which we have before referred in these columns, is of importance. Scholars have had it before them now for five years, and have examined it carefully. While a few believe that it is not genuine, others, by far the greater number, have arrived at the conclusion that it is a true and genuine statement of the doctrines taught by the apostles, and that it was indorsed by them, and copies of it were in circulation among the churches within four hundred years, if not within a much shorter time, after our Lord's ascension. The teaching must therefore be considered in the legal sense an "authority" of no mean value. What, then, do we find in it about this much debated question of the Second Advent? What did the apostles teach with regard to it? The following extract is the sixteenth chapter of the Teaching (page 27 of the new edition published by Scribner's Sons):

"Watch for your life's sake; let your lamps not go out, and your loins not be loosed, but be ready, for ye know not the hour in which your Lord cometh. But ye shall come together often and seek the things which benefit your souls; for the whole time of your faith thus far, will not profit you, if ye be not made perfect in the last time. For in the last days the false prophets and the corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increaseth they shall hate one another, and shall persecute and deliver up, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be given into his hands, and he shall commit iniquities which have never yet been done since the beginning. Then all created men shall come into the fire of trial, and many shall be made to stumble and shall perish. But they that endure in their faith shall be saved from under even this curse. And then shall appear the sign of the truth; first, the sign of an opening in heaven, then the sign of the trumpet's sound, and thirdly, the resurrection of the dead; yet not of all, but as it hath been said: the Lord will come and all the saints with him. Then shall the world see the Lord coming upon the clouds of heaven."

This chapter, which is a verbatim copy of the translated portion of the manuscript, shows that when it was written, whether in the lifetime of the apostles or at a later date, the expectation was that the Lord might come speedily, and that no such interval as a thousand years was expected to intervene. That his coming would find the world a scene of sin, sorrow, suffering, backsliding, and persecution, not a scene of millennial blessedness; and finally that there would be two resurrections. All this we inferred from the Scriptures; the manuscript indicates that the early church had the same belief.—*N. Y. Independent.*

Osage Mission, Kan.

*Editor Restitution:*

Inclosed please find two dollars to renew my subscription, we could not think of doing without the dear Restitution, for we find so many words of comfort and cheer in our lonely and isolated pilgrimage. For several years past I have told the Brethren why, as a people, we were in the name. Brother C. C. Ramsey's views are mine, and have been for years. We intend to move to Oregon, where we can enjoy the society of Brethren who believe in organization.

Your Brother and Sister in hope.

J. W. and N. W. Sayre.

Council Grove, Kan.

*Editor Restitution:*

Inclosed you find one dollar for which please send me The Restitution six months.

Those believing the gospel of the kingdom of God, or Israel's Kingdom restored, living in Kansas, would do me a favor if they would inform me of their place of living, or if convenient, to call and see me.

We read in Malachi iii. 16; "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." I live one and a half miles south of Council Grove, Kan.

Yours in hope of Eternal Life.

J. B. Oraton.

## Conference Notices.

The Quarterly Meeting of the Church of God will (D. V.) be held in a grove near Brother J. J. Spaid's residence, Hampshire County, Va., on Friday before the fourth Sunday of June, 1885, lasting over Sunday, and preparatory to the Annual Meeting of the Church, to be held at House of the Brethren, at Winchester, Va., of which timely notice will be given.

Bro. W. R. Way, late of Baltimore, will be present, and it is to be hoped other visiting brethren also. All lovers of the truth respectfully invited.

N. J. Morgan.


# HALT!

## This Means You,

We need the

MUNEY YOU OWE US,

We wish YOU to examine your account carefully, and if you find you owe us, do not rest till the money is on its way to

The Restitution Office.

# Poetry.

## WHEN HE COMES.

If I were told that I must die to-morrow—
That the next sun
Which rising should hear me plant all fear and sorrow
For any one;
All the light hoping, all the short journey through,
What should I care?

I do not think that I should shrink or falter,
But just go on
Intent on work, not rest to change, nor alter
Aught that is done,
But rise and arise, and love and smile and pray
For one more day.

And lying down at night for a last sleeping,
Say to that dear
Who by me sees me sleep, Good-night, Thy keeping
Is best of all.
How should I fear?
And if on a to-morrow I shall
Be Thou Thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All night long; and when the morning splendor
Lit earth and sky,
I should say calmly, quietly, "It is the day."

But if a wondrous Hand from the brute powder
Held back the veil,
On which my fancy was—and I with wonder
Beheld [illegible]
To a long century [illegible]
What should I do?

What could I do, O Blessed Guide and Master,
Other than this—
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee!

Step after step, I cling Thee here beside me,
Although unseen,
And seek thorns, through darkness, whether the deepest hide There—
On heaven's serene—
Assured Thy faithfulness cannot betray
Nor love decay.

Let me live on, walking and suffering
Thy will alone,
Through a long century—[illegible] Gethsemane,
Or a short day's;
Thou canst not come too soon; and I can wait
If Thou come late.

—*Susan Coolidge.*

# Communications.

### The Organic Household of the Body In Its Relation to the Household of Faith.

The parable figure of the "household of faith" is as old as the Bible, and indeed may be said to be a teaching as old to the race and the "seed promise" to the woman. We set it in the *corpus* (family) of the earliest civilizations of which history gives us any account, in the confederations of "the sons of Jacob" under the organized leadership of Moses, and the ancient Hebrew theocracy or *corpus* of which household God is Father as well as King, and it is toward "this consummation devoutly to be wished for" the confederation of all the families (*corpora*) nations of the earth into one great *omne* household, confraternity with God as Father, that "the gospel of the kingdom" looks forward. Now there are always certain fundamental principles in any organic arrangement of things that are equally applicable to and true of the integer and all its multiples. Man as an organic *cosmos* or the organic individual man becomes the illustrative integer of every step in the progress of ages towards this great organic consummation.

The individual integer for instance, has a head, a body, hands and feet, eyes and ears, nose and mouth, etc. In short all the faculties and constitutional parts of such a *cosmic* whole are represented, and therefore in parable illustration the writer or speaker frequently lays hold of the universal knowledge of the one (the integer) to illustrate that which is analogically true only of some other, and one very difficult to apprehend perhaps except in the simplicity and beauty of the familiar analogue.

Now there is one passage in the Scriptures of the Old Covenant, so remarkable in its use of this particular parable analogue, that I will retranslate it and attempt in the way of exegesis, how the reader not only, the inspired lesson for the conduct of life that has floated down to us and is so plainly seen on its placid surface, but some of the wonderful hidden beauty and wisdom down in the dark depths, which only the eye of faith may penetrate and discern.

ECCLESIASTES XI. 9, 10.

9. Rejoice, O young man in thy youth, and walk in the ways of thy heart *blameless* (this very important word entirely omitted in the Common Version) and not in the sight of thine eyes (that is walk by faith); and know that for all these things God will lead thee unto a judicial investigation;

10. And put away passion from thy heart, and lead aside wickedness from thy flesh because youth and indiscretion are vanity.

CHAPTER XII.

1. And remember thy Creator in the days of thy youth, before thy days of trouble have come, and before the years draw nigh, in which thou wilt say, there is no purpose in them for me:

2. Before the sun shall have become darkened and the light and the moon and the stars, (the falling vision incident to old age) and the clouds return after the showers; (the elasticity and buoyancy of youth to react from the depressing influence of sorrow [woe].

3. Before the day when the keepers of the household (the hands) shall have become palsied; and the heroes of the host (the front teeth in their relation to the whole set or array of teeth) have been displaced (lit. twisted by violence out of place), and the grinders (the back teeth) have become idle because they have come to have little to do; and the lookers on in the open windows (the eyes in their sockets) have become enveloped in darkness (the drooping eyelids and failing sight of old age). (Notice the adaptibility of the analogue to the manners and customs of an Eastern household. "The keepers" or guardians of the household "men of might," "the heroes of the host," "the grinders," "women", because the woman did the grinding of the grain for the household in the back part of the house, "the lookers on in the open windows," the "ladies" of the household who are above the menial labor, but who look on and supervise; the difference of gender of the words in the original indicates this thought.)

4. And they close the doors of the market-place on account of the weakness of the call of *the* grinder (but one left) and he (the old man) ariseth at the voice of the sparrow (the sparrow an early bird in the East—an allusion to the fact that old people are generally light sleepers and early risers) and all the daughters of song (the musical tones of the human voice) have become abased (he has "lost his voice.");

5. And they look on high (man's help vain now) and fright is on the way; and the almond-tree blossometh (the very white hair of the old man compared to the profuse white blossoms of the almond tree) and the locust waxeth fat ("judgment" is the event next in order for men after death, and the locust is an old parable word for "judgment") and the caper-plant (a species of ginger, one of the spices used in preparing for burial) is strewn, because man has gone his way into his long age between death and the resurrection (the internal porticoed house, and the mourners have gathered about in the market-places:

6. Remember (understood or brought forward) before the silver measuring-rod hath been turned upward (an old parable figure taken from the custom in land-measuring, the surveyor here being God's angel of life, who when he has reached the end of the individual allotted line of life turns his silver (natural life) measuring rod upward, thus indicating that the life at this point of departure or angle goes to God who gave it,) and the golden volute hath been shattered (that portion of an Ionic column which beautifully illustrates the "involutions" of the brain and the spinal-cord) and the pitcher hath been broken at the fountain, (the old parable simile of the fountain of life and the body as an earthen vessel of the potter's make with the additional thought of the daily supply necessary) and the wheel at the well hath run to meet it (that is, is in a similar state of disuse and desertion).

7. And the dust hath returned to the earth as it was, and the spiritual breath hath returned unto God who gave it. [This shows that the writer is speaking of a regenerated person. For "we have a life that is hid with Christ in God."]

8. Vanity of vanities said the Ecclesiastic [the church-member not "the preacher," *ecclesia*, herald, being the specific word in the Scriptures for what we mean by a preacher] all things are vanity;

9. And with special emphasis [did he say it] because he had become a wise Ecclesiastic, because he had taught the way of comprehension in its relation to mankind and an ear will trace out with careful attention the *cosmic* beauty of parables.

10. Many things did the Ecclesiastic seek out that he might find desirable words that which had been written too of uprightness, words of truth.

11. Words of wise men are ox-goads as it were, and like nails as it were, that have been implanted in them; which from their synthetic agreement of design have been allowed to be from one shepherd [an allusion to the old shepherd kings, their "ox-goad" becoming afterwards a well-understood term for a "sceptre" of rule. *Ben-asepun* is the word. The handle had symbolic ornamental designs upon it, formed by nails driven into it according to some one original pattern Solomon here says.)

12. And moreover, my son, may-est thou have been warned by them; [those parabolic teachings] that of the making of books there is no end, and that much anxious meditation is a painful weariness of the flesh.

13. Hear thou the sum of all the argument. Fear God and watch to keep his commandments, because this is all the man [that is the whole duty, end and object of man's existence.]

14. Because God will bring [lead lit.] unto a judicial inquiry all the creation, for everything that has casually escaped notice, whether it be good or bad.

I have given this passage not so much to illustrate the beauty and wisdom of the analogue as an instrumentality of enlightenment in the hands of the Divine Teacher, as to show that the household as a parable word was very early laid hold of to illustrate fundamental principles in the divine plan, first as applied to the organic arrangement of the body of the individual man, then as extended to the unity of the family or the *corpus*, so named from the head or father of the family. From this I might go on to the new aggregation of the *demos*, the tribe, the nation, etc. But this will not be necessary to enforce the thought which I wish to emphasize, namely that there is an organic unity of design running all through the teaching of the Scriptures of the Old and New, which so far as the animate creation is concerned, finds its simplest integer in the individual organic man, and that what is true of this integer in its essentials to life and health is true also of all its organic aggregations; moreover that these organic unities natural are laid hold of and carried over in the Scriptural analogues or parables into the spiritual *cosmos*, thus enabling the eye of faith to apprehend "the unseen realities" in all their essential relations, from the seen realities in their similar [not same] relations.

To illustrate the mortal tabernacle of the body [the tent of the household of the body] is represented all through David's and Solomon's writings as being finally pitched at death, after its restless sojournings of life, upon hope as man's last camping ground in this allotment. Why? Because the Scriptures clearly teach that man in this allotment is "dust" or mortal, and that any expectation he may have of immortality rests upon a hope, and solely upon this "hope of the promise made unto the fathers," that God who gave life will so give or renew life under certain conditions inhering in this promise to the fathers, or this "covenant," and that the tabernacle [tent] of David that hath fallen down will be set up again." This too made specific both as to the individual David and the whole corporate body of believers, each viewed as a separate tabernacle of Holy Spirit, or as one corporate whole, in all the ways in which language can make this thought explicit. There is no "ghost" touching in the Scriptures, and so far as it appears in translations and creeds it is apostasy and an exoteric ingrafting from heathendom and heathenish philosophy.

In 2 Cor. v. 1, Paul in illustrating the fact and way of immortality through the resurrection, uses this old parable analogue of "the tabernacle," meaning the organic unity called the body.

This is what he says:

"For we know that if the earthly [clay] house [household] of our tabernacle [tent] be taken down [dissolution meant, but the common word for taking down a tent used] we have a building [process] from God, a house [household] not made with hands, eternal in heaven."

What have we? A building process or a way of being constructed, or reconstructed more properly, as a tent is put up again that has been taken down—not the building or tent itself set up ready to put us into. Where is it, namely, this second reconstructive process? In heaven naturally, where God is, and where that is which he has reserved in his own power.

Where is this process and power to be exercised? In heaven? No. Upon this earth, we are specifically told in many places. The tent is to be set up where it was taken down. The tree is to lie where it falls, whether at the North or the South or the East or the West.

Do they not come from the North and the South and the East and the West to sit down with "Father" Abraham in the kingdom of heaven? Is there not to be a renewed heavens and a renewed earth? Doth not all the creation sigh in conjunction with man, awaiting the redemption, namely, the "Sonship" of the sons of God? The teaching is that the canopy even over our heads, a great tent or tabernacle as it were, "will have been shaken from off its foundations," that all the foundations of the earth will have been shaken," as well; that there will be a rearrangement or "reconstruction of all things as spoken by the mouth of all the prophets," and that the result will be "a new order of things" or "a new cosmos of the heavens and the earth," or a new canopy or tent set upon "a sure foundation that shall never be moved," "in which shall dwell righteousness," and this indwelling will be a "household of faith" the members of which will be resurrected or reconstructed individual saints "saints in light," immortalized saints.

CHAS. GARDNER.

# Youth's Column.

### Singing Birds.

By the river, by the lake,
Where the silver ripples break,
In the lonely mountain glen,
In the crowded haunts of men,
In the woods from frost-steps free,
In the garden apple-tree,
Light-and-silver-winged birds roamed.
Little singing birds are found.

In the northern lands of snows,
Mid the icebergs' awful forms,
Under burning tropic skies
Where the verdure never dies,
Where Siberian valleys roam
In their cold and cheerless home,
Where the Nile's rank banks abide,
Little singing birds abide.

In the valleys green and low,
Where the brooks through meadows flow,
Where the dark pines rear their forms,
Battling with the mountain storms,
In the fields amid the flowers,
In the sunshine after showers,
Light-and-shadow-dotting round,
Little singing birds are found.

—*Journal of Education.*

### History of the Dead Sea.

The Dead Sea is a celebrated lake near the southern extremity of Palestine, twenty-five miles east of Jerusalem, and ten miles south of Jericho. Its length from north to south is about forty-one miles, and its breadth at the widest part nine and a half miles.

The basin or hollow in which the Dead Sea reposes forms the southern termination of the great depression, through which the Jordan river flows, that river entering it at the northern extremity. The surface of the lake is 1,312 feet below the level of the Mediterranean, and 984 feet below that of Lake Tiberias, it being thus by far the deepest known fissure on the earth's surface.

It lies embedded between lofty cliffs of naked limestone, its shores presenting a scene of indescribable desolation and solitude, encompassed by desert lands and bleak, stony salt hills, except where there are fresh water streams, in which localities the shores are fertile. Lofty mountains exhibiting frightful precipices rise on the east shore to the height of 2,000 and 2,500 feet above the water.

Its waters are thoroughly impregnated with salt, and it has not been proved that any animal exists there. A mountain of rock salt on its south-west side, called Stone of Sodom, preserves the name of that city, ruined with others as described in Genesis xix. 24-28; and traces of towns or buildings have been seen at certain times in its bed.—*A. A. H., in Golden Censer.*

### The Old Doctor's Story.

"I have a little story to tell you, boys," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road into town."

"I wish you could take this package to the village for me Jim," he said, hesitating:

"Now I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash, and dress for singing school.

"My first impulse was to refuse, and harshly, for I was vexed that he should ask me after my long day's work. If I did refuse he would go himself. He was a gentle, patient old man. But something stopped me; one of God's good angels, I think.

"'Of course, father, I'll take it!' I said heartily, giving my scythe to one of the men. He gave me the package.

"'Thank you Jim,' he said, 'I was going myself, but somehow I don't feel very strong to-day.'

"He walked with me to the road that turned off to town, and as he left, put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw a crowd of farm-hands at the door. One of them spoke to me, the tears rolling down his face. "'Your father!' he said. 'He fell dead just as he reached the house. The last words he spoke were to you.'

"I'm an old man now, but I have thanked God over and over again in all the years that have passed since, that those last words were, 'You've always been a good boy to me.'

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness, which we have shown to loved ones who are dead.

Do not begrudge little words and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath. And after all, it is such a little way that we can go together!—*Youth's Companion.*

### Copernicus and What he Thought.

About 300 years ago there was a man named Copernicus. He lived in the city of Rome and taught mathematics in one of the great universities. He watched the motions of the sun and stars and studied them carefully. He could not believe that the sun and moon and stars, each, was fastened in a crystal arch that whirled around the earth once a day. This is what other people thought, but he believed that such beauty as he saw in the skies must be due to some simpler and more beautiful arrangement.

You remember the little rhyme,

"Twinkle, twinkle, little star
How I wonder what you are,"

but I must tell you all stars do not twinkle. If you look at them at night when the sky is clearest, you will see how lively the light of most of them sparkles and flashes, as if they were laughing at you, but if you look carefully you may find a few that do not twinkle at all; they shine with a clear and steady light. These are called planets, and if you could get far enough away from it you would see its shine as bright as any of them.

Now Copernicus saw that the sun and all these planets are in a system by themselves; the twinkling stars are far above them all. He believed the earth to be a globe, turning upon its axis once a day. He believed the sun and all the other planets to be globes too, and that they were whirling on their own axes also. He watched their motions through the heavens around the sun. They leave no track behind them, and yet their way is never lost. Time after time has each one travelled over and over again its noiseless journey in its smooth and unmarked pathway around the sun.

Copernicus hardly dared to tell the world his new ideas about the heavens, for it was then a dangerous thing to believe anything different from what others thought to be true. He who did, would sometimes be driven from his home, shut up in prison or punished with painful torture. So Copernicus kept his thoughts to himself, but he wrote them out in a little book, and not until the very day on which he died was the first printed copy of it received. What he did not dare to teach while alive, everybody has since his death, learned to be true. The sun is the center of the system, the earth and all the other planets go round him at different distances in the heavens.—*Prof. L. C. Cooley, Ph. D. in Alden's Juvenile Gem.*

### Diary of a Rumseller.

Monday.—Took ragged Bill's last dime for whiskey.

Tuesday.—Had a visit from Charlie Piper, who swore off three months ago and signed the pledge; gave him three drinks on tick.

Wednesday.—That poor nervous fool, Dick Plaster, who gets wild and nervous after one drink, came in today; sold him a quart. P. S. Hear he killed his wife in a drunken rage.

Thursday.—Johnny Slogan's wife begged me never to sell another drop to him. She cried till I promised. P. S. Sold him enough this very day to make him smash furniture and beat his children—but ha! ha! Business is business.

Friday.—Phil Carter had no money; took his wife's wedding ring and silk dress for an old bill; sent him home gloriously drunk.

Saturday.—Young Sam Chap took his third drink today. I know he likes it, and will make a speedy drunkard, but I gave him the worth of his money. His father implored me to help break up the practice before it came habit, but I told him if I didn't sell it some one else would.

Sunday.—Pretended to keep the Sunday law to-day, but kept open my back door. Sold beer and wine to some boys, but they'll be ashamed to tell of it. But my till is fuller to-night than the church baskets are.

N. B. My business must be respectable, for real gentlemen patronize my bar—and yet, I guess I won't keep a diary, for these facts look very queer on paper.

### Conference Notices.

The Second Quarterly Conference of the Church of God in the Abrahamic Faith will be held, the Lord willing, at the Jamieson school house, one and one-half miles east of Fisher's Station, commencing Friday evening, June 12, and continuing over Sunday. All lovers of Bible truth are cordially invited to attend. Brother A. M. Smith of Otsego, and other preaching brethren are expected. Those coming by rail on the C. R. & I. R. R., will inquire for W. W. Jamieson. Teams will be in waiting at the depot at Fisher's Station on Friday and Saturday. By order of Executive Board.

M. A. WOODWARD, Sec.

The third quarterly Conference of the church of God in Indiana will be held (D. V.) at Antioch, Marshall county five miles south of Plymouth, and three miles north of Argos. Commencing at 10:30 o'clock, A. M., on Friday, June 12, 1885, and continue over the following Sunday. All are invited. Come and make the meeting a success.

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### SAVING FAITH.—PART IV.

So far in the preceding on "the things concerning the kingdom of God." I now come to

III.—THE THINGS CONCERNING THE NAME OF JESUS CHRIST.

The first of these is that Jesus of Nazareth is the Christ, the Son of the living God.

"Christ," in Greek, and "Messiah," in Hebrew, mean in English "Anointed," "The Christ," or "The Messiah," means the Great Anointed One spoken of in the prophets.

Priests were anointed, and so were prophets sometimes; but the title, "the Christ," or "the Messiah," or "the Anointed One," is reserved for kings only.

1 Samuel ii. contains "the mother-text" of all those Scriptures that speak of "the Lord's Christ." It is there where God's Messiah is first called by that name, and nowhere do we find a better view of him as such. It first occurs in Hannah's song, and it so well fitted the lowly state of the house of David, cast back to the stem of Jesse, when the mother of the Lord visited the mother of his forerunner, that we need not wonder why Mary drew so largely from this song in her "Magnificat." Luke i. 46-55.

> The Lord maketh poor, and maketh rich.—
> He bringeth low, and lifteth up.
> He raiseth up the poor out of the dust
> And lifteth up the beggar from the dunghill,
> To set him among his princes
> And to make them inherit the throne of glory.
>
> The adversaries of the Lord shall be broken to pieces,
> Out of heaven shall he thunder upon them:
> The Lord shall judge the ends of the earth:
> And he shall give strength unto His King
> And exalt the horn of His Christ. (1 Sam. ii.)

The adversaries of the Lord are they who plot, combine, and set themselves against the Lord and his Anointed—his Messiah—his Christ, Psa. ii. They shall be broken into pieces as a potter's vessel when the Lord speaks to them in his wrath—the great day of his wrath—and thunders upon them out of Heaven. Then will Jehovah destroy the earth, Rev. xi. 15-18; and judge the world in righteousness by that man whom he hath ordained, appointed, and anointed King on Zion, the hill of his holiness. The heathen shall be given for his inheritance, and the uttermost parts of the earth for his possession. Psa. ii. Then shall "the kingdoms of this world become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever." Then shall he "give strength to his King and exalt the horn of his Anointed;" for then shall it be said, "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ." Rev. xii. 10.

Saul is called the Lord's Christ in 1 Sam. xii. 3. Samuel said before all Israel at Gilgal: "Behold, here I am: witness against me before the Lord, and before his Anointed—his Messiah—his Christ," and again (verse 5), "The Lord is witness against you, and his Anointed—his Christ—is witness this day, that ye have not found ought in my hand."

David calls Saul the Lord's Christ, in 2 Sam. xxiv. 6; "The Lord forbid that I should do this thing unto my master, the Lord's Messiah, to stretch forth mine hand against him, seeing he is the Anointed of the Lord." Also in 1 Sam. xxiv. 10; xxvi. 9, 11; and 2 Sam. i. 14, 16.

The question arises, why is Saul called the Lord's Christ? and the plain answer is to be found in Samuel's words, when he anointed Saul, 1 Sam. x. 1: "Is it not because the Lord hath anointed thee to be captain over his inheritance?"

Saul waged war against the Philistines, and when the time for assembling his forces had come, and Samuel had not come, Saul offered a burnt offering. Immediately upon this Samuel came and said, 1 Sam. xiii. 13, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." Here the Kingship or Captainsy over God's people is declared to be transferred from Saul to another man.

In 1 Sam. x. 1, Samuel says he anoints Saul to be captain over the Lord's inheritance, and in chap. xv. 1, 17, he expressly calls the anointing him King over Israel. This, then, is the original idea of God's Christ, his Anointed, his Messiah. It is "the King over Israel."

In 1 Sam. xv., we have an account of Saul's rejection from being King over Israel, and in the succeeding chapter it is recorded that the Lord sent Samuel to Bethlehem to anoint one of Jesse's sons to be king in his room. When Eliab stood before him, he said, "Surely the Lord's Christ is before him," but God said No. One after another of Jesse's sons passed before Samuel, till last of all David was brought from the sheep, and God said, Arise, anoint him, for this is he." After this David is called the Lord's Christ, in 2 Sam. xix. 21. In 2 Sam. xxii. 51 he says,—

> The Lord is the tower of salvation, for his King:
> And showeth mercy to his Messiah,
> Unto David and his seed for evermore.

And in the last words of David he claims to himself the same title:—

> David, the son of Jesse, said:
> And the man who was raised up on high,
> The Anointed (the Christ), of the God of Jacob,
> And the sweet psalmist of Israel. (2 Sam. xxiii. 1.)

We might here survey the numerous glowing words of God, which tell Israel at all times to look forward to the coming of one of the lineage of David who should bear the same high title, "the Anointed of the God of Jacob," "Messiah, the Prince," "Christ, the King of Israel," to whom should be fulfilled the promises of Hannah's song and the second Psalm. But we cannot get space for this high theme, and must therefore pass on at once to the birth of Jesus, in the City of David, a Savior, who is Christ the Lord! This is he of whom the prophets have spoken! "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," Luke i. 32, 33. This is the Lord's Christ, Luke ii. 26.

What had David and Saul in common with Jesus that all three should be called by the same glorious title? This, and nothing else but this.—Saul was, and David was, and Jesus was, and still and ever is, the Anointed of the Lord to be King over Israel.

Instructed and led of heaven, the wise men of the east sought out and worshipped Jesus, the King of the Jews, Matt. ii. They asked Herod, "Where is he that is born King of the Jews?" Herod demanded of the scribes "where the Christ should be born," and the scribes answered from the prophets, "the Governor of God's people Israel shall be born in Bethlehem." Here the King of the Jews, the Christ, the Governor of God's people Israel, are used as of precisely the same meaning. And so, as assuredly as he was born in Bethlehem, according to the plain prediction of the prophet, it becomes us to believe, according to the same Scripture, that he is the Governor that shall rule over Israel, or, in other words, that he is the Christ, the King of the Jews. You may search the whole Scriptures through and through, backwards and forwards, and you can get no other meaning there for the title "the Christ," than the Captain, the Governor, the King of Israel.

When Jesus appeared the Jews were looking for the Christ. They mused in their hearts whether John were the Christ or not, and enquired, in view of this, "Who art thou?" John answered, "I am not the Christ, but he it is who cometh after me," Luke iii. John i. The disciples entertained the same idea of the office and work of the Christ as their fellow-countrymen. They believe that he would subdue Israel unto himself, rule and defend Israel, and restrain and conquer all his and Israel's enemies, and that "the Messiah abideth for ever" John xii. 34. It is a mistake to say that they were looking for a "temporal prince." They were looking for a King who should abide for ever. But it was a King over Israel they were looking for, as they were bound to do by all the prophets whom God has sent since Saul was made the Lord's Christ.

When Peter confessed to Jesus saying, "Thou art the Christ, the Son of the living God," he just meant the same thing—that he was that King of the Jews who would deliver them out of the hand of all their enemies, and reign over them in Mount Zion from henceforth even for ever, exactly and literally as the prophets foretold. This is admitted on all hands to be Peter's meaning at the time.

As the two disciples were going to Emmaus, they said, "We trusted it had been he who should have redeemed Israel" Luke xxiv. 21; and immediately before his ascension, after he had taught them forty days about the kingdom, the disciples collectively ask, "Wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. Till this time they maintain the firm faith that the kingdom is to be restored to Israel, that Israel is to be redeemed, and that it is Jesus who is to do it; and the origin and basis of their faith is that his Father who is in heaven has revealed that he is the Christ. Matt. xvi. 17; and that all the prophets bear witness that the Christ—the Anointed for the throne of David and kingdom of Israel—is to raise up the tribes of Jacob, and restore the preserved Israel, and be a light to the Gentiles, and God's salvation unto the end of the earth, Is. xlix., and that

> "The King who reigns in Salem's towers
> Shall all the world command."

And so far as the Scriptures testify, the disciples never let go a particle of this faith; on the contrary, they always held that Jesus is exalted a Prince and a Savior, to grant repentance unto Israel and the remission of their sins, Acts v. 31; and they continually waited for the Hope of Israel—the hope of the promise made of God unto the fathers of Israel, unto which the twelve tribes instantly serving God day and night hope to come. Acts xxvi. 6, 7.

There is no question of the Israelitish character of Peter's ideas when he confessed that Jesus is the Christ, and there is as little room for question that Peter was in the right, for "Flesh and blood had not revealed it unto him, but the Father who is in heaven," Matt. xvi 17. Upon this rock the church of Christ is built; and the gates of hell shall not prevail against either the rock or the church. He is the Christ—the Messiah—the Anointed for the throne of David—the ruler over the house of Jacob for ever.

That he as the Christ is the King of the Jews, is the good confession Jesus witnessed before Pontius Pilate, 1 Tim. vi. 13; and sealed with his blood. It came about as follows. The high priest asked, "Art thou the Christ, the Son of the Blessed, and he said I am; and ye shall see me as the Son of man, Dan. vii., sitting on the right hand of power, and coming in the clouds of heaven," Mark xiv. 61, 62. They delivered him prisoner to Pilate, saying that he maketh himself Christ, a King—the King of the Jews. Luke xxiii. 1-3. Pilate puts the question guilty or not guilty to Jesus, in these words, "Art thou the King of the Jews? And he answering, said unto him, Thou sayest it." Mark xv. 2. For this confession he was sentenced to suffer the accursed death of the cross, and as it was the custom to write on the cross the cause why crucifixion took place, Pilate wrote on it, in three languages, "This is Jesus of Nazareth, the King of the Jews."

The Jews said, "He is not our King. We have no King but Cæsar." They had actually brought him to Pilate with this as his accusation, "He says he is the King of the Jews." Is he the King of the Jews, aye or no, Reader? Do you say with his accusers that he is not the King of the Jews, or do you with the disciples confess that he is the Christ, the Son of the living God? and do you therefore look for him as the redeemer and everlasting ruler of Israel, who shall also possess the heathen for his inheritance and the uttermost parts of the earth for his possession? When his enemies denied that he was the Christ, the Son of the Blessed, they just denied that he was this King of the Jews—this was all they meant—and because they did not believe this, they perished in their sins. John viii. 24. When his disciples confessed that he is the Christ, they just confessed and meant to confess that he is this King of the Jews; and to as many as received him he gave power to become the Sons of God, even to them that believe on his name. Thus, if Jesus as the Christ be not the King of the Jews, his enemies were condemned for denying a falsehood, and his disciples were saved for believing it. Such a conclusion is plainly erroneous, and to get free from it we are shut up to confess that Jesus as the Christ is the promised everlasting King of Israel.

It is true that he has suffered the accursed death of the cross, that both Jews and Gentiles combined to put to death the Prince of life; but shall that make God unfaithful, who has promised that "the government shall be upon his shoulder," and that "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever?" Nor from it: "The zeal of the Lord of Hosts will perform this." Isa. ix. 6, 7. He was put to death and laid in the tomb; but it was not possible that he could be holden of death. And so, as the apostle Peter says on Pentecost, "He was raised up to sit on the throne of David," Acts ii. 29, 30: therefore the promise that he shall sit on that throne, Luke i. 32, is more surely confirmed by his resurrection from the dead. He has indeed ascended to the right hand of God; but that is no bar in the way of God fulfilling his promise to give him David's throne and the kingdom of Israel and dominion over the nations upon earth, for, is he not reserved in heaven, till the times of restitution of all things spoken by the mouth of all his holy prophets since the world began? Acts iii. 21. And do not the holy prophets speak of the resurrection of the scattered Israel, and of the raising again of the tabernacle of David that is fallen, and the building it again as in the days of old? Amos ix. 11. And does not James at the great congregation in Jerusalem, desire that this is to be done at the return of the Lord? Acts xv. 16. And does not Paul declare that all Israel shall be saved when the Redeemer shall come out of Zion and turn away ungodliness from Jacob? Rom. ix. 26. And do not all the prophets agree with Paul in this, that the whole creation which was subjected on account of the sin of one—the first Adam—is to be delivered from the bondage of corruption into the liberty of the glory of the children of God on account of the righteousness of one, the second Adam, when he comes as the Lord from heaven, and appears the first-born among the manifested sons of God." Rom. viii. 19-23.

It may seem to some men a small matter whether Jesus is the Christ the King of the Jews or not. They may be quite satisfied that he is King of kings and Lord of lords, and that all things shall be put under him. But if he is not the King of the Jews, he is not the King of kings and Lord of lords. If he can be proved to be King of kings and Lord of lords, then, by an hundred times this amount of proof can he be proved to be the everlasting Ruler of Israel,—that he shall reign upon David's throne for ever, and exercise dominion over the heathen unto the ends of the earth. But that can not be regarded as a small matter, that cost our Lord his life, but it is by this small matter that God tests whether we will believe Him or not; and however we may flatter and deceive ourselves and our fellow men, we may be quite sure he will not allow unbelief of this testing truth to pass unnoticed and unchallenged because we ascribe to Jesus what we may suppose (rightly or wrongly) to be an higher honor.

Lastly on this head, I remark, that Peter's confession that Jesus is the Christ, the Son of the living God, refers back to God's promise to David 2 Sam. vii., and 1 Chron. xviii. When Israel is planted, never to be moved any more, then David's Son is to reign over them according to that promise, and this Son is marked out from those other sons of David who have reigned for a time over Israel by this mark, "I will be his Father, saith God, and he shall be my Son," and "thine house and thy kingdom shall be established for ever before thee" (i. e., in thy presence.) Jesus of Nazareth is the everlasting Son of David, because he is the Son of the living God, and he shall reign most gloriously for ever on the throne of David, after David is raised up in the path of life, to be gladdened in the presence of him who is his Son and his Lord; and to believe this is to believe that Jesus of Nazareth is the Christ, the Son of the living God,—one of "the things concerning the name of Jesus Christ" which was preached for salvation in all the world.

"I trust to my readers to keep this always in mind, otherwise they will fail to understand what follows, and many of the Holy Scriptures.

"In this we have a remarkable case of God testifying things that be not, as though they were" (Rom. iv. 17), for at the time Samuel spoke those words, David had not received the command to govern God's people; in fact, he was not yet born.

## El Mahdi, the Mohammedan False Prophet.

One of the most conspicuous and interesting characters before the world at the present time, is Mohammed Achmet, better known as El Mahdi, "The Prophet." The name of this strange, fanatical man is on the lips of millions, and his fame has gone out to the ends of the earth. We will probably hear more of him, whichever way the war Soudan may terminate. Perhaps his downfall may be swifter than his rising. It is but about four years since we began to hear the vague and startling rumors about the new prophet, and successor of Mohammed, that has appeared in the Soudan.

El Mahdi is described as a man about forty years old—tall and slim, with dark olive complexion, muscular arms, heart pleming, eyes long and sparkling, short black hair, and long black beard, running Arab fashion, down to a point. His clothing consists of a long cotton tunic, modern sandals, and a turban folded many times about the head. In conversation he is rather reticent, giving his commands in short, quick sentences. In battle he exhibits the wildest enthusiasm. Dongola, on the Nile, is noted as the place of his birth. In early life he was apprenticed to an uncle, from whom he ran away because he received a (probably well-deserved) flogging. At Khartoum he entered the school of a celebrated Dervish, devoting much time to the Koran. In 1870, he was ordained a sheik, and at once turned himself into a Mohammedan monk.

For eight years of his life (1870-1878) El Mahdi's abode was a cave or pit, dug with his own hands, on an island in the White Nile. Here he led a life of great devotion, spending his whole time in meditation, fastings, burning incense, engaging in long prayers, and quoting long passages from the Koran. Sometimes for hours together he would repeat one of the names of God, until at last, completely exhausted, he would fall to the ground. His fame and reputation for sanctity soon spread far and wide. Every year he was visited by thousands, who left princely gifts in the mouth of the cave for the saintly dervish. Thus he soon became wealthy, as well as famous for holiness. In 1873 he had a convenient revelation from Allah to leave his cave and liberty to marry an unlimited number of wives. With an eye to business, he chose his helpmeets from the most wealthy and influential families in the land.

In May, 1881, Achmet proclaimed himself the "Mahdi" (the Guide or the Messiah). He announced it as his mission to reform and restore the Moslem faith, to preach universal equality, and a "community of goods," and to fight against all who opposed him, whether Moslems, Christians, Jews or Pagans. He is often called by his followers "The Prince of the Faith." He is greatly devoted to his religion, and is constantly murmuring prayers, counting beads, and receiving revelations. While his war is to a great extent religious, yet there is a political element in it. The cry of "Soudan for the Soudanese" is often heard in his army, referring to the control Egypt has over the land. For sixty years the Soudan has been ruled by Egyptian governors, controlled by Egyptian troops, and fortified with Egyptian garrisons.

El Mahdi bases his claim as Prophet on several different pleas. 1st. He has come at the specified time. It is a Moslem saying that the Jews had the morning, the Christians the noon, and the Mohammedans the afternoon of the world. But they say the afternoon is nearly gone and the sunset is at hand. According to ancient traditions, and universal expectation, we are living in the last days of earth. Millions on millions of the followers of Islam are now looking for the end of the world. And in these last days the Mahdi is to appear. He is to come, according to Moslem prophecy, at a time when there is no "Caliph." As the Soudan Prophet rejects the claim of the Sultan of Turkey to the Caliphate, he assumes there is no Caliph now, hence the prophecy must refer to the present time. 2d. As another claim, El Mahdi bears on his face three vertical marks, which are taken to indicate his prophetical office.

3d. El Mahdi claims a remarkable resemblance to Mohammed. He is of the same nationality, assumes to be of the same family, and even bears the same name. Mohammed's arms were of different length, and his eyes of different colors, and, strange to say, El Mahdi's right arm is longer than his left, and his eyes are not of the same color. Like Mohammed, El Mahdi is a preacher, and sways the multitude by his fervent sermons. Like Mohammed, the prophet of Soudan is a soldier, and is trying to found an empire by force of arms. Like the great founder of Islam, El Mahdi inspires his followers with the promise that death on the battle-field is a sure passport to a high place in Paradise. Both the first and the last prophet had a lowly origin; both were ignorant, scarcely knowing how to read or write; both spent a long time in solitude before their advent as prophets; both were compelled to flee for life in the early part of their "mission;" and both pretended to receive revelations from Heaven.

From the very first the would-be Prophet has had a remarkably successful career. His followers have increased a thousand-fold more rapidly than those of the first Mohammed. From up and down the Blue and White Nile, and from far out on the African plains, sheiks with their tribes, and priests with their congregations, have crowded to his standard. Hundreds of villages espoused his cause and one stronghold after another has surrendered to his arms. Over and over again has he defeated the troops sent against him. Eighteen months ago an Egyptian army of ten thousand men, led by Hicks Pasha, an English General, was entirely annihilated by the forces of the Prophet. So complete was the extermination, and so terrible the butchery, that it is said not a soldier nor officer, of the whole ten thousand, escaped death. After the fearful three days fight was over, El Mahdi, going over the battle-field, plunged his spear into the corpses, saying: "It is I, I the Prophet, who destroyed the heretics." And now at last after a siege of many weary months, Khartoum has fallen, and the standard of the Mahdi floats over the capital of the Soudan. Millions have mourned the sad fate of General Gordon, its brave defender, fallen by treachery, when his rescuers were almost in sight. By this last success it is said that 15,000 Remington rifles fell into the hands of the Prophet's soldiers.

The prestige of these successes has enhanced the claim of the False Prophet. His wild, fierce, desperate Arab hordes make terrible soldiers. Armed with spears, swords and rifles, and nerved by religious fanaticism, they dash on their foes with fearful impetuosity, and fight like tigers." They can march under a burning sun, and sleep on the hot sands, that would be death to an English soldier. They know the caravan routes over the deserts and the rocky passes over the mountains, the oases and the wells as no other army can know them.

By the proclamations of the False Prophet, and of the chiefs, we learn the Mahdi's plan. He means to sweep the Egyptians from the Soudan, then hopes to drive the "infidel dogs" and Turks from Egypt. After this, marching on to Mecca, he says he is to be anointed successor to Mohammed. Finally, overcoming the Sultan, he will be proclaimed the true "Caliph" of the Moslem world. But the Prophet will find that war in Soudan and war in Egypt are two very different things. Arabi Pasha, in his exile at Ceylon, can give the Mahdi a little experience in the line of meeting a disciplined army in a regular pitched battle. And he will find it still more difficult to cross the Red Sea, while English iron-clads patrol those waters. Many have prophesied a general uprising of the one hundred and seventy-five millions of Mohammedans in the Moslem world. But we have little fear of that. The Grand Chief of Mecca and the Sultan Caliph of Constantinople have both denounced El Mahdi as an "impostor," and the authorities of Cairo, Jerusalem and Damascus regard him as an outlaw. And even in the Soudan a formidable rival to the False Prophet has appeared, gathering around him many deserters from the Mahdi's army. What the end will be who can tell? If the British Lion is called away from Egypt to have a struggle with the Russian Bear, there will be fearful times in the old "Land of the Pharaohs."—*Ralph W. Brown, in Witness.*

### A TREASURED BIBLE.

The old chained Bible of Canterbury Cathedral, which has for so many years been carefully preserved in the cathedral library, is now undergoing renovation. Dean Payne Smith and the Bishop of Dover have replaced it in its original position upon what is known as Cranmer's desk in the north-east aisle of the cathedral. The book is one of large size and considerable weight; and would appear to have undergone very rough usage, probably at the time of the Rebellion. A careful examination shows that the cover must have been torn off, the strength of at least three men having been, it is thought, necessary to have wrenched asunder the five thongs with which it was fastened. It is one of those known as the second edition or Cranmer's Bible, and contains two very fine engravings, one of the Earl of Leicester, and the other of Lord Burleigh. The former portrait was very much obliterated, but the old paper and lines have been restored with great care and success. The clasps and chain fastening have also been torn from the volume.

### SALAMANCA, N. Y.

*Editor Restitution:*

Please to say through THE RESTITUTION that if there are any of the preaching brethren passing through this place, or within reach, I should be pleased if they would call. I have been here over four years, and have not heard a gospel sermon in that time and I am getting homesick to see or hear some of the one faith. This is a place of about 4,000 inhabitants, the different churches are represented, but I don't hear any gospel preached. Oh, what darkness there is in the churches. There are several here who seem to be favorably inclined to the truths as taught in the Bible. I have the promise of the use of the Baptist meeting house.

Things are looking in the east, as well as in our own land, as if the King would soon come to take unto himself his great power and reign.

Soon may it be. Your brother in Christ, J. B. LEWE.

### Conference Notices.

The Quarterly Meeting of the Church of God will (D. V.) be held in a grove near Brother J. J. Spaid's residence, Hampshire County, Va., on Friday before the fourth Sunday of June, 1885, lasting over Sunday, and preparatory to the Annual Meeting of the Church, to be held at House of the Brethren, at Winchester, Va., of which timely notice will be given.

Bro. W. H. Way, late of Baltimore, will be present, and it is to be hoped other visiting brethren also. All lovers of the truth respectfully invited.

N. J. MORGAN.

Renew your subscription for THE RESTITUTION.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 17, 1885.


**We need the money due us. If your subscription has expired please send us the money to renew soon.**

OUR June meeting at Antioch was held according to appointment. The attendance on Sunday was very large. Brother B. Woodward, from Michigan, did most of the preaching, in the social meeting Sunday morning many brethren and sisters took part, and like other gatherings in the past at Old Antioch this meeting will long be remembered.

THREE numbers of *The Berean Quarterly*, have come to hand. No. 1, for January, contains "An Open Letter to the Editor of *The Congregationalist*." No. 2, A reply to Professor Shedd on "The Certainty of Endless Punishment," and No. 3, A reply to Prof. John Green on "Life and Death in the New Testament." These are all written by J. H. Pettingell, author of "The Unspeakable Gift," "The Life Everlasting," and other able works on Conditional Immortality, which is a sufficient recommendation of these numbers. The terms for this quarterly serial are 50 cts. a year. Address, I. C. Welcome, Yarmouth, Me.

THE long article on our fourth page "A Pen Picture of the Glories of the Kingdom Ago," by Robert Roberts, Editor of *The Christadelphian*, will, as we think, be perused with more than ordinary interest by all our readers. No doubt the glowing picture comes short of what the blessed reality will be when the glorious restitution shall have been effected, still, if as good as portrayed by the talented writer, it will be a very good country to go to. The piece is a reprint of a tract kindly sent by Brother S. T. Blessing, Galveston, Texas. Those tracts may be ordered at the rate of five for ten cents, or seventy-five for one dollar, at this office.

MILLWOOD, Ind., June 6, 1885.
*To the brethren in Conference assembled at Antioch, Marshall Co., Ind.*

*Dearly Beloved.*—I write this to express my desire of meeting with you in your social meetings and enjoy with you the happy associations of the same; but my state of health will not permit of me being with you. But though I cannot be present with you, my prayer to God is that you may have a good time once more. And I trust that you may be mutually edified and strengthened together, and so be encouraged to continue faithfully to the end.

It seems to me that our Lord must soon come to gather his elect ones, and to assign to each his or her portion in the kingdom. Then dear ones, let us strive to be ready when the Master calls, to answer, with joy, to the call.

But oh, how my listlessness, and unworthiness reflects on my mind, wherever I take a retrospective view of my past life. Seeing how little I have done for the benefit of my Master's cause, and how much of my time has been spent in vain! How often I am ready to cry out with one of old: O, Lord, what am I, that thou shouldst be mindful of me? Or, what is my worthiness, that thou shouldst at all remember me? Oh! Dear brethren and sisters, remember me, and pray for me, that my faith fail not; and that I may be able to stand in the great day of the Lord. We have no preaching here now. And, oh! how the people are groping along in darkness, with no one to hold up the lamp of life to them. Can not some one give us a call here, and once more raise the light to this benighted people?

But lest I weary your patience I will close; wishing you a good meeting, and a glorious happy conference.

JOSEPH HESSIMORE.

[As the above did not reach us in time to be read to our brethren and sisters at the Antioch meeting we give it a place in THE RESTITUTION to be read by all who peruse our paper.—ED. RESTITUTION.]

CITY OF MEXICO, June 14.—A tremendous waterspout broke a few miles above the town of Paso de Cuarenta, twenty miles from Lagos City. The flood was great and sudden, and practically annihilated Cuarenta. Thus far 170 bodies have been recovered. Many bodies were washed several miles down the valley, and are being discovered in fields below town. Search is going on. Paso de Cuarenta had 800 inhabitants before the flood.

In the country surrounding Salinas, Mex., a cyclone recently caused great damage to crops. Forty-five houses were demolished in the immediate track of the cyclone.

## Selections.

### THE SECOND COMING OF CHRIST.

THE IMAGE-COLOSSUS. DANIEL II.

In the second chapter of Daniel we have a view of the four great Empires of the world. These are called Universal, and they give us a very clear idea of where we stand to-day in relation to events of the greatest moment.

The great Image seen in dream by Nebuchadnezzar, and reproduced to Daniel in Divine vision, exhibited the four great Empires that were to precede the time when the saints of the Most High shall possess the Kingdom or government of this world, in conjunction with their glorious Head, and reign forever, even forever and ever.

Now, by viewing this Image, and Daniel's exposition and interpretation of its signification, we know very nearly where we stand to-day. He said to King Nebuchadnezzar, These four Empires represented by the Image begin with you. "Thou art this head of gold." Then after him arose that denoted by the breast and arms of silver. Then a third kingdom of brass, having rule over all the earth. Finally, the fourth and last, an iron kingdom, subduing all things and breaking to pieces every other kingdom.

This Image was of four different metals, and he tells us particularly what part of the Image denoted each particular kingdom. The first, the head. The second, his breast and arms. The third, his belly and thighs. The fourth, his legs of iron, and feet part of clay. Now, there is no diversity of opinion among Christians about these four Empires. It is one of the few things about which all Christendom is agreed. Nebuchadnezzar's Empire was the first: "Thou art this head of gold." This was 600 years before the birth of Christ. This Empire stood until Cyrus deflected the current of the Euphrates, marshed his army in the bed of the river, passed under the great two-leaved gates of the mighty city of Babylon, surprised the carousing, drunken Belshazzar and his licentious court, slew them all, captured the city, and put an end to the first great Empire. This occurred in 535 before Christ.

From this period dates the rise of the second great Empire, the Medo-Persian or silver kingdom. This flourished under nine successive kings: Cyrus, Cambyses, Darius, Xerxes, Artaxerxes, etc., until the time of Artaxerxes the 3d, at which period Alexander the Great hurled his Grecian Phalanx, like the mighty smiting of a thunderbolt, against this second Empire, shivered it to atoms and erected upon its ruins his own colossal Empire. This is the third great universal Kingdom, and dates from the year 330 before the Christian Era.

This third Empire flourished about 310 years. Then the hitherto invincible Grecian Phalanx was ground to powder beneath the martial tread of the iron heel of Rome's mightier all-conquering Legions. This is the portion of the Image designated by the iron legs and feet part of iron and part of clay. This is the fourth and last great Empire the world will ever see of this description. "The fullness of the Gentiles" will be accomplished under this Empire. After the unity is broken, it is divided or flattened out, so to speak, like the feet and toes of a human being. We know perfectly well when the Roman Empire lost its unity, or was broken up into what we now see the present nations of Europe to be, viz.: the toll of the old Roman Empire. They are now, and have been ever since that event, constantly about ten in number, all of them pervaded by the old Roman civilization, literature, language and jurisprudence. How exactly the prophet has delineated the character and relations, the one to the other, of the present existing nations of Europe, "Whereas, then sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided, but there shall be in it the strength of the iron, forasmuch as thou sawest iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken."

The Western Roman Empire ended in A. D. 476, and the Eastern in 1453. We have, therefore, been already living under that period denoted by the feet and toes of the Image not less than 425 years. But the little stone which was cut out of the mountain without hands was to smite this Image upon his feet.

Tell me, therefore, you skeptical historians, are you not standing to-day fearfully near to the period and the locality where that little stone shall smite the Image? "For in the days of these kings" (the kings ruling over the ten kingdoms into which the Image's feet terminate) "shall the God of heaven set up a kingdom which shall never be destroyed; and it shall break them in pieces, and it shall stand forever."

We know, therefore, absolutely, by our position in history, that we are now living in the period denoted by the extremities of the feet of the Image. If Daniel's prophecy is true (and we know that it is so), then history itself tells us very near where our present position is—just where the little stone must strike this great Image.

This little stone cannot possibly be the Church, as is often supposed, for the Church has been in existence longer than any of these Empires, Roman, Grecian, Persian, or Babylonian. But this kingdom which is to be set up by the God of Heaven is initiated "in the days of these kings"—that is, in the days of the kings ruling over the broken and divided condition of the old Roman Empire, as it exists like the feet and toes of a human being. Daniel says that the little stone shall "smite the Image on its feet." The great Image is one. It is a unit throughout, though composed of different metals, denoting all phases of worldly, godless, Gentile Empire, and when it is at an end, broken by this little stone, and destroyed, the God of Heaven shall set up a kingdom which shall stand forever. And this shall be done just when Time has carried us to that period denoted by the last extremities of this Image. And even history itself tells us that we are just there now.

Christ's word in Matt. xxiv. indicate that we are just there now. The 1260 years during which Jerusalem was given to be trodden down under the feet of the Gentiles, proclaims that we are just there now. The 1260 years of the existence of the great Anti-Christian power, now so manifestly waning, groans like a distant muttering thunder, that we are just there now. The attitude of the "Fourth Beast," as described in the 7th chapter of Daniel, admonishes us that we are just there now. The form of godliness without the power, so strikingly exhibited every where throughout the whole of Christendom, proclaims in thunder tones that we are just there now. The certain and unmistakable marks of the "Last Time," given by Peter, by Paul, by Jude, and by John, both in the Apocalypse and in the Epistles, all proclaim to us that we are just there now. The last chapter of Daniel, in which he says, "Many shall run to and fro, and knowledge shall be increased," besides many other indications therein contained, announce to us that we are just there now.

The measurements in the Grand Egyptian Pyramid, if they be rightly understood, seem mathematically to demonstrate that we are just there now—just where this little stone may be certainly expected to smite that great Image, and make it like chaff of the summer threshing floor, while the little stone itself shall become a great mountain, and fill the whole earth. The manifestly very near close of 6,000 years of the world's human history, and the consequent commencement of her seventh thousand, or Sabbatical Millennium, joyfully proclaims in trumpet tones that we are just stepping upon its glorious threshold now. The glowing description given by Paul, in the 8th of Romans, of the actual condition of the whole creation as groaning in pain and longing to be delivered, is a certain indication that it shall be delivered; and he declares that it shall be brought into the glorious liberty of the children of God.

It is almost unnecessary to mention to Christian readers that the little stone spoken of by Daniel in this chapter is the kingdom which the God of Heaven establishes in the world, which shall break in pieces all world powers, grind them to powder, fill the whole earth with his glory, and exist forever, even forever and ever.

"The Times of the Gentiles," the seven years of years, or 2,520 years, "the Seven times," the double of the time, times, and half a time, the double of the 42 months, or of the 1,260 years, prominently figuring in Daniel, in the Apocalypse, and elsewhere, all admonish us that we are just upon the very threshold of the most stirring and tremendous events of the people of God and for the whole world.

The wonderful Astronomical Cycles, so marvelously hit upon by Daniel and John, hundreds of years in advance of all the world's Astronomers, foreshadow to us the most tremendous physical changes, commotions, and probable convulsions, as they culminate in the most remarkable manner in the very near future. For let us remember that it is the same Great Creator that has given the Times and Seasons and Laws and Periods to all these vast rolling heavenly bodies, who has likewise appointed and adjusted the Spiritual Dispensations to harmonize, interpenetrate, and "work together" with these lofty physical Cycles, which so amaze us, as we are able more and more, though it be little by little, to mount up to grasp these mighty Astronomical Periods, one rising above and beyond the other, more and more mighty and glorious, until our earthly Mathematics break down and succumb, and is all inadequate to frame and embrace the vast, the tremendous equation of this Spiritual-Physical harmony. Oh, for that loftier, that heavenly Calculus which mounts up and soars so immeasurably above that of Newton, of Leibnitz, or of any of their followers, that Celestial Calculus which Daniel and John employed, when, with one single stroke, they have caused to blaze before our eyes the 1,290, the 1,260, the 1,335 the 1,010, and the 2,520 years.

These periods are now known (but were not before or otherwise known save as suggested by these Heavenly Mathematicians, Daniel and John) to be the most perfect Astronomical Cycles ever yet discovered. They are certainly the most mightily burdened with Spiritual results for all the ages, both past and to come. The converging rays of light from this source also forewarn the Astronomer of the most stirring physical phenomena in the very near future. They may be of one character or of another—his experience is too limited, his field of vision too narrow for him, with any degree of certainty, to say just what may be expected. Nor it requires the aid of that Higher Mathematics, that Loftier Equation, to embrace the portending events of the near, the mighty, the wonderful future. We know that Daniel and John were not let to strike these marvelous key-notes in Astronomy accidentally, and without having events in the direct line of their thought of a Spiritual and Higher character, to develop and set forth in array every way corresponding in their magnitude and importance to the lofty region in which they were moving. These two men were not professional Astronomers, and yet they knew more than them all.

Is it possible to overlook the manifest fact, that we are now for more than four hundred years living in the period denoted by the feet and toes of Nebuchadnezzar's great four-metaled Image? We must, therefore, be far out toward the toes. But the little stone cut out of the mountain—Messiah's Kingdom—will strike this Image on the feet. "In the days of these kings will the God of Heaven set up a kingdom that shall never be destroyed, and the saints of the Most High shall take the kingdom and possess the kingdom forever." This kingdom is Christ's glorious Millennial reign over all the earth. There is no Millennium taught in the Scriptures till Christ comes. This is the grand purpose for which he comes out from "within the vail."—*Prof. J. C. Randolph.*

### FIFTEENTH CENTURY BIBLES. LATIN.

BASLE AND NUREMBERG.

In making a record of Fifteenth Century Latin Bibles we have journeyed from Mentz to Strasburg, Cologne, and Rome, where Sweynheym and Pannartz printed their Bible in 1471. There is a Latin Bible by Schoeffer, Mentz, 1472, which very closely resembles that of 1462, but these Bibles are not identical. Since writing the article we mentioned this Mentz Bible of 1462, the first Bible with a date, I see that an imperfect copy of it on vellum was sold a few days ago in London, at the sale of the Osterley Park Library, for £320, about $1,600.

Switzerland was the next country after Italy to receive printing from Germany. Doberis received it about the same time, and the third place in this respect is given to it by Mr. Hawkins. But the next Bibles on record are attributed to Basle. In the Caxton Exhibition there were three different folio Latin Bibles, which may be called the Rodt and Richel Bibles, as they are attributed to Berthold Rodt and Bernard Richel, a Basle, Switzerland. They are all without names or dates, their origin being inferred from the type used and other indications. In the catalogue they are entered as follows:

The one with 436 leaves, Rodt and Richel, 1471 (?).
" " " 437 " Rodt, 1471 (?).
" " " 463 " Richel, 1471 (?).

The Rodt and Richel Bible on exhibition in the Lenox Library corresponds with the first of these, having 438 leaves in the two volumes.

Berthold Rodt, called also Berthold Ruppel de Hanau, was a witness in the famous law suit between Gutenberg and Fust at Mentz. When these Bibles were printed at Basle, the city was not yet a member of the Swiss Confederation, but being Swiss in spirit, and about to be so in fact, it is considered as belonging to that country in this connection.

Very erroneous notions prevail as to the money value of Old Bibles, because large prices are paid for certain rare and interesting copies. It is only less remarkable to observe how small a price is asked for other examples of very early printing. In the catalogue of a London bookseller recently received, I find a Latin Bible, entered as "In the types of Rivit and Richel, Basle, about 1470, 2 vols, folio, very fine copy, tall and clean, half vellum, with ties, £5, 15s, 6d." It ought to modify the expectations of those who have old books to sell, to know that beautiful and perfect volumes, Bibles and other books, genuine *incunabuli*, printed by famous printers during the first half century of printing, can be bought in London and New York for ten, twenty or thirty dollars each, and often for much less.

This city has the distinction of being the first city to produce the Bible in octavo, that is, a Bible of the size of the vast majority of books now printed for ordinary reading. This Bible has consequently been called the first edition of the "poor man's Bible." The "poor man" in this connection must mean the poor scholar, for poor men in that day could not read in their own tongue, much less in Latin. It was doubtless very welcome to poor students and ecclesiastics. This Latin Bible was printed by John Froben de Hammelburck, at Basle, 1491, and is one of his first books, if not the first. The splendidly bound and illuminated copy of this Bible in the Bodleian Library does not look like a "poor man's Bible." Froben printed a quarto Latin Bible in 1495 and a folio Latin Bible in 1498.

His name is inseparably associated with that of Erasmus, the greatest scholar and man of letters of his day. Soon after the beginning of the next century Erasmus settled permanently in Basle and became Froben's editor and literary adviser. This association resulted in making Basle for the time the great literary centre of Europe, and Froben's press the most celebrated. His New Testament in Greek and Latin, and other works belong to the sixteenth century and will be considered later.

In this same year there was also a folio Latin Bible by Nicolas Keslers, Basle, 1491.

After 1474 great Bibles were multiplied in both Latin and German. Among the most famous of these were the Coburger Bibles, the first of which was the folio Latin Bible, printed by Anthony Coburger at Nuremberg, 1475. He is said to have had twenty-four presses and one hundred men employed daily, besides furnishing work to printers at Basle, Lyons, and other places. Coburger printed thirteen editions of the Bible in twenty-six years, twelve in Latin and one in German, all large and handsome folios. Copies of his Latin Bibles were in the Caxton Exhibition dated 1475, 1477, 1478, 1479, 1480. His Latin Bibles of 1477 and 1480 are on exhibition at the Lenox Library. The broad margins of the 1477 copy are completely covered with commentaries, emendations and interlineations in the handwriting of Philip Melanethon.

Some weeks ago I saw a copy of the 1477 Coburger Bible for sale at the rooms of the Presbyterian Board of Publication in Philadelphia, where it had been placed by the owner, who was waiting for an offer. This same Bible is thus entered in a bookseller's catalogue recently sent to me from London.

*Biblia Sacri Latina*, 2 vols. in 1, folio: in the original oak boards, covered with stamped pigskin, very rare, 1480. In regia civitate, Nuraberga, per Antonium Coburger, 1477.

A remarkably fine, clean and large copy, a number of the leaves having red uncut edges. The end papers bear the watermarks of the Bull's Head and the Arms of John the Fearless. Laing's sold in 1870 for £84, and the present copy contains a bookseller's description of one priced £100.

Nuremberg produced another great folio Latin Bible in the same year in which Coburger printed his first edition. It was printed by A. Frisner and J. Sensenschmit, Nuremberg, 1475. Another folio Bible is attributed to Jo. Sensenschmit, Nuremberg, 1476.

The first book printed at Nuremberg with a date is Franciscus de Retza's *Comestiorium Vitiorum*, 1470, and is attributed to Sensenschmit and Keffer. Sensenschmit is said to have been a man of wealth, who associated himself with Henry Keffer, a workman of Gutenberg, who appeared as a witness in the law suit with Fust. Keffer is supposed to have established himself as a printer in Nuremberg as early as 1469. Mr. Hawkins attributes to Keffer and Sensenschmit a book printed at Nuremberg in 1470, according to its colophon. But Nuremberg became famous in the history of printing from the extraordinary enterprise of Coburger. He was the publisher of that large and entertaining volume, *The Nuremberg Chronicle*, 1493, containing more that two thousand impressions from woodcuts, being a summary of history, geography and general information, edited or compiled by Hartman Schedel. It is a royal folio and is sold for more or less than $200, according to the size and condition of the copy. I have before me a London bookseller's catalogue which offers a very tall copy, 18¼ inches by 12¾ beautifully bound in morocco super extra, by Riviere, for £35. It is said that there were seventeen master type printers and many blockbook printers in Nuremberg before 1500. It was just at this period, at the end of the 15th and the beginning of the 16th century, that Albert Durer began to make his art, himself and Nuremberg illustrious. It was the Bible which made him, as well as Wicklif, a morning star of the reformation.

In another article I shall mention some of the Fifteenth Century Latin Bibles of Venice and other cities.—*Wendell Prime, D. D., in N. Y. Observer.*

## Jewel Casket.

SLEEP THEY NOT WELL?

Sleep they not well, the sainted dead?
For sorrow they have gone forever!
Your Father roused his children dear,
Before the tempest gathered near,
And bursts in thunders loud and drear.

Healed are the hearts that fully bled,
The mourning souls are comforted,
And attached the fount of every tear:
Sleep they not well?

And if, amid the Lord appear,
Earth, like a mother pressing near
To watch beside the loved one's bed,
Wraps her dark mantle round their head,
And shelters them from pain and fear,
Sleep they not well?

—*Edwin Charles D. Bell, D. D.*

THE PRICELESS TREASURE.

The priceless treasure which Christ has given to all the needy and suffering is peace—peace that shall flow like a river; peace that shall multiply like the waves of the sea; peace that shall increase without end. Whosoever possesses this treasure in the heart, possesses what no earthly power can command, no earthly riches can buy, no earthly calamity can depreciate or destroy. He can be content in great want, he can be calm in the midst of agitation, he can be fearless in danger, he can rejoice in affliction, he can triumph over death. Take to your heart the gift of peace with God, and you will be rich in possessions which the world can neither give nor take away. Fire may burn your house, commercial disaster may destroy your property, competition may shut you out of all occupation, the world may have nothing for you but hard work and poor pay, still, with God's peace in your heart, you are rich in all that best satisfies the soul. You have a friend that will never fail you in time of need.

PRAYER AS A TONIC.

You have hoped that, as an answer to your prayer for strength, strength would be given, and this was a just and right hope; but, oh! so much more than this is your portion: to know what prayer itself is the spiritual tonic, and that the very continuance in the earnest communion with God is the thing that will enrich your life, renew your energy, and lift you up to a vantage-ground in respect to your temptations, by toning up the very spirit and temper of your mind. So that your struggle is no more the base, half-yielding struggle it was, but a sublime conquest, accomplished through the power of this Divine Presence in which you are abiding. We have spoken of friendship; it is a noble illustration. You have been very weak in spirit, very impoverished, and making miserable work with life. This friend came suddenly in upon you, perhaps for a few moments only, but bright, earnest, pure—radiating a life power that changed you, that warmed you, purified you, toned you, that lifted you to victory. This is like prayer in its fullest sense. You are praying, indeed most exactly for a special thing; but now you have learned that the special thing is not the only blessing. There is one much nearer, even the act of praying for it. Prayer is not crying out to a distant God, but holy continuance in the presence of the Divine Friend. Prayer is drinking from the fountain of strength, eating of the manna of life.

"We kneel, how weak! we rise, how full of power!"

What you need, what I need is far more of this kind of prayer. In prayer we close our eyes through involuntary reverence, that we may not be distracted by surrounding objects; but often we have closed also the eyes of the soul, and asked blindly, as if the thing we asked were the only blessing, and the act nothing—nothing but the means. But when we pray aright the soul's eyes are open, and fastened on the face of God, and our hands are folded in his, and prayer is companionship.—*Charles Cuthbert Hall.*

### Conference Report.

The third quarterly meeting of the Church of God in the Abrahamic Faith in Michigan was held according to previous appointment, in the Jameson School-house, Fisher, with a splendid attendance and the best interest. The texts used through the meetings were as follows: Matt. xxiv. 37; I Cor. xv. 46; Isa. lxii. 5; Rev. xix. 7, Luke xxi. 36. Bro. Smith of Otsego, done the greater part of the speaking, assisted by brethren Hosner and Winchester. At the close of the last meeting we gave an invitation to any one who wished to be numbered with the Lord's children to manifest it. One brother responded to the call. Thank God for that, and may he grant us the privilege of being enjoying, at stated intervals, such seasons of love and true fellowship as we all enjoyed at this little feast-gathering.

M. A. WOODWARD, Sec.

### Conference Report.

The Third Quarterly Conference of the Church of God, in Indiana, met as announced at Antioch, Marshall Co., Friday, June 12, 1885, and continued over Sunday.

Quite a large number of friends from different parts of Indiana, and some from Michigan were in attendance, and one more of Brother Chaplin's "Sunny Spots" in the journey of life is marked on the notch-stick of time.

The speaking was done by B. W. Woodward, S. A. Chaplin, J. L. Wince, and R. Carter, and I have only to state that old Antioch was crowded, yes, packed full of attentive listeners, and all will know the speaking was good.

We were disappointed at not seeing the friends from Rensselaer, but we learn they were detained on account of the death of Father Dwiggins, as he was familiarly called, the father of R. S. Dwiggins.

The next Conference, three months hence, will probably be held at Argos, notice will be given in due time.

A. R. UNDERWOOD, Sec.

## News Items.

LONDON, June 11.—The British resident of Cashmere reports that earthquake shocks of great severity continue. The towns of Baramulla and Sopur have been utterly ruined and 400 persons killed. There has also been great loss of life in adjacent villages. Many cattle and sheep have been killed.

MADRID, June 11.—Cholera in Spain is spreading, and the increase in number of cases now daily reported is causing great alarm among the people. In Valencia there have been 45 new cases reported since yesterday. Castellano de la Plank announces 18 deaths, and there are 60 suspected cases in the province of Murcia. The Spanish Government has prohibited cholera inoculation in districts where the disease has not appeared.

TIEN TSIN, June 15.—The Emperor of China has ratified the "Pakin treaty," or treaty of peace with France.

CONSTANTINOPLE, June 15.—Anarchy prevails in Crete.

SIMLA, June 15.—Serious public disturbances have taken place in the Kingdom of Bootan. The causes of this popular outbreak are not made known.

Earthquake shocks continue throughout the Vale of Cashmere. There are from eight to ten shocks daily. The violence of the shocks is, however, abating.

MADRID, June 15.—The cholera is spreading westward along the Mediterranean. There are several cases now in Teruel, Alicante and Cartagena. Twelve thousand persons left Madrid during the past week, in consequence of the cholera "scare." The exodus is increasing.

At Castellon, yesterday, 114 new cases of cholera and 25 deaths was reported, and at Cartagena 214 new cases and 60 deaths were reported. The people have become very much alarmed.

Additional advices from the destructive series of storms in various parts of Iowa, Friday evening, report much loss of property and some fatalities by wind and flood. A tornado swept through Southern Nebraska last evening, leaving many wrecked and damaged buildings in its path.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Keffer's Block, Room 36, 3745 Ontario Street, Corner of Keffer, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

# Poetry.

## CHRIST DWELLING IN ME.

Oh Christ! I need to say,
Help me to come to thee;
Just as I say it now,
When Christ hath come to me:

Dost presume in my soul,
Where thou dost find thy rest?
Why seek thee in the skies,
Where dwelling in my breast?

The mother seeks her child,
When wayward it doth roam:
But seeking hath no place
When it is safe at home.

His voice is on my lips:
His ears are in mine eye,
His home is in my soul:
He cannot be more nigh.

Oh, let me be not now
A stranger that dwells apart:
But more as life with life
He dwells within my heart.

—*Prof. Upham.*

# Communications.

### Summing up of the Times.—In the Midst of the Years Make Known.

"O Lord revive thy work in the midst of the years. In the midst of the years make known, in wrath remember mercy," was the prophetic prayer of the prophet.

In a former article, the seventy weeks, it was shown that "when the fulness of time was come, God sent forth his Son, made of a woman—made under the law to redeem them that were under the law, that we might receive the adoption of sons." And as God establishes his truths by two or more witnesses, we find that through the prophets Habakkuk and Daniel, it was, that in the "fulness of time" when the Son of God, the rightful heir to the throne of David should come to his inheritance, was revealed, made known to his people. We can easily understand why in the days of Herod the king, the wise men came from the east to Jerusalem, inquiring, "where is he that is born King of the Jews, for we saw his star in the east and have come to worship him." The time of the birth of the Virgin's Son of the house of David, the only begotten Son of God, had arrived. The Magi understood the Scriptures rightly of the time, and come from the far east to worship him, and offer their gifts of gold, frankincense, and myrrh. They did not wait until he had reached manhood's estate, at the fulness of time for his entering Jerusalem as the King of Israel, but they came at his birth, the time that he was born king of the Jews. The Magi were not deluded men, neither were they myths of imagination. They were wise men that built their faith on the Rock—Christ Jesus, the Son of God, being the chief corner-stone. They believed when they saw the infant Jesus, that which Jesus declared later when speaking of himself, "A greater than Solomon is here." Another wise man of whom Jesus exclaimed when he saw him approaching, "Behold an Israelite indeed in whom there is no guile," after a few minutes conversation with our Lord was convinced of his claims, and believingly asserted "Thou art the Son of God, thou art the King of Israel."

Yes, Jesus of Nazareth, the only begotten Son of God, was in the fulness of time born of woman, came in the midst of the years to make known, in wrath remembered mercy, and revived his work. Came as the King of the Jews, "He came unto his own, and his own received him not." When they had rejected him he solemnly declared of them, "Woe unto you, Scribes and Pharisees, hypocrites; wherefore ye witness to yourselves that ye are the sons of them that slew the prophets. Fill ye up then the measure of your fathers." Then sorrowfully said, "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Luke tells us that "when he drew nigh, he saw the city, and wept over it saying, O that thou hadst known in this day, even thou, the things which belong unto peace—but now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a palisade about thee, and compass thee round and keep thee in on every side, and shall dash thee to the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."

"O Lord revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy." Many centuries before the prophet's prayer was uttered the Lord of Hosts reigned over the twelve tribes of Israel, and appointed judges to judge Israel. While Samuel was judge over the chosen people of God the nation became dissatisfied, and wanted an earthly king to reign over them, like unto other nations. Samuel was greatly distressed and told them the result of such a change. "Nevertheless the people refused to obey the voice of Samuel, and they said nay, but we will have a king over us, that we may also be like all the nations, and that our king may judge us and go out before us and fight our battles. Samuel went to the Lord with the matter. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them. Hearken unto their voice and make them a king." And when Samuel saw Saul, the Lord said unto him "Behold the man whom I spake to thee of, this same shall reign over my people." 1 Samuel viii. ix. "Unto 2300 days then shall the sanctuary be cleansed." The midst of 2300 years equals 1150 years, or the half of 2300. So just 1150 years after Israel's rejection of the Lord of Hosts from reigning over them, was Jesus pressing his claim as Jerusalem as the true heir to the throne of David, and the king of Israel, for a greater than Solomon is here. "I am the Son of God," and the Son of David. 513 years and six months, did kings reign over the tribe of Judah. 606 years B. C. was Judah carried away captive. Thirty years and six months more equals 1150 years or the midst of the years 2300—when Jesus was there in Jerusalem to revive the work, in wrath remembered mercy. His claim, I am the Son of God, was just and true, and in accordance with the fulfillment of both law and prophecy. Nathaniel believed, his disciples believed, and the poorer class of the people heard him gladly, and believed in his claims, to being the Son of God and the Son of David, the true King of Israel. But the Scribes, the Pharisees, and the rulers in Jerusalem—mark the religious people that serve in the temple, those rejected him, and "would not have this man to reign over them." Then he exclaimed, "Fill ye up then the measure of your fathers." In the midst of the years it was that "Messiah the Prince came to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." This was all accomplished in that wonderful seventieth week of years. But forty years was adjudged by the Lord to bear the iniquity of Judah, and forty years added to A. D. 30, reach to A. D. 70, when in the fulness of time, Jerusalem doomed for her iniquity, was destroyed, and there was not one stone left standing upon another of her magnificent temple, the pride and glory of Jerusalem. Says Jesus, This evil and adulterous generation seeketh after a sign, but there shall no sign be given it but the sign of Jonah the prophet." The burden of Jonah's prophecy was, "Yet forty days and Nineveh shall be destroyed." But that evil generation did not comprehend the sign as to themselves. (Just here we note in connection with Ezekiel's sign to Judah he gave one to Israel. "Thou shalt bear the iniquity of Israel 390 days, I have appointed thee a day for a year." Just 390 years after the division of the kingdom in Rhehoboam's days, all Israel was in captivity in B. C., 606, fulfilling the signs given them by the prophet.)

It is shown how in due time according to the word spoken through the prophets, Jerusalem was destroyed, her temple annihilated. Daniel in his prophecy of the work of Messiah the Prince continues: "After three score and two weeks shall Messiah be cut off, but not for himself." When Jesus rose from the dead his disciples expectantly inquire, Lord dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know the times or seasons which the Father hath appointed within his own authority, but ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea, and Samaria, and unto the uttermost parts of earth." But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit revealeth all things, yea the deep things of God." The sword of the Spirit is the word of God. "For nothing is hid that shall not be made manifest, nor anything secret that shall not be made known and come to light."

"After" 62 weeks, which equals 434 years, more added to A. D. 70 reaches to 504 A. D. The teachings of Messiah was cut off, an apostate church had obliterated the truth, of the gospel, and her sway was onward to dominant power, which in fifty years more she had successfully accomplished, and "set up" the spiritual "abomination of desolation" of which Jesus said when speaking of it, "Let him that readeth understand." Time, times and a half were given her of 1260 years, which united to 504 reach 1764, when times must give place to seasons. But concerning the times and the seasons, brethren, ye have no need that aught be written unto you," see also 2 Thess. ii. 1-12. "And now ye know that which restraineth to the end that he may be revealed in his own season. "Time" must end ere "season" comes. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his presence—even he whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness, for them that are perishing, because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error that they should believe a lie, that they all might be judged who believed not the truth but had pleasure in unrighteousness." When the times was ended the restraining influence of the church was taken away, and the teaching of Voltaire, the lawless infidel, made itself felt throughout the Catholic world, and it culminated in the terrible reign of terror in 1793, while in the Protestant world at the same time was the subtle, pernicious, and Antichristian doctrine of the New Hypothesis, entering and leading captive the Israel of God. "For such men are false prophets, deceitful workers, fashioning themselves into disciples of Christ. And no marvel, for even Satan fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works." 2 Cor. xi. 13-15. "A little leaven leaveneth the whole lump," says Paul, and Jesus in his parable tells of the woman (the church) that took a little leaven and hid in three measures of meal until the whole was leavened. One hundred and thirty-three years elapsed ere all of Israel was carried into captivity. If we allow this period or season for the consummation of the work of lawlessness by the wicked one in the nations, and in the churches, we find it reaches to, and includes the year 1897, the full time of Jerusalem's double warfare for iniquity and sin and the end of Gentile times. The fulness of time is here reached of the working and lying wonders of Satan and "the end of these wonders" is fulfilled. For these are days of vengeance, that all things which are written may be fulfilled." We find that the "mystery of iniquity"—the apostasy, cut off the Messiah and developed into Papacy. Papacy developed into infidelity. (I do not believe the word is the underlying principle of infidelity.)

Infidelity will be overcome by Jesus coming to reign on the earth, when the kingdoms of this world shall become the kingdom of Christ, and we shall reign with him a thousand years, O, blessed faith and glorious hope, that is ours who believe the all things written in the word of God.

Herein are times and seasons, which summed up extend through 3017 years, and is the last and fourth repetition to Israel from Moses of "seven times" for their sins.

The sign to an evil and adulterous generation is the sign of Jonah the prophet, for as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of man be three days and three nights in the heart of the earth. (Compare Matthew xii. 40, with xvi. 4; and Luke xi. 29.) To this generation of Jews, Jonah was a sign to the Ninevites, to an evil generation he was as a sign of three days and nights.

"Forget not this one thing, beloved, that one day is with the Lord as a thousand years—and a thousand years as one day."

E. K. HOLT.

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The Pennsylvania Company will sell cheap excursion tickets to and from all stations on the various lines operated by it, on July 2d, 3d and 4th, good to return until July 6th, inclusive.

This will be an excellent opportunity afforded the people living along its numerous lines to visit friends at a distance, or to form pic-nic or excursion parties, for the purpose of enjoying the Nation's Birth-day.

# Youth's Column.

### What Would Jesus Do?

"Leaving us an example, that we should follow his steps," 1 Pet. ii. 22.

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumbers rise,
Saying, What would Jesus do?

Counting mercies from above
Day by day my pathway strew;
Is it much to bless thy love
Father, what would Jesus do?

When I ply my daily task,
And the record of toil pursue,
Let me often brightly ask,
What, my soul, would Jesus do?

Would the foe my heart beguile,
While in sin thoughts and words untrue;
Let me to his subtlest wile
Answer, What would Jesus do?

When the clouds of sorrow hide
Mirth and sunshine from my view,
Let me clinging to thy side,
Ponder, What would Jesus do?

Only let thy love, O God,
Fill my spirit through and through;
Trusting what my Savior trod,
Breathing, I can would Jesus do!

*Hesperian.*

### Self-Sacrifice.

The tower door of St. Leonard's church, Bridgenorth, Eng., was left open; and two young boys wandering in were tempted to mount up into the upper part, and scramble from beam to beam.

All at once a joist gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling; while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, vainly crying for help; for no one was near.

At length, the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the little lad.

"I think I could," returned the older.

"Then good-bye, and God bless you!" cried the little fellow, loosening his hold.

Another second he was dashed to pieces on the stone floor below; but his companion clambering to a place of safety.

This a true story. The record of it is preserved in the Bodleian Library at Oxford. Some tales of heroism excite one to pour forth one's admiration, one's approbation, in many words; but this one strikes us dumb, this little fellow unwittingly had followed so closely in the steps of his most beloved Master.

### Lincoln's Mother.

Though President Lincoln's mother died when he was ten years of age, yet she lived long enough to inspire him with a noble ambition, to train him to love truth and justice, and to reverence God and goodness. Years after, when men were looking to him as one who might become a national leader, he said:—

"All that I am, or hope to be, I owe to my mother."

The wife of a pioneer, she shared the privations and hardships of life in a wilderness. The struggle for existence familiarized her not only with the distaff and the spinning-wheel, but with the ax, the hoe, and the rifle. She helped her husband to clear and break up the soil, to kill wild turkeys, as well as deer and bears, whose flesh she cooked, and whose skins she dressed and made into clothes. When she married, her husband could neither read nor write, but she found time, toilsome as was her life, to teach both rudiments to him and to her son. She was unusually intelligent and refined for a pioneer's wife. Her taste and love of beauty made her log-house an exceptional home in the wilderness, where the people were rugged and lived so far apart that they could hardly see the smoke from each other's cabins.

When Abraham Lincoln had gained the people's ear, men noticed that he scarcely made a speech or wrote a State paper in which there was not an illustration or a quotation from the Bible. "Abe Lincoln," his friends used to say, "is more familiar with the Bible than most ministers." He had been thoroughly instructed in it by his mother. It was the one book always found in the pioneer's cabin; and to it she being a woman of deep religious feeling, turned for sympathy and refreshment. Out of it she taught her boy to spell and read, and with its poetry, histories, and principles, she so familiarized him that they always influenced his subsequent life. She was fond of books, and read all she could beg or borrow from the pioneers far and near. Her boy early imbibed his mother's passion for books. Here and there could be found in the cabins of Indiana's "Pilgrim's Progress," Weems' "Life of Washington," and "Burns' Poems." Young Abe read these over and over again, until he knew them as he knew the alphabet.

When his mother died, the son had already received a good education—he held the truth, he loved justice, he reverenced God, he respected good men, he was fond of reading, he could swing the ax, shoot the rifle, and take more than a boy's part in subduing the wilderness and building up a home. She selected the place for her burial. It was under a majestic sycamore, on the top of a forest-covered hill that stretched above her log-cabin home. No clergyman could be found to bury her, and the neighbors took part in the simple, solemn rites. Months after, a preacher, who had been written to, traveled hundreds of miles through the forest to preach a funeral sermon under the sycamore.

The boy of ten years never forgot those sad, plain services, nor the mother whose memory they honored. She ever remained to him the incarnation of tenderness, love, self-sacrifice, and devotion to duty. When he was President he honored her training by the thought, "She placed me here!"—*Youth's Companion.*

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*My Dear Nephew:*

Again I find myself absorbed in this most pleasing of all duties. The study of the blessed Word which alone is able to make us wise unto salvation. In replying to my last you express a fear, that my view of Christ's death, and the eliminating causes that led him to it—seem to detract from the glory and dignity that you had always conceded that wondrous sacrifice. To this I reply, that you certainly misapprehended my view, as you could not from it, gather such a thought. Far be it from me, in any way, to cast a shadow on or lessen the glory that for ever must environ that illustrious name "Immanuel." On the contrary my view gives to him a name and place, and office that never could be claimed by another. It leaves him alone on the plane of the flesh although partaking of our nature, in that he was made under the law of death, to which he bowed, and from which state he was brought back by the Father.

Man by wilful disobedience placed himself at enmity with his Creator; and from that condition there was no possibility of escape but by that means, and through the source—Jehovah in his infinite wisdom designed; and that source was his only begotten Son, and now your question "How does the death of Christ effect a reconciliation of mankind to God?" Secret things belong to God only but that which he hath revealed is for our benefit.

It is revealed to us that none but Christ Jesus developed a sinless character. He was ever pure, and in him was no sin.... He was holy, harmless, undefiled, separate from sinners. In this as in every other phase of character he stood alone, and did not stand as either a substitute or a representative of our soul. He stood as the one mediator between God and man, as the only means whereby disloyal man might become loyal, and thus be reconciled to God.

Observe my dear Nephew, that it never was in the power of law to either give life immortal; by continuing life as first given, neither was it in the power of law to bring back from the death state. We have no reason to believe that even if Adam in his first state, had not partaken of the tree of knowledge of good and evil that he would have attained to immortality, had he not partaken also of the tree of life. The tree of life is represented as the only source of perpetual existence. And we read, as to man's present position in regard to life, if there had been a law given that could have give life; then verily righteousness was by the law. Gal. iii. 21. But as there was no law given that should either continue in life, or bring back from the death state those who should enter there. God designed another source than the law, and that source, was, and is Christ Jesus.

He became the substitute for the tree of life when it was removed, and he represented that tree as the embodiment of immortality and he will continue to do so, until under the benign influence of his universal sovereignty the tree of life is again restored in the Edenic state; with all other blessings of that coming age of glory.

By his perfect life, and sacrificial death, he wrought out to completion God's wondrous purpose in providing for us a means whereby we may become reconciled to God. And the only means whereby this reconciliation over can be effected to our salvation is to accept the record that God has given of his Son. It is only by believing in the name (and that name is Immanuel God with us) of the only begotten Son of God that we can attain unto life immortal. The Scriptures teach us that "the blood is the life thereof." Therefore we see that through, or on account of this perfect life of Jesus, we have forgiveness of sins, we become reconciled to God.

By faith in his name we enter the baptismal waters; and through faith in the sufficiency or perfection of his blood, or life, our sins are washed away, and we rise to walk with him in newness of life. Having attained a perfect and spotless life, on which there was no blemish, as our Great High Priest he entered the most holy place, and there ratified the everlasting covenant, or the covenant of everlasting life revealed to us through his life, death, and resurrection. Amen.

Again my dear Nephew, you suggest the possibility of mistake in assuming that human beings are left perfectly free agents, to work out their own destiny in either direction, and you quote Rom. viii., to show that the race was by Adam's fall left at "enmity against God," "not subject to the law of God neither indeed can be." And then you ask—"Where is the freedom of the human will?" To this I reply, read the entire chapter and you will see it all right and clear as noon-day. Paul is here speaking of two conditions of the human mind. One of which he represents as spiritual and leading into life in Christ. The other condition is to be carnally minded which is death, or leads to death, and while in this condition man is not subject to the law of God neither can be. But it by no means teaches that he is compelled to remain in that condition.

You are correct in saying that—after Adam's transgression his condition was reversed, and that he was "condemned—dead, lost." He was, as standing on the plane of his primal, creation, and all hope of life through the means at first made known was cut off forever as I have previously shown to you in these letters. But another hope of life from the death state which he had voluntarily entered was presented to him in the "Seed of the woman"—the Christ, the substituted, and representative of the tree of life, and as Adam was free to choose life, to the tree of life before he fell, so are his sons and daughters at liberty now to accept of life in Christ.

You say a dead body cannot re-produce itself, very true of physical death but you cannot so closely apply this analogy to spiritual conditions. Perfect analogy is always confined to things of the same kind or nature.

Yes, truly "Jesus came to seek and to save the lost," and when he came he said "Come unto me all ye that labor and are heavy laden and I will give you rest." This shows that they were at liberty to come, else his words would be but mockery, and he never trifled with his stupendous work of redemption. He said too, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. This shows perfect freedom of will, life and death are set before us, and we are perfectly free to chose which we will.

The gift of eternal life is of God, most assuredly for we read that, God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life. From this we see that those who do not believe, will not have life.

Let us not grow weary in searching for truth for in due time we shall reap if we faint not.

AUNT CARRIE.

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The Second Quarterly Conference of the Church of God in the Abrahamic Faith, will be held, the Lord willing, at the Rennor School House, nine miles North East of Lenark, on East Plum River, Carroll Co., Ill., commencing Friday evening, June 19, and continuing over Sunday. All lovers of the truths of the Bible are cordially invited to attend, and especially the preaching brethren. Teams will be in waiting at the depot at Lenark, on the Chicago, Milwaukee and St. Paul R. R. Enquire for O. M. Myers, Wm. Rennor or G. M. Glotfelty. By order of the Church.

SIMON P. RENNER.


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—AND—

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|---|---|
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# Poetry.

## FAITH.

Lord, I believe: help thou mine unbelief.
Mark ix. 24.

Lord, teach me how to trust in Thee,
And how, less unbelieving be!
To place on thine maternal care
Those most I love—and leave them there.

For Faith is not a mere belief
That Thou canst aid in bitter grief:
It, too, for greater blessings, Lord,
Are promised in thy gracious Word.

'Tis grasping Thee, when all are gone;
'Tis staying Thee, when sight is dimm'd
'Tis following on Thine every word,
Supported there, and free from fears.

'Tis calm assurance, "All is well!"
Though how, or where, I cannot tell:
'Tis hearkening when no voice I hear;
'Tis smiling, though I weep and fear.

'Tis living in Thy cheerful light,
Whereby I breathe, by day or night;
'Tis drinking in Thy tender love,
From all below and all above.

'Tis deep amazement, yet grateful song;
'Tis utter weakness, yet no shrinking;
'Tis clean'sing in Thy blood each stain:
And knowing pardon, peace again.

'Tis putting on the garment white,
Preparing for the blissful sight
Of the refulgent, glorious feast,
Which saints will share, from great to least.

'Tis stepping light, though hards and sore:
'Tis hating sin yet more and more:
'Tis fighting hard, and yet at rest:
'Tis broken-hearted, and yet blest!

'Tis loving with unuttered love,
Though hard the heart, and slow to move!
'Tis laboring, though it's all so small,
I count it laboring not at all.

'Tis telling Thee my every thought:
'Tis finding all I ever sought;
'Tis treading on through life's lone walk,
In sweet companionship and talk.

'Tis joining in the angel's praise,
'Tis rising high my eager gaze,
Where all is boundless love and peace,
And freedom marks the soul's release.

'Tis hurrying to a glorious end:
'Tis pressing towards my heaven Friend;
'Tis meeting Him—come, Jesus, come!
'Tis folding tent, and reaching home!

My Father! I must wear Thee
For faith like this, 'tis as bought for me:
Beneath the cross I seek, I claim
This living faith in Jesus' name!

# Selections.

## A PEN-PICTURE OF THE GLORIES OF THE KINGDOM AGE.

While it is freely admitted that a fertile imagination supplies the details, this picture is by no means a fanciful sketch; but has its foundations in the sure word of prophecy, and will be realized in due time.

Come to the land of promise in the day of its glory—not as you are now—burdened with infirmity, with a nature easily fatigued, eye soon dimmed, power soon spent, and having but scant capacity to raise to the surrounding sublimities of the universe, or to apprehend sympathetically the subtle glories of the Spirit. Come, when it has been said to you, as to Joshua, "Take away the filthy garments from him.... I will clothe thee with a change of raiment." Come when mortality no longer weighs you to the earth, and when you know the experience of having "the garment of praise for the spirit of heaviness." Come when you can step lightly and joyously abroad upon the earth in the freedom and power of spirit nature; when the cup of life mantles full and sparkling to the brim; when the strong, penetrating eye looks out of a glad heart to behold in all things the unfolded love, and wisdom, and glory of God: when every thought is a joy, every movement a pleasure: every breath the inspiration of an ecstasy that can only find its expression in praise to him that sits upon the throne.

In such a state, any land, any configuration of country, would furnish suitable sphere. But God puts his jewels in fit settings. He hath called and glorified his children, and "He hath prepared for them a city"—a city having foundations, whose builder and maker is God. Abraham sojourned in the geographical area of this city—in the land of promise—as in a strange country; but that is now long past. Forsaken and hated for ages, the land is now, "an eternal excellency, a joy of many generations." God has fulfilled his promise, and has made "her wilderness like Eden—her desert like the garden of the Lord." "Come and see." We go: We stand on the hills of Judea, now no longer stern and wild. They are clad with glorious vegetation, of every form and fragrance. The hills are clothed with pleasant woods, and the valleys rejoice in the smiling beauties of a rich cultivation—field and vineyard, fruits and flowers, corn and wine. The air is clear and warm, and laden with pleasant odor. The view on all sides is magnificent and far-reaching. No smoke obscures the landscape, no fog on the valleys, no mist on the hills. The sky is cloudless, and the sun pours his healing flood of light and warmth from the ocean. The whirr of [illegible] the musical song of birds, the bleating of flocks, the lowing of cattle, the [illegible] fills the air. Near are pleasant homesteads, standing each in its own plot or portion, neatly trimmed, well kept. Below in the valley, towns and hamlets, peopled by righteous Israelites, are visible in the far receding distance, clearly visible in this transparent atmosphere, in which everything appears nearer than it is. Jerusalem is faintly visible on our northern horizon.

Let us hasten in that direction. This is only the profane portion of the land—a sense of peace and righteousness and plenty, truly, but not comparable to "the holy portion of the land." Come to the holy portion of the land—the land given as an oblation to the Lord. We approach Jerusalem, or rather Yahweh Shammah (the new name of the new city) from the south. It stands in the southernmost section of the holy portion. It is an immense city, built upon a plan of perfect symmetry and proportion. It is very unlike the huddled clusters of human dwellings called towns with which we have been familiar. The general plan is an exact square, marked by an outer wall. The square is of enormous extent, measuring nine miles through at any point. The wall is of bright stone, and adorned with towers at regular distances. We only see the south wall. It stretches away right and left further than any eye can follow. It is over nine miles long on the south side, and on all the other sides the same. There are lofty ornamental gates at regular distances. We descend from the overlooking hill and enter by one of these gates. It would be pleasant to stay and inspect the city; but we want to hurry on to the temple, and, therefore we must be content with a rapid passage through the central thoroughfare, which we have chosen, to the northern exit by one of the gates in the north wall. Just before passing on, we notice at a glance the stately character of the city. The streets are straight and wide, and shaded with trees, and at regular distances, open out into squares and crescents. The houses are not high, and stand apart in gardens except where here and there palatial blocks of buildings spring from the midst of the squares. We ask what these are, and are informed that they are reception-houses, for the accommodation of the visitors who daily come from all parts. There is an immense number of the people in the city, but the city is so vast that they do not appear numerous, except at certain points, as we pass along. Their aspect is such as we never saw in any city crowd before—so quiet, yet so cheerful; so brightly interested in everything, yet so orderly and respectful: so apparently cultured and well-to-do, yet having none of the fussiness and arrogance usually associated with prosperity. All are well clad, cleanly, intelligent, good, righteous, and happy,—no boisterous merrymaking—no foolish banter—no unseemly utterance. They are a few of the happy subjects of the kingdom of God. They have come from all parts of the earth to do homage to the King—wives and families with them, leaving behind them prosperous homesteads and occupations, to which they will return in a little season.

We hasten in a straight line along our nine-mile avenue of picturesque and happy human habitation—(we could take the help of an electric tram, if we liked: for such has been provided in all the thoroughfares, for the use of the people: but, in our new state, we prefer to walk: we can quicken our pace, when we want to do so, by gliding along in the air, skimming the surface of the road, as we dreamt of in our mortal days). We get out at the gate of Judah: opposite which, after crossing an ornamental common of about half a mile in breadth that runs round the entire city, there opens a magnificent highway running in a straight line in a northern direction towards the temple which is distant about thirty miles. Along this highway we proceed. It is very broad and of noble aspect. A line of tall trees in a broad band of turf divides it in the centre, and again in the middle of each side, giving four spacious roadways running side by side, lined with trees and bordered with turf and flowers. The country on each side is laid out in fields and estates, which are in the occupation of the Levites of the second order who serve the temple, whose lands, however, are accessible to visitors at all times. The country becomes more magnificent at every step. At certain points, side roads strike off and return in many turnings and windings to the main road again. These side roads lead through woody solitudes of paradisaic beauty. Let us go down one of these roads and behold the fulfilment of the promise that Yahweh would make the [illegible] of his feet glorious. All is quiet [illegible] there is no darkness, but only a sense of bracing relief in the shade they give: no witness on the ground, but only a pleasant soft hardness. There are no walls or fences at the side of the road. You may walk straight off the road on to velvet turf under the trees and among the shrubs. Here you find all kinds of fruit growing,—all kinds of flowers in bloom. You are at liberty to put forth your hand and do as you will. How delicious the odor everywhere! We stroll and stroll. We come upon a break in the wood where the ground descends into a gorge. We see clear out to the side of an opposite hill. A brook murmurs past where we stand. The two streams over all. What a delicious hush! What a sense of joy in every fibre of being. We enjoy the scene for a few moments when hark! there is a burst of music! It comes rolling towards us from the top of the opposite hill. What is it? A brass band? No! we have heard the last of them. It is a mixture of voices and instruments—stringed instruments. How beautiful! The voices so musical, so full and correct—the instruments so adapted to the voices. There must be at least a hundred people. It is beautiful! it is ravishing! We stand and listen. We do not know the piece, yet it seems familiar. It is a psalm of praise to God. We hear it out, and then all falls quiet. We would like to make the acquaintance of the company. We direct our steps towards the top of the hill. Going along an upward leading path, we see people coming towards us. As we go forwd, we approach them. They look enquiringly and smilingly at us: we look enquiringly and smilingly at them. We are not in the least embarrassed: only we were silent. Then the foremost of their company—a fresh elderly man of noble look—so majestic, yet so friendly—with such exquisite tenderness of manner, and yet such kingliness of carriage, broke the silence. He spoke in Hebrew, but we seemed to understand it quite naturally. He said, "You are friends, I know." We said, "We are." "Friends of God?" "Praise God, yes." "You have come in a happy time—the time to favor Zion." "Yes, it is a time we have long waited for." "So have we all. God's word is sure and has come to pass." "Whither hail ye from?" "Britain." "Oh—Britain—Tarshish—yes; the most celebrated of the isles of the Gentiles; God has made great use of her in bringing about Israel's deliverance. We have just been indulging in a psalm on the subject." "Yes, we heard you; we were greatly delighted. We should like to hear it again." "Should you? Well, there is nothing to hinder. There is an open space at the foot of the gorge where it would be convenient." We cannot express the indefinable pleasure we felt, as we walked together down the hillside towards the spot indicated. As we walked, we said, "Might we be so bold as to ask who your company are?" "They are a small band of the Lord's people, settled now in these parts, who have come out for an evening stroll. You ought to know who we are—You look as if you belonged to the Lord's people yourselves." "Well in truth, we do; and we instinctively felt that you were a company of the saints—the immortal saints. Yet we felt fain not to presume on this our first visit to this most blessed realm." "Have you been among the dead, then, my friends?" "No: we belong to the current generation. We were alive at the coming of the Lord." "Ah! you have been favored not to see corruption." "We do not feel it has been a greater favor than that enjoyed by those who, by a momentary wink as it were, escaped from the vanity of human life, as it was in the Lord's absence, into the glory revealed at his return." "Well, there is something to be said on that score. For one, I should not have liked to live all the days that divided my mortal life from the resurrection." "How long might the interval have been?" "Nigh three thousand years." "Whom may we have the honor of speaking to?" The old man (looking so young in his hoary hairs) paused. Those near him who had gathered close to us, and were eagerly enjoying our conversation, said, "Who do you think?" We looked inquiringly. "Guess?" "We cannot." "Who wrote most of the Psalms?" We bowed with unspeakable pleasure. "King David? oh happy day!" Our majestic interlocutor said, "Even so: a morning without clouds, as the Lord promised."—Arrived at the bottom of the glade, we stood together and sang the anthem we had heard them sing on the top of the hill—David leading. Oh, such voices! Oh, such blending of liquid melodies! Oh, such fervent pouring of the soul into the meaning of the words. The delight was unutterable. Preparing to resume the journey, we are asked whither bound. "The temple." "Not to-night?" "We had thought of it." "Put it off till to-morrow. Come with us. We spend the night at Abraham's palace. There we shall introduce you to a number of friends." The proposal is overpoweringly good. But we are not embarrassed. We would have been so in the old mortal. In the new man to which we have attained, we are simply at home in a perfect satisfaction. We express our pure pleasure at the prospect, and start off with our company, numbering about two hundred persons—men and women—all so lovely to look at and so bright to talk to. We find they comprise Jonathan, Asaph, Nathan, Uriah, Gath-sheba, and a number who were David's intimates in the days of his flesh. Others we did not know. We ascertained that they formed David's personal circle in the new order of things. Abraham's palace to which we were bent was some distance off. It stood within seven miles of the temple, and we were still twenty miles away. There was need for speed, as the softening light warned us of the approach of the shades of evening. So, at a signal from our leader, we resorted to the angelic mode of locomotion, and by a simple act of the will, were able to propel ourselves through the air by a slight motion of the limbs at a short distance from the ground. We went at a rapid pace, but it was not at all fatiguing, and there was no sense of chill from rushing through the air. On the contrary, it was a delightful exercise. We seemed to get along like a company on very fleet bicycles, but without their violent contortions. The air was balmy: and our progress through it only seemed to give a higher sense of its exhilirating power, and bring out more distinctly the sweetness of the odors exhaling from the paradisaic vegetation clothing hill and dale. In an hour's time we arrive at Abraham's palace—a magnificent pile, standing in a wooden seclusion. He has evidently a large company at home. They were waiting us expectantly. We are announced while yet a good way off, and they all come out on the balconies and corridors in front of the spacious building, and salute us as we pass within the grounds in front. Ornamental tables are arranged for a repast. There is a pleasant mingling on the green sward—much brilliant talking and silvery laughter—every one so bright and well. Then they all sit down—about 600 people. A venerable figure rises—not bent or aged, but noble in the air of ripe maturity—hair and flowing beard of pure white: a countenance full of gravity and kindly repose, but having no sign of weakness. He calls upon every glorified son and daughter of the Lord God Almighty to give thanks to the Possessor of Heaven and earth for the overflowing bounty of his goodness in Christ Jesus. In few meet and sonorous words, he presents the offering of thanksgiving. Then the other kingly old man stands also and says, "It is a good and a pleasant thing to give thanks unto the Lord.... Let us praise the Lord!" and the whole company rise with a readiness that seemed like an elastic bound, and all eyes on David, who raises his hand to lead, they break forth in a psalm with such fervor of shout, such emphatic enunciation of words, and such beauty of musical utterance, that the more exercise seems to rouse them into a fresh glow of heavenly ardor that is normal with them all. They then sit down, and partake of grapes and various fruits. There are cooked dishes of various kinds for those who prefer. All is partaken of with perfect gastronomic gusto. There is much pleasant talk and interchange of animate glances between persons at different parts of the table. All eat heartily, but not heavily. There are no heaviness or indigestion afterwards. It is not possible. The food partaken of becomes the subject of a slow, spiritual combustion, which assimilates every atom of it to the energy of the spiritual body: and the process of this combustion is a source of pleasure to the eater. The repast finished, there is a breaking up of the company into groups, and an indiscriminate commingling, affording the opportunity of private snatches of conversation with any who may choose. In this way, we approach Abraham, who stands in the centre of the group, conversing in a deliberate, cordial, but stately manner. We listen, and do not presume to take part, though having many questions we would like to put. We know there will be plenty of time afterwards. After two hours spent in this way, we unite in another song, after which we are all shown to separate apartments for the night. We were not tired. We had no inclination to go to sleep. We felt quite as bright as mortals usually do in the morning, and a little brighter, I fancy. Still it was an acceptable change to enter a room lightly constructed, pleasant chamber, with slight and elegant furnishings to spend the night alone. There was no darkness. There was a glorious moon overhead, showing a brightness rarely visible in western countries. The chamber was lit electrically: and, in addition to this, we felt a light in ourselves that made us feel as if darkness could not be.

The night quickly passed: sometimes we paced the room in reflection: sometimes reclined on the top of an elegant couch (no need for getting under the clothes): sometimes got up and read, and sometimes sang. When morning arrived, the sun poured her golden flood in at the windows, and we were ready for a new day without any sense of fatigue such as we should have been sure to experience after such a night in mortal days. Looking out at the windows, the eye took in a noble stretch of country, lying away behind the beautiful grounds of the palace, just in front. The country descended toward the Jordan in the distance, beyond which rose a rampart of purple hills running north and south. To the right and left, in the near neighborhood of the palace, were distinctly marked spurs of the ridge on which the palace itself stood, covered with wood. It was a picture of seclusion and peace in the morning brightness and the balmy air, yet there was no loneliness. Pleasant sounds and the occasional sight of a visitor stepping out to enjoy the scene, reminded us that we were in the habitation of intelligence and love—in one of the abiding places of the Father's house now set up on earth. Descending to a great hall on the ground floor, we found a large company mustered, joyous, bright, and gay. I observed there was none of the quiet fatigue that mortals experience after and evening's social excercitation such as we had had. All were fresh and lively. Exchanging hearty greeting with those next us, we sat down and waited the progress of events, our uppermost desire being an early departure to see the temple. Shortly a psalm was proposed, in which all took part in the effective manner of the previous evening. Then the God of Abraham was addressed by Abraham, the father of us all, in simple, earnest words that took us all with him to the throne of the Eternal. Shortly after we had sat down, we were summoned to another room for the morning meal.

Out we thronged in pleasant crowds, and were conducted to a large banqueting hall, with sky-light dome roof and walls largely constructed of glass, on which vines were trained and adorned with various ornamental plants. Bright tables occupying the hall from end to end groaned under the load of all good things, interspersed with flowers. Abraham called on David, who gave thanks with a fervor that thrilled us all, and evoked a loud "Amen" from every mouth. (We asked if Isaac and Jacob were present, and were told they were not; that they had palaces of their own not a great distance away, and that though frequent visitors, they had more often to act the part of host to the numbers that came to see them from all parts. We might see them in the course of the day at the temple, as there was to be a special gathering of all the saints. "Shall we see Moses?" "Very likely; he is always prominent on such occasions." "And the prophet like unto Moses?" "We are nothing without him. In him dwelleth all the fulness of the Godhead bodily." We felt almost overpowered at the prospect of seeing the Lord Jesus in all is glory.) Breakfast being over, we discovered there would be no delay in getting our desire gratified. The whole company were shortly ready, and on the road that lay in the direction of the Temple, going south and west from Abraham's palace. The road lay through a mountainous district, exuberant with the choicest vegetation, and the morning air was rich with the odor of flowers. We were not long in accomplishing the distance at a moderate walk. The intercourse we enjoyed with first one and then another in that superb company would have quickly whiled away a desert journey. What was its goodness in the holy ground of Zion, whom the Lord had comforted, as it is written "He will make the wilderness like Eden, her desert like the garden of the Lord?" Truly joy and gladness were found therein—thanksgiving and the voice of melody.

At last, the temple burst upon our view, as we rounded the corner of a hill on which we stood at a considerable elevation. How shall I describe it? It was a mile off from where we stood. It looked like a square-set, symmetrical city of palaces. It was not what we have always understood by the temple: that is, it was not a building, an edifice, however large, but an immense open structure of light and airy parts, with enormous [illegible] yet all resembling one another and covering such an area that they did not look so large as they were. What we saw from where we stood was, of course, the outer wall; but it was a very different thing from what is suggested to us by a wall. It was in reality a long line of arches standing upon a solid basement, and stretched from east to west for a distance of over a mile. There must have been nearly 200 arches in the line. Between every dozen arches or so was an entrance gate, towering considerably above the arches, and at each end of the line was an enormous tower, rising a well-marked finish to the wall. We could see inside through the arches, but what we saw seemed simply like a forest of palace like structures, with a hill top shooting through the centre, and crowned with what looked like a shrine.—We advanced towards the splendid structure—the tabernacle of the Most High—the place of the soles of his feet where he dwells in the midst of the children of Israel forever. Shortly we came upon a bridgeless stream of crystal water that came flowing from under the house, and ran due east to the Dead Sea, flanked with trees along its banks. This we crossed. You have seen boys jumping a stream. It was a very different performance from this. We simply, with a graceful movement, passed gently through the air from one bank to the other. We were now near "the house," and saw of what immense size the arches were—about 120 feet high. Though open arches, they were latticed, and plants which looked like vines were trained among the lattice work. We entered by one of the gates, and found ourselves in the first court, open to the air. Here were thousands upon thousands of people who had come for the special day mentioned at the breakfast table. It struck me as peculiar that the country we had come through was so lacking of people in view of this multitude. It was explained to me that the public access to the temple was from the south only, by the highway we had traversed the day before, and that the land to the north, and east, and west, of the temple was private to those who had to do with the service of the temple. As we passed in, the people made an avenue, and bowed themselves in sincere reverence to a company of the Sons of God. Crossing the outer court (a breadth of 200 feet,) we entered a gate of the inner range of arch-building, which resembles the outer wall, but stood a little higher; passing through, we were in the inner court, of similar dimensions to the outer court (also open to the sky). Before us, about 200 feet further on, stood the temple proper—not a square building, but an immense circle of arch building, three miles in circumference. This circle of building filled the whole view from right to left, gradually diminishing with the distance. We entered this circle by the gate opposite us, and passing through the building, found ourselves inside the inner and holiest precincts of the house, viz., an immense circle nearly a mile across, open to the sky. The floor of this circle was the ground, not flat, however, but rising gradually on all sides to the centre, where there was a walled-enclosure, about 200 feet square, containing the great altar. At the time of our arrival, this interior space was nearly empty; but by-and-bye, companies like our own began to arrive from all sides of the circle. As they arrived, they entered the circle, and took up a position which apparently had been assigned before hand; for servitors, who were in charge, all round the building, escorted the new arrivals to their places. These servitors were graceful, pleasant-mannered, young men, in loose robes. (One of our company whispered to me they were angels.) As the time wore on, the arrivals became more numerous, until there was one continuous stream from all sides. There was on all hands, a pleasant hum, as of a multitude conversing.

Presently the circle was full and the inflow ceased. Quiet and order settled down. The assembly presented an imposing appearance, packed together in a picturesque and living mass far as the eye could reach. The fellow-sojourner and servant, in the joy of faith and the patience of hope through our Lord Jesus Christ.—*Robert Roberts.*


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Selections.

### SAVING FAITH.—PART V.

"I might here go on to treat of other things concerning the name of Jesus Christ, such as his bearing the sins of the world, and making intercession for the transgressors. The angel of the Lord said to Joseph, Matt. i. 21, "call his name Jesus: for he shall save the people from their sins." But as I have brought the Messiahship into immediate contact with the Kingdom, because the two are reciprocal terms, corresponding to king and kingdom, and because the preaching about the kingdom by John the Baptist stirred up in the Israelitish mind the enquiry whether he were the Christ or the King of that kingdom, so I think it now most profitable to bring prominently into view one of "the things concerning the kingdom of God," which was declared by John the forerunner, and by the Son of God himself, viz:

THE KINGDOM OF GOD IS AT HAND.

That John and Jesus preached this is shown in the following passages:—Matt. iii. 2; iv. 17; Mark i. 14, 15. That this message demands our most cordial acceptance is proven by the fact that both the Lord's forerunner and the Lord himself preached this message. Jesus said he was sent to preach it. "I must preach the kingdom of God to other cities also; for therefore am I sent," Luke iv. 43. It is quite clear that the Father attached importance to this message when he sent his Son with it. And if the word spoken of old by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect this message which the Son of God was sent with from his Father in heaven? Heb. ii. But not only did Jesus preach this message himself, but first he sent twelve, and then he sent seventy other disciples, to preach the same thing, Matt. x. 7; Luke x. 9; saying, "whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of thy feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Thus the necessity of believing that the kingdom of God is at hand stands out in bold relief, attested by the greatness of the bearer of the message, and by the curse he pronounces on those who do not receive it.

If the reader has made himself familiar with the meaning of the words, "the kingdom of God," as taught in the Scriptures of the prophets, and as held by those Jews who heard the preaching of John and Jesus, he will at once acknowledge that such a kingdom has not yet come. Indeed this is felt so strongly by all parties that it is often said the kingdom of God must mean something else than what you have shown from the prophets; it must refer to something that has come long ere this time, otherwise it could not have been said to be at hand eighteen centuries ago. This has the appearance of being a very formidable objection to what has been advanced; especially as when God speaks to man he has the most perfect ability to express his meaning in language suited to the capacity of man's understanding. If God had been speaking to beings to whom a thousand years are as a day is to man, the kingdom might have been said to be at hand, although it had been one or two or three thousand years distant; but when God says to man "the kingdom of God is at hand," it is contended that its coming cannot be above a few years distant from the time when this message is delivered. I acknowledge most fully the weight of this argument; but I cannot allow that it is fair to apply it to the words "at hand," and not equally to the words "the kingdom of God." The man to whom Jesus brought the message concerning the kingdom of God, knew of but one kingdom—the kingdom (with Jerusalem as its capital, and the Son of God as its King), which is to be set up on the overthrow of the kingdoms of men, Daniel ii. 44; vii. 22, 26, 27. The disciples whom he sent to preach "the kingdom of God," knew only of that kingdom, and by their preaching they excited in the Jewish mind the expectation that David's son was to restore again the kingdom to Israel, and reign for ever and ever in Jerusalem, the city of the Great King. If the argument that when God speaks to man, he has ability, and of necessity must adopt man's language in its popular meaning, and that therefore the kingdom preached as at hand, must have come long ago; than equally cogent and powerful is the argument, that when he spoke to the Jews about the kingdom of God, he must have meant that kingdom for which they were constantly waiting and praying.

Jesus said to his disciples, "Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28; and in Matt. xxv. 31, at the time when he shall sit on the throne of his glory, is said to be "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," etc. Thus, according to the argument urged that God adapts his language to the capacity of man's understanding, he distinctly promised to the apostles thrones over Israel in the regeneration, when he maketh all things new. In this he is most surely confirming the disciples in the common popular Jewish belief concerning the kingdom. Not all the personal teaching of the Lord before his death, nor all his teaching after the resurrection, when he was seen of them forty days, speaking of the things pertaining to the kingdom of God, abated or altered one jot their expectations that the coming kingdom was that spoken of by the prophets, and was actually to be established according to their Israelitish understanding of the Scriptures.

If Jesus had said, "A kingdom of God is at hand," then he would have given no sufficient warrant for the expectation that it was the great kingdom spoken of in the writings of the prophets. But when he said "the kingdom," they could not help concluding that it was the great everlasting exceeding Kingdom of God, so often foretold, that was now at hand. If God has many kingdoms, this is his everlasting kingdom—this is his excellent kingdom—the Kingdom of God, even as while there are many sons of God, there is one—the Son of God—who excels and transcends all others.

I am not insensible to the argument that this kingdom must have been "at hand" eighteen centuries ago. I believe it was "at hand" then, for Jesus the Messenger and Son of God preached, "The kingdom of God is at hand." And not only that, but I insist that you believe that it was the kingdom of God spoken of in the prophets, and as spoken of in the prophets, that was at hand. When Jesus delivered his message, there was not the faintest indication that God meant any other kingdom. The people were therefore shut up to believe in that kingdom; and God, who chose the words that excited this faith and expectation, thereby voluntarily undertook that this faith and hope should be fulfilled.

The Jews looked for the king and the kingdom coming together, hence the cries, "Blessed is the King of Israel, that cometh in the name of the Lord," John xii. 13, and "Blessed be the kingdom of our father David, that cometh in the name of the Lord," Mark xi. 10. The Pharisees, who did not believe that he was the Christ, the King of the Jews, said, "Master, rebuke thy disciples; but he answered, I tell you if these should hold their peace, the stones would immediately cry out," Luke xix. 40. Peter, in his 2 Epistle i. 11-16, also connects the power and coming of the Lord with the entering into his everlasting kingdom; and Paul charges Timothy before God and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom. Thus, the Jews were not in error when they connected the coming and kingdom; but they did err, because they did not perceive that that which is called emphatically "the Coming," was to be preceded by his coming in a low and humble condition, that by the grace of God he might taste death for every man, see Matt. xix. 18; xxv. 31; etc., Isa. xl. 9, 10, comp. with Ili. 7-10; xl. 5-16, comp. with 2 Thess. ii. 8; Zech. xiv. and because they were prone to expect to attain to the kingdom, because they had Abraham to their father, and trusted in a supposed righteousness of the law.

What, then! Why is this kingdom not come, when it was declared to be at hand so many ages since? And we may ask, too, why the Lord has not come, although he was declared to be at hand so many ages since. In the first century he was as much declared to be at hand as the kingdom was, James v. 8; Phil. iv. 5. Indeed it was the acknowledged characteristic of Christians "to serve the living and true God; and to wait for his Son from Heaven," 1 Thess. i. 9, 10. "They looked for the Savior, the Lord Jesus Christ," coming from Heaven, Phil. iii. 20. Jesus laid this down as a rule for his disciples, and spake often, both by parables and plainly, to illustrate and enforce their duty to "watch, for ye know neither the day nor the hour wherein the Son of Man cometh." There are a variety of errors abroad in regard to this matter. The coming of the Lord is said to be at death; but 1 Thess. iv. 15, 17, shows it is at the resurrection. And to this agree all the Scriptures, see e. g., John xxi. 22, 23; and 1 Cor. xv. 22, 23. Same said the Lord would certainly come in 1804 or 1806, others that he will come at the end of a thousand years of blessedness. Against all such sayings, the Lord's words stand, Watch, till the Lord come; for ye know not when he will come, Mark xiii. 34, 35. The parable of the Virgins, Matt. xxv. is instructive on this point. The virgins all believed the bridegroom would come, and all thought that he might come soon; for all went forth to meet him, ver. 1. But, all slept, both wise and foolish. At last the cry went forth, Behold, the bridegroom cometh, go ye forth to meet him. And then the foolishness of the one five, and the wisdom of the other five is shown in this, that the foolish, while expecting his coming, had not thought it was possible he should delay, and therefore had taken no spare oil with them; while the wise, thinking that he might come soon, at the same time guarded against the possibility of delay, by taking oil in their vessels as well as in their lamps. So ought we to wait for the coming Lord, as for an event which may happen, we know not how soon, and which still may not happen soon, notwithstanding our earnest longings for it. In this way we are watching for the coming of the Lord at all times, still waiting for God's Son from Heaven, as the Thessalonians waited 1800 years ago. We are always waiting for him, always serving him as wise and faithful servants, and always looking and longing for the blessed hope and his glorious appearing.

Take an illustration: We are at a railway station waiting for a friend, and the telegraph has signalled that the train is "at hand." It is only a little way off. It is stopped, say at the platform a little down the line, while the tickets are being checked or taken. But still it does not come. It was at hand five minutes ago, ten minutes ago, half-an-hour ago, and it has been "at hand" all the time. Why is this? What can it be waiting for? It is waiting for the manager's orders to move on. Even so the Kingdom of God was declared to be at hand, or more exactly speaking, "to have approached," 1800 years ago, and the Son of Man was declared to be at hand (or "to have approached") 1800 years ago; but the times and the seasons which are to usher in Christ's appearing and kingdom, are reserved in God's own power, Acts i. 6; Mark xiii. 32. When God speaks the word, the times and seasons will speedily run their course, and the King and the Kingdom come. "The Lord is not slack concerning his promise (of the coming of the Lord and Savior, ver. 3) as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. Thus it appears that one cause of delay is, that they who have obtained like precious faith with the apostles, 2 Peter i. 1, and not sufficiently repented, are not such holy and godly persons as it behoves them to be, and there is reason to fear that this shortcoming arises greatly from the fact that they do not sufficiently realize that the Lord is at hand, and that it is in their power, by diligence and increasing holiness, as Peter says, to hasten the coming of the day of God, 2 Peter iii. 2, 11. Therefore unto them, as well as unto others, the gospel-word addresses itself in a loud trumpet-tone, "Repent, for the Kingdom of God is at Hand," and, at all events, it is sufficiently clear that the kingdom of God and the coming of the Lord were preached as "at hand," by our Lord and his apostles, and this, therefore, is established as one of "the things concerning the kingdom of God," which must form apart of our faith as it formed part of the faith of the early Christians.

## Communications.

### THE WORD MIRACLE NOT SCRIPTURE.

It may seem very strange to the Christian reader of average intelligence to be told at this late day in this nineteenth century that the word miracle does not occur in the Scriptures of the Old or New Covenant. But nevertheless it is true. There are three Greek words that have been indiscriminately translated miracle in the Common Version, the first generally, the others occasionally. The words are *dynamis repute*, and *semeion*. The first is a verbal noun from *dunamai*, meaning "I am able." *Dunamis* would therefore mean literally an act of ability, or a process in which resides ability, or in the abstract ability itself, besides in our loose reasoning it is so difficult to distinguish between the act and the result of the act.

The way in which [illegible] to be translated by our English word miracle is this: The King James "translators," so-called, were rather compilers than translators, and in their work by compilation they relied very largely upon translations already made from "The Vulgate," and they themselves, owing to the lack of complete Greek manuscript texts resorted to "The Vulgate" as a textual authority. Now the Vulgate, as every one knows who has made any study of the history of the Bible, is a translation very early made into the Latin from such imperfect Greek manuscript texts as they then had, under the auspices and subject to the dictation of the Catholic Church, and as the intelligence of this apostate Church has embalmed itself in this word so translated miracle, it is not strange that it finally groveled in the dust of Papal idolatry.

Miracle is the Latin word *miraculum* Anglicised. That is all, and *miraculum* in the Latin simply means something to be wondered at. Think of the stupidity of translating a word meaning ability or intelligent power in one language by a word meaning simply wonder in another. But "to make confusion worse confounded" theology and lexicography have wrestled with the Anglicised word miracle until the average intelligence, when asked to define it "gives it up" or says it is something that happens contrary to known law, and all this too in the face of the fact that the word constantly recurs all through the Old Covenant Scriptures, from the books of Moses on, sometimes in its most primitive sense of an act of ability, whether of God or man—and at others, in the various remoter significations, one of which is "a host," or an organized body of men called an army, or of the angels as arrayed to manifest and execute God's able purpose. An understanding of this word throws light on many *passages otherwise obscure*. Paul, for instance, speaks of being enabled to do all things, meaning that endued with God's power, he has God's ability. His arm is no longer an arm of flesh. His pen is no longer the pen of a man, but the pen of the living God. His voice is no longer speaking Paul's word, but God's word, and this is the confident language of the man of God always. If he is a "preacher" so-called, he understands that he is a "herald" of the King, and commissioned to proclaim his message to the people unto whom this King is presently coming, not to speculate and pluck flowers of rhetoric along the King's high way. If a prophet, he understands that he is to speak from the head, the enlightened reason, that which may be unsavory and tasteless to men of the world, but the wisdom of God nevertheless, and that which hath in it the ability of God to save; to speak from the head, I repeat, and not from the heart as "the lying prophets" of Jeremiah's time did, and as lying prophets always will, proclaiming peace and safety, when, and where there is no peace, and *Great* destruction is yawning for such corruption and inutility. See how it yawned for them in their day, for those who were speaking and those who were hearkening to lies spoken in God's name. God says of these lying prophets by the mouth of Jeremiah the prophet, They have spoken from their heart, (which is equivalent to saying that they had spoken as they desired, as their selfish interests prompted them to speak.) I did not send them. Nor had they stood in my hypostasis (*sunestaen*) (state or existence, the real state of knowledge, etc.,) would they have spoken these things, and this is only another way of saying that they were not men of faith. For "faith is the hypostasis of those who hope, a conviction of realities not seen," and every act of faith is "a miracle" because it is an exemplification of God's *dynamic* power to change the heart and enlighten the mind of a natural man who cannot apprehend spiritual things. The reader will then understand that a so-called "miracle" is indeed something to be "wondered at," but not in ignorant and stupid amazement. For it is simply a phenomenon that illustrates the truth that "that, which is impossible with men is possible with God."

All Christ's so-called miracles, or *dynamic* works, are works of ability, and not works of his own ability, he takes particular pains to tell us. For he says to the unbelieving Jews, "If ye do not believe my words, believe the works", or, "believe me for the works sake." "I can do nothing of myself" (*ap emautou*, that is of my own intrinsic ability or *dynamis* power) "no man can do these works." Yes, modern apostasy says, that means that Christ was and is God himself. Then Moses was God and other prophets were God. For they wrought similar works of ability called "miracles." No, that sort of reasoning, brethren, will not do. It contradicts every law of common sense. The plain teaching of Scripture is that there is One (Remember that the Lord your God is One Lord) who is pre-eminent, and that his ability is pre-eminent, and moreover that he imparts it to whom he will in distributions of sanctified (holy) Spirit. And this suggests another thought. Does God distribute a person called the Holy Spirit? I leave the reader to think of this. CHAS. GARDNER.

The reader who has procured a copy of the Revision will be interested, I think, in comparing the following translation with the same in the Revision. For any scholar who will do this carefully and thoughtfully, further comment will be unnecessary.

O. GARDNER.

PSALMS XIX. (COMMON VERSION XVIII.)

1. Unto the end David's Psalm.

2. Heaven (the inhabitants of heaven) discourseth the glory of God, and the firmament (the canopy) declares his handiwork.

3. Day unto day uttereth speech and night unto night declareth a way of comprehension.

4. There is no ordinary language nor words whose sounds are being heard.

5. Into all the earth though hath gone forth their utterance, and unto the ends of the inhabited their spoken (in the sense of God's spoken or oracular) words.

6. In the Sun hath he set his tabernacle (i. e., in parable language) and like a bridegroom, as it were, doth he go his way out of his bridal-chamber, like a giant as it were to run his way, will he rejoice.

7. From a verge of the heavens is his going forth and unto a verge of the heavens is the goal of his return (circular motion clearly taught) and there is no one who will hide himself from his wrath. (Parable language for the vivifying grace of God).

8. The law of the Lord is faultless, restoring lives, the testimonies of the Lord are reliable making children wise;

9. The statutes (the ordinances which justify) of the Lord are upright, rejoicing the heart; the commandment of the Lord is transparently clear, enlightening the eyes;

10. The fear of the Lord is sanctified purity, abiding even unto an age of an age (i. e., until the age that brings the greater perfection, namely, holiness). The verdicts of the Lord are truthful and at the same time have been shown to be just.

11. More to be desired are they than gold or a very precious stone, and sweeter than honey and the honey-comb.

12. Yes, indeed thy bond-servant watcheth to keep them. In the watching to keep them, there is great return.

13. Who will understand the stumbling steps of error? Cleanse thou me from my hidden errors. (Sins of ignorance here meant.)

14. And from sins that allienate, spare thou thy bond-servant. If they do not obtain dominion over me, then shall I be blameless, and I shall have been cleansed from a great sin. (The Adamic sin here meant.)

15. And the oracular expressions of my mouth will be acceptible, and the solicitude of my heart will be constantly before thee, O Lord, my responsive helper and my redeemer.

### ABRAHAM.—II.

"[illegible] these things, the word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am a shield to thee, thy reward shall be exceeding great." Gen. xv. 1.

Dear reader, what can we say concerning this great promise to Abraham? It must be a "great" promise, for it is a promise of something "exceeding great." Was it the land of Canaan? was it the kingdom of Israel, or the kingdom of the world? "what shall it profit a man, if he gain the whole world, and lose his life." Matt. xvi. 26. If we a promise of something better than kingdoms and crowns, are these words of promise, unmeaning words to us? were they unmeaning words to Abraham? If so, what profit were they to him, or to us? Did they not reveal to him, and to us, what the nature and extent of the blessing would be that shall come to all nations in him, and in his seed? and what was the "blessing of Abraham that shall come upon the Gentiles through Jesus Christ"? Gal. iii. 14. What was it but the forgiveness of sins? and all that that implies; to-wit, resurrection and incorruption? Let us read: "Simon Peter, a servant and an apostle of Jesus Christ; to them that hath obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ:—Grace be multiplied to you through the knowledge of God and Jesus Christ our Lord; according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by them ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. i. 1-4. "That he grant you according to the riches of his glory, to be strengthened with might by his spirit, in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God." Eph. iii. 16-19. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body; the fullness of him that filleth all in all" Eph. i. 22, 23. "For in him dwelleth all the fullness of the Godhead bodily; and ye are complete in him, which is the head of all principality and power." Col. ii. 9, 10. What do these passages of Scripture mean? and a multitude of others of like import? what is it, but that the saints shall inherit Deity? shall inherit the Godhead? (like their elder brother:—"the first born among many brethren," Rom. xviii. 29, of what avail are kingdoms and crowns, covenants and oaths? of what avail are promises and prophecies, lands and royalties, without immortality? "What is a man profited, if he gain the whole world and lose his life?" Matt. xvi. 25. Paul declared with great emphasis to the Gentiles as well as the Jews, at Antioch in Pisidia," and we declare unto you glad tidings, that the promise which was made unto the fathers; God hath fulfilled the same unto us their children; in that he hath raised up Jesus again, as it is written in the second Psalm. "Thou art my Son; this day have I begotten thee." Acts xiii. 32, 33. What did Paul mean by the "promise," were there not more than one? There were more than one. "To Abraham and his seed were the promises made," Gal. iii. 16. Yes there was only one of supreme importance, one that overshadowed all others, and embraced all. It was referred to by Peter, when he spoke to the people in Solomon's porch. "Ye are the children of the prophets, and of the covenant, which God made with our fathers; saying unto Abraham:—and in thy seed, shall all the kindreds of the earth be blessed; unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities," Acts iii. 25, 26. In the turning away from iniquities, there is a taken away of sin. In the taking away of sin, there is the forgiveness of sins. In the forgiveness of sins, there is the purging of the conscience from dead works, and the resurrection of the dead. In the resurrection from the dead, is life and incorruptibility. This is the blessing published and covenanted to Abraham and his seed, for himself and all the nations of the earth: the heritage of Deity, incorruption, glory, power, not to all men; but "by the faith of Jesus Christ, unto all and upon all them that believe; for there is no difference." Rom. iii. 22. Now dear brother, seeing that the gospel is the glad tidings of the fulfillment of the promise, in the person of Jesus Christ, which is God's assurance that the same promise shall be fulfilled unto all, and upon all them that believe; why do we add to the gospel or subtract from the gospel, by preaching the promises, instead of the fulfillment of the promise, This, Paul did not do. Hear him once more, we declare unto you glad tidings, now that the promise God made unto the fathers, he hath fulfilled the same to the children," Acts xiii. 32, 33. If a brother sees Abraham every where in the New Testament; it must be because Jesus Christ fulfilled all the promises made to Abraham, as Paul declares. It cannot be because Jesus and his apostles preached Abraham unto the people for they did not do any such thing. They preached Jesus of Nazareth, declaring as proof of their preaching, that, "to him give all the prophets witness, that through his name, whosoever believeth in him, shall receive forgiveness of sins." Acts x. 43. What if I preach Abraham, Isaac and Jacob; and the covenants and the promises? What if I preach David and his kingdom, and the oath; and Israel restored? Can any of them take away sin? Can all of them take away sin? "Behold the Lamb of God that taketh away the sin of the world," Jno. i. 29. "There is none other name under heaven given among men whereby we must be saved. This is the stone set at naught of your builders which is become the head of the corner; neither is there salvation in any other." Acts iii. 11, 12. Is not this stone large enough to build upon, or must we add Abraham and David to it? Or Israel restored to the land? Should one say, I am of Christ; another will say, I am of the "Abrahamic Faith." Was Abraham crucified for you? or were ye baptized in the name of Abraham? Shall we repudiate the faith of Jesus, and call ourselves by the name of Abraham? What else is this "Abrahamic Faith" as if the faith of Jesus Christ did not embrace all the covenants of promise; and all the faith, of all the prophets and righteous men, which have been since the world began. J. I. CALKINS.

# THE RESTITUTION.

S. A. CRAFTON, EDITOR.

Plymouth, Indiana, June 24, 1885.


**We need the money due us. If your subscription has expired please send us the money to renew soon.**

In the article last week, on the last page, third col., third line for—"There is no darkness, but only a pleasing sense of *relief* in the shade they give, no *witness* on the ground, etc.," for witness read *testimonies*.

ATHEISM and Arithmetic or Mathematical Law in Nature,—is the title of No. 18 of The Anti-Infidel Library, published by H. L. Hastings, 47 Cornhill, Boston, Mass. It shows that there is arithmetic in plants and plants, and that number controls even vital action. Creation as well as prophecy has, in its origination, a wonderful numberer, Dan. viii. 13, margin. It is not blind chance, but infinite intelligence that organizes and sustains the laws of the universe.

## News Items.

MANCHESTER, June 13.—A terrible explosion of fire damp occurred this morning in the Clifton Hall colliery, near this city. There were 350 men at work in the mine at the time, 120 of whom have been rescued.

As a result of the earthquake in Cashmere, India, 3,081 persons lost their lives, 70,000 houses were laid in ruins and 73,000 animals perished.

MADRID, June 18.—The cholera is spreading at an alarming rate from the cities of Murcia, Valencia and Castellon. A total of 632 new cases and 151 deaths are reported to have occurred within the past 24 hours. At Madrid one death is reported and six new cases.

PARIS, June 18.—The Minister of Marine has official despatches confirming the news of the loss of the French gunboat Bayard. The Reynard foundered in the terrible cyclone which recently swept the Gulf of Aden. Every one on board, 127 persons, perished.

LONDON, June 20.—Severe shocks of earthquake were experienced this morning at Berne and Geneva, Switzerland. The extent or nature of the damage done has not yet been reported.

MADRID, June 20.—The official reports of the march of cholera in Spain for the past twenty-four hours are as follows: In Madrid, new cases 3, deaths 1; Valencia city, new cases 18, deaths 14; Valencia province, new cases 249, deaths 124; Murcia city, new cases 112, deaths 37; Murcia province, new cases 240, deaths 83; Castellon province, new cases 97, deaths 57.

A terrific rain-storm swept over a portion of Central Illinois Sunday morning, doing great damage to the growing crops and washing away fences, bridges, etc. Near Hillsboro, many fields of corn are under water.

In a field of corn on what is called the Phelps farm, near Mason City, in Cerro Gordo county, Iowa, on the morning after the passage of the recent cyclone, a boy baby was found. The infant had on only a night-dress, and lived but an hour or so after being discovered. No one knows whose child it was, nor how far he came. The tornado undoubtedly dropped him in the field. Up to the present time the mystery of the waif's parentage and home is wholly unsettled.

### The Gift of Tongues.

We have lost, it is true, the gift of tongues that was possessed in apostolic days, but we have what is more than its equivalent,—a power, unknown to those times, of multiplying copies of the Scriptures indefinitely; and we have the Bible in more tongues than they ever spoke. It was five hundred years from the Septuagint to the Vulgate version, and even at the beginning of this century there were in existence only fifty translations of the Scriptures. Now there are two hundred and fifty, and the possibilities of multiplication of this wonder-working religion are entirely unlimited. The modern printing press can throw off 30,000 copies of the Psalms in an hour, and in the same time it can print 2,500 copies of the entire Bible. A single press can give to the world 4,000,000 Bibles in the same time that it would have taken the swiftest writer of the early Church to make one. We are living, indeed, in the days long predicted when the angel flies in mid-heaven "having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people."—*Christian at Work.*

## Miscellaneous.

The London *Standard*, in an article on the recent ravages by locusts in Roumania, says: "Again and again the various species have wrought dire havoc wherever their wanderings have taken them. Pestilence usually comes in the rear of all, and is aggravated, if not occasioned, by the effluvium from the decaying bodies of the dead cattle, or of the insects which have been blown into the sea and afterward cast up on shore by the waves and tide. A case is on record in which the stench from such a bank was carried one hundred and fifty miles into the interior, and early in the Christian era the hunger and plague combined which followed a visitation of locusts in North Africa caused the death of eight hundred thousand persons. Four centuries ago, it is narrated on what seems fairly trustworthy data, that more than thirty thousand persons perished within the bounds of the Venetian territory from the lack of food owing to the locusts having eaten up everything, and since that date locust plagues have been so numerous it is not difficult to accept the earlier tales as true.

The theory that connects spots on the sun with violent storms on the earth has derived considerable strength from the events of the past four years, during which there has been a maximum of sun spots and a very remarkable series of meteorological disturbances upon our planet. Perhaps no stronger evidence in favor of this theory has been presented than that furnished within the past few weeks. Tornadoes, cyclones, violent storms of hail and snow, and waterspouts have during that time wrought destruction in almost every quarter of the habitable globe. Coincidently with these terrestrial outbursts the sun has been frequently dotted with remarkable spots showing intense activity, although the maximum of the spots was probably passed two years ago.

Just now the sun presents a curious appearance when viewed with a telescope. Strung completely across its disk are a great number of black spots, and advancing upon the eastern edge is a huge double cluster of spots, where for millions upon millions of square miles the surface of the sun seems to be torn and rent asunder. One of these clusters presents the appearance of a cyclone action on a gigantic scale—a cyclone in whose mad whirl the earth would spin like a whipped top! All around this excessively agitated region, the solar surface is driven into flaming ridges, presenting a most wonderful and picturesque display of those tremendous fire mountains of the sun which are known by the singularly weak and inexpressive name of faculæ. If during the coming fortnight, while this great double group is crossing the disk of the sun, there should be an unusual prevalence of destructive storms in various parts of the earth, the coincidence would add valuable evidence to what has already been collected showing a direct action of solar disturbances upon the atmosphere of the earth.

In the mean time it is worth anybody's while to take a look through a telescope at the glowering countenance of the god of day.—*N. Y. Sun.*

### LAKE MISTASSINI.

MONTREAL, June 18.—John Bignell, late head of the Government exploring expedition to Lake Mistassini, who has just returned to Quebec, says that his son in no way exaggerated the facts in regard to the big lake—Mistassini—the great unknown inland sea of Northeastern Canada. He says that some of the numerous islands which it contains appear to him to be over ten miles in length, and were found to embrace large lakes in their interior. One result of his observations was to show that the Height-of-Land forming the northern boundary of that province, and the situation of both the Great and Little Mistassini, as laid down on the maps, are altogether erroneous. The latitude of Hudson's Bay Company post is at least half a degree from that heretofore accepted as correct, and Little Mastassini, instead of being a mere arm of the big lake, is in reality a distinct sheet of water, 100 to 120 miles long by eight wide. Among other natural curiosities of the region Mr. Bignell visited an extraordinary cave, known among the local Indians as the cave "Cave of the Great Spirit." In it are stored a quantity of expedition supplies. Mr. Bignell reports that the cold of last winter at Mistassini was intense, marking 50 degrees below zero in December and 52 on March 27; but he believes that the soil of the region will be found well fitted for the growth of hardy cereals. When he started on his return to Quebec, on May 27, the ice in the bay was breaking up, but the main body of the lake still held firm.

### A GREAT RIVER.

The River Congo has a course of twenty-nine hundred miles, from the Chibale range, south-south-east of Lake Tanganyika, to Banana Point on the south-west coast of Africa. Close to the twelfth parallel of south latitude across eighteen degrees of longitude, there runs an elevated ridge, of from six to nine thousand feet high,—at one part narrowed down into a mountain range, at another expanded into a table land. This is the dividing line between the Zambesi and Congo basins. Out of the furrows, recesses, and folds of its slopes, issue the streams flowing in opposite directions,—northward into the Congo, southward into the Zambesi. Near the parallel of four degrees north latitude, you must look for the dividing-line of the waters of the Bhar-el-Ghazal and Shari, which flow north, and those which flow southward into the Congo. Draw a line north and south about the meridian of sixteen degrees east longitude, from four degrees north to twelve degrees south latitude; and a slightly diagonal line from four degrees north to twelve degrees south, running from the meridian of thirty degrees east to thirty-two degrees east longitude; and, within this vast compact area, you have the basin of the Congo. Its greatest length is a line drawn from south-east to north-west, fourteen hundred miles, by twelve hundred, its greatest breadth. The number of English square miles that this area contains is one million three hundred thousand.—*Henry M. Stanley.*

### Cities of Moab.

Perhaps of all those which we saw in our journey, none struck us more than the large towns in the plain south and south-east of Salcah. Among them, there was one in particular which made an impression upon us we shall never lose—it was Um-el-Jamel, the ancient Beth-Gamul, a very large city, and to be compared almost with the modern Jerusalem. It is very perfect, and as we walked about among the streets, and entered every house, and opened the stone doors, and saw the rooms as if they had just been left, and then thought that we were actually in the private dwellings of the people who, for two thousand years, had ceased to be a people, we felt a kind of awe, and realized in a manner that we never, perhaps could feel elsewhere, how perfectly every tittle of God's word is carried out; and whether it be a blessing that is spoken, or a curse, it continued to be so—nothing is remitted until all be fulfilled.

These cities of Moab, which are still so perfect that they might again be inhabited to-morrow, have been during many centuries unpeopled. The land about them, rich and fruitful as any in Syria, has long ceased to produce aught but shrubs and herbs, the food of the camel and the antelope. The sound of the rejoicing at harvest time, and the song of the grape gatherers, has long since died away; and for centuries, those old cities, which were once the scene of so much life and so much rejoicing, have been still; and no sound, save the cry of wild animals, has been heard in them. How wonderfully true are those words, "Moab is destroyed. Give wings unto Moab, that it may flee and get away; and the cities thereof shall dwell therein. Moab is spoiled, and gone out of her cities. Moab is confounded, and judgment is come upon the plain country, upon Holon, and upon Jahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Bozrah, and upon all the cities of Moab, far and near, the horn of Moab is cut off, and the arm is broken saith the Lord."

Again, in all this country there is now no fruit except at Salcah, where there are some wild vines and pomegranates, and figs, but before they are quite ripe, the Arabs of the desert plunder them. Is not this predicted: "The spoiler is fallen upon thy summer fruits and upon thy vintage.—And joy and gladness is taken from the plentiful field, and from the land of Moab. And I have caused wine to fail from the wine-presses; none shall cry with shouting; their shouting shall be no shouting. And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord. "Woe unto thee, O Moab!... for thy sons are taken captive and thy daughters captives."

Can we have stronger evidence of the actual fulfillment of prophecy than comparing what we see in this country with the words of Jeremiah spoken two thousand five hundred years ago? When he spoke these words, Moab was powerful and proud, and laughed at the thought of what he said. They cried, "We are strong and mighty, and no enemy can overcome us!—How say ye, we are mighty, and strong men for the war! We have heard of the pride of Moab (he is exceeding proud), his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart."—*Cyril Graham—Cambridge Essays.*

## Jewel Casket.

### HOLD ON! HOLD OUT!

Hold out! there comes an end of sorrow;
Hope from the dust shall conquering rise;
The storm foretells a Summer's morrow;
The cross points on to Paradise;
The Father reigneth! cease all doubt;
Hold on, my heart, hold on, hold out!

### JESUS WEPT.

When the pangs of sorrow seize us,
When the waves of trouble roll,
I would lay my head on Jesus—
Pillow of the troubled soul;
Surely none can feel like Thee,
Weeping One of Bethany!

"Jesus wept!"—that tear of sorrow
Is a legacy of love:
Yesterday, to-day, to-morrow,
He the same doth ever prove.
Be Thou all in all to me,
Living One of Bethany.

How different is peace from happiness. Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as the spiritual beings and the Father of spirits. The one is changable as the objects or circumstances on which it, for the moment, relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, mere happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal, peace along with happiness is eternal.

### PATIENT WAITING.

In every man's affairs there comes a time of waiting; the problem cannot be solved, it must be worked out; the difficulties cannot be banished by energetic action, they must slowly fade as the mists roll away from the sky of one who has been anxiously watching for the sun through long and weary days of clouds and rain. There are times when our affairs are taken out of our own hands as we are compelled to stand aside and wait patiently for the slow movement of evolution and progress. We have sown seed, but we must not force it to immediate harvest; we must let Nature set her shoulder to our work and do it for us. Growth is the most natural process in the world; the only really normal and healthy process; and yet it is the hardest to wait for. When our projects move slowly, we chafe and fume indignantly; when our affairs get entangled, instead of quietly waiting for the untangling of the snarl, we continually thrust our hands into the tangle and make it tenfold worse. This is a world in which the best things are grown, not made; and he who wants the best and most enduring things must be willing to pay the price of patience for them. Wait patiently, and rejoice that you have things worth waiting for.—*Christian Union.*

### "LOOK WELL TO YOUR FAITH."

He that has faith in Christ, has all; he that wants it, has nothing. Well might our Lord say, "This is the work of God, that ye believe on him whom he hath sent." It secures the heart for God through Jesus Christ; and that secures the whole man, all his words and actions; forming the whole conduct for life upon a perfect, a most infallible pattern. This, then, is the direction to which every Christian must turn his mind. Look well to your faith.

Beware of starving your faith by neglecting to lay in proper provision. —Faith comes by hearing the word of God. What the world holds forth and conveys through faith into the heart, viz.: the grace of God in Christ, is the only support of the soul. "Wherefore, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." "And let the word of Christ dwell in you richly, in all knowledge and spiritual understanding." It is the Spirit of Christ indeed which alone can kindle and maintain this divine flame; but it is the Christian's business to lay the fuel ready.

Beware of poisoning your faith. And this may be done either by perverse principles or practices. Both commonly go together, and mutually contribute support to each other. The milk of the word must be sincere, i. e., without mixture, in order to give nourishment; for every foreign mixture gives it a poisonous quality.

Beware of spoiling your faith by suffering it to be idle. Exercise is as necessary in the spiritual life as in the natural. By faith the Christian lives, and, of course, he only lives so far as faith is kept in constant exercise. Just so much activity and exercise as there is, so much is there of faith; and whenever it ceases to act, the Christian ceases to live. The seed of life may be in him; but life consists in the exercises of life. At the same time we must beware of attempting to live that is, to exercise faith, or any other grace, but in strength derived from the Spirit of life.

## Youth's Column.

### Sunday-School Song.

Dear Sunday School, we love the place
Where Christians meet together:
Where we learn the words of truth.
We learn about our Savior.

We love to go to Sunday School,
To learn about our Savior,
Sweet anthems to His name we'll sing,
And sing His praises ever.

We'll search the Scriptures through and through
It is God's revelation:
It teaches us what we must do,
The plan of our salvation.

We learn that Jesus died for us,
His life was one of labor;
That we eternal life may have,
Through Christ our own dear Savior.

He died for us but rose again,
He made death's bars to sever;
And when he comes to earth again,
He'll reign our own dear Savior.

MRS. I. O. ROBERTS.

### Little Mabel.

In a prayer meeting in Boston, a middle-aged man rose and said, "I have been thoughtless and impatient till within a short time, and I will tell you how it came to pass that I am now, as I hope, a disciple of Jesus.

"On Sunday evening, I was lying on my sofa in my parlor. My wife had gone out, and no one was with me but little Mabel, a sweet child about six years old, who was at the time making a visit to us, and who sat by the centre-table amusing herself with pictures. At length, getting tired of them, she came up to the sofa, and began caressing me in her winning, childlike way. 'Uncle,' said she, putting her soft little hand in mine, 'dear uncle, I want you to tell me something about Jesus: mamma always does Sunday nights.'

"I was struck by the question, but avoided it, talking of something else. But the little creature would not be put off. Again and again she came back to the same request, 'Uncle, tell me something about Jesus.' Finding I did not comply, she said at last, opening wide her clear, blue eyes, 'Why, you know about Jesus; don't you?'

"That question awakened thoughts and feelings such as I never had known before. I could not sleep that night; the dear child's wondering words, 'You know about Jesus, don't you?' haunted me through all the long, silent hours. I felt that I did not know about Jesus, that I had not wished to know; and a sense of ignorance and guilt weighed too heavily upon my soul to be shaken off. I was distressed for days. I read my Bible with an inquiring, anxious heart, till at length I found the blessed Savior, and could say in humility and faith, 'Now I know about Jesus,' that Jesus of whom little Mabel so eagerly wished to hear."

### Good Breeding.

There would be fewer broken friendships, fewer unhappy unions and family quarrels, were it not so much the custom among intimate friends and relations to neglect the small courtesies of life, to show less and less mutual deference as they grow more and more familiar. It is the foundation of misery in marriage, and many a serious and life-long estrangement has begun, not from want of affection so much as from lack of that delicate and instructive appreciation of the feelings of others, which makes a person shrink from saying unpleasant things and finding fault unless absolutely obliged; and in any case avoid wounding the offender's sense of dignity or stirring up within him feelings of opposition and animosity, for although many persons profess to be above taking offense at honest censure, and even seem to court criticism, yet it must be very carefully administered not to be unpalatable. Very kind and generous actions are often so uncouthly performed as to give the recipient more pain than pleasure, while a reproof or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment. True good breeding is always inclined to form a favorable judgment, and to give others credit of being actuated by worthy motives; it does not wish or seem to know more about people than they themselves desire should be known, but it is always prepared, when necessary, to take an interest in the affairs of others, while self is not suffered to obtrude unduly. A show of respect never fails to beget respect. The stronger an individual, the more impressive is his gentleness, the wiser he is, the more gratifying and complimentary his deference; and in a world where there is so much unavoidable discomfort and unhappiness, it is surely very one's duty to cultivate those gracious manners under whose magic influence the restless and dissatisfied grow more content with their surroundings, by which the diffident are encouraged, the invalid is aroused and interested, the young are inspired with self-respect, the old are kept bright and hopeful; which, in short, beam sunshine everywhere, and increase a thousand fold the aggregate of human happiness.

*Dear Children:*

It is some time since I had the pleasure of communicating my thoughts to you, having been hindered by circumstances over which I had no control.

I can imagine many to whom I write enjoy to sit by a running brook, for the echo of each ripple almost whispers to the listening ear a note of music. The wild Indian expressed a very beautiful idea in calling them, "Laughing waters." To just such a spot, in a very lonely place I want you to wander with me in thought, for there a great Prophet whose name signifies, "God the Lord," was commanded to hide from a king who was angry because the prophet had warned him, that there should be neither dew nor rain for three years and a half. Beside this brook, which signifies, "Playing," the Prophet was homeless, without shelter or food, but the Lord was with him in his solitude, and after the weary journey, and perhaps a night's rest, when he awoke in the morning a breakfast was brought to him, meat, and bread already prepared, the same was sent in the evening. He was not left to wonder who it was that ministered to his daily wants, for his loneliness was broken when he saw birds bring in their own little mouths the Lord's portion for his faithful servant, and strange to say they were of such a ravenous nature they would eat up everything they could find, and according to the law given to Moses, they were reckoned among the unclean. After some time the waters of the brook failed, and no refreshing drink remained to quench the thirst of the Prophet, then the word of the Lord commanded him to go to a certain city, which signifies a "crucible" and there he would find a widow woman whom the Lord had said, should feed him. Just as he came to the gate, he saw a woman gathering a few sticks, the Prophet called to her, and said, Fetch me I pray thee a little water, in a vessel that I may drink, and as the woman was going to fetch it, he called to her again saying, Bring I pray thee a morsel of bread in thine hands, and she said, as the Lord thy God liveth I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse, and I am gathering a few sticks that I may prepare it for me and my son, that we may eat it, and die. And the man of God said to her, fear not, go and do as thou hast said, but make me a little cake first, and after make for thee, and thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, nor the cruse of oil fail until the day the Lord giveth rain upon the earth, and she went, and did according to the saying of the Prophet. Does it not seem remarkable that the Prophet should be sent to a poor widow who had a helpless little one depending on her scanty supply. No doubt there were many wealthy Israelites with whom the Prophet would have fared sumptuously, and Jesus declared many widows were in the city besides this one who was a Gentile, but the Lord loved her, because she had faith in his word. O, think of it my dear children, when the Prophet asked her for the last morsel, just a handful, which she had sparingly treasured up, and finding fault unless absolutely obliged; and in any case avoid wounding the offender's sense of dignity or stirring up within him feelings of opposition and animosity, for although many persons profess to be above taking offense at honest censure, and even seem to court criticism, yet it must be very carefully administered not to be unpalatable. Very kind and generous actions are often so uncouthly performed as to give the recipient more pain than pleasure, while a reproof or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment. True good breeding is always inclined to form a favorable judgment, and to give others credit of being actuated by worthy motives; it does not wish or seem to know more about people than they themselves desire should be known, but it is always prepared, when necessary, to take an interest in the affairs of others, while self is not suffered to obtrude unduly. A show of respect never fails to beget respect. The stronger an individual, the more impressive is his gentleness, the wiser he is, the more gratifying and complimentary his deference; and in a world where there is so much unavoidable discomfort and unhappiness, it is surely very one's duty to cultivate those gracious manners under whose magic influence the restless and dissatisfied grow more content with their surroundings, by which the diffident are encouraged, the invalid is aroused and interested, the young are inspired with ter to trust in the Lord, than to put any confidence in man." God knows how to care for his trusting ones; it matters not where they are, in the solitude of the desert, or amid the din and confusion of a city. And everything we trace in the life of this great prophet is but a shadow of the circumstances which will surround him, when he comes in the future as a Restorer. In my next letter I will unfold a little more of his wonderful history.

Your affectionate Teacher,

E. COFFMAN.

P. S. Since you last heard from me, we have had three deaths in the family, my husband's sister's wife, and child, also her sister, since then my husband has been very sick, blind for many days, requiring all my energies to wait on him. I have greatly missed my talk with the children, but hope to be able now to resume the pleasure.

Faithfully yours, E. COFFMAN.

## OBITUARY.

DWIGGINS.—At Rensselaer, Ind., June 5, 1885, Daniel Dwiggins, aged 78 years and 11 days.

Brother Dwiggins was born in Guilford Co., North Carlina, May 25, 1807. When a child his parents took him from the place of his birth to Clinton County, Ohio, where he resided until the year 1836, when he removed with his family to Grant County, Ind. He resided in Grant County until 1858, when he removed to Jasper County, Ind., where he resided until his death.

October 13th, 1831, he was married to Mary Starbuck, who survives him. They had nine children, viz: Sarah Jane Paris, Robert S. Dwiggins, Isaiah Dwiggins, Edward Dwiggins, Sue Henry, Lydia Dwiggins, Eliza Owen, Elmri Dwiggins, and Ella Dwiggins. All of whom are living except Edward Dwiggins, who lost his life in defense of his country. He was raised a friend Quaker. In 1840 he and his wife were baptized and united with the Christian or Disciple Church. In 1850 he having moved into a neighborhood where there was no Disciple Church, with his wife united with the Wesleyan Methodist Church and they retained their membership in that Church until 1858, when they removed to Jasper County. In 1860 they both united with the Church of God, at Rensselaer, Ind., and he died a member of that Church. His disease was Apoplexy, and he realized for many months and even years before his death, that he was liable to go at any time without a moment's warning. He was fully prepared and had no fear of death. He died in full faith and hope of eternal life.

He was a strong temperance man all his life. In the early days of Indiana, when it was the custom to furnish liquor at house raisings, log rollings, and in harvest time, he refused to comply with the custom and sometimes found it difficult to obtain necessary assistance from his neighbors, but he adhered firmly to his resolution not to furnish or use any intoxicants on any account whatever.

His only brother, all his sisters, except one, all his living children, most of his grand children and many other relatives from abroad attended his funeral.

PHELPS.—Simon Phelps, at Deep River, Powchiek Co., Iowa, March 4th, 1885, aged 68 years, two months and 18 days.

Simon Phelps was born in Green Co., Ohio, Nov. 22, 1816. Was married to Harriett Lampher of Ohio, Nov. 5th, 1837. Moved to Illinois in 1842, near Pesotenica, Stephenson Co., and remained until January, 1877, when he moved to the place of his death. He was baptised into the Christ in 1858, by T. J. Whitsell, and has since ever been a devoted worker in the cause of Christ, and liberal with his means toward those who proclaim the word.

He leaves an aged companion and five children to mourn their loss. But they sorrow not as those who have no hope.

The funeral services were conducted by G. M. Myers of Lanark, Ill., in the presence of a large concourse of friends, on the 6th, when the deceased was deposited in the cemetery southeast of the old town of Dresden.

Thou art gone to the grave but we will not deplore thee,
Though sorrow and darkness encompass the tomb:
Thy Savior has passed through its portal before thee,
And the lamp of his love is thy guide through the gloom!

Thou art gone to the grave we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of Mercy are spread to enfold thee,
As Jesus bids thee come from thy bed to arise.

Renew your subscription for THE RESTITUTION.

# Poetry.

## OCCUPIED ABOUT MUCH SERVING.

Christ never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oft times counts a service most complete.

He sometimes wants our ear,—our rapt attention,—
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we can work can find an entrance;
There's only room to suffer, to endure!

Well, God loves patient souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Cleaving a path that every eye may see,
Our Savior cares for cheerful acquaintance,
Rather than for a busy ministry.

And yet he does love service where 'tis given
By grateful love that pushes itself in deed:
But work that's done to reach the summit of fame
Be one to [illegible] gives but little heed.

Then seek to please him, whatsoever he bids thee,
Whether to do, to suffer, [illegible];
'Tis all matter little in what path he leads us,
If in it all we seek to [illegible].

—Christian Cynosure.

# Communications.

## Moses and Joshua Types of "The Last Days," "The Times of the End."

"And I saw when he had opened the sixth seal, and there was a great earthquake, and the sun became black, and the stars fell unto the earth as a fig tree casteth her untimely figs when she is shaken of a mighty wind, and the heaven was removed as a scroll when it is rolled up, and every mountain and island were moved out of their places." Rev.

Jesus directs his disciples, attention to the "signs in the sun, moon and stars, distress of nations, for the powers of the heavens shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." Luke xxi.

These signs are now largely in the past. History has noted the great earthquake at Lisbon in 1755," which marks the opening of the sixth seal, and the beginning of the signs as revealed to John by our Lord Jesus Christ. The darkening of the sun, when it became black as sackcloth of hair—in 1780 a phenomena so strange and wonderful that Herschel asserted neither science or philosophy could possibly account for it. The apparent "falling of the stars" in 1833, that created much excitement as being without precedent is magnificence. "The whole or full moon became like blood." I lately read an account in the *Youth's Companion* of an exact appearance of this witnessed in 1873, on the gulf coast of Labrador. Here is the description by a party lost on the Labrador banks. "By this time it was near noon, though the sun was hidden in what seemed to be a vast smoke cloud high up in the sky . . . the increasing blackness of the sky alarmed us much. In the course of an hour, it grew dark as evening . . . After sunset it grew lighter, later on the moon came in sight, up half way to the zenith—a full moon, but exactly the color of blood, so awfully deep red that it was enough to make one shudder to look at it."

"And the clouds of heaven as a scroll when it is rolled up," is literally described, in depicting the view at a distance, of these terrible cyclones of the present time. "Mountains and islands removing out of their places." This has been witnessed and noted in our own day. "Upon the earth distress of nations and perplexity for the roaring of the sea and the billows, men expiring for fear and for expectation of the things which are coming on the world, for the powers of the heavens shall be shaken." All these signs have been seen since the beginning of 1755.

Moses was a hundred and twenty years old when he died, after viewing the promised land from Mount Nebo—which signifies "that speaks or prophecies." And then Joshua led the hosts of Israel. Moses signifies "taken out of the water," and Joshua means, "the Lord the Savior"—and the very types of the "word of God" and the "Spirit of Christ which dwelleth within you" —in leading the children of Israel from the bondage of Egyptian darkness through "the wilderness of sin" into the land of rest. Moses' birth and life was noted in the Scriptures as was those of our Savior. And in these signs of the opening of the sixth seal 120 years plus 1755 equals 1875. Forty years were they wandering in the wilderness with Moses, as many years as days that the spies were gone to search the land, 40 years taken from 1 876 reach back to 1835, when the Advent movement started out of Egypt, which signifies "that troubles or oppresses," and is descriptive of the binding creeds held by all the various churches. At the death of Moses, Joshua took command of Israel (read attentively the first six chapters of Joshua). While encamped at Shittim, which signifies, "to turn away or divert", Joshua sent two spies saying, "Go view the land even Jericho" which signifies "his moon or mouth." At the end of three days they returned to him at Shittim, (still count a day for a year) which added to 1875 reach 1878, "early in the morning" of the fourth day, or 1879, they left Shittim and came to Jordan and lodged there, "and it came to pass after three days (after 1882) that the officers went through the host saying, Prepare you victuals, for within three days ye shall pass over this Jordan," which signifies, "river of Judgment". "When ye see the ark of the covenant of the Lord your God, and the priests, the Levites bearing it, then ye shall remove from your place and go after it. Yet there shall be a space between you and it about 2000 cubits by measure, come not near unto it that ye may know the way by which ye must go." Compare margin of the second chapter, first verse, with first chapter, eleventh verse, and third chapter, second, third, and fourth verses. On the ninth day, or 1883, Joshua said unto the people, Sanctify yourselves. "Sanctify them by thy truth, thy word is truth"—for to-morrow the Lord will do wonders among you. On the tenth day, 1885, "The Lord said unto Joshua, This day I will begin to magnify thee in the sight of all Israel—that they may know that as I was with Moses, so I will be with thee. And Joshua said unto the children of Israel, "Come hither and hear the words of the Lord your God." "And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal in the east border of Jericho." Gilgal signifies, "wheel, revolution heap," the same signification has Galilee, where our Lord appointed his first meeting with his disciples on [illegible] mountain in Galilee," after his resurrection. "And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal." On the tenth day they passed over Jordan. Ten years added to 1873, make 1885 years. After crossing Jordan, the hosts of Israel were circumcised, and they abode in their places until they were whole. "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you, wherefore the name of the place is called Gilgal unto this day."

"And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month, at even in the plains of Jericho." This reaches to the end of the year 1888, or rather in 1889 when Daniel "shall stand in his lot at the end of the days," 1335. "And they did eat of the old corn of the land on the morrow after the passover unleavened cakes and parched corn in the self-same day (1896) and the manna ceased on the morrow after they had eaten of the old corn of the land (1901,) neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year." "And it came to pass when Joshua was by Jericho that he lifted up his eyes and looked, and behold there stood a man over against him with a drawn sword in his hand, and Joshua went unto him, and said unto him, Art thou for us or for our adversaries? And he said, Nay, but as Captain of the Host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and saith unto him, What saith my lord unto his servant. And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot for the place whereon thou standest is holy. And Joshua did so." Here is evidently a type of the coming of Christ, the Captain of our salvation, but unlike it does not give the day he comes. It was after the crossing of Jordan, and possibly before Jericho was taken, but not positively so described, as Joshua was by Jericho when he saw him and heard the words. As Captain of the Host of the Lord am I now come. No man knoweth the day nor the hour when the Son of man cometh. Watch and be ready is the command. We here catch a glimpse of the meaning of the words of our Savior, "You shall not have gone through the cities of Israel till the Son of Man be come."

Ye shall compass the city, (Jericho) all ye men of war, and go round about the city once. Thus shalt thou do six days, 1891 and six equals 1897. The last year of Gentile times. "And it came to pass on the seventh day, 1898, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times, only on that day they compassed the city seven times, and it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, shout for the Lord hath given you the city. And they burnt the city with fire, and all that was therein, only, the silver and the gold, and the vessels of brass and of iron, they put in the treasury of the house of the Lord." A grand and glorious epoch dawns upon earth in the year 1898. Now read the victories of the conquering hosts in chapters seven to twelve, and you all find that counting each day mentioned therein, as "I have appointed thee a day for a year" they reach 1914. So Joshua took the whole land according to all that the Lord said unto Moses and Joshua, gave it for an inheritance unto Israel, according to their divisions by their tribes. "And the Lord rested from war." Satan's rule is broken, the kingdoms of this world are become the kingdoms of his Christ. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Dan.

We will now return to our own time of 1885, the year according to the type we pass over Jordan—the river of Judgment. Within three days preceding this time we were commanded to prepare victuals, 1883. "I am the bread from heaven," says Jesus. I am the Son of God. If ye eat of this bread ye shall live. We live by faith in the Son of God, for the bread of God is that which cometh down out of heaven, and giveth life unto the world. Many left him for these sayings. Jesus said to his disciples, "Would ye also go away? Lord to whom shall we go, thou hast the words of eternal life, and we have believed, and know that thou art the Holy One of God." "And after these things Jesus walked in Galilee," the same signification as Gilgal.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Jesus took bread and blessed it, and brake it, and gave to his disciples and said, Take eat, this is my body. And he took the cup and gave thanks, and gave it to them saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink hereafter of the fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." "Much more then, being now justified by the blood, we shall be saved from wrath through him." For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

"Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart, for I am called by thy name, O Lord God of Hosts. Therefore thus saith the Lord, If thou return, then will I bring thee again and thou shalt stand before me, and if thou take out the precious vile, thou shalt be as my mouth—let them return unto thee, but return not thou unto them, and I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee, for I am with thee to save thee and deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." In the day corresponding to the year 1884, Joshua commanded the people to sanctify themselves, and we all know that in that year we examined and researched and found the truth concerning Jesus of Nazareth, "The only begotten Son of God," and we do know that "he died for our sins," and "redeemed us out of the hand of the terrible" by the shedding of his precious blood. Sanctify them, by thy truth. Thy word is truth, for "ye were bought with a price," even with the blood of the Son of God. No wonder, my brother, you have been overwhelmed with articles on the "Sonship" . . . until you called enough for a while.

MRS. E. K. HOLT.

## The Manner of Christ's Second Coming and Events connected with it.

The Lord came from Sinai, and rose up from Seir, and shined forth from Mount Paran and came with ten thousand of his saints. His glory covered the heavens, and the earth was full of his praises; he had horns coming out of his hands, and there was the hiding of his power. His ways are everlasting, the perpetual hills did bow; I saw the tents of Cushan in affliction, and the curtains of the land of Midian did tremble. Are these texts literal? do they mean just what they say? so we believe and so we affirm. They are burning words of sound sober Truth; uttered by God's holy prophet under the influence of the Holy Spirit. They are a part, and only a part, of the utterances of God's Prophets who wrote and spoke as they were moved by the Holy Spirit; there is no subject in the Bible described as the second coming of Christ and the manner of his coming. We are well aware of the strong opposition to the Bible view, we entertain of the manner of Christ's second coming. We shall write plain, and give a thus saith the Lord, for every point we name or assume, you will not have any occasion for quarrel with us, but we leave it with you to settle with the word of God.

Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus shall so come in like manner as ye have seen him go up into heaven. The burden of this passage is this literal personal coming again to earth. Let not your hearts be troubled, ye believe in God, also believe in Me. In My Father's house are many mansions if it were not so I would have told you, I go to prepare a place for you; and if I go away I will come again and receive you to myself, that where I am there ye may be also. This passage, like the one quoted before, gives the positive assurance that as true as he went away so sure he would come back again; but says nothing of the manner of his coming, he has left that to be learned from other Scriptures. If you are any way inclined to be sceptical on what we have and shall say on positive Scriptures, ask yourself a few plain questions; where is Sinai, where is Seir, where is Mount Paran? for where these places are located, will appear the Son of God made immortal by a resurrection out from among the dead ones; and with him ten thousand of his saints; more than that, his glory will cover the heavens and the earth will be full of his praise. He having performed the offices of our great High Priest at the right hand of the Father, to which he has been exalted for 1900 years, vacates that position, assumes that of King, and comes back to earth to set up his Kingdom, and to rule the world in righteousness for one thousand years; when he delivers up the Kingdom to God the Father that God may be all in all.

I am aware that a strong feeling exists with some of the household as to the manner of Christ's second coming, but if what we write is not Scripturally true, let it be shown, and where clearly wherein is one mistake, and it shall be acknowledged. It will not be satisfactory for men of ability to say of what we write there, is a pin loose, because we differ from them. To our own Master we stand or fall, we admit that what we write is not all original with us, nevertheless we believe it is strictly true.—The Lord came from Sinai and rose up from Seir, unto them and came with ten thousand of his saints. I need not ask where these localities are located, this scene has not yet transpired, but these are the words of God's inspired prophet, and as we most fully believe, will have a literal and exact fulfillment to the letter. Our care and great anxiety is to be ready to take a part in the transactions of that grand and glorious day which is so near at hand. Blessed and holy is he that shall have part in the first resurrection, on such the second death will have no power. Then shall the Lord my God come and all the saints with thee, and his feet shall stand in that day upon the Mount of Olives; which is before Jerusalem on the East. This passage does not militate against the one first quoted—the Lord came from Sinai, rose up from Seir and shined forth from Mount Paran, and come with ten thousand of his saints. Previous to this the saints are raised up from their long sleep, the righteous living changed to immortality, caught up to or away to meet their Lord in the air; so shall they ever be with the Lord! With the Scriptures we have quoted and many more of like import we believe that Mount Sinai with his saints is the place where they first strike terra firma. From this they take up their line of march for Jerusalem the Capital of the Kingdom of God. But there are many deeply interesting things uttered by God's holy prophets relating to God's well beloved Son and army of immortalized ones of which we can name but a few; the prophet Isaiah sees him on his line of march, and cries out. Who is this that comes from Edom with dyed garments from Bozrah travelling in the greatness of his strength? The answer is given, I that speak in righteousness, mighty to save; I have trodden the winepress alone and of the people there was none with me.

I will tread them in mine anger and trample them in my fury, for the day of vengeance is in my heart, and the year of my redeemed is come. I need not ask where Edom is or where Bozrah is, the ordinary Bible reader well knows. For the day of vengeance is in my heart, and the year of my redeemed is come. Webster says of vengeance the infliction of pain on another in return for an injury or offence. If the Savior's heart is filled with vengeance against his enemies let it fall where it belongs on Daniel's fourth beast, the Papacy, whose dominion has been taken away; and who is waiting in fearful suspense for the coming of Christ and the setting up of God's holy kingdom which is to stand for ever. Amen and amen.

The prophet asks the question, Who is this that cometh from Edom, etc., he answers his own question and very satisfactorily. If I were to answer all that is said of his march from Sinai to Palestine it would be repeating another (Dr. John Thomas) which I do not care to do, yet I have learned much from his able pen, the incidents that occur down the valley of Arabah, and as they cross over at the head of the gulf of Akabah over into Palestine, are both interesting and profitable, but we are not familiar with the facts or history of that region of country to vouch for their accuracy. They are now in Palestine the land of Judah and his Brethren, and also of the Blessed Son of God, whom he lived and sojourned in the flesh; where he lived, died and was buried, from thence he arose from the dead a mighty triumphant conqueror over death and the grave, was seen of many witnesses, after which he ascended to the right hand of the Father in the heavens, made so after the power of an endless life, first ripe fruits of the harvest of holy ones, many of them that slept come out of their graves after his resurrection and went into the holy city and appeared unto many. The things to be noted are of profound interest, but must be left for another article.

It would be base ingratitude in us if we were to withhold our acknowledgement of the especial blessing of our Heavenly Father and the Holy Spirit while we have been anticipating the coming again of the beloved Son of God, coming in power and great glory with an innumerable company of holy ones, who once suffered with us in the flesh, but made all immortal through the atoning blood of the Lamb of God that taketh away the sin of the world.

All hail hark! a voice crying King and Lord
Coming with glory from afar,
Blessed harbinger of spirit's day
He is the bright and morning star.

His work and mission to the world
Crowned with diadem Royal Power
To raise the dead, remove the curse,
All things restore, his victory's hour.

On grand, sublimest, lofty car,
That takes in Messiah's train,
All ye bound with peace and joy,
Ride glory, glory, in his train.

Lift up your heads, God the white robe,
Go forth, take each his flambeau bright
To meet the Bridegroom, King and Lord,
Behold he comes in robes of light.

Up unto the righteous quick and dead
Away to meet him in the air,
All clothed in garments white and clean,
The marriage festival to share.

All hail the power of Jesus' Name;
Monarchs and kings before him fall,
Behold forth the many stars crowned
And crown him King and Lord of all.

NAWELL BOND.

BROOKLYN, N. Y., June 11, 1885.

*Brother Grant:*

Your "privilege" was a signal one in London; and you did bring out God's land marks as to "the tribulation" through the papal—"iron rod"—rule, and signs. There is no symbol for, in precept in association with the horns of "the 4th beast" which goes to the "judgment" on the Gentile world—to be succeeded by the Son of Man's—the saint's—the 5th kingdom. "The 4th"—Dan. ii. 7; Zech. i. 18-22; fill out the measure of Gentile times—leaving no place or time or "thought of God" for another "Anti-Christ." That expose was beautiful, grand—"Godly in Christ Jesus"—worthy the occasion. But allow another equally plain and settled point of Revelation which involves its veracity and consistency—with corresponding certainty, viz: "The 7 times." Lev. xxvi. 28-42; Dan. viii. 14; The 2300 days,—and Matt. xxiv. Mark viii. Luke xxi. Rev. xiii. 10th;—are concurrent and reach "the end" of Gentile times! Therefore, the Restoration from Babylon was only partial—Judah and specimens of Israel—that "loved Zion," etc. Judah's tribeship—"sceptre"—was not to depart till Shiloh come.

By consequence, "Jerusalem" was rebuilt and the Mosaic, Davidic, Solomonic, temple worship, restored; all of that age, by that portion of that people. However, their restoration was not at "the judgment" on the Gentile world; but under their countenance by "Cyrus, Darius," Alexander the Great, and Rome, which had the appointing power to Herod Archelaus, etc. Nay, the most prolonged portion of "the 7 times"—2300 days etc., of Gentiles treading down did reach on 1800 years, to the present. Hence, the rebuilding, at the return from Babylon was only (and partly at that) a restoration in the Mosaic age—"the law;" and order of worship by Moses (confirmed by Joshua and so on to Solomon).

That order, then so restored from Babylon under the superiority of the Gentiles, was broken up by Rome, to complete "the 7 times; 2300 days," and corresponding New Testament prophecy.

Now, omitting particulars, these "times of the Gentiles" are nearing their "end"; hence, the Pope, Grand Turk and subdivisions of old Rome ("the 4th" and last in that series of world governments) are themselves among "the signs of the times"—that you gave.

Thus the prophecy of Ezekiel xxi. 25, 27; xxxvii. 1, 28; etc., becomes (about) due. Thus, "God will remember his covenant with, Jacob, Isaac, Abraham, and the land, "Lev. xxvi. 42-44; Dan. viii. 10; Matt. xxiii. 37-39; Luke xxi. 24; Rom. xi. 25-29; Heb. viii. 8, 12; Rev. xi. 1.

Then the manifold wonders—the antitype of Israel's Exodus from Egypt will appear, Isa. x. 24-26; xi. 10-16; Hos. 2, 15; Micah vii. 15-20.

The resurrection of the dry bones, the union of Israel and Judah, Ezek. xxxvii., and all the opening scenes of the kingdom and age to come, belong there.

"The temple and its order of worship is far better known to the Lord for the Millennial age, than to any or all of us, who now just see a little "through a glass darkly." 1 Cor. xiii.

When we come to see as are seen, we'll adore and glorify God for his divine protection.

Most seem to think of the future, as if at an infinite distance and isolation from the present; but it will come consistently rising out of the present as did the Gospel age from the Mosaic, in accord with the Word.

Imagination takes the lead with some, and the 1000 years shrink to a day or "moment"—as if the Lord is not God and the Great King—whose counsel must stand.

Yours in hope. J. B. COOK.

## Conference Report.

The twenty-eighth [illegible] meeting of the Michigan Church Conference was held according to appointment in the Brick School House three and one half miles North of Mendon, St. Joseph Co., commencing Thursday evening June 4, 1885.

The meeting was called to order by the President, D. P. Spencer, and after prayer by Bro. Hoyt, H. S. Miller, L. H. Chaseborough and A. R. Richardson were appointed committee on arrangements.

Bro. Hatch was requested to speak, took for his text "Receiving the end of your faith." 1 Peter i. 9. At the request of Bro. Hatch, Bro. Hoyt followed with appropriate remarks. Friday June 5, social meeting opened at 9:00 a. m. by Bro. Hatch who read from Rom. xii.

At 10:30 Bro. Hoyt spoke from 1 John ii. 28. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." At 12:00 m. Bro. Simons took for his subject the Gospel, Text Gal. i. 8. In the evening a sermon from Bro. Hatch on the Gospel of Christ from Rom. i. 15-16.

Saturday June 6. Social meeting opened by Bro. Hoyt at 9:00 a. m., by reading from 1 Thess. iv. v. The brethren and sisters present occupied the time until 10:30, when Bro. Spencer requested that all who felt that they were not living as near to Christ as they should, and were resolved from that time on to follow more closely the example of the Master, to become more obedient to his will and to make their lives more nearly perfect, would rise to their feet. The response was prompt by all the brethren and sisters present.

At 10:45, the business meeting was called to order by the President. The reports of the secretary and treasurer were read and accepted. J. S. Hatch State Evangelist reported thirty-six days labor during February and March. On account of the severe winter the amount of work done was much less than might have been expected had the weather been favorable. The Local Evangelist reported a limited amount of work. The committee on revision of the constitution recommended the following changes which were adopted. Article I was amended by striking out the words "one Vice President for each quarterly conference," substituting "nine" for "five" members of the Executive Board, and providing that the members of the Executive Board may be chosen by acclamation if the conference so directs.

Section 2 of the By-Laws was amended by striking out the clause requiring the Executive Board to meet quarterly. Section 4 in regard to an annual sermon was struck out. Section 6 was amended by substituting "permitted" for "invited" in regard to speaking at the close of a public discourse.

The election of officers resulted as follows. President, D. P. Spencer of Pine Creek, Secretary H. S. Miller of Mendon, Treasurer Wm. McCrodan of Dutton, members of Executive Board, L. C. Chase, L. H. Chaseborough, G. W. Coats, H. C. Hammond, E. Hoyt, J Lemon, G. B. Myers, H. L. Perry, C. H. Richardson.

At 12:45, p. m. Bro. Chase delivered a sermon from Prov. xxi. 3; "Every way of a man is right, in his own eyes: but the Lord pondereth the hearts."

In the evening Bro. Chase gave a clear and candid exposition of the prayer of the Penitent Thief, Luke xxiii. 39-44. Sunday, June 7. Met at 9:00 a. m., for social meeting which was opened by Bro. Simonds reading John xvii.

At 11 o'clock Bro Chase spoke upon "Obedience" from Acts xvi. 30. "What must I do to be saved." After the close of the sermon a number of friends assembled at the water where one brother was buried with Christ in baptism. The brethren returned to the school house at 3 o'clock to partake of the Lord's Supper. The conference closed in the evening with a sermon from Bro. Chase: text Isa. xxv. 9.

At a meeting of the Executive Board, the following appointments were made: State Evangelist J. S. Hatch of St. Joseph, Berrien Co. Local Evangelists L. C. Chase, of Adrian, L. H. Chesseborough of Galesburg, E. Hoyt of Grand Rapids, and James Watkins of Clayton.

This meeting was well attended throughout, the best of feeling prevailed and we think all present enjoyed a pleasant and profitable meeting.

H. S. MILLER, Sec.

MANATEE, Fla.

*Editor Restitution:*

You will please find inclosed two dollars to renew subscription on my paper. Would be so glad if some of the preaching brethren would come here to live and preach for us. I think there would be more good done here according to population than in more thickly settled states, where there is so much preaching. We have but very little preaching here of any kind. It is a pleasant place to live I think. May God bless you in your labors as Editor, and if it be his blessed will enable you to continue in his service till the Master comes.

Yours in hope, MARY A. CLOUGH.

The Pennsylvania Company will sell cheap excursion tickets to and from all stations on the various lines operated by it, on July 2d, 3d and 4th, good to return until July 6th, inclusive.

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A. R. UNDERWOOD, Agent.


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Keller's Block, Room 26, 3765 Ontario Street, Corner of Bolivar, north of Central Market. Restetree. Brethren from abroad of like faith and all lovers after truth are welcome.

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—AND—

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# Poetry.

## CLOSING SONG.

MRS. C. C. WOODRUFF.

Lord dismiss us with thy blessing,
Keep us in the narrow way;
May thy Spirit ever guide us!
May our footsteps never stray.
We are weak, dependent children,
Lean'd on by a Father's hand;
We are prone to wander from thee:
Pilgrims to fair Canaan's land.

'Tis not pride, fame nor power,
All with these must pass away;
But true wisdom we implore thee,
With thy grace from day to day.
We are weak, dependent children,
All our help comes from thee;
Thou art able, thou art willing,
We will put our trust in thee.

When temptation's with us surrounded,
And our hearts are weighed with grief:
Then to thee we fly for refuge.
Thou alone can give relief.
We are weak, dependent children,
Stand us with a watchful eye:
Thou alone can guide, direct us,
On thy word we will rely.

# Selections.

## IF OUR FOUR GOSPELS ARE UNTRUSTWORTHY, WHAT THEN?

If our four gospels are untrustworthy, what then? Without much consideration we might be ready to say,—"Nothing would be left; Christ himself would vanish, his teaching would vanish also; and what is reckoned Christianity would disappear." Such a conclusion we might arrive at, even though we knew that here and there, outside these gospels, in Pagan literature, we caught a glimpse of Christ, little more however than the name. So that it becomes a serious question, this which we are about to investigate.

We are all more or less aware of the inroads of rationalism, and that it has been settled long ago by a certain class of thinkers that the four biographies of Christ, by Matthew, Mark, Luke, and John, are unworthy of credit, because they were written by men who did not witness what they described. The events connected with the life of Christ occurred near the beginning of the present era, but the writers lived at the end of the second century or during the third, and so their testimony is not that of eye-witnesses. Besides, they were filled with philosophical theories—the writer of the fourth gospel, for example, was a mystic—and they took the historical Christ (a religious teacher of Judea) and made him the mouthpiece of their own speculations. But that the actual Christ ever spoke or did what we find recorded, is not for a moment to be supposed. He is no more than a lay figure now expressing one opinion, now another, according to the ideas of the various writers.

Other rationalists are prepared to admit that the records were put together by the companions of Christ; but, as nobody ever witnessed a miracle, every section which of necessity pre-supposes the miraculous, or in which the miraculous is directly postulated—all such is unhistorical and mythical, because opposed to our experience. Regarding Christ there were hundreds of fabulous narratives in circulation, and, unfortunately, the scribes laid many of these under contribution and inserted them in their Life of Christ, inserted for pictorial effect what they know had never happened. Or, at all events, if Matthew, Mark, Luke, and John did not in their histories utilize such legends, their transcribers or editors did, and the result is the same: the miraculous proves the narrative to be untrustworthy.

Now these attacks are being popularized, and the common people made to feel the ground shaking beneath their very feet. Our newspapers and reviews have long since taken up the cause; and, in certain quarters, it is, invariably assumed that the gospel narratives have been exploded; and woe to the writers who accept them as genuine! They are sneered at or commiserated, or ridiculed as old-fashioned, or ignorant of what they choose to call "the higher criticism."

One of the things which one of the (many) divisions of that devoted band insists has been settled is, that miracles never happened because they never ought to have happened. Now, Christianity rests on two miracles, the incarnation and the Resurrection of Christ; and if the miraculous is incredible, what becomes of Christianity? If we have no life of Christ, no Acts of Apostles, what have we? We must face that question.

Well, the most advanced detachment of the Tubingen school has declared the genuineness and authenticity of Paul's epistles to the Romans, to the Corinthians, and to the Galatians to be unimpeachable; and these four epistles are at our service. What can we make of them? At first sight their use appears to be slight; but ere our investigation is concluded, our opinion may undergo a change. What we have to try to do is to cast from our minds all ideas of Christ and of Christianity we have received from the forbidden sources, and with open unbiased minds address ourselves to the allotted Pauline writings. We must not examine them from a Christian standpoint. We must not read into them what we have learned from the Four Gospels or from the Acts. Our Fifth Gospel must be built entirely out of these epistles—epistles which, it is admitted, were in circulation substantially as we have them, within twenty-five or thirty years after the death of Christ.

What do these epistles contain? To answer this question as it ought to be answered would require a volume: all I can do is to select some of the points which I consider of chief importance.

In these trustworthy documents we find repeated reference to the Resurrection of Christ. For example, he was declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." Rom. i. 4. He "was delivered for our offences and was raised again for our justification." *ib.* iv. 25. "Christ was raised up from the dead by the glory of his Father." *ib.* vi. 4. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." *ib.* viii. 11. "It is Christ that died, yea rather that is risen again, who is even at the right hand of God." *ib.* viii. 34. See also x. 9, and xiv. 9.

In the epistles to the Corinthians similar language is used; and in chapter xv. of the first epistle the resurrection of Christ is constantly referred to and a remarkable testimony offered. It appears that a section of the believers in Corinth held that there was no resurrection from the dead. How does Paul deal with this error? By resting his whole argument on the resurrection of Christ. In Corinth there were great differences of opinion; but the whole Church was united on this at least—Christ had risen from the dead. Now the Corinthians could not have been witnesses of this: how then could they have received it as a fact so indisputable that it was one of the cardinal articles of their belief? Was there anything in Greek thought to foster such an idea? Ask such a question to any one who is acquainted with even the borderland of Greek philosophy and he will smile at the simplicity. For the resurrection there was neither soil or sustenance in cultured Greece. How then could such a doctrine find lodgment in Corinth—a doctrine so completely antagonistic to all their systems of philosophy? Paul had taught the resurrection when he was in Corinth (see verse 1 of this chapter); and he adduced his own personal testimony, for he had seen Christ after his resurrection, had received commands from the Risen One, and had been made an apostle by him after the resurrection. He adduced the testimony of the other apostles and of the greater portion of five hundred of the Jerusalem church. And the Corinthians were convinced by the testimony he produced. So that by throwing aside the Four Gospels we have not rid ourselves of the miraculous, for we have the resurrection of Christ preached by Paul and accepted by the believers all over the world.

The rationalist is bound to explain how this matter arose, and what peculiar circumstances favored its growth in Jerusalem, for example.

But Paul preached the crucifixion as well as the resurrection of Christ. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." 1 Cor. i. 23. "For I determined not to know anything among you save Jesus Christ and him crucified." *ib.* ii. 2. "Christ has redeemed us from the curse of the law, being made a curse for us for it is written, 'Cursed is everyone that hangeth on a tree.'" Gal. iii. 13. "God forbid that I should glory save in the cross our Lord Jesus Christ." *ib.* vi. 14. And it is a Jew who writes thus! He tells us so himself in these very epistles. He calls himself an Israelite, Rom. xi. 1; a Hebrew, 2 Cor. xi. 22; he speaks of his kinsmen according to the flesh who are Israelites, Rom. ix. 3; and he had persecuted and wasted the church of God ere his conversion, Gal. i. 13.

But there is more, much more, in these epistles regarding the death of Christ. He is represented as a propitiation for sins, Rom. iii. 25; He was reconciled for [illegible], *ib.* iv. 25; he died for the ungodly, *ib.* v. 6; God delivered him up for us all, *ib.* viii. 32; He was sacrificed for us, 1 Cor. v. 7; He died for our sins according to the Scriptures, *ib.* xv. 3; He gave himself for our sins, Gal. i. 4; ii. 20. Here it may be noted, in passing, that the four Gospels are full of expressions identical with these, and (whether genuine or not) make the same astounding declarations.

Let us examine the Pauline utterances to find out what they imply. In all these expressions there is one common idea—an idea ever present to the Jewish mind—viz., that in order to be acceptable to God the sacrifices offered to him must be unblemished. This was one of the fundamental laws of the Jewish economy. A great gulf stood between man and God; and sacrifice—the sacrifice of an innocent unoffending animal, signifying the righteous penalty due to the sinner—was instituted and sinlessness declared to be an essential qualification of the offering. So whatever else was in Paul's mind when he uses such a phrase as "Christ was crucified for us," this at all events is clear: he declares, simply by using such an expression, that Christ possessed this all-important qualification, in other words, he was a Sinless Person. And, let it be noted, he does not put this forward as a thesis to be proved: he is alluding to one of the articles of their common faith, and is not introducing anything new or amplifying what was already held by the early church at this time. Where could this zealous Jew get the idea of a Sinless Man, when every institution connected with his religion taught man's inherent corruption and the impossibility of perfect righteousness before God? Search all literature outside the Bible, and where do you find such a claim advanced? Yet Christ is presented as having this unique character, notwithstanding the fact that in the eyes of a devout Jew it was nothing less than blasphemy to recognize a fellow-man as perfectly holy.

But it is said, Paul was a Gentile as well, and the broader side of his Gentile training would qualify many of his Jewish habits of thought. It is though we regard Paul as a Jew furnished with a broad Gentile culture, the difficulty still remains. For what importance did the Gentiles attach to holiness? As Dr. Matheson says—the Gentile "attached no importance to sinlessness at all. He would have deemed it great impiety to have doubted the physical strength of the immortals: physical strength was the ideal of his aspiration; but he did not himself hesitate to attribute to the immortals the most ignoble vices. He had no horror of sin as a moral principle. If St. Paul had possessed nothing but a Gentile consciousness, and had he designed to create a Christ out of his own imagination, the Christ his imagination would have produced would have been not only different from, but the very converse of, the one he has depicted. He would have been a man whose life revealed the force of the Divine, not by his power of self-surrender, but by his power of self-aggrandisement; not by pouring out his own blood, but by shedding the blood of his enemies.... He has presented to the world a Christ who is not the natural outgrowth either of the past history of Judaism or of the past history of heathendom." Put briefly then, it was morally impossible for a Jew to depict a sinless man, and sinlessness was the very quality with which the Gentile would not have invested his hero. Yet this was the conception of Christ that was current within thirty years after his death, current throughout the Roman world! It was an accepted fact among the Christian communities that the Founder of their faith had lived a blameless life, and that he had died for the sins of the world. But there is more: they believed that though in accordance with law and as a fulfilment of the requirements of the law, the sacrifice was voluntary. "He gave himself for our sins that he might deliver us from this present evil world." Gal. i. 4. "The Son of God loved me and gave himself for me." *ib.* ii. 20. Ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich." 2 Cor. viii. 9.

And again I call attention to the fact that whether or not the Four Gospels are genuine, they represent Christ as going on his life's journey with the weight of the knowledge of the dark end before him. He is there represented as a willing Sufferer, as One who freely offered himself for the world's salvation.

But there is still more. Christ is not only the great propitiation, the risen and everliving Savior, but he is the Source of life! Ayo, of eternal life! Oh, what a delusion to suppose that if we could get rid of the four Gospels all the miracles regarding Christ would vanish! Taking our friends at their word we have found miracle upon miracle. The miraculous is in the air. One surprise comes after the other until we are at a loss to imagine anything more wonderful in store for us. What can be more astounding than that the Son of Man is immortal, and has the power to communicate immortality to whom he will? Here are Paul's words in our fifth Gospel:—"For if by one man's offence death reigned by one, much more they who receive abundance of grace and of the gift of righteousness shall reign in life by (*dia*) One, Jesus Christ." Rom. v. 17. "The wages of sin is death; but the gift of God is eternal life through (*en*) Jesus Christ our Lord." *ib.* vi. 23. "For as in Adam all die, even so in (*en*) Christ shall all be made alive." 1 Cor. xv. 22. "He who raised up the Lord Jesus shall raise up us also by (*dia*) Jesus and shall present us with you." 2 Cor. iv. 14. He who dieth no more; He who can ransom from the power of death; He who can bestow on his followers the unfading crown of immortality must be Divine. But there are other testimonies. He was "born of a woman born under the law," Gal. iv. 4; but he is also "Son of God", Rom. i. 3; 2 Cor. i. 19; Gal. ii. 20; God's "own Son," Rom. viii. 3, 32; "the Image of God," 2 Cor. iv. 4; "the Lord from heaven," 1 Cor. xv. 47; "by whom are all things," 1 Cor. viii. 6. And what are we to say of such expressions as:—"Grace to you and peace from God the Father and the Lord Jesus Christ," Rom. i. 7, and occurring in other three passages, 1 Cor. i. 3; 2 Cor. i. 2, Gal. i. 3? Again; "There is but one God, the Father, by whom are all things and we in him; and one Lord, Jesus Christ, by whom are all things and we by him." 1 Cor. viii. 6. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." 2 Cor. xiii. 14.

God sending his own Son—the Maker of all—the Rich One becoming poor—what do such terms contain but the mystery of incarnation? And you cannot imagine a Jew joining together the name of Deity and that of a mere mortal, however good—"God our Father and the Lord Jesus Christ." It would be blasphemy. Yet Paul speaks quite calmly of the divinity of Christ, both in figures of speech, not in highly-wrought passionate poetry, but in the most logical prose: not as a proposition to be proved, but as a well-known article of their faith.

The teaching of the Four Gospels agrees on this point also. The Fourth Gospel, for example, is full of it. Jesus is there represented as saying—"He that hath seen me hath seen the Father;" "I and my Father are one;" "I am the Son of God;" "I came forth from the Father and am come into the world;" "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth on me shall never die;" "He that believeth on me hath everlasting life;" "I am the bread of life;"—let these suffice as samples.

And this same One whom Paul declares to have ascended into heaven, Rom. viii. 34, was expected to return. The Corinthians, for example, are said to have been "waiting for the coming of our Lord Jesus Christ," 1 Cor. i. 7, to raise his sleeping saints from death, to crown them and the living with immortality, and to reign with them until he hath put all enemies beneath his feet, 1 Cor. xv. 25; and this kingdom which is "righteousness, peace, and joy in the Holy Spirit," Rom. xiv. 17, will realise the promise made to the Jewish nation, for Paul speaks of Christ as being born "of the seed of David according to the flesh," Rom. i. 3, and of him being Abraham's seed, Gal. iii. 16, who is to bless all nations; to fulfil the promise made to Abraham and to David; to set up that universal and holy kingdom into which no impurity can enter, Gal. v. 19-21; and "as many of you as have been baptized into Christ have put on Christ.... and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 27, 29.

Again the Four Evangelists are in complete harmony with our Fifth Gospel. They state that are Jesus appeared in man's likeness the angel declared to Mary.—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." They state that he was born King of the Jews: that in presence of Pilate he claimed to be king of the Jews and that he was crucified as King of the Jews. They state also that he promised to return and reward his faithful followers. Whether the narratives are genuine or not, issued in what century you please, the writers needed to invent nothing on these points. Such beliefs were in the air and accepted by the early Christians.

Many other passages I had noted for review—the field is such a magnificent one—but I must forbear: those who find the task congenial may pursue the inquiry for themselves, and they will be rewarded at every step. Ere concluding just let us see what our position is. By critically inspecting the certified documents we have found that neither Christ or Christianity disappears. All the great doctrines have been preserved to us in our Fifth Gospel, in the letters to the Romans, to the Corinthians, and to the Galatians, written by Paul and admittedly in circulation, substantially as we have them, all over the world from 25 to 30 years after the death of Christ, at a time when many persons must have been living who would not have allowed any one to develop the teaching of Christ. The Incarnation and the Resurrection remain; the unique character of the Master; his perfect purity; his humility; his self-sacrifice; his poverty; his work on earth; his death for sin; his ascension; his power and promise to give life eternal; his Messiahship and his coming again to subdue all things unto himself—all these remain though the Four Gospels were to disappear: all these were believed by those to whom Paul wrote. So that with all his ability the Rationalist has not removed a single difficulty. Let the Four Gospels go; he has still to explain how Christianity became a fact. And I hope that our scrutiny, necessarily limited and merely suggestive on many themes of the deepest moment, may, on the one hand, help to expose the pretentiousness (to use no harder word) of some writers who are for ever dinning into our ears that the Gospels are a series of exploded myths; and, on the other, serve to show that our faith fears not the most searching criticism.—*J. Mill, in Messenger.*

## Tablet from the Temple of Herod.

While many ruined cities had been explored, and various memorials of the past brought to light, Jerusalem, the holy city, has been passed by. To do away with this reproach to a Christian people, and in order to make a scientific exploration of the Holy Land, the "Palestine Exploration Fund" was formed in England, and a party of royal engineers was sent out to explore the ruins of Jerusalem.

Much of interest was the result in this investigation; but very few memorials of the past, or inscriptions, were brought to light. On examining the east wall of Herod's Temple, on one of the stones was found three letters painted in red. On stones in other parts incised characters were seen representing the letters H and J.

On making this discovery the exploration party communicated with the Palestine Exploration Fund, and the late Emmanuel Deutsch, an Oriental scholar then employed in the British Museum, was sent to examine the inscriptions. He pronounced the characters Phœnician, some of which were quarry-signs, but the exact meaning could not be determined.

The most important of the discoveries was made by Clermont Ganneau, who was a commissioner of the society. While examining a portion of the temple he had occasion to pass through a grave-yard near the spot, and noticing a slab on the ground, he cleared away the soil on its face, and found there an inscription in Greek—not pure Greek, but such as was used in Jerusalem. On deciphering the inscription he found it read, "No foreigner to proceed within the partition wall and inclosure around the sanctuary; whoever is caught in the same will on that account be liable to incur death."

Josephus, in describing the temple, says, "When you went through these first cloisters into the second court of the temple, there was a partition made of stone all around, whose height was three cubits; its construction was very elegant; upon it stood pillars at equal distances from one another, declaring the law of purity, some in Greek and some in Latin letters, that no foreigner should go within that sanctuary; for that second court of the temple was called the sanctuary, and was accessible to by fourteen steps from the first court."

Here, then, after being buried nineteen centuries, came to light once more this warning tablet of Herod's Temple, which forbade all foreigners to penetrate beyond the court of the Gentiles. In this court were the animals required for the sacrifices, and other sacrificial requirements which were sold for the purpose. The money-changers sat here and once when they intruded beyond the limit the Savior drove them out of the temple.

On one occasion Paul took with him to Jerusalem an Ephesian named Trophimus. It is not known whether he introduced him to the Israelites' court or not, but this was the supposition of the Jews. A great uproar ensued, and Paul was roughly handled by the mob, being rescued with great difficulty by the Roman guard.

This tablet explains a passage in the Epistle to the Ephesians to the effect that Christ had "broken down the middle wall of partition between us;" that is Christianity was offered to Jews and Gentiles alike. Paul had seen this tablet threatening death to all strangers that passed beyond the partition which separated the court of the Gentiles from that of the Israelites. The tablet, placed on the partition, was plainly visible, and doubtless was in the apostle's mind when he used the simile.

In the Temple of Solomon only Jews were admitted, but when Herod rebuilt the temple, anxious to conciliate the Egyptians, Romans and Greeks residing in Jerusalem, he added an outer court in which they could assemble, but the warning tablets prepared them for the consequences if they penetrated beyond.

It will be seen, by reference to the tablet, that all the letters are in capitals; and, with few exceptions, the words are not divided, but run into each other. This tablet is the most important of the discoveries yet made in Jerusalem.—*Demorest's Monthly.*

## A Picture from the Holy Land.

In London we have lately been saturated with rain, and many thought that they had more than enough of it. But few persons have an idea of the fearful straits to which the poor people of Palestine are put from year to year during the dry season, and more especially if the drought last beyond the usual time. We translate the following letter, dated April 18, 1885, from a Jewish paper published at Pesth and called *Pesther Judische Zeitung.*

"It would be useless to try and give you an idea of the boundless joy that has been reigning in our city for the last few days. As Europeans you cannot form a notion how a heavy rainfall is apt to change the deepest dejection to the highest degree of jubilation. But you must consider that if in our country the rain keeps off when wanted, we are not only in danger of a famine; but, what is much worse, we have to endure frightful pains of thirst. And this year the rain was waited for in vain for a great length of time.

"The cisterns in the city were perfectly dry, and outside Jerusalem there were but few wells with any water in them. It was heartrending to see the people, who cannot pay much for that valuable commodity, turned away with empty jugs by the traders who supply water to the city from the large Ayoub cisterns. Things had come to such a pass that the needy who could only just manage to earn a mouthful of bread, could not earn a drink of water. Heartless usurers had bought up the contents of a few cisterns situated outside the city, and they sold water at the most extortionate prices. The poor gave their clothes and what few articles of any value they might have had left in their hands, for a small jug full of water.

"To make things worse, the heat was greater than had been experienced for many years. Depressed, dejected, famished with thirst, if it may be expressed thus, the majority of people went about like walking shadows. The Jewish communities held fasts and days of penance and humiliation, the Christians and Mohammedans set public processions on foot, and in all churches and mosques rain was prayed for day and night; yet it would not come, and it seemed as if God were more than ever angry with us.

"A fortnight ago, some thick black clouds made their appearance on the sky. Thunder and lightning commenced which made our very hearts thrill. A comforting and blessed rain came down upon our city, filling all cisterns, giving new life to all the seeds, and calling forth joy, gladness and hope everywhere. It lasted without interruption for ten days, forming regular ponds, and from every feeling breast—the usurers, of course, excepted—a shout of gratitude rose up to the Almighty. The Ayoub cisterns, called Bir Ayoub, that is Joab's fountain, by the Arabs, overflowed and formed a perfect brook, running through hill and valley, and gladdening the heart of young and old."—*Israel's Watchman.*


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## Selections

### SAVING FAITH.—PART VI.

PUTTING ON CHRIST.

The disciples of John the Baptist believed that the kingdom was at hand, and that he who should come after John would be the Christ, the Anointed for the throne of the Kingdom, and they become Christians by adding to this, the faith that Jesus is the Christ, and being baptized into his name. It is that make them Christians. Now the same faith, and the same baptism will make Christians now; and unless we have the same faith and baptism as they had, the one faith and the one baptism, we are not of the same One body.

It may be asked here, why mention baptism as needful to make us of the One body? Because baptism is the divinely appointed way by which believers "put on Christ." "So many of you as have been baptized into Christ have put on Christ," Gal. iii. 27. Whether we acknowledge it or no, baptism was deemed of great importance in the days of the apostles. It was a putting on Christ. When Peter startled the Jews who heard him on the first Pentecost after the Lord's ascension, he said unto them "Repent, and be baptized every one of you in the name of Jesus Christ," etc., Acts ii. 38. When the Samaritans believed Philip preaching the things concerning the kingdom and the name of Jesus Christ, they were baptized" Acts viii. 12. Baptism is so natural a sequence of faith in the things concerning the kingdom and the name, that it followed as a matter of course in those days. When Philip met the eunuch of Ethiopia, he "preached unto him Jesus," and that preaching called forth the spontaneous observation, "See, here is water, what doth hinder me to be baptized?" Acts viii. 35, 36. This shows that baptism had, in some way or other, a divinely appointed place in preaching Jesus.

John's disciples at Ephesus had been baptized unto John's baptism before Paul found them, but when they heard that he who should come after John was Jesus the Christ, they were baptized in the name of the Lord Jesus. The connection between the cause and effect does not seem very clear to us now-a-day; but it appears to have been sufficiently plain and obvious to those who heard the word of salvation in the days of the Apostles. It is said they were baptized into Christ, or into the name of Jesus, or into the name of the Lord. This mention of the name of Jesus Christ, or the name of the Lord, leads us to connect baptism with "the things concerning the name of Jesus Christ," which were preached, as we have seen, in connection with "the things concerning the kingdom of God."

"Know ye not," says Paul, Rom. vi. 3, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (as he does). For if we have been planted together (with him) in the likeness of his death, we shall be also in the likeness of his resurrection." Baptism into Jesus Christ is here called a baptism into death, and the object or the reason for baptism is given that we may walk in the newness of the resurrection-life, even as he was raised up from the dead by the glory of the Father. I cannot give a better reason for baptism into the name of Jesus Christ, and no better is needed. When one attains to a knowledge of the glorious resurrection-life in the kingdom of God, and wishes to escape the bondage of corruption and to become a joint-heir of the kingdom along with Christ, there is one course open for him, viz., to be baptized into the name of Christ. If any of my readers has hitherto thought that baptism is of no consequence, let him ponder well on these things, and on the saying of our Lord also, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John iii. 5.

But observe this also, that all the cases of baptism recorded in the Scriptures are baptisms of believers. There is not great need for enquiry into this point; for all who practice the baptism of infants do so on the ground that they are the children of believing parents, or that they are adopted "godchildren" of the following sponsors. But what if the sponsors or parents are unbelievers? Then of course the baptism of the child is from the very first vaunted to be the real requisite of faith! Baptism is in our days looked on rather as the sprinkling the object to be a member of an ecclesiastical corporation, than a ceremony on Christ or a being baptized into him who is dead. But in most down and liveth evermore, and the mode of initiation into the candidature for the ecclesiastical membership is so different from the apostolic mode of baptism that the terms that express the one are utterly incompetent to express the other. Baptism was therefore proved to a burial with Christ in order to share in his life in baptism; "the old man" was buried, and for ever doomed to rot and mortify, with all his lusts and deed, but I suppose there is not a man living who could discern an resemblance of this either in the mode or design of the baptism of infants. I plead for a return to the apostolic mode and design, and also that the person baptized should not rely on any other man's faith for his own Christian standing. If baptism be merely with a view to visible church-membership here, I do not much care how it is done or to whom it is administered; but if it be, as the apostle calls it, a baptism into Christ, then the faith of the things concerning the kingdom of God and belief that Jesus is the Christ are essentially required previous to baptism. Whoever would be built upon a rock, must understand and believe the message which Jesus preached, that the kingdom of God is at hand, and believe and acknowledge him to be what he claimed to be, viz. the Christ of God, the Messiah, the King of Israel. I hope that the preceding observations on the meaning of these terms render it unnecessary to refer to that subject. A mere use of the word is not sufficient, without a clear comprehension and faith of their true meaning. If a person says, "I believe the message of God's Son, that the kingdom of God is at hand, and I believe that Jesus is the Christ, the Son of the living God," there is a great probability that he is making an erroneous statement, if, at the time, he does not know the true meaning of the terms contained in that confession.

I give a prominence to baptism, because it has a prominence in the Scriptures. I am insisting on baptism, but it is on believers' baptism. It matters not whether "the subject of baptism" be an infant or an adult, if the faith be absent. I know many people who were baptized in their adult years, but I cannot call their baptism believer's baptism, because, they did not (like the Samaritans) believe the things concerning the kingdom of God and the name of Jesus Christ, when they were baptized. Many of them think lightly of God's promises to the fathers, and of the words spoken before of the holy prophets 2 Peter iii. 2, and have never considered what was the true primitive Christian faith, in the things concerning the kingdom of God and the name of Jesus Christ. Many of them I number among my friends and acquaintances whom I esteem highly; but I press upon them this—and that all the more strongly, because I esteem them and love them—that they are not in the right, true, safe position unless they possess the primitive faith; and that their baptism is not valid, because administered to persons wanting the true primitive faith. Some friends in this position are dearer to me still, because they so far possess the primitive faith, and I rejoice that those that acknowledge it are more and more increasing in numbers, and in their love for it; and to these I submit, in all kindness, and for the honor of him whom they as well as I call Master, that they ought thoroughly and candidly to examine their position, and see and know whether they are witnessing for primitive faith and the Messiahship of Jesus according to his appointment. Let them take the things concerning the Kingdom of God and the name of Jesus Christ to understand by the primitive disciples before baptism, and compare them with their own faith before baptism, and see whether they correspond. I say, compare the confession with their own faith—not their notions—or speculative opinion before baptism, and prove and see whether their baptism was not the baptism of a believer of "the kingdom of God, and those things concerning the Lord Jesus Christ."

There yet remains one matter to be treated of, pertaining to "the name of Jesus Christ," that does not yield in importance to any point already referred to, viz.—

JESUS THE MESSIAH DIED FOR OUR SINS, AND IS NOW AN HIGH-PRIEST IN THE HEAVENLY SANCTUARY.

If God's kingdom were to come and find us in our sins, we could not inherit it; for it is a kingdom of righteousness and peace, and joy in the Holy Ghost. If we should be found in our sins when the Lord comes, we should be shamed away from him at his coming, as Adam and Eve were shamed away from the presence of the Lord when they sinned. But the Christ died for our sins, and we have redemption through his blood, even the forgiveness of sins. We are naturally under the sentence of death on account of sin. The wages of sin is death. If Christ had not died we must have died for ever. But the Son of God took part of flesh and blood, that through death he might destroy him that had the power of death, that is the devil: and deliver them who through fear of death were all their life-time subject to bondage. He was made for a little while lower than the angels for the suffering of death, that he, by the grace of God, should taste death for every man, Heb. ii. In nothing does the wickedness and malignity of fallen human nature appear so strikingly as in the crucifixion of the Righteous One, the Prince of life, God's well-beloved Son; and nowhere is the love of God so abundantly shown as in his giving his Son, and exposing him to the temptations of humanity, and the sufferings of sinners, and the oppressive fear of death, and death itself, that whosoever believeth on him might not perish but have everlasting life. Well may we take up the latter-day confession of Israel and say, "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was laid upon him: and by his stripes we are healed," Isa. iii. "Among the first things" is to some—not "first of all" but "among the first things") which Paul declared to the Corinthians was this, that Christ died for their sins, according to the Scriptures, 1 Cor. xv. 3. And so we must hold this "among the first things" most surely believed by us. But we must believe that it was "the Christ" that died for our sins. It was he of whom the Scriptures foretold that he should die for the transgressions of Israel. It was he who should be the everlasting king of Israel. We use the word "Christ" as a mere personal name; but it was not so understood in the synagogue at Corinth, when Paul entered it, reasoning and persuading the Jews and the Greeks. We can get a good idea of Paul's declaration of "the first things" by comparing Acts xviii. 1-5 with chap. xvii. 1-3. Paul's "manner" is described in chap. xvii. He "reasoned with them out of Scriptures, opening and alleging that the Christ must needs have suffered, and risen from the dead; and that this Jesus whom I preach unto you is the Christ." I write "the Christ" because it is universally agreed by the learned that that is the proper translation of the original text. Dr. Campbell of Aberdeen states that the article "the" is the almost invariable prefix to "Christ" in the original text of the Gospel and the Acts, and laments that the omission in the English translation makes the term "Christ" to be considered rather as a proper name or surname of than as an appellative, or name office. The Jews were looking for the Son of David who should be their deliverer and everlasting king, and the title by which they most commonly referred to him was "The Christ." Paul went into the synagogue and, finding there the common Jewish faith concerning the Christ and the Kingdom of God, he without bringing at first into view who the Christ was) reasoned with them out of the Scriptures that the Christ must needs suffer and rise again from the dead, (comp. Acts xvii. 3 with Luke xxiv. 46. The crucifixion of Jesus was a stumbling block in the way of the Jews acknowledging him to be the Christ. Paul wisely and warily—all was this manner—came first to the prophets that the destined Messiah of Israel must suffer death, and rise from the grave, before sitting down on the throne of his father David; and, when he had thus prepared them for the further knowledge he added the proof that Jesus of Nazareth, who had died and been buried, is most certainly the long looked for Messiah, and that he is alive for evermore. That Paul did not bring at first into view that the Messiah had appeared, and that Jesus of Nazareth is he, is established by reference to Luke's account of Paul's preaching in the synagogue at Corinth. It is said Acts xviii. 4, that "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks," but we are not here told what he reasoned. Luke leaves us to understand it from his immediately preceding account of Paul's manner: but ver. 5 is significant as showing how he had, for Sabbath after Sabbath, taken care to abstain from all direct mention of Jesus, for it says, "when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus is the Christ." Till that time it appears they had heard him patiently; but now it is added that they opposed themselves and blasphemed. But let us be gladdened and rejoice that when the Christ died, it was for sins, and that he was buried, and that he rose again from the dead, seeing that by this we have opened for us the way to a glorious immortality in the kingdom of God. When Paul sets himself to demolish some Corinthian errors, he puts the death, and burial, and resurrection of Christ in the foreground, as indispensable to forgiveness of sins and inheritance of the promises, and then he goes on holding up item after item of the gospel as he preached it unto them. The death of Christ for sins, his burial, and resurrection; the future resurrection of the dead by him at his coming; his subsequent reign till the end comes: his subjugation of all enemies during his reign, and the destruction of death the last enemy: the delivering up the kingdom to the Father, that God may be all in all; the kind of body the resurrected saints shall possess, and the glory they are to receive to fit them for inheriting the kingdom of God; the transformation of the faithful contemporaneously with the resurrection; and the Church's victory over the gates of hell through Jesus Christ the Lord. So great and extensive was the range of doctrine preached by Paul at Corinth. So great and glorious is the high prospect before us, if we be in Christ and abide in him, and be found in him, having the righteousness of God, which is by faith in Christ Jesus. Well might the Apostle say, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service," Rom. xii. And well may the redeemed ascribe all worthiness to the Lamb, and sing—

"Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.
And hast made us unto our God kings and priests;
And we shall reign on the earth."—Rev. v. 9, 10.

But it is not enough that we gaze at him on the cross. We must do this, and we must believe rather that he is the person whom the cross declares him to be, "Jesus of Nazareth, the King of the Jews." He went down into the dark valley of the shadow of death, as the good Shepherd who laid down his own life for his sheep. But he did not remain there. It was not possible he could be holden of death. He passed down into the valley, as many, perhaps most, of his flock had to do; but in his coming out a glorious and a mighty conqueror there is given a full pledge that his flock shall come out of that valley too. And not only that, but he ascended into heaven, and presented his own blood in God's presence in the heavenly sanctuary, and he offered, with acceptance, the one sacrifice for sins for ever, sat down on the right hand of God. The blood of the yearly sacrifices, under the law, had no atoning efficacy till sprinkled by the high priest on the mercy-seat within the veil, and the worshippers waited without till the high priest should come forth to bless them. So Christ entered once for all, and by one offering of himself hath perfected for ever them that are sanctified, and confirms that look for him shall he appear in a little while, unto the saving of the soul. Yes, in a little while and the coming one will come, and the justified-by-faith shall live, but if any man draw back from the patient waiting for of Christ, they will not receive the promise.—Heb. iv. 14-16, x. 36, 39.

Of the things thus brought under notice, this is the sum. The divinely appointed way of salvation is—

1. Believe what God has revealed for faith in order to Salvation. No other word has saving efficacy. We cannot be saved without a sincere faith; but this sincere faith must take hold of the gospel, which is the power of God unto salvation.

2. Believe that God is to establish the kingdom of Israel anew, gloriously, and for ever, under the government of David's Immortal Son, the Son of God, and that that Divine blessings bestowed upon them shall overflow to the Gentiles, who shall do homage unto him who shall reign in Mount Zion and Jerusalem.

3. Believe that Jesus of Nazareth is the Christ, or the Messiah; that is, that he is the anointed, or destined monarch for the throne of his kingdom.

4. Believe that this kingdom is near to come, and therefore wait and watch for the coming of Christ in this (his) kingdom.

5. Believe that Jesus, the destined King of the Jews, the Son of God, died for our sins, and was raised for our justification, that he ascended into the heavens, and that there, as a priest having power of the endless life, he made an offering for sin, by presenting his own blood in the presence of God; that he is the Lord that hath power of *hades* and death, and will give eternal life to all that call on his name.

And, thirdly, Be baptized. Baptism into the name of the Lord Jesus Christ can only take place after faith in these things. When one believes these things he should, like Paul, arise and be baptized, and wash away his sins, calling on the name of the Lord.

If space had permitted, we might have gone into the practical deductions which naturally follow from the various positions advanced, and demonstrated how eminently such a faith, duly realized, is calculated to incite us to repentance, to morality, to a growing likeness to our Master and Redeemer, whether in his filial trust, and reverence, and obedience of God, in the purity and nobleness of his character, his sympathy for the fallen and the erring, or in his willingness to help them, and give himself for them, or in preaching to them the gospel of the kingdom. The time is short: therefore we must be self-denying, and holy, and painstaking, and loving, and diligent, otherwise we cannot make our calling and election sure, nor turn many to righteousness. The saints who have lived since the exaltation of our blessed Lord, have greater privileges than those who lived before he came; and it is well to notice this, and think often and earnestly upon it. Those who lived previously to his coming, believed that God would establish his kingdom for ever in accordance with the words of his Holy Prophets, and that whatever might be the vicissitudes in the fortunes of David's family, yet David should never want a man to sit upon the throne of that kingdom—the throne of the house of Israel, Jer. xxxiii. 17. We know who that man is, and we know he is reserved in the heavens until the times of the glorious resurrection. Acts iii. 21. His name has been held forth as the refuge from all danger, and the guarantee of all promised glory; and we have been called to be baptized in to that name, and so put on Christ. We know that "the coming of the Lord draweth nigh. James v. 9, and that he is now delaying it, at least in part, on account of the long-suffering to sinners. Let us therefore lay aside every weight, and the sin which doth so easily beset us, and look unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. Let us therefore labor to enter into that rest, lest any man fall after the same example of unbelief

# THE RESTITUTION.

E. A. GRIGGS, EDITOR.

Plymouth, Indiana, July 1, 1885.


**We need the money due us. If your subscription has expired please send us the money to renew soon.**

We must defer notices of some books that have come to hand till next week.

FROM Eld. D. T. Taylor we have received some interesting items relative to the Afghans and the Jews that we have not room for in this issue. Will place them before our readers in a future number. Thanks to the sender.

ON Thursday, Friday, and Saturday of this week the Pennsylvania Company will sell Excursion tickets at half fare for the round trip for any distance not exceeding 200 miles. See advertisement in another column.

FROM two consecutive numbers of the *New York Independent*, June 18, and June 25, we clip the following editorial brorities on the marked change that is taking place in Europe and America regarding the doctrine of eternal punishment. In a private letter to the Editor of THE RESTITUTION, Mr. Edward White alludes to his election to the chairmanship of the Congregational Union of England and Wales by the vote of 506 to 290 as an evident sign of coloration of his views of Conditional Immortality. The huge errors that Papal Rome has foisted into popular creeds will vanish when brought into the clear light of God's revealed truth. The following is what the *Independent* says:—

Dr. Pressense, writing in the *Christian World* of conferences of Protestant ministers in France, says:

"The most notable feature of the late pastoral conference, as it appears to me, was this: that no one was found to stand up for the doctrine of eternal punishment, at least in its old form. The greater part of the assembly were divided into adherents of Universalism, pure and simple, and of conditional Universalism, which allows the possibility of man's casting away his soul, but never excludes the possibility of repentance, believing that the God of love will always retain his prerogative of saving that which is lost, but will never abrogate the great laws of his moral kingdom. I enter into no discussion of these various doctrines. I merely bring them before your readers as representing the present beliefs of the Evangelical Churches of France. They are very significant of the change which has passed over the Christian thought of our day. In view of the formidable array of modern infidelity, true believers are uniting their forces to guard the ramparts of the besieged city, and are taking anew as their watchword the famous saying of Irenæus: *'In necessariis unitas, in dubiis libertas' in omnibus caritas.'*"

We gave last week the statement of Dr. Pressense that the old form of the doctrine of eternal punishment is no longer held by the evangelical ministry in France. The election of the Rev. Edward White to the chairmanship of the Congregational Union of England and Wales may be worth noting in this connection, he being by far the most pronounced and prominent advocate of the doctrine of conditional immortality. He is a thoroughly evangelical minister, if we except this particular divergence; but the election of such a man, by a vote of 506 out of 720, indicates that a decided majority of Congregationalists there do not regard this particular hypothesis in eschatology to be a sufficient barrier to the choice of a chairman for the year. Some years ago, the late J. Baldwin Brown, whose views were in the direction of Restorationism, was selected to fill the same position. These facts indicate that there has been, within a generation, a marked change of attitude regarding the question of the destiny of men dying impenitent. In this connection it may be noted that the Congregationalist declares that at Andover the hope of a probation in the next life, for those to whom the historic Christ has not been adequately presented in this life, is now taught unhesitatingly.

## Selections.

### FAITH IN GOD'S WORD.

The word of God liveth and abideth forever. 1 Peter i. 23.

The Bible purports to be a revelation *from* God, through the medium of prophets, apostles, and his Son Jesus Christ. "Thus saith the *Lord*" is the stamp which it puts upon itself. The first question to be asked is whether this claim is true; and, if this question be answered in the affirmative, that, so far as the faith is concerned is the end of all questions, with the exception of those that relate to the meaning of the language used in the Bible. What we are to do with the book, after having accepted it as of divine authority, is to read it, understand it so far as we can, and then believe what it says. God himself is the best possible authority; and what he says must be true. He can neither lie, nor be deceived; and, if we believe that the Holy Scriptures contain a record of his sayings through the inspiration of men, and through the teaching of Christ, then, in order to be consistent with ourselves, we must believe in the truth and authority of the sayings, and accept them as the infallible rule of faith and practice in respect to all the matters which they embrace.

We are strongly of the opinion that this is just the sort of faith for men to have, whether as preachers in the pulpit or hearers in the pew; whether as actors in the duties and work of life, or as persons hearing the summons of death; whether as Christians rejoicing in the hope of glory, or as penitents coming to God through Christ for forgiveness and salvation. It is the only sort of faith that possesses real power either to rule the life or bless the soul with its comforts. The power of the Bible to affect and move the human heart depends in part upon the ideas which it contains, and in part—and by no means a small part—upon the authority which stands behind these ideas. The ideas are great and good, whatever may be their source; yet, being God's ideas, his thoughts, doctrines, and rules for man, they are of infinite moment. When he speaks let the world hear. When he commands let men obey. A revelation from God is imperial in its source. It is his prerogative to dogmatize for humanity. Reason is never more reasonable than when it believes what God has said, and because he said it. A revelation from him ascertained is the end of all dispute touching the matter to which it refers.

If one refuses to believe that Christ died for our sins according to the Scriptures, then, so long as he thus refuses, he will not apply to Christ for salvation, and will not be saved by him. Belief in the doctrine of redemption by his blood is the first condition of profit from that doctrine. So, if one substitutes blind and unintelligent laws and forces for the Christian doctrine of God's direct and immediate providence, alike general and particular, and the former only because it is the latter, and thus manages in thought to get God out of the world; he will practically have no God for the world, certainly none to whom he can pray, or whose forgiveness he can ask or enjoy. If one has a theory of inspiration which divorces God from the words of the Bible, then those words have lost their power with him as divine words and no one can play with them at his pleasure. If one denies the Bible doctrine of future punishment, then he assumes to know more on this subject than the author of the Bible, and in effect cancels that fearful emergency in human condition, for the relief of which Christ came down from Heaven. There was no need of the atonement made on the cross, and there is no need of pardon, if the punishment of sin be a mere fable.

The plain dictate of common-sense is that if we accept the Bible at all as of divine authority, we should accept it absolutely, believing what it says and doing what it commands. We must not in the same breath accept and dispute a divine revelation. He who is afraid of his doubts, and yet has not the courage of faith, is in a sad plight. He is troubled with the one, and not comforted by the other. There is no danger that we shall believe God's Word too strongly. It is only when one believes it with all his heart that he will be able to say from his experience: "Thy Word is a lamp unto my feet and a light unto my path." Then he can look up to the great Father of spirits and say: "In the multitude of my thoughts within me thy comforts delight my soul." Ah! then the Bible, with its high authority and sweet message of love, is a power alike to govern and to comfort. Those who believe with conditions, qualifications, modifications and reservations, and, hence, mingle what faith they have with a set of half-way cavils, which at best are semi-disbeliefs, and may be even worse, know very little of this power. They do not treat the Word of God in a way to get the power out of it. Its blessings may lodge in other souls, but not in theirs. They are too wise in themselves to be the best sort of believers. They know too much in and of themselves to be well taught of God.

If there is any one thing which we would emphasize more than another, that one thing is simple, child-like, trustful, unhesitating, loving and complete faith in the Word of God. This will do more for the soul, for its sanctification and its joy, than all the speculations of the speculators that ever lived or died. It will answer were they to live a thousand years. It will place the soul in the guest chamber of the great King, and feed it with manna that comes from the skies. Try it, ye doubters and cavilers, and after that you will have no heart to try anything else.—*N. Y. Independent.*

### Christ the Exalted Redeemer.

"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts v. 31.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."

Observe the three words, "exalted and is extolled, and be very high;" language pants for expression. Our Lord is now exalted in being lifted up from the grave, lifted up above all angels, and principalities, and powers. The Man Christ Jesus is the nearest to the eternal throne, ay, the Lamb is before the throne. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." He is in his own state and person exalted, and then by the praise rendered him he is extolled, for he is worshiped and adored by the whole universe. All praise goes up before him now, so that men extol him, while "God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus *every* knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Deep were his sorrows, but as high are his joys. It is said that around many of the lochs in Scotland the mountains are as high as the water is deep; and so our Lord's glories are immeasurable as were his woes. What a meditation is furnished by these two-folds and incalculable heights and depths! Our text says that he shall "be very high." It cannot tell us how high. It is inconceivable how great and glorious in all respects the Lord Jesus Christ is at this moment. Oh, that he may be very high in our esteem! He is not yet exalted and extolled in any of our hearts as he deserves to be. I would we loved him a thousand times as much as we do, but our whole heart goeth after him, does it not? Would we not die for him? Would we not set him on a throne as high as seven heavens, and think that we had not done enough for him, who is now our all in all, and more than all.

You notice what is said, concerning the Christ, as the most astonishing thing of all, "So shall he sprinkle many nations." Now is it the glory of our risen Lord, at this moment, that his precious blood is to save many nations. Before the throne men of all nations shall sing, "Thou wast slain, and hast redeemed us unto God by thy blood." Not the English nation alone shall be purified by his atoning blood, but many nations shall be sprinkled with his reconciling blood, even as Israel of old was sprinkled with the blood of sacrifice. We read in the tenth chapter of the Epistle to the Hebrews, at the twenty-second verse, of "having our hearts sprinkled from an evil conscience," and this is effected by that precious blood by which we have been once purged so effectually that we have no more consciousness of sins, but enter into perfect peace. The blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctified to the purifying of the flesh, and much more doth the blood of Christ purge our conscience from dead works to serve the living God. The sprinkling of the blood was meant also to confirm the covenant: thus Moses "sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you." Our Lord himself said, "This is my blood of the new covenant, which is shed for many for the remission of sins." But is it not a wonderful thing that he should die as a male-factor on the tree, amid scorn and ridicule, and yet that he is this day bringing nations into covenant with God? Once so despised, and now so mighty! God has given him "for a covenant of the people, for a light of the Gentiles." Many nations shall by him be joined in covenant with the God of the whole earth. Do not fall into the erroneous idea that this world is like a great ship-wrecked vessel, soon to go to pieces on an iron-bound coast; but rather let us expect the conversion of the world to the Lord Jesus. As a reward for the travail of his soul, he shall cause many nations to "exult with joy," for so some read the passage; the peoples of the earth shall not only be astonished at the griefs, but they shall admire his glories, adore his perfections, and be filled with an amazement of joy at his coming and kingdom. I can conceive nothing in the future to great and glorious to result from the passion and death of our divine Lord.

## Letter Drawer.

OSAGE, IOWA.

*Editor Restitution:*

Enclosed is an article written for, and sent to one of our city papers, but for some reason it did not appear, although put on file for insertion.

If you find space in THE RESTITUTION, please send me two or three extra copies.

It is now about 8 months (on the 17), since thy servant was stricken down, with a violent attack of lung fever from which I did not recover until inflamatory rheumatism set in to increase my suffering from which I have not yet recovered.

Myself and aged and infirm companion are entirely alone in this part of the country, far from any relative to care for us in our affliction, and adversity. But our Father has ever been mindful of our need and has not suffered us to want. It was seven months before I was able to ride as far as the Post Office, (7 blocks away.)

Yours in the patient waiting for a part in the better life, an invalid of 43 years. J. D. SHERIDAN.

*A Reminiscence.*

We both had embarked in the unoven sea of wedded life: but with broken oar, we each were driven in ashore after a short voyage of eighteen years for the better, and seven years for the other half.

Twenty-five years ago to-day, we with united oars, undertook to renew the voyage. Not without opposition we set sail. But notwithstanding our frequent encounter of adverse winds, and tides, we succeeded, by the constant assistance of an arm that is stronger than ours, to add a little to our store of supplies for bad weather.

Before our voyage was half complete, we were driven ashore for repairs. On examination, it was evident that our frail bark could not be made seaworthy. Therefore we have been content to make the best of an unsuccessful voyage, by coasting, which could give but small returns, for much labor.

And as we have repeatedly, been met by the boisterous winds of adversity which threatened our bark with utter destruction; we have been constrained to adopt the language of another:

"I have a heart,
And there's a hand
We feel but cannot see:
We've always been provided for
And we shall always be."

That heart and that hand has "never left nor forsaken" us. But when passing through deep waters of affliction and sorrow it has ever been present, to raise up friends, to care for and comfort us, by rendering timely and substantial aid.

May heaven's best blessing ever rest on all those who have been mindful of us, in our trouble and need.

We shall not feel like giving up the ship, until we are ready to land in the haven of eternal rest. And that will be in the land of Canaan, which God promised Abraham and his seed (the Christ) "for an everlasting possession." And the apostle Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." See Gen. xvii. 15; Gal. iii. 16, 29; and Rom. viii. 16, 17.

If found faithful and worthy at the end of our journey, we expect to exchange our present poverty for enduring riches. For we are heirs of him who alone can claim the earth, and all things therein, as his own, see Psa. xxiv. 1. To share such wealth in the world to come, will pass us beyond the possibility of poverty, or want.

During the last part of our voyage through shine and storm—this hope has been our ever ready anchor that has enabled us to cling to the immovable Rock.

J. D. and ELIZA A. SHERIDAN.

KANSAS CITY, Mo., June 19, 1885.

"To-day shalt thou be with me in Paradise."

Last Sunday I sauntered into one of the fine edifices of the city, which edifice is ornamented with a tall steeple, and furnished with elegantly upholstered slips—a fashionable resort, for fashionable Christians—and seated myself with the Bible Class, which was composed of men; most of whom were past middle age. The lesson was Heb. ix. 1-12. After the usual orthodox course had been served up, and the talk began to lag, I stated that I would like to speak concerning a point which I thought was strongly set forth in the lesson, permission was at once granted. I said: The writer of the epistle mentions in verse seven the fact, that the high priest went alone into the second tabernacle, which act of his was a type of Christ entering into the "Holiest of all—the holy place," verses eight and twelve, and if the type shadowed correctly, and the antitype conformed to the type, then Christ has gone into the "Holiest of all,"—into heaven—alone, unaccompanied by any of his people, and even as the people saw the high priest no more until he came out to bless them, so the people see Christ no more until he "come again" from out of that heaven, with blessings for his waiting people. An intelligent gentleman immediately remarked, "That is a new, striking, and it seems to me, sound and Scriptural position." The leader hastened to say that, "We must not carry types too far." A slight flurry was perceptible in the class; finally an elderly gentleman turned to me with the question, "What will you do with the answer of Christ to the thief, To-day shalt thou be with me in Paradise?" I replied that if it would not be regarded as inopportune, I would let the Scripture settle that question—that kind of a settlement was immediately desired, and I proceeded as follows: Jesus said on a certain time, "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. xii. 40. On another occasion he asked his disciples, "Whom do men say that I the Son of man am?" they made answer. He continued, "But whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." Jesus immediately endorsed the declaration as being a revelation from his Father in heaven. Matt. xvi. 13, 17. Now, I continued, if Jesus is accepted as ultimate authority on this question, which I presume no one here will venture to deny, the absolute and undeniable conclusion from his own language is, that, "The Christ the Son of the Living God," was three days and three nights in the heart of the earth—the grave—and as that covered the entire period of time, between the crucifixion and resurrection, he—the Christ, the Son of the Living God—was not in Paradise during that interval of time; and still more, it is be claimed that Christ meant by "me," in Luke xxiii. 43, the spirit, it would not alter the case; but only prove that the spirit was not the Christ; for the "I," and the "me," in Luke, are beyond question, the exact equivalents of the "Thou," in Matt. xvi. 16, and that was—Christ, the Son of the Living God. One of two conclusions is inevitable; either Jesus contradicted himself, or the popular conception of Luke xxiii. 43, is an error, and contradictory to Scripture. I insist on the latter position being an error, and antagonistic to the whole tenor of Scripture, and that the personality of the "I," and the "me," of Luke xxiii. 43, was the Christ, the Son of the Living God, and that he was three days, and three nights, in the heart of the earth. A look of blank surprise was visible in the class; a moment's silence succeeded, then the superintendent's bell tinkled to close the lesson; a gentleman leaned toward me with the remark, "The hour is all too short, if we only had another one for this subject." Singing had now commenced, and I came away.

J. A. GRIGGS.

HEBRON, Ind.

*Editor Restitution:*

I have neglected to pen you a line stating father's death, he died June 6, 12:30 p. m. We had dinner about 11:30 a. m., and were called around his dying bed. He died of Cancer. He was a lover of God, he told me about two months ago that he was ready to follow Jesus, he longed for the time to come when his dear Savior would call him away from this world of pain and suffering where he might rest in peace. I would like to take THE RESTITUTION but I am not able to pay for it. I have some old ones I'll left me. HALE SERVIS.

PHILOMATH, Oregon.

*Editor Restitution:*

I have lived neighbor to B. F. Zink for about 14 years. I am a Methodist and of course we do not agree on all points of doctrine. We however work together in Sunday Schools and meetings.

We live about 50 miles from the Pacific Ocean on a strait line and in Benton County. East of us is the Willamette Valley and west of us the coast range of mountains.

Oregon may very properly be called the land of variety, for here we have almost *every* kind of a country, from the highest mountains piled into every shape imaginable, to the lowest and most beautiful valleys and plains spreading out in all directions.

We have also a variety of soil and climate, and the same may be said of everything in the state. And perhaps there is no country in the world that has a greater variety of people and sentiment and especially religious sentiment. We need all religious influences we can get, on this coast, for Infidelity is here in all its worst forms. Ministers who come here to advocate the "doctrine of Christ" need to be well posted as well as men of strong faith and deep piety. Not that we believe that the power is in man but we need the pure gospel, boldly, ably and clearly preached. J. D. WOOD.

## News Items.

AN ANGLO GERMAN ALLIANCE.

LONDON, June 29.—The Berlin *Post*, in an article supposed to have been inspired by Prince Bismarck, hints at a desire on the part of Germany for an alliance with England.

The *Novoe Vremua*, of St. Petersburg, says Russia ought not to forget that the Marquis of Salisbury and Lord Randolph Churchill have always been anxious to form an Anglo-German alliance against Russia.

PARIS, June 29.—The *Memorial Diplomatique* reports that Lord Salisbury will have an interview with Prince Bismarck in August.

During Saturday and Sunday there were over 2,000 new cases of cholera in Spain, and over 1,000 deaths. Among the deaths is that of General Calvis, Director of the Military Academy of Toledo, in the province of that name.

Advices from Asia report a raid across the border into Afghanistan by a force of Afghan rebels from Russian Turkestan, capturing a city of Khanu-I-Had, after a battle, and getting possession of $5,000,000 in treasure belonging to the Ameer. Should it turn out that this new invasion of Afghanistan is by Russian connivance, the war feeling in England will soon be at fever heat.

There is said to be bad blood springing up between France and England. Reports are to the effect that France demands the withdrawal of British troops from Egypt, and De Lesseps predicts that war will result. On the other hand, to-day's dispatches mention rumors of a probable alliance between Germany and England. As soon as Gladstone was out of the way, Bismark began to warm up to Great Britain, and there is the closest friendship between the two empires. It will be recollected that Queen Victoria's oldest child, the daughter who proceeded the Prince of Wales into the world, is the wife of the German Crown Prince, and will be Empress of Germany whenever William, now 88 years old, shall pass away. Undoubtedly England is immensely stronger in its foreign relations under Salisbury than it was under Gladstone.

Damage to the extent of half a million dollars in the aggregate was done in the city of Baltimore and vicinity yesterday, by a heavy rain-storm, which for a time resembled a deluge. Many buildings were flooded.

## Miscellaneous.

According to the *Jewish Chronicle*, an English journal, the revised Bible was issued on the very day—the eve of the Feast of Pentecost—"on which the first edition was published," as it was then that the revelation took place on Mount Sinai. It is presumably only a coincidence, but it is certainly a remarkable one.

The first book published in Philadelphia was Atkin's "Almanac," 1686—an unpaged pamphlet of twenty pages, only two copies of which are known. One of the first copies fell into the hands of Col. Markham, Penn's deputy, who reported to the Provincial Council that it declared Pennsylvania to have been begun by "Lord Penn." The council emphatically disapproved of this euphemistic falsehood, and directed both author and printer (William *Bradford*) "to blott out ye words 'Lord Penn,'" which was done.

THE OLDEST NEWSPAPER.

The oldest newspaper in the world, the Pekin *Gazette*, has lately taken a new lease of life, says the London *Pall Mall Gazette*. This venerable journal, alone almost in a changless land, has changed its form. Established in the year 911, the Pekin *Gazette* has been published regularly since 1351. Under the new arrangement three editions are published: the first, the King-Paou, printed upon yellow paper, constitutes the official gazette of the Middle Kingdom; the second, the Hsing-Paou (commercial journal), also printed upon yellow sheets, contains information interesting to the trading community, while the third, the Tien-tsi-Paou (provincial gazette), printed upon red paper, consists of extracts from the other two editions. The total circulation of the three issues is 15,000 copies. The editorship is confined to a committee of six members of the Academy of Han-Lin.

ARKANSAS CENTENARIANS.

The Fayetteville, Arkansas, *Sentinel* gives the following remarkable account of the longevity of some of its citizens:

"Whether it is the effects of our wonderful climate that people live to a greater age in Washington county than almost any other place in the world, we cannot say, but, nevertheless, it is a fact. There are scores of both men and women in the county over eighty years old. It was only three years ago that Peter Mankins, Sr., died at the age of 112 years. 'Young Peter,' his son, is hale and hearty at the age of ninety. Yet a case of greater longevity than that of Mankins is produced. Thomas Tonnant, of Vineyard township, has been in 1771, now 114 years ago. He came to Arkansas about the year 1819 and settled near Little Rock, where he followed the calling of an itinerant Methodist preacher. He came to this county and settled in what is now called Vinyard township in 1819, and has lived here ever since. He represented the county in the legislature at an early period of its history. He has lived a most exemplary life and is revered by all who know him. He is one of the oldest men living, and probably the oldest minister in the world."

IS THE COLOR OF THE SUN BLUE?

It may be asked what suggested the idea that the sun may be blue rather than any other color? My own attention was first directed this way many years ago, when measuring the heat and light from different parts of the sun's disk. It is known that the sun has an atmosphere of its own, which tempers its heat, and by cutting off certain radiations and not others, produces the spectral lines we are all familiar with. These lines we customarily study in connection with the absorbing vapors of sodium, iron and so forth, which produce them; but my own attention was particularly given to the regions of absorption, or to the color it caused; and I found that the sun's body must be deeply bluish, and that it would shed blue light except for this apparently colorless solar atmosphere, which really plays the part of a blue glass, letting a little of the blue appear at the centre of the sun's disk where it is thinest, and staining the edge red, so that to delicate tests the centre of the sun is a pale aquamarine and its edge a garnet. The effect I found to be so important that, if this all but invisible solar atmosphere were diminished by but a third part, the temperature of the British Islands would rise above that of the torrid zone, and this directed my attention to the great practical importance of studying the action of our own terrestrial atmosphere on the sun, and the antecedent probability that our own air was also and independently making the really blue sun into an apparently white one.—*Prof. Langley, in Science.*

There is nothing so sweet in life as forgiveness.

### Notice.

Can any one give us the present address of Bro. S. M. Hixon formerly of Clarksville, Texas.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank *Draft*, an Express Money Order, *or have your letter Registered.* Do not send Bank Checks as it costs us from twenty-five to forty cents to collect each one. *If you are* compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 178 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers;" and 7:30 p. m. to "preach the word."

# Poetry.

## "THE FASHION OF THE WORLD PASSETH AWAY."

We've no abiding city here,
This life is but a breath!
The young, the old, the grave, the gay,
Sweep down the stream of death.

We grasp all earthly pleasures,
And fondly call them ours,
And dream of years of happiness,
And the future blissful hours.

We clasp the loved and beautiful,
And gaze on youth's fair face;
But still the locked in love's own arms,
They fade in the embrace.

The fair young brow will furrow,
The laughing eyes grow dim,
The rosy cheek will pale its glow,
Scathed by the blast of time.

Then O, for that promised land of rest,
That home of endless joy!
That realm of purest happiness,
And bliss without alloy!

Eye ne'er beheld such beauty,
Thoughts rise to nought so fair;
Ear ne'er heard such melody,
Death never enters there.

There the young are ever lovely,
And the loved are ever young;
There every breeze is balmy,
And every sound is song.

There life's fair river rolling,
Its crystal waters bright!
The golden sands o'erflowing,
In that pure land of light.

The city is of purest gold,
Its walls are precious stones;
Transparent in its beauty,
Each gate a pearl alone.

The sun has sevenfold glory,
The moon rises as the sun,
So radiant is the brightness,
That night can never come.

There they cease not ever praising,
And their song is ever love:
There the Lord God is the temple,
And the Lamb the light thereof.

MRS. ROBERT MCLAUGHLIN.

# Selections.

## LIFE IN MODERN PALESTINE.

An Incident that has Damaged American Prestige.—A Quarrel with Carmelite Monks that may have Important Consequences.

HAIFA, May 25.—The most important event of the month here has been the arrival of the United States steamer Quinebaug, having on board the American consul for Syria, who came down to make further inquiries into an incident which took place a year ago at Acre, and to which I alluded in a letter at the same time, and which gave rise to one of those interminable questions which occur so constantly between the Porte and foreign Governments, and which invariably end in smoke. In this case it did not even end in smoke, for the Quinebaug has not a saluting battery. Perhaps it is not ended, but in any case her visit here, and her departure *re infecta*, was a distinct mistake. I do not now enter into the merits of the question, which, from having been a very simple one at the outset, has been encumbered with all manner of complications quite foreign to it. Whether the honor of the American flag has been compromised or not is a question about which the American Government, if it has any regard for its own dignity, should make up its mind before it sends men-of-war down here, with no other mission, apparently, but to sail away amid the jeers of the populace. This is the second naval demonstration which we have had in connection with this single incident, the Kearsarge having put in an appearance last fall, and so little importance did the Government of Acre attach to the exaggerated rumors afloat that the Quinebaug was coming to demand satisfaction for the presumed insult, or in default thereof to bombard the town, that he ostentatiously left it the day before her arrival, leaving his subordinate to receive the consul. This latter functionary could of course only obey his instructions, which apparently limited him to an interchange of civilities, and no possible blame can in any way be attached to him in the matter. Far be it from me to impute blame either to the Turkish Governor, who was also probably only obeying his instructions, or to the Government of Syria, which denies the justice of the American claim, and which has a perfect right, if they choose, to treat it with contempt, more especially as they seem aware that they can do no with impunity. The blame lies with a Government, which, it should be remarked, is not that of President Cleveland, which has not learned from the experience of European powers the utter futility of impotent naval demonstrations, and the injurious effect they are likely to produce upon the ignorant native mind. The joke in the Bazaar is that the Quinebaug came here for a cargo of horseshoes. I don't exactly see the point of it, but there can be no doubt about its spirit, and of course it does not improve the American citizens, of whom there are about thirty in this place, or add to the prestige of United States diplomacy.

But this is by no means the only incident which has enlivened the monotony of existence here. There is another which has arisen out of a comparatively trifling matter, but which may assume proportions of very considerable magnitude, as it involves the most dangerous of all elements in a dispute, that of religious fanaticism. The Monastery of Carmel, as your readers are doubtless aware, is situated on the spur of the mountain which projects in a point at an elevation of about 500 feet above the sea. From this point the mountain gradually rises until it attains a height of about 900 feet, immediately behind the town of Haifa and the German colony. The mountain here spreads into an elevated plateau of some extent, affording extensive pasture ground and good arable and vineyard land. For some years past the claims of the convent over a large area of this plateau has been a matter of dispute, but it only reached an acute stage the other day, when the towns people were called upon to pay taxes on it. They naturally objected that they ought not to pay taxes on land, the use of which they did not enjoy, and access to which was forbidden to them by a wall which had been built by the convent as the boundary of its possessions. In order to bring the matter to an issue, some thirty of the German colonists and as many of the Moslem inhabitants of the town went up in a body and proceeded *vi et armis* to tear down the wall. While thus engaged some of the monks emerged armed with spiritual weapons alone. One of them elevating his cross, pronounced a solemn curse, first in German and then in Arabic, upon the profaners of their sacred soil. The convent being under the protection of the French Government, a formal complaint was lodged against the action of the Germans in the matter, and a deputation, consisting of the German and French Vice-Consul, were sent down from Beyrout to inquire into it. Meantime the Turkish Government interfered, as it had a right to do, seeing that many Ottoman subjects had participated in the act complained of, and decided that the right of the convent to erect the wall was a matter for the local tribunals to decide upon, as well as the question of the validity of their title to the part of the mountain claimed by them. In the mean time instructions were given that, pending the decision of the court, the wall should be replaced in exactly the same position and in the same dimensions as before its removal. Advantage was taken of this order to rebuild the wall much more solidly, and to increase its height far beyond the limits prescribed in the order, and the result was the removal of the local Government for negligence in not seeing that the instructions were properly carried out. Meantime the town instituted a lawsuit against the convent, calling upon them to substantiate their legal title to the land.

Now, one-third of the population of Haifa is Moslem and Jews, and about two-thirds are Christian. The Christians are all under the direct influence of the convent, and the spirit of religious fanaticism runs high on both sides. On measurement being made of the land claimed by the convent it was found to amount to an area of about twelve square miles. According to Turkish law the whole of this would originally belong to the inhabitants of the town for their common use, unless the town council had at some time or other legally parted with it for an adequate consideration. This it was denied on the part of the municipality that they had ever done, and search was consequently made in the records for the act of sale, which would have been registered. On the other hand, the monks had a duly signed document under which they claimed, but which, on further investigation, was found to be practically a fraud, as none of the formalities had been complied with, and the seal had been affixed illegally by an officer who had been induced for a certain consideration to perform the act. It is not contended that the monks were a party to this irregularity. They seem, indeed, rather to have been the victims of their agent at the time, who perpetrated it, leaving them under the delusion that they possessed a valid title, but the discovery left the court no alternative but to pronounce judgment against them. Against this judgment they have appealed to Constantinople, and it would be difficult to see how it could be reversed, were it not that the interests involved are of such a peculiar character that the purely legal side of the question may be overlooked.

The prestige which the order of bare-footed Carmelites enjoys in all Catholic countries is so great that the most powerful influences will be invoked, and possibly not invoked in vain, in their favor. Strong articles have already appeared on the subject in the continental press of Europe. The Emperor of Austria has, I understand, been personally appealed to, while the pilgrims, who, to the number of about 400, have already visited the sacred shrine this year, are every one of them missionaries who will be so many Peter the Hermits, invoking once more the faith of the true believer to protect the sacred mountain from the grasp of the infidel. But there is an element in the affair which removes it from the simple category of Cross versus Crescent, and that is, that the interests of some 300 Germans are involved. As forming part of the population of Haifa, they enjoy equal rights with the rest of the townspeople, and Prince Bismark is not a man to see their rights tamely abandoned to the monks. It is true that the question is one which affects exclusively the Turkish Government, and there can be no doubt that it would not willingly deprive an Ottoman population of twelve square miles of mountain if they are legally entitled to it, but the united pressure of Catholic Europe might be too powerful a force for the Porte to resist single handed. It is a different matter when they have the Government at their back, and this quarrel over a right of way and a patch of hillside may yet be pregnant with important consequences. Had the convent entered upon large agricultural operations, their rights over land thus brought into cultivation could not be disputed. The complaint of the population is that they neither cultivate it, themselves, nor allow others to cultivate it, or even to graze their flocks upon it. The exclusive possession thus claimed has deprived the German colonists of one of the most important desiderata for the success of their colony.

A retreat from the heats of summer is almost essential to the health of the colonists. If they had the right of way claimed they could with ease construct a wagon road to the top of the hill overhanging the colony, where, at an elevation of 900 feet, they would be in full enjoyment of the sea breeze, while only half an hour distance from their homes. The money necessary for the construction of such a sanitarium was provided under singular circumstances a few weeks ago. I was riding just outside the town, on the Nazareth road, when to my surprise I met a foreign lady riding by herself, accompanied only by an Arab, an unusual sight in this country. Following her was a covered litter. On returning to the colony an hour later I found that the litter contained the body of the husband of the lady I had met. He had died in it on the road from Nazareth a couple of hours before I met the poor widow, a perfect stranger and unable to speak a word of the language, forming the solitary attendant of her husband's corpse. These painful circumstances enlisted the warmest sympathy on the part of the colonists, whose kindness and consideration so overwhelmed the lady, who was herself a countrywoman, that before leaving she presented the colony with a check for $7,500. These simple people had no idea when they were lavishing their kindness on the widow that she was a lady of large fortune, and this was their unexpected reward. And it is with this money they hope to build their sanitarium.—*N. Y. Sun.*

## FIFTEENTH CENTURY BIBLES.

### LATIN.

Piacentia or Piacenza, Italy, is credited with the first Bible printed in Quarto. It is a Latin Bible printed by Johannes Petrus d' Ferratis, Piacentia, 1475. Copies of this Bible are in the Ambrosian Library at Milan and the Althrop Library, England.

In the Caxton Exhibition there was a folio Latin Bible attributed to Strasburg, 1476, with no name of printer, lent by Dr. Glusburg. His collection of Bibles numbers two or three thousand editions, including many of the earliest and rarest in different languages.

1476 was a remarkable year for splendid folio editions of the Bible in Latin. No less than five are well known, one of which, by Sensenschmit, has already been mentioned in connection with Nuremberg.

Another of these folios brings us to France, the next great country after Germany and Italy to receive the Art of Printing. Guillaume Fichet and Jean de la Pierre, members of the Sorbonne, induced three German printers, Ulric Gering, Martinus Crantz and Michael Friburger, to come to Paris, where they fitted up a room for them in the Sorbonne, in which they began to print in 1470. There is a copy of their Bible in the Lenox Library, which is marked as by Gering, Crantz and Friburger (1476?), folio. The first Bible printed at Paris. Panzer says that there were 85 printers and 790 works printed in Paris during the fifteenth century.

Another folio Latin Bible printed in this year brings us to Naples, where printing was introduced by Sixtus Riessinger, a priest of Strasburg, in 1471. Florence, Bologna, Ferrara and many other Italian cities received it about the same time. Matt. Moravus printed at Genoa with Michael de Monachis in 1474. He removed the next year to Naples, and in the year following printed his folio Latin Bible, a copy of which is in the Lenox Library, entered as by Matt. Moravus, Naples, 1476.

Two other Latin Bibles of this date were printed at Venice, and will be considered later. In this year was printed an edition of the Aurea Biblia, by Johan Zeiner de Rentlingen, at Ulm, 1476. This is a manual of Bible Histories which had been previously printed in one dated and several undated editions.

Venice occupies a proud position in the early history of printing, both for the amount and excellence of her work. Even among the unlearned the names of some of her great printers are better known than the names of her wealthiest merchants or most magnificent rulers. It is estimated that Venice produced 2,000,000 of volumes during the first half century of printing. This may lessen our wonder that nearly every lover of old books in Europe or America has in his library more than one book over four hundred years old. Before 1500 Venice had had more than two hundred printers, who had printed about 3,000 editions, including Venetian Bibles to the extent of twenty editions.

Her first printer was John de Spiro, supposed to have been of Spiro on the Rhine. His first dated work is a folio of 125 leaves, Cicero's Epistolæ ad Familiares 1468.

Two translations of the Bible into Italian were printed at Venice in 1471, one by Vindelin, brother of John de Spire, the other by N. Jenson. But the first Latin Bible printed at Venice is the small folio by F. de Halberan and N. de Frankfordis, 1475. Halbrun printed a Latin Bible in Quarto, 1490.

In the next year two folio Latin Bibles appeared at Venice—one by these same printers, F. de Halbrun and N. de Frankfordis, 1476; the other by Nicholas Jenson, 1476. There is a copy of this 1476 Jenson Bible at the Lenox Library, in the same case with three other Latin Bibles of the same date, all of which have just been mentioned.

Jenson is pre-eminent among printers of the fifteenth century for the perfection of his work, his skill as an engraver enabling him to surpass his rivals in many respects. He had been employed at the mint in Paris and was sent by Charles the Seventh in 1458 to Mentz to learn the new art from Gutenburg. Louis XI. did not encourage his father's project, and Jenson was unable to establish a press at Paris. He removed to Venice, where his books in improved Roman type soon made him famous. He received a title from Pope Sixtus IV., and died in 1482. Mr. De Vinne says: "As a type-founder, printer and ink-maker Jenson had no rival and left no proper successor. Another folio Latin Bible by Jenson, Venice, 1479, was in the Caxton Exhibition, lent by the British and Foreign Bible Society. There were two folio Latin Bibles in the previous year, by different printers, one by Leonardus Vulid de Ratisbon and N. de Frankfordis, Venice, 1478, the other by T. de Reynsburuk and Reynald de Novimagio, Venice, 1478. Among the numerous Bibles of the closing years of the century were a Latin folio, by Herbort de Siligenstat, Venice, 1488, and another Latin folio by Paganinis, Venice, 1495.

Two Quarto Bibles have been mentioned in this connection. Another Quarto Latin Bible, by Georgius Ravabenis, Venice 1487, is the first Bible with a separate title-page. There were Quarto Latin Bibles by Simon Bevilaqua, Venice, 1494 and 1498.

The Latin Bible, by Hieronimus de Paganinis, Venice, 1493, is the earliest Bible with an illustration on the title-page. There is a Latin Bible, Octavo, by the same printer, 1497.

It may be that some of our readers have Latin Bibles of the Fifteenth Century, which are not mentioned in the articles, for I have mentioned merely those that I have seen in public and private libraries and others that are recorded in the catalogue of the Caxton Exhibition. Though these are very few, yet I believe that they include the most interesting of the great number of editions that were issued.

### HEBREW AND GREEK.

The first complete edition of the Bible in Hebrew was printed at Soncino by Abraham ben Chayin de' Tintori, 1488, folio. The Pentauch had been printed by the same printer at Bologna in 1482, and other portions of the Old Testament later.

The Psalms were printed in Greek and Latin at Milan, 1481.

But the great editions of the Bible in Greek belong to the next century, and are to be considered hereafter.—*By Wendell Prime, D. D., for New York Observer.*

# Youth's Column.

## How Easy It Is!

How easy it is to spoil a day!
The thoughtless word of a cherished friend,
The selfish act of a child at play,
The strength of a will that will not bend,
The slight of a comrade, the scorn of a foe,
The smile that is full of bitter things—
They all can tarnish its golden glow,
And take the grace from its airy wings.

How easy it is to spoil a day
By the force of a thought we did not check:
Little by little they mold the clay,
And little fires may the vessel wreck;
The careless words of a white-winged hour,
That hold the blessings we have had sought,
The sudden failure of wealth or power,
And, lo! the day is with ill fraught.

How easy it is to spoil a life—
Ere many are-spoilt are well begun—
In hours bright darkened by sin and strife,
Or downward course of a cherished one!
By toil that robs the form of its grace,
And undermines till health gives way;
By the restless temper, the frowning face,
The hopes that go and the cares that stay.

A day is too long to be spent in vain;
Some good should come as the hours go by;
Some tangled maze may be made more plain,
Some lowered glance may be raised on high.
And life is too short to spoil like this;
If only a prelude, it may be sweet;
Let us bind together its threads of bliss,
And nourish the flowers around our feet.

—*The Watchman.*

## No More for Mother.

"Is there a vacant place in this bank which I could fill?" was the inquiry of a boy, as with glowing cheek he stood before the manager.

"There is none," was the reply.

"Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy, "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad, which pleased the man of business, and induced him to continue the conversation. He said: "You must have friends who could help you in getting a situation; have you told them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness, as he said:

"My mother said it would be useless to try without friends." The gentleman asked him why he did not remain at school a year or two and then enter the business world.

"I have no time," was the reply. "I study at home and keep up with the other boys."

"Then you have a place already?" said the man. "Why did you leave it?" "I have not left it" answered the boy quietly.

"But you wish to leave it; what is the matter?" For an instant the child hesitated; then he replied, "I must do more for my mother!"

Brave words! They sank into the heart of the listener. Grasping the hand of the child he said, with a quivering voice, "My good boy, what is your name?"

"You shall fill the first vacancy for an apprentice that occurs in the bank. If, meantime, you need a friend, come to me. But tell me why you wish to do more for your mother? Have you no father? Tears filled his eyes as he said, "My father is dead, my brothers and sisters are dead, and my mother and I are left alone to help each other. But she is not strong, and I wish to take care of her. It will please her, sir, that you have been so kind; and I am much obliged to you." So saying the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered. A boy animated by the desire to help his mother will always find friends.

*Dear Children:*

The Scriptures do not unfold to us the parentage of the prophet whose name signifies, "God the Lord," but simply introduces him as an inhabitant of a place which signifies, "The heap of witness," but he was the first ever known to restore life to a dead one. The widow to whom the Lord sent the prophet, was the mother of a sweet boy, whose life had been sustained for nearly two years, by the meal which wasted not, and the cruse of oil which did not fail. Although the great drouth had caused famine everywhere, she could securely rest in the promise of the Lord. The prophet also was fed from the same source, and remained with her until the word of the Lord was fulfilled. During the prophet's sojourn with her, the precious boy fell sick, and his dear mother could do nothing to restore him to health; at last there was no breath left in him, and in the bitterness of her grief she said to the prophet, "What have I to do with thee, O thou man of God, art thou come unto me to call my sin to remembrance, and to slay my son?" The loving, tender mother still carried her only one in her bosom, as though she was trying to rob it from the cold grasp of death, but her embrace could warm her precious boy no more. The kind hearted prophet said, give me thy son, and he took him into a loft where he abode, and laid him upon his own bed, and he cried unto the Lord and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? and he stretched himself upon the child three times, and cried unto the Lord, and said: O Lord my God, I pray thee let this child's life come into his inward parts. And the Lord heard the voice of the prophet, and the life of the child came into him again, and he revived, and the prophet brought the child to his sorrowing mother, and said, See, thy son liveth, and the woman said to the prophet, Now by this I know thou art a man of God, and that the word of the Lord in thy mouth is truth. Would it not be reasonable, dear children, to expect, that the first one resurrected would have been an Israelite, and one who had developed a blameless character? but here we have a little one, whose mother confesses she had committed sin, which she dreaded should be brought to remembrance, an unclean Gentile child, and through such an one the mighty power of God to restore is made manifest, simply by earnest prayer, and the impression of the great prophet in Israel, and as the third day brought a resurrection to our glorious Redeemer, so the third impression brought life to the dead child. God has spoken by the mouth of all his holy prophets since the world began, of a restitution. The great prophet in Israel could not give eternal life, this precious gift cometh alone from our Lord Jesus, the Life Giver, but he restored, or brought back the former life of the child. This was a wonderful work, and it sealed forever that the testimony of Jehovah in the mouth of the prophet was true. I can only join with the "worker" in exclaiming, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" You will perceive, my dear children, there was a spiritual death in the house of Israel, as well as a terrible famine, and amid these trying circumstances the prophet of the Lord was nourished by unclean birds, and an unclean Gentile woman, and when he comes again as a Restorer, perhaps he may be surrounded by like circumstances. The sweet singer of Israel sang, "God hath spoken once, twice have I heard this, that power belongeth unto God. Also unto him belongeth mercy, for he will render unto every man according to his work." Children beloved, "Trust in the Lord with all thine heart, and lean not unto thine own understanding." "In all thy ways acknowledge him, and he shall direct thy paths."

Your affectionate teacher.

E. COFFMAN.

# Communications.

## "ARE YOU A MINISTER!"

*Dear Restitution.*

I am just twenty miles west of Baltimore in one of the richest sections of Maryland, doing some work. One year ago I delivered a lecture here on Sleeping in Church, during the preaching of the Gospel.

The Methodist ministers advised their people to keep away; but they didn't. The house was filled. After my speech, a man came up to me and said, "Well Mr. Mo, you have certainly done what no man has ever done." What is that, I asked? "Why you have kept Ben Harper awake from the opening to the finishing." I believe God used me on that occasion in sowing a few truth seeds. Two weeks ago I spoke here nearly three hours on the Christian hope. Before I began reading THE RESTITUTION, I found it up hill business to speak to any one, anywhere, about Jesus the Christ. Now it is—I had like to say, meat and my drink.

The truth is, I had nothing to talk about—nothing. It is the wonder of my life that the truth, now so plain—should have been so long concealed. I cannot think that my salvation depended on my knowing all about God's purpose towards literal Israel or the rest of mankind; I might understand much about this and yet have no part or lot with them.

I was talking to a person the other day about things to come, and after giving me most careful attention he remarked,—If ye know these things, happy are ye if you do them." The text came to me at once,—"but be ye doers of the word, etc." I am doing a little now and then as I have opportunity towards spreading the truth. Last Sunday I was in Baltimore, and I found about 50 men in Marsh Market willing to listen to me talk about Jesus feeding a multitude of people with a little bread and fish. After speaking of the power given him by God Almighty to relieve afflicted humanity, I closed by calling their attention to the wonder of wonders, viz., raising the dead. Of course I would much prefer speaking in a pleasant room, nicely seated, if I could get the privilege. Our Maryland pulpiters are not in the habit of asking laboring men like myself up on the platform. "Oh dear no." A few weeks ago I was at a little country church during night service, and after the preacher had finished his talk I asked the privilege of saying a few words. The little Pope asked me with a look of surprise "Are you a minister?" I told him if preaching for wages was what he meant I was no minister, my answer was heard all over the church. He saw plainly that the people were anxious to hear me, and they did.

I must close these desultory thoughts by asking you to put the inclosed $2.00 to my credit.

ISAAC MCQUARRY.

P. S. Since I've been up here I have made a discovery.—"The house where I am stopping is only a few feet from the Rail Road track and the passing trains prevented sleep the first few nights, now it has no effect whatever. Why is that, do you ask? I answer that mere noise if uniform soon ceases to startle one. I sincerely believe this is why people usually want to sleep in church. The average preacher like the passing train, simply makes a noise, noise, "only this and nothing more," and the saddest thought about it is "the people love to have it so."

I. McQ.

ELK POINT, D. T.

*Editor Restitution:*

Dear sir, I am in receipt of a letter, from a brother near here, asking me to correspond with some preaching brother who could come here and hold services, but as I do not know of any one who is near here at present, I thought the best way to reach such an one would by be a request for correspondence with some of the brethren through THE RESTITUTION.

The Dakota field is large, and I presume the brethren are very much scattered, but think good might be done here.

If you will kindly publish a request for such a correspondence you will greatly oblige. Yours in the Faith.

ALONZO HASSON.

An encampment of military companies from all parts of the Union will be held at Fairmount Park, Philadelphia, June 28th to July 6th, 1885.

Distinguished military leaders from all sections will be present and take a part in the ceremonies. The President of the United States and his Cabinet are to be present on July 4th. Magnificent prizes will be awarded to the best drilled Companies.

For this occasion the Pennsylvania lines will sell excursion tickets to Philadelphia at greatly reduced rates. Tickets will be sold June 26th to July 3d and will be available for return passage until July 8th inclusive—The excursion rate from Plymouth to Philadelphia and return will be $22.50.


# HALT!

## This Means You.

We need the

MONEY YOU OWE US.

We wish YOU to examine your account carefully, and if you find you owe us, do not rest till the money is on its way to

THE RESTITUTION OFFICE.


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Keller's Block, Room 36, 874½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Strangers from abroad of like faith and all searchers after truth are welcome

## What Was the Sabbath?

—AND—

What is the First Day of the Week, or Lord's Day?

—BY CHARLES STANLEY.—

The above is the title of a 16-page tract, containing the two articles in THE RESTITUTION of Jan. 28, and Feb. 4. Price 6c. each, 12 for 50c., for $1.

# Poetry.

## "THY KINGDOM COME."

Drifting down the silent ages
Come the swiftly rolling years:
Solemnly unfold their pages,
Steeped in misery, blood and tears;
Woe, there's sorrow, pain and anguish,
War's red carnage, pain and death,
Fire and famine, flood and earthquake,
Come to earth upon their breath.

Still the seasons in their grandeur
Alternately come and go;
Springtime's beauty, summer's glory,
Autumn's splendor, winter's snows;
And the sun's majestic glory
Floods the day with golden light,
While the moon, in silver radiance,
With the stars keeps watch at night.

Sad and awful contradictions—
Joy and sorrow, light and gloom,
Heat and cancel, pain and pleasure,
Life and death, and blight and bloom.
Ever thus in solemn measure
A-ring their sad refrain;
Still—sweet chord, grand, triumphant,
Never fails to swell the strain.

And upon life's stormy-tossed ocean
Stands a figure grand, sublime;
Heaven and earth are locked in rapture
Since upon the shores of time
He, the star-crowned King—Glory,
Our sad earth in mockery trod,
Speaking pardon peace and mercy,
Love to man and love to God.

"Peace on earth, good will to men,"
Thus the angels sang his birth,
And it—blessed words are ringing
Grandly, sweetly round the earth:
Ages amidst the strife and anguish,
The ugliness and blight in dark and long,
If we pause and listen softly,
We shall hear the glorious song.

Peace! Yes, peace will reign when Jesus
Comes once more to claim his own,
Blood-bought millions, souls he's ransomed,
Gathered round his heavenly throne.
There no more shall pain or anguish
Blight one joy, nor blast our home;
Never more shall thy saints languish—
Come, then blessed Redeemer, come!

—*Christian Advocate.*

# Selections.

## AN OUTLINE OF UNIVERSAL HISTORY: 1880—A FATEFUL YEAR.

I consider it to be a solemn and responsible privilege to take part in a meeting of this character. I hold strongly the fundamental truths which are taught here—the Lord's pre-millenial advent.

The previous speaker Mr. Baxter, has referred to the Missionary Institute in Bow-road, to which my time is given. I should be ashamed to believe in the nearness of the Lord's Second coming and do nothing to gather in the harvest—to gather in precious souls. One of the points in which I sympathize with Mr. Baxter, is his effort to evangelize. He edits a paper largely evangelical, and sends out evangelists to preach. So we should all do what we can to hasten the Lord's coming.

Now, dear friends, with reference to the subject before us—Unfulfilled Prophecy—the best preparation for the study of unfulfilled prophecy is, to study fulfilled prophecy. If we want to know how the unfulfilled prophecies are going to be fulfilled, we must study how those which have been fulfilled have been accomplished.

It is distinctly stated in connection with prophecy that it is not God's intention that the wicked should comprehend it. It is revealed in a mysterious form, "none of the wicked shall understand;" but it is also revealed and declared that the wise shall. We may take it for granted that there are those who understand the prophetic word.

In order to understand the prophecies, the first requisite thing is wisdom. "The wise shall understand." And it seems clear that that wisdom involves—rectitude of character. "None of the wicked, but the *wise*," and those are wise who are engaged in saving souls. "They that turn many to righteousness shall shine as the stars for ever and ever." In addition to this grace, a studiousness of mind and judiciousness of disposition, which may be characterised by the word *wisdom*, are indicated. Mark, not the foolish nor the wicked, but the wise—those who are righteous, spiritual, studious, and judicious. "The wise shall understand it." This is God's assurance.

It seems to me the most judicious way to seek to understand these Scriptures is to begin with what is simple, certain—almost self-evident in the study of prophecy, and advance from the simple, certain, and self-evident to that which is deeper and more difficult. Begin with the clear, and advance from the clear to the less clear. In doing this let me say that the best way is not to begin with the book of Revelation. This should be reserved. The best way by far is to begin with simpler prophetic Scripture. The simplest and grandest prophetic outline given in the whole word of God is Nebuchadnezzar's Fourfold Image in the second chapter of Daniel. It is the first of the series of prophecies in the book of Daniel.

The book of Daniel contains only five prophetic portions or visions, viz.: The metallic image, the four wild beasts, the ram and goat, the seventy weeks, and the vision in chapter xi. concerning the kings of the North and South.

I wish to speak exceedingly simply to-night. I remember that nearly thirty-five years ago I got a disgust to the study of prophecy, which lasted for years, through hearing an injudicious address on the subject. Prophecy is a system in itself, and many speakers mystify both themselves and their hearers in dealing with it; and certainly the speaker did this on the occasion to which I refer. The minds of thousands are prejudiced against these things, largely owing to injudicious treatment by unwise teachers. I hold it is possible to teach great prophetic truths with as much clearness and certainty as any other revealed truths,

As regards this simple outline. The first of the series of visions in Daniel is the vision granted to Nebuchadnezzar, the first of the line of Gentile Monarchs—to him was granted a vision of the entire course of the world's history right away to the very end of it from the time then being.

The vision represented these four great empires which were to succeed each other, and to be followed by another of a totally different character, illustrated by the stone cut out without human agency, by which the whole image is destroyed, which stone grows to a mountain and fills the whole earth. Nothing more sublime, and nothing more simple. Let us impress this on our minds. That is the divine outline of Universal History from the days of Daniel to the end of the world in its leading aspects. The kingdom of the mountain is the kingdom of the Millennium.

Now then, having got that outline and fixed it firmly in your minds, you have the framework, and all you have to do is this: take the succeeding visions of the book of Daniel and fit them into that framework.

They must of necessity fit into this framework. The four empires referred to are—1. The Babylonian. 2. The Medo-Persian. 3. The Grecian. 4. The Roman. Daniel said to Nebuchadnezzar, "Thou art that head of gold." Therefore the other kingdoms are represented by the three parts which come after.

In the eighth chapter the names of the Persian and Grecian monarchs are actually given. So you have the first identified as Babylon, 2nd, Medo-Persian, 3rd, Grecian, and 4th, Roman. In the New Testament you get the Roman Empire—for instance, "There went out a decree from Cæsar Augustus that all the world should be taxed, etc." These are the four universal monarchies, and the fifth is the kingdom of God, and that kingdom exists in two forms. First of all, the initial stage in which it is being shaped, and cut out without human hands, and then it falls on the image, and the whole image shall perish, and come to naught; the stone shall then grow to a mountain, but not till it has removed the empires figured by that image.

The fifth kingdom, I say, exists in two stages—first as contemporaneous with the Roman, or fourth kingdom; and then a stage subsequent to it, the kingdom of the *stone*, and the kingdom of the mountain.

When you pass from the vision in the second chapter to that in the seventh chapter you find the four empires under the form of four wild beasts, but there in the seventh chapter you get details which you do not find in the second, and under a different aspect. In the second chapter they are seen by Nebuchadnezzar, but in the seventh they are seen from heaven as shown to Daniel—one aspect to the natural, the other to the spiritual. Man sees them as a magnificent image; heaven sees them as wild beasts.

I believe that the study of prophecy is a sanctifying thing. Some study it to satisfy curiosity, but studied aright it is a sanctifying thing.

These great kingdoms are represented as beasts—wild beasts. These wild beasts, and kingdoms, and governments, are to be succeeded by the kingdom of man—the Son of Man. After the beasts, the man.

The geologist rolls back the rock leaves on which are traced the records of the pre-human. Before man the earth was inhabited by great and fearful monsters. We may say of the earth's history:

"From the beginning one harmonious plan,
One reign of monsters, then the reign of man."

The wild beasts are still here; we have not yet got the reign of man, but that is coming, and will be soon. The Son of Man is coming—there is a glad time coming for God's children, and the meek of the earth, and the poor among the people, and the sons of the Most High. "Blessed are the meek, who have never drawn the sword, for they shall inherit the earth, and shall delight themselves in a new thing—the abundance of peace."

Now, in chapter vii. we have further details about these four empires; you observe that the fourth of these occupies three-fourths of the whole chapter, and it is described there as great, strong, terrible ("iron teeth") and ten horns. You find that whereas the second of these empires is spoken of as two-horned, and the third as four-horned, the fourth is described as having ten horns; a very remarkable feature.

Now when you turn from the book of Daniel to the Apocalypse you find the same fourth empire, and it appears there as a ten-horned beast (Rev. xiii.) This links together the two books, and leads you to connect these two parts of one prophecy. In order to impress that great principle on the mind, Daniel may be called first John, and John, or Revelation, may be called second Daniel.

On comparing them together the fourth wild beast of Daniel appears in the book of Revelation in the xii. xiii. and xiv. chapters, and in each case has ten horns, and there can be no doubt it is the same empire, because it is ten-horned, and because of other features; and to this we may further add that when the Apocalypse was written the first kingdom had passed away; Persia and Greece had also passed away, and as there remained only one more, the Roman, the Apocalypse must deal with the Roman and the subsequent kingdom of God. Now, when you come to look into this you find the book of Revelation adds certain other features, because prophecy is progressive. This ten-horned beast is represented as seven-headed. You do not find that in Daniel.

This vision is seen three times in the Apocalypse, the ten horns are mentioned in each case. Chapters xii. xiii. xvii. In chapter xii. you see the horns uncrowned, the heads are crowned. In chapter xiii. the heads uncrowned, the horns are crowned; in chapter xvii. the heads and horns are uncrowned, but on the beast now sits a woman—she is regnant, the crowns have gone from the heads and from the horns. The woman is arrayed in scarlet, upon her head is the name written, Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth—"drunken with the blood of saints, and martyrs of Jesus."

It is very remarkable that this is the only vision which is interpreted to us in the whole book concerning these kingdoms. There are only two interpretations in the whole Apocalypse, one of the seven candlesticks, and the other of the woman on the seven mountains. In opposition to the pure and apostolic church symbolised by the seven candlesticks; there is another church seated upon seven mountains, and seated in another aspect on a wild beast, and the beast is interpreted, the seven heads interpreted—the woman and the waters all interpreted. What is the woman? Turn to the interpretation: "The woman is that great city which reigneth (present tense) over the kings of the earth." Rome and none other. Rome therefore in some form or other. The fourth empire is Rome, and the woman is Rome. In what form? Rome in its first form, Rome pagan? or, in its second form, Rome papal?

The horns precede the woman; the ten horns did not precede Rome pagan; Rome was not ten-horned before she was pagan; the ten-horned condition followed the fall of pagan Rome. This ten-horned condition did not precede pagan Rome, but it preceded papal Rome—papal Rome followed this ten-fold division of the Roman empire. You have the mystery of two women in the Apocalypse—the Bride, the Lamb's wife, and the woman, Babylon. This interpretation is no new one; I did not invent it; it was not brought up this century; you can trace it back to the sixteenth century, it was the common view of the reformers. Luther held it, Calvin and John Knox held it and preached it; in the fifteenth century the Lollards held it; in the fourteenth and fifteenth centuries it was the belief of Wickliffe, Jerome, and Huss; even to the beginning of the Waldenses themselves, and for six to seven hundred years this has been the view of a large number of intelligent students of the prophetic word.

It is my solemn and deep conviction that the Holy Ghost, being the guide and comforter of the Church, foreseeing the great danger which lay before the Church of being led into the errors of Romanism, and foreseeing the great troubles, persecutions, and frightful oppressions and martyrdoms—that the Divine Spirit, foreseeing all this, was pleased for the preservation of the Church, to dictate the Apocalypse; and whatever else this great prophecy has done it has upheld the faith of God's persecuted ones, and enabled them to testify against the Church of Rome—"Babylon the Great, the Mother of Harlots, and abominations of the earth."

If you accept this view, you accept the historical interpretation of the Apocalypse, and are using the Apocalypse as meant to be used in comparison with the facts of Christian history, and drawing from it practical light and guidance.

Had I time I should like exceedingly to show as simply as possible the teachings in the book of Daniel with reference to the two little horns—the western and eastern. I cannot attempt to do so now, but those who wish to follow up this subject further can do so.

Among the ten horns grows up a little horn. Great is its intelligence and assumptions—its mouth speaking blasphemies. It plucks up three of the ten horns, grows mightier and becomes the persecutor of the saints. It continues until the session of the Ancient of Days. If you compare what is said of that little horn in Daniel, you find it perfectly identical with that in Revelation xiii.

In the study of prophecy we must take up a certain line; we must either regard things as symbolical or literal; and on reading certain passages it would be impossible and absurd to interpret them literally. You are compelled to interpret the whole Apocalypse as symbolical. The beasts are symbols, and the duration of the little horn, three and one half years, is a symbol. You find one vision of times which has unquestionably been fulfilled. Seventy weeks—490 days. The period in which Messiah came was 490 years, therefore the 490 days are symbolic, and this is a clue to the rest.

If you deny the year-day view, where are you? You have absolutely no chronological prophecy to guide you unless it is a traditional one of the 6,000 years. Besides, when you compare this chronological prophecy with the chronology of history you find those prophecies have been fulfilled on the year-day scale.

Where are we? Living in the supplementary times which follow the three and one half times. A brief period is added of 75 days, or years, to the 1260, terminating in an era of blessedness. We are living in that period. In Daniel viii. you find a little horn. The one in chapter vii. grows out of the fourth empire; the one in the viii. grows out of the third, connected not with the West but with the East, and if you study attentively the doings of that little horn, it is connected with the taking away of the daily sacrifice, with the treading down of the sanctuary. The Western horn has nothing to do with either of these, but is a persecutor of the saints of the Most High. The Eastern horn is connected with the treading down of the daily sacrifice, and springs not from the fourth empire but the third. You thus find as a matter of fact from the third sprang the Seleucidæ, and ruled in Babylon and Syria, right over where the Turks rule now. The Turks own the Euphrates and Tigris, and Armenia—and where Eden stood—and away into Europe, including Palestine and Jerusalem.

In that region rose the Seleucidæ, and then followed a whole line of their monarchs, and the eighth of them took away the daily sacrifice, and persecuted the Jews most tyrannically—168 years before Christ. This monarch, 168 years before Christ, set up in the temple of Jerusalem a statue to the worship of Jupiter. The emperor Adrian, after completing the work began by Titus, erected on the foundation of Solomon's temple, a temple to Jupiter, and there, on that very spot, where was set up this "abomination of desolation," on that spot, and in the Holy of Holies, he placed an image of himself for worship. There, on the same site Omar, the successor of Mahomet, in 637 erected the mosque, which stands to this day. In the 800 years of the history of the Turks you find fulfilled most completely the history of that little horn. It is remarkable that Othman, or Ottoman, means bonebreaker, or destroyer of men.

We are within four years of the end of the 1260 lunar years (and the Turkish year is lunar, not solar) connected with the desolation of the sanctuary and the destruction of the destroyer. From the completion of this desolating work a period of 1290 days or years should extend. Now the Turkish year is lunar, and if you take the reckoning from A. D. 637, 1290 of their interminate is 1829, and we are within four years of that.

Now before there was an expectation of a war, or before a blow was struck, I was led to indicate the year 1880 as one of probable crisis in connection with the Turkish empire and eastern woe. I cannot be certain about it, but judging from the fulfilment of prophetic times in the past, in all probability the year 1880 will bring the crisis. Before there was a breath of this possible war between England and Russia I thought this, and now that there is a prospect of peace, and people think the whole thing will blow over, I mention it. I believe that the Turkish power is destined to come down that God's control may be restored. Our position is very perilous; we are standing on the rails; the express is coming. Lord Beaconsfield pledged us to maintain the Turkish power in the East, in Asia Minor, including Syria. He made a treaty—a Jew did it—to maintain the power and independence of the doomed Ottoman Empire.

England is in a dangerous position, as I believe she all over her policy when the Turkish power is overthrown she will fall too. Let her take warning and stave off the blow!

May we be among those who understand the days in which they live, who diligently study the Scriptures and occupy until the Master comes.—*A Lecture Delivered at the Prophetic Conference, London, May 6, 1880.*

## HE HAS DIED.

DIED.—At Galesburgh, Kan., May 20, 1885, George Ball, aged 35 years.

Geo. Ball was born in Southport, Lancashire, England, Feb. 7, 1850.

He came to his death by the overturning of a load of hay by which he got his leg broke. He became unconscious in a short time and remained so for six days, in which the enemy death, relieved him of his suffering. He came to Kansas with his parents at an early day, where he remained till his death. March 20, 1881, he was married to Miss Emma Clough, and four years brought them two little boy babies, but, alas, the little boys, have no father, and Emma has no husband. George has gone to the grave, the house where we must all go. He made no pretence of religion, belonged to no church, yet he was honest in all his dealings and had a host of friends outside of his relations, and those that knew him best liked him most. Although his sisters and only brother belong to the church, the brother belongs to the Campbellite, the sisters to the Methodist, and his wife holds with us, and as I had joined them together in matrimony, Emma called on me to administer to them words of comfort. On May 2, 1885, we met at their residence. When I repaired to the Campbellite Church at Galesburgh. The house was full of citizens, some three or four ministers of the different sects, and with the sisters belonging to the Methodists, and brother to the Campbellites, it put me in a strait betwixt two. I hardly knew what to preach, so I concluded to leave all theology out of my sermon, except Bible theology. I took for my text, (Romans v. 12;) "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men; for that all have sinned." From this passage we showed whatever kind of a death that came into the world through One man, Adam; we all had to pay. I also showed that death was not the gate to Paradise, the opening key to Heaven. But that death was an enemy. For proof I read to them, Hebrew ii. 14. Also, 1 Cor. xv. 16; "The last enemy that shall be destroyed is death. For since by man came death; by man came also the Resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming."

From this we showed to the friends that God was a God of order, and order was God's first great law. Acts xv. 18. "Known unto God are all his works from the beginning of the world." I also showed to the friends that there was order in the resurrection. First in order the Christ, the head of the body, the church. Second those that are his at his coming. Third, all in the graves will hear the voice of the Son of God and come forth. Why? For the Son of man is come to seek and save that which was lost. Luke xix. 10. I also showed to the clergy that their idea was erroneous about a good man going to heaven at death, and a bad man to hell. That there was no use of a judgment, and that doctrine would make the mission of Christ of none effect. That Christ has abolished death and brought life and immortality to light through the gospel. 2 Tim. i. 10. I also showed the way that they interpreted death, or rather gave a definition of death. They have three kinds of death, natural, spiritual, eternal. Two definitions are no death at all, and if it were true that Adam died a spiritual death, it is also true that universal salvation is true. For if all die a spiritual death in Adam, all will be made spiritually alive in Christ. I further showed that without a resurrection of the dead, no future life, and Ingersoll had the truth and we were all without God and hope in the world.

I showed that the same one that died, that knew before it died, did not know any thing after it was dead. They are asleep, they are at rest, and if never a one alive will never know any thing more. There were many anxious listeners there, and one lady said to Bro. Payne that although she did not believe the doctrine, she could have sat still till evening to listen to me on the hope of the resurrection and coming of Christ. After I was through we took our last look at George Ball, the only George that I saw, and if there was another it was not the one that we was acquainted with. The one in the coffin was the one that I joined in marriage to Emma Clough, and the one that we all mourned for, our neighbor, Emma's husband, the father to them little orphan children.

George left two children, a wife, two sisters, one brother, and a host of friends. After we all took a last look at George we laid him away in his resting place, in the hands of that Judge that will do just right with him, give him just what he deserves, or what is due him. Now friends let us all take warning by this, and know that in the midst of life we are in death. Let us all prepare to meet our God, and so let us live that we may have a part in the first and better resurrection. Here is a question let us ask ourselves: If a man die shall he live again. Job xiv. 14. If I wait the grave is my house.

JOHN POUND.

## Jewish Notes.

While digging the foundation for the new House for Pilgrims of Greek Church at Jaffa, a number of ancient Jew tombstones were discovered. One has been recognized as marking the resting place of Rabbi Judah, who is mentioned in Midrash Rabba 20.

The *Palestrelh*, our Jerusalem Jewish contemporary, in a recent issue dwells at length on the overcrowding of Jews in Jerusalem, and points out that a very large proportion of the immigrants, who now walk the streets of the Holy City unable to earn their bread, might find work and food enough if they were judiciously distributed over the country of Palestine.

THE BRIGHT DAY DAWNING.

Our esteemed contemporary, the Liverpool *Daily Post* publishes an elaborate editorial on the visit of Dr. Adler and Mr. Benas to Jerusalem. Speaking of the Jews it says:

"Other peoples have been destroyed and absorbed by newer and stronger nations, others have lost vitality and strength in the process of the ages, but the Jews of to-day are as numerous, as active, and as powerful in their influence upon the world's affairs as they were when Solomon in all his glory raised the temple upon the hill of Zion, and, above all, scattered though they may be, they are as distinct a people. In language, creed, customs and methods of thought, and in physical characteristics, they are like none of the races who surround them."

Concerning the Holy Land it says: "The Jew remembers that for Palestine his fathers fought, that there amid a deluge of dark and cruel superstition they kept burning the brightest light of pure and noble faith which the old world knew. Every foot of it is hallowed to him by exquisite and inspiring traditions. The sweetest singers of mankind lived and died there, prophets and teachers, whose words are still a comfort and an inspiration to the whole civilized world. Great rulers were born in it, whose codes and maxims are the foundation of all modern social order; and high-souled heroes lived in it, the thrill of whose deeds still vibrates upon the earth. Who can wonder that the eyes of the Jews always turned, and still turn, towards Jerusalem? Many of the best of them ardently cherish the beautiful tradition which speaks of the restoration of the sceptre of David."—*The Occident.*


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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### THE REVEALED MYSTERIES.

"But it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him." 1 Cor. ii. 9.

The above text has been looked upon as proving that God's promises are so shrouded in mystery, as to be incomprehensible.

It is claimed that all those great lines of prophetic truth which were revealed in ancient times to the prophets, are not to be understood until after their fulfilment; and whenever an attempt is made to interpret those prophetic words, the above text is quoted with an air of assurance, that God's purpose is so clothed with mystery as to be beyond mortal ken; but the text is simply a quotation from the prophet Isaiah. (Isa. lxiv. 4.) If the reader, however, will examine the next verse, he will learn that God hath revealed them unto us by his Spirit. "For the Spirit searcheth all things, yea the deep things of God." 1 Cor. i. 10. Hence, the apostle speaks of the wisdom of God in a mystery, even the hidden wisdom which God ordained before the ages unto our glory.

Many things connected with the work and mission of Christ were called mysteries, but in each case the mystery has been revealed through the Spirit of the Divine Father. This can be illustrated by the Scriptures. Take for example, the parables of our Lord, as recorded in Matt. xiii. Jesus says to the apostles, "It is given unto you to know the mysteries of the kingdom heaven." Matt. xiii. 11. This group of parables illustrated the growth of the kingdom of heaven on earth. Christ is presented to us as the future King. The earth, renovated and redeemed from sin, is to be the location of the kingdom of God; the time of its establishment is denominated the end of the world or age, variously denominated or called, The harvest, the time of resurrection, and the period of the coming of the Son of man. This kingdom of God, of which the gospel is good news, will succeed all earthly kingdoms and become a universal kingdom, which shall fill the whole earth, as set forth in that sublime prophecy of Daniel, ii. 44, 45.

Take another example: "Israel has been scattered among the nations of the world. Jerusalem is in ruins, and trodden down by the Gentiles. The temple service has ceased, and Israel is scattered among the nations." This is one of the mysteries of our dispensation. The apostle Paul in Rom. xi. makes the following clear statement in regard to the otherwise great mystery. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins.' As concerning the gospel, they are enemies for your sakes, but, as touching the election they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." Rom. xi. 25-29. From this it appears that blindness came upon Israel in consequence of unbelief and disobedience, which blindness will remain until the period of our Lord's return to Zion, at which time Israel will exclaim, "Blessed is he that cometh in the name of the Lord." Matt. xxiii. 9.

Take another example. The resurrection of the holy dead is one of the mysteries now revealed. The apostle clearly presents to us a solution of this supposed mystery. He says, "Behold, I show you a *mystery*. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump,"—the seventh in the apocalyptic series, which brings to our world our absent Lord, the union of the holy dead, the eternal kingdom, the time of judgment or reward to his people and the overthrow of the power of sin. Then immortality will be conferred upon those who shall be found worthy of the "well done."

The resurrection was looked upon by the apostle as necessary in order to a participation in the glory of Jesus the Messiah, and as a time when the holy dead should receive their reward. This resurrection includes the bringing forth from the state of death all who shall be found worthy of immortal life in the kingdom of God. The apostle clearly sets forth that this supposed mystery will find its solution in the resurrection of those who are thus to be crowned and blessed. Therefore, the supposed mystery has been revealed.

Another example in connection with a revelation of the mystery is presented to us in Eph. iii. The apostle states "How that by revelation he made known to me the mystery, as he wrote afore in a few words whereby, when ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit. That the Gentiles should be fellow-heirs and of the same body and partakers of his promise in Christ by the gospel."

The Jews claimed that the promises made to the fathers were to them exclusively, and that the Gentiles were in no way to enjoy the blessings of Abraham, but Christ is not only the heir of those blessings, but has extended the offer of a joint participation to all the Gentiles who have become believers of the gospel. This was to the Jewish people a mystery, and, to this day the mystic veil of unbelief is upon their hearts. But when the Redeemer comes to Zion, ungodliness shall be turned away from Jacob and the long-looked for day shall come. The mystery of God shall be finished, and the judgments of God shall be in the earth. The dark sayings of old shall gleam forth in light and the hidden wisdom of the Eternal Spirit shall be made plain. Happy indeed is he who shall await with patience the solutions of the divine purpose as revealed in prophecy and promise.

H. V. REED.

### MILK AND WATER CHRISTIANITY.

In Eph. iv. 26, Common Version, we have this exhortation, "Be ye angry and sin not. Let not the sun go down upon your wrath." Should read, "Be ye wrathful and sin not. Let not the sun go down on your act of provocation," (the provocation you cause some one else,) a very different thought the reader will observe from that brought out in the Common Version. The first clause of the exhortation is quoted from Psa. iv. 5. The clause following it in the Psalm is not quoted by Paul, probably for the reason that he wants to make a different application from that made by the Psalmist. What the Psalmist says in the clause immediately following the one quoted is this: "What ye say in (with) your hearts, feel compunctions for on your beds." This exhortation is exactly in harmony with such general and specific teachings as, "Become kings of righteousness." Don't thoughtlessly yield to every impulse of feeling (the heart). Think and act judiciously. Be guided by your enlightened reason. "Walk in the light." Let your heart go along with you and be in your every word and work, but let your head rule and control your heart, your impulses and passions. "What ye say with your hearts," is equivalent to saying, what ye say hastily without due reflection, or under the sudden impulse of some over-mastering passion. Feel compunctions for this in the cool afterthought and meditation that comes to you on your bed, after you have tried it by the Scriptural standard of right-doing to God and neighbor, weighed it in the balances and found it wanting, so sadly wanting in any true wisdom or good purpose.

But this was not the application that Paul desired to make of that which he quotes from Psalms iv. What he is trying to teach and develop in a stalwart and noble form of Christian character. He therefore quotes the inspired word; the oracular word on the question which so naturally arises in any man's mind who is actuated by a regenerated sense of moral obligation, when thrown into the rush and scramble of every day practical experience.

Is it right to get mad? And if so, under what circumstances, and to what extend? How mad is it right for me to get?

The inspired word quoted answers these two queries fully and explicitly. Yes, It is right not only to get mad, but to get wrathful, and wrath is a good deal stronger term than anger. For wrath is the flaming out of the angry fire that burns within one's bosom. So illustrate from the Scriptures themselves, "God is angry with the wicked every day." But he is "long-suffering and merciful," "not desirous that any should perish." But (Psa. ii. 13,) "when his anger shall have flamed out swiftly, happy are they all who have put their trust in him." "Let your moderation be known unto all men," is not addressed to "milk and water" people. There would be no propriety in it. Paul was very far from being such a character.

When Peter practiced hypocrisy on a certain occasion did Paul politely ignore it and say nothing about it? No. This is the record. "I withstood him to his face," and I'll venture the fire flew when two such flints as Peter and Paul came together in antagonism.

There is altogether too much "milk and water" in modern Christianity, too much of the "laissez faire" philosophy.

Paul exemplified what he taught, and he was constantly fighting with other "wild beasts" than those he overcame in the arena at Ephesus. God denominates all the nations that have not been Christianized "wild beasts," and if it is true of a nation it is true of the individuals that go to make up the nationality. Teaching mere morality is like taming wild beasts. The result is good, enough for a "show." But there is little practical utility in it. Regeneration is a law that asserts itself even in the practical utility of the domestic animal. This is the only sort of "evolution" that experience has shown to produce a marketable product. Nobody wants a wild ass that has been tamed, but a tame ass that has been trained to draw his chariot, nor a wolf that has been tamed for a watch-dog.

The domestic ass, must have been a wild ass some time or other, but he has had time to become regenerated, and the original dog may have been a wolf, but he has long ago lost the wolf instincts. Just so with a regenerated man or nation. The instincts have been changed. "Righteous indignation" is as different from unsanctified anger or wrath as the noble fighting qualities of the watch-dog above the snapping, snarling instincts of the wolf. Why does the watch-dog bark and bite angrily and wrathfully? To defend his master and that which his master holds dear. Why should the one who serves another master, and who is bound by every consideration of right as well as gratitude, hold his peace and hesitate to show his teeth to prowling vice and ragged iniquity?

But remember that the instincts of the regenerated servant of God have undergone a change as radical as is the metamorphosis of the wolf into the faithful watch-dog.

To use the Scripture parable illustration, your anger is no longer "the insensate anger of the asp," nor "the wine (the passionate fermentation) of your life the anger of dragons." There is no poison of malice in your retributive bite. Regeneration has drawn the poisonous fang of revenge out of your heart and mouth. You seek peace and not strife. "Your weapons for the tearing down of the strongholds of iniquity," you have come to realize, are not according to the flesh but the spirit, and this means speaking the word of God in truth and love, remembering that this word is a two-edged sword penetrating to the dividing asunder of the natural life and the spiritual life, and remembering that speaking it in truth and love, is not leaving this glittering falsehood, this sword of the spirit, hid in some scabbard of apostate ignorance and "mystery" (which is superstition) but constantly flashing before the eyes of brazen iniquity with the prophetic gleam of coming retribution, individual and national, when he who in mercy now restraineth will no longer restrain, when "the wrath of the Lamb" even "shall be revealed against every one who loveth and maketh a lie." This is the explanation of David's "hating with a perfect hatred." The hate when rightly understood is always directed toward the sin, not the sinner, and it is only when the sinner becomes obdurately wedded to his idols that the fire of a righteous indignation sweeps him away along with his cherished sin, as something of no practical utility, of "no account," as "chaff" from "the threshing floor," where God winnows the wheat.

Be ye wrathful (therefore) and sin not.

C. GARDNER.

EDINBORO, Pa.

*Editor Restitution:*

The condition of the religious world is sickening to behold, look whichever way you will, whether to the popular sects, or to the Adventist sects.

There are two Adventist sects represented in this little village at the present time: the Seventh day Adventists, and the party whose organ is *The World's Crisis*. A party of the Seventh day Adventists came here week before last from their campmeeting at Lake Wood, and set up their tent and commenced work, to deliver the last message to be delivered during the time of "human probation." I have heard every discourse that they have given here so far.

It is the strangest message that I ever heard. The following is a brief outline:

Adam by transgression lost Paradise, and his dominion over the earth, and the living creatures that inhabit land, air, and sea, also his life. Christ is to restore all these things. He died to purchase back that lost inheritance. He went into the Holy Place in the heavenly sanctuary, remained there, doing, I know not what, till a certain time, the end of the 2300 days, then went into the most holy apartment, and there accomplishes the "investigative judgment" with reference to his household, his saints, by looking over the books of account kept by the angels. Also during his present stay in heaven, he is building mansions in the *New Jerusalem* for the saints, that each one may have a mansion.

The signs of his return are all, or nearly all fulfilled. He will soon come into mid-heaven, send his angels to raise the dead saints, and gather them and the living saints to himself; he will then take them up into the New Jerusalem, and place them in their respective mansions, and put into their hands the important work, of conducting the investigating judgment upon the world and the fallen angels, by giving them the books of account to look over. They will be engaged in this work for a thousand years. During this thousand years, the earth will be in a state of desolation.

At the end of the millennium Christ, the saints and the city will descend; the wicked will be raised. Christ's feet resting on the Mount of Olives, the mountain will be removed and space cleared away for the Holy City whose length is 375 miles and its breadth the same. The devil will deceive the nations and bring them up around the city and fire will consume the wicked and the earth. The sins of the saved will be laid on the devil's head and he will bear them away to his final destruction. The earth and heaven will then be made new, and this is the restitution of all things spoken of by the mouth of all the Holy prophets. And there it is that Jesus occupies the throne of his father David. And thus it is that Jehovah performs his truth to Jacob, and his mercy to Abraham, as he swore to the fathers from the days of old. Scattered Israel will be destroyed together with the nations when their Messiah comes the second time to save his people. They will sleep in death, in the dust of the desolate earth for a thousand years. The devil will deceive them and the nations no more for a thousand years. At the end of the thousand years they will awake upon the desolate earth and find not their Messiah, but the devil among them to deceive them. Deceived with the nations they will gather around the city; but they will not recognize it as their ancient Jerusalem rebuilt, but a vast city covering the land promised to their fathers, but they shall not enter that city: the fire of Jehovah's wrath will fall upon them because they despised the law and rejected their Messiah. Surely "blindness" in a very great "part" has come upon Israel till their destruction and the destruction of the Gentiles shall be fully accomplished.

And here I must leave these thoughts for the consideration of the readers of THE RESTITUTION.

Looking for wonderful developments both in the religious and in the irreligious world.

J. W. NILES.

### Sunday School Lesson.

The following lesson was prepared by Brother William Mills, of Andover, Dakota, and used in his class, Sunday, April 5, 1885.

Thief on the cross. What was the thief's request?

Ans. Luke xxiii. 42.

What was the answer Christ gave him?

Ans. Greek Diaglott, "Indeed I say to thee to-day with me thou shalt be in the Paradise. Luke xxiii. 43.

Did Christ go to Paradise that day?

Ans. Luke xxiii. 46, 52; xxiv. 4, 7, 28; John xix. 33; xx. 17, 20.

Did the thief go to Paradise that day?

No, the dead know not anything. Psalms cxlvi. 4.

Was Paradise in existence that day?

2 Cor. xii. 1, 4.

Where is the Key to this Vision?

Ans. 2 Peter iii. 5, 7, 13.

Here is your third Heaven and Earth Paradise restored. Rev. ii. 7.

Where will the tree of life be on the third Heaven and Earth or New Heaven and Earth?

Ans. Rev. xxii. 2, 24.

WM. MILLS.

## Youth's Column.

### Rock Me to Sleep.

Backward, turn backward, O Time! in your flight,
Make me a child again—just for to-night!
Mother come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep—
Rock me to sleep, Mother—rock me to sleep!

Backward, slow backward, O swiftness of years!
I am weary of toil, I am weary of tears!
Toil without recompense, tears all in vain,
Take them, and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul wealth away,
Weary of sowing for others to reap;
Rock me to sleep, Mother—rock me to sleep!

Tired of the hollow, the base, the untrue!
Mother, O Mother! my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded, our feet have been seen;
Yet with strong yearnings and passionate pain,
Long I to-night for your presence again!
Come from the silence so long and so deep,
Rock me to sleep, Mother—rock me to sleep!

Over my heart in the days that are flown,
No love like mother's love ever has shown;
No other worship abides and endures,
Faithful, unselfish, and patient like yours;
None like a mother can charm away pain
From the sorrowing soul and the world-weary brain!
Slumber's soft calm o'er my heavy lids creep,
Rock me to sleep, Mother—rock me to sleep.

Come, let your brown hair, just tinged with gold,
Fall on your shoulders again as of old;
Let it rest over my forehead to-night,
Shielding my eyes from the flickering light,
For oh! with its sunny-edged shadows once more,
Haply will throng the sweet visions of yore;
Lovingly, softly its bright billows sweep—
Rock me to sleep, Mother—rock me to sleep.

Mother, dear Mother! the years have been long
Since I last heard your lullaby song;
Sing, then again!—to my soul it shall seem
Womanhood's years have been only a dream;
Clasp to your arms in a loving embrace,
With your soft, light kisses just sweeping my face.
Never forsaken to wake or to weep!
Rock me to sleep, Mother—rock me to sleep!

*Florence Percy.*

### A Rothschild Story.

The gentle reader at this proverb—Honesty is the best policy—probably has himself and other Christians ten times in mind to one thought of a Jew, for the sons of Abraham, in this regard, do not stand in the best repute with Christians. Nevertheless—or just for this reason—I will relate a story of an honest Jew, and the Christian reader may then lay his hand upon his heart and ask himself, what he would have done in the same case.

When in the year 1792 the French army approached the dominion of the Elector of Hesse-Cassel, he was obliged to take to flight. On his route through Frankfort-on-the-Main he became acquainted with the Jewish banker of that place, Moses Rothschild. The man was, to be sure, not rich, but on account of his uprightness and shrewdness in the best sense, the elector proposed to commit to him some millions in gold and jewels for safe-keeping. The Jew did not at once agree to this, but the elector plied persuasion and left the treasure with him without even asking a receipt for it. Scarcely had Rothschild hidden the treasure in his garden, when the French marched into Frankfort. In order to save the prince's treasure Moses gave up his own money freely to the plundering foe. But as soon as quiet was restored he began his business as banker and gold-dealer again, but at first only in a small way, but extended it continually more and more by means of the elector's treasure, so that he soon passed for one of the richest and most solid of bankers.

As soon now as the elector, in 1802, returned to his States he came again through Frankfort and sought out Rothschild.

"Have the villains taken all I have, Moses?" said he.

"Not a dollar!" replied Moses, solemnly.

"What do you say?"

"Not a dollar!"

"How? It has been told me that the sans culottes robbed you of everything. I have read it, too, in the papers."

"All that was mine, it is true, but what belonged to your royal highness I fortunately saved. Your gold and silver I have used in my business and am able to restore all to you with five per cent. interest."

The elector, astonished and thankful, pushed the interest money back, as an atonement for what the French had taken from the honest Moses: but as a reward for his exemplary honesty he committed the whole amount of his treasure to him for twenty years longer, at a yearly interest of two per cent. Besides this the prince endeavored to be useful to the worthy Moses in all ways, and did not fail at the Vienna Congress of 1814 to celebrate his spotless honesty before the assembled sovereigns, whereby he obtained for him the confidence of the emperors of Austria and Russia, and of other European rulers.—*W. H. in N. Y. Observer.*

*Dear Children:*

There are a few circumstances connected with my youth which may prove somewhat interesting to you, especially as I am a stranger to the dear ones who have for some months read my letters. At an early age I was intrusted to the care of a nurse maid, hearing an excellent character who was a pious Quakeress, her sweet lessons of instruction influenced my tender mind for good. My mother having been very cautious that our first impressions should be directed aright. Each child was allowed a little weekly money, to me was given a half penny, my nurse was anxious I should spend the trifle as she expressed it, for God, so induced me to save until I had the amount to buy a Testament to give to a poor woman, and last I should weary she added a little from her earnings, I was much gratified with her proposition, and with no small amount of pleasure I purchased the book. Dear mother permitted me to take it to the one whom I thought would gladly receive it. I knocked at her door; a gruff voice said, what do you want? I answered, I am come to give you something you will like. She opened the door, and rudely said, what is it? I handed the book to her saying, this will teach you all about God. She roughly said, go away, what do I want with a book. I cannot read, why did you not bring me something to drink, and upon the hurried me from the door. You can imagine, my dear children, what a sad discouragement this was to me, my young heart seemed crushed to the earth. In sadness I returned home, and told my dear mother the unkind treatment I had received; she said, you see my child what you have to encounter, but the lesson will do you good, in this way we learn. I hastened to the nursery, and poured forth my pent up grief, my nurse soothed me by saying, God was watching you with delight, and will bless you in this public effort to do his will, you will not always meet with such discouragement, some one more worthy will gladly receive it. This strengthened me to continue in the way I had commenced. The Episcopalian minister to whose church we belonged was very zealous, and attracted a large fashionable congregation. One Sunday he preached a touching sermon on the distressed condition of the famishing poor in Ireland. I was sorely grieved, and wondered what one so young as I could do to aid them. I entreated my mother to let me go and beg for them, the nurse made a bag and a little book and with delight I went forth to the work which lasted six days, on Saturday evening I took my bag which contained three pound fifteen shillings to the minister. He was astonished and said, God speed you my little girl, and bless you greatly in such earnestness. On Sunday he held the bag up to his crowded congregation, and said, there is a little girl in the church who is connected with this bag, I wish she would stand up so that every one could see her. Six days her little feet have traveled from door to door asking relief for the starving. O may God incline the hearts of older ones to go, and do likewise, and quite a number of wealthy ladies engaged in the work, but never did I feel like hiding myself as then. At an early age I was made a teacher in the Sunday School, but felt a need that some one should teach me, this led me to read the Scriptures often, and with diligent care. My pocket always found room for my little Testament, and although I understood it not, it was so sweet to my taste. My noble mother was exceedingly charitable and like "the weeping one" she would search out the poor and needy, and wherever I was sent with aid, she charged me never to leave them without reading a portion from the Scripture; this was quite a help in leading youthful steps, and little did my worthy mother know the deep impression her silent acts of generosity were making on my tender mind. I remember seeing her in deep grief, having lost a sweet little sister. I said to her, mother what makes you weep so bitterly, she quickly seemed to gather up courage, and said, my child, the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord. O how touchingly sweet these words fell upon my heart, I never forgot them and the heavenly look of endurance which beamed from her sad face still lives in my memory. Yet my dear children with all the earnest zeal for God, I was ignorant about what I should do to be saved, like the one whose name signifies, "The beam from the sun," I had to hear words whereby I could be saved. It was the way of the Lord I wanted to know more perfectly that I might be beloved of him, as the one whose name signifies, "The judgment of God." I often prayed that God would direct me to some one who could unfold the prophets. Through the tender mercy of God, I met with Bro. John Goodliffe who gave a reason for the hope that is in him with meekness and fear, his loving patient forbearance with my stubborn blindness led me in the way that I should go, and thanks be to God I can say, "I know that whereas I was once blind, now I see."

Children beloved, I want you to see how God leads us step by step if we have a willing mind, "Incline your ear and come near, and your soul shall live." I am glad "I remembered my creator in the days of my youth."

Your affectionate Teacher.

E. COFFMAN.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### Notice.

Can any one give us the present address of Bro. S. M. Hixon formerly of Clarksville, Texas.

THE RESTITUTION.

E. A. CRAPSER, EDITOR.

Plymouth, Indiana, July 8, 1885.

**We need the money due us. If your subscription has expired please send us the money to renew soon.**

THE following letters containing extracts from late numbers of the Boston *Journal* are, as will be seen, from Bro. D. T. Taylor, and these extracts are the ones alluded to last week. We append a short additional item from the last *Phrenological Journal*.

HYDE PARK, MASS. June 24.

*Bro. Chaplin:*

I thank you sincerely for still furnishing me THE RESTITUTION so freely. I read it always with profit and interest, as it generally contains some things omitted by other papers and which yet interest me. I cannot say I share in your expectation concerning the Jews, but I watch closely current movements of that singular people and investigate all facts, while waiting for light via further developments.

Here are some curious matters—first the scrap about the belief of the Afghans and an etymological argument that seems somewhat conclusive. Yet how can this be? Can Saul, Judah, or Israel be thus traced?

Again: here is a statistical note, without doubt truthfully made by competent authority, concerning the increase of converted Jews in England and elsewhere. Putting it alongside with Dr. Tholuck and Dr. Cummings' statement that more Jews have been converted during the last hundred years than during 1700 years previously, does it not show a remarkable fulfilment of Hosea iii. 4, 5? Have we not reached the "afterward"? Are not the "latter days" here? Does not "their God and David" mean the Father and the crucified Son? And don't 1500 converted Jews per annum prove the "return" has begun? This is very wonderful—a marked sign of our times, a harbingor of The Day. God's peace be upon you. Yours,

D. T. TAYLOR.

June 27, 1885.

*Bro. Chaplin:*

Here is more on the subject I touched on in my last. Perhaps you will reprint it. But what does it mean? Can the Afghans prove such descent from Israel? And what comes of it—what then? Is Russia really Gog of the Magog land? I have some 80 pages which I wrote on the subject 20 years ago—never finished—never published it. It may yet come into some thoughtful use. Our times grow more and more interesting.

I am your brother in Him.

D. T. TAYLOR.

AN INTERESTING PROCLAMATION BY THE AMEER.

LONDON, June 24.—The *Pall Mall Gazette* prints a hitherto unpublished proclamation of the Ameer of Afghanistan to his subjects, issued in 1882. It reviews the history of the Afghans, claiming that they are descended from the lost ten tribes of Israel. It traces their descent from Adam through Jacob, their subjection in Egypt, their deliverance therefrom by Moses, their wanderings in the desert and their settlement in Syria under the Ameership of Saul and Solomon, to their Babylonian captivity, their release, their wanderings on the hills of Ghour and their settlement in Afghanistan. It concludes by exhorting the Afghans to trust in God, who will preserve them from their terrible enemy, Russia, who is waiting to devour them.

The Afghans believe that they are Israelites, and that they are descended from King Saul. Their physiognomy sustains this claim as well as their names, which include Yakoub, Jacob; Ayoub, Job; Muss, Moses; Ibrahim, Abraham; Isbak, Isaac, these names being found in the present Ameer's family.

Only thirty-five Christian Israelites were known to be in all England at the beginning of this century. Since then more than one hundred Jews have been ordained clergymen of the Church of England, and there are estimated to be 8,000 Christian Israelites in England. In one way or another it is thought that 1,500 Jews leave the synagogue for the Christian church every year.

A LEAF OF HISTORY.

The history of Afghanistan, like that of all Central Asiatic countries, is one of almost constant change. A small power, it has frequently been the prey of its stronger neighbors. In the ninth century the Afghans became subject to the Persians, and up to 1708, with intervals of independence, the country has been an appendage to some neighboring empire. It was long divided between the monarchs of Persia and Hindostan. The history of Afghan independence dates from 1708, but was one incessant, and the downfall of one power and the uprising of another mark its history from the beginning.

In Persian history they are said to date their name to Afghan, son of Eremia, son of Saul, King of Israel, whose posterity, carried away at the time of the captivity, was settled by the conqueror of the mountains of Ghori, Kabool, Candahar, and Ghizni. The country was successively a part of the Persian and Greek empires. The name "Afghan" is not recognized by the natives, but is applied to them by their Persian neighbors. Their proper name is Pooshtaca, plural Pushtanneh. The Hindoos call them Paitans, Patans, or Pastans. They are generally thought to be of Arabian descent.

### Books and Pamphlets Received.

From Hon. Selah Merrill U. S. Consul, Jerusalem—"East of the Jordan," a large volume of about 460 pages, and—"Galilee in the Time of Christ," a volume of about 160 pages. From Eld. D. T. Taylor a volume entitled, "The Coming Earthquake and other tracts," containing nearly 200 pages. Of these we hope to give a fuller notice hereafter. From the cursory examination we have had time to give these works we are convinced that they are volumes worthy of a place in the choicest libraries.

## Communications.

### CHRIST THE SON OF GOD.

It is said that "there is nothing new under the sun." This is quite true so far as theories are concerned in relation to the origin of Christ. The notion that Christ was the natural son of Joseph has been argued and re-argued at various times throughout the entire history of the Gentile age. Persons of a kind spirit, and having a peculiar organization, prefer to believe that Christ came into our world by what is called "natural generation." In order to sustain this view, the first chapter of Matthew and the third chapter of Luke have to be rejected as spurious. And yet the manuscripts so far as we know contain those very chapters. It is freely admitted that if those chapters are genuine the whole theory falls to the ground. Persons who have read "the fathers" as they are called, are aware of the fact that they maintain the generally received position, that Christ was begotten in flesh by spirit. This is the position plainly stated in Matthew 1st chapter and Luke iii. chapter. Hence the anxiety to get rid of those two chapters. It is stated that we have no manuscript earlier than the 4th century, and that certain allusions made by Epiphanius are such as to throw doubt upon the genuineness of manuscripts which are so late, and so far away from the events said to have occurred.

If our position depended alone upon the mere date of a manuscript then we might question the statements and have room for grave doubts. But the facts are that we have testimony direct and explicit far back of the 4th century. The *Peshito* manuscript we now know existed early in the 2nd century, was read in the churches of Syria, and strange to say, if not true, that these very chapters of Matthew and Luke are found in their integrity, in this ancient book which reaches back within fifty years of the apostles themselves. Take another view of the matter. Justin Martyr who was born, A. D. 114 and became a convert to the Christian faith and wrote upon all the leading points of doctrine in his celebrated Apology, quotes directly from the book of Matthew and also quotes from the 1st chapter. To say that he quoted from some apocryphal book, and palmed it off as true, is an open and wicked charge. Cyprian, Irenæus and Origin wrote largely upon the doctrines of the New Covenant, and mention the birth of Christ in the same way as Matthew and Luke, and refer very repeatedly to these very chapters for proof of their position. Those writers all precede the 4th century and refer to books and manuscripts of their own times which contained these very doctrines. They wrote as though these matters were generally taught and believed in their day. Their writings bear date A. D. 240-70 —Now, is it possible to believe that a forgery of such a grave character could have been committed and palmed off upon the whole religious world, without detection? That men could occasionally change a text or add a verse is quite plausible but to believe that whole chapters were added is improbable. It is freely admitted that no one can have a spirit birth without a spirit begetting. The begettal of spirit takes place in flesh! This is true of all the heirs of promise. Then is there anything strange or remarkable about Christ's Spirit begotten in flesh, in order to his resurrection to a spirit life? And is it not true that the only place where his spirit begettal is unvulgared is in those very chapters which a wild theory would expunge from the Testament!

It seems to me the highest presumption for men to follow after vague notions which require such unwonted liberty as to chop out whole chapters of the Scriptures in order to make out even a plausible theory. We must adhere to the great truth that Jesus is the only Begotten of the Father, which lifts him above the will of flesh into that divine nearness which makes him the Son of God.

B. V. REED.

The following should have appeared in our last issue in connection with the letter from J. D. Wood.

PHILOMATH, Oregon.

*Editor Restitution:*

Oregon has two principal mountain ranges, the Coast range and the Cascade mountains. The latter range is the highest, Mt. Hood is the highest peak. Between these two ranges lies the fertile valley of the Willamette and the smaller Umpqua and Rogue river valleys.

East of the Cascades is a high plateau with the Blue Mountains in the north east. That part of the state which is east of the Cascades is called Eastern Oregon, that which lies west is called Western Oregon. The climate of Western Oregon is mild and moist. Eastern Oregon is much higher and therefore colder. It has also less rain and more snow. Forests of Cedar Pine and other forest trees in Western Oregon are among the finest in the world, the valleys of Western Oregon and a portion of Eastern Oregon produce large crops of the best wheat and other grains, apples, pears, and other fruits are abundant, and excellent, and grass grows well, and great quantities of beef and wool are produced. Gold, coal and other mineral products are mined in the mountains. The Columbia is the largest river; the Snake and Willamette are its most important branches, the Rogue and Umpqua flow into the Pacific and carry great quantities of lumber to market, the fisheries are valuable and many salmon are canned for export. The people are mostly engaged in farming and lumbering. Thousands of immigrants arrive in Oregon every year...to make homes in the unoccupied lands. The state is this rapidly growing in wealth and population. Portland is the largest city, it is situated on the west side of the Willamette at the head of ship navigation and its commerce is extensive. Salem the capital, is beautifully situated on the Willamette river, Astoria is an important shipping port and is largely interested in the Salem fisheries. Other places of importance are Dalles City, Albany, Cornwallis, Oregon City, Eugene City, and Roseburg.

Now dear brethren we have a fine valley here, it is healthy and the people are kind and friendly, there is a Macedonian cry over here in the Willamette valley for some one to come over and help us, we have no preacher of the one faith in the Willamette valley. While I have been in this county I have not heard one gospel sermon preached. Some are friendly here, father Berry baptized three of my family in the faith of the things concerning the kingdom of God and the name of Jesus Christ for the remision of sins.

B. F. ZINK.

N. B. If any of our ministers should come to Portland, and wish to find me they will take the West Side train and come to Corgwallis and from thence to Philomath and inquire for B. F. Zink—I live about five miles west of Philomath on Woods Creek. B. F. Z.

## Selections.

### REDEMPTION THROUGH RESURRECTION.

The Lord's triumph over his enemies would be fruitless did it not require and issue in a triumph over death. Hence he must judge also this last enemy. He must rescue his captive people who have been carried away as prisoners into his realm. The Bible was written to reveal this grace of God in providing redemption for *man*, the first fruits of which he now receives, but whose full results are achieved on the other side of death. Hence, if our view of the Old Testament promises is not carried forward to this point, we shall fall short of their meaning. Failure to give this principle its full value is main cause of those mistifying and mistifying glosses, which, under the specious plea of "spiritual sense," have so obscured the true meaning of God's word, that multitudes have been led to doubt whether it is indeed his word. A sad proof of the blinding effect of this process is the fact that "the hope of the resurrection of the dead" which God gave to the fathers, Acts xxvi. 6, and of which all his holy prophets testify to those who have ears to hear, is taken out of a multitude of passages, in which it is embedded as the kernel, and robbed of which, they lose their chief value.

Old Testament passages which speak directly of judgment to be executed upon this last enemy are the following: "He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. xxv. 8. The whole background of the portion of Isaiah's prophecy on which this splendid promise is projected is one of judgment.

Hosea's prophecy is also burdened with premonitions of wrath to come, especially upon Ephraim, the schismatic kingdom of Israel. The issue of those judgments would be death to a great portion of the people. But in the wonder working of God the pains of death become the pangs of parturition. This figure occurs also in Isa. xxvi. 17, 18, before a promise of resurrection. The prophet foresees "the breaking forth of children," and exclaims in Jehovah's name, "I will ransom them from the power of the grave (*sheol*); I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Hosea xiii. 14. The readiness of interpreters to eliminate resurrection teaching from the plainest Old Testament passages is illustrated by a late writer in the Andover *Review*. (Nov. 1884). After adopting an unusual and infelicitous rendering of the above passage, in face of the fact that the LXX. and St. Paul, in the free quotation of it, (1 Cor. xv. 55) endorse the obvious view of it, he maintains that it teaches the very opposite. His argument that such an outburst of promise is out of place in the midst of a context which speaks only of judgment amounts to nothing. The prophets abound in such instances. One is found indeed in this very chapter, and in the closest proximity to the passage in question (vs 9, 10). This promise explains that given in verse 9. "O Israel, thou has destroyed thyself; but in me is thy help." The ultimate issue of Israel's self destruction—was death. The grave covered all its hopes. But Jehovah who kills also makes alive. The honor of his name, his gracious covenant, required that not even death itself should remove his people beyond his power to help. And so he rises to the dignity of this exultant promise to ransom his people even from the power of *Sheol*. It is a just principle that a great and luminous promise like this sheds light upon the interpretation of all others of its class. There is a large class of all these passages which speak of redemption from death, individual and national. And many, which promise deliverance to the captives, and the opening of prison doors to them that are bound, reveal their deepest meaning only as we view them as looking forward to a ransom from captivity to death. The name Egypt (Mitzraim in Hebrew) signifies the "place of straitness." It thus furnishes a suitable type for the empire of death. And redemption from its body stands out upon the passages of Scripture as a primal type of Jehovah's redemption of his people from *Sheol*. It is interesting to trace through the Old Testament its use of the term "captivity." It will be seen that it often describes a worse than human bondage; and that the promise to Israel and to other nations to "cause their captivity to return and to have mercy upon them," Jer. xxxii. 7, 11, 26: xlix. 6, 39, implies more than redemption from human slavery. It looks forward to their ransom from the power of *Sheol*.

We have before seen, ch. iv. that the dead in *Sheol* are viewed as prisoners, Job iii. 18, shut up by bars in the pit. xvii. 16. The righteous, however, did not expect to remain there, "But God will redeem my soul from the power of *Sheol*; for he shall receive me." Psa. xlix. 15. In Psa. lxxxviii. 10-12, we hear the sighing of these prisoners. "Wilt thou show wonders to the dead? Shall the dead (*rephaim*) arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psalm lxxix. 10, 11, is a prayer that God would avenge himself upon the heathen who had filled his land with slaughter and requite the blood of his servants. "Let the sighing of the prisoners come before thee; according to the greatness of thy power preserve those the children of death." (margin). So wide-spread was the work of death in this case that no vindication of Jehovah's name and people would suffice that did not provide for triumph, not only over their human enemies, but over death. He must hear the sighing of its prisoners and loose their bonds. That this is the ultimate deliverance sought its apparent from Psa. cii. The prophet declares that Jehovah will hear the prayer of the destitute and appear in glory to build up Zion. "This is written for a generation to come; and the people which shall be created shall praise the Lord." vs. 18. This coming generation, a people to be created for the Lord's praise, seems to be the resurrected children of death, (vs. 20, margin) spoken of afterwards. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner: to loose the children of death; to declare the name of the Lord in Zion, and his praise in Jerusalem." We are well aware that interpreters may readily reduce the meaning of such passages down to such low level of "things present" and deny that they refer at all to that transcendent order of things of which the resurrection of Christ was the pledge. But we are quite sure that any one who accepts that great fact as the focal point toward which all the lines of God's working in the past converge, and from which they sweep away into the ages to come, will not accept any interpretation of such expressions in the Psalms and Prophets which does not view them as looking forward first to the Messiah's victory over death; second, to the rescue of his people from its bondage, and third, to an ultimate recovery of the generations of mankind who have gone down as prisoners into its realm.

Bondage in Egypt, captivity in Babylon and among all nations, stands out, no doubt, on the foreground of such passages. There is also a hidden reference to the spiritual darkness and bondage into which the people had fallen by reason of their sins, and a promise of quickening from this spiritual death. But the deliverance promised would be no message of mercy to the men to whom it was spoken, it would not meet the case, it would not execute the judgment written against all God's enemies, nor vindicate the honor of his name, did not the prophecies look forward to the ransom from *Sheol* of these very generations of men whom the wrath of their enemies and the justice of God had consigned to its gloomy prison.

Psalm lxviii. is a glowing anticipation of this deliverance by one who ascends on high, leading captivity captive, and obtaining "gifts for men, yea for the rebellious also, that the Lord God might dwell among them." (vs. 18.) "He that is our God is the God of salvation, and unto God the Lord belong the issues of death;" Conant translates "God is to us a God for deliverances and to Jehovah the Lord belong ways of escape from death." (The outgoings of death.—Young.) This Lord over death shall "wound the head of his enemies," and bring again his people from Bashan, and from the depths of the sea. (vs. 21, 22.) Bashan was a region on the further side of Jordan, type of death. That this deliverance is more than that of an elect remnant, or even of the nation of Israel, is manifest from the scope of the whole Psalm, which celebrates a salvation for which all the kingdoms of the earth are invited to sing praises unto God, vs. 32.

These promises of deliverance are both personal and national. Psalm xxiii. is a resurrection Psalm, to be understood first of the Messiah, but also of those in whose behalf he went down to death. The writer expresses his confidence that while no man "sought after his soul," (vs. 4, margin.) the Lord would be his portion in the land of the living and bring out his soul from prison. (vs. 7.) In Psalm xciii, we hear the same complaint, "For the enemy hath persecuted my soul, he hath bruised my life to the earth; hath caused me to dwell in dark places as the dead of old." (vs. 3.—Young's Translation.) We have the cry for deliverance, "Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, for I am become like unto them that go down into the pit." (vs. 7, margin). "Cause me to hear thy loving kindness in the morning (the time of awakening) for in thee do I trust." And then we have the confident expectation; "For thy name's sake, O Lord, thou wilt quicken me; in thy righteousness thou wilt bring my soul out of distress. In thy loving kindness thou wilt cut off mine enemies, and will destroy all the adversaries of my soul: for I am thy servant." (vs. 11, 12, see Young's and Conant's versions.) Psalm cxvi. records a similar experience. "Compassed me have the cords of death and the straits of *Sheol* have found me: Distress and sorrow I find, and in the name of the Lord I call: I pray thee, O Lord, deliver my soul....for thou hast delivered my soul from death, mine eyes from tears, my feet from over-throwing. I walk habitually before the Lord in the land of the living." (vs. 3-9, Young). Whatever application these words may have to release from spiritual death, verse 15 makes it clear that the ultimate deliverance in view is from death in *Sheol*. For this must be the "death of his saints" which remains "precious in the eyes of the Lord," and rescue from this the reason for the thanksgiving, "Thou hast loosed my bonds." vs. 16.

Without denying that such passages, which abound in the Psalms, may be properly applied to spiritual quickening, for these two forms of death are one in essence, we are sure that their ultimate and highest meaning is seen only as they speak to us of resurrection.

There is but one immortal Spirit in the Universe, the Spirit of God. He rules or abides in man. Gen. vi. 3. R. V. The Spirit of God may build up in man a permanent habitation, and so become one with man in unity of being, making him a partaker of the divine nature. Man then becomes inherently immortal. But he is not born so. The fact that all men live after death does not prove that their life will be eternal. Eternal life is the gift of God through Jesus Christ our Lord.—*Words of Reconciliation.*

## Miscellaneous.

DR. WARD, editor of the *Independent*, who has returned recently in good health from an extended journey in Asiatic Turkey, reports "that the labors of the Wolf Expedition in Babylonia have been brought to a successful termination. Many new sites of old cities never before visited were discovered, and careful investigations were made, which will not only help to fill out and complete our maps of this region, where, the Bible seems to indicate, the Garden of Eden was, but also to direct future excavations."

Cardinal Lavigerie, who is said to be the best living authority in regard to the extent and influence of Mohammedanism in Africa, has expressed the opinion that the influence of El Mahdi, especially the influence of his successes, will be immeasurable great throughout all Islamic Africa, since victory is to the wild, fanatical tribes conclusive demonstration of the Divine character and mission of the Prophet. "There are at present," he says, "from the Soudan to the Niger and the Senegal more than 60,000,000 of Mussulmans—that is to say, half-savage men—to whom Mohammedanism has been an elevation, and at the same time the religion that best suits their instincts. Can any one think without misgivings what this mass of men would do if ever they were to find chiefs and arms? Here, indeed, is a doubtful future."

HONORING THE HEBREW RACE.

The elevation of Sir Nathaniel de Rothschild to the peerage, under the title of Lord Rothschild, is the most important event in the history of the Hebrew race that has been recorded in many years. It is now about forty or fifty years since the English Parliament followed the Catholic Emancipation bill and the Reform bill by the Civil Rights Act that so modified the oath of office as to enable Hebrews to hold office under the English government. This was followed by an advancement in their social position, and Dr. Adler, the chief rabbi, was accorded a position in affairs of State with the clergy of other religions. The Hebrews on the Continent have for many years been accorded high titles, especially in Austria, but they have never been permitted to hold any political office.

A WONDERFUL BIBLE.

"There is in the possession of the Potter family of Rhode Island," said a distant relative of that family living in this city, "a Bible, which is not only notable for its antiquity, but for the history connected with it. It belonged to John Rogers. During the persecutions of the early martyrs he hid it to keep it from falling into the hands of Gardiner and Bonner or their spies. John Rogers was burned to the stake more than three centuries and a quarter ago. After his death the Bible fell into the hands of his eldest son, descendants of whom came to America in 1685, bringing the book with them. This was the family of James Rogers, who, in travelling through the New England wilderness, carried the Bible in his bosom and used it for a pillow. It was believed that it was an amulet that kept off the devil and the Indians. It descended through three generations of the Rogerses in this country to Judith Rogers, who married Thomas Potter of Hopkinton, R. I., in 1753. The Bible has been in the possession of the Potter family ever since. It is Matthew's or Cranmer's Bible, and it is not divided into verses. Its arrangements of chapters differs materially from that of the King James version. It contains the Liturgy of the English Church in the reign of Edward VI. It was printed about the year 1520."

THE SPHINX.

The Sphinx is not often thought of in connection with statuary, but it is one of the most wonderful statutes in the world, whether considered with regard to its size, the workmanship displayed, or to the skill required in moving so immense a mass of stone. It is believed to be contemporary with the Pyramids, but for ages the purpose of its erection has been lost. The shifting sands of the desert have buried it almost to the chin, but several attempts at great labor and expense have been made to uncover enough of it to make accurate measurements. None of these have been entirely successful, since the desert winds blow back the sand almost as fast as it is taken out; but enough has been done to approximate the dimensions of this enormous statue. The head is 28 feet and 6 inches from the top to the chin, while from the top of the head to the pedestal on which the body rests is 90 feet. The body is that of a crouching lion, and is 145 feet long, while the paws project in front of the head nearly 50 feet. The breadth of the shoulders is 36 feet, and, so far as has yet been discerned, the entire statue is of one block. An enterprising investigator bored an experimental hole in one of the shoulders to a depth of 27 feet, but found solid stone without a seam. How the mass was ever carved, or, being carved, how it was moved and placed in position will never be known.

## News Items.

BOMBAY, July 3.—There has been but a scanty rainfall so far this season. The prospects for good crops are bad in Madras and Bengal, but in the central provinces satisfactory results are looked for.

Yesterday there were 1,354 new cases of cholera in Spain, and 644 deaths. King Alphonso made an excursion into the infected district yesterday.

The total deaths from cholera in Spain now numbered over 9,000, nearly half of which occurred during the past seven days. The death rate continues to be four in nine.

Immense damage has been done to crops in Kansas and Western Missouri by the continuous cold rains. The loss of wheat in Kansas alone is estimated at 1,000,000 bushels.

Devastating storms and floods are reported in Austria and Hungary. During a terrific thunder-storm lightning caused a great conflagration by setting several houses on fire simultaneously, in the town of Horodenka, which was almost entirely consumed.

Eight persons were killed by lightning in Vienitz, Valacia, and the town of Zechovitz was partly ruined by a flood. In Hungary, thousands of acres of corn were ruined, and a church filled with worshipers was struck by lightning, killing several and injuring many.

Dr. Charles A. Briggs, Professor of Hebrew in the Union Theological Seminary, recently declared by the *Interior* to be the most accomplished Biblical scholar of this country, has come out strongly against the revised version of the Old Testament. He holds that the revisers made a great mistake in accepting as the basis of their work the same Massoretic Hebrew text that was used by the authors of King James version, and he concludes that in a short time the new version will need revising.

It is the long fight which brings out character and educates men to make the best of the victory when it is achieved. A sharp, short, brilliant campaign often results in a great waste of success and loss of opportunity because the victors have not gained the steadiness and wisdom to hold success with a strong, wise hand; the men who come out of the long campaign scarred and travel-worn know the cost of victory, and spend their hard won fortune temperately.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Hiscd and Heller's Block, Room 36, 37, 38 Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all sojourners after truth are welcome.

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 176 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers" and 7:30 p. m. to "preach the word."

# Selections.

## A DIP IN THE MILKY WAY.

Anybody who goes out of doors after the moon has set on one of these clear June evenings, upon lifting his eyes to the starry heavens, will be struck with the brilliant appearance of the Milky Way, flung like a light scarf of silver gauze across the bosom of the night, and gemmed at intervals with splendid stars and constellations. In this sparkling pathway of the gods he must go who would behold the richest star mines of the universe, in which astronomers have delved for hundreds of years without exhausting their wonders. To one who has never seen the Milky Way except as it presents itself to the naked eye, a glimpse of its radiant architecture with the aid of a good telescope is a most surprising and gratifying revelation. Nobody who once beholds those clouds, streams, and clusters of suns, innumerable, lighting up the far-away depths of space with a golden glow, can ever shake off the charm from his mind. Thenceforth the universe has a new meaning for him; he feels the wall of being moving away and widening out beyond his reach on every side. The sublime spectacle will haunt his memory and inspire his thoughts as long as he lives.

At this season the brilliant star Vega, in the constellation of the Lyre, is almost in the zenith at midnight. It may be recognized by means of two faint stars close by it, which make a little equilateral triangle with Vega. This is a good starting point for a telescopic excursion to the Milky Way. Vega itself is worth stopping a moment to look at. Even the observer with the naked eye will be likely to look back at Vega many times after he has once recognized its exceeding beauty and brightness, and will be astonished to find that all the stars do not look alike, as he had supposed. It requires but a minute's inspection to perceive that Vega is much whiter than most stars. In the telescope its light has a brilliant blue tint that invariable calls forth exclamations of admiration from those who see it for the first time. A good glass shows that the background of the heavens all around Vega is strewn with minute stars, many of which can only be seen by glimpses at intervals through the blinding light that surrounds the great star, particularly when the atmosphere is unsteady. Then they come out for a moment with piercing distinctness no bigger than needle points, but possessing the concentrated brilliancy of so many living diamonds. The ceaseless flashing and scintillating of Vega, filling the whole field of the telescope with the play of light, and the rapid appearance and disappearance of these starry bubbles, which seem to be constantly dancing and breaking upon the flood of radiance, make a peculiarly lively and fascinating spectacle.

Hanging below Vega to the eastward, and reaching around into the northwest on one hand and down to the southern horizon on the other, is the Milky Way. Letting the tube of the telescope drop downward, with his eye kept constantly at the ocular, the observer will become aware of his approach to the Galaxy by the increasing number of stars. Thicker and thicker they throng in the black sky, until their light becomes so mingled that the heavens look as though they were filled with clouds of gold dust. The field of view in the telescope does not cover a patch of sky as large as a cent held at arm's length, and yet in that little spot the stars are so numerous that one would as soon think of trying to count the bees in a flying swarm as of attempting to number them. Each is perfectly distinct, but their minuteness is astonishing. They are microscopic stars. Every tiny twinkler has its little rays, and is a complete star in appearance, but seems, with all its twinklings, not to cover a space as broad as the smallest pin's head. This multitude of scintillating points, sending tiny rays of light into the eye from all parts of the telescopic field, sometimes produces a very curious effect upon the sense of sight. The eye seems to be tickled by the little beams that pour into it criss-cross from all directions. If every glittering particle in a cloud of diamond dust floating in the air could be put to rotating swiftly, so as to flash forth an unceasing stream of light, the appearance would not be unlike that of a telescopic field in the richer parts of the Milky Way. When the telescope is moved rapidly over these star fields the background of the sky seems to be veined with lines of fire, the motion drawing out the stars into tiny streaks of light, and a larger star now and then flashes, streaming like a meteor, across the field, startling the beholder with its blaze.

Yet the multitudes of stars in the Galaxy do not appear to have been scattered at random. One of the most interesting and charming features of the view is the appearance of design in the arrangement of the stars. They seem to go in pairs, triples, and sets of other numbers; sometimes long streams of stars will be seen, every member of the set keeping its place like soldiers in a file. The tendency to the formation of geometrical figures is very apparent, and occasionly the form and arrangement of these figures are so beautiful and striking that the observer instinctively utters an exclamation of wonders and admiration. It is as if God's children had been at play in those distant starry fields, using suns to mark the goals and boundaries of their game.

The observer is delighted upon close inspection to find that he can detect marked differences of color in the stars of the Galaxy. The great majority of them are white or yellow, but scattered about are red, orange, blue, lilac, and other colored stars, which are often so grouped with their white companions as to heighten the effect of the geometrical figures before described. The difference in size and brilliancy of the stars also adds greatly to the beauty of the scene, and frequently one or more stars of larger size will be found in the centre of a swarm of little ones, or otherwise so distributed among them as to convey the impression that they are the leaders of these starry hosts.

Even to the naked eye the Milky Way presents a remarkable complexity of structure, being very irregular in outline, and varrying in brilliancy in different regions. In that part of the Galaxy lying just east of Vega a singular gap appears in the centre of the stream reaching north as far as the great cross in Cygnus, and running toward the south until the Milky Way breaks up into fragments of shining clouds. In the telescope this intricate organization of the galactic universe is seen to be carried out in the utmost detail. From regions where the thickly crowded suns run up toward the centre of the groups and clusters into a perfect blaze, a slight movement of the tube of the telescope will carry the eye across comparatively barren tracts, and now and then over black spots like holes in the sky, where not a star can be seen. That broken portion of the Milky Way lying south of Vega, and streaming through to the horizon between the bright constellations of Sagittarius and Scorpio is particularly rich in sun clusters, and in traversing this region the telescope should be swept from side to side of the Galaxy in order to pick them up. There they will be seen in every variety, from swarms whose individual members can be counted, up to condensed globular clusters, which, with small magnifying powers, resemble balls of frosted silver, whose surfaces seem alive with twinkling light, the mass of stars composing them being separable only by the higher powers of the telescope. One of these wonderful clusters in the constellation of Antinous resembles, when seen in a small telescope, an outspread fan of silver. With larger glasses it is resolved into a cluster of innumerable stars, one much brighter than the others being situated in the pivot of the fan.

One of the most astonishing discoveries of astronomy is that all the stars are in motion in various directions, though their distance is so great that we can perceive this motion only by means of the most delicate measurements. And in many cases groups of stars are found to be moving together in one direction while the neighboring stars are moving in another direction. So the great procession of suns that composes the Galaxy is made up of innumerable bright companies, each marching under its own glittering banners, and so moving as to cause in the course of ages the most complex evolutions in the wonderful pageant of the skies. Our own sun, carrying the earth and his other planets with him, is also a wanderer, and is apparently flying to join the multitude of his fellows in that splendid quarter of the heavens where Vega, unquestionably a much greater sun than ours, shines supereminent.—*N. Y. Sun.*

## THE EDICT OF NANTES, AND ITS REVOCATION.

[At the time of the secession of Henry IV. to the throne of France, religious persecutions had resulted in the impoverishment and almost ruin of that country, and Henry, after four years' determined efforts, succeeded in passing the "Edict of Nantes," which gave equal religious liberty to Huguenots and Jesuits. No mention of the Jews was made in the edict; the first intimation of them arose out of the great revolution in 1710. The Jesuites never forgave Henry for taking from them the privilege of persecuting others, and he paid for his good work with his life. The Huguenots looked upon the death of Henry as the precursor to the repeal of the edict; and probably it would have been, had not the Government of France fallen into the hands of one of the most accomplished statesmen that Europe ever produced—Cardinal Richelieu, who was the first to govern on national and not on sectarian principles. After the death of Richelieu, Louis XIV. ruled France like an Eastern despot. His whole principle of religion was submission to the Pope and the most rigid uniformity of worship. Louis entered into a contract with Charles II, who had taken the coronation oath as a Protestant, to bring England back to the Church of Rome. In the reign of Louis the Huguenots suffered the most terrible persecutions. Their children, after twelve years of age, were allowed to be stolen from them, placed in convents or ecclesiastical prisons, and educated in the Catholic faith, at the expense of their Protestant parents. In 1682 another terrible decree was published, which forbade Huguenot creditors claiming anything from the Jesuits until three years had expired. This at once crippled all commercial pursuits of the poor Huguenots. About this time Moliere published his celebrated play "Le Tartuffe," in which he laid bare the sanctimoniousness of the gallican clergy of the day. The poor Huguenots were not allowed either to be born or to die in peace. On the birth of a child, a magistrate and priest would invade the mother's bedchamber, and the magistrate would command the priest to baptise the child in the Catholic faith. When a Huguenot was dying, a prelate would agonize his last moments by calling upon him to die in the Catholic belief. Their churches were demolished and they were driven from place to place. Their only hope lay in flight, and this was denied them. Their frontiers were guarded and any Huguenot who tried to make his escape was sent to the galleys. Not only were they persecuted but they were made sport of. Men and women were dressed in fantastic garb and then tarred and set fire to. This took place while the edict was in force. In 1683 the edict was formally revoked. Then followed terrible scenes. In a few weeks 600 churches lay in ruins and 50 old religious teachers were sent to the galleys. The poor women—matrons and virgins—were outraged in a manner to which death was preferable. But the most terrible penalties did not avail in bringing Huguenots to Roman Catholicism, no converts were made, and the Jesuits seeing they could not obtain their souls hungered for their property. At last they were allowed to leave France, but only as the poor Jews were allowed to leave Spain in the time of Ferdinand—without the least vestige of property. England, Germany, Switzerland, and, above all, Holland opened their gates to the hundreds of thousands of the poor Huguenots who fled from France forever. As it is impossible for all men to be alike in feature and in height, so it is impossible for all men to be alike in religious opinions. Persecution is of no avail to destroy a certain religious thought, for it will arouse sympathy with the persecuted, and foster instead of destroying their opinions. Persecution never yet was successful, and although communication and the *cherem* were resorted to, they are not worth the value of the paper on which they are written.—*Rabbi D. W. Marks in the Occident.*

## LORD AND SAVIOR.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in *damnable heresies*, even denying the Lord that bought them, and bring upon themselves swift *destruction*. And many shall follow their *pernicious ways*, by reason of whom the truth shall be evil spoken of."—2 Pet. ii. 1, 2.

We are asked to examine the above passage critically. First we remark that the words italicised above are all from the same Greek word. Destructive heresies swiftly destroy the teachers as teachers, and others follow their destructive ways and bring the true teaching of Scripture into disrepute.

A question arises. Does the Apostle predict that the class referred to will deny the Lordship of Christ, or deny that he "bought" or ransomed them? Those who have the Emphatic Diaglott will notice that its interlinear translation reads thus: "From the having bought them, Sovereign Lord denying." This making prominent the denial of their having been bought, as the destructive heresy.

And when we carefully consider the matter, the reasonableness of this view becomes apparent. If these "false teachers" denied the Lordship of Christ, they would not be received at all by the church; hence could have no opportunity of bringing in that as a heresy, for all the church and all professing, even, to be of the Church of Christ, acknowledge Christ as the Lord and Head of the Church. On the contrary, had any man said, I believe in the ransom, but reject the Redeemer as my Lord, such a position would be ridiculous. We have never yet known or heard of any one who acknowledged the ransom that denied the Lordship of Christ. We have heard of some both in the days of the Apostles, and especially now, who acknowledged Jesus as Lord, but deny that he "bought them." It is evident, then, that to this last named class only this Scripture is applicable.

And that it is a destructive heresy is evident—destructive of the truth, destructive of the faith once delivered to the saints. It makes shipwreck of faith, by removing from it the only sure foundation—redemption and remission of sins through the blood of the cross.

The heresy to which the Apostle alludes was future from his day, and though the cross of Christ has ever been a stumbling block which hindered many from coming into the nominal church, yet never until the present time has this destructive and subversive heresy attained so strong a foothold among professing Christians.

The description suits the methods now employed by teachers of the no ransom theory. They "privily" or privately bring in the doctrine. They do not openly deny the meaning of the words "bought" and "ransom," etc., and openly contradict the Scriptures where those words are used; but while quoting these words they covertly and privily seek to leave an impression contrary to their true and undeniable meaning.

Let us see well to it that we acknowledge Jesus both as Lord and Savior, and not Lord only. He was the Lord or Master of the Disciples when as a perfect man he made consecration of himself and called them to be his disciples or pupils. In view of what he had been before he left the glory of the heavenly condition, and in view of his superiority as a perfect man among imperfect ones, no less than in view of the high exaltation to which he was heir through his sacrificial death, it was proper that his followers, who recognized his true character and believed his claims, should call him Lord and Master, for such indeed he was.

Our Lord was publicly recognized as Savior when as a babe he was named Jesus. (See Matt. i. 21.) He was publicly recognized of God through John at the time of his baptism, as the Savior—the Lamb of God which taketh away the sin of the world. It was by virtue of his putting away the sin by the sacrifice of himself that he had the right to exercise to some extent his power as Lord, in casting out devils and reviving the dead and dying. But it was when he had fully completed the sacrifice at Calvary, that the full right and authority and Lordship began.

When he was risen from the dead, he no longer said, "I can of mine own self do nothing" (Jno. v. 30; viii. 28;) but on the contrary he then declared, "All power is given unto me in heaven and in earth," (Matt. xxviii. 18.) The Apostle tells us that full power and authority were bestowed on him at his resurrection. He says, he was declared to be Lord of the living and dead, by a resurrection from the dead. Him hath God raised up to be a prince (Master or Lord) and Savior. Rom. xiv. 8, 9; Acts v. 31; Rom. i. 4.

He was our Savior or Redeemer first, and having bought, purchased, redeemed, ransomed us from the dominion or control of death, he became rightfully our owner. Our Lord, our Master. Let us keep our faith-building on the rock foundation, recognizing him who is Lord of all, as equally Redeemer or Savior of all.—"Our Lord and Savior Jesus Christ."—*Zion's Watch Tower.*

# Communications.

## The Manner of Christ's Second Coming With Appropriate Remarks.

The subject is one of deep and profound interest, especially to the present generation that inhabits our earth. Come, let us reason together. He, Christ, was an inhabitant of our earth. His reputed father and Mary his mother, were inhabitants of this earth. They sleep in the land of Palestine, awaiting the coming of their Son, who is nigh, even at the door, clothed with resurrection power; not only Joseph and Mary, but the millions of holy ones who have sealed the truth of their mission by their most precious blood. Fancy if you can, that scene, when he comes to the tombs of his holy ones, and then with the authority he used while on earth, Lazarus come forth, and he that was dead came forth, bound with grave clothes. He said loose him and let him go. Let us, dear readers, while we dwell upon these thrilling scenes, fancy ourselves connected with that blood-washed throng who shall have part in the first resurrection, on whom the second death will have no power. His army of holy ones made immortal through the atoning blood of God's dear Son, endowed with immortality; even all who shall be found worthy. They stand before the gates of Jerusalem. He cries,

Ye bars of iron, voice and trumpet obey,
Ye doors and gates wide open fling,
And take the king of glory in,
Welcome to thy throne.

David sees this sublime scene in order of fulfilment, and cries out, as we read in Psa. xxiv. 7, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." He respects this demand while he stands before the gates of the city, mighty in battle, or from war.

He has had a battle with the enemy, hence the expression, Mighty in battle. They open the gates. What a sight strikes their astonished vision. They behold their crucified, risen Lord, clothed with supreme majestic royal power, yet the once crucified, Jesus, with the prints of the nails in his hands. They (the Jews) looked upon him whom they pierced, and mourn on account of him, and ask, What are those wounds in they hands? The answer is given. These with which I was wounded in the house of my friends. He was a Jew, and the Jews should have been his friends. They are brought face to face, and have to face facts, and facts are always stubborn things. Their confessions are candid, open frank and honest. They look on him whom they have pierced, and mourn on account of him. For a description of the mourning place read Zech. xii. 8-9. We now have him located in the kingdom of God. He takes possession of the throne of his father David, and reigns over the house of Jacob forever, and of his kingdom there is to be no end, upon the throne of David, to order and establish forever.

We now have Christ and his army of holy ones made all immortal through holy resurrection power, located in the capital of the kingdom of God. We have shown clearly, as we think, that the church, both dead and alive, are caught up or ready to meet their dear Lord in the air. Here is their first place of meeting; here they celebrate the marriage supper of the Lamb.

Dear reader, would you not like to make one in that happy company? Get ready! not a moment to spare; the gospel age is closing out its very last moments of precious time. Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. God grant that we may all be ready.

Mt. Sinai, Edom, Bozrah and many other Scriptures which we have quoted, if they do not mean what they say, will some one tell us what they do mean. We repeat, after the marriage supper Christ and his army of holy ones take up their line of march from Sinai for the capital of the kingdom of God—Jerusalem, in Palestine. The kingdom will then be set up in its mustard seed form; which indeed is the least of all seeds when it is sown, but when it is grown it becomes a great tree, so that the fowls of the air lodge in its branches. He raises up the throne of his father David and reigns over the house of Jacob for ever, and of his kingdom there is to be no end. The law shall go forth from Zion and the word of the Lord from Jerusalem; and men learn war no more, but every man shall sit under his own vine and under his own fig tree, and none shall molest nor make them afraid in all God's holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In that millennial age Satan will be bound by the strong man and locked up in prison and a seal set upon him that he shall deceive the nations no more for one thousand years. My poor heart cries out, let me be one of God's servants who shall proclaim the age-lasting gospel of the kingdom of God to the 400,000,000 of John Chinamen, or to the 200,000,000 of Mohammedans, or to the other millions of poor, benighted heathen who have not heard his fame nor seen his glory. There will be no tempting devil, he is shut up in prison and a seal set upon him. Fancy for the first time the poor heathen listening to God's servants narrating the great scheme of redemption and salvation by and through the crucified Son of God. There will be no tempting devil to catch away the word, but man will receive the engrafted word with meekness. It will be a delightful employment.

Thus this blessed work will go on and increase till the whole planet and the race of men that inhabit it are brought back to the primeval, original and beautiful state and condition it was in before man fell, with this addition of immortality and eternal life to all who accept and comply with the great plan and scheme of redemption and salvation by and through God's dear and well beloved Son.

This may be strong meat for believers in burning up the world instantly at the coming of Christ and creating a new heaven and a new earth at once by an act of omnipotence. If we speak or write not in strict harmony with the Scriptures of truth it is because there is no light in us. Search the Scriptures, for in them we think (or know) we have eternal life, and they are they which testify of the great scheme of salvation and redemption by and through our Lord Jesus the Christ.

The second coming of Christ, the manner of his coming and the resurrection of the righteous dead with the changing of the righteous living from mortal to immortality, and the reign of Christ with his glorified body—the church—on the earth for one thousand years, are subjects of great doubt and glory far beyond the ability of our feeble pen to describe or illustrate. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive of the glory which is to be brought (or given unto) his church at the revelation of the glorified Son of God.)

We have shed tears of joy while we have been trying to set these things before the church and a perishing world. My children are not saved, my relatives and my neighbors are strangers to that blessed hope of immortality and eternal life, which so cheers and encourages the (now) poor pilgrim as he journeys to the city of the great king. Dear Brother Chaplin, please overlook any mistake, as I have had two shocks of paralysis which has brought me near to the grave. If I am able will write one more article and revise and correct some discrepancies. Respectfully and affectionately, NEWELL BOND.

### OUR EVERGREEN HOME.

Oh yes, I would live always in the evergreen home,
Where the pure and the holy in pleasure will roam.
Where no evil will enter their joy to molest;
In the land of the pure, the home of the blest.

Where the sacred of all ages in triumph will meet,
With shouts of hosannas, their Savior to greet.
While the eye of the eyes unceasing rolls on,
And loud hallelujahs the anthem prolong.

Then our toils will be over and the weary will rest,
In the evergreen home of the pure and the blest.
While peace like a river flows o'er the bright plains,
And the noontide of glory eternally reigns.

When we come to the Lamb, as around we roam,
Through the flowers of Eden our bright happy home,
Life's conflicts are ended, its perils all o'er,
We've entered the haven of the evergreen shore.

N. BOND.

## Notes By the Way.—No. 5.

Leaving the house of Brother Shipman, April 16, I arrived in Oquis the same day, where I was kindly entertained by the brethren. Appointments were given out for preaching in the Quaker meeting house on the evening of the 17th, and over Sunday the 18th. The attendance and interest good. I closed Sunday evening, and announced a meeting in the neighborhood of Brother Morrow's at Medoc, Mo., about six miles from Oquis, to commence Tuesday evening, but the bridges in many places being carried away we were oblige to postpone it. In the meantime the people of Oquis dispatched Brother Burr for me to return and preach in that place while the water subsided; I complied and I am fully persuaded that some would have obeyed the gospel, only that a flood existed between the east and west side, of the town, the east side being in Missouri and the west in Kansas. The leading men on the east side being in sympathy with our doctrines, is looked upon by them of the west as being in the way of a union. I believe that if all parties would act like Christians and drop all personal strife, that a congregation might be gathered here of some importance.

April 27, I commenced at Medoc, a place where our views of man's nature and kindred truths had never been presented. I preached four discourses which caused quite a ripple of excitement. Questions were asked and texts presented for explanation. Brother John Howelon, a man of more than ordinary ability, lives in this neighborhood, and will, I trust, enlighten them from time to time by presenting the sanctifying truth. My next appointment was at Millerton, May 10. On my way thither I spent two nights and one day with Brother John Poor, at Galesburg. I enjoyed his genial, kindly ways very much, and was pleasantly entertained by himself and family. I arrived at Millerton in due time, and found several of the brethren at the depot. I was taken in hand by Brother Hart and cared for, freely sharing his hospitality. Held service in a newly finished house twice on Sunday, and once in the school house, the usual place of service which is out of town. We continued the meeting through the week and over the following Sunday. The regular advertised meeting beginning Thursday the 14th. Brethren came in from Harper Co., and also Sedgewick and other places. Preaching done by Brother Oliver of Harper, and myself. I suppose on account of the meeting will be publisho-, therefore I forbear to comment. This being my last appointment this side of the Rockies, I resolved, at its close to pack up and rest. Having learned that a party consisting of Brothers Hugh Barnhill, Henry Watkins, and W. T. Bell were going to the frontier with a covered wagon, I joined the party, and May the 20th, we set out faces toward the west, and ate our first dinner in a terrific shower. Nothing of interest transpired until we passed the settlement, when we amused ourselves by discussing probabilities and possibilities of horse thieves, Indians, dog towns, and other topics. Once in a while a prairie chicken would flush. Brother Barnhill seizing the gun would exclaim "do you want him Joyal" Yes, yes. Bang, would go the gun, and away would go the bird, of course the fault was in the gun, and the gun had to be blamed, no one blamed the bird. Now and then we would pass through a dog town of many acres, the little brown, rusty jacketed fellows would sit up as straight as though they had a bone in their back, and like faithful sentinels warn their comrades of the approach of strangers. Owls and rattle-snakes are on the best of terms with the dogs, as they live in harmony with each other beneath the same roof. Our hunters tried the gun on the dogs with the usual success, only it was laid to the dogs being so near to their holes that they contrived to fall in. Perhaps that is so, preferring to be buried at home. Finally on the eighth day out we arrived at the home of Mrs. W. T. Newhouse, formerly of Argus, Ind., where we were welcomed with generous hospitality. But such a country, boundless in expanse, and unbounded only by the blue horizon that seems to touch the green prairie at an equal distance from the observer, but I will reserve the full description of the country and its probabilities for a future note. I will just say that our party all entered land near each other, some of which are being improved. Brother Watkins and O. C. Ramsay join farms, and are at present living in a dugout and breaking sod. So when you hear from me next, you will hear from a Granger.

O. C. RAMSAY.

## Saving Faith not a Puzzle.

"But the righteousness which is of faith, speaketh in this way.

Say not in thine heart who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ again from the dead.

But what saith it? The word is nigh thee even in thy mouth and in thy heart; that is the word of faith which we preach.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. For the the Scripture saith, whosoever believeth on him shall not be ashamed. Amen. C. BOARDMAN.


# HALT!

## This Means You.

We need the

MONEY YOU OWE US.

We wish YOU to examine your account carefully, and if you find you owe us, do not rest till the money is on its way to

THE RESTITUTION OFFICE.


## What Was the Sabbath?

—AND—

What is the First Day of the Week, or Lord's Day?

—By CHARLES STANLEY.—


The above is the title of a 16-page tract, containing the two articles in THE RESTITUTION of Jan. 27, and Feb. 3. Price 5c., each, 12 for 50c., for $1.

# Poetry.

## RETROSPECTION.

BY ANNA SHIPTON.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. viii. 2.

"Cast not away, therefore, your confidence, which hath great recompence of reward."—Heb. x. 35.

He was better to me than all my hopes,
He was better than all my fears;
He made a road of my broken works,
And a rainbow of my tears.
The billows that guarded my sea girt path,
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed,
There was not a wound in my aching heart,
But the balm of his breath had healed.
Oh! tender and true was the chastening sore,
In wisdom, that taught and tried,
Till the soul that he sought was trusting in Him
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known,
The crooked was straight and the rough made plain,
As I followed the Lord alone.
I praise him still for the pleasant palms,
And the water springs by the way;
For the glowing pillars of flame by night,
And the sheltering clouds by day.

There is light for me on the trackless wild,
As the wonders of old I trace;
When the God of the whole earth went before
To search out a resting place.
Has he changed for me? Nay! He changes not,
He will bring me by some new way,
Through fire and flood, and each crafty foe,
As safely as yesterday.

And if to warfare, he calls me forth,
He buckles my armor on;
He feeds me with manna, and a word of cheer,
For battles his sword has won:
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful is he, as he washes my feet,
From the trace of each earthly soil.

Never a watch on the dreariest halt,
But some promise of love endears:
I read from the past, that my future shall be
Far better than all my fears.
Like the golden pot, of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark, with the law of the Lord,
In the covenant care of my God.

—*Christian Herald.*

# Selections.

## RUSSIA'S LIMITS AS DEFINED IN PROPHECY.

We live at a time when all eyes are turned in one direction. Russia, Turkey, and the surrounding countries engage universal attention, and men are enquiring, and men are surmising, as to what will be the end of the conflict, and of the diplomacy that either has been, or may be yet to come. The uncertain future, for the politician, is uninstructed by God, is a sealed book; he knoweth not what a day may bring forth; for the man of the world, unless he drown his anxiety, so far as that be possible, in the exciting pleasures of the age, it is filled with dark and heavily-charged clouds.

Of one thing we may feel quite assured, God is working upon a plan, decided on by himself, carried out by his power, and effectual for the fulfilment of his purposes. Scripture tells us plainly that the arrangement of nations is made subject to, and in relation with, the nation of Israel; and God's dealings with them, and his intentions with respect to them, both affect and interpret history and prophecy. We are told in Deut. xxxii. 8, that when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." For this reason no increase of territory can be effected, no conquest achieved, no country annexed to another, except in strict subjection to this already established rule. By this law, kings, emperors, and nations are either held in check or impelled. To it, all is restricted by a well-defined law, and events float on the surface of a stream, that bear on, with invincible force, the changes and chances of the people, to an universal throne at Jerusalem.

It is true, that for many hundreds of years the nation of Israel has been scattered, and by far the greater part of it is hidden altogether from the view of man. The successors of those who crucified the Lord of glory alone are discernible; and they are not to be recognised except in their individuality, scattered throughout, yet not of the other nations. A cloud hangs over them and their fair land; but the sun of promise shines brightly behind it; for not only is the Old Testament Scriptures, but in the New, especially in Rom. xi., have we the sure word of prophecy, to the effect that they shall again inhabit their own land. Their present position is a literal fulfilment of the word of God. The prophetic Word concerning them will have a literal fulfilment when Ezekiel xxxvi. and xxxvii. will be read, not as an inspired forecast only, but as clear as the brightness of mid-day splendor, a history of the nation accomplished to the very letter.

There are two things to which I wish to draw special attention. First, that Israel's national restoration at Jerusalem will be opposed nationally and by a fearful war of many peoples. Secondly, I shall try to show what nations are prophesied of in Scripture, as the principal participators in the fierce but unsuccessful conflict.

In Ezek. xxxviii. and xxxix. we find the prophet directed to prophesy against Gog. This enemy comes up against Israel at a fixed time, namely, between their national restoration and the Millennial reign. In xxxviii. 14, there is the remarkable question, "In that day, when my people Israel dwelleth safely, shalt thou not know it?" This question is put to Gog, and then, after the assertion as to his coming out of the northern parts, we read in verse 16, "And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

Gog will be joined by many allies, as we shall see, and so vast will be the multitude, and so bloody the battle, that the consequences of it in the destruction of weapons of war, and of man, are such as to surpass all conception. Indeed, were it not that the Word of God reveals it all so distinctly, we should doubt it, or resolve it into figures and symbol. Such will be the number of weapons of war left on the ground, that the house of Israel will burn them with fire for seven subsequent years; so that (xxxix. 10) "they shall take no wood out of the field, neither cut down any of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." Then as to the multitude of the slain, verse 11 tells us, "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea, and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamon-Gog," which signifies "the multitude of Gog." Seven months, we are told, will the house of Israel be occupied in burying them. Certain precise arrangements also are made for carrying out the burial; so that after the seven months are past, the land will be searched, in order that nothing remain unburied, and those that pass through the land, when they see a man's bone, "shall set up (or build) a sign by it until the buriers have buried it in the valley of Hamon-Gog. Verses 12-15. Scepticism may say, How can these things be? But with that we have nothing to do. When God speaks clearly, faith bows humbly. It is not my purpose now to enter upon the various events which lead up to this great battle. They are in prophecy; but I do not now take them up. I will, however, give the date of the conflict, as far as I see it clearly.

I believe it to be the same battle, or at any rate, a part of the same war, as that which is described in Rev. xvi. 12-14, where the sixth angel pours out his vial on the great river Euphrates, when the three unclean spirits, like frogs, come out of the mouth of the dragon. In verse 14 we read, "For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." These are said to be gathered together "into a place, called in the Hebrew tongue, Armagaddon." Surely the fact of the name being given in the Hebrew tongue is, to say the least, suggestive of the locality. That this battle has the character of finality attached to it is evident from the voice from the throne in Rev. xvi. 17: "It is done."

As soon as those events occur, "the seventh angel (Rev. xvi. 17) pours out his vial into the air," and the destruction of Babylon follows; for Babylon and Jerusalem never can flourish at the same time. Following out the fate of Babylon, we come to chapter xix., where the close of the battle is related, the consummation being effected by the direct intervention of the Lord himself. A comparison of Ezek. xxxix. 17-22, with Rev. xix. 18, reveals a remarkable similarity of language, and it is used, as I believe, with reference to the same event.

I would fix the time for the battle as between the restoration of Israel (which will, I believe, be effected nationally, before their conversion) and the Millennial reign of the Lord. This is the position which it occupies, both in Ezekiel and "the Revelation;" most clearly so in the prophet, following the chapters xxxvi. and xxxvii., and preceding the lengthened and detailed description of the religious settlement in the land of promise—a settlement quite inconsistent with the discordance or disturbance of war. In fact, the grand result of the battle for Israel is stated in verse 22, quoted above. They shall know the Lord their God from that day forward; they shall be brought again from the people, and that finally. "Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 29. In "the Revelation," chap. xx. the Millennial reign is described as succeeding the close of the battle, and although a "Gog" is spoken of as coming up to battle in verse 8, it does not refer to the same time. "Gog and Magog" are there alluded to in a most abrupt and curious manner, as being previously well known; just as we should name a person, if we were able to add, "You know who and what I mean, Gog and Magog." These are the same as in Ezekiel, but, "the coming up against the camp of the saints," then, is a subsequent and devil-instigated, but lost, attempt to frustrate God's arrangements.

I now proceed to examine briefly the prophecies of some of the other inspired writers. I will take Zechariah first, because the date of the attack of the nations upon Israel is fixed there with more precision; and as will be seen, is fixed at the same time which I have given above. In Zechariah, as in other prophecies, the ultimate blessing of God's people is stated before the trial is detailed, through which it is to be reached. Thus in chapters ix., x., xi., xii., the final result of blessing is represented as reached with certainty: but in chapter xiv. the last great opposition appears. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle," etc. The chapter goes on to detail the various facts connected with the battle. The Lord comes himself to end it, accompanied by his saints (verses 3 and 5). Unlike the great event of Israel's previous history, the day is a darkened one, clearing up at even; the end is that "the Lord shall be King over all the earth," and that, he shall execute judgment, and fearful judgment too upon man and beast (verses 13-16). What an awful end to this part of the fallen world's history! Yet towards this is it all tending.

How different when he whose right it now is has been enthroned in his power, holding the sceptre of Judah as the Shiloh. "In that day there shall be upon the bells upon the horses, Holiness unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come, and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zech. xiv. 20-21.

I turn next to the prophet Joel. In chapter i. we read, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Now, although Joel enlarges much more upon the accompaniments of the fearful day in its effects upon nature, and its connection with nature, yet the human enemies are also brought into prominence. "But I will remove far off from thee the northern army, and will drive him into a land barren and desolate, with his face towards the east sea, and his hinder part towards the utmost sea, and his stink shall come up, and his ill savor shall come up because he has done great things." Chap. ii. 20. In chapter iii. we are told, first of all, that the time is that time when "I shall bring again the captivity of Judah and Jerusalem."

A gathering of all nations is spoken of in verse 2, and they are said to be brought "down into the valley of Jehoshaphat." The word Jehoshaphat signifies "Jahovah judgeth," for which reason it is added, "I will plead with them" (or I will judge, using the same word) "there." This judgment is executed because of the treatment of Jerusalem and its people by those Gentile nations who assemble in this war. Verse 9 opens the proclamation to "the Gentiles," or, as in verse 12, to "the heathen," to assemble themselves in the aforesaid valley; "for there," God said, "will I sit to judge all the heathen round about." This judgment is depicted in figurative language in verse 13. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." The end of all is the same as we have seen it to be before. "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion." Joel iii. 20, 21.

I think that I have now quoted a sufficient number of passages to establish the fact, that in the last days, there will take place this great and fearful war, that it will be directed against the Jewish nation, and that the final scene of it will be near Jerusalem; that it will consist of a succession of Gentile nations, and that the Lord himself, as King of the Jews, will terminate it by his appearance. But who are the nations that compose the army?

In Ezek. xxxviii., a list is given of these nations. "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him." Now this ought to be translated the prince of Rosh, Meshech, and Tubal. With these are joined "Persia, Ethiopia, Libya, Gomer, and all his bands, the house of Togarmah, of the north quarters, and all his bands; and many people with thee." Verse 5, 6.

With respect to the rendering "chief prince," "the prince of Rosh," I believe it to be correct; but even if it were not, it would make no material difference, for the words would still signify the chief and head of all these nations, as, in fact, the Septuagint, and other versions take it to mean. One thing is alarmingly certain, namely, that this list at once directs our thoughts to those particular localities with which the Russo-Turkish Army is connected, and that without exception they all surround the Black Sea, or are situated in those spots particularly coveted, or already within the grasp of Russia. She is destined to be the great scourge of modern times, and is the great northern army, which will push on, acquiring territory after territory, until she falls before the King of kings. These countries all appear as her dependencies, and some of them are even now coming under her sway; and, even though it may suit her designs to make peace for a season, it will be only for the purpose of gaining time, and, as it were, taking breath for renewed conflict.

The attack of Gog and his bands is not unopposed. The 13th verse of Ezek. xxxvii. speaks of three people who interfere with his advance: "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" There is considerable difficulty in fixing the precise position of these respective places. By some Tarshish has been supposed to be England. Ships of Tarshish signify ships destined to go to Tarshish. Smith in his Bible Dictionary says that imports brought by the ships of Tarshish, prove without doubt that they came from India. I quote his words, "The gold might possibly have been obtained from Africa, or from Ophir, in Arabia, and the ivory and the apes might also have been imported from Africa; but the peacocks point exclusively, not to Africa, but to India. There are only two species known; both inhabit the continent and Islands of India; so that the mention of peacocks seems to exclude the possibility of the voyage having been to Africa. The inference to be drawn from the importation of peacocks is confirmed by the Hebrew name for the ape and the peacock. Neither of the name, is of Hebrew, or even Semitic, origin; and each points to India." Tarshish, I expect, signifies India, as also Sheba and Dedan either countries on the Western or Eastern side of the Persian Gulf southwards. Very probably they are Beloochistan, the N. W. extremities of India. From these countries the opposition will naturally arise. We cannot fail to perceive how wonderfully that which God has revealed associates itself with the very natural forebodings and events of the present hour. In Psalm lxxii. 10, these are the nations specially mentioned as bringing gifts to Solomon and to a greater than Solomon: "The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts."

There is another country which comes before us in the Book of Daniel, as about to occupy an important position in the latter days, namely, Egypt. The eleventh chapter of Daniel is a part of Daniel's last vision in connection with the people, and in it the position of Egypt in respect to the Holy Land is prominent. In the chapter we have two kings before us; one designated the king of the south, the other king of the north, so called because of their positions relatively to the Holy Land. They are sometimes in alliance, and sometimes at variance, Israel, meantime, being interposed as a nation. This chapter refers to the time when Israel is nationally restored as a Jewish unconverted people, and the time moreover when the king of the north shall eventually come with great power "into the glorious land." These events will take place before the final battle of which we have said so much. Nothing is more probable than that these national complications will arise soon. The importance of Egypt to the Western nations is now much increased since the formation of the Suez Canal. Ethiopia and Libya, to which I just referred, are supposed to be in Southern Egypt, Abyssinia or Nubia. They take part in the war of Gog. Serious complications may arise soon in Egypt, and the ships of Chittim will be sent, within some few years, against him who is called in Daniel xi. 21, "a vile person." Chittim signifies the Isles of the Mediterranean.

There is another country mentioned as taking part in the final battle against Israel, namely "Greece." Zech. ix., having revealed the coming of Zion's king its blessed consequences, proceeds thus, "Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Grecce, and made thee as the sword of a mighty man." Zech ix. 12-13.

This is one of the most critical points of our history as a nation—confronted as we are with dangers, to ward off which much blood has been shed—we shall do well to look to the word of God for guidance and for instruction as to what may be coming upon us. I cannot see that the English nation appears at all in connection with those who oppose the settlement of the Jews in their own land. When the nations that go up against Jerusalem are destroyed without remedy before the Almighty Captain, they are not there. If they appear in Ezek. xxxviii. at all, it is as Gog's opponent. I have already drawn attention to verse 13, and, taking all things into consideration, I expect that a powerful opposition will be offered to the Russian army from our Indian territories.

It is very probable that we may be instrumental, to a great extent, in the restoration of the Jewish nation. There are many things which make it appear likely. The Holy Land has been in the possession of the Mohammetan; but that power and religion is on the wane, so far as Turkey is concerned; and in the changes soon ensuing Israel will be nationally located in their own place. This may be the result of purchase, or it may be a political movement in connection with the contest between Syria and Egypt (see Dan. xi.), or it may follow in the wake of the sword. Some powerful country, and that a naval one, will be the principal agent, we learn from Isaiah xviii. where the word "Woe" would be more properly rendered "Ho." There can be no doubt that the Jew has much influence, and is the object of interest in England.

In the few years that remain before the Lord returns much will take place, and the centre of interest will range round about the Holy Land and the Russian nation and dependencies to which it will prove a "burdensome stone." In the rapidly revolving wheel of events we may be made the instrument, in whole or in part, of Israel's national establishment. What we now see is only the carrying on of an advancing course, which, although there may be an occasional lull, will fall as a storm on the land of Israel, after it has gained more and more strength. Russia will not recede, but gain much territory, for the possession of which she has earnestly longed. She will be contended with and shed much blood; but the Lord Himself will end the striving of the nations and reign as Prince of Peace.—*John Hawker in Prophetic News and Israel's Watchman.*

## HOLY FORTITUDE.

Give me, O my God, give the spirit of prayer, and let me keep ever near to the throne of grace, that my soul may not come thither as a stranger, but that in every surprise I may address thee as a God near at hand, and that, in the name of my great High Priest, Jesus, the Son of God, I may find grace ready to help me in the time of need.

Wean me, O Lord, from all the delights and hopes of flesh and sense! Mortify me to all the honors and the joys of a perishing life and a vain world. Arm my soul all over with a religious hardness, that I may venture into the field of battle, and may scarce feel the wounds which I receive in thy cause. Give me the happy skill of diverting my fears when I cannot at once subdue them, and lead me into proper employments of my heart and hand for this purpose.

I would live as under the eye of God. I would take notice of him in all affairs of life and all the dangers that attend me. I would learn of Moses to endure the sight of afflictions, as seeing him who is invisible. Let me hear thy voice, O Jesus, my Savior, let me hear thy voice walking upon the waters; when I am tossed about upon the waves of distress and difficulty, speak to my soul and say, "It is I, be not afraid."

I would be bravely prepared for the worst of sufferings to which my circumstances in this life may expose me. I would be ready to meet contempt and scandal, poverty, sickness, and death itself. Jesus can support me in the heaviest distresses, though all the sorrows I fear should come upon me. He can bear me on the wings of faith and hope, high above all the turmoils and disquietudes of life. He can carry me through the shadow of the dark valley, and scatter all the terrors of it. Give me, O Lord, these wings of faith and hope, and bear me upon them through all the remains of my short journey in the wilderness. Make me active and zealous in thy cause while I live, and convey me safely above the reach of fear, through the valley of death to the inheritance prepared for me in the land of light. Then my fears shall cease forever, for enemies and dangers are not known in that land. There all our conflicts shall be changed into everlasting triumphs, while songs of honor and salvation ascend in a full choir to the grace that has made us overcomers. Amen.—*Dr. Isaac Watts.*

## The Great Pyramid.

Mr. J. B. Bailey writes to the *St. James Gazette* as follows with reference to the desirability of exploring the Great Pyramid in Egypt.

Now that Great Britain is dominant at Cairo, would it not be a good plan to clear away the sand and rubbish from the base of the Great Pyramid, right down to its rocky foundation, and try to discover those vast corridors, halls, and temple, containing priceless curiosities and treasures with which tradition in all ages has credited the Great Pyramid? This wonderful building, of exquisite workmanship, was erected many years before any of the other pyramids, which are only humble imitations, built by another nation, and also for other purposes; for neither King Cheops nor anybody else was ever interred beneath this mighty mass of stone. The smaller pyramids also exhibit neither the nicety of proportion nor the exactness of measurement, both of which characterize the first pyramid. From internal evidence it seems to have been built about the year 2170 B. C., a short time before the birth of Abraham, more than 4,000 years ago. This—one of the seven wonders of the world in the days of ancient Greece—is the only one of them all still in existence. The base of this building covers more than thirteen square acres of ground. Its four sides face exactly north, south, east and west. It is situated in the geographical centre of the land surface of the globe. It was originally 485 feet in high, and each of its sides measures 782 feet. It is computed to contain 5,000,000 tons of hewn stones beautifully fitted together with a mere film of cement. And these immense blocks of stone must have been brought from quarries 500 miles distant from the site of the building. The present well-known King and Queen Chambers, with the various passages, might also be thoroughly examined by means of the electric or lime lights. The Astronomer Royal of Scotland some years since closely and laboriously examined all that is at present known of the interior of this enormous building. He states that measurements in the chambers, etc., show the exact length of the cubit of the Bible—namely, twenty-five inches. This cubit was used in the building of Noah's Ark, Solomon's Temple, etc. He also maintains that the pyramid shows the distance of the sun from the earth to be 91,840,000 miles.


## ATHEISM AND DEISM,

—BY JOHN G. WILSON,—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book, containing about 200 pages, is neatly and strongly bound in cloth, clearly printed, and will be sent postpaid, for $1.00. Send to this office for it.

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## Communications.

### MERCY THE SOLE GROUND OF REMISSION AS TAUGHT IN THE PARABLE OF THE KING AND HIS BOND-SERVANT.

MATT. XVIII. 23, TO 35, INCLUSIVE.

We have here "the kingdom of heaven" likened to a human king, who decided to have a reckoning with his bond-servants, and when he had begun, one was brought to him who had become his debtor to the extent of ten thousand talents (about $10,568,000), and not being able to pay the debt, his lord ordered the man and his wife and his children, and all that he had, sold and payment to be made, which would be equivalent to balancing the account, because there would certainly be no hope of ever getting any more than the proceeds of this sale. Moved with compassion by his appeal for mercy and good purpose expressed to pay it all if he could only have an extension of time, his lord nobly and generously remits (not forgives) the whole debt. Remember now, a king, in the Scriptural parable teaching, is always an absolute, not a limited monarch in his sphere, and has the power even of life and death in his own hands. For his change of mind is a change of law, observe, in his realm.

Well, what does this highly favored bond-servant do immediately upon experiencing this great favor from his lord? Does he exemplify the same nobility and generosity in his smaller sphere of action? No. He exacts the immediate payment to him on the part of one of his debtors, a fellow-bond-servant of the same [illegible] (about [illegible]), and not being able to pay the debt, [illegible] time and when [illegible] proved his inability to pay, [illegible] him and threw him into prison.

It seems that his fellow-bond-servants who knew of the affair and were "grieved" at the injustice and inconsistency of the man's conduct, went and made known all the circumstances to their lord in the shape of a complaint. Thereupon, summoning the man, his lord after reviewing and contrasting the treatment he had experienced with the treatment he had exemplified, condemns him as he had originally expressed his purpose to do, namely to payment of the debt even to the last *quadrante* (the smallest Roman coin). How long do you imagine it would take a man in prison, earning nothing and having nothing when he goes into prison, to earn or even "see his way out" or square himself with an old debt of ten millions of dollars? Don't you see it is a hopeless case? Don't you see he would die under his condemnation? The only hope he possibly has in such a case is that some relative or friend may redeem him. Well, that is just the lesson. So the Psalmist very pertinently asks, "Will a man redeem himself" (under such circumstances)? There is a price to be paid. Where is he going to get it? Oh, there is just one hope for such a man, and the beautiful "type" in the Levitical law as it was divinely designed to, suggests it to the Psalmist, and he answers his own query. No, a man may not pay the price of his life himself. But shall not a brother redeem?

Then the teaching of this parable was designed to show those under the law "the hopelessness of their case, except from the one grand point of grace. They have forfeited the first noble offer of generous remission and restored favor on the ground of gratitude and an ordinary expectation of one's doing as he has been done by, and if he (the one under law) comes to a realizing sense of the hopelessness of his case, he is then prepared to contemplate the second wonderful display of grace on God's part in even providing the "gracious elder brother" who is willing and able to pay the price, the redemption price.

See how the majesty of law and justice is asserted, and at the same time the greater nobility of mercy is exemplified. For law never raves except in obedience to law, but mercy snatches even from the jaws of death.

Redemption always implies that the demands of the law have been satisfied. There has been a trial of the issues, judgment has been entered up and condemnation passed upon the culprit.

Pardon or redemption must always come from a higher power than the law that enters the decree of condemnation, and for "mercy and peace to kiss each other," equity must preside over any remaining issue. The law of life and death when it has decreed death upon a culprit, must be shown a satisfactory equivalent in law before releasing its judgment, and utility is the only value that weighs in the scales of justice. Now in the estimation of the Judge of all the earth an ounce of intelligent mercy is a man's character outweighs a pound of such a man's abstract estimate of right as determined by the selfish conclusions of his natural reason. Therefore he is warned against judging (that is, absolutely deciding any case) "before the time." If a regenerate person, there will come a time in his experience when he will "stand in God's hypostasis" and see as God sees. He will see the whole case and not partially. "For now we see in part and know in part, but then face to face." This in a word is the philosophy of the requirement.

Live and let live. As you have experienced mercy, show mercy, and leave the rest with God. If you have received a small portion of his Spirit—a little good, a small portion of God's great beneficence, don't as a sectarian or a schismatic lay hold of it as a dog does of a bone, run off into some corner of denominationalism and selfishly [illegible] your teeth at every passer-by. [illegible] too apparent that [illegible] lost all your selfish impulses by the regenerative process [illegible] you are being redeemed. If you are still a bond-servant [illegible] the law remember that judgment has been rendered in your case for a debt of at least ten millions, and you without even a *quadrante* to pay it.

Your only hope, my friend, is in the "Elder Brother," and the most acceptable act of righteousness on your part is first to show mercy to yourself in your poverty and wretchedness and need by accepting the gracious offer of this Elder Brother to redeem you and save from your thralldom to sin and Satan. What would you think of the sanity even of a person lying in prison under such circumstances as we have described, and carelessly or obstinately spurning the offer of light and liberty? And if convinced of the sanity what think you of the manhood or the nobility of such a character? It would disgrace a "hell" if there were such a place.

A spark of true manhood, a single spark smouldering in such a bosom would flame up responsive to the appeal, and would say to "The Father" "I am no more worthy to be called thy son. Make me as one of thy hired servants," and to the "Elder Brother" as doubting Thomas did of old "My Lord (owner, master of a bond-servant) and my God" (a disposer of another's affairs) after paying this enormous debt of mine, if there is any earthly use you can make of me, for heaven's sake, and for God's sake assert it. Use me to your own best advantage. If I am good for nothing else, make a door-keeper of me. What! You've paid it? Ten millions of obligations? And just because you loved me? It can't be possible! Well hath the Scripture said "a brother hath been given for a day of calamity."

What shall I ever do to pay you? Hear the answer. "Go thou and do likewise," (in thy sphere of action). "Be ye perfect because your Father in heaven is perfect (not even as). Exemplify the mercy you have experienced." You were "a lost sheep" yourself, and have been found. You can at least bleat your gratitude, and some other sheep wandering in the fog of mystery will surely hear and joyful cry and run to the fold.

C. GARDNER.

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Can any one tell us the *present* address of O. W. Martin, formerly of Camp Point, Ill. We will be greatly obliged to any one who can furnish the desired information.

## Selections.

### RESURRECTION AND THE COMING KINGDOM IN ISAIAH XXIV-XXVII.

Mindful that the spirit that was in the prophets was the spirit of the Messiah, and that the men of God in whom that spirit spake were borne along by a mighty afflatus into a state of things remote from that in which they themselves were placed, it behoves the student of prophecy not to be too sceptical when he sees before him, towering up above the clouds, the sunlit mountain-tops of that final Messianic kingdom which is to appear in our world in the *acharith* or "after-part" of the days. At all events, when the Christian reader sees before him predictions which he cannot suppose to have been yet fulfilled without doing violence to their language, and especially when he perceives in them points of striking similarity with the more definite teachings of the Messiah himself and his immediate apostles regarding things to come, it is natural for him to wax bold in the assurance that here he has unquestionable foreglimpses into the future of the world. The more confident of this may he reasonably become when he finds in the same continuous prophecy or closely connected group of prophecies repeated *stretchings forth* of the mind working in the word, towards the grand and good time that is coming.

We have ourselves been lately struck afresh with the strong shafts of light breaking through into the future from three or four connected chapters in Isaiah; and without undertaking anything approaching to an elaborate dissertation, desire to record some of the reflections that we have awakened in our own mind. The chapters to which we refer are in Isaiah xxiv., xxv., xxvi. and xxvii. The xxiv. has challenged our attention because of the paragraph with which it closes, wherein we appear to have an undeniable allusion to those hosts of wickedness in the heavenlies to which the Apostle Paul refers in Ephesians vi. The xxv. has caused us to linger and ponder, because it contains those two memorable New Testament quotations about death being swallowed up in victory and about God's wiping away the tears from off all faces; and further because of the remarkable statement, inseparably connected with the other two, that the time of resurrection and "the wiping away of tears, is to be a time also of feasting all nations and of enlightening and undeceiving all nations—regarding which latter disclosures, how can we help feeling that we have probably much yet to learn? The xxvi. chapter has summoned to itself an interest, if it were possible, deeper and more inquisitive still; on the ground that it embraces one of those remarkable Old Testament passages which appear to deny that the wicked will raise from the dead at all, that on the other hand it salutes us with one of the most beautiful of ambient anticipations of the resurrection of the righteous, that this anticipation is more fully corroborated by the context than appears in the Authorized Version, and lastly that there pervades the chapter a most wonderful Israelitish emotion, springing from a profound conviction that Israel is set by irrevocable divine appointment for accomplishing deliverance in the earth. The xxvii. chapter has not so fully absorbed our attention, but is nevertheless not to be omitted from all mention here, seeing how plainly it is continuous with the chapters that have gone before, and what exegetical value is thereby imparted to its references to Israel's national restoration.

Glancing back behind the paragraph which closes chapter xxvi., and looking for a moment at the whole of that gloomy chapter, which seems to mutter thunder all through,—one is reminded that the Hebrew *'eretz*, like the Greek *ge*, means either "land" or "earth," according to context and circumstance; and the enquiry thence arises, which does *'eretz* mean here, for obviously it makes not a little difference whether we read in English all through: "Behold the Lord maketh the 'earth' empty—the 'earth' mourneth—the 'earth' is defiled—the inhabitants of the 'earth' are burned—the 'earth' is utterly broken down—the 'earth' is clean dissolved, the 'earth' is moved exceedingly," etc.; or whether we read: "Behold the Lord maketh the 'land' empty—the 'land' mourneth," and so on consistently to the end. The chapter ought to explain itself, and clear up this ambiguity; otherwise it becomes comparatively useless. It may be that other students may see in the very nature of the thing predicated some reliable clue; but meantime we submit one indication, which has arrested our own attention. The law of parallelism seems to help us in verse four:

The *'eretz* languisheth, it fadeth away,
The *tebhel* languisheth, it fadeth away

Now if any one will trace *tebhel* through all its occurrences, he will find in it a strong bent to a world-wide significance; which is quite fairly reflected in Psalm xc. 2, "Or even thou hadst formed the *'eretz* and the *tebhel* —the 'earth' (clearly not the 'land') and the 'world.' We do not think there is any exception to this. And thus understood—the whole xxvi. chapter being thus taken as foretelling a terrible visitation of judgment on the whole inhabited earth, right naturally does the "heavenly host" paragraph at the end grow out of what has gone before.

And it shall come to pass in that day,
The Lord will punish the host of the height in the height,
And the kings of the ground (ha-adhamah) upon the ground.
And they shall be gathered together—prisoners for the pit,
And shall be shut up in prison;
And after many days shall they be visited.
Then shall blush the silvery moon,
Then shall pale the glowing sun,
For the Lord of hosts hath become King in Mount Zion,
And in Jerusalem,
And before his elders—a glory!

We say: "quite naturally." For by both by their plurality and by their contrast with "the host of the height," are we guided to the interpretation "kings of the earth" not kings of the land or country," in the sense of the kings of any one nation. The earth's sins—the earth's sorrows—the earth's punishment well and forcibly lead up to the punishment of the kings of the earth: whose power for good or evil being so great, whose sins when they rule unrighteously being so fraught with evil for myriads, God as the invisible King of the earth holds them responsible and warns them that a strict reckoning is coming.

The conclusion has already been intimated that this "host of the height" can be none other than "the spiritual hosts of evil" named by Paul to the Ephesians. The very contrast of this host with "the kings of the ground" (for so it is literally) performs sends us up into "the air" to find it, Eph. ii. 2. Every one can see how these hints connect themselves with Rev. xii. 8, 12. Jehovah, therefore, purposes to clear the earth and the aerial heavens of evil rulers, human and preter-human, to make way for his own visible and beneficient reign in and from Jerusalem.

On the central verses of chapter xxv. we have but a few observations to make. Here we are glad to find the Version in Eyre and Spottiswoode's "Revised Bible" near enough for our purpose.

And in this mountain will the Lord of hosts make for all the peoples
A feast of fat things, a feast of wines on the lees;
Of fat things full of marrow,
Of wines on the lees well-refined,
And in this mountain he will destroy
The veil that veileth the face of all the peoples,
And the covering that is spread over all the nations,
He will swallow up death for ever;
And the Lord God shall wipe away tears from off all faces;
And the reproach of his people will he take away from off all the earth
For the Lord hath spoken it.

Working from the known to the unknown, we may say we know this passage carries us forward to the time of the resurrection of the just, not only in general from the employment in the New Testament of individual phrases here found, but in particular because the apostle Paul expressly asserts, (1 Cor. xv. 54) that "when this incorruptible shall put on incorruption," etc., then shall be brought to pass the saying that is written, Death is swallowed up in *victory*." That saying is written here in Isaiah xxv. The next thing that is obvious is that the reproach of the Hebrew people will be taken away—at that time. For that the Hebrew people is to be coupled with the "reproach" named, is clearly the just conclusion. In Isaiah, a Hebrew prophet, addressing primarily his own nation, and using, as he does in this particular verse, the word "people" in the singular number, this is obviously the correct application of the expression "his people." Besides, their "reproach" is too well known to leave us in doubt. Isaiah himself, from his first chapter onward, heaps reproach enough upon them; and they have all along since their present long-continued dispersion began, been a bye-word and a proverb among the nations of the earth. What we are here told then is that that reproach is to be taken away about the time of the first resurrection. In that day shall Jehovah become King in Jerusalem—in that day shall this song be sung in the land of Judah (xxvi. 1)—in that day (xxvii. 1) Israel shall blossom and bud, and fill the face of the world (*tebhel*.) with fruit, v. 6. Stepping backward from verse 8 of chapter xxv. to verse 6 and 7, in other words from the promise of resurrection and divine consolation to the promises of a feast for all nations, and of a universal dis-illusioning, one is led to hesitate to apply these words to anything which has yet been fulfilled. The veil is Satan's. He is the deceiver of the nations, Rev. xx. 8, 8. He it is who works inwardly in the sons of disobedience for all manner of error and unrighteousness, 2 Cor. iv. 4; Ephs. ii. 2; 2 Thess. ii. 9-12. At the Lord's approaching advent, Satan will be cast down into the abyss. Then shall come (for this is the magnificent and startling disclosure here made to us) blessing to the nations of the earth on a scale never known before. With such a prospect, well may we pray with delighted fervor, "Thy kingdom come!"

We have space left for no more than a few words on the xxvi. chapter. Into the question of the non-resurrection of the wicked dead, we excuse ourselves from now entering. It is a large subject, and demands careful investigation. We have personally no manner of doubt that the passages in the New Testament which teach that the unrighteous dead will raise to the body are to be taken with absolute confidence as really meaning what they appear to say. All the same, we admit frankly the difficulty which arises from the undoubted fact that some passages in the Old Testament would seem to deny any such resurrection; not doubting, however, that to own the difficulty is the first step towards its removal. These remarks are, of course, suggested by the impassioned denial of verse 14:—

Dead (are they), they shall not live,
Deceased (*rephaim*—shades) they shall not rise;
So hast thou visited and destroyed them,
And made all their memory to perish.

This only will we now venture to surmise, namely, that the absoluteness of this denial may be due to the limitation of the Old Testament view of the future. It may be that the prophet sees as far as into the Coming Kingdom, and no further. These "other lords," that have had dominion over foolish and deceived Israel, are dead and done with so far as regards any further power for mischief which might otherwise be feared. Their dominion is for ever gone. We merely throw out this suggestion for consideration.

Fixing our attention now on the 19th verse, we discern on the one hand clear evidence that the resurrection of the righteous is intended; on the other we are met with subordinate points of some difficulty, both in translation and in exegesis. As to the positive evidence that the resurrection of the just is really meant, we will look first at the text and then at the context. Every one can see how the text reads in the Authorized Version; and a good many will surely regard with a degree of caution, not to say suspicion, the two supplied words "together with":—

Thy dead (men) shall live
(Together with) my dead body shall they arise.

Dr. Davies, in Eyre and Spottiswoode's "Revised Bible," boldly dispenses with any supplied words; but (it would seem) just as boldly treats the Hebrew word for "dead body" (*nebhelah*, "corpse") as a collective noun, and so translates it as a plural "dead bodies." His rendering of the entire verse is as follows:—

Thy dead shall live,
My dead bodies shall arise,
Awake and sing, ye that dwell in the dust:
For thy dew is as the dew of herbs,
And the earth shall give birth to the dead.

In any case, resurrection is plainly here, not to be observed by any such minor variations. And the context sustains this main drift of the words. For just as the word *nephal* is well rendered in the last line of the above quotation "give birth," so the same way in the lament of Israel in the 18th verse—

We have not wrought deliverance in the earth,
Nor are the inhabitants of the world born.

That resurrection reappears in the last verse of the chapter must be evident to all:—

And the earth shall disclose her blood,
And shall no more cover her slain.

The time for the avenging of martyrs has at length come! They rise to be avenged and to stand in their lot in the end of the days. It is altogether a wonderful context. We cannot forget that pathetic, humiliated, yet philanthropic lament of Israel in verses 18 to 18. Israel ought to have wrought deliverance in the earth: through her the inhabitants of the world (the *tebhel*) ought to have been born! But they have not; for which Israel takes to herself shame. And this leads us to ask—In view of the sudden transition from verse 18 to 19—Who is the speaker in those wonderfully consoling words of the last named verse, "Thy dead shall live," etc.? Perhaps no man may give dogmatic answer to that question; but if we might, without presumption, give expression to what forces itself on our own mind, we should say: Why, do you not see that it is Messiah himself who takes up the strain; who addresses dishonorable Israel in reply to her sorrowful regrets? "Thou sayest, O Israel, that thou hast not wrought deliverance in the earth, and that the inhabitants of the earth have not been born; and thou takest to thyself shame and confusion of face for thy failure. It is well. But now be of good cheer. I am he that is mighty to save both thee and the world; to reinstate thee in thy high vocation: to raise thine own dead; and through thee to pass on the great deliverance from death to the outlying nations. I—the Resurrection and the Life—say unto thee: Thy dead shall live. My corpses—I claim them as mine, as, so to speak, part and parcel of myself—they shall arise. Yea! bear thou even now, for thy encouragement, the very words in which I will waken them from their death-slumbers: 'Awake and sing, ye dwellers in dust.' Then, in due course and sequence, the whole earth itself shall give birth to the dead. And so, through me—thy Conceiver, thy Redeemer, thy Restorer, thy Savior, thy Lord, thy Messiah—shall thy mission be fulfilled." Truly, "Salvation is of the Jews"—in a more comprehensive sense than many over-wise Gentiles imagine. What shall the receiving of them be—who have been cut off for their unbelief—but, literally, life from the dead!

In the above (perhaps too bold) endeavor to thread through the whole context, it has been with intention that we have led up to a possible solution of the singular phrase in verse 19, "my dead body." The intention has been to furnish a suitable pedestal on which to set the exposition offered by the late Dr. Tregelles. In other words, without confidently making it our own, we deem his remarkable exegesis as worthy of the most careful consideration; and our foregoing remarks will have served to show it is that we take to be so. Commenting on Daniel xii. 2, Tregelles says: "It is at the coming of the Lord Jesus that Israel is delivered: it is then that the first resurrection also takes place. Just in the same manner do we read of a resurrection in Isaiah xxvi. 19, in connection with the Lord coming out of his place to punish the inhabitants of the earth for their iniquity: Thy dead men shall live; they shall arise my dead body.' (Such the words are literally. Identified with Christ as being his members.] 'Awake and sing, ye that dwell in dust: for thy dew is as the dew of the herbs, and the earth shall cast out the dead.' To that day belongs the statement of the same continuous prophecy: 'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit (xxvii. 6)." (Tregelles's "Remarks on Daniel," p. 156.) It may be added that even if the singular number of word "body," in the expression "my dead body," is not to be pressed, there still remains the remarkable change of pronoun from "thy" to "my" to be accounted for. "Thy dead men"—"my corpses," in one breath as much as to say: 'Thy dead men are mine:—I promise them they shall arise." A sentence or two from Delitzsch on this passage must conclude our article. "Thy dead will live, my corpses rise again. Awake and rejoice, ye that lie in the dust! For thy dew is dew of the lights, and the earth will bring shades to day.' When compared with the N. T. Apocalypse, it is 'the first resurrection' which is here predicted by Isaiah. The confessors of Jehovah are awakened in their graves to form one glorious church with those who are still in the body. In the case of Ezekiel also (xxxvii. 1-14), the resurrection of the dead which he beholds is something more than a figurative representation of the people that were buried in captivity. The church of the period of glory on this side is a church of those who have been miraculously saved and wakened up for dead. Their persecutors lie at their feet beneath the ground."—*Rainbow.*

*For which, indeed, he has precedent, in that the same word is plainly used in the singular as a collective noun conveying a plural idea in Lev. xi 11, and *Jer.* vii. 33.

### WEIGHTS AND MEASURES.

At the meeting Wednesday evening G. H. Burrows, Cincinnati, O., and George Thomas, Owasso, Mich., were elected members. The president announced the receipt of a pamphlet from Lieutenant Colonel A. T. Fraser, R. E., entitled "Darkness in the Land of Egypt and Light in the Dwellings of the Children of Israel;" also a book of poems from George A. Hammond of Kingsclear, New Brunswick, "Queen Victoria's Olive Tree and other Poems." In connection with this a romantic incident is mentioned. After Queen Victoria took the throne a present was sent to her from Jerusalem of an olive tree. It was shipped to Beyrout, kept on deck and appeared to die on the passage. In that state it was entrusted to the gardener. In the week in which her majesty was crowned, the Bristol *Mercury* stated that on the day of the coronation, June 58, 1838, this olive tree put forth twelve blossoms. From this incident, it is thought, the twelve tribes of Israel will be gathered in Victoria's reign. A pamphlet was received from the institution of civil engineers of London, England, containing a paper by Arthur Hamilton-Smyth, B. A., "A Comparison of British and Metric Measures for Engineering Purposes," with an abstract of the discussion upon it. This paper will be discussed at a meeting of the international institute. Last evening the president read some extracts from it.

After the reading of those extracts the paper of Mr. J. H. Weldon of Kilmallock, Ireland, on "The Great Seal of the United States," was given. Mr. Weldon referred to the circumstances that led to the adoption of the seal and showed the remarkable significance of the devices and mottoes upon it. He explained the peculiar science known as Cabbala among the Jews, in one system of which, called *Gematria*, the letters of a word are regarded with reference to their value as numeral signs. He then pointed out the wonderful significance of the numerical values of the mottoes on the seal. Mr. Weldon's is an unusually interesting and powerful paper and will appear in the July number of "The International Standard."—*Cleveland Plain Dealer.*

### Conference Notice.

The next quarterly session of the Northwestern Pa. A. C. C. will be held with the church at Plum, Pa., commencing on Friday, July 24th, and continue over Sunday. The brethren of that church desire us to say that they wish to see a large attendance and that they will meet those coming by rail at Hydetown Station, all will be cordially welcomed who can attend.

S. A. ATWATER, Sec.

# THE RESTITUTION.

O. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 15, 1885.


**We need the money due us. If your subscription has expired please send us the money to renew soon.**

THE "One Fold and the Only Door," is the title of a volume sent from I. C. Welcome, Director of the Scriptural Publication Society, Yarmouth, Me. So far as we have perused its pages we have been well pleased indeed with the course pursued by the author. Although much has been written by men of eminent talent on Bible teachings concerning our future life and final abode, yet many subjects are placed in a new and very striking light by the author of this work. More hereafter in regard to this book as well as regarding two interesting volumes noticed briefly last week.

WITH all deference to others, from whom we may differ, it is our own opinion that the King of the North and the King of the South are powers belonging to, and acting their part in, that division of the old Roman world known as the Eastern Empire. Palestine is the grand arena where the last acts in the closing drama of this age will be performed, and, if we mistake not, Russia, England, Turkey, and Israel will be the most prominent actors in the final events. Powers in countries about Palestine will act their subordinate parts in the concluding scenes as prophecy indicates.

## Communications.

This letter returned, seems too important to be suppressed, in love to W. S., and those in the *Crisis* office. *Editor Crisis:*

Your exposition of Isa. lxv. 17-25, is surprising. A sense of duty to W. S., the editorial corps and brotherhood, impels me to ask your attention to those Scriptures embraced in the inquiry of your correspondent.

The Scriptures referred to are 1 Tim. vi. 15. The times of the blessed and only Potentate, etc., The times of refreshing, etc., The times of restitution, Acts iii. 21. "The great and notable (appearing) day of the Lord," Acts ii. 20, as 1000 years. 2 Peter iii; Rev. xx. 3-7, six times. The great sabbath. Heb. iv. 19. etc. Now as the angels in heaven, Adam and Eve in Eden—the old world under promise, Israel and all under the gospel have been—or are, subjects to divine government, why then assume a contradiction of accountability and responsibility in "the world to come!" Matt. xii. 32; Ephe. ii. 5-7; Psa. xxii. 27-28, 72; Zeph. iii. 8. Of course, "where much is given more is required." Luke xii. 48. Note. It was once a great sin to "limit the Holy one of Israel." Psa. lxxviii. 4. Is it not a greater one now? "The saints—the many brethren of whom Christ is "the first born," Rom. viii. 28-30, "will die no more." Luke 20, 30. But "the twelve apostles are then to sit on twelve thrones—judging the twelve tribes of Israel," Matt. xix. 28; Luke xxii. 28-30; all in harmony with the truth of our "reign with Christ the one thousand years." Rev. xx. 3. Surely it is a mere impression (of "another spirit") that ignores all such Scriptures and facts.

2. The terms of Isa. lxv., do teach begetting, births—varied ages, offspring, and death. See Deut. xxviii. 41, beget sons and daughters, etc., (same word), Isa. xlviii. 19, "offspring of thy bowels."

"If a man be ignorant," it should be conceded; but he should not be allowed to so suppress and deny the most evident teaching of God.

3. As creation was for a purpose, Jer. i., and the first advent; so also, is the second, and this purpose is revealed. See 1 Cor. x. 1-13. Surely our age does not end all—does not deny but teach the unveiling of Israel and the nations. Isa. xxv. 6-10; Psa. xcviii. Read Rom. xv. 8-13, in the light of the covenant oath to Abraham. Gen. xxii. 17, 18.

The Pope, Grand Trunk, and "Strong men armed," act as if they could be a law to themselves—above admonition or "instruction in righteousness." But what is "the prayer of one who turneth away his ear from hearing the word? Rev. xxviii. 9.

Bro. W. S. and all of you know that baptism and second coming are taught (in the style of your exposition) by the precept of men. With deep sorrow for this obligation to correct brethren who are engaged to welcome "the coming one," I yet find relief in "the full assurance of faith" that "the sure word of prophecy is a light" that shineth in a dark place, to which we do well to take heed, till the day (of the Lord) shall dawn. 2 Peter i. 19.

However, "the word of the Lord" has been graded in this evasive exposition by W. S. it is the highest privilege and most solemn duty of those who believe, to expose the erring exposition, and let the light shine, so God ordains.

The apostle showed his integrity by his course of life, and the writer may say that an ample salary—an estate of providential abundance—and over 42 years of service have been given to the doctrine of Christ's coming "the time to Salvation, Restitution and reign!"

The reason for believing the gospel at all, is the reason for believing the second coming; and this is also the reason for believing his revealed purpose in coming—which is by oath and covenant—promise to "bless, restore, and reign with his saints." Amen.

He will subdue his foes, but surely this subjugation is not the annihilation of "The remnant" so often spared, saved or restored, as of old. Lev. xxvi. 42-44; Deut. xxxii. 40-43; Isa. x. 22; Matt. xix. 28; Rom. xi. 23-29; xv. 8-13; Heb. viii. 8-12; Rev. vii. 1-7; How readest thou?

Moses with his wife and household, belonged to and was over Israel, and their adherents from Egypt and Canaan; so Christ and his body—Bride, belong to the kingdom that he will inaugurate over the unveiled of Israel and the nations. Isa. xxv. 6-8; Rom. xv. 8-13;

It is only "in the dark, that such signal distinctions are disregarded and the plainest terms of prophesy denied, as to "send—bring forth, offspring, infant, old man, the child shall die—and the sinner an hundred years old, accursed"!!! Do think on all these terms and phrases apply to these brethren in their perfected immortal state? Rev. xxi. 1-5. No, never.

Some one surely should speak! "If these (such as I) should hold their peace the stones (should) cry out,"! Luke xix. 40. Lovingly for integrity in the truth.

J. B. COOK.

### MICA PEN NOTES.

I have been doing work in the cemetery, trying to give better shape to the family burial lot. I cannot say that it is time really mis-spent, but one reflects how transitory is everything—and even monuments get old and defaced. Where, thought I, will be all these pillars and slabs of marble and granite, in a thousand years, even as time has its fashion of dealing with things, in the series and sequences of centuries? Who will know anything at all, of these sleeping citizens of these villages, the villages of the living, and of the dead? This will be just the garnery, if I may coin a word, of the dust of unknown and dead ancestors. Will there be one faint trace of a stone and inscription yet remaining? Possibly, if the dead man was a public benefactor. Not otherwise. Yonder comes a carriage, and in it, a quiet modest girl, and her mother, dressed in black. They are making a tour of the ground, in retrospect and observation, one perhaps to pay a half-hour's visit to the tomb of sleeping husband and father.

I said I came to labor in this dormitory of the dead, and having borrowed shovel and spade, and hoe, and guide line of the gate keeper, I threw off coat and vest and neck tie and laid them down on a heap of pine boughs, and when so doing—I thought of these memorable lines:

"We lay our garments by,
Upon our beds to rest,
So death will soon disrobe us all,
Of what we here possessed."

I have no ambition after post-mortem cemetery memorials. Let me sleep, forgotten, if need be by men. The only hope is, the hope that is alone sensible and satisfying—that God will remember me. There is nothing else that will avail an iota. Right here on this new-made grave—is a kind of woven token, a wreath with letters—but in a few short months, the freshness is utterly gone, and the letters are misplaced, and everything is almost a wreck. Nature itself battles with memorials, and baffles all our fondness. The other day as I was rambling along the brow of a declivity, I thought and said—"right there is a good place to lie a little while—right in the breast of that bank." "How is that?" inquired my fellow rambler. "Because, I would rest, as one expecting every instant to get out easily and quickly at the resurrection call—and I would be like a traveler ready to spring out of bed; even in the sleep of death." What is the sleep of a dozen years to the dead, or of a hundred or of a thousand? It is all alike momentary. I have been sleeping well of late, and from ten until six—I have sometimes hardly stirred—and it has just been a wee moment from the town clock's night stroke across the valley, until the fresh of morn, and the cheery chirping of the overjoyed robin. Yes, God only knows the dead—and he does know them. He is marvellous for memory. Christ is with him in this memory—the memory of love and of his own honor—the honor wherewith he honors his word of promise. And the spirit has his mark on the souls of the dead, and on their dust—on their volant and volatile elements, though they be most subtle and diffusible of all things in nature.

I am reading Farrar's Life of Christ, published by Brother Rufus Wendell, (of which he has a noble stock in ready store), an every way noble book, of which thousands might well be called for and joyfully read. Farrar, I see, is no dogmatist,—but learned and thorough and calm. And I might reflect here, half in parenthesis, that Brother Wendell is about to push his new and thorough edition of the "Revised Bible"—useful to students, and to all with the least taste for comparing the old and new. This edition may suit the thinking people who read THE RESTITUTION.

Now, I just spoke of Farrar's book, and I recall the trials of our Master in his conflict with the jealous Jews, and their hostility to his kindest walk and work of mercy among them, and I was just now thinking how the pride and lust of man are quiet often when undisturbed, like a gorged serpent half asleep. So lust will drowse and seem peaceable when sated, and let alone. But assail it, and then see. There is wrath asleep, and hidden, where you would least think it. In how many hearts does it lie there and thus quiescent, an evil wrath coiled up in the love of something sinful. Unsheath a sword to touch the sin with its cutting and reforming point, and how wrath rises like a serpent's crest, and lifts itself up, and retreats and mounts in hissing obliquities! What a long delay since the foregoing, and I will make the continuation brief. I wrote to brother Daniel Howard at Hot Springs, not long since about like this, that in the possible view of a return to Palestine in autumn, it would be a special incentive and help, if all persons interested in that trans-Mediterranean world of renown, would patronize the collection of objects of interest, and specify what would be wished for—whether wood, water, rock, relics of ruins, and curiosities and mementos of sacred places, of whatever kind. If a sufficient number would engage to pay a reasonable amount for such reminiscences, directing what, as far as possible, would be preferred, it might open the way successfully. I told Brother Howard personally last fall, that I would be glad to go there with him, but I see no practicable way to meet expenses, except as I have here intimated.

In conclusion, I will only mention that I have in mind a case of a deserving family of believers of important truths taught in THE RESTITUTION, who are suffering for want of the comforts of this life, but then there are always the poor, it is true. However if any generous soul should have a dollar that was ardently anxious for a mission of usefulness, I could send it on its way rejoicing, quickly, with the glad consciousness that it was not made in vain. The very mail-bag itself might feel cheerful with a sense of the blessing at its heart—and the steam that transported it, feel a transport of pleasure, in carrying a little medicine for privation. Still I am not good at begging, unless it be in begging the mercy and goodness of God, and in that may we beg successfully, and never without remembrances of praise to his name.

O. COLEGROVE.

*Westfield, Mass.*

P. S.—Providence called us from the South. If I could find some one of rheumatic, bronchial or asthmatic tendency (who would be greatly benefitted by a southern residence in fact) I would be glad to sell a little land I have there, and would make THE RESTITUTION a donation if you saw any way to bring it about.

O. C.

## Miscellaneous.

Among the remains of Indian mounds in the western suburbs of Grand Rapids, Mich., were recently found two nodules of nearly pure silver, weighing together upwards of twelve pounds, together with a small piece of silver foil. Near them were a large copper axe, a sea shell, bone spears, and other prehistoric relics.

The unusually low water in the Swiss lakes last year made it a favorable time for archæological explorations, and many valuable relics of the prehistoric "lake dwellers" were recovered. Among them were a splendidly preserved bronze sword, several dozens bronze bracelets, etc., together with many articles of stone and charred fabric.

A French statistician calculates that two thousand five hundred and forty kings and emperors have reigned over sixty-four empires and nations. Three hundred, he records, were dethroned, and sixty-four, finding the misery of a throne unbearable, resigned the position. Twenty-four tired of life as well as power, committed suicide. Twelve became insane. A hundred were slain in battle, one hundred and twenty-three were made prisoners through the fortunes of war. Twenty-five perished as martyrs, a hundred and fifty-one were assassinated, and a hundred and eight were executed after a legal trial.

COLOSSUS OF RHODES.

This celebrated statue was of bronze, and is commonly cited as one of the wonders of the world. It was the work of Chares, a noted sculptor, who spent twelve years in making it. It stood only sixty-six years, and was overthrown by an earthquake B. C. 224. Its height was 105 feet, without pedestal. Its thumb measured a fathom round. The statue was hollow, and the cavity was filled with stones. After the earthquake the Colossus helped the Rhodians out with a swindle as gigantic as itself, which they perpetrated on the rest of the Greeks, subscriptions for replacing the statue being collected to more than five times the value of the work needed, and then the money being diverted to other uses. The statue lay on the ground for 894 years, when, the island being conquered by the Saracens, the fallen Colossus was sold for old brass to a Hebrew junk-dealer of those days, who cut it up, loaded 900 camels with the brass, and made a fortune out of his speculation. Allowing 800 pounds for each camel-load, the total weight of the bronze was 720,000 pounds, and this after the statue had been subjected to the rust and waste from the theft of nine centuries. The pedestal was triangular, and there was a staircase to ascend to the top. Rhodes was famous for its statues, however, as Pliny mentions a hundred other colossuses, not so large in the various quarters of the city.

VIENNA, June 28.—Several fresh documents from the Mahdi are published by the *Akhbar*, containing one or two statements of more than ordinary interest. In a letter to the Emir of Shendy the rebel leader writes: "Thou tellest me that the residence of the former Sultans of Shendy has been destroyed, and that the jackals and lions are living in their palace. Herewith thou receivest a sum of money, 800 talluris, to defray the cost of repairing the palace, for I think of instituting there a Medressah, or School of Divinity for 250 talmiks or theological students. To this purpose I intend to devote one-third of the ransom which I shall receive for the Christian missionaries and nuns who are in my hands."

Another document contains a proclamation of the Mahdi to his army, and runs as follows: "To all the faithful who are fighting for God, the prophet, and his servant, Mohamet Ashmed—How are you faithful when you are again murmuring because you are prevented from making pilgrimages to Mecca by the continuance of the war? Do you not know that killing an infidel is more agreeable to God than offering prayers for a thousand months? Do you not know that not only from Mecca, the mother of cities, but also that from every field of battle, a path leads to Paradise? Oh, ye faithful, I assure you that if you die in the morning fighting against the infidels, you will, even ere it is noon, be with the Prophet in Paradise. Silken robes of green will clothe you, and golden bracelets adorn you. You will repose by the banks of cool rivers, sipping refreshing drinks, while sixty ever youthful houris, bright as the noon, will smile upon you."—*London Standard.*

The career of Hobart Pasha, just sent by England on a mission to the Sultan, has been an eventful one. The second son of the Earl of Buckinghamshire, he was born in 1822, and first saw active service when still a boy in the expedition for suppressing the slave trade in Brazilian waters. During 1848 and 1849 he served as Lieutenant on board the Queen's yacht. He was mentioned when in command of H. M. S. Driver at the capture of Boomarsund and became Post Captain in 1862. Six years later he was appointed naval adviser in the Turkish service. In 1869 he commanded the Turkish fleet which was sent to Crete and brought to a satisfactory issue the delicate diplomatic negotiations which were carried on at Syra. He was subsequently promoted to the rank of Pasha and became Inspector-General of the Turkish navy. During the war he contrived to elude the vigilance of the Russians and at great risk successfully ran the blockade of the Danube in one of the Sultan's gunboats. In 1880 he was named Mushir and Naval Aide-de-Camp to the Sultan. Four years ago he married Miss Kathleen Le Hore, who belongs to an ancient Anglo-German family which settled in Ireland as far back as 1160, and who has the rare distinction of being a Countess of the Holy Roman Empire in her own right. Mrs. Hobart Hampden has devoted a great part of her life to works of charity, and is now President of most of the Catholic *sociétés de bien faisance* at Constantinople. Hobart Pasha stands very high in the favor and friendship of the Sultan, and is doubtless now sent to renew that anti-Russian English and Turkish alliance which existed under Beaconsfield, but has been broken under Gladstone.—*N. Y. Sun.*

Selected Jewish Notes.

On the 13th., a fire broke out at Suwalk (Russian Poland) in a house inhabited by a Jew, and situated near the great Beth Hamedrash. Before the fire was subdued forty houses tenanted by the Jews were destroyed, and six persons were severely burned, of whom one or two were not expected to recover. About one hundred Jewish families are now entirely homeless and destitute.

Of the Jews of Cabul, of whom there are said to be about 2000, the *Jewish World* says that there are many of them very rich, and live in comparative security and retirement. "They labor, of course, under the usual disabilities to which Jews are subjected in all Mohammedan countries. They are obliged for example, to wear a rope round the waist, and are liable to punishment if they venture to ride abroad upon either an ass or a horse. They are also obliged to wear a three-cornered fur cap so as to be recognized by the Moslems, lest, perchance, any true believer should, in error, be led to give the greeting of peace to one who is an infidel." They know nothing of later Rabbinism, and hold the Talmud in little repute. They have no public synagogue, and conduct their services in the house of one of the richer members of the community. Their ritual is somewhat after the pattern of the Karaites, or non-Talmudic Jews of South Russia.

## News Items.

CAIRO, July 11.—General Brackenbury telegraphs from Tatmeh that a letter which was received there yesterday states that El Mahdi is dead. The letter was written by a merchant at Handak, on July 8, instant, and it says that since the Prophet's death his followers have fallen to fighting among themselves. A refugee Egyptian soldier who arrived at Tatmeh to-day, General Brackenbury says, asserts that he saw an Arab on the 1st of July at Abudom, who told him El Mahdi was dead.

MADRID, July 13.—There were 1,417 new cases of cholera reported in Spain yesterday, and 667 deaths. The cholera has broken out in four places in the province of Jaen. Forty-two new cases were reported yesterday in that province, and eighteen deaths from the disease. The official report shows a total of 30,000 cases in Spain since the inception of the scourge, up to last evening, and a total of 12,000 deaths.

The latest returns regarding the damage occasioned by the recent earthquake in the Vale of Cashmere states the loss of life at 3,081 persons, besides 25,000 sheep and goats and 8,000 cattle. The number of dwellings ruined is computed at 75,000. Latest advices report an occasional recurrence of the commotion in some localities.

The meteor which passed over this city Monday evening was seen by a careful observer at Clyde and by the astronomers of the Litchfield Observatory, Hamilton College. The meteor is pronounced the most brilliant of recent years. The light was intense. Our correspondent at Clyde and the observers at Clinton saw the meteor explode.—*Rochester (N. Y.) Chronicle and Democrat, July 9.*

The annual assembly of the Church of God, will (if the Lord will), convene at the house of the brethren in Winchester, Va., on Friday the seventh of August, and will continue over the second Sunday. All of the Brethren in Christ every where are respectfully invited to attend, all that can come will please notify me at once so I can procure tickets for reduced rates; and all who cannot come will please arrange a letter, and all churches will please either send a delegate or letter, to be read in the interest of the cause on which the destiny of all nations rest. By order of the quarterly assembly of the Church of God, which met according to announcement in THE RESTITUTION.

N. J. MORGAN.

## Selections.

A Gospel Older than that of St. Matthew.

VIENNA, June 23.—Prof. Karabacek has been good enough to show me the papyrus which has lately been discovered among the El Fayum manuscripts, and which is alleged to be the fragment of a gospel older than those of St. Matthew and St. Mark. It is a very small fragment, measuring three and a half centimetres in length and four and one-third in width, and contains seven lines, having 105 words. Of these 96 can be plainly deciphered, but nine are indistinct. Some lines are mutilated at the beginning and end, and it is supposed that from 91 to 98 letters are missing. The number of deficient letters can be reckoned by comparing lines three, four, and seven with the others. The seventh contains but four letters.

The writing is in Greek, and Dr. G. Bickell of the University of Innsbruck, who discovered and deciphered the fragment, concludes, from the form of the letters and the abbreviations, that it was written in the third century; but from the style of the composition he infers that it dates originally from the first century, and this is also the opinion of Dr. Edward Harnack, editor of the *Theologische Literatur Zeitung* of Leipsic.

Here is the translation of the fragment, line for line. As already reported, its parallel is to be found in Matthew xxvi. verses 30 to 34, and Mark xiv. verses 26 to 30:

1. "But after supper, as they went out,
2. "You will all take offence this night.
3. "According to the Scriptures, 'I will smite the Shepherd, and the sheep will be scattered.'
4. "Then Peter spake,
5. "And if all, not I.
6. "He said to him,
7. "The cock will crow twice, and before that thou shalt deny me thrice."

The omission of the words, to be found both in Matthew and Mark, "But after I am risen again I will go before you into Galilee," is noticeable. Dr. Bickell reviewing the fragment in the *Zeitschrift fur Catholische Theologie*—a periodical printed at Innsbruck for private circulation—lays stress upon the importance of the manuscript as being the earliest fragment of the New Testament gospel; not canonical, indeed, but yet no pseudograph of heretical composition. Dr. Bickell's views are set forth and approvingly commented upon in an article by Dr. Harnack, which appears in the last number of the *Theologische Literatur Zeitung* of Leipsic. Dr. Harnack, who is a fervent Roman Catholic, distinguished for his Greek scholarship, remarks that, so far as he can judge, Dr. Bickell has taken no liberties with the text, having only added five letters, which it could be plainly guessed were the missing ones, but which simply mended broken words, without altering the sense of a line. The antiquity and genuineness of the fragment are, he argues, beyond dispute.

REMEMBER THE OPPRESSED.

In Persia every street boy raises his hand against the wretched Hebrew; he is beaten and buffeted in the streets, spit upon in the bazaar, says the St. James *Gazette*. The only person he can appeal to is the farmer of the Jews. From him he will obtain a certain amount of protection if he be actually robbed of money or goods, not from the farmer's sense of justice, but because the complainant, were his wrong unredressed, might be unable to pay his share of the tax. At every public festival—even at the royal *selaam*, before the King's face—the Jews are collected, and a number of them are flung into the *hauz* or tank, that King and mob may be amused by seeing them crawl out half drowned and covered with mud. The same kindly ceremony is witnessed whenever a provincial Governor holds high festival; there are fireworks and Jews. At every arrival of a new provincial Governor the Jews are compelled to sacrifice an ox in his honor upon the high road at some distance from the town. The head man of the Hebrew community has to run with the bleeding head of the animal, imploring the Governor's countenance and protection, until he is beaten off by the *farashes*. No child is missing for a few hours but the Jews are accused of stealing it for sacrifice, and on such occasions they are shamefully beaten and robbed. No respect is paid to their wives and daughters. They are compelled to live in a "Ghetto," crowded together, where the houses resemble the dens of animals rather than the habitations of men. When a Jew marries, a rabble of the Mohammedan ruffians of the town invite themselves to the ceremony, and, after a scene of riot and intoxication, not unfrequently beat their host and his relations and insult the women of the community, only leaving the Jewish quarter when they have slept off the drink they have swallowed at their unwilling host's expense. Huddled together as they are, and living on the poorest food, is it to be wondered at that the Jews of Persia are a pale and sickly race? The wonder rather is that they exist at all.

The Jews of Persia are in the habit of making pilgrimages to the tombs of Esther and Mordecai, who lie in a poor little shrine near Hamadan. A few very small flat stones covered with Hebrew characters mark the resting places of generations of oppressed Jews. The graveyard remains undefiled, for it is hidden by grass and weeds. The Christians of Shiraz lately placed a wall around their burial ground, which is adjacent. The natural result in a Mohammedan country followed; the graves were desecrated and the tombstones displaced and broken.—*Occident.*

WOODWARD.—At Greenfield, Monroe Co., Wis., June 5, 1885, Gilbert Woodward, aged 59 years, and seven months, of heart, liver and spine disease.

Bro. W. and wife were converted to the Abrahamic Faith several years ago and were baptized by the writer into the all saving name for the remission of sins. He has been a sufferer more or less for two years, till relieved by death, in his long sickness he had reflected much in regard to the future, and often said he had no fears in regard to his faith; if we had not got the truth he did not know where to look for it, and death had no terror for him; his sufferings would then cease. He leaves a loving wife and her aged mother, infirm in age, to whom she has been a constant attendant and nurse, for a long time, beside a large group of relatives (the largest group I ever saw on such an occasion).

Services by the writer at the house of the Brethren, Tunnel City which was filled to overflowing. Text, Romans viii. 18; which with the context was expressive of our Faith and Hope.

A deep impression seemed to be [illegible] the seed for the gospel is brought to us by the revelation of Jesus Christ. Truly the times are perilous, we long for the time to come when there will be "no more death, come Lord Jesus and come quickly. Yours in hope.

WM. B. PUTNAM.

LOCKWOOD.—At Crystal Falls, Mich. April 26, 1885; Elizabeth Lockwood, aged 76 years and three months, of Ovarian tumor.

Helpless from Oct. 1, till death, she was a great sufferer, but bore all with Christian fortitude and patience, and longed for the time to come when she would be at rest. She was brought to Tamah and laid by the side of her husband, where both rest in the unconscious sleep awaiting the return of him who is the Resurrection and the Life, to give unto them the unfading crown of life. Services held at Congregational Church. A large concourse of sympathising friends and aged sister of the deceased, and children and grand children, mingled tears of sorrow with relatives for their loss, but none who knew her sorrow as those that have no hope. Sister L. was beloved by all who knew her and we trust her godly life and conversation will long be remembered by those who have listened to her kind admonitions, and although dead she yet speaketh. She was a Syn believer in the Abrahamic Covenant and through the promised seed all would have the offer of life everlasting. The writer spoke words of comfort predicated on Psalms xvii. 15.

WM. B. PUTNAM,
*Crisis* and *Bible Banner* please copy.

JEFFERSONVILLE, IND., July 10, 1885.
*Editor Restitution:*

It is my painful duty to announce to you the death of Mrs. Field. She died on the 24 ultimo of pneumonia. I cannot express the pain of parting from as good a wife as any man ever had. We traveled the rugged road of life together for nearly 58 years and I shall greatly miss her company while I make the balance of the journey alone. But she has gone to rest until the better resurrection, and it will not be long until I will rest by her side. She was in the 80th year of her age; but one my junior. She was a life long and zealous Christian and was beloved by all who knew her in domestic, Christian and social relations. God bless you my dear brother, and I pray that we may meet in the kingdom.

Very truly. N. FIELD.

# Poetry.

## WEARINESS AND WAITING.

Wait on the Lord; be of good courage and he shall strengthen thine heart.—Psalm xxvii. 14.
The Lord is not slack concerning his promise.—2 Pet. iii. 9.

I am weary of working and waiting—
Waiting and watching alway
For the shadows to clear and brighten,
For the dawn of the endless day.

Sometimes the pain is so heavy,
And the burden so hard to bear,
That it seems as if nothing
Could lighten the load of care.

I can preach to another's sorrow,
And another's burden share,
Why, then, is the cross I must carry
So very hard to bear?

But even, as now in my trouble,
I trace these thoughts of my heart,
I can hear the voice of my Savior,—
At his words the quick tears start.

"Child"—only sorrowful accents,
And no reproach in his tone,
Though I know my faithless murmurs
And my hardened heart of stone!

"There is no cross nor burden,
Whatsoever it seem to be,
That will redden, or tire, or distress thee,
If thou wilt but share it with me.

"Mourn not that the shadows deepen,
Wish not yet for the Endless Day,
From behind the clouds comes the rainbow—
Do thou my will alway!"

"Lord, I will wait always on Thee!"
I cry with repentant tears,
Remembering ever Thy blessed Word—
One day as a thousand years.

"And the Lord is not slack with his promise."
Oh teach me with patience to say,
That the day of repose is not distant
When the captive of sin shall be free!

# Selections.

## "THINGS WHICH MUST SHORTLY COME TO PASS."—REV. i. 11.

Eighteen centuries ago well nigh, these words were spoken by him who also said, "Behold, I come quickly." But when we call to mind that the speaker is he with whom a "1,000 years are as one day," and "calleth the things that are not as though they were," we understand that the things then foreshown and foretold are likely to be yet future, even as his coming in person is yet future.

So then, without discussing the differences which have divided the thoughts of the best of men in all ages, I would only in brief express my own, which is that "the book sealed with seven seals" is still in the hand [illegible] on the throne, and [illegible] been [illegible] and rapture [illegible] and in the presence of the elders then enthroned in resurrection bodies, the Lamb shall take that book, as alone worthy to loose the seals thereof.

If this be so, then the seals have yet to be loosed, the trumpets have yet to sound, and the vials have yet to be poured out upon the seat of the beast, the Anti-christ of the last days. For is it not the Apocalypse of Jesus Christ after he has ceased to walk in the midst of the golden candlesticks?

Now, whatever may be thought of the signs of the times that thicken around us, and however indifferent men may choose to be to the "rising of nation against nation, kingdom against kingdom, famines, pestilences, and earthquakes in divers places, distress of nations with perplexity, the sea and the waves roaring with" unwonted fury, so that the oldest seamen afloat remark on its speciality, there is yet another sign of the Son of Man predicted by our Lord which is not wanting in these our times. For we read "False Christs and false prophets shall arise, and show signs and wonders. Then if any man say unto you Lo, here is Christ! or, Lo he is there! believe it not. For many shall come in my name saying, I am Christ, and shall deceive many. Wherefore if they say unto you, Lo, he is in the desert, go not forth; or behold, he is in the secret chamber, believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be."

By which I understand so universal, but not so manifest, shall it be. Wherever the true Israel of God shall be found, that election out of all nations and ages set forth in type by the 144,000, whether sleeping the sleep of ages remaining or ever till be come, shall then be manifested, like sons of the morning, bright gems for his crown.

But whatever theory may be adopted, or whatever line of thought made ready to our hand by others, may be considered well to pursue, to one truth, and to one only, would I give prominence, as an earnest Christian man to my fellow Christians in earnest, over and above whatever else I might say at this time, and that is—Readiness to go in with him to the marriage ere the door be shut.

And this I would urge, for three reasons. 1st.—The importance of readiness, because they will be accounted Christ's at his coming who are ready when he comes, or have fallen asleep in readiness for his coming; 2nd.—That the conditions of readiness consist not in the possession of faith, but in the proportion of faith possessed, so that our life among men is a life of testimony to and for him whom we have believed; and 3rd.—That we individually should make ourselves ready by consecrated life, walk, and conversation among men, "in behavior as becometh saints," seeing that when he cometh to the marriage, it shall be said, "His wife hath made herself ready." For it must not be forgotten that it was to disciples our blessed Lord and Master said, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh. Lest coming suddenly he finds you sleeping." Nor should the lesson be lost upon us, where the spouse in the Canticles falls asleep, and missing the smile of her Lord, she gets roughly handled by the watchmen who go about the streets.

So then to those who have an ear to hear, and a heart to perceive, we propose to offer a few suggestions arising out of the words, "At midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him" (Matt. xxv. 6.)

That this same Jesus who was taken up into heaven, shall so come in like manner as he was seen to go, is clearly told us in Acts i. 11. That he shall come the second time without sin unto salvation is also clearly set forth in Heb. ix. 28. But, that the sinner may go on in sin, and the saint may continue his slumber, the enemy confuses the mind of thinking men by spiritualising away the meaning of those plain statements of Scripture, and, as a very lullaby, borrows the words of our Lord—"Of that day and hour knoweth no man, no not the angels in heaven." But he also said, "Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Now because a period of a thousand years is marked off as lying between the first resurrection and the final judgment (see Rev. xx.), called the Millennium, two questions naturally arise, and they have divided the thought of the best and wisest of Bible students for ages. 1st. Will the second coming of Christ be visible and [illegible] 2nd. Will it be pre or post-millennial?

To answer the two questions is our present design, in order to which we have chosen the words, "At midnight there was a cry made," which we propose to view in three aspects.

1st. As to time.
2nd. As to manner.
3rd. As to purpose.

1st. As to time, at midnight the cry is made; then the coming of the Bridegroom will be after midnight and towards morning. Not necessarily a solar night or morning, for when it is night in one part of the earth, it is morning elsewhere. But his coming who made the sun, shall make the morning; that morning without clouds to all to whom he comes; so then night and morning are here figurative; signifying the end of one age and the dawn of another. By whom, then, is the cry at midnight made? Evidently by some watchers who have kept awake till midnight, some who knew their Lord's will and did it better than even the wise virgins who went forth to meet the Bridegroom, and while he tarried they slumbered, and slept. Here then we find what we may term first, second, and third-class believers; third-class, who miss the marriage feast, but go and get oil, and so are saved later on, as indicated in the words "so as by fire," whatever that may mean; second-class, who go in with their Lord and sit with him as the "blessed who are called to the marriage supper of the Lamb;" and first-class, who have not slept, but roused their brethren to get ready to go in with them. These may rank higher than those who slept a while. That the truth of the Lord's personal advent a second time has lived in the hearts of a remnant all along the age since he went up, we doubt not, and here and there, now and then, testimony has been borne to it in all countries, times, and climes.

If any doubt this let them consult "The Voice of the Church," by one D. T. Taylor of Boston, U. S., and to be had of Bagster and Son, Paternoster Row, which has run through several editions, from which it may be appropriate to give one quotation from a sermon by Bishop Latimer. "The day is not far off. Let us beware, for it will one day overtake us. The world was ordained to endure 6,000 years; not full 6,000 years, for the days shall be shortened for the elect's sake. Therefore, all those excellent and learned men which, without doubt, God has sent into the world in these days to give the world warning, all those men do gather out of the Scriptures that the day cannot be far off." This day, expressly called "The day of the Lord," will also be found more fully set forth in a modern work bearing the title already named, "Things which must shortly come to pass," Elliot Stock, Paternoster Row, p. 135, 136.

But during the last half century, and especially since Edward Irving electrified London with his eloquence in 1830, this cry has been quickened and has covered an ever-widening area, both in this country and in America, where, at last the truth has been much disparaged by gross counterfeits. But if the day and the hour is not to be known until it comes, it should not be difficult to determine whether its coming is before or after the millennial period. In Matt. xiii. 41; we read, "The Son of Man shall send forth his angels, and shall gather out of his kingdom all scandals, and them which do iniquity, and shall cast them into a furnace of fire; then shall the righteous shine forth in the kingdom of their Father. From this we learn that his coming is to clear away the tares, the children of the wicked one, to bind the father of Lies himself, casting him into the bottomless pit and setting a seal on him, that he should have no liberty for the thousand years that Christ is to reign on the earth with all his saints. And when this is to be, we further learn from Luke xix. 12; etc., where our Lord sets forth himself as a nobleman going into a far country to receive for himself (the title deeds of) a kingdom and to return. And then comes the reckoning with the servants left in charge during his absence. From all this it is evident that the adjudication and appointment of the worthy, as well as the sentence pronounced on the unworthy, must precede and preface the establishment of the millennial reign of blessedness foreshadowed and promised in Romans viii. 19 to 23.

2nd. As to manner; here for lack of discrimination many become so confused between one passage of Scripture and another, that the subject is too soon given up by the uninitiated in hopeless despair, failing to see that this Second Coming of our Lord consists of three or four stages.

1st. Into the air secretly:
2nd. In the clouds visibly:
3rd. On the earth standing:
4th. On the throne of David sitting.

1st. Into the air secretly, suddenly, and unseen by the world, seen only by those who are caught up to meet him there. For we read in Matt. xxiv. 40, etc., "Two shall be in the field, one taken and another left; two grinding at the mill, one taken the other left;" for as a thief he will come. And where Luke records the same, he adds, "two shall be in one bed, one shall be taken and the other left;" and where the disciples enquire, Where, Lord? He borrows a figure from Job, "where the carcase is there will the eagles gather," which afterwards we learn from Paul to the Thessalonians to mean, "we shall be caught up together to meet the Lord in the air" (1 Thess. iv. 17).

There his bride shall continue with him for three and one-half, or, it may be, seven years when he shall appear in the second stage.

2nd. In the clouds visibly, with power and great glory, as we learn from Daniel first, in chap. vii. 9, etc., also Matt. xxvi. 30, they shall see the Son of Man coming in the clouds of heaven with power and great glory; also Rev. i. 7, "Behold he cometh in clouds, and every eye shall see him, they also which pierced him, and all kindreds of the earth shall wail because of him;" also Rev. vi. 16, when "the great, the rich, the mighty, both bondmen and free men say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;" also Rev. xix. 11, etc., when he is seen as a King of kings and Lord of lords, riding forth to universal conquest, the armies of heaven following him upon white horses clothed in linen, white and clean.

3rd. On the earth standing; in that same spiritual body which he took up on the morning of his resurrection; bearing the credentials of the crucified One in his hand and his feet, whereof Job had a glimpse when inspired to say, "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth;" whereof Zechariah had a glimpse, too, when he was inspired to say, "Then shall the Lord go forth, and his feet shall stand in that day upon the Mount of Olives. The very spot from which he went up shall be the spot to which he will return and alight.

4th. On the throne of his father David sitting, for so has it been foreshown and promised, "He must reign till he hath put all his enemies under his feet;" so declared the angel Gabriel: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." What then to do? See Rev. xxi. 5, "He that sat upon the throne said, Behold I make all things new." For then new heavens and a new earth shall reveal a new age wherein righteousness and blessing shall abound as now unrighteousness and the curse abound. From all which it should be evident to unprejudiced minds, that those who do so believe are not indulging some vain imagination, or framing some cunningly-devised fable, but that they get it out of the Scriptures, and by comparing spiritual things with spiritual do fairly arrive at these conclusions; and they could not find such truth in the Scriptures unless God had first put it there. If death be the gateway to heaven, so that the believer through the portal of death steps from earth to heaven, and so is ever with the Lord, where would be the need or force of his words: "If I go and prepare a place for you, I will come again and receive you unto Myself, that where I am ye may be also;" the fair inference from which is that we remain here until he fetches us, either out of the dust of the grave into which our tabernacles have fallen, or to change the tabernacle not yet fallen into the grave.

Death is an enemy, Jesus is a friend; shall we mistake the coming of an enemy for the coming of a friend, and such a friend? Nay, verily, we will continue to hope to escape the enemy by the coming of the Friend, who when he shall come into the air shall attract to himself all who in their spiritual shall have an affinity for his most glorious body, and become the subject of that magnetic force whereof the world has never yet known. For so we find it written, and so we believe, that "when Christ who is our life shall appear, we also shall appear with him in glory." And then as the Son of man, the first man Adam; as the son of Abraham, the father of all the faithful; as the son of David, the King of Israel, he shall establish a house, a dynasty, a line, a kingdom, an everlasting kingdom; and the kingdom and dominion and the greatness of the kingdom shall be given to the people of the saints of the Most High, whose kingdom shall have no end.

3rd. And lastly, as to purpose, and this we have somewhat anticipated, but briefly let us add: To dethrone the usurper, whose words were no vain idle boast, when he showed the Lord all the kingdoms of the world in a moment of time, and said, "All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will give it." (And there is no other way of accounting for the success of cruel emperors, and the prevalence of false faith hitherto.) He comes to deliver from the usurper, and become set as rightful heir on his hill of Zion. There, on David's throne to "reign in Mount Zion before his ancients gloriously," for Enoch must be there, Noah, Daniel, and Job, Abraham, Isaac, and Jacob, Moses, and Samuel, David, and Solomon, Isaiah, Jeremiah, and Ezekiel, who saw him in vision only, but then must see him, the Son of Man, the Son of God, the Christ of all the Scriptures, for "to him give all the prophets witness." There to rule all nations with a rod of iron (typical) of strength, not oppression, until they become willing to bow to his sceptre of love, and hence the words of inspiration, "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that trust in him." There and then to reign with his saints 1,000 years, as we read in Rev. ii. 26-27; iii. 21; v. 10; and xx. 4-6: Israel, the lineal descendants of Abraham, Isaac, and Jacob, restored to divine favor, shall become the regal nation on the earth. Jehovah's bride in Jerusalem restored, beautiful for situation, the joy of the whole earth, shall Mount Zion be, as the city of the Great King. "Strangers shall stand and feed their flocks, and the sons of the alien shall be their ploughmen and their vine-dressers, but they shall be named the priests of the Lord, and men shall call them ministers of our God," a nation of missionaries through whom the world shall then be evangelised. Then shall the teeming millions of Asia and Africa, as well as of Europe, America, and the isles afar off, abolish their idols for ever, and all false religions shall vanish like mist before the rising of the sun. Then shall the wolf lie down with the lamb, and the leopard with the kid. "They shall not hurt, nor destroy in all the holy mountain, for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." "Hallelujah! Praise ye the Lord," shall then go up in one joyous anthem, transporting to man and pleasing to God. This is the good time coming, and no other. The burden of Dumah may well become ours. "He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night." First the night and then the morning.—*Nathaniel Starkey, at Prophetic Conference, London, June 11, 1885.*

## "Together With Him."

As "ambassadors for Christ, as though God did beseech you by us." This is a most high and honorable commission, and we do not wonder that Paul, writing to the Corinthians, declared himself and his fellow laborers to be workers together with God and Christ, and beseught them not to receive the reconciling grace of which they were the messengers in vain. But not only are ministers workers together with Christ, but every one who is called to life "together with him" is a worker together with him. As the vine does not bear fruit directly, but by means of the branches, so it is with Christ. "Together with him," even as the branch, abiding together in the vine, so we are workers together with Christ. If only we could fully realize and truly take hold on the significance of the word "together," how much more fruit we would bear; how much wasted talent and energy, now lost in self effort, would be saved; how light and gladsome would the labor be; how that fellowship and union, with power, would lighten labor when it is heavy and wearisome, and sanctify the senses, the afflictions, and the disappointments that are so often met with in the work. Union and fellowship with Christ in spiritual privilege and spiritual service are the whole secret of Christian life.

It has been and still is God's great work to win lost men back to himself, and make ready for the regeneration of the world, and it is also our work. If we would be workers together with him, we must study him as the model workman in his Father's business. Let us note some of the more marked characteristics of our Lord as brought out in connection with his work among men.

First. It is recorded of him that he said in eternity: "Lo! I come! I delight to do thy will, O, my God! Yea, thy law is written within my heart." This must be the key-note to all service with and for God. It is not first the work, but the will, of God that we are to do. The work is not always to our mind or taste; but the will of God, as Pabor has it, is always the "sweet will of God." We asked a little boy, a few days ago, if he did not want to do something for us. To which he promptly replied: "No, sir, but if you want me to do it; I will." To work itself is sometimes irksome, especially in many of its details. The reaping is always glad; but the plowing and sowing, the patient waiting and the careful tending are not always to our mind. Weariness and perplexity, "bonds, stripes and imprisonments" are in the way; then we must have recourse to the mainspring of action and service: "I delight to do thy will, O, my God."

Second. We also note that our Lord said: "For their sakes I sanctify myself." Here, again, we have another principle of action: "For their sakes." Not for ourselves, but for their sakes, we can give ourselves up to work for men. Deep fellowship with Christ is necessary to this. Oftentimes we must go empty-hearted to Christ and get a filling of the divine love for sinners. Sinners, even those we love most, are indifferent and ungrateful, and even worse, in the face of our care for them. But more often our work lies among those for whom we have no natural care, and not seldom those who are in themselves uninteresting and repugnant to us. Then it is that, inspired by the love of Christ and moved by the will of God, we can do "all things through Christ which help-eth us." This principle in our work "together with him," means high consecration, with self-denial, in which we learn not to look at our own things, but on "the things of another." This only can teach us not to be respecters of persons; to love deeper, and beyond a man's clothes, culture and surroundings, even at his soul and the broken image of God that is in him, and on to the end where, by faith, we see him seated in glory with Christ. Christ at the well, talking with the fallen woman of Samaria, is an example of doing the will of God, and at the same time sanctifying himself for the sake of another.

Third. "My meat is to do the will of him that sent me." Here we see such devotion to work that even the natural and ordinary care and comfort of the body is set aside. There are many ministers who have managed to secure for themselves comfortable and pleasant surroundings, and a well-cushioned pulpit they would care to preach from. To forego their dinner for a fallen woman is not a thing to be thought of. The will of him that sent us is all well, but we are apt to say we cannot do without our dinner. An up-town and not a down-town charge; a city and not a country parish; a cultivated and not an unlettered congregation; parishoners who live on the avenues and broad streets and not those who live in the "third story back" apartments—these are more to our mind than God's will. "Workers together with him!" Who of us are such workers in the full and precious meaning of this phrase?—*The Independent.*

# Youth's Column.

## The Seeds of Love.

The farmer planted the seed,—
A little dry, black seed;
And off he went to other work—
For the farmer was never known to shirk—
And cared for what he had need.

The night came with its dew,—
The cool and silent dew;
The dawn came, and the day;
And the farmer worked away
At labors not a few.

Home from his work one day—
One glowing summer day,—
His children showed him a perfect flower:
It had burst in bloom that very hour,—
How I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part;
And the sower who works with a trusting heart
Will find the flower at last.

## A Hint to the Boys.

I stood in a store the other day when a boy came in and applied for a situation.

"Can you write a good hand?" was asked.

"Yass."

"Good at figures?"

"Yass."

"That will do—I don't want you," said the merchant.

"But," I said, when the boy had gone, "I know that lad to be an honest, industrious boy. Why do you not give him a chance?"

"Because he hasn't learned to say 'Yes sir,' 'No sir.' If he answers as he did when applying for a situation, how will he answer customers after being here a month?"

What could I say to that? He had fallen into a bad habit, young as he was, which turned him away from the first situation he had ever applied for.

## Playing Stage-Coach.

"All wanting the same place make a great deal of trouble in this world," said mamma, thoughtfully. "Shall I tell you a little story about it—something I know is true?" "Oh, yes, do!" chimed the children. "It is a very sad story, but I will tell it to you," she went on, "and the next time you are tempted to be selfish stop and think of it. Once, long ago, there were four children playing stage-coach just as you have been doing now, and, just like you, they all wanted the first place. Instead of playing on a log, however, they were in the spreading branches of a willow tree. 'I want to drive,' said Lucy, getting into the driver's seat. 'No, let me drive,' and Harry climbed up beside her. 'Let me sit there.' But Lucy did not more. 'Let me sit there,' repeated Harry, giving her a slight push and crowding his way on the same branch where she sat. 'You must let me drive.' A moment more, a sudden crash, and they were on the ground. The branch had broken. Harry was on his feet instantly, trying to raise his sister, but there was a sharp cry of pain, then she lay very still. Mother and father came running out of the house and gently lifted the little, fainting form, from which the arm hung limp and broken. There was sorrow and crying, but it was too late, nothing could turn aside the weeks of suffering and pain that must be borne before the little girl could take her place among the other children. I think they all learned a lesson of loving unselfishness in those weary days, each trying who could bring the brightness and happiness into dreary hours. I was that little girl, and I learned to appreciate little kindnesses as I had never done before. It was then that I learned something else, too—something I want you all to remember," and mamma looked at the little group, "It is, 'Even Christ pleased not himself.'"

*Dear Children:*

Toward the evening of a certain day, a little company of worthy men entered a boat, intending to go fishing. The lake in which they were fishing signifies, "A good vision, or a breaking asunder," and sometimes it is called by another name, which means, "The Garden of a Prince." No doubt the fishermen had been successful many times before, but hour after hour passed, and the toilers caught nothing. The darkness of midnight overshadowed the fatigued laborers, and still their efforts were fruitless. At last the dawn came, the light which by its spread, forms the morning. Little did they imagine a dear one, whom they loved was watching their weary toil, and was hid in the folds of the night, waiting for the dawning of the morning that he may manifest himself to them. The watcher stood on the shore, his sweet, welcomed voice with a touching tenderness called to them, and said, Children have you any food? The sleepless toilers answered, No. Then the watcher said, Cast the net on the right side of the ship, and you will find. Then they threw it, and were no longer able to draw it for the multitude of fishes. The one beloved, whose name signifies "The favor of God" said, It is the Lord, precious Redeemer. He had come to give his weary, tired children their breakfast, and minister to their wants, he had been watching them battling with the billows of the deep on the wrong side of the ship during a long night of darkness, and his kind, gentle voice directed them to the right side, where fulness and plenty lingered to be caught. One of the fishermen whose name signifies, "A stone", threw himself into the lake. Perhaps the surprise of seeing the Lord overcame him, being clad only with an under garment. They were not far from land, and when the net was drawn in, the fine, large fish were counted, one hundred and fifty-three in number, and although the net no doubt had been mended often, this time it did not break. Without any preparation a fire was ready with fish thereon, and bread sufficient, and again the blessed Redeemer said to them, Come and breakfast. Still they were not positive who he was, they knew not that he was the herald of a new morning, the first-born of a new creation, the first-born from the dead, and being girded with deathlessness he had come forth to serve them. The little company sat down to enjoy their breakfast, wondering no doubt, he did not make himself known. Pleasantly he handed to them fish and bread, until they were sufficed. After breakfast he said to the fisherman whose name signifies, "A stone," lovest thou me more than these? He said to him, Yea Lord, thou knowest that I affectionately love thee! He says to him, Feed my lambs. Jesus said to him again, lovest thou me? he says to him, Yea Lord, thou knowest that I affectionately love thee. He says to him, Tend my sheep. The third time Jesus said to him, Dost thou affectionately love me? He said, Lord thou knowest all things, thou knowest that I love thee. Jesus says to him, Feed my sheep. Perhaps while they were eating their breakfast this fisherman in particular was calculating how much money the fish when sold would bring, and his mind no doubt was filled with the idea of following the line of business he was accustomed to. Therefore the Lord who knew his thoughts, unfolded to him in this way his future career, showing each one, He wanted them to be fishers of men, instead of fishermen, so that when they had drawn them in by the gospel net, they would feed them with the true bread of life. This was indeed a good vision. Like all the Lord's faithful children they are toiling in the little bark of life all through this Gentile night of darkness, hopeless often, but waiting for the glorious resurrection morning when their blessed Lord will manifest himself—but in his absence it is sweet to remember he is on the shore watching his struggling ones—longing to feed them in his kingdom of glory, when there will be "a breaking asunder," and the faithful will realize they are on the right side when all things will be ready, and there will be no night there. The desire of my heart is, that we may be among the little company.

Your affectionate Teacher,
E. COFFMAN.


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A. B. UNDERWOOD, Agent.



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# Poetry.

## "MASTER, SAY ON!"

Master speak! Thy servant heareth,
Longing for Thy gracious word,
Longing for Thy voice that cheereth;
Master, let it now be heard,
I am listening, Lord, for Thee:
What hast thou to say to me?

Often through my heart is pealing
Many another voice than Thine,
Many an unstilled echo stealing
From the walls of this Thy shrine.
Let Thy longed-for accents fall;
Master, speak! and silence all.

Master, speak! I do not doubt Thee,
Though so tearfully I plead;
Savior, Shepherd! oh, without Thee
Life would be a blank indeed.
But I long for fuller light,
Deeper love, and clearer sight,

Resting on the "faithful saying,"
Trusting what Thy gospel saith,
On Thy written promise staying
All my hope in life and death—
Yet I ask for something more
From Thy love's exhaustless store.

Speak to me by name, O Master,
Let me know it is to me;
Speak, that I may follow faster,
With a step more firm and free.
Where the Shepherd leads the flock,
In the shadows of the Rock.

Master, speak! I kneel before Thee,
Listening, longing, waiting still;
Oh, how long, till I inspire Thee
This petition to fulfill:
Hast Thou not one word for me?
Must my prayer unanswered be?

Master, speak! Though least and lowest,
Let me not unheard depart:
Master, speak! for oh! Thou knowest
All the yearning of my heart:
Knowest all its truest need;
Speak! and make me blest indeed.

Master, speak! and make me ready
When Thy voice is truly heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, oh speak to me!

*Frances Ridley Havergal.*

# Selections.

## THE PERPETUATION OF APOSTOLIC INSTITUTIONS.

Of necessity, the preaching of the gospel must precede all possible action for the teaching of those who are thus called out from the world. Because of this priority some seem to reckon gospel preaching the supremely important apostolic institution, and that therefore the chief, if not sole, object of the Church's existence is to evangelize the world. We cannot but question this view when we examine the conduct of the apostles, coupled with the abundant and special provision made for the edification of the church.

"When the Lord ascended on high he gave gifts unto men....for the perfecting of the saints unto the work of the ministry, unto the building up of the body of Christ, till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ, that we may be no longer children." (Ephes. iv.)

The teaching of this oracle convinces us of two things:—First, that the service of those several gifts was for one main object—"the perfecting of the saints unto the work of the ministry;" and second, that the purpose of that ministry was for "the building up of the body of Christ." A great work was to be done, and the spiritual gifts speedily or instantaneously prepared men for that work. But this rapid preparation of the men did not necessarily imply that their work was speedily done—it was a life-long labor, and never pretermitted the exercise of patience, forbearance, and prudence. The teaching of the apostle in 1 Cor. xiv. shows how, in a richly endowed church, it was necessary to be cautious in the use of the special capacities, in order to the general good of the whole. First, the service was to be intelligible—"let him that speaketh in a tongue pray that he may interpret;" then it was to be respectful to one another, for "if a revelation be made to another sitting by, let the first keep silence, for ye all can prophesy one by one, that all may be comforted:" and again, all was to be "done decently and in order." However great the variety—though "psalm, teaching, revelation, tongue, and interpretation" crowded upon each other, this order was possible, because "the spirits of the prophets were subject to the prophets," and we may presume the exercise of all other gifts was equally under personal control. The "word of wisdom," "the word of knowledge," and "the discerning of spirits"—appearing in the spiritual category of 1 Cor. xii.—were also gifts to be exercised in the Church; finding their most evident scope among the brethren. And thus we have a very abundant provision made for the teaching of those who had put on Christ.

But teaching is not a sufficiently comprehensive word to use in defining this work in the Church; rather say Edification, that is, building up. The man who essays the building of a house for himself and his goods, has not only to select his material, but to rear it after a definite plan and on correct architectural principles; else, if his house do not tumble about his ears, it may perhaps be a laughing-stock to all gazers. How much more important is the building up of "the house of God." And though the master-builders may lay the foundation over so well, there is still great care and much wisdom needed in the superstructure.

In the Scriptures there are frequent references to the style of building necessary—as to quality, see 1 Cor. iii. 10-15. The "gold, silver and costly stones" contrasting favorably with the "wood, hay and stubble," which the fire of trial is sure to destroy. As to kind, Peter gives it without a figure in his second epistle chap. i., where faith grows into virtue, virtue into knowledge, knowledge into temperance, followed by patience, godliness, brotherly kindness and love. This is the edifying or upbuilding which results in noble, good, and holy character.

Our own words instruct and inform carry with them the same idea of building; and whether in natural or spiritual things we cannot reckon a man to be properly taught or trained unless he is built up within—in-structed; neither can he be perfectly fitted for all service till he adds to his outward and visible aspect the quality of being in-formed—furnished unto every good work. It is easy to see how good a structure the spiritual house must be when it is built up of such elect, precious, living stones as these.

We presume it was in pursuance of such service as this that Paul and Barnabas retraced their steps in Asia Minor—confirming the souls of the disciples and confirming the churches. (Acts xiv. 21-23; xv. 36-41.) A necessary work; for how else could those who were called to holiness and virtue maintain their stand against evil, and grow up unto Christ?

It is true we lack those primitive spiritual endowments so well fitted to qualify for the building up of the Church; but we are not deprived of their utterances. If the gospel of the grace of God, originally ministered by apostles and evangelists, has been written and "set forth in order" that thus we may be taught what was surely believed by the first disciples; we are no less fully supplied with "the words of wisdom and knowledge" and even much of "the discerning of spirits" of the olden times—all faithfully expressed—not in words and sentences of man's wisdom, but in those of the Spirit of God. Therefore to us most precious; the living oracles and divine testimonies by which we are to be built up, and brought to the inheritance of the kingdom of God.

The teaching of those inspired Scriptures is inexhaustible: they furnish instructive lessons and educative provision for ages of disciples and students; possessing a living and growing power like the other works of God, which forbids them ever becoming stale or useless. The Word of God has all shades of power, and every possible degree of fitness. If it is like the thunder blast to split the cedars of Lebanon, it is no less the gentle electric current which thrills in the telephone; a hammer so heavy as to break in pieces the rocks, yet anon so light that its pulsations on the tenderest chords of the human heart can elicit sweet music; a two-edged sword piercing even to the dividing of soul and spirit, and of both joints and marrow, yet so delicate a probe as to discern the thoughts and intents of the heart. Wonderful treasure! How can we be poor or void of ability when thus furnished?

Whatever we may be short of in our Church needs for building up, it is a great fallacy to look for help to mere professional teachers. We may not have spiritual gifts, neither have they. We may not be able to show any apostolicity in our call to particular service, neither can they. They are to be tested simply by experience of their certain or probable utility. Are the Churches better taught by hirelings? Is it indeed likely that they should be? It is easy to compare the real intelligences of Churches with or without clergy; and always to the disadvantage of the former. And it would not be reasonable to expect otherwise, because for this kind of moral building there is of necessity moral training. Mere faculty of speech, or depth of knowledge, or power of discernment, or even prophetic insight, must be qualified by love of the truth, by faith in God and devotion to personal holiness. No man can know the doctrine who has not done the work of God. (John vii. 17.) This rule was true in apostolic times, and is true to this day. How little are we the better of those scholastic men who affect to be pastors and teachers in the Church of God: hiring out their learning by the month and year, and seeking for preferment to good livings in virtue of their college breeding.

"A peasant may believe as much
As a great clerk, and reach the highest stature"

not only in faith, but in church service. Witness the choice of the all-wise Master, when the foolish and weak and base things of the world were chosen to confound the wise and great and honorable; that no flesh should glory before God.

By the good providence of God we have most excellent translations of all the Holy Scriptures, and in addition, have access to a large amount of illustrative literature and Biblical criticism calculated to awaken a still deeper and more permanent interest in the meaning and application of Scripture. And, again, the occurrences of ordinary life and the relations of society, in or out of the Church, when viewed through the divine medium of faith and holy life, are instructive and suggestive in the highest degree.

Not every one is qualified to be a public teacher or exhorter in the Church; but every one may do something towards edification or correction. The most diffident may find opportunity in private; and indeed, in the family of God, where all are closely knit together, their never fail times and occasions when a quiet word, an earnest appeal, or a friendly remonstrance may be used. Where every one has access to the divine library, all may be wise; and who is there to forbid the loving and hearty service of the humblest in the Church?

The whole drift of the apostolic exhortation and teaching is toward universal, personal interest. They were to speak to one another in psalms, and hymns, and spiritual songs; they were to examine themselves, to confess their faults one to another, and to pray one for another; they were to build up one another in their most holy faith; and was there an urgent call for help, they were all to contribute according as God had severally prospered them. Now, if this spontaneous and general ministry was the rule in early times when they were so beholden to spiritual gifts and spiritual guidance, and before the copious Scriptures of the Apostles were written out, surely we should be no less energetic in the cordial exercise of every power. The counsels of divine wisdom sound down the long ages, and demand attention at this hour. Only when they are faithfully attended to can the Church be built up, and subsist as the pillar and ground of the truth.—*G. Dowie, in Messenger.*

# Communications.

## "THE KING OF THE NORTH."

It is thought by some that because the power that held Thrace, the northern division of Alexander's empire, was denominated "the king of the north" in the wars that followed, that therefore the power that controlls that territory when we enter the time of the end, must of necessity be the king of the north spoken of in Dan. xi. 40-45.

As Turkey is unquestionably that power, those holding the above view have been watching Turkey with intense interest, expecting her to carry out the prophetic programme there outlined.

I consider this view of the matter a peculiarly unfortunate one for two reasons. (1) It blinds the minds of those holding it, to the real significance of the work which the genuine "king of the north" is doing right before their eyes. (2) It involves them in some very serious difficulties, from which I do not see how they can extricate themselves.

Let me notice some of them.

1. If Turkey was the king of the north because she controlled the northern division of the Grecian kingdom, when we entered the time of the end; she was "the king of the south" at the same time, and on precisely the same principle; for she controlled Egypt just as certainly, as she did Syria or Thrace.

But it is evident that the kings of the north and south at the time of the end, are separate and independent kingdoms.

2. Most of those who hold this view, would doubtless agree with me in that the great river Euphrates, as used in Rev., is a symbol of the eastern empire bordering on that river; and that "the waters thereof" which are being dried up under the sixth vial, represent the Turkish political power over that empire. Is it not arraying Scripture against itself, to make one prophesy represent a power as being "dried up, that the way of the kings of the east might be prepared;" and another time portray it as going "forth with great fury to destroy, and utterly to make away many," at the same period of time?

3. What countries has Turkey stretched forth her hand upon, since we entered the time of the end? for it must not be forgotten, that this picture of the king of the north is hung in that part of the Prophetic Gallery.

4. When did "Edom, and Moab, and the chief of the children of Ammon," escape out of the hand of Turkey?

5. Please read Dan. xi. 40-45; and see if the work there outlined, taken as a whole, is not rather vigorous work for "the sick man of Europe" to perform.

But there is a principle involved, which if properly applied, will lead us out of all this difficulty.

North and south are relative terms, consequently there must be some central point to which they relate, and which determines what is north and what is south.

At the time Greece was divided, and for centuries after, the great central point of prophecy was Palestine: consequently Thrace was king of the north, because it was located north of the prophetic standpoint; and Egypt was king of the south because it lay south of the same point. But no one will claim that Palestine is the central points of prophecy when we enter the time of the end.

If we follow down the stream of time from the breaking up of the Roman empire, we shall find a power (symbolized by a horn having eyes and mouth), that will "wear out the saints of the most High," and cause them to "fall by sword, by flame, by captivity and by spoil, many days,"—"even to the time of the end." Just at that point, "the king shall do according to his will, and shall exalt himself, and magnify himself above every God."

In other words, this last representative of the "eleventh horn," will utterly refuse to be longer subjected to that religious influence symbolized by the mouth and eyes, which had demonstrated and controlled him for 1260 years. "Neither shall he regard the God of his fathers, nor the desire of woman, nor regard any God, but he shall magnify himself above all."

This wonderful change is brought to view again in Rev. The beast that had carried the woman (both as a ruler and a burden) on his seven heads for forty and two months, suddenly emerges from this "abyss" of subjection as an eighth head, that will neither support the woman, nor be controlled by her.

In the eleventh chapter we are told that when the "two witnesses" have finished their twelve hundred and sixty days of sackcloth testimony "The beast that ascendeth out of the abyss, shall make war on them, and shall overcome them and kill them." We have seen that he comes out a rank atheist, hence a deadly enemy to all religion, true or false.

If we begin this sackcloth period with the famous Justinian edict to unite all men in one faith, on pain of death or banishment, which was issued in 532, (and there is where we must begin it; for the saints were then given into the hands of the eleventh horn power), it will end in 1792, and the beast out of the abyss will be due at that point.

Will any careful reader of the history of the French Revolution, question but what France, the seventh and last head of the beast, that supported the woman, had thrown its rider, and fairly broken away from her control, at some point in that year?

Just at that point we enter the time of the end, and all must admit that the "willful king," alias "the beast out of the abyss," alias Atheistical France, was the central point of prophecy at that time.

"And at the time of the end shall the king of the south push at him."

Spain lies just south of France, and England directly north. Did Spain push at France at the designated time? Let "Alison" answer that question.

"The Spanish government made vigorous efforts to increase their army in Feb. (1793) and the zeal and patriotism of the inhabitants, soon enabled them to put on foot two considerable armies, one of thirty thousand....and the other of twenty-five thousand.

The latter army commenced offensive operations on the 17th of April. On the 1st of May, the French were forced back from their positions, [Spain pushed them] with a loss of fifteen pieces of cannon; and on the 6th of June, they were driven from a second entrenchment and abandoned all their artillery and ammunition."

On the 29th of August, the French attacked "the Spanish posts fortified within the territory of France: but they were repulsed with such loss, that they could not renew the strife again during the remainder of the campaign."

The fortunes of the other army were more varied. A battle was fought on the 22nd of September "which resulted in the total defeat of the French, with a loss of four thousand men and ten pieces of artillery." The 7th of Dec. Ricardos "totally defeated the Republican army, capturing forty-six pieces of cannon and twenty-five hundred prisoners. He took the town of Port Vendre with all its artillery, compelled Collioure to surrender with more than eighty pieces of cannon; while the Marquis Amarillas overthrew the right of the French forces, and so terrified those inexperienced troops by his assault, that whole battalion disbanded themselves, and fled in confusion under the guns of Perpignan."

We shall have to admit that Spain made a vigorous "push at him," and that too at just the right time.

"And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

I once witnessed what might be termed a baby whirl-wind, that displayed in a small way, the characteristics of its fullgrown brothers.

It would swoop down on a certain locality, circle round and round, and gather up the straws, and sticks, and other light material into its vortex, and then away to another spot, and go through with the same process.

How very like the operations of England in those first years of the war, when with her "many ships" she swept the seas, circling around the islands, and outlying possessions of France and her confederates, and drawing up into the vortex of her mighty power.

The following, selected from items noted down as I read the history of those times, will give some idea of the general character of the work performed by the king of the north, during this whirlwind period.

Tobago taken soon after commencement of hostilities. Martinique surrendered, 1794. The principal forts of St. Domingo wrested from the Republicans. St. Lucien and Guadiloup subdued. The last stronghold of Corsica surrendered, 1794. Cape of Good Hope surrendered in 1795.

The battle of the Nile, (the greatest naval victory on record) fought Aug. 1st, 1798. Napoleon defeated at the Bay of Acre, 1799. Malta permanently annexed to the British dominions September, 1800. They become masters of Surinome, Berbice, St. Eustache, and Demmerara. All the Swedish and Danish West Indies are also reduced. But the list is too long for a newspaper article, and I close the history of this cyclone period with a brief extract from Alison. "The forces by land and sea which she [England,] put forth in this year [1809], were unparalleled. With a fleet of two hundred and forty ships of the line, and nearly eleven hundred vessels of all sizes, she maintained the undisputed command of the waves: blockaded every hostile harbor in Europe; at once chased the Toulon squadron ashore at the mouth of the Rhone, burned the Brest fleet amid the shallows of Basque Roads, drove the Russian navy under the cannon of Cronstadt, and still found thirty-seven ships of the line wherewith to strike a redoubtable blow at the fleets in the Sheldt.....She rooted out the French flag from their last transmarine possessions....carried on the war with unexampled vigor on the continent of Europe; menaced at once Antwerp, Madrid, and Naples, and was prevented only by the dilatory conduct of her general from carrying off in triumph thirty ships of the line from Scheldt." Was it not "like a whirlwind?"

"And he shall enter into the countries and shall overflow and pass over."

Here the figure changes and a mighty overflowing stream best represents the work of the king of the north, in the closing period of this conflict.

There came a time when all Europe awoke to the startling fact, that they were engaged in a life-and-death struggle: and then England, the only power that had never wavered, and at some time made common cause with the usurper, poured out her treasures without stint.

In the language of Alison, "the undisputed dominion of the seas had passed to the British flag; it was on the land that the struggle lay; it was for the deliverance of other nations that England now fought."

The following historical extracts will present this great "overthrow" in its true light. "Upwards of £12,000,000 was in 1813, and 1814, and 1815, applied annually to foreign powers, in consequence of which the whole armies of Europe came to be arrayed in British pay, on the banks of the Rhine: while at the same time the Duke of Wellington with 60,000 men, was maintained on the southern frontier of France." Marcau's Tables.

Napoleon fell in the spring of 1814, and went to the island of Elba; but in the last of Feb. 1815, he returned to France, and re-established his imperial throne. "But, [says Bower] war more terrible than ever before was re-commenced. Britain made the most desperate efforts, paid with her taxes and subsidies all the foreign armies, and drove a million of men on the territory of France." With the battle of Waterloo the struggle ended, and Napoleon surrendered to the British.

When a river overflows its banks, it does not permanently occupy the flooded territory, but sweeps away the accumulated debris, and then returns to its original channel.

So England and her paid allies entered into the subjected countries, overflowed and passed over, and swept away the mushroom government that Napoleon had established in half the countries of Europe: and then retired within legitimate bounds, leaving them to govern themselves in their own way.

"He shall enter also into the glorious land, and many countries shall be overthrown, but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."

I do not know how many countries England has "overthrown" since she entered into the glorious land, and defeated Napoleon at the bay of Acre, in 1799. Suffice it to say that to-day, she controls 10,000,000 square miles of the earth's surface, and 315,000,000 of its inhabitants.

"He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

That England has this power over Egypt at the present time, goes without the saying. But how about the Lybians and the Ethiopians? Ancient Lybia joined Egypt on the west, and Ethopia joined it on the south. If the expression "at his steps," conveys the same thought as "at his feet," in the following and similar passages, "And Barack went up with ten thousand men at his feet;" then the final outcome of the war in the Soudan is settled; whatever may be the present prospect. "The Lybians and the Ethiopians" will be at the feet, or under the military control of England.

But tidings out of the East, and out of the North, shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Do we know where we are in prophecy? Are we [illegible] from the east and north, and [illegible] be likely to [illegible] Rather, is not the very [illegible] with them? Even now she is [illegible] pendulous preparations to "go forth with great fury." The next stop in the programme is, "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain." Then comes the standing up of Michael, the time of trouble, the deliverance of Daniel's people, and the resurrection of the just.

For myself, I regard the clause "yet he shall come to his end and none shall help him." As parenthetical, thrown in as a reminder that notwithstanding the brilliant career here outlined, it is the unalterable decree, that Rome in her last representatives "shall be broken without hand."

Never was there a time when watching was more imperatively demanded; and never was intelligent watching, crowned with such rich results.

"Blessed is he that watcheth, and keepeth his garments."

MRS. L. R. K. BISHOP.


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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

To the Church of God in Christ Jesus.—Greeting in his Name.

Beloved: think it not strange concerning the fiery trial which is to try you; as though some strange thing happened unto you. 1 Pet. iv. 12.

As we look abroad upon the world we see that iniquity is abounding in all the multitudinous forms that can be devised by the wicked heart and inventive brain. And every form of iniquity foretold as preceding the coming of the Just One seems to be fully ripe for that destruction that hasteth greatly, and the weary soul cries out, in its fullness of expectancy, "How long, O Lord." When from the soul-distressing aspect presented by the busy world we turn to the Church—to those who profess to have come out of Babylon and to have put on the name of Christ; what do we behold? Alas, alas! do we not see that that which we had esteemed as the "most fine gold" is becoming mixed with dross, if indeed, the pure metal be not altogether engulfed, swallowed up by the dross. The solemn truth forces itself upon our senses; that the love of many is waxing cold and they are becoming weary in well doing. The thought comes, Why is it thus? What cause or causes lead to this result? Perhaps a few suggestions may not be amiss, seeing that we are told to exhort one another to love and to good works....and so much more as we see the day approaching....Let us prove our own selves. 2 Cor. xiii. 5. We are commanded so to do. We are also to "prove all things, hold fast that which is good." To prove ourselves is to test the fruits of our lives by the standard set forth in the Word. If we find [illegible] the fruits of the Spirit we may actively hope to reap life everlasting. But if we find that our lives, as they daily unfold to the eyes of the world around us, bring forth but the fruits of the flesh,—which leads to death, surely it is high time that we awake out of sleep, least coming suddenly he find us sleeping. In Gal. v. 18-24, we see the fruits of the flesh and the Spirit placed in contrast. Again we read in 1 John ii. 15-16. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17. And the world (or age) passeth away; and the lust (or the pleasures and glories) thereof.—but he that doeth the will of God abideth forever. Our hearts cannot be bound up in the enjoyment of riches, or in their eager pursuit, and yet be in a fit state to receive our absent Lord who has gone to a far country, to return again at the time appointed of the Father. We cannot mingle in the busy world as those do who seek only the treasures of earth, neither is it necessary that we retire from the world of active, honest industry in whatever legitimate channel we are qualified either by nature or education to work. We are commanded to labor—working with our own hands—that we may have need of nothing, and that we may give to him that needeth. But doing this does not give us liberty to become all engrossed with the things of earth to the almost entire exclusion of the seeking for the more enduring riches. It does not give us liberty to use all our time and talents for the present life—to have time only to read the current literature, or rather news, of the day and not time to study the chart of life which alone can guide us over the rough and stormy sea of life. It does not give us liberty to converse socially by the hour with friends and acquaintences and not a moment to ask them of their hope, or seek to open to them the treasure house of God's word. Even if we have but the one talent, we are required to double that. If we have but one we are not expected to double ten—neither are we justified in folding that away in a napkin till the Master comes.

And what of the sons and daughters? The little ones and those of riper years? Must they not claim our most earnest and faithful attention, in seeking to guide their steps into the way of truth? To them it is of vastly more importance to be instructed in the way to eternal life, than to be made liberal partakers of perishable riches. If every home, in the Household of Faith, were made a school of instruction in th things concerning the kingdom of God and the name of Jesus Christ, we would soon see the fruit of such instruction in more numerous additions from the youth of our land.

Many, very many, who profess to know the truth, are the poor of this world, and much need to be rich in faith, that abiding faith that lets us up—above and beyond all that is death-doomed and corruptible, to the eternal weight of glory that the coming ages will unfold. Those who are so placed, have but little time to read, and perhaps no time or means to hold communion with the Household of Faith in any way. But there is one source from which they can always gather strength. This way is open to all, and is alike needful to all. It is secret prayer. We all have time to wait upon God in prayer, and unless we do, we cannot expect his sustaining grace to enable us to do his will. When our blessed Master was here, he failed not to hold communion with his Father. Are we less needy than he? Are we better able to stand alone? Let us all remember—he that asketh, receiveth, and to him that knocketh, the door shall be opened. Is not one cause of this lukewarm state into which the church has fallen, found in the want of faithfully discharging life's duties? If so, let us awake and put on the whole armor, that we may be able to withstand the wiles of the enemy. Another cause would seem the pronouncing of the human heart to build up theories not revealed [illegible] try to determine which is not [illegible] are in our midst, [illegible] us—a class of thinkers who with seemingly the highest and best of motives, misapprehend the plainest teachi[illegible] of the word, and in so doing pervert its teachings, and thereby lead the unwary into error. I refer to those who hold to the theory that every individual of the human race was represented in the first Adam, and so likewise shall they all be represented in the second Adam, and thus shall all, all of earth's inhabitants be finally saved.

That such a doctrine is not taught in the Divine record, every intelligent Bible student must be aware, and those who adhere to it are found to go outside of Revelation and seek to restrain their theory by a system of philosophy or reasoning falsely so-called. Before the Master ascended upon high he gave commission to his disciples: Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved. He that disbelieveth shall be condemned. Mark xvi. 16. Within the Sacred Record there is no time referred to when that condemnation shall be removed and the once condemned one again set at liberty.

In 1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time. This seems to be one of their strongholds, but surely it is very plain from this that the "due time" has no reference whatever to anything but the Christ, who was prophecied of as the babe to appear in Bethlehem which he did, and again to appear to claim the rightful heirship to the throne and kingdom. When this time is due, he will appear. D. V. I will continue this subject.

CARRIE WILLIAMS.

RICE LAKE, Wis.

*Editor Restitution:*

Please to find enclosed two dollars, for THE RESTITUTION. Am sorry that I could not remit before. We think we cannot do without it, and are willing to deny ourselves some of the necessaries of life to obtain it. We begin to lift up our heads believing that our redemption truly draweth nigh. Soon our dear Lord will come and right the wrongs of this groaning age. Even so come Lord Jesus, and come quickly, is our daily prayer. May God see fit to prolong your life and usefulness until his dear Son shall appear and give you a crown of life, is the prayer of your waiting sister in Christ.

MRS. A. C. S. HANCHETT.

## Selections.

KING JAMES' BIBLE.

Although the Revised Bible has been published so short a time, we probably know much more of its revisers and their method of working than we do of those faithful men of the seventeenth century, who performed their laborious task so well that for two hundred years and more their version has had no rival. So, while the Revision is the topic of the day, it may not be unfitting to devote a little time to King James' translators and their labor of love.

It has happened more than once in English history that the reigns of the weakest kings have been prolonctive of the greatest good to the people. As the Magna Charter was wrested from the weak and wicked John, the so-called King James' Bible appeared during the sway of the pedantic, vacillating and superstitious first ruler of the House of Stuart. When the death of Queen Elizabeth made the petty Scotch prince King of England in the spring of 1603, he was by no means overpowered by the great responsibility, but, true to his pleasure-loving nature, spent the summer and autumn in the excitements of the chase. When the plague appeared in London and thousands were dying in the city, the terrified king determined to make a royal progress, and in the magnificent entertainments given him by Oliver Cromwell, the Protector's uncle, and other wealthy country lords and gentlemen, forgot the distress of pest-stricken London. But some rumor of the general discontent of the day must have reached the king, for he called a conference at Hampton Court "for the hearing and for the determining things pretended to be amiss in the Church."

So in January of the following year about twenty persons, Puritans as well as bishops and other church ecclesiastics, met as appointed, and after various business heard with no great favor the proposal of Dr. John Reynolds, President of Corpus Christi College, Oxford, that the Bible should be again translated. Indeed, Bancroft, Bishop of London, went so far as to object that "if every man's humor might be followed, there would be no end of translating." But King James, in spite of many follies, had a certain shrewdness, which taught him he could no nothing more for the glory of his name than to adopt and direct this plan proposed by the Puritans.

Accordingly forty-seven scholars were called together and divided into six gremps, two of which worked in Winchester and the other four in Oxford and Cambridge respectively. Bedwell and Reynolds, the suggestor of the translation, were especially remarkable for their learning, but this is not true of all these chosen. Dr. Reynolds, according to Bishop Hall, was "near to a miracle" for his memory and reading. During his sickness even—he died before the work was done—his coadjutors used to meet at his lodgings once a week to compare and perfect their notes.

The Bible ordinarily used in the churches, and called the Bishop's Bible, was followed by the revisers, and King James desired that it should be changed as little as possible, the divisions of the chapters, ecclesiastical words and old interpretations being retained as far as might be. Every man of each company translated by himself the portion assigned, and then compared it with the others; after a book was finished it was sent to the other groups for criticism. The first translation was finished in about four years; afterward twelve were chosen from the forty-seven translators and they made the second revision in London, meeting in Stationer's Hall to compare notes. Then the Bishop of Winchester and Dr. Smith, afterward Bishop of Gloucester, revised the whole and prefixed arguments, and the Bishop of London gave the final revision. The whole work was accomplished in about seven years, appearing in 1611.

One of the strong points of King James' Bible was its freedom from marginal notes. The Geneva Bible was loaded down with them, and its usefulness was thus greatly impaired. Indeed a note on Exodus i. 19, allowing disobedience to kings, so excited James that he forbade every kind of comment in the new version. With a liberality unusual for the time, Puritans were allowed to join in the work of revision, and only Papists were excluded; indeed, criticism and suggestions were urged upon all. The four revisions also show a laudable desire for perfection, but some directions of the king show that he wished accuracy secondary to expediency, and that new solidity might also be added to the church. He seems to have had this in mind when he appointed Bancroft, Bishop of London, final reviser, for the bishop was a man of no scholarship, and so unscrupulous that in the previous reign he had prevented a translation of the Bible, fearing the too great honesty of the translator, who was the foremost Biblical scholar of his time. But the honesty and learning of the great body of translators far outweighed the influence of the bishop, who is said to have changed only fourteen places in all. So great was the haste of the king that all work, even lectures in the universities, had to give way to this important undertaking, and it happened that some passages were mistranslated which had been correct in former versions.

The work seems to have been entirely a labor of love on the part of the translators. Most of them were well off in this world's goods, and it was needful, for until the delegation of twelve went to London no remuneration had been given them. They, says John Boyse, [illegible] shillings a week [illegible] adds confidently [illegible] coming down with the Lord to [illegible] Boyse, while [illegible] forced to eat [illegible] college table, that is, [illegible] king did indeed write to the Bishop of London that whenever a prebend or parish became vacant it should be given to one of the translators. But far from paying these faithful workers the king tried to obtain money from them, whether for his use or for the poor of their own number the authorities do not agree.

The right of printing the Bible was inherited by William Barker, whose father had paid £3,500 for the privilege; for more than seventy years the right remained in the family, and from 1577 to 1709, about a hundred and seventy years, not a copy of the Bible was sold in which the family did not have an interest. So King James neither paid for the Bible called by his name, nor suggested it: he had only signified his approbation. But when the Bible was published the title-page bore the following inscription: "Newly translated out of the original tongues, and with the former translations diligently compared and revised by his Majesty's special commandments." Then follows "appointed to be read in the churches," which was merely a form following in the footsteps of former versions, since the Bible was not brought before Parliament or a convocation, or even before the Privy Council, so far as is known. The work of King James' translators was not as cordially received as might have been expected. Some critics, Selden among others, complained that it was rather "a translation into English words than English phrase." It seems impossible to find any authority for using King James' Version beyond its own excellence, except the Hampton Court Conference, and in point of law that was not authoritative. The other translations gradually dropped off. During the long Parliament another revision was proposed, but the sudden dissolution of that body closed the debate for the time. Again in 1657 King James' Version was questioned, but the discussion was settled by declaring it "the best of any translation in the world." And such it has remained until the appearance of the New Version of 1885. Time must decide which of the two most recent revisions will outlive the other. Certainly our hearty gratitude is due to King James' translators, who, dictated by the edicts of an unreasonable king, hurried beyond their ability, unpaid, and almost unthanked, were yet able to produce a version which has proved so helpful, so reliable and so lasting.—*A. M. Turner in N. Y. Observer.*

THE MILLENNIAL AND HEAVENLY JERUSALEM.

We are all merely learners, waiting for and seeking for teaching on these solemn subjects. Now, in speaking on the "heavenly Jerusalem," I would observe the divisions into chapters are frequently the reverse of helpful. You find in chapter xxi. 1-8 there is a description of Millennial Jerusalem: the chapter then going on to the heavenly Jerusalem.

Now there are two cities in the Bible symbolic of principle—Babylon and Jerusalem. Of the first Satan is the head, and its pride, lust, and Godlessness are ever in opposition to the Jerusalem of which Christ is head. These two cities or systems are, I believe, headed up in two literal cities at the end. In those we see the God side and Satanic side; just as we have the mystery of godliness and the mystery of iniquity running through the dispensation.

The two mysteries culminate in the manifestation of the two persons, the Lord from heaven and the Antichrist.

Now, with regard to the heavenly Jerusalem, we find in Isa. lx. 1-14 a description, every letter of which shall be literally fulfilled. Then Jerusalem is depicted as a woman in Isa. lxii., under the figure of the captive daughter of Zion. So in Rev. xxi. 2, the Church is represented both as a woman, the Lamb's Bride, and as a city, the New Jerusalem.

Now, the Bride, or city, is caught up to meet the Lord in the air, as in Thess. iv., and it is seen in Rev. [illegible] coming down with the Lord to [illegible] adds confidently [illegible] on the earth with [illegible] the King of Zion, the [illegible] of the Jews, for he has never vacated the throne of Israel.

But with regard to the city, the word is used frequently as in Hebrews xi. 10, 16; xiii. 14, and elsewhere. Well, in Rev. xxi. 10 the apostle is carried away to a great and high mountain, and shown the City of God. First look at the Millennial Jerusalem, and afterwards at the Jerusalem of the new heaven and earth—the eternal state—these are very distinct. The millennial city is over the earth, not on it. The literal earthly city becomes a blessing to all the earth, because she is under the supervision of the heavenly city over the earth. To behold this city, John is taken up to a great and high mountain. Remember the Millennial period is an imperfect one—that many glorious passages will not be fully and finally fulfilled until the eternal state come, after the thousand years are over. The heavenly city after the millennial age is, I believe, the city of the thousand years coming down to the earth. This city is fifteen hundred miles in the air, fifteen hundred broad, and fifteen hundred miles long. Oh, what a city! meeting our Lord's words, "In my Father's house are many mansions." The city has foundations, walls, gates, streets, a river, trees, fruit, a throne, and all the accompaniments of a great city. Its walls are jasper, its inhabitants jasper, all pure as crystal.

That city is the light of the world: it has no temple, yet it is the temple of the earth: it is the temple with regard to the Jerusalem of the earth. With regard to this city we have a long list of negations; no curse, no death, no night, etc.: These things have passed away. Then the golden reed, the measuring signifying perfect consecration to God. The names of the twelve tribes are on it to show its connection with the tribes of Israel on earth. Then there are three gates open on every side, looking every way, that is, "Ho, every one that thirsteth, come." Multitudes will be saved during the millennium. We are told it has twelve foundations—the twelve apostles of the Lamb—there is the strength of the city, the doctrines and truths of the apostles shall be the foundations of the city most precious. The gates and walls tell of security, the angels are at the gates to guard it on every side. The walls are jasper, clear as light, for the doctrines are clear and pure, while they give lasting strength to the city. The throne of God and the Lamb are there, for every thing that proceeds from Divine grace and love flows through that city under the figure of a river—the river of life. By that river there are trees: these bear a great variety of fruit, while the leaves are for the healing of the nations, showing there is still disease in the millennium. Notice everything seems to return to Genesis i. and ii. There is, again, the tree of life. But observe the Paradise excels the first; we shall see his face. The people of that city shall be known everywhere as the Sons of God. The name on the forehead is Jesus, the published name of the Lamb of God, and "his servants shall serve him."

Now the city of the new heaven and the new earth is the city of the millennium coming down on to the earth. In that city there is no more death—in the millennium there is death. What becomes of the saved during the millennium? They form part of the Church of saved Israel. These sayings are faithful and true; that is repeated three times; we are so slow to believe what God has prepared for us.—*G. Whitfield in Prophetic News and Israel's Watchman.*

The "Faith Cure" Doctrine.

The fresh outbreak of the doctrine which poor Edward Irving latterly embraced, and which made him believe that he would live when he was obviously about to die, makes very seasonable the volume entitled "The Ministry of Healing; or, Miracles of Cure in All Ages," by A. J. Gordon, D. D., Boston (London: Hodder and Stoughton). The author [illegible] well known as a scholarly [illegible] Baptist literature, as [illegible] born as being quite [illegible] his work is in [illegible] and may be regretted with having given to the subject of "faith healing" that amount of attention such as it has received from few previous writers equally well equipped as to scholarship and piety. Having stated the question and its bearings, he proceeds to cite the testimony of Scripture and also that of reason, of the Church, of theologians, of the adversary, of experience, and of the healed. The verdict at which he arrives is, that men ought to pray for the healing of the body. The hesitancy to do so, in Dr. Gordon's view, arises from the wide acceptance of what he believes to be a false theory in regard to the relation of the human body to redemption of Christ. It is taken for granted, he says, that this house of clay was never intended to be repaired or beautified by the renewing Spirit. But this "caged-eagle theory," Dr. Gordon unhesitatingly condemns; it may be very good poetry, he says, but it is very bad divinity. He complains that "the heresy of death-worship has supplanted the doctrine of the resurrection." When death gets established in the high esteem of Christians, it is easy to see how sickness, his prime minister, should come to be held in great regard also. Dr. Gordon testifies that he knows a large number who have been healed in answer to prayer, and he also vouches for their marked consecration and the extraordinary spiritual anointing which almost invariably attend them. He does not ask that the highest place in Christian doctrine should be given to faith in supernatural healing. He admits that grace is vastly more important than miracles, yet miracles, he holds, have their place as shadows of greater things. Dr. Gordon, it will be perceived, takes a middle course; and he is careful to put his readers on their guard against the danger of falling into heresy on the question. He exhorts them not to proclaim the doctrine of divine healing in an unbalanced and reckless manner, and not to push the element of human choice too strongly. At the same time, he think the teachers "misguided" who go to the other extreme—who bear so hard upon the Divine sovereignty as practically to deny man's freedom to ask or expect miraculous healing. Dr. Gordon does not hesitate indeed to describe those who act in this way as people who will probably help to swell the prevalent scepticism of the age. The work is written in a bright and telling style, with moderation of tempor and tone, and is evidently the production of a devout and earnest man, who has sought long and anxiously to ascertain the truth. The value of his book is enhanced by its numerous citations from divines of all ages.—*N. Y. Daily Mail.*

## Sententions.

There is no promise to unbelieving prayer.

Good reading is to the mind what good food is to the body.

The way of every man is declarative of the end of every man.—*Cecil.*

The truest end of life is to know the life that never ends.—*Wm. Penn.*

He who can suppress a moment's anger may prevent a day of sorrow.

Thirty years of our Lord's life are hidden in these words of the gospel: "He was subject unto them."—*Bossuet.*

Men of genius are often dull and inert in society; the blazing meteor, when it descends to earth, is only a stone.

Mystery is but another name for our ignorance; if we were omniscient, all would be perfectly plain.—*Tyron Edwards.*

It has long been the policy of the devil to keep the masses of the world in ignorance; but, finding at length that they will read, he is doing all in his power to poison their books.—*Kirk.*

When two truths seem directly opposed to each other, we must not question either, but remember there is a third—God—who reserves to himself the right to harmonize them.—*Madame Swetchine.*

[illegible]

A holy life has a voice. It speaks when the tongue is silent, and neither a constant attraction or a continual reproof.—*Hinton.*

The infinity of God is not mysterious, it is only unfathomable; not concealed, but incomprehensible. It is clear infinity—the darkness of the pure, unsearchable sea.—*Ruskin.*

There is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stop not to decipher the spotted and worn inscription of the other, get the lesser half of the lesson earth has to give.

The man that has an empty cup may pray that it may be filled; but he that has a full cup ought to pray that he may hold it firmly. It needs prayer in prosperity that we may have grace to use it, as truly as it needs prayer in poverty that we may have grace to bear it.

Dictionaries and grammars of the chief languages spoken along the Congo River are preparing and printing in England. Seven natives of the large districts of Congo who were taken to England four years ago have revised the vocabularies supplied by missionaries and assisted in preparing a grammar. A dictionary of the Congo language, containing 350 pages, was recently printed, and last month the Baptist Missionary Society published a dictionary of the Bateke language, which is spoken at Stanley Pool. The missionary stations now extend from the mouth of the river to Stanley Falls, 1,400 miles inland. Mission schools are supported at all the stations, and as a rule the missionaries have been kindly received by the natives.

In knowing God we know ourselves. In considering the preciousness of Christ we are convinced of our own worthlessness. If we would have right thoughts about ourselves, let us be often considering the Man Christ Jesus. In proportion as he is exalted before the eye of our heart, so will self come down from its eminence; and, like John the Baptist, we will joyfully say: "He must increase, but I must decrease."

# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, July 22, 1885.


## We need the money due us. If your subscription has expired please send us the money to renew soon.

By the request of B. C. Simonds we republish some articles of his from another paper.

As we publish only four issues a month, and as July has five Wednesdays, our next paper will bear date Aug. 5, and there will be no paper next week.

THE Rum and Roman rule in Boston is well illustrated in the case of T. L. Hastings and others who have been arrested and fined for holding religious services on Boston Common. See an extract from the *Christian* in another column.

### "AS IT WAS" SODOM.

A revelation of abominations has been made by the *Pall Mall Gazette*, in recent issues of that journal, that out-Sodoms Sodom. It is not fitting for our paper that we should write out either the generals or the particulars of such diabolical business. Our allusion to anything of this kind is to show that we are fallen upon the evil times of the last days. See Luke xvii. 26-30. At this time we will do nothing more than append an extract from the *Christian Herald*, although we might fill a RESTITUTION with sickening details from other journals.

"English people were shocked last week by a series of disgusting revelations made by the *Pall Mall Gazette*, a high-class evening newspaper of conspicuous ability. It charged the aristocracy and moneyed classes of London with being guilty of crimes of the most filthy and loathsome character. Without mentioning names, it gave details of cases investigated by its own corps of editors and reporters, who have spent a month in visiting the refuges where fallen girls are received, and agencies in various parts of the city at which an abominable traffic is openly carried on. The evidence collected, the journal states, implicates princes, peers, bishops, cabinet ministers, members of Parliament, judges, barristers, distinguished army officers, and respected merchants. The facts disclosed show that the vices which brought the vengeance of God on the ancient cities of the plain, and which have made the name of Babylon a by-word in history, flourish in the British metropolis, and the guilty parties are men of the highest social position and influence. Mr. Spurgeon's solemn warning, uttered in his sermon published in these columns two weeks ago, indicated that he was aware that moral impurity was rampant, but probably he had no idea of the extent of it. He has written to the *Pall Mall Gazette* to express his approval of the course it has taken in publishing the facts. Public opinion is, however, divided as to the wisdom of printing in a paper read by persons of both sexes and all ages all the filthy details. It is a significant fact that no one seems to doubt the truth of the revelation. The editor of the journal seems to have expected that his assertions would be questioned, and therefore offered to disclose the names of the guilty parties, with the evidence against them, to a committee composed of the Archbishop of Canterbury, Cardinal Manning, and four representative laymen, who should be pledged to secrecy, but should inform the public whether the charges should be substantiated to their satisfaction. The *Pall Mall Gazette* has broken the law against obscene literature in publishing the articles, but it seems under no apprehension of prosecution, and it warns the government that if proceedings are commenced against it, it will in self-defence subpœna as witnesses the Prince of Wales and half of both Houses of Parliament. The exposure, it may be hoped, will lead to the enactment of laws for the prevention of the crimes mentioned, which is the object the *Pall Mall Gazette* has in view. We may hope, too, that it will lead to greater vigilance in this country, where, especially in New York, Chicago, and Cincinati, the state of society is even worse than in London."

MADRID, July 14.—There were reported throughout Spain, yesterday, 1,092 new cases of cholera and 473 deaths from the disease. The returns from Valencia, however, are complete. A number of suspicious cases of illness are reported in the city of Segovia, but the authorities there refuse to admit that they are cases of cholera.

BOMBAY, July 14.—The prevalent drouth is causing much anxiety in regard to the crops.

## Selections.

### The Operations of the Holy Spirit, and Their Effects in the Soul of man.

When a man has become dead in sin, or when his spiritual powers have become dormant, none can give him new life but the Holy Spirit of God. The new or divine life, wrought through the laver of regeneration, and through renewing of the Holy Spirit, is one of the distinguishing blessings procured by the sacrifice of our Lord and Savior Jesus Christ. And whatever means may be used, the Holy Spirit must ever be regarded as the great efficient cause of this new creation, transformation, and sanctification. The Holy Spirit enlightens, teaches, draws, renews, strengthens, guides, and comforts. This is his office.

A measure of light is given by the Holy Spirit to every man. This light operates through the reason, conscience, understanding and conscience. In this way men have convictions of sins, of righteousness and of judgment. The evil of transgression is depicted, and the conscience is smitten with guilt; the *righteousness* of Christ, and not righteousness, or holiness, which might become theirs by faith in Christ, are portrayed; and their judgment of things, which is erroneous, and God's judgment, or condemnation, and the final judgment or condemnation, for sin and unbelief, are also set before them. And these workings of the Spirit are more or less powerful as men are favored more or less with education and good training. Hence persons born of very ignorant parents, and whose training is in the midst of ignorance and crime, have less of the Spirit's operations than others, because there is little development of their natural faculties, and these operations are thereby hindered. Little light from the Spirit comes to them through their reason and judgment and conscience, because these faculties have been stunted in their development.

And the Spirit was given in this sense—in the sense of giving light and conviction,—because He was given in a fuller measure, and as an abiding presence, to believers at the Pentecost. Was not scarcely conscious of men having moral and spiritual natures who had some measure of light from the Holy Spirit.

When a man is enlightened by the Spirit, he sees a meaning in life which he never saw before; he sees the true purpose and end of his existence. He no longer gropes in darkness, or treads the path of life in uncertainty, but walks with a firm step as on solid rock in ways of pleasantness, with his eye fixed on development, on perfection, on usefulness, on the appearing of Jesus, on the resurrection, on the crown of life.

Some may be curious enough to inquire how the Holy Spirit operates on the soul of man, or how the divine mind influences the human mind. This is a question we cannot fully answer; nor does our inability to answer the question fully, cast any doubt upon the great fact. We know that the Spirit always operates through the truth. The truth is brought before the mind in a variety of ways, by various means and circumstances, and by different agents; and when the truth is thus presented, the Spirit, through that truth operates, sometimes convincing of sin, sometimes teaching and guiding, and sometimes strengthening and comforting. But in what particular way impressions are made by the divine mind on the human mind, through the truth, we know not. We know the fact, and that is enough for all practical purposes. But to illustrate this: we all know that we are influenced by one another. The husband is influenced by his wife; the wife by her husband. Children are influenced by their parents. Readers are influenced by authors. Congregations are influenced by preachers and lecturers; and we all know something of the influence a writer or a preacher, who has a great mind, has upon his readers or hearers. And this influence of one human mind on another, is always through the relation of some fact or facts, or the proclamation of some principle, or doctrine, whether true or false. But who doubts the influence of mind on mind, because we cannot fully explain how the operation takes place. Let us not then doubt that our minds are influenced by the omniscient and eternal mind. And whenever the Spirit influences your mind, and convinces you of your need of any particular blessing, it is that you may at once become the happy recipient of it.

But in whom may Holy Spirit be said to have taken up his abode? In whom does he dwell continually? Certainly not in him in whom sin dwells; in whom the passions and natural desires are predominant; in whom self-love is supreme; but in him whose heart is purified, whose conscience is purged, whose affections are refined, and whose love of God, and truth, and goodness is supreme. The Holy Spirit cannot abide with anything that is not in harmony with the divine will. We do not say that believers who are lacking entire sanctification have not the Spirit, that they have the Spirit, and sometimes they have been as a Comforter, but oftener the Spirit is with them revealing to them their corruptions, their failings, their unbelief, their selfishness, their mixed motives and the Spirit shedding light on their discordant and partially sanctified state, causes a conflict in the mind. Where is the Christian that has not, again and again, experienced that conflict? But in the soul of the wholly sanctified believer, the operations of the Spirit cause no conflict. The presence and light of the Spirit produce no discord, because all within is clean. There is nothing there contrary to the will of the Spirit, and the Spirit, therefore, has nothing to oppose the consequence is there is no civil war; there is no peace; there is holy joy. That soul is filled with the Spirit, and he is ever present as a Guide and Comforter. Walk then in the fear of the Lord and in the comfort of the Holy Ghost.

And as long as the Spirit is our Guide, we shall not get out of the right path. To others, and at times even to ourselves, we may not seem to be in the right way, but while in full confidence we give ourselves up to divine guidance, no fear of being led astray need trouble our minds. The apostle teaches that if we are led by the Spirit of God, we are sons of God; we have become partakers of his nature and stand in the closest and most blessed relation to him. And when a believer is filled with the Spirit, he will make Christ, and the truth, and holiness, and the kingdom prominent, and not himself. He himself will be kept meek and lowly in heart.—*By Silas Hean, in World's Crisis.*

### An Unlocked-for Honor.

Fame does not come to all. Some are born great, and some have greatness thrust upon them. It has never been our ambition to seek for the honors of this world, nor our fortune to receive them. No college has ever threatened us with its honorary degrees; nor have we been called to any dignity or political office. Nevertheless, all things come to those who wait patiently, and this is how some of them came to me.

Sunday, May 17th, was an "off day" with us. That is, we had no engagement or appointment, and so were ready for whatever work the providence of God might lay in our way. Leaving home in the morning we started for Charleston State Prison, where we were very kindly received by the warden, and invited by the chaplain to address the prisoners, of whom nearly four hundred and fifty were present. We preached to them the gospel of Christ. We pointed out the joyous condition of the servants of the Lord; and quoting from the Sunday-school lesson of the day, we called attention to the fact stated by the chaplain, that the epistle to the Philippians, written by a prisoner chained to a Roman soldier, seems overflowing with gladness, the words joy, rejoicing, etc., occurring fifteen times in the course of the epistle. And we endeavored to point out to the restless, uneasy, troubled souls, who were chafing at the restraint imposed upon them, that their only wise course was to believe on the Lord Jesus Christ, and learn to rejoice in him, and then they would have peace and quietness of soul wherever they were. Paul could not have been a happy man when he was breathing out threatenings and slaughter, but when the Lord called him by his grace to know the joy of his salvation, at once his life was lighted up with peace and gladness, and he could rejoice in the midst of affliction, persecution, bonds, and imprisonment. The congregation listened with attention, as they have whenever, during the past fifteen years, we have been permitted to speak to them.

After the conclusion of the services we made our way to Boston, where we found a few disciples gathered around the table of the Lord, and were privileged to remember the death of him who bore our sins in his own body on the tree. At some little informal gatherings which we had held during the few preceding days, plans had been proposed for doing some gospel work in Boston during the summer. We at last suggested that "the way to a thing is to do it!" In accordance with this idea two o'clock found us with our little band of workers, equipped with Bibles, hymn books, and tracts, on Boston Common, ready to do with our might what our hands found to do. Bro. W. F. Davis, who had been preaching upon the Common in past years, opened the services, after singing and prayer delivered an address, while we reconnoitered a little on the other side of the slope, where the Salvation Army were drawn up in battle array, and were firing their shot into the ranks of the enemy. We presently returned to assist Bro. Davis in the services, and after singing spoke to the people the word of everlasting life, and invited them to Christ the Lamb of God who taketh away the sin of the world. After finishing our discourse and consolidation exercises, the secretary of the Boston Y. M. C. A. came with his workers accompanied by Dr. A. J. Gordon, of the Clarendon St. Baptist church, who after suitable exercises preached a good gospel sermon. We remained a while and then, being weary, found way to another meeting of a company of disciples, and united with them in solemn worship of God and communion of saints, thus making four meetings at which we were present and took some part during the day.

The next Wednesday morning as we were reading from the twentieth chapter of Acts an account of Paul's farewell to the Ephesians, the door-bell was rung, and presently a pleasant looking policeman entered the room, bearing a warrant which read as follows:

COMMONWEALTH OF MASSACHUSETTS.

Suffolk ss. to wit;

To sheriff of the county of Suffolk, his deputies, to any officer of the district police of the commonwealth, and to the constables and police officers of the city of Boston, GREETING:

We command you and each of you upon sight hereof to take and bring before our Municipal Court of the city of Boston, holden at the city of Boston for the transaction of criminal business within the county of Suffolk, the body of Horace L. Hastings of the city of Boston, if he be found within your precincts, to answer to the commonwealth on complaint of George Malcolm, of the city of Boston, this day made on oath before the said court, for unlawfully delivering an address on Boston Common, at the city of Boston and within the judicial district of the said court against the by-law of the said city and commonwealth, and form of the statute in such cases made and provided. Hereof fail not at your peril.

Witness: William B. Parmenter, [illegible] at Boston aforesaid this 19th [illegible] in the year of our Lord [illegible]

[illegible] assistant clerk.

[illegible] arrant, the [illegible] appear before the Court of [illegible] Thursday at 9.30 A. M., there to answer for the crime of preaching the gospel on the Common. After a pleasant conversation on the subject, he departed to summon the other parties concerned, and we finished our chapter, in which we found such words as these: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

As we believed we had done nothing whatever against the laws of God or man, and that this city by-law was in itself *illegal* and of no force whatever, we went willingly to court on the following day. An account of the proceedings on this "Proud Day for Boston," will be found in another portion of this paper.—*H. L. Hastings, in Christian Safeguard.*

## Communications.

### Jesus—"The Resurrection and the Life."

Jesus saith unto her, Martha, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, who should come into the world. John xi. 25-27.

The above and many other passages which might be cited, if space would permit, show conclusively that Christ is the great center of prophecy—the life giver. Leaving out this central idea, there could be no such thing as a future life. The present life we receive by virtue of our relation to our federal head, the first Adam, who forfeited his life by transgression, and as per consequence, he, as the representative head of the race, must entail death upon his numerous posterity. It is an axiom, that "like, begets like," consequently, Adam become mortal, by partaking of the fruit of the interdicted tree, and thereby incurred the penalty—death, which the Scriptures define, as a return to the dust from which he was taken.

"And all the days that Adam lived, were nine hundred and thirty years and he died," not his body only according to the idea of modern spiritualists, and others who follow in their wake: the former of course do not claim to be great Bible sticklers, while many of the latter would be greatly offended if accused of not paying due deference to the Bible teaching. This latter class as well as the former assume the dual nature of man, and of course this assumption involves them in a dilemma and to take either horn, brings them into, (to use no harsher term) a very awkward predicament to say the least, for to say that the body only dies, would be virtually saying that the soul is immortal, i. e., deathless or exempt from death, as the Bible and all lexicographers thus define the term, and this would bring them into a direct collision with many which I will now cite—Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die. Ezek. xviii. 4.

Adam sinned, and therefore he incurred the penalty which was death. If our good friends still insist on the dual or double entity then they are thereby estopped from saying that the soul is exempt, for this is particularly designated as the entity that dies, while nothing is said relative to the body, which shows at once, that an unnatural and forced construction is put on it, to say nothing of the plain contradiction in the texts thus cited. Christ poured out his soul unto death. He took the place of the transgressor, in order to redeem him from death—paying the ransom price.

The spiritualists, (without in the least endorsing their theory or dogma) are by far the most consistent of the two. Their motto or shibboleth is,—"There is no death."—What man call death, is but the mortal struggle for immortality. See the inscriptions on their tomb-stones.

Taking the other horn of the dilemma, the *soul probabili* would involve on our opponents to show that the body as an entity in the sinner, i. e., without the attribute of breath—the breath of life, which was breathed into Adam's nostrils, whereby he became a living soul in contradistinction to a dead soul, or more properly a soul without life—a negative, can die. Man is called in the Scriptures a soul, whether alive or dead, for proof, see Moses in xix. chapter of Numbers, and 11-16, verses.

No doctrine of the Bible is of easier solution, than those we have just been considering, if we do not wish to be "wise above what is written." Paul exhorted Timothy to rightly divide, (classify) the word, and give to each one "his portion of meat in due season. Following out this line of thought we will classify the word soul, which admits of three, and only three core situations; first, person is a synonyme, "eight souls saved in the ark"—eight persons. This is probably more than forty-nine-fiftieths of its occurrences. In a few instances, life is the proper synonym, as in the case of the death of Rachel. See Gen. xxxv. 17-19.

In a few instances the word "mind," or "heart," are put as synonyms. No warrant can be drawn from the Bible to sustain the idea that an immortal soul, must be deathless, as that Adam did not, nor could not pay the threatened penalty on such an hypothesis.

This dogma of the soul's inherent immortality entirely eclipses the glorious doctrine of the resurrection. Paul in his elaborate essay on the resurrection, declares that the future life is wholly dependent on the resurrection.

If the dead rise not....then they also that have fallen asleep in Christ are perished. See 1 Cor. xv. especially from the 12 to the 24 verses inclusive. But we would candidly ask our friends what use there could possibly be in a resurrection on the hypothesis of the survival on the soul? or if man is not dependent on his organization for all his mental and moral powers, as well as his physical. A disembodied soul or spirit, is a creature of the imagination, and even that is an emanation from paganism.

The silence with regard to this central question, in modern pulpits and other places of worship, and the absence of the same in nearly all the religious creeds in Christendom, fully accounts for the declension from primitive christianity, and for the great tidal wave of infidelity which is sweeping over our country, as with the "besom of destruction."

The modern Pharisees, like their prototypes, although they nominally assent to their doctrine, yet, like them, are often grieved, because few, who "dare to do right," preach through Jesus, the resurrection from among the dead. This glorious doctrine, Paul calls "the gospel," see 1 Cor xv. 1, and this gospel is called the good tidings to the meek. See Isa. lxi. and Luke iv. 15-21. The doctrine of the resurrection, like that of the kingdom of God, is placed in the foreground by the concurrent testimony of both the Old and the New Testament.

M. L. LEWIS.

## Miscellaneous.

There 120,000,000 women in India. Of these it is said 40,000,000 are prisoners in their zenanas. From eight years old and upward they never go beyond its narrow bounds. They may look out of its darkened windows, and catch a glimpse of the world outside, but can never walk out into the bright sunlight. Not one out of 12,000 receives any kind of instruction. Shut up in their cheerless homes, with darkened minds and hearts, how utterly desolate their lives must be! Woman's hand alone can open those doors, and lift from the hearts of those unhappy millions the dark shadows of superstition and despair. Are all the Christian women at work?"—*Texas Advocate.*

We are indebted to Pompeii for our great industry of canned fruits. Years ago when the excavations were beginning a party of Americans found in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigation showed that the figs had been put into jars in a heated state, an aperture being left for the steam to escape, and then sealed with wax. The hint was taken, and some after fruit canning was introduced here, the process being identical with that in vogue at Pompeii twenty centuries ago. There are many ladies among us who can tomatoes and peaches for domestic use, and do not realize that they are indebted for this art to the people of Pompeii.—*N. Y. Witness.*

PORTLAND, Ore., July 11.—Last Friday a great slice from Mount Jefferson, one of the great snow-capped peaks of the Cascade Range, fell into the Santiam river, forty-five miles east of Salmon. The river was completely obstructed, and in a very short time the region behind it was flooded. It is a wild country, sparsely settled, hence the damage was very light, probably under $10,000, principally of cattle drowned and barns washed away. A blackberrying party barely escaped with their lives. Directly back of the newly formed dam the water rose to a depth of 200 feet, covering the tops of the tallest trees. When the water reached the top of the obstruction, there shot over the precipice a black mass of sand, which gradually became lighter and diminished in [illegible] fall the falls decreased [illegible] feet. What remains of the [illegible] mass of rock, which will no doubt be permanent. Until the water began to pour over the falls caused by the dam, the river bed below was perfectly dry. —*Minneapolis Tribune.*

The force of the earthquake in the Vale of Cashmere appears to have concentrated itself at certain spots, and there to have spent itself. The spots look as though a large amount of gaseous matter under the earth had, with the strength of dynamite, been struggling for an outlet, and had torn and lacerated the ground at the point where it found an exit. Thus one sees villages with the huts all destroyed, the earth adjacent being cracked and split, and the air putrescent from the bodies of cattle buried under the houses, while not twenty yards distant a sloping, wooded hill seems untouched. In other places the side of a vertically scarped hill has been sliced off as if by the guillotine, the earth so severed lying at the base. Some hillsides are partially disconnected, and a deep incision remains. Other hills again present the appearance of an ordinary landslip.

Near Lalledourah village three enormous chasms have been formed, one about three-quarters of a mile broad and twenty feet deep. Not far distant a tract of land 800 yards square has subsided, forming a trench 100 yards long, fifty feet deep and thirty feet wide.

No further shocks were reported last week, and it may be hoped that the earthquake has now spent its energy. The Maharajah and the British Resident are doing their utmost to relieve the distressed. The Indian Government has sent Mr. Jones, a geological surveyor, to report upon the scientific aspects of the calamity.—*Calcutta Englishman, May 15.*

### What We Owe the Arabs.

The name "Arab" suggests to most of us only the picture of a swarthy robber on horseback; but it is a fact that, in the middle ages, the Oriental Moorish Arabs were a race of brilliant scholars and artists as well as of warriors. To them we are indebted for the invention of the figures we use (called the "nine digits") and for the name as well as the science of "algebra," and almanacs. The following article enumerates several other things:

The industrious Arabs revived those useful arts which the barbarians of Europe seemed anxious to forget. They wove the choicest fabrics of cotton, wool and silk; they manufactured cloth of gold, and carpets of unequaled splendor; their divans were covered with satin cushions, and velvet hangings, and muslin and lace of fairylike texture adorned the Moslem bride.

In metals, the Arabs also were excellent workmen. They forged huge chains and bars of iron; the steel of Damascus was renowned in the cities of Europe. Their jewelry was the fairest and costliest of the age; they furbished gold and silver in decorating their mosques and their palaces, and their mints produced a coinage that was the model of the European world.

As architects, they invented a strangely beautiful style of building, in which the fancy of the artist seemed to revel in new creations, and of which the lovely ruins of the Alhambra form a living example. They eagerly sought for knowledge among the ruins of Grecian literature, and the poets and philosophers of Athens and of Rome were translated for the benefit of the students of Bagdad and Cordova.

The colleges and schools, and the Arab cities, were thronged with attentive scholars when the great nobles of France and England could neither read nor write. They produced eminent poets and graceful writers, while Europe had neither a literature nor a language; their libraries numbered thousands of volumes, when Oxford possessed a few imperfect manuscripts chained to the walls; and the poorest merchant of Bagdad lived with more comfort, and was far better informed than the proud knight, who came at the head of his barbarous squadrons, to die on the burning plains of Syria in an ineffectual crusade.

Common schools and colleges, indeed, seem to have originated with the Arabs. The caliphs were as ardent friends of popular education as a Brougham or a Barnard. Haroun Al Raschid decreed that a free school should be attached to every mosque; the Spanish caliphs founded colleges at Cordova and Seville, that became models of those of France and England; the Saracenic workmen were accomplished artists, and the general education of the people aided the progress of the manufactures and the [illegible] *Rural.*

[illegible] John Bright [illegible]

John Bright has written a letter to Deputy Pasy, of Paris, in which he says: "If European nations would accept commercial liberty—that is, moderate or abolish customs—Europe might soon tend to an era of perpetual peace. At present all resources are swallowed up by military exigencies. The real interests of the masses are trodden under foot in deference to false notions of glory and national honor. I cannot help thinking that Europe is marching toward some great catastrophe of crushing weight. The military system cannot indefinitely be supported with patience, and the populations, driven to despair, may, possibly before long, sweep away the royalties and pretended statesmen who govern in their names. I hope your country and mine will remain at peace and be real friends."

## News Items.

ST. PETERSBURG, July 14.—The long-continued drouth in the southern provinces of Russia has completely ruined the crops in that section.

CALCUTTA, July 14.—A severe shock of earthquake, lasting several minutes, was felt here this morning.

MADRID, July 16.—There were 1,555 new cases of cholera reported in Spain yesterday, and 653 deaths from the disease.

LONDON, July 15.—Earthquake shocks of great force occurred at midnight last night at Symrna and at Chesmo, in Asia Minor.

MADRID, July 16.—There were 1,498 new cases of cholera and 664 deaths from the disease in Spain yesterday.

It is also admitted that cholera exists also in the provinces of Albacite and Navarre.

CAIRO, July 16.—The Arabs of the upper class believe that the El Mahdi is dead. Gupton Bey, with his garrison, has arrived at Tenaar. The famine in Kordoufan has become terrible, and has extended to Khartoum. The hostile Arabs will not advance to Dongola for several months.

BOMBAY, July 17.—A severe shock of earthquake was felt at Murree today. Shocks have also been felt in other parts of the Punjab. The earthquakes have been renewed in the Vale of Cashmere.

MADRID, July 18.—There were 1,329 new cases of cholera and 624 deaths from the disease reported yesterday in Spain.

# Youth's Column.

### Childhood's Faith.

Harassed by foolish doubtings, born
Of pride in mental power,
I planned to stray, one Sunday morn,
Beside a country bower—
A little cottage, even yet clad—
As through the open pane
The Gospel story, sweet and glad,
Was told to an aged dame.

An aged dame read God's own Word,
Spoke of His wondrous grace;
And, all intent, two children heard,
Fain written on each face.
And he? I saw no, still more
Stirred at soul's inner core,
Received the sacred writing's every
Truth, simply, implicitly.

Oh, for the childlike faith I see
That knew not world to fear,
That hears the Bible-stories told
And holds them very dear!
God grant such faith to me again—
The pure faith of a child—
To prison all my pride, and reign
With reason recast, held.

—*Westminster Review.*

### Prayers and Smiles.

When I was young I had an aunt whom I loved very much. I used to wonder how she kept her face so lovely. When thirteen I spent the winter with her, and had a delightful time. She had work, and care, and trials, but through all she had smiles. I often pondered the reason, but could not guess where she found so much love, so many smiles.

One day I went up stairs and opened a closet door in a retired part of the house, and was surprised to see my aunt there on her knees. As quick as a flash the thought darted through my mind, here is where she gets her smiles. Amazed at the heavenly beauty beaming in her face, I stood silent for a moment. Then I closed the door softly, feeling very sorry that I had interrupted her, for I was sure she was holding sweet communion with God. She loved to pray.

### Heroism at Home.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of a routine of home life, and imagine we would be far happier in other scenes. We think of the life's great battle-field, and we wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no such titles as noble as father, mother, sister or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle words of soothing for another's trouble, the care for the sick, may all seem as nothing; yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to gather. If some one in that dear home circle can look back in after years, and, as he tenderly utters our name, say: "Her words and example prepared me for a life of usefulness; to her I owe my happiness," we may well say I have not lived in vain.—*Christian at Work.*

### To the Boys.

In early spring a gentleman gave each of the two hundred and fifty scholars of a Sunday-school six grains of Indian corn, or maize. "Plant them," he said, "and see how much you will bring me at the end of the autumn when the corn shall be gathered." All you make from them will go to our missionaries."

The boys and girls went home and made ready for the planting.

"They dropped the seed o'er hill and plain,
Beneath the sun of May,
And frightened from the sprouting grain
The robber crows away.

"All through the long bright days of June
Its leaves were green and fair;
And waved in hot midsummer's noon
Its soft and yellow hair."

When the harvest was over, the scholars came, bringing the corn which had been raised.

How much do you suppose there was? Why, enough to fill five barrels. It sold for twenty dollars.

Indian corn is a native of America. It was cultivated by the Indians when Columbus reached our shores—hence its name. It grows quickly and produces a very bountiful crop. When thirty years old it will grow if planted. A single stalk is said to have yielded in one season two thousand grains.

"Heap high the farmer's wintry board!
Heap high the golden corn!
No richer gift has autumn poured
From out her lavish horn!

"Still let the good old crop adorn
The hills our fathers trod;
Still let us for the golden corn
Send up our thanks to God!"

Indian corn is never meant when corn is mentioned in the Bible, but barley, wheat or other grain. In my collection of Curiosities I have an ear of Egyptian wheat supposed to be like that which Joseph sold to his brethren when he was Governor of Egypt. The native country of wheat is not known, but it is now raised nearly everywhere. That of Egypt was excellent. Wheat grew in abundance in the Land of Canaan, except, of course, in times of drought and of famine. It is, you know, one of our most valuable crops.

In Eastern countries barley is much more cultivated for food than it is with us. The bread which is made from barley meal is there baked in the form of thin cakes, sometimes called loaves in the Bible. Our Lord with five of these and two small fishes fed more than five thousand men, beside women and children. Perhaps the boy who gave them to Jesus had brought them for his own lunch, fearing he might get hungry. How great must have been his astonishment and delight as he watched them multiplying in the hands of the wonderful Teacher! In the beautiful Bible story of Ruth we are told that she came to Bethlehem in the beginning of the barley harvest, and gleaned in the field of Boaz unto the end of the barley harvest and of the wheat harvest. The story is read every year, it is said, by the modern Jews at their Feast of Pentecost.

It seems to me that the thirteenth birthday of a Jewish boy should have been the happiest day of his life; for he then became a "son of the Law," and entitled to all the benefits which were received through its observance.

In the spring, at the beginning of the barley harvest, he would go up to Jerusalem with a great company of Israelites, gathered from all parts of the Land of Canaan and elsewhere, to the Feast of the Passover and Unleavened Bread, on the second day of which a sheaf of the first fruits of the barley harvest would be waved before the Lord.

On the fiftieth day after the waving of the barley sheaf he would be again with the same great company in Jerusalem, at the Feast of the Pentecost—the name meaning Fiftieth—when two loaves, made of fine flour, would be waved as the first fruits of the wheat harvest.

In the autumn he and his fellow-countrymen would assemble for the third time in Jerusalem at the Feast of Tabernacles and Ingathering. The grain would be now all safely garnered, and the fruits, consisting of grapes, oranges, olives, pomegranates, citrons, figs, etc., all gathered in their season. The altar would be adorned with spreading palm, willow and fruitful boughs, and bridegroom branches would be waved with glad Hosannas. Also singing and players on instruments would be there.

We have on our grounds a tree called "the weeping beech," under which quite a large company can gather completely hidden by its ever-hanging leafy boughs. The Israelites when not engaged with their Temple services would feast in booths, formed of branches of the olive, palm, pine, myrtle and other trees, or walk the streets of the Holy City, carrying palm, citron and willow branches.

Each Israelite was taught to say as he placed his basket of the first fruits beside the altar:

"A Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty and populous. And the Egyptians evil entreated us and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God of our fathers the Lord heard our voice and looked on our own affliction and our labor and our oppression. And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm and with great terribleness and with signs and with wonders. And he hath brought us into this place and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me."

These three Thanksgiving festivals of the ancient Jews remind us of the "Harvest Home" of "Merrie England," and of our own "Thanksgiving Day."

"Build up an altar to the Lord,
O grateful hearts of ours!
And shape it of the greenest sward
That ever drank the showers.

"Lay all the bloom of gardens there,
And there the orchard fruits;
Bring golden grain from sun and air,
From earth her goodly roots."

—*Philly, in N. Y. Observer.*

What the Russians have not as yet gained in India by open conquest they are evidently trying to obtain through slower though no less surer means. They are mingling in a quiet way with the natives, learning the country thoroughly and extending their acquaintance and influence among the people. An Indian paper states that many of these Russians are men of good social standing, who come into the country ostensibly to study Hindustani literature. Others are of inferior grade, and seem too old to be students, while some again are women. Russian is openly taught in Calcutta, and there is a respectable demand for Russian primers and grammars. These are victories of peace which may help when the time comes for the struggles of war.

# Communications.

### Zion the Mother of God's Children.

On the subject of regeneration, all are ready to claim that God is the Father of the Church, but with regard to the mother, little is said, save some vague speculation.

Perhaps the notice of a few passages of Scripture, wherein this subject is plainly set forth, would be in place with the Christian. "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem, behold thy king cometh unto thee." Zech ix. 9. Again, "The daughter of Zion hath despised thee.... the daughter of Jerusalem hath shaken her head at thee." Isa. xxxvii. 22. From these two passages of scripture, we may learn two things, first, the two terms "Zion," and "Jerusalem," both signify the same thing, when its inhabitants, or institutions are referred to; second, Israel after the flesh, are reckoned as the daughter of Zion, without regard to individual sex; while Paul declares to the Galatian brethren, "But Jerusalem which is above, is free, which is the mother of us all." Gal. iv. 26. Though Jerusalem is reckoned as the mother of the saints; they are not reckoned as daughters, but sons; and that without regard to male, or female; for that distinction is not known in Christ; for Paul says, "there is neither male nor female, for ye are all one in Christ Jesus." Gal. iii. 28. "But when the fulness of time was come, God sent forth his Son.... that we might receive the adoption of sons: and because ye are sons, God has sent forth the spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. iv. 4-7.

Says Paul, "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 22-24.

The Christian knows nothing of all these things, more than others,—except by faith; as for Mount Zion, few, comparatively, have ever seen it, though heavenly Jerusalem has not yet come down from God out of heaven. Rev. xxi. None of us can say that he has seen a single angel, even.

The general assembly is, to say the most of it, not more than now made up, and has never come together; the spirits of just men are not yet made perfect. 1 John iii. 2. "No man hath seen God at any time." John i. 18, is perhaps even yet true, and the Mediator of the new covenant, has long since entered the holy of holies, even heaven itself, and remains far away from the haunts of men: but the church, by faith, is anxiously waiting the day of recompense, which will be at the resurrection of the just. Luke xiv. 14, which will usher them into the full realization of all these associations. By reference to verses 18 and 22, it may be seen that Paul is drawing a contrast between the two institutions mentioned by him in Gal. iv., and portrayed by the allegory of Ishmael and Isaac, to-wit, the Jerusalem which now is, verses 14-21, see also Gal. iv. 25, which was thundered from Sinai, and the Jerusalem which is above, which has been introduced and will be brought to completion, on Mount Zion, by gathering together all the elements mentioned in verses 22 and 24, into one grandly organized institution, which is free, and the mother of us all; the mother, because the begetting process only of regeneration, is now in the past, and we are only children in embryo, in the embrace of the divine institution, growing to perfection, only till the "travail" of Zion is over: "for as soon as Zion travailed she brought forth her children." Isa. lxvi. 8.

The figure of a woman is used in the Scriptures, to represent Zion in its various stages of development, and its relations, not only in the case of Abraham and his two women, but in many other places. In Ezek. xvi. we find her married to Jehovah, verses 3-8, and clothed with beautiful raiment, so that the heathen could see in her perfect beauty, the ennobliners of Jehovah; verses 10-14. This idea finds its counterpart in Rev. xii. 1, where a woman is described as clothed with the great source of light, showing how that all who would know the purposes and attributes of Jehovah, must look upon Zion; and yet though the oracles of God were given to Israel, and through them to the nations, the Holy One of Israel, was first the moon borrowed his light from the Father, and delivered it to the nation of Israel, was rejected and crucified by them, and they are trampling him under foot as an impostor unto this day. The crown of twelve stars has its parallel, in the dream of Joseph, where the eleven stars represented Joseph's brethren, the sons of Israel. Gen. xxxvii. 9-10. "And she being with child cried, travailing in birth, and pained to be delivered," Rev. xii. 2, "and she brought forth a man-child, who was to rule all nations with a rod of iron," verse 5. These first five verses of Rev. xii. contain an account of a vision, of the fulfillment of the prophecy of Isa. lxvi. 8, as quoted above, "as soon as Zion travailed she brought forth her children."

Our Savior has left us instructions so that we may know when this takes place, wars, pestilences, famines, and earthquakes, all in the plural all four occurring together. See Matt. xxiv. 7. "And these are the beginning of sorrows," verse 8. In the margin of Mark xiii. 8, this word "sorrows," is explained to signify, in the original, the pains of a woman in travail; and by the way the travail of Zion is a very important point to the Christian just now, as it is one of a set of circumstances which is to form the basis of the knowledge that we are to a time known in Scripture as "the Lord's day," or "day of the Lord." When John, the beloved disciple, in his "tarry till I come," John xxi. 2, was "taken in the spirit" across the dispensation line. The first phase of the old Roman world, that was presented to his view, was that of a dragon, having seven heads and ten horns and seven crowns upon his heads: he was watching the woman, (Zion) to destroy her child as soon as it was born. Rev. xii. 3, 4. The dragon has already made his appearance, for we now see a power in full working order, which covers every inch of the old Roman territory, consisting of seven great kingly powers, represented and centered in what is known as the Berlin Congress, towit, Russia first, Germany second, Austria third, Turkey four, England five, France six, Italy seven; these seven great powers only, of all the powers of Europe, are represented in the Berlin Congress, for the purpose of preserving the balance of power in Europe, and from the decisions of that Congress there is no appeal. [redacted] ers in Europe [redacted] voice in the d[redacted] although the [redacted] its jurisdictions. [redacted] Norway first, Sweden second, Denmark third, Holland fourth, Belgium fifth, Switzerland six, Portugal seven, Spain eight, Roumania nine, and Servia ten.

These seven heads and ten horns, include all of the old Roman world, save Greece, which with Persia had its life prolonged for a season and time, though its dominion was taken away, Dan. vii. 12, and which must act its part as one of the seven consecutive (Rev. xvii. 10) heads, of the beast that is to follow. Rev. xiii. 1, and Rev. xvii. when the great image of Daniel ii. shall stand erect ready to be smitten by the stone cut out without hands. Dan. ii. 34, 35.

J. M. FYFE.

OSHKOSH, Wis.

*Editor Restitution:*

I send you pay for another six months. I feel it a great comfort to read the glorious truths, as I am very feeble with infirmities and old age, and not able to walk much. I feel I am near my journey's end in this life, yet I have a hope in Christ that is dear to me, and points beyond this weary life, to our dear Eden home, where we shall meet with all the pure, and see our Savior's face. Yes, the love of Jesus has subdued my hard and unbelieving heart, and my desire is to follow in his footsteps to the end of my journey; and may you long be spared to proclaim the coming of Jesus near, and may we meet on the Evergreen shore. This from you unworthy friend and sister in Christ.

HARRIET COVEY,

SPRINGFIELD, Mass.

*Editor Restitution:*

My husband, G. H. White, died the 27th of April, peacefully resting in Jesus, after a severe and protracted illness, aged 70 years.

I send you on the first dollar I could spare to pay up for THE RESTITUTION, thus far. I hope to be able to pay for it longer, but the future for this life looks dark to me, yet I am looking and longing for the coming kingdom.

Please change the address to Springfield, Mass. MRS. G. H. WHITE.

It is well for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us.—*Rev. Phillips Brooks.*

# Selections.

### SOUTHERN INDIAN LETTER.

NAGERCOIL, April 18, 1885.

*Editor Bible Banner:*

*My Dear Brother in Christ:*—As a minister of the gospel, I wish to know more of the precious truths relating to the "Life only in Christ," and his personal coming to reign in his literal kingdom on earth. The glorious truths which a few years ago shone on my heart, become brighter and brighter, through reading the books, papers, and tracts often sent to me by the brethren and sisters in America and England. I am still in connection with the London Missionary Society, but continue to preach the glorious truths in private and openly. What will become of me in the future I cannot tell, but God knows everything, and I am not afraid of the oppositions and malice of the enemies of the divine truth. The Lord is my shield and hiding place, and the rock of my salvation. The seed of the grand truths of the word of God has been widely scattered by means of our publications and talking. What the harvest will be, I cannot now predict, but I am encouraged to believe that our feeble labors for the glory of our blessed Lord, have not been in vain. Some friends whose minds have been enlightened to comprehend the truths, openly declare them to others. Again I am very sorry to state that some of the orthodox pastors and catechists have not ceased to preach and teach against us and our teaching. But the word of God has been proved to be "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing." Pray for me that I may be strengthened by the Spirit of God to walk and teach according to the divine light graciously imparted to me, amidst the people who would not endure the sound doctrine of the glorious gospel of our Lord. May the heavenly Master of the harvest give you grace and wisdom in your endeavors for the advancement of the truth at home and in foreign lands, is the desire of my heart and request to God. The following is a brief sketch of my work among my benighted countrymen for the spread of the Word of Life, and of the coming [redacted]

The beginning of the year I received from Brother I. C. Welcome of Yarmouth, twenty packages of tracts, books, etc., for free circulation. Many of the English tracts and books which I have thus received from brethren and sisters in America and England, together with the numerous Tamil publications sent monthly by Brother J. Spence of Madras have been widely scattered in various places in South India and Ceylon.

Jan. 11. Had an interesting meeting with my people of Vadaseri and Dennisparam. They were very glad to see me again after a separation of six weeks.

26th. Four catechists who have read our tracts, came to my house wishing for an explanation of the truths taught in them. They were taught for an hour, on the "Life only in Christ" and his soon coming to reign in his literal kingdom on earth. They said "Our superiors do not now object to our reading those tracts as they did before, and some of our Christians are greatly interested in reading these tracts, and they urge us to procure for them such publications.

Feb. 8th. Preached to the Christians in two places. At noon taught some heathens who crowded to repose under a large Banian tree. There was among them a Hindu ascetic, who after listening to me with good attention, said: "I was formerly a slave in the government office and possessed wealth enough to make my life comfortable and pleasant, but, by reading certain religious tracts a few years ago I became very anxious about my soul's affairs. In consequence of which I left my family and entered into this secluded life of ascetic, in order to enjoy the true pleasures of more closely living with the Deity. Now I dwell in a cave on a hill and live by begging." He took with him some Tamil tracts.

17th. Preached in the open air taking my stand in front of the Transit offices at Solapuram. Among the audience there were some educated Brahmins and Sudras who interrupted my preaching by asking various philosophical questions. One of them, a young Brahmin who seemed to possess a moderate English education, and a fair knowledge of the Vedanta Philosophy, calmly endeavored to prove the natural immortality and trans-migration of the human soul. He insisted upon his belief that the soul of man is a part of God, and itself eternal and therefore will never perish.

20th. Had an open air meeting in the threshing floor of our deacon at Vadaseri, and I addressed the people from Gal. vi. 8. This deacon and his wife were, a few years back, most degraded slaves to Sudras, and demon worshippers; but since they became Christians, they have entirely renounced the idol worship, and their caste custom of being intoxicated with strong drinks. They not only live an honest and sober life, but most cheerfully help the cause of Christ with the little income of their property which they have acquired since they were emancipated from their slavery.

24th. Visited the patients in the government hospital, and distributed tracts. Had a brief conversation with a Roman Catholic priest. He was quite unable to speak and read either Tamil or Malayalam, but he has been appointed to officiate in a Papist Tamil Church; I gave him some English tracts which he read and understood with much difficulty.

Mar. 10. Addressed the people who assembled to partake of the harvest feast, made by one of my Christians at Vadaseri. In the evening had discussion with a heathen school master; he said: "Sir, I am a regular reader of the Tamil *Bible Banner*, and other tracts published by you and your friends, and they contain very excellent Bible truths. But I feel very sorry to find these glorious truths spoken of as false doctrine, by certain pastors and catechists, who call you a heretic, but are not able to prove the immorality of the soul from the Scriptures."

16th. Preached and distributed tracts at Kottaur. Some people asked me about the Russians invading India. This led me to teach them from the Scriptures about the personal coming of our Lord to redeem his people, and judge the wicked and to establish his everlasting kingdom, abolishing all the dominions of men. One of them questioned me: "Are you the man who teaches that there is no soul?" In answering him, I taught the people the true nature of man and his future state.

21st. Preached in the front yard of the Tasildar's Cutchery, at Harapadi, and distributed numerous Tamil tracts. The people who crowded there for their law suits to be examined by the tribunal, listened to my preaching with good attention. Among the audience there were some Mussulmans, who inquired of me, "Who is the true prophet Jesus or Muhammad?" I gave a short sketch of the lives of these two personages and asked them to determine who among them was the true prophet of God.

22d. Had the Lord's Supper administered at Dennisparam. About forty members were present.

In concluding, I give you and all the members of the *Bible Banner* Association, my warmest Christian love, and compliments, with my thanks for your pecuniary and other helps to me. I remain, dear sir, your brother in Christ.—*G. Manikkanaval in Bible Banner.*

### Under a Shadow.

There are very few of us who are not at some time in our lives brought under the shadow of a false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way. There is a better, surer, higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all I can do to take care of my character. If that is clean and pure and luminous, the light that is in me will shine on and out, and by and by will pierce the clouds and dispel them. For clouds are *temporary*, because earthly; but sunshine is eternal, because divine. Any one can distort my shadow; but no one but myself can distort me; and if I am not distorted my shadow will not be distorted. But if it is, what matter?

Do not run after accusers. Do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life work; and accept the position in which false accusation, and consequent scandal and reproach, place you, only as a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.—*Lyman Abbott.*

### Paul and Prayer.

With Paul his prayers were themselves quite as much a part of his work for God as his preaching the gospel or his suffering for the truth's sake. And though in this as well as in every other part of his work, he—or, as he says, "Not I, but the grace of God that was in me"—labored more abundantly than all who either went before him or have followed him in the work of witnessing for Christ, yet this, at least, is certain: that I can only follow his example in his work for God in proportion as I follow it in regard to prayer. It is very profitable to consider how much preparatory thought the apostle must have given to his work before praying; how he must have considered the various circumstances in regard to which the assistance and direction of God were needed for it; the special aid that he and others required; the special dangers and temptations and difficulties to which it was liable. Thus I shall realize better how truly prayer is itself work, not only for God, but with God and in God. And if I need a general rule for my continual direction in "my work for God," let me remember that the most general and the most practical of all is that which St. Paul has given us and exemplified in his own life: "Continue steadfastly in prayer, watching therein with thanksgiving."—*H. Cotterill, D. D.*

### Our Father's Word.

"I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them."—Jer. xxxii. 39.

"Happy the home when God is there,
And love fills every breast;
When one their wish and one their prayer,
And one their heavenly rest.

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

Our Father's precious gifts are before us this month in promise. Look at it as given above! What a cluster of good things! Is it not worth while to be a child of the King? What are these precious gifts? They are "one heart"—"one way"—the fear of the Lord in blessed perpetuity—good for ourselves and our children after us.

Mark! First, singleness of heart; "out of the heart are the issues of life." "One heart" denotes entire consecration, entire purity—a heart perfect in love.

What then? "One way." A heart in harmony with God, all its powers Godward will give unity to our way, our course of life—steady, unfaltering obedience—delight in God's will, whatever it may be—a joyous outflow of love in all the life. Loyalty in perpetuity is the next link in the golden chain, "that they may fear me forever." How grand, an immortal existence, in all its range of faculties, Godward—forever!

And now, the concluding word, how far-freighted—Good! Good for ourselves and our children after us. That single word covers the ground—temporally and spiritually—for time and eternity.—*George Hughes.*

# Jewel Casket.

### THE GIFT OF GOD.

Each night is followed by its day,
However stormy father weather;
While all the works of nature sing
Their praises of joy together.
Then learn, oh heart, their songs of hope!
Cease, soul, thy thankless sorrow;
For though the clouds be dark to-day,
The sun shall shine to-morrow;
Learn well, from bird and tree and hill,
Th[redacted] of darkest sentiment;
And [redacted] the greatest gift of God
Is faith and sweet contentment.

—*T. Edgar Jones.*

### DUTY AND ITS FRUITS.

Kindly actions begun from a sense of duty blossom into affection, and afford some of the sweetest pleasures earth can bestow. Active industry, at first painful and arduous, unfolds our powers and comes to be the source of truest satisfaction. Purity of thought, word, and deed, sought at first from a knowledge of its righteousness, comes at last to be the natural air which the spirit loves to breathe. Thus duty of every kind, containing within it the germs of delight and beauty, will, if cherished, develop the sweetest flowers and richest fruits, and the good and the beautiful thus clasp hands and claim kinship forever.

I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself, I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—*Professor Agassiz.*

All our passions are but the several eddings and flowings of the soul, and their motions are the signs of its temper, which way it is carried. If our desires and hopes and fears be in the things of this world and the interests of the flesh, this is their distemper and disorder, the soul is in a spiritual fever. But if they move Godwards, then it is composed and calm, in a good temper and healthful state, fearing and loving him, desiring him and nothing but him, waiting for him, and trusting in him. And when any one affection is right and in a due aspect to God, all the rest are so too.—*Archbishop Leighton.*

# Poetry.

## JESUS MY FRIEND.

"I have a Friend!—a precious Friend, unchanging, wise, and true.
The chief among ten thousand!—Oh, I wish you knew Him too!
Encompassed by a host of foes, weary in heart and limb,
I know who waits to soothe my woes: have you a Friend like Him?
He comforts me, He strengthens me; how can I then repine?
He foreth me! This faithful Friend in life and death is mine.

I have a Father, free and fond! He cares for all my needs;
His patience bore my fathless ways, my hard and fool-like deeds;
To me He sends sweet messages; He waiteth but to bless:
Have you a Father like to mine, with such deep tenderness?
For me a kingdom doth He keep, for me a crown is won;
I was a rebel once. He calls the rebel child his son.

Oh, leave the worthless things you seek; they perish in a day.
Serve now the true and living God; from idols turn away;
Wait for the Lord, who comes to reign; raise the eye above;
Give Him thy heart, thy broken heart, then'lt rest in his love more.
Trust Him for grace, and strength, and love, and all thy troubles shed;
Oh, come to Jesus! and behold! Him my loving Friend."

—Anne Shipton.

# Selections.

## What is the Sin that Never Hath Forgiveness?

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

The final destiny of the human race is plainly revealed in this language of Christ, when the command is fulfilled. This makes the salvation or condemnation of every creature depend on their accepting or rejecting the gospel. It requires the same knowledge of the gospel to reject it, it does to accept it. The same knowledge will soften or harden, make good or bad, just or unjust, as we accept or reject; consequently there will be but two classes to be judged, the believer and the unbeliever, as stated in the text.

Again Christ teaches the same great truth "He that believeth on him is not condemned," why? because he accepts the only way and name given whereby we must be saved, "but he that believeth not is condemned already," why? because he hath not believed in the name of the only begotten Son of God." In this passage the same great truth is taught, which sooner or later separates men into the same two classes.

Again when Christ is accused of casting out devils by Beelzebub, the prince of devils, he says "All manner of sins and blasphemies shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven unto men....neither in this world, neither in the world to come." Men do not commit this sin till truly enlightened by the gospel. "My words that I speak unto you they are spirit and they are life." "He is the light of the world." "The true light that lighteth every man that cometh into the world." "That all men through him might believe." Why are all sins but this one forgiven? Because if men when enlightened by the gospel so as to see their sins and lost condition, confess their sins and repent and forsake them, Christ is faithful and just to forgive us our sins, while those having the same light, willfully rejecting the offer of salvation cannot be forgiven, for God has provided no other way to be saved or forgiven.

There is much speculation as to what this sin is. Many suppose Christ's accusers on this occasion were guilty of it. He did on many occasions call them liars, hypocrites, whited sepulchers, fools, blind guides, vipers, serpents, etc.; and said their house was left unto them desolate; but, in the same connection, speaking of the time when their blindness should be removed, he said they should say, "Blessed is he that cometh in the name of the Lord," which showed they had not committed this sin, and because of their blindness he said on the cross, they know not what they did, and for that reason he asked his Father to forgive them. Could he have thus prayed had they committed the unpardonable sin? When the mysticism is cleared away from this text, we find it in harmony with the above texts, as to the gracious purpose of God for the salvation of lost man. These Scriptures plainly teach that a knowledge of the saving power of the gospel, is what brings salvation or condemnation, and that all sins are to be forgiven the sons of men but the willful sin of unbelief. Consequently all men must have the gospel before they can have this salvation or condemnation.

Paul very plainly teaches this truth to the Hebrews. "If we sin wilfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sins." Christ has offered but one sacrifice for sin, and to reject that, is "treading under foot the Son of God, and doing despite to the Spirit of grace," who has a sorer punishment than those who died under Moses' law, blinded as they were to the gospel, for they have the redemption of the body but the second death has no awakening. "If those fall away that have been once enlightened and made partakers of the Holy Spirit, it is impossible to renew them again to repentance, seeing they crucify to themselves the Son of God afresh."

Peter speaks of the same sin committed by those who had forsaken the right way, having had a knowledge of the Lord and our Savior Jesus Christ, and the condemnation is of the same character.

The sin brought to view in these passages, for which there is "no sacrifice," from which it is "impossible to renew them again to repentance," which has the "sorest punishment," etc., is willfully rejecting the truth and the Holy Spirit, after being made partakers of it, and thus they have trodden under foot the Son of God, and done despite to the Spirit of grace.

There is but one sin that has not forgiveness, then certainly this must be the one, so plainly described, and we shall look in vain for any other.

Christ said if he had not come and done the works that none other man had done, they had not had sin. What sin could he have had reference to, which those wicked Jews had not committed before his mighty works were done among them? Certainly none but to reject him willfully after their blindness had passed away, and they should know that he was their long looked for Messiah. "He that rejecteth me and receiveth not my words hath one that judgeth him, the words that I have spoken; the same shall judge him in the last day"—the day when "God will judge the secrets of men by Jesus Christ according to my gospel." God will judge the world in righteousness by Christ having laid the foundation for faith to be offered to all men (margin) by his resurrection.

The Scripture teachings on this subject resolve themselves into this formula. All men will be judged by the gospel, receiving salvation or condemnation as its teachings have been accepted or rejected; consequently all men must be enlightened by the gospel, prior to their final judgment.—*H. L. Simonds.*

## How is Christ the Savior of the World?

"The Son of man is come to seek and to save that which was lost." He restores all men from the curse entailed on them by the fall of Adam, unconditionally, to a desirable condition, when in God's own due time, they will have the gospel offer of salvation; for which blessing they become personally responsible, which will prove a savor of life unto life or of death unto death.

God made a promise to Abraham of so much importance, that he confirmed it by his oath, saying, "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18; xxviii. 14.

This is a great central truth from which radiates the gospel light that is to bless all nations.

Paul calls this covenant promise the gospel, and Christ and those that are in him, the Abrahamic seed (Gal. iii.) This elect seed are to be made one perfected body with Christ, their head, at his second coming.

The object or end to be obtained by this promise, is the blessing of all the nations or families of the earth, and the seed when perfected, are the means by which this promised blessing comes.

God is now taking out this people for his name, from the nations, called the seed, the elect, the children of faith, the church of God, a tried people, pilgrims and strangers, to be associated with Christ as joint heirs in blessing the nations.

This people are always spoken of, in connection with Christ their head as ruling, reigning, judging, having authority, and sitting on thrones as priests and kings.

They are never called the nations but are taken out from the nations, becoming a peculiar people a royal priesthood, an holy nation to do this angelic work.

The work of blessing all the families of the earth by the seed does not commence till "The times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

God has not purposed to bless the nations that are alive at this time, but has reasonably required all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by Christ, whereof he hath given assurance [illegible] faith, margin] to all men in that he raised him from the dead."

The above terms, all nations, all men everywhere, every man that cometh into the world, every creature, etc., are very significant, and evidently include the whole race of Adam, past, present, and future.

They teach the brotherhood of our fallen race, dependent on an allwise Creator for life and breath and all things, "in whom we live and move and have our being;" who is not far from every one of us;" "whose ways are equal," and is "no respecter of persons;" "who is long suffering to us-ward, not willing that any should perish but that all should come to repentance."

"God will have all men to be saved." From any hindrance that prevents their coming "to the knowledge of the truth," in his own due time. Then having the truth [illegible] reasonably require all men to seek the Lord, and command all men every where to repent, for they have the ground work of faith made known to them in a crucified and risen Savior, which brings them to see their lost condition, and the way of life and salvation, through Christ. Then they become responsible for the offered blessing of the gospel, and can have a righteous judgment rendered by Christ, through his word or the gospel.

God does not reap where he has not sown, nor gather where he has not strewn. He does not harden the hearts of men for his glory, nor shut the eyes and understanding of the idolater that they should not know nor understand. Isa. liv, and blind the eyes of the Jew that they might reject and crucify Christ, John xii, and then make their acts an unpardonable sin. Paul says the times of this ignorance God winks at or overlooks.

"Christ tasted death for every man and rose triumphant, having the keys of death, thereby becoming the propitiation for the sins of the whole world," a "ransom for all men," and "glad tidings of great joy to all people." "For this end Christ both died and rose and revived that he might be Lord both of the dead and living." "The grace of God that bringeth salvation to all men hath appeared." The child born has already come and by his mighty works and teaching and death and resurrection, laid the foundation of faith to be offered to all men. Christ is the Savior of the world in the same way God is the Savior of all men, which is the blessing of salvation through the gospel offered to all the families of the earth in the times of restitution when the refreshing shall come from the presence of the Lord. Joel calls it the common salvation.

The seed have a special salvation, 1 Tim. iv. being a chosen and tried people, pilgrims and strangers, who suffer with Christ that they may reign with him.

Christ's memorable prayer, John xvii, is in harmony with these Scriptures. He does not include the world in his prayer till those the Father has given him, out of the world are made one with him, as he and his Father are one—not divided and sub-divided as in the past and present, but—a perfected body. Then after this oneness is obtained, he includes in his prayer the [illegible] for which they were taken [illegible] "that the world may know that thou hast sent me." [illegible] perfected. [illegible] saints [illegible] kingdom under the whole heavens, ruling and reigning as joint heirs with Christ, when he shall be priest and king on his throne after the order of Melchisedec, the nations, languages, tongues, people, and dominions, are always spoken of as serving, obeying, being ruled over, as subjects of the kingdom.

"All kings shall fall down before him, all kings shall serve him." "All people, nations, languages shall serve him." "All dominions shall serve and obey him," etc.

"All nations whom thou hast made shall come and worship before thee, O Lord." Paul says he has made of one blood all nations, consequently the sleeping nations as well as those that are living when that age shall arrive must be among those worshippers.

The time when the fullness of the earth shall praise him is when they hear the words of his mouth. When he shall appear in his glory, is the time when he hears the groans of the prisoners, to loose the children of death (margin), and when the people are gathered together and the kingdoms to serve the Lord, Psa. cii. 22. visits the prisoners that have been shut up for many days, when he reigns in Mount Zion. This is when the groaning creation have the redemption of the body, and when "all that are in their graves shall hear the voice of the Son of God and come forth." Then Christ will visit the Gentiles, to take out of them a people for his name. Christ will return, and will build again the tabernacle of David which is fallen down; and will build again the ruins thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

This is when Israel receives her elder and younger sisters, Sodom and Samaria and they return to their former estate, and Israel remembers her ways and is ashamed, and "I establish my covenant with thee, and thou shalt know that I am the Lord," Ezek. xvi. Christ locates this event in the judgment age, when it will be more tolerable for the cities of the plain than for the cities of Judah, for their sin is not so great.

Christ told his persecutors they should not see him henceforth till they should say, "Blessed is he that cometh in the name of the Lord." Zechariah speaks of that time when God shall pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they have pierced and they shall mourn bitterly, they call on the Lord and he hears them. Ezekiel says they remember their own evil ways and loathe themselves for their iniquities, and God cleanseth them from all their iniquities, and gives them a new heart and puts his spirit within them.

When the Gentile times end, the Redeemer comes out of Zion. Then blindness passes away. The new covenant is made with them, and their sins are remembered no more. And eventually if the wicked cities of the plain, and rebellious Israel are thus restored the promise to bless all nations will be fulfilled.

We have quoted a few from the many Scriptures which appear on the very surface of revelation, on this subject, so all-important to mankind, and if they have no fulfilment and the promise to bless all nations fail, then the unnumbered millions that have lived in all ages of the world, destitute of the gospel light, the propitiation, the ransom, the glad tidings, and the grace of God that bringeth salvation to all men, is a deception, and it was a vain thing for God to cast a veil over all nations and to blind the eyes and understanding of men, lest they should see and understand and be converted, when he had made no provision for the salvation of this class in the plan of redemption.

From the Scriptures of truth this conclusion we draw,
That the wisdom of men, not the works of the law,
Have the power to cleanse, nor forgive, nor to save,
Nor restore from the curse, or redeem from the grave:
But salvation is given by Christ and his word,
When the world of the love and his mercy have heard:
For the gospel redemption to all is made freer
As they heed the instructions their judgment will be.

*H. L. Simonds.*

## Conference Notice.

The annual assembly of the Church of God, will if the Lord will, convene at the house of the brethren in Winchester, Va. on Friday the seventh of August, and will continue over the second Sunday. All of the Brethren in Christ every where are respectfully invited to attend, all that can come will please notify me at once so I can procure tickets for reduced rates; and all who cannot come will please arrange a letter, and all churches will please either send a delegate or letter, to be read in the interest of the cause on which the destiny of all nations rest. By order of the quarterly assembly of the Church of God, which was according to announcement in THE RESTITUTION.

N. D. Mowrey.

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The *Jewish World* has lately been discussing the old problem of the Israelitish origin of the Afghans. Apart from the "fairly large number" of undoubted Jews who are to be met with here and there in the more thickly populated districts of Afghanistan, the Afghans themselves, in their traditions, make a distinct claim of affinity. It is a mistake, however, to say that they read and consider "Beni Israel," or Sons of Israel. While stoutly maintaining their claim to be descendants of Israel, the name which they assume is "Beni Meick Talut," or Children of King Saul, a grandson of whom they say, formed their race in the time of Solomon. "This legend of the Jewish origin of the Afghans was well thought out for them by some acute scholar as Sir William Jones. How there may be Jewish families among the Afghans, and that these, having been converted to Judaism, studiously conceal their origin, is possible. At the same time the tradition must only be taken for what it is worth. The Jewish appearance of the Afghans is nothing to the question; since all Semitic people resemble each other more or less. The language of the Afghans, Pukhto, or Pushtu, is against any theory of the Jewish origin. Their customs are distinctly non-Semitic, and the true professing Jews of the country have no manner of belief in the common origin of themselves and their Moslem fellow-countrymen."

Fire takes time to die out. You can never tell from what heap of cold gray ashes a flame may start up, to begin or to renew a conflagration. Many of the most destructive fires have taken their origin from inflammable material left too near some heap of seemingly dead ashes; and often when the weary firemen have left the steaming ruins behind them, they are recalled because the flame has started anew from some rubbish heap where all was supposed to be extinguished. Yes, fire take long to die out. You may think you are safe from the fire of this or of that temptation, because the dead gray ashes have shown no sign of life. But take care that you do not bring inflammable materials too near them. A gust of passion, a breeze of memory, a wind of ambition, may blow the dying ash into a live coal, and the live coal may carry the fire to the things which are your best and dearest. A little forgetfulness, a little heedlessness—and lo! you may hear the roar of a flame which [illegible] aided effort will not extinguish. What is the preventive? Only the most constant watchfulness, only the most earnest care. These half-dead ashes are dangerous chiefly because you see no danger in them. Be on your guard against them—carefully, prayerfully—and they will indeed have for you no peril.—*Sunday School Times.*

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That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

The church of God at Cleveland, O., will hold meetings at Joslyn, n, every Sunday (D. V.) in Bland and Hart's Block, Room 36, 2[illegible] Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

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## Communications.

### PRIMITIVE CHRISTIANITY.

The characteristic of saints in the early times of Christianity, was a desire to be together and have mutual interests.

In a practical every day service, if one member of the body suffered, all suffered. But as time advanced, the members were scattered abroad, and never until comparatively recent times were traveling and communicating facilities such, as to render feasible on an extended scale, the actualization of the Christian principle of co-operation.

In these last times however there are not only great incentives and in many cases actual needs, but every facility, for as close personal relation as may be necessary, and no excuse for "stewards in possession," failing to measure up (when fully set before them) to the divine requirement, to be maintained in the final assize, "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Every Christain and true lover of his brethren and his race ponders over the fact, that selfish human elements are so arranged that with the substitution on a large scale of mechanical implements for human instruments of labor, wealth is accumulating to an unprecedented degree, but mainly in the hands of a few controlling the products of the inventive genius of the age that have made easy enormous production, and enabling them to revel in luxury while the toiling masses of their brethren [illegible] the wealth of wage slaves even in free countries, and [illegible] ing power to a few to [illegible] the products of labor, [illegible] ers. There are operations [illegible] process, putting artificial distinctions between men, arraying class against class because of [illegible] and [illegible] protection—in the present order of things, which increasing now in geometrical progression, and have only the destructive outcome portrayed in Scripture as characterizing the close of the present age, and demanding on the part of Christians something more than preaching and praying, or even the spreading abroad of the word of truth. Rapidly it is coming to pass, that even small capital combined with labor no longer secures a comfortable independency for a family by the exertion of one, and younger members of the family are forced prematurely to labor, and sometimes the wife, to the neglect of the dearest interests of the household. Small businesses are everywhere giving way before capitalistic monopolists and the best off financially, are no longer masters, constituting the great middle class, but the employes of rich firms and corporations. But are there not today larger numbers than at any period since the times of the apostles—unselfish human elements—who mete up to the apostolic injunction "Let no man seek his own but every man another's wealth" and firmly enough established on the principles of the word of God to successfully unite together and comfortably withstand the present competition cut throat system of things, and especially protect the young when obliged to work from being forced into mixed and often vicious association; A single county filled with co-operative communities on a real Christian basis, with sole ownership, and the legal right to exclude all that is opposed to Christian principles, would astound the world by its material prosperity and preach the gospel more effectually than a host of evangelists. All that is necessary for such an accomplishment is a sufficient number of real Christians, with a scriptural disregard for mere class distinctions, and if faith is found on the earth when the Lord comes it will be found in such a brotherhood. In fact the great work of preaching the word has been effectually done, in so far, as there has been secured sufficient materials, willing and eager to come together and live Christianity in such style that all except those unworthy of eternal life, will desire to imitate, and will practically trust that when inaugurated, who they are that prefer the fashion of this world and the riches that perish. A time these were written, the depth of true Christian community on the Scriptural basis, of convenient size and well located, of consecrated spirits, would be a signal sure to draw other like material into similar communities, and on a large scale demonstrate the great fact most needed in this age of attempted alliances, that Scriptural truth when carried out as [illegible] unite minds and temperaments, and as in former times cause brethren to dwell together, "Great peace have they which keep thy law." The best minds of today, i. e. the most intellectual and practical, without reference to religious views know and say that the only hope in the near future for large numbers of our race is in well directed co-operative movements. The belief that there is no channel into which the money of philanthropists would more freely flow than into that of co-operative Christianity if it could be proven to them, that the right kind of individuals personally known to each other, knit together by strong religious beliefs, of different useful occupations, having wise men among them of matured judgment and large experience, stood ready and willing to unite together and in combination with capital take a band and one-balance the value of large tracts of land. What else than this, offers a solution of the problem as to how the constantly increasing number of persons of small wage or no wage at all can be rescued from dire poverty in the midst of abundance, and what better time for action, than just before greedy monopolists through controlled legislation succeed in appropriating the whole domain.

In the providence of God there are wealthy humanitarians, to-day who would gladly aid their suffering fellow [illegible] themselves, and partake [illegible] there are large amounts of [illegible] that the world wants, out if owners were convinced that there were numbers of willing workers understanding and loving each other, ready to unite together and in conjunction with capital create values. We know that just such human material exists at the present day, and our mission is to bring them into relation to each other. What more solid phalanx could be presented in resistance to the increasing tide of woe resulting from the operations of kings of capital for selfish aggrandizement than one composed of prospective Kings and Priests unto God, united into model communities on a Scriptural basis, serving as a covert from the storms that will rage during the close of this age, and gladly and industriously awaiting the coming of their Lord. For many years, brethren, we have thought about co-operative Christianity, have read up outside systems and efforts at co-operation, have compared notes, reasoned one with the other, and finally concluded that the old successful model of the apostolic time, regulated by the Bible standard, was just the thing for these times, and movement in that direction a necessity, and believing that we were directed by the Lord, have united, and now invite others to our counsels, and when mutually desirable and advantageous propose personal residence together. From all who are in sympathy with this movement, we would welcome correspondence or a visit to the valley of Virginia, and would be obliged to other publications than THE RESTITUTION if they would copy this article, give extended notice and like invitation. Full particulars of the movement can be learned by addressing, Association for Promotion of Primitive Christianity, House of the Brethren, Winchester, Va.

## Selections.

### THE MISSION FIELD OF THE APOSTLES.

In the Epistle to the Colossians we read, that in Christ Jesus "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." The mention here of bond and free is a reference to a gigantic system of slavery which existed in those days; and is repeatedly brought under our observation in the apostolic letters. It is probable that, with but a little exception, the whole of the [illegible] known world at the time these were written, the depth of true Christian community on the Scriptural basis, of convenient size and well located, of consecrated spirits, would be a signal sure to draw other like material into similar communities, and on a large scale demonstrate the great fact most needed in this age of attempted alliances, that Scriptural truth when carried out as [illegible] unite minds and temperaments, and as in former times cause brethren to dwell together, "Great peace have they which keep thy law." The best minds of today, i. e. the most intellectual and practical, without reference to religious views know and say that the only hope in the near future for large numbers of our race is in well directed co-operative movements. The belief that there is no channel into which the money of philanthropists would more freely flow than into that of co-operative Christianity if it could be proven to them, that the right kind of individuals personally known to each other, knit together by strong religious beliefs, of different useful occupations, having wise men among them of matured judgment and large experience, stood ready and willing to unite together and in combination with capital take a hand and one-balance the value of large tracts of land. What else than this, offers a solution of the problem as to how the constantly increasing number of persons of small wage or no wage at all can be rescued from dire poverty in the midst of abundance, and what better time for action, than just before greedy monopolists through controlled legislation succeed in appropriating the whole domain.

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, August 5, 1885.


**We need the money due us. If your subscription has expired please send us the money to renew soon.**

ON the day following our last issue, July 23, General U. S. Grant died in the cottage he had occupied for a few weeks on Mt. McGregor, near Saratoga Springs. He was born at Point Pleasant, Clermont Co., Ohio, April 27, 1822. As a military leader and commander he was equalled by few, and perhaps surpassed by none in the records of human history. Aside from his military genius he was, according to the testimony of those who knew him best, distinguished for his patriotism, unselfishness, and generous magnanimity of character. His fame was world-wide. What is remarkable in his case, is that the South unites with the North in deploring his death. God is in history, and the Most High rules in the kingdoms of men. The powers that be are ordained by him to fill a destined place till the close of Gentile times. The fashion of this world is passing away. While chronicling the fall of chieftains under the power of death, and the place they have filled in the eventful changes of human affairs, we are led to see the instability of worldly power, and to realize how transitory are all its honors. The imperial crown and the military laurels are alike fading. Many of the obscure and humble in this present and evil world are heirs of an incorruptible crown and of an unfading inheritance to be enjoyed forever in the soon-coming kingdom.

We subjoin what Dr. Douglass, one of General Grant's physicians, says of the last sickness of his distinguished patient.—"Nine months of close attention to him have only endeared him to me. I have learned to know him as few only can know him. The world can know him as a great General, as a successful politician, but I know him as a patient, self-sacrificing, gentle, quiet, uncomplaining sufferer, looking death calmly in the face, and counting almost the hours he had to live, and these hours were studied by him that he might contribute something of benefit to some other fellow-sufferer. If he was great in his life, he was even greater in his death. Not a murmur, not a moan, not a sigh, from first to last. He died as he had lived—a true man."

## THE SABBATH.

We clip the following Book Notice from the *Independent*. The Cuneiform inscriptions show that the Babylonians used a week that originated in the four fold division of the lunar month and that these weeks ended on the 7th, 14th, 21st, and 28th days of each month. As a lunation consists of 29.53 days it is readily seen how much support Assyriology gives to the universality of the Sabbath observance—which is none at all.

"We do not see that A. H. Lewis, D. D., advances any essentially new facts in support of his Seventh Day doctrine. His Biblical teachings concerning the Sabbath and Sunday contain some novel attempts to prop up a failing cause with proofs from the new science of Assyriology. The real force of these facts, if established, would be to indicate that the Mosaic account is drawn from an older secular tradition, and not support its authority with a parallel secular tradition. It is rather a questionable method to quote Mr. Procter, when what he argues is that the Babylonian Sabbath had its origin in the moon's twenty-eight days of lunation, and that a celestial connection was afterward made between the seven days and the five planets, the moon, and the sun. As to the attempt to show that Christ rose on Saturday, rather than on Sunday, it is only when an argument is in *extremis* that such force is applied to it. A tenth part of the time, ingenuity, and research wasted in the futile attempt to carry the Christian Church away from the observance of the first day to the seventh day, if expended in rational endeavors to promote the religious observance of Sunday, would entitle the author to the gratitude of all right-minded people."

PARIS, July 30.—Terrible and destructive storms, accompanied by thunder and lightning, have prevailed over the southern provinces. In Rodez, the capital of the province of Aveyron, the lightning set fire to the priests' seminary. Many farm houses have been destroyed by the storms, and many persons are reported to have been killed.

# Communications.

## "The Genuine and the Counterfeit."

The tract of Mrs. Carrie Williams with this title, reached me months ago, and deserved an earlier recognition. To my mind it is founded on the fundamental facts of revelation, and all the realities of its related human history. Note a few points.

1. God, who has revealed himself in his word and works is the living, everlasting God, the one God over all, the genuine. But the "many that are called gods," 1 Cor. viii 6, are the counterfeits, because the counterfeit is the unauthorized copy of the genuine, which is put forth to deceive and defraud.

Thus "the Lord Jesus Christ, he is the Son of the Father in truth and love." 2 John iii. All others who assume his title as the only begotten of the Father, are the counterfeit. They are already written as "deceivers" and when grouped together they comprise the antichrist. 2 John vii.

2. The word (logos) of God is truth, John xvii. 17, the genuine, and all the oracles of false gods are but counterfeits.

The genuine word, logos, "liveth and abideth forever," but the counterfeits are, like their author, "as grass that withereth and passeth away." 1 Peter i. 23–25; Isa. xliv. 6–20.

3. It follows from these premises that we can trace the genuine and the counterfeit through all the stages of priesthood, altar, sacrifice, temple and worship.

The genuine is Godly in Christ Jesus, life-giving, restoring by faith and hope here, and its results end up in everlasting life, with all things made new. John vi. Rev. xxi. 5.

"The restitution of all things spoken by all the holy prophets" relates to the knowledge and worship of the one God, the Father, the one Lord Jesus Christ; and the one lip, or language, with all again, "very good." Gen. i. 31; Zeph. iii. 9; Rom. viii. 21.

The false and fraudulent counterfeits in all their stages and relations, belong to "the enemy," Matt. xiii, 39, the wicked one. 1 John iii. 8, the oppressor, Psa. lxxii. 4, the evil one, Matt. vi. 13, and are to end when God in Christ shall overcome all evil with good. 1 Cor. v. 18–21; Rom. xii. 21.

Surely no one with reason will ascribe "the evil" to the source of all good; nor the good we all enjoy and hope for to the evil one; for even now the most apostate and abandoned have learned enough to swear orthodox! They damn the evil and commend the good. They recognize retribution, and the moral necessity that maintains it. The primal doctrine is that "the Judge of all the earth is right and will do right."

Hence, as light dissipates darkness, as life to Lazarus, Jesus, etc., overcame death, so the glory of God will fill the earth with untold light, life and abounding blessing.

The tabernacle of God will be with men, the genuine will be universal, and we shall know how good the creature is that God himself will take pleasure in. Rev. xxi. 1–5.

This change is embraced in the deliverance, Rom. xi. 26–29, the salvation, Heb. ix. 28, the regeneration, Matt. xix. 28; so that this present evil world, Gal. iv. 4, where the counterfeit so far controls, must end at the inauguration of the triumphant genuine in the age and kingdom to come. Heb. ii. 5.

In closing it is obvious to say that this necessary order cannot be reversed. The genuine could not possibly have come from the counterfeit, because the first idea of a counterfeit involves imposition. It is but a pretence for the genuine put forth with design to deceive and defraud. Gen. iii. 1–4; John viii. 44.

The genuine bank note bears the impress of the authorized bank plate. The application of this is easy and unmistakable as to Christ. David's son here is David's Lord. Psa. cx. 1; Matt. xxii. 42–45. Abraham's priest was Melchizedek. Of course the real Son, the Messiah, must be above either Abraham or David. Hence, being the "only begotten of the Father," but made of a woman, in the Abrahamic and Davidic line. He is indeed the seed of Abraham and son of David according to the flesh. He is the very "word made flesh," the genuine, Christ Jesus the Lord, in all the features of his heavenly portrait.

All others are counterfeits, and those who circulate them are so far deceived deceivers, without excuse. The heavenly pattern is too plain and distinctive to mislead. What can be gained by the counterfeit which will soon and so certainly be exposed? Rev. xxii. 18, 19. The judge standeth at the door. Jas. v. 9. Amen.

J. B. COX.

*Editor Restitution:*

This brief article was addressed to the Indianapolis *Journal*, but is returned, lest a discussion should follow. How afraid of the light." Well did Jesus say, "Men love darkness rather than light." So the pulpit orators are allowed to say what they please, and it must not be opposed: therefore the people take it for granted, and remain by those ye minister to perishers of the divine nature." 2 Peter i. 4. The revised version reads, "that through these ye may become partakers of the divine nature," as to either case it is shown to be in the future tense, and not in present possession.

Again. All men will not be partakers of the divine nature. For, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i 7, 10. So as God is spirit, man must become a spirit man to be of the same nature with God, and Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 53.

So we wait God's time, and look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21.

Over against the statement of W. J. Owen I place the Scripture statements, let the readers examine for themselves.

J. B. COX.

The chief grounds on which so many base their objections to the inspiration of the Bible are, first, theories which it is supposed the Book teaches, theories which contradict the dictates of enlightened reason: and second, objections based on the practice of the professed followers of Jesus Christ. To these may be added the claim urged by infidelity that the Bible contradicts itself. Now it is very unreasonable to hold the Bible responsible for the false doctrines of men or the bad conduct of professed Christians.

It would be well for infidels to spend a little of their misused time in the careful reading and study of the Book which they unreasonably condemn. Where infidels have honestly pursued this course they have invariably changed. It is not the part of an honest man to condemn this book for which so much is claimed by sincere and pure minded men and women all over the civilized world without first examining its claims to Divine Authorship. It may possibly have a supernatural origin is a thought that should not be dismissed from the mind until every source of proof has been exhausted and found insufficient. Then and only then should a judgment adverse to the claim of inspiration be pronounced.

Among the theories against which human reason revolts are the trinity of coequal and coeternal gods in unity, and the doctrine of eternal conscious suffering. The infidel ought to be positively certain that the Bible teaches these doctrines before he pronounces his verdict: a work of priest-craft? He should not be satisfied until he has critically examined the whole terminology of the Bible on the objectionable doctrines. If he does this honestly the result is absolutely certain. His infidelity will vanish.

J. L. W[illegible]

# Youth's Column.

## Tuesday's Child.

"Tuesday's child is full of grace."

Yes, "full of grace" she is indeed,
From the swaying of her head
With its crown of golden ringlets,
To her footsteps saintly tread.

She's beautiful, our little Ruth,—
And yet the loveliest part
Of all her childish beauty
Is the "grace" that fills her heart.

She thinks of others' pleasures
Always before her own;
Her constant self forgetfulness
In word and deed is shown.

We call her little "woman,"
Our "thoughtful little Ruth;"
She blesses the whole household,
And is Tuesday's child in truth.

—*Youth's Companion.*

## Pocahontas and John Smith.

John Eaton Cooke, of Virginia, has made a searching investigation of the Pocahontas matter, and he is satisfied, from all the evidence to be had, that Smith was captured by a party of Indians in 1607 and carried to the Indian capital on York river, where Powhatan ordered him to be slain. Pocahontas interfered to save him. She took Smith's head in her arms, so that it was impossible to beat out his brains without hitting her. Powhatan consented to spare the prisoner and treated him kindly. Afterward Smith released some Indian prisoners, stating that is was for the sake of Pocahontas. He told his friends in Jamestown that Pocahontas had saved his life. In a letter to Queen Anne he said that he would be guilty of the deadly poison of ingratitude" if he forgot the goodness of Pocahontas. In several letters he gave to this girl credit for his escapes from death. In answer to this account that Pocahontas was flatteringly received at the English court. After her marriage to Rolfe she was baptized and lived sprightly and lovingly with her husband."

## A Remarkable Parrot.

The following account of an intelligent speaking bird, which seemed almost to have been endowed with reason, was sent to us by a lady, one of our subscribers. Since receiving it we have the following assurance from the writer: "The account is strictly true. I have heard a great many wonderful stories about Miss Polly,' but these came under my personal observation."

*—New York Observer.*

MISS POLLY.

Last fall my colored cook asked me if she might have her parrot sent to her, and I rather unwillingly consented. One morning the village express wagon came to the door bringing "Miss Polly," who, to the great amusement of the driver, was talking very distinctly and sensibly. After dinner I went to the kitchen to see the new arrival, and as soon as she saw me she said, "Hello, gal!" Now why that parrot did not say "good-bye" or any other words was a mystery to me, but on a longer acquaintance I found he used words suitable for the occasion. The next morning while taking breakfast I left the door open, as Polly was alone in the kitchen, and soon I heard a voice, like a child's, singing these words, and to the right tune:

"In the cross, in the cross,
Be my glory ever,
Till my ransomed soul shall find
Rest beyond the river."

After a pause she said, "Sing, Polly," and then changed the tune and sang, "Oh think of the home over there," and then, I suppose thinking of breakfast, she said, "Polly want bread and butter," "Polly want tea," "Polly want potato."

After a little while I became very fond of Miss Polly, and she of me. When I went to the kitchen I would peep into the door, without saying a word, and, after a severe look, Polly would call, "What are you doing?" and when I entered she would jump for joy and say, "How do you do, love?" "Polly pretty well." Sometimes if I was giving directions to my cook, Polly would chatter so fast that you could hear no one else, and if I took a book in my hand she would make believe read in a continuous strain.

One of her great delights was to have me open the cage and let her come out and crawl upon the top, when she would say, "Aha, Miss Polly!" and laugh loud and long. One day, when she was enjoying her freedom on the top of the cage, I put my head down on my hands and made believe cry aloud. Polly gave me just a look, then came quickly down and jumped in my lap and looked in my face. I thought perhaps this exhibition of feeling was accidental, but I tried the experiment another day when Polly was behind the cage, and she climbed directly over and came in my lap as before.

One day some very little kittens came to the house. I took one and stroked it, and Polly looked on a moment, then came to the wires of her cage, put down her head and said: "Poor deserted Polly," in this way showing her jealousy of the kitten.

It was quite an amusement to the schoolchildren to hear her say her letters. They could call to her if she was in the yard, and she would answer them. One thing I found rather troublesome. If a child or a man ran quickly past the house she would call "Fire! Fire!" so loud that you could hear her a long distance off. She must have heard people cry fire in the streets of Brooklyn, where she formerly lived. Always when I left her she would say "Good-bye, love," or "Good-bye, dear."

One day I said to her: "Polly, how nice it would be if you could live again in another world." I was startled to hear her answer, "That's so."

These are a few of the singularly appropriate remarks Miss Polly made, and I am sure you will agree with me that she is a very wise bird.—*S. T. W.*

[We give the above a place in this column for our young readers just as we find it in the *Observer*. ED.]

*Dear Children:*

In the Book of Life, we read of a sweet memorial spot, where centuries ago, he, whose name signifies "Supplanter," spread his tent, and built an altar, calling it, "God the God of Israel." And here, the precious bones of him who for many years had been separated from his brethren, found a quiet resting place. It was nearly forty miles from the city of the Great King. The meaning of its name is, "A portion, or early in the morning." Here the springing waters of an ancient well poured out our blessed Redeemer, who was weary with his journey. No doubt his feet were tired, and dusty, as his fatigued body welcomed the spot which must have brought many sweet recollections to his mind. He was alone, but his solitude was soon broken by a woman, who was not an Israelite, but who had come to draw water from the well. Jesus said to her, Give me to drink. The woman was surprised Jesus should ask her for a drink, he being a Jew. Jesus answered her, If thou knewest the gift of God, and who it is that saith to thee, Give me a drink, thou wouldest have asked of him, and he would have given thee living water. The woman saith Sir, thou hast nothing to draw with, and the well is deep, from whence then hast thou that living water? Art thou greater than our father who gave us the well? Jesus answered, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water, springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Children beloved, the woman knew not that he, who was speaking to her, was God's precious gift to a lost world, that he was the well of salvation from which she with joy could draw the water of life freely, but Jesus knew her need, and offered it to her without money, and without price. Truly this well is deep, and many come to it having nothing to draw with, but the twisted cord of a longing desire, hopeful trust, and a persevering will, can reach it when securely fastened to the golden bucket of faith.

The woman said, Sir, I perceive thou art a prophet, because he told her all her past history. She was struck with the wonderful stranger she had met with. She entirely forgot the errand which had brought her to the well, and in haste returned to the city, proclaiming the truth, saying, Come, see a man which told me all things which ever I did. Is not this the Christ? and they followed her and came to Jesus, and many believed on him because of her testimony, and they entreated him to tarry with them, and he remained two days, and many more believed because of his own word, and said to the woman, Now we believe not because of thy word only, for we have heard him ourselves, and know, that this is indeed the Christ, the Savior of the world. You can see clearly why our blessed Redeemer must needs go through this place, which signifies, "A brier or thorn." He was the Sower who went forth to sow the good seed, or word of the kingdom. He said the fields were white ready for the harvest, and one whose name signifies "warlike" reaped what our Lord had sown, even as it is written, "when they heard the things concerning the kingdom of God, and the name of Jesus Christ, they believed, and were baptized both men and women." We can all do as this woman did. Having heard the words of the Lord Jesus, we can say, Come. She did not despise his words because they came from the mouth of a Jew, but gladly embraced them when she heard that salvation was of the Jews, and claimed his right as the Messiah of God. Let him that heareth, say, come.

Your affectionate Teacher.

E. CHAPMAN.

# News Items.

LONDON, July 26.—It is no longer doubted that the Mahdi is dead. A special agent of the late insurgent, who has often been sent on confidential missions to the Egyptian Government, has arrived at Cairo, and has fully confirmed the report that El Mahdi died of disease on June 22. The agent says, however that the warfare will be carried on as vigorously as ever, and will reach Upper Egypt by the end of this year.

It has been reported more than once that El Mahdi died of small-pox on June 20. A despatch from Cairo dated July 28 says the reports of the death of El Mahdi are confirmed from several sources, and it is asserted that the British Foreign Office has incontestable proof of his death.

SUAKIM, August 3.—The Mahdi has elected Abdullah for the Southern Soudan, Osman Digna for the Northern Soudan, Senussi for Egypt and Mallah Abdullahman for Kordofan and Darfur, to continue the war, and appropriated 20,000,000 piastres therefor.

LONDON, July 29.—Sir Moses Montefiore died of congestion of the lungs. His death was peaceful and painless. He will be buried next Friday, and his remains will be placed beside those of his wife at Ramsgate.

RAMSGATE, July 31.—The remains of Sir Moses Montefiore were buried here this afternoon. Business was suspended and the shops were closed. The weather was cloudy, but the attendance was vast. The funeral rites were of an unostentatious character, and the coffin was placed beside that containing the dust of the philanthropist's wife.

CONSTANTINOPLE, July 30.—Dispatches from Smyrna state that two earthquake shocks were felt there today.

MADRID, July 29.—Cholera has broken out on the French frontier. One-fourth of the inhabitants of Montegnado, in Soria, have died with cholera during the past ten days. The survivors fled, with the exception of one gendarme, who remained to bury the bodies of the victims.

On Monday there were 1,758 new cases and 721 deaths from cholera in Spain. The number of deaths in Madrid is increasing.

MADRID, July 31.—There were 2,616 new cases of cholera in the plague-stricken districts yesterday, and 1,039 deaths for the same time.

The thunder storms prevailing here are increasing the cholera.

MADRID, Aug. 1.—The number of new cholera cases in Spain yesterday was 2,649, and deaths 849. In the city of Madrid 28 new deaths were reported today, and in the province of Madrid 40 new cases and 14 deaths.

During Saturday 3,820 new cholera cases were reported in Spain, and 1,464 deaths, and Sunday 3,807 new cases and 1,364 deaths. Among the victims is the Military Governor of Granada.

LONDON, July 28.—Sir Moses Montefiore died at 4:30 this afternoon. He was born Oct. 24, 1784.

Sir Moses Montefiore, the most distinguished Hebrew of the present age, was born in Leghorn. His ancestors were of distinguished lineage. Sir Moses had an engaging disposition and had hosts of friends. He entered the Exchange and became a member at the cost of $6,000—one of the twelve Jewish brokers licensed in the city of London. He wedded an Ashenazi Judith, a daughter of Levy Cohen, a wealthy and benevolent London merchant. In 1838 he was chosen Sheriff of London and served with distinction, being knighted by Queen Victoria in acknowledgement of his services. In 1840 a riot against the Jews broke out in Turkey and Sir Moses was sent from London to aid his people. He did them much lasting service and on his return was presented with an excellent service of plate by the Hebrews of London. In 1846 he went to St. Petersburg to intercede for the Jewish people in Russia, severe measures having been passed against them. His wife accompanied him on the trips, and both dispensed large alms to the poor people. On his return he was made a baronet. In 1858 he went to Rome to aid a Jewish boy.

In 1859 he visited the Ionian Islands on another errand of mercy. In 1867-9 he carried on the work of philanthropy in Roumania and Morocco. In 1872 he again visited Russia in the interests of the Israelites and was received by the Emperor Alexander. On the death of his wife, which occurred in 1862, he built a college at Ramsgate in her memory. His philanthropy was so great that it is said no one ever went away from his house hungry or empty-handed. His 100th birthday last October was celebrated by the Jews throughout the world.

## Conference Notice.

The Annual Meeting of the Christian Association of Iowa, will be held, (if the Lord will) at Irving, Tama Co., Iowa, commencing Thursday evening, Sept. 24, 1885. Churches will send delegates at the usual ratio, and all who love the truth are invited to attend. Those coming by the C. & N-W. R. R., will stop at Belle Plaine; those by the M. & St. P. R. R. at Elberon. Those coming by rail will be met with teams, if they notify the undersigned of the train they will come on. A good meeting and general attendance is hoped for. To this end will exchanges having a circulation in Iowa please copy.

JOHN FITZ, Sec.

RENEW your subscription for THE RESTITUTION.


The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 376 Grand St., Brooklyn, E. D. New York, at 10:30 a. m., for confidence. "Breaking of Bread and prayer" and "Words of peace" for week.

# Poetry.

## PALESTINE.

"Still o'er her sky the clouds of anger roll,
And God's revenge hangs heavy on her soil.
Yet shall she rise!—but not by war restored,
Not built to murder,—planted by the sword.
Yes, Salem, thou shalt rise: thy Father's arm
Shall heal the wound his chastening hand has made;
He shall judge the proud oppressors ruthless sway,
And burst his brazen bonds, and cast his scorn away.
Then on your tops shall dwell in verdure (spring)
Break forth, ye mountains, and, ye valleys, sing!
No more your fertile rocks shall frown barren,
Your unbelieving lust, the mountain stream;
The rocky sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
Flow now, purchased, white waters o'er the land,
That mighty Angel lifts his golden wand,
Courts the bright vision of the reeding powers
Tells every gate, and measures every towers;
And thinks the tardy souls that yet delay
Thy Lion, Judah, from his dwelling stay!
And who is He? the vast, the awful former
Girt with the whirlwind, sandaled with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head.)
To highest heaven he lifts his saintly hand,
And treads at once the ocean and the land.
And, hark! his voice shakes the heavens' floor,
His wheels of fire that time shall be no more!
Ye chariot bands the golden reins prepare,
Lo, thousands wake, and every saint is there!
Earth's silence bursts, confess their awful sway,
The mountain worship, and the idol obey:
Nor sun nor moon they need,—nor day, nor night;
God is their temple, and the Lamb their light:
And shall not Israel's sons exulting come,
Hail the great week, and chant their ancient home?
On David's throne shall Hark's offspring reign,
And the dry bones be warm with life again?
Hark! white-robed crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise;
Ten thousand harps attune the rapt'rous song,
Ten thousand thousand shake the strain prolong;
Worthy the Lamb! omnipotent to save,
Who died, who lives, triumphant o'er the grave!"
—*Bishop Heber.*

* "That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.'"—Rev. xxi. 10.

† Ezek. xl. ‡ Rev. 10th, § Rev. 20th.

‖ "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.—And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 22.

¶ "Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. ....Then he said unto me, Son of man, these bones are the whole house of Israel."—Ezek. xxxvii.

# Selections.

### The Great and Learned do not Acquaint Themselves with Bible Facts.

The Savior's Prediction.—"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it, depart out; and let not them that are in the countries come thereinto; for these be the days of vengeance. * * * * And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." Luke xxi. 20-24.

Observe, first—The time the Redeemer fixed and left on record for his followers and children to depart from that devoted city, was the time when it must seem to them they could not get out of her. How were they to escape after the invaders had surrounded them? The church in Jerusalem had increased sometimes as fast as several thousand in a day. How were these families to depart, when Jerusalem was compassed with armies? The sign named by the Savior as the token of their flight was of itself an impassable barrier in the way of their travel. The incident which dictated their hasty journey must necessarily hedge up their way. If the reader wishes a particular recital of many striking incidents let him turn to the cotemporary historian, (Josephus,) who was himself an actor in the military occurrences of the time. This much admired and much respected writer does not seem to have known or to have remembered that the Savior had said any thing of the Roman eagle standing where it ought not, or of Jerusalem being compassed with armies. When this siege did occur, he relates the circumstances truthfully, although it is evident he did not know that they were appointed of heaven. The banner which the soldiers worshipped, and which the prophet called the abomination which maketh desolate, waved before the temple gates. Josephus relates accurately the movements of the Roman general (Cestius) on that occasion. He informs us, that when he might have taken the city speedily, and with comparative ease, thus terminating the war at once, he led his army away. He retired "without any just occasion in the world." Josephus seems to want words to express his surprise at the conduct of his commander. Perhaps Cestius scarcely knew himself why he thus acted so much to the astonishment of beholders; but had we been there, knowing what we now know, we could have told all spectators and historians, the reason why he withdrew. God's people were in the city. His little flock (little in comparison with the multitude of the ungodly,) never noticed by the haughty of this world unless to deride or calumniate, are never forgotten by him. They were to seek safety in the mountains; they were to have an opportunity to retire. To afford this, the Roman legions must be taken to a proper distance. They were thus conducted, and the followers of the Savior with their families did retire. The young reader is here again reminded that we are not giving merely the Christian account of these things. He may gather these facts from the pens of ancient and modern unbelievers, if he prefers their testimony. When those who had vociferated "Crucify him, crucify him, his blood be upon us and our children," were crucified themselves, with their children, around the walls of their blazing city, nailed many on the cross, until there was no more space on which to plant a cross, and no more wood of which to make one; when famine, gnawing unparalleled famine, was doing a work along those crowded streets, the bare recital of which would cause the stupid, the callous, or the cruel, to faint with sickening horror, there were no Christians there! A few had gone to Pella. They had watched for the Redeemer's token, and obeyed the signal. Those words spoken by the Man of Calvary, unheeded by the world then, unnoticed by after generations, and that scoffers of the present age scarcely known in the Bible, were the means of their salvation. Let the reader bear these incidents in mind, until we come to the application.

Observation second—"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be filled."

An inspired apostle, (Paul,) at the command of the Holy Ghost, had given the church to understand (shall we say fortunately or unfortunately) that this fulness of the Gentiles was to synchronize with the conversion of the Jews at a glorious period in the latter days. The prophet Daniel, in the prediction quoted by our Lord, lets us know that the desolations of Jerusalem were to continue until the end of the struggle between Christ and antichrist. The Savior himself, in his discourses, lets us know that these long desolations would not terminate until the latter days. What an opportunity to defeat the declarations of the Messiah, and to show that Jerusalem should not be trodden down by the Gentiles through after ages. The Israelites have been rich enough to build a score of temples, during any period of their widest dispersion, or of their deepest, heaviest oppression. Notwithstanding the reiterated massacres, the constant apostacies or lapses into heathenism, the uninterrupted commingling with their oppressors, etc., etc., there has been no portion from any one of the eighteen centuries now gone by, during which there might not have been counted two millions or three, (a number sufficient to populate the hills and vales of Canaan,) and zealous enough to venture almost any thing, or to endure almost every thing, for the Zion of their songs. If some king of earth, some accepted potentate, would only sanction or countenance their return, what would they not perform? The Lord allowed them just such a man; nay, a more powerful leader. One who sat on Cesar's throne, who nodded and the nations trembled. The emperor Julian was an accomplished warrior. He ruled over the land shown to Abraham, and ten times as much. He hated the Savior as bitterly as those who crucified him. He had been educated under the sound of the gospel, and knew the words of Christ. He was familiar with the writings of the evangelists. He resolved that Jerusalem should no trodden under foot of the Israelites, instead of the Gentiles. The reader is invited to examine the account of this as given by one whose hatred of the gospel equalled that of Julian himself. The author of the Decline and Fall of the Roman Empire was under the necessity of stating facts concerning this effort to defeat the words of Christ, made by the mighty and the wise. At the invitation of the emperor, the children of Judah assembled to rebuild their temple and to claim the inheritance of their fathers. Their enthusiasm was wonderful. Even their delicate females were seen carrying off rubbish in their silver veils. Their joyful companies labored, cheered on by the sound of instruments of music and animating voices. But the emperor did not trust this undertaking to the Israelites alone. Wealthy as they were, devoted as they were, he resolved to make this matter more certain still. He could aid by his proclamations, his royal decrees, or his treasures, but it was not a trifle he had at heart; to show the gazing earth that the Jewish worship should be restored, where the Lord has said the Gentiles should continue to tread, was no ordinary achievement. He went himself to their aid with those cohorts and those legions that had crossed rivers, hills, and deserts, that have elevated or dethroned monarchs, and before whom it was hard to stand. Here then was to be a trial of the strength of heaven and the strength of the earth, in determined contest and fairly balanced opposition. Jews and Romans, Christians and heathens, gazed to see whether the emperor could or could not go contrary to the declaration uttered by the Man of sorrows, who had not where to lay his head. The earthly potentate was defeated. He abandoned the undertaking. This fact, recorded by Christians and by infidels, would be enough for our present purpose, were we to say nothing concerning the means of his defeat. To show that Jerusalem has been still trodden down of the Gentiles is mainly the point we have in view; and it is all we shall notice when we come to the application. But for the purpose of exhibiting the way in which opposers uniformly narrate that which they dislike to pen, (we must notice the strange want of fairness and of truth belonging to the unbelieving historians, leading them sometimes to conceal, and sometimes to pervert,) we look for a time at Gibbon's history of this event. He grants that it was said the workmen were driven from their work by a supernatural visitation; that they were scorched by fire again and again; that an account of this public and marvellous defeat was published the same year by two individuals—but these individuals were Christians. That their statement was neither denied by the emperor or his friends, nor contradicted in any way, does not seem to have weighed much in his estimate of the singular occurrence. It is true that Gibbon speaks well of a certain heathen writer, (Ammianus Marcellinus,) who was the emperor's private secretary, and who became his biographer. It is true he does not omit the fact that Ammianus records this incident; he even gives the words of this author (who knew as much of the defeat and the cause of it as did the emperor himself,) but they are placed below in a note, which many may overlook, and in Latin, so that many others may not understand, if the sentence is seen. The import of the words is that horrible balls of fire, breaking out from the ground, drove the scorched and blasted workmen to a distance, and the persevering element continued to maintain its ground until they were compelled to desist. If the historian had translated the words of Marcellinus, or placed them on the page along with his other quotations or assertions, telling us, that although this reputable heathen author was a spectator of these things, and was recording his own failure along with that of his master, still he (Gibbon) did not credit the recital, there would have been nothing unfair in the transaction. We should say, in all love and candor, let each one judge for himself; but partial information afforded, or facts half hid, in these cases, certainly evince repugnance to the unobstructed ray of light. It is not our object here to enquire how much credulity they must possess who can believe that no one was found to contradict these statements of Pagans and Christians, out of all the Jewish nation, and out of all the Roman army, or from the ranks of the admirers or flatterers of royalty. A sermon which was preached within that generation is still extant, addressed to the Israelites as a persuasive, leading them to obey the gospel; they were reminded of this noted overthrow, and invited to go and look again at the materials and other tokens of their rebuke from heaven whilst endeavoring to go contrary to the purpose of the Maker of worlds. We might pause and inquire how strange that any one wishing them to embrace Christianity, should remind them of that which they had never known, and speak to them of wonders which they had never witnessed, as though these marvels were fresh in their recollections: but these are not the points before us. The certainties alone are enough for our purpose. We know that Jerusalem has been trodden down of the Gentiles seventeen hundred years. We know that the Jewish worship was not restored, and that if a wealthy and enthusiastic people, aided by an emperor and his army, were not enough to build another temple, then nothing ever could accomplish it.

Application.—Should the reader desire to ascertain whether those who scoff at Holy Writ, do not occasionally have their curiosity at least awakened by such incidents as those above named, so far as to lead them on toward further inquiry; he may soon bring the matter to a fair trial by asking such questions as the author has often asked. Inquiring the reason why the Christians left the city, and were not involved in ruin and misery, such as the world had never seen before? Had they more political sagacity than their countrymen? Or why did not some fifty or a hundred thousand of the more prudent Jews retire to Pella, and share the safety which the Christian there enjoyed? Or, if the Church had been watching for the token, and obeyed the signal of the Redeemer, did he not only conjecture the sign, or was he Lord of armies? How did he know that the dispersion would continue, and that Jerusalem would never recover her Mosaic forms of worship? etc.

Those who make such inquiries of such as reject the gospel, at the present day, find with striking uniformity, that they do not remember, or they never knew accurately, what Christ had said of that people and that place. They are not informed as it regards Julian's sobriety, or his wish to disprove the prophecy: what unbelieving historians have acknowledged on these points; what were the sufferings, of those who killed the prophets and stoned the apostles, or indeed of any other fact or facts of this kind. It is only some hireling difficulty, some seeming contradiction, or some objection of their own against the Book of inspiration, which seizes and retains their thoughts when the subject of inspiration is mentioned.—*From Nelson's Cause and Cure of Infidelity.*

### The Flight of Time.

Time is on the wing. We feel this, when we contemplate our own fleeting years, which pass so silently and so rapidly away, as memory takes us back to our sportive childhood, when we were friends with the "daisy" and the "buttercup," and the dewy lawn, was the scene of our rural pleasures in the twilight pastime, or the low seat in school with our lowly little friends was our daily portion. But yesterday we were little higher than the flowers we went to gather, and our tiny arms could scarce carry home the treasures we had collected; but how swiftly have all those scenes passed by, and how rapid have passed the moments that have brought us into the middle [illegible] to be wept is the irrevocable period of our life! Here we pause [illegible] man below; but then, so if for breath, and look back not [illegible] welcome the state we on our own brief existence, but [illegible] great voice is heard out into ages that like retreating waves [illegible] And there shall be no stretch back into the dim and distant [illegible] death." The sight would be a part.

From the pages both of profane and sacred history, we are instructed concerning the rapid flight and the destroying influence of Time. Go where we will—travel to distant countries—search remote nations, and everywhere we hear of victories, of conquerors, of kingdoms, whose glory has long since departed, whose existence or whose lustre has long since been annihilated or dimmed by the giant hand of Time!

Where now is the temple of dazzling splendor, with its wreathes and flowers of gold, that embodied the riches of a nation and held within its brilliant walls their affection and homage? Not one "stone is left upon another" of that magnificent and heaven-pinned structure. Not one vestige of its former glory remains to draw the footsteps of the wandering Jew to his beautiful temple!

Babylon's massive walls, soaring upward three hundred and fifty feet, with corresponding width, cemented till it became like solid stone,—ask the traveller what now remains of that wonderful inclosure, and that mighty city that stood within its strong protection? Those hanging gardens—those gates of brass—those strong towers—those fifty streets stretching fifteen miles in length—those palaces—that remarkable bridge, and all those elegant works of the most skilful artists? Time with its flight and decaying touch has only left traces that such a city has ever been.

Nineveh, whose greatness and power excelled all others, and that has so long slumbered in the tomb of ages, is at this very moment yielding up the relics of her sepulchre, to show us what Time in his flight has wrought! The mouldering ruins, where the trailing vines creep and the thistle and the wild weed grow unmolested, speak to our hearts in mournful accents that all things are tending to decay as the wings of Time rush by.

But the thousands that have passed the last year away from earth should most deeply impress us with Time's solemn though rapid departure; for soon the bright things of earth that now cheer us with their sunny aspect, will be to us as if they had never been. And how wisely should it teach us the golden value of a treasure that is the whole of our earthly existence, and that is all of our worldly wealth. How should we progress in improvement, receiving each day of Time as a new gift to be employed for high and noble purposes, gleaning knowledge from every source as the miner collects the grains of gold. How should we aim at all the good we can possibly accomplish, not deferring till some distant, far-off period, but at the present moment, the present day. Ah, yes—as if Time in its flight might bear us beyond the reach of opportunities of usefulness, let us cherish the passing hours, making them subservient to duty and all high and virtuous deeds, filling up the web of life with the beautiful tissue of Christian kindness and benevolence. And as the successive days pass, may we feel that we have not lived in vain, giving to heaven the incense of renewed and grateful hearts; that when Time with us shall be no more," we may enter upon eternity prepared for endless blessedness, never to be interrupted by the changes of the years, or destroyed by the tooth of Time.

### Tears Wiped Away.

"God shall wipe away all tears from their eyes." Tears are the visible and affecting expressions of distress, and therefore, to say there shall be no more tears, is to say that all those causes of sorrow which exist in the present world shall be eternally removed. The text therefore adds, "There shall be no more death, neither sorrow nor crying," because these are the causes which rend the hearts of men, and suffuse their eyes with tears.

There shall be no more tears of separation. The longest and most painful separations are those which are caused by death; and what eye has not been dimmed with tears by this? He must have been unhappy indeed over whose unmoistened grave no tears are shed, and whose death has occasioned no regrets. But the number of these is few. Death rends all hearts. —When Joseph died, the children of Israel wept sore. "My father! my father!" exclaimed Elisha, when Elijah was taken away from him. "O my son, Absalom! O Absalom, my son, my son!" said the much moved David, as he went up to the chamber over the gate," that he might weep alone. And when his friend Lazarus died "Jesus wept." Well; be it so. To us it is [illegible] to be wept is the irreversible [illegible] And there shall be no more death." The sight would be a blot in the tabernacle of God. The rigid limb, the silent pulse, the breathless lid, the pallid cheek, the fixed and darkened eye,—these, these are not scenes of heaven. But this is the decree: "There shall be no more death." This shall restore and perpetuate your friendships, and wipe the tears of separation away forever.

And with the tears of separation pass away all those which pain wrings from the tortured body, or sorrow from the wounded spirit. Martyrs, you have been racked and torn, but there is now no more pain for you: for, like your Master, you have exchanged your crown of thorns for a crown of glory. Patient sufferers from disease, you could weep, though you could not murmur; but wearisome nights are no longer appointed you. Nor does the spirit, full charged with its inward griefs, pour the flood into the eyes. No publican here smites on his breast, exclaiming, "God be merciful to me a sinner!" No Peter the cowardly denier of his Lord, goes out to weep bitterly. No tears of shame and grief are shed over barrenness of spirit, and hardness of heart. Zion no longer cries, "The Lord hath forgotten me." "There shall be neither sorrow nor crying, nor any more pain."

And we may add, that there shall not be even tears of joy. For what do they suppose? The joy which finds relief in tears supposes a previous anguish, and that the change from one state to the other shakes the feebleness of mortality. Or it supposes that we are so unused to strong emotions, that our measure of joy is soon filled up; that even the bliss of earth may be too copious for the contracted vessel of our hearts, and therefore so easily overflows in tears. But there shall be no such alternations in heaven; nor will the capacity for blessedness be thus limited. Joy will not be so much a stranger that we shall weep at meeting it. It will be a habit, not accident. It will be, not the transient flash which dazzles, overpowers, and disappears, but the fixed and steady element in which we shall live forever.

And the text gives the reason of all this: "The former things are passed away. And he that sat upon the throne said, Behold, I make all things new." How impressive and sublime is the scene thus presented!—Under the throne of him who is arrayed in the glory of the Father, He heaven and earth, the present seat of death, sorrow, and pain. He speaks, and they vanish, and the former things are passed away." He speaks again, and a new heaven and earth spring into being: "The tabernacle of God is with men;" and he that sitteth upon the throne saith, "Behold, I make all things new." What a dream our earthly sufferings and labors, our joys and our sorrows, appear! They have passed away, and a new world opens to our view to abide forever.

"While joy the sails [illegible]
Spreads all its canvas [illegible]
While joy our [illegible]
See the [illegible]
Wait for the [illegible]
But [illegible]
Where the tides [illegible]

And if the sailor thus, of [illegible], the tempest must be ruin heaved, and the laborer, though to-morrow's sun must awaken him to new labors, and shine again on the fetters of the slave, what is that joy, when the vessel of the last tempest rides upon the sea, when the last harvest is completed, and our chains fall off for ever! Behold, he creates all things new! The heavens are new, the earth new, clouds unseen now, and new for this reason, that all is perfect, and all unchangeable.—Watson.

### SPIRITUAL RELIGION.

Man has an unspiritual nature and tendency. We often hear of man's religious instincts, and such a one is said to be naturally religious, but the religion in all such cases is not a spiritual one. It is a mere sentimentality, the expression of *ennui* or weariness with earth's deceitful joys, a mere negation, or else it is a devotion to form and manner, to routine and ceremony. In neither case is there a particle of godliness in the religion. Man is by nature sinful and hates God. A religion to suit him must be a religion that degrades God to his own level and makes his worship a fraud; and that is a religion virtually without God. The Jews, with a perfect religion given them by God, with priests and prophets to remind them of a spiritual service, and with a written word from God demanding the homage of heart and life, perverted all this more and more until nothing but a form of religion remained, with all the spirit gone. It was the regular process of the human heart to hate, oppose and crush out all that is truly [illegible] that because of sin, because the divine testifies against sin and brings it [illegible] before the soul. Hence when the gospel came to the Jews, instead of being prepared for it as they ought to have been, and would have been if they had rightly used Moses and the prophets, they rejected it with [illegible] violence, persecuting its [illegible] after crucifying the Messiah himself. Paul, who for a time took part in the scorn and violence, but who through a deep experience was brought into the humble and energetic service of the Messiah he had himself persecuted, put the whole truth in a succinct sentence when he said, "The carnal mind is enmity against God."

This natural enmity to God and spiritual things will show itself in acts of opposition. It will develop as all feeling develops, into action, and it will attempt to justify itself by action corresponding to the feeling. In refined times and places, it will not take the rough form of bodily persecution. It may accommodate itself to all the requirements of polite society. But both the enmity and its activity are as potent in these circumstances as in those of the ruder peoples. A literature that makes light of spiritual religion, a philosophy that attacks it, a manner of life that wounds or corrupts it, are some of the forms of this enmity which prevail now among us in this nineteenth century, and in the countries most civilized and where Christianity is most thoroughly disseminated. The mob rushing on Paul could not do as much harm to the cause of truth as those polished assailants of spiritual religion who wear a mask of friendship and courtesy in their onsets. They carry away many of our inexperienced youth, and give the fatal bias to their lives. The world's fashion is on the side of enmity to God, and into this fashion the mass of youth pours. On every side in this false society are the assaults upon truth made. In the name of art and literature everything is offered to excite the sensual passions, and in the name of business success everything is offered to promote the narrowest selfishness of the human heart. To remain outside of this maelstrom is to be peculiar and puritanic. He who has the courage to remain outside must incur ridicule, contempt, slander and ostracism. Blessed, indeed, of the Lord is he who cheerfully and happily thus takes up his cross to follow his Master! Blessed is he who by his singular life bears testimony against a godless world and the nominal Christianity that fraternizes with it!—*Howard Crosby, D. D.*

### THE EMPIRE OF THE GREAT MOGHUL.

In A. D. 1557 the greatest potentate which India has ever seen ascended the throne: and history points with the deepest pride to the illustrious Akbar, as surrounded with all the intellect of the Eastern world, attracted to his court by the moderation and toleration of the author of the celebrated institutes which bear his name, he discussed matters of state and affairs of public interest. Among the numerous measures which this enlightened ruler introduced was the abolition of the poll and pilgrim taxes, and the establishment of a land revenue, for the principle of which latter innovation he was indebted to his minister, the well known Todar Mal. It is not ordinary modes of praise to say of the solemn decree in which it forms the basis of the "Settlements" prevalent at the present day throughout the length and breadth of the empire in India. In Akbar's time the annual revenue of the whole was computed at three hundred millions and upwards of £10,000,000 sterling.

If Akbar was an eclectic, his son and successor, Jahangir was a "many"—a drunkard to the amount of six quarts of spirits a day. The one redeeming feature in his character is his love for and devotion to his accomplished and beautiful wife Nur Jahan. The Mughul empire was then at its zenith, the splendid "Peacock's throne" at Delhi being typical of all that can appeal to the senses or enchant the imagination. It was the very embodiment of "might, majesty, dominion, and power." Yet what a change a few short years were destined to accomplish. Within was inconceivable luxury and enfeebled administration, without were the ravages of Pathans from Afghanistan, Rohillas from the north, Mahrattas from the south, Persians and Sikhs from the west, and, to crown all, rebellion stalking in the east. But the hand to strike was wanting when the mind to direct was enfeebled by indulgence and enervated by vice; and the mighty empire of the Great Mughul began to crumble and decay. True, the vigor and genius of individual monarchs stayed for a while the hand of Fate, but the decree had gone forth from the portals of heaven that the dynasty had been "weighed in the balance and found wanting." Two centuries sped away ere the crisis came. During that period a small cloud like a man's hand had arisen, and rapidly extended over the whole horizon—a mere handful of British settlers had developed into a mighty race of conquerors and rulers, at whose feet the representative of the proudest of India's sovereignties—the Great Lord of Earth and Sea—the mighty Mughul, now "a blind and half-starved pensioner," paid homage, "under a tattered awning, and passed from the hands of a paid jailer into those of a British resident." Behold, everything is vanity, saith the Preacher! The splendid heritage of dominion and power was thenceforth destined to grace the brow of the "faring-bit" from England's shores.—*The Academy.*

## MARRIED.

BEASON—LENWELL.—July 26, 1885; at the residence of J. L. and S. R. Wince, by Elder Wm. T. Jaffin, Mr. C. C. Beason and Frances Adelia Lenwell.

Oh, peace and joy be thine our foster child.
In this new life to which we give thee now;
Thy days be like the twilight soft and mild,
Writing new beauties ever on thy brow.

May God go with thee and thy chosen one,
That from thy home his blessed light may shine,
And like the glorious rays of yonder sun,
Lead other feet into the paths divine.

J. L. & S. R. WINCE.


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Renew your subscription for THE RESTITUTION.

# Poetry.

## Past and Present.

[illegible] Yet, beautiful
[illegible]
[illegible] clothed the land with verdure glory fair.
When earth, [illegible] from chaos,
[illegible] by [illegible] created, [illegible]
[illegible] for [illegible] place to rest in.
The [illegible]
And when his solemn rays on mossy hills,
[illegible] and with the wealth of many shade,
[illegible] places [illegible] decked with flowers,
[illegible]
[illegible]
[illegible] had [illegible]
[illegible] with [illegible]
[illegible] of the [illegible]
[illegible]
[illegible]
[

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### To The Church of God in Christ Jesus—Greeting in His Name.

And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son hath not life.—1 John v. 11, 12. R. V.

The above texts are in harmony with the teachings of the entire word, wherein we learn God's plan of salvation for man, as wrought out by, in, and through his only begotten Son.

Paul in 1 Cor. xv., speaking of the different phases of animated creation concedes to each its own peculiar body. It is a fixed law of creation that every body contains within itself power to reproduce itself, and to every seed is given a body as it hath pleased God; any attempt to modify or change this law results in the production of that which is imperfect.

For every species of living nature whether in the animal or vegetable world, there is a principle of life perfectly adapted to that species of life, which vital principle not only sustains it in life, but enables it to repeat itself by reproduction.

In looking back to the morn of creation we learn that the All Wise then endowed each and every branch of his vast creation with this vital principle and constituted each member of the then present creation as the source through which each separate kind of life should pass, in order to perpetuate each kind of life to itself. Infinite wisdom marks the whole. The life bestowed on Adam was but a mortal life. The same living principle that vitalized all the animal creation and sustained each order in their separate spheres, by inhalation and exhalation exactly modified to suit their respective physical organisms.

All things are of God. He is the Great first Cause of all. All things that live and move and have a being are of him, for he it was who called all things into life. He it is, who sustains in life all things that exist. David says in Psa. civ. 29, "Thou hidest thy face—they are troubled: Thou takest away their breath, they die, and return to their dust." They go back to the elements from which they were made. It may be suggested, To what portion of the animate creation has this reference. Turning to Gen. vii. 21-23; we find it definitely settled. "And all flesh died that moved upon the earth, both of fowl and of cattle and of beast, and of every thing that creepeth upon the earth and every man.—"All in whose nostrils was the breath of the spirit of life, of all that was in the dry land died." From these passages as from the entire unfolding of the Scripture we learn that though the life principle imparted was especially adapted to each separate form of life; yet was it of the same essential quality as to its vitalizing power, and when withdrawn, or suspended all the multitudinous forms of life sustained by it, ceased to exist and again returned to dust.

The life given at the creation was only a temporal—a natural life, and we have seen its end. But there is another life brought to light in the word, to which we ought to give more earnest heed, first because it is eternal; and second, because we are left free to accept or reject it. Man in his primal state was neither endowed with this life, nor was he commanded to accept it as a gift. He was left perfectly free to choose for himself; and in this we behold the infinite wisdom of Jehovah, for only by permitting the exercise of free will, could an intelligent character have been developed. The first means to attain to a higher, an immortal life was by partaking of the tree of life. It was the embodiment of immortality, and the means ordained to reach this end, was to eat of the tree of life which grew in the midst of the garden. This was the only possible means whereby human life might be extended into the eternal years—and human beings alone were given free access to that means. If they desired life eternal, the means to that end was within their reach. If they desired it not, we have no Scripture evidence that it would have been passed upon them. As soon however as man sinned, he was denied access to the means which would lead him to the life immortal: and here again we behold infinite wisdom. Could man have partaken of the tree of life after his transgression, and in a mental condition at enmity to God that life would have been a curse, not a blessing. But immediately after his transgression, he was removed, and forever excluded from that source of attaining to immortality.

By, or through sin, death came into our world, and beyond that fearful chasm, there shone for man no ray of hope. The seeds of death had taken fast hold on his vitals. The sentence had gone forth—dust thou art and unto dust shalt thou return, and beyond this all was an eternal blank. The tree of life was no longer for him. In it had rested his only hope of an endless life, but it was no longer his to take and eat. But here comes the promise of victory over death—Death indeed had come, but here is a promise of one who shall prove the victor over death. Of one who shall yet crush, utterly destroy, and wipe out the last stain of the curse, Gen. iii. 15. I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head, thou shalt bruise his heel. By diligently searching through the Divine Oracles we find this seed to be the Christ of God, the seed of the woman, not of man. The only begotten of the Father, who by Divine appointment was designed to take the place of the tree of life to our race. He was to be the embodiment of immortality—the only way to life beyond the grave. This high and important office demanded for him a higher life than could have come through human paternity—and therefore was he the only begotten Son of God.

When we are removed from a means which would have led to a certain end, and another means is provided whereby we may attain to that same end, we jointly say, that the second means presented, is a substitute for the first, and represents it. Unless one thing be removed or abandoned, another cannot be substituted for it.

In this our first creation, the only "missing link" in the tree of life. The "genus homo" has been present on the earth, since his first introduction into Eden—therefore he needs no substitute or representative. He stands to-day before Jehovah as the fleshly heir of him who by violation of a just command, forfeited eternal life. That life was not before him through means of the tree of life and through it alone. While yet free from sin, he could have attained to that life simply by putting forth his hand, taking, and eating.

Transgression changed his nature, and divine wisdom ordained that another and a better means to attain to eternal life should be substituted. A means which would not only embody the immortal principle, but also purify from sin, that transgressions might be blotted out, and men again be placed at one, or in harmony with his Creator Disbelief led to disobedience, and placed men at enmity with Jehovah. Faith leads to obedience, and reconciles that enmity and places man at one or in harmony with his Creator.

The act of separation was voluntary, was an act of the will; so also must be the act of reconciliation. Faith is a voluntary acknowledgement of God's wisdom in providing a way from the present, to a higher life. The way he has provided is his only begotten Son. Without faith (in him), it is impossible to please God. Heb. xi. 6. Only by exercising faith in the promise he has given we become reconciled to God. We must believe the record that God has given us of his Son. Through the inspired word we learn that while Jesus was on earth he said to his followers "I am the way, the truth, and the life. No man cometh to the Father but by me." "I am the door, by me if any man enter he shall go in and out and find pasture." "I am the bread that came down from heaven of which if man eat he shall live forever." By these and many other similies and parables he taught that he was the absolute and only means through which eternal life might be attained. He was to accomplish the embodiment of immortality. We are also taught that it was the Father's plan that he should impart out the entire race and through the unfolding ages mould, and change, and immortalize, every son and daughter of Adam into his own glorious image. The only begotten Son of God, pure, holy, harmless, separate from sinners, he in whom there was no sin, could not represent the sinner. He did, and he does represent the way to life, and so will he continue to represent the only way to life until he returns to reign as a King over earth restored. Then will the tree of life be restored and its leaves will be for the healing of the nations.

The first Adam did not represent the race. He only represented the channel through which the human race came into existence. Life, from the dawn of creation was manifested through myriad channels, but none was human life save that which came through Adam. He represented the only channel through which human life came, so of the Christ. He represents the only channel through which life immortal may be obtained.

Being but unconscious atoms of matter anterior to birth, we are without our volition brought into temporal life. Then endowed with consciousness and volition we are left free to chose or reject spiritual life.

GABRIE WILLIAMS.

*Editor Restitution:*

The following article was sent to *The National Baptist* for publication. But they having neglected to publish it, I send it to you. I think, in the interests of the truth, it should be published. Will you kindly insert it in THE RESTITUTION and oblige.

Yours truly. L. C. THOMAS.

*Editor of The National Baptist:*

I notice in your issue of April 9th ultimo, a communication by J. M. Pendleton, D. D., under the heading "Materialism Impossible." In reference to which I would be pleased to be allowed the privilege of making some respectful remarks.

It appears that "Dr. Halstead, Professor of Mathematics in the University of Texas," says, Materialism is scientifically impossible. J. M. Pendleton, D. D., explains or defines materialism to be the belief of those who hold "that as the mind acts in connection with the brain, its action must cease at death until the resurrection; and they have therefore repudiated the doctrine of the soul's immortality," according to the view of Archbishop Whately.

Dr. Halstead's position is, that scientists have demonstrated that all "the various natural forces of the universe are so constituted and connected, that they can neither be increased nor diminished as a whole, that this law holds good for the processes of organic nature. If, now, mind is a part of the material world; if what we call mental energy is really a part of the sum of real energy connected with real matter in the universe, then some of this invariable quantity of energy exists from time to time as mental energy, and so that we would expect to be able to say that a certain amount of chemical energy disappears but reappears as mental energy, or perhaps disappears as mental energy but reappears as mechanical energy or heat. But the absolute tests of science demonstrate that such is never the case. No bit of physical energy ever disappeared as physical energy to become even for an instant mental energy.

There is not a single point in the series of changes which take place in the brain at which all the energy is not in actual existence as physical energy. There is not a point where anything of the nature of thought could be inserted, as a possible link in the chain of transformations of energy. Thought and physical energy, then, are totally different in essence and kind, and one can never be transformed into the other. Therefore materialism is scientifically impossible."

Now while it is true that thought and physical energy are totally different, yet I think the above contains radical mistakes. He seems to use "mind" and "mental energy," and "thought," as all the same thing, which is a great mistake. He says, "If mind is a part of the material world," etc. If he means by mind "*thought*," then of course it is *not* a part of the material world but, if he means that which thinks, then, even it is not a part of the material world, except in connection with the great universal life-force. To speak of mental energy as thought is also a radical error.

Mental energy is simply the life-force. Whereas thought is the *result* of the connection of mental energy (or life) with the organization—*organs* of the brain. The mental organization, endowed with life—mental energy—evolves or produces thought. Neither mental energy nor mental organization, can be thought. But mental organs being endowed with the life-force, through the medium of the air or breath, (in connection with the lungs) which is the vehicle of the life-force, thought is thus produced. The *sum* of the universal life-force with the organs, endows them with the power to *think*, which is their native function *when alive*. Just in the same way, the organs of speech, of respiration, of sight, of taste, of digestion and assimilation, of the circulation of the blood, of expurgation of offete and refuse matter, and of all the other physical organs, are rendered capable of performing their natural functions, by union of the life-force with the entire organization or body through the medium of the breath, as aforesaid. Animal "physical energy" and "mental energy" are one and the same—simply life-force, not thought, nor [illegible] but the cause of [illegible] *with the organs* [illegible] imbibing the [illegible] act. The terms [illegible] used to mean [illegible] and sometimes [illegible] the result [illegible] ing faculties [illegible] —the lungs [illegible] sight and [illegible] functions [illegible] nection with [illegible] cal energy"—so [illegible] of thought, the [illegible] organs of the brain. Hence to mere mental energy, as thought is a great and fundamental error.

Therefore "[illegible] Materialists" as Dr. Pendleton pleases to call them, may be scientifically right in their conclusions; that as soon as the life is extinct, as soon as the physical energy or life force ceases its connection with the organization, through the incapacity of the organs of respiration, as the result of disease; that is, "from death to the resurrection," the mental organs as well as all others, cease to perform their natural functions, cease to act. But the life-force or mental energy, of course still continues to exist; but it is neither thought nor thinking organs, nor an immortal soul or personal being.

So also the life-force becomes connected with the organic germ of a tree, through the medium of earth and air, and thereby is the building up of a large tree, manifesting almost thought and intelligence, in the germination and production always of its own genus, with its own peculiar and perhaps beautifully rounded body and shaped branches, and lovely foliage; and altogether just sufficient in size to not overtax the power of the roots, to maintain it in all its stateliness and beauty. So also with the lovely "lilies of the field which array themselves more gorgeously than even Solomon in all his glory." If the Creator has constituted vegetable material, so as to do all this when connected with his life-force; is it a marvel that animal material—the brain of man made in the image of God—should be so constituted and organized as to be capable of thought, intelligence and wisdom when connected with the same universal and wonderful life-force?

Those so-called "Christian Materialists" hold that these scientific facts are in perfect harmony with the Scriptures, which say, "Thou takest away their breath, they die, and return to their dust," Psalms civ. 29. "His breath goeth forth, he returneth to his earth; in that very day his *thoughts* perish." Psa. cxlvi. 4. "Then shall the dust return to the earth as it was and the spirit (life-force) contained in the breath, return unto God who gave it," (at creation, when he "breathed into his nostrils the breath of life," not an immortal soul, and "MAN became a living soul"—Gen. ii. 7. "The dead know not anything." Eccl. ix. 5 and xii. 7.) Hence, they hold with Dr. Pendleton, that, "As the God of nature is the God of Revelation, there can be no real antagonism between science and the Bible. Apparent discrepancies no longer appear where the TRUE light shines." Those "Christian Materialists" will no doubt think it clear, that "the statement" which Dr. Pendleton was delighted to hear, contained a fundamental error, which is therefore a misunderstanding and contradiction of both science and Scripture.

As to their "repudiation of the doctrine of the soul's immortality," a similar strange mistake has obtained. They hold that MAN *himself* is the soul. Hence, "what is a man profited if he gain the whole world and lose *himself*." Luke ix. 24. That at creation, he was made or "became a living soul," (not immortal) by "God's breath of life"—"the breath of the spirit of life." Gen. vii. 22, margin.

As Job says, "All the while my breath is in me, and the spirit of God is in my nostrils." That is, the breath which God gave him. Job. xxvii. 3, margin. "If he gather unto himself his spirit and his breath (not immortal soul, but his breath, which contains the spirit of life, or life-force) all flesh shall perish together, and man shall turn again unto dust." Job xxxiv. 14. They hold that the (*nephesh*) breath contains the (*ruach*) spirit of (*chay*) life; and for that reason the *spirit* of life and the *breath* are often (doubtless) used when [illegible] dust returneth to earth as it was, and the spirit (or breath) to God who gave it," [illegible] not surely die," as the [illegible] "the father of lies," said to [illegible]. But that the real man, the living soul does die. And that man, a "living *soul*" can become an *immortal* soul or being. In God's appointed way—by "*seeking for* immortality by patient continuance in well doing," Rom. ii. 5-7, after believing the gospel and being baptized into the one name and "one body"—the one family or "household of God," which immortality, and its consequent, eternal life, are to be "rendered" to him at the resurrection, by Christ, the Life-Giver; his identity being preserved between death and resurrection, in the mind of God—the life being "hid with Christ in God." (*Sharknight.*)

They hold that between death and the resurrection, the children of God "*sleep in Christ*," as the word says, in a *perfect* sleep, which therefore knows no passing of time, though it be thousands of years: hence exactly the same to them as though the resurrection followed them the very next moment. That when Christ returns, he will do as he said, "raise them up at the last day." "The dead in Christ shall rise first." not merely their dead bodies, but themselves, as "resurrection of the body" does not occur in the Scriptures, but always "resurrection of the *dead*."

Paul says: when the dead in Christ are raised, they shall be caught up or away to meet the Lord in the air: to *meet* him implies a turning about, and returning with him, and so he will "come with ten thousand of his saints" not from heaven, but from where they *meet* him, "and so ever be with the Lord." "For them which sleep will God, through Jesus, (R. V. and Dia.) *bring* with him," for as Jesus was "*brought* again from the dead," so will the sleeping members of his body be brought (raised) 1 Thess. iv. 14-17; and Heb. xiii. 20. Not once in all the Scriptures are we told that the righteous go to heaven when they die, either as an immortal soul or any other way. As the patriarch "David *is not* ascended to heaven, but is both dead and buried," Acts ii. 29-31. so also is the same thing true of *all* the righteous dead.

This is their understanding of mortal immortality—that immortality will be natural after the mortal nature shall have been changed to immortal nature—"the Divine nature," 2 Pet. i. 4, after this mortal shall have put on immortality"—the spirit nature of "the King of kings and Lord of lords: *who only* hath immortality" inherent. They hold, that, as "immortal soul," "natural immortality of the soul," are terms not once found either in nature, science, or Scripture, they cannot be correct. But there are many, even scientists, and philosophers, as well as theologians, who, through the various confusing, distracting theories and "isms" of popular theology, have become so beclouded in mind, as to this question of immortality, that they strangely confound "eternal life," "future life," or "the possibility of future life," with "the immortality of the soul;" using and treating these terms, as all expressing the same idea or doctrine. A. Wilford Hall, who has become so widely and favorably known within the last few years; in his very able work, "The Problem of Human Life," on pages 523 and 524, made the above named unaccountably strange blunder. Large numbers who do not believe in the popular doctrine of the "immortality of the soul," do believe most firmly, and with much rejoicing, in "the possibility of man attaining to an immortal nature, and its consequent, "eternal life"—an incorruptible spirit or Divine nature—"the gift of God through Jesus Christ our Lord"—which is the "one hope of the gospel," which man has not by nature, but "which God that cannot lie promised before the world began, or long ages ago," (R. V.) upon condition of [illegible] dience, in and to the name of Jesus [illegible] not ceased to [illegible] ing, and [illegible] not [illegible] [illegible] [illegible]

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, August 12, 1885.


## We need the money due us. If your subscription has expired please send us the money to renew soon.

Of all the obnoxious theories afloat at the present time there is none more repugnant to our own feelings than the one claiming that our Lord Jesus Christ was a natural son of Joseph. This is perhaps enough to say at the present time, and for our own vindication we could not say less. We may add, however, that the proper place for discussing this theory, if one contradicting so many plain Scriptures must be discussed at all, is in papers that advocate that view, and not in THE RESTITUTION. As a matter of justice to Brother H. V. Reed we shall probably next week give his reply to some questions designed to criticise an article of his that appeared not long since in THE RESTITUTION.

BETWEEN Russia and England the attitude of each to the other is very much like an armistice between contending armies in time of war. Military preparations are progressing just as actively as though war was a foregone conclusion. War councils are held weekly in Afghanistan and large sums are laid aside by the Ameer to be used in fortifying Herat, for the defence of which he is also raising a large body of native troops. The warlike feeling still prevails in Russia, and it is claimed by a leading French journal that England and China have concluded an alliance for mutual action in the event of a conflict between England and Russia. From the dismal cloud brooding over the Eastern world a tempest is likely to burst that will overturn thrones and sweep existing dynasties away.

### QUERIES.

Admitting the Sabbatarians' approved inference to be correct—which we do not—that God enjoined the observance of the Seventh Day upon Adam and Eve in Eden before they transgressed his law concerning the tree of knowledge of good and evil, will those same Sabbatarians please unerringly point out of what avail Sabbath keeping would be to them and their posterity in their fallen condition as guilty sinners condemned to death. We would like to have it explained as to just what extent laws made to govern the relation of sinless beings in Paradise to their Creator would benefit rebellious transgressors after being sentenced to death for their crime and then expelled from God's presence in the blissful Garden, even if observed. Would the observances ordained for the Holy Angels in their heavenly condition avail anything for those fallen angels who kept not their first estate even if observed by these lapsed beings? Tell us something about God's subsequent arrangements with lost man will be no answer to our question about the perpetuity of an Edenic law. There is another question back of this which is—If a Sabbath law was given to Adam and Eve in Paradise, what was its penalty? A law without a penalty is a nullity. If death was the penalty, then there were at least two positive institutions enjoined upon sinless beings for the non-observance of which they would be inevitably doomed to capital punishment. The Bible teaching is clear and precise that there was only one positive institution enjoined upon man in Paradise to which death was affixed as the penalty for disobedience.

## Communications.

AMELIA C. H., Va.

*Editor Restitution:*

I was one of the original subscribers and contributors to THE RESTITUTION. But have not seen it for years except an occasional number. Lately however Sister Carrie Williams has sent it to me pretty regular. I have been much interested in many good articles I have found in it. But I am prompted to write this, to suggest to you that the name of your paper "THE RESTITUTION" is the most important, significant and applicable to the programme of Christianity that could be used at this most eventful period of history.

We look for the execution of the covenants and the performance of their promises, but how can this be accomplished without the restoration of the nation and kingdom of Israel?

The covenant says, "and in thy seed shall all the nations of the earth be blessed." When the seed of Abraham became a nationality God would place them in their rightful covenant relation to the nations, hence his purpose to constitute them a kingdom of priests to mediate if they would faithfully keep his covenant which he proposed to them as recorded, Ex. xix. 5, 6. This is why when he separated the seed of Adam, he set the bounds of the people according to the number of the children of Israel. Deut. xxxii. 8. Priests are intermediaries between parties who are estranged. The nations are at enmity again God. He would have "the lot of his inheritance" restored to himself that they might fully understand this and be reconciled natures.

As Israel failed to keep her covenant obligation she became incompetent to fill her mission. She was endured as a loving father endures a wayward restless disobedient child, till the persistence in the ways of the Gentiles induced her father to constitute the Gentile executioners of his wrath upon them. Hosea says, "O Israel thou hast destroyed thyself; but in me is thine help. I will be thy King: where is any other that may save thee in all thy cities? and thy Judges of whom thou saidst, give me a king and princes? I gave thee a King in mine anger, and took him away in mine wrath." Hence the language of the prophet Ezekiel to Zedekiah. "Thou profane wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

Thus the kingdom of Israel, the throne of Israel, the diadem of Israel was removed out of the way "overturned, overturned, overturned" to be soon, known or acknowledged no more, till he come, whose right it is." Who did this? The head of the Metalic Image, or Gentile government. Seeing Israel rejected God from reigning over them, and chose a visible ruler, God gave them human enmity against himself in [illegible] as their ruler and as executioner of his wrath by [illegible] of their voluntarily assumed covenant obligations to him. Since then the Gentiles have been God's ministers to execute wrath upon them which do evil. The consequence has been that, God's people, God's kingdom, God's throne, God's diadem, have not as yet been restored. But we are assured that God has provided a king to whom and on whom he has conferred all that he consigned to oblivion in the person of Zedekiah. This king he has manifested to the world, and especially to the Jewish nation for identification as the promised seed of Abraham, the promised Son of David, and the promised Son of God.

He was legally identified by the genealogical record of the nation, as of the seed of Abraham, and also the son of David. By the voice from the excellent glory, as the Son of God as well as the cloven tongues of fire. And again by his resurrection from the dead.

After these demonstrative manifestations of his identification as the rightful heir to the overturned throne and kingdom of Israel, He ascended to heaven in the presence of the assembled disciples to receive his investiture of Royalty, that when he returns, he may bring his kingdom with him.

When he had reached the right hand of the majesty on high, and perhaps had already received his investiture, the Father said to him, "sit thou on my right hand till I make thy foes thy footstool," in other words till I make it manifest that notwithstanding I am "the invisible," and all fallen humanity has manifested an indisposition to be governed by any but visible rulers, that I, the invisible, have ever ruled them, and do now rule them, and have made their visible rulers who are my ministers the willing, joyful and acceptable footstool of my Son. When this is fully accomplished then David's Lord and Christ will come and claim the kingdom of Israel as his own, and the sayings of what is written will be understood—"salvation is of the Jews." The kingdom must exist before the nations can be blessed. Hence Peter's affirmation that our Father shall send Jesus who already has been preached to you and legally identified among you, "whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began."

His retention therefore at the right hand of the Father has been part of the programme and necessitated that all the [illegible] agencies for the blessing of [illegible] should remain in [illegible] as long as the Gentile government continued to act as God's ministers.

We see that the little steps that has in the meantime been put out of this great mountain government without hands, that is without manifest or visible agency, will smite the image or its feet and precipitate its perfect overthrow. This however not before the king returns.

Your name is correct and embraces the faith of the gospel. There is no promise due till the times of restitution of all things." And if due they could not be executed till the kingdom is restituted, as it constitutes the channel through which alone they can be performed, or our Father can use to his purposes.

It is in the regeneration. In the restitution our hopes, the hopes of Israel, the hopes of the world are consummated. G. B. STACY.

*C. B. H. N.*—Though my private letter may have been deemed enough, yet a faithful witness is bound to cling to "the word of faith," both for himself and "the household of faith." It involves the integrity of truth and its author.

1. Through some six thousand years we have the record of God dealings with man, personally, nationally, and dispensationally! Did Adam and Eve escape death, with its cause by argument? Gen. iii. 3-21. Rom. v. 12. Did the antediluvians escape the catastrophe of the flood by their boldness, audacity and violence? Did Israel, though delivered from Egypt, sustained by unnumbered miracles and chastened by God's prophets—escape captivity and national destruction? Nay. Did they escape the dispersion and depredation of their remnant among their Gentile oppressors, as foretold? No! No! No! There is but this one truthful answer.

2. On this basis of God's word and its matter-of-fact fulfilment we find for our age "faith in Christ" justifies, while unbelief, "condemns!" Those who believe and take in "the spirit of Christ" are "the wheat" worthy to be garnered as needed for "the kingdom!" But those (as the serpent beguiled Eve by his subtlety) who become "corrupted from Christ," are "the tares" to the "burned up." Matt. xiii. 30-43; 2 Cor. xi. 3. The gospel net also "gathers of every kind; and when drawn to shore—[illegible] gather the good into vessels, but [illegible] Matt. [illegible] written in the [illegible] into the lake of fire—[illegible] death!" Rev. xx. 12-15.

In this brief outline we have the first and last—the beginning,—intermediate and ending of God's grand ordering of human destiny—the end of evil and all again "good!" Amen.

Now what avails an argument from "dust and ashes" to contradict Revelation—human experience and history? —the record of God's administration! All men have the right to overcome evil and establish good, to the utmost; in their sphere. How much more so with God!

The righteous are saved, the wicked lost,—and the ways of God vindicated. Amen and Amen. Psa. lxxii.

Surely it is a preposterous, inexcusable and ruinous mistake to deny to God, the duty and privilege that each man has to "put away dross" (Psa. cxix. 119,) nuisance or wrong; and so set things right about him.

Righteousness needs no wrong—gold needs no dross—wheat needs no tares! Nay further, they cannot be confounded, but so far as they become corrupted!"

"Wisdom is profitable to direct:" that is, Christians are held to exercise common sense! Thus, they "grow in grace and wisdom from above."

Lovingly for the right and true.

J. B. COOK.

## Youth's Column.

### Deeds, Not Years.

The deeds, not years, that make a life
Serene long upon the earth,
A man may live till fourscore years
Is counted from his birth.
But when at length he hears the knell
Of mother's last greatest toil,
A marble mark will [illegible]
He lived, and that is all.

A man, living [illegible]
Will fill with deeds his span;
And though he dies, he still will live
Within the heart of man.
No crumbling marble to remind;
[illegible]
But [illegible]
[illegible]

There is no [illegible]
In useful life or duty,
As planting some [illegible]
Or [illegible]
Thus, though a simple shrub on earth
Their deeds would mock, it brighter

### The Beautiful.

True beauty is moral and spiritual. What is all material beauty compared with it? The song of birds, the starlit firmament the many-colored [illegible] how the expanses of evening sky are beautiful. Heaven's light as it streams over castle tower, and town—sunrise upon the Alps—sunset on the lake, are beautiful. Men spend health, time, and money in search of the beautiful, but, after all, it chiefly consists in character. Material forms of beauty are ill-at-ease, but beauty of character has a deathless life; it withers not with the bloom on the cheek. [illegible] into [illegible] The beauty of holiness never fade.

### Little Bettie.

"Hand me [illegible] water [illegible] won't you?"

"In a minute, Bettie."

And Bettie's feverish cheeks were pressed again to the pillow; and little Harry's hands went on as busy as ever with the trap he was making, and at length he entirely forgot the request.

"Please get it now, Buddy," he at last heard, and scattering knife, fingers, and strings in haste, he was soon holding a cup to her crimson lips. But she turned her head languidly from it.

"Not this, please; but some fresh and cold from the well," she said.

"Oh, don't be so particular, Bettie, this is fresh; and I'm so busy I can't go now won't this do?"

She no longer refused, but quietly took the cup which he offered; and it was the last, last time she ever called upon her brother for an act of kindness; for another day had passed, the little sufferer was dead. And of all who wept over the little brown coffin, as it lay on the table before the pulpit, there were none who shed more bitter tears than the little boy who could not forget that he had refused the last request of his little sister.

Little children, are you kind to one another, or are you cross, selfish and fretful? Remember, then, the time will come when they will be beyond your reach, and then. Oh how gladly would you give all you possess to have them back again. You might gather all your books and toys—everything for which you are so willing to contend—but all you could do with them would be to place them on the grave of one you had wronged. It would not bring them back. Henry was a kind hearted [illegible] and dearly loved his little sister; [illegible] had only been sick a little [illegible] he did not consider her [illegible] But this was [illegible] he would say, if I [illegible] ought that water for her, [illegible] bear it, but now she is where [illegible] never, never wait on her again."

Think of this when you are tempted to quarrel, to be selfish, or unkind; for do you not know, if one of you should die, the rest would remember every act of unkindness, every bitter word which had fallen from their lips? But then it would be too late to recall it, too late to ask forgiveness.

*Dear Children:*

Many years ago, from a beautiful village in Devon, England, before the dawn of day, a cry went forth, a bright eyed little boy was lost, just three summers old, an only one, who was the joy of his father, and the beloved of his mother. For hours they had searched for him, but in vain, evening had wrapped nature in her dark starry mantle, and all seemed silent in the restful bosom of slumber save two, whose hearts were crushed with distracted grief. During the long night their unwearied steps searched in every direction, calling aloud to their precious child, but no echo came back. About the morning's dawn, twelve kind hearted men who were neighbors, came to the home of the sorrowing parents, and offered to seek the lost.

Each man took a different route, and promised to search until noon. At twelve all had returned, save one, but their efforts were fruitless. The poor mother's pent up grief which had been kept silent with hope, found bounds no longer. In utter despair she wept bitterly. Clinging to her sad husband she said, Our darling is gone for ever and O, if I had laid him away in the slumber of death, then I could endure it better. Wait, said her trembling husband, the last one tarries yet, who knows but he may bring our precious boy. Hope again began to flicker in the darkness of gloom, and its faint beam cast a look of subdued joy in the face of the patient watchers, who were eagerly looking from every window for the first glimpse of the last one. The anxious mother, to whom every moment seemed an hour, cried, Look watchers, look, do you see no sign of his coming? The father cried aloud, I see him, he is coming, bearing our precious one in his arms. O, cried the mother, perhaps he is dead. Instantly they all rushed from the house, and from a distance they heard a voice say, All is well.

I now [illegible] you the scene of [illegible] that mother embraced her [illegible] child, and heard her prattling boy say again, My mamma. You see, my dear children, this kind neighbor was a savior, a restorer, and a redeemer to his lost child, he saved it from death and brought it back to its sorrowing parents. It was a voluntary act on his part; it could not have been done without the aid of him who [illegible] and [illegible] [illegible] [illegible]

# Poetry.

## WHEN WILL THE LORD COME?

Mark xiii. 32, 33.

Will He come in solemn midnight,
When the world is wrapped in sleep?
While the church of Christ is slumbering,
Only angels vigil keep?
Will he come when sorrow sits spell
Thousand hearts in thrilling woe?
When the power of sin is deepest,
Darkening every home below?
"Prepare your hearts, and make him room,
At any time the Lord may come."

In the silent hour of dawning,
In the early morning watch,
Will he come with sudden splendor,
Thunder loud, and lightning flash?
Will he come while saints are watching,
All expectant for the sign,
When the clouds shall part asunder,
And reveal the Christ divine?
"Prepare your hearts, and make him room,
At any time the Lord may come."

Will he come when glorious morning
Floods the earth with blaze of light;
Every prospect fair adorning,
Will the Lord appear in sight?
Will he come while men ignore him,
Asking o'er their hoarded gold,
"Where the promise of his coming—
All continues as of old?"
"Prepare your hearts, and make him room,
At any time the Lord may come."

Will he tarry till the evening,
When the shadows fall apace?
Will he turn their gloom to brightness
By the shining of his face?
Will he come while earth rejoices,
Gay with music, feast and dance,
Singing with a thousand voices,
Heeding not the Lord's advance?
"Prepare your hearts and make him room,
At any time the Lord may come."

Will he come while war is raging?
Will he come while mourners weep?
While ten thousand souls are praying,
Will the Lord his promise keep?
In the midnight, and the morning,
At the eventide and dawn,
Heed your Savior's words of warning—
"Watch," he saith, "I quickly come."
"Prepare your hearts, and make him room,
At any time the Lord may come."

—*The (London) Christian.*

# Communications.

## Shall We Know When the "Day of the Lord" is at Hand?

By the expression, "Day of the Lord," it is generally understood that it is the time of judgment. See Mal. iv. 5; 1 Thess. v. 2; 2 Peter iii. 10, and other expressions which refer to the same event.

But in answer to the question at the head of this article, we are met by the declaration of Christ, that of that day and hour knoweth no man, not even the angels, but the Father only. But we shall do no violence to the Scriptures or this declaration, when we say that the testimony of the Scriptures, when properly understood shows positively when it shall be at our very doors.

When Jesus' disciples came to him as he sat upon the Mount of Olives, they asked him this question, "Tell us when shall these things be, and what shall be the sign of thy coming and the end of the world?" (Youngs translation. What is the sign of thy presence and of the full end of the age?)

He then tells them of things which should take place at various times, of the rising of false Christs, that the gospel of the kingdom should be preached in all the world for a witness unto all nations, and then shall the end come. A terrible tribulation was to come upon the world and its inhabitants. Matt. xxiv. He then says verses 29, 30, But immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. These predictions were not original with Christ, but he having a full understanding of the prophecies, simply quotes from them, and enlightens his disciples in regard to this vital question. Joel is the first who foretells a darkening of the sun, and turning of the moon to blood, before the great and terrible day of the Lord come. Ch. ii. 30, 31. Isaiah follows with similar language, Ch. xiii. 8, 11. See also Daniel vii. 13, 14.

The fact that Christ uses these prophecies, makes the evidence stronger, that they had not had their fulfilment previous to his time, and now the question, have they had a fulfilment since that time, is what we want to consider?

His reply to the disciples is such as to leave no room to doubt as to what events follow each other, and it must have been perfectly satisfactory to them, for they asked no more questions, and they did not believe he would mislead them, but he warned them against the false Christs, who should arise to deceive them.

Let us now turn to the visions of John the Revelator. After hearing, and writing down what was said unto the churches, he looked and beheld a door opened in heaven, and heard a voice of a trumpet which said, Come up hither and I will show thee things which must be hereafter. Immediately he was in the spirit, and saw a throne set in heaven, and one setting on the throne, and round about the throne the four and twenty elders, and the sea of glass, the four living creatures, the searching of heaven and earth for one found worthy to open the seven-sealed book which was held in the right hand of him who sat upon the throne, and no one was found worthy to take and open the book, until the Lion of the tribe of Judah, the root of David did prevail (overcome), to open it, and to loose the seals thereof. We will pass over the glorious scenes he saw, and the opening of the seals, until the sixth, which we will notice more closely. It will be noticed that there is an entire change of language, descriptive of the events under this seal, from the preceding five, from the highly figurative, to the strictly literal. The events under the sixth seal are as follows: And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind, and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places, and the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens and in the rocks of the mountains, and said to the rocks and mountains, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand.

Now please read for comparison with the foregoing Matt. xxiv. 29, 30. How nearly identical is the language of Christ and the Revelator. If the language of John is figurative, so is that of Christ, but if Christ preached literal events, then John saw in vision the same events fulfilled, and as these events were to immediately precede the sign of the Son of man, and as that sign has not yet made its appearance, it follows that they are yet future.

But it is objected that these events have all transpired, that a great earthquake, that destroyed many lives, and much property in 1755, that a dark day was known in the New England states in 1780, and there was a (so called) falling of the stars in 1833.

But these events were of very limited area, comparatively, and soon passed out of mind, or remembered only as an unusual occurrence, while those predicted by Christ, will be known, and witnessed by the whole world.

It will cause the whole world to mourn, and cry for a hiding place from the wrath of the Lamb.

Still further, under the sixth seal the resurrection takes place. After these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor upon any tree, and I saw another angel ascend from the sunrising having the seal of the living God, and he cried with a loud voice to the the four angels to whom it was given to hurt the earth and the sea saying, Hurt not the earth neither the sea, till we have sealed the servants of our God upon their foreheads. See Rev. vii. Then follows the sealing of one hundred and forty-four thousand out of the twelve tribes of the children of Israel. After this he beholds a great multitude which no man could number, out of (Revised Version) all nations, and tribes and peoples and tongues, stand before the throne and before the Lamb, arrayed in white robes and palms in their hands, who cried with a loud voice, Salvation to our God who sitteth upon the throne and to the Lamb. One of the elders asked me saying, Who are these which are arrayed in white robes and whence came they? And I said unto him, Sir, thou knowest, and he said to me, These are they which came out of the great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God and serve him day and night in his temple, and the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. That this innumerable company are the resurrected ones, please notice that their condition is the same as that described of all the saints. See Isa. xxv. 8; xlix. 10; Rev. xxi. 4, etc.

The angels have gone forth and gathered together the elect, from the four corners of the earth, and the four winds of heaven, Matt. xxiv. 31; Mark xiii. 27, and they are hid in the presence of God, in his pavillion; in the secret of his tabernacle, Psa. xxvii. 5; xxxi. 20. They have entered into their chambers and shut the doors about them, and hid as it were for a little moment, until the indignation be overpast.

For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood and shall no more cover her slain. Isa xxvi. 20, 21.

Hence, the sixth seal has not been opened, and we may look for great things before the Lord comes.

A. HASSON.

# Selections.

## THE MORNING-STAR.

It was "early in the morning," while "it was yet dark," that Jesus rose from the dead. Not the sun, but only the morning-star, shone upon his opening tomb. The shadows had not fled, the citizens of Jerusalem had not awoke. It was still night—the hour of sleep and of darkness, when he arose. Nor did his rising break the slumbers of the city.

So it shall be "very early in the morning," when "it is yet dark," and when nought but the morning-star is shining, that Christ's body, the church, shall arise. Like him, his saints shall awake when the children of the night and darkness are still sleeping their sleep of death. In their arising they disturb no one. The world hears not the voice that summons them, or if it hears, shall only say, "it thunders," as did the unbelieving Jews when the Father's voice responded to the prayer of Jesus.—John xii. 29. As Jesus laid them quietly to rest, each in his own still tomb, like children in the arms of their mother; so, as quietly, as gently, shall he awake them when the hour arrives.

He is the morning-star. "I am the root and offspring of David, the bright and morning-star."—Rev. xxii. 16. And this name is given to him not only because of the glory of his person and the brightness of his appearing, but because of the time when he is to appear.

The first act, at his appearing, when he comes in glory,—the first indication of the arrival, while yet aloft "in the air," is likened to the shining of the morning-star. Afterwards he shall come forth as "the Sun of righteousness," filling the whole earth with his brightness, and shadowing the nations with his healing wings. (Mal. iv. 2); but at first he shows himself as the Morning-star,—big with the hope of day, yet not the day; brighter than other stars and eclipsing all of them; yet not the Day-star; foreteller of the dawn, yet not the dawn.

"Patient of stars, last in the train of night,
If birds in their high hearts forget to sing
Before thou belong not to the dawn,
Sure pledge of day, that crownst the smiling morn
With thy bright circlet, praise him not but joy,
Whose day arrives, that sorest fear of night."

—*Paradise Lost.* Book V.

Hence his promise to the conqueror is, "I will give him the morning-star" Rev. ii. 28: that is, I will give myself to him as the morning-star: I will show myself to him as such; I will confer on him this pre-eminence, this special blessedness.

We read in the Scripture of "the eye-lids of the morning;" and the morning-star is the first beam shooting from under these lids as they begin to reopen, that the eye of day may again irradiate the earth. It is only they who awake early that see the first opening of these eye-lids, or gaze upon the morning-star, or breathe the morning freshness, or taste the morning dew. So is it with those of whom it is said, "Blessed and holy is he that hath part in the first resurrection." To them come the quickening words, "Awake and sing, ye that dwell in dust."—Isa. xxiv. 19. Into their tomb the earliest ray of glory finds its way. They drink in the first gleams of morning, while as yet the eastern clouds give but the faintest signs of its uprising. Its genial fragrance, its smoothing stillness, its brooing freshness, its sweet loneliness, its quiet purity, all so solemn and yet so full of hope, these are theirs. Oh, the contrast between these things and the dark night through which they have passed! Oh, the contrast between these things and the grave from which they have sprung! And as they shake off the encumbering turf, flinging mortality aside, and rising, in glorified bodies, to meet their glorified Lord in the air, they are lighted and guided upward, along the untrodden pathway, by the beams of that Star of morning, which, like the star of Bethlehem, conducts them to the presence of the King.

There seems to be more periods than one (it does so very often) that may be called by that name) opening out upon us when the Lord comes. Just as there are more scenes than one, and more acts than one, in "the day of the Lord," so there are more periods than one. And it is interesting to notice these in connection with the Morning-star.

All the time up to the moment of his appearing is reckoned night. Then the scenes change, and step by step, the day with its full sunshine is brought in. First, there is the period of the Morning-star, during which the dead saints awake and the living saints are changed; then that which is sown in corruption is raised in incorruption, that which is sown in dishonor is raised in glory, that which is sown in weakness is raised in power, that which is sown a natural body is raised a spiritual body; and they that have long dwelt in dust awake and sing. In every land they have found a grave, and every land now gives up the sleeping clay. They come forth "in the beauties of holiness from the womb of the morning," like the ten thousand times ten thousand dew-drops of the night, made visible by the morning-star, and sparkling to its far-coming glory.—Psa. cx. 4; Isa. xxiv. 19. It is long since "light was sown for the righteous," Psa. xcvii. 11; and this is the first-fruits of the harvest.

Next there is the period of the twilight. This is the time when "the light shall not be clear nor dark," like "the morning spread upon the mountains."—Joel ii. 2. Then has the last battle-strife begun; then the Lord with his rod of iron is breaking his enemies in pieces like a potter's vessel; then he cometh forth from his place to punish the inhabitants of the earth for his saints, he executes the infinite vengeance, delivers Israel, destroys Antichrist, lays waste the world with sore calamity and purging fire. "Before the morning he is not," says the prophet, foretelling the ruin of the great enemy of Israel and the church.—Isa. xvii. 14.*

Next there is [illegible]. The enemy has disappeared, the wreck that marked [illegible] destruction is [illegible]. The face of the earth is re[illegible] the storm is laid to rest, and the [illegible] of an unclouded sun and a [illegible] creation s[illegible] the Believer's love, my fa[illegible] lo, the winter [illegible] and gone; the [illegible] earth; the t[illegible] birds is com[illegible] turtle is heard in our [illegible] putteth forth [illegible] vines with [illegible] grape gives a good smell. A[illegible] love, my fair one, and come [illegible] Sol. Song ii. 10-13.

Lastly, the [illegible] day in its full brightness. [illegible] path of the Just One is like the [illegible] shining more and more unto the p[illegible] of that day, earth has never [illegible] like. For that day it waits in [illegible] hope, struggling hard, meanwhile, with darkness, and laboring to throw off its long, sad weight of ill.

It is as if the glory of the Lord, when first coming within sight of the earth, showed itself in the far distance, as the star of morning; token most welcome and hopeful, recognized at once by those who know the true light of the world, and who had often in other days looked out wistfully for the Star of Jacob. It is, next, as if the same glory, when it neared the earth, showed itself in terrible majesty as the sign of the Son of man, in seeing which all the tribes of the earth mourn, Matt. xxiv. 30; Rev i. 17; for just as in the morning-watch the Lord looked through the pillar of fire and cloud and troubled the host of the Egyptians, Exod. xiv. 24, so, when he cometh with clouds, "all kindreds of the earth shall wail because of him." It is, next, as if the same glory of the Son of man, coming still nearer, took up its destined position, and spread its skirts over earth, as did the pillar-cloud over the tents of Israel. It is, lastly, as if this more than Shechinah-splendor, showed itself as the Sun of righteousness, bearing healing in his wings, wherewith he heals the nations, so that the inhabitant shall no more say, I am sick; wherewith he heals the earth, so that the curse takes flight; wherewith he heals the air, so that it poisons no more. Then day shall utter speech to day in a way unheard of before; then shall their line go throughout all the earth, and their words to the end of the world, when out of that "tabernacle which he hath set for the Sun," that sun shall come forth as a bridegroom out of his chamber, rejoicing as a strong man to run a race. Then shall come to pass the saying that is written, "Behold, the glory of the God of Israel came from the way of the east, and his voice was like the noise of many waters, and the earth shined with his glory."—Ezek. xliii. 2.

With all these in succession the saints have to do, from the time that they are roused out of their tombs by the first beams of the Morning star, to have part in the first resurrection. But it is only the first of these that we are now considering.

The promise "to him that overcometh" is, "I will give him the morning-star."—Rev. ii. 28. Of all the blessing symbolized or indicated by that star, he is made partaker. The first streak of dawn is his. He is summoned from the dust to meet morning, ere yet one ray of it has touched the earth. The glimpse of the long-waited-for glory his eye shall see, when others abide in darkness. In this first token of a coming Lord, his soul shall rejoice. At this, the first sound of the returning Bridegroom's voice, he shall go forth with ready love. The first object that shall meet his eye on awakening from the tomb, shall be the Star of Jacob.

This earnest of creation's better day is the portion of the saints. The deliverance of creation is at hand. The time of "the manifestation of the sons of God" is come. Now, arrayed in light, themselves the sons of light, they shall shine as the brightness of the firmament and as the stars for ever and ever. Now, transformed into the image of the Morning-star—themselves the stars of morning, they prepare to sing together over the new creation, when its foundations shall be fastened and its corner-stone laid by him who is to make all things new. See Job xxxviii. 6, 7; where the references is of course to the old creation.) Death is swallowed up of victory; the grave is rifled; the spoiler is spoiled; ashes are exchanged for beauty; the light that was quenched is rekindled; the sorrow passes to joy; and the darkness of a brief night ends in the uprising of the endless day.

As for those that "are alive and remain unto the coming of the Lord," though they shall not go before those that are asleep, yet they shall not be behind them in the blessedness. They shall have the same privileges of the early morning,—the same honor, the same glory. Their eyes shall look on the Star, and it shall be to them all that it is to those who were "dwelling in dark." Living in the last days of a God-forsaking world, days dark and hateful as those of Noah or of Lot, [illegible] saved, [illegible] pressing, comfort-[illegible] persecution assailing, sorrows multiplying,—how welcome shall that sign be to them, springing up like hope when all is hopeless, and foretokening life, refreshment, rest, gladness, to the troubled and despairing earth!

Like the anxious watchman on some fortress, they have been wearying for the morning; and if his coming is "as" last Like the belated traveller pressing on over hill, and moor, and rock, and waste, and thicket, they have been seeking at every turn to catch the light of their cottage window; and it is seen at last! Like the tempest-tost apostle, when neither sun nor stars for many days appeared, "they wish for day," and are glad beyond measure at the tokens of its approach. The glimmer of the light-house has hitherto been their comfort and guide. By it they have shaped their way and cheered their hearts. But, of a sudden, the beacon seems to sink away, and ere they are aware, its light is lost amid the far-outrivalling brightness of the Morning-star.

But upon the unready and unwatching world that Star rises with no ray of blessing. It rises only to shed "disastrous blight," and give token of the desolations that are at hand. For as when Noah entered the ark the flood burst forth, or as when Lot entered Zoar the fire came down, so when the saints are caught up then the wrath is poured out and the door is shut.

Till then the gate of peace stands wide open, and into the chambers of safety all are beckoned. The most unready of all the children of men may go freely in; for the grace that invites makes no exceptions, but welcomes the unworthiest. It would fain allure the seekers of vain joy, from joys that are so vain. It would fain win the heart of the sorrowful, who mourn and yet have no comforter, because they have no God. It would fain draw in the secure into a place of true safety, ere the storm arise that is to break in pieces the strong foundations of the earth.

Children of the earth!—you especially whose sorrows are multiplied, and whose hearts are sick with disappointment,—give heed to the gracious warning. Enter the hiding-place and be safe for ever. Thrice blessed are those griefs, and disappointments that lead you out of lying refuges into the sure covert from the storm, that call you from the joy of the world into the joy of God.—*H. Bonar.*

*It is either to this or the close of the preceding period that such passages are to be referred: "All the bright lights of heaven will I make dark over thee."—Ezek. xxxii. 8. "The day of the Lord is darkness and not light."—Amos v. 18, 20. "While ye look for light, he turn it into the shadow of death."—Jer. xiii. 16. "The light is darkened in the heavens thereof."—Isa. v. 30.

## A Psalm and Comment for the Times.

In its general style, allusions and sentiments, the Ninety-first Psalm is allowed to be one of the finest of the Hebrew Odes. It has no title in the original; nor can we determine on what occasion, or by whom it was composed. But there is a probability that it was penned under the direction of the Spirit, when David felt himself the subject of Divine protection, during the severe pestilence which came upon Israel after he had numbered the people. 2 Sam. xxiv. 10. The full intent and purpose of the writer, is to remind us where man is to place his safety and confidence in a season of imminent peril and pressing trouble. At such a time, neither on the mountain's brow, nor in the valley at its foot, is there a stronghold or castle visible for his aid and defence. The secure spot is an invisible fortress, known only to a faithful soul. To "dwell in the secret place of the Most High," is, in other words, to place ourselves by an act of faith under the Divine protection. The allusion may be to the mystic symbols of the ark. He who entered legitimately there, would be covered with the cloud of Jehovah's glory—the protection of the all-sufficient God. Under the ancient economy, this, once a year, was the privilege of the high priest alone; but under the present bright and merciful dispensation, every believer has access with boldness into the holiest of all; and he who now dwelleth in the secret place of prayer and communion with the God of his salvation, shall find the shadow of the Almighty—the Divine mercy and care—spread over him for his daily protection and solace—Enviable privilege of unhesitating faith! It calls forth the liveliest expressions of our obligations to God for the [illegible] everlasting defence. Other [illegible] will say of the Lord, [illegible] the refuge of [illegible] God in [illegible] will we trust. [illegible] from the snare of the fowler, and from the noisome pestilence. He shall cover us with his feathers, and under his wings shall we trust: his truth shall be our shield and buckler. [illegible] such a God, and the means, both of the protection and deliverance, are hourly and daily under his immediate control, and at his sovereign and gracious disposal. Does he, as it were, take hold of shield and buckler, and stand up for our help? Then the most subtle stratagems of the cruelest foe cannot prevail, nor can the most contagious disease enter our doors. The combinations of tender and warlike figures employed by the Psalmist are very beautiful and expressive. The fluttering of the parent bird over her helpless brood, and the instinctive trust with which they nestle beneath the warm shelter of her outspread wings, is the very image of God's vigilant care of his people, and the abiding satisfaction and delight with which they cast themselves on his paternal government. His innumerable and unfailing promises of support and protection in the hour of danger, and their complete fulfilment, may most fitly be called the armor that covers the believer's head in the season of severe conflict. This confidence in God will always be recognized by its sure results. What else will divest the mind of that dread and anxiety which threatening events are calculated to inspire? He who feels that God is near to him, for his protection and defence, knows not how to yield to undue fear in the prescribed path of duty. He retires to rest unmoved by the thickening shadows of darkness, and he rises to go forth to his labor, even when disease may be on the wing, calming every perturbed feeling by the remembrance, that no weapon of death can reach him without receiving its command and its aim from God. "Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." In scenes like these, of desolation and woe, it is the privilege of the Christian to possess his soul in undisturbed tranquility, and wait with unshaken confidence the event, whether of life or death. How often in such seasons have the faithful been delivered!—and when it has pleased God to suffer them to fall, how firm has been their reliance on his omnipotent arm, and how rich their consolation in the moment of their last conflict? Had we more of the fear of God upon our minds, all other fears would be thereby subdued. A dying saint once beautifully remarked, "There is no danger to the Christian." His daughter whispered tremblingly, "You do not think there is any danger to the Christian?" "My child," he answered, "do not use such a word; there is no danger to the Christian."

## THE LORD'S SUPPER.

A little while we sit at earthly tables, and then the deep shadows shall flee away. I said we were brethren round a family table. Alas! it is a table that has no Head. Since the Lord went away, the table of communion in the household of God has been a table of orphans, bereft of their natural chief. The good-man of the house is no longer here; and for that reason we have no lordship at his table or in his house. We have none here to be intercessors or mediators for us. We are all brethren and we are all equal. We have each the same access to the same Father, through the same sacrifice of Jesus. We are brethren in adversity, without our Leader. All the more, therefore, should we hold together, clasp hand in hand, honor each other for our work, hearten each other in it, and keep far away divisions and alienations and jealousies.

But the table which tells us of the Lord's absence, tells us, also, of his return. In these dear memorials we have a pledge that he is not to be always an absent head. And yet, thank God, he is not wholly absent even now. We thank him for the real presence at this table—the presence of the Master by Spirit in our hearts. But this is no substitute for the personal Lord. Bread and wine, though consecrated by himself into memorials of his person, are not his person. They tell us that he has not forgotten us in his absence; that, as of old, he breathes forth upon us, and says to us: "Receive ye the Holy Ghost." It is a presence, real though spiritual, and real because [illegible] But I say it is [illegible] as always [illegible] which the hearts of [illegible] say to [illegible] Let us keep the memorial till he come. Thankful that, for that day and for [illegible] memorial feasts no more [illegible] shall we know him as he is and we shall [illegible] with his likeness.


Public Expense Account.

The following chart, illustrating the comparative cost of intoxicating drinks and other items of expense in this country, would be an excellent card for members of the legislature to keep before them as a guide for their action upon the high license bill. No argument is necessary.

—*Philadelphia Press.*

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# Poetry.

## THE HILLS ARE GIRDED WITH JOY.

Psa. 65, 12, 13.

What is the record of all the gladness
Bellowed from wild to sea,
From the mountain-tops and from the valleys
Ringing all the earth?
The waters are the tuneful instrument
And the hills are the trembling strings
And the birds are the joyful singers
And the flowers are the silent worshippers
Bowing their heads in prayer.
Why do they sing and pray?
Is all this music and worship
But the praise and prayer of inanimate things?
Is
And is the song which the whole world sings
But a hymn of self-adoration?
Is
Is the universe one vast temple
Filled with idolaters and idolatry?
Is
Is the earth one huge Pantheon
Where all the gods of the heathen
Are worshipped?
Is
Is the whole creation
But a mass of self-deceived
Worshippers of false gods?
Is
Is the whole earth
But a vast Babel
Where all the tongues of the nations
Are mingled in confusion?
Is
Is the whole earth
But a vast Babylon
Where all the kindreds of the earth
Are drunken with the wine of her fornication?
Is
Is the whole earth
But a vast Egypt
Where all the people
Are in bondage to sin and Satan?
Is
Is the whole earth
But a vast Sodom
Where all the inhabitants
Are filled with pride and fullness of bread
And abundance of idleness?
Is
Is the whole earth
But a vast Gomorrah
Where all the people
Are filled with all uncleanness?
Is
Is the whole earth
But a vast Jericho
Where all the people
Are encompassed by the enemy
And are shut up
And none can go out or in?
Is
Is the whole earth
But a vast Jerusalem
Where all the people
Are crucifying the Lord afresh
And putting him to an open shame?
Is
Is the whole earth
But a vast Jerusalem
Where all the people
Are filling up the measure of their sins
And are ripening for destruction?
Is
Is the whole earth
But a vast Jerusalem
Where all the people
Are shut up
To the fearful prospect
And certain doom
Of famine, pestilence, war and bloodshed?
Is
Is the whole earth
But a vast Jerusalem
Where all the people
Are hastening on to the day
When the Roman eagles shall gather
And encompass them round about
And lay them even with the ground
And their children within them

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Selections.

### CHALDEAN BELIEF AS TO DEATH, THE GRAVE, AND IMMORTALITY.

This formed the theme of Mr. St. Chad. Boscawen's concluding lecture of the third series at the British Museum, upon the history and antiquities of ancient Assyria and Babylonia, and in many respects it was the most interesting yet delivered. The whole of the lectures are being published in pamphlet form separately, but in the meantime we have only the condensed newspaper reports to refer to.

In reading over these reports one thing has struck us, that while no doubt there was a belief in a conscious survival after death evidenced in some of the ancient inscriptions, yet these are by no means frequent, and some are highly poetical, and no more to be taken as sober truth than the vivid imagery of Isa. xiv.--"Hell from below is moved for thee, to meet thee at thy coming, even all the chief ones of the earth;" which Mr. Boscawen points out is paralleled by the inscription--"I have raised the dead to prey upon the living."

It was to be expected that there would be a similarity of idea and expression between the Assyrians and the Hebrews, considering their close blood relationship. Thus their ideas of the grave correspond exactly as a place of darkness. One tablet reads--"The house of darkness--the dwelling of the great devourer," where "light they see not, and in darkness where the dwell." Mr. Boscawen is reported to have said that "the relationship is still more close when we find the graveland of the Assyrians called *Sunia*--a word which is the exact equivalent of the Hebrew *Sheol*. The lecturer then went on to show how many interesting points the Assyrian inscriptions revealed as to the various similes employed regarding this abode of death. The 'bars of *Sheol*,' and the 'gates of *Sheol*,' were certainly referred to in the tablets, as in the phrase--'I will strike the doors (of the land of death); I will burst open the doors; I will strike the hinges; 'I will burst open the doors'. . . . The idea, again, of the grave as the place of corruption is common alike to the Assyrians and to Hebrews. Thus in the Book of Job we read--"The worm shall feed sweetly upon him;' so in the inscriptions we find the expressions applied to the underworld of the 'house of corruption,' and the place 'where is the worm and corruption."

Referring to the question of the underworld as a place of punishment, Mr. Boscawen said--"the only inscription which directly referred to this was one in which the goddess Istar was punished for her sins, and which seemed to indicate more or less distinctly that there were regular cycles of punishment in the underworld." It is somewhat remarkable to find that there are several inscriptions in which the resurrection of the dead is referred to. "Marodach bore the titles--'He who raises the dead'--'the revivifier.' One of the most interesting texts of this class was one which offered an almost direct parallel to the story of Saul and the witch of Endor, in which a witch, in the presence of Gindubar, raises the soul of Hea-bani from the dead." This report is too meager to form a correct conception of the Assyrian ideas of resurrection; but, judging from the foregoing, we fancy that there could not be any belief in the resurrection of the body which was derived from contact with their Hebrew brethren, for the doctrine is one peculiar to the Hebrew Scriptures.

The last point upon which Mr. Boscawen touched was the Assyrian ideas of "heaven," or the "abode of bliss;" but we cannot form a proper idea of what these were from the brief report before us. However, the statement which the lecturer made towards the close is worthy of notice, that "throughout the whole of the Old Testament there was no reference to or description of heaven as a place of reward for the good." Thus, from time to time, independent and unprejudiced support is given to some of the positions on Divine truth which we have assumed, for we teach that the earth--redeemed and purified from the curse of sin and death, and glorified by the presence of its Redeemer--is the place promised in both the Old and New Testaments to become the abode of the redeemed. "Blessed are the meek, for they shall inherit the earth."

Looking over the report of the lecture, we see no indication of the Chaldean belief upon immortality, for it is too common to jump at the conclusion that these ancient people believed in the immortality of the soul, because there are indications that they had some idea of survival after death, and of future bliss. Mr. Edward White, who can speak on this question with some authority from the long attention and study he has given to it, has recently contributed a very valuable article to the *Homiletical Magazine*, being one of a Symposium upon "The Foundations of the belief of immortality of man." We quote the following important testimony:--

"It has been asserted several times in this Symposium that the historical evidence now before us in monuments and books shows that the general belief of ancient nations favored the opinion of the immortality of all souls. Nothing can be farther from the fact. If the Egyptian beliefs, reckoning from the remotest antiquity, may be taken as a specimen of primeval doctrine on this subject, it may be positively declared that all the leading Egyptologers of Europe are now agreed that this belief restricted immortality or eternal life to the good; that the Egyptians believed only in a temporary survival of the wicked, whose souls, they steadfastly held, were at last devoured and destroyed by avenging demons, under the judgment of Osiris in Amenti, or the underworld. M. Edouard Naville, of Geneva, who stands at the head of this department of study, recently favored me with a letter, in which he says of the ancient Egyptian belief:--'I have no doubt that the fate of the wicked is destruction. We often hear of treacherous guides who lead the soul to the place of destruction. It is spoken of enemies who devour souls, who live upon them. It is spoken of 'dead spirits,' of the furnaces wherein the deceased asks not to fall. There is a chapter in the 'Book of the Dead,' of not dying the second death. All these images indicate a final destruction, and that explains why, contrary to what we see in other mythologies, such as Homer's, there is hardly any description of the state of the wicked in the Book of the Dead.' Precisely of the same judgment is the great French Egyptologer, the Vicomte E. de Rouge:--'La seconde mort figure au premiers ligne parmi les supplices des mechants. *Horus, le dieu vengeur, livre leurs ames a l' annihilation.*' M. Lichtenberger, in the *Encyclopedia des Science Religieuses*, M. Lenormant, and Mr. Reginald Stuart Poole, of the British Museum, in recent articles, have expressed an equally positive judgment in the same direction. Among literary men who are historians of opinion, without being Egyptologers at first hand, Professor Rawlinson may be mentioned as maintaining the same conclusion. The Egyptians, from first to last, from the earliest times to the latest, believed in the immortality of the good, but only through union with Osiris, and 'justification,' after trial; and they also believed that the incurably wicked, through various modes of punishment would be utterly destroyed. There is nothing more surely regarded as settled by the most learned authorities on Egypt than this. Perhaps we shall now hear fewer confident statements as to the belief of all antiquity in a future state, necessitated and determined by the quality of the soul as essentially immortal."--*Messenger.*

"Among the punishments for sinners, the second death takes first in the scale. Horus, the avenging deity, delivers their souls over to annihilation."

### A Repentant Atheist Recants.

PARIS, July 28.--Leo Taxil had the courage to present himself at the meeting of the Free-thought Societies, convoked last evening to consider his recantation, but he had hardly entered the hall when he was violently abused by the President, who, in the course of his denunciation, exclaimed: "After having obtained 17,000 adherents, after having created the great anti-Clerical movement, you abjure it all, and this at the supreme hour of the struggle. This is more than infamy; it is a crime. It would have been better had you killed the men than deceived them thus."

M. Leo Taxil, accused of having betrayed his allies, replied that, on the contrary, as long as he was of their opinion he held frankly to them. When his views underwent a change he candidly informed them of the fact. This apology was, however, of no avail. The blood of the atheists was up. The man who had organized their societies, who had drawn up their anti-Christian text books, who, in short, had been their champion, had actually dared to leave them and to acknowledge the error of his former ways. This was too much for their feelings, and the hall rang again with cries of "traitor and coward." M. Leo Taxil went on to declare that he was thoroughly disgusted with the republic.

After another exciting scene the following motion was put to the vote and unanimously adopted:

Considering that Gabril Jogand, called Leo Taxil, one of the founders of the anti-Clerical League, has abjured all the principles which he defended, and has betrayed free thought and his co-religionists, the members of the League present at the meeting of July 27, without pronouncing on the motives which have dictated his infamous conduct, expel him from the anti-Clerical League as a traitor and a renegade.

The President then ordered E. Leo Taxil to withdraw, and he left the hall amid furious denunciations from the entire assembly.--*From the London Telegraph.*

We clip the following from the *"Review and Herald"* published at Battle Creek, Mich. Napoleon was a shrewd Statesman as well as a great military leader and chieftain. Prophecy hardly seems to warrant Russia's success to so great an extent as Napoleon seems to have anticipated.--[*Ed. Res.*]

### A NAPOLEONIC PREDICTION.

For the information of the reader before he peruses the following interesting article, we will say respecting the characters brought to view, that the Barry Edward O'Meara mentioned was Napoleon Bonaparte's favorite physician. He was born in Ireland about 1780. Being on board the *Bellerophon* when Napoleon was taken prisoner, the latter requested that O'Meara might accompany him to St. Helena as his surgeon. He remained there till 1815. The "Paul" mentioned was emperor of Russia. In the language addressed by Napoleon to O'Meara, "When Paul was so incensed against you," he addresses him as the representative of the English government, and simply means when the emperor of Russia was incensed against England, he consulted Napoleon in regard to the invasion of India. The whole document is a remarkable evidence of the patience and persistency with which Russia pursues her designs, and also of the foresight of Bonaparte. Bro. H. Williams copied and sent the article to Sr. E. T. Palmer, by whom it is forwarded for the *Review*. It is taken from the bulletin to the *St. Thomas Commercial and Shipping Gazette*, of Monday, June 29, 1885. [*Ed. Review and Herald.*]

Barry O'Meara's half forgotten record contains a passage or two worth raking up just now. His illustrious patient indulged a prophetic vein respecting the future relations of England and Russia. In May, 1817, he told the doctor the day would come when Russia would either invade India or throw herself on Europe. Addressing O'Meara as an incarnation of his country, he said: When "Paul was so incensed against you he asked me for a plan for the invasion of India. I sent him one with detailed instructions." Here Napoleon showed on a map the different points from which a Russian army ought to start, and the proper *routes* to take, and added that the port of departure should be somewhere on the Caspian Sea. Russia, continued the captive emperor, must either collapse or increase, and the natural supposition is that she will increase. According to the probabilities, she will be obliged to seize India. Irresistable conditions impel her in that direction. She will have to make the attempt if only to provide plunder and occupation for her Cossacks, and Kalmucks, and other barbarians, and *"par l' entier une revolution en Russie."* The doctor objected to this opinion that the distance was great, and Russia had not the money requisite for so vast an enterprise. To this the emperor replied that the distance was nothing, that it would be easy to transport the commissariat on camels, and that the Cossacks might be trusted to forage sufficient provisions for themselves. As for the money, Russia would find that when she had arrived in India. The mere promise of transit and spoil of a few wealthy cities would draw hordes of her barbarian subjects to her standard.

Rising on a further wind of prophecy, the prisoner of St. Helena went on to forecast the time when Russia would have Constantinople, part of Turkey, and all Greece. Mistress of Constantinople, Russia will become a great maritime power. From that vantage she will force a quarrel on England, she will march upon India with 70,000 *"bons soldats"*† and 100,000 *"centailles de Cosaques"*‡ and other semi savages, and England will lose India. Napoleon remarked that he had endeavored to prevent what he foresaw from the aggressive power of Russia, and to that end wished to revive the Kingdom of Poland, but was foiled by the imbecility of English Cabinet, who --let living diplomacy listen!--by their policy, *"ont agrandi la Russie au lieu d' agrandir leur pays."*

†To gain a revolution in Russia.
‡Those riding on horseback.
[Illegible] of expression.
[Illegible] their [illegible]

## Youth's Column.

### Song of the Sparrow.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Fear ye not, therefore, ye are of more value than many sparrows."--Luke xii. 6, 7.

I'm only a little sparrow,
A bird of low degree,
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers--
It is very plain I know;
Without a speck of ornament;
For it was not made for show.

But it keeps me warm in winter,
And it sheds the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

And now that the spring time cometh,
I will build me a little nest,
With many a chirp of pleasure--
In the spot I like the best.

I have no barn nor storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.

If my meat is sometimes scanty,
I love praising notes the sweet:
I'm sure always enough to feed me--
And life is more than meat.

I know there are many sparrows--
All over the world they are found--
But our heavenly Father knoweth
When one of us falls to the ground.

Tho' small we are never forgotten,
Tho' weak we are never afraid;
For we know that the dear Lord keepeth
The life of the sparrow He made.

I fly thro' the thickest forest,
I alight on many a spray;
I have no chart nor compass,
But I never lose my way.

I rest fold my wings at nightfall,
Wherever I happen to be;
For the Father is always watching,
And no harm can happen to me.

I'm only a little sparrow,
A bird of low degree;
But I know that the Father loves me,
Dear them know His love for thee!

### A Story from Australia.

The Australian correspondent of the *Glasgow Herald* has sent home the particulars of a true tale regarding a little girl of 11 years of age, named Clara Crosby, who was lost for three weeks in the bush, and during that time had no food to sustain her except pure cold water.

The story briefly told, runs thus. Clara Crosby went with her mother to see some friends at Cockatoo Creek, about 40 miles from Melbourne, and while her mother stayed at one bush hut, Clara went on two miles further to stay with another friend. While there she took a wearying fit, and told her friends that she was going along the track to see her mother and would return in a day or two. They, knowing the danger to one so young of going astray, tried to dissuade her from starting, but she felt certain that she knew the track, and went. It turned out, however, that little Clara had been too self-confident, for she did lose her way, and here are her own words. After going on a long way without finding the cabin where her mother was, she says:--"I saw some sheep, and followed them, and they ran away. I got tired, and sat down, and fell asleep among some long grass. When I awakened, I went on and saw a house, but there was no one in it, and I went on again. At last I came to a creek, and seeing a fallen tree that made a bridge across the creek, I went over it, and just when I was on the other side of the creek a branch of the tree broke and I fell into the water, but managed to scramble out and get up the bank. As it was now nearly dark, I went into a hollow tree growing near the creek, and made a little bed with part of my clothes, and covered myself in my ulster. I was wearying to be with my mother, and I prayed to God to preserve me, and take me back to my home, and I sang little hymns and then fell asleep. When I awoke I could not find my way, and I often went down to drink from the creek. I used to sleep very much. Often in the night-time I heard dogs fired in the forest and I *cooeed*, but no one came to me.

Two days elapsed before Clara's friends became aware that she was really lost in the bush, and then parties were sent out to search carefully for her. Two black men who were skilled in tracking footsteps, and well acquainted with the bush, were employed, but all in vain, Clara could not be found, and after a lapse of time she was given up as hopelessly lost, because it was not thought possible she could live so long without food.

But God has said:--"I love them that love me; and those that seek me early shall find me;" and so as Clara had prayed to God to send her help and then thanked Him for the beautiful clear water of the creek," so God heard her cry for help. As it turned out, the breaking of that branch of the tree, when she crossed the creek, was but a part of his watchful care over this erring little one who had ignored the wise advice of her elders. She was afraid to re-cross, and there was no other way of escape, so that her strength was not wasted in vain roaming about, but preserved by good sleep and rest to sustain the three week's fast before her. At last, at the end of that time, when she was becoming very weak, one day she was fast asleep when there came very near where she lay two gentlemen, one of whom had already been of those who searched for her, but now was merely searching for a strayed horse. They were so near to where Clara lay that their voices could be heard across the creek, but they were without the faintest suspicion of her presence, and would never have found her without direction. Here then was Clara's help, but how was she to benefit by it? She was asleep, who was there to awaken her? Just at that moment "a large black spider fell upon her face, and she was awakened by its movements." Who sent that spider? Can you doubt that it was God's answer to the little girl's prayer? I cannot.

Being now awake she heard the voices speaking, and was able to utter a faint *coo-ee*, which the gentlemen heard, causing them to search until, to their great joy, they found the little lamb that had gone astray. And thus she is restored to her mother, and is growing strong and fat again.

Now will you take the practical lesson of this story in real life, and carry it into your own lives? It is this--to believe that "God is, and that he is a rewarder of them that diligently seek him;" that he is *everywhere*, and that his eyes are over upon you, and his ears open unto your cry. Be not afraid to trust him, and forget not to give him thanks for all the blessings you enjoy, and to ask him for continued care over you in the time to come: for the Lord Jesus has promised that "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."--*H. K. S., in Messenger.*

*Dear Children.*

It is written in the Scriptures, "Better is a poor, and wise child, than an old and foolish king who will not be admonished," therefore how much better it is to get wisdom than gold, and to get understanding rather to be chosen than silver, for happy is the man that findeth wisdom, and the man that getteth understanding for she is more precious than rubies, and all the things thou canst desire are not to be compared unto her. We read of a beautiful bird whom God hath deprived of wisdom, and hath not imparted to her understanding, for she leaveth her eggs in the earth and warmeth them in the dust, therefore wisdom is the right use of knowledge. Let me illustrate this to you by giving you an incident which happened during the reign of the wisest king who has ever lived. His dear father gave him a name signifying "peaceable perfect," but a Prophet who then lived, added another name, which means "The beloved of Jehovah". He was but a youth when chosen to be king, for his dear father said, "My son whom God alone hath chosen is young and tender, and the work before him is great, for the palace which he is to build, is not for man, but for the Lord God. One night this youthful king had a dream, the Lord appeared to him, and said: Ask what I shall give thee, and he answered, O Lord God thou hast made me thy servant, a king instead of my father, "The beloved." "I am but a little child, not knowing how to go out, or come in," give therefore thy servant an understanding heart, to judge the people, that I may discern between good and bad, for who is able to judge this thy so great a people, and the Lord was pleased he had asked this thing, and said, Behold then hast asked this thing and not asked for thyself long life, neither riches, nor the life of thine enemies, but for understanding. Behold, I have done according to thy words, lo I have given thee a wise and understanding heart. I have also given thee that which thou hast not asked, both riches, and honor so that no king shall be like unto thee in all thy days. And he awoke, and behold it was a dream, and when he came to his throne in the city of the Great King, behold two women stood before him to settle a dispute; each was the mother of a sweet boy, both infants of the same age within three days. The mothers dwelt together, and it seems one being heavy with sleep, laid on her dear little one so that it died. When she awoke and found it dead, she took and placed it in the arms of the sleeping mother, who had the living child, and took away her sweet boy from her. On awakening she soon discovered the dead child was not her own, but the other mother would not give up the living child, claiming it belonged to her. When the king heard their complaint he said, Bring me a sword, and they brought a sword before the king, and the king said, divide the living child in too, and give half to the one, and half to the other. Then the poor distressed loving mother of the living child, cried out, O my Lord, give her the living child, and in no wise slay it, for her sad heart yearned for her sweet helpless boy, and could not endure to have it cut in two. Knowing well that when the king gave a command it had to be executed, this made her tremble exceedingly. The other mother to whom the dead child belonged, said, Let it be neither mine nor thine, but divide it, the youthful king said, give the sorrowing mother the child, who prays it may not be divided; for she is the mother thereof.

My children, what wonderful wisdom this was, so simple, and yet so weighty in righteous judgment. "O thou that hearest prayer, to thee shall all flesh come." To get wisdom you must incline thine ear, and apply thine heart to understanding, for God hath declared if thou orient after knowledge, and liftest up thy voice for understanding, if thou searchest her as silver, and searchest for her as for his treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.

Your affectionate Teacher.
E. COFFMAN.

Renew your subscription for THE RESTITUTION.

## Letter Drawer.

EDWARDS, Benton Co., Mo.

*Editor Restitution:*

My pilgrimage is not yet ended. I am traveling alone, without any of the like faith to console me in my conflicts with disease and the tempter. I am trying to walk soberly, righteously and Godly in this evil age, with an eye single to God and his glory. I have seen only one in "the faith," in nine months. Oh, what a comfort are the weekly visits of the dear RESTITUTION! One by one the loved ones are dropping into the enemy's land. Bro. Field, I mourn with you, but not as those who have no hope. Soon will Sister Field come forth, clothed with the habiliments of an endless life in the kingdom of God. I have made three discourses this season to attentive hearers. I think some might be brought to see the truth if I was only able to continue my discourses, but my health has again declined, so I cannot. The Lord has prolonged my life much longer than I had any idea of. Praise unto him forevermore! Jesus is the only begotten Son of God, and there is no immortal life out of Christ. May the Lord bless you, Bro. Chaplin, with an endless life in the kingdom of God and of Christ. I am not able to do any business. Many thanks to those who pay for THE RESTITUTION for me. We have no stock but a milk cow, and not anything growing. We have all our food and clothing to buy, and but little to buy with. My wife is making straw hats for bread. I am not asking help from the brethren; I only wish to show that we should be content with plain food and raiment. To all my old friends who read THE RESTITUTION, I say good bye till the resurrection of the just.

JONAS FRANCIS.

AUBURN, N. Y.

*Editor Restitution:*

Enclosed please find an order of $2. to pay on my paper. I deeply regret that I have not been able to remit before; sickness and depression of business has hindered. Please accept my sincere thanks for kindly sending on the paper right along. THE RESTITUTION has long ago become a welcome visitor in my family. I rejoice that it is strengthening the church with its meat in due season and it is faithfully proclaiming to a perishing world the judgments that are to follow the end of Gentile times. Oh, that some may take warning and flee from the wrath to come. May you be spared in health and strength to be able to discharge the pressing duties that you are called to bear.

MRS. E. HAWKINS.

NEWTON, Dawson Co., Mont.

*Editor Restitution:*

I will enclose you $2.00 for one year's subscription. I am sorry to be behind on so worthy a paper. I love the paper and am very glad you have sent it from January. I love and prize the paper above all others; I love the theme of Christ's coming and kingdom. In fact the teaching of the paper suits my belief and I shall continue to take it as my preacher. I have not heard any of the same faith preach, but have taken THE RESTITUTION some three or four years and expect to as long as I see things as I do now. I prize it so much that I read all of the paper nearly every issue, and oh, how I prize it! Though I may never see any of you in these years, I hope to see many of you in the kingdom. I need not write any more. Will remit $2.00 either in money or stamps. My love to the cause. I am in a new place and have little means. Am improving a new home in the far west and very thinly settled country of Montana. THOMPSON A. KENNIS.

Brethren interested in circulating books and tracts will do well to notice the special offer made by Bro. Wiley Jones in another column of our paper, and get his really excellent works at half price--which is less than the actual cost of the books. No better literature for mission work is offered by any one than the works of Bro. Jones, and the entire stock should be taken in ten days.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, August 19, 1885.


**We need the money due us. If your subscription has expired please send us the money to renew soon.**

It is supposed that more than 50,000 deaths have resulted from the ravages of the cholera in Spain already; and between 1,000 and 2,000 are dying daily. It is a fearful visitation of this form of pestilence.

No. 4—the July issue of the quarterly entitled—"Words of Truth," has come to hand. It is published by the "Association for the Promotion of Christian Knowledge," at five cents a year. Address John Donaldson, Sec., 656 Halsey Street, Brooklyn, N. Y. It makes an excellent tract for distribution. Numerous tracts, pamphlets and books on Conditional Immortality, may be had by sending to the same address.

We insert an article this week from the *N. Y Independent* on "Protestant worship in Rome." It is with peculiar pleasure that we read that the Waldenses have an organization and a church in the city from whence excommunications and crusades were proclaimed against them. We give this article to show that the Papal Supremacy is a thing of the past—the 1260 years of the temporal power have expired, and the "little horn" of Daniel's fourth beast has had his dominion taken away. Political events mark the ending of prophetical periods, and not the second advent of Christ.

We intended to write a short article for this week's issue on the grammatical and historical connection that the first two chapters of Matthew's gospel history have with the third, but have not found the time. We believe as strongly in the genuineness of these chapters as we do in the remaining part of the book. We say the same with regard to the first two chapters of Luke's gospel. We emphasize on the remark we made last week, that we have no sympathy whatever with the theory that claims that Jesus Christ was a natural Son of Joseph. For himself the Editor will say that he is not ashamed of the record given in these chapters concerning the genesis of Jesus Messiah. We unhesitatingly believe the whole record God has given of his own dear Son.

## Selections.

### THE PROTESTANT CHURCHES OF ROME.

At a time when no less a person than the Roman Pontiff is aroused to anxiety and indignation by the inroads which Protestant teaching has made in this city, it may be found interesting to consider what has been the progress of evangelical truth in Rome during the last fifteen years of freedom from Papal rule. If we wish to recall the position of Italian, or even of foreign, Protestants in Italy, under the old regime, we have but to look at the melancholy little group of alien places of worship—English, Scotch and American—thrust out beyond the gates like the slaughter-houses and other abominations with which the holy city must not be polluted, to perceive that no great liberality was shown by the paternal government to the holders of strange doctrines, even when the holders were themselves but strangers and sojourners in the land. The very existence of Protestant places of worship was, in fact, merely a concession, obtained not without a struggle; and while the externals of the buildings were compelled to be as unchurchlike as possible, so as not to attract public attention to them, their frequenters were not at all times safe from molestation.

Meanwhile the native Protestant may be said to have no recognized existence whatever. He was simply ignored. If he could not be altogether stamped out, it was from no want of will or energy in the stamper, but rather it was due to that inherent human perverseness which has, in every age of the world's history, made of martyrs' blood seed from which martyrs have sprung, and rendered persecution but a synonym for propagation. Even the Church at Rome seemed at last to wake up to a certain perception of this fact, and during the present century at least, has not ventured on any very furious assaults on the persons of those who happened to differ with her; although there are still men in Rome—not old ones, either—who have seen the inside of the Inquisition's prisons, and it is not many years since a Bible was in all ways a perilous possession in the Italian peninsula. For not only was its owner liable to pains and penalties from the spiritual authorities, but he was also held accountable for it to the state. There is, unfortunately, not a copy remaining of the original Italian translation of the Bible of 1848, the whole edition having been seized and burnt by the agents of the Holy Office before it was fairly in circulation. It seems almost incredible to us now, but it is a fact, that among the offenses which about thirty-five years ago went to make up the crime of high treason in Italy—not in Rome only, but in Naples, in Tuscany, and other states—the possession of a Bible was one. It was in the list of revolutionary and forbidden books, and for a man to own it was to subject him to prison, the galleys, and even to death.

Now, Bible depots are established in every Italian city; itinerant dealers circulate the sacred Book throughout every village. One displays his precious little stock-in-trade in the very square in Florence which saw the martyrdom of Savonarola; and in Rome itself, in a conspicuous shop in the Corso, a whole window is filled with copies of the Italian version of the Scriptures, spread open, one at this page and one at another, to be read by those who run. The whole of the New Testament can be purchased for five cents, and the separate gospels for two cents each.

It is not surprising, that such a state of things should be annoying to the Ultramontane or priestly party, whose policy has always been to keep the people in ignorance. In point of fact, however, the priestly party is but a small minority in the city of Rome; and Rome, in spite of its teachings and traditions, is not a religious place. France may have her miracles at Lourdes; Naples may tolerate her marvel-working relics; but nothing of the kind is possible in the mocking city of Pasquino. Nowhere are the churches so empty; which, to be sure, is not wonderful, seeing that there are no less than 366 of them with space to accomodate ten times the ordinary population of the city. But further indications are not wanting, and among other things, nowhere are the priests treated with less deference than in Rome. In Naples or in Venice the people uncover to them as they pass. In Rome they have to encounter the common jostle of the Roman pavement, with but a very scant measure of courtesy shown to them. Nowhere in Italy are they so unpopular. In other cities political freedom has naturally involved religious freedom, but the two are not so indissolubly one and the same thing, as they are in Rome. The rest of Italy writhed, indeed, under the rule of her tyrants, but those tyrants were not as in Rome, her spiritual rulers: hence the reaction has not been so great elsewhere. Nowhere else in Italy have the people so thoroughly acquiesced in the bold stroke of the Italian parliament which rid the country of the disreputable hordes of begging friars that formerly infested the city.

And while this has been accomplished by the Roman Catholic people of Italy, the Protestant fraction of it has not been idle. Indeed, it has been a great deal too busy and too energetic to suit the mind of his holiness, Leo XIII.

We have said that there are 365 churches in Rome, one for every day in the year; and pilgrims and art-lovers have been known pious or energetic enough to visit in turn the whole collection. But there are yet seven churches to which no pilgrimages are made, and which offer no kind of attraction to the art-lover or the antiquarian. They are now, and for the most part, simple to bareness, they have neither architecture, nor sculpture, nor mosaics, nor paintings to represent them; and yet to the thoughtful American or English visitor they will seem to possess an interest greater than that of any of the gilded basilicas to which his guide-book directs him. They are the churches of the once proscribed Italian Protestants.

These have all, of course, sprung into existence since the Italian occupation of Rome; for up to that time, as we have said, no assembly of heretics was permitted within the sacred city. Now their light is permitted to shine with what radiance it may, undisturbed, at least, by the government; and their influence, it is believed, is gradually, if slowly, extending. To each church schools are attached, in which the children, in addition to, or rather as a foundation of their education, are taught to read and understand the Scriptures, and required each to possess a Bible in the Italian language, for the purpose of study and reference. It is these schools which are more than anything else a thorn in the pontifical side. For the scholars are by no means all, or necessarily, the children of Protestant parents, a considerable number of Roman Catholic parents of liberal views preferring to send their children to the evangelical schools for the sake of the instruction received there, which it is almost needless to say, is of a far higher standard than that obtainable in the schools which are under the priestly guidance. And it is certain that numerous conversions, not only of children but of whole families, have resulted from this circumstance.

In a report of the schools attached to the Free Christian Church of Italy, special mention is made of this matter. "Each teacher," says the report, "begins the day by Bible expository teaching, hymn, and prayer. In the afternoon, again, the whole school unites in prayer and praise before separating. The closing service is frequently attended by parents or friends, who come to conduct the children home.... Whole families are now attending the Free Italian Church who have been brought there by their growing interest in the new and better way in which they behold their children being led."

The seven Protestant churches of Rome represent, unfortunately, as many different branches of sects, the differences between them being, it would seem, the result rather of untoward circumstances than of wilful divergence. They were brought up apart. Nourished in secret, and under the sternest repression, each little community of the Reformed naturally adopted its own form of worship. The fact is one which is now beginning to be felt as a subject of regret and much noxious thought by those who desire for Italy a National Evangelical Church. But the differences are slight, the bond of union strong; and though doubtless some difficulties of pride and prejudice have to be overcome, it is surely not Utopian to hope that unification is not far off, where all take their stand on the same gospel, and look for guidance only to its precepts.

The oldest, the most influential, and from its associations the most interesting of the Italian Protestant Churches is the Waldensian, a community which, by its patient endurance and missionary enterprise under untold difficulties, has earned for itself the veneration of Protestant Europe. Through centuries of oppression and persecution, with all the spiritual and temporal power of Rome arrayed against it, and often proscribed and hunted down with fire and sword, the Waldensian Church has not only existed, but strange to say, has thriven and extended its ramifications on this side and on that. Its agents have, at the risk and often at the cost of their lives, carried the gospel from one end of Italy to the other. Beaten, but never conquered, crushed, but never killed, the Waldensian Church has carried on from age to age its heroic warfare against bigotry and superstition, to find itself at last, if not triumphant, at least free.

Not very long ago the writer had the pleasure of attending a service of this Church in Rome. The little meeting-house was filled from end to end with a reverent and attentive congregation, composed chiefly of the lower classes. The service was severely simple, the sermon forcible and eloquent. But the most interesting portion of the whole was undoubtedly the singing of the hymns, or rather that metrical version of the Psalms, the chanting of which has, for centuries past, formed so distinguishing a feature of the Waldensian worship. It is difficult to imagine any thing more heart-striking or touching than the singing of these Psalms, joined to the associations with which they are inseparably connected. As the rich Italian voices, which fall so readily into harmonies, rose, without the aid of any instrument, swelled into a wild and solemn melody, every note of which was evidently as familiar to the assembly as the words which accompanied them, the effect was simply thrilling. Remembering, as we could not but do, how from generation to generation these persecuted brethren of ours had drawn their best consolation under trial and their noblest inspiration in the face of danger from the singing of these very Psalms, it was impossible, as we listened, not to feel our hearts throb with a feeling of thankful joy that the day had come at last when these songs of praise could be raised to heaven without fear, even in the very heart of Rome itself.

Next in importance to the Waldensian, is, perhaps, the Free Church of Italy, whose influence is very extensive in the northern part of the kingdom, and whose chief seat is in Florence. But in no city of Italy is the Evangelical Italian Church without its witness now, while in Rome, as we have already said, seven distinct churches, united in heart while differing somewhat as to matters of form, are thriving, progressing, and making their influence felt. Americans may not sympathize with them fully in all their ideas—we, too, have our idiosyncrasies—but at least, we must hold out the right hand of Christian fellowship to them, with a hearty "God bless you."—*N. Y. Independent.*

### SERVANTS OF GOD.

Have you ever observed, both in the Old Testament and in the New, the dignity of the service of God is spoken of as paramount to all the other dignities of God's people? "Hast thou seen my servant Job?" Job, according to God's own account of him, was unparalleled upon the earth. There was not another man like him on the earth, and the Lord could boast of him as "My servant Job." God spoke with Moses face to face, but when God would boast of Moses, he does not speak of other privileges, but of this: "My servant, that is faithful in all my house." The great Apostle Paul, of whom we were speaking, puts his being a servant of God before his apostleship. You never find him writing, "Paul, an apostle and a servant," but "Paul, a servant and an apostle of Jesus Christ." You find the same in Peter. You never find him saying, "Peter an apostle and a servant," but he also says, "Peter, the servant of God and of Jesus Christ, and an apostle." When the great Apostle speaks of James, he calls him "the Lord's brother;" but when you find James writing his Epistle, it is, "James the servant of God and of Jesus Christ." The beloved disciple lay upon the bosom of God, but we do not find him speaking of this as his primal privilege; it was, "John, the servant of Jesus Christ."

The man after God's own heart had learned the lesson that I wish we all would learn on this subject to-day. Have you marked his pleading with God? He does not plead his earthly dignity, and say, "Great God, I am a king!" nor does he plead his prophetic office, but he comes before God as a poor, needy man, and he pleads thus: "I am thy servant." If you were to take a concordance, and read the number of pleas that David founds upon this, it would interest you: "Be merciful unto thy servant," "He surety for thy servant," "Hide not thy face from thy servant." Go all through, and you find hopelessly the service of the Lord, and that he was engaged as the servant of God before than all other considerations whosoever. This also was Elijah's boast: "The Lord God Almighty," he says, "before whom I stand." He was a great prophet, and he performed mighty things, but he boasts not of his office, and not of his works; he boasts of his service: "The Lord liveth before whom I stand." This was Gabriel's dignity: "I am Gabriel, that stand in the presence of God." The glory of the angelic host does not consist in this, that they excel in strength, that they stand upon the mount of God, but that they do his commandments, and that they hearken unto the words of his mouth. There is no higher dignity in heaven, no higher privilege than to be the servant of God. When we come to the Revelation we read of a goodly multitude there clothed in white robes. There are palms in their hands, they stand upon a sheet of glass, they harp with the harps of gold; but what is the privilege on which the Spirit of God lays emphasis? Not their robes, not their palms, not their harps, but this—"They serve God, day and night, in his temple."—*Marcus Rainsford.*

Some friend sends us a copy of the *Evening Star* from Philadelphia with the following article marked.—[*Ed. Res.*]

IMMORTALITY—ETERNAL LIFE.—The word immortal or immortality occurs but six times in the Bible: in 1 Tim. i. 17; vi. 16; and 2 Tim. i. 10; where it is an attribute of God: in Rom. ii. 7; immortality is to be sought for by patient continuance in well doing; and in 1 Cor. xv. 53-54; the saints are to put on immortality at the resurrection. Man's inherent immortality is not taught in the Bible. The second coming of Christ is referred to in over three hundred texts in the Bible, and the doctrine of the resurrection is taught clearly in over one hundred texts; but no mention is made of the immortal soul as separate from the body. The Bible says the dead know not anything.

The many prophecies relating to a glorious future will be fulfilled when Christ comes to inaugurate the Kingdom of God on the earth. Read Isaiah ii. 2, 3, 4; xi. 1, 9; Daniel vii. 14, 18, 27; Micah ix. 1-7; Zech. xiv. 4-9.

The Lord's coming is not at death; the last enemy to be destroyed is death. The same Jesus who was crucified will come again with power and great glory; then the Saints sleeping in the dust of the earth shall awake, who will, with those who are alive at his coming, be made immortal; this vile body will be fashioned like unto his glorious body. Then the unbelieving world will continue mortal and unchanged; they will suffer from the righteous judgments which God in his justice is to pour out on the earth, purifying and creating it new; and when it is remembered that the time has passed for accepting that precious gift of God, through Jesus Christ—eternal life—there will be tribulation and anguish, with weeping and gnashing of teeth. Then the nations from which the saved have been taken will become the obedient subjects of Christ's Kingdom, and the Great King with his chosen saints will reign over the nations for a thousand years. Read Acts i. 11; 1 Cor. x. 51-52; Phil. iii. 20-21; 1 Thess. iv. 14-17; 1 Cor. vi. 2; Rev. v. 10; xx. 5-6; xxi. 21. He that believeth and is baptised shall be saved.

## News Items.

BUSHIRE, Persia, Aug. 12.—The Afghans have destroyed all the gardens and villages round about Herat likely to afford food or shelter to an attacking force. The owners of the destroyed property have been assured that England will compensate them for their losses.

Cholera and dysentery is causing great mortality among the Russians on the Afghan frontier, especially at Penjdeh. Twenty-eight thousand Russian infantry and 16,000 cavalry are now in the trans-Caspian territory.

MADRID, August 17.—In the whole of Spain yesterday, there were 4,096 new cases of cholera and 1,556 deaths.

There have been slight riots at Logrono, due to the resistance of the inhabitants to certain sanitary regulations.

The Governor of Granada has been attacked with cholera.

MARSEILLES, August 17.—There have been 169 deaths from cholera in this city since Friday.

PARIS, August 17.—Refugees fleeing from the cholera in Marseilles have introduced the disease into Sisteron and other villages in the Alpine provinces of France.

A letter from Askabad has the following: "The Russian railway to this place will be completed by October 1. The officials are busily engaged in buying grain. Since the conquest of Akhaltekke territory four thousand Russians have died from the effects of the climate."

Granada is in a most desperate condition as a result of the ravages of cholera. The state of affairs there is really worse than it was in Naples last year during the cholera epidemic. There are no doctors in Granada, and dead bodies of cholera victims lie unburied in the streets.

ST. PETERSBURG, August 17.—A portion of the Russian fleet will hereafter winter in the ports along the coast of Finland, because of the length of time that the harbor of Cronstadt is ice-bound.

Large numbers of the Rocky Mountain species of grasshoppers are reported to be doing much damage to crops in Montana and Dakota. The grasshopers are also attacking the Fall wheat in Northern Illinois.

A London cablegram is to the effect that England is willing to relinquish the control of a portion of the Soudan to Italy, and that the latter power is desirous of sending a force of 20,000 men to occupy the country bordering on the Red Sea.

Further advice from Tonquin say that the Bishop of Quinnon reports that over 10,000 Christians have been massacred in the provinces of Biendinh and Phyyon. Murders and incendiary fires are of daily occurrence. The vicariate has been annihilated.

Re-union and Military Encampment.—Ft. Wayne, Ind., Aug. 10 to 24, 1885.

The Pittsburgh, Ft. Wayne & Chicago Railway announces the sale of excursion tickets to Ft. Wayne and return to accomodate all persons desiring to attend the re-union. Tickets will be sold each day during the re-union at one fare for the round trip, good for return until the 25th, inclusive. On the 24th a special train will be run, leaving this place at 7:45 a. m. Return ing, special train will leave Ft. Wayne at 6:00 p. m., central time. Tickets will be sold for this day and train at rate $1.55 for the round trip, and will be good for return passage by regular trains; stopping at destination of return ticket, on the 25th.

Can any one tell us the present address of E. W. Brown, formerly of Waterloo, Ia. Any brother knowing his whereabouts will oblige us by sending to this office.

## Communications.

### "MARCH OF THE WHITE MAN."

Such is the heading of an article in THE RESTITUTION of August 5, 1885, copied from the *London Spectator*. The author states facts without having any knowledge of the philosophy of their increase.

In our forth coming work, 'Eastern Question in its Various Phases," we have discussed that subject at length, under the Biblical Hebrew and American phases; to that work we direct the reader. In the present article we shall simply outline what we have there reasoned out in full.

The past history and future destiny of the Hebrew race can alone afford the divine solution to the problem as to the origin, spread and dominion of the "white man." We put no stress on color, since climate has much to do with complexion, but we rely on race or family. And in thus speaking we do not intimate the existence of the purity of any royal blood, not even that of the Son of God. His genealogy shows Gentile mixture. Jesus took on him, not simply human nature, but the blood of a family whose vital current flows in the veins of all races. What we claim is this, the Hebrew family has been, now is, and will be through endless ages, the dominant race of the world. This is the problem of the age, all other problems are, before it, as the dust of the balance. Jesus, the Son of God, the Son of David, and his reign, as the royal high priest, on the throne of God, on his own throne—the throne of his father David, are the central topics of Bible investigations.

Mark well what the angel Gabriel said to Mary, "Thou shalt bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32, 33.

Jacob was not a Gentile. We know nothing of any but a literal Jacob, nor of any family of that name except the two great divisions of literal Judah and literal Israel (who was to be known by another name). Jacob was, by the angel, called Israel. That family—10 tribes after Solomon's reign—was to have another name, known among all nations, and be a dominant race among the Gentiles, in the latter times of the 4th Gentile monarchy. They were to be called after Isaac. Gen. xxi. 12; Rom. ix. 7, 8; Heb. xi. 18. In that work (Eastern Question) we have shown that the family of Isaac is now the dominant race or white family of the world; that, by that name (Saxon, Isaac, Sons, Sax, Saxon). By that family, through its language, laws and religion, the world is now principally governed. It is not simply the white man, but rather the Saxon. The divine purpose in making the Saxon the dominant family of the world, was revealed to Abraham, Isaac, and Jacob, and enunciated by the prophets. The history of the world from the flood to the present time, is but the development of God's purpose to make of one blood (one dominating blood, that of Israel or Isaac) all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bound of their habitation. Acts xxvii. 26. With this agrees Deut. xxxii. 8, 9, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel [literal, not spiritual]. For the Lord's portion [is] his people; Jacob [is] the lot of his inheritance."

That family's history has been remarkable, and its future will be triumphant and glorious. Who cannot see its pathway through all ages? It is the central nation—the hub of the great national wheel. The predictions of Jacob, couched in his blessings on Joseph, and his two sons, Manasseh and Ephraim, can have no meaning worthy of the occasion, except those tribes [10 tribes] have been kept somewhere in an prosperous state, yet known by another name. The "Slav."—Russian—has its mission, but the "Teuton"—German, Saxon—or Judah [or Israel], is the dominant race of the coming age. Under their prince, Messiah, all families and dominions shall render due servitude.

The theme is vast. God's purpose towards Israel is beginning to loom up. It is assuming immense proportions, and the events before us will again dwarf the ocean homes of the great west. The desert wastes of Asia and Africa will soon be clothed with Eden verdure. Who can view passing events without deep emotion? Who can believe that the great national movements are made the sport of their self-blinded rulers? A great king of the first Gentile monarchy once thought so; but seven years with the beast taught him a wiser lesson. Jehovah rules the nations and is working among them relative to the universal empire of Messiah, his beloved Son. Lord hasten the day when the Messiah shall be king over all the earth.

J. P. WEETHEE.

### A Few Stray Thoughts.

What is it to be a disciple, is a question of great importance in this day and age of the world, to all those who are trying to live godly. Jesus in the commission tells his disciples to go into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved, and he that believeth not shall be condemned. Now was belief and baptism all that was embodied in that sentence? Is not Christ our pattern in all things and did not he find a work to do as long as he was in this life, and will not his disciples have to follow his example; if they inherit eternal life?

Jesus says, Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and sit down with my Father in his throne. What was it that Jesus overcame? was not the trials and temptations of his every day life a part of that work? did he take part in all kinds of society just so they were popular? I think not, we have no record of such. He was always found doing something to glorify his Father in heaven.

We never read of him spending his time at theatres, balls, festivals, socials, tea-parties or at any of the world's amusements, without he went there to do good.

How is it with his followers to-day, do they go to such places to do good? can they take the name of Jesus with them when they go out to spend the evening playing cards or any entertainment of the world's get-up. If it is not a fit place for his name it is no place for him, and if the head cannot go how can the body?

Oh! That we, believing in the coming of Christ, would come out from the world and its amusements, and show our faith by works, "that we may present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

May we strive daily to overcome trials and temptations that lead us away from Christ and so crucify the lusts of the flesh. Watch and pray lest we enter into temptation; that we may be found not only ready but watching and waiting for the return of the Bridegroom, having our lamps trimmed and burning and our vessels filled with oil. Yours in hope of eternal life.

C. C.

### Uniting Means.

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem the worse fitted to accomplish his end. Does he choose an ambassador to Pharaoh?—it is a man of stammering tongue. Are the streams of Jericho to be sweetened?—salt is cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of a city to be thrown down?—the means employed is, not the blast of a mine, but the breath of an empty trumpet. Is a rock to be riven?—the lightning is left to sleep above, and the earthquake with its throes to sleep below, while a rod is used which is more likely to be shivered on the rock than to shiver it. Are man to be converted by preaching, and won from sensual delights to a faith whose symbol is a cross, and whose crown is to be won among the fires of martyrdom? Leaving schools, and halls, and colleges, God summons his preachers from the shores of Galilee. The helm of the Church is entrusted to hands that had never steered aught but a fishing boat; and by the mouth of one who had been its bloodiest persecutor. Christ pleads his cause before the philosophers of Athens and in the palaces of Rome.—*Guthrie.*

### Conference Notice.

The Annual Meeting of the Christian Association of Iowa, will be held, (if the Lord will) at Irving, Fama Co., Iowa, commencing Thursday evening, Sept. 24, 1885. Churches will send delegates at the usual ratio, and all who love the truth are invited to attend. Those coming by the C. & N.-W. R. R. will stop at Belle Plaine; those by the M. & St. P. R. R. at Elberon. Those coming by rail will be met with teams, if they notify the undersigned of the train they will come on. A good meeting and general attendance is hoped for. To this end will exchanges having a circulation in Iowa please copy.

JESSE FITZ, Sec.

# Poetry.

## THE WANDERER'S DREAM.—GEN. XXVIII.

He slept beneath the desert skies,
His pillow was the desert stone,
Yet heavenly visions blessed his eyes,
And cheered his spirit sad and lone.
He saw the stair of light let down,
Whose shining steps the angels trod,
And called the desert where it shone—
The gate of heaven—the house of God.

Thy sleepless eye, O God, still keeps
Its watch o'er every covenant heir;
And angels down that ladder's steps
From thee to me a blessing bear.
Through Christ to Thee ascends my prayer,
Through Christ on me is grace bestowed;
Each place becomes, when Christ is there,
The gate of heaven—the house of God.

In dungeons dark, in dwellings mean,
Where suffering saints have bent the knee,
That mystic ladder has been seen,
And angels come with gifts from Thee.
This night may I the vision see,
My spirit climb that radiant road;
This night my quiet chamber be
The gate of heaven—the house of God.

# Communications.

## CHRIST THE SON OF GOD.

*Editor Restitution:*

The following will explain itself. Please publish the questions and the replies, and oblige.

H. V. REED.

WAGON'S GROVE, Ill.

*Bro. Reed.*

I notice in THE RESTITUTION an article from you, on "Christ the Son of God," in which you seem to think that it is the highest presumption for any one to question the correctness of the angel's account of the Divine begettal of Christ. Now leaving out what the fathers have said, and the dates of the original MSS. of the sacred writings; will you allow me to ask you a few questions on the general subject of Christ's begettal, suggested by the Bible as we now have it? and will you answer them?

JOEL A. SIMONDS.

QUESTIONS BY BRO. SIMONDS—ANSWERS BY BRO. REED.

1. Have you never felt, secretly, a little ashamed of the record of the Divine begettal of Christ as given by the angel?

Ans. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of the Father with all the holy angels. Mark viii. 38.

2. Aside from the account of the angel, is there any such divine begettal mentioned, or promised in the Bible?

Ans. God so loved the world that he gave his ONLY BEGOTTEN SON, that whosoever believeth on him should not perish but have everlasting life. John iii. 16.

3. Was not Christ to be begotten according to the promise made to Abraham and to David? Gen. xv. 4; 2 Sam. vii. 12.

Ans. Yes, and it includes still more which you should have referred to. The *first promise* brings out the great truth that the *seed of woman* was to overthrow the evil and triumph gloriously. Christ is of Abraham's seed and son of David, but made of a *woman* under the law. See Gen. iii. 15; Gal. iv.

4. Was not this promise fulfilled according to the flesh? Acts ii. 30; Rom. i. 3.

Ans. Yes, it was fulfilled according to the flesh and also according to the *spirit*! Yea, "The word was made flesh and dwelt among us (and we beheld his glory, the glory as of the ONLY BEGOTTEN OF THE FATHER,) full of grace and truth." John i. 14.

5. Was not his nature like the nature of Abraham, and of David, and of Moses, and of their brethren, a little *lower* than the angels—*corruptible*? Heb. ii. 17, 18.

Ans. Christ was made lower than the angels for the suffering of death, but this does not destroy his spirit begettal any more than it affects your begettal of spirit while in flesh. You are lower than angels yet, although you claim to have been begotten by spirit. Will you not allow as much for Christ who was in all points made like unto his brethren? You have the sword by the blade, my brother. Try again.

6. Is not the record complete without the angel's account?

Ans. God has given us a record of his Son as the only begotten in three distinct epochs of his wonderful mission among men. "And there are three that bear witness in earth, the spirit, and the water and the blood: and these three agree in one" (record.)

1. Christ was begotten by spirit as the only begotten of the Father.

2. In his baptism by water he was acknowledged as the Son of God.

3. His blood flowed at the crucifixion and he was declared to be the Son of God. Truly this was the SON OF GOD. Without these three important points the record would be incomplete! Then came the vindication, his glorious spiritual birth into the fulness of divine Sonship by his resurrection from the dead!

7. Does not the angel's account require the violation of the law of generation, Gen. ii. 24; and the transgression of the law of Moses, which is punishable with death? Deut. xxii. 23, 24.

8. Does not the account deny the promise? Gen xv. 4; 2 Sam. vii. 12; Matt. i. 20.

9. Can God deny his own promise, or his own law? 2 Tim. ii. 13; Heb. vi. 17, 18.

Ans. Bro. Simonds should know that God created Adam by direct power, and he stands at the head of the old creation, while Christ was created by direct power, and is the THE BEGINNING of the new CREATION. The new creation began in Christ, for it is declared that he is the "beginning of the creation of God." This must refer to the new creation. The same applies to each heir of promise. After being begotten by spirit they are now creatures (creation) in Christ. The new creation reaches back to the begettal, hence Christ must have been begotten in flesh by spirit, or we are yet as heirs, under the old creation. The laws referred to apply to the conduct of men. All life is from God. He can convey life direct or by an agent. Hence no transgression.

10. If Christ was begotten as described by the angel, could he have been made in *all things* like his brethren? Heb. ii. 17. Could he have been tempted in *all points* like as we are? Heb. iv. 15.

Ans. Adam and his brethren are alike, yet he was made by direct creation while they are born under the law of generation. The fact that Christ is beginning of the new creation by direct power does not destroy the likeness, among his brethren. There is not much in this question.

11. Has it not been a law from the beginning, that the parents transmit to their offspring their own nature? Gen. i. 21, 24.

12. Is such a begettal as described by the angel possible? Is there any middle ground between a corruptible being, and an incorruptible being? Can there be any such thing, as a being partly corruptible, and partly incorruptible, partly human, and partly divine, partly finite and partly infinite?

Ans. Allowing your own position to be true Christ was certainly a Son of God. This proves you wholly wrong. If, as the Son of man, he had a human nature, then as a Son of God he had a *divine nature*! Out of thine own mouth you are condemned. Your difficulty about two natures at one and the same time would rob *every saint of* the title of heirship and immortality. Peter says; "Being born (begotten) again not of corruptible seed but of *incorruptible*, by the word of God, which liveth and abideth forever."

This expresses the whole truth in a few words. Each heir is now in a corruptible state, made of flesh and blood, but he has been begotten by the *incorruptible seed* while in the flesh. Now you do not find any difficulty about two natures. Why should you become dazed about Christ; he was begotten by the incorruptible seed in flesh and became a fit type and example to all his brethren. Please be consistent; either give up your difficulty about Christ's two natures or extend your trouble to each heir of promise. The rule which solves the difficulty with the saints will enlighten you about Christ. No one pretends that the saints are now partly mortal and partly immortal, and yet they have been begotten by spirit by the incorruptible seed while in flesh. Christ was begotten by spirit in flesh or he had a spiritual birth without any spirit begettal at all! Can there be a spirit birth without a spirit begettal? Certainly not. Then why not believe the record which God has given of his Son?

13. Is not the account itself contradictory? Does it not speak of the child as being the Son of David, and then say that he shall be called the Son of God? Luke i. 32, 35.

Ans. With your position of no account of a spirit begettal there is an open square conflict, but admitting Jesus to be the only begotten Son of God all is plain. The trouble lies at your door. Please get yourself right and the difficulty will cease.

14. Is such a begettal with the flesh, the way God begets children? James i. 18; 1 Pet. i. 3.

Ans. Yes it is just God's way. Every child of God is begotten, not by the will of the flesh but of God! See John i. This begettal is in a mortal man by the *incorruptible seed*.—

15. Is there any difference between being the begotten Son of God in the flesh, and being the Son of God by the resurrection of the dead in the world to come? 1 Cor. xv. 42, 51. What is the difference?

Ans. Each heir of promise must be begotten by spirit in order to have a spirit birth unless men can be born without begettal, but I presume you would not confound begettal and birth.

16. Did God know any thing about such a divine begettal? Then why did he not say something about it?

Ans. He gave his ONLY BEGOTTEN SON. Why will you close your eyes against the word of God?

17. Did inspired men know any thing about it? Then, why did they not mention it? For out of the abundance of the heart the mouth speaketh?

Ans. The record is replete with terms, promises and illustrations. It is the heart of unbelief which rebells against the word. He came out from God. God was his Father. He was his Son. He was the Lord from heaven; the beginning of the new creation. The Son given. The types foretold him, prophets lifted the veil of futurity and pointed the sin-burdened world to the greater than Solomon. Let any one read carefully the wonderful story of his life and they will agree with those who passed by at the time of his crucifixion "Truly this was the Son of God."

18. Who did know about such begettals? The heathen. They knew all about them. They had believed in them for hundreds of years before Christ was born.

19. Then, where did this account come from? God and the inspired men knew nothing about it. The heathen only knew of such divine begettal.

20. Then, is not the conclusion unavoidable, that some of the heathen were converted to Christianity; that they brought the doctrine into the church, and that the church introduced it into the Bible, just as other perversions were introduced into it. Not as forgeries, but as their honest faith.

Ans. The whole system of heathen tradition goes to show that the idea of a coming Savior was outside of the power of man, and it becomes a most powerful reproof to those who would tie all the promises to a human salvation and ignore God. Strange that men with Bibles in hand will openly slice off whole chapters and figure away into mysteries the sublimest prophecies in order to evade the grandest of all inspired revelation. *No* indeed. The heathen did not bring to Christianity the doctrine of Jesus being the Son of God. The apostles carried the news of his divine Sonship to the nations. The record as given by Matthew and Luke was published throughout old Syria within fifty years after the death of Christ, and aside from these narrations the whole scope of divine revelation makes him God's Son by begettal as well as by birth. The whole gospel is based upon the same system still. A spirit begettal in flesh must go before a birth of spirit at the resurrection. We most reverently bow before the exalted heir of all things and believe that Jesus Christ came in the flesh, and has led the way from flesh to spirit as the only begotten of the Father, full of grace and truth.

# Selections.

## THE LOCALITY OF EDEN.—NO. I.

Eden! what a blessed sound is in that name! What sweet and fragrant memories of pristine purity, felicity, and beauty linger around that word! So sweet and abiding has been its endeared remembrance, that mankind in all their subsequent wanderings have carried with them, either in one form or another, some recollections of this true Elysium. Poets have sung of its departed joys, orators have loved to dwell upon its sunny memories of innocence, loveliness, and bliss; and painters have attempted to embody their conceptions of its glorious scenes on canvas in forms of transcendent beauty that speak both to the eye and the heart with wondrous power. The ancients spoke of a 'golden age' that once had been, followed by successive steps of deterioration. Somehow or other, its memory lives enshrined, as it were, in humanity's heart of hearts, interwoven with all their conceptions of what is purest, most innocent, and best in earthly forms and scenes of loveliness. What wonder, then, it, after months or years of weary wanderings to and fro, when the primitive founders of nations chanced to alight on some uncommonly delightful and verdant spot that they should fancy

with compare it to Paradise, and that, as generations rolled on, their descendants would forget that it was only a comparison that their founders had made, and would believe, as the tradition began to grow hoary with antiquity, that this was the very spot where stood that lovely primeval abode? Thus it has come about, as we opine, that the Cingalese (natives of Ceylon) fix it in some lovely part of their island, where—

> The spicy breezes
> Blow soft o'er Ceylon's isle,
> Where every prospect pleases,
> And only man is vile.

And that the Hindoo places it in the lovely vale of Cashmere, the Arab amid the fragrant groves of Yemen, in 'Araby the blest,' the Persian amid the roses and the blooming bowers of Shiraz, and the Syrian at Damascus, on the banks of 'Abana and Pharphar'—a place of which the Arabs relate that Mahomet declined to enter, saying that it was granted to man to have but one paradise, and that Damascus was so much like one, that he feared to enter it, lest he should be tempted to rest content there, and so be shut out from the one which he sought for above.

And not only have mankind sought, as it were, to still retain the fond recumbrance of its joys amongst them by associating it, as we have just shown, along with some verdant spot of earth, of superlative and attractive beauty; but they have also linked its features with human destinies, and transferred it to the final abode of the blessed; borrowing all the fair images of earthly bliss that were once enjoyed in Eden, or that form the aggregated sum of earthly pleasure and happiness now, to concentrate them around that mysterious final home which humanity hopes to reach after passing through life's chequered and troubled pilgrimage. This conception is graduated in ideal forms all the way upward from more gross and sensual enjoyments to those that are more refined and spiritual, according to the spiritual calibre and attainments of the various races who hold them, and taking the complexion of their religious beliefs or superstitions, as the case may be. Thus, the poor Indian clothes his ideal 'Spirit-land' with scenes drawn from his earthly condition, as a place where he will have the most of what he considers as good in the happy hunting grounds where his fathers have gone, as he thinks, reunited with the troubles, anguish, and pains of his present mortal life. The Mahometan reveals in the thought of sensual delights in drinking nectar under ambrosial shades in company with the dark-eyed houris—a paradise of mere animal pleasures. The mythology of Greece and Rome spoke of 'the Elysian Fields,' to which the spirits of the good went, after passing the river Styx and the waters of Lethe ('the river of death' and the 'water of oblivion'), where they basked under eternal groves and perpetual sunlight, blest with the smiles and the society of the gods, and possessing a full measure of felicity, free from all the alloy which is mixed up with our earthly cup of happiness. In short men have simply transferred their highest conceptions of good, as once enjoyed in Eden, or as now sometimes experienced, forward to the future state, and which in all cases takes its cue from the religious cast of the mind of the believer, and from the greater absence or presence, as the case happens to be, of true light and Scriptural knowledge. For the Bible and the religion of Christ, and their blessed revelations, can alone furnish us with the most solid and reliable information about the future state; and the current theologies of even our favored land are not founded, as much as men think they are, upon Bible teaching. There is far too much of heathenism and ancient mythology lingering yet in Christendom, as it is called, and even in the Protestant section of it too, whose ideas of heaven and hell are taken quite as much—if not even more, in many cases—from Greek mythology than they are from Scripture. They have sadly too much of the old paganism re-vamped under a Christian guise. That there is a foundation of truth in them to a slight extent, we grant; but let us return to the fountain head, where we can get that truth pure and simple, in the Bible accounts of Paradise, both first and second—with their consummate truths of the Fall and the Redemption—rather than wade through the corrupt stream of pagan mythology, which so many youths go to study at college, and return with a much better knowledge of than they do with a good understanding of Scripture, or of the religion of Christ. It is time to bring such folly to an end.

But in one form or another—whether associated with the traditions and obscurities of tradition and superstition, or held more purely and truly—there has lingered around the footsteps of humanity the sweet memories of lost Eden, and the ties somehow of a final restoration to its bliss. And always, be it couched in whatever shape it may, men conceive that when they are brought to it, or have it restored to them, that they shall then have bliss without alloy, and 'the rose without the thorn.' Is such an expectation groundless? Are such hopes in vain, and destined to be dashed? No! for 'Paradise Regained' is the destined supplement and consummation to 'Paradise Lost', to all the good and holy who have undergone that cleansing which the 'Redemption which is in Christ Jesus' provides for every lost child of Adam who chooses to come to it in the way appointed.

The Almighty Creator had long been preparing for the advent of man on the planet earth, as the interesting science of geology clearly shows. Slowly the fabric arose, age by age, in silent, steady progression, layer after layer of strata were deposited, which now speak to us out of their stony tablets, concerning 'aions' (ages) that are past, and 'worlds' that once have been existent here. For a world, in Bible language, does not refer half so much to the earth, as a globe, as it does to a *kosmos*, or economy of nature, obtaining upon it during the course of any given period, or 'aion;' for God has willed that such and such a natural system shall last during a certain great age or cycle of eternity. So that the true view is to regard the earth, or globe, as being a permanent thing, but nevertheless often changing its outward look and conditions, just as a person changes features and dress many times in the course of a lifetime. This truth is clearly brought out in Psa. civ. 25, 26; and in this light should we read and understand the famous third chapter of the second epistle of Peter. The Bible teaches that the earth and the heavenly bodies (or at least the most of them), are eternal as regards their individual existence, but not therefore changeless. Both Scripture and science show us many changes in the outward dress which the globe has worn during ages that are past, and prophecy foretells certain others that are yet to ensue in ages to come. But nothing is said about an absolute destruction of it as a mass. All talk of a contrary kind, though it may be often used by poets and orators, is not in accordance with the teachings of either of God's two great books—Nature and Revelation; for the first shows how the earth has remained as a planet, notwithstanding all the mighty convulsions and changes it underwent, and the latter foretells its permanent continuance under all that are to come; though some of these changes will be tremendously great, amounting even to a destruction, removal, and supersedence of most of our present cosmical system.

During all the time the successive terraces or layers of which man's home-world consists were in building, be it more or be it less, the Creator, who is a great benevolent economist, would not have it unenjoyed. Therefore he willed it to have each successive terrace peopled with forms of animal and vegetable life, of strangely varied shapes, but each admirably adapted to the changing conditions of earth, air, and seas, that obtained in those ages. Some of these he used as builders to rear the limestone rocks, just as he is using the coral insect now to rear new abodes for man in the southern seas. All these countless millions of living beings having each enjoyed their brief span of existence to the extent of their capacity, passed away, and gave place to new creations, each one more perfect than the last in symmetry and beauty, till the present series was reached, and man was called into being, to take the headship over all. Before his advent, there had been great uncouth creatures of colossal size and power, but upon his arrival these began to give place to a fauna more fitting and compatible to be our companions on earth; and the graceful, the richly colored, and infinite variety of beasts, birds, plants, and flowers now appeared, which distinguish the present creation above all that preceded it. It was now that nature, under the last touch of the almighty Artist, seemed to burst forth into her utmost profusion, beauty, and glory, so long maturing and held in abeyance. Now appeared for the first time such lovely creatures as the bird of Paradise and the graceful gazelle, the fragrant blushing rose, and all or most of the delicious, luscious fruits, grains, and edible plants which are so highly prized by man, and so delectable to his tastes and enjoyments. All these were brought into being at this juncture by a bountiful Creator, when a creature endowed with reason, and capable of rationally appreciating them, was about to appear on the scene. Then, at the end of the creation-week—whether or we take the 'day' periods spoken of to be longer or shorter—man, the lord of this mundane sphere, was called into being—the last of a series of physical creations, but the first of a series of moral and spiritual ones now in process of elaboration on this planet, and the connecting link between one and the other. Thus, at last, when the young creation smiled in freshness and beauty—or, at any rate, this last portion of it, appearing along with man—Adam (the red-earth man, for so his name signifies) stepped forth from the hand of his Maker, gazing with awe, wonder, and delight upon that world into which he now awoke to conscious being. Adam—the moral and accountable man—destined for a higher end than others of his fellow earth-born creatures, if he passed the ordeal of probation with success, but if not, to be found quite capable of perishing, even as they. The creation-week had seen a new economy educed out of chaotic confusion and commingled elements, into which some prior and existing world had probably been thrown by some great catastrophe, reduced to order, and clothed with forms of life and beauty.

This done, man was introduced upon the scene before the creative forces of nature had quite ceased their preparatory work, for they are going on still, and there are vast portions of the earth's surface that are not even yet fitted up for the happy and comfortable abode of civilized man. Therefore, when he attempts to sojourn in such unfriendly and inhospitable climes, he goes there before the time—before nature has got it ready for him—and pays the penalty for it by languishing out a life oppressed by many untoward physical privations and sufferings. In the Greek Scriptures, that part of our earth which may be considered as being in a more finished, and therefore habitable state, is called the *oikoumene*, or the 'habitable earth,' whose bounds are always enlarging as civilized man requires more room in which to dwell. See, for example, Luke ii. 1; xxi. 26; Acts xi. 28—in all of which texts the original word rendered 'world' is *oikoumene*, and in New Testament times was mostly included within the bounds of the Roman Empire. So that those make a great mistake who imagine that all the many regions and climates of the globe were equally perfect and beautiful, or that they have been equally affected by and permeated with the effects of the curse and the consequences of the Fall. In one sense, and to some extent, they have, but in other respects they have not, and we need to make some discrimination. Expositors often over-do the thing here too, as they do elsewhere, and make statements about all these things that are quite contrary to facts, unwarranted by science, and unauthorised by Scripture. Though God was so well pleased on taking a survey of his handiwork in the Adamic creation as to pronounce it 'very good,' this is not to be taken in a universal and absolute sense, for he yet intends to make a creation still better and in every way more perfect. The idea, then, must be 'very good' as regards the orderly adaptation of all its parts to serve its present use and intention as a natural order of things. There is a spiritual order yet to follow; but the natural takes the priority of the spiritual (1 Cor. xv. 45-50) in order of time. To judge by the way many write and speak, we would have to believe that the whole surface of the globe, at the epoch of Adam's creation, was a perfect Elysium, and nothing left short anywhere of absolute perfection and beauty, and that it has become, under the curse, like a blasted, withered plant. But the Bible does not warrant such ideas, and contains much to the contrary. A curse there was indeed, but not to such an extent as that. It is a true axiom, that where all are equally perfect, there is no chance for any to excel. So, if all the earth were an Eden, wherein could the 'land of Eden' have any chance to excel others? and if all places in Eden, even, had been equal, why did the Lord make choice of a spot in the eastern part of that region to plant a 'garden of the Lord' there? the whole narrative presupposes great natural differences, and therefore plenty of room for choice.

Here, then, in the midst of the earth did the Lord plant a 'delightsome garden' in a 'delightful' land and climate; for the word Paradise means 'a garden of delight,' 'a pleasure garden,' and the name Eden also signifies that which is agreeable, pleasant, and delightsome; and was doubtless given because of the agreeable nature of the climate. For fertility and richness of vegetation, fruit trees, etc., are but the result, the outcome of the requisite climatic conditions. It was of such a clime that the sweet poetess Felicia Hemans (well was she so named) sings so well in her beautiful poem on 'The Better Land:'

> 'I hear there speak of the better land,
> Thou call'st its children a happy band;
> Mother! oh, where is that radiant shore?
> Shall we not seek it, and weep no more?
> Is it where the flower of the orange blows,
> And the fire-flies gleam through the myrtle boughs?'
> —'Not there, not there, my child!'
>
> 'Is it where the feathery palm-trees rise,
> And the date grows ripe under sunny skies?
> Or midst the green islands of glittering seas,
> Where fragrant forests perfume the breeze,
> And strange bright birds on their starry wings
> Bear the rich hues of all glorious things?'
> —'Not there, not there, my child!'
>
> 'Is it far away, in some region old,
> Where the rivers wander o'er sands of gold—
> Where the burning rays of the ruby shine,
> And the diamond lights up the secret mine,
> And the pearl gleams forth from the coral strands—
> Is it there, sweet mother, that better land?'
> —'Not there, not there, my child!'

Yes, the glorious land of Eden was all this, and even more, although Mrs. Hemans did not accept it as the theme of her song; for Moses says as much of Paradise and its surroundings as to warrant us to believe that it was, as it were, a concentration of every scene and form of natural beauty in the animal, mineral, and vegetable world, and especially in the latter; being such as would far out-do the utmost skill of any landscape gardener, catering for the refined taste of the rich at a Chatsworth or a Versailles. Those only can realize it who have visited the East, or any tropical or sub-tropical climates, and seen nature arrayed in its utmost profusion and beauty. To see the delicate variety and richness of its vegetation, the surpassing fragrance and beauty of its flowers, the variety of its delicious fruits, the glory of its forests, the brilliancy of the plumage of its birds and insects flashing in the glorious sunshine under its skies of rosate hues and clouds of gorgeous tints; its sparkling waters and seas, abounding with gaudily colored fish, water-fowl, shells, and corals; water, earth, and air teeming with life; forms of beauty and grace flitting about and flashing with lights as of a thousand dyes; while all the time there is a balmy fragrance in the air, borne by spicy-laden zephyrs; and at night view the moon and the stars shine with a brilliancy such as we never see them exhibit here; whilst the glow-worm, the fire-fly, and other phosphorescent insects light up the shady groves; and to find precious gems and minerals abounding in the rocks, or gleaming forth from the strand—such are some of the splendors of the golden Orient even now, upon whose wonders the traveller loves to descant, till his tale sounds incredible to the dweller in these sombre northern climes. We may be sure that Eden, Paradise, and the surrounding regions combined all those beauties, even though Moses does not stay to dwell on the description, but covers the whole ground of it by a few trite statements to the effect that gold and gems were found in that quarter, and that every tree (which also includes the lesser shrubs and bushes), 'which is pleasant to the sight, and good for food,' was made to grow spontaneously out of the ground by the power of God.—*Beulah.*

## Indiana State Fair.

The present season so far, is the most productive in the history of the state. The grass and hay crop the most important of the products, is immense and all that could be desired. The corn crop, second in importance, is magnificent, the recent hot weather with the propitious rains have given it a boom by which it promises to excel in this State any previous year by several millions of bushels.

The wheat crop, although comparatively light in quantity, is of good quality and exceeds all anticipated estimates, with enough and to spare.

The oat crop is the largest ever grown in the State by one-fifth, and the potato crop, the most indispensable to the human family, will be of such proportions that we could feed the world.

These facts in connection with the auspicious omens in the rooms of the Board of Agriculture in the shape of business connected with the State Fair, to commence September 20th, give assurance of another grand success.

It has been asserted that the last Indiana State Fair was the best agricultural exhibition in the United States. This is not mere assertion for the taste can be easily produced to prove it, and the management have reason to expect this season an improvement on the last.

The fair has outgrown its clothes, the greatest want now is more room to spread itself, and the day is not far distant, (for the idea is now being entertained) to shut out all vehicles from the ground during the Fair to give room for the exhibits and visitors.

The railroads promise better rates than ever, and there is hope of some of the prominent men of the nation being present at the Fair.

# Poetry.

## CHARITY.

Let us never judge our neighbor,
Though his light be very dim;
For we cannot know the trials
All in secret borne by him.
We may not suspect his sorrows,
Note his crosses or his cares,
Never guess his hopes and longings
Never hear his earnest prayers.

But his silent supplications,
Though to mortals never known,
On the wings of faith ascending
May the soonest reach the throne.
And the one who sees his struggles
May regard his feeble powers,
And the pearly gates may open
For his soul as well as ours.

Let us never judge the erring,
Not in patience bear with all;
For we may not know the story
Of their struggles and their fall.
The allurements they encountered
Might have tempted us to stray,
And if saved by our surroundings
Are we perfect more than they?

To reclaim and raise the fallen
Let us labor to the last.
Ever striking, are we exalted
From a single stone we cast.
Then shall we receive a blessing
For the love and mercy shown;
If we save a soul from ruin
It may help to save our own.

*H. N. Cromwell.*

# Selections.

## THE KINGDOM.

That to which the "much tribulation" leads us, is a kingdom. Acts xiv. 22. It is to this that it ministers an "abundant entrance," 2 Pet. i. 11, an entrance in itself not joyous indeed, but grievous, yet in its issue glorious.

Hitherto it has been midnight and the wilderness; ere long it shall be morning and the kingdom. For it is "in the morning" that the righteous are to "have dominion." Psa. xlix. 14. Just as the night has been the time of down-treading, and "wearing out," so the morning is the time of having dominion, the time of "bringing judgment to light." Zeph. iii. 5. When "the Just One shall rule over men," he shall be "the light of the morning when the sun riseth, a morning without clouds." 2 Sam. xxxiii. 3, 4. The time when "the Lord shall help" is when "the morning appeareth," Psa. xlvi. 5, (margin); at the evening-tide there is trouble, but "before the morning he is not." Isa. xxvii. 14. The reign of Antichrist is over, and the reign of Christ begins. The kingdom of the unrighteous is broken to pieces, and the kingdom of the righteous rises in its stead. Lucifer, the mock "light-bringer," the false "son of the morning," vanishes from the heavens, and "the true light," the "bright and morning-star," takes his place in the firmament, unclouded and unsetting in his glory. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the Most High." Dan. vii. 27. The Church's weary burden is no longer. "How long, O Lord," but "The Lord reigneth, let the earth rejoice!" Psa. xcvii. 1. Her prayer, "Thy kingdom come," is exchanged for the thanksgiving of the "great voices in heaven," "The kingdoms of this world are become the kingdoms the Lord, and of his Christ," "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned;" "Alleluia, for the Lord God Omnipotent reigneth." Rev. xi. 15; xix. 6.

That to which we are hastening on is not merely an inheritance, but a royal inheritance,—a kingdom. That for which we suffer is a crown. "If we suffer, we shall also reign with him." As we have been truly fellow-sufferers, we shall be as truly fellow-reigners. The suffering has been real, so shall the reigning be. This is, "the recompense of reward" to which we have respect when we "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. xi. 25. This is "the better and enduring substance" for which we are willing to "endure the great fight of afflictions." Heb. x. 32, 34. This is the summing up of earth's toil and grief,—the issue of a lifetime's conflict with weariness, and wrong, and sin.

To think of trial as the preparation for the kingdom is much; but to look at it as an entrance into it, is more. At the end of time's dark avenue stands the mansion-house, the palace! At the edge of our desert-track lies the kingdom! The avenue may be rugged under foot, thorny on every side, and gloomy over head; the wilderness may be "waste and howling;" yet they are passages,—entrances; they are not interminable, and their end is gladness. They usher us into a state which will, in a moment, efface the bitter past, so that it "shall not once be remembered nor come into mind." Thus, though in one aspect tribulation seems a path or gate-way fenced with the brier, and hard to fight through; yet in another it is the conqueror's triumphal arch under which we pass into the kingdom; so that while passing through we can sing the song of him who long ago went this way before us: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. viii. 18.

The thought of the kingdom cheers us, and the starry gleams of it which faith gives us are like the lattice-lights of a loved dwelling, sparkling through the thicket, to the weary eye of a benighted wanderer. Yes, we are heirs of nothing less than a kingdom, however unlike such we may seem at present, and however ambitious it may be reckoned to claim so much, and to aspire so high. Robes of royalty shall soon cover all our unseemliness; and beneath the glory of a throne we shall bury all our poverty, and shame, and grief.

But this is not all. The varied excellences of that kingdom, as made known to us by prophets and apostles, are such as especially to meet our case, and contrast with our present condition. This fitness,—this contrast make the thoughts of the kingdom doubly precious and consoling.

1. It is the kingdom of God. 1 Cor. vi. 9. Man's kingdoms have passed away,—those kingdoms under which the saints of God have been trodden down. And now all that is man's is gone, and nothing remains but what is God's! The glory of the kingdom is this, that it is altogether God's. It must, then, be perfect and blessed.—wholly unlike any thing that these eyes of ours have seen. If it were but a reformation of human kingdoms, if it were a mere change of dynasty, the prospect of it would be but doubtful comfort; but it is an entire passing away of the old, and a making all things new. It is the return of God to his own world;—and Oh, what will not that return effect for us! His re-enthronement is what we desire; for it is this alone that gives us the assurance of perpetuity and stability, against which no enemy shall prevail. It was to that re-enthronement that Jesus looked forward when about to ascend the cross, and of which he spoke twice over at the paschal-table (Luke xxii. 16, 18) as if this were "the joy set before him," because of which he "endured the cross, despising the shame." Heb. xii. 2. It is that re-enthronement that we also anticipate as the day of our triumph, for then shall we "shine as the sun in the kingdom of our Father." Matt. xiii. 43.

2. It is the kingdom of Christ. Col. i. 13. This assures us that we shall feel at home there. It is no stranger who is to seat us on the throne beside him; but our nearest of kin.—The man who died for us—It is the pierced hands that wield the sceptre. This meets our case. For we are strangers here, specially feeling not at home in the courts and palaces of earth. But then it shall be otherwise. Here we are as men standing outside the kingdoms of this world. They belong to the "prince of this world," but not to Christ, and therefore not to us. They greet us with no friendly welcome. They have no honors for us. They make us stand without. They are to us what Pilate, and Herod, and Annas, were to Jesus; they bid us be wronged and smitten, or, at least, look on while we endure "tribulation, distress, persecution, famine, nakedness, peril, sword." Much of the Church's tribulation has arisen from the kingdoms of this world not being Christ's. But in the age to come, it is Christ that is to reign, all things being put into subjection to him. He who is to reign knows what it is to be hated by the world, and knows, therefore, how to make up to us, in his kingdom, for all the hatred wherewith we have been hated, and for all the sorrow which has bowed us down while here. And such is obviously the point of Christ's declaration to his disciples. Luke xxii. 28-30. For having said to them, "Ye are they which have continued with me in my temptations," he adds, "and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel;" thus linking together present suffering for Christ and future reigning with Christ,—present continuance with him in trial, and future association with him in his own kingdom; when he receive the crown.

3. It is a kingdom not of this world. John xviii. 36. The words "not of this world" are, literally, "not out of, or not taken out of, this world;" just as when Christ says, "Ye are of this world, I am not of this world." John viii. 23. This world is wholly evil, and under the dominion of the evil one. Its territory is under a curse. It is called "this present evil world." Gal. i. 4. It hath in wickedness. 1 John v. 19. Its kingdoms are compared to hideous beasts of prey. Dan. vii. Satan and his hosts, the rulers of the darkness of this world. Eph. vi. 12. Thus everything pertaining to it is unholy. Now, the kingdom to come is not fashioned out of its materials, so as to retain anything of its likeness. Between the kingdom of this world and the kingdom of the world to come, there is no congeniality or resemblance. Of "this world" it is said, that it rejects the Spirit, nay, it cannot receive him (John xiv. 17); but that world is to be full of the Spirit, for "the Spirit is to be poured from on high, and the wilderness is to be a fruitful field." Isa. xxxii. 15. Of this world Satan is king; of that world Christ is King. This world knows not God, neither the Father nor the Son; but in that world "all shall know him, from the least unto the greatest." In this world *all* is darkness; in that world all is light. This world is to be fought against and overcome; that world is to be loved and enjoyed. Thus the kingdom of which we are the heirs, is as unlike this as Eden was unlike the wilderness. And it is this that makes it so desirable. Had it retained any fragments of this world's evil; had it been a mere re-construction of its carnal fabric; had it taken up into itself any of its corrupt qualities, then our comfort were but poor in anticipating its arrival, and counting on the exchange. But it is not of this world,—and this is our joy. We have had enough of this world to make us long for its passing away; and to welcome a kingdom in which no taint or trace of it shall be found.

4. It is a righteous kingdom. "The kingdom of God is not meat and drink," that is, not a carnal kingdom, made up of outward observances and sensual dainties, but "righteousness, and peace, and joy in the Holy Ghost;" that is, a righteous, peaceful, joyful kingdom, dwelt in and pervaded by the Holy Spirit, so that all belonging to it must be like itself. Rom. xiv. 17. It is a kingdom whose territory is the "new earth, wherein dwelleth righteousness." 2 Peter iii. 13. The "unrighteous shall not inherit it" (1 Cor. vi. 9); but the saints alone shall possess it. Dan. vii. 18. The "sceptre of this kingdom is a righteous sceptre." Psa. xlv. 7. He who wields it is the righteous King (Isa. xxxii. 1); and in his days shall the righteous flourish." Psa. lxxxii. 7. It is a "crown of righteousness," that is laid up for us. 2 Tim. iv. 8. And then shall "the work of righteousness be peace, and the effect of righteousness quietness and assurance forever." Isa. xxxiii. 17. The righteousness of this kingdom makes it unspeakably attractive to those who have been wearied out with the unrighteousness of an unrighteous world. The thought that "the morning" is to bring in that righteous kingdom, comforts us amid the clouds and thick darkness of this night of weeping.

5. It is a kingdom of peace. War has by that time run its course; its spears are broken and turned to ploughshares; strife and hatred have fled. The storm has become a calm, and the vexed sea is still. Holy tranquility breathes over the earth. "The mountains bring peace to the people, and the little hills by righteousness;—there shall be abundance of peace so long as the moon endureth." Psa. lxxii. 3-7. "Upon David, and upon his seed, and upon his house, and upon his throne, there shall be peace for ever from the Lord." 1 Kings ii. 33. Far more truly than in the days of Solomon there shall be "peace on all sides round about" (1 Kings iv. 24); yea, the Lord God will give rest on every side, so that there shall be "neither adversary nor evil occurrent." 1 Kings v. 4. Everywhere shall be inscribed the motto upon Gideon's altar, "Jehovah-Shalom." Judg. vi. 24, margin. "The beasts of the field shall be at peace with us" (Job v. 23); for "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together. They shall not hurt nor destroy in all my holy mountain." Isa. xi. 6. The groans of creation shall then be over, and its desires accomplished. All shall be peace; for the great Peace-Maker is come. His name is King of Salem, that is, Peace. Heb. vii. 2. He is called "the Prince of Peace," and "of the increase of his government and peace there shall be no end." Isa. ix. 6, 7.

With what longing hearts do we desire the arrival of that kingdom, so unlike what this troubled earth has yet known from the beginning hitherto. Each new sorrow stirs the longing. Each new conflict makes us glad at the thought that there is such a kingdom in reserve. Were it not for this, how we should "faint because of evil doers," and how soon should our patience give way! But with our eye upon this kingdom of peace, we can "glory in tribulation," we can drink the bitterest cup, we can face the blackest storm, we can endure the rudest clamor: and when the world's uproar waxes the loudest we can "lift up our heads, knowing that our redemption draweth nigh.

6. It is a kingdom that cannot be moved. Heb. xii. 28. All other kingdoms have not only been moved, but shaken to pieces. Great Babylon, "the glory of kingdoms," has been a sand-wreath, raised by one tide, and levelled by the next. So have all others been, greater or lesser. One by one they have been overthrown and crushed, or they have crumbled down and become like the chaff of a summer threshing-floor. But the kingdom that we look for is "the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 11. It abides for ever. Neither fetter nor age can affect it. It rises out of the ruins of earth's present empires, though unlike them all. The things that can decay or moulder are "shaken off," and that those things that cannot be shaken may *remain*. And then there comes forth the immovable kingdom,—the kingdom into which sin comes not; in which change has no place; into which the curse eats not; of which wisdom and holiness are the strong pillars; where misrule is unknown; where order triumphs; and of which the glory never dims. It is joy to us in such a world of instability and convulsion, to think of such a kingdom. Driven to and fro with the changes of the kingdoms we inhabit here; wearied with the falling and rising, the casting down and the building up, we long for a kingdom that will give us rest, a kingdom that cannot be moved. From this uncertainty and fickleness, how many of our griefs have come! For what is there so saddening, so sickening, as the thought that every inch of ground beneath us is shifting,—that every prop on which we lean is breaking, that every twig on which we clung is snapping? As we draw our curtains around us, we know not what change, what loss, what sorrow shall greet us on the morrow. Or though going forth lightheartedly and unburdened in the morning, we tremble to think what clouds may have gathered over our dwellings ere the evening has fallen. Such is the perishableness, the changeableness, of earth and its kingdoms! What joy to look beyond them all and that ere long he "who is without variableness or shadow of turning," shall bid us welcome to its unchanging rest; and he who is "the same yesterday, to-day, and forever," shall seat us upon the eternal throne.

"Heaven," says an old writer, "is a company of noble venturers for Christ;" and we may add, of "noble sufferers too." Of such is the kingdom heaven! It is in that kingdom that we shall rest from our labors, and find the end of all our suffering. We shall find that we have not ventured too much, nor labored too much, nor suffered too much. The glory of the kingdom will make up for all.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Along with "the King of glory," we shall take our place upon the throne, in that day when, after "raising the poor out of the dust, he shall set them among princes, and make them to inherit the throne of glory;" when "the wicked shall be silent in darkness, and the adversaries of the Lord shall be broken in pieces;" when "the Lord shall judge the ends of the earth, giving strength unto his king, and exalting the horn of his anointed." 1 Sam. ii. 8-10.

"Thy kingdom come!" This is the burden of our cries. Weary of man's rule, we long for God's. Sick at heart with this world's scenes of evil,—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man,—we long for the setting up of the righteous throne. Oh, what a world will this be, when man's will as well as man's rule shall be exchanged for Christ's rule and will; when God's "will shall be done on earth as it is done in heaven!"

It is our joy to think that the kingdom is near; and that there are no centuries of sin and wrong still in reserve either for the Church or for the earth. Its nearness is our consolation. The hope that it will come cheers us; but the thought that it is coming soon cheers us more. For both faith and hope are fed by the thought of nearness. We do not fret at delay, nor grow faint and disconsolate. Yet in some respects our feelings are not unlike those thus described by one of other days,

> ....So tedious is this day,
> As is the night before some festival
> To an impatient child that hath new robes,
> And may not wear them....

Our bridal robes are ready, and we long to put them on. Our princely royal raiment is also ready, and we desire to exchange for it these weeds of poverty, and shame, and widowhood. "Yet in patience we possess our souls."

We are on the daily out-look for a kingdom, lifting up our heads, knowing that our redemption draweth nigh. It will not tarry. The signs of its approach are multiplying. The shadows are still passing and re-passing along the grey cliffs, but their increasing rapidity of movement shows a momentous change at hand. Kingdoms are still rising as well as falling, but the deep force of the vibrations—the brevity as well as the abruptness of oscillation—betoken a crisis. At this crisis the world's movements are brought to a stand. Then, touched by a Divine hand, they re-commence. A better order of rule begins. Satan has been bound. Rev. xx. 1-3. "The oppressor has ceased." Isa xiv. 4. He who "smote the people in his wrath" is smitten. Isa. xiv. 6. The misgoverned world rejoices. "The whole earth is at rest and is quiet; they that dwell in it break forth in singing." Isa. xiv. 7. The anointed King has appeared. The great kingdom has come.—*H. Bonar.*

# Communications.

*Editor Restitution:*

Dear Brother:—Say to the dear ones scattered abroad that I have just returned home from a trip west.

I left home Friday before the second Sunday in July. Took the iron horse and started for Sumner Co., near Bitter Creek P. O. There I met my old friend Ira Vickery and his family, and Brother Barber and his family, and others. Here I gave five discourses to an interested audience. Although it was a busy time, people stacking their grain, yet the house was nearly full every night. We left them with a promise to return some time this fall. I heard one man say that he heard more Scripture in a few discourses than he ever had in hearing preaching. So we took courage and gave God the glory, and bid them farewell and left for Brother R. Chaplin's. Here we met Brother Chaplin, and Brother Cochenour. There we spoke one evening to a very interested congregation. The people seemed well pleased. Here we visited Genda Springs and drank some of the healing waters of the different springs, and also took one bath in the healing waters.

From there Brother R. Chaplin conveyed me to Brother Russell's, eight miles from Wellington. There the enemy, death, had laid his death grip on two of Brother Russell's children, Hannah and James. James, the son died in Canada with consumption. And while Sister Russell was in Canada taking care of him, pneumonia fever laid hold on Hannah, and she too had to go. Oh, how important it is to be ready, death cometh when least expected. Two years ago I baptized two of Brother Russell's children; Hannah a strong and healthy looking girl, and their youngest son Samuel. The whole family are seeking for glory, honor, immortality, and eternal life. Here I gave four discourses to an audience of very intelligent hearers. Left them with the promise to meet with them again some time this fall. This was the third Sunday in July. The fourth Sunday we expected to be at Millerton. So on Tuesday, in company with Brother [illegible] we started for Millerton in one wheel of the buggy. When we were about [illegible] from Brother Miller [illegible] in one wheel of the buggy gave away, so that sent us off afoot. Well we walked the next six miles to Wellington. Here Brother Russell hired a one horse top buggy, and we started on our way rejoicing, till we arrived at Brother Browns. Brother Brown himself was not at home; he was down at his father-in-law's, Brother Isaac Miller, formerly from Indiana. After we rested a little we took our leave, and about six or seven p. m., we landed at Brother Isaac Miller's, near Millerton. At night we paid Dr. Hobson a visit. Had a good social talk with him, but he has got so straight that he leans the other way. He did not even attend our meetings. They are considerably divided here on the resurrection, so much so that some say that if a man believes that the Antediluvians and the Sodomites will be raised up that they can't call them brethren. Well, have we come to that? Now I ask the brethren, what difference does it make as to our salvation or condemnation whether I believe in the resurrection of the whole human family, and you only believe in a partial resurrection? It does seem to me a weak point in either of us to fall out with one another. Well, Saturday night came on, and we met at Sunny Slope. Here we met my Brother Hugh Barnhill and Sister Barnhill, whose friendly faces were as familiar to me as ever. Brother J. W. Hoffman and Allen Clum and wife, Restitution Junkers or German Baptists, and John Fisk, Brother Ogilvie from north of Plymouth and a host of others. On Saturday evening I was so sick I hardly could stand up to talk. On Sunday I was a little better, and on Sunday evening still better. Saturday night I discoursed on the plan of the ages. On Sunday, at eleven, by request, on the unconscious state of the dead. On Sunday night, on what must I do to be saved, from Acts ii. 22.

Well after all I must say that with all the divisions there, I believe there was good done, all seemed to enjoy themselves, and I believe the Doctor will see that it is he that is standing in his own light. He will reconsider his non-resurrection and see that it is no good news and no part of the Gospel, hence no test of fellowship, at least with me. The Doctor is a good man, and I thank him very much for his kindness towards me in administering his medicine. And I would like very much if we could see alike. We have promised the brethren to be at their Conference in September on the fourth Sunday. Now brethren let us all live up to our duty and privileges, and if we do, all wounds will be healed, and the Church at Millerton be in a better condition than ever before. Returned home, found all well. Yes, and the brethren all remembered that they that preach the gospel must wear clothing and must eat, and the iron horse must be fed.

As ever I remain yours in hope of eternal life when Jesus comes.

JOHN FOURE.

SEFTON.—At Harrison, Ohio, June 6, 1895, Harrison Sefton, aged eighty-three years, five months and twenty-one days.

Brother Sefton's illness, which lasted twenty months, was borne with great fortitude and patience, not a murmur ever escaping his lips, while he frequently expressed his thankfulness to God for his goodness and mercy to him in sparing him from suffering pain. His disease was pneumonia which terminated in consumption. He was a member of the Christian church from the year 1852 up to the time of his death. On reading books and papers bearing on the doctrines of life only in Christ, and his near advent, he became convinced of their truth. He was able to read the *Crisis* and THE RESTITUTION up to within three or four weeks of his death.

Last winter he read "The Unspeakable Gift," by J. H. Pottingell, with much pleasure, he would often exclaim while reading it, "How blessed; how glorious!" While we deeply feel our loss, we sorrow not, even as others which have no hope, for we expect to meet our loved one soon, when the life, *giver* shall come.

A. O. SEFTON.

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## Communications.

Last Sunday evening I attended religious services at the Congregational Chapel near my home. The pastor chose for the foundation of his discourse, John xiv. 30. "Hereafter I will not talk much with you, for the Prince of this world cometh, and hath nothing in me."—Jesus to his disciples.

The speaker gave it as his opinion, that the prince of this world,—of the text,—was Satan, and went on to say that there was a contest going on in the world between good and evil, and that often, very often, evil seemed to have the best of it—seemed to gain at least a temporary triumph, but said he believed that its triumph would be but temporary, and said we might write the word, temporary, across the face of all the triumphs of evil in this world. In this opinion I fully concurred, and the thought came to me that the speaker might abundantly prove his position by citations from the Scriptures beginning with the promise—made in the garden, where the struggle began—That the seed of the woman should bruise (crush) the head of the serpent, and ending with the account of the complete overthrow of the latter as recorded in Revelations.

This would bring prominently to the front God's chosen representative and leader on the side of good, in this contest, through whom he purposes to vanquish Satan, abolish evil, and accomplish his sworn purpose, that the earth shall be filled with his glory. The Lamb slain from the found[illegible] of the world.

The [illegible] view of the mission of the Son of God is not sufficiently comprehensive. He is presented to us as a Savior of men in an individual sense [illegible] than that he is the deliverer of the world (*cosmos*) from the power of the adversary. John says, Behold the Lamb of God that taketh away the sin (curse) of the world. He will restore all that was lost by the fall.

In the opening chapters of the Bible we are given an account of man's creation and his establishment on the earth by his Creator, with dominion over the fish of the sea, the fowls of the air, over all the cattle and creeping things, and over all the earth. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed, and there he caused every tree to grow that is pleasant to the sight and good for food; and there was the tree of life also in the midst of the garden, and there was the river to water the garden, and there was gold and bdellium and the onyx stone. Man was in harmony with his surroundings, with nothing lacking to make his happiness complete, and with access to the tree of life, he might perpetuate the blissful existence forever.

But the great adversary appears upon the scene. Man falls and all is lost. Sin enters in and death by sin. Earth feels the wound. The ground is cursed for man's sake, and he is doomed to eat bread in the sweat of his face, till he return to the ground from which he was taken.

Of the struggle for the mastery, going on in this world between good and evil—between the seed of the woman and the seed of the serpent, the Bible gives us in outline a history, past and future; and so far the odds seem to have been decidedly on the side of evil, and sometimes it has seemed that well nigh the whole human race had gone over to Satan.

At the time of the flood, only a very small minority of the race was found worthy of salvation from the general doom. And though the race takes a new start from the righteous Noah, the time comes when the prophet Elijah complains to God that even his chosen people had forsaken his covenants, thrown down his altars, and slain his prophets. The outlook from the standpoint of the prophet was truly discouraging, as it often has been to God's faithful ones, both before and since.

And even now, in what we are pleased to call the light of the nineteenth century, wickedness so abounds that had we nothing to guide us but an observation of the struggle itself, we might well regard the issue as doubtful.

In the midst of these however, having faith in God's promises, the issue cannot be doubtful, for God has never permitted Satan to gain a complete victory, and he never will; but on the other hand, we are told that his chosen representative and leader of the forces on the side of good, "must reign till he (God) hath put all enemies under his feet." "The last enemy that shall be destroyed is death. After having through death destroyed him that had the power of death, that is the devil." At last the victory is won, and the shout goes up, Alleluia! for the Lord God Omnipotent reigneth!

And now in the concluding chapters of the Bible, we read again of the tree of life, the river of life, of gold and precious stones. We see man again amid beautiful surroundings. The curse removed, Paradise restored, and all that was lost by the fall. "The tabernacle of God shall be with men.... and God shall wipe away all tears from their eyes, and there shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."

The last picture is more gorgeous than the first. and if when creation was completed, all the sons of God shouted for joy, now with their shouts of joy are mingled the songs of the redeemed. "And they sung a new song, saying, Thou art worthy to take the book and open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation,...and they sang the song of Moses and the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways [illegible] King of saints."

One thing must certainly arrest the attention of all those who carefully consider the history of this contest between good and evil as given in the Bible; and that is, that the vitalizing element on the side of good, is God's Son. Whatever phase the struggle takes the forces on the side of good, rally around his standard.

The attitude in which he stands to the struggle from first to last is that of one to come. He is always "He who will be," "The promised Deliverer," and faith in him as such, faith in the promise has always been and still is the vitalizing force through which God arrays all human agents and instrumentalities on the side of good.

And as the narrative proceeds the importance of his mission, and his relation to the human race are gradually unfolded. He is the seed of the woman. The Lord's man of Eve.[1] The *Yahveh* (Coming One) invoked by the patriarchs, in conformity with the hope inspired by the promise typified in the ark—The Lord God of Shem. The seed of Abraham through whom all the families of the earth are to be blessed. The "I Am." More correctly I WHO WILL BE, sending Moses to the children of Israel.[2] The prophet foretold by Moses. The seed of David whose throne and kingdom shall be established forever. The Son of David "whose right it is" to restore the throne and kingdom of David after it has been overturned, and build it again as in the days of old; whose kingdom shall extend from the river of Egypt to the great river, the river Euphrates, and from the rivers to the ends of the earth, and it shall stand forever.

He is the Prince of Peace, the rod out of the stem of Jesse,...with righteousness shall he judge the poor and reprove with equity for the meek of the earth. He is the burden of the Psalms and the Prophets. The looked for, the longed for.

He comes at last and brings life and immortality to light through the gospel, and by his death and resurrection, inspired in the minds of his followers the hope of a resurrection from the dead. He ascended up on high, and as he goes up, his disciples are comforted with the assurance that he "shall so come in like manner as you have seen him go."

The hope of the human race still centers in "One to come." He will come again, but now how rapidly the grandeur and glory of his mission unfolds as the narrative proceeds. He will come again in the clouds of heaven with power and great glory. All power is given unto his hand in heaven and in earth. He will come again as King of kings and Lord of lords, and sway the scepter of the universe. To him every knee shall bow, and every tongue confess.

I might continue this line of thought to much greater length, but even then could not sufficiently magnify him. "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned."

He is the Alpha and the Omega. The beginning and the ending. The root and the offspring of David and the bright and morning star. And the Spirit and the bride say come, and let him that heareth, say come, and let him that is athirst come, and drink of the water of life freely.

J. T. SMITH.

[1] Eve exclaimed, I have received *Yahveh*. He who will be. See "The Memorial Name" by Alexander McMaster.

[2] See same work.

## CHRIST AN ETERNAL MEDIATOR.

There seems to be a prevailing idea among many that Christ will, at some particular time, cease to be a Mediator between God and man; that his mission as Mediator will run out by limitation, or, that his entire work, as a Mediator, will come to an end. Some contend that this will occur at the time of his second appearing, others extend the time to the end of the one thousand years, while others, with a spirit of confidence extend it forward until the whole race has been reconciled.

To us, there is no doubt of Christ's eternal Mediatorial incumbency. Indeed the whole scope of Divine [illegible] seems to require this view of the subject. We hear much about his "leaving the Mediatorial throne" and he coming a Judge, and of his "Mediatorial Kingdom" etc. Fortunately these phrases are not in the New Testament. But these phrases, and similar ones have done much to confuse the minds of honest readers of the Scriptures, and lead them into many vague and erroneous notions. If the reader will examine the subject carefully, he will learn that the ministry of Christ as the Mediator of the New Covenant is eternal. Let us look at the subject a little more closely. It is conceded that the New Covenant is an everlasting covenant; in proof of this we will cite the reader to one or two plain texts. Heb. viii. 6. "But now he hath obtained a more excellent ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises." It will be seen from the above text that Christ has become the Mediator of the Covenant which rests upon promises of eternal things. But the Covenant *itself is everlasting*, and he being its Mediator must continue to hold his official relation during the life of the Covenant. Hence Paul says in Hebrews again, "Now the God of peace, that brought from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the *everlasting Covenant*, Heb. xiii. 20.

The promises under this covenant are eternal, the Covenant itself is eternal, and as God only deals with man through covenants it becomes a well established conclusion that the Mediator will continue to act officially as an eternal Mediator. The inheritance under this covenant, the kingdom of David; eternal life and incorruption—in short *every thing* connected with the great work of judgment and redemption is eternal. Hence Christ is to be a "priest forever" after the order of Melchisedec, which is only one part of his great work as a Mediator between God and man. The only objection which can be urged against this view is that the office of a priest is to propitiate sin, and that if the priesthood is eternal, then sin is eternal also. This would be a valid objection if the office of priest was exclusively for sin-cleansing, but when the reader stops to reflect upon the types, and to realize the multifarious duties and offices of a priest, under the law, and that the Melchisedec priesthood reached out still beyond into the wonderful life of Abraham, who had the promises, he will at once see that all worship, praise offerings, peace and glory came through the priesthood as well as Mediation for sin. Worship will ever be carried on in the eternal state under the terms and conditions of the New Covenant, which will require order and harmony under the law of the spirit of life in Christ Jesus. Hence the continuance of the priesthood and Mediation of our Lord forever.

H. V. REED.

## THE PASSING AWAY OF THE HEAVENS.

"But the day of God will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up.... Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. iii. 10-12.

When we quote positive Scripture language to prove that the righteous will inherit the earth and dwell therein forever, such as is found in Matt. v. 5, "Blessed are the meek, for they shall inherit the earth," and in Prov. x. 30, "The righteous shall never be removed but the wicked shall not inherit the earth," and again in Prov. xi. 31, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinners," we are sometimes confronted by a class of persons, who have sought in vain for a promise of an inheritance somewhere in heaven, with which to contradict us, and still are unwilling to accept the truth, but cling to the pet theory of going to heaven at death, and resort to the words of Peter as first quoted above; not noticing that the passing away of the heavens is placed in the front by the passing away of the earth is only [illegible] which makes it [illegible] If the passing away of heaven and earth, [illegible] 35; would interfere with the Bible doctrine that the saints shall inherit the earth, as such claim it does, it would certainly destroy the doctrine of man, that the good, will, after death, dwell eternally in heaven; but by a little investigation, it will appear that the passing away of the heavens and the earth, as foretold by the prophets, Jesus and the apostles, is an absolute necessity in order that the purpose of God may be carried out by the saints inheriting the earth.

Not long since I was talking with a man of prominence, who vehemently urged that Peter said positively, that the earth and the works that are therein shall be burned up, therefore it is impossible for the saints to inherit the earth for an *everlasting possession*. I asked him to stick right to that position while I read to him from Matt. iii. 5-6, "then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins;" no one would take the position that all the buildings, the synagogues, the temple, the walls, the gates and the towers, or the rocks, the hills, and the olives groves went out and were baptized, but simply the inhabitants; and again from Dan. vii. 28 as follows. "The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." Of course we would not suppose that the Roman king was to break mother earth up into chunks, but the institutions are here referred to. He remarked that the connection showed plainly, that the primary signification was not intended in the passages I had read, I replied, "that is just the idea I was after." Though the primary signification of the term heaven, is the open space, between the waters and the waters, where the sun moon and stars were placed, as described in the history of creation, in the first chapter of Genesis, yet open space could not be burned up nor melted by fire, any more than John the Baptist could baptize the bread sores of Jerusalem, and all Judea, and all the surrounding country in the waters of Jordan river, or the globe on which we live could be broken to fragments by the frail power of a human monarch: yet inspiration teaches that there is a system or arrangement of things in heaven, as well as on earth, that must be removed.

Paul in Hebrews ii., writes of the shaking of earth and also heaven, so as to remove those things that can be shaken, and the things that cannot be shaken he gives to the saints for a kingdom. See Hebrews xii. 26, 28; Jesus says, the stars shall fall from heaven and the powers of the heavens shall be shaken. Matt. xxiv. 29.

Though we may not be able to define all the various influences exercised by the heavenly bodies, or even to approximate to the number or magnitude of the stellar host, yet many things come to our notice continually, which teach unmistakably, an existing stellar instrumentality in the control of the concerns of earth, for instance, the sudden change of cold and heat, the storm and calm, the flooding rain and the scorching drouth, the wintry thaw and the summer frost, all tell of a direct cause and a special instrumentality. This brings us to notice Isaiah who says, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the figtree. Isa. xxxiv. 4. Here again the idea of star instrumentality is clearly taught, by the use of the military term host, which means an army, or what we know as the rank and file of an army, and we may learn who the commander is by turning to Eph. ii. 2; for according to Paul, the same one who now worketh in the children of disobedience, is also the prince of the power of the air. This is demonstrated in the case of Job who was placed in Satan's power with but one restriction "only upon himself put not forth, thine hand: so Satan went forth from the presence of the Lord, and there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, and there came a messenger unto Job and said, The oxen were plowing and the asses feeding beside them, and the Sabeans fell upon them and took them away. Yea; they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee: while he was yet speaking, there came also another and said, the fire of God (margin, a great fire) is fallen from heaven, and has burned up the sheep and the servants and consumed them, and I am only escaped alone to tell thee. While he was yet speaking there came also another and said, the Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking there came also another and said, thy sons and daughters were eating and drinking wine in their eldest brother's house, and behold there came a great wind from the wilderness, and smote the four corners of the house and it fell upon the young men and they are dead, and I only am escaped alone to tell thee." Job i. 12, 18. Job here made four mighty demonstrations simultaneously, two of them showed his authority as "prince of the power of the air" and the other two showed his working "in the children of disobedience." Now we can see readily, why there was seen war in heaven, Michael and his angels fighting against the dragon and his angels, and the dragon, that old serpent, which is the devil and Satan, was cast out of heaven unto earth. Rev. xii. 7-9. Michael is the great prince that standeth for Daniel's people, Dan. xii. 1; while Jesus is the coming king of Israel, who has said, "All power is given unto me in heaven and in earth," Matt. xviii. 18; but though all power was given to him eighteen hundred years ago, he is not exercising that power while Satan bears rule, for to take to himself his great power, would be to inaugurate the "war in heaven," which will result in shaking, not only earth, but heaven also, and removing those things that can be shaken, including the casting of the dragon out of heaven and finally binding him for a thousand years. Mind now a few words touching the shaking and removing process, which, it may be noticed is characterized by three distinct features, to-wit; first, falling down; second, melt with fervent heat; and third, be rolled together as a scroll: and I think by a close observation, we may identify, in the starfalling phenomena of the present time, the preliminaries of the passing away of the heaven as foretold by the apostle Peter. On this point an article which appeared in the *New York Sun* of May 30th, 1885, is highly suggestive, an extract of which I subjoin; it is headed.

"The earth covered with star dust" and reads as follows.

Two Russian astronomers have just made public the results of a series of investigations of the fall of meteoric matter upon the earth. Nothing could seem more absolutely clear and free from all base or impurity, than the interstellar spaces; yet the studies of these investigations, show that the other of the star depths, particularly in the neighborhood of suns, is rather to be compared with the dusty atmosphere of a hay mow, than with that perfectly transparent medium that we are wont to picture to ourselves as forming the pathway of light between the stars. As the earth pursues its spiral course around the sun, and with the sun around through the universe, this star dust continually settles upon it, sifting down through the atmosphere in surprising quantities; part of it comes from meteoric bodies, many millions of which plunge into the atmosphere every day, and are consumed with a sudden flash of light and heat, part is probably mere dust when it enters the atmosphere, for these meteoric bodies undoubtedly vary in size from huge bodies larger than the projectile of an eighty ton cannon, and endowed with a hundred times its velocity to mere microscopic particles.

There is good reason for calling this matter star dust, for it partakes of the nature of the stars in its composition, and sometimes presents evidence that it has actually been such, and to the frigid filament and pressure that prevail in space.... Fortunately this meteoric dust possesses characteristics which distinguish it from dust of terrestial origin, and so its presence has been traced all over the earth. It has been found on mountain peaks, in the *colwebs* of unswept cathedral towers, in the snowfields of the Arctic regions, and even in the ooze of the ocean bottom. The earth is slowly growing by virtue of its constant downfall."

In the above statement we have almost a perfect duplicate of the idea conveyed by the word of inspiration, the difference being different choice of words to convey the same idea. Peter says, "fervent heat;" the writer says, "frightful heat;" Isaiah says, "the heavens shall be rolled together as a scroll;" *Sun* says the earth is slowly growing by virtue of its constant downfall. If all the falling of the whole meteoric system was to take place during a single revolution of the earth on its axis it could not truly be said to be rolled together as a scroll.

The above piece of scientific information comes clothed in the veritable garb foretold by the apostle, for after making a statement of the facts as they appear to the scientific world, the writer follows up with the remark, "The fall of meteoric dust is one of the most ancient phenomena with which we are acquainted. Before the rains descended or the clouds were formed, before there were any lands or oceans or rock ribbed hills upon this globe, when it was yet itself a little blazing sun, and through all the ages of its development from a chaotic mass into a beautiful planet, the steady downfall of meteors upon it must have been going on." Though the foregoing remark is but a speculative conjecture and not made in a scoffing way, it is a reiteration of the sentiment mentioned by Peter when he said, in close connection with the object matter of this article, "there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. iii. 3-4.

In an article headed "Zion the mother of God's children," which appeared in THE RESTITUTION of July 22nd., I referred to a set of circumstances, by the appearance of which we may be able to know when we have crossed the dispensation line, and are in what we now know as the age to come. This act is made up of three leading features, one is the travail of Zion, another is the dragon waiting to destroy, and still another is the war in heaven. In the above named article I pointed out that the dragon had appeared in view, and if the ideas in the article are correct, the war in heaven has commenced, so that the three features are already before us, and the third (the travail of Zion) is the only one that is wanting, with every indication of its nearness: and now says Jesus, "What I say unto you, I say unto all watch." Mark xiii. 37.

J. M. FEPE.

## Jewel Casket.

The two short pieces immediately following are from a sermon by John Caird D. D., entitled—Religion in Common Life.

THE PEACE OF GOD.

There are undercurrents in the ocean which act independently of the movements of the waters on the surface; far down too in its hidden depths their is a region where, even though the storm be raging on the upper waves, perpetual calmness and stillness reign. So there may be an undercurrent beneath the surface movements of your life—there may dwell in the secret depth of your being the abiding peace of God, the repose of a holy mind, even though, all the while, the restless stir and connection of worldly business may mark your outer history.

GENUINE RELIGION.

No religion can be genuine, no goodness can be constant or lasting, that is not based, as its primary source, from faith in Jesus Christ. To know Christ as my Savior—to come with all my guilt and weakness to him in whose overwhelming positence never fails to find a friend—to cast myself at his feet in whom all that is sublime in divine holiness is softened, though not obscured, by all that is beautiful in human tenderness; and, believing that love stronger than death, which for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin, to trust my soul for time and eternity to his hands—this is the beginning of true religion. And it is this reverential love with which the believer must ever look to him to whom he owes so much, that constitutes the main-spring of the religion of daily life. Selfishness may prompt to a formal religion, natural susceptibility may give rise to a fitful one, but for a life of constant fervent piety, amid the world's cares and toils, no motive is sufficient save one—Self-devoted love to Christ.

HOLY LIFE.

A holy life is made up, says Bonar, of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Shiloh, "that go softly" in their meek mission of refreshment, not the waters of the "river, strong and many," rushing down in torrents, noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgence of self and the flesh—the avoidance of such little things goes far to make up, at least, the negative beauty of a holy life.

REASON AND FAITH.

Reason and faith are twin-born—the one in form and features the image of manly beauty; the other of feminine grace and gentleness; but to each of them is allotted a sad privation. The bright eyes of Reason are full of piercing intelligence, but his ear is closed to sound. Faith has an ear of exquisite delicacy; but on her sightless eyeballs, as she lifts them toward heaven, the sunbeam plays in vain. Hand-in-hand the brother and sister, in mutual love, pursue their way through a world on which, like ours, day breaks and night falls alternate. By day the eyes of Reason are the guide of Faith, and by night the ear of Faith is the guide of Reason. As is usual with those who labor under these privations respectively, Reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while Faith, gentle and docile, is ever willing to listen to the voice by which alone truth and wisdom effectually can reach her.—*Henry Rogers.*

# THE RESTITUTION.

B. A. CHAPLIN, EDITOR.

Plymouth, Indiana, August 20, 1886.


As we have been absent to fill an appointment, and as the Agent is desirous of going to press at once, we have no opportunity to write Editorially this week.

NUMBERS 7 and 8 of a new publication entitled *The Truth* have been received. It is edited and published by Robert Ashcroft, at Liverpool, England and the price to subscribers in the United States is $1.75 a year. We have not had time to peruse the second number as it has just come to hand.

### THE TERRIBLE TORNADO.

Hot fires entered into the treasuries of the snow; or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? Hast thou marked lightnings, that they may go, and say unto thee, here we are? Job xxxviii. 22, 23.

The *National Baptist*, of August 20, has the following account of the destructive forces God can treasure up in his cloudy arsenals. The devastations that are now taking place are only forewarnings of the frightful desolations that are coming. Connected with the gathering of the saints, who have made a covenant with God by sacrifice, the Psalmist also says: "Our God shall come, and shall not keep silence: a fire shall devour before him and it shall be very tempestuous round about him." In the time of trouble,—now soon coming—the powers of heaven shall be shaken as they never yet have been.

The cyclone that passed over Port Richmond, in this city, at 3 P. M., Aug. 3, was preceded by a calm during which Joseph Forest, a member of the Hope Mission, with others, was watching the sky from the Standard Chain and Anchor Works, looking south. Mr. Forest witnessed the movement of the terrible tornado for about three miles, in about as many minutes, and describes it as follows:

"One of our members called my attention to a cloud, asking, 'Is that a cloud, or is it smoke?' I replied, 'It is a cloud charged with electricity.' Immediately, another cloud came in view, blacker and larger, with an attachment at the southern end of peculiar brightness, as though lined with silver and tinted with gold. As we were admiring its brilliancy, my attention was called to what appeared to one of our company like a little flock of birds, and then, immediately the air was filled with debris. Then came in full view, over Williams Street, near the elevator, a black mass, apparently oval in shape, some 200 x 50 feet, and about 50 feet higher than the tops of the houses. It was out of this terrible looking blackness that the destruction came, in the shape of what looked very much like a huge elephant's trunk; shooting downward with lightning speed, to within 10 or 12 feet from the earth, and then sideways, as an elephant swings his trunk, with a rotary motion. Wherever this strange object touched, roofs of houses, and timber would fly as though mere bits of paper.

It seemed to return to receive a new supply of force, and then come down again as though shot out of a cannon. This explains how buildings in its path were passed over uninjured. There were, perhaps, twenty of these ascending and then descending thrusts while I witnessed it in its path of destruction and desolation. It was lost to my view in the woods near Frankford. Mr. Forest adds, "I never saw a tornado before, and never desire to see another. It came within 300 feet of me, and I had a good view of it, and felt and trembled at its power. As I saw with what ease houses were crushed and trees uprooted and sent whirling through the air, I said. 'Oh, my God! Who can stand in the presence of thy power!'"

Thirteen houses in one row on Thompson Street were uprooted and the walls blown in, to the lower story in an instant. Three members of the Hope Mission were not only made homeless, but destitute in this row. The roof of a house belonging to another member, was carried upward into the air and hurled down on to the new Baptist chapel, smashing the timbers of the roof and doing other damage. A large factory near by was almost completely demolished. One man told me that he was picked up by the tornado and carried across the street and thrown into a mud puddle and covered almost entirely over with debris, and strange to say, came out unhurt. Trees two feet through were torn up or twisted off at the roots, as though they were but twigs. It has been a lesson to many on the instability of earthly things not soon to be forgotten.—*J. F.*

## Communications.

### "THINGS NEW AND OLD."—MATT. XIII. 52.

"Every scribe instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

While the gospel minister holds and teaches the grand realities of the Old Testament Temple worship, with its Prophets, Priests, and Kings, he must accept their import as unfolded and applied in the New Testament, by our Lord and his apostles.

In the New Testament, while Christ is the Son of David, he is also David's Lord—"The Great King to rule the world in righteousness and the people with his truth," Psa. xxviii. 33, 110.

As our High Priest he is "The Priest forever after the order of Melchisedeck," who met Abram, received tithes of him and gave him the blessing of God. He is our Priest forever, to unfold and fulfil God's eternal purpose—purposed in Christ Jesus our Lord!

As "the Lamb of God" he consumes our altar and our passover sacrifice, to take away our sins, the sin of the world! John i. 29; 1 Cor. v. 7.

As "The Word," he is "The sun, the light of the world, to unveil Israel and the nations, and fill the whole earth with the knowledge of the glory of God!" Isa. xxv. 5, 9; Hab. ii. 14;

As "The second man—The last Adam" he is to inherit all things, and with his joint heirs in his kingdom, inaugurate new heavens—make all things new!" All this I give only in brief for an end, observe, "In the beginning was the word—logos, and the word was God, revealed so far. This word of promise (in the fulness of time) was made flesh—we behold his glory—The glory as of the only begotten of the Father, full of grace and truth," John i. 1-4; 1 John i. 1-3. Note. There are twenty personifications in this context and only one, a stumbling block to embarrass faith and confuse the church.

To those stumbling I suggest that you yield—and speak as the oracles of God; "and see how it will illumine your way and refresh your spirit." Amen.

"He who transgresseth (the gospel) and abideth not in the doctrine of Christ, hath not God! He that abideth in the doctrine of Christ hath both the Father and the Son! 2 John ix; Matt. xi. 27.

Note. This is absolutely plain. It cuts off the speculating critic of Christ and life. See also 1 John ii. 23. "This word—logos"—forewarns in mercy. John xii. 48. It is judgment already announced.

The Jews though delivered from Egypt perished, except Caleb and Joshua! That nation dishonoring Jesus (in his humiliation) "died in their sins." John viii. 21, 24, 12. These facts "are written for our learning." 1 Cor. x. In pity and compassion.

J. B. COOK.

MILLERTON, Kan.

*Editor Restitution:*

We have just closed another meeting which was ably conducted by Bro. John Foore. Although he was quite sick part of the time, he closed feeling better. He spoke to crowded houses, better interest being seldom seen. All seemed anxious to hear the word, and take a lesson from the chart, which seemed to assist many, to understand his description of the plan of God. We pray that it may do us good as it doth the upright in heart. May it be like bread cast upon the water, to be gathered again unto God's eternal glory. There we will receive in the new earth state eternal life, which will amply repay us for all the scoffs and jeers of a mocking world. I sigh for the time when we may sit under our own vine and figtree. May the time soon come that we may meet each other, where peace will flow like a river, when we shall all see eye to eye.

At our general meeting last May, Brothers H. W. Barnhill, J. M. Vickery, and S. C. Oliver were appointed to arrange a general Conference to be held in South West Kansas. They have arranged for the meeting to be held at Sunny Slope School House, our regular place of meeting, commencing Thursday evening, Sept. 24, and last over Sunday. We expect Bro. Foore will be with us at that time. This meeting is for you, brethren. Will you enjoy it? Will you all assist and make it a success? Let us see. As the Indian scare is over, and good order prevails, sow your wheat, get ready and assist in making this proposed meeting an enjoyable one, that will long be remembered. Come and let us take another day's march nearer home, for soon the Son of promise will arise and rule a thousand years. Another meeting may never be held of God's scattered ones. Soon the King in all his beauty may appear and release the prisoners.

Yours for the sake of truth.

J. S. MILLER.

## Selections.

### Joyful Service.

If you want to know the character of a house, ask the servants—especially the old servants. If you want to know what sort of a condition the public services are in, sometimes you will hear various accounts of them. But it is different with the service of our Lord. Ask the old servants, and you will get the best account of it. There may be servants who have tried it for a little while and become froward and wilful. Those who have been at it longest have the best things to say about it. Ask such an one as Paul the aged. Observe the cheerfulness of the latest Epistles of Paul. You have a good deal about his trouble and suffering in the meantime, but when he came to be Paul the aged, when he is writing his pastoral to Timothy and Titus, he is extremely cheerful and consolatory. He has been long in the service. Ask the Apostle John, who began in earliest life and lasted longest in earthly service. You will hear how he had not found it an easy service—nobody does who goes thoroughly through with the Lord. John had, after the Master left, been arrested and threatened along with his friend at Jerusalem. Afterwards he had been exiled as we know, to Patmos, for the Word of God. He had lost his own brother James, and his dearest friend Simon Peter, by martyrdom in the service of Jesus Christ. But what does he say of it at the end? Look at his Epistles: "His commandments are not grievous." He came more and more to see, as all aged Christians do see more than they saw it in youth, how thoroughly reasonable is this service; how good it is, how right it is—nay, how blessed it is.

John heard his Master saying, and put his "Amen" to it at the end of his service—"My yoke is easy, and my burden is light." It may be a question, having regard to the context, whether, when our Lord says, "Take my yoke upon you," he just meant the yoke assigned to us, or the yoke that he had borne, and which he called us to share. Take the latter meaning. Just as when he says to the disciples, "My peace I give unto you." He intends not merely a peace that he can confer, but the very peace that possessed his own soul in the midst of his tribulation, and says: "That peace I give unto you. In the world ye shall have tribulation, but in Me you will have peace." So in regard to these obligations of duty; he calls those who come to him to follow him in the way, and to bear the yoke with the courage and the burden he endured when he was here as the Father's elect Servant. So we are not merely commanded, by the thought that God has a right to give his orders, and we cannot take a higher place than to be his servant, but we have, as has been again and again pointed out, to follow the Master, who himself has served, and knows all the difficulties of the service.

It gives a master great power over his workmen when they know quite well that he is not a mere amateur in the thing himself; not merely master because he has money enough to employ them, but is a master who has done the work himself, and knows it better than they do; has done it well, has done it thoroughly, and joins them in the work, and says, "Come and work with me; what you do not know how to do, I will show you." It is such a Master whom we serve.—*Dr. Donald Fraser.*

### The Four Great Moseses.

Moses, the son of Abraham, he who has brought the children of Israel out of Egypt; who broke the chains of slavery: our great law-giver was our first great Moses.

Moses Ben Maimar, known as Maimonides, who lived in the twelfth century, a scientific investigator; a writer of philosophic works; a student of medicine, and rich in Talmudical learning; he was a second great Moses.

Moses Mendelssohn, born in 1729, a modern thinker and a pursuer of the philosophy of the former, who was full of Jewish piety, and yet succeeded to raise the social elevation of his Jewish brethren, he was our third great Moses.

Moses Montefiore, whose death we now mourn, who was principally known for his unbounded love for all mankind, but most particularly for his unlimited philanthropy and his unremitting exertions to put into practice the teachings of his three great predecessors, and was our fourth great Moses.—*From the Israelite Journal.*

### Sir Moses Montefiore and the Jews.

The social rehabilitation of the Hebrew people is an event of hardly less import to the honor and welfare of mankind than any, however august and beneficent, of the nineteenth century. To the tardy payment of that debt, which had long weighed upon the conscience of enlightened Christendom, no man contributed so much as Sir Moses Montefiore, whose life, devoted to philanthropy through its patriarchal length, put to shame the lingering antipathy by which his race in England had been disabled and maligned.

Born in 1784, Sir Moses Montefiore was coeval with an epoch by far the most momentous in the history of Judaism since the second conquest of Jerusalem under Hadrain involved the ruthless expulsion of its defenders from that city and the complete dispersion of the Jews. Hebrews a century ago, no matter how admirably qualified by talent and by character to serve their fellow beings, were politically outlawed and socially proscribed in every European capital. On the Continent they were condemned to live in filthy Ghettos, while even in England they were pent by statute and by custom within a moral wall scarcely less stifling and impassible. How vast and benignant is the change wrought within the span of one man's life! Only on the eastern outskirts of Europe does the old blind hatred of the Jew still vent itself with savagery and with impunity. In Germany a mischievous attempt to revive extinct antipathies has succumbed to popular derision. In France Israelites have won respect, authority, and eminence in every channel of endeavor, and they have been welcomed to high posts in the national administration. England has not only seen a man of Israelite stock in the supreme office of Prime Minister, but it has beheld the House of Commons and the House of Lords itself open their doors to Hebrews who refuse to disavow the religion of their fathers.

Among the agencies co-operating to the happy extinction of intolerance and prejudice it would be hard to overestimate the influence exerted by the labors and example of Sir Moses Montefiore. No doubt the age was ripe for Israelite emancipation, just as in Lessing's famous drama the mind of Saladin was open to generous emotion and to profound ideas. But it was the incarnation of Hebrew nobility and piety in the figure of Nathan the Wise that awoke the rulers' consciences to active magnanimity, and who can doubt that public opinion, which might have otherwise remained irresolute and inert, was illumined and inspired by the sight of an existence consecrated for a term of life to a philanthropy as wide as human suffering and unwarped by any discrimination of race or creed?

## News Items.

### THE CHOLERA.

Up to the close of last week the deaths reported from cholera this season numbered 57,219. It is thought likely that if the full figures could be gathered the total would be six or seven thousand more. It is estimated that 550 deaths have occurred thus far at Marseilles. The disease has broken out at Barcelona, where twenty-three cases and sixteen deaths were reported by Sunday's cable despatches. Saturday's return's were, new cases 4,706, and deaths 1,758. On Sunday there were 4,696 new cases and 1,556 deaths.

On Friday the Madrid *Gazette* said that during the last twenty-four hours 5,690 new cases of cholera and 1,950 deaths from the disease were reported throughout all Spain. During that period forty-seven new cases and thirty-eight deaths were reported in Madrid.

A dispatch from Madrid last Thursday said: The ravages of the cholera in Granada are horrible. Scores of the victims of the disease drop and die in the streets, where in many cases they remain for hours before they are gathered up at night for a hurried and unceremonious burial in a common trench. The people attribute the visitation to divine wrath and wear amulets to preserve them from the disease. The priests and Sisters of Charity are assiduous night and day in attending to the wants of sufferers. The Archbishop has sold his equipage in order to obtain funds for relief measures, and has offered his palace as a hospital.

Other accounts say that sixty thousand persons have fled from Spain, hoping thus to escape the deadly pestilence. A Paris despatch says that refugees fleeing from the cholera in Marseilles have introduced the disease into Sisteron and other villages in the Alpine provinces of France.

A letter from Saigon reports that six hundred French soldiers have died of cholera in Formosa and the Pescadores; that the hospitals are overflowing with sufferers, and that the epidemic is increasing.

A telegram from Odessa, Russia, says there are ten cases of cholera in the suburbs of that city.

MADRID, August 21. Throughout Spain yesterday there were 5,104 new cases of cholera and 1,644 deaths. During the twelve hours ended at midnight last night, 11 new cases and 9 deaths were reported in this city, and 117 new cases and 51 deaths in the province outside of the city.

MARSEILLES, August 21.—There were twenty-five deaths here from cholera during last night.

The St. Loup quarter is becoming the center of the cholera epidemic. The formality observed in admitting patients to the Pharo Hospital results, it is thought, in many deaths through delay.

MADRID, Aug. 23.—Today's cholera returns from all the infected districts in Spain show a total of 4,837 new cases and 1,783 deaths. Throughout Spain yesterday there were 5,673 new cases of cholera and 1,723 deaths from the disease. Since the beginning of the epidemic there have been 156,977 cases and 61,521 deaths. During the last twelve hours sixteen new cases and six deaths were reported in this city, and in the provinces outside of the city 118 new cases and thirty-eight deaths.

### DIED.

HOOVER.—July 27, 1886, in Cannon Co., Ten. Mrs. Mary Hoover, aged 69 years, 11 months, and 23 days.

The subject of this notice seemed naturally of a religious turn of mind, and early in life united with the Baptists. Her attention being subsequently called to the tenets of the "Disciples," she concluded, after some research, to leave the communion of the Baptists and united with the Reformers, because they appeared to have clearer ideas of the truth. For many years she was an exemplary member of that society, and became so thoroughly imbued with its leading points of faith and doctrine that she could ably defend her positions against the "Popular."

That the germs of obedience, and real love for God's truth were in her, is proven by the fact, that when some twelve years since, the glorious gospel of the future age and eternal life as God's gift, etc., were first preached to her, she received the engrafted word with meekness. Always a diligent reader of the Scriptures, she now became an ardent searcher; and after the arduous duties of the day were over, and all the rest of the family had retired, she would devote hours to the promises of God to the fathers, and to the record God has given of his Son.

As might be expected, no one could long be in her company without discovering that she had been with Jesus, for she seemed obliged to talk about the great truths that center in him, and the various deputations from her old religious associates, to try and reclaim her, soon found they were no match for the midnight searcher, and could only listen to the quiet stream of truth that flowed from her lips.

Always delicate, and often brought very low, she had familiarized herself with the enemy so as to hate him more, and dread him less; and so, while preparing little presents for her children and grand-children on her 70th birthday, when they were expected to gather around her, she was obliged to quit it, and face him. Time only being allowed her to testify that the faith that had sustained her in life was supporting her in the hour of death; and affectionately exhorting those for whom she had daily prayed to believe God's precious truth and wait for his Son from heaven.

The writer addressed a large audience under the trees of a mountain Cemetery north of Woodbury, from the words of Jesus, John xi. 25, "I am the Resurrection and the Life," and then we sorrowfully laid her away. Yes, indeed sorrowfully, not that we doubted she would live again, but we loved her, and doubted if we could find a volunteer to fill her place in the broken rank.

That the good God and Father above would soon send his glorious Son to gather from their dusty beds all who sleep in Jesus, and change the living faithful is the fervent prayer of,

M. JOSLIN.

### MARRIED.

HOWARD—PERRY.—At Hot Springs, Ark., June 7, 1886, by Elder D. P. Saliy, Brother Daniel Howard, of Beaver Dam, Wis., and Sister Abby A. Perry, of Scotland, Con.

## Youth's Column.

### A Song of the Wheat.

Over the wheat the oriole flew,
A flash of flame; and he shook the dew
From his wings and sang, in the warm noontide,
Over the wheat, over the wheat.

Over the wheat the darkness flowed,
And the twilight hid and the day showed
All night long, to the low-lying heat,
Over the wheat, over the wheat.

Over the wheat the soft rain fell,
The dust and the heat and the drought to quell;
Then the harmonious pulses beat
Over the wheat, over the wheat.

Over the wheat the long hours passed
Till ripe for the harvest it stood at last;
So close, so sure, so strange, so sweet,
Grows the golden wheat.

Over the wheat the silent sky
Opened out the stars on high;
Under the wheat the silent ground
Deepened down to the dark profound.

And the birds that over the wheat did flow
Could tell of the secret as much as you
For never a wise man lived who knew
How out of the dark and the light it grew.

*Good Days for North.*

### Only a Ribbon.

A touching act of kindness was done lately by the little Princess Irene, one of the younger daughters of the late Princess Alice of Hesse. In a hospital at Eastbourne, England, endowed by the Princess Alice, is a boy of eight, who was condemned by the surgeons to lose both legs and an arm. The child bore the operation, and the long illness that followed, with great patience. The story came to the ears of the little princess, and she carried to him a royal gift in money, and (as the most precious thing she could give) the portrait of her mother. "The little fellow, with his remaining hand," we are told, "wrote a touching letter of thanks."

In one of the London hospitals, about a year ago, an assistant-surgeon became interested in one of the patients, a poor child of ten, suffering from hip disease. She lay day after day in her little white cot, with nothing to occupy her thoughts but her pain. The young surgeon saw her one day trying to make a doll of her finger, playing with it, and at last, giving it up with a weary sigh, turning to watch the sunlight creep over her bed, as he had done for months.

[redacted] afternoon, the doctor, passing a shop, bought a long, soft ribbon, of an exquisite rose color, and gave it to little Katey. She was breathless with pleasure, smoothed it out, held it up, soft and shining, in the sun, and looked at her friend speechless with tears of ecstasy. From that time she was rich. The nurse told the doctor, a week later, that the child played with the ribbon all day, twisted it about her head, playing that she was a bride, a princess, a fairy; held it in her hand while she slept, and laid it, folded in paper, under her pillow at night.

It was found necessary after two months to perform a capital operation on the child, one which, if unsuccessful, is fatal. It was done by two of the foremost surgeons in London. When the poor little sufferer was laid upon the table, she cried for Dr. S——. "He is all the friend I have," she sobbed.

"Send for him," said the surgeon, and the young assistant, blushing furiously, was brought in. He held one of Katey's hands; the other was clenched tightly over a pink roll, which dropped from the grasp during the operation. When the effect of the ether passed, she opened her eyes and looked at Dr. S——.

"My ribbon," she whispered.

He gave it to her, while the surgeons and nurses stood gravely silent. The operation had been unsuccessful. But little Katey smiled happily into the face of her friend, and hugging the faded bit of silk, fell asleep forever. It was but a trifling gift, yet it had brightened the child's last days with thoughts of beauty and pleasure and loving kindness.

Is so much not within our power?—*N. Y. Witness.*

### Katy Did It.

"Katy-did-it! Katy-did-it!" sang the katy-dids in the trees. Who was Katy, and what did she do, that all night long the insects sang about her?

Who was Katy? Why, a pretty little girl, six years old—such a merry little girl that every one loved her. Katy had come out to stay with Grandma Lee. Mamma's sister was very sick, and mamma had gone to nurse her. Papa sent Katy and little Tom, with their nurse, to grandma's.

Grandma Lee lived in the country, in a large house, with a beautiful garden to it. Back of the garden was the barn, where Katy liked to hunt for eggs, and play in the hay. So Katy played from morning till night at grandma's, and was very happy. One warm afternoon she thought she would go into the parlor, and get a book that had beautiful pictures in it. It was on a table that had a scarf hanging over the edge. When Katy reached to get it she pulled the table-scarf off. Down fell the book and a large vase, which was broken all to pieces.

"Oh, dear!" said Katy, "grandma will be so angry. I am afraid to tell her."

Little Tom had followed Katy in, and now stood beside her. Just then Katy heard grandma coming, and ran out on the porch. She heard grandma say, "You naughty boy, to break grandma's pretty vase!"

Then Katy thought, "Grandma will never know it was I who did it; for Tom cannot talk, and he is always breaking things. I won't tell her I did it." So she ran away, and did not come in till grandma called. Then grandma told her that Tom had gone into the parlor, and had broken the vase by pulling the scarf off the table.

Katy did not say a word, but she could hardly eat her supper. When little Tom came up to kiss her "Good-night," before nurse put him to bed, she almost cried. But she thought it would not do to tell then. She was glad when bed-time came, she felt so unhappy.

Katy slept in a little room that opened into grandma's. The moon was shining into the room, and it was almost as light as day. She heard something which sounded like "Katy-did-it! Katy-did-it! Katy-did-it!"

She pulled the sheet over her head to shut out the noise; but still she heard the singing, "Katy-did-it!"

"They mean me," said Katy. "I wish they would stop." But they only sang the louder.

Katy could stand it no longer. She jumped out of bed and ran into grandma's room, crying, "Oh, grandma, grandma. Katy did it!"

Grandma jumped up, saying, "Why, child! what's the matter?"

"Oh, grandma," sobbed Katy. "Tom did not do it; Katy did it."

"Did what?" asked grandma.

"I broke the vase," replied Katy, "and then let you think Tom did it."

Then Katy told grandma how the Katy-dids would not let her sleep till she had told her all about it. Grandma said she hoped Katy would never be again afraid to say, "Katy did it" when she had [redacted] think, after that, she [redacted]—*Our Little Ones.*

### Three Crowns and all for Servants.

Have you ever remarked that the three crowns spoken of are all for servants? First, there is a crown of righteousness: "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown which the righteous judge will give me in that day." There is a crown of life: "Be thou faithful unto death, and I will give thee a crown of life." Then the climax—may we all claim it—you that feed the flock, you that go breking the bread of life and telling of the Savior's love and trying to win others to life: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." It is the business of a good master to supply his servants. You do not expect your servants to serve you out of their means, but out of your means. I have known the servants in a house—I wish there were more of them, but they are a generation that is fast dying out—that were so incorporated into the family, felt so identified with the property of the family, that I have heard them speak of "our horses," "our coaches," "our children." Brethren, your privilege as a servant of God is to claim all he is and all he has to strengthen you for your service. Is not this a great privilege—the privilege of service?—*Marcus Rainsford.*


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 26, 674½ Ontario Street, Corner of Hollyer, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

# HALT!

## This Means You.

We need the

MONEY YOU OWE US.

We wish YOU to examine your account carefully, and if you find you owe us, do not rest till the money is on its way to

THE RESTITUTION OFFICE.

# Poetry.

## THE LORD IS MY SHEPHERD. PSALM XXIII.

The Lord is my Shepherd, oh, words full of peace!
How sweetly they cause all desponding to cease!
My soul as it hears them, is hushed into rest,
With calmness, and gladness, and glory possessed.

*The Lord* is my *Shepherd*, the God of all might,
The Thought of my weakness no more can affright;
He bears me, and carries me all the way long:
I have to be helpless, while he is so strong.

The Lord is my *shepherd*, my footsteps to guide,
From harm to protect me, for want to provide;
He is mine just as truly as though I alone
Were tended and cherished, and loved for his own.

He "*maketh me to lie down*" with a tender constraint,
Which thoughts cannot picture, and words cannot paint:
He gently compels me to cease from all strife,
To rest on His love, and to live in His life.

He goeth *before* who "restoreth my soul;"
Beside me, "the waters of quietness" roll;
Rich pastures and mercy are following me,
And all round about me the green pastures lie.

He "leadeth me" on where the calm waters flow,
He keeps me "beside" them wherever I go:
O glorious paradox, wondrous and blest!
He leads me along, yet I'm lying at rest.

I fear not "the shadows of death" and the grave,
For he who is "with" me is mighty to save;
The terrible substance, O Lord, was for Thee.
Now only the "shadow" can fall upon me.

I have not within the dark vale to abide,
'Tis but a walk through to the opposite side;
And even the shadow the darkness can wear,
Since Thou, blessed Jesus, will shine on me there.

Thou spreadest my table in sight of my foes,
They stand and look on but they cannot oppose:
My cup runneth over with joy and with praise,
Thy goodness and mercy shall crown all my days.

A king and a priest I am made now by Thee,
Thy house, O my Lord, shall my dwelling-place be;
There, under Thy Shadow, my soul finds her rest;
Also dwelling in Jesus, I know I am blest.

# Selections.

## THE LOCALITY OF EDEN.—NO. II.

Many have been the sites claimed for Eden, and it has been assigned to regions far remote from where it was at all likely to have been. Some travellers have gone out, and though acquainted with what the Bible says as to the country where it was, seem to have preferred to give more credence to more dim native traditions rather than [illegible] of accounting for these traditions in a philosophical and common sense way, as we have done, they were more inclined to fall in with and endorse the vague and unlikely guesses of the heathen. Hence, one listening to the Cingalese places it in Ceylon, another in Cashmere, one in Mexico, and so on—thus increasing the confusion, instead of going to seek for it at once in the quarter where Scripture indicates. Colonel Chesney (and, I think, some others) place it in Armenia, at a part where four great rivers have their source—namely, the Euphrates, the Tigris, the Araxes, and the Halys; and takes the expression, 'was parted into four heads,' as signifying four different streams rising in the same neighborhood, and running in various directions, some north and some south. Other, again, have placed it in Georgia, or Colchis; and a recent writer has labored very ingeniously to prove that Eden was in Arabia Felix, or 'Araby the blest.' But there lies the strong objection against either of these views, that they are not east at all, in the strict sense of the word, for the first is but a few points east of north, and the latter but a little east of south of a line drawn through Canaan, or that wilderness to the south of it in which Moses is supposed to have lived when he wrote the Pentateuch. Granted that the term 'Kedem'—'the East'—may have been used in a general sort of way by the Egyptians and Hebrews, as indicating both north-east and south-east, yet it will scarcely do to place under this head regions that really are north and south to the country in which the sacred historian lived. For if Moses wrote this whilst in Midian—which is most likely—or during the time of the sojourn in the wilderness of Sinai, at the Exodus, these countries would be almost due north and south of where he dwelt. For this reason, then, faithful exactness requires us to seek a middle region lying intermediate betwixt Armenia and Arabia Felix, and more truly east from Midian, Sinai, and Egypt. This would point to the country lying round the head of the Persian Gulf, or not very far from it. Here, then, have we the best evidence to look for it, and may safely venture to discard all other theories of its locality, however plausibly and ingeniously presented, because none others will tally with the requirements of the sacred record. So we have brushed them away from us, both on the right hand and on the left, and made straight for the mark in the quarter where faithful exactitude requires it to be. We shall only quote more fully those authorities who place it in this quarter, because we believe this is the only correct view.

The Euphrates, is a land-mark of itself, and so is the Tigris; but as the first is a great river, some 1700 miles long, it will not do to place Paradise anywhere in the northern part of its course, both because, as we have shown, that would be making it north, instead of east, from Moses' standpoint; and also because Armenia, and all the highlands through which the river flows, are much too cold (in winter especially), to be the abode of two pure persons, even if they lived in a sheltered valley.

One thing should be borne in mind at the outset—namely, to keep the distinction between the country and the garden of Eden, for they are not the same thing. So the land should be sought first, if possible, and then Paradise. Eden may have been, and probably was, a country of considerable extent (though whether it was so large as some would fain make it, is by no means provable); but the garden was a much smaller portion of it, situated towards its eastern side. It bore a similar relation to the land of Eden, as what a nobleman's park or estate bears to the country in which it is situated—namely, as forming a very small part of the country, even though as a park or an estate it should be considered to be quite large, and might cover many square miles. Thus it was with Adam's Paradise. Planted and enclosed by the Lord and his co-operating Elohim or angels, it was designed as a pleasure garden and home for the new rational being whom he had lately created outside its precincts. Into this home of delights did he lead the creature he had made, and install him in full possession, where everything was calculated to regale the senses, to feast the eyes, and to gratify the taste with the most delectable enjoyments.

NO ALLEGORY.

Others, seeing the contradictions and futile efforts which certain have made, seek to throw discredit on the whole account as being a true narrative of literal facts, and forthwith begin to write or talk nonsense about its being only 'a beautiful allegory,' as they are pleased to call it, and then proceed to guess out its [illegible] according to their own fancy, in the silly vaporings of their own 'sinful flesh,' for their talk is not any the less nonsense because they employ great ingenuity in trying to reduce Bible truth to moonshine; that is, to just nothing at all but a mere fiction which has no reality in it. But we denounce all such attempts to falsify God's Word, come from what source it may, and however cleverly, ingeniously, and prettily it may be done, and call it by its right name—*pseudo-sophistical*. For see where such mischievous work lands us! If the narrative of paradise be only an allegory, then it was no fact at all, but a mere fiction. If so, then the account of the temptation and the fall may be mere allegorical fictions also, and the curse, the penalty, and the promised Redeemer likewise—for the one involves the other by logical sequence through all the chain. So we would soon have to deny the facts of the creation, the fall, and the redemption altogether! When men begin this course of taking such liberties with God's Word, and trifling with its plain statements, there is no telling where they may stop; for they are like a person commencing to slide down a greased plank to destruction. No, not the account of the trial of our first parents in the garden is a true and solemn narrative of facts, which we, their posterity, are tasting the effects of to this day.

Rightly discarding the attempts of those who explain it all away, or those who, heedless of Bible finger-posts, are looking for it too far off; we join in the company of those who seek it in the vicinity of the great central land in the region towards which the Bible points—that is, somewhere near the two great rivers named—namely, the Hiddekel, or Tigris, and the Phrat, or Euphrates. For it seems so strange why men should ever think of looking for it so far off the mark, when these two rivers are so well known, and are given to serve as a guide to the region. But one cause of it has been due to these parties translating these proper names and taking their meaning instead. Thus, as the Hebrew name Phrat means, by way of pre-eminence or distinction, 'the river,' 'the great river,' so by not taking it as a proper name, it is an easy matter to apply it to any large stream we choose at our fancy, such as the Nile, Ganges, or Mississippi. Now, as all proper names originally had a meaning of some kind, we can, if so disposed, play fast and loose with them at pleasure, and apply them to anything but the right subject that will bear the least resemblance to their meaning, and so might get rid of proper names altogether! See where that would land us! But this is not the fair and honest way. The true course is not to ask what is the meaning of the proper name, but what particular stream was indicated by it? to what river were the thoughts of the speakers directed when the term was used? Beyond all doubt, it was to that celebrated river on whose banks stood Babylon, and which ran along to the east of Syria. To the original Hebrew name, Phrat, the Greek put the prefix *eu*, which signifies 'good,' in the sense of bountiful, noble, or excellent; therefore 'the bountiful Phrat,' 'the noble or excellent river,' is the import of the Greek name, and was no doubt given both on account of its fame and celebrity, as the largest river in all western Asia, and also because of the wondrous fertility which it caused to all the regions through which it passed. Here, we have a land-mark at once which all the subsequent calamity of the deluge has not been able to efface. Somewhere, then, on its shores may we reasonably look for what we want; not that we can hope to fix the definite spot where stood 'The Garden of the Lord,' but only make an approximation of its probable site. So now for some of our promised quotations and authorities.

RAWLINSON'S VIEW.

The following appeared in the *Philadelphia Ledger*, respecting Sir H. Rawlinson, a few years ago:—

There seems to be a reasonable expectation of the discovery of the site of the Garden of Eden, if we may credit Sir Henry Rawlinson, the distinguished Assyrian explorer, President of the Royal Asiatic Society. At a meeting of the Society, held in London, at which he was inaugurated, he made a speech, in which he expressed his conviction that the Babylonian writings and monuments now in possession of the British Museum would turn out to be immediately connected with the earliest Biblical writings, and that before long, the whole of early history given in the book of Genesis, from the time of Abraham, downwards, would be found existing in its original form among those primitive stone records. He also announced that in a short time he would submit to the society evidence that the name 'Garden of Eden' was the old and ancient name of Babylon. He stated there were Babylonian documents which gave an exact geographical description of the Paradise in which the opening scene of human history is laid, answering precisely to the topography and the geodesical particulars of Holy Writ. In them he has found the four rivers, or rather the four branches of 'the river which went out of Eden to water the Garden,' mentioned by the very same names, Pison, Gihon, Hiddekel, and Euphrates. He has also met with accounts of the flood, and the building of the Tower of Babel, which bear with singular directness and value upon the Biblical narrative of those events. If he should realize all that he anticipates, he will have given to the world one of the most interesting archæological and antiquarian discoveries ever made among Biblical critics. It has long been a matter of discussion whence came the two different accounts of the creation of the world, of man, and his history from his emanation from the hand of his Creator down to his destruction by the deluge, which form the first nine chapters of Genesis. These two narratives have been distinguished respectively as the Jehovah and the Elohim records, because in the one Deity is spoken of as Jehovah, and in the other in the plural form as Elohim. Probably Sir Henry Rawlinson's discoveries will throw light on the subject, and thus clear up the obscurity which hangs over that portion of the sacred text. If this should be the case, he will be a benefactor to theology and Biblical lore, as well as to history and archæology. There is nothing amazing in the fact that the sculptured archives of Babylonia, necessarily the chief memorial of tradition and belief among the Chaldeans, should be reflected in the annals of a race which came from Chaldea; still, the prospect of comparing the originals with the derived reports, and of finding the authentic sources from which Elohist and Jehovist drew their statements, is one which will naturally excite vivid expectation among Biblical scholars, and cannot fail to arouse very general curiosity. The cause of religion has always been advanced by discoveries in science, notwithstanding the coteries made against them by well-meaning but rather shortsighted persons. Truth can never gainsay truth, nor can we go back to the practice, whether political, or religious, which is said to have laid hands on Galileo for asserting that the earth moved. Nevertheless it moves, is true of everything as well as of the planet we live on; and if these discoveries, or any others, interpret to us, in a positive and simple sense legends which have been lost in the sacred mist of tradition, the Biblical account cannot but gain in clearness, while the intent which dictated the record must be carried out with increased directness and force. The character of all such investigations has ever been in the highest sense Scriptural and Christian. It may turn out that the Chaldeans had traditions of Eden, of the flood, and of Babel, and that Abraham brought them with him from 'Ur of the Chaldees,' to Canaan, and handed them down to his posterity, and these traditions may also have found their way into other lands long before Abraham's time, which would partly account for their universality. Let us, at any rate, know what the Babylonian records can tell about the Garden of Eden. If Hiddekel, Pison, and Gihon can be identified without geographical bewilderment, let it, by all means, be done. We have our doubts about the probability of this. Euphrates remains, but it seems strange that the three other rivers disappeared so completely in a country where no natural convulsions have taken place within recorded history. Neither the heat nor the sand have been able to obliterate the Euphrates and it is difficult to imagine that they could have obliterated the others, unless that they were insignificant streams. But the turn which Sir Henry Rawlinson has given to the meaning of the term 'Gardon of Eden,' throws light on that passage in Isaiah xxxvii. 12—'Have the gods of the nations delivered them which my fathers have destroyed, as Gozan and Haran and Rezeph, and the children of Eden which were in Telassar?' And on that Ezek. xxviii. 13—'Thou hast been in Eden, the garden of God.'—*Beulah.*

## THE EASTERN OR TURKISH QUESTION.

The great problem of the age is, Who shall be the owner of Constantinople, and who shall be the ruler? Shall it be England, France, or Russia? We maintain that England or France have not the least claim to the possession of Constantinople, the key of the East, and the control of the inland seas. Russia seems to have a better claim, and is eager for conquest. Since the last will of Peter the Great, she has manifested an aggressive spirit, and hopes yet to plant the cross in the church which is now the Mosque of St. Sophia, and to rule as the head of the Russian or Eastern Church in old Byzantium. But, contemplating the origin of Russia, she being a Slavic nation, her claim to the title of heir to the Eastern Church cannot be sustained, and her territory does not belong to the territory and people called "the Roman earth." We rather humbly suggest that the most rational solution would be that the King of Greece shall become the owner of Constantinople. Thus, the boundaries of that little kingdom will be increased, and a new Grecian Empire established which would have the balance of power, and the present king being connected by marriage with the rulers of England and Russia ("the seed of man" Dan ii. 42), both powers might accept the compromise, and so the image of the prophet shall be seen intact in all its proportions. No doubt Russia will always be the great factor in this vexed question.

It is not only the territory in Europe which draws our attention, it is also the territory in Asia, which must be considered, and, indeed, is so closely connected with "the Eastern Question" that it has equal weight in the scales of the political complication. Palestine, or Canaan, "the land of Immanuel," Isa. viii. 8, is not like other countries on the globe, the property of the nations; it is a reserved spot for more than four thousand years. The Magna Charta of Israel's property is recorded in Gen. x. 5; Deut. xxxii. 8; "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the members of the children of Israel."

That land is given to the seed of Abraham as a gift forever. It is a covenant gift, and "a gift cannot be sold," Gen. xiii. 15; xv. 18; xvii. 7-12. Mohammed was aware of that fact, and acknowledged in his Koran: "That the products of Canaan, not the land of Canaan should be their property."

That land is isolated from all other countries, protected by mountains, by deserts, and by the sea; its geography is unique, and yet it is the centre and focus of three continents. It is of such an importance that the Eastern or Turkish question never can be settled unless the ownership of Canaan first shall be settled and established.

Jerusalem has always been "the caldron or seething pot" of the nations, Ezek. vi. 3-11; the battle-ground during the ages past, it will be the battle-ground of the ages to come. The first battle, and also the first victory on record, did happen in that country, Gen. xiv. 1-24; and so the last battle and the last victory will be fought in the land of Immanuel, Rev. xx. 9. No place on earth has such a record of carnage and bloodshed as Palestine. From the times of the judges, the kings of Israel, the kings of Syria, Egypt, and Assyria, Nebuchadnezzar, the Romans, the Caliphs, the Crusades, Napoleon Bonaparte to Ibrahim Pasha, Mount Tabor and the plains of Judah have been the battle-grounds of the Eastern wars; and as several "Eastern questions" have already been settled in ages past, so the great battle to come will be on the confines of the land where the angels sang: "Glory to God in the highest, and on earth peace, good will toward men," Luke ii. 14. Then shall the language of Paul be understood:—"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

No place on earth has produced such a vexation of spirit as Jerusalem has done. It was a thorn in the eyes of the Samaritans and an eyesore for the philosophical spirit of Greece and Rome. After Mecca, Jerusalem is the next holy city for an Islam believer. It was the goal of the Crusaders, and even at this very day it has an enchanting power. The Jews have there the *Via dolorum*, and the graves of their fathers. The Mohammedans their Mosque of Omar, from which their prophet made his night's journey to the seventh heaven. The devout Christians feel that Jerusalem is called the city of the Great King, and so it is the same in regard to the nations aboard. England covets that country as the highway to Hindoostan; France, as the representative of the Roman or western church, is claiming the right as the eldest son of the Church, and is making great purchases in Jerusalem and in Palestine; and Russia, as the representative of the Eastern Church, asserts her claim for possession, and has already invested great sums of money to establish herself in the holy city. It is the coveted prize, and for that reason this is the cord which suspends them winds and unwinds. The heads of families are usually the leaders and the beaters. After them go the members, carrying fruits, cakes, etc., for the monks, and food and covering for themselves. They spend the night in some special or common sayat or rest-house near the pagoda. Before this break-of-day the food for the monk is prepared, and at sunrise they are called to receive it. The gong again sounded at intervals to let the inhabitants of the four worlds in Burmese cosmogony know the goodness and kindness of the family party. The Abbot recites the ten precepts relating to worship, some of Gaudama's comments upon them, and then walks away back to his monastery, followed by his disciples shaded by large fans, and his novices carrying the gifts received. The family then cook their own food, freely share it with any hungry stranger or on-looker, and cast the remnants to the dogs and crows: from all of which acts of generosity, hospitality and piety they derive some measure of merit, which they add to their store for their future existence.

THE POOR AT THE TEMPLE—John ix. 1; Acts iii. 2.

Charity has ever accompanied worship. Love to God produces love to man, and especially practical love to afflicted man. The pious have ever been the pitiful. The Jews left portions in their fields and gardens, and gave tithes in the temple for the poor and helpless. The earthly Christians laid by part of their profits on the first day of each week to supply the wants of the needy. The afflicted and diseased went or were borne almost daily to the temple gates and stairs. On every ordinary worship-day, and on every great feast-day, Burmans afflicted with all kinds of wasting and incurable diseases go or are taken to the great pagoda approaches and platform. They are so numerous that they form a line on either side of the long flight of steps of the three entrances. There they sit all day with flat bamboo baskets or lacquer ware trays before them, and either look pitifully or cry plaintively for alms, which they receive in handfuls of rice and curry, or in pice (or farthings). Those who frequent the platform, are not so helpless and ill as those who lie on the steps, have small triangular gongs which they strike at intervals with small mallets, accompanying the long vibration by a wail of want which produces a harsh discord. These gongs are struck to call the attention both of the worshipgate of Jerusalem; now it can be called pre-eminently a city of Jews. Now a Christian church, called "Christ Church," is built upon Mount Zion. It is no dream, it is a reality; the sound of the wheels of the chariot is heard of the coming King of Israel in Jerusalem, "who shall reign upon the throne of David, his father, and whose dominion shall be without end," Luke i. 32, 33.—*A. C. Teis, in Christian Herald and Signs of the Times.*

## SCRIPTURE ILLUSTRATED.

A Rangoon correspondent of the London *Presbyterian* furnishes that journal with some "Illustrations of Scripture from Burmah." Those relating to strangling, vain repetitions and straining out the gnat make the teachings of our Lord very vivid and real.

STRAINING AT GNATS—(Matt. xxiii. 24).

As the Pharisees and all the strict-or Jews carefully strained their drinks through fine linen, least they should swallow any unclean insects and break their law, Lev. xi. 20, so the Buddhist monks and the more exact of the laity filter all their drinking and cooking water through two or three earthenware jars perforated in the bottom, filled with charcoal and broken bricks and placed on the top of each other, lest they should swallow any of the larvæ of mosquitoes, and so violate the law forbidding the taking away of any life.

OSTENTATIOUS ALMSGIVING—Matt. vi. 2.

Those who in Christ's era pretended to be very generous did not actually blow a trumpet, but went into the public places of business and religion before they gave any alms. Some of the very charitable Buddhists, however, proclaim their good intentions and actions by beating a brass triangular gong, called kyee-zee. On the evening of the day of preparation, which precedes every worship day, a few of the elders of the people, distinguished by the narrow white band of cloth tied round their heads, go round the Burmese quarters and villages, beating these gongs to intimate that they are going to make merit by charity at the *payah* or pagoda. They attach these gongs and lamps to balances, them to the ends of "pats" of bamboo, which they lay across their shoulders. These gongs sound sweetly and vibrate long, as the cord which suspends them winds and unwinds. The heads of families are usually the leaders and the beaters. After them go the members, carrying fruits, cakes, etc., for the monks, and food and covering for themselves. They spend the night in some special or common sayat or rest-house near the pagoda. Before this break-of-day the food for the monk is prepared, and at sunrise they are called to receive it. The gong again sounded at intervals to let the inhabitants of the four worlds in Burmese cosmogony know the goodness and kindness of the family party. The Abbot recites the ten precepts relating to worship, some of Gaudama's comments upon them, and then walks away back to his monastery, followed by his disciples shaded by large fans, and his novices carrying the gifts received. The family then cook their own food, freely share it with any hungry stranger or on-looker, and cast the remnants to the dogs and crows: from all of which acts of generosity, hospitality and piety they derive some measure of merit, which they add to their store for their future existence.

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VAIN REPETITIONS—Matt. vi. 7.

Repetition is a virtue among the Buddhists of Burmah as it was among the Pharisees of Judea. It is practised by almost all false worshippers, and can be easily and abundantly illustrated. In Burmah, as elsewhere, Buddhists count their recitals by a rosary of 108 beads, made of seeds, wood, bone, or stone. Their worship at the pagodas consists mainly of repetitions of the formula, "Anetta, Dokn, Phra, Tara, Thingo, Yaydana, Chow ba"—i. e. transitoriness, misery, unreality, the Lord, the law, the assembly, the three precious ones. During each recital five of the beads are passed along the string from the left to the right hand. They are more commonly carried in the hand than worn round the neck. Monks, nuns and old men and women may be seen daily muttering the words and moving the beads as they go about begging or visiting. But prayer cylinders driven by wind or water wheels are not seen here, as in Tibet. The only things in the least like them are the long streamers and little flags that are used as offerings before the images or pagodas. The flags are triangular pieces of white paper, stitched or stuck to thin strips of bamboo, by which they are carried and presented. The signs of the eight planets are printed on some of them, and on others a devout expression or pious wish. The streamers are made of tough paper, or thin cloth, fastened round rings of bamboos, shaped like lizards or dragons, and often ornamented with needlework. The conveying and hanging of one to the high poles erected for them is quite a solemn ceremony. From ten to thirty men, walking in single file, bear it upon their shoulders, and hold it there till it is taken up by one who climbs the pole and attaches it to the top. They are usually accompanied by a considerable number of friends and acquaintance carrying other small offerings. Every way of doing and streamers in the wind is considered an offering or petition.—*N.Y. Observer.*

## Conference Notice.

The Second Annual Conference of the Church of God, in Michigan, will convene, (the Lord willing) at Watson, Allegan Co., beginning Thursday evening, September 24, holding over Sunday. A cordial invitation is given to all lovers of the truth to be present. Brother Chaplin, our much respected Editor of THE RESTITUTION with several other friends from Indiana, have promised to meet with us, and with the united efforts of the brethren in this State, we expect to make this meeting the best we ever had, and so build up, and fortify the blessed truth. Come one, come all. Those coming on the G. R. & I. R. R., either from the North or South, will stop at Martin and inquire for Brother Isaac Catt. Those coming on the Michigan and Ohio, stop at Fisk Station, and inquire for Brother John Grant. Teams will be in readiness to conduct the friends to the Church.

By order of the Executive Committee.

MARY A. WOODWARD, Sec.

## Conference Notice.

The Annual Meeting of the Christian Association of Iowa, will be held, (if the Lord will) at Irving, Tama Co., Iowa, commencing Thursday evening, Sept. 24, 1885. Churches will send delegates at the usual ratio, and all who love the truth are invited to attend. Those coming by the C. & N-W. R. R., will stop at Ballo Plaino; those by the M. & St. P. R. R. at Elberon. Those coming by rail will be met with teams, if they notify the undersigned of the train they will come on. A good meeting and general attendance is hoped for. To this end will exchanges having a circulation in Iowa please copy.

JOHN FITZ, Sec.

## REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

Renew your subscription for THE RESTITUTION

# Poetry.

## RESURRECTION.

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Psa. lxviii. 13.

Sweetly sleep, ye saints, the brightness
That reminneth for the dead.
Soon shall leave the dusty bed.
Darkness reigns where they are lying,
But they only wait the day
When the Lord shall cause the morning's dawning,
As the Christ-light dawn'd to-day.

Summer with its softly glowing
All around the lily blooms and roses,
Flowers sweet to fragrance springing
As the verdure o'er them waves.
Never more shall they know sorrow,
Never more shall sadly weep;
For there comes a glad to-morrow,
When they rise from sacred sleep.

They shall have the dust all beaming
Like the plumage of the dove,
Clay with gold and silver gleaming,
As it sings in song of love.
Christ shall raise them in his glory,
They shall be his image-stamp'd
And the place of song and story
Shall be dimmed by light divine.

Sweetly sleep, ye kind, the brightness
Of that thro' all the summer day
Yet may leap with wings of lightness,
When the frosts have passed away.
Even now, the silver lining
Is around the gloom we dread,
Glowing with an endless shining
When a night is the blessed dead.

*Written by Kinsley S. Bingham, in Judgment at the Door.*

[This beautiful song of faith and hope was written by our brother, while visiting Mount Olivet Cemetery, Baltimore, Md., beside the grave where his mother lies peacefully sleeping in Jesus, ready to awake at the call of her beloved Lord and Savior.—*Ed Banner.*]

*—Reprinted from the Bible Banner.*

# Selections.

## Russia's Place in Prophecy and the Impending War with England: As Seen in Ezek. xxxviii. and xxxix.

It is generally supposed that the King of the North, the Chief Prince: or Prince of Rosh (Russia), of Meshech (Moscow); and Tubal (Tobolsk); points to him who sits on the Imperial seat of all the Russias. Hence, all who believe that we are now at the very near end of the "times of the Gentiles," naturally expect that Russia will soon play a very important part in the world's politics. Indeed, all current events point in the same direction.

Another very important sign of the times is seen in the state and condition of the Jews at the present period. They are driven to the front. Persecution is hunting them about; and their resting places amongst the nations are being much disturbed. Another very significant fact is, that the eyes of many devout Jews from Sir Moses Montefiore downwards are being turned to their own land. The time is rapidly approaching when they shall again return to Palestine. In these days, when events move so quickly, it will be but a very short time before this shall come to pass. When these Jews go back they will carry wealth and importance with them; and it would not be long before Jerusalem would become a place of very considerable commercial and mercantile importance.

It seems most probable that the return of the Jews will, in a chief measure, be due to the influence of England. Certainly, we see England, at last, come to the defence of the Jews against Russia.

In those chapters we see that while England has thus been instrumental in bringing the Jews back to their own land, that Russia, true to the traditions, has not been idle in political intrigue. For we find that then shall Russia be allied to Persia, Ethiopia, Libya, which together with Gomar and Togarmah, of the north quarters, shall all unite their strength in one vast force. Truly a prodigious army this shall be, the like of which has never been seen before, nor ever shall be seen again. One glance at the map will show that Russia will have thus drawn a complete circle of power around the whole land of Israel. Surely, Israel will then be championed by a power worthy of having prepared against it such an armament—the greatest that this world has ever seen. What power could this be but England, assisted by her colonies—"the young lions thereof?"

The point of Russia's attack will be on the land of Israel itself, and upon those who dwell therein: and her armies shall cover the land as a cloud. Let it be noted that England, too, shall have her allies: for Sheba and Dedan from the East will have joined the merchants of Tarshish from the West, in questioning the motives that have led Russia to this mighty movement. Then shall the Lord himself be revealed from heaven in awful majesty; no combination shall then withstand his mighty power. Then shall he rescue his people: and they shall know that he is the Lord—the Holy One of Israel. Then we are informed that so mighty and numerous had been the armaments, that they shall burn the weapons of war for seven years, and seven months shall they be burying the dead.

From an intelligent study of Daniel xi., particularly of verse 40 and 41, it would seem that Russia will attack both by water as well as by land. And it does not seem improbable that this two-fold attack will be in two different directions (Ezekiel xxxviii. 10). "Thus saith the Lord God. It shall also come to pass, at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up into the land of unwalled villages. I will go to them that are at rest, that dwell safely all of them dwelling without walls, and having neither bars nor gates." Daniel says, "He shall come with many ships, and shall enter into the countries, and shall overflow, and pass over." What these "things" are that at all come into his mind we may but conjecture. Perchance, these things may be the many old causes of grudge that Russia has against his powerful rival—against England, they who interfered on behalf of the Poles; who checked the many encroachments in the East; and who, perhaps, finally befriended the Jews, by causing them to be brought again to their land, some of whom they may have conveyed there, and given a settlement therein.

"He shall think an evil thought;" I will go up to the land of unwalled villages. What is that land of unwalled villages? Certainly, we think, not the Holy Land. In the prophecy, this "evil thought" is spoken of as an additional purpose. The point of attack would seem to be a different place. What place is meant?

What place can answer to the description so much as England? The inhabitants of the British Islands are, as it were, dwelling without walls, and having to their cities neither bars nor gates. England, then, as well as Palestine, may be the point of Russia's attack. Though the attack should be in two different places, the war would be but with one people. Russia might issue an army from her northern quarters, through the Baltic, while her Eastern army could be supplied from her southern quarters.

Of one thing are we sure. The Lord God Almighty is in this future—in all things he works according to his sovereign will. This is clearly shown in these particular chapters. At the commencement of the times of the Gentiles, the world power was by the will of God; and it is he that will bring about its end. And, truly, its end is now close at hand.

As we think of this remarkable prophecy, let us remember that it was written 2500 years ago. Written before Russia and England were nations; and centuries before they came face to face as such. And, yet, as we read this prophecy, it seem to be but current politics, and as if written only yesterday. Truly, this is the word of God; and holy men wrote it as they were inspired by the Holy Spirit.—*G. N. Willoughby in Israel's Watchman.*

## SHOULD A SMALL CLASS RULE THE NATION?

Why should a few persons claim the right to override the laws made for all? In this fair and free land we boast of all men's equality before the law. There are over fifty millions of us who, according to this, stand upon the same legal level. No one can legally have any advantage over another in the administration of the civil government. This is our theory of government, and it is beautiful in theory. It is the *ne plus ultra* of equity. Justice herself could not frame a more beautiful ideal. But how is it in practice? Are all, in fact, treated alike by the administrators of law? There is a very manifest and unreasonable exception made in favor of a few thousand liquor dealers. These men claim, and the claim is allowed, to exercise peculiar and special privileges granted to no other class, occupation, or trade in the land. In what particulars?

1. That of poisoning others.

This privilege is denied to all other classes. The butcher that sells unwholesome meat is arrested the moment the fact is made known. The grocer that sells poisonous canned goods, habitually, is shut up at once when the cruel practice becomes public. The ragman is not even permitted to sell old rotten rags infested with disease. But the liquor seller deals in nothing but poisonous wares, and claims that he shall have license from the government to do this thing. He commends his poison to deluded customers, and sweetens and prepares them so as to make them pleasant, that he may induce the more to drink and destroy themselves. He does not ware his victim of the danger by telling him there is poison and death in the cup, but the reverse. Yet his claim to do this is granted to no other class of men. He has a kind of monopoly in the death-dealing business, by which so many hundred thousands of strong, healthy, and brilliant men are brought to premature graves.

2. Those liquor dealers claim the privilege of carrying on their work on the Sabbath. We have Sabbath laws. All other classes are required to observe them and refrain from their business except as a necessity on this day. The farmer must leave his plow in the furrow, and the merchant shut up his doors, and the mill cease its grinding on the Lord's day. But the liquor business claims the right to go on as usual on that day. Too generally it is permitted to defy the law and disturb the quiet and peace of the community by its noise and rioting.

3. It demands special indulgence in the matter of taxes. All other classes must promptly pay their taxes when due, according to law, or suffer the legal penalties for non-payment. But bonded warehouses have been standing full of strong drink on which the legal revenue has not been paid. The liquor interest demands exemption from the legal penalties in such cases. The government waits patiently the convenience of these delinquents, but seizes the widow's goods for taxes at once to make sure the revenue.

Now we may properly inquire on what grounds such claims are put forth? The country might perhaps afford this bonus or special favor if the business produced such extraordinary good results as to justify it. But is it so? It eats up the hard earnings of the poor. It wastes and squanders the wealth of the rich. It consumes the bodies of valuable citizens, and disables them for their share of the burdens of the world. It erases the brain and unfits the mind for the wise management of any business. It turns good and peaceable citizens, men and women, into demons, endangering life and property on every hand. It is constantly turning happy homes into bedlams of crime and sorrow. It takes the youth of our land and educates them for the jail, the penitentiary, and the gallows. It perverts the fountains of justice, and corrupts legislation. It hinders education and the elevation of society. It corrupts political action, and endangers free institutions. It inflames the basest of passions and makes men harder to govern, increasing the necessity for more laws, officers, prisons, and gallows. Thereby it greatly increases the burdens of taxation. It consumes vast quantities of good, wholesome food, given to sustain, not destroy, life. It hinders the progress of truth, and drowns men's souls in selfishness. It bloats the flesh, spoils the breath, and destroys the beauty of the human form, especially of the face divine, and renders it hideous and loathsome. It brings misery, poisoned with the curse of God, into the possession of a few, to be squandered upon their lusts, or to be left as a burning plague to posterity. These are some of the things which this favored business does for the nation and world. Do they present a valid claim for preferment, that the business should be pampered and protected in its violations of all laws human or divine? Where is the good in all this? It is not a dead loss in all respects, with no compensating features? It is astonishing that it can find advocates among any reasonable class of people. —*Christian Instructor.*

## Fear Not, Little Flock.

Though the church of Christ is a little flock, it is of priceless value. It has been purchased with blood. It is the one flock of God, however divided and distracted: and though scattered in the dark and cloudy day, yet it will be gathered together at last by "our Lord Jesus Christ, that Great Shepherd of the sheep."

But even now it is under his care, his supervision, his control, and no grievous wolves can divide and devour those who listen to God and to the word of his grace. No one can pluck even the feeblest lamb in all that flock from the hands of the Heavenly Father. The Great Shepherd cares for his little ones; and as there are flowers that bloom in desert wastes and in lonely valleys, which are seen by no human eye and watered by no human hand, but are as fair and as fragrant as those which share the most costly culture, so the Great Shepherd feeds his own flock in the wilderness, in green pastures, and by the side of still waters, restores and guides, and comforts, and protects them, even to the end.

"He shall feed his flock like a shepherd," and while he feeds them, how blessed to know that "He that keepeth Israel shall never slumber nor sleep." "The Lord is our shepherd, our guardian and guide.

Whatever we want, he will kindly provide.
To the sheep of his pasture he carefully attends,
He calls and guides them his flock to surround.

—*Christian.*

## The Books of Babylon.

In the latest publication of the Assyrian and Babylonian inscriptions from the British Museum, edited by Sir Henry Rawlinson, assisted by Mr. T. G. Pinches, a report is given of the valuable discoveries made by Mr. Rassam. Among the inscriptions of historical importance here published are the tablets of Nebuchadnezzar I. (B. C. 1120) and Nabubaliddins (B. C. 850), from Abou Habba. The former of these is the charter of freedom granted to the Kassite of North Elamite City of Bit Karziyabku, by the Babylonian king, in return for aid rendered by its ruler, Ritti Menodach, after the Babylonian forces had been defeated by the allied tribes of Elam. The document contains strange stipulations as to civic laws, freedom from taxes and conscription for the army. The cylinder of Nabonidus, found in the record chest of the great temple of Sippara, containing about 170 lines in most perfect preservation, may be considered the most important inscription published in this volume. In this text the king states that while restoring the temple of the Sun-god he came upon the foundation record placed there by Naram Sin, the son of Sargon, 3200 years before his time—that is, in B. C. 3750. The Babylonians, like the Chinese, were an essentially literary people, and every event in life found its record on the clay tablets. The castle of the Scribes was the most honored and ancient in their land, called Musarrus, "the scribe" who rose from the sea to teach man the elements of civilization. Xisuthrus, the Noah of Chaldean tradition, was the writer of the first book of origins, which he deposited in the temple of the Sun-god at Sippara, to be removed after the Deluge, and thus continued unbroken the roll of Chaldean history. If any proof were needed of the literary character of the Babylonians it is found in the tens of thousands of inscribed tablets now stored in the cases of the Assyrian department of the British Museum. The discoveries made during the last half century, which have restored to us the history of Western Asia, have all been tending to carry us further and further back into remote antiquity; while each year fresh finds have been filling up the *lacunæ* in the roll of history thus open before us. The recovered literature is by no means solely historical, being as varied in character as that of the present day, embracing in its large area tablet books on religion, botany, zoology, astronomy, and even works of fiction, fables, and stories, as well as a most important class of philological works, grammars, lexicons and bilingual hand-books relating not only to the language of Babylonia, but to those of surrounding lands.—*Leisure Hour.*

## Egyptology and the Bible.

There is no point, says the *Sunday School Times*, where the Bible record and the claim of infidel scientists—not sincere and reverent, but sceptical and scoffing scientists—are at greater variance than as to man's beginning in knowledge and character. The Bible says that man started on a high plane and gradually declined through sin and neglect of his privileges. The scoffing student of science says that man started on a level with the brute, and has been gradually making progress from that beginning until now. Whenever a rude stone hatchet, or a bit of primitive pottery has been found in some subterranean cavern, it has been claimed by the doubter of the Bible as a new witness against Genesis. But the believer in the Bible has rested on the Bible story without having his faith cut to pieces by a stone hatchet. From no land has there come better material for the study of the comparative chronology of learning and art than from Egypt.

In view of the recent remarkable discoveries there, a Cairo correspondent of the *Nation* has referred to "the growing conviction of Egyptologists (not of Bible defenders, but of Egyptologists, mark you!) that the earliest Egyptian civilization we know of is the highest, and that all that we know of it is its decadence." Why, the Book of Genesis tells us that! "The oldest pyramid is the largest and best built; the oldest temple—that besides the Sphinx at Gizeh—shows masonry since unapproached; the oldest papyrus—though as yet hardly understood—is the wisest; and the tombs and temples of the Theban period are filled with extracts from ancient books not yet found complete." That's it! All that is necessary to bring a scientist to the defence of the Bible story is—science.

Can any one tell us the present address of E. W. Brown, formerly of Waterloo, Iowa. Any brother knowing his whereabouts will oblige us by sending to this office.

# Communications.

## Nebuchadnezzar's Dream Certain; and the Interpretation Sure.

When the children of Israel had, as it were, exhausted the patience of Jehovah, or reached the limit of his forbearance, consistent with his purpose to educate them for his service, and constitute them "a kingdom of priests unto himself," then it was the Father disclosed his secondary purpose, namely: To set over the children of men "the basest of men" and yet maintain his own prerogatives as the rightful Ruler of the whole creation. Thus after Nebuchadnezzar had been permitted to disclose his true character, to show what was in his heart, its enmity and selfishness, then he drove him from his kingdom, and from his fellowmen to herd with the beasts of the field, and to eat grass with them, and to be exposed to all the vicissitudes of the weather with them, "till he should know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will."

As Jehovah first proposed to constitute the house of Israel a kingdom of priests unto himself, providing they would keep this covenant, that is, submit to him as their rightful, though invisible King, so when they had rejected him from being their King, and chose one of their fellows whom they could see and follow, and as a consequence given perfect development to their hereditary enmity in violating every requirement of their covenant, he committed them to Nebuchadnezzar's tender mercies as the executioner of his wrath. Thus he made their self-will the cause of their own punishment, or a visible ruler the executioner of it.

Like as he first covenanted with Israel, and then tested their obedience or character, so he first gave absolute dominion over all that could be ruled in this world to Nebuchadnezzar, and then tested and proved him, and rejected him as he had Israel. Nevertheless he continued the scepter of dominion over all he gave to Nebuchadnezzar, to him and the other Gentile powers whom he designates as silver, brass, iron and clay as the legitimate successors, one after the other, of this head of gold, and as the rightful inheritors of all he gave Nebuchadnezzar, which inheritance was to continue unmolested by him, till "the little stone" had been cut out of these great mountains without hands."

I quote the deed of gift to Nebuchadnezzar and his successors, Dan. ii. 37, 38. "Thou O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heavens, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." That is, the head of this image, to which this gift is made—and which you now represent. Hence you see your perfect identity, and the perfect oneness of the power I constitute, in the text, when I smite the image on its feet and toes, then the entire image in all its elements is broken to pieces together. Thus this gift is not simply to you personally, but to you as the head of the image, and to every constituent thereof. So that the kingdom of Israel and the kingdom of the image covers every period of the history of the race, and the race itself, from Sinai to the setting up of the stone kingdom. There is no power or prerogative of government known to man, that is not included in this deed of gift, therefore no right of rule, no power of government can be exercised over man but this image power and right, until the stone kingdom is "set up." All the governments that have existed have been representatives of the image, hence, "God's ministers," and all that exist now are likewise representatives of the metalic image, be they imperial, representative or ecclesiastical. There is no standing place for rule or authority on God's earth but the representative of the metalic image. Towards this its end, it may be partly strong and partly broken, nevertheless it is still image power, image rule, and God has permitted and will permit no other, till he sets up the stone kingdom. It is its mission to break in pieces and to destroy the metalic image, hence it must continue till then, and as long as it continues the attributes and character of God are pledged to it, as the rightful possessor of the dominion of the earth, and of the rule of its people. There can be no evasion of this.

The pride of the human heart has vainly imagined that it has and is compassing wonders by its wisdom, and that it has established many sources of rule outside of Nebuchadnezzar's, especially its ecclesiastical rule. Vast and glorious in its own imagination is its missionary and other enterprises; wonderful and extensive its varied Christian organizations. If we admit that these are the instrumentalities by which living stones are hewn and polished, that they may be cemented into the little stone kingdom, we give the lie to Daniel's testimony, that "the stone is cut out of the mountain kingdoms without hands," or rather visible agency, and to the Savior's testimony, that the process is a second or a new birth, and consequently not the result of visible organizations, that the kingdom "cometh not with observation." That the children are all taught of the Father. That the Comforter is the representative of the Savior in his absence. That the world knoweth not his brethren as they knew him not. His teaching that local relations have nothing to do with the worship of the Father, "neither in this mountain, nor yet at Jerusalem shall ye worship the Father"..... "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit and they that worship him, must worship him in spirit and in truth."

The "little flock" are not recognizable to the world, they, the world "cannot receive the things of the Spirit of God, neither can they know them, because they are spiritually discerned." Hence the moulding and transforming power of "the spirit of adoption" is neither seen nor recognized, no human hand or agency manipulates these plastic spirits, or presses them into the mould whose impress they receive and bear. This is the work of the Comforter, to guide into all truth, to speak and declare whatever he hears, and show things to come. "All these worketh that one and the self same spirit, dividing to every man severally as he will," even as it is written, "For it is God that worketh in you both to will and to do of his own good pleasure." Hence Paul writes the Ephesian Gentiles, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus the Christ himself being the chief corner; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

There is no ecclesiastical organization in existence that bears these evidences of God's workmanship. They are each man-made organizations, and consequently visible, while God's living stones are cut out of these mountain governments "without hands," without visible manifestation, and will not be manifested till we reach "the restitution of all things spoken by the mouth of all God's holy prophets since the world began." "The earnest expectation of the creature waiteth for the manifestation of the sons of God." We also wait for the redemption of our body," "the regeneration." C. B. STACY.

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### WATCH.

"Watch, therefore, for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and would not have suffered his house to be broken through. Therefore be ye also ready, for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant whom his lord hath set over his household to give them their food in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing; verily I say unto you that he will set him over all that he hath. But if that evil servant shall say in his heart, my Lord tarrieth, and shall begin to beat his fellow-servants, and shall eat and drink with the drunken, the lord of that servant shall come in a day when he expecteth not and in an hour when he knoweth not, and shall cut him asunder and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom; and five of them are foolish and five were wise, etc. 'A wise man's heart discerneth time and judgment. Keep my commandments and live and my law as the apple of thine eye. For the commandment is a lamp and the law is light and reproofs of instruction are the way of life. A wise man will hear and increase learning and a man of understanding shall attain unto wise counsels to understand a proverb and the interpretation of the words of the wise and their dark sayings.' For the foolish, when they took their lamps, took no oil with them, but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried they all slumbered and slept. But at midnight there is a cry, Behold the bridegroom, come ye faithful to meet him. Then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, Give us of your oil for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you, go ye rather to them that sell and buy for yourselves. And while they went away to buy the bridegroom came and they that were ready went in with him to the marriage feast and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you I know you not. Watch, therefore, for ye know not the day nor the hour." "The bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that are the Lord's remember, keep not silent and give him no silence till he make Jerusalem a praise in the earth." Isa. lxii.

Christ when upon earth laid some imperative commands upon his disciples. "Go ye, therefore, and make disciples of all nations, baptising them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you, and lo, I am with you alway, even unto the consummation of the age." Again we read, "It is appointed unto man once to die, and after this the judgment." When the disciples of Jesus are buried in baptism, symbol of death and resurrection, they emerge therefrom to walk in newness of life. They have died once to sin, and entered the judgment condition, namely, a trial for immortality. "Judgment must first begin at the house of God." The elect are chosen and tried here, after baptism, to become rulers, kings and priests of the judgment age of the world after resurrection. "To every thing there is a season and a time to every purpose under the heaven." Here is "discerned time and judgment." "And, moreover, I saw under the sun the place of judgment that wickedness was there, and the place of righteousness that iniquity was there." See also Eccl. xviii. "I said in mine heart, God shall judge the righteous and the wicked, for there is a time then for every purpose and for every work."

The parable of the virgins is descriptive of the house of God. Five were foolish and five were wise; they all woke, responsive to the midnight cry, and set forth to meet the bridegroom, but the lamps of the foolish flickered and went out for lack of oil, while the five that had plenty of oil in vessels with their lamps, failed not of light, while waiting patiently with lamps burning ready for the bridegroom; when he did come, they "went in with him to the marriage feast and the door was shut." The foolish had gone away to buy oil, they missed meeting him for they were not ready. God's word says, For the commandment is a lamp. It is this, "Take ye heed, watch and pray, for ye know not when the time is. It is as when a man sojourning in another country, having left his house and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore, for ye know not when the Lord of the house cometh, whether at even or at midnight or at cockcrowing or in the morning, lest, coming suddenly, he find you sleeping; and what I say unto you, I say unto all, watch." Mark xiii. We here find the commandment and lamp to be, watch through all the watches of the night, even until the morning. Be ready when he comes. The "law which is the light" is this, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you, for I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also. And whither I go ye know the way.....I am the way, the truth and the life."

The oil in the vessels is this, "Watch ye, stand fast in the faith, quit you like men, be strong; let all ye do be in love." "If ye love me ye will keep my commandments; and I will pray the Father and he shall give you another Comforter that he may be with you forever, even the Spirit of truth, whom the world cannot receive, for it beholdeth him not neither knoweth him, yet ye know him, for he abideth with you and shall be in you. I will not leave you desolate, I will come unto you. These things have I spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled neither let it be fearful.....And now I have told you before it come to pass, that when it is come to pass ye may believe. I will no more speak much with you, for the prince of this world cometh (the Papacy with its church kingdom ruling the earth) and he hath nothing in me, but that the world may know that I love the Father, and as the Father gave me commandment even so I do. Arise, let us go hence." In the parables we recognize the church of God. Some were wise obedient to commands, ever watchful and expectant of the great event, prepared and ready, faithful and wise servants, giving the household food in due season. They were ready when he came.

Again we note the evil and foolish servants, who, at the "midnight cry," arose and trimmed their lamps, but at the disappointment of that watch, the oil in the lamp was exhausted, faith wavered and died out, and he was left in darkness; then he began to berate his fellow servants and to say in his heart, my Lord tarrieth, concludes it was all a mistake, this watching, yet his coming is not due.

The events of the 5th seal have not all transpired and we look for great things first before Christ can come; they eat and drink with the drunken who say, "Oh, yes, he will come. But the world must be converted first, it may be thousands of years hence; yes he will come to judge the earth." This class has no living faith in his coming. But the foolish virgins went to buy oil; they were anxious to go in to the marriage feast with the rest, but they arrived too late; they are looking for things to come that are already past, and they did not discern them, but they did not find it out until too late. Then they say, "Lord, Lord, open unto us. Verily I say unto you, I know you not." He came when they were not expecting him.

Now we will trace the four watches that we were commanded to watch through, "evening, midnight, cock crowing and morning. We remember the last night of our Savior's natural life, he bade his disciples watch while he went to pray; when he came they were sleeping. He spoke to them and said, could ye not watch with me one hour. Just before this he also said to Peter, before the cock crows twice thou shalt deny me thrice. It is a matter in history that in the 1000th year A. D., some in the church were looking for the coming of Christ. This was the evening watch. Luther, Wesley and many leading religious teachers believed in the soon coming of Christ, and thought he would come from 1836 to 1844. This was the second watch, the midnight watch, and here was heard the midnight cry, Behold the bridegroom, fulfilled in the Advent movement.

Why is it termed the midnight cry? As we have before shown, soon after the opening of the 6th seal, the Now Hypothesis doctrine was obscuring the Sun of Righteousness with darkening effect in the church. That if we allowed the 138 years and 3 months, the time that all the tribes of Israel were being carried into captivity, for the season of the working of this leaven in the church, we would find that one-half of this period would reach from 1764 when this foundation was laid in the church, to 1831, at the raising of the midnight cry, when the virgins arose and trimmed their lamps. When the watch was past, in 1844, and the bridegroom did not come, bitter was the disappointment experienced. The wise said, wait and watch again. The foolish could not bear the reproach heaped upon the movement, and their light went out. They would not watch for the due time again.

The third watch occurred when they thought in their heart he was coming from 1873 to 1884, at the cock crowing. Again disappointment awaited the church of God, and before the cock crew twice Peter denied his Master thrice.

Watch, brethren, for the 4th time through the morning; watch if need be for the Morning Star. "Hold fast till I come." It is objected, "The sign of the Son of man has not yet made its appearance, and as these events were to immediately precede this sign, it follows they are yet future, while those predicted by Christ will be known and witnessed by the whole world. It will cause the whole world to mourn and cry for a hiding place from the wrath of the Lamb." Now we do not think that what he told his disciples privately will be witnessed or recognized by the whole world. Up to the sign of the Son of man we find the other signs were seen by the few, and although recorded, nearly forgotten by the world, cherished only by a few believers. "The wise man in heart will receive commandments and the knowledge of the Holy is understanding." "Wise men lay up knowledge." "A scorner seeketh wisdom and findeth it not, but knowledge is easy to him that hath understanding."

Now it is notable that to his disciples he did not explain what this sign of the Son of man in heaven should appear like. But he spoke in dark sayings of this sign in heaven to the Pharisees and Sadducees as belonging to the "signs of the times." "They came and tempting him asked him to show them a sign from heaven. But he answered and said unto them, when it is evening ye say it will be fair weather for the heaven is red, and in the morning it will be foul weather today for the heaven is red and lowering. Ye know how to discern the face of the heaven but ye cannot discern the signs of the times. An evil and adulterous generation seeketh after a sign and there shall no sign be given to it but the sign of Jonah, and he left them and departed. From our standpoint we seek after no signs, for to us they are all fulfilled; our objectors have yet to see any signs in heaven, as there is a time to every purpose and to every thing there is a season." The last sign was seen and discerned in the fall of 1833, just 50 years from the sign of the falling stars. In this sign of the "evening red" and the "morning red" we see the last one of all the heavenly "signs of the times." This was seen world wide, for he spoke of it to others as well as to his disciples, to whom he calls it "the sign of the Son of man in heaven."

A most beautiful sign it was, one whispering of peace and joy and expectation of his soon coming. We looked upon it with glad surprise, saying in our heart, "It is the sign of the Son of man in heaven, even so ye also when ye see all these things know that he is nigh, even at the doors. Verily I say unto you, this generation shall not pass away till all these things be accomplished." To the believing heart it came with unspeakable delight as the herald of his coming. There was nothing repelling or fearsome in this sign. It was one of glorious light, not dreadful darkness, or a strange vision of falling lights in the dead of night. What do we look for next? And then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other. This will also be seen world wide. Let us live up to the commandment, "Watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

It is objected, "But the end is not yet. That time of persecution when the few remaining witnesses to truth shall be called upon to illustrate new chapters in the church's martyrology, has yet to dawn, and until its disclosure minds of believers, though prayerfully watchful, need not be vividly expectant. But they who were not watching expectantly when he came, found the door shut. Do not the Papal victims of persecution, millions in number, as they were following the Pagan persecution of the early Christians, fill the prophecy of the 5th seal as well as time of the great tribulation before the opening of the 6th seal in 1755. I know and can see it is in historical order as well as prophetically fulfilled in order.

We can see disturbing influences at work in the nations, but we can also see the "more sure word of prophecy" fulfilled which enables us to see that the end is very near. The one class fears the obloquy and scorn meted out to disappointed watchers; the other class remembers that John preached the kingdom of heaven was at hand, and the disciples exultantly believed. Their disappointment was great at the Master's rejection, and their mourning was bitter; when the Jews derisively scorned the dying Savior and mockingly hailed him as King of Israel, "We hoped it was he which should redeem Israel" was the mournful cry of their heart. After he rose from the dead they expectantly asked, "Lord, dost thou at this time restore the kingdom to Israel?" Again disappointment was their portion. During Paul's ministry the church was expectant until Paul told them there must be a falling away first and the man of sin be revealed. They watched three times and no have we, but the fourth watch is to come, the last one given us, the morning watch, when they with us shall be made perfect. "But ye, brethren, are not in darkness that that day should overtake you as a thief, for ye are all sons of the light and sons of the day; we are not of the night nor of darkness, so then let us not sleep as do the rest, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ who died for us, that whether we woke or slept we should live together with him. Wherefore exhort one another and build each other up even as also ye do." 1 Thess. v.

Quench not the spirit, despise not prophesyings, prove all things, hold fast that which is good, abstain from every appearance of evil, and the God of peace will sanctify you wholly and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you who will also do it. England is the land of my birth, but I cannot walk with the English brethren as to the time of Christ's coming. I stand rather with the American brethren "vividly expectant." They first look for the coming of Antichrist now. We look for Jesus Christ our Lord to come in the clouds of heaven as next in order, for mourning is here with us now. Blessed are they that mourn. E. K. HOLT.

### MICA-PEN NOTES.

So the week of the grand funeral has come! Henceforth for six days there will be all the ingenuity and grandeur of tribute, in parade and pomp and pageant, in bayonets glittering and infantry marching, in tolling bells and thundering cannon, in cavalcade and procession! But I have thought how differently our Lord was buried and how unlike were his obsequies. A few grieved men, with scant liberty perhaps, slowly and carefully detach their dead and mangled hero from his cruel cross, and carry him to the cell in a rock, thinking to give him the simple honor and sweet quiet of a rest where never yet a lifeless body had been laid. Some rustic women, with rueful look and aching hearts, are helplessly looking on, and there are ill suppressed groans and heavy footsteps, (if so be, indeed, utterly overcome with the terrors of the dreadful day, they have not ere this tottered slowly and wearily to their homes.) The Lord of glory had a burying, humble enough surely. There was no sarcophagus, no lying in state, save as he lay two nights and a day in the profoundest silence, with a guard, quite other than friendly, grimly watching the great stone that closed him in.

But a great honor did come on the third day. An angel glowing, as if he had come from the white fire of a celestial furnace, opened the portal of the little chamber where the dead majesty lay, and the king came forth victorious. But there was no earthly pageant, even then; not a bell rang a jubilee, not a trumpet sounded a welcome, not a soldier presented arms. But all around there may have been invisible troops of mighty angels, or if not, there was joy unspeakable in heaven, where the tidings of the grand event had come by true telegraph. Think of how much was included in the word *sensation*, then and there! How the incorrupt, nervous, but spiritual organism of angel legions thrilled with exultation, and the heart of the uncounted loyal host bounded with gratitude and delight!

Yet Jesus moved about quietly and all unobserved by the world. There was no cloud on his face, no look of displeasure, of resentment, of feeling and intent hostile to the mob that were yesterday hauled to destroy him. His soul is serene, his temper is sweet and his spirit as gentle as ever. There is infinite quiet, gladness and thankfulness in his heart that the darkness and agony are all gone, and that he has gone thoroughly and perfectly through all the suffering and trial. He has obeyed his Father implicitly. He has followed where his Father led, obediently. He has done all, suffered all, borne every burden, met every requisition, mastered every difficulty. All anger, anguish and adversity had exhausted itself on him and he as the dutiful son and faithful sacrifice comes forth free, and walks the earth, a hero forever, but lamb-like and to the utmost self-contained and utterly unselfish; generous, kindly, in every possible respect fit to be crowned and received as king, with every temper quality and accomplishment from nature and discipline and destiny to make him the most glorious head of universal empire.

I trust we are patriotic and by no means ungrateful for the service and achievements of the earthly and human leader of our armies in the terrible civil conflict of twenty years ago. But I must guard my heart against over-admiration and that feeling of homage which may too easily have in it something of the quality of idolatry. Never, never let any object of my esteem or reverence under the sun, put the new Adam, the white, the Divine lamb of sacrifice, the Lord released from death and now conqueror for ever, into the lightest shade of contrast. Forbid it, love, forbid it, loyalty, forbid it, gratitude, forbid it, memory of grandest achievement, memory of what Jesus is and has forever done, and forever shall be, and while he sees the fruit of his once utter humiliation and astonishing extremity of suffering, increasing ages to come, may you and I partake of his joy with deepest and sincerest thanksgivings and glory in the final and eternal fitness of things.

Aug. 15. All is over, and we rest from the earthly glory of the great funeral week. The dead is in his tomb. The martial mourning pageant is done. The strains of music have died away, and we return to life with its labor, its routine, its sacrifice. And what is Jesus of Bethlehem to us in the quiet of these August days, and in the quiet of our truthful, thoughtful minds? Our glory is in him who broke the power of death, and for whom we wait to break the slumber of the millions who loved him, and with whom we are joined in great alliance, though we yet breathe the vital air of conscious, but mortal life. There is a grander pageant coming than that from the City Hall to Riverside. It will be the glory of the returning Prince, shouting to rouse his beloved, and greeted with an answering cry of immortal gladness as they rise in a grand and shining congregation at his call. The eye of the waiting saint may well be single. To him Jesus is chief, wholly, instantly, and forever. He or that which should threaten to rise in rivalry, or even in temporary obscuration of the vision of God, and the love of the Nazarene, is an enemy.

As to the glowing eulogy of Gen. Grant by the clergyman at McGregor, there is with all the pictorial splendor of the tribute, (detracting nothing from what is honest and just and true) a misunderstanding of Scriptures, in putting the soul of the deceased now in the presence of God, and in representing Lincoln, McPherson, Rawlins and Washington as coming "to greet him with the kiss of immortality, and to escort the conqueror over the last enemy, to a coronation never seen on thrones of earthly power and glory." Statesman and warriors sleep in the dust. They are not in heaven, nor do we think their thin and ghostly shadows flit about in invisible ether. The spirits go to God, the souls to sheol, and in sheol there is no wisdom, and there is no consciousness to soul or spirit till the shout, the voice and the trump. Thus, at least, it seems to some who have not the gift or power to make a noise in the world, but only a quiet word of testimony.

Aug. 18. One's pen moves slowly sometimes. I have just been over to a little hamlet nestled in the coziest of hollows among mountains. Rocks, woods, brooks, slopes, thickets, catch the eye and lure the feet. There are two neat little churches there, and the Sabbath meetings were thinly attended. I could but think there was a field there, ripe for the harvest. What might humility, fidelity, love and truth do, or what might they not do? I put humility first, and I would put faith and love to man along with it. I would have no pride of opinion making itself evident in a garb of pious zeal. But there is spiritual dearth and death in that New England vale. Goodness, rightly shown, the goodness of God, kindly, quietly, patiently, faithfully preached, with some notes of the coming glory and kingdom of Messiah aptly sounded, ought to touch and draw the people. But think of two little congregations, meeting in two separate houses within half rifle shot of each other. I would say, "O, you two little handfuls! you never will agree in all points of doctrine. Why then do you not disagree lovingly, and each labor for the other's good as well as your own? O how little in this world, of honestly loving others as well as ourselves! Of course it is preached, but ah, the practice! People, in their zeal, forget pity and sympathy, and God-like and Christian love. But here I stop. C. C.

RED SULPHER SPRINGS, W. Va.

*Editor Restitution:*

A short vacation enables me to write to you from the mountains of Virginia. How beautiful are these hills. Every time I look upon them I see the appropriateness of God's own land being a land of mountains. They are always, to me, intimately associated with thoughts of sublimity, with the power and majesty of God's work. I am convinced, too, that one who understands the future of the earth, and of man on the earth, must necessarily appreciate more fully the beautiful and sublime in nature. This lonely country governed by righteous rulers. These fertile fields tilled by people "who know the Lord from the least unto the greatest," surely it will be a paradise indeed.

I hear men every where on the cars, at the hotels, talking about the future of our country. How little do they dream what it's future will be. If they would only be enlightened by the truth, how differently they would talk. Do you not think that many of the clergy will have much to answer for in the coming age? Calling themselves leaders yet denouncing the literal acceptations of the literal and oath-attested promise of God? Calling themselves teachers and yet telling the people it is not essential to be baptized, it is not essential to believe in the literal and visible coming of our Savior.

They have riveted the chains of theology so fast upon their hearers that it is almost impossible to free them. Imagine one million men shaking their shackles and crying out, "the truth has made us free." Such is the spectacle presented to us every Sunday throughout the United States. Conscientious they are, no doubt, moral in large measure and zealous, but conscientious, moral, and zealous slaves to a dogma of the soul's immortality, anyone may write a code of morals, and almost any one may be conscientious, and zealous in advocating it, a man may as conscientiously believe a lie as the truth. I wish with all my heart and soul I could make men see it.

As advocates and followers of the truth we have no much to be thankful for and I now pledge myself dear brethren to use more earnestly the talents entrusted to my care, and to work more steadfastly in the Master's vineyard. May you be spared for much useful labor in building up the cause of Christ, in encouraging the brethren in their most holy faith.

Whatever befalls us in this mortal life
'Tis span of alternating cloud and light,
We will not feel beforehand heaven bars right
To our companion in the rugged way
Pointing to us the fadeless star of day!
Though friends forget, and cruel death may blight,
Truth rainbow-like makes all the future bright
Gleaming with hope above the clouds of strife.
Ever in Jesus.

INGRAM CROCKETT.

### Discoveries at Rome.

An interesting discovery illustrating the commerce and the luxury of ancient Rome has been made close to Monte Testaccio and the English cemetery. The whole of that district to the west of the Aventine, outside of Porte Tregemino, was occupied by the granaries and warehouses for the storage of imports of all kinds. Between the northern side of Monte Testaccio and the Tiber there still exist colossal remains of the great emporium built by Marcus Emilius Lepidus and Emilius Paulus nearly 200 years before the Christian aera. In the year 1868 a considerable portion of the quays was discovered, together with some 600 blocks, many of them of large size, of rare, variegated marbles of all kinds, lying just where they were landed from the galleys which had brought them from Numidia, the Cyrenian Islands, and Asia Minor fifteen centuries ago.

Now in the course of the building operations in this locality, two warehouses have been discovered, one filled with elephants' tusks and the other with lentils. It is curious to find such products stored side by side; but as bags of lentils were sometimes shipped as ballast, they may have served that purpose. The discovery would have been a very valuable one if, unfortunately, the ivory had not been much decayed.—*Rome Correspondence of London Times.*

# THE RESTITUTION.

J. A. CRAFTS, Editor.

Plymouth, Indiana, September 2, 1885.


SEVERAL communications must be deferred to future numbers.

SOME days ago it was stated that the cholera epidemic in Spain had attacked 156,077 persons, and that 61,521 thus attacked had died. There is no abatement of the plague in Spain, and it is spreading into other countries.

*The Phrenological Journal.*—The September number of this popular and widely read serial has come to hand. An article entitled, "The Character-Race, or Anglo-Saxon" is particularly notable. It is well known that some advocate the theory that this race is in the line of direct descent from the lost tribes of Israel, and although the author of this article says nothing with regard to this view of the subject, still those advocating the theory will read it with much interest.

*The International Standard.* This is a literary bi-monthly published at Cleveland, Ohio. One grand object of this Magazine is to aid in the preservation and perfection of Anglo-Saxon weights and measures. Another leading feature is the discussion and dissimination of the wisdom contained in the Great Pyramid of Jeezeh in Egypt. Among the articles contained in the last number is one devoted to the Anglo-Israel theory, in which the writer—Edward Hine—labors to prove the indentification of the English and American peoples with lost Israel. Its other articles are of an instructive character; among which we may note one on the Druids, and another on the Geography of Moses.

## PEN PICTURES OF ORIENTAL SCENES.

From lengthy articles, written by Mrs. Susan E. Wallace for the *Independent*, we take the following descriptive extracts of scenes in Bible Lands. The word-painting, by the distinguished Authoress, is well calculated to please, while the subject matter, so beautifully delineated, is certain to be very interesting to all who have ever familiarized themselves with what the Scriptures say regarding these very subjects. It is singular that almost everthing in those Eastern Countries is stereotyped, and the impress of to-day is so like what was seen three or four thousand years ago. Speaking of Syria, Mrs. Wallace says:

"Soon as you set foot on Syrian soil your Bible readings, forgotten or overlaid, so as to be crowded out of memory, come back again with the same force they held in childhood. You see Abigail, wife of Nabal, astride a white mule driving other mules; these are the bells of Eleazer's camels, tinkling by the fountains at evening. Blind Bartimeus begs by the wayside, and green and fresh are the gourds of swift growth, such as shaded the Prophet of Nineveh, and solitary lodges in the gardens of cucumbers. From tombs and dens in naked rocks rush weird shapes like fabled ghouls, or searchers of graves, hideous with knotted hair and cancerous faces. The cry for help, holding up hands with fingers rotted away and skin-like scales of fishes. Fling a coin before they get nearer, for they are lepers.

Syrian villages are much alike, low mud houses, bare of ornament, a plaster floor, a flat roof laid with lime and sand, where the family may sleep, where maize is spread to dry, and pigeons flock and feed. An outer stair leads to this useful roof, the doorway is a great arch covered with a hanging mat, answering to the Arab tent, just as the fathers of these people in the wilderness closed the Tabernacle entrance with a veil. At sunset, as of yore, men and women gather about the wells and gossip. None but the rich can afford to sink a shaft through solid limestone a hundred and fifty feet, and once made, the spring is a precious heritage, belonging forever to one family and his tribe; no law or combination can wrest it from him; and it is the saying when Bedawin are hard pressed: We can stop the wells. Water is life; how, then, can the horsemen follow?

The villages are picturesque in the distance, at near view filthy and poverty-stricken past telling. In the narrow streets, roofed to keep the sun off, among famished beasts, squat, worn-out women, with diseased children who are taught before they can speak, to put out hands for alms to the traveler. Beggars, in every stage of sickness and deformity, miserable dogs, quarreling over dry bones, the blind, the lame, the mixed multitude which followed the Master, beseeching that they might touch if it were but the border of his garment; and as many of twelve tribes dim eyes made whole. As you advance into the Holy Land, at every turn is new and startling evidence of the truth of sacred history, and forgotten texts start into remembrance with vivid meaning. In the midst of this squalor and misery a shining minaret points with slender finger to the one God; a square of green turf is nicely kept about it; and a prayer stone shows the direction of the Kaaba, the center of the world to one-third of the human race. A few plane trees, which are our sycamore, with dangling balls, fringe the place of prayer and the fountains. Without this oasis are heated rock and scorching sand, bare except for a shrub, like our sage brush, the food of the camel.

Circling waves of mountains bound the horizon. One pleasant spot in these forlorn towns is the burial place, not sequestered and forgotten, but a sort of park, where Moslems, old and young, hesitate not to stray; where children play hide and seek, black goats browse, and the dead seem in a sort of fearless companionship with the living. Once a week, on Friday, the Mohammedan Sunday, great ladies picnic among the tombs, carrying white umbrellas, lined with green (a sign of rank), and lay on the graves an herb called *rihan*, which is our sweet basil. In dreamy quietude they sit beside the turbaned headstones, motionless almost as the still sleepers below."

Speaking of the birds she thus describes the feathered denizens of the air: "Everything is unfamiliar, except the birds; for of the three hundred and twenty-two varieties of Palestine, one hundred and seventy are English. The timid lark starts out from her nest on the ground, and goes singing up to Heaven's gate, circling the sky with waves of melody. The hedge-sparrow twitters tamely about to pick up scattered grain, reminder of the care of the All-Seeing One. Swallows skim the sky at twilight, and gentle are the notes of cooing doves and tame pigeons on the roofs, as they twine their silver beaks, repeating the old, old story, which is new every morning and fresh every evening. The titmouse flits unresting as the birds of the Bosphorus, which never alight, *les ames damnee*, and the carrier bird scatters cinnamon seed into fresh fields. Sweeter than these is the nightingale in the pomegranate tree, wooing, with ravishing note, the rosebud and the rose to read their thin veils and lay the soul of their beauty and love all bare. Sing the poets, you may place a hundred handfuls of fragrant herbs before the nightingale, yet he wishes not in his constant heart for more than the sweet breath of his beloved rose."

Next we give a description of the city that existed in Abraham's time, from the same graphic pen:

"I am not here to prose, guide-book in hand, on the Pearl of the Orient, the most ancient city on this planet, which has survived every Empire since the Flood, and under every change of dynasty, Assyrian, Persian, Macedonian, Roman, Saracen, has kept its loftiness and prosperity. For more than 4,000 years it has risen from its green sea of verdure in bright buildings, airy, ethereal, as some deceitful mirage which looms up to the vision of the traveler, maddened with thirst in waterless wastes. The vale in which Damascus lies was in forgotten centuries named *Belt Eden*, the Abode of the Blest, where are fountains enough to slake the thirst of ten armies. Everyone knows the story of Mohammed's refusing to enter its walls, saying it *was too delicious*." The enjoyment of that Paradise would make him forget the Eternal One, on the shores of the quadrangular lake where stand one thousand goblets made of stars, out of which spirits predestined to felicity drink of the crystal wave. The spot where the Prophet resisted the fascinations of the tempter is consecrated by a mosque resplendent with green tiles. After the pitiless, blinding glare of white rock and arid gray sand, you feel the unspeakable beauty of this luxuriant valley (really an oasis), and the force of the Arab saying, The mere sight of Damascus is food for vision, and pure water to the parched throat. Entrancing as fabled Fields Elysian, it lies like some enchanted city of rounded domes, towers, and minarets, with shining crescents above below the speckless sapphire. Here are the shady rose gardens where the shrubs are trees, and all of the kind we call damask, loading the air with wholesome perfume; here are the rushing waters Barrada (the Abana of Naaman's time), and the Phoge (the Pharpar), better than all the waters of Israel. Yonder is dewy Hermon, and this wall of amethyst and beryl, edged with pearl, is snowy Anti-Libanus.

But why try to describe the indescribable? One glance is to thrill the coldest nature, and bring tears to your eyes with the more sense of the beautiful."

# Youth's Column.

## Home.

"Our home is not where we are, but where we wish to be."—*Diamond Dust.*

"The home where the heart is, wherever that be,
In city, in desert, on mountain, in sea;
Not the grandest, the number, the objects we see,
But that which we love is the magical spell.

"'Tis this gives the cottage a charm and a grace,
Which the glare of a palace but rarely can know;
It is this, only this, and not station or place,
Which gives being its pleasure, which makes it decrease!

Like the oasis on the waste, a rest-place to find,
In vain for enjoyment o'er nations we roam:
Home only can yield real joy to the mind,
And there where the heart is, there only is Home.

—*Ella Cook's Journal.*

## What Boys Should Learn.

Not to tease girls or boys smaller than themselves.

Not to take the easiest chair in the room, put it into the pleasantest place, and forget to offer it the mother when she comes to sit down.

To treat their mother as politely as if she were a stranger lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence if they do anything wrong, and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones.

To remember that there never was a vagabond without these habits.

To observe all these rules, and they are sure to be Gentlemen.

## The Love of God.

"God so loved the world."

In a sermon on the love of God G. F. Pentecost gives the following narration of the power that divine truth had, in its influence on the mind of a little girl, when her childish heart was brought to realise that God is love. We take this from an excellent discourse in the last number of the *N. Y. Independent*. We hope our little readers will learn to realize that God is love, and that he has given his own dear Son to die for our sins.

"I am reminded here of a beautiful little incident which I have somewhere read or heard. It was when Luther was having his Bible printed in the vernacular of his beloved German people. A little girl, the daughter of one of his printers, had learned to spell out the words of the book which her father was printing, though largely ignorant of what it was. She had been reared in the faith (?) of Rome, and her whole thought of God was, that he was a great and dreadful Judge into whose presence she must finally come, to give an account for her sins. To her all religion was a series of works; prayers, penances and such like acts, by means of which his wrath might be measurably appeased, and his punishment somewhat mitigated. She knew nothing of the "love of God," even if she had ever heard of it. One day she picked up a fragment of paper on which she spelled out these words "For God so loved the world that he gave——." This was all. But it was a new revelation to her. She knew that it came from God's book which her father was printing; but it was a statement which she was entirely a stranger to. She pondered it long and well. Her little sensitive heart became quickly alive to its importance, and as she thought more and more upon it, the Spirit opened her mind and heart to take to the full import of it. With this word, now not only in her hands, but in her heart, her legal fear and dread of God vanished, as darkness before the rising sun. Her heart responded to the revelation, and soon began to sing with joy. She hid the little piece of paper containing this wonderful fragment of truth, in her bosom, as she would have done an amulet, and feasted her heart on it from day to day. Presently her mother noticing so great a change in her spirits (for she had always been a serious child, and her dread of God had made her a sad one), especially in that she had grown cheerful and happy, and was often found singing some little songs, as if to herself—the mother said to her one day: "Why, Gretchen, what ails thee, child. Thou hast grown wondrously cheerful and happy of late. What is it that has come to thee?" The child pulled forth her wondrous piece of paper, and said: "It is this that makes me so happy, mother." "And what is there in that scrap of paper to make thee happy, child?" "O, it is because of what it says out of God's book." "And what does it say, child; read it to me" (the mother could not read). So the child read her wondrous word: "For God so loved the world that he gave. . . ." This did not seem very clear to the mother. So she asked, again: "Gave what, my child? I do not see why that should make thee so happy." "Oh, mother," said the child, with the light of heaven filling her whole face, and joy thrilling in her voice, "I do not know what he gave; but if he so loved the world that he gave anything, I will never be afraid of him again." Ah, dear child, thou hadst the secret of secrets in thy heart, though thou didst not know the fullness of it. I cannot but think if little Gretchen had known what we know, and what no doubt she came soon to know herself, that "he gave his only begotten Son," his well beloved, in whom he was well pleased, and that to take our sins and put them away in his own body upon the tree and bring us back to himself, her little heart would have well nigh burst for gladness."

# Selections.

## BIBLES BEFORE THE REFORMATION.

Germany produced the first printer, and the Latin Bible as the first printed book. Germany also produced the first Bible printed in a modern tongue. For several centuries the Roman church had forbidden the reading of the Scriptures by the laity, especially in the vernacular. It is not known at what time the Bible was translated into the German; though fragments of such translations have come down from comparatively early times. There must have been a German translation early in the fifteenth century, for about ten years after the invention of printing, the First German Bible was printed at Strasburg about 1266, by Johannes Mentelin, the printer of the Third Latin Bible. It is a folio, containing 466 leaves, printed in double columns, 50 lines to a column. Two copies of this Bible were in the Caxton Exhibitation, one lent by the Queen, the other by Earl Spencer. Both are richly illuminated in gold and colors, but in entirely different styles. The size and richness of the book indicate that it was not designed for popular reading. The Second German Bible is also a folio. It is attributed to Heinrich Eggestoye, Strasburg, 1466, and like the preceding has 465 leaves, printed in double columns, 50 lines to a column.

These earliest Bibles in German were followed by twelve more editions in High German and three in Low German, all printed before Luther issued his New Testament in 1522. A writer in the *Athenæum* says that intelligent Protestants knowing these facts about early German Bibles will discard the familiar statement that Luther gave to the people the Bible in the vernacular. He is entirely mistaken, however. Protestants are also intelligent enough to know that all these fourteen editions in High German and three in Low German are known and classed and described by bibliographers as important, splendid, sumptuous. In this respect they were like the numerous Latin Bibles of the fifteenth century, which we have enumerated and described in a series of articles during the last few months. Even now, when learning and wealth are widely distributed among the masses, it would not be possible to give the Bible to any nation, if it were printed only in magnificent Library editions. No book of any kind ever became a people's book which was not printed in an inexpensive form. No other books compete with the Bible and Bunyan's Pilgrim's Progress, and no other books have been issued in so vast a number of cheap editions. Let us bear this in mind in enumerating the expensive folio German Bibles which preceded the translations of Luther. They are thus recorded (i.) Johannes Mentelin, Strasburg, *circa* 1464–66; (ii.) Heinrich Eggestein, Strasburg, *circa* 1466; (iii.) Jodocus Pflanzmann, Augsburg, *circa* 1470-73; (iv.) Frisner and Sensenschmidt, Nurnberg, *circa* 1470-73; (v.) Gunter Zainer, Augsburg, *circa* 1473-75; (vi.) Gunter Zainer, Augsburg, dated 1477; (vii.) Anton Sorg, Augsburg, 1477; (viii.) Anton Sorg, Augsburg, 1480; (ix.) Anton Koburger, Nurnberg, 1483; (x.) Johann Grueninger, Strasburg, 1485; (xi.) Hans Schonsperger, Augsburg, 1487; (xii.) Hans Schonsperger, Strasburg, 1490; (xiii.) Hans Otmar, Augsburg, 1507; and (xiv.) Silvan Otmar, Augsburg, 1518. Besides these splendid editions in High German, there were three equally grand editions published in Low German. (i.) Quentel, Cologne, 1480; (ii.) Stephan Arndes, Lubeck, 1494; and (iii.) Halberstadt, 1623.

Of these Bibles eight are in the British Museum. Dr. Ginsburgh is said to have all the fourteen in High German. The Eggestoyn Bible is in the Lenox Library. One of the Augsburg 1477 Bibles is the first German Bible with a date. In this connection we would ask those of our readers who make inquiries in regard to old Bibles in their possession that they examine an old Bible carefully for a name and date. If it is perfect and yet has no title-page, it is worthy of much investigation. If it has no title-page it may have some indication of its origin at the end, in the closing words or in an inscription called a colophon. If the Bible was not printed before or soon after 1500, whatever may be its interest or value, it is not very old. If it was printed before or soon after 1500 it may be identified with one of those just mentioned, and thus its relative position and interest in the history of early Bibles will be determined.

Italy comes next to Germany in obtaining the Scriptures printed in a native tongue. Two translations were issued in 1471. Both were printed at Venice, one by Vindelin de Spira, the other by Nicolas Jenson, the best printer of the fifteenth century. Earl Spencer's copy of the Italian Bible, printed by N. Jenson, at Venice, 1471, was in the Caxton Exhibition. Like the other Bibles of the period, it is a folio 10¼ by 14 inches, without title-page, pagination or signatures, fifty lines to a full page. Its date in Roman letters is at the end of the New Testament. An Italian Bible, with the history of the Septuagint by Aristeas, translated into Italian by N. de Malermi, was printed in Venice, 1477, by Antonio Bolognese. It is a folio in two parts. Another folio Italian Bible was printed at Venice by Joan Rosso Vercellese, 1487.

France furnished still less of the Bible in the vernacular during this period. There was a New Testament in French, quarto, printed by Buyer, at Lyons in about 1477. There was a Bible in French paraphrase printed about 1487.

Even the Dutch language does not furnish much more than this. Mr. Hawkins mentions the Bible in Dutch, as the first book printed at Delft, 1477, by Jacob Jacobs Zoen and Mauritius Yemants Zoen. It is a folio in two volumes.

Bohemia produced a Bible in 1488, a folio printed at Prague. Mr. Hawkins mentions another Bohemian Bible, as one of the very rarest of early Bibles a folio printed at Kuttenberg, 1489.

We do not present this as an exhaustive list of ante-Reformation translations of the Scriptures, but it represents just about what had been accomplished at that time in making known the Word of God through printing. As to our own tongue, it is well known that our Scripture poverty in this respect was almost absolute. In the technical sense there are no old English Bibles, none of the fifteenth century, none that are called *incunabula*. All that can be said is that early English printing is not actually destitute of all traces of the Scriptures. William Caxton, our first English printer, whose life and work were very obscurely known until our own day, printed in 1483, the first year of the reign of Richard the Third, a folio called *The Golden Legends*. This contains an English translation of nearly all the Pentatouch and the gospels. How much it was read we do not know, but we believe that it was the forerunner of Tyndale and Coverdale, preparing the way for the Reformation. In Gen. iii. 7 it reads: "And thus they knewe that they were naked. And they toke figge leaves and sewed them togyder for to cowre their membre in maner of breches." This anticipates the coming of the famous "Breeches Bible," which is the Genevan Version of 1560.

All that bibliographical students have discovered in regard to early issues of the Scriptures confirms the statement that before the Reformation they were comparatively unknown. They were not printed in any country, in a way that would bring them within the reach of large numbers. Perhaps it would have been impossible to do this, there were so few who knew how to read. Reformation brought not only printed Bibles but the desire and capacity to read. As the world grows older and wiser, it will be more and more understood that it was the Bible which gave liberty to Luther, and that Luther with the Bible in his hand gave liberty to the world.—*N. Y. Observer.*

Can any one tell us the present address of E. W. Brown, formerly of Waterloo, Iowa. Any brother knowing his whereabouts will oblige us by sending to this office.

Renew your subscription for THE RESTITUTION.

# News Items.

LONDON, August 29.—Germans destroyed the boat of an amateur French yachtsman, sailing in the Rhine at Cologne, yesterday, because the boat was flying the French colors.

MADRID, August 19.—There were 3,575 new cases of cholera and 1,190 deaths from the disease reported throughout Spain yesterday.

WASHINGTON, D. C. August 29.—Secretary Bayard to-day received a cablegram saying that cholera had broken out at Nagasaki, Japan. The death rate is reported to be large. The port has been declared infected.

The cholera has made its appearance in the town of Paxoe, Italy. The mortality from the disease is said to be decreasing in Toulon. The condition of affairs in Spain is substantially unchanged.

Eight persons were killed and twelve wounded in a collision at Almoria in Andalusia, Spain, between the military and a mob. The riot grew out of the wholesale exodus of wealthy citizens on account of the cholera, and the consequent loss of employment by the laboring classes.

PISA, August 31.—A terrible thunderstorm visited this city yesterday. The lightning was awful, and caused great destruction. It struck and shattered the tower of the Church of St. Cecelia, and that of the Church of San Giuseppe. The former was so badly split that it is expected to fall at any moment. Although subjected to the hardest storm known in Pisa during the present generation, the leaning tower remains uninjured.

Two ladies belonging to families of rank in Mezzovo, in Epirus, European Turkey, were some time ago abducted by brigands from Epirus Mountain. The abductors demanded a ransom of $20,000 for the return of each or either captive. The families of the women have just paid to the agents of the brigands the $40,000 demanded, and the ladies have been safely restored to their homes. They say they were well and honorably treated by their captors.

John Young, Brigham's oldest son, is the husband of two wives only and the father of ten sons and eleven daughters. He is now in Chihuahua prospecting for Mormon, of "the best Mormons," who, he predicts, will migrate from Utah to Mexico.

The British and Foreign Bible Society circulated last year, in France, 176,854 copies of the Bible, Testaments, and portions of the Scriptures. Fifty-five active men are now distributed throughout the country, constantly on the move, selling the Scriptures. They have little faith in the books given away, finding that they are little valued, and easily surrendered to the priest to be torn up and burned.

What would be thought if the Metropolitan Opera-House of New York were soon filled with people assembled to hear the simple preaching of the gospel by any—the most eloquent—preacher in the country? Yet, not as a supposition, but as a fact, the largest theater in Japan has been packed, on two successive days, by attentive listeners to plain sermons by native preachers. Only fifteen years ago there was not a Christian Church in Japan, and probably there was not a half-dozen native Christians in the Empire.

The Second Annual Meeting of the "Association for the Promotion of Christian Knowledge," will be held in the "Church of the Blessed Hope (Geo. R. Kramer, Pastor) Cumberland St. near Lafayette Ave. Brooklyn, N. Y. Exercises will begin on Friday evening September 25th, at 7:45 o'clock, and continue with necessary intervals, until Sunday evening, September 27th, at nine o'clock. A hearty welcome awaits all members of the Association, and also any brethren who may rejoice us with their presence. Our Association work has been greatly blessed hitherto, and we hope that new plans that we have in view will greatly add to the spread of gospel truths. Further information will be cheerfully furnished by JOHN DONALDSON, Secretary, 645 Halsey St. Brooklyn, N. Y.

ANN ARBOR, Mich.

*Editor Restitution:*

I thank Brother Read for his vindication, in Aug. 19th number, of the angel's account of Jesus' begettal. Brother Weethee's thought, in same number—"the force of Abrahamic blood," as well as of Abrahamic faith—is a grand one. I see no need of limiting the blood to Saxon veins. The philology may be correctly traced, but that is the husk; the kernel is the blood touched with the faith.

O. R. L. G.

*Editor Restitution:*

In a letter lately received from Mr. Rolla Floyd of Jaffa Palestine, I learn that the cholera last summer in the Mediterranean cities and other places, and consequent quarantine, greatly interrupted the travel in the Levant and especially in Palestine. But Mr. Floyd says, the Jews are arriving in rather greater numbers than the year previous when I was there. He spoke of the arrival of two very wealthy Jews who stayed at his house over night on their arrival, and before proceeding to the city of their great King. One of them contemplated purchasing a large house and fitting it up for a hospital on a liberal scale. He intending it, not only for Jews, but for all denominations. Mr. Floyd says, he has learned since the arrival of this man at Jerusalem he has purchased the large house out-side the city wall, and a little to the north of the Jaffa road, that has lately been occupied by the German Counsel, which contains about fifty rooms. If this man carries out his proposed plan, it will be a great boon to the poor Jews in Jerusalem.

But a hospital does not fill the greatest want of the poor Jews of Jerusalem. They want work. They need bread. They need clothing. They need comfortable rooms to live in, and every necessity that goes to make up the comforts of life. Many of them came from Russia, many from Roumania where they were despoiled of every thing that they possessed, and then begged their way to the Holy City to suffer, and in many instances, (as Mr. Taylor informed me,) to die by starvation in the streets, under the shadows of walls, and wherever their enfeebled limbs refused further to carry them. The sights I saw while I was there would be sufficient, I should think, to make the hardest heart recoil, and open up an avenue of sympathy in their greatest enemy. I was told that an English lady that preceded me in trying to see for herself the sufferings and wretchedness of those poor Jews, after visiting a few families, recoiled in horror, and said her nerves were not sufficient for the task. I saw one man who, Mr. Taylor told me, had suffered for food until he was nearly famished, and I think he was certainly the thinnest and poorest mortal that I ever saw unless it were some one reduced by disease.

These people want work by which they can earn their daily bread. They are able and willing to work, but there is little or no work that they can get to do. There are many undoubtedly who are indolent, and who would rather half starve on charity than labor, and live well, but there are many no doubt, judging from appearances, and probably the greater proportion of the sufferers who would halt with delight and rejoicing, any plan by which they might earn their daily bread.

Another item of local interest which I received from Jaffa is to the effect that the French apiarian with whom I had dealings while I was there, located last fall at Jaffa with the intention of staying there with their bees until after the spring crop of orange blossom honey, when they will remove all to Ramleh, a distance of about twelve miles from Jaffa. Here they will stay for a crop of Cactus and sesame honey, thence later in the season they will remove their bees to the vicinity of Bethlehem where there is an abundance of Thyme, from which the bees obtain a large crop of most delicious honey, but I think not quite equal to the orange blossom.

They have now about four hundred stands of bees. Last spring they had only about sixty swarms and took 5,800 lbs in about sixteen days. They move their bees from place to place on the backs of camels. Sixteen swarms being a camel load. They are enterprising young men, and have demonstrated clearly that the land of Canaan is a land flowing with honey as of old, if not with milk. But the question of milk is only a question of time and a good government. The land is capable of producing the milk, if only an enterprising people were there with the cows to convert the nutritious vegetation into that precious nectar.

I expect to hear from Jaffa again in a few days, and look for a favorable honey report from these Apiarians.

Yours, brethren and sisters in patient waiting for the coming kingdom.

DANIEL HOWARD.

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at America Hall, 176 Grand st., Brooklyn, L. D., New York, at 10:30 a. m., for conference, "breaking of Bread and prayers" and 7:30 p. m. to "preach the word."


## ATHEISM AND THEISM.

—BY JOHN G. WILSON.—

Mr. Wilson is the Editor of The Prophetic Times and Watchtower, and is well known as a clear, strong writer. This book contains about 250 pages, is neatly and strongly bound in cloth clearly printed, and will be sent postpaid, for $1.00 Send to this office for it.

# Poetry.

## "SOME TIME."

Some time, when all life's lessons have been learned
And sun and stars forevermore have set,
The things o'er which our weak judgment here has yearned—
The things o'er which we grieved with bitter wet—
Will flash before us out of life's dark night,
As stars shine most in deepest tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see:
And e'en as prudent parents disallow
Too much of sweet to cloying babyhood,
So God, perhaps is keeping from us now
Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink;
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father so,
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that sometime the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery find a key.

But not to-day. Then be content, poor heart:
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose, may rest,
When we shall clearly know and understand,
I think that we shall say that "God knew best."

# Selection.

## LOCALITY OF EDEN. No. III.

### STACKHOUSE'S VIEW.

The following extract from Stackhouse's History of the Bible furnishes some of the most complete details we have ever met with:—

The instances already brought are sufficient to show, that the word Eden was imposed as a proper name on several places. And it is certain, that none of the fore-mentioned places was the Eden, whereon the earthly Paradise was seated; and that for this reason, because the marks, whereby Moses described the situation of the earthly Paradise, are not to be found in any of the said places. We are therefore to proceed, and inquire where the said marks are found; and in order thereto it must be considered, what are the marks themselves, or what in short they amount to, which is this, viz. that the Eden, wherein God planted the Garden of Paradise, lay on a river or single channel, which out of Eden was parted into four heads or rivers, by name Pison, Gihon, Hiddekel, and Perath or Euphrates. If therefore those four rivers can be found, having somewhere a single channel common to them all, then we may rest assured, that on that single channel or river, lay the country of Eden, wherein was seated the earthly Paradise.

We are therefore, in the first place, to find out the true situation of the four rivers here specified by Moses. I shall take them in the same order they are mentioned by Moses, and shall therefore begin with Pison; the situation whereof is thus described by the sacred historian: 'The name of the first (namely, river) is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx-stone.'

From hence it is evident, that, in order to find out the river Pison, we must first find out the land of Havilah here mentioned. And in doing this, we cannot follow better guides than the sacred writers. We read then of a country called Havilah in two places of Scripture, viz. Gen. xxxv. 18, and 1 Sam. xv. 7. In the former of these two places Moses informs us, that the 'Ishmaelites (or posterity of Ishmael) dwelt from Havilah unto Shur, that is before Egypt,' etc. In the latter we are informed, that 'Saul smote the Amalekites from Havilah until thou comest to Shur, that is before Egypt.' In both which places by this expression, 'from Havilah unto Shur,' is probably meant the whole extent of that part of Arabia, which lies between Egypt to the west, and a certain channel or river (which empties itself into the Persian Gulf) to the east. For that Shur was the western extremity of this part of Arabia, is evident from Exod. xv. 22, where we read, that 'Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur.' So that Shur was that part of Arabia, which came up to the bottom of the Red Sea or Arabian Gulf, and so joined on to Egypt. And as it thus clearly appears, that Shur was the western extremity of that part of Arabia we are speaking of; so it seems no less clear, that Havilah was the eastern extremity of the same; and that not only from the import of the foretold expression, but also forasmuch as, in common authors, we find here placed, a people whose name, though somewhat varied by various authors, yet in all the several variations of it retains visible footsteps of the name of their forefather Havilah, or, as it is written more agreeably to the original Hebrew word, Chavilah. Thus by Eratosthenes are placed in these parts the Chaulothæi; by Festus Avienus the Chaulæi, by Dionysius Periegetes the Chalæi, and by Pliny the Chavelæi; all retaining in their name most of the radical letters of the word Chavilah. So that from hence may safely be concluded, that this eastern tract of Arabia, lying near and on the bottom of the Persian Gulf, was formerly and in the time of Moses known by the name of Havilah. Hereupon many learned men amongst the modern writers have acknowledged this to be the situation of Havilah, as Steuchus, Boreoldus, Grotius, Hornius, and Bochartus.

But yet this is not enough for our purpose. Before we can be assured, that this is that Havilah which was washed by the river Pison, we must be assured also, that there is, or at least formerly was therein 'gold,' and that 'good gold;' as also that there is or was therein 'bdellium' and the 'onyx-stone.' And of these particulars we may be well assured without great difficulty. For authors both sacred and profane, do very much commend the gold of Arabia. Diodorus writes, that in Arabia was found natural gold, of so lively color, that it was very much like the brightness of the fire; and so fixed, that it wanted neither fire nor refining to purify it. It will appear hereafter, that Ezekiel had regard to these parts when he says to the city of Tyre: 'The merchants of Sheba and Raamah, they were thy merchants: they traded in thy fairs with the chief of all spices, and with all precious stones, and gold.' 'Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants,' etc. Ezek. xxvii. 22, 23. There was a great communication between all these nations through the Euphrates and the Persian Gulf; and we must particularly observe, that the Prophet expressly names Eden among the countries or places lying in these eastern parts, and some of which lay in the neighborhood of Havilah. So that there being both an Eden and an Havilah situated in these eastern parts, there are further grounds to conceive, that these were no other than the Eden and Havilah mentioned by Moses in the description of the earthly Paradise. Moreover, Arabia thus abounding with gold, and that very fine gold, no doubt but it very much dealt in it with the neighboring provinces, situated along the Euphrates, which was then very populous, if not the most populous country in the world: and the province of Havilah, lying between those countries, besides the gold of its own, had, we may reasonably suppose, a great deal also from the neighboring provinces, by the traffic and intercourse of merchants. And thus much for the gold of Havilah.

The sacred text informs us, that the same country was remarkable for (what is called in Hebrew) bedolach,' or (as it is usually rendered) 'bdellium;' which word is very variously translated by interpreters. But of all these various opinions, the most probable, and which most divide the learned, are, that which takes 'bedolach' for an aromatical gum, and that which takes it for pearls. The place of the book of Numbers, (viz. Numbers xi. 7) which is wont to be quoted in defence of this last opinion, seems to be so plain and decisive, that no good exception can be made against it. For Moses, intending to describe the manna, says, that it was 'like the seed of coriander, and the color thereof like the color of bedolach.' Now it is evident from another description of the same manna, which is to be found in Exodus xvi. 14, 31, that it was white, (according to the translation of the Seventy Interpreters, and followed, verse 31, in our common translation,) which is opposite to pearls, as also the roundness of manna, but in no wise to the bdellium gum. Hence it is, that the Talmudists, (as Mons. Bochart has learnedly observed,) mentioning this description of manna, as it is in the book of Numbers, instead of saying, that it was of the color of bdellium, said that it was of the color of pearls. But we need take no part in this dispute; it will be enough for our purpose to show, that whether the Hebrew word bedolach be taken for pearls, or bdellium gum, both are to be found in the land of Havilah.

For, as for pearls, it is most certain, that there is no place in the world, that produceth so fine ones, and in so great a quantity, as the sea about Baharen, an isle in the Persian Gulf, ten leagues off from Catif; that is to say, the sea that lies next to the land of Havilah. We shall not load this treatise with a vast number of citations, to show how great a quantity of pearls there are in the Persian Gulf, and how much they are valued both by ancient and modern authors...

It remains now to speak of the 'schoham,' which the sacred text tells us was in Havilah, and which is commonly rendered the onyx-stone. A great variety of opinions might be produced, to show that nothing certain can be affirmed of the stone schoham; and so it will be enough to make it evident, that Arabia was formerly very abounding in precious stones. The first proof shall be taken from the place of Ezekiel already quoted; where the prophet, among the chiefest commodities that came from Sheba and Raamah, places in Arabia on the easterly coast, not far from Havilah, and whose inhabitants dealt with the Tyrians, reckons the most precious spices, precious stones and gold. Nearchus, who had sailed the Persian Gulf, affirmed (as Strabo tells us) that there are many islands in that gulf, in which there was extraordinary fine precious stones. The same Strabo says that the riches of Arabia, which did consist in precious stones, and excellent perfumes (the trade whereof brought them a great deal of gold and silver, besides the gold of the country itself,) made Augustus to send Ælius Gallus thither, in order to make those nations his friends, and draw to himself their riches, or to subdue them. Diodorus describes at large the advantages of Arabia, and especially its precious stones. He says, that that region affords some of all kinds, that they are very much to be valued by reason of the variety and brightness of their colors: and he enquires into the natural causes of it.....

Proceed we now to the second river, concerning which Moses says thus: 'And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush.' Here it may be observed, that Moses had not affixed so many marks on the Gihon, as on the Pison; and that probably for this reason; because the Pison being known, the situation of the Gihon would be much more easily discovered. For the Pison being known to be the first river in respect to the place where Moses was writing; it is but natural to suppose, that the Gihon, as being the second, was the river next to it, and consequently the easterly channel of the two, into which the Euphrates, after its conjunction with the Tigris, is again divided.

And that it is so, we shall further make out, by showing by the mark given by Moses to know the Gihon, does agree to this easterly channel. Moses then marks out the Gihon by telling us, that it is that river, 'which compasseth the whole land of Cush.' If then it can be shown, that the name of Cush did formerly belong to the country washed by the forementioned easterly channel; it will (at least in conjunction with what is else offered) amount to a reasonable proof, that the said easterly channel is the very Gihon mentioned by Moses.... All the journals of travellers do then inform us, that Susiana is now called Chuzestan, which carries in it plain footsteps of the original word Cush, or, as it is written by some, Chus or Chuz. Benjamin of Navarre says, that the great province of Elam, whereof Suza is the metropolis, and which the Tigris waters, is called so. That province of Elam is Elymais, which extends itself so far as the coast of the Persian Gulf. The Nubian geographer and some other Arabians call it Chuzestan, but it is probably an oversight of the copiers. The inhabitants of the land call it Ohuz, if we will believe Marius Niger. The same region is called Chusah in the Book of Kings (2 Kings xvii, 24).....

Go we on, then, to the third river, of which Moses writes thus: 'And the name of the third river is Hiddekel; that is it which goeth before Assyria.' Now, the Hebrew word Hiddekel is by the Seventy Interpreters rendered the Tigris; and that the river, called by Moses Hiddekel, is in truth no other than that river, which by the Greeks and Latins is commonly called Tigris, will appear from the following considerations:—First, the name of Hiddekel, which Moses gives this river, that of Digleth, which they give it in the Levant or East, and that of Tigris, which the Europeans give it, are one and the same, varied by different nations. Taking away the aspiration of the word Hiddekel, the word Dekel remained, which the Syriane disguised, and made Diklat out of it. Josephus and the Chaldean paraphrasts, the Arabians, and the Persians turned it into Digleth; other modern Orientals into Degil and Degola; Pliny, or those who informed him, into Diglito, and the Greeks, who give to all strange words the turn and genius of their own tongue, instead of Digla called it Tigris. That the Diglito and Tigris is but one and the same river is clear from Pliny; only he is mistaken when he says that the Tigris is called Diglito at the beginning of its stream, when it runs slowly, but is called Tigris when it becomes swifter. Secondly, the method observed by Moses in reckoning up the four rivers further proves that the Hiddekel is no other than the Tigris. For as in respect of the place where Moses was writing, the Pison was the nearest to him, and so in natural order was to be named first; and then the Gihon second, as being the channel that presented itself next: so, having passed over this channel or river, and turning to the left hand, to come back to the place where Moses was writing, we met with the Tigris in the third place; which, therefore, it was but natural for Moses to mention third. Lastly, the mark whereby Moses describes the situation of the Hiddekel, does plainly confirm that it is the same with the Tigris. For Moses describes its situation thus: 'That is it which goes before Assyria.' The word may be taken, either properly to denote that only one province, which was first so called, and whereof Nineveh was the capital city; or else in a larger sense, so as to comprehend many great provinces belonging to the kings of Assyria, and which made up the Assyrian Empire. The word was not taken in the latter or larger sense till long after Moses, who therefore could understand by the name of Assyria only a small province about Nineveh. Now, the river Tigris does run along 'before Assyria,' so taken, and considered in respect of the place where Moses was writing.....

We are now come to the last of the four rivers, which Moses only names, without affixing any mark of distinction on it; and that for those two reasons, partly because the three other being discovered and known, this last could but be easily known also; partly because its largeness and neighborhood rendered it sufficiently known in the places and amongst the nations to whom he wrote. On these considerations, Moses only tells us in short, that 'the fourth river is Perath, or Euphrates.' For the Grecians changed Perath in Euphrates, adjusting this word, as well as other strange words, to the genius of their own tongue; and at the same time probably alluding to the pleasantness, or at least fruitfulness, of the adjacent country, washed by the same river, and thought to be rendered so pleasant or fruitful of the waters thereof. Or possibly, not minding any such thing, they made Euphrates out of Perath, as out of Tabor they made Atabyrius. We shall only observe further, that this river was naturally the fourth in order, according to the method followed by Moses in naming the four rivers relating hereto; and that both it and the Tigris join together in one channel, which is afterwards divided again into two channels, the westerly one of the two being the river Pison, the easterly one the river Gihon.—*Bruhah.*

## THE HOLY LAND.

According to previous announcement, Rabbi H. Z. Sassersohn, lately from Jerusalem, gave a very interesting lecture on the above subject, at the Synagogue on North St. Paul Street. The attendance was anything but complimentary to the Israelites of this city, whose numbers, we should think, are sufficient to have given a full house to one of their own people direct from the cradle of their nation. Many of those present were from various religious bodies, and quite a delegation from the Christadelphian Ecclesia here, who believe in common with Israelites, the literal application of the promises of restoration and blessing made to that people in the Old Testament Scriptures.

The Rabbi is a man below medium size, with an unmistakable Syrian physique. He was dressed in the Rabbinical costume, and has an impressive and commanding presence. He speaks with a sonorous voice, and the deliberate and elegant address peculiar to the East, and much of the poetic expression and imagery of the real Palestine Israelite. His English is very plain, and he holds the interest of his audience throughout.

The lecturer commenced by a comprehensive historical sketch of the Land and the Holy City since its destruction by Titus, described the sufferings and down-trodden condition of its few remaining people under the different nations who have held sway over it, to its present sovereignty—the effete Ottomen. Jerusalem has been subject to seventy-two different kingdoms, and twenty-three changes of government, and has been five times destroyed since Titus. The condition of the country, the oppression and down-trodden position of the Israelites during this period, was portrayed with mournful and touching pathos, and with the earnest expression that that people recognized in their heavy chastisement the hand of God; and they see in the ameliorating influences which are now at work around them, the working of Deity, indicating the near approach of the day of deliverance. The lecturer said that these signs had never been shown so favorably since their dispersion as at this day. Jerusalem, he said, would never have peace till their children were gathered again to their own land, and owned her soil—which everyone must admit who really believes God's word in relation to them. Then, and not till then, will she resume her former glory. Jerusalem is not forsaken of the Lord; the signs indicate his approaching mercies. He commissions princes, and the hearts of kings are in the hand of Jehovah. His spirit still hovers over the city, and the remembrance of his dealings of old seems to give life to her very stones. This is what every true Israelite (and Gentile, too,) should pray for, and the lecturer said he would never rest contented till he sees her salvation.

Very interesting statements were made in regard to the excavations which have recently been made in the city. Immense stones, and even heavy walls have been found under ground, which have never seen the light since the destruction by Titus, and large buildings beneath Mount Zion, which have astonished architects—such buildings and walls as are not often seen by them. The water courses mentioned in 2 Chron. xxxii, have been discovered and explored. Two excavations on the site of the Temple brought to light a column at the depth of 100 feet from the surface; and in Wilson's Arch the secret passageway from the palace of King David to the Temple on Mount Morish, has been traced.

The streets of modern Jerusalem were described as long and narrow. Houses of the Jews, small and poorly built, and very high rents, payable two years in advance, and charged them by their Turkish and Asiatic oppressors. There are 700 Jews who lived by trade or labor in the city, and 300 possessors of houses. The city depends on rain for its supply of water, which is stored away in tanks and cisterns. The rains commence about November and continue until March; in the latter month storms and high winds. In summer rain seldom falls. Temperature in winter ranges about 50 degrees; in summer about 90.

Fruit is very plentiful in its season, and a great deal is exported to other countries. The Turks are landed proprietors, and have splendid gardens and orchards. The earth is highly productive when tilled, which has been much interfered with by depredations of wandering Arabs. No Israelites have hitherto been permitted to own the land, but the Sultan has recently given this permission, and they can now buy, own, and sell the land.

There are over 100,000 Arabs scattered over the country, who live a predatory life in the deserts and mountains. They pasture their flocks on the shores of the Jordan and around Jericho. They are the disturbing element which prevents a more general cultivation of the land.

There are 3,200 Hebrew families in Jerusalem, from all parts of the globe, principally Portugal, Turkey, Syria, Persia, Babylonia, and from Germany, Poland and Russia. There are 14 congregations—Portuguese most conspicuous. The Chief Rabbi is invested by the Turkish Government with power to decide disputes. The Jerusalem Israelites are strict observers of the law of Moses, according to Talmud traditions, and no innovations are allowed and nothing abolished. Their moral character is said to be excellent.

Large sums of money have been contributed by Israelites in other parts of the world to assist their poor brethren in the Holy Land. Sir Moses Montefiore and Albert Cohen were highly lauded for their charitable labors of love.

The Rabbi recognizes the visible hand of God in signs which indicate speedy deliverance of the people, and that the day of salvation is at hand. The Arabs are disappearing. The Israelites are increasing. The aspect of the Holy City is being changed very much by the coming of foreign capitalists, and the great fact is announced that Israelites are now allowed for the first time in eighteen hundred years to own and possess real estate. The set time to favor Zion has come, and there is hope that the poor Jews will no longer walk with their heads bowed down, looking like shadows of death, and weeping for the desolations of many centuries.

The lecturer concluded with an affecting invocation of the Psalms of David in Hebrew and English: "Thou shalt arise and have mercy on Zion, for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all kings of the earth thy glory. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the heights of his sanctuary; from heaven did the Lord behold the earth. To hear the groaning of the prisoner; to loose those that are appointed unto death; to declare the name of the Lord in Zion, and his praise in Jerusalem, when the people are gathered together, and the kingdoms to serve the Lord," etc.

Should sufficient encouragement and interest be evinced, the Rabbi may give other lectures which would be interesting to the public to hear, especially relative to the destiny of Israel. We hope our Israelitish fellow-citizens will take this matter in hand, and make arrangements to give the public another opportunity of hearing this distinguished Oriental Rabbi on all matters that pertain to the Holy Land, and in which all who believe in Divine Revelation must always feel an abiding interest.

The lecture occupied about an hour and a half, and was listened to with marked attention.—*Rochester N. Y. Express.*

## NOT THE TRUE REASON.

A favorite theme of the scoffer, and a stone of stumbling to the earnest-minded unbeliever, is the imperfections of Christians. Glaring as those imperfections often are in the lives of those who are on the whole honest in endeavor to follow Christ, they are outshone by the vices of those who make no pretense of living a religious life. Is not the latter fact worthy of attention as well as the former? There is certain significance in the fact, if it be a fact—that Christian people as a whole are better men and women than those who live for themselves and profess to do no more. That this is the fact no candid man has ever questioned.

It is worthy of note, also, as a companion fact, that nobody has ever charged that Christianity has made the world worse than it was before Christ came. No man was ever depraved by attempting to lead a Christian life. He may not be made especially better, or he may not be made so much better as other people think he ought to become, but he is certainly not made worse. A Christian profession encourages the growth of no vices; it affords no excuse for selfish indulgence or for dishonest conduct; it offers no opiates to relieve the stings of outraged consciences; it does not "debase the moral currency" by clothing sin in the garb of virtue, by speech or act. In short, so far as it has influence at all, a Christian profession braces a man's moral nature, makes his conscience more tender, elevates his standard of duty, and makes of him in every way a better man.

If a religious life never harms but always helps a man, if Christianity blesses not blights wherever it goes, the man who points to the imperfections or inconsistencies of Christians as his reason for not entering the service of Christ convicts himself of the very sin he reprobates in others—insincerity. For nothing can be plainer than the fact that he is not giving his true reason for refusal. He is bound to admit—he always will admit when pressed—that there are genuine Christians, and that a genuine religious life is a noble thing. That others are not living that life is a lamentable fact, but it has no bearing whatever on his own duty. "You admit that genuine religion is good; very well, why not be genuinely religious?" you say to him. And his reply is: "Because Smith and Jones are hypocrites."

The absurdity and irrelevance of his reason are evident—as evident to himself, one must think, as to anybody. No transparent a subterfuge can not long impose upon any one, even on him who uses it to deceive himself. The man must wake up to the fact in brief time that his answer is not an honest one. His admission that genuine religion is admirable leaves him no escape from the duty to become himself an example of that admirable thing—no escape, that is to say, but a simple refusal to do what he acknowledges to be his duty. Ah! there we have it, at last, the true reason why men will not be Christians. Their reason is the essence of unreason; a stubborn refusal, grounded on nothing of which they can give account to themselves or to others. Their "why not" is a will not, nothing more. They do not decline to follow Christ because of the imperfections of Christians, but because of a settled unwillingness to submit themselves to a Master. Their wills are set against God. They it is of whom—Christ said; "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John iii. 19.—*N. Y. Examiner.*

HAMILTON.—At Meudon, Mich., July 28, 1885, John Hamilton, aged 77 years.

Brother Hamilton was born in Bovina, Delaware Co., N. Y. April 17, 1808, where he resided until 1836, when he removed to Michigan. In 1840 he made a settlement in Meudon township, where he lived the remainder of his days.

He was married Nov. 7, 1844, to Ann Merritt, who survives him. More than twenty-five years ago they became obedient believers of the gospel, and were baptised by E. Miller, father of the writer, and ever since have remained firm in the faith. Bro. Hamilton was a man of few words, but always gave liberally to aid in proclaiming the gospel and for the relief of the afflicted. He suffered a stroke of apoplexy in April, 1880, from which he partially recovered, but at the time of the Michigan Annual Conference in June last, he was again afflicted and was a great sufferer until his death.

Owing to a failure to secure the services of one of our preaching brethren the customary funeral sermon was omitted, and Bro. D. P. Spencer read from 1 Cor. xv. and Thess. iv. and with singing and giving thanks at the grave our brother was laid away to rest till Jesus shall appear.

H. S. MILLER.

### Conference Notice.

The Second Annual Conference of the Church of God, in Michigan, will convene, (the Lord willing) at Watson, Allegan Co., beginning Thursday evening, September 24, holding over Sunday. A cordial invitation is given to all lovers of the truth to be present, brother Chaplin, our much respected Editor of THE RESTITUTION with several other friends from Indiana, have promised to meet with us, and with the united efforts of the brethren in this State, we expect to make this meeting the best we ever had, and to build up, and fortify the blessed truth. Come one, come all. Those coming on the G. R. & I. R. R., either from the North or South, will stop at Martin and inquire for Brother Isaac Oatt. Those coming on the Michigan and Ohio, stop at Fisk Station, and inquire for Brother John Grant. Teams will be in readiness to conduct the friends to the Church.

By order of the Executive Committee.

MARY A. WOODWARD, Sec.

### Conference Notice.

The Annual Meeting of the Christian Association of Iowa, will be held, (if the Lord will) at Irving, Tama Co., Iowa, commencing Thursday evening, Sept. 24, 1885. Churches will send delegates at the usual ratio, and all who love the truth are invited to attend. Those coming by the C. & N.-W. R. R., will stop at Belle Plaine; those by the M. & St. P. R. R. at Kiberon. Those coming by rail will be met with teams, if they notify the undersigned of the train they will come on. A good meeting and general attendance is hoped for. To this end will exchanges having a circulation in Iowa please copy.

JOHN FITZ, Sec.

### Conference Notice.

The Brethren will meet in conference at Lanark, Ills., commencing Sat. 2., and continue over Sunday. Bro. A. J. Eychaner is expected to be there. All are cordially invited.

J. H. GLOTFELTY.

## REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

Renew your subscription for THE RESTITUTION

# Poetry.

## "A Little While."

A little while, and we shall see the Savior;
A little while, and we shall gaze upon his face;
A little while, and we, in endless glory,
Shall sing of mercy and redeeming grace.

A little while: all how the words re echo,
How joyously they fall upon the ear;
A little while, and he that shall, will come,
Jesus our King in glory shall appear.

A little while, and life's rough journey ended,
And earthly cares and earthly sorrows o'er;
A little while—oh, joyful expectation!—
And we shall see him whom our hearts adore.

Only a little while! and then the shadows
Which cross our earthly path shall flee [away;
Only a little while, and then earth's darkness
Shall be exchanged for heaven's eternal [day.

Only a little while; as yet how often
Our hearts grow weary, and the way seems long!
A little while, and then our eyes shall see him,
And all our sighing shall be turned to song.

Only a little while! oh, then in gladness
We'll walk life's journey [with his loving smile,
And when the road is getting long and dreary
We'll murmur gaily, "'Tis a little while."

—*Edith Chester*, 1859.

# Selections.

## THE BLOOD OF THE ABRAHAMIC COVENANT.

Blood is a prominent feature in the scheme of redemption as it is revealed in the Scriptures, and a correct understanding of the relation it bears to that scheme is without doubt of great importance. Paul's statement that "without shedding of blood is no remission," shows to us that it is absolutely necessary for salvation. Paul also says: "For it is not possible that the blood of bulls, and of goats, should take away sins." From this latter statement, it is evident that the blood of animals, so largely shed under the law, and also before it, shed as a means of approach unto God, must have been only allowed as a figure pointing forward to the blood of Christ.

Paul makes this clear in speaking of the high priest, under the law, going into the most holy once a year, for he adds, "not without blood, which he offered for himself and the errors of the people, the Holy Spirit thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. . . . But Christ being come an high priest of good things to come, . . . neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption." From these words we learn that Jesus obtained eternal redemption through the shedding of his own blood, and by this means opening the way into the holiest of all (which is the divine nature), and so became the way himself for all who come unto the Father by him. It is in accordance with this that we read: "The God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." From these two passages we have clear evidence that the blood of Christ was the blood of the covenant pertaining to the future age, inasmuch as resurrection stands related to it.

Also the Lord Jesus in instituting the memorable supper, said: This cup is the new covenant in my blood." Whatever the new covenant may mean this is certain, that the blood of Christ was shed for its confirmation, and his blood being the only blood that could take away sin, it follows that that covenant is the only one under which eternal inheritance could be obtained. Now as there are only two covenants revealed in the Scriptures, the old and the new, we have only then to determine which is the new. Paul says: "In that he saith a new covenant he hath made the first old; now that which decayeth and waxeth old is ready to vanish away," the context proves the first or old covenant to be the Mosaic. Let us follow Paul where he goes on to say, "Be not slothful, but followers of them who through faith and patience inherit the promises, for when God made promise to Abraham, because he could swear by no greater he swear by himself. . . . Men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things (the counsel and the oath) in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which we have as an anchor of the soul both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, Jesus."

Here then we have the believer's hope connected with the promises made to Abraham, and his assurance of inheriting the promises based on Christ as having entered within the vail, the vail being the flesh; this is a statement equal to that of his obtaining eternal redemption by his own blood. The first covenant Paul styles "the ministration of death, written and engraven in stones." Its blood was of no value for resurrection. Moses and Aaron both died before it was administered, but Joshua, whom Paul styles Jesus, lived after their death, and entering into the land, administered the promises of the covenant. It required all the three to typify Christ, whose death was also for the redemption of the transgressions under the first covenant of those having the faith of the promise which existed before the law. But to return to Paul's reasoning on these matters, we read that: "Abraham when he was called to go out into a place which he should after receive for an inheritance obeyed. . . . By faith he sojourned in the land of Promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations whose builder and maker is God."

Again, "These all died in faith, not having received the promises, but having seen them afar off." And again, "By faith Abraham, when he was tried, offered up Isaac. . . . of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." A figure of resurrection, certainly an appropriate figure, seeing that the covenant of which Abraham and Isaac were heirs, referred to inheriting the land afterwards, that is beyond the grave. The term covenant literally means cutting off, and is a most significant term when we consider its use. It is used for the declared will or decree of God in relation to the blessing of his fallen creature, whom he has condemned to death, condemned in words of the most absolute nature, so that no power could save the creature from dying. Accordingly Christ was delivered by the determinate counsel and foreknowledge of God, and his soul made an offering for sin.

For God changeth not. His sentence cannot be reversed, it must be fulfilled; the fulfilling of it is the cutting off, and so God has named his will, decree, or promise, by the term covenant, as indicating that death must take place before it can be accomplished. In dealing with his fallen creatures, God has always made sacrifice the means of approach unto himself; so that by this sign there was a recognition of the fulfilment of the sentence. In speaking of the sacrifice of Christ, Paul quotes the words of the psalm: "Lo, I come to do thy will, O God. He taketh away the first (will) that he may establish the second: by the which will (the second), we are sanctified through the offering of the body of Jesus Christ once."

Again, Paul states, "that Abraham is the father of all who walk in the steps of his faith," "for the promise that he should be the heir of the world was not to Abraham or to his seed (the Christ and all in him) through the law, but through the righteousness of faith, for if they which are of the law be heirs, faith is made void, and the promise made of none effect. . . . Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed."

Notice also what he says to the Galatians: "Now to Abraham and his seed were the promises made, he saith not and to seeds, as of many; but as of one and to thy seed, which is Christ; and this I say, that the covenant that was confirmed before of God, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect, for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise; wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made."

The covenant was made to Abraham four hundred and thirty years before the law was given to Israel; the law was added to the Abrahamic covenant as a typical and temporary measure till Christ should come. Paul here shows that the law was inferior to the Abrahamic covenant, and could not disannul it; and that the promises of the covenant made to Abraham were also to Christ, that he is the seed referred to in the promise as heir.

To those believing Gentiles he adds: "Ye are all the children of God through the faith in Christ Jesus." Also, "if ye be Christ's then ye are Abraham's seed, and heirs according to the promise." Also, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers." And as it was declared that he should be a priest for ever after the order of Melchisedec, Paul says: "By so much was Jesus made a surety of a better covenant;" and again through his sacrifice he established the second will, and so through the prophet the Father says, I will "give thee for a covenant of the people."

From these Scriptures it is plain that the blood of Christ was the blood of the Abrahamic covenant. The heifer, the she-goat, and the ram, all three years' old, with the turtle dove and young pigeon, were the four forms of sacrifice which were necessary to represent that of Christ. They could not take away sin, their nature had not transgressed the divine law; but in Christ we see the same nature that transgressed the law in Eden violently cut off by the command of the Father. Of Christ Paul says: "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." Again, "Christ being raised from the dead dieth no more; death hath no more dominion over him." Had there been no other sacrifice than that of the animals to confirm the Abrahamic covenant how could Abraham, Isaac, Jacob and the seed have obtained a resurrection from the dead to inherit the promises? Paul speaking of them and others who had obtained a good report through the faith, says: "God having provided some better thing for us that they without us should not be made perfect." That better thing was the confirmation of the covenant by the blood of Christ, and his being raised again for the justification of the heirs of the promises. And again Paul shows that the sacrifices of animals, which they offered year by year, could not make the comers thereunto perfect, but that Christ by one offering hath perfected for ever them that are sanctified.

One of the holy men of old whom the Spirit moved to speak says—"Hearken to me ye that follow after righteousness, ye that seek the Lord, look unto the rock from whence you are hewn, and to the hole of the pit whence ye are digged, look unto Abraham, your Father, and unto Sarah that bare you, for I called him alone, and blessed him, and increased him." Again—"Hearken unto me ye that know righteousness, the people in whose hearts is my law." Why are Abraham and Sarah placed before them under the figure of the hole and the rock? Because they represent the covenant in which are all those following after God's righteousness; they follow through the faith of the covenant being written in their hearts, and were sprinkled by its blood in being inducted into Christ; and although Gentiles afar off by nature, they have been brought nigh, even into the commonwealth of Israel and the covenants of promise, and Abraham is entitled their father.

As Paul puts it, It is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." One marked difference between the old covenant and the new, or the Mosaic and Abrahamic, is, that under the old the law was written on stones, while in the Abrahamic it is written in the heart, and so the spirit styles those under it, "the people in whose heart is my law." Of the believers in Corinth, Paul says—"Ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in tables that are hearts of flesh." The Spirit of God, referring to the time when the Abrahamic or new covenant shall be made with both the house of Israel, says—"I will put my laws into their mind, and write them in their hearts."

When this new covenant is made with the house of Israel, and with the house of Judah, they are to be made one nation, and one king shall be king to them all. He is the prophet like unto Moses, whom the Lord promised to raise up unto them as Moses was the mediator of the old covenant, he is the mediator and high priest of the new covenant, of which the first was but a type. In and through him there is remission of sin for individuals laying hold of the covenant promises; and in and through him there is also remission of sins for the nation when it is brought into the covenant; for we read, "In those days, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." "They shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."

Such is the effect of the new covenant written in their mind that they become God's people—a willing people in the day of their anointed one's power. And men shall be blessed in him; all nations shall call him blessed. Blessed be his glorious name forever, and the whole earth shall be filled with his glory. Amen, yea, Amen.—*The Truth.*

## SUBTERRANEAN HISTORY.

In the July number of the *North American Review* President Bartlett, of Dartmouth College, has an article of great value on the results of subterranean research, which closes as follows:

If we turn from the extra-historic to the early historic races, we find ourselves greatly indebted to explorations beneath the soil for the solid facts of history. When the French artillery officer, Bouchard, in August, 1799, while digging for a redoubt at Rosetta, struck a large stone of black basalt inscribed with Greek, hieroglyphic, and demotic characters, he found the key that was to unlock the history of Egypt and has given the impulse to a remarkable movement of Oriental research. It took fifteen years to make any considerable progress with the hieroglyphics. But the final result is a knowledge of the public, private, social and religious life of Egypt, thousands of years ago, more complete and vivid than that of most intervening periods. This knowledge has come largely, though by no means solely, through subterranean investigations. The papyri have all been taken from the tombs. There also have been found the delineations of daily life in every form. The Apis mausoleum, with its store of statuettes and votive tablets, the fine temple of Edfou, the temple of Abydos with its famous tablet, were all resolved by excavation. Thus too was the full structure of the Sphinx ascertained. The portrait statue of Cephrenes came from the bottom of a temple well, the tablet of Sakkara and the "Sheikh el Beled" from the grave-mounds of Sakkara, the most ancient and life-like statues of Nefert and Rah-hotep, and of Sepa and Nesa, oldest of all, from those of Meydoum, the fine jewelry of Aahhotep from the mummy of that queen. Such is the history of a large part of the instructive Egyptian relics now found in Boulak and the museums of Europe. The spade had just settled it that Tel el Maskhutah was not Rameses, but Pithom, and has dealt the last blow to Brugsch's theory of a northern exodus. Not unreasonably are great expectations turned to the excavations at San, for further light on the mystery of the Hyksos kings, and possibly some traces of Israel; and Mariette Bey has left on record the belief that further knowledge of the first six dynasties must be sought at the foot of the pyramids of Sakkara. Egyptian remains older than the Great Pyramid, still extant in the Sinaitic peninsula, show it to be no absurd supposition that the spade might yet reveal some imperishable relics of Israel around Sinai and Gadis, although nearly three thousand years of Amalekites, Nabathæans, monks and Arabs would have left no vestige above ground. Important questions received some light from the excavations of Wilson and Warren at Jerusalem, and still more important historical and topographical information would probably come from further excavations, were they practicable. We wait impatiently for free admittance to the caves beneath the so-called Tomb of David at Jerusalem, and the Haram at Hebron. The site of Capernaum will be determined only by the spade.

It is almost superfluous to refer to the knowledge of Roman life, history and art thus gained; for we think of Pompeii and Herculaneum, the Roman forums, the Palatine Hill, the baths of Caracalla and Titus, the Roman catacombs, the old church of San Clemente, and the like. From the baths of Caracalla alone came an immense number of works of art, including the Farnese Hercules, Bull and Flora, while the Laocoon came from the Vigna de Fredis, and so on. Raphael resorted to the wall-paintings in the baths of Titus for suggestions in his work upon the Loggie; and to these and similar excavations at Pompeii, the Palatine Hill, the baths of Livia, and elsewhere, are we indebted for all our definite knowledge of classic painting. What we know of the Etruscans comes mostly from their tombs. The indebtedness of Christian archæology to the Roman catacombs is not yet fully written.

But it is in Babylonia and Assyria that we find the most remarkable instance of a well-nigh complete history recovered by excavation. From beneath the mounds of Kouyunjik, Khorsabad, Warka, Mugheir, and elsewhere, we have not only reconstructed in good degree the monarchies and their wars, but have ascertained their religion, art, science, employments, social, commercial and civil life, and the lines and extent of their traffic. We recover, too, a singularly copious and varied literature.

When we follow the indefatigable labors of Schliemann at Hissarlik, Mycenæ and Tiryns, and the still later researches on the Hittite empire, we seem to be rapidly nearing the power of connecting the threads of ancient and lost history into a continuous web. Did our space admit, we might refer to the great number of buried coins that have come to light from innumerable places, some of them to determine critical or disputed points, such as the office of proconsul in Paul's time at Cyprus. For it is noteworthy how these researches are affecting the old authorities. Herodotus, Manetho Ctesias, and most early writers suffer greatly by the contact; Berosus less though we know him but in fragments. The only ancient historical authority that walks in safety down the centuries by the side of all these unexpected disclosures, and is constantly becoming vindicated from hostile criticism, is the sacred Scriptures. While, in all this vast range of research, very few authenticated facts even seem to conflict with those frank narratives, many a new discovery is coming to their confirmation. The old Table of the Nations (Genesis 10) acquires fresh interest and value. A land of Cush (Gen. 2:13), long remanded to Africa alone, is found in Western Asia. The land of Shinar reappears in old Sumir, with its burnt "bricks for stone" and its "pitch for mortar." The life and times of Abraham fall into their proper setting, both in Assyria and in Egypt. The marauding monarchs of the Euphrat in an appearance, and Arioch (Eriaku) dwells in Ellasar or Larsa. Belshazzar also, long lost and even denied to history, comes forth from a buried inscription, and Cyrus declares the capture of Babylon, "without fighting," to have been made on just such a riotous feast-day as the Scripture describes. The whole book of Daniel, notwithstanding one or two remaining difficulties, is found to be so suffused with Babylonian life, customs and institutions, as to make it entirely impracticable, says Dr. W. H. Ward, to bring down the date, as has been attempted, three hundred years. And whereas the book of Judith is thus revealed a sheer invention, the book of Daniel, on its historic side, stands firmer than ever. In Egypt, where Herodotus is found wanting, Genesis steadily gains new confirmation. Von Bohlen, who assailed its historic accuracy fifty years ago, was extinguished in the encounter. And so great an authority as Mr. R. S. Poole has not hesitated to assert, that the effort to reduce the date of these narratives many hundred years is wholly incompatible with their minute conformity to all the circumstances of the age of the Ramessides, and that the late Egyptian discoveries "emphatically call for a reconsideration" of that position. The excavation in the earth will undermine the castle in the air. And so great have been the results attained, and so vast is the range for further research, as almost to inspire the hope that at some future day the work of excavation, supplemented by monumental records, comparative philology, anatomy, and tradition, may lift the veil of mystery that overhangs so much of the past, and give a somewhat coherent history of the dispersions of the human race.—*New York Observer.*

## REMARKS ON THE BIBLE.

It is madness to suppose that we have exhausted the Bible, that there are no more riches in the treasury than we have already brought out, that there are no more precious jewels in the mine that we have brought up to the surface, that we can find nothing new even though we may search again all over the wide, wide field of revelation. Yet this is the supposition maintained, in effect, by those who uphold human creeds, and without alteration or improvement, endeavor to bind them on the consciences of one age after age.

The Bible is an inexhaustible book. It has mines of wealth which will never be worked out. The learned and pious of all the centuries past, since the Book was first completed, have been digging into it and bringing up its precious treasures; yet it is not exhausted. There is never any scarcity of treasure. It never fails to reward the diligent searcher. This book has been the marvel of the ages past; it will be the marvel of the ages to come. There is no book the devil hates so much as the Bible; there is no book the angels and the saints love so much as the Bible.

There is no book now circulated and read so old as the Bible; yet the interest in it, instead of decreasing, is increasing. Though the oldest Book, its truths are ever new; they are ever fresh and inspiring and ennobling. Every lover of the word soon makes this discovery for himself. A convert from heathenism, wishing to obtain a Bible, sought to procure one from the missionary. The missionary said, "I have not a new one that I can give you; I have a second-handed one, but it is old." "O that is nothing," said the heathen convert. "If the book is old, the word is new."

The Bible is a common book. It is not for the learned alone, but for the unlearned; it is not for the rich alone, but for the poor; it is designed for all. Neither pope nor priest has any right to withhold it from any one. It is a treasury where all may gather wealth and gems and pearls. It is an open fountain where all may drink life-giving streams. This grand old Book is designed for all, is suited to all, is adapted to prove a blessing to all. None are so learned but it can instruct them; none are so good but it can make them better; none are so useful but it can increase their usefulness; none are so happy but it can make them happier. Every man therefore should make the Bible his daily study. Every man should make it the rule of his faith. No creed should be allowed to take its place.

But there are some would-be-wise philosophers in our day who think that the Bible has about answered its end; that science has advanced with such rapid steps that it has superceded the Bible; that man's mind and conscience have become so enlightened and educated that he can guide himself into the truth and into the way of righteousness and peace; that man's natural reason is a light more clear, more safe, more certain, and more to be depended upon than the Bible; yet strange to tell all such persons generally land themselves in a fog, in a maze of darkness and error.

Many men of science treat the Bible unfairly; they treat it as beneath their notice. Instead of bestowing upon it a careful examination, and judging honestly of its claims to divine inspiration, they take it for granted that it is just as human as any other book, and to be treated the same as any other ancient writing, and therefore that the witness that Christ bore to the superhuman character of his teaching, was a false witness. They do not show even as much respect to words which claim to be the words of God, as they show to the words of men written and published in their own day. Conjectures, guesses, and inferences of philosophers like themselves have more weight with them than facts recorded in the Sacred Scriptures.

The Bible has a wonderful moral power. It has raised and lifted up nations as no other power could have done. If has changed barbarian tribes into civilized people. It has converted warlike tribes into peaceful citizens. It has turned idolaters into worshipers of the true God. It has transformed man, wicked as demons, into saints, holy ones, children of the Most High.

The greatest blessing that a nation can possess is the free circulation of the Scriptures. From this source of blessing an incalculable amount of good may be expected. Crime will be diminished; law and order will be more generally observed; life and property will be safer; political economy will be improved; prosperity will increase; and justice and freedom and peace will more abound.—*Elias Hens in World's Crisis.*

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### MICA-PEN NOTES.

In some things our beloved Peter manifested infirmity, in many others, he was faithful and noble. He truly and grandly said to his Master, "Thou art the Son of the living God." It was an utterance from the heart of an honest man who had clear and deep conviction, who had that sacred interior sense of the Divine greatness of Jesus, that in the declaration was the very soul of faith and loyalty. Often and often, as Peter looked on his sovereign beloved, he felt the blessed truth like a lance of light, enter with new power into his heart,—"This is the Christ—this is Immanuel—God with us,—this is the Prince of life, the treasure of heaven on earth, the Son of the Highest, the King of Israel." The knowledge of this did not make Peter immortal, it did not save him from all errors, or prevent those evolutions and discoveries of human weakness, which served in the end, to give him strength through faith, by the knowledge of dependence. But it was a conviction by the spirit of God, that the leader of that twelve, was truly high-born, God-given, and Divinely begotten. The truth deepened in the disciple's mind, through the eye that saw, the ear that heard, and through the charm of unerringly educating association. Peter noted the nobility of Christ, in a certain cast of countenance, in the gravity, the gentleness, the knowledge, the innocence, in an unutterable simple superiority of bearing and manner, always suggesting depth and heights, and something out of sight, grave and fascinating in the mystery of concealment. "Flesh and blood," alone could not fasten the conviction of Divinity, as Peter felt it. Perceptions inherent in, or arising out of his humanity, his natural observation of qualities and character were not enough. Carnal and animal man, however shrewd, would not acquire Peter's assurance, without a spirit-ray from the Father's light. A man must be enlightened by God, to know that in the humble man they journeyed with, was the elect of God, and his only begotten. Divine light shows Divine Son-ship, and God gives the conviction as to that which comes from God. As to this, may the Lord of grace give me a place side by side with Peter. May I have not one whit less frankness of confession—deathless truth of conviction, and immovable comfort of consciousness. I would as soon doubt that God made the heavens, as that he is the Father of our Lord Jesus. Strike out this corner stone from the foundation of our temple of truth, and all is ready to fall. Let us desire companionship with Peter in the great confession, and thou, guileless Israelite, Nathaniel, I love thee, for thy note of testimony, harmonious with Peter's, and thou, intrepid and loyal John, I am thy brother in this, that to me, the begottal of Jesus by the Holy Spirit, is a very gate of heaven. Therein is the sweetness and greatness of the heavenly grace.

Is there one chapter of sacred glory, of stainless spotless awfulness, of purity and majesty and power, it is that very chapter wherein comes to us the knowledge of the umbrage of Deity over the elect daughter of David. Every least thought of aught, or all but most grateful reverence, be forever gone, and as far from the mind as the poles of heaven asunder. There, we stand with devoutest heart and purest imagination, crying "Holy is the Lord God Almighty." And, in thee, O faultless Jesus, we see the form of the very begotten of God, yea, the Lamb of God has thy unerring stamp of God; and before him, let darkness keep silence, till the knowledge of Jesus, being, is so wrought and begotten within, that the faith inexpressible begs the boon of confession.

Why multiply Scripture citations? it is too unnecessary. They are like the great mountains. Count them. They are like Ben Lomond, Ben Nevis, Ben Attow. They are like Simplon and Bernardin, like Ararat and Choumalaris. Why there is the thunderer in the wilderness, hear him. "The only begotten Son, which is in the bosom of the Father, he hath declared," the uncreated Almighty God. John saw and knew the precious miracle, and we have thus a John on either hand, saying the same thing. I look with affection on the Jordan-side preacher. Tell me, O thou who hast the tongue of the learned, if thou art now with us, with what a noiseless force conviction flashed into the immerser's soul, as he looked on that new comer from Nazareth! With what fascination and conviction and joy, he marked him as the Lamb of God, for had he not seen the dove come to the lamb? The spirit, gentle aerial flame, came to crown its own. And let me look with John, again and again, and see the wonderful, in the form of a servant, but having in his face, his bearing, and in something beyond all the power of language to express, the stamp and quality of God. Herein is our joy. Here is our open secret, here is our loyal confidence. Here is our gold-ledge of riches in the sunshine, Jesus is of God, aye, every whit, that he is; true-born, high-born, pure, immutable, divinely-begotten, fixed in pedigree, of blood royal, for by the blood of a king is lost Adam redeemed. As God said "let light be, and it was," in the beginning—and so he said again, when the word became flesh, and the star came and stood over the recess in the rock, where the light of the world was born. It is to me joy to know and confess that Christ in every syllable and iota, what he said he was. And though earth were a wilderness without beauty, it were a joy and an honor to live, to bear witness to this, that the Son of man, is royal by birth, and that in him the sea of glorious grace, is connected by the strait of true divine lineage, with the bottomless ocean of infinity.

Peter, Peter! though we see thee not, since thou art sleeping, we take up thy tribute an eighteen centuries and a half, after thy day, and say with thee and say well, and say in the spirit and with understanding, thy Lord and our Lord is forever and indelibly and irrepealably stamped with the sign and mark of birth and being from the Eternal Maker of all things. And thou Philip, if thou wilt but wake a moment, and we ask thee of the sweet accent of thy soul, wilt thou not confirm recording brother John, who gave us thy position of nine words, nay of only five—"Lord, show us the Father." And what said Jesus? Ah.—What said he? "Have I been so long time, with you, Philip"—(a matter of forty months or so,—blessed and wonderful months,) and thou hast not known me?" What answer is coming now? "He that hath seen me, hath seen the Father,"—for the perfect Son is the perfect transcript of the perfect Father, the express image, the copy, the counterpart, the vital verisimilitude, the reproduction in kind, saving and only that the glory is for a moment veiled in flesh, and immortality reserved till the resurrection. O, the power and unmistakableness of the testimony! There, Philip, sleep on now, and in the tomorrow, that is quickly coming, thou wilt shine in the likeness of the Divine, for thou wilt glow in the light of those eyes that are like a flame of fire, and they are the eyes of him that looked on thee kindly in Jerusalem, and of whom John says, that he that spoke to the Thyatirian church, was the Son of God.

In that same Jerusalem, (with the air ever redolent with some stray fragrance of sacrifice,) are restless Jews standing with stones in their hands, and looks of menace,—and near them and with them is the blessed stranger and pilgrim, the marvellous teacher. How now? By what incongruity or impiness, stand thus these Jews, in impatient audience of the innocent one whom God sent? "For what good work stone ye me?" he asked. "We stone thee for blasphemy" they said. "Thou art but man—thou makest thyself God." "Do ye say I blaspheme because I say I saw the Son of God, and since the Father sent me to you, and I am anointed and devoted for his work, and do it by virtue of our mutual indwelling, do ye say I blaspheme?" What say we listeners to this conversation, down in another age, with twice a thousand years almost elapsed? What says love, what says faith, what says intelligent assurance,—instructed loyalty. I will tell you what they all say. They say, "beloved, this is no matter of doubt, none of controversy or opinion. It is settled, as the foundation of a mountain chain is settled. In the tribute to thy born nobility and nobleness we most heartily and lovingly join. It is our joy to join in the song of praise, that thy head is radiant with divine glory, that thy hands and thy feet, once pierced with iron, are the hands and feet of a born King and Son. Love hastens to echo back and glorify the word. Through two thousand years, like listening we send to thee, Amen,—that thou sprangest from the Eternal, as any precious shoot springs from its parent precious seed. We stand around thee, with hearts burning to know thee better. O, thou beloved, who didst carry thine own cross, as Isaac carried his faggots. Did the Jews take stones to hurl at thee? When thou givest us crowns, we will hold them in our hands, that we may cast them at thy feet, and our hearts' love and honor in them."

(Note in a parenthesis.—That Jesus Christ is say thing less than born of God—is to me no more than a straw effigy. But if it were to be treated as some pale corse, awfully galvanized into a semblance of entity, or into a counterfeit of life—I would say, let us let it alone. But if there be any need we will rewrap it in its mouldy shroud, and let it down into the dust and darkness. If there be need, throw gravel on it, and make the earth either once and forevermore level, or let loam and pebbles yawn, for the only token of the night-mare life it ever had. The will-o'-the-wisp may dance over it at midnight. But the sons of God, sons by spirit union with Jesus Christ, may well be glad that the doctrine of our Lord, like himself has its peak in the everlasting sunshine of glory and of God.)

Ah! it is well worth remembering, how in Scripture there is a uniform fact that faith in this beloved is put as faith, not in the Son of man, distinctively, but as the Son God. To this height do we ever haste to raise him, or rather from it do we ever refuse to lower him, refuse by instinct, by loyalty. Our honor is in his honor, our life is in his life, our everlasting highest hope in his unsullied, undisputed, undoubted pre-eminence. Young man born blind, on whose sensorium light had never printed a color or a form—when Jesus hath anointed thee with the unction of hope from his own mouth, and thou has come back astonished and happy from Siloam, what sayest thou; now, enlightened Jerusalem lad? Thy heavenly healer has found thee, after the church people thrust thee from their circle, and when he has found thee, he has seen thee laughing in thy heart for joy of thy coming into sunshine, (and the joy and faith had made thee fearless of angry Jewish catechisms,) what sayest thou, boy? The beloved will ask thee a question. "Dost thou believe on the Son of God?" And thy heart is not a stone, nor thine ear a senseless void. The query is on thy tongue by the next clock-tick or heart beat. "Who is he?" The question is in thy very new seeing eyes, and O, happy thou, that with thy God-given sight, thou canst see the best of all men, and on thy nerve and brain, canst have the face of the king set as a type, or a printer's form. Jesus said, "I am he. You see him, you hear him, he talks with you." And as thy spirit is brave and buoyant, so is thy heart loyal, and thy confession ready. For I doubt not, whatever thou speakest vocally, thine eyes, thy face, thy look, thy manner, thy attitude, thine action, all say. "It is so, it is so. I know it. A man of God has done it. The Son of God! I believe it. I believe him. It is he." But I must conclude this mere preface to an easy volume of proof. Proof did I say? Do the Sierras need praying, Sierra Madre, Sierra Nevada, Sierra Morena? The glittering ice-peaks bathe in blue, and who shall harangue a group of travelers gazing at their majesty, and count their homage with useless conquetries of speech? Their power and state need no poor pleading of any counsellor down in the valleys.

O, come with me, all souls aglow, and "praise and magnify the Lord forever." Or if vocal motions, and phrases of speech are tame, come then and let us sit down as Mary did, and there in sacred silence, with eyes riveted on our great redeeming Chief, our first and foremost, dwell in the very presence of God, for the Father dwells in the Son. The fulness of God is in Christ. So it is, must and will be forever.

C. COLEBROOK.

### LIFE FROM THE DEAD.

These are the closing words of Rom. xv. 11, and separating them from the context, they will lead us into the subject of the resurrection from among the dead ones. Which is a subject of great importance. It was a grand topic in Paul's preaching, for he preached "Jesus and the resurrection" to both Jew and Gentile. And the whole of 1 Cor. xv. is devoted to that subject. He there shows that immortality depends upon the resurrection of the dead, or a change at the coming of Jesus the Christ. Yea, Scripture after Scripture shows the importance of this subject.

But by the context we see that Paul's subject here is: the resurrection of Israel. In verse 1, he says, "Hath God cast away his people? God forbid." He then shows who God's people in this case are. "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." In verse 11 we read, "I say then, have they stumbled that they should fall? God forbid: but rather through their fall (trespass) salvation is come unto the Gentiles, for to provoke them to jealousy. (Verse 12). Now if the fall (trespass) of them be the riches of the world, and the diminishing of them, the riches of the Gentiles: how much more their fulness? (Verse 15). For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."

The Israelite. How repulsive to the Gentile. The Jew, we look upon him with disdain, we say of him: He is a cheat, away with him; we have no use for him. Well did Moses say to them, "And thou shalt become an astonishment, a proverb, and a byword, among all nations." Deut. xxviii. 37. Here we have God's people, the people whom God foreknew, who once formed a kingdom. Over whom Saul reigned king, afterward David, then Solomon. It was one nation, it was the kingdom of God, or, kingdom of Israel.

After the reign of King Solomon it was divided into two kingdoms, known as the kingdom of Israel, and the kingdom of Judah: and after twenty kings had reigned in succession the kingdom of Israel passed away, and became lost to men. But God says to them through the holy prophet, "Mine eyes are upon all their ways." Jer. xvi. 17.

Twenty kings also reigned in succession over the kingdom of Judah: till Zedekiah the last king was taken captive by the Babylonian army, and they "put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." 1 Kings xxv. 7.

Here the kingdom of Judah is led into captivity, till the end of the seventy years, and Cyrus by command of the Lord, released them, and built the temple again in Jerusalem, but no longer did they have a king of their own flesh, still they retained their nationality and their worship, until Christ came, and their leaders said, "This is the heir: come, let us kill him, and let us seize on his inheritance." Matt. xxi. 38. So Jesus said to them, "Behold, your house is left unto you desolate." Ch. xxiii. 38. It was not long after (about the year seventy), when their house was laid waste, their capital destroyed, and the inhabitants scattered, and buried in the nations of the earth, and from that time on, they have been politically dead, and in Hades they lift up their eyes being in torments, and see Lazarus (the Gentiles) in Abraham's bosom. So because of unbelief these natural branches were cut off from the true Olive tree, that the wild (Gentile) branches might be grafted in, and in this way salvation is come unto the Gentiles. Now if the diminishing of this people, is the riches of the Gentiles, what shall their fullness be? And if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?

Thus we see that the rich man's time in *hades* is limited; he will come forth from his political death state, and become a prominent factor in the blessing of the world. For God spake before unto Abraham and said, "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed." Gen. xii. 2-3. "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Ch. xviii. 18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Ch. xxii. 18.

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed shall all the families of the earth be blessed." ch. xxviii. 14.

Now Paul says, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ.... And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 16, 29.

So when the Israelites had filled their cup of iniquity to the full, God then visited "the Gentiles, to take out of them a people for his name." Acts xv. 14.

Therefore, if by the transgression of the Israelites, the Gentile world is elevated to the embrace of Abraham, what will the result be when they shall be restored from their political death, to their political life again.

God will restore this people and again make of them a nation through which the nations of the earth will receive a capital blessing. "In that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. xi. 10-12. "Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But the Lord liveth that brought the children of Israel from the land of the north, and from all the lands whether he had driven them: and I will bring them again into the land that I gave unto their fathers." Jer. xvi. 14, 16.

Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out the land of Egypt. But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." ch. xxiii. 5-8. "For I will take you from among the heathen, and gather you out from all countries, and will bring you into your own land." Ezek. xxxvi. 24.

In Ezek. xxxvii. in that parabolical vision of the valley of dry bones, these people are set forth as dead: and the question arises, "can these bones live?" The answer is, "O Lord God, thou knowest." Ezekiel was told to "prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." The prophet observed in that vision "a noise," and "a shaking, and the bones came together, bone to his bone," and sinews, and flesh and skin came upon them, yet they had no new life, but after that, "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

Now the elucidation of the whole matter is, "these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts." verse 11. "Our bones are scattered at the grave's mouth, as one that cutteth and cleaveth wood upon the earth." Psa. xxii. 7.

So these people are dead, not literally dead, they are buried in the nations of the earth, but not literally buried, they are politically dead, and politically buried. "Have they stumbled that they should fall? (forever) God forbid." For we read, "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." For, "There shall be a highway for the remnant of his people, which shall be left, from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 16. "And a highway shall be there.... And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." ch. xxxv. 8-10.

Now God says, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. xxxvii. 12. So when they shall have come up from their grave, (the nations of the earth,) God says, "Then will I sprinkle clean water upon you, and ye shall be clean, from your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit.... I will put my spirit within you, and cause you to walk in in my statutes," etc. Ezek. xxvi. 25-27.

Moreover, as the stick of Joseph, and the stick of Judah become one; so shall the nation of Israel and the nation of Judah become one nation again; and they shall not "be divided into two kingdoms any more at all. And one king shall reign over them, and God will make a covenant of peace with them, an everlasting covenant; and multiply them, and set his tabernacle in their midst, and will be their God: then the heathen shall know that the Lord is God.

Therefore it is that Paul said to the Romans, also for our sakes, "I would not brethren, have you ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sake. For the gifts and calling of God are without repentance." Rom. xi. 25-29. So in Abraham and in his seed shall all the nations of the earth be blessed. This is God's plan; so he will give new life to the new dead nation, and they shall live, and become leading factors in fulfilling the promises of God. We can therefore rejoice with the heavenly host, and say, "Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 14.

J. B. COX.

### "CONVERTED TO THE CHURCH."

The season of camp-meetings is now about closing and the several managers are sending their reports to the papers. As usual they all claim a grand advance and an utter rout of the enemy.

The success in some cases was not so much in making converts as in raising funds, or pledges, would perhaps be a better way to put it.

One camp manager reports that a number have been "converted to the church." This does really appear to be the chief aim of—well I may say all the Church people with whom I am acquainted. I should in justice however state that I know a few exceptions. I do know a few names like those mentioned in Rev. iii. 4. Men who love the truth above everything else, but alas, they are but a "little flock."

"Converted to the Church." What is it? Who will explain just what it means? Is it to open your mouth and shut your eyes? Is it to receive, endorse, all that the Church teaches, whether in harmony or not, with the inspired Word? Is it to surrender the God-given privilege of seeking to know the truth for yourself without contract, and without prejudice to one's status in the Church? Yes, it means all that and more. A man who is soundly "converted to the church" will not object to sing the poem "O to be nothing, nothing, one." of course not. He is nothing, his personality is gone. And he is glad of it. He has nothing now to bother him, his reading and thinking and planning is now taken off his hands, he is like those persons who secured a substitute during the late war, he is not bothering his head about the meaning of this or that part of Scripture. He sleeps in his pew and he pays for it, and what has he to fear? The pastor calls on him regular, goes fishing with him, talks over business, new methods, etc. But never once annoys him with Scripture questions. The convert to the church interprets all this as a token of the utmost confidence and of course he is happy.

How different the man who has been converted to the truth as it is in Jesus—as taught by our Lord Jesus. He too has made a surrender, but it is to his Lord, he receives orders direct from him, he is looking unto him, he is following him, he has ceased from man; whose breath is in his nostrils, he searches the word for himself. He thinks for himself, and acts for himself. One is his master even God, and men he regards as his brethren, nothing more, he recognizes no human master in sacred things. The truth has made him free. Pat White during Lent asked if he might eat another egg; the boarding mistress inquired, "how many have you ate now, Pat;" he answered in a pitiful tone, "never a one but two." "Well" said she, "that's enough, this is holy Thursday," that settled it, Pat White was converted to the church, was owned by the church. All the churches, I had like to say love "timber" converts like Pat White.

Ah, do you doubt it? well I don't. A man converted to the truth, such as I have here described, will be let severely alone unless he is a substantial contributor to the Sexton's salary, and other incidentals. A private Christian who claims equality with the "officers" of the church, if poor, will be regarded as a troubler of Israel, and if the Ahabs don't find out some way of spiking him, Jezebel will. If he stands his ground it will be a miracle.

Yes, "Converts to the church" are what are wanted now. It has become just now a very expensive luxury, namely; a fashionable church establishment. Not only the sexton wants a salary, but the singers now won't sing God's praises unless they are paid for it. I mean in the fashionable houses. And the parsons can't live like John the Baptist. They are all willing to run the risk of the rich man in the parable, and have a good time of it here. A person's wife wanted some time ago to pay me a small claim by installments. She said her husband only got $1000, a year for preaching.

The people here seared go what I am here trying to expose. The poor here forsook to a great extent most of the churches. They meet with a cold reception there as a rule.

Last Sunday I spoke to an earnest company of listeners down on the steam-boat wharf. I don't believe I converted any of them to the church. I do hope though that I helped some of them to a right understanding of the truth. This is what mankind need every where. This is life eternal, to know thee the One living and true God, and Jesus the Christ whom thou hast sent. This is better than to be "converted to the church."

ISAAC MCCURRY.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, September 9, 1885.


OUR readers will be made sad to learn that Bro. A. B. Magruder is numbered among the dead. As a writer of remarkable ability he had endeared himself to the readers of THE RESTITUTION. His communications were weighty, instructive, unambiguous, and always to the point. While for these traits he might, to some extent, have been indebted to his legal training, there was, nevertheless, an intellectuality, that, like the gem, shone amid these adventitious surroundings. His correspondence was by no means limited to THE RESTITUTION. Many articles from his prolific pen found a welcome place in other religious and scientific journals both at home and abroad. Among the talented writers for the *Rainbow* our departed brother held a conspicuous place. But his work is done and his record is on high. He now sleeps awaiting the Life-Giver's advent and the victor's crown.

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S. LAING, a member of the Parliament of Great Britain, says, "There are, approximately, 3,600 millions of deaths of human beings in every century, of whom at least 20 per cent., or 720 millions, die before they have attained to clear self-consciousness and conscience. What becomes of them? Why were they born? Are they nature's failures, and cast as rubbish to the void?"

Alas what a dark picture is presented to every thoughtful mind in contemplating humanity in all the depths of its woful destiny. It was, however, a world in its ruin that God loved. It was for just such a lost world that Christ, the Son of God, died. Can it be that the gospel, as now preached, is only a *sparso-evayyelion*, a proto-evangelium, a primal-evangel? What will the *evayyelion aiwvrion*, the aionian gospel, i. e., gospel of the age—the coming age—accomplish? Rev. xiv. 6. How absurdly has this expression been rendered—"Everlasting gospel" in the Common Version, and "Eternal gospel" by the Revised. What conception can the human mind form of an *everlasting* or *eternal* gospel? A gospel adapted to an *age* or *dispensation* is conceivable, while an eternal gospel is a self-contradictory expression* The gospel, as preached in this age, is designed to take out from the Gentiles a people for God's name. Acts xv. 14. After the Bride of Christ is selected and glorified, we ask again, what will be accomplished by the aionian gospel? Is it not proclaimed that a certain residue of men—Acts xv. 17—might seek the Lord? Whether this be so or not, let us preach an *evangel* to the world now, and not preach or write a gospel (?) of reprobation. Such a gospel, as, that *Christ died only for a few*, does not harmonize either with the great commission or with apostolic teaching. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not live unto themselves, but unto him which died for them and rose again." 2 Cor. v. 14, 15.

*What an empty conceit it is to apply this proclamation to the advent message of 1843 and 1844. A two-year's message—an eternal gospel! Age-gospel fits no better. And the message one grand mistake as to time. The mere statement is a sufficient confutation.

### The Air's Electricity.

Prof. Palmieri, of the Vesuvian Observatory, finds that the atmospheric electricity is usually positive in clear weather; if negative, a fall of rain may be inferred to be in progress at some little distance. Two maxima and two minima daily are noticed in the electric indications, this periodicity being disturbed by atmospheric movements. With dew, rain or an overcast sky the indications increase in intensity, and are stronger in spring and autumn than in summer and winter. A rain zone is positive, but is surrounded by a negative zone, which in turn is surrounded by a zone of positive electricity. Thunder and lightning, according to this observer, do not occur without rain.

### How to Walk for Exercise.

If walking alone is adopted as the means to counteract the effect of too much sitting, then care should be taken that system enters into the walk. A slow, desultory sort of walk is of no earthly use; it simply tires one without any beneficial result. The walking should be brisk, with the head up and the chest thrown forward. The breathing should be regular and as free as the swing of the limbs. The distance is optional, of course, but two miles ought to be no task for the man who wants to improve his health. The distance can be increased as the pedestrian begins to feel the benefit of the walking.—*New York Star.*

## Selections.

### ASSYRIAN INSCRIPTIONS IN THE WOLFE COLLECTION.

Among the inscribed Babylonian and Assyrian documents brought home by the Wolfe Exploring Party, are specimens of most of the varieties of such writings, historical, grammatical, mathematical, commercial, and ritual documents. As in the case in all such collections, some of the documents are of baked clay, and some unbaked, the latter having suffered most injury. There are hundreds of fragments, and scores of whole tablets, some of which are wonderfully preserved, looking as fresh after nearly twenty-five centuries as if they were made but yesterday.

In the Babylonian-Assyrian history there are periods which are very fully known. Over others hangs the veil of darkness. One always hopes for new light on coming into possession of new tablets, especially on the period preceding and following the Sargonidæ, before 722 and after 606 B. C., the times of the Shalmanesers, Tiglathpileser, Nebuchadnezzar, and his successors. The collection has historical cylinders and fragments from four kings, two Assyrian, Sennacherib (705-681, B. C.), and his grandson, Assurbanipal (668-626? B. C.), and two Babylonian, Nebuchadnezzar (604-561, B. C.), and Nabonidus (555-538, B. C.). It is not unlikely that close examination of the fragments may reveal the presence of other historical documents.

The bit from the reign of Sennacherib contains parts of several lines and belonged to a document which recorded this king's campaign against Hezekiah, that wonderful narrative so similar to the account given in the Old Testament. The fragment contains nothing new, but if we had the whole, we should perhaps obtain interesting variants to the versions on documents in the British Museum collection. There is a small cylinder apparently from Assurbanipal (Sardanapalus). The name is broken off, but it was either son or grandson of Sennacherib, the latter king's name being preserved. Undoubtedly from an Assurbanipal cylinder is a small bit containing parts of two lines with the mention of Assurbanipal's appointing his brother as governor of Babylon, and parallel to two lines in a cylinder already published (W. A. I. v 62, 11, 12). This is a cylinder from Sippar containing an account of the restoration of the temple of the Sungod at that place (cf. 2 Kings xvii. 31) and a prayer for himself and his brother, whom he had appointed governor at Babylon "in order that the strong might not injure the weak (*ashshu dannu ana inshi la khabali*).

From Nebuchadnezzar, the second of this name, the King of Babylonian Exile, there is part of a large cylinder, well preserved, containing the beginnings of forty lines of inscription. The cylinder had, perhaps, originally two columns, in which case there would have been eighty lines. Like nearly all of this monarch's inscriptions, the cylinder is occupied with his building operations. Special interest attaches to the mention of one of Babylon's gates called *sirihi mashakki tlani* i. e. "entrance of the *mashakki* of the gods." This passage is connected in an interesting way with one on an Assurbanipal prison, from which we learn that there was at Nineveh also a great gate called *sirih mashaniti ariati* (W. A. I. v. 9, 110), a name evidently given in imitation of the great gate at Babylon, so closely did the colony copy the mother city. There are three small Nebuchadnezzar cylinders, all containing the same inscription, and all being of a kind which the king caused to be prepared in large numbers. Already there are two of these cylinders in the Metropolitan Museum in New York. Each contains two columns of writing, and records the restoration of a temple at Babylon for a goddess, who is described as the "exalted lady," the "merciful mother." The chief item of the prayer at the close is for numerous offspring, the wish being expressed in several different ways. Alas! that we have not yet recovered Nebuchadnezzar's annals. They still await the spade of the archæologist, and will certainly cast much light on one of the most important periods of Jewish history. Let us hope that American liberality and American industry may make the discovery.

From Nabonidus the collection contains almost entire the third column of a cylinder parallel to that published in W. A. I. v. 64. This is the cylinder recording restorations of temples in Harran and Sippar (the Sippar temple being the same one that Assurbanipal had previously restored), and ascribing the original construction of the second building to Naram-Sin, three thousand two hundred years previously. (My *Assyrian Manual*, to be issued soon, will contain this cylinder in full, transliterated, as well as that of Assurbanipal.) The date, having been at the end of column two, is broken off in the fragment. There are many variants in spelling to the published form, but no variants in meaning. Next to Nebuchadnezzar, Nabonidus is for biblical students the most interesting Babylonian king, because he was the last native ruler of Babylon, and because under him the Jews lived during the last years of the Captivity. Elsewhere, we have preserved a prayer of his for his son, Bel-shar-uzur (Belshazzar). In the cylinder of which the fragment was a part, Nabonidus mentions the subjection of the Medes by Cyrus, as a divine judgment for defaming a temple; and Cyrus, in an inscription written in Babylonian, records the capture of Nabonidus as a divine judgment for neglect of the worship of Marduk (Merodach). But like his great predecessors, Nabonidus was first of all a builder, and his military annals are yet to be discovered.—*D. G. Lyon, D. D. in N. Y. Independent.*

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*Philadelphos* asks, "If those who deny the premillennial advent, or refuse to search into it, come under the head of those who despise the hope set before them? and may not many very good Christians thus lose part in the millennial kingdom, though they are saved in the judgment of the great white throne?"

To this twofold question we would reply,

1. That indifference to any truth revealed by God betrays a wrong state of mind in the Christian. Indeed, in any sphere of knowledge, indifference to what it teaches is unworthy of the intelligent creature. Hence real philosophy (the love of wisdom) has been defined as a sort of home-sickness. The aspirant would be at home everywhere. Yea, the Lord Jesus teaches his disciples that not merely his pregnant sayings, but "all things" in the universe constitute the lesson book of the Holy Ghost, wherefrom to enlighten the Church.

"He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath [thus the universe is comprised] are mine; therefore said I that he shall take of mine and shall show it unto you." John xvi. 14-15.

And it is further observable that the blessed Lord, in inviting to his bosom of rest "all who labor and are heavy laden,"—every thirsting spirit of man—predicates of himself that into his hands, as the Revealer of the Father, "all things are delivered" Matt. xi. 27-29, implying that from every humble exploration of nature, as well as of grace, soothing comfort may be derived.

That all knowledge is not of the same relative importance is of course to be admitted; but nothing extant in God's word or works is without its use, and when this is denied or demurred to by either the man of science or the Christian, God is so far dishonored. What he has thought fit to create or to record, it is for us to search into, as means and opportunity are afforded to us.

Now herein reproach attaches to numerous Christians, even in Protestant England. For while they [profess to honor the Bible as the inspired revelation from God, and have [accordingly combined to translate it (the whole book) into so many languages, they practically decry the greater part of its contents as unprofitable by foregoing its study,—even discountenancing it. For example, unfulfilled prophecy, with which the greater part of the sacred volume is taken up—every strain inaugurating the coming in glory of Israel's [Messiah, the Head of the Church. This large continent of Scripture is comparatively neglected by the mass of Christian people.

They believe, we doubt not, in the Lord Jesus as their only and all-sufficient Savior, and thus they are reconciled to God—his children. But they are content to regard salvation as simply their own personal redemption, so far as even the future is concerned, and they realize not that, in the full sense of the word, as God is fellowship with their Father in heaven; his "thoughts and ways," as regards the destiny of the earth which "he has given to the children of men," being quite ignored!

Surely we may say, then, that such Christians must "suffer loss" in their communion with God. For there is a lack in them of the material wherein that communion subsists. He would take them into his holy, sanctifying confidence, and they hold back. On the other hand, if they blindly accept the mere traditions of men as to a converted world before the Lord comes; then the charge of compromised communion with God becomes aggravated, in that their hopes flow in a counter direction to his purposes.

All this spiritual loss and mischief they undergo at present, and when their Lord appears according to the true order of events, how can they fail to be ashamed before him at his coming.

But 2. That if they are really his—born again, quickened into unity of life with him as their risen head "members of his body, of his flesh, and of his bones;" that, if such be their relation to him, they will not forfeit instalment into his promised glory, may not be doubted. True, they will not have expatiated as they ought to have done in the enjoyment of their "high above calling," they will not have drunk into that intelligent sympathy which was their portion as friends of earth's ordained though rejected King, and, as the consequence, in their career of discipleship, they cannot have been the alert witnesses for him with which the intoxicated and drowsy world around them, beloved to be confronted; in fact, as the Apostle deprecates, they will not be "watchful" as became "the children of the day," and will have been betrayed into comparative indolence and sleep. But he is faithful that promised, and as he has actually declared that he died for them, in such absolute, irrevocable love, that whether they watch or sleep, "they may live together with him," so when he, their living head, shall at last appear, they also shall appear with him in glory. Marvellous exhibition of grace! Only it is like him. For let us remember how he dealt with the failure of his disciples, even the favored ones, in the garden. They were called by their blessed Master to "watch with him" in his approaching agonies, but alas! their eyes were heavy, and they watched not, but slept; so that his reproachful word was elicited, "Could ye not watch with me one hour?" Yet for them he presently died, and owned them as brethren at his resurrection and ascension!

After this manner, we apprehend, the Lots of the Church, in comparison with the Abrahams,—the friends of God,—will be shamed by their returning and immutably-loving Lord. Would that the past suffered for the indolent sleep of such members of the Church, and that they would wake up even now to respond with becoming emotion to the longing desire with which he appeals to them for reciprocating sympathy!

The remarkable text in 1 Thess. v., which we have just quoted, is generally interpreted, we are aware, of the quick and dead in Christ, at his coming. But this is a mistake, as will be at once recognized on turning to the Greek—the true rendering of the word translated "wake" being watch, the very rendering given to it in the context, "Let us watch, and be sober;" and the word "sleep," to which it is opposed, being that constantly employed to expressed literal sleep (in the context also), and in contrast with death; e. g., "She is not dead, but sleepeth." Luke viii. 52.

3. If this view commend not itself to our readers, it may be because of the impression that the parable of the Ten Virgins, the Wedding Garment, the Talents, etc., and the scenes of tribulation and antichristian persecution rehearsed in the Apocalypse, relate to believers under this dispensation. But the hope to which these and other like Scriptures point is, strictly, not the Lord's coming into the air for his Church, but his coming with them to the earth; and the saints whose loyalty is to be exercised in the interval,—a period of some duration,—will be Jewish ones, principally also in the land.

That after various demonstrations of the advent of the Great Deliverer, —the Bridegroom of the daughter of Zion,—many of these shall fail in the trial, and so be excluded from the glorious festivity of the marriage of the Lamb, and otherwise suffer, may be well conceived even as it is foretold. But whatever be the useful application of the Divine warnings bearing on that crisis, the interpretation belongs not to the parenthetic dispensation of the Church.

Perhaps these thoughts will become more vigorous in the soil of other minds, and so we throw them out for their consideration.—*Rainbow.*

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Dr. B. W. Richardson, the well-known scientist, has given some interesting estimates of the value of total abstinence from intoxicating liquors. He says that in a population of 25,000,000, it would save more than 200,000 lives per year. According to this ratio, total abstinence would save in the United States, counting our population 60,000,000, more than 320,000 lives annually; or, to put it in another form, the use of such liquors costs this country over 320,000 lives per year, or 876 per day.

### THE REVISED BIBLES.

Practically the two University Presses are supplying the whole English-speaking world with Revised Bibles, and the work, it need hardly be said, has been a gigantic one. As regards Oxford, the manufacture of Bibles involves a great deal more than printing and binding. The Clarendon Press makes its own paper, casts its own type, does its own electrotyping, repairs its own machinery, makes its own ink, and even the materials of which the ink is made are manufactured on the premises. It has a large bookbinding establishment in Aldersgate street, London; and at Amen Corner, Paternoster Row, it does its own publishing.

The paper on which all the Oxford Bibles are printed is made at the University's own mill at Wolvercote. Oxford Bible paper is a specialty. There is a great deal of print in the Old and New Testaments, and unless great care were taken the volumes would be thick and "podgy." The thinnest paper that can possibly be made opaque is the desideratum, and rags only are used at Wolvercote. Old sailcloths, being made of linen, are in great request here, and they enter into the composition more or less of all the paper used in Oxford Bibles. There are huge piles of this old material gathered in here after battling with breezes in all the seas under heaven. They come in here to be torn into shreds, and beaten into pulp, and bleached, drawn out into beautiful white sheets, to be presently printed on, wafted off again to all the ends of the earth—certainly rather a quaint and curious metamorphosis. The paper made here, as we shall presently see, is not exclusively used for Bibles, but for this year's issue up to the present time more than three hundred tons of paper has been turned out, and of this no less than one hundred and twenty tons of a specially thin description has been consumed in the printing of the smallest sized edition. Altogether not less than four hundred and fifty tons of rags must have been consumed in manufacturing the necessary paper for the new Bibles. It has been reckoned that the paper would cover about two and a half square miles. Laid out in a strip six inches wide it would more than go round the world. The sheets piled up in reams as they come from the mill would make a column ten or twelve times the height of St. Paul's Cathedral; and if they were stacked up after folding into books, but without binding, the pile would tower to more than a hundred times the height of the Cathedral. The completed copies turned out by Oxford alone, if piled up flat, one upon another, would make a pillar some seventeen miles high, and if piled on end they would rise to the height of something over 2,000 times the height of the monument.—*Leisure Hour.*

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### The Great Rains in China.

WASHINGTON August 26.—Details of the destruction in Canton, China, and its vicinity by the recent great rain storm there have been received in this city. The flood was the most serious which has visited Canton in thirty years. More than 10,000 persons lost their lives, and a far greater number are left in a starving condition. Entire villages were engulfed and the rice and silk crops in the vicinity were almost ruined. The price of rice has been raised 18 per cent, in consequence of the loss of the crop. The walls of the latter part of June, flooded and overflowing all the rivers. Many of the streets of Canton were flooded for over a week. At Sz Ni City the water broke through the city wall. It is reported that several thousand people were drowned in that place. The embankments of the rivers were broken in numerous places, and the water swept across the surrounding country, carrying everything before it. A foreigner who was an eye-witness of the scenes of the devastation reports that one night the boat he occupied was anchored near a bamboo grove. By morning the water had risen to the tops of the bamboos. At other points it rose as high as forty feet during the night-time. The inhabitants fled from the villages to the hillsides. At Kun Is, a market-place near an embankment of one of the streams connected with the river which brings water from the North and West rivers, the majority of the inhabitants were drowned by the water breaking through the embankment. Some escaped to a piece of rising ground in the neighborhood, but the waters continued to rise and gradually overtopped the elevation, drowning those who stood upon it. Seventeen Chinese graduates in Canton hearing of the distress and suffering prevalent in their native villages, took passage on a boat with a view to proceeding home to render what assistance they could. On the way the boat was capsized and all who were in it were drowned. In some places parents tied their children on the high branches of trees while they instituted measures for their general safety. The trees were washed up by the roots and the heartrending cries of the children were silenced in the surging waters. The body of a bride dressed in her bridal-robes was found floating in the river at Canton. A large tub was also seen. It was picked up and found to contain a boy and a girl. With them was a paper stating their names, the day and hour of their birth. The parents had taken this means to save the lives of their offspring. The writer of the letter from which the above is taken says:

"The suffering that is being endured by thousands in this province is simply heartrending. Children are calling to their parents that they are hungry, and the broken-hearted parents can only reply with their eyes blinded with tears that they have nothing to give them. These floods will of course bring on other calamities. The subsiding waters will leave an alluvial deposit, which will burden the atmosphere with malarial poison. The people are obliged to use the filthiest and dirtiest water, which must give them all sorts of diseases. The non-progressive character of these people leaves them helpless and undone in the face of calamity, and all they can do is to beat gongs, burn incense, howl to the heavens that are as brass, pray to one idol to go and cause another to stop his raining, prohibit the killing of pigs, close the north gate, snub the northern ruler, and then—take their chance."

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### RE-TRANSLATIONS. PSALM VIII.

O Jehovah, our Sovereign! how illustrious
[Is] thy name in all the earth—
Thou whose splendor has gone forth over the heavens!
Out of the mouths of babes and sucklings hast thou founded strength,
Because of thine enemies, to make foe and revenger be still.
When I behold thy heavens, the work of thy fingers,
Moon and stars which thou hast established,—
What [is] weak man, that thou shouldst be mindful of him,
Or a son of Adam, that thou shouldst visit him;
And thou shouldst make him little less than God,
Both with glory and with honor shouldst crown him;
Shouldst give him dominion over the works of thy hands,
All things shouldst have put under his feet—
Sheep and oxen, all of them,
Yea, even the beasts of the field,
Birds of the heavens, and fishes of the sea,
Everything passing along the paths of the sea.
O Jehovah, our Sovereign! how illustrious [is] thy name in all the earth!
PSALM IX. 8-6.

And [so it has come to pass], in the afterpart of the days,
That established becomes the mountain of the house of Jehovah at the head of the mountains,
And exalted above hills;
Then have streamed unto it all the nations,
Then have journeyed many peoples, and have said:—
Come ye! and let us go up to the mountain of Jehovah,
Unto the house of the God of Jacob;
And [of] him instruct us out of his ways,
And we will walk in his paths.
For out of Zion goes forth instruction,
And the word of Jehovah from Jerusalem.
So he he judged between the nations,
And given sentence to many peoples:
Hence they beaten their swords into ploughshares,
And their spears into pruninghooks:
Not lifteth nation against nation the sword,
Nor learn they any more to make war.
—*J. F. Rotherham, in Rainbow.*

*Adam of the soil, child of the dust.

ASHVILLE, N. C.

*Editors Restitution:*

Please send my paper as above until further notice. I came here to locate and think I shall locate here, but having just arrived, I cannot say with much certainty where I shall locate. The land here is very rich, producing any thing planted in it in the greatest profusion, but the country is very rolling. I am disappointed in two ways; first by the exceedingly mawkishness of the country, and secondly, by the productiveness of the soil. I am satisfied that the country is healthy, indeed Asheville is a summer health resort for the more eastern and southern portions of the Carolinas. I find a good many of the one faith are living in this county, but have seen only two or three. I expect to go with Bro. Collins about ten miles on the first Lord's day in September to hear Bro. Anderson preach. I am told Bro Anderson is a good speaker and should be kept in the field all the time, but the brethren are poor, and have to look, each after his own household.

Yours for the cause of Truth.

DANIEL HOWARD.

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A Berlin journal has recently made an estimate of the size and cost of the armies of Europe. In the seventeen states of that continent, the armies even on a peace footing number 2,520,522 men. The total cost for these millions it estimates to be £196,514,852, or more than $980,000,000 per year. The total population of Europe is said to be a little more than 316,000,000. This would make the armies, in peace times, average three dollars per year to each person, young and old.

## News Items.

The *Independence Belge* states that the Afghan question is settled. The Ameer of Afghanstan retains Zulfikar, while Russia gets Merouchak.

The Japanese will be able to read the Old Testament in their own language on next New Year's Day.

From all accounts the sales in England of the revised version of the Bible have been unprecedented, and the printing-presses at Oxford are being worked both night and day to meet the demand.

Advices from Herat say that the Czar will visit Merv in 1886, in the Autumn, and will thence go to Samarcand to be crowned Emperor of Central Asia.

PERTH, Sept. 3.—Prof. Brooks of the Red House Observatory secured observations of the wonderful new star in the great nebula of Andromeda last night and this morning. A marked increase of light was discovered between the observations. The star is now of the sixth magnitude, and easily visible to the naked eye. A small telescope, or opera glass, shows it well. Prof. Brooks believes it may yet attain great brilliancy, and regards it as one of the most remarkable phenomena in the annals of astronomy.

LONDON, August 29.—The belief is growing among the military and other friends of General Gordon that he really escaped alive from Khartoum and succeeded in fleeing to the equator. So strong has this faith become that a mission has been organized to search for and rescue him. The work of preparing this mission for the enterprise is almost completed.

LONDON, Sept. 3.—Lord Randolph Churchill, Secretary of State for India, speaking at Sheffield this evening, declared that the Government had no reason yet to regret the policy of non-coercion in Ireland. He was glad to be able to announce the settlement of the Afghan question, Russia having greatly modified her claims in regard to the frontier. This announcement was received with great enthusiasm.

Lord Dufferin and Col. Ridgway, he said, had agreed to the new frontier line which gave the Ameer full command over Zulfikar. The Government was hopeful that by moderation and perseverance an arrangement would be made with Russia to give to the present state of affairs permanence and security. Lord Randolph testified to the Ameer's fidelity and loyalty throughout the negotiations.

TOULON, Sept. 3.—Fourteen persons died from cholera in this city last night, and ten deaths were reported to-day.

MADRID, Sept. 3.—Throughout Spain yesterday there were 2,941 new cases of cholera and 1,000 deaths from that disease.

Since the outbreak of cholera in Spain 223,640 persons have been attacked by the disease and 52,619 have died.

MADRID, Sept. 5.—There were 1,238 new cases of cholera, and 707 deaths from the disease, reported yesterday throughout Spain.

TOULON, September 5.—Twelve deaths from cholera occurred in Toulon last night. The situation continues serious. The course of the epidemic appears to defy the calculation of the most experienced expert.

PARIS, September 5.—The Rhone valley has been swept by a terrible cyclone, which uprooted many trees and destroyed a large number of houses.

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We have reason to thank the Revised Version of the Old Testament for making intelligible many passages which before had no meaning. An instance of this met us recently in reading Psa. xvi. 2: "Thou art my Lord; my goodness extendeth not to thee." This is the old version. The words have a good sound; we have all heard them often in the church and in the prayer-meeting and at the family altar; but can any one assert that they have conveyed to him any intelligible meaning? The Revised Version reads: "I have no good beyond thee;" and is a moment all is plain. Every true believer finds an echo in his heart; he has no good, he can conceive of no good, exceeding that of possessing the indwelling of God in his own soul; "I have no good beyond thee."—*National Reptist.*

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The Annual Conference for the State of Indiana, will be held at Argos, Ind., commencing Friday, Oct. 9, 1885, at 10:30 a. m., and continue over the following Sunday. A general attendance is desired. Come, brethren, let us meet together once more, have a good meeting, and exhort one another, and so much the oftener as we see the day is approaching.

A. R. UNDERWOOD, Sec.

# Poetry.

## TEARS.

There be three hundred ways and more
Of speaking, but of weeping only one:
And this one way, the wide world o'er and o'er,
Is known by all, though it is taught by none.
No man is master of this ancient lore,
And no man pupil. Every simpleton
Can weep as well as every sage. The man
Does it no better than the infant can.

The first thing all men learn is how to speak,
Yet understand they not each other's speech:
But tears are neither Latin, nor yet Greek,
Nor prose, nor verse. The language that they
teach
Is universal. Cleopatra's cheek
They decked with pearls no richer than from
each
Of earth's innumerable mourners fell
Unbidden, yet correctly classical.

Tears are the oldest and the commonest
Of all things upon earth: and yet how new
The tale each time told by them! how unbelieved
Were life's hard way without their heavenly
dew!
Joy borrows them from Grief: Faith trembles
next
Into her throne; even Hope herself smiles through
The rainbow they make round her as they fall;
And death, that cannot weep, sets weeping all.

—*Earl of Lytton, in "Clytemnestra."*

# Communications.

## IN MEMORIAM.

On the 24th of August, at 10 o'clock in the evening, Brother Allen B. Magruder, of Stephens City, Va., fell asleep in Jesus, with full assurance of a joyful resurrection to glory, honor, and immortality.

For the last four or five years Brother Magruder has been in bad health, relying most of the time upon others to write over his business letters, and three weeks before his death he had a severe fall from the effects of which he never recovered. Had he lived until September 8th, he would have been seventy-five years old.

The good, the great work, done by him who now lies unconscious in death is acknowledged with love by all believers of the truth who know him. He was indeed a "servant of God, and a disciple of Christ." Greater honor he could not, and did not, desire. For forty-five years he was an earnest, untiring worker for the Master. His means, his mind, his heart, were given to the cause he loved. Early in life he manifested that noble mind which "proves all things and holds fast to the good." From the most cultured society, himself a man of remarkable culture, from the enticement of fame, from the wisdom of the world, he turned to follow the meek and lowly Jesus, to unite himself with a "sect everywhere spoken against." It was with him a sacrifice, which he desired to be "holy, acceptable unto God," and in which he realized but his "reasonable service."

No sooner had he embraced the truth, than he became its valiant and able exponent. Furnished with a superior education, a mind trained in logic, of fluent and eloquent speech, he riveted the attention of men of all creeds. In his celebrated debate with Mr. Orris, he displayed great talent, and the teaching of God's word was splendidly sustained. The writer remembers with what pleasure he read the speeches on both sides, published in book form by the unanimous wish of the people who heard them. Orris was a man of more than ordinary ability, but he met in Brother Magruder a David before whom he could not stand.

In 1856, Brother Magruder, in company with Brother Albert Anderson, visited Henderson Co., Ky., and the impression made upon all classes by these beloved brethren was strong and lasting. They spoke many times in different parts of the county, and always to crowded houses. One brother, now living, has frequently told the writer how Brother Magruder opened his eyes to the light of the gospel in a way never to be forgotten. A preacher of Campbellism heard, on one occasion, Brethren Magruder and Anderson, and having, no doubt, strong faith in his own convictions, thought it his duty to confute this new "heresy" presented to the people. He appointed a place, and invited Brother Magruder to speak, reserving for himself the privilege of answering. When the hour came, Brother Magruder began his address to a packed house. The Campbellite preacher in company with the brother who related the incident sat on a front seat to take notes. As the speaker warmed up to his subject, the pencil of the note taker moved with more and more unsteadiness, and finally stopped, while he owner sat drinking in the beautiful truths of the Bible. So absorbed was he, that when Brother Magruder paused for a reply, he could but say—"Go on, Mr. Magruder, I cannot reply." The effect of this announcement upon the people may be imagined. Many, including the brother alluded to, who was at that time a Campbellite, began to investigate what had been presented to them, and so believed.

In 1880, Brother Magruder visited Henderson Co., the second time, and it was then that the writer first met him and learned to love him so dearly. He came to tell, in his own beautiful way, of the love and infinite mercy of God to us and to all men, but he was only permitted to preach once. A large and intelligent audience greeted him on that occasion, and for over an hour, although we could see he was suffering, he spoke eloquently of the origin, nature, and destiny of man. All who heard him were charmed, and it was a genuine disappointment to the whole community when it was known that he was too sick to speak again.

The writer will ever esteem it one of the greatest privileges of his life that he was with Brother Magruder during his two weeks of sickness in Henderson Co. More cheerfulness, more patience, more faith, he never saw displayed by any one. Although suffering at times the acutest pain, there was no murmuring, and it was beautiful to hear him talk of the love of the Heavenly Father in whom he trusted always. When he became convalescent the writer frequently read aloud to him from the Bible and other books, and his comments were always full of instruction. His great store of information enabled him to be interesting on any subject introduced.

His manner was as charming as his conversation; for he was gentle, modest, and truly refined, and in address affable and courteous. He was at all times a perfect and thorough gentleman, as he was a true Christian.

Brother Magruder's ability as a writer was of a high order. As is well known to the brethren he was, for a long time, a regular contributor to THE RESTITUTION, and some of its most forcible and excellent articles were from his pen. His name was also well known in behalf of the truth, to the readers of the Washington, Baltimore, and other Eastern papers. His style was clear, concise, and elegant, and all that he wrote attracted attention. Besides contributing for years to both English and American periodicals, he gave to the world a masterly book—"Reply to Ingersoll." This work was called forth by the Goliath-like challenges of Ingersoll to all believers of the Bible. Brother Magruder took up the gauntlet flung down by the infidel champion, and tried both by personal communication and through the public press, to make him enter the lists, but to no purpose. Finding Ingersoll would not meet him in debate he attacked the lectures of the blatant blasphemer, and with the keen scalpel of truth showed to the world that they were but skeletons of sophistry, gorgeously adorned in rhetoric.

While the first edition of the "Reply" was being read and commented upon by the whole country, Judge Black, well known as a statesman and scholar, entered into controversy with Ingersoll through the pages of the *North American Review*, and though Judge Black displayed in the discussion that logic for which he was justly celebrated, it was apparent to Brother Magruder, and to all who knew "the truth as it is in Jesus," that because of his belief in the immortality of the soul he was not fitted to defend the Bible, which does not teach that the soul is immortal. So when the second edition of the "Reply" came out, it contained in addition to its former contents a review of the Ingersoll-Black controversy, thus making the book a complete defense of God's word, by advocating "the truth" and pointing out the error and weakness of popular Christianity.

Had Brother Magruder given nothing else to the literature of "The Truth," his Reply to Ingersoll would have placed him in the front rank of those who have devoted their energies to defending the faith delivered to the saints.

The life, the character, the work of our dear brother may be thus epitomized.

He was not "conformed to this world, but was transformed by the renewing of his mind. He did not think of himself more highly than he ought to think. He loved without dissimulation. He abhorred evil. He clung to that which is good. He loved the brethren. He rejoiced in hope, was patient in tribulation, continued instant in prayer. He distributed to the necessity of the saints; was given to hospitality. He minded not high things, but condescended to men of low estate. He was not wise in his own conceit, and finally he was not overcome with evil, but overcame evil with good." For such an one "there there is laid up a crown of righteousness."

Brother Magruder's death is a great loss to "The truth" and to his family. He was a most considerate and affectionate husband, a loving father. But wife, brethren, children, let us be comforted. "The foundation of God standeth sure, having this seal, the Lord knoweth and remembers them that are his." He over whom death has triumphed, will, when Jesus comes, triumph over death, and come forth from his grave glorious and immortal.

While there in death—while sweetest flowers,
Must die beside the dying year—
While scenes of darkest earth's brief hours
And leaves upon the cheek a tear—

Still there is life, O life sublime!
Eternal and unchanged as God;
Life that shall triumph over Time
When he shall come with "ten feet [illegible]"

The bitter way of earth, and grave
A promise, and a hope to me:
Sweet Hope, who looks beyond the grave,
And tells us we shall live again.

INGRAM CROCKETT.

## Christian Character the Climax of Christian Graces.

I purpose to call the reader's attention to the true ladder of Christian graces of which the one that Jacob saw in vision was a type.

As in the vision, so in the reality the ladder rests upon the earth while the top of it is in heaven. Man is at the bottom of it and God at the top of it. Angels, not men, are ascending and ascending it, and the object for which they descend and ascend is to minister to man, as taught here in the context as well as in many other places in the Scriptures. Then the ladder itself and all the angelic spiritual service is to bring man into a true relation to God as his Creator, Preserver and Benefactor. And the plain teaching is that God in the administration of the affairs of this *cosmos*, works through means and instrumentalities to accomplish his beneficent end. Again God having revealed himself as a Father, and as the highest and that a human father can subserve, is the development of noble character in his children, it is but a natural conclusion to arrive at, that the highest end subserved in the use of these spiritual means and instrumentalities on the part of the Heavenly Father is a similar development of noble character in his children. And if this be true, every round in the ladder of the spiritual graces which bring the child of God into a truer relation of spiritual apprehension to this Heavenly Father must have a specific place and utility in his teaching.

Then moreover the great fact of "the spiritual steps upward" must be revealed "in vision," or by "spiritual apprehension" or "illumination," as it was in Jacob's case. The eyes of our understanding must be opened and we must "become obedient to the heavenly vision." We must not think or talk of "ascending into heaven to bring Christ down, or descending into earth to bring Christ up, for he is very nigh, even in our hearts, by this angelic spiritual power which God has made subservient to his will. We are to believe that the angelic host "encamp about those who fear God and watch to keep his commandments," and will eventually "bring us off conquerors and more than conquerors through him who hath loved us."

Your first step then, impenitent one, is to put your hand in the hand of this angelic helpfulness, as it stands where you are at the foot of this ladder of help, and how can you do this without faith? a belief that grasps after that which it hath apprehended in vision. And so the inspired writer in enumerating the spiritual graces that go to make up Christian character, assumes that you are where Jacob was when he saw the vision, at the foot of the ladder, "a sojourner" on the earth, encompassed with dangers, humbled in the sight of God, but in a state of faith, and to this faith what he saw added, just what he had come to lack, and needed most, namely "courage;" and this is the very first step in the order of the Christian graces which lead to the formation of character of value in the estimation of God, as enumerated in 2 Peter i. 5, 6, 7. The word is *arete*, and translated "virtue" (C. V. and R. V.) should have been translated, courage, or valor; the first prerequisite of manly character, be it natural or spiritual; for there is always a warfare of some sort to be waged, and it is those who are willing "to go to the front" in the affairs of life and death that supply the crying need of the world.

No "cowards" we are told, will enter into the gates of the new Paradise City of God. Examine the context here and see what Peter is talking about. I will retranslate the passage that the reader may better understand Peter's meaning.

1. Simon Peter a bond-servant and apostle of Jesus Christ, unto those who have been allotted a faith like in preciousness value to ours in the righteousness of our God and Savior Jesus Christ,

2. Grace be unto you and peace be multiplied in an acquaintance with God and Jesus our Lord.

3. Since all that pertains to life and right worship (piety) belonging to the divine power graciously given us is through our acquaintance with the one who hath called us through good report and courage.

4. Whereby the greatest and most precious promises have been graciously made us, that thereby (that is through good report and courage) we might become co-partners in divine nature, having escaped the corruption in the *cosmos* in inordinate desire;

5. Even to this very end bringing to bear all diligence, add to your faith the requisite supply of courage, and to courage comprehension, and to comprehension self-control, (or control within), and to self-control endurance, (or patient endurance), and to endurance right worship (piety)

7. And to right worship brotherly love, and to brotherly love sanctified love.

8. For these being and abounding in you are not going to make you slothful and unfruitful in becoming acquainted with our Lord Jesus Christ.

What Peter says then is that the very first pre-requisites to any intimate acquaintance with Christ is "glory and virtue," or as I have translated them "good report and courage." Let us see if we can't understand this. Paul says if you are going to glory, glory in the Lord. Then the glory or good report to be sought after is to be and to have it said of you that you are "in the Lord." But it always requires some courage, and frequently the very highest courage, to make this your glory and boast or "good report." To do this, one must empty himself of every prejudice, and accept the truth as it is "in Christ" and not in "creeds," and to do this he must have "comprehension," the next "requisite supply" in order. Reader did you ever stop to think of the difference there is between knowledge and comprehension? Knowledge simply implies that you have certain facts stored away in your memory. Comprehension implies that you understand the true relation which these facts sustain to one another, as well as to all other facts which may be related to them. This word "comprehension" is not the same word that I translate in this passage "acquaintance." The first is *gnosis*, the second is *epignosis*. The latter always implies fuller comprehension than the former, and is idomatically used generally to express "personal acquaintance" in contradistinction to a mere acquaintance with abstract entities. See 1 Cor. xiii. 12, for an illustration of the use of these two words *gnosis* and *epignosis* in the sense of partial comprehension and full comprehension.

More knowledge may be a cause of positive weakness especially if accompanied with vanity and a silly self-esteem, whereas a clear comprehension though within a limited sphere is powerful and this reminds me before going farther to say that the analogy between the ladder of Jacob's vision and these spiritual steps upward is perfect.

When we by faith put our foot upon the bottom round of the spiritual ascent to nobility of character, there is the angelic spiritual hand reached out to help our weakness. The most timorous by nature have been made as brave as lions; the most stupid and unapprehensive naturally have been made wonderfully fruitful in their comprehension of God's purpose in Christ Jesus our Lord. The most hasty and impulsive like Peter himself, have been given a self-control and steadiness of purpose like the magnet to its pole; the most fickle and unstable by nature have been caused to stand like truth itself in God's hypostasis and patiently endure even excoriation like "Jobab called Job."

The credulous and superstitious, yea, the deluded and boisterous heathen have learned the divine utility of right worship; the ecstatic and the selfish bigots have at last exemplified brotherly love; and the undutiful even have been enabled to control and lead their inordinate selfish desires and passions subject to the new divine sentiments (that is, have in the sanctified glove of their regenerated moral affections.)

But could they have done this of themselves alone without the angelic spiritual ministration, denominated the distribution of sanctified spirit?

Could the "young men mount up like eagles" without the spiritual "eagle wings?"

But beware of temptation, and remember that the hand of spiritual helpfulness is reached out to help only the needy suppliant hand of human good purpose. It is true as hath been said that "the angel hands will bear thee up so that thou wilt not dash thy foot against a stone," but not if your leap to destruction be the wilful act of presumptuous ignorance or a faithless purpose to prove the truth of God Almighty's word.

Seek therefore in your steps upward to a nobility of character which shall bear the stamp of God's approved virtue (*courage*) to "add to your faith courage, and to courage comprehension, and to comprehension self-control, and to self-control patient endurance, and to patient endurance right worship, and to right worship brotherly love, and to brotherly love sanctified love; and if these be in you and abound, ye will not be slothful and fruitless in becoming acquainted with our Lord Jesus Christ."

G. GARDNER.

# Youth's Column.

## Eye Hath Not Seen.

God of the sun that shines afar!
God of each distant, rolling star;
God of the bow that beials on high;
And all the splendors of the sky:
The heavens thy glory, Lord, declare;
Thou art the fount of glory there:
But still thy glories overflow
And paint and gem the world below;
Till each bright cloud, each beauteous form,
Each purpling tint of eve and morn,
Each flower that blooms in beauty rare,
Its Maker's glory doth declare.

Not princes in their best estate,
Nor Solomon in glory great,
Have worn such robes of matchless hue
As, spangled with the morning dew,
The lilies of the field array,
And deck the hedges of the way.
Through the wide earth God's hand doth
spread
With beauty all the paths we tread,
That we may feast with wondering eyes
On forms that speak of Paradise.

Oh, if such splendors from thee flow,
Through heaven above and earth below,
If in this narrow realm of time
Thou spreadest forth such scenes sublime;
What matchless sights shall they behold,
To whom eternal years unfold,
Through all the wide expanse above,
God's wealth of wisdom and of love!
When beauty's flood, as from a fount,
Shall flow from Zion's holy mount,
Where in the ages yet unknown,
The riches of God's grace are shown:
When He that planted Eden's bower,
And formed and fashioned every flower,
And gave to all its beauty birth,
To brighten this dark, weary earth,
Shall banish clouds and gloom from view,
And make the old creation new;
Hush the dark waves by tempest tossed,
Restore the bloom of Eden lost,
Bring down his palace from above,
Reunite the earth in light and love,
Until his glory, like a sea,
Its ever radiant robe shall be.

Eye hath not seen, nor mortal heard
The wonders written in his word:
Nor can the human fancy dream
What beauties then shall greet their gleam
Through ever vale, o'er every hill,
And all the earth with rapture fill:
Till this whole world, renewed, shall be
The temple of thy majesty,
Where thy redeemed shall reverent fall,
And hail and crown thee Lord of all.

—*H. L. H. in The Christian.*

## As the Twig is Bent so will the Tree Appear.

Our own experience and the observation of others both lead us to the conclusion that there is no time in life so happy as the days of our childhood. The days that all who have reached maturity look back upon as the sweetest and keenest enjoyments of their life. The days in which every sense is fresh and strong to the pleasures and delights that are surrounding him. The days without care or anxiety for anything. The days of love, purity and innocence. The days in which sorrows are but transient and of short duration. The days of active enjoyment, and in short the days of pure unlimited happiness.

Let us for a moment consider the child in his childish ways clothed in happiness, innocence, purity and love. Trifles which are utterly disregarded in maturity afford hours of keen delight to children. They find their wants provided for by their elders without the least anxiety of their own. Their hopes have not been darkened by experiences of past misfortunes, but are fresh and strong in their promises for a happy future. The eyes of the children can see beauty everywhere. He can hear music in every strain though it be the notes of discord. Every day comes and goes and brings to him its portion of happiness. And this beauty, music and happiness can only be ascribed to the child's own purity, for as the piece of stained glass will discolor everything that is seen through it, and make it appear the color of the glass, so the child in his purity, innocence and uprightness sees everything pure, happy, innocent and lovely as himself. And as from day to day he finds himself growing older, he innocently rejoices in his mental and physical advancement; but how little does he notice that those days of happiness are gradually drifting him onward to a more sober stage of existence; that stage in which a person is said to have reached maturity. These are the traits which mark out the characteristics of a child, and old age delights in reflecting upon this time as the brightest enjoyment of any period of his life. And as these traits which characterize childhood, gradually develop into manhood, it is natural for him to form habits; and he will form habits; and those habits grow with the child into maturity and become the principles of his character. And right here rests a great responsibility upon the child's parents and teachers. This is to inculcate a desire in the mind and heart of the child for that which is good, and a disregard for that which is evil. And to you my friends who are still young, whose habits have not become the principles of your life, but can be easily guided in the right direction, to you I say, with the deepest solemnity, be careful how you improve your time. Remember, that bad habits will make your life a life of wretchedness. While on the other hand, good habits will make your life a life of happiness, a life of prosperity and a life that is honored and respected by all who know you. These are indisputable facts which stand to prove that there is no time in life in which it is of such great importance that it be properly improved as the days of our childhood.

Cultivate good habits. To enumerate some of the more important of many of them I would say first of all: Be strictly temperate; be diligent; be punctual; be orderly; be honest; be truthful; be thoughtful. "Have a time and place for everything, and everything in its time and place," and you cannot but succeed in whatever your calling may be. Whereas if you practice the reverse you cannot but fail in whatever your pretended calling may be. Did I say pretended? Yes; only pretended, for no man can succeed in business whatever it may be, unless he has gained a true character. And man's character is formed in childhood, and whether the forms of character be good or evil, it has only to grow with the physical body and the stature of a man; and thus appears the man which the character he formed in childhood and nurtured through youth. And right here rests the truth of my subject; that as the twig is bent so the tree will appear.—*Henry F. Hermann, in Western Rural.*

*Dear Children,*

In wandering through the beautiful field of truth, I found four young men, who had been taken captives by a cruel king, whose name signifies, "The tears and groans of judgment, the sorrowing of poverty. They were of comely appearance, in whom was no blemish, skillful in all wisdom, which fendered them fit to stand in the king's palace.

To each was given a new name. The first signifies "One who lays up treasures in secret," the second "Fine, tender," the third "Drawn by force," the fourth "A servant of light." While the soldiers were carrying them away, they sat down by the waters of "confusion" and wept, they hung their tuneful harps upon the willows, for they could not sing the Lord's song in a strange land. To the care of these young men the king intrusted the province of a place called "confusion." This king was an idolatrous Gentile who worshipped gods made with hands, and he commanded to be made an image of gold, of great height, and set it up in the plains signifying "A generation," then he sent forth a herald who cried aloud saying, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of all kinds of music, ye shall fall down and worship the golden image, that the king hath set up, and whoso falleth not down shall be cast into a burning fiery furnace. Then a people whose name signifies, "Demons or, robbers," came and told the king that three young men would not fall down and worship the image. The king became enraged and commanded them to be brought to him, then he told the musicians to play, and all the people to worship the image, but the three, 'who were princes of Judah' refused to obey the king, and said, O king, we are not careful to answer thee in this matter, if it be so, our God whom we serve is able to deliver us out of thine hand, O king, but if not, be it known unto thee that we will not serve thy gods, nor worship the golden image which thou hast set up. Then the king was very angry, and he commanded the furnace to be heated seven times more than it was wont to be heated. Then the most mighty men of his army were chosen to bind the three, 'clothing them with their mantles, and tarbans' and to cast them into the midst of the burning furnace. The flame was so dreadfully hot, that it burnt up the men who threw them in, but my children, it was not so with the three, who were bound hand and foot. God caused the fire to forget its strength, and its effect was no more than a refreshing stream of water. While the king was carefully watching to see the fire lick up the bodies of the three just young men, he was greatly astonished, for he saw them loosed from their bands, walking in the midst of the fire, but he saw one more than was thrown in, whose form differed somewhat from the rest, perhaps resplendent with glory, as the king said, he was like the Son of God. Think of it my dear children, nothing could harm them when faithful to God. He sent the angel of his presence to shield them, they did not positively know when they were thrown in that such a wonderful deliverance would be wrought for them, but their precious faith brought him into the burning furnace, and no doubt he untied their bound hands and feet. O how surprised the king must have been, he drew nearer to the furnace, and spoke unto them saying, ye servants of the Most High God, come forth, and come hither, and they come forth out of the midst of the fire which had no power over their bodies, neither was a hair of their head singed, not even the smell of fire was on them. Then the king spoke and said, blessed be the God of these young men who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies that they might not serve nor worship any god except their own God. And the king made a decree that whoever should speak against the God who had delivered them should be cut in pieces, and their houses made a dung-hill, because there is no other God who can deliver after this sort. Children beloved, many a faithful servant of the living God is tried in a similar way in the days in which we live, just for their implicit faith in him, which they esteem more than their life, and although they cannot see him with their natural sight, they are positive his *form* is like the Son of God, and they come forth from the furnace unsinged, but with renewed confidence in his loving tender care for them.

"Blessed are the undefiled in the way who walk in the law of the Lord."

Your affectionate Teacher.

E. COFFMAN.

JAMESTOWN, KAN.

*Editor Restitution:*

I will write a few lines to THE RESTITUTION, we all think it is a very good paper and like it first rate. I will write but a few lines for I may be left out. I always like to go to meeting, I went to Sunday school for a while but it is so far to walk, so can't go any more. I will close with a verse.

I believe in God our Father,
Who made us every one;
Who made the earth and heaven
The moon and stars and sun.

All that we have each day,
To us by him is given,
We call him when we pray,
Our Father who art in heaven.

I will close for this time.

LAURA SPINNY.

## The Pharaoh Mummies.

The heart is thrilled when, in the Museum of Antiquities in Cairo, one is led to the mummy of the very Pharaoh of Moses' time, and to Pharaoh's daughter, who discovered Moses in the bulrushes, on the banks of the Nile. They lie in perfect preservation in their gigantic stone coffins, as they were found only a few years ago. The king rests in state beside the queen; and in the sarcophagus of the daughter there is a little infant embalmed. Near by, also, is the Pharaoh who pressed the children of Israel to make their brick and provide their own straw. He is pictured with a scourge in his hand, a rod with four lashes. There is not the least question concerning the identity of these relics of the gone-by ages. Their tombs up the Nile, whence they were exumed, we visited and found the interior as fresh and brightly colored as they could have been in the days when they, in royal state, were committed to the stone. It has been God's pleasure to keep Egypt as a reserved witness to the truth of his revelation, till the time it should please him to call for testimony, and then bring it forth and read to the world the unshaken evidence, written by enemies themselves on tables of stone. These are the truths that cannot be shaken.—*Dr. G. L. Goodel.*

Brethren interested in circulating books and tracts will do well to notice the special offer made by Bro. Wiley Jones in another column of our paper, and get his really excellent works at half price—which is less than the actual cost of the books. No better literature for mission work is offered by any one than the works of Bro. Jones, and the entire stock should be taken in ten days.

The Church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (*O. V.*) in Bissel and Heller's Block, Room 36, 215½ Ontario Street, Corner of Bolivar, north of Central Market. Sojourners, Brethren from abroad of like faith and all researchers after truth are welcome

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 124 Grand St., Brooklyn, E. D., New York, at 10:30 a. m. for conference, "breaking of bread and prayers;" and 7:30 p. m. to "preach the word."

# Poetry.

## MAN'S MORTALITY.

[The following beautiful poem is a literary gem. The original is found in an Irish MSS., in Trinity College, Dublin. There is reason to believe that the poem was written by one of those primitive Christian bards, in the reign of King Diarmid, about the year 551, and was sung or chanted at the last grand assembly of Kings, Chieftains, and Bards ever held in the famous halls of Tara. The translation is by the learned Dr. O'Donovan.]

Like a damask rose you see,
Or like a blossom on a tree,
Or like a daisy flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the pearl which Joseph had,
Even such is man, whose thread is spun,
Drawn out and cut, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The glass consumes, the man—he dies.

Like the grass that's newly sprung,
Or like the fair that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew in May,
Or like an hour, or like a span,
Or like the singing of a song,
Even such is man, who lives by breath,
Is here, now there, in life and death.
The grass withers, the sere is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The song's near death, man's life is done.

Like the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in the weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream,
Even such is man, who lives by breath,
Is here, now there, is life and death.
The bubble's out, the look's forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The waters glide, man's life is done.

Like to an arrow from the bow,
Or like swift course of water flow,
Or like that time twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole,
Even such is man, whose brittle state
Is always subject unto fate.
The arrow's shot, the flood soon spent,
The time no time, the web soon rent,
The race is run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning in the sky,
Or like a post that quick doth hie,
Or like a quaver in the song,
Or like a journey three days long,
Or like snow when summer's gone,
Or like a pear, or like a plum,
Even such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

"The poetical legend that the swan sings as it is dying.

# Communications.

To the Church of God in Christ Jesus Greeting: InHis Name.

"But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

There is much of deep and solemn interest embodied in this text. The divine line is here drawn by the "Sword of the spirit," so accurately that it cannot be misunderstood, even by those of least mental capacity, who desire to know the truth.

Without faith it is impossible to please God, very clearly shows that with faith it is possible to please him. Then, he that cometh to God (by faith) must believe that he is, just what he represents himself to be, (i. e.) a rewarder of them them that diligently seek him. As also a punisher of those who do not. Isa. xxvi. 21.

To every thinking mind the query arises. How can we come, or approach unto God? To this query as to all others pertaining to life and godliness, the Scriptures furnish a plain response. In John xiv. 6, Jesus himself says, "I am the way, the truth, and the life. No man cometh unto the Father but by me." Here our divine Lord represents himself as the only way, whereby man may approach unto God—as the truth—the grand central truth around which clusters every hope that mortal man may cherish,—as the way that leads through the dark valley of the shadow of death, whence he himself first arose to life fadeless and immortal. Here too he asserts that he is the life, and the longing soul asks, What life? What kind of life is in him, and how is it obtained?

In my last communication, (August 18) I endeavored to show that mortal life was manifested through various channels, according to the species of natural life to be sustained by it. That human life came only through the human family, and that it came without our volition, that it ends when the spirit of life, or the living vital principle ceases to act on the human organism.

Life in all its multitudinous forms is but the effect of this vital principle on the various organisms, and the life, or effect manifested is in exact harmony with the quality of the organism on which the vitalizing principle acts through all the various grades of animal creation, from the molusk, to the most cranial development of the most enlightened and refined of Adam's race. The vital principle is the same, though the instrument on which it acts may be widely different. When the instrument becomes too much exhausted to give back or inhale this living principle life ceases, and, the body left to its natural course soon returns to its original elements.

Human life is altogether the highest in the scale of animal life: and forms a necessary basis on which for a time, man, may rest, and from which he is invited to reach forth and grasp the higher—the immortal. This higher life is not bestowed without his volition, as was temporal life, neither does it cease, for it is eternal. It is the reward given for patient continuance in well doing, and it is hidden with Christ in God, to be bestowed only when he who is, and who holds our life shall appear.

Perhaps some will say that the "gift of God is eternal life through Jesus Christ." Very true. God gave his only begotten Son that whosoever believeth on him might not perish but have eternal life. Here we see that the gift (i. e.) the means, is freely provided, but mankind are left free to chose or reject the future unseen life.

The whole tenor of the book goes to show that the means is freely provided for all who will accept. There is no limitation. To all who are capable of hearing and who hear, the way to accept is clearly marked, plainly laid down. It is all of faith; belief in God the Father through the Christ his Son. His only begotten One—begotten not of the lust of the flesh, but by the power of the Highest.

This is the record that God has given of his Son. The word (or power) became (the deed or) flesh and we behold his glory, the glory as of an only begotten of the Father.....Again we read. 1 John iv., Every spirit that confesseth that Jesus Christ is come in the flesh is of God. (Here I beg to suggest that the kind of flesh is not specified. It is simply the flesh of humanity. He was made in the likeness of sinful flesh. But in him was no sin. Anti-christ denied the Messiahship of Christ, then as now. They did not believe that he had come in the form and fashion of man.)

From this we must understand that every spirit that does not confess this divine truth, that does not believe the record that God has given of his Son, is not of God. Here again the line is drawn between faith and unbelief.

In Mark xvi. 16 we read, He that believeth and is baptized shall be saved. He that disbelieveth shall be damned or condemned. Here not faith alone is mentioned, but its legitimate results. Faith understandingly exercised always produces works, and both harmonizing grow into life eternal. To infer from this text that the condemnation is only age-lasting, but not eternal, is but a vain attempt to pervert language from its evident signification, for it must be admitted if language has any definite meaning, the salvation, and the condemnation here mentioned run parallel as to duration. And if the condemnation is but age-lasting, so also is the salvation age-lasting, and if at the end of the age the condemned are saved, on the same principle of reasoning we may assert that the saved are lost. If one is reversed, so also is the other.

Some writers assert, but fail to prove, that the destruction here referred to, was the destruction in the general overthrow of the Jewish nation of those who in that age refused to acknowledge Christ. If such limitation can be put on this language, then this salvation preached by the apostles under that commission could not be understood to imply any thing more than salvation from the temporal destruction of that age, and where then shall we look for the commission to preach eternal salvation.

In Matt. xxviii. 19-20, Our blessed Master assures his disciples that "All power is given unto me in heaven and in earth." Then he sent them forth to make disciples of all nations with the assurance that he would be with them alway "even to the end of the age." To presume to limit this age to the Jewish dispensation, which was then very near its close, is to endeavor to circumscribe the proclamation of the gospel to that age, and try to thwart the high and infinitely wise purpose of Jehovah, who ordained that the gospel should be preached all through the Gentile age, during which period a people should be called out from among them, that through us—the gospel—instrumentality in the unfolding of his purpose, those chosen ones might be constituted a kingdom of priests or the future rulers of the nations.

Still further, this commission was in perfect harmony with the angel's message at the time of the Savior's birth. Luke ii. 10. For behold, I bring you good tidings of great joy, which shall be to all people. Hitherto God's chosen people were made the recipients of all his special blessings. To them was given the law and the promises, and to them were sent the prophets of the Most High. Now that the long-promised Messiah had come, and the Jews, his own people, had not received him, the field of blessing is expanded and the glorious message is sent into "all the world" to be the "joy of all people," and when it has been preached as a witness, to all nations, then it will have fulfilled its mission, and the kingdoms of the world will have become the kingdom of God and his Christ.

Every ambassador who has gone forth to proclaim the "glad tidings" of life eternal through Christ, has been an instrument of blessing, and through these instruments, however feeble they may appear in the sight of men, the divine Architect is hewing and fashioning these most precious stones, out of which he will soon erect a living temple to the praise and glory of his ever blessed name. More Anon.

CARRIE WILLIAMS.

# Selections.

## THE LOCALITY OF EDEN.—NO. IV.

Having thus discovered the four rivers mentioned by Moses, in reference to the earthly Paradise, or Garden of Eden, it will not be difficult to assign the very situation of the country of Eden, wherein God planted the Garden of Paradise. For it is evident, from the words of Moses, that it lay on the single channel, which is common to all the four rivers. For the sacred text says, that 'a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads.' Which words manifestly imply, that in Eden the river was one; that is, that it was but a single channel; but 'from thence,' that is, out of Eden, it was parted, and became four heads.'

The Hebrew word, *rashim*, which is rendered in our translation 'heads' is, by the Seventy Interpreters, rendered *archai*, 'beginnings;' and so the word is elsewhere used in holy writ. Either signification is applicable enough to the subject before us. For if it is taken in the former sense, then the sacred text may denote, that the single river, which was in Eden, out of it was divided into 'four heads,' or 'principal channels,' by this expression excluding some smaller or otherwise less considerable channels, as being not the old, main, natural streams, but made by the industry of man. For that there were such made canals in those parts, is certain; and it is not certain but some of them might be made before the time of Moses. Of the several channels that did, or do now carry the water of the Euphrates into the Tigris, it is supposed by learned men, that that only, which runs where stood the great city of Babylon, is natural.

If the original word be taken in its other sense, then the great river, or single common channel, with its four branches, must be considered, not in respect to the running of the waters, but in respect to its own disposition. And it would be very properly spoken, to say of one who, coming out of the garden, had taken boat on this river, that, having sailed a while, he came to the beginning, or entry, of the Euphrates or Tigris; or (on the other side) of the Pison or Gihon. The river or single channel must be looked upon as an highway, crossing over a forest, and which may be said from thence to divide itself into four ways, whether the division be made above or below the forest....

We read in 2 Kings xix. 22, and Isaiah xxxvii. 13, that Sennacherib, king of Assyria, designing to terrify Hezekiah, who had rebelled against him, boasts that *he* had destroyed the countries of Gozan, of Reseph, and of the children of Eden which were in Telassar. The learned agree, that Gozan is the Gauzanitis, a province in Mesopotamia; that Haran and Reseph are Charræ and Resaphe, two cities in the same land of Mesopotamia; that Telassar is Talatha, a city in Babylonia, placed by Ptolemy at the bottom of the common channel above mentioned; and consequently that the Eden here mentioned is the same country where Moses placed Paradise, extending itself from Mesopotamia; or the joining of the Euphrates and Tigris as far as to Telassar, or the parting of the aforesaid united streams again into two other streams, called the rivers of Pison and Gihon. For when it is said in the forecited texts, that Sennacherib destroyed the 'children of Eden that were in Telassar,' thereby is plainly denoted, that Telassar lay within the borders of Eden; and therefore Telassar or Talatha being placed by Ptolemy just above the parting of the Pison and Gihon, the province of Eden must extend likewise as far as that.

But there is still one more sign, which will help us in some degree to distinguish and know the situation of the earthly Paradise. Such is the fruitfulness of the country, and the goodness of its soil, which seems still to keep some remainders of that blessing of God poured upon it: for that plentifulness was partly natural, and partly supernatural. Moses informs us, that God, in order to make Paradise, 'caused to grow out of the ground, every tree that is pleasant to the sight and good for food,' Gen. ii. 9. And in another place, (Gen. xiii. 10.) having a mind to express the pleasantness, and fertility of the soil of Sodom before its desolation, he compares it to 'the Garden of the Lord;' whether he only meant a garden of extraordinary beauty, according to an Hebraism very ordinary in the sacred writ, as some think; or the earthly Paradise, according to the most common opinion. But besides the ornaments, wherewith the hand of God did adorn the terrestrial Paradise in an extraordinary manner, we cannot reasonably think, that God should make a choice of a barren and unfruitful soil, wherein to plant the Garden of Paradise, rather than of a country, which, considered in its own natural state, is fruitful and pleasant. Now not only Mesopotamia and Coelesyria, but also Babylonia, (which extended itself to the Persian Gulf,) and a good part of Syria, were formerly esteemed the most pleasant and fruitful countries in the world. And to keep to the country of Eden, beginning at the confluence of the Tigris and Euphrates, (which is near the city of Apamea, according to Ptolemy,) and so going down to the Persian Gulf, the country on each side is every way as beautiful and fertile as any other country in Asia. We do not say, that those delights are found there which the hand of God did spread to form Paradise; nor all those that the labor of men can procure: but we say, that the soil is extraordinary good, and that nature hath made it capable of all culture; though it be true, that it very seldom rains there, and that its plentifulness is merely owing to the goodness of its soil, and to the river that waters it. This we learn both from the old and new historians and geographers; modern travellers particularly assuring us, that the Grand Seignior has no better country, than that which lies betwixt Bagdat and Bassora; that is, the country formerly called Eden. And if there be some parts thereof, which he now untilled and barren, it must be imputed to the want of people there at present, or else to the idleness of the inhabitants. Having by the concurrence of all the marks laid down by Moses, and also by other considerations already mentioned, (to which some more will still be added, as we proceed,) put it beyond all rational doubt, that the country of Eden referred to by Moses did lie on the river or single channel so frequently mentioned, it necessarily follows, that the Garden of Paradise did lie on the same river. For the sacred text expressly tells us, that 'God planted the said Garden in Eden,' and also that 'the river' or single channel 'did water the said Garden.'

It is next to be considered, whether Moses has not given us some intimation, in what 'part' of the said 'country of Eden' the terrestrial Paradise was planted. And this he may be probably thought to have done, by his telling us, that God planted the Garden 'eastward' in Eden. It is true indeed, that it is not certainly to be determined, whether Moses would, by the expression 'eastward,' only give us to understand, that Paradise was easterly in respect to himself, when he was writing, and in respect to the promised land; or whether he meant, that it was in the easterly 'part' of the land of Eden. But Moses having said, that Paradise was planted in the 'land of Eden,' and this being so near Arabia Petræa, where probably the Israelites then were; as they could not be well ignorant of its situation, it seems to have been sufficient to have said, that 'Paradise was in the land of Eden,' to let them know, that it was 'easterly' in regard to the place they were then in, and to the promised land. Wherefore it remains that Moses, by saying the Garden was planted eastward in Eden, designed to mark out to them, in what part or place of the land of Eden Paradise was seated. And indeed it seems not likely, that Moses, having undertaken to describe exactly the situation of this Garden, (of which he in the series of his narrative gives so precise and uniform marks,) after he had said, that it stood in the land of Eden, should neglect to express the part of that land, wherein it stood. Seeing then Paradise lay in the easterly part of the land of Eden, and the river that watered it ran through that province, before it entered into Paradise; it must necessarily follow, that Paradise was situated on one of the turnings of this river, that goes from west to east, and probably at the easterly end of the southerly branch of the lowest great turning, taken notice of in Ptolemy, and expressed in the map hereunto belonging.

I proceed to observe, that it is rationally conceived, that the Garden of Eden was the original of those curious gardens, which the princes of the East caused to be made, and by which they would represent the Garden of Eden. Such an one was that golden garden valued at five hundred talents, which Aristobulus King of the Jews presented unto Pompey, and which Pompey afterwards carried in triumph, and consecrated unto Jupiter in the capitol. This garden was called *tempole* and *terpsena*, which in strictness of speech is Eden, pleasure. And it is observable, that the conformity between the very words, Garden of Eden, and Garden of Aden, seems to show, that to the Garden of Eden was owing the rise of those gardens consecrated to Adonis, which the Greeks, Egyptians, and Assyrians planted in earthen vessels and silver baskets, to adorn their houses withal, and to carry them about in their processions: though mythologists have by their fictions obscured the truth of the matter, and do refer the original of the Gardens of Adonis to those lectures: wherein Venus put this body newly killed. In short, there is no doubt to be made, but the Garden of Eden planted by the hand of God, and that, in some respects, in a supernatural manner, hath been the pattern, out of which the poets have formed their Fortunate Islands, the Elysian Fields, the Meadows of Pluto, the Gardens (not only of Adonis already mentioned, but also) of the Hesperides, of Jupiter, and Alcinous.—*Bevlah.*

## Intentional Errors.

They have been mostly connected with Biblical matters, and intended to further party interests. It is said that Field, a printer of the time of Charles I., was paid £1,500 by the Independents to alter a single letter in the third verse of Acts vi. so as to make the word "no" read "ye," and so give the right of appointing pastors to the people, and not to the apostles. The deplorable state of the press in Field's time may be realised from the fact that Bishop Usher, on his way to preach at Paul's Cross, asked at a stationer's for a copy of the Bible, and on examining it found, to his astonishment, that the text from which he was about to preach was not in the book! The well-known "Vinegar Bible" was published in 1717, and obtains its name from the Parable of the Vineyard being printed as the Parable of the Vinegar. One of the most wilful alterations of the text and one which cost its perpetrator her life was committed by the widow of a German printer. One night, while an edition of the Bible was being printed in her house, she took the opportunity of altering the word Herr into Narr, making the verse read: "he shall be thy fool" instead of "he shall be thy Lord." The celebrated Bibles of Sixtus V., are eagerly sought for by all collectors. Their sole fame is the multitude of errata which crowd their pages notwithstanding that his Holiness Sixtus V. carefully superintended every sheet as it passed through the press, and finally prefixed to the first edition a bull forbidding any alteration in the text.—*Chambers's Journal.*

The London *Christian World* says: "The El Fayoum manuscripts of the Archduke Rainer, so called from the name of the ancient Egyptian city near which they were discovered, are attracting the earnest attention of the learned. A fragment of an early gospel has been found which suggests the possibility of a narrative earlier than any that appear in the New Testament. But there are some 30,000 papyri and parchments besides, in ten or eleven different languages, which have been rescued from the sands of Egypt, and formed part, no doubt, of the public archives of El Fayoum. Professor Karabacek, with several assistants, is engaged in arranging and deciphering them, and the hungry scholars of Europe may expect choice scraps to be doled out from time to time as the *savants* proceed with their task. At present the most interesting item is a fragment of Thucydides, supposed to be seven hundred years older than the earliest extant manuscript of that author."

The Budget committee in Paris has been summing up the cost of the Tonquin campaign, and finds that it amounts to 470,000,000 francs, nearly $100,000,000. This does not include the loss of men to France, nor the losses to the Chinese and Annamese in men and money. The object of all this lose was to secure openings for the trade of France. But it does not yet appear that the trade sought is likely soon to repay these heavy losses.

Sioux City, Iowa.

*Editor Restitution:*

It is a long time since I heard from you or any of the dear friends about Plymouth, Argos and Antioch; yet I have not forgotten the dear Brethren and Sisters in that region, and would be most happy to see them again, but it may not be in this life: but I do hope to meet them in the kingdom of God and his Christ. I never met a people that I set more store by, than the friends in Marshall Co. Indiana: please bear my love to each of them. Not long since I got hold of a piece of one of your papers, THE RESTITUTION, and would subscribe for it if I was able; but I have been disabled from work for twelve years, love to all.

Yours in hope, farewell.

N. SHAW KETCHUM.

## Conference Notices.

The Second Annual Conference of the Church of God, in Michigan, will convene, (the Lord willing) at Watson, Allegan Co., beginning Thursday evening, September 24, holding over Sunday. A cordial invitation is given to all lovers of the truth to be present. brother Chaplin, our much respected Editor of THE RESTITUTION with several other friends from Indiana, have promised to meet with us, and with the united efforts of the brethren in this State, we expect to make this meeting the best we ever had, and so build up, and fortify the blessed truth. Come one, come all. Those coming on the G. R. & I. R. R., either from the North or South, will stop at Martin and inquire for Brother Isaac Catt. Those coming on the Michigan and Ohio, stop at Fisk Station, and inquire for Brother John Grant. Teams will be in readiness to conduct the friends to the Church.

By order of the Executive Committee.

MARY A. WOODWARD, Sec.

The Annual Meeting of the Christian Association of Iowa, will be held, (if the Lord will) at Irving, Tama Co., Iowa, commencing Thursday evening, Sept. 24, 1885. Churches will send delegates at the usual ratio, and all who love the truth are invited to attend. Those coming by the C. & N-W. R. R., will stop at Belle Plaine; those by the M. & St. P. R. R. at Elberon. Those coming by rail will be met with teams, if they notify the undersigned of the train they will come on. A good meeting and general attendance is hoped for. To this end will exchanges having a circulation in Iowa please copy.

JOHN FITZ, Sec.

The Brethren will meet in conference at Lanark, Ills, commencing Oct. 2., and continue over Sunday. Bro. A. J. Eychaner is expected to be there. All are cordially invited.

J. M. GLOTFELTY.

The Second Annual Meeting of the "Association for the Promotion of Christian Knowledge," will be held in the "Church of the Blessed Hope (Geo. R. Kramer, Pastor) Cumberland St. near Lafayette Ave. Brooklyn, N. Y. Exercises will begin on Friday evening September 25th, at 7:45 o'clock, and continue with necessary intervals, until Sunday evening, September 27th, at nine o'clock. A hearty welcome awaits all members of the Association, and also any brethren who may rejoice us with their presence. Our Association work has been greatly blessed hitherto, and we hope that now plans that we have in view will greatly add to the spread of gospel truths. Further information will be cheerfully furnished by JOHN DONALDSON, Secretary, 646 Halsey St. Brooklyn, N. Y.


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates "the doctrine" or restitution of all things which God has spoken by the mouth of all his holy prophets since the world began. It is a reasonable idea, and establishes the reality of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints associated with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked (except all repent through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Selections.

### THE MORNING.

"The watchman said, The morning cometh," Isa. xxi. 12; and though, while making this answer, he forewarns us of night, he also assures us of the morning. There is a morning, says he, therefore do not give way to faintness of spirit; but there is a night between, therefore take warning; that you may not be surprised nor dismayed, as if the promise were broken, or some strange thing allowed to befall you.

There may be delay, he intimates, before the morning,—a dark delay, for which we should be prepared. During this he calls for watchfulness: for the length of the night is hidden, the time of daybreak is uncertain. We must be on the out-look with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the church and the failing of hearts.

During this delay the watchman encourages us to "inquire," to "return," to "come." He expects us to ask "how long," and say, "When will the night be done?" He takes for granted that such will be the proceeding of men who really long for the morning. To the hills of Seir they will again and again return, to learn of the watchman what is the promise of the day. For no familiarity with the night can ever reconcile them to darkness, or make morning less desirable and welcome.

It is right for us to desire the morning, to hope for it, to weary for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with so many sorrows, we should forget it, or be heedless as to its arrival. For the coming of the morning is the coming of him whom we long to see. It is the coming of him "who turneth the shadow of death into the morning."—Amos v. 8. It is the return of him whose absence has been night, and whose presence will be day. It is the return of him who is the resurrection and the life, and who brings resurrection with him; the return of him who is creation's Lord, and who brings with him deliverance to creation; the return of him who is the Church's Head; and who brings with him triumph and gladness to his Church.

All the joy, the calm, the revivifying freshness of the morning are wrapt up in him. When he appears, day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" is no more. Clouds, storms, troubles, sorrows vanish. The face of nature reassumes the smile of unfallen times. It is earth's festival, the world's jubilee. "The heavens rejoice, the earth is glad, the sea roars and the fulness thereof, the fields are joyful and all that is therein, the trees of the wood rejoice, the floods clap their hands, and the hills are joyful together before the Lord; for he has come, for he has come to judge the earth; with righteousness shall he judge the world, and the people with his truth."—Psa. xcvi. 11; xcviii. 7.

This morning has been long anticipated. Age after age it has attracted the Church's eye, and fixed her hope. On the promise of it her faith has been resting, and towards the hastening of it her prayers have gone forth. Though afar off, it has been described, and rejoiced in as the sure consummation towards which all things are moving forward according to the Father's purpose. "There is a morning" has been the word of consolation brought home to the burdened heart of many a saint when ready to say, with David, "I am desolate," or with Jeremiah, "he hath set me in dark places as they that be dead of old."

Let us dwell for a little on some of these Old Testament allusions to the morning. Let us take first the 30th Psalm.

David had been in sorrow, and in coming out of it he makes known to the saints his consolations:—"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For there is but a moment in his anger; in his favor is life; weeping may endure for a night, but joy cometh in the morning."—Psa. xxx. 4, 5.

The earnest of that morning he hath tasted, but the morning itself he anticipates. Then joy has come. Then he can say, (verse 11,) "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness." But it is the voice of a greater than David that is heard in this Psalm. It is one of Christ's resurrection Psalms, the 18th and the 16th. He was "lifted up," so that his foes were not made to rejoice over him. He cried, and was "healed." His "soul was brought up from the grave." There was anger against Him "for a moment," when he bore the sinner's curse. But in Jehovah's favor there was "life." He had a night of weeping, a night of "strong crying and tears," when his soul was "sorrowful even unto death," and when beneath the waves of that sorrow he sunk, commending his spirit into the Father's hands. But it was a night no more. Morning came, and with morning, joy. Coming forth from the tomb, he left all his sorrow behind: his sackcloth was put off, and he arose "girded with gladness." He found morning and joy; and he is "the first fruits of them that slept." His rising was the rising of his saints.—There was a morning for him, therefore there shall be one for us,—a morning bright with resurrection glory.

Let us next take Psalm forty-ninth. These are Christ's words, as is proved from the quotation of verse 4th in Matt. xiii. 35. He summons the whole world to listen. He "speaks of wisdom, "for he is Wisdom. He points to the vanity of riches, and their insufficiency to redeem a soul; and who knew so well as he what a ransom was needed? He sees men going on in their wickedness, self-confidence, and vain-glory. He proclaims their madness and guilt,—speaking of them as incurable from generation to generation. He contrasts the end of the wicked and the end of the righteous; "like sheep the former are laid in the grave,"—buried out of sight, forgotten, unmourned. "Over them the righteous shall have dominion in the morning." The morning then brings dominion to the righteous,—redemption from the power of the grave. In this Jesus rejoiced; in this let us rejoice. This joy of the morning was set before him; it is the same joy that is set before us. Dominion in the morning is that to which we look forward,—a share in the first resurrection, of which those who are partakers live and reign with Christ.

Look again at the forty-sixth Psalm. It is the utterance of the faith of Israel's faithful ones, in the time of "Jacob's trouble." The earth is shaken (verse 2, compare with Haggai ii. 6; and Heb. xii. 26, 27;) the sea and the waves roar (v. 3, compare with Luke xxi. 25;) but there is a river whose streams gladden them. God is in the midst of her. Nay, "God helps her when the morning appeareth," (verse 5, margin,) just as in the morning watch he looked out from the fiery cloud and troubled the Egyptians. Then the heathen are scattered at his voice,—he sweeps off every enemy, he makes wars to cease, and sets himself on high over the nations, as King of kings, "exalted in the earth." From which we gather that the morning brings with it deliverance from danger,—victory over enemies,—the renewal of the earth,—peace to the nations,—the establishment of Messiah's glorious throne. What a morning of joy that must be, for the Church, for Israel, for the whole earth!—resurrection for the Church, restoration for Israel, restitution for the earth!

Look at the 110th Psalm. We see Jesus at Jehovah's right hand,—waiting till his enemies be made his footstool; and then he who said unto him "Sit," shall say, "Arise,—Psa. lxxxii. 6. He is yet to have dominion on earth, and to sit upon the throne of his father David. Instead of "a gainsaying people," as he had in the day of his power;" all arrayed in the beauties of holiness; more numerous and resplendent than the dew from the womb of the morning. Willingness, beauty, holiness, brightness, number; these shall mark his people in that morning of joy which his coming shall produce.—"The dew (says one) is deposited in greatest plenty about the breaking of the dawn, and refresheth with its numerous drops the leaves, and plants, and blades of grass on which it resteth; so shall the saints of God, coming forth from their invisible abodes out of the womb of the morning, refresh the world with their benignant influence; and therefore are they likened to the dew, for all nature is so constituted of God, as to bear witness of that day of regeneration which then shall dawn."

Read also "the last words of David," (2 Sam. xxii. 1-4), in which, as in the 72d Psalm, "the prayers of David are ended," or summed up. "There shall be a just one ruling in the fear of God; as the light of the morning shall he arise, the Sun of an unclouded morning, shining after a rain upon the tender grass of the earth." Not till that Just One comes is that morning to dawn, for he is its light; and from his countenance is to break forth that light in which all earth is to rejoice. Then the darkness of the long night shall disappear, and the tribulation tested in the time of absence be forgotten in the abounding blessedness of his everlasting presence.

Let us hear how, in "the Song," the bride refers to this same morning. She rejoices in the Bridegroom's assured love, and her desires or longings are not questionings as to the relationship in which she stands to him. This is with her a settled thing, for she has tasted that the Lord is gracious. "I am my beloved's, and my beloved is mine." What directions do her longings take? Her "eyes are towards the hills," over which she expects to behold him coming like a roe. Thus she pleads with him not to tarry: "Make haste, my beloved, and be thou like a roe, or to a young hart upon the mountain of spices." viii. 14. Thus also she anticipates the morning of fuller joy, even while enjoying present fellowship: "He feedeth among the lilies until the day breaks and the shadows flee away."—ii. 16, 17. And thus the Bridegroom himself, feeling, if one may so speak, the loneliness of the night, and that it is "not good to be alone," longs, like herself, for the day, and resolves to climb the hills, where he may not only be regaled with freshest odors, but may catch the earliest gleam of dawn: "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."—iv. 6. On that hill let us meet him in faith, and watch with him in hope, yet ever remembering, that though this joy which faith gives here is unspeakably comforting, it is not the gladness of the marriage supper,—it is not the blessedness of the bridal day. For he himself, while telling his disciples, "Lo, I am with you always," says, also this, "I will not henceforth drink of this fruit of the vine until the day that I shall drink it new with you in my Father's kingdom."—Matt. xxvi 29.

Thus we see all kinds of joy brought within the circle of the morning. It is a morning of joy, because it is the morning introduced by him, who said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full," John xv. 11; by him "in whose presence [there is fullness of joy, and at whose right hand there are pleasures forevermore."—Psa. xvi. 11. But let us mark the different kinds of joy, and the different figures depicting it.

There is the joy of deliverance from overwhelming danger. This was the joy of the Jews when their adversary perished, and Mordecai was exalted:—"The Jews had light, and gladness, and joy, and honor;....the Jews had joy and gladness, a feast, and a good day."—Ester viii. 16. Such shall be the Church's joy in the morning of her great deliverance. There is the joy of escape from captivity and return from exile, such as made Israel feel "as men that dream." Such shall be the Church's joy when her long captivity is done. "Then shall her mouth be filled with laughter, and her tongue with singing; having sowed in tears she reaps in joy."—Psa. lxxvi. 2. There is the joy of harvest Isa. ix. 3; and such shall be the Church's joy. There is the mother's joy when her pangs are over, and the child is born into the world.—John xvi. 20. With such joy shall we rejoice, and our joy no man taketh from us. The joy in reserve for us is manifold and large; it will abide and satisfy; it is the joy of the morning;—a long glad day before us; no evening with its lengthening shadows, no night with its chills and darkness.—"There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."—Rev. xxii. 5.

The prospect of this morning—this "morning of joy"—nerves and cheers us under all our tribulation. Were this morning an uncertainty, how dark would the night seem! how difficult for us to fight against faintness and despair! But the thought of morning invigorates and braces us. We can set our faces to the storm, for behind it lies the calm. We can bear the parting, for the meeting is not distant. We can afford to weep, for the tears shall soon be wiped away. We can watch the tedious sick bed, for soon "the inhabitants shall not say, I am sick." We can look quietly into the grave of buried love and cherished hope, for resurrection shines behind it. Things may be against us here, but they are for us hereafter.—The here is but an hour; the hereafter is a whole eternity.

But the world—the heedless, pleasure-chasing world, they have no such brightenings for their dark hours of sorrow. No morning comes to them. Their sun sets, but rises not again; their life goes down in darkness, without a hope. It is night—night infinite and endless, to them; "the blackness of darkness for ever!" No healing of their wounds, no wiping away of their tears, no binding up of their broken hearts! They reject the infinite sacrifice, they sport away their day of salvation, and their history winds up in judgment and the second death. "If they speak not according to this word," (says the prophet), "there is no morning for them."—Isa. viii. 20, margin. This word, "which by the gospel is preached unto them," 1 Peter i. 25, they slight or scorn, and vengeance overtakes them for rejection! "Therefore," says the same prophet, "shall evil come upon you; thou shalt not know its morning."

Sad closing of a life-time's weariness! Joy they have never known, though its full cup has often been handed to them by God, and they pressed to drink it! For what is each message, each summons, each warning, but God saying to them, "Come, share my love, come taste my joy!" Sorrow they have known, for how could they miss knowing it in such a world! Heavy burdens, keen grief, sharp stings, bitter memories, hard misgivings, intolerable forebodings, dark self-questionings, "What am I, or what shall I be?" all these, crowding in upon the soul that has no God, pouring into a heart that has no outlet for its sorrows in the bosom of a Savior, are enough to dry up life's springs even when deepest.—*H. Bonar*

### Darkness Before the Dawn.

The greatest triumphs of the church have been preceded by her darkest periods. Behind the dark cloud which shuts from view the rising light of the early dawn, the full-orbed sun is perhaps already risen. The waning of an old and decaying order of things, and the convulsion incident to the introduction and establishment of a new dispensation, give to the general aspect of affairs the appearance of dissolution. It is fearful to see the fountains of the great deep breaking up—mighty floods rolling over the earth—the solid ground giving way, and no new earth on which to place the sole of your foot. It was a dark hour to Noah, when looking abroad over the wide expanse of waters, he saw the last summit of the receding earth sinking deeper and deeper into a watery grave. But soon a new world arose—washed, regenerated, and made a fitter abode for the church of the living God.

And that was the darkest night of all in which the body of him, who was the bright and morning star, was entombed in the solid marble of the "new sepulchre." No wonder the heavens gathered blackness. In yonder sepulchre was entombed the hope of the world. The Star of Bethlehem, which had already cast its light over the thick darkness of the nations, sunk beneath its horizon, and no bow of promise gave signs that ere long it should rise again in redoubled splendor. The hopes of waiting saints are in a moment prostrated. Many had trusted that it had been he who should have redeemed Israel; but as the morning of the third day approached, and all was silent about the sepulchre,—except as the stern sentinel of the Roman cohort, half determined by martial pride, half trembling for a fearful looking after those visions that may come to pass, keeps his nightly watch, and proudly walks his rounds about the spot where lay, bound in the loy chains of death, the Hope of a hopeless world,—how must the last ray of hope have been extinguished! The overpowering despondency of that hour found a fit response in the bursting grief of those female disciples who came early to the sepulchre: "They have taken away our Lord, and we know not where they have laid him."

Never was there a darker hour. Hope lay dead, encased in the solid marble. Death had gotten the victory—the grave had the prey—sin triumphed, and hell kept jubilee. But hush! The earth quakes—the rocks rend—the priests come rushing from the temple and proclaim that the veil is rent asunder—the pallid inhabitants of the grave walk among the abodes of men.

One company of women, and then another, and then one of the disciples, whose joy in the tidings he brings bears him apace before his brethren, come running back to the Holy City early on the morning of the first day of the week, and what strange tidings they bring! They say,—but who, at this juncture of fell despondency, can believe it?—they say, "The Lord has risen indeed!" The gloomy night is passed. The morning of the resurrection is come. The entombed hopes of his followers now burst forth into a glorious reality. In the hopeless tomb was the germ of hope for a ruined world. On Calvary, in the very ignominy and agony of the cross, was done away an old order of things, and introduced another, which should bring life and immortality to light. It was the darkness, the gloom, the death of that dismal period, which introduced the most illustrious period the Church has ever witnessed. They not only preceded, but were the very authors of it. The scene on Calvary was a great conflict. It was the hour and power of darkness. When the Great Head of the Church was about to introduce a new and a more glorious era of his grace, all the powers of the pit were roused to smother the rising glory.

### THE CROWN.

"They cast their crowns before the throne."—Rev. iv. 10.

There is much in the book of the Revelation which is difficult and obscure, and yet it answers to its title; it is a revelation, and not a book of enigmas of inscrutable mysteries. All will be made plain soon. Much is plain now to the believer who studies it with humility and prayer. It reveals the glories of Christ, telling us how our elder brother appears in his Father's house; what offices of love he sustains for us; what tender affection he bears toward us; as also in what estimation he has held at the heavenly court. It reveals the future glories of the Church more fully, and more in detail, than any other part of God's book; here "immortality is brought to light." It is also a map of the country which the Church has to pass through to her inheritance; her enemies, her conflicts, her trials, her victories, are here unfolded; and all to produce caution, courage, and consolation. The worship and service, the joys and employments of the heavenly world, or also of the world to come, (for most probably it is the resurrection state which is foreshown in this vision, Rev., 4th and 5th chapters), are here known. Here we may listen to the perfect melody, behold spotless beauty—witness worship without any defect—and humility without any mixture of pride. They (the four-and-twenty elders) fall down before him who sits on the throne, and worship him who liveth for ever and ever; and cast their crowns before the throne. Their dignity, their station, and their employment, are all worthy of our notice. The dignity of these worshippers is set forth in the following striking words,—"Round the throne was four-and-twenty seats, and upon the seats I saw four-and-twenty elders sitting clothed in white raiment, and they had on their heads crowns of gold." We do well to connect together, the white raiment and the crown. This shows the connection between righteousness and life. The fine linen is the righteousness of saints.—Rev. xix. 8. Only those who submit to God's righteousness, who are willing to be saved by the merit of another, can ever wear the crown. This connection of the robe and crown shows the union of the priestly and regal functions, and that the redeemed will reign and minister, be kings and priests unto God. The glorified Church will be exalted to reign with Christ, to sit with him on his throne, and to administer under him the affairs of his everlasting kingdom. They will be endowed with a noble and royal nature, corresponding with their high station and dignity. Theirs will be indeed a free and princely spirit then; every thought, feeling, and desire, will correspond with their high destiny. They will then be manifested as the sons of God.

The crown also denotes the completeness of their triumph, it is a crown of victory, which only the overcomer wears. The conflict has been long and sore, the race has been arduous; but the enemy is conquered, the goal is gained, and he who overcame for them, who was their forerunner, and whose cheering words animated them, even the Lord, the righteous Judge, gave them the crown, even a crown of life, of righteousness, of glory; an incorruptible crown, an exceeding and eternal weight of glory. This is the consummation of all their wishes, the reward of all their labors, yet the free gift of the God of all grace.

Those who wear the crown are "before the throne." How infinite the glories of that throne, how great the blessedness of those who are near it! It is a throne of majesty high and lifted up—a throne of righteousness, of grace, of glory. There every attribute shines forth and all appear in harmony. The Lamb is in the midst of it revealing its glories, fulfilling its high behests. Before it are the seven spirits of God, round it is the rainbow of the covenant, and near it countless hosts of saved and upheld ones, the two grand branches of the one family.—This shows their nearness to God—their acceptableness in his sight (they are his favorites in whom he finds pleasure)—and their intimate union with each other. What glories beam upon their eye—what wonders employ their thoughts—what happiness fills their hearts! They reflect the glory of God, as stars in the firmament of mercy; they show forth the beauty of the Sun of righteousness. They incessantly bear witness to the glory of God, and as they cast their crowns before the throne, sing, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things; and for thy pleasure they are, and were created."

This casting of their crowns before the throne, does not imply that they lightly esteemed them, or were grown weary of them. Earthly crowns have often been lined with thorns, and some of the high and mighty of earth have complained bitterly of their oppressive weight, and a few have abdicated their thrones and resigned their crown, glad to lay aside the trappings of royalty, and to escape from its oppressive cares; but the crown of life sits graceful and easy upon the brow of the glorified; they are at home in the house of their Father. This act of casting the crowns shows the reality and profoundness of their humility. It is an acknowledgement that their dignity is all derived from mercy, and held on the tenure of grace alone. Ah! little know we of the humility of heaven, how entire, constant, and all pervading it is. Yet is it fully compatible with the highest joy and the loftiest triumph. It is ever accompanied with profound gratitude. A sense of God's mercies, as well as a view of his glories, bow the soul down in reverent rapture. The Father's eternal love—the Savior's wondrous cross—the Holy Spirit's mighty energy, are all thought upon and delighted in. All the soul has escaped from, all it possesses, all it hopes for, is traced to Divine love, and then the bounty-loaded adorer falls before him that sitteth on the throne, and casts his crown at his feet; feeling unutterable delight, and acknowledging his dependence on him who is exalted to glory, to sustain them for ever in it. That dependence is as free from doubt, as the humility is from pride.—Thus God is all in all, and the blessed ones around his throne are perfectly happy, because filled with humility and holiness.

Have we good grounds to believe that we shall have a crown to cast?

"Have we received abundance of grace and the gift of righteousness?" Then let us seek to fight a good fight, to finish our course and keep the faith; to abide under the cross of Jesus, live on the fulness of Jesus, and love his appearing. Then in the day of his coming, he will own us, and crown us. Till then, let us seek grace to learn, and imitate the humility and gratitude of heaven. Let us lie low before him who sitteth on the throne, conscious of our own unworthiness; but let us give ourselves, body, soul, spirit, time, talents, properly, to him who redeemed us, full of confidence in his graciousness, assured that he will accept the offering, and bless the offerer. —*London Journal of Prophecy.*

### Excavations at Ephesus.

An extra sessional meeting of the Royal Society of Literature was held recently in London in order to hear some observation from Mr. J. T. Wood in regard to his discoveries by excavation at Ephesus. After tracing many conjectual attempts which had been made to fix the site of the celebrated Temple of Diana, Mr. Wood related how, after a long series of tentative efforts, extending over several years, he had at last struck upon the track which led from the Shaguesian gate to the Temple and had found the foundations of the wall built in the time of Augustus Cæsar by Gallus, the pro-consul, round the sacred Temple. On the last day of 1869 the workmen struck upon the pavement and sculptured figures, and since that period discoveries have gradually been made making it possible pretty nearly to a ascertain the form and dimensions of the entire building. Many other most interesting relics of the ancient city have also been unearthed, among them the almost undoubted tomb of St. Luke.

That was a noble reply made by Francois de Montmorin, Governor of the Province of Auvergne, when he received an order from Charles IX., of France, to join in the massacre of the Protestants on St. Bartholomew's day: "Sire, I have received an order from your Majesty to put to death all the Protestants in my province. I have too much respect for your Majesty not to suppose that these letters are supposititious; and if, which heaven forbid, the order really emanates for your Majesty, I respect your Majesty too much to obey it."

The French traveller, Baron Benvist-Machin, estimates that within the last forty years the Turcomans have carried off from Persia 200,000 captives, to supply the demand for slaves.

Brethren interested in circulating books and tracts will do well to notice the special offer made by Bro. Wiley Jones in another column of our paper, and get his really excellent works at half price—which is less than the actual cost of the books. No better literature for mission work is offered by any one than the works of Bro. Jones, and the entire stock should be taken in ten days.

The Annual Conference for the State of Indiana, will be held at Argos, Ind., commencing Friday, Oct. 9, 1885, at 2:00 p. m., and continue over the following Sunday. A general attendance is desired. Come, brethren, let us meet together once more, have a good meeting, and exhort one another, and so much the oftener as we see the day is approaching.

A. R. UNDERWOOD, Sec.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, September 16, 1885.


News has come that a brother of ours, W. J. Chaplin, died Monday morning. As his funeral takes place on our publication day, we have to omit some Editorial matter. O Death! sad direful word!

A NEW star has appeared in the constellation Andromeda which is creating much interest among astronomers. Its identity with the Star of Bethlehem, as the temporary star that appeared in 945, 1264, and 1572 has been formed, is thought to be quite probable. Since its first discovery, Aug. 27, it has been increasing in brightness, and it is thought that it will become a conspicuous object in the heavens in the course of a year. It is said to be visible to the naked eye, as a faint star, at the present time to those who know where to locate it.

To preach the gospel of Jesus Christ, the Son of God, his second coming to rule this world in righteousness, eternal life only through the Prince of life, God's Messiah, and practical piety resulting from a hearty obedience to the requirements of the gospel is solely our aim when visiting brethren in localities abroad. We introduce no distracting hobbies, neither do we take any part in sectional or Church difficulties. It is a matter of supreme importance, in the present crisis of human history, that we lead holy, blameless lives, and love one another with pure hearts fervently.

## Communications.

### The Relation Which Types Sustain to the Antitypes; also the First to the Second Testament (or Covenant).

Moses, who was styled the law-giver to the children of Israel, was commanded to make all things according to the model or pattern shown to him in the Mount (Sinai). He was commanded to be very scrupulous and exact in the details, (as frivolous as they might appear to us) for the least deviation or transgression received a just recompense of reward, which was death. Under the greater light which now radiates from "The Sun of Righteousness," we may now well exclaim with the apostle, "how shall we escape if we neglect so great salvation?"

This system of types, or the law, contained shadows or types of things to come. In point of time it spans not only the time, or the dispensation of the types, but must also include the time of the antitypical dispensation. It might be illustrated by a drama, which is divided into two or more scenes or acts, and between those several acts or scenes the curtain may for a time drop (not to close), but to give time to arrange for a new phase of what said drama was intended to teach or develop. To further illustrate this point, let us take Paul's teaching in Heb. ix. especially the 27th and 28th verses. And as it is appointed unto men once to die, but after this the judgment; so Christ (the antitype) was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without a sin offering unto salvation.

The apostle here brings this scene in the drama, so to speak, not only to the close of the present dispensation, but to the ushering in of the great day of the Lord, Peter's thousand year day, the great antitypical Sabbath, and of the ushering in of the great jubilee of jubilees. Paul, speaking of the Sabbaths, that they were shadows or types, (margin) of things to come. The weekly Sabbath must, I think, be included in the antitypical sabbaths, for the following, among other reasons, viz., that the ten commandments in their entirety, were a covenant.

And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon tables of stone. See Deut. iv. 13; also v. 1-6. In Lev. xxiii. We find that the seventh and first days were to be feast days; and the latter, together with the precedent (not a command) of the apostles constitutes (I should think) a good reason for the observance of the first day of the week. I am well aware that many of our good friends will take exception to this method of interpretation, but to me it appears obvious. I did not intend to go into any elaborate discussion of the Sabbath question at this time, but in order to give a true exposition of the types, according to my understanding of the same, this question rather forced itself upon my mind, and I thought I could do no less than to give it a passing notice. I cannot go further on this line of thought, except this, viz., that to keep the Sabbath of the decalogue, is to ignore this as a covenant, and that this (first) covenant is superceded by the new and better covenant, "established upon better promises." If any one should take issue here, and say that the old covenant has not yet given place to the new, let such an one read 1 Cor. xii., particularly the 25th verse, which reads as follows: "After the same manner, also, he took the cup, and when he had supped, saying, this cup is the new testament (covenant) in my blood; this do ye, as oft as ye drink it, in remembrance of me.

This shows conclusively that the old covenant had given place to the new. Here the type had met its antitype. The type of the harvest had met its antitype in the person of Jesus Christ as the first fruits—the sheaf. The harvest, we know, has not yet followed, but the signs of the times fully warrant us in believing and saying that the time is near at hand. Lord hasten it!

Matthew and Luke give a graphic description of what shall transpire just prior to Christ's second coming, and our own corporeal senses take cognisance, that they have given us a perfect fac simile of what we daily see and hear; for proof please read Matt. xxiv. and Luke xxi, and after reading the same, together with Paul's letters to Timothy iv. 1-7, certainly every true Christian, will be constrained to pray—"Thy kingdom come, thy will be done in earth as it is done in heaven."

Every day's observation is calculated to intensify this desire. But those, who are identified with what pertains to this life—its riches, honors, pleasures, etc., they would have no desire to change the programme, or the present status. Their motto or watchword would be, "Let us eat and drink, for tomorrow we die." In order for a right understanding of the Bible, it is necessary to know the import or significance of the types, symbols, figures or terms employed by the spirit, to illustrate certain truths. Christ used parables to illustrate certain phases of the kingdom of God. This mode of teaching, greatly facilitates the teaching on almost every subject we may wish to understand. Every school teacher well knows that illustrations on the black board, by maps, diagrams, charts, etc., greatly facilitate the instructions. Let us take, for illustration, Nebuchadnezzar's dream in Daniel ii. and Daniel's vision in chap. vii., and it is astonishing how much instruction is imparted within so small a compass, when we get the key to unlock the symbols. The kingdom of God in this book is the great objective point, as it is in all Christ's parables, and with all the Bible writers.

Daniel teaches the nature and the destiny—the rise and the fall of the four kingdoms which should precede the kingdom of God. In Daniel ii. he brings to view a great metallic image, beginning with the golden head, representing Babylon, silver to represent Medo-Persia, brass to represent Greece, and iron and clay, to represent the Roman or fourth kingdom. It will be seen at once, that when we constitute an analogy, we find a graduated depreciation existed from gold, down to clay; this is the inevitable result or conclusion. In chapter vii. four beasts represent the same four kingdoms, from the lion to a nondescript beast—a terrible beast. The analogy therefore would lead to the same conclusion. Either the advocates of the post-millennium doctrine, or the prophet Daniel in the conclusion drawn from the analogy, are at fault, to say nothing of the plain teaching of all the Bible writers. The analogy which Daniel institutes, teaches unmistakably that the kingdom of God will conquer the fourth kingdom, as that did the third, and so on to the first kingdom. The analogy holds good also, with regard to the territory, i. e., under (not above) the whole heaven, which is to be given to the saints; also in its laws, subjects and king, together with a body of rulers or a cabinet, together with a capital city—the New Jerusalem. The meek shall inherit the earth, when redeemed from the curse. But a small percentage of the types have as yet reached their antitypes. Jesus has not yet come out of the most holy, to bless his waiting people. The great jubilee trumpet has not yet sounded, to proclaim liberty to all the inhabitants of the land, those who have waxed poor under the present dispensation, have not returned to their possessions. It does not detract in the least from the interest which the true Christian, one who is waiting patiently for our great Antitypical High Priest to come out of the most holy place (heaven) to bless his waiting people, because, a long time (apparently) intervenes between the type and the antitype. The shadow may be long, but there can be no mistaking the one at from which it emanated, and that towards which it unmistakably points. The objections arising from this source, will at once vanish if we consult the Scriptures relative to this point, and by turning to the Prophet Hosea, iii. 4, 5, which reads thus: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." The prophet here teaches, that the typical system is not a defunct system, nor the kingdom of Israel a defunct kingdom: both are to be not only restored, but to be exalted to a higher plane. Both were styled glorious, but they have little now, by reason of the glory that will excel. See 2 Cor. iii.

M. L. LEWIS.

### CLEVELAND, O.

*Editor Restitution:*

This communication should have been several weeks earlier, only I had not the information I needed concerning some that have fallen asleep. The first part of our epistle, will be in connection with the life and death of our dear Brother T. C. Allerton, who departed this life, July 12, 1885, about 6 p. m.

We will give just a brief outline as far as we can, of the life and conduct of our deceased brother, reaching back as far as we can remember, having had any acquaintance with the Allerton family, which is about twenty years, but more especially with our dear brother who has fallen asleep in Christ.

Most of the time for the past seven years, he has been following his profession as a carpenter and joiner in our shop, and took the work as it came, either in the shop or outside. But very frequently he has taken an active part, as a foreman, or wherever he was wanted, from the highest to the lowest grade of work, and always ready to do his share, and sometimes more than his share, as he was always interested for, and faithful to his employer, and never wanting to be paid for what he did not earn.

He was faithful to his Lord and Master, he was faithful to his employer, and he was faithful to his family and neighbors, full of sympathy for the suffering of earth, whether friend or foe. I frequently went to him for advice and counsel, and the last time I asked advice of him was but two days before he died, and was in regard to a poor wayward servant that was much abusing himself and neglecting his work. So I went quietly up to him as he was busy at his bench, and plainly asked him just what he would do in the matter if it was his case to deal with,—as he was well acquainted with the one I asked advice about,—and as we were about to let our subject go and seek employment elsewhere, our Brother A. broke the silence and said, I guess I would give him another trial. These words seemed to come from his inmost feelings, and were full of pity and kindness toward the fallen ones of earth. We acted upon his advice at once, and have not yet regretted so doing.

The subject of this article, was an immersed believer in the things concerning the kingdom of God and the name of Jesus Christ, and an earnest worker for the advancement of the cause of truth, but in a very quiet and unassuming way.

Our Brother Allerton first heard the good news—the gospel of the kingdom—at Astalan, Jefferson Co., Wisconsin, about twenty-five years ago, and on investigation, found it to be God's truth, and also soon found it in his heart to believe and obey the same, and I never heard him express any regret for taking the steps he did. But just the opposite, for he loved to talk—in private—to his fellows, about the things he had believed. He did not do it with long prayers, nor standing upon the street corners, so as to be seen of men, but apparently he took the footsteps of the meek and lowly Jesus, for our brother was of a meek and quiet spirit, and so he conducted himself. He was no public speaker, but for the truth's sake and for his Master's sake, has often wished he could speak in public, so as to proclaim that life-saving gospel to the world and to his fellow workmen, who in a body went to his funeral, and showed their sympathy by sending a very large pillow made up at great cost, of the very choicest of flowers used on such occasions, with the words very beautifully arranged, "Our fellow workman."

Quite a large gathering of those of like faith and his friends, at the burial. Words of comfort and exhortation were spoken by our very aged brother J. M. Judson, and well adapted to the occasion, both to comfort the bereaved family, and to strengthen the cause which our deceased brother had lived and died by, for we believe that he both lived and died a Christian. The weather being warm we laid him away in the vault at Lake View Cemetery, until our Sister Allerton could finally decide where she should select as his final resting-place, till the Life Giver shall come to call him forth again to an immortal life that can die no more.

Finally she selected East Cleveland Cemetery, and in a few days, we removed him to the tomb to await the glorious resurrection morn, when the dead in Christ shall rise first, and as we stood and watched our brother being consigned to mother earth, we made the remark to a brother that also stood by, "There lays a Christian, a faithful servant; and a kind and indulgent husband and father and neighbor." Job says, Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And just so with our brother, he came to his daily work as usual on July 11th and worked all day, in rather unusual good spirits, and went away in the evening to return to his home, in the same way, and on the following day, (which was Sunday) he was at his place as usual in the meeting of those of the One Faith, to partake of the emblems of Christ's broken body and shed blood. And after the meeting was over he returned to his home and partook of his dinner, and then sat down to read, but being rather tired he fell to sleep, so his good wife suggested that he go and lay down on the bed and rest, which he did, but in a short time he was taken with a suffocating feeling in his throat and had to get up; so he passed down stairs and went at once out into the garden at rear of the house, and sat in a chair. He became worse, which his daughter discovered, and she ran to his assistance. But the enemy had got fast hold of him, and soon claimed him as his. He died in a few minutes after being taken sick, aged 58 years.

Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

Thus ended the life of a consistent Christian, a worthy husband and father, and a good citizen and neighbor.

Strange as it may appear, while we were attending to the funeral rites of our Brother Allerton, another of our worthy brethren, was at his daily avocation—as a gate-keeper at the works of the Cleveland Rolling Mill Co., while a strike among the hands was in progress, and an assault was made upon the works at the gate where our deceased brother was stationed. He not being in the best of health got very much excited over the fight between the mob and the police, which I have no doubt very much hastened his death, for at evening he went home as usual, and on his arrival there, he complained of great pain in his chest, and then lay down on a lounge, but could not remain there on account of suffocation, etc., so he sat up in a chair, but grew worse and passed away in about fifteen minutes after he arrived at his home. His name being Isaac Bisser, aged 58 years.

A years ago, our Brother Bisser heard the good news of the kingdom and the name, and found it in his heart to believe and obey the same by being baptized in the water of Lake Erie, by brother Jones who taught him the truth.

He too lived and died a Christian, and as we have said, there seemed to be no other two brethren that were better fitted for that great change which came so very suddenly in both cases. Oh, what a shock to all the brethren. It seemed hard to realize it, but we can say with Paul to Timothy (1 Tim. v. 13, 14,) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. Wherefore comfort one another with these words. All of the foregoing will fully apply to both of our deceased Brethren, whose seats are now empty waiting to be filled by some one who shall be just simple minded enough to believe and obey God's most precious word of truth, The gospel.

L. C. CATTELL.

They sleep in Jesus. Yes, and
Jesus made known the path of light
Which righteous men shall tread;
He showed the way, the truth, the life,
In rising from the dead.
Then let these fleshly yearnings cease,
Let joy our hearts expand:
Death is to them a peaceful sleep,
Who keep their Lord's command.
Their sleeping dust, ere long shall rise,
The sleeping saints awake;
When Christ in glory rents the skies,
And all the kingdoms shake.

L. C. C.

### Report of Annual Assembly.

The Annual Assembly of the Church of God met according to announcement in THE RESTITUTION, and was an occasion never to be forgotten, not simply because, as the Press of this city stated "eminent ministers were present and the meeting satisfactory to the church and the visitors," but for the greater reason that in response to the article on Primitive Christianity printed in the August 5th number of THE RESTITUTION (Q. V.) voices from nine different states and the District of Columbia accorded with the announcement therein contained, that there is now existing a condition of things "demanding on the part of Christians, something more than preaching and praying, or even the spreading abroad of the truth." An introductory discourse from 1st chapter of Paul's Epistle to the Church of Corinth, by Elder N. J. Morgan, to the edification of the assembly, initiated the proceedings. A letter from the Church of God, Brooklyn, N. Y., and most kind and loving epistles from Brother John Donaldson and Samuel Wilson, were also read. Citizens of the City of Winchester, among whom the City Press was well represented, formed part of the audience, and listened with interest to the evidences set forth, that this was the time for the reinauguration of "A true Christian Community on the Scriptural basis" (see manifesto) to the accomplishment of which Brethren stood pledged and were willing to lay all on the altar, when the time arrived to do so.

Especially was it enforced on the minds of all present that this was not a one man movement, that it recognized only one invisible leader, the Lord Jesus Christ, and all others Brethren, and that it would admit none of the leaven of modern mental or material speculation, all being held together by the free law of mutual attraction, and regulated by the Bible Standard. Nor could it be called a premature movement, for for thirty years a number of those composing the association had been living as best they could under unfavorable conditions, the principles of Primitive Christianity, and as it was argued had themselves been providentially preparing, and not only so but as shown by evidences contained in letters, others also had been preparing, first by receiving and digesting doctrinal truths of a restitutionary character ably and persistently set forth for as many years by THE RESTITUTION and other cotemporaries, in a word, by a Press appointed of God, as the Association believe for a specific work, and without which the grand outcome would have been impracticable: and secondly by reading up outside efforts at co-operation, comparing notes and reasoning with one another, etc., (see again manifesto) had been preparing, for what? for co-operative Christianity (on a scale commensurate with these times). That constitution of things, which in the beginning of this age received the fulfillment of the Divine promise contained in the following: And Jesus answered and said, verily I say unto you, there is no man that hath left house or brethren, or sisters, or father or mother, or wife or children or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions; and in the world to come eternal life." Mark x. 29-30.

And so it was reasoned, according to the Scriptures, that now, in Christian communal relations such as Christ taught, and the early Christians practiced until scattered abroad for a purpose (succeeding then under much more unfavorable conditions than at present exist), relations having for an object the opposite of that which obtains among most professing Christians to-day, and is very generally soul absorbing, the individual accumulation of wealth, now with such favorable governmental regulations as exist in this country. "A single county filled with co-operative communities on a real Christian basis, with sole ownership and the legal right to exclude all that is opposed to Christian principles, would astound the world by its material prosperity and preach the gospel more effectually than a host of evangelists" (see manifesto), and enable all who enter into communal relations and abide by the Bible Standard, to realize first what has been quoted as promised in the word of God, and forever silence infidel objections, as nothing else can.

"We know that just such human material exists at the present day," (for such a purpose) "and our mission is to bring them into relation to each other." Universal harmony pervaded the assembly, and members of the delegation from this state with friends from Washington, D. C., and those resident here all partook of the memorial feast, Bro. Morgan presiding, who with great unction and power dwelt upon the relation existing between Christ and "the church of the living God the pillar and ground of the truth." 1 Tim. iii. 15. And upon that "pure and heaven born principle, nurtured in the infinite counsel of heaven, and brought down to the sons of men amid the songs of angels by the blessed Savior, ratified by the blood of the everlasting covenant to gather together in one, all things in Christ, both which are in heaven of which are upon earth, even in him—were invited to participate in the rich memorials of a Savior's love, and expressed the belief during the time of our meeting, that teachings given for the past thirty years in this country, sometimes in the midst of opposition and even persecution, would yet be universally recognized as true and Christian communal relations be established, and attendant blessings realized, even in this present age, and in the lifetime of some present, according to the promise of our Lord already quoted, which applies as much to the close as the beginning of the age, for he says "There is no man," etc. In the light of co-operative Christianity the application of the promise is plain and in no other. After the departure of the delegations meetings were kept up during the week in the interest of the cause, and some subscribers obtained for THE RESTITUTION and also for "Words of Truth" published by the Association for the Promotion of Christian Knowledge (A. P. C. K.) and with which all the members of the Brotherhood are identified. One thousand manifestos printed by order of the Association for Promotion of Primitive Christianity, were on hand, and word given then as now, that all desiring copies may have (free by mail) by addressing A. P. P. C. House of the Brethren, Winchester, Va.

### DUTTON, Mich.

*Editor Restitution:*

We, with every other member of the "Church of God in the Abrahamic Faith," in Michigan, do most heartily join with Brother C. R. L. Crosier in our most heartfelt thanks to Brother H. V. Reed for his noble vindication of the truth of the Bible record of the begettal of the blessed Savior. In this age of infidelity and blasphemy, the very angels in heaven rejoice over every such noble step taken in the defense of the cause of truth.

B. W. & M. A. WOODWARD.

### CAMBRIDGE, Kan.

*Editor Restitution:*

Please find enclosed one dollar for RESTITUTION, as I am behind some. Many thanks for sending the paper, as it is next to the Bible to me and my family. We are alone here, but have introduced the paper into almost every family near us. Some like it very much. If any of the preaching brethren come this way we will be pleased to have them call on us. We live three miles north of Cambridge.

S. WITNESS.

### Business Notice.

At the annual meeting of the Old Conference held at Mendon, Mich., last June, a committee of three was appointed (consisting of Brothers Hoyt, Chesebro, and Lemon, (the two first mentioned favoring the old organization) to visit the Church of God in the Abrahamic Faith in Michigan, to see what measures could be taken to unite the two conferences; delegates from five different points were present, and after due consideration, the brethren were unanimously in favor of still holding to the new organization, with its legality, and declaration of principles; but throw wide open the doors, gladly welcoming any faithful, honest lover of the cause, who accepting the same, will put his shoulder to the wheel and bravely move the cause along. By order of the churches in Michigan. MARY A. WOODWARD.

The Second Annual Meeting of the "Association for the Promotion of Christian Knowledge," will be held in the "Church of the Blessed Hope (Geo. R. Kramer, Pastor) Cumberland St. near Lafayette Ave. Brooklyn, N. Y. Exercises will begin on Friday evening September 25th, at 7:45 o'clock, and continue with necessary intervals, until Sunday evening, September 27th, at nine o'clock. A hearty welcome awaits all members of the Association, and also any brethren who may rejoice us with their presence. Our Association work has been greatly blessed hitherto, and we hope that new plans that we have in view will greatly add to the spread of gospel truths. Further information will be cheerfully furnished by JOHN DONALDSON, Secretary, 448 Halsey St. Brooklyn, N. Y.

## News Items.

MADRID, Sept. 14.—There were 1016 new cases of cholera and 625 deaths from the disease reported yesterday in Spain.

The deaths by small-pox in Montreal and adjoining villages for five days last week were 114, an increase as compared with the previous week.

SUAKIM, Sept. 14.—Forty rebels advanced within a mile of the town, today, but three shells quickly dispersed them.

The British and Foreign Bible Society determined last year to issue an edition of the New Testament at two cents a copy. In nine months 950,000 copies were sold.

It is reported that the Government of India has arranged a convention with Beloochistan, by the terms of which the latter is to assist Afghanistan with 30,000 troops in the event of a Russo-Afghan war. In return Beloochistan is to be subsidized equally with Afghanistan, and the Quettah railway is to be connected with Kolat, the capital of Beloochistan.

Letters from China state that France lost 15,000 men in the Tonquin campaign, while the Chinese loss was 100,000.

The Ameer of Bokhara has abdicated in favor of his son Turani, who is inimical to Russian interests and friendly towards England. Russia has determined to extend her railway system through Bokhara despite the protestations of Turani.

The only new thing about the cholera is a successful experiment with ether vapor at Madrid. The pest has burned itself out in most districts of Spain, but it is increasing at Cadiz and Barcelona. In France the distinguishing feature is the mortality among the upper classes, so that the disease will come to be called, this year, the cholera of the rich. Throughout Spain for the week ending September 6th, there were 10,890 new cases reported and 6,789 deaths. Allain Targe, the Minister of the Interior, has expended $4,000 for the benefit of the cholera victims at Toulon, and $10,000 at Marseilles. A case of cholera occurred on Sep. 3d in Borgo, Taro, a small town thirty-six miles southwest of Parma, Italy. Cholera has also broken out in the Province of Genoa. Three cases are reported at Truro. Two cases are reported at Voltri and two at Brogelare. Three cases of cholera are reported at Trivo.

At the meeting of the local Board of Health in Montreal on September 1st, Dr. Boyse said that the inquiries of the chairman of the Board of Health convinced him that there were 2,000 cases of small-pox in Montreal. The epidemic, if it continues, will stop the grand annual carnival, and Montreal will thus be deprived of most of its attractiveness. On September 4th a large meeting of representative business men was held to discuss measures for the suppression of the epidemic. The municipal authorities came in for severe handling, and Montreal was declared by one speaker to be in a chronic state of filthy, and the worst-drained city on the continent. The average number of deaths is about fifteen a day. The Government has put in force an act which establishes a Board of Health and gives it arbitrary powers. The work of cleaning up and enforcing vaccination in municipalities adjoining Montreal may be executed by the board, at the cost of such municipalities.

### POMP, N. C.

Enclosed please find one dollar to renew my subscription for your ever welcome paper. I cannot afford to be without it while I can see or hear. Though my eyes are dim and my hearing dull by reason of age, I am looking to the time of opening of blind eyes and unstopping of deaf ears, and when the people will not say, "I am sick."

Yours in hope of eternal life.

J. T. FREEMAN.

### Notice.

Will the person who writes from Adrian, Mich., and sends us a remittance, and also makes inquiry in regard to another matter, please send her name, that we may know with whom to correspond.

A. R. UNDERWOOD, Sec.

### REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

# Selections.

## LOCALITY OF EDEN. No. V.

DR. THOMAS'S VIEW.

But one of the best and most instructive writers on this, as well as on many other Biblical and prophetic subjects, who have appeared in these times, was the late John Thomas, M. D., of Hoboken, New York. We quote the following extracts from his writings, because they enter well into the subject, and also show it in its various bearings and relations to the present and the future, as well as to the past, and especially to 'Eden Restored.' The first quotation is from his work, "Elpis Israel:"

When Moses penned the words, 'in Eden,' he was westward in 'the wilderness of the land of Egypt.' From the expression, then, we are to understand, that there was a country styled Eden in his day, which lay to the eastward of his position. Adam and Eve were its aborigines. It was 'the East' of the Egyptians, as Ohio, Indiana, and Illinois are 'the West' of the Atlantic American States. It was quite an extensive range of country, and in after times became the seat of powerful dominions. It appears to have been well watered by the branches or tributaries, of 'a river that went,' or flowed, 'out of it.' There were four principal streams, whose names, as given by Moses, are the Pison, 'which compasseth the whole land of Havilah;' the Gihon, 'the same is it which compasseth the whole land of Khush,' or Khushistan; the third, the Hiddekel, or Tigris; 'that is it which goeth eastward to Assyria. And the fourth river is the Euphrates,' frequently styled in the Scriptures, 'the Great River.' On the map before me, there are four rivers which flow together, and at length form a river which falls into the Persian Gulf. This indicates the country called Eden, namely, that which is watered by these rivers; so that we may reasonably conclude, that in early times it comprehended the land east of the Jordan, Syria, Assyria, part of Persia, Khushistan, and the original settlements of Ishmael.

This country, in after ages, came to be denominated 'the Garden of the Lord;' and the kings who reigned in it, 'the Trees of Eden.' It was no doubt termed the Lord's garden as a whole, from the fact of his having, in the beginning, planted a garden in it where he put the man; so that the name of a small part of Eden, came to be applied by his family in the time of Seth, Noah, Shem, Abraham, and Moses, to the whole region; more especially as the future Paradise is to occupy a considerable portion of its ancient limits.

The plain of Jordan appears to have been part of Eden from the following texts: 'Lot beheld all the plain of Jordan, that it was well watered everywhere as the garden of the Lord. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and dwelled in the cities of the plain;' that is, in the East, or Eden.....

That Eden extended to the Mediterranean, or 'Great Sea,' appears from Ezekiel's prophecy against Tyre. Addressing the Tyrian royality, he says, 'thou hast been in Eden, the garden of the Lord. Thou wast upon the holy mountain of God. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee. Therefore I will cast thee as profane out of the mountain of God. Thou shalt be a terror, and never shalt thou be any more.' The meaning of this is obvious to one acquainted with the history of Tyre. It was a royality of Palestine in Upper Galilee, whose king, Hiram, was in intimate alliance with Solomon. He appears to have been a proselyte worshipper of the God of Israel; whom his successors some time afterwards forsook; and therefore God suppressed the kingdom of Tyre by Nebuchadnezzar for seventy years; and finally by the Greeks....

Eden is emphatically the Lord's land, or garden; and from the creation till the breaking off of Israel's olive branch, the principal, and almost only, theatre upon which he exhibited his wonders to the nations in the days of old. Egypt and its wilderness may be excepted for forty years. Beyond its limits was outer darkness. Eden only was favored with light, until the gospel found its way among the nations of the west; and although darkness covers the land, and gross darkness the people; yet the Lord, its light, will arise upon it, and his glory shall be seen there....

These testimonies reveal a future state in regard to Eden, of which its primitive garden is a beautiful and appropriate representation. Once the seat of a Paradise on a small scale, it is destined to be transformed from its present desolation into 'the Paradise of God.' The country of the four rivers, even to the west from sea to sea, is predetermined to shine forth as 'the glory of all lands.' Paradise hath no other locality. Other orbs may have their Paradise; but as far as man is concerned, the Paradise of God will be by him planted in Eden according to 'the promise.' 'In that day, shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land;' that is, of Eden: 'whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance.'

The second extract is from his elaborate work "Eureka," an Exposition of the Apocalypse:

This word "Paradise" is merely a transfer from one language to another, —that is, it is not translated. It is originally a Persian word, transferred from that tongue to the Hebrew; and from the Hebrew to the Greek; and from the Greek to the English. In the Perso-Hebraic form it is "pardais," and occurs in Nehem. ii. 8, where one Asaph is designated as 'the keeper of the "pardais" which belongs to the king' of Persia; that is, a "pardais" in Palestine, from which the king authorized Nehemiah to take timber to make beams for the gates of the palace,' and so forth. It is evident, from this, that a "pardais" was a tract of land containing trees, from which timber might be hewn. In the English version it is translated by the word "forest."

This word occurs in two other places of the Scriptures: first, in Eccl. ii. 5. Here Solomon says; 'I make for myself gardens, and "pardaisim," and I planted trees in them of all fruits; I made me pools of waters for to irrigate with these the wood, making the trees to grow.' In the English version "pardaisim" is rendered 'orchards.' From this text it is easy to perceive what "pardaisim" were understood to be in Solomon's time. They were tracts of land planted with all kinds of fruit trees, and irrigated with streams of water, to make the trees productive.

The third place where the word occurs is in Cant. iv. 13. The passage reads thus, 'A garden enclosed is my sister bride, a spring shut up, a fountain sealed. Thy sprouts are "pardais" of pomegranate trees, with fruit of most pleasant ones; cyprus-flowers with spikenards. Spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief of the spices; a fountain of gardens, a well of living waters and streams from Lebanon.' The literal of this exhibits a "pardais" as a beautiful enclosure, and illustrates the sort of garden our first parents were placed in at the beginning. Speaking of this, Moses says, "Yahweh Elohim planted a garden in Eden of the East. And Yahweh Elohim made to grow out of the ground every tree that is pleasant to the sight and good for food; and a Tree of the Lives in the midst of the garden, and a Tree of the Knowledge of Good and Evil. And a river went out of Eden for to water the garden; and from thence it was divided, and became into four heads. The name of the first was Pison; that compasseth the whole region of Havilah, where there is gold; and the gold of that region is good: there is pearl and the stone of the onyx. And the name of the second river Gihon; that encompasseth the whole region of Khush. And the name of the third river Hiddekel; that flowing eastward of Asshur. And the fourth river the Euphrates,'—Gen. ii. 8. [Note—It will be seen that Dr. Thomas has given better renderings than our authorized version.]

From these examples we may know what the Hebrews understood by a "pardais," namely, a tract of land well watered, and abounding with choice trees, pleasant to the eyes, and yielding luscious fruits, and fragrant flowers; and rich in gold, and pearls, and precious stones. The Greeks called the Hebrew and Persian "pardais" by the word "paradeisos," which has been transferred into our language, and anglicised by changing "eisos" into "ise," and so making Paradise.

The Hebrews were instructed out of the law and the prophets. Hence, all the truth they believed was in harmony with these writings, while all their errors obtained place in their minds by adopting the speculations of the heathen, and thinking after their own vain conceits, as Jews and Gentiles do at this day. Corrupted as they were by myths and traditions, they never imagine Paradise to be the grave, or sheol, or hades, or some ethereal region 'beyond the solar system,' or in the skies! It remained for the reverend and learned doctors of the Nikolaitan Apostasy to proclaim this marvellous absurdity. The Jews knew what Paradise signified, for they were taught it in glowing terms by many of the prophets.

Instructed by these, they knew that the area of Paradise belonged to the country styled 'Eden.' When Moses wrote the passage quoted above, he was westward in 'the wilderness of the land of Egypt.' He says, "Yahweh-Elohim" 'planted a garden in Eden of the East.' This region was so named because of the delightful and pleasant character of the land and climate, from Eden, 'delight, pleasure.' Eden was a part of the East, as Ohio is a part of the West. It was quite an extensive range of country, and in after times became the seat of powerful dominions. It appears to have been well watered by the tributaries to 'a river that flowed out of Eden.' These were four principal streams—the Chesapes, the Gyndes, the Hiddekel, and Euphrates; of which the Hiddekel, or Tigris, and the Euphrates, are well known. The Hiddekel, Moses says, 'is eastward of Asshur;' that is, eastward of Nimrod's original settlements between the Tigris and Euphrates. The Chesapes, or Pishon, flows down from Media; and the Gyndes, or Gihon, is the river of Khushistan. These four rivers water the Eden of the East; and flowing out of it in a confluence of waters, empty themselves at length into the Persian Gulf.

This country in after ages, came to be denominated 'the Garden of Yahweh;' and the powers reigning in it, 'the Trees of Eden.' It came, doubtless to be styled Yahweh's Garden, as a whole, from the fact of his having in the beginning planted a garden in it for Adam and Eve; so that the name of a small part of Eden came to be applied by his family, in the time of Abraham and his posterity, to the whole region; more especially as the prophets of their race testify that the future Paradise is to occupy a considerable portion of its ancient limits.

That the Holy Land is a part of the Eden of the East, appears from certain prophecies of Ezekiel. In setting forth the certainty of the overthrow of Pharaoh, king of Egypt, by the king of Babylon, the Spirit recapitulates the power and dominion of the Ninevite dynasty of Assyria; which, however, was not able to withstand the king of Babylon, 'the mighty one of the heathen;' and, therefore, there was no hope for Egypt of a successful resistance. In the recapitulation, the Ninevite Assyrian is styled 'a cedar in Lebanon;' that is, his dominion extended over the land of the Ten Tribes of Israel, in which are the cedar-crowned mountains of Lebanon. After describing the greatness of his power by the magnitude of the cedar, the Spirit saith, 'the cedars in the Garden of Elohim could not hide him; nor was any tree in the Garden of Elohim like to him in his beauty, I made him fair by the multitude of his branches; so that all the trees of Eden in the Garden of the Elohim envied him'—ch. xxxi. 3, 8, 9. These trees were the royalties of Mesopotamia, Syria, Israel, and so forth, which the kings of Assyria had abolished (Isa. xxxvii. 11-18), and which 'could not hide him,' or prevent him getting the ascendency over them. It is clear, then, from the terms of this beautiful allegory, that the countries I have indicated were parts of the Eden of the East; that as a whole it is styled the Garden of the Elohim; and that the trees are the royalties of the land.

That Eden extended to the Mediterranean or 'Great Sea,' appears from Ezekiel's prophecy against Tyre. Addressing this Power, he says, 'Thou hast been in Eden a Garden of Elohim. Thou hast been upon the holy mountain of Elohim. Thou was perfect in thy ways from the day thou wast created till iniquity was found in thee. Therefore I will cast thee as profane out of the mountain of Elohim. Thou shalt be a terror, and nothing of thee during the olahm'—xxviii. 13-19. The meaning of this is obvious to one acquainted with the history of Tyre. It was a royalty of Palestine in Upper Galilee, whose king, Hiram, was in intimate alliance with Solomon. He appears to have been a proselyte to Judaism, which his successors sometime afterwards abandoned; and therefore Yahweh Ts'avaoth suppressed the kingdom of Tyre by Nebuchadnezzar for seventy years; and for the rest of the olahm, by the Greeks.

Eden has been a field of blood from the beginning of the contest between the 'Seed of the Woman,' and the 'Seed of the Serpent,' until now; and will yet continue to be until the Serpent Power be broken upon the mountains of Israel. It was in Eden that Abel died by the hand of Cain. There also Abel's antitype was wounded in the heel when 'he was made a curse for his brethren' by hanging upon a tree—Gal. iii. 13; and lastly, to fill up the measure of the iniquity of the blood-defiled land, the serpents of Israel slew the son of Barachias between the temple and the altar. But the blood of the saints shed in Eden did not cry to him in vain for vengeance; for as the Lord Jesus predicted, so it came to pass. 'Behold,' said he, to that generation of vipers, 'I send your prophets, and wise men, and scribes; and some of them ye will kill and crucify; and some of them ye will scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the land, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.'—Matt. xviii. 35.—*Re-ekah.*

# Communications.

## MICA PEN-NOTES.

HUMILITY.—A rain-drop that fell on a tree growing in the garden, which had suffered from the heat and drought of summer, was content along with its fellow drops, to take its way humbly down the stem of the tree to the ground, and to go down into the earth quite out of sight. Another drop that in striking a leaf appeared suddenly as a little bubble, was by its enlarged circumference, quite impressed with a new idea of its own importance, and as it marked its late companion disappearing below the earth, it said with an account of conceit as much as of pity: "Alas, for that foolish unfortunate that is doomed to go into obscurity and darkness, and be lost, while I remain visible and conspicuous in my chosen element (the air), and find myself much improved in size and appearance." And with that it began to swell and grow, until it thought itself a marvel for beauty and proportion, and that surely other falling drops must be very blind not to notice what a great promotion it enjoyed, and what a gigantic size it had attained to, when suddenly in the twinkling of an eye it burst and altogether disappeared. Meanwhile the humble drop that was content to do its mission, and go down into the dirt, entered into the open mouths of a tiny root, and was irresistibly drawn upward; continuing its ascent, in a few days it found itself high up in the air snugly stowed in an upper chamber of the tree, and making itself a blessing, by giving greenness and beauty to a little bud. And there it continued a long time useful and happy, growing and expanding, fulfilling its mission faithfully, and enjoying the reward of its willingness to be used according to the design of nature, while its conceited fellow had long ago totally failed to come to any good account, and when it broke up, was never heard of that season. Moral. True humility has its reward of due promotion in God's time, while conceit, impatient and hasty, soon ends in catastrophe or disappointment.

TEXTUAL PREACHING.—It is a question of some moment, how much of the diversity of opinion, narrowness of view, and intense sectarian spirit in world, is truly due to the practice of textual preaching, by which local and subordinate teaching is made to assume importance and magnitude, out of proportion with the whole fabric of Scripture. A single text or even a little handful of texts that have a certain resemblance, assume pre-eminence and obtain complete control in the mind, and have the baneful tendency to altogether forbid a calm and clear and comprehensive understanding of Scripture as a whole. For example, upon Christ's assurance to Peter (quite misunderstood), the Romish Church stands erected into a fabric of vast proportions, and almost every denomination in Christendom seems to have some feature or diagnostic quality, which may be due largely to a failure to read and preach and hear the words of God in their mutual relations and in their entireness, rather than so constantly in minute portions. Not that close examination of particular passages, is not useful and necessary, but that every passage and the lesson it conveys, should be held subordinate to the whole, or viewed in connection with the whole, and that we should always be exceedingly careful to interpret all Scripture in harmony with the very highest and best idea of its author possible to be entertained. Always and everywhere, the highest and best possible idea of God is absolutely inseparable from goodness and love, in league with purity. Indeed, love, being itself the very soul of purity, tends to work out finally that very thing itself as a result in every sphere of its operation.

Let us be careful to remember the importance of knowing God as he is. And that the leading and governing principle of his character and administration is goodness. Goodness chooses justice itself and retains it jealously in all its works, because by it, it more surely attains its final and magnificent end.

It is the very trait and quality of goodness, that its view and use of Justice, is to secure its own supreme purpose and irrepressible yearning.

LEITER to A. J. Gordon (Baptist) Boston, Mass. I have read with interest and attention your address on "Reverence of Doctrine," and deem it worthy of extensive circulation, even to the extent of a million of copies,—though with modesty and deference I suggest, that from careful examination and much reflection, I would have a single intimation modified. Please allow the query, conscientiously submitted, whether after all, the extensive prevalence of that tendency to so magnify death as to practically nullify the necessity of the Lord's *parousia*, does not have its chief nutritive root, in the doctrine of post mortem and incorporeal consciousness? I would speak tenderly and considerately, but when the whole sum of testimony on that topic is carefully weighed, it does seem to me that the necessity and grandeur of the resurrection, goes *pari passu* with the conviction and conclusion of that suspension of intelligence along with every vital function, that renders Divine interposition a *sine qua non*. Just so long as we recognize life independent of all or any organic function whatever, and consciousness still subsisting in defiance of death, we reserve there a root and source of those ideas of disembodied glory, which so powerfully war against the doctrine of the second coming. There is the ever present *fons et origo* (excuse the Latinisms) of those errors of intermediate felicity which really supersede the need of the resurrection, in the mind of the multitude. If we come to see, what I think the Scripture teaches, viz., the weakness, the insensibility, the utter dependence of death, then we keep clear and incorrupt also, the vital certainty and necessity of the resurrection. A seed of wrong opinion, however minute or faint, still holds itself ready to germinate into some vast banyan of overshadowing umbrage.

"The spirit returns to God," unquestionably, but I do not see intelligence and entity there, for reasons various and many, such as these:—Where Christ went—(to the presence of God) —the disciples could not come. In type, only the high priest could go into the most holy. In Peter's day David was not ascended into the heavens. That which is recognized as, self-ness (to coin a word)—goes to Sheol by all Old Testament testimony, and it seems to me the New Testament is a unit with the Old, to the same intent, when thoroughly understood. Certainly "in Sheol there is no wisdom or knowledge." But why should I seem to teach you who have such a knowledge of the word? I simply desired to emphasize the misfortune of any idea, if not really Scriptural, which should always remain ready by its constant and certain susceptibility to exaggeration, to weaken, even to paralyze the force of the grand doctrine of the resurrection.

I heartily concur with you in the expectation of coming days of darkness and trouble, when the light of inspiration will be sorely needed, and when us on should be ready by God's grace to endure martyrdom, joyfully, if need be, for the sake of the better,—the first,—resurrection. Non-consciousness of the incorporeal, or any incorporeal entity,—or element of life—the true waiting repose of the pious dead in their Shepherd Chief,—this is that which ever endears the doctrine of the Second Advent as a glory, and grand anticipation—keeps its necessity pure and positive to the mind in life—and furnishes a pregnant and energetic counterpoise to all the silly conceits and poisonous fracases of spiritualism. "If the dead rise not," hope itself is dead,—fruition of hope becomes an impossibility—and all is lost. So vital and radical I think, is the inspired certificate of the fact.

Now pardon all this, or the obtrusion of it, if so it seems. Your pamphlet is a battle-ax, and is worthy to go round the civilized world, only, if you will pardon me I would modify barely one paragraph. I want to hear you, as well as read. I am only an obscure watcher, known to God, but mostly hidden out of sight.

With sympathy and good will.

C. COLEBROOK.

P. S.—It is a thought of interest to me, that profound unconsciousness of sleep brings us experimentally much quicker to the glory of the resurrection, than a poor half-life of waiting in *Hades*—and is in fact the only practically immediate experience of felicity, the intermediate, being a void and blank, unsusceptible of cognizance, and utterly out of appreciation. C. C.

UNCLE JACOB'S PERPLEXITY. HIS AFTER-MEETING TALK WITH KATRINA.

"I tell you vot it is, Katrina," said honest Jacob Von Schlofstetter, coming home, one cool star-lit, autumn night, and sitting by the blaze of his kitchen fire,—"I haf been to most all der churches in dis big town of nineteen tousand peoples, und I haf got some strange ideas fery strong in mine head. I feels lonesome in dis place where I got no Lootheran brethren I can meet with for de worship of der great Gott, und my soul is sick for de want of some bodies to see where I can feel der Christian's freedom to shpeak and tell all de ways of Gott to his believing peoples.—Und I joost come to dis opinion,—dey haf all forgot what de apostle say, 'Be not forgetful to entertain strangers,' for nopody in all dese twoff months dat I lif here, efer say one wort to me. 'Vot is your name?' or 'goot evening brudder Jacob' 'und afery pody is joost welcome to take some part in our meeting, und we hope you will feel at home mit all dese worshipping children of Gott.'

No! So I joost sit still all der time und thinks mit myself. I wonder if I should not be a trouble und a scandal to some bodies, if I should shpeak a wort in dis assembly for de Master's cause. Dey will say 'who is dat strange man? He must be an old countryman py his progue. I guess he potter keep shtill all der time,' und so I tink if nopody care und nopody take me py the hand, und nopody shpeak de least mite of an encouraging wort, und nopody say, Gott bless de Pilgrims und de strangers,—fary well! —because der Pible say to go swift to hear, und slow to speak, und I will nefer make anypody grieved by robbing dem of der two or tree minutes apiece, often if der pe some times when der leader get nerfous because efery pody keeps to still. So I say I haf tried several churches und dey haf der bright gas lights und der good hymns, und der music und der Scripture reading und de explanations of der passages, but nopody efer say we gif goot welcome to strangers and Gott bless dem to pray or to shpeak; or to sing, und I say, Jacob, you haf nefer forgot to mind your own planess a leetle, and I go away ashamed in my mind, not because I am ashamed of my religion or my profession, but because I carry der weight of a question I haf not got de wisdom to determine. Do der Christian peoples care for de witness of a strangar, or will dey tink, we wish he would joost go back to Obermany, or hold his tongue in our prayer meetings? I know fery well dot somepodies say in dere minds, of course dis is der public meeting for all der Christians dat come when der great bell sound in der steeple, und of course der French or der Cherman und efery body else can use his priffilege, but what goot is dat to me when I cannot see into der brain of der minister, or deacon or principal peoples, to know what dey think? How can I read der writing when de book is not open? How can I see through blinds ofer de windows? What does du silence say so plainly, as dot you can keep still too? What does du unrecognising manner signify, said Jacob waxing eloquent, "dat dot we haf no anxiety to make friends with a mere visitor, or to git any sign dat we wish to lete or encourage a brudder, efen though his heart is beafy with loneliness, or pardoned with a yearning for de privilege of de communion of honest goot worts. So you see how I feels, Katrina, mine goot frau, und I tinks, we, mineself, und mine oderself, dot is you, we will praise Gott, here in our own house togeder, und talk of all der wondrous works of de Lord in dis place, for where ofer two are met togeder, dere, Jesus says, I am in der midst of you. Und when I haf peen to der meetings, on der Sappath day, I haf peen glad to take a little seat far off in de gallory, because I feel altogeder de best in a corner, pretty much out of sight. Und dere, in secret, I prays to der great Gott, und say, 'Lord, when you please, dere will be more freedom und sympathy, und a leetle more of de simplicity of der apostles. When you please, dere will pe more equality, more charity, more condescension, more brudderly love. When you please, dere will pe more humble mindedness of der believers.' Katrina mine frau, I am sure dot dere is too much formality in de public worship, und dot dere is need of more comfort of love dan of more comfort of ease and ornament and beaut, in der sanctuaries. Der peoples need more grace of godly humility, dan more grace of manners und apparel, more music of praise in de heart dan praise of der lips of der singers, and dunder of der organs."

And Jacob arose, and putting on his spectacles, asked his good Katrina "if she would be good enough to hand him the Cherman Pible from de bureau py de clock." C. C.

*Editor Restitution:*

By request, I give a synopsis of our late travels. Myself and wife started July second, to Brother Roland Thomas,' about sixteen miles from here. He is a believer in the truths we cherish, and father-in-law to one of my sons, and one of my daughters. We talked of the things pertaining to the kingdom, left them a lot of THE RESTITUTIONS. The next morning started for our daughter's about sixteen miles farther. The next being the fourth, my son-in-law shut down his mill and took me to Tidioute to take the train for Salamanca, about sixty-eight miles. Having read Brother J. B. Lent's notice in THE RESTITUTION, I wrote him that I would be there for the fifth. He met me at the train and escorted me to his house. Found we were quite well acquainted, as Father and Mother Ongley used to put up at his father's in Canada, and frequently spoke of son John T. Sunday a. m., and evening we had the Baptist Church to preach in, and gave a synopsis of the hope we cherish, to-wit, eternal life, salvation, the kingdom, resurrection, restitution, glory, and the second coming of Christ, when his reward will be with him, and his work before him. Sixth, went back to where I left my wife at my daughter's. In the night, my son and his wife came from home, having received a dispatch that my only sister, of Havanah, N. Y., was dead. Next morning, self and wife started for the house of mourning, 252 miles, but was too late to see her on account of not connecting with trains on different roads. We stayed with our relatives eight days, and then returned to Salamanca. Preached Thursday evening on the Gospel, showing that it embraced the items of the hope as presented by us when we were there before. Friday evening we spoke on "the faith once delivered to the saints." Sunday p. m., by request, spoke on Dispensational Truth, as shown by my chart of the Great Week. Hope good was done, as some were interested. Brother Lent and family were very kind to us, and did not send us away empty, although he advertised our meeting in different papers, with "No collection" added to it. When I see the glorious truth relating to the coming age, I wonder that prominent Adventists can say, I hate the age to come, as some have said in this region. Hope they will yet see their mistake, and not only profess to love his appearing, but his work before him. I expect to preach it while I am able and have an opportunity. Yours in the hope.

JOHN T. ONGLEY.

ROWE.—At Oshawa, Ont., July 30, 1885, Benjamin Rowe, aged 88 years and four months.

Brother Rowe was born in England, came to Canada when a young man, with his beloved wife, who died a number of years ago.

The country where he settled being new, their lot, at first, was hard, in the midst of quite a large family, whom they raised up.

Brother Rowe was among those who embraced the doctrine of Christ to come and reign on the earth, in the days of the lamented William Miller. But he was not like some who have stuck their stakes, saying, we have learned it all. Not so! His course was onward as a learner in the school of Christ.

The doctrine of the glorious future was a pleasing theme to him, believing that a future state of existence is made to depend upon a resurrection, and the resurrection is made to depend upon our being in Christ—"chosen in him before the foundation of the world."

In his death, the Church of God in Darlington has lost a good member, and children a kind father, and the community an honest man, and the writer a true friend. R. V. LYON.

FORREST.—At Havana, N. Y., July 5, 1885, of hemorrhage of the lungs, Mrs. M. E. Forrest, aged 69 years, and three months.

Sister Forrest was the only sister of the writer. She took care of Mother Ongley in her last days, and now she and her husband sleep with her in the same burial grounds, awaiting the resurrection morn, while Father Ongley sleeps near us in Pennsylvania.

JOHN T. ONGLEY.

## To the Brethren in Kansas.

I intend to visit the Conference at Millerton, Sumner Co., also to spend six or eight weeks among the brethren and proclaim the gospel, as the way may open. Those wishing me to call and preach in their locality will please correspond with me at once, at Millerton, Address, C. C. Ramsay, Millerton, Sumner Co., Kansas.

# Poetry.

## Lyrical Poetry of the Bible.

JACOB'S BLESSING UPON JOSEPH.

Out of the hand of the Mighty One of Jacob,
From thence, from the shepherd, the rock of Israel
From the God of thy fathers who helped thee,
From the Almighty, who blessed thee,
Shall come the blessing of heaven above,
The blessings of the deep, which lieth beneath,
The blessings of the breast, and of the womb,
The blessings of thy father exceed the blessings
of the ancient mountains,
The delight and ornament of the ancient hills!
Let it come upon the head of Joseph,
And upon the crown of the consecrated one of
his brethren.

MOSES' BLESSING UPON JOSEPH.

Blessed of Jehovah be his land,
With the most precious things of heaven;
With dew, and with the deep which lieth beneath,]
And with the most precious products of the sun;
And with the choicest things quickened by the
moon,
And with the greatest things of the ancient
mountains,
And with the most excellent things of the eternal
hills,
And with the richest things of the earth and her
fulness.
And let the blessing of him that dwelleth in the
thicket.
Come upon the head of Joseph,
Upon the crown of the chosen one of his brethren.

The closing passage of this ode has peculiar interest, as being substantially the last words of Moses to his people.

# Selections.

## JEWISH NATIONALITY.—THE INDICATIONS OF ITS APPROACH.

The one hope and expectation of the Jews from the very commencement of their national existence has been the coming of Messiah. Moses prophesied that he would come: "The Lord thy God will raise unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken." Deut. xviii. 15. Succeeding prophets described yet more fully the person and work of the expected Messiah. The Jews knew this, and a spirit of expectancy was awakened in the latter centuries of the Jewish era. There was a spirit of expectancy, and when Jesus came they gave him a hearing—at least, the common people—while a few faithful ones gave their avowed allegiance, and gave themselves to him. After his resurrection and ascension, when he was declared with power to be the Son of God, and while there was still a spirit of expectancy, we find three thousand on the day of Pentecost willingly receiving him, and on the succeeding day about five thousand. We are told a great multitude, both of men and women, believed on him, and then went forth and preached him boldly. And Paul himself went forth preaching Jesus, the Son of God, to the scattered Jews, who were in expectancy of the Messiah, and there was some everywhere who believed.

The Judeo-Christian element was the most important element in the history of the Primitive Church, although we are apt now to forget that. Still, after all, He was rejected by the nation to whom he was sent, but the election obtained mercy. But we find this spirit of expectancy continued, notwithstanding the building up of the Talmudical system, which arose to take the place of the Messiah, who had not come, and to account for his absence.

This expectancy has continued. In the second century a false Messiah arose, and drew many into rebellion against the Romans, who with great difficulty subdued him. Others followed at various times, and even in the seventeenth century one found adherents in all parts of Europe, Africa, and Asia.

Consider for a moment how much this spirit of expectancy had to do with the basis of the Christian Church. It was prevalent when Christ came, his disciples were drawn from the people who were looking for Messiah. After his death and resurrection the Apostle Paul, who was a Pharisee, went everywhere preaching the same message that Jesus was the expected One, and in all places some were convinced. In the miserable condition in which Jews now are—in many countries, scattered, scorned, hated, persecuted, and tormented, you will find burning in their hearts the hope of the Messiah affording them consolation and comfort. There are numbers of Jewish men and women who forgetting everything else, are rejoicing in this hope, and finding in it a balm for all their wounds.

In these times there are expectant ones in all lands; and even in the darkest times of the Talmudical system, when it pressed heavily on the Jews, squeezing out their faith, and in these rationalistic days, there were and there are Jews who have been led to acknowledge Christ, not by the labors of the church, but by the Spirit of God. The church of the Middle Ages did all it could to make Christianity hateful to the Jews, yet even then many, from the study of Scripture, were led to accept Christ as their Messiah. And this expectancy has been growing.

Since the beginning of this century, since the French Revolution, things have changed more or less concerning their outward condition; the Jews, even in the East, are no more shut up in Ghettoes, but take part in the social and political life, and in the arts of civilization and culture among the nations among whom they dwell. And a change has also come over the Rabbinical system. That system was the product of the isolation of the early ager, but the moment this isolation ceased Rabbinism lost its vitality, although the form still exists. Being gradually emancipated from the Rabbinical system many went to Atheism, some to Pantheism, and others adopted certain forms of the Christian Church in the synagogue, so that very much which distinguished our ancestors from the Gentiles began to disappear.

And here we come to see that, while modern Judaism and Rabbinism are diametrically opposed in many things, they have this in common—no Christ, no Christianity; while all the time there is still, as there has been in the past, a spirit of expectancy. Always in prosperity this dwindled away; in adversity it revived. So we see the strange fulfilment of the old words: "I will allure her, and bring her into the wilderness, and speak comfortably to her." The alluring is to proceed by leading her into the wilderness; we have seen this wilderness in these days. Israel has been prosperous, and she forgot her hope. But there is a turning of the tide. We were startled years ago by the rising of anti-Semitism in Europe—the bloody persecutions in Russia. Blood lies at the door of those who enacted these persecutions, and there are many things which may well make the Christian Church ashamed. I would speak more strongly if it were not I were myself a Jew—but for all that these things mark the turn of the tide. Israel is being allured into the wilderness by the anti-Semitic movement, and notwithstanding the unbelieving spirit beginning to prevail, thousands of hearts have been turned to the hope of Israel, and more Jews have been brought into the Christian Church than in the preceding fifteen hundred years. And not merely individuals, but numbers, for we have now, it is estimated, in the Christian Church somewhere between sixty and seventy thousand Jews, and among these many distinguished for learning, Christian zeal, Christian love, and Christian works, which gives a little sample and foretaste of what will be the case when "all Israel shall be saved" and be recognized as the people of the Messiah, and be known everywhere as his messengers and missionaries.

Now here the anti-Semitic movement has occurred, marking the turning of the tide nationally. There were many who were striving to throw off their nationality—they would be Jews no longer; or, at all events, only Jewish Germans or Jewish Russians, not German Jews and Russian Jews. They wanted to throw off their Jewish nationality, and especially was this the case in Russia. But they have been made again to feel there is a deep chasm between them and the Gentiles, and that they cannot throw off their peculiarities, for, as it is written: "Lo! Thy people shall dwell alone, and shall not be reckoned among the nations." They shall dwell alone; they were not doing so when the persecution broke out, but they saw their error, many of them, and now the special hope of Israel has revived, and many are talking of going back to Palestine.

Ever since the persecutions in Russia and the social ostracism in Germany, the longing of the nation to return to Palestine has been growing, and it is still gaining in intensity and extent, notwithstanding all the difficulties that meet them. Their eyes are being directed anew toward Jerusalem. I wish you believers would take that *vis a vis*. There is much spoken against Jewish missions, but they are accomplishing the grand purpose of God; and, besides, you are bound by the noblest motives of gratitude to give back to the Jew what you received of him. You received mercy through their unbelief, that through your mercy they may obtain mercy.—*Theodore J. Meyer, in Christian Herald and Signs of Our Times.*

## The Resurrection.

Resurrection is our hope; our hope in life, our hope in death. It is a purifying hope. It is a gladdening hope. It comforts us when laying in the grave the clay of those whom we have loved. It cheers us when feeling the weakness of our own frame, and thinking how soon we shall lie down in dust. It refreshes and elevates when we remember how much precious dust earth hath received since the day of righteous Abel. How sweet that name —"Resurrection!" It pours life into each vein and vigor into each nerve at the very mention of it!

It is not carnal thus to bend over the clay-cold corpse and look for the time when those very limbs shall move again; when that hand shall clasp ours as of old; when those eyes shall brighten; when those lips shall resume their suspended intercourse; when we shall feel the throbbings of that heart against ours, for it is scripture; it is spiritual. Some may call it sentimental; but it is our very nature. We cannot feel otherwise, even if we would. We cannot but love the clay. We cannot but be loth to part with it. We cannot but desire its reanimation.—The nature that God has given us can be satisfied with nothing less. And with nothing else has God purposed to satisfy it. "Thy brother shall rise again." "Them that have been laid to sleep by Jesus will God bring with him."

We feel the weight of that mortality that often makes life a burden; yet we say, "Not that we would be unclothed, but clothed upon, that mortality may be swallowed up of life." We lay within the tomb the desire of our eyes, yet we cling to the remains, and feel as if the earth that struck the coffin were wounding the body on which it falls. At such a moment the thought of opening graves and rising dust is unutterably precious. We shall see that face again. Not only does the soul that filled that clay still live; but that clay itself shall be revived. Our risen friend shall be in very deed—form, look, voice—the friend that we have known and loved.—Our risen brother will be all that we knew him here when, hand in hand, we passed through the wilderness together, cheered with the blessed thought that no separation could part us long, and that the grave itself could unlink neither hands nor hearts.—*H. Bonar.*

# Youth's Column.

## Where is Your Boy To-Night?

Life is teeming with evil snares,
The gates of sin are wide,
The rosy figures of pleasure wave,
And beckon the young inside.
Men of the world with open purse,
Seeking your own delight,
Peace and reason is wholly gone—
Where is your boy to-night?

Sirens are singing on every hand,
Lurking the ear of youth,
Gilded falsehood with silver notes
Drowneth the voice of truth.
Dainty ladies in costly robes,
Your parlors gleam with light,
Fate and beauty your senses steep—
Where is your boy to-night?

Tempting whispers of royal spoil
Flatter the youthful soul
Eagerly entering into life,
Restless of all control.
Needs are many, and duties stern
Crowd on the weary night;
Father, buried in business cares—
Where is your boy to-night?

Pitfalls lurk by the flowery way,
Vice has a golden gate;
Who shall guide the unwary feet
Into the highway straight?
Patient worker, with willing hand,
Keeping the home hearth bright;
Tired mother, with tender eyes—
Where is your boy to-night?

Turn his feet from the evil paths
Ere they have entered in;
Keep him unspotted while yet he may;
Earth is so stained with sin!
Ere he has learned to follow wrong,
Teach him to love the right;
Watch ere watching is wholly vain—
Where is your boy to-night?

"One good mother," says George Herbert, "is worth a hundred schoolmasters. In the home she is a loadstone to all ears and loadstar to all eyes." Imitation of her is constant—imitation which Bacon likens to a 'globe of precepts.' It is instruction; it is teaching without words, often exemplifying more than the tongue can teach. In the face of bad example, the best precepts are of but little avail. The example is followed, not the precepts. Indeed, precept at variance with practice is worse than useless, inasmuch as it only serves to teach that most cowardly of vices—hypocrisy."

## Carrier Pigeons.

I was delighted with the four beautiful carrier pigeons, or doves, which my brother brought home one evening in July. He had bought them on the train, of a boy who had raised them and was taking them to Newark, N. J., to sell, probably to Mr. H. P. Baldwin, in that city, who is using carrier pigeons as messengers of the sea. One, which he had sent out with the steamer *Westland*, that sailed from New York on Friday, July 3, when set free flew home and was found in its coop with this note fastened to one of its legs:

"Sunday, July 5—Liberated at 1 P. M., 213 miles from Sandy Hook, wind south, fresh breeze, weather clear."

The bird reached land that night. Another was sent out with the *Circassia*. On the morning of June 7 it was set free at seventeen minutes after nine, when 255 miles out, and arrived home that same afternoon with its message. The message is written on very thin paper, rolled up tightly, and so fastened to the upper part of the bird's leg as not to hinder its flight, or be shaken off by the flapping of its wings. In olden times it was attached to the neck or wing.

You well remember the Bible story of Noah and his dove. Three times was it sent out of the ark that he might learn from it whether the waters of the deluge still covered the earth. The first time it "found no rest for the sole of its foot" and returned; the second time it came at evening with a plucked olive leaf in its mouth; the third time, finding a resting place, it remained away. Then Noah and his family were sure that they could safely leave the ark.

It is not known when or by whom pigeons, or doves, were first used to carry messages: all nations seem to have employed them in this service. The Egyptians carved them on stone as carrying messages from priests. Asiatics, Greeks and Romans all learned to prize these "couriers of the air," and sent them to bear important messages to places and persons far away.

The best carrier pigeons are said to be those which are trained in Turkey. There the young pigeon, as soon as it has strength to fly well, is taken in a covered basket half a mile from home and set at liberty. If it fails to return it is thought to be stupid and without value, but if it returns, the distance is increased more and more from time to time. The younger it is when this training is begun, the better is its chance for becoming a good messenger.

When a young wasp is ready to leave its nest it will not fly from it at once, but will hover near it for a while, and then move farther and farther away until it has made itself familiar with the objects about its home. So the carrier pigeon in its successive flights becomes acquainted with the objects which serve as landmarks, by which it is guided in returning home. Should these be hidden from its sight in foggy or hazy weather, or after a heavy fall of snow, the best trained pigeon would probably be lost if allowed to start for home. When let loose it rises to a great height, flies round and round as if looking for one of these landmarks, and then on seeing it darts away in its arrowy homeward flight. From its elevation it can see to a great distance. Its accuracy of flight is said to depend very much on the points of the compass, though each bird may have a different line of flight; one, for example, choosing a line east and west; another, a line north and south. The electric or magnetic currents continually crossing the earth are said to influence the birds.

The ordinary flight of the carrier pigeon is about thirty aerial miles an hour, though some fly much faster. I have read of twenty-four started at the same time to fly a distance of 150 miles. The one winning the prize arrived home in an hour and a half, having flown at least ninety miles in the hour: sixteen arrived an hour later.

Philadelphia claims to have a pigeon which has flown the greatest distance recorded in this country or abroad. On the 21st of July last, at 7:30 A. M., the "Red Whizzer," a pigeon belonging to R. L. Hayes, of that city, started from Pensacola, Fla. (to which place it had been taken), and arrived at its home in Philadelphia at 7:15 A. M., August 2. It had flown the air-line distance of 930 miles in 12 days 23½ hours. Another, named "China Bill," was found in its loft on Sunday morning, August 9. There were eight pigeons set free. Red Whizzer, having won the prize, will receive with golden leg-bands the name of "Pensacola," and will have freedom from all flights in the future.

Our pigeons, which I mentioned at the beginning of this article, were given a snug little house three stories high, with parlor on first floor, and sleeping-rooms above. The front door and three front windows open into a pleasant court-yard enclosed with a covered arbor of lattice work. In the back window, which is quite large, there are several panes of glass. As carrier pigeons are mild and gentle, true and loving, and have a great fondness for their home, I hoped that ours would live happily together, and in this "sweet home" would forget the one they had left. On Sunday morning, as I was starting for church, I heard my father say: "One of the pigeons has flown away!" "Has it gone home?" I inquired. "No doubt about that!" replied my brother. When I took my seat in our pretty village church I was still thinking of the lost bird, and, as it was early, I opened my Hymn Book and read these verses by Thomas Moore:

"The bird let loose in eastern skies,
When hastening fondly home,
Nor stops to shun the robber's eyes,
Nor flies
Where idle warblers roam;
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her sight,
Nor shadows dim her way.

"So grant me, God, from every care
And stain of passion free,
Aloft through Virtue's purer air,
To hold my course to thee!
No sin to cloud, no fear to stay
My soul, as home she springs!
Thy sunshine on her joyful way,
Thy freedom in her wings!"

This beautiful hymn, and our bird's homeward flight that lovely Sabbath morning, led me to remember the words of the great and good missionary Dr. Judson:

"I am not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a schoolboy bounding away from his school. Death will never take me by surprise: I feel so strong in Christ."

I visited our pigeons yesterday and learned, to my sorrow that another had flown away. How either escaped I cannot tell. This morning my brother wrote to the boy who sold them, telling him where our home is and asked him to send back the pigeons and two more. We do hope they will stay with us when they come.—*Emily, in New York Observer.*

*Dear Children:*

In this beautiful earth God has formed nothing without a purpose. Many children of men exist, but one only hath God begotten, whom he calls his well beloved Son, through whom alone we obtain eternal life. The high and lofty mountains whisper his wonderful ways, but one among them all, hath God chosen which is called "the Mountain of his Holiness," from thence "the perfection of beauty God hath shined." And of the depths of the sea, there is a river the streams thereof shall make glad the city of our God, "the pure river of water of life." And of all cattle which God hath caused the earth to bring forth, the lamb without spot or blemish did he provide for Israel's morning and evening sacrifice. Many cities have been constituted by man, but the City of the Great King hath God chosen to place his glorious name there, even Jerusalem, or "the vision of peace." Lovely flowers deck the earth with their splendor, but the rose of Sharon, or "this song," and the lilly of the valley, was God's choice of beauty, to characterize his beloved Son.

And of all the elegant birds with their rich plumage, and rapid flight, the little gentle dove was God's peculiar choice to bear in its mouth tidings of peace, and to be the very embodiment of eternal power resting on Jesus. Among all the trees, and fruitful plants God hath chosen one vine only, of which he is the husbandman. Of all peoples God has gotten to himself one nation, whom he called his first-born, when he brought them out of Egypt. Beautiful crowns of rare brilliancy have given glory and honor to the kings and queens of this world, but a crown, bright and sparkling with gems of light and life, has our Lord laid up for them who love his appearing.

Children beloved strive for this. I remain,

Your affectionate Teacher,

E. COFFMAN.

## True Devotion to God.

"Whoever deceives himself, his heart has but a vain religion."—*Revision's version* of Jas. i. 26, last clause. How many mistakes are made respecting devotion! Some make it consist only in a multitude of prayers; others in numerous external works, which tend to the glory of God, and the good of our neighbor. Some place it in a continual desire to secure salvation, and others in rigid austerities. These things are all good—they are even necessary, in a certain degree; but we deceive ourselves, if we deem them the foundation and substance of true piety. That piety which sanctifies and devotes us entirely to God, consists in doing his whole will, and accomplishing precisely at the times, in the places, and in the circumstances which he appoints, all that he desires. Whatever may be the exploits which you wish to perform—however brilliant the deeds which you are pleased to attempt, you will be rewarded only so far as you have done the will of the sovereign Master. The servant who attends you may accomplish wonders in your house, but if he does not therein execute your wishes, you will make an account of his deeds, and will complain with reason that he serves you ill.

Perfect devotement, (from which the term devotion is derived,) implies, not only that we do God's will, but that we do it from love.—God accepts that only which is given with joy, and in all his requirements, it is always the heart which he demands. Such a master well deserves that we should consider it a privilege to be subject to him. This devotion must maintain itself equally on all occasions, leading us to submit to the divine will in that which naturally displeases, and afflicts us, and contravenes all our views, inclinations, and designs—yea, it should make us ready to sacrifice, if need be, our happiness, our property, our time, our liberty, our life, and our reputation. To have this disposition, and to realise its effects, is to exercise true devotion. But since the object which God has in view is often concealed from us, there remains another step of self-renouncement and mortification to be taken—to accomplish God's will by simple obedience or submission, an obedience which is blind, yet wise even in its blindness. This requirement is made of all without exception, since he who is the most enlightened, the best qualified to draw souls to God, and the most capable of conducting them to him needs himself to be led.

## Conference Notices.

The Second Annual Conference of the Church of God, in Michigan, will convene, (the Lord willing) at Watson, Allegan Co., beginning Thursday evening, September 24, holding over Sunday. A cordial invitation is given to all lovers of the truth to be present, brother Chaplin, our much respected Editor of THE RESTITUTION with several other friends from Indiana, have promised to meet with us, and with the united efforts of the brethren in this State, we expect to make this meeting the best we ever had, and so build up, and fortify the blessed truth. Come one, come all. Those coming on the G. R. & I. R. R., either from the North or South, will stop at Martin and inquire for Brother Isaac Catt. Those coming on the Michigan and Ohio, stop at Fisk Station, and inquire for Brother John Grant. Teams will be in readiness to conduct the friends to the Church.

By order of the Executive Committee.

MARY A. WOODWARD, Sec.

The Annual Meeting of the Christian Association of Iowa, will be held, (if the Lord will) at Irving, Tama Co., Iowa, commencing Thursday evening, Sept. 24, 1885. Churches will send delegates at the usual ratio, and all who love the truth are invited to attend. Those coming by the C. & N-W. R. R., will stop at Belle Plaine; those by the M. & St. P. R. R. at Elberon. Those coming by rail will be met with teams, if they notify the undersigned of the train they will come on. A good meeting and general attendance is hoped for. To this end will exchanges having a circulation in Iowa please copy.

JOHN FITZ, Sec.

The Brethren will meet in conference at Lanark, Ills, commencing Oct. 2, and continue over Sunday. Bro. A. J. Eychaner is expected to be there. All are cordially invited.

J. M. GLOTFELTY.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (*B. V.*) in Bland and Heller's Block, Room 36, 1045 Carrie Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all searchers after truth are welcome

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## Communications.

### THE WORD OF GOD, THE OLD AND THE REVISED.

Did it ever occur to you, my reader, why we are told that "the word" of God is our authority for the truth? Why not words or language forsooth? Can much truth be expressed in one word? What is a word? Rhetoric answers, "a sign of an idea." Is an idea a thing of much importance? Let us see as tried by the test of Scripture and common sense as well.

A man has invented an instrumentality or process that is of great practical utility. You ask him where did you get hold of that process? Why, it was my own idea. He means of course the thought considered as a whole, as for instance the idea contained in the word "telegraphy," and, moreover, all the complex relations of ideas involved in the working out of the general idea contained in the word. Again in the Scriptures we find this statement in the 3d verse of the 5th chapter of Genesis, "And Adam begot according to his idea." Bear in mind now that this word idea is merely the old Greek word Anglicized and used by them just as we use it in common parlance. The importance of that one word in this passage has been ignored and overlooked in its relation to the question of the seed of promise and the idea contained in the word "regeneration," and when understood suggests immediately the world-wide difference there is between an Adamic begettal and a divine begettal, the one being a human idea and the other God's idea. Scripture illustration then of the truth of begettal would be, In the line of the promised seed Adam begot Seth according to his idea which was human of course.

In the line of the promised seed God begot Jesus Christ according to his idea which is divine of course, and this leads us up to the importance of another word, "God," which is the center of every converging line in the whole cosmos of truth. But there are just about as many different ideas of God as there are people and certainly as many as there are systems of theology. If, therefore, we have in our search after truth assumed as our first postulate that the Scriptures or God's word is the best authority for a definition of this name or term, we would look there for our authoritative teaching would we not? And the first thing for us to determine is whether it is an absolute or relative term, and to accurately determine this an analysis and definition of the word is of first importance. What then is the meaning of the word in the original which has been translated into English "God?" We find it to mean "a person who disposes according to his will or purpose" or in one word "a disposer." Then we find it indiscriminately applied to "God" or the Lord God Almighty to "Christ" "The Son of God" and to men who have been "rabsgotten" according to spirit or according to the laws of spiritual generation as contrasted with the begetting natural or according to flesh.

For instance, I have said ye (men) are gods and all sons of the Most High. Psa. lxxxi. (lxxxii. Septua.) Does this mean that these persons in any sense have become partakers of the personality of "the Lord God Almighty?" By no means, as clearly taught in the context and elsewhere in the Scriptures. What then? Why, that by their regeneration they become "disposers" in the spiritual cosmos as they were in a more limited and finite sense in the natural or Adamic cosmos into which they were first begotten according to natural law. The word "God" needs to be defined in order to determine what particular person or personal God is meant, and we do not find the teaching of Scripture in any way equivocal on this point. Every term and qualifying expression of which language is susceptible is applied to this one person whom we commonly know as "the Almighty." He is therefore "The God" who is a disposer in the sphere of the whole universe according to his sovereign will, and every other person or will be it human or angelic, must be subject to this one controlling, personal will. This is the fundamental teaching and first postulate of "The Word of God," and, starting with this as an accepted fact, everything that has been revealed is a harmonic whole in all its related parts. Moreover every system of theology built upon any other foundation than this first principle and premise must and does fall when tried by "The Word of God."

Having thus called the reader's attention briefly to the importance of one or two words in "The Word of God," I purpose in what I further have to say, to bring a few passages in "The Revised Old Testament" to the test of "The Word" and "the words." And first, Job xiii. 15, (Old Version), "Though he slay me, yet will I trust in him." (New Version), "Though he slay me yet will I wait for him." (American Company). "Behold he will slay me, I have no hope." (Orig.) "Though the Mighty One take me in hand when he hath overpowered me (lit. convinced) yet will I speak plainly and convict in his sight."

Again, Job xix. 25. (O. V.) "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." (R. V.) "But I know that my Redeemer liveth, and that he shall stand up at last upon the earth. And after my skin hath thus been destroyed, yet from my flesh shall I see God." (Original) "For I know that there is an Everlasting One who is going to release me upon the earth, to stand up my skin that is going patiently through these (experiences)."

Where are all the vexatious questions that worried the English and American Committee of Savans for a month or more in their wrestling with this passage? Where is the word "flesh" or the word "worms" or the idea of "seeing God" in "out of" or "from" "my flesh?" Where are the words "at the latter day" or "at last" "my redeemer" "been thus destroyed?" They do not follow this passage certainly. For the next clause reads, "For these things have been fully revealed to me from the Lord."

Again. (O. V.) "O that mine adversary had written a book," (R. V.) "O that I had one to hear me, (lo here is my signature, let the Almighty answer me). And that I had the indictment which my adversary hath written. Original. "Who would have granted me a hearer, had I not feared the hand of the Lord, when, for instance, I put the garland (the mind of praise as a judge he means) upon shoulders, had I not recognized the bond of agreement which I had against any one? And had I not torn it up and given it back, though I had received nothing from the debtor? Job is here justifying himself to his three friends by reviewing his past life, private and public, and trying it by the law of uprightness. He is reviewing his career as an umpire and as a trustee of bonded securities, in the passage above quoted.

Again. O. V. Jeremiah xvii. 9, "The heart is deceitful and desperately wicked." R. V. "The heart is deceitful and desperately sick." Original. "The heart is profound—or deep—and it is man—or the natural man—and who will comprehend him?"—that is man. The next verse gives the answer. "I the Lord am the one who searcheth hearts and proveth the reins of secret thoughts, that I may give to each one according to his ways and according to the fruits of his doings. Where is the word "wicked" or "sick" or "desperately" and what did the translators do with the clause "and it is man?" And yet this has been one of the "proof-texts" to teach total depravity."

Again. O. V., ii. 17, "Every man is brutish by his knowledge." R. V., "Every man is become brutish and is without knowledge." Original, Every man hath become vain—having no utility—away from comprehension—that is when blinded by idolatry he has had no true comprehension of God. This has always been another proof-text.

Again. O. V., Ezekiel x. 13, "It was cried unto them in my hearing, O wheel." R. V., "They were called in my hearing the whirling wheels." Original, "And these wheels were addressed in my hearing as Gelgel—that is the same Gelgel was applied to them. The same word occurs in one of David's Psalms. The wicked fleeing before the wrath of the Lord are compared to a gelgel fleeing before the gale. The word is still used in the Arabic as the name of a plant in Syria whose seed is wheel shaped and goes rolling over the plain before the propelling wind. At least this is the statement of modern travelers there. This whole symbolic vision of Ezekiel is very little understood now-a-days. The concentric circles are evidently the courses of the planetary system in this cosmos of ours. God's throne is represented as over and above all these "circles" and the fact that life pervades them, even intelligent life, is intended to teach us probably that God presides over all this life whether animate or inanimate, according to law and rule. This symbolic teaching is like the symbolic teaching in John's Apocalypse, and must be interpreted by the same Scriptural rules. In one word it is sign or picture-teaching.

Again. O. V., Psalm xvi. 2, "My goodness extendeth not to thee." R. V., "I have no goodness beyond thee." Original, "Thou—God—hast no use for my good things."

Same Psalm 10, O. V., "Thou wilt not leave my soul in hell." R. V., "Thou wilt not leave my soul in sheol." Original, "Thou wilt not leave my soul in hades," meaning "my dead organism in the grave." Sheol is synonymous in the Hebrew with the Greek Hades, and Hades means literally a place where one does not see or know anything. It is a poetical expression for "the grave." The Scriptural teaching being very specific and full on the unconscious state of the dead between death and the resurrection. For instance "there is no thought nor device nor any such thing in the grave" Apostasy has borrowed its intermediate heaven and hell state of the dead directly from heathendom and not from the Bible. There is "a hell" taught in the Scriptures of the Old and New, but it is not designated by the word sheol or hades, but by the word Gehenna which is also a poetical or rather parable word full of meaning, as every obdurate sinner will some time learn to know.

Christ, in reproof of the old church apostasy, quotes the following words from the prophecy of Isaiah which we will do well to heed also. "In vain do they worship me, teaching commandments and teachings of men," Chapter xxix, 13.

CHAS. GARDNER.

### Nehushtan or Piece of Brass.

In 2 Kings xviii. I read how Hezekiah after being make king, destroyed among other things, the brazen serpent which Moses had made. "For unto those days the children of Israel did burn incense to it: and he called it "Nehushtan" (piece of brass).

I think it was very prudent in Hezekiah waiting until he became a king before giving these illustrations of his religious zeal.

I read the narrative carefully to see if no one dared to condemn his acts, especially the breaking of the serpent which Moses had made, and which Jesus our Lord alluded to when speaking of how he would be put to death: —"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," etc.

I think were he to come into our places of worship now and attempt to break up our St. Patrick snakes, St. Moses snakes, bleeding pictures, front benches where "souls are born again," (the second time do you ask? Yes, and the third time, there is no limit to the number of times one can be born at the front bench,) his being a king would hardly be sufficient to save him from the wrath of the worshipers.

I am not much of a believer in relics whether it be a lock of hair from Balaam's talking mule, a tooth from Jonah's fish, or a handful of earth from St. Patrick's grave. Yet it would appear to me even now, a look at the serpent with a record such as the one God commanded Moses to make would lift even a Gentile's thoughts heavenward.

The account says they had been burning incense to it. Ah! here was the cause of Hezekiah's—I should say God's—displeasure.

"Thou shalt have no other God before me." When anything is diverting our attention and homage from the one living and true God, it at once becomes a stumbling block and a snare, a heartless observance of things in themselves commendable, becomes an offence to the Almighty.

"Living God." I have often wondered at the frequency of these words in the Scriptures. As I grow older, I think I begin to understand the reason. Gentiles as well as Jews have their "Nehushtan's" or something just as dead. Christians—so-called have to-day their "Nehushtans" in the form of "time honored customs," traditions, invented by men like ourselves, and if incense is not burned publicly to them, it is done secretly. The sacred Scriptures are being supplanted by them.

A few years ago a private member in one of our fashionable churches here in Baltimore dared to say in the presence of the church that searching the Scriptures was the best way to seek and know the Lord. The minister had first been urging the people to prostrate themselves before "Nehushtan," or piece of wooden rail. "Your fathers and mothers," said he, "were born again right at this railing." The minister was indignant at the private member who plead for the Bible. He was rebuked as a disturber of Israel, and has not had a pastoral visit or recognition since that time. He is looked upon now a worthy of "alf an' alf." They are putting him to death by the very easy method of freezing. It is a serious thing now as well as in Paul's day to speak contrary to the customs.

In a church not many hundred miles from Baltimore, they have a "Nehushtan" in the shape of a man, life size. No it is not a piece of brass, it is a piece of wood. It is called St. Joseph. To make the likeness complete he wears a real overcoat, in the hand a cane and the other is open and extended. Widows and other marriageable women greet the church sometimes as early as two o'clock in the morning. It is believed the first to put their hand in Joseph's will be married that same year. A friend of mine arranged with the Sexton one morning to take Joseph's place, and the first lady to give him her hand he squeezed it. She screamed and fainted, and while they were looking after her, the manager to escape. The news spread far and near that a most wonderful miracle was wrought in St. Josephs. My friend of course could not contradict it as he dreaded what might follow. The Sexton's tongue was also tied for the same reason. And, pray, unlikely that Moses' serpent, before Hezekiah, was made a source of revenue by the artful priests as well as an object of worship. My friend says St. Joseph's Church after the miracle above described did an immense business financially. Once it was the increase of truth which called the evidence of prosperity, now it is the increase of the treasury.

Never perhaps in the history of the world were men of the Hezekiah ring needed more than now. Men who are not afraid to voice their convictions and show up pious nonsense any where regardless of consequences. Mankind everywhere, Jew and Gentile alike, appear to be smitten with spiritual blindness. Just think of intelligent Israelites binding fragments of God's word to their head and arm, like mustard plasters, as though it were possible to enlighten the mind by absorption. What would we think of a hungry man binding a poultice of bread and meat to his stomach hoping in that way to satisfy its cravings?

The Sabbath we must allow, is one of heaven's best gifts, but just as soon as men begin to burn incense to it, we are turning down the living God and setting up a dead one.

"Keep yourself from idols," is an admonition as much needed to-day as when spoken by the Apostle.

If the sick man I here alluded to called Joseph, did really help lonely widows and others to get married, I do not see anything wrong in touching his hand, the wrong was connecting the living God with a piece of wood. We should beware lest we fall into Israel's sin of burning incense to men like St. Joseph, or men like ourselves, human creeds, "time honored customs," or anything beside the God who speaks to us in his word.

I. A. MCCONAUGHY.

## Youth's Column.

### Pictures of Memory.

Among the beautiful pictures
That hang on Memory's wall,
Is one of a dim old forest,
That seemest best of all:
Not for its gnarled oaks olden,
Dark with the mistletoe;
Not for the violets golden
That sprinkle the dells below:
Not for the milk white lilies
That lean from the fragrant ledge,
Coquetting all day with the rushes,
And stealing their golden edge;
Not for the vines on the upland,
Where the bright red berries rest,
Nor pinks, nor the pale, sweet cowslip,
It seemeth to me the best.

I once had a little brother,
With eyes that were dark and deep;
In the lap of that dim old forest
He lieth in peaceful sleep:
He lieth in peaceful sleep;
Light as the down of the thistle,
Free as the winds that blow,
We roved there the beautiful summers,
The summers of long ago;
But his feet on the hills grew weary,
And, one of the autumn eves,
I made for my little brother
A bed of the yellow leaves.

Sweetly his pale arms folded
My neck in a meek embrace,
As the light of immortal beauty
Silently covered his face;
And when the arrows of sunset
Lodged in the tree-tops bright,
He fell, in his saint-like beauty,
Asleep by the gates of light.
Therefore, of all the pictures
That hang on Memory's wall,
The one of the dim old forest
Seemeth the best of all.

—*Alice Cary.*

### The Firstfruit.

A little girl was once made the owner of some grapes upon a large vine in her father's yard. Very anxious was she that the fruit should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning, as he pulled some beautiful ones for her to eat.

"Yes," said she, "but they are the first ripe fruit."

"Well, what of that?"

"Dear father told me that he used to give God the firstfruit out of all the money he made, and then always felt happier in spending the rest; and I wish to give the first of my grapes to God, too."

"Ah, but," said her brother, "how can you give your grapes to God? And if you were able to do such a thing he would not care for them."

"Oh, I have found out the way," she said, "Jesus said: 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me;' and I mean to go with them to Mrs. Martin's sick child, who never sees grapes, because her mother is too poor to buy them.

And away ran this little girl with a large basket of the "firstfruit" of the vine, and other good things all beautifully arranged, to the couch of the sick child.

"I have brought Mary some ripe fruit," she said to Mrs. Martin.

"Dearest child may God bless you a thousand-fold for your loving gift! Here, Mary, see what a basket of good things has been brought you!"

The sick one was almost overcome with emotion as she clasped the hand of her young benefactress and expressed her sincere thanks.

### My Boy.

In Norwich, Connecticut, many years ago, I spoke to a large audience in a railroad station. I knew whom I had in my audience, and I said: "Ladies and gentlemen, Mrs Falkner, who lives a little way out from here, gave me some interesting incidents with regard to her son.

"My boy," she said, "was a drunkard. He signed the pledge. He said, 'Mother I will go away from home. I will not stay in the midst of temptation, but I will keep this pledge.'" He went away, but she continued to hear good news from him. By-and-by, after he had been gone a little over two years, a letter reached home to say, "Mother, I am coming home to spend Thanksgiving with you."

"My boy is coming home to Thanksgiving! Well his poor old mother will get a dinner for him, worthy of New England; and if there is but one guest, it will be a famous dinner."

And he came by stage into the town, which stopped at the door of Solomon Parsons' tavern. The stage passed on. It was just after dark. Some young

"Hallos, Fred! how are you? What will you have to drink?"

"Nothing."

"Not on Thanksgiving? Come, take a little."

"No, I'd rather not. I've come home to see mother. She hardly expects me to-night. I thought I'd wait till dark and go in and surprise the old lady."

By-and-by Solomon Parsons, who was leaning his elbows on his counter, looked at him and said:

"Fred Falkner, if I were six foot tall and broad in proportion as you are, and yet afraid of a paltry glass of ale, I'd go to the woods and hang myself."

"But I am not afraid."

"Oh, yes, you are—ha! ha! ha! I say, boys, there is a great big fellow afraid of a glass of liquor. I suppose he's afraid of his mother."

This young man, with all the strength of mind to keep the pledge, was weak when they jeered and joked him. They handed him the liquor and dared him to drink it.

"Well," he said, "I'm going to mother, and I may as well show you that I'm not afraid to drink it."

He drank it. Then came another glass! and they plied him with more. Twelve o'clock that night he went into the barn, and was there found in the morning—dead!

They brought him to his mother stretched out on a plank, with a buffalo robe thrown over the body.

She said to me: "Parsons came, and I said to him, You tempted my boy."

"Well, I didn't know it was your son."

"You did! called him by name. You knew it was Frederick Falkner, the only son of his poor crippled mother. You knew it, and you have killed him."

"Mrs. Falkner, I am not used to having such language applied to me."

"God forgive me if I have sinned?" said the poor woman: "but I put my hand on the face of my dead boy, and I lifted up my finger and cursed him! He went out with a face white as chalk."

Then I said, "Ladies and Gentlemen, Solomon Parsons, the man who tempted Frederick Falkner to his ruin—Solomon Parsons, who staggered through life under the weight of that poor woman's curse—Solomon Parsons is in this hall, and he sits right there! and this same Solomon Parsons keeps a grog-shop on the bridge of your city, licensed by the State of Connecticut. Rout him out!" And before twenty-four hours had elapsed, bag and baggage, bottles and demijohns of liquor, licenses, and all, were carried out of the city.

They violated no law. They laid no hands upon him; but they made him go out himself. They helped him not to pack a single article of his furniture, but they went to him in a body and declared that such a man should not be tolerated in the city, and he was obliged to go.—*John B. Gough.*

*Dear Children:*

I have endeavored in my lessons to draw your tender minds to the moral of each subject taught, desiring to attract you to the study of the Scriptures. In this letter by way of variation first I weary you with the same kind of food, I want to interest you in a sweet story told me by my beloved father when yet a girl. You have often heard it said, "Many a cloudy morning brings forth a brighter day." Every saying of this kind is based upon some foundation, and it will please you to hear the root of this. A college youth who was exceedingly dull and stupid was nicknamed, "Cloudy." The student was accustomed to athletic exercises, and a rope hung from the ceiling for that purpose. One evening when the students were called for prayer, Cloudy, who was not much interested in what was going on, saw a rat coming down the rope, which caused him to laugh loud, this grieved the school master and Cloudy was called for reproof. The school master knowing he was so dull and stupid, told him he should not retire to rest until he had composed four lines of poetry, or be punished with a severe whipping for his irreverent behavior, so poor Cloudy made choice of the former. In a few moments Cloudy was at the desk presenting his first composition which ran thus,

Though Cloudy be my name,
O cast me not away,
For many a cloudy morning,
Brings forth a brighter day.
A rat one day for want of studies,
Came down a rope to say his prayers.

The school master instantly perceived he was a greater genius than he had dreamed of, and saw it required circumstances to draw out the talent Cloudy possessed. As his brain matured, he was remarkable for learning and skill, and progressed until he became the prime minister of England.

Many parents and teachers discourage dear children when they develop slowly. I remember when I was a child it seemed impossible for me to gather a lesson from a book, which was a grief to my dear mother especially as my sisters were bright and intelligent. An old friend who watched with pleasing interest the progress of each, said to her one day, Do you not know that a winter apple takes longer to mature than a summer one? With a friendly touch on my head he said, It is there, and you will find circumstances will produce in her what books at this age are powerless to do. Then he kindly took me on his knee and said, my dear little girl, never forget this, that the ripe fruit is always picked first. I fully comprehended both these sayings, and loved him, because his tender sympathy met my childish wants. And I desire to tell you my dear children nothing tended to brighten my intellect like the early study of the Scriptures, giving me strength of will, and purpose to do right.

Your affectionate Teacher.

E. COFFMAN.

P. S. A little girl from the West India Islands said when she first saw ice, Mother, are the waters gone to sleep?

A bright little boy once said, when looking at the starry heavens, Those brilliant stars are gimlet holes, to let his glory through.

E. C.

### Conference Notices.

The Second Annual Conference of the Church of God, in Michigan, will convene, (the Lord willing) at Watson, Allegan Co., beginning Thursday evening, September 24, holding over Sunday. A cordial invitation is given to all lovers of the truth to be present, brother Chaplin, our much respected Editor of THE RESTITUTION with several other friends from Indiana, have promised to meet with us; and with the united efforts of the brethren in this State, we expect to make this meeting the best we ever had, and so build up, and fortify the blessed truth. Come one, come all. Those coming on the C. R. & I. R. R., either from the North or South, will stop at Martin and inquire for Brother Isaac Catt. Those coming on the Michigan and Ohio, stop at Fisk Station, and inquire for Brother John Grant. Teams will be in readiness to conduct the friends to the Church.

By order of the Executive Committee.

MARY A. WOODWARD, Sec.

The Second Annual Meeting of the "Association for the Promotion of Christian Knowledge," will be held in the "Church of the Blessed Hope (Geo. B. Kramer, Pastor) Cumberland St. near Lafayette Ave. Brooklyn, N. Y. Exercises will begin on Friday evening September 25th, at 7:45 o'clock, and continue with necessary intervals, until Sunday evening, September 27th, at nine o'clock. A hearty welcome awaits all members of the Association, and also any brethren who may rejoice us with their presence. Our Association work has been greatly blessed hitherto, and we hope that new plans that we have in view will greatly add to the spread of gospel truths. Further information will be cheerfully furnished by JOHN DONALDSON, Secretary, 640 Halsey St. Brooklyn, N. Y.

The Brethren will meet in conference at Lanark, Ills, commencing Oct. 2., and continue over Sunday. Bro. A. J. Eychaner is expected to be there. All are cordially invited.

J. M. GOODELAY.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, September 23, 1885.


NOTE.—As there are five Wednesdays in September, our next paper will bear date October 7, and there will be no paper published next week.

As we enter upon the closing quarter of the year we kindly ask our brethren and friends to aid in extending the circulation of THE RESTITUTION. Some might be induced to try it for the coming three months. We will try hard to make our paper interesting and instructive to all its readers.

THE notice of a cheap excursion to Chicago, over the Pittsburgh, Ft. Wayne and Chicago Ry., came too late for insertion in last week's issue. As we have no paper next week, we say, to all interested, that the Pennsylvania Company will probably run several very cheap excursions during the next three weeks.

WE should have been highly pleased had circumstances permitted us, to meet with the brethren at Brooklyn, N. Y., at the second anniversary meeting of *The Association for the Promotion of Christian Knowledge* to be held in that city at the close of the present week. That the Divine blessing may rest upon our brethren in their deliberations and labors is our most sincere prayer.

SEVERAL papers have come to our office recently which we can do no more this time than to name with briefest notice.

*The Voice*—A capital paper advocating the prohibition of the manufacture and sale of all intoxicating beverages. Published by Funk and Wagnalls, 10 and 12 Dey Street, New York, at $1.00 a year.

*Woman's World*—Edited by Helen Williams, North Evanston, Ill., at $1.00 a year. Well edited and seems well worthy of patronage.

*Problems of Nature*—A paper issued twice a month, at No. 21 Park Row, New York, at $1.50 a year. While we do not exactly get the drift of this paper, from reading one number containing an important continued article, yet the comments of some others are quite favorable.

*The Woman's Magazine*—This is a neat good sized monthly, published at Brattleboro, Vt., at $1.00 a year, or ten cents single number. It is devoted to art, literature, biography and home science, as well as to woman's work in industries, missions, charities, and reforms. The specimen sent us evinces talent. Coming from our native State we greet the visitor with a welcome.

## News Items.

MONTREAL, September 21.—The returns at the Health Office to-day show twenty-eight deaths from smallpox in the city on Saturday and forty-one yesterday, making a total for the week ended last night of 216.

The cholera continues to increase in Palermo, Sicily.

There is a marked diminution in the death rate from cholera in Spain.

LONDON, Sept. 18.—An earthquake of eight seconds duration occurred to-day at Naples.

LONDON, September 19.—The populace of Philippopolis, the capital of Eastern Roumelia, almost to a man, rose in rebellion, yesterday, seized the Governor General, deposed the Government and proclaimed a union with Bulgaria. A provisional government was established. The revolt was so well planned that no disorder or bloodshed occurred, everybody being in sympathy with the movement except the Government officials. The foreigners in the city are perfectly safe from harm, as also the property of foreign residents. Immediately after the organization of the provisional government, the militia were sworn in, taking the oath of allegiance to Prince Alexander of Bulgaria. It is generally believed in diplomatic circles that Russia arranged the programme of the rising and suggested the union with Bulgaria. No definite statement can be made at present as to what action the signatory powers to the Treaty of Berlin will take respecting the matter.

Eastern Roumelia was created by the Congress of Berlin, 1878, and was given an autonomic government, though forming an integral part of the Turkish empire. The Governor General was appointed by the Porte, subject to the approval of the treaty powers.

PHILIPPOPOLIS, September 19.—The insurgents in Eastern Roumelia, acting under orders of the Provisional Government, have occupied all the strategical points on the Turkish frontier, blown up all the bridges which would likely be used by a force advancing from Turkey to the relief of the deposed Government, and destroyed the telegraph wires leading into Turkey.

SOFIA, September 19.—The Bulgarian army has been mobilized, and a corps has been sent to the Roumelian frontier. Prince Alexander has proceeded to Philippopolis and has appointed M. Stransky as Commissioner. M. Stransky is now President of the Roumelian Provincial Government.

ST. PETERSBURG, September 21.—The Russian press are jubilant over the recent events in Eastern Roumelia, but seem surprised at the suddenness of the rising, and express the belief that the affair was arranged at the meeting of the Emperors at Kremsier and Skiernowice.

LONDON, September 21.—The news from the East is to the effect that the Bulgarians have occupied all the Balkan passes. The Balkan Mountains form a natural barrier between Turkey and Roumelia, and while in 1877 Turkey fought so stubbornly to prevent Russia from forcing them, she will now no doubt fight as stubbornly to regain them. The most important of these passes is known as the Gate of Trajan, by which communication has been kept up between Vienna and Constantinople. Then there is the famous Shipka Pass, which cost so many thousand Russian lives before it was taken. It is an utter impossibility to take these passes when there is any sort of a force defending them.

Large numbers of Russians, believed to be volunteers, are passing through Bucharest daily, en route to Bulgaria.

The combined force of Roumelia and Bulgaria amounts to about 60,000 men.

The Turkish forces have not yet crossed the frontier, but the authorities are greatly excited, and active preparations are being made.

A levy en masse of all able-bodied men throughout Bulgaria, from the age of 18 to 40 has been ordered.

There are exciting rumors from Europe in connection with the recent revolution in Roumelia. The armies of Turkey, Austria and Servia are reported to have been ordered on a footing for active service. A decline in British and Russian securities would seem to indicate serious apprehensions.

Destructive floods are prevailing in the Gulf districts of Texas as a result of unusually severe storms of rain.

MADRID, September 21.—Disastrous rains have prevailed during the past twenty-four hours in the southeastern part of Spain. The rain came down in torrents, and soon the rivers overflowed their banks, causing immense destruction of property and the loss of many lives. Houses, trees and dead animals are being carried out to sea by the raging flood which stretches for a mile around the city.

The recent extensive prairie fire in Dakota is a severe blow to many farmers, who have lost their entire proceeds of their year's work. Over a hundred farms were burned over and completely swept of their grain crops, along the line of the Northern Pacific Railroad, between Bismark and Fargo.

### Dr. Talmage in Europe.

War must come. We have hoped against it, but a visit to Great Britian and the Continent this summer will convince any one that unless there be speedy providential interference, France will not much longer keep her hand off Germany, while England and Russia cannot much longer be at peace. Nine out of ten Englishmen whom I have met want immediate arraignment of Russia. They say war must come, and the sooner it comes the better. They are glad that Mr. Gladstone is out, and Mr. Gladstone as I saw him the other day, looks as if he felt relieved at being out. Meanwhile Frenchmen want to get back Strasbourg and Metz, and will be in irritation until Alsace and Lorraine return. When these wars break out the nations of Europe have so many grudges to settle that there will be the hemorrhage of a continent. Blessed are the United States, in being three thousand miles away from the field of inevitable strife.

This approaching collision has nearly ruined the cities dependent on the patronage of foreign tourists. This apprehension and the expectation of cholera make plenty of room for travelers, and give them the choice of places at hotels. Besides this, the cities of Northern Europe are unusually clean, and all the laws of sanitation have been better observed. While in Spain and Southern France the pestilence has been terrific, the death-rate in the most of Europe has been very moderate. Baden-Baden, Carlsbad, and many of the German health resorts are as full as ever, the lack of American and English patronage more than made up by the coming of the more affluent classes of Spaniards, who have fled from home to escape sickness.—*Extract from letter.*

## Selections.

### INSPIRATION'S FIRST SENTENCE.

The opening sentence of the Bible, "In the beginning God created the heaven and the earth," contains five great universal terms, and speaks of as many boundless totalities—God, heaven, earth, creation and the beginning. It is, perhaps, the most weighty sentence ever uttered, having the most gigantic members. In its comprehensive sweep it takes in all past time, all conceivable space, all known things, all power and intelligence, and the most comprehensive act of that intelligence and power. It gives a theory of the origin of things, names the originator, states the time of their origin, and makes all stand together in one system. This sentence is a declaration on nearly all the great problems now exercising scientists and philosophers—God, creation, the whole, eternity, cause, time, space, infinity, force, design, intelligence, will, destiny, and, in general, universality. There is in it the germ of the whole Bible, as of the whole of philosophy and the sciences.

This sentence is worthy of a God, and fit for the first utterance of a revelation. Did the world want to hear the Deity speak, it could conceive of nothing greater that he should say; and the fact that the Bible commences with this sentence is a proof that it is from God. Man never uttered a greater proposition, and he cannot conceive that a greater could be uttered. In speaking his first words to earth, God spoke in terms worthy of heaven. The thunder might have been a fit voice to utter this sentence, and infinite minds fit intelligences to hear it. God did not, in speaking to man, commence by telling how to cut a priest's coat or swing a censer. He spoke of the greatest things there are, and in their greatest relations. The Bible opens big, and in its commencement, at least, is worthy of God. He who begins well read on, if he is a thinker; for, though he can find nothing greater as he proceeds, it is proof enough of divinity if the dimensions found at the beginning are kept up. The author here spoke what has ever since seemed the first word of history; for we can go no further back than this utterance, and think of nothing beyond what it relates. He spoke the first word of philosophy; for we cannot go beyond the beginning in tracing causality, or think of any force behind creation. He spoke the first word of science; for we cannot go beyond the formation of the heavens and the earth. This is a sentence, therefore, of great beginnings—the beginning of the world, the beginning of history, the beginning of force, the beginning of revelation, the beginning of religion, the beginning of science; the beginning, in short, of the whole course of things which has come down to the present. God spoke of the commencement, and spoke of the whole, and spoke of what will continue to the end. His utterance concerned things that reach from everlasting to everlasting, and that spread over all space. It was, in short, an infinitely great utterance, worthy of the great speaker and of the great subjects of which he spoke. It was God speaking of infinity and eternity—Omniscience talking of universality.

Let us specify what is here said in this pregnant sentence so full of the speaker and of the subject. This sentence declares that there is a God, and so is a negativing of atheism. On one of the greatest questions of the day it gives an answer—the question of theism. The universe, it declares, is not all. Beyond matter and beyond the minds of which we have experience there is something else. God is represented as outside of Nature; something distinct from matter, or from the incessant universe which has (according to the Nebular Hypothesis) been developed from Chaos.

This sentence also declares an intelligent origin of things; that intelligence precedes development, and does not merely follow in its train as an effect. It stands at the beginning of the world's career. This sentence, in denying the origin of the world by chance or insentient law, negatives the idea that force and matter—the materials of the world—are eternal. It claims absolute origination by God, teaching that power is greater than things, and has produced them. God is represented as excepted from the laws of Nature. Having made them, instead of being made or regulated by them, he is not to be judged by them.

It teaches, also, the freedom of the will, or power of intelligence to originate. Thought is at the beginning of the chain of cause and effect, and not a middle link. God created, and did not act as one compelled by an exterior force. Cause has a beginning, and does not run back infinitely. There are starters of forces, and not merely communicators. Instead of all being fated, and proceeding by necessity, there are breaks in the line of causality. For if God creates, the principle of absolute origination is established, and we need but one case of free will to be able to believe more.

This first utterance of the Bible also teaches the Unity of God, saying that "in the beginning God created the heavens and the earth," not "the gods" or "a god." As God created all—heaven and earth—there is nothing else in which a second Deity could exercise supremacy; so that Jehovah has control of the whole universe. This thought, though trite now, because it is generally believed, was singularly new when uttered, and has powerfully influenced history.

It teaches, likewise, as a corollary of this, the unity of Nature. All things—heaven and earth—are created by one power, and created together, so that they stand related in one system. There is here a foundation for the universality of law, for the complete harmony of things, and for reasoning from analogy and induction. An acquaintance with a part raises a presumption that the rest is like it, because it springs from the same source and is part of the same plan.

This sentence also teaches the reality of design. The heavens and the earth being the work of intention, the adaptations which suggest wisdom or benevolence are the result of purpose, and not accidental. This utterance, if accepted, settles the question of the anteriority of design; that it is a cause and not an effect, going, like volition, with the real origin, instead of being a mere consciousness accompanying a result. There is here a foundation for the goodness of God, and for our reliance that things, being designed, will work out desirable ends.

We are taught in this same first utterance of Scripture the antiquity of the earth. It was created in the beginning, along with the heavens, and is coeval with the whole as one system. Instead of being produced 6,000 years ago, or produced as a separate work, it appeared along with the universe, and has run as part of the same history. The earth as well as the heavens came down from eternity, or from whatever we conceive the "beginning" to be. We should study the earth along with the other planets to know its history, and we should never forget the unity of cause or similarity of construction. There is a foundation here for the resemblances in the atmosphere, light and elements of the different planets, as revealed by the spectrum, just as there is for the like application to all worlds of gravity and the other natural laws.

And so I might show in this first sentence of the Bible a declaration on all the other great questions mentioned the question of the distinction between mind and matter, of intelligence and unintelligent force, of the natural and supernatural, of a control by intelligence, of a purpose in the movements and properties of things, of a planned destiny for the world and man, of a comprehension of all things in intelligence, and of many others which can be deduced from these. This sentence is a philosophy in itself; and one has but to believe the first line in the Bible to be able to accept nearly all the rest; so that, had the revelation closed after the first sentence, man would not be without a revelation, and a comprehensive one at that. The scientific world is still engaged on the first verse of the Bible, which furnishes nearly all their current problems. Though they have from the very dawn of philosophy been working on this verse, they have not yet, in the nineteenth century, got any further. If they get over this sentence they will enter the whole field of creation, and be at one with revelation. When God here spoke he spoke problems for all time, and men are now working them. For, though he spoke so clearly that all can understand, he spoke so greatly that none can fully comprehend.—*Austin Bierbower in the Independent.*

### JEWISH NOTES.

Herr Israel Lahn, of Barchen, in Galicia, has announced his readiness to devote 20,000 florins for the benefit of the Holy Land on condition that other gifts to a similar amount be forthcoming. With the collective capital a factory shall be established in any one of the following towns, Hebron, Jerusalem, Safed, or Tiberias, in which competent and strictly religious Jewish workmen shall be employed. For the present Herr Lahn has deposited the 20,000 florins in a bank.

In spite of the anti-Semitic pamphlets which have been liberally distributed in the Baltic Provinces, the aristocracy have not become tainted with prejudices against the Jews. Recently, when Count Joseph Tyskiewics celebrated his golden wedding, he presented to the Jewish congregations in Polangen and Krattingen a sum of money, the proceeds of which are to be employed in educating eight poor Jewish children at the District School at Polangen. The right of selecting these children is entrusted to the Rabbi for the time being of that town.

Monsignor Makari, Archbishop of Nijni-Novgorod, who is distinguished for his pro-Jewish sympathies, has been promoted to the position of Metropolitan of Tomsk. Before leaving Nijni-Novgorod, his Eminence preached a farewell sermon, in the course of which he said: Remember the words which I addressed to you last year on behalf of the unhappy Jews. I am not unaware of the fact that I have been bitterly slandered on this account. Nevertheless, before we part, I beg you to take care that no harm shall ever befall a Jew, and I hope that my successor will continue to work in the same path as that which I set before me with regard to the Jews.

Besides Elias Pasha, the Sultan's special oculist, another Jewish medical man in Constantinople is attaining a high position in his profession. This gentleman is Dr. Isaac Molko Bey, who holds the rank of Colonel, and is a physician on the yacht of the Sultan. Dr. Molko Bey, who is already Officer of the Turkish Orders of the Osmanie and the Medjidie, and of the Greek and Montenegrin Orders, has just been decorated by the King of Sweden. To the qualification of an eminent practician, he adds that of a philanthropist: twice a week he is at home to poor patients of all creeds, whom he attends gratuitously, and in cases of necessity he also visits them at their houses. A correspondent writes that to see Dr. Isaacl, as he is generally termed, is to his poor patients synonymous with a complete and prompt restoration to health.

Latest advices from Damnat are to the effect that the situation of the Jews has not been improved by the recent measures adopted with this object by the Sultan. Without any longer possessing direct jurisdiction over the Jews, the Governor still exercises aginst them a pernicious influence, by the obstacles which he places in the way of the settlement of legal disputes between Jews and Mohammedans. He has, it appears, incited the rural population against the Jews to such an extent, that the latter dare not proceed beyond the gates of the town. To this state of affairs is attributed the murder of Mordecai ben Okba, whose corpse has been found in the village of Khations. The Ministers of England, France, and Italy, and the Consul General of the United States have been officially informed of the occurrence.

Fresh measures have again been lately taken against the unhappy Jews of Roumania. In the district of Botoushani, orders have been given to expel all Jews from the villages. A young Jew employed at a mill was brought, bound hand and foot, before the Sub-Prefect of Botoushani, who addressed the captor in the following remarkable words: "Why do you seize the Jews? You should kill them and then bring them to me!" In Roumania the Jewish cattle salesmen have been forbidden to transact any business in the market. Twenty families have thus lost their livelihood. This order of an all-powerful Chief of Police is based on no public law, but in Roumania, as in Russia officials do not trouble themselves about the law when they can injure the Jews. Steps are also to be taken to exclude from the public schools the Jewish pupils, who, according to reports from every quarter, distinguish themselves above all others by their exemplary conduct and their progress. Hence the animosity against Jewish scholars.

The anti-Jewish demonstrations in Algiers have recommenced. On the evening of the 24th great scandal was caused by a number of men, who seemed disposed to renew the disgraceful scenes which occurred in that town some time ago. They paraded the streets, shouting "Down with the Jews!" "Down with Jazi!" (the Adjutant of the Fire Brigade whose appointment as a Knight of the Legion of Honor has caused so much annoyance to anti-Semites). A police constable who sought to restrain them narrowly escaped being killed, and several Jews were ill-used by the brawlers. The Jewish Consistory of Algiers has sent a deputation to Paris, in order to request the Government to take such steps as will tend to the better protection of the Jewish population. M. Brisson, the Prime Minister, himself received the deputation, and assured it that on the recurrence of any disturbances the strongest measures would be adopted against those who took part therein.

The anti-Jewish manifestations have been loudly condemned by the *Akhbar* of Algiers, and more emphatically still in the Parisian journal *Gil Blas*, which in an eloquent article calls upon the Government to do its duty, so that the rights of French citizens may be fully respected, no matter in what part of France they reside, or what faith they profess. If such afflicting scenes should recur, adds the *Gil Blas*, France will no longer be able to denounce the anti-Semitism of Germany, Roumania and Russia.—*Occident.*

### Bulgaria and Roumelia.

A little Turkish principality, by the success of a peaceful mob in overthrowing its prejudiced government, has come near to kindling a blaze of war throughout Europe. The cause of the uprising, the pretexts on which it was based and the objects which it had in view, are not very clear to observers at this distance.

Eastern Roumelia is part of a Turkish state province of the same name, which existed as an integral part of Turkey previous to the Turco-Russian war of 1877-8 and the treaty of Berlin. It was then constructed into a sort of a state, with some autonomous or independent qualities, but under the direct political and military control of the Sultan. Its chief officer is a Governor General, whose name is Gabriel Pasha Chrestovich. The area of Eastern Roumelia is but 13,500 square miles, or a little greater than that of Maryland. Its population is 850,000 or slightly less than that of Maryland. Of this number 573,000, or three-fourths of the whole, are described as Bulgarians.

Bulgaria has a more independent form of government. It is styled a principality, with Alexander I., of Hesse, as the reigning prince. He is a nephew of the late Empress of Russia, and thus a cousin of the present Czar Alexander. He is, of course, a relative also of the German Emperor, though he cannot be considered as a member of the reigning family of either empire. The treaty of Berlin rendered all members of the reigning families of Europe ineligible to the princely throne of Bulgaria. The country is styled in the treaty of Berlin "an autonomous and tributary principality under the suzerainty of his Imperial Majesty, the Sultan." Its government is Christian, similar to that of Russia. Bulgaria has an area of 24,360 square miles, which is about the size of West Virginia. It has a population of 2,008,000, which is about that of Missouri. It has a legislature consisting of a single chamber, the members of which are elected by universal suffrage. It has an army of 17,000 men on a peace footing, of 52,000 on a war footing.

These facts will enable the reader to explain for himself as well as the press correspondents can explain the present existing movement.—*Evening Journal.*

The death of the Mahdi appears to receive confirmation from various sources. A letter from Suakim gives the following particulars: "Mahomed Achmet fell ill on Friday, June 19, at 1 p. m., and by his own desire was at once conveyed to a tent outside the camp. No doctor being at hand, two of the captive missionaries who had medical knowledge were summoned to the sick bed. They immediately said the patient was ill with the small pox, and later in the day, seeing that the disease was assuming the most virulent form, they told the patient to prepare for the worst. The Mahdi thereupon called his nephew Abdullah, named him his successor, and gave him his sword. On Sunday evening the patient was in a condition past hope. He then bade a solemn farewell to his family, and adjured his successor to continue the war against the Christians. He expired at 5 a. m., on Sunday, the 21st, and was buried at sunset in a grave within his tent. The tent was afterwards burnt." The Viennese newspapers all write of the event as being certified beyond doubt, and congratulate the British government upon it. The *Fremdenblatt* says the event must be regarded as a truly fortunate occurrence. The impostor has vanished, and the common manner of his death must dispel the delusion which the credulous entertained as to his being a man favored by heaven. The *Presse* observes that the Mahdi did not live through the three years which he had predicted as the term of his mission, and this fact alone must shake the popular superstition about him.

The Soudan difficulty is being solved by the Arabs themselves in a more effective manner than we should have done for a long time with our army. As long as a common enemy threatened their safety, they kept on good terms among themselves; but no sooner are the British troops withdrawn than they fight over the spoil. The Treasury at Khartoum has been ransacked, the Mahdi's successor and some of his chief men have been slain, and there appears to be general anarchy. The Mahdi was himself a man of great individuality, and by his own religious fanaticism infused valour into his followers, but we can scarcely expect that a successor can immediately be found to supply the place of their great Prophet.

### WHAT JESUS PREACHED.

Abstract of a sermon preached in the House of the Brethren, Winchester, Va., Sept. 6, 1885:

Looking into the Bible record as given by the evangelists, we find that in every instance where it is stated what Jesus preached, it is the "Gospel of the Kingdom of God." Also that the disciples selected and sent out by him preached the "Gospel of the Kingdom of God." With that preaching there were accompanying signs which clearly demonstrated that "the majesty of the heavens had appeared," for the lame were made to walk, the blind to see, the sick were cured, devils cast out and even the dead raised to life.

Continuing our search through the Acts of the Apostles, record of after the ascension of Jesus to heaven, we find that the same "gospel of the kingdom is preached and in addition "Jesus and the resurrection." And that the command was to believe that gospel, the same gospel that was preached before unto Abraham, the same gospel that Jesus commanded to be preached unto all the world for a witness. To mark more correctness of understanding, every passage in which "preach" or any of its derivatives occurs in the Bible, should be read, and this having been done, the truth stands clear as to what was preached and what should be preached until the end of the age.

Continuing the search through the epistles we do not find the same phraseology used as in the evangelists and in the Acts. Nor on reflection could we scarcely expect it should be so. The letters are addressed to those baptized ones who have entered into personal relationship with the Lord, and already been thoroughly indoctrinated, and perfectly well knew that that which was preached by Jesus and his apostles was the gospel or good news of a kingdom of God on earth, in the which the same principles should regulate and the same laws govern that exist in heaven, hence also synonymously called the kingdom of heaven, and for the coming of which Jesus taught his disciples to pray for in these words: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven."

It is only in the wording of the epistles that any advantage can be taken by those opposed to the teaching that the kingdom of God on earth is the grand purpose and finale of God's plan as regards man. But let us consider furthermore that there are gradations in the school of Christ, necessarily, as in any other school, that elementary teaching is first in order, and that first principles once taught, need not constantly be recurred to. The really connected teaching of Christ became obscured during the early centuries, and especially after Paul was taken away, the mystery of iniquity which commenced to work during his day continued as he predicted, and finally culminated when "fully blown" in the establishment of an ecclesiastical despotism with a priestly class rule.

The poor of earth had the gospel specially preached unto them by Jesus, who was one of the poor himself, and that gospel was the good news that the meek should inherit the earth, that injustice and oppression should cease, that the captive should be set free, and that all artificial class distinctions should be broken down. Good as heaven may be for God and the angels, it is not set forth in the Bible as the goal for man, and those well founded in the elementary teaching of Christ and his apostles know that it is not.

But by taking the abstruser teachings addressed to advanced scholars in the school of Christ, and contained in letters to those competent to leave the first principles of the gospel, not by ignoring them but by advancing in thought to higher conceptions, and addressing those teachings to misinformed and undisciplined minds in our day, we have the same mental phenomena occurring now that occurred in that day when Peter wrote 2 Pet. iii. 16, that in the writings of that master mind, the apostle Paul, there are "some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures unto their own destruction." (Not destruction of a holy nature, but destruction of whatever advantage might accrue from understanding of things set forth), and by learned even better than by the unlearned the Scripture can be wrested so as to rob the gospel of Christ of its true connected meaning. Error has it been and ever will it be until the predicted glorious reign of righteousness on earth is established, that the true teaching of the gospel will be obscured and combated by all minds that are interested in maintaining class privileges, which give opportunity for individual distinction, place and power, the opposition of that brotherhood condition which recognizes no master but Christ, and all others really brethren, and insures the wealth of all worthy ones and not individual accumulation.

A. P. P. C.

# Poetry.

## A DIRGE.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid:
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters, of the worm,
Summer's sun, or winter's storm,
Song of peace, or battle's roar,
Never shall break their slumbers more,
Death shall keep his silent trust—
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last:
It shall come in fear and woe,
Heralded by trump and throe:
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empire's gloom,
Burning temples, trampling thrones;
Then, ambition, rue thy lust!—
"Earth to earth, and dust to dust!"

Then shall come the judgment sign—
In the east the King shall shine;
Flashing from heaven's golden gate,
Thousands, thousands round his state;
Spirits with the crown and palms:
Tremble, then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransomed just—
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod—
One great garden of her God!
Till we dread the curse's levin,
Through a thousand glorious years!
Now in hope of Him we trust—
"Earth to earth, and dust to dust!"

—*O. Craig.*

# Selections.

## THE COMING OF THE LORD FOR HIS CHURCH, AND THE JUDGMENT OF BELIEVERS.

The first preparation for the coming of our Lord, we may say, is the formation of Christian hope in the believer's soul. This hope, stirs and animates those who have it, whether as individuals or as a body, to forget the things of the present that they may press forward to those which are before.

Now we come to the first actual event for which as Christians we are instructed to look. This is none other than the taking-up or translation of the Church to be with Christ when he comes in the "air" or the heavenlies. We are not told to watch for any sign or to look for any token, but simply to "wait and be ready," Luke xii. 36-40.

The Jews may or may not be restored to their own land before this event; there may or may not be signs in the heavens and upon the earth; but we are commanded to fix our expectation upon the advent of the Lord only. We are not even told that we shall die first. The Lord is gone to receive for himself a kingdom and to return. He may come at even, or at midnight, or at the cock-crowing, or in the morning (Mark xiii. 35); but we are bidden to be as servants waiting for their Master.

In the plainest words our blessed Lord taught his disciples that he was going away to prepare a place for them. He said, "I go to prepare a place for you," and "I will come again and receive you unto myself; that where I am, there ye may be also," John xiv. 2, 3. Again upon the Mount of Ascension, when the Lord was departing, the two men in white apparel said to the disciples, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 10, 11. Afterward it was more fully and distinctly revealed to the Apostle Paul by the Lord himself that he would come and take his believing people to himself.

This is the definite hope and expectation of the Christian Church as given in the word of God—the hope which is now being revived and established upon the authority of the Lord himself.

We may next inquire, What is the Church here referred to, and for which the Lord Jesus is thus coming? Our answer is, That it is the body of believers who have been gathered or "called out" by the preaching of the gospel of the grace of God—persons who have been saved by believing in the *Lord Jesus Christ.*

We will describe the Church as briefly as we can under three aspects, namely—

1. WHAT IT IS INWARDLY.
2. WHAT IT IS OUTWARDLY.
3. WHAT IT IS ACTUALLY.

First, as to its inward character. The Apostle says to the Ephesians, in words which are applicable to all the Churches, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace, in his kindness towards us in Christ Jesus," Eph. ii. 4-7. In these words we have the spiritual standing of the Christian Church inwardly.

Second, let me refer you to a passage of Scripture which illustrates the outward character or appearance of the same. In St. Luke's Gospel we have an account of the procession of the Lord in his triumphal entry into Jerusalem. I need scarcely say that this is actual history. At the same time, it is a prophetic type of the manifest coming of the Lord hereafter. What is more, this history and prophecy is also a representation of the Christian Church in its progress at the present time. We read that "the whole multitude of the disciples began to praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest" Luke xix. 37, 38. These rejoicing ones were persons who had left all to follow Christ, and they were following and praising him with grateful demonstrations.

Among them were persons who had been healed of all manner of diseases. The blind had received their sight the lame were made to walk, the lepers were cleansed, the deaf heard, and the dead were raised up. See Matt. xi. 5. These persons were individually healed of single diseases or possessions, as they were severally afflicted; and the miracles wrought upon them were of a visible and life-long character.

In the Christian Church the multitude of believers are persons who have each one been delivered from most, if not all these diseases, in a spiritual form. They have been raised from the death of sin; their eyes have been opened, their ears unstopped, and their tongues set free to praise God. If, then, the multitude of old time had reason to rejoice and to thank God for their visible and temporal miracles, how much more reason have we to leave all, follow Christ, and praise him—we, who are partakers of benefits lasting to all eternity.

Third. We come now to the actual and heavenly character of "the Church" which Christ is coming to receive to himself. It is composed of Jews and Gentiles, "called out" from their previous manner of life into union with Jesus Christ. This, St. Paul tells us, is the mystery which from the beginning of the world hath been hid in God, "that the Gentiles should be fellow-heirs" (with the Jews), "and of the same body, and partakers of his promise in Christ by the gospel." See Eph. iii.

This Church so gathered and composed is united with Christ, even as a bride is united with her husband. We have this actual figure given to us from the earliest time. In the book of Genesis we read that the Lord God put Adam into a deep sleep, and during this time he formed or "builded" a woman. She was not created, as Adam was; but added too, or "builded." In like manner Christ was put into a deep sleep upon the cross; and out of his side is formed or "builded" his Church. Stone by stone the edifice has been, and is being, put together. When the formation of the first woman was completed she was brought to Adam. He welcomed and received her, saying, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man," Gen. ii. 23.

So when the Church of Christ is fully formed by the preaching of the gospel of grace and the operation of the Holy Spirit, she will be presented to Christ, and welcomed by him. Adam not only received his wife, but exalted her to his own position. So Christ will receive his bride, and make her the partner of his glory. Even now the union of believers with the Risen Christ is so complete that the apostle says, "We are members of his body, of his flesh, and of his bones," Eph. v. 30. How much greater and more complete will be this union hereafter.

This Church is saved, cleansed, and united with Christ, not for any merit or suffering of hers, but for his sake alone. No suffering on her part is needful for her acceptance; nor is it conditionally required to fit her for the glory which is to be. Therefore it cannot be necessary for this part of the Church to go through the tribulation in order to be partakers of the Lord's glory....

The world will not see them go: nor does it appear anywhere in Scripture that the graves even of those who sleep in Jesus will be disturbed. This translation will be sudden as it is certain, and secret as it is sure.

It will, no doubt, be a startling fact to the world, a surprising event to those who are not ready. Enoch was taken up to be with God, and no one saw him go. Elijah ascended up in a chariot of fire, with horses of fire; and yet he was seen of none but Elisha and some of the sons of the prophets. See 2 Kings ii. Christ was taken up into heaven in the presence of his disciples, but the world did not see him depart. Such was the manner of the Lord's ascension; and the same will be the manner of the translation of the saints when the Lord comes to the heavenlies. This is the Parousia, or secret coming of the Lord, for which believers should be waiting.....

If the question is asked, Is not a great part of that which is commonly called the "Christian Church" to be left behind at the translation of the saints? unhappily the answer must be in the *affirmative.* It is sadly true that a large portion of the body which professes and calls itself Christian, is so only in name, and not in spiritual power and vitality. From the beginning of the Christian dispensation there have always been those who have departed from the simplicity of the faith as it is in Jesus. Such persons have insisted upon working for life, *instead of from life;* they have labored to obtain God's love, instead of working because they have obtained it; they have endeavored to establish their own righteousness, instead of submitting themselves to the righteousness of God. See Rom. x. 3.

In Matt. xiii. the Lord predicted this, in the parables which he spoke concerning the Christian Church, or the kingdom of heaven.

It will be seen there that three parables were spoken outside the house to the multitude, and three inside to the disciples. These three last, namely, the parables of the treasure hid in the field, the pearl of great price, and the net that was cast into the sea, refer to the inward or Spiritual Church. Those parables outside the house, namely, the tares and the wheat, the mustard-tree, and the leaven, refer to the outward Church.

In the first of these parables the Lord represents the enemy sowing tares among the wheat, and tells how both are allowed to grow together until the harvest. In the second, he shows how the outward Church from a very small beginning will become an important organization, and how it will shelter in its arms that which destroys the good seed. In the third, he shows that as the woman took and hid leaven in the pure meal so that all the lump was leavened, so the Church will hide in or mix with the simple truth of God the leaven of evil or error which will vitiate the whole outward Church.

God never leaves himself without witnesses. However evil an organization may be, there are always some members of it who are better than their system. We may be sure that in every generation there are the Lord's hidden ones, who have not bowed the knee to Baal. The Prophet Elijah did not know them; but God did. Through all ecclesiastical ages and systems there have been persons who were not really Roman, or Greek, or Anglican; though they were numbered among one or other of these sections. They did not believe in receiving grace through sacraments, but by direct and personal faith in Christ. They made use of the sacraments or ordinances not in order to obtain grace, but to show they were really partakers of it. They were persons who had been raised from the death of sin, as Lazarus was raised from his grave; though they continued to be wrapped in many ecclesiastical) grave-clothes. These no doubt, will be found among the living believers in the Lord Jesus Christ, though, it may be, they knew nothing whatever about the Lord's coming.

In the Old Testament Scriptures there are many passages which refer to the Lord's coming to take his kingdom and to reign; but there are not so many which so clearly tell of his rising up from his Father's throne (where he is now sitting) to come to his place in the heavenlies to receive his Church. The fact is, that the whole subject of the Church as the Bride of Christ, though originally proposed, has been kept secret from the beginning of the world. Now that the secret is revealed, it is easy to trace the lessons or types by which it was foreshadowed. As these types display their mystery, we cannot do otherwise than admire how well they have kept their secret. The very angels who desired to look into Scriptures which concerned "the sufferings of Christ and the glory that should follow," 1 Pet. i. 11, did not suspect the meaning of the types which referred to the Church as the Bride of Christ.

Now we can understand the meaning of the deep sleep of Adam, the formation of Eve, and her presentation to her husband. We know the meaning of her reigning in Eden with her husband. Now we can understand the meaning of Joseph's rejection by his brethren, his being raised from a dungeon to a throne, his taking a bride from the Gentiles during the time of his rejection, and his reigning with her, after his reconciliation with his brethren, over them and the Egyptians in Egypt. What a complete type throughout is this of Christ, his Bride, and his Millennial Kingdom!

Other Scriptures there are like these which typify his reign, but there are comparatively few which represent the Coming of Christ to meet his Bride Perhaps the clearest one is that of Isaac walking or watching in the field to welcome Rebekah. See Gen. xxiv. 63-67. We know from New Testament Scripture that Christ will leave his Father's throne to come to the heavenlies, and that his saints will be taken up in glorified bodies to meet him there. He will appear to them as on the Mount of Transfiguration (see Matt. xvii. 2), in his glorified state; and they shall be like him in brightness, for they shall see him as he is. See 1 John iii. 2. In this dazzling glory the heavenlies will be too much illumined for Satan and his angels to abide there. Their long-continued sojourn in that place, and their resistance against God's saints, will now be over (See Eph. vi. 12,) and Satan and his hosts will be cast down to the earth.

In reference to this time and event we read in the Book of Revelation that "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast into the earth, and his angels were cast out with him." Rev. xii. 7-9.

After the translation of the saints and their reception into the heavenlies, the next event which will take place is the judgment of believers for their works. The Apostle tells us that "we must all appear before the judgment-seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it is good or bad," 2 Cor. v. 10.

This is the first of the three great judgments which are as landmarks in the vast plain of prophetic vision. "We all," in this verse, does not mean all men in general, but believers only and *all* believers. As such, we must appear with glorified bodies before the Bema of Christ. This tribunal is not to be confused with the throne of glory (Matt. xxv. 31), or with the great white throne (Rev. xx. 11.) It is a tribunal for judging believers, not for their lives, but for their works.

We can well understand that upon this occasion the Lord will not ask the question, Are you a believer? for that glorious throne will be compassed with none but such as have been saved for time and eternity. The question will be, What have you done for me? How many Christians there are who overlook the obligation to work; and live as if they had no other care than looking after their own salvation. They do not appear to know that when they were saved by grace they were created in Christ Jesus "unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10.

As a fruit-tree is created to bear its distinctive fruit, so each believer is created anew unto his particular work for God. It is not enough, then, to have vitality; nor is it enough to grow and spread abroad with much foliage of profession, if there be no fruit. Too many Christians think that it is the best thing to learn more and more, and therefore content themselves with acquiring knowledge. But God says, "Be ye doers of the Word, and not hearers only, deceiving your own selves." James i. 22.

Again: too many, though they are doers of the word, are not abiding in Christ to bring forth fruit unto God. The souls of such persons are saved; but their lives are wasted. It is a great mistake to think that the glorified state which we are at present considering is in any sense a reward for a good life. Salvation in all its everlasting fulness, let me repeat, is the gift of God for Jesus' sake alone; but the reward or crown we speak of, and which the Lord, the righteous Judge, shall give at that day, is offered for our work and labor of love. See Tim. iv. 7-8; also 1 Peter v. 4.

The idea or figure of such a reward was very familiar to the Corinthian mind. It was their pride and joy to run in a race, that they might obtain a laurel crown. Many of them ran together in this race, though only one could win the prize. But the apostle urges us so to run that we may all obtain. 1 Cor. ix. 24, 25.

This Corinthian race will help us to elucidate our subject, especially in drawing attention to the Christian life, as distinguished from the Christian race. As Corinthians who ran in the race had to appear before the chair of the president of the games in order to secure the laurel crown, so must those who run in the Christian race appear before the Bema, or judgment-seat of Christ, to receive their crown of reward.

There were three kinds of persons in Corinth: Those who did not run in the race, those who did run, and were not successful, those who ran and gained the prize. So among the glorified ones who appear in the heavenlies there will also be three similar kinds: those who have not run in the Christian race, those who have run, but not aright, those who have run successfully.

We may observe that the unsuccessful Corinthians were not punished for coming short of the crown—certainly were not put to death; so we may be sure that Christians will not be punished or "cast away," in the sense of being lost, if they are accounted unworthy to obtain the crown.

There were four conditions requisite before a Corinthian could be admitted to compete for the prize: he must be a citizen of Corinth, he must be free from blame, he must willingly offer himself, he must be accepted.

Somewhat similar conditions are necessary for the Christian race:—The candidate must be a citizen of the heavenly city, Phil. iii. 20, he must be in Christ; free, without condemnation, Rom. viii. 1, he must offer and present himself a living sacrifice, Rom. xii. 1, he must be accepted, and filled with the Spirit, Acts ii. 4.

The Corinthian conditions being fulfilled, the competitor entered upon a course of training, and, to ensure success, willingly put away all hindrances.

So must the Christian "lay aside every weight, and the sin which doth so easily beset him, and run with patience the race that is set before him," See Heb. xii. 1.

St. Paul says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway," 1 Cor. ix. 26, 27. That is to say, lest I should be found unworthy to obtain the crown for which I exhort others to run.

Next, let us consider the three conditions which are necessary for the race itself.

The Corinthian must start from the accredited starting-place, he must keep the course, he must run all the way to the mark for the prize.

Thus it must needs be in the Christian race also: he must stand in, and start from, the place of enduement of power for the service; he must keep the course, that is, follow Christ, who is the Way as well as the Life; he must press on toward the mark; that is, to be conformed to the likeness of Christ, that he may obtain the crown. Referring to this mark the apostle says, "Brethren, I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14.

I have said this much by way of illustration, to show the difference between the reward or crown which is given for our works, and salvation, which is given for believing in the Lord Jesus Christ. As the race was not necessary, but voluntary, so the Christian's work which is to be rewarded must be voluntary. It is not necessary for salvation; but it is necessary in order to show forth the full thankfulness of the believer's heart.

This is especially the character of Christian work which is to be rewarded. Our salvation is given us that we may show forth the praises of him who hath "called us unto his eternal glory by Jesus Christ." 1 Pet. v. 10.

The Apostle Paul bids us "work out our own salvation," see Phil. ii. 12; not to work for it, but to work it out, as a mine of treasure might be wrought for the benefit of all concerned. We have not to make the mine any more than Adam had to make the garden of Eden. He was put in it, and was bidden to dress and to keep it; so we are placed in the Eden of salvation that we may dress it and keep it. There is, however, this essential difference, that Adam was trusted to work as an agent; but we are only employed as instruments. For this reason the Apostle adds, "It is God which worketh in you both to will and to do of his good pleasure." Phil. ii. 13. Every man's work will be tried to see of what sort it is; and it will be accounted good or bad according to the motive which actuated it. Some work will be as gold, silver, and precious stones; and other as wood, hay, stubble to be burned, though the worker be saved so as by fire. See 1 Cor. iii. 12-15.

For instance, if a believer works merely because he loves work, or because he thinks he ought to work, or if he labors at something he has set himself to do—even though he call upon the Lord to help him, yet these works will fail. They will be counted as "wood, hay, stubble," because they proceed from motives which originate in self. On the other hand, if a believer is constrained by the love of God, if his work is in accordance with God's will and in obedience to his word, it will be successful. And inasmuch as it is done not by him, but by the Lord himself, though by his instrumentality, it will be reckoned as gold, silver, precious stones, and rewarded accordingly. The Lord's work must ever be done by the Lord himself; not by us with his help, but by him with our help.

Only the Lord knows for what special work a believer is created anew in Christ Jesus; and only he can put him into his right place. So again, only the Lord can bid him take up his work and enable him to accomplish it. It may be said that all believers work. Thanking God and recommending his salvation is a work in which the youngest believer may engage. Again, when a believer has given himself to be kept and led by Christ, he does a good work to recommending the Master by his life and example.

These works, however, are but manifestations of spiritual vitality. They may aptly be likened to the reflection of a light. Just as the moon, which has no light of her own, receives and reflects the light of the sun, so these persons receive salvation from the penalty of sin, or keeping from the power of sin. But the work I am referring to here, and which is to be rewarded hereafter, may be likened to showing a light rather than reflecting it. In order to show a light we must needs have it. "Let your light (*Christ*) so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v. 16.

We must have Christ himself dwelling and working in us to will and to do his own good pleasure, in order to make our work profitable. So far as merely being in a receptive state, such a believer or worker is "spending" and "being spent" for the Lord. Instead of living to be protected and guided only, he is on the aggressive, and going forth to his work, whether as a servant or under-shepherd or as a warrior setting out to battle.

Many there are who have no such work, and who know nothing beyond the receptive life. Others there are who cannot rest there; they long to be led out, and used of the Lord for his glory and the good of souls. Like their Master, and in his Spirit, they desire not to do their own will or to please themselves, but rather to give themselves a free-will offering to the Lord, who loved and gave himself for them.

The Apostle Paul was able to say toward the end of his life, "I have fought the good fight; I have finished the course; I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. iv. 7, 8. This is the crowning "day" to which he bids us look forward with joyful hope and anticipation. We shall then see the Lord himself; and more than that, we shall hear his words of welcome and approval.—*W. Haslam, in Prophetic News.*

## The Bible.

The path of the Bible is not like the path of the infidel production, a steep descent to dark oblivion, but it is like the path of those who are justified by its faith, which is as the "shining light, which shineth more and more unto the perfect day." In some old Bible of your grandfather, between the leaves which inclose some cherished passage that had often cheered the old man's heart, *there is,* perhaps, a little relic of the past—"its but a little faded flower," the color is gone, but a good deal of the form is still there. You must touch it very tenderly, or it will crumble into dust and be gone. It abides, after a fashion, as human things abide; it does not live or abide as divine things live and abide. But the promise ever against which the little faded flower is lying, not only abides, but lives—lives! It lives in ten thousand hearts as well as in yours, as rich in color, as fresh in fragrance, as delightful to the soul as ever it was. "All flesh is grass,"—and even our forelovers come under that head—"All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." The word of our God is not like that of Demosthenes or of Cicero, whose speeches may still move to admiration, but cannot longer lead men on to action, as in the days when they were fresh and strong. The word of God lives and breathes—lives with the life and breathes with the breath of the Spirit of the living God. This is the secret of its perennial freshness; this is the secret of its immortal youth. "The words that I speak unto you, they are spirit, and they are life." Of Homer and Virgil, Dante and Milton, of Aristotle, Seneca, Descartes, and Bacon, of Demosthenes, Cicero and Burke, it may be said, "He, being dead, yet speaketh;" but of the author of the Bible, and of him alone, it can be said, "He, being alive, yet speaketh." "The mighty God, even the Lord, hath spoken:" and speaketh still: "I am he that doth speak; behold, it is I." The Spirit of God may use, often does use other books, but he identifies himself with the Bible. He makes it vocal with his loving voice, and vital with his living power. He breathes through it on the living soul, and thus communicates the life eternal.—*Dr. Monroe Gibson.*

The Annual Conference for the State of Indiana, will be held at Argos, Ind., commencing Friday, Oct. 9, 1885, at 2:00 p. m., and continue over the following Sunday. A general attendance is desired. Come, brethren, let us meet together once more, have a good meeting, and exhort one another, and so much the oftener as we see the day is approaching.

A. R. UNDERWOOD, Sec.


## REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

The church of God at Cleveland, O., will hold meetings at 12 Blind Alley, every Sunday (D. V.) in Bland and Heller's Block, Room 36, 246½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at Americus Hall, 276 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayer;" and 7:30 p. m. to "preach the word."

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AND

What is the First Day of the Week, or Lord's Day?

—BY CHARLES STANLEY.—

The above is the title of a 16-page tract, containing the two articles in THE RESTITUTION of Jan. 28, and Feb. 6. Price 6c. each, 12 for 50c per 100 for $3.

## Pittsburgh, Ft. Wayne & Chicago Railway.

*Schedule in effect Aug. 30, 1885.*

Trains depart from and arrive at PLYMOUTH, Ind., (Central time, as follows):

GOING WEST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 4:05 a m | 11:30 a m |
| Fast Line | 12:30 p m | 8:30 p m |
| Chicago Express | 1:15 p m | 9:30 p m |
| Illinois Accommodation (Arrives) | 12:45 p m | |
| Local Freight | 11:00 a m | |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 9:15 a m | 4:30 p m |
| Fast Line | 12:30 p m | 8:30 p m |
| Day Express | 11:30 a m | 7:30 p m |
| Illinois Accommodation | 12:45 p m | |
| Local Freight | 11:00 a m | 3:30 p m |

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Hotel Cars attached to through trains run without change Westbound to Chicago; Eastbound to Pittsburgh, Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running trains, apply to M. W. SIMONS, Ticket Agent Plymouth, Ind.

†Daily. ‡Daily except Sunday.

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# Poetry.

## NOT AS I WILL.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still
Unfathomed purposes to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Love seems too bitter, pain too late;
Too heavy burdens in the load,
And too few helpers on the road,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still
"Not as I will."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat,
"Not as I will," the darkness fold
More safe than life when this thought cries
Life whispered voice to calm and bless
All unrest and all loneliness,
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil—
"Not as I will."

—*Helen Hunt Jackson*

# Selections.

## LOCALITY OF EDEN. No. VI.

The Holy Land, Syria, Mesopotamia, and Assyria Proper, are manifestly countries in Eden. But in the beginning, Eden contained a Garden, "pardeis" or Paradise; so also in the beginning, of the Millennial Aion, the same Eden will rejoice in a Paradise adapted to the necessities and enjoyment, not of two persons only, but of 'a great multitude which no man can number'—Rev. vii. 9. Adam and Eve's Paradise was upon a small scale, yet ample enough for them. From its Mosaic geography no other locality, I believe, can be reasonably assigned to it than between the Gulf of Persia and the confluence of the four rivers named. The text reads, 'and a river went out of Eden to water the Garden: and from thence became into four heads.' This I understand to mean, that a river, formed by the confluence of four others flowing out of Eden, was caused to water the garden on its way to the sea; and that, tracing this river northwards from the garden, it diverged into its tributaries which terminated in four several heads. The heads were not in the garden, but at remote distances from it; therefore, they err who locate Adam's Paradise at the heads, or original sources, of the Tigris and Euphrates in the Mountains of Armenia. A warmer climate was necessary for the comfortable existence of two naked persons. The heads, I say, were not in the garden, for it was watered by one only; as it is written, 'a river went out to water it,' which certainly excludes the four from its inclosure.

From subsequent developments in the history of their posterity, the Babylonian region of Eden was a very appropriate locality for the origination of 'sin, which is the transgression of law.' In the Adamic Paradise was laid 'the foundation of that gigantic system of iniquity, which is styled, apocalyptically, 'Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth.' The principle, which may be termed, 'the vital principle,' of this 'mystery,' is disobedience. Adam's Paradise was the birthplace of this principle, and at once the arena of the Serpent's victory and defeat.

The individual serpent prevailed, and was buried in the Paradise of the first Adam; so also he has prevailed, and is destined to be bruised in the Paradise of the Second. The Serpent principles, embodied in the Power symbolized by the Goat and his Five Horns (Dan. viii. 8, 9,) have thus far prevailed. The Power has desolated the Holy Land, and made it a field of blood. But this fair portion of Eden is not always to lie in ruins under the serpent dominion; for the sentence is, 'Thy Head, O Serpent, the Woman's Seed shall bruise!' the dominion shall therefore be destroyed, and the Holy Land of Eden in the East be delivered from the enemy.

That the Holy Land is to become the Paradise of the Deity is manifest from the following testimonies, which every one acquainted with the history of Eden, in whole, or in part, knows have never yet been accomplished. Thus the Spirit saith, 'Thy land, O Zion, shall no more be termed 'Desolate;' but thou shalt be called Hephzibah (that is; My Beloved is in her), thy land Beulah (that is, Married); for Yahweh delighteth in thee, and thy Land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thine Elohim rejoice over thee'—Isa. lxii. 4, 5. Here Zion and the Holy Land are represented as a Virgin-Bride; and the Elohim, or Messiah and his brethren in their One Spirit-Body manifestation, as the Bridegroom. This Virgin-Bride and her Bridegroom are the loving couple, whose loves are celebrated by Solomon in his 'Song of Songs.' The land, in its Paradisa development, is typified in his 'garden enclosed,' and which, as king, he styles, 'my sister spouse,' as already quoted. This is the literal, which is also allegorical of something more recondite, as hereafter will be shown. At present we have to do chiefly with the geo-material aspects of the subject.

When the marriage, or union, between the Sons of Zion and their King, as the Bridegroom, and the Holy Land as the virgin-bride, comes to pass, the country will become the Paradise of Yahweh, which his own right hath planted. Thus, the Spirit saith, 'Yahweh shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the Garden of Yahweh; joy and gladness shall be found therein, thanksgiving, and the voice of melody'—Isa. li. 3. 'Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to Yahweh for a renown, for a memorial of the Olahm, which shall not be cut off'—Isa. lv. 13. At that time, 'I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree; I will set in the desert the fir tree, and the pine, and the box together, that they (Israel) may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it'—Isa. xli. 17–20.

Lastly upon this point Ezekiel's testimony may be adduced; as, 'Thus saith Adonai Yahweh; In the day that I shall have cleansed you, O Israel, from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, 'This land that was desolate has become like the Garden of Eden;' and the waste and desolation and ruined cities fenced, and inhabited. Then the nations that are left round about you shall know that I, Yahweh, build the ruined places, and plant that that was desolate: I, Yahweh, have spoken it, and I will do it'—Ezek. xxxvi. 33.

When thus converted into Paradise, the same prophet tells us that there will be 'a river that cannot be passed over' by wading; and that it will be formed by a confluence of 'water springing out from under the threshold of the temple eastward, from its right side, at the south of the altar'—ch. I–5. He then informs us that 'on the bank of the river was a great wood, *eitz rav*, (both words in the singular number) on the one side and on the other. The waters issue from Mount Moriah down its south side, and flow on toward the east through a vast cleft in the Mount of Olives (Zech. xiv. 4, 8. When they have past this valley they divide into two rivers, the one flowing through the desert and emptying into the Dead Sea; and the other into the Mediterranean; both of them abundant and never failing streams.

The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters; for the prophet says, 'It shall be, that everything that liveth, which moveth, whithersoever the two rivers shall come, shall live: and there shall be very great multitude of fish, because these waters shall come thither; for they (of the Dead Sea) shall be healed; and every thing shall live whither the river cometh. And it shall be, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea (or Mediterranean) exceeding many.

'And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade; neither shall the fruit thereof be exhausted; for its months it shall yield, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for healing.'

After these statements, the Spirit then proceeds to point out the boundaries of Paradise. He commenced the line from the Mediterranean at the outlet of the Orontes, called 'the entering in to Hamath,' and passes on to a direct course of one hundred and thirty-three miles to Berothah upon the Euphrates. This is marked out as the natural boundary on the north by the range of mountains called Amanus, which, as a natural barrier, extends across the country from the Great Mediterranean sea to Berothah; to which the Euphrates is navigable from the Persian Gulf. When Messiah is enthroned king of the land, and proceeds to take possession of it to its utmost limits, he will then say to his companions, 'Come with me from Lebanon, my Spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards'—Cant. iv. 8. Taking up their position upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odors, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. this its border on the east. From the junction of the Euphrates with the Persian Gulf in lat. 30 degrees, the frontier is drawn 'from Tamar to Meribah of Kadesh, to the river towards the Great (or Mediterranean) Sea.' This is the south border of Paradise; a line of over a thousand miles abutting on the Nile, and thence to the sea; and affording free access to the Red Sea by the Elanitic Gulf. The boundary on the west shall be the Great Sea, from the border (south) till a man come over against (the entering in to) Hamath.

Thus we have an ample area; containing by estimation three hundred thousand square miles, for the length and 'breadth of Immanuel's land,' extending, as covenanted to Abraham and his Seed, 'from the river of Egypt unto the great river Euphrates, for a possession in the Olahm'—Gen. xv. 18.

Such is the territorial Paradise or kingdom of the Deity; which all the prophets testify shall be inhabited by the Twelve Tribes of Israel, and their nobles, all of them Priests and Kings with Messiah pre-eminent in all things over all. The twelve tribes will have had a new heart given them, and a new spirit put within them by the refining process they will have been previously subjected to. Their present stony heart will have been abolished, and a heart of flesh substituted in its stead, as it is testified in Ezek. xxvi. 25-32. Then, for the first time since their revolt from the house of David in the days of his grandson Rehoboam, they will again become 'one nation in the land upon the mountains of Israel; and one king shall be king to them all.' They will then rejoice in Jesus of Nazareth, as High Priest upon the throne of his father David after the order of Melchizedec for the 'season and time,' or Olahm of a thousand years. The former troubles will all be forgotten; and they will 'no more be made a reproach among the nations'—Joel ii. 19.

Under this new and glorious Constitution of the Hebrew Kingdom, the tribes will be settled in Paradise in parallel cantonments, extending across the country from the Mediterranean to the Euphrates. Dan's canton is the first reckoning from the north border. Then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. This brings us down to 'the midst of the Paradise of the Deity.' South of Judah is the Foursquare Oblation, 'a holy portion of the land,' containing 'the sanctuary, the Most Holy;' the holy portion for the Levites: and the Profane Place for the City, for dwelling, and suburbs. On the east and west is the Prince's portion, the foursquare oblation being in his portion, and bounded north by the canton of Judah and south by that of Benjamin. Thus, 'Yahweh shall inherit in the (canton) of Judah his portion upon the land of holiness, and shall delight in Jerusalem again'—Zech. ii. 12—The Holy Oblation and Prince's portion being thus reckoned of the canton of Judah.

The Holy Oblation is to contain the Millennial Temple described by Ezekiel, which is to be in the midst of the Most Holy Portion of the Oblation, 'upon the top of the mountain, the whole whereof is Most Holy'—ch. xlii. 12. The details are given in ch. xlv. 1-8, which concludes with the remark, that, 'in the land shall be his (Messiah the Prince's) possession in Israel: and my princes (who will then be the saints) shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes.'

The City will be square, will be 4,500 measures on each side, or 18,000 in circumference; its twelve gates will open into suburbs of 250 measures broad; and to the east and west there will be areas of 10,000 measures each, making altogether 'a profane place' of 25,000 measures from east to west, by 5,000 from north to south, which 'shall be for the whole house of Israel;' and 'the name of the city from that day shall be Yahweh-Shammah,' because 'He who shall be is there.'

Next to the Holy Oblation a portion is allotted to Benjamin, and successively afterwards to Simeon, Issachar, Zebulon, and Gad, which is the most southerly of all the tribes. Such is the area of Paradise from north to south, and from east to west, a royal domain larger than that of any kingdom or empire of Europe, Russia alone excepted. It exceeds in the aggregate amount of square miles, the territories of ten kingdoms of Europe, as Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemberg, Denmark, Sardinia, and Greece; and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one.

The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulf, form on the west, the south, and the east, borders of a land which, but for these inland seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication with the Pacific and Atlantic, and lesser oceans of the globe. The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulf, leave not the smallest portion of the west side, or of the east side, that is not actually or virtually a navigable coast to the extent on both sides of two thousand miles; while on the north, the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land 'a Garden Enclosed.' No country could be better situated for the establishment of a kingdom whose sovereignty is destined to rule all nations, peoples, and tribes, inhabiting the land and sea to their utmost bounds.

Such, then, are the geographical and the literal of the Paradise of Deity. It belongs to the earth, and is as real, visible, and actual a region, as Britain or America.—*Beulah.*

## The Recent War Crisis Momentous Signs.

A lecture on "The Signs of our Times as indicating an Approaching Crisis in Human History," was delivered at the Albert Minor Hall, by Mr. S. Davies, of Morriston, to a large and intelligent audience. Mr. Davies said the question in dispute between England and Russia was causing widespread anxiety and alarm. There was, however, no need for perplexity, as the final result and destiny of every nation had been decided beforehand by the Creator Himself, and this destiny was declared in unmistakable language throughout the Scriptures. Paul in Acts xvii. 31 said—"He (God) hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance in that he hath raised him from the dead." This was a foundation upon which to build our belief.

The final destiny of all nations was to be ruled by this Man (Christ) who was raised from the dead for that purpose. There were signs abroad at the present time indicating that the end of the existing governments is at the door. Many well-meaning people believed that this opinion was founded on fanaticism, but their belief was due to ignorance of the Scriptures. In Genesis we are told that great lights were placed in the heavens to "divide the day from the night, and to be also for signs and for seasons." The position of rulers in the political heavens was analogous to that of the sun, moon, and stars in the physical heavens. Hence we had greater and lesser lights in the political heavens. In Isaiah xiv. 4 and 12, for example, we had the downfall of the king of Babylon represented as that of a morning star. "How art thou fallen from heaven, O Lucifer (day star), Son of the morning." Many people examined the political heavens but were unable to see anything except the clash and opposition of human interests. They were unable to see that things were universally working together for the destined end. To them Christ was merely an historical personage who had ceased to have any connection with the earth, Christ who had said after his resurrection "All power is given me in heaven and in earth." His birth had been indicated by a bright star in the heavens, and his public ministry had been heralded by the remarkable preacher, John the Baptist; but his second coming would be without any heralding; Christ himself had said that it would be like the advent of a thief in the night. The general ignorance that prevailed of Christ's second coming to the earth was in itself a remarkable sign, as it exactly answered to the character of the time that would obtain upon the earth when he appeared. Christ told us this in Luke xviii. 8. "When the Son of man cometh shall he find faith on the earth?" If the gospel had been intended to convert all nations to Christianity, as people believed who send their missionaries abroad, the state of things here described could not exist. The world was not intended to be converted by the gospel. The gospel was to be preached in all the world for a witness to all nations, Matt. xxiv. and xiv. It was an easy task to decide whether a man or a nation followed Christ. By their fruits ye shall know them. The characteristics of those who followed Christ are these: "Seeking first the kingdom of God. Doing unto others as they would that men did unto them. Laying not up treasures on earth. Loving their enemies. Doing good to them that hated them. In view of what Christ himself had said, "Ye are my friends if ye do what I command you." These things were worth the attention of men. Where was the Christian nation or Christian community that conformed to Christ's standpoint? As in practice so in doctrine the teachings of Christ were falsified. This had to be the condition of things when Christ came. Another sign of the approaching end was the warlike attitude of all Christendom.

Christ said, "All they that take the sword shall perish with the sword." Christendom professed to obey Christ, but in this particular its practices were directly opposed to its profession. This attitude was foreshadowed in Joel iii. and ix. to xvi. Another remarkable sign was the drying up or decay of the Turkish Empire, as signified in Rev. xvi. and xii., "And the sixth angel poured out his vial upon the great river Euphrates, and the waters thereof were dried up that the kings of the east might be prepared." There was no time to go into this verse fully, but it was sufficient to say that it had reference to the Turkish Empire. It was a well-known fact that the Turkish Empire was decaying. Another sign was the taking away of the temporal power of the Pope of Rome, who was the little horn referred to in Daniel, whose dominion was to last "for a time and times, and dividing of time." This period was reckoned, and, it was affirmed,—(printed in books before the event happened)—that it had to end between 1863 and 1870, which it did, and the temporal power of the Pope was then forcibly taken away. The political power of the pope had gone.

His ecclesiastical power remained, but that would be destroyed by Christ at his coming, recorded in 2 Thess. ii. 8. Another sign was the wonderful upraising of Jewish prosperity and the interest taken in the land of Palestine. In Luke xxi. and xxiv., we read that the Jews should fall by the edge of the sword, and be led captive into all nations, and that Jerusalem should be trodden down until the times of the Gentiles were fulfilled. The times of the Gentiles were nearly over. When they were over, then the engrafting of Israel upon their old stock would take place, and the announcement of the angel would be brought into force "He, Christ, shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." The entanglements of England in Egypt were not foreign to the subject. The Soudan war indicated the policy that England had been compelled to go into war against the will of the prime minister and his supporters. Isa. xliii. 36, would help them to look ahead, "I gave Egypt for thy ransom, Ethiopia and Seba for thee, etc." These verses connected the change of masters in Egypt with the restoration of Israel to Palestine, which would take place when Christ appeared as an active participator in the politics of the world. The aggressiveness of Russia in Roumania and Armenia as well as in Afghanistan was another sign. Her grasping over the territory of the dying Turk and her antagonism to England was distinctly foretold in Ezekiel xxxviii. They were there unmistakably associated with the advent of Christ upon the earth, whose personal presence would end the conflict between England and Russia on the mountains of Israel. These signs were not all; but they were not meteor-like. They would never disappear or grow dim until Christ came, who would rule the earth in righteousness. It was for men to prepare. He would come as a thief in the night. Blessed would that servant be who would be found watching.

LECTURE BY MR. CLEMENS.

A lecture was delivered at the Agricultural Hall, Swansea, by Mr. Daniel Clemens of Plumbton, in which the lecturer, following in the wake of the late Dr. Thomas, contended that the complications present in the political affairs were a powerful evidence of the truth of the Scriptures, and a certain sign of the near approach of Christ. The lecturer contended first that Christ was literally to return to the earth for the purpose of reigning over all the nations. Second, that the epoch which is to witness the return of Christ will not be a period of peace, as commonly supposed, but a time notable for wars, rumors of wars, and political embroilment and upheaval. Third the uneasy condition of politics which will be adjacent to the second advent will be the consequence of a policy inaugurated by the Feeg power identified as the Napoleonic dynasty. Fourth, that the present political embarrassment is the direct result of the policy of Napoleon I., and, therefore, argued the lecturer, we are face to face with the very events that are to usher in the second advent.—The lecture was exceedingly interesting, especially when the latter-day mission of Britain was developed from the prophecies of Isaiah and Ezekiel, and Queen Victoria was shown to be the ruler of the ancient Sheba, now known as Aden in the Red Sea. This address was only a preliminary statement of the argument which was followed up and applied on the following Sunday at the Agricultural Hall. The lecturer promised then to prove to a demonstration that Great Britain is the power spoken of by Isaiah as "Sheba, Dedan, and the merchants of Tarshish." It is interesting to find our statesmen extensively seeking their own and British interests, but really working out the declared will of God.—*Lectures at Swansea, on the Prophecies by Mr. S. Davies, and Mr. Daniel Clement.*

## WHAT IS AN AEON?

In the use and acceptation of the Apocalypse, it is evidently this, namely, the duration or cycle of existence which belongs to any object, not individually for itself, but universally in right of its genus.....Under the old and ordinary view of the apocalyptic *aeon*, which supposed it always meant the same period of time—mysterious indeed, and uncertain as regards our knowledge, but fixed and rigorously certain in the secret counsels of God—it was presumed that this period, if it lost its character of infinity when applied to evil, to criminality, or to punishment, must lose it by a corresponding necessity equally when applied to happiness and the golden aspects of hope. But, on the contrary, every object whatsoever, every mode of existence, has its own separate and independent *aeon*. The most thoughtless person must be satisfied, on reflection, even apart from the express commentary upon this idea furnished by the Apocalypse, that every life and mode of being must have hidden within itself the secret why of its duration. It is impossible to believe of any duration whatever that it is determined capriciously. Always it rests upon some ground, ancient as light and darkness, though undiscoverable by man. This only is discoverable, as a general tendency, that the *aeon*, or generic period of evil, is constantly towards a fugitive duration. The *aeon*, it is alleged, must always express the same idea, whatever that may be; if it be less than eternity for the evil cause, then it must be less for the good ones. Doubtless, the idea of an *aeon* is in one sense always uniform, always the same, namely, as a tenth or a twelfth is always the same. Arithmetic could not exist if any caprice or variation affected these ideas—a tenth is always more than an eleventh, and always less than a ninth. But this uniformity of ratio and proportion does not hinder but that a tenth may now represent a guinea, and next moment represent a thousand guineas. The exact amount of the duration expressed by an *aeon* depends altogether upon the particular subject which yields the *aeon*. It is, as I have said, a radix; and, like an algebraic square-root or cube-root, though governed by the most rigorous laws of limitation, it must vary in obedience to the nature of the particular subject whose radix it forms.

That man who allows himself to infer the eternity of evil from the counter eternity of good, builds upon the mistake of assigning a stationary and unchangeable value to the idea of the *aeon*; whereas the very purpose of Scripture in using this word was to evade such a value. This word is always varying, for the very purpose of keeping it faithful to a spiritual identity. The period or duration of every object would be an essentially variable quantity, were it not mysteriously commensurate to the inner nature of this object so laid open to the eyes of God. And thus it happens, that everything in this world, possibly without a solitary exception, has its own separate *aeon*: how many entities, so many *aeons*.

But if it be an excess of blindness which can overlook the secular difference amongst even neutral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

I, separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one side living, namely, to God; and derivatively to all others according to their interest which they can plead in God's favor. Having such origin in time, immortality entitles may possibly be admitted to a participation in Divine *aeon*. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest them with aeonian privileges, is in effect, and by its results, to distrust and insult the Deity. Evil would not be evil, if it had that power of self-subsistence which is imputed to it in supposing its aeonian life to be co-eternal with that which crowns and glorifies the good.—*Thomas De Quincey.*

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## Selections.

### THE SECOND COMING OF CHRIST AS RELATED TO ISRAEL.

I have been requested to read a paper on this occasion on the Second Coming of Christ as related to Israel. By way of introduction, I may say that Israel, the seed of Abraham according to the flesh, is a Sign of the Second Advent. By this it is meant that the history of Israel from the beginning until now, their condition as they live among us to-day, is such as to be a pledge and prophecy that the Lord Jesus Christ, the rejected Messiah of Israel, will verily come again in the very same literal manner as he came the first time in the flesh; in the same literal manner as in the flesh he left the earth, and ascended from Mt. Olivet to the right hand of God. And the argument lies in this way.

FULFILLED PROPHECIES.

We open the Bible, and we find that everything that has befallen Israel from the beginning until now has been predicted long before it happened, and ever thing that has been predicted concerning them while in their state of apostasy from God has so far been fulfilled. If they sinned, they were to be scattered among all nations. So they were. They were to suffer cruelly in their exile; so they have suffered; and so they are still suffering to-day.

The point might be illustrated indefinitely, but this must suffice. Every prediction with regard to Israel from the beginning to the present time has so far been fulfilled literally. This is the premise of our argument. The conclusion is this: The predictions concerning Israel's Messiah and their relation to him must also be fulfilled, and fulfilled in the same way.

As regards the predictions of the Messiah's first coming, every Christian knows and admits that the law has held good. Not a prediction can be named, admitted by the universal consent of the Church to refer to that First Coming, but has been fulfilled literally. Messiah was to be born of a virgin. It seemed impossible; yet so it came to pass. He was to die, and yet to live forever; in appearance, again, impossible. Yet both have come true, for he died and rose again to everlasting life in resurrection. His hands and feet were to be pierced; so they were. They were to part his raiment among them, and for his vesture to cast lots; so they did. They were to smite the Judge of Israel upon the cheek; so they did. But there is no need of multiplying illustrations of facts so familiar. Like all the predictions touching Israel, so all the predictions concerning Israel's Messiah, so far as these relate to his first coming, have been fulfilled literally.

But now turning to the prophets again, we find much about yet another coming of Israel's King—prophecies which have never been fulfilled, and which stand in closest relation to a predicted restoration of Israel in the latter days. He who came to suffer is to come to reign. So is the letter of the word.

Many tell us, however, that the restoration of Israel shall take place long centuries before the coming of the Lord; will, it said, introduce the expected "Millennium;" which age of universal righteousness must then run its long course before the Lord Jesus can rightly be expected. As opposed to this, we maintain that the word of God, wherever it speaks of the two events, the restoration of Israel and the second appearing of the Lord Jesus, the Messiah, always represents them as in close chronological connection. If not simultaneous, one is the immediate signal for the other. This we believe to be taught in the following Scriptures: Isai. xxvi. 19 compared with Rev. xx. Isa. xxv. 8 compared with 1 Cor. xv. 54; Isa. lix. 20, 21 compared with Rom. x. Dan. xii. 1 compared with Rom. xi. 26; Dan. xii. 3 compared with Matt. xiii. 30-43; Zech. xii. 10 compared with Rev. i. 7 and Matt. xxiv. 30.

PREDICTED BY ZECHARIAH.

If we examine the latter part of the prophecy of Zechariah we shall find yet more explicit reference to the glorious personal advent of the Lord, in connection with that last terrible tribulation which shall usher in the final repentance and restoration of Israel of which he writes.

STILL UNFULFILLED.

As to the meaning of this phraseology, be it observed first, that it is utterly impossible to refer this standing of the Lord "upon the Mount of Olives" to anything in the first advent of our Lord. At no time during the life of our Lord on earth was there any such gathering of the nations against Jerusalem as is here described. Nor could it refer to a providential coming of the Lord when Jerusalem was destroyed, for such a supposition is wholly inconsistent with the context.

Of the siege against Jerusalem which is predicted here, it is said (xiv. 2) that "half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." This is no description of the massacre and captivity which attended the destruction of Jerusalem under Titus. Neither was the issue of that tribulation such as that which is here foretold as the issue of this. For it is here said that that great conflict shall end in the final and everlasting repopulation of the land. No providential coming of the Lord that history has ever seen can be intended here. The prophecy can be fitted to no past historical event except by the most extreme violence to its plainest statements. Neither can the language be applied, according to the usage of Scripture symbolism, to a coming of the Lord by his Spirit. Where in the Scripture symbolism is there anything which would warrant one in saying that the standing of the feet of the Lord "upon the Mount of Olives" denoted a revival of religion?

The words must then refer to the future. They naturally and most obviously describe the personal presence of the Lord of Israel at the time and the precise spot mentioned in the parable—the very place, it may be observed, whence Christ ascended. They must refer to the future, second appearing of Jesus.

Again: in Luke xxi. 24 *et seq.* the Lord predicts the destruction of Jerusalem and the accompanying calamities. He said that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled. Surely no man can say that this is the spiritual Jerusalem, the New Testament Church—the ready resource of interpreters in so many other places. For the prophecy has in large part passed into fulfilment, and has been fulfilled in the literal Jerusalem, in the Land of Palestine. That city is trodden down of the Gentiles now, and has been ever since 70 A. D. But the words naturally imply that a time is coming when this state of things shall cease. Israel's restoration is clearly assumed.

But is there anything here about the Second Advent? Let us look at Matthew's account of the same discourse (Matt. xxiv. 30). He tells us that our Lord said explicitly, "And then shall appear the sign of the Son of man in heaven; and then"—observe that he quotes the words used by Zechariah of the repentance of Israel—"then shall all the tribes of the earth (or of the land) mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Is not this a re-affirmation of that which we have already seen to be the teaching of the Old Testament Scriptures? and that by the authority of the Lord himself? Surely no pleas together the restoration of Israel and his second coming.

Nor is this the only passage where we may perceive a reference to the same truth. For it is written that just before his death, when taking solemn leave of the apostolic nation, he closed an awful series of woes in these words: "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

We conclude, then, that there is abundant evidence that the Scriptures of the Old and the New Testament agree in representing the future restoration and conversion of Israel as accompanied by or taking place in closest connection with the glorious return of the Lord Jesus to judge and reign. And according to this inspired teaching with how much reason could Paul say concerning Israel (Rom. xi. 15): "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" To all which our hearts respond, Amen. Even so, come, Lord Jesus!—*S. H. Kellogg, D. D. in Christian Herald and Signs of Our Times.*

### PAUL'S EARNEST DESIRE.

"For to me to live is Christ and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose, I wot not. For I am in a strait betwixt the two, having a desire to depart and to be with Christ; which is far better."—Phil. i. 21-23.

There are few passages of Scripture more frequently quoted—or rather, misquoted and misapplied—than this. It is the favorite text for funeral discourses, and is inscribed upon innumerable tombstones, and repeated by religious teachers as the devout wish of Paul's heart, and the appropriate sentiment of every Christian heart, in view of death. These are the words that are attributed to the apostle Paul; and when taken in the sense in which they were evidently uttered, they are every way creditable, to his unselfish heart, and his supreme devotion to the service of Christ. But it may well be questioned whether the sentiment that has been put into them, in our version, and the sense in which they are generally taken, ever entered his mind, much less ever found any expression in any of his writings.

He is supposed to be considering the question, whether it would be better for himself, to continue his self-denying labors for Christ till he should called to his reward in heaven, or to die now, and go at once to glory; and though perplexed in view of these two alternatives, he feels that it would be real gain to himself and far better, to die now and go immediately to his reward in heaven: and he naturally most earnestly desired this.

It is true, our English version seems to sustain this view and, no doubt, the translators had this thought in their own minds, and so they put it into the rendering of this passage. But I am persuaded that a more careful examination of the text in the original, and of the context will show, that the "gain" he is here speaking of is not gain to himself, but to the cause of Christ, and the "departure" he is represented as desiring so earnestly, is not his own departure from life: but the departure—or rather the return, for this is what the word really signifies—of Christ. For this rendering is quite as close to the original Greek, and in accord with the grammar of the language, and it harmonizes infinitely better with what he has just been saying, and with the character of the man, and indeed, with the letter and spirit of all his teachings, and with the teaching of the Scriptures generally.

This most affectionate and tender epistle to the Philippians was written while he was a prisoner at Rome. His life was in jeopardy, depending on the caprice of the Emperor. He knew not what would be the issue. But, instead of repining and complaining of his hard lot, he even exults and rejoices that his bonds had been the occasion of making Christ more widely known throughout the palace, and elsewhere, and that the disciples of Christ, by his example, had been confirmed in their faith, and emboldened "to speak the word without fear."

Again, he rejoices that even the contentions that had sprang up among them, had contributed to the spread of the knowledge of the gospel, and though his enemies had desired "to add affliction to his bonds" by their manner of preaching Christ, he still rejoiced, and would rejoice that Christ was preached. Indeed he was so devoted to this one object of making Christ known to others, that he had utterly lost sight of every other interest. He had entirely gone out of himself, and centered all his thoughts, hopes, desires and efforts in Christ. He was determined to know nothing else, nor did he, but Christ and him crucified. He was full of joy in the assurance, that whatever might be his own lot, Christ would be honored, and in this he rejoiced. Hence he says, in the verse immediately preceding the passage under consideration: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or death." Mark the expression whether it be by life or death. Then follows this utterance, which is but the repetition of the same sentiment in another form—*Emoi gar to zen Christos, kai to apothanein, kerdos:* which literally translated is, "For me therefore to live, Christ, and to die, gain." This last word, *kerdos* which is here translated "gain" would better have been translated, benefit, advantage, profit. This is what it means; and then the idea would have been more clearly expressed. But as it is, there is nothing in the text itself to show whether this gain or advantage or benefit is to accrue to himself, or to the cause of Christ; for the passage is very elliptical; but the context, and especially the preceding verse, most evidently shows that he is speaking of the benefit or gain, which his death by martyrdom would bring the cause of Christ. For if his imprisonment and ill treatment had been made to contribute to this end, inasmuch as he had endured them with so much Christian fortitude and patience, how much more his heroic death as a martyr for Christ? Indeed this is his joyful assurance; as he just said—"Christ shall be magnified in my body whether it be by life or death." Then he goes on to say: For or rather, "therefore"—for this little word *gar* connects the two sentences—therefore for me to live, and for me to die, in either case for Christ would be gain or benefit. It is impossible that Paul should drop down so suddenly from his supreme devotion to the cause in which he had so entirely lost sight of himself, as to speak of his own personal gain by dying, and to contrast this with what he might accomplish by continuing to live and labor for Christ. This would not be at all like this great apostle, indeed, it would be entirely out of harmony with what he had just been saying, nor can this selfish sentiment be found in the language he used, unless it be first injected into the passage by the reader: much less can we believe that after confessing that the advantages to the cause of Christ were so nearly balanced in his own mind, that he did not know which to choose, he actually did earnestly desire one of these same alternatives, because it would be gain to himself.

Surely, he would not stultify himself by saying that he did not know which of two alternatives to choose, and then, in the next breath express his earnest preference for one of them? But this is just the inconsistency and folly that our common version of this verse charges upon him, that for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." The Greek word *to analusai* here rendered "to depart" is compound of two words, *ana*, again or back again, and *luo* or *lusai*, "to loosen," "to let go," "to cast off" as a ship the lines that hold her to the wharf—"to leave" either to go or to come; but with the prefix ana it means to leave any place for the purpose of returning or coming back. It may have the meaning of "depart," but the prefix *ana* gives it the sense of again, or rather to come back or return. Let it be observed also, that the only other place in which this word *analusai* occurs in the Scriptures, is in Luke xii. 36, and here our translators have rendered it "return": "Let your loins be girded about and your lights be burning; and ye yourselves like unto men that wait for their Lord, when he will return (*analusai*) from the wedding."

There is no reason whatever why this word should not have had the same rendering—"return" in this passage, but that our translators had another idea in their own minds. They thought Paul believed, as they themselves did, that on dying a Christian goes immediately to Christ, and enters at once into heavenly glory, and that this was the gain Paul was thinking of; and hence, they make him say he has a "desire to depart and be with Christ which is far better." And so they not only make him contradict himself,—for he has said he did not know which to choose,—but they put a forced meaning into this word *analusai*, which actually means "return," and which they have so translated in the only other place where it occurs. This word is in the infinitive mood and is used as a noun: (*to, to analusai*) and is the object of the preposition (*ek*) "for," and should be rendered "having a desire for the Return." This was the great object of desire and of expectation of all the early disciples, and of which Paul often speaks—His coming in glory and power to set up his kingdom on the earth, to complete the work which he had only inaugurated by his first coming—his second advent, to raise the saints who were sleeping in death, to change those who were living, to judge the world and purify it by the utter destruction of Satan and all his hosts, and to begin the everlasting reign of righteousness and peace, which had been so fully promised to them.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this I say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." This is what Paul means in the passage we are considering by the return, and the being—(*einai*, another word in the infinitive used as a noun,) with the Lord, which—is far better. Far better than what? Far better than either of the alternatives, between which he did not know which to choose. This is evidently a third object. It is a side thought, introduced by way of parenthesis—a practice so common to the apostle—and then leaving it, he goes on with the main current of his letter, and tells them how confident he is that he will be spared to them "for the furtherance of their joy."

What if the apostles and primitive disciples were in error respecting the time of our Lord's return, and supposed it might occur in their day? It was not an injurious error. Indeed it served to keep them active and vigilant in their Master's service, and to cheer and to comfort them in their trials. Would that the same expectation had been kept alive in every subsequent age—and especially, that this same expectation and hope were more operative at the present day—for surely, everything conspires to assure us that this long expected—long delayed consummation, must be near, very near at hand. But this mistake of these early disciples was not so great a mistake even with regard to its nearness, as may appear to us who look back upon them from this age, and count the generations that have come and gone since their day. For the lapse of time is as nothing to those who are sleeping in their graves. To those who fall asleep in Jesus, the very next event of which they are conscious—if I correctly understand the teachings of Scripture—is the coming of the Lord, and we shall all see him together. We are expressly told in the passage just cited, that those who are alive shall not have any advantage of those who are asleep, and conversely those who are asleep shall not prevent those who are alive. We all shall be caught up together in the clouds to meet him in the air, and so shall we ever be with the Lord. "Wherefore comfort one another with these words."

We are not to comfort each other—with the assurance that our friends go immediately into their promised inheritance, and beguile ourselves with the thought that those who have gone before us, are now rejoicing in the full possession of eternal glory, and that death is the gate which we enter one after another into heavenly bliss, in the presence of our Lord,—or rather that death is the kind messenger that Jesus sends to call us to him. I find no such teaching in the Scriptures, though our hymn-books are full of it. Death is everywhere represented as an enemy, the king of terrors, the great enemy. But it is indeed the last enemy that we have to encounter. He has been conquered by him in whom we trust. "The sting of death which is sin" is come already. He can do us no real harm, nor when our Lord shall come to call us can he hold us any longer in his power. But it is only when Christ, who is our life, shall appear, that we shall appear with him in glory—not before. "There is indeed, laid up for us a crown of righteousness, which the Lord the righteous Judge shall give to us at that day, and not to us only, but unto all them that love his appearing."

Safe in his keeping, we can well afford to wait in peaceful unconscious sleep, till the place he has gone to prepare for us, is ready for our occupancy. For he says, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place, I will come again and receive you unto myself, that where I am there ye may be also."

In view of these passages, and of others I might quote, and of the reason I have given, I cannot but think that this is the true understanding of the text under consideration. Indeed, when I see how this construction is required to make it harmonize with the language and sentiment of the context, as well as with the spirit and character of the apostle, I cannot put any other construction upon it. He writes this epistle to comfort and encourage the hearts of his dear friends at Philippi, who had expressed much concern for him, and had sympathized so deeply with him in his trials that had come upon him, and in the danger to which he was now exposed. He tells them, that, so far from being cast down, he exults and rejoices that all these troubles had been made to contribute to the furtherance of the gospel, and the confirmation of the faith of the disciples at Rome: and he felt assured that whatever might be the issue to himself personally, Christ could be magnified in his "body, whether it be by life or by death," and that if his life should be spared, it would be for Christ that he would live and labor; and that if he should be put to death, his martyrdom would still operate to bring gain or advantage to the same cause. So that he really did not know which to choose—nor did he choose—but there was one thing he did earnestly desire—the return of his Lord, which would be far better than either.

I know that those who hold to the very popular notion that dying saints do not wait in sleep for Christ to come and call them, as he promises, but that they go themselves at once into their reward in heaven, will object strenuously to the rendering I have given. For this text, as it is commonly rendered, seems to confirm their view. Indeed it is the one main support of this doctrine. It would be difficult for them to make out a plausible argument for their doctrine without it. It is quite natural that they should be loath to give it up.

But if they will for a moment consider how unworthy and inconsistent is the sentiment they attribute to the apostle Paul, how out of his character it is with his whole manner of life, and how he conflicts with what he is saying and even makes him contradict and stultify himself, by declaring he did not know which of two alternatives to choose, and then immediately expressing his earnest desire for one of them, I think they will be constrained to admit—however reluctant they may be to do it, that the rendering I offer them, is no doubt, the one that should be preferred and adopted.—*J. H. Pettingell in Bible Banner.*

### The Iron Crown of Lombardy.

Describing a visit to Monza, Octavia Hensel says, in the *San Francisco Chronicle:* We found the Cathedral at this royal Summer palace city a perfect museum of antiquity. In the sacristy, a most fascinating young priest showed us Queen Theodolinda's fan, of brown silk and carved wood, made to close up like the pretty circular pocket fans of our own day. Her dressing comb, of ivory, set with precious stones, and a necklace of emeralds, rubies and diamonds to match her crown of the same precious gems, incrusted in a band of gold, were magnificent, but most quaintistic. Her signet ring of sapphire, upon which was carved her coat of arms—a hen and tiny chickens picking up the grain—and a goblet of sapphire were marvels of art. Innumerable church treasures were also displayed, and then we were taken to the white marble chapel in the crypt where the iron crown of Lombardy is kept.

The ceremony of showing this strange and beautiful historical relic is most impressive. Preceded by two acolytes swinging burning censers, two priests in alb and stole enter the chancel. After incensing the altar the great brass doors of the repository are unlocked and a priest mounts up a small ladder and takes out the crown, hung in a gold and garnered pyx, between plates of purest crystal. This he places on the altar, and after a number of genuflections and bursting of incense, visitors are admitted one by one to the altar to look upon the quaint old jointed crown, whose small golden plates are incrusted with precious stones, but the real treasure of the crown is the small iron circlet within this golden band, roughly wrought out of iron nails, the nails of the cross found by Empress Helena.

The outer crown has six plates, or links, to suit the different sized heads of sovereigns who have been crowned with it, while the iron circlet has small holes, into which it rivets can be placed to make its size correspond with the outer crowns of gold. Napoleon crowned himself with this diadem. When the pope was about to place it on his head that most consummate of self-sufficient individuals, the little Corsican declared as he had won the crown there was no one greater than himself to crown himself, took it and placed it on his head.

This church, built by Queen Theodolinda and dedicated to St. John the Baptist in the fourth century, was destroyed by the Emperor Barbarossa in 1200. In 1262 it was restored, and the history of its foundation, represented by paintings, was added a century later. The carvings on the pulpit represent the crowning of Berengarius in the ninth century. Medallions of all the Emperors, from the time of Constantine, crowned in this church, surround the triforium of the nave, and in the chapel beside the baptistery is an exquisite picture by Guerisino of the Virgin and St. Elizabeth, a picture full of rosy flesh tints and "hill country" landscape almost modern in tone and treatment. This evening, in order to "do" the patriotism, as we had "done" the plebeian during the day, we took a carriage for a drive around the bastions, a superb broad space, built on the old city walls, bordered with magnificent horse-chestnut trees in double rows and public gardens, squares and handsome buildings. We gained admittance to the arena built by Napoleon I. to contain 30,000 spectators. It is used for races or sometimes flooded with water for rowing matches and boat-racing.

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PETALUMA, Cal.

*Editor Restitution:*

Please find enclosed two dollars for your paper another year. I had overlooked the date of subscription of the last year, hence I am a little behind time, and not wishing to be without your paper which I prize so highly, I hasten to forward the amount. I hear no preaching, or the faith of the RESTITUTION in this place, though I believe it is the teaching of the word of God.

We have a small village of four thousand inhabitants, and we are trying to support nine churches all claiming to be Christians. Is it not lamentable? Cannot something be done to bring about a spirit of love and harmony among professed Christians? May God hasten that happy day, is the prayer of yours in hope.

H. BROCKDALE.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, October 7, 1885.


NOTICES of books and other matters must be deferred as our time since returning from Michigan has been constantly employed.

SINCE our last issue the Editor attended a conference meeting held at Watson, Michigan. The meeting was an occasion of much enjoyment to all who participated in its exercises. The social meetings were of an unexceptionably interesting character. The brethren and sisters were engaged and more than ready to take an active part in prayer, exhortation, and praising God in "psalms and hymns and spiritual songs." The faithful labors of the brethren have an influence for good. Eleven persons yielded the obedience of faith to the requirements of the gospel—being baptized by Br. Woodward Sunday afternoon.

FROM a paper sent us by Br. O. W. Young—*The Brooklyn World*—we clip the following item.

MORE TROUBLE FOR SATAN.

Messrs. George W. Young, John Donaldson, Samuel Wilson, William H. Donaldson and William G. Roth are the incorporators of a new religious society to be organized in this city. The articles of incorporation show that the society has been organized "for the dissemination of Biblical knowledge orally, and by means of the press, prominence being given to the doctrines of conditional immortality and the personal premillennial coming and reign of Jesus, the Christ, the truth of which doctrine this society affirms."

### The Eastern Complication.

There has nothing transpired with regard to the Roumelian complications to warrant any very definite prognostications as to what may be the outcome of the disturbances in the East. We append the expressed opinion of one who is familiar with Oriental matters from personal residence and close observation.

EX-MINISTER WALLACE INTERVIEWED.

NEW YORK, Oct. 5.—Gen. Lew Wallace, ex-Minister of Turkey, looking hale and hearty to-day at the Gilsey House, said: "I do not think any action will be taken by Turkey until the signatory powers meet. The Sultan has too much common sense to run haphazard into war. He will await the issue of the conference. In case of a disagreement among the Powers probably the whole of Europe will be swept into hostilities—Russia, France and Italy on the one side, and England and Austria on the other. Germany, guided by Bismarck, will endeavor to act as arbiter. Austria would immediately take possession of Bosnia and Herzegovina. Russia would occupy Bulgaria and Roumelia. The conference is most likely to result in status quo. It is scarcely to be expected that Europe will go to war to further the ambitious plans of Prince Alexander of Bulgaria. Russia is always looking forward, and keeps an eye on strategic points. Russia already has a passage of the Danube. With Roumelia she would have the Balkan Mountains and a clear way any time into Turkey. The Powers desire to pluck the bird, but the question of division can never be satisfactorily arranged. Turkey understands fully that her position in Europe depends upon their rivalry. The small powers, each adjacent, want a slice of territory when a division occurs. Greece, for her part, would make an effort for Macedonia, but in that comes conflict with the ambition of Servia. So you see how many complications can arise in the Bulgarian question."

STAUNTON CITY, Va.

*Editor Restitution:*

I write to thank you most heartily for the thirty-five copies of THE RESTITUTION, containing Brother Crookott's article on the life and character of my dear husband. Well known as he was to the "brethren scattered abroad," I am sure there is not one—as there is not one of his own immediate family, but will think it in every respect most fitting and just. He has caught all the points of his high character with singular accuracy.

My husband loved, with a devoted love, THE RESTITUTION. He wrote for it as long as his strength would permit, and when he ceased to be able to write for it, he looked for it weekly with great anxiety. Six months before his death, he drew up some texts of Scripture to be read at his burial—and above an inscription to be put on his tomb-stone—highly characteristic of the great thought of his life—"Looking for the Son from heaven."

Faithfully in the One Hope.

SARAH HAMILTON.

## Communications.

### JEWELRY OF THE CAUSE.

Some two hundred independent spirits who had thrown off the shackles of the veil-covered church, listened to men taught of God and led by his Spirit, at the second Annual Meeting of the Association for the Promotion of Christian Knowledge, held at the Church of the Blessed Hope, Brooklyn. Some sheep were there, which were not of this fold, many were strangely clad, but they are loved by our Shepherd, and they belong to him, for they can pronounce their Shibboleth in their love one to another. I know not what an ordinary church love-feast is like, but I do know that a few of God's chosen ones had a feast of treasures, new and old, brought from the book of God on this occasion, which in joy, rivaled the wildest flights of fancy, and brought that peace which flows like a river, to many hearts. The jewels that were displayed were not new, but many had new setting which added luster to the gems, and increased the joy.

Did you ever contemplate who shall comprise the company that shall stand upon that sea of glass, of transparent gold, before the apocalyptic throne and sing the song, the new song? Do you intend to be there? who, who will be there, will they who look for the wreck of matter and the crash of worlds, when Jesus comes? will they who expect to enter within the Holy Place before our High Priest, Jesus, comes out? Will they sing the song, will they who expect the final salvation of all men's souls by a graduating process through side doors from hell, into back doors of heaven? And what is that song, the burden of it which only the redeemed can sing? "Thy right hand, O Lord, is become glorious in power, thou hast redeemed us by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. The thrones of everlasting empire are ours, and we shall live, the perfect body of Christ, the manifested word, the logos of God for the age and on forevermore.

Look again, we have another picture. Apples of gold in fretwork of silver. Did you ever think, ever stop to think, who you claim to be, whom you represent yourself to be? Christians! and what does the term imply, the bride, the espoused of Christ, the virgin daughter of Jerusalem, the Lamb's wife. Are you really in earnest, are you the betrothed of Christ, has he chosen you from the teeming millions of earth's souls, and do you love him, love him, with a love above all other loves, does your love for him most the love of the Father? Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Have you ever weighed the promise, "that ye might be partakers of the divine nature," made just like God's nature? Oh, what precious promises are these, a royal priesthood, a holy nation of priest kings after the order of an endless life, a peculiar treasure unto God above all people. A crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Jesus asks you to believe, and all these are thine, and more because of the Father's love. Are we the joint heirs with Jesus to all the promises of God? Now listen! Jesus says, If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know that the Father is in me and I in him. Now if we are what we profess, we can speak like him, we can reiterate his words; but stop one moment, are we in earnest, are we what we profess, are we deceiving ourselves? Can we look at our works and say to the sinner and the cold and pulseless professors in the Laodicean Church of the present day, If ye believe not my words, which are the words of the Lord, believe us for the works sake, (and if we do not the works believe not our words) that ye may know by them and believe that the Father is in us and we in him. Are we doers of his word, that we may point to ourselves in such a way? are we doing the work in the absence of the Master, while the shadows deepen on the world's dark pathway, and the opening vista of the millennial day is only held back by the angel proclaiming the morning cometh? Verily the night is far spent, the day is at hand, and the world is trembling at the appearance of a star, while we are looking for the Sun of Righteousness to arise with healing in his wings. Are we listening for that voice that shall call the faithful servants? Have we heard it in the past? To the law and the testimony, he that believeth on the Son hath the witness in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life.

He is coming now, is your lamp filled with oil, is it lighted and shedding its radiance on the pathway of some blinded erring one that would believe but never had a chance?

To give more of the scintillations of beauty which flashed from the gems held up to our gaze at the meetings of the Association, would take too much room, so reluctantly I close the lid of the casket, and remain looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

J. O. BARNABY.

### ONE FAITH.

Notwithstanding the oft repeated declaration that "we cannot all see alike" the Bible abounds in the most positive injunctions that unity and harmony are essential factors in God's plan of salvation. We well know the "holy horror" that is excited in the minds of some when an approach is made toward definite doctrine. "Why! would you have us subscribe to a definite creed"? says one. I answer unhesitatingly yes, for without a creed it is impossible for a religious body to exist. Do not start in alarm at the above statement. Webster defines "creed" as a "brief summary of the articles of Christian faith." Now have you Christian faith? Does it contain one or more articles? Do you know what those articles are? Can you repeat them? Then you have a creed, and if that creed was formulated by the unerring Spirit of God then you ought not be ashamed of it, but if the "creed" you believe emanated from some uninspired ecclesiastical body let it go to the "moles and the bats." In a more general sense creed is defined by Webster as "that which is believed." Now when the inspired servant of God wrote "the things most surely believed among us" he was simply repeating "our creed." A prominent feature of the creed given by "holy men of old who spake as they were moved by the spirit of God" is that it must be strictly observed, no substitute can take its place. Hear Paul on one "article of our faith." "Though we or an angel from heaven preach any other gospel than that ye have received let him be accursed." The gospel which they had received was good news about God's kingdom that the prophets declared should be set up on the earth. Please do not flatter yourself that you will escape the curse if you have "honestly believed" in a sky kingdom, or in a church kingdom. To those who by their writings seem willing to excuse those who though honest are widely mistaken in their religious faith, we would suggest reading the fate of Uzzah, a sincere and zealous man, no doubt honest in his act of trying to save the ark from falling to the ground, but he disobeyed a positive divine law and suffered death for his disobedience. To those who would discourage a hope of salvation without a full belief of the gospel and its subsequent obedience, let the fate of Saul in going beyond the commandments of the Lord be a sufficient rebuke. That unity should characterize God's people is abundantly shown throughout the Bible. David thus beautifully refers to it, "Behold how good and how pleasant it is for brethren to dwell together in unity." He compares it to precious ointment, and to the pure heaven-distilled dew of Mt. Hermon. How can unity and harmony be secured in an organic body? The answer is not a metaphysical speculation but a thoroughly demonstrated truth, it is simply this, that each member composing the body shall yield full and complete obedience to the laws governing the body of which it is a member. This is true politically, socially, morally and religiously. Whoever has witnessed the military movements of a body of soldiers has had a striking example of what strict discipline can do when a uniform rule has been thoroughly followed. See the entire column moving in such perfect harmony that it seems as if one mind pervaded the entire ranks. So it does, for such movement is directed by one mind.

The beauty of this united and harmonious action is shown in a perfect harmony that prevails among the different members of a human body. A lesson of wisdom may be learned from Paul's beautiful illustration of the oneness of God's people. A human body unless a monstrosity can have but one head. It must have members of different degrees of honor, each member must work in harmony with the others, all the members are necessary to completion, for that believeth on the Son still has the body. Let us remember that God has placed the members in the (Christ) body as it hath pleased him. Do not try to make a monstrosity of the one body by dictating terms to others and thereby assume the position of a head to the body. The vital functions of the body are performed by the heart, do not become dissatisfied because you do not occupy that place in the body (the heart) figuratively that the apostles occupied (vitalizing the body by miraculous powers) but content yourself with the position in which God has placed you in the body. If you cannot be a useful and ornamental hand, try to be a serviceable foot. If you cannot be a skilled architect to work on material for this grand temple, be a hewer of wood or a carrier of water and you will in no wise lose your reward. God needs and will have all these diversified workers. May God grant that each member in view of the precious moments allotted for the work, may resolve to faithfully discharge the duties assigned him and thus merit the plaudit of the Master "thou hast been faithful over a few things enter thou into the joy of thy Lord."

Waiting for the Kingdom.

J. F. WAGONER.

### Conference Report.

The second yearly meeting of the Church of God in the Abrahamic Faith met, as before announced, in Watson, Thursday evening Sept. 24. And we can truly say, never before has Watson ever experienced, and enjoyed such a meeting. O, the blessedness there was in that gathering. It seemed truly that Jesus of Nazareth had called in and taken up his abode, within each heart. The attendance from abroad was large, and each face seemed to beam with a glad, new light. A light from the Son of God. Meeting began Thursday evening with a prayer and social feast, followed by a sermon from B. W. Woodward from 1 Cor. xvi. 13. Friday morning at 9½ another prayer-meeting, then a sermon from Bro. Bennett, text Acts xxviii. 28. Friday evening another prayer-meeting, a house well filled, expecting to hear from Bro. Chaplin, but he was very tired and requested that the brethren continue their prayer-meeting which they did. Saturday morning another feast of prayer and praise, followed by a richer feast of gospel words from Bro. Chaplin. At the business meeting Saturday afternoon the following officers were unanimously elected. President Jacob Lemon, Vicksburg; Vice President Wm. Moses, Byron Centre; Secretary Mary Woodward, Dutton; Treasurer Wm. S. Kent Watson; Executive board, S. N. Pike, W. W. Jameson, Sr. Saville Weaver, J. Grant, Isaac Catt. B. W. Woodward was appointed State Evangelist, and M. A. Woodward assistant Evangelist. Bro. Woodward gave a brief report of his labors the past year as follows: Preached about 200 sermons, baptised 13, traveled over 3000 miles.

Saturday evening Bro. Chaplin preached from Rom. viii. 1. Sunday morning prayer meeting, then another sermon from Bro. Chaplin, Heb. iii. 1. At about 3 p. m., we gathered with many friends at the lake side and witnessed the willing obedience of eleven souls, as they put on Christ by baptism. Sunday evening Bro. Chaplin spoke from a part of Luke xxii. After the sermon, Bro's Houser and Jameson were ordained for the ministry. The Lord's Supper was then solemnized, after which came the handshakes and sad good by's, and as each hand grasped that of our dear Editor's, the hearty God bless you, told only feebly of the good each had received from him. A writer once said, how much we take away from such a gathering depends on how much we bring with us. Judging from appearances each one brought much with him.

We thank God that among those who thought to meet with us, were Bro's. Wm. and Richard Rollabock of Indiana. These brethren will ever be remembered by us all with Christian love. Hoping this is only one of many happy gatherings we may have with them, and we pray God to spare the life of our dear Bro. Chaplin to bring not only to us but many others the cheering messages he brought to this our second yearly conference. On our way home Wednesday morning, we stopped by the water's edge and assisted three others to put on Christ by baptism making 14 in all who were baptised at this meeting; and so the good work goes on, and we repeat what was said one year ago, we may all look for a forward movement all along the line.

M. A. WOODWARD, Sec.

United States Minister Cox and Consul-general Heap have succeeded in obtaining a revocation of the order expelling American Jews from Jerusalem.

## Selections.

### Believe the Book.

In closing, let us take the Book, and let us believe it from the beginning to end—every word true—and the words we can't understand, let us believe them. You that are working in the vineyard, feed on the Word of God. I believe the reason the people won't come more than they do into our churches is because we don't feed them enough on the Word of God. They have been fed on sawdust long enough. For men who have nothing but essays it is hard to get pulpits, and it will be harder. The reason there are so many pulpits vacant is that there isn't men enough willing to give the word of God. Go into one of our city parks in winter to feed the birds and throw down a handful of sawdust. You may deceive them once, but you won't a second time. But throw down crumbs, and they'll sweep them up. So in the churches, give people the Word of God and they will know the difference. A man once made an artificial bee, and thought no one could tell the difference between that and a real bee. But another man said he could show the difference. He put the two bees down on the table, and then put a drop of honey before them. The real bee went for the honey. There are a great many artificial Christians, and they don't want the Word of God. They'll go somewhere else. Well, let them go. For every one that goes five will take his place. What we want is to give people the Word of God in season and out of season. I think we have got to have more expounding. A great many churches have more exhortations all the time, and it gets very tiresome. There's got to be expounding as well as exhortation. I have got an idea that the Sunday morning services ought to be given to expounding and the afternoon or Sunday night given to exhortation or preaching. I believe that is the reason the Scotch people have got the advantage of us Americans.

THE SCOTCH.

I don't believe there is any place in the world where error has such a slim chance of getting a hold as in Scotland. The Scotch are a most wonderful people. You've got to be careful in preaching to them, or the first thing you know some old woman will come up with her Bible under her shawl, and say: "Here; you said so and so. The Bible says so and so." If you make a misquotation, a Scotchman will straighten you right up; but you might make forty misquotations in an American church and nobody would know the difference. We would have better preaching if people would open their Bibles and see whether a man is preaching the Word of God. In Scotland a minister doesn't think of preaching till everybody has found the text. Go to Dr. Bonar's church, in Glasgow. One of the most impressive scenes is to see 1,200 or 1,300 people, and not a soul but has got a Bible. The old Doctor will wait till every one has found the place, then he will tell them what the passage in that place means, and then he goes on to another verse. When I was in London the last time, a solicitor—a lawyer—from Edinburgh, came down to London to spend a Sunday there. After I had got through preaching, and had gone back to my little room, he came and said: "I was at Glasgow to hear Dr. Bonar." I said, "I wish you would tell me what he preached about," and he went on and told me. The subject was that passage in Galatians in which Paul tells of his going up to Jerusalem to see Peter. The Doctor, said my friend, just let his imagination loose a little in describing what took place between Paul and Peter. He could imagine that one day Peter said, "Paul, will you take a walk today?" "Yes." So arm-in-arm they walk, talking about the Kingdom of God. A little while and they enter the Garden of Gethsemane, and Peter says, "There is the very spot where Christ prayed. John fell asleep there. James right there. I was right there, asleep. I didn't know what he was passing through, though I had never seen him so sorrowful. When I awoke, an angel stood right there (pointing out the place), and there was Christ, sweating great drops of blood, the blood running down his face—passing through that last agony." The next day Peter turns to Paul and says, "Will you take another walk to day?" That day they go out towards Calvary, and all at once Peter stops, and says: "There Paul; this is the very spot where his Cross was. It isn't quite filled up yet. One bleeding thief was hanging there, and the other there. Mary stood right there, John there, and James there. I was on the outskirts of the crowd. I couldn't bear to get near him that day. I couldn't catch a glimpse of his eye, but just looked on him." The next day Peter turns to Paul and says: "Paul, shan't we take another walk to-day?" "Yes; I would be very glad." They go out toward Bethany, and suddenly Peter says: "There, Paul; this is the very last spot where I saw him. We were talking with him, and all at once I noticed his feet didn't touch the ground, and the last I ever saw of him, he was up there in the air; and while I stood there, two men—might have been Moses and Elias, I didn't know, appeared and talked to us." Now, don't you think people like that kind of preaching? It will warm up these cold hearts of ours to hear about Christ. Don't you think that literally took place? Nineteen hundred years have passed away, and go to Jerusalem and try to find these spots; and tell me that while Paul was the guest of Peter who wouldn't take him and show him the very spot where the Lord and Master had gone away to Heaven! I haven't any doubts about it. And what we want is just to take the Scriptures and make them real. That's what we want—to hear about Jesus Christ—and any minister that can feed his people and tell them about Christ is the man I want to hear. That's what we want in our churches. God help you that are preaching to preach the Word of God. Make it as plain as you can. If we had more of the Word there would be fewer defalcations and scandals inside the Church. It seems to me the time is coming when there should be a change in the churches of God in this land.—*Extracts from Moody's Sermon.*

## News Items.

ROME, Oct. 5.—There were 173 new cases of cholera and fifty-six deaths from the disease reported in Palermo yesterday.

MADRID, Oct. 5.—In Spain to-day 228 new cases of cholera and 125 deaths have been reported.

Mail advices received in San Francisco show that the cholera has reappeared in Japan. Twenty-four new cases were reported in Nagasaki on the 30th ult. The disease was very violent, death rapidly ensuing after seizure.

It is reported from Jerusalem, that in consequence of the representations of Dr. Schwartz, resident physician of the Rothschild Hospital in Jerusalem, Messrs. de Rothschild, of Paris, will erect a new hospital at a cost of 80,000 francs.

The Austrians have unearthed at Luxor five large granite statues of Rameses II., one of which is perfect.

Japan has 2,000 newspapers, a greater number than is possessed by Italy or Austria, or Spain and Russia, taken together. Twenty-five years ago not a single journal of any kind existed in the islands.

WARLIKE NOTES.

The Greek fleet is ready to sail for Crete, where disorders are expected.

It is reported from Constantinople that numerous Turks are advancing toward Servia.

Two classes of the Greek naval reserves have been called out for service.

A note will be dispatched to Greece and Servia advising them to disarm.

FOWLER.—At Lawrence, Kan., Sept. 25, 1885, Catharine Eva, wife of Richard Fowler, of conjective chills, aged 36 years and 7 months.

My dear wife was a true and conscientious Christian, was baptised in 1880 at Emporia, Kansas, by Brother Elder Lovesey, and was truly devoted to the cause of our Savior Jesus Christ. She leaves the writer with 7 children to mourn for her, but we do not mourn as those who have no hope, for we know that our Lord will bring her with him, when he comes to gather his jewels, and we look forward to a grand reunion at the resurrection. As none of our Brethren are in this part of Kansas we had services by William Morrow of the Seventh-Day Adventists. Your Brother in hope of being found worthy to meet my dear wife with all our loved ones, when our dear Savior comes. Come Lord Jesus, and come quickly.

HIGHLAND FOWLER.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

### IN MEMORY.

Of Phebe Wait who died Sept. 16, 1885, the following sketch is written. She was born in Charlotte, Chautauqua Co., N. Y., Jan. 26, 1810, lived seventy-five years, seven months and twenty-two days, and died. She was the first white child born in that township.

When she commenced to go to school, she went through the forest, finding her way to the log school house by marked trees. She lived to witness the march of civilization, the clearing away of the dense forests, the rearing of commodious farm houses, beautiful villages and towns. Her active mind took notice of these changes, and pleasant has it been to listen to her conversation concerning them; but more pleasant to hear her talk about the great change to take place when the kingdom of God shall be established in the Land of Promise, and shall spread and grow till all the evils of the present age shall be removed, and the earth shall be filled with the glory of Jehovah.

She was married in 1827, April 11, and has been the mother of ten children, four of whom still live. In the spring of 1849, she moved with her husband, Adin Wait, to Erie Co., Pa., and settled in Washington township. For several years they lived on a farm. Her father, Arvah Austin, was a member of the Baptist Church in Leona. Phebe joined the church when she was quite young, but afterward joined the Presbyterian church, because the place of meeting was nearer to her place of residence. Soon after they had settled in Pennsylvania, a man named P. A. Smith came into the neighborhood, preaching that the creature man is entirely mortal; that immortality comes through Jesus Christ; that Christ is soon coming to raise the dead, change the living saints, and set up his kingdom on the earth. His preaching created a great stir in the place, so much so, that Professor Kingsley of Allegheny College came up to put down the "heresy," but failed in the attempt. His learning was not sufficient to overthrow the testimony of the prophets and apostles. The truth took root in the hearts of a goodly number of people, and all succeeding efforts to uproot the truth have failed. Phebe was slow to receive the "new doctrine" at the first, but finally embraced it, and held it fast till the day of her death. Having embraced the truth, she earnestly advocated it, walking with those who came out of the churches and took their stand on the side of the faith once delivered to the saints. She did not learn the whole truth at once, but progressed till her faith took in the restoration of the kingdom of Israel, and the blessing of the nations under the reign of the Righteous Branch of David and his chosen ones. Her house was the house of the pilgrim. Very many of like precious faith have been entertained under its hospitable roof. She was a woman of great decision of mind and character, firm in the government of her children, exemplary in her deportment. In her declining years she became somewhat deaf, so that it was difficult to converse with her. This was a source of trouble to her as she took great pleasure in conversing with her friends; also it deprived her of hearing the word preached.

On the evening of the tenth of the present month, she received a stroke of paralysis. She suffered intensely till the sixteenth, and calmly fell asleep in death at 7 o'clock in the evening. The funeral services were held at her residence in Edinboro, conducted by Mrs. L. M. Stoddard, who gave a short but appropriate discourse concerning the resurrection; then we followed her to the grave where she was laid to rest till the voice of her Savior shall call her forth, we trust to die no more. We mourn, but not as those who have no hope.

Jesus has conquered both death and the grave,
And He clothed with all power his people to save;
Soon to redeem us, in glory he'll come,
And then we will praise him in Zion our home.

J. W. NILES.

### REMEMBER

When sending your remittances that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. H. UNDERWOOD, Agent.

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 126 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers;" and 3:30 p. m. to "preach the word."

# Poetry.

## HE KNOWETH BEST.

What if the way seems long and weary
Thy tired feet are forced to tread?
Some day thou shalt look back with wonder,
And say, "My steps were gently led,
The way was short."

What if the rough stones wound thee sorely,
And to thy pathway terrors lend?
Turf soft and green thou will find only
When thou hast reached thy journey's end,
Where thou shalt rest.

What if thou seest more of shadow
About thy path than sunshine's light?
The days that are but grey and cloudy
End sometimes with a radiance bright,
At sunset time.

What if the work be very heavy
Thou dorest now with many fears?
When all thy work slips from thy fingers,
Tis'no own shall coy with falling tears,
They were brave hands.

What if the things thou most desirest
Are given to those who price them not?
Perhaps some day thou shalt see clearly
That they would not have blessed thy lot.
He knoweth best.

What if thou fain wouldst shift the burden
In sorrow thou hast borne so long?
Before thee lies the crystal pavement,
There shalt thou cast it with a song.
Thou canst but wait.

What if the blessing of God's favor
Seems held from thee, thy work to crown?
Some day thou shalt see that his mercy
Did forever and aye shine down
On thy faint heart.

# Communications.

## ANTICHRIST, 1 JOHN ii. 22.—MAN OF SIN, 2 THESS. ii. 3.

Writers have attempted to prove that these two characters are identical, personal, and future. Of the man of sin, that "Wicked" we have written at some length. Of Antichrist we desire to pen a few thoughts.

John says, 1 John ii. 22, "He is the antichrist, that denieth the Father and the Son"—*ουτος εστιν ὁ αντι χριστος, ὁ αρνουμενος τον πατερα και τον υιον.* This is the antichrist, the denying of the Father and the Son—the relationship of the Father to the Son, and of the Son to the Father. Some (Docetæ or Phantasiasts) said Christ (Messiah) could not assume flesh, and, therefore only seemed to be born, grow up, work miracles, suffer, die, rise from the dead; the relationship, therefore that Jesus of Nazareth assumed, was, in their estimation, impossible and absurd. Another class (the Corinthians,) acknowledged the things written in the gospels to be real, but denied that Jesus was the Son of God. One class denied the humanity of Jesus, the Christ, the other rejected his divinity. The Jews said, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." John x. 33. The Jews believed that the Christ, their anticipated Messiah, was the Son of God, and that the Son of God is himself God; but an incarnated God was denied.

To the Jews Jesus of Nazareth, was simply the natural son of Joseph. The Jewish idea found its way into the early Christian Church. Of this relationship (Father and Son) Estius saith, the opinion of Irenæus is probable, who understood John as speaking here of the false teachers of his own time, who denied Christ to be the Son of God, and God to be the Father of the Christ."

The word antichrist (used by John) may have two interpretations; 1. It may mean Instead of Christ, and refer to false Christs; or, 2. It may signify, Opposed to Christ, and, therefore include all those teachers that denied, either the divinity or humanity of Jesus of Nazareth.

It will appear, then, that the character of Jesus of Nazareth had its assailants in the apostolic age. To place him in a true light before the church and the world was the mission of John, both in his gospel and in his epistles. He had seen; and had been the intimate companion of the man Christ Jesus, had seen his miracles and heard his instructions; saw him expire on the cross, and conversed with him after his resurrection had witnessed the spread of Christianity; and had seen the rise and progress of its enemies; and knew its most vulnerable points. What they were can be readily learned from his writings.

John says, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus (of Nazareth) is the Christ, (Messiah of the Jews) the Son of God; and that believing ye might have life through his name. John xx. 30, 31. Turn to the beginning of his gospel and examine, to its close. How expressive and pointed:—*The word was made flesh and dwelt among us* (and we beheld his glory, the glory as of the only begotten of the Father) full for grace and truth. Jno. i. 14.

After years of toil and persecution, he speaks again and appeals to his own knowledge and personal experience:—That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen (it), and bear witness, and show unto you, that eternal life, which was with the Father and was manifested unto us). That which we have seen and heard declare we unto you. 1 John i. 1, 2, 3. Read his entire epistles.

The Apocalypse is his third Revelation of the Character of the Son of God. Read a list of his names: "Jesus Christ;" "the Faithful Witness;" "the first begotten of the dead;" "the Prince of the kings of the earth:—washed us from our sins in his own blood;" Rev. i. 5, 14, 18. "He that holdeth the seven stars (churches) in his right hand;" "who walketh in the midst of the seven golden candlesticks; he that hath the sharp sword with two edges;" "the Son of God, who hath his eyes like a flame of fire, and his feet like fine brass;" "who hath the seven spirits of God, and the seven stars;" "he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth." "The Amen, the Faithful and True Witness, the Beginning of the creation of God;" "the Lion of the tribe of Judah;" "the Root of David;" "the Lamb;" "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" "God and the Lamb," "the word of God," "King of kings, and Lord of Lords;" "the light thereof (New Jerusalem)." John sees the glory of his person, and has a distinctive view of him in the exercise of his royalty as well as of the divine honors paid him in the presence of the Father Almighty.

No one can read the Apocalypse, without having the most exalted view, of Jesus' divine character.

John's writing (contained in his gospel, in his epistles, and in his Revelations) are sufficient testimony of his view of the divine nature of Jesus of Nazareth. No intimation that he was the natural Son of Joseph.

If any one has the least shadow of doubt as to the divine nature of Jesus of Nazareth (as he was termed), let him study the writings of John, who was his familiar companion, and, therefore, a competent witness.

The fact that John lived to extreme old age, and saw the early development of the great apostasy, should also be taken into consideration, he having, in his epistles, taken special notice of such heretics as attacked the character of the Son of God. No one conversant with John's writings, can have any doubt of his faith in Jesus' exalted character, as the Son of God, and as such, was made flesh and dwelt on earth as the incarnated Messiah.

Who can believe the apocalyptic writings, as they describe the personality—the sayings, and doings of the "Lamb of God," and witness the adorations of the heavenly hosts; and then say from the convictions of his own enlightened reason, This man, companion of the Almighty on his throne, before whom angels fall and ascribe all honors, is simply like James and Joses, and Simon, and Judas, and their sisters, the naturally begotten son of Joseph!

While looking, for the last forty-five years, in fond anticipation, into the heavens, to see the returning Messiah in all the glory of his divine nature, the reflection, that, from the midst of us, has arisen a class of persons, adopting the fatal heresies of the first century, is by no means cheering.

We would kindly request such persons, again to review their position. Read, and fully master the thoughts expressed by John. Examine carefully his sketch of the nature, words, and deeds of Christ as recorded in his gospel; then study Jesus as presented in the Apocalypse; after which study John's epistles, where he describes by the name of Antichrist, those who attack the character of Christ as the Son of God. After you have mastered his ideas, as therein presented, please examine the internal evidence of his claim over James and Joses, and Simon and Judas, to be the Messiah the Son of God.

We cannot believe it possible that a man, such as Joseph, could beget a Son, so distinct in his nature, life and acts, as was Jesus from Joseph's natural born children; this problem perplexed the Jews. Assuming that Joseph was the real father of Jesus, as well as of James and Joses, and Simon and Judas, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joses, and Simon and Judas? And his sisters, are they not all with us? Whence then hath this (man) all these things?" Matt. xiii. 55, 56.

Whence his name (Jesus): his wisdom? (at the age of twelve years), His private character? his words? his deeds? He has not obtained this knowledge and wisdom from our schools, for he never went to their schools, besides he did not teach what was taught in their seminary nor in any other institutions of the world.

They said, "Never man spake like this man;" such knowledge, and yet had never learned it from man. The problem could not be solved by the Jews, because they said that he was the natural son of Joseph. Jesus himself, solved the problem:—God is my Father. I teach not my own doctrine but that of my Father; I learned it of him. I command the tempests by virtue of being the Son of God. I am the resurrection and the life (eternal) for the same reason.

Take this view and all his life is clear, and full of light; assume the Jewish position, and all is dark. The internal evidence that Jesus was not the begotten Son of Joseph, but of God, is overwhelming. No man can master its teachings, without being converted to their irresistible convictions of truth.

We do not wish to utter any unkind remark, yet we must defend the character of Christ. It is certainly true, that on the eve of Christ's return, the errors of the first century, relative to Christ's nature are waking up, and entering upon their destructive mission.

Much has been recently said about a personal antichrist. According to John's definition, the antichrist is here already. We have now a class of persons, who, though differing on other points, agree in denying the Relationship of Father and Son. They deny the elementary and cardinal truth to establish which, John wrote his gospel and his epistles, and for the truth of which the Apocalypse was also given.

I am not willing, as one looking for the return of Jesus, the Son of God, to be satisfied with the return of a personage, inferior in any particular to the one described by John in the Apocalypse. Of him I say, "Come, Lord Jesus, quickly. Amen. Even so."

J. P. WESTHER.

## RESPONSIBILITY.

Each person and each class, is responsible for the talent or talents given them. "Where much is given more is required." Luke xii. 41, 48.

The leading publishers of our Bible have felt responsible for their fidelity to God and man in giving the word—the text in its integrity. Hence the revision to remove all inaccuracies, as far as possible.

The Christian class feel responsible for faith—the obedience of faith, and its spirit in a godly life.

Hence on confessing Christ they accept his second coming and kingdom, in their relation to God and their fellow men—in earthly kingdoms. This is humanity to man as it is piety toward God; because it has "the promise of the life that now is and of that which is to come," and because "good will to men, brings glory to God."

This surely is solid ground on which all can stand and be strong.

The text having been agreed on, there can be no rational objection to its confession and proclamation—letting its light shine! So far all is plain.

Then the doctrine, condensed in the caption of chapter and page, is authorized and enforced by the facts of the case.

However, our brethren "in position," and churches, and clergy, "of influence," unite to disparage the doctrine of the text, as to the second advent, given us, (Dr. Brooks says over) "300 times in the New Testament"!!

Another class admit the second advent; but object to the time! But here also, they overlook the data and measures of time in the text and margin of the Bible, which started and has sustained, the faith of the second coming near. Amen.

Note. There has been a revision of the general text; but none as to this fundamental doctrine of the second advent or its chronology! It provided for a tarrying time; and having had this, the coming One will come; and will not tarry! Thus the doctrine and its order in time, has a basis for faith that challenges acceptance from all who regard God, or his promise, "the wise shall understand."

J. B. COOK.

## Conference Notice.

The Annual Conference for the State of Indiana, will be held at Argos, Ind., commencing Friday, Oct. 9, 1885, at 2:00 p. m., and continue over the following Sunday. A general attendance is desired. Come, brethren, let us meet together once more, have a good meeting, and exhort one another, and so much the oftener as we see the day is approaching.

A. R. UNDERWOOD, Sec.

## The Gospel—What does it Embrace?

First it is a proclamation of God's purpose and plan concerning the earth and the human family, and, secondly, of the means which he saw fit to employ to develop the instrumentality to carry out his purpose. He formed the earth to be inhabited Isa. xlv. 18, and that by a class of beings that would be in harmony with himself. But man put himself out of harmony with God by transgressing his law. Now God is making use of the means he chose to develop the instrumentality that will bring man into perfect harmony with his divine will and purpose, or as the apostle Paul expresses it, "Having made known unto us the mystery of his will according to his good pleasure which he purposed in himself. That in the dispensation of the fullness of times he might gather together in one, all things in Christ both which are in heaven and which are on earth, even in him." Eph. i. 9, 10.

This plan was proclaimed to the first pair in Eden that the seed of the woman should bruise the serpent's head and that this instrumentality is now being prepared is evident; for the apostle says:—Rom. xvi. 20; The God of peace shall bruise Satan under your feet shortly. Speaking to those that were being called out by the gospel. And that this plan will embrace the whole human family is plainly stated in the covenant that God made with Abraham saying, "In thee and in thy seed shall all the families of the earth be blessed" Gen. xii. 3. And again "Behold I bring good tidings of great joy which shall be to all people" Luke ii. 10. That God's purpose and plan was frustrated by the introduction of sin into the world we do not admit, for if he is omnipotent in power, he could have prevented it, and caused that to be done that would have most redounded to his glory and honor and the good of the creature man, and that is just what I believe he did; and if he is omnipotent he knew at first just what would be for the best, and what would not, for "known unto God are all his works from the beginning of the world." Acts xv. 18.

And that God will ever rule evil to the good of mankind and his (God's) glory I fully believe, for surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain Psa. lxxvi. 10. That God permitted evil to be introduced into the world for a wise purpose seems evident from the fact that prior to the transgression man did not know good and evil. Gen. xii. 3.

Now after that man has had the bitter experience of sin and its consequences he will be prepared to enjoy and appreciate the blessings that God proposes to graciously bestow upon all the nations of the earth through his chosen instrumentality, viz. Abraham and his seed.

No wonder that Paul should exclaim, Oh the depth both of the wisdom and knowledge of God. Rom. xi. 33.

Yours for truth. A. EITSMAN.

[How wide may be the range that salvation may take in a coming age we pretend not to affirm nor deny. We have no faith in the doctrine of universal salvation however. No law in God's universe is more unyieldingly fixed than the law of sin and death when sin is finished. While the *perishing* may be saved by the operation of the law of the spirit of life in Christ Jesus, the *perished* are inexorably doomed. Eternal life is a matter of conditions. There is a class who will have eternal life and a class that will not. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jno. iii. 36. Whatever God may do in a coming age, let us labor to save men and women in this age. Let us set life and death before the living multitudes, and urge the claims of the gospel upon all. The Bible has its most solemn warnings to all the impenitent. Repentance toward God, faith toward our Lord Jesus Christ, and obedience to all the gospel requirements are as obligatory now as in apostolic times. If a holy life and a holy character result from these fundamental principles, then an abundant entrance will be administered to each faithful one into the everlasting Kingdom of our Lord and Savior Jesus Christ.—*Ed.*]

The next quarterly session of the North-western Pa. A. C. Conference will be held with the church at East Branch Warren Co. Penn., commencing Friday evening Oct. 16th and continue over next Lord's day. Conveyances will be at Spartansburg and Spring Creek Stations at 4 o'clock Friday afternoon to meet those coming by rail.

MRS. L. M. STODDARD, Pres.
MRS. S. A. ATWATER, Sec.

# Youth's Column.

## "Ye Do It Unto Me."

O, that I were a king! one day I cried—
Not that I wished for aught of kingly pride,
But simply for the means at my command,
To lend, wherever I chose, a helping hand.

Then would no traveler, weary, sad and sore,
Be turned without assistance from my door!
Nor outstretched palm of beggar, raised to me,
Though fearful, trembling, unrewarded be.

The sick one, too, to cheer his waning hours,
Should breathe the fragrance of the choicest flowers;
And o'er the birds would sing for very joy,
Because my hand had gilded some alloy.

When lo! a voice beside me made reply:
You are but one of many thus who cry;
Yet all can surely do a kindly deed,
Though it be small as mite or mustard seed.

And there are words that only need be said,
To soothe the fever'd brow and aching head;
And there are songs that all can sing who may,
To cheer the pilgrim, faltering, on his way.

And smiles, to earth as dear as April showers;
And sympathy, and charity,—rare flowers,
While one I know it cannot fail to please,
As unto Him ye do the least of these.

—*Margaret J. Preseal, for the National Baptist.*

## A Young Man's History.

I first saw him in a social party; he took but one glass of wine, and that at the urgent solicitation of a young lady to whom he had been introduced. I next saw him when he supposed he was unseen, taking a glass to satisfy a slight desire. He mocked at the thought of danger. I next saw him late in the evening in the street, unable to walk home. I assisted him thither, and we parted. I next saw him reeling out of a low grocery; a confused stare was on his countenance, and words of blasphemy were on his tongue, and shame was gone. I saw him once more. He was cold and motionless, and was carried by his friends to his last resting-place. In the small procession that followed, every head was cast down. His father's gray hairs were going to the grave in sorrow, his mother wept that she had given birth to such a son. I returned home musing on his future state. I opened the Bible and read: "Be not deceived; drunkards shall not enter the kingdom of God."

This is a sad story. Alas that it should be true! When a boy, our friend was as happy as any of us. More than once, when students together, did he sneer at my teetotalism; when I urged him to sign the pledge, he laughed at me, and scoffed at the bare suggestion of danger. Poor Fred! his father had the glass on his table, and there the appetite was formed. Young man, beware of the first glass. Fathers, banish the glass from your tables, if you would not bury your sons drunkards.—*Golden Censer.*

## At the Queen's Table.

Frederick the Great, King of Prussia, had a palace at Schonhausen. One day Queen Elizabeth, the wife of Frederick, was walking in the garden connected with this palace. Her gardener had a niece named Gretchen with him in the garden. She was on a visit to her uncle. Gretchen lived in the city of Berlin. Her father was a gardener, too.

The Queen talked with little Gretchen, and was so pleased with her simplicity and her bright and intelligent answers to the questions she asked her that she told her uncle to let her come to the palace and make her a visit. So Gretchen dressed herself very neatly and went to the palace at the time appointed.

One of the court ladies who knew about it saw her coming, and told the Queen, who was then at dinner. The good Queen was much pleased to hear that her little visitor had come. She ordered her to be brought in at once. Gretchen ran up to her kind friend, courtesied to her very respectfully and kissed her dress. At the request of the Queen she was placed on a chair by her side, where she could see at once all the splendid sights which the table presented. There was a large company dining with the Queen. Lords and princes and officers of the army and ladies were there, sparkling with gold and jewels. It was the first time this innocent girl had ever seen such a sight, and the Queen felt curious to know what effect it would have upon her.

Gretchen looked quietly upon the costly dresses of the company, and at the beautiful dishes of china and gold that covered the table, and was silent for a while. Then, while all the persons at the table were looking at her, she closed her eyes and repeated in a simple, touching way, this verse of a hymn her father had taught her.

"Jesus thy blood and righteousness
My beauty are—my glorious dress,
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

The company was greatly surprised and deeply moved. One of the ladies said to the Queen with tears in her eyes, "Happy child! We thought she would envy us, but I have much more reason to envy her."—*The Fountain.*

*Dear Children:*

I know you all gave with delight upon a lovely garden, and while in it, your childish joy is intensified in the pleasing research of fresh beauties, and if you can pluck a handful of nature's gems of brightness, to gladden the heart of some dear one at home, then your youthful feet seldom tire or grow weary.

Now let me first picture to your eye of imagination an elegant garden, which the Lord God planted, its name signifies, "Pleasure or delight." It looked toward the east, or sun-rising, the warm beams of the ruler of the day touched this spot first, and the brilliant bloom of life left its sweet kiss on every flower, causing it to send forth a most delicious fragrance, and being nature's first effort of strength to cast out her varied beauties of life, every tree was pleasant to the sight, and good for food, no decay causing waste was ever seen there, and the watchful eye of the gardener, who was to dress and keep it,' found no canker worm of destruction feeding on the tender plants, but the breathing leaves fluttered in the glowing sunshine of life. A charming river, clear as crystal, gushing with life whose waters made glad every tree, flower and herb, glided in four peaceful streams through this splendid garden. The name of the first signifies, "Extension of the mouth, or changing." The second, "The valley of grace." The third, "The sharp voice or sound." The fourth, "That makes fruitful." Birds of exquisite plumage would flit from tree to tree singing their sweet melody of cheerful note, and only in this way was the silence of heavenly joy broken, except in the cool of the day the voice of the Lord God was heard walking in the garden. Just imagine, dear children, the Lord taking hold of the hand of the first man he had created, and gently leading him into this magnificent abode. His whole being must have been enamored with delight, his penetrating eye, which had never been dimmed with a tear, saw vividly the beauties which garnished his lovely home, his sensitive organs such as taste and smell, most sacredly drank in the rich supply around him.

But he was alone, he had no pleasant companion to share his joys, none to taste the delicious ripe clusters of fruit which were inviting another hand to pluck, no voice to blend with his in giving thanks, and praise, none to watch the flowing streams wend their way onward, filled with living fish, sporting in the sunshine of life. And perhaps when he named every beast of the field, and fowl of the air, and saw each had its mate, he wondered why he was not blessed with a sharer in his joys. "And the Lord God said, It is not good that the man should be alone, I will make him a helpmeet for him." So God caused a deep sleep to fall upon him, and without inflicting the least pain, he took from his side a rib, and with this, God built a woman, and brought her to the man. When he looked upon her, he said, "This is bone of my bones, and flesh of my flesh, she shall be called woman, because she was taken out of man." From the reading, it seems as though the lovely bride was formed in the garden of delight, and then brought as a gift from the hand of the Lord to her husband, who was created outside the garden. The deep sleep represented the sleep of death, which came upon him when he was what the Lord called "very good," and when he awoke out of this sleep, the first object he beheld, was one no doubt comely in appearance, fair in countenance, and exquisitely beautiful in form, with a face resembling his own, and voice bearing the same image of tone. What a precious mate! No wonder it is written, "Therefore shall a man leave his father, and his mother, and cleave unto his wife, and they shall be one flesh." We can imagine how the gardener and his bride would range about their magnificent home, he having been a dweller there before her, could lead her from one tree to another, no doubt each fruit unfolding to them some new idea. I am not surprised that one whose name signifies, "Exalted Magnificence," should have thought our Redeemer was a Gardener, when he awoke from the sleep of death, for his work is to restore that which was lost. In my next I will tell you of two trees which grew in the garden of delight.

Yours affectionate Teacher.

E. CUTTMAN.

## Down in Buenos Ayres. Education. New England and Rome.

Ex-President Sarmiento, the founder of the public school system in the Argentine Republic, is the leading advocate of the higher education of woman in South America, having gained his advanced ideas while Minister to the United States. He is an intimate friend and regular correspondent of Mrs. Horace Mann, Mrs. Julia Ward Howe, Mrs. Elizabeth Cady Stanton and other prominent women in the United States, and has imbibed from them the theories of the equality of sex which their lives have been spent in demonstrating. Through his instrumentality some forty American girls, graduates of Vassar, Wellesley, Mount Holyoke and other institutions, have been employed under ten years' contracts by the Argentine Government in the normal schools and female seminaries of this country, and their success has been phenomenal.

These teachers receive salaries varying from $100 to $150 per month, and are placed in positions, social as well as professional, which they could not hope to acquire at home. In every instance they have conducted themselves with the most commendable dignity, and although some of the economists in Congress and in the newspapers are grumbling over the large salaries they receive, they are greeted with the greatest distinction, and are entertained by the Government in a manner that our own educational authorities might well imitate.

Not long ago the Papal Nuncio, the Ambassador of the Holy See to the Argentine Republic, attempted to interfere with the management of a school over which a New England girl presided, accusing her of instilling Protestant ideas in the minds of her pupils. She declined to be dictated to by him, and he denounced her from the pulpit of the Cathedral. The schoolma'am brought the matter to the attention of the Minister of Education, who made an investigation of the case, which resulted in the Papal Nuncio receiving his passport, with a polite but firm invitation to leave the country. He resisted, and attempted to bulldoze the Government, but his attitude only hastened his departure, and now the Holy See is not represented at the capital of Argentine.—*Extract from letter to the New York Sun.*

## Israel the Center of Divine Purpose.

If we ask what connection subsists between unbelieving Israel of the past and restored Israel of the future, between Jerusalem given into the hands of the Gentiles and Jerusalem restored; there are three facts which, according to the divine word, bridge over this interval.

In the first place, according to the word of God, it is obviously necessary that the Jewish nation should remain in existence as a nation until these latter days. Their enemies must not succeed in destroying them; their friends must not succeed in favoring them that they amalgamate through indifference and worldliness with the other nationalities.* And also it is necessary they should not be absorbed by the Christian Churches, so as to cease to exist as a separate community. How marvellously has all this been fulfilled every one can see, in the countries of Europe and of the whole world, where God has scattered his people.

Co-existent with Israel's continuance as a nation we are to expect, secondly, that throughout the whole of this period there will always be a remnant according to the election of grace. And thus it has been in the ancient, the mediæval, and the reformed churches to this day. And, lastly, that the gospel of the kingdom will be preached among all nations; the apostasy of Christendom will be fully developed, and become universal. And while the faith of the true children of God will be intensified in earnest waiting for the return of their Savior, the times of the Gentiles will thus draw to a close, and restored Israel become the center of the kingdom of God on earth.

How marvellous are God's ways! As at the first advent through the rejection of Jesus the gospel came to the Gentiles, so at the second advent of Jesus he will be received by Israel when he brings judgment upon apostate Christendom. And as at the tower of Babel the whole human race was scattered by the judgment of God, and thus was divided into nations, so by the mercy of God, immediately after the tower of Babel, through the election of Abraham, there was laid the foundation of that nation through which, as a nation, all nations as such shall be blest. Through the Church individuals are gathered out from among all nations to believe in Jesus; but it is through the nation of Israel that national Christianity will be established upon the whole face of the earth.—*From "The Everlasting Nation," by Adolph Saphir, D. D., Reprinted from Messenger.*

*The profound word of a Spanish Rabbi, uttered during the fearful persecution of Ferdinand, deserves to be remembered: "We are a nation, on whom rest both blessing and curse; now you Christians wish to exterminate us, but you shall not succeed, for there is a blessing resting on us; and a time is coming when you shall try to destroy us, and you shall not succeed, for we are under a curse."

# Poetry.

## "INCREASE MY FAITH."

Father, I ask for heavenly light:
To chase the mists of earth away;
Your hidden life' eternal truths my sight:
Increase my faith, I pray!

Past, passing all that lies between,
The cloud and sunshine by the way,
My eyes may rest on things unseen,—
Increase my faith, I pray!

That upward, where my Lord has gone,
My heart and hopes may rise each day,
Where he has led, my steps pursue on,—
Increase my faith, I pray!

When threatening clouds are dense above,
And storm and darkness hides Thy ways,
That I may trust—nor doubt Thy love,—
Increase my faith, I pray!

When, in the straits of wind and sea,
The strands of hope well-nigh give way,
Unasked, or I ask, to succor me!—
Increase my faith, I pray!

When alert, o'erwhelming as a flood,
Rise from the past in dread array,
That I may trust th' all-cleansing blood,
Increase my faith, I pray!

* * * * *

That through life's sorrow, care and sin,
And earth-born tumult, day by day,
Thy perfect peace may rule within,
Increase my faith, I pray!

Mine be the eye that through the night
Wait patiently the dawn of day;
Mine be the trust that asks not sight—
Increase my faith, I pray!

Till I have run my mortal race,
Till the last thickens pass away,
Till glory crown Thy work of grace,
Increase my faith, I pray!

* * * * *

The day is drawing to its close,
And what good deeds since first it rose
Have I presented, Lord, to thee,
As offerings of my ministry?
What wrongs redressed? what truths proclaimed?
What struggle pursued? what victory gained?
What good act rejoiced and attained?
—*Longfellow's Golden Legend.*

# Selections.

## JOHN HUSS.

At the death of Wycliffe, the "morning star of the Reformation," John Huss was eleven years old. The bright Bohemian boy had received such education as could be acquired among the poor people of his native village. He had heard of the doctrines of the early English heresiarch with pious horror. At that time the famous University of Prague was the rival of that of Oxford. To this only great seat of learning in Germany came Huss as a charity scholar. Upon the way his devout and devoted mother, who accompanied him, fell on her knees by the roadside and committed him to the care of heaven.

At Prague the child of poverty and toil applied himself to study with surprising ardor. His brilliant brain became stirred by the strong impulse of scholastic learning. He outstripped all competitors. At length he began to preach, and the renown of his rare eloquence and originality became bruited abroad. His novel and vigorous style of discourse attracted crowded congregations to his chapel at Bethlehem. Bishops left their dioceses to listen to the inspired utterances of the ardent and distinguished Bohemian.

Finally the poor charity student rose to be rector of the Great University at Prague. He became the most learned and illustrious man of his time. His engaging manners, his genius, piety and extraordinary eloquence made him eminent throughout Europe. His position at Prague was almost imperial. He enjoyed the esteem of nobles and princes. The king and queen were among his admirers and influential friends. All Bohemia was justly proud of its gifted son. His personal appearance was particularly impressive and attractive. His form was a pattern of physical grace, clear-cut, Grecian features possessed an irresistible charm of expression. His close-cut hair and beard, his Attic air and attire, his elegant exterior and courtly carriage suggested a picture of one of the polished philosophers of the period of the Painted Porch.

Yet he had made unforgiving foes. Europe was then embroiled in metaphysical strife. The controversy became boisterous, abusive and bloody. Huss was the recognized head of the faction known as the Realists; the French and Germans were mostly Nominalists. The factional feeling rose to such a pitch at Prague that, notwithstanding the popularity of Huss, five thousand German student professors withdrew from the University and instituted a rival school at Leipsic. Hoffman became the rector of the new college of the Nominalists. He and Gerson, rector of the Paris University, regarded Huss with relentless hate, as chief of the accursed Realists. They afterwards boasted that his death was indirectly due to them. We of this liberal, material age can scarcely understand how cultured, Christian gentlemen could thus do each other to death merely for a metaphysical matter that is now deemed too misty for discussion.

But Huss had other enemies whom he had more bitterly offended. He had already begun to exhibit the early elements of religious reform, anticipating the era of Luther by a hundred years. He saw that the Papal church had ceased to be Christian. At this time there were three contending Popes, John XXIII., Benedict XIII., and Gregory XII. He deprecated in unsparing terms the sinful and disgraceful conduct of these squabbling successors of St. Peter, and denounced with sharp satire the doctrine of indulgences, the corruptions and superstitions of the church, the pride and shameless license of the priests, and the ignorance, bigotry and brutality of the malevolent monks.

Jerome of Prague had returned from Oxford where he resided as a student. He was another bold and brilliant Bohemian of the same stamp as Huss. He had made a tour of Europe, eloquently defending his theses of reform against the most learned opponents that the universities could place against him. He had been imprisoned at Vienna as a disciple of Wycliffe. Upon being set at liberty he joined Huss at Prague, bringing him the books of the English heretic. These were eagerly devoured by the Realistic rector, who soon began to expound the doctrines and Bible of Wycliffe from the pulpit of the University. Prague became the centre of the progressive impulse in Europe.

Of course, the clerical class conspired to crush Huss. The Archbishop of Prague ordered the writings of Wycliffe to be burnt. Huss refused to comply. He was then cited to appear before the Pope at Bologne. He refused to comply. He was then pronounced a heretic and excommunicated.

### HUSS BEFORE THE COUNCIL.

The Council of Constance soon assembled. This was the sixteenth ecumenical council, and was by far the most imposing and important ecclesiastical gathering ever convoked in Europe. According to the chronicles of Breslau, still preserved in manuscript, the assembly numbered four patriarchs, twenty-eight cardinals, thirty metropolitans, two hundred and six bishops, three hundred titulary bishops, two hundred and three abbots, eighteen auditors of the sacred palace, four hundred and forty doctors, twenty-seven prothonotaries, two hundred and forty writers of bulls, one hundred and twenty-three procurators of the Pope, a crowd of attendants of various kinds, twenty-seven embassadors of kings, dukes, or counts, and finally a great number of deputies from bishops, cities and universities. The Emperor Sigismund was present with all his German chiefs and prelates.

Constance was then the chief city in the little duchy of Saabia, on the borders of Switzerland and Germany, situated upon the lovely lake of the same name that replenished the romantic Rhine. It is now sunk in decay and grass grows in its streets. But at the time of the celebrated council it was a scene of splendor seldom surpassed. Its hitherto quiet streets were suddenly filled with revelry and license, with royal retinues, the red robes of cardinals, the pomp of prelates and princes in ermine and jewels, and legions of lords and legates. Its sittings commenced in the autumn 1414 and continued until April, 1418. After deposing three popes and electing a fourth, the council having healed what is called the great Western Schism and restored peace to the church, proceeded to deal with heretics, of which Huss was considered chief. He was summoned before it. Had he refused to comply with this citation, as he had that of the Pope, King Wenceslaus and the powerful barons of Bohemia, who had adopted his opinions and would have fought for him, would have successfully shielded and saved him. But he apparently had nothing to fear, as the Pope had sworn to protect him, and he was provided with a safe-conduct from the emperor.

With those guarantees of Papal and imperial protection, and assured of the constancy of his king and his country to his cause, Huss bid adieu to his faithful friends and disciples, whom he was no more to behold, and set out for Constance in October, 1415. His journey rather resembled that of a victorious hero than that of a proscribed heretic. Immense throngs gathered along his route to greet him as he passed and give him courage. It is related that he was respectfully saluted by even his ecclesiastical enemies. Some cities provided him a guard of honor. He entered Constance flushed with feelings of triumph. He made no effort to disguise his hated heresies, even in the hearing of maddened monks. It pleased him to provoke the anger of the pompous priests. What had he to fear? He possessed pledges of protection from the Pope and emperor, and all Bohemia was ready to withstand him from danger. He did not dream of the depth of popish perfidy. After he was cast into a dreadful dungeon of the Dominican convent and chained to the floor, he was informed that the church had adopted a rule forbidding faith to be kept with heretics. He had been lured to destruction by premeditated perjury.

The Emperor Sigismund gently expostulated against the outrageous violation of his safe-conduct; but the council pressed to him, from arguments adduced at great length, that he was free to break his faith with a man accused of heresy, and that the council, being above the emperor, could absolve him from his oath.

Before proceeding to punish Huss the council resolved to brand the source from which his heresy had been derived. Wycliffe had expired in peace, and his remains still reposed in consecrated ground. The council went through the farce of citing the buried reformer before it; and after due deliberation declared "that the said Wycliffe died an obstinate heretic, therefore they condemn his memory, and so order his bones to be dug up, if they can be distinguished from the faithful, and thrown upon a dunghill." The zeal of the executioners led them to transcend the strict letter of the sentence, when in 1428 they resurrected the bones of the English heretic from their grave at Sutterworth, where they had reposed for over forty years, burnt them to ashes, and cast them into a neighboring brook.

"The Avon to the Severn runs,
The Severn to the sea;
So shall Wycliffe's ashes spread abroad,
Wide as the waters be."

After languishing in a loathsome prison for six months, Huss was led out to his dreadful death on the 6th of July, 1416. After his executioners had placed on his head a sort of crown, upon which were pictured frightful figures of demons in flames and upon which was the inscription, "The Arch Heretic," he was made fast to a stake driven deeply into the ground. It being objected that he was bound with his face to the east, he was unchained and fixed again with his face to the west. His head was held fast to the wood by a chain smeared with soot. Faggots were placed about his feet, and around him was piled a quantity of straw. Fire was set to the pile, and Huss prayed and sang a hymn in the midst of his torments. After his voice had been drowned by the roaring of the flames his head and lips were observed to move as if still praying, until at last he gave up the spirit. The executioners tore in pieces the remains of his body and threw them back upon the fire until absolutely consumed, and then the ashes were cast into the Rhine. His clothes and furniture were also sunk in the river, lest his followers might preserve them as relics. Sigismund was present at the horrid ceremonies. Being cautioned by a by-stander that the course of the wind might bear an offensive effluvia to the position he occupied, he answered, "The odor of a burning heretic can never be offensive to Sigismund." The faithful and illustrious friend of the martyr, Jerome of Prague, was dragged to a noisome dungeon, where he was kept chained till the flesh literally rotted off his bones alive. He was at last led forth by barbarians of the Pope and tortured to death at the same stake at which Huss had suffered.

There is nothing in the history of the Roman Church that reflects upon it such indelible infamy as the proceedings of the Council of Constance. This assembly not only established the abominable doctrine that faith is not to be kept with heretics, but provided a horrible precedent by burning the gentle and gifted Huss. The following is extracted from the first of its decrees referring to the subject: "And the person who shall have promised them (persons accused of heresy) security, shall not, in any case, be obliged to keep his promise, by whatsoever tie he may be engaged." From the second of those decrees, which relates to the safe-conduct of Huss in particular, the following is quoted: "And though according to the natural, divine, and human laws, no promise or faith ought to have been kept with him (Huss) to the prejudice of the Catholic faith.

This execrable doctrine was still more emphatically enjoined by the Pope who owed his elevation to the Council of Constance, Martin V., in a bull addressed to Alexander, Duke of Lithuania in 1421, in which he tells the Duke "that he would be guilty of a mortal sin should he keep faith with heretics, who are themselves violators of the holy faith, because there can be no fellowship between a believer and an unbeliever."

This doctrine is boldly defended by the universal authority of the Catholic church. Says Dens: "Notwithstanding it is not lawful to lie, or to feign what is not, however, it is lawful to dissemble what is, or to cover the truth with words, or other ambiguous or doubtful signs, for a just cause, and when there is not a necessity for confessing." (Theol. Vol. II., p. 110.) Again he says: "The Vicar of God, in the place of God, remits to man the debt of a plighted promise." (Ibid. IV., 134-5.) St. Liguori says: "It is certain, and a common opinion among all divines, that for a just cause it is lawful to use equivocation and to confirm it with an oath." (Less., 1, 2, ch. 41.) Pope Urban, elected in 1087, says: "Subjects are not bound to observe the fealty which they swear to a Christian prince who withstands God and the saints, and condemns the precepts." (Fithou, p. 260.) Pope Gregory IX. says: "The fealty which subjects have sworn to a Christian king who opposes God and his saints, they are not bound by any authority to perform." (Decret, Vol. I., p. 618.) Again he says: "An oath contrary to the utility of the church is not to be observed." (Ibid. II., p. 353.) Again he asserts: "You are not bound by an oath of this kind, but on the contrary you are freely bid good-speed in standing against kings for the rights and honors of that very Church, and even in legislatively defending your peculiar privileges." (Ibid., p. 360.)

Dean Waddington, in his "History of the Church," page 458, make the following just remarks relative to the burning of Huss and the violation of his safe-conduct: "The guilt of the murder was enhanced by perfidy, and for the purpose of justifying this last offence, they added to those principles another not less flagitious than those already recognized, that neither faith nor promise, by natural, divine, or human law, was to be observed to the prejudice of the Catholic religion. This maxim did not proceed from the caprice of an arbitrary individual, and a Pope—for so it would scarcely have claimed our serious notice; but from the considerate resolution of a very numerous assembly, which embodied almost all the learning, wisdom, and moderation of the Roman Catholic Church.—*N. H. Preston, in New York Observer.*

## Arithmetic in Celestial Time-Keeping.

A time-piece perfectly constructed and adjusted according to the laws of horology, keeps accurate time without intelligence or understanding. But is there no intelligence involved in the construction of such a time-piece? A certain man had a watch which would not keep time. He carried it to a watch-maker, who examined it and pronounced it all right; still it would not keep time. He carried it from watch-maker to watch-maker, but none of them could point out any defect in its machinery, and none of them could make it keep time, or correctly mark the passing hours, keeping step with the motions of the earth and sun and stars; until at length one careful man counted the cogs in every wheel in the watch, and found that there was one wheel which lacked one cog of the proper number. Then the mystery was solved: all the watchmakers in the universe could not make a watch keep step with the stars, when a cog was missing from one of its wheels, or when a wheel had but fifty-nine cogs when it should have sixty, or only eleven cogs when it should have twelve.

A watch must run according to the law of its being; but the law of its being is only the embodiment of the will and plan and intellect of its inventor and producer, who reckoned the proper number of cogs needed in every wheel, and so arranged and combined them that the shafts which move the second, the minute, and the hour hands, can only revolve according to mathematical law, at certain relative rates of speed, corresponding with the revolutions of the earth, the moon, and the stars, making the passage of time in accordance with those revolutions.

The miscounting of a single cog is sufficient to thwart the purpose of the inventor of a watch, derange the whole programme, and render the watch useless. But the stars that shine above us are also parts of a great time-piece, which keeps the same time that is kept by our clocks and watches, only more accurately than any human mechanism can keep it. If the miscount of a single cog ruins the watch, what, then, of the miscounting of a single star? Can we, then, believe that this vast celestial time-piece, whose jewelled wheels count the, passing seconds, and whose majestic pointers mark upon the dial of the skies, not only hours, days, months and years, but centuries and ages unnumbered and untold, is the work of blind, unreasoning chance, or lifeless, inactive matter; or that it was tumbled out of unorganized chaos by the throbs and struggles of unintelligent and unconscious force? Shall we not rather recognize in the mathematical precision which marks the movements of the universe, the presence of one omnipotent, presiding, Mathematical Mind, who "calleth the number of the stars," and "calleth them all by their names?" Psalm cxlvii. 4.

When the French infidel said to the Vendean peasant, "We will pull down your churches, destroy your pictures, and demolish everything that reminds you of God," the peasant replied, "But you will leave us the stars!" And so long as the stars revolve and shine, so long the heavens shall declare the glory of God, and the firmament shall show his handiwork.

Chiseled upon a marble tablet in the wall of the Observatory at Williamstown College, are the words of Isaiah: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names, by the greatness of his might, for that He is strong in power; not one faileth." Isa. xl. 26. This was a prophet's call to the skeptics of his time, and it is as timely to-day as it was then. The French officers could dispute and deny the existence of a Creator, as they sailed down the Mediterranean beneath the splendors of the evening skies; but when Napoleon, wearied of their babble, pointed upward to the myriad stars above them and said: "All very well, gentlemen, but who made all these?" they were silent, as all atheists must be.

At not infrequent intervals, some pretentious scientist frightens the silly and simple-hearted by asserting that some wandering orb in its erratic flight is about to dash into this globe, and overwhelm the world in ruin. But the earth sweeps on in its orbit, and there have been no collisions yet. The myriad orbs that go careering through the skies have never lost their balance or rushed staggering from their proper spheres. And can this order, regularity, balance, and stability, based upon mathematical law, be the effect of blind unreasoning force?

The steam engine exhibits force, but it needs fuel to fire it, and a will to control and guide it. There must be a keen eye on the rails, and a firm hand on the lever; and back of all this there must be a central, calculating, planning, controlling, mathematical mind, a superintendent who counts the miles and counts the minutes, who knows the weight of trains, the power of steam, the speed of locomotives, and the value of curves and grades, and who gives the law by which trains are to be run. Talk of a universe run by chance, without regard to a guiding intelligence acting through mathematical law! You could not run a branch railway from Podunk Junction to Pug Hollow on such principles! A railroad where trains were left to run by force and chance, without mathematical control, would be strewed from end to end with derailed locomotives, wrecked trains, bruised heads, and broken bones. The boldest skeptic would fear to take passage on a railway train run without a controlling superintendent or manager, and without an intelligent engine driver, who would subject the train to mathematical law, as revealed in the time-tables established for its guidance.

And as the locomotive requires not only an inventor and constructor at the beginning, and a superintendent and driver to constantly direct and control it, so such a world as this indicates, in its constitution and order, not only the working of an omnipotent and omniscient Creator at the beginning, but the constant action of an omnipresent God, who rules and guides the destinies of creation, "upholding all things by the word of his power."—*H. L. Hastings.*

## Marks of the Lord Jesus.

"I bear in my body the marks of the Lord Jesus." Gal. vi. 17.

A slave once carried a message, written in punctures on the skin of his head, which had been previously shaved to receive the writing. When his hair was grown, so as to hide the letter, he went unsuspected, and the person to whom the letter was sent, having shaved the letter-carrier's head, read, the message. The slave in old times often carried in his body the marks of his master, just as the sailor, in our own times, loves to have printed on his arm the initials of his name and ship, the figure of his cruel-faced Redcoat, or the anchor and cable. St. Paul carried in his body the marks of the Master to whom he belonged. The scars made by the Roman lictors' rods, with which he was "thrice beaten"—the red lines of those two hundred stripes which had been laid on him in the Jewish synagogues—the scars left by the stones which had bruised and beaten him down, and "left him for dead"—these marks of the Lord Jesus he carried with him, the proofs as to "whose he was and whom he served."

## INSPIRATION.

"All Scripture is given by inspiration of God, and (all Scripture) is profitable for reproof, for correction, for instruction in righteousness."—2 Tim. iii. 16.

It is strange that any should have affirmed that this text means only "that all Scripture inspired by God, is profitable." The context shows this to be incorrect; for St. Paul is urging Timothy to continue in what he had learnt from a child, even "the holy Scriptures, which alone are able to make us wise unto salvation," he then declares the source of those Scriptures as a reason for their being thus profitable—viz: because they are all inspired. He should have said, according to the opinion of such persons, those parts of the Scripture which are inspired. Besides, the original will not bear it; the first proposition, to speak logically, is distinct and independent; the subject "all Scripture," the predicate "inspired by God," the copula "is" understood; and the other part of the sentence, "and is profitable," etc., is either a continuation of the same predicate, or must form the predicate of another proposition, of which the same subject, "all Scripture," is the implied subject. If a superior says to a servant—"Sit down, and write an account of what I tell you, or what you saw, and I will see that it is correct; I will dictate the words where minute accuracy is necessary, and while I leave you to write in your own style, and express the things in your own words, I will look over you as you write, so as to ensure that each important fact and point is truly stated"—that servant's writing would as fully give what his master wished and approved, as if he wrote all himself. And this we believe, with reverence, the Great Master of the Apostles and Prophets did, as they wrote his word; so that "all Scripture is given by inspiration of God."

### A Beautiful Incident.

A poor Arab traveling in the desert met with a spring of clear, sweet, sparkling water. Used as he was only to brackish wells, such water as this appeared to his simple mind worthy of a monarch, and, filling his leather bottle from the spring, he determined to go and present it to the caliph himself. The poor man traveled a long way before he reached the presence of his sovereign and laid his humble offering at his feet.

The caliph did not despise the little gift, brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and, thanking the Arab with a smile, ordered him to be presented with a reward. The courtiers around pressed forward, eager to taste of the wonderful water; but, to the surprise of all, the caliph forbade them to touch a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers and thus explained his conduct: "During the travels of the Arab," said he, "the water in his leathern bottle became impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well know that had I suffered another to partake of it, he would not have concealed his disgust; and therefore I forbade you to touch the draught, lest the heart of the poor man should have been wounded."


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THE RESTITUTION.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the annihilation of the wicked; eternal life only through Christ, and many other kindred truths. Also a purity of life of the gospel, repentance and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for salvation.

## Communications.

### Greek versus Hebrew. The Original Manuscripts of the Old Covenant Scriptures, Which the Oldest and Most Credible; and Why do we Not Have their Translation in the hands of the People and the Ultimatum?

I purpose in this article to assert some truths that should be proclaimed from the house-tops; truths that have been throttled and held down for centuries by church bigotry and superstitious prejudice, truths that pertain to eternal life and the integrity of God's word and promise confirmed by an oath.

After due investigation, I assert and challenge intelligent contradiction, that the Greek manuscripts of the Old Covenant Scriptures are older by at least six centuries than any extant Hebrew manuscripts.

In the second place that they are more complete and reliable in every particular than any Hebrew or any other manuscripts of the Bible as a whole. In the third place, that the Hebrew manuscripts are the least reliable and most corrupt of any extant, and that the Hebrew text now extant and based upon them is the result of centuries of tinkering and correcting from comparison with the Greek, Coptic, Arabic and other sources, and that, too, by men who have no little knowledge of the old Hebrew language that they have not agreed among themselves as to the true meaning and use of as simple and fundamental a thing as "the letter-points" of the language, to say nothing of a proper understanding and use of the tenses of the verbs.

In the fourth place that "the Massora" or "Massoretic fragments," the only Hebrew manuscript authorities we have, are notoriously corrupt in their source, and emanate from a school of Jewdaistic theology started in opposition to the apostolic teaching, and that of the early Christian Church, the rise of which school was the fountain-head of all the flood of apostasy that still submerges the New Covenant Church, even in this nineteenth century of God's grace.

Of the fact of this apostasy as well as of the apostasy of the old Jewish church, the Scriptures themselves are the best evidence, but no student of secular history ever can deny the fact however widely they may disagree as to the causes. All Protestantism is a living assertion of the fact as well as a protest against it. We do well then to inquire practically into its causes. There is no question in the mind of any intelligent and honest inquirer that the apostasy of the Jew was owing to his blindly and obstinately standing away from, or in a word, his apostasy from God's revealed word; moreover that the consummation of this apostasy was the rejection of "the Christ," all of which and much more had been clearly predicted by their prophets, as well as the subsequent offer and calling to the nations (or Gentiles). God in the meantime in his foresight and providence having transferred *verbatim et litteratim* his oracular word into a language which was the vehicle of intelligent thought for the universal empire of the then civilized world, namely the Greek.

The recognition of this fact moreover is the acceptance and endorsement of the Scriptures in this language by "The Christ" and his disciples unequivocally and without reserve, as indicated by every quotation from the Old into the New, the harmonic agreement of which I boldly challenge any one to intelligently deny.

Why should professing "Gentile Christians" go to the people or the language then, whom and which, "The Christ" himself discards as of no practical utility? A people of whose leaders and followers he speaks as "blind leaders of the blind?" A language of which Hosea the prophet predicts that it and its wisdom should become confounded and lost? For shame. Shall we limit God, and suppose that God cannot speak his oracular word except in the lisping shibboleth of the primitive Hebrew? When by the mouth of all his prophets as well as by the mouth of his only beloved Son, he says, "I am going to call out a royal people for my name from among the nations [or the world; shall we expect him to speak in an unknown tongue?" Read Paul on this subject. Is there any profit in speaking in an unknown tongue unless it is clearly and distinctly interpreted? Does history show that God left the Gentiles (nations) to dig the golden treasures of his word out of what was the remote and obsolete Hebrew of that day, the day when he called them as he had promised and predicted he would?

Why does he say by the mouth of Hosea the prophet, if this be true, "Woe unto those who make counsel deep and not through the Lord. Woe unto those who hide counsel. Even their works shall be in darkness, and they will say, Who will find us out, and who will comprehend what we are doing?" Was this to be an age of "mystery" and "mysticism," this Gentile period? Does not the beloved Son speaking for the Father say "what ye hear in secret, proclaim ye upon the house-tops?"

If there is any value in the dead and buried Hebrew, bring it forth then; but don't make it a cloak for mystery, contradiction and nonsense. We are called "children of light" and are exhorted "to walk in the light even as he is in the light." Let us do it then and relegate mystery to the heathen which once we were, but now are not, God be praised.

Let us not confound "spirits" with "ghosts" any longer, nor speak of "blessing" our Creator, Preserver and Benefactor, who needs nothing from us except that we shall intelligently use the good gifts of his bounty with "grace" and "gratitude."

"It doesn't read so in the Hebrew," was the final argument of defeated Judaism to Christ's disciples and the early Christian Church, when they quoted the Messianic prophecies of their Old Covenant Scriptures as they read in the Greek, and indisputably proved that "Jesus the Nazarene" was "the One who cometh" and "verily the Christ of God." It was the impudent assertion of the Papal apostasy of later years, and it is the "last ditch" of nineteenth century apostasy and "mysticism" in all the so-called Protestant churches. Even so plain a historical and biographical fact as who "Jobab called Job" was, has, by garbling the testimony been made a mystery of—he who was "fifth from Habraam" (Abraham) in the line of Aesau (Esau) and the second king of Edom, the successor of Balak, the nephew of Moses by marriage, and with him and God's people in the wilderness as far as the foot of Mount Seir, a living monument of the fulfilment of God's promise to Habraam that he would bless Agar's (Hagar) offspring as well as Sarra's, has become in the mouths and minds of Hebraists either an antediluvian uncertainty or a mere myth upon which to build a proverbial philosophy of patience.

While it is that the intelligence of the nineteenth century, is content to take this garbled and perverted testimony when the true is waiting to be heard? Why this groping in the dark, and all this "New Theology" cry from benighted New England? Puritanism so far as it was anything more religious than the gospel was "Judaism" reasserted in the wilderness of this new world. The rest of it was superstition and solidulous ignorance. The true value of American civilization so far as it has any value is due to the light of the gospel which has been shining all this time, and enlightening all the world's darkness, whether it be Judaistic or Gentile. New England undertook to go back to "the weak and beggarly elements" of Judaistic and Hebraistic teaching. It spent too much time in "tithing the mint and the cumin" and neglected the weightier matters of the law (of love).

New England theology has undertaken to mold the great West to its apostate pattern. Thank God, it has failed. There is a revolt and "the new theology" cry all over the land is the result of it. In fact what they call "new" is not new, but a reassertion of the old, old truth of God's Word. It is the old, old battle cry of "to the word and the testimony," away with "mysticism and mystery."

Practical morality is better than a mysterious and absurd theology. This is really all the milk there is in the covenant of legalism. It is the result of common sense from Hebraistic and Christian apostasy, and professing Christians will do well to heed it. Stopping the ears will do no good, nor ostrich-like sticking one's head in the sands of time. Neither let us fall into the old error of crying peace, peace, where there is no peace. Remember, the Master's warning, "I come not to bring peace but a sword." This sword moreover, remember is "The word of God." The question then in its simplicity is, has this "sword of the spirit" been sheathed in the scabbard of apostasy or not? Has it been rusting in mystery and disuse? Have the churches "been worshiping God in vain, teaching commandments and teachings of men?"

In the light of the gospel here in the West we think so, and are not afraid to say it. This is the same old "battle of the standards." Under "The Old Covenant," it was Hebrew against "the Gentiles" (nations); now it is "The Gentiles" against the Hebrew. Then God was on the side of the Hebrew. Now God is on the side of "the Gentiles." For these are "the times of the Gentiles," and God is "calling out a people for his name." "To your tents then, O Israel." The gospel trumpet is echoing with no uncertain sound, and its call is to you "the lost sheep" wherever you may be among "the Gentiles" or "Gentiles" yourselves. It matters not. God knows and "The Christ" knows, and the simple test is "hearing." "My sheep hear my voice." "All that the Father hath given unto me will come unto me."

Do you hear? If you want to understand how the simple gospel call is related to all the grand purpose and plan of God Almighty in creation and redemption, the distribution of the angelic rule over the nations under the "Old Dispensation," the subordination of this angelic rule to "the Christ and his saints" under "the new," discard your futile efforts to get behind "the rail," which God Almighty has cast with a beneficent and wise purpose over the Hebrew people and their language "until the times of the Gentiles be fulfilled" furbish up your Greek, or get somebody to honestly furbish up his and read God's word in the language of "the Gentiles," and you will be amazed at the idolatry so-called orthodoxy is bowing down to to-day in every land. The translations you are reading of God's word are expurgated and excoriated editions, vamped and twisted, and perverted to fit "the creeds" of apostasy and "the teachings of men." Read and see for yourselves. CHAS. GARDNER.

## Selections.

### Jerusalem. Recent Changes in the Ancient City.

There is probably no town in the Dominion of the Sultan which has undergone more changes during the last few years than Jerusalem, and, as any change which implies progress implies also the increase of foreign influence, and is always viewed with suspicion by the Porte, the march of events in Palestine are watched by the Turkish statesman with a jealousy that finds its expression in a persistent effort to oppose it. As, however, the basis of the movement to which Jerusalem owes its increase during recent years is a religious one, and founded upon sentiment which proverbially thrives by opposition, all efforts to retard the influx of population and capital into the Holy City have proved unavailing. Owing to increased facilities of travel, the pilgrimages of both the Latin and the Greek churches have been more numerous. A new feature is that some of the richer pilgrims from time to time establish themselves here. This is especially the case with the Russian members of the Greek church. The influx of Jews has also been increasing to a remarkable extent. The Protestant sects are constantly enlarging the fields of their operations, and new charitable and educational establishments are springing up from year to year. An American society of Second Adventists has been resident here for many years, while many isolated religious cranks find within the Holy City an appropriated dwelling place for reasons known only to themselves.

The result of all this is that where as when I was last here, six years ago, only a very few houses had been built on the Jaffa road outside of the walls of the town, where now there is an extensive and constantly increasing Frank suburb. The price of the land has risen 50 per cent., and is still constantly rising. New hotels and shops have been opened to meet the increased demand. Within the last twenty years the population of the Holy City has certainly doubled, the increase consisting entirely of Jews and Christians. Apart from its sacred associations the city has no attractions as a residence of any kind, but quite the reverse. This fact possesses a highly important political significance, because it is evident that in the degree which the vested interests of rival sects and religions accumulate upon this spot, it is destined some day to become a bone of contention between them. It is probably the only city in the world where the same amount of capital and enterprise is expended upon subjects which are in no sense remunerative, while in proportion to its size there is none where a larger sum is annually given away, either in the form of charitable or religious donations. Nothing strikes one more than the proportion of buildings having some sort of public character or other to private dwellings, and these buildings are constantly increasing. They are all accommodated in the extensive premises belonging to the Russian Government, in the centre of which the Russian Consulate is situated, and which forms a sort of Russian suburb to the Holy City. Here one feels transported for a time to the dominions of the Czar, as he hears on all sides the Slav tongue, and finds himself jostled by men and women in the peasant costume of their own country, chaffering over wares which the more enterprising have imported to sell to their own country people, while they squat in stalls and booths which they have roughly extemporized for the purpose.

When you consider the amount of foreign money which is annually expended in Jerusalem by these hosts of pilgrims—those of the Latin Church, however, do not equal in number those of the Greek—by the tourists and the general influx of sight-seers who flock here during Easter week, and by the churches and societies in building operations, you can not wonder that many persons have of late years become wealthy, and that many natives of Syria and the Levant are attracted to the town in the hope of becoming so. The tide having thus set in, goes on rapidly increasing, and now the rivalry of the Latin and Greek Churches imparts, as it were, a stimulus to the whole jumble of creeds and nationalities which cluster around these sacred shrines.—*N. Y. Sun.*

### THE RE-OPENING OF THE EASTERN QUESTION.

The seething complications of European politics have during the past few days evolved a new development. The revolution in East Roumelia, quietly and peacefully as it has been accomplished, is a matter of no slight importance to many nations; and, though as yet it has not been attended with bloodshed, may lead to a long and sanguinary struggle. In any case, it must involve the opening of the interminable Eastern question, which has a peculiar fascination for European statesmen, and which has already been the cause of several wars. It may be that diplomacy will settle this difficulty as it has settled others, but that is a presumption by no means assured. To the student of prophecy watching the movements of the nations and considering events in the light of the predictions of God's word, this revolution will be a subject of unusual interest, on account of the influence it cannot but exert in bringing the nations of Europe into that grouping which they must assume before the final consummation.

The startling announcement of the revolution published on Friday last is the product of several causes working together, some of which are obvious, and others are merely suspected. It is no wonder that an intelligent race should rebel against the effete and corrupt despotism of the Sultan, but there is good reason for doubting whether the people would have rebelled had not some motive power been applied below the surface. The hand of Russia has probably been at work for some time nourishing and organizing the prevalent discontent, and it is this suspicion that arouses the jealousy of other nations, who would probably have no thought of interference if they believed that the citizens were acting on their own spontaneous desires.

To the Berlin Conference the people of East Roumelia owed their existence as a separate State. That conference gave them practical autonomy but placed them under the executive control of the Sultan. The object sought was to give Turkey a rampart on the north of Constantinople which would be an effectual barrier to Russian aggression. It included the control of the Balkan Mountains, through the passes of which Muscovite troops would naturally be led in any attack on the Turkish capital. The diplomatists at Berlin were well aware that Bulgaria would be little more than a puppet in the hands of Russia, and if Roumelia had been joined with Bulgaria and the Balkan passes in the hands of the Bulgarian soldiers, officered as they are by Russian volunteers, Adrianople would lie at the mercy of a sudden forward movement by a Russian expeditionary column, which, once intrenched in the old Ottoman capital, would cut off the Sultan from his western provinces, and block the march of an Austrian force to his assistance in the event of the Vienna Government's deciding to interpose.

The New York *Sun*, in a bold article on the rebellion, thus describes the situation: "It was well understood by the Turks that the treaty wrung from them at San Stefano [which was cancelled by the efforts of the Earl of Beaconsfield and the Marquis of Salisbury, now the Prime Minister of Great Britian, when they went to Berlin] left them strategically helpless, and rendered their retention even of a foothold in Europe impracticable. Should Abdul Hamed fail at this juncture to make the most strenuous endeavors to keep the control of the Balkans, he will be certain to provoke an outburst of popular resentment like that which cost Abdul Aziz his throne and his life. Not only must he insist on his right to quell by force the Roumelian revolt, and thus preserve the means of defence that the Berlin Congress gave him, but he must act with the utmost promptitude, if he would prevent the flame of insurrection from involving the whole Balkan peninsula.

"The Servian rebellion proved that you cannot let a fire get under way in any quarter of south-eastern Europe without setting the whole region between the Danube and the Aegean in a blaze. Already the Servian army has been mobilized, and King Milan will find it impossible to long repress the excitement of his subjects and their passionate desire for extension southward. In Macedonia eruptive forces are so active that protracted hesitation on the part of Turkey, or the semblance of reluctance on the part of the great powers to sanction Ottoman coercion, would produce an explosion.....

"The Porte will lose no time in applying a touchstone to the sincerity of the other signers of the Berlin treaty by demanding their sanction of the enforcement of the rights conferred upon Turkey by that instrument. The existence of Turkey, considered as a European power, is unmistakably at stake. A glance at the map will show that the partition of Bulgaria and the erection of its southern section into a new principality under distinct relations to the Sultan was commended to Lord Beaconsfield by strategic reasons of the gravest character.

"It will be noticed that as yet Prince Bismarck is silent. When he speaks we shall know whether there is an inflexible determination on the part of the central powers to stifle the insurrection. But should his reticence be prolonged it would be construed as an indication of a purpose to let the conflagration get fairly started, and thus bring about the final expulsion of the Turks from Europe."

The *Times* says, "The Porte has now a perplexing problem presented to it—a problem that recalls the one it undertook to solve in 1877, with results to itself so disastrous. The revolution in Roumelia, though hitherto bloodless, has led to unquestionable infractions of the treaty of Berlin. No doubt Prince Alexander, in assuming sovereignty over South Bulgaria," as he quietly rechristens Eastern Roumelia, does so as his proclamation announces, in accordance with the wishes of its entire population. But whatever the popular ardor for annexation to Bulgaria, the treaty of July, 1878, recognized Eastern Roumelia as an integral part of the Turkish Empire. Prince Alexander's act in confirming the provisional governor who had been set up at Philippopolis was a violation of the treaty, as are his measures to punish opponents of the new sovereignty he assumes. The Porte is entitled by treaty not only to political but to military authority in Roumelia, garrisoning and fortifying all the frontiers, if necessary, although the public peace is to be preserved by native and local constabulary and militia. Yet we now see the Roumelian militia mobolised for junction with the Bulgarian Army, many Russian officers being found in both, and Prince Alexander's troops have occupied the Balkan passes.

"But while these gross violations of the Berlin treaty would justify Turkey in marching its army into Eastern Roumelia and restoring its authority, it has remained for several days in a dilemma. It finds treaty stipulations on one side and fears that the sympathy of Christendom is on the other. The very supposition that the rising has been purely local, not originating beyond the borders of the two countries involved, has grave suggestions of its own. Why should not other surprises occur and other movements as dangerous? While the single Turkish army corps now at and around Adrianople, re-enforced by a like body of troops at and near Constantinople, could easily disperse Prince Alexander's combined militia forces and hold the line of the Balkans, the first move of this sort might stir up a general uprising in the peninsula to aid the Roumelians, and Macedonia and Albania might be to arms.

"Turkey's last war took from her more than half the area of Europe absolutely dominated by her, and nearly one half the population. She may well pause before a contest that might lead to further dismemberment."

From the prophetic standpoint the situation is one of intense interest. Nothing can be clearer than the prediction that the empire of the Sultan must melt away. The Euphrates is to be dried up (Rev. xvi. 12), and that process, which has been steadily going forward for more than half a century, has made another advance in this rebellion. Again: the ten kingdoms which will constitute the reorganized Roman world are believed by prophetic expositors to include Bulgaria, which in the condition it was in two weeks ago would have been too insignificant relatively to occupy a place of such importance. Now, however, with Roumelia added to it, it is by no means an insignificant state, but one whose influence is increased by the fact that its people are a race of brave, hardy soldiers, who would form a valuable contingent in the great army which the Napoleonic Antichrist will gather for the final great battle of the world's history.

Readers who have studied the Rev. M. Baxter's work on prophecy, entitled *"Forty Coming Wonders,"* will remember that nearly twenty years ago he expressed the opinion that prophecy clearly indicated the erection of the Bulgarian kingdom and its subsequent aggrandizement and extension as one of the events which would precede the final universal convulsion. On all hands signs are accumulating that the end of this dispensation is now near at hand.—*The Christian Herald and Signs of Our Times.*

### The Prophecy of the Incarnation.

It appears from the great Prophecy of the Incarnation, that the idea which was given of the Man-God, or Immanuel, was that of a deliverer and rightful inheritor of the land of Israel, the destroyers of all its oppressors, the remover of all its bondage, the multiplier of the nation, the increaser of its joy, the occupant of its throne, and the governor of its people for ever, yea, and the monarch of an universal and eternal dominion upon the earth. These predictions concerning the child are in this prophecy, and no others are in it. If it mean not this, it meaneth nothing. If a child was ever born of a virgin, it was for these ends he was born. And if he have not fulfilled these ends, then he is yet to fulfill them, nor would such a delay weaken but rather confirm the prophecy; for there is mentioned a mysterious waiting on his part, and rejection of him on their part, and a woeful visitation of darkness in consequence thereof. And accordingly they are so found till this day, rejecting his aid in miserable, woeful darkness, nothing of all the glory having been accomplished, but the very reverse; because the season of his waiting is not yet expired.

The prophecy therefore waits still for its great accomplishment in the Son of the Virgin, by the act and power of the Son of the Virgin. If any one say—"No; Jesus of Nazareth shall never sit upon David's throne, nor rule over the house of Jacob;" then, I say, Jesus of Nazareth is not the person here prophesied of, but some other. If they say,—"Yes, but he is the Immanuel born of the Virgin, who is now spiritually filling the spiritual throne of David, and spiritually reigning over the spiritual house of Jacob, and spiritually holding universal spiritual empire;" then all I have to say is, I do not know what the spiritual throne of David means. "It is the throne of a believer's heart." Where learned you to call a believer's heart the throne of David? "It is the throne of the Majesty on High." How dare you blaspheme, and call the throne of God the throne of David? And what use was there to tell Ahaz, in his present straits, that a Son should be born and a child given, who should reign in the hearts of men, and be exalted to a throne of God in the skies? And what signs of such an event were those two which were granted? Besides, these spiritualists know not where they lead themselves. If they will have all the substance of Immanuel's work to be invisible and spiritual, then I will have His birth also to be spiritual and invisible upon earth. If they will annihilate the greater part to please themselves, I will annihilate the lesser part to vex them; and, then, what have they left of all this bright and glorious prophecy but the shadow of a dream!—*Prophetical Expositions.*

### Human Probation.

It has been a great mistake in the past to regard man's trial in this world as taking place under a system of moral law only. Whereas he is placed also under a system of adverse natural law; a system adapted to secure the highest kind of moral training for those who pass successfully through it, but one which cannot be said to provide an even-balanced trial for all men, because the majority are not endowed with the requisite moral strength to enable them to rise above the bondage to the creature which it imposes. Hence all theories of human destiny which presuppose such a fair trial are faulty. No theory can hold which does not take in the fact that other enemies of God, besides sinful man, are to be reckoned with in the final results of this system of Creation, and that the destruction of the enemies who have imposed upon it this yoke of bondage to corruption must bring with it deliverance to man, the highest creature, from these present adverse conditions. —*L. G. Baker.*

An officer writing from Suakim says the ground burns the feet through the stoutest boots, the thermometer in the coolest room marks 104, and even the backs of books curl from heat.

# THE RESTITUTION.

S. A. CHARTIER, EDITOR.

Plymouth, Indiana, October 14, 1885.


## STOCKHOLDER'S MEETING.

*The stockholder's meeting of the Christian Publishing Association will be held at the Christian Chapel Plymouth, Ind. Saturday, Nov. 7th, 1885, at 10:30 a. m.*

E. K. BARNHILL, Sec.

Some pieces have been deferred to this number—others must go over to future numbers.

OUR Conference was held at Argos as appointed, and was well attended by brethren and sisters from abroad. Bro. Hook, Bro. and Sr. Woodward, and Bro. Chase did the public preaching; and their labors were well and forcibly, supplemented by earnest exhortations from our worthy President Bro. Dwiggins. In the social meetings our brethren and sisters generally participated. At this meeting we met Bro. Chase of Adrian, Mich., for the first time. Found him a firm lover and staunch defender of the faith once delivered to the saints, as well as an earnest advocate for practical piety and heart-consecration to God; and also one that cleaves heart and soul to that fundamental principle of redemption that Jesus is truly and properly the Son of God. We wish him God-speed in his labors for the cause. Bro. and Sr. Woodward remained after the Conference closed to hold some more meetings at Argos, and, probably, at other places. May God's blessing attend them wherever they may go. One sister was baptized Sunday afternoon by J. L. Wince. The Secretary will give fuller report.

### THE EASTERN QUESTION.

From a well-posted paper, and one careful and trustworthy in its statements we transcribe the following brief editorial on Oriental affairs. For more definite items to date consult our News Column. A dark cloud seems gathering over the Eastern world that may break out in a tempest of war and revolution. The days in which we live are ominous indeed. Let us watch and pray always that we may be accounted worthy to escape all that is coming on the earth, and stand before the Son of Man.

EASTERN EUROPE.

The condition of affairs in Eastern Europe is still threatening. The outcome of the difficulty cannot even be conjectured. A meeting of Ambassadors, to consider the Roumelian question, was held at Constantinople on Thursday of last week, but adjourned without transacting any important business. It is reported that Russia has decided to recognize the union of Bulgaria and Roumelia, and that Germany will offer no opposition to it. Austria will make compensation of Servia and Greece the condition of her assent. The claims of those two states have greatly complicated the situation. The smaller states in the united provinces are evidently distrustful of the union and jealous of the enlargement of the power of Bulgaria. The Servians are clamoring for extension of territory and demanding the annexation of Macedonia. Both Bulgaria and Servia have largely increased their forces on the frontier, and fighting between the troops of the representative Governments has been reported. Greece is also moving for an extension of her boundaries and making active preparations for war. The Porte is evidently much embarassed by all these movements and counter-movements and is undecided as to the proper course to pursue.

*Interesting and Instructive Reading for the Young*—This is the title of a beautiful volume of about 360 pages of original and selected matter exceedingly well adapted to please as well as instruct the rising generation. In this age of so much vile literature parents and guardians would do well to place this book in the hands of their children. Agents do well canvassing for this work. That it is brought out by so respectable a publisher as F. H. Revel is a good recommendation for the character of the book. We commend it as a Christmas present. Price single copy $1.00.—For terms to agents, etc. Address F. H. Revel, Chicago, Ill.

## Communications.

### The Association for the Promotion of Christian Knowledge.—Report of Second Anaual Meeting at Brooklyn, N. Y.

It gives me much pleasure to inform your readers that we have had a feast of joy at our recent gathering. Much of the pleasure is due to the officers and congregation of the "Church of the Blessed Hope" who kindly granted the use of their cheerful edifice to us. There is one of the neatest and brightest places of worship in the great "city of churches," and what is better than this, the people who worship there, are warm-hearted and hospitable. Strangers who enter their church for the first time, even though they are not believers with us, are greeted with a warm shake of the hand, and made to feel they have fallen amongst friends, while to brethren their reception is a perfect ovation. To those who know the Pastor, Brother Geo. R. Kramer, it is needless to say, that very much of this spirit of cheerfulness is due to his genial countenance and winning way.

Our order of exercises was arranged for Friday, Saturday and Sunday, Sep. 25, 26 and 27. After the address of welcome by our President, Brother Geo. W. Young, on Friday eve., Brother H. V. Reed, of Chicago, gave a discourse on "The Dispensations." This was followed by the reading of a paper entitled, "Life from the Tomb", of which Brother W. Glen Moncrieff, of London, Ont., is the author. On Saturday Evening, Elder W. N. Pile, Editor of *The Herald of Life*, lectured, his subject being "Eternal Life in Christ alone." On Sunday morning Brother Geo. R. Kramer, Pastor of the church, delivered a sermon on "The Millennial Age," after which the Lord's Table was spread, and the memorials of our dear Redeemer's love, in giving his body to be broken, and his blood to be poured out for us, was partaken of. At this service the venerable Elder J. B. Cook presided. In the afternoon, Brother J. H. Pettingell, of Philadelphia, the well known author, gave an address, his topic being "The two ways"—"Life and Death," and in the evening, Brother H. V. Reed again came to the front and gave a stirring lecture on "The Gloom and Glory of Jerusalem in the light of History and Prophecy."

Besides these, at various times during our conference short addresses were offered by Brethren Jas. F. Gellatly of Baltimore, J. B. Keim of Philadelphia, N. J. Morgan of Winchester, Va., Brother Fuller of this city, Geo. W. Young, President of the Association, Samuel Wilson, Treasurer, and J. Donaldson, Secretary. The audiences at each of these services were very good, but more particularly so on the last evening, when the church was filled to the door, even chairs being placed in the aisles, to accomodate the people. As to the interest manifested in these services, it is but a poor description to say that there was most earnest attention given to all that the speakers said, and expressions were free on all sides of sincere appreciation. The "good seed" was wisely sown, and the purpose of God grandly pictured to the hundreds who were present. Altogether our Second annual meeting shall long be remembered by all who had the privilege of being at it. At the business meeting of the Association a large number of letters from brethren and churches were read—all wishing God speed to the work of spreading the light of the glorious gospel of Christ as undertaken by this united effort. Letters were also read from those who had for the first time seen the light through the tracts issued and distributed by this Association, and calling upon our Heavenly Father to bless it and emancipate others also. There were extracts read from letters sent by the following brethren and sisters: A. D. Eshelman, J. P. Weethee, Castle Churchill, Benj. Wilson, Jos. D. Brown, S. A. Chaplin, H. L. Hastings, Wm. J. Scofield, A. Graves, Henrietta Frankeberger, Horace and Polly Green, Henry Neale, Isaac McCurry, Wm. Glen Moncrieff, Wm. Brookman, L. Monteith, Cyrus E. Brooks, Mary A. Woodward, J. I. Calkins, Elizabeth Coffman, J. Z. Schuman, W. R. Way, B. Ackley, J. A. Wilson, John L. and Sarah R. Wince, H. D. and Libbie Palmer, F. A. Caswell, Jas. Bull, S. M. Shuler, John Teague, Wm. Rennie, L. C. Thomas, John Barber, and others, besides greetings from the churches at Chicago, Ill., and Winchester, Va.

The following officers were elected for the ensuing year: George W. Young, President; H. V. Reed, Vice President; John Donaldson, Secretary; J. O. Barnaby, Assistant Secretary, and Samuel Wilson, Treasurer. The Treasurer reported cash receipts for the past year, $581.77. Expenditures $433.28. Leaving balance on hand, $148.40. He also stated that the property of the Association consisting of publications on hand—electro plates, etc., was valued at cost price, $310.48.

The Secretary reported the work of the Association for the past year substantially as follows:—In regard to missionary effort, the Association had not done as much as it would have desired, owing to the fact of other work demanding nearly all the funds at our disposal, nevertheless whatever has been done in this line was accomplished by volunteer evangelists, who have been paid nothing for their services. By this means however, upwards of fifty discourses have been delivered in various parts of Virginia, Maryland, Pennsylvania, New Jersey and New York. This does not include such preaching as has been done in the various churches with which the teachers are connected, but only such as necessitated a journey from home. Over 4,000 miles have been travelled in this work, and the expenses to the Association, for railroad fare, hall rents, and advertising, has been less than $38.00. These expenses are so limited, owing to the special advantages in railroad travel enjoyed by Samuel Wilson, one of our more active volunteer evangelists. By means of this labor hundreds have heard the blessed word of God expounded, and it is to be hoped that we will receive sufficient support, that will enable us in the near future to keep regular evangelists in the field, who can gather in the fruit of their labor.

At Brooklyn, Md., where so much was accomplished last year, the friends there have determined upon building a chapel and deeding the same to this Association. During the past year we have published 38,200 pamphlets, tracts, etc., and distributed 33,677 copies, 1,339 of these last being publications of the Conditional Immortality Association of Great Britain. As to the mode of distributing this literature, it may be interesting to state that we advertised in THE RESTITUTION that we would furnish reading matter free to any who could not pay for it, and to all whom members of the Association or other believers could recommend as honest investigators. We also inserted notices in our Quarterly, to send us the names and addresses of such as might be in search of truth, especially such teachings of the Holy Scriptures as we advocate. Thousands of names have thus been furnished us, many of them being those of clergymen, professors in colleges, universities, etc., who are regularly having our paper sent them. And it is gratifying to state that some of these clergymen have sent personally for samples of all our tracts, etc., while at least one of them, a man of considerable influence, and holding an important position, has sent for a large quantity of our publications, which he is scattering along the path of his labors, at the same time advocating the truths we teach. He has also furnished us with the names of other clergymen who are doubting their creeds, all of whom have been furnished with our literature. For prudential reasons we withhold names. Two hundred and thirty-five Campbellite Elders have had sent to them a copy each of "Human Immortality", a sixteen page pamphlet, one well calculated to teach the truth of life only through Christ. Other means of distributing might be mentioned, but let this suffice to show how we are sowing the seed, remembering that we leave the nurturing and increase to our Heavenly Father. Our earnest desire is to "work while it is called to-day—for the night cometh when no man can work." We furthermore desire the assistance of all who believe in the Lord's soon coming and kingdom, to unite with us in this work. All may readily perceive how true "In union there is strength," for by the many, each giving his or her little contribution, the good work goes on, whereas without such organized effort as ours, we are as if each had a little toy hammer trying to break the flinty rock, but by having all our little hammers welded into one, we have a weapon to make a breach in the walls of the enemy. The officers do all their work without one cent of pay, but on the contrary, devote their time and pay largely into the treasury to carry on the work. Come, Brethren everywhere, join our band, send in your little contributions. Twenty-five cents paid every three months will constitute you a member, or one dollar per year. Every one entitled to draw tracts, etc., to the full value of their subscriptions. Let those who can give more, do so; and rest assured your money shall be well spent. Our Association is now incorporated according to the laws of the State of New York, and a report of all receipts and expenditures have to be made every year to the officials appointed by the law, and our books must constantly be open for the scrutiny of legal authorities. Surely this is guarantee sufficient. Our next issue of *Words of Truth* will contain an extended account of the addresses and reports as delivered at our Annual Meeting, and any one desiring a copy, will be furnished with one free, or for any further information, please address,

JOHN DONALDSON, Sec.
656 Halsey St., Brooklyn, N. Y.

### Iowa Conference Report.

The annual meeting of the Christian Association of Iowa, convened at Irving, Iowa, on the evening of Sept. 24th, 1885 according to the previous notice. The time until three o'clock Friday was occupied by preaching and social exercises, at which time a short business session was called, minutes of last meeting read, and arranged for business meeting at nine o'clock tomorrow, at which meeting it appeared that many Brethren were here from abroad, but mostly without credentials as delegates. A motion was then made that so much of section five of the constitution as relates to the membership of this association, be stricken out, and the following substituted therefor. This conference shall be composed of all members of the household of faith in the state of Iowa, that choose to identify themselves with it, and will work for its interests. The motion was unanimously adopted. The report of Secretary and Treasurer received and adopted, shows eight dollars on hand of last year's funds, and ropes and tent material sold to the amount of four dollars and ninety-five cents, making twelve dollars and ninety-five cents on hand, and most all of the tent unsold. A resolution was then passed changing the name of this association to the Conference of the Church of God, for the State of Iowa, and instructing the Secretary to insert the same in the constitution. Adjourned until 3 o'clock, at which time a motion to locate the Annual Conference at Irving, was over-ruled by the chair, as being in violation of the constitution, which puts that business in the hands of the board. The election of officers for the ensuing year was as follows: G. R. Chown, of Irving, President, H. D. Palmer, of Alden, Vice President, L. H. Lincoln, of Blairsburg, Sec. A. Hipshir, of Irving Treas. The additional members of the board are R. J. Hill, of Floyd, J. W. Bishop, of DesMoines, and Joseph Fish, of Zearing. Minutes read and approved and meeting adjourned.

There was present at this meeting of those who labor in word and doctrine, Brethren Hill, Whitesitt, Eyohanet, and Myers. The preaching was all of a practical nature, not given too much to theory, and the social exercises show that those present are alive to the work and to the signs of the times in which we live. In short the meeting was fraternally enjoyed and will not be soon forgotten by those present; a letter was receive too late to be acted on by the conference from Elder C. W. Pitzer who has formerly labored with the "Advent Denomination" stating that he has become thoroughly convinced of the truths of the Restitution as taught and held by us, and desires to unite with our conference. Should this report come to his notice he will see by the amendment to the constitution that if he believes and is laboring for the spread of these glorious truths, he will find a place of welcome with us. We hope that a zeal may be awakened at these meetings that will tend to a general awakening of the drooping interest of the cause throughout the state.

J. FITZ, Sec.

*Editor Restitution:*

Dear Bro. I send you an article which I cut from the Household Department of the *Toledo Blade*, written on a subject which I have long desired to see in the columns of THE RESTITUTION and if you think it worthy of a place in your valuable paper would be glad to have it reprinted, and if not would be thankful to have it returned, as I wish to make other use of it. It corresponds exactly with my views on the subject. If there was less neglect among parents in performing their duty toward their offspring there would be less sorrow and trouble in after years. Verily that which we sow we shall also reap.

R. V. TOWNSEND.

### Truth and Honesty in Children.

For this week the series of papers on "Woman's Work" will be omitted, and a topic presented of much interest to parents, guardians, and all who have the care of children devolving upon them—"How can children be made truthful and honest?" The Household is in frequent receipt of letters similar to the one given below. Finding there was much seeking for light on this subject, the editor turned this note over to a mother who has four lively, boisterous boys of her own. The query and her answer are given below:

Will some one tell me what to do with a child 10 years old who tells stories, and also takes things that do not belong to it?—EDITH.

This little wail that comes up from one among the multitude of mothers of our land, brings to my mind the question that has often arisen within me, at seeing the unruly, disobedient offspring of parents whom one would suppose to be the ones to have ideally-behaved children. Do parents realize the wonderful responsibility which they have taken upon themselves in bringing children into the world? I am inclined to think not; or, if they do, then they fail utterly to accept that responsibility, and to recognize that the child will be whatever the parent makes it. Did parents realize this truth fully, and act up to it, appeals similar to the one above would not be heard so often. Hundreds of mothers—and fathers, too—all over the land have despairingly asked the self-same question.

There are some people who really believe that children are born thieves and liars—that the baby will grow up according to inborn characteristics, on the principle that "what is to be, will be." Therefore they look upon the development of all unlovely traits in their children, including a tendency to falsehood and theft, as something impossible to remedy, and let their little ones drift on, becoming each day more confirmed in their faults. I do not believe any such frightful doctrine. It is rubbish—an invention whereby a weak and neglectful parent strives to shift responsibility. Can any mother look into her new-born baby's face and believe that theory? No indeed. The truth is, our children are just what we make them. If a child lies or steals, it is not because he was born to do so, but because those charged with his training have neglected their duty.

The training of a child begins from the hour of its birth. What it becomes is the net result of its environment—of the influences thrown around it at home, at school, and among its associates. Of course, by far the greatest influence is wielded by the parents. Day by day the example of the parents is unconsciously, silently molding the character. Hence, if you want your children to be truthful and honest, teach them to rely implicitly upon every word, every action of your own. Make them feel—let them make it a boast, even—that papa never stories. Children are great imitators. Don't you see that if a boy is made to feel proud of his parents' truthfulness and honesty, it will powerfully influence him?

Every day we can see examples illustrating the power of parental example over children. For instance, I know a little four-year-old boy, who said to me recently, "When I get to be a big man, I am going to smoke cigars, like papa." It is just as easy to set a good example as a bad one—and how much more satisfactory! I have heard children relating to their somewhat incredulous friends some incident that happened, and verifying it by saying, "I know it is so, because papa said so!" They knew their authority to be reliable, and would not allow it to be questioned. Such faith in a parent can only be a result of absolute truthfulness on his part.

Children can be taught to be honest as well as truthful, and the two things really come under the same category. I believe that stealing comes, with most children, from a habit into which they are allowed to fall, of taking possession of things about the house that do not belong to them, they not realizing nor understanding that such an act as of the nature of stealing. The first time that a child does anything of the kind is the time to begin teaching him the wrong of appropriating that which does not belong to him. Let him understand clearly the rights of property about his home, and that he must take nothing that is not his own without express permission of the owner—be that the parent, brother or sister. This sort of teaching is practical religious instruction—too often forgotten, I fear, in the purely theoretical. Not only teach him to fear the wrath to come, but to respect himself. When a child learns to respect himself and to wish for the good opinions of others, there will not be much danger of breakers ahead. And in your teaching always keep in mind this one fact: That in order to be able to control and command the respect of your children, you will be obliged to keep yourself under perfect control.

What is to be done with a child of 10 years that has formed the habits of lying and stealing?

It will take time, and a large store of patience, to counteract years of gross neglect and carelessness on the part of parents. A boy of that age begins to think about what he will do when he gets to be a man. Question him, and find out the bent of his mind. Work upon that, and make him feel that he will never succeed unless he is honest and truthful. Bring both good and bad examples before him. Show him the advantages of honesty and truthfulness. Win his confidence, if you can; share his hopes and ambitions. Argue with him if he persists in his course. I have known the rod to argue beautifully some few times, but I think it advisable to use every other means first. Use that instead of the rod, and as there are but few boys in this world that are not tender-hearted, the appeal to their better natures will rarely fail.

## Youth's Column.

### Youth.

A manuscript poem by Robert Burns has been found among the poet's entire books which, it is believed, had never before appeared in print until recently published in London. It is entitled "Youth," and in style and sentiment is worthy of the Scottish bard:

"Youth is the vision of a morn
That dies the coming day;
It is the blossom on the thorn
Which wild winds sweep away;
It is the image of the sky
In glassy waters seen,
Which not a cloud appears to fly
Across the blue serene.
But, when the waves begin to roar
And lift their foaming head,
The morning stars appear no more
And all the heaven is fled.
'Tis fleeting as the passing rays
Of bright electric fire
That flash about with sudden blaze
And in that blaze expire.
It is the morning's gentle gale
That as it softly blows
Scarce seems to sigh across the vale
Or bend the blushing rose.
But soon the gathering tempests soar
And all the sky deform;
The gale becomes the whirlwind's roar,
The sigh an angry storm.
For Care and Sorrow's sordid gloom,
And heart-corroding Strife,
And Weakness, sinking to the tomb,
Await the Noon of Life."

### A Touching Story.

We have read a touching incident about three little children, who, last autumn, late in the season, wandered alone in a dreary region of New Brunswick: the sun had already sunk in the west, and the gloom of evening was spreading itself over the surrounding country.

The night came on fast; and feeling sure that they could not get home before daybreak, the eldest (a girl of only six years) quietly placed the two little ones in a sheltered nook on the sea-beach; and fearing the cold chilly night for the younger children, Mary stripped off most of her own clothes to keep them warm.

She then started off to gather dry sea-weed, and whatever else she could find, to cover them with. Having tenderly in this way wrought for some time to make them a nest, she at last fell down exhausted with the cold, and half bare to the cold inclement night.

That evening the loving father and tender mother sat up wondering at their children's long absence; the hours dragged slowly past with anxious watching, and silent listening for the well-known pattering feet. In vain the fond parents' eyes pierced through the darkness. At length they roused the neighbors with their anxious inquiries after their lost ones. All that night was passed in searching and in tears, till, early in the morning, lying fast asleep, and somewhat numbed with cold, were found little Johnny and Lissie—but O! a touching spectacle lay near them; their young savior was stiff, cold and dead on the sea-weed which the poor little child heroine had not strength to drag into the nook where those she so deeply loved, and died to save, were sleeping. Thus this little New Brunswick girl died in her successful and self-sacrificing endeavor to save her brother and sister.

Does not this recall the love of the Lord Jesus Christ to you who read? Mary went to the full extent of human love in dying for her little brother and sister. "Greater love hath no man than this, that a man lay down his life for his friends." Yet the Lord Jesus laid down his life for his enemies, for "scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die; but God commendeth his love towards us," etc. He makes no mistake. Yet how many listen to this story with more emotion and interest than they do to the story of the cross, where the love of Jesus, the Son of God, is told in letters of blood!—*Dawn of the Morning.*

### The Waldenses.

During four hundred years they are said to have undergone no fewer than thirty several persecutions, and there were times when the furnace was heated seven-fold. Such was the frightful persecution when Milton wrote his immortal ode—"Avenge, O Lord, thy slaughtered saints;" and Cromwell threatened that, if the persecutions were not put a stop to, the guns of England would be heard thundering at the Castle of St. Angelo. Such, too, was the terrible persecution, when, after unheard-of atrocities, the whole surviving remnant of the people were driven from their valleys across the Alps in the depth of winter.

Among these was a family of the name of Bonnet, who lived in the lower part of the valley of Angrogna. The family consisted of a man, his wife, and three boys the eldest of whom was big enough to walk, and the youngest small enough to be carried, but the second was neither the one nor the other, and had therefore to be left behind. He was committed to the care of a neighboring family—Roman Catholics—whom the parents thought they might trust, and whom they charged not to bring him up a Roman Catholic, authorizing them to repay themselves the expense of his upbringing out of the family property, which, in quieter times, he might be allowed to possess. Two years afterwards the father returned, one of the noble band that fought their way back under the famous Henri Arnaud at the "Glorious Re-entry." The poor man had buried his wife in Switzerland, and the two children had likewise succumbed to the hardships of their lot. He became the more anxious to recover the boy whom he had left behind. But on going to the old neighbor's house, he was told the boy was not there, neither could they tell him where he was. He not was certain that they were imposing on him, and resolved to bring them to their senses. Gathering some half-a-dozen of his companions in arms, and providing them with faggots, he went one midnight to the house, knocked at the door, and again demanded his son. The same answer was given him. To this his reply was, that, if they did not produce him immediately, the house would be set on fire. Suiting the action to the word, he was proceeding to arrange the faggots, when the boy was brought to him dressed in the garb of a youth preparing for the priesthood. Carrying him off, they came to a stream, where they stripped him bit by bit of his Roman costume, flinging it into the water, then re-clothing him, one man giving him one garment and another another, till they got him home. The boy ultimately settled on the small property of his fathers, and from him the present pastor of Angrogna is descended.—*Dr. Blaikie, in Sunday at Home.*

## News Items.

ATHENS, October 12.—Demonstrations in favor of war are being held throughout Greece. The army is being rapidly mobilized. The King has called out the reserves to the number of 40,000 men.

BELGRADE, October 12.—The war fever runs high in Servia and active preparations are going on to enforce Servia's demand for an extension of territory. English, French and Austrian firms have been tendered contracts by the Government to supply complete outfits for 25,000 troops, and all the contracts have been allotted; also one for 35,000 horses. The Leader bank war loan has been raised to $7,000,000.

LONDON, October 12.—The *Standard's* Berlin correspondent says: "Germany, with the approval of Austria, Russia and England, has proposed, in a plan for the settlement of the Bulgarian question, that the following principles be observed:

"1. That the Greek and Servian demands be rejected.

"2. That Turkey be advised to complete her military preparations so as to be ready to interfere in the event of Greece and Servia moving to enforce their demands.

"Lastly, that the union of Bulgaria and Roumelia under Prince Alexander, the latter avowing the sovereignty of the Sultan, be recognized."

BRUSSELS, October 12.—Mr. Gladstone has written to M. Emile Louis Victor Laveleye, the well-known writer on political economy, as follows: "I favor the Bulgarian union, but trust its present territory will not exceed its present limit, because I fear disastrous competitions between the great powers themselves, and also the Hellenic and Sclavonic races for an extension of territory. I express myself on the question with reserve, because my mind is perplexed by the many difficulties surrounding it. I see that Bulgarian union, excellent in itself, may produce innumerable evils."


The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 120 Grand St., Brooklyn, N. Y., New York, at 10:30 a. m., for conference, "breaking of bread and prayers" and 7:00 p. m. to "preach the word."

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (24 Y.) in Bland and Keller's Block, Room 36, 97½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

## What Was the Sabbath?

AND

What is the First Day of the Week, or Lord's Day?

—BY CHARLES STANLEY.—

The above is the title of a 16-page tract, containing the two articles in THE RESTITUTION of Jan. 21, and Feb. 4. Price 5c. each, 15 for 50c. for $1.

# Poetry.

## OF A SISTER GONE.

She sleeps! a sleep we cannot break;
Tired day in night is sweetly blended,
Her voiceless lips mementary make,
For all is done; yes, all is ended.

All, all, until the pallid night
So long by gloomy clouds attended,
Becomes the broad, enduring light
Of day that never shall be ended.

Oh, then what bloom shall clothe her face!
What light entrance to from her eyes!
Of what "New Name" with Heavenly grace
Make known her sweet identity?

We cannot tell; we only know
God hath in store gifts strange and sweet;
More glorious far than tongue can show,
Or thought devise, or vision meet.

Then, ye that centuries have slept,
While ages long their ways have wended,
And soon's past have silent swept,
Awake, your sleep forever ended!

EMMA K. PARRISH.

# Selections.

## THE TRUTH CONCERNING RESURRECTION.—PART I.

"The dead shall be raised incorruptible, and we shall be changed."

### PRELIMINARY.

The doctrine of the resurrection is a cardinal one, and no one acquainted with the place it occupies in the Scriptures, and at the same time desiring to be loyal to Christ and the truth, will object to attention being now called to it. It is not our present intention to state in a systematic way all that is authoritatively revealed and written on the subject; we shall confine ourselves mainly to one phase of the subject, and endeavor to make plain what has hitherto been obscure to many, and to point out just where the late Dr. John Thomas went wrong, and where others since his day have gone wrong in an important particular.

As many of our readers are aware, Dr. Thomas propounded a view of resurrection which has all along been held to be unprovable from the translations of the New Testament; but seeing that he held that that view underlay the Greek words employed by the original writers, there has been a disposition on the part of many to accept the doctrine, and to rely upon the validity of the arguments by which he presented it. Dr. Thomas admitted by implication that the Authorised Version did not set forth the doctrine, but contended that the Greek was plain, and those who have confided in him in a general way have not particularly questioned the accuracy of his statements on this important subject. The special view to which we direct attention is to the effect that the saints who have fallen asleep, and those who are living at the time of Christ's appearing, will, while in a mortal state, be subjected to judgment, and upon the result of that judgment will depend their being accepted or rejected, their being made immortal or their being sentenced to the penalty of the second death. This view is called that of "the mortal emergence of the saints," as contrasted with another view known as that of "immortal emergence." Now we affirm at the outset that "mortal emergence" is a fiction, by which plain statement we mean that it is not a fact—not a fact of revelation. We say unhesitatingly that, if "mortal emergence" is the divine plan, then the statement of that plan in the New Testament is a great failure, for if one thing respecting the resurrection is made plainer than another, it is that, in the case of those who are to be "children of the resurrection," the form called man in a generic sense, is deposited in the ground mortal, but comes out of the ground immortal; though laid in the ground weak, because natural, it comes out of the ground at the call of him who is the Resurrection and the *Life*, powerful because spiritual: when put into the earth it is vile and dishonorable, using those terms in comparison with its destiny as having been the tabernacle of the spirit of holiness, but it emerges from it glorious, having been by Divine power conformed unto the body of Christ, who is the image of the Invisible God, and partaker of the nature of the Almighty. It was while engaged in an endeavor to support Dr. Thomas's view, which we had accepted so many others have done without critical and thorough examination, that we saw where he erred, and it was not long before we knew how he erred, and why he erred. These discoveries, we propose to briefly put before readers of the Truth. We do not undertake in one short paper to point out all Dr. Thomas's mistakes: nor do we promise to exhaustively set forth the Scriptural view of the subject. Let us but disabuse the minds of those who have judged from *Anastasis* that all translations of 1 Cor. xv. are sadly at fault, and we shall have done a good work. Let us but show that the inference drawn by the intelligent reader of the Revised Version is the inference that is also drawn by the instructed reader of the Greek text—and it need not be said that that inference is distinctly in favor of "immortal emergence" at the coming of Christ—and we shall be emphatically satisfied: for we make bold to say that it is impossible to make Dr. Thomas's view fit into any good translation of Paul's words, while to get his view from the original text requires such distortion and tinkering as no honest man knowing what he is about can perpetrate.

In opposition to the teaching of *Anastasis* and others of Dr. Thomas's later writings, we say that the New Testament teaches, immediately following upon the resurrection of the sleeping saints (not "sinners") to immortal life, the living saints (not "sinners") will be changed from a corruptible nature, and the whole will be caught up from the earth in clouds to meet the Lord as he is descending. The Scriptures are silent as to any such tribunal as Dr. Thomas wrote so much about, before which the "saints" (understood to include disobedient "saints," that is "sinners") of all ages must appear in mortal flesh to have it determined whether they are to be invested with immortality or not. There is much written in the Scriptures about judgment and judgments, but there is nothing said from which we can fairly conclude that God's children are to enter upon life after account given; although we are distinctly taught that their position in the Kingdom of God will be determined by a scrutiny of their works. One of Dr. Thomas's proofs for the statement that the saints will be judged was 1 Pet. iv. 17. See it quoted on pp. 32 and 34 of *Anastasis*. Has this anything to do with an arraignment of the saints before their Master? Is the teaching that the Head will judge the Members—the Justifier judge the Justified—taught here? Dr. Thomas slurred over the words "For the time is come." He overlooked the context too. This is the charitable view, anyhow. Peter was not writing of the saints having to undergo inquisition at the coming of Christ, but of their having to "suffer for Christ." No one of intelligence could mistake the meaning of the apostle. Yet to prove that "the judgment of the last day begins with the righteous," Dr. Thomas must cite this verse! See, Peter writes of the "fiery trial" that was "coming upon" those to whom he wrote, "to prove" them, so that they were to be "partakers of Christ's sufferings." He says, "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God?"—The saints are to suffer first, says Peter; by and by those who obey not the gospel will have to suffer. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" The saints enter upon their reward through "great tribulation;" those who do not go through the tribulation, even the ungodly and the sinners, where will they be when "with flaming fire rendering punishment" the Lord shall appear for our salvation, and the vindication of his name? They will be destroyed from his glorious presence—will be as "the chaff which the wind driveth away." This passage in Peter's writings is not the only one Dr. Thomas misapplied to "prove" judgment of the saints.

### SERIOUS MISTAKES MADE BY DR. THOMAS.

It would serve no purpose at present to point out all the glaring errors and inconsistencies in *Anastasis*, and serious misrepresentations in the pamphlet called *Outwheels*, wherein Dr. Thomas also deals with this subject. It is not within the scope of our present purpose to do more in this direction than to ask the reader to thoughtfully read those works and see how different meanings are given to different words according to the requirements of the argument, and how passages are cited to prove that which they were never written to support. The thoughtful reader, although ignorant of Greek, will not be slow to notice the weak points in the argument in *Anastasis*. No defensible translation of 1 Cor. xv. 42-44, 51-54, will do for Dr. Thomas. No honest translation of 1 Thess. iv. 17, will do for him. A correct translation of Rev. xx. 5, 6, will not do. Then again, to suit his view, 2 Cor. v. 10 must be misconstrued; and many other important passages must receive violent treatment. These are statements of truth and soberness. We make them deliberately and sorrowfully, for the enlightenment of readers of the Truth. We wish there was no reason for making such statements. If the reader asks: "May we then really follow the ordinary translations of the New Testament as to 1 Cor. xv." our reply is "Yes." The Revised Version is an excellent reflex of the original. Notwithstanding all Dr. Thomas wrote to the contrary, we do read of the body of the saint being, as a seed, sown in dishonor and raised in glory, sown a natural body and raised a spiritual body. In spite of all Dr. Thomas's references to Greek lexicons (to misunderstand or misuse them—and to prove) it is "raising" that is spoken of, and not "building up" as he puts it on one page, "rebuilding" as he puts it on another, or "causing to exist" as he puts it on another. Also, Paul actually did illustrate his subject by a reference to the "sowing" and "raising" of seed, notwithstanding all Dr. Thomas said about the word rendered "sow," which he gives as meaning "spring or be born." In a word, Dr. Thomas labored under serious misapprehensions, both as to the use of the verb *εγειρω* (*egeiro*) and as to the use of the verb *σπειρω* (*speiro*) in Paul's writings. He also mistook the use of the verb *εκστασις* (*anistemi*) and the substantive *αναστασις* (*anastasis*). It is not a matter of opinion that we are at present putting forward, but a matter of absolute fact. The verb *εγειρω* is not an architectural term, and does not mean "build" in 1 Cor. xv. The word *σπειρω* never means "spring" in the sense that word is used by Dr. Thomas. Our statement is undeniable. Now, these and other errors are the very foundation work of Dr. Thomas's view, and the passages he mistranslates are among the essential testimonies on the subject of resurrection.

### PRINCIPLES OF INTERPRETATION.

Now, no one will deny that the most explicit statements as to resurrection are made by Paul. It is true that in the Gospels we have mention of "the resurrection of the just," "the resurrection of life," and also of the "resurrection of judgment." These, however, are but discriminating references. Coming to Paul's writings we have more; we have explicit—that is unfolded—statements; we have new facts, or, to put it more exactly, additional facts. No one can deny that Paul has told us more than any one else of the detail of God's purpose as to the resurrection. And was it not fitting? Not until Christ had been raised from the dead, was it time to speak of "Christ the first fruits." Not until then, could we expect to read: "Then they that are Christ's, at his coming." And not until we have learned so much, are we ready to know that after then—after Christ's coming, and he shall have reigned and subjected all things—will come the completion of the resurrection work, when "the rest of the dead" will be raised, even after a thousand years, (Rev. xx. 5.) Not until Christ had been brought from the dead by the power of God, could we expect such passages as those wherein the Apostle who boasted that he had seen the Glorified Savior argued for the resurrection of the saints because of Christ having been raised, the "first-born from the dead," and pointed to the prospect of Christ's deathlessness being fellowshipped in due course by those who first fellowship his sufferings and death. Further, it will be readily admitted that it is in 1 Cor. xv. and 1 Thess. iv., that Paul unfolds the truth as to the resurrection to the greatest extent. Another important passage dealing with the theme in its relation to those who are to inherit the kingdom, is Rev. xx. Now we say that from these eminently explicit passages the truth must be got. It is not right or proper to go to less plain and less detailed statements to begin with. Get the sense of the fullest and most comprehensive passages, and all the allusions and references will fall into their proper places. We might by taking mere allusions arrive at all sorts of untenable conclusions; and thus, of course, in case of all false conclusions, many passages would have to be illtreated in order to be "harmonized." We are speaking considerately when we infer that Dr. Thomas's mistake in connection with this important doctrine arose from the fact that he formed his view on the basis of the allusions, and then did his best to make the explicit statements—those statements containing the greatest number of facts, and exhibiting the truth in its most fully developed form—fit and agree. Then, as was to be expected, he experienced difficulty, and to get out of the difficulty he had to resort to unjustifiable translations—or rather to mistranslations of a sadly misleading character—and, further, to adopt interpretations that will not bear a moment's examination. What enlightened man would, we ask, expect to arrive at the truth as to the Gospel of the Kingdom of God by wrenching from its context the statement "The Kingdom of God is within you?" Such an investigator would, inevitably, hold a false view of the Kingdom by the time he had forced all of the statements on the subject into "agreement." Again, what hope could anyone have of arriving at a proper view as to human nature by beginning with the words "Be not afraid of them which kill the body, but are not able to kill the soul?" By the time all passages had been "harmonized" with the notion growing out of this single allusion, Scripture truth would be quite beyond view. We must, to act reasonably, begin at the explicit and plain statements. Paul's writings on the subject of the resurrection of the saints and their gathering to Christ, are the most explicit in the Bible. Those writings contain veritable revelations. With them we must begin and not with any less explicit writings: and if we proceed properly we shall arrive at conclusions that will be supported by all the less detailed statements found in other parts of the Bible.

We have said that Paul adds to our knowledge on the subject. The grounds of this statement will at once occur to many readers. In the famous chapter in Corinthians, just before describing the resurrection to incorruptibility and the changing of the living to the same nature, he says: "Behold I tell you a mystery"—See, I communicate to you a secret! And certainly, however well acquainted we may be with all that precedes this very passage on this important subject, we have here a distinct revelation on points of absorbing interest. Then in the passage in Thessalonians, just before dealing with the same subject, the Apostle writes: "This we say unto you by the word of the Lord." And all the time Paul was acting on the desire expressed thus: "We would not have you ignorant, brethren, concerning them that fell asleep." These passages have undoubtedly a supreme value. Let those who have begun at parables which they have misunderstood come to the "visions and revelations of the Lord," which are within our reach in the writings of Paul.—*Jas. W. Thirtle, in Truth.*

## THE MEANING OF SHEOL IN THE OLD TESTAMENT.

In the Revised Version of Gen. xxxvii. 35, the words of Jacob to his sons and his daughters, after Joseph's coat dipped in blood had been shown to him, are rendered, "I will go down to the grave to my son mourning," *Sheola* being translated *to the grave*. The Common Version reads, "I will go down into the grave unto my son mourning."—the only change made by the Revisers consisting in a substitution of *to* for *into* and *unto*. But they have inserted in the margin the following explanation of *the grave*: "Heb. *Sheol*, the name of the abode of the dead, answering to the Greek Hades, Acts ii. 27." This explanation is correct and sufficient; but the necessity of making it, and of referring to it in subsequent passages, shows that the translation was not entirely wholly satisfactory.

It is not, therefore, surprising that the same word has received other translations, after the manner of the Common Version. For instance, in the account of the overthrow of Korah, Dathan and Abiram (See Num. xvi. 30, 33) it is translated *the pit*, probably because this expression was supposed to agree with the form which was given to the judgment of God, viz., "The earth opened her mouth and swallowed them up....and so they... went down alive into the pit." But while retaining this translation, the Revisers have admitted the need of some explanation by inserting *Sheol* in the margin, yet without referring, as they should have done, to the passage in Genesis where this Hebrew word is explained by them as "the name of the abode of the dead." For how can the word *Sheol* shed light on the English expression, unless its meaning is known to the reader? And if it could be assumed that the English reader would know the meaning of *Sheol*, why should not that word have been put in the text, instead of the margin? Without a reference to Gen. xxxvii. 35, the marginal *Sheol* is practically useless to an English reader.

Indeed, we find such a reference to Isa. v. 14, where the word is translated *hell*; for the margin accompanies this third rendering by the following note: "Or, *the grave*, Heb. *Sheol*. See Gen. xxxvii. 35." With this note the reader, provided he consults the margin, and then examines the explanation in Genesis to which he is referred, will obtain a tolerably correct view of the meaning.

Briefly, then, the treatment of *Sheol* in the Revised Version is as follows: It is translated *the grave*, fifteen times (Gen. xxxvii. 35; xlii. 38; xliv. 27, 35; 1 Sam. ii. 6; 1 Kings ii. 6, 9; Psa. lxxxviii. 3; Prov. xxx. 16; Eccl. ix. 10; Cant. viii. 6; Isa. xxxviii. 10, 18, Hos. xiii. 14); *the pit*, three times (Num. xvi. 30, 33; Deut. xxxii. 22; Psa. lv. 15; lxxxvi. 13); and *hell*, fifteen times (Isa. v. 14; xiv. 9, 11, 15; xxviii. 15, 18; lvii. 9; Ezek xxxi. 15, 16, 17; xxxii. 21, 27; Amos ix. 2; Jonah ii. 2; Hab. ii. 5). It is also Anglicised as *Sheol* in twenty-nine places (2 Sam. xxii. 6; Job. vii. 9; xi. 8; xiv. 13; xvii. 13, 16; xxi. 13; xxiv. 19; xxvi. 6; Psa. vi. 6; ix. 18; xvi. 10; xviii. 6; xxx. 4; xxxi. 18; xlix. 15, 16; lxxxix. 49; cxvi. 3; cxxxix. 8; Prov. i. 12; v. 5; vii. 27; ix. 18; xv. 11, 24; xxiii. 14; xxvii. 20). Thus it is translated in thirty-five places, and Anglicised in twenty-nine. And it is noticeable that all the passages in which it is Anglicised (including 2 Sam. xxii. 6—Psa. xviii. 5) are poetic. It is also noticeable that all the passages in which it is translated *hell* are in prophetic books (Isaiah, Ezekiel, Amos, Jonah, Habakkuk).

But is there any sufficient reason for this varied treatment of the word? We could answer this question in the affirmative, if there were evidence, 1. that in the Hebrew language *Sheol* had more than one meaning—e. g., a primitive meaning and a derivative, or 2. that in the progress of religious knowledge among the Jews it exchanged one signification for another, or 3. that it always had an indefinite, shadowy meaning, dependent on the context. Upon examination, however, we do not discover in the Old Testament use of the word evidence that it always had more than one signification, or that its later signification was different from its earlier. But there are indications that *Sheol* was used to denote a dim, obscure, unexplored region or state, and this circumstance seems to render the meaning of the word itself indefinite. Yet not in the sense of its being variable; the reality named was vague, obscure, but the name always meant that reality. This at least is the result of our present study of the passages cited above.

Why, then, have the Revisers retained three different renderings of the word, viz., *the grave*, *the pit*, and *hell*, while they have often treated the Hebrew noun as a proper name? Possibly because the word is used in certain passages (e. g., in connection with the death of good men) where it cannot fairly be supposed to suggest any evil beyond that of being dead. In these it is translated *the grave*, as implying a state of death and referring to the abode of the dead. Again, because it is used in a few passages where the idea of physical descent, or of great depth, is involved in death or the manner of death. In these it is translated *the pit*—a rendering which probably agrees with the radical meaning of the Hebrew word, as well as with the physical sense of the English term *hell*. And, lastly, it is frequently used in speaking of the condition or abode of bad men after death, and it is generally translated by the Revisers *hell*. But apart from the teaching of the New Testament, these passages cannot be said to point with any clearness to spiritual suffering. *Sheol* is represented in some of them as vast, cavernous, unfilled. In it the dead are spoken of as asleep, or inert, or as deprived of the honor and power which they had in life (Isa. xiv. 9, 11, 15; Ezek. xxxi. 14-18; Amos ix. 2; Jonah ii. 2; Hab. ii. 5.) We are unable to discover any valid reason for rendering the word *hell*, rather than *pit*, in these passages, or indeed any reason for translating it at all, which would not require its translation in any of the places where it is treated as a proper name.

The statement in the Preface to the Revised Version is as follows: "The Revisers, therefore, in the historical annotations have left the rendering 'the grave' or 'the pit' in the text, with a marginal note 'Heb. *Sheol*' to indicate that it does not signify 'the place of burial' while in the poetical writings they have put most commonly 'Sheol' in the text and 'the grave' in the margin. In Isa. xiv., however, where 'hell' is used in more of its original sense, and is less liable to be misunderstood, and where any change is so familiar a passage which was not distinctly an improvement would be a decided loss, the Revisers have contented themselves with leaving 'hell' in the text, and have connected it with other passages by putting 'Sheol' in the margin" (p. viii.) The reasons here assigned for leaving the translation 'hell' in the text do not seem to us very cogent, and the neglect to allude in any way to the twelve other places in which the same translation is retained is remarkable. Probably, however, it was thought that the explanation of their course with Isaiah xiv., would be considered, without remark, as applicable to the other cases. But it would have been better to have represented the Hebrew word everywhere by *Sheol* or by *Hades*, its Greek equivalent. And [illegible] there would have been some gain to the ordinary reader, if the single name *Hades* had been always used.

Notwithstanding the criticism which we have ventured to make on the treatment of *Sheol* in the Revised Version, we desire to say that, as far as we have been able to examine that Version, it is a great improvement on the one in common use. Though more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing everywhere to a more correct view of the original text than could be obtained from the Common Version.—*Noah Hovey, D. D., in Old Testament Student.*

# Communications.

## Our Earthly House or Tabernacle, and the House which is Eternal and in the Heavens. 2 Cor. v. 1-6.

In this text two houses are brought to view—the nature of both being defined, the one is earthly, and subject to dissolution. The other is eternal, hence not subject to dissolution. When we ask the question, What does Paul mean by the term, our earthly house? multitudes are ready to answer, The body. Man's earthly body! Then, in all conscience, what does he mean by the terms,—Building of God, a house not made with hands, eternal in the heavens, if not body—man's immortal body? But another question arises as follows: What heavens is this eternal house in? for in Gen. i. and ii., we have an account of creation. In ch. ii. 1, we have this statement—"Thus the heavens and the earth were finished, and all the host of them." But Peter tells us that the heavens which are now, are kept in store reserved unto fire. 2 Peter iii. 7. In verse 10 he tells us that the heavens shall pass away. If the heavens which are now, are doomed to pass away, and the eternal house is in them, what becomes of the house? But the Lord assures us that he will create new heavens and a new earth. Isa. lxv. 19. In ch. lxvi. 22, the assurance is given that the new heavens and the new earth (which I will make in the word) shall remain. Then we must look to the new heavens to find the eternal house—for the house as to nature and durability is eternal. The new heavens as to the order of succession take the place of the old or present heavens, for they pass away. But as the old heavens have, as yet, not passed away, then the new heavens, as yet, have not been created, and the eternal house, as yet, can not be in them. Now suppose that Paul and his brethren die before the old heavens pass away, and the new are ushered in, where would they go to? But some one may still claim and say—We have this eternal house. But Paul speaks of still being in the earthly house or tabernacle. We that are in this tabernacle do groan being burdened. If in the earthly house, they could not be in the eternal house—but they could be in the earthly house and have the sure promise of the eternal house, hence could say, we know if the earthly house be dissolved, we have a house not made with hands eternal in the heavens. We who are in this earthly tabernacle do groan being burdened. But what is this burden that oppresses us, causing us to groan? Some one may say that it is because of affliction, disease, pains, etc., that we groan. But Paul expresses it in one word: "Mortality," that mortality may be absorbed of life. The burden which oppresses us, causing us to groan, is mortality, the relief which we desire, is life. It is the same "we" that is oppressed with mortality that desires life.

The desire is not to be unclothed, but to be clothed upon. The result of being clothed upon with our house, which is from heaven, is this: Mortality is swallowed up of life. It follows then that the eternal house is the clothing. Clothed upon with our house which is from heaven, is the desire expressed, the result being life, and as the house, the clothing desired, is eternal, and the result is life, it follows that the life is eternal, and as the house is the clothing, it follows that the house is the first case is the clothing; it being, as to nature, earthly and subject to dissolution, whilst in the second case it is, as to nature, eternal.

But let us consider Paul and his brethren, as they stand related to the new heavens, and the new earth, which the Lord has promised to create. John, as a prophet, looking ahead tells us that he saw a new heaven and a new earth, and that the first heaven and the first earth were passed away. Rev. xxi. 1. In this new creation he beheld a great white throne, and one seated upon this throne who says, "Behold I make all things new." See ch. xx. 11, and xxi. 5. Man being one of the all things of the first creation—the old heavens and earth, if all things are made new, it follows that man will be made new. Then this new creation, as it relates to man, so far as Paul and his brethren are concerned, may have been begun when he wrote. Now hear him. If any man be in Christ, he is a new creature—a new creature is a new creation. Again he uses those terms, created anew in Christ Jesus unto good works, then to what extent had this new creation affected them? answer, they had been renewed in the spirit of their mind, the mind—the inward man—was renewed. Day by day it was being renewed—made new, day by day, or daily—every day, but the outward man was in a perishing state. The new creation in their case had not as yet affected the body. Thus we see that the new creation, as it relates to man, begins in and with the mind, and in their case it had begun and was being consummated daily. To renew is to make new, and the work of renewing the mind, in their case, was begun and was being completed daily. But when will the new creation in their case affect the body, the outward man? Let him answer, We shall all be changed. But what is the nature of this change? answer, this mortal shall put on immortality. As this change takes place at the last trumpet, it follows that the new creation, as it relates to Paul and his brethren, is finished. Thus we see that in God's orders, as it relates to man, we find no place for that supposed thing called an immortal soul or spirit, we find no place for it in the first heavens and the first earth, nor will we find a place for it in the new heavens and the new earth, when we consider them in the divine order of creation.

In two more articles we will consider the new creation as it relates to the heavens and the earth, If this article is deemed worthy of a place in THE RESTITUTION. J. O. KIMBRY.

HAMILTON, Ont.

*Editor Restitution:*

We in Hamilton are still holding fast to that faith and hope that was once delivered to the saints. My husband is still a helpless invalid, and have not much chance of attending any meetings. The brethren do some times come and hold meeting with us as we cannot go out. For two long years he has not been able to leave the house, we truly find our Master's words true, that because he had chosen us out of the world, the world hates us, and he bids us be of good cheer for he had overcome the world, our trust is not in the world nor the things of the world. But in God, in the living God, who will make all things work together for good to them that love him, although the cup is bitter we try to take it from our Master's hand and say thy will, O God, be done.

Trusting and hoping that these troubles will soon end, and that we shall soon see the Lord's return to take to himself his Kingdom, when we shall be where sorrow nor sighing can never come is the sincere prayer of your humble sister in Christ.

MRS. C. LEE.

AURORA, TEX.

*Editor Restitution:*

Please find order for $2.50, for which you will please continue THE RESTITUTION another year and apply 50 cents to assist you in your labor of love. I am sorry I cannot do more. Times are hard in the way of money here. Every thing also is plenty except the spirit of Christianity which is at a very low ebb. I have read THE RESTITUTION till I have got acquainted with several dear brothers and sisters whom I love, how painful to hear of the death of Bro. Hagreder, but consoling to know that the world is not worsted by him having lived in it.

I will start on a trip in a day or two, in the mean time I will remember you, perhaps I will be able to do something more for you shortly.

Yours in the Faith.

JOHN THAGUE.


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# Poetry.

## A WORKER'S PRAYER.

"For I have received of the Lord that which also I delivered unto you."—1 Cor. xi. xxiii.

Lord, speak to me, that I may speak
In living echoes of the tone
Which Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wan'derers, and the weary feet,
Of such as stray, Lord, that I may feed
The hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers in the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou will, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

# Selections.

## HUMAN DESTINY.

The following, from the September number of *Words of Reconciliation*, edited and published by L. C. Baker, is important as showing the reaction that is taking place in thoughtful and intelligent minds against that horrible and God-dishonoring dogma—the eternal torture of unnumbered beings whom he, as Creator, has brought into existence. The leading denominations of this nineteenth century will be compelled to re-investigate the important themes of Ontology, Soteriology, and Eschatology, and to conform their creeds and oral instructions more closely to the teachings of Holy Writ regardless of human formularies of faith.

### The Presbyterian Confession.

In the May number of this magazine there was published a proposed overture to the General Assembly of the Presbyterian Church, moved by the Editor in the Presbytery of West Jersey, of which he is a member, looking toward a revision of the Eschatology of the Westminster standards. As the matter will soon be considered by the Presbytery, we offer some remarks upon it in this issue of Words of Reconciliation.

The paper submitted was as follows:

"In view of the unformed and varying opinions prevalent in the Church concerning great questions in Eschatology, and in view also of the immense importance which attaches to the testimony of the Church upon matters of such vital interest, in its bearing upon both the good conscience of her ministers and the faith of their hearers, this Presbytery would respectfully petition the General Assembly to appoint a suitable committee, whose duty it shall be,

"1. To consider whether the doctrine of our Confession concerning the final results of God's dealings with mankind, as set forth in Chapter xxxiii. Questions 29, 33, Larger Catechism, and elsewhere, is a complete and final expression of the teaching of holy Scripture upon this subject.

"2. To propose any alterations or explanations in the statements of our Standards upon this subject which may seem to them advisable, and to report any such proposed changes to the succeeding General Assembly for its suitable action in the premises."

The principal statements from the Standards to which reference is made are the following:

Chap. xxxiii. Sec. 2. "The end of God's appointing this day is for the manifestation of the glory of His mercy in the salvation of the elect; and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life and receive that fullness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Question 29. Larger Catechism. *Answer.* "The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission in hell-fire forever."

Question 33. *Answer.* "At the day of judgment, the wicked shall be set on Christ's left hand, and upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his saints and all his holy angels, into hell, to be punished with unspeakable torments both of the body and soul, with the devil and his angels forever."

The doctrine of the church is thus defined to be that the wicked,

1. Shall be punished with most grievous and unspeakable torments in soul and body, without intermission in hell-fire forever.

2. This punishment shall be inflicted by the Sovereign Judge as a penalty for the sins of this life. It is assumed, of course, that the wicked will go on sinning forever, but these statements do not touch primarily that eternal punishment will be on account of eternal sin. The sentence to this condemnation is for the sins of this life. The teachings of the Confession also imply that all the heathen, children who have passed the period of moral accountability, and non-elect infants, dying in infancy, although beaten with fewer stripes, will incur this same condemnation.

These two features of the Westminster doctrine are sufficient of themselves to justify the language used in the preamble to the above overture. No one acquainted with the present state of opinion in the Presbyterian Church, or who sits under the preaching from its pulpits, will venture to deny that it no longer stands by those formulas. And in the drift away from them one finds all forms of varying opinions. In the first place there is a general acceptance of the doctrine of Universal Infant Salvation. This of itself, as Dr. Prentiss affirms in the leading Review of the Church, is "essentially a revolution in theological opinion." And he advises us, "when pressed by the awful problems of human sinfulness and eternal punishment, to turn to the 'Gospel of the little children,' if perhaps our Theology may be brought into fuller harmony with the truth as it is in Jesus and gain something in light and sweetness. It might learn, here as nowhere else, that the grace of God is not tied to even his own appointed means, still less to any more human schemes and formulas, and there is a wide realm of his providential system, both in Time and in Eternity, of which it has pleased him to give us almost no account; but which yet we know to be filled with special wonders of his creative and redeeming love." Here is a plain breaking loose from the trammels of the confession, and a suppressed outcry from a Professor in one of the leading Theological schools of the church for just such action as our proposed overture contemplates. Dr. Prentiss, if consistent, must from the heart desire its success. Dr. Philip Schaff, in the same Review, (Oct. 1883, pg 738), has recently told us that "sermons like that of Jonathan Edwards upon 'Sinners in the hands of an angry God' could not be preached nowadays without emptying our churches." Can any one doubt that Edwards was more fully in harmony with the above statements from the Confession than are our modern preachers?

It is almost a waste of time to attempt to prove, what everybody knows, that the Presbyterian church has practically abandoned the above formulas as a complete and final expression of her faith upon these momentous themes. What candidate for one of her prominent pulpits would dare to proclaim his fealty to them in his *trial* sermon? Nor will any one who has had the writer's opportunity of acquaintance with her ministry and membership doubt that "unformed and varying opinions" prevail among them. We find even such a man as Dr. Schaff saying, in a sermon published in the Pulpit Treasury (Oct. 1883), "Life *is* a glorious mystery with a heaven beyond, but a terrible mystery with annihilation or endless punishment in prospect." This distinguished teacher, then, cannot be sure but that annihilation is the final solution of this mystery, rather than endless punishment. We know, from personal conversation and from correspondence, that some of our foremost ministers have sought a refuge from the terrible dogma of endless torment in this view of the final destruction of the ungodly. Others, in high position in the church, have expressed to us sympathy with the idea of continued probation. We recall the case of one who spoke to us in piteous tones of the hinderance to his own spiritual life and to the fulfilment of his high ideal of the ministry, in that he felt, while speaking from God to men, that he had no right to give utterance to the highest and best thoughts which came to him upon this subject. The church would be surprised to know who among those high in her confidence have expressed to us, since we began writing upon the subject, the conviction that our church is very much adrift upon it, and that without doubt she ought to allow a larger liberty for its re-discussion.

We have no doubt that the action proposed above is proper and timely. It expresses the open or secret convictions of a large percentage of our best ministers and of our membership. As for the membership, very many of them have gone to dangerous extremes in the other direction. The idea of God's righteous retributions for sin, and that he is a consuming fire, even to his own people, has faded out too much from their minds. And the inevitable reaction from the severity of the old doctrine of endless torment, has driven many gospel hearers into deplorable carelessness and indifference to the wrath to come. But all this gives additional emphasis to the above statements, that opinion in our congregations upon these matters is adrift, and that, inasmuch as the church has ceased to proclaim future punishment in the terms of her confession, the *times* are ripe for, and imperatively demand of her, such re-statements of the doctrine as she can fearlessly proclaim, and, in the use of which she can commend herself to every man's conscience in the sight of God.

If there is any region of testimony in which the church is bound to be honest before God and man, it is here. It deteriorates the conscience and injures the spiritual life of her ministers to bind them by a subscription to formulas which no longer express her own complete convictions, and which they cannot fearlessly preach and defend. These are matters about which her ministers dare not be silent, and yet how often, instead of giving an open testimony, do we find them compelled to explain and apologize, or seeking to mitigate the impression made by these statements through one-sided and excessive presentations of the love of God to sinners. And what must be the impression made by a great church organization upon the world, in clinging to expressions in her standards upon those themes of awful import, toward which she must assume a hesitating and apologetic tone, which she fears to proclaim from the housetop! Some one might reply that these objectionable formulas are also literally transcribed from the Scriptures. But the question raised by the overture is, whether they gather up and set forth the complete Scripture doctrine upon this subject, whether there are not other aspects of it not brought to view, and whether the words of Scripture, in their connection, were designed to teach precisely what the standards affirm.

Nor will the objection hold that this matter is left so obscure and undefined in Scripture, that it is useless to look for light where so much is left in darkness, and that no formulas, equally faithful to Scripture, could probably be agreed upon as substitutes for those we now have. If our Confession were content to leave this matter without certain definition, and to point us merely to the words of Scripture, leaving us free to determine their meaning for ourselves, there would be indeed no cause for action. But it does not confine *itself* to Scripture words. It arranges them in new combinations. It puts upon them its own severe and rigid interpretation. It speaks with certainty where there is room for conscientious difference of opinion. It announces its doctrine as if it had comprehended and gauged the whole of Scripture that bears upon it. The plea, therefore, that no attempt to re-state these doctrines should be made because of their obscurity, cannot hold in face of the fact that they are now rigidly defined.

The facts and principles, then, justifying the proposed action are, 1. The unsettled state of opinion in the church.

2. Her virtual abandonment of these old formulas as no longer suited to her present conceptions of the truth.

3. They put a yoke upon her ministers and members which many of the most thoughtful and conscientious are not able to bear.

4. The church's duty upon matters of such tremendous moment to speak in no uncertain tones.

5. The dangerous reaction, within her pale, and among worldly men, toward indifference and blindness to the eternal principles of righteousness, and a careless ease about the judgment which *must* first begin at the house of God, and which must hold to a fearful reckoning them that obey not the gospel.

6. Still more important is the consideration that right views concerning human destiny are essential to right views of God. All religion is based upon the knowledge of God, to know Whom is eternal life. Men become like the God they love and worship. A defect here is therefore fundamental. The highest mission of the church is to represent God to men, to speak his truth concerning his character and ways. No other question is more vitally connected with the truth concerning him than this.

In regard to our own connection with the matter, some words of explanation are called for. The *Presbyterian*, in its issue of Aug. 1st, asserts that in this action, we are seeking to urge upon the church the adoption of our own views of the redemptive character of Resurrection, and to make a place in its creed for this "peculiar tenet." Its language is, "Furthermore he has added to his frequent republication of his peculiar tenet, a proposal that it shall be submitted to the investigation of the church, and if approved, enter into the body of truth which the church sets forth as its 'Confession of Faith.' He has already moved in his Presbytery that steps shall be taken to add to the Westminster Confession, as part of the creed of the church, what he thinks has been already asserted by his studies in Eschatology." We have no disposition to conceal our opinion that much light would come to the church upon this dark subject through the recognition of the above principle. We believe that in the doctrine of the Resurrection lies somewhere the key to this mystery. But we ask any candid man to judge whether there is anything in the above paper which justifies the *Presbyterian's* assertion. There is not the slightest allusion to our own "peculiar tenet," or to that of anybody else. The paper is expressly drawn so as to preclude any such personal opinions. It makes no attempt to decide between the various theories of human destiny now being discussed. It prejudges nothing, and commits the church to nothing but,

1. The confession that her present formulas are inadequately and unsatisfactory, and

2. To a careful investigation of the whole subject on the part of those whom she can best trust to make it. It does not even require the proposed committee to make any changes, only to inquire whether any should be made, and to submit them, if the case demands such, to the judgment of the church. We do not see how the proposition could have been made in any less personal or objectionable form.

It is of course to be expected that many who acknowledge the force of the above considerations, will deplore and resist the proposed action on the ground of expediency. We are well aware that no such questions can be started in such a body, and no such apertures be made in its long-approved doctrinal system, without disturbance. But the questions are not of our raising. They are already here. The invasions upon the creed are not now begun. They already exist. The fact is that, under the larger illuminations of the present, these divergencies have arisen? Are they inspired from above or beneath? The church is bound to consider and decide. And, in our judgment, motives of expediency should not weigh for an instant against the vast interests of the truth involved, and the solemn obligations of the church to her ministry and membership, and to all men to hold forth the word of life upon such a subject with all gravity and sincerity, with sound speech that cannot be condemned, commending herself to every man's conscience in the sight of God.

For ourselves, we have gone forward in the matter because some one must take the responsibility and incur the risk. As a minister of that church we have need of relief in this matter. And large numbers of our brethren share in this need. It is for their sake, as well as ours, that the step was taken. And we love this church. We desire to see her saved from a false position. We fear that if she quenches the liberty of investigation here, she will thereby quench the Spirit. Sure we are that she cannot fulfill her high mission to the world, and before God and man, if she refuses free inquiry into these important matters, while at the same time she insists upon holding on to doctrinal statements concerning them which her own pulpits almost uniformly suppress. We ask our brethren seriously to consider what must be the effect upon their own spiritual life, their intellectual honesty, what the impression made upon the world by such refusal. For our own part, we have yielded to what we believe to be a solemn obligation, as a minister of this church and of Christ, in making this endeavor to free our own conscience and to relieve the church.

That we have a constitutional right to make this effort no one will deny. The Confession does not claim to be the ultimate standard of truth. It affirms and reaffirms that the Holy Scriptures are the only standard. The church does not claim for it infallibility, for she has made a distinct provision for alterations or amendments. And if she is ever to arrive at any more satisfactory statements concerning these mysteries, it can only be through just such action as we have initiated. We have believed that the times are now ripe for the movement, that the best interests of our church and of the whole church imperatively demand it. And the matter has been as laid upon us by him whom we seek to serve that we could not evade the responsibility. We leave the results with him.

### Interesting Bible Statistics.

The books in the Old Testament, 39.

The chapters in the Old Testament, 929.

The verses in the Old Testament, 23,241.

The words in the Old Testament, 592,439.

The letters in the Old Testament, 2,728,100.

The books in the New Testament, 27.

The chapters in the New Testament, 260.

The verses in the New Testament, 7,959.

The words in the New Testament, 181,253.

The letters in the New Testament, 838,380.

The Apocrypha has chapters, 183.

The Apocrypha has verses, 7,081.

The Apocrypha has words, 152,185.

The middle chapter and least in the Bible is Psalm cxvii.

The middle verse is the 8th of Psalm cxviii.

The word "and" occurs in the Old Testament 35,543 times.

The word "Jehovah" occurs 6,855 times!

The word "and" occurs in the New Testament 10,684 times.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job 29.

The middle verse of the Old Testament is 2 Chronicles, 22d chapter, 17th verse.

The least verse of the Old Testament is 1 Chronicles, 1st chapter, 25th verse.

The longest verse in the Old Testament is Esther, 8th chapter, 9th verse.

The middle book of the New Testament is 2 Thessalonians.

The middle chapters of the New Testament are Romans 13 and 14.

The middle verse of the new Testament is Acts, 17th chapter, 17th verse.

The least verse in the New Testament is John, 11th chapter, 35th verse.

Verse 21, of chapter 7, of Ezra, has all the letters of the alphabet except, "j."

Chapter 19 of 2 Kings, and chapter 37 of Isaiah are alike.

### How Drunkards are Made.

At a meeting in Philadelphia, during the week of prayer, one of the speakers related this incident.

A lad was approached by one of those dispensers of that which deprives men of their property and destroys both body and soul, who solicited him to come into his place of destruction and take a glass of lemonade. The boy hesitated, but on being assured that he would get nothing but a glass of nice, sweet lemonade, he was induced to go in. Sure enough, he was offered and partook of what had been promised him, and *nothing more*. This was repeated several times, till at length, the trap having been set, it was now time to spring it. Accordingly, the rumseller began his work by dropping in the glass of lemonade one drop of strong liquor, increasing it so as thus imperceptibly to form in the lad a taste for it. As the boy never paid for his drinks one of the old customers of the place asked the landlord why he so favored the boy. He replied by pointing and saying, "Do you see that fine mansion upon the hill yonder? That belongs to the boy's father, and will probably soon belong to him, and then in turn it may belong to me."

Fiendish! Horrible! A long-headed, deep-laid scheme to ruin a family and rob them of their property; for certainly such a scheme; if successful could be looked upon as nothing less than downright robbery, and as much a penitentiary offence as any other kind of robbery. And if there is any one place of greater punishment in the devil's kingdom than another, is not such an one entitled to share it?

But are not all rumsellers alike in this respect? They do not care who is hurt, who comes to grief, who suffers the pangs of hunger and cold; who goes to a home of sorrow and wretchedness, whose children cry for bread or whose wife is abused, or beaten, or murdered, so they but fill their own coffers and live on the fat of the land through their ill-gotten gain.—*Messiah's Herald.*

# Communications.

## SALVATION.

There is the great salvation. Being made equal to the angels of God, a class who neither marry or are given in marriage, a company that will never increase or decrease; they cannot die any more.

The church of the first born, the church that is to rule the world, not populate it, as some teach. There is a common salvation. We may call Noah, his family, and the animal creation, saved from drowning, but subject to death, and even to apostacy. One of the number was cursed after being saved. Their probation was continued under a new covenant and a new order of things, the Rainbow pledge. The Hebrews saved out of Egypt perhaps may be put in this class. A probation in bondage and ignorance after being saved, and put under the discipline of the supernatural subject to fail and perish under this new probation. There is a class saved as by fire, their works perish.

Another class committed to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Will some be saved merely as spirits? Then the righteous who are scarcely saved, *lost* and his family an example. Then the class who add to their faith virtue, knowledge, etc., who will have an open (visible), an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

We may add perhaps that great class who are left behind to go through the (not a) great tribulation, washing their robes in the blood of the Lamb, being purified and perfected through suffering. Pray always that ye be counted worthy to escape all these things and stand before the Son of Man. CHAS. BOARDMAN.

GALESBURGH, KAN.

*Editor Restitution:*

The Millerton conference is over. It commenced Friday evening, September 26. I am home again, it was only a flying trip for me, as I left home Friday morning, landed at Millerton Friday evening. Met quite a number of Brethren at the depot, whom I landed 2 miles from the place of conference. Amongst them was Bro. Barnhill, C. C. Ramsay, Chaplin, Ogilvy, on Bro. Barnhill's wagon, we went to the place of meeting.

Here we found a very good audience amongst them old Sister Moses and Bro. and Sister Moses better known by the name of Elizabeth Tinky. Well as to the good times we had I will leave that for Bro. Miller to give in his report of the meeting. But to say the least of our meeting it was a good one, the most of the Brethren and Sisters enjoyed themselves, and we had quite a soldier's reunion. Bro. T. K. Adams and Bro. and Sister Winters and Doctor Wilkins were all there, whom I have not seen for 7 or 8 years. Had a refreshing time, a meeting long to be remembered.

On Sunday we assisted 2 worthy ones to put on Christ by baptism. Sister Tinky's husband, Moses, was one of the two, and Bro. Hayworth, son of our old worthy Joel Hayworth, that has fallen asleep in Jesus. Sunday evening came and we still had a good time. Meeting closed with a song "shall we meet with Christ our Savior when he comes to claim his own." After meeting Doctor Wilkins and I went to Bro. John Fisk's at Millerton, and stayed all night. We took a refreshing night's rest. Monday morning Nahum's chariot came and on board of the train with Bro. Adams, Moyer, Wilkins and Anderson we went. At 6:45 we landed at Galesburgh 3 miles west of our home. Here I took walkers line, and soon arrived at my own home, with my companion and my youngest daughter Ida. Found all well. Shall we have another such a meeting in Mortality, or will our next one be in the Kingdom of God. Let that be as it will, let us so live that whether we live long or die soon, we may all meet in the Kingdom of God's dear Son, is my prayer for Christ's sake. Amen.

I will be at Millerton, if the Lord wills, on Saturday evening, before the fourth Sunday in November. Our meeting in November will be held in the school house in the town of Millerton. Any one coming will stop off at Millerton call on Hugh Barnhill, John Fisk, or Arthur Chaplin. Quite a number will take care of you there.

JOHN BROWN.

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| | Depart | Arrive |
|---|---|---|
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## Selections.

### "Whom Having not Seen Ye Love." A Meditation.

"Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Peter 1. 8.

A remarkable experience—loving one they had never seen! Those around whom our affections are entwined have commonly been our companions or friends, whose faces and voices are familiar to our eyes and ears, whose joys and sorrows we have shared. But to love one whose face we never saw—how seldom is the experience ours! There are, indeed, men and women whom we esteem, admire, venerate, for their works' sake; for their noble, generous, self-sacrificing deeds; or the pleasure, instruction, and moral sympathy we have received from their writings. But it is of loving an unseen one the apostle speaks. "Whom having not seen ye love." We all know better than we can describe, the quiet, tender, warm sensation—"love!" Even so did those whom the apostle addressed feel towards our Lord Jesus Christ. How the thought must have gladdened Peter's heart, he had seen the Lord; had seen him while the multitude hung on his lips and wondered at his gracious words; seen and beheld his majesty on the holy mount, seen him in the garden of Gethsemane, in Pilate's Judgment Hall, many times after his resurrection from the dead, and beheld him ascending in a cloud to the right hand of the Father. Peter loved the Lord. Once in response to the Lord's inquiry, he, out of a full and contrite heart, confessed: "Lord, Thou knowest all things; Thou knowest that I love thee!" How, then, must it have gladdened the heart of Peter that his "dear and only Master" was beloved by those who had never seen his gracious face. The more so that he knew that their love was not a mere transitory sensation, ready to evaporate like the morning cloud, but a firm, deeply rooted love, which had lived in the midst of "manifold trials;" fierce persecutions, in which it was put to the proof, as gold in the refiner's furnace.

Whence this love of theirs for him whom they had never seen? Its sole origin was the belief of his love for them. "In whom, though now ye see him not, yet believing, ye rejoice." If anyone had questioned them as to the cause of their loving Jesus, their answer would had been: "We love him because he first loved us." "Hereby perceive we his love, because he laid down his life for us." "Our sins are forgiven for his name's sake." It was his manifested love for them, in that "while they were yet sinners Christ died for them"—this love of his for them—believed in heartily and gratefully—that had enkindled that love of him in their hearts, as why should it not?

The apostle recounts not love only, but also joy, in the unseen Savior as the result of their "believing." "In whom, though now ye see him not, yet believing, ye rejoice." Their love for him was a gladsome love. They rejoiced in him. Joy as well as love filled their hearts towards him, and he was not only the object of their love; he was its source as well. "In whom ye rejoice." Not in their own excellencies; not in their love, or faith, or service for him did they rejoice, but in Him. Or if we take the rendering of the Revised Version—"On whom, though now ye see him not, yet believing, ye rejoice"—the case is substantially the same, for there he is regarded as the cause of their rejoicing, or the ground on which their joy rested.

This joy of theirs was of the intensest—most exultant character. "Ye rejoice with joy unspeakable." Not that it was silent—that it made no manifestation of itself in the way joy generally does. No, no. It was the quality, the intensity of it to which Peter referred in saying that it was "unspeakable." Human speech was inadequate to tell how great was that joy with which they rejoiced.

More than that: it was "full of glory." A joy beyond expressing; bright and radiant with hope of never-ending joys to come. Love had budded and brought forth gladness—joy exultant, warm, bright, and glorious as a summer day—a joy which only those who loved and trusted as they could feel.

But why so glad? His love for them in delivering them from destruction, by "bearing their sins in his own body on the tree," brought forth love. The salvation he had brought them was not limited, however, by the inestimable blessings of sin forgiven, and peace with God: through faith in his name they had been, when "children of wrath," adopted into the family of God, and made fellow-heirs with him of his own inheritance which the Father had given him. "According to the abundant mercy of the God and Father of our Lord Jesus Christ," they had been "begotten again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them, ready to be revealed in the last time;" when he shall appear in his glory, and they shall be glorified together with him, and be ever with him. They looked forward with sure hope to "seeing him as he is," and being "like him." These blessed hopes brought forth joy inexpressible and full of glory. And no wonder!

How is it with these? Could such a testimony be borne of these? Quietly think—how is it? Professing the same faith and hope as those early Christians, art thou conscious of loving him, and rejoicing so exultingly in him? Or, is thy love like a feeble flickering flame, ready to be extinguished by the noxious vapors of "the lust of the flesh, the lust of the eyes, and the vain glory of life?" Then, turn in hither, and rest a while. Meditate a little on his love for thee. Revert once more to the foot of the cross, and gaze on the scorn, shame, and suffering which he so patiently endured. Gaze till rivers of contrition run from thine eyes; and the warm fire of love kindles anew in thy bosom; and the bright visions of the eternal ages once more appear; and the soul exults in hope of conscious, eternal being, amid the perfection of all that is pure and good in the very presence of God and his Christ.

"He came with healing in His wings,
He washed us in His blood,
He made us priests; He made us kings,
He made us sons of God;
Let all creation join the song,
With hallelujahs loud and long."

—*W. Luther in Messenger.*

### THE RISEN CHRIST.

I was asked by a friend just before I came here, what Life of Christ I would recommend as a help to Sabbath-school teachers, and I could not think of one, because, of the hundreds of lives that have been published, all fall short. They stop at the Ascension, and what they make the end is only the beginning of the wondrous life.

Have you ever noticed what Luke says in the 1st of Acts concerning the Life of Jesus, of the things he began to do and to teach. The Acts of the Apostles is but a continuation of that glorious life. The Epistles show us another phase of it, and so, on to the Apocalypse, which might be called the second Gospel according to John. All represent the life of one ascended Lord, till he comes in person.

In Matthew v., we have the seven beatitudes, the life before the Church; and in Revelation we have the precious blesseds, the seven beatitudes, pertaining to the life that is to come. Then we have the seven Epistles, some of them doubled, but written to the Church in seven localities, and the seven messages to the Church in Revelation.

In the 1st Gospel of John we read, that all that hear the voice of the Son of God shall live; and in the 3rd Gospel, "Blessed are they that have part in the first resurrection." A perfect outline of Christ's life shows us what our lives must be if we are one with him. Every disciple is another edition of the life of Christ—"Not I, but Christ living in me"—and that is our true attitude to-day, if we are united to our risen Lord. "As he was, so are we in this world." We are living out his life till he comes. We are very apt to end his life when he was received up and sat down on the right hand of the Majesty on high. Heb. i. 3, gives us the first glimpse we have of him in glory; perfect and complete atonement is the picture here. The High Priest never sat down because his work was never done; he had to offer sacrifice continually for the people. So, when our great High Priest sat down, it was to show us that his work of atonement was finished; henceforth, we see him in the new character—as mediator, intercessor, ever always open, hand always extended, able to save to the uttermost, because he ever liveth.

When the Passover was eaten, it was eaten standing—with loins girt and staff in hand—it was the outset of the journey. But when the Lord's Supper was instituted, they sat down.

"Rest my soul, the work is done,
Perfected by God's dear Son."

This is the Day of Atonement. On that day the High Priest was not seen after he entered within the veil, and so, though our High Priest has gone into the Holiest, his life flows on in us and for us. Now remember that everything that is of Christ is for us. The first thought of the glorified Christ is perfect rest—and that is for us—the rest that remaineth for the people of God.

If you wanted to have an interview with a great man, you would not go to him in the busy hours of the day, when there were many waiting to see him, and every moment was occupied, but when the labors of the day were ended and he was seated in the midst of his family, the business of the day finished, and he was resting, you would think that the best time to obtain a hearing. So Jesus is now seated at perfect leisure, ready to hear and to help all who come to him. As he sat on the horns of Hattin, and taught the multitudes as he sat on the wall of Sychar, and talked with the woman of Samaria, he is now set down at the right hand of God. I once heard a child say, "Even if I get to heaven, Jesus will be so busy with the grown-up people and angels, he won't have time to speak to me; I would have to wait, oh! so many years." I do not think so; I believe he who said, "suffer little children," would say, "Stand aside" to the great ones, and would take the waiting child into his arms and lift it upon his bosom.

The next thought we get in his life is expectancy. He taught us to expect, and he is expecting. He said, "Watch, not because ye know, but because ye do not know." He is our example in this for he said of the hour, "No man knoweth, save my Father," and so we are doing just what he is doing

One day, in going from my country home to the city, I told my children I did not know when I would be back, perhaps that night, or to-morrow, or next day, or some day; I did not know exactly, I was detained until Saturday, but when I reached home I found they had been expecting me every day, and had insisted on having their best clothes on, so as to be ready. And I thought, that should be our attitude, waiting and watching, lamps trimmed and burning, robes white and clean. Jesus is waiting for the promise of the Father to be fulfilled.

The kingdoms of the world are to be given to his Christ. It is your Father's good pleasure to give you the kingdom. What was the first temptation Jesus had to meet? The devil knew the promise and wanted Christ to take the shorter way to get it, avoiding the shame and humiliation of the cross. But Jesus said, "Get thee behind me, Satan." Peter had the same idea; his mind was full of the present. He had his eye on the temporal kingdom, and so, when Jesus spoke of his coming crucifixion, he said, "Far be it from thee, Lord." He too would take the short way, and Jesus met him with the same rebuke, recognising Satan again. And since that day, Satan is continually offering us the easy way. We can have our good things in this life, but—the Church under Constantine took the easy way, and it had all the kingdoms of this world, but without Christ; and it made Peter the head of that Church.

It had its good things, but God's hand is on it to-day, and judgment will surely be given, a righteous judgment. Let us get Satan behind us; or, rather, behind Christ. There is where we want to keep him.

Heb. xii. 2 gives us another picture of the resting Savior. After the toil and the suffering, and the shame of the cross, he has entered into rest, and we may have this same rest; it remaineth for the people of God. Jesus speaks of two rests. In Matthew he says: "Come unto me all ye that labor, and rest." Cease from labor to get rest. And in Hebrews it is, "labor to enter into rest." The first is the rest of grace, free to all who will come. The second is the rest of glory. Having obtained salvation then work for your reward, the rest that is given by the Master to those who have truly followed him, in patient, self-denying labor for the good of others, for the salvation of the lost, and the ushering in of the brighter day.

Many Christians will be saved by grace, but they will not have any reward. God saves us for nothing, but he does not reward us for nothing. I remember an old lady whom I visited once, saying, as I questioned her of her hope in Christ, "Ah! if I can only just squeeze into heaven, and get a seat way back by the door, I shall be satisfied," and that is the thought of many of God's children. They may be satisfied, but God will not be. Do you want to disappoint God? He has provided at great cost, an abundant salvation. Do not make light of it, nor be satisfied with anything less than all Jesus has for you.

Rev. iii. 21 is to me the most pathetic passage in all the Scriptures—"Even as I overcame." What a picture that gives us of what Jesus endured for us. I am minded here of a story I once heard of a judge who was called to preside at the trial of his own son. And day after day he sat listening to the testimony for and against with a perfectly unmoved countenance, not the slightest trace of more than ordinary interest, never in anywise gave the slightest intimation that the culprit was anything to him, and the young man was equally reserved. People wondered, and denounced him as unnatural, inhuman, etc., but when the jury came in with their verdict, "Not Guilty!" the judge was lost in the father, and reaching down from his seat of honor, he took the boy in his arms and drew him up beside him, and before the crowded court-room manifested a father's love, all the deeper for the trying ordeal both had passed through. Have you ever noticed that the only time Jesus spoke of God as God, was when he was on trial? It was Father, and My Beloved Son, all through the New Testament. In his last prayer for his disciples, it was Father, Father, again and again; even in the garden, My Father. But on the cross, where he was bearing the sin of the world, where the Son of God was made sin for you and me, he had no right to say Father. It was, My God; and the just Judge would not say, My Son; he must be silent till the debt was paid; till redemption was finished; till the grave was entered; till resurrection was accomplished; and then almost his first words, "My Father," and "Your Father," uniting us to him in a bond that can never be broken; and then he ascended and took his seat on his Father's throne. Jesus is not on his own throne yet, but we are promised that we shall sit down with him on his Father's throne, and by and by share his throne—when he comes to it.—Rev. xxii. You know that a king shares his throne with his wife, and the relation is two-fold, subject and co-ruler. That is the attitude of the Church, the Bride of Christ, to-day. If we suffer with him, we shall reign with him forever.

The most wonderful promise in the Word of God is that, "If ye confess me before men," etc. We are apt to think and act as if it were hard to confess Christ before men. Did you ever think how hard it is for him to confess us before his Father and the angels, who know all our shortcomings and failures? And yet, because of his promise, he does it. Even when the accuser, Satan himself, stands ready to jeer and deride when the inconsistencies of God's children are pointed out,—Satan says "Did you not say, If any man would come after me, let him deny himself? Look at that man rolling in wealth, heaping up riches and yet holding on to them with both hands, not giving one penny to your cause—what about him?" Jesus says, "He confessed me before men. I will confess him and in the days that are coming, if he will not hearken unto the voice of love, then I will deal with him." Again, Satan points out that lady with diamonds enough to send the gospel to thousands of the perishing heathen, dainty in lace and velvet, jewels flashing at every movement, "She is one of your disciples." And the Master says, sadly, "Yes she has confessed me. She is mine." Children of God, awake! Our patient Savior is waiting, oh! so patiently. This is the day of grace!

We are all familiar with Jesus in the character of intercessor, ever ready, ever watchful, never slumbering nor sleeping. Do you mind how many times Jesus is represented as sitting, only once as standing, and that was when Stephen was being offered up? I remember during the days of slavery, hearing an old colored man pray; and after recounting the wrongs of his people to a listening God, how they were beaten—and sold, children from their parents, wives from their husbands; he closed by saying, "When you see these things, O Lord, I wonder you do not get right off your throne to bring deliverance." And so I believe Jesus stood to deliver and receive Stephen.

Jesus is sitting now. All through this great Day of Atonement, he has been sitting, listening, confessing, intercedding, helping; but the evening is drawing nigh. The day is far spent, and when once the Master of the house has risen up and shut to the door, the acceptable year of the Lord will be over, and the day of vengeance will dawn. Do you mind when Jesus went into the synagogue to read he closed the book before the end of the paragraph, and said, "This day, this Scripture is fulfilled in your sight." The rest of the verses had not been fulfilled; but the day is coming, when the book closed so long will be reopened, the Master will raise up, and the day of vengeance will come. When once the Master of the house has risen up,—what a solemn thing for us! Oh, see to it that we are ready when the cry comes, "Go ye out to meet him." And so let us labor, and watch and pray, that we may have a part in the rest of glory that surely remaineth for the people of God.—*Sermon delivered by A. J. Gordon, D. D., at the recent Northfield Conference.*

### WOMEN OF THE REFORMATION.

The Reformation has frequently been represented as the exclusive work of men in exalted station. Roman Catholic theologians have been fond of depicting it as a system rudely imposed by the nobility, envious of the wealth of the church, and ignorantly accepted by the people, almost without a single sympathetic emotion. The shallowness of such a view is shown by the enthusiasm and devotion of multitudes of women who, without taking a prominent part in public affairs, proved themselves ready to suffer and die for the cause of the gospel. In the early history of the Reformed church we read of the devotion of the women of Geneva, and the heroism of the women of Holland; and find that in the most trying times the greatest heroes of the faith were encouraged by the self-sacrificing devotion of the women of their household; but it is only in exceptional cases that we can become intimately familiar with the lives of those who by their silent ministrations did so much for the church. Fortunate circumstances have preserved the domestic life of Luther, but we know next to nothing concerning that of the other Reformers. Even such obscurity may, however, have its lessons, and we purpose, therefore, to say a few words concerning the wives of several of the men who were most prominent in the early history of the Reformed Church, and then to give a few examples of ladies of exalted station who chose the shame of Christ in preference to the glory of the world.

ANNA REINHARD.

The life of the consort of Zwingli included an unusual portion of affliction. Anna Reinhard had been a beautiful girl of humble station, who had at an early age married a young nobleman, John Meyer von Knonau. The proud family of the bridegroom was bitterly opposed to the union, and he was forced to seek military service in foreign lands. He died in 1515, leaving his widow, with three children, in straitened circumstances. One of the children was a beautiful boy named Gerold, who succeeded in attracting the attention and affection of his grandfather, who afterward made some provision for the support of the widow. When Zwingli met her she was no longer in the bloom of youth, but was dignified in manner and universally esteemed. It is said, it was admiration for the boy Gerold that first directed the attention of the great Reformer to the mother. We have no particulars concerning the courtship, but it is certain that the marriage was for some time kept secret. It was dangerous for a priest to marry, as no one could tell what would be the result of the great conflict, so that Anna showed no little courage in linking her fortunes to those of the bold champion of the Reformation. Everything indicates that she became a model wife. She appreciated the grandeur of the work, and therefore took charge of the household and saved her husband as much as possible from those daily cares which might have interfered with his literary labor. During the great controversy of Baden, when, it is said, Zwingli did not go to bed for six weeks, we may be sure Anna was not idle. She was ready at any hour to prepare refreshment for her husband, or for the couriers who generally arrived at midnight. The family life was earnest and solemn; sometimes Zwingli would play on the flute, to the great delight of his wife and children, and it is said that he often consulted with his wife concerning the proper training of the little ones. With all this, we can hardly suppose that Anna enjoyed much of what is generally known as domestic happiness. It was a period in which there was little time for the cultivation of the amenities of social life, and men and women were alike called to endure hardness for the cause of Christ. As the years rolled on the struggle increased in intensity, and at last came the dreadful catastrophe at Cappel, where, in a single battle, Anna lost her husband, her son Gerold, a son-in-law, a brother and many other relatives. Could any sorrow be greater than this? That her contemporaries appreciated her affection is evident from a mournful ballad, "Frau Zwingli's Lament," which is still extant. Anna lingered seven years after the death of her husband, watching over her children with maternal care, and comforted by seeing them growing up into worthy men and women. Humble and uncomplaining, she was, as really as her husband, a martyr in the cause of truth.

IDELETTE DE BURES.

The domestic life of John Calvin is very obscure. He was twenty-nine years old and almost at the zenith of his fame before he thought of marriage. Idelette de Bures, whom he chose to be his wife, was of lofty lineage and high culture, but of a modest and retiring disposition. She was the widow of an Anabaptist, whom Calvin had converted. The union was not the result of violent passion, for, as Calvin himself says, he was not "one of that kind." Audin, a Roman Catholic writer, says "he wanted a secretary, a nurse, a cook, a manager;" but there is plenty of evidence to show that Calvin fully appreciated the sanctity of marriage, and chose his wife for loftier qualities than these. His enemies have called him heartless because when she died he went on with his employments as before; but we may well believe his statement, that unless he had done so he would have been utterly crushed by sorrow. Seven years after her death he still speak of his great affliction, and he could never be induced to enter into a second matrimonial alliance. He speaks of his wife as an example of all that is beautiful in woman. Like an ancient portrait, almost effaced by time, we can hardly discern her features, but enough remains to assure us of the incomparable beauty of the original.—*J. H. Dubbs, D. D., in Historic Manual of the Reformed Church.*

### JEWISH NOTES FROM THE OCCIDENT.

Thirty Turkish born Jewish families have bought land by the Jordan at Safed for purposes of cultivation.

GREECE.—In our latest esteemed exchange the *Hamagid* of Lyck Prussia, we read that the weekly Journal published at Athens, Greece, in the Greek language, entitled *Zion* is edited by a highly learned and respected Greek Catholic Priest, named Dyonesius Latas, who is known to be truthful, honest and a great friend of the Israelites. The correspondent relates that an anti-Semitic pamphlet was handed to him entitled *Judaique*, in which the blood accusation is the principal theme. The Priest Latas not only declared the pamphlet a tissue of falsehoods, but in a very erudite article disproved the existence or possibility of such a cabal. Nay more, he exposed its author as an unworthy anarchist and demagogue.

Among the numerous deputations who proceeded to Kremsier in order to pay homage to the Emperor of Austria were those delegated by several Jewish congregations. In reply to addresses presented by those bodies, the emperor said: "I rejoice to find that my Jewish subjects lose no opportunity of giving emphatic expression to their imperishable loyalty and attachment to myself, the throne, and the fatherland. I thank you, as the representatives of highly respected religious communities, for the attention you have shown me. Rest assured that I afford my imperial protection to the Jewish population throughout my entire dominions." On the arrival of the emperor at Pilsen, where he stayed several days, his Majesty was greeted, among others, by Rabbi Dr. Caro. The Emperor honored the rabbi by entering into conversation, and by making various inquiries respecting the affairs of the local Jewish congregation. Next evening a conspicuous position was assigned to Dr. Caro at the court dinner, and here again the sovereign singled him out for conversation. He showed how varied is his acquaintance with Jewish matters by remarking that he was aware that several Austrians and Hungarians studied at the celebrated Jewish Theological Seminary at Breslau, where also Dr. Caro was educated.

### The Parable of the Prodigal Son.

Never certainly in human language was so much—such a world of love and wisdom and tenderness—compressed into such few immortal words. Every line, every touch of the picture is full of beautiful eternal significance. The poor boy's presumptuous claim for all that life could give him—the leaving of the old home—the journey to a far country—the brief spasm of "enjoyment" there—the mighty famine in that land—the premature exhaustion of all that could make life noble and endurable—the abysmal degradation and unutterable misery that followed—the coming to himself and recollection of all that he had left behind—the return in heart-broken penitence and deep humility—the father's far-off sight of him, and the gush of compassion and tenderness over this poor returning prodigal—the ringing joy of the whole household over him who had been lost and found, and had come home—the unjust jealousy and mean complaint of the elder brother, and then that close of the parable in a strain of music: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; was lost, and is found." All this in indeed a divine epitome of the wanderings of man and the love of God such as no literature has ever equaled, such as no ear of man has ever heard elsewhere. Put in the one scale all that Confucius, or Sakya Mouni, or Zoroaster, or Socrates ever wrote or said—and they wrote and said many beautiful, and holy words—and put in the other the Parable of the Prodigal Son alone, with all that this single parable connotes and means, and can any candid spirit doubt which scales would outweigh the other in eternal precious ness—in divine adaptation to the wants of man?—*Dr. Farrar's "Life of Christ."*

# THE RESTITUTION.

J. A. CHAPLIN, EDITOR.

Plymouth, Indiana, October 21, 1885.


## STOCKHOLDER'S MEETING.

*The stockholder's meeting of the Christian Publishing Association, will be held at the Christian Chapel Plymouth, Ind. Saturday, Nov. 14th, 1885, at 10:30 a. m.*

E. K. BARNHILL, Sec.

THE Editor is suffering so under the influence of a severe cold that he forbears writing to any great extent. The little article below he hopes will be accepted in place of more at this time.

### BIBLE STUDIES. No. I.

#### Words Discriminated.

Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. Isa. i. 2

In our Common Version two distinct Hebrew words occurring in the above passage are translated as though the latter of the two was used to only a little more forcibly represent the sense of the former. The verb *gadal* —גדל—rendered "nourished," in its primary conjugation, signifies *to become great, highly valued, magnified.* In a derived conjugation *giddel* signifies *to make great, to cause to grow, to bring up* as children. The second verb *room*,—רום—rendered "brought up," in its primary conjugation signifies *to lift up oneself, to rise, to be high.* In the derivative conjugation *roman* signifies *to exalt, to lift up, to place on high*, as to power, wealth, and honor. Applied to children the first of these words would imply the continued parental care in providing for all wants till the infant became the adult—came to the stature of complete manhood. The second word would imply that the parent had placed this child, when arrived at manhood, in possession of wealth, honor, and preferment. So the first word means to raise the infant up to manhood's noble stature, and the second word means to dignify, exalt, and make the adult wealthy and honorable.

Now God claims he has done all this for Israel. He had increased the family of the pilgrim wanderer, Jacob, into a great people. He not only developed Jacob's family into a mighty nation, but he exalted it to a position of wealth, honor, and power as made it "a name and a praise among all the people of the earth." The prophet then teaches, that God not only raised up Israel from imbecile infancy to full manhood stature, as a nation, i. e., made it great, but, also exalted the adult nation to princely excellency in its wealth, power, and honors. Under the reign of Solomon this condition of greatness and superlative exaltation was realized. At this summit of its national greatness, and its royal magnificence the nation *apostatized*—dissolved its connection with that inexpressibly kind and indulgent Father, who had made it both great and honorable. The nation fell away from worshipping the living Jehovah and consecrated the summits of Palestine's holy hills to the abominations of heathen idolatry. How sententious, how pathetic the expression:—"Children have I raised up, also I have exalted— *and these* have broken away from me." All in the original is spoken with intense emphasis—very hard to represent in another language without circumlocution.

THE following note was received just as we go to press, and speaks for itself:

ARGOS, Ind., Oct. 20, 1885.

*Bro. Underwood:*

Our meetings closed here last evening, and we start to Mentone this morning, and begin meetings there tonight to last indefinitely. We have had good meetings here, and the interest is good yet. We would not leave only that we have the appointment ahead. The Elder baptized four last Sunday. Please find a little corner in THE RESTITUTION for this for the benefit of our Michigan brethren. We are well, and expect to meet with the brethren at Plymouth *before* we leave the State.

E. W. & M. A. WOODWARD.

Take care of your character. Do not be too much concerned for your reputation. Keep the character right, and the reputation will give you no trouble. Character is everything, something that cannot be hid from God or man—that cannot be changed as we change a garment; but we carry it with us wherever we go, and by it we are known every day of our lives. A pure, earnest, honest, consistent, symmetrical character—what divine glory it reflects! what blessings it confers on the world!

## Communications.

### TO THE CHURCH OF GOD IN CHRIST JESUS GREETING IN HIS NAME.

"Beloved, believe not every spirit but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John iv. 1.

In this brief extract of John's address to the faithful, we must understand that when he uses the word "spirit and spirits", he refers to doctrines, believed and taught by teachers whom he calls prophets. He warns them to beware of the doctrines set forth by those teachers, and calls them "false prophets." Even then there were many of them who had "gone out into the world;" and were leading unto death, those who gave heed to their false teaching.

In some degree the same condition of society prevails today. False teachers are abroad in the world, and they cease not to pervert every phase of revealed truth given unto us, that thereby we may become "wise unto salvation." In the above text, we are warned not to believe every doctrine, but first to try, or test the doctrine presented, that we may know whether it be of God. From the exhortation of the apostle it is quite evident that there were false doctrines advocated by false teachers, who claimed to be taught of God, or to have knowledge of the truth on those subjects they presented as truth. All things in nature and art, in science and philosophy; in social, commercial, or political life; all are weighed, measured, or judged by some standard; and that standard emanates from, or is sanctioned by the one, or by the power, to whom, or to which, is conceded the authority to fix the standard. These standards of judgment may be regulated by mortal man in the exercise of his intelligence as they pertain only to his present abode, and to things temporal: reaching no farther than the present mortal state. But on matters of faith, that which looks above and beyond the present and into the eternal future, there is but one standard given, and it is established by the Most High; and made known to us in the revelation he has given unto us, through his holy prophets and servants of old. By this standard alone we must judge of the doctrines presented in this age, as in the past. If teachers abide not by the principles therein laid down we are exhorted not to accept or believe their teachings.

From a recent publication to which my attention has been especially called, I wish to give a brief extract from one article in it, under the caption, "Free Moral Agency."

"Free moral agency is simply a theological expression, man manufactured, for his own convenience, and it may be that it does not express the truth. Let us by all means fit our theology to the Bible, and not try as many do to conform the Bible to our theology. Now then to the question. Is man a free moral agent? I answer most emphatically no. Is he a machine then? Again I say no. What then is truth? An agent is an actor, one who is able to act; a free agent is one who can act as he pleases without any restraint; a free moral agent is one who is free to act on all moral questions (i. e.) all questions involving the qualities of right and wrong. Now we do not hesitate to say that man is not a free moral agent. One passage of Scripture would confirm this position if we had no other. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain," Psalms lxxix. 10. If man is under restraint then he is not a free agent; and surely the illustrations we have given in the preceding article clearly show that God does restrain and control, and use man just as he pleases. And yet man is free; the Bible teaches it and I firmly believe it; but how free? Free as to his will, I answer: but not free as to his acts. He is a free moral chooser, but not a free moral actor. Man's will is free, he may choose what he pleases. His purposes, determinations, volitions are entirely under his own control and guidance. But his actions are controlled, directed and over ruled by God."

Believing that such a theory is dishonoring to the All Wise and subversive to the first principles of sound Christianity, I desire to point out the unscriptural and illogical conclusions aimed at from such a premise.

First then. The phrase "free moral agency" is not a Scriptural one neither is "free moral chooser," "nor free moral actor." Therefore lay them aside with all other theological man made theoretical phrases and pass on to consider the principle involved in the position taken. "An agent is an actor." The word embodies two leading thoughts and others growing out of them. First, there must be a power superior to the agent, as an agent is one appointed to execute some work or labor. And second, the agent or actor. There is also the thought of the work to be accomplished, and the rewards to be gained for the faithful performance of the work appointed.

To all intelligent minds it is a well known fact, that all agents whether in the social, commercial or political world, are endowed with certain powers or liberties which they are given full permission to exercise, in the discharge of their duties as agents. Without this liberty of action they could not justly be held accountable for anything as they would be but dumb machines. The power appointing an agent for any purpose prescribes for certain rules, and lays down certain measures to be observed in order to accomplish a desired end, but, the agent is left at liberty to observe all directions given, or to reject all rules measures and directions. It he follows instruction and accomplish the work to which he was appointed, the reward will assuredly be given. His salary will be paid, but if on the other hand he rejects all rules and directions, and slothfully passes his time with triflers and idlers, his reward will not be given, but on the contrary, dishonor will be his portion. He has been given full liberty and power to form an honorable character as an agent, but he has utterly failed through his own indolence and therefore he reaps only condemnation. This fact we see every day manifested in real life.

Thus it is with man in his moral agency. God has given to him certain moral faculties, and too, he has given perfect liberty to exercise those moral powers if he sees fit to do so. Life and death are set before him in the gospel. The Master himself sends out the invitation. "Come unto me all ye that labor and are heavy laden and I will give you rest." If they are not free to respond to the call it would be only mockery to extend the invitation.

Again. This writer says: "His purposes, determinations, volitions are entirely under his own control and guidance. But his actions are controlled, directed and over ruled by God."

These two propositions cannot be admitted or believed because they embody a self-evident contradiction, and too, they do as Job did not in his most severe trial. They "charge God foolishly." Every one possessed of intelligent judgment must admit that man's actions are the result of his purposes or determinations. Before he acts he determines or purposes to act, and for the act he is judged. For example, a man determines to commit a murder, but unless he follows out his determination by the act he can neither be judged nor condemned. Who will dare to say that the Almighty Ruler of the Universe controls the hand of the assassin to commit the dread deed, and then that he condemns man, for what he himself directed and overruled him to do? Preposterous. This is not of his wisdom. Justice and judgment are the habitation of this throne.

When man in his first estate went forth from the hands of his Creator, he was constituted a being of intelligence, he was endowed with voluntary powers and given perfect liberty to exercise those powers in his actions. Actions are but the result of volition; or determination. Intelligent action is always preceded by determination. To endeavor to make man responsible for his purposes or determinations and relieve him from responsibility for his actions is to introduce interminable confusion into the entire purposes of God toward his creatures.

In the first temptation, the purpose to take the forbidden fruit came into the mind; the action followed, as the result of the purpose. Man was punished for the act because when he took of the tree, etc., not for the purpose. God did not control his act, direct and over-rule him to take and eat the forbidden fruit; and then punish him for doing what he could not avoid. No, no! He was free to take or to leave. God permitted him to develop a character just as he pleased. He was free to act. He is free today and he will be judged by the deeds done in the body. O, "test us try the spirits," at least we be found fighting against God.

CARRIE WILLIAMS.

DEER CREEK, N. Y.,

*Dear Brethren and Sisters in the Lord:*

I want to tell you what the dear Lord has done for me. He forgave my sins fifty-five years ago, and I loved him then, and I love him yet, for the reason he first loved me. I know whom I have trusted, and am persuaded that he is able to keep that which I have committed unto his care against that day. I know I am weak and frail and sinful and unworthy, but I do not despair. Christ has not got through with me yet. I am confident of this very thing, that he which has begun a good work in me will perform it until the day of the Lord Jesus. The trying of my faith shall yet be found unto praise, and honor, and glory at the appearing of Jesus Christ, and after I have suffered awhile he will stablish, strengthen and settle me. I am not my own. I am bought with a price. My life is hid with Christ in God. O, may I tread the path he trod. He is the truth, the life, the way that leads to everlasting day.

O, how often when trials overtake me unexpectedly, I feel as if Jesus had forsaken me, and darkness and clouds thicken around me. It is then I cry out in my distress. When the billows rolled mountain high, and Jesus said, It is I, be not afraid. My fear was all gone, and peace flowed like a river, and all was calm, and then I saw the Good Shepherd's face again, and he laid his hand upon me, and led me to the fountain of living water, that cleanseth from all sin. How gently the Good Shepherd laid me on his own shoulder and bore me back through deserts dark and wild, over torrents and through floods, soothing me and calming all my fears. I could say, how good the Lord is, he is not willing any should perish, but the all should come to the knowledge of the truth and be saved.

Praise the Lord, for his mercy endureth forever, and let all his saints say, Amen. MRS. L. WHITAKER.

### TYPE AND ANTITYPE.

As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day Noah entered into the ark, and the flood came, and destroyed them all. Likewise as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. Luke xvii. 26-30.

The truth of divine revelation rests on a firm foundation—as immovable as the everlasting hills.

God's holy word, as recorded by the prophets, Christ, and his apostles, in every utterance as recorded in the Scriptures has had, and will have, a literal and exact fulfillment. The truth of the Scriptures is a fact so well established, that argument is not needed in proof—and facts are always stubborn things. God's ways are just and right, and pure and good. He says that "all flesh had corrupted his way upon the earth," save Noah and his family—eight persons—a type of the true church of God that will be found upon the earth at the close of Gentile times. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21. Of the population then existing upon the earth only eight persons were found righteous. A sad picture indeed of a race of beings made in the image of the Creator. Noah was a preacher of righteousness. He warned the men of his generation of coming judgment. God said "all flesh had corrupted his ways upon the earth." So has Christ, the great teacher, said it shall at the close of the gospel age, and at the coming of the Son of Man—a poor prospect for the world's conversion. This was never intended, as it is nowhere promised in the Scriptures. God visits the Gentiles to take out of them a people for his name. Acts xv. 14. How indeed of the men of this age become the true followers of the meek and lowly Jesus, when compared to the great masses that inhabit our world. How small the number of obedient believers of the gospel of God even in Protestant America, when compared with unbelievers of the outside world. But do you pretend to say that the age in which we live is thus corrupt? That is just what we do say. The evidences accumulate on every hand that we are in the last days of the Gentile times. Watch ye, therefore, for ye know neither the day nor the hour wherein the Son cometh.

As it was in the days of Lot". Lot was a righteous man, for the record says his righteous soul was vexed from day to day with their filthy conversation. I seriously doubt if anything in Lot's day excelled in shameful baseness the revelations made and substantiated before the world in the very days in which we live.

Sodom might blush and hide her face in shame and horror at the statements made by the *Pall Mall Gazette*. If these revelations had been made of papal France, or of Papal Austria or Italy, or of any part of the heathen world, we should not have been so put to shame. But persisting as they do in Protestant London, that claims to be head and shoulders above the cities of other nations, we can exclaim, Alas for poor humanity. Read over carefully and ponder the words of our text; for as a snare shall the day of the Lord come on all them that dwell on the earth. So says the Great Teacher. Is not the church virtually saying "My Lord delayeth his coming? Are they not smiting their fellow servants? Are they not eating and drinking with the drunken? Beware, lest coming suddenly he find you thus engaged, or sleeping, and appoint you your portion with hypocrites and unbelievers. There will be weeping and gnashing of teeth. Unmask the hypocrite; lay bare his covetous schemes and plans for filthy lucre. O, keep thy people from the evil one. May their loins be girded with truth, that, having done all, they may be able to stand in this evil time.

NEWELL BOND.

It is a mistake to suppose that "*this way*" means "*God's way.*" Says Prof. Bush: "*All flesh had corrupted his way.* All mankind; called "flesh" from their frailty, Isa. xl. 6-8; but more especially from the corruption and carnality of their unregenerate state. Gen. vi. 3. By their "way" is meant not only their *religion* or *faith*, 2 Pet. ii. 2; but also their *manners, conduct, course of life.* Thus the "way of Cain," Jude 11, is used for *maliciousness*, the "way of Balaam" for *covetousness*, 2 Pet. ii. 15, and so in other cases. In allusion probably to this language it is said in Job, xxii. 15, 16, "Hast thou marked *the old way* which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood? i.e. with the water of the general deluge. Compare Luke xvii. 27."

The limiting pronouns in both the Hebrew and Septuagint refer to "all flesh" as the antecedent word.—ED. RES.]

### Conference Report.

The Annual Conference of the Church of God in Indiana convened, according to notice, at Argos, Ind., Friday, Oct. 9, 1885, and continued over Sunday following. Many of the friends from different parts of the State were in attendance, and the neat little chapel of our Argos brethren was well filled at all the gatherings. The public speakers present were B. W. Woodward, Mary A. Woodward, L. C. Chase and J. S. Hatch, of Michigan, R. S. Driggins, S. T. Hook, S. A. Chaplin and H. R. Carter, of Indiana. All the speakers were given good attention, the discourses being clear, practical gospel sermons. The social meeting Sunday morning was the best of the Conference, lack of time preventing many from taking any but the listener's part.

The friends in Indiana were made glad by meeting at this gathering Brother L. C. Chase and his two brothers, of Adrian, Mich., sons of our deceased Brother L. H. Chase. We find these brethren all strong in the faith once delivered to the saints. We hope to meet them again, and trust they will not let this their first visit to Indiana be the last. Sister Mary A. Woodward also visited this State for the first time to attend this meeting, and as the friends all like her, we hope she will come again; Brother Levi Fogle, of Michigan City, Ind., who has been in the faith for many years, but by circumstances has been prevented from attending meetings, encouraged the brethren by his cheering words and hearty hand-clasp. Come again Brother Fogle. Brother and Sister Woodward remained in Argos after the Conference and will hold meetings in Indiana for a few weeks.

R. S. Driggins was chosen chairman of the Conference for the next year, and A. R. Underwood was appointed Secretary. The next Quarterly Meeting will be held at Plymouth, in connection with the Publishing Association Meeting in November.

A. R. UNDERWOOD, Sec.

## News Items.

PALERMO, Oct. 15.—A heavy shock of earthquake was felt here this morning. The disturbance caused a three-story house to fall, burying its occupants beneath the debris. Eight corpses have been recovered from the ruins.

ROME, Oct. 15.—The Italian Government has received advices confirming the report of the death of Osman Digma. Four hundred Abyssinians who were wounded in the recent fight with Osman's followers, are camped at Ahmara. The march of the Abyssinians to Kassala has been checked.

LONDON, Oct. 17.—The soldiers serving in the Indian army, whose time of service has expired, have been ordered to remain in India until the settlement of the dispute between King Theebaw, of Burmah, and the government of India regarding the Bombay and Burmah Trading Company. A combined navy and military force is being rapidly fitted out at Calcutta to proceed to Rangoon. The expedition will number 10,000 men. Fresh offers no obstacle to British annexation of Upper Burmah or a protectorate over Mandalay, the capital of Burmah.

SHANGHAI, Oct. 19.—The Chinese Government has unanimously decided to proceed speedily with the work of building railways throughout the empire.

The Ameer of Afghanistan has rejected indirect overtures from Russia and remains loyal to England.

CONSTANTINOPLE, October 19.—The Turkish Cabinet has resolved to demand of the powers more active assistance in order to enforce the Berlin treaty.

The King of Burmah is preparing for war with England, to resist the latter's projected occupation of his country.

Twelve persons were killed in a collision near Jersey City last night between two passenger trains and an emigrant train, and others were seriously injured. Three persons were killed and five injured in a collision between a passenger train and a freight train near Andover, N. H., yesterday.

The Battenberg family, which is making rather a stir in Europe just now, is descended from one Hauck, a man of small education, who was editor of a newspaper in Warsaw sixty years ago. Prince Alexander of Hesse married the granddaughter of this man, and the result of this union was the now famous "Alexander the Great," Prince of both Bulgarias; another son, who married the Princess Beatrice of England, and a third who is son-in-law of the Duke of Hesse.

Destructive prairie fires continue to be reported in Dakota Territory.

## Miscellaneous.

### THE GLOWING SKIES.

*Editor N. Y. Sun:*—Have savants yet agreed upon the cause of our luminous orange sunsets? C. C. S.

No. Some think they are caused by dust thrown up by the great Krakatoa eruption in 1883. Others that an unusual amount of moisture in the upper air may be the cause of them, and still others that they show the presence of an extraordinary quantity of meteoric dust entering the earth's atmosphere from outer space.

The site of the ancient Jericho has become quite a famous winter resort. Cottages have been built in the region and invalids find a pleasant retreat there. The scenery is grand and the climate healthful.

In Susiana, Persia, an emissary of the French Government, M. Dieulafoy has unearthed and forwarded to France capitals and bas-reliefs, ivory, glass and bronze articles, enameled bricks and pottery, on the site of the palace of Artaxerxes Mnemon. Some of the enameled work shows black warriors gorgeously dressed and ornamented with armlets and tiger skins. They carry the long stick peculiar to the ancient Kings of Susiana, and may settle a disputed point whether or not Persia was that other Ethiopia which appears to have left in Asia.

A Berlin journal has recently made an estimate of the size and cost of the armies of Europe. In the seventeen states of that continent, the armies, even on a peace footing, number 2,529,522 men. The total cost for these millions it estimates to be £196,514,852, or more than $950,000,000 per year. The total population of Europe is said to be a little more than 315,000,000. This would make the armies, in peace times, average three dollars per year to each person, young and old.

### WHEAT FROM PUGET SOUND.

Mr. Olive Counter, who resides on the north-east quarter of section 32, township 21 north, range 4 east, about five miles from this city, brought in some samples of seven-headed wheat, raised this year on his creek bottom clay loam land. The stalks are the products of two kernels, and are six feet high from the root to the top head. The heads are very peculiar, resembling a pine cone, being thick and clumpy. One of the heads of average size was shelled out, and the grains counted from the one head were 161. According to this the one kernel of wheat yielded fifty plump, fat wheat grains, or nearly one thousand fold. The field per acre to Mr. Counter of this wheat was 35 bushels. On the same kind of soil he has raised rye top eleven this year six feet in height. Those who are acquainted with good milling wheat say that this will make a number one quality of flour. One of the heads, which was weighed, lipped the scales at over half an ounce.—*From the Tacoma Morning News.*

Colonel Ingersoll asks: "What, after all is the object of life? What is the highest possible aim?" It is almost too much to expect a fellow to answer such a question as that right off, but we make the guess that the object of life and the highest possible aim is to make sport of other people's highest aspirations at 50 cents a head.—*Boston Transcript.*

We are constantly obtaining important new light on the subject of evolution. Professor Cope, in the *Popular Science Monthly* for September, proves that man and the hoofed animals descended from a common ancestor, the Condylarthra. That is as far back as he is able to trace the genealogy, but thinks that the pedigree of the Condylarthra will hereafter be discovered. We do not wish to interrupt the professor in the midst of his lesson, but we are dying of curiosity to know how that part of the work was done which makes Professor Cope's knee bend forward, while the knee of his brother, the ass, bends backward. On which of the two animals was the leg twisted around? It must be said that it was uncommonly fortunate for the quadruped, or for the professor, that the operation was made complete. Just imagine how curious it would be if it had only been half done—and one of the professor's legs had bent out before and the other had bent out behind—*Interior.*

COCHRAN.—At Millerton, Kansas, Aug. 20, 1885, Olive J. Cochran, wife of John W. Cochran, aged 19 years and four months.

My dear sister was baptized in the One Faith, in 1882, by Brother H. R. Carter, at Eagle Creek, Indiana. She was a true Christian, ever faithful to the Savior and his cause. She was of a pleasant disposition, having a kind word and smile for all around her. She leaves a husband and two children, father and mother, two sisters and four brothers to mourn her. But we mourn not as those who have no hope, for we know, "She will sleep but not forever, there will be a glorious dawn, we shall meet to part no never, on the resurrection morn." Funeral services were held at the residence in Millerton, by Brother Fisk, then we followed her to the grave, and at the close of a most lovely summer day, she was laid in her peaceful resting place to awake no more until Jesus the Life Giver appears.

"Sister, then we hope to meet thee,
When we'll take thee by the hand,
Then we'll twine our arms around thee,
In that bright and happy land."

LYDIA CHAPLIN.

HUFF.—Of Logansport, Ind., Sep. 11, 1885, aged 46 years and three months.

Brother Huff was drowned while crossing the Arkansas river with three other men in a small boat, the river being swollen and rough, and the boat was in a leaky condition, filled with water and sank. One of the men clung to the boat until rescued, while Mr. Huff and the other two started to swim to shore. But Mr. Huff's strength gave out, and he sank out of sight. His body was recovered after three days' search, and arrived at Logansport on the 17th, and was interred in Mt. Hope Cemetery at 10 a. m.

There being no minister in town, of the "One Faith" the funeral services were conducted by Mr. Daniels, of the Methodist Church.

The deceased leaves a wife and seven children (three sons and four daughters) to mourn their loss. Pen cannot tell the terrible bereavement that cast its gloom over this household, when the sad intelligence was received, and so much the more because he was daily expected home. By his death, wife loses, a dear and affectionate husband, and children a kind and loving father.

May we all meet again, in that world that has no bitter partings is my prayer. M. E. HOYT.

### Announcements.

The First Quarterly Conference of the Church of God in Indiana, will be held at Plymouth, Ind., commencing Friday, Nov. 13, 1885, and continue over the following Sunday. Brethren, this is your meeting. The friends in Plymouth can entertain all who will come, and are anxious to see a good number present. Let us have a representation from every church in the State, and let the brethren who are isolated come to this meeting and join in the feast of good things the Lord has provided us. If those who cannot attend would write a short letter, telling of the cause of Christ in their locality, of their faith and hope in the promises of God, it would encourage those fortunate enough to be able to attend. Take the matter in hand, brethren, and let us have one more good meeting. The Annual Meeting of the Publishing Association will be held in connection with this Conference.

A. R. UNDERWOOD, Sec.

The Church of God, wants regularity for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at Americus Hall, 176 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers;" and 7:30 p. m. to "preach the word."

# Poetry.

## PRAYER.

Mark how the flower, whose drooping bell
Would hear
The lavish'd freshness of the nightly dews,
Open the frail chalice in the dust that flies,
Lifts it, and drinks the bounty of the skies.

So hold thy heart out, like the lily's cup,
And God's own hand shall fill the goblet up
With vital air, soft rain, or virgin snows—
Whatever earth implores and heaven bestows.

—*Mrs. F. H. Cooke.*

# Selections.

## ALLIANCE WITH THE WORLD-POWER, THE MAINSPRING OF THE CHURCH'S HOSTILITY TO PROPHETIC TRUTH.

The beautiful faith of Abram is held up in Holy Writ as a pattern to the Church. Whatever may be said as to the way in which she has treated the lesson placed before her, none can doubt that her history bears a strong analogy to that of Abram, and that in the antitype as well as in the type, the direst consequences to the people of God have followed from the grave error committed.

Abram had been promised that in his seed should all the nations of the earth be blessed. Year after year passed by, and there was no sign of the accomplishment of that promise. He went childless. The patriarch felt grievously disappointed; and he and his wife, Sarai, set about the adoption of means to bring about that fulfilment themselves. This false step resulted in Ishmael's entrance on the scene. Thenceforward the seed of the bond-woman was reserved to be the persecutor of Israel, both literal and spiritual. From Mecca, the pseudo holy city of the seed of Ishmael, we get the startling point of Mohammedanism, the scourge alike of Eastern Christendom and the land of Canaan for over twelve centuries. Even now Europe stands wistfully gazing on a Mohammedan revival in North-east Africa and part of Syria, of which the irreconcilable Arab is the very core and life-blood, his hand against every man's hand.

The Church followed Abram's type. The Lord Jesus had promised he would return and establish his kingdom on earth, making his saints the priestly rulers of it under him. But the labors of his apostles were impeded by the Prince of this world, and the Church, instead of pressing on to perfection, lapsed back into heathen customs and superstitions.

A period of tribulation followed, and this culminated in the Edict of the Emperor Diocletian, A.D. 303, for the persecution of all professing the faith of Jesus. Christians were hurled into the Roman Amphitheatre, there to be torn limb from limb by hungry beasts of prey, that they might feast the depraved vision of citizens so emasculated by vice and inured from infancy to wanton cruelty, that nothing less than the death-throes of poor humanity could satisfy their craving for excitement, or even stir their jaded pulses. The human form divine, writhing in torture and reeking in pools of blood, delighted the distended eye.

Such persecution and at the hands of such a murderous race, should have shown how impossible it was that the disciples of him who was led as a lamb to the slaughter, and opened not his mouth, should have aught in common with the ruling power in this dispensation. Their position of separateness was plainly indicated. They forgot, however, that their Master himself had rejected the world kingdoms at the hands of the Tempter, preferring, in his love for the Church, to endure the agony of Gethsemane and the terrors of the Cross. Such strength as the Church had gave way, and in the horrible compromise that was struck out, Satan's object was gained. That object was worship. The Potentates of the Principality of the Air were christened by the names of the blessed mother of Jesus, His apostles, and some of the saints now sleeping in the Lord, by which rose divine honors accorded to them from Christian as well as Pagan. The feast days continued as usual, and even the tonsured, surpliced crew, which had been the laughing stock of the Latin satirist and poet, Juvenal, filled in solemn procession to the Pantheon (which was called by the name of the Virgin Mary and all the Holy Angels), bearing aloft the filthy life emblem of Egypt, the Tau, that popular worship to this day, representing the same as the insigne of the Church of God. Isis and Horus, favorite objects of worship of the Egyptians for nearly ten centuries before Jesus came into the world, had lately become the fashion in Rome: Christians worshipped them under the names of the Virgin and Child, and that special idolatry is the quintessence of Romanism to this day. The Christians shouted victory at the very time when they should have lamented a bitter and irreparable defeat, the outcome of their want of faith and want of tenacity of truth in the inspired record. They thought, like Abram, that they had accomplished God's promise; they believed they had wrested out of the hands of Paganism the kingdoms of the world. They knew not the depths of Satan. But they did what Abram did *not* do; they employed a notoriously evil agent for their purposes. The acceptance of the emperor Constantine as deliverer of the Church was an offence to God. Listening to false accusations Constantius had ordered the execution of his eldest son and of his wife. It was said of him that he adopted Christianity as the only religion that could pardon sins of so heinous a nature. The opiate swallowed so greedily by the Church resulted in a slumber measured by centuries. From the commencement of the fourth century to the end of the twelfth, its light was scarcely that of a will-o'-the-wisp.

The first dawn of day arose among the followers of Waldo and the Albigenses; Wycliffe and the Lollards carried on the work, always amid much tribulation. The Hussites, too, presented an effectual witness; and finally that great social and religious earthquake, known as the Reformation, associated with the names of Luther, Calvin, and Melancthon burst upon the world. Persecution was rife, and the blood of millions of martyrs flowed at the stake. At what a cost the freedom of the Bible was purchased the agony of these true witnesses testified. Yet what did the Church-corporate do? Satan resorted to his old device; the temptation of the world-power, and again with success. A man yet worse than Constantine, the foulest blot upon the annals of English kings, was accepted by British Protestants as the head of Christ's Church in this realm. Like Constantine he could not obtain license for his sins from the head against which he revolted: like Constantine he was accepted by Christians as a deliverer. Because the Pope would not countenance his guilty love for Anne Boleyn and divorce him from Catherine of Arragon, he who had just previously accepted from the Pontificate the title of Defender of the Faith, through his defence of its lies and extortions (a title which he never renounced, in spite of its origin), became the head of the Church in England, and thus once more united what God had ordained to be kept separate.

The Eternal Bride of Christ again leant upon the doomed world-power, instead of trusting wholly and unreservedly to the Rock of her Salvation. The fight was no longer the testimony of the saints against the world. *In* the world, they became *of* the world. The battle was soon changed into "Sadducee *versus* Pharisee." Separatedness, and the witness were lost, and with but slight exception the Church, once more drugged, was lulled into a false sense of security for a couple of centuries. God does not place men like Constantine and Henry VIII. at the head of his people, and if those people accept the leadership of Satan's emissaries, it must be to their own irretrievable loss.

Few Christians are aware of the vast consequences entailed upon the Church by ignorance of dispensational truth, as taught in God's word. The origin of any system is not to be found in the flower or the fruit, but in the seed from which the plant sprang.

What is the origin of the world-power? God's earthly people, Israel, knew that his only kingdom on earth must be established in Jerusalem. Of the heavenly calling of the Church they knew nothing. In spite of continued acts of disobedience they refused to believe they could be cast out. They may well have argued that they would never be superseded by the Gentile. God, however, gave them over to the Gentile supremacy, promising, nevertheless, (for he was long-suffering, slow to anger, and of great goodness), to destroy the Gentile power and remember his covenant with Abraham; and sooner should his celestial ordinances depart from before him than that promise be forgotten! Yet, what God would not forget, the Church did not trouble to remember. It has clung for over fifteen centuries to the fourth of the wild beasts of Daniel's vision, one which was to combine the characteristics of the three preceding ones (compare Rev. xiii. 1-3), and "be great and terrible exceedingly." The thought is simply frightful. The man of God who beheld this fearful thing even but in vision was "much troubled." What an awful thing it is to count God "slack concerning his promises," to say "my Lord delayeth his coming!" The Church is ever prone to rest on sight and not on faith. Like Peter, when the storm arose, she tried to walk on the waters by looking down instead of steadfastly keeping her eyes fixed on the Author and Finisher of her faith. There never has been till now a people prepared for his possession. The Church in apostolic times but numbered some few thousands, and they were full of grave heresies brought with them from Paganism. Yet Jesus waits. His patience is inexhaustible. The effect of the Church's policy in clinging to the world-power has been stupendous indeed! She has fastened herself on to what is doomed to destruction.

She has been like a piece of moss clinging to a loose boulder which the roaring torent shall presently hurl down into the abyss beneath, shivering it into a thousand atoms, when she should have clung to the rock from which the relentless waters will loosen nothing. How Satan has striven to deprive the Lord of "His peculiar people!" He died for the Church, and the powers of the air, unable to destroy the Lord of Glory, aimed primarily at the destruction, and, secondarily, at the alienation of the love of those he suffered in order to redeem.

The Christian hope of the Lord's descent into the air for his people was stifled by the god of this age, from the days the apostles slept, down to the present century! Nay, so far from there being "hope," there were actual pangs at the thought he was coming!

What a sad perversion of the Scriptures. And all owing to the Church having withdrawn her gaze from the personality of the King! Thus at the end of the sixth century, when an opposition Pope had been proclaimed at Constantinople, he was pointed at as the Antichrist, and there having been great disasters throughout Christendom, affecting more particularly the property of the Church, a belief arose that the end of the world was at hand. On that occasion Pope Gregory the Great thus expressed himself: "We know from the word of Almighty God that the end of the present world is now at hand, and that the reign of the saints is about to commence. And now that the end of the world is approaching, many things will take place which have not happened before. For there will be atmospheric changes, terrors from heaven, deranged seasons, wars, famines, pestilences, and earthquakes in divers places." There is not a word about the personality of the Lord Jesus in that speech, and even by "saints" he meant a very different thing from what we do.

At the end of the tenth century there was a worse panic. Then it was not the commencement of the reign of the saints that was spoken about, but the end of it.

The thousand years were reckoned from the date of the Nativity, and Christ and his saints had been reigning through the apostles, the Fathers, and the church of Rome. Well, if men could believe that they could believe anything! But it was, nevertheless, the logical result of the Church's attempt to assume that the Christian hope had been realised, and account for the anomalous position they had been taking up—ruling when they should have been witnessing against the world-power.

The present position of the Church with regard to this thing is very serious, much more so than Christians are wont to imagine. There is not panic; but skepticism and indifference as to "the hope" pervades even the true Church. It is not contended that souls are not being saved, but that a full gospel is not found acceptable by the majority of those who have been saved. The average evangelist is satisfied if he brings the proselyte into the outer court, instead of conducting him into the sanctuary. We are told we must leave the principles of the doctrine of Christ, and go on unto perfection: (Heb. vi. 1-2). There should be full consecration to God, and the sanctification of the Holy Spirit, "coming behind in no good gift, waiting for the coming of the Lord;" if we do not so wait, we are obviously waiting in our good gift, at least. Those who are privileged to hold a position of responsibility in the ministry are not taking to heart, as they should, the analogy between their position and that of Titus, who was exhorted to speak especially to God's children regarding the necessity for sanctification, bearing in mind the hope of the Lord's coming, itself a purifying thing (1 John iii. 2-3,) and to prepare a peculiar people, zealous of good works. (Titus ii. 12-15). The Lord says, "Be ye ready!" and there must be a people to be ready for him when he comes. It is certain that they ought all to be preparing people for the Lord's return, and it is equally certain that but few are doing so. It stands to reason that a system having its origin in evil cannot be blessed of God. The inheritance of Henry VIII. cannot be more valuable than that of Constantine. The methods of the Church in ancient times are, moreover, still in vogue under another guise. The Church is not satisfied with praying to God and petitioning the legislature for its requirements, but it is constantly threatening the fate of the administrations with the exercise of a coming vote between parties. Thus "coercion" is still the watchword. Under such a principle Christians become partakers of the deeds of what Christ is coming to destroy.

This coercion is a thing hateful to God. Peter was told to put up his sword. The same admonition then given to Peter is repeated in Rev. xiii. 10, to the saints in the latter days: "He that killeth with the sword must be killed with the sword—here is the patience and the faith of the saints." The use of the sword is the worst form of coercion, perhaps, but the use of the sufferance, which is more suitable in the present day, implies the same principle. But if we want to have a clear understanding of the failures of the Church Corporate, and the principle underlying them, we must examine the Epistles to the Churches in Revelation, chaps. ii. and iii., which give in symbol the prophetic history of Christendom, from apostolic times down to the Lord's coming. In the earlier period, the church was commended for hating the deeds of the Nicolaitanes (Rev. ii. 6,) which the Lord also hates. But when the church in the time of Constantine began to ride upon the world-power, she is charged with having within her "them that hold the doctrine of the Nicolaitanes," and as if the more strongly to emphasize his condemnation of that doctrine, he repeats the words "which thing I hate." Who or what the Nicolaitanes were is a matter of opinion. But the meaning of the word is clear enough. It is derived from *nikao* to conquer, and people, and it would thus appear that those who hold this doctrine advocated "the subjugation of the peoples," *i.e.*, a general coercion of political adversaries. Verily were the people bent to the will of the Church Corporate! The word "Laodicea," on the other hand, means "the people's rights," being derived from *laos* "people," and *dike* "right, law." Thus the last stage becomes worse than the first, and the Lord declines to own such a body, altogether, casting it from him in utter disgust (Rev. iii. 16). Here the people are not coerced by the church, as in the Nicolaitan stage, but they are coercing the church, and the church itself is perfectly satisfied with such coercion, even to the extent of giving its own voice to that of the people. The outcome of all this is given in Rev. xvii., where "mystery Babylon" is found seated on the beast with ten horns (*i.e.*) uncrowned), and whence she is hurled to her ruin by those same "ten horns."

It may be asserted that the Babylonian system is only found among Papists and Ritualists. That is, however, quite incorrect. Its symbols are found in nearly all ecclesiastical systems, and the sermons would seem to be leavened throughout, if people would only take the trouble to see where. It must be thoroughly shaken off if we are to be "without blemish" among the 144,000 not contaminated with spiritual adultery (Rev. xiv. 4-5) as "not defiled with women" is generally held to mean.

It is feared the above view will be very unpopular, but is it not the teaching of the word of God? Satan is constantly introducing leaven wherever he can. He has done the same in our very subject of prophecy. Christ and the Scriptures are the be-all and end-all of this study. False systems are therefore introduced, and can always be traced to some wrong apprehension of this grand principle.

Let us rest on Christ and keep clear of the World-Power, and let our hope in Christ be fixed by the Spirit working through the Word, as he taught us. Let us abjure absolutely the principle of coercion in an age of grace, and let our watchword be ever "Christ and the Scriptures."—*G. Warrand Houghton Esq., Author of "The Expected Rapture of the Church," in Prophetic News and Israel's Watchman.*

### Other Things Added.

With whatever consequences, at whatever cost, the Christian is called upon to set his affections on the things above. "This is what Christ's decisive language in the Sermon on the Mount is intended to convey to our minds. He means that we should say, without reserve, 'Perish whatever stands in the way of our devotion to spiritual interests, to duty, love, self-sacrifice, to the will of God and the true welfare of our brethren. Let earthly industry, earthly accumulation, take its chance after these. The claim of heaven is absolute; the claim of earth is relative and subordinate.' What sort of doctrine is this? Is it extreme, visionary, impracticable? What ever it may seem to you, do not allow yourselves to doubt that it is the teaching of the Lord and Master, and that he addresses it in all its stringency to every one of us. It is no matter that we have our wants, our businesses, our tastes, our fears, our burdens. None of these must interfere with the imperious claims of the spiritual divine order upon the human soul. It is the very idea of a Christian that he acknowledges this order, and consents to be taken into it. This is the really important part of Christ's teaching, because it has to deal with the rooted tendencies in our flesh, which are so hard to get under; because we all have such strenuous desires to get rich, to be pleased, to be comfortable, to be safe, to be in a good position. But we need not leave out of our consideration those other words of Christ, "If ye seek first the kingdom of God and his righteousness, all these other things shall be added unto you." "Your Heavenly Father knoweth that ye have need of these things." I said that we must let earthly industry take its chance after the things above. But we may safely do so. The industry which produces and earns is in no danger of being destroyed by the predominance of heavenly interests, rightly understood. A second place is quite good enough for the prudence, the providence, that puts by earthly treasure, that stores up the grain in barns, and invests capital in industrial enterprises. But it holds that place securely when the spiritual divine order has the first place. I know that men may be tempted into idleness by the notion that they are caring for spiritual interests. Some of the Christians who had been taught by St. Paul were not proof against this temptation. He was obliged to warn those who were idly waiting for the appearing of the kingdom, that steady industry was an ordinance of God, that if a man wanted to eat he must work, that to neglect to provide for a man's household was to be worse than an infidel. In all ages there have been Christians who have failed to see the sacredness and heavenly authority of the laws which form families, societies, and nations, and have fancied that God was to be served by a renunciation of social and domestic ties. But Christ's teaching is not to be credited with errors like these. The impulses of duty and love which he would foster are the best correctives of the idle and careless instincts. You cannot suppose that a spiritual temper would make a man lazy and self-indulgent, or thoughtless to the welfare of his parents or his children. No; whatever paradox there may be in the statement, 'the voice which insists with authority, "Lay not up treasures on earth, but treasures in heaven," is' that which best promotes industrious and provident habits in a community. Those who care for the well-being of any community are obliged to contend earnestly against improvidence, and to do their best to encourage people to lay by. But they see plainly enough that what they are thus led to contend against are the fleshly instincts, and by no means the heavenly aims of God's children. A man is improvident because he likes taking his ease better than working, the indulgence of his appetites better than self denial. The most effectual way of checking improvidence is to awaken the sense of duty, the care for higher things, the feelings and habits of one who thinks of human beings as the redeemed of Christ, and God's children. Providence, I say again, may take its chance, can be trusted to take care of itself, in a society of which the members are bent on realising the kingdom of God and his righteousness.—*J. Llewelyn Davies.*

At one of the stations on the Chicago and Northwestern railroad recently, an anxious inquirer came up to the door of the baggage car and said, "Is there anything for me?" After some searching among boxes and trunks, the baggage-master rolled out a keg of whisky. "Anything more?" asked the wet grocer. "Yes," said the baggage-man, "there's a gravestone that goes with that liquor." The consequences of the whisky man assumed a worthy but thoughtful appearance, the door was shut with a slam and the train moved on.—*Union Signal.*

The first Napoleon somewhat rashly predicted, says the *Academy*, that before the close of the century Europe would be either a Cossack or a Commonwealth. It would be safer to say that, humanly speaking, before many generations the destinies of the world will be controlled either by Anglo-Saxon or Muscovite influences, that is, by the spirit of freedom or a grinding military despotism. The tendency of the age, so far as we may judge at the present, is all in the direction of Anglo-Saxon domination.

# Youth's Column.

## Good Advice.

"Be thou in the fear of the Lord all the day long." Prov. xxiii. 17.

When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight:
To be kept from all wrong when at home or abroad,
Live always as under the eye of the Lord.

Whatever you read though the page may allure,
Read nothing of which you are perfectly sure
Consecration at once would be seen in your look,
If God should say solemnly, "Show me that book."

Whatever you think, never think what you feel
You would blush in the presence of God to reveal;
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you write, though in haste or in heed,
Write nothing you would not want Jesus to read;
Whatever you sing to the midst of your glee,
Sing nothing that his listening ear could displease.

Wherever you go, matter no where you be,
Lest the great God to you ask you, "How camest thou here?"
Turn away from each pleasure you'd shrink from pursuing,
If God should down and say, "What art thou doing?"

—*Children's Magazine.*

## Children's Sayings.

Mary and Willie, aged respectively six and four years, were sitting together in one large rocking-chair near a window during a heavy thunder storm.

As the lightning grew more vivid and the thunder more terrific, Mary, who sat nearest the open window, began to be greatly frightened, but her little brother very promptly said, "Let me sit on the thunder-side, sister."

Was ever anything more beautifully polite or truly chivalrous?—*Youth's Companion.*

## Honoring the Parent.

A lady was walking along a road near a large town, when she overtook three ragged children. The eldest a boy of about ten years, carried a little infant wrapped in a piece of old carpet. It was not the tattered garments, shoeless feet, and pale countenances which attracted her attention, but the pleasant manner in which they talked together as they walked before her.

The lady walked slowly, in order to keep behind them and listen to their pleasant voices, for their words were words of love. No angry reply or sullen voice did she hear. At length, coming near a cake shop, she called them in. She bought each of them a bun, and gave them a penny apiece. They thanked her with looks of delight. She watched them, expecting and hoping to see them eat their buns; but to her surprise, after a little talk among themselves, they put them into an old basket, and walked off. She overtook them, and asked,—

"Are you not hungry, my children? Why do you not eat your buns?"

The pure joy of benevolence lighted up their pale faces as they replied: "O yes, we are hungry, but we are keeping the buns for father. *Poor father* has been ill and lost his teeth, and he can't eat the hard bread."

These children lived in a cellar in a large town. Their father was a street-sweeper, and, though very poor, he had what many lack,—the love of his children. It was a little act, but we may believe that the poor father was *rich*, for his children loved him. The lady visited the cellar where the poor children lived, and though lacking almost every comfort, it was a home where love dwelt; and she could add that she believed that cellar-home was not destitute of the love of God.

Far happier were these children, whose love to their father so filled their hearts as to make them willing to lay aside the tempting bun, than are those whose only thought is to gratify their own desires.

## Quiet Workers.

Christ's lowly, quiet workers, unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them, and to-morrow flowers of God spring up in the dusty streets of the earth, and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. There may be other points of analogy, but especially note-worthy is the quiet manner in which dew performs its ministry. It falls silently and imperceptibly. It makes no noise; no one hears it dropping. It chooses the darkness of night, when man is sleeping, and when no one can witness its beautiful work. It covers the leaves with clusters of pearls; it steals into the bosom of flowers, and leaves a new cupful of sweetness there. It pours itself down among the grasses and tender herbs and plants, and in the morning there is fresh beauty everywhere. The fields look greener, and the flowers are more fragrant; all life glows and sparkles with new splendor. And is there no lesson here, as to the manner in which we should do good in this world? Should we not scatter blessings so silently, so sweetly, yet secretly that no one should know what hand dropped them? God help us for his dear Son's sake.—*M. A. Getchell, in Gospel Banner.*

## Well Said.

The following excellent thoughts on the resurrection of the dead are from George F. Pentecost, D. D. Pass them along. M. G.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

My friends that is a question that profoundly interests me. I want to know if that dark hole out in Greenwood contains the last of my mother. I want to know if it contains the last of my children. Oh, how I do hate the grave with a perfect hatred. It is a most awful thing for me to look down into the grave; and if I could not get my eyes up from the grave, and put the telescope of God's promise to my eye, and look away up to heaven, I would be the most miserable man on this footstool. I have got too many precious bodies there. My father lies there, who loved me with a love that was only second to the love of God; my mother lies there, whose hand has been laid upon my head in benediction when I was a wild wayward boy; that mother, who loved me, and prayed for me, and hoped for me when no one else hoped for me,—who rejoiced over my conversion, and was glad when she saw that God had called me into his service—she lies there. My sisters lie there; my brother lies there, whom God gave me to love, and whom I have lost awhile. Every day, almost, in the week, I bend over the coffin of some friend or acquaintance that must be laid there; and before I speak to you another time I may be—God knows—I may be laid there. I am profoundly interested in the question of death, and in the after-question: "If a man die, shall he live again?" Who can answer it? Not the philosopher. Not the scientist. Not the culturist. Who can answer it?

I affirm that there is but one book under the broad expanse of heaven that can answer that question, and it is this Book, that sets before us a life so beautiful, so transcendent, that nineteen centuries has bowed at his feet, that even his enemies take off their shoes when they come to speak of him. This Jesus whom we preach unto you, whom God sent forth into this world to tell us of himself, to blot out our sins and regenerate our characters, and bring us back from our broken obligations unto newness of life in him; this Jesus, whom the Jews murdered upon the tree, and whom you unbelievers are rejecting to-day, even though he bore your sins; this Jesus, whom they laid away in Joseph's tomb, but who rose again from the dead, and showed himself alive by many infallible proofs, and in a human body, with hands which have been pierced with cruel nails, and feet which had been broken by the crushing spikes, whose side was riven by a Roman spear, whose head was crowned and pierced and torn by the wreath of thorns; this Jesus, who after his body, in which he bore your sins and mine, he tasted death, stood before his disciples, ate with them, challenged them to put the fingers right in there, and the hand right in there;—this same Jesus, in a cloud of glory, before the astonished vision of men (who have laid their lives down in attestations of the truth of the sight) ascended into heaven, leaving this word, that he had gone to prepare a place for us, that he should come again and receive us to himself; and though ages might roll by, not one loved one that has been laid away in the grave, having fallen asleep in Jesus, should be lost, "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain"—what a blessed experience it would be!—"shall be caught up together with them in the clouds, to meet the Lord in the air." You ask how? The Bible says, "According to the working whereby he is able to subdue all things unto himself"—according to the ability of him who builds the earth upon solid pillars of nothing, and holds it up by the word of his power.—*Reprint from World's Crisis.*

Ancient foot pavements of Jerusalem have recently been made bare, near the Jaffa gate, in the course of excavations. The stones are beveled. The city is to have a new wooden pavement.

# Poetry.

## THE END OF THE SKEIN.

The hands that wound
The well-spun thread a moment's rest have found,
And busy thought dis-labeth not to ask
The lesson hidden in the homely task.

And as while fall
Fast gathering shades of twilight that forestall
More solemn night, the grandame weaves in chain
Of simple musing from the finished skein.

Short as this life!
Wond'ring, she thinks, why do men plot and plan,
And vex the night with schemes, the day with strife—
Our threescore years and ten are but a span.

A tangled skein
That we must first unravel to produce
Ought that may higher destiny obtain,
Or evermore hold the Master's use.

Endurance wanes:
In haste does perplexing knot we closer draw,
And see to late the Blemish that remains,
Where wiser patience had not left a flaw.

Yes; looking back,
How many a time a twisted thread is found
In this strange web of life ere, growing slack,
It warns us that the skein is nearly wound.

Then, safely dyed
In that most precious stream by mercy planned,
Which flowed on Calvary from the Crucified,
Our life ones more awaits a fashioning hand.

And who shall say
In what fair project it may woven be?
Enough that through eternity's long day
It will be spent, my God, in serving Thee.

—*Sunday at Home.*

# Selections.

## THE TRUTH CONCERNING RESURRECTION.—PART II.

It is sown a natural body; it is raised a spiritual body. The dead shall be raised incorruptible, and we shall be changed.—*Paul to the Corinthians.*

Let us look at some of Dr. Thomas's statements. On p. 33 he renders 1 Cor. xv. 52, "The dead ones shall be rebuilt incorruptible," and points out that we have the verb *anastesai* but the passive voice of *egeiro*, which he endeavors to show can only describe something to be experienced by the righteous after they have come forth from the grave. He says, "Both the just and the unjust will stand up, but they will not stand up incorruptible; it will only be those of them who so stand up that will be incorruptible, when their rebuilding is completed in their putting on incorruptibility and life." Taking this with other statements in *Anastasis*, we are justified in inferring that Dr. Thomas regarded the idea underlying *egeiro* as expressing something to which only the just who will be immortalized will be subject. Now what is the truth of the matter? It is that *egeiro* and *anistemi* are synonyms. The latter was good enough for Christ when he said, "I will raise him up at the last day" (John vi. 40), and for Paul when, in 1 Thess. iv. 16, he wrote, "The dead in Christ shall rise first." This is equivalent to the words in 1 Cor. xv. "This dead shall be raised incorruptible." The context of the two sentences make this clear. In 1 Thess. iv., we have an intransitive verb; in 1 Cor. xv., we have a passive verb. There are two phases of one thing. The saints "raise," the saints "are raised." The act recorded is one and only one, but in the words "are raised" there is recognition of the One who raises the dead; in "raise" there is nothing expressed beyond the act of rising. It is in "being raised" (the idea conveyed by the passive of *egeiro* that the dead "rise" (the idea conveyed by the middle of *anistemi*,) and the latter expresses the experience of the righteous as well as does the former. To speak of the dead as "raising" does not exclude the "being raised," in view of the fact that the dead will not come from the dust of the earth of their own accord, but in consequence of the exercise of divine power. Dr. Thomas's remark that we do not read that the dead "stand up incorruptible" hardly needs noticing. Suffice it to say that the immortal standing-up is referred to in 1 Thess. iv. 16, and there we have *anistemi*. It would have surprised us to find such an expression as "stand up incorruptible," or "rise incorruptible," and we feel almost disposed now to ask what such words would mean. While it is intelligible to read that the dead "are raised incorruptible," if the intransitive verb "rise" is to be employed, we should have to express ourselves "shall rise in an incorruptible nature," or "shall rise to immortal life." We may well not find such nonsense as is suggested, in the New Testament. Verily, the expression Dr. Thomas says Paul does not use, is not in keeping with Paul's Greek. The word *egeiro* in the active voice, expresses the fact that God "raises" the dead; and in the passive voice, the fact that the dead "are raised"; while the word *anistemi* in the active voice, expresses the fact that God or Christ will "raise up" the dead; in the middle voice, the fact that the dead will "rise" or "arise."

The words were used to convey cognate ideas. In Matt. xvi. 21, we read, "the third day be shall be raised up" (the passive of *egeiro*); in the parallel passage in Mark viii. 31, "after three days he shall rise again" (the middle of *anistemi*). See also Matt. xvii. 9: "Son of man be risen from the dead" (*anastee*) v. 23, "shall be raised up" (*egerthe*); Matt. xii. 41, "shall stand up" (*anastesontai*), v. 42, "shall rise up" (*egerthesetai*); Mark xii. 18, 23, resurrection (*anastasei*), 25, "they shall rise" (*anastosin*), 26, "they are raised" (*egeiresthai*); Luke xxiv. 6, "he is risen" (*egerthe*), 7, "the third day rise again (*anastenai*). It were needless to multiply proofs of these words being used interchangably to indicate from different stand-points the coming to life of the dead. When Dr. Thomas makes it appear as if *anastasei* covers only the coming out of the ground, the putting on of immortality being expressed by *egeiro*, he contends without reason and in the face of indisputable facts. The idea of the verb is in the noun, and we have in this very chapter of Paul's epistle to the Corinthians proof of the "raising" expressed by *egeiro*, being the very thing indicated by the word *anastasis* rendered "resurrection." See verse 12: "If Christ be preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?" If the idea underlying the word rendered "hath been raised," is different from that underlying the word "resurrection," where is the point of Paul's question? The synonymous character of the terms is clear from what follows: "If there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ have perished." Here we have several times the verb *egeiro* in the passive voice, and it is made abundantly manifest that if there has been no "raising" of Christ there will be no "raising" of the dead—that if the "resurrection" of Christ is not a fact, there will be no "resurrection" of those who have fallen asleep in him. If the "raising" is not implied to the "resurrection," what is? Again, "Now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead." Are not the terms "been raised from the dead" and "resurrection from the dead" intimately related here? People who know what they read, would laugh at any but an affirmative answer. Yet what has Dr. Thomas written, and what is being by implication held by those who write themselves down as shut up to "the truth as finally brought to light by Dr. Thomas?" He alleged that the verb *egeiro* has the signification build in this chapter, and applied that meaning in the exposition of verses 42, 43, 44, 52. If he had tried it all round, he would have found out what a grievous mistake he was making. The word has no private meaning here in Paul's epistle. Its meaning is the same as in the many other places in which it appears in the New Testament. And that meaning is, as we have said, not an architectural one. Instead of rendering the word by its primary English equivalent, Dr. Thomas arbitrarily adopted a secondary signification, which proclaims its own worthlessness. Who ever heard of building wheat from seed? Who ever heard of a fair man being built up? Supposing a foreigner should ask for a definition of the English word raise, should we tell him it meant build? Decidedly not; the word does not mean build. Some one, however, may say: "I read in a newspaper of a dozen houses having recently been raised in a suburb of a certain town." Our reply is that the word raise, in such a case accommodated to a meaning secondary to its proper one; speaking of buildings, raise will convey the idea of build; but in speaking of other things—say a person lying on the ground helpless from having sustained an injury—the word has a well known simple meaning. The same with the Greek word *egeiro*. It means in the active voice to wake, rouse; then, to cause to rise; in the middle voice to awake or rouse up; and in the passive voice to be raised. It is used of persons waking from sleep, and being raised from death: like our word raise, it also lent itself to employment in the sense of erect or build. It was not a technical term, it does not convey that idea when [illegible] part of the subject. On one occasion, we know, Christ did: "Destroy this temple, and in three days I will *raise* it up" he made use of *egeiro* then, because it would serve two purposes: the Jews thought he used it as a boast of what he could do in rebuilding the temple if they would destroy it, while all the time he was properly expressing himself with reference to the temple of this body. He did not mean that he would build his body: rising from the dead and being raised from the dead do not represent or amount to a building operation, but will be effected in a moment, in the twinkling of an eye, on the sounding of that trumpet that shall wake the dead. When, as we know, the Jews undertook to recite Christ's memorable words, which they implicitly applied to the temple the misrepresented Christ by employing the technical term for build: see Mark xiv. 58, in three days I will build another. Christ never said that. The word *egeiro* which undisputably means raise and be raised was, as we have pointed out, by Dr. Thomas said to mean build and rebuild. The thing cannot be justified. But the truth must be faced, that the proper rendering is fatal to his view of resurrection. That is no affair of ours. We are for Paul's teaching, which the ordinary translations of the New Testament set forth with abundant clearness.

Dr. Thomas also, as we have said, gave a wrong meaning to *egeiro*. He says, p. 36 of *Anastasis*: "In the active voice *egeiro* signifies to scatter, as when seed is cast upon the earth; but in the passive voice, it signifies to spring or be born." We assure the reader that this altogether defective statement of the facts as to this word leads to quite a false conclusion. We are willing to believe that Dr. Thomas misread his books, and so was misled. His view too might lead him to put the matter in a wrong light. He says that the verb *egeiro* is in vs. 42, and 43 used in the sense of spring, or be born, and that we should read: The resurrection-body springs, is sprouted, or born, in corruption: it is built, reared up, or raised, in corruption: it is sprouted in dishonor; it is reared up in glory: it is sprouted in weakness; it is built up in power: it is born (of the earth) a natural body; it is reared up (or transformed by Spirit into) a spiritual body. We have already shown that the Apostle spoke or raising and being raised, not of building or rearing up. Now, what about the sowing and being sown? Was Dr. Thomas right in saying what he did about *egeiro* when found in the passive mood? No; he was quite wrong. It is undeniable that when used in agricultural speech, when used respecting grain, this word means sow. It matters not whether the idea is expressed by the active or passive voice of the verb being employed; sow is the primary meaning, and only sow, and nothing but sow—the operation of putting seed into the ground. It is from this meaning that secondary significations come, but these do not include spring in the sense of sprout, or being born in the sense of springing into existence. If Liddell and Scott's Greek Lexicon is referred to to establish Dr. Thomas's statement, then the reference is fatal. It could only be recommended by those who cannot use that well-known treasury of Greek knowledge. That Lexicon (seventh and definitive edition; unabridged) gives the meaning as to sow (seed), and supplies classical illustrations of the use of the word in speaking of grain, the sowing being illustrated as opposed to reaping. One of the secondary senses in which the word is found is in connection with human procreation. The lexicographers set forth the word in this sense as meaning to sow (children), to engender, to beget them; and when in this sense the word is found in the passive voice the meaning is to spring; (or) be born. The spring is used in the sense of descend from, and the be born in the sense of having origin in a certain family. There is no such idea as sprouting. To say a man springs from a certain stock was expressed by the Greeks in words meaning literally that he was sown from there; and as for be born, it is the passive of beat, as begotten is the passive of beget. But the word *anistemi* never meant spring, or be born, when used was the subject under consideration. If it did, how is it that nothing but be sown makes sense in all other places in the New Testament where the word occurs. Let us come to the point. Anyone can decide it. Look at Matthew xiii. 17-23. Must we read spring, or be born instead of hath been sown, and was sown (four times) in this passage in which Christ explained to his disciples the parable of the sower? Again, look at Mark iv. 16-19. Must we read spring, or be born instead of is sown, hath been sown, are sown (twice), and were sown? Decidedly not. Dr. Thomas made a fatal mistake. He went wrong because he arbitrarily selected a definition of a word as set forth in a lexicon. He did not understand the book he was consulting. He erred through want of caution as well as imperfect knowledge. Then a false idea of Bible teaching on resurrection pointed the false steps. Clearly the fact that sowing of seed is referred to in the chapters quoted from Matthew and Mark excludes any secondary use of *egeiro* being entertained there; and if that makes our path straight in the Gospels, so it also does in chapter xv. of the first Epistle of Paul to the Corinthians. For look at verses 36, 37, and 38. What is the subject? The subject is the sowing of seed—"whoat or some other kind of grain." In another word required on this point? Now observe, in verses 42, 43, and 44, the Apostle proceeds to apply his allusion to seed-sowing, and leaves us in no doubt that the seed sown is that from which the thing produced comes, so the body that comes out of the ground at the resurrection of the saints is not the one that was put into it. Replying to the sceptical question: "How are the dead raised?" and the curious inquiry, "in what body do they come?" Paul says: "Thou foolish one, that which thou sowest is not quickened, except it die: and that which thou sowest, not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own." He says in effect: "Where you sow seed, you do not sow that which comes out of the ground, but simply a grain; and according as the grain may be wheat or millet God gives it its proper form when it comes up. But it is first needful for the seed to die or go to corruption: unless this takes place it is not quickened or made alive in its new form. How are the dead raised? Why, they come to life through corruption. In what sort of body or nature do they come? Why, in a more glorious nature, just as the wheat in the field is more goodly than the seed put into the ground." Thus, having in verses 39, 40, and 41, shown that as all flesh is not the same flesh, and that celestial and terrestrial undowments greatly differ, while there are degrees of glory even in celestial bodies, the Apostle recurring to the subject of the sowing of seed, says: "So also is the resurrection of the dead." So, what? Why, the resurrection of the dead is like the raising of grain: "thou sowest not that body which shall be"—the body put into the ground is not the body that is raised when God shall make the dead to live. That this is what is meant is made perfectly plain by what follows; "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." The Apostle says that, like a seed, the natural body is sown in corruption, dishonor, and weakness, but it is raised a spiritual body, incorruptible, glorious, and powerful. How are the dead brought to life, and what form will they assume? Paul has answered these questions amply. As a bare grain of corn put into the ground, through the process of corruption becomes the basis of something that was not sown but which God gives, and to each seed its proper fruition; so the lowly human form, committed to the earth undergoes corruption, and is the basis on which divine energy works to bring forth a glorious creature, each spiritual body raised being familiar to the natural body that was put in the ground; as star differs from star in glory, so also the immortal saints will not be of uniform splendor. The lowly mortal, after Adam, earthly, is "naked grain;" the glorious immortal, after Christ, heavenly, is the body which God is pleased to give. Paul takes no account of "sprouting," about which Dr. Thomas says so much. Dr. Thomas held that the emergent body would be of the same mortal and weak nature as that committed to the ground. What does Paul say? A proper understanding of the Apostle's words effectually discredit all Dr. Thomas's unfortunate arguments, built upon serious mistakes, and supported by manifold misapprehensions. Dr. Thomas's view that the saints must be judged to see whether life or death shall be awarded them doubtless necessitated his unfair treatment of 1 Cor. xv. But the New Testament takes no account of any such doctrine as the judgment of the saints at Christ's coming. With New Testament truth we are safe, and under no necessity to wrest or mangle the Scriptures.

Many have been misled by Dr. Thomas's treatment of verses 51 to 54. Both in *Anastasis* and *Catechesis* it is declared that when Paul speaks of "this mortal" putting on immortality, he says something making needful the creation again of the mortal body from the dust prior to the putting on of immortality. Is it necessary to point out that in this passage, as in many others, Paul was speaking as if the Corinthians and himself would be alive and waiting at the coming of Christ? Surely, this is obvious. Read verse 51: "We shall not all sleep, but we shall all be changed." Again, verse 52: "The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The Apostle distinguishes "the dead" who will rise, from "we" who are to be changed. See also 1 Thess. iv. 15, 16, 17; "We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. . . The dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds," etc. As it was in Paul's day, so it is now: there are living saints and sleeping saints, and we should, in hopeful speech or writing use similar language. We may, like Paul, fall asleep. Then we shall be raised incorruptible. If we do not fall asleep, we shall be changed into incorruptible nature directly after the sleepers have been awakened. Paul says so; and we believe it. When, moreover, Dr. Thomas says "the mortal" cannot refer to dust and ashes in the grave, he perpetrates what we are compelled to term a despicable quibble. "This mortal must put on immortality," whether it be by being raised incorruptible from the grave—here it enters upon corruption, as Paul allows—or being conformed in a moment to the glorious body of Christ. Let it be observed that the class of people Paul takes account of in this chapter is "they that are Christ's at his coming" (v. 23), whether living or dead. The mystery he discloses in vv. 51-54 is: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It is not "in the period symbolized by the seventh trumpet." What did the Corinthians, or what did Paul know about that? Suddenly, at a given signal, and in a moment, the dead will rise to deathlessness and the living will be changed from a mortal to an immortal nature. We are for Paul and the Scriptures in preference to Dr. Thomas and *Anastasis*.—*Jas. W. Thirtle in Truth.*

### Mounds in Manitoba.

A Winnepeg correspondent of the Montreal *Gazette* writes:

Along the banks of the Red river, between Selkirk and St. Andrews, about eighteen miles north of here, are located a number of mounds supposed to have been built by the strange race of people living in this county prior to its occupation by the modern Indians. Lately a fever struck the local archæologists, scientists and others actuated by curiosity, to burrow and uproot these sepultures of the pre-historic dead. The reward is well worth the labor. Hundreds of relics, in the shape of fish, deer, buffalo and human bones, earthenware, baked clay, stone tubes, pipes and hatchets, arrowheads of flint, quarts and granite, and sea shells, are to be found after but little search. I had the pleasure of being one of an excursion party to St. Andrews, under the auspices of the Historical Society, a few days ago, for the purpose of opening one of these celebrated mounds. Owing to a rain-storm coming on, the examination, beyond a preliminary investigation, had to be postponed until next Sunday. The result of our first search brought to light about twenty human skeletons, generally very much decayed. These were buried in all manner of positions—some kneeling, and others horizontally, with the face upward. Among the relics recovered were river clam shells, stone tubes used by medicine men pottery, buffalo and deer horns and charred remains of bones and wood. The age of this mound dates back probably to the first period of man's geological history. All the indications of the deposits belonging to the "stone age" are present—the arrow-heads, pestles, flint chips, bored teeth, earthenware graven with grotesque figures and designs, and bones broken to get the marrow out for food. As some indication of it age, we found the roots of oak trees, penetrating six feet down, lapping around the bones and skulls. These strange people, who lived in so primitive a fashion, shaping their rude instruments of war and peace from flint and bone, following simple customs of home life and religion, and burying their dead in peculiar positions, no doubt settled on the Red river on account of the excellent fishing afforded there at that time. A few days ago Mr. C. N. Bell, of this city, discovered the site of what was probably once a sort of a factory where mound-builders made their stone implements and pottery. He scoured nearly two hundred flint and other hard stone points for arrows, and lances, stone hammers and hatchets, shell beads and thirty-seven specimens of earthen vessels, peculiarly indented and marked in fantastic designs. The supposition is that there were artisans among these strange people, who used to devote their time specially to the fashioning of these implements for the purpose of exchange with those who fished and hunted. The investigations made in other parts of America tend to indorse this supposition, and there is every reason to believe that certain members of this community followed the trade of manufacturing articles in stone.

### Respectable Sins.

Beware of respectable sins! Not that any sin, however garishly arrayed or socially dignified, is in itself respectable; but that some sins are so countenanced by certain classes that they are held to be respectable. Mrs Browning spoke truly when, with epigrammatic force, she said: "The devil is most devilish when respectable," because he is then most dangerous. His seeming respectability throws unwary souls off their guard and beguiles them by begetting the thought that their objection to certain profitable or delightful courses of conduct is based, not on reason or on Scripture rationally interpreted, but on a squeamish or morbid conscientiousness. Hence, for example, when young men see social honors paid to richer financiers whose overflowing coffers were filled by means of transactions which involved lying, deception, and speculative trickery, they are disposed to think such dishonest practices are not so bad as they have been taught to believe. So when members of churches drink wine, play cards, visit skating rinks, or indulge in any other ungodly practices, they throw the cloak of their respectability over deeds which are in themselves injurious both to the moral and spiritual life. Thus they enable the devil to do his most devilish work of luring young and feeble souls into the pit of destruction. How needful, then, is the caution—Beware of respectable sins! for beneath the masks they wear, is the grinning head of death, yea, of that "second death," from which no resurrection unto life is possible. Beware, therefore, of respectable sins!—*Zion's Herald.*

### Practical Religion.

A good lady employed a deacon of one of our Baptist churches to do some carpenter's work which amounted to quite a large sum of money; and she said, when speaking of the job, "I would just as soon hear Deacon——pray now as I would have before he did that piece of work for me." That's it! We want deacons and all other members of the churches to do in all business relations just that which is right. We believe in a practical religion. Spurgeon asked a young girl, who served as a domestic in one of his families, when she presented herself for membership in his church, what evidence she could give of having become a Christian, and she meekly answered, "I now sweep under the mats." And the renowned preacher said it was good evidence, and we agree with him. Real religion leads one to do work thoroughly.—*The Presbyterian.*


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## Selections.

### Job's Hope of a Resurrection.

The subject of my remarks is suggested by the rendering of Job. xix. 25-27, which is given in the Revised Version of the Bible.

There are many people interested in the Revised Version of the Scriptures, but from very different motives. You will find a great many whose interest goes no further than this:—they like to see in what way certain words have been rendered; it is merely a grammatical interest they have in the new rendering. This, in its way, is not without importance, as the Bible occupies a very important position in respect to the English language; it is the standard of pure English. Again, there are others who look at the new translation in order to pick faults, and they are like a skeptical friend who was once corresponding with me. He was writing to me about the supposed infallible Bible, and he wrote—"One day I was passing a bookstall, and I happened to pick up a copy of a Bible there, and I saw on the title-page, 'Holy Bible, with 20,000 amendations: this is your infallible Bible." But an objection of this sort is very little weight to any one who knows anything about the matter. The Scriptures were not written in English; they are a translation, and I need scarcely remind you, what is no doubt known to most, that suppose you give a work to half-a-dozen men to translate, although they might all have a perfect knowledge of the original language, they would not produce the same translation. In fact, if I sat down to translate a work to-day, and returning a week after, translated it again, there would very likely be variations between my first and second renderings. So that any objection urged against the authenticity of the Bible on the ground of these amendations can have no foundation whatever.

There are many ways of attacking the Bible besides impugning its authenticity. One of these is to put on an appearance of learning and to urge critical objections to what is in the Book itself. Now, I wish to refer to one, somewhat of this kind, which I noticed in the *Scotsman* in connection with Job. xix., and in the famous verses in which occurs the expression of Job's hope:—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." The Revised Version reads as follows, viz.:—"But I know that my Redeemer liveth, and that he shall stand up at the last upon *the earth*; and after my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. My reins are consumed within me."

Now, the criticism which appeared in the *Scotsman* regarding this was as follows:—"It is true that they have altered considerably the important passage in Job xix. 26, which has long been a monument of absurd, immature, and conjectural amendment of our forefathers, which now reads, 'I know my Redeemer liveth, and that he shall stand up at the last upon the earth; and after my skin hath been thus destroyed, yet from my flesh shall I see God.' Here the reference to the last day has departed; the interpolated 'worms' disappear, and its reference to the resurrection is gone, and it makes the passage only point to Job's vindication by the *Goel* or Avenger, after his bodily troubles have ceased. But why is the word 'Redeemer' retained, and why is the better though imperfect alternative, 'Vindicator', placed in the margin?"

You see there is a very serious implication here, that the passage we have all along taken as referring to Job's hope of a future life has been misapplied. It is said that its reference to the resurrection is gone. Now, you know there are only two classes of people that are infallible—those are the newspaper critics and the Pope; but if you look at them closely you will see they are ordinary mortals after all, and just as we doubt the assumptions of the Pope, so may we call in question the dictum of a newspaper critic. Let us, however, judge this on its merits; it may be that we have look[ed] at this passage in a false light, and its true meaning may not coincide with the opinions we have had; but, if this does not refer to the resurrection, then by all means let us not apply it to that event any longer.

Let us take up the ground that is indicated. The word "worms" does not appear in the Revised Version at all, but it is evident that *nothing* essential is thereby affected. The critic says that the word "Redeemer" ought not to be in the text, but rather the word we find in the margin—the word "Vindicator." As was read in the passage from the *Scotsman*, the Hebrew word is "Goel" or *Avenger*: but this word is translated both "Avenger" and "Redeemer." Well, what was the Avenger or Vindicator which this man contends for? If you look at the second last chapter of Numbers, you will see what the office of the Avenger was, it is the same Hebrew word, *Goel*. This chapter (the 35th) is entirely taken up with laws regarding murders, and the punishment of murderers, and the privileges extended to those who may have committed murder unintentionally. Read from the 18th verse—"If he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. The avenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him." The "Avenger of blood" is the same word as you read in Job, the "Redeemer." You will find the term the "Avenger of blood" occurs several times in this chapter. It was the office of the nearest relation to avenge the blood of the slain, and now, says our critic, that is the idea which ought to be applied to the passage in Job. Apply it, and see what it does. Is there anything in the history of Job to justify it? Did any Vindicator stand up for Job? The history does not indicate that anything of that sort happened; why then supply the idea? If the passage does not apply to the resurrection, we are compelled to refer it to some event in Job's life, and the Scripture narrative does not supply the blank. Tested in this way—and I think it a most reasonable test—the plea which this man puts forward falls to the ground.

The word "Redeemer" which is retained in this revised version is objected to as not being so suitable to the sense of the passage as the word "Vindicator." Let us see. To redeem is to buy back; that is the primary meaning of the word. It also has a further sense, of rescuing, restoring, delivering. If you wish to see what the primary idea attached to redeeming is, you will find it in Leviticus xxv., where it is applied to the redemption of a field (vs. 25 and 26). Now, his kinsman here is his "Goel"—his redeemer. It was the duty of the nearest relative to buy back the property which was alienated through poverty or otherwise. That was the original idea of redeeming: but it is applied in a much wider and secondary sense in other passages of Scripture. For example, in connection with the exodus *from Egypt* we read in Exodus vi. 6—"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will *redeem* you with a stretched out arm, and with great judgment." This again is the idea, the secondary meaning, of rescuing, delivering: "I will deliver you *from* Egypt." And this is also used times without number in the prophets. For example, in Isaiah xliv. 22, speaking, I believe, regarding the yet future return of Israel and the mercy which shall be shown to that house, we read:—"Thus saith the Lord, thy Redeemer, and he that formed thee *from* the womb, I am the Lord that maketh all things." He calls himself further (in Isa. liv. 5 and 8), "thy Redeemer, the Holy One of Israel."

Now, is there anything unnatural in our applying this sense of the word "Redeemer" in the passage referred to in Job? I think not. Nay, we are compelled by circumstances in Job's life to apply it in that way, because although God restored to him prosperity, although he became increased with cattle and flocks at a later time, and his latter prosperity was greater than the first, it was not because any human relative bought back his possessions, but simply because God prospered him: as he looked for some one to stand up on earth, however, the reference is to a time that is yet to come, when Job shall have his reward.

It is true that the word "worms" does not occur in the Revised Version; but as I have said, it is not absolutely essential to the idea we have had of the passage, supposing it does refer to that great event, the resurrection. Job saw no Redeemer such as his words imply—what was then his expectation? I think that, after all, our ideas in regard to this passage are more natural than those which are sought to be imported into it by the critic I have referred to.

Job was not in the dark regarding the future. We are accustomed to think that the patriarchs did not know very much, and perhaps we carry this a little too far. In Hebrews xi., we have a list of men and women of whom the world was not worthy, who endured much that they might obtain "a better resurrection." Was Job ignorant of these things? I think not. He looked forward to the realisation of that great hope; we do not know what he may have known of the promises to Israel, but he looked for the restoring from the dead. He knew and acknowledged that the affliction that had come upon him was because the hand of God had come upon him, as we read—"have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me," (xix. 21). He recognized that it was from him that those things came, and he looked forward to the morning when weeping will be ended. "Weeping may endure for the night, but joy cometh in the morning." "The triumph of the wicked is short, and the joy of the ungodly is but for a moment." He was like Socrates the heathen philosopher who, when conscious that he was on his deathbed, said—"I have a hope that there is something remaining for the dead; that it will then be better for good than for bad men." Even a heathen philosopher was able to say that, having spelt out a dim hope, by the aid of his consciousness and reason. But Job approached more to what is really the Scriptural hope—he looked for the second coming of the Christ; his salvation and hope were bound up in him. It was a personal Redeemer he looked for.

In this connection I think there is one feature worthy of consideration. It was the duty of the kinsman to become the redeemer, the nearest relative was the redeemer. You remember in the case of Ruth, as instructed by Naomi, she applied to Boaz as her nearest kinsman. But he said, "there is a nearer relative than I am, it is his duty;" but he refused, and so Boaz did it himself. Now it is worthy of being borne in mind that Christ became one of us in order that he might become our Redeemer; he is our elder brother; he became flesh of our flesh and bone of our bone in order that he might "redeem" us, and so we read in Eph. i. 13-14, that we are sealed with the Spirit of promise until the "redemption" of the purchased possession.

He is not only our Redeemer individually, *from* sin and the power of death, but he also has redeemed the world to Himself by his blood. Job, I believe, looked forward to that great fact, that the valley of the tomb is now lightened by hope; that although we go down to the tomb, yet it is not an end to our existence, but that we shall come forth at the call of Him, who is the *Life*, radiant with beauty and clothed with immortality. It is, I believe, the same truth which was beautifully depicted by Victor Hugo the other day before his death, when he said; "The tomb is not a *blind* alley, it is a thoroughfare; it closes with the twilight, to open with the dawn:"—a beautiful thought, and a deep truth. It will open in the glorious morning which shall broaden out into that perfect and eternal day whose brightness shall never be dimmed by the advent of night. We hear the voice of the Lord saying to us,—"Because I live, ye shall live also." I rejoice to think that Job's Redeemer is our Redeemer, and that we have the same hope before us. God knows those that are his, and it is comforting to know that not one of them shall be forgotten in that day when the call goes forth to the grave to give up its dead. Then will Job see his Redeemer and rejoice in his salvation; and then may we also stand before him, victors over the tomb.

"Jesus lives! no longer now
Can thy terrors, death, appal us:
Jesus lives! by this we know,
Thou, O grave, canst not enthral us."

—*D. B. Strang, in Messenger.*

### THE TRUTH CONCERNING RESURRECTION.—PART III.

First the dead in Christ shall rise: then we that are alive shall, together with them, be caught up into the air in clouds, to meet the Lord.—Paul to the Thessalonians.

In the well known passage 1 Thess. iv. 13-17, we have not only information as to the resurrection of the sleeping saints and the changing of the living into the divine nature, but also as to the gathering of the saints unto Christ at his coming (2 Thess. ii. 1). For the comfort and consolation of those to whom he wrote, the Apostle disclosed, "by command of the Lord," the programme as to the appearing of Christ and the great things to take place thereupon, so far as those things relate to the saints. As the unrighteous are not brought from the grave at Christ's coming, Paul takes no account of them: he confines himself to the case of those who shall be "ever with the Lord." Paul regarded it as not proper that the Thessalonians to whom he was writing should sorrow concerning the dead, as others did, people without hope. He proceeds to show why they should not grieve, introducing his remarks by the "For"—of reason (ver. 14). If we believe that Jesus died and rose again, even so we believe that through Jesus God will, with him, bring from the dead those who sleep, even the dead in Christ. Those who suffer with Christ and die with him, shall rise with him and live with him. The "with" implies likeness of doing or suffering, as in Rom. vi. 5, 7, 8, 9; 2 Cor. iv. 14; xiii. 4; Galatians iii. 9; Col. ii. 13, 20. In continuing, Paul begins ver. 15 by another "For," assigning reason, and in effect he says that those saints who are living at the time of Christ's coming—his "presence"—will not have any advantage of those that have fallen asleep. These are the facts Paul had to communicate: from them we might infer that the dead would raise before the living could be introduced to the presence of Christ. "The sleepers will be awakened and so be on an equal footing with them living when Christ come." But going on to give details, Paul begins verse 16 with *ore* (because). In effect he says, "Now this is what will happen; and how it will be done. The Lord himself—with a shout, with archangel's voice, with God's *trumpet*—will descend from heaven, and the dead in Christ will rise before anything else takes place. Then we the living, they that are left over, together with them, shall be caught up into the air in clouds, to meet the Lord." Paul winds up by observing that that meeting having been brought about, the permanent companionship of Christ will be enjoyed by the saints. The language of these verses is obviously literal. If these verses are not literal, then where are there any that are? There is no doubt about the meaning of the *words employed*. As in ancient times God made clouds serve for chariots, so he will again. And as to the air, we know what is meant by being snatched away into the air. Dr. Thomas was in great straits with this verse, and regarded it as one of those things of Paul's writings "hard to be understood." In *Eureka* i. p. 145, he wrote: "Instead of 'caught up in the clouds' we read 'hurried off in the clouds:' so that clouds of saints, by almighty power, will be removed from the east, west, north, and south, where they have been resurrected, 'for a meeting of the Lord' in the territory of his kingdom, the Holy Land." On p. 63 of the same volume we find "exalted to the aerial," and elsewhere we have "political aerial," whatever those expressions may signify. Paul wrote no such nonsense. "Caught up in clouds to meet the Lord in the air" is plain, and it well represents the Apostle's very words. As for the word ἀέριος, it means actual clouds, and must not be confused with αἰών, which is found in Hebrews xii. 1. Dr. Thomas did so confuse it, unfortunately. This passage and 1 Cor. xv. are in perfect harmony. In the latter, at the time of Christ's coming, "in a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible," and the living saints "will be changed" to the same nature. Here, at the time of Christ's descent from heaven, there is "a shout, an archangel's call, and a divine trumpet summons," whereupon the "dead rise, and together with the living are caught up" to the retinue of the returning Christ. The changing is a conforming of the weak and mortal body to a likeness with the glorious and immortal body of Christ (Phil. iii. 20, 21.

Blessed and Holy is he that hath part in the First Resurrection.—John, in the Apocalypse.

As to Rev. xx. 6, we may in just a few words say that that treatment which, after giving sundry definitions of the word μέρος (part), says the unjust rise at the coming of Christ but have no "portion," is a fallacious one, for the scheme involved really requires that we should read "have part" at the time of, or out of, or after, "the first resurrection." What does John write? He tells us he saw thrones, which were occupied by persons exercising judicial functions. Among the occupants he espied those who had been beheaded through bearing testimony to Jesus and keeping God's commandments, and who had not worshipped the beast nor his image, nor received his mark on the forehead or the hand: they had come to life, and they reigned with Christ a thousand years. John goes on to say that the rest of the dead—those who did not come to life and reign with Christ a thousand years—were not raised until after the expiry of the thousand years. With reference to those who lived and reigned, he says: "This is the first resurrection." The first—that interpretation which would obliterate the word "first" by rendering "chief" is a false one—resurrection implies a second, and John tells us of the second, and those who rise then are referred to as "the rest of the dead." The "first resurrection" is made up of "those that are Christ's at his coming," "the dead in Christ," who rise as Christ approaches the earth. This is, in the words of Christ, "the resurrection of the just," the "coming forth into a resurrection of life." "The rest of the dead" are judged every man according to his works." There is not a word about those that "lived and reigned" having been judged. There will never, if revelation is to be trusted, be such an inquisition as Dr. Thomas conceived, and therefore John saw no such thing in his vision. Of those who live and reign, John writes: "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years." Is not this plain? All sharers in the first resurrection are blessed. There is no mention of any *coming in* for a "portion" or "share" at the time of the resurrection, but we just read that all participators in that resurrection are blessed and holy. They live and reign: to do that they must be holy and they certainly are blessed. Let no words be put in Rev. xx. 5, 6, to *nullify* what is clear. Take chap. xxi. 6, and explain the expression "have part in" is appearing there, in the same way as the expression is explained away in *Twelve Lectures* and *Christendom Astray!*

A MISTRANSLATION PERSISTENTLY REPEATED: 2 Cor. v. 10.

Dr. Thomas was compelled to mistranslate 2 Cor. v. 10. On p. 31 of *Anastasis* it is represented that Paul wrote that everyone shall "receive the things through the body, according to what he hath done," etc. Need it be pointed out that what Paul wrote was that everyone will receive according to "the things done through the body." This verse is persistently misquoted in *Twelve Lectures* and *Christendom Astray* as "receive in body." Paul said nothing about "such works, such a body," or "a body according to, or in keeping with, the character of your works." Christ's own friends, when immortalized, will receive reward from him according as they have done while in the body—while on probation—every man according to his work, according to how he has labored or built on the good foundation, whether wood, hay, or stubble, or gold, silver, and precious stones. A serviceable knowledge of Greek grammar would have prevented the perpetration of this false rendering, even although an unscriptural view of the resurrection might have suggested it on a superficial examination of the passage as appearing with italics in the Authorized Version. There is nothing said of "receiving through the body," but we read of receiving in respect of things "done through the body"—while in the body.

CONCLUDING REMARKS.

In conclusion, we warn the reader of these hurriedly-written pages to be on his guard, and see that those who contend for "mortal emergence" do not with words rather than Scripture testimonies enlist his sympathies with a manifestly false doctrine. It is because that doctrine seems to outrage no sense of what men regard as right that it has been received and held by thousands; but the fact that it distinctly outrages Scripture teaching ought to be enough to decide us against it. No judgment stands between the saints and life, any more than judgment stood between their Captain and life. As was the case with Christ, so it will be with them; if they are to be children of the resurrection, their resurrection will be to life, not to a mortal state in order to preliminary judgment. It may as well be added that those who decide against the view set forth in these pages—against the view of the New Testament, as cannot be denied—will so decide simply because Dr. Thomas held the opposite view, and will by implication endorse all his mistakes. Their work is then cut out. Let them show that the Scriptures teach what they hold. If the English New Testament does not, then we will take them on the original, considering the attainment of the truth as the first and foremost thing. Meanwhile, we say that the sense of the original on this subject is well before us in the common translations, and hast is the Revised Version. Readers are also warned against arguments founded on parables, from which more is extracted than they were intended to teach. Then again, a beginning at Matt. xxv. 31-46, will not do. That brings before us a judgment of the nations at the coming of Christ, and the standard by which they are judged is how they have treated his "brethren." Nothing about resurrection; nothing about the duties of the saints. It is an ἀσσὲ that will sit when Christ comes. Matt. xxv. 1-13, is a parable concerning the saints, and its moral is "watch." There is amply sufficient "motive" there. "Be ready continually," so that you may be "taken" and not "left." That is as effective as any fear of judgment. "Motive," arising from error as to resurrection and judgment, is no more required than motive *from* "fear of hell," as that fear is expounded by orthodox horrifiers. See the Revised Version on 2 Tim. iv. 1, which is often misquoted, and be assured that when Dr. Thomas expounded John xx. 17, as recording an "ascent to the Divine nature," he was misrepresenting John. An actual ascent to the Father *is referred to*, and putting several testimonies together, we have grounds for inferring that Christ did ascend to and receive a commission direct from the Father before meeting with his disciples that very evening. "If exaltation to a superior nature" were intended, it would have been expressed. Christ had already risen to immortality. Then bear in mind that those who crucify the Son of God afresh, those who do not abide in the Vine, are no longer "in Christ," and will not be raised at Christ's coming. They will not be raised until "the rest of the dead" come forth. Finally, we assure the reader—and now we can do no more—that the view here set forth and defended finds all Scripture statements on, and references to resurrection, in harmony with it. We may have opportunity of justifying our assurance. As for "mortal emergence," the New Testament must be re-written with a view to exhibiting it, before it will be possible to find it there.—*Jas. W. Thirtle in Truth.*

### A Moment Tells on Eternity.

Rehoboam's decision, taken in a moment (1 Kings xii. 13), produced results which lasted for centuries. When, in his secret heart, he said "Yes" to the advice of the young men, the deed was done and the seed sown. All the rest of his life he was reaping. How many are the illustrations of this all around us. Take the physical world, and see how it stands. You fall on the ice, and in one instant you are crippled for life. One overdose of camphor, and you are a confirmed and tormented dyspeptic. One heavy cold, and rheumatism never lets you go again. One blow in the eye, and the sight is forever extinguished. So, too, other departments of life. The one mistake in business never ceases to hamper the foolish man. Or, the one Sunday excursion proves but the entering wedge, which soon splits open all the man's reverence for the Sabbath, for the Bible, for prayer, for all religion: The seed sown grows and grows and grows, and this tree of evil overshadows the whole life. Men ask, "Does eternity depend on time?" We answer emphatically, "Yes, it does." One choice, with its consequent train of choices, does divide every man's eternity. Is not this cruel? No! Because one good choice with its consequent train of choices may bring eternal joy. And every man has his choice. "Well, how about the heathen?" says the scholar. My friend, never mind about the heathen. I have had men, born heathen, in my Sunday school, who were in the kingdom before many in the school, born in a Christian land. God will care for the heathen; for the Judge of all the earth will do right. You care for yourself, and see to it that, while you waste time debating the question of the heathen, your own soul is not lost. Remember that, while time is short, eternity is long, and that our use of time decides our fate in eternity.—*A. F. Schauffler, in S. S. Times.*

Newcomb, Mich.,

*Editor Restitution:*

I am here on a visit to my daughter, Mrs. W. Williams, once more. Find herein one dollar to renew her subscription. I was surprised to see the notice of Bro. Magruder's death. I did not know he had been so long in feeble health. He was about one year younger than I am. I met him at the Conference in Baltimore in 1876, and could not but be impressed that he was one of the excellent of earth. We shall miss him as an able witness for the truth. He rests in peace, and we need not sorrow as those without hope. I feel old and infirm, and may fall under the power of death soon, but I have no fears, because our beloved Master has triumphed over death, and lives to die no more, and has promised to raise up his children at the last day, when he comes. Blessed day, may it soon come. LEONARD ADAMS.

### Announcements.

The First Quarterly Conference of the Church of God in Indiana, will be held at Plymouth, Ind., commencing Friday, Nov. 13, 1885, and continue over the following Sunday. Brethren, this is your meeting. The friends in Plymouth can entertain all who will come, and are anxious to see a good number present. Let us have a representation from every church in the State, and let the brethren who are isolated come to this meeting and join in the feast of good things the Lord has provided us. If those who cannot attend would write a short letter, telling of the cause of Christ in their locality, of their faith and hope in the promises of God, it would encourage those fortunate enough to be able to attend. Take the matter in hand, brethren, and let us have one more good meeting. The Annual Meeting of the Publishing Association will be held in connection with this Conference.

A. R. UNDERWOOD, Sec.

# THE RESTITUTION.

E. A. CRAVEN, Editor.

Plymouth, Indiana, October 28, 1885.


## STOCKHOLDER'S MEETING.

*The stockholder's meeting of the Christian Publishing Association will be held at the Christian Chapel Plymouth, Ind, Saturday, Nov. 14th, 1885, at 10:30 a. m.*

E. K. BARNHILL, Sec.

THROUGH indisposition from a cold we give little editorial matter this week.

BROTHER E. Hoyt, of Grand Rapids, Mich., states that on account of sickness there will be no Conference at Raisin Center, Mich., this fall.

BROTHER and Sister Woodward were at Mentone, Kosciusko Co., conducting meetings last week. From what we could learn there was a good attendance in numbers, and the prospects flattering to still continue their efforts.

WHILE warlike preparations are being made by the different European Powers—both large and small—*for* contingencies, there has, as yet, been no clash of arms. It seems the first appeal will be made to diplomacy to bring about some kind of an adjustment. The Chicago *Journal* makes the following comments on the present situation:—

Neither England nor France is just now prepared to take an active part in European affairs. France has just emerged from an election that shook the Republican Government to its foundations, and England is in the midst of the most exciting election campaign that it has witnessed in generations, with something like an alarming degree of uncertainty as to the outcome. A country that has just escaped a revolution, and a country on the verge of one are not in a situation to look after the affairs of their neighbors. This will leave the whole responsibility of managing Europe on the shoulders of the three Emperors, and they are not at all unwilling to assume it.

FROM H. L. Hastings we have received Nos. 16 and 17 of "The Anti-Infidel Library." The title of the first is "Israel's Messiah," and of the second, "Israel's Greatest Prophet." Both these are instructive pamphlets, issued in neat style, at five cents each.

FROM the Messrs Harper we received a copy of their *Journal for Young People*, which is wholly of a literary character well adapted to entertain and instruct the class of readers for which it is designed. A large weekly at $2.00 a year.

## News Items.

CALCUTTA, October 26.—Lord Dufferin, the Viceroy of India, has received orders from the home government for the immediate dispatch of troops to Burmah.

PARIS, October 26.—The *Voltaire* publishes an interview with the Burmese delegate, in which the latter says, in finding M. De Freycinet, the French Foreign Minister, would refuse assistance to Burmah in the event of a war between Burmah and Great Britain, he advised King Thoebaw to submit to the demands of England.

The Chinese Government has decided to make haste in building railways throughout the Empire, for which purpose a vast amount was recently borrowed in Europe.

Three thousand Frenchmen have died from cholera in Tonquin within the last nine months.

PARIS, October 26.—Dispatches from Perigueux, the capital of the Department of Cordogne, state that a frightful accident has occurred at the Chanceiade quarries, near that town. While a large body of workmen were engaged in taking out stone the quarries suddenly caved in, destroying a village situated on the ground above the stone pits, and killing a large number of persons. Many are buried in the ruins, and it is doubtful if any can be rescued in time to save their lives. Troops were sent to the scene of disaster to engage in the work of relief.

A Russian paper states that the Russian Government has been trying to persuade the Amir of Bokhara to cede the district of Kerki, lying on the south side of Amu Darie for a compensation of 3,500,000 rubles. But the Amir demands as the price of the cession the restoration of the holy city of Samarkand, where for over 1,100 years the rulers of Tashkend and Bokhara have been buried. It is not expected that the Amir's proposal will be listened to.

## Miscellaneous.

The settlers of Arizona and New Mexico have, by organized and energetic warfare, driven the hostile Apaches out of those Territories across the Mexican border, and the murderous savages are now committing depredations and spreading terror throughout Northern Mexico.

GOING TO JERICHO.

The Russians have made Jericho a delightful winter resort, and the injunction to go thither is no longer disrespectful. The beautiful spot, around which cluster some of the most sacred associations of the Christian world, will probably become a fashionable watering place if access to it is facilitated by the opening of the proposed railway route between England and India, through Northern Africa from Tangier to Cairo, and thence along the Euphrates valley and the shore of the Persian Gulf, quick trains covering the distance between London and Bombay in nine days.—*Paterson (N. J.) Guardian.*

The last step in making both sides of Niagara Falls free to the public will soon be taken. The commissioners appointed, under the act of the Ontario Legislature, to make arrangements for opening a park on the Canada side of the Falls have decided to buy 118 acres of land for the purpose extending about two and a half miles along the western bank of the river, reaching to the head of the rapids. Several islands will be included in the park. An appraisal of the land is to be made at once and the work of making the park will soon begin.

THE RABINOWITZ MOVEMENT.

The Jewish-Christian movement in Southern Russia, under the leadership of Joseph Rabinowitz, continues to make progress. The material condition of the Jews in Russia, according to the original thirteen theses of the society, cannot be improved unless it is preceded by an improvement of the moral and spiritual status of the people. "In order to bring to rights the moral condition there is need," they say, "of deep-seated renewing of a spiritual regeneration. We must throw away our idols, the love of money as such, and in its place must make at home in our hearts the love of truth as such and the fear of evil as such." Another of the theses says it is vain to seek a refuge by emigration to the land of Israel. Jesus of Nazareth is proclaimed in the document to be the only helper and physician capable of effecting the regeneration that is needed.

QUEEN VICTORIA'S JUBILEE.

The Queen of England will, if spared, enter her year of jubilee in June next. Lord Brayo suggests that for celebrating such an event long preparations should be made throughout the empire. He says that when George III. entered the fiftieth year of his reign debtors were freed from prison, processions, attended by the king in person, were made to St. Paul's, and the celebration was renewed with extraordinary splendor in India the following year. He adds, "Next year will be the 300th anniversary of the condemnation to death of Queen Mary Stuart by the last of our English Sovereigns—Elizabeth. Since Elizabeth no monarch of purely English blood has occupied the English throne; while, on the other hand, the line of Mary Stuart has never ceased to be sovereign until it has become most precious to us in the person of that great woman and great ruler, our present Queen."

BALLOONING.

Alfred E. Moore, of Winsted, Conn., made a forty-six mile journey in thirty-five minutes in a balloon, the 24th of September. The trip was made at an average of 6,000 feet above the earth, and from this altitude, he could see the cities of Hartford, New London, New York, New Haven, and Bridgeport, like mere dots, through the glass. In speaking of his experience, he said: "Balloons in descending, frighten the crows and poultry terribly. Going over farm-houses, I never heard such a racket in my life. When you are far up and above the clouds, the awful silence is terrible. You can hear the watch tick in your pocket, and the snapping of a straw hat will make you start. The rushing of blood through your whole body is an experience you wouldn't care to have lost. There is no sensation of moving along, when, perhaps, you are going at the rate of a mile a minute, and everything is as still as death."

NIAGARA FALLS RECEDING.

The new surveys of Niagara Falls have led to a revision of Sir Charles Lyell's estimate that they had been thirty-five thousand years in cutting the gorge back to the point at which they now fall over the face of the cliff. It appears that the Canadian Falls cut back about 4½ feet per annum, while the American Falls, with a smaller volume of water, carry on the erosion at a rate of less than one foot per annum. Estimating from this data ten thousand years seem sufficient to account for the erosion, and it is not improbable that the wearing away was done more quickly in earlier times than at present. The present rate of erosion is definitely known from surveys made in 1842, 1875 and 1883, but the difficulty is to tell what conditions existed thousands of years ago that may have modified the rate of erosion.—*Philadelphia Ledger.*

A CHILD CARRIED OFF BY AN EAGLE.

A dispatch from Toronto says that on Saturday evening, while the wife of Jean Baptiste Romilly was feeding her fowls, near the village of St. Vincent de Paul, a large eagle swooped down and bore off her two year-old child in its talons. The neighbors turned out with shot-guns, but the eagle got to the top of a barn a mile distant, and was seen to strike the child's head several times with its beak. By this time the bird was frightened away, and the child's body recovered. Life was extinct, a hole having been made in its skull and a portion of the brain devoured.

BEAU NASH AND JOHN WESLEY.

Beau Nash ruled as king and master of ceremonies. Established rules were not permitted to be broken by royalty, and his authority extended to buildings, charities, streets, and town at large, as well as to the baths. The immense assembly-room was filled nightly with the votaries of mirth. Fun and frolic held high revel. The Bathonian King lived in splendor. When he appeared in public it was in a chariot drawn by six grey horses, accompanied by a retinue of attendants on foot and on horse, bearing French horns and other instruments of music. The vain Nash was arrayed in lace and costly apparel. One recalls the itinerant Wesley, amid his world-parish wanderings, eternity written on his brow, this world no place for trifling, coming to riotous Bath complaining how hard it is to make the gospel simple enough for the rich and great. Meeting the lordly Nash on the narrow street, the King of Bath, disdainfully says: "I never give the wall to a fool," Mr. Wesley blandly saying, "I always do," as he turned aside. Beau Nash died in 1761. A bust and portrait preserve his memory and his mien. He died in old age, forsaken and derided.

## Selections.

### Those Clever Greeks.

If a tapering monument, like that on Bunker Hill or like the obelisk in Central Park, were made with perfectly straight sides it would look to us—for, you see, we really cannot trust our own eyes—as if it were hollowed in a little, or, as we should say in a more scientific language, its sides would appear concave. Those clever Greeks, who did so many marvellous things in art, thought all this out, and made their architecture upon principles so subtle and so comprehensive that we have never been able to improve on them since. They found that their beautiful Doric columns, if made with straight sides, had the concave effect of which I have spoken; and so, with the most delicate art in the world, they made the pillar swell a little at the middle, and then it appeared exactly right. This swelling of the column at its middle was called *entasis*. Of course it had to be calculated with the greatest nicety, and was naturally so very slight that it can only be detected by delicate measurements; but it added greatly to the beauty of the columns and to their effectiveness. Then the lines which were to look horizontal had to receive attention. If you look at a long perfectly level line, as the edge of a roof, for instance, it has the appearance of sagging towards the middle. The Greek architect corrected this fault by making his lines rise a little. The front of the Parthenon, at Athens, is 101 feet 8½ inches long, and in this the rise from the horizontal is about 2½ inches. In other words, there is a curvature upward that makes it a little more than two inches higher in the center than at the ends, and the effect of this swelling upward is to make the lines appear perfectly level. Indeed, this same Parthenon—the most beautiful building in the world—when delicately and carefully measured was found to be everywhere made a little incorrect, so that it may appear right, which is certainly what may be called an architectural paradox. The graceful columns, which seem to stand so straight, are made to lean inward a little, since if they were perfectly true and plumb they would have the effect of leaning outward. The pillars at the corners slant inward more than the others, and everywhere the corners are made to look square by being in truth a little broader angled, and the lines are curved in order that they shall appear straight to the eye.—*St. Nicholas.*

### Value of Religion.

The worst kind of religion is no religion at all; and those men, living in ease and luxury, indulging themselves in the "amusement of going without religion," may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who but for Christianity might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French revolution. When the microscopic search of scepticism, which had hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when sceptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move hither and then ventilate their views. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*James Russell Lowell.*

### BAGDAD.

A city of over one hundred thousand inhabitants, with no place of public resort, where every house resembles a fortress or a prison, the ponderous doors opening upon narrow, gloomy lanes winding between grim, bare walls, and creaking heavily on their hinges, to reveal the low, dark, vaulted entrance that leads to the courtyard inside, sometimes picturesque enough with pillared verandas and arabesque lattices, but always rambling, uncomfortable, inconvenient, uncared for, to English ideas of what a man's home should be—a city where the luxury of a wheeled conveyance is unknown; for who could drive anything that goes on wheels in lanes six feet wide that twist round every house corner, and where the mud lies ankle-deep in winter and dust darkens the air in summer? A city through the midst of which flows a mighty river, on which the traffic is carried against wind and stream by men harnessed like beasts, on which the only native boats for pleasure or profit are on the same model and no better in construction than the coracle of the ancient Briton, on which foreign enterprise has placed steamers which have to contend against every device and delay known to the crafty Ottoman. A city unrivalled for position and fertility of soil, environed by desert which might be made to blossom as the rose, the centre of trade for a whole continent, yet sunk in decay and poverty where 80,000 Jews contend in a struggle for existence, with twice as many others. Orientals not less supple, wily, patient, and persevering than themselves, in a city where poverty and oppression have sharpened every man's wits. A city that might sit enthroned as a queen upon the waters, heir and daughter of mighty Babylon and the later splendors of Madain, Seleucia, and Ctesiphon, now grovelling in the dust amid the ruins of a long forgotten former glory. Such is Bagdad of to-day, the city of Haroun-al-Rashid, the familiar home of Sinbad the Sailor and the other worthies of the "Arabian Nights."—*Saturday Review.*

### Egypt and Babylon.

The ultimate fates of Egypt and Babylon, as represented to us in the Scriptures, offer a remarkable contrast. Babylon is to become heaps' (Jer. l, 37); to be 'wholly desolate' (Jb. l. 13); 'not to be inhabited' (Isa. xiii. 20). Egypt is to be 'a base kingdom' (Ezekiel xxix. 14); 'the basest of the kingdoms' (Ib. verse 15); but still to remain a kingdom. It is not 'to exalt itself any more above the nations;' it is to be 'diminished;' it is no more to have any rule over the nations, (Ib.), or to be 'the confidence of the house of Israel.' But it is to maintain a certain position among the powers of the earth, a certain separateness, a certain low consideration. Now this is exactly what has been the general position of Egypt from her conquest by Cambyses until the present day. . . . A veil hangs over the future; but so far as human sagacity can forecast, there seems to be little likelihood of any vital change in her condition. With peculiar characteristics and an isolated position, she must almost of necessity maintain her separate and distinct individuality, even though she becomes a dependency on a European power. On the other hand, she has exhibited under recent circumstances no elements of greatness, and remains emphatically 'a base kingdom'—if not even 'the basest of the kingdoms.' There seem to be no elements out of which her revival and reconstitution as a great kingdom could be possible.—*Rawlinson.*

### The Feverish Hand.

It was Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed, at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all what lay before her. It made her "feel like flying." Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her hand a moment; "let the work go, and rest yourself; you'll find it pays."

"Just like a man!" thought the mother. "Why, I have'n time for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words: "And he touched her hand, and the fever left her: and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait until later in the day—the parlor might be a little disordered—she must feel his touch! She knelt, and he whispered; "My strength [not yours child,] is sufficient. . . . As thy day so shall thy strength be. . . . My yoke is easy [this you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition] take my yoke upon you and learn of me. . . . Ye shall find rest."

The day was no brighter, the work had still to be done, but the fever had left her, and all the day she sang, "This God is our God, my Lord and my God."

It is true, that when the friends came to lunch, there had not been time to arrange the parlor, and no fancy dishes had been prepared for the table, but the hostess heart was filled for them as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord (not hers) and would glorify him. Later on, when the two sat together, she told who had cured her fever, and said, quietly, "I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again and again to him, that he may touch our hands lest they be feverish and so we cannot minister, in the highest sense, to those about us.—*Christian at Work.*

### Canon Farrar on the Doctrine of the Atonement.

NEW HAVEN, Ct., October 21.—At the Episcopal Church Congress last evening Canon Farrar spoke clearly and forcibly. "The doctrine of the atonement," he said, "is the key to the Christian faith. Its truths declared the reconciliation of man to God. Errors have arisen from theological subtleties, and sometimes the name has been given to some systematic theory of an atonement, but the belief set forth in the Scriptures is the real doctrine of the atonement. I say at once, and without fear of contradiction, that no theory of the atonement, no scholastic explanation of the atonement, has ever been accepted by all creeds, or can put forth claims to catholicity." Canon Farrar closed by saying that nothing but failure has ever or can ever come of the effort to fathom God's nature by man's measure; but the infinitely blessed results of the atonement we know. They are the joys of our thanksgivings and of our life.

## Communications.

### Have Faith in God.

Without faith it is impossible to please God. What is it to have faith in God. Merely to believe he is able to perform whatsoever we ask, or to believe that there is an all-wise, all-powerful, all-merciful Creator? The devils believed and trembled. We are required to believe more than this. Christ says, Let not that man think he shall receive anything who asketh doubting; whatsoever ye ask in my name believing, ye shall receive; and again, If ye have faith as a grain of mustard seed, ye might say unto this sycamore tree, be thou plucked up by the roots and be thou planted in the sea, and it should obey you. Some say they believe the Lord will answer prayer in regard to salvation—saving of souls, but as to our bread and butter, or in regard to our everyday matters, he does not trouble himself. Why then did he when teaching his disciples how to pray tell them to say, Give us this day our daily bread, and lead us not into temptation, but deliver us from all evil? Are not these everyday affairs? as a brother once said, he believed our prayers would be answered when the Lord came, not until then. Are we to wait until then for our daily bread? James says, Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him. The effectual fervent prayer of a righteous man availeth much. I for one feel to say, Blessed be the Lord, and bless his holy name, for his goodness and mercy to all those that trust him. I had been a great sufferer, for many years with a complication of old chronic diseases, had spent a great deal with doctors and for medicine, but could get no relief, but was gradually growing weaker in mind and body, and in my agony I prayed to be healed, but my prayer was not a prayer of faith. I tried to exercise faith and thought I did. I said to the Lord, Why wilt thou not heal me (overlooking the love of God, and his willingness to heal.) Lord I believe thou art able to do all things, but in my heart I was doubting that he would do it, for I was still taking medicine, still trusting to the arm of flesh, and it came to me in the still hours of the night, Faith without works is dead. I made up my mind that I would show my faith by my works, and that I would ask believing. Whatsoever ye ask, if ye believe ye shall receive it, ye shall have it. I got up the next morning, dressed and took all my medicines, put them away, and gave all up to God, and from that day began to amend rapidly. Blest and soreness all left my side, and strength came rapidly back to me, and some serious symptoms pertaining to the heart, that threatened immediate death were, from that day relieved. And again Jesus says, If ye shall ask any thing in my name I will do it. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. O, brothers and sisters, is it not worth our time and attention to strive to live a Christian life, even for the present help, say nothing of the future blessings that shall follow when this short uncertain life is over, and our Savior comes to make up his jewels. If we could only realize and appreciate the innumerable blessings daily showered down on our unworthy heads by a kind and loving Father, who is far more willing to give good gifts to those that love and serve him, than we earthly parents are to give good gifts to our children, would we be so ungrateful as to live in open rebellion to his laws, and wishes, as many of us do? Even some of us that profess to love and serve him, would we do it if we could realise what he is doing for us hourly? I think not. Oh, let us strive to do his will, and the blessing will be ours. He that endureth unto the end the same shall be saved. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

NELLIE E. HILL.

### IN MEMORIAM.

We are under the painful necessity of recording the death, on the 17th inst., of our much esteemed and beloved Brother Herbert S. Miller, at the age of 25 years. His disease was typhoid fever. He was a young man of unusually bright promise, and universally respected by all who knew him. He was intelligent in the Scriptures, and a strong believer in the gospel of the kingdom of God and eternal salvation at the second appearing of Jesus, having been baptised into Christ for the remission of sins, at our Conference at Woodland, several years ago. He was active in every good work, being a leader in the cause of temperance, Bible class, and Church of "the waiting ones," in Mendon,—taking the place of his lamented father, Brother E. Miller.

After several years of faithful and efficient service as clerk of our Conference, he was unanimously re-elected at our annual meeting last June. We regard his loss to us all as irreparable. He was the "only son of his mother who is a widow," on whom she depended in her declining years. But she sorrows not as those who have no hope. But as God brought again from the dead our Lord Jesus Christ—the Great Shepherd—so he will bring, by the first resurrection, her beloved parents, brothers, husband and darling son from their deep sleep in Jesus, when there shall be a glorious reunion in the kingdom of God, after "death is swallowed up in victory." Brother L. O. Chase preached a very appropriate discourse from Job xvii. 15, "Where now is my hope?"

E. HOYT.

P. S.—The enclosed testimonial was received from the Church at Woodland just before the funeral. Please print in connection with the above.

E. H.

WOODLAND, Mich. Oct. 18, 1885.

This morning we learned the sad news of the death of Brother Herbert Miller. And in our sadness our minds are carried back a few years when we saw him buried with Christ in baptism, gave him the right hand of fellowship, and listened to a touching exhortation given him by his father. Since that he has been with us from time to time, and by his faithfulness, zeal, and noble traits of character, we have learned to love and honor him. And in his death the church suffers great loss. We as a church, extend our heartfelt sympathy to the friends so sadly bereaved, and especially to the widowed mother, who was hoping from him a strong and willing arm to lean on in her declining years. But let us be comforted. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. He over whom death hath triumphed, will, when Jesus comes, triumph over death and come forth from his grave glorious and immortal.

From the Church at Coats Grove, Michigan.

## Sententious.

The godly never outlive their usefulness; therefore let the aged take heart.

The best time to show respect and affection for good men is when they are alive and can be cheered by tokens of such regard.

Learn from nature not to divide your energies unduly. Her compromises frequently look like failures. The land is good for men to live on; the sea is good for fishes to live in; but a sea-marsh is good for neither, being too wet for men, and too dry for fishes.

In the still air the music lies unheard,
In the rough marble beauty lies unseen,
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.

Great Master! touch us with thy skilful hand,
Let not the music that is in us die;
Great Sculptor! hew and polish us, nor let,
Hidden and lost, thy form within us lie!

Make no question what can God do, for he can do anything but to deny himself, and cease to be Infinite; these he cannot do. Remember always that God's glory is the chiefest good man's life—yea, man's salvation is to be set behind it, which made Moses to wish rather to have his name blotted out of God's book, than that God should be dishonored.—*Henry Scudder.*

"A bruised reed he will not break." The shepherd's pipe that somebody has trod upon, cannot be made to sound; you cannot bring a note from it. But the Great Master can give it into his hands and let him make melody with it. Your poor, feeble frame, how gently he will use it, and, in spite of all its weakness, make it sing to his praise.—*E. W. Moore.*

Bless God for what you have, and trust God for what you want.—*Mason.*

# Poetry.

## IN THE SECRET OF HIS PRESENCE.

In the secret of His presence
How my soul delights to hide!
O how precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low;
For when Satan comes to tempt me
To the secret place I go.

When my soul is faint and thirsty,
'Neath the shadow of his wing
There is cool and pleasant shelter,
And a fresh and crystal spring;
And my Savior rests beside me,
As we hold communion sweet;
If I tried I could not utter
What he says when thus we meet.

Only this I know: I rest Him
All my doubts, and fears, and fears;
O how patiently he listens!
And my drooping soul he cheers!
Do you think he never whispers
What a false Friend he would be,
If he never, never told me
Of the sins which he must see.

Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath his shadow;
This shall then be your reward.
And whene'er you leave the silence
Of that happy meeting-place,
You must mind and bear the image
Of the Master in your face.

—*Ellen Lakshmi Goreh, a Native of India.*

# Selections.

## THE PRESBYTERIAN CONFESSION.

From the October number of *Words of Reconciliation* we learn what resulted from the overture proposed to the Presbytery of West Jersey by L. C. Baker, the Editor of the above named paper, in respect to a revision of its Standard Creeds on certain doctrinal teachings regarding the doom of the finally impenitent. As we conclude that our readers would like to learn what action was taken upon the matters submitted, we give the Editor's own account of the proceedings.

### OVERTURE REFUSED.

The Presbytery of West Jersey, at its recent session, refused to adopt the overture we had proposed, by which the General Assembly was requested to take action looking toward a revision of the Eschatology of the Westminster Standards. The matter however, was calmly and temperately discussed. A motion to indefinitely postpone, which at first was about to prevail, was overruled, and the brethren wisely and kindly gave it a patient hearing. Three ministers spoke warmly and earnestly in its favor. Several were heard against it. And yet, in our judgment, an important advance was made toward the end in view.

For first it is something to be noted and to be grateful for that so serious a proposal, (by some regarded as revolutionary), to induce the Presbyterian Church in these United States to revise its Confession, was not at once thrown out of court, but that it was discussed in a calm and kindly spirit. There was no bitterness nor denunciation. There was the recognition that the call for such action based itself upon too strong grounds to be denied a hearing. Indeed, to our mind, the arguments used against it were virtual admissions of its necessity. These arguments were mainly:

1. The obscurity of the object involved, and the difficulties which would arise in opening it up of attaining accurate definitions. There seemed to be a repugnance to all attempts to state these doctrines in any terms more precise than those in which they are presented in the Scriptures. But those who used this argument seemed to strangely forget that these doctrines in our Confession are now most severely and rigidly defined. The very question raised by the Overture was as to whether those hard and rigid formulas, framed two centuries and more ago, are to be always adhered to as containing all the light which God has granted to his church in these last days, and as to whether, if men's consciences are to be bound as they are now, by subscription to creed-statements, these are the ones which should continue to bind us.

2. But, it was argued, a large liberty of private interpretation is already allowed in the church. Brethren maintained that, by the fusion of the Old School branches, the *ipsissima verba* theory of subscription was discarded; that we were now permitted to accept the standards in the spirit and not the letter, and for substance of doctrine, without accepting necessarily all their verbal statements. Under this head, we were both pleased and grieved by what was said. We were glad to hear several speakers declare their right and purpose to go directly to the Word of God for the matter of their preaching, to which they were directed by the Standards themselves. We were pained, however, at the assumption which this involved, that we, as a church, are thereby relieved from strict responsibility to bring our public and authorized testimony upon these great points into the closest harmony with the teachings of the Bible, and to make them express the fullest measure of light which God may grant to his church from time to time. Better that the church should not speak at all upon these tremendous problems of man's destiny, but point her ministers and people to the Word of God alone for light, than that she should speak in the discarded language of a past age, and terms which her official teachers can no longer comply without hesitation and apology.

3. But the chief objection urged to the Overture was that the discussions provoked by the attempt would be unprofitable, and would tend to divert the minds of our ministers and people from the church's great business of saving men. We cannot fathom, it was claimed, these mysteries of the future. We do know that men all around us are in dire need of a saving knowledge of Christ, and that a dreadful doom awaits them in the life to come if they reject him. But this argument, with all its apparent strength and plausibility, rests upon the wrong assumption that it is the church's first business to gather sinners into her fold. A careful reading of the New Testament will show that her first business is to perfect herself. If she were, in doctrine and life, a perfect witness for God, her power to draw men to him would be seen apparent. Still further, the argument overlooks the fact that we are responsible to hold up before men, not merely Christ, but the true Christ. Who and what is the God to whom we invite them? We are bound to see that we do not distort his Image, pervert his truth and misrepresent his character and ways. It is by the knowledge of him that men live, that souls are born again and sanctified and furnished unto all good works. Men become like the God they love and worship. If they think of him as unjust or harsh and cruel in his ways, they cannot themselves become upright and humane and forgiving. We much regret therefore that, where there was so much tacit admission of the justice of this proposition and so little to urge against it, the Presbytery did not act upon it more worthily. We were grieved that it did not take a higher view of the church's responsibility, as God's appointed witness to men, to be perfectly truthful and honest in their testimony. If in any department she is bound to speak with all gravity and sincerity, with sound speech that cannot be condemned, she is surely bound to speak so here. No considerations of expediency, or of temporary ease and prosperity, ought to weigh a moment against the vast interests of the truth involved. Nor ought God's ministers be compelled to cramp the larger views which he has been giving them in these last days within the narrow confines of traditional barriers which served well in a former age, but which many of them have learned to see beyond. Still less ought they to be found seeking to put meanings into those old words which they were never meant to express.

And yet, as we have said, there was much that was gratifying in this attempt and in the discussion it called forth. It revealed a growing spirit of tolerance in the church, and an increasing willingness to entertain the idea of change. Even a few votes, given under the adverse pressure of such a position, means something. And this spirit will grow in the church because it is of God. Men in whom his Spirit dwells, if their position is a false one, will sooner or later discover it and speak out against the policy that would compell them to remain there. Men of intellectual honesty, and who desire to preserve a conscience void of offence before God and man, will not be always content with a bed so short that their honest opinions cannot stretch themselves upon it. Men of large-heartedness, as we know the brethren of that Presbytery to be, and there are many like them throughout the church, who believe, for example, as several of them on the floor confessed, in the salvability of exceptionally devout heathen, will come to see, with Dr. Prentiss, that there are wider operations of God's grace than are provided for in any of our "more human schemes and formulas," and that if these formulas stand in any way between us and the full light of Heaven, they must needs be changed.

We cannot close without expressing our thanks to the brethren of that Presbytery and to the God of all grace from whom all good comes, for the courtesy and brotherly kindness we received at their hands through this discussion, and for their charitable forbearance with our conscientious differences. This feeling expressed itself in the unanimous adoption of a resolution that "While Presbytery is constrained to reject the Overture offered by the Rev. Mr. Baker, it nevertheless would express its entire confidence in the integrity of his convictions and the honesty of his purpose."

## CURRENT HISTORY.

### PERSIA'S RULERS.

The Government of Persia is an absolute monarchy. There is no Council or Assembly. The reigning Shah is Hasirid Deen, the support of religion, meaning the Mohammedan religion. He is the supreme ruler of the land. He ascended the throne on the death of his father, Oct. 20, 1848. He has therefore reigned, on the 20th of this month, just thirty-seven years.

He is the best Mohammedan king that Persia has ever had to rule over her people. He has introduced more improvements in the country than any other prince, and is best disposed both toward his own people and to foreigners. He began to reign in his eighteenth year; he is therefore fifty-three years of age. He is a person of medium stature, full form, shaven face and prepossessing appearance.

He is the author of several books of travel, and encourages learning and literary men. Has established a successful postal service, many lines of telegraph, a flourishing college at Teheran, and is prevented from constructing railroads by the prejudices of the priesthood in part, but especially by European diplomacy. England is opposed to any railway in that country which would be run in the interest of Russia, and therefore discourages capitalists from investing in that country. On the other hand Russia is opposed to the construction of any road which will benefit anybody but Russia.

The sons of the Shah who appear in public life are the Zillah Sultan or shadow of the king. He is not the heir to the throne, not being the son of a covenanted wife and princess. He has great power, however, being governor of the greater part of southern Persia.

The second son, called Valeakht, or heir to the throne, resides by custom in Tabriz until he shall ascend the throne. He has the government of Azarbijan.

The third son is Nathe Sultan, or agent of the king. He is now in command of army and police, and is a courteous and kindly disposed young man of rather progressive tendencies.

The government of the country is by governors of provinces, appointed by the Shah and removed at his pleasure. For the most part these are intelligent men and kindly disposed to foreigners and to missionaries, and desirous of seeing their country improved; but they are under the power of a corrupt religious system and in fear of the religious superstitions of the people and the prejudices of the Mullahs.

As there are no treaties between Persia and other nations touching religious affairs, the rights of missionaries are not defined; and though somewhat may be claimed on general principles, yet under God they are practically dependent upon the good-will of the king and governors. By ill-will the king and governors can put many obstacles in the way of the work.

It is now clearly settled by repeated trials and orders that the people of all the different sects and races in Persia are entitled to fullest religious liberty and may change their faith and worship according to their own convictions, except Mohammedans and the children of Mohammedans; for them there is no admitted right of private judgment or change of religious worship. By the law of the koran and the common law of the land a Mohammedan who abandons the faith of his father must suffer death; but the death-penalty has not been inflicted, other expedients being thought sufficient. Yet many Mohammedans attend regularly Christian religious worship, and some have become Christians. Pray that the heart of king and governors may be turned to the Lord, and that all who seek the truth may enjoy protection.—*James Bassett, in New York Observer.*

### THE ANNEXATION OF BURMAH.

There is a strong probability that England will at once proceed to enlarge her possessions in the East by the annexation of Burmah. This step seems necessary on account of the frequent troubles between Burmah and the Indian government and the disturbances caused by Burmese intrigues in surrounding States. Several districts formerly belonging to Burmah have been seized at different times by the British. A strip of territory along the Bengal coast was taken in 1826, and another, including the delta of the Irrawaddy River, in 1852, thus completely cutting off the unacquired portion of Burmah from the sea.

Independent Burmah is an absolute despotism, and Theebaw, its present ruler, is a fair type of a monarch of barbarous instincts and unrestrained authority. The people are regarded as the property of the king, and may be called to any service which he requires at any time. None may leave the country without the royal permission. The laws are arbitrary and severe, and the treatment of criminals is barbarous. For serious crimes the punishments are beheading, crucifixion and breaking the limbs. For lesser offences, whipping, imprisonments and fines. Torture is used in trials, and jailors also practice it to extort money from prisoners.

The social and religious condition of the people is at the lowest ebb; the schools are nearly all in Buddhist monasteries and the teachers are priests. The country has a population of about four millions, nearly all Buddhists. Owing to the jealous, if not hostile, character of the government, Christian missions in Burmah proper have not been very successful. The China Inland Mission established a station at Bhamo, in the northwest, about nine years ago and has met with some success. It was before any part of the country came into the possession of England that the Apostle of Burmah, Dr. Judson, began at Rangoon the glorious work for Christ which, in that part of the country, has gone on with little interruption to the present day. The history of the Baptist missions on this peninsula is one of the most wonderful in the record of gospel work in foreign lands. The Baptists entered the country in 1813, and for more than forty-five years were the only Protestants in the field. For over sixty-five years they had but one colleague. Up to the present time there are but three Protestant missionary agencies, besides the Baptists, which work for Burmah or its people. The American Baptist Missionary Union is the only society, besides the China Inland Mission, which is now at work in independent Burmah.

All that the country needs for its prosperous growth and development would seem to be an infusion of Christianity and a better and more enlightened government. Burmah has abundant natural resources and unequalled facilities for internal as well as foreign commerce. The country is rich in minerals, having gold, silver and lead in great abundance, besides rubies, emeralds and sapphires. It has immense forests of teak and stores of marble and petroleum. France is the only foreign power having territory in the neighborhood and the only government that would be likely to offer any serious objection to the extension of English rule in this direction.—*N. Y. Observer.*

# Youth's Column.

## The Love of God.

Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet look dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down, and watching us below.

And as feeble babes that gather,
Tears and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best,
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

Oh, great heart of God! whose loving
Cannot hindered be, nor crossed!
Will not weary, will not even
In our death itself be lost!
Love divine of such great power,
Only mother's know the core—
Cost of love, which all love passing,
Gave a Son to save the lost.

## "I Will Give Nothing."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi. 24.

A minister soliciting aid toward his house of worship, waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?"

One said, "I will give all my pocket will furnish."

Another observed, "I will give half of that I have in my purse."

The third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket-money was in comfortable circumstances; but the third, who had indignantly refused to assist and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of this article. And there are plenty of parallel texts and facts.

## A Big Family.

The sun is the head of a wonderful family, which he rules absolutely and beneficiently. This family is composed of the planets and their moons, the planetoids or little planets, the comets and the meteorites or shooting stars. Rushing through space at the rate of probably over a thousand miles a day, the sun carries all the members of his family with him, or, rather, keeps them circling round him with intense velocity. At the same time, the sun revolves or spins round on his own axis once in about twenty-five days. The planets revolve in a similar manner each round its own axis, while they are whirling round the sun, and with the sun probably whirling round some distant but unknown center of gravity, and all the time the moons are circling round the sun. What a wonderful complexity of motion, yet all is kept in harmony so perfect that astronomers are able to calculate to a minute, not only the time when the sun appears to rise or set, but even the time at which an eclipse of the sun will be caused by the moon coming between us and it. The planets differ from each other very much in size and rapidity of motion, and in their distance from the sun. Jupiter, for instance, is about 1,500 times as large as the earth, and four times as far from the sun; yet Jupiter, big as he is, turns round in ten hours, so that his day is only five hours long. The farthest planet, Neptune, is about 3,000,000,000 of miles from the sun.

The sun is about 91,500,000 miles distant from the earth, on an average (he is 3,000,000 of miles nearer us in winter than in summer). It would take a limited express "airline" train, going sixty miles an hour without stopping, one hundred and seventy-three years to reach the sun. Yet, even at this immense distance, the sun is able to exert a power over our globe which keeps us swinging round him like a stone in a sling. This is done by the force of gravitation, and indicates the enormous weight of the sun in proportion to that of the earth.

### A COMPARISON.

The sun's diameter is over one hundred times as great as the diameter of the earth. Suppose the earth reduced to the size of a large pea, say a quarter of an inch in diameter, the sun, to be in proportion, would be represented by a large pumpkin, twenty-five inches through, or six feet three inches in circumference. The large planet, Jupiter, would, on the same scale, be the size of a large orange, two and three-quarter inches in diameter, while our moon would be scarcely larger than the head of a pin. Even these figures do not, however, give a just appreciation of the size of the sun. Perhaps we can form a better idea by remembering that though the earth is twenty-four thousand miles in circumference, it would take twelve hundred such bodies rolled into one to make a globe the size of the sun.

Our young readers should try to remember these remarkable results of study by astronomers.—*N. Y. Witness.*

*Dear Children:*

Let us tarry a little longer in the beautiful garden, which the Lord planted, for directly in the midst of it, there grew two trees, the eating of which, developed the destiny of all the human family, and was called the tree of life. The other, the tree of the knowledge of good and evil. All trees have an intestine motion, or circulation, growing out of the earth by means of warmth, and water, being a symbol, or representation of life commencing in germ form, and unfolding by degrees. These two trees seemed to have gained their vigor in the same natural way, perhaps the appearance of the fruit of the tree of life was not so inviting to the eye as that of the other, as the gardener's wife said the tree of the knowledge of good and evil was pleasant to the eye, but around this tree God had encircled a law. "Thou shalt not eat of it, lest ye die." The Lord God made the happy gardener and his wife, free will agents, to do what their willing minds prompted them to do, and as they were created to live by eating, the Lord wanted them to develop character in this act, they could have formed no character, without God had given them a divine law, and this was to be their instructor to teach them how to live in the blessed favor of God. Therefore this tree was necessary in unfolding their reason, and instructive qualities revealing to them the exquisite organization God had given to them above the animal creation. While they were obedient in not touching, or tasting the fruit of this tree, they experienced no care, sorrow, pain, or death but rejoiced in the excellent things God had so richly provided for them, glowing with energy while feeding on the delicious clusters which hung from the tree of life. But the helpmeet, or lovely companion of the gardener, perhaps while gazing on the beautiful, ripe fruit, of the forbidden tree, heard a strange voice say, ye shall not eat of every tree of the garden, and she answered, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the subtle serpent-like voice said, ye shall not surely die, but the eating of it will make your understanding keener to perceive good and evil. To this voice she listened instead of what God had told her, and when she had eaten she gave some to her husband, who also eat. This was their first sin, and no sooner had they partaken of it than their minds were filled with care, and anxiety how to provide themselves clothing, for sin had developed shame. Another voice now greets their ear, which they knew to be the voice of the Lord God, having no doubt heard the sweet tone many a time before, when their listening ear caught with joy the pleasing sound, but now they run from it, and try in every way to hide themselves among the trees of the garden, but the voice sounds louder and calls to the sorrowful sin-stricken gardener, Where art thou? and he said, I heard thy voice in the garden and I was afraid, because I was naked and I hid myself, and the Lord said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee thou shouldst not eat? and the gardener said, The woman whom thou gavest with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, what is this that thou hast done? and she said, the serpent, or "Seeing" beguiled me, and I did eat.

Children beloved, through disobedience the happy gardener and his companion lost the precious favor of God, which brought death to them and every creature. There is nothing God loves so much as a listening ear, and a willing mind to obey. In God's favor there is life.

Your affectionate Teacher,

E. COFFMAN.

## SELECTED JEWISH NOTES.

There is great distress among the poor of Jerusalem, provisions being dear and water scarce.

M. Pines, of Jerusalem, recently visited the town of Pekyin in Palestine (mentioned in the Talmud,) and states that there is no doubt that most of the merchants and farmers have dwelt there since Palestine belonged to the Jews. They speak Arabic and dress like the Arabs.

Roumelia has a large number of Jewish communities, several of whom have been supplied with schools by the Alliance Israelite. Some of these congregations, notably those of Eski Zaghra and Kezanlik, the centre of the rose-growing district, were all but ruined and dispersed during the Russo-Turkish war; but the majority of the Jewish residents have returned and rebuilt their desolate homesteads, synagogues, Yeshibis, and Talmud Torah Schools. The most important congregation is that at Philippopolis, the capital of the province, and the oldest is probably the community at Eski Zaghra. It dates back to the fifteenth century.

One Noah, a native of Ashus, Persia, has recently arrived in Warsaw, and gives a harrowing account of the persecutions endured by the Jews in Little Persia, on the borders of Turkestan. Noah is the bearer of a letter from the rabbis of the district, full of lamentations, and requesting their European brethren to intercede for them with the Shah of Persia. Their chief persecutors are the savage and fanatic Turkomans, and they are also subject to restrictive and cruel laws. If a Jew owes a debt to a Persian or a Turkoman, and is not able to pay it, he is tortured and compelled to sell his wife and children. Any vessel belonging to a Mussulman, if touched by a Jew, becomes "unclean," and the Jew must pay double its price, and undergo torture. They are also constantly exposed to the rapacity of the Turkomans, and are all, without any exception, in a state of most abject poverty. Owing to this circumstance they are able to bring their complaints before the Shah. Besides, they are a small number and widely scattered in the district.

The *Bulletin* of the Geographical Society of Marseilles estimates the total number of Jews in the world at 6,377,602—that is 5,407,602 in Europe, 215,000 in Asia, 412,000 in Africa, 300,000 in America and 12,000 in Oceanica. The European Jews are distributed as follows: 1,643,708 in Austria-Hungary, 561,612 in Germany, 60,000 in Great Britain, 3,000 in Belgium, 3,943 in Denmark, 1,900 in Spain, 70,000 in France, 2,653 in Greece, 7,873 in Switzerland, 2,698 in Holland, 36,289 in Italy, 600 in Luxemburg, 200 in Portugal, 260,000 in Roumania, 2,552,145 in Russia, 3,492 Servia, 3,000 in Sweden and Norway, 116,000 in European Turkey. There are about 150,000 in the Asiatic provinces of Turkey, 15,000 in Persia, 47,000 in Asiatic Russia, in India and China 19,000, and 14,000 in Turkestan and Afghanistan. In Africa there are about 35,000 in Algeria, 100,000 in Morocco, 55,000 in Tunis, 8,000 in Tripoli, 200,000 in Abyssinia, 3,000 in Egypt, 8,000 scattered over the desert and about 1,000 at the Cape of Good Hope.

EVANSVILLE, Ind.

*Editor Restitution:*

I am very thankful to you for sending the paper to me so long after the money was due. I love the paper so much I want to take it as long as I can see to read; which will not be long, as I am 82 years old. May the Savior soon come and take all his saints to himself and reign forever, is the prayer of your Sister.

N. W. HANCHETT.

Be quick to discern God's ways with you. This can be done only by watchful prayer and vigilance.

## REMEMBER

When sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions to newspapers; so please get a Post Office Money Order, a Bank Draft, an Express Money Order, or have your letter Registered. Do not send Bank Checks as it costs us from twenty-five to forty cents to collect each one. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

A. R. UNDERWOOD, Agent.

## INFORMATION WANTED.

Can any reader of THE RESTITUTION inform me of a location where I can get steady employment at blacksmithing—in all, or any of its various branches—a part or all the time? If only a part of the time (which is preferable) the balance of the time to be spent (free of charge) to the developing of the gift of the proclamation of the "glad-tidings." If work all the time: then the evenings and Sundays (as opportunities offer) to be improved to the same end, to the glory of God and upbuilding of the one faith. Reference given if necessary, in both branches. Anyone knowing of such a location, please confer a favor on me by addressing me at Augusta, Wis.

J. W. ROMINE.


## SEEDS, SEEDS.

To those who want reliable Vegetable and flower seeds from the Northern Pacific, please send for price list to George Mitchell, Washougal, Wash. Ter.


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 20, 374½ Ontario Street, Corner of Bolivar, north of Central Market. Saints from Brethren abroad of the faith and all searchers after truth are welcome.

The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 170 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers" and 3:30 p. m. to "preach the word."


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## What Was the Sabbath?

AND

What is the First Day of the Week, or Lord's Day?

—BY CHARLES STANLEY.—

The above is the title of a 16-page tract, containing the two articles in THE RESTITUTION of Jan. 28, and Feb. 8. Price 5c. each, 1$ for 50c. for $1.

# Poetry.

## "I DO NOT KNOW THE MAN."

Dost thou not know me? Hast thou then forgot
The poor lone man by yonder distant seat?
I call'd, and thou didst choose my mournful lot:
Yes, thou didst leave thy all to follow Me.

Dost thou not know Me? Yet this sullen face
Should not be strange to those dim, dazzled eyes,
Which late beheld on Tabor's sacred place
The sun, now setting, in such glory rise.

Dost thou not know Me? Ah, what form had He,
Who, when thy life was sinking in the abyss,
So quickly stretch'd his hand to rescue thee?
Look! mine is bound; but was that hand like this?

And can the sheep its bleeding shepherd smite?
Say; of whose be-ten body didst thou eat?
Dost thou not know Me yet? Who but this night
Knelt down, O my beloved, to wash thy feet?

In dark Gethsemane the weight of woe
Press'd drops of blood from this tame-tortured brow;
But ah! they lead Me to the cross!—I go:—
Thou serpent:—tell Me, dost thou know Me now?

# Communications.

## The Word that Goeth His Way out of a Mouth of the Lord. A Sample of It. God's Talk with Job and how He Lived Thereby.

We read in Matthew as one of Christ's sayings quoted from that which had been written by a prophet, "not upon bread alone shall man live, but upon *every* word (*το ῥημα* the spoken or oracular word) that goeth its way out through a mouth of God."

I have translated the passage in this literal way to give its full parable meaning. For it is a good illustration of parable language.

The "word" here is the *spoken* word, to teach us that there is such a thing in God's teaching as a general argument, his *λογος*, and a specific teaching *ῥημα*. "All the inspired [Scripture" has its place and value in the teaching economy of God, but we are especially exhorted "to heed the surer prophetic word."

Now a true prophet is "a mouth" or "mouth-piece" of God and generally so called in the Scriptures. So you see why we have "a mouth" instead of "the mouth" in the text. "Through" indicates instrumentality. The prophet was an instrument or instrumentality of God's. "Goeth its way." That is a way peculiar to itself, God's way, and this we are told is as much "higher than man's way as the heavens are higher than the earth." "Living upon a word" implies a belief in the first teaching of God, namely, that he bespake this natural life which we now have and can bespeak the higher spiritual life to which the gospel calls us.

With this preliminary to illustrate the difference between the *λογος* or the general argument of God and the *ῥημα* the specific teaching, I will proceed to give the passages from Job, referred to in the caption, premising that the gist of the teaching in this case turns upon the use and proper understanding of this same word *ῥημα* in the two passages given. I have therefore italicised them.

JOB XXXVIII.

1. And after Elihu had ceased talking, the Lord spake unto Job *through* a whirlwind and clouds.

2. Who is this that hideth me in counsel, and withholdeth *words* (*ῥηματα*) in heart, and thinketh to hide me?

3. Gird up thy loins like a man, and I will question thee and do thou answer me.

4. Where wast thou when I founded the earth? Tell me if thou has exact knowledge in an understanding way,

5. Who set the measures thereof if thou knowest? Or who led a measuring line thereupon?

6. Upon what were the rings (the orbits) thereof hung? And who is he who laid a corner-stone therefor?

7. When there came to be stars, all my angels praised me with a loud voice,

8. And I shut up a sea with gates when she leaped from her mother's womb to go her way.

9. And I made a cloud her swathing-band, and I wrapped her in mist.

10. And I set bounds for her, placing about her bars and gates.

11. And I said unto her, thus far shalt thou come, and thou shalt not overstep it, but in thyself shall thy waves be broken.

12. Or did I order a morning ray over thee? and did Lucifer (the Morning-bringer) know that his own office was (13) to lay hold of the wings of the earth to shake irreverent ones out of it?

14. Or didst thou take clay earth and mould a living being, and place it a talking thing upon the earth?

15. And didst thou take away the light from irreverent ones, and break the arm of contemptuous ones?

16. And hast thou come in search of fountain, and walked in the footprints of an abysmal depth? (the "pit")

17. And have death's gates opened to thee with fear, and were the door-keepers of Hades astounded when they saw thee?

18. And hast thou admonished the breadth of that which is under the heavens? Tell me forsooth of what sort any one is,

19. And in what sort of a land is light campeth, and what sort of a place the place of darkness is,

20. Couldst thou conduct me to the bounderies thereof? and hast thou fully understood their paths?

21. I should know surely that thou hadst been begotten then and the number of thy years were many.

22. And hast thou been to the stored-away treasures of snow, and hast thou seen the stored-away treasures of hail?

23. Were they forsooth laid away by thee, for an hour with enemies, for a day of warfare and battle?

24. And silence doth the hoar-frost *or* its way, or the south wind dissipate it in that which is under the heavens?

25. And who hath made the gliding rain ready to flow, going its way with uproar

26. To water a land where there is no man, a wilderness wherein there is no human being;

27. To make the trackless and uninhabited spring up with grass, and sprout with verdure?

28. Who is father of the rain? and who is he who brought forth the drops of dew?

29. And from what womb doth the ice go its way out? and who brought forth the hoar-frost in the heavens?

30. Or bringeth it down like running water? Who smote the face of an irreverent one?

31. And hast thou understood the binding of Pleias, and hast thou opened the prison of Orion?

32. Or wilt thou be at variance with Mazzaroth in his season and Hesperus on his flowing hair? Wilt thou lead them?

33. And hast thou come to know exactly the revolutions of the heavens or the things that have occurred with one accord beneath the heavens?

34. And wilt thou with voice summon a cloud and will it obey thee with the trembling of gliding water?

35. And wilt thou send forth thunder-bolts and will they go their way? and will they say unto thee, What is it?

36. And who gave to women the wisdom of the woven web or the embroidery art?

37. And who is he that numbereth clouds in wisdom, and who leaned the heavens toward the earth?

38. Fine dust hath been poured even as the earth and I have caused it to cleave together even as a stone in cubic form.

39. And wilt thou hunt up food for lions, and wilt thou satisfy the *souls* (natural organisms) of dragons?

40. For they have grown apprehensive in their lairs, and have lain down, as they lie in wait in the forests.

41. And who hath prepared food for the raven? For his young have cried unto the Lord as they wander seeking food.

CHAPTER XXXIX.

1. Dost thou know the season when the tragelaphos (a species of bearded deer) of the rock bring forth, and hast thou watched over the birth-pangs of the notelopes?

2. And hast thou numbered their months, the months requisite for their bringing forth? And hast thou allowed their birth-pangs?

3. And hast thou brought up their offspring without fear? and wilt thou dismiss their birth-pangs?

4. They will disever their offspring from them; they will become multiplied in generating; they will go away and they shall not return to them.

5. And who is he that let the wild ass go free, and who loosed his bonds?

6. I made the wilderness his abode, and the salt-marsh his tarrying-places.

7. Laughing with scorn at the crowded populace of the city, and declining to listen to the reproach of the tax-gatherer, (8) he views the mountains as his pasture and goes seeking after any green thing.

9. And will the unicorn choose to serve thee as a bond-servant, or lie down by thy manger?

10. Will thou forsooth fasten a yoke upon him with thongs, or will he plough thy furrows on the plain?

11. And wilt thou trust him because his strength is great, and wilt thou handle him carelessingly in thy employment of him?

12. And wilt thou trust him to give away thy seed to sow and bring back again to thy threshing-floor?

13. A wing of those who dance for joy is Neelasso's, should she apprehend time and mud;

14. Because she will leave her eggs on the ground and warm them upon the dry earth,

15. And ignore the fact that a foot may crush them and wild beasts of the field may tread upon them.

16. She has become so hard-hearted toward her offspring as if she was not herself. For naught hath she toiled without fear;

17. Because to her God hath kept silence as to wisdom, and hath not given her an allotment in the way of understanding.

18. Betimes she will rise on high; she will laugh at a horse and his rider.

19. Or hast thou put potency on the horse, and didst thou clothe his neck with respectful fear?

20. And didst thou put on his warpanoply and make daring a glory of his breast, (21). when pawing on the plain he leapeth, and goeth his way on the plain with might? (22). Should he meet with a king even he laugheth in scorn, and he will not turn back from iron.

23. Bow and sword leap upon him (24). and with wrath they darken the earth; and he will not believe it until the trumpet soundeth the signal:

25. But should the trumpet sound the signal, he saith Aha (or it is well) and he snuffeth battle afar off with a leap and a shout.

26. And by exact science doth the hawk stand poised and fly without moving his wings while he scrutinizeth things down towards the south?

27. And at thy command will the eagle soar on high and the vulture when he hath devoured bivouac on his nest upon the precipitous edge of a cliff and in a place of concealment?

28. While there he is seeking his food; his eyes view it afar off;

29. And his young wallow in blood; yea, wherever the dead be, they find it straightway.

30. And the Lord God answered Job and said, Dost thou decline to argue with one who is enough for you? But when one convicteth God he will have answered this question.

31. And Job taking up the discourse saith unto the Lord,

32. Why do I argue further admonishing and reproving the Lord? When I hear such things and am nothing, shall I reply to them? I will place my hand upon my mouth.

33. Once for all have I spoken plainly, but I will not repeat it.

CHAPTER XL.

1. And the Lord taking up the discourse spake still further unto Job out of the cloud,

2. Yea, but gird up thy loins like a man and I will question thee and do thou answer me.

3. Dost thou set aside my verdict, and dost thou think that I have divinely revealed otherwise unto thee than that thou art just in a way that is inscrutable?

4. Or is thy arm against the Lord or dost thou thunder against him with a voice?

5. Aye, take up light and potency and wrap thyself in glory and honor.

6. In wrath send forth angels, and in every way humble the haughty, (7.) and quench the scorner; and straightway destroy the irreverent in corruption (8.) and hide them altogether in the earth, and fill their faces with dishonor.

9. Then will I confess that thy right hand can save.

10. But lo, take the wild beasts into thy estimate; they eat grass like the cattle,

11. And, lo his strength is in his loins, and his might in the navel of his belly.

12. He stands his tail like a cypress, and his sinews are woven together.

13. His sides are sides of brass, and his back-bone cast-iron.

14. This one is a beginning of the Lord's plastic work, made for his angels to amuse themselves with.

15. And when he approached the edge of the mountain precipice he caused merriment to the four-footed in Tartarus (the black abysmal depths of the sea below)

16. He lieth down under shady tree, beside the papyrus plant and the reed and the bonlomos (a plant like the papyrus growing in marshy places)

17. And great trees with their branches afford him shade and the succulent shoots of the field.

18. If a freshet should occur he will not heed it: he trusts that the Jordan will tumble into his mouth.

19. With his eye he will take it in; he will turn up his nose at it with a scornful twist.

20. And will thou lead drake (the dragon) with a hook; and will thou put a halter about his nose?

21. Or will thou fasten a ring in his snout, and will thou ornament his lip with a pendent trinket?

22. And will he speak softly to thee, beseech thee entreatingly?

23. And will he make a covenant with thee, and will thou take him for (an eternal *aiwnion*) bond-servant for life?

24. And will thou play with him as with a bird, or will thou tie him up as a young bird for a child?

25. Forsooth nations may make a meal of him, and nations of Phoenicians might distribute him around?

26. A whole flotilla of boats gathered together could not carry a hide from his tail, and his head in the boats of fishermen.

27. Should'st thou lay a hand on him though, remember the battle that took place and never let it happen again.

CHAPTER XLI.

28. Thou hast not seen him, nor wondered at what has been said?

1. Hast not feared because he hath been prepared by me? Who is he that withstandeth me?

2. Or who will withstand me and abide? If all that is beneath the sky is mine,

3. I shall not keep silence because of him, and show mercy at a word of might like to his.

4. Who will uncover the face of his covering, and who will penetrate the overlappings of his breast-plate?

5. Who will open the gates of his face? There is fear round about his teeth.

6. His insides are brazen shields and his putting together like polished stone.

7. One by one they join and a breath cannot go between them.

8. As a man will have cleaved to his brother they hold together and may not be separated.

9. With his sneeze a gleam is enkindled and his eyes have the appearance of Hesperos (the morning-bringer, or Lat. Lucifer).

10. From his mouth there goeth forth as it were lighted lamps and they scatter like coals of fire from a hearth.

11. From his snout there goeth forth smoke of a furnace kindled with a fire of coal

12. His soul (living body here) is coals, and a flame of fire goeth its way out of his mouth.

13. In his neck dynamic power resideth, and loss runneth before him.

14. And the flesh of his body hath been cemented together. It is cast (like melted iron) upon him; it may not be stirred.

15. His heart hath become as hard as a stone and he is as unassailable as the highest summits of things.

16. When he turned, fear was upon the four-footed wild beasts who were caught.

17. If companies of spear-men should meet him they could do nothing:

18. For he hath accounted an iron spear and a shield to be chaff and brazen armor to be like rotten wood.

19. A brazen bow may not pierce him; he hath accounted a rock-hurler grass.

20. Battle-axes have been accounted reeds and he laugheth at a fire-charged commotion of the elements.

21. His couch is sharp-pointed spits, and all the gold of the sea is in his estimation as it were clay that is unaccounted.

22. He maketh the abysmal depth to boil like a brazen cauldron; and he thinketh the sea as it were something to be wiped out;

23. And the black depth (Tartarus) of the abyss (the "pit" in Common Version) as it were something to be led away captive: he hath accounted the abysmal depth (the "pit" again) something to be walked about in.

24. There is nothing upon the earth like to him made for my angels to amuse themselves with.

25. He seeth every high thing, and he is king of all [illegible] in the waters.

CHAPTER XLII.

1. And Job taking up the discourse saith unto the Lord,

2. I know that thou hast all ability, and that nothing is impossible with thee,

3. Yea, who is he who hideth thee in counsel, and is sparing of *words* (*ῥηματων*) and thinketh to hide thee; and who will tell me what I do not know, great and wondrous things of which I have not had an exact knowledge.

4. But hear me, O Lord; allow me also to speak plainly; and I will ask thee and do thou teach me.

5. I had heard of thee *before* with the hearing of the ear, but now mine eye hath seen thee.

6. Therefore I make little of myself and come to nought (like melted) and account myself dust and ashes.

7. And it came to pass after the Lord had spoken all these words (*ῥηματα*) unto Job, the Lord said unto Eliphaz the Themanite, thou hast sinned, thou and thy two friends. For ye have not spoken in my sight anything *true* as my servant Job hath. (The word for servant here is "courtier" at the court of a king.)

As I said at the outset, the object in view in giving this oracular passage of God's word in its integrity was twofold; first to show any inquiring reader who will take the trouble to read and compare, how far the C. V., and the R. V., and all the versions I have seen fall short of giving the thought, the whole thought and nothing but the thought of the oracle, in its wonderful suggestiveness and fulness on many scientific as well as doctrinal points difficult to understand. Second to show what it was in the estimation of God that Job lacked after God had pronounced him "just," and how this oracular teaching convicted and convinced Job that he was "just" only in the sense of being "justified," and that he was in reality "nothing" of himself except "dust and ashes."

There was no "immortal soul" talk in Job's final confession to which this "oracular" teaching brought him. It was rather an utter "laying down" of all that he had and was, just as Christ in his teaching requires, that God might "raise him up" "a new creation." And every one who is in "Christ is a new creation." This is the lesson and may God *carry* it home in the integrity of his "spoken word" to any who like Job are hugging to their breasts the delusion that they are going to be "accounted just" and stand before God under some other "verdict" than the one that hath been divinely revealed through Jesus Christ our Lord, who came "to bring immortality to light" as we'll as to show angels and mankind "how God could be just and the Justifier of the Irreverent," a "mystery," "an inscrutable thing" in Job's time to angels as well as men, "but which now hath been revealed," but which requires us to become absolutely "beggars for the spirit," not "poor in spirit," and to say as Job did "I will ask thee and do thou teach me." "Ye have an unction from the sanctified (or holy spirit) and have no need that any one teach you." "The unction which ye have received therefrom abideth in you." "Moreover as this same unction teacheth you of all things and is true and not false; and even as it hath taught you abide therein."

And the result of this teaching will always be enlightened reason. "For ye are renewed by the renewing of your mind." Don't ignore your "common sense" then, for this is your highest natural gift in Adam.

C. GARDNER.

# Selections.

## Messianic Predictions: A Critic Criticised.

In a sermon on the Revision of the Old Testament version, a clergyman in New York is reported as having said recently: "The famous passage in Isaiah, which has been chief proof text for the dogma of the miraculous conception, has long been of more than questionable authority. The consensus of scholarly judgment is that the word there rendered virgin should properly be translated a young wife. The passage has no possible reference to anything beyond the horizon of the immediate day in which Isaiah was speaking. It is only by the most arbitrary and unnatural emphasis upon the description of the young woman, and upon [the title given to the young child that any possible allusion can be found to Jesus. The doctrine of the immaculate conception must stand or fall upon the historic evidence of the New Testament, and not upon such flimsy foundation as that which theologians have laid in this passage of Isaiah."

One wonders in reading this whether the man who makes these statements is simply ignorant, or whether he expects, by bold assertion, to set aside the learned conclusions of others, and mislead the ignorant. Charity suggests the former conclusion, and if this be true, profound indeed must be the ignorance of the man who can assert: "The consensus of scholarly judgment is that the word there rendered virgin '(Behold a virgin shall conceive)' should properly be translated a young woman or a young wife."

This is a bold assertion. It may be the consensus of Jews, and some modern German writers: it is not the opinion of Justin Martyr, Irenæus, Eusebius, Bishop Pearson, or Bishop Wordsworth. The Hebrew word *Maalmah*, translated "virgin," comes from the root *alam*, to hide, to keep at home; Bishop Wordsworth adds, "As Eastern virgins were kept," and therefore rendered *apokruphos* by Aquila, a Jew. In Hebrew there are two words used to describe the state of virginity, *bethula*, which describes the virgin state as such, and *almah*, which describes a virgin growing up, approaching marriageable age, and "can denote (says Hengstenberg) nothing else than *puella nubilis*." But still more decisive is the *usus loquendi*. In Arabic and Syrio the corresponding words are never used of married women, and Jerome remarks that in the "Punic dialect also, a virgin proper is called *almah*."

It is true Gesenius says that *almah* in this passage is improperly translated *virgin*, and should be a young woman, or a young wife, but this is merely the assertion of a Jew, who would naturally oppose the reference of Isa. vii. 14 to the Messiah, which is utterly unsupported by evidence.

In the Hebrew Scriptures, besides the passage in Isaiah the word *almah* is used elsewhere six times, viz., Prov. xxx. 19, Gen. xxiv. 43, Ex. ii. 8, Psa. lxviii. 25, Song of Sol. i. 3, vi. 8; and in those passages the word is undeniably used of unmarried persons.

Hengstenberg says:—"In the Christian Church throughout all ages the Messianic explanation was the prevailing one. It was held by all the fathers of the Church, and by all other Christian commentators down to the middle of the eighteenth century." Luther's remark is even now in full force: "If a Jew or a Christian can prove to me that in any passage of Scripture *almah* means 'married woman,' I will give him a hundred florins, although God alone knows where I may find them."

Ptolemy Philadelphus, 280 years B. C., sent for seventy learned Jews, who, according to Josephus, each one by himself made a translation of the Hebrew Scriptures into Greek. The translations were collected, and the Septuagint was placed in the Alexandria library, and was appointed to be read in the eastern synagogues, where Hebrew was not understood. The seventy united in translating *almah* by the Greek word *parthenos* which has never any other meaning than virgin.

But, says our modern Nestor: "The passage has no possible reference to anything beyond the horizon of the immediate day in which Isaiah was speaking." This is the old assertion of Trypho the Jew, with whom Justin Martyr had a controversy towards the end of the second century, and most ably refuted his allegations. Trypho says: "The whole prophecy refers to Hezekiah, and it is proved that it was fulfilled in him, according to the terms of this prophecy."

So far is this from being true, this sign was given and this promise made ("a virgin shall conceive and bear a son") at some time in the reign of Ahaz. This "Ahaz reigned but sixteen years in Jerusalem" (2 Kings xvi. 1); and Hezekiah, his son, who succeeded him, "was twenty and five years old when he began to reign" (2 Kings xviii. 2), and therefore was born several years before Ahaz was king, and consequently not now to be conceived when this sign was given (*vide* Bishop Pearson). How strikingly all this illustrates the saying that the interpretations of modern rationalistic writers, if investigated, will usually be found to be old falsehoods, uttered and exposed sometimes hundreds of years ago.

The modern sage who, by the study of modern rationalistic writers, has learned how to interpret the Bible, and so is competent to teach his brethren how rightly to use it, asserts with emphatic dogmatism: "The famous passage in Isaiah, which has been the chief proof text for the dogma of the miraculous conception (of our Lord) has long been of more than questionable authority." We come to examine this, and it requires very little learning for the purpose, and we find Trypho the Jew quoting for his purpose Theodotion and Aquila, also Jews, making the same statement before the close of the second century, and that he was most completely and satisfactorily answered by Justin Martyr. Irenæus also, in the same century, ably answered the heretics of his day, having left us an exhaustive examination of this very passage of Isaiah. Our preacher goes on: "The consensus of scholarly judgment is that the word rendered virgin," etc. We examine this, and find that the Hebrew will not bear it; the Greek translation will not bear it; every Christian writer of note, from the fathers down, many of them, be it remembered, men of profound learning, with a knowledge of Hebrew and Greek, which puts to shame much of the modern superficiality, condemns it; so that the paraded *consensus* is, after all, simply that of Jews and rationalists.

It would seem that the fact that Matthew quotes this very passage from Isaiah, and tells us that it was a prophecy of the birth of the Messiah, and was fulfilled in our Blessed Lord, ought to settle the question, Jews and rationalists to the contrary notwithstanding, but when the inspiration of even the Gospel is questioned, of course their authority is questionable. In view of this amply dogmatism one is tempted to exclaim with Holofernes in the drama: "O then monster ignorance, how deformed dost thou look!"—*J. T. Mulyon, in Prophetic News and Israel's Watchman.*


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## Communications.

### Will the World Be Converted before Christ's Second Advent?

This would seem to be the almost universal belief which prevails throughout Christendom. Among the Christian Churches throughout, not only this country, but throughout Europe and other countries, donations are solicited for the purpose of sending the gospel to the heathen world, for the purpose of converting them to Christianity. So far it is in perfect accord with Christ's last commission to his Apostles, to go into all the world, and preach the gospel to every creature, he that believeth [the gospel] shall be saved, but he that believeth not shall be damned, [condemned] Mark xvi. 15, 16.

The language of this commission implies that not all to whom this gospel should be preached would believe and obey the same.

But it is the imperative duty of Christ's servants to go and proclaim the "glad tidings" of the Kingdom of God, (the gospel) and when those servants shall have performed their duty, then their responsibility ceases. God will take care of the results. If Jehovah's word is faithfully proclaimed, it will not return unto him void, but it will accomplish the object for which it was sent, even if the world should not be converted according to our unwarranted expectation. This expectation, (the conversion of the world) prior to Christ's second coming, will be found to be fallacious, when we consult Acts of the Apostles xv. 14-18; particularly the 14 verse. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. To take out of them a people for his name, is stronger than mere implication, that the masses of the Gentiles will not believe, or heed the gospel call, and of course, that is the only channel and medium of salvation. Decadence is written as with an iron pen on all human governments. Their past history is replete with it, not only as taught from sacred, but profane history.

The present state of the nations is indicative of decadence. We need look no further than our own country, which is universally admitted to be the purest government extant; yet this is becoming proverbial for its corruption; the principles upon which our republic was based, are being set aside, and we are aping the fashions, and imbibing the same principles, which our fathers fought and bled to overthrow. This may not be so apparent to those who are young or in middle life; but to those who are aged like myself (being nearly 85) and who can well remember the state of things which existed 70 years ago, and so institute a comparison between that time and the present, that would cause grief but for the fact, that this is a cause of rejoicing, as Christ has said, that "When ye see these things, (this is one in the series) then lift up your heads and rejoice that your redemption is nigh." Believing or rather knowing, these things, it is not strange, that those who believe the gospel of the kingdom, and that all the blessings promised, must come through the kingdom arrangement, and that the present kings and rulers must first be deposed—the present kingdoms must be destroyed, (not converted, as is erroneously taught) before the kingdom of God can be set up or established.

The relation which the present four kingdoms sustains to the fifth or Christ's universal kingdom, is very graphically set forth in Psa. ii.

1. Why do the heathen rage and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying,

3. Let us break their bands asunder, and cast away their cord from us.

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. Then shall he speak unto them in his wrath and vex them in his sore displeasure.

6. Yet have I set my king upon my holy hill of Zion.....

8. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

This eighth verse is often seized upon by our post-millennium friends as proof of the conversion of the heathen to Christianity, and taking this isolated, or disconnected from the context, and it would rather seem to favor that idea, but let us read the context; the 9th verse particularly.

Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.

In the xi. chapter of Daniel, he uses the strongest language possible, to set forth the decadence of the four kingdoms which will precede the fifth or everlasting kingdom. The symbols employed are significant as to this fact. He describes the conversion in the following language in the 44 and 45 verses, chapter xi.

And in the days of these kings (symbolized by the 10 toes,) shall the God of the heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest the stone cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the silver and the gold; the great God hath made known what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. This interpretation by Daniel of the four kingdoms, in all of their different phases, from the head of gold of the first, down to the toes of the fourth does not symbolically, to say nothing of the plain testimony, favor in the least, the idea of the conversion of the world, before the final subjugation or conquest. In Daniel vii. the symbolization of the deterioration is still more striking if possible, i. e., from the lion, a noble beast, down to a nondescript, a terrible beast, as the last phase of Gentile rule or power. In Psalms cxlix. after the exhortation to Israel to rejoice and praise the Lord, from the 6-9 verses it reads thus, Let the high praises of God be in their mouth and a sharp two-edged sword be in their hand. To execute vengeance upon the heathen, and punishments upon the people:—To bind their kings with chains, and their nobles with fetters of iron.

To execute upon them the judgments written: the honor have all the saints. A perfect parallel to this is found in Dan. vii. 21, to the end, will be found the tragic scenes to be enacted at the close of Gentile times. The reader is requested to read the whole chapter. If the words employed by the spirit has any meaning, they are to show that instead of the world being converted, i. e. in the common acceptation of the term, it will be by conquest, by subjugation by Christ with the saints, as his co-workers.

M. I. Lewis.

Suspension Bridge, N. Y.

*Editor Restitution:*

Thinking that some of the old veterans of 43, 47, and 50, and 87, would like to know what their aged pilgrim brother has been about since his last notes of labor appeared in THE RESTITUTION, therefore I write.

First, I have attended to my own business and let other people's alone.

Second, from January 10th, I remained at my own home, spending my time in study, writing, reading, and giving instruction to all who sought knowledge of me, or that I had an opportunity to impart it to.

Upon the opening of the spring, I engaged in the labor necessary to be done on our grounds, and upon the roads becoming settled, and the weather favorable, I started out on my much loved work. Spent a number of first days with the brethren and friends near Foothill, Ont., preaching the kingdom of God and the things concerning the Lord Jesus Christ, and the signs of the times and the fulfilment of prophecy, and the preparation to meet the Lord at his coming. Immersed one young man, in the name of Jesus Christ, for the remission of sins.

Spent a number of first days with the brethren and friends in Darlington and vicinity. As usual our Chapel was well filled with attentive hearers—closing our services by eating the memorial supper. As usual I visited them all at their own homes, with pleasure to myself and I believe to them. To the glory of God, I say it, they did their duty to me, and I endeavored to do mine to them.

By the request of Brother Cronkhite, who resides in Alliston, Ont., I made a visit to that place, (this being a new field,) and gave five discourses, selected by Brother C., without my knowledge, and advertised in the village newspaper, to attentive congregations, the majority being members of the "New organised church of the Latter Day Saints." This church has no connection with Brigham Young or his party.

The ministers belonging to the so-called orthodox churches, did their best to keep their people away from our meetings, and they succeeded quite well, hence our congregations were not as large as Brother C. expected. But I had great liberty in presenting the truth, which will prove a savor of "life unto life," or "death unto death." Brother C. reminds me of Lot in Sodom.

From A., I went to Collingwood, and spent about three days—visited the lovers of truth at their own homes, where I had pleasant seasons in conversing upon vital truths.

On Sunday I presented a subject in the Chapel belonging to the Disciple Church, selected by Brother Duggeon, Mayor of the town, to an intelligent congregation, who gave their undivided attention during its delivery, which occupied two hours. By them my needs were not forgotten. I am always at home with these lovers of truth. But one thing caused me much grief during my visit. Death had laid its hand upon Sister Duggeon since my last visit among them. She was a jewel, and a bright and brilliant star in the Church of God. But she will live again when Jesus comes, and this is consoling for Brother D., and his children, and the brethren. Sister D. was a true friend of Mrs. Lyon. More anon.

R. V. Lyon.

Millerton, Kan.

*Editor Restitution:*

By your kind permission, I will offer a short report of our Conference meeting just closed. Meeting commenced Sep. 25th, and continued over Sunday. The meeting was well attended by brethren from a distance. Brother and sister Morris came some two hundred miles to enjoy this meeting; others came a corresponding distance. Brother Adams just got moved near here in time for the meeting. He is, we understand from Missouri, and others from different directions. The brethren Chaplin, Vickery and others from near Gouda Springs, made a general turn out; and others that we had never met before. Here we all met on one common plane to renew our covenants, to bear words of comfort, something to gladden our hearts, and thus further us on our pilgrimage journey. The acquaintance of these brethren and sisters made at this meeting will long be remembered.

Preaching brethren present, Moore, O. C. Ramsay, Wilkins of this state, N. J. Henry, of Galva, Illinois.

Brother Moore did most of the preaching. Brother Ramsay gave one discourse on Sunday at eleven o'clock. Brother Henry did no speaking, just recovering from a sick spell; but gave us a discourse last Sunday on theology, showing by unmistakable evidence and history where we are living. In short the discourses were of a general character of a restitution order.

Sad to know, yet true, that some become offended and hurt at some of the preaching as regards the wicked dead notions. Now brethren, let me say once for all, that while I am a firm believer in a complete restitution to life, I am at a loss to know many of the wicked dead will accept the blessings of eternal life. That God's purposes from the beginning will be carried out to the letter we believe. Life was lost, life will be restored. I therefore think best that we let God settle the controversy if all of Adam's race is saved. Amen. If any be condemned it is God that justifies. Let us feel that we are in the hands of a just God who will do all things well. Don't let us conclude too soon, while we are in the mist, God will conclude the matter when the time comes, and he will send his Son e'er long. May we be ready. I have hoped that all hobby ponies would dry up like chaff and blow away. Take up the commission, then perhaps men and women would do as on the Day of Pentecost. What must I do to be saved. I have every confidence that judgment and justice will be given to every son and daughter of Adam's race, and as to how it will be done I cannot say, neither am I authorised, while it seems unnecessary, for God has appointed a day for that purpose, and we understand that the gospel is making its selection to execute God's plan. Better we wait till the time comes to do this great work. O, brethren, it pains my very heart to see and hear of so much speculation, and done in such a way that it makes sad hearts. Brethren, stop and think, preach to the living, get as many into the Christ as possible.

Now to one and all that I have written, I have not designedly tried to trammel or hurt feelings. No, no, God forbid, but rather caution. Outside the strained positions concerning the wicked dead, everything went off lovely. Now, brethren, let us all examine ourselves by the rule laid down in God's word, and for the love of mercy let us labor to enter into that rest that remains for the people of God. Our next meeting may be in the kingdom of God, may it soon come with our Head the Christ and all of the faithful waiting ones.

Come, Lord Jesus, and come quickly. J. S. Miller.

## Selections.

### OBEDIENT SERVICE.

An address delivered at the Mildmay Conference, London, England, June 24, 1885, by Canon Wynne, of Dublin.

It is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing the father was such a deeply learned man, the friend thought that the little girl must have learned something from him very deep, something very grave from her very learned father. So he said to the little girl, "What is your father teaching you?" The little maid looked up to him with her clear, blue eyes, and just said the word, "*Obedience.*" This was what the great, wise man taught his little girl, and I believe that is the most important lesson for children, to learn to be obedient. It is a lesson necessary for their happiness and for their safety; I think we may say necessary for their very life.

And after all, what are we? Grown people of this great world so full of mysteries, what are we after all but weak, ignorant little children? How little we know of what is around us and what is before us. How little we know what may be the consequences even of our own acts. Manifestly, therefore, the most important lesson for us to learn is the child-like lesson of obedience. And it is our Father's wish above all to teach us this lesson. A lesson that we are to begin to practice upon earth, and to practice for evermore when we serve him day and night among the angels.

I am glad that it has fallen to me this evening to have the great privilege of trying with you to learn this great principle of Christian service and of human life, to join with you in learning a lesson in obedience. The little verse suggested to us in the programme on the subject of obedience is exceedingly helpful, as showing us the ground and the measure of Christian obedience. "Whatsoever [says the mother of the Lord Jesus to the servants] He saith unto you, do it."—John ii, 5. I do believe that in that word "He" we have the foundation of our obedience. "Whatsoever he saith."

The mother of our Lord knew who he was. She knew something of the solemn, sacred mystery of his Divinity. She knew much, through daily intimacy, of the tenderness, the gentleness, the sympathy of his human love. She knew that whatever he said must be the wisest and the best thing to do. So we see that the great foundation of obedience is personal knowledge of our Lord and Savior, Jesus Christ.

If the Lord Jesus is a stranger to us we cannot obey him. If there are any in this room who have not a personal acquaintance with him, I cannot say to you, "Go and obey him." You could not do it. If there should be any among us here who do not personally know the Lord Jesus, we can but join in prayer that he would by his Spirit make himself known to all such hearts. But when we know him as Lord and King, as our Savior who has loved us, and who has given himself for us, as our personal, loving friend, always with us, more deeply interested in our happiness by far than we are ourselves, have we not then the desire and the longing to serve and to obey

# THE RESTITUTION.

E. A. CRAVEN, Editor.

Plymouth, Indiana, November 4, 1885.


## STOCKHOLDER'S MEETING.

*The stockholder's meeting of the Christian Publishing Association will be held at the Christian Chapel Plymouth, Ind. Saturday, Nov. 14th, 1885, at 10:30 a. m.*

E. K. BARNHILL, Sec.

COMPARATIVELY poor health for a few weeks past, coupled with cares and duties ordinary and extraordinary, has prevented writing Editorially to much extent. Next week the Board will decide the question of Editorial supervision, so far as our loved paper is concerned, for another year. In our past connection with THE RESTITUTION we have tried to do what we could—like the woman in the gospel—though others might have done a great deal better.

### Church Notables Expressing Themselves.

Free thought and free speech are characteristics of our times. Old creeds are thrown into the crucible of searching investigation, and in this fire-test the fine gold of divine truth is found to be greatly alloyed with human error. In a recent Church Congress two men, denominationally notable, expressed themselves in a somewhat remarkable manner. Bishop Williams spoke of truth in its general comprehensiveness, while Canon Farrar made the doctrine of the atonement his subject for special remark. When Galileo was compelled by the *Inquisitive Church* (?) to abjure his teachings on the earth's motion and the sun's stability, clad in sackcloth and kneeling, he is said to have spoken, in an undertone, upon rising from the earth these words:—*E pur si muove*—"and yet it moves." In theology "the world moves." An *imprimatur* from the "Supreme Quack" is no longer necessary before a book can be printed, or a doctrine promulgated contravening the jargon of Papal Rome. Truth, simple, precious, and pure is to be found in God's word alone. It would be a Reformation worthy the name if Protestantism were divested of every rag that ever belonged to the robe of the Mother of Harlots. We now subjoin the expressions alluded to above:—

Bishop Williams in welcoming the Congress said: We live in the time of searching criticism of truth; the broken moulds in which it has been cast lie all about us, and we need divine wisdom to guide us in recasting it in forms that will retain all its spirit and divine force.

Canon Farrar's exposition of the doctrine of the Atonement was far from being as radical as many of his hearers had expected. He quoted the words of the Bible, the Creeds and the Articles of the church on the subject, with the declaration, "All this I fervently believe;" but he denied that any theory of the atonement had ever been accepted by the church catholic, and reviewed many theories, showing their errors, and claiming that, while we put our whole trust in Christ and look on his atonement as the one source of our hope, we are not obliged to accept any of the theories of men concerning it, although its blessed results are the joy and thanksgiving of our lives. "Faith," he said, "in the atonement, the belief that Jesus lived and died for us and that by his life and death we are saved, is an essential part of our common Christianity. It is the key of the evangelical position. Into this faith all who profess and call themselves Christians are invited. Without this faith the gospel is robbed of its most central meaning and message." But with regard to much of its purport, we must learn to say, we do not know, and not attempt to fly up into the secrets of Deity on the waxen wings of the theological understanding."

Speaking of the ages between Cherry and Louis XV. Catholic to his Friends Revolution, says:—"Alas! of their sins, World History can take no account; they have become comprised in the annals of mankind: blotted out in appearance, which indeed they are. Napoleon says, wherein, if ever in any, lies an unhappiness to be born? To be born, and to learn only, by every revelation and example, that God's vengeance is Devil's and a lie; and the Supreme Good the blessed of none!"

### Literary Notices.

*Babyland.*—Happy in conception, and beautiful in style and execution, this periodical is for the tiny learner the *ne plus ultra*. Babyland is really the baby's library. Now is a good time to subscribe as the Christmas number will thus be secured as a present. Address D. Lothrop & Co. Boston, Mass., 75 cents a year.

*The Phrenological Journal.*—The November number of this well known literary periodical is on our table. First in its varied contents is a tersely written biography and portrait of the late Stephen H. Tyng, D. D., with a good portrait. In a following article virtue and vice are pictured in expressive mute, and, at the same time, dissected by the pen of a very ready writer. Another paper—Influence of Inebriety on Civilization—is a well-written and well-timed contribution. To new subscribers the numbers for the last three months of this year are offered free. Address Fowler & Wells Co., 753 Broadway, New-York. Terms $2 a year.

As numbers of our subscribers are interested in matters regarding the Public Domain, we subjoin the following notice of the *American Settler's Guide* a copy of which has just come to hand. "Henry N. Copp, the Land Lawyer of Washington, D. C., sends the ninth edition of *Copp's Settler's Guide*, an indispensible book to all who are interested in public land. A chapter, illustrated with numerous cuts, shows how to tell township, section, and quarter-section corners, and explains the system of Government surveys. It gives the latest rulings and instructions under the homestead, pre-emption, timber culture, desert land, and other laws. The price of the book is only 25 cents. It will tell you who is entitled to enter land; how continuous your residence must be; what improvements you must make; what affidavits you must swear to; all about contests, and on what grounds they can be commenced; also about state lands, stone and timber lands, mineral lands, desert entries, saline, railroad, coal, townsite, and other lands; scrip, warrant, and other entries. Its purchase will save money and trouble, as erroneous statements circulated by conversation among settlers may, if acted on, cost you a contest, perhaps your land and improvements."

## Communications.

### The New Song.

I made a short call at Brother Carter's, a neighbor of mine, and seeing an organ in the room, I asked the young folks to sing a piece of music. They sang a piece, I should call the New Song, very good and very pleasant music. John, the Beloved, sees 144,000 stand on Mount Zion. They sang as it were, a new song, the same new song David wrote. Three thousand years since the ninety-eighth Psalm, and no man could learn that song but the one hundred and forty-four thousand. They were the first fruits unto God and the Lamb. I suppose the first fruits of the new dispensation, the twelve thousand of each of the tribes of the children of Israel, they were sealed in their foreheads. This song is appropriate for them, as the song sung by Miriam and her companions was proper for them to sing on the banks of the Red Sea. This company were virgins, suggesting their relation to the parable of the ten virgins in Matthew.

O sing unto the Lord a new song, for he hath done wonderous things, his right hand hath gotten him the victory. The Lord hath made known his salvation, his righteousness hath he openly shown in the sight of all the heathen. He hath remembered his mercy and his truth towards the house of Israel. All the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth, make a loud noise and rejoice and sing praise. Sing unto the Lord with a harp, with the harp and the voice of a Psalm, with trumpets and the sound of the cornet, make a joyful noise before the Lord the King.

Let the sea roar and the fullness thereof, the world and they that dwell therein. Let the floods clap their hands, let the hills be joyful together, before the Lord, for he cometh to judge the earth, with righteousness shall he judge the world, and the people with equity. Rev. xiv. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers, harping with their harps.

OTHA BOARDMAN.

### THE EASTERN QUESTION.

The cloud which has appeared over the horizon of Europe may portend war. It is no bigger than a man's hand now, but it may rapidly assume larger dimensions. From whence come wars? Can no peace societies stop them? Can no arbitrations avail to supplant the appeal to the 'sword? From whence come wars and fightings among you? St. James asks and answers the question by another. "Come they not hence, even of your lusts?" Nations are full of "lusts," and these lusts must be satisfied. Lust for territory is politely concealed under such phrases as "rectification of frontier," "scientific boundaries," "adjustment of the balance of power." But why do frontiers need alterations, and boundaries need altering? Why the present tension among the armed nations of Europe, on the "Eastern Question"? Why need there be nine millions of men kept under arms?

There is a disturbing element secretly at work which no diplomacy, combination of powers, or treaties can control. That disturbing element is the absence of the nation of Israel from their own land. Wars cannot cease until that nation is reinstated. The dispossession of the nation has been followed by an unbroken series of wars and conquests and evermore the storm clouds seem eddying round this quarter of the world.

In Deut. xxxii. 7, 9, it is written, "Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." When God settles boundaries they will be unalterable. There will be no lasting settlement, then, until "the people" of the Lord are restored to their inheritance, and they shall have acknowledged and submitted to Jesus Messiah. He maketh wars to cease unto the ends of the earth; He breaketh the bow and cutteth the spear in sunder, (Psa. xlvi. 9). In praying for the peace of Jerusalem, we are praying for the peace of the nations surrounding Jerusalem.

General Gordon's prediction, dated March, 1880, that Bulgaria and Roumelia would, before long, be united, though Europe did not wish it, received its fulfilment a few days ago. The Great Powers may decree as they please, but there is a Greater Power which works all things after the counsel of its own will. The wheels of time are travelling on in the track of a Divine purpose, and statesmen find that they have to follow rather than to lead. Concerning the Ottoman Empire, we read in the foreign correspondence of *The Times*. It cannot be disguised that the very essence of Mussulman rule in Europe inevitably involves its disappearance."

After giving reasons for this conclusion the writer goes on to say—"Logic requires the successive enfranchisement of the Christian provinces from the Papal and Imperial rule of the Mussulmans; and the great effort of Europe consists in staving off, in the interests of peace this inevitable consummation." There is a King eternal and immortal, though "invisible," concerning whom it may be written on the walls of every council chamber in the world: "The nation and kingdom that will not serve Thee shall perish." Let it be remembered, also, that this is as true in London, as in Constantinople.

The above I copy from "*The Christian*," London. Our glorious Deliverer is coming. Even so, come quickly.

HELEN ROBERTSON.

### Extracts from Letters.

Sister S. T. Palmer, of Norwalk, O., sends her subscription for a year, and adds:

THE RESTITUTION is a welcome friend, comforting and encouraging us on our way to the heavenly land, where Christ is to be our King, and will reign in righteousness. May the Lord bless you in your labor.

Brother J. M. Fike, of Stockton, Kan., after renewing his subscription, has these good words for us:

I do not want to be without our excellent paper, though money is scarce and hard to get here at three per cent. a month. We have had quite a boom here, as the railroad is building, and this will be the terminus for a while. The kingdom is near, and the Redeemer will soon come. Amen.

Sister Charlotte Fisher, of Gilead, Ind., says:

Inclosed find one dollar for the paper, as I cannot think of doing without it. I cannot go to hear any preaching, as I am old and feeble, and may not need anything long, but I must have THE RESTITUTION while I stay in this world.

A card from Brother Richard Ballsback, of Montana, Ind., says: Brother and Sister Woodward are still holding meetings here. Three have come out for baptism, and we think others will soon follow. The meetings will continue over next Sunday (Nov. 1.)

Asia possesses the most powerfully equipped hornets. The *Indian Medical Gazette* tells of a man who was bitten on the neck by one of them. Within ten minutes he became cold, pulseless and unconscious. He was a robust man, but the use of active remedies only brought him to after a couple of hours. The hornet was of medium size, bright yellow and striped with black.

## Selections.

### The Great Listener.

It was the opinion of some of the fathers, that since Malachi signifies in the Hebrew "My angel," he was a veritable angel, descended from heaven to close the sacred canon of the Old Testament, and to utter the last note of warning to the Church, before Shiloh came.—Others believed Ezra and Malachi were the same individual. He informs us that amid all the secret abominations of the wicked—amid all the silent prayers and holy deeds fragrant with virtue, however unknown, are not unseen or unheard. There is one who is the Great Listener. "For the Lord hearkened and heard." However the evil thoughts or guilty acts may be remembered, there is a book of remembrance for the righteous, written by the pen of mercy in rosy characters of love. This Great Listener has the most perfect method of hearing.—Our ears are become dull in hearing. Blunders are uttered which we never hear—praises given which reach us not. If a receiver be exhausted of its air by degrees, the bell within rings fainter, until its tones die away, and the bell is rung on, but all is as silent as the grave. Remove the surrounding air, and with one hand discharge a cannon, and yet would you hear no sound,—that which now shakes the foundations of our dwellings would be no louder than a whisper. But he who listens from above depends upon no created media. Should there be a solitary being far beyond those burning sapphires, who has wandered where the wing of an angel never dared venture, or where man never sent out a solitary thought, and there hold communings with his spirit, he that sits in the heavens hears those secret, silent thoughts.

The sons of men must be near to the sounds they desire to hear, else they reach not their ears. Instances have occurred where parents have stood on the lofty head-lands and have beheld the ocean fiercely vexed, and the vessel that contained a son wrecked, and amid the angry billows their child sent up his last prayer, but they heard it not; but what infinite number of leagues can the arithmetic of man or angel compute, what vast intervals of untraveled solitudes in space, across which the faintest thought cannot be heard by the Divine ear.

Suppose that one of the countless orbs of the great empire of Jehovah was to break away from its sphere and fly off for millions and millions of leagues; that its population should see their sun lessening, and dimming in the mighty distance into a mere glimmering star, and at length should cease to see it in the immeasurable expanse; conceive if that world in its long journey should pass star after star, and sun after sun, system after system, and should travel beyond the boundaries of all created things, into the starless, sunless void; suppose that world should journey on, age after age, further and further from the throne of God, and there be planted a way-mark, to tell how far and how long it had journeyed; conceive that world to move on other ages, and over still more distant interval, of space until the imagination droops on its wearied wings: and should its wretched inhabitants from that far-off world lift up a prayer from those deep and distant solitudes, thinkest thou the Great Listener could not hear?

A defective organ prevents ofttimes the children of men from hearing the sweetest strains of music, or voice of faithful friend. There be parents who have never heard the joyous tones of their own babes, and sons and daughters who will never hear the accents of parental lips, until they hear them first in the kingdom of God. No such defects can ever prevent the Lord from knowing the most secret thoughts of men.—Everywhere present, he fills the universe.—Wherever he is, he is there to listen. Hence the most secret, silent wish in the depth of the soul is heard as clearly by that ear as will be the last trump of the Archangel.

He listens to every murmuring thought.—How smiling, how amiable, how reverent seems the general aspect of the community to the eye of man. Who could believe that beneath that gentle current there flow such dark and bitter waters, such discontent, and rebellion? There be many who for a crown and kingdom could not be persuaded to utter aloud their secret thoughts against a holy Providence. Multitudes there are, who could never again stand up in human society, should their silent thoughts be published to the world, who would never consent to utter them for a thousand worlds in the ear of the dearest bosom friend. But while we conceal them from our fellow-beings, as we dare hope to conceal them from the knowledge of him who listens at the door of every heart in the universe?

What reader of these lines would dare enter his closet, and with no human eye or ear present, write out his wicked thoughts of God, and look at them in all their full meaning? And yet while we are afraid to put them down on paper, the recording angel writes them all in the book of remembrance above.

When Latimer was examined before his martyrdom, he tells us he heard behind the arras the moving of a pen. "How careful was I what I said." Although we see not that Listener, nor hear the moving of that recording pen, still not a desire, nor hope, nor lust passes the mind, but is daguerreotyped, in the book which will be opened. He listens to our repinings at our lot and the hardships we endure, forgetting that where he sends one affliction, he sends a thousands mercies—where one friend proves a traitor, a hundred remain faithful.—Yet we murmur because with many bright sunny days, he sends one dark tempestuous one, or amid myriads of exalted blessings he sends one rod.

Two thousand years since, the prisoners in a dungeon in Syracuse thought their plans and rebellions were concealed from the tyrant Dyonisius. But they were all revealed to his jealous ear. The form of the ceiling was in the shape of the ear, and there the king placed himself. Thus the heavens encircling our globe may prove a vast ear, and every thought here is distinctly heard in heaven. You secretly envied him who was your rival, and your sinful desire was heard at the throne of God.—When your favorite scheme was scattered, you brooded in sullen, silent rebellion over the ruins, but your guilt was heard in heaven. When you saw Providence seemingly slight you, and pour affluence, and pleasure, and honor in another's lap, you felt in your inmost soul those rebellious thoughts which David cherished, as he saw the wicked flourish. Your dearest friend did not and could not hear those thoughts, but the Great Listener hearkened and heard, and a book of remembrance was written.

Nor is he ever deceived. History informs us of the warrior, who, encased in mail, retired to his tent one night to rest—who on the field of battle never felt the first emotion of fear, but at midnight he heard the beatings of, he knew not what fiend of a death-watch, so that he trembled in his armor. Sleepless hours only increased his dread and deepened his forebodings. The next morning he found they proceeded from a clock standing in a hovel against the wall. But His ear was never thus deceived. In recording all the shades of guilt for thousands of years, not the least mistake has ever occurred. Could we hear the moral results of the secret thoughts of our souls as he hears them in the moments of our interior being, we would be filled with dismay, not unlike the half-starved soldiers of a castle besieged, who placed their ears to the ground, and heard the sound of workmen mining their way under the very foundations of their citadel. Their hearts die within them as they forget the famine in the dread of being overwhelmed by the sudden springing of a mine. If our ear was as open to listen to our murmuring thoughts as to the evil reports of others, how much more music would be heard by an approving conscience. How much oftener the sacred approval: "He hath done what he could." Reader, so live that thou mayest not have cause a dread even while listening to the thoughts of thine heart.

## Miscellaneous.

The Jewish Association for the Diffusion of Knowledge has adopted the revised version of the Old Testament as the basis for a new edition of the Scriptures which is about to be issued for the use of English-speaking Jews.

In a cemetery at Pekin given to them by the Chinese Emperor Kanxi, the tombs of many of the Jesuits are not only made like those of the Chinese, but are ornamented with the symbols of Buddist worship.

A photograph of a section of the sky has been taken at the Paris Observatory some five degrees square, which shows 8,000 stars on a ten-inch square plate. There are distinctly seen on the plate stars of the *fourteenth* and *fifteenth* magnitude. If this portion of the sky is fairly representative, the number of stars, visible to the *fourteenth* magnitude inclusively, must be more than 20,000,000.

South Carolina prohibits divorce, permitting it on no ground; prohibits the sale of liquors everywhere in the rural districts, allowing it only in incorporated towns, and giving these places local option, of which about half the towns avail themselves; forbids the running of all freight-trains on the Sabbath, and all passenger-trains except such as carry the United States mail; classes duelling with murder, and disfranchises the lottery-ticket dealer.

COSTLY CARPETS FOR THE HOLY STONE AT MECCA.

The London *Times* says: "The silk covering for the Kaaba, which the Sultan sent this year to Mecca, has been valued at $77,000, and that sent by the Khedive for the same purpose at $58,000. Both are black, most richly embroidered in gold and so large that each of them covers entirely the whole Kaaba. On the first day of the Kourban-Bairam festival the new covers were laid on the whole stone in the place of the old covers, one of which was sent to the Sultan, and the other to the Khedive, as presents from the clergy of the mosque."

SUNSTORMS AND RED SUNSETS.

An observation of the sun yesterday at noon showed that still another sunstorm has made its appearance following the disturbance seen last Wednesday. The new disturbance consists of quite an extended group of spots, and its advent has been followed by a new barometric depression and rise of temperature in the Northwest. In some parts of Kansas yesterday the temperature was up to 70 degrees. In Dakota, also, quite warm weather prevailed. With the renewal of the solar storms brilliance of the red light has increased. Last evening it shone behind the clouds with fine effect until darkness came on. The constant fluctuation of the red light with the sunstorms indicates a physical connection.—*Inter-Ocean, December 24.*

DAMAGE DONE BY AVALANCHES.

The London *Times* says: "A statistical memoir lately issued by the Italian Government enables us to form some idea of the great destruction caused annually by avalanches in the Alpine districts of Italy and the Tyrol. In the single district of the Val di Susa two avalanches fell on January 18; one at Dorier, between Exilles and Salbertand, was estimated at about sixty meters long and six deep, and slid down the slope a distance of about a kilometer. Its volume is supposed to have been 360,000 cubic meters, and the weight of snow composing it was 45,000 tons. It destroyed sixteen houses and killed forty-three persons. The second avalanche of January 18 fell near Voneus, was 150 meters long, its volume was about 3,000,000 cubic meters, and it bore nearly a quarter of a millions of tons of snow. But although the slide extended to nearly four kilometers only twenty-four houses were wrecked by it and six persons killed. A third avalanche, which fell at Meffetto, and was computed to contain little more than 1,600 tons weight of snow, was much more destructive, killing seventeen persons and destroying eighteen houses."

## News Items.

LONDON, Oct. 29.—Despatches from St. Petersburg to-day say that Russian Cabinet officials allege that Austria and Servia are intriguing for territorial aggrandizement detrimental to Russian interests in the Balkan peninsula. Their information must have been received from what they consider a reliable source, as Russia has for the past few days been secretly arming, with a view of being prepared at any moment should the contingency arrive to assert her claims in the Balkan States.

"STATUS QUO ANTE."

PHILIPPOPOLIS, October 31.—Russian opposition to the union of Eastern Roumelia and Bulgaria is causing fresh agitation against restoring the *status quo ante*. If this is attempted, Macedonian volunteers will join the Bulgarians.

LONDON, November 2.—A dispatch from Sofia says that neither the Bulgarians nor the Roumelians will submit to the removal of the status quo ante without fighting, even if the Balkan conference so decides.

The cholera at Bilbao, Spain, is increasing rapidly, and the death rate is very high.

Sir Henry Drummond Wolffe, the special British envoy, has concluded secret treaties with the Porte on other questions than those relating to Egypt.

Easter of next year falls on St. Mark's Day, April 25, its latest possible date. The last time this occurred was in 1726 (old style), and it will not so fall again until 1943.

A mammoth's remains have been discovered near Yreka, Cal., by miners. They were found forty-five feet below the surface. The horn is five and a half feet long, in the shape of a cow's horn, and is eight inches in diameter at the base. The teeth and other bones are of mammoth size. An animal built in proportion to them would weigh at least ten tons when alive. The teeth, horns, etc., show that the animal was of the bovine species.

## DON'T FAIL TO READ THIS COLUMN.

### TO SUBSCRIBERS TO "THE RESTITUTION."

Some have complained because of the several notices we have sent out during the past year, asking for money due us, and for prompt renewals. These complaints say, "We are tired of being dunned." Well, so are we tired of being compelled to say we need what you owe us. When we order a bill of paper, a few days after the goods are received we get a statement, and at the bottom of the sheet is a little note that reads after this style: "Unless otherwise advised, we will pass draft on you on——inst., at 1 days sight, for $——. Please honor and oblige. Should you prefer to remit, please do so on or before——." We know then that the proper thing to do is to get the money from *somewhere*—but where is somewhere—and be ready to pay the bill. The money must be found. We look over our accounts and find that in the great state of Kansas there are over one hundred of our friends who have asked our leniency because of the grasshoppers, failures of crops, and various reasons. We have continued to send them THE RESTITUTION because we thought them good, true brethren, who would send just as soon as possible. We have helped them when they said they were in need, and when we only ask them to send us what is ours, and has been for months, and in some cases years, they are offended. In other states it is the same as in Kansas. In some places floods, fires, sickness and other reasons are given for delaying to remit.

Now brethren, we do not wish to "dun" any one. We dislike the word "dun" very much. One thing however, must be apparent to you all, and that is that this money to meet bills must come from somewhere, or the machinery must stop sometime. We can think of no better place to go for this money than to our friends, and if all who know themselves to be indebted to us will make the effort, we believe they can make it quite easy for us to pay all bills as fast as they are due. We do not ask one cent of donation otherwise than to send to those too poor to pay. We have been sending the paper to a large number of friends poor in worldly goods but rich in faith, and their letters of gratitude and thankfulness would make a volume. Have you an extra dollar that you can send with your subscription for 1886? If you have it is well worth investing it in blessings from the poor of God's household of faith. We wish to hear from every one who receives a copy of THE RESTITUTION, before the commencement of 1886. Let us know your circumstances, and if you are unable to pay for the paper we can perhaps get some more able brother or sister to continue it for you. If you wish to stop taking it, do not refuse to take it from the Post Office, but pay what is due, and have it discontinued in an honest, business-like way. We have revised our mail list, and all can tell how their account stands by examining the label on their paper, or send a card if in any doubt about it, and a statement will be sent. Do not put this matter off till "next week," or "next month," but remember that NOW is all the time we have, and that we have more time now than we will have next week. Send remittance by bank draft, express money order, post office money orders, or registered letter. Do not send money loose in a letter unless you wish to run the risk of losing it yourself.

Address all letters, and make orders payable to "THE RESTITUTION, Plymouth, Ind."

A. R. UNDERWOOD, Agent.

## SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents; for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

# Poetry.

## MY MOTTO.

"With good will doing service, as to the Lord, and not to men."—Eph. vi. 7.

"With good will doing service,"
A simple little phrase,
And yet I often find it
A help in weary days.
No work so dull and irksome
But brightens at this word:
"With good will doing service,
As unto Christ the Lord."

I oft have tried, but vainly,
To summons the "good will,"
And would have done the service
With heart that murmured still;
But that my little motto
To answer mood suited,
Reminding me that Christians
Should work "as unto Christ."

In roughest toil there may be
A service full as sweet
As going to the temple
To sit at Jesus's feet;
If we will but remember
This little warning word:
"With good will doing service,
As unto Christ the Lord."

God loves a cheerful giver;
Not one who grudgingly
Yields up a scanty service
For all his bounties free.
Let heart and hand and brain, then,
Each its best work afford;
"With good will doing service
As unto Christ the Lord."

—*Emilie Poulsson.*

# Selections.

## THE AGE.—NO. I.

The special boast of this age is its progress. Upon this its self-gratulations are numerous and fervent, as if it not only loved to advance, but to let the world know, as decidedly as possible, how much it thinks itself advancing.

Are these gratulations well founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations which go far to raise the question whether, upon the whole, having respect to *minus* as well as the *plus* of the items, and looking well at the opposite sides of the great balance-sheet, there has been solid and thorough progress—progress which will abide—progress which has placed the nation or race upon a higher level—spiritually, morally, intellectually, physically.

Let it be allowed that, in many things, the age is one of advancement. Thus much is notable and beyond question. It would be unjust and unthankful, as well as untrue, not to allow this. We admit it ungrudgingly, not reluctantly or through constraint. Into much that is true the age has found its way, and in several provinces of knowledge, unreached by its predecessors, it has made good its footing. Circle after circle has widened round it, and its discoveries are certainly neither shadows nor dust—they are real and solid. No Christian need fear to make this admission, nor think that by so doing he lowers the credit of the Scriptures as the true foundation-head of God-given truth, or casts dishonor upon him, "in whom are hid all the treasures of wisdom and knowledge."

The mental philosophy of the age is, in some respects, of a truer kind than heretofore, though still cloudy and unsatisfying—nay, often stumbling into Scepticism, Pantheism, Atheism. The science of the age is prodigiously in advance of former ages. The age's literature is wider in its range, and higher in its aim. Its arts are on a higher and more perfect scale. Its astronomy has searched the heavens far more extensively and profoundly. Its geology has pierced the earth more deeply and successfully. It—the age, we mean—has brought to light law after law in the system of the universe. It speeds over the earth with a rapidity once unknown. It transmits intelligence not only more swiftly than sound, but more swiftly than the light. It is restoring fertility to the soil. It can shut out pain from the body, in circumstances which, but a few years ago, would have rocked or torn every nerve. These things, and such as these, the age has discovered and done; and because of these things we may admit most freely that there has been, in some things, wondrous progress—progress which might be turned to the best account—progress for which praise is due to God.

All that is true, in any region of God's world, must, in its measure, be valuable. What is true is of God, and therefore not to be cast aside, because discovered by an unsanctified understanding: seeing God has often used his worst enemies as his servants, making them his hewers of wood and drawers of water. The value of a truth is not to be judged of by the character of the discoverer; for why may not God use the finger of a Balaam to point to the Star of Jacob? The difficulty lies not in discerning what truth is of value and what is not, but in regulating its degree of value, so as to give to each portion or fragment the right place, the true level, the proper space, the due order, and to assign the exact amount of thought and study which it demands or will repay.

"All truth is precious, tho' not all Divine."

said Cowper; but to this we must add, that though all truth is precious, yet all truth is not equally precious, nor equally worthy of our care; nay, and we must also add, though all truth is precious, yet much of it must be left unstudied totally; our life is brief, and we have no time for all; we must select—for we are hurrying onwards;—the King will soon be here, and it concerns us to dwell most on those things which will help to fit us for his presence and kingdom.

There is the atom of dust under our feet—there is that flower-bed rising above it—there is yon forest stretching miles around—there is yon vast mountain-range that walls in the plain—there is the blue arch above us, with its clouds and rainbows—there is day with its sun and splendor—there is night with its stars and stillness. All these things exist. Their simple being is a truth; and with that being there are connected ten thousand truths. Yet there is not the same kind of truth, nor the same amount of truth, belonging to each other, for each is the centre of a circle, wider or narrower, less or more important, according to its nature. Yet what there is of truth in each is equally real, and therefore not to be slighted. To say that the facts in each of these are equally precious because equally true, or to say that the same amount of study should be allotted to each, would be foolishness. To say that the same amount of time may be expended upon each is gross miscalculation, indicating a false estimate of the different parts of truths, as well as of the true value of time. The truth which affects the future, specially the eternally future, must be more momentous than that which influences the present only. The truth which relates to the inner man must be more important than that which relates to the outer man. The truth that goes to make up the link between us and the God that made us, must be unspeakably more precious than that which forms the tie between us and the earth, or even between us and each other. The truth which bears upon earthly citizenship and its rights, must be far inferior to that which bears upon heavenly citizenship and its more glorious privileges. These distinctions the age does not consider. Progress in one direction, or at least in one or two directions, it is apt to regard as progress in all directions. Blinded by the magnitude of its discoveries, and by their present bearing upon society, it overlooks counteractions—it forgets how sadly it is losing ground in many things—it veils the evil, and exaggerates the good; and then reports progress, where real progress there is none.

To confound or misregulate the degrees of value in truth is at once an error and a mischief. It deranges everything. It is in itself an error, and it leads on to innumerable errors. It is in itself a mischief, and it is the root of endless mischiefs. It is not merely the non-discovery of truth; it not merely neutralises the truth discovered, but it draws out of it all the evil of positive untruth, thus making truth the producer of error, good the fountain of evil, light the cause of darkness. So that there may be made steps of advancement, which by the evil use made of them or the false level assigned to them, become in the end so many steps of retrogression. Has this been duly weighed by those who boast of progress? Have they calculated the loss as well as the gain, the minus as well as the plus, and is it on the ascertained difference that they rest their congratulations? If so, let them boast. It is well. If not, then their estimate is so wholly one-sided, that no credit can be given to it even by themselves.

It is a literary age—it is an age of science—it is an age of far-ranging inquiry—it is an age of discovery—it is an age of action—many run to and fro, and knowledge is increased. But still it may not be an age of progress. The amount of knowledge gained may be nothing to the amount lost; or that which is gained may be so perverted or ill-regulated as to injure instead of profiting.

In these different parts of the world's progress, God is not recognised, or only by a few, or only recognised out of compliment or custom, and in such a way as to place him at an immeasurable distance from the works of his hands. What is there that is good, or true, or beautiful, of which God is not the centre? And is not the age in its progress fast severing God from his works, making man, or chance, or abstract laws the centre of creation, instead of the living, personal Jehovah,—thus shifting the axis of the universe in order to be saved by irksomeness of coming into contact with him in whom we live, and move, and have our being? What, then, becomes of the advancement or the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issues without terror? For all science is a lie,—or at least lodges a lie in its very core,—if apart from God and his Christ. All wisdom is foolishness, if independent of him "in whom are hid all the treasures of wisdom and knowledge." All inquiry must be a mere maze of scepticism, if separated from him who has said, "Learn of me." All truth and goodness are but empty abstractions, if away from him who is the true and good. All beauty is but a torn blossom or a broken gem, if sought for out of him who is its birthplace. All enlightenment is but a dream, if not received from him who is the light of the world, the light of life. All liberty is but a well-disguised bondage, if not found in the service of him whose love hath made us free. All rule and law are but the exhibitions of man's selfishness and ambition and pride, if dissociated from him who is the Prince of the kings of the earth. Nay, and all religion is but hollowness and unreality, if severed from the fellowship of Jehovah and his Incarnate Son.

We hear much of the knowledge of the age. Well: but has not one of its own poets said, "Knowledge comes, but wisdom lingers!" Yes, knowledge comes, but wisdom lingers! Knowledge comes, but goodness lingers. Knowledge comes, but the world is as far as ever from peace and righteousness. Its wounds are not healed; its tears do not cease to flow. Its crimes are not fewer; its morals are not purer; its diseases are as many and as fatal. Its nations are not more prosperous; its kingdoms are not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn still springs, and the briar spreads; famine scorches its plains, and the pestilence envenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced, or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts, more vigorously and more simultaneously than ever, in these last days. Nor can any Christian mind fail to look with interest though most painful interest upon these vain endeavors. We know that they must fail. Man cannot deliver himself, nor regenerate his world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth and air and sea. But the task is superhuman, and each new forth-putting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with pity, that we look upon the generation around us with its overwrought muscles, its overtasked energies,—toiling unrestingly, and yet failing in its mighty aim,—the generation of the world.

There is a secret consciousness of the evil of the times, even among those who have not the fear of God before their eyes. They see but the surface, indeed, and yet that surface is not quite so calm and bright as they could desire; nor are the effects of the supposed progress quite so satisfactory as they expected it would be. They have their misgivings, though they cheer themselves with the thought that the mind of man will ere long be able to master all difficulties, and rectify all the still remaining disorders of the world. Accordingly they set themselves in their own way to help forward the regeneration of the world, and the correction of the evils of the age.

Among those there are various classes, or subdivisions. There is, for example, the educational class. It labors hard to raise the level of society by the more importation of intellectual knowledge—"useful knowledge," "scientific knowledge," "entertaining knowledge," "political knowledge;" in short, knowledge of any kind, save that of the Bible, and of the God of the Bible. There is the moral-life class,—a very large one, and possessed of far greater influence over the community than is generally credited. It has set itself to elevate the race by exciting what they conceive to be the purer feelings of our nature. Of one school the standard of perfection is romantic tenderness; of another, hero resolutions of character, without reference to such a being as God, or such a thing as his law; of another, it is good-nature and Christmas festivity; while others seem to have no real centre of elevation in view, only they hope, by stimulating some of our finer feelings into growth, to shake or weaken our grosser and more hateful. There is the poetical class. They think, by the inculcation of high thoughts and noble images, to lift the world to its proper level. With one school it is the worship of nature; with another it is the love of the beautiful; with another it is chivalry; with another it is the re-enthronement of "the gods of Greece," with another sentimental musings. These, and such as these, are the devices by which they hope to put evil to flight, and bring back the age of gold! There is the satirical class. Their plan for meliorating the world is ridicule. Folly, vice, misrule, are to be caricatured in order to be eradicated! Pity men with enough of ridicule; just show them how ridiculous they are or can be made; raise the laugh or the sneer against them; exhibit them in all the exaggerated attitudes that the genius of grimace can invent, and all will be well! There is the philosophic class,—large and powerful, composed of men who are no triflers certainly, but who are sadly without aim or anchorage. Give them but "earnestness," and on that fulcrum they will heave up a fallen world into its true height of excellence. Give them but earnestness, and then extravagance, mysticism, mythism, pantheism, so far from condemned as ruinous, are welcomed as so many forces operating at different points of the anticipated elevation. Give them earnestness, and they will do without revelation; or give them "universal intuition," and they, setting it up as the judge of inspiration, will make man his own regenerator by making him the fountain-head of truth. There is the political class. They have their many cures for the evils of society, and are quite sure that by better government, a wider franchise, freer trade, the abolition of ranks, the division of property, the extinction of laws of primogeniture, they will bring all into order and peace: as if these could touch the seat or the disease, or minister to the real wants of a helpless and heart-broken world.

To see the vanity of all these efforts of man to better himself, apart from God, one needs only to look into the extent of the evil to be remedied. It is vast, it is incalculable. We see but its outer circle,—its innumerable inner circles of vileness and misery we see not, we cannot see. It is an evil so broad, so deep, so manifold, so malignant, that to attempt to cure it by such appliances seems like silencing the thunder by the tones of the harp, or arresting the havoc of pestilence by scattering roses on the breeze. Whoever would have some idea of the hideous mass of evil under which the earth is groaning, and with which the atmosphere of the age is filled, let him read the third chapter of second Timothy, or the twenty-fourth of Isaiah, or the descriptions of Israel's state and sin, drawn by Jeremiah and Ezekiel. Let him compare those inspired descriptions of Israel's condition with what he sees in the world around him, and he will, we doubt not, go forth to the world a wiser, more thoughtful, more solemn man; not disposed to hate, or to scorn, or to satirize, but to pity, and to mourn, and to pray.—*Journal of Prophecy.*

## The Title on the Cross.

Pilate wrote, "This is Jesus, the King of the Jews." "Well," says one, "what has that to do with us?" I answer, write this also on that great cross which the whole church has to carry after Christ. He is a King whom his subjects refuse. The heaviest cross the church has to bear is that the world will not bow to Christ. Perhaps in our younger days we said, We have only to tell men the gospel, and they will obey it; but we soon found out our mistake. We thought that there was very little for us to do except to push the world before us, and drag the church behind us; but to-day we have a different opinion. We see the legions of darkness still in their entrenchments, and though we have won many a victory, yet how small our success, compared with what still remains to be done! Africa, China, India, why, these are all parts of the great cross for the church to carry. Jesus is King of these countries, for he is "head over all things;" but, as yet, we see not all things put under him, and this is our cross.

Write on the burden of your service these words, "Jesus, the King of the Jews," and be encouraged. Jesus possesses a throne which rules Israel, even though Israel be not gathered. "Oh," says somebody, "the Jews are the last people that will be converted." Perhaps so, for judicial blindness has fallen upon them; but yet, Jesus is their King, and he will yet bring them to bow at his feet. He despairs not of them, he doubts not that Israel shall yet adore him; therefore, be of good courage. Do you wish it had been written, Jesus, the King of the Gentiles? Ah! but this is better still; for when the Jews bow the knee to Jesus, then the fulness of the Gentiles shall be gathered in. Their conversion will be the capture of the innermost citadel of unbelief. I remember how Luther used to talk of the Jews in his wild, cruel way; he did not believe in their salvation at all: but we have made a great advance upon so un-Christian a feeling. We hail with acclamation the title, "King of the Jews."—*Spurgeon.*

# Youth's Column.

## The Silver Lining.

There's never a day so sunny
But a little cloud appears;
There's never a life so happy
But has had its time of tears?
Yet the sun shines out the brighter
When the stormy tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot:
We have only to prune the border
To find the forget-me-not.

There's never a cup so pleasant
But has bitter with the sweet;
There's never a path so ragged
That bears not the prints of feet;
And we have a Helper promised
For the trials we may meet.

There's never a sun that rises
But we know 'twill set at night;
The tints that gleam in the morning
At evening are just as bright;
And the hour that is the sweetest
Is between the dark and light.

There's never a dream that's happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.

There's never a way so narrow
But the entrance is made straight;
There's always a Guide to point us
To the "little wicket-gate;"
And the angels will be nearer
To a soul that is desolate.

There's never a heart so haughty
But will some day be...ened;
There's never a heart so wounded
That the Savior cannot heal,
There's many a lowly forehead
That's bearing the hidden seal.

## The Wolf Spider.

Suddenly appears on the wall a dark gray fly or perhaps a beetle. It moves with wonderful quickness, but always by fits and starts, sometimes one way and then another. All at once it darts a few inches from the wall and then flies back again to the same spot. This action is several times repeated, and is so quick that the creature's wings cannot be seen. I approach the wall more closely and find that the creature is neither fly nor beetle, nor even an insect. It is a hunting spider, and of course has no wings. How, then, did it fly from the wall and back again? I have long been familiar with these pretty and active spiders. I have often seen them sidle cautiously toward a fly, leap upon it, and have a sharp tussle with it before it succumbed to the venomed fangs. Window sills, especially when facing southward, are happy hunting grounds for this spider. I had often seen spider and fly tumble together off the window sill, and presently the spider return still clasping its prey. It had saved itself from falling to the ground by spining a thread as it rolled off the sill, and was able to regain its position by climbing up the thread. But until lately, I had never seen it leap from a perpendicular wall, and to all appearances fly back again. The thread affords the means whereby this remarkable feat is performed. It is extremely elastic, and when the spider has reached the end of its leap the thread contracts and jerks it back again, just as a child throws a ball away from him, and draws it back to his hand by a India-rubber thread which is attached to it. How I had failed to notice this action for so many years I cannot imagine. Even the common wolf spider will act in the same way. I caught a glimpse of the creature crouching in the wall under the shadow of a vine leaf, so that I could not identify it. Suddenly it darted from the wall and alighted on the ground at some little distance, the elastic thread causing it to describe a slow and graceful curve, just as if it had wings. As it darted from the wall I put the net over it, and, much to my surprise, found that it was no insect, but a wolf spider.—*Longman's Magazine.*

## Faith of a Mexican Child.

Our Mexican minister was telling me this evening about his little boy Ruben (Reuben). Once the father was very poor, so poor that the children had no clothes, and he had no money with which to buy them even the few garments that were necessary; poor little Reuben was very much distressed, and said to his father, "Papacito, what shall I do for clothes?" "My little son," said his papa, "go and ask God to give you a coat, and to give your brother and sister clothes." A little while afterwards the father was told that Ruben was alone in the church, so he went very quietly and looked in, and there he was kneeling, his little hands clasped, and his face upturned, and praying, "Oh, dear God, give me some clothes, and my little sister and brother, too; hear me, and help me, dear God, for Jesus sake;" and the poor little voice choked with tears. That afternoon, to the wonder and grateful joy of the family, a present was sent these three little ones of enough money to buy each one a garment.

This little boy is only about seven years old, and about two years ago he was suffering a great deal with an inflamed face. One night his father, hearing a noise from the children's corner, went quietly over, and there was Ruben kneeling and praying, "Oh, dear God, help me, and make me better of this dreadful pain; take it away and make me well." The tears were rolling over his cheeks, and he was in great trouble, but asking with all faith for help. After he got up and went back to bed his father went to him and gave him some medicine which soothed the pain, and in the morning he said to him, "Papacito, the dear God came to me and cured me last night; I asked him, and he came." I wish I could give you this in the sweet Spanish words, for it seems to me that the speech of the little children is indescribably sweet in this musical language; but you will see the wonderfully strong faith of this little lad, which was the fact which impressed me most forcibly. Many of the little Mexican children have this beautiful faith and trust in God, and it is something very touching. Remember little Ruben, and pray that he may grow up a good, earnest, faithful Christian.—*Miss Cochran, in Children's Work.*

## Revelation by Degrees.

The eternal God is never in a hurry. A gradual development is the divine order. Revelation is not a Jonah's gourd, rising up in a night; rather is it like the oak, for it takes ages to grow. The old preachers said, "Revelation began in Eden, had its centre point at Calvary, and its end in Eternity." The Old Testament runs into the New; it is a whole; they harmonize. We read that in heaven they have the song of Moses and of the Lamb, for these songs harmonize. The harmony of the songs they sing there is a proof of how well they harmonize here. There is a gradual development; and this runs through all the works of God.

First there was chaos. The world did not reach its present state in a few years. It has taken many ages for the world to become as we see it to-day—its fields covered with flowers; its woods filled with the singing of birds, and butterflies with rainbow-tinted wings floating through the summer air. One glory made way for another.

Man was created in due time. Creation is a growth. A flower does not open and grow up in a day. First the stem, then the bud, and then the flower. Man is not born full grown; his is a gradual growth, a gradual development. Yet man must play through his programme in a few years, or death will step in and stop him; but God has all ages for his plans. A thousand years with him are but as one day.

We find the same gradual development in intellectual and moral things. We grow step by step. Education grows slowly—line upon line, precept upon precept, a little at a time. First a picture-book, then a book with pictures and a little reading; and we must ever hold a higher book before the child. It is so in revelation. There were four thousand years between the first Adam and the second Adam. God was powerful enough to have brought them close together. Why not have placed the garden of Gethsemane close to the garden of Eden? Why should not the Savior's feet have trod the earth in the first century? Thus we see the God of our redemption and the God of the world is one and the same. There is the same slow and gradual process. Our hasty and our little reasonings are at nothing to God; he is never in a hurry—he sees the end from the beginning.

The march of the Israelites might have taken only a few months from Egypt to Canaan; but God led them by a path that made the journey occupy forty years. Christ lived thirty years before he worked one miracle. Peter wanted to go out at once to preach (how great the need of it!) but Jesus said, "Tarry ye at Jerusalem." "Tarry." Redemption is slow, even as the rocks and hills were slowly prepared for man's habitation. Thank God, it was so! Why? A full-ordered redemption would have overwhelmed us. God holds himself back because of our weakness. We could not bear a vision of his splendor. Moses said one day, "Show me thy glory." God placed him in a cleft of the rock; he could not bear a full view of God's glory. Thank God for the cleft in the rock. How weak we are in the presence of Heavenly splendor! Remember Daniel says that on beholding the vision, "there remained no strength in me"—he had lost his breath. John, on seeing the "seven golden candlesticks, and in the midst of them one like unto the Son of man," "fell at his feet as dead." We cannot bear a full revelation of God's glory. The Bible is not yet exhausted of its teachings and truths.

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thee, O Lord, art more than they."

—*Alfred Tennyson.*

COFFIN.—At Raisin, Mich., Anna Coffin, daughter of Sister Elizabeth West, and step-daughter of Brother Hulet West, October 21, 1885, aged twenty-three years.

Sister Coffin was baptised into the Christ about six years ago, by Eld. L. O. Chase, since which time she has lived a consistent Christian life. She was a young lady of sterling worth, only to be known to be loved. She leaves a mother, two brothers and one sister, and a large concourse of friends that mourn her loss. But we mourn her loss not as those who have no hope, for we believe that she sleeps in Jesus, and all that sleep in Jesus God will bring with him. The funeral was largely attended, and especially so by very old people. Discourse by the writer from St. John xi. 25, after which we laid our dear sister away to quietly sleep till Jesus comes.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

JAS. WATKINS.

CHURCHILL.—At Tipton, Cal., Sept. 14, 1885, Elder Castle Churchill, aged seventy-two years, one month and two days.

Bro. Churchill, like Simeon of old, was a "just man and devout, waiting for the consolation of Israel."

He was incapable of an act of injustice; and his devotion was limited only by his whole capacity of mind and study; and for years he hoped with much confidence and entire consecration, that he might be spared to the coming of the Lord.

His last conversation with the writer some weeks before his departure, was that he "was preparing for the translation."

A good man has gone, and his friends are still "waiting for the consolation of Israel."

WM. DENGLER.

THOMPSON.—At her home, near Argos, Ind., Oct. 25, 1885, Christine, wife of Wm. Thompson, aged fifty-seven years, nine months, and twenty-five days.

Sister Thompson was born in Warren Co. N. J., and came to this county many years ago. Her maiden name was Lowe. She was married to Wm. Thompson Jan. 22, 1857, and leaves a son and daughter, her husband, and a large circle of relatives and friends to mourn her loss. The funeral took place from the Advent Church in Argos, Monday, Oct. 26, E. F. Thompson of the Presbyterian Church officiating


The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and name of Jesus Christ," at American Hall, 176 Grand St., Brooklyn, N. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers;" and 7:30 p. m. to "preach the word."

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—OR—

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AND

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# Poetry.

## WAITING.

Be still, sh, restless heart, be still,
For *waiting* is the Master's will;
When he commands 'tis sweet to do,
But *he* appoints the *waiting* too.

"Rest in the Lord, and wait for him,"
Though heart be faint, and eyes grow dim;
Then, in his own good time, will see
That thine own prayer was answered thee.

Thy rest may be God's working hour;
Thy weakness proves a heaven-sent power;
God's great success—thy failure here,
When all life's riddles are made clear.

What seems but backward steps to-day
May bring thee fastest on thy way;
Thine earthly loss be heavenly gain,
And priceless gifts these hours of pain.

In God's own great eternal plan,
Mysterious to short-sighted man,
Oh, may I have some humble part,
And do or wait with trustful heart.

# Selections.

## JOB'S HOPE.

In the Authorized Version of the Old Testament, the last clause of Job xix. 26, reads:—"Yet in my flesh shall I see God." In the Revised Version this is changed to:—"Yet *from* my flesh shall I see God." The change is merely verbal, both versions making Job express the same thought.

There is an alternative rendering in the margin of the Revised Version, which has the support of the American Revision Company. It reads:—"Without my flesh shall I see God." This is not merely a verbal change. It is a change which makes Job express a thought entirely different from that of the reading in the text.

Both versions agree in making Job affirm the hope of a resurrection from death; but the marginal reading makes him express a belief that although his body were destroyed, he could still live on and enjoy the faculty of sight.

The answer to the question:—Which of these two ideas did Job actually express?—hinges upon the signification and use of the Hebrew preposition *min*, here rendered in the Revised Version *from*, and in its margin and appendix *without*.

In Gesenius' Hebrew Grammar *min* is stated to be derived from an obsolete noun signifying "*part*," and the radical and primary signification is given as *from, out of*. Bagster's-Davidson's Hebrew and Chaldee Lexicon gives the same derivation. The primary meaning of *min*, then, is *from*, and in the clause we are considering, *from*, making sense with the context, has been placed in the text of the Revised Version. In placing it there the revisers have taken no unusual course. They have but given it here the same rendering which they have given it elsewhere, whenever it occurs in precisely similar circumstances.

In the case before us, *min* governs a noun connected with a verb of seeing. It occurs thirty-one times in circumstances similar, as far as governing a noun connected with a verb of seeing is concerned, though with varying construction of the clause. In the Revised Version, in twenty-seven of those cases it is rendered *from*, and these include all the cases where the construction of the clause is precisely similar to the one we are considering; as in Numbers xxiii. 9-13, and xxii. 41. In the remaining four cases *min* is twice rendered *out of*; once in *of*; and once (in Psalm xxxix. 13) it is lost in the translation.

For the convenience of the reader these thirty-one cases are here collated. The preposition is printed in italics.

Genesis xiii. 14—"Lift up now thine eyes and look *from* the place where thou art."

Exodus xviii. 21—"Moreover thou shalt provide (Heb., *look upon*) out *of* all the people able men."

Numbers xxii. 41—"Balak took Balaam and brought him up into the high places of Baal, and he saw *from* thence the utmost part of the people."

Numbers xxiii. 9—"For *from* the top of the rocks I see him, and *from* the hills I behold him."

Numbers xxiii. 13—"Come, I pray thee, unto another place, *from* whence thou mayest see them."

Deut. xxvi. 15—"Look down *from* thy holy habitation, *from* heaven, and bless thy people."

Job vii. 19—"How long wilt thou not look away *from* me?"

Job xiv. 6—"Look away *from* him that he may rest."

Job xix. 26—"Yet *from* my flesh shall I see God."

Psalm xiv. 2—"The Lord looked down *from* heaven upon the children of men."

Psalm xxxiii. 13—"The Lord looketh *from* heaven; he beholdeth all the sons of men."

Psalm xxxix. 13—"O spare me (margin, look away *from* me) that I may recover strength."

Psalm liii. 2—"God looked down *from* heaven upon the children of men."

Psalm lxxx. 14—"Look down *from* heaven, and behold, and visit this vine."

Psalm lxxxv. 11—"Righteousness hath looked down *from* heaven."

Psalm ciii. 19—"For he hath looked down *from* the height of his sanctuary."

Psalm cxix. 18—"Open thou mine eyes that I may behold wondrous things *out of* thy law."

Cant. ii. 9—"He looketh *in at* the windows."

Cant. iv. 8—"Look *from* the top of Amana, *from* the top of Senir and Hermon, *from* the lions' dens, *from* the mountains of the leopards."

Isaiah xxii. 4—"Look away *from* me."

Isaiah lxiii. 15—"Look down *from* heaven, and behold *from* the habitation of thy holiness."

Jeremiah vi. 1—"Evil looketh forth *from* the north."

Lam. iii. 50—"Till the Lord look down and behold *from* heaven."

Referring to the rendering of Job xix. 25-27, given in the appendix to the Revised Old Testament, which includes the clause now under consideration, Mr. Talbot W. Chambers, one of the American Revision Company, says:—"The rendering here given is certainly a possible one; and the sense quite suitable to the connection." But it is not with renderings which are merely possible that the Bible student should be satisfied. Readings which are absolutely certain should be the object of his search; and when these are unattainable, he should still seek those which combine with possibility a high degree of probability. It is true that the lexicons give *without* as one of the significations of *min*, but as a matter of fact, speaking on the authority of the Englishman's Hebrew Concordance, *min* is never so translated in the Authorized Version. It is translated by no fewer than twenty different words,* but not once by *without*. On the other hand, *without* is made to do duty as the representative of as many as eleven different Hebrew words, but not one of these is *min*. Therefore, while *without* may be admitted to be a possible meaning, it must be set down as being a very improbable one.

There is a sound and sensible rule with reference to the translation of words from one language into another; it is that:—"When the words in connection admit the primary and usual meaning, it is unwarrantable to look for another." It has been shown that the primary meaning of *min* is *from*; that when it occurs in circumstances precisely similar to those in the clause we are considering, not only the usual, but the invariably rendering is *from*; and that in this case the words in connection admit the primary and usual meaning. Therefore *from* is here the correct rendering. It is unwarrantable to look for any other; and, consequently, *without* is inadmissible.

Such being the case, it follows that the idea brought out in the text of both the Authorized and the Revised Versions is the idea to which Job gave utterance; and in that utterance he affirms his belief and hope in a resurrection from death.—*N. K. R., in Messenger.*

*There are, above, after, among, at, because of, by, by reason of, from among, in neither, not, out of, since, than, though, whether with.

## THE NATURAL IMMORTALITY OF THE SOUL.

Men come to the Scriptures with a certain theory about the immortality of the soul. They find some of the plainest and most easily understood words of the Bible against their theory; then, instead of making their theory square with the Word, they put an unnatural meaning on the Word to accommodate it to their theory. Many in the orthodox sects, so called, thus try to accommodate the doctrines of Holy Scripture to their opinions. This is no misrepresentation, but the simple statement of a fact. Oh, how little do some men—professing Christians—value the teachings of the Bible! What a little pains they take to understand its teachings. How unwilling they are to accept its teachings when its teachings are contrary to the teachings of their creed. And how much more respect they show to the creed than to the Bible. It is not so much what does the Bible teach, as what does our standard teach? If a man is tried for what is said to be false doctrine, he is tried, not by the Bible, but by the creed, or standard, of his church.

If we believe the Bible to be a rich treasury of truth,—if we believe it to be inexhaustible, how can we suppose that our forefathers got all the truth out of it that there is in it? Or how can we suppose that they clearly understood, in all its bearings, the truth they did discover? Must we suppose that they went so far that they left no room for advancement? Have they taken possession of all the land that there is to be possessed? Have they weighed and examined every truth, every principle? Well, it would seem as if they thought so who deprecate any change in the old creeds. But we are not of that opinion. While we are thankful for the various helps our forefathers have handed down to us, for the light they have thrown upon various parts of the Scripture, we think there were some great errors into which they fell, and that it is our duty to avoid them: and some great truths which they, in a measure, neglected or overlooked, and that it is our duty to make them more prominent. Truth must be more precious to us than any creed, however time-honored it may be; it must be more precious to us than wealth, or social position, or reputation, and for its sake we must be willing to let it go, if the Lord in his wisdom should see it to be necessary.

Let us now inquire if the natural immortality of the soul, handed down to us by our fathers, and so commonly accepted, is a true doctrine. If natural immortality is a true doctrine, and if the Scripture writers were inspired writers, how is it that they have said nothing about it? If this doctrine is true, it must be of the first importance for us to know it; and can we suppose that God would give us a revelation, and yet make that revelation silent on such a truth? It is well known that even the advocates of this doctrine admit that the Bible does not teach it, except by inference. And we affirm that the premises from which such an inference is drawn, do not warrant such an inference.

If it is true that man possesses immortality as a natural endowment, then it could not be immortality that Christ came to bring man, but simply happiness. Yet this is not the Scripture representation of the matter. It is life, or immortality, that Christ came to bring, and that is now offered to men, according to the Scriptures.

If we are born with immortal souls,—if in the very make-up of our being at birth we are possessors of immortality, the sacred writers, and specially John, err greatly in attributing our immortality solely to Christ, through faith in his name. By believing, we may receive pardon, cleansing, favor, peace, and joy; but the attribute of deathlessness being inherent in our nature, being destined to live forever, independent of our faith or our acceptance of the Christ, according to the common teaching, Christ cannot be the Giver of life in the sense and in the way the Scripture teaches. But accepting Scripture teaching as true, believing that John taught the absolute truth when he taught that Christ is the Giver of life to those who receive him, and that those who do not receive him cannot have life, but shall perish; we reject, and are bound to reject, the theory that we possess by nature undying souls, and are destined to live forever.

"Immortality," says a very learned writer, and one of the greatest Bible students of the present day, "is not and cannot be an intrinsic quality of any creature, however exalted: for it is as much the exclusive attribute of Deity as infallibility, or omnipotence, or any other. "God only hath immortality, just as he is the only Potentate, the King of kings, and Lord of lords (1 Tim. vi. 15, 16; i. 17.)....Two things on the point are certain. (1) That no creature can be immortal except by union with God through Christ. (2) That none but a holy creature can have a union with the holy God."

The immortality taught in Scripture is not inherent in man; nor is it to be found in any system of philosophy; nor can we learn it from nature; it is only revealed to us in the gospel. It is God's wonderful gift through His Son to those only who receive Him: Son as the Christ. It will not be given to unbelievers. "Whosoever liveth and believeth on me shall never die," says Jesus. This makes deathlessness, or immortality, to depend upon believing on Jesus. And the passages are numerous which condition immortality, eternal life, on faith in the Son of God.

In Acts iii. 15, Christ is called the "Prince of life;" that is, according to the margin, the "Author of life." But if every man is possessed of inherent immortality, how does he receive it from Christ? If that is true, how can Christ be said to be the author? It is said by one writer, in one of the monthly magazines, that "the term life, when used descriptively of the future state of the righteous, does not denote existence, but happiness exclusively." On this point we shall obtain light by a reference to two passages in John. "The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John x. 10; iii. 16. In the first of these passages life is put in contrast with kill and destroy; and in the second, everlasting life is put in contrast with perish; thus showing that life is existence, and everlasting life everlasting existence.

In Psa. xxi. 4, we read, "He asked life of thee, and thou gavest it him, even length of days for ever and ever." This clearly shows the sense in which the term life is used. It shows that it is used in the sense of endless existence, and not in the sense of a happy condition of existence. This latter idea is always included. Happiness will be an accompaniment of life in Christ, or unending existence.

Knowing that the Bible says nothing about the immortality of the soul, its advocates lay down the position that "the Bible does not reveal, but it assumes the immortality of all men," just as it does not prove, but assumes the being of a God. But this assertion has no sanction in the teaching of Scripture. Now all through Scripture, in hundreds of instances, there is a being called Jehovah, or Lord, or God; therefore, the existence of God is assumed. But where is there any person, any human being, any soul called an immortal soul? No where. The being of a God is assumed, for the names by which he is called occur from the beginning of the Bible to the end; but the immortality of the soul is not assumed in any part of the Bible, for from the beginning to the end of it it is never mentioned.

Now since immortality does not belong to man, since by nature he is mortal, how presumptuous it is in him to claim immortality as a part of his nature. Such an arrogant claim must be displeasing to God.

The belief in natural immortality, in some cases, doubtless leads the unsaved into fatal error. Trained in and accepting the dogma of inherent immortality, the sinner thinks that he shall live forever; and he cannot be deprived of immortality, and that if at last he acknowledges his sin, and asks for mercy, God, who is love and delights in mercy, will not consign an immortal creature to eternal misery. This idea is cherished to the last by many who know nothing of genuine repentance or saving faith. Oh, how this lie of Satan is deceiving precious souls!—*Silas Henn, in World's Crisis*

## A Dying Saloon Keeper.

About three years ago I was requested to visit a dying man whose bar-room was a notorious resort. The man himself sent for me, and I was curious to know why. I went immediately to his place and entered the bar-room. That was a shocking sight. Miserable creatures were standing there clutching their glasses of liquor, looking as wretched as if they had come from their graves to get the stuff and had forgotten their way back. The proprietor's wife was behind the bar, and when she saw me she beckoned me to the private door. "My husband wants to see you. He is dying. Oh, this accursed business! I never wanted to begin it. We were doing well as we were, but he had the chance of getting this place, and said there was a fortune in it." I went into the chamber of death. There upon the bed lay an old business acquaintance of my own, but so changed that I could scarcely recognize him. The business had played fearful havoc with the seller. I talked with the man for some time, and then asked him if I might read and pray with him. He raised his hands and wrung them in despair. "No," he said, "it's of no use now. I only wanted to see you once more and tell you to go on with your great work. Save the people, Noble, if you can. I'm a lost man." The agonizing look on that man's face has haunted me ever since.

## Irish Boycotting.

Where an English workman is boycotted by his companions, he has the sympathy of a larger public all around him. But a man belonging to the Irish peasant class has no other public within sight. If he quarrels with this, he feels that the whole world is against him; and even an emergency man may not always be an Athanasius. Moreover, the sanctions, if more commonplace, are infinitely more severe than any known in an English trade quarrel. Here men are set against her." My experience corroborates the truthfulness of this picture. Shall I therefore hint that there is danger in falling into the sin of Jehu, viz., self-seeking, by any holding the unpopular doctrines advocated by THE RESTITUTION? I answer, Yes. I honestly believe that there is such a thing as an ambition to be singular, disputatious, just for the sole sake of attracting attention. Some manifest it in their dress, some in their dwellings and some in their religious views. There is a better way of teaching those who differ with us than fault-finding Jehu's tactics, viz., excommunication, or refusing to recognize them.

We are taught by the example of our Lord to persevere in the beautiful work of teaching and opening blind eyes, and unstopping deaf ears. It might help our patience to reflect on how our Lord has borne with our own dullness in coming to the truth.

Just here I am disposed to halt a moment and contrast the present dispensation with the old. See, dear reader, the difference between the zeal of Jesus and the zeal of Jehu

Jehu charges his eighty armed men, to go in and slay. "Let none escape," he said. Jesus pleads for his murderers—"Father, forgive them, they know not what they do."

Let us thank God that we live in the grace dispensation. Above all, let us accept God's mercy. Do not be discouraged if people seem slow to see at a glance that which is now so plain to you. Nearly all the pulpits and religious papers sneer at the idea of our Lord returning in power to reign on the earth. My own Church paper—*The Baltimore Methodist*—calls it, "Millerite nonsense." It will require skill and patience to break the hold that the time-serving press and pulpit have on the creed-bound masses. The only hope I have in breaking down the enemy's gate lies in the Sword of the Spirit, which is the word of God. This is better than Jehu's false zeal and cruel sword. This is the hammer that breaketh and the fire that burneth.

Let us remember that all who call themselves Christians, profess to believe God's word—the Bible. The only difference between us is, we study it and they do not. They read it as a kind of penance, some like a Romanist counts his beads. I speak from my own experience. I do not believe there is one person in ten in any of our churches who could repeat from memory the Ten Commandments. (Several of my church brethren quoted from the hymn book). I shall never forget how surprised I was when told that "never dying soul," "immortal soul," were terms nowhere to be found in God's word.

It might be interesting to the readers of THE RESTITUTION to know how I keep my place in the M. E. Church, and speak in "love feast" just as I write. Here is the reason, several of our leading members are close Bible students, and even know more than I do about the coming King and kingdom.

I mention this to show the importance of getting people to study the word. One of the best methods for the dissemination of Christian knowledge would be to stop preaching and organize Bible classes. The people have been gorged with preaching. Our Lord's words:—"Ye do err, not knowing the Scriptures," apply to the preachers as well as the people. Preacher and people should meet at least once a week to study the word.

ISAAC MCCURRY.

# Communications.

## JEHU.

In the county Derry, Ireland, this name "Jehu" is about as familiar as that of St. Patrick. From what I have read of these two men, I must number them, among the successful specialists which have appeared before the curtain in life's drama, played their pieces and then dropped through the stage trap out of sight.

I have neither the time nor ability to even approximate the benefit their life has been to the world.

As I am an Irishman, I will be excused if I express a little preference for the man who drove out of the "Island O' Saints," the breed, seed and generation of the snake family. I know it has been said that he resorted to deception in order to induce some of the old serpents to step into his snares. Whether this be false or true I know not, one thing I know, namely:—that treachery to a dirty snake is not near so criminal as the treachery and deceit Jehu employed in order to rid the land of Baal worshippers. On the way to his bloody work he meets Jonadab the son of Rechab, an earnest and good man, deservedly popular with the people. After asking him if his heart was right, he took him up into his chariot.

It is well to be found in good company, but according to the parable of the ten virgins, this by itself will be valueless when the Bridegroom cometh. Good company will improve our manners, but to obtain the wise virgin oil, we must do as directed in Matt. xxv. The question Jehu put to this man:—"Is thy heart right?" has in my opinion made millions of our race rest in a false security. It is so common to hear people say, "So one's heart is right all will be well," meaning by this that it is of very little consequence whether we are in the truth or in error, so long as the heart is right. Jehu thought his heart was right. "Come with me," he says, "and see my zeal for the Lord." O, how easy it is to over-estimate ourselves, to call political ambition by the holy name—"zeal for the Lord."

Had Jehu's heart been right, he would not have stopped at pulling down the false, he would have shown equal zeal in building up the true. The Word says:—"But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: he departed not from the sins of Jeroboam, which made Israel to sin." 2 Kings x. 31.

Between Baal worship and the worship of the golden calves that were in Bethel, and that were in Dan, there could have been no difference in God's estimate.

It makes no difference to me whether it was an Englishman or a Frenchman that alienated my wife's affections from me. I trust the dear readers of THE RESTITUTION will show as much zeal in building up as they do in pulling down. (It is much easier to pull down than to build up.) Jehu called his zeal "my zeal for the Lord," but the record proves that it was for self-advancement. I hardly think it is necessary to even hint at the purity of any one's motive who advocates the doctrine of our Lord's return to this earth in power and great glory. Since the writer has been known to hold these views he has been treated as a speckled bird.

Jeremiah xii. 9, puts it "Mine heritage is unto me as a speckled bird, the birds round about are against her." My experience corroborates the truthfulness of this picture. Shall I therefore hint that there is danger in falling into the sin of Jehu, viz., self-seeking, by any holding the unpopular doctrines advocated by THE RESTITUTION? I answer, Yes. I honestly believe that there is such a thing as an ambition to be singular, disputatious, just for the sole sake of attracting attention. Some manifest it

## Announcements.

*The First Quarte , Conference* of the Church of God in Indiana, will be held at Plymouth, Ind., commencing Friday, Nov. 13, 1885, and continue over the following Sunday. Brethren, this is your meeting. The friends in Plymouth can entertain all who will come, and are anxious to see a good number present. Let us have a representation from every church in the State, and let the brethren who are isolated come to this meeting and join in the feast of good things the Lord has provided us. If those who cannot attend would write a short letter, telling of the cause of Christ in their locality, of their faith and hope in the promises of God, it would encourage those fortunate enough to be able to attend. Take the matter in hand, brethren, and let us have one more good meeting. The Annual Meeting of the Publishing Association will be held in connection with this Conference.

A. R. UNDERWOOD, Sec.


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### POLITICAL PROBLEMS.

Can the British Empire afford to suffer the Ottoman Empire to fall? Shall it Not? What is its Absolute and Official or Relative Strength. Late Movements in the East. How will Russia (fare) reach the Mountains of Israel? The Preliminaries of that Mighty Transition. Hebrew Developments.

Much has been said and written relative to England and Russia as to the breaking the empire of Turkey in Europe, and as regards the policy and intent of each of these empires. What will England do for the Ottoman Empire? What are the designs of Russia? Into whose hands will Turkey fall? What is to be done with the Jews? Such problems with many others of a kindred nature have their solution in the Bible. To its inspired records we must turn.

In our forthcoming work on the "Eastern Question" we have fully investigated those great national topics; at present, we shall simply notice a few points that will tend to illustrate the intricacies of the present complications in the East.

Since the reign of Peter, the Great, the ultimate designs of Russia have been apparent. Why she has not fully succeeded may not be so clear. Her want of entire success must be attributed to a power behind her throne. Often, during centuries of struggle, when about to seize her coveted prize a sudden change, unforeseen, and adverse would wrest it from her grasp. Name this Providence, or chance, or what you may, it has chained Russia to a radius whose length has never extended to the Ottoman seat of empire. The "Sick Man," has long been the favorite appellation of the Turkish Sultan. With how much propriety, however, will appear on further investigation.

It is often said of distinguished persons, such as Luther, Washington, Columbus, and Napoleon I, that they were immortal till their mission was accomplished. So with empires. God's mission is the sure pledge, and limit of their national existence. Beyond their specific work their lives do not extend.

The perpetuity of the Ottoman Empire is evidence that Jehovah has not terminated its vast and protracted mission. As Custodian of one of the great Eastern thoroughfares, it has had a great work to accomplish. What has been that specific work? Its history since A. D. 1453, attests the nature of its official work, as connected with Russia and the Orient.

Her history for centuries, previous to her enthronement upon the seat of the Eastern Cæsars, marks the special character of her official training. And it is worthy of special note, that the Turks were kept out of Constantinople, till the Greek empire became too feeble to resist the encroachments of the bear. For reasons apparent to the close student of prophecy, the king of the Slavonian race has been kept north of the belt of empires that have scattered Judah and Israel. The immutable purpose of Jehovah, still binds the Russian bear to his empire of the North, though about to put on the crown of Central Asia.

Let us now examine the Ottoman empire, as to its absolute and relative, or official strength.

That the Ottoman power, as a nation, is on the decline cannot be seriously questioned. Within a few years Turkey has been shorn of nearly one-half of her European territory. Every struggle between the Sultan and Russia, results in diminishing his absolute power to oppose the steady encroachments of the great northern autocrat. While, as a nation, the Ottoman empire is declining, her relative or official strength increases in the ratio of Russia's advancing greatness.

By many this allegation may be denied. We are free to say, that in our opinion, the Russian armies would, today, find it as difficult to enter Constantinople, as it was three centuries ago. To the close observer, the reasons are obvious.

(1) Her physical defences are quite equal, and are still growing. By land and sea the Sultan is strengthening. She is accomplishing all that money and human skill can do. The following item tends to establish this position:—"Herr Krupp is to supply the forts with a large number of guns. The most [illegible] for [illegible] very heavy guns of 35½ (12.815 c.) centimeters bore, each similar to the one already mounted at the Dardanelles; twenty-two guns with [illegible] of 21.59 centimeters (8½in. in.) and four hundred field pieces and mountain guns, ranging in calibre from seven to nine centimeters (2.72 in. to 3.51 in.) Four of the large guns are to defend the Bosphorus, and three the Dardanelles. The others are intended for various fortifications along the coasts, and to bring up the artillery department of the army to a standard just determined by the Turkish War Office."

2. The Ottoman empire has, in itself, two elements of great strength. (a) Its position, by nature. Constantinople, at the eastern terminus of the "Great Sea" is, by its peculiar location, a second Gibraltar, "the fortified rock of Andalusia." (b) This empire has the support of the Mohammedan world. It fails only when the authority of the Koran is no more. This will stand until the beginning of Messiah's personal reign. These elements are the two strong pillars of her throne.

3. The chief strength of the Ottoman empire is official. Its tenure office, as custodian of the middle gate of one of the great Eastern Thoroughfares, is its chief element of strength. The hand that made the Turkish empire custodian, in 1453, has held that power in office till 1885, and will hold her there, till its mission is accomplished. It is true of nations, as of persons, that they are immortal till their work is accomplished. The last four centuries have demonstrated the certainty of this position relative to Turkey.

When the Turk first entered upon the duties of his office as gate-keeper, he had sufficient inherent strength to hold his office and execute its peculiar work. The great Northern despot fully tested this point, by centuries of sad experience. Providence was always in the way, since the Ottoman had been placed there by divine appointment. Nor can that officer be removed by any other authority.

In our opinion, Turkish rule at Constantinople is not dependent upon the extent of her territory. The authority of the custodian of any great highway does not consist in the extent and riches of his out lots and gardens; in the splendor of his buildings, or in the vigor of his own constitution, but in the power that sustains his office. Turkey may be denuded and robbed of her national possessions, and yet be officially invincible. The Ottoman, in her European career, has had a remarkable experience. For many years her power was, in itself, absolute and invincible. As it began to wane, a new element of power began its course in Western Europe, the system of equilization of national authority, called "balance of power." The Western nations, as France and England, looking Eastward, became jealous of Russia. And seeing the results of Russian occupation of Constantinople, resolved to hinder such a dangerous result. Turkey was, therefore sustained against her northern foe.

This balance of power system, has made strong the Ottoman weakness, and Russia for two centuries or more, has been denied the occupation of the old Greek Capital.

During the operation of this international system, the British empire has been extending her territorial possessions eastward, and south of the Ottoman empire, having that empire as a wall of national defence against the Russian Gog.

The British empire is the friend of the Jew and the protector of the Ottoman empire. This empire of the south, under Jehovah, is the visible agent to carry out God's purpose in restoring the Hebrew nationality preparatory to Messiah's reign. As such England is the "Children of thy people," (Dan. xii. 1), and the defender of God's ancient people.

If the Ottoman empire should fall, it would become a Russian province, and the interests of England and of the Jews would be exposed to the attacks of the ancient enemy of God and of his people. (Ezek. xxxviii.

Should such an overthrow of Turkey now transpire what would become of Jewish colonization? It is certainly contrary to the purpose of Jehovah to the Jews, that Palestine should now fall into the hands of the Russian autocrat. That land, with its colonization schemes, must be in the controlling power of the Jew's national friends, or a nation under the control of their national friends. In our opinion, the British empire cannot afford to have the Ottoman Empire broken down nor does it appear to be the will of Jehovah that it should now fall.

The official strength of the Turkish empire, is therefore, equal to Jehovah's purpose. No power, but that of God, can eject him from his office. But is not that empire the "great river Euphrates" of Rev. xxi. 12, whose waters were to be dried up, "that the way of the kings of the east might be prepared?"

Such is the general view, we admit, but is it correct? Neither Scripture nor history warrants such an interpretation, in our view at least.

Those that hold to this construction, will do well to consider the following objections:—

(a) The mystic Babylon bears the same relationship to the mystic Euphrates (if there is such a river), as the literal Babylon did to the literal Euphrates. But "Mystic Babylon," is the Roman hierarchy. Did the Ottoman empire (the mystic Euphrates) ever sustain the Roman hierarchy? It sustains the Mohammedan priesthood. Therefore the Mohammedan priesthood would of necessity be the mystic Babylon.

(b) The term Euphrates is found in about nineteen places. In seventeen of those passages, it is admitted that the literal river is intended. The other two passages are in the Apocalypse. The one is in Rev. ix. 14. "Loose the four angels which are bound in (at) the great river Euphrates." The four angels represent the Ottoman power. How, then, in the same vision can it be represented by the Euphrates. How can the Ottoman empire be bound at the Ottoman empire?

In Rev. xvi. 12, Euphrates is the name of a river, and is, therefore to be literally understood. Kings would be literal, and it is literal, and the final conflict of Gog, which is here intended, is literal.

These thoughts are suggested by passing events. Let us examine the signs, and read them in the light of prophecy. Let us not look for the fall of the Turkish empire, till its work is accomplished.

J. P. WEATHERS.

## Selections.

### THE AGE.—NO. II.

Along with its boast of progress, the age boasts of its liberty. Let us look at this, and see how far it can make its boasting good. True liberty is a blessed thing; for it is another name for the love that "beareth all things," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth." With this, however, the liberality of the age has nothing common. Its essence is, indifference to sin and error. Its object is, to smooth down the distinctions between good and evil; between holiness and sin; between the church and the world; between Protestantism and Popery; between the belief of God's Word, and infidelity, or Atheism. All its sayings and doings in government, in the legislature, in society, in corporations or private intercourse, are based upon the axiom that there is no real difference between these things, or, at least, that if there be, it is not discoverable by man; so that man is not only not responsible for acting upon it, but it would be intolerance and presumption in him to do so. Kings are, therefore, to rule as if there were no such distinction, forgetting by whom they reign. Judges are to know no such distinctions, forgetting that they are to judge "in the fear of the Lord." Society is to be constructed without any such distinction, as if the Bible were not the basis of all society. But is not this calling good evil, and evil good,—putting darkness for light, and light for darkness, bitter for sweet, and sweet for bitter?

We see this liberality in the kind things spoken of Infidelity; in the praises of Popery; in the sneers against Protestantism, as being by its very name a system of illiberality. Education from which God is shut out, and in which the Bible has no place, is contended for, even by men who call themselves religious; and this is named liberality. To attend mass in a Popish cathedral; to listen to the blasphemies of Socinianism for the sake of the eloquence of the preacher; to hold fellowship with the avowed Infidel for the sake of science; to sit at the table of the licentious, on the score of his artistic fame,—these are common things amongst us, and all are honored by the name of liberty! Because our fathers condemned these things; because "they abhorred that which was evil, and cleaved to that which was good," they are branded as intolerant and narrow-minded; and because our own age has thus filled up the gulf between the good and the evil, it is honored with the name of enlightened.

Thus to blot out the difference between the truth and error has been the feat of the age. For this it praises itself, pitying the littleness and contractedness of other days and other minds. In so doing, it forgets that no man is narrow-minded who expands to the full circle of truth, and that the first step beyond that is contractedness of spirit. Latitudinarianism is not true liberality; indifference to error is not true liberality, unless it can be shown that the Bible, the Book of Truth, is equally Latitudinarian, and equally indifferent to error. It is an appalling fact, that men, with the Bible in their hands, should deny the distinction between truth and error, and then, as if ashamed of what they had done, call it by the venerated name of liberality. But it is a more appalling fact, that man should give, as the reason for this indifference, that truth is not discoverable, thereby throwing the blame upon God for having given a Bible so vague, so ambiguous, so unmeaning, that no one reading it can certainly gather what is truth or what is error.

This liberality, however, turns out to be a one-sided principle. Its toleration of error is unqualified and unconditional, almost as if the fact of its being error entitled it to toleration, and even encouragement. Its toleration of truth is grudging, meagre, restricted. Nay, it only consents to tolerate truth on condition that its supporters will not contend for it too decidedly, but will bring it considerably down to the level of error. Thus, though assuming a Protestant name, its deference to Popery is unlimited; while its hatred of all that is decided and essential in Protestantism is deep and unconcealed. It finds many excuses for the Popish claim of infallibility, but none for Protestant assertion of the full and thorough inspiration of the Word of God. It palliates the Popish system of monastic vows, but detests and denounces the Scriptural doctrine of separation from the world. It praises and associates with a Papist that believes in the lying legends of saints, and in the virtues of dead men's bones, or in the immaculacy of the Virgin Mary; but it rejects, as silly and insipid, the acquaintanceship of the man who reads his Bible, and loves his Saviour, and walks humbly with his God. Its sympathies are all practically on the side of those very errors it professes to reject, and its hostilities are directed against those very truths which in words it owns.

The age also boasts of its religion as part of its progress. With many, religion is mere philosophic speculation upon the truth connected with man's soul. With others, it is the exemplary discharge of all relative duties. With others, it consists in admiration for the Bible, as a book of literary excellencies. With others, it is the adoption of a creed or connection with a church. With others, it consists in bustle and outward zeal. In all, it lacks life,—that deep, intense, glowing life, which so marked it in earlier times. Its root is not in the conscience, but in some outer region of the soul, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, of the intellect, or even of the affections, but not of the conscience. There can be no religion that has not its seat there. The hinderance to living religion is the want of a "purged conscience," and till the conscience has been purged from the dead works, there can be no religion, no true service of God. How little is there of conscience in the religion of the day! Hence that lack of simplicity, of freshness, of serenity, which we should expect. Hence its hollowness and shallowness.

The religion of the day is an easy-minded religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a second-rate religion,—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart,—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion, that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing: there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, unlnfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralysed.

These are some of the features of the age. Such is its progress. Such are its prospects of self-regeneration, or world-regeneration. Alas! how little is all this do we see God! How little can we detect, in these movements, of the Spirit of God! There is a movement, doubtless, nay, not one movement, but many. But how much of this is the work of the Holy Spirit, of [illegible] who alone can reform an age or regenerate a world? How much from above, and how much from beneath? How much onward and upward, and how much backward and downward? Is not the age one which is especially grieving, nay, quenching the Spirit? And in many of these things which are counted progress, are we not grieving Him most signally and awfully? Instead of setting our face steadfastly to go after Christ, are we not following after Antichrist in his manifold delusions, in which by mixing up truth and falsehood, he is seeking to deceive the very elect? Instead of putting ourselves under the teaching of the Spirit, are we not taking the false guidance of the evil one, now clothed in the fair disguise of radiant knowledge, and going before us as an angel of light to mislead and ruin?

Not as though some strange thing were happening to us. We look for no times of righteousness in these last days. We have been warned to expect evil and good,—progressive evil, not progressive good,—until the Lord come.

The age of progress is not the present; it is the age to come. In the present there is the development of evil,—in the future, the development of good. Man is now putting forth his power to the utmost in efforts after progress. Poor progress at the best, yet much boasted of. It is but man's progress; it is but finite development. Man is now put to the proof. He is allowed to do his best, and he is given time to do it in. God will not hinder the attempt, nor hurry him in making it. Full time, ample scope, large opportunity will be granted. Man ruined a world; it is to be proved whether he can rebuild it. He ruined it in a day; he is given six thousand years to attempt its reconstruction. His downward progress was swift enough, it is to be tried whether his upward progress will be as rapid or whether there can be such a thing as upward progress at all where he is left alone. God has been putting him to proof. He says to him, "Try to govern the world;" man tries it but fails. He says to him, "Try to regenerate a world;" he tries it, and fails. He says to him, "Fertilize the earth;" he tries it, and fails. He says to him, "Try to advance,—make progress,—increase in knowledge;" man tries it and fails. It will not do. Man's day has been a long one; but it has been a day during which in all possible circumstances and with all advantages, he has been proved helpless, ignorant, evil; unfit to rule, and unfit to be left without a ruler; unfit to teach, and unwilling to learn; unfit to be intrusted with the care or management of aught within the world's wide circle,—from the atom of crumbling dust beneath his feet up to his own soul.

When God has made this proof to the universe of man's utter incapability; when he has demonstrated man's unworthiness of trust and inability for any progress, save a downward one; he sets him aside as "a despised and broken vessel," in order to bring in the "greater man,"—aye, the greater than man, even his own Son. The great experiment of 6000 years is now drawing to a close. The vast but awful demonstration is now nearly complete. The case is most manifestly going against man. King, prince, noble, peasant, beggar; statesman, diplomatist, master, parent, child, servant; poet, philosopher, artist, mechanic,—all have had their long age of trial, and all have failed. The verdict will soon be given, and the sentence pronounced.

At this crisis we now stand. At the close of a long series of experiments made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, or miracle departed. Righteousness does not sit on the throne of the nations, nor does holiness beautify the homes of the children of men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of Jesus. The heart still remains deceitful above all things, and desperately wicked. Oppression, murder, cruelty, selfishness, lust, sedition, strife, and hatred, are still uneradicated, unsubdued, unmitigated. Man has found no cure for these maladies. They rage on, but he is powerless. The curse still pervades the earth and poisons the air. Man cannot disinfect it. The thorn and thistle still shoot up their prickly memories of the primal sin. Man cannot uproot them. Disease still haunts the body, and man says, "Depart," in vain. The "rooted sorrow" still keeps place in memory, sickening health's freshness, and tearing down life remorselessly,—man vainly endeavoring to pluck it out. Death still smites down its daily myriads, man cries in vain to bribe or disarm it. The grave still receives the loved, man preys upon the beautiful,—man pleading in vain that it should give back the joy of his heart and the desire of his eyes!

Such are the fruits of the first Adam's doings, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It has been proved that man can ruin, but not restore a world.—His attempts at restoration have been sad and mischievous failings. His attempts at progress have been abortive; so that progress in evil, progress in alienation from God, is the feature of greatest prominence in his history.

But this progress in evil has a limit. God has set bounds to it which it cannot overpass. He will not allow this earth of his to be totally a hell. He will make the sin of man to praise him, and he will restrain the remainder thereof. A certain amount and a certain duration he will allow, but no more. Neither of these is indefinite; and we seem to be nearing their boundary.

It is well. For then shall the good displace the evil, and the blessing the curse. The second Adam is at hand, and, with him, the kingdom and the glory. He brings the cure. He knits the broken world.—He rebukes disease and sorrow. He binds death.—He rifles the grave. He delivers creation. He sets up a righteous, peaceful throne. He draws aside the curtain that hid heaven from earth, making them as one,—the inner and the outer chamber of the one tabernacle of Jehovah,—and setting up the true Jacob's ladder, on which the angels shall be seen ascending and descending, still ministering in holy service to him and to his saints in the day of the kingdom, as heretofore they have done in the day of tribulation and shame.

That is the age of progress! What progress, when God shall set his hand to it! In the light of the ever-widening knowledge, in the blaze of that ever-brightening glory, how poor, how vile, shall seem the progress of the dishonored past! Not merely like age's recollection of childhood's trivialities and wasted time; but like morning's remembrances to the drunkard of last night's revelry and lust; like the king of Babylon's remembrance of his seven years' sojourn with the beasts of the field.—*Journal of Prophecy.*

### Jews and Jerusalem.

The issue just to hand of *Tidings from Zion*, a little monthly printed in Jerusalem, has the following interesting notes on the returning of Jews to Jerusalem:—

A large number of newly-arrived Jews came to see me during the month. All classes were represented. A few well-to-do people, the majority respectable poor people; some helpless children; some invalids of both sexes. None of them had any business with me; none of them expressed a desire to become Christians; and, if I had sent them all away without seeing them, I do not think a single one of them would have complained. They came, and came in the full confidence that they would not be turned away. And just because the thing happens contrary to all ordinary transactions in daily life I cannot get away from the firm conviction that these people are sent by God that they may receive a blessing to their soul. "Why have you left your home?" is my first question, to which I receive as answer tales of woe which, however differing from one another, convey to me in every case this burden: Jews in their hundreds of thousands are made to feel homeless in the countries of their dispersion.

To my second question, "Why did you go to Palestine?" I generally get as answer another question, "Where else should we go?" which is to me a more eloquent plea than any amount of correct argument.

And to the third question, "Why do you come to the missionaries?" the answer is ever, "We have heard that they are real friends to the Jews." And when I inquire a little farther, and get to know that not one or two places, but in scores of Jewish communities in Russia and Roumania there are those who cherish as the best recollection of Jerusalem the kindness they received here from the Jewish Mission, I feel that we have reason to thank God and take courage.

These new-comers do not appeal to us in the hope of getting money, for they know we have none to give, but they come for comfort and advice, and they take away with them a glimpse of gospel light. Most of them are really anxious to associate themselves with us; they are in a similar stage to that of Andrew and John when they answered the Lord's question, "What seek ye?" with the word, "Rabbi, where dwellest Thou?" But we dare not tell them, "Come and see," for we know the material losses these poor people would sustain, and we do not know how to make them good to them.—*Prophetic News and Israel's Watchman.*

# THE RESTITUTION.

E. A. CRAFTIN, EDITOR.

Plymouth, Indiana, November 11, 1885.


## STOCKHOLDER'S MEETING.

*The stockholder's meeting of the Christian Publishing Association will be held at the Christian Chapel Plymouth, Ind. Saturday, Nov. 14th, 1885, at 10:30 a. m.*

E. K. BARNHILL, Sec.

In a foot note in the first column on the second page of THE RESTITUTION last week, the name *Carlisle* should be *Carlyle.*

A LETTER from Brother L. E. Connor of Macy, Ind., states that Brother and Sister Woodward commenced a series of meetings at that place on Friday evening of last week, and notwithstanding the bad weather, are speaking to crowded houses. They are to remain at Macy till Wednesday night, and will then probably come to Plymouth and remain till after the quarterly meeting Nov. 13, 14, and 15.

*Creation versus Evolution.*—This is the title of a well-written pamphlet of which Mrs. H. V. Reed is the author. Its arguments are pointed and plain, and, although condensed, are very comprehensive. Mrs. Reed has become widely known, both at home and abroad, as Author of "*Bible Triumphant*" and "*Earnest Words to Honest Sceptics.*" Price of pamphlet 25 cts. Address the Author, Norwood Park, Ill.

THROUGH the courtesy of Brother G. W. Young, of Brooklyn, we received a copy of the *N. Y. Tribune* of date Oct. 25, containing a report of a sermon preached on Sunday, Oct. 28, in the Trinity Church in New York City. Do not fail to read this discourse, as it contains some very scathing remarks on that abhorent Papal dogma—Eternal Torture. We also give a letter written by a Presbyterian in Michigan, intended for one of his brethren in the same church, but as news of the latter's death came while Mr. Monteith was writing his letter, he sent it for publication in THE RESTITUTION, prefaced by some lines to its editor. Sermons and letters of this kind show how the human mind is revolting against that horrible God-dishonoring error.

It is evident from the following that the dark clouds of war still hang threateningly over Africa. As Egypt and Palestine have figured largely in history, so they occupy a prominent place in prophecy. They are lands of destiny in the closing scenes of this dispensation.

"After the fall of Khartoum the Mahdi declared that his army would start for Egypt four months after Ramadan. The expedition has not been greatly delayed if we may credit the report from Assouan that a large rebel army is now marching down the Nile from Khartoum to Abu Hamed, 360 miles north. In point of fact the followers of the new Mahdi already control the river from Khartoum to Dongola, about 700 miles. Early in August 4,000 dervishes occupied Dongola, and have been living there on supplies furnished by the neighboring tribes. Only 280 miles further north is Wady Halfa, on the boundary between the Soudan and Egypt, whither the aged Murdir of Dongola and many of his followers were compelled to flee on account of the aid they gave the English, who left them to their fate.

There is reason to believe that the Soudanese do not now possess sufficient unity and enthusiasm to seriously menace Egypt with invasion. Since the retreat of the British we have heard little from Khartoum except reports of revolts in Kordofan and bitter quarrels among the Mahdi's chief followers. It is now reported, however, that the Egyptian garrison has abandoned Sennaar, which, if true, gives the rebellious Soudanese the entire control of the Nile as far north as Dongola."

An appended extract will show how astronomers account for the wonderful star showers that have been seen at different times. The origin of the strange phenomena may be correctly shown and the startling exhibition of 1833 be no less a marked sign of coming events.

NOVEMBER METEORS.

November holds one source of unfailing interest, for during her reign the earth plunges headlong through the November meteor zone. Those who watch on the nights of the 12th, 13th, and 14th will find proof of the passage in a few stray meteors radiating from the constellation Leo, and set on fire by a concussion with the earth's atmosphere. The November meteoric showers are caused by the earth encountering a swarm of particles following Temple's comet in its orbit. The swarm of meteoroids is not yet equally scattered, and the earth meets the densest portion once in 33¼ years. A grand display marks the passage. The heavens seem to be on fire, and the sublimity of the scene is indescribable. Chinese, Arabian, and other records give accounts of meteoric showers that occurred years ago.

Humboldt, while traveling in the Andes, saw a wonderful shower in 1799. One was seen in this country in 1833, another occurred in 1866–67, and one is confidently expected in 1889. The November meteor zone is a gigantic hoop or ellipse, crossing the earth's orbit at a point passed by our planet on the 13th of November, and extending beyond the orbit of Uranus. It has a period of 33¼ years. Leverrier thus accounts for its presence in the solar system: As far back as the year 126 of our era the planet Uranus captured a meteoric comet, and imprisoned it within the boundaries of the sun's domains. The comet is disintegrating, and the meteoroids are slowly extending over the whole zone. When this takes place, thousands of years hence, the great displays will cease, and a greater number of falling stars will be seen every year. As nothing is more uncertain than the behavior of comets and meteors, it is well to be on the watch. It may be that the observers of the present year will find a rich harvest to reward their labor. The best time for the observation is about 3 o'clock, when the constellation Leo, from which the meteors radiate, is about half way between the eastern horizon and the zenith.

## Communications.

The Way of Redemption according to God's Word. The Testimony of "A Faithful Witness." Read and Ponder.

II KINGS XXIII. OR SAMUEL II. C. V.

1. And these are the last words of David, faithful David, son of Jesse, and a faithful man whom the Lord raised up over God's anointed Jacob, and befitting psalmody are they for Israel.

2. A Spirit of the Lord spoke in me and his word was upon my tongue.

3. The God of Israel saith: For me a watchman from out Israel hath spoken a parable. Say unto man, how will ye control fear of Christ (or an anointed one)

4. Even in the light of God's morning? Arise thou sun in the morning, (the Lord hath not passed unnoticed) with effulgence and like verdure from the earth after a shower.

5. Not in this wise though is my house in relation to a Strong One. A covenant though, an eternal one hath he made with me, made ready, guarded on every occasion, because all my salvation and all my purpose is that the evader of law shall not sprout up.

6. Even as a thorn that is thrust away are they all, because they will not be laid hold of with the hand,

7. And a man (*ovyp* a man of sense or high culture) shall not toil among them; yea they are full of iron and they are the wood of a spear, and with fire will he burn them, and they will have been burned to their shame.

PSALM XXX. OR XXXI. C. V.

1. Unto the end (the perfected state) David's Psalm of ecstasy.

2. In thee, O Lord, have I hoped; may I never be put to shame! In thy righteousness rescue and deliver me.

3. Incline thine ear unto me and deliver me speedily, because thou art unto me a God, a protector and a house of refuge to save me.

4. Because my controlling power and my refuge art thou, and for thy name's sake thou wilt guide me and support me through.

5. Thou wilt lead me out of this snare which they have hid for me, because thou art my protector, O Lord.

6. Into thy hand shall I have committed my spirit; thou hast redeemed me, O Lord God of the truth.

7. Thou hast hated those who stand guard over vanities in vain, but I have hoped in the Lord.

PSALM XXXI. OR XXXII. C. V.

1. For understanding David's (Psalm understood) blessed happy are they whose transgressions have been remitted, and whose sins have been covered up.

2. Blessed happy the man unto whom the Lord shall not account sin, and in whose mouth there is no guile.

Read Paul's interpretation and application of this fundamental Christian truth in Rom. iv., especially the thirteenth verse, which reads as follows:

13. For not through law was the promise to Habraam or to his seed that he should be an heir-at-law of the cosmos, but through a righteousness belonging to faith.

17. Even as it hath been written, I have made thee a father of many nations, in the sight of him in whom he believed, the God namely who maketh the dead alive and calleth things as though they were;

18. Who against hope, believed in hope that he would become the father of many nations, according to that which had been spoken (the oracular word again) namely, in this wise [shall thy seed be.

20. And he did not waver in unbelief in the promise of God but was enabled in belief (faith) when he had given glory to God (or God the glory).

PSALM XLVIII. OR XLIX. C. V.

1. Unto the end (the perfected state) for the sons of Kore (the temple choir)

2. May ye have hearkened unto all these things, ye nations; may ye have marked them well, all ye who inhabit the earth;

3. Ye earth-born and sons of men, ye rich and poor alike;

4. My mouth hath spoken wisdom, and the meditation of my heart understanding.

5. I will incline my ear unto a parable; I will open up my theme on a psaltry.

6. Why do I fear at all on a day of wickedness? (question.) (Answer) The transgression of my heel (the Adamic transgression) will encompass me.

7. There are some who trust in their own ability and boast in the abundance of their riches.

8. Shall not a brother redeem? May a man redeem himself? (he is speaking according to the Levitical law which is a type of the true). (Answer) He may not pay God the expiatory price, (that is the love-price) for himself;

9. And the honor of the redeeming of his life (soul); even though he should have toiled his life-time through (*εις τον αιωνα*, that is his breathing space, or as long as he breathes, an instance of the limited, ordinary use of the phrase commonly translated "for ever and ever" in C. V.)

10. And should live unto the perfected state (*εις τελος* end, in the sense of the end of time and this natural order of things in which we now live, and the beginning of a new order of created perfections) so as not to see (that is experience) corruption.

13. And man (the natural man) though in honor, hath not understood; he hath been compared to the brutes who do not apprehend, and he hath been likened unto them.

14. This their way is their cause of stumbling (stumbling-block), and after these things with their mouth will they bespeak blessing. Interlude (Selah C. V.)

15. Like sheep have they been put in Hades (the grave); death shepherdeth them, and the upright will lord it over them in the morning, (the morning of the resurrection), and their cry for help will have waxed old in Hades away from their glory.

16. But God will redeem my life (soul) from the hand of Hades when he taketh (*λαμβανει*) me. Interlude.

17. Fear not when a man groweth rich and when the glory of his house hath become enlarged,

18. Because when he comes to die he will not take them all, nor will his glory go down along with him.

19. Because his life (soul) will have been blessed in his life-time. He should have confessed unto thee whenever thou didst do him good.

20. He will go unto generations of his fathers; until an age (a breathing space, life,) he will not see light.

21. A man though in honor hath not understood, he hath been compared to the brutes that do not apprehend, and hath been likened unto them.

If the reader will compare the above selected passages with the different versions and then with the text itself, if he is a scholar, some clouds of mystery may clear away from his mental horizon which have long obscured his perception of the Sun of Righteousness, and the plan and purpose of God in redemption. Don't be afraid, open the window of your household of faith toward Jerusalem and let the blessed light of revealed truth come in as it did of old to Daniel in that old Babylon of captivity. You may not realize it, but you and I are in a worse Babylon of captivity than he was. *Babylon* means a "howling confusion." The whole civilized world is this Babylon of our day, and the nominal Christian Church sustains the same relation to it that God's nominal people of old did to old Babylon. They were in spiritual captivity; and so is the nominal Christian Church of the nineteenth century.

Hear the apocalyptic cry, "Come out of her." For Babylon will fall. Her doom is written in the apocalyptic 666. Read it, *exactus*: adverb meaning "way of apostasy," the way of man or men or mankind, the natural man.

- α equals 1
- ξ equals 60
- ο equals 70
- π equals 200
- ρ equals 300
- σ equals 1
- δ equals 4
- ε equals 10

666 equals the '*epithet* or the accounted value of such an individual or aggregated body. Everything in this cosmos remember is numbered, measured and weighed.

C. GARDNER.

## Youth's Column.

### The Weary One Rested.

I have been alone with Jesus,
My head upon his breast,
For I was so very weary,
I wanted there to rest:
I have been alone with Jesus,
He bade me stay awhile,
And I felt it very precious,
The sunshine of his smile.

For I was weary, weary, and longed to be at rest,
And oh! it was so peaceful there, while leaning on his breast.

Shall I tell you what I told him
While I was sitting there?
I told him all my trouble,
I told him all my care.
I told him Satan's whisperings
Oft called me into sin;
And I asked him if I might not
Forever stay with him.

For I was weary, weary, and longed to be at rest,
And oh! it was so peaceful there, while leaning on his breast.

Shall I tell you what he told me
While I was waiting there?
For it took away my trouble,
It took away my care.
He told me how he loved me,
His wayward, erring child.
And I felt so very happy,
For still on me he smiled,

For I was weary, weary, and longed to be at rest,
And oh! it was so peaceful there, while leaning on his breast.

Then he told me I was welcome
To stay with him for aye;
And he said that he would never
Cast his loving child away.
"Hark!" he said, "I am your Savior,
Firm as a rock I stand;
Come and rest beneath my shadow
When weary in the land."

Oh! 'tis precious, very precious, to lean on Jesus' breast,
For when the heart is weary, 'tis the only place of rest.

—*Fanny Leeds, in Christian Press.*

### Eloquence that Went Home to the Heart.

In the winter of 1880 I had an occasion to go from Green Bay, Wis., to Chicago, on the Northwestern Railroad. At Oshkosh we were joined by a delegation of lawyers on their way to Madison, the capital, to attend the Legislature then in session. They were all men of more than usual intellect and unexceptional character. Two were ex-judges of the Circuit Court, and one I had seen Chairman of the Young Men's Christian Association. The party found seats near together, and after the first salutation was over, they began to look for means to while away the time. After awhile some one proposed a game of cards. No sooner said than done. Two seats turned apart so as to face each other, a cushion improvised to serve as a table, and three of the lawyers, including the Chairman of the Y. M. C. A., and a Chicago runner on good terms with them, were soon deep in the mysteries of a game of euchre.

I was surprised to see the Christian gentlemen, judges of the law and equity—leaders of society, makers of public sentiment, law-givers of a great State, directors of public morals, supposed to be public exemplars of all that is good, and guides to young—thus setting publicly their seal of approval to a most dangerous and evil practice. To be sure they played for stakes no higher than the cigars for the party. But it seems to me, in the eyes of all discreet persons, this does not change the act or lessen the danger or its example, but rather heightens it, as from the less to the greater is the invariably course of crime. I did not intend to moralize on paper—I was about to say that, while I was filled with such thoughts as these, one of the party grew tired of the game, and our remaining Judge was invited to take his place. I saw the blood mount in an honest blush of disapproval to his manly face, and he hesitated and drew back. But the game had become interesting, and his spirited companions urged him.

"Come, Judge, take a hand; we can't go on without it."

The Judge rose slowly from his seat inwardly condemning the act, as I evidently saw, and stepping forward, took a seat among the players, and the game went on.

I had noticed an old lady in a seat to the rear of the players, who had gone to sleep at Menasha, I believe. Gray, and bent with age, she sat absorbed, and with eyes closed she seemed asleep most of the time until the train stopped at Oshkosh, and took on board the company of lawyers. She then underwent a change, and became greatly interested in the company, looking from one to another, as if she recognized them all, or was trying to recall their faces. When the game of cards started she became restless, would hitch about uneasily in her seat, take up the hem of her faded apron and nervously bite the threads. Once or twice I thought she wiped her eyes, under her "Shaker bonnet," but could not tell. She acted so strange, I became more interested in her than in the players, and watched her closely. She got up after a time and tottered forward, holding on to the seats as she passed.

She brushed against Judge——— in passing, but he had become interested in the game, and did not notice her. Reaching the water tank at length, she drank a cup of water, took a seat near the door with her back to the players. But she did not remain there. Rising again with difficulty, she tottered back to her former seat, but reaching the players she paused directly in front of them, and now excitedly threw back her long bonnet and looked around at the company. Her actions at once arrested their attention, and pausing in their play they all looked up inquiringly. Gazing directly in the face of Judge, she said, in a tremulous voice:

"Do you know me Judge——?"

"No, mother, I don't remember you," said the Judge pleasantly; "where have we met?"

"My name is Smith," said she, "and I was with my poor boy three days, off and on, in the court room at Oshkosh, when he was tried for—for—for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there last June."

All faces were now sobered, and passengers began to gather around and stand over them to listen and see what was going on. She did not give the Judge time to answer, but becoming more and more excited she went on:

"He was a good boy, if you did send him to jail. He helped us to clear the farm, and when father took sick and died, he done all the work; and he was getting along right smart till he took to town, and got to playing kards and drinking, and then somehow he didn't like to work after that, but used to stay out till morning, and then he'd sleep so late, and I could not wake him when I knocked, he'd been out so late the night before. And then the farm kinder run down, and then we lost the team, and one of them got killed when he'd been to town one awful cold night. He stayed late and I suppose they got cold standin' out and got skeared and broke loose and ran most home, but run against the fence, and a stake run into one of 'em, and when we found him next morning he was dead, and the other was standin' under the shed. And so after awhile he coaxed me to sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as he couldn't do nothing on the farm.

"But he grew worse than ever, and after awhile couldn't get any work, and would not do anything but gamble and drink all the time. I used to do anything I could to get him to quit and be a good, industrious boy again, but he used to get mad after awhile; and once he struck me, and then in the morning I found he had took what little money there was left of the farm and had run off. After that I got along as well as I could, cleanin' house for folks and washin'; but I didn't hear nothing of him for four or five years; but when he got arrested and was took up to Oshkosh for trial, he writ to me."

By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently and speaking in snatches. But recovering herself she went on:

"But what could I do? I sold the house and lot to get money to hire a lawyer; and I believe he is here somewhere [looking around]. O, yes, there he is, Mr.———[pointing to Lawyer ———, who had not taken part in the play]. And this is the man, I am sure, who argued against him [pointing to the district attorney]. And you, Judge———, sent him to prison, for the poor boy told me that he really did rob the bank. But he must have been drunk, for they had all been playing kards most all night, and drinking. But, O dear!

"It seems to me kinder as though if he hadn't got to playing kards he might have been alive yet. But when I used to tell him it was wrong and bad to play, he used to say, 'Why, mother, everybody plays now.' I never bet only for candy or cigars, or something like that.' And when we heard that the young folks played kards down at Mr. Culver's donation party, and that Squire Ring was going to get a billiard table for his young folks to play at home, I could not do anything at all with him. We used to think it was awful to do that way when I was young; but it just seems to me as if everybody nowadays was going wrong in something or other. But may be it isn't right to talk to you in this way, Judge, but it just seems to me as if the sight of them kards will kill me, Judge. I thought if you only know how bad I felt you wouldn't play on so; and then to think, right here, before all these young folks!

"May be, Judge, you don't know how young folks took up to such as you; and then I can't help thinking that may be if them as ought to know better than do so, and them as are higher larnt, and all that, would not set such examples, my poor Tom would be alive and caring for his poor, old mother. But now there ain't any of our family left but me and poor grandchild, my dear darter's little girl; and we are going to stop with my brother in Illinoy."

Tongue of man or angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age and excitement, and fear that she was doing wrong. I cannot recall half she said, as she, a poor, lone beggared widow, stood before them noble looking men, and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, laid her face on her neck. The little one stroked her gray hair with one hand, and said, "Don't cry, gran'ma." Eyes unused to weeping were red for many a mile on the journey. And I hardly believe that one who witnessed that scene ever touched a card again. It is just to say that when the passengers came to themselves, they generously responded to the Judge, who, hat in hand, silently passed through the little audience.—*Messiah's Herald.*

## News Items.

VIENNA, Nov. 9.—It is stated that the Czar erased the name of Prince Alexander in a fit of anger, without consulting his ministers, on hearing that Prince Alexander had handed British Consul Lascelles papers showing Gavrill Pasha's intrigues with Russia, with the view that their publicity would justify the revolution.

PHILIPPOLIS, Nov. 9.—Prince Alexander has received telegrams of sympathy from some of the European courts. Russia's action is supposed to have been intended to goad Prince Alexander to imprudence in order that there might be an excuse for a Russian invasion of Bulgaria.

CONSTANTINOPLE, Nov. 9—It is stated that a proposal has been made at the Balkan conference to appoint a temporary Governor of Bulgaria, and to request Prince Alexander to withdraw pending the settlement of the question.

BELGRADE, Nov. 9.—A tour of the Bulgarian frontier shows that the Servian army is suffering greatly on account of inclement weather, having only thin clothing and inadequate tents.

LONDON, Nov. 9.—Advices from Rangoon state that a steamer from Mandalay, bearing King Thebaw's reply to the British ultimatum, has come down the river to British Burmah.

CONSTANTINOPLE, Nov. 9. — The Porte is arranging for a further loan of £800,000 from Baron Hirsch, owing to heavy military expenses.

EVANSVILLE, Ark., Nov. 2.—The Rev. Mr. Tenant died here today, aged 115 years. He was the oldest gospel minister in the United States, and had preached 90 years.

Greece continued, on the 30th ult., to forward troops to the frontier, and her citizens are represented as clamorous for war.

Localities in Texas, Western Tennessee and Alabama have been visited recently by destructive tornadoes.

Thirteen persons were killed and forty or fifty seriously injured near Selma, Ala., by a destructive cyclone on Friday evening.

Late discoveries in Etruscan tombs show clearly that the Romans, and even their predecessors, had a very considerable knowledge of the art of making artificial teeth. Gold and the teeth of animals were used.

Masses of deep-sea coral, many tons in weight, which were torn from their ocean bed by the volcanic explosion in Sunda Straits two years ago, may now be seen two or three miles inland, whither they were borne by the tidal wave.

During October there were 1,830 deaths from small-pox in Montreal and its suburbs.

## Miscellaneous.

The Queen of Great Britain and Ireland rules over 310,000,000 of people (an increase in fifteen years of 55,000,000,) occupying an area of almost 10,000,000 square miles. The trade carried on by these 310,000,000 amounts to $5,500,000,000 a year. Their flag floats over three-fifth of the shipping on the seas. London, their capital city, has (with its suburbs) a population of five and one-quarter millions! No civilized empire has existed at all comparable to the British in size, either in ancient or modern times.

The Vicar-General of one of the Roman Catholic bishoprics in Brazil considers the Bible a dangerous book. In a circular to the clergy he says that Protestant missionaries are overrunning the diocese and distributing books fair in appearance, but which are "designed to instil poison into the midst of the unwary. Among these books," he continues, "they bring the Bible in the vernacular, without notes, without the ecclesiastical authorization, and mutilated, with which they sacrilegiously endeavor to combat the truth." He exhorts the priests to warn the people not to buy these pernicious works; and, if they have already fallen into "unwary hands" the priests are to take them and "burn or destroy them." One of the missionaries saw a priest burn a New Testament, which he snatched from the hands of a woman who had purchased it. He burned it in the presence of a missionary, declaring that it was a Protestant book and false. The Rev. W. M. Brown, the Superintendent of the American Bible Society's work, says one of his colporteurs in the North (Parahyba) had a box of Bibles and Testaments, weighing one hundred pounds, taken from him forcibly and burned; and the authorities would not listen to his complaint, replying that he was a Protestant, and that the Government would not protect heretics.

RELICS OF THE REVOLUTION.

WILLIAMSPORT, Pa., Nov. 2—Near the river at Renovo, a small town a short distance from this place, there stood for months the ruins of a once famous mansion that rested upon this site for a century. This house was the homestead of the Welshes, who came to this country in the early days of the American colonies and were prominently connected with the Indian and Revolutionary wars. The old mansion was a massive stone structure. The property passed into the hands of Robert Kane, the President of the Renovo Bank, and as he desired to build on the site he ordered the walls to be torn down. Yesterday there was found at the base of a chimney a large stone which had served as a fireplace. This was removed with considerable difficulty and underneath was discovered a receptacle with slices of slate-colored stone on which was engraved a number of Indian hieroglyphics. In the receptacle was a number of curiously wrought vessels, beads, three scalps, a lot of wampum and a bag full of gold and silver Revolutionary coins. Another cavity was discovered in which there was a number of papers and a long legal document with an English seal upon it. Some of the papers relate to the affairs of the Revolution, and it seems that one to whom it was addressed must have been acting in the capacity of a spy. A search warrant to the village that has all gone and been found, and crowds of people flocked to the ruins. Mr. Kane will place the relics on exhibition.


## SEE HERE!
## TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents; for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

## CHRIST'S KINGDOM.
*WHERE IS IT? WHAT IS IT?*

The above is the title of a discourse delivered at Berwick, Pa., July 26, 1879, by Jos. Lachat. It was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed, and can be had at this office, or of the Author, Jos. Lachat, Mauch Chunk, Pa., at 10c., each, 3 for 25c., or 13 for $1. With each copy of this pamphlet we will mail free, copies of several different tracts written by Dr. J. C. Gibson, of Deanville, N. Y.

# Poetry.

## AT THE APPOINTED HOUR.

At the appointed hour shall we be ready,
That hour that hastens, though it seems so long?
Do we so trim our lamps that clear and steady
Their light shall shine to prove our faith is strong?
No others see the radiance glistening from us,
As through the dark we walk unwearying on,
And feel we surely do believe the promise
That he will come although for centuries gone

Yes, He will come! oh mine then blest assurance,
To those who truly watch and wait for Him.
The only hope that Justice endureance,
The star that shines when all besides is dim;
Still let us not be tired of doing duty,
But take our crosses as they come each day,
And this hard life may round into a beauty
We find not known, if we had marked the way.

From sacrifice of self we gain the sweetest,
Purest, and best, of any joy we know;
And when our work for others is completest,
Then, only then, our natures truly grow.
Then while we watch and wait our coming Savior,
The way to make the time seem short and bright,
Is to grow daily better in behavior,
And by our shining prove we have the light.

—*Mrs. J. C. Fiebi.*

# Selections.

## CANON FARRAR AT TRINITY.

Before the chimes of Old Trinity had pealed forth the hour of 8 yesterday morning people began to assemble about the church doors. By 9 o'clock nearly every seat not marked "reserved" had been taken and for two hours more crowds pressed into the building, filling all the pews, seats in the aisles, and every available foot of standing-room around the pulpit, under the choir-loft and in the doorways. Hundreds, unable to gain admittance, went away before Archdeacon Farrar ascended the pulpit steps to address the largest audience assembled at this centre of wealth and fashion since Dean Stanley preached there several years ago. From 1,500 to 1,800 people listened to the sermon. Dr. Morgan Dix was assisted in the opening services by the Rev. Messrs. Louis A. Arthur, J. W. Hill and Edward Warren. As the hymn for the day was being sung the Archdeacon ascended the pulpit steps and bowed his head on the desk. His text was "Little children keep yourselves from Idols," from the First Epistle of St. John. This letter, he said, was written to Christians, and was probably the last one penned by the Apostles. The sermon, which was read with few gestures, was in substance as follows:

The whole history of the Jews, of which the Bible is the record, is one long warning and protest against idolatry. All Scripture rings with denunciation against idolatry, not merely against the open idolatry, but also against the secret idolatry. There are three forms of idolatry; the worship of other gods, the worship of the true God under false and idolatrous symbols, and the worship of the true God under the guise of false notions, false conditions. The Jews were tempted to worship Asherah, Dagon, Moloom, because they saw in the lives of one of the nations around them that emancipation from shame, from conscience, from restraint, from the stern and awful laws of morality, for which all bad men sigh. It was not the revolting image of Moloch which allured them, but it was the spirit of hatred; the fierce delight of the natural wild beast which lurks in the human breast. It was not any image of Mammon which allured them to worship that abject spirit. It was the love of money, which is the root of all evil; it was covetousness, which is idolatry. And as for Belial, they did not even profess to raise him images. He was only a subjection idol. Milton, where, in the magnificent first book of his "Paradise Lost" he describes these deities, says:

[Belial came last, than whom a Spirit more lewd
Fell not from Heaven, or more gross to love
Vice for itself; to him no temple stood
Or altar smoked; yet who more than he
In temples and at altars, when the priest
Turns atheist, as did Eli's sons who filled
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities where the noise
Of riot ascends above their loftiest towers,
And injury and outrage; And when night
Darkens the streets, then wander forth the sons
Of Belial, down with insolence and wine.

CHRISTIANS WHO WORSHIP IDOLS.

Do none of you, my brethren, worship Moloch or Mammon or Baal Peor? Have none of you in your hearts a secret niche for Belial? When your heart is absorbed in a passion of envy, hatred and rage; when you are determined if you can to wound by false words, by bitter attacks, by open or secret injuries; when you display "the eternal spirit of the populace" by giving yourselves up to a passion of reckless depreciation of social, political or religious opponents; when you invoke the very name of God that you may emphasize the curses against your enemies; is God the God of your worship? Of your lips, yes; of your life, no. What are you then? Whatever you may call yourself, what are you but a worshipper of Moloch?

And when you talk of nothing, think of nothing, scheme after nothing, care for nothing, I had almost said prayed for nothing, but money, money, money, all the day long; hesting to be rich, and so not being innocent: ready, if not downright, to force, or to steal in order to get it, yet ready to adulterate goods, to scamp work, to have false balances and unjust weights, to defraud others of their rights and claims, to put your whole trade or commerce or profession on a footing which, perhaps conventionally honest, yet goes to the very verge of dishonesty; toiling for money, valuing it first among earthly goods, looking up to those who have won it as though they were little human gods, hoarding it, marrying your sons and your daughters with main reference to it—is God the God of your worship? Of your lips, yes; of your life, no. What are you then but an idolater? a worshipper of Mammon?

If you are a drunkard, or impure: if the current of your life is absorbed and swayed by unholy impulses; if you have flung the reins upon the neck of your evil passions; if the temple of your body is full of chambers in which wicked thoughts are ever bending before the walls which glow with unhallowed imagery—again is God the God of your worship? Of your lips, yes; of your life, no. What are you then, but an idolater? in what respect are you then less guilty than Zimri, the Prince of Simeon, who worshipped Baal Peor? Not an idolater? Alas! my brethren every one of us is an idolater who has not God in all thoughts, and who has cast away the laws of God from the government of his life. I know not that it is a much worse idolatry to deny God altogether and openly defy the brute impulses of our lowest nature than it is in words to confess God yet not to do, not to intend to do, never seriously to try to do what he commands, or to abandon what he forbids.

Atheism? Ah! there is the defiant, speculative atheism which thinks, or thinks that it thinks, there is no God; and there is the practical atheism which, confessing God on the lips, denies him in the life; that atheism which professing to care much for the doctrines of Christ cares nothing for his precepts; the regular utterance of "Lord, Lord," by men who live in dishonesty, adultery, drunkenness, revellings and all sorts of abominable idolatries; or what is as bad, in the secret intrigues of selfishness, in the quotidian ague of frivolity, in the soothing hubbub of slanderous worldliness, in the ghastly, smooth life, dead in heart, of religious insincerity—how many are the atheists then! And if the love of pleasure, and the love of money, and the love of the world be idolatry, alas! how few of us have truly kept even that first commandment, "Thou shalt have none other gods but Me"?

It was said not long ago by a great orator in the House of Commons that the working classes care as little for the doctrines of Christianity as the upper classes care for its precepts. If that charge be true, and none I imagine will deny that there are some grounds on which it may be substantiated, may it not be that the God of the worldling is an idol, a false image, a totally wrong conception of the living God? Of the thousands of men of the world, of the hundreds of gilded youth, of all those in this great city whose god is their belly, whose glory is their shame, who mind earthly things, not one in a hundred but would be shocked if charged with not believing in God. But might not some stern prophet rise to him that tremendous sarcasm of the Apostle James; "Thou believest that there is a God. Thou doest well. The devils also believe,"—and much more than thou doest, they believe and tremble. Dost thou believe that God is righteous; that he is of purer eyes than to behold iniquity; that he visiteth iniquity, transgression and sin? Dost thou believe that the moral law which thou art violating deliberately every day is God's law, and that thy sin will find thee out, and that though hand join in hand the wicked shall not be unpunished?

Thousands do not believe this, or live as if they did not. Their lives give the lie to their lips. And what can God say to them but this: Why dost thou break my laws, and takest my covenant in thy mouth; whereas thou hatest to be reformed and hast cast my words behind thee? When thou sawest a thief thou consentedest unto him and hast been partaker with the adulterous. Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit. These things hast thou done and I held my peace, and thou thoughtest wickedly that I was even such an one as thyself; but I will reprove thee, and set before thee the things that thou hast done." My brethren, all history, all biography, all the voices of the consciousness of mankind, bear witness that the God who is the idol of the worldling's fancy—the God who is not righteous, who does not punish sin—is not God. The bad man knows not God. He alone who strives to do His will can know of the doctrine. To him that ordereth his conversation aright will I show the salvation of God.

NO EXCEPTIONS TO THE LAWS OF GOD.

If you do not worship this public idol of the market-place, have you no personal idol of the hive? You fully admit, you definitely believe, that in general God punishes sin; that he does not clear the guilty in their guilt; that he did give the moral law; but, turning God into your private idol, do not some of you imagine that nevertheless you will get off? that there is something special in your case that God will make an exception for you? that your temptations have been so strong, your chances so small, your passions so irresistible, your circumstances altogether so peculiar, that somehow that you may sin and escape? aye, and continue in sin; aye, and live in sin; aye, and die in sin, and yet somehow escape the consequences of sin? If so, my brethren, that is not God whom you are worshipping; it is an idol of the cavern. God is a God of laws, not of exceptions; God is a God of justice, not of favoritism. Whatever charge of folly may justly attach to the sayings, "There is no God," that folly is grander, deeper and less pardonable which says that God will deal differently with me than with others. Because you are young, because you fancy that your temptations have been your exceptions, which is not true; because you think that your passions have been strong, which means only that your reason has been weak; because you think you have so many virtues and amiable qualities; because you love and value yourselves and your sins so much that you think that God must look partially upon them, too, shall God because of this self-love, because of these filthy rags of your own righteousness, break in your case and yours alone the adamantine rock that links punishment to unrepented crime? So might your idol of the cavern do; so will not God.

And yet my brethren, if we fling to the moles and bats these idols of the market-place and of the cavern, let not our God, our Father in Heaven, the God, the Lord God, merciful, gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, let him not become to us, as he has become to many, as he has become to the Pharisees of this as of all ages, a mere idol of the school. "God is a spirit, not confined to temples; not bound up in books, not confined in ancient creeds. If it be true that the mass of the working classes care nothing for the doctrines of Christianity, may it not be at least in part because those doctrines have been grievously misrepresented to them? The other day a young girl in a London prison was asked for what purpose she thought Christ ascended. Her answer was 'that he might punish people!' This was her notion, it is probably the notion of thousands, respecting him who died that we might live and who ever liveth to make intercession for us. Oh my brethren, how can we expect the ignorant, how can we expect any, to love God if it is an idol of the school like this that we depict for them?" "If their religion be right, where is their day? If God is a bugbear, what is life?" Is there none to tell them that God punishes them only because he loves; because he would forgive; because he would lead us away from the one thing, the only thing, that can be our ruin; that he punishes not one moment longer than when the work of punishment is done.

"When I was young," says Luther, "all at once the sight of the Holy Sacrament, carried by Dr. Staupitz, so terrified me that I perspired from every pore, and thought I should die with fright. When the procession was over I confessed to Dr. Staupitz, and told him what had happened to me. 'My thoughts,' he answered, 'are not according to Christ. Christ does not terrify. He consoles.' Those words filled me with joy and were a great relief to my mind." Wise teacher, true father of the Reformation. Yes, Christ does not terrify. He consoles. The God of terror; the God who is supposed to elect a very small number to bliss, and to reprobate all the rest to perdition and signalize by eternal decrees for his own glory; the God who is supposed to be driven to avenging fury by a wrong opinion on some point of theology; the God who in dreary human systems of the Atonement, which are wholly unlike what the Bible says of it, is represented as so full of wrath that because he must have some victims he ruthlessly smites the innocent; the awful Moloch God of the inquisition and Intolerance, who was supposed to be appeased by bloodshed, and to look favorably on those through whose fierceness the groans of burning men arose to Heaven, as they gasped out in the fires of Seville and Toledo their agonizing souls—the God of Smithfield and of the Armada, the God of the gibbet and the thumb-screw, and the stake and all the hellish implements of torture and tyranny used by priests to deprave the heart of mankind; the God of theological anathemas and religious hatreds; the God of fierce sectarians and ignorant revivalists—this God is not our God, never could be our guide unto death. "Your God," said Wesley to Whitfield, when he was setting forth some hard system of revolting Calvinism, "your God is my devil." But our God is he of whom it is said "God is love." If perfect love casteth out fear, so no less certainly doth perfect fear cast out love. Abject fear, selfish fear, palsied fear, degrading fear, may gash itself or gash others with knives before its Baalim, like a grovelling slave; but the son, even in rage, even in hunger, even amid the swine when he comes to himself says "I will arise and go to my father, and will say unto him 'Father, I have sinned.'"

If you ask how St. John in this Epistle helps you to obey his exhortations to keep yourselves from idols, I answer briefly that he helps you in two ways—one by telling you what God is; one by pointing you to his likeness. He tells you what God is in three sentences; "God is righteous," he says; "God is light," "God is love." God is righteous, and, therefore, he hates all unrighteousness and can be guilty of no unrighteousness in himself. Idols which represent him as a God of arbitrary caprice, treating men as though they were mere dead clay to be dashed about and scattered at his will; idols which would represent his justice as alien from ours, and those things as good in him which would be evil in us, are shattered on the rock of this sentence. Idols which represent him as delighting in narrow formalism, self-satisfied security and bitter exclusiveness, making of dull and sordid dogmatists the sole elect, and rejecting the brighter, bolder, larger natures, as though he loved the jagged thistles and the dwarfed bush better than the rose of Sharon and the cedars of Lebanon, idols of the sectarian, idols of the fanatic, idols of the Pharisee, idols of those whose ignorance would label themselves as the only Christians and the only Gospellers, are shattered by the ringing hammer stroke of the truth that God is light. Idols which represent him as only living a life turned toward self or folded within self, caring only for his own glory; caring nothing for the endless agonies of the creatures he has made; burning with implacable wrath against little deviations of opinions; regarding even the sins of children as deserving of infinite punishment, because, though they are finite he is infinite—idols of the zealot, idols of the ecclesiastic, idols of those who think that their puny wrath can work the righteousness of God, are dashed to pieces by the sweeping and illimitable force of the truth that God is love. With these axes and hammers of the Word break down the carved images of idol temples, whether they be reared by systematizing theology or by ruthless syllogism, by religious hatred or by selfish guilt, and so "Little children, keep yourselves from idols."

HOW TO KNOW GOD.

But St. John will not merely leave you to what is abstract. He will point you to one whom he had seen, and heard, and his hands had handled of the Word of Life; to one who was the brightness of God's glory and the express image of his person. This he says is the true God and eternal life. My brethren, if you would know God, the only begotten, who is in the bosom of the Father, he hath declared him. And what do we learn of God from him? How can I compress it into a few words? Ah, my brethren, read the four Gospels; read them for yourselves; read them with eyes unblinded by the fogs of traditional exegesis; read the revelations of God in the human life, in the spoken words of your Savior. Do not go to human systems of theology, do not seek human conceptions of art in order to understand him. If you trust even to Thomas a Kempis he will draw you a picture of Christ which leaves out of sight altogether the most essential features of his ministry—that "He went about doing good." If you rely on religious teachers, they may offer you a dead Christ for a living Christ; an equalized Christ for the ascended Christ; an ecclesiastical Christ for the spiritual Christ; a Christ for the elect few for a Christ for the sinful many; a petty, formalizing, sectarian Christ for the royal Lord of the great free heart of mankind; a Christ of the fold for a Christ of the sea great flock; a Christ of Corinth or of Jerusalem, of Rome or of Geneva, of Oxford or of Clapham, for the Christ of the universal world. If you turn to art, if you would evoke even the genius of Michael Angelo to set forth Christ to you, he will make the Sistine Chapel flame with tumultuous imagery, in the midst of which a wrathful, pitiless, avenging Christ turns away from the redeemed, turns away even from his pitying, pleading human mother, to hurl from his burning right hand ten thousand thunders on the crushed, convulsed, demon-tortured, innumerable multitude for whom he died in vain.

No! turn from these shadows; face the sun. Look at Christ himself. See him in his acts; stern indeed to the Pharisee and to the hypocrite, and dwelling on the awful breadth and grandeur and searchingness of the moral law; yet ever tender to sorrow, with an infinite tenderness, releasing the demoniac, giving sight to the blind, cleansing the leper, preaching to the poor, eating with sinners, feeding the hungry multitude, welcoming the outcast publican, suffering the weeping woman who was a sinner to wash his feet with her tears and wipe them with the hairs of her head, and praying for the very murderers who were driving the nails through his hands upon the cross. If you would know how God loves even the guiltiest of his children, see Misery left alone with Mercy on the Temple floor, and hear the voice, so awful in its warning yet so solemn in its tenderness: "Neither do I condemn thee; go and sin no more." And he who thus represented God by his acts, how did he represent him in his words? Was it not solely, essentially, exclusively as a Father? As Our Father who art in Heaven? As the God who maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust; as the God of little children whose angels behold his face in Heaven? As the God of the lilies and the ravens; the God of the falling sparrow: the God of the Prodigal Son: the God by whom the very hairs of our head are all numbered; in one word which comprises all, the God of love?

Yes, this is the true God, and Eternal Life. So long as we worship idols, so long as we take pleasure in unrighteousness; so long as we love the darkness rather than the light; so long as we mingle human hatred with our worship of him; so long as we swear, like those in Zephaniah by him and Moloch, as like the Samaritans of old, fear the Lord, and serve our own gods, so long we cannot see him, neither know him. Scripture itself teaches us that, and with the merciful he will show himself merciful, and with the upright, upright; and with the pure, pure; so with the froward will he show himself froward. And because to know him is life, and eternal life, and because there is no other life since all other life is but a living death—therefore St. John wrote as the last words of this epistle, as the last words of the whole revelation of the New Testament, "Little children, keep yourselves from idols."

# Letter Drawer.

BROOKLYN, N. Y.

*Editor Restitution:*

I have no doubt you with many of your readers, have been interested in the account of the Second Annual Meeting of the A. P. C. K., given by our esteemed Sec'y, Brother Donaldson, and for myself I can say that I never enjoyed meetings more than these. The weather was delightful during the entire session, and this together with social enjoyment with those present, made the session refreshing, as well as pleasant and profitable.

We had the pleasure of entertaining Brother and Sister Reed in our home, and not having seen them for nine years, their presence brought to mind memories of the past, giving us changes to recount, some were pleasing and interesting, while others were painful and sorrowful; and among these most of all was the loss of a dear Sister who together with us visited them at that time. We were led to think that time changes many things, and is no respecter of persons, all being susceptible to this; but if progress is made, and changes in ourselves are for the better, then are we the gainers and not the losers. Brother Reed preached for us for two successive Sundays to a large and attentive audience, and we trust much good may result. He has a happy way of carrying his hearers with him, that few speakers possess; and his imagination being so vivid, and his language so beautiful, to sit under his preaching gives one a feeling of joy and glory that is a foretaste of that which is to come. And added to all this we have had the rejoicing joy of having one of our daughters rise and make the good confession, and in the presence of many witnesses see her go down into the waters of baptism in obedience to her Lord's command, to arise to walk in newness of life. Brother Kramer delivered a very excellent and impressive discourse on this occasion, and as at least one more expressed to us, individually, the decision to be on the Lord's side, we trust the words spoken have fallen into good and honest hearts, and that many more may be gathered in out of this City.

The field is a large one, but by individual and united effort, great may be the result, and it behooves every one of us to be up and doing, hoping and working on, prayerfully and faithfully, till the Master comes in glory and power to reward his servants.

May we then be among that number that will hear the "Well done—enter thou into the joy of thy Lord."

We were sorry to learn through THE RESTITUTION of your illness, and trust by this time you are better, if not entirely well; and that years of added comfort and usefulness are yet before you. But the unforeseen future lies before us, and whether young or aged, none of us know how long life will be given us here, but we are looking for that which is eternal.

With Christian love to you and those near you with whom we are acquainted, I am your Sister in Christ, Amen. ANNA M. YOUNG.

On our way to the meeting at Watson, Mich., we met the writer of the following letter a few minutes at Bro. Catt's in Martin. The writer says on a separate sheet:—"I send you a letter intended for Mr. David Wylie, an old friend, and just this moment I have heard of his unexpected death, while visiting his son—the news reaching me while writing his name in the letter. Poor man. O, how hard I tried for the last year to enlighten him on the doctrine of conditional Immortality .....This letter enclosed I intended sending to my deceased friend but it is too late. I would be glad to have you publish my letter intended for him in THE RESTITUTION, and it may do more good than if it had been sent to him. Mr. Wylie was an old time friend and an Elder in the U. P. Church for forty years. We were always warm friends, and he was truly a good man, but awfully bound in chains of darkness, owing to his early education on the Sectarian dogma. I have got over all fears of letting my friends know of my change of views, as I can give any one wishing to oppose me, a good and sufficient reason for my change of views."

MARTIN, Mich.

*My dear friend Wylie:—*

When we met last you told me you would not talk with me again on the subject of Conditional Immortality. As a last effort to convince you that I am not becoming infidel, but truly Christian in my sentiments, I write you these reasons for my change of views.

When God notified Adam and Eve, that if they ate of the tree of knowledge of good and evil, they should surely die, he spoke to their reasoning accountable minds, their souls not bodies. He did not say they should become miserable, but they should die spiritually, temporally and eternally die. Immediately Satan in form of the old subtle serpent came to Adam and Eve and says to them, God is deceiving you "Ye shall not surely die, but live even if you eat the fruit forbidden by God."

Eve listened to the serpent, and the fruit being pleasant to the eye and agreeable to the taste, she ate of it, gave it to her husband, and they ate of it together and died, temporally, spiritually and eternally died. They obeyed the serpent and disobeyed God, and died, as God had warned them they would. The tree of life and immortality also stood in the midst of the garden, and God saw plainly that if they were permitted to stay in the garden they would continue to eat as they had done before of it and they would regain their lives, remain immortal in their sins, and of course sin would cause them to suffer the penalty of the broken law eternally. This was a misfortune to his erring children which he could not allow, so he drove them out of the garden, lest they should put forth their hands and partake of the fruit of the tree of life and become immortal or live forever in their sins and miseries, and to make the matter doubly sure he placed Cherubim and flaming sword over the tree of life or immortality to guard it forever from their approach. He then pronounced a curse upon the ground which they should till and upon the man who should till it, and upon the woman who induced her husband to eat, but the heaviest of all curses rested upon Satan in the form of the old subtle serpent, who should forever creep upon his belly and eat the dust of the earth. Now, my old friend, is it not plain that God has guarded infinitely more thoroughly than he ever guarded any other matter in his dealings with his children against the awful misfortune of their living forever in sin and misery, proving conclusively to my mind that our orthodox theology on this subject is not the teaching of God, for according to that teaching men do live forever in their sins and miseries in hell, or as they call it the eternal punishment of God, and under his wrath and curse forevermore. This is as you and I were taught, and it was the main staple of the preaching and theology of my youthful years. But I now see its utter falsity and that it all grew out of our teachers, and early theologians following the counsel of the subtle old serpent instead of that of God. Ah, my friend, to my mind there is nothing in all our wanderings from God that equals this sad mistake of our teachers. Oh, what has become of all the part of the human race who have lived and died under this awfully blinding delusion, this nightmare which rested upon their souls, causing them to fear and dread their heavenly Father as an unforgiving revengeful God. My dear friend, this delusion had already commenced in Paul's time, for he says in 2 Corinthians ix. chapter I think, referring to false teachers, "But I fear lest by any means, as the serpent beguiled Eve through his subtlety so your minds should be corrupted from the simplicity that is in Christ." This fear of Paul must have had reference to this very false teaching, as it refers to the subtle serpent which deceived and beguiled Eve using the very words. These few thoughts I do not write to distort your mind, neither as finding fault with a much and long loved friend, but to convince you that I am sincere and honest in my views, and also to convince you that I have reasons for my change of views and that I am not becoming infidel, but more Christian as I trust in my mind. In Christ is my only hope for a resurrection to life.

L. MONTEITH.

Brother John N. Davis, writing from Montreal, Va., gives us encouragement in these words:

I regard THE RESTITUTION as one of the ablest Biblical journals I have ever read, and I will add I have for over forty years been a student of the Bible, having as early as 1838 joined the so-called Reformed Baptist, or Campbellites, and was a reader of the *Millenial Harbinger*, by A. Campbell, *Apostolic Advocate*, and *Herald of the Kingdom and Age to Come*, by Dr. John Thomas, and more recently *Christadelphian*, by R. Roberts, Birmingham, England, all able and instructive journals in their day and place, yet in my opinion none surpasses in efficiency and instructive Bible worth, THE RESTITUTION,—and I greatly lament that poverty and misfortune has prevented my paying my subscription, and am forced to throw myself upon the charity of the brethren to send it to me, but possibly by perseverance I may yet succeed in getting subscribers for it, and propose at least to contribute something to its interesting columns.

I had charge of the church in Richmond some fifteen years, contributing to its nurture and progress. Since the death of my wife and my children grown and scattered, I am left alone, poor and helpless,—and much desire the comfort of your excellent paper. A gentleman a few days ago informed me of the death of my dearly beloved Brother, A. B. Magruder, a noble man and advocate of the Gospel. I witnessed the debate between him and E. E. Orels, Campbellite, in 1855, which took place in the county of King William, Va., and was published in book form.


WHICH IS RIGHT?

—OR—

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# Poetry.

## "THE BURDEN."

To every one on earth God gives a burden to be carried down
The road that lies between the cross and crown,
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form and weight and size.
Some hide it in their breast,
And deem it thus suppressed.

Thy burden is God's gift,
And it will make the bearer calm and strong,
Yet, lest it press too heavily and long,
He says, Cast it on me,
And it shall easy be.

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take then thy burden thus
Into thy hands, and lay it at his feet,
And whether it be sorrow or defeat,
Or pain, or sin, or care,
Upon the darkest day.

It is the lonely load
That crushes out the life and light of heaven,
But born with him, the soul restored, forgiven,
Sings out through all the days
Her joy, and God's high praise.

—*Adelaide Procter, in Chimes.*

# Selections.

## Jewish Colonization in Palestine.

The Haifa correspondent of the *Jewish Chronicle* sends the following important letter, dated Haifa, August 4, which we are sure will be read with considerable interest.

"I have just returned from a visit to the Colony of Zimmarin, which may be said during the last few months to have practically sprung into existence. I have watched it now for three years painfully struggling against a collapse, which the Turkish Government spared no effort to bring about, and which nothing but the energetic efforts of its munificent supporter, ably seconded by his local agents, could have prevented. Had any one predicted on the occasion of my visit last year the transformation which I witnessed a week ago, I should have scouted the idea as impossible of realization. One effect of the long delay in obtaining from the Turkish Government permission to build, was to afford time to make all the necessary arrangements for the erection of buildings whenever it should be obtained. About sixty wooden tenements were sent out which could be put up with the greatest rapidity, while stones were hewn, foundations dug, and preparatory work quietly carried on. The result has been that within four months of receiving permission to build, a town has sprung into being, which is now inhabited by 350 persons, and which promises, when thoroughly completed, to be the most comfortable and prosperous colony in Palestine. The elevation of the main street is just 550 feet above the level of the sea, from which it is distant as the crow flies about three miles, and of which it commands an extensive view. It is built about half a mile from the old Arab village which formed a temporary refuge for the male colonists during the last three years. At the worst and most critical period of their fortune even it was deserted. This was the moment when, had I not been supplied with funds by kind friends in England, the colony must have been altogether abandoned; for fevers induced by starvation were carrying off the poor people who had taken refuge in any shelter they could find in Haifa, and all hope of returning to Zimmarin was given up. For several weeks they had nothing to live upon but the weekly pittance of a piastre a day per individual, which I was thus providentially enable to dole out to them.

"A good wagon road ascends the mountain to the foot of the last rise, here it bifurcates, one branch going up directly to the centre of the colony, the other skirting the hill to the wells. Most fortunately abundant springs have been found in the immediate vicinity of the only well which hitherto formed the water supply of the Arabs. Five wells have been dug with the result of finding water within five feet of the surface. It is proposed to connect them so as to form a large reservoir. In the immediate neighborhood a handsome stone bath house has been erected. It is a two story building. The water is led by pipes into the lower story, which is divided into compartments for the men and women, each having two rooms. One of these is an auditorium, and the other contains a swimming bath with the steps leading down to it. On the floor above are to reside the midwife, and the chemist of the colony. As this establishment would, owing to position of the wells, be a little isolated, six cottages of the colonists are erected in its immediate vicinity; from here a road ascends to the colony, which is sixty or seventy feet above the springs, and about half a mile distant.

"The great advantages of the position compensate for the inconveniences attending the distance from water, which no doubt will ultimately be forced up to the highest point of the colony. Meanwhile there are cottages dotted on each side of the road between the wells at the end of the colony street, which turns off from it at an obtuse angle, and is an avenue sixty feet broad, on each side of which shady trees will be planted, while the houses stand about thirty yards apart, each cottage consisting of two dwelling rooms, with a kitchen and outhouse in the rear, and a stable common to two families. The wagon road bisects this street, and at its point of crossing are the main buildings of the colony, which are built of stone. At one corner is the synagogue, a handsome building, 72 feet by 54, with a gallery for women supported on stone columns and arches. At the opposite corner is the schoolhouse, the ground floor consisting of four rooms, each 27 feet square, divided by a corridor; the upper floor is occupied by the masters and those whose functions render such quarters appropriate. The third corner is appropriated to the administration. Here will live the director of the colony, with the secretary, etc., while the residence of the agricultural superintendent occupies the fourth corner. In the centre of the place thus formed it is probable a drinking fountain will ultimately be erected.

"The entire length of the street, from the bath establishment to the last or most southern house in the colony, is just 2,000 yards, or a little over a mile; and it may well be imagined what an imposing appearance this presents on a hill top that four months ago was a desert, and what a miracle its sudden growth must appear to the natives. It was highly gratifying to me to see these poor people I had known in their desolation and misery, now so comfortably installed in their own dwellings, which they keep scrupulously clean and neat. As the land is now all divided off, each family rejoices in a sense of personal possession hitherto denied them, and they take an evident pride in all their little household arrangements for domestic comfort, while the worn and haggard look which marked their countenances is giving place to an expression of beaming cheerfulness. Some of the men leave nothing to be desired in the way of capacity and industry in their agricultural operations, but of course this cannot be said of all. What is of the highest importance is, that they are thoroughly well disciplined and subordinate, a result in the first instance due to the excellent system inaugurated by M. Sebaid, which has since been well carried out by M. Wormser and M. Dugourd. Owing to the exceptional dry season this year, the crops are not so good as might have been wished, but it is probable that the attention of the colonists will be more largely directed to grape growing than to cereals, while near the wells are large nurseries of oranges, lemons, apricots, peaches, and olives.

"The colony is in part built upon an excellent clay for making bricks, and some of the colonists are engaged in this industry, with the idea of using their wooden cottages with sun-dried bricks as a protection against the sun. There is a good blacksmith's and wagon-maker's shop, and doubtless other branches of industry besides agriculture will be opened in the colony as necessity demands.

"Dr. Aquila, of Haifa, whose long residence in the country and knowledge of local conditions and maladies, eminently qualifies him for the post, has been engaged as permanent resident medical man, while to M. Dugourd the colony possesses an agriculturist, whose long horticultural experience, as gardener to the ex-Khedive Ismail, has already been turned to good account. In conclusion, the Director, M. Wormser, deserves the highest praise for the gallant manner in which he has struggled against the difficulties of the last two years, and must regard with no little gratification the present aspect of the colony, as the result of those arduous labors."

The *Jewish Chronicle*, in a leading article on the subject, writes:—

"Our correspondent's facts and opinions may safely be accepted as those of a keen observer and a most competent critic. For some time past he has been engaged in carefully watching on the spot the progress of the colonization movement in Palestine, and his eloquent and spirited advocacy have contributed not a little to the success which the project has achieved. But though a staunch champion of the colonization of the Holy Land by Jews, he is by no means blind to the difficulties which impede the accomplishment of the task. He has repeatedly taken occasion to point out in our columns the obstacles which are presented by the want of organization and individual shortcomings on the part of the would-be colonists, to say nothing of the huge impediments which they have to contend with in the opposition of the Turkish Government. When, then, he is able to pronounce a favorable verdict, its truthfulness may be accepted as unquestionable. We may be certain that it proceeds from a dispassionate judge, and not from a mere partisan. It is some three years or more since the attempts to form an agricultural colony at Zimmarin were commenced; but it is only within the last few months that they have been rewarded with anything like success. When our correspondent visited the place last year the idea that it might be a thriving settlement of Jewish farmers seemed a dream that would have to wait long enough for fulfilment. His recent visit has shown him that the fulfilment is already in progress.... It is no wonder that these poor fellows were once 'worn and haggard,' seeing that for three long years they were a prey to the hope deferred which maketh the heart sick, and that fever bread of starvation had marked them out for its own. A pathetic story might be written about the sufferings and the brave endurance of these brethren of ours. Had it not been for timely help from England, which was obtained by our correspondent, and the more substantial assistance rendered by Baron Edmond de Rothschild, the establishment of the Zimmarin Colony would have been as impossible as it once seemed to be. As it was, the colonists kept life and soul together on a daily dole of a piastre. The persistence with which the little band clung to the idea that dominated them, in spite of hunger and sickness and every species of discouragement, and the energy with which they used their opportunities when better times came, are eloquent proofs that they are made of the right stuff, and that, in so far as it depends upon them, the success of the Zimmarin Colony is assured.

"The account we publish to-day is the most encouraging chapter which has yet been written of modern Jewish colonization. It shows that the end for which a few—ourselves among the number—have been patiently striving during the last few years is an eminently practical one. Through good and evil report we have persistently maintained that Jews are fitted for agricultural pursuits, and that colonization based on this truth is the most satisfactory method of helping the Jewish victims of persecution. We have never affected to ignore the difficulties attending such a solution of the greatest of modern Jewish problems. To turn peddlers into farmers is a transformation indeed, and we have never lost sight of the fact. To tell a man who has hitherto lived by his wits that he is henceforth to live by the sweat of his brow, is to bid him to revolutionize his ideas, his mode of life—himself, in short. Nay, in many cases, we frankly admit, the transformation is impossible. Uproot a plant and set it in a different soil, however generous, and in a different atmosphere, however balmy, and the chances are it will sicken and die.

To give the Russian Jew a spade in exchange for a hawker's pack, to set him laboring in the fields in place of measuring his mental keenness against rustic obtuseness, to remove him from the abject life of bated breath and whispering humbleness, which he is forced to lead amid a hostile population, and permit him to taste the independence of the owner of the soil, however small his share of it may be—this is not always to save him, though theoretically it is so. Not every man can change his way of living, even for the better, with impunity. The air may be too pure, the wrench too great; and what we thought to strengthen may droop and perish. But it is possible to recognize this truth, and yet to discern the practicability of Jewish colonization. Not every refugee from Russia or Roumania is fitted for a farmer's life; but many such a refugee is. Discrimination is necessary; the hopeless must be weeded out from the promising. That is why the key to success is organization and supervision. Passively to permit a number of emigrants, however enthusiastic they may be about agriculture, to band themselves together in a colony, without the moderating influences of calmer and more experienced minds, is really to do these people a great wrong. If the colonization movement is to develop with a minimum of drawbacks and disappointments it must be carefully and wisely directed.

"That it possesses the elements of success is demonstrated by the letter of our Haifa correspondent. Nor is it only from Zimmarin that good tidings come.

The other settlements in Palestine are making progress, however slow. The indomitable perseverance of the colonists is the best guarantee of eventual and complete success. The task is uphill work, of course. The preliminary labor necessary for the establishment of an agricultural settlement is peculiarly disheartening, for its practical fruits are not immediately visible. The breaking up of soil which bears the impress of centuries of neglect is a tedious and apparently a thankless task. In the case of the Palestine colonists impecuniosity has aggravated the trials of the laborer. The most effective implements, have been wanting, and the interval between sowing and reaping has been tided over only after a sharp struggle. Truly, the lot of the farmer who does not know, however vividly he may picture, the blessings of capital, is a hard one. It is harder still when poverty finds an ally in unpropitious seasons. And with all these drawbacks, the Jewish settler has had to battle.

But the day is breaking at last, and the shadows are fleeing away. Jewish agriculture in the Holy Land may fairly be said to have at length turned the corner.

"Not the least satisfactory circumstance in connection with this question is the change that has taken place in public opinion. It was once the fashion to deride the possibility of the colonization movement. 'What!' people exclaimed, 'turn the Russian Jew into a farmer! The idea is ridiculous.' Derision was followed by contemptuous skepticism. But in spite of ridicule and incredulity the idea made way: it has gained converts among those who were its most determined opponents. One of the most signal proofs of the altered position which the question has now assumed is to be found in the fact that the desirability of training Jews for agricultural pursuits is now being recognized in the most practical manner by 'men of light and leading' in the community. Arrangements have been perfected and practically put into operation for placing a few Russian Jews as laborers on English farms. On the completion of their training they will be assisted to emigrate. The scheme, which is more important for what it promises ultimately to produce than for what it can immediately effect, is being carried out under the auspices of the London Mansion House Fund for the relief of Russian Refugees. It is destined, we trust, to be the pioneer to a much more extended movement. Agriculture offers so excellent a prospect for the Jewish emigrant, not only from Russia, but from this country as well, that every means should be taken to train Jews for it. The matter is one which our large schools, and the Jews' Hospital and Orphan Asylum particularly, might well take up. The action of the Jewish Orphan Asylum in New Orleans, the managers of which have allotted to each pupil a garden plot for cultivation, evinces a recognition of the importance of the question which our own educational institutions ought to share. The Jew as an agriculturist is a new departure; but it is an eminently desirable one, whether reward be had to the requirements of the Russian refugee or to those of the lad whom the community is training for the battle of life. Certainly the new departure is calculated to affect favorably both the character of the Jew himself and the world's estimate of it."

—*Prophetic News and Israel's Watchman.*

## THE OPTIMISTIC CREED.

The tendency of our times is toward optimism. In the past, it was common to find men dwelling on the degeneracy of the times in which they lived. They spoke of past ages as being better than their own. Men were more public-spirited, purer of life, keener of thought, diviner in spirit than they and their contemporaries. If they did not inquire why "the former days were better" than theirs, they thought they were better. We have changed all that. We think there has never been an age like this. We boast of our culture, our benevolence, our "higher life," and our advances in sciences, the arts, and religion. We have gone further still. We expect that our descendants will make greater advances. It is not uncommon to hear preachers speak of the time coming as a golden age. They assure their hearers that the Church will triumph. They promise certain victory to the soldiers of the cross, "I am an optimist by constitution," said a great preacher, recently, "I expect the triumphant victory of the Church." People who do not believe all this, and who maintain that the world is getting worse, and will continue getting worse, are stigmatized as alarmists and croakers. "Do not heed them, say the optimists; they are bilious; their digestion is out of order. We are not told what the antediluvians said about Noah, but there is reason to believe that his warnings did not receive much attention. Even if he had a respectful hearing, nobody seemed to turn his words to practical account. When the flood came no one was in the ark but his own family. Apparently there were optimists in those days. The fact is worthy of consideration because our Savior explicitly pointed out that the days preceding His Second Coming, would resemble the days of Noah in that characteristic (Matt. xxiv. 37, 39).

Naturally, alarmists are not popular. It is much more pleasant to listen to the optimists. We like to be told we are making progress, and that there is a still better time ahead. But the pessimists may be right. Their medicine, bitter as it is, may be beneficial. It might be an unwelcome sound to people around Wilkesbarre to hear some cold night that there were signs of a cave-in. They would be sorry to be disturbed from their beds by a man proclaiming that the pillars of the mines under them were giving way. They would want to know who he was and how he knew, and if they were satisfied they would lose no time in getting to a place of safety. They would be sensible. They would know that it was suicidal folly to disregard a warning like that. That is the way Christian men should act, not the half-and-half people who call themselves Christians, but who are living lives of worldly pleasures.

The message is now being proclaimed through our land that at a time of trouble is at hand. Solemn assurance is given that society, instead of being better than of yore, is worse. We are cautioned against trusting to appearances and deceiving ourselves into the belief that the fair church-going outside is a proof of spirituality. We are warned that victory is not ahead, but the temporary triumph of Godlessness. The future is no golden age, but an age of trial, persecution, and misery. Safety is not to be gained by heedlessness, but by watchfulness and consecration. The Lord is gathering out a people for himself who will be removed out of the evil, and will return with him to witness and share in his triumph. The preachers of this message are "the pessimist, alarmists, the croakers."

When we ask them for their authority they are reasonable. They invite us to look around. To look below the surface. They appeal to the Bible. They point to the prophecies. Some of them have been fulfilled. When they were uttered they were utterly improbable; but not a letter failed. Nineveh is a quarry. On Tyre the fishermen dry their nets. Babylon is the home of the bittern. Israel is a nation scattered and peeled. The line of the prophecies does not end there. It goes forward, and it is not difficult to find our place on the chart. Behind us stretches the line, perfect and accurate. Not one thing has failed of all the things that God spoke. Before us, too, is the line. What does it tell us?

There are two courts of appeal. There is the present state of the world, and there is the inspired Word of God. Both courts pronounce the same verdict. It would be impossible to survey the entire field here. A few facts and quotations may, however, lead readers to examine more extensively for themselves. In an article recently published in *The Truth*, the writer condemns them with much force. He cites the fact that the murders in the country at large, during the last year, exceeded those of the preceding years by as many as five for every twelve months. "All right," say the optimists. In St. Louis, which is not by any means the worst city in the United States, but may serve as an average specimen, there were last year 27 murders, 88 suicides, and more than 1000 divorces; 3 for every day of the twelve months. On a pleasant May Sunday there were less than 20,000 of all sorts and sizes in all of the Protestant churches put together, while on the same day there were far more than 20,000 on the base-ball parks, and 87,000, it is said, passed through the gates of the Fair Grounds to witness an exhibition given by "cowboys." The same evening more than 2000 whisky-shops were in full blast, and the theatres were crowded to see low and licentious plays. "All is well," shout the inexplicable optimists of the Christian Church. Surely "they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. viii. 11).

But what saith the Scripture? "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for the evil, and the wicked for their iniquity;.... Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake" (Isa. xiii. 9-14; xxiv. 17-18).

Figurative language, is it? Well, here is some more of it. After announcing the certain doom of Jerusalem, upon which his name was called, God says: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. xxv. 31-33). There are many such figures of speech running all through the Old Testament prophecies, pointing to the last days. The New Testament is equally explicit and with more fulness of detail. (See Luke xvii. 18-21; 2 Thess. ii. 2 Tim. iii.)

One of the profoundest thinkers and ablest historians of our day, James Anthony Froude, speaking of the world's vaunted progress after comparing our age with other ages in the history of the human race, expresses his deliberate opinion that the accumulation of wealth, with its daily services at the Stock Exchange, and the Bourse, with international exhibitions for its religious festivals, and political economy for its Gospel, is progress, if it be progress at all, toward the wrong place. Baal, the god of the merchants of Tyre, counted four hundred and fifty prophets when there was but one Elijah..... Yet in the end Baal could not save Samaria from the Assyrians any more than progress, and "unexampled prosperity" could rescue Paris from Von Moltke. Thus our age is an age of material progress, but of moral retrogression. A few are being prepared, gathered out of the putrefying mass; they will be taken to meet their Lord at his descent into the air. For the remainder, the nominal Christians, the careless and the avowed unbelievers, there will be a fierce ordeal. Some will be driven for refuge to Christ, purified by the flames; others will graduate in blasphemy and rebellion until the day comes when Christ shall appear visibly with his saints to consume that wicked one with the ferocences of his wrath.

It is of no use deceiving ourselves, or allowing those who prophesy smooth things to deceive us. The Word of the Lord is sure, and those who sit at ease in Zion, those who utter no cry of warning, those who sleep in slothful indolence, will have a terrible awakening.—*The Christian Herald and Signs of Our Times.*


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"THE RESTITUTION of all things" contains of all things which God has spoken by the mouth of all his holy prophets since the world began." Are means to this end, the establishment of the Kingdom of God on the earth, with the Christian Heir of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead to immortality a tion of the righteous, and the final destruction o the wicked, eternal life only through Christ; and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites for the forgiveness of sins, and a holy life as essential after conversion.

## Selections.

### THE EARNESTS OF THE MORNING.

The true morning is not yet broken; hardly does it give forth any sign of breaking, save the deeper darkness that is the sure foreteller of the dawn.

It is still night upon the earth; and "the children of the night" are going to and fro in the world's streets, doing "the unfruitful works of darkness;" "walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;" yielding to the "flattering lips" of the seducer, that "lieth in wait at every corner," in "the black and dark night" (Prov. vii. 9-21); making "provision for the flesh," by "living in rioting and drunkenness, in chambering and wantonness, in strife and envying" (Rom. xiii. 13); compassing themselves about with sparks of their own kindling, which only saddon the gloom and make us feel more truly that it is night.

It is still night to the church; a night of danger, a night of weariness, a night of weeping. Her firmament is dark and troubled. The promise of morning is sure, and she is looking out for it with fixed and pleading eye, sore tried with the long gloom. Yet it has not arisen. It is still deferred—deferred in mercy to an unready world, to whom the ending of this night shall be the closing of hope, and the sealing of ruin, and the settling down of the infinite darkness. For "the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

But though it is night, there are times both in the saint's own history and the church's annals, which may be spoken of as mornings ere now. Such was the "morning" to Adam when Seth was born to him after Abel's death.—Gen. iv. 25. Such was the "morning" to Noah when the flood dried up, and the face of the earth was renewed. Such was the "morning" to Jacob when the tidings came to him that Joseph was yet alive. Such was the "morning" of Naomi when Ruth and Boaz wiped off the tears of widowhood, and when in her old age she "saw her seed," and "took the child and laid it in her bosom."—Ruth iv. 16. Such was Hannah's "morning" when, after long years of bitterness, "the Lord granted her petition," and "she went her way and was no more sad."—1 Sam. i. 18. Such was the "morning" that dawned on Job when the Lord accepted him, and turned his captivity, giving him twice as much as he had before, "blessing his latter end more than his beginning."* Such was Israel's "morning" when the Lord turned back the captivity of Zion, "making them like men that dream," filling "their mouth with laughter and their tongue with singing," in the day of their deliverance from exile.

Thus there are "mornings" over and anon bursting on us now. They are indeed little more than brief brightenings of the darkness—lulls in the long tempest that is to rage unspent till the Lord come. Still we may call them "mornings," just as we give the name mid-day to the dim kindlings of the sky at daily noon, in the six months' Arctic night, when the sun keeps below the horizon. Or, better and truer, we may call them "earnests of the morning"—that morning which is to outshine all mornings, and to swallow up alike the darkness and the light of a present evil world. Dim and transient as are these earnests, they are unutterably gladdening. They cheer the heavy darkness and are pledges of sunrise.

Our life on earth, "the life that we now live in the flesh," is thus made up of many nights and many mornings. It is not all one night, nor is it all one day. Everything pertaining to it seems to revolve or alternate. It is a life of sinking and rising, of going and returning, of ebbing and flowing, of shade and brightness. The health of the soul seems in some measure to need such changes, just as the soil owes much of its fruitfulness to the vicissitudes of the seasons.

As there is no even continuance of constant good, so there is no equal pressure of unbroken evil. As the season of calm is brief, so is the burst of the storm. The days of darkness are many—more in number than the days of light, yet they do not last always. "Many are the afflictions of the righteous," yet there are breaks in the line of evil, for it is added, "the Lord deliverath him out of them all."

Our God has so fashioned us, and so regulated our circumstances, that each grief has its crisis, its springtide, after which it seems, as if by law, to recede. Not only can the soul not bear beyond a fixed amount of pain or pressure without giving way, but it cannot be kept too long upon the stretch. If the tension is protracted, the "spirit fails," the mind breaks down. Or if this is not the case, callousness comes on; we grow stupid and insensible. Affliction loses its power by being too heavy or too long.

The highest mountain has its summit; the deepest mine-shaft has its lowest level. Nor, in general, are these long in being reached. So even when there is sorrow upon sorrow, there is respite between, or gladness at the close of the dark series. The outer and the inner world have, to some extent, the same laws of alternation and relief. Tides and variations seem needful in both. Thus it was in the life of David. At one time he stood with gladness in the courts of his God; at another he bemoaned himself, saying, "When shall I come and appear before God?" At one time he went with the multitude; at another he wandered in solitude and exile. At one time he kept holy day with the thousands of Israel, joining in the voice of joy and praise; at another his tears were his meat day and night. At one time his soul was cast down and disquieted within him; at another he praised Jehovah as the health of his countenance. At one time he could look with open eye upon the glory of Jehovah in his house; at another he could only remember him from the land of Jordan and of the Hermonites from the hill Mizar. At one time deep called unto deep, all God's waves went over him; at another the Lord commanded his lovingkindness and opened his mouth in song. Such were the tides of David's history—the vicissitudes of day and night in his varying course. True type of every saint's history, not only in the old age of shadows, but in our own! True example of the changes and tossings marked out for the church in her course on earth from shame to glory! What else are we to look for until the Lord come? In the first age of the church, in the time of righteous Abel, it was so. "The evening and the morning were the first day." In the last age of the church, just are the second Adam is brought in, it shall be no less so. "The evening and the morning were the sixth day." Then comes the world's seventh and brightest day—a day of cloudless splendor, unbroken and unending.

How wise, how gracious that it should be so! One firmament of gloom, spanning our whole life-time, would be intolerable. One long heavy chain of grief, with which we could never get familiar, and on which we could never learn to look calmly; or one linked succession of griefs, ever tearing open old wounds and adding new ones, would wither up existence and blight life before its prime. Man's nature could not bear it; man's heart would sink under it, unless made totally callous by some unnatural process, or sustained by daily miracle; in which case grief would cease to be grief, and there could be no such thing as trial or chastisement at all.

Hence, he who "knoweth our frame and remembereth that we are dust," not only "stayeth his rough wind in the day of his east wind;" but often, for a season, bids both be still, and breathes on us only with the freshness of the mild south. For thus has he spoken, "I will not contend for ever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made."—Isa. lvii. 16. Such then is God's purpose concerning us, and such his reasons for it. The purpose is a gracious and a tender one: no less so are the reasons for it. He tells us, that though he does at seasons, contend with us, yet he will not prolong the contest beyond a certain time or limit; for in such a strife, who could stand before the Mighty One? "In measure when it shooteth forth thou wilt debate with it," (Isa. xxvii. 8); that is, he will set bounds to the sorrow and the smiting which cannot be over-passed; he will say to them, even in their fiercest course, "Thus far shalt thou go, and no farther." For were he to allow that tide to roll on unhindered, who, even of his own chosen and beloved ones, could withstand its rush, or sustain themselves amid its deepening waters?

Yet let us not forget what the sorrow has done for us while it lasted; and what the night has been, though dark and sad.

It has been a night of grief, yet a night of blessing; a night in which there may have been many things which we could wish forgotten, yet many more which we should wish to be remembered for ever. Often, during its gloom, we called it "wearisome," and said, "When shall I arise and the night be gone?"—Job vii. 4. Yet how much was there to reconcile us to it; nay, to fill us with praise because of it! It was then that the Lord drew near, and the world was displaced, and self was smitten, and our will conquered, and faith grew space, and hope became brighter and more eager, and the things that are unseen are felt to be the real and the true: Jerusalem that is above was seen by us as our proper home.

It was then that we had "songs in the *night*"—Psa. xlii. 8. Our "reins instructed us in the *night* seasons."—Psa. xvi. 7. It was "in the *night* that we remembered the name" of our God, (Psa. cxix. 55,) and "desired him with our souls" (Isa. xxvi. 9); "meditating on him in the *night*-watches."—Psa. lxiii. 6. It was "in the *night*" that "he led us with a light of fire."—Psa. lxxviii. 14. It was in the *night* that "the dew lay upon our branch," (Job xxix. 19,) and with the dew there came down the manna; for the manna and the dew fell together, (Num. xi. 9,) so that out of the bosom of the darkness there came at once nourishment and freshness. It was then that we were taught sympathy with a groaning creation, taking part in its "earnest expectation," and waiting for resurrection even as it is looking out for restitution; it was then that we were taught to know our high office, as those who have the first-fruits of the Spirit, "to lead (as one has written) the choir of all-complaining nature;" for it was then that the Spirit's power came forth upon us to tune the chords of our manifold being, that they might give forth the true note of mingled hope and sadness, peculiar to creation in its present low estate; and when we were fretting under the touch, and perhaps, with sentimental weakness, talking of broken strings and a blighted life, the hand of the great Master-tuner was upon us: giving to each rebellious chord its proper tension, that from the re-tuned instrument there might come forth that special harmony which he desires to draw from it in this present age—that special harmony by which he is to be glorified on earth, until Eden comes again and the wilderness blossoms as the rose.†

It was then that we could make the utterance of Jacob's patient faith our own, "I have waited thy salvation, O Lord;" subscribing ourselves to our fellow-saints as "your companion in tribulation and in the kingdom and patience of Christ," (that is, in patient waiting for his kingdom). It was then that these words of blessed cheer fell so sweetly on our ears, "He who testifieth these things saith, Surely I come quickly," drawing forth from our lips the glad response, "Even so, come Lord Jesus." And it was then that, while learning thus to plead "make haste", we also learned to say with the Bride, "A bundle of myrrh is my well-beloved unto me, he shall lie all night in my bosom."—Sol. Song i. 13.

Blessed and profitable, however, as we have found the night with its still seclusion and solemn teachings, it is not the morning nor the day. And its very darkness makes us long the more for the anticipated sunrise—for "the flight of shadows and the eternal daybreak."

Nor are we hindered from desiring the day. Impatience is forbidden, but not desire. Let us possess our souls in patience, for he is neither the brave nor the believing man who says, "Let me die, for the cup is bitterer than I can drink;" but he who under the sorest grief can say, "Let me live on and be useful, whatever may be the bitterness of the cup." But still we may long for the ending of the night. As in sickness we may long for health, and put forth all fit means for its attainment; so in darkness we may cry earnestly for the dawning, especially because we know that God has a day in store for us after the night is done—a day which is to be far more than a compensation for all previous sorrow. For every night God has provided a morning, so that as we have many nights, we have also many mornings even here. They are not indeed "mornings without clouds," but still they are mornings whose cheering light lifts up the heavy spirit and brightens the faded eye.

But for the world, the children of the night, the heedless, pleasure-loving world, what morning is there, or what earnests of the morning? None: Or at least it deserves not the name of morning. Their "sorrows are multiplied," because they have hastened after other gods. Their joy is but a moment. Their consolation is no better than a dream. They serve a god that cannot save, and that cannot comfort. Their portion here at the best is emptiness; and the end is the eternal blackness and the infinite despair. The tidings of God's free love they heed not: but the tidings of his wrath they shall ere long be made to heed; if now they turn not to him who is entreating of them this one favor, that they would bring their sins to him for pardon, and let him bear all their griefs and carry all their sorrows.—*H. Bonar.*

*Job xlii. 9-12. Yet even here there seems an allusion to the true morning yet to come, and an intimation that all this restored fulness was but an "earnest." For, as has been remarked, while Job lost all his sheep, oxen, etc., exactly doubled to him; his children are not doubled. He had lost seven, and he gets back but seven; for he must look to the resurrection-morning for the restoration of his seven lost ones, and not till then is he to get the double.

†There even the philosophic Germans could express the apostolic thought respecting creation, and give utterance to its sympathies: "When I stand all alone at night in open nature, I feel as though it were a spirit and begged redemption of me. Often have I had the sensation as if nature, in wailing sadness, entreated something of me, as that, not to understand what the longed for, cut through my very heart."—*Goethe, quoted by Olshausen on the Romans.* And another has thus written: "Even in the things of the world around us there is an element of life, a yearning of what is bound, which, like that Memnon statue, unconsciously makes symphony when the ray touches it from above."—*Schubert, cited by the same.*

### The Uplifted Hands.—Ex. xvii. 8-16.

When the Amalekites appeared in force, and manifested their intention to engage the Israelites, Moses, reserving to himself a more important post, directed Joshua—a young man personally attached to him, and who had already probably evinced the courage and conduct proper to a commander—to choose out a number of men from the general body and give the enemy battle on the morrow. And what did Moses purpose to do himself? "I will stand on the hill with the rod of God in my hand." And so it was done. Joshua led forth his men to the field, and Moses mounted the hill accompanied by Aaron his brother, and by Hur, who is supposed to have been his brother-in-law. Here Moses stood and held up his hand on high, with the wonder-working rod therein. It was, no doubt, held up in the first instance as a kind of banner, or signal, to be seen by the warring host below, and designed to operate as a continual incentive to their valor and prowess while engaged in the contest; and the sight of this symbol and instrument of the power which had worked so wondrously on their behalf, could not fail to nerve their arms with new vigor every time their eyes were turned towards it. Yet it needs but little reflection to assure them, as it assures us, that there was no intuitive virtue in the rod to produce this effect; and that it derived all its efficacy from the Divine appointment, as a visible symbol of that unseen succor and strength which God was pleased to minister to his militant servants fighting his battle, and maintaining the high glory of his name.

Moses was eminently an intercessor with God for the people committed to his charge, and there can be no question that, in connection with these external appliances, fervent prayer for the Divine aid was offered, and we have every reason to believe that the uplifting of the rod was merely an accompaniment of the earnest intercessions which breathed from the lips and heart of the venerable man upon the mountain. And even if this were not the case, the circumstances and the result are strikingly suggestive of the circumstances and analogies of intercessory prayer. It was soon seen that while the hand of Moses was uplifted, Israel prevailed over Amalek; but when the prophet's hand was no longer raised, Amalek was stronger than Israel. Perceiving that Moses could not longer maintain a standing posture, his friends took a stone and put it under him for a seat; and that his hands might no longer fail, they placed themselves on each side of him and sustained his hands until the victory of Israel was achieved. In performing this office, we are not to suppose that both his hands were held up on either side at the same time; for in that case the hands of Aaron and Hur would soon have become as weary as those of Moses had been. The main object of sustaining his arms was, that the rod might be held up. This he doubtless shifted at times from one hand to the other, and thus Aaron and Hur upheld the hand which was next to him, and thus successively relieved this and each other. The view of the prayerful tenor of this action is not new; it is more or less hinted at by every commentator on Scripture, though less made the subject of pulpit illustration than might have been supposed. It is taken by the Jews themselves, in whose Targumim we read, that "when Moses held up his hands in prayer, the house of Israel prevailed, and when he let down his hands from prayer, the house of Amalek prevailed."

Let us then observe, that we notice here grouped together, the hallowed combination of agencies which ought never to be separated—the dependence upon Heaven, with the use of appointed means; the rod in the hand of Moses, and the sword in that of Joshua; the combattled host in the valley below, and the praying hand in the Mount above—all were necessary in the Divine economy to the victory of Israel over his foes. So it must be in our own conflict with the Amalek which lies ambushed within, to hinder our progress to the Mount of God. We may expect no manifestation of the Lord's power, no interference of his goodness, but as the result of a blessing upon our own zealous conflict with temptation. "Prayer without active duty is mockery of God. He who entreats deliverance from the onset and power of evil, yet never makes an effort in his own behalf, nor strives against the sin that wars within him, draws nigh to God with his lips, but is wholly estranged from the fervor of application that issues from the depths of the heart." Yet it was intended to be taught, and was most effectually taught, by this example, that the uplifted hand of Moses contributed more to their safety than their own hands; his rod, more than their weapons of war; and accordingly their success fluctuates as he rises up or lets down his hands. In like manner will the Christian warfare be attended with little success, unless it be waged in the practice of unceasing earnest prayer. It will never be known on this side the Lord's second coming, how much his cause, and the work of individual salvation, have been advanced by the effectual prayer of righteous men. And it is surely a cheering reflection, in the heat and burden of the day of battle, that while we are contending below, faithful servants of God have ascended the hill of spiritual prayer, and are imploring blessings upon our efforts.

And if we are tempted at any time to faint in the discharge of this duty, or to find too little enjoyment in the exercise of this privilege, let us take to ourselves all the encouragement derivable from the assured knowledge, that he who marshals the sacramental hosts, leads them to battle, and fights in their behalf, sustains another office equally important. He has ascended to the summit of the everlasting hill, and is there employed in prevalent intercession for their success; and we may well be consoled with the assurance, that a greater than Moses is mediating for us in the Mount above; and his hand is never weary, his love never faint, his voice never silent.—*Kitto's Bible Illustrations.*

### Abd-ul-Hamid.

His Majesty the Sultan of the Ottoman Empire is a most high and *puissant* monarch. His will is law, and his nod is death. He has many palaces; he rules despotically over a vast empire; he makes quantities of pashas cross their fawning hands whenever he looks at them; he has the power to do anything to any one of his faithful subjects—except recall him to life after he has killed him. But social power he has none. His life is passed in an endless round of official drudgery, nay, positive servitude. Each minutest detail of business, from the highest visions of diplomacy down to the opening of a new coffee house on the shores of the Bosphorus, passes through his august hands: and each incident of every transaction forms a focus of intrigues which, in their conglomerate mass, it would take twenty sultans with a hundred times Abd-ul-Hamid's power to disarm and defeat. What time, therefore, can he have to spare for society? The Commander of the Faithful may be seen any week as he goes to his Friday's prayer. Then, before the gaze of an adoring populace, through lines of splendid troops, crowds of brilliant aides-de-camp and pashas; fair veiled ladies, braying brass bands, and screaming dogs, there passes a thin-faced, long-nosed, grizzled-bearded, pale man in a half-closed carriage, nervously fluttering his hands before his face by way of salute, and receiving the low salaams of all in return. He hurries into the mosque, scarce giving himself time to throw a half-frightened glance round, and so is lost to view before he can well be seen. When one considers why that face is so worn and pale, why those hands are so nervous, how the heart behind that blue military coat must be beating like a roll of drums, one feels grateful that one is but a private individual, and not his imperial Majesty the Sultan Abd-ul-Hamid II, living as he does in perpetual fear of assassination. The head of the State neither caring nor daring to assume his position in society, no other Turk essays the role of social leadership. Not only might such an attempt cause Him to be unfavorably regarded by his sovereign, but the Turk has neither by temperament nor custom any inclination to mix in European society. It is too gay, too animated for him. He is a quiet, sober, reflective creature, who, after his day's work, likes to return to his home, put on his old slippers and his old coat, and, after his evening meal, devote himself to contemplative smoking among his women folk and his children. Or, if he is in a more social mood, he will perhaps invite some of his intimates to smoke, and chuckle over childish stories with them in the outer chamber. Again, he cannot return hospitality; the harem system puts that out of the question. Finally, he likes to go to bed and to rise early—habits incompatible with social duties.—*The Fortnightly Review.*

### Walking with God.

To be the disciples of any eminent and good man is a privilege. To be his daily companion, and walk with him, and be taken into his confidence, is a privilege that any one of us might covet. What fellowship there must have been between God and Enoch! Who can tell it? What high and holy converse must have passed between them! No doubt the theme of creation and redemption made up a large part of the matter of their conversation. For three hundred years the fellowship continued on the earth, and, without doubt, it has not been suspended in Heaven. Nor was the pleasure on Enoch's side alone; for we read that the patriarch had this testimony: that "he pleased God." God was a delight to his soul, and he was a pleasure to God. In later times we have the story of Abraham, who was styled the "friend of God." Abraham was taken into God's confidence to such an extent that when God was about to destroy Sodom and Gomorrah, he paused and said: "Shall I hide from Abraham that thing which I do?" That, indeed, was a testimony to the high regard in which he was held by the Lord. Among other of the patriarchs this same kind of intimacy existed. Noah, Daniel and Job are mentioned as being intimate in their fellowship with God; so intimate, indeed, that he said even their prayers would not avail in a certain case. It is a great thought that man should be the friend of God; but that he should be the intimate and confidant of Jehovah is a truth that, but for the Word of God, which bears witness to the truth of it, no man would for a moment presume to think. God as our Creator, Redeemer, and even our Father, is not so striking a fact. In all these relations there is a certain something that suggests awe and reverence, rather than close companionship. Even the filial relation, when God is the Father, is one in which a certain reverential distance is proper. But when God takes us into close fellowship with himself, and calls us friends, it is a thought that may well call out from us the greatest wonder.

If God revealed himself as the friend of his people in Old Testament times, it is much more freely set forth in the New Testament. Just before Jesus went away he said to his disciples: "Henceforth I call you no more servants, but friends." He had, earlier in his ministry, distinguished John the Baptist by calling him "the friend of the Bridegroom." "Ye are my friends." Certainly this is the highest title he could bestow upon them. Do we receive it? Have we appropriated it, and do we rejoice in it? And are we striving to be worthy of it? To have fellowship with the Father and with the Son is the saints' highest privilege. Few, we fear, get beyond the apprehension of mere redemption relation to God, and fewer still get into the comfort of an experimental knowledge of the fatherhood of God. And yet this is for all of us. Alas! that we do not press into it.—*N. Y. Witness.*

## Exegetical.

The expression in John xii. 42; xviii. 13, "high priest that year," used to be looked upon as a great puzzle, and to be interpreted (against the fact) as showing that the high-priesthood in the time of Christ was an annual office. Later commentators, however, have held the view, in substance, that the expression *ἐφ' ἑνὸς τοῦ ἐνιαυτοῦ ἐκείνου* marks the fact that the office of Caiaphas *included* the momentous year in which Jesus suffered, and thus bore a tremendous distinction in the succession of high priests. A pretty close parallel to the expression is to be found in the apocryphal book of Susanna, verse five, which confirms the later interpretation. It reads: "And there were shown two elders of the people, judges in that year (*ἐφ' ἑνὸς τῶν ἐνιαυτῶν ἐκείνων*) concerning whom the Lord had said: Lawlessness went forth from Babylon, from the elders (that were) judges, who seemed to govern the people." The context implies, and the Syriac version expressly shows, that these elders were not judges for that year alone, but had served a long time. Their mention as judges in that year seems to mark them as the ones during whose judgeship the year came in which the iniquity of the Jewish ruling elders in Babylon was detected and avenged, to the relief of the faithful and the glory of God (compare verse 60). The peculiarity of the expression, in each case, lies not in the use of *ἐνιαυτός*, for that is frequently used in a note of time, but in the use of *ἐκείνος* instead of a more general word. If the expression were "in these days," or "at that time," no difficulty would have been experienced. Caiaphas was high-priest for a long period, as the elder-judges were advanced in years.—*N. Y. Independent.*

# The Restitution.

E. A. Chaplin, Editor.

Plymouth, Indiana, November 18, 1885.


Thursday, November 26, has been appointed as a day of thanksgiving and prayer.

Circumstances have prevented replies to several letters received. As soon as we have a little more leisure we will try to respond to our friends.

At the late meeting, the Executive Board decided to confide the Editorial management of The Restitution for the coming year to its present Editor. An experience of nine years has taught us that the place is not only one of great responsibility, but also one of many vexing cares and perplexities. We look to God for his blessing and aid and sincerely desire the prayers of all our readers.

Our Conference Meeting was held according to appointment. To fond memory, retrospecting the pilgrimage journey through this vale of tears, we have no doubt it will be regarded as a waymark in the wilderness by each one who participated in its enjoyments. The preaching was both instructive and practical—reaching the understanding and the heart. While the future glories of God's Everlasting Kingdom, and eternal life through the Redeemer alone, were set before the people, present duties pertaining to the obedience of faith and the formation of Christian character were forcibly impressed upon all who attended. As a result five persons made the good confession and were baptized by Brother Woodward on Monday.

We leave to the Secretary to give a more circumstantial report. We are glad to state that Brother R. S. Dwiggins was able to be with us once more; as it will be recollected that for a year or two past his health has been quite poor. He contemplates spending the winter in Florida. Brother and sister Woodward from Michigan were in attendance during the entire Conference. Their visit will be held in grateful remembrance, not only in Plymouth but in several other localities in Indiana where their labors of love have been a special blessing to the people through the goodness of God our Heavenly Father.

In addition to personal attendance we had several letter from brethren and sisters from abroad who were unable to be present. We hope to give some or all of these in a subsequent number.

War at last has broken out both in South Eastern Europe and in South Eastern Asia. The State of affairs has not been settled by diplomacy and the appeal has been made to the sword. The formation of each part of the Great Image has been the result of war and revolution, from the head of gold down to the clay and iron feet. So far as the war in South-Eastern Europe is concerned, its importance is to be estimated from what its bearing and result may be in bringing out distinctly the *toes* of the Eastern foot. After the *toes* the Stone.

We subjoin the following account of the countries, and their present relations to each other, and to European powers generally, from the *Voice*, an excellent paper published in New York.

THE BROIL IN BULGARIA.

The Bulgarians were originally of Finno stock, though from centuries of residence among the Slavonian races, they have come to be classed in the great Pauslavic brotherhood. They take their name from the town Bolgaria, on the river Volga, where they settled in early days. About the middle of the sixth century they spread over their present territory, and, indeed, have ever since occupied, not only the land which bears the name of Bulgaria, but nearly all the country between the Danube, the Ægean and Black seas, and as far west as the Albanis. The Roumelians, with whom they have recently made alliance, are as much Bulgarians as those who bear the name, their country having been arbitrarily divided by the European powers. These people have always shown a strong tendency toward organic union among themselves. Neither conquest by the Turks, nor forced subjection of their Church to the Greek, nor yet the ceaseless influence of Russian agents, has obliterated the strictly Bulgarian sentiment. This is shown in the revival of the use of Bulgarian language and literature in their schools and churches, and by the recent independence of their ecclesiastical institutions from the control of the Greek patriarch. But in 1878, by the treaty of Berlin, the Bulgarian lands were divided into five parts, one of which was given to Servia, one to Roumelia, one to Turkey, one remaining nominally independent with the name of Bulgaria, and the remaining section, Roumelia, put under a governor-general nominated by the Sultan. The separation of these fragments is unnatural and strained. Two of the pieces have gravitated into an organic union—viz., Bulgaria proper and Eastern Roumelia. Prince Alexander, of the former, crossing the Balkans, was received cordially by the Roumelians with an ovation at Philippopolis as enthusiastic as if he were entering his own capital, Sofia.

The attitude of neighboring countries toward this union is easily explained. Servia makes war because she knows that the union, if permitted, will in time draw away the piece of Bulgaria which fell to her share, and thus destroy her prospect of ever dominating the countries between the Adriatic and the Black seas. Greece has recently felt the bee of empire buzzing in her bonnet. The recent restoration of the name of King Con of Greece to the Peloponnesus and adjacent islands, has revived the memory of her ancient glories, and intoxicated her with the notion of again becoming the Greek Empire. From Athens she desires to shadow all the Macedonian hills, and in time to reinstate herself in ancient Byzantium. This reunion of Bulgaria and Roumelia is a prophetic menace to this ambition. So Greece is ready for war.

The Turk is displeased with the union, as it deprives him of the control of Roumelia, and makes the western boundary of his empire almost the walls of Constantinople instead of the Balkan Mountains. Russia is dissatisfied because the union was brought about without her consent, and in spite of her machinations, and builds a barrier to her aggressions against the Turk. Indeed, nobody seems satisfied with the union, except the contracting parties themselves, a mere handful of people compared with the great powers about them. Whether it will be permitted to stand or not depends upon the Governments represented in the Berlin Conference. If the Bulgarians give promise of sufficient strength to maintain their independence, they will doubtless become the proteges of the European powers, and be encouraged to build a kingdom which, with proper alliance, shall resist Russia in her attempt to get to Constantinople. There should be, for the peace of Europe, a strong and staple empire covering the entire peninsula between Italy and Asia Minor. Will Greece, or Servia, or Bulgaria be at the head of it?

## News Items.

London, Nov. 14.—Servia has declared war against Bulgaria.

Servian outposts continue to attack Bulgarian frontier posts.

In the frontier skirmish at Trn today eight Servians and one Bulgarian were killed.

Nessa, Nov. 18.—It is reported that all the powers, except England, have suspended official relations with Bulgaria.

Athens, November 18.—Advices from Epirus say that the country is in a deplorable condition. Albanians are deserting by wholesale from the Turkish army, owing to privations, and are marauding and pillaging Christian villages, and killing all the inhabitants who resist them. The Turks, fearing a revolt, are sending their harems to Macedonia.

Constantinople, Nov. 13.—The Turkish Government has forbidden the importation of grain from Albania.

Calcutta, Nov. 13.—Lord Dufferin, Viceroy of India, has ordered Gen. Prendergast, commander of the Burmah expeditionary force, to invade Burmah forthwith and proceed with all haste to capture Mandalay. The British forces will now cross the frontier immediately.

Recent dispatches from the Rangoon state that the inhabitants of districts in British Burmah where no large garrisons are maintained are greatly alarmed over reports that King Thebaw has subsidized 15,000 Dacoits to cross the frontier and begin plundering and murdering at the first note of war. Dacoits are robbers who work in large gangs and are noted for their bold exploits. Having neither baggage nor a commissariat, these bands travel with marvellous speed, and it will be hard for the British troops to catch them.

Rangoon, Nov. 13.—The British troops will mass at Thayetmyo, and will thence make an attack on Minhla, where Burmese troops are arriving. Re-enforcements have been sent to Youngbue, which is menaced by a force of 6,000 Burmese.

The British authorities have issued a proclamation to natives of Burmah assuring them that none will be molested in their trading, religious, and other privileges, and that all native chiefs, and military officers will be retained as long as they remain loyal; but will be punished if they maltreat Englishmen.

District officers are ordered to disregard orders from Mandalay, as Thebaw will never be King again. Gen. Prendergast has arrived at Thayetmyo.

Athens, November 16.—The Greek Government has contracted for sixty mitrailleuse and Nordenfelt guns and 140,000 rounds of ammunition, at a cost of $100,000. The Government has also contracted with the National bank for a loan of $380,000.

London, November 16.—Turkey has ordered 200,000 tons of coal at Newcastle, to be delivered in six weeks, and has sent $150,000 to Hungary for the purchase of additional artillery horses.

Rangoon, November 15.—Armed steam launches from the British steamers Kathleen and Irrawaddy have captured King Thebaw's war vessels.

Rangoon, November 16.—In the fight with the war vessels belonging to King Thebaw, yesterday, the fire from the British caused 200 of the crew of the Burmese vessel to jump overboard. The British then boarded the vessel and proceeded up the river with her.

It is reported that 3,000 troops are stockaded at Fort Kuligon, which occupies a high dominating position overhanging the river at Minhla.

Constantinople, November 16.—A Cabinet Council is now discussing Prince Alexander's appeal for assistance.

Belgrade, November 16.—After desperate fighting yesterday the Servian troops occupied positions at Raptcha. The losses on both sides were heavy. This victory enabled the Servians to turn the very difficult and rocky gorge of Dragoman Pass, and the Bulgarians, after a gallant resistance retreated to Slivnitza, where an important engagement is expected to take place today, which will probably decide the fate of Sofia.

Louis Riel, the Canada rebel, was hanged at Regina, the capital of Northwest Territory, this morning. The French Canadians of the Eastern provinces of the Dominion have threatened revolutionary trouble in the event of Riel's execution, and it now remains to be seen what they will do about it.

## Communications.

### Conference Report.

The First Quarterly Conference of the Church of God in Indiana, convened as per notice given, at Plymouth, Friday, Nov. 13, 1885, and continued over the following Sunday. A good number of friends from different parts of the State were present, and a very enjoyable and profitable meeting together was the result. The little hall where the brethren at Plymouth meet, was closely packed at each session, and good attention was given to the word spoken.

Brother and Sister Woodward, who have been doing such noble work for the Master at Argos, Mentone and Macy the past five weeks, were with us, and endeared themselves to the friends here by the earnest and loving way in which they presented the blessed promise of God's love to man.

Brother and Sister R. S. Dwiggins, and Sister A. Thompson of Rensselaer, attended this meeting, and as it has been two years since many of the friends had seen their kind faces, they were gladly welcomed by God's little band of waiting ones here.

Brother and Sister H. L. Lehman of Ohio, came to this gathering, and we hope they will come again. It does us good to meet these earnest followers of the Lord.

Interesting letters from different isolated brethren and sisters were read. Such letters from brethren who do not have the privilege of meeting with those of like faith, we hope will be continued; they add interest to the Conference and encourage all who listen to them.

As a direct result of this meeting, on Monday morning we witnessed the baptism by Brother Woodward of five dear sisters. Three of these have been scholars in our Sunday School for some years, and having learned well the way of life, see the glories just a little way ahead, and have determined to give their lives while in youth to the cause of their Redeemer. We pray the Lord Jesus to keep them faithful and guide them, with all his loved ones into his bright happy home.

This report would be incomplete were we to stop without saying that some of the friends gathered on Monday at the home of Brother Nathan Macey for a prayer meeting. Father Macey, as we all call him, is suffering from paralysis, and cannot attend meetings any more, and this evidence that he was still remembered by the brethren and sisters, together with the fact that three of the five sisters who had just been immersed were his grand-daughters, filled the heart of the old pilgrim to overflowing. Though weak in body, his faith is strong in the Lord and the power of his might.

Brother and Sister Woodward went to Argos and held meeting Monday evening, at Mentone Tuesday and Wednesday evenings, and will then return to their work in Michigan.

A. R. Dunkerwood, Sec.

Marion, Ind.

*Editor Restitution:*

I received a letter yesterday from Sister Abby A. Howard, that some of the Brotherhood thought it might do good to have published as Brother and Sister H. had but recently joined the Primitive brethren. I was requested to send it to you and ask you to publish it if you think proper.

Yours in the Hope of the Gospel, Drucilla Warbritton.

Winchester, Va.

*Sister Warbritton:*

I have been requested by the House of the Lord to write to you, as I have lately joined the Brethren and Sisters here with my husband and expect to remain. (D. V.)

I have been a reader of The Restitution for many years, and have seen your name in its columns, which assures me we are of "One Faith and Hope," members of one family, and it certainly is our duty to love one another, and we shall if we are what we profess to be.

My name was Perry (Abby A.), for 36 years, but last June, I took the name of Howard. You will remember the name of Daniel Howard who went to Palestine two years ago, and returned the next summer after. Well, in the Providence of God we have been led to this place, where we find some congenial spirits and feel that the Lord has led us here, and we propose to abide here till the Master comes unless something not seen by us, shall in the future prevent.

Dr. Way, (the scribe of the House of the Brethren), received your letter about the time I arrived here from Ct. and read it to me, and I was much pleased with the idea of your coming here, and we have been waiting to hear from you again. We are happy in each others society, trying to build each other up in the most Holy Faith, and also in works.

That is the chief aim of Brothers and Sisters, here, to be a help to one another in every way possible, and to add to their numbers persons of like minds. Bro. N. J. Morgan is the instigator of this movement here in Va. I think he has lived here 16 years, is a thorough Bible man, without "fair chance," or any of those speculative ideas being gathered up by many in these days, and brought in to distract and divide the body of Christ. He and his beloved companion are self-sacrificing godly people; and they have found in Dr. Way, and his amiable companion help-meets truly in this great work or trying to gather a people to this place who shall carry out the principles of Primitive Christianity, viz. "To do to others as they would have others do to them." The Dr. and wife, and three children, have not been here but a few months, he has been a practising physician in Baltimore and other cities for years, and has much experience in the world, and many honors conferred upon him from the world, but like Paul "counts it all loss and dross" for the excellency of the knowledge of Christ Jesus his Lord." They live in the house with Bro. M., but in separate families, as we all do. I could not come into a community where all lived in one house, and had one table like many communities now in existence, and many that have existed for a short time in the past. We live in a tenement that was vacated the day after I arrived here. (It seemed on purpose for us.) I was here two weeks before my husband came. We were married at Hot Springs Ark.; and two months after. I left there alone for my old home in Ct, and he was calculating when he had settled up his business there to go to Asheville N. C., to live, and I was to return to that place.

He went there according to the arrangement, but did not like it well enough to make our home there, and having in the meantime read the article on "Primitive Christianity" in The Restitution, inviting correspondence or a visit of the Brethren to this place, he wrote to the Brethren here, and then to me to come here, and see the country and the people. So I came and received a hearty welcome from the Brethren and Sisters. They have shown us much respect and honor since we come among them, (much more than we deserve). They have a Chapel built by Bro. M. for the preaching of the Word, and we have both been urged to speak many times. Tho' the brethren are far ahead of me in

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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Rooms 36, 37½ Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all searchers after truth are welcome

redeemed and ability they humble themselves to pray and listen to a weak man. We all have our place in the building. "There is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There are several living our a few miles (near the mountains), who are interested in the Word, and also in the movement. There have been three brothers here the past week, intelligent and smart men who have just broken the shackles of the Pres. Ch. of them, having gotten disgusted with creeds, and elect-distinctions, and having heard the Dr. speak in their place, become very much interested. I had the privilege of presenting the Word to them in the Chapel one evening by request, and they spent a part of a day with us at our own home, and seemed very anxious to hear the word expounded, as they have just got their eyes open concerning "Man's nature," and reward in the kingdom at the coming of our King and Lord. The Dr. and wife, will go to their place this week, (D. V.) to spend some time with them, and to instruct them in the Word, and hold meetings there. I received a cordial invitation from them to come with my husband, and hold meetings in their place.

Well, dear sister, I shall weary your patience, and will close hoping we may see you here with us, if you think you would enjoy our society. We are quite sure we would yours, if you choose to come.

Let us hear from you soon, whether you come or not we can love one another, and confer together upon these great Bible subjects. With love from all the Household of Faith. Your Sister. Abby A. Howard.

### "Sound an Alarm."

"Christianity: not Communism," by Rev. Robert A. Watson M.A., Dundee, is the heading of a recent leading article in the *Christian Leader*. The writer points out the evils that threaten us as a nation, the defects and danger of Communism as a means of relief, and concludes that to "Christianity alone must we look for the remedy for our social ills." His opening paragraph reads as follows:—

"Christians should not be alarmists: yet we cannot doubt the approach of a serious crisis in our history. In many quarters there are distinct signs of a purpose to alter the whole course of legislation, to urge communistic measures, and practically to set aside religion as the remedy of social ills. The belief is spreading that by means of legislation we may do all that Christianity has attempted, and a great deal more. My purpose at present is to show that the lines of progress hitherto followed point to Christianity—and Christianity alone—as the hope of our future, and that Communism, or anything resembling it, would be a reversal of the aims by which under the providence of God our nation has been guided in the past."

But if there is a "serious crisis" before us, whether it be a national crisis or the coming of a terrible day of the Lord, we ask, What should Christians do? Fold their hands supinely, seal their lips, for fear of being called fanatics, bolt their feet fast in the stocks of tradition and worldly policy? Is this the work of the people of God? If so, who is to send the message when God commands, "Blow ye the trumpet in Zion, and sound an alarm in the holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." To the earnest cry, "Watchman, what of the night?" the watchman is to keep silent, especially if danger is near.

We do not believe in false alarms, hap-hazard interpretation of prophecy, or the running with uncertain messages; Satan has done much in this way to prejudice many. But when signs predicted centuries ago by the prophets and the Inspirer of the prophets, the Son of God, are being so clearly fulfilled before our very eyes, are we to remain silent? Verily, no! God's cause needs alarmists today—those who will lift up their "voice like a trumpet;" those who will "cry aloud and spare not;" those who know from the word whether it is a day of peace or a night of trouble that lies just before us; those who cleave to the word of God instead of the heavy traditions of the past or the pleasing phantasies of the future; those who can faithfully "show my (God's) people their transgressions" and "sins,"—such men—alarmists let them be called—are wanted. "The Lord God hath spoken, who can but prophesy?" —*Prophetic News and Israel's Watchman.*

## Youth's Column.

### We Know It All.

Can you tell me how many starlets
Are twinkling and gleaming on high?
Can you tell me how many cloudlets
Are speeding white sails through the sky?
One there is who has numbered them all,
Who knows every star, whether great or small.
He knows them all, he knows them all.

Can you tell me how many birdlets
Are finding bright wings through the trees?
Can you tell me how many flowerets
Are nodding their heads in the breeze?
One there is who has numbered them all,
'Gainst whose will not a sparrow can fall.
Nor a floweret fade, nor a floweret fade.

Can you tell me how many children
Are sleeping serenely to-night?
Like lambs in the fold of their Shepherd
Kept safe through His power and might.
One there is who has numbered you all.
Who knows each dear child, whether great or small.
And loves you too, and loves you too.

—*From the Germania.*

### A Mother's Mistake.

A correspondent at a distance tell this sad story: "There is now living in this country an octogenarian who relates the following circumstance. She was called to attend the last illness of her son, who died within two miles of her. He had been a prosperous man in worldly matters—married the daughter of a prominent judge, and had accumulated considerable means. He had, however, never been concerned much about religious matters. He was racked and tormented with pain and realized that the end was nigh. 'Mother,' he said, 'you taught me how to live and get on in the world, but you did not teach me how to die; now I am lost.' 'Oh! how it wrung my heart,' she would add with bitter tears. They buried him with no ground for hope, so far as I know.—*N. Y. Observer.*

### Rum-Bought Gewgaws.

I have a loathing, I have a thorough disgust for the gewgaws of rum-bought wealth. When I get into the horse-cars and smell the stench of liquor, when I get into the streets and find the same, I see behind me that brown-stone mansion on our Nook, built of rum, and behind that again I see the pallid faces, shivering forms, and flattering rags of a numberless host. And I would have had one of the daughters of that mansion stand at the door, and watch her father's victims as they march into the dock of the police court every day. I would take another child, and the police should lead her through all the dark alleys and passages where broken-hearted mothers, and children without parents or food, attest to the manner in which her parent made his money. Intemperance cannot be cured by legislation or by sermons. The rumseller is the root of all evil, and until it is made a crime to sell intoxicating beverages, intemperance will continue to exist.—*Wendell Phillips.*

### Skating Rinks.

Keep out of the skating rinks. I could mention a number of cities—four at least—where I have labored and found the same lamentation from the lips of mothers and fathers, who would say to me, "I wish you would talk to my daughter." "I wish you would talk to my boys. I have said all that I can to keep them from going to such places, but they will go."

I have heard from the lips of three physicians the statement that a large proportion of the girls from twelve to sixteen years old who attend these rinks have, as a result, blasted lives before them. Many a heart-broken mother would give all she ever possessed could she place her daughters and sons where they were before they attended the rink. People may call skating rinks places of innocent amusement, and perhaps they might be made so, but they are not. I consider them, next to intemperance, the greatest curse of our land to the young.

I was at the home for the fallen the other day, and the matron told me that the skating rinks were the greatest curse to the city and to the young, and that the majority of young girls under her charge were girls who were once pure and good, but had been allowed to attend the rinks and now see their folly when it is too late. The following from the Minneapolis *Tribune* will give some idea of what men in authority think of those things:

"The rapidly shortening days are bringing us nearer the season when an effort will be made to revive the skating-rink craze; and in view of the fact the following statement made by the chief of police of Coney Island, N. Y., is worth noticing: 'My private books,' so says Captain McKane, 'will substantiate the fact that nine out of ten girls between the ages of fourteen and sixteen arrested by officers on the island late at night, during the past summer, have upon private questioning by me, dated their fall from the time when they commenced to frequent skating Rinks. This is no exaggeration,' he continues. 'I used to think, when I read of clergymen denouncing the rinks for the immorality that was bred there, that the rinks were harmless, and that those gentlemen were inclined to sensationalism. Now, from the stories told me by these young girls right here in my private office, I can appreciate the truth of their remarks, and realize the danger that surrounds the young female in such resorts. I esteem this fact of such importance that I think it ought to be known.'"

Keep out of these death traps.—*Mrs. H. L. Hastings, in Christian.*

### A Shot at Profanity.

In number 104 of a pocket series of tracts, published by Phillips & Hunt, New York, Rev. R. H. Howard treats profanity in a very incisive manner. The tract is short and striking and ought to be circulated widely among those given to that most pointless of sins. He writes as follows:

"Man's name," says Goethe, the great German poet, "is not like a mantle which merely hangs about him, and which, perchance, may be safely twitched and pulled; but is a perfectly fitting garment which has grown over and over him like his very skin, at which one may not rake and scrape without wounding the man himself."

This reflection was suggested by the fact that his friend Herder had once allowed himself the liberty of indifferently to him (private) a piquant epigram the point of which turned on an ingenious, yet rude, play on Goethe's name: certainly a very impolite, not to say an unpardonable thing to do.

Meantime, for the same reason that no man takes amiably any such liberties as those above mentioned with his own name, we keenly feel and vigorously resent, withal, any such liberty when taken with the name of a dear friend. The name may be an unfortunate one in itself, yet so intimately is it associated with the person and character of one whom we respect and love, that, homely as it may be, it partakes of so much of the sacredness of the precious personality to which it belongs, and of the friendship that has been cemented by years of good-will and kindly service, that we can in no wise consent to its being, in any way, made light of, much less to its being made to serve as the butt of a vulgar jest.

In the light of this natural, instinctive repugnance to any trifling with a precious name, we come to understand the deep, unconquerable aversion and prejudice which every devout and refined mind cherishes against everything like profanity. We never cease to be shocked at any light and trifling handling of the name of the Supreme Being. With feelings of intense and unutterable loathing and disgust we turn from the man who habitually takes the name of God in vain.

It is difficult to name or to conceive of a viler social pest than a profane man. Vulgarity is bad enough. Blasphemy is vastly worse. Vulgarity is disgusting. Blasphemy is both disgusting and shocking. Not only is profanity more wicked than merely vulgarity, it is more material in its effects, blunting, as it does, not only the blasphemer's own religious sensibilities, but withal those of all such as habitually hear him.

The vilest, cheapest, most senseless and utterly irrational of all vices is the vice of profanity. It affords no pleasure, yields no profit, gratifies no natural appetite, commands no man's respect, betrays an ignorant, vulgar, poverty-stricken mind, as well as an utter lack of good-breeding, and paves the way to sure and irremediable demoralization of character.

But while self-respect should prevent every one claiming to be a gentleman from the use of profane language, it should be especially remembered that such language is a deadly, damning sin. Yea, remember God's own most solemn words of admonition relative to this matter: "Thou shalt not take the name of the Lord thy God in vain, for God will not hold him guiltless that taketh his name in vain."

Galesburgh, Mich.

*Editor Restitution:*

If my little contribution is interesting, please publish; if not throw in the waste basket. You remember me at the conference in Watson as the Sister that led the social meeting. Well, three weeks from that time, by request of the church there, I preached to them morning and evening to an attentive congregation. Had a blessed time. Shall visit them again if the Lord will. Please speak of this, so that Bro. O. C. Ramsey, where ever he is, will know of our whereabouts as he reads the paper. I do thank the Lord for the light received at the conference.

Bro. Chaplin, God bless you, restore you to health, and give you strength to preach the Word.

Laura H. Perkins.

## Poetry.

### THE NIGHT IS FAR SPENT.

Come saints, one and all, awake at the call,
The night is far spent, the day dawn is near;
No time for reposing, for earth's nearer arresting,
And soon in his glory the Lord will appear.

Then watch his returning with lamps trimmed and burning.
Gird on the whole armor, stand firm on the rock;
Send the glad proclamation from nation to nation,
The Shepherd is coming to gather his flock.

God's blanket of old hath events long foretold,
And now in the grave the prophet doth rest;
But the days soon will end, when he will ascend,
And stand in his lot with the good and the blest.

## Selections.

### JERUSALEM.

Many persons who visit Jerusalem are no doubt disappointed because the actual city which they behold is so unlike the ideal one which they have pictured to themselves. With a few this disappointment arises from sheer ignorance of what they had a right to expect, and for this they have no one but themselves to blame. Jerusalem is not a city of broad streets, beautiful gardens, fine houses, elegant suburbs with lovely promenades, grand hotels, theaters and attractive places of entertainment. Travelers who expect to find any of these things in Jerusalem simply show that they have read nothing about the place; and if their subject in coming here is chiefly to enjoy them as they would do at a pleasure resort in Europe, they certainly ought never to come. Strange as it may seem, such travelers appear from time to time in the Holy City; but fortunately for the reputation of the countries from which they come, the number is small. Having seen thousands of travelers to the Holy Land, it gives me pleasure to testify that the large majority of them come with an earnest desire to learn all they can of this wonderful country. At the same time, many of these persons do themselves an injustice, because they have failed to study carefully, before coming here, at least one of the many books descriptive of the place and scenes which they intend to visit.

Formerly, before so many buildings were erected on the west of the city, Jerusalem presented a very imposing aspect to those who approached it from that direction. Now, to one coming on the Jaffa Road, at the very point, about a mile out, where otherwise the walls and minarets would begin to be seen, a row of modern houses on either side of the street mostly occupied by Jews, here and there a few dirty shops kept by Jews, and the lofty Russian buildings in the foreground, are the chief objects that meet the eye; and these certainly do not awaken any wonderful emotions, perhaps not even the slightest degree of enthusiasm.

The case would be different were one to approach the city from the north, that is, from the direction of Nablous or Shechem. New buildings are being erected north-west and north of the city; but because the ground in that quarter is comparatively low, they can never obstruct the view of Jerusalem itself. From this direction Titus, at the head of the fifth, twelfth and fifteenth legions, approached the city. These encamped on Scopus, which is directly north of Jerusalem, and looked down upon the massive walls which they had come to overthrow and the proud structure of the Temple which they had come to destroy.

If ever a railroad is built between Jaffa and Jerusalem, it will be a pity if the Jerusalem depot cannot be located at this point, since, although it is a mile from the city, it commands such a splendid view of the town that even those who are not subject to impressions would find themselves deeply moved, were they to have this scene brought suddenly before them. Soon after Titus reached Scopus, the tenth legion came up by way of Jericho, and camped on the Mount of Olives. From this direction the view, although unlike that from the north, is still very imposing. Coming from the south, or Bethlehem, the aspect of the city is wholly changed,—grandeur has given place to the picturesque.

What is the advantage in coming to Jerusalem? Very few things can be pointed out as having actually existed in the time of Christ. We have the rock beneath the Mosque of Omar, where the Temple actually stood. We can certainly point to the location of the Castle of Antonia, where Paul was confined before taken to Cæsarea-on-the-Sea. We can point out the old stones of Herod's Temple, where the Jews wail over the sanctuary fallen in the dust and trodden down. We can show the pillars of the double and triple gates of the Temple area, through which our Lord must have passed. Moreover we can point out the site and some of the stones of the "Tower of Herod, which was called "Hippicus," in the castle near the Jaffa gate. Perhaps, besides these, a few other objects of minor importance can be shown as genuine relics of nineteen centuries ago; but all else is changed. Everything is unreal, unsatisfactory, disappointing, and often disgusting, and leads us away from the Master, rather than brings us into closer communion with him. Simply as a city, Jerusalem is not worth a trip across an ocean and a continent to visit it. But in its sacred and historical associations, for which chiefly it should be visited, no other city on earth can be compared with it. Even the dinginess and filth of its narrow streets, the wretchedness of its modern houses, and the misery, ignorance, and degradation of its present inhabitants, are not looked upon in vain by the devout traveler, since these forbidding objects teach what a mighty moral and physical purification is needed before this city can become again the "joy of the whole earth."

I have referred to the view from Scopus, and I am sure that the most satisfactory thing the traveler can do is to go entirely around the walls of the city, and later to make a wider circuit, and view Jerusalem from all the hill tops, north, east, south and west from which it is visible. Hinnom, Kedron, the Valley of Jehoshaphat, the Mount of Olives, the Plain of Rephaim, the home of the prophet Samuel, the camps of the Roman legions, the camps of the crusading armies, the site of the Temple, the place of our Lord's crucifixion, the burial place of Herod the Great, the Dead Sea, the Jordan, the Plain of Jericho, the mountains of Moab, Nebo, the River Jabbok, the Gilead Hills,—these names bring before the reader's mind but a portion of the places and scenes of historical events that are brought under the eye as one looks abroad, say from the top of Olivet. What a place are the slopes and summit of this mountain for re-reading the Bible! It becomes a "new version," more vivid and impressive than any that the choicest and most devout scholarship can possibly produce.

These remarks will indicate the direction to which the Christian will find his chief advantage in visiting Jerusalem.

It is true that one may have special tastes which he wishes to cultivate, or to gratify, by a visit to Jerusalem and the Holy Land. He may wish to study the manners and customs, the dress and daily life of the present inhabitants, in order to illustrate those of Bible times. He may wish to study the habits of the birds and animals which enliven the dead hillsides and plains, or to collect the flowers which in the spring literally carpet the fields. He may wish to study languages, and as there are no less than thirty-five spoken here, his opportunity, in this respect, is of the rarest kind. He may wish to study the site and structure of the Temple, and the topography of the ancient city, and in this line, we will find a multitude of problems that will try his patience and vex his soul. Again, he may be wasting his mental energies on the question whether Oriental Christianity and the Oriental churches may not be wonderfully fine things, if only they could be subjected to slight modifications and improvements; here he would be brought face to face with those Oriental churches and Christians, and it is more than probable that a few weeks or months of actual contact would suffice to restore him to his right mind on this plausible but delusive subject. When one can pick up a dry bone in the street, and by his breath clothe it with flesh and life, then he may think of undertaking to reform these Oriental churches.

Questions are frequently asked as to the population of Jerusalem at the present time. No definite answer can be given as might be done in the case of an American city or town, still it is possible to arrive at the approximate number. In some American papers which reach me from time to time, I see the wildest statements as to the inhabitants of this city, the number varying from 50,000 to 150,000 Jews alone.

It belongs to the duties of the Consulate to report to Washington the number of inhabitants in Jerusalem, and for this purpose we take the greatest care to ascertain the facts of the case within a reasonable degree of certainty; but, as there is no census, exact results cannot be obtained.

The present population we place at about 42,000; of this number one-half are Jews, one-fourth Christians, and one-fourth Moslems. Probably the Christians, including Protestants and all the nominal Christian sects, are a little less than one-fourth, the Moslems nearly one-fourth, and the Jews a little more than one-half. During the past five years there has been a great increase in the Jewish population, no less than ten thousand having arrived in Palestine. Not all of this number remain, nor do they all settle in Jerusalem. Hebron, Safed and Tiberias, because they are sacred cities, and Jaffa, because it has business and commerce, receive each their share, although by far the larger number crowd into the Holy City.

Although the city is small, the habits of Orientals are such that a limited amount of house room will accommodate a large number of people. A single family, numbering from four to eight persons, will manage to live in a single room. It will be understood that such rooms are not crowded with all kinds of furniture. There will be a large divan, a miniature table (possibly), and a hole in the wall, where the quilts are stuffed out of sight during the day. These are spread on the divan and floor at night, for the family to sleep upon. In a corner of the court outside, the family will do its cooking. This describes the way in which hundreds of families exist; at the same time, there are many families that have two or three small rooms which they can call their own.

A large number of houses in Jerusalem are only one story high. Could the houses throughout the city be raised to two stories in height, they would accommodate twice the present number of inhabitants. Again, there must be within the walls as many as forty and perhaps more than forty acres of ground, not including, of course, the vacant spaces in the Temple area around the Mosque of Omar, that are not occupied by houses and not built upon in any way; so that, were all the ground covered with houses, and these raised to a height of two or three stories each, Jerusalem, small as it is, could easily accommodate 100,000 or 150,000 people. The convents,—Latin or Roman Catholic, Greek, Russian, and the Armenian,—seem to occupy but a very small space, compared with the entire extent of the city; but, together, I think they can stow away 15,000 or 20,000 pilgrims, without special discomfort. It happens that the largest number of Christian pilgrims are in the city at Easter, and about that time, on account of the Neby Musa festival, the largest number of Mohammedan pilgrims are also here. The number of the latter varies, from year to year, from 6,000 to 12,000. At that season, the streets during the day are crowded, because they are narrow and everybody is on the go; but at night all this throng disappears, and it is to be supposed that they find sufficient food and shelter.

There are no rules by which one can judge the capacity of an Oriental city. A standing puzzle to Josephus is in regard to the number of people present in Jerusalem at the time of the siege under Titus, and in my judgment it is a question that can never be decided.

But even if these 42,000 or 45,000 people who live in Jerusalem find sleeping places, how do they obtain sufficient food to eat? This is the great wonder, when one reflects upon the means and character of the inhabitants, taking both Jews and Gentiles together. There are no manufactories here, and no productive industries of any kind. The people, for the most part, are poor. Old Moslem families that two or three generations ago had ample means, have now nearly exhausted their inherited wealth, and are obliged to economize in the most rigid manner, in order to live. Half the Jewish population merely exist on the verge of starvation and beggary. They go about the streets filthy, haggard, and wretched in the extreme. Most of the Christian families are either poor, or have little means at their command.

That there is some wealth in Jerusalem no one can deny; but I mean to be understood as saying that a larger number of the inhabitants of Jerusalem are in a condition of extremer poverty than of any other city of equal size in the Eastern world.

Many of the Jews who come here are aged, or are in feeble health, and can only be a burden while they live. Very many die every year, and it is noticeable how the broad fields on the slopes of Olivet, where the Jews are buried, are being widened and extended in every direction year by year.

Notwithstanding the poverty of the people and of the place, there is a constant increase in the number of the inhabitants, and a constant growth in the extent of the city. Twenty years ago there were but three or four buildings outside the walls, while at present they are numbered by hundreds. Were a stranger to visit the city this very year, he would be struck with the amount of building that is going on. But this apparent growth is not a healthy one. We are accustomed to judge of the growth of a place by the results of its productive industries, and by wealth accumulated in other natural ways; but this is not true of Jerusalem. That which we see here is due entirely to foreign capital, and in reality the inhabitants of the city are kept alive by money that comes from abroad.

In this respect, as in many others, Jerusalem is unlike any other city on the globe. Every Jewish family receives public aid. The Jews are divided into national communities, or what is equivalent to that, over which committees preside; and all funds raised in any given country, say, for example, Germany or Russia, are sent to Jerusalem to be divided among the members of the German and Russian community of Jews. In this way every person receives aid which is called "Haluka." Poor Jews in Europe know that, if once they can get to Jerusalem, they will receive something, and, although it be a mere pittance, they think that, by living meanly, it will go a long way towards their maintenance, and perhaps some lucky chance will throw in their way what is needed to make up the actual amount necessary for their support. Hence they come here to live in wretchedness and poverty. As there is no work for them, they live in idleness. Whatever may have been the origin of this Haluka, it has been degraded so that now every dollar contributed in this manner is a positive curse to Jerusalem, and especially to the Jews. What I say now are not the exaggerated statements of a Christian, but the testimony of intelligent Jews themselves. Were this vast amount of money withdrawn, the poor Jews would suffer temporarily, but it would result in driving them into the world, where they could earn a living. This, however, they do not wish to do. These people are willing to have it so. The sentiment of "living in the Holy City" seems to outweigh any discomforts or hardships that may arise from filth, poverty, and want. The Jews throughout the world ought to be ashamed to foster such a spirit, or to perpetuate such a state of things.

If we turn to the Christian population of Jerusalem, we find that matters are not much better than they are among the Jews, although there is not among them so much desperate poverty. The Protestants form only a very small community, and for a very significant reason,—namely, a reason which expresses a radical difference between Protestantism and the various forms of nominal Christianity. Protestantism teaches independence and self-reliance; the Catholic and Greek churches teach exactly the opposite. Protestants are taught that they must earn their own living, and pay for what they receive. The Latin and Greek convents have vast properties in their possession, and every family belonging to either of these communities has its house rent free. It frequently happens that a family belonging, say to the Greek community, owns a house, but, instead of living in it, they rent it, and get of the Greek convent a house free of rent. This is not done secretly, as might be supposed, but with the full knowledge of the convent authorities. Every family, in like manner, receives a gift of bread twice a week. Occasionally soup is given out in the same way. These simple, or rather characterless Oriental people, reason as follows: "House rent and bread free. Ah! This is a beautiful religion!" Hence they become "Greeks" or "Latins," it is all the same to them which.

The worst of it is that priests and patriarchs foster this pernicious system. Consequently, how can Protestantism, which is directly opposed to its spirit and methods in such a system, gain any foothold on such ground. I frequently say to intelligent travelers that, were I to be a missionary, I would much prefer to go to Stanley's country, the Congo, and labor with the savages, than to attempt to do anything in Jerusalem or Palestine.

It is no exaggeration to say that, taking the Jews and nominal Christians together, two-thirds of the inhabitants of the city are beggars, either actual beggars or polite beggars. By the latter phrase I mean a large class of people who prefer to accept their living, or a great part of it, as a gift, rather than earn it themselves. This state of things which I describe is becoming worse every year. Tens of thousands of pounds are sent here each year, and spent in these so-called charities, thus fostering qualities the very opposite of those in which industrious, enterprising, and prosperous people take pride.

I desire to say something further in connection with this and kindred topics, but, as my letter is already long, I will reserve other material for other occasions.—*Selah Merrill, in Old Testament Student.*

### THE MINOR PROPHETS.

"Each prophet had a gift of his own. His natural talents were not superseded, but were used by the Spirit who inspired him; and men of every grade, and of every turn of mind, found themselves suitably addressed: O, Jerusalem, Jerusalem, how often would he have gathered thee under his wing! Joel is chronologically the first of the minor prophets, ministering about 865 years B. C. Hear his words.—They pour forth a flood of desolation on the land, but at the same time, declare what might be gotten instead. As he is the first, the very first prophet since David, whose words were committed to writing, how interesting it is to find in him the prediction of the 'outpouring of the Holy Spirit.' Jonah then appears, B. C. 810. In him we see a prophet who shrank from his awfully solemn burden; but we also see in him, how the Lord can use whom he will, and effect what he will. He is the prophet of Nineveh, blessed to awaken a mighty metropolis, by few and feeble words. He is himself a monument of grace to the rebellious, and his success is not the less so. Amos, a few years later, lifts his voice suddenly among the Ten Tribes; while Jonah is sent from Galilee to Nineveh, Amos is sent from Judah to the kingdom of Israel. And there appears, a shepherd and a stranger, yet a man of power, speaking to Israel in words all tinged with rural glow, while his theme is the Lord's righteous judgments. Soon is he followed by Hosea, whose blasts against the backslider are like notes of Sinai's trumpet, waxing louder and louder, ever abrupt and startling. He, too, traversed the Ten Tribes, and exhibited to them their God unwilling to punish, but by no means clearing the guilty. About 730 B. C., Micah appeared in Judah, contemporary with Isaiah, and possessing much of his texture of mind, with even more sensitive tenderness. Mercy, as well as judgment, are his theme, and we leave him in the attitude of one wrapt in adoring love at the view of the God whom he proclaims to his fellow-sinners: 'Who is a God like unto thee?' Nahum, whom some have fancied a dweller in Capernaum, and it all events a Galilean, prophesied B. C. 710. In him we see how men of Galilee—how James and John—might be truly 'sons of thunder.' He is the prophet that announces' Nineveh's doom; and never were thunder-claps heard more terrific than in his message. No Greek tragedian ever approached his sublimity of style. Let us stay for a moment, and hear him describing the entering in of the foe at the breach in the wall:—

"They are fleeing!
Stop! stop! but none turneth back.
Plunder the silver, plunder the gold,
There is no end to the store!
There is abundance of all coveitable ——
Emptiness, and emptiedness, and void!
Heart-melting, and buttering of knees,
There is intense pain in all loins,
And all faces withdraw their color."
—*Dr. Henderson's trans. of chap. ii. 10, &c.*

Or stay one moment longer, to see him painting the besiegers pouring into the city. His language so attracted Jerome, that he despaired of translating it, and every critic has spoken of it as unrivalled:—

"The sound of the whip, and the sound of the rattling of the wheels:
The horses prancing, and the chariots bounding:
The mounting of horsemen, the gleaming of swords;
The lightning of spears,
The multitude of slain,
And the mass of corpses:
There is no end to the carcasses—
They stumble over their carcasses." *Nah. ii. 3.*

It is probable that Nahum uttered his prophecies among the Ten Tribes. It was some comfort to the godly there to know that God would glorify himself on his proud enemies. About 630 B. C., in Judah, Zephaniah arose, a man of God in spirit like Jeremiah, and contemporary with him. Both he and Jeremiah begin to prophesy (if is thought) in the reign of tender-hearted king Josiah. This prophet points out the moral causes of Jerusalem's ruin. It would add interest to his history, if it could be proved, from chap. i. 1, that he was great-grandson to good king Hezekiah. But seldom has a more rapt prophet appeared, than the next we meet—Habakkuk. It is likely he was a Levite, if not even one of the singers of Israel (iii. 1, 19); and it may have been in one of his watchings by night in the house of the Lord (ii. 1), that he received his message. We feel him to be a prophet in the position of watchfulness and expectation—his loins girt, his lamp burning, his soul calm and happy. His magnificent strains set before us, God our guidance, in time of sin, and trial, and judgment. It was about his time, or somewhere, probably, about 590 B. C., that Obadiah was heard, perhaps in the temple, denouncing Edom's doom.—He is the prophet of Edom, soaring, like the eagle, above the rocky dwellings, and darting down upon them with his message of woe. Sin against the brethren is the burden of his prophesy.

After this the seventy years captivity hung on. And at the return from Babylon, Haggai appeared, with his five messages, delivered with interrogatory vehemence to selfish men. Zechariah, like another Ezekiel, full of both clear and dark sayings, stands beside him, dealing with the destiny of Israel, and exhibiting them at last under the happy booths of the Feast of Tabernacles. Malachi closed the whole. He is the prophet who gives 'a last lingering look at the Mosaic dispensation.' The sins of Israel and their future hopes are set before them, and then we are suddenly left by the prophet, in expectation of some scene yet to arise. The Jews call him 'the seal of the prophets,' because with him ends the line of prophets, until the Baptist arose, breaking the silence of four centuries, and ushering in 'the prophet like unto Moses!'"

## Communications.

*Editor Restitution:*

Knowing from the letters I receive from the supporters of THE RESTITUTION, that many are anxious to know if I have laid aside my pen, and given up my much-loved work—preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, therefore I write.

July 31st, I left my own pilgrim tavern, being accompanied by Mrs. Lyon to the depot, and after taking my leave of her, and others who went with us, I entered the chariots of Nahum, for the city of Auburn. Reached Rochester at 10 a. m., where I had to stop over until 8 p. m., taking rest and dinner at a German hotel. Reached Auburn at 8 p. m., where I was warmly received by Mrs. Lyon's relatives, who are in unison with me in faith.

On Sunday, by the permission of the Mayor of the City, granted by the request made to him, by Mrs. L. Now, I preached to a large audience of intelligent men and women, in Seward's Park, being seated with chairs, who gave undivided attention for an hour and a half. Subject, Will Israel be restored? Is their restoration and conversion necessary to the setting up of the kingdom of God, foretold or predicted by the prophets, and preached by Jesus and the apostles? When will it be set up? And where is it to be set up? And what will be the result of the setting up of the kingdom of God?

Monday spent the day in visiting loved ones, conversing upon truths, that some ignore.

Tuesday, I bid adieu to them, and took the chariot of Nahum for Syracuse. Upon my arrival I found my true yoke-fellow, Bro. Finn, at the Station, ready to take me to his beautiful home, where I was made welcome, as I always have been for the past 28 years. Our faith on all the great truths of revelation is a unit. When I left this city with Mrs. L. to make my first missionary visit in the west, 28 years ago last June, there was a flourishing body of believers. But at present, in the midst of a population of some 55,000, Bro. and Sister Finn and Sister M. are the only ones now living in the city that have not bowed the knee to Orthodoxy.

Joyfully did I spend my time with these loved ones until Thursday morning; when I took my leave of them, but not empty, and started for Canada, by the Rome and Watertown and Ogdensburgh R. R. Crossing the St. Lawrence River at Ogdensburg into Canada, called on one old friend in Prescott. At 4:30 p. m. I took the train for Kemptville, where I arrived at 8 p. m. Found my good Bro. McDonald, formerly a R. C., but embraced the gospel under my labors, waiting to take me to his pilgrim home, where I met with a warm reception, by his household.

On Friday we rode up to the Street of Brotherly Love, where I gave a discourse to a house full of attentive hearers, a warm greeting from all, I received. I stopped over three Sundays in this locality, gave ten public discourses to attentive congregations.

Visited the Brethren at their own homes, conversing upon vital truths, with deep interest and pleasure. Some fell in love with the truth. This gave me much joy. On the last Sunday we ate the memorial supper.—It was a season not to be forgotten while memory lasts. Spent three days with Mrs. Lyon, in visiting her mother, brothers, and sisters, with pleasure.

I spent a week in Ventnor, visiting loved ones, and on Sunday I gave two discourses, to a house of full earnest listeners. It was truly a solemn, yet joyful time.

In 1861 I commenced my labors in these places. And this visit in some respects was the best of all. But one thing caused me grief, death had laid its cold grasp upon two, sisters, the first fruits of my labors, 24 years ago, since my visit last year. But they sleep in redemption's plan, therefore they will have a resurrection to life, whilst the wicked will remain eternally in the empire of death. To the glory of God be it said, the lovers of truth did their duty in aiding me in my mission, in each of these places.

On Monday the last day of August, I bid adieu to the loved ones of V., being conveyed to the Station at Spencerville, where I took the chariot of Nahum for Prescott. And at 1:30 p. m. started for Bowmanville, where I arrived at 9 p.m., safe and sound, but tired.

Here I found Bro. D. Hogarth's son, waiting to take me to his father's, a distance of eight miles; where I received a warm reception, as I always have during the past 28 years. After taking a good supper, and a social chat, I retired to my old place of rest, rose at 9 a. m., found myself rested, and ready for work. Called on most of the friends during the week. Visits rightly made, are calculated to do the brethren and friends as much good, sometimes as public labor.

On Sunday, there was a good rally so that our Chapel was well filled, in the a. m. and p. m. I presented the same subject that I presented in Auburn, we had a joyful meeting, closed by eating the memorial supper. Brethren did not let me go home empty, with a God bless you, and a come again.

Monday I was conveyed to Oshawa Station, I took the chariot of Nahum for home being accompanied by a daughter of Bro. D. H., and a daughter of Bro. S. H. Stopped over one train at Toronto, called on some of the loved ones. Reached our station, 7:30. Found Mrs. Lyon waiting to take us to our own lovely home, where a good supper was soon in readiness for us. More anon. From thy pilgrim Brother,

RALPH V. LYON.

*The Hebrew* enumerates some of the greatest changes that time has wrought in Jewish affairs. It is but a few years ago that Rome was a sort of penitentiary for the Jewish inhabitants, and the priests were the lords of the city. Today the Pope complains that he is a prisoner in the Vatican, and the Jews occupy prominent places in the City Council, in the Italian Parliament, in the Municipal and State offices, in the schools of science and art, and the Foreign Office of that young kingdom is *de facto* under the control of the Jew, Signor Giacomo Malvano, who is Secretary General of Foreign Affairs. "A few years ago the British Parliament insisted upon keeping the Jews out of its almighty sphere; today the same conservative element must see a Lord Rothschild among the Peers of the Realm, who would not even change his name, much less his religion, and Baron De Worms occupying a high position in the Salisbury Cabinet. The same is the case in Hungary, notwithstanding the anti-Semitism of the rabble, in France and in Holland. In Germany and Austria, where the Jews are still kept down politically, they rise so much more rapidly and numerously in science and art, so that there is hardly a university in those two countries where Jewish professors are not among the most prominent teachers and authors. Only in America the Jew is nobody yet, and here it is not the fault of our institutions or our people; it is the Jew's own fault.


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A. R. UNDERWOOD, Agent.

# Poetry.

## I SAW THEE.

"When thou wast under the fig tree I saw thee."

I saw thee when, as twilight fell
And evening lit her fairest star,
Thy footsteps sought yon quiet dell,
The world's confusion left afar.

I saw thee when thou stood'st alone
Where drooping branches thick o'erhung,
Thy still retreat to all unknown
Hid in deep shadows darkly flung.

I saw thee when, as died each sound
Of blasting flock or woodland bird,
Kneeling as if on holy ground,
Thy voice the listening silence heard.

I saw thy calm, uplifted eyes,
And marked the bearing of thy breast,
When rose to heaven thy heartfelt sighs
For purer life, for perfect rest.

I saw the light that o'er thy face
Stole with a soft subduing glow,
As if within celestial grace
Breathed the same bliss that angels know.

I saw—what thou didst not—above
Thy lonely head an open heaven,
And tokens of the Father's love
With smiles to thy rapt spirit given.

I saw thee from that sacred spot,
With firm and peaceful soul depart;
I, Jesus, saw thee,—doubt it not—,
And read thy secrets of thy heart.

—*Mary Palmer.*

# Communications.

PARSONS, Kan.

*Editor Restitution:*

I herewith send you a short report of an event transpiring in this portion of our state.

Some weeks ago as Elder John Foore was filling one of his appointments at the Grady school house in the northern part of Neosho Co., he was challenged by a Baptist to defend the doctrine he taught, in a public discussion. No alternative seeming to be left, Elder Foore accepted the challenge, and after some delay, the time, place and propositions, were agreed upon. The time, October 10. the place, the Grady school house, but as the school house was small, it was finally agreed to move to the Methodist chapel two and one-half miles from the school house. Elder A. H. Scott of Girard, was chosen by the Baptists, and had the wording of the propositions.

First proposition. Do the Scriptures teach that there is an intelligent moral entity in man that survives in a conscious state between death and the resurrection? Affirmative, Elder A. H. Scott. Negative, Elder John Foore.

Second proposition. Do the Scriptures teach that the Kingdom of God, or of heaven, or of Christ, will be set up on the earth when Christ comes again? Affirmative, Elder John Foore. Negative, A. H. Scott.

The first challenge was to discuss the propositions until one or the other cried quit, but Elder Scott declined to stay longer than eight meetings of two hours each, and so it was arranged to have five meetings for the discussion of the first proposition and three for the second. Mr. James Ellis, an honest and honorable man, not connected with any denomination, but holding with the Christian or Campbellites more than any other, was chosen presiding moderator, and I must here say, that the best of order was maintained throughout the entire discussion. Although there was an unusual amount of feeling and interest manifested and the house was crowded throughout the whole time, some parties coming ten miles almost every meeting.

Elder Scott, in his opening speech, read almost every passage of Scripture from Genesis to Revelation, which referred to soul, or spirit, or mind of man, and asserted that these proved the conscious existence of the intelligent entity of the proposition, after death.

Elder Foore admitted, in his first speech, that there was a soul, or spirit, or mind in man, both in the primary, and secondary meaning of the words, and also that the same was true of all the animal creation that live by breathing, and Elder Scott, not having brought any proof of the conscious existence of any such entity or real being after death, Elder Foore proceeded to show that the Scriptures teach, "that the dead know not anything." That in death there is no remembrance of God, etc., and that the doctrine of inherent immortality of the soul was,

1. Satanic in its origin,
2. That it was the basis of spiritism,
3. That it was the foundation of prayer for the dead and to the dead,
4. It joins the heathen doctrine with the doctrine of the Bible.
5. It destroys the Christian's only hope.
6. It robs God,
7. It denies the record that God gave of his Son.
8. It lays the foundation of eternal misery.

By thus laying the foundation of his argument and assuming that they were true, or spirit, or mind, in man, he at once placed his opponent on the defensive, and instead of having to follow, Elder Foore led the discussion, and challenged his opponent to bring a single direct witness in proof of his affirmation, and the nearest he could come to that was, the rich man and Lazarus, of Luke xvi., and the souls under the altar, of Rev. vi. 9.

This was my first attendance on an occasion of public discussion of the Scripture. I was not in favor of them, but this one has changed my mind, and I believe that the minds of others have been changed also, as this little incident will show. A good Baptist sister came upon the stand weeping, and saying, "she was so sorry this discussion ever happened, because so many good honest people were going to believe it." And such expressions as this from others, "I went into the meeting with an immortal soul, and came out without one."

One lady, formerly a Christian, asked Elder Scott to explain how "this mortal was to put on immortality." He told her to ask God.

So I cannot but think that much good may be accomplished by such opportunities of getting the truth before professedly Christian people who have had the doctrine of the Church of God so fearfully, and possibly ignorantly, misrepresented by the under shepherds of the creed, or penning system of religious teaching. In the discussion of the second proposition, Elder Foore made his affirmations so plain, being based on the apostles, prophets, and Christ's teaching, that Elder Scott could not deny, and I am sorry to say, used his time in misrepresentation, abusive and insulting insinuations.

But as one gentleman expressed it, Elder Scott had a case in court, and when called upon to produce his testimony, had not a single living witness. His witnesses were all dead, and his, Scott's, assertions were good for nothing, and his case was thrown out of court, and his clients had to pay the cost, which was stipulated beforehand to be, for himself as chief counsel, fifty dollars cash in hand, assistant counsel, five dollars cash in hand, and all the other necessaries and accessories, together with the best living the country could afford, etc.

Thus it is that Elder Foore, and all those also who will stand up for the truth, must meet the combined influence of wealth, position in society, numbers—1 to 1000—with all the conceivably machinations of the Evil One himself.

By request of the few worthy brethren in attendance, I make the above report, hoping it will be acceptable to them and you.

Respectfully your brother in Christ.
S. TROWBRIDGE.

[We leave out a few of the low, undignified expressions reported to have been uttered by the challenging party. *Billings-Gate* and *argument* are two distinct things.—ED.]

*Editor Restitution:*

In relation to the rejection—by the Presbytery of West Jersey, at its recent session—of the Overture proposed by L. O. Baker, looking to a revision of its creed, touching its teachings on the doom of the finally impenitent, I beg leave to say, that viewing the question from the stand point of those composing the Presbytery; it can in my opinion be shown that those opposing the Overture have good reason for their action. For while it is true as argued by the advocate of the Overture that "the Presbyterian church has practically abandoned" her former views in matters of eschatology as touching the fate of the finally impenitent; it seems to me there is a disposition to hold fast at one end, and let loose at the other; or in other words it still adheres to the doctrine of the eternal existence of the wicked, but has abandoned its former teaching regarding the nature, and severity of the punishment to be inflicted on them.

Now I think a careful examination of the Scriptures will show that the doctrines of the creed on these two points must stand or fall together.

If it be conceded that the wicked exist eternally; if "The soul immortal as its Sire can never die," then there is much warrant in the Scriptures for what is often now a days termed the old fashioned doctrine of "Hell fire." Smoke, and fire, and burning, are often mentioned in the Scriptures in connection with the fate of the wicked. There is also some mention of brimstone in the same connection as the following citations will show.

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away" Ps. xxxvii. 20.

"The day cometh that shall burn them up, that it shall leave them neither root nor branch." Mal. iv. 1.

"As thorns cut up shall they be burned in fire," Isa. xxxiii. 12.

"Be turned into hell," Psa. ixxxix. 8.

"Cast into a furnace of fire, and there shall be wailing and gnashing of teeth," Matt. xiii. 42.

"Be cast into hell fire where the worm dieth not and the fire is not quenched." Mark ix. 47, 48.

"Their end is to be burned" Heb. lxviii. "Be cast into a lake of fire" Rev. xx. 15. "Shall have their part in the lake that burneth with fire and brimstone," Rev. xxi. 8.

Other passages might be cited but I think these are sufficient to show that the fate of the finally impenitent is to be burned; some kind of burning awaits the evil doer.

We also learn from the Scriptures, that the doom that awaits those who persist in wickedness, whatever it may be, will be everlasting.

"Those that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord," 2 Thess. i. 9.

"And these (on the left hand) shall go away into everlasting punishment." If it be conceded that all men are immortal, if they never ceased to exist, then this doctrine of everlasting burning rests on a Scriptural foundation; and the harrowing and blood-curdling pictures "of sinners in the hands of an angry God" drawn by Jonathan Edwards will be found to be more Scriptural than much of the modern teaching, in relation to the future awaiting impenitent men. Says the advocate of the Overture, "Can any one doubt that Edwards was more fully in harmony with the doctrine of the Confession than our modern preachers," and I contend that the natural immortality of all men conceded both Mr. Edwards and the Confession are more in harmony with the Bible than are the "modern preachers."

But says Mr. Baker, sermons like those preached by Jonathan Edwards if preached now would empty our churches." Is it then what people like to hear, that is to furnish the criteria, to guide us in our preaching? Now let us face these questions squarely, and if we speak let us at least endeavor to "speak as the oracles of God speak." "The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully."

If the church adheres to the dogma of the immortality of all men, I see no way of escape from giving her assent at least to the dogma of the everlasting misery and torment in fire, of the wicked. In fact it was not until after the former dogma had gained a place in the minds of those then composing the church, that the latter was brought in, in order to reconcile the teachings of Scripture with the former. As before stated these dogmas must stand or fall together. But must they stand. In it so. Must sin and sorrow and suffering go on forever?

Must this fair universe of God be forever marred by so foul a blot as a vast lake of fire and brimstone into which the great majority of the teeming millions of the men and women who have lived and died on this fair earth, are to be hurled to endure indescribable torments;—the laughing-stock of devils, who will delight in their misery and suffering: where the gnashing of teeth and the wailings of the damned will never cease?

Is evil as well as good to be eternal? If there is a place where sin and sorrow and suffering are to be perpetuated it must be in the earth; for we read that the wicked and the sinner as well as the righteous shall be recompensed in the earth. Then what becomes of God's promise? "As truly as I live all the earth shall be filled with the glory of the Lord," and what of his declaration that "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away?" and what then becomes of the victory promised to the seed of the woman over the arch deceiver, the great adversary of the human race? If the great majority of those who shall be assembled at the great assizes shall be given over to him for all eternity will he not have ground for boasting?

"But thanks be to God who giveth us the victory (over death) it is not true. Immortality is only attainable through our Lord Jesus the Christ; and we are not forced to the dire conclusions which a belief in the dogma of the inherent immortality of all men, would compel us.

From this stand point then let us examine again some of the declarations of Scripture in relation to the destiny awaiting the finally impenitent. They are to be burned but they are to be burned up: to be consumed away into smoke, to be reduced to ashes: "to be as though they had not been" to be, "For yet a little while and the wicked shall not be; yea thou shalt diligently consider his place and it shall not be," to die, to be "cut off, to be destroyed. The Bible teaching on this point has recently been ably summarized by James Mill of Edinburgh, Scotland, in an address on "The end of evil," from it I quote. "Those whose names are not found in the book of life, are cast into the lake of fire and die the second death, a death that from which there is no resurrection, a death eternal.

Deprived of neverending joys and happiness unalloyed, God's wrath abideth on them. However long or short the period of their sufferings may be; however many or few their stripes, the end is death. "The soul that sinneth it shall die," "The wages of sin is death," "if ye live after the flesh ye shall die." The wicked are to be "cut off;" they are to be "consumed;" to be "burned up root and branch" to be "cast into the furnace" to be "destroyed" they shall "perish;" "into smoke shall they consume away," in every variety of phrase and figure of speech, till language seems completely exhausted, their utter destruction is declared; and at last God is all in all.

It is only with this view of the case, that the final and complete victory of the Seed of the woman over the adversary; the end of evil; and the universal reign of righteousness, joy and peace, can be harmonized, and as bearing on this part I subjoin an extract from "The Life Everlasting" by J. H. Pettingell.

"As we read the Word of God, the victory of Christ is to be no partial or uncertain victory. The conflict between Christ and this arch enemy of God and man is to be complete and final. It is to issue in nothing short of the utter and everlasting destruction of Satan and all his hosts. They are to be burned up with fire, to be absolutely and forever exterminated. This earth, which he has claimed for his own, and over which he has tyrannized with such fearful power, is to be reclaimed and restored to more than its original purity and glory. It is to be purified by (pur) fire, which shall consume, as chaff, every unclean thing. And in that new heaven and new earth that shall be, "the tabernacle of God shall be with men. And God shall dwell with them, and they shall be his people, and he shall be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are past away.

But this philosophy we are opposing, cannot consent to any such complete victory as this. It teaches that Satan shall indeed be overthrown, and subjected, and tormented; but he will not be destroyed. He cannot be. He has as good a claim to an eternal existance as Christ himself, and so have all his followers. This earth, which has been the theatre of the conflict shall never witness the end. The scene is to be adjourned over into the world to come. The kingdom of Christ shall never become a universal kingdom. But he must needs partition off a portion of his kingdom for the special residence of his enemies, whom he cannot destroy. He can indeed torment them, and give to the hosts of the heavenly world the awful and perpetual exhibition of his power, and his wrath in heaping torments upon his prostrate enemies; but they can still blaspheme his name, and defy his power to harm them farther." One more Scripture and I have done. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life, Ezc. xiii. 22.

Could any thing cause more sorrow and sadness in the heart of a humane and righteous person, than the doctrine of eternal torment as once taught, and is not the doctrine of natural immortality, with a general disposition to ignore a condition of suffering hereafter, as now taught, well calculated to produce apathy and indifference to the minds of men regarding the future life?

J. T. SMITH.

In Jer. xxiii. 28, we have a word of good counsel truly applicable to the days in which we live. It reads thus: He that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. As much as to say that dreams, revelations, visions, and fanciful ideas, and the living word of God would be so mixed up together, that many an weary one would not be able to distinguish between them, and so fail to understand the will of God concerning them. Go where you will, we hear the word of God misrepresented, and he who would dare to tell the people just what God says, no more or less, is very unpopular, entirely a one-sided affair; bringing an unwelcome message.

Well I do rejoice in the blessed word, for it is the power of God unto salvation to all that believeth it, and just so soon as we conclude with the religious teaching of the day, which declares death to be the doorkeeper of heaven, instead of the great enemy of the human race, and the last one, too, that shall be destroyed. The word declares the time of reward at Christ's coming and kingdom. Popular theology say, the race receive their reward at death, one by one, turning the cold shoulder to, and finding fault with those that speak the word just as it reads, instead of settling the matter with the one that inspired the apostles and prophets to write it.

Well, we can afford to suffer reproach for the blessed word's sake, and we do well if we heed the words of Jesus and do them, and so build on a sure foundation that will stand the flood and descending rain. Why, we are children of a King, royal robes are in waiting though not yet permitted to put them on. Let us, dear brethren and sisters, stand up for the word, study it faithfully, that we may be able, to rightly divide the word of truth.

Yours in the vineyard.

LAURA H. PERKINS.

# Selections.

*Current History Corroborating Prophecy.*

In recounting the signs which were to precede his second advent, our Lord utters the following significant words: "And upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear and for looking after those things which are coming on the earth." To us, the present attitude of our world furnishes a remarkable fulfilment of this inspired prediction; one which merits the most serious consideration of every Christian man.

But we are most profoundly convinced that the general features of our time, the aggregate of the startling events of our present history, taken in connection with the unmistakable fulfilment of the prophetic word, furnish overwhelming evidence that the end of human history is at hand. A mere glance at the political, social, and moral status of the great nations of modern civilization of which men are so proud, is sufficient to convince the most sceptical of the serious state into which the affairs of the world have fallen.

The great powers, as we call them, maintain towards each other the attitude of most profound distrust, each watching with a jealous eye the advancement of its own peculiar ambition, and aggrandizement of its power and authority. In the accomplishment of these objects, the only rule of action seems to be the measure of power with which each may support and enforce its individual claim. The most sacred friendships and alliances, the most sacred rights of others even, are unhesitatingly sacrificed on the altar of national ambition. The maintenance of peace demands the providing of enormous preparations for war, the expenditures for which are exhausting the resources of the people and burdening them with a weight of debt or taxation well-nigh unsupportable. The minister of war and finance, if they may find time from their herculean task of providing for these enormous budgets to consider the future, can but ask themselves the question where will all this end?

And our most astute politicians and statesmen have before them, in the light of the history of the past quarter of a century, the alarming and unheard-of spectacle of a bankrupt world. The continuance of the present regime can result in nothing short of this, and it is useless to deny that the prospect occasions the gravest apprehension in the minds of the most candid, and impartial, and discerning men.

The social and moral aspect is not more encouraging. The Nihilists of Russia, with their frequent attempts on the life of the highest dignitaries of the government; the Fenians of Great Britain, with their startling dynamite outrages involving the imminent destruction of property and endangering the lives of the innocent equally with that of the class against whom they would manifest their vengeful spite; the Socialists in Germany, making decided progress in spite of the efforts of the government for their suppression; the hosts of unemployed workmen in France, Spain, England and elsewhere, who, from their unfortunate situation of actual want and distress, make through the representatives of their organizations most piteous appeals to their respective governments for some measures of relief from their sufferings,—all these deplorable conditions which exist in our society of today, present the social question in a manner well calculated to involve the well defined feeling of distrust to manifest on the part of all those who occupy themselves with thoughts of the future.

And what of the morals of our times? Crimes of most unheard-of malignity abound on every hand. Intemperance, always on the increase despite the many noble efforts for its suppression, sweeps the earth with a destruction of life and happiness more frightful than war itself, strewing its path with thousand of victims. Licentious immorality abounds every where, especially in our large cities, where this flood of evil is so great as to cause one to wonder what must have been the sins of the ancient cities of the plains, to have brought upon them such a fearful retribution, while our modern Sodoms stand unvisited. Licentious literature abounds, corrupting the morals of the young, and degrading all who come under the influence of its loathsome contamination. Suicides multiply, and the evidence of the existence of a flood of evil in all its multitudious details is not wanting.

Good men stand aghast at the terrible picture they see before them, and inquire with anxious concern, "Is this the best that our boasted nineteenth century civilization and progress can give us?

And we ask ourselves the question, what is lacking to complete the fulfilment of the predictions of the Word of God concerning the last days? Why will not men heed what God has spoken, and prepare for the day of wrath which is fast approaching? As said the Lord to the incredulous Jews of his day, so might he say to the men of our time, "Ye can discern the face of the sky, but can ye not discern the signs of the times?"—*T. J. Malyon, in Prophetic News, and Israel's Watchman.*


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## Selections.

### MUSINGS ON THE LOVE OF GOD.

All subjects relative to the All-wise Creator of heaven and earth, more especially those treating of his character or attributes, ought to be approached with the greatest caution, reverence, and sincerity, tempered with true humility of heart and mind and spirit. The importance and solemnity of such a subject as the love of God demands for its consideration the entire submission of thought and feeling. To approach it carelessly or with levity of manner, as an everyday topic, would betoken, to say the least of it, a boldness unbecoming the greatest mind, if not an entire ignorance and inability to apprehend or appreciate the true nature of the subject, and unfitting any one to speak with any degree of truth on such a theme. All our sentiments ought, therefore, to bear the impress of sincerity and truth; endeavoring first of all to get our minds into a frame suited to the subject, then to think nothing we would be loth to express, and to express nothing the truth of which we do not actually feel. Insincere speech, or the expression of sentiments to which the heart beats no assent, are at all times and upon all subjects to be deprecated; how immeasurably more so upon a subject such as that we have taken in hand to discuss!

I have thus far prefaced my remarks because of the feelings of responsibility and reverence which have impressed me; and also to indicate what has been my endeavor while my attention has been directed to one or two aspects of this, perhaps the grandest attribute of Divine Nature.

We consider the subject under three heads—First, Love in itself considered; second, Love as an attribute of God; third, Love as manifested by God.

We discard altogether the shallow idea that love is a mere feeling or sentiment, a simple expression of the heart or mind, and having no practical bearing upon the lives of those who profess it. Many of the Christian graces are summed up in love. Kindness, tenderness, charitableness, compassion, mercy, and such virtues, all come under its benign sway: all are subject to its sovereign rule. It may be said also to partake of two great distinctive qualities, developing or manifesting itself in two directions, which may be termed the practical and the contemplative. Practical love shows itself in rendering willing assistance and in doing good to one another. All works of benevolence, all kind actions, the willing offerings of heart and hand for the benefit of others, are but the outward expression of practical love. Contemplative love, again, shows itself where practical love is impossible. It can show itself only in an inferior who feels himself in the presence of a superior. Thus all worship, all silent adoration, prayer, and other feelings of awe and veneration, as well as feelings of admiration, are the expressions, silent or audible, of contemplative love. The love of the Creator towards the creature must therefore be of a practical kind. The love of the creature towards the Creator, in so far as it can be directly shown, must be of the contemplative form—although the apostle John shows very clearly how practical love is indirectly manifested towards God by man in the love which he bears and manifests towards his brother. So the love of man towards his neighbor must consist both of the practical and the contemplative. And here I would indicate what seems to me to be the true nature of the development of the love of God in man. "Love begets love" is a trite saying; and the love of God towards man, being of a practical kind and of a nature of which man has nowhere else any experience, when properly apprehended, must beget in him that silent adoration and worship, in other words contemplative love: everywhere and in all ages displayed by all true Christian men—again begetting in him practical love towards his neighbor; and the two combining consummates the perfection of the Christian life in the present world, and ensures his acceptance in the world to come. For love is the beginning, the consummation, and the chief factor of all true Christian labor and existence.

The love of God in the abstract, or love as an abstract attribute of the Divine Nature, is a term beyond the range of human capability to define, or fully to understand what it implies. It is an inconceivable supposition that the human or finite mind can grasp or comprehend the Divine, the Universal, the Infinite. It is therefore impossible, whatever relation there may be existing between that which is Divine and that which is human, for the greatest created intelligence to understand any abstract attribute of the Creator. This is amply demonstrated in Scripture. Thus one of the friends of Job exclaims.—"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than *sheol*; what canst thou know?" And, as bearing directly upon our subject, the apostle Paul declares that "the love of God passeth knowledge." Thus, however perfect a revelation of the love of God his workings in nature or his written word may present to us, think and study them as we may, we will always be impressed with the truth that "His love passeth knowledge:" that it is far too great for our feeble comprehension.

But the inconceivable nature of the love of God rests not simply on its unparalleled greatness, the illimitable sphere of its operations, or the incomprehensible difference between the Being who extends it and those who are its recipients: it goes much further than this. It is incomprehensible in the very nature of its display; and a brief study of the greatest manifestation of love the world ever experienced will convince us of this.

"Scarcely," says Paul, "for a righteous man will one die; yet, peradventure, for a good man one would even dare to die. But God commendeth his love towards us in that, while we were yet sinners, Christ died for us." Herein lies the real kernel of the incomprehensible nature of that manifestation, in the fact that the All-righteous was sacrificed for the unrighteous. It was because of God's love for the world that he freely gave up to death the Son of his love who was holy, harmless, and undefiled; the very perfection of goodness and truth; the ideal of the Father himself. Such a sacrifice would not have been so incomprehensible if those for whom it was made had borne the character which the Son of God displayed—if the sacrifice had then been necessary. But they bore, and still bear, a character the very opposite. Not the sacrifice was not for those who were pure and spotless, whose life and actions were well-pleasing in the sight of God, but for those who had brought themselves under a curse, who were sunk in sin and misery. Yet so great, so incomprehensible was his love for such that he sent his beloved Son into the world, and freely gave him up to die, that he might redeem them from their sin, and bring them back to himself. Such love is altogether different from that which man experiences from man. We fail to conceive man's ability to manifest such love. If we bring it home to ourselves and endeavor to realize it, we shall see the impossibility. Suppose, for instance, that any one of us had a great friend who was our very ideal of goodness, one whom we looked up to, revered and honored, whom to know was to love with our whole heart; and that, on the other hand, we had an enemy whose conduct we abhorred, his whole existence being passed in trying to harm us. Were it placed in our power to save such an enemy by the sacrifice of such a friend, would any of us be capable of manifesting such love? Every feeling of our nature would rise in revolt against such an action. Our love for the one would be too weak, our love for the other too strong by far, to make a sacrifice so great. It would seem the sacrificing of our ideal of perfection and virtue for that which was vile and worthless. Man shows his love by defending his friend; and the very highest point of perfection is "that a man should lay down his life for his friend."

Here a thought suggests itself springing naturally from our endeavor to compare a great with a lesser truth; that is, how difficult, nay, how impossible, it is for a good person to love a wicked person. We must remember that there is no man perfect, none who is all-righteous, and I believe that there are few, if any, amongst the most wicked, but have some redeeming quality. Yet, to the most godly men the wickedness of an evil person seems exactly to take the evil-inclined person's place, and he is loathed, because of his actions, as if he was the embodiment of his own unrighteousness.

Now, it must be different with God, because, while he hates all unrighteousness, he loves unrighteous man. It was for the sinner that the Savior was sent to die. And what do the Scriptures emphatically enjoin upon us? To love our enemies; to bless them that curse us; to do good to them that hate us; and pray for them that despitefully use us and persecute us. And to what conclusion have we been led by our comparison of the love of God and the love of man? That the love of God is constant and sure, universal and everlasting, unlimited by time or circumstances; and that the love of man is fitting and uncertain, altogether dependent on and limited by circumstances, and very often summed up in selfishness.

That the love of God agrees with the requirements of the conclusion just arrived at, is amply testified in the records of his dealings with the children of Israel. We have but to glance over their checkered history to see God's efforts for their national exaltation and development, and his desire for their everlasting welfare frustrated by their wickedness, backsliding, and idolatrous practises, for we must remember that, though ruled over by God, they were left to the freedom of their own will. Yet he is constantly expostulating with them, sending his prophets early and late with words of warning and counsel, pleading with all the compassion of a father's love, threatening them with the punishment which justice demanded, and anon renewing his promises of blessing if they should turn again to his service. Had not these constant and everlasting qualities of love and mercy tempered the justice of God's established laws, that people, and the whole world besides, would have been cast away for ever from his sight. Thus the very existence of the people of Israel (may we not say that of all the peoples of the earth?) proves the constancy of the love of God.

Again, its universality beams forth demonstrated beyond controversy in his covenant with Abraham: "For in thee and in thy seed shall all the families of the earth be blessed." The great purpose which God had in calling Abraham from Ur, of the Chaldees, was not simply to make of him a great nation and a "peculiar people" to himself; but that in his "seed," which Paul declares to the Galatians "is Christ," all the nations of the earth might be blessed. Neither is its constancy diminished, or its universality limited through the Jews being cast away and scattered after they had rejected the Messiah. For we know by promise that the casting away of the Jews will ultimately result in blessings to them and to the world far more abundant. If the casting away of them "be the reconciling of the world, what shall the receiving of them be but life from the dead!" And it shall come to pass "that in the place where it was said unto them 'Ye are thy people,' there shall they be called the children of the living God."

Let us now look at another aspect of the love of God. I think that we may safely assert that God must have made this world as an object upon which to bestow his love; and we should therefore expect to find some evidence of it outside of revelation, though possibly dependent on revelation to a certain extent for our full understanding of it. And what better evidence of the love of God could we get than is afforded by the present season of the year? The great Preserver of all has blessed the fruitful fields, irrigating them with "the early and the latter rain," while the warm glow of summer sunshine has not been wanting to burst the bud and ripen the produce. And now, behold, our granaries filled, or being filled, with an abundance, aye! with a superabundance, of the increase he hath given".

But here a question starts up in the mind. How is it that, in the midst of such abundance, thousands are at the point of starvation, or find it extremely difficult to obtain the bare necessaries of life? Is it not because man is left to himself to regulate that bountiful supply? God made nature subordinate to man, and just as he uses her so will she bless him. If her laws were to fail; or any terrible phenomenon render a large part of the earth less productive than usual; or some calamity destroy, beyond repair, one or two of the staple foods of mankind; then we might have grave concern even for the preservation of the race. But it is consoling to know that all these things are controlled by a good and wise Benefactor who showers down his blessings, "enough for great and small;" but man is entirely unable or unwilling to so reflect that Divine love by regulating the bountiful supply to the wants of every living creature, so that each may receive a fair and honest share.

But nature supplies us with many more illustrations of the love of God, than in those wonderful arrangements for the sustenance of his creatures. It would be impossible to enumerate the multiform and manifold beauties, the harmonious sights and sounds which fill the heavens, the air, and the wide world, all displayed to gratify and charm, to fascinate and enchant with feelings of indescribable delight. The slightest contemplation of nature affords a perfect feast to every sense we possess. Here one thing and there another rivets the attention. Here it is the beauty and fragility of flowers, or the waving yellow corn; there it is the light and shade of some forest. Here it is the music of the rippling brook, or the sighing of the wind; there it is the humming of the bee at its busy toil, or the warbling of the feathered choir. There it is the spangled heavens with their shining lights and ever-changing scenery of cloud and sunshine; here it is the wide expanse of ocean reflecting every shade the heavens can produce. Thus does nature speak of the love and the goodness of God; but she gives us no real data whereon to lay the foundation of the knowledge of any of his attributes: her evidence is rather of an inferential kind. But there is reserved for man a more wonderful manifestation of the love of God than he has ever yet received, or has been capable of realizing; and with a few words on this point we shall conclude.

We are told that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God has promised to them that love him; and if we can now, with our imperfect vision, realise and declare that "we know and are assured of the love of God," what words can describe the time when the tabernacle of God shall be with men, and he shall dwell with men, and they shall be his people, and God himself shall be with them and be their God, and shall wipe away all tears from their eyes; and "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away." "And the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads. They shall obtain gladness and joy; and sorrow and mourning shall flee away." Then shall that glorious prophetic anthem, which was sung by the angels at the birth of Christ, be taken up by that great multitude which no man can number, and echoed from shore to shore, and from the isles unto the uttermost ends of the earth: "Glory to God in the highest; and on earth, peace; good will toward men!"—*Robert Hill, in Messenger.*

Literally there are countless millions to be provided in the hereafter of the earth, but looking always over and above world the writer's statement stands good for all time. We just notice that the American Maize Crop in this year so abundant that it is estimated it will yield several pounds weight to each man, woman and child in the world.—*Ed. Messenger.*

New Zealand, with a population of only half a million, supports 100 newspapers, thirty of which are published daily.

### NATURAL IMMORTALITY AGAIN.

Men who have believed this doctrine have tried to prove it by almost every method except that of quoting plain Scripture in its support. President Bascom, in his *Philosophy of Religion* says, "The foundations of a faith in a future life lie outside of revelation, and ought, therefore, to be disclosed independently of it.....It is immortality which gives promise of revelation, not revelation which lays in our own constitution and in the government of God the foundation of immortality." We think that we could have no solid ground for belief in a future life were it not for the teachings of revelation. It is only in Revelation that God speaks to us in definite terms on this subject, and his word is the foundation of our faith. Independent of God's word, or outside of Revelation, there can be no sufficient ground for faith.

The "faith of immortality," says Dr. Bushnell, "depends on a sense of it begotten, not on an argument for it concluded." To this we reply, that the faith of immortality depends on God having made known his purpose to bestow immortality on all who believe in his Son. And we conclude an argument for it from the fact that God has promised it. And what can beget a sense of it but the divine promise? But this is not natural immortality, but God's gift through his Son to believers.

A work by Theodore T. Munger, called "The Freedom of Faith," has been lately published, and has created some sensation in the theological world. In some things the writer departs from the old lines of thought, and all that he says is said with such vigor and freshness, that his book has already found thousands of readers. But we are sorry that on several important doctrines he is in great error. One of these is the doctrine we are now discussing. He holds the common view of natural immortality, yet makes some concessions which are inconsistent with that view. In defending the doctrine he says, "Christianity asserts that man is an immortal person." This statement we meet with a positive denial. Christianity asserts no such thing, and we demand of any preacher or writer making that statement the book, and the chapter and the verse, in the New Testament where that assertion is to be found. Though we have read all through the New Testament many times, we have never found it ourselves.

"I think, therefore I am," was the reasoning of Descartes. Remarking on this, Mr. Munger says, "Had he continued, 'I am, therefore I shall continue to be,' he would have uttered as cogent logic." Any one may see that Mr. Munger's logic is here at fault. The fact that we think, we admit is proof that we do exist, as Descartes well argued; but the fact that we exist is not a proof that we shall always exist; much less is the one as clear as the other. Of this we ask for other and better evidence.

Mr. Munger says, "We cannot conceive of the annihilation of an ultimate atom. We can conceive of an organism being resolved into ultimate atoms, but not of their destruction; science and reason agree in this. But man is conscious of himself as an unity,—a moral unit,—a non-fluctuating, unresolvable, and hence indestructible thing." Here is what seems to us deception in the use of the words destruction and indestructible. He first uses the word annihilation; then he evidently uses the word destruction in the sense of annihilation, and the word indestructible as something which cannot be annihilated. Now he knows a thing may be destroyed, yet not annihilated. He knows that when a sheep is killed, when its life is taken away, and the carcass is cut up for food, it is destroyed; it is no longer a sheep; but it is not annihilated.

Now we believe that the man who does not answer the end of his existence, but abuses his life to the end, will have it taken from him at the judgment,—will be destroyed, both body and soul, as Jesus teaches; but we say nothing of the ultimate atoms of his organism being annihilated. To us these words are interchangeable, and to make it appear that believers in conditional immortality, because they teach the destruction of the wicked, therefore teach that the ultimate atoms of their organism will be annihilated, is, to say the least, very much like an attempt to deceive the people with regard to our teaching. Many people seem almost scared at the mention of the word annihilation, as applied to the doom of the wicked; and some preachers and writers knowing this, take particular care to represent our belief by that false word. On this subject we go as far as Christ went, but no further.

"It is a strange fact," remarks Mr. Munger, "that the human mind has always held to the immortality of the soul, and yet has always doubted it; always believing, but always haunted by doubt. Yet this throws no discredit upon the truth; rather otherwise. A belief that remains persistently rooted in the minds of the race, generation after generation, yet ever beset by an adverse influence, must have a vitality drawn from truth itself: were the belief not true, the doubt would long since have vanquished it, for nothing but truth can endure constant questioning.

We deny that this belief has been rooted in the mind of the race, since there are hundreds of millions of the race who never held that belief. It may have been rooted in the mind of a large portion of the race; but that is not an evidence of the truth. Mohammedanism has been rooted in the mind of 250,000,000 of the race, but that does not prove that Mohammedanism is true. Romanism has been rooted in the mind of 200,000,000 of the race, but that is not evidence that Romanism is true. Confucianism has been rooted in the mind of 300,000,000 of the race, but none of us things conclude that Confucian doctrines are true doctrines. Similar statements might be made respecting other great religious systems; but we must judge of the truth of a system by a higher authority than that of the number of its adherents. And it is contrary to fact to say that if the belief of the immortality of the soul were not true, the doubt would long since have vanquished it,—that nothing but truth can endure constant questioning.

Many false beliefs have come down to us through the ages; there have been good men in every age who have doubted them; they are still doubted,—doubted by tens of thousands of persons; but the doubt has not vanquished them. Error is so strong and subtle that it endures constant questioning. Popery has existed nearly 1,800 years; it has been doubted and questioned from its rise until now; but it still endures. So other great systems of error have existed for many centuries; there never was a time when some did not doubt and question them; yet they still endure. It is not sound logic therefore to argue that because the doctrine of natural immortality has endured doubt and constant questioning, it is therefore true. In the end nothing will endure or remain but truth, but in this age error continues.—*Silas Hons in World's Crisis.*

### A Faithful God.

The Bible repeatedly assures us that "God is faithful." This is a most precious thought. We cannot rightly appreciate it until we have dwelt upon it a great deal. And not only is it necessary for us to thoroughly ponder this grand truth in order to form a proper estimate of its value, but we need to meet much of such experience as grows out of the unfaithfulness of our fellow-men. The sad and bitter experiences, which we have been frequently subjected to by the insincerity and treachery of supposed friends must supplement our thoughts of God's faithfulness, if we would sweetly and deeply appreciate the profound fidelity of our divine Father. When our hearts have been saddened and sickened by the stunning shocks which have come upon us through a revelation of the inconsistency of trusted supporters, it has been an unspeakable relief to look toward God, and feel that in him we had a friend whose faithfulness never falters. Oh, what a deep and ecstatic joy has throbbed every fibre of the soul as we have thus contemplated the immovable fidelity of God towards us! He has kept every promise which he ever made. Some of his promises were made thousands of years ago. All of them have stood on record for many centuries, and yet they are always as fresh and firm as though they were given but yesterday. They have been constantly renewed by their uninterrupted and complete fulfillment. God never gets tired of fulfilling the same promises, over and over again to the same person; and hence he never grows weary of being faithful to the same individual. But how different it is with us! We sometimes feel that it is rather monotonous and wearisome to keep making promises to the same person and fulfill them without deviation. And after we have made certain promises we rather hesitate to have them put on record because we want to reserve the privilege of making some alterations. But it is not so with God. Every promise that he ever made, he has been perfectly willing to have it recorded just as he uttered it. And there he has been glad to have it stand, during all coming ages. He has never seen any reason why he should alter or amend any promise or declaration that he made thousands of years ago. Hence he is just as willing to fulfill his pledges today as he was when he gave them. He takes nothing back nor adds anything to what he has already said. There is a solid and eternal permanence to all that he has said. O faithful Father! we adore thee for the constancy of thy grace and the fidelity of thy love!—*Christian Secretary.*

### Words that Stain.

A small brush of camel's hair had been dipped into a field in which was some nitrate of silver, caustic, as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon a white surface. It did not look very dark at first, but the action of the light seemed to deepen the color until it was an ugly spot that could not be washed out nor bleached out in a whole summer's sunshine.

A bright boy heard a vile word and an impure story. He thought them over. They became fixed in his memory, and they left a stain which could not be washed out by all the waters of the great round earth.

Do not allow yourself to think of vile stories, or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share in their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and bad books, it is our duty to take care what we listen to and what we read. A bad story scorches and defiles the heart, pollutes the memory and inflames the fancy.

Shun these things as you would poison vipers. Draw back from hearing them. If by chance you have heard any obscene words or vile stories, drive them from your thoughts, as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things he has said, and study the pure and beautiful things he has made.

In the last number of the *Geological Magazine*, London, the Rev. Canon Ingram describes the human bones and ornaments in a cave in the great Ormes Head. In the silt and breccia of this cave, fragments of human skeletons are found irregularly distributed, as if carelessly buried or thrown in. With these bones there are many teeth of swine, each marked on the ring with from four to six transverse lines, and perforated at the extremity in such a manner as to indicate that they were strung to form a necklace. Several teeth of bears, with perforations, have likewise been dug up, and are supposed to have been used for earrings or ornaments. It is suggested that this cave was the burial-place for some Iberian tribe, or the habitation of a race of cave-men akin to the Eskimos, whom Prof. Boyd Dawkins, in his "Early Man in Britain," describes as so indifferent to the sepulture of their deceased relatives that they sometimes cover up their bodies with snow, and leave them to be eaten by the dogs or foxes.

# THE RESTITUTION.

E. A. CHAPMAN, EDITOR.

Plymouth, Indiana, November 25, 1885.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post office—whether directed to his name or another—is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post office or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

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WILL give Brother Messilmore's article next week.

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WILL all who now take THE RESTITUTION make the effort to increase its subscription list. A few hundred more would make ourpaper perfectly self-sustaining.

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HAVING been absent from home attending to the duties of our ministry for two or three days past, there is no time left for us to write much Editorial this week. Furthermore, conferences and some other cares have demanded much of our time for a few weeks past.

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THE latest news from the Servian and Bulgarian war is to the effect that preparations have been made for a great battle near Slivnitza. We cannot forecast the future but must await the progress and outcome of events. An exchange says: "The flame of war has been kindled in the Balkans. We see the beginning, but no human intelligence can pretend to set the limits of its area nor foresee the intensity of its fire."

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BROTHER and Sister Woodward have returned to Michigan after their somewhat protracted visit in Indiana. We learned that one was baptized at Mentone at their last meeting there. This was a son of Brother R. C. Railsback. As a result of their visit in this State, fourteen persons yielded the obedience of faith in the different localities where they labored. In addition to this a church was organized near Macy, Ind., of fourteen members. May God bless them in all their future labors and bless those who have so recently come into the faith.

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BRETHREN and Sisters, we wish you to read the communication by Brother R. S. Driggins in this paper. We know many of our brethren can very well spare a dollar or two when sending their renewals, and we think you will gladly do so if you can only see the great need and hear the earnest cry, of many who are hungry for the bread of life. Brethren, the time is very short that is left us for work. Will we use that time as our Lord would have us use it—will we extend the blessings he has bestowed on us to other needy ones?

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We have made arrangements to sell Bro. J. P. Westbee's book, "The Coming Age, its Nature and Proximity," and are now ready to receive your orders. See advertisement in another column. Remember, also, we still have on hand a good supply of Bro. Wiley Jones' works, which are offered at only one-half the original price. Bro. Jones is in financial distress, and takes this method of obtaining relief. His "Gospel of the Kingdom, advocated in a series of Ten Discourses," is by far the best and most comprehensive work on the subject that has ever been written. The subjects of the different discourses will give some idea of the scope of this book: 1. How to Study the Bible, 2 What must I do to be saved, 3. The promises made unto the fathers, or the covenant with Abraham, 4. The sure mercies, or the covenant with David, 5. The eternal inheritance, 6. Immortality and how it may be obtained, 7. The subject, nature, design, and importance of Christian baptism, 8. Christian duties and graces to be obtained and cultivated after baptism, 9. The Kingdom as distinguished from the Church, and a few prominent signs that the Kingdom is near, 10. The Second Advent, the Millennium, and the state beyond, making a complete and exhaustive work that every brother should have to read

almself and lead to unbelief. "Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw light on Great Doctrines," is better than a large Concordance, in that it gives just what you want to know about such subjects as Faith, hope, repentance, baptism, conversion, adoption, righteousness or justification, the soul, the spirit, the death state, the grave, hades, Sheol and Gehenna, future and endless duration, the second advent, resurrection, immortality, regeneration, the kingdom of God, and like subjects, without being compelled to search through a vast amount of matter until lost in the magnitude of the work. "Thanatopsis" or the subject of the first and second death Scripturally considered, is a complete digest of this topic. The name of Wiley Jones attached to it is a guarantee that the subject is well handled. We furnish these works at one-half the original price. See advertisement elsewhere.

## Communications.

### TO THE FRIENDS OF "THE RESTITUTION."

For the information of the brethren and friends who have not been able to attend the Annual Meetings of the Stockholders of the Christian Publishing Association, I submit the following statement: THE RESTITUTION has been published eleven years by this Association. During that time we have published and sent to subscribers and given away one hundred and six thousand copies of THE RESTITUTION each year, making in all, one million one hundred and sixty-six thousand copies. We have during the same time circulated as near as we can determine, three millions two hundred thousand pages of books and tracts. The reading matter contained in THE RESTITUTION, books and tracts which have been sent out into the world as "silent preachers," by the Association, would make more than two hundred thousand books that sell in the market at one dollar per volume. In other words the reading matter that has been put in circulation by the Association, if in the form of books and sold at the usual retail price, would have cost the readers thereof two hundred thousand dollars. The average receipts of the Association have been a little less than three thousand dollars per annum, or in round numbers thirty-three thousand dollars for the eleven years; which is only one sixth of what the reading matter would have cost had it been in books, at the usual retail price. From the foregoing, it will appear that the money which the brethren have furnished to enable the Association to publish THE RESTITUTION and send out books and tracts, has been faithfully and economically expended. To enable the Association to do so much with so little, personal sacrifices have been made by those connected with editing and publishing the paper. They will have their reward; if not in this life, certainly in the next. The Association is now three hundred and seventy dollars in debt. The expenses for the fiscal year just closed, exceed the receipts one hundred and seventy dollars. The receipts from subscriptions for the paper for the last year exceeded the subscriptions for the previous year two hundred and forty-four dollars, but the free-will offerings almost all dropped off last year, hence the deficiency.

What we owe must be paid; and we must not contract liabilities beyond our ability to pay. What shall be done? Will the brethren put their shoulders to the wheel and help the matter along? I know I am met at the very threshold with the statement that times are hard and money is difficult to obtain. It may be that the Lord has caused the times to be hard, in these last days, for the very purpose of trying us, to see what kind of metal we are made of. Be this as it may, I am persuaded that the good Master has placed us in this financial strait to compel us to send THE RESTITUTION to those who are unable to pay for it. If the brethren could read the letters sent to THE RESTITUTION office, containing the thanks and prayers of those to whom the paper has been sent and paid for by some one else, it would be sufficient to induce them to contribute liberally for this purpose. I will give one case, which will illustrate many others. Not long since the writer with some brethren and sisters, called on a good old brother, who, by reason of illhealth has been confined to his room for two years. A chapter was read, prayer offered, and words of comfort and consolation spoken. It was truly consoling to listen to the good old brother, who has served the Master so long, and having been so severely tried by long affliction, speak of the goodness of God and of his hopes of the future. With warm tears trickling down each haggard cheek, he said to us, that he knew the good Lord would soon take him home. That he intended, God helping him to hold out faithful to the end. After we had said good bye, and all retired except one brother, he said to him, "I realize how hard it is to keep THE RESTITUTION going, and I thank you for sending it to me so long after I have been unable to pay for it. So just erase my name and send it to some one else. I will live on what the good brethren have said today and my Bible. Dearly as I love to read the paper and know what the brethren are doing in other places, and to know what the nations are doing in fulfilment of prophecy, yet I don't want to burden any one." Will such an appeal go unheeded? I answer most emphatically No. There are many just such cases. Will the brethren contribute of their means, with which the Lord has blessed them, to enable the Association to put the paper into the hands of all such, and at the same time in this manner render such aid to THE RESTITUTION as to keep it on a sound financial basis. Send in your free-will offerings brethren, the Lord will repay you an hundred fold, and those to whom the paper is sent will bless and pray for you. The plan heretofore adopted be continued, viz: Any one who desires to send the paper to a friend can send the money to the "free-will" fund and direct the Business Agent to send paper to person named. Should you desire to contribute and have no one to whom you wish to send the paper, send in your contribution, and direct the paper to be sent to some worthy poor brother that may be known to the Editor or Business Agent. May the Lord bless all who shall in any way assist in the spread of the Gospel.

E. S. DWIGGINS.
President C. P. Association.

### FREE WILL OFFERING.

The following sums have been received by us for the purpose of sending THE RESTITUTION to those unable to pay for it, or to some friend, as the giver may have directed. Persons sending for other parties will please state that it is intended to be placed on this list, or otherwise we conclude they are sending for some one else as a matter of convenience,

| | |
|---|---|
| E K Barshill | $ 50 |
| Jesse M Smith | 1 00 |
| Mrs F I Ellison | 6 00 |
| J A Griggs | 25 |
| Mrs J A Lowry | 1 00 |

HARRISON, O.

*Editor Restitution:*

The time is not yet up for our subscription, but we send the enclosed three dollars.—Two dollars for the paper, and use the other dollar as you see fit. After reading the last RESTITUTION, we know you want to hear from us all.

We have never been behindhand very much, and would much rather pay in advance. We cannot see how any one can pay so little attention to the wants of a paper that they think enough of to take, and to read. There are so many papers printed now, that all kinds of minds can have their choice, and be fed with the kind of food they enjoy, and one would think Christians would feel it a privilege to cheerfully support the paper they prize the highest.

There is no paper we read that we enjoy so much as THE RESTITUTION, each copy brings to our home, "Apples of gold in pictures of silver." We learn by it to understand better the precious word of God that is able to make us wise unto salvation. We would be so happy to meet with those who are of like Precious Faith, but are unable to do so. But we are rejoiced to know that the subject of the Lord's return is being more freely discussed, more fully believed in, and more generally loved here in our own little town, and there are some who see signs in the sun, in the moon and in the stars that proclaim Messiah nigh. And when we behold the crimson glory that lights up the heavens in the red sunrise and sunset, we feel that he is surely coming in our day. Pray that we may be accounted worthy to escape the tribulation that is coming upon the earth, and stand before the Son of man.

May the God of peace be with all who work for THE RESTITUTION, is the prayer of your sister.

MRS. J. A. LOWRY.

EDINBORO, PA.

*Editor Restitution:*

I thank you for continuing to send THE RESTITUTION to me, and for the extra numbers containing the account of the death of Mrs. Walk. Since she died another believer in this place has fallen asleep. Mrs. Jane Anderson who was immersed Oct. 26, 1884, and died Oct. 26, 1885. Her husband was sick when she was baptized, and died shortly afterwards. His name was Miss Anderson. He confessed faith in Jesus in the spring of 1884, but neglected baptism till it was too late. When I found that he was inclined to turn his feet into the narrow way, I took pains to go to his house, and instruct him in the things of the Kingdom of God and the name of Jesus; but for some reason unknown to me he put off his baptism until the disease which was then preying upon him, prostrated him upon the bed of death. His father and mother had both been obedient believers in the good news of the Kingdom, and had fallen asleep in the blessed hope. One of his brothers who still lives has for a long time been a believer. But to return. Miss's wife, who survived him nearly a year, was an excellent woman in her life, and now I trust sleeps in Jesus. She was buried on the afternoon of Oct. 27, by the side of her husband. The funeral discourse was delivered by the writer of this to a large and attentive audience in the Adventist Chapel. The subject chosen was the promised life in Christ Jesus, 2 Tim. i. 1. The following is the subject of the discourse.

The life was promised in the promise of the land to Abraham and his seed; and in the promise to David concerning his throne and kingdom. The life was manifested in Jesus, the promised seed of Abraham and of David, when he was raised from the dead to die no more. This life was communicated to him from the one only who hath immortality, the King eternal, invisible, the only wise God; and is to be given to the true disciples of Jesus when he comes again with the keys of death, and unlocks the grave and brings them forth into the new, the endless life. This is the only hope. To this hope the mourners were pointed for consolation. Two of the clergy were present. Sister Anderson has left five children, three grown up or nearly so, two quite small. The two small ones have found a home with their aunt Mary, who is an excellent Christian woman, baptized at the same time their mother was. The Lord will provide.

J. W. NILES.

BAKETT, Neb.

*Editor Restitution:*

We are called upon to chronicle the death of Dr. Hicklin, well and favorably known, to many of the old readers of THE RESTITUTION. Bro. Hicklin died Nov. 4, near Cairo, Neb., after an illness of several weeks. He suffered extremely, yet he bore his sufferings faithfully. Dr. Hicklin was for many years engaged in the practice of medicine, and was a minister for over fifty years. He has practiced medicine and preached in Iowa, Missouri, Kansas, and other states. He was in the 73d year of his age, the last one of a family of ten children, and an own uncle of J. M. Stephenson. Our brother sleeps the calm and sleep of death. His life work has closed, and his works follow him. He leaves a kind intelligent companion, and three children to mourn his loss, yet they sorrow not without hope. Job's Redeemer and hope is theirs, and in due time will stand upon the earth. Our dear Sister Hicklin and children have our Christian sympathy, in their and bereavement. May the Lord reward her for the patient and watchful care she bestowed upon her husband during his entire illness. Words of comfort were spoken by the writer, who explained to the audience the faith, hope and doctrine of the deceased. Bro Hicklin had not lived in this place quite two years, but he had made many friends, and was highly respected by all who knew him. Your Brother in the Hope.

A. F. DUGGER.

BATH ON HUDSON, N. Y.

*Editor Restitution:*

Enclosed find $3.00 on my subscription, and please explain how my account stands, as I have lost all track of it, my mind has been so occupied with the afflictions of earth. I have had sickness in my family for seven years, which has cost me about eleven hundred dollars. My wife was taken, seven years ago this fall, with spinal complaint, and had been a constant sufferer until about eighteen months ago she was taken with cancer in the stomach, dying July 21, 1885, leaving the evidence behind that she sleeps in Jesus, and as we believe will soon come forth clothed in immortal beauty. Though it severs the dearest ties of earth, yet we sorrow not as those who have no hope. We are longing for that time to come when our King shall come and bind him that has the power of death, when we can clasp our loved ones in an eternal embrace, as it were, for those that shall be accounted worthy to obtain that world and a resurrection out from among the dead ones, cannot die any more. Oh! what a blessed hope the true child of God possesses, to read in the Word the promises left to his children, with the evidence that it is so soon to be realized. I will not weary you with my troubles farther. I remain your true Brother in Hope of Eternal Life when Jesus comes.

WILLIAM DOW.

## Youth's Column.

### Mother, Watch the Little Feet.

Mother, watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never mind the time it may cost,
Little feet will go astray;
Guide them mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing on the fragrant hay.
Never deem the question rash,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken!
That same tongue may yet proclaim
Blessings in a Savior's name.

Mother, watch the little heart
Beating warm and soft for you,
Whole-some lessons now impart,
Keep, oh, keep that young heart true;
Entwining every word,
Sowing good and precious seed,
Harvest rich you then may see,
Ripening for eternity.

### Loving One Another.

Two little twin boys, looking as near alike as two peas—so near that their grandmother living at a little distance, can not tell them apart—are always tied to each other. One cannot enjoy a good thing without the other shares it. They were in the grocery store the other day, and the merchant, just to toss them—there were several looking on—gave one of them a stick of candy. He waited a moment, thinking the man would give him one for little Gordie. He did not do it. So the little fellow turned away to his brother, looked at the candy, broke it as nearly in the middle as he could, but found one piece a little larger. This he gave to Gordie. Gordie took it, looked at the other piece and said: "That isn't right; you give off a piece."

There is a beautiful lesson for brothers and sisters, as well as other, and for grown up children.

### Drunkard Making.

Men do not now start beer shops with their own money. The brewers of Cincinnati, Toledo, Milwaukee, and Rochester, the great brewing points in the country, use their millions, first in making beer, and second in establishing places in which to sell it. The brewers rent the premises, they supply the fixtures, they furnish the stock, and find the man to run the concern, the stipulation being that an agreed number of kegs of his swash are to be sold each day. The poor degraded fool who runs the shop cannot sit down and wait for customers to come in. He goes out to find them, and he does find them, for his continuance in business depends upon it. He makes it a business to entice men into his place, and he does not stop with men. The money of a boy is just as good to him, and he makes boys his special prey, because they are more easily captured than men. In every city of any size there are hundreds upon hundreds of these dens that cater especially to boys, teaching them not only the beer habit, but showing them the way to the pawn-brokers, where goods stolen from fathers and mothers may be converted into money to pay their bills. This debauching of boys is just as much a part of the business as selling beer to working men. It is all a part of the horrible trade.—*Toledo Blade*

### An Unseen Savior.

"Absence, we have often been told, cannot conquer love. The victory of love over absence, when that love was once grounded in presence, is no strange thing. It is part of every family history, and concentrates all our griefs.

"But to love one we have never seen, known to us only by his biography and by a spiritual power we cannot explain, is one of the *mysteries* of the grace of God. And yet it is a fact. Christianity is not the adoption of a principle, but the love of a Person. Children who know nothing of principles, philosophers weary of theories which yielded only shelf under the skill of logic, have found in the love of a personal Lord the answer to every longing of their hearts. Here is one of the greatest facts of human history: there once lived and died and ascended from earth a Man who, though never seen on earth again, has commanded the hearts of millions of men with an attachment whose bonds, like those of gravitation, are at once invisible and almighty.

"Christians sometimes say, 'If I could only see my Savior and hear his voice, it would help me to a sense of his love and friendship. He would be to me less an idea and more distinctly a person.' Nor is the remark entirely without foundation in experience. There is danger lest the personal Jesus may become obscured behind his doctrine, and we may think we are loving an invisible Lord when we are rather loving the truths for which he stands, his humility, grace and mercy."

But no mere abstract principle or system of doctrine can take the place of a living personal Christ. The love which Christians feel for him is more than an interest in abstract principles; it is a personal affection, and it is, moreover, an affection which is begotten in us by his spirit. We love him because he first loved us; and the love wherewith we love him is unknown to us until the love of God is shed abroad in the heart by the Holy Ghost.

It is this love which is so incomprehensible to the world and so precious to the church. It is the love of the present Christ; the love of one who hath said, "Lo, I am with you always, even unto the end of the world." And it is when possessed by this affection that the Christian can look up to him, "Whom having not seen we love, and believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls."

### Miriam.

The character of Miriam has ever possessed for us a peculiar interest, deeper perhaps for the veil of darkness that hangs over her, only raised here and there at some eventful period of her life. But how brilliant are these occasional glimpses! After reading all the history we have of her, four distinct pictures remain before the mind, of the life and character of Miriam. First, we see her as an innocent child, beautiful in her sisterly love and devotion; anxiously watching the perilous cradle of her baby brother. What were the feelings of that young heart, so early learning the lesson of concealment, as she noted the wandering steps of the daughter of the cruel king! What fears and hopes must have struggled in her breast! Sweet young Miriam, early tried, early rewarded! I can see thee now, meekly standing in the distance, bravely hiding all the terror of thy loving heart. I can see thee eagerly hastening forward to secure for the mother her dear and rightful privileges. Beautiful to us, as sister and as daughter seems the child Miriam! It was a strange scene for the young girl to pass through, but it is a fitting commencement to her stirring after-life.

Where do we find Miriam next? No longer a simple child, but a prophetess inspired of the Lord, in the glory of her womanhood, leading the chorus of her sisters to the praise of Jehovah. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea!" Gloriously beautiful art thou now, O Miriam, looking around on thy preserved nation, and the destruction of thy foes, with the song of triumph trembling upon thy inspired lips! A prophetess, and a leader of of the people, high was the mission of Miriam. Who can tell what burning thoughts filled her soul? what heavenly aspirations? to what heights her proud ambition soared? or what womanly longings thrilled her heart to escape from all this active life, to the quiet rest of a happy home? Who knows her joys, her griefs, her secret prayers? The inner life of Miriam is a mystery. Looked up to by her sister woman, their comforter, their guide, to whom could she herself go for comfort and guidance, but to the Lord, the great God? O blessed Miriam, sent by his hand before the people, let the air ring with thy triumphant notes: "Sing ye to the Lord, for he hath triumphed gloriously!"

Again we see Miriam, despoiled of her glory, fearfully chastened. Poor Miriam! wert thou also led astray by human ambition? What a lesson is here for those who exalt in the good gifts of the Lord, who in their proud strength would rise above the whole world! O, there is danger in talent, peril in genius, and fearful risk in ambition, if it be not all consecrated to the glory of God. Poor Miriam! this was the hardest lesson of thy life! But surely this fierce fire consumed the dross of her character, and Miriam the lowly, the sad, was yet purer, higher than in her proudest days.

Years went by. A single verse in the Bible brings before us our fourth picture. "Then came the children of Israel, even the whole congregation, into the desert of Zin, in the first month; and the people abode in Kadesh; and Miriam died there and was buried there." Num. xx. 1.

And so it ends. The loving sister, the holy prophetess, the chastened woman, cold and still in death! What record is written on high of that strange, eventful, brilliant life? The volume is closed to us, but one day it shall be opened, and one day, O Miriam, we shall hear thy triumphant voice, chanting again,

"O, sing ye to Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea!"

## News Items.

SOFIA, November 22.—The Servians have besieged Widin. A battle was fought today, which was without decisive result.

The Porte has proposed an armistice.

CONSTANTINOPLE, November 22.—The Balkan conference has drafted a final protocol which embodies the decisions declaring that the restoration of the status quo ante as equally binding upon Servia and Bulgaria. It is reported that if King Milan refuses immediate peace under the terms of the conference he will be declared an enemy to the peace of Europe, and two of the signatory powers will enforce his deposition.

There are now 272,000 Turkish troops on the Balkan peninsula.

RANGOON, November 23.—The British expeditionary force has reached Mingyore and Selyemo without opposition from the Burmese troops. King Thebaw has issued another proclamation ordering 25,000 troops to be held in readiness for action.

CALCUTTA, November 23.—Official and press telegrams from Burmah have been stopped. The reason is unknown here.

LONDON, November 23.—Dispatches received here say that the Servians have evacuated Dragoman pass.

BELGRADE, November 22.—The Servian headquarters have been moved to Tzaribrod.

Thirty carriages, containing about 1,200 wounded soldiers, arrived here today.

LONDON, November 23.—A telegram from Sofia says that the Servians have bombarded Widin, and that the city is on fire.

BELGRADE, November 23.—An official report says that King Milan has brought his main force into operation with the Drina and Morava divisions and that a decisive attack on Silvnitza is imminent.

It also states that if King Milan is victorious he will agree to an armistice of the powers to settle the terms of peace.

LONDON, November 23.—The *Standard's* Vienna correspondent says that Austria, fearing for the position of King Milan, has joined Germany in urging Turkey to intervene. Subscription lists have been opened throughout Austria and Hungaria in aid of the Servians. Liberal responses are being made to the appeals for help. There are 600 wounded men at Pirot.

Yesterday a cyclone in the Philippine Islands destroyed 3,000 houses and killed many people.

A recent cyclone in the Orissa, Huddea and Moorshedabad districts of India desolated vast extents of country, submerged 150 villages, and destroyed 5,000 lives.

A great prairie fire is raging in what is known as the "Panhandle" district of Texas, a grazing region, rendering necessary the driving away of over 100,000 cattle.

BOMBAY, Nov. 23.—A serious religious riot took place yesterday at Broach. One English official was killed and three others wounded. Five of the rioters were shot by the police.

### Is the End of the World at Hand?

The heaven spoken of in the Gospel, the word of God, is now preached throughout the earth. There is scarcely an island where the priests and missionaries are not to be found. So far the word of the Gospel has been filled, and now, it may be, that the end of the world is not remote, said Rev. Nicholas Ballais, pastor of St. Francis' Roman Catholic Church, Putnam Avenue, Brooklyn, yesterday, in briefly commenting upon the gospel of the day. It is not promised that all the people of the earth shall be converted, but that the Gospel shall be preached. This is now being done, and we know not but the end is not far off.—*N. Y. Herald, Nov. 16.*


## SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The reader can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

# Poetry.

## LONGING FOR CHRIST.

"Even so, come, Lord Jesus."—Rev. xxii. 20.

The Church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Son after son has set,
And still, in words of widowhood,
She weeps, a mourner yet,
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived, and loved, and died.
And, as they left us, one by one,
We laid them side by side!
We laid them down to sleep,
But not to hope forlorn,—
We laid them but to ripen there
Till the last glorious morn.
Come, then, Lord Jesus, come!

The serpent's brood increase,
The powers of hell grow bold,
The ranks of thickest faith is low,
And love is waxing cold.
How long, O Lord our God,
Holy, and true, and good,
Will thou not judge thy suffering Church
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice,
To see thee face to face,
To share thy crown and glory then,
As now we share thy grace.
Should not the loving bride,
The absent Bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear thy voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!

# Selections.

## THE EASTERN, OR TURKISH QUESTION.

It is quite natural to look at the Eastern skies as the harbinger of a coming day; the bright tinge of light breaking forth in the clouds gives joy and new energy after a dark and weary night of sorrow and trial; yea, it seems interwoven with our thoughts that the East is the place to which we are drawn as by magic power. There the Sun of Righteousness arose, and enlightens a world lying in sin; and from thence is expected the Coming and the appearance of the King of Israel (Acts i. 11), the hope of glory.

Looking from that standpoint, "The Eastern Question" is an object full of interest and pathos, of observation and scrutiny. A question which occupied the deepest thoughts and consideration of a Bismark, Disraeli, Gladstone, and of every statesman of Europe, and is still the enigma of the age.

The area of country connected with the Eastern Question is but small in comparison with other portions of the globe. "The population of Turkey in Europe is estimated at eight millions, and in Asiatic Turkey thirteen millions" (Zeppfle's Lexikon, Leipsig, 1868). Its area in Europe is scarcely sixty-four thousand square miles, and combined with that of Asia Minor, is only a little larger than the Republic of Mexico. If Syria is taken as a whole, it is one seventh smaller than the State of Minnesota, and the Holy Land being in length only 145 miles by 80 miles in its greatest breadth, is less in area than the principality of Wales—not so large as the State of Massachusetts.

The great obstacle in solving the Eastern Question is not the power of Turkey, neither the area of the Turkish dominion or of the Holy Land; it lies in the natural location of that area—the religious prestige of its people, and the supposed loss of the balance of the political power in Europe and in Asia. It is, indeed, a labyrinth of political entanglement and complication, therefore, to examine this subject, and to study it in the light of prophesy, is the duty of every Christian at the present time.

The true key to unravel the future is not to speculate or to advance our own ideas; it is to study the Word of the Ruler of nations, who has revealed to his prophets and servants of old "the hidden things which lie in the bosom of the ages to come." He changeth the times and the seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him" (Dan. ii. 21, 22). It is to the law and to the prophets that even kings' rulers and statesmen are directed to get wisdom, and oh, how would the world have been benefited if it had followed the example of Alexander, who inquired at Jerusalem who Daniel the prophet had spoken about the future of Greece and Persia; and, indeed, to that we ought to come, we ought to learn that the times of the nations commenced with Nebuchadnezzer are now in duration, and that they will be in continuance till "He shall come who has a right to reign, and whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The Eastern or Turkish Question has a twofold division, and we remark that the so-called "Roman earth or world" has a different character and territory from "the land of Immanuel" (Isa. viii. 8). It is the former that is represented by the metallic image and ferocious beasts whose rule is oppression; the latter, by a disconsolate widow, being left, trodden down and suffering (Lam. i. 4.) We learn that the first or Roman Empire should flourish exceedingly, but should be put down and perish. That the latter should sink in oblivion during a period of ages, and bear the rod of the oppressor; but at last should be re-established and should be called "The first dominion" (Micah iv. 8) a sure evidence that Israel shall return to their own land, and, being the centre or hub of the political wheel, shall have the power over the nations. "The dominion shall come to them" (Micah iv. 7).

We take first, the so-called "Roman earth." To examine this matter, we have to study the map illustrating the geography of the ancient world, and to know the boundaries of the territories of the nation symbolised in the metallic image as the fourth power exercising world-dominion, as they were at the birth of our Lord Jesus Christ (Luke ii. 1), and those which did belong to Rome in the first century of our Christian era. From Britannia to the confines of Mesopotamia, from the Baltic Sea to the great Libyan Desert, were the limits of the Roman earth.

It cannot be denied that the provinces of Thrace, with Byzantium (Constantinople) for its capital, did belong to the dominion of Rome, and is with other parts included in the image of the metallic figure of a human being (Dan. ii. 31–45).

That part of the image which is now under consideration is the fourth metal—namely, "iron, and also iron and clay mixed." When the dominion (iron) commenced, there was no division in the rule, the reign of Julius Cæsar and Augustus had Rome for its centre. The image called for a division of the two legs of iron, and that prophecy had to be fulfilled. The division of the Roman Empire became an established fact at the time of Constantine, the empire was divided into Eastern and Western, and Constantinople and Rome became the two capitals of one mighty empire. They had the same Roman character and rule, and although often in antagonism, yet always united in many respects, and at this very day the student of history and prophesy can see the connecting lines between all the nations belonging to the so-called prophetic earth. The more we study that prophesy of the metallic figure as a unit, and yet a diversity, the more we have to come to the conclusion that only Jehovah could produce and set before us such an exact figure, answering to every development in the political history of the nations of Europe, Asia, and Africa. It must be called "*ne plus ultra*" of all that is found in the pictorial gallery of Old Testament Prophecies.

We must always keep before our mind that the metallic figure (Dan. ii.) and also the four beasts (Dan. vii.) cover the whole ground, and represent the whole time between Nebuchadnezzar and the ending of "the times of the Gentiles;" there is no interim or hiatus between the end of the ten toes and the beginning of the kingdom of the Son of Man.

The history of Mohammed and the Mohammedan power is not a real part of the image, it is only an additional occurrence, in which an interloper from Arabia becomes connected with it, whose process is that of iron and oppression, but whose end will be destruction and a return to Arabia.

It is a comparatively short period of time that the Turks are possessors of Constantinople. It was in 1453, only forty years before America was discovered, that Constantinople was taken by conquest, and that the potent and aspiring Eastern or Greek Empire came to its end.

The year 1820 will always be known as a year of remembrance. The death-ball of the Turkish power was sounded in the naval battle of Navarino, and the deliverance of Greece and the establishment of a Grecian kingdom were the happy results. From that day and year the power of Islam has been waning; the Crescent has fallen in Europe and Algeria. Tunis, and the northern coast of Africa, has been virtually lost to "the sublime Porte," now satirically called "the Sick Man."

The whole area of old Illyricum, Dacia, and Macedonia has been wrested from Turkey, and that Thrace and Mœsia will become free is only a matter of time. That Constantinople will be conquered is decided by the limbs of nations, and the whole image of Daniel will be eventually restored. Already the tendency toward a reconstruction of the Roman world is witnessed in the changes resulting from the late Prussian war, and by the conference held in Berlin. Truly the study of geography in connection with prophesy is a field worthy the deepest researches of the greatest minds of the age.

The great problem of the age is, Who shall be the owner of Constantinople, and who shall be the ruler? Shall it be England, France or Russia? We maintain that England or France have not the least claim to the possession of Constantinople, the key of the East, and the control of the inland seas. Russia seems to have a better claim, and is eager for conquest. Since the last will of Peter the Great, she has manifested an aggressive spirit, and hopes yet to plant the cross in the church which is now the Mosque of St. Sophia, and to rule as the head of the Russian or Eastern Church in the old Byzantium. But, contemplating the origin of Russia, she being a Slavonic nation, her claim to the title of heir to the Eastern Church cannot be sustained, and her territory does not belong to the territory and people called "the Roman earth." We rather humbly suggest that the most rational solution would be that the king of Greece shall become the owner of Constantinople. Thus, the boundaries of that little kingdom will be increased, and a new Grecian Empire established, which would have the balance of power, and the present king being connected by marriage with the rulers of England and Russia ("the seed of man," Dan. ii. 43), both powers might accept the compromise, and so the image of the prophet shall be seen intact in all its proportions. No doubt Russia will always be an influential factor in this vexed question.

It is not only the territory in Europe which draws our attention, it is also the territory in Asia, which must be considered, and, indeed, is so closely connected with "the Eastern Question" that it has equal weight in the scales of the political complication. Palestine or Canaan, the "land of Immanuel" (Isa. viii. 8) is not like other countries on the globe, the property of the nations; it is a reserved spot for more than four thousand years. The Magna Charta of Israel's property is recorded in Gen. x. 5.; Deut. xxxii. 8, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he sets the bounds of the people according to the numbers of the children of Israel."

That land is given to the seed of Abraham as a gift for ever. It is a covenant gift, and "a gift cannot be sold." (Gen. xlix. 15; xv. 18; xvii. 7-13). Mohammed was aware of that fact, and acknowledged in his Koran, "That the products of Canaan, not the land of Canaan, should be their property." That land is isolated from all other countries, protected by mountains, by deserts, and by the sea; its geography is unique, and yet it is the centre and focus of three continents. It is of such great importance that the Eastern or Turkish Question never can be settled unless the ownership of Canaan first shall be settled and established.

Jerusalem has always been "the caldron or seething pot" of the nations (Ezek. xi. 8–11); the battle-ground during the ages past, it will be the battle-ground of the ages to come. The first battle and also the first victory on record did happen in that country (Gen. xiv. 1–24), and so the last battle and the last victory will be fought in the land of Immanuel (Rev. xx. 9). No place on earth has such a record of carnage and blood as Palestine. From the times of the judges, the kings of Israel, the kings of Syria, Egypt, and Assyria, Nebuchadnezzar, the Romans, the Caliphs, the Crusaders, Napoleon Bonaparte to Ibrahim Pasha, Mount Tabor and the plains of Judah have been the battle-grounds of the Eastern wars; and as several "Eastern Questions" have already been settled in the ages past, so the great battle to come will be on the confines of the land where the angels sang "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 13). Then shall the language of Paul be understood: "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33).

No place on earth has produced such a vexation of spirit as Jerusalem has done. It was a thorn in the eyes of the Samaritans, and an eyesore to the philosophical spirit of Greece and Rome. After Moses, Jerusalem is the next holy city for an Islam believer. It was the goal of the Crusaders, and even at this very day it has an enchanting power. The Jews have there the *Via dolorosa*, and the graves of their fathers; the Mohammedans their Mosque of Omar, from which their prophet made his night's journey to the seventh heaven; the devout Christians feel that Jerusalem is called the city of the Great King, and so it is the same in regard to the nations abroad. England covets that country as the highway to Hindostan; France, as the representative of the Roman or Western Church, is claiming the right as the eldest son of the Church, and is making great purchases in Jerusalem and in Palestine; and Russia, as the representative of the Eastern Church, asserts her claim for possession, and has already invested great sums of money to establish herself in the holy city. It is the coveted prize, and for that reason "the Eastern Question" is the great dilemma of the age, and is the Gordian knot to be cut by the sharp sword of some modern Alexander.

To try to solve "The Eastern or Turkish Question" without making the Jews the principal factors in the case is lost labor. No nation can ever possess Jerusalem and the land of Canaan but Israel. The land is waiting their return (Ezek. xxxvi. 28), and the heirs are at hand and are coming (Ezek. xxxvi. 8), and when once established in their own country will hold the equilibrium of three continents—Europe, Asia, and Africa. They only can hold the balance of power between France and Russia, between England and Italy, the only nations which will fight for possession and claim pre-eminence. Ten or fifteen millions of Jews concentrated in their "fatherland," schooled by ages of persecution, holding the centres of railroads and also the canal of Suez, and others under their control, must exercise a mighty influence upon all nations far and near, because they will possess the key to Arabia, Persia, and Hindostan; they will open the highways to Egypt and Ethiopia.

When Israel shall return, they shall carry with them "the untold treasures," the wealth of the nations (Isa. lx. 11), and they will make Jerusalem "the great world-exchange," and enterprises will be begun and brought into execution of mining, excavation, archæological researches, and others no man can divine, and everything shall lead to a final solution of the so-called Eastern Question.

It might be said these ideas are a phantasm, they are dreams taken from the Sibylline oracles! Indeed, we say they are no dreams; we speak of realities; we live in a period in which a whole continent, from the Atlantic to the Pacific Ocean, has been settled, cities have been built, and as by magic a nation has been established, such as was never seen before, and this in little more than fourscore years. In America—the great west of the United States of America, a dream, or is it indeed a reality? And why should we not grant to the Jews the same privileges? —Yes, more. They have the promises of him who is the Omnipotent God, "The possessor of heaven and earth" (Gen. xiv. 19), and they shall have "the first dominion."

Already the death-knell of Islam is heard in Jerusalem. Only eighty years ago no Jew could, as a Jew (except by the peril of his life), enter the gate of Jerusalem; now it can be called pre-eminently a city of Jews. Now a Christian church, called "Christ Church," is built upon Mount Zion. It is no dream, it is a reality; the sound of the wheels of the chariot is heard of the coming King of Israel in Jerusalem, "who shall reign upon the throne of David, his father, and whose dominion shall be without end" (Luke i. 32, 33).—*A. C. Tyle, Howard City, Kan., in Prophetic News and Israel's Watchman.*

# Communications.

## The Pneumatic Teaching of the Scriptures and the Phantasmal Teaching of Apostasy and a Heathen Philosophy.

The Roman Catholic Church in its apostasy and compromise with heathendom and heathenish philosophy, had so perverted the true "first principles" of the natural and spiritual worlds or cosmos, and this perversion of terms has so permeated and percolated down through all Protestantism and so-called Christian philosophy, that nothing short of a fundamental restatement of these "first principles" and a re-definition of the terminology upon which these first principles rest in man's consciousness, will suffice to stay the flood of modern infidelity which is rapidly sweeping away all rational faith in Christianity and spiritual things.

The nominal Christian Church of today is practically divided into two great wings as the result of this philosophical Babel. The one so far as it has any reason to give for the faith it preaches is nominalistic and "laissez faire" in its philosophy, emotional in its means and instrumentalities, and necessarily unstable in its standing, the other, while stubbornly asserting the postulates of reason as the foundation upon which its faith rests, paradoxically combats reason as a deadly foe to faith, shuts its ears to the plainest and simplest protests of common sense, and ignores equally the legitimate plea of the honest inquirer with the quibbling doubt of the dishonest skeptic, and so to the average intelligence of mankind makes religious faith a synonym for credulity. Honest doubt frankly expressed and more and more boldly asserted by the intelligence of the world at large and shading off into absolute scorn, contempt and apathetic indifference are the phenomena apparent to even the casual observer outside the church of today: "the Broad Church" movement of the west and "the New Theology" movement of the east are the phenomena within the church of today. The issue is at hand, and must be met, and that too fearlessly. The Judge coming crisis has come. The question in its simplicity is, shall the church founder and go down on the rock of apostasy or will it, before it is too late, wisely and expeditiously undergird its ribs of oak with reinvestigation and a restatement of its philosophical first principles. Women may be satisfied with an emotional religion: and a too ready credulity ensnared the first woman, but men are pre-eminently logical, if anything, and the first man even was not duped in the transgression. His plea however, was too much like the quibbling legal make-shifts of today, a dodging of the main question, and an attempt to shift the responsibility of the act by a logically fallacious quibble. I didn't "eat of the tree," but "of the woman whom thou gavest me."

See how a divinely righteous and logical judge sweeps away the flimsy sob-web in the verdict pronounced.

The Scriptures clearly teach, that we are renewed or regenerated in the renewing of our minds, and Paul in recounting the superlative graces of sanctified love or (charity) says with all the rest that it "does not reason badly" (C. V. thinketh no evil"), and why? Because it does not leave out of its logical deduction the tender appeal of the heart. In its syllogism justice and mercy have joined right hands of mutual helpfulness and kissed one another with the hopeful kiss of peace. "Along with the heart man believeth unto righteousness (not with heart alone and reason ignored). In "the natural man" the heart or impulses or emotional nature is too apt to rule. In the regenerated or spiritual man this is reversed. There is a deep significance in the language of John "begotten from below" and "begotten from above." Our first perfection in grace is in becoming "Kings of righteousness," in being able to rule ourselves, to control these "natural inordinate desires" or emotions, to hold them captive to our will: and this can only be done through enlightened reason. The reason divorced from the sympathies of the heart, when the separation is complete, is a self-abnegation of its God-given throne, and suicide is its natural sequence, demoniac possession one of its phenomena. Better vice than the logic of despair or insanity.

There is much to be learned in carefully observing the "Zeitgeist," as the Germans call it, of any age. By this they mean the enlightened consensus or common sense of mankind as it asserts itself outside of the postulates of organic society in any age. For it generally embodies the quiet and judicial protest of truth against the hasty assumptions of prejudices and superficial investigation.

Strange as it may seem to the credulous and thoughtless inasmuch as prejudgment and superficial assumption underlies the whole fabric of modern theology and appears in the terminology of "ghost" and "spirit." In the translation of the Scriptures (C. V.) it is easily assumed that in the original Greek there is only one word with which to express the two English ideas involved in the words "ghost" and "spirit", and therefore the translators, approaching their work of translation with this prejudice or prejudgment in their minds (one of the errors of all mankind, by the way) they have used the English words "ghost" and "spirit" indiscriminately and interchangeably to translate the Greek word *pneuma*, and that too in the face of the fact that the Greek word in common use to express the true English idea contained in the word ghost is *psuchee* from which we have the word phantom. An proof of the fact that the writers themselves understood the difference of meaning in these terms see Matthew chap. xiv. 26, where *psuchee* occurs in the very evident heathenish, superstitious sense of "ghost". Also Luke xxiv. 37 and 39. Ordinary common sense not under the thraldom of heathenish superstition ought to have prevented this confusion of terms in the minds of the English translators, and certainly ought now to have prompted the "Revisers" to decisively correct it. But for some inscrutable reason best known to themselves, they did not, and as a natural result ignorant apostasy still prates its "names of blasphemy" as John calls them in the Apocalypse. Does it seem to you a little thing my readers? Let me see if I cannot open your eyes to see what a river of apostate error has arisen from this little fountain of a "first principle."

Assuming this "ghost" teaching to be correct and Scriptural we have first the assumption (a bold and heathenish assumption too) of natural immortality, man's natural life, the vital force of this natural organism of the body is assumed to be a "ghost" or some sort of an entity that can live independent of the body, and all we have to do is to "shuffle" off this mortal coil" and go down or up according to other theological terminology, an assumption that contradicts the doctrine of Scriptural regeneration. This assumption is followed by the teaching that we have "a soul to save" instead of the Scriptural teaching that we have a natural life to "lay down" or "abnegate" in order to "gain" or "obtain" a spiritual life.

In contrast, one is called the "old man" and the other the "new man." One is called the life we get in Adam, the other the life we get in Christ, both too under the law of heridity and the law of generation.

To fit this first assumption a sky kingdom of ghosts is imagined where the good ghosts go immediately at death, and a heathenish Hades where the bad ghosts go also at death, a teaching that ignores the whole Scriptural doctrine of the resurrection or makes it an absurd "mystery" as these teachers please to call it. The earth as "the inheritance of Christ" and the regenerated saints, or more properly the "new cosmos of the heavens and the earth," the final condition of "the universe" when sin and its effects have been eliminated through the perfect work of the Christ, Man also very naturally ignored as a sequence of this 2nd erratic assumption and the grand result is a purely fictitious and fantastic system of so-called spiritual things, the baseless fabric of an imagination divorced from reason and common sense, and therefore devoid of any practical utility to mankind. It is well exemplified in its first promise of faith as defined, in an utter perversion and mistranslation of what the apostle says faith is in Hebrews xi. 1. The translation (C. V. and R. V.) both make it either metaphysical "bosh" or mere transcendental hypothesis, baseless imagination, everlasting "proving" but never "proof" reached, whereas the apostle makes it "reality" "hypostasis" (*ὑποστασις*) and "proof reached" or "conviction" of "realities not seen." It is just this very weapon of unreason that the agnosticism of the present day is wielding with such iconoclastic effect against the nineteenth century church. It says to the church, your first promise of faith, by its very definition, is a confession of know-nothingism and credulity, and we accept the first half of it. We too don't know, but we are not fools enough to be credulous. We want to know. Tell us something that you know, not what you have imagined merely. In a word, there is just the difference between this sort of "phantastic" idealism in the apostate teaching of the day and the true "pneumatic" or spiritual teaching of God's word, that there is between the fiction of the novel and a veritable history of facts, and it is high time that the "watchmen in Israel" sounded the alarm and that too "with no uncertain sound." The increase of suicide and murder, the blasphemous rant of jerking red-handed murderers from human condemnation and the scaffold into a heavenly paradise and the society of angels, all the lies and iniquity of modern spiritualism so-called, with its demoniac train of free-love, mormonism, unbridled lust, lunacy and unreasoning skepticism are God's "danger signals," pointing us to the church's apostasy behind and certain death ahead.

As our great exemplar Paul (the apostle to the Gentiles or nations) in another Athens and another Hill of war (Mars Hill) once said to another wonderful civilization, but an apostate one, "moreover one of your own poets saith," etc.

So let me call your attention to the words of one of the poets of this nineteenth century civilization who with much error forcibly emphasized as he sang this great truth.

*Life is real, life is earnest,*
*And the grave is not its goal.*
*Dust thou art, to dust returnest*
*Was not spoken of the (soul).*

Yes it was; but he meant the "Spirit" "the regenerated soul."

What better illustration could I give you of the results of the church's fundamental false teaching? This natural immortality" error is the taproot of the apostasy and is the natural fruit of the seed-lie that Satan planted in the heart and mind of mother Zoe (Life, Eve C. V.), "Ye will not surely be condemned to die." All heathendom and all apostasy however cultivated and civilized has always believed it; and it appears as the major chord of all the philosophy of ancient and modern times outside of God's revealed "first principles." Heathen philosophy has always seized upon the "longing desire" of the heart for immortality and assumed the universality of this desire to be evidence of present possession, and taking this assumed present possession (a purely bold assumption so far as Scripture is concerned) as a first premise of reason, has held a hypothesis as the fiction of Robinson Crusoe, it has solved the old problem of Job's day "if a man die shall he live again" in its own fantastic way, namely, man being already "an immortal soul" and his body but the shell which he shuffles off or glides out of as the snake does out of his skin, goes and gets somewhere after the shuffling or gilding out process, death is not death, only a change of life, or man himself does not die, only his body dies. He himself like the poets little brook "goes on forever."

But then arises the greater difficulty and the greater problem, what to do with him in this "forever state"; and so as a natural result of the first premise of error we have all the other absurdities of imaginary heavens and hells and purgatorys to be bailed or prayed out of "eternal torment" and fiendish *perversions of every sense of justice* and good government, the general ignoring of the law of all life that every seed "generates after its kind"; the clear apprehension of which law alone would postulate and necessitate a "New Adam" in order to pneumatize or spiritualise the "old psuchikon or natural Adam" or "natural man." The ignoring of this first grand law of life and the substitution of an absurd "spiritual birth" coincident and coextensive with the "the life we now live" are but natural correlations of errors, and if so it might go on to show the illusory nature of this whole fabric of hypothetical reasoning, but I refrain, "Search the Scriptures, for in them ye think ye have eternal life." God has made all clear there for those who sincerely desire to know. But be sure that you have "the Scriptures." "For many false teachers have come into the cosmos," and "try the spirits even, to see whether they be of God."

Beware of hypotheses and phantastic teaching. "For faith is a hypotheasis"—a real state.

CHAS. GARDNER.


FOR SALE AT THE RESTITUTION OFFICE.

THE COMING AGE,

—178—

Nature and Proximity.

—By J. P. Western.—

This is a religious book of surpassing excellence. It treats with consummate ability, a topic which of late years has confounded the most profound thoughts of Christian followers, and which is exciting in the popular mind, among religious people, a strong and constantly growing interest. Already the masses are inquiring: "What are the signs of his coming?" The great upheavals in the political world, the rapid increase of knowledge, the profound wisdom and immense wealth employed in commercial enterprise, the miracles of modern inventions, railways, telegraphs and the telephone, to which new discoveries are constantly being added—these and many similar tokens, point unmistakably to the fact that we now live in the near approach to a culminating period of the world's history.

THE COMING AGE is the product of laborious research covering a period of more than forty years, involving careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. Indeed largely in political history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophesy.

It points out the fallacies of superficial interpretations, and presents instead views consistent alike with Scripture and with reason. It outlines the events of unfulfilled prophesy, and shows that they are near at hand.

In brief it tells us concerning the Coming Age, whatever can be gleaned from the Inspired Word, supported by the drift of current events. It discloses the wonder-working hand of God in the history of by-gone ages and shows that the same hand is in the present age, in shaping the course of events and forming its history. It also shows that his unerring hand is moulding and fashioning the events of the Age to serve, preparatory to the Stupendous End to be. Literature and learning, science and philosophy, art, discovery and invention, history all are shown to be used by the great Guiding Hand in working out the purposes of divine wisdom and the will of the Unconquerable Will. Whoever reads this book will lay it aside with enlarged views of the greatness of the Supreme Majesty and the irresistible power of the Divine Sovereign who guides and governs all.

It contains over two large pages, bound in Cloth Price $1.00. Send to this office for this work.

What Was the Sabbath?

—AND—

What is the First Day of the Week, or Lord's Day?

—By CHARLES STANLEY.—

The above is the title of a 16-page tract, containing the two articles in THE HERALD OF for Jan. 30, and Feb. 6. Price 5c. each, 10 for 50c., for $1.

# Poetry.

## LET NOT YOUR HEART BE TROUBLED.

When all this world is bright with Spring and morning,
And you alone seemed marked for sorrow's scorning,
Shut in, secure, with desperate pain and sorrow,
And all life's future looks one long, sad morrow—
What saith the Christ, the tender One,
Who shineth in dark chambers as the sun?
"Let not your heart be troubled."

When all the world seems resting in the noon time,
When hearts grow light and glad enough happy June time,
And you must toil and toil for scanty payment,
To gain but meagre food and coarsest raiment,
What saith the pitying Christ, who giveth rest
To every heavy laden soul, oppressed?
"Let not your heart be troubled."

When all the world is gay with merry making,
Nor heeds how many lonely hearts are aching,
And you, shut out from mirth, and sick and faintly
Hear but the Winter wind's hollow plaintive,
What saith the lasting Christ, the outcast's Friend,
Who will be with us "even to the end?"
"Let not your heart be troubled."

Why, must we cry about and question vainly,
Because we cannot see God's reason plainly?
He surely is all wisdom, love and power—
Shall we not trust in him for life's little hour?
For this saith Christ, who notes our every cry,
Who lived a man, to labor, suffer, die,
"Let not your heart be troubled."

# Communications.

## BARTIMAEUS.

"And he cried, saying, Jesus, thou Son of David, have mercy on me."—Luke xviii, 38.

This man was a beggar and blind. His persistent cry for mercy causes Jesus to stand and command that he be brought to him.

Peerless Prince! How unlike all the great men with whom we are familiar. Most of us imagine we have done well when we put a few pennies into a poor beggar's hand. Asking them what they would have us to do for them, is an honor Jesus will likely have all to himself. (Most of us hurry by on the other side). We call ourselves heirs of God and joint heirs with his Son. Let us see to it that we are not deceiving ourselves. Jesus said, "What wilt thou that I do unto thee?" and he answered, "Lord, that I may receive my sight."

How swift the growth of this man's faith, just a moment ago it was—"Thou son of David have mercy on me." His faith could not at first call him Lord nor ask for a definite blessing. "Thou Son of David." I suppose that every intelligent Jew knew that Jesus was descended from David. This was not the faith which saved him. No, no, there is a vast difference between,—"Thou Son of David have mercy on me," and "Lord, I would receive my sight." (We may all be merciful). A man may be able to speak and write very clearly about the Son of David who is to reign gloriously in the future: but if he is not our Savior and Lord now, we may hardly expect to participate in the glory attending the revelation of Jesus Christ. Associating and even working with God's people will not secure us a welcome into the kingdom. Noah's carpenters, though helping to build the ark, were swept away by the flood and perished. I trust none of the friends of THE RESTITUTION will make such a mistake as did Noah's carpenters. (There are some workers who receive their reward here—now). "Rabboni," "Good Master," nor "Son of David" will answer for—"Lord thou knowest all things, thou knowest that I love thee," or, "Thou art the Christ the Son of the living God."

When Jesus is recognized by us as Lord, we allow him to control and govern us. Whatsoever he bids us do, we do it; whether agreeable to the flesh or otherwise. We follow him, in such a way that all who know us recognize the genuineness of our changed life, and do like the people who witnessed what had been done for Bartimaeus, give praise unto God.

I think if I could have seen Bartimaeus at his home after his first day with Jesus, it would have been a sight never to be forgotten. I fancy even now I hear old Mr. Timaeus pleading with the people not to suffocate his boy; "Bark, you know is not used to taking such walks as he did this day, besides he is quite hoarse from shouting. Come tomorrow, friends, and he will tell you all about how his eyes were opened. The Jewish maids and matrons are fanning his mother, she too is exhausted from shouting hosannah to Israel's King. (Dear readers, have you ever spent a day with Jesus?) I do hope I shall meet Bartimaeus after resurrection. I would love to have a long talk with him. Mark and Luke have so little to say about him. They simply give us his name and his profession—a beggar. This prompts me to ask, are we not all beggars? receiving from our Father in heaven daily, that for which we give nothing in return, but even Thank you.

Not only are we beggars; but we are most of us,—I should say all of us—blind as well. Born so, and continue so until our Lord says:—"receive thy sight."

"The whole world was lost in the darkness of sin
The light of the world is Jesus!
Like sunshine at noonday his glory shone in,
The light of the world is Jesus.

Come to the light, 'tis shining for thee,
Sweetly the Heart has dawned upon me.
Once I was blind, but now I can see,
The light of the world is Jesus."

There is a kind of blindness that came upon men as it were by stealth. Bartimaeus' blindness was as nothing compared with this. The Laodiceans had this kind of blindness, and knew it not. (See Rev. iii. 17). "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, etc."

Not long ago a church brother told me that I spoke too much about God's word. "We know our duty," said he. "We meet to talk of our experience. Sunday School is the place to talk about the Bible." This man is a leader in my church! Where will such a leader land his flock? Jesus says, they will fall into the ditch.

God counsels the Laodiceans in the 18th verse, to anoint their eyes with eye salve that they may see. I know no other way of doing this than by following the example of Bartimaeus, and say with him, "Lord, I would receive my sight." Speaking and writing about the Son of David is very good; but we should not stop here; we need him with us on the voyage, especially when storms arise. It is surely comforting when our sky looks threatening as it often does to many of us, to say to one near us,

"Master the tempest is raging!
The billows are tossing high!
The sky is o'ershadowed with blackness,
No shelter or help is nigh.

Carest thou not that we perish!
How canst thou lie asleep,
When each moment so madly is threatening
A grave in the angry deep!"

Tempest-tossed and sorely tried brother, do you hear his whisper, "peace be still?" If you do I have good hope that you will weather the storm. No water can swallow the ship where lies, the Master of ocean, and earth and skies." In conclusion I would say that my reason for calling attention to present and personal experience is because I think this is my mission. Most all of our writers appear to be chiefly interested in the age or dispensation which is to come.

A man who is continually talking about the future, is to me like a farmer talking and planning about harvesting, when he should be seeding his fields, fertilising, fencing, etc. Our work now is to sow, sow gospel truth, this is the way we may help the blind to see.

ISAAC MCCURRY.

The following letters were read at the Quarterly Conference held in Plymouth, Ind., Nov. 15, 1885.

WATERFORD, Ind.

*Dear Brethren in Conference:*

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. When I call to mind the blessings we enjoyed together at Argos, and to say that I would be happy to meet the dear brethren at Plymouth, faintly expresses my feelings. But the affairs of my family prevent me from meeting with you. But you have my sympathies and prayers that the Lord may be with you and that much good may be done in the name of the Lord Jesus. As to our prosperity here, it is not very flattering, for there are very few that sympathize with us. Brother Carter has been with us holding meeting the last twelve days, the interest seemed good, and to increase as the meetings progressed. We had good audiences and the best attention. Brother Carter will continue until he starts for Conference, hence we will leave him to report.

Your brother waiting for the kingdom,
L. FOGLE.

CRAMER, Ill.

*To the Church of God, Greeting:*

As there was a desire expressed to hear from those who could not personally attend the Conference of 1885, I pen a few lines.

I would like to meet with those friends of the Faith who will meet in session by this week, and listen to the words of faith, hope and love, there so earnestly expressed, and heart-cheering to hear. I often think how edifying and good it would be to hear a sermon preached again, one that you could sympathize with every thought expressed. I hear no such sermons here, for as David writes, "I watch and am as a sparrow alone upon the house-top." There is none of the faith here that I can commune with and confide in, save through our beloved RESTITUTION. Pray that my faith fail not, but that I may overcome the world. "This is the victory that overcometh the world, even our faith." "The night is far spent, the day is at hand. Knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed, let us put on the armor of light, put on the Lord Jesus Christ.

A fellow servant of the Lord Jesus Christ. E. K. HOLT.

[It was the expressed desire of our brethren and sisters, in Conference assembled, that the Editor should assure Sister Holt that they deeply sympathize with her in her isolation, and earnestly pray that our Heavenly Father may throw around her his loving protecting care through the journey of life, and finally bring her to share in the fellowship of the immortalized and redeemed saints in God's everlasting kingdom.—ED. RESTITUTION.]

MOUNTAIN GROVE, Mo.

To the faithful ones at Plymouth, and all of like precious faith who may meet with you, we send greeting in the name of the Lord Jesus Christ, and wish that we could be with you. We would encourage you all to go on with your good work. If any are weak, let the strong bear with them. Remember we will be thinking of, and praying for you on Sunday, and not only Sunday, but to the coming of our Leader, who will give to you and me as we deserve; you to rule over ten and us our five cities as we use our talent.

May the Lord of love bless and keep our dear Brother Chaplin, and also you all. Grace mercy and peace be with you all through Him who loved us. Amen.

Hoping to meet you very soon in the kingdom of God, we remain your Brother and Sister.

WALTER L. KILE & WIFE.

COOPERSTOWN, Ill.

*A. R. Underwood:*

Seeing the announcement of the First Quarterly Conference of the Church of God, together with a request that all brethren who cannot attend should write a short letter. We are glad to know that others enjoy the privileges denied to us, that of assembling together in conference.

We are a small band of brethren in the One Faith, and are scattered through this county. There are none of us wealthy, and as all ministers of our faith live at a distance, we have not been able to have regular preaching. We have occasionally sent for a minister, but they invariably were able to remain only a short time, just long enough to awaken a feeble interest and let people know they were here. We have no Church organization, and no building of our own in this place, but notwithstanding these discouragements, we are still trying to hold up the faith and let your light shine. We think that if we had the right kind of a minister, one who is skillful in building up and organizing a Church, much good might be done in this locality.

We know that if all believers in this and the adjoining township were united and had an organization with a competent leader, we would have no difficulty in raising means to build a house, and maintain a minister who would suit us. Those we have had here were excellent men, but they were men calculated for missionary work, or to carry the faith into new places.

Our faith is well understood here, and believed, or practically so, by many who are connected with other churches or as yet have made no profession, therefore we feel the need of a permanent church so that we may have regular worship, and can say to others, "come and worship with us."

Yours in hope of the kingdom.
Miss ELLEN PETTIBONE.

### The Kingdom of All the Ages.

In the great mosque of Damascus, on the upper beam of an ancient portal may still be traced, in faded Greek letters, the inscription,

"Thy kingdom, O Christ, is the kingdom of all ages, and thy dominion endureth throughout all generations."

For twelve hundred years have Moslem worshippers gathered beneath the motto, sculptured in old time when the building was a Christian church. And still the inscription calmly looks down upon them, as awaiting its time to be fulfilled, when the banner of the Crescent shall float no more. My brethren, that motto, to the eye of faith, still gleams from every temple of false worship, from every monument of man's ambition. "Thou art the King of Glory, O Christ!" And thy most royal proclamation was made when the shadow of Calvary was gathering darkly about thee; and to thy disciples, as to Receiving Greeks, and to succeeding Jews, and to thy church of all times, thou didst say: 'Now is the judgment of this world, now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto myself.'"

# Selections.

## THE PARABLE OF THE TEN VIRGINS AND ITS LESSON.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt xxv. 1-13.)

This parable, like the others in the New Testament, has had various significations assigned to it; and much disputation has, in consequence, followed. Before proceeding to expound, and apply what appears to me to be the lesson which our Lord intended this parable to carry, it is of importance to call the attention to the fact that the parable in itself is simply a description of a marriage procession, such as his hearers were familiar with, and which has been continued to modern times.

The nuptial procession by night, and with lighted torches, or lamps, Dr. Kitto informs us, is still the prevailing custom in the East; and was, in ancient times, also the same among the Greeks and Romans.

The following descriptions by a gentleman who witnessed them will best illustrate the matter:—Mr. R. S. Herschell, himself a Jew, in this "Brief Sketch of the Present State and Future Expectations of the Jews," describing the customs of the Jews in the interior of Poland, where many old usages which have been abandoned in Germany, France, and England, are still kept up, relates the following:—"The night before the celebration of the marriage is called 'the watch night,' and is kept as such by the family of the bride, and by the maidens who attend on her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of the night, or very early in the morning. The bridesmaids watch anxiously for his arrival, and, as soon as they are apprised of his approach by the joyful shout set up by some of the members of the family who have been on the lookout to catch the first glimpse of him—'The bridegroom cometh'—they go forth to meet him."

In Mr. Ward's *View of the Hindoos*, is the following:—"At a marriage procession which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bride was to come by water. After waiting two hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lamps, and were unprepared; but it was then too late to seek for them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat for a short time, and then went into the house, the door of which was guarded by Sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment. 'And the door was shut.'"

From these extracts it may be plainly seen that the parable before us is a real description of a common occurrence, familiar to the people to whom our Lord related it. Like all our Lord's parables, it is used to illustrate one particular truth, or enforce one particular lesson. The lesson here is, the importance of being in readiness for the return of the Lord from heaven. The Lord himself makes that application of it, saying: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." That was the subject of his discourse. See the preceding context, "But of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only. But as the days of Noah was, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh."

To enforce this lesson, the parable of the ten virgins was spoken. Such being the case, the point of significance is not the circumstance that virgins are introduced, or that their number was ten. These are only the details of the picture. The point of significance in the parable is, that when the cry was raised "Behold the bridegroom cometh, go ye out to meet him," the wise virgins were ready to enter along with the bridegroom into the marriage, while the others, in consequence of not being ready at the proper time, arrived too late, and "the door was shut."

The lesson of the parable is a solemn and important one to all who profess to be looking for the return of the Lord from heaven. "The Lord is coming!" we say and sing. Were he to come now, are we ready to meet him, and to enter in with him into his joy?

To aid in our self-examination, notice the reason why the foolish virgins were excluded.

1. That reason was not their being asleep when the approach of the bridegroom was announced, "They all slumbered and slept," yet five of them were ready to enter the banqueting-hall at the proper time; and did enter with the bridegroom into the marriage. Had they all been ready to meet the bridegroom when he came, the circumstance of their having fallen asleep would not have hindered any of them from entering along with him. But these five found their lamps were going out; and while they went to buy oil, the bridegroom came, and before they returned, "The door was shut."

2. The cause of the exclusion was not that they did not believe that the bridegoom was coming. They all "took their lamps and went forth to meet the bridegroom" (v. 1).

I call attention to this, because the counterpart of the foolish virgins is sometimes alleged to be those who deny the Lord's pre-millennial advent. A very serious error, indeed; but whatever may be the fate of such, when the Lord does come, they are not among the parties represented in this parable, and, so far as believing is concerned, the virgins are alike.

3. Neither was the lack of knowledge the cause of their exclusion. It has sometimes been said that the "oil," represents knowledge; but that must be a mistake, for the communication of knowledge does not diminish it; and the reason which the wise virgins gave for not giving some of their oil to those whose lamps were going out, was: "Lest there be not enough for us and you." If the oil represents anything, it must be something that one cannot spare to another—something, the whole of which one needs for himself.

4. The cause of exclusion was their not being ready—ready to enter into the marriage-chamber when the bridegroom came; and the lesson of the parable to us is, that, if we are not in a condition of readiness when the Lord comes, it will be too late for us to prepare then.

But what are we to understand by readiness? "Who shall abide the day of his coming? Who shall stand when he appeareth?" Need I say that the readiness referred to is personal character? "Living soberly, righteously, and godly." Doing justly, loving mercy, and walking humbly with our God. Denying ourselves to all ungodliness, and worldly desires. Abstaining from all appearance of evil. Only those so living shall be ready to enter into the joy of the Lord at his coming; and be found of him in peace.

True, it is written that, "Unto them who look for him, will he appear unto salvation;" but this promise, like many others, is conditional. It assumes that those who look, for him, are also ready, prepared to enter with him into the marriage. Doing his will, and carefully avoiding whatever is offensive in his sight.

Most heartily do I believe that we are saved by grace, that nothing we can do, however good in itself, can form the ground of a sinner's acceptance with God; but it is also true that, if we live after the flesh we shall die. Most emphatically does the apostle Paul, after naming a catalogue of evil practices, affirm that, "they who do such things shall not inherit the kingdom of God." "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

Unless ready in this sense, when the Lord comes, we shall find ourselves in a position corresponding to that of the foolish virgins, when "the door was shut."

I find some commentators on this parable holding out the idea that the case of those foolish virgins, and, by consequence, those who will correspond to them at the coming of the Lord, is not hopeless. And this idea is based on the fact that their lamps had not gone, but were going out, according to the Revised New Testament. But surely this is no part of the Lord's teaching in the parable before us. Whether their lamps had gone, or were merely going out, the result was the same. In either case they were unprepared to enter with the bridegroom; and though they tried to prepare themselves then, it was too late. "The door was shut," and knocking and pleading were unavailing. Let us, therefore, be ready—ready now, for we "know neither the day nor the hour when the Son of Man cometh!"

So far, my words have been words of warning to those who are looking for the return of the Lord from heaven. But we have also words of cheer. Those who were ready, went in with the bridegroom into the marriage festival! Oh, what joy and gladness do those words represent! The storms of life all past, and gone for ever. Perfect peace, perfect love, perfect purity, the full enjoyment of the Redeemer's joy. All this, to an extent beyond our conception, is in store for those who are found of the Christ at his coming, walking, "not after the flesh, but after the spirit." Courage, ye faithful ones. The night is far spent, the day is at hand. Be patient, therefore, brethren, unto the coming of the Lord. Lift up your heads, for your redemption draweth nigh.—*W. Laing, in Rainbow.*

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## Selections.

### THE PARALLELS OF PROPHECY.

There are in the Book of Daniel two symbolic outline visions of the historical sequence of events, extending through the times of the Gentiles to the establishment of the kingdom of Christ. The writings of this prophet are the key to the method of interpretation to be followed in the kindred, but still more highly figurative, Book of the Apocalypse. Prophecy being history foretold, the page of history is where we may expect to discover its fulfilment. The page of prophecy may be called God's cipher; its partial fulfilment in history is his key to that cipher, by means of which we may not merely translate past chapters of its wonderful unfoldings, but may even hope to gain some rays light upon those not fulfilled as yet. It must also be remembered that prophecy partakes both of the literal and the figurative. Many believe that it must be accepted as all the one or the other, though no greater mistake can be made. A chief difficulty in this kind of interpretation lies in the just discrimination between the two. Some portions must be understood exactly as they are read, while, inwoven in the same passage, are, perhaps, some purely symbolic; and the facts historical or otherwise, that may be imagined as appropriately described by such, have to be ascertained by careful analysis and adjustment of both. What do these symbols mean, and how far is the passage symbolic, and how far literal, is the one question! If we are able to decide satisfactorily with regard to those looking back upon the past, we gain the clue to the nature of events still future.

Another important point in interpretation is the consecutive and orderly arrangement of the events predicted. In outline only, with some portions more fully described than others, Daniel and John alike appear to give the order of history from the time in which they themselves wrote, but John in more comprehensive and more lucid than Daniel, giving fuller details of events to come than did the Old Testament seer. They both, however, close at the same point—the possession of the kingdom by the saints. Here, indeed, John goes further than his great predecessor, for the radiance of the Gospel bringing "life and immortality to light," had dawned upon his day. It is this consistent, comprehensive, magnificent outline which, though none can dovetail it in every part, commends itself as stamped with a divine origin, and sealed with the signet of Truth.

The first vision in the Book of Daniel "the image of gold and silver, of brass and iron mixed with clay," seen by Nebuchadnezzar in his dream—stands in the forefront for examination. It is the simplest of all in its construction and meaning, and deals only with primary events. There can be little question as to its main reference. It gives a very distinct outline of the four great, earthly, universal monarchies of Babylon, Medo-Persia, Greece, and Rome; the chief point worthy of note being this, that between Rome and the fifth universal kingdom, which is, undoubtedly, Christ's, there is no other. A second thing also must be marked in the interpretation given by Daniel—viz., that it is in the "days of the kings," or the Roman Empire split up, as represented by the ten toes, "the God of heaven" sets up his kingdom; proving that whatever may be signified by its establishment, the reference is not to its planting by our Lord at the period of the First Advent, which took place long previously in the days of the undivided empire.

The next outline vision is one seen by the prophet himself, representing the same period of time and course of events, but under different symbols and with much more fulness. In the first year of the reign of Belshazzar, he beholds four beasts coming up out of the sea, corresponding to the four metals of which the image was composed. The first is like a lion, shorn of its wings, denoting the Babylonian Empire, whose power was already on the wane; the second resembles a bear, "devouring much flesh," or the Medo-Persian monarchy, so cruel in its conquests; the third is a winged, four-headed leopard, a graphic symbol of the founding of the Grecian kingdom by means of the rapid victories of Alexander the Great, the four heads at once recalling its division, soon after his death, into those four dynasties of which the Seleucidæ of Syria, and the Ptolemies of Egypt, are the only two belonging to Scripture story. Then arises the fourth beast, "great and terrible," whose appearance and actions so disturbed the prophet as to lead him to ask for and obtain added information respecting it, which, however, left him scarcely less troubled and perplexed. This beast corresponds with the *great red* dragon of Rev. xii. 3, and with the beast rising up out of the sea, in Rev. xiii. 1, which was like a bear, a leopard, and a lion, in one. The seven heads of John's dragon and beast are wanting in Daniel, though the ten horns, akin to the ten toes of the image, are in all three. This omission of the number of the heads by Daniel (for it by no means follows that the seven were invisible to him), is probably due to the fact that he was only giving the bare outline of the Roman Empire, as symbolized by this fourth beast, where it coincided with the three preceding ones as a universal power; but when, from verse eight of the seventh chapter, he not only refers to events of a totally different nature, but to those belonging to the same period as the Apocalyptic predictions, then we discover the symbols of both prophets to be identical. This later vision concludes at the same point as the former one—the giving of the kingdom to the saints—but with many additional particulars. There is the slaying of the beast, or the final overthrow of the latest form of Roman dominion; there is the setting of the judgment, the opening of the books and the giving of the kingdom to the "One like unto the Son of Man." There is, besides, the first appearance of that much controverted date, "the time, times, and dividing of times," distinctly associated with what takes place during the continuance of the ten kings, or kingdoms.

Two years after this vision, in the third of Belshazzar's reign, Daniel has another, not complete, like the two previous ones, including the whole of the times of the Gentiles, but taking up, under fresh symbols, the second and third of the four great universal empires. The figures are a ram with two horns for the Medo-Persian power, and a he-goat, so swift in its rapid progress as seeming scarcely to touch the ground in its pursuit and destruction of the ram. The notable horn between its eyes brings Alexander the Great again before us, as the founder of the Grecian dominion, and its first kingdom; and in the upspringing of the four other horns, after the breaking of this one, we have again represented the fourfold division of his kingdom after his death. The particular value of this prophecy is that the interpretation is given, showing most clearly that the solution of all prophetic symbols is to be found in the page of history, while the three united visions teach us that the same historical events may be prefigured in different ways and under different signs, prominence being given sometimes to one series of events and sometimes to others.—*Elizabeth Sopworth, in Christian Herald, and Signs of Our Times.*

### How Christ Looked.

The following is from the *Toledo Blade*, a worldly paper. The sculptor, Story, a noted artist, lived in Rome and had access to all old manuscripts of the oldest libraries of the world. The description of Jesus and his followers, taken from Lysias a Roman officer who was at Jerusalem in the time of Christ is wonderfully interesting, and from a worldly standpoint is a truthful picture, corresponding precisely with the Bible account as we could expect from an eye-witness of Jesus who was not a believer.

O, how thin Christ contrasts with the idea held forth by the popular churches. Denouncing hypocrites and siding with the poor against the rich, would today cause all the church rabbis to seek to kill him just as did the Jews of old. There is no existing sect but would put this same Jesus to death for the same reason that the Jews did.

A REMARKABLE PRODUCTION REGARDING CHRIST AND HIS FOLLOWERS.

"Did you ever see that piece of blank verse that Story the sculptor wrote some years ago about Christ and his followers?" asked a literary man of a *Blade* reporter. "If you come with me I will give you a copy of it. You see Story is not only a sculptor but has literary talent of no mean order. He, it seems, takes great pleasure in looking over ancient manuscripts, of which Rome is prolific, and as he moves in the most aristocratic circles, he has access to the best libraries in the city. Among the most remarkable productions he found, the most interesting, perhaps, was that of a letter written by a Roman lawyer named Marcus, who visited Jerusalem 25 years after the crucifixion of Jesus Christ. At Jerusalem he became acquainted with a man named Lysius, who was an officer in that city. This Lysius was well acquainted with Christ, and gave Marcus a full description of him. Marcus was so much interested in what he heard about Christ that he carefully noted down what Lysius had told him about Christ and his followers, and sent it to a friend named Calus, in Rome. Story took what Marcus had written and from it gave the world in blank verse, a faithful transcript of what Marcus had written to his friend in Rome. It is certainly a most entertaining production." It begins with a view of Christ as he appeared to Lysius;

"Tall, slender, not erect, a little bent;
Brown arched and dark a big-ridged, lofty head;
Thin temples, veined and delicate, large eyes;
Sad, very serious, seeming as it were
To look beyond you, and when he spoke
Illumed by an inner inspiring light—
At times, too, gleaming with a strange, wild fire
When taunted by the rabble in the streets;
A Jewish face, complexion pale but dark;
Thin, high-set nostrils, quivering constantly;
Long nose, full lips, hands tapering full of power;
His movements nervous: as he walked he seemed
Scarcely to heed the persons whom he passed,
And for the most part gazed upon the ground.
As for his followers, I knew them all—
A strange, mad lot, and full of freaks wild—
John, Peter, James, and Judas, best of all—
All seemed to me good men, without offense—
A little crazed—but who is wholly sane?
They went about and cured the sick and halt,
And gave away their money to the poor,
And all their talk was charity and peace,
Of Christ we thought, and said he was a god,
'Twas harmless madness not deserving death.
What most aroused the wealthy Rabbi's rage
Was that he set the poor against the rich,
And cried that all rich men would go to hell,
And worst of all roundly denounced the priests,
With all their rich phylacteries and robes,—
Said they were hypocrites who made long prayers
And robbed poor widows and devoured their substance,
And were as best but whited sepulchres;
And this it was that brought him to the Cross.
Those who went with him and believed in him
Were mostly dull, uneducated men,
Simple and honest, dazed by what he did,
And misconceiving every word he said.
He led them with a spell-bound awe,
And all his cures they called miracles.
They followed him like sheep where'er he went
With feelings mixed of wonder, fear and love,
Yet I suppose they loved him, though they fled
Stricken with fear when we arrested him."

—*Selected by L. G. Thomas.*

### LIVE RIGHTEOUSLY.

Righteousness is justice in its largest sense. Not that justice which is content with refraining from gross wrong towards fellow-creatures. This is, of course, included in righteousness, but the Scripture meaning is more definite and specific than this. To live righteously one must live soberly, for a man who is intemperate in his words, or acts, or habits of life is of necessity wronging his fellow-men. He is making everything bend to his own low purpose. He arrogates the paths of others without scruple, and invades their rights without remorse, so that he may accomplish his cherished object. He acknowledges no claims upon him, and respects no obligations which it is convenient to evade or neglect.

Now, the man who lives soberly will be likely to live righteously. He will do the just and right thing towards all those who are in any way related to him. He will entertain, and, if possible, satisfy every just claim. If it is a claim founded on the simple and far-reaching law of doing to others as he would have them do to him, he will respect it, and endeavor to meet it intelligently and liberally. It is a poor sense of justice which stops at the endeavor to pay debts of money. That man has only begun to live righteously who does his best to keep his accounts square, for there are far higher claims than those of creditors and customers. Religion enforces the teaching of nature when it inculcates that justice which accepts as holy and binding the claim for affection, for respect, for kind offices of sympathy and counsel and courtesy and friendly aid in all the conditions of human life.

The righteous man regardeth the cry of the poor, he admits the poor man's brotherhood and the claim which this makes upon him. He even regards the life of the beast, and will not suffer the rights of the brutes to be infringed without a protest. But in higher spheres this righteousness has its beneficent influence. In the house it bears fruit in kind words and unselfish deeds and self-denials for the good of those who make the tenderest and the least exacting claims. It produces reverence for age, care for the young, a cordial sympathy which eases and lightens the burdens of life, and helps to dissipate the clouds of sorrow. It gives of time and thought and labor and service to the great work of alleviating the miseries and reforming the characters, and supplying the imperfections of humanity. It goes about doing good as Christ did, who developed this idea of justice in his life, that every human being had a claim upon every other for some kind office or helpful word or good gift.

This is the sort of Righteousness that gives evidence in God's sight as well as before men that we are partakers of the grace of salvation. How can any be partakers of this grace unless they bear such fruit? The first result of salvation is gratitude, and asks at once, "What can I do to show my appreciation of that which has been done for me?" "Go and do likewise," is the reply. Go, as Christ who brought this salvation went, and fulfil all righteousness. Go to the poor and supply their wants; go to the sorrowing and give them comfort; go to the sick and cheer them; go to the feeble and sustain them; suffer the little children to come to you and bless them by your kindness and care; go to the sinning and the wretched and lead to the Lamb of God, who taketh away the sin of the world, and healeth the broken-hearted. Go to the perishing and tell them of the salvation which in its gracious influence has made you a messenger of good tidings, and thus prove that you have felt its power.

If we would look forward with joy to the appearing of our Master we must "do justice and love mercy;" justice, not in the cold, hard, legal sense of the term, but in the gospel sense, which is interpreted and enforced by the law of love, and be merciful "even as our Father in heaven is merciful."

—*Augustine, in New York Observer.*

### What the Liquor Business Is.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which is the constant fear of every father.

It is a business which is the terror of every wife.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which makes ninety per cent. of the pauperism for which the tax-payer has to pay.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth, and condemns wives to hunger and rags.

It is a business which fosters vice for profit, and educates in wickedness for gain.

Drunkenness sows the seed of other vices. It is the dictionary of vice, for it includes every vice.

Drunkenness means peculation, theft, arson, forgery, murder—for it leads to all these crimes.

### A Lily out of Black Soil.

Like a lily, pure and white, growing up out of a black bog, was Hezekiah, coming of such a father as Ahaz, and springing up amid such influences as surrounded his early home. Abaz was one of the worst kings of those corrupt times. Even Queen Athaliah had not gone so far as he did in desecrating the Lord's house and planting idolatry in the land. The worship of Moloch, the most dreadful form of human sacrifice, had been established, and Hezekiah had beheld his own brother thrown into the red-hot bosom of this idol. The grossest forms of heathenism had supplanted the pure worship of God, and true religion was well-nigh dead. Yet up out of this blackness springs the lily-king. This example is full of encouragement to young persons living in bad homes, whose hearts long for purity. God can help one to be good anywhere. Out of the worst home a child may grow up into saintly beauty and true worth.—*Westminster Teacher.*

## Youth's Column.

### Will You be There.

Beyond this life of hope and fears,
Beyond this world of grief and tears,
There is a region fair;
It knows no change and no decay—
No night, but one unending day:
Oh say, will you be there?

Its glorious gates are closed to sin,
Naught that defiles can enter in;
To me its beauty rare;
Upon that bright eternal shore,
Earth's bitter curse is known no more:
Oh, say, will you be there?

No drooping form, no tearful eye,
No heavy head, no weary sigh,
No pain, no grief, no care;
But joys which mortals may not know,
Like a calm river ever flow!
Oh, say, will you be there?

Our Savior, once a mortal child—
As mortal man, by man reviled,
There many crowns doth wear;
While thousand, thousands swell the strain,
Of glory to the Lamb once slain:
Oh, say, will you be there?

Who shall be there? The lowly here,
All those who serve the Lord with fear,
The world's proud mockery dare;
Who by the Holy Spirit led,
Rejoice the narrow way to tread—
These, all these shall be there.

Those who have learned at Jesus's cross
All earthly gain to count but loss,
So that his love they share;
Who, gazing on the Crucified,
By faith can say, "For me He died,"—
These, these shall all be there.

Will you be there? You shall, you must,
If, failing else, in Christ you trust;
Who did that place prepare;
Still doth his voice sound sweetly, "Come,
I am the way, I'll lead you home;
With me you shall be there."

### A Word in Season.

Slang is not wit. Neither is the mis-spelling of words, humor. And we may go even further, and say that the prevalent disposition to present everything serious as well as trifling, in a ridiculous light, is also bad as a matter of morals. Yet there are many people whose sole effort in writing and in conversation appears to be in the direction of what they consider "smartness." That constant trifling with the realities of human life; with the serious work of human kind; with the events of the day, and with the facts of history; with the character of the living, and with the memory of the dead, is lowering the tone not only of literature, but of morals. The world itself is not a huge joke, however some people may so affect to consider it.—*Telescope.*

### A Talk to Boys.

We are going to draw a picture of the kind of a boy we should like to be, and trust that some of our readers may find some traces of their own characters, or at least some answer of their own wishes and hopes.

If we were a boy, we should like to be a hard-working boy. All success waits on that. Only fools and gamblers trust to "luck." We will never come to much unless the habit of hard work teaches us the right use of our faculties. As all boys are not especially bright boys, as the rank and file are average sort of boys, with ordinary brains and opportunities, it will be a good thing if we can realize how far hard work will go to make good the lack of gifts and good chances. Sir Walter Scott was called the blockhead of the school at Edinburgh. Perhaps calling him that waked him up, and he put himself to hard work. Isaac Newton was the dull boy at school. The "smart" boy one day kicked this dull boy. He went to work and never let up till the stars were at his feet. Oliver Goldsmith was so stupid that the person who taught him the alphabet was thought to have worked a miracle. So he did. He waked up the boy who could by and by astonish the world by writing "The Traveler" and "The Deserted Village." A friend said to us, pathetically, not long since, "I used to long for a library. Now I have it, and cannot use it." But hard work will give us the use of everything that comes to us.

Again, if we were a boy, we should want to be a thorough boy. If it were only to sharpen a pencil, we would want to bring it to the very best point—not for fine writing, but for the self-discipline. We are all well enough endowed if we only know how to use the endowments. A spirit that is self-exacting, and will permit no slight in any kind of work, will soon get the habit of bringing large and difficult understandings to own its mastery.

Again, we should want to be an obedient boy. Only those are fit to command who have learned how to obey. Grant, after the battle of Shiloh, was disgraced and ordered to report, each morning, to an officer his inferior in worth. He touched his hat to that subaltern every morning as loyally, and waited for his commands as deferentially, as if he were standing before the commander-in-chief. That spirit helped to make him an irresistible commander. The boys who begin life by throwing out flags of independence before they are fairly out of the nursery, are not likely to come to anything. If we were looking for a captain, we should hunt for him among the boys who never disobeyed their mothers.

If we were a boy, we should want to be a boy with a purpose. We should not loaf or drift; we should set our rudder; we should select some aim worthy of our best energies, and then we should stick to it, as Carlyle would say, "work it like Hercules." There will be people who will lecture you against ambition; but the boy without a good ambition will be likely to be the boy without a good record. And only high things are worth living at. As Emerson said, "Hitch your wagon to a star."

We should also like to be a truthful boy. Truth is a cardinal virtue. In Hebrew it means firmness; in Greek it means that which cannot be hid. A boy at once open and firm commands universal respect. And when business men are looking for a boy whom they can advance in their service, their most important question concerns truthfulness. It makes a good foundation. He can build high who has that for a corner-stone.

And, then, as including everything else, if we were a boy, we should like to be a Christian boy. We should be quite sure it would help us in the battle of life. As we look around among the successful men of our acquaintance, we do not know of one whose success was not helped by the Christian principles. But we know of very many failures who are failures because they have no Christian principles.

Great things are going to be done in the life-time of the boys; and if we were a boy we should want to get the best tools for helping to do them. Among them are the things we have named, and, however small our gifts or our privileges, we should feel pretty sure that our small gifts wrought out by hard work and discipline, directed to a great aim and uplifted by a true Christian spirit, would give us a good and successful standing in the lists of the battle.—*The Interior.*

### Grimsey.

Grimsey, a small island twenty-two miles due north of Iceland, is inhabited by eighty-eight human beings, debarred from all communication with the mainland, excepting once or twice every year, when, at a great risk, the natives contrive to visit the mainland in their small open boats.

The pastor of the island, M. Pjetur Guðmundsson, has for many years been engaged in exceedingly careful meteorological observations on behalf of the Meteorological Institute of Copenhagen. This most worthy gentleman, living here in conspicuous poverty, like a hermit divorced from the world, though he has the comfort of a good wife to be thankful for, is not only regarded as a father by his primitive congregation, but enjoys, moreover, the reputation of being in the front rank among sacred poets in modern Iceland.

The inhabitants derive their livelihood for the most part from bird-catching, nest-robbing, and deep-sea fisheries. The precipices that form the eastern face of the island are crowded with myriads of various kinds of sea-fowl. On every ledge the birds are seen thickly packed together; the rocks are white with guano, or green-tufted with scurvy-grass; here everything is in ceaseless movement, stir, and flutter, accompanied by a myriad-voiced concert from screamers on the wing, from chatters on domestic affairs in the rock-ledges, and from brawlers at the parliament of love out at sea, the surface of which beneath the rocks is literally thatched at this time of the year with the wooing multitudes of this happy commonwealth. If the peace is broken by a stone rolled over the precipice or by the report of a gun-shot, the air is suddenly darkened by the rising clouds of the disturbed birds, which, viewed from the rocks, resemble what might be taken for a gigantic swarm of bees or midges.

The method adopted for collecting eggs is the following: Provided with a strong rope, some nine or ten stalwart men go to the precipice, where it is some three hundred feet high, and one of the number volunteers or is singled out by the rest for the perilous *sig*, that is, "sink" or "drop," over the edge of the rocks. Round his thighs and waist, thickly padded generally with bags stuffed with feathers or hay, the *sigamadr*, "sinkman" or "dropman," adjusts the rope in such a manner that he may hang, when dropped, in a sitting posture. He is also dressed in a wide smock or sack of coarse sailcloth open at the breast, and tied round the waist with a belt, into the [illegible] of which he slips the [illegible] the capacity of the [illegible] commodation to [illegible] one hundred and [illegible] In one hand [illegible] the result of his [illegible] the purpose of this [illegible] sack is accomplished, [illegible] the dropman is hauled up [illegible] comrades. This, as may be imagined, is a most dangerous [illegible] taking, and many a life has been lost over it in Grimsey from accidents occurring to the rope.

For the pursuit of the fishery, the island possesses small open boats, in which the men will venture out as far as four-to six miles, cod-fishing; but this is a most hazardous industry, owing both to the sudden manner in which the sea will rise, sometimes even a long time in advance of travelling storms, and to the difficulty of effecting a landing on the harborless island.

Now and then the monotony of the life of the inhabitants is broken by visits from foreigners, mostly Icelandic shark-fishers, or English or French fishermen.

Of domestic animals the islanders now possess only a few sheep. Formerly there were five cows in the island; but the hard winter of 1860 necessitated their extermination, and since that time, for twenty-four years, the people have had to do without a cow! Of horses there are only two at present (1884) in the island! Strange to say, the health of the people seems on the whole to bear a fair comparison with more favored localities. Scurvy, which formerly was very prevalent, has now almost disappeared, as has also a disease peculiar to children, which in the form of spasm or convulsive fit, used to be very fatal to infant life in former years.

Inexpressibly solitary must be the life of these people in winter, shut out from all communication with the outer world, and having in view, as far as the eye can reach, nothing but arctic ice. The existence of generation after generation here seems to be spent in one continuous and unavailing arctic expedition. The only diversion afforded by nature consists in the shifting colors of the flickering aurora borealis, in the twinkling of the stars in the heavens, and the fantastic forms of wandering icebergs. No wonder that such surroundings should serve to produce a quiet, serious, devout, and down-hearted race, in which respect the Grimsey men may, perhaps, be said to constitute a typical group among their compatriots. However, to dispel the heavy tedium of the long winter days, they seek their amusements in the reading of the Sagas, in chess-playing, and in such mild dissipations at mutual entertainments at Christmas-time as their slender poverty will allow.—*Chamber's Journal.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, December 2, 1885.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your *old* and *new address*.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

### NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post office—whether directed to his name or another—is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post office or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

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LATEST dispatches show that the British forces have met with the most complete success in Burmah; and that an armistice has been concluded between Servia and Bulgaria. For details see News Column. The course that may be taken by the Great Powers is the important question.

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TYPOGRAPHICAL errors are very annoying to the writer of an article, and no less so to the Editor. At the close of Prof. Gardner's article last week read, "For faith is a *hypostasis*," instead of "Faith is a *hypothesis*," as printed. The error was not detected till the paper was nearly all through the press. We notice errors in other papers. For instance in a late Boston Journal we read—speaking of Jesus—[illegible] him afresh in the *prisons* [illegible] brew brethren," instead of [illegible]," as it should be.

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[illegible] Berean Quarterly [illegible] is number contains [illegible] Pettingell, A. M., [illegible] Minister's [illegible] Two Ways: [illegible] and the Way of [illegible] in the Author's able and [illegible] style. Appended to this [illegible] are Foreign Mission Reports of [illegible] interesting character. The Quarterly is 25 cts. a year. Address I. C. Welcome, Yarmouth, Me.

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IN enlarging our list for the coming year, some of our subscribers can induce some friend or acquaintance to subscribe. Others can pay, and have it sent to some friend, or to some one too poor to pay. The Editor pledges himself to pay full price for three names he will designate by the first of the year now approximately near. Our income is not large, but we will help in sustaining our paper, and, furthermore, we will expend considerable more in procuring some of the best journals we can—both from abroad and at home—to enable us to keep the readers of THE RESTITUTION fully posted in regard to all passing events in current history.

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ON the date of the issue of our last number, Nov. 26, the death of two distinguished individuals occurred. King Alfonso of Spain, died at Madrid, at 8:45 A. M., at the age of nearly 28 years. He was born Nov. 28, 1857, and was proclaimed king Dec. 30, 1874. His wife, Queen Christina, has taken the oath of allegiance to the Constitution as Regent. The Princes Mercedes, the five-year-old daughter of the deceased King, will be Queen under the regency of her mother. At about five P. M. on the same day, Nov. 25, Thomas A. Hendricks, Vice President of the United States, died very suddenly at his home in Indianapolis, Ind., of paralysis of the heart. He was born near Zanesville, Ohio, Sept. 7, 1819. The current year, now so near its close, has been marked by the death of quite a number of persons who have occupied important positions in the world.

## Selections.

### CURRENT HISTORY.

#### WHAT THE BURMESE WAR MEANS.

It is reported by cable that King Theebaw has become thoroughly frightened at the rapid advance of the British forces and is hastily packing up his household goods for flight to China. We have been asked to explain what this Burmese trouble means, how it originated and how it is likely to end. The story is a simple one and also a short one. The Bombay-Burmah Corporation leased large tracts of land from the Burmese Government and began to cut timber for exportation. The business became very extended under English enterprise, and very profitable. King Theebaw, who also has an eye to the main chance, came to the conclusion that the royal income from these leased lands was inadequate. He consulted his avarice only, and forgetful of the fact that Burmah has already had two wars with the British at great cost to herself of money and territory, and that another war would probably have the same result, demanded an extra twenty lacs of rupees, of about a million dollars, adding a very ugly threat unless the cash was at once forthcoming. To pay this large sum would seriously hamper, if not entirely ruin the corporation. The aghast lesseeholders reported to the Viceroy of India, who in turn consulted with the home Government, and in consequence a letter was sent to King Theebaw asking three questions and demanding an immediate answer: Whether he would suspend his decree until the matter was amicably settled; whether he would submit the matter to arbitration, and whether he would abide by the arbitrator's decision. King Theebaw at once grew insolent and England at once grew indignant. The gunboats on the Irrawaddy River headed for Mandalay, the King's residence. On their way they have shelled Minhla, and it is reported that the town caught fire and was burned up. On next Tuesday morning they will come to anchor off Mandalay, but King Theebaw, who is as cowardly as he is insolent, will not probably be there to offer the hospitalities of the occasion. A cruel wretch, he dares not face fire. England may annex Burmah or she may not. That will be decided by her opinion of the value of the property.—*Herald*, Nov. 21.

#### BULGARIA AND SERVIA.

The arrest of the Servian march at Slivnitza, mainly, it would appear, owing to the skill and courage of Prince Alexander, has given a new aspect of affairs in the Balkans. The Servians are much depressed and the Bulgarians correspondingly elated. What will happen next it is hard to say, but if the Servians cannot hold their own, we shall probably see Austria's hand in their affairs a little more distinctly. Greece, too, appears to be waiting simply to see "how the cat jumps," before taking a hand in the fray, the whole of her forces being in the meantime under arms, and her finances going to pieces as rapidly as possible. Whether she will try her luck on land or sea now seems somewhat doubtful. She claims all of Thessaly that was not given her by the Treaty of Berlin, and as much of Macedonia as she can get hold of, the claim being based, as that of Servia is, on ethnological, or rather linguistic, grounds; that is, she, like all the small States of the Balkan Peninsula, claims all territory occupied by people speaking her language. How much of Macedonia this would give her of course nobody knows, as the various races are curiously intermixed in the whole of what was to the beginning of this century Turkey in Europe. The capacity of these races in that part of the world, for living side by side for ages, without intermingling, and without losing their respective tongues, or manners, or even costume, is something of which we have in the Western world no idea. If Servia is now badly beaten and compelled to desist from her aggression, and peace is made without the Greeks having struck a blow, it will be a dreadful mortification for them, as this will be the second time since 1876 that they have fretted and fumed and armed without hurting anybody.—*Evening Post*, Nov. 21.

#### PAPAL IDOLS.

In my recent extensive tour through Southern and Central Italy I was interested in nothing more than in the superstitious practices preserved in provincial cities or out-of-way places much better than in Rome itself. No religious procession, no carrying about of idols, no exposition of miracle-working bones, is permitted in the city of Rome. About three months ago the Prefect forbade even the carrying in procession of the viaticum to the sick. This was the last relic of religious pomp on the streets remaining to the Papists. The Pontiff is a voluntary prisoner, and his magnificent gilt chariot is idle in the stable of the Vatican. The cardinals hide themselves with their laces and scarlet dresses on the broad back seats of their closed carriages that are drawn by black horses, in sign of mourning, but the priest on his mission to the dying arrayed himself in white silk and gold embroidered vestments, and, carrying the wafer in his hand, walked beneath the white silk gold-fringed umbrella and was followed by a devout procession of men and women bearing lighted candles. Now even that is ended, and whoever would see Papal idolatry and superstition in their ancient forms must go, as I have done, to the country or the smaller cities. Here the noxious night flower blooms still, as in the long night of centuries when its pestilential fragrance poisoned the life of Italy.

Since the railroads have spread like a network over this beautiful land traveling is divested of discomfort. There is little dust and noise on the cars, no coal smoke and no long stretches of tiresome road unless you choose.

Cities two or three thousand years old, rich in monumental churches, arches and columns, and adorned with lovely modern gardens and villas, are within an hour's distance of each other. No more charming road can be imagined than that which connects the Mediterranean and the Adriatic, beginning at Rome and crossing the Apennines at one of the highest points. Our route was by this mountain road to the Adriatic, along the shore of that sea from Chieti to the Ravenna, back through the Apennines again from Ravenna and Bologna to Florence, then Pisa and Rome. Thus we touched both of the Italian seas and crossed the Apennines twice.

Nature could not be more lovely than in these green secluded valleys, where the grass has a richer hue of green, and the berries of the hawthorn hedges tinge the landscape with a brilliant red; where in one valley there are olive trees, and just on the other side of the noisy, fearful tunnel there are none; where in May the violets fill the straightened valley with their rich odor; or where the broad, level mountain table-lands stretch away almost out of sight. There are endless gardens without fence or hedge, with the bunches of purple grapes on low branches almost touching the ground, and with yellow melons and corn. There are few trees except a line of poplars or willows by the streams, and here and there the farmers, men and women, are looking at their fields or heading to the spade.

Not less beautiful, but of another character, is the ride along the Adriatic, with the sea murmuring on one side and almost washing the rails, while villas, gardens, fields, historic cities and towns, frowning castles and spires of cathedrals are on the other. But man is the lord of nature, and what he does and is interests the observer more than the beauties of plain, or mountain, or sea. I venture to say that in no country on the earth is the study of human nature more absorbing at this time than in Italy. The rapid transformation of government in a few years; the scornful flinging away by the majority, of the rusty, broken chains of Papistry, the uncertainty and fear of any other form of religion—since that has proved only a form; the strong desire for truth and justice and mercy; the hidden, unconscious, stream of true religion in many hearts, are worthy of attention. But if the golden light of morning has touched the mountain-tops—as the sunlight touches the bare, gray peak of the "Great Rock," the highest mountain of the Apennines—darkness of the night is still in the low valleys. At Alatri, an ancient city in the Apennines, celebrated for its magnificent remains of Cyclopean walls, there is a life-size image upon the high altar of the cathedral, of Pope Sextus I., who was born there. That figure, dressed in Pontifical robes and seated on a throne, is virtually adored by the population of Alatri. They second the ancient stair-way made of rocks that seem fragments of mountains, and on the high level ground, enclosed by the old walls, find their cathedral. It is the apex of a high mountain, around which the town is built, and San Sisto is the deity of the place. At Subiaco, not many miles distant, another man—dead many centuries ago—is adored. The cell of San Benedetto, cut in the rock, with a reclining statute of the founder of monasticism dimly visible, is the holy place of that town; and as at Alatri no other name is uttered with reverence but that of San Sisto, so at Subiaco no other is heard but San Benedetto. In small country towns statues of the Madonna are frequently carried about; long processions of priests and people preceding and following them. One of these I saw in Tivoli, eighteen miles from Rome. A leader wearing a black three-cornered hat and a large red cloak, with a cape, over a suit of red clothes, walked alone and held a wand of office in his hand. Men and boys followed in costumes of faded red paper-muslin with a black cord at the waist and no cap. Then three strong young men wearing the same costumes, each with a leather strap around the waist and a leather receptacle in which, by turns, they rested a heavy cross, four or five feet high, formed of thick branches of a tree. A master of ceremonies followed, who, with a long stick, kept the couples at equal and long distances from each other. A large crucifix with canopy of faded gold cloth over it was borne along, but not one of the throng of peasantry and citizens in the streets knelt to that; all the devotion of priests in their robes chanting psalms and of the people was reserved for a gigantic statue of the Madonna, which was *borne by four grave diggers* still attired in their black muslin costumes.

A blue silk mantle covered the crowned head, and fell down to the feet behind, and the pink silk dress was studded with silver stars. The image stood within a temple with four columns; twelve lighted candles were at its feet; a constellation of stars behind its head, and the Child in its arms. As it came in sight the peasant women threw their aprons or handkerchiefs over their heads and knelt in profound devotion. Last of all followed a crowd of women and children singing psalms in unison, all in praise of this Madonna, which had been on a visit of eight days to another church and was returning to its place in the cathedral. Similar scenes in other towns I must reserve for another letter. — *Sofia Bompiani, in N. Y. Observer.*

#### The Seething Nationalities.

In the course of his Friday evening talk, Nov. 20, Dr. Talmage said:

A New England paper of this morning in its editorial says: "Altogether it looks as though the blood Dr. Talmage saw on the European moon last summer was not due to any inflammation of the optic nerve." You see that my sanguinary anticipations are being realized. At last the European war opens. The clouds have been gathering for a year, but within the past week the lightning bolts have sped. As the clash between Forts Moultrie and Sumter plunged this American Continent into the strife which had for forty years been fomenting, so the battle between Servia and Bulgaria this week begins the slaughter European. Servia victorious in one battle and defeated in the next, and so the shuttle will swing to and fro, weaving the deep scarlet robe of continental suffering that shall wrap Turkey, and Russia, and Germany, and England, and France, and other nationalities in its horrid folds. They may hold as many conferences as they please, and may make new treaties and re-establish old ones, and the Lord Salisburys, and the Bismarcks, and the Russian and Turkish diplomatists, with unpronounceable names, may put their ingenuity together, but there is so much bad blood over there that nothing but the phlebotomy of the sword can let it out.

The war-dance of nations has begun, but he who attempts to foretell when it will close would be a rash prophet. What a pity it is that nearly 1,900 years after the song of peace and good-will was chanted about Bethlehem the world has nothing to prescribe for the settlement of international strife but such wholesale cut-throatery!

The fact that this Transatlantic Armageddon will rouse our American commerce and augment the tide of financial prosperity already setting in, and put hard times behind all classes of our population, cannot keep merciful and right-minded people from deploring a contest which is to fill Europe with the groan of hospitals and the piercing cry of widowhood and orphanage. No doubt Europe will want all the bayonets we can manufacture, and all our harvests, because they will have no time either to plow or sow or reap, and our factories that run only half time will run day and night, and all our unemployed people will be called into service, at large *wages*, and we shall have all the commercial prosperities that we had during our own civil war, without any of the carnage. Still it is at a sickening cost to others, and that is a fiendish spirit which would be gleeful at foreign desolations, though they resulted in the reconstruction of our national finance. It never pays for one Continent to deride another, because our own turn might come next.

Many of the European nations rejoiced at our internecine strife of 1861. We were for four years the butt of foreign aristocracies. They cried out in the words of Lord John Russell: "See the bubble-bursting nationality." They said, "Going to pieces as we prophesied; have stuck together longer than we expected. What a farce Republican and Democratic form of government!" Multitudes in Europe got rich on our misfortunes. The more we writhed under our calamities the better they liked it. But our government did not go to pieces, and it is stronger now than it was before the war.

Now, the turn of our Transatlantic neighbors has come, and they are going to be in an awful plight. But let us be more Christian toward them than they were toward us, and instead of exulting over their disaster, let us be *sympathetic and pray* for their speedy deliverance. The settlement of that quarrel is far beyond the capacity of human politics, and only the God of nations can guide or arrest it. Alas! that ever since Cain slew Abel the blood of contest has trickled down the cheek of the world!

All statistics fail to give any idea of the waste of life and treasure. When Napoleon marched up toward Moscow he burned every house for one hundred and fifty miles. The exorbitant and exhausting taxes of Great Britain and the United States are for the most part resultant from conflicts. When we complain about our taxes we charge the fault upon this administration or that administration, upon this line of policy, or that line of policy, but it is a simple fact that today we are paying for the shot, and the shell, and the ambulances, and exploded fortresses, and the broken bones, and the digging of the grave-trenches, and for four years of national martyrdom. Edmund Burke estimated that the nations of this world had expended $35,000,000,000 *in war*. But he did his alphering before our great American and European wars were plunged into. Carefal statistics estimate that thirty-five times the present population of the earth have fallen in battle, and yet the grave-trenches are not satisfied, and yet, by the jealousies of potentates and under the inspiration of Satan, the widest and most terrific war of the centuries seems this moment opening.

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#### THE WARNING VOICE.

Give them warning *from me*.—Ezek. iii: 17.

#### SIN'S FATAL FASCINATION.

When once a man has done a wrong thing it has an awful power of attracting him and making him to hunger to do it again. Every evil that I do may, indeed, for a moment create in me a revulsion of conscience, but stronger than that revulsion of conscience it exercises a fascination over me which it is hard to resist. It is a great deal easier to fool a man that has never done a wrong thing than to fool a man that has only done it once. If the wall of the dyke is sound it will keep the water out, but if there is the tiniest hole in it, it will all come in. So the evil that you do asserts its power over you, it has a terse, longing desire after you, and it gets you into its clutches.

Beware of the first evils, for as sure as you are living, the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and a shower becomes a deluge. The course of evil is ever wider and deeper, and more tumultuous. The little sins get in at the window and open the front door for the big housebreakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in the desolate city, "None of them shall want her mate. The wild beasts of the desert shall meet with the beasts of the islands." Every sin tells upon character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of sea-weed, so that the man once caught in its ooxy fingers is almost sure to drown.—*Dr. Alexander Maclaren.*

#### THE PERILOUS SALOON.

The *Christian Home*, an able monthly Journal published in the interest of Gospel temperance and, of the New York Christian Home for Intemperate Men, of which Rev. D. Stuart Dodge is president, says: "Dr. Holland said that 'the way not to have any more vessels is not to grow any more vessels.' How many a young man learned his first lesson of dishonesty, which finally led to a bold, criminal life, in a 'first-class' saloon—in one of those 'high-licensed' halls which is the primary school to the Bowery street dives? How many a once happy home has been made desolate by the saloons where drinks are 50 cents a glass? A hundred times more than by the saloon that 'high-license' men call 'glu-holus.' Ask a thousand mothers and wives in this city where their sons and husbands were taught their terrible lessons of cruelty and desertion, and the answer will be at the famous *cafe* of N—S. And yet there is a certain class, and by no means small in number, standing high in the scale of respectability and social position, with an A 1 mark opposite their names on the church records, who will sanction such dens of human destruction if the proprietors of the same will pay a license of $500. The legislature of the Empire State will be petitioned to endorse this measure. The Governor of this great commonwealth will be asked to give its approval. It will be placed on the statute of the State. Judges, attorneys, policemen, the young man who are preparing for a drunkard's grave, heart-broken wives and mothers, aged fathers and darling sisters will pass these halls of infamy and say to themselves, A church temperance society at least sanctioned these places and advocated these high licenses.' And the poor, tottering, confirmed drunkard will shuffle by, and as he looks at the gilded sign, the marble step, the delicate glasses, and the richly-dressed patrons moving in and out without shame or any compunction of conscience, this this poor outcast will move on and say to himself, I took my drinks there for many a day, and now I have been refused admittance; but never mind, I can get just as good rum at Mike C—'s as at this high-toned affair. Now Mike keeps a saloon on Water street, but as he pays as high a license as that Broadway den he ought most certainly to be classed with its famous proprietor, and he should have the same privileges."

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## Jewel Casket.

#### AT JESUS'S FEET.

"As many as touched him were made [illegible]."
—Mark. vi. 56.

At Jesus' feet I took my place;
I touched his garment's hem:
A helpless child in need of grace
My Lord will not condemn.

I have no hope but in his love:
His promise is my plea:
I give myself to him who strove
Even unto death for me.

I only ask that I may know
What he would have me do,
That my obedient life may show
The grace that lives me through.

I've nothing, Lord, to offer thee
But this weak heart of mine:
Oh, take it, Lord, and let it be
Thine own, forevermore thine.
—*Thomas McKellar.*

#### THE WORK OF FAITH.

This work, when it is genuine, unites the believer directly to Christ. No other connection is saving. There cannot be saving faith in Christ through a church, or a priest, or a moral life or an outward ordinance, or by descent from Christian parents, or by self-righteous works, or by any system of means. In order to the passage of electricity it is necessary that the wires be joined to each other. If they are tied with a string or linked with a chain of lead, or fastened each to a bit of wood, or united with any non-conducting substance between, the current will not flow from the jar further than the end of one wire. And so must faith take hold of Christ personally before it can receive the electric current which flows from him to renew and vitalize the soul.

Physicians are sometimes called upon to unite a finger that has been cut off or that hangs only by a shred of flesh. They bring the wounded parts close together, and bind them so that the union shall be most intimate, and the warmth and life of the body flows into the part which is thus connected, and healing processes go forward. If the wounded parts are covered with a plaster, or wound with rags, and then tied together, there would be no union. The severed portion would soon shrivel and decay; and so must the soul of the believer be united to Christ by a faith which cleaves to the Redeemer with nothing between, in order that Christ's blood may circulate through it. "We are members of his body, and of his flesh, and of his bones," says Paul, writing to the Ephesians, and it is the work of faith thus to unite us to the Savior.

This work of faith, the bond of everlasting union to God in Christ, is a precious thing for the redeemed to remember in their own experience.

"What blissful hours I once enjoyed,
How sweet their memory still!"

sings the Christian poet. Even when doubts and darkness have clouded his spiritual horizon, he remembers with gratitude the days of brightness, and the years of the right hand of the Lord, and there are many Christians who, when removed from Christian company, and in changed scenes, can refer with refreshment and delight to the work of faith which God has wrought in others for whom they have labored. It is a root of joy going down deep, and it will nourish Christian life in a very dry and thirsty time, for it draws water out of the deep wells of salvation.—*New York Observer.*

#### GOD IS LOVE.

This is the difference between substance and attribute. It is nowhere said or predicted of God that he is Justice; for God is more than Justice, life is just. That is to say something that is true of God; but it is not to say all that is true of God. So it is not said anywhere that he is Goodness, but that he is good. He is holy, but not Holiness. He is not Power, but power belongeth to him. None of the attributes of God fully describe him or set him forth to us. But this one word does. God is love. That tells the whole story of God. Love is the substance that lies back of all things that are true of God. This is the sublime-est combination of three words ever put together in any language, and makes revelation of the most gracious and glorious truths in the universe. With this definition the believer knows far more of God than the materialist does of matter. The scientist cannot tell you what matter is. He can tell you some things about matter. He can tell you that matter is something which has color, density, extension, and so forth; but he has not by this told you what matter is. Color is not matter. Density is not matter. Extension is not matter. These are but qualities. What matter is, or what is that unknown something which lies back of, and in which all these and other qualities inhere, is totally unknown to the wisest of men. But the believer can tell you what God is back of all its attributes. He is love, pure and simple. All his attributes are only so many different manifestations of his nature, or of love. Love is the sum of all the attributes. If you look out into the day, when the sun is at meridian, and one should ask you what is the color of light, you would answer, "Why, light is white." Or, more strictly speaking, it is colorless, or in the language of the Scriptures, there is no darkness in it all. So it seems to the natural eye, unaided by any mechanical appliance by which light is analyzed. But if I should give you a bit of three-cornered glass, of a prism, and bid you look at the sunlight through that simple instrument, you would exclaim: "Why, there are many colors in light. There is a red and blue and yellow; in fact, all the hues of the rainbow." Well, these colors are the attributes, so to speak, of light; but light itself is colorless.

It is even so with the love of God. As the love comes in contact with substances outside of itself, it takes on color, or is manifested in different attributes. In other words, the attributes of God are but colors proceeding from his love, when in action. But love itself is not an attribute, but rather the sum of all the attributes.—*Geo. F. Pentecost, in the Independent.*

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## News Items.

RANGOON, Nov. 30.—King Theebaw of Burmah, becoming alarmed at the approach of the British force, sent a messenger to Gen. Prendergast begging him to grant an armistice for the purpose of settling the difficulty. The British general demanded the surrender of the Burmese army and Mandalay. King Theebaw acceded to these terms, and the Ava forts and guns were turned over to the British. The British troops proceeded to Mandalay Nov. 28.

LONDON, Nov. 29.—An armistice between Servia and Bulgaria was concluded Saturday. The cessation of hostilities was brought about by the Austro-Hungarian Minister at Belgrade.

The London *Times* says Servia is willing to accept terms of peace without payment of an indemnity, but will refuse to give either money or territory.

BELGRADE, Nov. 30.—The third reserves have been called for service.

It is stated that England has approved the proposed increase of Servian territory, on condition that Servia agrees to the union of Bulgaria and Eastern Roumelia.

ST. PETERSBURG, Nov. 30.—The Russian papers are anxious about Balkan affairs, and consider Austria's actions as openly siding with Servia. The *Novoe Vremya* says: "We cannot reconcile the action of the Austrian Minister at Belgrade, with the unanimity of the several powers." The same paper says it fears the armistice will terminate when King Milan, by Austrian support is strong enough to continue the war.

LONDON, Nov. 30.—There has been desperate fighting at Pirot. The town was taken and retaken, remaining in the hands of the Bulgarians. Each side lost 3,000 men.

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## FREE WILL OFFERING.

The following sums have been received by us for the purpose of sending THE RESTITUTION to those unable to pay for it, or to some friend, as the giver may have directed. Persons sending for other parties will please state that it is intended to be placed on this list, or otherwise we conclude they are sending for some one else as a matter of convenience.

| | |
|---|---|
| M E Bartell | $ 2 00 |
| Joyce M Smith | 1 00 |
| Mrs F J Wilson | 1 00 |
| J A Grigg | 50 |
| Mrs J Lowry | 1 00 |
| Nancy Roberts | 1 00 |
| Mrs M J Mansfield | 1 00 |

# Selections.

The Called and the Chosen.—The substance of two Bible Readings delivered at Exeter Hall, London.

I will bring this reading to a close by calling your attention to a few passages of Scripture which illustrate, and to my mind, perfectly prove my position, viz., that the "chosen" are a class of pre-eminent Christians in distinction from the "called."

1. The high calling. In Phil. iii. 13, 14, Paul declares: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded." It is perfectly clear that the apostle was not striving after salvation. This he had. But there was something more than being saved. There was a "high calling,"—a pre-eminence in the Christian life and service to which special rich and free rewards were attached. Toward the mark for these prizes of the high calling this devoted man was bending every one of his spiritual powers. Moreover, he calls upon all his fellow Christians, who have a mind to step out of the common rank of the mere possessors of salvation, to enter with him in his race and struggle for the higher rank. Those winning the prize of the high calling are the same as "chosen ones." It is not our purpose to speak at any length upon the subject of the prizes and rewards of the Christian life. It is manifest, however, that God has chosen out of his free and electing love to set certain distinguished prizes before the spiritual eyes of his people and urge them by those incentives to press into the "high calling." "Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 10. Now this is something more than the gift of eternal life which comes to every believer. It is an added something to those who are especially faithful in their service and testimony for Jesus—the martyr's reward. I do not mean for those only who die, but for those who "count not their lives dear unto themselves" in comparison with faithfulness to Christ; the true and faithful witness and servants of our Lord. "Blessed is the man that endureth temptation; for when he is tried (proves himself to be choice), he shall receive the crown of life, which the Lord hath promised to them that love him."—Jas. i. 23. "Hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11. "There is laid up for me a crown of righteousness, which the Lord will give me at that day."—1 Tim. iv. 8. "And when the Chief Shepherd shall appear he will give thee a crown of glory that fadeth not away."—1 Peter v. 4. These are not crowns of lordship, but the *stephanos*, the laurel crowns given to the victors or to those worthy of special honor. The chosen ones shall wear such crowns in glory and cast them down at the feet of their Lord in the day of triumph. Rev. iv. 10. Let no man deceive you; unless you move up out of the ranks of the merely "called" into the ranks of the "chosen," it will not be yours to wear a crown of glory or to have one to cast at the feet of thy Lord in that day. It will be yours to see, and, without doubt, rejoice in the triumph and honors of the chosen, but not to share them otherwise. This truth is worthy your most serious consideration.

2. Concerning the danger of being a castaway. There is a passage of Scripture (1 Cor. ix. 24, 27, which has been the subject of much contention among commentators, and more among simpler Christians. It has bothered the advocates of the false doctrine of election and been a stronghold of the advocates of the equally false doctrine of apostasy, "falling from grace." Both Arminian and Calvinist have stumbled over it. But keeping in mind the difference between the called and the chosen, with a very simple attention to the context, the passage is not only luminous but full of magnificent stimulus to those who are striving for the high calling. Let me quote it in full: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly, so fight I, not as one that beateth the air; but I keep my body under and bring it into subjection, lest by any means, when I have preached to others, I myself should become a castaway." The passage, as I have said, has seemed to be a difficult one, simply because we have held the Calvinistic faith; for, according to the face of it, it appears to teach that the apostle was struggling with might and main for salvation, while at the same time he expresses the fear that it was possible after all that he might prove a castaway. But he is not talking about salvation, nor of the possibility of a true Christian becoming an outcast from God's face. It will be seen, if you look carefully at the whole matter, that he is speaking of "prizes," and not of salvation, as the object of so great an endeavor. He is not speaking to unconverted men, exhorting them to enter the race for salvation, but to Christians who have entered or ought to enter the race or contest for the prize. What the prize is we may be sure from a remembrance of his word to the Philippians, already considered. It is the "prize of the high calling of God." The fear of being a castaway is not the fear of being a lost soul at the end of the race, but the fear of being ruled out from receiving the prize by being so far behind, or by contending for it in some unlawful way. If we bear in mind that it is the prize of the "high calling" here spoken of, and not the prize of salvation, then the whole text becomes luminous and full of suggestion. It fits exactly into the teaching of the Savior as to the "choice ones," as in distinction from the merely called. You will notice that the apostle in the first part of the chapter is urging the Corinthians against a too large indulgence of what may be called Christian liberty, and cites his own practice of self-denial in things which are lawful to him, that he might win a reward, or something better and higher than the thing which he voluntarily gave up, notably, wages for preaching the gospel. He was willing to forego his lawful hire, that by preaching the gospel without charge he might the more surely win men. Then he cites the example of the athlete who voluntarily surrenders many of the delights of the appetite which are lawful in themselves, in order to keep his flesh down, so that he may the better run for the prize. First, he states a contrast. In an earthly race only one can win. "So run that ye may win." So do you run for the heavenly prize as the man runs who wins the earthly one. Imitate his self-denial, and put forth the same intense earnestness. If it is worth the while of an athlete contending for a laurel wreath to exercise temperance and self-denial, how much more is it worth the while of a Christian to keep his body—that is, the flesh, the carnal mind—under, in order that he may become an "elect" soul, one who has run and won the prize of the high calling. For himself he says he is determined to win the prize, and so he runs and so he fights. "Not as uncertainly," for he knows what his goal is and has clearly defined ideas and purposes with reference to it, and his motive is certain. "Not as one that beats the air," as though he were boxing with an imaginary opponent, but he strikes at his lower nature—the flesh that is in him. If a selfish desire come to the front. If carnal ease suggests itself, "he brings it into subjection," he bruises it—smites it down. "What I exhort you to do I am doing myself, for it would be a shame and a humiliation for me, at the end, to be exposed as one who was only running in pretence and not in fact, and be rejected from receiving the prize." Himself was a candidate for the "election," and urging others to seek the high calling, he set them an example and showed the way to "obtain." Alas, how few are thus setting their hearts on this heavenly prize—who are willing to forego things abstractly lawful for the sake of obtaining by voluntary choice an election to higher and better things which God holds out as prizes to those who have chosen his choice.

3. Concerning the necessity of making our election sure. In 2 Peter i. 10, the apostle exhorts his brethren to make their "calling and election sure." Now if election was a thing that God had eternally fixed as to each individual saved, it were the wildest folly for us or you to strive to make it sure, for in that case we have nothing to do with it. It would be, as Augustine says, to try to make our redemption sure, which only Christ can do and has done. But let us look at the suggestive passage. In verse four we are told of "the exceeding great and precious promises" through which we have escaped the corruptions which are in the world through lust." So far, so good. That is salvation away from gross and dominating sin; but this is not enough; there is more for the Christian than a mere escape from the world and its lusts and corruptions. There is a glory of heavenly character to be built up, and there is a splendor of spiritual activity and fruit-bearing to be developed; hence his exhortation: "And beside (this) giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Now notice: "For if these things be in you, and abound, they make you that ye shall neither be idle or unfruitful in the knowledge of the Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an inheritance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." It is impossible to read with any care this beautiful passage of Scripture without noting two things. First, that there are two distinct types of life brought before us. The Christian who stops on the threshold of salvation, and failing to go on to higher and better things, becomes blind to heavenly possessions and lives a mere saved worldling. The Christian who, not contented alone with making his calling (salvation) sure, presses forward to make sure of his election—that is, his pre-eminence in character, service, fruit-bearing. Such a one is promised success in three things on earth, viz: an unbuilded and fully rounded Christian development, a holy activity in service, and an abundant harvest of fruit; and in the world to come an "abundant entrance into the everlasting kingdom of Christ." Second, that here the two words with which we began our reading, viz: "called" and "chosen," are brought together again in such significant juxtaposition as to leave no doubt that they are used to define two types of life. It is not enough, says the apostle, to make your calling sure; you should press on and make your election sure, or become a "choice one" as well.

Abraham and Lot must have been in the mind of Peter, as being the types of the two manner of lives which he describes here. Lot was that type of a Christian who, forgetting that he was redeemed from the lusts of the world, got into Sodom and made for the things of this world. Blinded by the things that were near, he became, as it were, near-sighted as to heavenly things. He saw the well watered plain, and he chose it, pitching his tent toward Sodom, no doubt not meaning to go into Sodom; then he saw the social and political advantages of a residence in this city of the world, and he went in, accepted office at the hands of his new friends, and married his daughters to Sodomites. Alas, we know what his fate was. During his residence there, mixed up with the world as he was, he "vexed his righteous soul." And in the end, instead of having "an abundant entrance into the everlasting kingdom," he was only saved from Sodom as one "Pulled out of the fire." (Jude. 23.) He made his calling sure, through faith, and was a righteous man, but he lost his election through worldly ambition and love of gain. There are hosts of just such near-sighted Christians in the world. Alas, for them. On the other hand, Abraham saw clearly from the beginning that as the friend of God and heir of heaven he had nothing to do with the profits, spoils and advantages of Sodom. Therefore he refused to accept "even from a thread to a shoe latchet" from the kingdom of Sodom, lest it should be said that the king of Sodom had made "the friend of God rich." He had other riches and saw other possessions. A far-sighted man, who looked clean over the wall of Sodom, to that city "whose maker and builder is God," and "which hath foundations." He had his eye fixed on a better country, even an heavenly. An elect soul, who chose God's choice for him rather than the choice of the flesh for the world. Here surely, if any where, the matter is clearly brought out as, between "calling" and "election," and here we see the importance of making both calling and election sure. In the old theological order election stands as being fixed in the eternal decree, and calling follows as a matter of course in due time. In the scriptural order based on the pleading love of God toward all men, calling is at the threshold of the Christian life, while election is the goal aimed at.

4. As concerning receiving rewards and suffering loss.—The same general truth we have been trying to illustrate is beautifully and graphically set forth in the apostolic parable recorded in 1 Cor. iii. 11-15. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; so as by fire." Here we have: First—the foundation, Jesus Christ, upon which all alike build, and because they are on that foundation they shall be saved, (justified) no matter how they build. So far they are the "called." Second—we have two manners of buildings, one likened to a structure of gold, silver and precious stones; the other of wood, hay and stubble. Third—we have a trial or testing of every man's work, as if by fire. Fourth—we have the result of that trial both upon the building or life work of the Christian and upon the Christian himself. If the fire shall reveal the fact that a man's life work is as of gold, silver and precious stones, he shall receive a reward, wholly in addition to his salvation, which is secured by his being built on Christ. On the other hand, if a man's work under the searching test of fire (judgment) shall prove to have been of a worthless character—wood, hay, stubble—his work shall be burned up and he shall suffer loss (evidently the loss of reward which the other received) but "he himself shall be saved; yet so as by fire." Here is another allusion to the way in which Lot was pulled out of Sodom, suffering loss of everything except his own soul.

It is almost useless to suggest that the "wood, hay and stubble" type of Christian life prevails today. These are the "many who are called." They will be saved for the reason that they have made choice of salvation through Christ. They who build "gold, silver and precious stones," are the "elect" few, who, besides accepting salvation for themselves, have given themselves in whole-hearted consecration to God and are building "themselves up on their most holy faith," as well as building solidly for God in the work of the gospel, whether as preachers or private Christians, in their own place and according to their several talents and opportunities. It is a clear and beautiful picture of the two great classes of men and women who have been called to "work" in the Master's vineyard. It seems to me that no thoughtful Christian can fail to see the significance of the "called" and the "choice ones" in the light of these Biblical illustrations.

5. The Old Guard in the Armies of Heaven. There is one more picture which we cannot forbear pointing out to you. It is found in Rev. xvii. 14. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen and faithful." This is clearly a description of the last great battle between Antichrist and the saints, which is brought to a close by the final charge of our glorious King and his old guard of "called, chosen, and faithful ones." I do not think that the company who go out with the King of Glory are different orders, such as "the called," "the choice ones," and "the faithful," but that they are a chosen company who represent in themselves every element of Christianity; the men who are each one in himself, "called, chosen and faithful." Here then we have the Christian in his fullness set before us. They are saved by faith in Christ (the called), elect (by the choice of the high calling) and faithful. (In that they have not counted their lives dear to themselves, but have followed him whithersoever he led them.) It is worthy of note that in the Old Testament the "chosen ones" were usually those picked and pre-eminent soldiers in the armies of Israel. In the last book of the New Testament we find the "chosen ones" again in the army of the King of Glory. Once more I may be allowed to say that it seems to me that the Scriptures are clear in their teaching that the elect are the "choice ones," pre-eminent among the saved.

The Savior was asked on one occasion: "Lord, are there few that be saved?" To which our Lord gave no categorical answer, but made his questioner strive to enter in at the straight gate. But we have a categorical answer to the question as to whether there be few who "are chosen." Let it suggest the query to each one of us as to whether we are of that number. In answer to another question put by Peter to Christ: "Who then can be saved?" Matt. xix. 25, the Master again made no direct answer, but simply said that it was possible under God even for a rich man to be saved. Then answered Peter and said: "We have forsaken all and followed thee: what shall we have, therefore?" To which answer was made that no sacrifice made for Christ would go unrewarded. This answer quotable here upon the matter of election, rather than salvation, and it is significant that our Lord closed his answer and promise of exceeding great reward to reach as forth the world for him, with the very words with which he closed his declaration concerning the "laborers in the vineyard" in the parable from which we have started our inquiry concerning the "chosen ones." "But many that are first shall be last, and the last first." Indeed the parable of the householder follows immediately upon this answer and was given to illustrate his meaning. (Read Matt. xix. 26-29, in connection with the text, Matt. xx. 16.)

How few indeed are choice in the sense of our text. Who few have given themselves wholly to the business of "showing forth the virtue of him who hath called them out of darkness into his marvellous light." How few have forsaken houses and land and personal comfort and ease for his sake. How few have laid their wealth on the altar of consecration for Christ's sake and the gospel. How few have given themselves to the ministry of soul-winning, either as preachers or laymen. How few are really "seeking first the kingdom of God and his righteousness," leaving God to fulfill his word of promise to them to supply their need. How few are really going forth as the torch-bearers of heaven to lighten the darkness of this dark world, holding forth the word of life.

I have offered this study as a tentative effort to explain a doctrine which I honestly believe has been greatly misunderstood and used in its misinterpretation to the hurt of many souls. And also in the hope that, by a new study of it, many idle and unfruitful Christians may be aroused out of their sleep and be made to apprehend that their election is something for which they are responsible, and which if they ever attain unto must come to them in the line of consecrated service to Christ.

I leave the matter, dear friends, with you for your further study and consideration. I would not speak too confidently as to the correctness of my exegesis of the passage in question; but of this I am sure, that of the many who are called into the vineyard of the Lord, there are comparatively few who are "choice" in the widest and best sense of whole-hearted consecration to Christ in his work and glory.—*George F. Pentecost, D. D.*, in *Words and Weapons.*

# Letter Drawer.

## Extracts from Letters.

Bro. Thomas Churchill, of Toronto, Ont., gives us all encouragement to press on, by his cheerfulness in affliction, as the following from a late letter will show:

I feel very grateful for the continuation of THE RESTITUTION. I thank you very kindly for the letter you sent me last summer declining to take my name off the list. Please accept the enclosed $1.00, being all that I am able to send. I have not earned twenty dollars for the past twenty years. I have got a small donation and this is a part of it, which I think is the last I shall ever be able to send. I have not been able to come down from my room for six weeks, laid up with a congested lung, and do not know yet how it may end, but thank God I am feeling better now, the eighth week since I was first taken ill, although I am thankful that there is no distressing sickness upon me, except the distress of coughing, and no pain of any kind. I feel interested in the paper, being a subscriber to it since 1859, when it was named the *Gospel Banner*, in the hands of Brother B. Wilson.

Bro. Knos Cox, writing from Tollgate, Ind., under date of Nov. 5, 1885, says:

Dear brethren of the Old Faith, we see our time is about up for which we paid for our paper, THE RESTITUTION. We fully realize the closeness of the times in which we are living, and we also expect others are experiencing the same; especially those who are publishing a religious journal in these last days of Gentile times, which we are so often warned of through the columns of THE RESTITUTION, which has been a weekly visitor at our temporal home for two or three years, and this is the only way we have of hearing from the brethren of the Abrahamic faith, as there is no preacher of the Old Faith in this part of the country that we have any knowledge of. We should be pleased to be at the meeting of the brethren at Plymouth, on the 18th inst., but we don't see any chance at present, but hope the brethren may have a good meeting, and if any preaching brother should pass through here they will find a welcome stopping place at the temporal residence of Knos Cox and family, ten miles west of Indianapolis. We should love to have some one preach in this part of the country, but we could not promise any financial support, as we are only renters here, or that they could get a house to meet in, if the people knew what kind of doctrine they were to hear.

Sister Anna Craft, of Atchinson, Kan., renews her subscription and then adds:

I cannot do without the paper. It is all the preaching I get. I am glad to see THE RESTITUTION every week. It always has some good news to me, that of the dear Redeemer and his goodness and his good promises made to the few that are faithful; and many times I think if I do prove true to the dear Redeemer, it will be partly due to our good paper. How I wish I could help to send it to the poor, for I am one of them, and it does me so much good to read the letters from the dear brethren. My husband and myself are all I know of at this place. I often think I would like to have some good brother to come and preach for us and encourage us in trying to serve the Lord. May we all be found faithful is my prayer.

Bro. Geo. F. Fuller, now of Detroit, Mich., but formerly manager of a newspaper in New York City, says:

THE RESTITUTION is an excellent paper. I picked it up accidentally a year or two ago, and was so much struck by its harmony with my own religious views, that I become a subscriber, and shall continue to be, so long as it is edited with such wise and Christian discrimination. The selections are admirable, and I have not noticed an editorial expression to which I could take exception; or, indeed, that I could not commend. If there are any other subscribers to THE RESTITUTION in Detroit, and I could know their names I would strive to become acquainted with them, for I am isolated from the so-called orthodox societies on account of my belief in the near coming of Christ, unconsciousness of the dead, and the attainment of immortality through Christ alone. Brother Chaplin has endeared himself to me very much through the mediumship of his paper, and I invoke the blessing of God upon him and his valuable labors.

Bro. L. V. Nevil, of Kentucky, says:

Find enclosed subscription for six months. Should I live till that time I hope to send again. THE RESTITUTION assists me much in the study of the prophets, also giving a general knowledge of what is going on in the religious world. I intend to take it as long as I can find means to pay for it.

Bro. W. Somerville of Canada, in a letter lately received says:

I beg to add that THE RESTITUTION has become a necessity; many of its selections are admirable. Its teachings (the writer thinks) having still more sound, and that it may long continue to give forth no uncertain sound, is our hope; for if the trumpet gives an uncertain sound who "shall prepare himself for the battle."

Bro. G. W. Smith, of Kansas, is still strong in the faith once delivered to the saints, as the following will testify:

I drop a few lines to say that we are still firm in the faith of the gospel of the kingdom, and trying to let our light shine that others may not have aught to say against our character, either as a citizen or a Christian. As opportunity offers we try to sow the seeds of truth. We like our much-loved paper, THE RESTITUTION. We read it with much eagerness and profit, though we do not agree with all the written of the different articles. Now Brother Editor, may God grant that you may long be spared to spread the truth to many benighted minds in our vicinity.

Bro. M. Stump, of Kansas, renews his subscription and says:

THE RESTITUTION is better than all the sermons I have heard in Kansas. We have nothing but Orthodox here, and would be very thankful if some able preacher of the Old Faith could call and give us a few discourses. I have not heard from Elder Bloland Corbaley for some time. Is he living yet?

Sister S. Sims of Peoria, Ill., sends pay for one year, and tells of her faith and of the goodness of the Lord, as follows:

Many thanks to you for continuing your valuable paper to us, for it is a welcome visitor, as we are alone here. I promised the Lord if the way was opened for me to earn some money I would do so and send to you, for we knew you needed it, so I got it last night. Blessed are those that trust in the Lord. We have had losses and sickness in the last year, so that we have little left of this world's goods. I have had a cancer on my face for two years, and just got it cured this summer. I thank and praise the Lord Lord through all my afflictions; may they only work out a greater salvation in the world to come.

Bro. T. E. Nichols, of New Jersey, has a few good words for us as follows:

I like THE RESTITUTION very much. I think it sets forth the doctrines of the Scriptures in a clear light, as far as my judgment goes. May the Lord bless your labors and qualify you for all the duties of your office; and may you be faithful therein, that you may win a crown of glory that fadeth not away. We have had Bro. H. V. Reed to speak for us a few times. He was liked very much, as he sets forth the truth in a forcible manner.

Sister Mary A. Ross, of Wisconsin, writes:

I thank you very much for your love and kindness in sending me the much prized paper, THE RESTITUTION, so long without pay. Since you have had a line from me my health has been very poor, but has now so improved so that I am writing you a few lines. I cannot send you any money, but hope to send a little next month. I cannot tell what a help and comfort the paper has been, as it is the only way I can hear from those of gospel faith. Bear with me a little longer, and don't take my name from your list.

Max O'Rell says that London contains more Roman Catholics than Rome, more Jews than the whole of Palestine, more Irish than Dublin, more Scotchmen than Edinburgh, more Welshmen than Cardiff, and more country folks than the counties of Devon, Durham and Warwickshire put together. It has a birth in every five minutes; has seven accidents every day in its 8,000 miles of streets; has an average of 40 miles of streets opened and 16,000 new houses every year. In 1883 there were added 22,110 new houses to the aggregate of dwellings which is called the metropolis, thus forming 368 new streets and one new square, covering a distance of 66 miles and 84 yards.

## MARRIED.

ROSS—THOMSON.—At the residence of the bride's parents, in Rensselaer, Ind., Nov. 28, 1885, Mr. Frank Ross of Glendale, Montana, and Ora Thompson, youngest d... Bro. Alfred Thompson. ... was solemnized by the ...

McCOMMON—... residence of the bride ... Fulton Co., Ind., Nov. ... Esquire Barker, David Mc... Nancy E. Wheasley.

## SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 to cash we will present tracts worth 50 cents for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

## REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

A. R. UNDERWOOD, Agent.

SCIENTIFIC AMERICAN

PATENTS

# Poetry.

## LIFE.

Life hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The Summer toil, when nature's frown
Looks ugly on our tears.

Life hath its faithless days;
The golden promise of the morn,
That seemed for light and gladness born,
Meant only scornful wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon must set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasselled corn and purple-weighted vine:
Its gathered sheaves of grain, the blessed sign
Of plenteous ripening bread and pure rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled:
Its glad fruition, its best answered prayer,
Its sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth its rare
Grand speech by joy distilled.

# Communications.

MILLWOOD, Ind.

*To the Brethren Scattered abroad in Indiana:*

Dearly Beloved, since our late meeting in Argos, I have been having some serious thoughts with regard to our progress, or rather, non-progress in the work of evangelization. I have often asked myself the question, What are we doing, as a people? or what have we done for the last ten or fifteen years towards enlightening the unenlightened? How many new churches have we raised up in the State of Indiana within that period of time? True, we have many good meetings and joyful seasons within that time; with some few additions to some of the old established churches; but we have done very little in the spread of the gospel, and enlightening the ignorant. Nor can we, under the present system of operations, reasonably expect to accomplish anything in that direction. Indeed we have no system of operation at all in Indiana. But if we ever expect to accomplish anything in that direction we will have to fix on some system of finance; for without this we can do nothing. There must be unison of action in order to insure success; and to secure this end we must have means, which only can be ...d by a rigid system of finance. ... told there have been several ... in that direction, and only ... failures. ... of that? Is that ... good, business-like ... financial system should ... in a success? I answer, ... should be remembered that we have never had any system of operation in Indiana with regard to evangelising, and hence our failures are not to be wondered at. I have never known the subscription system to work well in church matters yet, while I have seen it tried quite a number of times.

But I am asked, What plan, then, would you adopt? I answer; first, the Lord wants free-will offerings. He loves a cheerful giver. Whatever any one purposes in his heart to give, according as the Lord has prospered him, that let him give with a willing mind: and God will bless the deed, and good will be the result. But one person alone can do but little in the matter of evangelization; hence the necessity of co-operation in this work. And this at once introduces the startling point, namely, proper church organization. "But," says one, "The Bible says nothing about church organization; and I never want to join myself to any human organization."

Of this class we find some of our ablest speakers to be; who are really going about demolishing all the churches over which they have any influence; and thus instill their idea of non-organization into the minds of the people. And that simply, I presume, for the reason that they, themselves, are not willing to become responsible to any church organization for their conduct. And so they start out away from home to preach where they are not known; because they cannot get a hearing where they are known. And yet these are generally the first to complain, and complain the hardest of their congregations for not getting a better support from their hearers. Oh, consistency, thou art indeed a rare jewel!

So, without any further discussion of this matter, I will proceed to give a few suggestions on church organization. For, although church organizing is not spoken of, directly, in the Bible, yet we do have individual churches, in different localities, addressed, and spoken of in numerous places, and on various occasions, in the New Testament. For which see the following references: Acts xiii. 1; ix. 31; xiv. 23; xv. 3, 4, 22, 41; xvi. 5; xviii. 22; xx. 17; Rom. xvi. 4, 5; 1 Cor. i. 2; iv. 17; vii. 17; xiv. 23; xvi. 1, 19. Phil. iv. 15. Col. iv. 15, 16; Philemon 2; 1 Pet. v. 13. Rev. i. 4, 11; ii. 1, 12, 18; iii. 1, 7, 14.

With such an array of testimonies as the above, (which is but a tithe of what might be adduced), in favor of local churches, I ask, who can, with a clear conscience, say aught against it. I would then suggest that where there are three or more believers in any locality, conveniently enough located to meet together occasionally, let them not long remain in an unorganized state, but let them organize at once, appoint one of their number to be their elder, or overseer, then let them meet regularly, read the Scriptures, talk over the things pertaining to the Kingdom of God and the name of Jesus the Christ, admonish each other, sing and pray, and celebrate the communion on each first day of the week.

Thus making use of the means of grace, they will surely be blessed with grace sufficient to carry them through unto victory. And they will grow in grace and in the knowledge of the truth, and their neighbors will take notice of them and join their meetings, and love to participate with them in their enjoyments. And so the church will soon make increase of the body to the edifying of itself in love, as Paul writes to the Church at Ephesus. Eph. iv. 16.

But in order to perfect success, the church must also have a treasury for each member to cast in his or her mite at each meeting, as the Lord may have prospered them through the week. 1 Cor. xvi. 2. Thus the Church will always have the means at hand to defray her home expenses, and have a supply of Bibles and hymn books for the use of the Sunday School, or the Bible class; as well as occasionally send out an evangelist to labor in new fields.

But to carry out this plan more effectually it will be necessary to organize a district, or state conference, in which all the local churches in such territory can be represented by delegates, with a full report of their local labors, at least once a year, and in which conference all the churches may unite their efforts in the work of evangelization.

And now dear brethren, as I may never be permitted to meet with you again in the attitude of a conference, I shall be very happy to hear that you have taken the necessary steps to bring about that most desirable end. If you can do no more at the Plymouth conference, I would suggest that you, at least, appoint a committee to draw up a constitution and by-laws for the organization of such conference.

There need not be any creed, or confession of faith attached to such constitution, and certainly, there can be no reasonable objections brought to bear against such an organization; and in anticipation of the great amount of good which may be accomplished by such an organization, it is hoped that you will not fail to give it your candid and most sincere consideration.

Your humble and unworthy brother, in behalf of the spread and furtherance of the glorious truths of the gospel.

JOSEPH MESSIMORE.

NEW PALESTINE, Ind.

*Editor Restitution:*

I left home Oct. 29, and returned Nov. 10. I came home almost sick with a very bad cold. I started from home as stated above, stepped on board the train and landed at Greenup, Ill., the same day. Met Bro. J. D. Rawlings waiting with a team to convey me to the place of meeting, which was nine miles from Greenup. We found a very nice house, owned by the Christian order, they call themselves "Campbellites." I spoke to them seven times with good attention, in fact, the least opposition I have met with any where. I would have spoken to them three times more but we were prevented on the account of rain. I promised to return again soon. Several of the men expressed themselves by saying they had been taught to believe the Bible as it was written, and that the old Bible was all fulfilled. When I hear about the old Bible being fulfilled it reminds me of the Prophet Isaiah, lx. 2. "For behold, darkness shall cover the earth, and gross darkness the people." From the above place I visited the little band of seven believers south of Greenup, Ill. Preached to them seven times with good attendance. Three were added to their number by being baptized in the name of the Lord Jesus. May they walk worthy of that crown of Life that is promised at the appearing of the Lord Jesus, is my prayer.

Bid them farewell and started for Martinsville, arriving there all safe. Met Bro. Sweet and Garver, went to Bro. Sweets for supper, spoke three times in a Union House, built by the neighborhood, held a discussion of four hours with a so-called Christian preacher, but the language he used rather made me doubt there being very much of the spirit of Christ with him. The proposition was, Does the King James translation of the Holy Scriptures teach the total destruction of the earth, he affirming.

What absurd positions the sects will take to carry out their false notions of the future glory of the world. When Jesus comes he will not raise up this goodly land of promise, but the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, Isaiah xxxv. 1, and the inhabitants shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity. Isaiah xxxiii. 24. The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced, and are inhabited. Ezek. xxxvi. 34, 35. For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. Here we have a plain prophecy concerning a new creation of both heavens and earth. But did God mean that he was going to burn up the present heavens and earth, and replace them by creating new ones, not at all. Let us read on. Referring to this new creation, he adds: But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. Isaiah lxv. 17, 19. Let us examine the balance of this chapter and we will learn that when the new heavens and earth are created, Jerusalem will be there. Yes, says one, but this Jerusalem is that which shall descend from God out of heaven. Not so, unless you can show that the voice of weeping and the voice of crying have been heard there. No, it is the ancient city whose history is stamped on nearly every page of the Bible, that city which has witnessed the stoning of the Prophets and the killing of those that were sent unto her. That city which shall say, blessed is he that cometh in the name of the Lord, when the Lord Jesus shall come to Zion and rebuild the tabernacle of David which is fallen down, and I will build again the ruins thereof. Acts xv. 16. We conclude then that the city will not be melted by fire, but still exist in the new earth. The entire testimony of the Scriptures is, that the earth, in place of being burned is reserved as the future territory of the everlasting kingdom of God.

There is not a promise in all God's Book of any inheritance or reward for the saints of God in the future except upon this earth, consequently the theory that teaches the destruction of the earth must be false or else the promised reward will never be realized. God's covenant with Abraham, Gen. xvii. 7, 8, compels him to preserve the land of Canaan, (intact, untouched, especially by any thing that harms, uninjured, undefiled, left complete. Webster) as the future everlasting possession of the worthy patriarch. It will not do to give him other land. That would be an evasion of the promise. It must be the land he saw and walked on. Therefore that land will not be burned up. How unscriptural the theory that says God is going to totally destroy this earth.

The Savior says, blessed are the meek for they shall inherit the earth. Matt. v. 5. See also Psalm xxxvii. And, now, Bro. Chaplin, I am truly glad to learn that the Executive Board, sanctio the Editorial management of THE RESTITUTION until the Lord comes, is my prayer. Your Brother waiting for the Kingdom.

S. T. HOOK.

WALLACETOWN, Ont, Nov. 7, '85.

*Editor Restitution:*

Please insert the following, for we are certain the party spoken of stole our horse and carriage last August. Perhaps some parties in the South Eastern states and Ohio are acquainted with him to their sorrow, and he may now be in Michigan imposing on people. He has been up for the same offence before in the eastern part of Ontario.

Beware of a man named John Oliver. Has "J. O." tattooed on one arm, and an "O. K." on hand or arm. He is a dark, heavy-jawed man, with prominent chin, Roman or hooked nose, light eyes with vacant stare; about six feet high and looks like an Indian, has dark hair and mustache. Any person knowing his whereabouts communicate with

C. M. LENT,
Wallacetown, Ont.

# Selections.

## The Volcanoes at Work Again.

The Malay Archipelago has again been the scene this year of great volcanic eruptions. It is in this Malayan sea, thickly strewn with the most beautiful of islands, that the volcanic forces of the world have displayed their greatest energy. We have in our own country, in northern California, Oregon, and Washington Territory, a display of volcanic phenomena that is believed to be the most prodigious in the world. The subterranean forces, however, that covered our Western coast regions with immense outpourings of volcanic matter, long ago ceased to find vent on our shores, but are still in active operation throughout the middle Pacific, and especially among the lovely islands of the Malay Archipelago.

In books of travel describing the semi-circular chain of islands where these active volcanoes are found, it is often recorded that a few weeks or months after the writers visited one little place or another it was destroyed by a volcanic outburst, or levelled to the ground by an earthquake. We hear comparatively little of most of these frequently recurring phenomena. Seldom a year passes, however, that the tragedy of Pompeii is not re-enacted in some of these islands; and several times in this century awful outbursts of volcanic fury have occurred like that which about forty years ago overwhelmed an islet south of Java, strewing ashes over land that was 200 miles away from the flaming fountain which shot its torrent of lava, mud, and smoke thousands of feet in the air.

M. Braun and M. Korthals, who were commissioned this year to make a scientific examination of the volcano of Krakatau, and to inquire into the effects of its frightful eruption twenty-seven months ago, say that although the early reports of the disaster were much exaggerated, the reality was sufficiently terrible. Forty thousand residents of Java lost their lives. They were buried under a rain of mud, burned by the hail of cinders, or engulfed under the mountainous waves that accompanied the stupendous outburst.

This year's eruptions in Java have included the chief heights in the chain of volcanoes that extend throughout the island. The outburst at Mount Smeru, in eastern Java, last May, killed more than 500 people, destroyed a wide belt of coffee plantations, and filled deep chasms with lava. More recently the increasing activity of the Merabi volcano, in central Java, has occasioned great anxiety throughout the island. Still later reports from Krakatau announce that new disturbances have become frequent, especially at the old crater, through which issued the torrent of fire that wrought the great catastrophe of 1883.

The despatches from San Francisco announce the arrival on last Thursday afternoon of earthquake waves as large as those observed there after the last great upheaval in Java. It is evident, therefore, that some very recent display of subterranean energy has occurred in this great region of volcanic outbursts and earthquakes.—*N. Y. Sun.*

## To Whom it may Concern.

After Jan. 1, 1886, our address will be Box 40, Fairbank, Buchanan Co., Iowa. P. W. HOAGH.

## The Sea Captain's Story.

"I had a little vessel on the coast. She had four men besides myself. I had my wife and two children on board; the night was stormy, and my brother was to stand watch that night. The seamen prevailed on him to take 'one glass' to help him perform his duties; but being unaccustomed to liquor, he fell asleep, and in the night I awoke to find my vessel a wreck. I took my wife and one of the little ones in my arms and she took the other, and for hours we battled with the cold waves. After hours of suffering, the waves swept my little one from my embrace; then, after more hours of suffering, the waves swept the little one from my wife's arms, and our two little dears were lost to us forever. After more battling with the storm and waves, behold she was cold in death. I made my way to shore, and here I am—my wife, my children, and all my earthly possessions lost—for 'one glass' of rum."—*Anvil.*

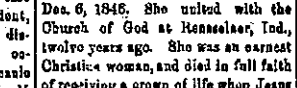


MCDONALD.—At Petaluma, Cal., Sept. 10, 1885, Ralph McDonald, son of Bro. and Sister McDonald of Kemptville, Ont., aged 26 years.

Bro. Ralph was born into this world with an honest principle and amiable disposition, more like a man when a boy, than some are at 50; industrious, prudent, and economical during his youthful days, and on to the day of his death these characteristics were brilliantly displayed, but he was not a tyler. Strictly temperate in all his habits, a pattern for young men who are growing up at the present day.

Bro. Ralph was immersed by the writer into the name of Jesus Christ for the remission of sins, about eight years ago; and from that time to the day of his death he was an ornament to the Church of God.

Five years ago he left his father's for California to secure means, by honest industry, to purchase him a comfortable home, a farm, in Canada. And with the blessing of God upon his own industry, the object was about completed, the farm was bought, and a heavy payment made; and he was expecting to return home in course of a year or two. But death claimed him as victim! "O, how long shall death the tyrant reign?" In his death love... parents have been bereaved of an obedient son, brothers and sisters of a loving brother, the Church of God of a jewel, the world of an honest man, and the writer of a true friend. But he sleeps in the plan of human redemption, therefore his resurrection is sure.

RALPH V. LYON.

WEBSTER.—At her home in Michigan, Nov. 13, 1885, Catherine Webster.

Sister Webster's maiden name was Reeve, she being a sister of Sister Halstead deceased, and Samuel Reeve, with whom the readers of THE RESTITUTION are acquainted through his writings. Sister Webster was born Dec. 6, 1846. She united with the Church of God at Rensselaer, Ind., twelve years ago. She was an earnest Christian woman, and died in full faith of receiving a crown of life when Jesus comes. She sleeps in peace and her life is hid with Christ in God. She was united in marriage with William A. Webster, Feb. 21, 1881. Her husband and a daughter four years old survive her. Her mother and two brothers reside at Rensselaer and at their request the remains were brought here for interment. Words of comfort were spoken by the writer from the text, "Blessed are the dead who die in the Lord." Rev. xiv. 13.]

R. S. DWIGGINS.

## FORTY BOYS.

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The Church of God, meets regularly for worship and public instruction, in the things pertaining to the "Kingdom of God, and Name of Jesus Christ," at American Hall, 176 Grand St., Brooklyn, E. D., New York, at 10:30 a. m., for conference, "breaking of bread and prayers" and 7:30 p. m. to "preach the word."

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| | Depart |
|---|---|
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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXIV. PLYMOUTH, INDIANA, DECEMBER 9, 1885. NO. 46.

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## Communications.

### "THE SONSHIP," ITS HEIGHT AND DEPTH, AND SIMPLICITY.

"Abraham, the father of all who believe"—has no superior on the plane of natural descent, yet Abraham was met and blessed by Melchizedek—the Priest King! "The less was blessed of the better," Heb. vii. 16. Hence no one by mere natural descent can be above Abraham. However, "Jesus from above—is above all." John i. 31. He is the one personal seed of promise. Gal. iii. 16.

David was exalted and crowned and taken into special covenant relation to God's purpose by Israel—his chosen nation—to constitute "the example and shadow of Heavenly things," Heb. viii. 5.

Yet David, the head of the royal house of Israel, in spirit speaks of his promised Son according to the flesh as his Lord! Psa. cx. 1; Matt. xxii. 42, 45. However neither Solomon, nor any one of his honored royal race,—as natural descendant—could claim that distinction, "a greater than Solomon" was announced.

The Davidic and apostolic Revelation (Psa. lxxxix. and Acts ii. 22, 30; Gal. iv. 4, 21, 31; Heb. x. 12-37) taken together renders the subject plain.

Abraham's royal priest (Heb. v. to viii. is David's Lord; and David's Lord is to attain a still loftier and more extended sphere than has been assigned to either of these worthies! He is "The second Man—The Lord from heaven"! 1 Cor. xv. 45, 47. Thus we have David's Lord, Abraham's "better," and "the second man"—all in Jesus the Christ—Sovereign of the world to come!

Please observe, that the more natural descendant, of Adam, Abraham and David, are each and all of the "Earth earthy"—all subject to death; and therefore no one of them, as such, can escape the common "law of sin and death." Hence each one must be "born again—begotten by the gospel—and have part in the resurrection of the just—or perish!" John i. 12, 13; iii. 3, 16. Therefore, Jesus himself could not have filled the royal prerogatives assigned him—if made after the law of a carnal commandment! There must of necessity be as much more distinction between his birth and that of a believer's begetting to the living hope—of sonship"—as there is in the official sphere to which they are severally called of God. 1 Cor. xii. 12; Eph. iv. 8, 18; Rev. v. 10; xx. 6, 8.

The heir of a prince or peasant does not inherit honors or goods beyond the limits of his paternal possessions.

"The called in Christ" are constituted "sons and daughters" in Christ in order that they may "inherit the kingdom—and be princes in all the earth!"

How much more than must "the son of God" fill the conditions of his divine sonship—The first born among his many brethren!

Please note, "Adam was altogether of God, by creation (and with Eve, the inheritor of earth), Abraham's "better" or superior who pronounced God's blessing on him; and David's promised Son (and yet his Lord) were all of God!

Now, "what saith the Scriptures" "The seed of the woman shall" bruise the serpent's head."

"When the fullness of the time was come God sent forth his Son (not Joseph's) made of a woman—made not after the law of a carnal commandment, but after the power of an endless life—who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens!" Heb. vii. 16, 26.

Here the issue rests. The terms that set forth the sonship of Jesus, distinguish his birth from "the law of a carnal" order; and make it "separate from sinners!" Thus all these facts confirm "the record God has given of his Son!" John v. 10, 12; Matt. i. Mark i. Luke i. John i. It is affirmed 77 times, John xiv., by the terms Father, Son, etc.

These are the facts touching the [illegible] and sonship of Jesus, the Christ; [illegible] some assume that here is one thing hard for the Lord!"—that he was [illegible] "after the law" of ordinary human life; and that they do well to assail his "record" as "the Son of God!" But what will they do, by joining the Jews who crucified him because of his claim to be "the Son of God," John x. 32, 36; Mark xiv. 61, 62; Matt. xvi. 63, 66.

Surely these men have nothing to gain by their misbelief, and the dreadful doom of those Jews, should admonish them, 1 Cor. x. 11; Luke xix. 41, 44.

"Jesus came to his own—as many as received him, to them gave he power to become the sons of God—who were born not of blood, nor of the will of the flesh, but of God." John i. 11, 13.

This one text should suffice to determine the truth of Jesus' miraculous birth and sonship. Observe! it contains a triple-triune-declaration, that natural descent even from David, or Abraham, does not avail to secure divine sonship. Therefore, it did not, could not, avail to secure the transcendent sonship of David's Lord! The doctrine of Jesus' divine begettal is as absolute as that of the Christian's renewing, being born again, of incorruptible seed the word of God! It belongs to "the regeneration." Matt. xix. 28. The flesh profiteth nothing. The old man, Joseph etc., is put off! Hence, Jesus must be "the only begotten of the Father, full of grace and truth."

It is on this line that the many sons—being brought to glory—are begotten again to a lively hope; that they also may partake of the divine nature, be joint heirs and reign with him.

These primary Scriptures disclose the daring departure of the Josephite from the first principles of all truth! He will hold God (whom he brings with his first begotten into the world, for the angels to worship) to adhere to Joseph's natural son, "the old man" nature in the line of "carnal commandment" for the Jewish priesthood and princes; and so not "separate from sinners." Thus he assumes that God has "set forth" Joseph's son as his own, and under false pretenses, has imposed so far on human credulity!

We read of "a deceived heart (that) hath turned him aside, Isa. xliv. 20, when they know God they glorified not as God."

But let him own that "The gospel is of God; that the first promise, Gen. iii. 15; and the terms of the first record of Jesus' birth, Gal. iv. 4; involved miracle—that the entire intermediate history of Abrahamic promise, was unfolded by unnumbered miracles—and that Jesus' coming was inaugurated by "signs and wonders and gifts of the Holy Ghost." Acts ii. 22. Then he may see that "the angel message, to Mary, the angel anthem, the prophetic spirit to Zacharias, Simeon and John the Baptist, the Divine life of Christ, his wondrous death, and his more wondrous resurrection, ascension and dispensation of grace, all are of God! all in character and on the upper grade of "the Regeneis—all things new!" Matt. xix. 28; Rev. xxi. 1, 5. Explanations to unbelief are waived; as the wildest delusion of anti-Christ may lurk in the idolatry of self; when "I don't believe" overrides both reason and revelation to the contrary!

God's presence and purpose in Christ take precedence of all questions touching the filling up of "the record that God has given of his Son."

Lovingly for truth.

J. B. COOK.

### More Faulty Terminology and what it Leads up to; Can a Stream Rise Higher than its Source?

How familiar we all are with the supposed Scriptural illustration of the Christian race as given in the first of Heb. xii., where the preacher tells us, and we might naturally infer from the reading in the C. V. and the R. V., that our course is compared to the runner in the Roman Hippodrome, or in the arena of the old Olympic or Pythian games, the encompassing semi-circular banks of seats as they rise one above the other in the background, occupied by an eagerly interested and sympathetic gazing multitude or "cloud of witnesses," saints and martyrs gone before us to glory, who have already run their race successfully and been crowned with the unanthino meed of immortality. Now there could not perhaps be a better passage selected in the whole range of Scriptural mistranslation than this to illustrate the danger of a wrong terminology. The word translated "witnesses" here, and allowed to stand in the R. V. as it has so long in the C. V. unchallenged even by the scholarship of the clergy, is our word for "martyr." We have merely Anglicised the Greek word *martus*. This word in the Greek means "one who testifies" by word or act or both, or a "witness" in the sense of one who gives testimony, not in the sense of one who sees something. Unfortunately for the unlearned we in English use the word "witness" though, in the two distinct senses of giving testimony and seeing or looking at something. This fact should have put the translators and revisers on their guard against such an ambiguous and misleading translation; and the error is only explainable on the ground of their being utterly misled themselves and blinded by the fundamental false teaching of a "phantastic" theology. According to their phantastic hypothesis of heaven, earth is the Christian athletic's amphitheatre, heaven the spectacular auditorium from which God, angels and the redeemed saints "gone to glory" look down with thrilling interest upon those of their brethren who are still running the race for victory and the crown. Time, the allotted period of the dramatic spectacle, the close of such individual struggle the signal for the award or condemnation.

The dangerous fascination of this sort of teaching lies in the fact that Satan has mixed, and adroitly too, so much of truth with so much of error. But see how the first little trifling (you may think) variation from the truth, or a culpable indulgence in ambiguity, which in its practical result amounts to the same thing, leads to other tampering with the text and the plain meaning of the author. Let me retranslate the passage and the last two verses of the preceding chapter, which give the argument leading up to this conclusion introduced by "therefore."

HEBREWS XI. 39, 40.

39. And these all having been attested through their faith, did not realize (receive C. V. and R. V.) the promise,

40. God having looked forward ("provided" C. V. and R. V.) to something more efficient ("better" C. V. and R. V.) for us, that they might not be perfected (i. e. receive their spiritual bodies and be made holy) without ("apart from") us.

HEBREWS XII.

1. Therefore, we also have so great a cloud of testifiers (or martyrs) lying around (*keimenon*) us, let us lay aside every hinderance (weight C. V. and R. V.) and the sin that most easily besets us, (so easily C. V. and R. V.) and with patient endurance (patience C. V. and R. V.) run the contest (*agona* any contest for the mastery, but rendered "race" C. and R. V.) lying before us, (set before C. and R. V.)

2. Looking away unto Jesus, the leader (author C. and R. V.) and perfecter (the one who gives a perfect example of faith, also having a Levitical typical, deeper significance, under which type the high priest was a returning or chief initiator into the "mysteries" of God) of our faith, who for the joy that lay before him (that was set C. and R. V.) patiently endured (same word as in first verse) shame, and having despised shame, hath sat down at the right hand of the throne of God.

Now let us return and see what the argument of the 11th chapter is which is summed up in the last verse of the chapter. The first verse of this chapter opens with a definition of faith as a fundamental principle of all Christian character. Then the statement is made that in this "hypostasis" or real state of mind and heart, "the elders" "received testimony," or were attested, or were legally assured by God while yet alive that they were acceptable and satisfactory to him. This statement backed up by "a full call" of the more notable recorded instances, with the personal history of each and all, of which the reader is presumed to be thoroughly familiar. Moreover some of the more striking personal experiences attending God's attestation of these heroic martyrs, given by way of illustration, and finally the conclusion, above referred to, drawn, namely that these, though all attested, had not realized (another legal term) the promise. Why? Because they were dead. They had all died in the hope of a resurrection, "the first-fruits" of which was "the Christ." This is clearly brought out in the 35th verse of this chapter. Now turn to 1 Cor. xv. and read the order and time of this resurrection here spoken of, 23d verse, Christ a first-fruits; thereafter those who are Christ's at his coming; and thereafter the rest (or the complement, or the complete number.) The only question here in this passage as to the when is, whether "his coming" refers to his first or second coming, and this question is definitely settled by the use of the same phrase elsewhere, and the general teaching of the Scriptures. For instance Christ's own words on this subject as given by Matt. xvii. 20, and the context.

According to the argument thus far, these attested "martyrs" (or witnesses) are dead and have not "realized" under their covenant with God. Moreover, next in order, a good and sufficient reason is given us why this is so, and why they have not; namely, because God looked forward in his beneficence to something more efficient for us (all?) than this partial perfection could, from the very nature of his plan and purpose bring.

We have now reached the "therefore" drawn from this general argument and conclusion. Will it do now to make these "dead" "attested" "martyrs"—living, gazing, interested spectators of the church militant on earth? I think not, and to the extent of my ability I would humbly, but zealously and most earnestly protest against this apostate teaching.

What then is this "eternal life" that we are exhorted to strive after but "life from the dead." "Buried with him (the Christ) we rise to walk in newness of life." Renewed first by "the renewing of our minds," and finally by the renewing of our bodies. But remember the exhortation and significant teaching of the parable of "the wine and the wineskins." When God "renews" there is no "patchwork" about it. He never talks about making over our old souls. "Whoever is in Christ is a new creation" (or more literally a new creative process, or in a process of new creation, *ktisis* is the word, not *ktisma*. The first is the process the last the result of the process, or the "creation.")

Let us not try to simplify or make God's work easy for him, by keeping man's soul alive when he passes through death, so that God will only have to fit the old body upon it again, a heathen conception, or at most make only a body for the "saved soul."

Remember that he is the One "who speaks of things that are not as though they were," and who bespeaks life even by the word of his ability, "with whom indeed all things are possible."

CHAS. GARDNER.

### In Memoriam.

It becomes our painful duty to record the death of our much beloved Sister, Mrs. Kate E. Webster, Nov. 8th, at the age of thirty-eight, of that dread disease, consumption. She was taken to Rensselaer, Indiana, her former home, for interment, where she now sleeps beside her dear father. She leaves a husband and one child, to suffer their irreparable loss, also a dear aged mother, on whom the stroke will fall heavily—one sister and five brothers, together with many brethren and sisters in Christ who share the sad affliction. She was a sister of our dear companion who now sleeps, was a member of the congregation at Rensselaer, having yielded a hearty obedience to the blessed gospel, in the year 1870, from which she never wavered in confidence or deed or walk.

Beloved by all who knew her, for her kind and gentle nature, especially endeared to those of the Household of Faith, who were acquainted with her, for her noble Christian virtues, and Christ-like spirit.

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by (or on account of) his spirit that dwelleth in you. Therefore brethren, we are debtors not to the flesh to live after the flesh."

May we all share in that quickening into the life immortal.

D. T. HALSTEAD.

ROSCOE, KAN.

*Editor Restitution:*

I seat myself once more to write a few lines to the dear old RESTITUTION, and to remit after several months delay, for which I am ashamed; but if you will permit me, I would like to offer a few words in way of excuse. I lost my companion one year ago last July, by the ruthless hand of death, leaving me with four children to care for, the youngest not quite two years old, since which time it seems there is no end to expenses. Although I would have just as well remitted before this as now, but have had so very much to occupy my time and mind, and at the present time my little daughter Laura is laying sick with that dreadful disease Diphtheria. After being three hundred miles from home to stay with her oldest sister while my house was broken up, she returned home again and was taken down in three days, since which time my present companion or myself have been by her side for eight days, but thank God she seems now to be slowly recovering. If this should meet with notice from my old acquaintances, I should be glad to get a word from them, or any brother or sister if they would do me the favor.

I prize THE RESTITUTION above all other papers, and feel to sympathize with the Editor and Agent in the perplexities with which they have to meet. I take great pleasure in reading the letters and reports from different parts of the world, and wish so very much that some of the traveling preaching brethren could call this way and hold a series of meetings, and try to awaken some of the blinded people.

RUSSELL J. RICHARDS.

## Selections.

### Paul's Comfort to the Bereaved.—1 Thess. iv. 13-18.

"Nay, sorrow not, your loved one is not lost, but gone before." "Your friend is not dead, but is even now in the presence of God, singing His high praises." "The spirit of your lost friend is near to Christ rejoicing in his love, and glad to be free from the burden of this mortal body." "We only want the wings of faith to see the saints and to discern the brightness of their glory." "Those whom we have loved and lost are waiting for us in the glory-world, watching our footsteps here below, and if they could speak to us, they would restore our selfish sorrows." "God has a niche in heaven wherein to hold our idols." Thus modern theology comforts those who are sorrowing over the ravages of death, and exquisite poetry and the sweetest music have alike lent their aid to portray the glories of the soul, freed from the burden of this mortal body.

Not that, however, did the great Apostle of the Gentiles comfort the saints in Thessalonica who were mourning the loss of beloved friends. Those Thessalonian Christians were looking for the Lord from heaven, fully believing that he would return in their day; and yet while she watching, some of them died! How terrible the calamity! These would not be able to see the Lord when he should come, for they were dead! We marvel not that Paul bade them sorrow not as those that had no hope; but why, oh why? did he not console them with the thought that those beloved friends had gone before them into the presence of Christ? that they were even then enjoying felicity? How their unselfish minds would have rejoiced had he thus instructed them; how they themselves would have hailed the approach of the angel of death; why did he not thus comfort them? We think the answer is not far to seek. Doubtless he would have told them these things had they been true; but Paul evidently knew nothing of the conscious bliss of the departed souls, and therefore the words of consolation which he writes are widely different from those we so generally hear. What does he tell these Thessalonian mourners? He says their brethren sleep. It seems to me that perfectly healthy sleep is totally unconscious. True we dream, but is not that most likely when we are disturbed and only partially asleep? This seems evident from the fact that when the mind is free from care and sorrow, and the body perfectly healthy, we do not dream at all." So Paul's illustration seems to teach the very fact that Solomon expressed so forcibly, "The dead know not anything."

But though themselves unconscious, these sleeping saints are not forgotten, for they sleep in Jesus. While they lived Christ lived in them, and they in him; their life was "hid with Christ in God;" it is so still, for nothing, not even death, "can separate us from the love of God, which is in Christ Jesus our Lord." How sweet the consolation. They sleep in Jesus. The tired child lies down in its mother's arms and falls peacefully asleep. No anxious fear disturbs him, no apprehension of sorrow to come holds his eyes waking. The arms of love are about him, and he knows that he is safe. So the Christian, often very weary (for life is not the flowery path some poets tell us), lies down in the arms of infinite love, and without a fear, sleeps sweetly. He has committed all things concerning him to Christ's care, and his last conscious words may be, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." And while he sleeps Christ watches. These sleeping saints are his, and the enemy may not touch them. No mother looks half so lovingly upon her sleeping children as Christ looks upon his brethren who have closed their eyes upon this mortal dying world. And at the proper moment they shall wake. Yes; the glorious morning will dawn, and with its first streak of light, the dead in Christ shall rise, not disembodied spirits, seeking a new sphere, unclothed and strange, but perfect men, clothed with immortality, and radiant with glory, shall rise to meet their Lord, their Head, their Life. Then we who are alive, changed, too, like them, this mortal having put on immortality, shall be caught up with them, and so we shall be for ever with the Lord. "Comfort one another with these words." Ay, beloved Paul, we will. We will cast aside the rhapsodies of theologians and poets, and betake ourselves to the more sure words of holy writ; albeit, conscious that we must, in so doing, sacrifice many a cherished fancy of years gone by, and give up many a hymn and sacred song, whose words, from old associations, seem almost inspired. Such sacrifices, however, always meet a rich reward. The heathen of old gave up the mysteries of their religion, and accepted the simple Gospel of Christ, and God unfolded to them, in change, his mystery, and taught them things that had been hid in his all-loving heart for years and for generations. Oh, wondrous recompense! And we give up a fancy, a myth, a vision, (very beautiful, however), and receive in return a truth and a promise that make our hearts leap for joy, and our hearts thrill with holy ecstasies, a truth which, while it requires us to exercise the keenest faith in the mighty power of God to fulfill his gracious purposes, yet does not require us to lay aside our reason and believe in spirits singing without lip or tongue, and playing upon golden harps without the hands to hold them. We cannot rejoice when we see the young, the beautiful cut down in their beauty, nor the strong, vigorous man stopped in the midst of a glorious work, but while we sorrow as we must, and should, we may remember the inspired teaching, and "sorrow not as those that have no hope." Some of us have searched the New Testament very carefully, to see if there were any glimpses given of the Heaven of popular theology and of the saints previous to our Lord's return. We cannot find them, and we think, nay, we are sure, that when Paul wished to comfort his brethren in their sore trouble, he would not have passed over the fact that their loved ones were then in the very place where, most of all, they would desire to be, had it been a fact, and not a fable. No! they sleep in Jesus, and when the Lord returns He will bring them with him.

### TRAINING OF CHILDREN.

There is a branch of useful training which cannot be too heedfully regarded: I mean, the education that children give themselves. Their observation is ever alive and awake to the circumstances which pass around them; and, from the circumstances thus observed, they are continually drawing their own conclusions. These observations and conclusions have a powerful influence in forming the characters of youth. What is imparted in the way of direct instruction they are apt to consider as official; they receive it often with downright suspicion; generally, perhaps, with a sort of undefined qualification and reserve. It is otherwise with what children discover for themselves. As matter of self-acquisition, this is treasured up and reasoned upon; it penetrates the mind and influences the conduct beyond all the formal lectures that ever were delivered. Whether it be for good, or whether it be for evil, the education of the child is principally derived from its own observation of the actions, the words, the voice, the looks of those with whom it lives. The first is unquestionably holy and since the last is so, it is impossible, surely, that the friends of youth can be too circumspect in that youthful presence, to every the least appearance of evil. This great moral truth was keenly felt, and powerfully inculcated, even in the heathen world. But the reverence for youth of Christian parents ought to reach immeasurably further. It is not enough that they set no bad example; it is indispensable that they show forth a good one. It is not enough that they seem virtuous; it is indispensable that they be so!

The Christian parent ought to be a living exemplification of Christianity. His house, his habits, his family, his associates, his pursuits, his recreations, ought all to be so regulated as to evince that religion is, indeed, the parent of order, the inspirer of good sense, the well spring of good humor, the teacher of good manners, and the perennial source of happiness and peace. Accustomed to live and breathe in such a holy atmosphere, it is morally impossible that a child can materially go wrong. And this, in the highest sense of the word, is incomparably the most valuable branch of a Christian education.—*Rev. Jabb.*

## Exegetical.

### "Upon this Rock."

Among Protestants there are three views as to the application of these words, "Upon this Rock I will build my church."—Math. xvi. 18. (1) That by the rock the Lord meant himself; (2) that he meant the confession which Peter had just made of his Messiahship; this is the fundamental truth which lies at the foundation of the whole spiritual structure; (3) that he meant the person of Peter, not, indeed, so as to confer on him any official supremacy, but simply indicating priority in the work of beginning or establishing his Church. Thus the words had their fulfillment in the fact that Peter was the first preacher of the gospel, both to the circumcision and the uncircumcision. The first of these views accords with fact. The Lord Jesus is the foundation, the only foundation of his Church (1 Cor. iii. 11). The view accords with the grammatical construction of the words. The word *petra* in this form is repeatedly applied to our Lord, and to him only, never to the apostles, as in 1 Cor. x. 4; Rom. ix. 33; 1 Peter ii. 7. The promised security of the Church is also in favor of this view: the Church of Christ founded on the Rock of Ages is safe; this could not follow from the declaration if it referred to the power of Peter, for he was a fallible man.—*Dr. James Brown.*

# THE RESTITUTION.

E. A. CRAPSEY, EDITOR.

Plymouth, Indiana, December 9, 1885.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By promptly and strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

### NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post office—whether directed to his name or another—is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all Arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post office or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

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LET us all determine to do something to enlarge the subscription list of our paper before 1886 is numbered with the gone-by years.

SOME letters and requests from different correspondents will receive our early attention. Remember that editing THE RESTITUTION weekly, in addition to our domestic cares, and the calls of our ministry to our different congregations, is no inconsiderable task for one in his 77th year.

AMONG the best denominational papers that come to our office are the *New York Independent* and the *New York Observer*. We prize them both so highly that a choice between the two would be difficult. Should any of our readers desire an excellent, literary, scientific, and general news journal, containing also many religious articles to which our brethren would take no particular exception, we can recommend both the above named papers. They are infinitely more worthy of patronage than many papers now taken by some of our readers. Write to the respective offices for specimen numbers and terms.

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WE wish our correspondents would select practical subjects, and write in a kind conciliatory style, shunning all harsh irreverent expressions and comparisons. The great questions of Ontology, Soteriology and Eschatology are now undergoing such an investigation as they have never received in any former period of the world's history. Christ's second coming, conditional immortality, and the renovation of this, our world, are the great questions of our age. Men of eminent abilities and of high standing in the denominational organizations of these days are contrasting the doctrines of creeds with inspired Bible teaching, and, in consequence, abandoning views that have been unchallenged for generations. Let us present the truth in love, and God will bless us in so doing, and bless the truth in its influence on the minds of others. God was kind and long-suffering to us in our errors, and let us be kind and forbearing toward others who have erred through human teaching.

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LIKE the lull in the storm, has been the status of affairs between the warring Principalities in European Turkey since our last issue. A real settlement of the existing questions and disagreements seems as remote as ever. The suspicion that the Greater Powers, Russia and Austria, have been exerting a covert influence seems to be confirmed by the development of events. Appearances are deceptive. Ultimate designs are not disclosed by the hollow protestations of the false actors, whose only aim is to divert attention from their insidious ulterior purposes. To be read by our readers in this connection we clip the following from the Philadelphia *Press*, and refer them to our News Column: "Eastern Roumelia remains true to her Bulgarian allegiance, and will not recognize the Turkish Commission sent with true Oriental 'aplomb' to administer affairs at Philippopolis. A meeting of citizens, where the Bishop and Russian agent were present, refused to discuss the subject of the 'status quo ante' at all. The Russian agent withdrew in apparent disgust, but this may be only a ruse. It is certain Turkey will have to reconquer Roumelia to regain it, and then the great danger remains, namely, the spilling of Christian blood by the Turk. Turkish military activity continues, and troops have gone to the Greek frontier."

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From the Author, J. H. Hastings, A. M., we have received a copy of his last work "The Unspeakable Gift." While we reserve a fuller and more complete notice of this truly able work for next week, we will give our readers two from the many notices of deserved commendation. One is from the Methodist *Recorder* of Philadelphia: "The author of this volume is a thoughtful, scholarly and reverent writer, and the author of quite a number of volumes. His position is, that eternal life is the gift of God through Jesus Christ. He holds that it was God's original purpose to give immortality to man, and that he might have been exempt from death had he never sinned, and that it is still his purpose to immortalize him—but not in sin and misery—but only by a restoration to holiness. While those who believe in Christ shall become immortal, those who reject him, he holds, will lose this boon, and perish forevermore to be. The author presents his view with considerable clearness and force." The other is from the *Christian Standard*, Pittsburgh: "The aim of the work is to convince the reader that the unsaved will be blotted out in the future, and that a continued conscious existence, will be given only to those who are saved. He is a pleasant writer, and shows no mean ability in arranging his arguments in defence of his positions. Indeed, we know of no book in advocacy of the same views that makes a more plausible showing on that side of the question."

## Communications.

### JERUSALEM.

Under this heading, according to an article copied into THE RESTITUTION, the capital of God's soon coming kingdom is described as being in a sad condition. This account being accepted as true, then are the words of Solomon strictly applicable: "Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." We admit that we were not prepared for quite so sad a state of things as the writer makes out, yet we hope (though deferred) for a better state of things.

Question. Will the great work to be done in restoring Israel and the Jews and their land to the glory described by God's holy prophets, be an act of physical omnipotence, or will man have a part to perform in so grand and noble a work? We say both; man will not be an idle spectator in a work so grand and sublime, yet it will be a distinct and separate work from the coming of Christ and the resurrection of the righteous out from among the dead, and the changing of the righteous living. That will be an act of omnipotence. Man performs his part by complying with the provisions of the gospel of the kingdom, which are plain and easy. "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved; but he that believeth not shall be condemned!" To give the exact and precise time and order in which this great and magnificent and sublime work of restoring all things spoken of by the mouth of all God's holy prophets since the world began, is an undertaking that our ability and pen cannot perform. Taking Scripture, the unerring word of God, as a sure guide to enlighten, to counsel, to make us wise unto salvation through faith in the name of Jesus the Christ, how shamefully and distressing ignorant, is the great mass of the Protestant world, to say nothing of the poor heathen, of God's great plan of restitution or of salvation by and through his dear and well-beloved Son, in the great scheme of redemption and restitution. Do the sects and denominations believe that Jerusalem, in the land of Palestine, will be cleansed from all the effects of the curse, made grand and glorious, and become the capital of the kingdom of God? which kingdom will be under the whole heavens, and which will be given to the people of the saints of the Most High God, and that they are to possess it forever, even forever and ever? God has made man upright, but he has sought out many inventions with the devil's help and the help of the papacy. At the head of the list is the immortality of the human soul. "Thou shalt not surely die." How intelligent Protestants can teach this lie of the devil and the papacy, is a mystery we cannot solve.

The next on the list is that blasphemous, God-dishonoring and soul-destroying papal dogma of a state of endless sin and suffering in a lake of fire and brimstone to all eternity. This caps the climax. We pity the ignorance and folly in departing from God's holy word of truth, and touching the lies of the papacy and the fables of poor fallen humanity. Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him. Faith in God, the eternal Father, in his Son Jesus the Christ, the Savior of sinful men, and in the Holy Spirit, the Comforter, are essential in order to please God. Faith in the utterances of God's holy prophets, and in the words of Christ and his apostles are of equal value, and especially those relating to the great work of redemption and restitution, and particularly the land of Palestine which is now trodded down, desolate and forsaken. Genuine evangelical faith in the accomplishment of God's will and purpose will greatly praise, honor, and glorify him and his dear Son Jesus the Christ. Do we doubt these essential truths of divine revelation? Remember he that doubteth is condemned. God made man upright but he has sought out many inventions. Says the infidel, do you suppose we are going to believe your statement? and you a little handful, so few in number a child may write them; the great mass of the Protestant world don't believe any such thing. Can't help it, this was the cry raised against God's dear Son when he performed his astonishing miracles while in the days of his sojourn among men. Skeptic! he is coming again, and that coming is nigh, even at the door. Coming events cast their shadows before them. His coming again was the declaration to the two men in shining apparel who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus whom ye have seen go up into heaven shall so come again in like manner as ye have seen him go into heaven. Our faith honors God by laying hold of this blessed announcement of the two angels in shining apparel. He is coming again; the same literal glorified Son of God, to reign in glory on the earth, and with him all his redeemed, immortalized brethren,—made so by a resurrection out from among the dead ones, or changing the living saints at his coming, from mortal to immortality. Thus will they ever be with the Lord; blessed, sweet, heavenly association. Amen and amen.

Go ye into all the world, preach the gospel (the good news of the kingdom of God,) he that believeth and is baptised shall be saved; but he that believeth not shall be damned (or condemned). This Scripture is plain and positive, it means just what it says. They are the Master's own words. The meaning of the word baptize, is to dip, to immerse, to cover up, to be buried in the likeness of Christ's death. If we be planted together in the likeness of his death, we shall be in the likeness of his resurrection. Buried with Christ by baptism into death like as Christ was raised up by the glory (or power) of the Father, so should we walk in newness of life. These Scriptures we have in part quoted are from Paul, the great Apostle of the Gentiles. These with many others go to confirm the truth of the great Leader who taught and spake as never man spake and taught. The beauty of all is, he set us the example by being baptised in the Jordan by John the Immerser. How shamefully has this ordinance been ignored and abused; this was the work of the man of sin, the son of perdition, whom the Lord is to destory by the brightness of his coming, with the spirit of his mouth. The sects to a great extent are alike guilty. They too have adopted that flimsy counterfeit of sprinkling or ranticing, calling it baptism, all flesh have corrupted God's ways.

A few reflections and we close. On reading Selah Merrill's account of the condition of Jerusalem and its surroundings, sorrow and depression came over me, but I soon recovered. Faith came to my assistance and I repeated and adopted the words of the poet:

> Faith, mighty faith the promise sees,
> And looks to God alone;
> Laughs at impossibilities,
> And cries, it shall be done.

We could say with Job, Though he slay me yet will I trust in him! Our next sad reflection was over the Protestant world, they having forsaken the truth of divine revelation, and trusted in the fables of men, hence those dreadful heathen dogmas, the immortality of the soul, and an endless state of sin and suffering, with many other things not taught in God's blessed Bible.

I turn over the leaf and read, Blessed are the pure in heart for they shall see God. Blessed are the meek, for they shall 'inherit the earth,' and delight themselves in the abundance of peace. I give you my creed, it is short and comprehensive:

Deal justly, love mercy, and walk humbly with God.

NEWELL HOPE.

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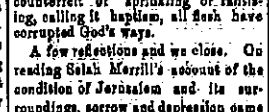


KREITNER—JENTER.—At the residence of R. V. Lyon, Suspension Bridge, N. Y., by the writer, Mr. August Kreitner of Niagara Falls, N. Y., and Miss Emma Jenter, of Thorold, Ont., Canada, Oct. 28, 1885.

R. V. LYON.

## Selections.

### CURRENT HISTORY.

#### BURMAH AND ITS CAPITAL.

The war with Burmah does not attract very much attention, though it will result in the addition of a large province, hitherto called an empire, to British India. Independent Burmah has an area of one hundred and ninety thousand square miles, and, with those Shan states which pay tribute to it, her empire extends over two hundred and fifteen thousand square miles, equal to the Eastern States as far as Cincinnatti and Washington. The provinces of Arakan, taken by the British in 1826, and that of Pegu, taken in 1853, deprived it of nearly one hundred thousand square miles of territory and of all communication with the sea. Although not as fertile as the low-lying Provinces of Pegu or British Burmah, which, under British rule, has become prosperous and progressive, it has a rich soil, well watered by four great rivers, chief of which, the Irrawaddy, is the fifth or sixth largest river in the world. Rice, wheat, maize, beans, sugar, cocoa, tea, cotton and indigo are produced in large quantities with little labor. The teak forests are second only to those of Pegu and all Indian timbers flourish. Almost all the precious metals, including gold and silver, besides the useful ones—iron, tin, copper and lead, are found in paying quantities. Its marble and jades are among the finest obtainable, and its sapphire and ruby beds are very rich. Coal it possesses, only in little patches, but petroleum boils up from artesian wells, and is exported to England.

The people are of an Indo-Chinese race, being short, active, well proportioned, light in color, and considering the insecurity of individual property, are very industrious. Their manufactures of cotton, iron, copper, wood, paper and lacquerware are quite extensive. Their language, which is related closely to that of China, is soft and flexible and their literature is considerable, it being Indian in its character. Buddhism is the religion of the people. The form of government is pure despotism "tempered by assassination." A future revolution with bloodshed is an inevitable accompaniment of the accession of a king. The only exception was in the case of King Thobaw, who came to the throne through the influence of the first Queen, to whose daughter he was married. King Thebaw made up for the bloodless character of his ascent to the throne in 1878 by having an awful massacre carried out in his presence a year later, when the news of the defeat of the British in Zululand at Isandula, led him to believe that he could do so without interference on the part of the Indian Government. He almost exterminated every branch of the royal family, with the exception of his own mother-in-law and wife. Over ninety were literally butchered in his presence. One prince was dogged to death, another was tortured until he became insane, and then flung into a burial-ditch among the bodies of the other victims. The month of another was filled with gunpowder, which was exploded. Pregnant princesses were slain in the most horrible manner before the eyes of their husbands, and the young daughter of a prince who fled to British territory, and is still alive, was headed over to eight soldiers who, after gratifying their brutality, flung their insensible victim into the trench with the writhing bodies of other victims. The massacre lasted over three days, when the drunken, half-insane young demon appeared to be satiated with horrors. The British Resident, Mr. Shaw, remonstrated with the King, but he was allowed to remain and died shortly afterwards, when every mark of respect was paid to his funeral. Colonel Brown, who succeeded him as British Resident, left a few months later, when the King put to death twelve or thirteen persons suspected of being adherents of one of the exiled princes. During the last five years there has been no British resident, and relations between Burmah and British India have been strained to the utmost. They suddenly snapped when the King, some months ago, relying upon a secret treaty with agents of France, confiscated the property of a British commercial company, Mandalay, the golden city, has not long enjoyed the distinction of being the capital of Burmah. Ava, Munchobo, Pegu, Amarapoora, have successively been the capital since 1740, and Mandalay became the capital only 1857 when Pegu was lost. Mandalay, though some miles from the river, can be seen from it. The houses in the suburbs are frail structures of bamboo framework, and mat covering, with grass or palm-thatched roofs, the floors of which are raised above the ground by piles to guard against inundation. In the principal streets the majority of the houses are of brick, which, in some cases are nailed to tree timbers. The outside is plastered with lime and mud. The shops are only two stories high, but there are Chinese. Temples and monasteries are thickly scattered about the whole city. The palace of the king and double walls of brick, but the many fantastic roofs are overlaid or washed with gilt, so that it presents a gorgeous appearance, and is called the Golden Palace. The city is a mile square, and is enclosed within lofty and thick walls of bricks, which are not, however, held together by mortar. A broad and deep moat, filled with clear water, runs parallel with the walls. There are two gates on each side of the city, which are reached by a large wooden bridge over the moat. The army consists of about ten thousand men, almost destitute of discipline, but brave and active. They are armed mostly with Schneider rifles of the original pattern. There is little artillery, and no cavalry.—*N. Y. Witness.*

#### ITALIAN TOWNS.

Fermo is a beautiful town upon a mountain four miles from the Adriatic. From the Cathedral square, on the highest point of the city, seventy-two towns and cities may be seen; nearly all on the summits or sides of the Apennine peaks. Here is a statue of Giacomo Leopardi—the famous poet who was, however, not born in Tuscany, as some have lately said, but at Recanate, one of these neighboring towns, and there also a statue has been erected to his memory. Fermo has many beautiful old palaces of the fifteenth century, one of them belonging to the Countess Gigliucci—Clara Novello, the once famous singer. It has also remains of ancient Roman and mediæval architecture and sculpture and to the charms of art are added the exquisite views of the Adriatic and Apennines. But the evangelical religion has not yet penetrated to this beautiful city, except by means of colporteurs, and there is no church. Processions in honor of the Madonna frequently parade the streets, preceded by a brass band, accompanied by the noise and smoke of fire-crackers and small cannon, and followed in the evening by fireworks. I saw one of these processions on a Sunday, which is the favorite day. The Madonna, seated in a large gilt arm-chair and dressed in blue, was borne on a platform supported by men through the town, rows of kneeling men and women bending their heads low as it passed through the smoke of incense and gunpowder. Yet the people are not all so enslaved, for when lately all the New Testaments that a colporteur was selling on the public square were brought and burned by a priest, the inhabitants crowded around the colporteur on his return next day with more and bought them all.

At Chieti, near the Adriatic, and farther south, I saw four brothers of some priestly society, dressed in long white robes, with blue cowls and capes, out on the road watching a glass case, about two feet square, in which was the arm bone of Saint Rosalie. The arm, no longer round, or fair, or graceful, was expected to work the miracle of bringing rain to Chieti, and as it was about the time for autumn rains the miracle was probably wrought.

But the crowning scene of paganism and idolatry was at Loreto, on the Adriatic, where the "Holy House" of Jerusalem where Christ was born, supposed to have been borne by angels through the air and deposited on this hill, is sacred. Long before reaching the magnificent temple built around and over the "Santa Casa," the incense on the streets of rosaries, crowns, garlands, and pictures proclaims that you are approaching this "temple of Diana of the Ephesians." Should a second Paul preach there the Gospel in its simplicity, what an uproar would be created among those venders of articles of religion who assail the traveler in Italian, in French, or in English, and are determined to sell their wares! A splendid square, built up on three sides with Bishop's palaces, on the fourth by the front of the temple, is ornamented by a fountain and statues. The church within is in a continual festival. All day long and every day it is open to the crowds of contadini, who flock there from all the surrounding country, and generally make this their wedding journey. Priests in their magnificent robes say mass at several altars in the morning, and the air is filled with the heavy fragrance of swinging censers. The rough, black stones, and low, jagged walls of the supposed "Santa Casa" are hidden by a tabernacle of white marble, designed by Bramante, and adorned by sculptures and bas-reliefs of the first Italian artists. The interior, lighted by many silver lamps, is constantly filled with people on their knees, adoring the stones and a black image of the Virgin and Child that is literally covered with sparkling diamonds. Around the old house and its magnificent marble covering is a ledge or steps, around which the devout adorers have dragged themselves on their knees until the white marble is worn away in two deep lines. When the peasants leave the church they go out in companies, backward, step by step, reciting prayers, and looking upwards to the shrine where they have just paid their devotions—not to God, for he is forgotten; but to stones and images. Before leaving the building they often kneel near the door and kiss the dirty brick floor. The treasure of Loreto, consisting of jewels and other valuables, has been given chiefly to by kings and queens, and is worth $250,000 without counting the artistic value.

But although this trade is yet flourishing, all the inhabitants, even of Loreto, do not believe in it. A Catholic lady who lives in a beautiful villa on the hill near, said to me: "This is paganism. I cannot pray in that church;" and the hotel-keeper said: "In 1860 the Church of the Santa Casa was filled with wounded and dying soldiers of the Papal army, when it was defeated by the Italians." The battle which received the name of Castel Fidardo, was was really the battle of Loreto, and was fought on the plain a mile distant. It was a just retribution that this stronghold of Popery should be the very place of its defeat. At that battle the reign of the Pope over the Marche was destroyed, and he was driven to Rome, of which also ten years later, he was deprived.—*Sept. Bompiani, New York Observer.*

#### The Irrepressible Conflict.

The grog-shop is a two edged sword and cuts both ways at once. It is a rotating machine for the snaring of souls. It catches our young men and boys before they reach the church or Sabbath-school—while they are on their way—and never reach its doors, or else it catches them as they return, and more or neutralizes, the blessed lessons there imparted. Between the two there is the old "irrepressible conflict" over again. It is war to the knife, and knife to the hilt, and only one can win. And in this warfare we of Christ's army are outnumbered. There are twelve saloons to every church, and twelve barkeepers to every minister. The church opens its doors two or three days in the week. The saloon grinds on and on with its mill of destruction all the days of every week, all the months of every year. That we are outnumbered is not all. We are outgeneraled as well. The people of the rum-shop propose in their hearts not only to mar and neutralize, but to obliterate and displace the lessons of church and Sunday-school. They have their series of lessons, with which our international series cannot at all compete.

They have carefully studied the tastes, tendencies and preferences of boys and young men, their natural and innocent taste for variety, fondness for amusement, preference for young company, and they pander to all these in ways that take hold upon death.—*Frances E. Willard.*

## News Items.

NISSA, Dec. 3.—An order has been issued by the Government appointing Colonel Horvatovitch commander-in-chiefs of the Servian armies. In official circles it is thought that the resumption of hostilities is certain, owing to Prince Alexander's refusal of the terms proposed by Servia. It is stated that fighting has already been resumed.

LONDON, Dec. 4.—The *Telegraph's* correspondent at St. Petersburg says it is stated in court circles there that two or three army corps are concentrating in the South of Russia, and that their eventual goal is Bulgaria. Austria is preparing 60,000.

ATHENS, Dec. 3.—M. Delyannis, the Greek prime minister, has met the expulsion of M. Sygomalas, the Greek consul at Crete, with an order for the expulsion of all Ottoman consuls from Greece.

LONDON, Dec. 8.—The following additional details of the surrender of King Thebaw were received here today: On Saturday last General Prendergast marched into Mandalay. King Thebaw at once received Colonel Sladen, who accompanied the expeditionary force as civil commissioner, at the palace. The King was much frightened. He said he hoped the British would spare his life; that he wished to abdicate, and would remain in any house allotted to him by the British Government. King Thebaw claimed that his ministers had deceived him in regard to the situation of affairs; that he was ignorant of what was occurring outside of Mandalay; that he was almost a prisoner in his palace; that he feared assassins would slay him if he left the palace, and that he would surrender to the British authorities.

BANGKOK, December 7.—The Chamber of Commerce here has repeated its request to the Government to annex Burmah, in accordance with the wish of the Burmese people, and protests that another Burmese ruler would lead to endless trouble.

In a brisk encounter between 216 British soldiers and 1,000 Burmese, on Wednesday, at Nyadin, 3 British were killed, and 80 Burmese were killed and 150 wounded.

CONSTANTINOPLE, December 7.—The Porte has telegraphed Prince Alexander to prolong the suspension of hostilities and declaring that he has no right to negotiate for peace.

BELGRADE, December 7.—Rumors are current here that the Bulgarians have resumed fighting.

A letter from Massowah says that Osman Digna is not dead, as he was recently reported, and that he has avenged the prisoners hanged in Abyssinia by massacring all the people of Kassala, Europeans included, and reducing the town to ruins.

The following is an extract from a recent letter of a British officer stationed at Assouan: "The Mahdi's death, instead of decreasing his prestige, has increased it. His tomb has become the centre of fanaticism. His mantle has fallen on Khalifa Abdullo El Tassaha, who wields authority by direct legacy from Mahomet Ahmed, and whose claim is recognized."

An earthquake at Algeria has thrown down many houses at Maoara, Blidah and Medeah, and destroyed three-quarters of the town of Melia. Thirty-two persons were killed and twelve others were injured. Among the victims are several Europeans. Blidah is a city of 12,000 population; Medeah has 5,000, and Maoara 12,000. The three cities are within fifty miles of the city of Algeria.

The Egyptian rebels are active. Four thousand of them attacked a British force of 1,000 at Ginis, on the Nile, but were defeated. Another body of rebels attacked the fort at Ambigol and were repulsed, as was also an attack on the British at Wady Haifa. The rebels have destroyed the railway from the last-named place to Akasheh. A dispatch from Suakim says the Italians have annexed Massowah.

WASHINGTON, December 7.—Congress met at noon today. Hon. John Sherman, of Ohio, was chosen President of the Senate, and John G. Carlisle, of Kentcky, Speaker of the House. Both houses, immediately after organizing adjourned out of respect to the late Vice President.

Very destructive prairie fires are reported in Southern Kansas, miles of grass land and many cattle-ranches with their stock having been consumed.


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# Poetry.

## CONGRATULATION.—To Delia.

"God bless you," were the only words my lips could say,
As I took your hand and kissed you on your solemn wedding day;
I had tried to frame some speech of smoothly sounding words,
Treasure full of sweetness like the trill of spring-time birds:
But the thoughts would die away as off as they arose,
And "God bless you," take their place, whatever thing I chose.
And so I think God's watchful love that speech of mine controlled,
For all and more than I'd have said, that *simple* prayer did hold,
Most tender wish of human hearts, its sunshine and its gold!

If he but bless, all else is thine, of peace and bliss together.
The smallest rifts and greenest fields and calm and cloudless weather;
And e'en thy troubles less will be, thy griefs less hard to bear,
If o'er the clouded way he watch with tender, pitying care,
I'm glad my Father chose for me, the words he gave were best!
I'll still repeat that prayer for thee, and leave to him the rest,
Sure that his hand will lead, my own dear footer-child,
Beyond the tempest-storms of life, and ocean, surging wild
To mansions where the ransomed walk all pure and undefiled.

S. HOXSIE WING.

# Selections.

## The Building up of the Spiritual Temple of the Lord in the Latter Days.

When the Lord Jesus Christ was upon the earth he was in the habit of making use of illustrations drawn from natural, and sometimes from artificial, objects, as vehicles for the conveyance of spiritual truth. These parables or comparisons were generally of a homely character, and therefore the better suited to the capacities and attainments of his disciples, who were chiefly chosen from the least refined and most illiterate of mankind, 1 Cor. i. 27. It was almost impossible to misunderstand the abstract meaning of them, but their spiritual application could only be appreciated by those who had "ears to hear." On this principle it may be useful to make a comparison in reference to a great work that was commenced at the day of Pentecost, and which has been going on ever since, with more or less activity and success, in the face of what would be considered insuperable obstacles to the light of human wisdom. This work is the formation of the church of Christ, which I propose to consider under the comparison of a Holy Temple, as it is written in 1 Corinthians iii. 16, "Know ye not that ye are the temple of God?" and in 1 Peter ii. 5, "Ye also are built up a spiritual house." Of this great house, in which there are a variety of vessels of different value, 2 Timothy ii. 20, every true believer in the Lord Jesus Christ forms a constituent part, and is also called upon to assist in its erection, Mark xiii. 34; Jude 20.

Supposing in the daily occurrences of this life a great work were entered upon, such as the construction of a complicated edifice, or of an extensive railway, or of a first-class ship, which necessitated the employment of a large number of workmen, it is obvious that the successful completion of the work would in a great measure depend upon the skill and diligence of the workmen employed, assuming that they were under proper surveillance. If the men were well acquainted with the nature of the work, and the principles of its construction, the work would go on prosperously, and still more so if they had a personal interest in it, such as might be the case if the work were that of a joint-stock company, and they were share-holders in it; but if on the other hand they were unskilled or indifferent, or indolent, self-willed, and concealed, not only would the completion of the work be delayed, but a great deal of what was done would have to be altered or set aside.

Let us now apply this comparison to the building up of the Church of Christ, but it should be remarked that these kind of parables do not always (to use a familiar phrase) "run on all fours," though they may contain all that is necessary for illustration. In doing this we shall find much assistance and instruction from the prophet Haggai, who was directed by the Lord to reprove his people for the manner in which they were rebuilding the temple at Jerusalem, to point out the cause of their failure, and to give them wholesome counsel. They had made great efforts to very little purpose, and had neglected the work assigned to them through attending to their own personal interests, and were called to "consider their ways." In this record of their proceedings, if we have not a completely parallel case with the work now in progress, of building up the Church, we have sufficient in common with it, to glean instruction and right feeling concerning the work required of us, and for which we shall have to render an account.

It is remembered that the nation of Israel, who were still looked upon by the Lord as his own people, notwithstanding their grievous sins and departures from God's ways and laws, and their following after their own idols, and their joining affinity with the Lord's enemies, were allowed to return from their captivity in Babylon, by the rivers of which they had sat down and wept when they remembered Zion (Ps. cxxxvii. 1), and whither they had been driven by the just judgment of their offended God, and were also directed to rebuild the temple of the Lord at Jerusalem with the ostensible view of preparing for the advent of the promised Messiah, who was coming to fulfil all that was predicted in the Word of God concerning Him. In doing this, although great efforts were made, yet they were "blown upon" by the Lord, because of their inveterate habit of walking after their own ways and seeking their own aggradizement independent of God. The prophet in addition to the encouragement he was directed to give to the Lord's people, by the promise that the Lord's Spirit should remain among them, was directed to prophesy of the time when "the desire of all nations" should come, and "the kingdoms of the heathen be overthrown." Notwithstanding the cruel treatment that the Lord Jesus received at the hands of his own people when he did come, described as "the wounds he received in the house of his friends" Zech. xiii. 6, he was still anxious to gather them together, but they "would not," Luke xiii. 34, and in consequence of his rejection a new order of things was instituted. It is interesting and instructive to trace the motive power by which God's merciful purposes towards mankind are apparently frustrated, but only to be taken up again with increased power and blessing. Some such a process is intimated in a French saying, "Il recule pour mieux sauter." The prevailing evil that brings about the calamities of God's judgments, both as regards nations and individuals, is self-exaltation in some form or other, and rejection of God's ways. Thus, in the attempt made to build the Tower of Babel, the motive was not, as has been supposed, to afford a safe refuge in the event of another deluge, but for men to "make themselves a name," Gen. xi. 4. Then in the time of Samuel, when the children of Israel, weary of the rule of Jehovah, desired a king, God's direct testimony to Samuel was that he himself had been rejected by them and not Samuel, 1 Samuel viii. 7 and x. 19. Afterwards, in the course of events, the rejection of the Lord Jesus Christ took place. This is clearly pointed out in one of the parables of the talents, Luke xix. 14; and the Jews, to fill up the measure of their iniquity, resisted the energising action of the Holy Ghost at the day of Pentecost, as testified by Stephen, Acts vii. 51. In the new order of things there is no intention whatever of setting aside God's promises to Israel as regards their national privileges, and their leading position among the nations of the earth. They are only postponed until the formation of the Church of Christ is completed, so that the present dispensation may be compared to what is known as a parenthesis in the narration of events. To revert to the prophet Haggai and the application of his prophecy to the present crisis in the history of the Church, it may readily be perceived that the result of the labors of the professing Church, in regard to the gathering out from the world a people for God, is by no means commensurate with the amount of the efforts made. As in the time of that prophet much is sown and little brought in, and the same exhortation is now needed, "Consider your ways." In so doing it will not be difficult to find out why the Lord has blown upon it," Haggai i. 9. The people of Israel were much in the same position as regards the first advent of the Messiah as the professing Church of the present day is with regard to the second advent. They interpreted the word of God concerning it according to their own inclinations, which were in favor of "smooth things," Isaiah xxx. 10, and expected to enter into all its glorious results without passing through the discipline necessary to fit them for it. So it is at the present time. Multitudes of nominal Christians who have only "the form of godliness, denying its power," 2 Timothy iii. 5, as well as probably a large majority of true believers, have mistaken the plain teachings of God's Word. They nullify the repeated commands of Christ and his apostles to "come out from the world" and be separate, and by joining affinity with the world, place themselves in a false position. The heavenly standing of the Church has gradually deteriorated ever since the alliance she made with the Roman Emperor, Constantine; and she is now walking by sight and not by faith, 2 Cor. v. 7. Hence all the gorgeous edifices for worship, multiplying everywhere, and the resumption of fulfilled typical ceremonies so far as they relate to the dresses of the priests, together with the eagerly sought for standing and position in the world, something after the ways of the Pharisees who loved to be called Rabbi, and who were severely reprobated by the Lord Jesus for their unwarranted assumptions, Matt. xxiii. All this ministering to the flesh is not only prevalent in the State churches, but it obtains more or less though not so ostensibly among the various bodies of Nonconformists. Not only is there introduced, through the wiles of Satan, another Gospel which is not another, Galatians i. 7; as regards doctrine, but also another interpretation, which is not another, of Christ's directions for the walk and conversation of the Christian.

The conversion of the world and the extension of Christ's kingdom on earth are very commonly talked about, and spasmodic efforts are made for the purpose of bringing them about; but when it is taken into account that the Church is not commissioned to attempt, or accomplish either one or the other, no wonder such efforts are not successful. With regard to the first of these two wonderful events, which are in a great measure interwoven, God in his own time, and by his own appointed means, will accomplish them.

It may be remarked here that a very superficial acquaintance with the Scriptural truths revealing the particulars of unfulfilled prophecy will show that other predicted events must have the precedence, such as the restoration and conversion of both Judah and Israel, and the destruction of the Lord's enemies now under the mysterious and unseen guidance of Satan. With regard to the extension of Christ's kingdom on earth, Christ gave no such command to his disciples. What he ordered to be done was to preach the Gospel to all nations as a witness, with the celestial purpose of the formation of his Church out from "every kindred, and tongue, and people, and nation," Rev. v. 9. He distinctly repudiated the notion that his kingdom was of the world, and therefore there cannot be any extension of what has not yet commenced. True that in the fore-ordained and declared purposes of God, the kingdoms of this world, now under the spell of Satan, will eventually become "the kingdoms of our Lord and of his Christ," Rev. xi. 15, and shall be given to the people of the saints of the Most High," Daniel vii. 26, but not whilst the Church is in the process of formation. Taking then into consideration the foregoing remarks, the only safe condition of the Lord's people in these evil times, is to take heed of the prophet's words, "Consider your ways."—*By Henry Heymont, in Prophetic News and Israel's Watchman.*

*It draws back to spring forward the better.* ED. RAIN.

## Sheol and the Revised Version of the Old Testament.

One of the most important words in the Old Testament is the Hebrew word sheol. It occurs very frequently, and refers, all allow, to the state of the dead.

Any one acquainted with religious controversy, knows what a great amount of discussion there has been, and continues to be, upon this state. While to us, who are ever losing those dear to us, the subject must be ever one of the deepest interest. It is therefore well that all English readers of the Old Testament should be able to judge from their English translation what the Bible really teaches upon the subject.

As it is by no means the case that all students of Scripture are agreed upon the meaning of the word sheol, we think that it should be treated by revisers and translators in one of the two following ways: They should either leave the word always untranslated, or should translate it *always* by the Greek word Hades, which is the invariable translation of it in the Septuagint, and which is in the opinion of all, an equivalent.

With either of these ways we should be satisfied. According to the first of them, the English reader, for whose benefit all English versions are designed, would know how often and where this word was used; he would have no sense of it forced on him by a translation which might possibly be incorrect; he would see for himself all that Scripture said about sheol, and would be perfectly qualified to draw for himself a sound conclusion as to what Scripture meant by it, and which of different meanings attached to it was most agreeable to the mind of God.

We should be perhaps even more satisfied if the second way were taken, and sheol were invariably translated by the word hades. In the first place, many think a translation preferable to the original word itself, which no doubt it is in most cases. Again, sheol is always translated by hades in the Septuagint, which is no small recommendation. Again, we have the inspired approval of the New Testament for this translation; for the Apostle Peter twice, in an inspired discourse, translates sheol by hades (Acts ii. 27, 31). If neither of these two ways be adopted, we, at all events, contend that, as sheol always means one and the same thing, it should always be translated by one and the same word; or, at least, if by different words, then by words of the same sense in the common understanding of the English readers.

The most confusing and improper mode of treating this important word, would be by translating it by words of different senses. In the first place, this would prevent the mere English reader from knowing how often and where sheol was spoken of; and even if sheol were inserted in the margin, this would not, in many cases, draw sufficient intelligent attention. While to English readers, aware that sheol was intended, the use of words of differing or opposing senses would convey the idea, that the revisers or translators thought that it had different meanings in different places. This is most injurious, for no one can maintain, with any show of reason, that sheol in the Old Testament has any but one and the same uniform meaning.

Now here is a grave error in the Authorised Version of the Old Testament. It translates sheol by three different words, "the grave," "the pit," and "hell." What is the effect? It is one or the other of the following, to very many English readers. To some it would seem as though there were three different words in Hebrew for the three expressions, and so they would be prevented from comparing together all the places where sheol occurs, and thus arriving in the only true way at its sense. To other English readers, or should translate it always by the Greek word Hades, which is the invariable translation of it in the Septuagint, and which is in the opinion of all, an equivalent. sheol was different words, "the grave," "the pit," and "hell." What is the effect? It is one or the other of the following, to very many English readers. To some it would seem as though there were three different words in Hebrew for the three expressions, and so they would be prevented from comparing together all the places where sheol occurs, and thus arriving in the only true way at its sense. To other English readers, aware that all three words were put for sheol, it would appear as though the translators of the Authorised Version of 1611, considered sheol to have two or three different, or opposing senses.

Let us consider the words, "grave" and "hell." Every one understands what is meant by "the grave." Webster defines it as "an excavation in the earth, as a place of burial." But when people come to the word "hell," as a meaning for sheol, do they attach to it this meaning? A few perhaps may know the original German sense of "hell" as equivalent to the "grave," but they are comparatively few. The vast majority understand "hell" as the place of those condemned in the final judgment, and so it is explained in the best English dictionaries. And hence those varying translations lead the ordinary English reader to the erroneous idea, that the Authorised Version attaches two most opposite senses to a word, sheol, which has certainly but one sense. A similar confusion arises from the use of the term "pit" as a translation for sheol.

Now what has the "Revised Version" of 1885 done to end these misunderstandings? The revisers might have left the word sheol untranslated. No one could fairly fault this. It could lead to no mistakes. Every one, with common care, could see what the Bible taught about sheol. Or, they might have adopted the Septuagint translation, and given us "hades." There could be no mistake and no misleading here. Every one could examine the various places where hades occurred, and see what the Old Testament taught about it, and see how far it coincided with or differed from the Greek idea of hades. What have they done? Neither of the above! On the contrary, they have, in one most important respect, added to the confusion of the Authorised Version. The latter was satisfied with giving us three translations of sheol. Its revisers have retained these three, and have in the "poetical parts" "most commonly" left sheol untranslated, so that we have what we may call four renderings instead of three.

What is the effect of this? It has the evil effects which we have seen to spring from the variety of renderings in the Authorised Version, and adds to them other and very serious ones. To these latter we will now refer.

From the Preface of the Revised Version our readers will learn, that while sheol is often left untranslated in the "poetical writings," it is sometimes translated even in them (Preface viii.). It seems very strange that when our revisers saw their way to leave sheol in general untranslated in the poetical writings, they did not also see their way to leave it always untranslated in them. But so it is, and what will frequently be the effect? It will be that many readers, aware of this difference, will suppose that the revisers thought that sheol had different senses in different places of the "poetical writings." That is a very natural inference. What else indeed could be the meaning of giving different renderings to the word in works of the same poetical character?

But there is another similar effect. In the "poetical writings," sheol is "most commonly" left untranslated. In the historical narratives, it is always translated. What inference would many readers draw from this? They would suppose that in the judgment of the revisers, sheol had, generally at least, a different meaning in the prose and poetical writings of the Old Testament. For such an opinion, we assert that there is not the smallest ground; but, most undoubtedly, the revisers would, by their treatment of the word, lead many of their readers to suppose that was their idea.

We are, then, most dissatisfied with the manner in which our revisers have treated the very important word sheol. In our opinion, it adds strongly to the objection felt by many to put the "Revised Version" in the place of the "Authorised Version". We contend that one or other of two ways of treating this word should commend itself to all, viz., either to leave it always untranslated, or always to translate it by the Greek word hades.—*Henry Constable, in Rainbow.*

## A Concordance to "Hades," inclusive of "Sheol" in the Revised Old Testament.

*Showing at a glance all the occurrences in the Bible of Sheol in the Hebrew and Hades in the Greek, with a suggested Uniform Rendering in English.*

| | | |
|---|---|---|
| 1—Gen 37, 35. | I will go down to *Hades* (A & R the grave) to my son mourning. | |
| 2—Gen 42, 38. | Bring down my grey hairs with sorrow to *Hades* (A & R the grave.) | |
| 3—Gen 44, 29. | Bring down my grey hairs with sorrow to *Hades* (A & R the grave.) | |
| 4—Gen 44, 31. | Bring down the grey hairs of thy servant our father with sorrow to *Hades* (A & R the grave.) | |
| 5—Num 16, 30. | And they go down alive into *Hades* (A & R the pit.) | |
| 6—Num 16, 33. | So they, and all, etc., went down alive into *Hades* (A & R the pit.) | |
| 7—Deut 32, 22. | For a fire is kindled in mine anger, and burneth unto the lowest *Hades* (A hell R pit.) | |
| 8—1 Sam 2, 6. | He bringeth down to *Hades* (A & R the grave) and bringeth up. | |
| 9—2 Sam 22, 6. | The cords of *Hades* (A hell R sheol) were round about me. | |
| 10—1 Kings 2, 6. | Let not his hoar head go down to *Hades* (A & R the grave) in peace. | |
| 11—1 Kings 2, 9. | Shalt bring his hoar head down to *Hades* (A & R the grave) with blood. | |
| 12—Job 7, 9. | So he that goeth down to *Hades* (A the grave R sheol) shall come up no more. | |
| 13—Job 11, 8. | Deeper than *Hades* (A hell R sheol); what canst thou know? | |
| 14—Job 14, 13. | Oh that thou wouldest hide me in *Hades* (A the grave R sheol.) | |
| 15—Job 17, 13. | If I look for *Hades* (A the grave R sheol) as mine house (v. 13) where then is my hope? | |
| 16—Job 17, 16. | It shall go down to the bars of *Hades* (A the pit R sheol) when once there is rest in the dust. | |
| 17—Job 21, 13. | And in a moment they go down to *Hades* (A the grave R sheol.) | |
| 18—Job 24, 19. | So doth *Hades* (A the grave R sheol) [consume] those which have sinned. | |
| 19—Job 26, 6. | *Hades* (A hell R sheol) is naked before him, and Abaddon [Destruction] hath no covering. | |
| 20—Psa 6, 5. | For in death there is no remembrance of thee; in *Hades* (A the grave R sheol) who will give thee thanks? | |
| 21—Psa 9, 17. | The wicked shall return to *Hades* (A hell R sheol.) | |
| 22—Psa 16, 10. | For thou wilt not leave my soul to *Hades* (A hell R sheol.) | |
| 23—Psa 18, 5. | The cords of *Hades* (A hell R sheol) were round about me. | |
| 24—Psa 30, 3. | O Lord, thou hast brought up my soul from *Hades* (A the grave R sheol.) | |
| 25—Psa 31, 17. | Let the wicked be ashamed, let them be silent in *Hades* (A the grave R sheol.) | |
| 26—Psa 49, 14. | They are appointed as a flock for *Hades* (A the grave R sheol.) | |
| 27—Psa 49, 14. | And their beauty shall be for *Hades* (A the grave R sheol) to consume. | |
| 28—Psa 49, 15. | But God will redeem my soul from the power of *Hades* (A the grave R sheol.) | |
| 29—Psa 55, 15. | Let them go down alive into *Hades* (A hell R the pit.) | |
| 30—Psa 86, 13. | And thou hast delivered my soul from the lowest *Hades* (A hell R pit.) | |
| 31—Psa 88, 3. | And my life draweth nigh unto *Hades* (A the grave R sheol.) | |
| 32—Psa 89, 48. | That shall deliver his soul from the power of *Hades* (A the grave R sheol.) | |
| 33—Psa 116, 3. | And the pains of *Hades* (A hell R sheol) got hold upon me. | |
| 34—Psa 139, 8. | If I make my bed in *Hades* (A hell R sheol) behold, thou art there. | |
| 35—Psa 141, 7. | Our bones are scattered at *Hades* (A & R the grave's) mouth. | |
| 36—Prov 1, 12. | Let us swallow them up alive as *Hades* (A the grave R sheol.) | |
| 37—Prov 5, 5. | Her feet go down to death; her steps take hold on *Hades* (A hell R sheol.) | |
| 38—Prov 7, 27. | Her house is the way to *Hades* (A hell R sheol) going down to the chambers of death. | |
| 39—Prov 9, 18. | That her guests are in the depths of *Hades* (A hell R sheol.) | |
| 40—Prov 15, 11. | *Hades* (A hell R sheol) and Abaddon are before the Lord. | |
| 41—Prov 15, 24. | That he may depart from *Hades* (A hell R sheol) beneath. | |
| 42—Prov 23, 14. | And shall deliver his soul from *Hades* (A hell R sheol.) | |
| 43—Prov 27, 20. | *Hades* (A hell R sheol) and Abaddon are never satisfied. | |
| 44—Prov 30, 16. | *Hades* (A & R the grave) and the barren womb (say not, enough.) | |
| 45—Eccl 9, 10. | No work, nor device..... in *Hades* (A & R the grave.) | |
| 46—Song 8, 6. | Jealousy is cruel as *Hades* (A & R the grave.) | |
| 47—Isa 5, 14. | Therefore *Hades* (A & R hell) hath enlarged her desire, and opened her mouth. | |
| 48—Isa 7, 9. | *Hades* (A & R hell) from beneath is moved to meet thee at thy coming. | |
| 49—Isa 14, 11. | Thy pomp is brought down to *Hades* (A the grave R hell.) | |
| 50—Isa 14, 15. | Yet thou shalt be brought down to *Hades* (A & R hell), to the uttermost parts of the pit. | |
| 51—Isa 28, 15. | We have made a covenant with death, and with *Hades* (A & R hell) are we at agreement. | |
| 52—Isa 28, 18. | And your covenant with death shall be disannulled, and your agreement with *Hades* (A & R hell) shall not stand. | |
| 53—Isa 38, 10. | I said, In the noontide of my days I shall go into the gates of *Hades* (A & R the grave.) | |
| 54—Isa 38, 18. | For *Hades* (A & R the grave) cannot praise thee, death cannot celebrate thee. | |
| 55—Isa 57, 9. | And didst debase thyself even unto *Hades* (A & R hell.) | |
| 56—Ezek 31, 15. | In the day when he went down to *Hades* (A the grave R hell) I caused a mourning. | |
| 57—Ezek 31, 16. | When I cast him down to *Hades* (A & R hell) with them that descend into the pit. | |
| 58—Ezek 31, 17. | They also went down into *Hades* (A & R hell) with him unto them that be slain by the sword. | |
| 59—Ezek 32, 21. | The strong among the mighty shall speak to him out of the midst of *Hades* (A & R hell.) | |
| 60—Ezek 32, 27. | Which are gone down to *Hades* (A & R hell) with their weapons of war. | |
| 61—Hos 13, 14. | I will ransom them from the power of *Hades* (A & R the grave.) | |
| 62—Hos 13, 14. | O *Hades* (A & R grave) where is thy destruction. | |
| 63—Amos 9, 2. | Though they dig into *Hades* (A & R hell), thence shall my hand take them. | |
| 64—Jonah 2, 2. | Out of the belly of *Hades* (A & R hell) cried I. | |
| 65—Hab 2, 5. | Who enlargeth his desire as *Hades* (A & R hell) and he is as death, and cannot be satisfied. | |
| 66—Matt 11, 23. | Capernaum.....thou shalt be brought down unto *Hades* (A hell R hades.) | |
| 67—Matt 16, 18. | My church.....the gates of *Hades* (A hell R hades) shall not prevail against it. | |
| 68—Luke 10, 15. | Capernaum.....thou shalt be brought down unto *Hades* (A hell R hades.) | |
| 69—Luke 16, 23. | And in *Hades* (A hell R hades) he lifted up his eyes, being in torments. | |
| 70—Acts 2, 27. | Because thou wilt not leave my soul in *Hades* (A hell R hades.) | |
| 71—Acts 2, 31. | Neither was he left in *Hades* (A hell R hades.) | |
| 72—Rev 1, 18. | And I have the keys of death and of *Hades* (A hell R hades.) | |
| 73—Rev 6, 8. | His name was Death; and *Hades* (A hell R hades) followed with him. | |
| 74—Rev 20, 13. | And death and *Hades* (A hell R hades) gave up the dead which were in them. | |
| 75—Rev 20, 14. | And death and *Hades* (A hell R hades) were cast into the lake of fire. | |

N. B.—1 Cor. xv. 55, is not given because of the various reading which reports *death* instead of simply *Hades*.

[The foregoing "Concordance to Hades" can scarcely fail to be useful to those who wish to judge for themselves what the Bible itself teaches concerning Hades. Here the reader has all the passages in which Hades is mentioned by either of its names; and if he will consider the several contexts wherein the word is found, and bring to bear on the subject any side-lights supplied by related topics, it may safely be said that he will have before him *all the evidence* available for judgment, and will be in an advantageous position for drawing his own conclusions. It is not pretended that the subject is without difficulty. It may not be easy to trace through all the passages a single consistent view, nor to suggest a theory which shall do justice to all the evidence. But, meanwhile, here is a convenient and solid basis for mutual study. If any of our readers should be pleased to suggest briefly how to harmonise and clear up the various passages above given, their communications shall receive respectful attention, and be inserted in the *Rainbow*, if judged worthy. It is only needful to add that the general wording of the passages is from the Revised Bible, except only that, instead of its various renderings of "sheol," *hades* has been uniformly inserted, the readings of both A. V. & R. V., being in all cases given in parenthesis for comparison.—*Ed. Rainbow.*]

## THE SIXTH VIAL.

"And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The drying up of a river is a gradual process. The river may be passable before all the water is quite gone. So, if the drying up of the river Euphrates refers to the waning of the Crescent, and the continued decrease of Turkish power and territory, so the obstacles that stand in the way of the fulfilment of God's promises may be gone, while Turkey has nominal hold of the land of the Jews.

The downfall of ancient Babylon was accomplished by the drying up of the bed of the river Euphrates. The besieging army constructed a new channel for the waters of the Euphrates, turned the stream off from the city, and so dried up its old bed. The conquering army got possession by marching along the old bed of the river that they had dried up. The incident is laid hold of by the prophet in the book of Revelation to show that "the drying up of the river" is clearing the way for that hour when "Great Babylon" shall come in "remembrance before God." It is during the time of the Sixth Vial, it is said, "Behold, I come as a thief." We see the reiterated proofs of God's hand in the demolition of Turkish power. One province after another, one territory after another is wrenched from the Sultan's grasp in spite of every alliance and every treaty. The great powers combine to secure the integrity of that empire, only to show how utterly unable they are to hinder the fulfilment of God's word.

Surely no age has been so often warned as this age has! Every fresh movement in the East makes the purpose more distinct, and the impending crisis more inevitable. The world is suddenly startled by each step in the incessant decline of Turkish power; men are struck for a moment by the inexplicable repetition of the same drying up of the river, then they fall back and think it has come to nothing. No doubt there may be a little calm between the very last warning and the final act, so that there may be more danger in the moment when it seems calm than when the warning is ringing in our ears.

The world's day of probation is timed to the fraction of a second. One time ran out (fourteen generations) from the time of Abraham to David; another from David to the captivity; another time, from the captivity to the birth of Christ. Our time is the last of this dispensation, and how far gone it, indeed, must be! We are near the time of the first resurrection; there is expectation in the air, and sudden surprises are looked for now, and felt to be the characteristic of the age we live in. The time of the dead is at hand that they should be judged. Their long, silent sleep is fast drawing to its close. We are nearing the break of eternal day. The kingdoms of this world will become the kingdoms of God and of Christ. There will no longer be Bismarcks and German Emperors, and Czars of Russia, but the Lord will reign from pole to pole.

In this stirring age the active interference of God is becoming more solemnly apparent. Statesmen are but his servants, whether they intend to be or not. The evidence of a secret guiding hand grows stronger with every event. The approaching footstep of the Judge grows louder and more unmistakable. The path by which Turkey goes down (and so clears the road for the restoration of the Jews to their own land) and the power that shall give the finishing blow, are all predetermined. Just because Turkey holds Palestine, and the time is at hand for the restoration of the Jews, is Turkey suffering these divine judgments. Palestine is situated (with a view to the position it is to hold in the Millennium) just at the corner of three continents, and the Mediterranean Sea was formed to make a way for the western nations to reach its shores.

Soon the mystery of God shall be finished.....and, the moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his saints gloriously. The Lord shall be thine everlasting light, and thy God thy glory.—*The (London) Christian.*

Darkness is covering the earth, and gross darkness the people of the earth; but light is sown for the righteous, and the glorious day is dawning to the watching ones. The day-star is seen only by the watchers, not the sleeping multitude. Lord help us to be faithful in sounding the warning.

HELEN ROBERTSON.


## SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents; for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

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The Pennsylvania Company announces the sale of Cheap Excursion Tickets from and to all stations on its various lines, on December 24th, 25th and 31st, 1887, and January 1st, 1888, with limit of return passage until January 2nd, 1888.

This liberal concession in rates will be greatly appreciated by the patrons of the company, as affording them an excellent opportunity to visit friends and relatives at a very small cost of transportation.

For time of trains and rates of fare, apply to any agent of the company.

# Poetry.

## THE END IS NEAR. 2 Tim. 3, 13.

Clouds of darkness gathering o'er us,
Awful things with them bear;
Scenes of misery spread before us—
Death, and pestilence, and war—
All in one loud, piercing chorus,
Tell us that the end is near.

Hearts of men within them failing
For the coming woes they fear,
All their efforts unavailing—
No propitious signs appear;
Sin increasing, crime prevailing,
Tell us that the end is near.

Selfishness in all abounding,
Gold the idol everywhere,
Worshipped by a beat confounding
Gold for all that's good and fair;
Crowds the mammon god surrounding,
Tell us that the end is near.

Lawlessness so widely spreading,
Void of reverence now, or fear;
Sacred things beneath it treading,
Stamped with God's own signature;
Never once his vengeance dreading,
Tell us that the end is near.

War, that baneful curse of nations,
Running on its dread career,
While the mass its destinies
Listless, or applauding, hear;
War, with its abominations,
Tell us that the end is near.

Saints of God, all still hoping,
Faithful to the name they bear,
For the coming Savior waiting,
To be caught up in the air,
Hence their rest and blessing darling,
Tell us that the end is near.

Sinner, would'st thou in the glory
Of that cloudless morning rise?
Would'st thou have this hope before thee—
Wear the crown saints than will wear?
Up, believe redemption's story,
Look to Christ! the end is near.

Let not earth, thy thoughts engrossing,
Cheat thee of that portion fair!
Look to Christ, on him reposing,
Thou shalt happy be, nor fear.
Secure haste! for day is closing—
Look to Christ, the end is near!

—*Echoes of Mercy.*

# Communications.

## POLITICAL PROBLEMS.

How will Russia (Gog) reach the mountains of Israel? The great battle of Jehovah with Gog is on the mountains of Israel. By what route is he brought there?

The location of the conflict is clear. Ezekiel says, Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that (is) with thee: I will give thee unto the ravenous birds of every sort, and (to) the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken (it), saith the Lord God. So will I make my holy name known in the midst of my people. Israel. Ezek. xxxviii. 40; xxxix. 4, 5, 7. Read the entire chapters.

These points will appear: 1. Gog is the great enemy of Jehovah, and of his people, the Jews. 2. Gog, at one time, seems to be carrying out his own independent plans; at another period, to be under the perfect control of Jehovah, as the horse is subjected to the will of his rider. 3. At one time he is drawn back, at another led forward, as if two wills were conflicting—Gog purposes one thing: Jehovah quite another. Gog is bent on taking the direct and most speedy route eastward, while Jehovah has appointed another; Gog wants a spoil—East, wherever he can find it—in China, India, or Israel (in the future.) Jehovah purposes to execute judgment on him before his national throne in the land of Israel. 4. That this conflict and victory are still future. 5. That the crowning victory over Gog is after the return of Israel, subsequent to their union, conversion, and the establishment of their nationality.

There are three routes to the East now claiming special notice: a. The southern, through Egypt; b. the middle, by way of Constantinople; c. the northern, by way of the Volga, Caspian Sea, and Afghanistan. The route which the Russian autocrat would be expected to take, and which is principally through his own territory, is the great northern highway. This eastern road is principally Russian. If the northern route had been continued east, on the latitude of the mouth of the river Atrek, through Turkestan, it would then be Russian almost in the entire distance, and would suit the idea of his being crowned king of Central Asia. Its defection through Merv, Herat, and Cabool, uncovers the ultimate design of the northern bear, the crown of Southern Asia.

Since the days of Peter the Great, Russia has had aspirations toward the south. She has aimed at the conquest of the old imperial belt, containing the territory of the four universal kingdoms of the metallic image. Peter's will (if genuine) foreshadows Russian aspirations and national policy to the present time. The following is worthy of special notice. The will says: "Take every possible means of gaining Constantinople and the Indies, (for he who rules there will be the true sovereign of the world;).... Advance to the Indies which are the great depot of the world. Once there we can do without the gold of England." For more than eight hundred years, Russia has been looking toward Constantinople. At this moment her eyes are against that city, and also for the conquest of the East Indies.

By what routes is she moving? By the northern route direct to the Indies, and indirectly, by opening the middle highway to move through the prostrate Ottoman empire, by way of Anatolia, Syria, Persia and Beloochistan. Such are evidently her present secret plans.

The war now commenced in southeastern Europe, between Servia and Bulgaria, has a world-wide bearing. Russia, having in view the conquest of the Ottoman, and the absorption of its European and Asiatic territory, is, therefore, opposed to a confederacy of small kingdoms between the Danube and Constantinople. The Autocrat is working for dissolution, but against any new independent national combination: being well aware that such a political organization, drawing ultimately into itself, all the countries to the immediate vicinity of Constantinople, would, perhaps, forever, shut against her the middle and direct passage to the Orient.

It must also be evident to Russia, that it is the interest and policy of western Europe to favor such a combination, since Russian aggression, is, by the Gothic nations, and Anglo-Saxons of the north-west, well understood.

Western Europe will never submit to Russian occupation of Constantinople, unless it becomes a fatal necessity. They would as soon vacate their thrones; for it would give to Russia the Ottoman empire, and ultimately, the East and universal empire. Such results cannot be since they would be subversive of God's purposes as declared to his holy Seers.

The overthrow of the Ottoman power by Russia, would defeat God's purpose relative to the Hebrew family, Judah and Israel. Let Palestine become Russian (Gog) territory, and what would become of Jewish colonization and future nationality? It is very evident that to these movements, Russian policy is hostile. Being the acknowledged head of the Greek Church, the Jew would not be allowed any national favor; they as pilgrims, might be allowed to visit their own native land, and wail at the ruins of their ancient city, (Jerusalem), but their nationality would be chained to the hopeless sepulchre of an endless sleep.

God, in his most holy purposes, has allowed the Turk to hold Constantinople, the gate of the middle highway to the Orient, since 1453. He still allows that empire to hold back the Russian Gog, his "ancient enemy". And that power must hold the position till England and her helper, the United States, can fully secure Egypt and the land of Israel. In this great western national syndicate, may be reckoned Germany, France, and Italy. Austria's interest being identical with that of Russia, viz., to take her share of the territory of Ottoman Europe, south of her, while Russia absorbs the territory south of her present boundaries, including Constantinople. The states, as defined by the Berlin treaty, will secure south-eastern Europe from being absorbed by Russia and Austria, To this policy the four western powers, England, Germany, France and Italy must adhere. Their national interests require it; and the purposes of Jehovah develop the same line of ultimate action.

England must protect Ottoman Europe against the southern movements of the northern despot. Against the southern aggressions of the king of the north (the Russian Gog) the British empire (the king of the south) must oppose her entire military resources, whether in India, Egypt, or Ottoman Europe. Remove Turkey in Europe and Asia, and what protection has England to throw around her East Indian Empire?

The Ottoman empire is at present, her Chinese wall against her northern enemy. Remove that wall, or at any point let the Russian scale it, and that "Tempest" of the north would rush down upon her, throwing over her eastern possessions the ice mantle of the frozen pole. England, if she intends to be true to her own interest, is bound to protect Ottoman Europe. In no wise can she allow the Russian monarch to conquer and hold the Turkish Capital.

In case of such an event what would become of the European balance of power policy? In what would rest the security of any other European nation? What power could long defend, Germany and Austria against the despot of the north? And when they should fall, France and Italy would be her next victims. And after the subjection of the continental nations, the British empire would be her certain prey.

The Gothic nations of Western Europe understand their national interests too well to allow the "Crescent" to be pulled and torn into shreds by the northern "Bear." As soon might a combatant, when exposed to an enemy's darts, throw down his shield, as the western nations of Europe to allow the Turkish Empire to fall.

Why should the Ottoman Sultan be termed the "Sick Man," while she commands Jehovah's arm? Will the God of Abraham, allow Gog, his ancient enemy, to shut his people from a holy national union, on the mountains of Israel? God rules the nations now as when Nebuchadnezzar fell from his palace, in great Babylon which "he had built," to the condition of a beast in a pasture field.

The military strength of the Sultan, must be a matter of surprise to many who have represented him without any power—in the last stages of national consumption.

What are his forces mustering in, and for, the Balkans? A writer thus speaks: "Turkey's war preparations, nevertheless, continue night and day, and have now assumed unprecedented magnitude. The total forces in the field is 370,000 men, of all arms, in five corps d' armee, three of which are on the frontiers of the Balkan states and two on the Greek frontiers. The total number of men raised exceeds 600,000, of whom 180,000 are reserves, doing garrison duty. Preparations for another 100,000 men are being pushed forward at the same rate." Where is the Russian or Austrian army now ready to drive back this mighty power, at this moment ready for the conflict?

Before Russia and Austria can march their armies to the scene of action, England, with her fleet will be guarding Constantinople, and will have her base line at Gallipolis and her armies marching northward to meet the foe, while Germany, France and Italy will be moving their forces eastward to the theater of national strife.

If Russia reaches, conquers, and holds Constantinople, it will be through seas of the blood of the Gothic and Anglo-Saxon races. The proud head, imperial, of the Slavonian family in whose veins flows Norman blood, can never force his way through the middle gate, on to the mountains of Israel. He must descend from Central Asia, pass the Euphrates at the head of the forces marshaled under the subordinate kings of the East.

By the study of the prophecies compared with history we are enabled to follow the foot-prints of Jehovah as he walks among the nations. Can ye not discern the signs of the times? Ye can forecast physical changes in the heavens, because your own selfish interests are promoted by your familiarity with such knowledge, but God may thunder in the moral and political heavens, and you exclaim, "All things continue as from the beginning."

J. P. WEETHEE.

# Selections.

## "DISTINGUISH THE PERIODS."

The ancients had a saying, remarked a late and eloquent writer, "Distinguite tempora at concordabunt Scripturæ," "Distinguish the periods, and the Scripture will harmonize." The Jew had so fastened his attention on one portion of the prophecies, that he saw but one period—the glorious period of the Messiah's reign; and the church had for centuries so fixed its attention on one part of the prophecies only, that it saw but one period—the coming of the Messiah to be crucified. Jewish prejudices arose from partial attention to the prophecies, and Christian prejudices have arisen from partial attention to the prophecies. It should be our privilege to distinguish the periods; and while we maintain, as Christians, the literal fulfillment of Isaiah's prophecy of the virgin's child, and the birth at Bethlehem as foretold by Micah, and therefore that the Messiah has come, we ought to maintain also, with the Jews, the literal interpretation of Isaiah's prophecy, that the Messiah shall reign at Jerusalem, and the prophecy of Micah that Jerusalem shall be the chief of the nations, and therein to believe with the Jews that the Messiah shall come. He has come, and he shall come. Surely this was the real nature and genius of what the angels said to the disciples, as you may read in Acts i. The disciples in astonishment saw their Divine Master carried up into the air from them, and disappearing in the clouds; and, while they were looking up in amazement, two angels appeared, and said, "Ye men of Galilee, why stand ye gazing up into heaven."

What was the cause? Have you ever asked yourselves, what the cause of the amazing astonishment of the disciples? Not the more physical miracle: they were too much accustomed to the physical miracles of their Master to be surprised at that merely, and to make us suppose that to have been the cause of their astonishment. How does what the angels said afterwards address itself to that "Ye men of Galilee why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Was that calculated to abate their astonishment at the miracle which had taken place? Nay, but it was to assert another miracle.

How then shall we interpret the incident? What was the basis and ground of their astonishment? I think it very plain and instructive.

They had learned unmistakably that Jesus was the Messiah; they were present when they heard Peter's confession, and the remarkable approbation which was expressed of it by the Lord Jesus; they knew then that he was the Messiah, the one who was to come, and they expected great things for their nation; they knew that a number of the prophecies, still unfulfilled, were connected with the Messiah's name. They were looking for them; and when he was taken from them and put to death, their expectations were dashed to the ground. When however they saw him again after the resurrection, their expectations revived, and they said, "Wilt thou at this time restore again the kingdom to Israel?" Wilt thou finish it all now? And when he had given them an answer, not indeed to reject their idea that the kingdom would be restored, but only to tell them the time was not for them to know—when he had done this, he was suddenly taken up from among them, and they were left in amazement. What were they ready to say within their own minds and hearts?

After all is he not the Messiah? Is it possible that we were wrong? And if he be, how can he have gone away, leaving so much undone that was predicted of the Messiah? He has done enough to assure us that he is the Messiah? He has fulfilled some prophecies; at his word the deaf man heard; at his word the tongue of the dumb man sang; at his word the lame man leaped for joy; at his word the dead has come to life. He must be the Messiah, and yet he is gone! No kingdom restored to Israel! No reigning at Jerusalem!

There was ground for astonishment, and in that state of astonishment the angels addressed them—

Ye men of Galilee, why stand ye gazing up into heaven, as if he had left undone what had been promised. Do you imagine that all is to be done at one time? "Distinguish the periods." He is gone it is true, but he is not gone forever—"That same Jesus whom you have seen go, shall so come in like manner as ye have seen him go into heaven." Hence the kingdom will yet come. As to what will be the order of events, the several steps towards its formation are—

First. The Lord shall set his hand again the second time to recover the remnant of his people which shall be left. Isa. xi. 11. Note: they have never yet been restored a "second time." He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, Isa. xi. 12. Note again, they were never in the four corners of the earth until the time of their dispersion. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord (Amos ix. 15). This obviously is not yet. The planting of them in still future, when it shall be said, The King of Israel, even the Lord is in the midst of thee: thou shalt not see evil any more: Zeph. iii. 15. Who can read Ezek. xxxvii. and not see that Israel's return will be a literal return?

Thus saith the Lord God; Behold I will take the children of Israel from among the heathen (nations), whether they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel: and one King shall be King to them all, and they shall be no more two nations. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God .... Moreover I will make a covenant of peace with them; ... and I will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. Ezek. xxxvii. 27.

Thus Jerusalem will be in the midst of their land, and the land in the midst of the nations, and the Lord will be in the midst of Jerusalem, the great centre, and Ruler of all, forming one divine empire. This has been the expectation of the Jews from the first, and this is the teaching of the Word of God.

Wonderful to a simple student of the Word that such an one as Macaulay should have said, as if it were something strange, The Christian believes, as well as the Jews, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will reign visibly over a kingdom on the earth. The number of people who will hold it is much greater than the number of Jews residing in England, many of them distinguished by rank, ability, etc. They expect that the kingdoms of the earth will be swallowed up in one divine empire.—*J. Denham Smith, in Watchman.*

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If we will only have patience with God's leading, he will always show us the way as fast as we are really ready to go on. The trouble of most of us is that we want to see the path through to the end before we take the first step. We want to know before we start how we are to come out. But this is not God's way for us. A man who is traveling in a dark night on a country road does not have the whole way lighted at once by the lantern he carries. It shows him only one step; but as he takes that the lantern is borne forward, and another step is lighted, and then another, until in the end the whole way has been illuminated, and he is safe at his destination. God's word, as a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the dark night it will always show us the next step; then when we have taken that, it will show us another; and thus on, till it brings us out into the full, clear sunlight of the coming day. We need to learn well the lesson of patience, if we would have God guide us. Many of us cannot wait for him, but insist on running on faster than he leads, and then we wonder why there is no light on the path, and we complain, and are discouraged because we stumble so often. If we stay back with the lantern, it will be all right with us in our journeying.


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To the Church of God in Christ Jesus Greeting.

"Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my special treasure." Mal. iii. 16, 17.

This text, though seeming to have a especial reference to Israel and Judah, is surely not without import to us, who, in this Gentile age, claim to have been grafted into spiritual Israel by faith in the true vine—the Christ of God.

The communion and fellowship of the saints is one of the richest blessings to be enjoyed during our earthly pilgrimage. For, as the hungry system longs for that which will appease hunger, so doth the thirsty soul long for that spiritual fellowship to be experienced only when united prayer and testimony ascend as sweet incense the Most High.

Continued feebleness of body and consequent weariness of mind induced me to yield to the wish of my husband and friends at home, and accept the kindly invitation of the faithful in Ogle county, Illinois, to visit them a while, and see if change and rest would not in some measure restore that most desirable of all earthly blessings—health.

Oct. 29th I left home, St. Joseph, Mo., for Forreston, Ill., and next day was met at the depot by Bro. William Ellis, editor of the *Christian Lamp*, of England, who escorted me to his temporary home, where I found Sister Ellis awaiting me, and who, in true Christian courtesy, ministered to my temporal wants. I had never before met with those who call themselves Christadelphians. But I very soon learned that "where the spirit of Christ is, there is liberty," and soon we were engaged, heart and soul, conversing on the things of the kingdom and the name of Jesus Christ. There are not many of that body in Forreston, but quite a goodly congregation within a circuit of ten miles. There is, however, a goodly number of Adventists who have a hall and a regular pastor. Some of them attend the Christadelphian meetings, which are held from house to house. There are many points of difference which keep them separate. This fact is to be deplored, inasmuch as they both profess to take the same book as their standard of faith and practice, and to ignore alike all man-made creeds, and too, in unity there is strength even to the pulling down of the strongholds of the power of darkness.

I met with the Christadelphians three consecutive First days, and with them united in the breaking of bread in memory of our absent Lord's return. Preceding the memorial supper, as also after that service, we were edified by remarks of some brother on a portion of the written Word. Prayer and praise had each their appropriate place in the service. When it ended, all present joined in general conversation on some Bible theme, and those not living too far away enjoyed this social religious intercourse for hours. Like the early disciples, they eat their bread from house to house, all partaking of dinner wherever the meeting happens to be.

Brother Ellis has long been a preacher of the Word, and though I do not endorse all his positions on Scriptural doctrines, I gladly and heartily commend him as a faithful servant of the Most High. He is a deep thinker, and brings forth many gems of truth from the divine treasury. As a disputant he is patient and logical, and no doubt his labors will continue to bear fruit unto eternal life. The week before I went there he assisted four to put on the name of Christ in baptism. He occupies the Advent hall every Sunday evening—not, however, under their auspices, but in contending for the faith as he sees it.

Although as a body of believers they seem to dwell together in harmony, yet I found amongst them quite a difference in faith on various points. All, however, emphatically acknowledge the divine Sonship of Christ, the necessity of baptism, as well as many other points of doctrine commonly received by those who profess to have come out of Babylon.

I found some who very warmly advocated mortal resurrection and others who, on this subject, were in doubt, while others freely admitted that they could find no Scripture to bear out the thought of a necessity for each one to plead his own case before the judgment seat in mortal body, inasmuch as He before whom all things are naked and open—known before the beginning—is to be the judge; and He seeks not to justify Himself in the eyes of mortal man.

To my own mind there is not a passage in the entire Book that clearly sets forth such a doctrine, while we find very many texts that plainly teach the very opposite. 1 Cor. xv. 42 ought to settle this entire question. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption." Here all must at once see that the pronoun it, refers to the man dead, as its antecedent—and that corruption means a corruptible condition. Then we must admit that the dead are laid away in the ground (as the seed is put into the ground when it is sown) in a corruptible condition, and it is brought out of the ground—not in the same condition, i. e., corruptible—but the very opposite, "in incorruption." The simple fact is here stated and as such we should accept it; and not try to explain the incomprehensible works of the All Wise. They who attempt to do so are seeking to be wise above what is written, nor can they explain that which the written Word merely asserts as a fact, like the divine begottal of Jesus, we cannot explain—we are not required to do so. Only to believe. So it is in this subject of redemption. Paul is simply showing to the Corinthians that those who were put into the ground in a corruptible condition, are brought out of it in the very opposite state.

I found also some difference of faith on the Christ and the work of redemption. Some holding to the thought that the prophesy of Zacharias, Luke i 68, was fulfilled in the divine conception—that by the power of the Highest taking hold of the flesh of Mary—the flesh of Jesus was thus redeemed from the sin of Adam, etc. This view I cannot accept. As I now see the teaching of the Word; it shows that God visited His people when the Christ was begotten of Spirit, and He redeemed the Christ when he led him out of the death state, and in so doing opened the way for us to escape out of the bondage of death and corruption. To redeem is, in a Scriptural sense, to lead out of, not to bring back. To "redeem my soul from the power of death," is to lead it out of the bondage of death, as also to "ransom from the power of the grave," is to free from, not to pay a forfeit or a purchase price for that which is liberated.

The doctrine of substitution and representation, as now generally understood by Bible readers, was also talked of at different times, and I trust not altogether in vain. That Christ became the substitute for the tree of life, in the promise, Gen. iii. 15, and so represented the only source of immortal life to our race, seems not clearly understood by some. Yet when due attention has been given to this theme and the whole scheme of redemption studied out on a faithful Bible basis, no doubt this sublime truth will appear in all clearness and harmony with the entire spirit of the Word.

Although greatly refreshed by spiritual association with these dear brethren and sisters who freely gave to me the hand of fellowship, as a member of the body of Christ, and much improved in health during my three week's sojourn among them, time admonished me to return to my home and other duties. So we spoke the word farewell, hoping to renew our acquaintance, if not before, in the kingdom of God.

At Brookfield, Mo., is directly on the way, I took a stop-off ticket and visited Bro. Smith Babcock and his wife, who have been residents of that town for some years. There are some others of the faith there. Bro. S. expressed a desire that if any who are found in the faith should journey that way they would be pleased to have them tarry awhile.

Your Sister in hope of Life,
CARRIE WILLIAMS.

"The Record God has given of His Son."

Let us take this in the light of the record itself. Matt. iii. 17; xvii. 5. Luke iv. 35. "This is my beloved Son in whom I am well pleased, hear ye him."

Let us take it in the light of Jesus' own assertion—"I am the Son of God!" Matt. xxvi. 63, 64; John x. 7, 18, and 30; xiv. 6, 10.

Let us take it in the light of John the Baptist's charge, not to say, "We have Abraham to our father," Matt. iii. 7; for neither because they are the seed of Abraham are they all children—the children of the flesh (as such) are not the children of God? Rom. ix. 7, 8.

Let us take it in the light of David's personal descendants. There Solomon, his successor, the most distinguished of them all, pronounced his loftiest attainments "vanity of vanities!" David himself sang of the child of Promise, as the "Lord!" Psa. cx 1; Acts ii. 27, 36; David as prophet spake (not of Solomon or Joseph or any natural fatherhood, but) of the resurrection of Christ.

This Jesus, hath God raised up; whereof we all are witnesses; and being at the right hand of God exalted (as David says) and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now (at Pentecost) see and hear!" —Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord (as David said) and Christ!

To sum up this, please observe, that as Abraham's and David's immediate sons were excluded, it follows of course that no one more remote than Ishmael or Solomon by natural fatherhood could fill the prophecy.

Nay, further, to exclude all more fleshly fatherhood, we have the triune assertion, that even the adopted Sonship to us, is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God!" This seals the special exclusion of David's and Abraham's personal fatherhood, as noted above, and leaves no room for any form of fatherhood here except that "of God" by "the woman" in the first promise, Gen. iii. 15; and in the final "record," Matt. i., Luke i., Gal. iv. 4; 1 John v. 9, 12.

Note. As "the Son of God" we have the "Greater than Solomon"! Nay more, we have "David's Lord—the second man—The Lord from heaven." Again. "The only begotten of the Father" is of right the head and heir of all things in the regeneration—"better than the angels"—"better" than Abraham—the head of the body, the church—and of all principality and power in this age and that to come; Matt. xxii. 42, 45; 1 Cor. xv. 47; Col. i. 18; ii. 10; Heb. vii. 7, 26; Eph. i. 21.

Surely our erring brethren (making Joseph his father) began and have gone on, as all error is maintained, by ignoring these primary statements of God from heaven, of Jesus, himself and his proper Lordship, and heirship over all.

They vainly try to uproot "the vine," of which believers "are the branches."

They leave God out of this and have no consistent introduction to the gospel age, the angel errand, or the angel anthem!—no reason for the return of the Prophetic Spirit, or "the Revelation of Jesus as God's Salvation!" Luke ii. 30, 31: no occasion for the enquiring of the wise men from the East, as to the birth of "the King of the Jews." Nay further, they have no propriety for John's baptism and his wondrous announcement, "Behold the Lamb of God, who taketh away the sin of the world."

"In the love of the Spirit" brethren I beseech you to ponder our text, and these concurring Scriptures; with the position in which you put yourselves, by your unbelief, and conflict, with this wide range of revelation!—Abraham's better, David's Lord!

Nothing can be gained by opposition to the Bible view of "Jesus the Christ, the Son of the living God."

As God and angels, prophets and apostles, spare no terms in exaltation of him, how idle and perilous the opposite course must be! Rev. xxii. 18, 19. Reverently in honor of him.

J. B. COOK.

## Youth's Column.

### The Schoolmarm's Story.

A frosty chill was in the air—
How plainly I remember;
The bright Autumnal fires had paled,
Save here and there an ember;
The sky looked hard, the hills were bare,
And three were tokens everywhere
That it had come—November.

I locked the time-worn school-house door,
The village seat of learning,
Across the smooth, well-trodden path
My homeward footsteps turning.
My heart a troubled question bore,
And in my mind as oft before,
A vexing thought was burning.

"Why is it up-hill all the way?"
Thus ran my meditations;
The lessons had gone wrong that day.
And I had lost my patience,
"Is there no way to soften care,
Aye make it easier to bear
Life's sorrows and vexations?"

As from my path way in the woods
A fallen tree was lying,
On this there sat two little girls,
And one of them was crying.
I heard her sob "And if I could,
I'd get my lesson awful good,
But what's the use of trying?"

And as the little hooded head
Sank on the other's shoulder,
The little weeper sought the arms
That opened to enfold her.
Against the young heart kind and true
She nestled close, and neither knew
That I was a beholder.

And then I heard—oh! ne'er was known
Such judgment without malice;
Nor quicker counsel ever heard
In Senate, house, or palace!
"I should have failed there, I am sure;
Don't be discouraged! try once more.
And I will help you, Alice."

"And I will help you." This is how
To soften care and grieving;
Life is made easier to bear
By helping and by giving.
Here was the answer I had sought,
And I the teacher, being taught
The secret of true living.

If "I will help you" were the rule,
How changed beyond all measure
Life would become! Each heavy load
Would be a golden treasure;
Pain and vexation be forgot;
Hope would prevail in every lot,
And life be only pleasure.

—*Lippincott's Trade.*

### The Rescue.

Four little children were playing together near some water, when one of them fell in, and would have been drowned, had not his brother jumped in after him and pulled him out. An other brother helped to carry him home, and their little sister followed them. A little while after, their father, who had heard what had taken place, called them into his study, that he might reward them as they deserved. He then asked the first, "What did you do when you saw your brother drowning?"

"I rushed in after him and brought him out."

"You did well; here is your reward."

"And what did you do?" turning to the second.

"I helped to carry him home."

"That was right; here is your reward."

"And what did you do, when you saw your brother sicking?" speaking to the latter, being a little girl three years old.

"I prayed, papa."

"Well, that was all you could do; here is a book for you, too."

### A Good Character.

Young man, one of the first things you have to consider is to build up a character. Allow us to tell you one thing about it, which we have learned from observation. It must be built like a pyramid, to be firm and lasting—broad at the base. Then the foundation must be good, or even a pyramid would crack and fall to pieces. Get a reputation from early boyhood for truth, honesty and industry, obedience to parents and teachers, and above all, piety. By and by your character will be as firm as a pyramid; a host of calumniators could not overthrow it. But if youth and early life is past, to build a character on such a beginning, would be almost as difficult as to build and poise a pyramid on its apex.

### The Blind Girl.

A little girl had been attacked with sudden pain in the head, which ended in blindness. She was taken to an eminent oculist, who pronounced her incurable. She wished to know what the doctor had said about her state, and her mother told her.

"What, mother!" exclaimed the child, "am I never more to see the sun, nor the beautiful fields, nor you, my dear mother, nor my father? Oh! how shall I bear it?" She wrung her hands and wept bitterly. Nothing seemed to yield her the slightest comfort till her mother, taking a pocket Bible from the table, placed it in her hands.

"What is this, mother?" inquired the disconsolate little girl.

"It is the Bible, my child."

Immediately a score of its most consolatory passages presented themselves to her mind. She paused, turned her poor, benighted eyeballs toward the ceiling, while an angelic expression played on her countenance; and then, as if filled with the Holy Spirit, breathed forth in an impassioned but scarcely audible whisper, "Thy will be done upon earth as it is in heaven."

### Garfield and the Bible.

Early in May, 1852, a strolling lecturer named Joseph Treat, came to Hiram. He was a miniature edition of the Bob Ingersoll style of philosophers; he had less brains, but this want was more than balanced by his impudence and egotism. He had read Paine's "Age of Reason," probably a few chapters of Gibbon's "Decline and Fall of the Roman Empire," and the works of Andrew Jackson Davis. Thus armed and equipped, like Goliath of Gath, he went about the country defying the armies of the living God; boasting of his power to overthrow Christianity and bring discredit upon all its adherents. Of course, many of the students turned out to hear him. At the close of each speech he was accustomed to challenge any one in the audience to answer him, but for several evenings no one accepted his challenge. But one night we prevailed upon Professor Mungell to answer him. But we all felt that he was not fitted for such an encounter. The professor was a splendid Kentucky gentleman, conscientious, cultured, earnest, honest, reverent and sincere; he was not the man to deal with a braggart, who could swagger and amuse the unthinking and raise a laugh at the holiest principles of truth without compunction and without a blush. So finally we prevailed upon Mr. Garfield to agree to avail himself of the first opportunity to give the fellow such a drubbing as we all knew he could do. The opportunity soon came. Very many of the students were present, as all were expecting the encounter.

I do not think Mr. Treat had any intimation of what was to come. He made a most venomous attack upon the Bible, and charged all who believed in it with the grossest credulity. He boasted of the superiority of unbelievers over the superstitious multitude who received as true the fables of a savage age, and used all his powers of ridicule against all who accepted the teachings of the Scriptures. He also attacked the reliability of the translations of the Scriptures, showing that the Bible was written in Hebrew and Greek, and affirming that it had been translated to suit the notions of designing and dishonest priests, and was wholly unreliable either as history or revelation. He closed with his usual challenge to any one to answer his indictment.

Mr. Garfield arose and said that he had listened with great attention to the gentleman's speech; and hardly knew what to say in answer, but he would like to ask him one question. Would he be so kind as to tell the audience what was the present participle of the verb *to be*, in Greek, or in other words, the Greek word to correspond with the English word "being"? Mr. Treat made no answer, and Mr. Garfield repeated his question and challenged him to answer, but the poor man did not know. Then, turning to the audience, he asked them what they thought of a man traveling over the country criticising the work of the world's great scholars when he did not know the very first thing the school-boy learned in his Greek grammar. He took pains to explain to the audience that he did not reproach the gentleman because he had no knowledge of the Greek, but because he sought to overthrow the Christian faith; and dethrone the Christian's God, while passing himself off under false colors—pretending to knowledge he did not possess. He showed how the lecturer and such men as he labored only to destroy; they proposed no substitute for the Christian religion; they would rob us of the faith we learned in cradle hymns and at our mother's knee, and leave us without a chart or guide, sailing upon an unknown sea. He then uttered a most impassioned eulogy upon the Bible as the source of civilization; the creed of all the mighty nations; the accepted moral guide of all the grandest men in history; the only light through a dark world to lead a suffering and a sorrowing race to the blessed hills of eternal life and peace.

It is impossible for me to give any idea of his speech or its effect upon his audience. Before he had spoken five minutes he had the sympathy of almost the entire audience, and the applause was constant and deafening, until he began his eloquent eulogy of the sacred volume; then the audience became so orderly and quiet as a religious assembly. He spoke with a readiness and power and eloquence which was perfectly overwhelming. I do not think Mr. Treat ever attempted another speech at Hiram.—*Corydon E. Fuller, in Christian Oracle.*

## Selections.

### Prophecy—Its True Value.

What does God intend to do with this world—this great, beautiful, and populous world, the scene of so many miseries, so many mighty acts, so many Divine miracles, and so many and long-continued struggles between the powers of good and evil? Shall it be converted? If so, by what instrumentality, and when?—and that "when?" has come back from every idol temple and lofty mountain in a long and sickly echo....Or does God intend suddenly to destroy the works of his hands, to set fire to the earth, and sweep it to destruction, just at the time when multitudes were beginning to hope that signs of better days were budding forth to gladden the eyes of the nations? Shall the earth—Adam's earth, man's earth, Christ's earth—speedily be seen by startled angels flying in its orbit through the heavens, one vast intensely-heated fire, like a steamship in flames rushing madly through the hissing sea? Such awful questions as these have long engaged the thoughts of devout thinkers, but no satisfactory answer was obtained. Some few men, however, hinted that it might be well to open the books of prophecy, and to try to realize the import of the visions of holy seers. But the habits, prejudices, and theories of churches and pastors were all against that. "Meddle not with prophecy." "It cannot be understood." "Preach the Gospel," "Let prophecy alone." Such were the precepts of our teachers.

Well, but we may ask, what shall we read, if not prophecy? How much Bible will be left to us, if all its predictions be excluded? Does it honor the "Most High" to say that prophecy cannot be understood? Is it not far more likely that He intended us to be made acquainted with leading facts, by presenting them in appropriate language, than that He designed to speak so obscurely, that in effect it should amount to entire silence? Surely He is the revelator, not the concealer. Hath not God revealed them to us by His Spirit, that we might know the things that are freely given to us of God? Does not Paul speak of the guilt of the people and rulers of Jerusalem, in not knowing the voices of the prophets which were read every Sabbath day? Does not Peter say that we do well to take heed to the sure word of prophecy, as to a light that shineth in a dark place? Does not John, in his preface to the Apocalypse, say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand?" Was it not by consulting the prophecy of Jeremiah that the captive Daniel understood that the years of the captivity in Babylon were nearly expired? Does not the Prince of the prophets give us signs, and command us to watch them, and lift up our heads when they appear? Are not the children of Issachar celebrated as men who had understanding of the times, to know what Israel ought to do? Is not the testimony of Jesus the spirit of prophecy? Is not the design of prophecy to bear testimony to Him? How should we know that Jesus is the Christ, but by comparing His life, doctrines, deeds, and sufferings with the prophecies that described them so long before? And as to preaching the Gospel, why, you cannot do that faithfully, nay, you cannot do it at all, if you resolve to have nothing to do with prophecy; for the Gospel is itself the fulfillment of one series of prophecies, and the utterance of another; the Gospel is the grandest prophecy in the world—a long, beautiful, and most sublime prediction, embracing heaven and earth in its mighty circumference, and resting not until earth shall be like heaven, and both shall be one in Christ. And, therefore, if we meddle not with prophecy, assuredly it will meddle with us, and the result will not be much to the credit of our discernment or our piety.—*The late Dr. Wm. Leask.*

### Divine Impressions.

The soul is constantly open to impressions in its human intercourse. It is impossible, even should we make the attempt, to shut the door so as not to receive. On this account it is of vast moment that our associates should be chosen with a view to their purity of character. So much depends upon this thought, that no training, either in the home or in the school, can be regarded complete that disregards it.

Especially in the formation of religious character is this view important. New converts should be taught that the influence of those with whom they hold Christian fellowship is constant and powerful. Hence it is that to intimately associated with the devout and sincere is always safe, while to select chosen companionship from backslidden and fault-finding members in the Church is to expose ourselves to the greatest peril.

But there is a higher view to be considered. The soul is born for divine intercourse. In this life, just as really as in the future world, God and the soul may meet in holy intimacy. If we have the capacity of receiving impressions from others in this our human condition, it is no less true in respect to the divine. When the soul dwells in God it occupies a relationship of harmony with him, enjoys a certain identity of fellowship most favorable to growth into his perfect likeness. Absorption into that likeness unconsciously progresses amid the overvarying incidents of our mortal life; his thoughts, will, ways, have been joyfully adopted as our own.

How this is seen in the divine intercourse of prayer! Impressions that come to us while thus engaged are most sacred. There is a strength, a vividness, a holy delight in his communications to our souls at such times that truly dignify prayer above all other privileges. At the mercy-seat we learn of Jesus, hear the voice of Jesus, imbibe the spirit of Jesus. If true to him, these teachings are never afterward to be effaced.

As often as we approach the throne of grace, he will convey to our seeking souls some new instruction as to duty, some added comfort to sustain us in our distress. And all these subsequent revealings of love only serve to intensify more and more the holy impression already made upon us. Thoughts thus inspired by the Holy Spirit while we are engaged in prayer are of infinite value. They come not from self. They are transmitted from the infinite to the finite, from inexhaustible fullness to meet our pressing need, from God's heart to bless that soul which was made in his image. O, then, let us evermore live in close fellowship with him. Let our lives be an unbroken communion, a holy prayer in which our whole nature shall be silently engaged. So may we journey onward toward that higher fellowship, whose eternal union shall only serve to widen more and more our capacities for knowing, loving, and adoring the Father of our spirits, the center of all heavenly intercourse.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, December 16, 1885.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office County, and State plainly and distinctly.

Articles should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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LET us all determine to actually do something to aid our beloved paper before the year expires. Would it not be well, in making what are termed Holiday Presents, to present THE RESTITUTION to some friend, or to some poor brother or sister unable to pay. There are numbers of this latter class as we have learned from their communications. Our poorer brethren and sisters, if furnished with the paper in this way, could aid us by showing the papers sent them to others, and thus, in effect, pay for them. No one will ever lose financially by doing something for the cause of truth. Worldly wealth, used for selfish purposes alone, only profits for a little while. "Shrouds have no pockets," and we cannot carry riches into the mysteriously solemn Beyond.

### THE SABBATH.

And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath.—Mark ii. 27, 28.

Being Lord of the Sabbath, and the Sabbath being made for man, it was his prerogative to do any work of mercy and compassion for human want and human suffering. This he did while the Jewish law given by Moses was binding. When the law was superseded by the Gospel, it remained his prerogative to enjoin the Sabbath, as an ordinance, with baptism and the Lord's Supper, if he had deemed it best for his disciples; but this he did not do. Neither have his inspired apostles empowered to exact observances for the church by his divine authority. So far from doing this they have never mentioned the Sabbath in their epistles but once, and that is in this language: "Let no man judge you in meat, or in drink, or in respect of a feast day, or a new moon or a sabbath day." Col. ii. 16, R. V. This is claimed only to mean *Monthly Sabbaths*. So much the worse then; the inspired apostles, on this supposition, have never referred to the weekly Sabbath at all in their epistles. A strange dereliction of duty if it were binding on those under grace as it was on those under the law. Their commission was to preach the Gospel—not the law. We append the following clipping:

In Rev. Edward H. Hall's little book, "First Lessons on the Bible," prepared for the use of Sunday schools, he says: "These (Jewish Sabbath Saturday) rules Jesus refused to obey, and took every opportunity to show that whatever was right on other days was right on the Sabbath. He did many things himself on that day which others thought wicked, and which were certainly against the Jewish Scriptures, and when fault was found with him, said that the Sabbath was to make man holy, not man to make the Sabbath holy."

### THE UNSPEAKABLE GIFT.

We intimated last week that we would endeavor to give the book above named a notice in this number that its pages so richly merit: but instead of giving the commendation from our own pen we give one that will more forcibly express what we would like to say than we could possibly do in as few words. The high standing of Mr. White, as an author, gives a commendation from him a worth and weight that praise from an humble source would not have.

*Literary Notice, by Rev. Edward White, Pres. of the Congregational Union of England and Wales.*

Mr. Pettingell, whose name is familiar to our readers, is perhaps, now that Prof. Hudson, of Cambridge, Mass., is dead, the most accomplished and persistent advocate of the doctrine of Life in Christ, in the United States; and this book is the maturest labor of his pen. He has condensed into this admirable duodecimo, the substance of the whole controversy on immortality during the last thirty years, and exhibited the result in a style of singular clearness, force, and penetration. If we were asked to mention any work, which, while not too elaborate, was yet fitted to satisfy scholars, without being unintelligible to ordinary educated readers, we should certainly fix on this book of Mr. Pettingell's as deserving of this recommendation. The entrance of a single copy of this clear and well printed volume into any congregation would inevitably commence a theological revolution of a wholesome description.....We most heartily commend this volume to our readers, begging them to observe that it is sold in England by Mr. Elliot Stock, of London.

Mr. Pettingell has conferred a service of inestimable value upon the English reading world by this, the crowning labor of his life. It is introduced to the American public by a brief preface from the pen of Mr. Edward White, of London.

Mr. Pettingell shows a wide acquaintance with the literature of the discussion, and his benignant temper is such as to obtain a hearing for his case from all except envenomed "disputers of this world." The "man of God" appears in every page dealing with divine truths in a divine manner.

To this tribute of approbation we append a short extract from the author's preface to the book. He says:—"If my dear Christian brethren who now look upon this doctrine of Eternal Life only through Christ as a dangerous heresy could, by any means, be induced to lay aside their traditional notions long enough to see how perfectly this doctrine agrees with all the plain declarations of Scripture, from first to last, how it relieves the character of God of those fearful aspersions which a heathen philosophy casts upon it, how it magnifies his holy law and makes it honorable; how it exalts and glorifies the Son of God our Savior, who redeemed us from death, and "brought Life and Immortality to light through the Gospel," how it confirms and strengthens and beautifies every doctrine of the evangelical system, and throws a flood of light upon those that have been made obscure and hard to be received; how it stops the mouths of infidels and scoffers, and takes away all their plausible objections to the Bible, and the God of the Bible, and in short, what a relief it brings to the burdened hearts of sincere believers who are wrestling with irrepressible doubts, and trying to see the justice and goodness of God through the dark clouds that a false theodicy has thrown round him; and who do love and trust him, in spite of all their doubts, and would fain commend him to others if they knew how to do it, I am sure they would most joyfully accept of this truth for themselves, and heartily thank me, as not a few have already done, for so persistently urging it upon their attention."

Arrangements have been made by the Business Agent to supply this work from this office. This book is beautifully bound in fine muslin, with back and side title. Price $1.00.

## News Items.

PHILIPPOPOLIS, December 14.—Prince Alexander announces his readiness to receive Madjid Pasha as Envoy to Turkey and the latter has left Constantinople for this city.

LONDON, December 14.—The report in a dispatch from Belgrade on Saturday that a bloody engagement had occurred at Velliki-Isoor between two battalions of Bulgarians and a body of Servians, in which the former were scattered, leaving many dead and wounded, and the town itself captured, lacks confirmation, and is generally discredited.

David Lewis the head of the Law and Order Society of St. Clair, Pa., charges the saloon-keepers with wrecking his store and residence by a dynamite bomb, the damage being $5,000 or more.

The funeral of Herr Strassman, a Jew, and President of the Berlin Municipal Council, was made the occasion of a demonstration against Jew-haters. There were 30,000 people at the funerals.

In England there are now upward of 30,000 blind persons. The proportion of blind people to the population of all European nations bears very nearly the same ratio—1 in 1,000.

Colonel Galinde and 200 Mexican revolutionists had a battle, on Saturday afternoon, with the municipal authorities of Linares. On being repulsed, the former retired to the mountains to reorganize.

Next Easter falls on the latest date on which it possibly can occur, April 25th, under the rule of the council of Nice, which decrees that Easter shall be observed on the Sunday after the full moon following the 21st of March. Its earliest possible date is March 22. It is one hundred and fifty-two years since Easter day has been so late. It will not again fall on that day till 1943. Ash Wednesday will fall, this year, on the 10th of March.

During the year, 18,535 Hebrews came to this country. Of these 11,348 were Russians, 4,825 were Austrians, 1,819 were Germans, and 397 from Roumania. Within a few hours of their arrival 7,306 left for the various places in the West while 10,793 remained in New York.

## Communications.

### HE DIED POOR!

Who? The owner of two millions who dropped dead in his luxurious library the other day. It was said all over the great city, "He died rich." The words were uttered on Wall Street and in the mansions of Fifth Avenue, and down in the tenements of the poor. There seemed to be only one opinion among his heirs, his attorneys, his agents and his victims. But the recording angel wrote the name of Vanderbilt, in the death record, and over against it he placed the words—"He died poor."

His cold hand goes empty to his grave, for his clasp upon stocks and bonds has loosened. His vast real estates have suddenly decreased to one little lot, which he holds only as a tenant, until he is called therefrom to meet his obligations, before the Judge of all the earth.

No man ever had a better opportunity to make wise investments. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given, will he pay him again." These are the terms of the loan, and the King of earth and heaven becomes security for the debt; but the millionaire sought weaker securities, and they have failed him in his hour of need. He goes out of his palace home with empty hand and scant apparel—out into the cold—with no friend who can help, no means which can bless him. He might have "laid up treasures in heaven." One-half of his estate invested in God's securities would have been gold, and pearls, and precious jewels now.

He gave, to be sure, to the "great charities;" his name was found in the list of "generous millionaires," but no *sacrifice* ever consecrated the gift. He gave a pittance from his millions, and the "widow's mite" outweighed it all, because it was to her, a loving sacrifice to the dear Master.

His treasures were all of the earth, earthy. His vanity, his pride, his balls and entertainments still live in mocking splendor upon the pages of a few old newspapers. *And this is Fame!* This the object of a long life! He has not even given his money to the Lord after he is done with it, he has left it to his heirs, and there is enough of it to prepay the fare of every one of them to perdition—enough to furnish wines at dinner, and checks at gambling tables; enough to paralyze heart and brain and hand with idleness and selfishness.

God pity the family who receive such an inheritance. Better, far better, the son of a poor man who has inherited body, brain and muscle; who has received from his father an inheritance of good principles and moral worth. Who is prepared to fight bravely the battle of life, and win the crown at the end of the race. Better, far better a life of poverty, trial and self-denial which is crowned with rest and peace, than a life of selfishness, ease and luxury, which is closed in death and despair. Better the thorns and then the roses—better the sacrifice and then the reward—better the trial and then the peace—better the conflict and then the rest—better the cross and then the crown.

MRS. H. V. REED.

### And on the Earth Anguish of Nations. Luke xxi. 21.

This is one of the signs that redemption is at hand. See verse 28. It is one of the signs that the kingdom of God is at hand. Verse 31. Thus it is in the divine order—the kingdom and redemption come together. But if nations are to be in distress there must be a cause for this anguish; if the powers of the heavens are to be shaken there must be a force that does the shaking. The earth is shaken by internal forces, but these forces must first be disturbed or set in motion. Within the powers of the heavens there are forces or elements, and these forces can be set in motion by agitation.

From the apostle James we learn that men would heard up wealth in the last days that would be a source of anguish to them. See the Greek of the text. You heaped up wealth in the last days. Men have piled up riches in all ages, but in the last days wealth is so be a fire that is to consume the flesh of its possessor. In the apostle's vivid words we see both parties brought to view. The rich who is to weep and lament, the laborer whose loud cries enter into the ear of the Lord of armies.

Is it not a fact that the labor question is the question of the hour? The man of this generation says: The producer and distributor are the only parties that create wealth. Life is too short for millions. If men possess millions they have not created, but acquired it from labor. Hence the loud cry of labor against capital. The irrepressible conflict between the poor and the rich. What means this ironclad order known as "Knights of Labor" that is so swiftly binding the masses to its car-wheels? In all the nations it springs up as by magic. Never since the world began has there been such speculation in the staples of life, and never since the doors of creation were opened has there been such an outcry of labor against capital; and this loud cry, says James, enters unto the Lord of armies. The loud cry of wages kept back by fraud. Where else would we expect to find the Judge of all the earth, but on the side of the laborer? These outcries find vent in strikes, and these strikes are but one form of boycotting. But this conflict between labor and wealth is, after all, but a contest between men of this world, who have their portion in this life, as the interests at stake pertain to this life, and the adjustment of the contest belongs to this world. Hence the Lord of armies even now musters-th his forces for the punishment of the oppressors. If the interests involved pertained to the life to come, then the brethren that James exhorts must needs take sides.

Thus we see the four parties brought to view. The men who piled up wealth at the expense of labor, the toilers, the Lord of armies, and the brethren, and the true position of these last named is well defined in the following words: Be patient, therefore, my brethren, until the Lord comes; establish your hearts, for the coming of the Lord is nigh. Stand to one side when the wild waves of strife dash one against the other; do not enter the field of contention, lest you be engulfed by the waves. Your portion is not here; take neutral ground. But when the crisis comes this may be hard to do, and may require a full stock of patience. You may be boycotted to the extent that you can neither buy or sell; but there is one thing that you can do, if need be—you can starve, or be put to death. But you cannot afford to incur God's wrath.

Allow me to sum up the matter thus: The creators of wealth get the smallest portion thereof. Those who produce nothing pile it up and clutch it with a firm hand. He who tills the soil and creates a surplus to feed him who creates implements and fabrics, sees a third party piling up millions by buying this surplus of him and selling it to him who tolls in the shop or factory. Hence the loud cry of labor against capital.

But he looks further, and sees the rich holding the bonds of the powers or nations, and knowing that labor must create wealth to pay the interest on said bonds, he cries out again, and when labor has fully organized its bone, its sinew and its muscle for the crisis, the blow that causes the rich to weep and wail, will send anguish to the heart of the nations. It will shake the powers of the heavens. Upon the earth anguish of nations, the sea and its waves roaring, and men's hearts failing them for fear and looking at the things that are coming on the earth; for the powers of the heavens shall be shaken.

J. O. KIMBEY.

[The Greek spoken of in the second paragraph of this article is—*Sunagoo* —literally, to collect and lay up stores of wealth—from the noun *Sunagoge, thesaurus*, a receptacle in which treasure and precious articles are kept.—ED. RESTITUTION.]

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EUREKA, WIS.

*Editor Restitution:*

Please find enclosed $2.00 for THE RESTITUTION. We could not think of doing without the paper, as we have taken it for fourteen years, and it is a welcome guest at our home now, as we have very little preaching here of the one faith. I sent for brother J. W. Romine to come here from Augusta, Wis. He gave two discourses in our school house on Sunday, to a very attentive congregation. Then he gave four discourses at the Bell school house, three miles from ours. He also met at Brother Nicholson's on Thursday, all expressing their hope, joining in prayer and singing. We then repaired to the school house, where we had a very good meeting. Brother Romine is a good preacher, and an earnest working Christian. I would like to have him stay here so he could speak to us once a week. He was with us one week and then left for Illinois to work at his trade. We were sorry to have him leave us, but perhaps there will be some way to get him here yet. He ought not to do anything else but proclaim the glad tidings of salvation.

I tried to secure him a place while he was here but could not. I have not given up yet.

The brethren have resolved to try and keep up meetings in the future.

Yours in hope of eternal life.

S. S. DAUGHTY.

### "Call upon Me and I Will Answer."

Shall we call, and calling, shall we not be heard? Command and promise are linked together. But one "if" can close the tender ear of God. He will answer, but we must call, we must come and he will bend down his ear to hear. Oh dear scattered ones, of the Household of Faith, let one uplifted prayer go up from us all for his blessing. We want to be awake; we want the little flock everywhere to arouse.

"We want them to lift the lamp for others,
That has guided their own glad feet,
To echo afar the coming message,
That has seemed to them so sweet.

He has rejoiced our hearts in bringing some precious ones to the fold. Our prayers have been answered in this, let us pray that others too may come. I have been praying, I am praying still. The God of Israel lives and he will answer me; many precious names are on my lips night and day, and already, some of them have said by the obedience of faith

"We are on the Lord's side
Savior: we are thine!"

I have clapped my hands in joy over these, others are to follow. Follow Christ and keep on praying.

S. R. WINCH.

## Selections.

### Reformed Judaism.

A National Rabbinical Convention of the Reformed Hebrew Church has just been in session at Allegheny City, Pa. Rev. Dr. Kohler, of New York, who is the leader in the movement, explained its object to be to do away with some of the traditional features of Judaism, such as a national expectation of a return to Palestine. He denounced the rite of circumcision as a relic of barbarism, which had come down from savage Africa, and thought more cheerful forms of worship should be devised.

Such departures among the Jews from their ancient faith are very significant signs of the present drift away from the great verities of divine revelation, going on both in and out of the church. They are signs of that crowning apostasy, in which both Jews and Gentiles shall again combine against the Lord's Anointed. For before Christ is Antichrist. These new doctrines are a repudiation of what Paul declared before Agrippa to be "the hope of the promise which God made to our fathers;" which hope he affirmed, was "that God shall raise the dead," the pledge of which was that he had now raised up his Son, Jesus. The promises to Israel of a future in their own land are connected with the promise to renew the earth under the reign of their Messiah. These are post-resurrection promises. Circumcision was designed to teach them that man's present life was forfeited by sin, and that through severance from this body of sin and death, he might rise again into newness of life. It pointed forward, therefore, to the fulfilment of human hopes and human destiny beyond the grave. The denunciation, therefore, of circumcision as a savage rite by these enlightened (?) Jews shows an utter blindness to the vital truths of the revelation God gave to their fathers, and a complete repudiation of personal and national hopes as connected with the hope of the resurrection of the dead. Accordingly we find, in the resolutions they adopted, that the only Messiah these Hebrews looked for is "the establishment of the kingdom of truth, justice and peace among all men" through the extension of "the modern era of the universal culture of heart and intellect." We find an assertion of their belief that "the soul of man is immortal, grounding this belief on the divine nature of the human spirit," but the idea of any future human embodiment of this immortal life is rejected in those words, "We reject, as an idea not rooted in Judaism, the belief in a bodily resurrection."

Here, we are persuaded, is found the very essence of the Antichrist of the last days, whether as it exists in a Judaistic rejection of a Messiah triumphant over death, or in the Gentile repudiation of the hope of the resurrection of the dead. In both cases, the apostasy culminates in the denial of the fundamental fact of all the Scriptures, both Jewish and Christian, that "God hath raised up his Son Jesus to be both Lord and Christ." —*From Words of Reconciliation.*

### Beareth All Things.

I sat down this morning, as usual, to read my Bible. I had trouble, which whether large or small, filled my mind for the time, and almost unfitted me to take up the mat-bless thirteenth chapter of 1st Corinthians. Still I read it over and over. I came again to the wonderful line: "Beareth all things, endureth all things." I stopped a while at the word "beareth." The commentary told me the original word meant, "Holding in, like a water-tight vessel," and adds, "the charitable man contains himself from giving vent to what selfishness would prompt under personal hardship." Reaching out for the book that would help me ("God be thanked for good books," said Channing), I traced the word in the three other places where it is found in the New Testament. In 1 Cor. ix. 12 Paul says, "We suffer all things, lest we should hinder the gospel of Christ." I did not have to suffer as Paul did, yet it is strengthening to feel I am in his company and fellowship. In 1 Thess. iii. 1-5, he says, "When we could no longer forbear," could no longer cover up or restrain our longings. The "beareth all things" began to have a life-like appearance. I began to think I could hold in, cover up, restrain, keep in a while longer, or a little more. Another commentator, as if to meet my case exactly, put a note to one of these places in these words: "We suffer without speaking or complaining." At times a "bearing man" feels, "I must let somebody know how much I have to bear, and how well I bear it." This may be a high degree of patience, but not the highest. The bearing quietly, the holding in without complaining or railing, this is more like Paul's. I felt stronger as I closed the Book and took up the work of life. May it be so, in some degree, with the reader of these lines.

### The Bulgarian War.

Notwithstanding the veil that is still upon the hearts of God's ancient people in reference to his purpose toward them, and the Man whom he hath ordained and raised from the dead to confirm his promises, we, who are Christians, will recall the words of Jesus that "Jerusalem shall be trodden down of all nations until the times of the Gentiles shall be fulfilled," and that, after her long desertion, she shall see him, and say: "Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39. And therefore we cannot but look with interest on these movements of the nations, directed by his hidden hand, which must issue in the overthrow of the Turk's dominion, under which the Holy Land has so long lain desolate. Leading statesmen predict that the war now begun among the European provinces of the empire will probably involve the neighboring nations and all the great Powers, and that it will decide the fate of at least Turkey in Europe. This, in connection with the emigration of large numbers of Jews to Palestine, indicates that "the times of the Gentiles" are nearing their end, and "the set time to favor Zion" approaching. "God is able to graff them in again." And as Paul teaches in the 11th of Romans, the receiving of them will be "life from the dead" not only to themselves but to all mankind. May God hasten the day when there shall be but one Lord in all the earth over both Jew and Gentile, and his name one.—*Words of Reconciliation.*

### Never a Failure.

No true life was ever a failure. It may not have been spent in the performance of what the world esteems great and noble deeds; and, according to the world's estimate, it may not have been a success. But any life spent in the faithful performance of the duties of the position in which God has placed it is a noble life, and will receive from him the highest commendation. It is not the kind of work we are called to do, but the spirit in which we engage in it, and the manner in which we perform it, that gives character and importance to our acts. The meanest service performed in proper spirit for Christ, in his estimation is sublime. Or if, in the providence of God, we are deprived of the privilege of doing, and are called only to suffer, if we patiently endure as seeing him who is invisible, under the discipline of suffering our own characters will be ennobled, our example and influence felt for good, and the sufficiency of divine grace magnified, and life, at last, instead of being a failure, will prove a grand success. We should not regard our position, whatever it may be, as insignificant and unimportant. No position is insignificant in which a man may serve and honor God. Whatever our calling may be, we should regard it as a high calling in Christ Jesus. What we do we should do as unto the Lord. A life spent in his service in any way, is a noble life, and will lead to an exalted end.

## Miscellaneous.

The United States Consul at Samoa writes to the San Francisco Merchants' Exchange that "an island never before reported has been thrown up out of the sea about forty miles off the Tonga Islands, bearing toward the Fiji Islands, and in the track of California vessels. The island is two miles long and 250 feet high: and is in latitude 20:28 south, longitude 175:21 west."

Charlotte Wickliffe, colored, died last week, in Louisville, Ky., aged 117. "She has fifteen living children, the oldest nearly a hundred years old, and sixty grand children. She claims to have handed Washington a cup of water at the battle of Yorktown. Her second husband was 112 years old. She was hale and hearty until recently."

The English Weather Bureau has traced the origin and progress of the series of storms which did so much damage in the northern United States and southern Europe last October. Its origin was a typhoon which originated near the Philippines on Sept. 27. It reached California on Oct. 10, struck the Atlantic on the 18th, made little progress until the 25th, when it was augmented by a southern gale, and reached the French coast on the 27th, where it did much mischief. It expired in the Baltic on Nov. 1, having travelled 16,000 miles in thirty-six days. It was the first storm traced so far, day by day.

Crater Lake is thus described in a petition that is being numerously signed in Oregon to make a national reservation of the wonder: "The surface of the lake is 6,300 feet above sea level, and it is about eight miles long and six miles wide. It contains a circular island 800 feet high, on which is found an extinct crater which is ninety feet deep and 475 feet in diameter. In another portion of the lake is found a conical shaped rock, which is perpendicular, and rises to an altitude of 2,200 feet above the water's surface. Other rocks of remarkable form and elevation tower high above the lake. The lake walls are nearly perpendicular, and vary in altitude from 1,000 to 2,000 feet."

The Death Valley of California deserves its name. It is in the county of Inyo, Cal., is 40 miles long by about eight broad, and every portion of it is desert, and about 15 miles of its length seems to be fatal to life. The fatal thing about it is the atmosphere; and the first dangerous quality of the air is intense heat. It is often 125 deg. in the coolest part of the valley. In several places the air is excessively dry. It is said that water cannot be drunk fast enough to overcome the desiccative properties of the air. It is said that birds drop dead while flying across the valley. Its central region has never been traversed by any one who returned to describe it. It lies away below the level of the sea, while its elevated borders, also charged with death, rise from 1,200 to 2,000 feet above the sea. The deepest part is 159 feet below the ocean surface. The fatal character of this trough of death has thus far prevented accurate observation of its climate. No man could live there long enough to collect the facts.


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A. B. UNDERWOOD, Agent.


### FREE WILL OFFERING.

The following sums have been received by us for the purpose of sending THE RESTITUTION to those unable to pay for it, or to some friend, as the giver may have directed. Persons sending for other parties will please state that it is intended to be placed on this list, or otherwise we conclude they are sending for some one else as a matter of convenience.

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# Poetry.

## "BE UP AND DOING."

Can any good, oh man accuse,
Through mercy's answered call to you
If, having entered at the gate,
You there in idle dalliance wait?
Or, passing on, but go astray
Across the stiles, in pleasure's way?

Ah, cheating thus yourself, you sin,
And others keep from entering.
For youthful eyes are fixed on you,
Your course they mark, your steps they view;
They fear to follow where you fail,
Begin to doubt, and so lose all.

Be up and at the work again,
Let come what will of grief and pain.
The Master left some work for you,
That never soul beside can do;
And when he comes, you may not dare,
With task undone, to meet him there.

Go pray and toil, and toil and pray,
Till toil shall end in gladsome day;
*Follow the Master*, he will then,
Make you glad fishermen of men,
They, share of joy shall be your own,
When Christ shall sit on David's throne.

S. ROXANA WIXOM.

# Selections.

## THE GOLDEN CANDLESTICK.

There were no windows in the Tabernacle. It was a wooden erection, about 45 feet long by 15 broad, enterred from the east, and divided by a thick curtain into two chambers of unequal size. But there were no windows in it. What would be thought of an architect who would design, or a builder who would construct a house, and leave no opening for light? Either that he was very careless or very incompetent. Had God forgotten? No one can think so. Was there a defect in the plan, or a mistake in the execution? By no means. What could then be the meaning of it?

Once before, God had planned a house, it was built according to his instructions, and when the ark floated on the top of the waters it was seen that Noah had put a window in it, through which the sun shone. But the sun never shone within the tabernacle.

Did God, then, love darkness rather than light? By no means. "God is light, and in him is no darkness at all." Moses was told to make everything according to the pattern of things in the heavens which he saw. Was it dark in heaven in the presence of God? So far from that, Moses' face shone so brightly when he came down from the Mount, that the people could not look upon him. The 104th Psalm describes the Almighty—"Who coverest Thyself with light as with a garment;" and Paul speaks of him as "dwelling in the light which no man can approach unto." For special purposes and on particular occasions God placed an impenetratable veil of darkness between his glorious presence and human vision. Thus the 97th Psalm says—"clouds and darkness are round about him;" and Solomon declared—"The Lord said that he would dwell in the thick darkness." One reason given for this is that God did not wish the people to make any image or likeness of him, and therefore they "saw no manner of similitude" when he spake to them "out of the midst of the fire." Deut. iv. 15, 16.

But was the tabernacle dark? No, it was never dark. Although the sun's rays could not penetrate there, it was always light in the outer house. Of the inner house—where only one man entered, and only once a year—"the glory of God did light it," as it shall do the New Jerusalem.

But the outer house, where God was to be approached and worshipped daily, was always supplied with light, and I wish to say a little about the means God appointed for lighting the holy place. It was a Candlestick. Four points may be noticed in regard to it. (1). The Material. (2). The Workmanship. (3). the Light. (4). The Provision for its Maintenance.

1. The Material of the Candlestick.—It was made of gold. "Thou shalt make a candlestick of pure gold," Ex. xxv. 31; etc. Only the finest and most valuable of all metals was to be used. Nothing inferior was to be admitted; no dross, no alloy. Only the incorruptible, incombustible metal, which should not be tarnished by exposure, or injured by light or heat, either from itself or from without.

2. The Workmanship of the Candlestick.—It was to be fashioned by beaten work. "Of beaten work shall the candlestick be made." It was to be hammered into shape. Not cast into a mould and formed all at once, but gradually perfected by a succession of blows. Further, it was not to be plain work; but decorated and beautified; fruit and flower designs being used in the ornamentation. Not rough or coarse in finish; but polished by the best skill, shining throughout, and reflecting the light at every point. Again, it was to be made according to a model. Moses was not to cut and carve the material into any shape he pleased; he was not to consult his own taste or fancy; but the design was fully explained. A centre stem about 5ve feet high, with three branches on either side opposite each other, and a lamp placed on the top of the stem and each branch—seven in all. The command was very plain and very stringent. "All of it shall be one beaten work of pure gold." "Look that thou make them after their pattern which was shown thee in the mount." God doubtless had a purpose in specifying all details, minute though they were, helping to make up that "shadow of good things to come" referred to in the Hebrews, but this cannot be entered into here.

3. The Light of the Candlestick.—This was to be furnished by fresh vegetable oil. "Thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always." Ex. xxvii. 20. Like the gold, the oil was to be pure, and it was also to be beaten or switched, that it might be soft and clear to burn brightly and steadily. Moreover, it was to be dressed daily, so that no impurities might gather or remain; and none but the high priest, or his sons, might attend to the light. It was to be always burning, so that the officiating priests might see how to perform their sacred duties. Ex. xxx. 7, 8; Lev. xxiv. 1, 4.

4. The Provision for its Maintenance.—This was to be from the voluntary contributions of the people, both men and women. "Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, ....and oil for the light. ....And they came both men and women." Ex. xxxv. It was not a tax despotically imposed, and grudgingly given; but a hearty, spontaneous gift. So free and abundant was the offering, that it had to be checked. Those in charge reported—"The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing; for the stuff they had was sufficient for all the work to make it, and too much." Happy people! whose first love was so full and prompt and generous. Blessed light! the outcome of such instituted love. Alas! that that love should have waxed cold, and that the only relic of that lampstand now is its figure traced on an old stone, raised in triumph by the heathen nation who dispersed the people, destroyed their city, and extinguished the light of the house of God.

But there are other candlesticks mentioned in Scripture with which we have a closer connection. When John was in the isle of Patmos, he heard a trumpet-sounding voice, and looking round to see the speaker, he saw seven golden candlesticks. These were explained to be symbolical of seven churches, Rev. i. 20; and I understand the figure seven to be representative also. The seven messages, no doubt, applied in the first instance to the churches named, and existing when the apostle wrote; but they have unquestionably a wider application. Every message has this postscript:—"He that hath an ear, let him hear what the Spirit saith unto the churches." This is noteworthy. It is not said simply—"Let every member of the church at Ephesus, etc., hear what the Spirit says to you." But every Christian, whatever his locality or speech, who comes within range or hearing of those letters, is invited to listen. There are promises and threatenings here addressed to certain specified churches, but they are intended for all servants of Christ who are in similar positions. Let us try to take from this vision some of the instruction which it is fitted to convey, and observe some resemblances between the thing symbolized by the Apocalyptic candlestick and the lampstand of the Tabernacle.

Retaining our previous order we notice—

(1). The Material.—In both cases it was the same gold; pure gold. The church is to be composed of the best, most precious material among men, purified from dross. Nothing but this will suffice for the structure of those who are to be God's lights in the world. Not only must it be pure, but indestructible and incorruptible; able to withstand persecution and trial, opposition and neglect, and to come through the furnace of tribulation undimmed in lustre, unstained in character. Because the church of Laodicea was lacking in this strength of faith and fortitude of zeal, the Spirit's warning words were:—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Only that which has been refined, then, in the Christian character, and which will endure; which will neither tarnish nor diminish; is fit to stand for a light in the temple which God is now building up of those who, among the Gentiles, fear his name.

(2). Workmanship.—Here again the requirements under the law and in the church are identical. Perfection is to be reached, not by the momentary act of casting in a mould once for all, but by a gradual process which, in the case of the believers, as a time of preparation, embraces the present life. Christ himself—the true light of the world—learned obedience by the things which he suffered, and was made perfect through these sufferings. He is the pattern also after which we are to be fashioned. "Until Christ be formed in you," is one way in which the apostle puts it. We are to adorn his doctrine, and "the ornament of a meek and quiet spirit" is one of the graces commended. There must be more than mere confession, there must be a living practice. The Divine model is far from being "nothing but leaves." Fruit as well as flower is necessary; a patient continuance in well-doing must testify that the confession of the lips is the unfeigned determination of the heart. There must be a constant garnishing of the Christian character with the sevenfold graces of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. These are added through much tribulation and many trials, that the purifying of our faith may be perfect and entire, wanting nothing. Their possession makes us neither idle nor unfruitful now, but to abound in the things that are lovely and of good report. Such richly adorned ones shall never fail, but shall shed their light from every point; and in the great day of the Lamb shall shine as the brightness of the firmament and as the stars for ever and ever.

(3). The Light.—"The fire shall be ever burning upon the altar; it shall never go out." Lev. vi. 13. It is exceedingly probable that the lamps on the candlestick were lighted from the altar, which burned with a fire that came "out from before the Lord," Lev. ix. 24; and the two sons of Aaron, Nadab and Abihu, were consumed by the very flame which they dishonored when they "offered strange fire before the Lord." No other source, at any rate, is indicated, so that the light which illuminated the house of God in old times was not of human origin, but was lit at the sacred flame kindled by the God of heaven. Neither is the light of the Church of man's production—"The Lamb is the light thereof." "I am the Light of the world" is his own testimony and more especially does He give light to them who are his own house. He is the Word made flesh, the living embodiment of that Word which is a light to the feet and a lamp to the path; that sure word of prophecy whereunto we do well that we take heed as unto a light that shineth in a dark place. The testimony of Jesus is the spirit of prophecy, its very essence—to him gave all the prophets witness, he is, as it were, the central light, of which all the others were but scintillations—the true light which, coming into the world, lighteth every man. How many have erred by giving heed to false lights, by using that "strange fire" found in traditions of the fathers, theology of creeds, and teaching of sects. Of his own will begat he us with the Word of truth, not with wisdom of men; and his word and spirit form the only light now given to believers for guidance, until he comes back in power and beauty as the bright and morning Star, that his glory may be fully seen and shared by all who are worthy to be changed into his likeness.

Just as the tabernacle lamps were daily trimmed and replenished, so we need constant supplies of heavenly light. We cannot take enough at one time to serve all future need. "Give us for the day our daily bread," applies as forcibly and necessarily to the wants of our inner man as to those of our physical frame; and they that come oftenest to the Divine storehouse, to him who giveth to all liberally, without upbraiding, will show most fully that they have been illuminated by him who is the "Father of lights, with whom is no variableness, neither shadow of turning."

(4). The Provision for the Maintenance of the Light.—Under the law, this was the free will offering of the people, and the Church of God will only preserve its light now by the use of the same means. The first work of the Israelites was to give so readily and bountifully, that they gave more than enough, and had to be restrained. The church at Ephesus was warned that it had left its first love, and if it did not repent and do the first works, its candlestick would be removed out of its place. What a sad humiliation! That a church which had been shining only Jerusalem with the fulness of the Gentiles, they will then come "with songs of everlasting joy upon their heads."—*New York Observer.*

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A desire has been expressed, on the part of one of our readers, to have THE RESTITUTION give some account from time to time of the way and manner in which the Sacred Scriptures have been translated from the original tongues into the more modern languages. This subject has been presented, to quite an extent, to the readers of the *New York Observer* within the last year or two. With due acknowledgement we have transferred several of these articles from that excellent paper to the columns of THE RESTITUTION.

For the current number of our paper we give another interesting article from the same Journal—The First American Bible—which was printed in the Indian language, and which, it is said, only one individual now living, can read.

### The First American Bible.

Dr. Wendell Prime's articles in your columns on the first Latin Bibles having excited a good deal of interest, I propose to supplement those bibliographical papers by an account of the First American Bible, or Eliot's Indian Bible.

John Eliot, born at Nasing, Essex, England, in 1604, emigrated to Boston, Massachusetts, in 1631, acquired the language of the Indians, and engaged with great zeal in the work of their conversion to Christianity, in which he was so successful that he became known by the title of "The Apostle of the North American Indians." "The Apostle—and truly I know not who, since Peter and Paul, better deserves that name." (Edward Everett: Oration at Dorchester, Mass., July 4, 1835.)

Cotton Mather, in his "Magnalia," waxes warm when he attempts to describe the virtues of this excellent man. "Having implored the assistance and acceptance of that God whose blessed word has told us 'The righteous shall be had in everlasting remembrance,' I am attempting to write the life of a righteous person, concerning whom all things but the meanness of the writer invite the reader to expect nothing save what is truly extraordinary. It is the life of one who has better and greater things to be affirmed of him than could ever be reported concerning any of those famous men which have been celebrated by the pens of a Plutarch, a Pliny, Laertius, a Nuncpius, or in any Pagan histories. It is the life of one whose character might very agreeably be looked for among the collections of a Dorotheus, or the orations of a Nazianzen; or is worthy, at least, of nothing less than the exquisite style of a Melchior Adam to eternize it."

The following collation and comments are taken from "An Essay towards an Indian Bibliography. Being a Catalogue of Books relating to the History, Antiquities, Languages, Customs, Religion, Wars, Literature, and Origin of the American Indians, in the Library of Thomas W. Field. With Bibliographical and Historical Notes, and Synopses of the Contents of some of the Works least known. New York, 1873. 8vo.

"The | Holy Bible: | containing the | Old Testament | and the New, | Translated into the | Indian Language | and | Ordered to be printed by the Commissioners of the United Colonies | in New England. | At the Charge, and with the Consent of the | Corporation in England | For the Propagation of the Gospel amongst the Indians | in New England. | Cambridge: | Printed by Samuel Green and Marmaduke Johnson. | MDCLXIII.

"The collation of this memorable work of the Apostle Eliot is rendered much more difficult by the entire absence of pagination, and the variations made apparently by the translator himself. A few copies, sold by Thomas to have been not more than twenty, were sent to England, with a dedication to King Charles of two leaves. Others have an English title in place of the Indian, and a few have both. A perfect copy may be deemed to consist of the following named contents: Title 1 leaf | Contents 1 leaf | Text A to M. m. m. m. in fours, or 416 for the Old Testament. *Title of the New Testament:* Wusku | Wuttestamentum, | Nul-lordunnum | Jesus Christ. |

"Nuppoquohwususeonum. | Cambridge: Printed by Samuel Green and Marmaduke Johnson. | MDCLXI. 1 leaf. Verso blank. Text: Matthew to the end of Luke, signatures A2 to reverse of L4. John to Revelations, As to reverse of Xx8 all in fours. *Psalms.*

"V Vame Ketoohomeankatoo homson gash | David, signatures I1 to N. in fours. Noowomoo (Catechism) 1 leaf. Total leaves of New Testament, Psalms, and Catechism, 178, or 594 leaves for the complete work.

"It will be seen that the New Testament was printed two years previous to the other portion of the Scriptures. Not the least of the many features of interest which concentrate in this volume are the statements of undoubted authorities, that Eliot was engaged for ten years in its translation; that it was the first Bible printed in America; that a large portion of the composition in the printing of the second edition, at least, was performed by Indian James; and that the work was three years in passing through the press. But it exists for us like some vast monolith erected by a race which has passed away. Every individual who could speak or understand the divine words in that tongue perished a century ago. It remained for a scholar of our generation, Mr. J. Hammond Trumbull, to revive this extinct language, and he has found in its study something more than the mere gratification of literary curiosity. The edition of fifteen hundred copies recommended to be printed by the Corporation was exhausted in twenty years. Even the two hundred copies of the New Testament, strongly bound in leather for the immediate use of the Indians, were probably worn out. Accordingly, in 1680 another edition of two thousand of the New Testament was printed, and in 1685 the same number of the Old Testament. The second edition is complete with 607 leaves, the Old Testament containing 425; the New Testament 181; Psalms and Catechism 51 leaves. Eliot did not receive from the Pilgrim fathers that aid in his great work which he had a right to demand. The funds raised in England for Christianising the Indians were diverted from that purpose by the Puritan authorities; and it was not until peremptory orders from the Corporation compelled them to restore them that he found them available for his designs.

"Although this work was considered so exceedingly rare a few years since that it was asserted that but three copies were known to exist, the zeal of American bibliophilists has brought to light in this country no less than twenty-three copies of the first edition. They are distributed in the libraries of the following named gentlemen: Hon. Henry C. Murphy, Brooklyn, L. I., 2; Mr. T. W. Field, Brooklyn, L. I., 1; Mr. John H. King (deceased), Jamaica, L. I., 1; Mr. John G. Gardiner, Gardiners, L. I., 1; Long Island Historical Society (very imperfect) L. I., 1; Mr. James Lenox, New York, 2; Mr. William Menzies, New York, 1; Mr. Edward Everett (deceased), Boston, 1; Mr. George Brinley, Hartford, 1: Mr. J. Hammond Trumbull, Hartford, 1; Mr. John Carter Brown, Providence, 1; Mr. George Livermore (deceased), Cambridge, 1; Harvard University, 1; American Antiquarian Society, 1; Boston Athenæum, 1; Massachusetts Historical Society, 1; Brown University, 1; Congregational church, Newport, 1; Logenian Library, Philadelphia, 1; American Phil. Society, Philadelphia, 1.

"Notwithstanding this considerable number of known copies in this country, in addition to at least nine in Europe, the price of each successive copy offered for sale has been greatly augmented above the last. The copy belonging to Mr. John A. Rice had been bought for £100 in 1853, but was sold in 1869 for $1,050. Twenty years since Mr. Murphy bought one of these copies in London for twenty shillings, and in 1870 Mr. Quaritch [Quaritch] sold another for £254, or nearly two thousand dollars of the United States currency of that date." Pp. 119, 120. The value of a copy in good order of the first edition, 1663, of Eliot's Indian Bible is about $1,200.

"Mr. Eliot translated the Bible into a dialect of what is called the Mohegan tongue, a language spoken by all the New England Indians, essentially the same, but varied by different dialects among the several tribes. By Eliot and others it was called the Massachusetts language." (Dr. Conyers Francis's Life of Eliot in Spark's Library of American Biography, Vol. V., p. 280.)

"We asked him [John Eliot] for an Indian Bible. He said in the late Indian war all the Bibles and Testaments were carried away, and burnt or destroyed, so that he had not been able to save any for himself, but a new edition was in press, which he hoped would be much better than the first one, though that was not to be despised. We inquired whether any part of the old or new edition could be obtained by purchase, and whether there was any grammar of this language in English. Whereupon he went and brought us the Old Testament, and also the New Testament, made up with some sheets of the new edition, so that we had the Old and New Testaments complete. He also brought us two or three small specimens of the grammar. We asked him what we should pay him for them; but he desired nothing. We presented him our Declaratis in Latin." (Journal of a Voyage to New York, etc., in 1679-80, by Jasper Dankers and Peter Sluyter, translated by Henry C. Murphy, Brooklyn, 1867, 8vo., p. 388.)

"He [John Eliot] presented me with twelve Indian Bibles and desired me to bring one of them over to Dr. Annesley; as also with twelve speeches of Converted Indians, which himself had published." (John Dutton: Life and Errors, Com. 1818, Vol. I.)

Dr. Livingston was not well informed respecting the Indian Bible. Referring to his father-in-law's translation of the Bible into one of the African tongues he remarks:

"It would certainly be no cause for congratulation if the Bechuana Bible seemed as all likely to meet the fate of Eliot's Choctaw version, a specimen of which may be seen in the library of one of the American colleges, as God's Word in a language which no living tongue can articulate, nor living mortal understand." (Dr. Livingstone: Travels and Researches in South Africa, Com. 1857, 8vo, p. 115.)

The largest collection of the Eliot Bibles is in the Lenox Library, New York, where there are three, copies of the first edition, 1663; two copies of second edition, 1685, and the New Testament, 1661; also the following works of Eliot: "Indian Grammar," 1666; "Communion of Churches," 1665; "The Harmony of the Gospels." 1678; "A brief Answer to a small Book written by John Norcot against Infant Baptisme," 1678; "Dying Speeches of Several Indians," 168—, and an autograph letter of John Eliot (this last one of a number of valuable presents from Hon. Robert C. Winthrop, LL. D., of Boston).—*S. Austin Allibone, LL. D., in New York Observer.*

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### Job's Country.

"The whole book of Job seems to have been chiefly written and placed in the inspired volume in order to show the value of natural history and its power on the human heart. I cannot pass by it without pointing out the evidences of the beauty of the country that Job inhabited. Observe, first, it was an arable country. 'The oxen were plowing, and the asses were feeding beside them.' It was a pastoral country; his abundance, besides camels and asses, was 7000 sheep. It was a mountain country, fed by streams descending from them. 'My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away: which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm they vanish: when it is hot they are consumed out of their place.' Again 'If I wash myself with snow water, and make my hands never so clean.' Again, 'Drought and heat consume the snow-water.' It was a rocky country, with forests and verdure rooted in the rocks. 'His branch sprouteth forth in the garden; his roots are wrapped about the heap, and seeth the place of stones.' Again, 'thou shalt be in league with the stones of the field.' It was a place visited, like the valleys of Switzerland, by convulsions and falls of mountains. 'Surely the mountain falling cometh to nought, and the rock is removed out of its place.' 'The waters wear the stones; thou washest away the things which grow out of the dust of the earth.' 'He removeth the mountains and they know not; He overturneth them in his anger.' 'He putteth forth his hand upon the rock: he overturneth the mountains by the roots: he cutteth out rivers among the rocks.' I have not time to go further into this: but you see Job's country was full of pleasant brooks and rivers, rushing among the rocks, of all other sweet and noble elements of landscape. The magnificent allusions to natural scenery throughout the book are therefore calculated to touch the heart to the end of time."—*John Ruskin.*

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The great decision of eternity rests upon the results of faith carried into action. The word of joy and blessing with which the Master shall gladden the hearts of his children is, not "Well thought," or "Well said," but "Well done." A faith that is worth having is worth shaping into words; and a faith that is worth confessing is worth translating into acts. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

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### To Whom it may Concern.

After Jan. 1, 1886, our address will be Box 40, Fairbank, Buchanan Co., Iowa. P. W. HOAGH.

# Poetry.

## PALESTINE.

O sacred land! o'er vale and hill
Sweet voices seem to echo still;
Thy mountains rise, thy rivers flow,
Replete with tales of long ago.

And o'er the outline of thy sand,
The waves, tossed by the passing breeze,
Foreshadow this moment, as of yore,
Break with sweet music on the shore.

The blessed book of gospel grace
Was molded on thy furrowed face;
Thy rugged lineaments compare
With every line recorded there.

Thy roads were trod, thy streamlets cold
Were quaffed by holy men of old;
Their deeds and days were numbered here
With every warning, every prayer.

Here was the Savior's humble birth;
And, in his mansion here on earth,
He trod on foot from place to place,
The sick to heal, the poor to bless.

The garden's gloom and agony
And all the scenes of Calvary
Do still a hallowed lustre shed,
That time and change can never fade.

And never tale of other land,
Nor fiction strange, nor poet grand,
Can move the hearts of young or old
Like that sweet story simply told.

Arab and Turk, each babbling tongue
Of rude barbarism, Gentile throng,
Know little of the dust they tread,
That round them lie the mighty dead.

For many a patriarch, many a seer,
Hold still their silent resting here,
And wait the illustrious day that brings
The coming of the King of kings.

O wasted land! one charge for thee,
The whole creation waits to see,
When change and strife and war shall cease,
And nature in eternal peace.

—*E. W. Darling.*

# Selections.

## Popery and Paganism.

The following extracts from an old paper, will show the pagan origin of several Papal rites and customs, and many others of them may be traced to the same source:

THE SUPREMACY OF THE POPE.

The high priest, or Pontifex Maximus, of old Rome, possessed the greatest authority and dignity in the republic, and, according to the expressed statements of Cicero and Livy, was considered arbitor and judge of all things, civil as well as sacred, human as well as divine; all other priests were subject to him; he was chosen from the college of Pontifices, just as the Pope is chosen from the order of cardinals and he retained his office for life.

THE BURNING OF LIGHTS ON ALTARS.

Every one, in the slightest degree acquainted with Popish countries, knows that this practice is to be seen everywhere and at all times, and the perpetual lamps and candles of heathen antiquity are likewise constantly referred to by such authors as Pliny, Cicero, Virgil, etc. The primitive Christians were accustomed to expose the absurdity of this practice. How little did they think that it would be adopted by their own descendants! "They light up their candles to God," says Lactantius, "as if he lived in the dark;" but do they not deserve to rank as madmen who offer lamps to the Author and Giver of Light?"

VOTIVE OFFERINGS.

These, too, it is well known, are to be seen suspended everywhere before the shrine of the Virgin and the saints, either pictures of cures wrought through the instrumentality of saints, or small waxed models of legs, arms, hands, feet, horses, oxen, etc., as the case may be. They are exact copies of heathen originals, to be seen at this very hour in the British Museum, and in the cabinets of lovers of antiquity. No one ancient heathen custom is so frequently mentioned.

INCENSE.

In all the old sculptures of heathen sacrifice, may be seen a boy, in a sacred habit, attending the priest in his white garment with a small box of incense for the altar, just in the same manner as the priest of the Church of Rome is attended at this very day. With such fortitude did the first Christian martyrs oppose the use of incense, that a mode of trying and convicting them was merely to throw a grain of it into the censer, or on the altar, and upon their refusal to do so their lives were forfeited.

CANONIZATION.

The ancient priests found it necessary to persuade the people that certain individuals, many of whom, as for instance, the Cæsars, had been monsters of iniquity, were honored by the especial favor of heaven, and worthy to be placed among the gods themselves. In consequence of which their public deification took place, with every circumstance calculated to impose upon a gross and idolatrous people.—In order, however, to the validity of the ceremony, it was necessary for some duly attested miracle to be performed as an intimation of the favor and will of heaven. How closely this Pagan original has been copied by the institution of certain individuals by modern Rome, and not without the machinery of miracles likewise, it is almost needless to remark. Nor are the character of many thus canonized, of a much higher moral standard than their heathen prototypes.

HOLY WATER.

The *aquantiaram* of the Romans was a vase of holy water, placed by the heathens at the entrance to their temples, wherewith to sprinkle themselves. And it is remarkable that the Jesuit Lascrda, in a note on Virgil, (Æn. 6, 230,) himself observes, "Hence was derived the custom of our holy church to provide purifying or holy water at the entrance of the churches." The early fathers speak of it as a custom purely heathenish, and condemn it as *impious* and *detestable*.

PILGRIMAGES.

The ancients believed, as indeed many modern pagans do in the present day, that some places were more holy than others; that visiting such places was highly meritorious, that it tended to satisfy Divine justice, and to obtain the favor of heaven; pilgrimages to such spots were constantly an essential part of their religion.

PROCESSIONS.

"By the establishment," says Plutarch, "of supplications and processions to the gods, which inspire reverence while they amuse the spectators, and by pretended miracles and Divine appearances, he (Numa) reduced the fierce spirits of his subjects under the power of superstition."—(*Plutarch*, in Numa Pompilius.) The following is a description of one of the religious processions by Apuleius:—"The chief magistrate used frequently to assist, in his robes of ceremony, attended by priests in white vestments, with wax candles in their hands, carrying upon a pageant, or throne, the images of their gods, dressed out in their best clothes; these were followed by the chief youths, in white linen vestments, singing in honor of the god whose festival they were celebrating, accompanied by crowds of persons of the same religion, with flambeaux or wax candles in their hands." Can any one read this passage without being reminded of pageantry to be witnessed every day in such countries as Italy, Spain, and Portugal?

LYING WONDERS.

The wiser heathen no more believed in the truth of their prodigies, than do the modern priests of Rome give credit to the legends to be met with in their Martyrologies, Lives of the Saints, etc.; but, exactly like their successors, they defended them as "pious frauds," to which it was necessary to resort, in "order to keep up the devotion of the people.

Rome boasts of antiquity, and it may be conceded to her, but it is antiquity of a more remote and darker age than that to which she lays so authoritative a claim.—Her doctrines and her practices may well shun the light, for they savor of a period ere yet the Sun of Righteousness had arisen upon this benighted world. To dispel such darkness was the first object of his appearing.

## AN UNHOLY ALLIANCE.

A disastrous mistake was made by the Church early in her history, and repeated again and again in spite of warnings and punishments. She has failed to keep herself from the World-Power. She has watched the struggles of potentates and politicians, and her sympathies have been given to one or the other party in every combat. She has also at times rendered her assistance, receiving in return worldly protection, wealth, and honor. She has displayed her power, and it has been recognized and courted by worldly men for their own purposes. An alliance has been made, and the Church has been deceived, her purity stained, her spirituality lowered, and her power weakened. The cause has chiefly been in every age that she has forgotten that the world is passing away, and that her Lord may come at any moment to summon her to meet him in the air. The effect of the Church's policy in clinging to the World-Power, has been stupendous indeed! She has fastened herself on to what is doomed to destruction.

She has been like a piece of moss clinging to a loose boulder which the roaring torrent shall presently hurl down into the abyss beneath, shivering it into a thousand atoms, when she should have clung to the rock from which the relentless waters will loosen nothing. How Satan has striven to deprive the Lord of "His peculiar people!" He died for the Church, and the powers of the air, unable to destroy the Lord of Glory, aimed primarily at the destruction, and, secondarily, at the alienation of the love of those he suffered in order to redeem.

The Christian hope of the Lord's descent into the air for his people was stilled by the god of this age, from the days the apostles slept, down to the present century! Nay, so far from there being "hope," there were actual panics at the thought he was coming! What a sad perversion of the Scriptures! And all owing to the Church having withdrawn her gaze from the personality of the King! Thus at the end of the sixth century, when an opposition Pope had been proclaimed at Constantinople, he was pointed at as the Anti-Christ, and there having been great disasters throughout Christendom, affecting more particularly the property of the Church, a belief arose that the end of the world was at hand. On that occasion Pope Gregory the Great thus expressed himself: "We know from the Word of Almighty God that the end of the present world is now at hand, and that the reign of saints is about to commence. And now that the end of the world is approaching, many things will take place which have not happened before. For there will be atmospheric changes, terrors from heaven, deranged seasons, wars, famines, pestilences, and earthquakes in divers places." There is not a word about the personality of the Lord Jesus in that speech, and even by "saints" he meant a very different thing from what we do.

At the end of the tenth century there was a worse panic. Then it was not the commencement of the reign of the saints that was spoken about, but the end of it. The thousand years were reckoned from the date of the Nativity, and Christ and his saints had been reigning through the apostles, the fathers, and the Church of Rome. Well, if men could believe that they could believe anything! But it was, nevertheless, the logical result of the Church's attempt to assume that the Christian hope had been realized, and to account for the anomalous position Christians had been taking up—ruling when they should have been witnessing against the World-Power. The Church is still making the same mistake of entangling itself with the World-Power. It is not satisfied with praying to God and petitioning the Legislature for its requirements, but it is apostantly threatening administrations with the exercise of a casting vote between parties. Thus "coercion" is still the watchword. Under such a principle Christians became partakers of the deeds of what Christ is coming to destroy.

This coercion is a thing hateful to God. Peter was told to put up his sword. The same admonition then given to Peter is repeated in Rev. xiii. 10, to the saints in the latter days: "He that killeth with the sword must be killed with the sword—here is the patience and the faith of the saints." The use of the sword is the coarse form of coercion, perhaps, but the use of the suffrage, the effective weapon in the present day, implies the same principle. But if we want to have a clear understanding of the failures of the Church Corporate, and the principle underlying them, we must examine the epistles to the Churches in Revelation, chapters ii. and iii., which give in symbol the Prophetic History of Christendom, from apostolic times down to the Lord's coming. In the early period the Church was commended for hating the deeds of the Nicolaitanes, Rev. ii. 6, which the Lord also hates. But when the Church in the time of Constantine began to ride upon the World-Power, she is charged with having within her "them that hold the doctrine of the Nicolaitanes," and, as if the more strongly to emphasize his condemnation of the doctrine, he repeats the words "which thing I hate." Who or what the Nicolaitanes were is a matter of opinion. But the meaning of the word is clear enough. It is derived from *nikao*, to conquer, and people, and it would thus appear that those who held this doctrine advocated "the subjugation of the peoples," i. e., a general coercion of political adversaries. Verily were the people beat to the will of the Church Corporate!

The word "Laodicea," on the other hand, means "the people's rights," being derived from *laos*, "people," and *dikē*, "right, law." Thus the last stage becomes worse than the first; and the Lord declines to own such a body altogether, casting it from him in utter disgust, Rev. iii. 16. Here, the people are not coerced by the Church, as in the Nicolaitan stage, but they are coercing the Church, and the Church itself is perfectly satisfied with such coercion, even to the extent of giving its own voice to that of the people.

The unholy alliance will be continued until the end. We shall yet see the Church seated on the beast and allied with spiritualism and error of all kinds. She will utterly lose her spirituality, and even those who courted her will cast her off. It is the duty of those whom God has chosen to watch always, to keep clear of the World-Power, and to centre their hopes and their love on him who will soon come to call those who wait for him out of the world—the bride to meet the Bridegroom.—*G. Warrand Houghton, Christian Herald and Signs of Our Times.*

## Infidelity of our Times.

Under the present phase of infidelity, much is said of God. If frequent repetition of the sacred name could sanctify a cause, theirs would be hallowed indeed. But their God is not our God: not the God and Father of our Lord Jesus Christ; not even a personal God. The more they talk of God, the less they believe in him. In their disguised atheism the term implies the the sum of all things, or the everlasting unfolding process of causes, or the universal reason as existing in all minds! Sometimes, in their glorification of humanity, they utter the Scriptural phrase, "God is man;" but their inward meaning is, that man is God. Man is the object of their adoration. The highest manifestation of God, say they, is in the human mind. This they dishonestly name at times, the incarnation. Never before has the world seen so large a body of infidels, really denying everything like a proper revelation, yet full of great swelling words about the Spirit, the God of history, the union of virtue and beauty, and the excellence of religion.

The infidelity of our age connects itself with freedom and social progress. The cry is, that Christianity is a failure; that the Church has not made men happy;—that whatever good the Bible has accomplished, its work is done, and we must have something better. It is a part of this scheme to glory in humanity as such; to assert the independence and self-sufficiency of man; to defy the creature, and pushing the rights of men to a jacobinical and impracticable extreme, to install lawless freedom in the pulpit. Thus strange as it may seem, philanthropy, unsanctified, may lead unsound minds to unbelief; and there are no more reckless or bitter opponents of Christianity than a number of writers, lecturers and editors, whom we once knew or heard of as ministers of Jesus Christ.

The device of Satan is most apparent in all this. The excesses towards which infidelity drives, are counterfeits and caricatures of the very blessings which we owe to true religion.—For is not Christianity the religion of philanthropy? Does it not teach the common origin and spiritual equality of all men in the sight of God? Does it not seek, and at the safest moment procure, human freedom and social rights? Must it not be named preeminently the system of progress? The press of the day, deeply surrendered to the half religions and mock religions of the time, is ever and anon jeering at the Church and Christianity, as not doing so much for mankind as modern reformers would do, as common property and unmarried alliance would do—hiding from view the fact that whatever philanthropy irrigates in the desert of humanity, is the product of this very church and this very Christianity. They calumniate the mountain springs, and claim all its flowing lakes and rivers as their own.—*Dr. Alexander.*

## The Perfect Wife.

Some years ago after Edmund Burke's first marriage he presented the following eulogium to his wife, of whom it is said to have been a perfect pen-picture. If the sketch embodies a flattering agglomeration of mental and physical perfections difficult of attainment and of undoubted rarity, it may at least be commended to our readers of the male persuasion as portraying the qualities most to be desired in a partner for life.

"She is handsome, but it is beauty not arising from features, from complexion, or from shape. She has all three to a high degree, but it is not by these she touches a heart; it is all that sweetness of temper, benevolence, innocence, and sensibility which a face can express that forms her beauty. She has a face that, just raises your attention at first sight; it grows on you every moment, and you wonder it did no more than raise your attention at first. Her eyes have a mild light, but they are when she pleases; they command, like a good man out of office, not by authority, but by virtue. Her stature is not tall; she is not made to be the admiration of every body, but the happiness of one. She has all the firmness that does not exclude delicacy—she has all the softness that does not imply weakness. Her voice is a note, low music, not formed to rule in public assemblies, but to charm those who can distinguish a company from a crowd; it has this advantage—you must come close to her to hear it. To describe her body describes her mind—one is the transcript of the other; her understanding is not shown in the variety of matters it exerts itself on, but in the goodness of the choice she makes. She does not display it so much in saying or doing striking things as in avoiding such as she ought not to say or do. No person of so few years can know the world better; no person was ever less corrupted by the knowledge. Her politeness flows rather from a natural disposition to oblige than from any rules on the subject, and therefore never fails to strike those who understand good-breeding and those who do not. She has a steady and firm mind, which takes no more from the delicacy of the female character than the solidity of marble does from its polish and luster. She has such virtues as make us value the truly great of our own sex. She has all the winning graces that make us love even the faults we see in the weak and beautiful in hers."

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXIV. PLYMOUTH, INDIANA, DECEMBER 23, 1885. NO. 48.

## Communications.

Unless the Trumpet give a Certain Sound, Who shall Prepare Himself for Battle.

A great many very pious people, full of religious sentimentality, think it does not matter very much what they believe for doctrine, or whether they are immersed, in water, or merely sprinkled, so long as they are honest, and think they love God, and believe on the Lord Jesus Christ, they will surely be saved, for they think God is too good to turn them away, because they did not believe in a narrow gospel, and submit their bodies to be washed with pure water, by being immersed. They do not think God is so exacting as to require a rigid conformity to his way, but will favor a little when the account is rendered. To all such I would ask, what did our Lord mean when he said, Many will say unto me in that day, In thy name we have cast out devils, and in thy name done many wonderful works. But he will say unto them, depart from me, ye that work iniquity, I never knew you. In writing this article my object is to show that God is just and undeviating and exacting, and governed as much by law in the salvation of sinners, as in the control of the universe. Well is it for man that such is the case, or what a Babel of confusion would be introduced into the Kingdom of God. Let us look back and learn the cause of all the existing evils that are in the world. The terrible calamity that overtakes the whole human race, and lays them helpless in the grave. Why is it so. Because man broke the law of God. What wonderful and terrible law was this, that entailed such [illegible] calamity upon the human [illegible]; God created the first human pair, and placed them in a beautiful garden he had planted, wherein grew all kinds of choice fruits, and gave them permission to eat freely of the trees of the garden, all but one, of this they were told not to eat, for if they did they should surely die. They disobeyed, consequently death came upon the human race through the first disobedient pair. If God was careful that the penalty they incurred should be strictly enforced, should we suppose he would be less exacting in his requirements as to what we must do to be saved? As death came into the world through unbelief and disobedience, the promise of life eternal is based upon faith and obedience. It is very evident that unbelief was the cause that led to disobedience on the part of Adam and his wife. They were deceived by the lying sophistry of the Serpent. So sin when it was conceived, in their case brought forth death, and so death passed upon all men. Man was helpless to remedy the evil he had brought on himself, yet he was not beyond help. The merciful Creator himself began to unfold his plan for man's redemption. Such being the case, can it be thought for a moment, that he will save men outside of his own method, we say no. We pass over the time that elapsed from Adam to Abram, for it is in the calling out of Abram, that God laid the foundation of his plan of salvation, and any system of religious teaching that leaves out this important feature of the promise made to Abraham is like building upon sand, it will not stand in the day when every man's works shall be tried, for very important testimony for the Christ is contained in these previous promises, and to be ignorant of them, or to consider they are not essential to a saving faith, is to be looking of that knowledge of the Scriptures which is able to make wise unto salvation through faith in Jesus as the Christ. If we go no farther back than the cross, the teachings of Christ and the apostles, would be an enigma beyond our comprehension.

What would we do where Jesus says Search the Scriptures for they testify of me, or when Paul said they are able to make wise unto salvation, etc. How should we know what he meant when he said for the hope of the promise of God unto the fathers; or for the hope of Israel I am bound with this chain. In fact we should not know God, or his Son Jesus the Christ, upon which knowledge eternal life is based and be ignorant of this hope. In fact we should be just where Paul said, it any man be ignorant let him be ignorant. The question for us to consider is, how has God wrought?

Did he not choose the descendants of Abraham, and through them develop his predetermined counsel. Independent of Israel there is no divine knowledge, through them alone has he made known his way, and our Lord himself said salvation is of the Jews, consequently outside of the Jewish Scriptures and Jewish teachers no knowledge of salvation can be obtained. Any candid or right-minded person ought to see how necessary it is for God to arrange some clear and well defined plan of salvation from which he will not deviate, for unless it were so, there would be no certainty in regard to salvation whatever. Without a Thus saith the Lord, there would be nothing to rely upon, he only can offer terms, for the destiny of the race is in his hands. He condemned them to death on account of sin, consequently he only can redeem and he has provided the means of redemption from death.

It has pleased God to constitute Abraham the father of all them that believe. Hence how important a bearing does the promises made to him have in relation to believers. A justifying faith can never be obtained, and leave out the promises made to the fathers. There is no such thing as a Scriptural hope independent of the hope of Israel, and the hope of Israel is the hope of the promises made to the fathers. Yes, but says the objector, did not Jesus say he that believeth the gospel and is baptised shall be saved? We say yes. What is the hope of Israel got to do with the gospel Jesus and the apostles preached? Much every way. In the first place Jesus never preached the gospel but to the Jew, neither did the apostles at first. They preached to those, of whom Paul said in relation to the promises made to the fathers, which the twelve tribes serving God hope to come. In regard to the Christ, he was the hope of Israel, although they rejected Jesus as the Christ; yet nevertheless he was the one hope of the promises, without him there would be neither beginning nor ending, for he is both, and the glorious centre and circumference. Leave him out and everything would be lacking. All the promises of God are Yea and Amen in Christ Jesus. And there is no promise of reward in a future state, unless it receives its fulfillment through him.

The great trouble with man is to get him into exact compliance with God's plan of salvation. We see how crooked he was in the garden of Eden; and he is just as crooked in complying with God's terms to save him. It is only a few honest ones now and then that gladly receive his word and obey it. There was only one in Noah's day, very few in the days of Abraham. Moses was faithful in all his house, but of all that came out of Egypt only two were permitted to enter into the promised land. An evil heart of unbelief in turning from the living God prevented all others from going in.

Paul said they could not enter in because of unbelief. Is there any record in the Bible of God's offering salvation to any, but the servants of Israel, from the time he brought them out of Egypt, to the time when the apostle Paul said to them as recorded in Acts, Seeing ye consider yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Upon what terms were the Gentiles offered salvation. By being incorporated into the commonwealth of Israel, by becoming an Israelite by adoption and becoming a Jew inwardly.

This could only be done by having their hearts and ears circumcised by hearing and believing the truth. The faith of a true Jew embraced the promises made of God to the fathers. The covenant made with David, and believing in Jesus as the Christ, the promised seed to Abraham and the Son promised to David who should occupy the throne of his father David, and reign over the twelve tribes of Israel. No Gentile could become a Jew, and be ignorant of the Jewish hope, and it is necessary to have this Jewish faith and hope before being baptised, for baptism follows belief, and does not precede it, as some folks would seem to think. The apostle says blindness in part has happened to Israel. What were they blind to? Why the fact that Jesus was the Messiah, otherwise their faith was correct, as Paul affirmed when he said, For the hope of the promise made of God unto the fathers unto which the twelve tribes instantly serving God day and night hope to come. This is evident from Paul's own experience. One time he was a zealous persecutor of those who believed in Jesus as the Christ, but when convinced that Jesus was the Messiah promised to Israel he became a zealous Christian, and preached in the synagogue that Jesus was the Christ. Peter also on the day of Pentecost proved to the assembled Jews concerning Jesus whom they had crucified, that he was both Lord and Christ. When they were convinced of this they were baptised in the name of Christ for the remission of sins. We learn from this that the Jewish hope and faith is the only faith and hope that is set before us in the gospel. Search the Scriptures through we can find no other, and to be ignorant of these essentials is to be without God, and without hope in the world. The words of Jesus are in harmony with this statement, when he said to the woman of Samaria, salvation is of the Jews, and man or woman to obtain the salvation which is in Christ Jesus, with the eternal glory must become a Jew inwardly by having their faith and hope, with the full understanding and belief, that Jesus is the Christ, the King of Israel, to all such as have been baptised into his saving name. They become joint heirs with Christ and heirs of God according to the promise made to Abraham, and it is only in this narrow and straight way that eternal life is to be found. Outside of this way marked out by God is the broad road that leadeth to destruction. Yet how few give heed to the warning of Jesus to strive to enter in the straight gate and narrow way. This is an offence to the many who are in the broader and more liberal way. To any who may draw attention to the narrowness of the way, the cry is, O you are so straight-laced you think only your few selves will be saved, and all others will be damned. God is too good to damn every body that does not believe just as you do. We say let God be true though all men be found liars.

JOHN GOODLIFFE.

### "Who is on the Lord's Side?"

To be on the Lord's side, one must be on the side of truth, on the side of righteousness, on the side of holiness. Searching the Scriptures, to become acquainted with the way is the first step. There, the learner sees mapped out before him, the geography of a new and heavenly country, where Christ is to be the Supreme Ruler of happy nations, and to have associated with him in its government the saved of all ages and times. He sees Israel and Judah restored, and the desert odorous with flowers. Justice bribed no more. There is no more oppression. Wrong is put down and war is at an end. He likes the country. He wants to go to the city of bright jasper walls and pavements of gold, where he will not be sick and will never die.

He believes that a glorious and mighty God exists, and that what he has read has come from him, and must be true. He searches farther. He finds himself a sinner. He cannot go to that country, all stained with sin. The passport for entrance at the gate is a robe of righteousness, no money will buy it. The labor of his life cannot obtain it. There is but one way; with joy it is opened unto him, Christ as a Savior; through whom only forgiveness of sins and eternal life can be obtained.

He must have that garment, he must have that Savior. But how? The burden of sin is growing heavier; he is sick and faint and terrified with the awfulness of the condemnation hanging over him,—to perish, to be blotted out, to die the second death! He will go anywhere with Jesus, he will do anything, anything, to escape from the penalty of his sins! What does God require? What must we do to be saved? He reads on, oh, joyful words! "Whosoever will may come." Whosoever cometh unto me I will in no wise cast out! "Whosoever believeth in me shall not perish but have everlasting life." "I am the way, the truth, and the life." "I am the door." Christ is the door. He will be safe, if he can get into Christ. He it is, through whom forgiveness is to come: he it is who gave his precious blood to save from sin.

"As many of you as have been baptised into Christ, have put on Christ." "If ye be Christ's ye are Abraham's seed and heirs according to promise." "If we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

Here then is the way. He must enter through Christ, into the family of God. He must become Christ's by being baptised. He must become of Abrahamic seed, by being baptized. The precious boon of forgiveness, must be found there. The robe of righteousness, must be put on there. He must begin the race, by acknowledging Christ as his Lord and God as his Master. He must step over on the Lord's side by doing. God's commandments are imperative. They cannot be shirked nor put aside.

His truth must be believed and his word obeyed. What "I think" and "what you think," has no weight at all in the great question of life and death. If we believe the truth as taught in the Bible, we are on the Lord's side. If we have obeyed from the heart the form of doctrine delivered unto us, we are on the Lord's side. It is better to stand alone on the scaffold and die for truth, than cleave to error, and sit on a throne.

So the untrammelled learner reasons. He will be "on the Lord's side" at all hazards. It was the winning side in the battles of the Israelitish kings; it certainly will be the winning side, in the resurrection morn. It will be to have life and country and home! It will be to claim kindred with the wisest and noblest of earth. It will be to sing the song of the redeemed. His mind is made up. He comes to Jesus saying—

"Just as I am without one plea,
But that thy blood was shed for me,
Oh Lamb of God, I come!"

and on the other side of the watery grave he shouts "I am the Lord's!" "I am on the Lord's side now!" And ever on, through joy and grief, through service and trial, on, on, to the end, he lives and acts as one who is the Lord's. Blessed choice, blessed life of holy influences, blessed reward that awaits him in the day of Christ's coming!

"Who is on the Lord's side?" Let him come over and help fight the battles of the Lord. It is time for decision, life and death hang in the balance. Which oh readers, will you have?

S. ROXANA WINER.

### A NEW SONG.

"O sing unto the Lord a new song; for He hath done marvelous things; His right hand, and his holy arm, hath gotten Him the victory.

"The Lord hath made known His salvation: His righteousness hath he openly showed in the sight of the heathen.

"He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

"Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise.

"Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

"With trumpets, and sound of cornet, make a joyful noise before the Lord, the King.

"Let the sea roar, and the fullness thereof; the world, and they that dwell therein.

"Let the floods clap their hands: let the hills be joyful together

"Before the Lord: for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

This inspired command will be obeyed in the right time and in the right place.

Five hundred years before Jesus rode into Jerusalem on an ass's colt the prophet said: "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, for thy King cometh unto thee," etc. And at the right time they did rejoice and shout, spreading their garments in the way, and the children catching the spirit sang: "Hosanna to the Son of David." If these had held their peace the very stones would have cried out.

Who will sing this new song?

Probably the one hundred and forty and four thousand seen by the beloved John, standing on the Mount Zion having the Father's name written in their foreheads; the twelve thousand of each of the tribes of the children of Israel of Revelation 7th, who were sealed in their foreheads, and they sang as it were "A new song." This song was written about three thousand years before they sang it. They cannot sing the Lord's song in a strange land; they are on the Mount Zion when they sing it. No man can learn that song but that company, as the song of Miriam and her companions on the shores of the Red Sea, was especially adapted for them.

The ninety-eighth Psalm is intended to be the opening "Song of the Millennial Age." We should remember the age to come is a judgment age and an age of knowledge, when no one shall have need to say to his brother or his neighbor, "Know the Lord for all shall know him from the least to the greatest of them, saith the Lord." "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

About forty years since Dr. Walter Clark said in a discourse in the South Church, on the text, "Behold the Lamb of God that taketh away the sin of the world," "It certainly meant that the saving power of Jesus our Lord would reach more than a mere fraction of our race as it had in the past, and this thought is in harmony with the spirit of the Holy Scriptures; "for as by one man's disobedience many were made sinners, so by the obedience of one man shall many be made righteous;" or the living race in the flesh shall feel the effects of Jesus's perfect obedience as much as the living race in the flesh felt the effects of Adam's disobedience."

About fifty years since the news reached Hartford that the Russians had taken the stronghold on the Balkan Mountains, and were marching down on Constantinople. A prominent business man and a prominent member of the South Church said, at the dinner-table, that day "I had rather heard that news than to have known that I had made a thousand dollars." It was then understood by many, as it is now, that the wasting away and downfall of the Turkish Power was a certain harbinger of the millennial age. Then, the news was about forty days from the seat of war. Now, it reaches us in moments of time, traveling, it is said, faster than sound and faster than the light.

Probably Miss. Ellsworth penned the first message Mr. Morse sent over the wires by inspiration as well as from inspiration. The four words were written and spoken thousands of years before she was born: "What hath God wrought."

"Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness."

Where is that promise and what is that promise?

Isaiah lxv. 17; "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying" etc.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem....

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Acts i. 10, 11: "And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel;

Which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus....shall so come in like manner as ye have seen him go into heaven.'"

Zechariah xiv. 4; "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half toward the south."

Psalm cxxv. 1; "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

The words of the Apostle Peter: Acts ii. 21: "And he shall send Jesus Christ, which before was preached unto you.

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you.

"And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people." CHAS. BOARDMAN.

### Occurrences of Hades.

In the article on Hades, copied from the *Rainbow* into THE RESTITUTION of Dec. 9, I find a list claiming to be "all the occurrences in the Bible of Hades in the Greek." But that list omits two occurrences that throw great light on the meaning, namely, "The dead praise not the Lord, neither any that go down into silence." Psa. cxv. 17; and "Unless the Lord had been my help my soul had almost dwelt in silence," Psa. xciv. 17. For "silence" in each of these places, the Greek has Hades. The Hebrew has *dumah*, in which is, perhaps, the root of "dumb" and "dumbness."

The article from the *Rainbow* moreover says, "Sheol is always translated by Hades in the Septuagint." But the Septuagint has translated Sheol by the Greek word for death (*thanatos*) in two places, namely, "The sorrows of hell (*thanatos*) compassed me about," 2 Sam. xxii. 6; and "Deliver his soul from hell (*thanatos*)." Prov. xxiii. 14. In one place it has translated Sheol by the Greek word *bothros*, which is defined by Liddell & Scott as "a pit, any hole dug in the ground." This translation is found in Ezek. xxxii. 21: "Speak to him out of the midst of hell (*bothros*)." I quote from the VanEss edition of the Septuagint, which I suppose to be the best as it is the one sold by the American Bible Society. Prof. Stuart seems to have used a similar edition, for in speaking of the way in which the Septuagint translators rendered Sheol into Greek, he says (as quoted by Whitmore), "Twice they have rendered the same Hebrew word by the Greek term for *death*, viz., 2 Sam. xxii. 6; Prov. xxiii. 14; and once by the Greek term for pit, Ezek. xxxii. 21."

Gesenius' Hebrew Lexicon (20th edition) says, with less precision, that in the Septuagint Sheol is translated, "usually *hades*, once *thanatos*, 2 Sam. xxii. 6."

I beg leave to make these corrections in no fault-finding disposition, but merely for the sake of greater accuracy in so important a matter.

WILEY JONES.

### CHALDEAN TOWERS.

There was a prodigious difference between the architectural triumphs of Egypt and those of Chaldea, apart from generic divergencies of the forms and materials employed by each. The basalts, granites, and green-stones of the Nile were essentially monochromatic, and however rich in their local tones, sober, if not austere in their majestic, and distinguished by their horizontal lines. On the other hand, the lofty, staged towers of the Euphrates valley, huge as they were, and in that respect resembling Egyptian structures, glowed with all splendor of highly colored bricks, the enamelled surfaces of which reflected azure, indigo, red, olive, and other hues of great fullness and beauty, and must have been glorious to behold. The abundant use of these colored enamels on their buildings was characteristic of the Chaldeans, and was well suited to their climate. The violent storms and flood-like rains peculiar to this climate may have suggested the use of impervious coverings to their great buildings. The discovery that these splendid enamels were freely employed in Chaldea is, artistically speaking, one of the best fruits of modern research, and it is ethnographically not less than pictorially important. Archæologically it is hardly less so.

Meanwhile let us quote the statement repeated here from Philostratus's account of Apollonius of Tyana. The sophist founded his description of Babylon on good information, and spoke of a "great brick edifice plated with bronze, which had a dome representing the firmament, and shining with gold and sapphires."

Strabo averred—from hearsay perhaps, but with great exaggeration—that Xerxes overthrew a square pyramid of burnt brick 6084 feet high and the same in diameter. All the writers of antiquity agree in saying that the remains they describe were works of prodigious altitude, much taller than the Gizeh Pyramids. By building these many-storied towers the Chaldeans, so to say, consoled themselves for the absence of mountains in their country, just as the Flemings and Dutch piled lofty spires on lofty towers to overlook their plains. The stages of these square towers of Chaldea were, according to Herodotus, of different colors. The well known restoration by M. Chipiez of these edifices is practicable from a constructional point of view, but the crude development of his idea presented in this book and elsewhere is very hideous, and would have needed much glory of colors and shining metals to make it tolerable even to Chaldean eyes, which seem to have cared little for form or proportion. Color sense in the higher development may have been given to them as a consolation for this defect. With the Egyptians, Assyrians, and Greeks it was otherwise. The Assyrians revelled in beauty of architectural detail, their artists carved stones like so many jewellers at work on gold or silver.—*The Athenæum.*

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, December 28, 1885.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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OUR next paper will bear date Jan. 6, 1886. As we issue four numbers each month, and as there are five Wednesdays in this month, there will be no paper next week.

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To some business letters and notes of inquiry we hope to give attention without much further delay. To some communications on hand we hope to shortly give a place in our columns.

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As this is, by common consent, the time for congratulations and kind expressions, we tender our best wishes to all our dear readers, and in our adieu for 1885 say in the words of apostolic benediction, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

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WITH this issue of THE RESTITUTION we close another year of Editorial service, with all the anxieties and cares that this connection with the paper has devolved upon us. The Association has decided to place its Editorial management in our hands for 1886. As in the nine past years of our connection with this Journal, the paper needs the sympathy, the financial aid, and the prayers of all our dear Christian friends and patrons. We shall do our best, with the blessing of God, to give them a paper worthy of their aid and patronage.

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### BIBLE STUDIES. NO. II.

#### The Crucible and the Gold.

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. Rev. iii. 18.

To examine and estimate our piety, our morality, our charity, our obedience and our attainments in all graces that, in combination, make up the personal character, in the phosphorescent light of self-opinion and self-love is one thing, and to have all displayed before God, "in the light of his countenance," is a very different matter. It is the greatest misfortune with us all that we so fail in our self-examination as to not thoroughly know our true selves. In coming to Christ, as repentant believers, we were doubtless prompted by our convictions of sin that was disclosed, in all its deformity, by the light of divine truth. For to us the word of God become "living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. iv. 12. R. V.

To some extent the heart and life were unveiled, and the revelation brought conviction of hidden depths of sin in the heart and turpitude in the life that forced the anxious question—"What shall I do to be saved?" In response to the sweet invitations of the Gospel we repented, we believed, and we were immersed into Christ. Then commenced our existence and our walk in the "New Life." But, alas, how little have we realized the nature and glory of the "heavenly calling." How utterly we have failed to bring home to our innermost consciousness that this "heavenly calling," is to something transcendently and infinitely glorious. Merely being saved from sin, in its present guilt and condemnation to death, is not all that the blessed gospel holds out as the hope of the believer. To wear a crown of glory, to sit with Christ in his throne, to be kings and priests and share with the dear Redeemer in all the eternal royalties of the coming kingdom is the prize of the "high calling" in Christ Jesus. When Christ told the chief priests and elders of the Jews what they had lost as a nationality and said:—"The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof," he did not by these words place the entire nation under the anathema of eternal death, but made the solemn announcement to them that they had forfeited the exclusive right to inherit the royalties of his future Kingdom—a right conditionally promised to them. See Ex. xix. 5, 6.

When they rejected Christ as King they lost the princely priesthood. Hence the necessity of this gospel age and its economy. God's purpose, in this dispensation of his grace, is definitely stated in these words! "Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name." Acts xv. 14. R. V. And Peter tells us that believers in Christ and the gospel are predestined to take the princely crowns and priestly mitres that disobedient Israel lost when they rejected the rightful claims of Jesus of Nazareth to the Messiahship when he says: "The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 Pet. ii. 7, 9.

The Bible treats of a "Great Salvation," as well as of Salvation in a lesser degree. We learn that there is a salvation for Israel although, as a nation, they will not inherit the elect royalties of the world to come. Concerning this lesser salvation of Israel the Lord says: "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. In the Lord shall all the seed of Israel be justified, and shall glory." Isa. xlv. 17, 25. The language of the apostle is equally explicit: "For I would not brethren, that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be *saved*, for it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 25, 26. The expression—"Though the number of the children of Israel be as the sand of the sea a remnant shall be saved," Rom. ix. 27, is true also, as this passage refers to the Great Salvation. The lesser salvation extends even farther: "And the nations of them which are saved shall walk in the light of it (the New Jerusalem) and the kings of the earth do bring their glory and honor into it," Rev. xxi. 24. In alluding to the salvation of the church, Israel, and the nations, we affirm nothing about its extent, only to say we do not believe in a universal salvation. Now to come to the particular theme with which we set out,—the final ordeal. In assigning future destinies "judgment begins at the house of God." 1 Pet. iv 17. When our Lord shall return it will have already been decided as to who "shall be accounted worthy to obtain that world and the resurrection from the dead"—*της αναστασεως της εκ νεκρων, the resurrection the one out from dead ones*—referring to the one Daniel speaks of "out from among the sleepers in earth-dust." Luke xx. 35, Dan. xii. 2.

To have a part in this, "the first resurrection," "the resurrection of the just," is limited to the "blessed and holy" who will thus live to be priests to God and reign with Christ in the Millennial blessedness. It is this princely priesthood that Peter so earnestly exhorts when he says "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ—to be holy in all manner of conversion—to pass the time of sojourning here in fear." We are "training for dominion," we are running a race "for a crown of glory that fadeth not away." Our Savior said to the Philadelphian church: "Behold I come quickly: hold that fast that thou hast, that no man take thy crown." Rev. iii. 11. He did not mean you may forfeit *your salvation* and *some one else get your lost boon*, but, like disobedient Israel, you may forfeit a Kingship, a princedom, a priesthood. See this principle of royalty illustrated in the case of the apostles. "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 29, 3. In the case of others see the parable of the money, where one receives a pound and gains ten, and is placed in rule over ten cities, and, another who had gained five pounds is placed over five cities. Luke xix. 12, 19: and again, "and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kingdom, and tongue, and people, and nation; and hast made us to our God kings and priests; and we shall reign on the earth." Rev. v. 9, 10.

Now as to the crucible. Our faith is tested by trial as gold is tested in the fire. The objects upon which the Christian faith and hope are fixed are the heavenly inheritance, which is incorruptible, undefiled and fadeless, and the personal salvation of the believer from sin and all its consequences into all the imperishable honors and glories that pertain to God's everlasting Kingdom. Now Peter, relative to this faith, and its testing says: "Wherein ye greatly rejoice, though now for a little while, if need be ye have been put to grief in manifold temptations that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and honor and glory at the revelation of Jesus Christ." 1 Pet. i. 6, 7.

From this we learn that the "honor and glory" as the crowning consummation of a finally completed salvation," will be the award of a faith that has been tried as gold is tried to eliminate it from all dross. Again James says: "Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." Jas. i. 12, R. V. Here the crown is conditioned on approval and approval upon the endurance of trial. The difference between being *saved* and *rewarded* is plainly indicated by Paul in his teachings, when speaking of the works of faith. "For other foundation can no man lay than that already laid, which is JESUS THE CHRIST.' But on this foundation one man may raise a temple of gold, and silver, and precious marbles; another of wood, hay, and stubble. But in due time each man's work will be made manifest; for the day [of the Lord's coming] will show of what sort it is; because the day will be revealed with fire, and the fire will test each builder's work. He whose building stands unharmed, shall receive payment for his labor; but he whose work is burned down, shall forfeit his reward; yet he shall not himself be destroyed; but shall be saved as one who scarcely escapes through flames." 1 Cor. iii. 11–18. Conybeare & Howson's translation. In the wonderful plan and purpose of God the peerless exaltation of our adorable Redeemer is an issue resulting from humiliation and suffering. "We behold Jesus, who was *'for a little while made lower than the angels'* crowned through the suffering of death with glory and honor; that by the free gift of God He might taste death for all men. For it became Him, through whom are all things, and by whom are all things, in bringing many sons unto glory, to consecrate by sufferings the Captain of their salvation." Heb. ii. 9, 10. Con. a How. Also we read: "And having appeared in the guise of men, He abased himself and showed obedience, even unto death, yea, death upon the cross. Wherefore God also exalted Him above measure, and gave Him the name which is above every name; that in the name of Jesus, *'every knee shall bow,'* of all who dwell in heaven, in earth, or under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Con. a How. It was "for the joy that was set before him" that Jesus endured the cross and despised the shame. This joy was not the joy of being saved but the joy of unparalleled exaltation. To use well our talents results in entering into "the joy of our Lord," which is to share in the royalties of God's Kingdom. Compare Matt. xxv. 21 with Rev. iii. 21. It is through much tribulation we must enter into the Kingdom of God. We must bear the reproach of truth. When this age closes, the door into the royalties of the Kingdom will be shut. Israel will see what has been lost, and mourn, like Esau for the lost inheritance, when it is too late. Zech. xii. 10–14. Christ brought the Kingdom nigh unto them and offered them its royalties in good faith, but they rejected God's Messiah. While a *multitude* of the nation will be *saved into life* only a *remnant* will be *elected* unto the royal honors of the *Great Salvation*. The same is true of the churches of the Gospel Age. We are training for dominion. The *race* took *for a crown of glory* is along a very narrow path. The disciplining of our probation may be severe, but an everlasting crown is the stake of the victory. The Messenger-Angel proclaiming the gospel of the age-to-come—the aionian gospel—will hold out no crowns in his hands. The blessings of *allegiance* and *true worship*, to God is the burden of the Millenial Gospel. Rev. xiv. 6–9. The highest result of obedience in that age, is future life to be awarded in the judgment from the Great White Throne—but no crowns.

Dear brethren and sisters, this is our last communication to you for 1885. Take heed that no man take your crown. While we strictly preach the obedience of faith, once delivered to the saints, as a requisite to the honors of the Kingdom, let us judge nothing as to what may be the extent of salvation "before the time." The Lord *rewards* and the Lord *saves*.

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### CHRISTMAS.

Instead of compiling a longer and more particular history of Christmas from encyclopedias and dictionaries of Christian Antiquities, we give the following which was written for a popular literary Magazine. Our own opinion, however, is that Christ was born about the time of the Autumnal Equinox, or, at least, near the time of the Feast of Tabernacles. The reasons for this conclusion we will not give at this time. In early times the celebration of the Natal day was by no means uniform in the churches located in different countries.

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#### HISTORY OF CHRISTMAS.

There were some men in advance of their age who have learned to think of the whole life of Christ in its unity as a life for and with man crowned by his vicarious death and resurrection. Irenæus, in particular, is worthy of special mention and enduring honor as the first of the fathers to bring out the unfolding of all the stages of human life in Jesus Christ; and even though he had never written another word than this, he deserves to be immortal in the memory of the church for having said: "The Son of God became a child among the children in order that childhood might be made holy." This sentence holds the heart of Christmas. But it was not until long after it was uttered, it was not until the latter half of the fourth century, that the church at large began to feel and to unfold its meaning. Then it was that she emerged from the storm of persecution into the sunshine of imperial favor. Then she saw that she had a work to do here on earth in the cleansing and adorning of human life with the beauty of holiness. Then she realized that patient suffering and faithful death were not the only duties of the Christian, but that following God in love, it was possible to begin in this world the purity and peace of heaven. Then she began to feel the wondrous significance of the living entrance of the Son of God into the life of man, and his perfect holiness in every human relation. Then she passed from the lower conception of a church saved out of the world, to the higher conception of a world to be saved through the ministry of the church, a natural year to be transformed by reverent devotion and wholesome piety into the Christian year, a redeeming life as an atoning death of Christ, to be preserved in living remembrance by the perpetual commemoration of its chief events. Then it was that, opening her heart to the humanity of religion, she began to draw near to the humanity of Jesus, and to seek with eager interest for the day of his birth, that she might make it holy.

But what clew was there to direct the search? What reason could be given for choosing one day rather than another for the Christmas festival? The gospels, always meager in dates, were quite silent here. They gave no hint of the day or month of the Nativity. Oral tradition, we may be sure, was equally reticent or indifferent. There were, indeed, a few scattered suggestions of the date of Christ's birth floating here and there among the writings of the fathers, but these were all of late origin, manifestly unhistorical, and above all quite contradictory. Clement of Alexandria said the many Christians regarded the 20th of May as the day of the Nativity, others preferred the 20th of April, but he favored November 19. In the Eastern church the 5th or 6th of January was celebrated as the day of Christ's baptism, and Nativity was joined with this on no better grounds than a forced interpretation of Ezekiel, i. 1-3, as a prophecy of the incarnation. Others again like the 21st of March as the day of Christ's birth. Between such varying and slightly-supported assumptions there was little to choose. A historical date was clearly out of the question. Nothing was left for the church to do but to select some day on grounds of convenience and symbolic significance, and celebrate it by common consent as Christmas Day.

It would take too long for me to trace the many reasons which led to the choice of the 25th of December. It was doubtless connected by a process of deduction with the day which has already been generally accepted as the common date of the Annunciation and of the creation of the world. Assuming that the world was made in the Spring, because it was commanded to bring forth grass and herbs, and that it was made when light and darkness were equally divided, because "the evening and the morning were the first day," it was natural, though somewhat naive, to fix upon the vernal equinox (according to the Julian calendar, March 25th) as the exact date of the creation. He who could question the value of such a straightforward and scriptural argument as this must have had more logic and less piety than belonged to the early Christians. And once having been discovered by this easy method the very day on which the world came into being and the glorious light sprang out of darkness, what more simple than to assume that power of the Almighty overshadowing Mary, and the day-spring from on high began his entrance into the world? Nothing could be plainer. Even the least imaginative of chronographers could reckon forward from this fixed point of the Assumption nine months, and arrive at December 25 as the day of the Nativity. And here another wonderful coincidence meets him. This is the day of the winter solstice, the day when the world's darkness begins to lessen, and the world's light to grow; the day which the ancient world had long celebrated as the birthday of the sun—*dies natalis solis invicti*—what more appropriate day could be found for the birth of the "Sun of Righteousness!" "Behold, my brethren," says St. Augustine, "another instance of the wondrous fulfillment of Scripture. St. John the Baptist is born on July 25, the Summer solstice, when the sun begins to decline. The Lord Jesus is born on December 25, the Winter solstice, when the sun begins to ascend. And in this is fulfilled the saying, 'He must increase, but I must decrease.'"

The earliest mention of Dec. 25, as Christmas Day is found in an ancient catalogue of church festivals about 354, A. D., and it is surprising to see with what alacrity the date was received and the Nativity celebrated throughout Christendom. It seems as if the world had been waiting for this festival of divine and human childhood, and was ready to welcome it at once with songs of joy. In the year 360 it was already celebrated in Rome by vast multitudes of people thronging the churches. Twenty years later Antioch had taken it up with great enthusiasm. And in little more than fifty years from the earliest suggestion, the observance of Dec. 25 as the day of the Nativity had become the universal practice of Christians. St. Chrysostom, in a Christmas sermon preached at Antioch, called it the fundamental feast, or the root from which all other Christian festivals grow.—*Dr. John J. VanDyke, Jr., in Harper's Magazine.*

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## Communications.

"Professing to be Wise, They Became Vain in Their Imaginations."—Rom. i. 22.

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The Christian preaches "not himself, but Christ Jesus, the Lord."

Jesus came as the Revealer of the Father, and dispenser of the Spirit. The Spirit took of the things of Christ, and showed them to the apostles for the work of their apostolic office. John xv. 26, 27.

In all this we have the doctrine of the Lord, "Father, Son, and Spirit." Corresponding to this, (however wonderful it is,) we have the Christian personality portrayed in "your whole spirit, soul, and body."

Now, to apply as we advance, who, but the vainly wise, ventures to take the central terms, Jesus and soul, and make them exclusive, baptising in the name of Jesus only, against Mark xxviii. 19, 20; and asserting that "the soul" is the saint, glorified at death, ignoring the resurrection and Christ our example!

We are admonished to "Be watchful, and strengthen the things that remain—for I have not found thy works perfect before God.—Your adversary, the devil, as a roaring lion, seeketh whom he may devour, whom, resist steadfast in the faith!"

The Divine hold on humanity and our victory centre in this *steadfast faith!* Yet under the solemnities of impending judgment, some discard the authority of Christ's commission to Matthew, so far as to take out at pleasure, from chapters i. and ii., and the formula of baptism, ch. xxviii., and the end of the wicked as tares, etc ch. xiii.

This vain example and presumptuous habit became strong among us by changing the "four" forms of Gentile empire into "five" *Russia Triumphant*" p. 8. It ignores God's manifold number "four," Jer. xv. 3; Dan. ii. 40; vii. 2, 7, 17, 19, 23. Rev. i. 16, 23; etc.

Nay, it ignores Rome's relation to Christ, and his cause, the destruction of Jerusalem,—the treading down power of an age—and the judgment of this Gentile æon! But all the prophetic imagery, history, geography, and chronology, Rev. xvii. to xix. fare all Roman.

However, the assurance of personal wisdom in its author, with a general lack of it in his readers, seemed to give plausibility to the assumption to those who "liked to have it so."

Then, one in his zeal for the novel notion of "*Russia Triumphant*, and Europe chained," presumed to publish "Russia" as "the scarlet colored beast," Rev. xvii.

But the facts of Rome's relation to the first advent, the martyrdom of the saints—her seven mountains, her harlot church, etc., was noted, also that the Russian Capital was modern, and at the confluence of some seven rivers, and nine canals—had no such geography, no such mountains, nor any like relation to God's cause and Christianity! These facts asserted attention and the point seemed given up by the publisher and printer.

But then its author's standing seemed at stake; so he came to the rescue. But, unmindful of the facts noted above, as embodied in, and fundamental to, the prophecy, his language was: "True the imagery and history are Roman but Russia will become Roman when she takes her place on the Roman habitable." This is the sum of the vindication. Note the easy answer.

The conqueror—subverted and inverted was made the conquered! The lion, on consuming the lamb, was presumed to become the lamb!!

Note. This outcome may illustrate many mistaken struggles among us, to seem wiser than prophets and apostles, and so to take the lead of faith. But instead of echoing the word "four" for four; or of spreading the light of Revelation, these writers reveal their own misapprehension of the subject in hand! For thus it must be with all attempts to seem wiser, or, in some way greater than God!

Hence, all who presume to lead off, lead only like Solomon, to "vanity of vanities."

The first and last of St. Matthew belong alike to that gospel, and God's care over his Word: Christ's commission, John xvi. to xx.; and Matthew's apostleship all stand or fall together! Amen.

"The Father of our Lord Jesus Christ, (is he) of whom the whole family (all fatherhood) in heaven and earth is named, Eph. iii. 15.

Hence, if one omits this supernal Name from Matt. xxviii. 19, 20; another may, (on a like presumption) omit the the name of "the Son!" Its integrity is alike involved.

All such adding to, Rev. xxii. 18, 19, seems alike irreverent and subversive of faith. But in love and earnest prayer for "the unity of the faith and the knowledge of the Son of God," I respond so far to correspondents, as in duty bound.

J. B. COOK.

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HEALDSBURG, Cal.

*Editor Restitution:*

I will once more try to write at least a short letter for THE RESTITUTION. Sometime last summer—a year ago—I wrote a short letter for the paper, but as we did not receive THE RESTITUTION I did not know as it had been received. I left home May 1, 1884, and reached home again November 19, 1885. I spent nearly all that time in Eastern Washington Territory—the greater part of the time at and near Badger, Douglass county, in what is known as the "Big Bend" of the Columbia. I did considerable preaching at Badger and generally had fair attendance, for a sparsely settled country. I visited Spokane Falls twice, and was in that vicinity altogether about three months. While there I preached on five-mile prairie, generally on Sunday. Made my home while there with Bro. J. F. Strong and his brother A. W. Strong, and their interesting families. They were formerly residents of Yolo county, California. They are pleasantly situated. I do not know how much may result from the preaching. I however believe the labor will not be lost.

I should not have remained so long at Badger, only for the reason that in September, 1884, I bought a squatter's claim on 160 acres of land, that was not in market, but was expected to be very soon. I remained there and have made considerable improvements which I cannot afford to lose—and the land is not yet on the market. As I had a right to be off of the land six months, and had been from my family so long, I resolved to go to my old home at Healdsburg and remain this winter. I must, however, be on the place again within the six months, or some one may jump the claim, and I will not only lose it, but what I have expended. I went there chiefly on account of asthma; and I was rid of it, and had the best of health during the whole time, I regard that as a very healthful climate, and the winters are not so unpleasant as in Indiana—if last winter was a fair specimen. The farm land is rich prairie and, but a small percentage taken up, and the land in that county is in market except four townships. The country is settling rapidly, and soon the choice places will be taken. I do not advise people to go there, for there are more privations than in older settled localities. There are good opportunities for getting homes very cheaply, however.

At Portland, Oregon, I took passage on the steamship G. W. Elder, which left there at 6 a. m. November 14, bound for San Francisco. We got along quite pleasantly until noon on the 17th, when a cyclone, or tornado, met us from the southeast, which struck the ship with terrific force. When the captain saw the storm in the distance he gave orders for reefing the sails, which was quickly done. In a few minutes huge billows were rolling, the air was filled with spray, and the sea covered with foam, presenting the appearance of a rough country covered with snow all in motion. The ship soon began rearing, plunging and rolling from side to side in the great troughs. In less than half an hour some of the billows would roll entirely over the hurricane deck; and at one time there was such a weight of water on the vessel that part of the upper skylight was broken. The passengers were by this time nearly all sick, and by the rolling of the vessel we could not keep our seats. Sometimes there were more than a dozen persons—men, women and children—tumbling and rolling on the cabin floor.

I cannot describe the scene which lasted more than six hours. I will give a brief outline: When the boat would make a grand apparent leap, or run on one side longer than usual, the screaming of women, children, and some men, was almost deafening. Some were crying, as if their hearts would break—abusing themselves because they had ventured from land. Others were praying, some were cursing, some were apparently indifferent as to results. I was once thrown from my seat on the floor, but seizing hold of a piano held there for a time. I could [illegible] they wanted to pray, but did not know what to say. I have never before been where an abiding faith in, and reliance upon, God was so necessary to rely on. There were but few in that company of about 170 who had thought much about relying upon God. During four hours of the storm the captain reported that we only gained one mile, the wind and force of the water so equally ballancing the power of the steam. There is a storm in the future; are we prepared for it? The ship was an iron one—but it sprang a leak. Pumps kept the water down. For several hours, I with the others thought we would all go to the bottom of the sea. But I knew it was promised the "sea shall give up the dead." I was not sea-sick.

While at Badger, when not on my place I made my home with my son Platt M. Corbaley and family. He is engaged in stock raising—both horses and cattle. My youngest son, Alvaro L. Corbaley, is also there, he too is turning his attention to raising stock. They are also improving their farms, having selected good locations. Their address is Badger, Douglass county, Washington Territory.

We hope to organize a little congregation there next spring. I preached the first discourse in that county, and solemnized the first marriage.

I will try to find some subscribers soon. As ever in hope.

RICHARD CORBALEY.

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### MARRIED.

RAMSAY—RUBEY.—At the residence of Rev. Stamper, near Merrille, Mead Co., Kan., on Dec. 1, 1885, O. O. Ramsay of Merrille, and Martha E. Rubey, formerly Mrs. Martha E. Brauson, of Chicago, Ill.

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## THE UNSPEAKABLE GIFT.

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# Poetry.

## MY CROSS.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing weight,
No ray of comfort in the gathering gloom,
A heart bereaved, a household desolate;

It is not sickness, with her withering hand,
Keeping me low upon a couch of pain
Longing each morning for the weary night,
At night, for weary day to come again.

It is not poverty, with chilling blast,
The sunken eye, the hunger-wasted form;
The dear ones perishing for lack of bread,
With no safe shelter from the winter's storm.

It is not slander, with her evil tongue;
'Tis not "presumptuous sin" against my God;
Not reputation lost, or friends betrayed;
That such is not my cross I thank thee, Lord.

Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles, overcome in part.

My feet are weary in their daily rounds,
My heart is weary of its daily care,
My sinful nature often doth rebel:
I pray for grace my daily cross to bear.

It is not heavy Lord, yet oft I pine;
It is not heavy, but 'tis ever here;
By day and night each hour my cross I bear
I dare not lay it down; Thou bidst it not.

*I would not lay it down.* I only ask
That, rising up my daily cross, I may
Follow my Master, humbly, step by step,
Through clouds of darkness, onto perfect day.

# Communications.

## Worshiping the Shades of Our Dead Ancestors, and Distributing the Funeral Baked Meats.

"Ye shall have no other gods before me." "Ye shall worship the Lord your God (or your God as Lord) and him only shalt ye serve." "Remember that the Lord your God is one Lord." "In authority was the word." "In authority God created the heavens and the earth."

"And when I began to speak (the word understood) the Holy (sanctified) Spirit fell upon them even as upon us in authority" or authoritatively.

Yes, and I think the same result will follow the speaking of the word today. "For the promise is unto us and our children even as many as are afar off."

"Preach (herald not theorise) the word. Have exact knowledge (of it) in season and out of season (or when the opportunity seems favorable and when unfavorable, convince, reprove, exhort or help) with all forbearance [illegible] instruction."

[illegible] when they will not endure healthful teaching, but having an itching to hear, they will heap up teachers according to their own inordinate desires."

"And will turn away their hearing from the truth and will be turned away unto *the myths*."

But do thou be in every respect watchfully-do an evangelist's (an announcer of good tidings) work.

Make thy service one of full measure.

"For I am already poured (as a libation upon a sacrifice) and the appointed time (season) for my dissolution (what becomes of the wine when it is poured upon the sacrifice?) hath arrived."

"I have striven the good strife, I have finished (the word for perfect, elsewhere) the race (the race of life), I have watched to keep the faith. For the rest (of time understood or a certain period of it) the garland (the meed of victory; not the crown of rule, here) of righteousness is laid away for me; which the Lord, the just Judge, will give me on that day, and not me alone, but all those also who love his appearing (epiphany)."

"And there are gods (dispensers) many and lords (those who rule) many but for us (Christians) there is One God, of whom and for whom are all things, and One Lord, through whom are all things, and we through him."

"One faith, one baptism," in order that "renewed by the renewing of our minds, we may come to think the same thing in our relations to one another, that we may have the same thoughtful purpose" that was in Christ Jesus even, who though a god in form did not presume to be on terms of equality with God; but made naught (his emptied) of himself, having resolved a bond-servant's form, having come to pass (been born, elsewhere) in a likeness of men, "that we may not be haughty and selfish toward our brother in his matter, because the Lord is a requiter for all these things, even as we have foretold you, and gone through the testimony thereto."

"For God hath not called us to uncleanness but in sanctification."

"That being truthful in love we may grow into him in every respect, who is the head, namely, the Christ," the Anointed Head. "That we may reach adult manhood, a measure of the fullness of the Christ's adult age." "That we may no longer be children tossed to and fro like waves, and borne about by every little wind of teaching, in the deceiving play of men, in subtlety according to the method of their error."

"Let no one therefore, judge you in eating or drinking, or your part in a religious public observance (passover here meant no doubt) or a new moon, or Sabbatic observances, which (observances) are a shadow of the things to be, the body indeed being the Christ's. Let no one desiring in humility and false worship of the angels rashly entering into things which he hath not seen, puffed up with the mind of his flesh, deceitfully arbitrate away your prize."

"See to it that no one syllogize you through their philosophy and vain deceit, according to the tradition of men, according to the fundamental teachings of the cosmos and not according to Christ.

Because in him dwelleth all the fullness of the divine nature in a bodily form, and ye are made complete in him, who is the head of all authority and official power."

"In whom and with whom ye have been awakened to life through your faith in the inworking power of God, who awoke him from among the dead, and who along with him hath made you alive who were dead in your errors and the uncircumcision of your flesh, having shown himself gracious toward all our errors."

"For the grace of God hath appeared a saving grace to all men, instructing us, that those who have denied their irreverence and the inordinate desires of this cosmos, should live soberly and in a right and truly reverent way in their present lifetime, looking expectantly for the hope and manifestation of the glory of the Great God and of our Savior Jesus Christ; who gave himself for us, that he might redeem us from all transgression, and might purify for himself a superior royal people zealous for good works.

These things speak plainly and enjoin with exhortation and convincing proof."

This instruction was given to a young man who was to become a herald (preacher) of God's truth. Compare it with much of the preaching that you and I have listened to, my brother, for the last forty years in this land of liberty and great opportunity. Do not merely run your eye over what has been written thus far; for it is Scripture and God's word. Read it carefully, and compare it thoughtfully with a great deal that you have been told is God's word. Compare it with the flights of fancy and "vain imaginations" you have so often listened to. Try it by the standard of your common sense, your God-given reason. Does it not sound and read right? Is it not reasonable?

But you are beginning to say, What do you mean by your caption? I mean just the opposite of this preaching and faith, unreason, "wicked suppositions" and nonsense. The world is full of it, and always has been, and the church has been drawn into its maelstrom. The prevailing ideas of immortality and God's kingdom as preached in the Catholic and Protestant churches of today, are far more heathenish than Christian in their origin, and are very largely permeated in their terminology and teaching with a subtle form of the old heathenish Baal-worship. Most of the feast-days and fast-days are perpetuations of old heathen religious festivals, and the worship of saints in the Catholic Church is but one of the early compromises of the apostate Christian Church with the almost universally prevailing belief and practice in Baalism, of worshiping the shades or ghosts of dead ancestors; birth-days being occasions of special significance in both a private and public way of observing these heathen rites, when the worshipers decked the graves and memorial tombs of their ancestors with flowers and offerings of various sorts, prominent among which were the baked meats and other kinds of food of which the living partook at these private or public festivities.

For proof of this see Isaiah, Jeremiah and other writings of the prophets and Matthew's and Mark's account of Herod's birthday celebration in Christ's day, at which time "John the Baptizer" met his fate as a martyr and became a votive offering to Herod's Baal-worship and rash vow, his head being offered to the "ghosts" or the "shades" of Herod's dead ancestors, on (not a "charger") but a "votive tablet" or large wooden dish such as was used for setting out the votive offerings upon the tombs.

Read the account in the light of *these ideas, my brother*, which may be new to you, and see in this new light, what a demonish, hateful thing idolatry is. Observe how subtle its deception is, even in concealing the very facts of its iniquity by a perversion of the sacred record. How many of you knew before you read this, that Herod, on occasion of his beheading John, was engaged in the demoniac orgies of heathen Baal-worship, and that this was a common way of observing birthdays in those times? And yet it is all in the record, but untranslated or mistranslated.

What does Paul say of becoming "partakers of the tables of demons?" Is it consistent with being at the same time "partakers of the Lord's table" and the true votive offering?

The Baal-worship of today is very subtle, but it is no less Baal-worship. "The baked meats" of false worship are constantly being distributed before your eyes today, and the worship of dead ancestors as well as a reverent regard for their "ghosts" still prevails in every so-called Christian community. Christ has indeed ascended on high to distribute gifts—spiritual gifts—but not of this kind. We have, or may have, if we are what we ought to be, a distribution of Sanctified (Holy) Spirit; but this is unsanctified spirit, and its fruits even show it to be so.

Open your eyes and see. "By their fruits shall ye know them."

What are the fruits of the Spirit? Are they strife, heresy (sectarianism) Christ-division, following after Peter, Paul, Apollos? "Is Christ divided" so far as his head-ship is concerned? Is it not the authority and official power God conferred upon him? Is it self-conferred? What does it consist of? Is he not our "prophet, priest and king?" How did he prove his official qualification for his official work? Did he not fulfil the tests of the law and do what Moses said the Christ must do in order to qualify for his office? Did not his enemies even, and "the mixed multitude" confess this fact? "He speaks as one having official qualification, and not as the scribes." Read the Roman centurion's testimony. What does he say? I too am under "official power." But I have official power in my sphere, and I say to this soldier, Go, and he goeth, and, Come, and he cometh. Did that make the Roman centurion Cæsar? Does the authority and official qualification of Christ by God make Christ God? Read Christ's own testimony in John on this question.

"If ye do not believe me believe the works. For no man (more man without this official qualification as prophet) could do these things." In short, Christ's wonderful works (commonly called miracles) were for us the promised evidences, God's promised evidences under his covenant confirmed with an oath, of the Christ's official qualification under the authority God had conferred upon him.

Read the testimony to this in Hebrews, especially on the subject of his appointment and qualification for the High Priestly office, Chap. v. 1–6, inclusive, where his appointment to this office is compared and contrasted with God's appointment and call of Aaron. Did this call and appointment of Aaron by God make Aaron God?

Has God ever given and does he say that he will ever give his own intrinsic glory to another? Is there any intimation in God's word that he ever purposes to abdicate his throne? "Is God being mocked?" "Do men gather grapes of thistles, or figs of thorns?" Does a promised exaltation and conferred participation in the divine nature confer personality? Does the fact of my having human nature in common with the President of the United States make me Grover Cleveland?

We enlightened Gentiles look with wonder at the blindness of the Jew. What is their blindness to such blindness as this? What is their folly to such supreme folly as this? What "vain imagination" is to be compared with the vain and fantastic imaginations of Gentile theology? It asks one to believe not only that men can gather grapes of thistles or figs of thorns, that wolves are not wolves because they wear sheep's clothing, that black is white and white is black, that one is two and two is one, that personality can be divided and distributed around, and poured and sprinkled, and diffused and "presto change," appear again, person or personality at the magic call of its philosophical terminology, that a period of time is a material world, and a material world a period of time; that time is space, and space time; that nothing can be added to, subtracted from, multiplied or divided, and something be the result; that a will of one person is the same thing in substance as a covenant between two or more persons, that judgment and condemnation are identical terms; that natural life can be assumed as a first premise, and immortality drawn as a logical conclusion.

"The soul that sinneth it shall die," by a "presto change" argument interpreted to mean, shall *not* die, But live in eternal hellfire torment; soul according to this hypothesis being not an entity or "ghost" as before assumed, but a tangible, sentient organism of some sort, but indestructible and immortal, and therefore incapable of being destroyed or eliminated utterly even by its Creator.

But what saith the Scripture on this point? "Shall the created thing say to its Creator, or the moulded thing to the One who moulded it, Why didst thou make me thus?"

What becomes of the potter's vessel that is marred in the making, and never completed or perfected? Does it not go back to the "lump" or "mixture" from whence it was taken? Has not the potter a right to, and does he not in fact make one vessel for honor and another for dishonor, and does not each vessel, whether designed for an honorable or debased use, subserve the end for which it was made by the potter?

Does God not say to "the man after his own heart," "I know you whom you were in the constituent parts of the earth?" and does he not say to another not after his own heart, "For this very purpose I raised thee up?" And did they not both glorify their Maker in fulfilling the purpose for which they were made or "raised up?"

The science or false philosophy of the present day, catching at a word which the average intelligence is unfamiliar with, tells you that man originated from "protoplasm," meaning by this statement that man had his origin in a self-germinating germ. To say nothing of the absurdity of this concept, as a pure hypothesis, what an infelicitous choice of a term to express it! for the term protoplasm is merely the Greek word *protoplasma* (πρωτόπλασμα) Anglicised, and means "first-moulded," the very farthest possible expression from the idea of self-creation or spontaneous generation.

But this is one of "the baked meats" that has been widely distributed of late and which modern intelligence is complacently feeding upon, while they build "memorial tombs" and worship the shades (or ghosts) of their dead ancestors.

CHARLES GARDNER.

# Selections.

## Jewish and Gentile Artisans in the Holy Land.

When the children of Israel were masters of Palestine, they carried on every description of trade and handicraft. Most of them were tillers of the soil, and agriculture was as honorable a calling for a free man as it was amongst the ancient Romans; but whereas among these, the same as among the Greeks, most other descriptions of labor were only thought fit for slaves, the Jews, especially in the age of the Second Temple, were not ashamed to work at any trade, and some of their greatest men made quite as good a mark in their handicrafts as they did in Hebrew literature.

The case is vastly different at the present day in Palestine. There is a very large Jewish population in that country, *mostly consisting* of immigrants from Russia and Poland, and a very much smaller number of Gentiles from Europe. The Jews, who are originally indigenous to the soil, enjoy a great many advantages which the Gentiles lack altogether, yet in the battle of life the majority are, according to their own admission, very generally beaten by the minority. This is more especially the case in everything pertaining to skilled labor. A very interesting paper on the subject, written by an inhabitant of Jerusalem called Jechiel Michel Pines, has lately been published in the Jewish paper *Hamebee*, and we extract from this paper the following data relating to the differences existing between the two classes of handicraftsman:—

"As far back as sixty years ago, some of our brethren had settled here as tradesmen. There were to be found among them goldsmiths, watchmakers, die-sinkers, stonemasons, joiners, blacksmiths, coppersmiths, bookbinders, carpenters, tailors, shoemakers, carpet-weavers, etc. But, strange to say, not one of these got so far as to build a house of his own at Jerusalem. The local conditions cannot be held accountable for this, for we have seen with our own eyes that some German artisans, belonging to the body of Templars, settled down here as tradesmen, and in a comparatively short time got on exceedingly well. The first blacksmith who settled in Jerusalem was a Jew, called Elia Solomon; he was clever and industrious, yet he remained poor. The German blacksmiths, on the contrary, have each of them a flourishing business. The first olive wood workers were Jews; they did not get on at all. Then came a Gentile from Germany, called Pester. That man has made quite a fortune, and the work he turns out is much in demand throughout Europe and America. Again, the first men who started steam-mills here were Jews, but somehow or other they did not succeed. Now there are six steam flour mills at Jerusalem, and not one of them is in Jewish hands. The first stonecutter was a Jew, he was very clever, and his work was even appreciated by the emperor Francis Joseph, but he remained poor, whilst a Christian from Germany has stolen a march on him, set up a workshop and made a lot of money.

"Some will have it that the German artisans get on so well because they meet with support abroad But this is by no means the case. The Templars' are entirely dependent on themselves and on their Association, and even this association as a body attends only to the appointment of teachers, doctors, etc. They are really quite self-supporting, while the Jews have always the *chalukah* to fall back on, an eleemosynary fund, from which many Jewish families used to derive their entire support, and which even at this day defrays a large proportion of the help of a great many Jewish inhabitants of the Holy City. The fact of the matter is that this fund has really stood in the way of our brethren becoming self-supporting, despite all the good it has done to the poor among them.

"The question arises, What are the real causes of the defeat experienced by the Jewish artisans in entering the lists with natives of Germany? The manifest superiority of our brethren in the field of industry, as far as commercial success is concerned, may be traced to four causes. In the first place, a German tradesman is neither afraid of competition, where it exists, nor does he show himself unduly independent when he has no competition to contend with. The Jew, on the contrary, puts extortionate prices on his articles when there is no rival shop in the field, whilst, when he is met by much competition, he soon loses courage, throws up the sponge and almost gives away his goods. In the second place, the German artisan goes more systematically to work. Before he comes here, he makes his plans, he knows exactly what he requires, and he manages to promise everything in proper market. The Jewish artisan, on the contrary, leaves a great many things to chance. He looks now one thing and now another, and being obliged to get these things at haphazard, he often has to pay double or treble the value of them. Besides, he keeps chopping and changing about, and never sticks to one specialty; all that goes dead against him.

"The next point is, that the German artisan brings a stock of patience and endurance with him which our brethren are deficient of. He does not despair directly his business gets slack. The Jew loses courage at once, when the flow of customers slackens; his spirits droop, and lacking energy, he does but little work. The last and most important point is the difference in the organization of charity. If a Gentile from Germany gets into distress, his brethren help him, but don't make a beggar of him. They have no such thing as a *chalukah* fund. By way of charity, they give him goods to sell, but not for nothing, for he has to account for every penny he gets out of them. He never loses his self-respect nor his self-dependence. The support he gets is in the shape of loans and not of gifts. How very different is this Christian organization of charity by the side of ours? The *chalukah* fund is made up of contributions collected amongst our brethren abroad, who simply put their hands into their pockets, but never enquire what becomes of the money, so long as they can lay the flattering unction to their souls that they have done some good. Let there be an end of this system of mendicity, say I; if you want to help, render people self-dependent, and don't make professional mendicants of them."

The foregoing extracts would not be complete without a few words respecting the "Templars" repeatedly mentioned therein. This is an association of natives of Germany, Protestants to a man, who have settled in various parts of Palestine and formed flourishing colonies there. They carry on their works very much on the same lines as the Pilgrim Fathers did after settling on the continent of America some two hundred years ago. They mean to promote Evangelical Christianity in the Holy Land, while spreading there at the same time the benefits of European civilization, of which that country still stands in need. In doing so they encounter an immense amount of hostility on the part of the Romanists, more especially on the part of the monks who have been settled there for a great many years. The great energy which the Templars bring to bear on everything they take in hand, greatly clashes with the life of idleness led by the monks.—*Prophetic News, and Israel's Watchman.*

## THE EASTERN QUESTION AND PROPHECY.

The present re-opening of the Eastern Question, supposed by many to have been settled for a generation at least at the Berlin Conference seven years ago, may be a surprise to those who think that sovereigns and statesmen are the makers of history, but not to those who recognize that the Most High ruleth in the kingdoms of men.

Twenty-five centuries ago God made known to Daniel the period during which Moslem power was to endure, and that period, reckoned from the Mohammedan capture of Jerusalem, closes in four years from the present date. Western Europe may band itself together to uphold the independence of the Ottoman Porte as much as it will; it may conclude treaty after treaty with that end in view, but all its attempts are and will be in vain; for the purposes of God must stand, and inspired prophecy assures us that his purpose is that the Ottoman power in Palestine shall cease, and that, if our interpretation be correct, before the close of this decade.

Is this a rash, presumptuous statement? For three centuries before the end of the temporal power of the Papacy students of prophecy had understood from Scripture, and stated in their expository works, that it would terminate between A. D. 1866 and 1870, as it actually did. The same system of interpretation thus verified by history leads now to the conclusion above stated, that the end of Mohammedan power in Syria is close at hand. The present reopening of the Eastern Question may be, and probably is, the beginning of the end, the commencement of the last stage of the long struggle. A further brief postponement of the inevitable may possibly happen, but if it does, the reprieve will be even shorter than that secured by the Berlin Treaty; for there is little room to doubt that A. D. 1880 will witness the complete collapse of Mohammedan power, at any rate in Syria. A statement of the grounds on which this conclusion is based will doubtless prove interesting at this crisis. I will endeavor to give as brief a one as I can, divested of extraneous matter, however strongly corroborative.

Bases of interpretation. And first I must be allowed to recall a few unquestioned Biblical, historic and astronomic facts.

(1). The final restoration of God's people, the Jews, is as largely predicted as is their present dispersion in countless passages of Scripture, such as "He that scattered Israel will gather him." (See also Isa. xi. 11, 16).

(2). Connected with the restoration of the people of Israel is a promise of deliverance of their land from Gentile oppression, and of Jerusalem itself and the temple site from subjection to aliens.

(3). Since the time of its destruction by Titus, Jerusalem has been desolated and Palestine oppressed by two great Gentile Powers, and by two only, the Roman and Mohammedan. The latter has trodden down Jerusalem in its two successive forms, Saracenic and Ottoman, or Turkish. Jerusalem was destroyed by the Romans in A. D. 70, conquered by the Saracens in A. D. 637, and is trodden down by the Turks to this day.

(4) In Dan. xii. 7, 11 chronological limits are assigned to the desolations of Jerusalem. Their duration is fixed by the expression "1260 days."

(5) Nature measures years of different lengths, and the proportion of the solar year to the lunar year is such that 1260 lunar are 1222½ solar; while 1260 lunar years are 1251½ solar.

(6) The original destruction of Solomon's Temple, and the overthrow of Jerusalem in the reign of Zedekiah, took place in the nineteenth year of Nebuchadnezzar, B. C. 587, after a series of victorious attacks on the city, and deportations of Jews to Babylon, extending over the twenty previous years, during the first of which Daniel himself was carried captive.

(7). The Saracenic conquest of Jerusalem, in A. D. 637, was the closing incident of a series of most remarkable campaigns, extending over four years, in the course of which the whole of Northern Syria and Palestine proper fell before the fanatical Moslem hordes, under the leadership of Caled, who was called "the sword of God." Damascus fell first, and a great victory was gained over the imperial army of the Eastern Empire at the battle of Ais-Nadin, July, A. D. 633. From the conquest of Damascus the Saracens advanced on that of Emesa and Hamah. The subjugation of the plain and vale of Syria occupied two years, A. D. 634-5; the battle of Yermuk, near the Springs of Hermon, in which the Saracens overthrew the great army sent to defend his Syrian Provinces by Heraclius, the Eastern Roman Emperor, took place in A. D. 636; and then, in the following year, the Seige of Jerusalem commenced, and lasted four months. It yielded at length to the besiegers, and the Caliph Omar, who founded the mosque which bears his name, and still occupies the site of Solomon's Temple, entered the city after having signed the capitulation.

The four years of Mohammedan conquest in Syria, 633 to 637, correspond in duration and character with the four years of the Roman war, which ended with Titus's capture of Jerusalem A. D. 66 to 70. By the Romans the daily sacrifice was taken away; by the Mohammedans the desolation of Jerusalem was completed. The years 633 to 637 witnessed the full establishment in Palestine and in Jerusalem of the final desolating power, the power which still treads down the city of the Great King.

(8). The year A. D. 1860 was a remarkable year in the history of the Jews and of their country. It was the year of the horrible Druze massacre of the Christians in the Lebanon and at Damascus. That massacre was connived at, if not planned, by the Turkish Government. The remonstrances of the European Consuls in the country were treated with neglect and contempt. The Christians were disarmed by the authorities, and left like defenceless sheep to be butchered by their bloodthirsty enemies the Druzes. Thousands of innocent lives and millions of property were sacrificed, and the total apathy and the incompetence of the Turkish Government to maintain order was such that the Great Powers of Europe intervened. Syria was occupied by French troops, and an English fleet anchored at Beyrout. The result was the conclusion of the treaty by which Northern Syria was placed under a Christian governor, and the welfare of its inhabitants secured by a restraction of the Turkish power, insisted upon by European compulsion. The year, in short, witnessed a marked though partial deliverance of the Holy Land from Mohammedan oppression; it witnessed the turn of the tide. The condition of Palestine and Syria has ever since been improving, and the contrast of what they are today and what they were twenty-five years ago is remarkable.

The year 1860 also witnessed the foundation of "The Universal Israelite Alliance," an organization which has now reached its twenty-fifth anniversary, and has reconstituted the Jews, scattered throughout the world into an organized body, for the first time since their dispersion in the days of Titus. It is a patriotic association for the help and protection of the Jewish people, its aim being to secure in every country Jewish emancipation and liberty, and the intellectual and moral regeneration of the people. It is an alliance which now has branches not only in every nation, but almost in every city and town in which Jews are resident; and it has given to the scattered people a sense of unity and mutual help to which for long centuries they had been strangers.

It has connected with it numerous schools and educational establishment, especially an agricultural school in Palestine itself, founded under a conviction that only by inducing them to turn their attention to agriculture could the Jews in Palestine be benefited. In 1870 it obtained an imperial firman, by which the Porte leased to it, for an indefinite period, a splendid piece of land in the neighborhood of Jaffa, where an agricultural establishment was founded. Twenty-five thousand vine-trees were planted, and gardens, farm buildings, orange, lemon, and pomegranate plantations have sprung up around this school of practical agriculture, which trains Jewish youth for productive industry in the land of their fathers.

The importance of the Universal Israelite Alliance to the fortunes of the Jewish people cannot well be overestimated. Its head-quarters are in Paris, but its influence is felt and its beneficial action on behalf of the Jews exerted everywhere, from Persia to Morocco. The twenty-five years of its existence have been especially a period of renaissance to the seed of Abraham, who are once more possessed, by its means, of what the French call "solidarité."—*H. Grattan Guinness, in Christian Herald and Signs of Our Times.*

(To be concluded.)


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# Poetry.

## WAITING.

What wondrous ways hath God whereby
His faithfulness to testify!
Through what unnumbered channels pour
The streams from love's unfailing store!

Yet though "in Him all fulness dwells,"
The straitness of our heart rebels
Against that grace whose matchless plan
Transcends the highest thoughts of man.

A heavy burden on me lay,
And pressed me more each weary day;
I tried to "suffer and be strong,"
But sank, through sharp suspense and long.

At last, when hope had almost died,
From out my inmost heart I cried
"O lift the burden, Lord, I pray,
Before another Sabbath day."

The Sabbath came, and ere it went
A blessing to my soul was sent,
As far removed from that I sought
As heavenly from human thought.

'Twas neither voice nor written word
That brought relief from hope deferred,
But calmer spirit fell the balm
Of restful trust and sweetest calm.

The long, dim path was touched with light
That made the darkest places bright;
I was content his time to bide,
Within his shadow safely hid.

My heart's desire be still withheld,
But all its restless yearning quelled.
I could not find it hard to wait
So close to mercy's golden gate.

—*Mary Ann Hamilton in N. Y. observer.*

# Letter Drawer.

GALESBURG, Kan.

*Editor Restitution:*

Permit me to say to the brethren scattered abroad that I am still in the field, and on the third Saturday in October, in company with Dr. S. S. Trubridge and my married daughter, Sarah E. Herod, we went to what is known as the Grady school house, in the north part of Neosho County, where brethren Grady, Hole, Johnson, S. Taylor, and a number of others live. There we heard the Doctor give us a good discourse on the three worlds, from our chart. House full of attentive listeners, well pleased with the discourse. On Sunday it rained all day. On Monday my daughter wanted to be baptised, so we went to the water; and there we buried her in the likeness of the burial of our blessed Master, and raised her up to walk in newness of life.

From there we went to Erie, to take our daughter home, only to return to the Grady school house to arrange for a discussion with Elder A. H. Scott; which discussion lasted eight nights, during which a great many people heard the truth. The balance I will leave for our worthy Doctor S. S. Trubridge to tell.

Well I will leave a space blank and go to Prescott, where I held a discussion several years ago with Elder Scott, two miles west of Prescott. I began a meeting on Saturday evening and continued until the next Friday evening. Baptised nine persons into Christ. This meeting began Nov. 7. On Friday evening we met, as the brethren were very anxious to organize, or rather re-organize. So we organized with Bro. Caleb Denney as Elder, and Bro. Nathan Lapsley as Deacon. I then gave them a discourse on practical Christianity, and what they must all do to make it easy on the Elder and Deacon, and what the Elder and Deacon must do in order to have a good and a lively church at that place, and then left them in the hands of an allwise God, and a crooked and perverse generation to contend with besides. If they will continue to live right they will come off more than conquerors.

After we had sung a parting hymn, Bro. Kimsey dismissed the congregation, and we left for Prescott, with Bro. Miller and family. Nov. 14, we started for Pleasanton. Preached Saturday evening, Sunday twice, and on Monday evening. Tuesday we baptised three ladies, two that had formerly been baptised in the Campbellite faith. After they heard the faith of Jesus they were baptised into the Christ of the Bible. After we had buried these three sisters by baptism, we in company with John and Isaac Searight and Bro. John O. Turner, left for Pleasanton to take the train for Parsons, Kan. On Wednesday I landed home, found all well. This trip reminded me of old times, that we used to have in Indiana and Kansas. Oh, if only we could all get waked up again as we used to be. Then Bro. Underwood would not have to beg so much for the brethren to do their duty.

Brethren why are you so slack, and do not pay up your dues for THE RESTITUTION? Even if you should have to stop chewing tobacco for one year, it would do you good. I have no doubt you would quit for good then, as you well know the weed is injuring your health, and is robbing your family. Some of the brethren say there is a dun in the paper ever since the paper comes. Well do you ever hear to stop that dun? Yes. Well then if you pay in advance and then the dun wont reach you at all, and Bro. Underwood and our worthy Editor will be happy.

Now, dear brethren let us all do our duty. For I have been made sad in the last month more than a dozen times. Tell us how, why by going and visiting old Brethren that had been in the faith many years. I find on their tables lots of political papers, but no religious papers, no RESTITUTION, no nothing of the kind. All carried away in politics. What a state our brethren are in. It is no wonder that the man that goes out to preach has that to do at his own expense, or leave it undone.

Well brethren there are a few good Christian brethren scattered here and there, that keep me at work part of the time. But if there ever was a time that preaching was a necessity it is now. Brother, what thou doest do quickly. A few more years at most will tell the story. Jesus soon is coming, this is my song. I tell this same old story wherever I go. And oh, that he would only come and find us ready, waiting and watching when he does come. It seems that the true faith is too dead, or at least those that claim to have the true faith. It is too much form and too little practice.

Yours in the hope of the soon coming Kingdom.

JOHN FOORE.

FONTHILL, Ont.

*Editor Restitution:*

I would like to say to the brethren and sisters scattered abroad, Be steadfast, unmovable, always abounding in the work of the Lord; forasmuch as you know that your labor will not be in vain in the Lord. Knowing he is faithful who has promised, knowing also that in due season you will reap if you faint not. Remember, the just shall live by faith. Do not neglect to watch and pray. Jesus said, Watch and pray always, that you may be counted worthy to escape those things that are coming on the earth, and to be permitted to hear Jesus say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

O how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Paul says, Neglect not the assembling of yourselves together, as the manner of some is; but exhort one another, and so much the more as you see the day approaching. Remember that whatsoever we sow we shall reap. O, that we may sow to the Spirit, that we may reap life everlasting. Yours in hope.

P. H. BOUK.

DANVER'S CENTRE, Mass.

*Editor Restitution:*

Enclosed please find two dollars for the renewal of my paper for six months, and to send to the address of some one you might think of. I have been hoping I might hear from some one who might take the paper but will not wait longer. I could not exist very long without the comfort it brings to a lonely heart. Religion is at a low ebb, or faith in the Bible around us. The signs are multiplying every day of the end.

My health is improving, and I am hoping to do something for the precious cause of Christ. Hoping to write oftener for our beloved paper, and do more in the way of getting subscriptions for it. Praying for your continuance in health, I am your Sister in Christ.

MRS. M. J. MANSFIELD.

ARCATA, Cal.

*Editor Restitution:*

Please send me THE RESTITUTION, for six months, I cannot do without it any longer. I have not seen a copy for nearly two years. This is a pretty place of 1000 inhabitants, situated on Humboldt Bay, nine miles North of Eureka, on the same body of water. This is a great lumbering country, in fact the Redwood centre. About twenty mills are in operation in this county, besides several shingle mills. We are connected with Eureka, the County seat, by railroad, water communication and also by stage line around the Bay. At Eureka the steamers sail for San Francisco and other points. We are all well thanks be to God for his favors shown to us, unworthy though we are. The weather is clear and pleasant and feel is getting abundant. Stock looks well, and business is fair so far. The chief products of this county are lumber, potatoes, fruit, barley, etc. The crop does not seem to bother much, in fact, I rather like it. It hides the rays of the sun in summer making it cool and pleasant, and in winter it is warm and pleasant. So take it all around I think it is a very fine climate, it is certainly beneficial with [illegible] to ex-

# Youth's Column.

## Fannie Crosby's Christmas Letter to the Children.

Happy children, Sunday-scholars,
In your favored Christian land—
How I wish, for just a moment,
I could clasp each tiny hand!
But that pleasure is denied me,
For you live too far away;
So I send my yearly greeting
On this merry Christmas-day.

I have prayed that heavenly blessings
On your head, like dew, might fall.
Oh, I have a heart, dear children,
Large enough to hold you all!
And its wealth of love divided
Gives to each a goodly share;
I will call my heart a casket,
You the gems that sparkle there.

I am thinking of a story,
That you all remember well—
Of a little helpless baby,
Jesus came on earth to dwell;
How an angel told the shepherds,
While a chorus in the sky
Sang good-will to men for ever,
"Glory be to God on High!"

With those festive hours returning,
Let us lift our souls above!
Let us thank our kind Redeemer
For his rich and boundless love.
I am sure you all are grateful,
And I hope, my children dear,
You will have a merry Christmas
And a cloudless, bright New-Year.

## Power of Temptation.

I know of a man who was a temperance lecturer. In his early years he had been a great drunkard: but he was reformed, and had got considerable notoriety as a platform speaker in one of our large cities. By trade he was a glass cutter. One day, many years after he had been a confirmed Christian, as every one thought, a servant girl brought into his place of business a decanter, with a broken neck, and asked him to cut it smooth. He took up the bottle to see what was wrong; the fumes of brandy came out of the neck and went into his brain. He turned the decanter upside down and got a drop of the liquid upon his finger. He put it to his lips. It set his blood on fire. He went to the nearest public-house and got drunk. That was the beginning of a very bitter and disgraceful end.—*Prof. Drummond.*

## The Miner's Daughter.

One cold winter, when the ground was so covered with snow that the little birds could not find anything to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow.

Her father saw her, and asked her what she was going to do. She told him, and he said, "What good will it do? The crumbs will not be enough to feed one in a hundred of the birds."

"I know it, dear father," said she, "but I shall be glad to save even one in a hundred of them if I cannot save them all."

The father thought a moment. He knew that many poor persons were suffering in the village, and he had refused to help any, because he could not help them all. His conscience struck him, and he told his little daughter to break a loaf of bread into crumbs for the birds, while he went to scatter loaves among the poor villagers.

## Failed and Succeeded.

Men admit that no one is equally great in all things. Yet they often do not see that a man's failure in one line of work is no reason why he may not succeed in a different calling.

An incident which occurred some years ago in a London linen store illustrates this blindness.

A young man, whose bluntness was such that he was of no use as a salesman, was told that he did not suit and must go. Seeking the head of the house the youth said:

"Don't turn me away; I am good for something."

"You are good for nothing as a salesman," replied the principal.

"I am sure I can be useful," continued the youth.

"How? Tell me how?"

"I don't know, sir; I don't know."

"Nor do I," said the principal, laughing at the boy's coolness and ignorance.

"Don't put me away," continued the youth; "try me at something else. I know I can't sell, but I can make myself useful somehow; I know I can."

Moved by his earnestness the principal placed him in the counting room. Immediately his aptitude for figures showed itself. In a few years he became the head cashier of the concern. Throughout the country he was known as an eminent accountant.

## Why He was Never Late.

"How is it that you are never late at Sunday-school, Edwin?" I asked.

His Sunday-school began a quarter before nine in the morning, and I concluded many of the children found it hard to be prompt, as they came straggling in all through the opening service; Edwin, never; he was always in time.

"How is it Edwin?"

"Oh, I always plan to come," said Edwin. "I put the polish on my boots over night. I find my Bible and question-book, and place them in a safe corner beforehand. I brush and put on my Sunday clothes before breakfast. So after breakfast and prayers I start in time to get there before the superintendent rings the school to order."

"And you don't lag by the way?"

"Never!" said Edwin. "It is better to be five minutes too early than one minute too late."

Ah, boys, see how it helps one along to have a plan!

## Christ's Return.

When he ascended into heaven two angels stood by the disciples on the Mount of Olives, and said:—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That is the great hope of the Church—the return of the Redeemer; to welcome him our Lord and Savior. When is it to be? We have waited eighteen centuries and more, but shall we wait forever? No! It is the opinion of intelligent students of prophesy, that we are in the Saturday night of this dispensation, and that, perhaps, in less than fifty years, perhaps, in less than forty, perhaps much less, the sound of the great trump will be heard, and the blessed Master will return to gather his Church up to himself. And is he not preparing the world for it? Is not this work in the hearts, and souls, and bodies of men a preparation for this great event? Ay, I think it is, and there are many who think so, too. It is just as, before the sun rises in the morning, before its broad, shining disc is seen above the horizon, the beams of light begin to show themselves and light up the peaks of the mountain tops. These are indications of the coming of him we look for. In this precious work, he, the Sun of Righteousness, is shedding forth his beams, rising with healing in his wings.—*D. D. Smith, Wilmington, Del.*

## The Christ of God.

He was the Son of man and the Son of God, and he seemed to lie as it were embosomed in the Father's arms, feeling as if around his path and about his soul, in darkest hours, in supremest moment, the Divine hands watched to guide and to bless. He felt at all times at home with God; He lived in God, God lived in him; men felt in his presence as in the presence of the Father, because in the presence of the only begotten Son. And note when he became religiously active, what he did, and where was he found! Not in the temple, but in the highway, where disease was to be cured; in the home where wisdom was to be taught; on the sea and by the shore, where men were prepared to listen; at the receipt of custom, or in the haunts of the outcast, where men are waiting to be saved; there bringing to lost men the great message of life, there he was found. And, high though he seemed, he gave to us man the sense that he condescended; great though he was he never had the sense of condescension. What he did was through the great and surest compulsion of a true and holy love. What God is among his worlds, Christ is among men. He was the minister of God to man, come to give his life a ransom for many. He was the great helper of the forlorn, the Savior who seized and uplifted the lowly, and carried on his own weary shoulders the burden of guilt that crushed men to the earth. And what feeling did he give them? A new strange feeling, making the men who were guilty feel a passion for good, changed the sense of sin to the outcast into the sense of being once the beloved of the Father and the Son.—*A. M. Fairbairn, D. D.*


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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### MICAWBER NOTES.

Not knowing, of a certainty, that a single reader of THE RESTITUTION [illegible] for sundry sins [illegible] at last, [illegible] such an assurance, I suppose I have suffered my pen to lie more than ordinarily idle. And now with a speck of slowness and hesitation, I resume it for the once, again. True enough it is, there is power in a bit of encouragement, but without it, one's ink is a drop, and pen rags, at times. However, this not by way of complaint. Yet, there is this thought suggested, and I ought to remember it on behalf of many who are isolated, sad, poor, and almost bereft friends with adversity; this thought I say, that we who have time and opportunity, may do much good with timely and sympathizing letters. There is nobody on earth, except the overworked men of office, and business, but feels a gladness in the receipt of *letters*, particularly such as show thoughtfulness, friendship, sympathy and neighborly interest. I repeat it, good people, men and women, brethren and sisters, who have good dispositions and kind hearts, who are pitiful and thoughtful, and who wish to be better and do better yourselves—how much good you may do, with sensible and seasonable letters! *Letters* with a trace of feeling—not coldly intellectual, not merely or only doctrinal and theological, but alive with generous and kindly suggestions, and pulsations of goodwill. How much good it does one, in this naughty world, to see or read, or hear, any mention or token, or signal that seems to say or to him, those three little words, I love you. We may have piles and piles of good ideas, and wise teachings, but here is the truest orthodoxy. We may learn a lesson from the good new that lifts her new-born self into nice blessed confidence and the delights of living. I can see at once, and see with wonder at the neglect of such a powerful way and means of doing good—how almost untold good, thousands and millions of people may do, by timely letters, wise, but friendly—say, wise because they are friendly—not letters of frivolous and empty nothings, nor gyrate of merely pious formalities, and discussions of topics that are not warming in their influence, though these are well enough in their place. But many a poor soul is saddened and helped by hearing that somebody in the world cares for a fellow-mortal, burdened and weary, one way or another. Many people get an oppressive feeling of dullness partly from the perpetual routine, and unbroken monotony of things. A cheery salutation, a hearty hand shake, even figuratively, by mail, does no little good. One, with a grand stock of good-nature and hopefulness, and faith, and a faculty of communicating himself to others, is a happy man, a blessed man, a help in the world. It is a good thing he was born. Make way for him. Take off your hat to him He is always in good time, always a helper, and a benefactor. And he has a good field to work in, a fine sphere to move in. For the majority of men and woman kind have some weight resting on the heart, some pressure on the brain, some mist before the eyes, some slowness, some trembling, some impediment. What a grand thing it is to have a heartache cured, to have a trouble healed, to have a darkness chased away! And what a grand thing it is to do it! And I am sorry there are so few that have found out just this last named thing.

Little children, we must do better, because we learn better. We must grow happy by doing more good, and do more good by distributing sunshine, and sending out sparks and flashes of good cheer. And I am sure God can help us do it. And think how much precious time we have lost by not stopping to think of some distant friend, in a far away land, or state, hungry for society, hungry for fellowship, longing to be remembered, or dreading to be forgotten. Many such a one might we have cheered with good words, costing not more than an hour, less or more, and not more than three cents cash, including paper, pen, ink, envelope and stamp, and worth three hundred times three cents to the neglected friend. I have sometimes dreamed that I have done a dreadful thing, and for which in my sleep I covered myself with [illegible] in letting my horse or [illegible] intended for many [illegible] at last, [illegible] to find the poor thing almost starved to death through my neglect! Think how easy it is for us to let some friend starve through remissness, starve for want of attention and affection. And if we will do good in life and time, do good while we have life, and sense, and will, and opportunity, do good before death takes away all suppleness, and obedience of muscles and members to the mind, obedience and great convenience and willingness of obedience of the muscles of the eyes and fingers, and the tongue itself, all these with all their magical possibilities—do good I say, while the sun shines and the heart beats—and the blood flows in an invisible unseen and never-pausing current of service and work, let us, among all other things, write letters, letters of good will, good cheer, and good sense! letters to whom letters are due, letters to whom letters will be a benison and even an inspiration. Is life short? Then we see what we are to do. Think you not there is some heart ache, that you have the power to touch and take away with the wand of a good word? Whose heart ache will you mend or mitigate, when you are dead, unless your words work genially after you? And now is the appointed and accepted time—when you are in health and in heart, and you have your two hands to do what your will by its edict commands.

I do not mean that you are not to teach, and invite and persuade, as well as console. You can do all these by letter. But you can save and bless sorrowful or weary people with words of encouragement. Encourage them to all good thoughts and things. Encourage them, even ingeniously if need be, but encourage with your soul in your words, the words of your fingers when you write. A little heart in what you say, gives a charm to wisdom—and while heart without sense, is little worth, it does wonderfully to make sense vital and powerful—and gives sweetness to all things. If you will win somebody to Christ, think over what you have left undone. Think whom you have neglected. And think what good words in good season, may do in God's hand, what wonders they can work, what new trains of thought they may set in motion, what new ways of looking at things, they may facilitate or stimulate, and what a new interest and hopefulness they may give to life. In this way, dear souls, you also with golden sense body, some breathing being like yourself, and make the world better for living in it, in this way, you can do something well and worthy and not lie down to die with the doleful sense, or crashing fear, that you have been a cypher in life, and let gold coins of precious moments, slip unused and useless through your fingers.

Wonderful is the industry, the patience, and the fidelity of the mail service of America, and even of the civilized world. You shoot a letter into the box, and it goes straight as an arrow to it work. This is one of God's mercies to us, almost one of his miracles. You say to the little postal card mercury, go, and he goeth, to the envelope with its ruby signal at the corner—"fly"—and away it goes on the wings of the wind. Ah, favored epoch of swift missives and transits of messages on wings. Whithersoever the sender wills! So then, the way is open, and the possibility simply splendid. Let us repent of past omissions not by tears merely, but by reparations—and by redemptions of time, and ready work of easily doing good, for by letters you may speak and not tremble with some childish trepidation or timidity. You may write with a curious joy of that sweet union of society and privacy, of spontaneousness and deliberation.

You may contribute to make some far off little Post Office bloom and brighten with some white flower of a communication. You may gladden many hearts in one group, with a greeting, with a good wish true and fresh from your very heart, and with all good hints, hits, helps, and the helpfulness of hopefulness and love. And if your far off friend is too poor to buy paper and stamps put a parcel of those handsome things that supremely govern routes, and that say "let me come, for it is my right," inside your letter, to prepay return letters, and if your will be liberal as God is to you, send paper by itself, send any thing, send money even, that answers all things, send yourself, in your little gifts, and in your greetings. And your gifts will be loans, that God the Watcher and Rewarder in heaven, will munificently repay. C. COLGROVE.

[For several reasons, not necessary to specify, we assure Bro. C. that his articles are highly appreciated and are more than welcome. *Forgive—Write* and write *often*.—ED. RES.]

## Youth's Column.

### Alabaster Boxes.

Do not fill with costly perfume
Alabaster boxes, white,
Hiding all love's precious ointment
Far away from mortal sight.

Do not keep your flowers for coffins;
They can cast no fragrance back
Over the weary life that's ended,
Over the lonely, cheerless track.

Do not save your kindest sayings,
Do not keep the tears unshed
Till the "silver cord is loosened,"
And the friend belated is dead.

Take the alabaster boxes,
Break them in your homes today,
Shed their purest and barely perfume
All along life's rugged way.

Break your flowers to friends while living,
Pluck the blossoms wet with dew,
They will whisper thoughts of gladness,
They will breathe of kindness true.

Sympathize with hearts of sadness,
Bid the fainting one be strong,
Stretch a hand to help the fallen,
Sing a cheering, helpful song.

—*Ella H. Morton, in Visitor.*

### Home.

"Home!" Oh, how sweet is that word! What beautiful and tender associations cluster thickly around it! Compared with it, house, mansion, palace are cold, heartless terms. But "Home"—that word quickens the pulse, warms the heart, stirs the soul to its depths, makes age feel young again, rouses apathy into energy, sustains the sailor in the midnight watch, inspires the soldier with courage on the field of battle, and imparts patient endurance to the worn-down sons of toil. The thought of it has proved a sorrowful shield of virtue: the very name of it has been a spell to call back the wanderer from the paths of vice. And far away, where myrtles bloom and palm-trees wave, and the ocean sleeps upon coral strands, to the exile's fond fancy it clothes the naked rock, or stormy shore, or barren moor, or wild highland mountain, with charms he weeps to think of, and longs once more to see. Grace sanctifies these lovely affections, and imparts a sacredness to the homes of earth by making them types of heaven.—*Dr. Guthrie.*

### Tell the Truth.

There are too many persons who sometimes find it convenient to "lie a little." The following incident in the life of General Grant is a severe rebuke to such persons.

An important conference was being held in the executive mansion in Washington. A caller had sent in his card, but either the caller was unwelcome or the time was quite unsuitable for his admission. One of the persons present turned to a servant and said:

"Tell the person who sent up the card that the President is not in."

"No," said General Grant, "tell him no such thing." Then, turning to his friends, the General remarked:

"I don't lie myself, and I don't want my servants to lie for me."

That was noble. If our boys want to copy the example of great men, let them pick out such things as this and follow them. Great men, as well as others, make mistakes. The mistakes they make are not any better or nearer right because they were made by great and leading men. We are not excusable for following great men into wrong-doing. We should copy their examples only when they do right. The example of Gen. Grant in reference to telling the truth is worthy of copying. His words with a little change, are worthy of being used as a motto: "I do not lie for myself and I don't want any one else to lie for me."—*Messenger.*

### The Ministry of Insects.

It has been said by some naturalists that "insects pay liberal wages for the food which flowers provide for them." And you will surely think so when you know what a very important duty they are called upon to perform. This strange service is rendered mostly by the vast army of flies, bees, butterflies, and moths that are following out the great law of nature in their unconscious "mission of love."

The law of exchange is one of the most remarkable facts in history. First, flowers feeding the insects, and then the insects, becoming common "carriers" of the air, bearing fertilizing dust to them in return. In this way a marvellous inter-crossing of species is brought about, producing flowers of great variety and loveliness. The seeds of a flower are much stronger and better if the dust or pollen of one is carried and left on the knob or stigma of another, and the only way this can be done is by the insects flying from one flower to another, as they do, and carrying the dust on their legs and bodies. A drop of honey is always provided at the end of the flower, and when the insects go in to get this honey they brush themselves against these yellow dust bags, and some of the dust adheres to them; and when they visit the next flower they rub it off on to its sticky knob, and in this way the flowers become "crossed," as it is called. Now you see what a good thing it is for the insects to visit the flowers. And another curious thing is that they do not go, the bees in particular, to different flowers on the same journey. They may take a look at the others as they go buzzing along, but they do on until they find the flower for which they are hunting.

Have you never seen the bees as they visited the flowers, in some, like the larkspur, staying so long you would think they were preparing to make a night of it, while in other blossoms they would stay but a minute, as if to say, "There's nothing for me there?" Just where they stay longest for honey there they are most needed in the transfer of pollen.

Did you know that the colors, shapes and scents, too, are just so many baits and traps set by nature to entice insects to come to the flowers as well as the honey, which is secreted in various parts of the flower, sometimes in little bags or glands, as in the petals of the buttercups, sometimes in transparent drops, as in the honeysuckle?

The gaudy poppy, the hollyhock, sunflower, golden dandelion, the blue forget-me-not and hosts of others hold out their gay signs, which the insects readily catch sight of as they pass along in their search for honey.

Would you believe that bees are not only attracted by bright colors, but actually know one color from another? They do, and know, too, just which they want to visit.

The sweet scents and delicious odors which come from the beds of mignonette, rosemary, mint and other flowers, even the small flowers of the laurustinus, are guides as true to attract insects as the bright coloring of the leaves. The honeysuckle is one whose odor is much stronger at night, the aphinx moth being its favorite visitor, seeking its honey and carrying its pollen. If you go near the primroses at sunset you will be surprised to find what a sweet scent they give out, just as if they were calling for some of the night insects to visit them.

How many white and dull-looking flowers are sweet-scented, while the gaudiest, such as the hollyhocks, tulips, foxglove and others, have little or no scent at all. Then there are some with beautiful coloring and scent combined, and with graceful shapes, too, each having their visitors, who do their appointed work in the world, and perhaps a good deal more faithfully than you and I do ours. There are even greater contrivances still to secure the insects' visits; flowers open and shut at different times. The daisy opens at sunrise and closes at sunset, while the primrose opens when the daisy goes to bed; for those insects carrying only night pollen fly only by night, and so with the day insects, who of course, only visit the flowers they find open in the day.

The whole family of [illegible] fertilized in this way. They are all plants of rare beauty, most grotesque in shape, too. Their forms greatly resemble those of birds and animals. One species is precisely like the mouth of a cutter-fish, and others like spiders, in which the resemblance is equally strong; and in not a few species the flowers exactly imitate the various insects. This is particularly the case in the butterfly orchid, the flowers are so exactly in form and color like a gaudy butterfly. Can the likeness be a sort of decoy, do you think, to allure the very kind of insects they want for the fertilizing of the same flowers? Very likely it is so.

But there are seeds that are fertilized by the wind, and thus transported from flower to flower. They do not need the insects to help them, but you will find, when that is the case, that they are nearly devoid of scent, or brilliant color—nothing to demand attention from anybody, and never for a moment to be compared to their more gaudy brethren that are left alone for the insects, without whom we should not have the feast of perfumes and color with which our woods and meadows abound every year, for they are necessary to the plants very existence. So we see that every tint, streak, shape, color can be accounted for, and that the distribution of all these things over flowers is not accidental. There are, indeed, strange contrivances in every department of the natural world, and the more we know about it the more we see what strong evidences of intention there is in it all. Every blossom and every creeping insect brings abundant testimony to the existence and providence of a great Designer and Ordainer, without whom not only the sparrow, but even a grain of pollen cannot fall.

Let us, as far as we are able, become better acquainted with this great mystery of life, this Unseen Power, and pour out our unceasing thanks to the Giver of all, not only for the pleasure they give us, but because they are the objects of the same providential care.

"He prayeth most who loveth most
All things, both great and small;
For the dear Lord that loveth us
He made and loveth all."

—*C. H., in N. Y. Observer.*

Beware what you say of others, because you only reveal yourself thereby. A man doesn't think to look behind the door unless he has sometimes stood there himself.

## Selections.

### THE SIXTH VIAL.

"And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the east might be prepared."—Rev. xvi. 12.

The drying up of a river is a gradual process. The river may be passable before all the water is quite gone. So, if the drying up of the River Euphrates refers to the waning of the Crescent, which doubtless it does, and the continued decrease of Turkish power and territory, so the obstacles that stand in the way of the fulfillment of God's promises may be gone while Turkey has nominal hold of the land of the Jews.

The downfall of ancient Babylon was accomplished by the drying up of the bed of the River Euphrates. The besieging army constructed a new channel for the waters of the Euphrates, turned the stream off from the city, and so dried up its old bed. The conquering army got possession by marching along the old bed of the river that they had drained. The incident is laid hold of by the prophet in the Book of Revelation, to show that "the drying up of the river" is clearing the way for that hour when "Great Babylon" shall come in "remembrance before God." It is during the time of the Sixth Vial that it is said, "Behold, I come as a thief." We see the reiterated proofs of God's hand in the demolition of Turkish Power. One province after another, one territory after another, is wrenched from the Sultan's grasp in spite of every alliance and every treaty. The Great Powers combined to secure the int[illegible]

[illegible] this age has! Every m[illegible] East makes the purpose more distinct, and the impending crisis more inevitable. The world is suddenly startled by each step in the incessant decline of Turkish power; men are struck for a moment by the inexplicable repetition of the same drying up of the river, then they fall back, and think it has come to nothing. No doubt there may be a little calm between the very last warning and the final act, so that there may be more danger in the movement when it seems calm than when the warning is in our ears.

The world's day of probation is timed to the fraction of a second. One time ran out (fourteen generations) from the time of Abraham to David; another, from David to the Captivity; another time, from the Captivity to the birth of Christ. Our time is the last of this dispensation; and how far gone it, indeed, must be! We are near the time of the first resurrection; there is expectation in the air, and sudden surprises are looked for now, and felt to be the characteristic of the age we live in. "The time of the dead is at hand that they should be judged." Their long, silent sleep is fast drawing to its close. We are nearing the break of eternal day. "The kingdoms of this world will soon become the kingdoms of God and of his Christ." There will no longer be Bismarks, and German Emperors, and autocratic Czars of Russia, but the Lord Christ will reign from pole to pole.

In this stirring age the active interference of God is becoming most solemnly apparent. Statesmen are but his servants, whether they know it or not. The evidence of a secret guiding hand grows stronger with every event. The power that is so actively working works with a hidden hand. The approaching footstep of the Judge grows louder and more unmistakable. The path by which Turkey goes down (and so clears the road for the restoration of the Jews to their own land) and the power that shall give the finishing blow, are all predetermined. Just because Turkey holds Palestine, and the time is at hand for the restoration of the Jews, is Turkey suffering these Divine judgments. Palestine is situated (with a view to the position it is to hold in the Millennium) just at the corner of three continents, and the Mediterranean Sea was formed to make a way for Western nations to reach its shores.

Soon the mystery of God shall be finished, and "he will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations." What is that veil? We are surrounded by much that is unrevealed to sense. We have no capacity by which to recognize the presence of much that exists around us. Part is visible and part is unseen. "The things that are seen are temporal, the things that are unseen are eternal." Not absent because they are not seen, but present. In the glory of God a long way off? Is there not an impenetrable veil hiding the gory that shines all around us? Is the glory of God confined to the same locality? Is it not shining in its brightness all around us? We go out into the dark night and look at the sky, and we think how dull and dark the universe is. What a dingy scene, the little stars just sufficient to make the darkness visible.

But for the veil we should see it in another fashion, and the glory of God must be flashing and shining all through the vast spaces of the universe. "The moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. The Lord shall be thine everlasting light, and thy God thy glory."—*E. B., in Prophetic News, and Israel's Watchman.*

### An Unprofitable Alliance.

In regard to the supposed benefit of the church by State patronage, or an alliance between the Church and the State, Lord Macaulay speaks as follows. These words are worthy of careful consideration:—

"[illegible] ark of God was never taken [illegible] by the [illegible] of the Philistines. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the gloom of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law.

"The whole history of Christianity shows, that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her author. They bow their knee, and spit upon her; they cry, "Hail!" and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."—*Essay on Southey's Colloquies, from American Sentinel.*

### A Difficult Language.

A Boston man, who has spent about fourteen years on the east and west coast of Africa, says that the language of the natives of the Congo country is difficult to acquire, and that he knows of only one European who has mastered it sufficiently to understand it, though he can speak very little. It appears to be composed of short words, which, in the rapid manner of speaking, seem to be run together, and each sentence to consist of a longer or shorter compound word. It is capable of strong emphasis, and is quite expressive, but the natives are not given to gesticulation even when talking excitedly, excepting always the fetishers or fetish man when dealing out damnation to transgressors. The trouble in acquiring the language seems to be the general unwillingness of the natives to teach it to white men. It is said, however, that some of the Portuguese who are born and raised there have acquired the language, and speak it as fluently as natives.—*N. Y. Sun.*

THE RESTITUTION

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as king of kings, and the immortalists as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

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# THE RESTITUTION.

8. A. CHAPLIN, EDITOR.

Plymouth, Indiana, January 20, 1886.


## IMPORTANT NOTICES.

[illegible]

## Reasons Why You Should Continue Taking "The Restitution" For 1886.

Because it is a weekly church paper.

Because it is one of the champions of the Bible doctrines and doctrines of the Bible which distinguish the consecrated.

Because it contains reports of the various conference meetings held in different localities.

Because it has been a strong advocate against the [illegible] their work in the Lord's vineyard.

Because it contains [illegible] published by hand to understand portions of Scripture, from the best and deepest scholars of our times.

Because it contains obituary notices of our brethren who fall asleep, thus presenting a record of the faithful who will awake when Jesus comes.

Because it contains the choicest gems of the poet.

Because each week it gives to our youth such reading as will make them wise, and not create an appetite for the trashy and vicious literature with which our country is flooded.

Because it contains the most reliable news items, gleaned from the metropolitan dailies, of events transpiring [illegible] the world.

[illegible] for his name, how he is [illegible] may for the Jews to return to their own Land—yea, how he is even now returning them to that Holy Land. The great statesmen of the world are getting ready the articles of empires for a war which will surely come, in relation to the Land of Palestine and its inhabitants. These statesmen say the conflict must come soon—some say 1886. We see it coming. One has expressed it that we are in that "short period when ages are confluent." Surely we are living right in the time of the end of Gentile powers. Our Lord is almost ready to send his angels to the four corners of the earth to gather his elect. *Our Lord Jesus Christ is coming soon.*

Will these reasons and many others before you, dear brother, can you afford to be without THE RESTITUTION for 1886? Is no other paper print[illegible] each week just what you want? Keep posted. THE RESTITUTION is the paper of its class. Please to renew your subscription if you have not already done so, that the power may not be crippled in a financial way in its work for 1886.

[illegible] we received a telegram announcing that Br Wm. T. [illegible] was dead. This is sad news indeed, as perhaps no one was held in more affectionate remembrance by the brethren than Br Griffin. At the present we have no particulars respecting his [illegible] sickness and death. We extend our hearty sympathies to our bereaved Sister [illegible] and the [illegible] children.

We have several papers on hand, of [illegible] length, designed to examine the Scriptures that speak of the mind of God as to what they mean when applied to his inherent nature, and to [illegible] to God the Father. We [illegible] these pieces for awhile for further consideration, and if we do not use them will return them to the writers as requested.

### "CREATION VS. EVOLUTION."

From the Chicago Times of Sunday, Jan. 10, 1886, we clip the following item concerning Sister Reed and her little work. It is a very rare occurrence for an American lady to be honored as Sister Reed has by the Victoria Institute and our readers will [illegible] themselves with the fact that [illegible] Dr. Griffin the paper may not be crippled in a financial way in its work for 1886.

greatest Philosophical society in the world. Sent post paid on receipt of 25 cents at this office.

"A brochure recently published in Chicago bearing the above title has attracted attention in London, and the [illegible] of the Victoria Institute or Philosophical Society of Great Britain have written a complimentary letter to the author, Mrs. H. V. Reed, inviting her to become a member of the association. The institute has a large membership of prominent scientists, including such men as Philip Henry Gosse, F. R. S., Prof. Herr of Zurich, [illegible] Prof. Wallace, F. R. S., also Pasteur, the celebrated French chemist, [illegible] has recently attracted much attention in the scientific world, and [illegible] the great geologist."

## Communications.

The Gospel Way for Christian Character in this Life, and the Scriptural Doctrine of Perfection, as Opposed to the Irrational Teachings of Apostasy.

Singular as it may seem in view of all the errors preached and believed on this subject, there is no doctrine about which the Scriptures are more specific than man's perfection in character.

It appears prominently in the teachings of Moses: it is emphasized like upon line and precept upon precept by God's "mouthpieces," the prophets: it is typified for us in the object-lessons of the Levitical law: it is taught us analogically in all the parable language of the Scriptures, Old and New; it is sung to us in its hymns and odes; it is pictured to our imaginations in its pastorals and idyls; the logic of its rationale is summed up for us in the masterly philosophical reasoning of Paul; its terminology is once for all carefully defined for us in the writings of the Wise Man, made wise for this very purpose. And the great purpose of it all strides with the majestic import of a new creation through the grand old epic of "Job called Job."

Notwithstanding and in spite of all the flood of light, the average Christian truth-seeker is too evidently still in "gross darkness" and following the rash light of "vain imaginations." Scarcely [illegible] any name and nature in [illegible] for partial, gradual enlightened by God's word. Thank God it is coming to be recognized as a well down inductive conclusion that in proportion as a man's creed is narrow it will be found that his knowledge of God's word and character is deficient and his own charity, (sanctified love) the crowning grace of Christian character, is in a still more lamentable degree wanting.

In every phase of heresy, sectarianism or denominationalism (these terms are practically synonymous terms from the standpoint of Scripture teaching) some form of carnal perfection is assumed as a fit premise of righteousness and as the first and best of reasons for separation from other brethren who claim to be seeking the same great end and object, but who do not speak the same Shibboleth. I say some form of carnal perfection. For any assumption of perfection possible in this life and this side of the resurrection is fundamentally unscriptural and erroneous. Calling a lie truth does not make it true, and calling any such carnal assumption spiritual sanctification does not make it so. It is in view of just this weakness incident to the natural pride of man's reason that the doctrine of humility is everywhere in the Scripture so vigorously emphasized. Any humility under the garb of sectarianism therefore from the very nature of the case must necessarily be strongly impregnated with "Uriah Heepism."

For if not more perfect in righteousness than your brother whom your sectarianism excludes, to what end your sectarianism; and if the first principle of your constitution is Pharisaism why the pretense of humility? Moreover if humility is not at the foundation of any true value in Christian character, what is Christ's teaching in the parable of the Pharisee and the Publican?

Like Pharisaism, all heresy teaching and practice is only another name for "legalism." The person practicing it has withdrawn himself from the sphere of liberty into which the Gospel has called him, the great law of which is growth—growth in grace and knowledge, a growth analogous to all other forms of growth, which is from seed to fruit. Therefore the wisdom of the supreme test we are instructed to apply. "By their fruits shall ye know them." We do well to give heed therefore to the exhortation, "For ye are not under law but under grace." Sectarianism sustains the same relation to the growth of God's truth in the world and in men's minds that a false culture which should attempt to take away God's sunshine and rain from the hoped for growth of the seed sown in our fields, would to the natural growth. Thank God, in practice the one is as impracticable to carry out to any great extent as the other. A happy day will it be for man when he learns that he is only a husbandman in God's vineyard and that his principal duties are to watch, to guard and dress the vine of Sorek—the vine of his Lord's own planting, and that the place in that vineyard where he is to stand guard is right over his own heart, supplementing this watchfulness with all diligence in trimming back the rank growth of his own inordinate desires and selfishness. Betimes he may perhaps be able to lend his neighbor a helping hand in the same blessed work. But of one thing he may be sure that this growth of grace in his own heart will "shed abroad" its aroma like the budding vine, and will be to every passer-by a sweet promise of the fruit to come, as well as the evidence of present satisfaction; so, that "seeing your good works" thus blessed by Him who alone can energize any and all germinal life, and clothe it with a body or organic constitution of things "after its kind," men will glorify your Father who is in heaven.

The fundamental error of all so-called "perfectionism," "legalism" or "sectarianism," is an undue haste in arriving at conclusions, which are really not conclusions, in prejudging, in "judging things before their time," and in using the a priori method of reasoning instead of the inductive. The fundamental errors of its terminology run through all its instrumentalities and work. The terminology of any system of teaching, whether it be religious or secular, addressed to man's reason, contains its germinal life. And especially is this true of God's word and works. It is emphasized in so many ways that this fact as to a fundamental truth, is beyond question or cavil.

And I now come to a practical application of the argument to the true Scriptural doctrine of purification as opposed to the manifold irrational teachings of apostasy. The four cardinal doctrines of Scripture which indicate [illegible] growth in grace, are in their order, 1st, justification; 2d, sanctification; 3d, purification; 4th, holiness, and they are very closely typified and pictured out for us in the Levitical law, or rather ceremonial law, or rather the first three are, the necessity of the latter being closely shadowed forth by the negations and inefficiency of the law to accomplish this supreme end toward which all its so called perfections point. See Paul's masterly argument in Romans and the still more pointed application of it in Hebrews, namely, the insufficiency of the law to fully accomplish the work of grace. So prominent is this great truth made in the Gospel, that notwithstanding the law has its place in the redemptive plan and purpose of God, we are emphatically told that we who are under "the New Covenant" are not under law, but under grace. And yet in the same breath with the announcement of its inefficacy to "perfect" anything in grace, we are told that it is "perfect" in its way and kind. The blunder of Gentile theology in presuming and assuming that there can be holiness in the flesh and in the natural body, arises primarily from mistranslating the words which mean exist, sacred and sanctification, by holy and holiness, in so many places in God's word. For instance, in Romans i. 12, which properly translated reads, "So that the law is sanctified (not holy) and the commandment sanctified (not holy) and just and good." Again the substitution of the Old quoted into the New, in substance, as "Be ye perfect even as I am perfect," should read: "Be ye perfect because (or since) I am perfect," and is naturally the exhortation of the Teacher of Teachers by example, but a prophecy of the ultimate perfection which will come with an actual participation in the divine nature at the resurrection of the just. Again, "Be ye holy as I am holy," should read "Be ye sanctified since I am sanctified," the exhortation and the teaching by example being the same as above. The rationale of the argument being that one who has attained unto perfect sanctification and holiness, the good purpose, however, which took hold upon sanctification as a means of this end, being still alive and active as a regenerative agent or agency to bring others who need it unto the same state of perfection. Even the "holy spirit" so-called, is "sanctified spirit," the rationale of the argument in relation to it as an agency being this, that in the supreme test through which we, as regenerated and regenerated creatures of his hand, are going to strive not with the flesh and blood alone, but with spiritual agencies, some of which are sanctified under God's hand and purpose to assist our weakness, while some are unsanctified and who, though permitted in the wisdom and beneficence of God to do just what they do, we are distinctly told and warned are opposed and that too actively to the working out of God's good purpose in us. The whole teaching of the Scripture is plain and emphatic on this point, viz: that God has offered, under the conditions of his covenant, to supplement man's natural weakness and inability with the supernatural energy and ability of sanctified spirit. John's conception of this great fact and expression of it under the parable illustration of "The Paraclete," or the legal advocate for the purposes of spiritual instruction does not alter the plain teaching of the fact, any more than Christ's own statement in similar parable language that he is "the true bread that cometh down from heaven," makes him a literal loaf of bread. The idolatrous worship of "the holy wafer," in the Catholic church, is just such a perversion of the truth arising from fundamental misconception of the use of language as the Protestant worship of "The Holy Ghost." Does God mean what he says or does he not, when he says that there is no other name given in heaven nor on earth whereby or (through which) men can be saved than the name of Jesus? A name in the sense here used is a personal application. Did John intend the terms "paracletos," or Holy Ghost to be understood as personal applications? Did he intend that his hearers and readers should understand that he was speaking of a person distinct in personality and all that personality implies from God and "his Christ?" If so, then "He has given His glory to another, or John so understood it. For those who so interpret John have in fact attributed to that person called "The Holy Ghost" all the attributes and powers which belong to God himself. But when corrected of the absurdity of this sort of reasoning (to say nothing of its blasphemy) they hide behind the term "Godhead," which is a synonym in English for the divine nature, and say that God and Godhead are also synonymous terms, reasoning that because God imparted to his son Jesus Christ the entirety of the divine nature, constituting "Godhead" for divine nature here also, he therefore imparted to him also his own personality. The reasoning in both cases is illogical and absurd and worthy of "the schoolman" who originated it out one of the nineteenth century. John defines this term before he uses it in a parable sense, thus putting us on our guard against this very misconception, by stating that by it he means "the Spirit of the truth." How important then that we who desire this divine help to supplement our weakness should love "truth in the inner man" and when we apprehend it, be faithful witnesses to it.

We are called upon to glorify God in our lives "which is our reasonable service" as the creatures of his hand and the constant exhortation of his word "to give God the glory," not some other person; even "The Christ" did this and taught it. I do not know of any exhortation or commandment in the Scriptures to glorify a person called "The Holy Ghost." God himself, we are distinctly told, is a Spirit or Spiritual basis: with a distinct Spiritual personality of his own, which is like every other individuality his especial glory. The recognition of this fact as an obligation, yea the obligation of obligations resting upon all his animated creation is the fundamental teaching of his word. The recognition of this obligation is the first step in any true worship, and the ultimate end or object to be reached in the plan and purpose of the Almighty in creation and redemption is the bringing about of this recognition.

We see the picture of its accomplishment in John's vision of it on Patmos in the 18th verse of the 5th chapter of the Apocalypse, which reads as follows; "And every colony (or generated thing) that is in the heavens and on the earth and beneath the earth (that is its surface) and which are upon the sea, and all the things therein (in them i. e. the heavens, earth and sea) heard I saying unto him who sitteth upon the throne and unto the Lamb, be the praise and the honor and glory and the controlling power for the ages of the ages." Is this a correct picture? If so where is the modern church's recognition and worship of a person called "The Holy Ghost?" Ye who believe this doctrine will do well to heed Christ's warning to the Sadducees on another fundamental error, "Ye do err not knowing the Scriptures nor God's ability," and another "In vain do ye worship me teaching men's commandments and teachings." And again "Search the Scriptures, for in them ye think ye have eternal life." In his prayer in the 17th chap. of John 17, 18, 19 verses Christ says, "Sanctify them (not make them holy) in thy truth. Thy word is truth.

18. Even as thou didst send me into the cosmos, have I also sent them into the cosmos

19. And for their sake am I sanctifying myself, that they also may become sanctified in truth."

In John xiv. 18, Christ says; "I am not going to leave you orphans." What is an orphan? One who has lost both father and mother, is it not? In the parable language of Scripture is not Zion the mother of us all? And who did Christ in so many ways teach us was "Our Father"?

Do you suppose he meant to subvert all this teaching by substituting for this One All Father another person called "The Holy Ghost?"

No, he says here I will come unto you (or lit. am coming) and this is but the closing part of the old Jehovah formula which reads "The one who is and was and is coming." He is predicting of the time when God will be in them to will and to do by his sanctifying spiritual presence and power that which is satisfactory to himself.

When you pray to God therefore pray to him as a Spirit not as a "ghost," and beware of "ghostly teachings." Remember that Christ says he was still sanctifying himself when he offered that wonderful prayer for his disciples so near the close of his blessed ministry. Keeping these things in mind you will not be likely to be led away into false conceptions of "perfection" and holiness in the flesh. Remember that there are several "perfections" for every saint to go through in the sight of God before reaching Christ although "without sin" we are told had to be "perfected through suffering," and this too while, as he tells us, he is still in a state of sanctification before he has reached the "perfection" of which he speaks in another place as the third day perfection. "And the third day I shall have been perfected." This third day perfection as I understand the Scriptures is man's beginning in holiness. He will then have a holy or organism Spiritual in which he can be holy and not before. He may be accounted holy, just and good now in view of what God intends to make him then. That is all. It is the accounting in faith not in works. It is the accounting he made of Habraam (Abraham).

It is the accounting he made of Job and the whole lesson of trial which God put Job through, was to get his false "perfection" notions out of his head and heart, to show him the difference, in a word there is between "justification" or person and even the next "step upward" thorough sanctification; and to bring him to good confession of abject humility where he could with full sincerity of heart give God the glory as he ought.

CHAS. GARDNER.

## LIGHT.

The blessings of light can be truly appreciated by those alone who have been deprived of them, and who through the loss of vision have been cut off from the pleasures which that sense is able to afford. To a man lost upon the prairie, or in the depths of the forest with the gloom of darkness around him the appearance of the morning light is glorious indeed. So to lay benighted mankind the dawning of a spiritual light is hailed with rapture. Today the light of the gospel which first dispensed its glory upon the hills and vales of Palestine eighteen centuries ago is shining forth over all the world with power to cheer the hearts of sorrowful and penitent sinners.

Christ said to his disciples—"As long as I am in the world I am the light of the world;" and then moistening his hand and kneading the clay, he applied this to the eyes of the blind man, and restored to him his sight. This operation is typical of what Christ can do for any and all who apply to him in penitence for the healing of their spiritual vision. Christ has a power greater than any temporal light, for those who receive his light are themselves called by him the light of the world, Matt. v. 14. What a noble distinction this to professors of Christianity to be likened to a great light and to a city set on a hill. The Master gives to them this commandment, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Paul exhorts his brethren watch and be sober, as they are the "children of light" and it behooves them to keep aloof from the sins and pleasures of the world and avoid all things which lead to darkness. Our conduct and our walk in life will prove whether we are the true children of light, for if we devote ourselves to worldly pleasures and mingle with those who walk in darkness we are no longer children of light, but children of darkness. Men and women complain that the demands of Christianity call for a forfeiture of too many of the diversions and pleasures which help to make human life enjoyable; they make this complaint because they have not received enough of the light to be able to perceive the pleasures which attend Christian walk and conduct. Let such study God's commands and associate themselves with Christians and enter into the occupations and duties incumbent upon those who lead Christian lives, then they will perceive the [illegible] tice of the precepts of Christianity and become true children of the light.

There is a test by which we may know that we are walking in the light, the true light. John [illegible] what it is: "And hereby we know that we know him, if we keep his commandments." And the apostle goes on to explain that we are obliged [illegible] the old commandments and [illegible] our brethren. And this we must do. A member of a church organization or a minister who disregards God's commands, or delights in bickerings and contentions is not walking in the light, and is not one of the children of light. Likewise men who are under the influence of priestcraft and never search the word of God for themselves are walking in darkness. People say hard things about the Bible and God and Christianity. Yet the majority seldom look into the sacred book, never make themselves acquainted with God's commandments or try to keep them, and rely upon what they hear or what they imagine to support their arguments. They are children of darkness. Some say the Bible is too obscure, it is hard to understand, there are too many contradictions in it. I believe that the portions of the Bible which are difficult to understand are made so to make us study the harder, awaken our interest and to give us the opportunity for a more thorough perception of the light. That which we secure with difficulty we desire the most to retain. To be a Christian means work, it means a diligent searching for the truth, and if we allow our zeal to grow cold sooner or later we will be found walking in [illegible] not in light.

Jesus was the [illegible] "He was the true light [illegible] every man that cometh into the world." Then how is it that so many are walking in the darkness? Because they blind themselves and become unconscious of the light shed about them. "His own received him not." Their lot is darkness. But what a glorious promise is that to his followers: "To as many as received him, to them gave he power to become the sons of God." *Sons of God!* This would be an honor beyond all honors we can conceive of in this world, to be so near to God that we shall be called his sons. Then shall we walk in never-failing light.

John saw in his vision the New Jerusalem, and he tells us they had no need of the sun nor the moon there, for the glory of God did lighten it. There night never comes; and here—

"No darkness have we who in Jesus abide,
For Light of the world is Jesus;
We walk in the light when we follow our Guide
For Light of the world is Jesus."

J. T. RUTHERFORD.

MONTREAL, Va.

*Editor Restitution:*

I acknowledge receipt of your New Years' issue of the 6th inst, and I trust the readers of its instructive columns, in the advocacy and defence of the Gospel as proclaimed by our Lord Jesus and His Apostles, will make a renewed and more glorious effort to extend its circulation, by obtaining many new subscribers. It is a journal calculated to increase and strengthen the faith of the followers of our Lord, and to attract the sinner to believe and obey the glad tidings of the Kingdom of God, and for that purpose worth more than many evangelists. I mailed a few numbers to my daughter, who responded as follows:—"The papers arrived safely. Many thanks for them. I send you 25 cents in stamps and want you to forward it to the editor of THE RESTITUTION, and if I like it will take it longer. I think it a good paper." I am greatly pleased that I succeeded in getting her to take it as she is my youngest daughter, and the only one of my six children of our church and faith.

Hoping God may bless and preserve you in health, and THE RESTITUTION more liberally sustained for the truths sake, remain yours in the hope of the near coming of our Lord, King of kings and Lord of lords, to sit upon his Father David's throne.

JOHN N. DAVIS.

SCHELL'S FERRY, Oregon.

*Editor Restitution:*

At our Christmas festivities I tried to get some subscribers but the most of them had all the reading they wanted and could not afford to spend more money, so I failed in getting you even a trial subscriber of three months. But I could not think of doing nothing for a paper I think so much of. I call it my best brother as it visits me every week and is always full of good things that cheer and enlighten and build up. I should feel very lonely without it as it helps me to read God's word understandingly, for which I feel very thankful to the brethren that write for the paper, and it is my prayer that God may bless all that are connected with the paper and I hope the financial embarrassment may be removed. Yours for the good cause.

C. K. SCHUELTZER.

## News Items.

LONDON, Jan. 18.—Mr Stead, editor the *Pall Mall Gazette*, who, in November last, was sentenced to three months' imprisonment for his connection with the Eliza Armstrong abduction case, was released from prison today. Mr. Stead is well and will speak tonight at a meeting of his friends and sympathizers. He will then take a fortnight's holiday.

It is rather curious for European peace to hear that Krupp's famous works at Essen have turned out a larger number of guns during the last three months than are usually produced in a whole year. The heaviest delivery was made to Turkey, after which came Greece and Servia.

The ukase ordering the expulsion from Russia of all persons not naturalized applies to 100,000 persons. Employers are given eight months to leave, workmen six months and peasants six weeks.

The weather was so cold in Montana Saturday night that the mercury froze in the thermometers. Spirit thermometers registered 48 degrees below zero. Very cold weather is reported as general throughout the far Northwest.

NEW ORLEANS, Jan. 18.—Marie Augustin, an aged negress, said to be 125 years old, died in this city on Friday and was buried yesterday. [illegible] no accurate data by which [illegible] it is certain [illegible] to extreme old age. Her daughter, Celestine Maturine, is 88 years old. This latter fact is well authenticated. Celestine was the youngest of seven children, and says that her mother was brought to this country from Africa 105 years ago, at which time she was a grown woman. All the children were born in America. She says that her mother lived in New Orleans for 100 years. The old woman was in good health and fairly active until Christmas. After that she lost her strength without apparent cause. She died quietly and without pain.

HEWITT—ALGER.—Wednesday, Dec. 30, 1885, by the writer, at the residence of the bride's parents in Paris, Mich., Hon. Alexander Hewitt of Hillsdale, Mich., and Miss Carrie E. Alger, of Paris, Mich.

E. HOTT.

Sir Chas. Warren, whose name is so well known in connection with recent explorations in and beneath Jerusalem, lately remarked, in the course of a lecture on the results of such researches as he had taken part in, that "every step he took as an explorer gave him fresh evidence of the implicit truth of the details of the Bible narrative. He had witnessed at the part of the Red Sea, where the Israelites must have crossed, an almost similar phenomenon to that recorded in the Bible, large sheets of water being raised on high by the wind quite long enough for people to go in safety on the land thus made dry." Adverting also to the question of the return of the Jews to their own land, "he suggested, that if Palestine were to be recolonized by Jews, the best immigrants for that purpose would, in his opinion, come from the agricultural districts of Morocco."


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—FOR ONLY—
Twenty-five Cents.

# Poetry.

### Yearning for the End.

Breathe soft and low, O whispering wind,
Above the tangled grasses deep,
Where those who loved me long ago
Forgot the world and fell asleep.
No tomb-or shaft, or sculptured urn,
Or mausoleum's empty pride,
Tells to the curious passer by
Their virtues or the time they died.

I count the old, familiar names,
O'ergrown with moss and lichen gray,
Where tangled brier and creeping vine
Are rent in crumbling tablets away.
The summer sky is softly blue;
The birds still sing the sweet, old strain;
But something from the summer time
Is gone, that will not come again.

So many voices have been hushed,
So many song-harvests reaped for aye,
So many hands I used to touch
Are folded over hearts of clay.
The noisy world recedes from me:
I cease to hear its praise or blame;
The mossy sombres echo back
No hollow sound of empty fame.

I only know that calm and still
They sleep beyond life's woe and wail,
Beyond the fleet of rolling clouds,
Beyond the shadow of the vale.
I only feel that, tired and worn,
I fain upon the highway lave,
And gaze with yearning eyes beyond
On fields that shine supremely fair.

—*Philadelphia Record.*

# Selections.

### PROBLEMS OF PROPHETIC FAITH.

It must be evident, even to a superficial observer that there is a wide diversity in the reception given by men to the prophetic words of the seers of old and those uttered by Jesus himself. They are accepted, or partly accepted, or repudiated. We may profitably consider this fact, for it suggests problems which ought to be solved.

The first promise given after the deluge was the declaration of Jehovah to his servant Noah: "That while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," Gen. xlii. 22. This promise has received, above all others, a universal sanction, acceptance, and belief, every one, without the least doubt, expects the coming of the seasons, in which the influences of Orion and Pleiades will be felt, and when at the set time the golden grains will be sown and harvested. This is the only prophecy and promise of Jehovah which is accepted ocumically and through all ages.

The same Jehovah solemnly to his servant David: "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites my ministers . . . . . for I will cause their captivity to return, and have mercy on them," Jer. xxxiii 21–26.

This prophetic word and promise runs parallel in every respect with the promise given to Noah, and is an appendix to the former; and yet how different is its acceptance! It is only partly believed! How comparatively few people, yea, how very few Christians believe that the Jews, the whole house of Abraham, Isaac, and Jacob shall be restored to their own land of Canaan, and that the Son of David, "Messiah Jesus," shall be "the ruler in Israel!" Micah v. 2; Matt. ii. 6; Ps. cv. 8. Can any inquiring mind solve this problem? The Jews are in existence, and as a nation are among us, and that fact is as clear as the existence and returning of day and night. Canaan is waiting for the return of her down-trodden children, and the prophecy is never yet fulfilled. What are the reasons that the same Christians, who believe literally the promise given to Noah, will spiritualize or allegorize the promise given to Jeremiah? Indeed, this is a paradox. Here is a problem to be solved.

Now, nineteen centuries ago, the archangel was sent as an ambassador to earth, to a lonely home of a virgin residing at the borders of the sea of Galilee. His proclamation was: "Behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end," Luke i. 32, 33.

This message, the greatest and highest ever received from the throne of God, is only believed in part. That Jesus is born, that his name is Jesus, and that his name is greater than any human name ever known are facts literally and unchallenged, accepted, and believed by every true Christian without any doubt.

That that same Jesus is the Son of the Highest now reigning, and is the very foundation-stone of, Christianity, and no one should or would admit that "those words" were spoken in a figurative or allegorical manner. All acknowledge that they are literal and have a literal meaning: "Jesus is the Son of the living God." And if so, then, we ask, Why do the majority of the same Christians, yea, greater scholars, deny that the following words: "That Jesus shall possess the throne of David, and shall have the kingly reign over the house of Jacob" are literal? Why do they substitute the throne of the Father in the heavens for the throne of David on earth, and declare that the Christian Church, "the Ecclesia," must be taken for the house of Jacob? Here is another enigma, another problem to be solved.

The greatest of all the prophets, by whom all the prophets spoke, God manifested and tabernacled in the flesh, has revealed the truth: "That the Jews should fall by the sword, and that Jerusalem should be trodden down by the Gentiles until the times of the Gentiles be fulfilled," Luke xxi. 24.

This prophecy is generally believed in a historical way. It cannot be gainsaid that the Jews are in the Diaspora, and that Jerusalem is trodden down by the worst of the nations. These are facts which are known and accepted. The great obstacle of the text is that we are now living in the times and the dispensation of the Gentiles. Many Christians have lost sight of that fact, "that the times of the Gentiles are not yet fulfilled," and that Jerusalem must first be made free—Israel be restored—and Jesus must first be revealed in his coming. Matt. xxiii. 38, 39; before the Gentile dispensation can come to an end. If this axiom was accepted and universally acknowledged it would make a revolution in thought and action, and produce the most glorious results.

The same authority quoted before has plainly told in Luke xvii 26–30: "And as it was in the days of the Son of man," and "likewise also as it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed,' we are plainly informed that the last days of this dispensation will be days resembling the antediluvian age of domineering, lawlessness, and atheism, combined with the world-renowned licentiousness and wickedness of Sodom.

This prophecy is disregarded by The general tenor of the doc- ched and believed to substantiate: That we are marching forward, with long strides, to millennial glory; that the nations will fall in line, and that the great army shall be heralded by ideas and motives which elevate and lead to human manhood and Christian brotherhood, and that it shall conquer. This doctrine is very enticing and lovely, yea, so acceptable to our preconceived ideas that it is not strange that the multitude have put their seal of approbation to it; and yet that doctrine is not in agreement with the tenor of Scripture and the mind of Jesus. We have the words of the great Master on this subject, Luke xviii. 8: "When the Son of man cometh, shall he find faith on the earth?" Truly another enigma is found here!

The great question for every true Christian is, What is the mind of Jesus? what truth is revealed to us by the Holy Spirit? and, how can we please the Father of all light and truth? And to this the answer must be, To accept and to believe his words in the manner and spirit in which he has given them to his people. Shall the covenant made with Noah have a perfect literal fulfillment, as we experience every day and every year, and shall not the same literal fulfillment be conceded to a higher, more glorious, and a more far-reaching covenant than ever the Noachian covenant can lay claim to? A covenant which "the angels desire to look into," 1 Pet. i. 12. We accord to both covenants the same place, and believe in their literal fulfillment.

It will be one of the great privileges of the age of the resurrection to review the chain of all the promises of God, and all the various links connected with them, and to see that every word has been fulfilled literally; and in holy joy to join and sing the heavenly anthem with the prophets of old and the apostles of the New Testaments, giving unitedly praise, honor, and glory "to him that sitteth upon the throne, and unto the Lamb forever and ever." Amen. So let it be.—*A. O. Pris, in Christian Herald and Signs of Our Times.*

### Baptism.

"It is objected that one preacher says immersion is baptism; another, sprinkling; and another, pouring. and they resort to lexicons, translations, historians, Greek, Latin, Hebrew; and in the midst of all this says a man, 'I cannot determine what is baptism.' At first sight, this has the appearance of a considerable perplexity, but there is an easy way of righting all this, to which we will now resort. Dismiss from your mind all new translations; trouble yourself no more about lexicons; turn your ear, for the present, away from all histories, except the Bible; nor shall you be troubled with one word from Greek, Latin, or Hebrew; you may throw aside the word 'immerse.' Now, will you hear the common version of King James? 'I will,' says a reader. All right. To the common version, then, we go. Where, then, in the common version, do we read of sprinkling for baptism? Do we not read that the Holy Spirit was 'shed forth?' We do; but 'shed forth' is not sprinkled; and if it were, it would be the Holy Spirit that was sprinkled, not water; nor is anything about baptism in it. There is no sprinkling for baptism in the common version, nor any other. Where, then, do you find pouring for baptism in the common version? We read that 'the Holy Spirit was poured out.' True, but 'poured' there does not mean baptism, or the Holy Spirit was baptized, for the Holy Spirit was 'poured out.' This pouring was not baptizing. You can find both sprinkling and pouring in the common version, but that is not baptizing, nor is either word used in the sense of that institution, nor for baptism.

Now, be careful and note down what you do find in the common version. What was the element used in baptizing. When the Lord was baptized, he 'went up straightway out of the water.' See Matt. iii. 16. This points to water as the element. 'John was baptizing in Enon, near Salem, because there was much water there.' John iii. 23. This also points to water as the element. Philip came to a certain water.' Acts viii. 36. The officer said, 'See, here is water,' and 'they both went down into the water' (v. 38), and 'came up out of the water, (v. 39). Peter said, 'Can any man forbid water, that these should not be baptized? Acts x. 47. These all point to the same element—water. This much is settled.

What is the next thing to inquire about? The quantity of the element used. Is there anything about this? Why was John baptizing in Enon, near, Salem? 'Because there was much water there.' See John iii. 23. Is there anything in the common version about where they found the water? Is there anything about bringing water to baptize? Nothing. Is there anything said about having water in a bowl or any other vessel? Not a word. Do we find anything about baptizing in a room, or in a house? Not a word. They were baptized of John in Jordan,' Mark i. 5, in Enon, John iii. 26. As Philip and the officer went on their way, 'they came unto a certain water.' This shows where they found the water. They found it in its native place. It was not brought to them; they went to it.

As all the surroundings throw some light on the subject, it will be proper to inquire what they did just previous to baptizing. Philip and the officer 'came unto a certain water.' See Acts viii. 36. Where did that place them? Certainly, at it. What next? They both went down into the water,' v. 38. But our preacher explains 'into' there to mean at or near by. You have forgotten that we are to stand by the common version. It says, "They came unto a certain water;' that is, to it, or at it. They then 'went down into the water, both Philip and the eunuch.' Down into the water means more than at it. Down into it gets the person in the right element and place, ready for baptizing; 'and he baptized him.' How was that done? What did the evangelist do to the candidate?

Paul says in Col. ii. 12, "Ye are buried with him in baptism." That is a plain transaction. Any man, learned or unlearned, can tell when that was done. In Rom. vi. 4; he says, 'We are buried with him by baptism.'

Any person can tell whether that is done or not, if he is an eye witness.

What followed after baptizing? The body was washed. See Heb. x. 22.

In sprinkling or pouring water on a candidate for baptism, the following items are out of place:

1. They do not generally find the water in its native place.

2. They do not go where there is much water.

3. They do not generally 'come unto a certain water,' but have a little water brought to them.

4. They do not generally go down into the water.

5. They do not bury in baptism.

6. They do come up out of the water.

7. The body is not washed with water.

Those who immerse go unto the water where there is much water, down into the water, bury in baptism, come up out of the water, and the body is washed with water. When this is done, the controversy about the action of baptism is the mind and conduct of the candidate is at an end. The conscience is at rest, and no further doubt remains in regard to it. This is not the case when sprinkling or pouring is used as baptism. Here the mind is continually unsettled, specially if the party reads or hears anything on immersion.

The plainness of the New Testament on this subject is such that, if any person follows its simple teaching, taking the obvious sense, there will never be any doubt left to harass and make the conscientious person unhappy. This is sufficient for any one honestly striving to do the will of God. If the heart is right in the sight of God, under the power of the faith of Christ, the belief with all the heart that Jesus is the Christ, the Son of the living God, and the repentance strong enough to result in a future good life, when the subject is buried in baptism, there will be no further fears, doubts, or scruples about the action of baptism."—*Benjamin Franklin, Cincinnati, Ohio.*

### A Jewish Exodus.

It is remarkable that the revolutions and political changes which have during recent years emancipated large populations who were under the yoke of Turkey have brought misery to the Jews. It is not long since all Europe was aroused by the appeal for sympathy with the Bulgarian Christians. Roumania, Servia, and other provinces also claimed a share in public sympathy: yet no sooner have they secured independence and deliverance from Turkish misgovernment than they have begun to persecute.

In the provinces, as in some parts of Germany and Russia, the Jew has no protection for his person or property. In Roumania alone there are two hundred and fifty thousand Jews who are practically outlaws. These were not only born in the country, but their parents and ancestors for more than two centuries were born there. Yet under a law recently passed they are judged aliens, and are at any time liable to expulsion. On the complaint of any person who has a grudge against them a notice is issued requiring them to leave the country within twenty-four hours. So lately as October last a distinguished Jewish professor in the University of Bucharest, an author of European reputation, was unexpectedly served with such a notice, and was forced to leave his friends and property, and go immediately. Sometimes a number of Jewish families receive the notice at the same time, and then there is a large cart hired, and they all set out together for the frontier. It is by no means an uncommon spectacle in south-eastern Europe.

The unpopularity of the Jews is mainly due to the ability they possess in financial affairs. They succeed in trade where others fail, they lend money on mortgage, they discount bills, and in other ways gain money by business. The men who owe them money and the men who are their unsuccessful rivals in business rejoice in their expulsion, and are only too ready to set the machinery of the law in motion against them. Their unpopularity is extending, so that it is becoming increasingly difficult for them to find a place of refuge in which they can find a sphere for their talents. Evidently the Lord is stirring them from their resting-places and driving them into the wilderness, that He may prepare them for their settlement in their own land—an event which must now be near at hand.

### Social-Meeting Testimonies.

They should be testimonies. Not sermonettes, nor long speeches, nor prolonged exhortations, but the witnessing of Christian hearts to the truth. Some laymen seem to think the prayer-meeting is a good place for them to practice preaching. Others improve the time to make a fine speech; some to criticise the church; others to ventilate their particular religious hobby; others to pour out their complaints, and make confession of (that which all know) what sinners they are; others to get off some new idea, or to express a different opinion from some one else; and still others to lecture the brethren upon the cold state of the church. But all such are death to a prayer-meeting. There should be no disputing, or wailing, or lecturing, or criticising, or preaching, or talking about disputed questions, in a prayer-meeting, but a testifying to the truth of Christ. If the subject is faith, let each one witness to the power of faith as he has found it in his particular relations in life. If the subject is hope, let each one tell how the gospel hope has helped him in conflicts. Whatever the theme may be, testify to its helpfulness to your every-day life; and these testimonies should be, like the prayers, prompt and tender.

# Communications.

### "The Star of Bethlehem and the Sun of Righteousness."

"Where is he who was born king of the Jews? For we have seen his star in the east and are come to worship him," Matt. ii. 2–10.

"But unto you who fear my name shall the sun of righteousness arise with healing in his wings." Mal. iv. 2.

There is one glory of the sun, another glory of the moon and another glory of the stars. 1 Cor. xv. 41.

1. The fact that Jesus Christ was once here should prepare us to look for anything revealed, however miraculous.

The accepted anniversary of his appearing brings before us a life so miraculously pure as to demand faith in "the record" of his miraculous birth. "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore that holy one who shall be born of thee shall be called the Son of God! Luke i. 35.

Now the grandeur of the prophecies that he will return and rule the world, corresponds with the story of his nativity, the astronomical drapery of the star and finally of the sun! Also with the angel messengers and angelic chorus, "glory to God in the highest! On earth peace and good will to men!"

But the scenes of the second coming will expand from "the symboled star" to that of the sun. "For there is one glory of the sun, another glory of the moon and another glory of the stars."

At the first advent "the star" was sent; but unto you who fear my name shall the sun of righteousness arise "to usher in the great and notable day of the Lord."

2. The second coming is the proper theme of this anniversary, as it is the crowning truth of revelation! The sum of ancient promise and the glorious gospel of the blessed God, find their radiant center in the scenes of the second coming and day of Christ!

The first coming was marked by all the reality that distinguished the birth of Isaac, Moses or Samuel; hence, the future coming is given in the numbered order—"The second time"—and its purpose being "salvation," we should look for a like reality, as to his personal presence and his performance of all "the promises"—which are in him yea, and in him, Amen!"

At his first coming, he was the star of hope,—at his second coming he'll be "the sun" of the restitution!

Then, though he came to be "the light of the world;" yet a few only recognized him. But now, his coming is to be as "The Sun" to encircle and illumine the earth,—"Nothing hid from the heat thereof." "He will—unveil the nations—swallow up death in victory, and take away the rebuke of his people from all the earth—for the Lord hath spoken it." Isa. xxv. 8, 9.

"The moon symbol of the church, does not shine by its own light, like the stars," but reflects the light of the sun! Thus the moon demonstrates the continuity of the sun's existence, though unseen, and its proper office, as the orb of Day. Though absent within the veil Jesus lives and his "life is the light of men," as reflected by his Bride—the church.

The moon is not disparaged! It fills its supernatural sphere and sheds forth its superlative radiance in the nightly heavens. It serves as a world-wide reflector of the sun till the great "Day of God, shall dawn."

"The heavens declare the glory of God, and the firmament showeth his handiwork." The loftiest and most beneficent drapery of creation—sun moon and stars—is thus grouped together into one all-comprehending circle of truth, touching the loving will of God toward man, and earth! Psa. xcviii. John viii. 16; Rev. xxi. 1, 5.

"Forever singing as they shine,
The hand that made them is Divine."

Bro. Geo. R. Kramer's sermon Dec. 27, 1885, was based on the three texts quoted. Though not my privilege to hear it; yet on a brief report this notice is given. The light here reflected, (though as a hazy "moon" in comparison of "the sun")—may yet set forth the subject of the most complete and comprehensive panorama of the gospel of God!

To my apprehension it is most helpful to faith and hope to trace out this prettiest, and yet profoundest statement that creation and revelation combine to furnish. For grace and truth.

J. B. COOK.

### DO PEOPLE GO TO HEAVEN WHEN THEY DIE?

To the law and the testimony, Isa. viii. 20. The soul that sinneth it shall die. Ezek. xviii. 4, 20. In death there is no remembrance of thee. Psa. vi. 5, and cxlvi. 4. The soul ceaseth for ever (in the second death). Psa. xlix. 8. Also their love and their hatred is now perished. Eccl. ix. 5, 6. It is sown a natural body, it is raised a spiritual body. 1 Cor. xv. 44, 46. Christ died and rose again according to the Scriptures. 1 Cor. xv. 3, 6. His soul was made an offering for sin. Isa. liii., Psa. xxii. 15, and Zech. xiii. 7. It behooved Christ to suffer (die) and rise from the dead. Luke xxiv. 46. We see Jesus who was made a little lower than the angels for the suffering of death . . . . that he might taste death for every man. Heb. ii. 9. Being made perfect through suffering he became the author of . . . . salvation. Heb. ii. 10; iii. 9. Called of God a high priest. Heb. v. 10. What saith the law? There shall no man come up with thee. Exo. xxxiv. 3. See also Exo. xix. 12, 13. There shall be no man in the tabernacle of the congregation while the high priest is making atonement. Lev. xvi. 17. And the whole multitude of the people was waiting without. Luke i. 10 Wherefore the law was our schoolmaster to bring us to Christ, Gal. iii. 24, and shadow of heavenly things. Heb. viii. 5. Into the second went priest alone, Heb. ix. 7, which was a figure of the time, the present. Heb. ix. 9. For Christ is not entered into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us. Heb. ix. 24. And says where I go ye cannot come. John vii. 34; viii. 21; xiii. 33. I will come again. John xvi. 3.

The foregoing Scriptures point to and establish several facts:

1. That souls die, cease for ever, (in the second death). Psa. xxxvii. 10; 2 Thes. i. 9.

2. That death is an unconscious state. Eccl. ix. 5; Isa. xxvi. 16.

3. Christ's soul, person, was made an offering for sin (i. e. put to death), otherwise there was no atonement and could be no resurrection. Acts ii. 31, 36.

4. That Christ did rise from the dead.

5. By virtue of his obedience and shed blood Christ has entered into the holiest of all (i. e. himself) as our High Priest.

6. That while [illegible] stonement and acting as our high priest in the holiest of all, the people must wait without. For the result of the doctrine, belief and presumption of people entering the holiest of all (i. e. going to heaven when they die) while Christ is making the atonement, see Exo. xix 12, 13.

7. That eternal life and immortality depend upon a resurrection from the dead, therefore we may say eternal life is the gift of God through Jesus Christ our Lord, not through Adam. Rom. v. 7; vi. 23; 1 Cor. xv. 21.

Did Christ and the thief go to Paradise on the day of crucifixion? See Matt. xii. 40; John xx. 17. Our preaching unto you was not yea and nay. 2 Cor. i. 18; Gal. i. 8. But the time will come when they will not endure sound doctrine. 2 Tim. iv. 3; 2 Thes. ii. 3-8. Mystery Babylon, the great mother of harlots, etc. Rev. xvii. Come out of her, people. Rev. xviii. 4.

BENJAMIN ACKLEY.

### Easy to be Good.

One dear sister says "If we could always live in a big meeting, it would be easy to be good." And so it would, we are happy then; we see dear faces glowing with love, and listen to prayer and song and exhortation. The best and noblest feelings of our hearts are aroused. We think we will go home and always be good. And we are made better. Our good resolutions are strengthened, new plans and purposes, for work are formed. We look with newer, fresher zeal for the passing events that are to herald the coming of our King. We pray with more fervor, and all hate and malice is driven from our hearts. We love everybody with the plying love that would reach out and save.

Our Heavenly Father knew what was best for us when he gave the command to "forget not the assembling of ourselves together." I came home from the little gathering at Plymouth, feeling almost as if I had been to some heavenly country, far away from strife, and cruelty and wrong. Then dear brethren and sisters, make "it easy to be good," by thus meeting together and speaking to one another in psalms and hymns, and spiritual songs, making melody in your hearts to the Lord. "Wisdom's ways are ways of pleasantness and all her paths are peace." Let us take her paths for the end thereof is life.

S. ROXANA WING.


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# Poetry.

## AT JESUS' FEET.

Lord Jesus, life is hard, as thou dost know,
And hours of peace and rest are very rare;
But it is sweet, after the toil and woe,
To nestle close to thee with thoughts of prayer.
If thou will lay thy hand upon my head,
I shall arise refreshed and comforted.

Dear Master, I sit sitting at thy feet:
I would not miss a look or lose a word:
The boys is very low when we meet;
I fain would see and hear none but the Lord:
I long to lay aside joy, grief, and fear,
And only know and feel that thou art near.

The world's discords at times ever more
Clang round about my ears and weary me:
There were rough words, angered hearts before
That troubled me: but now I come to thee.
O Jesus! quiet me with thy speech
While up to thee my wistful sense I reach.

In life's bewildering strife and care-fraught
I love to muse of thy sweet gentleness:
But in the peace and solace of this hush
"Strengthen and soothe me with thy tenderness;
Give to me what thou will: here at thy side,
Whate'er it be, I shall be satisfied.

# Letter Drawer.

MARTIN, Mich.

*Editor Restitution:*

In a late paper you counsel kindly treatment of those differing with us on the great questions of Ontology, Soteriology, and Eschatology, as these questions are undergoing thorough investigations such as they have never received before in the world's history. This is really true, as I know from my various reading on religious subjects. I am glad you counsel moderation, as we were so lately under the same delusions. Five years ago I would have believed any person a heretic who would have denied the everlasting punishment of the wicked, and by the wicked was understood those who refused to join the church and come under its teachings upon such and when by reading the books of Pettingell and Drummond, and other writers who clearly present the true meaning of the Scriptures on these subjects, and show how false meanings have been put on plain words, I acknowledge I was myself so overwhelmed by the subject in its clearness, as presented to my mind, that it nearly dethroned my reason for a length of time. But now that my mind has got settled I feel to thank my Heavenly Father that my eyes have been opened, and I can view God as a Father and Christ as a loving Savior, who was appointed by the Heavenly Father to redeem me from death, even at the cost of his life. Oh, what love had the Father for his erring children that he gave them his only begotten Son to die that we might live!

It is life from the dead he purchased for us, not merely life from misery, but life from the death which the old subtle serpent brought upon us by leading us astray from the counsels of the Heavenly Father, by assuring us that we should live eternally in sin and opposition to God's assurance that we should surely die if we disobeyed his words.

To my mind the matter is now so plain that I wonder how any one can be deceived in regard to it, and my dear aged friend, I am satisfied that all that is necessary is to get the truth before the minds of intelligent men and women to convince them that the old Catholic dogma of eternal suffering is a fallacy and quite contrary to the plain teaching of Scripture from its beginning to its end.

So let us, as you advise, be kind and Christian in our treatment of those who have not had a chance to receive the light; for the light if we can get it before them will certainly make them free. But it is hard to get it before them, as the old creeds and the old teachers who are hidebound by the creeds, will not let the light of truth reach their people, but let us wait with patience God's time.

The dry bones are beginning to shake, and ere long they will come bone to bone. I am satisfied the clouds are scattering and the sun is breaking through. Let us be patient.

L. MONTEITH.

MARSHALL, Ill.

*Editor Restitution:*

I want to write a short letter about the few of the One Faith in this place. I am very glad you have sent me the paper so long without the pay. I am going to work for the paper in earnest. I have a poor way to get the truth before the people—financially—but I am talking of the truths your paper advocates all the time. The truth is on the advance in this County. Brother S. T. Hook was the first to help us revive and organize into a band of workers, and oh, how we love Brother Hook. The outside world want him to come again.

Since Brother Hook held his discussion here this fall, two of the leading Campbellites have deserted the band of so-called Christians, as though no one was worthy of the name Christian but them. The world of professed Christians are asking "Where is the promise of his coming?"

Let us who are of the light look well to the interest of those who are in the dark, for darkness shall cover the earth, and gross darkness the people. Oh, hasten the time when all will know the Lord, from the least to the greatest; when there will be one King, and his name one, when the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

Your brother in hope of the soon coming kingdom.

THOMAS J. GARNER.

SUN SET, TEX.

*Editor Restitution:*

THE RESTITUTION is a very welcome visitor. I like the doctrine it advocates. I ponder its pages over and over again, and hand it to my neighbors whom I think will read it. It is all the preaching I have. I am poor in this world's goods, but thank God I can read and think for myself. I will try and pay up soon.

We once numbered about one hundred and were a united body, but one came into our midst in sheep's clothing and caused division in the church, and it went down. Some went back to the world, some to infidelity; a few hold out faithful.

I wish to say through your most excellent paper, that if any one comes this way and will stop and preach for us, to correspond with me at the above address.

I was sorry to hear of our beloved Brother A. B. Magruder's death, but sorrow not as those without hope.

Your brother in hope of the resurrection to life eternal.

J. B. WYLLETT.

CHARLESTON, MO.

*Editor Restitution:*

I want to write a few lines to let you know that I love THE RESTITUTION, and it has been the means of saving me. I was a Bible reader for years, but I did not understand it. I am glad to see the paper every week; it always has some good news to me of the Dear Redeemer and his promises. How I wish I could help to send it to the poor, for I am one of them, and it does me so much good. Brother Chaplin has endeared himself to me very much through the mediumship of the paper, and I [illegible] the blessings of [illegible] upon him.

[illegible] CAMPORTH.

DOVER CENTER, MINN.

*Editor Restitution:*

I see by the tag on my paper that my subscription has run out, therefore I must renew, or else I will have no claim on the paper. I never have let it run by more than a week. If my memory serves me right, since I commenced taking the paper, and that is quite a good many years. I began taking it before it was called THE RESTITUTION, and think every one who possibly can, should renew as soon as their time is out. I must say that I esteem the paper very highly. Do not know how I would get along without it, as I am alone here, and hear no preaching or religious instruction that suits me, except what I get through THE RESTITUTION and that sure word, the Bible.

Brethren, our time is short; let us be up and doing while the day lasts. I cannot get any new subscribers, but I will send two dollars and direct what to do with it. I for one would live and dress rather poorly before I would do without my paper. I am well aware there are many too poor to pay that ought to have the paper furnished free and with a free will, also.

I send with this four dollars, two for for my own paper, and for the other two send to two others for six months each.

Your brother in hope,

G. T. WILSON.

CENTROPOLIS, KAN.

*Editor Restitution:*

I herein send one dollar to apply on my subscription. I can no more think of doing without the paper than I can without my victuals. It is all the preaching I have. THE RESTITUTION and my Bible are all I have to cheer me on my lonely way. Through its columns and what I could read in my Bible to my husband whom I married over a year ago, I converted him to the truth. My name was Elizabeth Tinkey for thirty-eight years. Some of the readers of THE RESTITUTION will remember me, as I have met for worship with some of them, but I have no such enjoyment now. We went over the Millerton, and Brother Moore helped my husband to put on Christ in Gospel order. There we met several brethren we had never seen before and some we had worshipped with years ago. Our hearts were made glad to see these brethren and sisters, to again mingle our voices in songs of praise and gratitude to our Heavenly Father for his blessings to us. It was a happy meeting for us, as my husband had never heard gospel preaching before. I have stood alone in the faith, with the sects all around me, for five years. Brother Ramsay made us a visit and gave a few discourses to the sects and put them on the search. If any of the brethren come this way we would be glad to have them call. We live sixteen miles northwest of Ottawa, the nearest R. R. station. Address us at Centropolis, Kan.

MRS. A. T. MORRIS.

AURORAVILLE, WIS.

*Editor Restitution:*

I am spared to write to you again by the hand of a friend and sister. I have had a very sick spell recently. I am in hopes that God will raise me up once more, but not my will but God's be done. I cannot send you any money this month as I hoped to do, but I am trusting God to provide enough so I can send some soon. THE RESTITUTION has been a great help to me and a comfort in our lonely pilgrimage. It is a source of consolation to see the testimonies of those of the gospel faith. I have not had the blessing of meeting with any of God's servants in over thirty years. If some one could come here and preach I think he could get a good hearing. The people seem willing to hear what I have been able to tell them. Those whom I can get to read the paper are too poor to subscribe for it, nevertheless, if my health will permit, I will try and get some three month subscribers. We beg your prayers, and when you meet together to enjoy God's presence, don't forget the lonely ones.

MARY A. BOAZ.

MONTREAL, VA.

*Editor Restitution:*

I have waited to acknowledge the receipt of two numbers of the 16th ult., of what I regard after a study (like Timothy of the Bible from boyhood) the best and ablest Bible journal and weekly advocate of the gospel of Jesus the Christ in the world, until I could answer with at least one new subscriber, and in my effort to extend its circulation have succeeded in getting a subscriber, whom I have every reason to believe will be delighted with the Bible instruction which fills its columns, and will likely aid in extending its circulation. The subscriber is a Baptist preacher of high standing. He is a man of fine intellect, like myself in advanced years, and though we differ upon different points, yet he belongs to the Baptists whose faith in 1600 had the same doctrines as you and I do now. I have no doubt he will be delighted with THE RESTITUTION, and when the three months' subscription is out will gladly renew his subscription. Sister Reed's article on the death of Vanderbilt is much prized. I shall continue trying to get more subscribers to the good journal of the church of God. With thanksgiving and praises to our great God of love and mercy for his preservation of you, dear brother, and your coadjutors in the good work of disseminating through THE RESTITUTION the glad tidings of the kingdom of God in the name of our Lord and Savior Jesus the Christ, I remain with cheering hopes of the near approach of the kingdom of God and the resurrection of those that sleep in the dust of the earth. Yours in faith and hope,

JOHN N. DAVIS.

# Selections.

## Prayer—Its Mysterious Answers. Petitioners—Paul and Jesus.

Sometimes the Master doesn't give us what we want; but he gives the spirit to them that ask of him. There was an old man—such an one as Paul the aged—a poor man, often beaten with stripes, a homeless wanderer, of keen and sensitive organization, who had to go away and leave others to reap where he had sown. Inconceivable were his labors and hardships; and at last, in old age, he found himself utterly alone, Demas having forsaken him, and only one, Luke, the beloved physician, with him. Such an one, with inward troubles, came to have a thorn in the flesh. I do not know what it was, but some form of infirmity, a short-sightedness, perhaps, which made it difficult to see the people he was preaching to. I know not what it was; but Paul wanted to get rid of it, and he prayed, not once, but thrice, that the thorn might be taken away from him; he prayed for an answer and waited patiently; but no answer; he prayed again and again, more earnestly, and the answer came; yet the prayer was not granted. But it gave him such increase of motive and faith, such blessed moments of intercourse with God, such a sense of the divine reality, that he burst forth himself into ecstasy, saying that he would rather suffer adversity that the power of Christ might rest upon him; "For when I am weak, then am I strong." He had overestimated his powers, his sovereign ability, his exalted faculty of penetrating to the hearts of people and pointing them to Christ; but in one revelation the whole of his self-adulation was smitten away, and then it was: "Not me, but Christ in me; for when I am weak, then am I strong!"

To all those who are weary and heavy-laden, to those who think God does not hear nor answer their prayers, to all those who are in danger of turning away disconsolate from the throne of grace, there is the figure in Gethsemane of one, who in his hour of trial, turns aside and withdraws himself from his beloved friends. He does not like to feel that he is going beyond the reach of them and their sympathy, yet he wants to be alone—as do we in our terrible moments; but, not to be without the reach of human sympathy, we ask our friends to watch with us, if nothing more; and such an one knelt down, and, controlling the agonies of his body, he prayed: "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thy will be done." Taking the two poles of prayer—what man wants and prays for, and what God sees fit to give—the soul of man under the limitations of his humanity, and all the controlling ways and molding power of God coming out of its darkness into marvelous light, he could say: "If it be possible let this cup pass from me; nevertheless, not my will, but thy will be done." And his sweat was as great drops of blood falling down to the ground. Will you have the blasphemy to say that such a prayer was not heard because it was not granted? The better prayer of Jesus not granted! The cry of the King was not met by being granted. The cup did not pass away; nevertheless, not as I will, but as thou wilt! Then there came the answer. An angel from Heaven came to strengthen him when the prayer was not granted—an everlasting lesson for all those who are following in his footsteps, and for all those who are weary and heavy-laden. "Come, thou who are weary and heavy-laden," he said, "and I will give thee rest."—*From a Sermon by H. R. Haweis, in Independent.*

## The Jews of Tunis.

Tunis, which occupies the site of ancient Carthage, is not altogether unworth of this distinction. It is a city of considerable size, possessing a population of 120,000. Of this number 40,000 are Jews, but it is impossible to estimate the Jewish population of the whole country. At what period the Jews first settled in the country cannot be correctly stated. About a century ago the Government appropriated the ancient burial ground, and the bones were removed by the Jews to another place, but the grave stones were destroyed. Thus the only records that might have thrown any light on the antiquity of the Jewish settlements were suffered to perish. There still remain three graves on this ground with stones. One marks the resting place of Rabbi Darmon, and it is a popular belief that human force will never remove it from its place. It dates, however, only about a century back. There is a tradition among the Jews that their ancestors first settled in Tunis in the third century of the Mohammedan era, when a street named Kern was assigned to them for their exclusive habitation. This was a kind of Ghetto, being furnished with gates, which were closed during the night. It is still largely inhabited by Jews, but they are not now restricted to this place.

Previous to the reign of the present Pasha the condition of the Jews was wretched and deplorable in the extreme. They were subjected to intolerable persecution and held to extreme degradation. With the accession of the present ruler their condition changed. They were restored by him to the full liberties of citizens, and they are at this day on an equal footing with the rest of the population. Some traces of their former condition are still to be met with among the poorer classes in their habits and mode of living. Their houses are built mostly in the old style, being low buildings with small windows, and white-washed walls. The artisans and mechanics do their work in the street, and sell their goods in the same place. Only the richer class possess workshops and stores. The European residents are supplied with all they require by the Jews, who provide for them the goods at a cheaper rate than others.

The Jewish women mostly do not possess any education, being in this respect like the majority of their sex in all Eastern countries; they are never seen in business, being constantly confined to the house. The women of the richer class only occupy their time with needlework, weaving, spinning, and other domestic work for which they have been specially educated. As in other countries the Jews are divided into two communities, here called Sephardim and "Africans." The former are by far the better class. They occupy their spare time in Rabbinic studies, being generally well educated. The latter class are Jews who have come to the country from Egypt, Algiers, and other African countries, and are markedly inferior in respect of education to their Sephardic co-religionists. Both these classes are extremely conservative in their religious usages. The influence of the French, however, has begun to show itself of recent years, and European manners and education are now slowly making their way among the wealthier Jews in the country.—*Scribner.*

# DIED.

HARLAN.—Sept. 23, 1885, of neuralgia of the stomach, Susie Harlan, wife of Silas W. Harlan, of Vincent, Neb., aged 30 years, 11 months, and 25 days.

Sister Harlan was born in Ohio, Sept. 20, 1854. Later on she removed with her parents to Hardin Co., Iowa, where she was married to Silas W. Harlan, Aug. 23, 1872. Sister Harlan was baptized by G. M. Myers in the year 1877, and from that time until her death she lived a devoted and consistent Christian life. She was loved and respected by all who knew her, and was always striving in some way to forward the cause of truth. Her work was always done in such away as to command the respect of all. The church has sustained an irreparable loss, but we sorrow not as others that have no hope. She died in the full hope of a soon coming Savior to raise her to an immortal life. She leaves a husband and one daughter, and a large circle of friends to mourn her loss.

The writer spoke words of comfort to a large circle of friends and relatives, at the residence of the deceased's brother-in-law, H. B. Cramer, predicated on that portion of Scripture found in Rom. vi. 2–12. The body was then taken to Iowa, for interment at the parental home. Under the trees in the yard where seats had been prepared the writer again spoke words of comfort to a large concourse of friends and relatives, predicated upon 1 Cor. xv. 21–28. The body was then interred in the Shepherd Cemetery, where it now rests awaiting the coming of the Blessed Master to restore it to Life Eternal.

In the evening after the funeral we spoke at the Gifford Hall, to a large congregation. Subject, the Christian's Hope. We believe that many were made to see that hope must necessarily be based upon a promise, and without a promise there can be no hope. Conclusion, man's duty then rests in determining what God has promised and base his hope thereon. Our brother then took us to Bro. J. Cady's and on Sunday at his school house we delivered two discourses to moderate congregations. Bro. Cady lives two and a half miles west of Hubbard. Here is an organized body of a few souls that is operating a Sunday School, and working with a zeal that is highly commendable. We returned to Gifford on Monday, and Tuesday evening preached our farewell discourse to a full house. We saw many familiar faces in the congregation, and perhaps some we shall never behold again. O, how we would rejoice as we told them if we could clasp immortal hands with them in the kingdom.

Yours, in the blessed Hope.

ALMUS ADAMS.

ROOT.—At Rootville, Crawford Co., Pa., Dec. 30, 1885, of bilious fever and pneumonia of the lungs, Mary Jane Root, aged 57 years.

Sister Root and her husband were baptized by the writer some 25 years ago. She has ever since been a strong believer in the glorious truths of the restitution, and fell asleep in the hope of a speedy resurrection. As the writer was away at the time of her demise, Brethren Smith and Newel Wood of East Branch officiated at the funeral. Brother Smith spoke from the words of our Savior recorded by John xi. 25. Our sister with whom we have associated in past years, has closed her confession to the truth and warning to her neighbors in the prayer and conference meeting; but her work is done. May the writer, with those who have met her in fellowship, meet her again in the morning. "She sleeps, but not forever." JOHN T. ONGLEY.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Blood and Keller's Block, Room 36, 676½ Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all searchers after truth are welcome


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|---|---|---|---|---|
| 60 LOCAL. | 54 MAIL | STATIONS | 51 MAIL | 59 LOCAL. |
| 11 00am | 11 00pm | Leave South Bend | 5 45am | 10 00am |
| 11 36am | 11 36pm | Lakeville | 6 04am | 10 43am |
| 12 04pm | 12 04am | LaPaz Junc | 6 30am | 11 04am |
| 12 30pm | 12 30pm | Plymouth | 6 45am | 11 46am |
| 1 00pm | 1 00am | Hibbard | 6 58am | 12 00pm |
| 1 30pm | 1 30am | Harwood | 7 20am | 12 30pm |
| 2 00pm | 2 00am | Marshland | 7 03am | 12 50pm |
| 2 16pm | 2 16am | Kewanna | 7 16am | 1 30pm |
| 2 45pm | 2 45pm | Delaware Junc | 7 37am | 2 00pm |
| 59 EXPRESS | | | | 53 EXPRESS |
| 10 45am | | Leave Logansport | | 5 00pm |
| 9 15am | 7 15pm | Frankfort | 9 15am | 4 45pm |
| 8 55am | 6 55pm | Colfax | 9 55am | 4 10pm |
| 8 14am | 6 30pm | Crawfordsville | 10 30am | 3 45pm |
| 7 00am | 4 45pm | Rockville | 11 34am | 2 30pm |
| 6 00am | 3 45pm | Terre Haute | 12 30pm | 1 35pm |
| | 9 00am | Arr. St. Louis | 7 30pm | 7 30am |

A Through Freight, carrying passengers, leaves South Bend at 2:30 p. m.; Plymouth at 4:20, stopping at all stations, and arriving at Logansport at 7:15 p. m. Going north this train leaves Logansport at 9:00 p. m.; Plymouth 11:05 p. m.; South Bend 1:30 p. m.

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GOING WEST.

| | Depart |
|---|---|
| Mail Express | 9:11am |
| Fast Line | 12:00m |
| Chicago Express | 4:00pm |
| Alliance Accommodation (Arrive) | 7:10pm |
| Local Freight | 10:30am |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 9:11am |
| Fast Line | 12:00m |
| Day Express | 4:00pm |
| Alliance Accommodation | 7:10pm |
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. Read PLYMOUTH, INDIANA, JANUARY 27, 1886. NO. 4.

## Communications.

### The Prophetic Call of the Watchmen of Israel.

Howbeit that is not first which is spiritual but that which is natural then that which is spiritual).

I am not come to destroy the law and the prophets but to (still them. 1 Cor. 15-46.

All natural prophecies (by this is meant all that can be fulfilled in a literal manner in contradistinction to symbolic language in prophecy) must be fulfilled in the order that Paul shews unto us, First, that which is natural then that which is spiritual. Under this order Jesus Christ fulfilled all things written concerning him. "O foolish men and slow of heart to believe after all that the prophets have spoken. Behooved it not the Christ to suffer these things and to enter into his glory. And beginning from Moses and from all the prophets he interpreted to them in all the Scriptures the things concerning himself. And he said unto them, These are my words which I spake unto you while I was yet with you how that all things must needs be fulfilled which are written in the law of Moses and the prophets and the Psalms concerning me. Then opened he their mind that they might understand the Scriptures.

And he said unto them, Thus it is written that the Christ should suffer and rise again from the dead the third day and that repentance and remission of sins should be preached in his name unto all nations beginning from Jerusalem. Ye are witnesses of these things. And behold I send forth the promise of my Father upon you, but tarry ye in the city until ye be endued with power from on high. Luke 24: "Search the Scriptures for in them ye think ye have eternal life and they are they which testify of me."

We can trace through all the Scriptures types, shadows and prophecies of our adorable Lord the Savior of man.

We trace his genealogy from the house of David, through his two sons Solomon and Nathan, where they met in Zerubbabel the type of Christ, his lineage through Mary who was of the house of David united in marriage to Joseph of the same house and tribe and family, as we are told "they performed all things according to the law of the Lord." See Num. last chapter. Joseph thus becoming the legal father of Jesus, while he himself was the only begotten of the Father as he declared of himself that, A greater than Solomon was here, thus becoming ever in the days of his flesh David's son and David's Lord. The calling out of Egypt, type of the bondage of corruption, from which the spiritual sons of God hope to escape to an incorruptible inheritance. Space would fail me to tell of the fulfilling of all prophecies literally by our Lord. These I note, for they have been questioned and denied.

Says Jesus, These things have I spoken to you in proverbs, the hour cometh when I shall no more speak to you in proverbs but shall tell you plainly of the Father. In that day ye shall ask in my name, and I say not unto you that I will pray the Father for you for the Father himself loveth you because ye have loved me and have believed that I came forth from the Father. I came out from the Father and am come into the world, again I leave the world to go unto the Father. His disciples say, Lo now speakest thou plainly and speakest no proverb. Now know we that thou knowest all things and needest not that any man should ask thee, by this we believe that thou camest forth from God. Jesus answers the 4, Do ye now believe, I have got many things to say unto you but ye cannot bear them now. Howbeit (the same word that our text begins with).

Howbeit when he, the spirit of truth, is come, he shall guide you into all the truth for he shall not speak from himself but whatsoever things he shall hear these shall he speak and he shall declare unto you the things that are to come. He shall glorify me, for he shall take of mine and declare it unto you. John 16

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifest thy name unto the men whom thou gavest me out of the world, thine they were and thou gavest them to me and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee, for the words which thou gavest me I have given unto them and they received them and know of a truth that I come forth from thee and they believed that thou didst send me. I pray for them."

It is not difficult to see the natural and the spiritual fulfillment of the prophecy.

As witness the natural Babylon and mystery Babylon the great. Natural Sodom and Egypt and spiritual Sodom and Egypt of the revelation of Jesus Christ. Isaac represents the seed of promise which seed is Christ.

Hagar, who personates Mt. Sinai. The law of literal Jews and the Jerusalem that now is, for she is in bondage with her children. Sarah, who personates Mt. Zion at Jerusalem. "But the Jerusalem that is above is free which is our mother." "Now we brethren as Isaac was, are children of promise, which things are an allegory," says Paul.

While these were actual places and persons first, they were afterward used in spiritual things in an allegorical character. Now these things happened unto them by way of figure, and they were written for our admonition, upon whom the ends of the ages are come; wherefore let him that thinketh he standeth (Thou shalt stand in the lot at the end of the days. Dan.) take heed lest he fall. There hath no temptation taken you but such as man can bear, but God is faithful who will not suffer you to be tempted above that ye are able to bear, but will with the temptation make also the way of escape, that ye may be able to endure it, wherefore, my beloved, flee from idolatry, I speak as to wise men.

But now apart from the law a righteousness of God hath been manifested being witnessed by the law and the prophets even the righteousness of God through faith in Jesus Christ unto all them that believe.

All the disciples of Jesus witness to the truth of the fulfilling of these things in Jesus of Nazareth in a literal or natural manner.

"Cry out and shout thou inhabitant of Zion for great is the Holy One in the midst of thee."

In the calling out of the Ecclesia, the Christ body, we find a spiritual signification in the prophecies. The word of God is the sword of the spirit, in these we discern a second or double application of the oracles of God. "These things are a figure and they were written for our admonition upon whom the ends of the ages are come." After the memorable "midst of the years made known in wrath remember mercy" when Jesus "came not to destroy the law and the prophets but to fulfill them" in his birth, life, death burial and resurrection, then Paul could assure the body of Christ the Ecclesia. "Ye are come unto Mt. Zion and unto the city of the living God the heavenly Jerusalem, preaching the mystery of the Gospel to those who are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is revealed a righteousness of God from faith unto faith as it is written. But the righteous shall live from faith."

But to speak of the subject matter, The watchman's call, Habakkuk, O Lord how long shall I cry and thou wilt not hear me, even cry out unto thee of violence and thou wilt not save. Why dost thou show me iniquity and cause me to behold grievance for spoiling and violence are before me and there are that raise up strife and contention. Therefore the law is slacked and judgment doth never go forth for the wicked doth compass about the righteous, therefore wrong judgment proceedeth. Behold ye among the heathen and regard and wonder marvelously for I will work a work in your days which ye will not believe though it be told you, (read the whole chapter) I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am argued with. (Margin.) And the Lord answered me and said, Write the vision and make it plain upon tables (of their heart) that he may run that readeth it. (The name of the Lord is a strong tower the righteous runneth into it and is safe. Rev.) Yet for an appointed time but at the end it shall speak and not lie, though it tarry wait for it because it will surely come, it will not tarry. Behold his soul is lifted up is not upright in him, but the just shall live by his faith." Except the Lord build the house they labor in vain that are builders of it in it, except the Lord keep the city the watchmen watch in vain.

After the Jews returned from their captivity at Babylon, with instructions to restore and build Jerusalem and the temple at Mt. Zion, and repair the breaches of the wall that was broken down. This last work was done under Nehemiah the Tirshatha—70 years were fulfilled in captivity, and some time was occupied in building and repairing, so that it was 445 years B. C. before the commandment came to Nehemiah to finish the great work, from this date the prophecy begins. Seventy weeks are determined upon thy people and upon thy holy city, to finish thy transgression and to make an end of sins and to make reconciliation for iniquity, and to bring in everlasting righteousness and to seal up the vision and prophecy and to anoint the Most Holy. Know, therefore, and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks, the streets shall be built again and the wall even in troublous times. 62 weeks and 7 weeks equal 483 years, which reach to A. D. 28, when Jesus was anointed Prince by the descent of the Holy Spirit upon him as he emerged from the waters of Jordan. "Suffer it to be so now for thus it becometh us to fulfil all righteousness," was his reply to the objections of John the Baptist.

Then comes the ever memorable week of years, when Jesus the Son of God and Son of man, was tried, tempted, rejected, mocked and crucified, was buried and rose from the dead, ascended into heaven. The outpouring of the Holy Spirit upon his followers, and the miraculous conversion of Saul of Tarsus, the preaching of the word and way of life to the Jews, which ends the 70 weeks determined upon the people. According to Ezekiel's prophesy he was to bear the iniquity of Judah 40 years. This he did after his rejection and the doom was averted until the year A. D. 70. This was the sign of Jonah to them. Repent for yet 40 years and Jerusalem shall be destroyed.

And after three score and two weeks shall Messiah be cut off and shall have nothing (or) and they shall be no more his people (margin). And the Messiah's future people (margin) shall come and destroy the city and the sanctuary (spiritual sense the natural came first) and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 62 weeks 434 years, plus 70 equals 504 years, A. D., at which time the church had forgotten her Lord and his kingdom in striving after kingly power for herself, and shortly after she became mystery Babylon the Great, the mother of harlots and abominations of the earth.

And he shall confirm the covenant with many for a week, (the 70th week) and in the midst of the week he shall cause the sacrifice and the oblation to cease and for the overspreading of abominations he shall make it desolate even until the consummation and that determined shall be poured upon the desolator. This covenant was confirmed by Jesus with his followers at his first advent and by the coming of the "Comforter the Spirit of truth." The desolation continued for centuries. For the children of Judah have done evil in my sight saith the Lord, they have set their abominations in the house which is called by my name; to pollute it. This is a nation that obeyeth not the voice of the Lord their God nor receiveth correction; truth is perished and is cut off from their mouth. Will ye come and stand before me in this house which is called by my name and say we are delivered to do all these abominations? Is this house which is called by my name become a den of robbers in your eyes? Behold I have seen it. Scest thou not what they do in the cities of Judah and in the streets of Jerusalem. The children gather wood and the fathers kindle the fire and the women knead their dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods that they may provoke me to anger. Jer. 7. - (We are strongly reminded in this prophesy of the holy waters of Papacy which they offer to the queen of heaven). Shall I not visit for these things saith the Lord and shall not my soul be avenged on such a nation as this? Go ye up upon her walls and destroy but not make a full end; take away her battlements for they are not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against me saith the Lord. They have belied the Lord and said it is not he neither shall evil come upon us, neither shall we see sword or famine, and the prophets shall become wind and the word is not in them. Thus shall it be done to them. Wherefore thus saith the Lord God of hosts, Because ye speak this word behold I will make my words in thy mouth fire and this people wood, and it shall devour them. Jer. 4

This is the position taken by a large class of Christians of today.

Wherefore hear the word of the Lord ye scornful men that rule this people which is in Jerusalem. Because ye have said we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come unto us, for we have made lies our refuge and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold I lay in Zion for a foundation stone a tried stone a precious corner stone a sure foundation, he that believeth shall not make haste. Judgment also will I lay to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand, when the overflowing scourge shall pass through ye shall be trodden down by it. From the time that it goeth forth it shall take you for morning by morning shall it pass over, by day and by night, and it shall be a vexation only when he shall make you to understand doctrine (margin). For the bed is shorter than that a man can stretch himself on it and the covering narrower than that he can wrap himself in it. For the Lord shall rise up, he shall be wroth, that he may do his strange work and bring to pass his act, his strange act. Now therefore be ye not mockers lest your bands be made strong, for I have heard from the Lord God of hosts a consumption even determined upon the whole earth. Isa. 28. For the Lord God of hosts shall make a consumption even determined in the midst of all the land. For yet a very little while and the indignation shall cease, and mine anger in their destruction. And it shall come to pass in that day that the remnant of Israel and such as are escaped of the house of Jacob shall no more again stay upon him that smote them, but shall stay upon the Lord the Holy One of Israel in truth. The remnant shall return even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea a remnant among them shall return, the consumption decreed shall overflow in righteousness, and it shall come to pass in that day that his burden shall be removed from thy shoulder and his yoke from off thy neck and the yoke shall be destroyed because of the anointing. Isa. 10.

Then I heard one saint speaking and another saint said unto the numberer of secrets, the wonderful numberer which spake, (margin) How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot. And he said unto me Unto 2300 days. Then shall the sanctuary be cleansed. Dan. 8.

This matter is by the decree of the watchers, and the demand by the word of the holy ones to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will and setteth up over it the basest of men. Let his heart be changed from man's and let a beast's heart be given unto him, and let seven times pass over him. Dan. 4. E. K. HOLT.

### Are Railroads a Subject of Prophecy?

They are [illegible] inably expected that some reference would be made to them by the Hebrew Prophets.

The most clear and distinct description of what seems to me the construction of a railroad is in the fifth chapter of the book Baruch, an Apocryphical book. If it foretells the construction of a railway, it demonstrates that it is an inspired book.

And one thing should be kept in mind, every description of this road, so far as I know, is interwoven with the time of restoration and forgiveness of the tribes of Israel and the end of their dispensation.

"Put off, O Jerusalem, the garments of thy mourning and affliction, and put on the comliness of the glory that cometh from God forever.

"Cast about thee a double garment of the righteousness that cometh from God, and set a diadem on thy head of the glory of the Everlasting.

"For God will show thy brightness unto every country under heaven. For thy name shall be called of God forever the peace of righteousness and the glory of God's worship.

"Arise, O Jerusalem, and stand on high and look about toward the east and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. For they departed from thee on foot and were led away of their enemies but God bringeth them unto thee exalted with glory as children of the kingdom. For God hath appointed that every high hill and banks of long continuance should be cast down, and valleys filled up to make even the ground that Israel may go safely in the glory of God," etc.

Isa. 40 chap.:—"Comfort ye, comfort ye, my people, saith the Lord.

"Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished that her iniquity is pardoned. For she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our Lord"

What kind of a highway?

"Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain.

And the glory of the Lord shall be revealed and all flesh shall see it together."

John's mission was ended by his being beheaded. The revelation of that glory is yet future.

In connection with the second coming of the Redeemer to Zion the prophet says:

"Arise, shine for the light is come and the glory of the Lord is risen upon thee.

For behold darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee and his glory shall be seen upon thee.

And the Gentiles shall come to thy light and kings to the brightness of thy rising."

This is at the end of the transformation.

"Lift up thine eyes round about and see all they gather themselves together, they come to thee, thy sons shall come from afar and thy daughters shall be nursed at thy side," etc.

The prophecies of past fulfillment have been fulfilled in the obvious and common sense understanding of prophetic language.

If any prophecy could have been expected to be fulfilled in a mystical and figurative way, it was the prophecy of Jesus the King, riding into Jerusalem on an unbroken colt. Yet it was fulfilled in harmony with the plain and obvious language in which it was given.

It is a sad fact that the Christian dispensation has been one of apostasy. Where the apostles preached and planted churches, is missionary field today, and the apostacies from the Christian churches into spiritualism have, perhaps, been as numerous as the conversions in heathen lands from the painful self-denying labors of our faithful missionaries.

But the church was for[illegible] this sad fact in Christian[illegible]

The Apostle Paul[illegible]

[illegible] part[illegible]

seducing spirits[illegible]

lie.

Speaking lies in hypocr[illegible] their consciences seared with a hot iron, forbidding to marry and' commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ. C. B.

### A New Year's Greeting.

To the dear ones of like precious faith wherever the Lord has placed them, we send you a happy New Years' greeting, praying the giver of all good that in the new book of life that has just opened before us, we may keep each page clean and pure from any blot or stain, not only trying to make our own hearthstones brighter, our own heart's altars purer, but letting the radiance of a better life shed its light into other hearts and homes, working not for self but for the best interests of the truth wherever we have an opportunity.

I was thinking today of the arduous tasks which must of necessity be imposed upon those who are striving so hard to keep THE RESTITUTION before the people, and right here may be the beginning of work for the cause of truth. Few of the brethren realize how much they might do to lighten the burden of care resting upon those faithful workers in THE RESTITUTION office. The paper is now $300 in debt, and this might all be erased at the end of this year, if we, each one, to a man, will make an extra effort in this direction. A few shillings here, a few dollars from those more prosperous in this world's goods, to send the paper to some invalid or friend, a little more diligence from each minister of the gospel to carry the paper into their congregations, a little more system, organization and method, and at the end of the year THE RESTITUTION will be laid in hundreds of homes where the light of truth has never before entered. In this way the debt may be canceled, the price of the paper, perhaps, reduced, and all be made happy. Let us work to that end, brethren and sisters, not only in Michigan but in every State of this Union, and then we can say in our hearts we have done what we could for His cause, have brightened some homes, lightened some hearts, and God only knows how many may be saved at His coming by our faithfulness. In view of the brevity of human life and the little time allotted us to work, let us be diligent in every walk of life so if we are called to our test ere this year shall close, we can say, with honest hearts, Lord I have done the best that I could, and when the angels who guard God's great balance shall look upon the scales of our life, our works may not be weighed and found wanting, but we may be accepted in His sight, is the prayer of your servant in the cause of truth.

B. W. WOODWARD.

P. S.—Wife and I have been holding meetings near Moline, for two weeks back, with the best results. The people declared they never heard the Bible preached before so they could understand it. Three baptisms was the immediate result of these meetings, and many more are almost persuaded to embrace the good news of the gospel of the kingdom.

B. W. W.

PRESCOTT, Mo.

*Editor Restitution:*

I am very glad that you are still to be the head of the paper, for under your leadership I think that it improves with every issue. May God grant that you shall long serve us as a body in this capacity, as I think you will be the means of leading many to righteousness.

As the brethren have heard nothing from this locality for some time, I will say a few words to let them know that the work still goes on[illegible]

[illegible] evening there were two appointments filled, one at the Scott school house, on Rock prairie, and the other in the town of Everton. This was more than we had bargained for, and was occasioned by not knowing whether we could get the house where we preached last winter, and if not we were to preach at Everton, and as arrangements had been made at both places, and neither withdrawn, we thought it best, as there were two speakers, to fill both appointments; Bro. Elon to preach at Scott and the writer at Everton. There was some opposition, as there always is, but not of a very serious nature. The weather was real nice and the attendance large, and Bro. Elon and myself believe that with fourteen years experience, in teaching the things concerning the kingdom of God and the name of Jesus Christ, we have never seen a more lively interest manifested by any people than we saw there. We had the pleasure of immersing Mrs. Myers into the saving name of Christ. She is in His care and keeping. That she may keep His word unto the end, and receive a crown of life, is the prayer of your Bro. in Christ.

JAMES BUTT.

P. S.—Will meet at the same place about the same time this year.

J. B.

LINCOLNVILLE, Pa.

*Editor Restitution:*

Having just returned from a meeting held in Salamanca, N. Y., at which a few became very much interested, saying that they never heard the Scriptures made so plain before, that a child might understand, and although infidelity and spiritualism with them was prominent, yet had to acknowledge, that in all our Lectures on the prophecies of the Old and New Testaments we sustained our first text, "What is truth," and the answer, "Thy word is Truth." Some I think will yet make a stand for the truth by obedience, and Bro. J. B. Lent and family no longer have to stand alone in that large town. On arriving home found that our Sister Root of this neighborhood had been laid away to rest.

Yours in the blessed hope.

JOHN T. ONGLY.

THE RESTITUTION

*Terms—TWO DOLLARS A YEAR,*
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### TO CORRESPONDENTS:

THE RESTITUTION advocates the doctrine that all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalization of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the annihilation of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

# THE RESTITUTION.

By A. Chapin, Boston.

Plymouth, [illegible] January 27, 1850.

## [illegible] Notice.

[illegible] the people were [illegible] throughout all the land of Egypt to gather stubble for straw [illegible]. And now when the thousand years [illegible] there is returned to the land of the living [illegible] and buried there [illegible] death of the first and last Adam [illegible] of the devil's grave [illegible] the very [illegible] that there is no [illegible] to forgive and give [illegible] remember [illegible] and the dark [illegible]

[illegible] Judgment or [illegible] [illegible] Thus shall [illegible] [illegible] [illegible]

## Poetry.

### HOW WE LEARN.

Great truths are rarely bought. The common truth,
Both as men live and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market at their usual price,
Held in the smile, the look, persuasive the bowl,
It tells no tales of daring or of work,
Nor pleases even the restless of a soul.

Great truths are greatly won and fought by those,
Who waited on the breath of powers [illegible]
Engrossed in the great struggle of the hour—
Held buffeting with extreme wind and storm—

Not in the general mart—bold men and true,
Not in the mint-house of gold sovereigns,
Not in the world's gay hall of rout and revel
Nor amid the pleasant haunts of men,

But in the day of trial, and grief,
When the strong hand of God puts forth its might
Wrought by the ordeal of the emperor's sword,
And bringe from the furnace it is cast in—the light

[illegible]

## Communications.

[illegible]

### Elizabeth.

When David had completed the subjugation of the adversaries of Israel, the promise made to Jacobus many years previous, he was prepared to make good

"And David said, Is there yet any that remain of the house of Saul, that I may show him kindness for Jonathan's sake?" 2 Sam. ix. 1.

Through information obtained from Ziba, a former servant of Saul, but now a member of David's household, David learned the whereabouts of Jonathan's crippled boy—Mephibosheth.

"Then David sent and fetched him out of the house of Machir the son of Ammiel from Lo-debar." Verse 5.

We cannot be presenting this subject in any way satisfactorily to that be the principle that has led to the use of another. It is [illegible] I see in him a man [illegible] experience in some respects [illegible] seeking my own. I have found much pleasure to show that from [illegible] from the place of his exile upon the throne, his former [illegible] [illegible] as heir to the throne, with [illegible] [illegible] of Mephibosheth [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible]

## Poetry.

### VALUE OF EXPERIENCE.

When I was young—Ah, swiftly roll the years!
And some are wreathed in smiles, and some in tears.
What solemn dirges many of them sing!
What echoes from the misty past they bring!

I do not know, in life's bright early morn,
That death doth beset our every [illegible]
Nor that the hand, nailed to the accursed tree,
Would wipe away my bitter tears for me.

No, not one bit I knew, when I was young!
That words unkind would fall from a brother's tongue.
But then, a simple child, as I did stray
There was a hand in child-like [illegible]

I could not tell life's tale to one [illegible]
Nor how, [illegible]
I'm only not low [illegible]
But [illegible]

Now, if the smiles passing years shall bring
My heart new lessons of unbelief to sing
[illegible]
Who [illegible]
—*To Heaven, Mother of Parties*

## Selections.

### THE SECOND COMING OF CHRIST IN RELATION TO ISRAEL.

I have been requested to speak on this occasion upon the second coming of Christ as related to Israel. By way of introduction, I may say, that Israel, the seed of Abraham according to the flesh, is a type of the second advent. By this it is meant that the history of Israel from the beginning with Abraham, their condition as they now stand to-day, as a people, as prophesy thus, that the Jews [illegible] Israel will verify some again in the very same literal manner as the first time in the flesh. As the earth, and exalted from Mt. Olivet to the right hand of God. And the argument for us this day

We open the Bible and we find [illegible] from the beginning until now [illegible] been predicted long before it happened; and everything that has been [illegible] concerning them while in their [illegible] from God by [illegible] in the past and present, all those concerning the first advent of Israel's Messiah, have been fulfilled literally, so shall those which remain, concerning the coming of Messiah to reign, be fulfilled in like manner? I see not how any can escape the argument. As surely as Israel has been scattered, so surely shall they be converted and restored. As surely as their Messiah came once literally, as surely shall he come again literally. As it was predicted that he should do the work of a priest here on the earth in offering sacrifice for sin, and as he fulfilled these predictions literally when he offered himself up for the sins of men; so since it is predicted that he shall also reign—not come there far away in the heavens, but here on the earth—and the throne of his father David; why must not this be fulfilled in a manner just as literal as the rest? As the type of Aaron was fulfilled here on earth in literal, visible priesthood, so must the type of David also have a fulfillment in literal, visible manifestation of Christ the King. But in order for this, Jesus must come again in the same manner as he was seen to go." In any one in doubt whether these words will be fulfilled literally? I point him to the Jews. It is [illegible] every Jew you meet, is looking, living, unanswerable proof that the prophecies are fulfilled with them to the letter literally and visibly. In all the long trail of ages which attests Israel's history as the nation present to us [illegible] fulfilled a single one of the [illegible] literally bear the [illegible] strongest. For [illegible] things strange indeed [illegible] cannot change this"

And then, in addition to all this [illegible] all these Jewish Rabbis [illegible] Messiah shall put on [illegible] mortal, and not as said would [illegible] of the coming of the Lord [illegible] they [illegible] Christ shall [illegible] in the coming in [illegible] unanswerable evidence [illegible] fact, we might naturally suppose [illegible] the second coming of our Lord [illegible] already be connected [illegible]

Still, however probable it might seem, these indications alone might not be regarded [illegible] settling the question whether the advent of our Lord is to be expected to connection with the restoration of Israel. But to prophesy before it is yet more explicit. In the trumpet song of chap. xxvii. we are told that in the coming day when that [illegible] shall be [illegible] the land of Judah, the Lord will [illegible] especial care of them. Besides [illegible] there are so many words by the apostle Paul, that the time when these words shall be fulfilled, is the time of the resurrection of the just. Nothing could be more explicit than the language. When this expression of Jesus [illegible] mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." But the time when the dead shall put on immortality, as Paul tells us, would be at the coming of the Lord [illegible] Christ shall [illegible] in the coming in [illegible] unanswerable evidence [illegible] fact, we might naturally suppose [illegible] the second coming of our Lord [illegible] already be connected [illegible]

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How could language be plainer? Here we are expressly told that at the time of Israel's final conversion, Israel's Redeemer shall come to Zion.

A spiritual coming, will any one say? Let it be remembered that we have already seen that at the same time, according to Isaiah and Paul, shall occur the resurrection of the just. If so, then the coming of Israel's Redeemer which shall take place at the same time cannot be spiritual, but must be that personal, visible return in glory by which, as all the apostles teach us, the resurrection will be ushered in.

III. If Isaiah's testimony still leaves any doubt as to the close connection in time of the conversion of Israel with the second advent and the resurrection of the just, let us hear the word of another prophet. In Dan. xii. 1, 2, we have the following prediction:—"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even till that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Here let it be observed, before proceeding to the next verse, that there is no question as to who Daniel's people were. Daniel's people were the Jews. Nor can there be any doubt as to what primarily is intended by the deliverance of which we read. For this deliverance must have reference to the affliction and captivity of which we read so much in preceding chapters as affection sometimes in the personal oppression of Daniel's people under the yoke of the Gentile. Neither can it possibly refer there to anything prior to the restoration from Babylon, for to the days of the relief of the Jews from the tyranny of Antiochus Epiphanes. For it is expressly said that the time of that deliverance shall be a time of trouble, such as never there had been since there was a nation. But the Lord showed unto Daniel, as we referred [illegible] fulfillment [illegible] of Jesus when the apostle [illegible] for to deliver [illegible] people [illegible] silent. But there must have been [illegible] of Daniel's people [illegible] earth [illegible] literature of [illegible] of which, the Church still [illegible] When then [illegible] [illegible] up unto [illegible] and many shall [illegible] And [illegible] from the dust of [illegible] shall [illegible] everlasting [illegible]

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We are anxious to extend our circulation, but we can do very little in it is line without the aid and co-operation of our friends. We have decided to offer THE RESTITUTION to

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## Selections.

### GREECE IN PROPHECY.

On Monday, January 25th, the cable brought the intelligence that Greece was threatening to declare war against Turkey, and had actually dispatched her fleet with sealed orders, its destination probably being some Turkish port. The significance of this intelligence to the student of prophecy consists in the fact that the enlargement of Greece at the expense of Turkey has long been seen to be an event necessary to the fulfillment of prophecy. The downfall of Turkey, as described in prophecy, is in the nature of a simple, not a progress. The phrase used in saying up" Rev. xvi. 12, implying that Turkey would exist by a gradual process.

For a long time it seemed as if the nations would fall before the gigantic power of the Czar, but students of prophecy never expected that such an event would take place for the word of prophecy distinctly refers to a great crisis by a coming army, still living at the time of the end. [illegible] and gradual decay, which seems to be in operation, stage of the time of the end. [illegible] gives promise of [illegible] Turkey [illegible] Europe. The fact [illegible] has [illegible] [illegible] [illegible]

# THE RESTITUTION.

B. A. CHAPLIN, EDITOR.

Plymouth, Indiana, February 17, 1886.


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All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money sent in letters is at the risk of the sender.

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[illegible] will have to wait [illegible] will be much more promptly attended to.

WE wish to call attention to the notices at the head of this column, particularly to the one directing you how to remit money. Remember, money sent loose in letters is at the risk of the sender. *We will not be liable for it.* Money sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter is at our risk. *Postal Notes* are not safe; they have no money. You can get your orders payable to "The Restitution, Plymouth, Ind."

## SIGNS OF THE TIMES.

The fond dreams of a reign of peace before the coming of our Lord are not only contrary to prophecy, but are contradicted by the tendency of all historical events. The closing days of the Dispensation are to be days of the greatest tribulation ever experienced in all human history. Instead of being days of universal peace, prosperity and righteousness, the moral and social conditions are to be a reversal of the universal violence before the flood and of the licentiousness of the cities of the plain. We place before our readers a condensed account of the riots in London about one week ago, Feb. 8.

"London was the scene of a great riot on Monday. Incited by a few socialists, a large meeting of working men [illegible] their way [illegible] ing the buildings attacked [illegible] ob was that occupied by the Devonshire Club, and that occupied as a residence by Mr. Arnold Morley, the newly appointed Patronage Secretary. The residences of Lord Manners and Lord Hatlesborough were attacked, and all the windows were broken by other portions of the mob. At midnight quiet prevailed throughout the city.

The most violent acts were committed on North and South Audley streets and Oxford street. Probably two hundred shops and [illegible] were severely damaged, and [illegible] fifty shops were [illegible] jewellers, bakers [illegible] shops. Hundreds of [illegible] were exhausted [illegible] [illegible] [illegible]

# Poetry.

Lines Composed upon the Death of Mrs. Nancy Bryant, wife of Daniel E. Bryant, of Hayward, Iowa, by Eld. H. R. Kendall.

O, how long shall death, the monster,
Reign in triumph o'er our race—
Laying low the pilgrim songster
In his cold and dread embrace!

O, how long and sad our dwelling
When the ones we loved are gone;—
Heaving sighs our bosoms swelling
Late at eve, and early morn.

Where, oh, where can the sad mourner
Turn his eye to find relief?
If we look to where they're borne her,
It will only add to grief.

Should we try to soothe our sorrow
In the world's gay, gilded throng;
Back the sadness comes tomorrow
When is hushed the merry song.

Hark! I hear a voice from heaven
Whisp'ring sweetest words of peace—
Unto you, bow heart, is given
From your sadness sure relief.

[illegible] night—but an hour,
When a conqueror in endless day;—
Where I shall triumph in his power
He will roll the stone away.

Then his voice shall call the sleeping
From their cave and silent tomb,
To a state where there's no weeping—
To a bright eternal home.

Then on the dear ones all will gather
In the mansions of the blest;
Never more to die or sever
In that home of perfect rest.

# Selections.

## THE SECOND COMING OF CHRIST AS RELATED TO ISRAEL.

We find another passage bearing on this question in Zech. xii. xiii. xiv. In this prophecy we have first a prediction of the repentance and restoration of Israel. That it must refer to the future is plain, because the world has never seen any such universal repentance of Israel as is set forth in chap. xii. 10–14; neither has the Lord ever yet set his hand "to destroy all the nations that come against Jerusalem," as in chap. xii. 9; neither have we ever seen the blessed results which are said to follow the fulfilment of this prophesy when holiness unto the Lord shall be written even upon the bells of the horses, as is written in chap. xiv. 20.

Now, concerning the future repentance of the Jews, we read—"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." Zech. xii. 10.

But if we turn to the New Testament, we find that the apostle John quotes a part of this passage in the Apocalypse, giving a literal translation from the Hebrew, and in so many words refers to the second advent of the Lord. For it is written Rev. i. 7—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth;" (*lit.*) "all the tribes of the land shall wail because of him." And in this he was but following the example of the Lord Jesus, who had also used words from the same prophecy, referring their fulfilment in like manner to his future coming in the clouds of heaven, as in Matt. xxiv. 30, and the parallel passages.

If we examine the latter part of this same prophecy of Zechariah we shall find yet more explicit reference to the glorious personal advent of the Lord, in connection with that last terrible tribulation which will usher in the final repentance and restoration of Israel of which he writes. For in chap. xiv. we read that "in that day," namely, when all the tribes shall look on him whom they have pierced and mourn, and "a fountain shall be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," chap. xiii. 1, the day in which also the Lord "will gather all nations against Jerusalem to battle," chap. xiv. 2, in that day the feet of the Lord "shall stand upon the Mount of Olives, which is before Jerusalem on the east," and "the Lord my God shall come, and all the saints with Thee," chap. xiv. 4, 5.

As to the meaning of this phraseology, be it observed first, that it is utterly impossible to refer this standing of the Lord "upon the Mount of Olives" to anything in the first advent of our Lord. At no time, during the life of our Lord on earth, was there any such gathering of the nations against Jerusalem as is here described. Again, to say that it refers to a providential coming of the Lord when Jerusalem was destroyed, is wholly inconsistent with the context, and that for two reasons.

In the first place, of the siege against Jerusalem which is predicted here, it is said (v. 2, that "half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." This is no description of the massacre and captivity which attended the destruction of Jerusalem under Titus. Neither was the issue of that tribulation such as that which is here foretold as the issue of this. For it is here said that that great conflict shall end in the final and everlasting repopulation of that land. "Men shall dwell in it and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." Chap. xiv. 11. No providential coming of the Lord, that history has ever seen, can be intended here. The prophecy can be fitted to no past historical event, except by the most extreme violence to its plainest statements. Neither can the language be applied, according to the usage of Scripture symbolism, to a coming of the Lord by his Spirit. Where in the Scripture symbolism is there anything which would warrant one in saying, that the "standing of the feet of the Lord "upon the Mount of Olives" denoted a revival of religion?

The words must then refer to the future. They do not relate to the conversion of Israel; that has already been predicted. They naturally and most obviously describe the personal presence of the Lord of Israel at the time and precise spot mentioned in the parable—the very place, it may be observed, whence Christ ascended. They must refer to the future, second appearing of Jesus.

This is made the more certain when we observe the words in ver. 5:—"The Lord my God shall come, and all the saints with Thee!" If we should assume a spiritual or providential coming of the Lord to be here denoted, what can be meant by the coming of "all the saints" with the Lord? What event in the past or what predicted for the future, which could be rightly described as a coming of the Lord with all his saints, except it be that future coming of our Lord in the glory of his kingdom, when "all them that sleep in Jesus, God shall bring with him?" And if anything more be needed to settle the question, we have it in the fact that Paul in the New Testament quotes these very words which, according to Zechariah, describe what is to occur at the time of Israel's conversion and deliverance, as describing the future return of the Lord for resurrection. For he uses this language:—"To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 13.

We sum up, then, the teaching of this prophecy of Zechariah as follows:—Zechariah in these chapters xii.–xiv. predicts a yet future repentance of Israel and a future final deliverance of the Jews from all their enemies, in a day when a fountain shall be opened to them for sin and uncleanness. And he tells us further, that at that day they shall look upon him whom they pierced. Jesus and his apostle John both represent these words as fulfilled at the second coming of the Lord. Zechariah further tells us that in that day of Israel's salvation, the feet of the Lord "shall stand upon the Mount of Olives, and the Lord my God shall come, and all the saints with him." But Paul represents these words also as finding their fulfilment at the second coming of the Lord. We must conclude, as from the other Scriptures cited, that Zechariah also represents the conversion and restoration of Israel as synchronising with the second appearing of the Lord to judge and reign.

It has been rejoined, that if this be correct interpretation of the Old Testament prophecies, it is very strange that we do not find the same truth in the New Testament. To this we answer, first, by asking whether those such objectors would wish us to understand that nothing can be held as certainly taught in the Old Testament, except it be also clearly affirmed in the New? No one, surely, will dare to assert that we are to believe nothing which is not taught in both Testaments; and yet, except on this assumption, what decisive force can there be in the objection? That there should not be, in any case, so much about the restoration of Israel in the New Testament as in the Old, is natural. For the New Testament was written, not specially, in the first instance, for the Jews, but for the churches of the Gentiles. But we deny that there is no reference in the New Testament to a restoration of the Jews in connection with the second advent of the Lord. This is plain, indeed, from the New Testament reference to the Old Testament prophecies already noticed. But there is more in the New Testament than these.

V. Let us look, in the first instance, at the words of our Lord in Luke xxi. 24 *et seq.* In that passage and context the Lord predicts the destruction of Jerusalem and the accompanying calamities. He said that Jerusalem should be trodden down by the Gentiles until the times of the Gentiles should be fulfilled. Surely no man can say that this is the spiritual Jerusalem, the New Testament church—the ready resource of interpreters in so many other places. For the prophecy has in large part passed into fulfilment, and has been fulfilled in the literal Jerusalem, in the land of Palestine. That city is trodden down of the Gentiles now and has been ever since 70 A. D. But the words naturally imply that a time is coming when the state of things shall cease. Jesus did not say Jerusalem shall be trodden down of the Gentiles for ever. He distinctly fixes a limit to this condition of things. It shall be trodden down "till the times of the Gentiles be fulfilled." Surely these words imply that a day is coming when Gentile rule in Jerusalem shall come to an end, and Israel shall be re-instated there. Till that day, the long tribulation lasts on Israel, even as yet today. Then it will end. It is till that day, Israel's restoration is clearly assumed.

But is there anything here about the second advent? Let us look at Matthew's account of the same discourse. He tells us that our Lord said explicitly, that when that "tribulation," comprehending with all else this age-long treading down of Jerusalem by the Gentiles, shall cease, then, "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of Man in heaven; and the"—observe that he quotes the words used by Zechariah of the repentance of Israel—"then shall all the tribes of the earth (or of the land) mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. How could language be plainer? "Immediately after" the tribulation of Israel ends; when Jerusalem shall cease to be trodden of the Gentiles, and Israel shall in some degree be established in their own land; immediately thereafter shall appear the awful signs which shall be swiftly followed by the appearing of the Son of Man in the clouds of heaven! Is not this a re-affirmation of that which we have already seen to be the teaching of the Old Testament Scriptures? and that by the authority of our Lord himself? Surely he places together the restoration of Israel and his second coming.

VI. Nor is this the only passage where we may perceive a reference to the same truth. For it is written, that just before his death, when taking solemn leave of the apostate nation, he closed an awful series of woes in these words:—"Ye shall not see me hereafter till ye shall say, Blessed is he that cometh in the name of the Lord." Surely, in the light of all the Scriptures to which we have attended, the natural inference from these words is this—that while he would be withdrawn from their bodily vision during the whole period, however long, in which they should continue as a nation to reject him, yet, when they should cease to reject him—when they should say, "Blessed is he that cometh in the name of the Lord"—instead of being ready to crucify him—then they should see Him again.

VII. That the personal return of the Lord is conditioned by Israel's repentance, is also directly taught by the apostle Peter in Acts iii. 19–21, where, according to the accurate rendering of the revised version, we read that Peter said unto the Jews to whom he was preaching:—"Repent ye and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus; whom the heavens must receive until the times of restoration of all things, whereof God spoke by the mouth of his holy prophets, which have been since the world began." Here in plain language Peter teaches the Jews, as a motive to lead them to repentance, that if they will repent, God will send the Christ, even Jesus, whom the heavens must receive until the times of predicted restoration. What could be plainer? Even Prof. Addison Alexander has been compelled to admit in his commentary on this passage, that if we are to allow the usage of language to determine the meaning of words, then we must admit that Peter here is speaking of a personal advent of the Lord, and not of any providential or spiritual coming whatever. In the light of such passages can we reasonably doubt what Paul had in mind, when in Rom. xi. 26, 27, writing of the restoration of the Jews, or—more precisely—their conversion, he quotes with a slight variation in confirmation of his teaching, the word of the prophet Isaiah to which we have already attended, to the effect that it is when "the Redeemer shall come out of Zion" that ungodliness shall be turned away from Jacob.

We conclude, then, that there is abundant evidence that the Scriptures of the Old and New Testament agree in representing the future restoration and conversion of Israel as accomplished by, or taking place in closest connection with, the glorious return of the Lord Jesus to judge and reign. When Israel returns, then, we are assured death shall be swallowed up in victory; Christ's dead men shall live; together with his dead body shall they rise. When Israel repents, the Redeemer shall come to Zion and shall turn away ungodliness from Jacob. In the day of Israel's final cleansing the Lord our God shall come, and all the saints with him, and his feet shall stand in that day upon the Mount of Olives, and Israel "shall look upon him whom they have pierced and shall mourn for him . . . . as one that is in bitterness for his first-born." To the same effect the Lord Jesus teaches, that when Israel's long tribulation shall end, Jerusalem shall cease to be trodden down by the Gentiles, and immediately thereafter shall be introduced the signs which herald the coming of the Son of Man in the clouds of heaven to judgment, and to reward his people. How natural is it that Peter, with full recognition of the mighty blessings—both to Israel as a nation, and to the church—which, according to these Scriptures, stand connected with the restoration and repentance of Israel, should urge his nation to repent and turn, that so might come the promised times of refreshing from the presence of the Lord, and that God might send the Christ which had been appointed for them, even Jesus! And according to this inspired teaching, with how much reason could Paul say concerning Israel, Rom. xi. 15; "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" To all which our hearts respond, Amen. Even so, come, Lord Jesus!—*S. H. Kellogg, at Niagara Conference.*

## THE EUPHRATES.

The *Jewish World* contains the following:—"Much of the difficulty in defending disputed passages of Scripture has arisen from geographical changes—natural, not political—which have taken place in the course of long periods of time. There can be no doubt, for example, that the question of the route of the Exodus has been greatly complicated in this way. We are now threatened with a greater geographical change which will remove one of the most prominent of Biblical monuments. If we may credit an Indian contemporary, we are on the eve of witnessing the total disappearance of the Euphrates—"the famous river that watered the cradle of the human race, and whose banks saw the dawn of civilization and history." It appears that for many years, in the lower course of the river below Babylon, the banks have been gradually giving way and the water spreading itself into a vast marsh. Hitherto some sort of channel has always been found for the Arab boats plying on the river, but now even this miserable opening is becoming obliterated in the unusual overflow. The consequence will be that, ere long, the desert will have swallowed up the far-famed river. The correspondent to whom we are indebted for the newspaper containing this intelligence directs our attention to the prophesy in Revelation xvi. 12:—"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared."

It may be possible that the wonderful change here referred to is in some way preparatory to the fulfilment of Rev. xvi. 12, but it can hardly be taken as the fulfilment itself. If we take into consideration the nature of the change that is taking place. It is not the drying up of the Euphrates, but its conversion into a vast inland lake or marshy sea; the water is still there, but the boundaries which formerly kept it in a certain course, no longer restrain it, so that it is overflowing the land. It is a change which has been going on for a long time, and is referred to by Dr. Keith in his chapter on the "Desolation of Babylon" (Evidence of Prophesy), as a fulfilment of Jer. li. 42:—"The sea is come up upon Babylon; she is covered with the multitude of the waves thereof."

## Notice.

Any of our brethren living at Lyons, Oakland, Tekamah, or any where in East Co., Neb. will confer a favor upon Bro. L. L. Wilkins, by addressing him at Lyons, Neb.

## Conference Report.

*Editor Restitution:*

I am requested by the readers of your paper to send this report to you for publication. Hoping to receive your favor I remain your brother in hope,

Eld. JOSEPH G. S. SATTERLEE.

The A. C. Conference of N. W. Michigan convened with the church at Ashland, pursuant to notice. Opening sermon by S. R. Miller from Rom. i. 16. At 9 o'clock a. m. were called to order by President. Next we had singing and prayer. The secretary being absent, Joseph G. S. Satterlee was chosen secretary pro tem., after which the following committees were appointed by the chair. On credentials, S. R. Miller, J. Crum, G. W. English. On devotion, Bros. Scott, Follows and Squires. Next was the reading of the minutes of the last meeting. At the roll call the following ministers responded: A. L. Fox, G. W. English, Otis Bartlett, J. Crum, S. R. Miller, J. G. S. Satterlee and L. J. Crawford. A. M. Seymore and John Bower came in afterward. Unfinished business, report of standing committee, after much discussion, was dropped from the table. Then adjourned to the call of the chair.

Conference met at 2 o'clock. Opened by singing, prayer and reading of the minutes, after which A. M. Seymore was presented and admitted. The report of ministers was good. Only one church reported, that of Brighton. The election of officers resulted as follows: President, A. L. Fox, on first ballot; Vice President, G. W. English, on first ballot: Secretary, Joseph G. S. Satterlee, on first ballot. On the third ballot the following Board of Directors was elected: H. H. Fellows, T. C. Schanck, H. A. Stone, and T. M. Warner. The Ordination Committee appointed at Millbrook was discharged without report. Moved and seconded that the standing business committees be discharged; motion was carried. Voted to hold the next meeting at Georgetown. Adjourned to the call of the chair.

At 9 a. m. the meeting was opened by singing and prayer after which the chair appointed the following committees: on ordination in case of S. R. Miller and J. Satterlee, having been [illegible] to the ordination of Crum and J. Bower. [illegible] to have time extended until next meeting it was granted. Voted that the next meeting be held April 16, 1880. May God give us grace to keep us from falling. Amen.

JOSEPH SATTERLEE, Sec.

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## Vandalia Time Table.

| GOING NORTH (READ UP) | | | | Nov. 29, 1880. | GOING SOUTH (READ DOWN) | |
|---|---|---|---|---|---|---|
| 20 LOCAL | 54 MAIL | STATIONS | | 51 MAIL | 59 LOCAL | |
| 11 45am | 11 09pm | ar | South Bend, | lv | 6 45am | 10 00am |
| 10 16am | 10 45pm | | Lakeville | | 6 04am | 9 46am |
| 10 00am | 10 30pm | | La Paz Junc | | 5 51am | 9 31am |
| 9 30am | 10 16pm | | Plymouth | | 5 33am | 9 11am |
| 8 30am | 10 00pm | | Hibbard | | 5 24am | 8 59am |
| 8 08am | 9 34pm | | Kewanna | | 5 04am | 8 39am |
| 7 50am | 9 16pm | | North Judd | | 4 50am | 8 24am |
| 7 16am | 8 52pm | | Kewanna | | 4 24am | 7 58am |
| 5 30am | 8 45pm | | Logansport | lv | 4 15pm | 7 50am |
| | | ar | Logansport | lv | 3 50pm | 5 00pm |
| 10 45am | | | Logansport | | | 5 00pm |
| 9 16am | 2 11pm | | Delphi | | 2 54am | 4 04pm |
| 8 50am | 1 45pm | | Colfax | | 2 45am | 3 55pm |
| 8 14am | 1 09pm | | Crawfords | | 2 10am | 3 20pm |
| 7 00am | 12 45pm | | Rockville | | 11 54pm | 2 04pm |
| 6 10am | 11 45pm | | Terre Haute | | 10 50pm | 1 00pm |
| | 7 00am | ar | Logansport | lv | 7 30pm | 7 30am |

A Through Freight, carrying passengers, leaves South Bend at 1:30 p. m., Plymouth at 4:20, stopping at all stations, and arriving at Logansport at 7:45 p. m. Going north this train leaves Logansport at 2:00 p. m., Plymouth 5:35 p. m., South Bend 8:30 p. m.

Train 59 connects with train 53 at Logansport for south. Trains 51 and 54 make close connection at Colfax for Indianapolis and Cincinnati and points east and south.

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*Schedule in effect Nov. 29, 1880.*

Trains depart from and arrive at Plymouth Ind., Station, Central time, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 2 45pm |
| Fast Line | 9 45am |
| Chicago Express | 9 45pm |
| Fulton Accommodation (Arrives) | 12 40pm |
| Local Freight | 1 10pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2 45pm |
| Fast Line | 9 45am |
| Day Express | 11 30am |
| Fulton Accommodation | 4 00pm |
| Local Freight | 10 30pm |

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# Poetry.

## I AM PRAYING FOR YOU!

[illegible]

# Communications.

*Fellowship.*

[illegible] Del., Oct. 30, 1885.

*Dear Bro. Williams:*

[illegible]

with Christadelphians on the question of fellowship." I consider this a mistake. I think it is well known that I have been in fellowship with Christadelphians many, many years, and am yet except it may be in the imagination of a few who take extreme and incorrect views of late as to the question of fellowship.

You further say, "The Doctor has said that immortal emergence is a doctrine and not one of the first principles."

This is another mistake. I hold that, although it does affect first principles, yet, that is not of itself one of those principles—that neither the doctrine of mere "immortal emergence" nor "eternal emergence," as held or even called in the Scriptures one of the first principles. But the great and important doctrine of the "resurrection of the dead, and of eternal judgment," is distinctly named as among the first principles, and of course, therefore, an indispensable part of the one faith—the things most surely believed—which forms the true basis of fellowship. But the modus operandi, the details, the time, the how and where etc., are not necessarily included in the one faith, except so far as plainly revealed and understood, and, therefore, exact agreement in these should not be required as the basis or test for the acknowledgment of fellowship, nor any other things not plainly revealed, any more than the understanding and exact agreement as to the meaning of the entire Bible.

Fellowship, in the Scriptures, comes from the Greek word *koinonia*, and simply means companionship, communion: and communion means agreement, not agreement as to the entire teaching of the Bible, nor as to conclusions or opinions arrived at by a process of reasoning, about which we may honestly differ, or be incapable of seeing alike; but as to the things which constitute the "one faith" the gospel, "or things concerning the kingdom of God and the name of Jesus Christ." Intelligent, understanding faith in these, when professed by the believer—baptism into the one name and one body of Christ—constitute the "one faith." This every person of like precious faith is in agreement, communion, fellowship with, [illegible] such person with every [illegible] the communion, fellowship of the [illegible] Tim. vi. 3–5. [illegible] brother that [illegible] contrary to the in[illegible]

light, is to be in fellowship with his Son, who is the light of the world, and to be in fellowship with the Son, is to believe in the light, and follow the light—for that followeth me shall not walk in darkness, but shall have the light of life." "If we believe in our Saviour Christ as we profess, and obey his truth—the word of truth—the word of truth, the gospel, the children of the light."

The true basis of fellowship is an exact knowledge of, and a living faith in, the truth, and an understanding of, and intelligent faith in, all truth, as set forth in the things written in the law and in the prophets, or necessarily all agreement writings in the New Testament, before there can be fellowship, but faith in the word of truth, the gospel. Eph. i. 3, 4 Pet. i. 22, 25. But, of course, one who is in the gospel does not exist who is previously believing all the Scriptures are required to teach, the whole truth, is free, [illegible] book or the [illegible]

The test of fellowship centers in the unity of the Spirit—the bond of peace—the one gospel—one faith, one baptism, one name—one body—one spirit, one hope, one Lord, one God, our Father of all—and all walking in the unity of the faith."

All persons [illegible] in fellowship one to the other, and all [illegible] Scriptures, so far as they understand, are walking in the light, and in fellowship with the Father and with his Son, Jesus Christ, and with every true member of the one body. It follows that we are one with every member of his body. Fellowship with him now is, and is fellowship with all his brethren, so long as they are in the body, or walking in the light.

We are not at liberty to receive and fellowship any one who denies, or refuses to believe and obey the gospel, and thus to become a member of the one body.

Every member of the one body is such by virtue of the one faith; and all are of the same mind—all speak the same thing, as to the things of the kingdom and name. All are thus in agreement or fellowship, whether they know it or realize it, or not; and [illegible] acknowledge it by joining [illegible] of the loaf or not. [illegible] breaking [illegible]

[illegible] which is simply the acknowledgment or manifestation of the fellowship, the communion, which previously exists by like precious faith in the same one gospel, the faith which worketh by love. The partaking together of the symbols, the bread and wine, is the outward manifestation of the communion, the fellowship, the oneness of the one faith in the one gospel, throughout the entire body, previously and necessarily existing between the many members before it is possible to be a member of the body of Christ, represented by the one loaf, or one bread. As soon as a person is begotten by the reception of the word of truth, the gospel, the incorruptible seed, the word of the kingdom, into good ground, an honest and good heart, and such begetting manifested by baptism, the quickening, such person has received the application of the blood of Christ, the remission of past sins, the one name called or placed upon him, his natural disposition changed to the Abrahamic or Christ-like obedient disposition, and he has become one of the many members of the one body, the household of faith. All such persons, and no others, are of necessity, actually and positively in fellowship with the Father, and with his Son Jesus Christ, and therefore with all the true members of his body. All such persons, and none others, are true brethren of Christ, and being therein in fellowship, are entitled to receive the right hand of fellowship, (Gal. ii. 9), are entitled to the acknowledgment and outward visible manifestation of the fellowship, in the way appointed by the Master.

Having partaken of Christ on passover, by partaking of his truth, his words of eternal life, his mind and disposition, and thus been brought into fellowship—and except we do which there is no life in us, John vi. 53–58—it is then a duty as well as a privilege, and not till then, to partake of the symbols of his body and blood to show forth his death till he come.

We are not to have fellowship with devils nor with unrighteousness, nor with unfruitful works of darkness; and we are required to withdraw from men who consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; men of corrupt minds, destitute of the truth, the [illegible] 1 Tim. vi. 3–5. [illegible] to withdraw [illegible] brother that [illegible] Acts [illegible] Human statement [illegible]

structions and requirements of the gospel, and to have no company with them. 2 Thes. iii. 6, 15; 1 Cor. v. [illegible].

But if we [illegible] we are commanded or required to withdraw ourselves or our fellowship from any member of the body, [illegible] any brother, for [illegible] or walking disorderly and living in disobedience to the one faith, is [illegible] and disobedience to the one gospel? Where are we commanded to withdraw ourselves or our fellowship from any brother who is living in [illegible] the one faith, like Abraham, [illegible] that the statement [illegible] not to be performed [illegible] God, but is fully persuaded that what God hath promised he is able to perform? Rom. iv. 20 and was fully worked by love, causing him to desire to observe all things whatsoever Christ had commanded, [illegible] according strictly to the apostolic doctrine and practice and breaking of bread and in prayers?

[illegible] possible, however, to be under a mistake similar to the one [illegible] and we are told to have no company with [illegible] that is, to withdraw ourselves from [illegible] and to withdraw from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thess. iii. 6. Even Peter made and like him, do [illegible] with the Father and with his Son Jesus Christ, and with every true member of the one body. It follows that we are one with every member of his body. Fellowship with him now is, and is fellowship with all his brethren, so long as they are in the body, or walking in the light.

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[illegible] which is simply the acknowledgment or manifestation of the fellowship, the communion, which previously exists by like precious faith in the same one gospel, the faith which worketh by love. The partaking together of the symbols, the bread and wine, is the outward manifestation of the communion, the fellowship, the oneness of the one faith in the one gospel, throughout the entire body, previously and necessarily existing between the many members before it is possible to be a member of the body of Christ, represented by the one loaf, or one bread. As soon as a person is begotten by the reception of the word of truth, the gospel, the incorruptible seed, the word of the kingdom, into good ground, an honest and good heart, and such begetting manifested by baptism, the quickening, such person has received the application of the blood of Christ, the remission of past sins, the one name called or placed upon him, his natural disposition changed to the Abrahamic or Christ-like obedient disposition, and he has become one of the many members of the one body, the household of faith. All such persons, and no others, are of necessity, actually and positively in fellowship with the Father, and with his Son Jesus Christ, and therefore with all the true members of his body. All such persons, and none others, are true brethren of Christ, and being therein in fellowship, are entitled to receive the right hand of fellowship, (Gal. ii. 9), are entitled to the acknowledgment and outward visible manifestation of the fellowship, in the way appointed by the Master.

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We are not to have fellowship with devils nor with unrighteousness, nor with unfruitful works of darkness; and we are required to withdraw from men who consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; men of corrupt minds, destitute of the truth, the [illegible] 1 Tim. vi. 3–5. [illegible] to withdraw [illegible] brother that [illegible] Acts [illegible] Human statement [illegible]

as follows: "To refuse to assent to this, is to deny one of the first principles of the doctrine of Christ!" It has been wisely and truly said that it is demonstrable that the whole of the apostasy is due to human endeavor to improve upon the form of sound words written by the Spirit.

Other examples of departure from the word of truth, or attempts to improve on the word, might be given, but it is only necessary to give one more quotation, which applies to the entire statement, (33 articles) viz. all [illegible] should give their unqualified assent and conformance to the Statement of Faith and Basis of Fellowship, before they shall be eligible to membership in this Ecclesia. And all persons and visitors from abroad, believers of good report, who submit to the same choice, evidenced by their signature, be cordially invited to participate in the worship, provided also, that such visitors shall agree to refrain or refrain to fellowship all who do not do so.

Is any portion of our Statement of Faith and Basis of Fellowship [illegible]?

All who understood what fellowship is, that it is simply agreement—a having agreement as to the one faith, faith of the [illegible] faith in certain things plainly revealed on points of (not) [illegible] things clearly revealed [illegible] and [illegible] fashion [illegible] fear of the Jews [illegible] such persons would readily see, that all who believe these things are of one [illegible] fellowship. A brother or [illegible] other accounts or wrongfully refuse to acknowledge fellowship in the appointed way or act, by withdrawing himself, but he cannot withdraw his fellowship from those who believe and obey the gospel, without he himself depart from the faith.

Fellowship has its origin in agreement and love of the truth, love of the Father, love of the Son, love of the brethren. "And this commandment have we from him, that he who loveth God, love his brother also." "If a man say, I love God and hateth his brother, he is a liar." Every one that loveth him, that begat, loveth him also that is begotten. (Every brother has been begotten). By this shall all men know that ye are my disciples, if ye have love one to another. It is therefore our duty to love and fellowship all faithful brethren. All that will be saved are brethren. He that believeth the gospel and is baptized shall be saved. The gospel is the power of God unto salvation. Peter preached the gospel the word. This is the word [illegible] Peter which by the gospel is preached unto you. 1 Pet. i. 25. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls (persons). And the Lord added to the church daily such as shall be saved. Not much [illegible] or chance. I fancy, to instruct them as to all the details concerning the resurrection, judgment, and other first principles of the gospel. So in the case of Philip preaching in Samaria. Acts viii. 5, 12, and when he preached to the eunuch while the thing with him and in case of Paul and Silas to the jailor and all his house, and many other examples.

Nothing said about getting up statements of faith, and basis of fellowship. Yet I have no doubt in every case, they preached the doctrine which is according to godliness, sound doctrine, which Paul says is according to the glorious gospel. 1 Tim. i. 2.

All Scripture is profitable, but it was not necessary in the days of Peter and Philip and Paul, neither is it now necessary to understand and believe all *the Scripture in order to be saved*, and in order to be in the Apostle's doctrine and fellowship. Simply believing and obeying the gospel, brought them into fellowship.

The keys of the kingdom were given by the Master to Peter, who said to *him and the other disciples*. Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. When, therefore, Peter, standing up with the eleven, preached the gospel, that Christ was raised up to sit on David's *throne*, when he is to reign over the house of Jacob forever; and when those that heard him were pricked in their heart and asked the question, What shall we do? He answered, Repent and be baptized for the remission of sins, he thus used the key, and unlocked and opened the door, made known the way into the household of God—rulers in the kingdom of heaven. He thus admitted the three thousand, to be loosed from their sins, by faith in the gospel, and baptism into the name: those not believing, left he bound, in bondage to sin, and so he determined for all time, what is necessary to be believed before [illegible] Christ, not what was believed [illegible] Christ, but they admitted by their question that they believed what Peter preached. If Peter said more than is recorded, no doubt the Spirit has caused all that was necessary to be put in the record, as our guide, that we might be thoroughly furnished on this point.

Only a few days before Christ was crucified, neither Peter nor any of the Apostles themselves understood anything about either the resurrection or resurrection and judgment, although Christ himself had been their teacher for years. Luke xviii. 31; and after his resurrection he opened their understanding, that they might understand the Scriptures. He told them, on the very day of his renewal, that after his death, resurrection and ascension, the Father would send the Holy Spirit, who should guide them, and teach them, and show them things to come. John xiv. 26, xvi. 13, and on the very day he rose, while eating with them, he told them to tarry in Jerusalem until the Father's promise to send the Spirit, should be fulfilled, which was set according to promise on the day of Pentecost. Acts ii 22. the very day that three thousand were added through Peter's preaching.

Not only did Jesus tell the twelve that the Spirit should come and teach them and show them things to come, but the [illegible] year, when Paul was called to the work of the [illegible] will, and he [illegible] out all men, Jesus said to him, For I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. That is those things of the future, which he would subsequently reveal to him. Acts xxvi. 16. Accordingly nearly a quarter of a century afterwards, Paul, in his first letter to the Church at Corinth, says, Behold I show you a mystery, we shall not all sleep, but we shall all be changed, etc. He thus made known to them, after so long a time, a mystery or secret, very important things or details concerning the resurrection and judgment, and the absolute incorruptibility. 1 Cor. xv. 51, 53. These things had evidently been but recently revealed to him, for about five years before that, he went from Athens to Corinth and continued there a year and six months teaching the word of God, the gospel of the kingdom. Acts xviii. 11; xx. 24, 25, and yet God was during all that time, not until years afterward, when he wrote from this first epistle, made known to them those important things, which he evidently would have done, had they been revealed to him at the time he was with them a year and a half teaching, and declaring unto them all the counsel of God, which had then been revealed Acts xx. 27. In the [illegible] of the first letter to them, referring to the time when he was with them preaching, he says he then spoke to them as babes in Christ and fed them with milk and not with meat (or solid food) because they were not able to bear it, but also tells them that God had revealed the deep things—a mystery which, farther on he shows them. 1 Cor. ii. 1, 10; iii. 1, 2; xv. 51. Then in his epistle to the Hebrews, chap. v. 12, 14; vi. 12, he tells what he means by milk—simply the first principles, the gospel, which includes the recognition of the simple facts or truths of resurrection and judgment, etc., but not the details, or theorizing about the facts. He there tells us also that the deep things which God had revealed, the strong meat belongeth to them that are of full age, etc. Peter also says that new born babes, who are therefore brethren, though not able to bear strong meat, require and grow by pure milk of the word, 1 Pet. ii. 2, and in his second Epistle he tells us just what he means by the word: This is the word which by the gospel is preached unto you, the incorruptible seed, by which all babes in Christ have been begotten, and quickened, and born of water. 1 Pet. i. 23, 25; Acts viii. 4, 12.

All this goes to corroborate the fact that what was preached by Peter on the day of Pentecost, and by Paul at Corinth, and by Philip at Samaria, was simply the gospel, and by which all who believed and were baptized, became babes *in Christ*, children of God, brethren, and then entitled to fellowship by all the members of the one body; then to be fed with the pure milk of the word that they might grow thereby, until they are of full age, those who, by reason of use, have their senses exercised to discern both good and evil; then, strong meat, deep things and details, all things commanded and required, belong to them. Heb. v. 14—who should thus continually grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Such was the order of God then, and such is the order of God now.

Again you say, With the understanding that Bro. Thomas accepts our position and fails in line with us, [illegible] etc.

Now dear brother, as to the truth and its fellowship, I think I am and have been for many years in line with the Father and the Son, and all true brethren, whether they are willing to acknowledge it or not by so saying, including our deceased brother, the late Dr. Thomas. I understand my position to be the very highest plane of fellowship, and I would not like to accept any position, which would require me to fall, in order to set in line. Besides, in my visits among the brethren in many of the cities and other places, during the past three or four years, I have had the most without the authority or sufficient support from the Scriptures; and if so accepted, then a withdrawal or refusal to fellowship—cutting off and [illegible] out all this has flatly contradicted the principles disputed, which [illegible] both or else the [illegible] have the [illegible] and [illegible] that [illegible] and [illegible] out of the [illegible] 2 John iv. 10.

[illegible] them that cause divisions [illegible] A tree is known by its fruits," [illegible] their fruits to shall know them [illegible] of the spirit and work of the flesh. Gal. v. 19–24.

Only think, a wrong division, and trouble and [illegible] and disgrace, and abuse all, and all to the truth, souls have been saved, if this plain Scriptural view of the fellowship—"holding the gospel" (Phil. i. 5) had been understood and followed. Where is the Scriptural authority for the conclusion, that a creed in uninspired human words must be the basis of fellowship, and must be signed, and those brethren refusing to consent and sign, must be cut off, cast out, repudiated! Where? Oh, where!

But, dear Bro. I do not allow all this, even, to offend me, or turn me off the straight and narrow way—the true line. I desire to have and fellowship all worthy faithful brethren, for the Master said to his disciples the last hour before he was crucified, "A new commandment I give unto you, that ye love one another." John says, "we ought to lay down our lives for the brethren." Even all that, if necessary. And Paul says, "we were willing to have imparted unto you, not the gospel of God only, but also our own lives, because ye were dear unto us." But how dear is one's worthy brother, and how much does he love him, when he refuses to manifest his fellowship by eating the Lord's Supper together?

I beseech you my brethren, look ye well to this matter. "Be not many masters, knowing that we shall receive greater condemnation." "For one is your Master, even Christ; and all ye are brethren." The Master will soon come. "When once the Master of the house is risen up, and hath shut the door."—What then? Luke xiii. 24–26.

DR. L. C. THOMAS.

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## Communications.

### THE RETURN OF THE JEWS. NO. II.

The return of a remnant of Israel is also proved by Isa. x. 21, 22. "A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, *only* a remnant of them shall return." The two words put here in italics are so put to indicate that they are not in the original. Now the prophets often refer to an elect remnant. This term includes not only those who will be recovered from surrounding nations, but also those in the land who will have escaped death during the terrible battle with the Anti-christ and his armies. Paul refers to "a remnant according to the election of grace." Rom. xi. 5. But this refers to those who, during the period of Israel's dispersion and subjection as a nation will, by the grace of God, have received the religion of Christ, and become true believers.

The following passages are also very conclusive:—"In days to come shall Jacob take root; Israel shall blossom and bud: and they shall fill the face of the world with fruit." "And it shall come to pass in that day, that a great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and they that were outcast in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem." Isa. xxxvii. 6, 13. Words such as these, so full of meaning, and yet so plain, as to require no comment.

This wonderful period seems to be the same as is referred to in chapter xviii. 3: "All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye." Is not this the gathering referred to in Matt. xxiv. 31? "And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Most theologians take this to refer to the general resurrection and the scene of the last judgment; but this, we think, is a great mistake. It evidently refers to the beginning of the thousand years' reign—which will indeed be one of ... events immediately ...ilford says, "This ...pt of the general ...ix. xv. 52, except ...ay be spoken of as ...first resurrection." ...events of this pe... ...salm is clearly pro... ...ot shall come, and ...ire: a fire shall de... ...ad it shall be very ...d about him. He

shall call to the heavens above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is Judge himself. Hear, O my people, and I will speak; O Israel, and I will testify unto thee: I am God, even thy God. I will not reprove thee for thy sacrifices: and thy burnt offerings are continually before me." Verses 1-8.

Then pages might be filled with the bare enumeration of the blessings which are to accompany their gathering; but those blessings did not accompany the gathering when they came from Babylon; therefore, the gathering must be yet future, for it is undeniable that the blessings are future. As a people, they are to be satisfied with the goodness of the Lord; they are to be called the sons of the living God; the Lord is to be their God, and they are to be his people; the Lord will keep them as a shepherd doth his flock, and shall redeem them from their enemies; He will give them one heart and one way; He will put his law in their inward parts, and in their hearts will he write it; He will cleanse them from their iniquities, and they shall all become righteous; every one shall know the Lord from the least even unto the greatest. All these things are distinctly stated in the prophetical writings; all these blessings, with others we have not mentioned, are distinctly promised. To men who have not taken leave of their reason, or shut their eyes to facts, it is not necessary to offer any proof to show that the Jewish people, as a people, have never yet been in possession of these blessings. Therefore, if these prophecies are ever fulfilled, it must be in the future.

Thus numerous passages declare, in a very emphatic manner, the restoration of this long scattered people. To some this may seem impossible; to others it may seem impossible; but God does not lack means to accomplish his purposes. Oftentimes the will of man, opposed to the will of God, brings about certain events, and God overrules those events for the execution of his own divine plans. We know not in what particular manner the event will come to pass; but Jehovah will probably use England to secure the return of the Jews to Palestine, and England, together with two or three other countries, may protect them, for a while, from other nations. Many will return and gather together in the land of their fathers before they have accepted Christ as the Anointed One.

SILAS HEBB.

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The Book of Job, called Job, Son of Zare, Son of Hragnel, Son of Heanu, Son of Isaac, Son of Habraam, according to the Septuagint.

CHAP. 3.

1. After that Job opened his mouth and cursed his day,
2. Saying,
3. Would that the day had been lost on which I was begotten, and that night when they said, lo a male child.
4. Would that that night had been pitch darkness and that the Lord from above had never summoned it up; and that a ray had never come unto it.
5. That pitch darkness and the shadow of death had taken it away, and that thick gloom had come upon it; that the day had been accursed,
6. And that night, that pitch darkness had borne it away; that it had not been in the days of a year, and numbered in days of months;
7. Yea, would that that night had been woe and that rejoicing and harmony had not come unto it.
8. Yea, would that He who is destined to lay his hand upon the great sea-monster, had cursed that day;
9. Would that the stars of that night had been darkened, that they had waited and not come to illuminate and had not seen Hesaphoros (the morning-bringer) arise;
10. Why did he not close the gates of my mother's womb? For he would have shut out pain from my eyes.
11. Yea, why did I not come to an end in the womb; and why did I come forth from the belly and not straightway perish?
12. And why did knees gather me and why did I nurse the breast?
13. Even now would that I might lie down and be at ease, sleep and be at rest:
14. Along with kings, the counsellors of the earth, who store upon their great wealth;
15. Or with rulers whose gold was much, who filled their houses with silver.
16. Or that I had been like an abortion that goeth its way from a mother's womb.
17. There irreverent ones have burned out anger's wrath.

There the lady's weary toil hath ceased.

18. And there, with one accord, the age-lasting ones have refused to listen to the tax-gatherer's voice.
19. Small and great are there, and the courtier who feared his lord.
20. Why, forsooth hath light been given to those in bitterness, and life to souls (as vitals) in woe?
21. Those who long for death and do not attain it, though they dig for it, as for hid treasures?
22. And would be overjoyed if they got it.
23. Death for a noble man is a rest, for God hath closed it close upon him.
24. Before food doth my sighing come alas; and I weep constrained with fear.
25. Yea a fear what I thought of hath come upon me, and that which I dreaded hath come to meet me.
26. Neither am I at peace, nor quiet, nor at rest, But wrath hath come upon me.

CHAP. 4.

1. And Eliphaz the Thaalmanite, taking up the discourse, saith:
2. Has there not been talk by thee many a time on the subject of weary toil? but who could endure the vim of thy spoken words?
3. Yea, if thou hast instructed many and helped weak hands,
4. And aroused with words those who were weak, and clothed feeble knees with courage,
5. And now that pain hath come upon thee and touched thee, hast thou made haste?
6. Is not rather thy fear in folly and thy hope even the calamity of thy way?
7. Call to mind thou who that is clean that hath been lost; or when any who were wholly rooted in truth were lost
8. According as I have seen people plough places that were no places and sow them, do they reap woe for themselves.
9. By a statute of the Lord do they suffer loss, and before a breath of his wrath will they have vanished away.
10. The lion's growl and the cry of the lioness, and the snoring hiss of dragons have been checked;
11. The ant-lion hath perished for want of pasture; and lions' whelps have forsaken one another:
12. But if anything in words spoken by thee had proved true, none of these calamities would have met thee. Shall my ear accept or not strange out-of-the-way things from him?
13. A fear, for instance, that falleth upon men with dread and at the echo of the night.
14. Shuddering was face to face with me and trembling, and my bones shook exceedingly;
15. And a breath came upon my face, and my hair and flesh shuddered.
16. I stood up and did not recognise; I looked up and there was no shape before my eyes; only a breath of air and a sound heard I.
17. Why forsooth? Shall a mortal be clean in the sight of the Lord, or shall a man be blameless by reason of his own doings?
18. If he doth not trust his own servants, and hath observed something crooked as regards his angels,
19. Those who inhabit clay houses of whom are we, even of that same clay, them hath he smitten like the moth;
20. And from morning until evening are they no more; they have perished because they could not help themselves.
21. Yea he breathed on them and they withered away; they perished because they had no wisdom.

C. GARDNER.

## Youth's Column.

### Change and Constancy.

"One generation passeth away, and another generation cometh; but the earth abideth for ever."—Eccles. i. 4.

"One generation shall praise the works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works."—Psa. cxlv. 4, 5.

All nature's changes I can trace,
Have fallen by the stroke of death:
Companions of my youthful hours,
Who sported with me 'neath the flowers,
They, too, are gone; I never knew one
With whom life's journey I began.
Still all around is teeming life;
With many joys and sorrows rife;
And change and death, are busy ever;
And heart from heart doth daily sever:
But thy great works and precious word,
Are still the same, my loving Lord!
The sun as bright, the air as clear,
The stars as beautiful and dear,
As when my childlike eyes surveyed
The wondrous world thy hands have made.
As when I sat at the harper's feet,
I hearkened to my youthful heart,
And felt its every throb depart.
Now that my life's work I record,
I leave it all my Father's hand.
And though I mourn most precious ones,
Yet thy sure truth stays for us,
Resting on that unchanging word,
I'll say to others, "Know the Lord!"
The staff of promise [illegible]
An[illegible] loss" by my [illegible]
And they to their sure [illegible]
Shall tell the riches of [illegible]
And [illegible] the truth of God Most [illegible]
Till thy glorious kingdom come.

[illegible] Chr.

### A Glass of Wine.

A large party of excursionists, guests of the company, were in an Arkansas railway-train, en route to visit the advertising lands of a famous pine district. Baskets of champagne had been provided, and the excursionists in that unconstraining conviviality which steals along so gently with the alleged juice of the grape, soon became unable to distinguish one kind of land from another or to recognize the difference between a pine log and a [illegible]

At a way station a young man boarded the train, and took the only vacant seat in the car beside a rather old gentleman who did not seem to join in the festivities of the intoxicated occasion.

"Gentlemen, [illegible]," said a red-faced fellow, handing him a glass. "Fill her up to the brim," pouring out the seething enemy to a clear head. "Everything goes," and he passed on in answer to the summons of an uplifted glass at the other end of the car. Just as the young man was about to drink, the old gentleman said:

"Will you wait until I tell you a story before you drink that?"

The young man looked up in surprise at the old gentleman.

"I won't detain you long. This reminds me so much of something that occurred years ago in my life that I cannot refrain from speaking about it."

His earnest manner impressed the young man. And as he held up the glass and looked for a moment at the shining beads arising from its stem-like bottom, he replied.

"Yes, I will wait."

"Thank you," and in a manner still more impressive, the old man began: "I had been away from home a number of years and was returning on a steamboat, when I fell in with a party very much like this one. Champagne was as free as water, and with the delightful idea of hospitality which wine inspires I was enjoined to drink. I shuddered at the thought. My father had died a drunkard and my eldest brother was in a drunkard's grave. I had ever been sober, and my mother, the gentlest of women, looked to me as the solace of her feeble years, the one embodiment of purposes rescued from the wreck of our household ship.

"I say that I shuddered in the more contemplation of taking the wine which they insisted that I should drink, and to escape the noisy crowd I went to my state room; but this was no safeguard against the hilarious persuasions, for they went upon the door and declared that if I did not come out they would beat it down. Thus I was compelled to join them, but still I refused to drink. Finally, a very respectable-looking and quite old gentleman said to me, 'Take a glass or so; it won't hurt you; a little champagne is no more hurtful than a little water. Here—' and he filled a glass and handed it to me. I drank, and soon felt that the old man had well advised me, for I felt no inconvenience. I took another and another, and the crowd seemed to be less noisy. I went with the men who had knocked on my door, and prevailed on another young man to drink. I laughed immoderately, and thought that I had never before seen so gay a company. Once my mother's often-repeated words, "My son, I would rather see you in your coffin than to see you drunk," sounded like a distant knell, ringing from away back in childhood, but they became fainter and fainter until at last I heard no warning. The old man who had advised me to drink, came to me and said, "Look here, you have had enough wine!" I had become rich. I knew well enough that I had but little money, but somehow I was rich. The boat seemed to be flying down the rivers, and I laughed at the trees as they seemed to whirl along the bank. I had a great scheme on hand, and after that I was going to drink nothing but wine. I thanked the old man time and again for inducing me to drink so delightful a beverage, and thought what fools men were to toil in discontent when they could drink wine and be happy. After awhile the pleasurable feelings left me, and were supplanted by sickening sensations.

"My head swam so that I could scarcely see anything. While I was in this condition the boat reached my landing. I saw a hack, heard half-familiar voices, and then saw a face ghastly pale. I was whirled away in the hack, and saw the ghastly face again, and heard groans of despair. In the night some one tried to arouse me, but in vain. At morning I awoke with a feverish thirst, and with that horror and shame—that feeling which convinces a man of his unworthiness to live, I crept out of bed and went down stairs. I could not go into mother's room. I could not bear to see the face I had made ghastly. I went to the well to cool my burning brow. There I met one of the servants, an old negro who had romped with me on his shoulders when I was a boy. The old man did not look at me when I approached, and turning to him, I said, 'Uncle Alf, don't treat me this way. I know I ought to die, but I hope to make you all forget this.' Tears were streaming down his face Turning and pointing to the house, he said, in a voice of trembling emotion: 'Mars' John, Mars' John, may the Lord forgib yer.'" I waited for no more. A terrible dread had seized me. I ran to the house and hurried into mother's room. Oh! horror! she lay there dead! I kissed her ghastly face and cried aloud in my anguish. The room swam before me and I fell insensible to the floor. When I regained consciousness, old Alf was sitting by the bedside. The ghastly face had gone into the ground, but I saw it still. I cursed the fate that had not sent me home in a coffin: and even now, after long years, I wish that I had been taken home dead. *Now*, young man, you may drink your wine."

"No! no!" he exclaimed, throwing the wine from the window. "I am going home to see my mother and press the warm red lips of love. Thank God, that you have saved her feet from ghastliness."—*Arkansas Traveller.*

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*Dear Children:*

While writing you, my memory often gathers some scattered fragment of my early youth, which the dust of time had almost obliterated. When quite a little girl I firmly believed that our heavenly Father was a rewarder of those who diligently sought him, and in the sweetest confidence and childish trust I would pour out to him, every loving desire of my young heart.

In my Sunday School class was a sweet child, whose disposition and mind, seemed to be inclined to every thing heavenly. She thirsted for knowledge, and would listen with the deepest interest to hear about our Lord. She begged me to teach her how to talk to God. I taught her this little prayer: "Create in me a clean heart, O God, and renew a right spirit within me." She earnestly craved this gift. One day she came to school, with her face beaming with delight, and gently whispering in my ear, she said, O Teacher I am sure God has heard my prayer. I replied, how can you tell, Mary? She said, because Teacher, I have such a desire to do right, and there is no little girl that can be happier than I am. If I could only hear more about Jesus, then I would try and be like him. She earnestly entreated me to give her a Bible. Fifty years ago, they could not be bought for the same they now can. I had no way of procuring it, as my parents deemed it necessary to discipline me, by giving me but a trifle for spending money. All the way home I wondered how I could get it. My first resolve was to implore the Lord for it. Quickly I entered my room, and in secret I entreated the Lord to direct me how to procure it, then I watched, and waited for the Lord to instruct me. In a little time after I was sent on an errand, and on entering the street I found the exact sum laying at my feet. I looked up and down the street to see if any one had dropped it, and seeing no one near I picked it up. My whole being bounded with joy, for I knew he who had said, "Ask and it shall be given to you," had verified his precious word to me, and with thanksgiving, and the voice of praise I poured forth my song of joy. I wrote on the first page, A gift from the Lord, to little Mary. When I read it to her, she said, did the Lord send it to me? I told her the way the Lord had led me in procuring the gift, this made it doubly precious to her, and every day she learned a verse, making three hundred and sixty-five verses a year. Her parents were very poor, living in a wretched neighborhood, and dear little Mary's daily work was to wander through the city picking up rags, to help support the family. She could read pretty well for a seven year old girl, having a bright intellect. I cannot tell you the love I had for her, and the sweet sympathy that existed between us. Children beloved, I want you to cultivate the sweet spirit of prayer. Jesus said, suffer little children to come unto me, and forbid them not. In this way you learn to love Jesus, and when we love him, we are afraid to grieve him, this will give strength, and purpose, to choose the good, and to refuse evil. O then that dearest Prayer, to thee shall all flesh come.

Your affectionate Teacher.

E. COTTMAN.

## Selections.

### Incomprehensibility of God.

The nature of God is, indeed, beyond our comprehension. Bounded in our intelligence, we do not even comprehend ourselves. What an enigma to us is the soul! Can he who is ignorant of himself reason upon the nature of the Being who made him? The Creator is above all our conceptions; whoever seeks to explain his essence degrades instead of honoring it. Happy he who adores him in silence, sings his praises, and worships his perfections! When the very seraphs are mute before him; shall man, corrupt and sinful, presume to speak before him whose immensity fills the heavens, the earth, and the seas? Everywhere the Divinity may be traced in his works, while he himself is hidden from our eyes. We imagine we have formed an idea of him, but when we would analyze it, lo! it escapes. From the summits to which we raise ourselves, the better to contemplate his attributes, we fall back into the lowest depths of the valley, crushed beneath the weight of his divine majesty. "Canst thou," saith Job, "by searching find out God? Canst thou find the Almighty to perfection?" xi. 7.

But even supposing we were capable of comprehending all mysteries, and all knowledge, how extremely limited is our sphere of observation! We are placed in a remote corner of creation.

What a mere atom is the world which we inhabit, compared with the universal. Even if we knew everything under the sun; nay, if all the powers of nature within our own planetary system, with all the transactions of the whole animated creation which it contains, lay naked and open before us, how ignorant, even then, would we be! Worlds on worlds, and systems on sys-

tems, would still be entirely unknown to us.

But how little do we know even of the earth which we inhabit! We are confined to a little spot of this little world. How small are the British Islands, compared to the broad expanse of sea and land! And yet, of this diminutive region, how insignificant is the space with which we are acquainted! And, even of the objects within our view, how ignorant are we! Nay, of the things with which we are most familiar, what do we know? We observe their outward appearance; we can tell what they are to the eye, to the ear, and to the touch: but what they are in their own nature, the greatest philosopher cannot so much as conjecture. Indeed, the very production of organized existences is an impenetrable mystery. Who can define the secret power by which a single blossom of the spring germinates and grows, opening its beauties to the sun, and embalming the air with its perfume?

Compared with this stinted portion of knowledge, how amazing is the knowledge of God! As he made all things, he must be intimately acquainted, not only with their properties, but with their very essence. His eye, at the same instant, surveys all the works of his immeasurable creation; he observes not only the complicated system of the universe, but the slightest motion of the most minute microscopic insect, not only the sublimest conceptions of angels, but the meanest propensity of the most worthless of his creatures; at this moment he is listening to the praises breathed by grateful hearts in distant worlds, and reading every grovelling thought which passes through the polluted minds of the fallen race of Adam.

To his remembrance [illegible] stored not only [illegible] world, [illegible] of [illegible] [illegible] come, [illegible] end, [illegible] passed, [illegible] same moment [illegible] eternal eye [illegible] amazing! How [illegible]

But while we thus [illegible] perfections of the Eternal, let us not undervalue the studies by which those perfections are known in part. Though, when compared with the divine mind, the mind even of a Newton must sink into utter insignificance; yet to a feeble man, it is great—it is admirable to have removed the veil which lay on the face of nature—to have pierced, with keen glance, to the suns of other systems, and to have discovered the law, so simple and so sublime, by which the beauty, order, and harmony of the universe are sustained. By enlarging our views of nature, the philosopher enlarges our conceptions of nature's God. He throws new light on the power, the wisdom, and the infinity of the Creator. And this is well, but it is not enough.—Without a higher principle his knowledge is ignorance. his wisdom is folly, his light is darkness. Every discovery which extends our conceptions of the divine power, while it hides from our view the beauty and grace of his paternal character, only places man at a more awful distance from his Maker, and surrounds the throne of the Eternal with new terrors, till, in the full blaze of the Godhead, the corrupted child of earth shrinks, is consumed, is annihilated!

O how unspeakably more cheering and glorious, how infinitely better adapted to our condition and our wants, would be a simple message from the unseen world, intimating favor to the sinful and perishing race of Adam! And that message has been sent. The Almighty has broken the silence of nature, and sent the message by his own Son.—*Duncan's Sacred Philosophy of the Seasons.*

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The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to a child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men charity.—*Mrs. Balfour.*

THE RESTITUTION

*Two—TWO DOLLARS A YEAR,*

Payable in advance. Three and Six Months in proportion.

TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a knowledge of the Gospel, repentance, and immersion as pre-requisites to the remission of sins, and a holy life as essential for final salvation.

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# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 3, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order or Registered Letter. Money sent in either of the above ways is at our risk; money lost in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering back or lost numbers, send a copy of the paper you have, and other wise, what you see advertised in that.

When ordering your address changed, give both your old and new address.

By a strict observance of the above, you will save us much unnecessary labor, and your orders will be attended to more promptly and correctly.

Our health has improved and we hope to give more undivided attention to our individual responsibilities. Some life may still be spared here some weeks yet.

BROTHER B. W. Woodward is holding a series of meetings at Mentone, Indiana, having commenced Friday evening of last week. He will continue over next Sunday, and will likely visit Macy, Argos, Antioch and Plymouth, while in this State.

ALL remittances for the paper are entered into book by the Business Agent, and he has charge of the mailing list. Write to him on all business matters, to save time, as the Editor has no means of giving information, as to whether money has been received or not, nor as to whether papers are forwarded to individual names. Some mistakes are unavoidable, and our subscribers must remember that some of these occur in the Post Office Department. The Agent will gladly attend to all pertaining to sending out the papers and cheerfully correct any inadvertent error.

### DEADSICK.

And a certain centurion's [illegible], who was dear unto him, was sick, and ready to die. Luke vii. 2.

*Deadsiak* is the Swedish translation of the entire phrase rendered in our Authorized Version "Sick, and ready to die." While the German—*todt krank*—is equally as comprehensive, the word de[illegible] strike the English [illegible] with the [illegible] as [illegible] ght [illegible] of [illegible] nan [illegible] and [illegible] as ex- [illegible] nnat then [illegible] oo that sin- [illegible] alone, but we [illegible] Esdras vii. [illegible] [illegible] man mortalized! Such is our fallen race. Sin has entered into the world, and death by sin; and so death passed upon all. Dying and death involve the race without exemption. Redemption itself is not from *dying* but from *death*. "I will ransom them from the power (mar. hand) of the grave; I will redeem them from death," is the divine statement embodying the only hope of deliverance from the horrible doom entailed by transgression of divine law. Resurrection to a new life is lost man's only hope of any existence beyond the "dying and the death." As we study briefly and point, we need not expatiate on the sorrows and heart-aches, on the pangs and tortures, on all the piled-up agonies under which mortalized humanity has writhed and anguished for 6000 years. Glad indeed are we to know that through the redemption in Christ Jesus there is a deliverance from that mortality engendered by the deadly fruit, yet sad to know, at the same time, that the inherent virus may be intensified, by personal sins, into a death-sickness ending in a soul-death that is eternal, and beyond redemption and beyond any recovery. If with the assured hope of living again, and living forever, to be deadsick, and then dead, be terrible, how beyond all description, and beyond all imagination, must it be to be deadsick unto the soul-death—the utter extinguishment of all living. A Rechemer's hand brings up from the "dust and decay" of Hades, but from the consumings of Gehenna there is no resurrection. Deadsick and Soul-Chilled and entombed in the blackness of darkness forever! What a dying, what a death, what a burial. Alas to look upon such death-beds—alas to wander among the sepulchres of some—doomed soul and body to non-entity—some day very soon every memory God will make to perish. Child of the Resurrection, repent be deadsick as to natural life, but thou hast a life hid with Christ in God that will make incorruptible, and immortalize thy redeemed personality brought back from Hades. Rejoice in thy blessed hope, and point the death-smitten to the Divine Life Giver. Beyond the deserts and beyond the tombs are the flowering Paradises of the Heavenly Country; where the tree of life blooms and fruits, and where the streams of life make glad the City of our God. The deadsickness with thee is not to irrecoverable death. The dark river may terrify, as thy feet tread the margin of its dismal floods, but as thou entorest the gloom of the valley and shadow of death, thou wilt see the shining foot-prints of the One that triumphantly passed through the baleful stream. He is alive forevermore; and because he lives, thou shalt live also. From over the flood his words come echoing back—"Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades," Rev. i. 17, 18. R. V. Soon, very soon day will dawn on the night of the grave, and soon, very soon, the saints will all be at Lyus in the summerland of the world to come.

### THE ROYALTIES OF THE KINGDOM.

That the kingdom of heaven was at hand was the proclamation of our Lord, of his apostles, and of the seventy others whom he commissioned. As one well says "During the entire life of Christ, neither he, nor his disciples appear to have taught any other doctrine. 'The Kingdom,' or, in other words, the headship of humanity is everywhere offered to the Jews, and to the Jews only—for it was theirs by birth-right. Miracles of beneficence, words such as never man spake, love beyond compare, were all expended with one end only—the convincing, if it were possible, of the chosen people that Jesus, by the testimony of their own prophets was indeed the Messiah; that through him alone the kingdom Would be enjoyed."

Jesus came, as the prophets had predicted he should come, to that people, but the Jews scorned the King and rejected all his claims. The crisis in their history was at length reached. Prophecy, in its fulfillment, came to the final denouement. Riding upon a colt he approaches Jerusalem as the prophet had predicted, "And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Luke xix. 37, 38; and Zech. ix. 9 But the nation knew not the time of its visitation, and Jesus says "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." Matt. xxi. 43. The supremacy of Israel in the kingdom of God as a "princely priesthood" under Messiah was lost forever. The Queenly Bride would be sought elsewhere. The crown and the mitre would be offered to a "called and elected" church from out of all nations. After this memorable scene we hear no more of the kingdom being *at hand* or being *nigh*.

The Jewish people were *called* to embrace the Messiah of God as the Royal Heir, and King of Israel, but as they persistently rejected his claims to the kingdom of God and the throne of David, they failed to become the *elected* nation, so God determined to call unto himself a church from the Gentiles who should become the worthy sharers with him in all the everlasting glories of Royalty as co-regents with him. The gospel, or the glad tidings of the kingdom, was to be heralded to all nations. "God now visits the Gentiles to take out of them a people for his name." Acts xv. 14. It is not the design of the gospel to convert the world, but to call out, discipline, and save a church. "Many are" consequently now "called but few chosen." Not all that get their names on the church books in this world, will be elected into the general assembly and church of the First-born-ones (Firstborn, *prototokon*—the Greek is plural) who are enrolled in heaven. The kingdom to come will be a "heavenly kingdom." 2 Tim. iv. 18. Its metropolis will be the "heavenly Jerusalem." Heb. xii. 22. The calling to a royalty in this age is "the heavenly calling." Heb. iii. 1. The country will be a "heavenly country," Heb. xi. 16. The finally elected heirs to all these "heavenlies" will themselves bear the "image of the heavenly," 1 Cor. xv. 49. The bodies of these, whose "citizenship is in heaven," will be fashioned anew, and conformed to the body of the Lord Jesus Christ in all its glory, immortality, and incorruptibility. Israel is not lost as a nation because they have lost the crown. All the rest of the world outside of the church are not lost because they can never wear the diadem of glory. In the outcome of God's wonderful plan, the glorified church will bear but a small proportion to the multitudes of the redeemed. In Rev. v. 9, 10 we have a view of the princely priesthood. These are "redeemed *out of* every kindred, and tongue, and people, and nation." They are the *crowned ones*. Rev. iv. 10. In Rev. vii. 9-17, we have an innumerable multitude distinguished from these who, are clothed in white robes and who bear *palms* of victory in their *hands*, but who are not *crowned*. Paul well knew that God had not cast away Israel, though the nation had not obtained what it sought for. Only an election gets the royalty, and the rest are blinded. This is only a blindness in part. After the royalty is filled from the Gentiles the Deliverer will turn away ungodliness from Jacob. God has concluded all Israel (an election excepted) in unbelief that he might have mercy upon all. Hence in the age-to-come Israel will be the first of the nations, but the church will be ruatly Israel's superior. Instead of the Elected Church being all that will be saved, they are selected out to be used in the salvation of multitudes. Now in closing these hastily penciled remarks, may we be permitted to say in the spirit of love and meekness, that there can be no doubt that a very definite intelligent faith, a very exact obedience to gospel ordinances exhibiting the obedience of this faith, and a very consecrated life are unchastedly required of all who would wear the crown of glory. Royalty is the *high calling*. Merely *being saved* is a very distinct matter. While Israel will, generally, be *saved* they will weep bitterly by and by over lost crowns. Many *called ones* may wave palms, but only God's holy elect will ever wear crowns.

O Heavenly Father, by all means give the crowns to the deserving, but give, O give, the writer some humble place of *service* somewhere in thy everlasting kingdom.

## Letter Drawer.

### FLORIDA.

Almost every mail brings letters of inquiry relative to Florida, and as the inquiries are much alike I take the liberty of asking permission to answer through the columns of THE RESTITUTION. Though I regret to burden its excellent space with secular matters, but as we "journey to that goodly land" many are interested in finding refuge from the rigors of the northern winter, and a relief from diseases incident to cold climates. First then as to the climate; the present winter has been the coldest known to the "oldest inhabitant," while the north shivering under a temperature of from 30 to 50 below zero, the coldest marked by our thermometer here was 22 above zero, this temperature however was cold enough to form ice, and to freeze the fruit left on orange trees, winter vegetables also suffered severely from the cold, but the loss outside of this has been comparatively light. But little damage has been done to the orange trees, nursery stock suffered the heaviest loss, but much of that will sprout from the roots. I gave the temperature for 17 days in Jan. 1885, the average was 66. The present winter with the exception of the "cold snap" has been almost as pleasant. Calamities may prove in the end to be blessings in disguise, so we regard the disastrous cold weather of Florida, it will encourage a diversified use of the soil that some had about concluded was made expressly for orange culture. Thousands of acres hitherto lying idle will now be cultivated, and food that formerly was brought from the north will be raised at home.

The summer temperature ranged from 60 to 103, but the heat is beautifully tempered by the salt breezes that fan us from both the Gulf and Atlantic. Another modifier of the summer heat is the abundant rainfall, showers being almost daily from May to September. The soil here may be classed in three grades. Light sandy soil of the pine lands, black vegetable soil found in basins or depressions in the land, and hammock soil, the latter being the richest in plant food. The light soil after the timber is deadened and the land cultivated is a crop or two of cow peas will produce moderate crops, and responds promptly to fertilizers. The second class named is rich in humus and produces all growths peculiar to this climate.

The country is abundantly supplied with timber, millions of feet of southern pine suitable for all purposes that lumber can be applied to. The hammock furnishes the hardest and toughest woods I ever found, live oak and hickory. Good water, but not cold is found at depths ranging from 10 to 50 feet. No government land to be taken in this part of the state, but homestead claims of 160 acres can be bought of the present occupants at from $500 to $2000 with a cabin and a few acres of cleared land. This land will produce as fine oranges as any in the state. Improved land or land with grove of bearing orange trees rates all the way from $500 to $1500 per acre of bearing trees. It requires from 6 to 9 years for four or two year old stock from the nursery to bear, the cultivation here being but little more expensive than that of a northern apple orchard. the trees existing at the nursery 25 cents for four year old stock, two year old stock from 10 to 15 cents. The orange tree is a hardy vigorous grower.

The products of this country are so numerous that the list would be a long one. The following comprises what I have seen growing since I came here: Corn, oats, rye, buck-wheat, millet, millo maize, sweet potatoes, Irish potatoes, cabbage, turnips, onions, lettuce, beets, tomatoes, cucumbers, of fruits Le Conte pear, honey and peach peach, plum, fig, grape, blackberry, raspberry, certain varieties of apples are said to do well here. Now to all contemplating a visit to this country let me give a word of advice, do not expect too much, this is not Paradise restored, the curse extends over every foot of this rebellious earth, but to those who wish a lovely winter climate, and are willing to put money, muscle, and brain to work here I believe the investment will be a good one, but if you are not willing to endure the hardships and hard work incident to all new countries, do not come, for that class of people never did and never will make new country. The standard of God's truth that I fling aloft is waving in the breeze and I thank God that around that standard I see help rallying, Bro. and Sr. Hollsback are now our nearest neighbors, and a Bro. in Penn., has sent two sons here to locate a home for the family, and I pray that God's blessing may attend the efforts we are making to get the truth before the people here. The pine woods resound with the sweet words "How sweet are the tidings, etc." as we pass from our meetings homeward, bringing up recollections of the days when the truth was planted in Fulton Co. Oh brother in Christ has the flame that blazed so brightly then become dim, or has the light entirely died out? O arise and trim your lamp, for lo the Master's at hand! Yes, "He's coming, soon I know."

Yours waiting for the kingdom of God. J. F. WAGONER.

*Editor Restitution:*

Find enclosed two dollars to apply on THE RESTITUTION. You know we love it and could not do without it after reading its pages so long. It's all the preaching we have had of the Abrahamic faith since last April, when Bro. C. C. Ramsay held a few days' meeting for us. The encouraging pieces from our brothers and sisters in Christ scattered abroad throughout the country gives us courage to contend earnestly for the faith once delivered to the saints. If any of our preaching brethren coming this way would call and hold a meeting for us, we would be very thankful. I will try to get some subscribers for THE RESTITUTION on the three months subscription list, but have not as yet.

Yours in the Faith and Hope.

J. M. SHIPMAN.

*Editor Restitution:*

I am spreading THE RESTITUTION abroad where and when ever I can find one who will, I think appreciate it. In this place is an M. E. Church, and some of the members agree about Christ coming again and other topics of like interest. Some I have talked with here seem to be somewhat in earnest, at least in their way. There is many a well meaning one amongst them. The Presiding Elder, Mr. Wyble, seems to be an earnest worker. As I sat listening to him one evening spunking on "'Tis not him that saith Lord, Lord, but him that doeth the will of my Father," he remarked that we should not only be doers but workers, and not Christians from the lips out but from the heart. I wish some good preaching brother would happen along this way. If we were not hard up for money we would willingly contribute, but as it is we must wait, but we must be thoroughly alive to our work for soon the night cometh when man cannot work.

We have had our storm here. A terrific wind uprooting trees, prostrating fences, etc. In San Francisco and Los Angeles it was much worse. No lives lost here as far as I know of. I saw an article in one of the San Francisco dailies about the Euphrates river saying that it was gradually losing, and if it would keep on much longer fears were entertained that inhabitants living along its banks would be left dry without any communication by water. Never was I so struck with Revelation so forcibly as when it speaks of the drying up of its waters, to prepare a way that the Kings of the East might pass over. Literal or figurative it is worthy of study. What a severe winter this has been, over 36 inches of rain has fallen here so far, and terrible storms elsewhere, cold weather and snow east of the Rockies, floods in Europe, and strife amongst the nations. The great upheaval among the working classes, and here the Anti-Coolie movement, with murders, suicides, embezzlement, etc. Verily we are living in the close of Gentile rule. Something must be done soon. Brethren let us offer up our prayers that each and every one of us be kept from the temptations that compass us on all sides. THOMAS HUGHES.

*Editor Restitution:*

Please find enclosed two dollars to pay on my subscription. We have had some good meetings held here at Plum River the last three months by Bro. T. J. Whitsitt, from Iowa. He immersed seven into the all-saving Name of our Lord and Savior Jesus Christ. This makes eighteen immersed here the last year. There is a good interest awakened among the people, more persons have signified their willingness to be immersed when he comes back. Bro. Whitsitt is to preach for us over two Sundays in each month till May. This sound like times of rejoicing such as we have seen many years ago. May our Heavenly Father add his blessings to the word spoken, that it may bring forth fruit and in the end eternal life, which is the gift of God. Yours in the one hope. SIMON P. RENNER

*Editor Restitution:*

Bro. L. C. Chase, of Adrian, Mich., has been holding meetings here. In the Brick School House, three and one-half miles north of Mendon village. The meetings commenced the evening of Feb. 13, and closed Feb. 21. Although the weather was bad we had a good attendance all through the meetings. Bro. Chase preached the gospel of the kingdom according to the Scriptures, in a fair manner, so that all could understand. Good attention was given, and many showed a great interest in the subjects presented, and promised to investigate still further to see if these things are so. We feel confident that a great amount of good will come from the meetings just closed. The people seem to be awakened to an interest never before shown at this place. Bro. Chase is a man that leaves a good impression upon the minds of the people where ever he goes. Bro. L. H. Cheebrough was with us all through the meetings.

I remain as ever, your Bro. of the one faith. H. L. PERRY.

*Editor Restitution:*

Since my acquaintance with THE RESTITUTION I have sought to extend its circulation, but it is up hill business. Some are afraid to read anything that leads outside the old beaten track of their fathers. Others have as much reading matter as they have time to read, and some seem not to care to read anything, but my wife has succeeded in getting four names. I think THE RESTITUTION ought to be supported, and I wish it could circulate throughout the world, for I think [illegible] in the very last days of [illegible] Christ says, "When I [illegible] find faith on the earth?" There [illegible] was a time, it seems to me, when infidelity was so largely on the increase as the present. Men have sprung up and the world looks to them as the great men of the age, who have written largely, and have lectured extensively, to show by scientific demonstrations that the Bible is not a true book. Now, my dear Brother, unless those men can be met, and met with evidence that the world cannot overthrow, we must take the back seat, for they are having a powerful influence. Wilford A. Hall, of New York, has attempted to meet them, but he is as deep in the mud as they are in the mire, that is on the subject of the immortality of the soul. I cannot but think that our preaching brethren, and the writers of THE RESTITUTION very much neglect to dwell upon the evidences of the truth of the Bible. No one need go into the Bible for evidence to prove it true; there is a great amount of evidence outside of the Bible to prove it true beyond the power of all the infidels in creation to set aside, and it should be forthcoming and dwelt upon, that the mouths of the scoffers might be shut. I have for a long time been very anxious to write, but I have deferred writing for certain reasons, but O, my dear Brother, could I but see you—and I would see you very soon if I had the means to bear my expenses—and have a long talk with you about many things which seem to me are going wrong, which things, to my mind, are of the greatest importance. Also I would like to consult you upon some points that I am not as yet fully established. Could I see you I think you could help me.

May the Lord spare your life and health to conduct THE RESTITUTION for many years.

Yours fully in the faith,

L. V. NORTH.

*Editor Restitution:*

Enclosed find one dollar. I do not feel like doing without the paper, as it all the preaching that I have the privilege of hearing. I tried to get a subscriber or two for three months, but this is wholly a sectarian neighborhood, and one neighbor said that they did not want anything different from Methodism taught, so you see that there is not much chance for one who teaches the coming and Kingdom of Christ, as taught in the Scriptures. I thank Sister A. Mix for her good and Christ-like letter which I read in THE RESTITUTION. I do not think that any one who makes a sacrifice for Christ will ever loose anything by it, not even in this world. I think that the paper gets better each year. There is more of a Christian spirit prevailing—more practice and less doctrine, which is needed now. The Methodists have been having a protracted meeting here, which lasted some two weeks, and they have taken in about forty members. They went through rain and mud day and night. Now brethren, I think we can learn a lesson from them in some things. They possess the zeal without the true knowledge, while we possess the knowledge without enough zeal. These things ought not to be. We ought to have at least one paper which is self-sustaining. If we desire any worldly thing we do not rest until we find some way to get it, and are we to be less zealous in the cause of our Master? May we all possess more of the spirit of our blessed Master, is the prayer of your unworthy sister,

S. V. REGAL

*Editor Restitution:*

Let us thank God and take courage, for the truth is spreading here. We enjoy all dear Brother Colgrove writes and always have. I too can admire [illegible] for his reasons for silence." We are often so delighted with some of the contributors, as to wish we know their address that we might thank them for good received, and thus cheer and encourage to greater effort. It is encouraging to see some good resultings from our labors. Bro. Chas. Gardoor's "Uriah Heepism," was timely and just what was needed here. I handed it to a minister, who said, "that one piece is worth $10 to me," and without being asked, subscribed for the paper. We need two dictionaries to understand all he writes. But we know that such papers must have food adapted to all capacities. We send heartfelt greetings to all the dear scattered ones who are trying to overcome and who are not "keeping back part of the price," but are acting as faithful stewards—that they may be of the "little flock," to whom it is said, "fear not, it is your Father's good pleasure to give you the kingdom," and whom he bids "be of good cheer, I have overcome." "My grace is sufficient for you." Let us lift up our heads knowing our redemption draweth near. Surely the signs indicate the glorious day is dawning and we are rejoicing.

As ever, your devoted Sister in Christ. MRS. P. A. STRONG.

*Editor Restitution:*

I desire to say that the paper has very much endeared to us its good Editor, as well as many of its contributors though we never seen any of them. It will however be one of the glad tidings in store for us in the kingdom to know and make the acquaintance of one another, but higher and better it will be to see him who became poor in order to make us rich.

Yours watching for the blessed appearing. CALEB DAVIES.

*Editor Restitution:*

Enclosed you will find one dollar for THE RESTITUTION. I am sorry that I could not send more but will try and do better in the future. We have no preaching of the faith of THE RESTITUTION here, and no church. We have several other kind. Myself and husband are members of the Christian Church, but we are not satisfied, as to our being all right. We would be glad to have a preacher come to our town now and I think a good congregation could be organized. I wrote to Bro. Ramsay last year, and was hopeful he would come to us. We are not financially able to pay one to come, but hope the way may open yet for us. My husband is so strong in the faith that he had a [illegible] baptize him [illegible] one here of it, so he is [illegible] as he read [illegible] time for [illegible] help us [illegible] preacher [illegible] your presence [illegible] ly [illegible] earnest. [illegible] JAMES MCGOWEN.

### The Newspaper.

No newspaper can take the place of a profound treatise on theology, or ethics, or philosophy, or church history we must have those, of course; but at the same time the newspaper, representing the substance of what has been contained in the treatise, and putting it into form for general currency, gives wings to the thought which has elsewhere been more largely and finely elaborated. The mint-master who sets upon the coin its stamp, with the proper superscription, and puts it into general circulation in the world, has his important and valuable office as well as the miner who has dug the gold from the earth, or blasted it from the rock. The man from whom we get the coal for my winter fireside blaze, or who distills that coal into the light which change night into day among the great avenues of the city, has his place in the world, and an important one, as well as the smart miner who has dug out the coal from under the base of the towering mountain. And the journal which gives currency to truth and thought, as these have been elaborated in the profound or careful treatise, having access to multitudinous minds, gives wings to the treatise. The newspaper cannot take the place, either, of oral discourse, in which the spirit of the speaker, touched by a Divine fire, goes forth upon his utterance. Our Master wrote no sentence, so far as we are informed—unless he wrote one in the sand He spoke much, and he said himself that the words spoken by him were to outlive the heavens and the earth. Preaching is to convert the world, under the Divine grace, and not newspapers. But where the elaborate treatise exists, and where the inspiring preaching is found, there the newspaper becomes—if it be right in religious tone, and right in its religious teaching—a constant and invaluable auxiliary power, giving strength to the hand, giving warmth to the heart, giving vision to the brain, of him who teaches from the pulpit, of those who bear office in the church, or of those associated in its fellowship.—*R. E. Sweet, D. D.*

## News Items.

LONDON, March 1.—A snow-storm prevailed throughout Great Britain. In many places the snow has drifted in great piles on the railroad track, seriously impeding traffic. The sufferings of the poor are greatly increased by the storm.

One of the worst snow-storms known for years is reported in the eastern province of the Canadian Dominion, last week, the snow in some places being from ten to fifteen feet deep.

Much damage was done in some localities in the Atlantic States by the recent two days' gale, which has rarely been equaled in severity.

The Russian Government, fearing Eastern complications, has increased the number of its officers in the battalions stationed on the Austrian frontier.

Servia is negotiating with Turkey in favor of a union of Bosnia and Servia, under an irade of the Sultan, on conditions similar to those of the union of Bulgaria and Eastern Roumelia.

Moukhtar Pasha, the Turkish Commissioner in Egypt, advises the reoccupation of the province of Dongola, and the adoption therein of a purely Mussulman administration.

The German East Africa Company has received advices that all exploring parties have been compelled to make a sudden retreat from the interior to Zanzibar by the adverse climate.

France supports the Turkish demand that the English evacuate Egypt.

The police of Moscow have discovered a Nihilist circular announcing that several Russian notables will soon be put to death.

Experts in Vienna declare that there are autograph letters of Mohammed among the [illegible] unearthed in Egypt by Arch[illegible] minister of [illegible] of Sciences.

P. O. [illegible]

Those wishing [illegible] Sister Woodward, [illegible] lows: Mary A. [illegible] Kent Co., Mich. [illegible]

Bro. S. Colegrove [illegible] at Wo[illegible], Mass.

## ...oetry.

### ...E YOU NEST.

...ings burdens weary,
...ses and sorrows borne
...Resort dreary,
...ns to thy Savior's
...ble, and thy sorrow
...he driest and strong;
Rest naught to-day—...reads for to-morrow;
Lean on His arm through all thy journey long.

He shall sustain thee—yea, for thee He careth,
O wearied one! on this sweet word repose:
Cast upon Him each care thy spirit beareth,
He shall support thee till thy journey close.

He that is flesh hath into rest doth enter,
Though sin, toil or the burden or the rod:
And they for Him, who suffers thus as Christ doth suffer,
Here,
A rest remains, with all the saints of God.

—*H. L. Hastings.*

## Communications.

### NOTES ON ANASTASIS.—NO. 2.

Here I wish to give a lengthy extract, that those who have not a copy of Anastasis at hand, may see on what an absurd, and wholly assumed foundation the doctrine of mortal emergence is based. The author says: "But Paul says, in the last trumpet that shall sound the dead ones shall be raised incorruptible. So it reads in the common version. (Please turn and see if it does), and if the words be understood in the sense indicated by the apostle, there cannot be the least objection to it. He assumed a truth which was afterward apocalyptically represented to John in Patmos; that is the period symbolized by the seventh trumpet—the dead shall be caused to exist incorruptible. This is the import of the word rendered 'shall be raised' in this text. It includes the whole process of rebuilding—*from* the awakening to the quickening when the subject of the finished operation can shout aloud with joy and exclaim 'I am immortal, Hallelujah!' This will be seen in any lexicon under the word *egeiro*. Among the definitions are, 'to raise up or again,' 'to rebuild,' 'to cause to exist.' The raising of an edifice is not began and consummated in an instant. It is the pleasure of the Deity who is the builder of all things, to execute his purposes with deliberation. He lays the foundation of the house, which is from heaven, in the dust. This foundation is the body which springs forth therefrom; while the superimposed building is the white robe of immortality, the house from heaven with which it is arrayed—in the panoply of which it dwells. Hence, raising in the text is not an instantaneous act, as though the body shot forth from the dust incorruptible and immortal, but a process consisting of divers successive stages. These are all developed, in, or during the sounding of the seventh or last trumpet, but the interval to elapse between the beginning and the finishing of the process is no where revealed. It will doubtless be sufficiently long, to allow scope for the gathering into Christ, and the judgment of His house, which is to follow. They are caused to exist when they come forth from their graves, but they are not caused to exist incorruptible until they have been approved at his tribunal. Thus, from these premises it may be perceived, that the raising of the righteous, is the exaltation of them from a lower, to a higher nature. (Note—If this be so, then the saints who are alive and remain unto the coming of Christ will be left in their lower nature, for they are not raised. It is only the dead are raised. What then is the portion of all those just ones according to the foregoing and following logic?) The lower nature is that exhibited by Adam on the day of his formation. It was good, very good of its kind, but not equal to the nature of the Elohim. This is the higher nature and styled by Paul the spiritual body. * * * * From the one, to the other, is an ascent, and he who ascends from an earthly body to a heavenly is said to have been raised."

The first error in this quotation is the inappropriate use of the word *in* for *at*. It should be, and is, according to our best authorities, "at the last trump." The original word here used is "en"—and not "kata," which signifies during. We are told immediately before just how long a space of time, this raising of the dead will occupy, viz: "a moment, the twinkling of an eye." 1 Cor. xv. 52. The next error is in [illegible] used in the [illegible] The word [illegible] in the text [illegible] signifies [illegible] word beneath. [illegible] architectural [illegible]rd, or applied [illegible] speaking of [illegible]ed. There is [illegible]ire building the [illegible]ressed in the whole [illegible]on. The author says, "This includes the whole process of re-building from the awakening to the quickening." Here it is very evident there is a strange confusion of thought. To quicken is to make alive, not to arouse from sleep. It is reversing the established order of things to speak of awakening and then quickening. It would be quite impossible for a dead body to awaken first and then be quickened.

Next he contradicts the plain language of the apostle, as I have already quoted, and he says, " " " "raising in the text is not an instantaneous act as though a body shot forth from the dust incorruptible and immortal, but a process consisting of divers stages." Of this assertion he gives no proof texts; he has none to give. Neither the word stage nor the word process is anywhere used in speaking of the resurrection of the dead. Another contradiction of the Scriptures is thus expressed "they are caused to exist when they come forth from their graves; but they are not caused to exist incorruptible."

From the premises he lays down, which are entirely in opposition to the Scripture, resurrection is but an ascending from a lower to a higher nature, therefore those who are not resurrected, viz: all who are alive and remain, will not be affected, but remain he does not tell us where; but leaves it an open question whether they will be banished into the shades of oblivion or not. These are the primary principles of mortal emergence as set forth in Anastasis. But we must hasten on to see the more advanced stages of the utterly groundless theory.

Next he speculates on a subject of which he knows nothing, because nothing is revealed, i. e., what Adam's fate would have been if he had not sinned.

Page 14, he says: "The resurrection or raising of Jesus from the lower nature with which he emerged from the tomb—to the divine nature, his house from heaven: the white robe of Spirit in which he was taken up, supplies the deficiencies in the case of the first Adam, and exhibits to his brethren the stages of the arising process, they have to pass through, before it can be said they are like him." 1 John iii. 2. We find no such language as this in the record of Jesus's life, death, resurrection and glorification. There is no proof offered. It is all assumption, as well as that which follows, viz: The first stage is the formation of their dust after the image and likeness of the first Adam, which were Elohistic; and their being Elohistically formed to be caused to exist, by the breath of lives being breathed into their nostrils.

That this is the most unwarranted speculation, of which the Book gives not the slightest evidence, none can doubt, who read for themselves regardless of the opinions of leaders. There is no record that any living form of humanity has been, or ever will be, brought to life by the infusion of breath into the nostrils, but the first Adam! To assume that Jesus was thus brought back to life is to deny plain testimony already quoted. We are not told that Jesus passed through any stages, or processes. The angels said nothing about it, neither did the apostles. It is a discovery of the nineteenth century that might better have remained where Inspiration left it—unrevealed! 1 John iii. 2. is cited as proof—It reads: Beloved, now are we children of God; and it is not yet made manifest what we shall be. We know that if he shall be manifested; we shall be like him, for we shall see him as he is. This disproves the theory sought to be established; for we are plainly told that we are the children of God now, and that we know when he shall appear we shall be like him. We are not told we will have to wait through stages and processes in a state of expectancy. No, no, no. In the references next given, Rom. xiv. 10, "But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought (or disfellowship) thy brother, for we shall all stand before the judgment seat of God." So, then, each one of us shall give account of himself to God; verse 12. In this letter Paul was exhorting the Romans who had embraced the faith to live more practically the precepts he had taught them. He admonishes them not to judge one another in meats and drinks, etc., and then tells them, verse 9, "For this end Christ died and lived again, that he might be Lord (or judge) of both the dead and the living." He, Christ, will judge the quick and dead at his appearing and kingdom. Paul is talking to those only, who are in Christ. Matt. xxiv. 31. And he shall send forth his angels with a trumpet of great sound, and they shall gather together his elect, from the four winds, from one end of heaven to the other. Here we must see that it is only the elect, God's elect, that are gathered. 2 Thes. ii. 1. Now we beseech you brethren, touching the coming of our Lord Jesus Christ; and by our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word or by epistle, as from us, as that the day of the Lord is just at hand. Here, too, it is only the saints are spoken of being gathered together, for they did not include the wicked in "our gathering," etc. In all these texts it will be plainly seen that there is not the slightest intimation that the events referred to transpire while men are in a mortal condition.

Next in Anastasis we read of the second stage in the process of resurrection. Having emerged from sheol, from the womb of the dawn, the second stage of the process finds them after the type of the first Adam, standing before the judgment seat of Christ, Rom. xiv. 10, as the result of being angelically gathered together unto him. Matt. xxiv. 31; 2 Thes. ii. 1. Adam, at the bar of paradise, had arrived there through probation, and emergency from a hiding place, whence he had been brought forth by the voice of Yahwah Elohim, Gen. iii. 1, 9, so with his descendants: they arrive at the judgment seat of Christ through probation and emerge from sheol in which they had been long hid, and from which the voice of Elohim brings them forth, that every one of them may give an account of himself to Deity. Rom. xiv. 12. There is no proof to be found in any of these texts of a second stage in the process of resurrection. Neither are we anywhere told that Adam hiding himself from the presence of the Lord when he had disobeyed is a type of our burial; and his coming forth at the call of the Lord, a type of our judgment after death. There is no resemblance between the two events on which to suppose for a moment a typical significance could be based. Adam in his primal condition was not placed as any of the race have been since. He was put within sight and reach of the means of attaining to life immortal. Faith did not enter into his probation as into ours, neither did death intervene between his transgression and his coming forth to his account, nor could the accounts have been in any respect similar. Therefore the assumed parallel, fails for want of support, leaving both type and antitype in the second stage in the process of resurrection, in the same deplorable condition, i. e., in the realms of fancy.

Page 15. Having left those who have sown to the flesh to reap corruption, the writer goes on to say: "When those who have sown to the Spirit appear at the judgment seat of Christ, they will be able to show, in account rendered, that the righteousness of the Mosaic law was fulfilled in them, by their walk after the Spirit, which is the truth, through which they mortified the deeds of the body and crucified it, with its affections and lusts."

The thought here presented has no foundation in the Book. We are not in it anywhere told that the righteous will come forth and show, or try to show, that they have walked according to the Mosaic law. Gal. iii. 19, tells us that the law was given because of transgression, till the seed should come. None will deny that this seed is the Christ. Again in Gal. iii. 21: For if there had been a law given which could make alive, verily righteousness would have been by the law. But there is no law by which life eternal may be obtained. Why then talk of the righteous coming up in judgment assuming that they have kept the Mosaic Law? Then he says, "They are gathered there as hopeful expectants, of a verdict justifying them before angels and the Father who is in heaven. Matt. x. 32; Luke xii. 8, 9." The first text reads, Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. The second text, Luke xii. 8, 9: And I say unto you, every one who shall confess me before men, him shall the Son of man also confess, before the angels of God. But he that denieth me in the presence of men, shall be denied in the presence of God. In neither text is there any intimation that either the righteous or the wicked will utter one word. Nor is there any foundation for supposing that the righteous will appear as hopeful expectants. No, it is plainly taught us in the Word that if we accept of Christ by faith, and walk in his precepts, we may know that there is a crown awaiting us just as truly as there was for Paul, and he said, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but also unto all them that love his appearing. Faith is the substance of things hoped for, the evidence of things not seen. Again, What a man seeth why doth he yet hope for, and yet again, We know that when he shall appear we shall be like him for we shall see him as he is. This will be our condition immediately on his appearance, if we accept the language of the Bible as we do any other book.

Suppose that word be officially sent to the captives now in exile in Siberia, that the Czar will come there, about a certain time, and that when they see him appear with all his royal courtiers, that they shall then be free men, as he is free. Will they fear to remain longer in exile? Will they expect to go through any formal trial to evidence, to, to prove to the residents of that region that the Czar is right? That such is his pleasure? What cares he, the proud autocrat, for the opinions of those whom he can, at any moment, send into exile? And shall we dare presume that the Judge of all the earth will deem it necessary to arraign prisoners of hope, as though they were prisoners for crime? Nay, verily. When the Light appears, faith and hope is lost in sight: and the everlasting glory is entered upon.

Page 18. 1 John ii. 15; James iv. 4, and Heb. x. 27, are quoted apparently to try to prove that the unjust stand up waiting their sentence. The first reads, Love not the world neither the things of the world. If any man love the world the love of the Father is not in him. The second is, Ye who break your marriage vow to God, know ye not that the friendship of the world is enmity with God. (Revised Version). The next is, For if we sin willfully after we have received the knowledge of the truth, there remaineth no more a sacrifice for sin; but a certain fearful expectation of judgment and fierceness of fire which shall devour the adversary.

The first two texts here cited have no bearing whatever on the subject, and the last plainly shows that the matter is settled at once and forever, when one sins willfully after having known the truth. The judgment is settled, but the manifestation of that judgment is the thing to be looked for. The culprit will have no opportunity of pleading his case.

2 Tim. iv. 1, 8, is referred to here, to try to prove that both the just and unjust are brought forth to judgment at the appearing of our Savior. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom." Here it is perfectly evident that reference is made to the living saints, the quick, and the sleeping saints, the dead in Christ, and no others.

CARRIE WILLIAMS.

[Continued.]

### Fallen Asleep.

Two more of our number have gone to their resting place. Mary E. Searight, of an ailment of the windpipe which lasted only a few days, died Dec. 22, 1885, at her home near Pleasanton, Linn Co., Kan., at the age of 43 years. She was born in the State of Illinois and moved to Kansas in 1866. In 1861 she was united in marriage to Isaac L. Searight, in which they lived together till death separated them as above stated, Dec. 22, 1885. In fifty days from that time Isaac L. Searight, husband of Mary E. Searight, of pneumonia fever, fell asleep Feb. 12, 1886. After only a few days of suffering death ended all pains. He was 48 years of age. Brother Searight was born in the State of Indiana. In 1858 he with his parents removed to Linn Co., Kan. In 1861 he was married to Mary E. Ford. They two have had to undergo many trials during the bloody war of the rebellion in the United States. But through all of them the Lord has protected them. But at last the enemy death broke into their peaceable family. Mother had to go first, and fifty days later father had to go. Four dear children were left behind to mourn the loss of their dear parents. They both held with us in faith and were highly esteemed by all who knew them. They were loved best by those who knew them best.

I have been acquainted with the family about twelve years and have preached in the neighborhood more or less ever since. Brother and Sister Searight's house was ever open for Jesus and his friends. I cannot now recollect that I ever preached in that vicinity but what Brother Searight was almost making fires, furnishing [illegible], and I do not know of [illegible] would be missed any [illegible] will be, both by the [illegible] the people of his township, as he was highly respected by all who knew him.

A funeral discourse was delivered by the writer. Text was Job xiv. 14, "If a man die shall he live again. All the days of my appointed time till my change come." And Job xvii. 13, "If I wait the grave is my house." From these two verses and other Scriptures we showed that man would die and that he would have to wait in the grave. We spoke just one hour to a large crowd of attentive listeners. Having the reality of death before us that no one could dispute, as our dear brother was lying before us in his coffin, the same Isaac L. Searight who was known by nearly all the people in Potosa Township, no one could deny the reality of death, and the only hope of a future life was through a resurrection from the dead. The writer closed with the comforting words of Paul to the Thessalonians, 1 Thess. iv. 13-end of chapter, "Wherefore comfort one another with these words." And 1 Cor. xv. 50-end of chapter. We need only to add that tears were shed by nearly all who took a last look at our highly esteemed brother while a song was sung by the writer.

Most blissful thought, and can it be
That I shall live again,
And be from sin forever free,
No sorrow nor no pain?

Last verse,

Death shall be banished from the place,
Our Savior then shall pledge,
There we shall see him face to face,
And never sin again.

We also sang,

We may sleep, but not forever,
There will be a glorious dawn.

These were some of Brother and Sister Searight's favorite songs.

Well, they will be missed by the dear children and also by old Mother Searight—the mother of Isaac—and the brothers and sisters in the flesh, and the brethren and sisters in the Lord, and by the neighbors in general. But we need not to mourn as those that are without hope. This was the second shock I received when I came to Prescott to hold meetings. The first was the time that Sister Kinsey died or fell asleep. Just as I got off the cars at Prescott I was met by Brother and Sister Brimhall. Nearly their first words were, "We have just buried Sister Kimsey." Then on the 13th day of February, 1886, just as I got off the train I met Brethren Kimsey and Perry with the sad news, "Brother Isaac Searight is dead."

O, dear brethren, one by one we fall! Soon our turn will come, as I feel that preaching is wearing on me I have so many calls to fill. I am considerably in debt and it troubles me some. When I go home I will have to work very hard to get along at all. Well, brethren, let us take warning by the death of so many of our own brethren and sisters that we must all go one by one whether we own much of this world's goods or not. May the Lord God cause you all to wake up to a sense of your duty, and may we all live so that we may all meet in the kingdom of God, is my prayer. Yours in hope of eternal life.

JOHN FOORE.

### Michigan Conference Report.

The First Quarterly Conference of the Church of God, began Friday evening, Feb. 19, 1886, at the Winchester School House. The weather was not very favorable, but the house was well filled during the entire Conference, and all who loved the Bible truths felt that a part of the Father's family was gathered in to enjoy a few crumbs from the Master's table.

The services were all very enjoyable. The preaching was done by brethren Houser, Bennett, Winchester and Woodward. Sunday evening closed the Conference session with the emblems of the Master's broken body and spilled blood. Several from different localities were unable through sickness to be present, but all such were remembered in our prayers, and may God add his blessing to the faithful little band of worshippers at Byron, who are so nobly working, though midst so much opposition. It was often said during the Conference, that never before had the Byron Church seemed so fully awake to, and so zealously working for the truth as now.

May God help them and all of us to work on faithfully to the end.

MARY A. WOODWARD.

### Families Going West

To settle permanently, or visit, naturally seek the routes by which they can travel with the greatest comfort and with the fewest changes of cars. The favorite Ft. Wayne Route, known as the Northwest System of the Pennsylvania Lines west of Pittsburgh, offers greater facilities in this respect than any other Line, as it runs Baggage Cars, Coaches and Sleeping Cars from Pittsburgh to Chicago without change, making connection through Union Depots with the trains of Roads leading to all points in the West, Northwest and Southwest. These are great advantages to families with ladies and children, and particularly to ladies traveling without escort. For rates of fare, rates on household goods, time tables, etc., write to the nearest Ticket Agent of the Pennsylvania Lines, or to E. A. Ford, General Passenger Agent, Pittsburgh, Pa.

## Miscellaneous.

The peace of Europe involves $870,752,822 annual outlay of the various states for the maintenance of their army and navy. If to this amount should be added the annual interest of that portion of the debt of the different States which, directly or indirectly, was caused by the necessities for military and naval purposes—namely, a sum of $1,003,799,670—the cost of the European peace may be set down at the enormous aggregate of $1,874,552,502.

J. S. McKnight, of Lawrence, Kan., has a medal which he found in the grave of an Indian near Warrenburg, Mo. It is of a round shape, somewhat larger than a dollar, and was made of silver. On one side is pressed the image of the founder of Democracy, surrounded with "Thos. Jefferson, President of the United States, A. D. 1801." On the reverse side are two clasped hands, with just above them a pipe, a tomahawk and the words "Peace and Friendship."

Colonel Prejavalsky, the explorer who, under the guise of a scientist, was sent by the Czar to spy out regions desirable for annexation to the Russian Empire, has returned to St. Petersburg after a two years' sojourn in Mantchooria and Tibet. His most important achievements in the cause of science seem to have been the shooting of more than 400 inoffensive natives who objected to becoming the compulsory hosts of his Cossack retainers, and the giving Russian names to various places within the boundaries of the Chinese Empire.

Pierre Grevy, the hermit of Hootowl Pond near St. Regis Falls, in Franklin county, N. Y., was found dead in his hut several days ago, by two hunters who were following a bear. He came from Quebec in 1832, built his hut against a great rock, and had lived there since, going to town twice a year for supplies, and paying for them in French silver coin of the reign of Napoleon Bonaparte. His beard grew to his waist, and his hair when unbraided dragged on the ground. His finger nails were nearly three inches long. Among his effects were three small portraits—one of Napoleon, one of Josephine, and one of Marshal Ney. Papers written in French gave his birthplace as Marseilles, 1790. A marriage certificate of Pierre Grevy to Marie Gauthier was also found, and this sentence in an old book: "Thank God, Jules Grevy is President of the French Republic." It is thought from the papers found he was a great uncle of Jules Grevy.

Operations have been lately begun for the purpose of clearing away the mass of sand which has accumulated during centuries around the famous statute of the Sphinx. Brugsch Bey, brother of the distinguished Egyptologist, has charge of the work, which is being carried on according to a plan proposed by Signor Maspero, and will, it is expected, be finished by Easter. The portion of the statue at present above ground is about 40 feet. It is supposed that as much more, at least, is buried in the sand, and the amount of sand to be cleared away is estimated at 20,000 cubic metres. A small tramway is being constructed to carry away this mass of sand to a distance, and 150 laborers are employed on the task. When the statue has been laid bare to the level of the foundations a broad circular walk will be constructed around it, and a high wall be built to guard against future encroachments of the sands of the deserts.

DISTANCE OF THE SUN.

Mr. David Gill, the English astronomer, who went in 1877 to the Island of Ascension for the purpose of using the favorable opposition of Mars to ascertain the distance of that planet from the earth, and indirectly the distance of the sun, has informed the Royal Astronomical Society that the reduction of his observations of Mars have been so far completed that he is able to find the resulting solar parallax. He finds this to be 8".78, which being interpreted on the basis of Colonel Clarke's last determination of the earth's equatorial semi-diameter, implies that the mean distance of the earth from the sun is 92,101,000 miles. This is a smaller parallax than was generally looked for, though not differing materially from several others which have been worked out recently. Professor Newcomb's determination of the parallax was 8".848; Leverrier's later result was 8".86.

THE NOVEMBER METEORS.

Professor Daniel Kirkwood, of Bloomington, Ind., an excellent authority on meteors, thus explains the origin and nature of the meteoric showers of August and November. The November stream crosses the earth's path, and hence at times encounters the earth. The meteoric matter striking our atmosphere with a velocity of more than twenty mi... second is rendered luminous ... collision, and is generally di... long before reaching the earth's face. A remarkable difference betwe... the streams of August and Novemb... has been noticed by all who have st... fied the phenomena. The matter of t... former is spread entirely around ... orbit so that meteors are seen in o... siderable numbers every year abo... the 9th or 10th of the month. That ... of the latter is chiefly collected in a single cluster, whose period of revolution is about thirty-three years. The great showers occur, therefore, but three times in a century. Many persons still living will remember the wonderful rain of fire on the 13th of November, 1833. The writer, who was then teaching a country school in York county, Pa., met persons on the following day who expressed great curiosity to see how the heavens would appear the next night, as all the stars were believed to have fallen.

The shower of 1866 in Europe, and that of 1867 in America, were quite remarkable, but far inferior to that of 1833, when the earth probably passed through the most dense part of the cluster. Another very brilliant shower need not be expected till 1899 or 1900. The fact, however, of the existence of two minor groups moving in the same orbit has been clearly indicated. One of these crossed the earth's path in 1862 or 1863, and hence a slight display may again be looked for about 1880. The third group furnished a considerable number of meteors in 1879 and 1880. But although many meteors are not expected for some years to come, it is important that watch be kept and observations recorded, in order that the relative destinies of different portions of the stream may be determined. The point from which they radiate is Leo, and the time for observation is from midnight to daylight on the morning of November 14.

WRIGHT.—On Monday, February 22, at 10 o'clock, of croup, Harold Verne, only child of B. F. and Emma Weaver Wright, aged 2 years, 8 months and 13 days.

Yes death has come to our home and robbed us of our darling boy. Oh dear, when we look about the room and see our darling's playthings, his little chairs and empty crib, it seems that our hearts will surely break, but we mourn not as those who have no hope. We believe that Jesus is coming soon to set up his glorious kingdom, and if we are faithful, we shall meet our loved ones, to die no more. Yes there will be no such picture as crape on the door and wreathes of flowers strewn around our dear ones, when our hot tears fall, for God will wipe away all tears from our eyes. Dear brethren and sisters, pray for us, that we may be worthy of the kingdom of God, is the sincere prayer of your sister in Christ.

MRS. B. F. WRIGHT.


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# Poetry.

## CAST THY BREAD UPON THE WATERS.

Cast thy bread upon the waters,
Thou shalt find it after many days.

Cast thy bread upon the waters,
Deeds of love shall bear their fruit;
Scatter blessings like the morning,
Thou shalt reap the harvest sure.

Cast thy bread upon the waters,
Thou shalt find it by and by;
Kindly sow the seed at random,
Trust the Lord to watch the sky.

Cast thy bread upon the waters,
Weary souls shall call thee blest;
Thou shalt prove the Lord's own promise,
And His word shall stand the test.

Cast thy bread upon the waters,
Where the tide is ebbing low;
Where the parching sands are gasping
For the life-refreshing flow.

Cast thy bread upon the waters,
Where the mighty billows roll;
Where the treacherous current hurries
Human barks to sin and dole.

Cast thy bread upon the waters,
Thou shalt find it by and by;
Kindly sow the seed at random,
Trust the Lord to watch the sky.

# Selections.

## THE BABYLONIANS AT HOME.

When the first explorers on the Mesopotamian mounds brought to light the long-buried remains of the Nineveh and Babylonian Empires, it naturally enough aroused excitement chiefly to the plastic monuments which so rewarded the zeal of the research. Hardly anything was then known of the language, which was written in cuneiform characters. But Assyrian and Babylonian sculpture does not possess the richness of ancient Egypt; the bulls and the eagle-headed figures, though highly interesting, have a sameness which the uninitiated eye can soon get tired of. The poetry of Assyrian art is well illustrated by the excitement which arose when the bronze gate of Shalmaneser II. was discovered, a relic which, if we had even many artistic remains of Assyrian power of Egypt, would be only of secondary value. The same thing happened in the case of the cuneiform historical records, which, when the language of Assyria began to be known, also in all directions; the long and tedious narratives of battle, and conquests in the official annals have not held interest beyond the bare facts they contain. Even the learned world grew tired of these long recitals, always cast in the same mould, though attention was still attracted by the light which the mythological tablets and the existence of new languages and dialects, revealed by the bilingual texts, threw on Old Testament history; the general public soon left these questions to philologists, and they unfortunately confined the number to too narrow an area, especially on the Continent, where Assyriologists wasted their energy and knowledge in puerile rabbinical analysis of the Babylonian Syllabaries.

Among the literary treasures brought to light, however, there is a class too much neglected, but which seems to be now attracting more attention from Assyrian scholars—namely, the small tablets of a private character, of which a great variety is extant. Though few are as yet published or translated, nevertheless there is enough to them to show what a mine of interesting information these tablets contain concerning the manners and customs of the people in private intercourse, in those early times. These documents have generally been considered as having only a chronological value, the Babylonian contracts, from the time of the Assyrian conquest, being dated by the year of the reigning king. But now that the chronological list of the time has been discovered, we have more accurate dates, so that these tablets remain only to show that, in spite of political changes, commercial activity never abated in Babylon. We have contracts of every year, without interruption, from the Nabonidite period down to the Greek conquest. But the chief value of these contracts, no doubt, lies in the information they give us to the manners and customs of the Babylonians, revealing to us, so to speak, the Babylonians at home.

The oldest documents of the kind hitherto discovered carry us back to the reign of Hammurabi, who ruled in Babylon from 2130 to 2075 B. C. A peculiar feature is, that they give not only the year of the reign, but name the year; thus a date is fixed by the mention of some important event, such as the building of a temple, the capture of a city, or the like. These events give to these documents no little historical value on account of the events recorded. Their contents are much the same as those of the contracts of the later Babylonian Empire. It is indeed interesting to see the precaution at his early period selling and buying houses, fields, cows, slaves etc., by formal deed of gift from a priest in the temple, or the record of a judicial decision. The recurring difference between a formal contract of the [illegible] though in some cases [illegible] seems also carried on with more solemnity, as we see by a tablet recording a contract of partnership between two Babylonians. Each partnership was called "exchanging one brotherhood," just as to take a wife is to take one "into the house." In the latter the contracting parties, was a very [illegible] of the parties, decided that Akabiel had [illegible] at all to the property, and that upon clearing the mortgage on the house by paying two and a half mana to the mortgagee, Barsiptum should take possession of the property. These details, nevertheless, that refer to the arrangement in the deed of gift made by her husband, she must settle on Napiri her daughter, besides the three and a half mana, the amount of Bunanitum's dowry, her own property, as the slave, the whole of which, however, she was to retain possession of until her death.

The history of Bunanitum raises the interesting question of the position of women in these ancient times. Much has been said about the high estimation in which women was held among the Babylonians, and many writers have even gone so far as to found some ethnological deductions on this fact. The numerous data given in the private tablets seem, however, to prove the rights and privileges of women among the Babylonians have been greatly exaggerated. They never had equal footing with men, as in our modern society. They could certainly trade and hold property, but never does a woman appear as witness in any contract. This in itself is sufficient to show that woman never had any social standing in Babylon. Indeed, the provisions made for them by their husbands as in the case of Bunanitum, are only precautions to secure them against abuses to which their inferior position exposed them, and even this seems only to have been done when the family of the woman was rich enough to provide her with a dowry. The object of these provisions is clearly shown by a tablet in which the husband says that his son is to provide food and clothing for his mother, and to take care of her as a loving son, under penalty of disinheritance. This delicate point was left to the judgment of the mother, who, if she thought her son undutiful, was empowered to have him disinherited. The practice of settling property on women seems to have been pretty general, and explains the fact that in many contracts it is stated that they were drawn up "in the house of the women so-and-so," the woman being as a rule the wife or mother of one of the contracting parties. Similar provision was sometimes made for unmarried women by their brothers. This is shown in the will of a Babylonian, who leaves to his sister the usufruct of a seed-shop, which she no doubt had kept for him in his lifetime.

The way in which a woman was treated depended very much on her rank. For instance, if a man had married a woman of fortune and wanted to repudiate her on the ground of infidelity, he had to return her dowry; but this was not so if he had taken a wife from the lower class. In a contract of marriage between a rich Babylonian and a women of the poorer class, it is stipulated that if she is unfaithful she must perish by the sword. The Babylonian custom to vest lauded property in woman, originated no doubt among the higher class, to provide widows against spoliation by their brothers-in-law and other relatives. It was very likely adopted by the trading class to protect their property in case of commercial failure, as we see it practiced in our own times.

When parents married their daughters they were careful to give in the contract the amount of their dowry, which remained always the sole private property of the wife, and could never be alienated; they also took every precaution against accidents. Thus, in one marriage contract it is stated that if the husband lost his liberty, the wife should go back to her father's house—that is that the marriage should be dissolved.

It appears to have been far from rare for a man to lose his liberty on account of inability to pay his debts, as we know often happened in Rome. The Babylonians borrowed not only on their property but often also on their children, and even on themselves. If they were unable to pay back, their children and themselves became the property of the money-lender who can sell or keep them as slaves. Slave-trading was one of the most flourishing branches of commerce, as might be expected in a time when there was no substitute for manual labor. War gave to the kings the hands which built their huge monuments, but private individuals had to buy their slaves. When a girl was married she always received as dowry, besides a sum of money, one, or perhaps more slaves. As the domestic and agricultural slaves formed the bulk of the class, but the slave-breeder has many different articles in stock, and he spares neither money nor trouble to satisfy his customers. Slaves obtained in childhood or later from slaves were often trained by their masters in the various branches of industry, or else received lessons from teachers in the higher branches of education. These last were of course the most expensive, as they had to be trained at greater cost; some were to act as scribes, others to carve at one or to engrave gems. These details nevertheless, that refer to the arrangement in the deed of gift made by her husband, she must settle on Napiri her daughter, besides the three and a half mana, the amount of Bunanitum's dowry, her own property, as the slave, the whole of which, however, she was to retain possession of until her death.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### THE RETURN OF THE JEWS.—Conclusion.

Other proofs, equally conclusive, abound in the writings of the prophets. To us it is simply amazing how some men will explain away, or even deny, the plainest passages, if they do not harmonize with some preconceived theory. Referring to Num. xiv. 21, where it is declared that "all the earth shall be filled with the glory of the Lord," and to Heb. ii. 14, where it is affirmed that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," I. C. Welcome says, "That such a state of glory and knowledge of the Lord can obtain in this world of mortality is impossible." He says the Lord has applied these beyond the judgment, by which beyond he means the new earth. He also refers to Isa. ii. 3, 4, which we will quote. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into ploughshares, and spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Now this passage, on the very face of it, so distinctly refers to a state of things this side the eternal state, that Mr. Welcome finds it more convenient, and more fully to suit his purpose, to deny it altogether, than to give a true exposition of it. Plainly as this passage points to the conversion of the Jews, and many of the people around, Mr. Welcome calls this a great delusion, and actually regards this sublime passage as a prediction of the delusion; not as a promise of such a state of things. He says there many people propose to be in union with the popular movements of the church.

So among those who deny the restoration of the Jews, some, if we refer them to certain passages which speak of their restoration, will tell us that they were fulfilled when the Jews returned from Babylon; and others, if we refer them to certain passages which speak of the wonderful blessings associated with their restoration, will tell us that they refer to the eternal state. If they are such blessings that they dare not say were enjoyed on their return from Babylonish captivity, they at once say that they belong to the state beyond the last judgment. Now let us see if there is any truth in this latter statement.

The end of Israel's sorrow, as recorded in Jer. xxxi. 2, will be in a state in which they will have the corn, the wine, the oil, and the young of the flock and the herd. Will it be said that these will be in the eternal state? When the prophecy recorded in Eze. xxxviii. 25–28, is fulfilled, that Israel shall dwell in the land, they, and their children, and their children's children, and shall be multiplied: and the tabernacle of God shall be with them, it is declared that the nations shall know that God is the Lord who doth sanctify Israel. Will it be said that nations will exist beyond this world of mortality?

When in chap. xxxix. 27–29, the Lord God declares that he will not hide his face from them any more, it is said in connection with his gathering them out of their enemies' land, and being sanctified in them in the sight of many nations. This is evidence that their enjoyment of God's favor and smile will be while nations still exist on the earth. Therefore, it cannot refer to the eternal state.

When in Isa. lx. it is said that the people of Israel shall all be righteous, it is not only in connection with their inheriting the land, but with their becoming a strong nation, and in a state in which day and night exist, and the fir tree, and the pine, and the boxtree exist, and men shall bring the wealth of the nations unto them. Surely this cannot refer to the eternal state.

When Jehovah declares that he will put his law in their inward parts, and will write it in their heart, and that from the least of them unto the greatest of them, they shall know the Lord. He also declares that they shall not cease from being a nation as long as the sun gives light by day, and the moon by night. Nothing like this, nothing approaching this, no state of things bearing any resemblance to this has ever yet existed among the nation of Israel. Those who oppose the view we advocate know that we now say is true. And there is undeniable evidence that this does not refer to the eternal world, after this mortal world has ended, for it is a state of righteousness that exists while day and night exist, and sun and moon and stars continue to give their light to this world. Then to what period does it refer? If it does not refer to the past, and does not refer to the eternal future, to what period does it refer? We answer, to the period which some deny, and some are frightened at, and others cry out against as heresy, namely, the thousand years, the Millennium, or the age to come, which comes between the present age, and the ages of eternity.

Again; Eze. xxxviii., seems to teach that after Israel are settled in their land, their enemies will invade it. But then, as we have seen, the Deliverer will overthrow their enemies. None that come against Jerusalem in that day shall escape the terrible judgments of God. "And it shall come to pass in that day that I will make Jerusalem a burdensome stone for all the peoples: all that burden themselves with it shall be sore wounded." Zech. xii. 3. In that day the Lord will use converted Israel in scourging their enemies; they will bear the sword as appears from Psa. cxlix., and still "execute vengeance upon the nations, and punishments upon the people.

But the first gathering of Israel will be in unbelief, for it will not be till he comes, as we learn from Zech. xii. 10, "and they shall look unto him whom they have pierced," that they will call upon him for mercy. They will then accept their long rejected Messiah.

And after Israel's return, but before they are subdued and humbled, they will become very wealthy and will have abundance of silver, and gold, and also power and influence. These things will need to be taken from them before their redemption. Isa. ii. 7.

In Isa. lxv. 12–16, Jehovah makes a wide distinction between the nation of the Jews he will then be in the land in unbelief, and those who have his fear in their hearts and trust in him. The latter are frequently called "the remnant."

Much of the opposition of the Jewish nation to the Christ and his teachings might cease, if they only understood the teaching of the Christian Scriptures on the subject of the kingdom. If this teaching were properly unfolded and elucidated, they might see it to be in perfect accord with the teaching of their own prophets.

Again: after referring to the destruction of Jerusalem, and to the Jews being led away captive into all nations, Christ says, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles began when Jehoiakim, king of Judah, and the Jews were conquered by Nebuchadnezzar, and carried away into captivity; and therefore they embrace the long period in which the Jewish race has been dispersed, and ruled over and oppressed and persecuted by the Gentiles, and Jerusalem itself possessed by foreigners; and this passage plainly implies that when the times of the Gentiles are fulfilled, Jerusalem shall cease to be trodden down of the Gentiles. This treading down has already lasted eighteen hundred years; but the Savior's words make it clear that it shall cease; it shall only last till a given period, when the Gentile times are fulfilled, the treading down shall cease, and the scattered nation shall be restored to their own land. Palestine shall be again possessed, in peace and safety, by the ancient people.

In Matt. xxiii. 39, we read, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Christ was just about leaving the temple for the last time when he uttered these words; it was near the memorable day of his crucifixion; many whom he was then addressing would probably not see him again, for after his resurrection he was not seen by the multitude, but simply by his disciples; yet he clearly intended that a time was coming when, as a people, they should see him again, and then they should welcome him and bless him. Other, referring to their return and repentance as foretold in prophecy, say very truthfully, "He who reads not this in the prophets, reads not yet the prophets aright."

The return of the children of Josiah and Israel is clearly implied in the notable phrase in Acts iii. 21: "the time of the restoration of all things." Those who believe the teaching of the Holy Ghost in this passage, are called restorationists, and people are warned against them as false teachers. Still, the restoration is there. Peter proclaimed it by divine inspiration; and the doctors of it, who are very many, have to read it out, or vote it out, or else explain it away. And this restoration is the same as that which we have seen in the prophetical writings; it is that "whereof God spake by the mouth of his holy prophets." And further, this restoration is conditioned on a change in their mind and conduct towards the Christ. This is the plain, grammatical meaning of the language. "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began." Verses 19–21.

C. H. Spurgeon, in one of his sermons, says, "I think we do not attach sufficient importance to the restoration of the Jews. But certainly if there is any thing promised in the Bible, it is this. I imagine that you cannot read the Bible without seeing clearly that there is to be an actual restoration of the children of Israel. May that happy day soon come."

"Israel," says Gilfillan, "is a perpetual witness to the truth of the Premillennial Advent of Christ. She has, in all her wanderings, been upborne by two thoughts, which have never ceased to touch her weary heart with joy, and to lift up her depressed countenance with hope: the thought of the land of Palestine one day becoming hers, and the thought of a kingly and divine deliverer. With these thoughts the whole of her spiritual and natural life is involved, and, were they to forsake her, she would sink, like a spent wave, into the gulf of the nations."

Now it seems to us impossible to examine impartially all the foregoing evidence without arriving at the conviction that the dispersed nation will again be restored and settle in the land of their fathers.

SILAS HEWN.

*Editor Restitution:*

Thinking the friends of truth would be gratified to hear from the cause in Kansas, we write you a few lines. We left our wife and little ones on the morning of Feb. 3 and rode near 20 miles through the keen frosty air, to Bro. Weddell's. We found our friends all well and anxious for our arrival. A church of believers had been raised up at this point about fourteen years ago, by our esteemed Bro. Pickett, now in Oregon. As is usual, much strife and prejudice arose among the sects. Contention grew hot with time —many moved away, others grew cold in the cause once loved, and still others loving the truth but allowing the cares of this life to choke the word, becoming unfruitful. Real spirituality was at low tide. Yet, however, a few faithful ones clung to the wreck of the past, holding the beacon light above the wave of persecution which lashed on every side. Notwithstanding these untoward circumstances, trusting in the loving God and in the power of his word, we preached to them the words of this life, practically and pointedly, giving promiseses to present salvation, and pointing to our hope of the future salvation if we remain steadfast unto the end. God blessed his word. Backsliders were reclaimed, believers strengthened, the walls of prejudice crumbled beneath the strokes of the Word. Sinners were convinced, convicted and obeyed from the heart that form of doctrine delivered to us by the Holy Spirit through the apostles of our Lord and Savior Jesus Christ. Ten were baptized into Christ, others wanted to be so, and will at some future meeting if all is well. Those satisfied with sprinkling have gotten buried with Christ. A number of others were fully convinced that we have the truth as revealed in the Word, and we fully believe will at some future time cast their lot and influence with us. Taking it all and in all, we had a most glorious meeting. The spirit of God resting upon and abiding with us. This was our first experience in carrying on a series of meetings. We expected Bro. Pettis to help us, but for some reason unknown to us, he did not come. We preached at out-study discourses in all. The people paid marked attention, and interest increased to the last, the house being full and listeners on the outside. The meeting should have been continued, but like so many of our brethren, our hands are tied. Spring advancing called us to the care of our loved ones at home. So on Monday, the 22, after reorganizing the little band of about twenty-five believers, with many tears, we bade them adieu. They elected elders and deacons, and clerk, and covenanted to meet weekly for prayer and praise. They also chose your unworthy servant to speak to them the Word of Life. They also remembered us temporarily. God bless this little vine of his own planting, water it with the word of truth, and at last gather us all with our jewels. Pray for us. Yours in hope,

R. F. PEARE.

## Selection.

### THE ELEGY OF SHALLUM.

"Weep not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country."—Jer. xxii. 10.

Great indeed is the variety of style which we meet with in the Bible: it contains laws, history, biography, and moral precepts; it has prophecies of the future, songs of praise, and songs of lamentation; its poetry, indeed, is abundant, and sometimes we come across little bits of this class of writing, of much beauty, embedded in more prosaic and less captivating matter. The verse quoted above is just one of these little bits—an elegy, or lamentation, or funeral song, spoken by Jeremiah in anticipation of the fate of Judah's king.

Of this short lamentation, Dr. Samuel Cox (the reading of whose article on this subject has suggested the following thoughts), says:—"This exquisite little elegy, which was sung for many years in the City of Jerusalem, has a music and a pathos which even the least instructed and least thoughtful reader can hardly fail to recognize. Quite apart from their meaning, the mere words have a charm. They sound like a song. The very tone and rhythm of them might well move a sensitive heart to passive reflection. Musical in themselves, they readily ally themselves with music, and, indeed, there is one of Mendelssohn's songs 'Songs without Words' which they go as naturally as though it had these words in his mind when he wrote the song.'

There is, moreover, an interesting little story connected with this elegy, which it may be worth while to narrate.

The words themselves imply that there had been a previous weeping—"Weep not for the dead." Who was the "dead?" "But weep sore for him that goeth away." Who was he? The Prophet does not leave us long in doubt as regard the latter, for the next two verses (11 and 12) give the answer:—"For thus saith the Lord touching Shallum, the son of Josiah, king of Judah, which reigned instead of Josiah his father, which went forth out of this place; he shall not return thither any more: but in the place whither they have led him captive, there shall he die, and he shall see this land no more." Shallum reigned in place of his father Josiah, and we have therefore little difficulty in deciding that good king Josiah was the "dead," for whom the people were exhorted no longer to weep, neither to bemoan him. The history informs us that this was just what the people had been doing. "All Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing-women spake of Josiah in their lamentations to this day, and made an ordinance in Israel: and, behold, they are written in the lamentations." 2 Chron. xxxv. 24, 25. "The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said—Under his shadow we shall live among the nations." Lam. iv. 20. These words are fully applicable to the sincerity of Josiah's reign, and to the esteem in which he was held for his personal character.

Now, our elegy has to do with the events immediately succeeding Josiah's death, and glancing at 1 Chronicles iii. 15, we learn that Josiah had four sons—"the first-born, Johanan; the second, Jehoiakim; the third, Zedekiah; the fourth Shallum." There is no doubt here as to the eldest—Johanan—who is supposed to have died before his father. Otherwise the order makes Shallum the youngest, and yet he was the first to succeed his father on the throne. This seems strange, and requires examination. The reader who takes the trouble to compare 2 Kings xxiii. 31, with verses 34 and 36, and chapter xxiv. 18, will find the following facts:—That Eliakim, or Jehoiakim, was certainly the eldest surviving son; that Jehoahaz, or Shallum, was next; and that Zedekiah was the youngest. How came Shallum to precede his elder brother on the throne? Let us consider this question.

Josiah had a long reign of 31 years. When he came to the throne he found the people of his kingdom sunk in idolatry, led and encouraged therein by his predecessors in the government. The nation was weakened, and because of their love for the gods and idolatries of their neighboring nations, God had given them up to decay; they were tributaries to Assyria or Egypt in turn; sometimes relying upon the one power, and sometimes upon the other, according as the ruling counsels of the nation thought it most judicious for their own safety to act. We generally find that the majority of the people were ever ready to follow the wickedness of their kings and rulers. But, at the same time, the Scriptures always speak of a "remnant" in Israel, in whom the Lord had hope—a faithful few who had not forsaken the true God, although they might be powerless to influence the counsels of the nation, owing to the overwhelming odds against them. Elijah, for example, was reminded and rebuked on this point, on that occasion when he lamented the wickedness of Israel under Ahab, of whom it is said:—"There was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." Looking around upon the gross corruption of the people, and the overwhelming odds he had to contend against, Elijah was prompted to exclaim: "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword: and I, even I only, am left, and they seek my life to take it away." How low Elijah had imagined the condition of the people, when he, the last worshipper of Jehovah, was also the prey of the assassin! "Yet I have left Me," replied Jehovah, "7000 in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Such was the state of Judah when Josiah became king, and he at once set himself to reform the people, and purge them of their idolatries. The faithful remnant, there can be no doubt, would gather round him to strengthen his hands, and, above all, God returned to show him favor in his work, so that prosperity soon began to flow back to the nation; the foreign alliances were cast off for the arm of the Lord was strong and sufficient to preserve them. There is nothing like prosperity in a nation for attaching the people to their government. Josiah, therefore, was greatly beloved by his people, because of the good he had done them. But his reign was suddenly cut short by an act of folly on his own part. During his reign, or towards its close, the Assyrian empire was weak, and the Egyptian was strong. So the Scripture narrative informs us that Pharaoh-necheh made an expedition against the king of Assyria, and Josiah, whose kingdom lay between the contending armies, unadvisedly what can be attributed him. Necheh tried to persuade him to desist, saying his quarrel was not with him, but with Assyria; but Josiah would not listen, and as a result fell a victim, at Megiddo, to the arrow of one of Egypt's archers. His army was thus discomfited, and he himself carried back dead to Jerusalem to a mourning people, whose feelings are reflected in Jeremiah's words:—"The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said—Under his shadow we shall live among the nations."

Very shortly after Josiah's death a new element of lamentation is introduced:—"Weep ye not for the dead; but weep ye sore for him that goeth away." What strange and melancholy fate is this that awaits Josiah's son? and what are the circumstances attending it which should give it this peculiar melancholy interest for the people? Why should Shallum's fate be more sorely wept than that of Josiah?

Shallum's history, as recorded in 2 Kings xxiii. 31–35, is brief and tragic. He reigned but three months when Pharaoh-necheh, king of Egypt, deposed him, put his elder brother, Jehoiakim, on the throne in his stead; and putting Shallum in bands carried him away to Egypt, where he died. But this history only partly answers our inquiry; it gives us Shallum's fate, but does not explain why the people were called upon to weep for him sorely. We must, therefore, investigate a little deeper the circumstances of the time.

How did it come about that Shallum, a younger son, was the one raised to the throne? The fact indicates some abnormal condition of the nation; and it would appear that so soon as Josiah was dead, and especially owing to the circumstances of his death, when Pharaoh-necheh was again menacing the kingdom, the old factions sprung up. There were those who advocated foreign alliances (referred to by the Prophet Zephaniah—i. 5–8—who lived at this time) and there would be, as before, the "remnant" who were for adhering to Jehovah. Dr. Cox summarizes the state of matters thus:—"From the time of Solomon downward the Hebrew State was divided into two great political parties, one of which stood faithful to Jehovah and looked to Him for succor, while the other fell away to the service of heathen gods and sought to ally themselves now with Assyria, and now with Egypt. On the whole the pagan party prevailed. More than once, indeed, the downward course of the Hebrew Commonwealth was arrested, as, for example, by the reforms of Hezekiah and Josiah; but these feeble barriers were soon swept away by the swelling tide of the idolatrous vices and corruptions. During the long reign of Manasseh, the grandfather of Josiah, the very temple itself was desecrated with the statues, altars, and licentious rites, of heathen gods; foreign alliances were courted, foreign exactions submitted to; and in the very streets of Jerusalem the leading statesmen of Judah might be seen clothed—some in the Assyrian, and some in the Egyptian garb—ostentatiously parading, by their foreign apparel, their leanings to this alliance or to that."

The truth as regards Shallum would appear to be that he was chosen by the national party—the party who followed Josiah's counsels—as their leader; whilst Eliakim, his elder brother, was in favor of that party who advocated alliance with, and submission to the foreign power. But while the memory of Josiah was fresh in the minds of the people, and of all the prosperity he had brought to them, the national party prevailed, and put the younger son upon the throne. After Pharaoh-necheh had finished his expedition to the north, he by some means enticed Shallum to visit him at his camp at Riblah. The king of Egypt, knowing Shallum's antipathy to himself as the leader of the Jewish patriots, resolved that he should not reign in Jerusalem, so he, treacherously seized him, put him in bands, and carried him away into Egypt. Pharaoh found a ready and subservient tool in Eliakim, whom he made king in Jerusalem, and put the people under tribute to himself.

Thus Shallum, after a brief reign of three months, was suddenly carried away captive from his native land, and thrown into the dismal dungeons of Egypt, where he died. There is enough in his fate to awaken the pathetic elegy which Jeremiah sung for him. The Jews have frequently shown themselves strong in the feelings of patriotism, and they could not but lament the sudden, cutting off of a promising career, and the taking away into a foreign land of the hope of the nation. "Weep ye sore for him that goeth away; for he shall return no more, nor see his native country." These are the words of tender and affectionate remembrance, and they strike a responsive chord in our own hearts.

Was there no more than the personal fate of Shallum involved in Jeremiah's lamentation for him? Was it his personal character that called forth such remembrance? No; for Josiah had most unworthy sons. Shallum, Jehoiakim, and Zedekiah were all workers of evil. Shallum, however, was the last hope of the patriotic party—the party who resisted leaning upon the broken reeds of Egypt's and Assyria's power. This was why Shallum's fate was worthy of such "sore" weeping. From that time wickedness increased rapidly, until all God's threatened judgments were poured out on the land and people. I cannot do better than again use the words of Dr. Cox:—"From that time onward" (the time of Eliakim's placement on the throne), "till the sacred land was swept clean from its sinful inhabitants, cloud darkened on cloud, until the final storm—the doom-storm—came, and the winds blew, and the floods arose and the house of Israel, which seemed to be founded upon a rock, fell with a crash that reverberates in our hearts to this day."

This is the brief story connected with the Elegy of Shallum, and what is its lesson for us Gentiles? The apostle Paul has drawn one for us (Rom. xi. 20–22):—"Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." And as indicating the Divine readiness for a reconciliation with sinners, I may just quote Paul's pregnant words in the next verse (23):—"And they (Israel) also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again."—*R. K. Strang, in Messenger.*

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# THE RESTITUTION.

E. A. CRAPSEY, EDITOR.

Plymouth, Indiana, March 10, 1886.


## IMPORTANT NOTICES.

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We have a number of articles on hand which we intend to re-read with care. We must give variety in our columns. All an Editor can do is to make up periodically the very best paper he can for his readers out of all the materials he may have at hand. This we try scrupulously and conscientiously to do—with what success we must leave our readers to judge.

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We have important articles for future numbers on hand, both original from our contributors, and selected from other sources. J. Cameron furnishes one of a truly able and critical character on the Gospel of the Kingdom, and Silas Henn one on the Millennium. "The True Character of the Present Dispensation," is selected, and we regret that its length will compel us to divide it for two successive issues of our paper. New readers of THE RESTITUTION can not afford to discontinue its weekly visits for awhile yet. On many vital subjects, the leading denominations greatly misapprehend the teachings of inspiration, and, consequently, make strange misapplications of what belongs to one people, in one dispensation, to a very different people of an entirely different dispensation.

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THE *Bible Banner* now comes to us from Chicago, Ill., instead of Philadelphia, Penn. It is one of our excellent exchanges although not advocating the strictly Millennarian views maintained in the columns of THE RESTITUTION. While liking many things in the different American Advent Journals, we are far more nearly in accord with English Periodicals as to the literal fulfilment of prophesy regarding the future restoration of Judah and Israel to the land of their fathers, as well as regards other predictions relative to the rule of Christ and his chosen over the left of the nations in the coming age. As to the correctness of the literal interpretation, we fearlessly and confidently await the developments of history.

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### THE DEATH STATE.

Then said Jesus unto them plainly, Lazarus is dead. John xi. 14.

Our Lord, in his preceding remarks, had used the expression that is so often employed when speaking of the state of the holy dead, viz: *sleep*. "Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep he will recover. Now Jesus had spoken of his death; but they thought that he had spoken of taking rest in sleep. Then Jesus, therefore, said unto them plainly, Lazarus is dead." John xi. 11–15. R. V.

This sickness and death occurred to show forth God's glory, and to demonstrate the ability of Jesus, as the Son of God from heaven, to effect the grandest work connected with our redemption—the resurrection of the dead.

He had already taught his disciples and the Jewish people that he was the Son of God in language the most unmistakable, because the most precise and definite. He says: "My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father, making himself equal with God." He next shows that, in consequence of this divine relationship, he has the power to do greater works than those that they had seen him perform, even to raise the dead. "For as the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will. Verily, verily I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son to have life in himself." John v. 17, 18, 21, 25, 26.—R. V.

In another interview he touches still plainer, concerning this life which, as Son, he inherits from his Heavenly Father, as well as concerning the secured resurrection of all given unto him by his Father. "For I am come down from heaven, not to do mine own will, but the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day." John vi. 38, 40.

In the death of Lazarus, then, there had come the opportunity, not only to show forth the glory of his Heavenly Father, but, also, to demonstrate his own power, as God's own proper Son, by raising up and giving life to one dead. Accordingly he repairs to Bethany to find that Lazarus was not only dead, but that he had been entombed four days. While the sisters were well assured that their brother would not have died if Jesus had only been present to have removed the disease, they, at the same time, seem to have had the faith, in some degree, that even death itself might not interpose an insuperable obstacle to the re-living of the loved and lost sleeper in the grave. Martha says: "And even now I know that whatsoever thou shalt ask God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life; he that believeth on me though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea Lord; I believe that thou art the Christ, the Son of God, even he that cometh into the world."

Martha's faith, then, was, that the expected Messiah, that should come into the world, would be the Son of God, and, consequently, would be able even to raise the dead; and, furthermore, that Jesus Christ himself was both God's Messiah, as well as God's own Son. To justify this faith, glorify his Heavenly Father, and prove his legitimate Sonship, it remained now for Jesus to demonstrate this relationship to God, and confirm his own statements about "quickening and raising the dead" to now give life to the dead Lazarus. He could prove his ability to raise a multitude of dead ones "at the last day"—or in "the hour that cometh," by raising up and giving life to the one in the tomb in "the hour that now is." Accordingly he asks—"Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?"

Even the Jews themselves concluded that the one that could give sight to one born blind could have arrested the fatal disease, but that Jesus had come into the world *to* do more than save the present life for a time, even to give an endless life to the dead, was more than entered into their faithless minds. Jesus had promised that they should see greater works than healing diseases, and the hour for the display of his power and for them to see the glory of God had now come. "Jesus therefore groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus said unto her, Said I not unto thee, that, if thou believest, thou shouldest see the glory of God? So they took away the stone."

Now comes the supreme moment. The agonizing sisters have avowed their faith in Jesus as the Son of God—a claim for making which the Jews had sought to kill him as one guilty of unpardonable blasphemy. And to make the moment more intensely interesting and exciting, a multitude of these faithless Jews were standing around that solemn tomb. The dismal door to the pit of corruption stood open. One claiming Celestial parentage was the chief figure in the foreground. No picture ever thrown on the broad canvas of time was ever limned in more vividly contrasting colorings of lights and shadings. Bright Heaven, dim Earth, and dismal Hades are all in proximate display. The Universe looks on, and the destiny of ages hangs on the finishing strokes of the divine pencil. Let us see the painting as the inspired artist gives the completing delineations. "And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always; but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

Our picture is finished; and no object lesson ever presented such visible illustration of the still grander events prefigured. The resurrection of the one is the proof of ability to raise the millions. In the Son of God the world has a Savior who can redeem from death. A practical answer, in the affirmative, has been given to the question of ages—"If a man die shall he live again?" God's own Son has come into the world, and he can redeem from death.

This One, whom God has sent into the world, holds the keys of death and Hades in his hands. For four thousand years the king of terrors had swayed his ebon sceptre over a hopeless world. Knocking alike at the door of the palace and the entrance to the hovel, he had borne prince and pauper alike to the pit of destruction. Whether it were the rough box that went out from the miserable hut, or the costly casket that went out from royal halls, it was *one dead* that was borne away to alike hopelessly consume away in the land of silences, darkness, and forgetfulness.

But Christ has taken the keys from the relentless tyrant, and eventually will both disarm and destroy the fell destroyer himself. The stone that was rolled from that cave opened the way into still deeper and darker chambers, where the countless multitudes sleep the same unbroken death-sleep; and the released brother, coming through the unlocked door, came as the Avant-courier—the forerunner—of the unnumbered millions who are awaiting the voice of the Son of God at the last day.

At this time we venture no answer to the following question proposed by the poet. Others may ask—Was the personality of the loved sleeper consciously existent in heaven? If not, was it existent in Paradise? Of this possibly hereafter. It will be seen that the poet ventures no answer himself to a question of irrepressible interest in these days.

"When Lazarus left his charnel cave,
And home to Mary's house returned:
Was this demanded—If he yearned
To hear her wailing at his grave.

"Where wast thou, brother, those four days?
There lives no record of reply,
Which telling what it is to die
Had surely added fame to praise.

From every house the neighbors met,
The streets were filled with joyful sounds,
And solemn gladness even crowned
The purple brows of Olivet.

Behold a man raised up by Christ:
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of the Evangelist."

—*Tennyson.*

"Greek—*κατεφιλησεν εαυτον τον θεον*—Said God was his *own proper* Father. In Rom viii. 32, we have the correlative expression in the same unequivocal form
—*Ος γε τον ιδιου ουκ εφεισατο*—Who spared not his *own proper* Son. This Greek word *ιδιος* means what is *one's own* specially, separately and exclusively; as—Working without *our* hands; 1 Cor. iv. 12;—Sinneth against his *own* body; 1 Cor. vi. 18;—Have her *own* husband; 1 Cor. vii. 2;—His *own* sins; Heb. vii. 27.—His *own* blood; Heb. ix. 12 and xiii. 12; —In his *own* name; Jno. v. 43.

There are a few specimens out of nearly one hundred in the New Testament showing the restrictive use of this adjective. That Isaac was Abraham's *own proper* son is not so absolutely stated in the Scriptures as it is that Jesus is God's *own proper* Son. More perhaps of this hereafter. For the present see a good article in this issue from Bro. Wiley Jones, on the Sonship.

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## Communications.

### "THE ACTS."

This book or treatise embraces the history of the Christian church for the space of about thirty years. In this short compass of thirty-one pages is found a record of events and doctrine of surpassing interest and importance to all men. Here is the knowledge and wisdom which no man can afford to neglect except at the peril of his own well-being.

This book, though arranged by human hands, as to the place it occupies in the divine volume, is where it ought to be as respect to its date shows—between the biographies or memoirs of Jesus Christ by his four inspired penmen, and the letters to the churches, written by Paul, Peter, James, John and Jude. Touching its authorship I simply say: Luke wrote it. These thirty years of history date from the beginning of a new dispensation or age; preeminently the dispensation of the Spirit. Here is a record of the introduction and development of the new order of instruction and obedience. The old order of teaching and obedience required by the Law, is superceded. That was nailed to the cross. Col. ii. 14. Men are not now obliged, as formerly, to repair to Mount Zion to worship the true and living God, but any where the true worshipers could worship the Father in spirit, and in truth. John iv. 21.

Supernaturalism in both word and work, crowd these few pages; just as might be expected at a time when the old national religious, both Jewish and Pagan, were to fall before this new religion of the crucified and risen Nazarene.

The first chapter in its history antedates a few days that marvelous Pentecost, in which the Spirit was poured out upon the waiting apostles. How often my mind reverts to the words of this opening page. It is the last meeting of Jesus with his disciples, on the very eve of his ascension. His talk with them is short. He repeats the promise of the Father in reference to the Holy Ghost; commands them to wait at Jerusalem for its fulfillment, answers their anxious question touching the restoration of the kingdom to Israel, and closes by speaking of their testimony for him in the broad field of their labor on which they would enter in a few days. Then comes the sad parting scene. That Jesus with whom they had been associated for years in the most familiar intercourse, and had hung in rapturous awe and reverence on the words of his lips, is about to be separated from them. Could they believe it? Anxious as they are to retain his endearing presence he is taken up from them and a cloud receives him out of their sight, and they are left intently gazing up into heaven, spell bound with the fast and suddenness of his departure.

From that date the church has been walking by faith, based upon the sure promise of the two men in white apparel, who said: That same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Here is Adventism on the initial page of this historical book, and on the very threshold of the new dispensation. The promise of a coming Redeemer in the bow of hope spanning the two extremes of the church's vision. This cannot be a figurative coming, it must be real and personal, and remains to be fulfilled in the future.

On reading the second chapter, we notice that what transpires on the Pentecost mentioned in the first verse, would make any day or date illustrious. Right at this point of time, at the place designated by Jesus, the apostles did their very first work in obedience to the commission as recorded by Matthew, Mark and Luke: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

Luke writes: Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. All who believe the Bible to be the Word of God must believe that the apostles were properly qualified by the Holy Spirit to teach what is embodied in the commission. Hence were able to teach truthfully the gospel and its cognate truths, facts and commands, including, of course, repentance, baptism and remission of sins and all other things which they were to teach their converts to observe, Matt. xxviii. 20, together with all the special promises and historical facts, making the sum total of the gospel.

Proposition 1. The Acts contains a history of the Apostles' preaching and of conversions to the Christian religion.

Prop. 2. That the question, What must I believe and do to be saved? is answered here in sufficiently plain language for every intelligent person to understand, if he but applies himself to the study of the Scriptures with something of the urgency which so important a question demands. I invite the uninstructed who wish to learn the way to become a Christian to read carefully the teachings of these spirit-endowed apostles, for I feel sure that if you do you cannot fail to settle the question satisfactorily. Many persons have told me that they were completely confused by this Babel of tongues, teaching as many different ways. Dear soul, listen to the Word. There is but one tongue here. Do not charge God with giving a revelation so obscure that you can not understand it. What shall we do? was the earnest, plain and pointed question put by Peter's auditors, on the day of Pentecost. The answer ought to be equally plain. God never trifles, as men sometimes do, even with the most solemn questions. Will Peter "hem and haw" as I have heard modern teachers, times and again do when I have put the question to them with a view to eliciting an answer, saying that God wants the heart. Baptism is an outward ordinance and therefore can not save. Sometimes they endeavor to turn this holy command into ridicule, when every thing bearing the semblance of argument fails them. What is Peter's answer, given under inspiration of the Holy Spirit. "Repent and be baptized every one of you in (epi—upon) the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." These Jews had faith, hence it was not necessary for Peter to command them to believe. At that time the minds of men were not perplexed with the theological definitions and distinctions of the various kinds of faith. Nor did they raise the question as to how faith came. It did come with powerful force from hearing the Apostle's words, his gospel accompanied by the charge of murdering the Messiah whom God had raised from the dead, God's spirit bearing witness through the Apostles by their power to speak in all the languages of the nations from whence these worshiping Jews came. Their faith came most emphatically by hearing Rom. x. 17. Feeling was produced by this faith. In the light of the truth they felt that they were sinners, great sinners, and so felt the need of a remedy for sin. It was this sad state of mind which prompted the question: What shall we do? The question was most urgent. It was a matter in hand that must be attended to speedily. But says one, I am not as wicked as these Jews whom Peter charges with crucifying their Lord. But you are a sinner nevertheless and under condemnation; the wrath of God abiding on you; therefore you will not see life unless you repent. John iii. 36. You need the same remedy, must apply to the same great physician and follow his prescription. This may may appear very humiliating to you, my alien friend. But you need humbling. Self must be crucified. It must not set itself in opposition to any part of God's revealed will whether the matter be faith, repentance or baptism, or the "all things" of the after Christian life. There must be a full, unreserved surrender on your part. Obey, obey, is the command which meets you on the threshold of salvation. Had the language of Peter fallen on indifferent ears, on thoughtless and inconsiderate hearts, on minds prone to hurry away from the serious concerns of a future state to busy themselves with the thoughts and plans in the little compass of human affairs, then that message would have produced no contrition on account of sin and no deep feeling of the need of the Divine Savior, no cry of "what shall we do." While thousands gave heed to the message of the Heavenly-empowered witnesses other thousands no doubt more numerous, slighted and rejected the offers of mercy as the great majority of the race have been doing ever since. Who is to blame? God or man? Away with the thought that God is to blame for a supposed incapacity in the mind and will of man to grasp the truth and obey its requirements; or that his plan of redemption is unsuitable to accomplish the end for which it was designed.

Every where in God's word man is held responsible for his conduct from the moment the light of truth is thrown across his path. To plead ignorance will avail nothing, to urge the obscurity of revelation is daring presumption, sin and, to refuse to purchase a Bible would only aggravate the case.

J. L. WINES.

(Continued.)

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### "Remove not the Old Landmarks." Prov. xxii. 28.

This proverb is quoted from "the law of God," given to Israel; and through them to our race, Deut. xix. 14. Its violation by Israel was severely punished, Hos. v. 10. Hence it is written, cursed be he that removeth his neighbor's landmark, and let all say amen! Deut. xxvii. 17.

This righteous principle pervades Revelation, and applies especially to God's truth, which is ever guarded as by the cherubim, Gen. iii. 24; Deut. xviii. 20, 22; Rev. xxii. 18, 19.

On this line of righteous precept, and to confound "the adversary"—Adam did die—death has reigned over all living things, Rom. v. 12. The chosen nation has been "trodden down of the Gentiles, and dispersed to the four winds." Nay more "the departure from the faith" has become historic also, in our gospel age.—Declension and darkness prevail!

This human infirmity as to good, seems almost universal, "all flesh is as grass;" while only "the word of the Lord abideth for instruction in righteousness that the man of God may be perfect, . . . every good work." 2 Tim. iii. 9.

Let us apply this doctrine of the Lord.

1. The number of imperial Gentile powers is "four." This number four is given ten times in varied relations, Jer. xv. 3; Ezek. xiv. 21; Dan. ii. 40; vii. 3, 7, 17, 19, 23; Zech. i. 18, 22; and vi. 1! These texts are a ten-fold landmark, to the times of the Gentiles." To all God says—"Remove not this (dispensational) landmark. Amen."

2. This is doubly assured, (if need be, to those who have not seen it) by the oft repeated fact that Rome—"the fourth"—reaches the judgment!—the kingdom of God! Dan. ii. 30–45; vii. 7–10; Matt. xv. Rev. xvii. 20. It leaves no time or place for a fifth form of Gentile—anti-Christianism. No! No! No!

Note! The ten toes—ten horns—ten kings and the other that rose after them," were parts and appendages of Rome the last in the series of Gentile Empire!

3. The imagery, geography and history of this last Gentile empire, are all Roman! They centre in the seven hills of Rome! Its harlot church-symbol also asserts its unmistakable identification! Rev. xvii. to xix. The symbol is varied from that, Dan. vii. and yet to set forth its diversified enormities in apostasy and anti-Christian oppression and abomination! Its doom as majestic Babylon answers to that of Sodom!

The wonder is that any one should dream of a more infernal humanity, or infuriate "adversary, than the devil," 1 Pet. v. 8.

Let this suffice! One thing is certain, God's number four is not five! His ten fold landmark—to note the end of Gentile anti-Christianism, can not be moved! Amen. It is Divinely guarded, Deut. xxvii. 17.

4. "The king of the North" noted four times, Dan. xi. was Syria in Asia; but North to Judea. It did not reach or concern Russia, at all. Russia and American nationalities, are modern, and may be referred to in general as "the ends of the earth."

5. There is no fifth kingdom in prophecy for earth, till "The Son of Man; and Messiah, take the kingdom," Dan. vii. 14, 18, 27.

6. Rome—the fourth, conquered Greece, the third; the anti-Christian authority over Christ, his apostles and saints; and "the desolation," to Judea and Jerusalem, Dan. ix. 27; Matt. xxiv. Rev. xii. 20; and is itself to be hurled to its doom "as a great millstone cast into the sea!" No other nation takes its place or shares its destiny! This landmark is fixed and to faith fast as the throne!!

7. But the untaught read "the king of the North," and they insert Russia! Others read of "the West," and they think of our United States—but both classes are alike oblivious to the geography, chronology, and history; as "noted in the Scriptures of truth," they over ride God's "landmark!"

Well, what of these modern "nations?" They may be taken for the scions—offshoots of the old Gentile "tree," Isa. x. 33, 34; and in contrast with, "The root of Jesse—an ensign of the people," Isa. xi. 1–10. Our Bible is a big book!! Amen.

These outlying "nations" may be embraced. Dan. xii. 14;—before Christ. Matt. xxv. 31; and that "Satan shall no more deceive" through the 1000 years. Rev. xx. 3.

Our world has a grand and glorious future! Jerusalem to be rebuilt will need its Gentile builders. Isa. lx. 10, 12.

This is for testimony. It simplifies prophecy, dissipates mystery; and gives to God the glory of his truth and grace. Amen.

Reverently to God; Lovingly to all.

J. B. COOK

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### "God Knows."

O, what a world of consolation in these two words. "God knows." When we consider the blessing and privilege of becoming the children of God, and that he is kinder and more willing to do for us, than any earthly parent can, that in all our troubles and trials, (many of which the world knows nothing of) we can go to him in the name of our dear Savior, and childlike, acknowledge all our waywardness and short comings, and ask him to forgive us, he will in no wise turn us away. Yes, "God knows." He knows all our weakness, he knows just how much we try to obey and please him. He knows how much we can bear of temptation, and knows how to succor us when we are tempted. He also knows our sincerity whether our works are for a show to the world, or for the love of the truth. In short he knows the very intents of our hearts. Oh! how careful we should be in all we say and do. Let us so live that we may be accounted worthy to enter into that rest that remaineth for the people of God. Let us be honest to ourselves, and to our Creator. "God knows."

MRS. N. ROBERTS.

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## News Items.

NAPLES, Italy, March 6.—Mount Etna is in a state of eruption. Cinders and stones are continually being thrown up, and it is supposed that lava is coming out of the crater, but, as it is covered by a dense mist, no proper observations can be taken. Slight shocks of earthquake have been felt at the foot of the mountain. There is great excitement among residents in the neighborhood of the mountain.

Astronomers are now able to promise the general public a splendid spectacle, as both Fabry's and Howard's comets are likely to be easily visible to the unaided eye about the end of April and beginning of May, both, too, in a position where they will be above the horizon all night, and not far distant from each other, the former, which will be the brighter of the two, being in the constellation Perseus, and the latter in Andromeda.

The explorations of the ancient mounds in Manitoba promises interesting results. It appears from surveys made during the past summer that the northern limits of the mound-builders lie beyond the Red River of the North. Along this river and Lake Winnipeg, mounds were found identical in structure with the famous ones of the Ohio and Mississippi valleys.

The municipal authorities of Paris have ordered the school committee to expunge from children's books the name of the Deity.

The bearing orange trees of Florida are in full bloom and give promise of a good crop.

By the January count there were 100,000 paupers in London, and still they wonder at such crimes as riots.

Cholera has been discovered on board a Greek brigantine at Venice, Italy.

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### A Skeptic's Opinion of Christ.

"It is no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable is superadded by the tradition of the followers. Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospel? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort, still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived from the higher source.

"About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which, if we abandoned the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preeminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life.—*John Stuart Mill, Three Essays on Religion.*

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# Poetry.

## "JESUS NAZARENUS REX JUDEORUM."

[The following is the last poem written by Mr. Jarvis, and unpublished at the time of his death.]

In the gray twilight of a dreary morn,
A prisoner stood, defenseless and forlorn
While, to a Roman judge, with boisterous breath,
His fierce accusers clamored for His death.

It was the Christ, rejected and abused;
The King of kings, His sovereign claim refused;
The Son of God, abandoned and betrayed,
An Outcast, in the world which He had made.

It was His chosen people whose demand
That timid judge was powerless to withstand;
And, while their lips reviled the charges he denied,
He gave their victim to be crucified.

His chosen people! There he stood aloof;
Where He died, a thief died to His breast;
Who cried more loudly, as unmoved He stood,
"On us, and on our children, be His blood!"

O, Holy Savior! May Thy grace reverse
The dreadful import of that reckless curse:
And, on the Israelites, Thy atonement prove
"The Blood of Sprinkling," through Redeeming Love!

—*From the Dr Hon Jumper.*

# Communications.

## THE GOSPEL OF THE KINGDOM OF GOD.

In THE RESTITUTION of Feb. 3rd, an article appears in answer to the question, "Was there any real kingdom of God to which it was possible in the circumstances that Jesus alluded when he came preaching the kingdom of God?" As the answer given, in my opinion, does not meet the question satisfactorily, I offer the following remarks upon it. First it is necessary to have the facts of the case before our minds when we seek a satisfactory judgment. We have first in order the sender of the message. This was Jehovah the King and declared savior of Israel. Second, we have the messenger, the Lord Jesus Christ, the only begotten Son of God and king of Israel, raised up to them by Jehovah their king. Third, we have the tribes of Judah, Benjamin and Levi, and portions of the others, governed by rulers under the power of Rome, but with the exercise of Jehovah's laws as expounded by the priesthood of the house of Levi.

The territory of Palestine, divided by the Romans into four parts, was the territory proper of the kingdom of God. The portions of the twelve tribes of Israel then living in these Roman provinces together with the other tribes in dispersion were the subjects of God's kingdom. And the priesthood performed the functions of provincial rulers. They had possession of the kingdom and ruled over it in subjection to the will of Rome.

It was in these circumstances that Jehovah the king of Israel who had subjugated them to Rome for their rebellion against him, prepared and then sent two messengers to them, the one six months before the other. The message sent by John the Baptist is thus given by Matthew, "And in those days cometh John the Baptist proclaiming in the wilderness of Judea, and saying, Reform ye, for the reign of the heavens hath come, for this is he who was spoken of by Isaiah the prophet, saying, A voice of one crying in the wilderness, prepare ye the way of the Lord (Jehovah), straight make ye his paths." John further says of himself, I indeed baptize you unto repentance for reformation, but he who is coming after me is mightier than I, whose sandals I am not worthy to bear; he shall baptize you in the Holy Spirit and in fire; whose fan is in his hand and he will thoroughly cleanse his floor and will gather his wheat into the store house, but the chaff he will burn with unquenchable fire.

The proclamation sent by Jesus from Jehovah was the same as that sent by John as Matthew records. And from the time John was cast into prison Jesus began to proclaim and to say, Reform for the reign of the heavens hath come. Matt. iv. 17.

From these two proclamations it is manifest that whatever the meaning of the phrase "the kingdom of heaven" or "the reign of the heavens" may be, that thing or being was present when the proclamation was made. The after developments of the kingdom ought not to be confounded with its beginnings.

When we turn to Mark's account we find him calling it "the beginning of the good news of Jesus Christ the Son of God." As it hath been written in the prophets, Lo I send my messenger before thy face who shall prepare thy way before thee—a voice of one crying in the wilderness, "Prepare ye the way of the Lord (Jehovah), make straight ye his paths." Mark i. 1-3. And after the delivering up of John, Jesus came to Galilee proclaiming the good news of the reign of God, and saying, "Fulfilled hath been the time and the reign of God hath come near; reform ye and believe the good news." Mark i. 14, 15.

There are three things stated by Mark in these passages quoted which cannot have a future meaning. First, he fixes the beginning of the good news of Jesus Christ the Son of God, by quoting the proclamation of John the Baptist. Second, Jesus affirms the time is fulfilled. Third, and after affirming the kingdom of God has come near, he commands his hearers to repent and believe the good news.

Now the good news he preached is summed up into items, viz, The time is fulfilled, and the kingdom of God or the reign of God has come near. These expressions preclude the idea of futurity, and fix the duty of every hearer of John and Jesus down to a good news to themselves which they were to believe and obey for their salvation.

In the meantime we pass over the good news which the angel Gabriel bare to Mary before Jesus was conceived, and also the good news of the heavenly host who came to the shepherds while tending their flocks. These cannot be construed into future events however much they have to do with every after event.

In the third chapter of Luke's narrative, we have a most circumstantial account of the word of God having come to John, the son of Zacharias, in the wilderness. He says, "And he came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord (Jehovah), make his paths straight. Every valley shall be filled and every mountain and hill shall be made low, and the crooked shall be made straight and the rough ways shall be made smooth. And all flesh shall see the salvation of God."

No one questions that the immediate result to every one who repented and was baptized by John was the remission of all his past sins. Second, the result of his mission was a preparation of Jehovah's way by which all flesh would be able to see his, that is Jehovah's, salvation. In other words, Jehovah's word proclaimed by John had practical ends to be served, and these ends were accomplished to the letter without failure.

And as the people mused in their hearts of John, whether he were the Christ or not, he answered, saying unto them all, "I indeed baptize you in water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Spirit and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn up with unquenchable fire."

In this statement John affirms the one mightier than he was to do five things:

1. He is to baptize in Holy Spirit.
2. He is to baptize in fire.
3. He is to cleanse his floor.
4. He is to gather his wheat into his garner.
5. He is to burn up the chaff with unquenchable fire.

If, therefore, these or any of these powers were possessed and made use of by Jesus, the possession and use demonstrate their real presence at that time.

In Luke iv. 18, Jesus read from the prophesy of Isaiah "The spirit of the Lord (Jehovah) is upon me because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, and to preach deliverance to the captives, and the recovery of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord (Jehovah). And after he shut the book and gave it again to the servant he began to say unto them, This day is this Scripture fulfilled in your ears."

There are seven different things affirmed here, and of these Jesus says they were that day fulfilled in the hearing of those in the synagogue. If therefore, the works performed by Jesus before he was crucified be admitted to be the works of God, then the demonstration was given of a real thing, called by him the Kingdom of God, had come to Judea at that time.

When Jesus said to the man sick of the palsey, "Man thy sins be forgiven thee," the Scribes and Pharisees began to reason saying, "Who is this that speaketh blasphemies? Who can forgive sins but God alone? Jesus perceiving their thoughts, said unto them, What reason ye in your hearts? whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of Man hath power upon earth to forgive sins (he said unto the sick of the palsey) I say unto thee, Arise, and take up thy couch, and go into thine house."

This is a most important statement, as it illustrates the possession of the power to forgive and to heal, by Jesus, who calls himself the Son of Man. The man did as Jesus commanded and departed to his own house, glorifying God. "And they were all amazed and they glorified God, and were filled with fear, saying, We have seen strange things today."

The raising up from the dead state the widow of Nain's son, produced fear upon all who witnessed it, and they glorified God, saying, that a great prophet is risen up among us; and that God hath visited his people.

When accused of casting out demons by the power of Beelzebub, he said, Every kingdom divided against itself is brought to desolation, and every house divided against itself falleth. If Satan also be divided against himself how shall his kingdom stand? But if I by the finger of God cast out demons, no doubt the kingdom of God is come upon you. The illustration of the strong man being overcome by the stronger than he, simply repeats in another form the fact that God's kingdom was then present in visible power, and as real in kind as it ever was in the past, or ever will be at any future time.

The presence of disease and death are in themselves the evidences of God's power and willingness to inflict punishment upon the rebellious; and his presence at the same time to remove disease and death shows most conclusively that his disposition to retain men free from disease and death is by far stronger than the disposition to inflict them. The presence of disease has been accounted for by men as due to a variety of causes, real or supposed. It is manifest that to account for it or to trace it to any other cause than the disobedience of man on the one hand, and the pleasure of God to inflict pain upon the disobedient for his good or for the good of mankind on the other, is a mistake. The infliction of corrective punishment cannot remove the remedy before a cure is effected or the patient proved incurable.

It is the failure to perceive that the time under consideration was the end of a long series of corrective punishment measures employed by Jehovah upon Israel to gather them as a hen gathers her brood under her wings, that prevents men from perceiving that the presence of the Lord Jesus Christ the Son of God, in the midst of Israel, was at the same time the presence of Jehovah the God and Father of the Lord and Savior, Jesus Christ, for God himself affirmed that Jesus was the begotten Son, and Jesus affirmed that God was in him, and that whoever had seen him had seen the Father. I repeat that it was the failure to perceive that God visited Israel in the person of his Son to complete and perfect the means for reconciling the world unto himself, that prevents men from seeing that the powers possessed and manifested were the powers of God's kingdom given to Jesus as the ground of confidence, not that he at some future day shall have all power in heaven and upon earth, but that he has it already.

It has been assumed that the subjects of the kingdom, the twelve tribes of Israel, were and are the kingdom of God. This is a mistake. The real essential element of the kingdom of God as it existed from Moses till John the Baptist, was the absolute sovereignty of Jehovah over them. This element cannot be altered nor amended. It was in virtue of this element that God overthrew the throne of his vassal Zedekiah. It was in virtue of his absolute sovereignty that he sent his angel to Mary the mother of Jesus, and told her that the Lord God would give to her child the throne of his father David. David was Jehovah's vassal, and from necessity a temporary one. The angel's statement shows that Jesus shall be Jehovah's vassal. The evidence that Jesus was the Son of God, and the Christ of God, forms the evidence that the kingdom of God or the reign of God was present, and received by every one who received Jesus, and rejected by every one who rejected him. Jesus' claims to the throne of Israel rest upon the fact that he was begotten of the Spirit of God, which is simply another way of saying he was begotten of God. His right of inheritance was derived from Spirit, not from flesh. Nicodemus did not see this before he visited Jesus. He saw, as many do today, a worker of wonders. If he had believed the testimony of John the Baptist he would have seen the kingdom of God and if he had believed the testimony of God when Jesus was baptized, he would have seen the Son of God and King of Israel.

Israel rejected, excepting the remnant, their King, and in rejecting him they rejected the kingdom, as no one can either inherit the kingdom, that is the authority to rule or be a subject of the kingdom who does not, in the first place hear the voice of Jehovah the Sovereign first, and submit himself to Jehovah's Christ. Persons may reject both and be subjects in rebellion or disobedience, but unless these repent they lose the favor of being heirs or subjects with their natural life.

I affirm, therefore, that what Jesus preached as the kingdom of God was present when he preached it.

WILLIAM ELLIS.

## HEBREW READINGS.

### ארני יהוה כחזק יבוא

These words occur in Isa. xl. 10, and are rendered in the Common Version, "The *Lord* GOD will come with a strong *hand*," the last word being italicised to show that it is not in the original. The Revised Version renders them, "The Lord God will come as a mighty one." Dr. J. Thomas, applying the prophesy to Christ, renders the words, *Adonai* YAHWEH will come in might. (Eureka, vol. i. p. 135. But while the preposition ב may very fitly here have its primary and literal signification, "in," the word חזק, *chazak*, is an adjective, masculine gender, and so denotes, as rendered by the revisers, "a mighty one." To follow closely the order and idiom of the original, I think the prophesy should be rendered, "The Lord JEHOVAH in a mighty One will come."

If all the Jews had "searched the Scriptures" (Jno. v. 39), and believed the Messianic prophecies, as many of the Bereans did (Acts xvii. 11, 12), they would not have sought to kill the Lord Jesus for saying, "I and the Father are one.....The Father is *in me*, and I in the Father" (Jno. x. 30, 38, R. V.) they would have seen that, as manifested in Christ, "God had visited his people;" for Satan, though like "a strong man armed," had now been "come upon" by "the stronger than he" (Luke vii. 16; xi. 21, 22). When they saw the Messiah do "the works which none other man did," and wondering multitudes confess, "It was never so seen in Israel" (Jno. xv. 24; Matt. ix. 33), they would have joyfully accepted his explanation, "The Father who *dwelleth in me*, he doeth the works" (Jno. xiv. 10, 11). Instead of blaspheming against him (as unbelieving Jews are still doing) they would have been constrained to "believe him for the very works' sake," and to confess with Nicodemus, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him" (Jno. iii. 2; xiv. 11).

The first advent, with all its wondrous manifestations of divine power, was but a foreglean of what this prophecy denotes.

"Twas like lovely starlight gleaming,
When at first his glory shone;
'Twill surpass the sunlight beaming
When he reigns on David's throne.

"Then the moon shall be confounded and the sun ashamed, when *the* LORD (JEHOVAH) of hosts shall reign on Mount Zion and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23). In that day, God "will judge the world in righteousness *by* (ב) that man whom he hath ordained" (Acts xvii. 31). Instead of "by," the margin of the Revised Version reads "in," which is a fair rendering of the Greek ἐν, and warranted by the testimony that "*in him* dwelleth all the fullness of the Godhead bodily" (Col. ii. 9).

Of this glorious advent "in the day of his power" the Scripture prophesies, "Gird thy sword upon thy thigh, O mighty one, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the peoples fall under thee. Thy throne, O God, is for ever and ever: the sceptar of thy kingdom is a right sceptar" (Psa. xlv. 3-6; Heb. i. 8).

Then "the fourth beast," however "dreadful and terrible and strong exceedingly" he may be, shall be "slain and his body destroyed and given to the burning flame" (Dan. vii. 7, 11). And though "Babylon the great" may boast, "I sit a queen," yet "she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. xviii. 8). That "the Lord God who judgeth her" is the Son manifesting his Father's name and power, seems clearly implied by the testimony that "the Father judgeth no man but hath committed all judgment to the Son," whom Thomas confessed to be "my Lord and my God," and whom Isaiah calls "the mighty God" (Jno. v. 22; xx. 28; Isa. ix. 6).

In ancient and modern times men have gone to opposite extremes of error concerning our Lord, some disputing his divine and others his human nature, both of which extremes are abundantly condemned by the Holy Scriptures.

WILEY JONES.

Corrigtge: In my article on *hades*, in THE RESTITUTION of Dec. 23rd, "*damah*" should have been *dumah*.

# Selections.

## THE ARK AND MODERN SCIENCE.

In an important article on "Prehistoric Commerce and Israel," which appears in the current number of *The British and Foreign Evangelical Review*, the writer, Dr. Howard Osgood, points to one indication which is to be found in the Bible account of the Flood. That account gives a rational measurement for a ship in the relation of breadth and depth to length. The length 450 feet, six times its breadth, 75 feet, is near the proportion which is given to ships of burden today. That the ark was not a flat-boat is made certain by the impossibility of building a flat-boat of that length and breadth that would float; it would as every flat-boatman knows, leak so badly that it could not be kept free of water; and when to the length and breadth is added 45 feet of height, the structure becomes ridiculous, a pyramid built on its apex. The men who knew enough to give these dimensions to the ark were well versed in shipbuilding, and knew, like the Cushites of South Babylonia, and of the southern shores of the Red Sea, and of the Phœnician coast, the proper proportions for a great ship that would float and resist the enormous pressure of water against her sides and bottom, for the ark drew 22½ feet of water. There is another point with respect to this vessel that has often been made the subject of ignorant jest. It is said that, however excellent and noteworthy the ark may have been, it is absolutely impossible that all the species of the animals on the earth could have been crowded into it, though only two of each were put on board. Geikie, in his article on the "Deluge," in Dr. Lindsay Alexander's edition of Kitto's Bible Dictionary, following Hugh Miller, is very positive on this point. But Dr. Osgood contends that two of all the known species of land mammalia, and of birds, reptiles and insects could have found room in the vessel of Noah, of the size given in the Bible. The ark had three decks, and its length was 450 feet, its breadth 75, and its depth 45. Subtract 30 feet for the inclination of the bow and stern and sides, then we have 400 feet by 75—that is, 30,000 square feet on each deck, or for the three decks, 90,000 square feet. The steamers carrying live stock from New York today allow 20 *square* feet for oxen. At this rate, on each deck, there would be room for 1,500 oxen, or 4,500 on three decks, with plenty of ventilation, as the decks were 13 feet in the clear apart. Geikie makes the number of the species of mammalia to be between 1,800 and 1,700. If so, the ark would have carried on two of its decks, and a part of the third deck, two of each of the size of an ox. But the average size, according to Professor H. A. Ward, of Rochester, and Mr. Wallace's careful classification of the species, would be that of the grey fox or common house cat. Taking then, the grey fox as the measure of all the species, and granting him even one-fourth of the size of the ox, and giving him one-fourth of the room required for the ox, all the species would not require the space, 30,000 square feet, of one deck of the ark! Wallace estimates the number of birds at 10,037; of reptiles, 976; and of lizards, 1252; of insects, 100,000 species. Taking again the average size of these species, no large amount of space would be required to hold two of each species.

## THE JEWS OF HERAT.

A correspondent of the *Israelit* gives an interesting account of the Jews of Herat. They have a tradition that some Jews were already settled there in the age of Jeremiah. In an old Arabic history a tradition relates that Alexander the Great, on his journey to India, passed through Herat and was received by the Jews with great honor, and that Alexander told them that he had also been welcomed by the Jews of Jerusalem. That Herat is the Lord God who judgeth her" (Rev. xviii. 8). That "the Lord God who judgeth her" is a very ancient town is proved from the fact that it is mentioned in the Zend Avesta—which was written in the age of Cyrus—under the name of Herab, and it is, therefore, probable that it is identical with the Hara of the Bible, whither the King of Assyria drove the two and a half tribes who were settled on the "other side of the Jordan." Hence, the tradition is amply corroborative of there having been Jews in Herat previous to the destruction of the First Temple. Under the ancient Persian rule the Jews in that town suffered great persecutions, the kings having frequently attempted to convert them to the religion of the Persians. The Jews, however, retained firm and steadfast, and frequently sacrificed their lives in resisting these attempts. Records are kept of battles having been fought in the streets of Herat between the Parsees and the Jews, when the fire-worshipers attempted to coerce them to embrace their religion. If the lights were put out in the synagogue on the Ninth of Ab as a sign of mourning, the fire-worshipers regarded it as an affront to their religion, and they were equally offended when the synagogue was illuminated on Sabbaths and festivals, accusing the Jews of a desire to win over to themselves the favor of their god. One king levied a tax on the Jews for lighting the temples of the Parsees. At one time a king, Digrili, attempted to build a fire-temple in the quarter of the Jews at Herat, when the latter opposed him by force and ultimately prevailed. When the Mohammedan religion was adopted by the Persians, the Jews in Herat still suffered persecution. Being situated on the route to India, the Caliphs in their incursions into that country marched their armies through the town, where the Jewish inhabitants resided, and committed great depredations among the Jews, murdering and otherwise maltreating them. Many records are preserved of Jews killing their own children in order to prevent their being seized by the fire-worshipers, or Mohammedans.

## Napoleon's Testimony.

In a communication inserted in the *New York Observer* of April 16, 1842, Prof. G. De Felice, of Montbaun, translated from a French journal the following conversation related by Count De Montholon, the faithful friend of the fallen Emperor of St. Helena:

"I know men," said Napoleon, "and I tell you that Jesus is not a man!

"The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind that is not a human mind. We find in it a marked individuality which originated in a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself the perfect example of his precepts. Jesus is not a philosopher; for his proofs are miracles, and from the first his disciples adored Him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit.

"Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what did we rest the creation of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him.

"It was not a day of battle which achieved the triumph of the Christian religion in the world. No; it was a long war, a contest for three centuries, begun by the apostles, then continued by the blood of Christian generations. In this war all the kings and potentates of earth were on one side; on the other I see no army, but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross.

"I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate which so soon awaits him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extending over the whole earth. Call you this dying? Is it not living rather? The death of Christ is the death of a God."

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# Poetry.

## IN DESPONDENCY.

Sometimes there comes within the life,
The chequered life of ours,
So much of loss and pain and strife,
That our sad eyes, with tear-drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day,
And the tired heart grows faint:
For strength and courage die away,
And lips that have been dumb to pray
Can only make complaint.

And life becomes, at such a time,
An unendurable thing:
There is no sound of cheering chime,
The days move on in dreary rhyme,
And hope no heart can sing.

If such a time should come to thee,—
And somewhere in the years
For every one its pain will be,—
Do not despair, but fly to see
Some sunshine through the tears.

And know that he whom sorrow visits
Receives a gift from Heaven:
His tenderness some hearts may reach
To whom the glad in vain might preach,
And joy through him is given.

Oh, then, be thou a comforter
To some sore soul that lies;
And while from those dark depths it utters,
Strange bliss to thine own heart shall flow,
And grief forgets to be.

H. F. C.

# Communications.

## MIZPEH NOTES.

Over yonder, ailing, failing, waning, wasting, is a Christian young girl, sitting day after day in her chair, face to face with death. I have seen her repeatedly; tranquil, quiet, and even smiling, in the very same place—simply waiting; and to be patient and courageous while going all the time down the incline—to be undaunted and unmurmuring, while growing fainter—this is something greater than the courage of the strong man riding into the smoke of battle. At least I may inquire if it is not.

A friend, who attends the Sabbath and other meetings of the much respected Baptist pastor in this town, has desired me to teach (or at least to lead the Scripture-searching enterprise of) some who are coveting a better insight into current or coming fulfillments of prophecy. I concluded to accept the invitation, and we have had three introductory meetings, with a prospect of growing numbers. One thing I wished to emphasize in my own mind, and in the presence of all orally to declare, that I had lived long enough to learn not to be dogmatic. At least, by God's grace, I truly hope to cultivate and employ modesty. I said there was danger and harm in unqualified and irrevocable committal to certain interpretations, in some departments of prophetic study. We need to have clear views as much as possible, but in cases where great differences of opinion have developed, we may have and hold our own views teachably still. And, a sense of freedom from bias is invaluable. I mean in the sense of mental surrender to another's opinion, or of a hastily formed opinion of our own. I said to my friends—"to me it seems of inestimable advantage to have a right introduction, and if possible, something as near as possible to a key, to Revelation. I do not positively affirm what that is. There may be two or three keys, but the true, if I understand the matter right, is in Rev. i. 10, the first half of the verse. An absolutely exact rendering of the verse in Greek words may be this: "I became in spirit in the Lord day." Now what is this? Is the expression Lord day equivalent to day of the Lord? If so, then what is the day of the Lord? Is it the period of time introductory to, and connected with, a change from this to the next dispensation? At least is it mainly this? Is there a particle of foundation for the current belief that it is the first day of the week? The Lord day, may in a larger sense embrace a thousand years in its application, but in its more specific intention, does it not denote the beginning, the transition time, of this long period? If so, then we have got something to start with. Again, how was John in spirit in that day? In Rev. iv. 2, he says, "And he carried me away into a desert, in spirit," and in chap. xxi. 10, "and he carried me away in spirit to a mountain great and high." In each of these cases there followed a vision of something peculiar and interesting. Then there are two things to notice, to-wit: "in spirit," not "in the spirit," and the Lord day, but not the Lord's day. And I simply close this introductory querying with the fair inquiry if John was or was not, mentally projected forward into the opening scenes of the day of the Lord. If in some inner sense, the day of the Lord began with the ascension, then in some sense, the grand scenery of the apocalypse would apply to the period immediately or rapidly following. If in the more essential sense, the day of the Lord commences eighteen hundred years after the visions of Patmos, then will there not be in the near future, the more essential fulfillment of the spectacular marvels of the book of Revelation. Was he, or was he not, projected forward in spirit and in vision to the times we are now soon to enter upon? This is a fair question—not to be answered with dogmatic assurance of assumption but humbly and intelligently.

If some should ask doubtfully, how is it possible to suppose so great dramatic transactions as the apocalypse unfolds, can be accomplished in any important sense, in the future, I might with much modesty suggest the possibility of great fulfillments in a very brief period, when days are literal and not symbolic. And how can there be great and majestic fulfillments yet future, and still the redemptive and saving hand of the Redeemer coming to Zion, stretched out to save his wandering people, as a thing imminent and even indistinctly possible? I need only reply with the promise to save Philadelphia out of coming trouble. In a like translation easily enough possible to Him who can rescue Peter at the last instant of resentful peril? How ever, I pass this by.

Another question interests me, recently, and I might say, always. What is the best attitude of Christians, as the Lord is on his way to save Philadelphians? That is a right question. Suppose we suggest something. A good attitude is

1. A teachable one, not obstinately opinionated.

2. An unsectarian one, not partizan, narrow, and enslaved to authority that prescribes for us what we must accept or adopt or inculcate.

3. An attitude of sympathy for others, sympathy, pity and love for all, all the poor, and erring, and sinful and lost, of Adam's countless progeny.

4. An attitude of doing good to the children of God—seeking to teach and encourage and assist them in the love and liberty of God and of Christ—and doing good to all the world.

5. An attitude of praying in hope and of mental perception of God over us in love.

6. An attitude of firm attachment and adhesion to the great divine Master—of willingness and determination to give life, if need be, in witness for him—should persecution arise, or exigency require.

7. An attitude of indifference to all the glitter and glory and vainly imagined charm of things coveted by the few or many, who walk by sight and not by faith, who live for the present world and not that which is to come.

Of course, other things may well be added, but seven will do for now.

Looking abroad over the world, I am sadly and ever painfully impressed with the evidence of the almost universal discredit of the Bible assurance of the transitoriness of things. Why the palatial residences of the storers up of earth's treasure? Why the magnificent blocks of buildings imperially costly? Why the churches of elaborate architecture? Our Lord lived simply. He loved the company of the poor—why should not I? He taught the briefness and uncertainty of temporal things. He showed the transition possibilities of any moment. Why should I then desire mighty posts of silver, or marble, or gold, and say they are only fastenings into earth? There is a little bed in the dust for every rounded, and every hour-long owner of estates. There are vaults for money and there are vaults for the dead. There are casket boxes in the armories, that look like coffins. Am I to live for this treacherous and dangerous little life of hours and heart-beats, and frail mortal organism? I would rather be as Jesus was, and think as he does, and see, as clearly as he saw, that all things are mutable and transient. What have I to do, to build mansions, frightful for their lying glitter, and heart-piercing for their pompous altitudes and almost conceited magnificence. The New Jerusalem is coming. What should I love? The poor palaces of man's proud ambition, or the sinless and stainless and blessed mansions of God? If I believe him I shall look for the second coming, and not set my love on the lordliness of poor, mad doomed Babylon.

C. COLLBROVE.

The Book of Jobab, called Job, Son of Zare, Son of Rraguel, Son of Heseu, Son of Isaac, Son of Abrahama: as According to the Septuagint.

CHAP. 5.

1. Invoke and see if any one will hearken unto thee, or whether thou wilt behold one of the sanctified angels.

2. Wrath, forsooth, will take away the heedless; and zeal putteth to death the erring.

3. I indeed have seen the heedless taking root, but straightway their livelihood was devoured.

4. Their sons shall come to be far from salvation; they shall dance attendance at the doors of their inferiors and there shall be no one to deliver.

5. Yea what they have gathered, the just shall eat and they shall not be delivered from calamities, their strength shall be drawn away from them as with a siphon.

6. For not from out the earth was weary toil to come forth, nor shall pain sprout up from out the mountains,

7. But man is begotten to weary toil, while the young vultures fly through high places.

8. Notwithstanding I forsooth will beseech the Lord and invoke the Lord who is sole master of all,

9. Who worketh great things and unsearchable, yea glorious and out-of-the-way things of which there is no number:

10. Who giveth rain to the earth, who sendeth forth water to that which is under the heavens:

11. Who exalteth the lowly and bringeth loss to him who exalteth himself:

12. Who changeth the counsels of the subtle: their hand shall effect nothing true.

13. He it is who apprehendeth the wise in their thoughtfulness and the intricately woven counsel hath he brought to nought.

14. Thick darkness will meet them by day, and they shall have groped at midday as though it were night.

15. They will have perished in war; and will be unable to come out of the hand of the able one.

16. But the unable shall have hope, and the mouth of the unjust be stopped.

17. Blessed happy the man whom the Lord hath reproved: yea disapprove not the instruction of the Almighty,

18. For he maketh sorry and he restoreth again: he hath smitten and his hands have healed.

19. Six times will he deliver thee from necessity's straits and the seventh time evil shall not touch thee.

20. In famine he will deliver thee from death: In war he will loose thee from an iron hand;

21. From the scourge of the tongue will he hide thee, and thou shalt not be in dread of coming evils.

22. Thou shalt laugh to scorn wrong-doers and transgressors, and of wild beasts thou shalt not be in dread:

23. For wild beasts will be at peace with thee.

24. After that thou shalt know that thy household will be at peace; and thy tabernacle shall not sin in its daily life.

25. Thou shalt know that thy seed will be much, and thy offspring like the all-embracing verdure of the field as it were.

26. Thou shalt come to burial like the timely grain that is being harvested in its season; or like the grain-heap of the threshing floor that hath been stored away house by house.

27. Lo these things have we traced out in this wise; this is what we have heard; know thou then for thyself whether thou hast done anything.

C. GARDNER.

# Youth's Column.

## The Blessing of Home.

"What a friend we have in Jesus"—
Sang a little child, one day:
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;—
Sweetly rang out baby's treble—
"All our sins and sorrows bear."

She was passing out the Portier
Who could carry every one
And the one who daily listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear—
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
As he was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's mysterious work of bringing
Peace unto a troubled heart.

—*Christian Observer.*

## A Variety of Good Works.

Without variety, said a great preacher once, how tame our gardens, with every flower in form and color the counterpart of another; and how monotonous the music of early morn, did every lark in the sky, linnet in the bush, rook and ring-dove in the woods, all utter the same notes! But variety characterizes every department of nature. Each lamb of the flock has a bleat known to its mother; each rose on the bush has its own shape and shade of color; and there is not a lark that hangs carolling in the clouds but has a voice recognized by the brood above whose grassy nest she sings her morning hymn, calling the drowsy world to rise for worship and for work.

Nor is this variety anywhere more remarkable than in mankind. It is calculated that there are fourteen hundred millions of our race scattered over the five continents and countless islands of the globe. Now, while in their grand characteristics, in their features, organs, voices, limbs and general form these all resemble each other, yet there are not two faces, for instance, out of these fourteen hundred millions, which are exactly alike.

Nor does a rich, boundless, divine variety characterize and adorn only this world of ours in the living creatures of its lands and seas—the shells which strew its shores, the flowers and fruits of its fertile plains, its shaggy mountains up to their snowy crests. It shines above us in stars fixed or moving, stars single, stars in pairs, stars in clusters, some sparkling with borrowed, others with native light; in the sun that runs his daily rounds, and comets that with fiery locks streaming out behind them, rush away into darkness, nor return for a hundred, perhaps for a thousand years. And high above that starry firmament, amid the splendors of the upper sanctuary, in angels and archangels, in cherubim and seraphim, in saints on higher thrones and crowns of brighter glory, in the various orders of redeemed, and the various honors of the ransomed, we see a manifold and magnificent diversity in the works of God.

## Flower Girl of Pompeii.

Eighteen hundred years ago the city of Pompeii was buried beneath the ashes of Vesuvius. At that time it was a prosperous place, carrying on an extensive commerce with the Campanian towns, and inhabited by a cultivated and intelligent people.

Suddenly, without warning, the busy hum of industry was stilled forever, and Pompeii was swept from sight. A dark cloud was seen hovering over Vesuvius, loud subterranean thunders were heard; then the fiery streams of lava poured down the sides of the mountain, and, falling upon Herculaneum, buried it deep beneath the fearful flood. Lava, ashes and cinders fell, too, upon Pompeii, and no trace of the busy city remained to tell where it had flourished. For eighteen hundred years the buried city remained unknown, shrouded in deep mystery.

Various excavations have brought to light much of the ancient city, and the visitor can walk amid the ruins and see how the Pompeians lived, and the industries in which they were engaged when their busy hands were arrested forever. Here can be seen the remains of numberless fountains finely sculptured, beautiful temples, showing exquisite carving, well executed fresco paintings, the ruins of fine houses and theatres, and stables where the wealthy kept their horses.

From what has been unearthed it is easy to see that the Pompeians were not only a luxurious and pleasure-loving people, but that they had attained considerable skill in the arts and manufactures. The tables and chairs found are of carved bronze; beautiful vases, cups, dishes, and bottles of iridescent glass, finely chased gold jewelry, some set with gems, and exquisite cameo rings, can be seen, and attest to the skill of the makers.

The artist finds much to interest him in these relics of the past, and of especial interest to him are the old paintings on the walls and elsewhere, the colors of many being admirably preserved. Not long ago a painting was brought to light representing the judgment of Solomon, and which is now in the Naples Museum. It contains nine-one figures among which are the king holding a scepter, a counsellor, soldiers, two women, an infant, and a group of spectators. Though not particularly well drawn, the figures are effective, and the coloring admirably preserved.

Among the painters who have made a study of the ancient life of Pompeii is Joseph Goodman. "The Flower Girl of Pompeii" is one of his happiest efforts, and brings vividly before us the dark-eyed Italian girl who sold flowers on the streets of Pompeii, and who was involved in the terrible destruction that fell upon the unfortunate city. She stands beside one of the numerous fountains that adorned Pompeii attired in the dress of the times, with her hands raised to shade her brow from the burning sun, as she seems to be looking for a purchaser to hasten her stock of flowers.—*Demorest's Monthly.*

*Dear Children:*

While I am communicating my thoughts to the dear little ones whom I have never seen, it naturally imparts a longing desire to become acquainted with them, this is more especially felt by one who writes, and receives no answer, not that I would have you think I expect one, yea I do, but from the Lord, I know in whom I believe, and I am quite sure he will give the increase. He has left on record a command which is "Feed my Lambs," in my feeble way I am endeavoring to do this, but would like to see your bright, happy faces, and gather you around me, as I used to my Sunday School class, but as I cannot have this pleasure, I am delighted to imitate to a measure, the little bee, who hives her sweet morsel for others, as well as for her own necessities. But how is her busy toil accomplished? Does she gather her sweetness from the leaf, or from the surface of the flower? from these she may sip the sparkling dew drops, which may form a part of her breakfast, but her delicious fruit, which is the sweetest of all things, she gathers by diving deep into the very heart of the flower, where the reproducing germ finds its hiding place. From these secret cells, she enriches her wings, and covers her tiny limbs, with her golden sweetness. Not satisfied with her gleanings from one garden, she eagerly seeks the gems of nature from others, and from the spacious fields she brings the produce of many an hour's toil. She does not do her work grudgingly, or of necessity, but humming as it were a song of praise, until she deposits the fruit of her labor. Nature has kindly provided her with a weapon of warfare, lest any one should hinder her progress.

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|---|---|---|
| 6) | | 91 |
| LOCAL | MAIL STATIONS | MAIL LOCAL |
| 11 00am | 11 00pm | Lv South Bend Ar | 3 45am | 10 00am |
| 10 34 | 10 41pm | Lakeville | 4 08 | 10 45 |
| 10 13am | 10 20pm | Lydestone | 4 29 | 11 04am |
| 9 54am | 10 01pm | Plymouth | 4 47 | 11 22 |
| 9 30am | 9 37pm | Hibbard | 5 11 | 11 46 |
| 9 13am | 9 20pm | Marmont | 5 28 | 12 03pm |
| 8 58am | 9 05pm | Mansfield | 5 42 | 12 17 |
| 8 43am | 8 50pm | Kewanna | 5 57 | 12 32 |
| 8 30am | 8 37pm | Lv Logansport Ar | 7 45am | 2 00pm |
| 5 | | | | 5 |
| EXPRESS | | | | EXPRESS |
| 10 45am | | Lv Logansport Ar | | 3 00pm |
| 2 30pm | 6 15pm | Frankfort | 9 15am | 4 29pm |
| 2 01pm | 5 47pm | Delphi | 9 43am | 4 55pm |
| 1 35pm | 5 20pm | Grant Park | 10 10am | 5 25pm |
| 1 00pm | 4 45pm | Rockville | 10 31am | 5 35pm |
| 0 00am | 3 45pm | Terre Haute | 12 30pm | 7 35pm |
| | 9 00am | Ar St. Louis Lv | | 7 00pm |

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| Fast Line | 12 40 p m |
| Chicago Express | 8 35 p m |
| Accommodation (Arrives) | 12 45 p m |
| Local Freight | 3 15 p m |

GOING EAST.

| | Departs |
|---|---|
| Mail Express | 8 45 p m |
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## Communications.

### THE MILLENNIUM, OR THE THOUSAND YEARS.

The thousand years' reign is designated by Lange, the commentator, the "pearl of true doctrine;" and by *Dr.* Schaff, the "precious hope." This doctrine was the prevailing belief, the common faith of the church, for the first two centuries and a half, or more. Indeed, during the whole of the first three centuries and a part of the fourth, vast numbers of Christians believed in the second coming of Christ and the millennial glory that is to follow. And no doctrine was more dear or more precious to the early church than this, and it should be equally so to us. They looked forward with joyous anticipation for his appearing and his kingdom. Their sufferings for righteousness' sake were so great that they saw no prospect of peace until the Prince of Peace should come again. They expected no millennium prior to that event. But when an entirely different and greatly improved state of things was brought about by Constantine, they gradually thought less of the promised millennium. With temporal prosperity under his reign, and the terrible persecutions which had been experienced under paganism ceasing, the church allowed the doctrine of the millennium to decline. Having outward peace, and the offense of the cross having ceased, they became too satisfied with things as they were, and in a great measure lost their hope in the predicted reign of Christ. Bengel says, When Christianity became a worldly power by Constantine, the hope of the future was weakened by the joy over the present success." In their commentary, Jamison and Fausset say, "Under Constantine, Christianity being established, Christians began looking at its existing temporal prosperity, as fulfilling the prophecies, and ceased to look for Christ's promised reign on earth." And Kurtz remarks, "As the aspect of outward affairs changed under Constantine, those views lost their hold on men's minds. The church now prepared for a long-continued period of temporal prosperity, and the State-church of that time forgot the millennial glory of the future." Calvin also fell into the error "that the 1,000 years dated from Constantine."

Now these are facts which are not made enough of, as they show, first, how the early Christians, before so many got tainted with Pagan philosophy, understood the Scriptures; and, second, how after getting tainted with it, they understood them, or misunderstood them, and so departed from the apostolic faith. And they are facts also which unbelievers in the millennium have always found to be a great difficulty. Romish writers, who have always had a high opinion of the early Christian fathers,—we mean those who wrote before the degeneracy under Constantine,—designate their view on this subject as an error, thus using a comparatively mild term; but since the time that Pope Damasus decided that it was a heresy, Romish writers, of course, have been strong in their language in denouncing it as a heresy. But, thanks be to God, we have learned how much value to set upon the decision of the Pope, or the church of which he is the head.

So plainly does the Revelation teach the Millennium, that some of the Christian fathers who degenerated from the Scriptural doctrine, did not attempt to dispute that the millennium was found there; it was too clearly taught for that: so they denied the Revelation; they rejected it, and said it was not an inspired book. But when they had learned from Origen to allegorise, and put a mystical or figurative sense upon plain Scripture, they admitted the inspiration of the Apocalypse. They accepted the teachings of John after they had learned the art of interpreting him to mean what he did not say. Those who remained true to the apostolic faith, maintained the doctrine of the Millennium; those who apostatized from the apostolic faith, sought the overthrow of the millennial doctrine. Were this fact more generally known in the church, fewer we think would oppose the doctrine. We are persuaded that many who do oppose it, little think that in doing so they are going in opposition to the primitive church, and treading in the steps of the apostate church.

It was in the dark ages when Popery was supreme, when some Scriptural truths were hidden, and others were disfigured by human additions, that the millennium of the Apocalypse was almost lost sight of.

After Origen had done what he could to disparage the doctrine, and heresy had begun to spread more widely, a number of others, men of learning, and notwithstanding their inconsistencies, no doubt men of some piety also, lent the influence of their names against it. Then in a while Popery began to grow, and as it grew up, pure Christianity went down. Thus it was the introduction into the church of Romish error that weakened the faith in the millennium, and after a while the general spread of Papal error that almost destroyed it. Speaking of the millennium, Dr. Burnett says, "It never pleased, but always gave offence to the church of Rome, because it did not suit that scheme of Christianity which they have drawn."

Some have denounced the Millennium as an earthly, or a carnal reign, in which men would be allowed to gratify their sensual desires without restraint. But this caricature of the doctrine is believed to be traceable to two of its enemies, who endeavored to represent it, namely to Caius the presbyter, and Dionysius Alexandrinus. The latter sneered at the Millennium in a work which he wrote about the middle of the third century.

SILAS HENN.

[To be Concluded in our next.]

## Selections.

### THE TRUE CHARACTER OF THE PRESENT DISPENSATION.
Part I.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name."—Acts xv. 14.

Our subject this evening is, "The True Character of the Present Dispensation;" and it is one of primary importance, because a mistake here would run through all our views of prophecy, and more or less vitiate all our interpretations. Unless we have a correct apprehension of this our present subject, we shall fall into endless errors by applying to ourselves parables, prophecies, and promises, which in many cases belong to an age yet future, and in which, personally, we have little or no concern.

Our subject being the present Dispensation, our first care must evidently be to see that we clearly understand what that word means. It is a strictly Scriptural word, and occurs four times in the Epistles of St. Paul, but nowhere else. That Apostle speaks of—

1. The "dispensation of the Gospel," as in 1 Cor. ix. 17, "For if I do this thing," i. e., preach the gospel "willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me."

2. The "dispensation of God," as in Col. i. 25, "Whereof I am made a minister, accord to the dispensation of God, which is given to me for you, to fulfil the word of God."

3. The "dispensation of the grace of God," as in Eph. iii. 2, "If ye have heard of the dispensation of the grace of God which is given me to youward."

4. The "dispensation of the fulness of times," as in Eph. i. 10, "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him."

The English word "dispensation," however, gives but a very imperfect and inaccurate idea of the original. Economy would be a much nearer approach to its true meaning. The Greek word is οἰκονομία, which the English "economy," as you may perceive, very closely resembles in sound. But then it must not be understood in the common sense of frugality or carefulness in our expenditure, which is its ordinary meaning. Its signification is wholly different. The word οἰκονομία is compounded of two words, οἶκος which means a house, and νέμω, to regulate, deal out, distribute, etc. The whole, therefore, stands for "the general management and regulation of a household or family."

Now God's people are his "household" or "family." For example, Eph. iii. 15, "Of whom (God) the whole family in heaven and earth is named."

Hence the word "dispensation" has come to be applied to the method or system of management or regulation which God has at various times adopted towards his family or church; and of these systems of administrations there have been already four, which may be termed "dispensations:"—

1. The "Ademic," as we may term it, which prevailed from the expulsion from Paradise to the Deluge, of which we know little or nothing.

2. The "Patriarchal," from Noah to Moses, during which every father was both king and priest in his own family, his authority absolute, and his will the only law.

3. The Mosaic," when God's people were for the first time collected together in one nation, having their own peculiar laws and governors.

4. The "Christian," which exhibits a change of religion only; and yet hardly a change, for Christianity is but the completion of ancient types and laws, the Lord Jesus being the substance and fulfillment of all these "shadows of good things to come."

Now, friends, I crave your earnest attention to what I am about to say, for it is of the greatest importance to the right understanding of our present subject. Had the Jews, as a nation, after the resurrection and ascension of our Lord, been brought to repentance by the preaching of his Apostles, had they nationally mourned, as hereafter we know they will mourn, with godly sorrow over "Him whom they have pierced," and acknowledged him as their true Messiah, we may venture to say—I humbly hope without presumption—there would have been no change of dispensation, such as that which actually took place. "Salvation" would still as hitherto have been "of the Jews." The "outcasts of Israel" would then have been brought forth from exile and, reunited as we know that hereafter they shall be, to the "dispersed of Judah," they would have formed one nation upon the mountains of Israel. The Lord Christ would have at once returned to sit upon the throne of David; the reign of righteousness have immediately commenced; and the course of time run on smoothly and uninterruptedly to the final consummation of all things.

Such, had repentance been then granted to Israel, we may fairly infer would have been the course of events up to the very end. In that case we Gentiles must have occupied a standing very far inferior to that which, in the all-wise providence of God, has been allotted to us. We could then have been admitted only as proselytes, and as proselytes only could we have become partakers of Israel's promises.

But this was not to be. Our gracious and common Father had reserved for us a far better portion than that of mere proselytes. To this intent were the Jews suffered to persist in their impenitence until "wrath overtook them to the uttermost," that we might be raised to a higher standing, and be made partakers of better promises.

Thus God's promises respecting Israel appeared to have failed of their end; but it was with the gracious design of bringing in the Gentiles. I say appeared to have failed, because it could be only in appearance, all things having been surely ordered and foreordained by him before the foundations of the earth were laid. He who knows the end from the beginning can never fail of any purpose, as we understand failure; but what I mean is simply this, that the whole aspect of things did then present the appearance of failure the most complete.

Hence, so to speak, there was a sudden break in the chain of promises, commencing from those to us Gentiles, most memorable words addressed to the envious and blaspheming Jews of Antioch by Paul and Barnabas, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The inference from which seems clear, that had the Jews received instead of rejecting the word of God, the apostles would not have turned to the Gentiles.

From the moment these words of doom were uttered, the thread of prophecy was broken off abruptly, and will not be taken up again until the purposes of God respecting the Gentiles, or to use the Savior's own words, until the times of the Gentiles be fulfilled. From that moment the Divine purpose, as stated in our text, came into operation, and has been carrying out ever since: God did visit, and is now visiting the Gentiles to take out of them a people for his name. Nor will any further change take place until all those from among the Gentiles who shall be heirs of salvation are gathered into his church.

The whole mystery is revealed in the Epistle to the Romans chap. xi. Speaking of Israel under the symbol of the garden, or cultivated olive, he says that some of the branches were broken off in order that the Gentiles whom he likens to branches of the wild or uncultivated olive, should, contrary to nature, be grafted in. Then seeing them in danger of being elated with pride at the preference thus shown, he adds a solemn warning, ver. 17, 18. If, he says, some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches; but if thou boast, (i. e. if in neglect of this warning thou wilt persist in boasting, then remember that) thou bearest not the root, but the root thee. Again, ver. 20, 21, Because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear. For if God spared not the [illegible] branches, take heed lest [illegible] of thee. Once [illegible] they also, [illegible] lief, [illegible] able to graft them again.

Here then you see how simply and how clearly this familiar illustration unfolds to us the true character of the dispensation under which we live. The Jews, or natural branches, were broken off in order that the Gentiles, branches of the wild olive, might be grafted in; and during the whole continuance of that operation of mingled judgment and mercy, the progress of things is, as it were, suspended, and the harp of prophecy is hushed and silent. Again, the natural branches are to be restored to their own olive tree; and as soon as ever that begins to come to pass, the harp resounds once more with its glad music, the thread of long-predicted events is resumed, and advances onward towards the grand and final consummation as though this interruption had never occurred.

To make this subject yet more clear, the present dispensation may be compared to a parenthesis in a book or letter. Some of my hearers may not know what is meant by a parenthesis, and I wish to be understood by all. A parenthesis is a sentence within a sentence, inserted to explain something mentioned, but which is not essential to the main subject, and which might be omitted without injury to the sense. One of the longest parentheses to be found in any book occurs in Eph. iii. 1.: For this cause, the Apostle says, I Paul, the prisoner of Jesus Christ for you Gentiles; then he breaks off abruptly to enlarge upon this expression; nor does he resume the thread of his discourse until the beginning of the following chapter. The whole of the third is therefore a parenthesis, of great importance in itself, but not essential to his subject, and which might be left out altogether without in the least altering the sense. This you will at once perceive by connecting the first verse of the third chapter with the latter clause of the first verse of the fourth. The sentence will then read, *For this cause*, I Paul, the prisoner of Jesus Christ for you Gentiles, beseech you that ye walk worthy of the vocation wherewith ye are called. The whole of the third chapter therefore, from the second verse to the end, is a parenthesis, and might be entirely omitted without in the least altering, or even weakening, the sense.

Now this affords a very apt illustration of the age or era of time in which we are at present living, which on that account has been called by some writers a parenthetical dispensation. The dealings of God with the Jewish nation stopped suddenly, as it were, upon their obstinate and willful rejection of the gospel. From that moment, cast out from the divine favor, they ceased to be God's people. The thread of prophecy was broken off. The fulfilment of the ancient prophecies which concerned their name and nation was suspended, and a new state of things introduced, infinitely important in itself, but having no necessary connection either with that which went before or with that which shall follow after. During this parenthesis or interval, our text is being fulfilled by the calling in of the Gentiles; but as soon as their fulness has come in, the thread will be resumed again, just as if no such interruption had ever happened.

This break, or interval of suspense, is most remarkable; and unless it be fully recognized any attempt at a consistent interpretation of the prophetic word must prove a failure, and end in confusion and disappointment. The fact is that, with exception of a few general promises, hardly any of the prophecies either of the Old or New Testaments, are applicable to the present age. They all relate to Israel; cluster round Israel; converge from all sides upon Israel; and, let it be observed, upon *Israel* in times and under circumstances yet clearly future.

The candid inquirer will very soon become convinced of this startling fact, that the present dispensation, though unutterably rich in blessing, is almost wholly without any prophetic utterances concerning it. Yet for centuries this fact has been ignored, and commentators have gone on, from age to age, applying all the prophecies of the Old Testament to the Gentile Church, to the entire and not seldom even scornful exclusion of their true and lawful owners. One example only of the mode of interpretation long in use will suffice to show the extent to which this misapplication has been carried. In Isaiah xi. 13 occurs this passage: The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim; in evident allusion to the bitter enmity existing between the two kingdoms ever since the days of Rehoboam. But passing over this, which is the obvious sense of the passage commentators have expounded those appellations, the one of Churchmen and the other of Dissenters. So the sacred text is here made to utter a prediction that in those happy times Dissenters shall not envy Churchmen, nor Churchmen vex Dissenters; whilst Ephraim and Judah are despoiled of their inheritance and their very names ignored, as though they had no concern whatever in that glorious promise, which seems at least to relate to them alone and exclusively! No wonder that prophecy has been a sealed book for so many ages; and that Christian people have turned away with disgust from its perusal, when such-like ludicrous interpretations have been gravely put forth as truth.

If now any of my hearers be desirous of entering upon the rich field of study which the word of prophecy presents to their view, open as it surely is to the humblest of Christ's flock, I would admonish them earnestly to bear in mind these two simple cautionary rules:—

1. Believe that God means just what he says, and nothing neither more or less. For example, that when he says Judah he means Judah, and not Gentile Churchmen.

2. Be careful always to ascertain to what age or era of the world any prophecy belongs, that so you may avoid the grand error of confounding the dispensations of God, by applying to one what properly belongs to another.

Neglecting these simple rules you will inevitably fall into confusion; whereas by bearing them constantly in mind, and applying them in each case as it arises, you will find increasing light, as well as increasing pleasure, in your study of the prophetic Scriptures.—*William Ker, in Rainbow.*

Will you aid us by showing a copy of THE RESTITUTION to your neighbor, and asking him to try it for Three Months?

## Youth's Column.

### Who Made Him a Drunkard.

"Your father's a drunkard," Said pretty May Bell: The scorn of her accent No language can tell; She wound a gold neck chain 'Round her finger so fair, And shook back the long curls Of her beautiful hair.

And Bess, the drunkard's child, Bared her white face, Feeling deeply, so deeply, The shame and disgrace; As she wiped the bright tears That were falling like rain, The haughty girl laughed Who had given her pain.

A boy, tall and bright As a boy could be, Was untangling his kite In a tall maple tree, He could hear every word, He could see every look, Poor Bess with her slate And her old tattered book.

An indignant flush Dyed his cheek like a rose, As he viewed proud May Bell In her beautiful clothes; Down from the wide branch, Quick as thought, something fell! "Who made him a drunkard? Will you answer, May Bell?

Or shall I tell the story? I know it all through! John Bell made a drunkard Of poor William Drew! He sells him the rum That's destroying his life, And fast making beggars Of children and wife!"

As he led Bessie on, Having thus fired the blame, May looked after the two Through her tears of shame. "Oh!—can it be true, then, The story he told? Does my father make drunkards Of men, for their gold?"

—*Temple Bards.*

### Pity for Ruin's Victims.

Ladies and gentlemen, I appeal to all of you—I appeal to every sensible and sensitive heart in England and America, to this divine feeling of pity. Do we not, must we not, feel pity when we think of the hundreds and thousands of men who become the victims of a dead product which is potent enough to destroy souls for whom Christ died? Must we not feel pity, for the ravages which are caused by this deadliest of all human curses? Do we not feel pity for the men whom we have probably seen and known, who because of drink are living in its pollution and going to deaths of blasphemy, and are giving back to the God who made them nothing but the dust of their bodies and the shipwreck of their souls? Have we no pity for the thousands who are pouring poison into the veins of youth until its root becomes as bitterness and its blasphemy comes up as fruit? Have we no pity for the families, the husbands and wives on whose hearthstones are burning, because of drink, the very fires of hell?

Have we no pity for the mothers whose hearts are rent with anguish at the fate of those their offspring? Do we not feel for the unmotherly mothers who well-nigh turn womanhood to laughter and motherhood to horror? Have we no pity for the poor miserable children? Is there no voice strong enough to plead "like angels, trumpet-tongued, against the deep damnation of their taking off of these children?" —who, in the language of Southey, are not so much born into the world as damned into the world, damned and predestined, as it were, to live lives of disease and degradation because of the drink in the midst of which they are brought up, and of which they have the hereditary taint in their very veins? Must children year after year in these our Christian lands—in England at any rate, if not in America—pass through the fire to this Moloch, in numbers infinitely greater than were ever burned in the valley of Hinnom? [Applause.] I, for one, cannot but feel deep pity for these, and I feel pity for England, which for two centuries, has been writhing in the dark places of these licensed temptations—pity not only for England, but for the whole race of mankind, which is raising up the cry of anguish from every polluted continent, which yet cherishes and even fondles in its bosom this venomous and deadly asp. Alas! of every curse I have ever heard of, this is a curse in which the entail might be cut off in this very generation. And yet the race of man, bewildered by epigrams, baffled by sophistries, blinded by conceit, seduced by pleasure, and rendered callous by greed, goes on enjoying and even rewarding the production of this fatal cause of evil among themselves, until one is forced to cry, "Let the heavens burst and drown with deluge of rain the feeble vassals of lust and wine."—*Canon Farrar's Speech in New York.*

*Dear Children:*

In this letter I would like to give you a riddle, some boys and girls are pleased to hear thoughts expressed in this way. We read "it is the glory of the Lord to conceal a thing, but the honor of kings is to search out a matter," no doubt our blessed Lord clothed his precious sayings in parables to stimulate the mind to study more deeply, but he was very anxious that they understood all he taught them, therefore Jesus calls the one who is instructed in the things concerning the kingdom of God, a Scribe, which means a king's writer. Such an one is entrusted with the king's thoughts, this makes his pen, the pen of a ready writer. He no longer pays another to think for him, for he is like a householder, 'not a tenant' and from this he brings forth out of his treasury, things new and old, even wisdom's pleasant fruits, laid up for the diligent seeker, whose beautiful expositions plainly teach, the old can never decay, because of the life-giving influence of the precious new. In the Scriptures, we read of a man wonderfully endued with strength, the meaning of his name is, "He who ministers." He was an Israelite, but desired a bride from among the Gentiles. After he sought her out, he entreated his father and mother to get her, they were surprised he should seek a wife from thence, for they knew not it was of the Lord. They journeyed to a place which name signifies "A figure or image," on their way they passed the vineyards belonging to that place, and behold a young lion roared against him, and the Spirit of the Lord came mightily upon him, and he rent the lion as he would have rent a kid. After a time he passed that way again, and he turned aside to see the carcass of the lion, and behold there was a swarm of bees, and honey in the carcass, and he took some in his hands, and went on eating; he gave some to his parents, but he did not tell them from whence it came. When he was united to his bride, he spread before her people a marriage feast, which continued seven, or a perfection of days, and at this feast the bridegroom put forth a riddle, offering a change of raiment and costly gift to any Gentile guest who could expound it. The riddle was this, "Out of the eater came forth meat, and out of the strong came forth sweetness." Children beloved, this is a type, or figure of something true, a pattern of heavenly things, of which Jesus Christ is the substance.

The young lion coming forth from the vineyards was rent by the mighty Spirit of God. And the Lion of the tribe of Judah offered himself up through the Eternal Spirit. The marriage, or gospel feast was not spread for the Gentiles, until after the slaying of our blessed Redeemer. The Jewish people fasted of the sweetness, and was invited as the chief guests to the gospel feast, but their eyes were blind as to the mystery from whence the honey came. They knew not that the souls of the Book could never be opened, unless Judah's lion be slain, no sweetness was there until the Strong One suffered death, then many found shelter in the rent body, a united family hived there, and the fruit of their busy labor, is the sweetest of all things. This is the burden of the riddle which I will endeavor to make plain.

Jesus declared, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. He also said, I have meat to eat ye know not of, for my meat and my drink is to do the will of him that sent me, therefore the Lord Jesus Christ was the true Ester, from whom came the spiritual meat, and being made strong by a glorious resurrection from the dead, he has lived for others living words "which are sweeter than honey, or the honey comb." This lesson may be too deep for your young mind to grasp, but I long to unfold the wonderful things in the Old Testament, by the living truths of the New. "Blessed are those eyes that have not seen, and yet have believed."

Your affectionate Teacher.

E. COFFMAN.

## THE RESTITUTION

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the governmental of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as preparatives to the receiving of the remission of sins, and a holy life as essential for final salvation.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 17, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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IN Bro. Wiley Jones' article last week a wrong Hebrew letter was twice set for the correct one; occasioned by a wrong distribution of type.

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PROF. C. Gardner is giving a literal rendering of Job from the Septuagint. Barnes, in his notes, says—"It is impossible to account for all the changes made by the LXX in the text." Those of our readers who have obtained the Revision can compare the difference in the translations.

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### THE PLEIADES.

Speaking of God's majesty and power Job says:—"Which maketh Arcturus, Orion, and Pleiades, and the chambers of the South," Job. ix. 9: and again:—"Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion?" Ch. xxxviii. 31.

PLEIADES is the name given to that cluster of stars so well known to every one as the "Seven Stars." The original [word—כִּימָה] Kima—means, as defined by Gesenius, a *heap* or *cluster*. Homer, Iliad, B. XVIII. 485, 486, speaks of this beautiful assemblage of stars—"On it also [i. e. the shield of Archilles Vulcan represented] all the constellations with which the heaven is crowned, the Pleiades, the Hyades, and the strength of Orion."

The Pleiades are sometimes called *Vergiliæ*—"Virgins of Spring"—because the sun enters this cluster in the season of blossoms about the 18th of May. At this time "the winter disappears; the streams are unlocked; the earth is covered with grass and flowers; the air is sweet and balmy; and a happy influence seems to set in over the world."

There is also another signification belonging to the Hebrew word rendered "Sweet influences" which is "*bands*." The question then would be whether Job could *bind* this constellation into the *star-bundle* that so beautifully ornaments the diadem of Spring as a cluster of brilliants. There is a grand astronomical speculation entertained by some notable names who have explored the wonders of those many systems that, taken together, make up "the heaven of heavens," that all the countless multitude of stars are but the individual members of one grand system revolving in untold and incalculable periods of time around some mighty central orb. Madeler, a German astronomer, in a work published in 1846, advanced the hypothesis of the existence of a central body, preponderating in mass, as the universal center of gravity about which the whole stellar universe revolves. He fixed upon Alcyone, the brightest star in the cluster, sometimes called "the light of the Pleiades," as this centre. A wonderful discovery has been recently made that invests this collection of suns with a renewed interest. This discovery seems to favor the supposition of Gesenius that the word *maamaddoth*, translated *sweet influences* is to be taken in the acceptation of *bands* in accordance with the Septuagint, which renders the phrase — *συνῤῥας δε δεσμον Πλειαδος* - "Dost thou comprehend the band of the Pleiades." There is an elegant poetical allusion to these words of Job—"Canst thou bind the brilliant rosettes of the Pleiades?" Which would mean —"Who can say that he has placed this collection of brilliants as a rosette in the sky?" The following is an account of the discovery alluded to above.

NEW WONDERS IN THE HEAVENS.

A discovery of extraordinary interest has just been made by Paul and Prosper Henry, the ingenious and laborious star-gazers of the Paris observatory. By means of their new photographing telescope they have found a nebula in the Pleiades which appears to be connected with the star Maia, one of the members of that famous group. The most powerful telescopes have failed to show any trace of this strange phenomenon when it is sought for with the eye alone. But it clearly impresses its image upon the photographic plate exposed to its radiation.

The Messrs. Henry have published a drawing of the new nebula. It is of a very singular shape. Starting from the star, it sweeps away in a broad curve which gradually fades into invisibility at a distance of some three minutes of arc. It produces the impression of an enormous current of nebulous matter rushing spirally into the flames of this distant sun, as if it were the fuel that feeds them. In some respects it recalls the appearance of the radiating streamers and banners of light that are seen surrounding our own sun during a total eclipse, but of course its actual magnitude is incomparably greater than that of the solar corona. Besides the great curving stream ending in the star, there is another part of the nebula more distinct and irregular which seems to be composed of flocculent masses and interrupted and confused currents, resembling some portions of the great nebula in Orion.

The discovery of this nebula is doubly interesting because it has been known for many years that there was a mysterious object in the Pleiades which no telescope and no eye seemed to be able fully to grasp. As long ago as 1779 Jeaurat published a map of this star group, in which a nebula was represented. But astronomers long looked for the nebula in vain. In 1859 Tempel found a nebula in the Pleiades, but it was not in the position assigned by Jeaurat. Tempel's nebula was afterward seen by others, but it hardly ever appeared the same. Sometimes for years it could not be found at all, and it even seemed as though it was not fixed in position. The new nebula discovered in Paris does not occupy the place of Tempel's nebula, neither does it correspond to the nebula of Jeaurat. The latter was near the star Atlas, and Tempel's nebula appears to be connected with still another of these celebrated sister stars, Merope. That three of the Pleiades should be surrounded by a nebulous mass certainly adds strength to the hypothesis of Mitchel that the members of this beautiful group are linked together in a system by themselves, an assemblage of suns lying like an island group in space.

The most significant thing about the discovery of the Henrys is the promise it give as to the future importance of photography in exploring the heavens. The value of photographs of celestial phenomena in determining questions of form and location has long been recognized, but if this art is going to give new eyes to astronomers and enable them to detect in the heavens objects that the sense of sight alone cannot reach, then the application which is now being made of it at the Paris observatory is likely to prove the most important advance in astronomy since the spectroscope was applied to analyzing the sun and stars. The evidence of the existence of dark or invisible bodies in space in numbers formerly undreamed of is yearly accumulating. The labors of the Messrs. Henry show there is reason to hope that we shall yet get more than a mere glimpse of the hidden wonders of the heavens.—*N. Y. Sun.*

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### BIBLE STUDIES.—No. III.

Though by no means claiming an extensive acquaintance with modern languages, yet the effort to read the New Testament in some of these modern tongues of Europe has impelled us to notice some renderings that have impressed our own mind, and which, by way of variety in our paper, may prove interesting to our readers. In Jno. v. 39, we have the Greek phrase, *Ἐραυνατε τας γραφας*, rendered in our Authorized Version, *Search the Scriptures*. In the Vulgate, and in Beza's Latin New Testament we have, Scrutamini Scripturas, which would mean in English, *Scrutinize* the Scriptures. This rendering gives the sense of the Greek with something like precision. The Spanish Version gives, Escudrinad las Escrituras, in which the verb employed, escudrinar, means *to pry into* the meaning of the sacred writings. The French Version reads, Sondez les Escritures, which means, *Sound* or *fathom* the Scriptures; i. e., Go into their great depths of meaning. The Italian reads, Investigate le Scritture. The Italian verb, Investigare, has a similar meaning to the English verb investigate, but note, the imperative form is to be divided in-ves-ti-ga-te, into five syllables and accented on the fourth or penultimate. This verb, both in Italian and English, is derived from the Latin, investigo, which, in turn, is derived from vestigo, prefixed with the preposition *in*, and this simpler verb is from the noun *vestigium* which means a *track* made by a footstep.

The force of the word in all three languages, particularly in the Latin and Italian, will be felt when we get right down to the root meaning of *vestigo*, or as compounded, investigo. The root idea is that of a hound carefully tracing the *track* of some animal of which it is in pursuit, or hunting the footsteps of his master in order to follow him. The German reading, Sechet in der Schrift,—Search the Scriptures—is a little more intensive than the English, as it signifies, search into (the meaning of) the Scripture.* The Low Dutch or Holland Version reads, Onderzeekt de Schriften—*Underseek* the Scriptures, i. e., look deeply below the surface, penetrate into their profounder significancy. Compare this idea with the French—that of sounding or fathoming the word for its profounder meaning. The Swedish translation is, Ransaker Skrifterne, *Ransack* the Scriptures. For real force this seems the one emphatic word that embodies the force of all the others. In its etymology, its primary meaning is to *plunder, pillage completely*, as an army *ransacks* a house or city when plundering. In the general sense it means to *search every place or part*, to *open parcels* and *turn everything inside out*.

From all these renderings our readers will get the correct idea of "searching the Scriptures." Scrutinizing, prying into, fathoming the depths, minutely and intently tracing the meaning, as the faithful dog hunts out the footsteps; searching into microscopically, penetrating into and ransacking every part, are the separate expressions that, taken together, show the intense importance of Jesus' words. The acquisition of human learning is not to be attained without the most careful application of our mental powers. If the exact knowledge of earthly things is a difficult acquirement, how much more so the knowledge of heavenly things? In the one case our external senses aid us, in the other we must employ the innermost faculties. The earthly things are the seen and the temporal; the heavenly things are the unseen and the eternal. Search the Scriptures to know the latter.

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*The real force of German words sometimes comes out best in the compounds. Thus the father meaning of the verb *Sechen* will be seen in the word *zwe-fplat*—*searching-plate*—a microscope. So are we to look into the recondite parts of scripture, as we make our researches into nature, with a "microscopic care. The preposition gives the verb additional force—"search into."

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### JEWISH NOTES.

The Pasha of Palestine called a meeting of prominent citizens of Jerusalem for contributions to mobilize the Turkish army. The Jewish community was represented by rabbi Elijah Nahon, and the Jews contributed very liberally.

In the early part of the present month eight additional houses were dedicated which the Society Ezrath Nidachim has erected for the Yemen refugees on the side of Mount Olive, in Jerusalem. Nineteen of these families still dwell on the premises of the Talmud Torah of the Sephardim Community.

The total amount of money collected in Germany by Rabbi Nathan Bamberger toward building a new hospital in Jerusalem is 41,520 marks. The money is at present invested in Turkish Government stock.

The St. Petersburg Jewish Society for Promoting Knowledge has elected as its president M. Samuel Polikoff, the celebrated "Railway King."

The legislature of Finland has received petitions in large numbers for the admission of the Jews to equal rights. The press also speaks very favorably in behalf of the plea, as, by the testimony of the governor of Finland, the relations between the Christians and the Jews are very satisfactory.

The inauguration of a synagogue in the province of Tulishin, in Russia, was an occasion of great interest on account of its remarkable history. Four years ago, Count Potorki, a great feudal land-owner, desirous of marking his goodwill to his Hebrew vassals, laid the foundation of this building, but died very soon afterwards, and his successor refused to complete it. A few weeks ago, through the action of a well-to-do member of the community, Count Potorki's memorial edifice was completed, and the opening of it inaugurated with great pomp and solemnity. It is probably the only instance on record of the indebtedness of Jews to a Christian donor for a place of worship, and Count Potorki, for his liberal sentiments and noble intention of benefiting his Jewish employes, ought to be enrolled in the list of illustrious Poles who have befriended the long-time friendless Jews in Polish Russia.

The Jewish community at Adrianople have appointed a committee to collect money as a patriotic contribution towards the maintenance of the military stationed in the town, and have already contributed thirty artillery horses.

An exhibition is to be held at Liverpool during the present year, opening in May next, and it is proposed to send as exhibits a variety of articles manufactured in the workshops of the Baron Lionel Rothschild School in Jerusalem. The exhibits will include locks and keys such as are used in Jerusalem, as also different specimens in use in England, iron bedsteads, hammers, candlesticks, pipes, boots, shoes and slippers, bedding, Eastern costumes, fittings for modern divans, models in clay and plaster, drawings and sketches. The manufacture of articles in olive wood has been prohibited by the local authorities in Jerusalem.

Twenty Roumanian families started for Kansas on Monday, March 8, to settle in the neighborhood of Lasker. The colony will bear the name of "Gilead." Another party of seventeen Russian families passed through New York on Tuesday, March 9, for the same destination, and others are to follow. Some of the colonists have already selected land in Barbour County, Kansas.—*The Occident.*

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## Communications.

### The Book of Jobab, called Job, Son of Zare, Son of Hraguel, Son of Hesau, Son of Isaac, Son of Habraam. — According to the Septuagint.

CHAP. VI.

1. And Job taking up the discourse saith:

2. Would that some one might stay my wrath, and at the same time weigh my woes in a balance.

3. They would be heavier even than the sand of the sea-shore. But as it seems my words are of no avail.

4. For the arrows of the Lord are in my body; their anger drinketh up my blood; when I begin to speak they pierce me.

5. What forsooth! Will the wild ass cry for naught except when seeking his food? And will an ox bellow over his manger when he hath provender?

6. Shall food be eaten without salt? and is there relish in empty words?

7. Yea my wrath cannot rest. For I see something to eat, my food; like the lion's scent do I see it.

8. O that my request might be granted, that it might come to pass, and that [illegible] might grant my hope!

9. That [illegible] hath begun, [illegible] may he not [illegible] my city be my burial-place, for which I have mounted walls; for it I will not spare myself. For I have not falsified my God's sanctified words.

11. What indeed is my strength that I should endure, or what is my time that I should hold out?

12. Is my strength the strength of stones, or is my flesh brazen flesh?

13. Have I not trusted in him? But responsive help standeth away from me.

14. Mercy hath been denied me and the Lord's visitation hath overlooked me.

15. My nearest give me no attention. As the spring torrent falleth, or like a wave have they passed me by.

16. Those who constantly respected me, like snow or the frozen hail have fallen upon me;

17. Even as it melted when the summer heat hath come, what I was hath not been recognized;

18. In this wise have I also been left behind by all, am lost forsooth and have become an outcast.

19. Ye have seen the ways of the Thamanites, ye who discern the unchanging ways of the Sabeans;

20. And a debt of shame will those who trust in cities and material things incur;

21. But nevertheless ye also come unto me without mercy, that having seen my wound ye may fear.

22. Why forsooth? Have I invited you at all? Or have I besought strength of you,

23. To save me from enemies, or to deliver me out of the hand of mighty ones?

24. Teach me and I will be dumb. If I have erred in any respect show me.

25. But as it would seem, words of truthful statement are of no effect; not from you forsooth do I seek strength;

26. Nor will your reproof cause my words to cease; no, nor will I refrain from utterance at your word.

27. Surely ye are falling upon an orphan and leaping upon your friend.

29. But now I've looked into your faces I will not lie.

29. Sit down and be not unjust, and come together again in the just way.

30. For there is no wrong-doing in my tongue. Surely doth not my throat practice understanding?

CHAP. VII.

1. Is or is not man's lifetime upon the earth a time of trial, and his life as it were the life of a hireling by the day?

2. Or is he a courtier as it were who standeth in awe of his lord and sheweth a shadow? Or a hireling who waiteth for his wages?

3. In this wise have I waited also months in vain, and nights of woe have been given me.

4. If I lie down to sleep I say, when will it be day? And whenever I arise, when will it be evening again? And I have come to be full of woe from evening until morning.

5. My body walloweth in the corruption of worms, and I waste away as I scrape off clods of earth with exuding matter.

6. My living is of less moment than passing talk and hath been lost in vain hope.

7. Remember therefore that my life is a breath, and that my eye will never again return to see good.

8. The eye of him who seeth me will never again observe me; thine eyes are upon me and I am no more.

9. Like a cloud as it were that hath cleared away from off the heavens. For if a man go down to hades, he may never again come up,

10. Nor ever again return to his own house, nor shall his place ever again know him.

11. Nevertheless I will not be sparing with my mouth; though in a strait I will talk; though constrained I will bring forth the bitterness of my soul.

12. Am I a sea or a dragon that thou hast set a watch over me?

13. I said my couch should comfort me, and I will bring to myself my own word on my couch.

14. Thou terrifiest me with dreams and in visions dost thou perplex me.

15. Thou wilt divorce my soul (organic life) from my breath and my bones from death.

16. For I may not live forever to show forth long-suffering. Stand away from me. For my living is a thing of vanity.

17. Yea, what is man that thou hast magnified him, or that thou dost give thy mind to him?

18. Or that thou shouldst visit him until the morning and assign him rest?

19. How long art thou going to allow me, not even until the morning, me? not even until I swallow down my spittle?

20. If I have sinned, what shall I be able to do about it, O thou who knowest full well the mind of man? By what means hast thou appointed me to attain unto thee? and am I a burden upon thee?

21. By what means shall I bring about a forgetfulness of my transgression and a purification from my sin? Right soon shall I go away into the earth and when the morning dawneth I shall be no more.

CHAS. GARDNER.

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### Notes by the Way.

I left Danville, Ill., Feb. 18, and arrived in Lanark, the 19th. Went to Plum River the 20th and commenced meeting the same evening, which I continued until Thursday night. During this meeting we baptized five willing souls into the Anointed for the remission of sins. We then went to the Union church, a distance of about three miles, where we commenced meeting Friday night and held till Friday. Here the storm interferred with our meeting but there was a good interest shown and quite a number will soon become obedient. I have now stopped meeting to take a little rest. We shall rest till Friday night, when we will commence again at Browntown, Wis. Yours in hope,

J. T. WHITSETT.

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*Editor Restitution:*

I see by the tag on my paper that the time of renewing my subscription is past due, and as we think we could hardly keep house without it, enclosed please find two dollars to apply on the same. Would like to write a few lines if it doesn't infringe too much on good material. In my earlier life I was connected with the Disciples here in Richland County, Wisconsin. Just after the war went to southeastern Kansas and through the preaching of our old beloved Brother Gower, who now sleeps in Jesus Christ down in Texas, I saw the way of life more perfect, and then listening to the words of eternal life as they fell from the lips of Brother Foore, how could I but believe in eternal life only through Jesus Christ, and the establishment of the kingdom on the earth, and so many other truths taught in God's word. And now I am back to my old home. Some here wonder how I can hold my position as elder in the church expressing my views as I do, but the word of God told in its simplicity will win the hearts of those who will listen, and some of them are inclining their ear, and if any of our preaching brethren come this way don't fail to give us a call. Yours for the truth,

J. L. SNYDER.

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## News Items.

MADRID, March 15.—The city of Granada, capital of the province of the same name, was shaken yesterday by an earthquake. The shock was of seven seconds' duration. The people were terrified and fled in all directions. No lives were lost.

BERLIN, March 15.—Immense snow falls are reported in Silesia. Several villages were completely buried, and the inhabitants were obliged to dig their way out. Five children were frozen to death while going to school.

The Cunard steamship Oregon was run into by a schooner south of Long Island, when approaching New York yesterday, and soon afterwards sunk in deep water. All the people on board, over 800 in all, were safely transferred to other vessels before the steamer went down.

The permanent annexation of Burmah under the sovereignty of Queen Victoria was proclaimed on the 6th.

An earthquake shock on the 6th at the city of Cosenza, in Southern Italy, was so severe that many houses were destroyed.

A desperate attack was made by Arnauts on the 8th on the navvies working on the Turkish railways near Vranja. Several engineers and thirty workmen were killed.

A severe storm prevailed on the 10th on the continent of Europe which grew to a hurricane when it reached the shores of England and Scotland. Much damage was done.

In Vienna three Roman Catholic ladies have been recently received into Judaism.

Thirty-five persons, including several women, were burned to death on the 10th by a fire in a flax-drying house at Oels, in Germany.

About nine thousand Knights of Labor employed on the Gould roads in the Southwest struck on the 6th because of the discharge of the foreman of the shops at Marshall, Tex.

DALLAS, Tex., March 15.—Receivers Brown and Sholdon have received notice from the United States Marshals that the Texas Pacific Railroad is now open from end to end. At Big Springs thirty-eight mechanics have gone to work in the carshop, meeting with no opposition. At Marshall notice has been given that the company will put men to work this morning. All trains are moving on the Transcontinental Division.

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### Who is the Criminal?

A ragged, shivering little boy was brought before a magistrate for stealing a loaf of bread from a grocer's window. The judge was about to pass sentence on the little wretch, when a kind lawyer offered the following considerations in mitigation of his offence:

"The child," he said, "is the eldest of a miserable group. Their mother is an incorrigible sot; their father lies low in the drunkard's grave. This morning, when the act was committed, the mother lay drunk upon the floor, and her children were crying around her for bread. The elder boy, unable to bear such misery any longer, rushed from the hovel, resolved to obey that paramount law of nature which teaches us the principle of self-preservation, even in disregard of the law of the land. He seized the penny loaf from the grocer's window, and returned to that wretched home, spread the unexpected morsel before his hungry brothers, and bade them 'eat and live.' He did not eat himself. No. Consciousness of the crime, and fears of detection, furnished a more engrossing feeling than that of hunger. The last morsel was scarcely swallowed before an officer of justice entered the door. The little thief was pointed out by the grocer, and he was conducted before the public tribunal. In the midst of such misery as this, with the motive of this little criminal before us, there is something to soften the heart of man, though I deny not that the act is a penal offense.

"But the tale is by no means told. This little circle, now utterly fallen and forlorn, is the wreck of a family once prosperous, temperate, frugal, industrious and happy. The father, strange as it may appear, was once a professor of religion. The very first drop of that accursed tincture of destruction which conducted him through the path of corruption to the grave, was handed to him by this grocer, who now pursues the starving child of his former victim for stealing a penny loaf. The farm became encumbered; the community turned its back upon the miserable victim of intemperance; the church expelled him from the communion; the wife sought in the same tremendous remedy for all distracting care, an oblivion of her domestic misery. Home became a hell, whose only outlet was the grave.

"All this aggregate of human wretchedness was [illegible] solely grocer. He has murdered [illegible] ther, he has brutalized the [illegible], has beggared the children; he has taken possession of the farm, and now prosecutes the child for stealing a loaf to keep his brothers from starving!

"But all this is lawful and right; that is, it is according to law. He has stood upon his license. The theft of a loaf by a starving boy, where his father laid down his last farthing for rum, is a penal offense!"

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### Literary Notices.

*The Phrenological Journal* for March is replete with attractive and instructive articles on science, literature, phrenology and biography. Though as a periodical it has been before the public for a long time, it is losing none of the vivacity and strength of its earlier prime. Two dollars a year. Address Fowler & Wells, 753 Broadway, N. Y.

*Babyland* is the magazine *par excellence* for the little ones. Its bright pictures, entertaining stories and sweet little jingling rhymes are perfectly calculated to fascinate the babies. The lessons are not only charming but instructive, and its appearance perfectly dainty. It will prove a great help to mothers, and make the wee ones happy. A bright monthly at 50 cents a year. Address, D. Lothrop & Co., Franklin and Hawley Streets, Boston, Mass.

*The Woman's Magazine.* The numbers for January and February have been received. This is an illustrated monthly, devoted to art, literature, biography and science, as well as woman's work in missions, charities and reforms. Its articles are well chosen indeed, being both instructive and entertaining. The editor, Father T. Housh, has the laudable discretion to rule out all silly, sickly, sentimental nonsense. Address Brattleboro, Vt. Price $1 a year.

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### MANTON, Mich.

*Editor Restitution:*

THE RESTITUTION is all the gospel preaching we have in Manton. I love its teachings; it has been a great help to me in searching the Scriptures. I thank our blessed Lord for his holy word. I feel to praise his name this beautiful morning for the many blessings he is bestowing on me from day to day. I am very poor in this world's goods but I am rich in faith. This blessed gospel has been a great comfort to myself and family. We are striving to live so that we may have a part in the first resurrection and a crown of eternal life. In August, 1884, I was paralyzed. I could not move hand or foot and nearly lost my speech. My doctors, for I had three, told my family they did not think it possible for me to live, but I did live, bless his holy name. Today I can get around quite comfortably, but am not able to do any hard labor. But thank God there are better days coming for those that are found watching and waiting for our blessed Savior. Then there will be no more sickness, no more pain, no more sorrow. My prayer is, come Lord Jesus, come quickly. Your brother in Christ, H. EGLEY.

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### Corrections.

In my article in issue of Feb. 24, 1886, in second column near the middle is given Rev. xxi. 16 instead of Proverbs xxi. 16. In the last half of same column Job xxx. instead of Job xix. 26, and farther down same column Psa. xxii. instead of Psa. xvii. 15. These mistakes will tend to mislead if not corrected. CARRIE WILLIAMS.

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If the Lord will, I am going out into the highways to try to persuade people to love and serve God. All that can assist me in getting the people together and a place to assemble in, please correspond with me. Don't be afraid to correspond for fear that I may covet your gold or silver.

J. B. CRATON.

Council Grove, Morris Co., Kansas.

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## FREE WILL OFFERING.

The following sums have been received by us for the purpose of sending THE RESTITUTION to those unable to pay for it, or to some friend, as the giver may have directed. Persons sending for other parties will please state that it is intended to be placed on this list, or otherwise we consider they are sending for some one else as a matter of convenience.

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# Poetry.

## BEYOND.

Beyond life's toils and cares,
Its copes and joy, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
One bright, unending morrow.

Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams,
A beautiful forever.

No aching hearts are there,
No tear-dimmed eye, no form of sickness wasted.
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail of loving one departed,
No dark remorse is there o'er memories stirred,
No smile of scorn, no harsh or cruel word
To grieve the broken-hearted.

No long, dark night is there,
No light from sun or silvery moon is given,
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of Heaven!

No mortal eye hath seen
The glories of that land beyond the river,
Its crystal lakes, its fields of living green,
Its fadeless flowers and the unchanging sheen,
Around the throne for ever.

Man hath not heard the song
Of rapturous praise within the shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

# Communications.

## THE GOSPEL OF THE KINGDOM.
### No. 8.

Another text often quoted in support of a present phase of the kingdom of God is Col. i. 13, last clause. The whole passage reads, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Great stress is laid on the word "HATH"—HATH translated us into the kingdom. The phrase "hath translated" is in the perfect tense in our English version, but the original word is not in the perfect tense of the Greek. There are two other verbs in this verse, also rendered by the perfect tense in the English version, namely, "hath made meet," and "hath delivered." All these verbs are in what is known in the Greek as the AORIST tense.

I request the special attention of the reader to this point, although it may appear dry and uninteresting to an ordinary reader. But as the translators had in their minds the popular idea of a present kingdom, they would naturally give such a rendering to any word as would harmonize with that idea, if such word would admit of it. It so happens that the Aorist tense is capable of a rendering which would harmonize equally well with the idea of a future kingdom, and therefore demands our closest scrutiny.

Observe, then, that the Aorist tense is, in regard to the TIME of any given action, indefinite; that is, the use of it does not of itself determine whether the action is past, present or future. This may be seen from the meaning of the word Aorist itself. It is a compound of "*orizo*" I limit, and "a" privative, and signifies without limit, or unlimited. This is to be found in any Greek lexicon. Dunbar defines the word Aorist thus: "Indeterminate, undefined, vague, loose, indefinite, (a tense in grammar) unlimited." In Liddell and Scott's Lexicon it is thus defined: "Without boundaries, unsettled, indefinite, indeterminate." "II. *ho aoristos* (sc. *chronos*) *the aorist*. Gramm." The contraction ao. being for *ceilicet*—that is to say, and with *chronos*, added—is—that is to say Time.

This definition finds ample corroboration in the writings of Greek scholars. Dr. Moses Stuart, Andover College, United States, in the introduction to his Commentary on the Apocalypse, page 197, says, "Homer, Plato, Euripides, Demosthenes and others, employ the Aorist (and also the Perfect) to designate with intensity the certainty of future events. Kuhner has given abundance of examples to illustrate this, §443, 3. The Aorist is even more intensive than the Perfect for this purpose, inasmuch as it denotes *completed* action in distinction from *continuance*, which the Perfect more appropriately attaches to itself as an ad-signification. Virtually do we find the same use of the Aorist in John xiii. 31; xv, 6-8. Whatever difficulty may have existed among critics in time past with respect to such usage, it would seem that there is now no more occasion for them."

I here give the words of the passages named by Dr. Stuart: "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him." The terms "glorified" are in the Aorist tense, and Jesus not having at the time reached the lowest point of his humiliation shows the absolute futurity of the statement. This is confirmed by the next verse, "If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." The same remarks apply to the other passage, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples."

Many other illustrations might be given, but I only quote from the song of Mary in which will be found several clear instances. I have marked the Aorist tense in small capitals:

"He HATH SHEWED strength with his arm; he HATH SCATTERED the proud in the imagination of their hearts.

"He HATH PUT down the mighty from their seats, and exalted them of low degree.

"He HATH FILLED the hungry with good things; and the rich he HATH SENT empty away.

"He HATH HOLPEN his servant Israel, in remembrance of his mercy." Luke i. 52-54.

In addition to the foregoing the authority of Professor Alexander might be quoted. In his "Elements of Greek Grammar," (page 115), treating of the Aorist tense, he says it is employed "in speaking of a contingent action which it is wished should be done and concluded, and which the mind naturally conceives and therefore expresses under this particular view."

Now let the principle contained in these quotations to the passage in Colossians and observe how it will operate. Dr. Stuart says, "The Aorist is used to designate with intensity the certainty of future events;" while Professor Alexander says it is employed "in speaking of a contingent action which it is wished should be done and concluded." The translation of the faithful disciples of Christ into the kingdom of God's dear Son is that "future event" and that "contingent action." Its certainty and its desirableness will be admitted by all, but the question now is, can this text, after these considerations, be quoted to prove the present existence of that kingdom, and the actual translation of the faithful into it? I hardly imagine that any one will rest such momentous propositions on such inferential grounds.

But not only is a different rendering of the verb in this passage possible, it is absolutely indispensable to the correct understanding of the apostle's meaning. By the Common Version he is made to affirm at least one thing which could not be predicted of any of the disciples at Colosse to whom he was writing, or even of himself at the time. That is that they and he "had been made meet to be partakers of the inheritance of the saints in light." Who will affirm that meetness for the inheritance, in its "glory and honor and immortality" (incorruptibility) can be truly predicted of any one while still in the present mortal condition? Is it moral (that is, spiritual) meetness that is intended? That kind of meetness is progressive throughout the present life, as we have it expressed in the language of this same apostle, "perfecting holiness in the fear of God." Is it physical meetness that is meant? That is attained only in the "spiritual body," for "flesh and blood cannot inherit the kingdom of God."

So self-evident is this that Dr. James Macnight, in his translation of the epistles, recognized the necessity of rendering the first of the three verbs in the passage in the Present tense instead of the Aorist. The English Present has practically the effect of the Aorist in leaving the question of time indefinite. His rendering is, "who maketh us meet to be partakers of the inheritance."

There can be no doubt that, if Dr. Macnight had had his ideas of the kingdom founded on the teaching of the Scriptures, he would have seen the same propriety in rendering the other two verbs also in the Present, and so have presented a fair equivalent for the Greek Aorist. The whole passage would then consistently have read, "Giving thanks to the Father who maketh us meet to be partakers of the inheritance of the saints in light, and who delivers us from the power of darkness, and translates us into the kingdom of his dear Son."

The clause "hath delivered us from the power of darkness," is liable to the same objection as I have made to the clause "hath made us meet to be partakers of the inheritance." What is the power of darkness? Our Lord said to the chief priests and captains of the temple and the elders who came to take him, "This is your hour and the power of darkness." Luke xxii. 53. He was not delivered from this power till he was raised up by the power of God from the grave. Evidently with reference to this power he said, "Now is my soul troubled; what shall I say? Father save me from this hour; but for this cause came I unto this hour." And again, "O my Father, if it be possible let this cup pass from me; nevertheless not as I will but as thou wilt." The chief priests and captains of the temple and the elders wielded the power of darkness in the case of our Lord, and we might safely conclude that parties occupying a similar position exercised this power over his disciples when Paul wrote his letter to the Colossians. We read that the same apostle wrote to the Ephesians about the same date, and his words to them were. "We wrestle not against flesh and blood, but against principalities, against powers, against the RULERS OF THE DARKNESS OF THIS WORLD, against spiritual wickedness in high places." Eph. vi. 12. From this it is evident that "the power of darkness" was still rampant, and that the disciples were not as a matter of fact delivered from it. On the contrary they had to wrestle against it with the utmost diligence, armed with breastplate, shield and sword.

I submit this is another conclusive reason for extending Dr. Macnight's rendering as I have suggested, to all the three in the passage.

I observe an instance of the Aorist tense in another passage where it has been rendered in the manner I have advocated by the translators of the Revised Version. In 1 Thess. i. 10, it reads, "And to wait for his Son from heaven, whom he raised from the dead, even Jesus who DELIVERED us from the wrath to come." Instead of giving us the Past tense "delivered," the revisers inserted the Present "delivers." The futurity of the event is here so plainly expressed—"the wrath to come,"—that they must have felt constrained to make the alteration. And if they had held the Scripture truth of *the kingdom to come*, they would doubtless have made a similar change in Col. i. 13.

It is evident from what has been said that where words and tenses are capable of shades of meaning even to the extent of expressing the past, the present or the future, it is absolutely indispensable to a fair translation that those undertaking such an important work should possess a correct knowledge of the fundamental elements of the subject treated in the work to be translated. It is a lamentable fact that the translators of the Bible have not possessed this knowledge, and that in regard to some of the most vital subjects of Bible revelation, especially in relation to the kingdom of God and everlasting life. Hence arises the necessity of Bible students making their own translations, necessarily leading to elaborate discussion on a thousand points in which the authorized translation is defective. This remark I submit is amply justified by the passage we have been considering. In again stating that this passage gives no support to the idea of a present kingdom in any of the senses we have mentioned in a previous article, I conclude this paper by pointing out the danger of resting important propositions on merely inferential reasonings. The fact is that it is nowhere in the Bible declared in plain words that the church is the kingdom, or that the kingdom is located in the heart of the believer as a principle, nor yet that there is a present kingdom of grace. Such ideas have nothing to rest on but inferences drawn from uncertain data which of themselves do not express the ideas founded on them.

Rom. xiv. 17, and other passages in next paper. J. CAMERON.

## Life from the Dead.

"What shall the receiving of them be but life from the dead?" When the beloved apostle wrote these words I suppose he had in mind the vision of dry bones. Not decomposed but disorganized parts of a previous living organization. The reorganization is a process not instantaneous as the resurrection of believers. The high priest said one man should die for that nation. This he spoke not of himself, but prophesied that Jesus should die for the nation that the nation should not perish. Perhaps the noise and shaking has come; that battalion of Jews which for the first time in modern history have entered into the conflict of the nations, may be the commencement of bone coming together to its bone; a perfect outward organization follows before life and vitality commence. G. BOARDMAN.

## P. O. ADDRESSES.

Those wishing to correspond with Sister Woodward, will address as follows: Mary A. Woodward, Dutton, Kent Co., Mich.

# Selections.

## OUR HOPE.

All light comes from the East; from thence the natural sun emerges in sovereign splendor to glorify the visible, and quicken all productive forces, and in that quarter the Sun of Righteousness arose with healing in his wings. In the fulness of the time God sent forth his Son to accomplish human redemption. The day-spring from on high visited those who were sitting in darkness and the shadow of death. He came to destroy him that had the power of death, and to deliver them who through the fear of death were all their lifetime subject to bondage. It was said to a great ambassador, in a memorable passage, "Rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee. Delivering thee from the people and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in Me." There certainly never was such a life on earth as the life of Jesus. In the charm of perfect holiness, in the majesty of power and the infinity of love, he walked through the Holy Land, all shapes of anguish and distemper fleeing before him. The fountains of love which had been sealed began to flow, and great waves of life fell in music on each blessed shore.

2. The Master in the beginning of his work sent both the twelve and the seventy upon an urgent mission. With the force of supernatural energy behind them, they had one cry—the kingdom of God is at hand. In no cities of the Gentiles or Samaritans was the cry heard, but only among those who knew what the Kingdom of God signified in prophecy. In the midst of his working our Lord said—"If I by the finger of God cast out demons, no doubt the Kingdom of God is come nigh unto you." In verity it was nigh, for the King himself was present, and the great kingdom partially [illegible] of the world [illegible] a higher age [illegible] it one in full streams of [illegible] dence, moral and material. It is, however, certain that the message of life was not received; hence in parables and dark similitudes our Lord spake to the people, while his disciples alone were taught "The Mystery of the Kingdom." The Lord had a triumphal march at one period, but to correct those who thought that the kingdom of God would immediately appear, he taught them that the nobleman must journey into a far country to receive for himself a kingdom, and to return. No kingdom of God until the nobleman returns again; consequently no latter day of glory or triumph for truth, justice, and righteousness.

3. The hour and the power of darkness drew near, and in full prospect of the inconceivable anguish of that dreadful day, the Son of Man ministered gladness to his disciples by such teaching as this—"Let not your heart be troubled; ye believe in God—believe also in Me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also," John xiv. It should be as precious and as inspiring to us, and to all Christian humanity, as it was to the immediate disciples. It is manifest at once how the consolation differs from the doctrinal current of ages. The children have been all dreaming of passing into glory one by one, as if death were the gate of life. The teaching of the Master is of quite a different order—I will come again to you. The idea of a glorified spirit is a concept quite unknown to the New Testament, and, indeed, is as much an alien to reason as it is to revelation. Christianity deals not with ghosts, but with men—with man in his entireness as being composed of body, soul, and spirit: nor is one glorified before another. There is a great manifestation of the Sons of God—an adoption—a redemption of the collective body—and that is when he returns who is our life. The scientific view of the passage would be—that the universe is the house of God, and the mansions the orbs of light in the immense high dome which stretches away without measure. And doubtless God has many houses, and all of them built for eternity. But it is not the purpose of God to disperse and scatter the holy family through the universe, be the mansions ever so fine. As they form one body, with one pulse of life divine beating in them, it is in his plan and purpose to gather them all into one place. Unquestionably the house which the Lord went to prepare is the house circumstantially painted in the last two chapters of the book of Revelation. The same God who built for natural man a fine house, with granite foundations, and lighted all the lamps in the dark roof, builds for supernatural man a house still nobler, needing no outside luminary: no sun, or moon, or star shines there, for all the light cometh from the face of God. The foundations are precious stones, the gates are pearl, the streets are transparent gold, the tree of life blooms again, the river of life runs from the central throne, and so profound is the sanctity reigning that no temple is visible in the home of glory. Such is the house which Jesus went to prepare—the Jerusalem above, which is the Mother of us all, as the place from which all nourishing and lifegiving influences flow down in influence. When he comes to receive us to himself, he will bring the house with him as the metropolis of a new Creation, the central glory in an age of grand proportions. In that house, where neither pain nor grief, nor death nor darkness, can penetrate, there shall be blessedness unspeakable and perpetual.

4. It is not in evidence that the Prophets knew of two comings of the Lord, hence the sufferings of the Lord, and the glory which followed, seem to touch each other in their graphic pages. We Christian men can find two advents there, but our discovery is made by walking into the old Jewish house with Christian lamp in hand. The movement of God in history has given wider vision, and the landscape of eternity is distinguished in clearer outlines. The disciples thought that the kingdom of Prophecy would be restored in their own day, hence the tragedy of Calvary brought them confusion and despair; their human hope perished in sudden convulsion, and was buried in the grave of the Master. But the pall was lifted—"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." But even with that ground of confidence, and spring of new life within them, how painful their feeling as they behold their Lord ascending into the heavens. The voice of power was needed which reached them in such clear accents of realism—"Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." It seems the right place for stating that those who talk and write about many comings of the Lord are—though it may be unconsciously—simply doing a work of confusion and disorganization, by which men lose their hold on organic truth, and are turned aside to fables. The Lord no more came at the destruction of Jerusalem than he came at the bombardment of Paris, or the battle of Sedan, nor does he come when a person dies, as some foolish men are in the habit of teaching. There are only two comings of the Lord—one in the past, the other in the future. "Once in the end of the world (completion of the ages) did he appear to put away sin by the sacrifice of himself....and unto them that look for him shall he appear the second time without sin unto salvation."

5. Redemption by the blood of sacrifice being already accomplished, and the ancient Churches resting in the profound peace of reconciliation, the subject naturally took the second place in Epistles written to the Churches by inspired men. The thing which then became more impressive, arising from the situation, was the grand hope of life and incorruptibility. It has more than double the prominence of the atonement. That subject which towers above all as a great Jasper column, as the hope of ransomed humanity, is the transcendent glory of his appearing, to gather his holy people into the City of God. Indeed, it is that fine flame which gives glow and richness to the documents of inspiration. They are all colored through and through with the effulgence of that hope which is imperishable and divinely fair. The people of the olden time turned to God from idols to serve the living and true God, and wait for his Son from heaven. The Corinthians had their standing of this order—they came behind in no gift waiting for his appearing. "Our citizenship is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who will change the body of our humiliation, and fashion it like unto his glorious body, according to the energy of his power." One valiant man knew that there was a crown reserved for him, which the Lord would give at that day—"And not to me only, but to all them also who love his appearing." Another said—"Now are we the sons of God, and we know not what we shall be: but we know that when he appeareth we shall be like him, *for* we shall see him as he is." It was said to a young evangelist by the Apostle Paul—"For the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." These are samples; such golden stars burn and shine through the whole New Testament. Our life is verily hidden with Christ in God, but when he who is our life shall appear, then shall we also appear with him in glory.

6. This seems the right place for calling the attention of the faithful to a phase of the question which is of deep moment to all who desire to be without guile before our Lord Jesus Christ. We have before us a most solemn class of passages, of which the following are examples:—"Watch ye therefore, for ye know not what hour your Lord doth come; therefore be ye always ready, for in such an hour as ye think not, the Son of Man cometh," Matt. xxiv. 42-44; "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh," Matt. xxv. 13; "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. We are not of the night nor of darkness. Therefore let us not sleep, as do others, but let us watch and be sober," 1 Thess. v. 4-6. Believing that the end of all things was at hand, the ancient brethren were sober, watching unto prayer. We affirm without hesitation that the theory of those who propose a post-millennial advent, empties these grand passages of all honest meaning. The people who believe that our Lord may appear in person this day, or midnight, or morning, are the only people with whom the passages have any significance; if they believe, they will be as pilgrims, whose loins are girded, and whose lamps are burning. As they march through the wilderness toward a finer country than Palestine, by day and by night, they look for the periect sunrise of the Orient, they expect to find the skies flooded with purple and gold in the glory of his appearing, and to hear that seventh trumpet, the trumpet of life, which awakens the children of the resurrection. Now these passages, which on the natural view have such power and inspiration in them, which ought to stir the blood as a sound of a trumpet by night, and quicken hope to spread out her immortal wings, are to our opponents mere curiosities of the antique, the mournful relics of some lapsed dispensation, looking as wan as Ossian's ghosts in the moonlight. It is, indeed, impossible for men, who expect first a converted world, and after a thousand years of latter-day glory, without the King's presence, to be watching for the return of the Lord. We could not take that down, with ever so many grains of salt; it would be as easy to swallow transubstantiation, or the immortality of the Grand Llama of Thibet. In order to meet the difficulty, such devices of Jesuitry have been resorted to, that we are almost ashamed to mention them. Among others it has been affirmed that death is substantially to each man the coming of the Lord; and when men begin to look for death in the room of looking for life, there is an end of all healthy religion, and there is a beginning of that disease during which fleshless spectres take the place of divine realities, all things looking sickly and discolored.

To us, who cleave unto the ancient hope, these solemn passages are no body of dust and ashes, they have lost none of their force and fire, and no life or blood has been drained away from them. Before we sleep, or in the midst of our rest, the heavens may be all on flame with the splendor of his revelation; hence that stands next to us; we are watching, waiting, and praying for the glory of his appearing.

7. The two classes of Christian men who are looking for a reign of justice and glory are curiously differentiated. By a sort of common consent the matter stands thus—those who believe in a spiritual reign; those who believe in personal reign. The distinction evinces much looseness of thought. The reign of our Lord will be both personal and spiritual. If his presence destroyed the spirituality of his reign, then his reign in the heaven of heavens, supposing that he gathered his people there, would fall in spirituality, because he was present as the central glory. But most likely, when the distinction was made the concept was—literal or figurative—will the Lord be actually present in person, or in the power of the Spirit and the prevalence of truth and righteousness? This is probable, because we know that to spiritualize a passage in modern jargon, simply consists in draining away the blood and life of some clear statement, leaving only smoke and ashes. When the substantial body of a passage has been destroyed by violence, the vapor which remains is called the spiritual meaning. Swedenborg only aggravated and intensified a prevailing disease when he led the "children of the mist" into deeper glooms, until the whole of the king's country seemed covered with contaminating steam.

The Word of God contains not a single promise of better times, save in connection with the second coming of the Lord. The ordinary view which men hold so loosely, of making a millennium by converting the world, is not only an alien to the word of inspiration, but is equally unknown to patristic times, the middle-age times, and to the times of the Lutheran Reformation. As a proof, take the well-known facts that on six or seven occasions, when famine, pestilence, and war were mowing down the human race, and strange portents were abroad on the earth and in the sky, the cry arose that the Lord was coming. There never was a doctor, patristic, mediæval, or Lutheran to arise and say—"That cannot be, for a converted world and latter-day glory must come before the Lord comes." In fact, I do not think that the theory can be traced further back than the days of Dr. Whitby. But wherever the theory came from of a Millennium without the binding of the devil, without the presence of the Lord, and the resurrection of his people, it is wholly false and evil. Whether it fell down, like Diana from Jupiter, or rose up from beneath, like some infernal god, it is a monster, and the sooner it be strangled or smothered, all the better for the health and peace of humanity.—*From the "Golden Age, in the Fulness of the Time," by G. Greenwell, Adelaide, S. A.*

## Notice.

The Advent Christian Conference of Northwest Michigan will hold its first quarterly session at the Olmsted school house, 4½ miles southwest of Grandville, commencing Friday, April 16th, and holding over Sunday. Teams will meet the p. m. trains at Grandville on the G. & W. M. R. R. on Friday. We solicit a full attendance of the brethren. A. F. FOX, Pres.
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# Poetry.

## BY-AND-BY.

There will be no sin or pain
By-and-by;
All that's dark will be made plain,
By-and-by;
For the Lord will come again,
Oh, how glorious is His reign,
Like the sprouting after rain,
By-and-by.

When life's lesson we shall learn,
By-and-by;
Jesus' voice we shall discern,
By-and-by;
He will banish every sigh,
Let us lift our hearts on high,
Our redemption draweth nigh,
By-and-by.

We shall meet Him eye to eye,
By-and-by;
We shall meet Him in the sky,
By-and-by;
We shall hear His tender tone,
We shall be no more alone,
He is coming to His own,
By-and-by.

—*Anna H. C. Howard, in The Christian.*

# Communications.

## NOTES ON ANASTASIS.—NO. 8.

Page 16. The author continues: "The consummation of the judgment of Christ's house, indicates the epoch of the third and last stage in the raising process. This crisis is the quickening by which resurrection is perfected." He has not given one text to prove either the first or second stages of resurrection, and he leaves the third stage also in the same unproved condition. He attempts to show an analogy between mortal gestation and what he terms spiritual gestation. It seems necessary to give here rather lengthy extracts, that the theory of "mortal emergence" may be better understood.

"This crisis (the third) is the quickening by which resurrection is perfected. The analogy is found in nature from which its Divine Creator selects many processes and principles, which he employs as figures to illustrate his teachings in the word. Thus in regard to corporeal generation in the process of developing an immortal being from the dust of sheol, the terms expressive of the stages of what may be styled spiritual gestation are conformed to the phenomena pertaining to the natural. The same fact obtains in relation to moral regeneration which must precede in probation the corporeal in the resurrection state."

Surely the words of Elihu unto Job in his affliction would seem quite in place here. Job xxxv. 16. "Therefore doth Job open his mouth in vain; he multiplyeth words without knowledge." They are vain speculations seeking to be wise above what is written. We are not told of any corporeal or physical body in the resurrection state. Nor of any process of gestation in the dust of sheol. If so, what is the book, and what the chapter and verse where such a thought is presented in the whole range of Scripture? In this life we have corporeal, i. e, physical bodies. We bear the image of the first Adam. In the resurrection state we have spirit bodies. We know not yet what we shall be, only that when he shall appear we shall be like him. This was enough to satisfy Paul while here in this mortal state. But the author of Anastasis in his anxiety to present something new, seems to have entirely lost sight of the present life; and places the similitude to both the first and second Adam, after the resurrection. If this be indeed so, whose image do we bear during this life? We are not told in the word that we will ever be restored to the image of the first Adam.

But he continues: "The moral process, 'the new man' is begotten or conceived, when the sinner perceives the truth as it is in Jesus' and he is quickened into new and independent life, when the truth works in him to will and do the good pleasure of Deity."

If he stop short of the quickening in moral or incorporeal gestation, he is a mere abortion; but if in the moral, the process is matured in a faith that works by love and purifies the heart; the immersed believer is addressed in these words: "And you hath he quickened who were dead in trespasses and sins (page 17) * * he hath quickened you together with Christ." Eph. ii. 1–5.

The immersed believer is surely quickened, by a knowledge of the truth. This quickening is the bringing of the mind or understanding into a knowledge of the truth, the written word, that we may be enabled through the knowledge thus acquired to live after the Spirit—the teaching of the Spirit in that word—and not after the lusts of the flesh, and as a result of this quickening we will in due time be resurrected or born of the Spirit. Spirit bodies. This is the plain simple teaching of the word of life.

But the author seeks further to apply his analogy: "The moral gestatory order of development is in strict conformity with the law of nature. According to this, quickening usually occurs about eighteen weeks after conception. During this interval the bearer has no direct consciousness of the embryo forming within; but when quickening occurs the attention is strangely excited. Now the English law recognises the cause of the phenomenon of quickening to be the acquisition of a life, by which the foetus might live independant of its bearer." The English law is certainly not correct here, for the foetus when quickened is not able to sustain life independent of its bearer. At least such assertion is not recognized as a rule in medical science.

He continues: "This idea is probably correct, and certainly exact enough to illustrate the phenomenon of moral and corporeal generation of 'the new man,' which after Deity is created in righteousness, and holiness and truth."

This is altogether speculation. There is nothing in the Book that tells us we are, or will be, corporeally generated a second time. We are physically or corporeally generated, when we are begotten, conceived, quickened, and born into this life. This process is nowhere in the Book mentioned as being repeated. If so, we would like to know where!

He continues: "The matrix of the new being is the heart of the sinner. The word of the kingdom is the incorruptible seed sown in his heart. For some time he has no direct consciousness that a new being is forming within him."

This is but vague and unmeaning would-be philosophy! We all know that the fleshly heart is not an intellectual organ. Its work is to propel the vital fluid through the physical system. When the heart is mentioned in Scripture we know it refers to the mental faculties of our nature.

He goes on: "In process of time however his attention is strangely excited and carries within him, perceives that new ideas, aspirations and feelings, which before he began to read, and study the word, he was an entire stranger to. These are a new creation and if they do not prove abortive, will ultimate in the development of the incorruptible immortal man; for this new corporeal being is originally quickened in the heart of the Old Man. John vi. 63."

Before such statements as the foregoing can be accepted by intelligent men and women; reason must totter on her throne, or else the mind must have been brought to the same condition as the Roman Catholic's who when asked concerning his faith, simply replies: "I believe what the Church believes." Let me ask where in the word have we any intimation that there is a new corporeal being forming within us? Where are we told that an attribute of the mind—faith—is a new corporeal being? and that that being is quickened in the heart of the sinner? A corporeal being is a physical being. Such an object or obstruction introduced into the compartments of the heart, would at once impede the flow of the vital current, and by so doing produce death inevitably!

John vi. 63, reads: "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken unto you are spirit and are life." Here there is nothing said of a "new corporeal being." On the contrary we are told that the flesh—which is the corporeal body—profiteth nothing. We are begotten by the word of truth, and then our life—our future life is hid with Christ in God. He it is who holds our life; and when he who is our life shall appear; then shall we also appear with him in glory.

He still further says: "This is true, whether the quickening be moral or corporeal; in the former case, the quickening power is in divine ideas, of which the words are the signs; while in the latter the quickening power is what philosophers would term electrical."

On this confusion of ideas is based another proposition of "mortal emergence," viz: "According, therefore, to the analogy of nature, the second stage of the process of raising answers to the interval between the begettal or conception in the dust of sheol, and the quickening after judgment."

Here the author of Anastasis presents the thought that the second stage of the process of raising corresponds to the first eighteen weeks after conception; and that in this embryotic state the heirs to immortal life pass through a formal trial at the bar of judgment; and then, after they have been judged while in this embryotic condition, they are quickened. According to nature, which he so closely follows, they must remain a corresponding length of time in that undeveloped state, as the foetus is not capable of independent life till after it has been born.

He continues: "This interval is perceptible in the case of the last Adam. He was begotten in the tomb in fulfillment of the second Psalm—this day have I begotten thee." Acts xiii. 33.

This is a sad misapplication of prophecy, for the combined Scripture evidence on this point goes to show, that the prophet when speaking in Psa. ii., had in view the day when the mother of the only begotten One, was overshadowed by Holy Spirit, and she was told that "The holy thing which is begotten shall be called the Son of God." This is the only time the Christ is spoken of as having been begotten, and it is quite evident that Paul thoroughly understood this fact, and intelligently presented it to his hearers as recorded in Acts xiii. beginning at verse 17, when by invitation of the rulers of the synagogue at Antioch, he addressed them on fulfillment of prophecy regarding Christ. Please read the entire context.

In verse 33, he says, "And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same to our children in that he raised up Jesus, as also it is written in the second Psalm, Thou art my Son, this day have I begotten thee."

Query: 'How was the promise made unto the fathers fulfilled to that generation, more than to any other? Because, in that generation Jesus was manifested, was raised up, was born—the Christ appeared—the Word became flesh, and the then living witnesses beheld his glory, the glory as of an only begotten One, full of truth and grace.

First, note the promise in Gen. iii. 15; xxii. 18; xxiv. 4; xlix. 10; Psa. lxxxix. 24–27. In Acts iii. 22, R. V., Peter refers to these and other prophecies when he says, "Moses indeed said, a prophet shall the Lord God raise up unto you from among your brethren, like as he raised up me." He did not resurrect Moses. He manifested him, having first miraculously cured for him, preserved his life till the time appointed for his manifestation. Paul did not quote the second Psalm to prove the resurrection of Christ, in Acts xiii. 33, but he does refer to that event in verse 34, when he says, "And as concerning that he raised him from the dead now no more to return to corruption, he hath spoken on this wise: I will give you the holy and sure blessings of David." The sure, or abiding blessings of David could not be [illegible] joyed in mortal life. Therefore Paul showed that Jesus was raised from the dead that the promise might be verified to him.

The third prophecy that Paul quotes in this discourse as having been fulfilled in the Christ is, "Thou wilt not give thine Holy One to see corruption." Psa. xvi. 10. Here it is plainly seen that Paul referred to these separate prophecies as having been fulfilled in the Christ. First, his manifestation as the only begotten of the Father. Second, as he who could claim the sure and abiding mercies of David, because of having been raised from the dead, and third, as the Holy One who was not to see corruption.

From these plain, Scriptural facts it cannot but be seen that it is a vain assumption to say that Christ was begotten in the dust of sheol. Yet the author of Anastasis continues, "But when Mary afterwards saw him in the garden, he had not been quickened, for he told her then not to touch him, because he had not yet ascended to his Father, who was his aid, strength or power. John xx. 17."

This is an assertion contradicting the plain testimony of the word. All must admit that to quicken is to make alive. If Jesus had not been quickened when he talked to Mary, then the angels who came and rolled away the stone and sat in the sepulchre, made a false statement, for they said, Luke xxiv. 4–7, "Why seek ye the living among the dead? He is not here, he is risen; remember how he spake unto you when he was yet in Galilee, saying, that the Son of man must be delivered up into the hands of sinful men, and be crucified and the third day rise again. Here the angels represent this action as having been completed in fulfillment of Jesus' own prophecy regarding himself. If he came not forth from the sepulchre to life immortal in the day of his resurrection, then indeed are the "Scriptures broken," which say he became the first fruits of them that slept; because others had been raised to mortal life through his instrumentality—and even before his advent did not the prophet Elijah call forth the widow's son from the death state to mortal life? We have no intimation that any others have ever been raised to immortality. Christ was the first fruits; afterward they that are Christ's at his coming—not before.

But let me further quote the logic presented to try to sustain "mortal emergence." . . . . "But subsequently to this we find him in the midst of his disciples, when he breathed upon them Holy Spirit. When the breath of a man from the tomb is holy spirit, that man must have been corporeally quickened to have become spirit."

Are not these words without knowledge? What is it to be corporeally quickened, but to be made physically alive? A corporeal body is a physical body and nothing else. Our present bodies are our physical bodies. At, and after the resurrection, we will have spirit bodies, but not till then. But again I quote, "He came forth from the sepulchre so early that it was yet dark; and it was the same first day at even that he breathed upon them. Here was a day. Eight days after this he appeared among them and invited Thomas to touch him. He had given the same invitation to the rest eight days before when he declared that he was flesh and bones and not a phantasm as they supposed. Luke xxiv. 37–39." (Note the word phantasm is not the word of this text in the original, which word signifies an apparition, but the word "pneuma" is here given which signifies an attribute of the mind.) "Now somewhere between the dawn and the evening of the resurrection day, the cause for the interdict, 'Touch me not,' was removed; in other words, the ascent from the lower nature, begotten to incipient life in the tomb, to the Father who is spirit, John iv. 24, must have taken place."

In this quotation there must be noted by every careful reader of the word a strange bewilderment as to the "touch me not," and this interdict being removed by Jesus' ascent from a lower to a higher nature. As proof of this bewilderment read the account of the visit of the women to the sepulchre as given by Matt. xxviii. 1–10. When they were going from the sepulchre that very morning verse 9 reads, "And behold Jesus met them saying, All hail! And they came and took hold of his feet and worshipped him." This establishes the fact beyond dispute, that the "interdict" was only to Mary, and at that special moment, and why it was so we are not told and have no right to speculate on the subject.

John iv. 24, as quoted, has no reference to the subject in hand at all. It reads, "God is a Spirit and they that [illegible]hip him must worship him in [illegible]ruth." It merely shows

[illegible] should always

[illegible] WILLIAMS.

(Continued.)

## DIED.

GODDRICH.—Jan. 3, 1886, Elizabeth Goodrich, consort of Silas Goodrich, of Topeka, Kan., in her sixty-ninth year.

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|---|---|---|

| 50 LOCAL | 34 MAIL | STATIONS | 51 MAIL | 35 LOCAL |
|---|---|---|---|---|
| 11 00am | 11 40pm | Lv South Bend Ar | 5 45am | 10 00am |
| 10 18am | 10 47pm | Lakeville | 6 04am | 10 05am |
| 10 04am | 10 32pm | LaPaz | 6 11am | 11 05am |
| 9 30am | 10 16pm | Plymouth | 6 32am | 11 44am |
| 8 52am | 9 49pm | Hibbard | 6 49am | 12 20pm |
| 8 34am | 9 34pm | Marmont | 6 59am | 12 50pm |
| 8 09am | 9 07pm | Maryland | 7 09am | 13 38pm |
| 7 54am | 8 52pm | Kewanna | 7 18am | 1 30pm |
| 7 30am | 8 28pm | Logansport | 7 37am | 2 05pm |
| 55 EXPRESS | | | | 55 EXPRESS |
| 10 45am | | Lv Logansport Ar | | 6 00pm |
| 9 16am | 7 15pm | Frankfort | 7 16am | 4 42pm |
| 8 50am | 6 48pm | Colfax | 7 45am | 4 05pm |
| 8 14am | 6 09pm | Crawfords'v'l | 10 30am | 3 45pm |
| 7 00am | 4 45pm | Rockville | 11 34am | 2 09pm |
| 6 00am | 3 45pm | Terre Haute | 12 50pm | 1 00pm |
| | 9 00am | Lv St. Louis Ar | 7 10pm | 7 30am |

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|---|---|
| Mail Express | [illegible] |
| Fast Line | [illegible] |
| Chicago Express | [illegible] |
| Atlantic Accommodation (Antrim) | [illegible] |
| Local Freight | [illegible] |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | [illegible] |
| Fast Line | [illegible] |
| Day Express | [illegible] |
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VOL. XXXV. PLYMOUTH, INDIANA, MARCH 24, 1886. NO. 12.

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### THE TRUE CHARACTER OF THE PRESENT DISPENSATION.
Part II.

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1. God has ever dealt with Israel nationally. As a nation they were brought in triumph out of Egypt; as a nation they were led and supported—alternately comforted and punished—in their wanderings for forty years through the Arabian desert; and as a nation they were settled in possession of the land of promise. The covenant with them was a national covenant; and their promises are, without exception, national promises. Thus it was ever with them, so long as they retained a distinct place and name. And so will it be with them hereafter, when the Divine counsels concerning them shall begin to be developed. As a nation they were called out of Egypt; as a nation they were dispersed in exile; and as a nation they will be reinstated in their own land when the appointed time for their restoration shall have come. For thus saith the prophet, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children?" Isa. lxvi. 8.

As a nation also they will be converted. For though some comparatively few of them have been previously turned to the Lord their God, it is not till they actually see the King in his glory that, as a people, their hearts will be truly given to him; as it is written, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced: and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born," Zech. xii. 10.

Thus God has ever dwelt with Israel nationally, in all the varied phases of their past history; and this rule will not be departed from in the days which are yet to come.

The direct converse of this is the case as respects his dealings with the Gentiles. With us God deals not nationally, but individually. This is the most important point of all, the true key to the right understanding of our position as members of Christ's Church, before God and before the world. God is now "visiting the Gentiles"—not to convert them, but to "take out of them a people for his name;" that is, collecting individuals everywhere out of every nation, and kindred, and tongue, and people, who shall be to the praise and glory of his name.

But this people, so taken out, have no visible bond or outward mark whereby they may be known of men. They are not formed into a nation, or collected into a visible Church. Save in the bonds of the Spirit, sacred and invisible to us, they are not now united into one body; nor can they be infallibly discerned or recognised by men. "The Lord," and the Lord only, "knoweth them that are his.

During the whole long interval of this exceptional dispensation, no one nation ever yet has been, or now is, which answers to that of Israel, although England may, perhaps, present some features of resemblance. No one Church (and here is the grand error into which Gentile pride has fallen) ever yet has had the right to call itself "the Church of Christ;" neither Jerusalem, nor Antioch, nor Ephesus, nor Rome, nor Geneva, nor England, nor any other, in any place, or at any time. Individuals only are chosen; picked out, as it were, here and there from the various congregations of professing Christians. Few in number they are compared with the masses among whom they dwell; but a "multitude whom no man can number" will they prove to be in the glorious day of their manifestation. But that day has not yet come, and therefore the sons of God still remain invisible and unknow to all, save God alone.

Thus, it appears, the first characteristic of the present dispensation, as distinguished from that which went before, and that which is yet to come, is that the present dispensation is not national, but individual.

2. Again, God's dealings with Israel have ever been miraculous, and ever will be so. Their own past history has been one stupendous miracle from the exodus to the destruction of Jerusalem by the Roman armies; and of this fact no Bible-reader can be ignorant. Nay, the Jews (that is, the "dispersed of Judah") are even now a standing miracle; for what save a perpetual interposition of supernatural providences could have preserved them a separate people—so distinctly marked in feature, character, and habits, in everything, in fact, which can distinguish one people from another—though scattered over the whole face of the earth, persecuted, hunted like wild beasts, and sifted as corn is sifted, for eighteen centuries through all the nations of the world? Doubtless also the "outcasts of Israel," if we could discover their hiding-place, would afford similar evidence of miraculous preservation.

What has been hitherto shall be again. When the predicted work of restoration shall commence, the age of miracles shall be revived; and those miracles, we are told, shall be of a nature so astonishing as to eclipse all the wonderful events of their past history. For thus it is written, "Behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land," Jer. xxiii. 7, 8. So has it ever been, and so shall it be hereafter with respect to Israel. Signs and wonders and miracles surround them on every side, at every period of their eventful history, past, present, and to come.

But directly the opposite of this is the case as to the Gentiles under the present dispensation. Now, as respects them, all is quiet, silent, unperceived; the secret, heart-searching, mind-controlling, spirit-stirring operations are in ceaseless progress of that Spirit whose goings forth are like the "wind, which bloweth where it listeth, and men hear the sound thereof, but cannot tell whence it cometh or whither it goeth."

The corn-field will afford a simple and familiar illustration of this subject. The two busy seasons in its cultivation are the seed-time and the harvest. Look upon the field in the former season. It is full of laborers, some ploughing, some casting in the seed, some harrowing the furrows. But when these operations are ended, the husbandmen retire out of sight, and the field is left to itself. It is apparently quite deserted, although the careful owner fails not, from a distance, to keep an ever-watchful eye over it. The seed grows silently, the husbandman knows not how, nor cares to inquire; and for months together you may not see a living creature, nor movement, nor stir of any kind in that field.

But look again when the corn is fully ripe, and the fields are yellow for harvest, and once more you behold a scene of busiest labor. Men, women, and children are seen in crowds. All is bustling activity, reapers, binders, and gleaners treading on each other's footsteps. Ponderous wains, laden with the precious fruits of the earth, toil their slow way through the soft, rich soil, under the glad eye of the master, whilst songs of rejoicing and sounds of mirth are heard on all sides, from early morn to dewy eve.

Just so has it been, so it is now, and so will it be hereafter, during the economy under which we are now living. Its commencement was signalized by miracles, and signs, and wonders wrought by Christ and his Apostles. This answers to the seed-time in the corn-field. Then the field, i. e., the world, was left to itself, apparently deserted, and without open miracle or sign. Not that, in reality, miracles have ever ceased; for, to speak of nothing else, the conversion of each individual sinner is a miracle of Divine grace. But during the whole of that long interval, extending over well-nigh 1800 years, there has been no visible token of the Divine presence, no sensible display of God's power such as to command the attention of all, as did the miracles of Christ and his Apostles. In other words, the miraculous ceased to be the rule, and became the exception.

But when the spiritual corn, intended for the granaries of heaven, is fully ripe, the scene shall then once more be wholly changed. The great Lord of the harvest "shall send his angels, and gather together his elect from the four winds, from one end of heaven to the other." The scene will then be such as so vividly described in the visions of St. John: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in Thy sickle and reap, for the time is come for Thee to reap for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." This description is immediately followed by the "vintage of the earth;" and what that signifies we shall learn hereafter.

From all that has thus far been advanced, you will understand that the present dispensation, or the state of things now existing, answers exactly to the interval between the seed-time and the harvest. During this interval the text is being fulfilled. The Lord God is "visiting the Gentiles, to take out of them a people for his name;" and the people thus taken out, including indiscriminately Jews and Gentiles, constitute the Church, or "the Lamb's bride." Their number is fixed and definite, and once completed can neither be added to nor diminished. They cannot, for the simple reason that the same exceptional state of things can never occur again.

Here, then, is another peculiar feature of the present dispensation. It is not miraculous, like that which preceded and that which is to follow it, but purely spiritual.

3. Once more, the destination of those who are thus "taken out," whether Jews or Gentiles (for now there is no difference), is altogether distinct from the destination of those who shall belong to the exclusively Jewish economy which is past, or to that which is to follow. Ours is a heavenly inheritance. "In My Father's house are many mansions; I go to prepare a place for you." That place, therefore, cannot be on the earth, for the simple reason that Christ went away from earth in order to prepare it for us. Nor is it in accordance with revelation that this earth could be now preparing for our inheritance, because, if we believe the sure word of prophecy, this earth is being prepared for, and is hastening on day and night to, a far different fate, as will be my task to show you hereafter. For the same reason it is clear that the "place" of which Christ speaks cannot be the "new earth," for that is not now preparing, nor could be till the earth that now is, and whose place that new creation is to occupy, has "passed away." Whatever or wheresoever may be the home which the Lord Jesus is now preparing for his bride, he has gone away for that purpose; and therefore it cannot be any place upon or in connection with this present earth.

We are bound to approach with deepest reverence a theme so lofty and mysterious; but we are not forbidden—rather are we encouraged—to exercise our highest faculties in truest inquiries on all that God has been pleased to reveal in his Holy Word. Thus doing, the result would seem to be that the inheritance of the bride is a heavenly inheritance. They who shall constitute that body called "the Church," or the "Lamb's bride," are said to be "raised up together, and made to sit together in heavenly places in Christ Jesus." And all this is in order "that, in the ages to come," and surely also in these heavenly places, "He might show the exceeding riches of his grace in his kindness towards us through Christ Jesus," Eph. ii. 6, 7.

The [illegible] of Israel, and [illegible] who [illegible] joined with [illegible] yet to come, the third [illegible] Earthly splendor, visible glory, and the dazzling magnificence of riches, have ever, in the days of Israel's prosperity, been his allotted portion. The same, only purified from the dross of covetousness, it would seem is to be their portion upon the new earth also. Witness, for example, that glorious city, the "New Jerusalem," which St. John saw "coming down from God out of heaven"—its streets of pure gold, its gates of pearls, its foundations of precious stones. All this indicates material glory as theirs, whilst theirs is heavenly and spiritual are ours.

The contrast might be carried still further; but sufficient has been said to give you some idea at least of the true character of the present dispensation, and to show the extreme importance of rightly distinguishing those promises and privileges which belong to it, from those which appertain to that which is to follow.

You may take it as a fixed rule, that all those promises which have earthly dignity, splendor, and dominion as their object belong exclusively to restored Israel in a state of things as yet entirely future, and in which, save in respect of brotherly regard and love, the Church now gathering has no concern. The destiny of her members is heavenly and spiritual; and for this destiny they have been under discipline eighteen hundred years and more. Each individual, as called out from the world is purified in the furnace of affliction, fit cut and squared and polished by the hand of the great Master Builder, to be a living stone in that glorious edifice now growing up into an "holy temple unto the Lord."

From all this has been advanced, this inference may now with assured confidence be drawn, that there is not the slightest ground for expecting the "conversion of the world"—as commonly taught by missionary advocates—under the present dispensation. The conversion of the world, in a spiritual sense, such as it is usually understood, is a mere baseless dream, destitute of all countenance or support from Holy Scripture. It is, indeed, as we before said, wholly irreconcilable with our texts for the object of God's visiting the Gentiles, as therein stated, is not to convert the world, but to take out therefrom a people for his name. The period of this world's history in which we are now living is called "the times of the Gentiles," and during the whole of that period, and until "the times of the Gentiles be fulfilled," "Jerusalem" is "trodden down of the Gentile," Luke xxi. 24. This apparently harsh doom has yet a most beneficent design towards both Jews and Gentiles. "For," returning once more to Romans xi., we read, 25, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "In part," you observe, i. e., partial blindness only, for the Apostles themselves were Jews, and many thousands of that nation were converted to Christ by their ministry. But when the fulness of the Gentiles is come in, then, he adds, 'all Israel shall be saved.'

The scene will then be wholly changed. God will turn his hand again in mercy to his ancient people, beloved still for their fathers' sake. Again, as in former days, he will deal with them "nationally," miraculously, and in such fulness of blessing as it is not possible even to conceive. For of that period it is that he thus speaks in the language of such strong affection, "I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul," Jer. xxxii. 41.

But then, remember, the day of grace for the Gentiles will have passed away. The Bridegroom will have come, and the "wise virgins" have entered with him to the marriage, but the foolish and unready been left out in outer darkness.

You see, therefore, the necessity of having something more than outward profession. This is a dispensation purely spiritual, and during which forms and ceremonies and rituals count for next to nothing. God is taking out and building up a [illegible] Church, and [illegible] Christ Jesus, [illegible] Eph. ii. 20. [illegible] [illegible] [illegible]

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 24, 1880.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

THERE will be no paper issued next week. Our next will date April 7.

WORD has been received that Bro. B. W. Woodward will be at this place Saturday, Mar. 27, and commence a series of meetings.

WE take up no room Editorially this week. A German word we employed last week should have been spelled *Sucht* uniformly.

IN the article written by Bro. Silas Heun for No. 8 Feb. 24, in line 65, 6th column, for *exploration* read explanation. In the next number in line 38, 1st column, leave out the two words *as to*.

## Communications.

### MICA-PEN NOTES.

...o Providence of God, —there ...imposed on some one, who ...led and qualified to write ...of immediate and pressing ...I would assume nothing, ...er keep silent than speak unkindly or unwisely. Never, since I ...ition for THE RESTITUTION, or ...paper, was there a crisis of ... and moment as now;— ...I written an article, ...uch importance as this ...however imperfect in ...resent so-called labor ...my opinion most un-

...and" oppressive selfish- ...." Capital is seemingly ...ter greatly in this con- ...may be called the "how- ...p rich, is near. The in- ...unfeeling affluence, and ...ress of luxury, and the un- ...dess of power in accumula- ...and estates, seem certain of ...rebuke, and condign punishment. ...ely to come about in various ...should be glad to show if ... The difficulty of the ...t however, the appall- ...h, is its certain tend- ...acquisition of power ...to use wisely. Pow- ...to those who have ...er now visibly grow- ...amazing rapidity too,— ...vast and overshadowing ...ent. That it is prophetic, is ...distinctly evinced in various ...s. It is seen arising out of the ...h," as one of its own orators represented it in a lecture I heard. There is no intersecine war, there is little or no bloodshed — there is not the ferment of kingdoms, armed and ready for deadly combat as in Europe, which would be better represented by the symbol of the sea. This new power rises amid the regularly performed functions of government, out of the earth.

Its chief concern is with tenters of labor and remuneration. Mr. Powderly, the head of the movement in America, utterly disclaims political power, or ambition after it, but says, its interest relates to the question of bread and butter and the material and concrete things of every day life." Another power may seek political eminence distinctively—but this is a power embodied in men who toil, miners who go down into pits to delve, and men who work in iron, in shops— ...sooty with dirt and smoke, and men engaged in the manufacture, and in the movement by water and land transits, of the things growing out of the earth, or existing in it—or those which are fabricated from the material delved and brought up to its surface.

However, be it well understood, that this body is sure of political power, by the cause of elective franchise. What hundreds of mere politicians are sure to ...to the seeing millions for their votes! Look at Texas, from ...tlock with all its ...ing ...ally. I expect the ... ... ...

# Poetry.

## "HE CARETH."

What can it mean? It ought to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which redden the heart and whiten the hair
About His throne are eternal calms
And strong, glad music of happy psalms.
And bliss, unruffled by any strife—
How can He care for my little life?

And yet I want Him to care for me
While I live in the world where the sorrows be;
When the lights die down from the path I take,
When strength is feeble, and friends forsake;
When love and music that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of numerless sin invites my heart afraid,
And the busy world has so much to do
To stay in its courses to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night.
He lifts the burden, for He is strong;
He stills the sighs, and awakes the song;
The sorrow that bowed me down He bore,
And forces and pardons for grace He cares!

Let all who are sad take heart again;
We are not alone in our losses of pain:
Our Father stoops from his throne above
To comfort and quiet us with his love.
He leaves us not when the storm is high.
And we have safety, for he is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord will care!

—*London Christian World.*

# Communications.

## THE MILLENNIUM, OR THE THOUSAND YEARS.

There are very ancient books also, not included in the canon of Holy Scripture, which teach the Pre-Millennial doctrine. While these are not of divine authority, they nevertheless confirm the teaching of the Scripture, and show the general belief of those early times.

The book of Enoch, an apocryphal work, and which appeared before the time of our Lord, teaches that there will be a Millennium; that the righteous shall dwell in peace; that a rich reward shall be given to the martyrs; that they shall all be glorified and blessed.

An apocryphal work, called the Testament of the XII Patriarchs, written probably about the same time as the authentic Scriptures, declares "that [illegible] of the race of Judah is coming [illegible] will restore all things and reign forever." It teaches the resurrection of the saints, the appearance of God upon the earth, and the salvation of the Israelitish race. It teaches the gathering of the just out of all nations, the dwelling of the Most High in their midst, and the eternal duration of his kingdom.

Professor Stuart, in his Commentary on the Apocalypse, mentions another apocryphal work, entitled The Ascension of Isaiah, in which are similar sentiments. Millenarianism is plainly advocated by the writer. After teaching that there will prevail in the church false doctrine and erroneous practice, and that the Lord's people will be persecuted by an ungodly and wicked monarch, instigated by the devils, he shows that the Lord, accompanied with the saints, shall come down to earth, and that in great glory and splendor the saints shall enjoy a Millennial period of blessedness.

In other apocryphal works, The Second Book of Esdras, and the Fourth Book of Ezra, the writers also hold forth a Millennial season. In the latter work it is taught that there shall come a new age, and that "Paradise shall appear in all its glory."

Many of the ancient fathers believed that the world would continue for six thousand years, and that then the new age, or Millennium, would commence. They believed that as God occupied six days in the creation, and the seventh day was a rest-day, so the end of the several dispensations shall be accomplished in six thousand years, and the seventh thousand shall be the world's rest. Indeed, this was the belief not only by the early Christian Fathers, but it was a tradition among the Jews long before the time of our Lord, and was maintained also by writers of other nations. We are informed by one great scholar, David Gregory, who flourished nearly two centuries ago, that the Hebrew letter Aleph, in the Jewish arithmetic, stands for 1000, and that that letter occurs six times in the first chapter of Genesis. The inference was drawn also from this fact that six thousand years would be the duration of the world as it now is.

Again; this Millennium, or the thousand years' reign upon the earth, will not take place till the Lord himself returns at the winding up of the present age. It is his coming, and the judgment scenes which will precede, and accompany and follow his coming, that [illegible] the present world-powers and prepare the way for the establishment of his own and the saints' reign. Much light is thrown on this point by the well known, but generally misunderstood, phrase in Isa. ix. 6, as applied to the Divine Son, "Everlasting Father," but which is given in the margin, "Father of eternity." The Septuagint translates this, "The Father of the coming Age." Bishop Lowth renders it, "The Father of the Everlasting Age." The meaning of this is, as one writer observes, that Christ is to be "the Introducer of a new age in the history of the Jewish people, and of the whole earth." And not only will he introduce the new age, but he will govern all the affairs thereof. Then it will be that "the government shall be upon his shoulder," and his kingdom shall be upheld "with judgment and with righteousness," from that time forth even for ever.

The error is a serious one, as it engenders false hopes, that we shall have the Millennium during the present dispensation; that men every where by the present means and agencies will be won over to receive the truth and believe in the Christ. All believers, all who have embraced the truth, and have experienced the blessed freedom of the truth, would be glad if all men would embrace it. There is no true Christian but would rejoice in the universal acceptance of the gospel; but the question is, Does the New Testament hold out any hope that all men will embrace the gospel in the present age? We say positively, It does not. So far from holding out any such hope, it teaches plainly that all will not embrace it, that multitudes will reject it, that unbelief and wickedness will continue and even increase until the end. And if an apostasy is foretold that is to continue till the Lord comes, how can there be a Millennium of universal righteousness before he comes? It were only deceiving ourselves to dream of the world's conversion in this age. Through the eighteen centuries that have passed, unnumbered preachers and evangelists, many, of mighty faith and power, have proclaimed the glad tidings; and today there are multitudes in almost every nation under heaven engaged in Christian work; but where can you find a single city, or town, or village where all have received the truth?

Any doctrine, therefore, unknown to the apostles and disciples, and the church of the first and second centuries, must be an unscriptural doctrine; and such is the doctrine that the Millennium, or the conversion of the world, is to take place prior to the coming of the Son of God.

According to the popular teaching, the Millennium is to take place previous to the resurrection; but according to apostolic teaching, it is to take place after. When Christ reigns for the thousand years, his saints are to reign with him; but they cannot reign with him until they who are asleep in Jesus have passed through the resurrection state, and they who are alive have been translated; for it is not until he comes that they will receive their crowns.

The current theory is opposed to the spirit and teaching of the parable of the wheat and the tares. Those are not to be separated, but are to "grow together till the harvest," or the end of the age when Christ shall come in judgment. But how can the growth of evil along side with the growth of good continue till the close of this dispensation, if all are to be saved, and a thousand years of righteousness are to take place before the second coming of Christ. The prevailing view of the Millennium thus teaches that the wheat and the tares shall not grow together till the harvest, but that the tares shall all be converted into wheat, and also puts off the second coming of Christ a thousand years.

The current interpretation of the Millennium renders it next to impossible to obey some of the plainest requirements of Scripture. Scripture requires us to watch for the Savior's coming, to look for his appearing; but if the world is to be converted, and there is to be a Millennium of a spiritual reign before Christ comes, he will not yet come for many generations, and therefore, we cannot watch or look or even hope for his coming in our day. The popular view thus conflicts with the Scriptural view on almost every phase of the subject. Yet thousands shut their eyes and will not look at this matter. They seem content to go on in error; but little do they think how much precious truth they lose, and how many rich blessings they forfeit. Christians generally place the second advent too far off; they look forward to it as an event in the far distance, in some very remote period in the future. They should look upon it as possibly very near, and should never cease to their beds without the thought that Christ may appear before the morning light, and the call to [illegible] Are you ready?

SILAS HENN.

## "GOD HATH SPOKEN."

This is a sublime announcement. The Mighty God even Jehovah hath spoken and called the earth from the rising of the sun unto the going down thereof. His audience is an innumerable host. Every nation, tribe and tongue, y t his voice will reach them. Out of Zion, the perfection of beauty, God hath shined, and this light shall light to every land. Speech and light are the most perfect mediums for the removal of ignorance and death.

He has spoken many times and in a vast variety of ways, leaving no room for any one misunderstanding him or remaining in disobedience to his will. His past speeches and judgments form the most perfect library of instruction in existence, and carry the idea of divinity into the consciences of every one who reads them. As it is written of the last revelation given, "Blessed is he that readeth and they that hear the words of this prophecy and keep the things that are written therein, for the time is at hand," so it may be said of all the past revelations, "Blessed are they who delight in the law of the Lord and meditate therein day and night." God, says the apostle, hath spoken to us in these last days by a Son whom he hath appointed heir of all things.

The Creator of all things hath spoken to us by the heir of all things; but before he spake by him he spake of him. First he spoke concerning his conception, second of his name, third of his power, and fourth of his throne and kingdom.

First, concerning the conception. Gabriel told his mother Mary to fear not, for she had found favor with God and would conceive in her womb and bring forth a son.

Second, he said thou shalt call his name Jesus for he shall save his people from their sins.

Third, he shall be great and shall be called the Son of the Highest.

Fourth, the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Truly the child spoken of is altogether a Divine production. Divine favor is the root of his conception. Divine favor and wisdom are embodied in his name. Divine power shall be in him and shall draw even from his enemies the true cause of his existence, "Truly this was the Son of God."

The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. This statement has so much of detail and at the same time a historical basis, that a child cannot mistake its meaning. Indeed unbelief of the Divine speaker's words is the only explanation that can be given for the attitude of the professed Christian churches of today.

Now as the *us* referred to in the apostle's letter were a remnant of the house of Jacob then living on the land covenanted to Abraham, Isaac and Jacob, we are put in to possession of all the materials of coming to an understanding of what God has said to them.

We have therefore to keep in view that the speaker is Jehovah, the God, the Creator and Redeemer of Israel. Second he has spoken by a son or his Son, and third, he has spoken to the remnant of the house of Jacob. Let us now turn our attention to what he has spoken by his Son, the heir of all things, to the remnant of his people. In Matthew iv. 17 it is written, "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." This is the opening speech of Jesus and on this account it calls for the greatest care on our part if we are to be benefitted by it. The first part, "Repent," clearly shows that the remnant of Israel were in a state of rebellion toward's Jehovah their King. The call was therefore a call to repent of their present state and turn from it. This call could not be misunderstood by those who heard it. The application was to every one in the land of the house, or remnant of the house, of Israel, there and then. The reason given for repentance is, "For the kingdom of heaven is at hand." This could not fail to guide those who repented of their former state into subjection to the speaker whom we have found before was Jehovah. This seems to be the only possible conclusion we can arrive at when we keep before us the oft repeated statement of Jesus, "I must preach the kingdom of God, for therefore am I sent," and also his saying, "I must work the works of him that sent me."

The interchangeable phrases "the kingdom of heaven" and "the kingdom of God" clearly show that whoever believed and obeyed the preaching of Jesus, obeyed the preaching of Jehovah, as he was the speaker who made use of his Son to speak his words to Israel instead of doing it himself. We may therefore, for the sake of simplicity, leave the Son out of view while we listen to Jehovah.

In Mark i. 14, 15, it is written, "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel. The two additional details given by Mark make Matthew's statement still easier understood. These details are the addition of the word "gospel" to the phrase, "the kingdom of God" and the phrase "the time is fulfilled." The last phrase completely strikes out the idea of referring the matter to a future time, and the introduction of the word gospel into the phrase the kingdom of God, gives in a complete form the preaching of Jesus. Putting together the statements of Matthew and Mark we have the full statement. "The time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel." The gospel of the kingdom of God preached by Jesus consisted of these two things, "The time is fulfilled and the kingdom of God is at hand." Some have added to the words of this proclamation the idea that the time for setting up the kingdom of God according to Dan. ii. 44 had come; but on account of the unbelief of those in Judea, the time for doing so was put off indefinitely. This idea reduces the gospel preached by Jesus to a sort of conditional matter by which men have the power of defeating the Almighty Sovereign and causing him to delay his purposes. Others, from the same mistake of making the setting up of God's kingdom in the permanent form the proclamation made by Jesus, have failed to perceive the thing which God caused to be proclaimed to the remnant of Israel then in the land.

The statement of Jehovah by Dan. ii. 44, refers to an administration over his own kingdom and not to everything absolutely new, as it is the same peoples that ruled over the different dynasties named. The setting up of a kingdom here means the placing a permanent administration over them.

Some ten years or so before this, according to the common chronology, God by the prophet Ezekiel said to Zedekiah the king of Judah as it is written, chap. xxi. 26, "And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is; and I will give it him." This statement has to do with the dynasty then ruling upon the throne of Jehovah. He intimates three overturnings to be followed by a state called "no more" which means either that the seed of David had become extinct in respect to heirs or that no heir of David's house would sit upon his throne at the time the rightful heir would come. The repeated overturnings show conclusively that the vassal dynasty was of a most rebellious character, and its final suppression also shows that the rightful heir was not in the loins of any descendant of David. Of this David was perfectly aware when he uttered the words, "Although my house be not so with God yet hath he made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow." 2 Sam. xxiii. 5. From this declaration we learn that all David's salvation and all his desire were resting upon Jehovah's covenant and oath were ever present before him and the time which he had marked out and revealed to Daniel for the birth and subsequent anointing of the Most Holy One had come. Hence the Divine proclamation, sent first by John the Baptist, and after the public recognition of Jesus by God, and John was cast into prison, by Jesus, saying, "The time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel."

This proclamation had reference to the rightful heir of the throne of Israel, to the new and divine dynasty which Jehovah had declared he was to raise up to David, not one of David's house, as David was shown by the Spirit of Jehovah that his house was not so with God. Thirty years before this proclamation Jehovah revealed to Mary, his chosen hand-maid, that he would give to him, her son, the throne of his father David i. e., his ancestral father according to the flesh, but not his real father, as the same communication given to Mary sufficiently guarded her from that mistake.

The time that was fulfilled was that referred to by the covenant and the promises of Jehovah for the manifesting of his heir whom he had destined to rule over men. The gospel at this time had reference to Jehovah's Christ and to nothing else. His presence and his possession of Jehovah's power made sure that every promise and covenant made by Jehovah concerning him would be fulfilled each in its own time and season, as the gospel or glad news had to do not only with what shall be but more especially then with what had taken place; its real point and practical power was now centered in the personage who spoke to Israel in Jehovah's name and who claimed he was this Son and was invested with all power in heaven and on earth to subject all things to his will.

The practical bearing of the proclamation "The kingdom of heaven is at hand," is as:—

The command to repent preceding the proclamation shows that instant relief was contained in it to every one who received it. The glad news from the foundation of the world was that the seed of the woman shall bruise the head of the serpent; but now it contained this further element of fact. The child has been born and the Son has been given and divinely attested. We have now in addition to the seed of the serpent the seed of the woman, the divinely perfect instrument for the perfecting of the servants of God and for the total subjection of every form of rebellion.

The mission of the woman's seed was not simply to give up his heel to be bruised, but that he might bruise the head of the serpent. His mission was not simply that he might heal all who were bitten, but that he might destroy the biter. Not simply that he might give relief from the effects of disobedience but that he might destroy the cause. Deliverance from the effects of disobedience is indeed a great boon. Food when one is famishing of hunger is a great boon and entitled to the name of good news to the perishing. Health to the sick in like manner is a great good. Life to the dying is also one of the good things which all can fully accept as good news. But these good things one and all give simply temporary relief if they leave the receivers exposed to hunger again, to be sick again, and to perish again. Temporary relief gives the sufferer a little [illegible] time to find permanent relief if [illegible] possible. The [illegible] in the declaration "He shall bruise thy head," is not one of temporary but of permanent relief. It is not one of partial conquest but of absolute destruction. It is the intimation not that the head will be converted but that it will be destroyed.

The head of the serpent had ruled and had crushed the seed of the promise from the time it was given. God had already given temporary relief many times; and thus he manifested the permanent good which he purposed from the first. The presence of the Lord Jesus in his land with temporary and also permanent relief from the effects of their disobedience and from the causes which led to disobedience. This formed the grand and good news that God's kingdom had come. "Repentance towards God for past disobedience and faith towards the Lord Jesus Christ as the ground for future obedience;" these and these only form the foundation stones of temporary relief or present forgiveness and the pledge or earnest of permanent salvation from sin and death and the inheritance of God's kingdom.

W. ELLIS.

# Youth's Column.

## A Memory.

An old-world country garden, where the bees
Like winged sunbeams flash in glory by,
And where the scent of strange old-fashioned flowers
Brings back a tender bygone memory,
The walks are straight and patterned with white stone,
And pacing there with reverential tread,
I dream once more I hold within my own
The soft warm fingers of the child who's dead—
The child whose dainty footsteps trod when mine,
As we two chased the golden butterflies;
The child who revelled in the bright sunshine,
And shrined her gladness in her laughing eyes!
We used to linger to the soft, long grass,
And when a sun-ray kissed her dimpled hand,
We told each other 'twas a fairy pass
To read the secrets of our fairyland;
And, holding safely in her radiant face
That happy sparkle, we would run to peep
If dewdrops trembled in the self same place,
Or last night's bud had blossomed in its sleep.
I throned her in my arms when tired of play,
And whispered love names in the baby's ears!
She made the glory of the summer's day,
My wee liege lady of her five short years!
And now! Small wonder that the roses lie
In petals fragrance by the daisies' side,
For sunshine vanished with our last soft sigh—
And skies are grayer since our darling died.

—*Chamber's Journal.*

## The Everlasting Love.

"No, Charley, I shall not kiss you tonight, you have been a bad, trouble some boy today, and I wish you to go [illegible] that you have displeased me, and your Heavenly Father, too. God [illegible] not love bad children, and neither do I."

It was a mother's voice that spoke, but her tone was cold and unsympathetic. The boy looked at her wistfully for a moment, and then left the room with a troubled face.

"There is no use in saying my prayers tonight," he said to himself as he crept into bed. "If God is angry with me, he will not listen to me, and I don't care."

Down stairs the mother bent over her work with an aching heart, as she thought of her boy's waywardness; and as she lifted up her heart in prayer for him, she little knew that with her own hand, that night, she had sowed a seed of infidelity that would spring up into luxuriant growth in time to come.

Twenty-five years later a guilt-stained man, bowed down under the weight of remorse, sat with his face buried in his hands, in his pastor's study. "It is useless to talk to me of God's mercy and love," he cried bitterly. "I have sinned too deeply, God is of purer eyes than to behold iniquity. For me there can be only fearful looking forward to judgment."

Vainly the tender voice spoke to him of the pity of him who "receiveth sinners," of the "blood that cleanseth," of the love that is "everlasting." Too long had it been the habit of his mind to feel that God was an enemy to be feared—one whose power was used to overthrow the sinner, one to whom "vengeance belongeth." The beautiful promises of the Gospel fell upon deaf ears. "I have sinned too deeply, there is no hope for me," was his unvarying answer; and when the interview was over, he sought to drown his remorse by plunging into still deeper excesses.

"God does not love bad children." Mothers, beware that this heresy be not taught in your nurseries. Love begets love, and hate begets hate.

Let the thought most deeply impressed upon the young hearts given by your care be, that the awfulness of sin is that it is a wrong against love. That it is not God's anger they should fear, or the punishment that follows wrong-doing, but that they should most dread to grieve the dear Savior, who has said to each one of us, "I have loved thee with an everlasting love."

Teach your little ones that God is so war with sin because he "loves the sinner, and [illegible] the bands with which Satan has bound him; that even when we trample on that love, we cannot destroy it; that we are his by creation, his by purchase, and that he cannot forget the work of his own hands; for if this thought be truly impressed, although in after life, conscience may be stifled, and the wrong path chosen for a while, there may come a time when the prodigal will weary of his husks, and then his penitent eyes will be lifted, not despairingly, but hopefully, to the Father's house, as he sees Christ, not as the door closed against him, but the opening door through which he may gain access to that Father's presence.

—*Paris Visitor.*

## Dear Children.

It may be pleasing for you to read about one of the most splendid cities that ever existed, its name signifies "Confusion." Its form was an exact square, built in a large plain; its circumference was sixty miles, the walls were seven feet in thickness, and three hundred and fifty feet in height, on which were built three hundred and sixty towers. These walls and towers were constructed of large bricks cemented with bitumen, a glutinous slime, which in that country issues out of the earth. Without the wall the city was surrounded by a deep ditch, filled with water, and lined with bricks on both sides. It had a hundred gates of solid brass, twenty-five on each side, from these ran twenty-five streets crossing one another at right angles, each one hundred and fifty feet wide, and fifteen miles in length. A row of houses faced the wall on every side, with a street of two hundred feet between them and it. Thus the whole city was divided into six hundred and seventy-six squares. All around these stood the houses fronting the streets, and the empty space between stood for gardens. A branch of a beautiful river, which name signifies, "That makes fruitful," running through the city from north to south, divided it into two parts. On each side of the river was a key, and high wall of the same thickness with that of the city. In this, over against every street were brazen gates, and from them a descent by steps to the river. A magnificent bridge thirty feet wide joined the two parts of the city in the middle. At the east end of this stately bridge stood the old palace, which took up four squares, and was four miles in circumference. Next to it stood the magnificent temple of their [illegible] god, on the top of the tower above mentioned. History says, the riches of this temple amounted to about twenty-one millions sterling. Its statues and vessels were all of massive gold. At the west end of the bridge stood the new palace, which occupied nine squares, and eight miles in circumference. On the walls of these palaces a display of animals were represented to the life, and you entered by magnificent gates of brass. A vault beneath the channel of the river afforded a secret communication between the two palaces. But nothing was more stupendously beautiful than the hanging gardens which were built by the new palace.

They contained a square of four hundred feet on each side, and consisted of terraces one above another, carried up to the height of the walls, the ascent from terrace to terrace being by steps, ten feet wide. The whole consisted of substantial arches upon arches, and was strengthened with a surrounding wall, twenty two feet thick. The floors on each terrace were laid in this order, first, on the top of the arches was laid a pavement of stones, each sixteen feet long, and four broad, over this a layer of reed mixed with a great quantity of bitumen, over this, two courses of brick closely cemented, over all these, were thick sheets of lead, and on these the earth or mould of the garden, so deep as to give sufficient root to the largest trees. Upon the uppermost terrace was a reservoir, supplied by a certain engine with water from the river, and [illegible] whence the gardens on the [illegible] races were supplied with moi[illegible]

The meaning of the name [illegible] first founder, and king is "[illegible] Apostate." But the king[illegible] is one of the wonders of t[illegible] nifies the tears and groans [illegible] the sorrowing of poverty, [illegible] ries this elegant city, the [illegible] kingdoms, the beauty of th[illegible] doss' excellency, has been ov[illegible] as Sodom and Gomorrah, [illegible] the Prophet of the Lord declare[illegible]

Your affectionate Teacher,

E. [illegible]

*Editor Restitution:*

I write to inform y[illegible] that we have made ou[illegible] to move to Badger, D[illegible] Washington Territor[illegible] [illegible] reasonable [illegible] The climate is too damp [illegible] who are troubled with [illegible] with some regrets that [illegible] to leave kind friends, a[illegible] fruits; but health is a[illegible] things to be considered. [illegible] cided to leave San Francisco [illegible] ship for Portland, Oregon, on th[illegible] day of April; from Portland [illegible] Spokane Falls, W. T., wh[illegible] P. M. Gerbaley, will me[illegible] vate conveyance.

Christianity is at a [illegible] Only a small percenta[illegible] attend church at all[illegible] parties card playing—[illegible] sive euchre—and dancin[illegible] with drinking wine at[illegible] reasonable hours; are t[illegible] Even many church mem[illegible] seen in such companies, and [illegible] even try to justify such things. [illegible] they find the footprints of our Sav[illegible] at such places? Are they walking in his steps? Alas, what a picture the reality presents. Wickedness is alarmingly on the increase. How few really by their works are proving that they believe the Lord is soon coming to overthrow the wicked powers of this earth. It is high time to awaken out of sleep and put ourselves in the waiting and watching position, that we may be ready when he comes whether we are among the living or dead. To inspire others to enlist we must show them that we believe what we teach.

Dear brother, you and I cannot claim a very long lease of life in this present world, and we will probably never see each other in this life; but if we are faithful in our time what a reward is before us! Immortality, eternal life, an eternal weight of glory, with the society of the redeemed, joint heirs of the kingdom of God, and companionship with God and his Son and the unfallen angels. What more is needed to stimulate us to love and good works? In hope,

RICHARD CORNALEY.

## Conference Notice.

The Northwestern Pennsylvania A. C. Conference will meet in quarterly session with the church at Edinboro, Erie Co., Pennsylvania, on Friday, April 16th, at half past 1 o'clock, and continue over the following Sunday. All who come will be cordially welcomed.

C. W. STEPHENS, Pres.
S. A. AYRAGER, Sec'y.

Bro. C. Colegrove may be addressed at Westfield, Mass.

# Poetry.

## THE NEW COMMANDMENT.

[illegible]w commandment I give unto you,"
[illegible]d Jesus, our Master and Lord,
[illegible]ye love one another, as I have loved you,"
[illegible]thought, in deed and in word.

[illegible]have loved you," O compassion in faith,
[illegible]hard the dear Christ to obey!
[illegible]the love in his life and the love in his death
[illegible]righteth for us the rough way?

[illegible]rd that we love through temptation and
[illegible]ering
"little ones" bound to our side
[illegible] by our service and tenderest care,
[illegible] may in the Father abide?

[illegible]ed his disciples, O depth of that love,
[illegible] the lost, with his precious blood bought,
[illegible]ack from the mountains and pitiless rain,
[illegible] poor straying wanderers brought.

[illegible]ed them in blessing, and loved to repeat,
[illegible]h words of sweet comfort and prayer;
[illegible]nothing," by healing, by teaching the things
[illegible]t he from the Father did bear.

[illegible]ved by forgiving, and so should we love,
[illegible]t we be o'ertaken and fall,
[illegible]no hand, in our weakness to reached us to
[illegible]save
[illegible]ough food to our anguish we call.

[illegible]s never forget, "As I have loved you,"
[illegible] soon the dear Master will come,
[illegible]hoose for himself who have heeded his
[illegible]words,
[illegible]d to take them with him to his home!

S. HORATIO WINCH.

# Communications.

## NOTES ON ANASTASIS.—NO. 4.

Again we read in Anastasis, "In the [illegible]ginal the word rendered quickened [illegible]'zoopoieo,' and signifies to impart [illegible]make alive. Now as there are [illegible]f natures, there are also [illegible]ves. The life of the [illegible]f an inferior life, which [illegible]the natural laws for its [illegible] partakes of the qual- [illegible] the body through [illegible]ested. This being [illegible]is only temporal, [illegible]ge our present life, [illegible]death, and restored [illegible]from our sleep in the [illegible]We are then as Adam [illegible]came from the hand of

[illegible]entences here quoted [illegible]ptive speculation for [illegible] foundation in the [illegible]s not one text in [illegible]t mortal life is [illegible] and restored in [illegible]ore but two lives [illegible]ture, and there [illegible]ls mortal or immortal? See also [illegible]ist ed[illegible]; verily, I say unto you, he that [illegible] the future, "that [illegible]Tim. iv. 8. Not- [illegible]o book that we [illegible]ear the image of [illegible]these things are [illegible] will not some advo- [illegible]l resurrection theory [illegible]chapter and verses that [illegible]y know where it is? We [illegible]hen he shall appear we [illegible]rebuilt [illegible], we shall see him [illegible]y, he is immortal [illegible]and therefore we [illegible]ll be, when he [illegible]time, on the in- [illegible]Cor. xv. 51, we [illegible]at we all shall be [illegible]in the twinkling [illegible]undergoing any [illegible]. Of these grand [illegible]ubts there is an abun- [illegible]of all through the Scrip- [illegible]xix; 2 Cor. ii. 16, 16; Gal. iv. [illegible] Dan. xii. 2, and Rev. xvi. 5 are [illegible]oted to prove that the unrighteous [illegible]all perish. This we admit—that [illegible]y will be utterly consumed as the [illegible]of lambs, etc., etc. Therefore we [illegible]ss by such texts without comment.

Again of the righteous he says, [illegible]their bodies will be perfected as the [illegible]dy of Jesus was perfected in its as- [illegible]nt to the Father. Spirit or power [illegible]ll be imparted to them without meas- [illegible]re, so that their bodies conceived in [illegible]e dust of sheol, and capable of re- [illegible]rning thither, will be deprived of [illegible]st tendency, and be transformed into [illegible]e likeness of the glorious body of [illegible]sus, who never will be mistaken [illegible]gain for the gardener of Gethsemane. [illegible]Hence the transforming operation is [illegible]e quickening or the imparting of [illegible]corruptibility and life to bodies al- [illegible]ady endowed with temporal life."

Be it observed here that the author [illegible] Anastasis, here as elsewhere, ig- [illegible]ores the import or meaning of words [illegible] the English language, and defines [illegible]em to suit his theory, regardless of [illegible]tely acknowledged signification by our [illegible]standard lexicographers. They say to [illegible]oken is "to make alive," to trans- [illegible]rm is to "change the form of, to [illegible]nge in shape or appearance." He [illegible]ys the transforming operation is the [illegible]ickening. Then he says "the cast- [illegible]g of the dead out of the earth only [illegible]ts them into the position occupied [illegible] those who are alive at the advent of [illegible]rist. These, not having died, are [illegible]pared for transformation. If the [illegible]vent occurred immediately it would find them living men and women, waiting to be gathered together at the tribunal of Christ. They will appear there an unquickened assembly, bearing the image of the earthly Adam (1 Cor. xv. 49) and in that image standing before the Last Adam the quickening spirit, that it may be seen if they be worthy from their account given of themselves to bear the image of the heavenly." 1 Cor. xv. 49 reads, And as we have borne the image of the earthly, let us also bear the image of the heavenly. Here it is very clearly manifest that the bearing of the image of the earthly is put in the past perfect tense, while the bearing of the heavenly is in the future tense. Paul here was looking back to the first dawn of earthly existence which was then stamped with the similitude of the first Adam, and as that existence still was his, he therefore expressed it in the past perfect. By no legitimate construction of this language can both conditions appear as in the future.

Again he says, "The fitness of things requires that all the dead and all the living gathered to the judgment seat of Christ should appear there an unquickened host." This is but a theory of uninspired men. But the inspired apostle Paul differs very widely from such, for he says in 2 Tim. iv. 1, "I charge thee in the sight of God, and of Christ Jesus who shall judge the quick and dead, and by his appearing and his kingdom. Here it is very plainly stated that Christ, at his appearing, will judge two classes, to-wit, the quick, the living, those who are looking for him, and the dead, those who are asleep in him. See also Rom. xiv. 9; Acts x. 42, and many other texts with the same view. Some may ask here how can Christ judge the dead? See Luke x. 35. But they who shall be accounted worthy to obtain that world or age and the resurrection from the dead, neither marry nor or given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.

Here we see that they are judged worthy of life else they would not be called forth from sheol, and still further the fact of attaining unto a resurrection places them on an equality with the angels. Ask yourself, O earnest searcher after God's truth freed from human tradition, are the [illegible]ls mortal or immortal? See also [illegible]; verily, I say unto you, he that hearoth my word and believeth on him that sent me, hath eternal life and cometh not unto judgment, but hath passed out of death into life. See also 29th verse, Marvel not at this, for the hour cometh in which all that are in the tombs shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgment.

Again we quote, "The attentive reader of the Scriptures will have perceived that a distinction is made in things pertaining to the resurrection process." Thus in John v. 21 Jesus says, "As the Father rebuilds the dead ones and quickeneth them, so also the Son imparts life, or quickens whom he will." No such phrase as "rebuilds the dead ones" occurs in the Scriptures. This I have before shown, and now repeat with the reason for making the assertion. The word in the original of the text is "egeiro," which signifies to raise, or rouse up, and not "banah" which signifies to build.

Again we read, "Here the dead are first awakened, which implies the rebuilding of their dust, and their animation, and afterward quickened with unending life and power." These thoughts have no foundation in revelation. They are but the imaginings of an uninspired man to which the wise, or even the babes in Christ, should give no heed. He continues, "According to Paul, Jesus himself was the subject of these operations. This appears from Rom. xiv. 9, where he says that Christ hath died and rose and revived. Here are two distinct things affirmed of him after his death. Paul was not content with saying that he died and rose, because that form of speech did not express all that happened to him." In this text in the original "anesta," or rose, from which anastasis is derived, did not express the whole truth, for the dead may stand up and yet not be quickened. For this reason Paul adds the word "anedsese," which signifies to live with increased and strengthened life which was consequent upon his being quickened by the Father or spirit who caused him after he died to stand up.

Surely there is here a misapprehension of plain language, for reviving was embodied in the fact of rising, and we find in the R. V. that the revisers kept this thought in mind, and therefore rendered this text, "For to this end Christ died and lived again." This is all sufficient to express what he did, that he might be Lord both of the dead and living. John vi. 63 has no evidence that can be taken as sustaining "mortal emergence;" it reads, "It is the spirit that quickeneth, the flesh profiteth nothing. The words I have spoken unto you are spirit and are life." Now apparently supposing he has established a premise in the case of Christ's resurrection, he continues, "And so also of all who are to be raised; they are said first to come forth from their graves, but this is not all. When they have come forth they stand up; but what do they stand there at the gates of sheol for? To what have they emerged from thence? The Lord Jesus answers these questions as follows. They who have done good things come forth unto a standing up of life, but they who have done evil things unto a standing up of condemnation. Jno. v. 29. In this the life and the judgment are subsequent to the coming forth, for the Lord says they come forth to, or for, these results, which are awarded to them according to the good or evil they may have done before they entered sheol."

On this quotation I will observe first, we have no account that anyone ever asked Jesus why the resurrected dead stood at the gates of sheol. The text quoted shows very plainly that they are not called forth to see what their portion may be, whether life or death; but that each case is known and understood, and they are called forth to receive that which they have respectively sought after while in this life. They will be rewarded according to the deeds or works done while in the body or this life. But although the Scriptures teach this divine truth with all plainness and simplicity, the author of Anastasis proceeds to give a very different view of resurrection to that presented by inspired penmen. He says, "Such then are the things and the order of their development in the resurrection period. First, reorganization of dust as a basis for personal identity; then the breathing into the nostrils the breath of the spirit of life, that the individual may awake and stand upon his feet; after this, restoration of identity for appearance at the judgment seat of Christ, that the appearer may give account of himself to that Righteous Judge in presence of the angelic apparitors of his court; afterward when these proceedings are closed and sentence in accord with the account rendered, then draws the line of separation between him that serveth Elohim and him that serveth him not, (Mal. iii. 18), between the just and the unjust; then spirit power administered by the Judge quickens, or imparts incorruptibility and life to the just, who, in the instantaneity of the operation, ascend to the Father who is Spirit, or are corporeally transformed into identity of nature with the body of Christ. Such is resurrection, from conception in the dust of sheol, to the quickening inception of a life that ends no more."

From the first quotation I have given from Anastasis to the end of the last paragraph, there is not one text of Scripture that can, by any possible perversion, be made to show that the dust of dead bodies is reorganized in order to restore their identity. There is not within the lids of the book one text, one phrase, one sentence to lead us to suppose that dead bodies are evolved from sheol and that divine messengers are sent round amongst them to breathe into their nostrils the breath of life. I have already shown from the word that there was no conception in the dust of sheol in the case of Jesus the first fruits of the resurrection unto life, and that therefore there will be none in the harvest that is to follow. In the word of life there is no proof for the doctrine of "mortal emergence" any more than for the lofty flights of fancy in "Milton's Paradise Lost," where he has the demons of hell dragging the lost spirits, first through lakes of flaming fire and brimstone, and then at once transporting them to mountains of perpetual snow. Alas, alas, that the sure word of the living God should be set at naught and the vain imagination of man obeyed in its stead.

But we must continue these extracts, that the utter absurdity of this theory may be brought forth to the light of day, that intelligent men and women, who profess to have come out of the mystic Babylon and to study the Bible for themselves, may know what this theory of "mortal emergence" is, to which they have given a tacit consent as it were. They surely have not compared it with the word else it would have long since gone to that land of darkness and oblivion that forever enshrouds all that it embraces.

"Some idea of the extraordinary change wrought upon the mortal body by its quickening may be formed from Daniel's description of the certain man he saw in the third year of Cyrus, which was the year in which he was consigned to sheol, now 2466 years ago. Dan. i. 21; x. 1–5. That certain man represented to him was what Paul styles in Eph. iv. 4, and i. 22, 23, the one body, the Ecclesia of which Christ is the head."

I will here give the texts cited that every reader may see for themselves that there is not the slightest proof contained in them of what is merely assumed for them. Dan. i. 21 reads, "And Daniel continued even unto the first year of king Cyrus." Dan. x. 1–5 reads, "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel whose name was Belteshazzar; and the thing was true, even a great warfare; and he understood the thing and had understanding of the vision. In those days I, Daniel, was mourning three whole weeks. I ate no pleasant bread, neither came flesh or wine in my mouth, neither did I anoint myself at all till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river which is Tigris, I lifted my eyes and looked, and behold a man clothed in linen whose loins were girded about with pure gold of Uphaz." Eph. iv. 4, reads, "There is one body and one spirit even as also ye were called in one hope of your calling." Eph. i. 22, 23, "And hath put all things under his feet and gave him to be the head over all things to the church which is his body, the fulness of him that filleth all in all."

Surely no one can possibly understand by these references that the heavenly messenger sent to tell Daniel what should befall his people in the latter days, was the redeemed church of the future, which will be made of faithful ones, both Jew and Gentile. There is not the slightest ground on which to base the supposition that this heavenly messenger represented the body corporate of justified ones, or that in this case he represented anything more than one of the many servitors of the Most High. In this case he sent forth to show to Daniel what was marked out by divine power as the portion of his people in the future.

He quotes beyond the fifth verse, "His body also like the beryl and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet in color like to polished brass, and the voice of his words like to the voice of a multitude." "Of this host Daniel was assured he should become at the end of the days," which would reach from a given event to the epoch of the resurrection in the latter days."

In this quotation it is assumed that it was a host here spoken of and represented, simply because it is said that the voice of his words was like the voice of a multitude. The simple language conveys no such thought. The voice of the heavenly messenger is described as being very powerful even as the voice of a great multitude.

Daniel is told that he shall rest and stand in his lot (or place) at the end of the days. He was given full assurance that he would be remembered in the resurrection even though his people should be called upon to pass through deep and terrible trials for their iniquity. It would be very advisable for every reader to read Dan. xii, and there perceive that the "man clothed in linen" is again brought to notice and in such a way as utterly forbids the thought that he represents the Christ body of the future.

CARRIE WILLIAMS.

[Continued.]

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|---|---|---|---|---|---|
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| 12 01am | 11 00pm | Terre Haute | | 5 45am | 3 00pm |
| 10 16am | 10 03pm | Effingham | | 8 04am | 5 18pm |
| 10 32am | 10 20pm | Altamont | | 8 19am | 5 34pm |
| 10 45am | 10 33pm | Pierson | | 8 32am | 5 47pm |
| 11 00am | 10 48pm | Shumway | | 8 47am | 6 02pm |
| 11 15am | 11 03pm | Ramsey | | 9 02am | 6 17pm |
| 11 30am | 11 18pm | Hillsboro | | 9 17am | 6 32pm |
| 11 45am | 11 33pm | Coffeen | | 9 32am | 6 47pm |
| 12 01pm | 11 49pm | Nokomis | | 9 48am | 7 03pm |
| 12 16pm | 12 04am | Witt | | 10 03am | 7 18pm |
| 12 31pm | 12 19am | Raymond | | 10 18am | 7 33pm |
| 12 46pm | 12 34am | Litchfield | | 10 33am | 7 48pm |
| 1 01pm | 12 49am | Mt. Olive | | 10 48am | 8 03pm |
| 1 16pm | 1 04am | Staunton | | 11 03am | 8 18pm |
| 1 31pm | 1 19am | Hornsby | | 11 18am | 8 33pm |
| 1 46pm | 1 34am | Worden | | 11 33am | 8 48pm |
| 2 01pm | 1 49am | Marine | | 11 48am | 9 03pm |
| 2 16pm | 2 04am | Edwardsville | | 12 03pm | 9 18pm |
| 2 31pm | 2 19am | Glen Carbon | | 12 18pm | 9 33pm |
| 2 46pm | 2 34am | Moro | | 12 33pm | 9 48pm |
| 3 01pm | 2 49am | Venice | | 12 48pm | 10 03pm |
| 3 16pm | 3 04am | Madison | | 1 03pm | 10 18pm |
| 3 31pm | 3 19am | Merchants | | 1 18pm | 10 33pm |
| 3 46pm | 3 34am | Bridge | | 1 33pm | 10 48pm |
| 4 01pm | 3 49am | Eads | | 1 48pm | 11 03pm |
| 4 16pm | 4 04am | St. Louis | | 2 03pm | 11 18pm |
| 50 Local. | 54 Mail. | STATIONS | | 51 Mail. | 53 Local. |

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| Chicago Express | | | 8 10pm | | | |
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| Local Freight | | | | | 11 00am | |

GOING EAST.

| | Day Express. | Mail. | Fast Line. | Chicago Express. | Ft. Wayne Accommodation (Airline). | Local Freight. |
|---|---|---|---|---|---|---|
| Mail Express | *8 12am | | | | | |
| Fast Line | | 2 35pm | | | | |
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. PLYMOUTH, INDIANA, APRIL 10, 1880. NO. 14.

## Communications.

### THE COMING OF JESUS, THE KING AND THE DELIVERER.

Some objectors urge that certain passages of Scripture have raised expectations of the Lord's speedy coming which have not yet been realized. Many Christians right down through the ages have been, it is thought, thus misled. The passages alluded to are of the following class:—"The Lord is at hand." "The kingdom of heaven is at hand." "The day of the Lord draweth near." "Truly I come quickly." According to our arithmetic, according to our mode of reckoning, these words may not accord with facts. But the words are true according to God's arithmetic, or to his mode of measuring time and distance. With him one day is as a thousand years, and a thousand years as one day. So taught the apostle Peter. This is explained by Dr. James Glasgow to mean "that a day in God's reckoning of his own works is as a thousand years of human reckoning." The long period, as we should call it, between the time when Christ was on earth, and the time when he shall come again, is designated by Christ himself, a little while. "A little while," he said to his disciples, "and ye behold me no more: and again a little while, and ye shall see me." John xvi. 16. By such language as "I come quickly," the Holy Spirit evidently designed the church to keep the eye of her faith steadily fixed on the second appearing of Jesus, with a view of her being in a state of constant readiness. He made use of this as a motive to entire holiness, by which believers all through the ages of the dispensation should be influenced. But in these last days, as knowledge has increased, and revelation has been seen in a clearer light, we understand this language better than the early Christians understood it. The vision which to them was shut up is now open, or is fast opening. As the times of the Gentiles have been running out, the time of the end has been involved in much mystery; and this has doubtless been permitted for a wise end; but now that those times have nearly run out, things that were hidden are now discovered, and truths that were only dimly seen, are now seen more clearly and understood more fully. The above language, therefore, has to us a wonderful significance. The reasons are weighty and powerful which force upon us the conviction, that the coming of Christ is near, and that the day of the Lord is at hand.

But the coming of Christ and the day of the Lord are terms not to be confounded. There is sometimes a distinction to be made; they do not always mean the same. The term, the day of the Lord, is the term mostly used by the prophets, and it always relates to the return of the Lord to Mount Zion, when his enemies shall be put down, and his kingdom thenceforth set up. Hence judgments are generally associated with the day of the Lord, but never with the coming of the Lord, when reference is simply made to his coming in the air for his saints. When Jesus comes in flaming fire, after the gathering of believers, and by the brightness of his coming destroys the man of sin, it will be the beginning of that terrible day. But before that day, as already intimated, the temple will be rebuilt; for it is subsequent to its desecration, is it not until "the abomination of desolation," of which the prophet speaks, has set itself up in the temple, that the Lord appears on the scene. But prior to that, Christ will come in the clouds to gather around him his redeemed and believing people. That coming of that stage of his coming, will be one of unspeakable grace, and blessing, and joy, and triumph.

While part of Israel must be in their own land when the Lord descends with his saints, to overcome the nations that will be gathered against Jerusalem; yet any day or hour the Lord may descend to the clouds to call around him his church, or the body of believers. The author of "Plain papers on prophetic subjects" thinks that the judgments will not be the necessary preliminaries of the event of Christ's descent into the air. He thinks it probable there may be some distance of time between Christ's coming into the air and the judgments that will succeed. To our own mind this point seems quite clear. That we may not be overcome of evil, and our hearts be led astray, and that that day may not come on us suddenly as a snare, we are exhorted to take heed to ourselves. Ever since Christ's departure into heaven the Spirit has designed his coming again to be kept before the church, to invite it to preparation and watchfulness, from age to age, to the close of the dispensation. This is evident from the very frequent recurrence to the subject in the epistles: but the majority of religious teachers have grossly neglected their duty in overlooking it.

In Rev. xi. 15, 17, we have a prophetical description of the gratitude and joy and worship on the part of the four and twenty elders when the hour shall have come for Christ to take the kingdom of the world and claim it as his own, and begin that reign which shall continue unto the ages of the ages. "And the seventh angel sounded; and there followed great voices in heaven, and they said, the kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. But the next verse shows that the hour in which this shall take place is the hour in which judgment shall be passed upon the dead, and the reward given to all the prophets and the saints. This makes the time to be the time of Christ's coming, for numerous Scriptures show that the reward will be given at his appearing the second time. But the time here referred to may include the whole millennial period, and the events that are to take place may span the entire period. And they may not be named in the order in which they shall take place. As R. J. Breckenridge remarks, "Christ's second coming is not a mere point of time, but a period beginning with the resurrection of the just, and ending with the general judgment." Yet when this takes place, when Christ takes the government of the world, the nations are to be wroth, angry, which is positive evidence that they will not be converted, and in peace and quietness, at his coming. "And the nations were wroth." Ver. 18. From Psa. ii. 1-3; cxliv. 6-9, it would seem as if some nations will cherish a spirit of rebellion, and that their kings and rulers will take counsel together against Jehovah and against the Christ, the anointed King, and that the saints will "execute vengeance upon the nations, and punishments upon the people;" and "bind their kings with chains, and their nobles with fetters of iron."

In 1 Thess. iii. 13, Paul speaks of "the coming of our Lord Jesus with all his saints," and makes it the ground of a devout wish and prayer that the Thessalonian Christians might increase and abound in love, and that their hearts might be stablished in holiness unblameable. But this coming, we are told by some, is not to take place till the earth is filled with the knowledge of God and all men are saved. Yet a little further on in the epistle, the apostle says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." Chap. v. 2, 3. Now this unexpected coming of this day, and this terrible destruction of the children of the night, cannot be reconciled with the theory of a regenerated world prior to that day.

SILAS HEMM.

[Concluded].

### DIVISIONS.

Paul says in Romans xvi. 17, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Again Paul says in 1 Cor. i. 10, "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

Yes, says a Bible student, but many are ignorant in regard to the Scriptures, and are stubborn, they will not speak the same things with us, will not learn of us, will not come to our stand point, and what can we do? What did Paul say, Rom. xii. 3, "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." Vs. 10, "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Romans xiv. 1, 2, "Him that is weak in the faith receive ye, but not to doubtful disputation; for one believeth that he may eat all things, another who is weak eateth herbs." 1 Cor. viii. 10-13, "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weak brother perish for whom Christ died. But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ. Wherefore, if I make my brother to offend, I will eat no flesh while the world standeth."

Now brethren would it not be as well, in respect to other points of doctrine wherein we differ to use the same carefulness not to offend or cause our brother to stumble, but let us with patience and love unfeigned try to lead the weak into all truth? But let us search deeply, earnestly and prayerfully for the truth, and be sure we have got it ourselves before we attempt to teach another, for there is a great responsibility resting on a teacher of the gospel. 1 Cor. iii. 3, 4, "For ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men. For while one saith I am of Paul, and another I am of Apollos, are ye not carnal. What are we brother and sister when one is a Restitutionist, another a Crisis Advent, another a Christadelphian? Paul says in Rom. viii. 6, 7, "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

Paul says again in Ephesians iv. 1-3, I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." Now dear brothers and sisters let us all take these Scriptures right to ourselves and in all things strive to do the will of our blessed Lord and thereby make our calling and election sure.

NELLIE E. HILL.

### THE BLESSING, THE BAPTISM, THE PRAYER.

There three dispensational forms of truth are of paramount importance. "Their entrance gives us light." They are grouped together now for the mutual support they furnish to faith in "the common salvation."

1. "On this wise ye shall bless. The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace!"

"Aaron and his Sons (high priests) shall put my name upon the children of Israel, and I will bless them." Num. vi. 23-27. Yet in the record of 1500 years, this "form of sound words" finds no formal repetition! However the doctrine, the seed and the loving kindness of this blessing, remained in all its integrity and strength.

2. The baptismal form of words belongs to us till the end of our gospel age. The mystery to the Jews, couched in their high priest's blessing, may be disclosed in this gospel ordinance. Israel saw "the shadow of good things to come," Heb. viii. to x., but in Christ we have (and are to have) the "more enduring substance." Hence the commission, "Go ye, teach, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, etc." Matt. xxviii. 19-20.

Note. This range of truth, "Father, Son and Holy Ghost," shines out in its incomparable splendor to irradiate the apostolic baptismal scenes with its divine authority! The doctrine is therefore analogous. This verbal doctrinal and associated truth of "the commission" gleams through Acts ii., viii., ix., x., xi., etc.

Note also that the objection to "the commission" ceases to lie in some latent disregard to "the Holy Ghost," however covert and varied this may be. Please read Acts xix. 2-6. The record of John's baptism is attended with a three-fold mention of "the Holy Ghost!"

Please ask yourself (your objection) why the old Roman word "Spirit—Holy Spirit," be more divine than our own emphatic Saxon-English? Can reason see even a straw here for faith to stumble over? It was a favor from God that "every man in (his) own tongue" could hear the gospel. Acts ii. If so then it must be so now, except to prejudice, self-will and unbelief.

3. The Lord Jesus prayed! The disciples saw in his prayer their need and asked for instruction. He gave them, doubtless, the sum of his own prayer. Matt. vi. 9-13; Luke xi. 1-4. This prayer comprehends "our age and the one which is to come," with the kingdom, the inheritance of the saints, and its glory!

Why quote this? I answer to arrest attention; to show the analogy between its doctrine and the blessing, the baptism and the prayer, neither of which appears again in their full "form of sound words." 2 Tim. i. 13. Yet they belong to "the book!" Like syllables in a sentence they are essential to its entire make up. They are indispensible. Their doctrine, their spirit, their sum of "good will to men," is maintained to the outcome of all at the end—the consummation.

The three-fold form of blessing may find confirmation in Isa. xlviii. 16, "The Lord God and his Spirit hath sent me,"—in the baptismal formula, "into the name of the Father, and of the Son, and of the Holy Ghost;" in the benediction, "the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost;" and to crown this testimony with a text on the level of sanctified humanity, "The God of peace, sanctify you wholly, spirit and body, blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23.

The "faith that comes by hearing the word" takes this in without dictating changes. Its form, its matter and measure are divine.

The word of God has all authority. A repetition would add nothing. True, the apostles do not repeat the three-fold name in the commission, but they maintain the doctrine of "Father, Son and Holy Ghost." Acts ii. 26-38. "This Jesus hath God raised up, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." "They that gladly received his word were then baptised."

The condensed record of apostolic practice in baptising has no determinate "form of words." In two successive cases the words are the same. In other two cases no name is used. The facts of teaching and baptising believers is recorded. Acts xvi. 30-34; xviii. 8. "The Corinthians hearing, believed and were baptised."

*We speak of Christian baptism* in this same condensed way, with no thought of disparaging "the baptism of John," or Jesus, or that of the apostles. The phrase "Christian baptism" is as definite as it is comprehensive, and throws our minds back to the Bible for all details. Thus they "came together to break bread," Acts xx. 7; 1 Cor. xvi. 2, and this breaking of bread embraced the entire Lord's Supper service, of course. So as to baptism. Why stumble in such light?

The commission alone bears the form of authority, solemnity and completeness, for the work of the ministry and the 25th of the body of Christ, till we all come into the unity of the faith, unto the measure of the stature of the fulness of the Christ." Eph. iv. 11-13; 1 Cor. xii. 12, 13. ("The" emphasizes both texts.)

This is to aid those who will have no prayer except in the closet, no baptism except in the one name, Jesus, and no worship except where all are head, by turns, to a few. Such will, on that line, prune away the personal and divine Sonship of Jesus; and others will not allow "the Father of the whole family in earth and heaven" a place or name in the adoption of his children into his own household. But let this suffice to hold our faith to "the word." Diversity in terms is not denial but confirmation. In the fear of God and love to all.

J. B. COLE.

### TEACHING OF GOD'S WORD.

"Creator only hath immortality. 1 Tim. vi. 15, 16.

*Editor Restitution:*

The above clipping is from the last number of the *Bible Standard* (England), organ of the C. I. A. It is not a typographical error as might be supposed, but the result of some of the error of Baal, which always has a tendency to leave the Creator out of his own universe. Yours in Christian love.

J. F. GELLETLY.

### YE BELIEVE IN GOD, BELIEVE ALSO IN ME.

Such were the words of Jesus to his disciples. He gave them credit for being right so far and added to their stock of truth, and so those who try to walk in the footsteps of our Great Captain and teach as he did, ought to give credit where credit is due. His example was followed by Paul in his address to the Athenians, who took his text from the inscription on their own altars. And we in our day, in looking around at the errors that have involved and muddled the intellect of the world, can still find enough common sense to build an argument on; we can yet find a line of truth running all through the error and enough of sincerity and Godliness (and let us say Christianity) to give us root-hold for a fuller knowledge of the glorious gospel of love of God.

The time of proselyting is gone; let us now go to proclaiming not for the object of having a little circle of people meet in upper room once a week, as much as to "leaven the whole lump" of the world and the "church." "Ah," says some one, "that is a utopian idea," but the one that makes that remark knows not the subtlety of the working of the human mind. Even as it is our work has not been in vain. Truth is insidious; it works its way through the chinks of the soul's armor of ignorance and bigotry. Let us proceed fearlessly yet compassionately. Though the blow we strike at error is with a strong hand and a relentless heart, be sure that the sword is sharp and the aim true, so that if you destroy the idol you do not injure the soul that clings to it. Yes, you may be treated as a crank at first, but in time it will be different, for time will heal the heart and rot the stricken idol; so we may go on our way and find other work in the meanwhile, while the heart-heals and the idol rots. It is not necessary to believe that those who do not understand as much of the gospel as we suppose we do, are not Christians like ourselves. Godliness is a matter of the heart, but the early Christians had to be warned against idols and the late Christians have also to be.

It is charged against us that we compromise the truth by allowing that "the wests" are "brethren." It may be possible that we compromise what our calumniators believe to be truth, but which we take the liberty of questioning. I question if the world has ever produced more self-sacrificing men than some of our brethren, who have devoted their lives and best energies to the spread of the gospel, and who are in good fellowship with all "who profess the name of the Christ Jesus" and I doubt if there are more uncompromising souls in any "hard shell" community when it comes to a question of truth or principle. Yes, their lives do testify, and that is the best kind of testimony, that it is not necessary to be a bigot even if you know all the falseness of the glorious gospel and have the courage to board the lion of error in his very den.

Therefore, taking advantage of the truths that are proclaimed from week to week in Christian communities, believing then the human heart is not altogether base and all Christian profession hypocrisy, let us say, "They believe in God, they believe also in Jesus, let them believe also the fulness of the gospel." Let our duty be to purge their minds from misconceptions of our Heavenly Father's character and purposes and understand more perfectly the mission of his Christ.

J. F. GELLETLY.

The Book of Jobab, called Job, Son of Zare, Son of Braguel, Son of Hesau, Son of Isaac, Son of Habraam. — According to the Septuagint.

CHAP. X.

1. With my soul bowed down, sighing will I address my words to him.

2. Though constrained I will talk freely in the bitterness of my soul; and I will say to the Lord, teach me not to be irreverent; and why hast thou judged me in this wise?

3. Or is it a good thing for thee that I be a wrong-doer? That I abjure the works of thy hands, and heed the counsel of the irreverent?

4. Dost thou contemplate even as a mortal seeth? Or dost thou look at a thing even as a man seeth it?

5. Or is thy life a human life time, or thy years a man's years?

6. Hast thou brought my transgression to preliminary trial, and hast thou traced out my sins?

7. Yea, thou knowest I have not acted irreverently; but who is there to deliver me out of thy hands?

8. Thy hands molded me and created me; thereafter thou didst change thy purpose and smite me.

9. Remember that thou didst mold me clay, and that thou dost return me again back to earth.

10. Hast thou not milked me like milk and curdled me like cheese?

11. With skin and flesh didst thou clothe me, and interweave me with bones and sinews?

12. And appoint life and mercy to me; and hath not thy visitation watched to guard my breath?

13. Having these things in thyself I know that thou hast all ability and that nothing is impossible with thee.

14. Yea if I sin, thou dost watch to keep me, but from transgressions thou hast not held me guiltless.

15. If indeed I should be irreverent, woe is me; and if I be just I cannot look up! For I am full of dishonor. (The reader will observe that "just" in this passage, and generally in the book of Job, is used in the sense of "justified.")

16. I am being hunted forsooth as a lion hunts to slay; thou hast changed thy purpose and art destroying me in a terrible way.

17. Renewing again thy searching examination of me, thou hast used me with great wrath, and thou hast brought me to the torture-test.

18. Why then didst thou bring me forth from the womb and why did I not die, and no eye see me.

19. And I had been as one who is not?

20. Is not my life-time a little thing? Permit me to rest a brief space,

21. Before I go my way whence I shall not return, to the dark and gloomy earth, to an earth of everlasting darkness, where there is no ray, and where it is not for mortals to see life.

O. GARDNER.

*Editor Restitution:*

I have often thought that I would write a few lines for THE RESTITUTION, but have delayed until now. I want to encourage the brethren and sisters everywhere to work for the Lord. We don't know how much good we can do until we try. I started out last Monday morning thinking perhaps I might get four our five to take THE RESTITUTION three months. I got eleven subscribers, and my husband, who is a blacksmith and machinist, preaches the word as he pounds away on his anvil, and by so doing got ten, making in all twenty-one, and all in less than two weeks' time. Some wanted the paper, but could not spare the money, as times are very close here at present. So I called on Brother Robbins for the purpose of asking him for some help, and we both seemed to be of the same mind, for before I asked him he handed me a dollar and told me to send the paper to those whom I thought would appreciate it most or where it would do the most good.

Now I believe if the brethren and sisters would take hold of this work and make a business of it, that in less than six months this good paper could be sent to a thousand new homes, and only think of the good it may do. O, I feel to rejoice in the hope, at least, that many may yet see and understand the glorious gospel of the Son of God. I believe that the Lord will soon return to this earth again, not with a torch in his hand to set the world on fire and burn the inhabitants, but I believe he is coming to bless the people, if the type is true and I believe it is. I know he will come with a blessing, because when our earthly high priest went into the most holy place once a year to make intercession for the sins of the people, when he came out he blessed them and the glory of the Lord appeared unto all the people. Lev. ix. 22, 23; Heb. ix., please read the whole chapter. He did not bless a few and destroy all the rest. And we read that the earthly tabernacle was a figure of the true, and as Christ is our great High Priest now and has entered into the most holy place, that is heaven, making intercessions for us, at the appointed time he will return and bless all the families of the earth. The angels said that he should come in like manner as he went. Acts i. 11. In the ninth verse it says a cloud received him out of their sight. It does not say that he went in flaming fire, and we are not looking for him to return in that manner, i. e., flaming fire, but he will come in power and great glory. Matt. xxiv. 30.

Then the sleeping saints shall hear his voice and come forth from their dusty tombs immortal, for this mortal shall put on immortality, and then shall be brought to pass the saying that is written, Death is swallowed up in victory. And then what will be their song? They can sing, O grave, where is thy victory? You have held me these many years bound in your cold embrace, and now we have come forth victorious. And the living saints will sing, O death, where is thy sting? Paul says, Behold, I show you a mystery, we shall not all sleep (or die). There will be some living saints when the Lord comes. Please turn to 1 Cor. xv. 51, and read for yourselves. The 57th verse tells how we get the victory. It is through Christ. He is the first that rose to an immortal life. Afterwards those that die and go to heaven? No, no. But Christ the first fruits; afterwards they that are Christ's at his coming. 1 Cor. xv. 23 and 1 Thes. iv. beginning at the 16th verse. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up, taken by force as it were. Two shall be in the field, one shall be taken and the other left. Two shall be grinding at a mill, one shall be taken and the other left. So the saints will be caught up to meet the Lord in the air, and so shall they ever be with the Lord. Wherefore comfort one another with these words. It don't say they shall be in the air for ever. No, for they shall return and come to Zion with songs and everlasting joy. Sorrow and sighing shall flee away. Isa. xxxv., read the whole chapter, and chapter ii. to the 11th verse and see what the Lord saith.

Now brethren and sisters of the one faith, let us put on the whole armor of God and work with an earnestness that the powers of Satan cannot resist. Christ said to his servants, Go ye into my vineyard and work, for the night cometh wherein no man can work. I wish some brethren at Silver Creek, Forestan, or Adaline, Ill., would write. We love to hear from those that we have met and communed with so often, and hope the time may soon come when we shall meet once for part. "O, what a meeting that will be when our Savior's face we'll see, and all meet around his bright throne." Grace be with all them that love our Lord Jesus Christ in sincerity.

MRS. D. U. BROWN.

THE RESTITUTION

*Terms—TWO DOLLARS A YEAR,*

Payable in advance. Three and Six Months at the same rate.

### TO CORRESPONDENTS:

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with its Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other blessed truths. Also a hearty belief in the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

# THE RESTITUTION.

E. A. UNDERWOOD, EDITOR.

Plymouth, Indiana, April 14, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the page you have, and order only what you see advertised in that.

Those desiring your address changed, give both your old and new address.

By complying strictly with the above, you will assist us as much as yourselves, and your orders will be much more promptly attended to.

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AN error on our first page makes the date of this paper April 10. It should be April 14.

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THERE are some cares pressing upon us at the present time that imperiously demand our attention. Therefore we can not write editorially nor give that prompt attention to the requests of some of our brethren that we would like to do. Our circumstances do not permit our doing all we would like to do in some directions, but we will try to do what we can.

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THE VOICE, a prohibition paper, gives the following timely counsel to the workingmen, which we hope they will carefully heed. Wrong-doing is not the way to accomplish any good design.

"That bullet from the rifle along the Missouri road, in Texas, drove a nail to the head in th coffin of labor. It will take a great deal of work to draw that nail out. Don't repeat it. The power of reason and the ballot are more potent than a million rifles. Don't unchain the tigor. Once unchained more poor than rich will fall victims to him. Success for labor in this country doesn't lie along the path of violence."

## Communications.

### THE SONSHIP.

"But when the fullness of time was come, God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons."

As this subject has been pretty thoroughly discussed of late, it will only be necessary to make a few suggestions for the thoughtful mind by bringing forward the testimony of a few inspired witnesses, and which we think bears on the above subject, viz., that "Jesus the Christ," although born of a woman, was a born "Son of God." If language has any meaning, the following testimonials can convey no other idea to the honest mind. First, the Father's testimony. "While he (Peter) was yet speaking, behold a bright cloud overshadowed them, and behold a voice out of the cloud saying, this is my beloved Son in whom I am well pleased, hear ye him." The next witness we take Jesus himself, (John x. 36) in conversation with the Jews, "Say ye of him whom the Father sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God." In Mark i. 1, we have the Spirit's testimony to the same fact, "The beginning of the gospel of Jesus, the Christ, the Son of God." In Luke i. 35 and ii. 11, the angel Gabriel witnesses, "That Holy One which shall be born of thee shall be called the Son of God."

John the Baptist is in harmony, (John i. 34), "I have seen and borne witness that this is the Son of God." Again hear John the Apostle, John xx. 31, "These things are written that ye might believe that Jesus is the Christ the Son of God." One of the most important confessions, and one which fully confirms all others and which ought to settle the matter forever, is given by Peter in answer to the question put by Christ to his disciples, "Whom say ye that I am?" Peter answered, Thou art the Christ, the Son of the living God." These few witnesses ought to show that Jesus is the Son of God on a plane far above any other one of the human race. But we have other corroborating testimony. We will now take the chief of the apostles, Paul, Acts ix. 20, "And straightway he preached Christ in the synagogues that he is the Son of God." Also the testimony of the disciples as found in Matt. xiv. 33, "Then they that were in the ship came and worshipped him saying, of a truth, thou art the Son of God." Is not his divine paternity here proved, that is, he being an object of worship?

Next we'll see what Nathaniel has to say, John i. 49, "Nathaniel said unto him, Rabbi, thou art the Son of God, thou art the King of Israel." Read also John xi. 27, "Martha saith unto him, yea Lord, I believe that thou art the Christ, the Son of God which should come into the world." In Acts viii. 37 we have the eunuch's testimony to the same effect, "That Christ was the Son of God." And strange as it may appear the demons testify to the same all important truth (Mark iii. 11) "And the unclean spirits when they saw him fell down before him and cried, saying, thou art the Son of God." Mark v. 7, "And they cried with a loud voice, and said, what have I to do with thee, Jesus, thou Son of the most high God." In answer to the question Jesus put to him, he says, "My name is legion, for we are many." We will give one other witness, Mark xv. 39. Those wonderful and startling phenomena which occurred at his crucifixion, attesting to the truth of his divine paternity, expressed by the Roman centurion is witnessing the miraculous events says, "Truly this was the Son of God." Read the account. You will see these fifteen witnesses all agree in their testimony.

Now we have only to receive Matthew and Luke's record of the divine begettal and the harmony is complete. Is not the teaching of the New Testament as a whole based on this all important truth, viz, "Jesus, the only begotten Son of God." "The last of all he sent his Son, saying, they will reverence my Son." "God hath in these last days spoken unto us through his Son." "The church is represented as waiting for God's Son from heaven." This language is all plain if we consider him according to the Bible standard, as begotten of the Father Spirit, that his life principal was not from the will of the flesh, was not drawn from human channels, and therefore was not forfeited by the sin of Adam. It will not do for us to question God's power, for you will perceive in the record that Gabriel has carefully guarded this point, in the very suggestive language, viz., "For with God nothing shall be impossible." The above is submitted for the consideration of the lovers of truth.

J. O. W.

### MARRIAGE.

"And they twain shall be one flesh."

The marriage relation is the most sacred tie that has ever been given to mortal beings to keep alive the flickering spark of life in a degenerating and fallen race.

In it, when properly formed, in the uniting of congenial parties, we have a safeguard to outward foes, a solace in time of trouble, a harbor from the cares of life. A word of cheer from the one partner in life will do more to dispel the clouds of turmoil and strife than from any other being.

Such a home must be founded in the Lord Jesus, and is but the prototype of that family of God, of which his Son is the head. Here those who have been born into that family do yearn for the "restitution of all things spoken of by the mouth of all the prophets since the world began," and the setting in order of that incoming household that is to rule the world in righteousness; when the sparkling waters from the river of life and the delicious fruit from the tree of life, shall shake the thirst and hunger of all nations, and kindreds, and peoples, and tongues; who shall be invited by the royal family of God to freely eat and drink, and live and give glory to him who "sent his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

Peace is rarely a component part of earth-made marriages. The child of God oftimes finds his worst enemy in his own household, or among his own friends. A sword is sent and not peace. But were it not for these troubles and trials we should never know the latent forces that lie dormant in our own breasts, and then the recompense of reward is so abundant that the afflictions of this world, though they were multiplied a hundred fold, would seem but for a moment and a feather in the scale.

Let all the saints thank God and take courage; and those who have disregarded their privileges renew their strength and brighten up their armor, for the gospel day is fast coming to a close. Heralds are swiftly running to and fro, gathering from the highways and hedges, from saloons and gambling houses, from the haunts of vice and houses of prostitution, such as shall be saved, to take the place of those purse-proud, high-toned, well-dressed, well-fed men and women, who felt they did not need a Savior,—that the marriage supper might be filled with guests.

How the Moodys, the Jones, the Whittles, the Smalls are snatching the brands from the burning. Let us not criticise their mode. If we can do it better, let us gird on our armor and take the field. One soul saved in the kingdom, is worth a life-time of toil in this age.

L. T. NORRIS.

### Business and Notes of Travel.

*Editor Restitution:*

Find enclosed one dollar to be applied on my reading account. Would suggest that a few plainly written articles on first principles, or the gospel and its obedience, to be saved, would be in season, especially for the many new trial readers. May they see and embrace the way of life, for while they are on trial, while they make a trial of the new paper. Would also say that we have just returned from Sumner Co., Kansas, where we held some good meetings with the brethren and friends. One became obedient to the faith, while others were almost persuaded to be Christians. May the good Lord lead them in his own good way, cut and away from the snares and pitfalls of this evil world, to that happy Eden home in the world to come.

All praise to the Lamb
And to the Lamb most was slain.

While there we made a hasty visit to the Indian school called Chelocco school, which is a huge stone building on the northern border of the Cherokee reservation. Here Uncle Sam has fenced with wire a large tract of choice land for farm and pasture, where the native boys are taught the art of husbandry. And here at this school Uncle Sam is feeding, clothing, and trying to educate some two hundred of the native youths of the different tribes of all sizes and ages, from the little chap up to the teens. Most of them are of the native type, while some are white, and some few are red headed and quite good looking and intelligent. I should judge that about one third of this number are native girls, who are being taught to live and do like white folks do. It requires quite a corps of white folks of both sexes to oversee and train these natives. They also have preaching services and Sunday school regularly in this large mansion, where they eat, sleep, listen and study. The good Lord only knows the outcome of this experiment. We also visited and drank of the water of those noted Geuda springs and also those of Conway. The first of these is found on Salt Creek near the Arkansas River, where there are acres of salt marsh. These springs, being seven in number for luck, are close to each other, yet they all vary in taste and quality, some being quite salty. Many people resort here to drink and bathe for health. These springs are on the county line between Sumner and Cowley, some seven miles from the southern border, while the Conway Springs are found in the northwest part of Sumner Co., not far from Slate Creek. They also are thought by some to be highly medicated and health-inspiring.

Conway is a flourishing little village on the Ft. Scott and Gulf road, claiming eight or ten hundred inhabitants, and yet not more than two years old. It is a little city set on a hill whose light may soon be seen all around, for it is in the midst of a good agricultural country. There are a few brethren living in and around this little city. May they also let their light shine before men that they may see their good works and glorify our Father which is in heaven. Amen.

T. E. ADAMS.

CLEVELAND, O.

*Editor Restitution:*

Duty devolves upon me to give you just a few lines of information in regard to the church of God in Cleveland.

For many years the church enjoyed the blessings of good health in general, and had but few losses by death, or removal among its members. But a goodly number have been added to its folds mostly by immersion for the remission of sins.

The past year however has been quite a trying one amongst the brethren, as we have already written you about the very sudden death of our beloved Bro. T. C. Allerton, and also Bro. Isaac Bipsey, in July 1885. Since that time the enemy has again and again visited us and snatched away four more of his victims from the little flock.

Oh how cruel a monster, He gives way to none, but has been permitted to lay his cold icy hand upon our dear Sister Eliza Kinney. For many years she was a faithful follower of the meek and lowly Jesus, being baptized into the Anointed One by Bro. Jobling, Dec. 11, 1864. For the past few years she has been quite feeble, and has gone through much trial and tribulation, but full of faith and hope, and having a strong desire to see our dear Lord's return before coming down under the monster, Death. She lay many weeks upon the bed of affliction, and for the last few weeks could not lay down on account of dropsy. She passed away to rest, Sept. 17th, 1885, to wait the Lifegiver on that glorious resurrection morn, when these vile bodies shall be made like unto his own glorious body.

Not yet satisfied, the enemy visits the home of our Bro. N. D. Selden who was apparently in robust health, and acting as a juror at the Court House on Thursday Feb. 11th, 1886:—but was taken quite poorly and went home at once. On Friday, at about 2 p. m. he was struck with paralysis, and I believe he never spoke again after that time. The writer was called to see him about 10 a. m. Saturday and remained with him until 3:25 p. m. when he fell asleep in Christ, Feb. 13, 1886, aged 70 years; he was a deacon in the church, and was very faithful to his duties and privileges as a member of the body of Christ; he rests, in full hope of a glorious resurrection through Jesus our Lord and Master.

But we must continue our list, for the enemy again visited the little flock and this time he bereft us of our beloved Bro. Edwin Nichols, who four years ago, with his wife, found it in their hearts to believe and obey the gospel.

Bro. Joblin then being up here on a visit from Murfreesboro, Tenn. He preached Christ unto them, and they were baptized by him:—Bro. Nichols was a hard working, prudent man, a good provider for his family, and we trust rich in faith and an heir of the kingdom. He was taken sick early last summer with rheumatism, afterwards the doctors thought it was cancer of the liver, but on a post mortem being made it was found to be an enlarged and hardened liver, of which he died. Oh, how he suffered for seven long months—and really wasted away to a mere skeleton—often begging to be taken that he might rest, for his pain was constantly with him.

The writer, and other of the brethren often stood by his bedside and longed to see him fall asleep. He died Feb. 10th, 1886, aged 39 years, leaving a widow and five fatherless children.

Thanks are due to many of his associates who visited him, and his dear wife, and comforted and tried to sustain them in their affliction. The brethren and many friends attended his funeral, when the writer was invited to speak a few words of comfort to the bereaved ones, and of warning to those still out of Christ. This was our third loss and our dear Sister McLauchlan the fourth, of whose death you have already been informed.

But while we have had cause to lament and sorrow, yet we sorrow not as those that have no hope, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." But while we have lost six of our dear brethren and sisters of late by the hand of death, we have great reason to rejoice that some others have found it in their hearts to believe and become obedient to the faith and hope set forth in the gospel of our Lord and Savior Jesus the Christ. They are as follows:—

Bro. Harry Birchall, baptized Dec. 27, 1885; Bro. Vail, baptized Feb. 28, 1886; Sr. Emma Pate, baptized March 20, 1886: and still good hopes of more being added, and by the help of Israel's God will try and fill up the ranks as he giveth us opportunity to do so.

Yours in hope of eternal life.

L. C. CATTELL.

## News Items.

ST. LOUIS, April 9.—The strike in the railroad yards in East St. Louis is now a bloody strike. Seven persons—six men and one woman—are tonight dead and dying. A gang of several deputy sheriffs, who mistook taunts for weapons, cheers for threats, and a few pebbles not bigger than marbles for bullets, fired with deadly intent into a crowd of men and women. Then these deputies turned and ran away, and brought themselves to a place of safety in a St. Louis jail. So far as it is possible to learn the facts without prejudice, the shooting of these men and women was uncalled for and without results other than the violent and at one time dangerous inflaming of the passions of men who have not contemplated violence.

ST. LOUIS, Mo., April 12.—The inquest in the East St. Louis shooting affair of Friday last was continued today, and up to noon more than a dozen witnesses were briefly examined. No new facts were developed. All the testimony given was of the same tenor as heretofore reported. The witnesses were chiefly railroad men, spectators of the scene, and all agreed that the Deputy Sheriffs fired the first shot; that no stones were thrown at them, and that the crowd gave the deputies no other provocation for firing than hooting and jeering at them and making irritating remarks.

Five thieves entered a powder magazine at Colon, Cuba, for the purpose of stealing. During their operations one lighted a match, causing an explosion which killed seven on the spot and the [illegible] right wounded thirty-eight others, and wrecked twelve houses.

EAST ST. LOUIS, April 12.—The presence of militia in this city continues to have its desired effect, and no disturbances nor unlawful acts have been reported since the incendiary fires of Friday night, and it is now believed that no encounter between the military and strikers will occur. The same strict guard, however, over the railroad property is observed this morning and the vigilance of the sentries has in no way been relaxed. The promise of the military of protection to those who might desire to go to work today, has resulted in the employment of a large number of applicants, most of whom are not Knights of Labor but those who were employed to the filling of the vacancies caused by the strike of the latter, and who left their places last Friday after the fatal shooting by the deputies. The platforms of the various freight depots are busy with men actively engaged in loading and unloading cars, and no attempt at interference by the strikers has occurred, nor is any anticipated.

## Jewel Casket.

Thy love, O God! restores me
From sighs and tears to praise,
And deep my soul adores thee
Nor thinks of time or place!
I ask no more in good or ill,
But union with thy holy will.

'Tis that which makes my treasure,
'Tis that which brings me gain,
Converting woe to pleasure,
And reaping joy from pain.
Oh, 'tis enough, whate'er befall,
To know that God is all in all.

—*Madame Guion.*

Behind the snow-loaf is the millwheel; behind the mill the wheat-field; on the wheat field falls the sunlight; above the sun is God.

Our faith is, if I must so say, like a burning glass, which concentrates the rays of the divine love upon our hearts, and focuses them into a point that kindles our hearts into flames. If we have the confidence that God loves us, in any real depth, we shall answer by the gush of our love to him.—*Dr. Alexander McLaren.*

Sorrow is not an accident occurring now and then—it is the very woof which is woven into the warp of life, and he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interests it.—*F. W. Robertson.*

PRAISE.

Praise is the only part of duty in which we at present engage which is lasting. We pray, but there shall be a time when prayer shall offer its last petition; we believe, but there shall be a time when faith shall be lost in sight; we hope, and hope maketh not ashamed; but there shall be a time when hope lies down and dies, lost in the splendor of the fruition that God shall reveal; but praise goes singing into heaven, and is ready, without a teacher, to strike the harp that is waiting for it to transmit along the shores of eternity the song of the Lamb.

AFFLICTION'S WORK.

Many of the beauties of the character are tenderest given by the Divine Spirit in the hours of affliction. Griefs, sanctified, soften the asperities of life; they tame the wildness of nature; they burn out the dross of selfishness and worldliness; they humble pride; they reveal to us our own weaknesses, faults and perils; they deepen and enrich our experiences. It has been said that "the last best fruits which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unforbearing and warmth of heart towards the cold. But there is no influence under which these late fruits ripen so quickly as under the power of sorrow. It makes us gentle towards all. Many a home is saved from wreck by sorrow that comes and draws estranged hearts together again.—*Miller.*

### The Mystery and Horror of Death.

*Zion's Herald* relates that one of the most eminent physicians in the country was asked lately, "Have you ever grown familiar with death?" "No," was the answer. "I saw a man die today, and the mystery and the horror were as great to me as in the first death I saw in my childhood." "In all the thousands you have seen die," the questioner continued, "did you ever see one afraid to go?" After a moment's reflection he replied, "Never but once. Rarely is there any shrinking from life beyond. But there is always an agonized looking back at some work left undone! In almost every instance when I have told a patient that his end is near, he said, 'If I could only'—do something he had neglected while in health." How solemn

### The National Co-operative Club.

The National Co-operative Club is an organization of farmers and others for the purpose of buying merchandise of all kinds, machinery, etc., at wholesale prices. It is incorporated under the laws of the State of Illinois, and its manager and treasurer are under bonds furnishing ample security for any money passing through their hands. Annual membership fee $1, or "Free" to subscribers to THE RESTITUTION whose subscription is paid in advance as far as to January, 1887.

We have made arrangements with this Purchasing Agency to give our friends the benefits to be derived from membership and privilege of buying goods through it. We will stand between our friends who may wish to avail themselves of this opportunity, and guarantee full satisfaction. The organization is fully endorsed by Bro. H. V. Reed and other well-known Chicago brethren, as shown in letter attached. Send your orders direct to THE RESTITUTION, Plymouth, Ind., and we will see that you are promptly served.

RULES AND SUGGESTIONS TO PURCHASERS.

1. Cash must invariably accompany the order. If more money is sent than the goods cost the balance will be placed to the credit of the sender on future orders, or returned if desired.

2. Write for anything you want. Enclose a stamp or postal card, and a reply giving prices will be sent by return mail; or send the price you have to pay for the articles at your town and the Club agent will buy them and place the amount saved to your credit on future orders, or return it.

3. There is no risk in sending money by post-office or express money order, bank draft or registered letter.

To be entitled to the benefits of this Club and our protection, you must pay your subscription in advance to as far as Jan. 1, 1887. Those whose subscriptions are already paid to that date may order immediately, others either send in their subscriptions or the Annual Membership Fee of $1.00.

It will only cost you a stamp or card to find the cost of anything you wish to buy, and if not in a hurry for goods this is the best way to do; but if in immediate need of goods, send as above suggested, the price at your town, and the saving can be placed to your credit or returned, as you direct. We append a letter from Brother H. V. Reed, which speaks for itself.

A. R. UNDERWOOD,
*Manager Restitution.*

CHICAGO, April 3, 1886.

*Brother Underwood:*

Presume you are aware of the fact that we have a co-operative club here in Chicago for the purpose of purchasing goods for the members of the club. Similar organizations have been in vogue for some years, but generally they have been conducted without capital and by irresponsible parties. It is with confidence and pleasure that we can recommend the National Co-operative Club of Chicago. We are personally acquainted with Brother J. W. Wilson and Gen. O. H. Howard, both of the *Farm, Field and Stockman*, who are identified personally with the enterprise and who will honorably protect those who confide in them and buy goods through the club. The purchasing agent, Mrs. S. E. Clinton, has had a large experience in ladies' goods, and will subserve the interests of the patrons of the club with honesty and economy. We have known her for many years and can say that she needs no endorsement from us. Parties living in the country can get goods through the National Co-operative Club at greatly reduced prices, which will prove a great benefit to our friends who need to buy close. But as you are acquainted with the parties yourself it will be unnecessary to say more. I write this for the information of some who have made written inquiries. Fraternally,

H. V. REED.

### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

A. R. UNDERWOOD, Agent.

"The Gospel of Our Salvation and kindred doctrines—as Life only Through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully presented every Sunday morning at 10:30 a. m., to which services we heartily invite the reader after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayer." 176 Grand st., on first floor.

### IN MEMORIAM.

Precious in the sight of the Lord is the death of his saints. Psalm cxvi. 15.

It is the painful duty of the church of God in Cleveland to record the death of our beloved sister, Mrs. Robert McLauchlan, who died at Flat Rock, North Carolina, March 10, 1886, after a very protracted and painful illness. God's gracious mercy seems to have been brought to our sister while still in her native Scotland, and deeply impressed her with its simple grandeur. After coming to the United States her search for truth was earnestly continued; and as soon as she felt satisfied that she had a perfect outline of redemption's plan, she rendered joyful obedience to the faith by baptism into the saving name of Jesus, for the remission of sins. From that time forward the blessed hope of the gospel enabled her to live for the future, while at the same time she enjoyed a peace and joy in believing that the world knows nothing of.

Her kind and gentle disposition endeared her to all who knew her, both in the church and out of it. In fact it was impossible to be long in her company without discovering that she had been with Jesus and learned of him. She was frequently called to pass through seething trials, but she was in the habit of casting her care upon the Lord, who, true to his word, never failed to sustain her. In her last illness she seemed to spend whole nights in fervent supplication at the mercy seat. And to the fact that through life she was no stranger there, we attribute the serenity that pervaded her mind.

The funeral services were conducted in Cleveland, at her request, by Bro. M. Joblin, of Tennessee, who, more than twenty years ago assisted her in putting on Christ. He spoke to a large number who, probably for the first time, listened to the great truths concerning the kingdom of God, and the name of Jesus Christ, and were visibly affected by the story of God's wonderful love. That the seed may bear fruit, is our fervent prayer.

But we must bid the loved one farewell, till God's glorious Son shall call his saints from their dusty beds, when we hope to meet her and all the redeemed hosts of God and to unite with them in singing of "blessings and honor and glory and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose
Unbroken by the last of foes.

Asleep in Jesus! oh how sweet
To be for such a slumber meet!
With holy confidence to sing,
That death has lost its venomed sting.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest.
No fear, no woe, shall dim that hour
That manifests the Savior's power.

Asleep in Jesus! oh, for me
May such a blissful refuge be!
Securely shall my ashes lie,
And wait the summons from on high.

Asleep in Jesus! far from thee
Thy kindred and their graves may be
But thine is still a blessed sleep
From which none ever wake to weep.

GEO. ELTON,
L. C. CATTELL,
ALFRED F. JONES,
} Elders of the church.

DIED.

VANHORNE.—Jessie B. VanHorne, daughter of A. J. and C. E. VanHorne, died March 31, 1886, aged 21 years, 10 months, and 17 days.

Her disease was consumption. Discourse by the writer from Rev. xxi. 4, 5. She rests in hope. "Be thou faithful unto death and I will give thee a crown of life." A. J. EYCHANER.


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—OR—

An examination of the Scripture testimony relative to the question

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# Poetry.

## NOT TILL THEN.

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."—Psa. xvii. 15.

Even now my heart is ravished
With my Savior's precious love
And, as hasting on to glory,
Daily I his sweetness prove.
Though He leads to fairer pastures,
And I taste a flowing tide,
Yet, until I see his beauty,
I shall never be satisfied.

Many a song he gives to brighten
All the long and dreary night,
Many a cup of joy he gives me,
For to me he has delight.
Surely, with such life abounding,
I could give up all beside:
Still, I'm sure, until I see him,
I can never be satisfied.

Oh, my heart, with grace uplifted,
Watch each fiery trial stem;
But to gaze upon the Victor,
Decked with many a diadem—
Him to see, the sweet drayinger,
Who for me once bled and died;
And I know, Oh! beheld Him,
I can never be satisfied.

For with him, I know, are treasured,
Harvest things, both new and old;
But his love, his heart's affection,
Choicer is than finest gold;
Changeless, too; than death e'en stronger,
For my faith was cracked;
And until these eyes behold him
I can never be satisfied.

Soon the day-dawn will be breaking,
And the shadows flee away;
Now, by faith, in joy and gladness,
I await the coming day
For I know my soul is safely
Hidden in his wounded side;
And anon, he sweetly tells me,
I shall soon be satisfied.

Let me tarry near his corner,
Cheering with his heavenly smile;
Telling me, in love's low whisper,
It is but "a little while."
Then forever, to brighter glory,
He will fetch away his Bride,
Then I'll shine in his own likeness,
And be ever satisfied.

# Letter Drawer.

*Editor Restitution:*

It is extremely refreshing to see so many letters from "the brethren scattered abroad" bearing unanimous testimony to the value everywhere attached to your excellent paper, which, like a kind mother, seems to unite us as one family and furnish all with good tidings of each other. I like the sentiment of one of the sisters uttered in a recent paper, "I like the letters." Not that the other departments of the paper are not equally welcome, but without the letters it would fall short of completeness. The excellent matter furnished, both original and selected, seems to leave nothing lacking to build us up in our most holy faith. Such letters as those published about Christmas from Brothers Young and Wilson must warm up the hearts of the brethren and sisters and cause them to draw nearer to the fountain of all their strength—our blessed Redeemer, a position which will best protect them from all the new issues that might sap their faith.

Everything which can confirm the souls of the faithful in their holy warfare is valuable, and I therefore send you a few extracts which I have taken from a book which has recently fallen into my hands—a work of about four hundred pages, by Dean Stanley, late Dean of Westminster, styled, "Christian Institutions."

When theologians dispute, facts are often brought out which condemn both parties, but which inure to the cause of truth. The result of high-churchism has been to cause the opposite party to look into the foundation of things, and thus as you will see by some of the extracts, to condemn both sides, whilst it is gratifying to observe that these investigations attest the truth of that simplicity of faith and practice found among our brethren. Whilst these writers admit, even boast that they have changed the ordinances of Christ, let us hold on to things as he left them, in which course even they, our opponents, justify us, whilst they condemn themselves in the concluding words of the preface, "Finally, two conclusions are obvious; first that which existed in the early ages of the church cannot be deemed incompatible with its essence in later ages. Secondly, that which did not exist in primitive times cannot be deemed indispensable to the essence of the church either late or early." Speaking of baptism he says, page 5, "Immersion has become the exception, not the rule. Adult baptism as well as immersion exists only among the Baptists. The dramatic action of the scene is lost." "Baptism was not only a bath, but a plunge, the entire submersion in the deep water," etc. p. 9. "For the moment the waves closed over the bather's head and he emerges again as from a momentary grave." p. 9. "This was the part of the ceremony on which the apostles laid so much stress. It seemed to them like a burial of the old former self and the rising up again of the new self. So, St. Paul compared it to the Israelites passing through the Dead Sea, and St. Peter to the passing through the deep waters of the flood." p. 9.

On page 10 he says, "There is now no disappearance as in a watery grave. There is now no conscious and deliberate choice made by the eager convert, etc. It is but a few drops sprinkled, a ceremony undertaken long before or long after the adoption of Christianity has occurred." p. 10.

"For the first thirteen centuries, the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed into the water." p. 21.

"That practice is still, as we have seen, continued in the Eastern Churches. In the Western it still lingers among the Roman Catholics in the solitary instance of the Cathedral of Milan—amongst Protestants in the numerous sects of the Baptists. It lasted long into the middle ages..... And the cold climate of Russia has not been found an obstacle to its continuance." p. 21.

"With the few exceptions just mentioned, the whole of the Western Churches have now substituted for the ancient bath, the ceremony of letting fall a few drops of water on the face. The reason of the change is obvious. The practice of immersion, though peculiarly suitable to the Southern and Eastern countries for which it was designed, was not found seasonable in the countries of the North and West." p. 22. And yet he has just told us that the practice is continued throughout Russia, which reaches almost to the North Pole, and where even infants are universally immersed. He adds, "Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this remarkable change was effected. Beginning in the thirteenth century it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one now who would wish to go back to the old practice." p. 22. (!!).... "But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom." p. 23.

The quotations on the subject of baptism have been so full that it would increase the length of this letter too much to give more extracts from the remainder of the book. These have sufficiently shown that men have taken the religion of Christ into their own hands, and adjust what they call his church to suit themselves. Let us try brethren to keep near to him and his word. So intimate and inseparable is the connection between Christ and his word that St. John speaks of him in his First Epistle, i. 1, as the Word of Life, and in Revelation he gives as his name, "The Word of God, the King of kings, and Lord of Lords." Rev. xix. 13, 16. Let us hold fast therefore to his word as the only means by which we can hold on to him.

The remainder of the book is occupied in discussing the communion, in regard to which he says the exact accord in the statements in the gospels and by St. Paul give no room as to difference of opinion as to its first institution; to the first church councils and the disgraceful conduct of its members, etc., etc., and to the clergy of which he says, page 213, "In the first beginning of Christianity, there was no such institution as to the clergy and it is conceivable that there may be a time when they shall cease to be." If, my dear brethren and sisters, we find ourselves by the admission of our opponents, walking so far in the road which Christ has pointed out, let it stimulate us to take to ourselves "the whole armor of God" and being daily "crucified with Christ," have him "formed within us, the hope of glory." In the midst of the convulsions which threaten our times, let us try to preserve "the peace of God which passeth all understanding," thanking him for the health and blessings which he has seen fit to bestow. SARAH MADDUDEN.

*Editor Restitution:*

Although not business manager—and this on business—yet I *feel* constrained to address you, because I have so long intended writing to you as "Editor," if only to unite my thanks and sympathy with so many others which daily flow unto you. I am aged and apt to defer writing as long as I can find a reasonable excuse for doing so. Your "Bible Studies, No. 2," in Dec. 28, 1885, answered the longing questions of my heart, if written only for myself then—it, "The Crucible and the Gold,"—could not have been more instructive, encouraging and comforting. I have read and reread and read to others until the paper is badly worn. I might speak of no article from your pen as 1 Cor. xiii., "Heareth all things," and others which I needed so much—but in this will be brief as is possible (to me). As the mission of this is chiefly business, which I have delayed so long from a combination of causes, that conscientiously I must hasten this to a close and start it on its journey to its destination, asking the dear Lord that it may not be delayed.

Your appeal to your readers at the close of last year and your offer rather met a quick response from my heart. "I did what I could," leaving no opportunity pass unimproved to get the three months' subscribers, but alas, my success has not been what I think I had a right to expect. Early in January I obtained one for which my heart was very grateful. A father of a large family, eleven living children, both parents professed Christians (Methodist), and not a religious paper in the house, not one taken and they in independent circumstances, as the world calls it, "well to do." But I was so certain about getting many more that I did not send this mite on and have the paper at once sent. I intend very soon (the Lord willing) to send on a list of names to whom I wish THE RESTITUTION sent. The list was made out in prayer just as I could think of the most likely to receive the truth, and lies on my writing table before me always and I pray over it, etc., and just as soon as I can attend to it I will forward the amount in P. O. order or registered letter. I also want for myself and for distribution many little things named in THE RESTITUTION, also for myself special offer of Wiley Jones' works. This I have long intended. My hands are very full and my heart too. Many years since I embraced the blessed truths taught in THE RESTITUTION. It being my chief teacher, therefore I love it. In addition to "the Word," THE RESTITUTION is all I require. It tells me of the movement of God amongst the nations, the rapidly approaching end of Gentile power, etc.

On this subject I scarcely can stop, and cannot stop working for "our paper," the only paper to us, and by untiring and patient effort (right living, etc.) see if an interest can be awakened (created) in the people around me. Alas for the people! I lived on a colony, "the Scandinavian," nearly four years. There were a very few other nationalities. They are well instructed in Platonic notions, etc., but it is for the children I am troubled. I am asking the Master to work here, and to teach others to work, and how to work and to be, and abide amongst the workers until some fruit for eternal life is developed. I did not think time to transgress upon an editor's time in the midst of multitudes of cares and demands upon it. Pardon me. Your fellow traveler toward the kingdom soon to be set up.

MRS. A. H. PARISH.

*Editor Restitution:*

Home once more after an absence of over four weeks. I left home Feb. 27, for Indiana; preached twenty-five discourses in Mentone. The interest was good from first to last, the attendance was large most of the time, and the order good. With the interest that was manifested we thought some would have obeyed the gospel, as we were a little discouraged till we met Brother Richard Rattlebank on our way home. He had encouraging words for us. Then we were assured that the work was not all lost. We had the best of help. Brother Rattleback's life and daily walk has been such in his community that he has won many friends. Sister Harsh visited the meeting and rendered good service by way of singing. I then moved on to Argos. It was the evening for the regular prayer meeting, but I preached to the dear flock with the best of liberty. Had the blessed privilege of shaking hands with a goodly number of the whole-souled brethren, which made one more bright spot in a pilgrim's life.

Left the next day for Macy. Here I preached eight discourses; the meetings were all we could ask, and may the dear Lord bless the dear little flock at this place and keep them in the love of the truth is my prayer. We then took our way for Plymouth. The brethren had looked forward to this meeting with no little anxiety, hence it started off with more than ordinary circumstances. We soon found that we were among good, live, praying brethren. It would be useless to say that they were well posted after such men as dear Father Chaplin and Father Barnhill had done a life's work in this county. But I would not forget the prayer meeting we had on Monday; it was one of the very best. I shall never forget while I live the sympathy, and earnest prayers offered to the Great Giver for my sick wife. Our meetings at Plymouth were cut short and I was prevented from going to Antioch, Argos, Fidelity, O., etc., on account of her sickness. The brethren at the different points remembered our expenses and cared liberally for our wants. Left the faithful band of workers at Plymouth with the promise to return to them (D. V.) and finish the well begun meeting. Brother Roberts took us to his home which is truly a pilgrim's house indeed. He took me to Argos the next morning. Reached home March 30, having been absent four weeks and three days. Preached in all 38 discourses. Yours in the blessed hope, B. W. WOODWARD.

*Editor Restitution:*

I herein send two dollars to apply on my subscription. I can no more think of doing without the paper than I can without my victuals. It is all the preaching I have. THE RESTITUTION and my Bible are all I have to cheer me on my lonely way. Though I had fears I would have to give it up, I never before this time had to let it run so long over the time before renewing. I began taking it before it was called THE RESTITUTION and think every one who possibly can should renew as soon as their time is out. I am poor in this world's goods. We are here in a new country, near Grandview, Dakota. My age is 61 and my husband is almost blind, and we are both in poor health, but I thank God that I can read his word which is an anchor to the soul. I intend to try to get some new subscribers if my health permits. Hoping God may bless and preserve you in health, and THE RESTITUTION be more liberally sustained for the truth's sake, I remain your sister in hope of the near coming of our Lord. MARGARET HAYNES.

*Editor Restitution:*

I have just received the last copy of THE RESTITUTION. I always hail its advent with pleasure. Thanks to the donor of all good gifts. The grand old gospel has never been proclaimed in this vicinity. The people seem to have but little or no zeal for Christianity. Now and then a few of us can hear it by going several miles away. How I love to read these soul-stirring letters from the brethren and sisters scattered abroad; isolated, many of them are, walking alone, yet they are not alone, for those wonderful words of the Master just before he suffered, are as sacred to his followers now as when they fell from his hallowed lips eighteen hundred years ago, "I will not leave you comfortless, I will come to you." Every meeting we usually can or may realize the greatness of those words. We will never meet with the loved ones of our Father's household while we dwell in mortality, but some time in the sweet by and by there will be a grand reunion, not at the old homestead, but in our Father's house in "that city which hath foundations whose maker and builder is God." Only a little while and the long, dark night of Gentile rule will be dispelled by the brightness of the Sun of Righteousness. God's nobility will then be made manifest to an astonished world. The people will learn righteousness. Peace and good government will prevail from the rivers to the ends of the earth, and the inhabitants thereof will not say I am sick. Your sister in hope of immortality,

SALLIE BLACK.

*Editor Restitution:*

Enclosed find one dollar to pay my subscription. As it is all the preaching we have here that is any way in accordance with the Scriptures of divine truth, we must keep up our subscription, and as I have been a subscriber to this age-to come paper ever since it commenced being published by Elder Joseph March, Rochester, N. Y., I want to continue it till the Lord comes. I am almost 72 and if the Lord wills would like to remain until the ushering in of the day of the Lord. I have heard our good Editor preach a good many times; he used to preach here occasionally years ago, when the Catlins used to live here. My prayer is that he may continue as our Editor until we will need one no longer, amen. Yours hoping and waiting.

D. SHAW.

*Editor Restitution:*

I send you one dollar for subscription for six months for R. C. Jackson. This makes 9 subscribers I have got for you this winter. Now if every brother would earnestly strive to get all they possibly could to take our paper it would prosper, and I think be enlarged and be self-sustaining. It is the only gospel preacher that comes regularly in our community. I hope and pray that it may grow and continue preaching the truth of the kingdom of God and eternal life through God's beloved Son until he comes in power and great glory from the heavens. I would be glad to have you announce in THE RESTITUTION the sad news of my father, J. E. Clark's death. He died the 25th of September last, strong in the one faith till the last. He said he had preached error 40 years before he found the truth of the one faith. Then after finding the truth he labored earnestly for over ten years to try to undo the great errors he had preached for almost half a century, but being so old he never was able to do it. He was born in Fayette Co., Pa., Jan. 20, 1795. When he was 6 months old his parents removed to Preble Co., Ohio., where he remained until 1835, when he removed to Green Co., Wis., where he lived over 50 years before the great and terrible enemy death took him away. He lived long on the earth, indeed very long. His age was 90 years, 7 months, and 21 days. My hope is that he will not have to rest long in the tomb for the Life-giver to come for the times bespeak him near. May we all be ready and able to say, amen and amen, so come Lord Jesus, come quickly, thou wilt save us. Yours in love, L. P. CLARK.

*Editor Restitution:*

Being in Rayfield last week I obtained two trial subscribers to for THE RESTITUTION. I send you one dollar; fifty cents to be credited to me on my subscription, and the other half dollar to pay for THE RESTITUTION for three months on trial to the new subscribers already spoken of. I was called to that neighborhood to attend the funeral of Brother Drake's wife. Sister Drake fell asleep, as I trust, in Jesus, after a protracted illness from a cancer. Her sufferings, which were severe, are over. Her faith in God and his word was strong. Her hope was in the resurrection. She was a model Christian woman. She and her husband embraced the faith of God's elect several years ago when there was an "ecclesia" in the neighborhood indentified with the Christadelphians. This ecclesia was under the management of T. H. Dunn who died a few years ago. Dr. John Thomas has been there and lectured several times. I have heard him there. The ecclesia as a body is not in existence there now, some having moved away and the few remaining became discouraged. My subject at the funeral of Sister Drake was the resurrection; this was according to her request. I showed first that the resurrection taught by Paul is not the raising of the soul at the death of the body, not the reunion of an undying soul with the body, but the raising up of dead persons. Second that the evidence of the resurrection is in the fact that Christ has been raised as declared by the eye witnesses—the apostles. The house was full of people. May the time soon come when this glorious resurrection of the faithful shall take place. For this we still wait.

J. W. MILES.

*Editor Restitution:*

The article in the paper of Feb. 10, 1886, from the pen of Brother John L. Wines is worth its weight in gold, not because it is new to me, but because it is truth—truth that I have taught publicly for about 50 years. I have seen the evil effect of making preaching and conference meetings regular debating meetings. Yes, after the services closed there would be a regular debate upon some portion of the discourse which was not in harmony with some brother's views, because there was something he had not learned, being back among the first principles, or the speaker might be there. And in the debate the old Adam would get up and close in what the bystanders called a "row," and thereby the heavenly influence that rested on the audience was dispelled, the labors of the preacher apparently blasted and his spirits crushed to the earth. Churches in this state and in Canada of our own order, for it is of them I am speaking, have been rent into fragments, and some are among the things that are past.

R. V. LYON.

*Editor Restitution:*

Enclosed you will find two dollars which you will please place to my credit. I have taken THE RESTITUTION now for about twenty-five years in its different forms. I always see as a welcome visitor. We have but few defenders of the truth here in Oregon. I have been at a considerable expense twice since coming here by sending for ministers to come here to preach. They did so with the best of success, and after accomplishing a great deal of good, like the cow that gave a good mess of milk and then kicked it all over, their conduct did not become good worldlings let alone Christians. We have nearly all kinds of preaching but the truth. Infidelity is the most popular of them. Yours in hope,

A. J. DALEY.

### P. O. ADDRESSES.

Those wishing to correspond with Sister Woodward, will address as follows: Mary A. Woodward, Dutton Kent Co., Mich.

# Youth's Column.

## Humility.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade, when all things rest;
In lark and nightingale we see
What honor hath humility.

When Mary chose "the better part,"
She meekly sat at Jesus' feet;
And Lydia's gently opened heart
Was made for God's own temple meet;
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bows him down.
Then most, when most his soul ascends:
Nearest the throne itself must be
The footstool of humility.

—*James Montgomery.*

## The Story of a Handkerchief.

On the occasion of Mr. John B. Gough's funeral at Hillside, a little handkerchief was placed over the back of his chair, the latter being placed at the head of the coffin. The story of that handkerchief was told by Mr. Gough in an address in Cooper Institute, on the occasion of the fifth anniversary of the National Temperance Society, in May, 1870. We find it in the Gough Memorial pamphlet, just issued by the Society. Mr. Gough said: "I have in my house a small handkerchief, not worth three cents to you, but you could not buy it from me. A woman brought it, and said to my wife, 'I am very poor; I would give him a thousand pounds if I had it, but I brought this. I married with the fairest and brightest prospects before me; but my husband took to drinking and everything went. The piano-forte my mother gave me and every thing was sold, until, at last, I found myself in a miserable room. My husband lay drunk in the corner, and my child that was lying on my knee was restless; I sung, "The light of other days has faded," and wet my handkerchief through with tears. 'My husband,' said she to my wife, 'met yours. He spoke a few words and gave a grasp of the hand, and now, for six years, my husband has been to me all that a husband can be to a wife, and we are getting our household goods together again. I have brought your husband the very handkerchief I wet through that night with my tears, and I want him, when he is speaking, to remember that he has wiped away those tears from me, 'I trust in God forever.' These are the trophies that make men glad."

## Man May be What He Wills.

The following remarkable passage was written by the late H. M. Grout while a student in college, and was published in the Williams Quarterly Magazine as part of an article entitled "A draught from vain philosophy's aye babbling spring."

"The desires and longing of our hearts teach us what we may be and what we can do. They are faithfully prophetic of what we shall indeed become and accomplish. How so? They are the measures of our powers and capacities. It is because man can become holy that his heart sometimes leaps at mention of holiness, and sometimes a lingering longing for it wakes up in his soul. It is because he has a sense of beauty and the power to imprint it on the canvas, and make it stand forth and live in the dead white marble, that the wish springs up in the youthful heart to become a painter or sculptor. No man ever had a genuine wish to accomplish anything for which there was not in store, in some shape or other, a fulfilment. Think of the wondrous achievements in science and art, and you will believe it. No man ever had a desire to become what he could not become. He can conceive of no excellence for which he has not a capacity. There is no degradation which a mortal in the frenzy of passion or despair ever prayed for to which he might not sink. The seed germinates, and as it first shoots points upward, so grows the tree, and the tall, cloud-reaching pine in but the consummation of the first unconscious upward direction, the development of the tendencies and capacities of the seed; and if you could remove the obstructions that lie about the soul's entrance into conscious existence, the obstacles and difficulties thrown in the way by others, the temptations and allurements which are sure to overtake every one in this world,—if the winds and storm of public opinion, of home and local influence, could be averted, just as truly would its youthful aspirations find an answer in the developments of years, if those were selfish,—in a self-idolized, degraded old age;—if heaven-aspiring and pure, in a heaven-reaching and virtuous manhood. The wishes of the soul are satisfied; its tendencies and capacities developed. Man's wishes measure his capacities and powers."

## *Dark Children.*

The Word of life, which is full of beautiful histories, unfolds to us a pleasing account of a dear old grandfather, who had left his own land because of a terrible famine, and in his declining years sojourned in a place which name signifies, "That troubles." His son whom he dearly loved had two noble boys whom he desired should receive a blessing from the hands of the old man. On hearing he was sick, he hastened to come to him, bringing the lads with him. When he was told his son was coming, he gathered a little strength, and sat up in the bed and began to tell his son where first God blessed him, and the precious promises God had made to him, and also told the burying place of his son's mother. Then the dear grandfather looked upon the two noble boys, and said, who are these? and his son whose name signifies "Increaser," said, They are my sons whom God hath given me in this place; and the old man said, bring them to me I pray thee, and I will bless them, and when they were brought near he blessed and embraced them, but his sight was too dim to trace the difference between them. This made their father very careful that the dear grandfather's right hand should rest on the first-born, whose name signifies, "Forgotten," but wittingly the old man placed his right hand on the younger lad, whose name signifies, "That brings fruit." This displeased the father of the boys, and he thought dear grandfather had made a mistake, and he tried to remove it saying, not so my father, for this is the first-born, put thy right hand on him; but the old man said, I know it my son, I know it, the forgotten one shall become a people, and he also shall be great, but truly, he that brings fruit shall be greater than he, and his children shall become a multitude. Their dear grandfather, whose name signifies "A Prince" blessed them that day, saying In in thee shall Israel bless. He called upon God who had fed him, and the angel who had redeemed him to bless the lads, saying, Let my name, and the name of my fathers, Abraham or Isaac be named upon them. The chief father of the tribe representing the "forgotten" died in the wilderness, and had no sons. When the land was divided his five daughters desired they may have a possession among their brethren, and the Lord said, The daughters of him, whose name signifies "The shadow of fear," have spoken right, then shalt surely give them the inheritance of their father.

And from the younger son came He who spied out the land, and assisted in bringing from there the many ripe cluster of beautiful grapes, and who led the children of Israel into the promised land, whose name unfolds the outline of his character, as Savior, or Deliverer.

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# Poetry.

## "AND MEN'S HEARTS SHALL FAIL THEM FOR FEAR."

Hear the murmur of the coming conflict—
Hear the cannon's boom—
See, uplifted high, the spear and sabre
Flash through the gathering gloom.

"Men's hearts are failing them with fear,"
Not knowing the meaning of the roar
Of the world-surf that, with impetuous daring,
Beats on earth's every shore!

Oh while we still the undertones of sorrow
Sob out the midnight cry;
While in the lighted halls of feast and fashion
We hear the smothered sigh.

The painted mask hides not the sad forebodings,
The prophecies of ill—
The clouds of evil, like dark skirts of omen,
Hover around us still!

Is it the lord-note of his preparation"
To judge the wicked world?
Roll up the banner of his record at mercy
Through all the ages unfurled?

I hear the tramp of Armageddon's millions,
The fiery charger's neigh;
The Russian bear, the Prophet's gleaming crescent,
Meet in the deadly fray!

Soon in the mystic "valley of decision"
We may the host behold,
With the dark blackness of the future
In lurid lights unrolled!

Soon o'er the mist that now obscures the present
The truth may be revealed—
The prophecies, so long but hidden symbols,
Shall be a book unsealed!

Then let each Christian work with hands unfettered
By slothfulness and pride,
For Christ may come e'en while the virgins slumber,
To claim his purchased bride!

And O the glories of that coming kingdom,
The splendors of that reign,
When sickness, sorrow, sin, shall all be banished
When he shall come again!

—*Present Truth.*

# Communications.

## NOTES ON ANASTASIS.—NO. 6.

Here the author has discovered "a wheel within a wheel" in the resurrection problem he so logically tries to explain:—and he says, "But in connection with this extraordinary evolution of living beings from apparently nothing but a little incorruptible dust the question of identifying them as men and women, flourishing in society thousands of years before, has wonderfully perplexed the astuteness of the wise and prudent." But the restoration of the identity with Deity is neither impossible or difficult. The dead are historical characters, who lived and [illegible] law, to [illegible] law, that moved and had being in Deity. Acts xvii. 28. Hence all their thoughts and actions constituting their characters are recorded in him as in a book of remembrance," Mal. iii. 16. These texts, like most if not all quoted by the writer are sadly misapplied. Acts xvii. 28 reads, For in him we live and move and have our being. This is but one brief sentence from Paul's address to the people of Athens, whom he found guilty of worshiping an unknown God. Paul takes occasion in this instance to declare unto them that the true God is the Creator of heaven and earth—Yea, that same Being who even now sustains all things by the word of his power, and upholds all things in life. But he by no means teaches that all the thoughts and actions of countless humanity are recorded in him as in a book of remembrance. Mal. iii. 16 is sought for to prove this assertion: but it gives it not the least support. It reads—"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him (not in him) for them that feared the Lord and that thought upon his name! We are not told in the written Word that the great Jehovah is a book of record! We cannot be too cautious how we use that great and Holy Name! The author continues, "Therein is written their history; and with the exception of their incorporeal dust in Sheol, their characters inscribed upon the divine page are all that remains of them in the universe." "This scroll of record" (Jehovah, the Holy One, the Creator of all things, he has previously endeavored to show) is the broad sheet of Spirit, styled by philosophers ether, and electricity, which, filling the universe, enwraps the world."

In the days of Job, when he was enduring his great affliction, and his friends knew not why it had come upon him, Job xi. Zophar the Naamathite said unto him while endeavoring to show him his littleness as compared with the great I Am—"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Job, the perfect and upright man did not dare to say he could find out God, neither have any of the holy prophets or apostles who were imbued with the Spirit of the living God to make known his will to man. But here we find a mortal, unimportant man—one of the sons of men—whose breath is in his nostrils, in this, the nineteenth century, boldly declares that he has found out God, and on this one declares he lies on page 23 of Anastasis. "The dead are historical characters, who had being in Deity. All their thoughts and actions are recorded in him as in a book of remembrance. This scroll of record is the broad sheet of Spirit styled by philosophers ether, and electricity, which, filling the universe, enwraps the world!" Here then this modern interpreter, analyzes and then synthesizes his own propositions till he leaves it as his testimony that the All-wise Creator is nothing more nor less, than a broad sheet of electricity!!! And thus he confounds the Author of all things with one of his numberless agents.

Who has ever yet demonstrated that electricity is possessed of any degree of intelligence or any divine attribute any more than light, or air? Where was this knowledge obtained? Did electricity call all things into existence at the first, and does it still maintain all things in life and being, and then stoop to become the passive, resistless slave of man, to go forth at his bidding whithersoever he wills. Away with such a thought. Let it be wiped out of print never to reappear! Can such language be deemed less than presumptuous blasphemy? Witness O heaven, and give ear O earth, my voice shall be fearlessly uplifted in the name of the great Jehovah, against all such vain imaginings!

That those not having a copy of Anastasis may see for themselves the utter vanity of these speculations I will further quote "All thoughts and actions are vibrations excited in this Spirit of the Creator, by corporeal agents. These subtle vibratory impressions are never obliterated, unless he wills never to receive them. Many such impressions he has willed to hold out; as in the case of those who are consigned to a perpetual sleep; and of sins that have been forgiven. But there are impressions, at present extant, that are to be intensified and made manifest, and whatsoever doth make manifest is light," Eph. v. 13.

All this vain speculation is only multiplying words without meaning. There is nothing in the Book to warrant us in saying that sins are merely vibratory impressions of electricity in the atmosphere. It is all a foundationless assumption without the support of one word of revealed truth. But by a multitude of words it is calculated to lead the unwary into a [illegible] from which it will cost many a struggle to get free. .....Sin is the transgression of law. Law can be recognized only by intelligent beings. First the law must be acknowledged by the individual and then his intellect must give consent the act. Where are the electrical vibrations in these intellectual acts. But he continues "The electrical and the electrically recorded thoughts and actions to be manifested are the hidden things of darkness and the counsels of the heart, of the just who have accepted, and the unjust who have rejected the light. These two classes evolved from the dust of Sheol, in the first stage of their raising are earthward and speechless. They may be said to be like a man merely roused from deep heavy sleep; who fails to realize his exact condition, or is in doubt where, what, and how he is; being in a state not inaptly called quandary." None of the inspired penmen of any land or age have given us the most distant hint that such will be the condition of the resurrected saints. No such doleful picture is drawn by them. Its source is no higher than the fertile brain of the one who concocted the entire scheme of mortal emergence—In opposition to the plain testimony which declares—Cor. xv. 52—We all shall not sleep, but we all shall be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption and the mortal shall put on immortality, etc. Note here, that it is we who are then found living in the mortal corruptible condition, that are to be changed to incorruptibility.

The dead are brought forth incorruptible, they need no change. Mortal life was lost in death. Life immortal is their next portion. Now the author asks, "What then remains for the establishment of these resurrected men and women, of a consciousness of having existed as members of human society, three thousand years more or less before? All that remains is that, like Daniel, their eyes be touched with the lightning of divine power. "He touched my lips, then I opened my mouth and spake." Here he asserts that Daniel was enabled to give an account of himself, as affected by the vision, before his lips that this electric touch on his lips, flashed the whole thing on his brain, and then he asserts "So with the just and the unjust in general. Their existence will be flashed upon their brains, being transferred thither by Almighty Power from the divine and electrical page upon which they are inscribed. So that truly of the dead it may be said they all live unto him," Luke xx. 38. All this theorizing is outside the word of life. We are not told in the divine word that any agency will be sent down to touch our lips, while we are bowed down on our knees and the palms of our hands. We are not told that that touch will act as an electric flash and impress upon our brains, who we are, whence we come, and what to hope for or to dread. Of the author of this theory it cannot be said as it was of the faithful and upright Job, throughout all his terrible affliction. Of him it is said, "In all this Job sinned not, neither charged God foolishly." He next claims that the analogy of nature is often referred to in the Scriptures in illustration of the deep things of the Spirit. It is reasonable that too one should be laid under contribution in expounding the other, because the beings to be taught are mortal beings, and the exponent is the Creator of them all. The explanation of the manner in which consciousness of identity is impressed upon newly created beings was suggested by the remarkable effect of lightning recently observed upon the bodies of a man and his son, killed by a flash while sheltering under a tree. A perfect likeness of the tree was flashed upon them. "Whatsoever doeth make manifest is the light." The lines and shadows had been imparted to the subtle fluid so that when it touched their bodies it flashed upon them a likeness, identical with the original; and thus the likeness was transmitted from the lightning to the bodies. All that is required in resurrection is identity of form or image; and identity of likeness: so that the intellectual and moral likeness of a pre-resurrectional man, be not flashed upon the post-resurrectional image of a woman. This would be confusion." (Note that it would therefore be in keeping with the entire view here presented). A little plain criticism on this last paragraph will surely tend to open the eyes of those who desire wisdom for her own sake. The author here frankly admits that this portion of the theory, the manner in which conscious identity is flashed upon the subjects of resurrection; he did not find in the Book. This is honest candid truth. It is not there to be found by mortal man. Well now let us see if he found it in the subjects of the lightning flash under the tree. From our stand point we fail to see any such idea in the case presented, for instead of identity being flashed upon them, life was flashed out of them so quickly and so completely that we have reason to believe they never knew the agent employed to do the work. Here was a man and his son in conscious existence. We may reasonably suppose in the full enjoyment of physical and mental health. They not knowing the danger that threatened them took shelter under a tree. The vegetable decomposition ascending from the tree attracted the subtle fluid or lightning, or electricity, which was superabundant in all the surrounding atmosphere. And the overcharge centering in that spot, proved too much for human vitality to endure, and immediately both the living objects were deprived of life, because unable to resist this overcharge. Their nervous systems received an irreparable shock and through the agency of the brain, the centre of all nervous forces, the impression of the tree, the largest and most conspicuous object at hand, was given through the nervous system, to the muscular system. We all know that it is on this principal that all unnatural and monstrous pre-natal impressions are made, viz., a nervous shock to the nervous system transferred to the muscular and sometimes to the mental.

From this brief criticism we see that instead of flashing consciousness on moral agencies beings, this flash deprived them wholly and entirely of both life and consciousness. Where then is the ground on which to rest this presumption? Where is the similar? Let the intelligent reader search the Scriptures and if it be not there revealed how identity will be flashed upon the subjects of resurrection, let it rest with the secret things that belong to God. Accept not uninspired evidence on either side, remembering that man at his best estate is altogether vanity and liable to err. Put not your trust in princes.

The author continues. "From this view of the development of identity, it will be seen how futile all human efforts to circumvent resurrection." By duly weighing the given view of "development of identity," it will be clearly manifest that the foundation on which it rests is but a myth of the brain and hence the superstructure is equally unsound.

Then he asserts as that "the enemies of the saints in various ages have thought to prevent their resurrection by burning their bodies, and scattering their dust to the winds. But the Lord in heaven holds all such enterprises in derision. Any other dust may do as well, the powers of identity not residing there, but in the character already formed being flashed by the spirit upon the new creature." The spirit of the living God in his revealed will and divine purposes toward our race, gives no information concerning the details of resurrection such as the "development of identity" and the flashing of the character by the spirit upon the new creature. It is not written in the word of life; and never should have been penned by mortal man whose breath is in his nostrils and who is of the dust.

Quotation continued.—"But in opposition to all this are the notions of the prudent who are wiser in their own conceits than "seven men who can render a reason." Their tradition is, that no such doctrine is taught in the Scriptures, as that the righteous have to appear before the judgment seat of Christ and give account of what they have done, since their adoption into the family of Christ; that upon such a principle nobody would be saved; because none could attain to the standard of acceptance, they repudiate the idea with scornful indignation, and say there is no sense in it, for if such were the case, it would put them in such a state of fe ing as to make them fit inmates for a lunatic asylum. They affirm that all the account, or confession the righteous have to make is now, and that their leap from their graves incorruptible and immortal is their judgment, upon which they are caught up in the air, where they are forever with the Lord."

In this entire paragraph there are but few words of sound wisdom or reasoning. Hitherto he has given no proof that the saints are arraigned before the tribunal of Christ, to each plead their respective cases; and here he offers none, but merely seeks to misrepresent and thus mislead. I know of none who hold that the leap from the grave incorruptible and immortal is the judgment. If they are not judged worthy of that glorious condition they will not be called forth to it. The judgment must precede the reward and the reward is immortality. [illegible] of any who hold that the [illegible] of the redeemed will be this. Except those who believe in the kingdom and glory of immortal souls. Next the author resolves this theory against which he writes, into the three following propositions—

1st. Mortal resurrection is not taught directly nor indirectly in the Scriptures.

2nd. The righteous are not brought to judgment.

3d. The Scriptures teach positively and without reservation that the righteous are raised incorruptible.

Let us give a little patient consideration to this portion of Anastasis. We have now reached the 25th page, and yet the author has not given one text, that can be made directly or indirectly to prove that mortal resurrection is taught in the Scriptures of truth; while I have given proof from both Old and New Testament, that the righteous are raised incorruptible and immortal. Turn to Psa. xvii. 5; Job xix. 25, 26; 1 Cor. xv. 51, 55; 1 Thess. iv. 15, 16, 17; 1 Tim. iv. 1, 2. To these very many might be added but these are enough. They are plain and positive. They need no systematized human reasoning. They are the grand presentation in simple language of the glorious and sublime purpose of the great Jehovah toward his faithful people whom he will in his own way and at his own time endow with the priceless boon of endless life. Let us not be found fighting against God in his revealed purposes lest our final portion be as it is written in Rev. xxii. 18, 19. Let us take the Word as it is given neither adding nor taking from. We read not in this book, nor any other divinely inspired book concerning the first, second, and third stages of the resurrection process. We read nothing in all God's revealed will of "mortal emergence" or of "development of identity," or of this identity being flashed upon reorganized dust. No, as it is all added to the words of Holy Writ. No proof is given of its soundness. There is none to give: it rests wholly on an assumed basis, which must sooner or later meet the fate of the wood, hay and stubble, that will be utterly consumed in the great, the coming day.

CARRIE WILLIAMS.

[Continued.]

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|---|---|---|---|---|
| 53 LOCAL | 51 MAIL. | STATIONS. | 52 MAIL. | 54 LOCAL. |
| 11 05am | 11 00pm | ar South Bend | 5 45am | 10 00am |
| 10 16am | 10 11pm | Lakeville | 6 04am | 10 45am |
| 10 02am | 10 32pm | Lakeside | 6 18am | 11 01am |
| 9 30am | 10 10pm | Plymouth | 6 45am | 11 46am |
| 8 30am | 10 00pm | Hibbard | 6 52am | 12 00pm |
| 8 23am | 9 51pm | Morrison | 6 56am | 12 05pm |
| 8 04am | 9 32pm | Maxinkuckee | 7 05am | 12 20pm |
| 7 58am | 9 27pm | Kewanna | 7 18am | 12 39pm |
| 7 30am | 8 59pm | ar Logansport | 7 45am | 1 00pm |
| 53 [illegible] | | | | 54 [illegible] |
| 10 45am | | ar Logansport | | 3 00pm |
| 9 15am | 7 15pm | Frankfort | 9 15am | 4 30pm |
| 8 05am | 6 05pm | Colfax | 9 45am | 4 45pm |
| 6 15am | 4 15pm | Crawfordsville | 10 45am | 5 45pm |
| 7 00am | 4 45pm | Rockville | 11 35am | 6 30pm |
| 6 00am | 4 45pm | Terre Haute | 12 30pm | 7 30pm |
| | 9 00pm | ar St. Louis | 7 30pm | 7 30am |

A Through Freight, carrying passengers, leaves South Bend at 8:30 p. m.; Plymouth at 4:30, stopping at all stations, and arriving at Logansport at 7:45 p. m. Going north this train leaves Logansport at 8:30 p. m.; Plymouth 11:00 p. m.; South Bend 1:30 p. m.

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GOING WEST.

| | Depart. | Arrive. |
|---|---|---|
| Mail Express | 2:45 p m | 11:00 p m |
| Fast Line | 11:05 p m | 7:00 a m |
| Chicago Express | 4:05 a m | 1:00 p m |
| Ft. Wayne Accommodation (Arrives) | 10:40 a m | 6:40 p m |
| Local Freight | 4:00 p m | 10:00 a m |

GOING EAST.

| | Depart. | Arrive. |
|---|---|---|
| Mail Express | 2:45 p m | 11:00 p m |
| Fast Line | 11:05 p m | 7:00 a m |
| Day Express | 11:05 a m | 7:00 p m |
| Ft. Wayne Accommodation | 5:00 p m | 10:00 a m |
| Local Freight | 4:00 p m | 10:00 a m |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. Read PLYMOUTH, INDIANA, APRIL 21, 1886. NO. 15.

THE RESTITUTION.

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## Communications.

### GOD HATH SPOKEN.

In a former paper we found that the great theme of God's message to the rebellious house of Israel was a permanent salvation from disobedience, disease and death. The means for effecting this perfect cure was the hearty acceptance of the word of God. The very short pithy sentence, "God hath spoken," or the still shorter phrase, "The word of God" or as in Paul's charge to Timothy, "The Word," or in the words of Jesus, "The word of the kingdom," expresses in a general form what every one in a state of sin, disease and death, must hear and obey in order to be saved from the wages of sin, which is death. This word of the kingdom is sometimes called the gospel of the kingdom, and in other places, the gospel of the grace of God, the gospel of peace, the word of reconciliation, etc.

The object of this paper is to call attention to what a greater or less extent is overlooked by all who profess their faith in the kingdom and age to come. The error referred to is the limiting of the expression "The kingdom of God," to that state of the kingdom of God when all the heirs of it are invited by the King to inherit it and reign with him. Calling to mind therefore the Divine Word, gospel, message, or proclamation, "Repent ye for the reign of God, or of the heavens has approached, or come to you: it must be apparent that those to whom the message came were the subjects of the King, or sovereign in a state of rebellion. The first word of the sovereign's message is Repent. The other added parts [illegible] incentive or reason why [illegible] should repent, implies [illegible] the other [illegible] to punish those who continue in their rebellion with many or few stripes as their respective cases deserved. The proclamation meant that there was accompanying it, the power to give repentance to, and remission of sins to those who did repent. There was also the power to give further instructions to those who repented, and also the power to execute judgment upon those who remain disobedient. If these powers were not present with the proclamation it must be viewed as an empty performance. But the Divine proclamation by John the Baptist, was not an empty performance, for we read "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins. And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatic, and those that had the palsy, and he healed them," Matt. xviii. 24.

If to these be added the three recorded cases of the raising up from the dead we are furnished with a body of facts which place the matter at rest, that God's power to forgive sins, heal disease, and raise the dead to life was in active manifestation during the ministry of the Lord Jesus from his baptism in the Jordan by John the Baptist, and during the time of the apostles.

The number of the rebellious who repented of their sins and were baptised in obedience to the proclamation of heaven were not simply subjects of the kingdom of heaven, as the rebels were subjects as much as they. They were subjects who gave up their rebellion. They were reconciled to heaven's rule. They obeyed from the heart heaven's word of favor, of peace, of reconciliation, of light, of inheritance. They one and all were henceforth children of God, of heaven, of the kingdom, of light, of the day, of the life, for it is written concerning this matter that he came to his own (people subjects of his kingdom) but his own (pleasant plant) received him not, but as many as received him, to them gave he the power or favor to become sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 11, 12, 13. It does not seem to me possible to give any other construction to these words than a present application. The reception of him who came to his own people who were in rebellion, cannot mean any thing short of their reception of their King. And subjection to the will, power, or authority, of the King of Israel is equal to being born or begotten of his word, of his seed, or of himself. But all these were begotten of the gospel, of the kingdom of God, or of the kingdom of heaven. They had every one of them repented of their rebellion and waited for the new instructions of the King as to their future behavior. Now as disease and death are the punishments inflicted by the sovereign upon all disobedient subjects without respect of persons, it is manifest that those who repented of their disobedience and heartily obeyed the King of the heavens, that these were not any longer rebels: but in the words of the apostle became the sons or children of the Sovereign. The healing process had already begun to take effect. They were in our language providentially healed, and the full effect of the healing already begun was simply a matter of time. If the subject of this healing did not rebel again there would no other disease befall him. If he henceforth walked in the light he would never be in darkness, if he henceforth never went over into the enemies lines, then he was no more under the dominion of the enemy. He was translated out of the kingdom of darkness and into the kingdom of God's dear Son. Voluntary, personal disobedience was the cause of his being in the kingdom of darkness, and voluntary obedience to the same heavenly [illegible] disobeyed from the beginning, and by that alone can the subject of darkness, disease and death, be set free, first from his crime, and afterwards from the punishments due to it. But the voluntary desire to change from the enemy's ranks to the Sovereign's side is not enough. No. It is not of him that willeth, nor of him that runneth, but of God the Sovereign who showeth mercy. Rebellion was entered into without consulting the will of the Sovereign, and in like manner the favor of changing sides must first come from the Sovereign. Now this is just what was needed and has taken place. The Sovereign of rebellious man has come with a message to him who is not at peace with him containing conditions of peace. It is a message of health and cure to him who is full of disease from head to foot. It is a message of life to him who is perishing and whose end is endless death. As the message from the Sovereign came first to the rebellious, it is clear that it must have sprung up in his own mind. It was therefore the message of favor. The repentance of the rebel to whom this message came is not a cause. It is the effect of hearing, faith comes by hearing. The hearer that is the obeyer of the message of favor has not performed any act of favor by giving heed to the message, as he alone is benefited by his obedience. Every man therefore who is disobedient to the message of heaven, purely and simply prevents heaven's healing power from entering into his body as really as if he rejected the only cure from a fatal disease which was preying upon the vital organs. To reward a perishing drowning man for seizing a rope or hand reached out to save him would be viewed as a foolish thing. There are parents who reward sick children for taking medicine and the reward often does more injury than the medicine can do good. The reward which is given to every one who accepts a favor is the possession of the favor itself, just as the reward for taking a safe remedy is the possession of the health which the remedy brings. The words of the Divine message, said the bearer of them, are spirit and life. This holds good of them whether they refer to a past, present, or future operation. The words of the Spirit are spirit, and thus he who is begotten of these words has got them within him a living Spirit power. They are incorruptible words which live and abide for ever. Their entrance into the ear of a rebel will either result in making him incorruptible like the Spirit who sent them, or they will destroy him out of the presence of the Spirit, which is life, that he shall be as if he had never been. This word Spirit or life is that which abides for ever, and is that which by the gospel is preached unto us. It must be manifest therefore that this power, or by whatever name we choose to express, or define the Scripture phrase which was put into the mouth of John the Baptist by Jehovah, and afterwards put into the mouth of Jesus, was present in the world from that day to this.

Every one who obeyed the gospel preached by John, obtained the remission of his past sins, and became an heir of the kingdom of God. Every one who obeyed the gospel before Jesus was crucified obtained the forgiveness of his sins. Every Israelite on the day of Pentecost who repented and obeyed the preaching of Peter obtained the remission of his sins and became an heir of the kingdom of God. Every Gentile who believed and obeyed the preaching of Paul turned from Satan unto God, obtained the forgiveness of his sins, and inheritance among all those who are sanctified by faith which is in Christ Jesus. The Colossians were among the number of those who obeyed the gospel, and it was for them the apostle bowed his knee, and gave thanks to the Father who had made them meet for the inheritance of the saints in light, who translated them out of the kingdom of darkness and into the kingdom of his dear Son. None of these however have yet been invited to inherit the kingdom prepared for them from the foundation of the world.

W. ELLIS.

### THE KINGDOM.

Many truths, of great value and preciousness, taught in the Bible, are yet but little known in the church. The truth regarding the kingdom we believe to be of that class. "There can be no doubt," says Dr. Dorner, "that Holy Scripture contains a rich abundance of truths and views, which have yet to be expounded and made the common possession of the church." The doctrine of the kingdom, to say nothing of its being rejected by the world, is not generally accepted by the church; nay only a small part of the church, comparatively, receive it. Yet this is no evidence against its truthfulness. Rather, it is in favor of it; for Scripture has forewarned us of the opposition that would be against it. We believe in a little, while events will justify the anxiety and labor taken by students of prophecy to make known the things contained in the prophecies, and give warning to the church and the world of the soon coming of Christ. By many these efforts are not appreciated now; but we believe that events will shortly come to pass which will force upon them a change in their views. There should be elasticity enough in our creed to make it bend to the truth. The truth will not bend. We may add to it, or take from it, and so distort it, and give it a crooked appearance; but bend it we cannot. Truth is straight, and what is crooked is not truth.

That the kingdom will come, and that it is nigh, there can be no reasonable doubt. Events are occurring in almost every part of the world of a nature calculated to awaken grave apprehensions and fears. The times are indeed perilous, and yet full of deep interest to the student of prophecy, and full of hope and blessedness to him who is ready for the manifestation of the King.

Some very erroneously explain the kingdom to be the church, and the coming of the kingdom to be the extension of the church. For more than eighteen hundred years the church has been in the world; but so long as the church is in the world, she is taught to pray for the kingdom to come, which is evidence that the two are not identical. If the kingdom had come, we should not have to pray for it to come. The church is in our midst; therefore we never have to pray for the church to come. It is by the preaching of Christ, by the proclamation of the gospel, that we extend the church; but it will be the coming of the Lord himself that will be the coming of the kingdom. The manifestation of God's grace in infinite wisdom was determined upon before the world's foundation, both in the church and in the kingdom.

Then others err by thinking that Christ's kingdom is simply a spiritual kingdom. It is true Christ reigns now, spiritually, in the hearts of all believers; his Spirit dwells in them, controlling and guiding their desires and emotions; and when he reigns over the nations as King in the Millennial period, he will still reign spiritually in the hearts of all who obey him; he will be enthroned in their affections.

Many passages predict the coming of Christ as King, and his ruling in Mount Zion. "The Lord shall reign over them in Mount Zion from henceforth even for ever." Micah iv. 7. "Yet I have set my King upon my holy hill of Zion." "For the kingdom is the Lord's: and he is the Ruler over many nations." "Beautiful in elevation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." "I have made a covenant with my chosen, I have sworn unto David my servant; thy seed will I establish for ever, and build up thy throne to all generations." Psa. ii. 6; xxii. 28; xlviii. 2; lxxxvii. 2; lxxxix. 3, 4. "And a Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. lix. 20. "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom." Isa. ix. 7. "And one king shall be King to them all." Eze. xxxvii. 22. "And all the ends of the earth shall fear him." Psa. lxxii. 7. Passages similar to these might be multiplied to a considerable extent. Oh, what a happy day that will be when Jesus reigns as King over the whole earth! It is in his capacity as the Christ, the Anointed, that he receives this kingdom; and he receives it as the reward of his great atoning and mediatorial work in human redemption; and it is not to be confounded with his sovereignty as God, or as the second person in the Godhead.

In Jer. xxx. 17, we read, "For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel." The Lord here speaks prospectively. The seed of David was not to be cut off. David was a type of Christ, and Christ was a descendant of David's family, and the above words look forward to him. Hence we read in Acts xv. 16, "After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up." Jehovah will establish the kingdom; he will establish authority. "The prophecy," says Alford, "regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by his reign over all nations."

SILAS HEEN.

(Concluded in our next).

## Selections.

### The Jews Outside Palestine in the Days of Christ.

Professor Mommsen, the renowned author of a "History of Rome," has done more than any other historian since the time of Niebuhr towards clearing the history of the Roman Republic of the many legendary notions which had crept into it since the days of Livy and Plutarch. Within the last twelve months he has published the fifth volume of his great work, of which the earlier portion appeared so far back as thirty years ago; and this fifth volume contains a chapter entitled "Judea and the Jews," which occupies in Mommsen's work a place similar to that which is held in Tacitus's "Histories," by his very biassed account of the Jews, as an introduction to his narrative of Titus's campaign in Palestine. Professor Mommsen is looked upon among scholars as an authority second to none on classical subjects, and his account of the Jews in the days of the first Emperors throws a good deal of light on numerous questions that were never properly dealt with by the Gentile authors of the first century of the Christian era. From an abstract of Professor Mommsen's account given by the *Allgemeine Zeitung des Judenthums*, we cull the following interesting data:—

"The inhabitants of Palestine were but a small and by no means the most important part of the Jews. Even after the country had been regenerated by the Maccabees, the Jewish communities of Babylon, Syria, Asia Minor, and Egypt, by far exceeded those of Palestine in importance. In the days of the Roman Empire, the Jewish Diaspora, that is to say, the colonies founded by Jews in foreign lands, had quite a phenomenal character, and threw the mother-country into the background altogether.

"It must be clearly understood, that the nature of the settlement of Jews outside Palestine was quite different from that of the colonies established by the Phenicians and Greeks outside their territories. The Jews were an agricultural people, and their abodes were originally far away from the sea coast, consequently their expatriation was generally not of a voluntary nature, but was at first enforced by Alexander and his marshals. Strange as it may sound, the Jewish settlers took a prominent share in what may be called the Hellenization of the East, that is to say, in the gigantic movement which caused Greek settlers to found new cities of an importance unequalled either in ancient or in modern history.

"The most of these settlements were in Egypt. Among the cities founded by Alexander the Great, Alexandria holds the most prominent position, and since the first days of the first Ptolemy, who, after conquering Palestine, transplanted a large number of [illegible] Israelites to Alexandria, this city became quite as much a Jewish as a Greek metropolis. In fact, as far as number, wealth, intelligence, and organization are concerned, the Jews of Alexandria were successful rivals of those of Jerusalem. In the days of the first Emperors, quite a million Jews were to be found among the eight million inhabitants of Egypt, and their influence was far ahead of their proportion numerically.

"In Syria, the dominion of the Antiochi, the Jews occupied, more especially in the capital of the country, a position by no means inferior in importance to the place they held in Egypt. In Asia Minor also they had risen to such a degree of great material prosperity and moral influence as to incite the jealously of the Hellenic settlers. This is proved by the fact that in the days of the Emperor Augustus an attempt was made in the Ionic cities, no doubt by mutual understanding, to compel the Jews either to forsake their faith or to assume all the burdens of civil life. There were Jewish communities enjoying an independent organization, not only in the new Greek colonies of Asia Minor, but even in some old Greek cities in Hellas proper, *e. g.*, in Corinth. As a rule, the Jews preserved their nationality intact, and also enjoyed a great many privileges and immunities; the only thing which they were compelled to do was to use the Greek language. In this way the Jews remained Orientals in every respect, except that they pandered to the preference for the Hellenic tongue which in those days existed throughout the east of the Adriatic, and which was encouraged by the Roman Emperors so as to reconcile the people of Greece to Roman rule.

"From the foregoing it appears almost as a matter of course that the Greek language became the dominant tongue among the Jews not only in their daily communications with the Gentiles, especially in Macedonia, but also amongst one another. The Jewish settlers in Macedonia were Hellenized in the same way as the colonists in Dacia, who hailed from Asia Minor, were subsequently Romanized. In the days of Trajanus, The Jews outside Palestine, along the European, Asiatic and African shore of the Mediterranean, would quote the Greek translation of the Septuagint, despite and along with all its many blunders, in exactly the same way as Luther's in many respects most faulty German translation is done to the present day quoted by the Protestants of Fatherland, not only as the authorised, but as the authentic version of the Holy Scriptures.

"At that time, the national tongue of the Jews had entirely ceased to be used in daily life; the place it held was no other than Latin in the Church of Rome, and of Slavonic in the Orthodox Church of Russia. In Judea, Hebrew had made room for Aramean, the popular language of Syria, which was cognate to the 'sacred tongue;' outside Palestine the Jews had given up the language of their fathers altogether, and it was a long time after the period alluded to that Hebrew was once more restored to us as a literary, but never as a popular language. Most of the important literary works prepared by Jews in the early ages of the Roman Emperors were written in Greek. If the language were the condition of the existence of a people, the Jews would have ceased to be a nation in the very first century that followed the birth of Christ."

### THE FIRST RESURRECTION.

According to Paul's letters to the Thessalonians, when Christ comes the suffering children of God shall find rest, and Jesus shall be glorified in his saints, and admired in all them that believed, " Thess. i. 7, 10. Then the dead in Christ shall rise first, and those who are alive shall be changed in a moment, in the twinkling of an eye, and be caught up together with them in clouds to meet the Lord in the air, to be with him forever.—I Thess. iv. 16, 17: I Cor. xv. 51, 52. We also find occasional expressions with reference to "a better resurrection," a "resurrection of the just," Heb. xi. 35; Luke xiv. 14; [illegible] tion [illegible] pre[illegible] as the [illegible] ance [illegible] nekron, [illegible] the Paul counts [illegible] that he might gain Christ, and that by any means he might attain unto the "out-resurrection," "out from (or from among) the dead" (*eis ten exanastasin ten ek nekron*)—thus Tischendorf, supported by overwhelming manuscript authority, Phil. iii. 8, 11.

Against this translation it is objected that the preposition *ek*, with the primary signification *out of*, or *from*, at times is used almost without any meaning, when it occurs in composition as here, especially in latter Greek; and that *exanastasis*, if *out of* is included in it at all, may mean out of or from the earth, as the sphere or region of the dead, and hence the whole expression means simply the resurrection of the dead. But that such a translation robs the text of its true significance seems to us evident for the following reasons:—

1. The primary meaning of *ek* so generally and consciously clings to it, that it cannot very well be entirely got rid of, where some element can enter the thought as the sphere or cause out of which or from which the thing spoken of could come. In the phrase *ek nekron* the dead may be thought of in mass. Out of that mass a resurrection takes place. In Paul's expression, where *ek* occurs twice, the same idea is then strengthened, so that we have an out-resurrection, not from the earth, but, as he himself says, "out from the dead." A similar expression occurs in Acts xv. 5, where pharisaic teachers are mentioned, which according to the text "out-rose" (*exanestesan*), i. e., rose out from the company to which they belonged, the church, and proclaimed unchristian doctrine. Here Dan. xii. 2 may be considered. Even were this passage to be translated as it generally is in our Bibles, it does not contradict the doctrine of two resurrections, separated by a long period of time, since here, as often in prophecy, the element of time is entirely excluded. But this passage may indeed aid our interpretation, since it may be literally translated thus: "And many from among the sleepers of the land of dust shall awake: these unto everlasting life; but those unto shame, unto everlasting abhorrence." Here we find the preposition *min*, out of, from (primarily in a partative sense, as when a part is taken out from the whole), combined with the plural of *yashen*, one sleeping, a sleeper: hence many out of, or from among the sleepers, shall awake. The sphere from which the awakened come is the sleepers, the dead, not the earth. And since this is an awakening from among the sleepers, it follows that some remain who do not now awake, but later, as indicated by the connection, and as seen in Rev. xx. 5, 12, 13.

2. Whenever the resurrection in general is spoken of, *ek* is never used, only *anastasis nekron*, the resurrection of the dead. But the preposition occurs in reference to Christ's resurrection, I Cor. xv. 12, 20; I Pet. i. 3, which was out from the dead, and also of raising of Lazarus, likewise out from the dead, John xii. 1.

3. It is evident that Paul needed not to exert himself to attain unto the resurrection of the dead merely: for to it all must come, even the most ungodly. But he needed to be in fullest earnest in order to be sure of a part in the resurrection of those "who are Christ's at his coming." It is therefore of this resurrection he thinks, and which he calls "the out-resurrection, out from the dead," indicating thereby its priority in time. Thus the Bible teaches a double resurrection: one of the righteous, at the coming of the Lord; and one of the dead, at the final consummation.—*Dr. Ebbrem, of Baptist Union College, Chicago.*

## Miscellaneous.

Colonel P. F. C. Hall, Paym[illegible] the United States Army, [illegible] the only living descen[illegible] Penn in this co[illegible]

In the U[illegible]

[illegible] The crystals [illegible] white—are often [illegible] would make handsome [illegible] Eastern parlors.

The Fuegians are the lowest [illegible] beings in the scale of existence. Their language contains no word for any number above three; they are unable to distinguish one color from another; they have no religion and no funeral rites, and they possess neither chiefs nor slaves. Their only weapons are bone-pointed spears, and, as they grow neither fruit nor vegetables, and their country is naturally barren, they are obliged to live entirely on animal food. Even these savages possess, however, some social virtues. They are not cannibals; they ill-treat neither the women nor the old, and they are monogamous.

Dr. Edward Heckel announces his discovery of a tree in Central Africa called by the natives "karita" or "care," which, he says, is likely to replace the gutta tree. The berries of this tree produce a stearic wax called "britter of karite," and valued highly by the natives and travelers. The tree covers the vast tropical [illegible] Central Africa in dense forests, and after it has attained the age of four years it is possible by discrete incision to obtain from its trunk and larger branches an annual supply of about nine pounds of gutta without injury to the tree in the least. A good substitute for the gutta percha is much needed, in view of the rapidly decreasing quantity of the supply of gutta of a really good quality.

The rediscovery of the ancient and once-lost quarries where the beautiful antique marbles were obtained is interesting. An extensive quarry covering 2,000 acres has been quite recently discovered in the province of Oran, near the Mediterranean coast of Algiers. The deposit has been obtained by an Italian, who has constructed roads and commenced operations. The deposit contains giallo antico, breccia and cipolino, besides black and white marble. These fine colored stones can be laid on the wharf at Oran for about $1 a cubic foot. The beautiful yellow marble, giallo antico, has until this late rediscovery been unknown, save by the fragments found in Roman ruins two or three years ago.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 21, 1881.


## IMPORTANT NOTICES.

[illegible]

[illegible]

[illegible]

# Poetry.

## GOD'S GIFT.

"Eternal life is the gift of God."

Not of myself, in deeds well done,
But by the blood of Thy dear Son,
Can I in future bind me fast,
And gain God's gift of Life at last.

I might lay down my life for men;
Might fill with good life's little span:
Be pure and just in worldly eyes,
And yet not reach the wished for prize.

No scheme, no plan, of mine will buy,
Nor earthly wealth, pass back on high,
My feet may tread the paths of pain,
And bear the soldiers' arms in vain.

For country's weal, my life I spend,
And am a pauper at the end!
May crown my rulers' heads with bay,
And untrue wife to pleasure pay;

But they, alas! can never set
On head of mine life's coronet!
That gift, as "Order's" secret chain,
Nor worldly wisdom, e'er can gain.

All, poor in Heavenly court must come,
Who have no part in God's dear Son,
As "gift" alone, this precious thing
Our hands must take from Heaven's King.

No "goodness" here has aught to say:
No "self morality" can pay:
Man's "righteousness," is worthless dross,
When weighed at foot of Life's true cross.

Man's stubborn will in this must bend,
To an All-wise and pitying friend,
Nor prefer love of Heaven's store,
But gladly take what none can earn.

All stand on equal footing here!
The lowest: the blood alone can cleanse!
The dead for all: the price is paid:
The victim on the altar slain!

God's hand, borne out o'er man's dark sea
The cause of eternal life can make!
There, "washed," "sanctified," and "freed
from sin."
To Heavenly Home we enter in.

S. ROXANA [illegible].

# Communications.

## BELIAH.

"Thy lord Beulah."—Isa. lxii. 4.

"In this country the sun rejoiceth night and day—
Neither could they from this place so much as see Doubting Castle."—*Bunyan.*

Air—"*He Leadeth Me,*" or "*Beulah Land.*"

In Christ I have a land all bright,
In him a realm of boundless [illegible]:
Each rising cloud tinged with his light,
Without a storm dissolves away).
I trust in him to gently lead
Where purest waters ever flow,
On daisies his fair vineyards feed,
While Beulah's breezes softly blow.

The sweetest peace keeps mind and soul
When Christ is dwelling in the heart;
Then sin and sense lose their control,
And all the camps of hell depart;
And Beulah's cleansing fountain bleat,
Shall wash me whiter than the snow,
The land I'll muse and rest,
[illegible] breezes softly blow.

[illegible]
[illegible] in splendor glow,
[illegible] heights ascend,
Beulah's breezes softly blow.

From off the radiant summits viewed
My soul, the dashing of the domes
Of great Jerusalem, the New,
The city of the tearless homes.
Ascending from the stainless sky,
I see its gates and mansions glow;
Hope sings of glory "by and by."
While Beulah's breezes softly blow.

GEO. R. KRAMER.

A few Sundays ago, we had the pleasure of hearing Bro. Kramer preach, when we received the above beautiful hymn. Its title was the topic of his discourse, of which we give our readers an inkling from memory. He said the sixty-second chapter of Isaiah was a gorgeous prophecy of the "restitution of all things," when the Jews shall accept their King, whose throne is that of David, which was in Jerusalem, not in heaven, nor in our hearts. Although the Jews were now a by-word, a reproach, and a hissing, because of their rejection of the Messiah, and their land is now forsaken and desolate—so desolate that it would require a miracle to make it productive—yet "instead of thorns shall come up the fir tree; and instead of the briar shall come up the myrtle tree." Its overflowing abundance of fruitful luxuriance and boundless material prosperity, shall be such that "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." There shall be such "showers of blessings," that Judah shall "wash his garments in wine, and his clothes in the blood of grapes." It shall be so populous that "evil beasts shall cease out of the land," and its inhabitants "all dwell safely in the wilderness, and sleep in the woods."

Judah means "married," and Palestine, in the literal land of Beulah, which shall be restored to its "sons," who are not Gentile Christians, but Jews Rom. xi.

"The mountain of the Lord, Mount Zion, which he loved," has been given up for [illegible] wickedness to be "trodden down of the Gentiles;" yet it is Christ's "peculiar treasure, hidden in his heart," and his eye is on Jerusalem continually. Immanuel's land has been purchased by Immanuel's blood; and in due time the Royal Owner will come and the good his claim against all rivals.

God will exalt his King on his holy hill of Zion," and give him the nations for his inheritance, and the uttermost part of the earth for a possession, ("the dross all put away," Psa. cxix. 119;) and the whole earth shall be filled with his glory. Christ rose from the dead that, as the fruit of David's loins according to the flesh, as a man, he might sit upon the throne of his father David, and reign over the house of Jacob forever; and Palestine will yet sustain the relation of the Holy of holies to the rest of the nations. It will be the Sanctum sanctorum of Jehovah-Jesus; and Jerusalem will be the metropolis of God's Millennial Earth. Because Abraham went down into his grave in the cave of Machpelah with a deed of it in his bosom; and so "the father of the faithful" will yet realize its possession!

For during his earthly pilgrimage God "gave him none inheritance in it; no not so much as to set his foot on;" and he actually bought a burying-place for his dead, in his own land! Nevertheless his "everlasting possession," is inalienable! a possession that is everlasting must be future.

The promises of a material nature which are made to the Jews, cannot be applied to the Christian church; any more than our spiritual blessings can be applied to the natural Israel. God's word cannot be broken, and his covenants as to the land will be redeemed as sacredly as his spiritual promises. Although his "fellow citizens" of the Jewish nation rejected their Messiah, and "sent after him a message" that they would not have "this man" to rule over them, and will continue to reject him "until the times of the Gentiles are fulfilled;" yet he says, "I will go and return to my place till they acknowledge their offence, and seek my face. The children of Israel shall remain many days without a King,—but "afterward shall they return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days," then "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

These are but a part of Brother Kramer's remarks. In closing, he spoke of the church as the espoused bride of Christ, and said that Jewish espousals bound the parties as soundly as a marriage ceremony. We are now Christ's espoused people, and will be married to him when he comes to claim his Bride! The bride merges her name in that of her husband's, and we are baptized into the name of Jesus. If we do not lose ourselves in him we shall not be found in him, nor acknowledged by him when he comes to claim from the earth "his own." The reproach as well as the reputation—the name and wealth of the husband, is shared by the wife; so, when we espouse Christ, or he chooses us, not only his glory, but his reproach is ours; but if we suffer we shall also reign with him."

Of all the bliss on earth there is none like that of wedded love. Sensualists have no idea whatever of it. Platonic love cannot create contentment. The love essential to happiness is Beulah-love. Christ's service is a "yoke," but where love reigns it is transformed into wings which we rejoice to use in showing our beloved how much we love him. "'Tis love that makes our willing feet in swift obedience move."

The loving bride, the obedient servant, or the affectionate child, welcome the loved one; because it is the consummation of their hopes. And thus will it be with Israel and Jerusalem when her God shall rejoice over her, and her "land shall be married." Isa. lxii. 1-5. And the nations of the earth shall fear and tremble for all the good and for all the prosperity that he shall procure into it. Jer. xxxiii. 9-10.

JOHN A. GRAY.

P. S.—This report was made for another paper; and now is sent to me to review and send to THE RESTITUTION. J. B. C.

*Editor Restitution:*

Let me say to the dear brethren scattered abroad that I am still in the field doing some labor in the Lord's vineyard, gathering some into the flock. And a better time never was to hold forth the word of life to a dying race. All classes of religious people are searching for the truth. I have just returned from Lynn Co., Kan. Three more have put on Christ by baptism and I never saw a better interest than there was at Pleasanton. All were eager to hear the truth. People are getting tired of this hell fire doctrine and are seeking for something better. They want to hear the good news or glad tidings of a coming kingdom, in which Jesus will rule the world in righteousness, in which all nations, all families and all kindreds of the nations shall be blessed. Oh, what a glorious time that will be, when we shall meet all the good of all ages, and all our friends who have overcome, and Jesus our elder brother, the one that showed the nail prints in his hands and the spear wound in his side, the one that said to his disciples, touch and handle me, for a spirit hath not flesh and bones as you see me have; the one that said, I am he that liveth but was dead, but now I am alive forevermore and have the keys of death and hell, amen.

Well, I have got one more three month's subscriber. I could not promise them to go back there any more as I am too poor a man and am considerable in debt, and they are also poor up there. Well, it will soon be reversed. The poor are the heirs of the kingdom, so James says, James ii. 5, and in the 5th chapter of James, verses 1 to 7, he says, go to now ye rich men, weep and howl, for your miseries which shall come upon you. Well, I fear that will hit some of our own dear brethren, some that have their gold and silver hid away and loan it out for from 10 to 24 per cent. interest, and that too to their poor brethren. Oh, brethren, how long will you keep back a part of the Lord's money. Why not let your money do some preaching? Either go out yourselves or send some one out to preach for you. I know several brethren who are able to set THE RESTITUTION on a clear basis, pay off all of its indebtedness and send it to quite a number of new persons that are hungering and thirsting for the truth, and help those that labor in word and doctrine.

Now brethren read carefully and prayerfully the 5th chapter of James and also Luke xxi. from the 24th verse to the end of the chapter, and especially the 32nd verse. The end of Gentile times is just upon us, and as Paul said, But ye brethren are not in darkness that that day should overtake you as a thief. Oh, brethren, are you waiting and watching when the Lord will come, or are you up and a doing, that is, hoarding up money for the last day? Well, it is yours to do with as it seemeth best. Paul saith the love of money is the root of all evil. If that is true be careful what you are doing, how you handle the Lord's money, whether you will lay it up for the last day or put it to good use so it will do some poor sinner good in the way of preaching the truth to him, and by the way of sending out THE RESTITUTION to many new places, and in the way of making our Editor and Brother Underwood happy to know that the paper is out of debt and they are paid for their labor. Oh, brethren, a few more sermons at most will end my preaching, I think; I am not begging, I am not complaining, no, never, for we are nearer home to-day than ever before. Pray for me that I may ever hold out to the end is my prayer. JOHN FOOKS.

*Editor Restitution:*

With heartfelt thanks to you for your constant favor in sending us your valuable RESTITUTION, we ask God to bless you for remembering the poor and afflicted. Oh praise the Lord for his living word, it is indeed manna from heaven. How thankful we are for those precious columns from C. Colegrove and Miss Hone. God bless them for feeding us with the precious truths of the Lord. May they not lay down their pen. When we come into our Lord's kingdom they will rejoice with joy unspeakable and full of glory. We can well afford to bear our trials when we have such love bestowed on us. We enclose a small mite, the Lord will give more. Yours in hope.

A. L. Johnson for
JOHN KLINTBERG.

# Selections.

## THE ORIENT.

SELECTED PARAGRAPHS.

The Eastern Question continues a source of apprehension in European cabinets. The European correspondent of the *New York Times*, who has special information, adheres to the opinion he has held throughout the trouble, that it will not be settled without a great war. He cables as follows to his journal: "Nobody on the continent professes any longer to be confident of peace. It seems to be taken for granted everywhere that war is inevitable. The only question is whether it will be the last despairing stand of the small nationalities against the big empires, or a conflict between the Titans themselves. Greece is not so foolish in all this affair as she seems to be. Her actions all have a method in their madness. She counts on uprisings all over the Turkish Empire which will take up so much of the Turkish Army that she can easily whip the rest, and moreover, she relies on Russian aid. Meanwhile the Russian papers are openly declaring that the Czar's visit to the Crimea means overt action, the first step of which will be the forcible deposition of Prince Alexander of Battenberg. Even more interesting is the fact that the Berlin press is beginning to show its teeth in defence of the Prince, which is held to mean that Germany is preparing to take an active part in the affair as the protector of Bulgaria." France also has refused to join the coercion of Greece.

The political situation in Eastern Europe is like a troubled sea, which cannot rest. Greece is causing much trouble by her refusal to sit still and be quiet. The foreign squadrons, which are ready to administer discipline to her on her first actual aggression, are being reinforced. Russia orders back her fleet to Suda Bay. France dispatches "the third naval division" to the Levant, two ironclads having already left Toulon, and the torpedo flotilla being under orders. The British Admiralty sends "four more torpedo boats" to the Mediterranean, while half a dozen Austrian torpedo boats are also on the way "to assist the Powers in making an effective blockade, should Greece continue refractory." Meanwhile Greece seems to be the least disturbed of all the nations, and possibly enjoys the stir she is causing. As a maniac holding a lighted taper and standing in close proximity, to a powder magazine on board ship, would cause grave anxiety from atom to atom of the vessel, so Greece is keeping all Europe in a state of nervous agitation. None of the Powers can tell what the pugnacious little nation may not do next. Russia finds Prince Alexander *refractory*, and would, no doubt, make his conduct a pretext for a disturbance could she be sure Germany would be a silent witness of her proceedings.

The Greek Government has called out its reserves. Greece claims that the boundary established by the treaty of Berlin has never been acknowledged by Turkey. Sir Horace Rumbold, the British Minister of Greece, has been ordered to join with the other foreign diplomatic representatives at Athens in sending to the Greek Government a final strong remonstrance against Greece's warlike attitude. This remonstrance will be tantamount to an ultimatum; and if Greece ignores it the foreign fleets will act forthwith. All the foreign squadrons in the waters of Greece are hastily being reinforced. The French Government has given orders to the immediate dispatch of the third naval division to the Levant. The ironclads "Marengo" and "Vauban" will leave Toulon tonight. The torpedo flotilla is also under orders. The leading French newspapers take a gloomy view of the situation in the East. The *Journal de St. Petersbourg* says that the Russian fleet will return to Suda Bay. Count von Wolkenstein-Trosburg, Austrian Ambassador has left Russia. He has "gone abroad," the official announcement says. The steel torpedo ram "Polyphemus" is flying out hastily at Devonport, England. She has been ordered to Suda Bay.

It is reported that Russia has informed the Powers of her intention to occupy Bulgaria in the event of Prince Alexander's final refusal to accept the Governorship of Roumelia for five years only. Prince Alexander refuses absolutely to submit to the powers, as demanded by Russia, the question whether his title to Governor of Eastern Roumelia is for life, as he claims, or, as Russia contends, for the term of five years. The Bulgarian papers applaud the attitude of the Prince. They allude to it in a defiant way, and summon Russia to "set forthwith, if she thinks she is aggrieved." The Balkan Conference will appoint Prince Alexander Governor of Eastern Roumelia for five years, ignoring the Prince's refusal to accept the appointment for that term.

## The Book of the Ages.

The Bible has held its place in the world longer than any other book. It has passed through innumerable revolutions in government, in philosophy, in manners, customs, and laws. It has made its way through monarchies, aristocracies, republics, democracies. When Aristotle yielded to Plato in philosophy, when Ptolemy yielded to Copernicus in astronomy, when Turretin and Heidegger yielded to Luther and Calvin in theology, the Bible kept right on. When Nineveh and Babylon fell, the Bible stood, and was controlling the minds of men when Tyre was mistress of the seas; but when Tyre stood the fisherman spreads his nets on a bare rock, while the Bible has gone on growing in power with all the years that have gnawed to powder the ruins of these once mighty cities. Long before Hesiod and Homer sung, when savage men roamed over the Seven Hills on the Tiber, and not a hut stood where the proud empire of the Cæsars grew to be master of the world, then the Old Testament Bible was throwing its branching roots down deep into the everlasting consciousness of upgrowing humanity. From that day to this it has survived the united attacks of all haters of its pure principles, its lofty morals, its stern precepts. Every method of assault has been tried and exhausted. Voltaire and Paine have sworn at it. Hume and Gibbon have sneered at it. Romanists have burnt it by the cords. Skeptics, atheists, spiritualists, have hated and denounced it. Enthusiasts have misinterpreted it, false science has belabored it with mastodon and megatherium skeletons, and worst of all, its own professed friends have neglected it and lived false to its admitted claims, and thus have done more to bring it into disrepute than all its worst enemies put together, and yet it lives and goes down deeper in the affections of the struggling of all nations as time and struggles go on. It is translated into more languages than any other book; it has been transcribed more frequently than any other book, more frequently printed than any other book. More art of embellishment, more study of scholarship have been expended on it than any other book. It lies on more tables of intelligent people, and is read by more thinking, thirsty minds today than is any other book. More cultivated minds are today employed in defending and illustrating it than on any other book; more presses are printing it, more ships are carrying it today than in any former age, and it is working more influentially among the nations today, changing laws, customs, manners, originating institutions of learning, of charity, than ever before. Within your memory and mine it has broken more chains, lifted up more crushed hearts, than in any century since the first book was written. It is doing more today to elevate woman, and with her all that depends on her, that all other books and influences together. Today, if the choice were left you and all people like you in the world, whether to give up the Bible or every other book in all the libraries of the world, you would with one voice say, let others go, but spare us the Bible. You would cling to it if Byron and Milton and Shakespeare, and Longfellow and Whittier were to go to the flames, yea, even if houses and cattle and lands, and banks and railroads were to go together to ruin, you would let them go, but cling to your Bible, and out of its full treasures you would reconstruct your fortunes. Such is the real position of this wonderful Book of books in human estimation today. Today, after only eighteen hundred years of trial, 350,000,000 of people have accepted the Bible as their book of religion, and, borne up by its precious promises, a million martyrs have embraced the flames, and millions more are today walking in the highways of holiness, borne through life's trials and triumphs by its holy inspiration. Now, how can you explain these facts, except on the hypothesis that there is something above human intelligence in the authorship of the Bible? It goes right on with the advancing ages, suited to them all and always ahead of the foremost age. Only the divine mind can thus reach forward, comprehend, and lead the human hosts.—*D. E. Maxson, D. D., in Sabbath Recorder.*

## P. O. ADDRESSES.

Those wishing to correspond with Sister Woodward, will address as follows: Mary A. Woodward, Dutton, Kent Co., Mich.

# OBITUARY.

FAIRLEY.—Brother Cornelius A. Fairly died January 26, 1886.

This worthy brother was a long and patient sufferer, having been unable to perform any kind of labor for more than 12 months just preceding his last illness. He never murmured or complained, but trusted in the strong arm of the Life Giver's promises. His faith was rooted and grounded in "Life only in Christ" by a resurrection from the death state. He often spoke of the death of Christ, that if Christ be not raised then is our faith vain. No hope if the Life Giver died not.

J. E. CALLAWAY.

LENT.—Fell asleep in Jesus, the Life Giver, at Suspension Bridge, N. Y., March 30, 1886, Brother Callahan Lent, aged 77 years, 2 months and 20 days.

Brother Lent was born in Hamilton Township, Ontario, Canada. Subsequent to his marriage he settled in the township of Clarke. He and his beloved wife, who fell asleep in Jesus some thirty years ago, were among the '43-44 veterans of the cross of our Lord Jesus Christ. But he did not take the position upon the passing of the time that some have that they had learnt it all. No, this was not the make-up of my Brother L, therefore he was a learner during his day of trial. Hence he was a firm believer in the restitution of all things foretold by the prophets of Israel. He believed that Israel's restoration embraced the whole house of Israel, both the dead and the living, (Ezek. xxxvii.) and that in the ages to come they would be the head of all nations, and the nations that will not bow to them and their King, Jesus, will be destroyed.

Brother Lent's house was always a home for those who were preaching the gospel, the kingdom of God, and a place where meetings were held for many years occasionally. Some ten years ago he sold his farm in C. and moved to Townsendville. Three years ago last fall he sold his home in B. and moved to this place. It is about 27 years since I first became acquainted with Brother L. and his family, and our union from that time to the day of his death has been similar to that of David and Jonathan. His two daughters and three sons and two of their wives were immersed by the writer and are of the one faith and hope. Brother L. was a good man; he was a family man. His death was a loss to the church of God, his family and the world. Deeply do I feel it.

A discourse was delivered by the writer predicated upon Rom. viii. 20-25; 2 Thes. iv. 7, 8, setting forth the faith and hope of our brother, which was listened to with deep interest by the audience. The following hymns were sung:

Behold the western evening light
It melts in deep'ning gloom;
So calmly Christians sink away,
Descending to the tomb.

We may sleep, but not forever.

Elder Pardee, of the Disciple church, led the singing. The texts of Scripture and hymns were selected by the daughters of our brother. Brother L. was a warm friend of the late Joseph Marsh, an admirer of his writings and a supporter of THE RESTITUTION since Brother Chaplin has been its Editor.

R. V. LYON.

HUGHES.—In Arcata, H. B., California, Charles Edwin, son of Thomas and Mary Hughes, aged 7 years, 11 months and ten days.

It is with a heavy heart and trembling hand that I sit down to give you the particulars of one of our dear little one's sad death. He, in company with my father and brother's children were returning home from a short trip in the country. Our little Charlie was not feeling very well and a conveyance passing along at the time, he, child like, clambered on the hind part of the vehicle and got hold of the back of the hinderment seat. The horses started forward rather suddenly and the momentum caused him to fall backward, pulling the seat on top of him on the ground. It struck him across the abdomen bursting something inside, and he died the next day. Oh, how sad it is to lose one, especially more so by violence. He was a ruddy, sunny little one, so full of life and always pleasant. Life looked so sweet to him. Mowed down by the destroyer of the race, death, in the prime of youth; our little one's head lays beneath the cold ground resting peacefully until the trump sounds that will cause the bars to burst asunder and bring him forth from his sleep as if for a moment. In the twinkling of an eye we will meet never, never to part anymore.

Oh, friends all, the race is near run, please hold out faithful to death and a crown of everlasting life will be ours, a crown that we need not be ashamed of and one that no one can rob us of. What better reward do we want? Our part to do is small in comparison with the Lord's. His word has gone forth and he will not break it, it will not fail. Please, oh please hold out; it is not long, and I solemnly hope and it is my earnest desire that we all will be saved. I found kind friends among the Methodists and Presbyterians and others. Let us not be selfish with those of different denominations. There is one thing amongst that class, they seem to vie with one another to see who can do the most for afflicted ones. Let us not be selfish, let us pray for them too. It may be possible that some will be saved, at least I hope so. Remember charity is the greatest of all virtues. We must have love; if we do not have it we are lacking a great deal. There is no room for hatred or any of like kindred. The 1st commandment is love the Lord thy God with all thy heart, and the 2nd is like to it, love thy neighbor as thyself. On these two hang all the law and the prophets. You see love is the hinge on which the structure swings. Our love to all.

THOS. HUGHES.

## Conference Notice.

The twenty-ninth Annual Meeting of the Michigan Church Conference will be held, the Lord willing, at Coats' Grove, Barry Co., Michigan, commencing Thursday evening, June 3, 1886, and continuing over Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan are urged to make a special effort to be present at this meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. And all who come will receive a hearty welcome. Coats' Grove is situated in the southwest corner of Woodland township, seven miles northeast of Hastings. Those coming by rail will come by the Grand River Valley division of the Michigan Central, and leave the cars at Hastings, where, on Thursday, they will be met by teams to convey them to the place of meeting. Any strangers coming with their own conveyance may enquire for G. W. Coats. For further particulars or information address the writer at Blendon.

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H. [illegible]


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# Poetry.

## WHAT THOU WILT.

Do all Thou will? yes, only so
What warmth good to Thee-
Thou art so long, wise, and true,
It must be best for me.

Send what Thou will; or bosting shower,
Soft dew, or brilliant sun,
Alike in still or stormy hour,
My Lord, thy will be done.

Teach what thou will: reprove me here to
Each lesson full and sweet.
And deeper things of God discern
While sitting at thy feet.

Say what thou will; and let Thy word
My quick obedience win:
Let loyalty and love be stirred
To deeper glow within.

Give what thou will; for then I know
I shall be rich indeed:
My King rejoices to bestow
Supply for every need.

Take what thou will, beloved Lord-
For I have all in thee;
My sure exceeding great reward
Thou, thou thyself shalt be!

—F. R. Havergal.

# Communications.

## EXPERIMENTAL.

"If I hide myself up, how can the brethren approach me."

*Editor Restitution:*

You do not probably know that you or the brethren have such a sister of like precious faith. I want to tell you all that you have such an one and that she loves the Lord Jesus the Christ and is a firm believer in the gospel of the kingdom. For various reasons I have kept silent. In the first place I am illiterate. I was born of unwealthy parents; my mother was a feeble woman and as I was her main help had to be kept from school a great deal when young, and was married at a very tender age, consequently my advantages for literary acquirements have been limited. This is one of the many reasons why I have been so reluctant to speak to those dear loved ones whose articles appear in THE RESTITUTION from time to time. Another reason is that my husband is a writer who needs not to be ashamed to have his writing or his articles appear in public. I have for this reason felt embarrassed and thought I would not make him ashamed. And again we have been laboring under heavy financial embarrassments, our home being under mortgage [illegible] misfortune and by dreaming [illegible] it was impossible for us [illegible] means we be[illegible] debts, [illegible] were struggling hard [illegible] the stream to extricate ourselves. I did not feel that we could call aught our own and therefore did not feel at liberty nor did I see our way clear to send any money to THE RESTITUTION office for the support of those dear ones who, like ourselves, were struggling to be free.

I have thus toiled and labored until the cares of this life had well nigh swallowed me up. Besides there were some spiritual difficulties which I could not solve, some points of doctrine which have been discussed which so troubled me that I could not see clear. For instance what is the duty of Christians in these last days to pray for? I got so bewildered I did not know how to pray. Hence you will see your sister has been passing under the rod and that she is just emerging out from under a heavy cloud. The night has been dark and dreary, but thanks be to our heavenly Father who giveth us the victory through him that hath loved us, the clouds are being dispersed and there are some rays of the morning beginning to dawn in the east, the opposite from where my sun went down. Our financial burden has been in a measure taken away, our little home is clear of mortgage, and although the grasshoppers destroyed our crops last year, yet we hope, through the blessing of God, to be favored this year.

Having said so much by way of explanation and apology, after begging pardon from the dear household of faith whom I love for the truth's sake, and sincerely praying our heavenly Father's forgiveness, I want to tell you how I have found peace to my troubled heart. And while my efforts may be feeble, still it may be of some little use to those dear ones whose names I write. I cannot keep silent any longer, I want to express my gratitude to my loving sisters and brothers whose kind words of exhortation have been such a help to me by way of comforting and strengthening me through THE RESTITUTION and otherwise. In the first place dear Sister Dresser visited us last summer and stopped some two or three months. She found me in a sad and deplorable condition. I was overcome with hard work, and while I had not denied the faith, I had lost the spirit of prayer, or at least I did not know how to pray. Heaven seemed brass over my head. I felt that I was lost, irreparably lost. I had always believed that God would hear and answer the feeblest prayer of his children. But now it was discussed that we must live by faith, that there was no way that God would bless his believing children different from the world in these last days, only we must live and wait until the resurrection for our reward.

That was so annoying to my weak mind I got so bewildered I did not know how to pray, consequently had stopped praying to wait for more light from the word; and as I was not to expect any spirit to direct me only the written word, I became almost insane. When dear Sister Dresser came she brought some of the fruit of the spirit of Christ, and with that gentle love which caseth out fear she began to inspire me to pray. She had not forsaken her closet, she had trusted the word of God; she prayed for me, she warmed up my very nature spiritually, she soothed my aching brow, she fed me with some of this delicious fruit of the spirit, of which if any one eats it will be like a well of water springing up unto eternal life. Yes, thank our Heavenly Father she had such patience as should and always will grace the true Christian character. This, coupled with the crowning feature which is love, she applied to my poor, sin-sick soul, and not without the effect of faith.

Yes, dear brothers and sisters, that faith that sweetly works by love will purify the soul. God is the giver but we must be instruments in his hands, to be helps to each other. "Then they that feared the Lord spake often one to another." Mal. iii. 16. I wanted to tell you all how I prized your exhortations in the dear RESTITUTION. As soon as I could pray I read Brother Samuel Wilson's article on prayer, the prayer of faith. He said that he believed the testimony of James, "Is any afflicted let him pray; is any merry let him sing psalms; is any sick let him call for the elders." That this epistle meant just what it said, that it was just as binding on the people of God or the members of the one body as it was when it was spoken. Oh, how that article strengthened me for a long time. But I did not have strength enough to rise up and go to my closet till of late. Some way in reading Bro. Samuel's open letter in the number of Feb. 17, it struck me with such force, especially that part which says, "If we do not bear our cross and come after him, if we forsake not all for Christ, we cannot be his disciples. Deeds, not words, are what meet with the divine approval. And in that day when he comes to make up his jewels," said he, "I verily believe that some walking concordances and Biblical encyclopediæ will have to make room for the little ones, who in humility have served him, walking in his footsteps, feeding upon him as the bread of life, and growing up into his likeness." These words with the following beautiful verse attached,

Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

He adds, "Let us, dear brethren, choose to sit at the feet of Jesus; there we will find peace and fullness of joy." Dear brother pray on in secret, continue to write open letters, for in due time the Master will bring you to Zion bearing many sheaves. Your words of comfort, your prayers of faith have truly saved the sick, and God, even thy God, shall reward thee openly. And then am not the only one. Dear Sister and Brother Wineo I want to be one of the number who return to give God the glory and to thank him that he still has those of his fold that are praying for me, even me. I read Sister Wineo's communication "Enter into thy closet," and oh, with what force does all her words written there in some home to me. Yes, my sister, I want to be looking for the dawn of redemption, and since reading your loving appeal I have entered my closet, and three times a day is not too much, like faithful Daniel, to hold sweet communion with the holy one who has promised when we cry unto him to answer.

I have kissed the lines of poetry penned by your precious hands, inserted in the same RESTITUTION with the heading, "I Am Praying for You." How little did you know when you penned those precious lines whose sorrowful heart through the help of God they would heal. I want to tell you away in California is one of the scattered sheep of his flock, and it is he heart, that, like your own, has been weighed down with troubles which she may not tell, but God has heard your prayer and has, as it were, touched my lips with a coal from the altar of prayer which you have erected in secret. May the Lord sustain you and bless you and your labors more abundantly, is the prayer of your unworthy sister [illegible] day [illegible] as she enters her closet to pray. Brother Wineo's communication of Feb. 11, "Knowledge and Charity," how it lifted me up; the whole communication was a feast to my hungry heart. Yes, my dear brethren, Christian graces and knowledge are but a dream if love be wanting there; and oh, how true, alas, too true, that so many who profess a firm belief in the written word of God have a form of godliness but deny the power thereof, and although they may bestow much labor to keep up an outside appearance, may say and do much to send the gospel to the lost in distant lands, lack that crowning grace, charity, which is love, and thereby chill their own family circle, those around them in their immediate circle of acquaintances. Instead of being constrained by the reflection of light which should emanate from them to glorify God, are led, as dear Brother Wineo says, to blaspheme his name from infidel principles, saying, we do not see in these persons what they profess.

And again, if any young converts have been led to see the first rays of the gospel of peace and love, and have chosen to join themselves to the people of God where they expected to find conganiality and warmth of spirit to grow in, if, I say, and it is a serious if, they find a cold indifference, they might well be tempted to turn back to enjoy the pleasures of sin for a season. My brethren, our dear Redeemer said to Peter, "Lovest thou me? feed my lambs." And if we love God we must keep his commandments, and it is affirmed they are not grevious.

I must draw this lengthy communication to a close lest I weary you, but I am so full of gratitude to my Heavenly Father and to my dear brothers and sisters. I want to mention all by name whose exhortations of love have borne me up, but time and space will not permit. I must speak of dear Brother Colegrove as his loving appeal in the late RESTITUTION so strongly invites the dear household to write comforting letters. I must tell all the family how I love those Miss Pen Notes, just because it does appear to me he puts into practice what he advises others to do, that is puts a little of his own soul into them. My brethren I am glad, oh, so glad that we can have a paper that is so adapted to our present need, that while we do what to teach the doctrine of faith in Christ, and much time should be spent in that way, we must not forget that while we preach the gospel to the outside world, we can scarcely devote too much time in exhortation to love and good works among those who have entered the fold. The lambs of the flock need attention and must be fed with the sincere milk of the word. With the loving attention that is due to the lambs of the fold none need be lost who have put on the precious name.

I have a young son, now nearly 21 years of age; he was immersed some 5 years ago, but being away from the society of the brethren he lives almost alone in the world. He has a large, warm heart, and clings pleadingly to me. He has a firm faith in the gospel and always defends the truth whenever attacked by unbelievers. He is one of the hungry hearts referred to by Bro. Colegrove, and always is comforted by his articles. Dear Sister Coffman's talks to the younger folks, how I do appreciate all her good instructions. She is just such a teacher as they need. I do think to train up our children in the nurture and admonition of the Lord is just what we should do, and if there were more mothers and grandmothers like Timothy's of old, there would be more tender shoots springing up from the top root, and the tender branches would add new vigor to the older branches. May the Lord bless Sister Coffman in her labor of love, and may he who said "Suffer the little ones to come unto me and forbid them not," draw many into her fold that she may come to Zion bearing many sheaves.

And last though not least would I try to speak some words of comfort and sympathy to those dear, sorrow-stricken hearts whom, as we so often learn from THE RESTITUTION, have been called to the house of mourning, some having lost companions, some brothers, sisters, and some the tender offspring whom their hot tears cannot call back from the land of the enemy. One and all who have been called thus to mourn, your sister mourns with you. But we do not mourn as do those who have no hope. Thank God for the unspeakable gift of his Son who is the resurrection and the life, and for the beautiful illustration of his sympathy at the grave of Lazarus, when his sisters came to him bathed in tears; how he wept for the love he bore those dear sisters who believed in him. Lift up your heavy hearts dear sorrowing ones, for 'tis this same Jesus that still holds the keys of the resurrection and life forevermore, amen.

If I hold my peace the very stones would cry out, hence the head of this article. If I hide myself up how can the loved ones approach me, or come near unto me. After such strong invitations from those of the same household to write letters to each other, and having so strong an inclination to do so, I have ventured to write this strange and perhaps untimely communication, timidly yet lovingly I confess. Now dear Brother Chaplin if you have other communications which you feel will do more good, or if you have no room for all the correspondence, I shall not feel grieved should you pass this by. But please give my Christian love to all the loved ones in your congregation. Please look lightly over all bad spelling and other mistakes and correct them as they deserve. May God spare your life and health that you may be able to perform your labor of love as our Editor for years to come is my daily prayer. I hope to get some subscribers at least for three months for THE RESTITUTION soon. At least I am going to try. Your sister in the blessed hope,

MRS. ANGELINE WILSON.

*Editor Restitution:*

I left home on the sixth day of March and arrived at Greenup, Ill., the same evening. Met Brother Rawlings at the depot to escort me to his home, where we rested a short time and then went to the school house where we spoke to a very intelligent crowd of people at night and also on Sunday at eleven o'clock. From Greenup I went to Corinth church (a meeting house owned by the Christian denomination and located about four miles northwest of Jewett, Cumberland Co., Ill.,) and held a discussion with one James M. Hill of that order, on the following propositions, first, "Do the Scriptures teach that the kingdom of God or of Christ is now set up," he affirming. Second, "Do the Scriptures teach that man is unconscious between death and the resurrection," I affirming. I could say more about the discussion but I don't think it prudent to do so now. I am going back there according to promise to hold a series of meetings about the last of May, if nothing hinders.

After the discussion was over I went to a school house about three-fourths of a mile from the above church and held meeting Saturday night, Sunday and Sunday night with good attendance and good attention. (They had meeting at the same time at the church.) At the last named place I got two subscribers for THE RESTITUTION. I think it next to my Bible for instruction. There are many things of great value for the Bible student to learn through the columns of THE RESTITUTION. I know for myself that I have learned many grand and noble lessons by perusing its columns. Then brethren and sisters in the Lord let us rally around THE RESTITUTION by giving our assistance to aid in publishing it and sending it to the world. Would to God we could place it in every family in the land. Let us each realize the fact that it is our day to work for the truth, for the Savior said, the night cometh when no man can work. John xix. 4.

From the above place I went to Mt. Morlah, a union house in Clark Co., Ill., where I delivered six discourses to a well filled house, and at the close of the meeting we went to the river and baptized six souls in the name of the Lord Jesus Christ to rise to walk in newness of life. May they ever continue faithful unsil their work is finished. At the last mentioned place we organized a little band of believers and the number was twelve. Oh, how I was impressed with the thought, Jesus said, "fear not little flock for it is your Father's good pleasure to give you the kingdom." Luke xi. 32.

From here I went to Brother Sweet's and spoke Friday night, Saturday night and Sunday at eleven o'clock, which closed our meeting for this place, the Christians claiming the house Sunday night for social meeting. Of course they are good people for they wanted to hold the house for no other purpose than to keep me from preaching there. May the good Lord reward them for it. At the last mentioned place on Sunday afternoon we went to the water and baptized one more, a noble young man, in the all-saving name of the Lord Jesus Christ. May he prove to be a workman that needeth not to be ashamed, rightly dividing the word of truth. Thus ended our meetings in Illinois, and I returned home to my family to rest awhile. Any one wishing to correspond with me can do so by addressing me at Sugar Creek, Hancock Co., Ind. Your brother in hope of the soon coming kingdom,

S. T. HOOK.

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| GOING NORTH (READ UP) | | | Nov. 22, 1885. | GOING SOUTH (READ DOWN) | | |
|---|---|---|---|---|---|---|
| 60 LOCAL. | 51 MAIL. | STATIONS | | 51 MAIL. | 59 LOCAL. |
| 11 00am | 11 00pm | Plymouth | Leave | 5 45pm | 10 45am |
| 10 15am | 10 40pm | Lakeville | | 6 04pm | 10 45am |
| 10 00am | 10 30pm | La Paz | | 6 11pm | 11 00am |
| 9 30am | 10 10pm | Wyatt | | 6 23pm | 11 30am |
| 9 00am | 10 00pm | Bittner | | 6 42pm | 12 00pm |
| 8 20am | 9 30pm | Mishawaka | | 6 58pm | 12 30pm |
| 8 00am | 9 20pm | Mishawaka | | 7 05pm | 12 50pm |
| 7 15am | 9 00pm | Kewanna | | 7 30pm | 1 20pm |
| 6 30am | 8 40pm | Logansport | | 8 00pm | 2 00pm |
| 60 EXPRESS | | | | | 59 EXPRESS |
| 10 45am | | Logansport | Arrive | | 3 00pm |
| 9 15am | 6 15pm | Frankfort | | 9 15am | 4 30pm |
| 8 30am | 5 45pm | Colfax | | 9 45am | 5 00pm |
| 8 15am | 5 30pm | Crawfordsville | | 10 30am | 5 45pm |
| 7 00am | 4 30pm | Terre Haute | | 11 00am | 6 30pm |
| 5 00am | 2 30pm | St. Louis | | 1 30pm | 9 00pm |

A Through Freight, carrying passengers, leaves South Bend at 6:30 p. m.; Plymouth at 8:30, stopping at all stations, and arriving at Logansport at 7:45 p. m. Going north this train leaves Logansport at 9:00 p. m.; Plymouth 11:30 p. m.; South Bend 1:30 p. m.

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| | Depart |
|---|---|
| Mail Express | [illegible] |
| Fast Line | [illegible] |
| Chicago Express | [illegible] |
| Ft. Wayne Accommodation (Local) | [illegible] |
| Local Freight | [illegible] |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | [illegible] |
| Fast Line | [illegible] |
| Day Express | [illegible] |
| Ft. Wayne Accommodation | [illegible] |
| Local Freight | [illegible] |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS [illegible] WORLD BEGAN."

VOL. XXXV. Read PLYMOUTH, INDIANA, APRIL 28, 1886. NO. 16.

## Selections

### THE SIN AGAINST THE HOLY SPIRIT. Part 2.

MATT. xii. 22-37; Mark iii. 20-30; Heb. vi. 4-6; x. 26-31.

The final conclusions to which our inquiry on this subject tends have already been foreshadowed with sufficient clearness to make little else needful than to substantiate them by a brief examination of the two passages referred to in the Hebrews. The sin against the Spirit is a sin of the tongue, like the corresponding sin against the Son of Man. It is speaking against the Spirit. It is wilful defamation of the Spirit. It comes from those who know better, and whose very object is to degrade the Spirit. It is wicked in the extreme. It is committed in defiance of the clearest light and the sweetest grace displayed on the part of the Spirit maligned. As we have already insisted, this blasphemy against the Holy Spirit could not be committed until the days of the Spirit's manifestation. As the Son of Man must first challenge men's opinions of him before he could be blasphemed of them, so must it be with the Spirit: men must be moved to say something about the Spirit before they could be provoked to say something malicious. And this consideration points to the time inaugurated by the Day of Pentecost; for only then, and thenceforward, were the Spirit's presence and working so manifest as to furnish the needful provocative.

It is no objection to this conclusion that the warning went forth beforehand, ere yet the days of the Spirit's full manifestation had arrived: "It was [illegible] of our Lord—just like him—to [illegible] anxious anxiety anticipation, before the consummating display of Divine Love had made the blackest sin possible. That display was then imminent when Jesus spoke; and the very men who actually committing the penultimate transgression might live to perpetrate the final crime. Moreover, while the warning was most merciful, it was at the same time well fitted to indure our Lord's wildest enemies to pause. Were they, then, in defaming the Nazarene most deeply offending God? Were they on the high road to work out the ruin of their own souls, by bracing themselves up to withstand God himself—to withstand him, too, by perverting and flinging from them, and speaking with contempt of those supreme displays of spiritual force and renewing favor which were according to their own prophets, to characterize the dispensation of the Messiah? Well might these malignant talkers shrink, before it is too late, from their own utter undoing. So that we find no objection at all involved in saying that Jesus warned against the blasphemy of the Spirit some little time before that sin could be committed.

Neither is any objection to be found in the admitted fact that the Holy Spirit was already present and operative in the Son of Man. That is true; but not in such wise as to lead men, at that time, to talk about the Spirit itself. They talk about Jesus, not about the Holy Spirit. They wickedly denied that Jesus wrought his works by the Holy Spirit. They did not set the Holy Spirit before their minds, and then spoke against him. Therefore they did not then and there blaspheme the Spirit, the temptation to do that [illegible] come. All of which agrees with the well-known declaration made [illegible] while ministering in lowliness on earth, that the Spirit was not [illegible] he himself was not yet [illegible].

We now glance at those two great passages in the Epistle to the Hebrews, which so wonderfully fit into the niche which the Gospels leave for them; for truly wonderful the harmony seems to be. We give the passages from the Revised Version.

"For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted of the good Word of God, and the powers of the age to come, and then fell away; it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

"For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and fiercness of fire which shall devour the adversaries."

In every conceivable way is there here made evident an advance upon the state of things seen in those passages in the Gospels in which Jesus is said to have blasphemed. There it was only the Son of Man that was defamed; here it is the Son of God that is crucified afresh (in the one passage), and trodden underfoot (in the other). There it was not at all a question of falling away, since there is no evidence that the defaming Pharisees and Scribes had ever even outwardly attached themselves to Jesus; here it is. There it was only a question (unconsciously involved) of ultimately crucifying Jesus; here it is a question of intentionally doing what was equivalent to crucifying him afresh. There, no especial experience of the truth is attributed to the Pharisees and Scribes who defamed Jesus: they knew the truth, yet they knew it not. The proofs were before them, and must have begotten in their minds some measure of conviction. At any rate, they were responsible for the use they made of these proofs; and if they did not know, they might have known that Jesus was the Christ of God. But still, although this much is true, yet we cannot go much further without exaggeration. Men may feel the remonstrances of conscience, and never deliberately yield to them. Indipient conviction may be smothered in the birth, especially when hostile passions are at work. So that, in the absence of any opposing evidence, we may safely deny that the defamers of our Lord, in the Gospels, had anything that can properly be described as an inward experience of the truth. But here, in the Hebrews, all that is changed. It is not merely that the crowning proofs in the way of outward demonstration, by his resurrection, etc., have now been given that Jesus is the Son of God; but those proofs have received inward verification on the part of those described by an experience of what the Risen Christ can do in the individual hearts and lives of men. The persons described in the former passage as "falling away" have been, not only once upon a time (ποτε), but once for all (απαξ) enlightened; and therefore effectually, with a completeness which might have held good for all purposes and for evermore. In addition to this (according to the text of the R. V.), or as the case of it (according to the margin), the enlightened ones have both tasted of the heavenly free gift (whether of remission of sins or of eternal life does not matter to our argument), and have been made partakers of the Holy Ghost—this last-named predicate being particularly strong: "constituted partners" (with Christ and his brethren), by sharing "in the Holy Spirit" as a gift bestowed. Furthermore, they have "tasted God's word," or Gospel proclamation, "to be good" or "sweet" (καλον); that is, they have made proof of it and found it to be what it really is when appropriated. And, finally they have tasted the blessedness of possessing the powers, and—judging from the word (δυναμεις) in the plural—probably doing the supernatural works of a coming age. It is hard to see how a real personal knowledge of Christ's risen power could be more clearly indicated than by this series of experiences. These men not merely might have known that Jesus was the Son of God; they did know it, with a verified knowledge borne in upon them and wrought into their consciousness in every conceivable way; herein exactly agreeing with the description of Christian character contained in the second passage; where it is not merely the *gnosis*, or "knowledge," but the *epignosis*, or "knowledge upon proof"—the experimental knowledge—which has been received: "received," mark, as a divine gift given. After which it is only in keeping to find these men spoken of as having actually been sanctified by the (sprinkled or applied) blood of (the new) covenant.

Here, then, we have a basis furnished for the commission of a louder and more violent sin than the defamers in the gospels were in a position to commit. Where much is given, much is required. Everything has here been given; nothing withheld. The Son of God has committed himself to these later Hebrews as he never did to those earlier ones. These, therefore, have it in their power to wound him and injure themselves as those never had. These can say, as those could not: "We have tried it, and proved it an imposition. We have waited for the so called gifts, and found them nought. We renounce the whole business. If Jesus were here, we crucify him over again. The so-called Spirit of Truth is a Spirit of lies. He makes enthusiasts and deceivers. That is our verdict, after trial made."

Nor is anything wanting in the description given of it to make this later sin answer exactly to the premonitory description given of it by our Lord. He called it "speaking against," "defaming," "blaspheming" the Holy Spirit. If that precious designation is not used in Heb. vi. and x., there is more than covers it. The Holy Spirit is expressly named in both passages; and considering that men could not so fall away as described without saying so—seeing that, short of distinct avowal, it could never be known by the adversary but that there might be some lingering reverence for the Spirit left—it would seem to be altogether unreasonable to doubt the presence of formal blasphemy here. Indeed, as if to make this certain, the apostates are described in the second of the two passages in the Hebrews as "insulting" and "willfying" the Holy Spirit, who, with a master-stroke, is termed "the Spirit of favor." The entire revolt put forth is open and avowed. The Spirit, as the attester and glorifier of the Son of God, is unquestionably and literally blasphemed.

One point only, on the merits, remains to be noticed: it is of supreme importance in respect of the general bearings of our subject. It is this: Our Lord forewarned his hearers that the sin against the Holy Spirit could never be forgiven; but he did not say why. We feel sure the intimation could be in no sense arbitrary—that there must be some intrinsic reason for it. We think we find the reason quite clearly indicated in these two extracts from the Epistle to the Hebrews. The former passage tells us that it is impossible to renew such apostates to repentance. Profound and far-reaching declaration! There is always something interesting in the process, when a man changes his mind. How hard it is for some people to say, "I am wrong." What a mercy it is that poor, erring creatures can ever have the grace to say, "Ah, I see my mistake; I am on a wrong track;" How often pride and obstinacy prevent withdrawal from a position once taken; and in how many ways, in how many instances, does persistence in the once made-up mind prove fatal. No mere persuasion can induce some men to change their minds; you must let in new light upon the subject, and must so skilfully appeal from Philip uninformed to Philip informed as to save your friend's self-respect, or you have not the slightest chance of turning him. "No mere persuasion," we just now said; and yet persuasion, or at least personal influence, often goes a long way to make our friends willing to see they are wrong; it is another thing, then, to help them out of their error. Well: "repentance" is a change of mind, a revolution in the direction of our thoughts, a recalling of one conclusion and a substitution of another for it. What a merciful thing the possibility of repentance towards God is. The writer to the Hebrews so appreciates this that he actually regards repentance as springing out of renewal. Men are renewed to repentance. Somehow love makes them willing to change their minds, and light shows them how to do it. All of which it becomes us humbly to admit, whether we can piece it into our theological systems or not. This renewal, which goes before and induces repentance, may not be full and proper "regeneration," in the current theological sense of the term, but renewal in some sort, to some degree, it is; and the thing to note well, just here, is that, however many times I may have been renewed unto repentance, there is a line I must not cross at any mortal peril. Once beyond that, and I can be renewed unto repentance no more. That line is drawn by the act of retiling "the Spirit of favor" when once I have come to experimental proof of his gracious power. And mark the absoluteness of the sacred writer's denial of the possibility of such renewal. He says it cannot be done. He makes no reference to time. He does not say it will be long, or will be an age, before repentance can come. Nor is he content with proclaiming renewal to be difficult: he declares it to be impossible. He does not say, we can do no more; all we can do is to leave the apostate to the resources of a merciful God. No; simply declaring that the thing cannot be done, the natural—the only effective—interpretation is that it cannot be done by God or man. The impossibility springs from the irrevocable constitution of the human mind, which, however it may be helped or hindered, can never be absolutely overborne.

We see, then, why this one sin cannot be forgiven; it is because it cannot be repented of. It so closes up every avenue that the grace to repent cannot enter.

Having grasped one reason for the unpardonableness of the unpardonable sin, we can now pass on to lay hold of another, quite clearly indicated in the second passage from the Epistle to the Hebrews. It cannot be forgiven—because no sacrifice for it remains. Mark the conclusive and well-supported words of the Revised Version: "There remaineth no more a sacrifice for sins." "Remaineth no more," that is, "remaineth not longer." So runs the well-meant gloss we once heard from the pulpit. "But that remaineth" is forbidden not only by the context (wherein the sacred writer's "but" is a very different one from that just named, one which, instead of bringing the sinner back to the One Sacrifice, conducts him to devouring judgment), but also by the force of *ουκετι*, which is here manifestly a word of time (there once was a sacrifice for the man; there is now one no longer). It was no doubt hard to think that This Sacrifice did not remain, so long as repentance was assumed to be possible. But no such difficulty stands in our way when the possibility of repentance is seen to have taken flight. The One Sacrifice was never intended to wash away persistent sin; and sin that cannot be repented of is indeed persistent, irrevocable, eternal: the which exactly brings us round to our Lord's own word as preserved by Mark: he that blasphemes the Spirit is "guilty of an eternal sin;" a sin (we are stunned, as if it were an error continued on), but a sin—an act, a deed, a thing done, a result — recovery (of) which nothing can turn aside, the impending doom. There is no help for it; such sinners, judgment must devour.

So, then, there are two all-sufficient reasons why blaspheming the Spirit should be unpardonable: it cannot be repented of, and it has no sacrifice. Many most important conclusions arise from our subject.

All other sins "shall be forgiven;" absolutely "shall," says our Lord. Therefore all other sins will be repented of, sooner or later.

Unless the extreme position be taken that no man ever did or ever will blaspheme the Spirit, it further follows that some will be inevitably and finally lost. Therefore Universalism is not true.

Thousands have entertained the bitter belief that they had committed the unpardonable sin, into whose hearts such an atrocity as reviling the Spirit of grace never entered, and whose lips could never be brought to breathe a syllable in the nature of such defamation. They may have sinned against and deeply grieved the Spirit, as they themselves have reverently bewailed. But they have repented of their backslidings with all thoroughness of mind and life; only they have remained bereft of light and joy and power, by the mistake that they were beyond the reach of mercy. Well may we fly to the relief of such sorrowing souls, who, whatever their failures, are writing bitterer things of themselves than God himself has written.

And now, finally, as soon as we become outsiders, if we absolutely shut out from our view the moral certainty that for the sons of men at large there of necessity remain the opportunities, the manifestations of the Son of God, the enlightenment, the working of the Spirit of grace, by which all sin shall be shut up, either to declare itself inveterate, and so be put beyond the pale of pardon, or be made to yield to the solvent of Love Divine and be forgiven—according to the confident prediction of our magnanimous and glorious Lord?—*Ed. Rainbow.*

### Great Thoughts.

The working of the good and brave seen or unseen, endures literally forever, and cannot die.—*Carlyle.*

The good we can each accomplish in this world is small. The good that all men in all ages could accomplish if they would is vast. But in order that this may be done each working being must serve his own generation and do his part to render the next generation more efficient.—*T. D. Woolsey.*

When you make a mistake don't look back at it long. Take the lesson of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past can not be changed. The future is yet in your power.—*Hugh White.*

Get into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it, rather than the leaden grey in the middle.—*A. A. Willets.*

A kind word if you say, if only that it may come in, perhaps, with [illegible] opportuneness, entering some [illegible] sorrowful man's darkened room like a beautiful firefly, whose happy convolutions he can not call watch, forgetting his many troubles.—*Arthur Helps.*

Doing nothing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good doing something for others.—*Horace Mann.*

If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—*Thoreau.*

It seems to me we can never give up longing and wishing while we are thoroughly alive. There are certain things we feel to be beautiful and good, and we must hunger after them.—*George Eliot.*

### Served Him Right.

On a Fort Wayne train approaching Chicago, there was a short-statured, straight-haired, copper-colored Indian, going back to the reservation after a trip to the Indian school at Carlyle, Pa. He wore a nice suit of clothes, which fitted him badly, and a paper collar without any necktie. He attended strictly to his own business, and was unmolested until a young fellow came into the smoking-car from the sleeper. "An Indian, I guess," said the young man, as he lighted a cigarette. And then approaching the son of the plains, he attracted general attention by shouting, with strange gestures, "Ugh, heap big Injun! Omaha Blouse! Pawnee! See Great Father! Have drink fire-water? Warm Injun's blood!" The copper-colored savage gazed at the young man a moment with an ill-concealed expression on his face, and then he said with a good pronunciation: "You must have been reading dime novels, sir, I am going back to my people in Montana, after spending three years in the East at school. I advise you to do the same thing. No, I do not drink whisky. Where I live gentlemen do not carry whisky flasks in their pockets." The cigarette was not smoked out, and amid a general laugh, a much crestfallen young man retired to the sleeping coach.—*Youth's Companion.*

### P. O. ADDRESSES.

Those wishing to correspond with Sister Woodward will address as follows: Mary A. Woodward, Dutton, Kent Co., Mich.

Bro. C. Colegrove may be addressed Westfield, Maw.

## Communications.

The Book of Jobab, called Job, Son of Zare, Son of Hraguel, Son of Hesau, Son of Isaac, Son of Habraam, — According to the Septuagint.

CHAP. XI.

1. And Sophar, the Minite, taking up the discourse, saith:

2. The one who hath much to say will not also listen; and the easy talker forsooth, thinketh he is just.

3. Blessed is he that is begotten of woman in being short-lived. Abound not in words, for there is no one to oppose thee in judgment.

4. Say not indeed I am clean in my works and blameless in his sight.

5. Moreover how shall the Lord talk with thee and open his lips to thee?

6. Then might he tell thee of wisdom's ability, how that it shall be double that of those opposed to thee. And then wouldst thou know that things worthy of thee come from the Lord, against which things thou hast sinned.

7. Wilt thou find the track of the Lord, or reach the remotest things which the Almighty hath made?

8. The heavens are high and what wilt thou do? and what knowest thou of things deeper than those in hades?

9. Or of things longer than the measure of the earth or the breadth of the sea?

10. If he should subvert them all who would say to him, what hast thou done?

11. Yea he knoweth the works of transgressors and the one who seeth places that are not places, will not fail to see them.

12. Men indeed swimeth otherwise in words, but a mortal begotten of woman is like to [illegible] of thorns in Dorcas.

13. Yea if thou art lifting thy hands supinely to him thou shouldst have made thy heart clean.

14. If there is any transgression in thy hands, put it far from thee, and let not iniquity take up its abode in thy course of life.

15. For in this wise will thy face shine like clear water; thou wilt put away filth and thou wilt not be afraid.

16. Even weary toil shalt thou ignore like a wave as it were that hath passed by and thou shalt not be confounded;

17. Thy votive offering will be a morning-bringer (Heosphoros) and life will spring up for thee from out the midday;

18. Thou wilt trust because hope is thine; and from worry and anxious thought will peace appear unto thee.

19. For thou wilt be in quietude and there will be no one worrying with thee. Many, changing their course, will have besought thee;

20. And salvation will forsake them; for their hope will be lost, and the eyes of the irreverent will consume away.

CHAP. XII.

1. And Job taking up the discourse, saith:

2. Are ye forsooth men or will wisdom come to an end with you?

3. My heart indeed is against you.

4. Hath a just man and a blameless been begotten for mockery?

5. Yea hath he been made ready to fall at the hands of others in an appointed time?

6. And his houses to be torn down in ruin by transgressors? No indeed, but on the other hand let no one who is wicked trust that he will be held guiltless; any who provoke the wrath of the Lord, that there will not be a searching examination of them.

7. Yea forsooth ask the four-footed if they can speak to thee and the flying things of the heavens, if they can tell thee;

8. Discourse with the earth if it can teach thee, and the fishes of the sea will explain it to thee.

9. Who of a truth among all these doth not know that the hand of the Lord made them;

10. Whether or not the soul (natural organic life) of all that live and the breath of every man is in his hand?

11. The ear doubtless discriminateth spoken words and the throat tasteth kinds of food.

12. In much time is there wisdom and in much life-time exact knowledge.

13. With him is wisdom and ability; with him counsel and understanding.

14. If they be cast down who will build them up; if shut up against men who will open?

15. If he forbid the water, he will dry up the earth. If he rebuke, with overthrow he hath brought loss unto it.

16. With him is controlling power and strength; his is exact knowledge and understanding.

17. He it is who separately leadeth away counsellors captive, and hath caused the judges of the earth to stand aside.

18. He it is who scatcth kings upon thrones and he hath girded their loins with a girdle.

19. He it is who sendeth away priests captive and he hath overturned the mighty ones of the earth.

20. He it is who reconcileth the lips of the faithful and he knoweth a way of understanding for elders.

21. He it is who poureth out dishonor upon rulers, and he hath healed the humble.

22. He it is who uncovereth deep things from darkness, and he hath led death's shadow out into light.

23. He it is who leadeth nations astray and loseth them, scattering nations and guiding them back.

24. He it is who changeth the hearts of rulers, and he hath caused them to err in a way they did not know.

25. They groped in darkness and not light; they went astray and that, too, like a drunken man as it were.

C. GARDNER.

*Editor Restitution:*

I will only write a few words to tell that some kind friend has given me address to you and paid for THE RESTITUTION to send to me. May the Lord bless the giver, for it is such a comfort to me as I [illegible] do [illegible] of the true faith. It fills my soul with joy to read the paper and I am trying to work for the Lord by sending the paper to all my neighbors, but there is only one that takes an interest in it so far. May the Lord soon come to take his weary waiting ones.

MATILDA WINANS.

### Conference Notice.

The twenty-sixth Annual Meeting of the Michigan Church Conference will be held, the Lord willing, at Coats' Grove, Barry Co., Michigan, commencing Thursday evening, June 3, 1886, and continuing over Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan are urged to make a special effort to be present at this meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. And all who come will receive a hearty welcome. Coats' Grove is situated in the southwest corner of Woodland township, seven miles northeast of Hastings. Those coming by rail will come by the Grand River Valley division of the Michigan Central, and leave the cars at Hastings, where, on Thursday, they will be met by teams to convey them to the place of meeting. Any strangers coming with their own conveyance may enquire for G. W. Coats. For further particulars or information address the writer at Meadon, Mich. By order of the Executive Board.

H. L. PERRY, Sec.

THE RESTITUTION

*Terms—TWO DOLLARS A YEAR,*

Payable in advance. Three and Six Months at the same rate.

### TO CORRESPONDENTS.

THE RESTITUTION advocates the final [illegible] of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents; for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 28th 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts state the latest copy of the paper you have, and only such that you are advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much labor, time, and your orders will be much more promptly attended to.

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Some articles communicated by Bro. J. Cameron on the Gospel of the Kingdom have just arrived which we shall place before our readers in our next issues. Some from other correspondents will be given as soon as possible. Brethren will be patient, as manuscripts have accumulated on our hands, and we have been burdened with a great many cares of late. The somewhat lengthy pieces in the present number will well repay reading.

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CORRECTIONS.—In Sister Williams' article—Notes No. 6—please make the following corrections of mistakes. In the second column and third paragraph from the top in the clause, "unless he wills never to *receive* them" read *revive*; and in the next sentence read for *"hold out" blot out.* We have not been able to find the little misland slip containing some corrections noted by Brother Silas Heap in one of his articles. Some tracts have just come from Sister Williams which we have not had time to read since returning from filling some preaching appointments.

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From the *Manatee River Advocate*, published at Braidentown, Florida, of date April 1, we clip the following notice:—

"Mr. Dwiggins preached in the Union Chapel on last Sunday, March 27, in the morning to a good audience. His subject, 'The Signs of the Times,' was most ably handled by the eloquent gentleman, and showed conclusively that he was perfectly at home (as the saying is) on this subject. While the writer would differ very materially with Mr. Dwiggins as to many of his conclusions, he, the writer, was most agreeably interested in the discourse. Next Sunday Mr. Dwiggins will preach on the same subject, let everybody hear him."

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## Communications.

### CONVERSIONS UNDER PHILIPS PREACHING.

Although Saul "made havoc of the church" through persecution, he utterly failed to stop the spread of the gospel. What he did only widened the field of Christian labor. Acts viii. Scattering the church at Jerusalem converted its members into missionaries to bear the truth into the "regions beyond." They went everywhere preaching the word. 4th v. Philip found an open door in Samaria and "he preached Christ unto them." This general proposition covers the whole ground of gospel truth, but affords us no clue to particular truths incidentally in it. The 12th verse unfolds the meaning to be, "The things concerning the kingdom of God and the name of Jesus Christ." Here are logically two statements: the things concerning the kingdom, and the things concerning the name of Christ, or, the things concerning the Christ, being the idea intended. The word things is plural, but how many things Philip preached concerning Christ and the kingdom we cannot learn from this book nor from any other in the Christian Scriptures, so we can never know what amount of knowledge is absolutely necessary as a prerequisite to baptism.

Philip, like Paul, undoubtedly quoted largely from the Law and the Prophets in all his discourses. Acts xxviii. 23. The kingdom then in the light of all the promises and prophecies will be at some future time on the earth, but he of heavenly origin and constitution. It will be where God placed the first Adam and invested him with dominion over the earth and every living thing on the earth. Gen. i. 28. Where the moral and physical evil introduced by the fall) is found, for where the ruin was wrought, Christ the promised seed of the woman, will achieve the victory that places this revolted planet under the dominion of righteousness and truth, as represented under the figure of bruising the serpent's head. It will be where the promise to Abraham and his seed, the Christ, places it, in the land of Canaan as an everlasting possession, Gen. xiii. 15; xvii. 8.

Some make a [illegible] not, however, in the [illegible] preach these things, but [illegible] preach almost [illegible] Jesus accomplished when here on earth, and what was the character he exhibited among men. They preach far too little touching the living, personal Christ in his relation to Christianity. Rather than faith and practice; as he is the very soul of the religion he taught and illustrated. This fault grows out of the spirit of controversy engendered by the opposition of the religious world to the doctrine of Christ's future reign on the earth.

The kingdom preached by Philip is to be of heavenly origin and constitution, the one to which Christ is entitled by heirship in the Davidic line, and by loyalty to the will of his Father. The earth will be the place of its locality, as can be proven beyond the possibility of a doubt by the promise to David that his house and kingdom and throne shall be established forever before David, or in his presence. 2 Sam. vii. 16. By the promise to Abraham and his seed, the Christ, of the land of Canaan for an everlasting possession, Gen. xiii. 14. By the promise that this same seed, the Christ, shall possess the gate of his enemies (Gen. xxii. 17) and bless all nations. 18th verse. Proven by the fact that God has promised to give to his Son the heathen (nations) for his inheritance, and the uttermost parts of the earth for his possession. Psa. ii. 8. And to set this truth in the clearest light, Daniel says this kingdom which the God of heaven is to set up in the days of the division of the Roman or fourth kingdom (chap. ii. 44) shall break in pieces, and consume all these kingdoms.

As a bar to all unlawful inferences this same Daniel says, The kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. vii. 27. It is under the heaven, not above. The prayer which Christ taught his disciples to pray embodies the same truth. Thy kingdom come, thy will be done on earth as in heaven. Matt. vi. 10. In the closing visions of God's Revelation to man John sees this universal prayer, the prayer of all churches, and the quite unconscious prayer of groaning creation answered when he hears great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. xi. 15. The opening page of the divine book places man in an earthly paradise of heavenly beauty, with the promise of dominion over the earth and animate nature. Its closing visions present to us a picture of this same earth so charming, so enrapturing, so beautiful and glorious that the pilgrim saints long for the vision to become the glad and joyful reality.

It is the strangest thing imaginable to me that the greater part of the Christian world should overlook the kingdom of promise of prophecy of the gospel, and seize upon and hold in tenacious opinion one undergirded by no promise, a kingdom to which no inspired utterance gives the shadow of claim. To hold a theory as a matter of faith in the absence of any proof may be regarded as unreasonable, but to hold a theory as a matter of faith against proof of the plainest kind!—what shall we call this? The power of creed and prejudice is very strong.

How many things or how much Philip preached concerning the kingdom as prerequisite to baptism we cannot learn from this book nor from any other book in the Bible. Therefore to insist on a definite amount of knowledge prior to baptism is plainly unscriptural. In this brief history of preaching and conversions no mention is made of repentance, but we should not conclude on the ground of this omission that it was not commanded and made obligatory in the case of these Samaritan converts as a prerequisite to their baptism, as well as in the case of the converts of Jerusalem whom Peter commanded to repent. The case of Simon the sorcerer who was commanded by Peter to repent of a special wickedness or sin committed after his baptism, implies that the many sins of him and the other converts had been repented of in obedience to commandment given in the course of Philip's preaching but not recorded in this very short history.

There are then plainly three steps necessary in order to become a Christian: faith, repentance and baptism. In this record of Luke's, faith is stated in the word "believed," repentance implied and baptism mentioned as being attended to. This agrees exactly with the record of the second chapter where the faith of the three thousand is implied in the statement that they "were pricked in their hearts" and in the earnest question of "what shall we do?" Baptism and repentance being positively commanded. These are the terms of pardon of a sinner or alien; and yet his salvation must be ascribed to the abounding love, grace and mercy of the Lord. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit, Titus iii. 5; and justified by grace." v. 7. Thus all boasting is excluded and the sinner, though now accounted righteous in Christ must bear in memory to the end of life the humbling conviction that he is saved from the penalty of violated law through the mercy of the Great Judge.

J. L. WINCE.

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### NOTES ON ANASTASIS.—NO. 7.

The second proposition is left as wanting in proof as the first. He has given no proof that the saints of God will be called forth from the dust of sheol to linger in a state of expectancy, and dread uncertainty as to whether they will be accepted or not, until each one in turn has been arraigned before the tribunal of Christ and told the story of their lives. I have before shown that it is recorded of some of God's faithful servants that they knew even while yet in this life, what their portion would be in the future; and we know it is revealed that God is no respecter of persons; and therefore if one saint of God can rest in full assurance of faith of a glorious resurrection to life and immortality, it is the privilege of all!

Please turn to the following texts and read them with their contexts; and then, judge ye if in these we are taught that the saints of the Most High, will there appear in their mortal "reorganized disintegrated remains," and individually tell all the history of their lives; that according to their own account, they may be judged worthy of eternal life, or death. Rom. xiv. 10, 12; (1–14); Matt. xii. 36; (32–37); 1 Peter iv. 6, (1–7). Acts x. 42, and xvii. 31. Rom. ii. 6. 2 Cor. v. 10. For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body according to what he hath done; whether it be good or bad. Whatever record we have made of life in their mortal flesh will then be made manifest. This language applies only to the body of Christ whom the apostle calls "we." If we appear there, having laid the foundation of our faith in the Christ, and then instead of building on this foundation, revealed truths, we have built thereon wood, hay and stubble, human speculative theories, which have no foundation in the Word, we shall suffer loss, and though saved, it will be "so as by fire" 1 Cor. iii. 11, 16. Our reward will be lost. But if on the other hand, we built on the sure foundation, gold, silver, and precious stones, (the truth as revealed), we shall reap the reward, according to the deeds done in the body. We are not told that we shall reap in the resurrected body according to the deeds done while in our mortal body, but according to the deeds done while in the flesh, the mortal body, we shall be rewarded, i. e. the reward will not be given through the mortal resurrected body.

The third proposition, namely, "The Scriptures teach positively and without reserve, that the righteous are raised incorruptible." This statement, founded in the sure word of the Lord has already been proved in these notes, yet other points bearing on this subject will be taken up in due time as we proceed in this investigation.

That it may be better understood what were the sentiments and teachings of the author of Anastasis as set forth in that work—which today occupies a very prominent place in all lists of "books for sale" setting forth the religious teachings of Christadelphians, I ask the forbearance of our readers in giving some extracts which tend neither to edification nor the clearer exposition of Bible truth. He says in referring to the proposition just named. "These (the above propositions) have been affirmed, and argued, for the purpose of setting aside the doctrine set forth in the first and second volume of my exposition of the Apocalypse called Eureka; and which is termed by them, false teaching—an opinion, unscriptural, heretical, and contrary to the gospel Paul preached. They consider that in the second volume of Eureka, this alleged false teaching, is in form more offensive than in the first; and that in the exposition given by me in said work, I have denied the faith, and endeavored to preach another gospel, and so have brought myself under the curse pronounced by Paul upon such. Thus they charge me with "apostasy" while

# Poetry.

## I WOULD LIVE ALWAYS.

O, I would live always
In the evergreen house:
Where the pure and the holy
In pleasure will room.

Where no evil can enter
Their joys to molest:—
In the land of the loyal
And the home of the blest.

Where the saints of the ages
In triumph will meet,
With shouts of hosanna
Their Savior to greet.

While the age of all ages
Unceasing rolls on,
And loud Hallelujahs
The anthem prolong.

Then our toils will be ended,
And the weary will rest
In the evergreen home
Of the pure and the blest.

While peace like a river
Flows o'er the bright plains;
And the moonlife of glory,
Eternally reigns.

Then songs to the Savior
As onward we roam
Through the sweet bow'rs of Eden
Our bright happy home.

Life's conflicts are ended,
Its perils all o'er:
We have entered the haven
Of the Evergreen Shore

NEWELL BOND.

# Communications.

*Concluded from fourth page.*

there is no condemnation to those who are in Christ Jesus; we were enemies, we are reconciled by his blood: there was a fearful looking for of judgment, but our hearts have been sprinkled from an evil conscience; we were strangers, but we have been brought nigh by the blood of Christ, and have boldness of access and confidence, by his blood; we were sold under sin, but we have been bought by the precious blood of Christ; we are still liable to defeat, but blessed be God, we can overcome by the blood of the Lamb. Let us try to be faithful to our trust, and live the truth always, ever looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ; and when he appears, we shall be made like him, for we shall see him as he is. Oh, transporting thought, see him in his: actually see him who died for us; actually hear his dear voice, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." This will more than make amends for any sacrifices—make us forget all the ills of mortality. There will be no graves there: no sick beds, no bleeding hearts, no more partings, no broken spirits, no fightings without, no fears within. All will be serenity, and joy, and peace. And beloved, the scene is not one we merely catch a glimpse of—we shall not merely hear the last strain of the music of that sphere. No, blessed be God, it will be everlasting morning; it will be perennial spring; there will be an unwasting sun, there will be immortal youth, for God shall wipe all tears from off all faces, and there shall be no more death. Glorious thought. May God in his infinite mercy, grant us a home with all the redeemed hosts, for his name's sake.

M. JOBLIN.

### THE KINGDOM. No 2.

It would seem from Ezk. xlv. 8, that in the earthly Jerusalem one will be set up as the prince who will be the highest of all the earthly rulers. He will be chosen and qualified and authorized by the King; and he shall enter in and out of the sanctuary by one gate, and none else shall be permitted to do so. "It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same."

Psa. lxxii. 8–11, teaches that Christ will have world-wide dominion. The extent of his kingdom will be the extent of the world. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: (margin; or, render tribute). The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

Referring to Luke i. 31–33: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Dr. Pitcairn says, The first part of this marvellous announcement met with a literal fulfilment, as we all know, in the incarnation of the Son of God, the most mysterious of all the events which the annals of the earth can produce: the latter part remains unfulfilled to this day. But can we doubt that so surely as that wondrous child was born, so surely he shall yet occupy the throne promised to him, which is an earthly throne, and there he shall reign? No language can be more explicit than that of Gabriel to Mary. Jesus, now in heaven, shall return to earth; which is to be the theatre of his kingly glory. However unlikely it may appear to us that the throne of David, which has lain prostrate and empty for so many long centuries, shall again be erected and occupied; yet it must be. The Lord God is to give it to his Incarnate Son. No power on earth can hinder it. On that throne Jesus is to reign; and then "Men on earth shall be blest in him: and all nations shall call him blessed." Psalm lxxii. 17. His reign is to be continued throughout all the ages: and this is the strongest pledge to us, that the continuance of the earth itself must be commensurate with his reign."

In Dan. vii. 14, it is said that the kingdom is given to the Son of man. In verse 18, it is said that "the saints of the Most High shall take the kingdom." But there is no contradiction here, for the expressions are easily reconciled. Christ and his people are one, blessedly one. They are united to him by faith, as the branch is united to the vine. He has suffered for them, and they have borne suffering for his sake. And the glory which is given to him by the Father, he gives them, or shares it with them. Both Christ and his saints, therefore, are one in their possession of the kingdom. "Behold a King shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii. 1. The princes will be the church, or the body of believers.

"When Thou Thy kingdom shall obtain
And put Thy glory on,
Thine endless reign shall be their reign,
The King and they are one."

In the teaching of Jesus the kingdom was a fundamental thought, and all through his ministry he kept it prominently before the people. He taught that he was sent to "preach the good tidings of the kingdom of God," and he also sent his disciples "forth to preach the kingdom of God." On one occasion when the multitudes followed him, "He welcomed them, and spake to them of the kingdom of God." He taught that he appointed unto his disciples a kingdom, that they may eat and drink at his table in his kingdom; that it was his Father's good pleasure to give them "the kingdom;" and that the qualification for seeing "the kingdom of God," was being born anew, or born from above. He also teaches that when certain signs shall take place, we may know "that the kingdom of God is nigh." One writer, Schmid, seeing the kingdom so often referred to in the teachings of Jesus, and so much based upon it, and so many inferences and lessons drawn from it, designates it, "the groundwork of his teaching." Now it cannot be right, it must, indeed, be wrong, and it must be displeasing to God and damaging to the interests of truth for that subject to have the least prominence given to it in the teachings of the church, which has the most prominence given to it in the teachings of Christ. This looks like an attempt to reverse the divine order, and to set a higher estimate on man's wisdom than on God's wisdom.

The apostles, receiving the teachings of their Master and following his example, also teach the doctrine of the kingdom. They teach that God "will build again the tabernacle of David;" that the kingdom will be restored to Israel; that there shall be a "restoration of all things;" and that Christ is "appointed heir of all things." And they associate the time of his reign with his second advent; they speak of "his appearing and his kingdom." They teach that God "calleth you into his own kingdom and glory;" that he has promised that they who love him shall be "heirs of the kingdom;" that they who have faith, virtue, knowledge, temperance, patience, godliness, and love of the brethren, shall have supplied unto them "the entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

And we are warranted in assuming that when the apostles taught the doctrine of the kingdom, they taught it intelligently. They understood whereof they affirmed. This we conclude from the words of Christ in Matt. xiii. 11; Mark iv. 11: "Unto you it is given to know the mysteries of the kingdom of heaven." "Unto you is given the mystery of the kingdom of God." This was doubtless the mystery referred to by Paul in Rom. xvi. 25, 26. "According to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested." We may learn from this that God had the plan of his kingdom, and the gospel of the kingdom in his mind from the beginning; but it was revealed or made known to the apostles. Though a mystery once, in the sense of being concealed, it was then made manifest, discovered, or published.

But the statement that the mysteries of the kingdom were made known to the apostles, and which implies that until then they were not made known, may seem to conflict with the assertion that the doctrine of the kingdom was taught in the Old Testament. There is no real discord between the statements. Holy men in Old Testament times taught the kingdom; but they did not teach it so fully as it was taught in the New Testament times. Some things were hidden from the writers of the Old, which were made known to the writers of the New Testament. The calling of the Gentiles, the translation or rapture of the saints, and some other matters were no doubt among the mysteries, which were kept secret under the old dispensation, but which were manifested under the new dispensation. Still while it is revealed as a fact that the living saints shall be translated at the coming of Jesus, there are things connected with the translation which we shall not understand till the time shall come. The same may be said of the resurrection. The same indeed may be said of other things. Many things have been revealed as things which shall come to pass, and something of their nature and purpose has been made known; so that in this sense they have ceased to be mysteries: yet there will be included in them, or attaching to them, what to us will be mysterious till the coming of the future age and kingdom.

SILAS HENN.

### NOTES BY THE WAY.

Left Lanark the 5th of March, stopped in Broadhead and visited my mother and sister, commenced meeting in Browntown Friday night, March 6, and continued until the 10th. Our meetings were very interesting and much interest was manifested. A number will soon become obedient. I stopped at Monroe and visited old time friends, Brother McCalla and wife, Brother Noble and wife; found them firm in the faith, waiting for the salvation that is to be brought at the revelation of Jesus Christ. I returned to Lanark Friday, March 12, commenced meeting the same night and continued until Thursday night. At this time my cold became so bad that we had to give over; we postponed our meetings till Monday night, the 22nd, when my cold being better, we resumed our meetings again. There was some interest manifested, so we continued our meetings in Lanark till Friday night, March 26, without any particular demonstrations that truth had taken effect. One made confession of his belief in the truth and avowed his intention of soon becoming obedient thereunto.

Saturday, March 27, went to East Plum River. Met with the brethren Sunday. The roads being so bad we could not have any meeting during the week, Monday, the 28th of March, went into the neighborhood of the Union church. On the 30th preached Brother Simon P. Renner's funeral sermon at the church. On April 2nd preached Brother McGinnis' funeral at his house. Sunday, April 4th, met with the brethren at the Union church. Next day visited with friends in the vicinity. Tuesday, April 6th, started for Gladbrook, Iowa, having 10 miles to go to the railroad through mud, water and snow. Got to Carroll in time for the noon freight and took it to Ravanna. Here I stopped to visit an old time friend, Mr. Keester, who lives there and follows fishing for a livelihood. Here I spent one day with him on the waters of the Mississippi, having a pleasant visit with him and his amiable wife. Mr. Keester believes the truth but holds it in disobedience.

Thursday morning I resumed my journey. Here I witnessed the greatest change of my life, leaving snow, mud and water at 4 o'clock in the morning and by 10 o'clock I was where it was dry, the farmers all in the fields at work, plowing, sowing and harrowing, the roads good and everything pleasant. Visited with brethren at Gladbrook till Sunday. Had two meetings; everybody was so busy farming that we had no meeting evenings. Left Gladbrook Monday morning. I am now at Alden. Had meeting last night. The brethren here have procured the use of the Methodist church to hold meetings in. Written at Alden, Iowa, April 13, 1886. Yours in hope of eternal life at the appearing of the King in his beauty.

T. J. WHITEMITT.

# OBITUARY.

RENNER.—Simon P. Renner, age of Brother David Renner, departed this life March 29, aged 15 years and 8 months.

He was baptized into Christ in January, since which time he has lived in the full triumph of a living faith, though a great sufferer. A sermon was delivered at the Union church to a large and attentive audience, from Rom. viii. 1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.

T. J. WHITEMITT.

McGINNIS.—Brother Frank McGinnis departed this life March 31, 1886, at his home near the Union church, Jo Davis Co., Ill., aged 36 years and 21 days.

He was born in Alleghany County, Pa., March 8, 1809; came to Illinois in 1841 and settled in Jo Davis County in 1842, where he resided till the time of his death. He was one of the pioneers of Illinois, raised a large family, five of whom are living, one son and four daughters. He lived to have born to him 53 grand children and 30 great grand children, the greater part of whom are still living. He embraced the faith about 1844, since which time he has lived a consistent Christian life, has been a pillar in the church. The church has sustained a great loss in his death. A sermon was preached on the occasion by the writer from 2 Thess. v. 9, 10, to a large concourse of friends and relatives. We then committed him to the tomb to rest till the resurrection morn.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes.

T. J. WHITEMITT.

### To the Friends of "The Restitution."

We are anxious to extend our circulation, but we can do very little in this line without the aid and co-operation of our friends. We have decided to offer THE RESTITUTION to

**Trial Subscribers**

for only Twenty-five Cents for Three Months. We feel certain that if we can get two persons to take our paper and read it for Three Months, at least one of them will not do without it. If we can get One Thousand names of this kind added to our list, we think Five Hundred of them will continue to be subscribers.

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### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

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|---|---|---|---|---|---|
| 60 LOCAL | 54 MAIL | STATIONS | | 51 MAIL | 53 LOCAL |
| 11 00am | 10 00pm | Lv | South Bend | 5 45pm | 10 00am |
| 12 12am | 10 42pm | | Lakeville | 6 04pm | 10 45am |
| 10 02am | 10 32pm | | LaPaz Junc | 6 17pm | 11 04am |
| 7 32am | 10 16pm | | Plymouth | 6 32pm | 11 20am |
| 6 55am | 10 00pm | | Hibbard | 6 50pm | 11 40am |
| 6 30am | 9 45pm | | Marmont | 6 58pm | 11 50pm |
| 5 04am | 9 25pm | | Hazelrigg | 7 08pm | 12 06pm |
| 4 54am | 9 20pm | | Kewanna | 7 13pm | 12 20pm |
| 3 30am | 8 45pm | Ar | Logansport | 7 30pm | 2 00pm |
| 55 EXPRESS | | | | | 53 EXPRESS |
| 10 45am | | Lv | Logansport | | 3 00pm |
| 9 16am | 7 16pm | | Frankfort | 9 15am | 4 31pm |
| 8 55am | 6 52pm | | Colfax | 9 45am | 4 55pm |
| 8 14am | 6 05pm | | Crawfords'v'l | 10 30am | 5 40pm |
| 7 04am | 4 49pm | | Mackville | 11 34am | 6 39pm |
| 6 04am | 3 45pm | | Terrehaute | 12 30pm | 7 35pm |
| | 9 00am | Ar | Louisville | 7 30pm | 7 30am |

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| | Depart |
|---|---|
| Mail Express | 11:45am |
| Fast Line | 2:30pm |
| Chicago Express | 8:20pm |
| Ft. Wayne Accommodation (Arrives) | 11:05pm |
| Local Freight | 10:45am |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2:00pm |
| Fast Line | 9:15pm |
| Day Express | 11:25am |
| Ft. Wayne Accommodation | 7:40am |
| Local Freight | 10:40am |

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# Communications.

*Editor Restitution:*

In compliance with the enclosed request from the church of God in Cleveland, I herewith send you a copy of the address delivered by me at the funeral of Sister Mrs. Robert McLauchlan, which you will please do them the favor to publish. Yours in the hope of Israel. M. JOBLIN.

CLEVELAND, OHIO.

*M. Joblin:*

DEAR BROTHER:—The address that was delivered by you at the funeral of our sister, Mrs. Robert McLauchlan, having called forth an earnest desire of many who heard it to have the same printed in THE RESTITUTION, will you kindly do us the favor to send the same to the Editor of THE RESTITUTION for that purpose, and greatly oblige. J. C. CATTELL,
ALFRED F. JONES,
GEORGE ELTON,
DAVID C. HAY.

Officers of the church for many others here.

## IN MEMORIAM.

Brethren and Friends, our mortality is again made painfully evident to us, death having snatched another one of our loved ones. This time it is a sister with whom we have often taken sweet counsel, and whose name was enrolled with those who first came together as a Church of God in Cleveland. Although she had long before embraced the glorious truths respecting the coming and kingdom of our Lord, and of Life and Immortality only through him, it was my privilege, more than twenty years ago, to assist her in putting on Christ, by baptism for the remission of sins. From that time to the close of her pilgrimage, I think it might be said of her with great truth, that she lived a life of faith on the Son of God.

As you have assembled here to testify to your love and esteem for the one now silent in death, I am certain you can honor her memory so well in no way, as by listening to an outline of the faith and hope that sustained her in all the trials of life, and lost none of its power in the hour of death.

In order to solve the problem of human destiny, she first diverted herself, as far as possible, of human traditions. Realizing that she must be taught of God if she would know anything with certainty concerning the nature of her existence, her only resource was the Immutable Word; and just where the good God first tells us how he made man, she made the discovery, that, instead of being in possession of an immortal nature, she was altogether mortal and corruptible; that instead of an unending existence, she was dust, and to dust she would assuredly return, for the mouth of the Lord had spoken it. These discoveries were anything but flattering to human nature; but, as in physical ailments it is a great point gained when the disease is certainly located, and its nature defined, so in this great moral and religious diagnosis, when we know what we are, when we know what we are not, when we know that a remedy must be found or else we shall sooner or later perish in our own corruption, then it is we are qualified to accept a proffered remedy. The same book of God also explains that it was disobedience that stamped corruptibility upon our race. Death was fairly threatened beforehand, as the penalty, and therefore man sinned wilfully, and was instantly excluded from the Tree of Life, and the execution of the penalty thus assured; man must die, and the Almighty One explains the death threatened; to be a return to the dust from whence he had been taken. At this point, our sister saw that in the infancy of our race there were other, and great possibilities. She saw that if disobedience excluded man from the Tree of Life and deprived him of the existence with which God had endowed him, then, obedience would have opened and assured to him, life in an unending degree. But disobedience had changed everything. Mankind would be born, live, die and bid an eternal good-by to existence, unless the Creator provide a remedy—unless he devise means by which man could live again. And this, dear friends, is just what the good God did. His law must be honored, man must die, but he is a God of love still, and had a desire for the work of his hands. For myriads of ages he had been storing up in the bowels of the earth everything man would ever need for his use and comfort. He was not willing that man, created in the image of the *Elohim*, should utterly perish, and thus frustrate his grand designs. He would provide a Savior, one able to save. He would not reveal him for thousands of years, but he would promise a Savior, and this promise of a Savior would appeal to man's faith and obedience once more. Man's acceptance of this Savior would not prevent his dying, but it would assure his living again, and secure him life forevermore. And the blessed God allowed no time to elapse before he disclosed his gracious proposition. The Gospel to our first parents was, that the Seed of the Woman should bruise the Serpent's head. This was the substance of the whole gospel in a sentence; it embraced all the exceeding great and precious promises by which the apostle says we are made partakers of the Divine nature. Faith in this remote Savior inspired confidence in Abel, and Enoch, and Noah, and enabled them to walk with God. They accepted Heaven's formula, they embraced the World's Deliverer by faith, and showed by their works that they were not living for what could be extracted from this present life, but for the future. And I dare affirm, that they lived lives of faith on the world's promised Redeemer.

Ages passed, and Jehovah made choice of Abraham as the Savior of the race through whom this Seed should come, and so far divulged his purpose as to announce that in him and his seed all the families of the earth should be blessed; and as a further clue to his purpose, promised to that seed the land of Canaan for an everlasting possession. How much more was revealed to Abraham we do not know, but we are told by the Redeemer himself in the eighth chapter of John and fifty-sixth verse, that "Abraham rejoiced to see my day, and he saw it and was glad." You observe, he was a party to the covenant; it was to him and his seed, who you will see, by reference to Gal. iii. 16, was Christ.

We now pass down the stream of time till we come to David, king of Israel, and find the Great Jehovah promising to him, and confirming it with an oath, that he shall have an immortal Son who shall sit upon his throne of Israel forever. And I wish to impress this fact upon your minds, that the Woman's Seed, the Serpent-Bruiser, the Seed of Abraham who should bless all nations, and to whom the land was promised for an everlasting possession, and the Seed of David, who should reign upon his throne forever, are one and the same seed. See 2 Sam. vii. 12–14; Psalms cxxxii. 11; 2 Sam. xxii. 1, 3 5; and furthermore, that this seed of the woman, of Abraham, and of David, is also the Son of God. In the seventh chapter of Samuel, already referred to, and the fourteenth verse, these words form part of the promise of God respecting this immortal Son:—"I will be his Father, and he shall be my Son; and in a prophecy concerning him in the eighty-ninth Psalm, it is said of him, "He shall cry unto me, Thou art my Father, and the rock of my salvation; also, I (Jehovah) will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of Heaven. This is infallible proof that David's greater Son and heir was also to be the Son of God, and whatsoever else his destiny, he was to be king of Israel on David's throne. And it is added in the 34th, 35th and 36th verses of this same 89th Psalm, "My covenant will I not break, nor alter the thing that is gone out of my lips, once have I sworn by my holiness, that I will not lie unto David, his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven."

It remains now for me to prove that this promised Son of David and to-be-king of Israel on David's throne, is no other than Christ the Lord, the world's Redeemer; and I am happy to believe that I can furnish testimony that will not be questioned. I first invite your attention to the first chapter of Luke's gospel. The fullness of time had rolled around, and the angel Gabriel was sent by God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God, and, behold, thou shalt conceive and bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." My friends, the point is proven, we have certainly found him of whom Moses and the prophets did write. Remember, it was the woman's seed, not man's seed, that was to bruise the Serpent's head. It was to Abraham and his seed the promise was made that all the families of the earth should be blessed in them; it was to king David's seed the throne and kingdom of Israel were promised, and Isaiah the prophet had given a sign worthy of the God who inspired him, for he had said in his seventh chapter and fourteenth verse, "Behold a Virgin shall conceive and bear a son, and shall call his name Immanuel. You have listened to the testimony of Luke already, in proof of this, and one passage more, from the second chapter of Acts must suffice. Says Peter on the day of Pentecost, "God had sworn with an oath to David, that he would raise up Christ, to sit on his (David's) throne."

Agreeable to this wonderful chain of God's truth, we, in the second chapter of Matthew, read as follows:—"Now when Jesus was born in Bethlehem, of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, where is he that is born King of the Jews, for we have seen his star in the East and are come to worship him. Now let me ask, after seeing what God had promised concerning this Son of God, who was also to be David's Lord, is it any wonder that Herod slew all the children that were in Bethlehem, and in all the coast thereof from two years old and under? Is it any wonder, I say, that when Peter asked what they were to have who had left all and followed him, that the blessed Lord should answer in the words of Matthew xix. 28. "Verily I say unto you, that ye which have followed me,—in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel?" Is it any wonder, after what we have seen of Jehovah's purpose in Christ, that when he was accused before Pilate, and asked if he were a king, that he should answer, "To this end was I born?" Is it any wonder that he should be put to death for claiming to be king of the Jews, when no other pretense could be found? Is it any wonder that just before the ascension of our Lord the apostles should say to him, "Lord, wilt thou at this time, restore again the kingdom to Israel? On the other hand, is it not a wonder, that the Lord did not correct them if they cherished wrong notions about the nature and locality of his kingdom? It certainly is; but instead of censure his answer is a tacit acknowledgement that their expectations were founded in truth. They had no doubts about the fact of its restoration, it was the time of its restoration, they queried about, and were answered as follows:—"It is not for you to know the time or the seasons which the Father hath put in his own power." What times or seasons? The only answer possible, is, the times and seasons when the kingdom would be restored to Israel under him who was born to be king of the Jews, whose right it is.

But what made it necessary to restore the throne? The Lord had subverted it because of the wickedness of the people; listen to the overturning edict, by the pen of Ezekiel, chapter xxi. 25:—"And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, remove the diadem, and take off the crown, this shall not be the same, exalt him that is low, abase him that is high, I will overturn, overturn, overturn it, (the Throne of David) and it shall be no more until he come, whose right it is, and I will give it him." Here both the overturning and the restoration are plainly set forth; and please observe, that that which was overturned, is to be restored, not something else; and hence we are prepared to read what the evangelist pathetically says, "He came unto his own, and his own received him not;" and then, as predicted of him ages before, his Father invited him to spend the interim at the court of Heaven, saying, "Sit thou at my right hand, until I make thy foes thy footstool," see Psa. cx., and the second chapter of Acts. And when the time rolls around to restore all that God's prophets have predicted, we learn positively that God will then send Jesus. See Acts iii. 19, 20,

I would now remind you that the Son of God and Son of David traveled up and down the hills and valleys of Judea, telling the people that the kingdom of God was coming, and crowds of the common people rejoiced when assured by his mighty works that the promised Messiah had at least appeared, and would have crowned him on the spot. Jesus, too, had taught his disciples to pray, "Thy kingdom come." He sent out the twelve and seventy to make the same announcement, and before his ascension the Lord commissioned them to go into all the world and proclaim the same glad tidings; and after his ascension to his Father, we find Philip and Paul, and Peter and others, carrying the good message of the kingdom everywhere, even at the risk of their lives.

In view, then, of all the promises of God, and the predictions of the prophets about the Son of David and the throne of his everlasting kingdom, what other kingdom of God could they preach about? Zechariah says of this great King, "The Lord shall be king over all the earth." And Daniel says that the kingdom which the God of Heaven shall set up, will break in pieces and consume all other kingdoms and stand forever, and is to be under the whole heaven. There cannot be two everlasting and universal kingdoms on earth, in the nature of things. And the fact is, the Bible is the book of the kingdom, and kingdoms. No matter in what part of the book you read it, it is always the same kingdom of God, and had we time to consult the prophets concerning that age of glory, when God's beloved Son shall be king over all the earth, we could show that the curse will be removed, the earth will yield an increase, all shall know the Lord from the least to the greatest, and from every hill and valley shall ascend to him one universal anthem of praise for everything that has breath shall praise the Lord.

Does a cloud of darkness now gather before your minds, my friends? Are you thinking of your old Adam, that we left to go back to dust? Are you thinking of the myriads who have lived, and whose memories are forgotten? Are you wondering if from this new standpoint any ray of light will beam upon the death state? Are you desiring arising what possible benefit can return to mankind from some far off promised good, since one generation rapidly chases another out of existence? If so, you may find relief here and now! I say you may slacken the tension at once, by just believing God!! And first, believe he tells you the truth as to how he made man, and the nature of his existence; and when you once believe that man was at first only a candidate for immortality, and that success depended upon Obedience, you will see that disobedience left him to perish; and you will be prepared to believe him when he says, "The dead know not anything;" Eccl. ix. 5, 6; that man's "breath goeth forth, and in that very day his thoughts perish;" Psa. cxlvi. 4; that "the dead praise not the Lord," neither any that go down into silence; Psa. cxv. 17. And when once freed from the immortal soul teaching, you will be prepared to listen to the grandest announcement from Heaven. "The gift of God is eternal life through Jesus Christ our Lord." From this we learn that the son of David has other offices than that of King of Israel, although the prospective glitter of the crown so dazzled the eyes of the Jewish people that they could see nothing else. Their minds had become so morally obtuse that they saw no connection between the typical blood of bulls and goats, and the antitypical blood of the Lamb. But for all that, Eternal Life, God's gift, comes to us through the one anointed to be king of Israel on David's throne. The verse which makes this announcement, says, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Wages imply a compensation, a recompense for something done. Disobedience earned the wages here designated, death. Death, observe, not life, misery, death, not eternal torment, is what God declares to be the wages of sin. Man earned death and therefore deserved it. And having put eternal life quite out of his reach, he must take it as a gift, if he ever obtain it. Purchase is out of the question.

Now, how can God bestow eternal life upon one who is under the sentence of death? How can he bestow eternal life as a gift upon one who has earned death? How can the Great God be just, and at the same time the Justifier? If he be just, the penalty of the law is executed; man dies, loses his life, ceases to be; and, in the words of the judge in passing the sentence, "Dust thou (Adam) art, and unto dust shalt thou return." This is where justice lands him. He is dust then, not man. Is there any space for justification? Is there anything to justify? No! And if Jehovah cannot justify wrong doing, in God's own description of the final end of the wicked in Obadiah, 16th verse, "They shall be as though they had never been!" But oh, my friends, this is where the wisdom and goodness of God shines forth. Paul in the third chapter of Romans furnishes a key to unlock this great truth. He informs us that God is the justifier of him who believes in Jesus. And this Jesus, in all his loveliness, is held up as the object of faith, and if the sinner believe in him, it does not stay the execution of the law of death, but it entitles him to live again after he has paid the penalty, by dying.

You observe that every son of Adam partakes of his Father's Nature, and is entirely mortal. Death overtakes all. There is no way to escape. But although we all die in Adam, we are not compelled to remain in death. Our continuance in the death state, or rescue from it, depends entirely upon ourselves; if we descend to the grave with actual sin of our own upon us unpardoned sin makes us amenable to the judgment, and consigns us to the second death, from which there is no recovery or reprieve. If our sins be pardoned, we shall live forever, for the gift of God is eternal life,—just what we need, and what no one else could bestow; and it is bestowed through Jesus Christ our Lord.

But on what principle is this inestimable boon bestowed in Christ? Without the shedding of blood there is no remission of sin. The blood of bulls and goats could not put away sin. It required one in whom the blood of our own race coursed. And besides that, it must be the blood of one who knew no sin. Where should such an one be found? There was none such: the Eternal One knew there never would be, and so the great promise said that the woman's seed should bruise the Serpent's head. Turn to the first chapter of Luke again, at your leisure, and see how the Son of Mary became the Son of God. This was he, termed by Paul, the Second Adam, on whom the destiny of our race was hanging. Would he fall to stand the test like Adam the first? No! Blessed be God, he knew no sin; his blood was accepted as a sacrifice, and having paid the penalty of the law himself, and having no sin of his own to hold him in death, God was justified in raising him from death to die no more. This he did; and more—constituted him the Prince of Life. And knowing before what the Divine purpose in him, and through him was, we find him at the grave of Lazarus making an announcement that should thrill every mortal to whom all traces of faith in God has not become extinct. Listen to him, fellow mortals! "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." This illustrates how eternal life, God's gift, comes through Jesus Christ our Lord. He knew he would be God's first-born from the dead, of all the sons of men, because it had been said of him by his Father's prophet, "Thou wilt not leave my soul in hades, neither wilt thou suffer thine holy one to see corruption." Psa. xvi. 8, 9, 10. He knew from the same source that his father David had called him Lord, and he desired would be satisfied when he should awake in his likeness. Psa. xvii. 15: "Yes, I am the resurrection and the life!" What an announcement to dying man!! Why, life was exactly what he had forfeited. Life was exactly what he needed; and, oh, friends, it comes from the God he had disobeyed; and, better than all, to those who could not purchase it, it comes as a gift through Jesus Christ our Lord! What amazing grace! What transcendent love, "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

But to select another line of truth, we remark that children are the heirs of their father—to the estate of their father. God has only one begotten Son; and we learn from the first chapter of Hebrews, that God has appointed him heir of all things. But here, again, the love of God stands out in cold relief. He has ordained a formula by which he can legally adopt other children, and bestow upon them all the rights and immunities of begotten children; they become joint-heirs with Christ, co-partners with the only begotten Son. And, of course, being children of the same father, they are brethren of the Lord Jesus Christ. Abundance of Scriptures sustain these assertions. For instance, in the eighth chapter of Romans, we read, "As many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba Father; the spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Christ, (if so be that we suffer with him), that we may be also glorified together! But to what are we heirs? From Titus iii. 7, we learn that we are heirs according to the hope of eternal life. This, the Elder Brother possesses. We are heirs of it through him. Heb. i. 14, shows we are heirs of salvation. Gal. iii. 29, says, "ye are heirs according to the promise." The only begotten Son has had a great promise made to him, by the Father, and according to the word of that promise you are heirs. If you believe it. James ii. 5, says, "God has chosen the poor of this world, rich in the truth, heirs of the kingdom, which he has promised to them that love him."

We discover, then, that while Jehovah was promising the land, the throne and the world's dominion to Abraham's and David's Seed, he intended that that Seed should share its honor and glory with those to be adopted through faith in the Seed. These prospective sons were styled saints, and of them Daniel said some 550 years before the birth of the seed himself, "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him." And to convince all that this is as vital a truth today as ever it was, and will never be obsolete, I quote the words of the Spirit in Revelations: John was privileged with a scenic representation of the redeemed hosts after they had been raised from the dead, and wrapped around with immortality, and heard them sing; and this was the burden of their song, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and has redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." And the Lord of life and glory himself said, in that incomparable sermon on the mount, "The meek shall inherit the earth;" and after his ascension he whispered back to the beloved John, so that he could give us the message, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I have received of my Father." The promise of this world-wide and everlasting kingdom, then, is just the same as the promise of everlasting life, because it involves everlasting life. And when Jesus and his Apostles preached the gospel of the kingdom, it was simply the good news from God that the long promised kingdom was certainly coming—that God had not changed his purpose or forgotten his word, but, as the beginning of the sublime end in view, when the whole earth shall be full of his glory, the seed had come to confirm the promise of God to the fathers, and to be led as a lamb to the slaughter.

Those who believed the good message, concluded that the kingdom of God would immediately appear. This idea was corrected by the parable of the nobleman going to a far country to receive a kingdom, and to return. He has gone to that far country, my friends, and has not yet returned, but he will return, for he said before he started on the journey; and after a cloud had received him out of the sight of the apostles, and while they stood gazing steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, "ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Besides this, the spirit said of him, in Acts xv. 16, "After this I will return, and build again the tabernacle of David." And in the closing words of Revelations, he says, "Surely I come quickly," and John adds, amen, even so, come, Lord Jesus, and so say we—we are waiting for him.

These are some of the things most surely believed by the loved one who lies unconscious before you, and by those with whom she was associated. It is necessarily very brief, but I hope in God that enough has been said to kindle a desire in some to know more of God's truth on this vital subject. Depend upon it, we too, are mortal. A very few more summer's suns, and the race will be over with us. We entreat those still out of Christ to lay hold of the hope set before them in the gospel. It is life, eternal life through Jesus Christ our Lord, together with all the glories of the everlasting kingdom. Will you accept it? Will you spurn from you God's great gift? God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. Love is the motive power of the gospel. Does not the love of the Father and the Son constrain you? Witness his agony in the garden; he is exceeding sorrowful, even unto death. He falls upon his face and prays, Oh, my Father, if this cup may not pass from me, except I drink it, thy will be done. See him shamefully treated before Caiaphas and Pilate. See him nailed to the shameful tree; hear him pray for his murderers. "Father forgive them, they know not what they do," and then ask yourselves if it be not true, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life." Can you resist such love as this? I entreat you to remember that "the wages of sin is death, but the gift of God is Eternal Life, through Jesus Christ our Lord."

To briefly recapitulate. Eternal Life through Jesus and the resurrection, and the inheritance of God's everlasting kingdom under the whole heavens, is God's gracious offer to fallen man. This is the subject matter of the gospel; and it is this gospel that Paul says is the power of God unto salvation, because, he has promised nothing else. Faith, Repentance, Baptism, and a godly life, are the conditions on which this great salvation from death can be obtained. Jehovah fulfils his promise to those who believe his promise, and shape their lives accordingly.

To those of like precious faith with her who now mourn, I would say, cheer up, this long dark period of suffering and death will soon end. We shall soon meet again, never more to part. The great thing for us is, to watch, and keep ourselves unspotted from the world. The loved one now in death possessed many traits worthy of our emulation. Few women stamp their individuality upon their surroundings as she did; certainly none do it more naturally or inoffensively. While most unobtrusive in her department, she yet possessed a wealth of resource when necessity called for it, that would astonish the casual observer. Indeed, she was so constituted, that it was only great disappointments, great perplexities, great provocations and mortifications, that exhibited her moral worth. At such times her courage was sublime, and her faith in God that all things would work together for good to them that loved him, most implicit. Said the Lord Jesus, "Blessed are the pure in heart, for they shall see God." I remember no one with whom I have come in contact, who impressed me more with the thought that purity of heart was a distinguishing trait of his or her character. The close observer of human nature need not be told that the impure in heart disclose their impurity by their readiness to impute it to others; or to believe, on the slightest evidence, in the impurity of other people's motives. Of our beloved sister the opposite of all this was true. In her presence, the absent accused, or suspected person never wanted a friend. Every possible excuse for age or infirmities, or ignorance, or educational prejudices or other ameliorating circumstances would be exhausted, in the absence of direct proof, before she could credit them with impure motives.

For many years she was in delicate health; few knew the extent of her sufferings at times, so patient and uncomplaining was she. Some two years ago, when a crisis in her case seemed inevitable, the same calm spirit of confidence and resignation so manifest through life was still in the ascendency, for the message forwarded to us was, "Though he slay me, yet will I trust in him." And you will have often remarked, that when her poetic temperment found expression in verse, redeeming love, as evinced by the death of the anointed Jesus, and the great promises pertaining to the kingdom of God were her constant theme. So unselfish was she, that it might be said of her, she lived for others, for, to the last, her desire to live was inspired by a tender solicitude for the welfare of those dependent upon her, as well as those who seemed to have been her special wards.

Oh! yes, brethren and sisters, I feel assured that she will see God; and it would be wise in us to resolve to meet her, and all the Israel of God, in the goodly land, and be of that happy number who will hear Jesus say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What a foothold our faith has in the immutable promises of God. "Oh, what a charm to the renewed mind, is there in the things laid up for them who love God. The more our faith feeds on Christ, the more peace and comfort we have." "The more our hopes cluster around the city of the Living God, the crown of unfading glory," and an immortal and glorified existence in the kingdom of God's dear Son, the stronger we shall be for the battle with the world, the flesh and the devil, and so overcome, and unite with the faithful of all ages in singing unto him that loved us and washed us from our sins in his own blood, and made us kings and priests unto God and his Father. To him be glory and dominion forever and ever.

What exalted privileges we have. "We were under condemnation, but

(*Concluded on Page 3.*)

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

TERMS—TWO DOLLARS A YEAR,
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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### NOTES ON ANASTASIS.—NO. 8.

On pages 28 and 29, speaking of those who deny "mortal emergence," he says, "They deny that the bodies of the just and the unjust in the coming forth are alike. Perhaps they would admit that the bodies of the unjust come forth mortal, but not the just. These, they affirm, are generated in the dust, incorruptible and immortal, and come forth as perfect as they will ever be."

Here I wish to state positively and distinctly that we are not told anything regarding the process of resurrection in the Bible. "The dead shall be raised incorruptible," is not telling us how it shall be done. It is asserted as a work of the Great Omnipotent, just as much as when we are told that he said, "Let there be light, and there was light." We are not told how the light was made, simply that he said, "Let there be light." Neither are we told how he exercises his supreme power in calling forth the dead, simply that they are "raised incorruptible." We are nowhere told that either mortal or immortal bodies are "generated in the dust of sheol."

Romans viii. 11 is next quoted to try to prove that the quickening of the mortal bodies there referred to by Paul, implies that the mortal bodies of all God's saints shall be brought forth from their graves in mortal flesh. By carefully reading this chapter from the 1st to the 12th verse, it will appear perfectly plain that the apostle is not here speaking of resurrection at all, but of the two conditions in the present life; one he calls walking after the flesh, the other walking after the spirit; and then he assures them that they are not in the flesh, (evidently under the influence of the flesh) but in the spirit. "If so be that the spirit of God dwelleth in you. But if any man hath not the spirit of Christ he is none of his. And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Jesus Christ from the dead shall quicken also your mortal bodies by his spirit that dwelleth in you." This whole reference points to the condition of the saints under the quickening influences of the Holy Spirit, while in the present mortal state.

1 Cor. vi. 14 is also quoted, "And God hath both raised the Lord and will raise up us through his power." Of this the author says, "This is affirmed of all saints, of all generations." Very true it is, and still further it is true that he will not raise up his saints in mortal, corruptible bodies. Then the author asks, "Did Paul mean the 'mortal bodies' of the saints living at the time he penned these words. If he did, were they ever quickened? No, instead of having life imparted to their mortal bodies, they lost even the life they had in common with all flesh. And where are said mortal bodies now? Body is a congeries of organs in the image of Deity. Where are these bodies? They are nowhere. Only a little dust remains of them in sheol, and unorganized dust is not body. What then is necessary that Paul's words may come to pass? Manifestly, that the saints reappear as mortal bodies, so that when they have come forth, corruptible and mortal, 'This corruptible may put on incorruption, and this mortal may put on immortality, by the spirit or power of Deity who quickens.'"

As agreeing with the view I have already given of Rom. viii., and more fully to show the gross misapplication of these texts, I will quote from Eph. ii. 1–7, And you HE he quicken who were dead through your trespasses and sins; wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience: among whom we also all once lived in the lusts of our flesh, and of the mind, and were by nature the children of wrath, even as the rest. But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ, (by grace ye are saved;) and raised up us with him, and made us to sit in the heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus; for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God. Surely this is sufficient evidence to show that it was the quickening or influencing of the saints by the spirit, to walk after the teachings of the spirit while in this mortal condition, that Paul referred to in all these texts.

Still further the author of Anastasis goes on with the most unwarranted speculations, and speaking of Paul say, "Again he teaches that the life of Jesus is intended for manifestation in our bodies or mortal flesh. The troubles, perplexities and persecutions the saints endure on account of the truth he styles, bearing about in the body the dying of the Lord Jesus, in order that the life of Jesus might be manifested in their mortal flesh. 2 Cor. iv. 10–11. The phrase 'the life of Jesus,' is expressive of his mortal example or conduct, and the life power of his resurrection. Paul requires that both these be manifested in our mortal flesh. (I would rather say the author of mortal emergence requires it.) The Deity has predestined that all saints who would attain to life eternal, be conformed to the image of his Son, both to his moral and material image. But the moral conformity must precede the corporeal. We are buried with him by baptism into death, that we should walk in newness of life—the life of Jesus; and by virtue of this come to be planted in the likeness of his resurrection. Rom. vi. 4, 5 and viii. 29; and Phil. iii. 10. But where is the mortal flesh of the saints of past generations, in which the resurrection life of Jesus may be manifested? There is no flesh pertaining to them in existence. There is nothing of them remains but their characters in the divine register and a little dust. It is evident then that the mortal flesh must be created and pre-resurrectional consciousness flashed upon it that the saints of Rome and Corinth may experience the life of Jesus in their mortal flesh."

This paragraph, made up of such incongruous sentences, must appear to every student of the word out of that divine harmony which marks the entire revelation of Jehovah. 2 Cor. iv. 10, 11 reads, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be manifested in our mortal flesh. It must be evident to every intelligent mind that the life of Jesus here referred to is his character of goodness, patience, humility, long suffering—the embodiment of all the Christian graces—which he exemplified in his life while in mortal flesh, and which we are exhorted to imitate as closely as possible, while we are in mortal flesh. He has gone before, he has attained to immortality; and we are told that when he shall appear we shall be like him. Then that which is in part, or imperfect will have passed and that which is perfect will have come. This and this life only is our state of trial, of probation. There is no purgatory awaiting God's saints in the glorious immortal future. Whatever the language presenting such a thought, it is not found in the written word.

Where, I ask, in the entire range of inspiration, are we taught that "Deity has predestined that all saints that would attain to life eternal be conformed to the image of his Son, both to his moral and material image"? To be conformed to the material image (which is the physical, the corporeal) of Jesus, would be simply to be made exactly as he was, in size, weight, complexion, height, and of course in years also, as an old man cannot be said to be in the physical image of a man thirty or forty years old. Neither can a woman of eighty years be said to be in the corporeal image of a man who had not reached his prime. Is it not manifest to every thinking mind that such speculative sophism will inevitably lead away from the sure foundation? Then I say, in the spirit of prophecy found and true Christian zeal, "To the winds with all such human wisdom, that in its over anxiety to be wise, goes beyond all that is written and searching out the vain imaginations of the fleshly mind, endeavors to bring down the wondrous works of the All Wise from their sublime attitude to fit the finite grasp of poor, frail mortals while in the flesh.

Romans vi. 4, 5 and viii. 2, and Phil. iii. 10 are referred to. I give the several texts that we may apprehend their true import. 1st. "We were buried therefore with him through baptism unto death; that like as Christ was raised up from the dead through the glory of the Father, so we also might walk in newness of life. For if we have been united with him by the likeness of his death, we shall be also by the likeness of his resurrection." Surely even a babe in Christ must see that in this we are taught, that being conformed to the same life of obedience that Christ here lived while we are in this life, assures to us that same union with him in the resurrection state and the life to come. 2nd. "For whom he foreknew he also foreordained to be conformed to the image of his Son, that he might be the firstborn among the brethren." No one can question that it is the spiritual image of Christ that is here referred to, and not his material image. 3rd. "That I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death, if by any means I may attain unto the resurrection of the dead. In the preceding context Paul is showing in some sort what his life had been before he came to a knowledge of the Christ. How, as touching the law, he was blameless, etc., yet when he came to a knowledge of salvation through faith in Christ, he counted [illegible] gins to seeking a more perfect [illegible] edge of him and of living out his character as nearly as possible in conformity to the character of Christ, resting his hope of resurrection on the obedience of faith. In none of these texts is there the faintest shadow of proof of the theory advocated in Anastasis, yet the author continues, "Again Paul teaches in 2 Cor. v. 4, We would not be unclothed, but clothed upon, that mortality might be swallowed up of life; the thing to be clothed upon is the mortal, which is another word for mortal flesh, or mortal body or body of death. This is the thing to be clothed upon with this house from heaven; or in other words, Incorruptibility and life. But where is the mortal thing to be swallowed up? The dust in sheol is not mortal being devoid of any kind of life. The dust is incorruptible and would continue as it is, and as it has been for thousands of years, without change indefinitely. It is not the incorruptible that is to be swallowed up of life but the mortal. It is evident then that the thing that comes forth from the grave must be mortal flesh or body and that it is this which is to be "clothed upon" or put on incorruptibility and life in being quickened after judgment." 2 Cor. v. 4 reads, "For indeed we that are in this tabernacle do groan being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

In this text, as well as what precedes and follows, Paul is speaking of the wonderful change that awaits all of God's saints, and the burden of all his thoughts seems to be to attain to that glorious change from a state of corruptibility to a state of incorruptibility. He here uses a figure of speech, "clothed upon," which we can take only as referring to an entirely new existence, for we cannot for a moment suppose that these mortal bodies are to be clothed with immortality as we now robe them in earthly garments. If we force language in this case to signify just what the words express; then we must suppose that the mortal body is unwrapped or covered with immortality, while it, the mortal body, remains inside, and is the thing clothed, enveloped or robed. Such a thought would be too preposterous, and entirely at variance with the whole tenor of the book and its divine teachings. Therefore we accept this as in harmony with all else revealed pertaining to future life, i. e., a presentation of the two different conditions and contrasting them: the present in which we groan under the weight of mortality with all its ills, the future as free from all ill, being the consummation of all our brightest hopes. There is no note taken of the time that intervenes between death and the resurrection. The putting off of this tabernacle is death as is clearly taught in 2 Peter i. 13, 14. And I think it right as long as I am in this tabernacle to stir you up by putting you in remembrance, knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ hath signified unto me.

Further quotation, "From these promises it may be seen whether mortal resurrection is taught directly or indirectly in the Scriptures or not. I have shown that it is; and furthermore that it is in perfect harmony with all Paul's teachings as exhibited in all his writings that have come down to us." Notwithstanding this bold assertion, as yet there has not been given one "thus saith the Lord" to prove mortal resurrection, while we have over and over again quoted Paul's own words, "the dead shall be raised incorruptible" and "we shall all be changed in a moment, in the twinkling of an eye." These Scriptures cannot be broken down by all the weight of human distortion, speculation and would-be philosophy that can be brought to bear against them. "Cease then from man whose breath is in his nostrils, for wherein is he to be accounted of." Yet the author of Anastasis continues this fruitless effort and says, "I proceed now to say that the second proposition of our opponents is as foundationless as the first. They say [illegible] righteous are [illegible] such only within [illegible] half of the nineteenth century [illegible] stands on the same plane as all other modern revelations. It is not found in the written word of the Most High, and hence has no claim as a divine revelation.)

Again he says Moses and Paul both testify that Jehovah shall judge his people, Deut. xxxii. 36, and Solomon says the Elohim shall judge the righteous and the wicked. Eccl. iii. 17. This Elohistic judge is the Father and the Son in flesh manifestation justified by the Spirit. 1 Tim. iii. 16. The Father hath committed all judgment to the Son and hath given him authority to execute judgment, because he is the son of man. Jno. v. 22–27. As I hear, adds Jesus, I judge, and my judgment is just. The word that I have spoken, the same shall judge him in the last day. John xii. 48. The Lord will not condemn the righteous when he is judged. Psa. xxxvii. 33." (Note. One fact must not be lost sight of, viz., that the word judge has various shades of meaning, and these shades must of necessity be determined by the context which always shows in what sense the word is used. These different significations may be seen in any standard lexicon, but are too numerous to give here.) "He shall bring every work into judgment with every secret thing, whether good or evil. Eccl. xii. 14. Every injurious word that men shall speak they shall give an account thereof in the day of judgment (not merely when they confess in prayer). For by thy words, saith Jesus, thou shalt be justified, and by thy words thou shalt be condemned. Matt. xii. 36, 37."

Let us now carefully examine the texts above quoted, and thus be able to determine whether by them we are taught that every saint of God will be called upon individually to tell the story of their lives at the bar or tribunal of the Christ at his appearing. We take them up in the order quoted. Deut. xxxii. 36, is one verse of the song which Moses, the servant of God spoke unto the children of Israel, having led them through the wilderness, and witnessed all their murmurings and rebellions against Jehovah. He told them what they had done while he was with them as a leader; and he foretold them that after his death, which occurred that day, that they would still be a rebellious and wayward people, and then, in vers. 35 Moses says, "For the Lord will judge his people." Here none can fail to see that this verse had direct reference to the nation or people of Israel as they then existed, and that no reference is made to a final judgment of God's saints. Heb. x. 30. For we know him that said vengeance is mine, I will recompense. Here we must see that to Jehovah, and to him alone belongeth vengeance, and that he is judge of his people as he is judge of all the earth. He alone knows, and to him alone belongeth judgment and justice for they are the habitation of his throne. We find nothing in all these of the saints standing up and telling the story of their lives.

The other texts on this point will be given in next number.

CARRIE WILLIAMS.

(Continued.)

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MILLWOOD, Ind.

*Dear Friend:*

I will drop you a few lines in order to discharge my duty toward you, as a neighbor.

I confess to you that I was so terrible shocked at an idea that you advanced the other evening, that I scarcely know how to answer you. I refer to the idea that if it were not for the fear of the eternal torment and torture in hell, that you would rival the James boys in robbing and murdering your fellowmen. This idea, so unexpectedly coming from one who, for a considerable number of years, has professed to be a follower of the meek and lowly Jesus, I confess, it was extremely shocking to me. What! A Christian possessing and fostering such a perilous, avaricious, and murderous spirit as that manifested by the [illegible] boys! It is astoundingly shocking [illegible] think that a [illegible] Testament [illegible] ing forth the final destiny [illegible] orthodox hell continually before his mind, to keep him from committing the most wilful, atrocious, and the most wicked crimes imaginable, is absurd in the most extreme degree. But still I hope better things from you, notwithstanding the reproof of the Savior given his disciples on a certain occasion, might be very appropriate in your case.

"You know not what spirit you are of." Luke ix. 56. You ought to remember that God wants volunteers; hence we have the following question from Paul's pen.

"Despisest thou the riches of his (God's) goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hard and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render unto every man according to his deeds." "To them, who, by patient continuance in well-doing seek for glory, and honor, immortality; he will render eternal life." Rom. ii. 4, 7.

Hence we see that immortality is to be sought for by a patient continuance in well-doing, while "The wages of sin is death; but eternal life is the gift of God, through our Lord Jesus Christ." Rom. vi. 23.

But to return; John the beloved apostle says; "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us." Not because we are afraid of eternal burning in the so-called orthodox hell.

Again: "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" 1 John iv. 18 20. Read the whole chapter, and you will have a fair illustration of the spirit manifested by our Lord. And Paul positively declares "If any man have not the spirit of Christ he is none of his." Rom. viii. 9.

But lest I weary your patience, I will close by giving you the following caution. Beware, lest by fostering such a malicious, covetous and wicked spirit as that of the James boys, you be overcome by the same, and find yourself in the condition of a certain class of whom Paul speaks in the tenth of Hebrews, saying; "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour (not eternally scorch or roast) the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?.... If any man draw back, my soul shall have no pleasure in him." Heb. x. 26, 38. And Jesus said; "no man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix. 62.

Now, in conclusion, let me admonish you, as one desirous of your welfare, to never foster, or ever harbor such an evil spirit as that referred to in the foregoing, lest you be overcome by the same, and so be led into the way of destruction.

But rather cultivate the spirit of Jesus; and you will not need the fears of eternal torments of a burning hell, to restrain you from committing crime. No, my friend, the love of God, and of Jesus, in your heart will be sufficient restraint to keep you from all evil.

Wherefore let us ever pray that the spirit of the Master be our guide, to lead us in all the ways of God. "For his ways are ways of pleasantness; and all his paths are peace." Respectfully your friend.

JOSEPH MESSIMORE.

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[illegible] will [illegible] Testament [illegible] ng forth the final destiny [illegible] ly of the impenitent wicked.

First, then, I would refer the reader to the language of John the Baptist. "I indeed baptize you with water unto repentance; but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire." Matt. iii. 11. Explanation. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat (the righteous) into his garner, but he will burn up (not eternally scorch, or roast) the chaff (the wicked) with unquenchable fire." verse 12.

After the fire consumes what it preys upon, it will go out of its own accord, although unquenchable while consuming the combustibles upon which it preys.

2. "Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction; and many go in there at: because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it." Matt. vii. 13, 14.

The reader will please notice that the contest here is between destruction and life; not between eternal torment and happiness. Hence, they that travel on the broad road will meet with destruction; while they on the narrow way will have life. Eternal life, the opposite of which is eternal death—destruction.

3. Explanation of the parable of the wheat and the tares. "He answered and said unto them, he that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one.... As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii. 37, 42.

How long this state will continue we are not informed. It will be sufficient to say that it will end with the completion of their destruction. Otherwise there could be no sense in the comparison; for as the tares are gathered and cast into the fire to be burned, even so shall it be done to the impenitent wicked.

4. "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. xxv. 46.

It is claimed by some that this text implies everlasting pain or torment. But let us look at it in the light of common-sense for a few moments. While the punishment may be eternal in its effects, its infliction may be of short duration. For here, as in the foregoing paragraph, the Savior is contrasting the final destinies of two opposite classes. And as there two classes are opposite, even so must their destinies be opposite. And as the award of the righteous will be eternal life, its opposite—eternal death, must be the award of the impenitent wicked—everlasting destruction.

And this will introduce to our notice another text, viz.

5. 2 Thess. i. 8, 9. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you,....when the Lord Jesus shall be revealed....in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Again. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23.

Once more. "When lust hath conceived it bringeth forth sin; and sin, when it is completed, bringeth forth death." James i. 15. By joining these last three texts with Matt. xxv. 46, it will at once appear that it may, without doing violence to the text, be rendered as follows. "These shall go away into everlasting destruction—everlasting death; but the righteous into life eternal."

6. And lastly; The wicked shall come to an end. "For the time is come that judgment [illegible] house of [illegible] us, what [illegible] obey not the gospel of [illegible] Pet. iii. 17.

This is a very important question: which, let the Scripture answer. "For often I told you, and now even weeping I say, many walk as the enemies of the cross of the Anointed one." Phil. iii. 19. Diaglott. Now, from the foregoing it is evident that the wicked, instead of eternal existence in pain and torment, will utterly perish in destruction. Come to an end. Cease to exist as conscious beings. Wherefore I pray that both the writer and reader may so live, as to have a part in the first resurrection, that we may not come under the power of the second death.

JOSEPH MESSIMORE.

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### Conference Notice.

The twenty-ninth Annual Meeting of the Michigan Church Conference will be held, the Lord willing, at Coats' Grove, Barry Co., Michigan, commencing Thursday evening, June 3, 1886, and continuing over Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan are urged to make a special effort to be present at this meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. And all who come will receive a hearty welcome. Coats' Grove is situated in the southwest corner of Woodland township, seven miles northeast of Hastings. Those coming by rail will come by the Grand River Valley division of the Michigan Central, and leave the cars at Hastings, where, on Thursday, they will be met by teams to convey them to the place of meeting. Any strangers coming with their own conveyance may enquire for G. W. Coats. For further particulars or information address the writer at Meadow, Mich. By order of the Executive Board.

H. J. PERRY, Sec.

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LINCOLNVILLE, Pa.

Having arranged with Bro. J. B. Lent to work our place for three years, I am stillberty to go and preach wherever duty may call. Have arranged so I can remain at one place as long as it may be desirous. If any wish my services write me at the above address.

JOHN T. UNGLEY.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 5, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attend to.

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We tabulate no news items for the present issue. Strikes are the order of the day. Of this our readers will be fully informed before our paper could reach them. In Chicago we saw great numbers of the unemployed from their own suicidal choice. The insane course taken is not the way to alleviate the wrongs of the wage-workers. The dear school of experience may teach some important lessons to the reckless, though, in many instances, wronged laborer, that might be better learned elsewhere.

### VISIT TO CHICAGO.

By invitation of the brethren the Editor spent last Sunday with the church in Chicago, addressing the associated band of believers, and others who were present, at the place of meeting—523 West Madison Street. Though unable to do more in a single discourse on the advertised subject—"The Peculiarities of this Dispensation and Calling of the Church"—than to present a general outline summary of its more prominent features, with very few detailed explanations and illustrations, the audience gave a respectful and attentive hearing to a discourse that might better perhaps, have been defined as—"A Disconnected Dissertation on the Dispensations." There was one point that we wished to particularly impress, which was—that we are not only called out by the gospel from the world, as an *ekklesia*, a [illegible] Christ Jesus—in order [illegible] and all, [illegible] that this dispensation of the grace of God holds forth a prize of special exaltation to an elected number who, by a well-ordered life and godly conversation, shall prove themselves worthy of that crown of righteousness which is the award promised to the overcoming victors in the high, holy, and heavenly calling. After concluding our remarks, and after a brief intermission, it was our blessed privilege to commemorate together the death of our loved and adorable Redeemer by gathering around a table spread with the sacred emblems of his body and blood. It was particularly cheering to note the goodly number gathered at this memorial institution, who had been drawn together by the sweetly attractive influences of the gospel to thus obey the Savior, who said: "This do in remembrance of me." At 4 p. m., we met at the Disciples place of worship, in another part of the city, where Bro. Button immersed an obedient believer in the Baptistary connected with the church edifice. It was with pleasure that we met Bro. A. W. Button and Bro. Joel A. Simonds and wife, Bro. C. H. Jones, and Bro. T. Wilson at his business place. And it was with no less pleasure that we formed an acquaintance with numbers of our Heavenly Father's children with whom we there met for the first time; and should it prove the last and only one in this world "our hope and crown of rejoicing" is to meet them beyond the deserts of this pilgrimage life, and beyond the cold tides of the river of death, in the Heavenly Jerusalem and Paradise restored. With Br'n. A. Turney and Wm. Wilson and kind families we made our stay while on our transient visit to this great city of the west. Amid the sorrowings of human life there are some gladdening experiences, and we shall look back upon our visit to Chicago as a bright sunny spot in our life-pathway.

Brother H. V. Reed, who statedly preaches for the brethren, was absent from home. His ministrations are most highly and deservedly appreciated—especially as his labor is "a labor of love." It was our intention to call on Prof. Gardner and on J. D. Brown at the office of the *Bible Banner*, but limited time and some matters of business rendered it out of the question. Of life's brevity and man's mortality we were forcibly reminded when we entered the cars to return home. Among the articles and trunks to go into the baggage car was a box, and we will know its contents. Within its narrow confines we needed no one to tell us was one in the *death sleep!* How far outreaching and chilly are the shadows that stretch out in sombre gloom across our ever shortening pathway to the house prepared for all living, coming as they do from that land of darkness as darkness itself. How thickly the warning mementos stand along our way to the grave like the solemn statuary along the roads to ancient cemeteries. As says the poet:

> "Deaths stand like Mercuries in every way
> And kindly point us to our journey's end."

Even while in Chicago we had ample demonstration that man at his best estate is vanity. With Brother Wilson we went to Cottage Grove where 'neath the granite base and mounting shaft sleeps Stephen A. Douglass, a statesman who once got upwards of 1,300,000 votes for the highest office in the gift of the American people. The soughing waves of Lake Michigan now murmur the requiem of one who was once an adored idol of multitudinous popular applause. So passes the world away. Death arrests the aged and places the white hairs on the pillow of clay, and the cradle rocks the infant "toward the neighboring tomb." The pale hand lifts the crown from royal temples, and the mitre from priestly brows, and from palace as well as from hovel the inmates are borne to the "long home," and "dust to dust" is the last sad echo from living lips. Over fallen greatness the skillful hand raises granite and marble magnificence, while over the pauper's sunken grave the wild rose planted by the Divine Father breathes its morning incense and evening perfume. O that we may all press forward for that crown of eternal life that gleams in stainless brightness in our Savior's hands.

On Monday we returned home, making our journey both to and from Chicago over one of the best of all lines of travel—the Pittsburgh, Ft. Wayne & Chicago Railway. Having been over the lines of the Pennsylvania Company from New York to Chicago we can speak in the highest praise of these lines and their official management. And today, Tuesday, May 4th, finds us pencilling these paragraphs for our loved paper and its readers. May it be ours to meet in the bright and beautiful Beulah Land beyond the toils, sufferings and [illegible] of life, and [illegible]

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## Selections.

### SOME NEWSPAPER NOTES.

#### Editors' and Compositors' Trials.

WE KNOW HOW IT IS.

We presume there is no class of individuals that obtain so much advice as to just how it should be done as an editor. People seem to forget that in publishing, the editor has to use his best judgment as to what will prove of the most good to the greatest number. If we followed the advice of every one our paper would end in being in about the same condition as Mark Twain's cherry tree, which he determined to trim exactly in accordance with the views of his neighbors. He secured the advice of several and then trimmed the tree. One said: "Trim out the centre." Another said: "Cut off the lower limbs," and others gave good advice as to other ways of doing it right. He trimmed his tree, and when it was done he had only a stump that was good for nothing but a hitching post, and was an eyesore to all. The following from the *Living Church* perhaps gives some indication of the diversity of tastes in the newspaper mind.

"It is amusing to read the letters of advice and suggestion that come to the editor. One man wants a paper in which there are no advertisements. He does not offer to pay the cost of throwing them out, nor even to guarantee that each subscriber shall double his subscription. Another wants a paper principally made up of learned articles; it would be severely ecclesiastical. One thinks that the church paper exists solely for church news; he can get theology from books, and wisdom in pastoral work from his inner consciousness. A lady asks for more stories and entertaining articles; she gets enough preaching in church. A teacher wants more practical papers on Sunday-school work, and considers the space given to the discussion of other things entirely thrown away. These suggestions are kindly expressed and kindly meant, and are received in the same spirit. We are trying to meet all real wants, and it is for this reason that we do not intentionally exclude any. We do not devote any issue to any one class of readers, but we endeavor to secure to all something interesting in every issue."—*Our Host.*

### THE BISHOP'S COPY.

Careless penman know little or reck little of the loss of time and temper consequent on the obscurity of their hieroglyphics. I hold that, as a rule, there is a beam in the eye of the author for every mote that he detects in the eye of the printer. Such expressions as "printers' errors" and "errors of the press" are often very unfair. The author himself is most frequently the primary cause of the errors which provoke so much annoyance. They are the Nemesis of the injury he inflicts by his bad hand-writing on the humble "men of letters." Surely authors have only themselves to blame when the interpretation of their handwriting is rendered a matter of speculation rather than a plain matter of fact. When the copy is a smudgy mass of dark hints and subtle suggestions as to what the author wants to have printed, errors occur of necessity; but why blame the printer? According to my experience it is a wonder that "errors of the press" are not more frequent and flagrant than they actually are. Generally speaking, authors are almost as careless with their proofs as they are with their copy, but they seem remarkably dexterous in detecting, after publication, errors which they had ample opportunity to correct in the proof sheets. How vile some copy is may be dimly understood upon just consideration of the following mild illustration:

A living Bishop writes such an atrocious scrawl as passes description. Upon one occasion a compositor groped his way through his copy until he came to a phrase which baffled his understanding and staggered his imagination. He was fain to pray in aid: "Egaplain this, anon and angola!" After a long conference some one was seized with an inspiration: "Perhaps it's Greek." So the passage was set up in such Greek characters as desperation suggested. There issued a fine confusion of letters; Greek met Greek in fierce antagonism. "Only think of the philological acumen which would have been employed on that" "Greek" passage! or imagine its blood-curdling effect on the Bishop, if the printer's reader had not discovered—by some Owen-like exhibition of inferential sagacity—that the words were, after all, very commonplace English! After [illegible] this the "reader" was not [illegible] old like a [illegible] that a little [illegible] matter I can vouch for—[illegible] the story. Compositors [illegible] have reason to dread the Bishop's copy, for it will only yield them sixpence while they ought to be earning eightpence.—*Notes and Queries.*

### WHAT CONSTITUTES AN EDITOR.

Some people estimate the ability of a periodical and the talent of its editor by the quantity of its original matter. It is comparatively an easy task for a frothy writer to string out a column of words upon any and all subjects. His ideas may flow in one weak, washy, everlasting flood, and the command of his language may enable him to string them together like bunches of onions, and yet his paper may be but a meagor and poor concern. Indeed, the mere writing part of editing a paper is but a small portion of the work. The care, the time employed in selecting, is far more important, and the fact of a good editor is better shown by his selections than anything else, and that, we know, is half the battle. But, we have said, an editor ought to be estimated, his labor understood and appreciated, by the general conduct of his paper—its tone, its uniform, consistent course, aims, manliness, its dignity and its propriety. To preserve those as they should be preserved is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the details of publication, which most editors have to encounter, the wonder is how they find time to write at all.—*Henry Watterson.*

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## Communications.

The Book of Jobab, called Job, Son of Zara, Son of Hruguel, Son of Hesau, Son of Isaac, Son of Habraam, ** According to the Septuagint.

### CHAPTER XIII.

1. Lo these things hath mine eye seen and mine ear heard.

2. And I know whatever ye know well, and am no more wanting in understanding than ye are.

3. No indeed; and moreover I will talk plainly to the Lord and convince in his sight if I choose.

4. But ye are a wrong kind of physicians, and all healers of wrong things.

5. Would that ye might be dumb, and that your wisdom might take leave to withdraw.

6. But do ye listen to the convic[illegible] of my mouth and attend to the judicial reasoning of my lips.

7. Is it true or not that ye are talking in the presence of the Lord, and in his presence do ye utter deceit?

8. Or may ye dissemble? Do ye yourselves be your own judges.

9. It would be a good thing indeed if he were to track you out. If forsooth ye be the creators of all things, no doubt ye may have added something to him.

10. Nothing less will convince you, and if he hide his face will ye wonder.

11. Whether or not his terror will make you writhe? But fear from him shall fall upon you, and your boasting will depart and your clay body like ashes.

13. Be dumb that I may talk, and that I may pause from anger.

14. While I take up my flesh in my teeth and my life in my hand.

15. If the Mighty One is going to take me in hand (since indeed he has begun to) surely I may talk and convince in his sight.

16. And this may go forth for me unto salvation. For deceit may not enter into his presence.

17. Hear ye, hear ye my spoken (prophetic) words. For I will tell you if you listen.

18. Lo, I am nigh unto my verdict. I know that I am going to be justified.

19. For who is the one that is going to judge me, that now I may be dumb and leave off?

20. Will ye two try my utility? Then from thy face will I not hide.

21. Take away thine hand from off me, and let not fear of thee confound me.

22. Then shalt thou call and I will hearken; then shalt talk and I will make answer.

23. Of what sort are my sins and my transgressions? Teach me what they are.

24. Why dost thou hide away from me? Guide me into thy presence.

25. Like a leaf as it were shaken by the wind wilt thou command respect or like stubble borne away by the wind dost thou set thyself against me?

26. For thou hast written down against me calamity; thou hast encompassed me with the sins of my youth.

27. Thou hast set my feet in hindrance and all my doings hast thou watched; even to the soles of my feet [illegible]

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## Youth's Column.

### The City Waif.

Rags are his food and torn his clothes;
When asked his name he scarcely knows.
Down the alley they nabd "Jess 'Jim"
Small were the odds to him.

He had a home on an upper floor,
Alone with his mother—now he's more.
In the early dawn she passed away,
Leaving her orphan boy that day.

Poor motherless child! who now will care
Whither he goes or what his fare?
The busy world regards him not,
Though hunger and want may be his lot.

Curled up at night in a box of straw,
When the air is chill and the winds are raw,
He sometimes sleeps—'tis the wanderer's bed.
Where such as he may lay the head.

Lend a helping hand to the little waif.
Kind words may gladden a cheerless life!
And thou may'st see beyond the skies
It was thy Lord, true in disguise.

Then in that blessed world of light,
Where all is pure and all is bright,
His words thy perfect joy shall be,
"In doing this 'twas done to me."

—*J. E. Cornelius.*

### Where There's a Will There's a Way.

This is a very old proverb and a very true one. Sometimes we forget it, though, and say "I can't" before we really have tried at all. Some years ago a few people made up their minds to try to get hold of all the chimney-sweeps in Dublin and give them an education. One day a little fellow came who was asked if he knew his letters.

"Oh, yes, he answered."

"Can you spell?"

"Oh, yes."

"Can you read?"

"Oh, yes."

"What books did you learn from?"

"Please, sir, I never had a book."

"Then who was your schoolmaster?"

"I never went to school at all."

The gentlemen stared, for it seemed very strange that a boy should be able to read and spell and yet never have had a master.

"Then, how did you ever learn?" he asked.

The little boy smiled, and linked his arm in that of a sweep somewhat older than himself:

'Please, sir, Jim taught me the letters over the shop doors as we went to our work, and now I know all the words by heart; and if you'd kindly let us have some books to read, and teach us to do sums and writing we'd be very thankful."

Can't you fancy what good pupils those two boys became, and how they delighted in reading in books instead of making their necks ache by peering [illegible] the shops?

*Dear Children.*

The tabernacle in the wilderness of which I wrote in my last, had three compartments, named. The Holiest of all, the Holy place, and the outer court. The latter had no covering, but was enclosed by curtains. There was but one way of entrance, which was called the gate of the court, this looked toward the east, or sun rising. When any one entered this straight gate, he then had commenced to walk in the way of Jehovah, turning his back on the natural light, and seeking with his face Zion-ward for the light of the glory of God, which shined forth in the Holiest of all, hid in the distance. In the outer court, was a brazen layer, or large basin filled with water, this was highly polished, resembling a bright looking-glass. Its position was near the door of the tabernacle which led into the Holy place. The door was a very sacred spot for there the cloudy pillar descended, and Jehovah talked with the Lawgiver who said, I pray thee, show me now thy way. Then the Lord commanded him to bring the High Priest, 'who was thirty years old' to the door of the tabernacle. There he was to wash him in the brazen layer, taking off his common clothes, and putting on him beautiful garments, richly ornamented with precious brilliant stones set in the finest gold. After he was thus clothed, the lawgiver was commanded to anoint him with holy oil, which was Jehovah's testimony, or seal that he was a chosen one, set apart for the work of the sanctuary. The High Priest's sons were also washed and anointed with holy oil, but the robe the Lawgiver put on them was fine white linen. This was our heavenly Father's way of showing his wise hearted children the path which leads to life. In all this we have a grand figure of the true, or that representing spiritual or heavenly things.

Now let me unfold to you how Jesus our great High Priest walked in the way his heavenly Father had revealed in the tabernacle. The High Priest and his sons represented Jesus and his brethren, and the washing was a figure of baptism. When he was thirty years old he came to John to be baptised in the Jordan or "that resists judgment." When Jesus came up out of the water the Holy Spirit, or anointing power like a dove rested upon him, and a voice from heaven gave an everlasting testimony, saying, "This is my beloved Son in whom I am well pleased." My chosen one whom I have made quick of understanding, that he may teach those who will enter in at the straight gate, Jehovah's way of life, more perfectly, for the law was only a shadow of good things to come, it instructed them how to come to Jehovah, therefore Jesus said he was filling up the righteousness of the law in being immersed in water. He knew it was his heavenly Father's way, and in doing this he said "not my will, but thine be done."

The High Priest under the law knew it would be instant death to him to dare to presume to minister in holy things unless he had obeyed in every minute particular the command given by God. How very important it is for us to search diligently for the way of the Lord, for we can never find the path of life, unless we follow our Lord Jesus Christ, he is our example, and if we walk in his footsteps, then we are clothed as the sons of the High Priest, in the spotless white robe of Christ's righteousness, and becoming his brethren, we belong to the Royal priesthood. I will leave you a little longer in the outer court, for there is something connected with it I have not yet explained. Trusting you will read carefully these lessons of instruction, and strive to enter in at the straight gate.

Your affectionate Teacher.

E. COFFMAN.

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St. Cloud, Minn., April 15.

This city has been visited with a calamity, the ghastly details of which have never been equalled since the harvest of death at New Ulm.

Few persons in this part of the country probably know about the destruction of New Ulm. I clip the following from a Christian periodical of April, 1884.

C. BOARDMAN.

The town of New Ulm is, or was, situated on the Minnesota river, in Minnesota, 16 miles above the city of Mankato. It was settled mostly by a colony of German Neologists, or infidels, and contained about 1500 inhabitants. From the beginning of its history, the inhabitants have been most bitter and determined enemies of everything that bore the name of Christianity. They carried their hostility so far that they would never permit a professed preacher of the gospel to come among them, or preach a sermon in the town. About two weeks before the late horrid Indian massacre, their blasphemy and wickedness culminated. Their cup of wickedness was filled, and God's mercy exhausted. These wretches made an effigy of Jesus Christ—bore it through the streets on a rail, amid the jeers and hootings of the rabble, and finally burnt it at the stake!

The long-suffering of God was exhausted—the instruments of his vengeance were prepared, and the blow fell. Sudden and unexpected as the day of doom, the red men of the forests were upon them. Five hundred of them were slain on the spot—the rest fled in terror—the entire town was reduced to ashes, and for a space of 8 miles in the country round, the inhabitants were massacred, and their dwellings burned.

Such was the fate of this modern Sodom, "where also our Lord was crucified." May its dreadful fate be a warning to all scoffing infidels of the world, and let them know that a more awful doom awaits them at the appearing of the great God, and our Savior Jesus Christ.—*J. F. Willcox, in Harbinger.*

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East Plum River, Ill.

*Dear Brethren:*

It is with sadness of heart that I take my pen once more to greet you especially, all those of my personal acquaintances in the flesh residing on the Pacific coast. I have had many trials since returning from there, but the last appears the hardest to bear. My third son, aged nearly 16 years, has fallen asleep in Jesus the anointed on March 28, 1886, after an illness of a year, of consumption. He was immersed this last winter in the name of the Anointed One. Oh, how my heart aches to know how he suffered the last three months. He bore his pain in a spirit of meekness hardly to be expected of one of his age. He had naturally a very intuitive mind and was instructed in the things of the kingdom and the name of the Anointed. Pray with me brethren that the kingdom may soon come, then death and trial will end with the elect.

Our dear Brother Whitesitt has been laboring here for us this winter and quite a number have embraced the truth. This place was among the first localities where the truth took effect, but sad to contemplate the condition of the church in this age. Most all appear to awaken from a natural sleep when some good brother comes along and holds a meeting or two, and as soon as the meeting is over the church relapse back to slumber. Truly we are in the last times; when we compare the state of the body to the Scriptures it is one of the most prominent signs of the near approach of the Master. It is high time we awake out of sleep and have oil in our lamps and burning bright. Dear brethren and sisters lift up your heads and rejoice, for soon we will be delivered from this body of corruption into the glorious liberty of the sons of God.

DAVID RENNER.

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### ON OUR BOOK SHELVES.

Brother Wiley Jones' work "The Gospel of the Kingdom." Leather binding, former price $1.50; now 75c. Cloth gilt, former price, $1.50; now 75c. Cloth binding, former price $1.00; now 50c. Paper cover, former price, 50c.; now 25c. Friends, you who are at work in the Master's vineyard, think of this chance offered you from week to week to get the book that gives the foundation of our hope in the clearest manner possible, for so little money. It is not right for these books to remain long on our shelves. There is work for them all over the land. "Key Words" is another work by the same author, former price 25c.; now 13c.; and "Thanatopsis," former price 10c.; now 5c.

Have you any smart infidels in your neighborhood? Do they sneer at and ridicule your views of the Bible? If you have we have a little work here that will aid you in routing them completely, and if you have none near you now you can scarcely stir many miles without meeting one, and if you are posted in their theories you have already won half of the battle. Sister Reed's little book, "Creation vs. Evolution" is the work we refer to, and all should possess a copy. Price 25c.

Our lamented Brother Bingrader's "Reply to Ingersoll" is another book that should be more largely circulated. It is just what its name indicates—a Reply to Mr. Ingersoll—a reply that Mr. Ingersoll or any other infidel will not even try to answer, so it stands, for its foundation is laid in God's holy word. Price 50c.

The Gift of Life Eternal through Jesus Christ is *the* great subject for us. Eternal Life a Free Gift. Brother J. H. Pettengill has written a book on this subject, and all who read it say the work is well done. We can send you a copy for $1.00.

We write and talk much of the Kingdom and its Restoration. Brother Silas Hons has written a book on this subject that will aid us very much in our study of the Kingdom and the wonders of the Restoration. One dollar will place it on your table.

There have been different ages and dispensations in the past—we live now—there is an Age to Come, and Bro. Weethee has told us in his work on this subject, the result of his life-time's search as to the nature and the proximity of the age coming hereafter. This is a large book of over 600 pages. Price $3.00.

Space will not admit of mention of half what our shelves contain. The Emphatic Diaglott, by B. Wilson; Atheism and Theism, by J. G. Wilson; Bible Triumphant, by Mrs. H. V. Reed; Christ's Kingdom, Where is it and What is it? by Jos. Lucas; A Translation of Matthew's Gospel, by Chas. Gardner; that grand work, A Letter to a Friend, by Mrs. Woodruff; Which is Right? or Is Christ's Throne in Heaven or on the Earth? by Thos. Wilson; Whom Shall These Things Be? by H. Bowman; A Letter to a Baptist Minister, by Daniel Howard; the Doctrine of Baptism, besides a host of those little silent leaflets that work all the time. When you are resting, being wearied, they keep on. Who will help circulate these books? They are all good. There may be an isolated expression that some might object to, but the teaching in the main is endorsed by all our best writers and thinkers. We are ready to fill your orders. See advertisements in other parts of this paper.

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P. O. ADDRESSES.

Those wishing to correspond with Sister Woodward, will address as follows: Mary A. Woodward, Dutton, Kent Co., Mich.

Bro. C. Colegrove may be addressed at Westfield, Mass.

# Poetry.

## MY THEOLOGY AND MY COMFORT.

He holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's curse were here
Without its rest?
I had rather be unlock the day,
And, as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand—I hear him say:
"My help is sure."

I cannot read his future plan,
But this I know:
I have the smilings of his face,
And all the refuge of his grace
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
Forever blest.

—*John Parker.*

# Communications.

## PROPHETIC PROBLEMS IN THE LIGHT OF HISTORY.

Profane history is Prophetic History fulfilled. All the history of events predicted to transpire, beyond the Bible chronology (A. D. 96), must be solved by the light of Profane history. To know what prophetic problems are wanting of solution, we should be familiar with the world's past history. At present it will not be required to review the inspired histories of the four great empires of Dan. ii. 31, 44; and Dan. vii., nor of the 4th kingdom of John, in his Apocalyptic visions. It is very generally conceded that those chains of prophecy are meting out their last links. Messiah's return and reign are in the very near future. The signs of his approach cannot fail to interest every student of prophecy. It is a sin of equal magnitude to fail to discern the signs of his second coming as it was to overlook those of his first advent.

In the events of the true Eastern Question (which we have fully investigated in our forth-coming work), are involved the return of the Jews, the return of Messiah, the overthrow of the nations, and his endless reign.

What bearing have the great national movements of the present hour on the solution of these great events? What have they to do with the return and nationalization of the Hebrews; and with the reign of their Messiah, and with the subjugation of the nations? It is their prophetic aspect that gives them special interest.

Gog (the Russian Bear) is making every effort to reach the "mountains of Israel;" either by way of Constantinople and Anatolia, or through Central Asia, India, Persia and Syria. By way of Asia Minor, is the route more direct and desirable since it involves the fall of the Crescent before the Cross.

Can Russia succeed in her efforts against Constantinople? What powers would meet her before the walls of that great city? Let us glance at the late developments of southeastern Europe.

1. What nationalities are in motion? 2. What are their aims and purposes? 3. What are the designs of Jehovah in pushing forward these movements. The lesser kingdoms, are Servia, Bulgaria and Greece; the greater powers, are Austria, Turkey, England and Russia. The other nations of western Europe have as yet occupied rather an interested but subordinate rank. They speak but do not act, only in the national conferences. France and Germany are too closely occupied with the results of their recent deadly conflicts to take any very decided stand on either side of the coming struggle. The chief actors are Turkey, Greece, Servia Bulgaria, Austria, Russia and England.

It may be asked, What have Austria, England and Russia, to do with the disputes and family feuds of the Ottoman empire? Why not allow the Sultan to settle his own difficulties? Simply for this reason, the Sultan is one of the world's great officers, the Custodian of the gate (Constantinople) of the middle high-way to the Orient. No other nation can hold the gate without arousing a general war. The Sultan, "sick" as he is represented, holds in his hand the Key of Gentile domination. He may be robbed of provinces, yet his imperial destiny is as firm, for the present, as Jehovah's immutable purpose. The jealousies of the other powers, fix the tenure of his office as stable as the everlasting hills. Such he must continue to be till the British Empire, the Hebrew friend, becomes sufficiently powerful in Syria, Palestine, Egypt, and Syria, to establish and defend Hebrew nationality, in the land of Israel, against its most potent enemies.

Next in the mission of the British Empire, (Dan. xii. 1, 2). Till that work is accomplished, the Anglo-Saxon power (10 tribes), will hold in check the powers of the Gentile world. "The heathen (Gentiles) may rage, and the people imagine a vain thing. The kings of the earth (may) set themselves, and the rulers take counsel together (as at Berlin and Constantinople), yet he that sitteth in the heavens shall laugh; the Lord shall have them in derision." "God shall speak unto them in his wrath, and vex them in his sore displeasure."

The nations have in view an increase of national greatness. Jehovah aims to honor his people, and their Messiah his well-beloved, and only begotten Son.

Whether the present movements will result in a general war or not, that event looms up in the near future. The British Empire is the protectorate of the Sultan's dominions, and as such its fleet will command the waters that surround the Turkish capital and empire.

What can Austria, Servia, Bulgaria, or even Russia accomplish against the Sultan and his powerful protector? We think that we utter the inspired sentiments of the ancient Seers, when we say that Russia was never designed to fill the office of Custodian of the middle high-way to the East. Our reasons have been stated in previous articles:—The Russian Empire is the Gog of Ezekiel, who was the successor of the Assyrian, the ancient enemy of God's people, and as such he is described by Ezekiel. Should Russia take Constantinople, the Ottoman territory would fall into his hands and the Jewish emigration would be at an end. The Ottoman empire, aided by the British Empire with the western powers, must keep Gog in check until the Hebrew monarchy gains territory and power. Much is said of "The sick man," the Turkish empire, and her utter inability to hold her power, in the face of the advancing empire of the North. The question is not, what internal strength has the Ottoman empire to resist the Russian empire, but it is, What power can she command? Dynamite is still the resistless, deadly explosive, though used by one of physical weakness. Turkey's power is measured by the strength of the nations she controls. In her struggle with Russia she has been able to command the great national strength of Western Europe. Russia now stands alone in the settlement of the [illegible] States.

Russia contends that Alexander's domination was to be limited to five years, while Alexander, backed by the Western powers claims an unlimited term of years, over Bulgaria and East Roumelia. Now settle it to five years. Thus a cordon of semi-independent states is being extended from the Black sea, south of the Danube, and westward towards the Adriatic sea. No one, familiar with European policy, can fail to discern the national bearings of such new combinations. It is a rampart to Turkey against the encroachments of the northern despot. Such national combinations are sanctioned by the Latin powers, but resisted by the great Slavonic ruler. Russia will not submit since it cuts off her last hope of the conquest of Constantinople.

Jehovah is evidently the Master Spirit of the nations. The time has come for the final return of his ancient people to the land of promise, to be erected into a mighty kingdom. Gog (Russia the successor of ancient Assyria) opposes God's immutable purpose, and has, for centuries, been attempting to supplant the Ottoman Turk in the middle Eastern Highway through Constantinople. God has most signally defeated all these aspiring attempts, the Most High, who rules the nations at pleasure, has seen fit, in his inscrutable Providence, and wise purposes, to allow the seat of his future kingdom, to remain for centuries, in the hands of the Turks. Knowing that the visible rule would be Ottoman or Russian (his soulless enemy).

To resist, therefore, the southern movements of the Russian autocrat, he has erected a barrier composed of nations, [illegible] extending from China, through Southern Asia and Europe to the Adriatic sea, thus saying to the Northern Bear, Thus far and no further, till my people are returned and erected into a strong nation, and I bring them to judgment on the mountains of Israel.

Such, evidently, is the foreshadowing of God's immutable purposes. This great judgment invasion, headed by Russia, will be a confederacy of the subordinate "Kings of the East," marching from the East, by way of the Euphrates. Since they are on their way to judgment under Divine control, it is fit that God, their visible commander, and Judge, should remove all obstacles to their speedy march westward. At this point it is all well to solve a few subordinate problems. 1. Are we now living under the pouring out of the sixth vial? 2. On what is that vial poured? 3. What is the drying up of the Euphrates? 4. Who are the kings of the East? Whence are these confederate kings marching, and for what purpose? These problems we shall investigate in their order.

I. Are we now living under the pouring out of the sixth vial? Expositors usually answer this question in the affirmative, we are disposed to the same answer for the following reasons. (a) The vials are all judgment vials, and final:—"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God," Rev. xv. 1. vs. "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girdled with golden girdles." The "white linen" is a symbol of the saints' purity, Rev. xix. 8, and therefore, identifies these seven angels as resurrected saints, assistant priests, who arose and went up with Christ to assist in his royal High-priesthood in the true temple, vs. 7. "And one of the four beasts (living creatures) gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. vi. 8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, (Holy of holies) till the seven plagues of the seven angels were fulfilled."

As God's national judgments have been in progress since A. D. 1798, these vials, symbols of God's wrath, are being poured out upon the physical world and through this upon the religious, social, moral and political worlds. For, as the human family in all its varied parts dwell upon the physical world as a home, they are obliged to suffer from its woes. The whole earth testifies to this truth. Through physical agents, God afflicts the human family.

In the last days, nature was to suffer, and the vials were poured upon the earth. Hear the Savior, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth (as a necessary result), distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and [illegible] coming on the earth: for the [illegible] heaven shall be shaken." Luke xxi. As these signs immediately precede Christ's return, and as they are now transpiring we are living in the judgment age when nature is receiving the vials of Jehovah's wrath. The first vial empties its contents on the earth, the second on the sea, the third is poured upon the rivers, and fountains; the fourth on the sun, the fifth, not on the beast itself but on the seat of the beast, a physical location.

"The sixth angel poured his vial upon the great river Euphrates; and the water thereof was dried up; that the way (not ways) of the Kings of the east might be prepared." Rev. xvi. 12. It is here specifically declared that the contents of the sixth vial were emptied upon a "great river," and that the great river was the Euphrates; that the result was the drying up of its waters, and that the waters dried up for a specific purpose, viz., that the "way" of the kings of the East might be made ready. Ready for what? Ready for a great return march. Then agents go forth to enlist and drill those kings, and of the whole world, for a march and a battle.

J. P. WRETHER.

## THE KINGDOM.—OUT OF SIGHT, OUT OF MIND.

"The kingdom" occurs with its association of judge, throne, king and kingdom some 300 times in the New Testament, and about 2000 times in the Bible. Its usage is made most determinate and absolute as it applies to "the four" great Gentile, and minor, monarchies.

A distinguished M. E. minister, J. R. Thompson, D. D., preached April 4th, from Matt. v. 17, "Jesus went teaching and preaching the gospel of the kingdom." The sum—the leading doctrine—of this sermon is all that need be given for the purpose of testimony to the nature, location or importance of this kingdom—that Jesus preached—for which we pray; and is the goal of Christian faith and hope. 2 Tim. iv. 1-8.

I. The preacher said truly, in substance, that Christ's preaching differed from the prevailing habits of the present ministry. Jesus did not preach against war (as a subject), nor slavery, nor the wrongs imposed on women, nor other evils, as such, or as we do.

(Note. This kingdom is to come in its revealed order, after the "four" great Gentile powers—Babylon, Greece, Greece and Rome—that fill out "the times of the Gentiles." Ezek. i. 15-23; Luke xxi. 24. Then "The blessed and only potentate and his times" come) and having "put down all (present) rule and power," 1 Cor. xv. 24, he will reign forever, even forever and ever. Dan. vii. 14, 18, 27; Heb. ii, 14; Rev. xx.; xii. 15-21; i. 5. This embraces "the restitution of all things spoken." Acts iii. 21. "The gospel of Christ embraces these hundred-fold glories of the future," and as Jew, with Gentile, was carnal, and resting in the present, the call was to repentance and belief of such "good news" of the future.)

II. Dr. Thompson, I repeat, stated that Christ never preached against war, as a subject, nor the elevation of women, nor on other evils as such. The reason was that Christ believed reform comes from individuals—reform men themselves and you reform society. Their reform was supposed, of course, to cover and supply all that is needful to set these things right, that somehow human conditions may be beautiful.

III. In this there is a show only of partial truth. Christ did not reform even Jerusalem! Nor did the apostles themselves reach their own goal. Peter stumbled sadly; and even Paul, under Christ, the head of the gospel church, had not attained nor was already perfect! Phil. iii. Then the great apostasy; the harlot riding the beast and her daughters after her, constituting mystic Babylon on their way to doom, Rev. xvii.-xx., all which withstand his shallow and presumptuous theory. The grand focus forbid! The world, flesh and devil" remain to forbid the possibility of his being on the New Testament plane of "the gospel of the kingdom." The condition of the Christian world needs power—"the all power of heaven and earth," to "put down all rule and authority, to the last enemy death;" to raise up the dead and inaugurate the "kingdom yet to come."

In justice to Dr. Thompson it is due to add that he did bravely (in his way, however unwittingly) to demonstrate his departure from Christ's teachings and ordinances. In baptism "death, burial and resurrection" appear. In the supper it is "the broken body and shed blood," still flowing (in symbol) till he come! Rom. vi. 3-5; Col. ii. 12; iii. 4; 1 Cor. xi. 26; xv. 11, 55; 1 Thess. [illegible] Phil. iii. 20, 21.

A prominent business man inducted, like this preacher, (regularly, as is this case) on the "kingdom is up and we in it." "But sir, do you not ignore the fact that as far as Paul has attained into it (or it in him) he groaned to get out!" He settled back into silence with "Ugh!"

VI. Brother G. B. Kramer, is "the Church of the Blessed Hope."—who heard this M. E. brother, p. m.—rehearsed it in the sleeping of the same day. He gave the salient ideas and announced in contrast the glowing visions of "Glory to God and goodwill to men" by the coming "King of Glory." True, the new man is renewed in righteousness—is created in Christ Jesus unto good works here; but "the crown and joint heirship" is yet with him in the kingdom to come, with paradise restored and all blessing blessed. Amen. Psa. lxxii.

Our relations to Christ embrace three stages: "without him, in him, enthroned with him!" This takes in nature, grace and glory, amen! Dr. Thompson would leave us midway at best, and that in the tomb "without the promise." Heb. xi. 13-35 and 39; 1 Thess. iv. 13-18.

VII. Do hear! Their earthly-minded misconception of the kingdom in our poor mortality, has no room provided for "the greatness of the kingdom under the whole heaven!" No, "forever" in our dying and death, no throne or king in Zion, no subject "nations," no "first dominion," nor "paradise with its tree of life," Rev. ii. 7, nothing but a cluster of delusions which no diversity of terms can excuse or conceal.

Its extremity in folly may be expressed by the Shakers' song which I heard with strong voice in full concert, and in sober earnestness (as if to impress their auditor) they sang, "The work that Jesus Christ began, Is finished now by Mother Ann!" It is surely as good for the Shakers as for any other class. But "the Christian calling, the blessed hope, the faith that saves, the abundant entrance and full reward," are thus ignored and Christ dishonored in the house of his friends. 1 Thess. i. 9, 10; Titus ii. 13; Heb. x. 37, 39; 2 Peter i. 1-11; 2 John 8. At its very best it is but an inexcusable evasion of "the gospel of the kingdom," and even that founded in utter mistake of the gospel system. "Jesus died and rose again the third day according to the Scriptures." The servant is not above his Lord.

Brother Kramer had thus a good back ground (as if made to order) for his good picture in glowing colors of "The great King in his kingdom" now about due. Psa. xlv. to xlviii.

The opportunity was well improved, for all our advances in wisdom and knowledge are largely by comparison and contrast. Hence this report, so that the preacher himself may recognize his signal misapprehension and admit that "a reform" that embraces "the broken body, blood shedding and burial, with hope only in the resurrection of the just" would not be "good news to himself nor others, except in the Abrahamic Christian faith of our present mortality contrasted with the glory honor and immortality provided [illegible] coming kingdom and assured [illegible] gospel and record of [illegible] or [illegible] per to [illegible] Subscribers?

J. B. COOK.

P. S. The continuity and vital association of truth comes out clearly in the scale of headship. The head of the woman is the man, the head of the man is Christ and the head of Christ is God! 1 Cor. xi. 3. Now as the head or correlative of the kingdom is the king, in omitting the kingdom we lose the king! Nay, more, "the body, the church," on that line loses its head!

J. B. C.

*Dear Brother Davis:*

In THE RESTITUTION of April 7th, I notice your communication in reply to my "Open Letter" in issue of Feb. 17th. My inclination would be to review your letter in detail, but I know that our Editor does not approve of prolonged discussions. In justice to myself, however, I must call attention to a grave misrepresentation of my position, in the very outset of your communication.

I tried to state the position very plainly so as to avoid any possible misunderstanding, yet in your article you charge me with upholding what I very positively called in question as untrue, viz., the second or minor proposition of the syllogism, as follows: "To believe in Christ it is necessary to know and understand his teachings, and not believe anything out of harmony with those teachings." In fact my whole communication was an attempt to demonstrate the fallacy of this proposition; and it is incomprehensible to me how you could have so misunderstood me. May I ask of you the favor to give the article a careful reading, and, as I know you to be honest in your desire for truth, if you will try to answer to your own mind the questions therein raised, consistently with your position, I shall be satisfied.

Before laying down my pen I feel constrained to allude to the long list of doctrines of undoubted truth which you class as "First Principles." This term is very elastic, and as there is no divine authority for such classification of truth, it depends entirely upon the caprice of the teacher as to how many or how few doctrines shall be classified as "First Principles." I have never yet found two persons who occupy the general position that you do, who have agreed in their enumeration; and as the question of life or death eternal is in the balance, it becomes a matter of vital interest.

If the long array of doctrines that you mention, covering the purposes of Jehovah towards earth and its inhabitants from the first blow at the supper until the consummation of the ages, are to be termed first principles, I am led to inquire of what do the second principles consist? It is a significant fact that in this human grouping of doctrines you omit three important truths that are grouped in the Word of Inspiration, and in so many words termed the "gospel by which we are saved," viz., "How that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day." 1 Cor. xv.

Again you speak of this comprehensive knowledge of the divine purposes as constituting the "milk of the word" with which babes in Christ are to be fed. Do you not see an inconsistency in this position? First, it is required that all these things shall be understood and believed before one can become even a babe in Christ; and yet you speak of these "First Principles" as being the milk of the word on which they are to be fed, after already being thoroughly "indoctrinated with them before their birth." There is an obvious lack of harmony in these two propositions.

But I am doing what I promised not to do, and reviewing your article. Of course as you started out in your review of my communication with an entire misconception of my position, your article is in no sense a criticism of the same, and I do not so consider it.

Thanking you for the courteous spirit manifested, and assuring you of my sincere esteem and Christian love, I am Yours for Truth,

SAMUEL WILSON.

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# Poetry.

## "ROCK OF AGES."

"Rock of Ages, cleft for me"—
Thoughtlessly the maiden sang:
Fell the words unconsciously
From her girlish, careless tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down,
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in Thee"—
Felt her soul no need to hide:
Surely the song as song could be—
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
Twas a woman sang them now,
Pleadingly and prayerfully;
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred—
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
Life grown aged sang the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim,
"Let me hide myself in Thee!"
Trembling though the voice and low,
Ran the sweet tune peacefully
Like a river in its flow.
Sang as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"
Sung above a coffin lid;
Underneath, all restfully,
All life's joys had sorrowed hid,
Nigher more, O storm-tossed soul,
Never more from wind or tide,
Never more from billow's roll,
Will thou need thyself to hide.
Could the slightest, sunken eyes,
Close beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye, still the words would be
"Let me hide myself in Thee."

# Communications.

## THE GOSPEL OF THE KINGDOM OF GOD.

In RESTITUTION, of March 10, is an article by Wm. Ellis, in reference to this subject as set forth in my previous papers. It is well that special attention should be called to the proclamation of the gospel as first made by John the Baptist and our Lord himself, as recorded in Matt. iii. 2; and iv. 7—"The kingdom of heaven is at hand." W. E., renders this—"the reign of the heavens hath come." The translation "hath come" is given without the slightest warrant of that the original will admit of such a translation, even contenting himself and his readers with giving some reasons entirely outside the text referred to.

The article admits of a reply in few words, or at considerable length, or even by a middle course. I shall take the liberty of using all these methods.

1. If the reign or kingdom of the heavens had really come at the time when John had made his proclamation—Where was the kingdom before it came?—that is, during some 500 years from the return from Babylon down to the time of John. Again. If the kingdom had come when John and Jesus preached, how is it that some time afterwards, our Lord taught his disciples to pray "THY KINGDOM COME?" Had the kingdom departed in the interval? or is the kingdom of the heavens one thing, and the kingdom of God another? W. E., speaks of facts bearing on the question, but apart from verbal criticism on the rendering "hath come," can this rendering be maintained in the presence of such a simple fact as our Lord teaching the prayer, "Thy Kingdom Come?" "What a man seeth why doth he yet (or pray) for?"

2. Amplifying this brief reply, and still leaving verbal criticism aside so far as *"hath come"* is concerned, I might refer to W. E's, contention that the existence of the land, the presence of the tribes of Judah, Benjamin and Levi, the priesthood, and the law of Moses, administered by the priests as provincial rulers under the power of Rome, constituted these rulers in possession of the kingdom. Besides there was the sender of the message, Jehovah; next the messenger, the Lord Jesus Christ. Next, the Divine power exercised by the messenger in the working of miracles; his claiming "all power in heaven and in earth." Then there was the absolute Sovereignty of God.

Now the simple fact is that the first four of these elements of the kingdom of God had been in existence, and more or less in actual operation from the time of the return from Babylon; and were therefore not peculiar to the time of John and Jesus' proclamation. The Romans also had been in possession for about a hundred years, and permitted the Jews, under certain important limitations, to administer and enforce their own laws, just as they were doing in the days of Jesus. "The absolute sovereignty of God," also, had never for one moment been in abeyance, and was not by any means peculiar to that time. The only element which could claim any peculiarity was the exercise of the Divine power in the miracles of our Lord.

In regard to this element, W. E., quotes the word of Jesus—"If I by the finger of God cast out demons, no doubt the kingdom of God is come upon you." But all that our Lord claims for this power is that it was a sign to the Jews that the kingdom of God had come upon them as eyewitnesses of powers, which are otherwise described as "the powers of the world to come;" in other words that the kingdom was *"at hand."* The word *epi* used here and rendered "upon" which is its usual equivalent, is, with the accusative as here, sometimes rendered "toward" as in Matt. xii. 40; Rom. xi. 22; Eph. ii. 7; Heb. vi. 1. The idea expressed in such passages is simply equivalent to *near* or *"at hand."* Indeed the word *"upon"* or *"on"* is used even in English in the sense of *"near."* Thus, "London *on* the Thames." "Weston-*super*-mare." This is evidently derived from some ancient usage, as we have in the Greek *"epi to potamo"*—literally upon the river, but really *near* the river, that is at the river's side. We have also in the Revelation, "the harlot, sitting *upon* many waters," that is *by* or *near* many waters.

W. E., to sustain his theory ignores the radical sense of the term kingdom, which is the *dom* of a King, that is the dominion exercised by a King. Where was the exercise of Jehovah's dominion as the true King of Israel at the time when John and Jesus preached. He was truly their rightful King, but in the exercise of his Divine Sovereignty he suffered the authority of his kingdom to be usurped by Assyrians, Babylonians, Persians, Greeks, and latterly by the Romans who made tools of *the chief priests* of the Jews, in order to the ultimate carrying out of his own purposes.

Taking a case for illustration, though not in all respects in point, yet clear enough for the point in question,—Charles Stewart, Son of Charles I., of England, was abroad at the time his father was executed, and was the rightful heir to the kingdom of Great Britain and Ireland. During eleven years from A. D. 1649 to A. D. 1660, his kingdom had no existence. His kingdom, under the name of a Commonwealth, was a Republic. Yet the land existed, the people existed, the [illegible] even priests; but with [illegible] that all this constituted the kingdom of Charles II. And no doubt the time came when it might have been proclaimed that his kingdom was "at hand;" although it is just as clear that this proclamation might have been made, and yet in its actual coming might have been postponed for a longer or shorter period.

3. But our more lengthened reply is yet before us, and it now becomes my duty to examine the terms of the proclamation of John and our Lord—"The kingdom of heaven is at hand." W. E. to suit his ideas derived from other reasonings, gives a rendering which is neither warranted by his reasonings, nor the term used in the original Greek; neither is it countenanced by any translation that has come under my notice. As I have mentioned, he adduces no proof that the language of the preachers who used the terms will bear his rendering. He rests his whole theory on his reasonings; whereas if his rendering of the terms of the proclamation was correct, it would be perfectly sufficient by itself to settle the question, and I for one should not have a word to say.

Besides, comment on this proclamation has a history, which of itself would well warrant some discussion, which I trust may appear in what I have further to say.

Meanwhile, I have to remark that while W. E., renders the proclamation "The reign of the heavens *hath come*," he renders a parallel passage in Matt. i. 15, "The reign of God hath come *near*." In the original the term in all three passages, (Matt. iii. 2; iv. 17; Mark i. 15;) is identically the same, and in the same tense, namely *"eggiken,"* the perfect of *eggizo*. Overlooking the looseness shown by W. E., in rendering the same term in senses so opposite in meaning, it would seem that W. E., assumes that for practical purposes these opposite renderings are substantially identical in signification. I demur to this *in toto*. There is an immense gulf between *"hath come,"* and *"is at hand,"* or *"hath come near."* This truth has even found embodiment in the proverb—"There is many a slip between the cup and the lip." To be outside the house and inside the house are not more different than being *"at hand,"* and *"having come."* The foolish virgins outside the closed door, and the wise virgins inside the house, form an apt illustration. The elder brother of the prodigal son *"drew nigh* to the house" and "heard music and dancing." On knowing the cause—"Thy brother is come"—"he was angry and would not *go in*."

To show more distinctly that there is a broad distinction between being "at hand" and "having come," it may be well to point out how the terms are used in the Scriptures. I quote a verse from Ezekiel (xxxvi. 8) which is conclusive on this point—

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to *my* people of Israel; for they are AT HAND TO COME."

Observe here that verse 10, as well as the whole chapter, shows that "my people of Israel" signifies" all the house of Israel, and not merely Judah and Benjamin then in captivity in Babylon. This prophesy therefore has reference to the final restoration. The phrase "at hand" has therefore an application perfectly compatible with a lapse of time over 2000 years.

This is, moreover, in exact accordance with other modes of expressing the Divine conception of time in relation to the fulfilment of promises which appear to us to be long delayed. Take one example from Isaiah—(liv. 7, 8.)

"FOR A SMALL MOMENT have I forsaken thee; But with great mercies will I gather thee.

IN A LITTLE WRATH I hid my face from thee A MOMENT; But with EVERLASTING kindness will I have mercy in thee, Saith the Lord thy Redeemer."

In such a passage as this it is the "everlasting" duration of the "kindness" which causes, by the comparison, thousands of years to dwindle into "a moment," even "a small moment." And it is only our failure to apprehend this, arising from our sheer inability to measure the infinite, that we create difficulties in our understanding the ways of God.

Again, to show how there may nearness and yet a lengthened lapse of time take place before the accomplishment of an event, I quote Paul's words to the Romans:—xiii. 11, 12.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put [illegible]

[illegible] tion" nor "the day." Although both will certainly [illegible] due time, both are still impending. The "salvation" is "nearer" still, and "the day" is still "at hand." And I may mention that the term rendered "at hand" in verse 12 is exactly the same, and same tense, as in the three passages in Matthew and Mark, namely the perfect tense of *eggizo*.

Coming a little closer to the terms of the proclamation, I find that the first meaning given in Liddell and Scott's Greek Lexicon of the term *eggizo* is "to bring near." It is derived from the adjective *eggus*, near, and must be rendered by any terms which express nearness, but not actually come.

As I have mentioned, all the English Versions that I have seen give substantially the same rendering—the phrase "at hand" being the most common, which is the rendering of the Revised. Marginal—gives "approacheth;" Newcome "draweth near." Approach is from *ad* to and *proximus* near and simply signifies to come near.

Then translations into other languages are equally unanimous in giving the same idea of nearness. I find the following in an article in the *Herald of the Kingdom*, Vol. vi. Feb. 1856.—"The Italian has *e vicino*, near. The Spanish, *se ha acercado*, has acceded. The French, *est proche*, and the German, *ist nahe herbey gekommen*, is near by here to come." I may mention also that the Latin *appropinquavit* from prope *near*; and that even the Scotch Gaelic has a phrase of similar import, *amfogue*. I find that the same terms are used in the Latin and Gaelic versions of Rom. xiii. 11, 12, as are used in Matt. iii. 2, etc., a further combination of the truth that the "salvation" and "the day" there spoken of, though still future, were in the first century, spoken of as near.

A most important confirmation of these unanimous testimonies is found in the Hebrew version of the New Testament, made [illegible] use for the benefit of the Jews. The term which represents *eggike* is KARB, and is identical with [illegible] used in Ezek. xxxvi. 8, already referred to, where it is rendered "at hand," followed by LABI'A rendered "to come." The term KARB is that used in the Hebrew version in Rom. xiii. 11, 12, already treated of in reference to "our salvation," being nearer than when we believed, and the day being "*at hand*."

Over and above the ordinary opinions of the popular commentators on this subject of the kingdom of heaven being in brief, "the gospel dispensation," it may be well to trace the views of modern *reformers* regarding it. The late Mr. Alex Campbell of Bethany, Virginia, made this proclamation of John and our Lord, a fundamental element of the Christian Institution, as he termed the order of things introduced by the Apostles acting under the authority of their Master. The earliest reference I can most readily find at present is a statement in a letter addressed by Mr. John Black of London, England, in July 1843, to Dr. John Thomas. Mr. Black was a leading man in the Reformation church. He said,....."you are also much concerned about *"the kingdom"* which you say *is not yet set up*. You will agree, the prophets foretold the setting up of a kingdom, especially Daniel; John the Baptist preached it was at hand; Jesus, his Apostles in his time, and the seventy, all testified it to be "at hand;" and Jesus said it would be set up among them; but we do not hear the Apostles say so after Pentecost. Peter, on that very occasion asserts that God had made him "both Lord and Christ." Then he quotes Heb. xii. 28, *"we having received a kingdom* that cannot be moved," and continues affirming most certainly, that the kingdom is set up. The Doctor in replying says—"It is not written 'having received a kingdom' as I find it quoted in your letter, but Paul saith, 'we *receiving* a kingdom which cannot be moved.' Receiving is not received." The doctor however makes no allusion here to the proclamation founded on by his correspondent.

I may mention that Mr. Black wrote an article in *"The Reflector of Divine Truth,"* in 1853, in which he strongly maintained the setting up of the kingdom of Christ on the day of Pentecost, and seeks to make a distinction between "the kingdom of God and the kingdom of Christ," which indeed is the title of his article. He, however, omits the quotation of Heb. xii. 28, about "receiving a kingdom that cannot be removed," etc., which was the only proof he ventured on in his letter to Dr. Thomas.

At a later date, namely in 1858, I find [illegible] by Alexander Campbell [illegible] *English Version of the Sacred Scriptures*, published by Brother Benjamin Wilson, then of Geneva, Illinois. I must say that if this be the correct rendering of *Basileia* in the first preaching of the gospel of Christ, by his forerunner and himself, I feel at a loss to know where "THE GOSPEL OF THE KINGDOM" is to be found, or at what particular point in the preaching of the Apostles the term *Basileia* came to be applied to the kingdom, and not simply to the personal Majesty of the Anointed One. If *eggike* can be rendered *"has approached"* or *"has arrived,"* indifferently, and *Basileia "Royal Majesty"* or "Kingdom," indifferently, where is there any certainty as to the meaning of such an important matter as THE GOSPEL? It seems to me little else than "playing fast and loose" with the most momentous matters of Divine Revelation.

I regret having occupied so much space, but the matter is of vital importance, and ought to engage the interests of all who are looking for the Second Appearing of the Lord.

J. CAMERON.

*Edinburgh, Scotland.*


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|---|---|---|---|---|---|---|
| 62 LOCAL | 54 MAIL | | | 51 MAIL | 59 LOCAL | |
| 11 45am | 11 05pm | ar | South Bendlv | 6 45am | 10 00am | |
| 10 16am | 10 41pm | | Lakeville | 6 04am | 9 32am | |
| 9 04am | 10 29pm | | LaPaz Junc | 5 51am | 9 19am | |
| 9 34am | 10 16pm | | Plymouth | 5 35am | 9 04am | |
| 8 51am | 10 00pm | | Hibbard | 5 20am | 7 48pm | |
| 8 32am | 9 41pm | | Marmont | 5 03am | 7 29pm | |
| 8 03am | 9 22pm | | Marshland | 4 45am | 7 02pm | |
| 7 18am | 8 37pm | | Kewanna | 4 15am | 6 00pm | |
| 6 30am | 8 45pm | lv | Logansp't ar | 7 00am | 9 00pm | |
| 62 EXPR'SS | | | | | 58 EXPR'SS | |
| 10 45am | | ar | Logansp't lv | | 5 00pm | |
| 9 15am | 7 10pm | | Frankfort | 9 15am | 4 30pm | |
| 8 56am | 6 52pm | | Colfax | 9 45am | 4 10pm | |
| 8 14am | 6 09pm | | Crawfordsv't | 10 30am | 3 24pm | |
| 7 05am | 4 59pm | | Rockville | 11 34am | 2 30pm | |
| 6 00am | 3 42pm | | Terre Haute | 12 30pm | 1 25pm | |
| | | | | | | |
| | 9 00am | ar | St. Louis | 7 30pm | 7 30am | |

A Through Freight, carrying passengers, leaves South Bend at 2:20 p. m.: Plymouth at 4:32, stopping at all stations, and arriving at Logansport at 2:15 p. m. Going north this train leaves Logansport at 9:00 p. m.; Plymouth 11:37 p. m.; South Bend 1:20 a. m.

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GOING WEST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 12 45am | 12 45pm |
| Fast Line | 4 00am | 11 00am |
| Chicago Express | 11 00am | 10 00pm |
| Day Express | 11 00am | 10 00pm |
| Ft. Wayne Accommodation (daylight) | 4 45pm | 12 45pm |
| Local Freight | 11 45am | 4 00pm |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 12 45pm | 12 45am |
| Fast Line | 6 28pm | 6 28am |
| Day Express | 11 20am | 11 20pm |
| Ft. Wayne Accommodation | 7 45am | 7 45pm |
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. Dead PLYMOUTH, INDIANA, MAY 12, 1886. NO. 18.

## Selections.

### THE APPROACHING END.

We are met this morning to consider the subject of "The Signs of Our Times." Remarks on this subject are too often made which betray a want of intelligent comprehension of the nature of the signs that are, according to Scripture, to indicate "the time of the end." A careless reading of our Lord's prophetic discourse on the Mount of Olives seems to be the cause of much of this misapprehension. His predictions of wars and rumors of wars, famines, pestilences, and earthquakes, are quoted as if they and such like things were to be signs of the end of the age. A little accurate attention to the order of his statements would at once show that, so far from this being the case, he mentions these as the characteristic and coming events of the entire interval prior to his coming. Wars and calamities, persecution and apostasy, martyrdom, treachery, abounding iniquity, gospel preaching, the fall of Jerusalem, the great tribulation of Israel, which has, as we know, extended over 1,800 years; all these things were to fill the interval, not to be signs of the immediate proximity of the second advent. How could things of common, constant occurrence be in themselves signs of any uncommon and unique crisis? What commoner thing all through the ages than wars and rumors of wars, famines, pestilences, and earthquakes? These, as marking the course of the age, can never indicate its close. What, then, are the signs we should expect?

Many persons who perceive the folly of thus looking at every great natural calamity as a sign, go to an opposite extreme, and expect wonderful, unprecedented, supernatural, and impossible signs, basing their expectations on a literal interpretation of the symbolic hieroglyphs of the Apocalypse. Such signs would be so grotesque and absurd in character, that it is insulting to human intelligence, not to say Divine revelation, to assert that they are to be expected. There is one simple and all-sufficient answer to this conception of the signs of the last days: our Lord and the Apostles alike furnish the reply. Our Lord says: "As it was in the days Noe so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat and drink, bought and sold, planted and builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and is destroyed them all. Even thus it shall be in the day when the Son of Man is revealed," Luke xvii. 26–30. The Apostle confirms this: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. v. 3.

If any such signs, as are imagined by some, were to precede the event, the state of society such as predicted in these passages could not by any possibility exist. If monstrous, unheard of, supernatural, preternatural events were to transpire, would they not be telegraphed the same day all over a startled world, and produce such a sense of alarm and expectation that buying and selling, planting and building, and marrying and giving in marriage, would all be arrested together, and "peace and safety" be very far from any one's lips or thoughts? And if one of the Apocalyptical prodigies is to be thus fulfilled, all of course must be so. Conceive, if you can, a succession of such supernatural prodigies, and a world asleep in fancied security, and overtaken by sudden destruction. No; there was nothing specially to alarm the antediluvians before the day that Noah entered into the ark; nothing special to startle the men of Sodom ere the fire from heaven fell upon them; and like as it was in those days so will it be in these. All going on just as usual, no single sign to attract the world's attention. "None of the wicked shall understand" the true state of affairs, only the wise and those enlightened by the word of prophecy.

It will be objected, perhaps, "But if the signs of the times, which we are expected to recognise, are neither ordinary natural events nor extraordinary unnatural ones, what are they?" Scripture abundantly answers this inquiry. They are special, but perfectly natural events, occurring in a predicted time, and various and widely differing events occurring in a combination. They are not sudden, startling, newly-produced phenomena, but definite stages in long progressive movements, whose history was written twenty-five centuries ago.

I would like to give what I believe to be the chief of these signs, and I desire rather to speak suggestively than exhaustively. We have six separate and distinct sets of signs, each one of which seems sufficient to indicate that we are on the verge of the establishment on earth of the eternal kingdom of the Son of Man—that blessed One who shall not up a reign of righteousness and peace, of which the millennial Sabbath is but the portal and introduction.

We have: first political signs; second, ecclesiastical signs; third, Jewish signs; fourth, Mohammedan signs; fifth, general social signs; and sixth, chronological signs.

1. As to political signs, allow me to make a few simple suggestions. I met coming here this morning a gentleman who has long been a Christian, a student of God's Word, a worker in his service, but he said he had bestowed only a little time on the study of prophecy: he came here rather as a learner than anything else. Now there may be many such here: let me refer for the sake of such to a great pictorial chart of the world's history contained in Dan. ii., and especially as completed with Dan. vii., that the time which we have reached in the world's history may be apparent. There we have in brief the history of the last twenty five centuries.

Let me suggest, too, that the Book of Daniel is the introduction to the Apocalypse: the Book of John the completion of the Book of Daniel. They are two parts of the same book, they treat of one subject, use the same symbols, employ the same hieroglyphics, and speak of the same course of events. These two books contain a series of visions in which the same ground is in a certain extent traversed again and again. The first vision in these two books is the simplest and most comprehensive. It starts from the time of Daniel, reaches right on to eternity, and embraces the whole course of the times of the Gentiles. In that well-known vision of the fourfold image, representing the course of four great world-empires, Babylon, Medo-Persia, Greece and Rome, we have a complete chart of Gentile history.

And using the word chart reminds me of a very simple illustration that may be of value to some on the question of signs, and the point we have reached in the history of the world. Suppose you cross the ocean, and, travelling for many days or weeks, you reach a certain part of the voyage still out of sight of land, when one day you hear a rumor that the ship is approaching the port to which you are bound. You go the captain and enquire, "Is it so?" "Yes; it is; we should sight the land at three o'clock this afternoon." "How do you know?" The captain unrolls his chart, and says, "There is the port; there is our present position." He lays his finger on the exact point reached by the ship. "How do you know we are there?" "Do you see that line drawn across the chart? that is our course; we have followed it; we are just there, and will sight land at three o'clock." You ask for evidence to reassure yourself and strengthen your expectation it shall be as he says. You ask for further light on the subject, for you cannot understand how he can be so sure. "Well, our voyage has run along such and such a course, we have come so many miles, the ship has kept the track marked there; on the way we have passed certain points, certain headlands, indicated there, as Ceylon, Aden, and so forth, just as they are marked in the chart. Now the distance from Ceylon to the port we are making is so many miles; we have just run within twenty miles of it, and by three o'clock we will make the rest. The chart with the reckoning of time and distance shows exactly where we are." As he predicts so it comes to pass.

Now, God has been pleased in this Book to give us a chart of history; not merely past history but future history—anticipating history in prophecy.

He has unfolded to us the future, and given us no uncertain or dim light upon this subject, but broad and clear light. A most important part of that light is prophecy with reference to the political world, and the history of the great Gentile powers. What a marvellous thing it is, when one really considers it, that twenty-five centuries ago, when the time of the Gentiles began, when the Jewish subjection to the Gentile power commenced, when God put down Israel on account of her sins, and set up the Gentile power, that the course of Gentile power was clearly foreseen and distinctly foretold, and laid down, and marked out, and written in God's Holy Word. It was written and rewritten—visions and clearer descriptions and multiplied predictions—and the whole thing lay bare and unfolded; and all history itself has run on these lines exactly as foretold.

I can only add on this point of political signs that each power has run its appointed course. The Babylonian Empire rose, reached a certain height, ran a certain course, and was then overthrown by the Persian Empire. The Medo-Persian Empire succeeded and reached a certain development, and also fell. The Grecian Empire followed, and ruled and perished. Then rose the Roman Empire, which was to be first united and then divided. Comparing these Old [illegible] predictions with those of the New, and with history, what do we perceive? The history has run on these very lines, that these events have been fulfilled, and therefore do not remain to be fulfilled. Babylon rose and perished, so did Persia; so did Greece; so did Rome Pagan and Rome Papal. All this has been accomplished, and here we are at the close of the predicted course of the last of these four empires. We are, therefore, close to the manifestation, the unveiling, the shining forth, the glorious establishment of the kingdom of God which shall never pass away. That is the next thing to occur.

2. As regards ecclesiastical signs. I think arranging them in this order helps us to understand the matter. Of course the history of the Gentile world is a different thing from the history of the Christian Church. Take then the latter: a great deal is foretold with regard to the Christian Church. The Church was to grow, according to prophecy. Beginning with small things it was to attain success to a wonderful extent. From a small seed it was to spring into a great tree, spreading out its branches in which the birds of the air were to come and build. Then a wonderful change was, according to the prophecy and predictions of Paul, to take place. Our Lord foretold the apostasy in the Church. Paul more clearly, again and again, in epistle after epistle, spoke also of the apostasy; and John foretells it with still greater detail.

Now observe, the bearing of this on the signs of the times. Is the Church in her infancy or has she long ago reached maturity; has she, who was so small become a great spreading tree, and have the birds of the air come and built in her branches? All this has become history, all has been fulfilled; so also another event foretold has taken place. In the history of the Church there has been a great falling away from the faith, and that apostasy was distinctly foretold. I ask you to bear with me if I differ from some, as indeed I know I do. I am not here as Pope or prelate. I am here as a humble student of prophecy; we have not learnt everything yet. There is more to understand on this question. I suggest, then, to you that this word of Paul to the Thessalonians, "That day shall not come except there come the falling away first" (the apostasy), is a most important sentence in connection with the question of ecclesiastical signs of our times. The subject there is ecclesiastical; the apostasy was to take place, not in the world, but in the Christian Church. Paul is writing of what is to take place in the Church, and of that pure and practical hope; and he is writing just there and then with reference to the coming of the Lord and our gathering together to him. Now, if that is not the coming of Christ for his people, I know not what is. It is our gathering to Christ. It is not simply some manifestation of the Church after it has been gathered to Christ, but it is our gathering to him. That sense will remain even if any seek to evade its force or ignore its presence.

Now, it is a question of our gathering together to him, and Paul says, "That day shall not come except there come the falling away first." I believe that; just as I accept any other statement of inspiration. Therefore I am forced to take this position; if that predicted falling away in the Christian Church has not taken place, it lies between us and our coming Lord, and our gathering together to him. But if, on the other hand, that predicted falling away has taken place, it does not lie between us and the coming of the Lord. If we compare this falling away in the Church with the passage with which you are familiar, "In the latter times some shall depart from the faith," the word in the original Greek is the same as in the passage in Thessalonians. When we compare the two together, surely we cannot evade the conclusion that they refer to the same thing. Now the falling away in 1 Tim. iv. is described as "Giving heed to seducing spirits and doctrines of demons..... forbidding to marry, and commanding to abstain from meats." Reading that, we cannot fail to [illegible] portrait. It is not [illegible]

I [illegible] to the remaining signs: Mohammedan, Jewish, social, and chronological.

3. There are Mohammedan signs. Now, Mohammedanism is a tremendous fact, a tremendous factor in the world's history, in the history of Palestine, the Jewish race, and in that of the Christian Church. Mohammedanism is, as we know, a woe as it was foretold it should be a woe, a tremendous woe on the apostate Eastern Church; and of course, it has been a woe on Palestine and on the Jewish people, too. It is remarkable how the Jews have been oppressed [illegible] surrounded [illegible] of the West, as well as of the Mohammedanism in the East, [illegible] because of [illegible] Popes in Italy and [illegible] Mohammedanism has [illegible] Jewish people, besides treading [illegible] their land and erecting [illegible] of Omar, still occupying [illegible] of the temple—though there [illegible] perhaps it may not be much longer. Mohammedanism dominates one hundred and fifty millions of the human race. How long has it been in power? Some twelve or thirteen centuries. You remember how our Lord told us that Jerusalem should be trodden down "till the times of the Gentiles were fulfilled;" and that power has trodden it down. But when you look on that power, and compare its present position with its past, with what it was in the days of its pomp and pride, when all men trembled at its frown we compare that with the present state of things; when we recall the Hejira hundred years' history of the Turkish Empire; when the Crescent power (the bone-breaker, as the name means), the destroyer of men, was wielding such a deluge of blood and proving himself a resistless and merciless destroyer—when we look at the present condition of Turkey, with its [illegible] resources exhausted, [illegible] lying sick and perishing, we judge ourselves justified in drawing an important inference with regard to the times in which we live, that [illegible] ing days of the Jew [illegible] say, then, from [illegible] signs, it is very clear [illegible] drawing very nigh.

4. With regard [illegible] will say only a [illegible] have here a [illegible] by [illegible] Lindé (you can see [illegible] British Museum), in which outline is given of Jewish history [illegible] the record of the sufferings the Jews have passed through for twenty-five centuries, and especially in the last eighteen centuries. These sufferings began, I may remark, with the dethronement of Zedekiah (587 B. C.), when the throne of Judah was cast down and the people led captive, although a restoration followed. Right down from that period, through the captivity in Babylon, sufferings under the Greeks, multiplied and terrible sufferings under the Romans,—Titus, Vespasian, and Hadrian—and deeper suffering endured under so-called Christian hands—for, though they suffered from Pagans, they suffered infinitely more, and longer, and worse and more multiplied persecutions from Christians—Romans crucified them, but Christians burned them, massacred them wholesale, hunted them for long centuries from land to land. On comparing their past experiences with the present position of the Jews, we see the yoke broken, the fetters snapped, liberty, freedom, equality granted, power and position gained. We find them members of Government, teachers in universities, amassing wealth enormously, and so forth. Seeing these things, what is the conclusion you reach? That the time of Jewish restoration is come. Palestine is being lifted up on the one hand; and we seem to hear the voice which has gone forth bidding desolate Zion, though long disconsolate, lift herself, and shake her garments from the dust of ages, for the time of her liberation and emancipation has come.

5. Then there are general social signs. What is the present position of the world? Think of the progress of knowledge, the universality of science, the spread of civilization, the rapid means of locomotion, the extension of commerce, and lastly element of the [illegible] to push on [illegible] shall be increased." Look also at the increase of infidelity, even in the professing Church. Consider the judgments in recent times on the Papal power at the French Revolution. Do not all these things demonstrate that the predicted consummation [illegible] the very doors?

[illegible] night, as regards chronological signs. [illegible] words: "A [illegible] immense subject in itself, [illegible] I look on one day in a few more [illegible] chronology of the times [illegible] reached? The Scriptures contain an immense mass of chronology, and its connection with prophecy is so intimate that it is essential that we understand it. If you take a period of [illegible] thousand years taking in the Millennial age, that will extend from the days of Abraham to the days in which we are living, and right on to the close of the coming Millennial age, the dawn of which we behold, on the very verge of which we stand—if you take that period of five thousand years, you find that there is chronological prophecy with reference not only to the larger part of its extent but nearly the whole. Beginning with the prophecy of the four hundred years Israel should spend in Egypt, right on to the Exodus, then the forty years' wanderings, the three hundred and ninety of Judah's history, and seventy years of the foretold captivity, the four hundred and ninety years of the restoration; then the period of seven times, of three and a half times, of one thousand two hundred and ninety, one thousand three hundred and thirty-five, the one hundred and fifty of the Saracen woe; and the three hundred and ninety-one, or three hundred and ninety-six years of the Turkish woe; these have all been fulfilled as chronological predictions.

What, then, is our position with regard to those yet unfulfilled but equally to be fulfilled prophecies? The Millennial age is not yet, but lies in the near future; and we have a record of the rest. The four hundred years in Egypt is long past, the forty years in the wilderness has long gone by; the sixty-five years and the seventy years of captivity were fulfilled; the four hundred and ninety of the Messiah fulfilled, the great period of seven which we are in the last stages of; we have had the introductory, and the [illegible] and now the terminating events are happening as foretold. And the end of the period is characterized by the *renaissance* of the Jewish people. What, then, next? The Kingdom. The Kingdom of Christ. Oh, my brethren, I believe we stand this day antitypically, where Moses stood, when his feet were planted on Pisgah's height, the wilderness behind him, the land of promise before him. The forty years wanderings were well nigh over; and it is thus with us; the wilderness is behind and Canaan before us; soon shall our Lord lead his people to that land of which he has spoken. The sun that is just below the horizon is brightening the east with its increasing dawning light.

A little while, and the sun shall rise, the Sun of Righteousness with healing in his wings, to irradiate the world. Jesus will come, and fill all hearts with his presence.

Then is it for us, in these circumstances, amid the changes and fluctuations and transformations, uncertainties, denials, infidelities and apostasies of the world, to stand firm, as those established on the Rock of Ages! As Paul says, "Be ye steadfast, unmovable, always abounding in the work of the Lord." There are enemies about, therefore the more need of watchfulness; there is need of laboriousness because of the shortness of time. There are souls that need to be snatched from ruin; there is much work to be done and little time in which to do it. Set us with trimmed lamps, with sufficiency of oil, our loins girt, be ready with staff in hand, so that we may each say right soon, "Lord, I have finished the work that Thou gavest me to do;" so that we may from the bottom of our hearts echo that final sentence of Scripture, with profoundest meaning—"Come, Lord Jesus, come quickly."—*H. Grattan Guinness, in Prophetic News and Israel's Watchman.*

[illegible] ponsible they are, according, [illegible] Lord's own words: and it is only an [illegible] Prayer in which [illegible] them to more [illegible] will be [illegible] Scripture are not [illegible] Mr. Guinness's unpredicted perusal of his discourse of our Lord referred to [illegible] slow ship.

### Power Manifested.

It is manifestation every day quietly, but it impresses mortal man most when shown in the destructive tempest. It was thus that Elijah was shown the power of Yahweh. A paper tells us of a tempest in the Polar regions. It says:—"It is impossible to form an idea of a tempest in the Polar seas. The icebergs are like floating rocks whirled along a rapid current. The huge crystal mountains dash against each other, backward and forward, bursting with a roar like thunder, and returning to the charge until losing their equilibrium, they tumble over in a cloud of spray, upheaving the ice-fields, which fall afterwards like the crash of a whip-lash on the boiling sea. The sea-gulls fly away screaming, and often a black, shining whale comes for an instant puffing to the surface. When the midnight sun grazes the horizon, the floating mountains and the rocks seemed immersed in a wave of beautiful purple light. At forty degrees below zero the snow and human bodies smoke, which smoke changes at once into millions of particles, like needles of ice, which fill the air and make a light continuous noise, like the rustle of a stiff silk. At this temperature, the trunks of trees burst with a loud report, the rocks break up, and the earth spouts and vomits smoking water. Knives break in cutting butter. Cigars go out by contact with the ice on the beard. To talk is fatiguing. At night the eyelids are covered with a crust of ice, which must be carefully removed before one can open them."

### Obituary.

Died, April 13, Michael Dobbs, in Rootsville, Pa., aged 69 years less March. Also Sister Mary Dobbs his wife, April 19, aged 69 years. Also a babe of Ira Reynolds, April 20, aged 2½ months. Services by the writer from 2 Sam. xiv. 14, to a large concourse of people. The two Dobbs were buried in one grave side by side; services at 10 a. m. Service of the babe at 2 p. m. on the 21st., text, 1 Cor. xv. 26. The writer endeavored to present the truth in the love of it.

JOHN T. ONGLEY.

## THE RESTITUTION

*Terms—TWO DOLLARS A YEAR,*

Payable in advance. Three and six Months at the same rate.

### TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion into it, as requisite to the forgiveness of sins, and a holy life as essential for final salvation.

The Book of Job, called Job, Son of Zare, Son of Hruguel, Son of Resau, Son of Isaac, Son of Hairaam, as According to the Septuagint.

CHAPTER XIV.

1. For a mortal begotten of woman is short lived and full of wrath.

2. Like a flower that hath bloomed hath he fallen off: Like a shadow hath he run away and he doth not stay.

3. Wast thou not tho'author of his speech, and didst thou not authorize him to come into judgment into thy sight?

4. Who indeed shall be clean from defilement? No one of a truth.

5. Though his lifetime be but a day upon the earth; and his months unnumbered therefrom; in time hast thou set it, and he shall not overstep it.

6. Stand aside from him that he may be at ease and satisfied with that span of life like tho hireling as it were.

7. There is hope for a tree forsooth; if it be cut off; it may sprout up again, and its tap root may not fail.

8. Yea, if its root wax old in the earth, and in the rock its springing shoot come to an end,

9. At the smell of water it will flourish and bring forth a late harvest like a newly-planted.

10. But a man when he has come to an end, hath departed and should a mortal fail he is no more.

11. Yea a sea in time cometh to lack, and a river that becometh a desert river hath been dried up;

12. And man when he hath fallen asleep shall not arise until the heavens be stitched together and shall not be awakened from [illegible] Tammuz,

13. Would that thou [illegible] to keep [illegible] in Hades [illegible] rest [illegible] me until thy [illegible] shall [illegible] and until thou shalt not [illegible] for me. In which thou wilt call me to mind.

14. Yea, though a man die when he hath finished the days of his life-time, he shall live: I will patiently wait until [illegible] again come to be (that is be born again), this

15. [illegible] church shalt thou call and [illegible] and the works of thy hands I may not annul.

16. My devices moreover hast thou numbered and not one of my sins hath escaped thee.

17. Thou hast sealed up my transgressions in a covering, and thou hast put a mark of identification upon it, should I perforce evade in any respect.

18. Even a mountain falling will fall asunder and a rock will have waxed old from off its place;

19. Water hath worn away stones, and high waters have washed down the mould of the earth; and man's patient endurance hast thou destroyed:

20. Thou hast thrust him utterly away and he hath gone; Thou hast withered his face, and sent him away.

21. And though his sons have come to be many he hath not known it, and if they have come to be few he hath had no understanding of it.

22. Yea his flesh hath suffered woe and his soul hath suffered sorrow.

C. GARDNER.

### To the Brethren.

I would like to ask a favor of the brethren of THE RESTITUTION. I am a miller by trade, and my position here will soon be taken by one of the owners. The mill is owned by two brothers and their uncle. The third brother is expected soon which will leave me to look up another situation. Now I would like a situation some place where there is at least a small band of believers. If any of the brethren can give me any information to that effect I would be greatly obliged. I have a small family and feel it to be my duty to surround them if possible with the religion of the Bible. I am not a preacher and am poor in dollars and cents, but hope I am rich in true gospel faith. I am a brother of L. Clem, whom many of the brethren know. From him I got my first lesson in the gospel faith, as well as that of milling. I make the above explanation that the brethren may not be disappointed should they assist me to a situation. I have been in the milling business about twenty years and expect to follow the same occupation until the dear Lord shall come or the great enemy of all living shall overtake me. Yours in hope of eternal life through Christ,

D. L. P. CLEM.

*Mishawaka, Ind.*, Box 588.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 12, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution" Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

THE foreign news from Oriental lands is a complicated medley. Such as it comes to us we place it before our readers in another column.

WE abound just now in original communications. Our contributors must not complain if some be delayed. Will publish as fast as we can and give general variety.

THE strikes, that indirectly were productive of disastrous riots in Chicago and elsewhere, seem to have quieted down for the present. While the insane movement has had a depressing effect on some branches of business, its severe results will be experienced by the reckless mage-workers themselves in the end.

AT the contemplated June meeting, published to be held at the Antioch Church, we hope to greet many of our brethren and sisters of the household of faith. We believe it was decided by the Board of Directors to come together two or three times during the year before the Stockholders' Annual Meeting in November, and it is therefore probable that there will be a meeting on this occasion to further the interests of THE RESTITUTION and other matters of importance. We hope our esteemed Brother Dwiggins will be home from his winter sojourn in Florida to meet with us.

### WELL-MERITED PRAISE.

Bro. Wilkinson sends the following commendatory notice of his work, "*The Coming Age.*" Being from the pen of one learned, well-posted in Millennial literature, and therefore, well qualified to speak on the subject, we give the notice with the greatest pleasure. All our readers should do well to purchase Bro. Wood's book, and give it a careful perusal. We are glad that he has resumed his pen to furnish the readers of THE RESTITUTION with some continuous articles on the same and kindred subjects.

MILLFIELD, O.

*Editor Restitution:*

I just received from Dr. Joseph Wild the following commendation of the "*Coming Age.*"

"Bond St. Congregational Church, Toronto, Canada."

TORONTO, April 21, 1886.

*My Dear Sir:*

I have just finished reading your large book "*The Coming Age.*" I find you have taken a marvellous sweep through the centuries. Your book, it seems to me, is enough for any one man's life's work. Yet I understand you are getting another work ready for the press even larger, but still on the same line of thought. Well I hope the good Lord will grant you health and strenght to finish it—and that I shall have the pleasure of reading it. Your books ought to have a wonderful sale. I am at a loss to see how you and your publisher can issue such splendid works so cheap. I cannot review the book I have just read, the fact is one must read it to know much about it, because it is so massive and complete. Yours kindly.

JOSEPH WILD."

## Communications.

### THE GOSPEL OF THE KINGDOM. No. IV.

"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." These words of the Apostle Paul in his letter to the Romans (xiv. 17), are considered by many to be conclusive as to a present phase of the Kingdom of God; and are often quoted in proof. This I presume is derived from the use of the verb *to be* in the proposition that the kingdom of God is....righteousness and peace and joy in the Holy Ghost. It must be maintained by those who hold a present kingdom that the Apostle's words can by no means apply to the kingdom of the future, and that therefore they must apply to some kingdom in the present. But it will be admitted that if they are capable of an application to the future, there is no necessity to apply them to the present!

Cobbin's note on the verse is, "His reign within;" evidently founded on another passage which will fall to be considered anon.

Now the fact is that Paul's words may quite well agree with either a present or a future kingdom. Let us see how they fit the kingdom considered as future. Paul while a prisoner at Rome preached the kingdom of God," and in writing to the Romans we might, on the assumption of its being a future kingdom conceive of him saying—You believed the proclamation I made to you concerning the kingdom which the God of your fathers has purposed to re-establish in the land of Israel on Mount Zion at Jerusalem. That kingdom is to be administered by the Messiah who "is a priest for ever after the order of Melchisedec, being by interpretation King of Righteousness and King of Peace." That kingdom is not a kingdom of meats and drinks, about which some among you attach various ideas of lawfulness and purity, and in virtue of such ideas some of you are receiving or rejecting one another; but it is on the contrary a kingdom of "righteousness and peace and joy in the Holy Ghost."

Surely no one could with any reason say that there would be any impropriety in the Apostle making such a statement.

But this is not all. How does the matter stand as to any thing in the present interregnum being worthy to be described by the terms "righteousness and peace and joy in the Holy Ghost?" Take as an example the term "peace." It is true the Christian disciple "being justified by faith has peace with God"—that is, a relationship expressed by the term "reconciliation" has been established, and the consciousness of this enables him even to "glory in tribulation," not by any means for its own sake, but for the effect it is fitted to produce. Our Lord intimated to his disciples "in the world ye shall have tribulation:" and Paul's description of his own experiences of this are too well known to need quotation here. Of this the disciples were well warned by our Lord at an early period of his ministry, "Think not that I am come to send peace on earth; I come not to send peace but a sword. For I am come to set a man at variance with his father," etc.—(Matt. x. 34, 35).

But was not the Messiah set forth in the prophets as "the Prince of Peace?" And did not the angelic choir at his birth celebrate his first advent with the song—"Glory to God in the highest, and on earth peace, good will toward men?" And did not the prophets describe his reign and its effects in such terms as these—"He shall judge among the nations and shall rebuke many peoples, and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation neither shall they learn war any more?" "In his days shall the righteous flourish, and ABUNDANCE of peace so long as the moon endureth?

According to popular theology these grand results are to be brought about in the Christian dispensation through the various gospel and civilizing agencies presently, at work throughout the world! And it is a well known fact that this very position on the part of the professing church, has furnished a most powerful weapon to the infidel against the truth of Christianity—namely that it has failed to accomplish what it promised after 1800 years trial!

But the explanation afforded both to the Christian and the infidel in the words quoted from Isaiah (ii.) are left out of view. It is forgotten that the antecedent of the cessation of war is the judging and rebuking of the nations by Jehovah through his Son the Anointed. That according to the same prophet (Ix. 6, 7) it is "on the throne of David" that the increase of the government and PEACE of the Prince of Peace is to be realised. As the Psalmist puts it in Psalm xlvi. "Come behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire".

The only question is, has the time arrived for the exercise of this branch of the Messiah's mission? Has the Messiah taken his seat on the throne of David, and has he put forth his power to judge and rebuke the nations, and to cause the destruction or disuse of their weapons of war, and so to bring about "an earth peace?"

These questions find their fitting and only answer in the promised second appearing of the Messiah. At his first advent he said—"Think not that I am come to send peace on earth." But being "the Prince of Peace," and the Divine purpose being to send him a second time to the earth for the full working out of the great mission set before him in the prophets, there is ample scope and time for the fulfilment of every word that has been written. It is too readily forgotten that, although there is a long lapse of time during which an apparent failure of the Divine promises takes place, "the Lord is not slack concerning his promise as some men count slackness;" and that "one day is with the Lord as a thousand years, and a thousand years as one day." It is nearly 4000 years since Jehovah called Abraham, one purpose expressly stated being that "all the nations of the earth might be blessed." As a father step toward this great end, he selected the descendants of Abraham in the line of Jacob as his own peculiar nation, as a testimony against surrounding idolatry, as the depositary of his oracles, and the witness to his purposes, both as regards the now past and the yet future. As it is written, "The Gentiles (or the nations) shall come to thy light, and kings to the brightness of thy vision." "And the heathen (or the nations) shall know that I the Lord do sanctify Israel, when my sanctuary (or temple) shall be in the midst of them for evermore."

This relation of restored Israel to the blessedness of the nations is well depicted in some of the Psalms. Take for example the lxvii., and keep in mind that it is a song of the nation of Israel:—

"O God be merciful unto us, and bless us;
And cause thy face to shine upon us.

That thy way may be known upon earth,
THY SAVING HEALTH AMONG ALL NATIONS.

Let the people praise thee, O God,
Let all the people praise thee.

O, let the nations be glad,
And sing for joy.

For thou shalt judge the people righteously,
AND GOVERN THE NATIONS UPON EARTH.

Let the people praise thee, O God,
Let all the people praise thee.

Then shall the earth yield her increase;
And God, even our own God, shall bless us.

God shall bless us;
And all the ends of the earth shall fear him."

The remarks I have made as to "PEACE" as a characteristic of the kingdom of God, might easily be extended, and applied to the "righteousness and joy," mentioned by the Apostle. The absence of these qualities in the present time is only too apparent to need any special statement. The night is not yet with the light and the truth, and certainly joy is very far from being universal. But the Psalm just quoted outlines both the righteousness and joy and as well as the peace of the Messiah's government, which shall bless the nations.

The professing church which is considered to be the kingdom of God is very little better in many respects than the world. The Roman Catholic church has been an instrument of tyranny for upwards of 1000 years, and the various Protestant bodies which have separated from it, such as the Church of England, etc., have retained but too much of the same spirit. Even the "Pilgrim Fathers" who were driven into exile by the high handed oppression of the oligarchy of a dominant church, backed by the power of a tyrannical government, were not slow in their new country, to exercise intolerances similar in kind, if not in degree, against all who presumed to differ from them in opinion.

And perhaps it would not be going too far to say that even among the true disciples of Christ, the principle of self-love, self-conceit, and self-gratification is, in too many cases, but little affected by the power of the truth; and to "do justly, love mercy, and walk humbly with God," is a work far too hard for many who are contemplating a position in the kingdom of God where these principles shall be universal.

I just notice in closing that the Apostle adds a reason to his statement about the kingdom of God in this passage, He says—"For he that in these things serveth Christ is acceptable to God and approved of men." That is, the disciple who puts these principles of the FUTURE kingdom into practice now, is preparing himself for their full development and manifestation in the coming kingdom. Luke xvii. 21; John xviii. in a future article.

CAMERON.

*Edinburgh, Scotland.*

### LOST.

People lose a great many things. Health, money, houses, goods and friends, are lost: goods, are burned, houses and lots disappear, repulsive features, love fades away, cherished companions sink into the grave. But what if our confidence in God be lost? What if the foundations be removed? What a fearful thing when a dreadful storm comes, to have neglected and trusted God and then to find Him up as unable or unwilling to help! The maker and upholder of all things, unable to do that which we ask the dear Father, unwilling to give his children what they need! The thought is simply absurd, but the poor dispairing one is afflicted. Crops fail, year after year there is no blessing on the labor of his hands: the blight, the flood, the drought, the locust destroys. He cannot see why it is, he prays, but there seems to come no answer to his prayer. His heart is hardened. Instead of grateful thanks for the blessings that remain, there is cursing and turning back to Egypt. Yet the Lord does not willingly afflict, nor does he chasten in anger.

Poor fainting one! have you studied to know the meaning of your afflictions? You punish your children: you deprive them of pleasure, you force them to suffer the seeming loss of your love: do you do this because you hate them? They ask you to withdraw your displeasure and to give them the things that they desire, they are afflicted under your chastening, but you do not think it for their good to remove your hand, nor to answer their prayers. Yet, all the time your heart is aching for them, and full of love. Cannot you see that it is just so with God? You look at the highest good of your child, God looks at your highest good. You want to bring your child in subjection to the law of right, so that it may be upright and happy hereafter. God is dealing in the same way with you. We, ourselves have been subject to earthly parents, shall we not much rather be in subjection to the Father of Spirits and live?

But you don't want to be in subjection; that is where the trouble comes in. You forget the patience of Job, and the trial of the Israelites in the wilderness. You sing:—

"Nearer my God, nearer to thee,
E'en though it be a cross,
That raiseth me."

But when the cross comes, you don't want the cross! The answered prayer is too much for your strength to bear.

But what if you were properly exercised, or instructed by the chastening? Would it not afterward yield the peaceable fruits of righteousness?

"Despise not the chastening of the Almighty nor faint when rebuked of him." Whom the Lord loveth, he chasteneth, and [illegible] with every son whom [illegible] of this [illegible] escapes.

If chastened not, then are ye bastards and not sons. The chastening is the proof that you are really acknowledged of God as his children.

As a dear sister said in a recent letter to me, "I would have sorrow that I might know the joy of being comforted by such a loving friend."

"As a child
Those song-bird sisters the wood forevermore,
Sang to us first and by mother's mouth,
Till sinking on her breast, love reconciled
Its sleepy ch[illegible] father [illegible] slept before."

So would I in [illegible] and loss and [illegible] "the Lamb of [illegible] and died for [illegible] suffering, was [illegible] but "a light affliction [illegible] of all things [illegible] Christ."

"Th[illegible] of all I want
Ex[illegible] I find."

My faith [illegible] to the Mighty One even in grief. I seem to see not the troubles of the way, in the brightness of the coming glory, nearer, nearer, clearer, shine the spires of the palaces of Home!

Let the crosses come, if through them, come the joy, the fitness for God's everlasting kingdom!

In tender love.

S. ROXANA WING.

## News Items.

### THE POWERS APPLY TO GREECE.

LONDON, May 5.—On the initiative of England a collective note, signed by England, Germany, Austria, Russia, and Italy, was presented to Greece today. The note says that while the powers recognize the friendly intervention of France referred to by Greece in her answer to the ultimatum as having been accepted and acted upon before the receipt of the ultimatum, they must require some more precise assurances that Greece will disarm. It is added that unless the demands of the powers are promptly acceded to the ministers will withdraw their Ministers from Athens.

ATHENS, May 5.—It is reported that the Government will decree disbanding the [illegible] will be withheld unless the [illegible] of the powers be withdrawn and the combined squadron retire.

LONDON, May 5.—The news from Burmah today is that the natives, with the assistance of the Dacoits, have, temporarily at least, got the better of the British army of occupation. One despatch says that the insurgents have got possession of Mandalay, and have destroyed by fire no less than 4,000 houses. Among the buildings burned were the Chinese and Siamese bazaars.

The hostility of the natives who remain loyal to the dethroned King Thebaw to the Chinese is intense, because of China's endorsement of Great Britain's seizure of Burmah. The officers commanding the British forces have telegraphed to Lord Dufferin that they are powerless to prevent rioting, and urgently ask for reinforcements.

ATHENS, May 7.—All the foreign Ministers have embarked on vessels of their respective nations to depart from Greece. The powers have given orders to their fleets to blockade the Greek ports.

The soldiers at the garrison here received with cheers the orders to march to the frontier.

Tewfik Bey, the Turkish Minister, when he departed hence today took with him all the members of the staff of the Turkish legation, and caused all his and their personal effects to be removed.

The secretaries of the other foreign legations will remain in an unofficial capacity for a time at least. The Russian Minister did not leave when the other Ministers departed, not having been instructed to do so.

The Peloponnesian army has been ordered to Thessaly.

The Government has sent a gunboat to Constantinople to take away from the Turkish capital M. Conduriott, the Greek Minister.

The populace are enthusiastic over the prospect of war with Turkey. Soldiers are parading the streets, singing patriotic songs. They are everywhere cheered and are at present the most popular persons in the city. A large number of soldiers remain here.

The foreign squadron has returned to Suda Bay. The Greek fleet has left Salamis and, it is believed, has gone to Poros. It is not believed here that Russia will take any share with the other powers in the ulterior work of coercion against Greece.

The movements of the Turkish army threaten to make Thessaly the scene of the first warlike operations. The indications now point to a Turkish advance by way of Larissa. The Greek reserves at Volo and Velestino have [illegible] to the front. The regiment designated the King's Escort is ready to start for the front. The Government has announced its intention of defending Greek territory against any and all attempts by foreign soldiers.

Two battalions of the Athens garrison have already started for the frontier. The soldiers went out with great enthusiasm. They will embark at Laurium in order to avoid the blockaders stationed to cover the other water routes. Turkish troops are massing at Prevesa.

ATHENS, Greece, May 8.—Germany, Austria, England, Russia and Italy have notified Greece that a blockade of her ports has been ordered.

The Government's official journal today states that the movements of the Greek army must not be taken to indicate warlike intentions on the part of the Government. The Government has decided, adds the *Journal*, to refrain from disturbing the peace, but believes it necessary, however, to be prepared to resist any hostilities which may be inaugurated by others.

The opposition papers denounce the injustice of the powers in their policy of coercion toward Greece, although they recognize the faults of Premier Delyannis and his Government.

The Government Ministry of Greece has resigned, the King having censured the Premier for existing national troubles. The naval fleets of the powers have blockaded every Grecian port.

*Editor Restitution:*

I see it is time I should renew my subscription for our paper, I say "our" paper, for it seems to me, we of the one faith should all take as much interest in it as possible. I have been trying to think of some one I might get to send with me, but I am the only one of our faith in this neighborhood, and my health is not good, so I cannot get around very well to hunt them up, as I should like to do.

Find enclosed two dollars.

MRS. CHAS. MUNK.

*Editor Restitution:*

Enclosed you will find two dollars to renew for THE RESTITUTION. I am truly thankful to you for the patience you have manifested in sending me the paper so long after my subscription expired, but I cannot bear the idea of doing without the paper. We would rather do without flour and sugar than without the paper. Yours truly,

WM. I. CHURCH.

## Selection.

Heb. xi. 39, 40.

The apostle has completed his enumeration of the long line of worthies who were well spoken of on account of their faith. It was their faith that marked them out before man and God. Much good could not be affirmed of them in many respects,—but this could be said, "they believed." They were formed out of no better clay than others. They possessed natures not less defiled. But still "they believed." It was their believing that brought them nigh to God at first: it was their believing that kept them continually nigh. It was simply as believers that God recognised them; and it was simply as believers that they walked with God. Their's was a believing life from first to last. And such is the life of every saint. Such is to be the Church's life until the Lord come. She has everything in promise, nothing in possession. She has a kingdom in reversion, but not an inch of ground in actual enjoyment now. Nor is one age or section of the Church better than another in this respect: all are the same; all have the same hope,—but not one has received the inheritance. That inheritance is equally a future thing to all; all are to receive it together; not one before the other. This is, in substance, the apostle's statement in the passage before us, which has been so often discussed, but little understood:—

"All these (ancient believers), though they received a good report on account of their faith, yet were not put in possession of the thing promised." They neither received the inheritance at the time they were here, nor have they received it since. It is still one of the 'good things' to come."

Then follows a clause which ought either to be read as a parenthesis, or placed at the end of the verse. Let us treat it as a parenthesis, and omit it until we have connected the last clause of the verse with the 39th. The whole would run thus:—"These all, though they received a good report on account of their faith, yet did not receive the thing promised, in order that they, without us, should not be perfected." That is to say, the actual possession of the inheritance (or thing promised) has not been given; it has been deferred (till the Lord come), in order that no age or section of the Church should be perfectly blest and glorified without all the rest; for all must be raised together; all must be caught up together; all must be crowned together.

What, then, is the meaning of the parenthesis? Its meaning is as follows:—The apostle had spoken of the promise, or thing promised; and having mentioned this, he adds parenthetically, by way of explanation, "For God has indeed some better thing in view for us, no less than for them." That is to say, "The inheritance is for us, as well as for them; the promise was indeed made to them, but it includes us also." The "better thing" is not to be taken as meaning some better thing for us than what they possessed. No. But as referring to something better than any had received; something which eye had not seen, nor ear heard; something more glorious than had ever been enjoyed by any saint, or any portion of the Church, from the beginning.

That "better thing" is the inheritance—the kingdom. This inheritance belongs to us who live in these latter days, no less than to those in the earlier times. It is an inheritance which God himself has prepared. It is an inheritance which becomes ours, in title and right, the moment that we believe,—but which shall be enjoyed by none until the Lord come.

Hence it is to the day of the Lord that we look as to the day of our common re-entrance into Eden—the day when, as one vast multitude out of every nation, we shall together enter in through the gates into the city—the day of our common crowning, our common triumph; for it is to be one crowning, one triumph, one entrance for the whole Church from the beginning: they are not crowned alone, or in fragments, or in sections,—but in one glorious hour they receive their everlasting crowns, and take their seats in simultaneous gladness upon the long-expected throne.

## MARRIED.

SMITH—CHAMBERLAIN.—April 11, 1886, at the residence of the bride's parents in Byron, Mich., by the writer, Brother Alva Smith and Sister Alice Chamberlain.

E. HOYT.

## DIED.

LEE.—Fell asleep in Jesus, the Life-Giver, at Hamilton, Ont., May 2, 1886, Brother Charles Lee, aged 77 years, 2 months and 15 days.

Brother Lee for many years was a valuable member of the Church of England, but upon hearing the gospel about 24 years ago, preached by St. Paul in the seven hilled city in his own hired house, Acts xxviii. 30, 31, (the city contained at that time four million, one hundred and thirty seven thousand human beings,) Brother Lee and his good wife, who survives him, after a faithful examination of the doctrine, embraced it heartily and at once obeyed from the heart that form of doctrine which was delivered for the confession of sins, subsequent to an intelligent faith. At once meetings were established in their house, and as their number increased a hall was rented. Brother Lee being at that time in possession of wealth, energy, an active mind and the ability to present what he believed to those who were willing to learn from the Living Oracles, therefore a heavy burden fell upon him which he willingly performed or carried.

Brother Lee was not like some who only have their tongue converted, only to be used when it would not require a sacrifice. But his pocket and all that he possessed was laid on the altar for Christ. Hence his house was open to all who were in love with the truth, and liberally did he aid them in their labor of love to their fellowmen. His liberality was not confined to the household of faith but was extended to others. Into new fields he has taken the writer to preach the gospel—the kingdom of God. And when Christadelphianism entered Hamilton, and rent the church into fragments, he stood firm on the original platform, believing that St. Paul told the truth when he said, "the dead shall be raised incorruptible," and thus by his faith and practice saved many from embracing this false doctrine.

Some 24 years have rolled away since I first became acquainted with Brother and Sister Lee, and their house has always been my home when preaching in Hamilton. I loved him dearly, and deeply do I feel the loss I have sustained in his death. His death is a great loss to the Church of God in Hamilton. By his request made two years ago to the writer, Rev. Walter Reid preached a discourse upon [illegible] Thess. iv. 13–18 which was listened to with profound attention. Then we laid him aside to rest in the dust until God shall send Jesus to raise by his power all those whom the Father has given to him in the plan of human redemption. Brother Lee was a good husband, a good father and a valuable member of the Church of God. He was good citizen as the following obituary notice, published in the *Hamilton Spectator* positively asserts:

"By the death of ex-Ald. Charles Lee, Hamilton loses one of her oldest citizens, a man who saw the growth of the city out of a wilderness. Mr. Lee died on Sunday after a protracted and painful illness. He was born in the vicinity of Hamilton some 77 years ago, when as yet there was only a few wooden houses on the present site of the city, and the old gentleman has often been heard to say that in his boyhood he heard the howl of the wolf ring through the woods where tall factory chimneys send up to heaven the daily incense of labor, and where there are streets of houses whose inmates never saw a wild animal except in cages. Mr. Lee for many years carried on business as a shipwright and wharfinger. He was elected to a seat at the city council board for St. Andrew's ward in 1874, and in the following two years was returned for ward 5. In 1880 he was again elected for ward 6, and held his seat till the close of 1882, when he retired. He was a man of respectable abilities, and sterling, upright character. The funeral will take place tomorrow afternoon at 3 o'clock at his late residence, 373 Hughson street, north."

R. V. LYON.

*Editor Restitution:*

Inclosed you will find Post Office order to pay for THE RESTITUTION for two trial subscribers for three months each, also one copy of Mrs. H. V. Reed's "Creation vs. Evolution." Some time back I sent in six names and these two will make eight. It is hard to get any of the sects to take the paper. I do all that I can to circulate THE RESTITUTION, for I think it is the best paper printed. It comes nearer advocating real Bible truth all the time than any paper that I have ever read, and I have read nearly all of them. I hope Brother Chaplin may live long and have good health, and may the blessings of God rest and abide with all the brethren everywhere.

A. T. PURCELL.

## Poetry.

### WAITING.

The day is done;
Soft as a dream the sunset fades and dies,
And silent stars amid the dusky skies,
Shine one by one.

The shadows wait!
And climbing upward over spires and towers,
Seem drawing softly this dull earth of ours
To heaven's gate.

We wait the night
With no vain thought of darkness or of dread,
But dreams of peace for weary heart and head,
And slumbers light.

We wait, nor fear
The few short hours of silence and of gloom
Before the eastern hills shall blush with bloom,
And morn be near.

My God! my all!
When the dim hour draws near us by thy grace,
To meet thy white death-angel face to face,
And hear thy call:

When life lies low—
A gasping shadow by the altar stairs
That leadeth up from darkness unawares,
Then let me wait
In faith and trust with prayers and blessings
For—
All mindful of the morning light beyond—
Before the gate.

Not sore distrest;
Knowingly to-day Thou doll garb away,
Ill-known in peace to wait the coming day,
And find our rest.

## Communications.

### PROPHETIC PROBLEMS.—GATHERING AGENTS.

Who shall gather the kings of the earth and of the whole world to the coming battle? Verses 13 and 14 of Rev. xvi. name the gathering agents. "And I saw three unclean spirits, like frogs, (come) out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils (demons) working miracles (wonders), which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty." Vss. 15, 16, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he (Jehovah) gathered them together into a place called in the Hebrew tongue Armageddon."

We have now given the agents, three classes of unclean (wicked) demons, their mission to deceive the whole satanic world, to drill and muster them into service, and its accomplishment. Their work belongs especially to the period covered by the sixth vial. Let us proceed to investigate the particulars of this "miraculous" era. Our first problem we may consider as satisfactorily solved, viz, that we are living under the period occupied by the sixth vial.

2. On what is that vial poured out? The text says, "Upon the great river Euphrates." The symbolic or literal Euphrates? The masses of expositors say, on the symbolic Euphrates, by which they mean the Ottoman Empire. This the Bible does not affirm; but should we admit that such a river is implied, still the symbol is no where explained or interpreted, which is fatal to that view, for when a word is used in a tropical sense (out of its usual meaning) to make it part of revelation it must somewhere be interpreted. The Euphrates, one of the rivers of Eden, is the great river of southwestern Asia. It is 1600 miles long, and discharged more water in ancient times than the Danube. It is the most noted river of the Orient. On its waters were Paradise, Nineveh, Babylon and other noted cities. It was for centuries the eastern boundary of the Roman Empire. It resisted the southwestern march of the Turk for many generations. It has always been a river of national boundaries, offering a great barrier to invading armies. At present we are interested especially in its Bible history.

It is named twenty times, eighteen times in the Old Testament as follows: Gen. ii. 14, And the fourth river is the Euphrates. Unto the great river Euphrates. Gen. xv. 18, Here it is the eastern boundary of the land deeded by God to Abraham. "Unto the great river, the river Euphrates." Deut. i. 7. East boundary. "From the river, the river Euphrates." Deut. xi. 24. East boundary. "Even unto the great river, the river Euphrates." Josh. i. 4. Boundary. "David smote also Hadadezer, the son of Rehob, king of Zobar, as he went to recover his border at the river Euphrates." 2 Sam. viii. 4. Boundary. "As he (David) went to establish dominion by the river Euphrates." 1 Chron. xviii. 3. "In his (Josiah's) days Pharaoh-necho, king of Egypt, went up against the king of Assyria to the river Euphrates." 2 Kings xxiii. 29. "And king Josiah went against him, and he (king of Assyria) slew him at Megiddo." Rec Zech. xii. 11. We would here remark that in this passage we have all things and acts literal. Armageddon, in Rev. xvi. 16, is probably the same place as Megiddo, and is also literal, and if the places are literal, and Euphrates (2 Kings xxiii. 29) is literal, why not the Euphrates of Rev. xvi. 12? (See 2 Chron. xxxv. 20.) "For the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." 2 Kings xxiv. 7. "And eastward he (Reuben) inhabited unto the entering in of the wilderness from the Euphrates." 1 Chron. v. 9. Reuben's east boundary.

So far our quotations are from books of Bible history. These are followed by a few from the ancient prophets. "Take the girdle that thou hast got, which (is) upon thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock. So I went and hid it by Euphrates." Jer. xiii. 4, 5. The act was literal; so were the actor, the girdle and the river, intending to illustrate the future captivity in Babylon. See vs. 7; also xlv. 2, 9, 10. "And it shall be, when thou hast made an end of reading this book, (that) thou shalt bind a stone to it and cast it into the midst of Euphrates." Jer. li. 64. Emblem of the fall of Babylon. Of these 18 passages there is no departure from the literal signification of the word Euphrates. In every place it is the name of the same river Euphrates. Of this there can be no possible doubt.

Euphrates is found only in two other passages in the Bible, viz., John's Rev. ix. 14, and xvi. 12. Rev. ix. 14 is as follows: "Saying to the sixth angel which had the trumpet. Loose the four angels which are bound in (at) the great river Euphrates." Who are here the active death agents? Only one correct answer can be given, viz., four angels bound at the great river Euphrates. These angels were truly the four Sultanies of the Ottoman Empire, who had been restrained to the vicinity of that river during the centuries of the crusades. Their westward progress towards Constantinople, the capital of the Greek empire, had been interrupted by the Crusaders. These four Sultanies were God's messengers (angels) for a future work. Till their time came to enter upon the work of their mission they were bound—bound by the rules of nations. When that time of action came, the command went forth, Loose, etc. If, then, in the vision of Rev. ix. 14, the four bound angels represent the Turkish power—the river Euphrates does not symbolize it. Euphrates is here the literal great river, which is so often termed, Great River Euphrates, the boundary river.

We now come to notice the last place in the Bible where the name is used, viz. Rev. xvi. 12. The reader may compare the original Greek text and the authorized version with the revised version, which is as follows: And the sixth poured out his bowl upon the great river, the (river) Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that (come) from the sunrising. And I saw (coming) out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits as it were frogs; for they are spirits of devils (demons, marg.) working signs; which go forth unto (upon) the kings of the whole world (inhabited earth) to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.) And they gathered them together into the place which is called in Hebrew, Har-Magedon." In the revised version it reads, And they—unclean spirits—gathered them; in the authorized version it is singular, he—Jehovah—gathered. They come up under visible commanders, yet led by their invisible judge. The idea is expressed in Eze. xxxvii. 16, "And thou—Gog—shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me. When I shall be sanctified in thee, O Gog, before their eyes."

We now have, in our quotation from Rev. xvi. 12–18, the pouring out of the sixth vial (bowl), upon what it is emptied, its effect upon the waters, its design and ultimate results. We have seen that in 19 passages out of 20 Euphrates is the name of a great river; that in the 19th text, Rev. ix. 14, John in the vision of the sixth or second woe trumpet, makes it the literal river of southwestern Asia; that if it had been designed to have a tropical meaning the grammar of symbolization requires that the symbol should somewhere in the Scriptures be interpreted, but it is not. The waters in Rev. xvii. 10 are explained in vs. 15. The 6th vial is emptied upon the great river and that great river is interpreted to be the Euphrates. Again, if the Ottoman empire is the mystic Euphrates (which we deny) then the analogy of symbolic relationship would require the Mohammedan (not the Papal) priesthood to be the mystic Babylon. This would be a very serious error; for no one will pretend that the Roman hierarchy grew out of the Ottoman empire or was ever sustained by it; and yet the laws of symbols require the same relationship between the Mystic Babylon and the Mystic Euphrates (if there be such a river,) as there was between the literal Babylon and the literal Euphrates. The great river of Rev. xvi. 12 is, therefore, what it is declared to be, the (river) Euphrates, and the sixth bowl is turned bottom upwards over the literal waters of the literal great river, the (river) Euphrates. No other legitimate conclusion can we reach.

3. Why was it emptied upon the literal waters of that literal river? Literally and most emphatically to dry up, waste and dissipate its waters, for a specific purpose. It will now be necessary to give a literal and reasonable explanation of the way and results of this literal drying up of the waters of the Euphrates. (a) It will be seen from the Bible history of that river, which we have given, that it was very early a national boundary river, separating the land of Israel from the eastern nations. It was like a wall of defence. Such a barrier was a defence to Israel in their early nationality. During their early history the channel of this river was kept open. But after the breaking up of the Hebrew nationality this rampart was not so necessary. Still during the pure iron age of the Roman Empire, before that scattered people had been fully settled in their western home, but were distributed through that vast empire, the Euphrates continued to be their eastern boundary to keep back the "kings of the east." Jehovah's purpose towards his land and his ancient people evidently required the eastern monarchs to be restrained till the time of their great national judgments upon the mountains of Israel. See Ezek. xxxviii. and xxxix.

How could the waters be literally dried up? Jehovah effects great natural changes by what we term physical causes. So it was with the Red Sea when he wanted Israel to cross it. A vehement wind was his executive angel, and by it the waters were parted—dried up. So of the Euphrates. No special miracle, but simply the combination of physical causes to produce certain physical results for special purposes. Let us see how the waters of the great river, the (river) Euphrates, could be dried up by the operation of natural causes. The taking of Babylon by Cyrus was accomplished by diverting its waters, by the work of an army using human implements, yet God superintended the operation and by so doing he rendered the river useless as a defence. Read Isaiah xliv. 21–28 and xlv. 1–5. There we learn that God claims such as his own work. How clear and sublime, "Remember these, O Jacob and Israel, for thou (art) my servant; O Israel thou shalt not be forgotten of me. I have blotted out as a thick cloud thy transgressions and as a cloud thy sins; return unto me for I have redeemed thee. Sing, O ye heavens, for the Lord hath done (it); shout ye lower parts of the earth, break forth into singing ye mountains. O forest, and every tree therein; for the Lord hath redeemed Jacob and glorified himself in Israel. Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I [am] the Lord that maketh all [things], that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself. That frustrateth the tokens of the liars, and maketh divines mad; that turneth wise men backward and maketh their knowledge foolish. That confirmeth the word of his servant, and performeth the counsel of his messengers [angels], that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, be dry, and I will dry up thy rivers [by withholding the rains]. That saith of Cyrus [long before his birth], [He is] my shepherd and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him, and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron. I will give thee the treasures of darkness and hidden riches of secret places: that thou mayest know that I the Lord that call [thee] by thy names art the God of Israel. For my servant's sake, and Israel [redacted] even called thee by thy name, I have surnamed thee, though thou hast not known me.

[redacted]

Illiterate? [redacted] you are learned, [redacted] the school of Jesus, [redacted] the pearl of great price, the wisdom that is more precious than rubies. How our hearts rejoiced over your letter! We had sent a prayer with the words that we wrote; here was the proof that that prayer was answered, and that what we had asked on bended knees, before taking the pen into our hands had been granted.

We "love the Lord because he hath heard our voice and our supplications, he hath inclined his ear unto us, therefore will we call upon him as long as we live."

We asked of him that our words might prove a blessing to some dear fainting heart; it has been so, and now, "oh magnify the Lord with us and let us exalt his name together!"

It is fitting that we should thus praise his holy name for he doeth wonderful things. You dear sister "sought the Lord and he heard you and delivered you from all your fears."

May we ever thus seek him. Do write again. S. ROXANA WINCH.

## Youth's Column.

### "I Shall be Satisfied."

I shall be satisfied when I awake
In the full brightness of the coming day;
When all the shadows that life's sorrows make
Like morning mists shall flee and flee away.

I shall be satisfied when I am done
With sowing tear-steeped seed on barren soil,
And I shall rest the noble life begun
Where weariness is not, nor work is toil.

I shall be satisfied when I awake
From fevered slumber and from waking dreams,
And through the clouds the endless morn shall break
Across the fadeless fields and living streams.

Yet more than all, I shall be satisfied
When I shall waken in His likeness there,
In heart and life as wholly purified,
Freed from this heavy weight of sinful care.

—*L. M. Drake.*

### The Temple, The Cross, The Throne.

I rose very early this morning, for the birds were sweetly singing in our garden, and I could not sleep. As I looked from my window toward the mountain opposite, skirting our pleasant plain, I thought of a boy twelve years of age, who lived [redacted] ago, in a [redacted] though of him as [redacted] been painted by that celebrated artist, Holman Hunt, and as his fond mother might have described him, as he stood before her at Nazareth, ready for a journey, on a spring morning. "How fair and how pleasant art thou: fairer than the children of men. Sweet is thy voice, and thy countenance is comely."

We have a telescope, through which it is a great pleasure, on clear evenings, to watch the changes in the moon. I love to remember that it is the very same moon upon which the boy had been eagerly gazing, from the hills which surrounded his home, since the evening of the first day of the month "Nisan," meaning, some tell us, "Flight," because of the flight of the children of Israel out of Egypt, which occurred in this month. The new moon had first appeared on that evening over the tops of the distant mountains, and the sacred new year of the Jewish nation had begun. Nearly two weeks had passed, and the moon was now almost full. It would be full on the fourteenth day. Then the great yearly Feast of the Passover would be kept with gladness in the city of Jerusalem, which the boy and his mother were to attend. The morning of the day on which he was to leave his home having come, I think of him as setting forth upon the journey with a joyful heart, and as singing on the way: "My feet shall stand within thy gates, O Jerusalem! Joy and gladness shall be found therein, thanksgiving and the voice of melody. I will rejoice in Jerusalem, and joy in my people."

They entered Jerusalem, the holy city, and drew near to the holy Temple, his Father's house, for this Son of Mary, the Holy Child Jesus, was the Son of God.

Many Jews had come to Jerusalem to attend the feast, and on the afternoon of the fourteenth day the courts of the Temple were filled with worshipers, who had each brought a lamb without spot or blemish. As the sun was setting, the lamb was slain, and its blood, received into a basin, was given to the priests to be sprinkled on the altar; and the [redacted] lamb was also presented to the priests, [redacted] incense when the evening sacrifice [redacted]. Each man then carried his lamb home to be roasted whole, [redacted] been being broken. [redacted] to be eaten in the evening with bitter herbs and unleavened bread, and this bitterness made of sour and water. When the family had gathered around the table, and a blessing had been asked, some of the bitter herbs were eaten, then the unleavened bread. After these, the lamb was placed upon the table before the father or head of the family, and one of the children always asked the meaning of the feast. He was answered: "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses." The whole story of the deliverance from Egypt was then told. After the passover feast the people continued to eat unleavened bread seven days, and during these days many thank-offerings were presented to God.

The festival now over, a large company left Jerusalem to return home, and among these was the mother of Jesus. She had proceeded quite a distance on her way, when, missing her son, and not finding him, as she had expected, among her relatives, she hurried back to Jerusalem, seeking him there. After three days, she entered one of the courts of the Temple, and found him among the teachers of the law, "hearing them and asking them questions." I see her, overjoyed, running to him, and throwing her arms around his neck, with tears in her eyes, saying: "Son, I have sought thee, sorrowing!" His answer reminded her that he was more than her son, that God was his Father, and in his Father's house she should have expected to find him. Even then he must have know that he was "The Lamb of God," "without blemish and without spot," and that he would one day become "our passover, sacrificed for us." Returning with his mother to Nazareth, he remained there eighteen years, no doubt visiting Jerusalem at the great yearly feasts. At the end of these years, the boy, now grown to be a man, entered upon his great work, and for three years went everywhere, teaching and healing the people.

The fourteenth day of the same month, Nisan, had come again. Jesus was in Jerusalem at the Feast. He had eaten the Passover Supper with his disciples, and had gone with them to the Mount of Olives, where was a garden called Gethsemane, into which he entered with his disciples. He was exceedingly sorrowful. Being in agony, he sweat as it were great drops of blood. Here he was seized by a company of soldiers, led by the traitor Judas, and taken away to his enemies, [redacted] to put him to [redacted] Jews prevailed on Pilate, the Roman Governor, to deliver him to be crucified, and on the day following, which we call "Good Friday," he was led as a lamb to the slaughter."

John, the beloved disciple, who was with Jesus in the Garden on that sad night, long afterwards wrote these words:

"I looked, and, behold, a door was opened in heaven:....and, behold, a throne was set in heaven, and one sat on the throne. ....And, lo, in the midst of the throne stood a Lamb as it had been slain,.....and I heard the voice of many angels round about the throne, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

"'Worthy the Lamb that died,' they cry,
'To be exalted thus;'
'Worthy the Lamb,' our lips reply,
'For he was slain for us.'"

—*E. S. C., in N. Y. Observer.*

### *Dear Children.*

It is written, "And God called the light Day, and the darkness he called Night."

The sweet singer of Israel also tuned his harp with the beautiful melody. "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." We naturally assimilate everything that is gloomy and sad with night, and yet one third of our life, from infancy to old age, is wrapped in night's peaceful folds. How gently she draws her sombre curtains, sparkling with brilliant stars, sweetly whispering, rest weary earth, rest. In her solemn stillness, she comes with many a precious gift, distilling from her hushed voice, the breath of sweet dew, reviving the exhausted life of every flower, and so small is its drop, that the tiniest gem of nature, wherever hid, draws in through its veins of beauty, almost a new birth, imparting a richer hue. It is when the dawn comes, sending forth the bright beams of the sun from the east, that we behold her refreshing shower, each sparkling drop brilliant with light is made manifest, for light is the life of dew.

And when the ruler of the day has run his course, and sinks behind the western sky, night comes with peace, laying on her sweet bosom earth's weary children, inviting the sorrowful, sad and lonely to rest in the quiet embrace, stilling with her soft control the voice of the sick and restless babe, and her dusky shadow causes the sweet warbler of the woods to hide its head. The cattle upon ten thousand hills to forget their natural craving, and the busy humming bee is hushed by her soft touch. In this we can see God's faithfulness every night, and can say with the noble shepherd boy, These all wait upon God.

Your affectionate Teacher.

E. COFFMAN.

### ON OUR BOOK SHELVES.

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P. Q. ADDRESSES.

Those wishing to correspond with Sister Woodward, will address as follows: Mary A. Woodward, Dutton, Kent Co., Mich.

Bro. O. Colegrove may be addressed at Westfield, Mass.

### Conference Report.

The Advent Christian Conference of Northwestern Pennsylvania met in quarterly session with the church at Edinboro, April 17, and was called to order by the chair. Ministers present, Sister L. M. Stoddard, Elders C. W. Stephens of Oil City, M. R. Miles of Wolcott, N. Y., Newell Wood of East Branch and J. W. Niles of Edinboro. Minutes of the previous meeting read and approved. The reports of ministers and delegates present showed the churches in this conference to be in good working order and alive to the signs of the times, each church sustaining a Sunday school. Brother Grove, in behalf of Plum and Wallaceville, invited the annual session in July to be held at Wallaceville in connection with a grove meeting. Brethren Saley and Grove were then appointed to select the third person and act as a committee to prepare a place for holding the meeting. The church at Edinboro has been greatly refreshed and strengthened by the coming together of the brethren, and their testimony that the Lord is leading us as a people and as individuals. After the meeting service we repaired to the water side and five were buried in the likeness of Christ's death and raised to walk, as we trust, in newness of life. Adjourned to meet at the call of the chair.

MRS. S. A. ATWATER, Sec.

### Conference Notice.

The twenty-ninth Annual Meeting of the Michigan Church Conference will be held, the Lord willing, at Coats' Grove, Barry Co., Michigan, commencing Thursday evening, June 3, 1886, and continuing over Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan are urged to make a special effort to be present at this meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. And all who come will receive a hearty welcome. Coats' Grove is situated in the southwest corner of Woodland township, seven miles northeast of Hastings. Those coming by rail will come by the Grand River Valley division of the Michigan Central, and leave the cars at Hastings, where, on Thursday, they will be met by teams to convey them to the place of meeting. Any strangers coming with their own conveyance may enquire for G. W. Coats. For further particulars or information address the writer at Mendon, Mich. By order of the Executive Board.

H. L. PERRY, Sec.

The third quarterly conference of the Church of God in Indiana will be held at Antioch, Marshall Co., five miles south of Plymouth and three miles north of Argos, commencing at 10:30 a. m. on Friday, June 11, 1886, and continue over the following Sunday. All are invited.

A. R. UNDERWOOD, Sec.


### REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

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# Poetry.

## DECEITFUL CALM.

The winds are still! The sea lies all unruffled
Beneath a cloudless sky! The morn is bright!
Yet, Lord, I feel the need of Thee embodied.
Come nearer to me in this place of light!
The night must fall; the storm will break at length—

Oh, give me strength!

So well, so well I know the treacherous seeming
Of days like this. They are too heavenly fair.
These waves that laugh like happy children dreaming
Are mighty forces brewing some despair
For thoughtless hearts. And ere the hour of need

Let mine take heed.

Joy can not last. It must give place to sorrow
As certainly as solar systems roll;
I would not wait till that time comes, to borrow
The strength prayer offers to the suffering soul—
Here in the sunlight, yet undimmed by shade,
I cry for aid.

I dare not lightly drain the cup of pleasure,
Though Thine the hand that proffers me the draught;
Such bitter lees lie lower in the measure
I shall need courage ere the portion's quaffed;
Then strengthen me, before that time befall,
To drink the gall.

I need Thee in my joys and my successes,
To make me humbly grateful and not vain;
I need Thee when the weight of sorrow presses
The tortured heart that cries aloud in pain;
So close great pleasure and great anguish lie—
O God, come nigh!

—*Ella Wheeler Wilcox.*

# Communications.

## NOTES ON ANASTASIS.—NO. 9.

Eccl. iii. 17, I said in mine heart God shall judge the righteous and the wicked; for there is a time for every matter and for every work. In the preceding verse of this chapter it will be seen that Solomon is extolling the wisdom of God, and also his all-comprehending goodness, and in the text quoted he concedes to him the right of judgment. 1 Tim. iii. 16, And without controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory (the word God, in place of he who, rests on no sufficient ancient evidence; some ancient authorities read which).

This text is referred to to try to prove that the Almighty Father and his only begotten Son are one being, manifested in the flesh. This also is a most unscriptural and absurd theory, to disprove which we cannot now turn aside. I will ask every intelligent reader to search the word and see if we are there taught that the Father and Son are one, and that they are justified by the Spirit. Is not this the most complicated Trinitarianism? John v. 22–27, For neither doth the Father judge any man, but hath given all judgment unto the Son; that all men might honor the Son even as they honor the Father. For as the Father hath life in himself, even so gave he to the Son to have life in himself; and he gave him authority to execute judgment, because he is a Son of man.

From these texts and their contexts we learn that the Father has given unto the Son life eternal; not only for himself but also the power to bestow that eternal life upon all whom he may judge or find worthy of that life. Hence it is that all who have done good or evil shall hear his voice and come forth from their tombs. First they that have done good unto the resurrection of life, and second they that have done evil unto the resurrection of judgment. (Note. It is contended that John v. 28, "Marvel not at this, for the hour cometh in which all that are in their tombs shall hear his voice, etc.," refers to a limited period and that it cannot therefore include a thousand years. But if we look at John iv. 23 we will find the same language used, when we must admit that the "hour" there mentioned has already covered more than eighteen hundred years. "But the hour cometh and now is when the true worshippers shall worship the Father, etc." We all must admit that the hour here referred to covers the time then being measured as well as the present, and at least what may follow in the present dispensation. Why then should John v. 28 be taken in so limited a sense?)

John xii. 48, He that rejecteth me and receiveth not my sayings hath one that judgeth him. The word that I spoke, the same shall judge him in the last day. The text agrees with all other Scriptures bearing on this point, that our final acceptance unto life or condemnation unto death, will depend on whether we hear, receive and practice the word of life or whether we reject it. And these facts will be manifested by our being called forth to the resurrection unto life, or in the resurrection unto condemnation. Psa. xxvii. 33, The Lord will not leave him in his hand nor condemn him when he is judged. By reading verse 32 we get at the true import of vers 33; 32, "The wicked watcheth the righteous and seeketh to slay him;" 33, "The Lord will not leave him in his hands nor condemn him when he is judged." Surely a babe in Christ can see that it is here taught that the wicked judgeth the righteous worthy of death, but the Lord who knoweth all things will not sustain their judgment nor condemn the righteous to death according to their enemies' judgment. This text has no reference at all to the question in hand. Eccl. xii. 14, For God shall bring every work into judgment concerning every hidden thing, whether it be good or whether it be evil. In this Eccl. or the Preacher, we find many words of wisdom; especially does he endeavor to show the littleness of all humanity, of all ambition and all knowledge that pertaineth not to God; and in verse 8 he sums all up as "vanity of vanities." Then in verse 13 he retrospects a little and readjusts the whole matter thus: "This is the end of the whole matter, all hath been heard; fear God and keep his commandments, for this is the whole duty of man." Then comes verse 14, based on what precedes it. For God shall bring every work into judgment concerning every hidden thing whether it be good or whether it be evil. One shade of meaning represented by the word judge is, "to hear and determine by authority." It seems very evident that this is its signification in this text. God is represented as having authority over all things and he will determine or pass judgment without the aid of mortals.

Matt. xii. 36, 37, And I say unto you that every idle word that man shall speak he shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, or by thy words thou shalt be condemned. In the preceding verses the Master has been endeavoring to show to his hearers the importance of words, how that a word spoken against the Son of Man might be forgiven, but a word spoken against the Spirit would not be forgiven, either in this age or that which is to come. In verse 34 he says, Offspring of vipers, how can ye, being evil speak good things, for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. Then follows the quoted text which we must take as meaning that according to the character formed, whether good or evil, so shall our reward or punishment be. We cannot for a moment suppose that this language is to be taken in the precise sense of the words in which it is expressed, and that every individual will actually give account of every idle word they have spoken, all through sometimes very long and illy spent lives. Such a thought is but a forced caricature of God's divine and infinitely wise purpose toward our race.

Rom. ii. 5, 12, 16. But after thy hardness and impenitent heart treasurest up unto thyself wrath in the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works; to them that by patience in well doing seek for glory and honor and incorruption, eternal life, but unto them that are factious and do not obey the truth, but obey unrighteousness, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first and also of the Greek. But glory, honor and peace to every man that worketh good, to the Jew first and also to the Greek, for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned under law shall be judged by law; for not the hearers of a law are accounted righteous before God, but the doers of a law shall be judged righteous in the day when God shall judge the secrets of men according to my gospel by Jesus Christ.

Neither in this quotation, nor yet in one of the texts given, is there the slightest proof of "mortal emergence," or that man shall in mortal body stand before the tribunal of Christ and tell the story of his life. Dear readers I earnestly beseech you not to close your hearts and eyes against the everlasting truth as revealed unto us by the great Jehovah. Search the Scriptures for yourselves. The truths by which both you and I will yet be judged are there made plain. Let no man (or woman) deceive you through vain philosophy. Hold up their sayings to the light of the life-giving word, and if they blend not in sublime harmony with what is therein revealed, believe them not. Cast them off as an useless thing before the great test day dawn upon you, for then it will be all too late to adjust our building, and if the wood, hay and stubble has been our material, accepted and persistently and blindly used, the loss will be one, and oh, how great!

But I must continue this task and further quote from Anastasis. "No speaking can be plainer than this. There is a day styled the last day, which is a day of judgment, specified by John as the time of the dead that they should be judged. In that day a great white throne is set, and the dead, small and great, stand before Deity sitting thereon; certain books are then opened and the dead are judged out of the things that are written in the books, according to their works. Rev. xx. 11–15. This judicial throne is what Paul terms in Rom. xiv. 10 and 2 Cor. v. 10 the judgment seat of Christ, and in writing to the saints he says we must all appear and stand before it."

These texts in Rev., Rom. and 2 Cor. are quoted, but there is no proof offered that they refer to the first resurrection. As in previous cases, there is none to offer. That Christ will come and take away his saints from the earth before the judgments written are poured out upon an ungodly world, we have very pointed clear evidence in the word of life. The prophets foretold it, the Master himself taught it, the angels who appeared to his followers at the ascension taught it, and so also did the apostles.

In Matt. xxiv. the Master is speaking to the people in parables about the coming of the Son of Man and says it shall be in his day as it was in the days of Noah. The busy world knew not what was pending over the earth till the flood came and took them all away. Yet Noah and his family were safely resting in the ark. Having obeyed the voice of God and laid the sure foundation they entered into its chambers ere the judgments were poured out, and as it was in the days of Noah so also shall it be in the days of the Son of man.

Again he says of the coming time, Two shall be in the field, the one shall be taken and the other left; two women shall be grinding at a mill, one is taken and one is left. Watch, therefore, for ye know not on what day your Lord cometh. In Luke xvii. the same lesson is recorded, and the disciples said, Where Lord? and he said wheresoever the body is, there will the eagles be gathered together. Showing that the wheresabouts of the saints would be known to the Lord, and from thence he would call them. In the first chapter of Acts Luke testifies as to how the Christ was taken up from the Mount of Olives and says, And when he had spoken these words, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly as he went up, behold two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus whom ye have seen go into heaven, shall so come in like manner as ye have seen him go into heaven. Query. How did he go into heaven? Ans. Just as the thief comes, silently, suddenly, unobserved by the busy world. He himself said, Behold I come as a thief. Those who were in fellowship with him saw him arise. So also those who are in fellowship with him will see him descend. His call to and for his chosen ones will not be heard by the worldly wise, the vast multitude who look not for his appearing. He will come as a thief to take the choicest treasures of the house for his own benefit and pleasure.

Yes, so will our dear Savior return for his saints, and they will all, both those who are watching and waiting and those who have long been sleeping in the dust of sheol, ascend to "meet the Lord in the air." 1 Thess. iv. 14–18. For if we believe that Jesus died and rose again even so them also that are fallen asleep will God, through Jesus, bring with him. For this we say unto you by the word of the Lord; that we that are alive and that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive that are left shall, together with them, be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. v. 1, 2, But concerning the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying peace and safety, then sudden destruction cometh upon them and they shall in no wise escape. 1 Cor. xv. 52, We all shall not sleep but we all shall be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.

In all these texts we are plainly told of the resurrection of the sleeping saints, the change from mortality to immortality of the then living saints, and the translation of all to meet the Lord in the air, but there is nothing said of the resurrection of the just or the unjust. It is in the assembling of the nations, not either resurrected saints or sinners that is here spoken of. Christ, the rightful heir of all things, having descended to the earth, and claimed the kingdom as his own, and doomed all of earth's nations to everlasting punishment, or restraint, as is the true import of the word, for henceforth he will be king over all the earth, there will be one Lord and his name One. He then turns to those on his right hand as well as good men, and to them he says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, we were chosen in him before the foundation of the world. Eph. i. 4. And when he has descended from his Father's throne and assembled all nations before him for righteous judgment, he will address these chosen ones and invite them to come and share with him the glories of that kingdom.

CARRIE WILLIAMS.
(Continued.)

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AND

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## Vandalia Time Table.

| GOING NORTH (READ UP) | | | Nov. 20, 1881. | GOING SOUTH (READ DOWN) | |
|---|---|---|---|---|---|
| 50 LOCAL | 52 MAIL | STATIONS | | 51 MAIL | 53 LOCAL |
| 11 00am | 11 00pm | Ar South Bend Lv | | 5 45pm | 10 00am |
| 10 16am | 10 41pm | Lakeville | | 6 04pm | 10 46am |
| 10 02am | 10 26pm | La Paz Junc. | | 6 14pm | 11 04am |
| 9 30am | 10 10pm | Plymouth | | 6 32pm | 11 45am |
| 8 58am | 10 02pm | Bidwell | | 6 40pm | 11 55pm |
| 8 38am | 9 46pm | Marmont | | 6 55pm | 12 20pm |
| 8 08am | 9 19pm | Marshland | | 7 21pm | 1 05pm |
| 7 55am | 9 05pm | Kewanna | | 7 34pm | 1 20pm |
| 7 30am | 8 45pm | Ar Logansp't Lv | | 7 47pm | 1 50pm |
| 51 KEWA'NA | | | | | 53 KEWA'NA |
| 10 45am | | Ar Logansp't Lv | | | 4 00pm |
| 9 10am | 9 14pm | Frankfort | | 9 16pm | 2 30pm |
| 8 00am | 8 04pm | Colfax | | 9 54pm | 4 05pm |
| 7 12am | 7 16pm | Crawfordsv'l | | 10 30pm | 5 15pm |
| 6 40am | 6 45pm | Montville | | 11 04pm | 6 35pm |
| 6 00am | 6 05pm | Terre Haute | | 11 40pm | 7 50pm |
| | 9 00am | Ar St. Louis | Lv | 7 30pm | 7 30am |

A Through Freight, carrying passengers, leaves South Bend at 7:30 p. m.; Plymouth at 4:30, stopping at all stations, and arriving at Logansport at 7:45 p. m. Going north this train leaves Logansport at 2:00 p. m.; Plymouth 11:32 p. m.; South Bend 1:30 p. m.

Train 50 connects with train 53 at Logansport for south. Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati and points east and south.

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*Schedule in effect Nov. 29, 1885.*

Trains depart from and arrive at PLYMOUTH Ind., Station, Central time, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 12 46am |
| Fast Line | 3 05am |
| Chicago Express | 10 40am |
| Ft. Wayne Accommodation (Anthon) | 3 00pm |
| Local Freight | 10 00am |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 3 45am |
| Fast Line | 12 55pm |
| Day Express | 8 10pm |
| Ft. Wayne Accommodation | 10 00am |
| Local Freight | 10 00am |

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*Daily. †Daily except Sunday.

JAMES MCCREA, Vice-Pres. & Gen'l Manager. E. A. FORD, Gen'l Pass. & Ticket Agt. PITTSBURGH, Pa.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

*Terms*—*TWO DOLLARS A YEAR*, Payable in advance. Three and Six Months at the same rate.

TO CORRESPONDENTS:

THE RESTITUTION advocates the Scriptural restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Selections.

### THE CROSS AND THE CROWN.

"It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. ii. 11, 12.

These are some of the laws of compensation which regulate human as well as divine procedure. The distinction is this, however, that whereas human character is fickle and full of caprices, so that many a time faithful service goes unrewarded, that can never happen in the case of service rendered to the One who is faithful, who "cannot deny himself." In that case we can be sure of the result, for "if we suffer (with him or in his cause), we shall also reign with him." Hear it joyfully, O! all ye sorrowing, suffering hearts, whose burdens are heavy, whose way is beset with dark clouds, and whose future looms ominously, fraught with coming storm and trouble. Lift up your heads, O Christian pilgrims, and pluck up heart to look beyond the vale of tears, past all the suffering and sorrow of the present time, to the bright and abiding joy of that reign in glory with your Lord and Savior.

"Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is there.
O! happy retribution,
Short toil, eternal rest,
For mortals and for sinners,
A portion truly blest."

Can there be no mistake about this future? No: none whatever. If we fail to attain to that haven of rest, it will be our own fault, [illegible] possibility. [illegible]ture: we will rather seek to strengthen one another's faith, so that we may endure as good soldiers of the Cross and make our title to the [illegible] and solid.

[illegible] Peter, unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter iv. 12, 13. Here we have a good starting-point, for the ground of our hope for future glory is participation in the sufferings of Christ. Nothing more is asked from us in this matter than what our blessed Master has gone through; nay, not nearly so much, for his was a spotless life, untainted with sin, not worthy of death; ours is a contaminated, sinful life, worthy of death. Let us consider first what the Scriptures have to teach about the Cross and the Crown in the person of our Lord Jesus Christ.

We use the word "Cross" in the general sense of a burden, or suffering; just as Jesus used it saying: "He that taketh not his cross, and followeth after me, is not worthy of me." Now, our Lord's whole public life was one of cross-bearing; it was full of privation, sorrow and suffering, and with a nature so overflowing with love, how keenly susceptible of all pain he must have been!

How much suffering he endured for others! He could not come into the presence of suffering without every fibre of his own kindly nature throbbing in sympathy. "There came a leper to him, beseeching him, and kneeling down to him, and saying unto him, 'If thou wilt, thou canst make me clean.' And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, 'I will, be thou clean.'" "When he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." "When he came nigh to the gate of the city (Nain), behold, there was a dead man carried out, the only son of his mother, and she was a widow.....And when the Lord saw her, he had compassion on her, and said unto her, weep not. And he came and touched the bier; and the bearers stood still. And he said, Young man, I say unto thee, Arise." Once again in presence of the distress and mourning which always accompany death, we read, "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled.....Jesus wept." Of a truth "He hath borne our griefs, and carried our sorrows;"

"In every pang that rends the heart,
The Man of Sorrows had a part."

Whilst thus bearing the griefs of others he had his own full share of sorrow. "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." This was the fate of the Nazarene—"despised and rejected of men." How often had he to bear the insults and jeers of the rulers of the people, and was laid in wait for with murderous purpose, so that he was driven from place to place, and had at times to hide himself from their intended violence. But the climax came at last. When his time was come to be delivered into their hands—"then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ.—Who is he that smote thee?" In mockery of his claims to be their King, they put on him a crown of thorns; then, after a mock trial and condemnation, they caused him to carry his own cross towards Calvary's heights, toiling along the pathway of deep humiliation and lonely suffering, forsaken by all friends; in his end, ranked with sinners, and reviled even by his fellow-sufferers. Then think of his cruel death by crucifixion! Ah! how sore were his trials in that moment we can only guess by the anticipatory agony in Gethsemane, and his thrice repeated earnest prayer: "O my Father, if it be possible, let this cup [illegible] from me."

[illegible] all this suffering? He was innocent, and died not for his own sins, but "the just for the unjust;" it was the "chastisement of our peace" that was laid upon him, and therefore we are the gainers. But still—why the suffering? Some difficult questions come in the train of that one, but let us try to dispose of some of them, and first consider what the Scriptures do teach about this suffering and death of Christ.

They do not teach that Christ's [illegible] was the equivalent of the eternal suffering and torments of millions of God's creatures. Neither do they teach that the sacrifice of Christ was to appease the wrath of God, as of some inveterate enemy of mankind, Christ having to step in between the poor sinner and a fierce, unlovable God, who required this to be reconciled to the sinner. No; these teachings mar the doctrine of the Atonement, and cause men to forget that it was God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that Christ's work of reconciliation is reconciling sinners to God. Since the world began and sin entered into it, forfeiture of life has been the recognized penalty of sin, which fact is taught in all the sacrifices of the Mosaic economy, as well as that that means, viz., the giving up of one life for another—was God's appointed way of forgiveness. Do you ask—wherefore? It is no matter. It is sufficient for us that it was necessary in the divine purpose, for the Lord Jesus has taught us so himself:—"Ought not he suffer many things and be ejected of this generation." Luke xvii. 25; "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke xxiv. 46

It is much more important for us to notice the purpose of Christ's suffering and death:—"that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 47. That is one main purpose of Christ's suffering and death, where the effects concern ourselves intimately; but we are presently considering the result as regards the Lord Jesus himself. Look, therefore, at Heb. ii. 9, 10:—"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, *for whom are all things, and by whom are all things*, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." The double purpose—the link that unites our destiny to his—is here very clearly stated. He (Jesus) was made perfect through sufferings, in order that through him God might "bring many sons unto glory;" he has gone over all the road we must traverse if we would follow his lead; he has overcome all its difficulties, and knowing the rough places, he stands ready to assist us at every difficult turning. Yea, even in the darkest hour of trial, when death's deep shadow engulphs us, we can feel strength in the knowledge that he also vanquished this greatest of enemies, for "being made perfect he became the author of eternal salvation unto all them that obey him."

For all the suffering which he endured, Jesus has been "crowned with glory and honor," for now he is set down at the Father's right hand, sharing the honors of the Father's throne, and enjoying the glory which he had with the Father before the world was. There, in the realms of highest bliss and purest light, amidst the angelic hosts whose obedience is perfect, at the Father's right hand where there is "fulness of joy," and "pleasures for evermore;" surely there is every reason to believe that the Lord Jesus must be satisfied, and could wish for no more. Yes, had his suffering been borne for his own sake—to gain his own ends merely—we might say no; but the Lord Jesus is not satisfied, for his work was not for himself, and it is not yet finished. Nay, he is waiting for the time when he shall leave the Father's right hand again, and come with great power and glory to redeem those who by faith in his name have had all their sins forgiven and become joint-heirs with him of glory. "O sinner, believe it; Christ hath redeemed us once for all." All of faith are his crown of rejoicing in that day when he shall take them from the power of death and fashion them like unto his own glorious body, when "he shall see of the travail of his soul, and be satisfied." He is waiting for you and for me, dear reader, to open unto him that he may share with us his joy; and such is the perfect accord that reigns amongst the heavenly hosts, that, in anticipation of the glory to be revealed in us, "there is joy in the presence of the angels over one sinner that repenteth."

"Knocking, knocking, who is there?
Waiting, waiting, Oh, how late!
'Tis a pilgrim strange and kingly,
Never such was seen before;
Ah! my soul, for such a welcome,
Will thou not unto the door?"

Let us consider that we have undone the door and freely given our Lord a lodgment in our hearts; there to reign supreme, for he is the Master, and we are the disciples. Has Christ's suffering and death freed his disciples from the necessity of undergoing the same? By no means. The disciple's lot is in every respect a counterpart of his Master's; he has to follow on in the same course.

"Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on."

"It is a faithful saying—If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." But the converse of this will also hold true, viz.: "If we would live with him we must also die with him; if we would reign with him, we must also suffer." For there is a lawful way of attaining to these honors and blessings. "Then, therefore, endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits." 2 Tim. ii. 3–6. The lawful way of striving for the incorruptible crown is to pass through the prior self-denial and suffering. Thus Paul says, "I am crucified with Christ." "They that are Christ's, have crucified the flesh with the affections and lusts." "God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." Gal. ii. 20, 21; vi. 14.

To succeed in this self-denial, in this giving up of the world, is not to be reckoned as an easy task. It is an exceedingly difficult task to most, if not to all. But this is what our Lord enjoins. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. x. 37–39. On another occasion when Peter had rebuked his Master for speaking of his own suffering and death, the Lord rebuked him saying, "Thou art an offence unto me; for thou savorest not of the things that be of God, but those that be of men.....If any man will come after me, let him deny himself, and take up *his* cross, and follow me." Matt. xvi. 23, 24. These passages do not teach that we are not to have natural affection, and love our father, mother, and children; but before that and every other duty, implicit obedience to Christ must have the first place, let the consequences be what they may. It was in this way, irrespective of consequences, that Jesus rendered a perfect obedience to his Father.

As it is made plain that the disciple's course of suffering is a counterpart of his Master's, so also is his reward the same. "He is faithful that promised." As a natural outcome of our Lord's injunctions, Peter said to him, "Lo, we have left all, and have followed thee. And Jesus answered, Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark x. 28–30. Many a Christian has experienced the truth of our Lord's words in this life, for when natural parents and family relations have shut the door upon them, hundreds of other doors have been opened for them amidst their tribulations, for the sake and name of Christ; so surely shall the latter part of the promise be fulfilled also—"in the world to come eternal life." This is the "incorruptible crown" for which we strive. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James i. 12. "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10. It is real life, and not symbolical happiness, that is promised; it is the compensation for losing one's life in the present time for the sake of Christ; being "faithful unto death," the disciple finds his life again in the resurrection, and no man can nay more take it from him: "he that hateth his life in this world shall keep it unto life eternal."

Glory and honor are associated with this "crown of life," and so we read, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 4. Paul also speaks of the "crown of righteousness" which the Lord shall give him "in that day," and to "all them also that love his appearing."

Once more the disciple's destiny is shaped by that of his Master. The Lord Jesus in reward for his obedience was set down with his Father in his throne. But he shall yet wear the royal diadem which is his own by right, when he comes back to reign in Mount Zion and Jerusalem gloriously, and it shall be proclaimed by great voices in heaven that "the kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever." So the Lord has promised to share the honors even of this regal crown with his faithful disciples. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. When we consider our own unworthiness of such exceeding riches of grace toward us, our hearts can with fervor join in the doxology of the apostle John:—"Unto him that loved us, and washed us from *our sins in his own* blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Finally, if we calculate the cost of the sacrifice that is asked of us for Christ's sake, or weigh the losses in the balance with the gains, can there be any doubt as to what we shall choose? Shall we save our life now, and lose it in the future and for ever? Shall we set our affections upon things seen, but temporal? or upon things unseen as yet, but which we know by faith to exist, and which are eternal? Shall we shrink from the afflictions of the present life, which Paul, who suffered much, could yet esteem as light afflictions, and but for a moment? or shall we esteem it better to endure them and wait with patience for the eternal weight of glory which shall assuredly be ours if we remain faithful unto him who has already conquered for us? Courage! brother, choose now your eternal welfare, and "cast not away your confidence, which hath great recompense of reward."

"And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And jubilant renown.
Strive, war, for who that glory,
Such hosts, to gain that light;
Send hope before to grasp it,
Till hope be lost in sight."

—*R. K. Strang, in Messenger.*

## Communications.

### GOD SPEAKS.

"See that ye refuse not him that speaketh. for if they escaped not who refused him who spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." Heb. xii. 25.

This statement brought the Hebrew believers and unbelievers, into the presence of the speaker, and shows that he had the right to command obedience, and inflict punishment upon the disobedient. He speaks from the heavens. The speaker is Jehovah, and he speaks of his own immovable kingdom to which he was inviting men to become heirs with a view to inheritance on a future day, when he will remove from off the earth the present kingdoms called the kingdoms of this world. Israel, or the Hebrews, were the children of Jehovah's kingdom, but in a state of disobedience, or of unbelief in Jehovah having spoken unto them by his Son. Their rejection of Jehovah's messenger, of necessity was the rejection of the message, and placed the children of Jehovah in danger of being cast off by him, and also of being subjected to punishment for their rebellion, hence the apostolic warning "See that ye refuse not him that speaketh from heaven."

It is of the utmost importance that we discern the immediate medium adopted by Jehovah. He spake on earth, and only those who rejected Moses, the person through whom he spake, rejected Jehovah the speaker, and not Moses simply. He spake in these last days by John the son of Zacharias. The Scribes and Pharisees rejected John and said he had a demon. They repented not of this act although they knew that he was the messenger of Jehovah. It pleased Jehovah to speak to them after John was imprisoned, by his beloved Son, but the Son of Jehovah shared no better than his forerunner John. They rejected him under the charge of being gluttonous, a wine bibber, a friend of publicans and sinners. Men never act without having a reason for their action. Almost if not always, the disobedient give a false reason for their behavior. It is so with all who refuse to hear Jehovah, or any one whom they judge has come from him. The first act of refusal may be in appearance, a very unimportant matter, and it at the same time may lead to public overt denial at last. Sin or disobedience is deceitful. Men are deceived by it and entrapped into its power before they know it. The history of man from the first may be described as the history of deception, disobedience and death. Speech implies that the listener has two courses open before him. The object of every speaker is to produce a decision in favor of what he says. This always has been and always must be the aim of Jehovah. The consciousness that he has the absolute right not simply to speak to man, but also the absolute right to punish the refusers to hear him lies embedded in every man's being. The refuser, therefore, carries with him through life the record of his refusals, be they one or many. They form the gulf fixed by himself between him and the speaker. Each single act of disobedience, making the distance further apart. The relationship between speaker and hearer is not that of one well disposed friend towards another, whose kind offices could be refused and no breach of friendship follow. It is rather that of Creator and his intelligent creature whose creation is only partially accomplished. A step towards his creation in the image of God has already been reached by the goodwill of the Creator over which the creature had no control. Now a step has been reached and he is consulted, as apart from his decision and action no further progress can be made. Before reason can be appealed to reason must exist. And before reason can exist it must first be created.

In the passage under consideration, reason is appealed to for a decision; "See that ye refuse not him that speaks" as if you do there is no possibility of your escaping the condemnation of the speaker.

What then does the authoritative speaker, who is able to kill and who is able to make alive, say to his creature and call upon him to view of life or death, to give heed to? It is a question whose answer involves life if obeyed, and death if disobeyed, and must be listened to with one of these issues resulting from the attention given.

The hearer is already in possession of life by the power of the speaker. He is also under condemnation to lose the life he now has, because of disobedience which he has already practiced. The hearer is already under sin. His days are already determined. The speaker therefore can speak to his sinful condemned creature of two things only. These are of the removal of his sins [illegible] thereof, before his condition [illegible] changed. The speaker's message [illegible] the self-convicted perishing man, [illegible] one of favor, of forgiveness, and of life. He therefore who refuses to hear [illegible] spises the voice of favor, forgiveness and life. The despiser, therefore, deprives himself of the favor which the speaker has brought to his ears. It is foolish for any one to suppose, or to deceive himself that he can have the favor of his Creator and at the same time despise that favor. It is surely an insane thought for one to destroy his own life, and at the same time seek to retain it.

[illegible] earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice then shook the earth: but now he hath promised saying, Yet once more I spake, not the earth only but also heaven."

There is no life for the sinful one, who remains in the practice of his sins. The speaker will by no means clear the guilty one, who continues his practices. The conditions of settlement made known by the favor of the speaker are "Repentance towards himself" against whom the sin was committed. This means nothing short of an absolute surrender by casting off the practice of sin or disobedience. This is most reasonable as no king or sovereign would think of extending his favor to a rebellious subject who came into his presence with his weapons of rebellion bristling upon him. No, these one and all must be cast down. "Faith towards the Lord Jesus Christ." This recognises that the Lord Jesus Christ is the Son of the Sovereign who is the speaker; as any hesitation upon this matter is evidence in itself that the hesitator is still doubtful of the favor of the speaker. The Lord Jesus Christ the Son of the Sovereign, was brought into the situation of Mediator by the favor of the Sovereign. For any one to fail to recognize his relationship to the Sovereign is to fail to discern the Sovereign's favor. The Mediator cannot at the same time be the Sovereign, while he is the way leading to the Sovereign. The winding stream which courses the mountainsides down to the plains below is not the fountain lake or source from whence it flows. It is the stream, while the fountain is the cause of its existence.

The favor of the Sovereign, the fountain of life, is the generating power out of which all favor comes. This generative power, favor, generated the Lord Jesus, who at the same time was the channel through which the Sovereign's favor was made visible to those in a state of rebellion. To make more visible, therefore the Sovereign's favor, the Lord Jesus Christ his own Son suffered the death due to a rebel against divine and human authority, although neither of these authorities found any cause of death against him.

Faith towards the Lord Jesus Christ therefore embraces the motives of the Sovereign for giving him existence, and then giving him up to the power of mankind to put him to death. The raising of him from the dead and his exaltation to the right hand of God, to give repentance and remission of sins to all in every nation who come unto God by him. Reconciliation to all who are in rebellion forms the grand theme of the divine discourse. Repentance for past disobediences manifested by turning from them, and a hearty recognition of God's favor commended towards us in that while we were in open rebellion Christ died for us. These parts of the heavenly speech stand at the threshold of reconciliation. If there be no hearty turning from the acts of disobedience there can be no repentance toward God. And if the love of God manifested in giving up of his Son to die for our sins have no power to draw us to himself in true devotion, no reconciliation has been effected. If the love of Christ as demonstrated by giving himself for us have no power to generate in us love to him, then so far as we are concerned we are unreconciled.

If therefore reconciliation to the divine speaker be not effected, by our refusal, it is manifest that nothing else is left for him to do than to destroy us from his presence, by any means he pleases.

Rebellion cannot become the rule as that would end in violence. Long and oft repeated invitations to repentance and reconciliation have been made by the Almighty Sovereign Ruler of men; but these only prove that refusal will be visited with permanent con[illegible] one who despises [illegible] therefore to the [illegible] pentant: "[illegible] and when [illegible] was re[illegible]

W. ELLIS.

### SUN SPOTS AND THE STORMS.

An eruption upon the sun was in progress during the severe storms in Kansas, Missouri and other Western States Tuesday. An observation of the sun Tuesday revealed no spots, except the great group which was well advanced toward the western limb and was going out of sight on Wednesday. An observation on Wednesday, however, showed that new spots had formed a little to the east of the meridian. Two of them were defined and others could be seen at intervals. When first observed there was a thin haze in the atmosphere which allowed good definition, but cut off a great deal of light. By the aid of this haze scarlet vapor could be seen rising from the disturbed region and floating northward over the sun's disc. One of these scarlet clouds was traced for a considerable distance, the contrast of colors being very plain. After the haze was dissipated the scarlet flames could not be seen. This indicated that the eruptions were still proceeding. This is further evidenced by the rose-colored light in the sky after sunset last evening. The barometer also fell quite rapidly yesterday (Wednesday) over Minnesota and the upper lakes, and was falling a little at nearly all the stations. This solar activity will bring warmer weather for a time, probably extending to the warm period due about the middle of May. A brief spell of cooler weather may, however, intervene for a day. The eruptions of Tuesday produced results which were often noticed during 1884 and 1885. The effects are immediate upon our atmosphere. They cannot be foretold because the evidence does not appear until after the spots form. In case of a return of solar disturbances by the sun's rotation the case is different.—*Rochester Democrat.*

# THE RESTITUTION.

E. A. CHAPIN, EDITOR.

Plymouth, Indiana, May 26, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money lost in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

### A BAPTISMAL SCENE.

On Monday last between 4 and 5 p. m., it was our privilege to baptize four persons into the Divine name, and thus bring them into that wonderful relationship to God and his dear Son as to constitute them children of God—a paternity after which "the whole family in heaven and earth is named." Eph. iii. 15. One of the remote or head tributaries of the great Mississippi — meaning in the aboriginal tongue of the Red Man, Father-of-floods—flows through Plymouth. The aboriginal name of this distant branch of one of the grandest rivers in the world was *Wathcongau*, signifying turbid, or colored water. Its name in the English language very nearly conforms to the name given by the vanished race in signification — being Yellow River. On the bank of this stream, swollen and more deeply colored by recent rains, the little Plymouth church and some interested spectators assembled, and one by one the candidates were led down into the flowing stream and placed in the watery grave, and from that symbolic burial raised up to walk, as we hope and trust, in the new life. To share in the eternal life to be given through the resurrection from the dead, as the gift of God through his dear Son, and the honors and glories of God's everlasting kingdom, was the faith and hope into which these believers in Christ and his gospel were baptized.

From one of our sisters [illegible] then baptized, her [illegible] taken away by [illegible] pain's bitter [illegible] picture, as painted on the canvas of time, had thus its lights and its shadowings. It is ever so in this world. We follow in the foot-steps of the "Man of Sorrows." The shadings of grief darkened the whole picture of his life. But let not our hearts be troubled. The narrow pathway through the vale of tears has its outcome in the eternal summer lands of the Paradise of God. What if the poet's words be true to the letter,

"The path of sorrow and that path alone
Leads to the land where sorrow is unknown."

Shall we not cheerfully take it? If it be through the deserts here it will finally usher us into the exceeding great and eternal weight of glory in the "sweet by and by." May the newly adopted ones into the Divine family on earth prove faithful and so attain the glories reserved for the first-born ones from the grave.

### THE ORIENT.

The Evening *Journal* comments on Eastern affairs in the Editorial note appended. Whether the oft-gathering clouds will disperse into a temporary sunshine of peace, or thicken into a continental tempest of war, time alone can decide. There is a destiny that shapes the ends of all human affairs.

"The situation in Greece is peculiar. The new Cabinet is a body of peace-at-any-price men. A general disarmament and disbandment of the Greek armies has been ordered. But at the seat of war the greatest activity prevails. There is fighting along the entire line every day, and reports of the killed, wounded and missing are regularly sent from both sides.

How long such a state of affairs can last is not much of a problem. Either the Cabinet will have to stop talking peace, or the army will have to stop fighting in a very short time. The acts of a nation, like those of an individual, speak louder than words. At present it looks very much as if the army were inspired by the counsels of a great power like Russia that wants war, and that it will carry the day in spite of the peace Cabinet."

From the same Journal we give another Editorial brevity on the latter day scourge of nations. In the last day calamities the pestilence will walk in darkness and destruction will waste at noon-day. The mocker may mock and the scoffer may scoff, but a day of untold tribulation is at hand.

"During two seasons it has been expected that the cholera would make its appearance in the United States. The outbreak of the plague in France and Italy in 1884 occurred late in the season, and the apprehension that it would cross the Atlantic was less vivid than in 1885, when it became active at an earlier in the year.

The disease has already broken out in some of the seaports of France, and is making startling headway. This is early in the season for its appearance. July, August and September, but more particularly the latter two, are the months in which its greatest ravages occur.

As cholera has broken out so early in Europe, the danger is so much greater that it will be brought across the ocean by midsummer or a little later. We should be prepared for it."

### BROTHER WEETHEE'S BOOK.

Bro. Bond writes from Washington—"Words fitly spoken are like apples of gold in pictures of silver." The more I read Bro. Weethee's book—The Coming Age—the more I am enlightened. It is a peculiar [illegible] knowledge. I have read it three times, and the more I read it the better I like it, and the wiser I am. Every Bible Student should have a copy.

To this testimonial we can add that the Coming Age, as a book, is well worthy of all the commendation bestowed upon it. It is a work of great research, and an invaluable aid in the study of prophecy.

## Communications.

### The Names of the Twelve Patriarchs as Signs Indicative of their Generic Character and Other Providential Teaching.

The names of "The Twelve Patriarchs" in the order of their birth, but not in the order of their generic horoscope as given in the 49th chapter of Genesis and commonly known as "Jacob's Blessing," is as follows: Hrouben, Symeon, Levei, Joudas, Zeboulon, Issachar, Dan, Gad, Aser, Nephthali, Joseph, Benjamin. This is the order of their birth, be it remembered; and the student of prophecy will observe a correction between the events [illegible] their birth, as given in the [illegible], 30th and 35th chapters of Genesis and this divine horoscope of their nature as given the 49th chapter.

The name given at the child's birth is the germ in each instance of the stellar prophecy of their father Jacob's closing horoscope. The amazing corruption of the prophetic Scriptural names has made it an almost impossible task to work out these great and *truly* wonderful problems of divine revelation, and the writer would not speak with absolute assurance on all the points of interpretation which he brings forward; and first Hrouben or *Pouqtry*, "I was red" (with shame); see context, Gen. xxix. 32, where it says his mother so named him, "Because the Lord saw my humiliation and gave me a son." Derivation *Pouq*—an old root common to many of the Eastern languages, from which we get ruby, a precious stone, so called because of its beautiful red color. See Rufus in the Latin, Routh "The Blushing One." "Rus" as a botanical term to distinguish the red color of the sumach, etc., —*ry* the imperfect, first person, singular of the verb *eqat* to be translated "I was." See Gen. xlix. 3, 4 for the horoscope of the shame and humiliation of reckless haste.

Symeon (or *Symeon*) *ou*, preposition meaning with; *ne*, objective case, singular of the first personal pronoun meaning me, *eou*, the first person, nominative case of the present participle of *eqat*, to be the; term by which God first revealed himself to Habraam, "The one who is" or "The Being." Whole interpretation, "The one who is with me," a recognition or confession of God's providential agency in this matter.

Levei (or *Leoui*) "A son of strong desire." See context, Gen. xxix. 34, "And she said, at this time now my husband will be on my side, for I have borne him three sons; therefore she called his name Levei." Interpretation: *le* or *li*, root of an old Syrian obsolete verb, appearing only in the present tense in some of the oldest Greek writers, but entering into many compounds as an intensive generally in its effect; *v*, root of the word *ouoq*, moaning son, and cognate with the old Sanscript su, having the same signification, and *ei*, third person singular of the verb *eqat* "to be." See Gen. xlix. 5-8 for the horoscope of these two.

Joudas (or *Joudaec*) *ou*, interjection emotional of sorrow, "lo;" *da*, the root of the old and obsolete *daw*, a word kindred in its root to *daow*, the first meaning "to teach," the second to distribute or apportion, as doth the master of a feast. The same root appears in the name David, which means, "taught to know." The one who is thus taught becomes in parable language a person meet to divide the word "meat indeed," "in due season." He is also "a divider of the spoil with the strong" in the character of "the Lion of the tribe of Jouda." The reader will see from the above the seed prophecy I think in the name Joudas. Whole interpretation, "Lo, the teacher" or "the divider of portions." See Jacob's horoscopic blessing, Gen. xlix. 8-12 for the full development of this seed prophecy. Joudas, moreover, was to be "the leader" of his brethren and [illegible] of Jouda was to be the leader of the [illegible] tribes. This leadership asserted in David and fully asserted in "The Christ," toward which assertion all these prophecies point.

Dan (or *Jan*) root of *Daow*, a loan on interest, sometimes a gift, primitive signification, however, a loan. The general teaching here of man's trusteeship in his relation to God, so beautifully and emphatically taught in the parable of the "talents." There always comes a day of judgment on a loan, a reckoning day. See Jacob's horoscope in regard to Dan. Gen. xlix. 16. "Dan shall judge his royal people as though he also were one tribe in Israel." God has not lost sight of Dan though the church and the world have.

Nephthali (or *Nq, naiel*), *eqyrs*, a cloud; root *eqy*, derived meaning, a throng of people; *Saiel*, root of *Saiiw*, to bloom, sprout, shoot out, swell, abound, flourish, prosper; *ei*, a particle here expressive of a wish or prayer like the Latin utinam, signification "would that" or possibly the appropriate form of the verb "to be." Whole interpretation, "May he be a swelling cloud." See amplification of this seed-word prophecy in Jacob's horoscope, Gen. xlix. 21. "Nephthalsi is a shoot from a root that abideth yielding beauty in its product."

Gad (or *Jad*) *yuda* root *yad*, a Persian word in its derivation, meaning the royal treasury, derivitively, however, any treasure or riches in general. Interpretation "riches" or "royal riches" or "the riches of the king." See development of this seed-word prophecy in Jacob's horoscopic blessing, Gen. xlix. 19.

Gad, piracy will rob him, but he will rob it to his *best* (that is, utterly humble it).

Aser (or *Aeqr*) *aesq*, satiety from *aw*, to satisfy, and *eq* root. Whole meaning "a root of satiety" or perhaps merely "satiety." See context, Gen. xxx. 12, 13. "And Zelphn ("The light of emulation") the handmaid of Leia ("smoothness") conceived again and brought forth a second son unto Jacob ("Smitten and Healed"), and Leia said, Blessed happy am I, because the women will account me blessed happy; and she called his name Aser." For an amplification of this seed-word in its prophetic signification see Gen. xlix. 20. "Asher (or Aser), fat is his bread and he will give sustenance to rulers."

Issachar (or *Issaqap*) *ie*, strength, force, nerve, organic power, like its cognate Latin vis; *ou*, feminine, singular of the adjective pronoun "thy," *qap*, root of *yapic*, good will, favor, grace. Whole interpretation, "Thy (God's) favor is power" or "Thy mighty grace." See context, Gen. xxx. 14 to 18 inclusive for the rationale of this name as developed in the simple narrative, and for the amplification of this prophetic seed-word see Gen. xlix. 14, 15. In the simple narrative we learn that his mother interprets God's giving her this son as God's way of paying "wages." Then in the full interpretation of the word we have an interpretation of "wages" from God's standpoint, namely "God's mighty grace." That ought to be clear to us now in the light of the gospel. Then for a still further amplification of how God takes man into partnership with him to work out this "mighty grace," Jacob says, "Issachar longed for that which was good (noble) while resting between the lots, and where he saw that rest was good and that the land was fat (rich) he put his shoulder to weary toil and became a husbandman."

Zeboulon (or *Zaβouλwn*), *ei*, root of *Caw*, primitive meaning "to move," derived meaning "to live," because life and motion are indispensable ideas in the abstract; *βouλ* root of *βouλopai*, "to desire, wish, will or counsel, and *wn*, present participle of *eipi* "to be." Whole interpretation, "The one who desires motion or life." See context, Gen. xxx. 19, 20. This was Leia's sixth son borne unto Jacob. "And Leia said God hath given me a good (noble) votive gift at this time (this season). My husband will prefer me. For I have borne him six sons, and she called his name Zeboulon." For the development of the seed-thought contained in name as above interpreted. See Gen. xlix. 13. "Zebulon will take up his abode beside the sea and he will be by the trush (see the idea of motion, busy commerce, traffic, etc.) of ships, and will attend along side as far as Sidon." How true the horoscope in the light of history!

Joseph (or *Iwsyp*), *os*, contract of *eoo*, stem of *eaopai*, "to heal," *eyr*, dialectic form of the root of *eaqrc*, originally the same root as the stem of *eaqoc*, wise, discreet, etc. Meaning of *eaqrc*, clear, distinct, plain, sure, certain, especially as descriptive of words, *ta eaqrc*, "the truth" illustrates a step on the way to the derived meaning of "wise." Whole interpretation of the name "sure healing," or "the way wisdom healeth." See how beautifully this name forecasts Joseph's character. For the rationale of his receiving this name see Gen. xxx. 21-24 inclusive, "And God remembered Rachel ("Root of Mercy" with the symbolic cross *r* between the root and the mercy, *Paxrl*) and God hearkened unto her and opened her womb; and she conceived and brought forth a son unto Jacob; and Rachel said God hath taken away my reproach; and she called his name Joseph, saying, May God grant me another son." For the fuller horoscopic development of this significant name, both as regards Joseph himself and in its broader, Messianic import, as indicative of the character and mission of the Christ, see Gen. xlix. 22-26 inclusive (see translation given in previous paper).

Benjamin (or *Beneqec*), *Ben*, a root common to the Hebrew, Syriac, and other Eastern languages, meaning "son," *ie*, root of *iaopai*, "to heal;" *pec*, a dialectic form of the third personal pronoun in all the genders singular; context showing that it is used here in the feminine gender. Whole interpretation, "A son to heal her." See context, Gen. xxxv. 17, 18, "And it came to pass when she (Rachel) was bringing forth with difficulty, the midwife said to her, be of good courage, for this one is a son for thee. And it came to pass when her life was departing (for she died), she called his name, "Son of my birth-pang" (or woe). But the father called his name, "Son to heal her" (or Benjamin). For the horoscopic development of the seed-prophecy contained in this name, see Gen. xlix. 27. "Benjamin is a rapacious wolf. In the early day (or morning) he will still devour, and in the evening he will afford sustenance."

Again Benjamin as a nationality stood by Jouda in the revolt of the ten tribes against the divinely appointed leadership of David as the representative "Divider of Bread" and divider of "spoils," and the reader will remember that Paul gloried in coming of the tribe of Benjamin as his generic stock. Then, too, see how beautifully Rachel's "woe" prefigures the "woe" or (birth-pang) of the "Old Covenant church" in "bringing forth" the Christ. It, too, died in bringing forth a "Son of Healing." Then look up the prophecies in regard to "the healing of the woe or blow of the Daughter of Sion, or of my royal people." They the later prophetic promise of healing for "Rachel weeping for her children." The reader will see that the "wolf" nature, so marked in Benjamin, must be eradicated before the person can "afford or furnish sustenance," and this is what regeneration in Christ does. Much more might be elaborated in this line of teaching, but "a word to the wise" is sufficient.

CHAS. GARDNER.

### BE YE PERFECT.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48.

It often happens that the reader is confused in relation to the exact meaning of a text which has been used to bolster up some peculiar dogma. This idea is well illustrated by the above text from Matthew. A class of religionists have appeared at various times claiming absolute perfection, and that man in the present life can live sinless and be morally perfect. The sceptic, on the other hand, claims that Christ taught a false system of moral philosophy, inasmuch as he taught perfection of life while the being is really imperfect. So it is asked: how can an imperfect being be morally perfect? Then again men are called upon to seek forgiveness from God, daily. Forgiveness presupposes wrong-doing, and he who seeks forgiveness must have erred from the path of right. It is in view of these two positions that the reader finds himself confused, and at times at a loss for a proper explanation of the text, which seems to require an impossibility. We can see no difficulty in the passage quoted. It appears clear enough when taken in its broadest and *most* complete sense. The religionist forces into the text a meaning which is not intended, and the sceptic takes advantage of the position thus stated and proves an inconsistency. We suggest the following as a fair and easy solution of the supposed difficulty.

Perfection in the highest possible standard. Man is required to direct all of his efforts toward that result. But it is neither claimed nor expected that he will attain perfection by one day's effort, neither is it claimed that perfection can be attained while man is in the imperfect state. If the present life was the end of human existence, then, indeed there would be a real difficulty. But it is said, "the path of the just is the shining light that shineth more and more unto the perfect day." Prov. iv. 18. The apostle also says, "When that which is perfect is come, then that which is in part shall be done away." 1 Cor. xviii. 10.

Christ's command to be perfect reaches forward to the perfect day, and the path grows brighter and shines more and more until that day is reached by him who seeks to be perfect. The gospel finds man imperfect, sinful and mortal, but it does not perform a miracle and perfect him in an instant. It commences the work of dispelling his ignorance, of purifying his moral nature, and continues its work until the man becomes in reality an immortal son of God, equal unto the angels in the perfect day. So Christ meant to hold up before man a perfect standard which he could reach by divine aid when that which is perfect is come. Hence a most consistent and rational commandment.

H. V. REED.

*Editor Restitution:*

Wife and I reached home from Florida Saturday, May 8th. The next day I preached to a large and attentive audience of my brethren, friends and neighbors. In the afternoon we assembled at the water and I had the blessed privilege of baptizing my eldest son Elmer, my nephew John W. Paris and his wife, and my niece Amanda Paris, into the name of the Lord Jesus Christ. John W. Paris is a son and Amanda Paris is a daughter of Brother Barry Paris. My health is much improved. I expect to be with you at the quarterly conference to be held at Antioch, June 11th, and hope to meet a large number of the brethren there and have one more good meeting before the Savior comes. Your brother,

R. S. DWIGGINS.

## Youth's Column.

### Children's Hymn.

From a sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.
From our earliest breath
To our latest year,
Every sound we utter
Meets our Father's ear.

Let us, then be careful
That our look shall be
Brave and kind and cheerful,
For our Lord to see.
Help us, O our Father!
In our earnest plea –
Teach thy little children
How to love thee.

### Wearing Sunshine.

"You can't guess, mamma, what grandma Davis said to me this morning, when I carried her the flowers and the basket of apples!" exclaimed little Mary Price, as she came running into the house, her cheeks red as twin roses.

"I am quite sure, darling," said mamma, "that I can not; but I hope it was something pleasant."

"Indeed it was, mamma," said Mary. "She said, 'Good morning, dear; you are weaving sunshine.' I hardly knew what she meant at first, but I think I do now; and I am going to try to weave sunshine every day."

"Mother," concluded Mary, "don't you remember that beautiful poetry, 'Four Little Sunbeams,' you read to me one day? If those sunbeams could do me so much good, I think we all ought to be little sunbeams."

After a few moments' pause a new thought seemed to pop into Mary's head, and she said, "Oh, mamma, I have just thought. When Little Potter was here she told me that her Sabbath-school class was named 'Little Gleaners,' and I know another class called 'Busy Bees.' Now, next Sabbath I mean to ask our teacher to call our class 'Sunshine Weavers,' and then we will all go weaving sunshine."

It is a good plan. Sunshine weavers will be kindly remembered long after cross, hateful people have been forgotten.

*Dear Children:*

The holy garments which were for glory and beauty are very suggestive. Knowing that God does nothing without a divine purpose it is delightful to search out his deep mind in its wonderful outflow, but we cannot comprehend its significance unless we catch the sweet controling echo of living truth in the New Testament. You will remember, woman was first in the transgression in Eden, and the Lord after filling her with the Spirit of wisdom and understanding, made choice of her to weave the covering which was to cloth Aaron or the "lofty one" with glory and beauty. The first garment the priest and his sons put on was pure, spotless, white linen, appointed as it is written, "To cover the flesh of their nakedness." The second was a blue robe which covered the first up. It was beautifully ornamented on the hem with many golden bells, and between each bells was an embroidered pomegranate, in blue, purple, and scarlet. It was named the robe of the Ephod, next was the Ephod, and fastened to this, was the breast-plate with twelve stones, which were sparkling gems of exquisite beauty set in fine gold, these represented the twelve tribes of Israel. The robe and ephod was made without sleeves, and where it was fastened together on the shoulders was two sparkling gems called the onyx stones, on each was engraved six names. The onyx in the breast-plate of judgment represented the tribe of Joseph. It is written, "Thou shalt put the stones upon the shoulders of the Ephod, for stones of memorial unto the children of Israel, and the lofty one shall bear their names before the Lord, upon his shoulders for a memorial. So all the weight of glory and beauty was borne on the shoulders of the high priest. The breast-plate was four square being doubled, and in this was the Urim and Thummin, the signification of which is, "light and perfection." "And they shall be upon the lofty one's heart when he goeth in before the Lord. Then a fair mitre of pure linen was put on his head, on which in the front was a plate of pure gold, engraved thereon in large letters, was 'Holiness to Jehovah,' and they tied unto it a lace of blue to fasten it on high upon the mitre." This was called a crown. The garments being loose a curious girdle was to draw them together, constructed of pure linen, richly embroidered with gold, blue, purple and scarlet. Thus we see the high priest was clothed with beautiful garments down to the feet, they were unclothed. In comparing Scripture with Scripture, perhaps I may not be wrong in saying the first garment was a figure of the law, which was added because of transgression, to cover for a time [illegible] that which is perfect should [illegible] Blue suggests a cleansing process [illegible] it is used for this purpose. This garment produced a sound, each bell with its little tongue gave a joyful sound to the patient listening congregation waiting in the outer court, and it would have been death to the high priest if the tongue of the bell failed in touching the golden circle, or cycle, even as it is written, "And it shall [illegible] upon Aaron to minister, and his [illegible] shall be heard when he goeth [illegible] the holy place, and when he [illegible] out that he die not." This garment, or [illegible] cring up the first with its beauty, and certain sound, surely was a true figure of the over blessed gospel preached by Jesus Christ and his chosen ones, "whose sound went into all the earth," for they went forth sounding the word of the Lord, even the glad tidings, making those blessed who heard it. The pomegranate being a fruit whispered the glorious effect of the gospel should be, bringing forth fruit to the glory of his name who had called them. The pomegranate apple is extremely beautiful, reddish both within and without, its juice is like delicious wine mixed with little kernels. In the breast-plate of judgment, and two stones on the shoulders we have twenty-four names represented, those on the shoulders being memorial stones, no doubt whispered the twelve apostles. The exceeding weight of glory and beauty resting on the shoulders of the lofty one, suggests the time when the government shall be upon the shoulders of him whose name shall be called, Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. The high priest never wore the breast-plate of judgment in the Most Holy Place. When the lofty one entered there, he was clothed like his sons, in pure, spotless white linen, crowned with Holiness to Jehovah, or a crown of righteousness. I would like to give you more about these beautiful garments, but fear I shall weary you with my long letter. Would add, the time had not come for the high priest to be shod with the preparation of the gospel of peace, which made the feet beautiful.

Your affectionate to Teacher.

E. COFFMAN.


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. Y. Ile Bland and Heller's Block, Room 36, 376½ Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all searchers after truth are welcome

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m. to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 178 Grand st., on first floor.


### ON OUR BOOK SHELVES.

Brother Wiley Jones' work "The Gospel of the Kingdom." Leather binding, former price $1.50; now 75c. Cloth gilt, former price, $1.50; now 75c. Cloth binding, former price $1.00; now 50c. Paper cover, former price, 50c.; now 25c. Friends, you who are at work in the Master's vineyard, think of this chance offered you from week to week to get the book that gives the foundation of our hope in the clearest manner possible, for so little money. It is not right for these books to remain long on our shelves. There is work for them all over the land. "Key Words" is another work by the same author, former price 25c.; now 13c.; and "Thanatopsis," former price 10c.; now 5c.

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The Gift of Life Eternal through Jesus Christ is *the* great subject for us. Eternal Life a Free Gift. Brother J. H. Pettengill has written a book on this subject, and all who read it say the work is well done. We can send you a copy for $1.00.

We write and talk much of the Kingdom and its Restoration. Brother Silas Houn has written a book on this subject that will aid us very much in our study of the Kingdom and the work[illegible] Restoration. One dollar [illegible] —ther[illegible] Weethee has told us [illegible] this subject, the result of his life-time [illegible] search as to the nature and the proximity of the age coming hereaf[illegible] This is a large book of over [illegible] Price [illegible] J. G. Wilson; Bible Triumphant, by Mrs. H. V. Reed; Christ's Kingdom, Where is it and What is it? by Jos. Laciar; A Translation of Matthew's Gospel, by Chas. Gardner; that grand work, A Letter to a Friend, by Mrs. Woodruff; Which is Right? or is Christ's Throne in Heaven or on the Earth? by Thos. Wilson; When Shall These Things Be? by H. Bowman; A Letter to a Baptist Minister, by Daniel Howard; the Doctrine of Baptism, besides a host of those little silent leaflets that work all the time. When you are resting, being wearied, they keep on. Who will help circulate these books? They are all good. There may be an isolated expression that some might object to, but the teaching in the main is endorsed by all our best writers and thinkers. We are ready to fill your orders. See advertisements in other parts of this paper.

### To the Friends of "The Restitution."

We are anxious to extend our circulation, but we can do very little in this line without the aid and co-operation of our friends. We have decided to offer THE RESTITUTION to

**Trial Subscribers**

for only Twenty-five Cents for Three Months. We feel certain that if we can get two persons to take our paper and read it for Three Months, at least one of them will not do without it. If we can get One Thousand names of this kind added to our list, we think Five Hundred of them will continue to be subscribers.

**REMEMBER**

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

A. R. UNDERWOOD, Agent.

# Poetry.

## "ALL, ALL FOR THEE!"

"All, all for Thee!" Dear Savior, may this watchword
Be Thine own keynote for my life this years
So sweetly harmonizing thought and action,
That none who listen shall a discord hear!

"All, all for Thee!" Oh, take me now entirely:
Reclaim each note with Thine own gentle hand;
I give myself afresh into Thy keeping,
To do or suffer, as Thou shalt command.

I give my heart, I long to love Thee better
Than ever I have done before,
That all I do may be a "joy, not duty;"
Lord Jesus, grant it—may I love thee more?

I give my will—oh, Master, do receive it;
It must rebel in any care but Thine;
I cannot keep it, it is no self-pleasing;
What rest to think it is no longer mine!

"All, all for Thee!" myself in all my weakness,
Take, alone, the feeblest chord to raise;
An instrument discordant, worn, and worthless,
But ready to be used to sound Thy praise.

O Master, by Thine own most Holy Spirit,
Send heavenly music o'er the earth through me!
So true, so beautiful, so soul-refreshing,
That those who hear it may learn more of Thee.

Of Thee, their Savior, who for them didst suffer;
Of Thee, their Friend, who loved them so well;
Of Thee, their King, who soon will be returning;
Lord, may Thine anthems through my whole life swell!

—*Charlotte Murray.*

# Communications.

## PROPHETIC PROBLEMS.—EUPHRATEAN WATERS DRIED UP.

In our last article we gave a lengthy quotation from Isa. xliv. and xlv., to show the prescience and omnipotence of the Deity, and his absolute control of human destiny, whether as individuals, peoples, or nationalities. Babylon at the time of the uttering of this prophecy, was an infant city. Cyrus was not born, Persia was then a country without note or history. The Jews had not been carried into captivity: yet two centuries before the events transpire, Jehovah gives their accurate history to Isaiah. Two remarks will here be pertinent, (a) Nations, in our times, are equally under Divine control: (b) We have a sample of the manner in which God once handled the literal waters of the [illegible] the (river) Euphrates, [illegible] Babylon would not [illegible] them to return when his chastisement of seventy years would expire, he began, in the far East, to adopt Cyrus (Persians), and a person [illegible] what [illegible] plan of diverting the [illegible] Euphrates, was of Jehovah, though apparently original with Cyrus. What Jehovah has once done with the waters of that great river, the (river) Euphrates, he may again accomplish on a vastly more extended scale, when he securely settles the world's diadem on the head of his Son, in the great controversy upon the mountains of Israel.

We are now prepared to show how the waters may be dried up, or utterly wasted: for such seems to be the sense of the word ἐξηράνθη—defined, to dry, dry up, parch; to wither, decay, waste away. It is by no means to be understood of the river in its entire length, but simply to be so divided drawn off, and wasted as to cease to be an obstruction to a vast undisciplined host of men, women, and children, as are oriental armies, marching westward, in haste, to take a spoil.

The reader is probably familiar with the history of Babylon, its location, and on both banks of the Euphrates; its vastness; its siege and overthrow by the Persian Cyrus, God's Shepherd: how its fall was accomplished, by diverting and drying up the waters. After some centuries the debris of the falling walls choked the natural channel of the river, throwing the waters, through artificial channels, all over the site of the immense city, converting it into pools and lakes of stagnant water; and finally totally obscuring even the site of proud Babylon. This terrible ruin has from generation to generation been increasing till the prophetic utterances have been fully accomplished. Jehovah spoke and it has been done. In the days of Theodoret, the Euphrates, at the ancient site of Babylon, was reduced to a very little stream, and being obstructed, as it took its course among the ruins, necessarily degenerated into a marsh.

Such pools and marshes have been increasing for more than twenty-four centuries. How terrible have been the vials of God's wrath upon the waters of this Eden river: the vial that was emptied upon it, for the sins of Great Babylon in oppressing his people: which vial reaches in its effects, to the pouring out of the second (sixth), which makes way for the Kings of the East. This emptying, drying up process, is still progressing as we learn from recent history. The following sketch has taken the rounds of our late journals:—

"The great river Euphrates is in danger of disappearing altogether. Of late years the banks below Babylon have been giving way so that the stream spreads out into a marsh, until steamers could not pass, and only a narrow channel remained for native boats. Now this passage is becoming obliterated, and there is danger that the famous river will be swallowed up by the desert." There are here two operative agents of its ruin: (a) Evaporation, it exposing to the sun's rays such an immense watery surface so as to add more than one hundred fold to its evaporation:—(b) passing over deep porous soils, the waters are absorbed with great avidity. Jehovah is accomplishing his terrible judgments by what seems to be natural causes. We have now shown how the waters are wasted, let us (4) now answer, the question, Why are they dried up? The text answers the question:—*ina xxxxxxxx, x xxxx xxx xxxxxxx xxx xxx xxxxxxxx xxxx xxx xxxxxxxxx xxx odos ton Basileon ton apo anatolon, helion.*" "That the way of the Kings of the East might be prepared, (authorized version). "That the way might be made ready for the kings that (come) from the sunrising." (Revised Version). The two versions express the same ideas in part. One point is made clearer in the Revised Version, viz., that these kings are not simply eastern Kings, but they are marching west, their way passing over the Euphratean Channel. No other obstruction being named, we naturally infer, that, at the time designed, no other obstacle worthy of note, existed, and, consequently, that it is a march westward, of all the nations of the east under one confederated leader. (Gog). The obstructions would naturally be physical and national; but since they are all under one national standard, there could be physical hinderances only; here the Great River. A river, so reduced in volume as is the Euphrates, at present, would offer little or no obstruction to a vast army seeking plunder intent on robbery and national [illegible]. These kings of the Eastern, [illegible]ore, all the kings of eastern Asia and perhaps, Africa, who having been subjugated by Gog, the great northern despot, are now confederated with him, constituting one vast army, and marching westward, for conquest and spoil, as the Mogoolians and Tartars of old. They are marching towards the mountains of Israel where Jehovah is gathering them before the throne of [illegible]ment, that he may be honored [illegible]hrathen. The concentration [illegible]s of the East and [illegible]lestine will require extraordinary preparatory work, and, therefore extraordinary agents for its accomplishment. Of this period and its actors we have spoken at large in "The Coming Age," and "Eastern Question," to which works we refer the reader. Our remarks shall now be very brief. This question often comes up in the minds of the reflecting, by what visible agencies can the masses be induced to gather in armies to face the Almighty and his beloved Son in a decisive contest. The diadem of the world is the prize of the conflict. The right of Messiah to universal dominion, will be hotly contested; but it is only by the most complete deception that so unequal a struggle is brought about. The warfare between the two seeds, that of the woman and the serpent, began in Paradise. With varied results it has continued to the present time, with the battle-field occupied by the serpent's forces. Another, and decisive contest is impending. Great preparations on both sides will be made: let us see if we are not living in that extraordinary age of preparation. We shall notice some features of our age, and then compare them with the Divine predictions. If they agree we must decide that we are living in the age of God's preparation.

(1). What now is.—Man must worship something, for he is a religious animal. The world's worshipers are at present divided into three classes, or sub-families (1) the Pagan or idolatrous, (2) the Christian or family of Christ; (3) The Mohammedan family, or the followers of Mohammed. With the map of the world before us, let us glance at their distribution, and numbers; also let us learn their present state, religiously, socially, and nationally, with a view to discover if there be any extraordinary developments now in progress, and, if so, what they portend?

(1). The great Pagan family (including more than one half of the population of the globe) dwells in Africa, and in eastern and northern Asia. Paganism has a great variety of phases, worshiping everything but the true God. The eastern nations of Asia, as India, Thibit, China, Japan and the Tartars differ very materially as to their objects and modes of worship.

(2) Moving westward, in western Asia, and eastern and northern Africa, we discover a change in the nations, and also in their worship. The people of Mohammed, a native of Arabia, established a new religion, founded on a cardinal truth, (one God), and a radical error (Mohammed is the prophet of God). This family is numerous, containing nearly two hundred millions of people. This family takes a higher stand in religious intelligence.

(3) In Europe and in the new world, we find another family of religious worshipers, called Christians.

The world's nationalities have the same classification. There are Pagan, or Dragonic nations; Christian nations; and Mohammedan nations, or such as profess and defend the tenets of the false prophet. Besides these there are no nationalities. Each religious brotherhood aims at universal dominion, and therefore maintains a continued hostility, national, social and ecclesiastical.

Each family has a predominating race. The Mongolian is the Dragonic family; the Arabian, after that the Seljukian Turk is the Mohammedan brotherhood, or that of the false prophet; and the Caucasian, under this general division, the Gothic or German, and the Anglo-Saxon races. During the present century, these families, especially the last have developed such remarkable activity, and such wonderful traits, that they demand special notice. Let us call attention to some of those remarkable features. Every effect is the result of some adequate cause. When we, therefore, see any noted change, either in religion or in civil governments, we are apt to look for some legitimate cause. Let us note some of the changes and developments of the present century.

(1) In the Christian family of churches and of nationalities. (a) The papacy has lost its civil supremacy. In the dark ages and until the dawn of the Reformation, the power of the Pope was superior to that of kings and emperors. He disposed of crowns at pleasure, and no power on earth could resist his will. The present pope is obliged to pay taxes like any other citizen. Why the change? What has brought about such a wonderful revolution? The European nations once considered it an honor and duty to submit to the supreme dominion of the Papal Hierarchy. They submitted to her dictation, and supported her by their substance. During the present century these nations have cast her down, taken away her authority, and have withdrawn their vast pecuniary resources. Politically she is fallen! is fallen, and has to be sustained like any other hierarchy. How was this revolution accomplished? By new and extraordinary agents, working on the minds of the masses. These agents were of two classes; (1) Infidel; (2) Christian. Infidels were a class that had their origin in Papal practices. The Reformation set men to thinking, and by the workings of these two opposite classes the Papal altar and throne were overthrown and finally divorced. The revolution is a product of this age. The Reformation gave rise to the missionary movement, another product, peculiar to this age. During the night of Papacy, religious thought was confined, principally to priesthood. Bible doctrines were locked from the people, by being kept in an unknown tongue, the Latin. Under the reformation, the Bible was taken from its dusty shelves, translated into living spoken languages, and given, as a legacy to the people. It is not strange that its truths, subjected to the examination of untutored minds, should be variously understood and interpreted. Sects began to form and pride of opinion and selfishness beget feelings of bitterness.

Sects and creeds began to multiply and Protestantism fell into fragments. The Christian world, in this age, was divided between Christian liberty, and despotism. The one taught that the Bible is its own expositor, and that every man *should be his own theologian*, and governor of his own conscience; the other class taught that the church, by an authorized priesthood, were the only true expositors of Scripture doctrines. Hence the masses must submit their faith and practices to the constructions, teachings and dictations of the few. These opposite classes divide between them the Christian world.

J. P. WESTLEIN.

## NOTES ON ANASTASIS.—NO. II.

We further quote from this author for the enlightenment of those who have never read this work; as also for the consideration of those who have accepted the views herein taught without having duly compared them with the word of life. "In considering Paul's treatment of their questions, it should be remembered that he is speaking of resurrection or Anastasis, and not analysis or dissolution. His point of departure in his argument is not burial, it is not the putting a body into the ground, but the bringing of an entirely new body out of it. His discourse in illustration of the question proposed, has to do with the new body and that which succeeds it. The old body buried, is done with. It has answered its purpose as a medium through which a character might be developed. It dies, is buried and dissolves, leaving only a residum of dust. It is no more a body, as that whatever comes forth must be a new creation after the similitude of the first Adam to his original formation."

Here again the author neutralizes his own logic. He denies that the resurrection is illustrated by the sowing of the grain and its progressive growth. Paul says, "Thou fool, that which thou thyself sowest is not that body which shall be." Now if Paul used grain as an illustration of resurrection, then the body here spoken of is the body mortal from which the breath of life has gone. It is represented by the grain that now is scattered on the ground, yet he ignores the first body altogether and says, "Paul makes no reference to this body at all, but to an entirely new body which comes forth in the similitude of the first Adam." He says Paul's discourse has to do only with this new body, and what is to succeed it. Paul said nothing of a third body, neither did the prophets, nor yet the Master himself, nor any of his disciples. The theory assuming a third body is one of the most absurd unscriptural dogmas ever presented for the consideration of Bible readers.

I do most earnestly beseech those who have been blindly led to acknowledge mortal emergence to read carefully the next quotation, and then open your Bibles and search for the foundation on which such vain speculation rests. If you find it in the book, send it forth for the enlightenment of others; if it is not there make choice between the inspiration of the Most High and the vain imaginings of mortal man. "Now the thing to be accomplished in resurrection is the development of a spirit body, with the consciousness that the character flashed upon the new earthly body was evolved through an old, earthly body in a previous state. In this wonderful development, the new resurrected body takes the place of the old body dissolved in the grave; so that as far as body is concerned in the matter, the one character on record in the Lamb's book of life, when glorified, will have been related to three bodies, more or less intimately connected. The first, the body of sin; the second, the body like Adam's before he sinned; and the third, the second new body changed or transformed by quickening into a glorious, powerful and spiritual body. When this is manifested the process is complete, and the spiritually embodied character, raised Abraham for example, is clothed upon with his house from heaven. He is then raised incorruptible."

Observe here that the Scriptures speak of only the dead being raised incorruptible. What then, according to this theory, is the portion of the living waiting saints? Where in Inspiration do we find it taught that the character on record in the Lamb's book of life, will be found to have been related to three bodies? Where in Inspiration is it even intimated that we have a first, second or third body? Such groundless, vain imaginations have no place in divine inspiration any more than the endless torment of the wicked, the doctrine of the Trinity, the worship of the Virgin Mary, purgatory, or the selling of indulgences. All these dogmas are but the inspirations of fleshly minds, who, not taking heed to the written word, have gone astray after their own lusts, i. e., desires, seeking in vain to become wise above what is written! In the next paragraph of Anastasis it is asserted that "Paul illustrates this remarkable process, the resurrection, by the raising of wheat or other grain." This I positively deny, and I do so because there neither is, nor could be, any analogy between the two operations. I will quote this new revelation, and then show the utter impossibility of any simile. He says, "The raising of grain is a process which takes months to perfect, and it is not said to be raised until it is ripe in the ear."

Of the resurrection and change to immortality it is said in 1 Cor. xv. 52, "We all shall not sleep (in the grave) but we all shall be changed (to immortality) in a moment, in the twinkling of an eye," etc. Is not this language plain and forcible? Why seek to wrest the Scriptures from their evident meaning and try in vain to bolster up a false theory? Where is the similarity between a moment, the twinkling of an eye, and months of vegetating growth.

Further he says, "When the naked seed is put into the ground, (Note, here he admits that seed is put into the ground when it is sown; this fact he has graciously denied, and he has given the word sow only the signification of scattering, not of covering at all)—that particular seed never reappears. It dies, loses its form, and is no longer a seed body, but is succeeded by a new body which appears above the ground. This is the sprout body from the seed sown, and therefore said to have been sown." A moment's reflection by any intelligent person will assure them that this last sentence is wanting in common sense, because it misrepresents nature in her works. The plain, truthful facts regarding grain sown in the ground are these. The grain, or seed, in order to be sown or planted must be put in the ground. When it has remained there a certain time, it sends forth two sprouts, one goes up and appears above the ground, the other goes down into the earth, even deeper than the seed sown. Neither of these sprouts is, or can be, properly called a body separate from the seed. They are sent forth from the seed sown, and become the media or channels through which nutriment is collected from the surrounding elements, to be in due time condensed through the operations of nature and form the new grain. If there were nothing left of the seed sown but what is named in Anastasis, "the sprout body," the body that shall be, or the new grain would never appear; because one half of the vegetating power would be cut off if the lower sprout did not operate in drawing nutriment from the earth and holding the plant in its place by the ramifications of its numberless roots and rootlets.

Still further following out this assumed analogy of the sprout body, if the sprout that comes above the ground represents the body "begotten in the dust of sheol" and cast forth out of the earth at the resurrection, what does the other sprout, which is equally important in the operations of nature, represent? Will some of the many writers among the Christadelphian body please explain why this unavoidable break in the application of the analogy of this figure? This writer continues, "But as Paul says, 'It is not that body that shall be,' it has to tarry for months until it shall have received a body according to the pleasure of the Creator. Here then are three bodies in grain raising more or less nearly related; the seed body, the sprout body and the raised body divinely given. (Query. Are they not all divinely given?) This third or raised body was not sown, the sprout body was the body sown because it sprouted or sprung forth from the naked grain cast into the ground." (Note. Here is another admission that sowing is casting into the ground. Yet in other places he argues that is is casting out of the ground). The springing forth is the third stage of the sowing process."

This is an unmeaning and foundationless assertion. There is no third stage in the sowing process. The first stage, or more properly the first act, in the operation of sowing is the scattering of the grain or seed upon the ground, and the second act is the covering of it up in the ground. Then the sowing is complete. The sprouting has no more relation to the sowing than the harvesting, for thousands of acres are annually sown that never sprout at all. He continues, "It is first begotten in the earth. It is then quickened or made alive, and thirdly is *springs forth or is born*. All this is of the earth, earthy, and without the further spiritual influences of heaven, such as air, rain and sunshine, this terrestrial and inglorious body would never become a raised body bearing fruit."

No intelligent, unprejudiced person can read the above paragraph and deem it anything but the most absurd nonsense! Is there such a thought or expression to be found in the science of agriculture, either practical or theoretical, as a first, second and third body in grain raising? Assuredly there is not. Was the sprout body sown any more than the raised body? If the sprout body came from the seed sown, did not the raised body do the same thing? only that the sprout served as a connecting link, or rather was it the primary condition of the succeeding fully developed body, or stalk that sustained or supported the grain?

Again, seed is not begotten in the earth. So far as science has unfolded to us the operations of nature in the vegetable world, the action of plants which most nearly resemble begetting in the animal creation, is fecundation, and this is the impregnation of the ovum of the female plant by the pollen of the male plant, and this not is not performed in the ground, after seeds are sown, but above the ground and while plants are in blossom, and the principal agents, appointed by the All-wise Creator to carry out this wonderful work, are the numerous insects and birds that fly from bloom to bloom, unconsciously bearing with them this fecundating substance.

Observe further that "to quicken, is to make alive," and if the seed be not already alive when put into the ground, it will never send forth a sprout. The sprouts, and all that follow, even to the perfection of the new grain, is but a continued and enlarged condition of the same life principle that was at first put into the ground. Thus we see that Paul could not have illustrated resurrection by the sowing of grain, as in the whole process there is not a single point of analogy on which to fix an illustration. Further he says, "that which thou sowest is not quickened except it die." Here we see that both the dying and the quickening succeed the sowing. Therefore if Paul wished to illustrate the resurrection by the sowing of grain, we must believe that if the sowing corresponds to the "coming out of the earth," as taught in Anastasis, then death must come after that, as the grain dies and is quickened after it is sown according to this mode of reasoning.

CARRIE WILLIAMS.

[CONTINUED.]

## "FAITH."

I have been lying at home sick for several weeks, and that word has been to my mind a great deal of the time, not that I felt I was losing any of the choice articles, but I was questioning with myself why I, and all believers in these great and blessed promises had so little faith. Why, as the dawning of the better day seems drawing so near, we cannot, all of us, exercise more of that which is so necessary for our peace and joy here, and which draws us so much nearer, and into the "rest" of the coming brightness and glory of the kingdom of heaven. It is not, I think that we fail to see a God to walk beside us, but some way we do not seemingly dare to trust him as we ought. We take one step ahead and then falteringly, fearing, we step back again, or turning our faces from the divine look, grasp backward at the nearest hold behind us. [illegible] watch a little child taking [illegible] faltering steps, with the mo[illegible] and mother hands just ahead of it to encourage the feeble little one. The [illegible] take looks into the glad face that says [illegible] with strong encouragement "come," and its first step is taken, the little hand clasped firmly, tenderly, lovingly. No more fear from the child that mother will ever fail him, for it has perfect faith, perfect love. The child looks the parent in the face to understand her love and meaning for it. We look men and women in the face for the same purpose. Why not look into God's face, dear ones, without fear and trembling, take fast hold of the love that only is wasting and burning there for us in our slow turning to it. The world is full of breathing humanity and almost rebuff of smothered doubt. Ah! it should not be so, for "without faith it is impossible to please God. We do not guide our own bark of life, another hand, strong, firm and kind holds the oars for us. If we from nature have not that element of trust so strong in us as others, we may ask for whatever we need and God will give it; let us bring all we have and lay it at God's feet, a grand and beautiful gift to man touched with the light of his countenance and love. Faith! how much is implied in that one word, and yet it is only one of the many colors of which our lives are composed, and it takes the blending of all to make the whole, just as it takes the whole brilliant settings of the twelve stones to make the wall of the New Jerusalem. "Like unto a Jasper and a Sardine stone." See! how these tell the the story of Christ's life for us." The crimson that lies at the beginning—it is the color of passion, suffering. Out of the crimson we climb into the blue, —that is truth and calm. Beyond, is the white glistening chalcedony, for purity; and next, flashes out the green,—the hope of glory. Then they mingle and alternate, the tenderness and the pain, and the purifying, it is the veined sardonyx stands for that, the life story. The blood red sardine is the sixth stone, the whole triumphant love that contains and overwhelms all passion; the blessedness intense with its included anguish. It is the middle band, the supreme and central type; crowning the human, underlying the heavenly. Then the tints grow clear and spiritual; chrysolite, golden-green, touched with a glory manifest; the blending of a rarer and serener blue—the wonderful, sea pure beryl. Then, the sun-filled rapture of the topaz; and chrysoprase, where flame and azure find each other, the joy of the Lord, and the peace that passeth understanding. In the end, the Jacinth purple and pure amethyst, hinting at the far distance of ineffable things. Is not their language the story of his life, and how could it be perfect without the whole, and how can our lives be perfected without the purifying; looking into Christ's life helps us better to understand the shades necessary for our own life. The nettling, irritating thorns cast into our pathway by some who would only cast them out to pierce us with, unconsciously are the very helps by which we reach and gather the fragrant blossoms, reach and grasp the love of God. The burden at this step that we lift and bravely carry, the sorrow but just beyond awaiting us, are only pointing us to the rays of sunshine that begins even now to glisten and shine for us just beyond where are the hills of God, at the top of which is the entering door. Not always to walk by faith, for he shall stand his feet in that day upon the mountain, and we may walk by his side no more faithless and unbelieving, no more tear-stained cheeks, for his hand has passed in love and gathered the tears and exchanged them for joy and peace. Take courage lone ones, sad-hearted, burden-bowed, for the burden-bearer is on his way, and soon will be heard the glad cry, All is well.

M. A. WOODWARD.

*Editor Restitution:*

A letter was written to me at the time of Brother Spencer's funeral, requesting me to write a notice of his death. The letter has not reached me. Today I received a letter from Sister Spencer informing me that such a letter had been written, and that the friends had been watching every paper since for the notice. This explains why the notice has been so long delayed.

Died, March 13th, 1880, at Leroy, Calhoun Co., Mich., D. F. Spencer, aged *forty-six years*, after an illness of three months, which he bore with remarkable patience and observfulness. After his death it was found by post mortem examination that he died of cancer in the stomach. He was not confined to his bed much of the time, and suffered very little until a short time before his death. He did not know the cause of his sickness, but supposed it was some form of dyspepsia, and was confident of his recovery [illegible] the last day when he was too fee[illegible] His faith and hope in the [illegible] these [illegible] family moved [illegible] and when he was 18 years old the family moved back to the State of N. Y. Two years later he united with the Baptist church. In 1853 he came to Sylvan, Washtenaw Co., Mich. In December 1856 he was married to Miss S. M. Kimball. He served nearly three years in the war of the rebellion. After his return home he moved to Jamestown, Ottawa Co., Mich., where he and his wife heard the gospel of the kingdom for the first time. They both had ears to hear, they were teachable, and when they had heard and understood the gospel, they received it in good and honest hearts and were baptized, since which time they have both adorned the doctrine by well ordered lives and Godly conversation. At the time of his death he was president of the Michigan State Conference, in which capacity he had served it very acceptably for several years.

He was a kind and loving husband and father and the loss to the family is irreparable. He had the respect and esteem of the community in which he lived. The funeral discourse was delivered by Brother Hoyt to a large and attentive audience, from the words, "Thanks be to God who giveth us the victory." Blessed are the dead who die in the Lord, for such will be made alive at his coming.

JOEL A. SIMONDS.


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# Poetry.

THE MAN OF MACEDONIA.—Acts xvi.

Oh, for a vision, or a voice to lead me.
To show me plainly where my work should be!
Look where I may fresh hindrances impede me;
Vain, and unanswered, seems my earnest cry.

Heak unbelieving one: but for thy blindness,
Not for thine own impatience and self-will,
Thou wouldst see thy Master's loving kindness—
Who, by these hindrances, is leading still.

He who of old, through Phrygia and Galatia,
Led the apostle Paul, and blessed him there,
If he forbid to "preach the word in Asia,"
Must have prepared a work for them elsewhere.

Courage and patience! in the Master sleeping!
Lose he no plan, no purpose of love!
What though awhile His counsel be for keeping!
It is maturing in the world above.

Wait on the Lord! in his right hand be bidden,
And go not forth to smite or strive alone:
Even like a sin!—the tempting work "forbidden,"
God's love for souls, be sure, exceeds thine own.

The Master cries! why feel or seem so lonely?
Nothing can interrupt real work for God:
Work may be changed; it cannot cease, if only
We are resolved to cleave unto the Lord.

None are good works for thee but works appointed.
Ask to be filled with knowledge of His will,
Oval what it may! Why live a life disjointed?
One work throughout—God's pleasure to fulfil!

But if indeed some special work awaits thee,
Canst thou afford this waiting time to lose?
By each successive task God educates thee!
What if the iron be too blunt to cut?

Can wills be built with untempered mortar?
Or fish be caught in the unmeshed seam?
Must not the metal pass through fire and water,
If for the battle-field it would prepare?

Oh! thou unpolished shaft, why leave the quiver?
Oh! thou blunt ax, what forest can't thou hew?
Unsharpened sword, can't thou the opposed deliver?
Go back to thine own maker's forge anew!

Submit thyself to God for preparation!
Seek not to teach thy Master and thy Lord!
Call it not zeal! it is a base temptation!
Satan is pleased when man dictates to God.

Down with thy pride! with holy vengeance trample,
Even each self-flattering fancy that appears!
Did not the Lord himself, for our example,
Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed;
Toil by the Sampler's willet thou be anointed!
Fresh be the oil wherewith thou art anointed:
Let God prepare thee for the work prepared.

—*From Heart to Heart, by the author of "The Old, Old Story."*

# Communications.

THE KINGDOM. No. 4.

The teaching of [illegible] kingdom ex[illegible] by [illegible]

[illegible] phies the high [illegible] saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," the Savior answered, "Thou has said: nevertheless I say unto you, henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." Matt. xxvi. 64. These words are evidence not only that Jesus was the Anointed, the King, but that his kingdom was future.

The following passages also indicate that the kingdom is future:—Matt. xxvi. 29: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Mark xiv. 25: "Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." The words of Luke, chap. xxii. 18, in giving account of the passover, are yet more expressive; "until the kingdom of God shall come." Had the kingdom been established, as so many teach, in the beginning of Christ's ministry, how could he have uttered these words when his ministry was closing? Such language would have been without significance. Matt. xxi. 43: "Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." Luke xxi. 31: "Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh." The evidence here is decisive that the establishment of the kingdom is deferred till Christ's second coming. It has been postponed, put far off, nor will it again be nigh till we "see the Son of man coming on the clouds of heaven with power and great glory." When Christ was on the earth and preached the kingdom, it was nigh to the nation,—nigh in the sense of an offer of it to them, if they would repent, and the King himself being present among them: but refusing to repent, the opportunity passed by, and the establishment of it was delayed.

Some writers and preachers, probably through long and deeprooted prejudices, charge the disciples with misapprehending the true nature of the kingdom of God. But surely they little think how much is implied in their charge; how such a charge indeed reflects upon the Great Teacher himself. The disciples received their commission from Christ; they went not of themselves, but he sent them; and before he sent them they received instruction from his lips. He had a perfect knowledge of what they understood by the kingdom, and he never said that they misconceived its nature. So far from that, he proclaimed the same kingdom, and proclaimed it in similar language. Can we suppose, therefore, that he would send forth his disciples to proclaim what was false doctrine? to raise expectations that would never be realized? in a word to deceive their hearers on a subject of such importance? We cannot thus reflect upon Christ, or lower the disciples. And yet this is the natural result of the common system of spiritualizing. But we enter our solemn protest against it.

The disciples understood the nature of the kingdom; and the fact that Christ sent them to preach the gospel of the kingdom, shows that he regarded them as fitted for the work. However they might then lack some other qualifications for the discharge of other obligations, they had the qualification for that particular mission. The nature of the kingdom, as it is to be restored, being fully delineated by the prophets, they were well conversant with the meaning of it. But there was one thing in relation to it that was not revealed by the prophets; nor was this thing revealed to the disciples; we refer to the time when the restoration shall take place. And on a point that was purposely and for a wise end kept secret, they could be in error, and yet be right in respect to the nature of the kingdom. After Christ had risen from the dead, during the forty days he presented himself to the apostles, he spoke of the things concerning the kingdom of God; and it was then that they inquired whether at that time he would restore the kingdom to Israel. He did not say that they erred in expecting such a restoration. He did not say that they had misunderstood the prophecies, or his own instructions on that subject. He did not tell them that they were to put a spiritual, or mystical meaning on the language of the prophets; his reply to their question gave not the least indication that he thought them in error in looking for the restoration. Their error simply related to the time, not to the thing itself. Hence he told them it was not for them "to know [illegible] seasons, which the Father [illegible] within his own authority." Acts i. 7.

We have no wish to hide the fact that in the early part of their ministry, when they proclaimed the kingdom, they were ignorant of some things; but they were things which at that stage of their ministry it was not necessary for them to be instructed in. Fuller instructions and revelations would be given to them in due time. For instance, they were ignorant then that their people would reject the claims of the Christ, and by impenitence and hardness of heart render themselves unfit for the kingdom, and so cause a postponement of it. They knew not that during the nation's unbelief and disobedience, God would make a special offer of grace to other nations, to gather out of them a people for his name, and that the restoration of the kingdom would be delayed till the church, or the body of Christ, was completed, the time for which was appointed by the Father, but not made known. Christ revealed to them, at different stages, what it was needful for them to know. On some points he found them slow to learn and understand, but on those points he took pains to enlighten their minds.

But further, in connection with the proclamation of the gospel of the kingdom, and in compassion for the distressed multitudes, who needed a shepherd, and required laborers among them, he gave them miraculous power, which must be regarded as a confirmation of their mission and of the things that they declared. "And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." Math. x. 1.

SILAS HENN.

# Selections.

TOUCHING ACCOUNT OF THE SORROWS OF A RUSSIAN JEW.

No one, I am sure, is more pleased or more grateful than the humble missionary of the cross, when he is able to state that, his labor is progressing, and that the Lord is with him in the dreary hours of the gainsayings of men, turning darkness into light, and sorrow into joy. This experience which I have made during very many years, has been reproduced recently in cases of deep interest, specimens of which I will sketch briefly.

My labor with the Jews here is of a character altogether different from that in other places, arising chiefly from the mixed Jewish nationalities inhabiting this city. There are the southern German Jews, totally ignorant of all religion and living "without God," literally a godless life, and "without hope," believing that, with this life everything ends. Then there are the Bohemian and Viennese Jews, who have imbibed the habits of the Austrian natives in general, and who live lives of sinful pleasure, until roused either by conscience within, or by the voice of the messenger of the cross who reminds them, as opportunity offers, either by the gentle accents of the immortal Gospel, or by the thunders of Sinai, and the powerful judgments of Jehovah, the eternal God of his fathers. And then, lastly, there are the Russian and Polish Jews, forlorn and neglected by all, and despised by most, and yet clinging to the religion of their fathers; ignorant, alas! also, of the way of salvation, yet accessible and favorable to the truths of the everlasting Gospel. It is really most remarkable, and almost wonderful, what some of these Jews have to pass through and what heavy afflictions they have to undergo, ere the Gospel, with its hopeful and consoling accents reaches their desolate hearts. I will give here the outlines of the history of one of those unhappy sons of Abraham, of the name of Kahn, a native of Kiew in Russia.

During the terrible persecutions of the Jews in Russia, the city of Kiew was especially distinguished for bloodshed, plunder, and other cruel atrocities against the Jews, during which the family of Khan with many others suffered most severely. When the massacres were at the highest point, Mr. K., then a young man of nineteen years of age, succeeded in making his escape: but, alas! he was forced to wander about in the wilds of Russia day and night, in constant danger of losing his life, and not knowing where to look for food and shelter. Thus he pushed on his way, sometimes finding a compassionate heart, at other times finding some little employment, until he came to the city of Taganrog, on the sea coast, where he hoped to find refuge, unrecognized, and also some means of subsistence. But means of subsistence he could not find, and his physical life was slowly passing away, as he had been without food for several days, when he perceived a number of men engaged loading a large ship with wheat. The thought entered his mind, "Perhaps I might also find here something to do." He, therefore, went to the master and put his request before him, to which he assented; but the physical frame of the poor Jew was nearly exhausted, and having to mount the ship with a heavy burden of grain across a narrow plank, he broke down, after which he was told to go, as he was unfit for the work. He was now on the brink of despair. Friendless, forlorn, and penniless, afraid of being recognized, he determined to put an end to his miseries by throwing himself into the sea. But although his wicked thought was conceived by him, and though he seemed to be forsaken by God wholly, the merciful eye of a loving Father watched over him, and his suicidal purpose was not carried out. He had not heard the message of mercy yet; the task assigned to him in this life was not yet accomplished; and the resolve to destroy himself was providentially frustrated. As he was going to carry out his purpose, he was afraid lest the people at the port should prevent it, and, therefore, he walked some distance away along the shore; alone with his dreary thoughts, and longing to end life with its misery in a watery grave. Just as he was going to carry out his terrible resolution, and seeing nothing but the gates of death before him, his eye was suddenly arrested by an object which in his despair he had not before observed. A few steps before him sat the venerable image of an old fisherman, having the implements of angling near him, and his whole mind seemed absorbed in the success of his work. Seeing this, the poor sufferer was, as it were, suddenly revived, went up to the old man, and after having saluted him, asked whether he could be of any assistance to him, and told him his terrible tale of woe as far as it was advisable. The old fisherman took compassion upon him, took out his hard fare and shared it with him, and then taught him how to angle, and then instructed him further where to sell his fish after having caught them, which he comprehended soon enough, and thus he spent four months, catching fish and then selling them in Taganrog, and thus saving a little money necessary for his further movements. His gratitude to the fisherman, who in the Providence of God was the means of saving his life, is, indeed, unspeakable. He then left for Odessa, where he found employment, but his mind was ill at ease, because he had not turned his back entirely upon the Russian Empire. As soon, therefore, as possible he left, and arrived in this city with almost nothing, and began at once to look for work, which he found after much search, and where he remained for a considerable time, and was esteemed by his employers for his faithfulness and diligence.

Such are the meagre outlines of his great trials, which greatly contributed in clearing his mind of false ideas of God's purpose with mankind in general, and in exterminating the narrow-minded notions of orthodox Judaism in which he had been brought up, such as that the Jews alone are the objects of God's love and care whilst the vast multitude of all other nations are one and all under his displeasure. But what is most important for us to know is, that his mind was to a great extent prepared through the sufferings which he had undergone for the reception of the Gospel seed. That Jew, and his wife too, are now diligently searching the truth as it is in Christ Jesus. In him they now believe, and I trust that ere long they will both confess him publicly as their Savior.—*By G. F. Schwartz, Dresden.*

Conference Notice.

The twenty-ninth Annual Meeting of the Michigan Church Conference will be held, the Lord willing, at Coats' Grove, Barry Co., Michigan, commencing Thursday evening, June 3, 1886, and continuing over Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan are urged to make a special effort to be present at this meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. And all who come will receive a hearty welcome. Coats' Grove is situated in the southwest corner of Woodland township, seven miles northeast of Hastings. Those coming by rail will come by the Grand River Valley division of the Michigan Central, and leave the cars at Hastings, where, on Thursday, they will be met by teams to convey them to the place of meeting. Any strangers coming with their own conveyance may enquire for G. W. Coats. For further particulars or information address the writer at Mendon, Mich. By order of the Executive Board.

H. L. PERRY, Sec.

The third quarterly conference of the Church of God in Indiana will be held at Antioch, Marshall Co., five miles south of Plymouth and three miles north of Argos, commencing at 10:30 a. m. on Friday, June 11, 1886, and continue over the following Sunday. All are invited.

A. R. UNDERWOOD, Sec.

The second quarterly conference of the church of God in the Abrahamic faith, will meet (D. V.) at Dutton, Kent Co., Mich., Friday evening, May 28, 1886, holding over Sunday. Brothers, Sisters, "are you waiting," "are you watching," for our Deliverer from heaven? There is no time to waste sitting by the wayside, we must be up and working, and here at this meeting is a good place to work. Come and enjoy one more feast of love, such as we had at Byron last winter. Those coming on the G. R. & I. R. R. change cars at Grand Rapids and come down to Dutton on the Central. Inquire for Bro. Woodward, all will receive a glad welcome.

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The treatment shows that the author has studied well and patiently digested his theme before writing upon it, and we feel as we read page after page, stimulated rather than clogged in our inquiry,.....The aim of his volume before us is to set the truth clearly before the mind, and so restore to its place in the consciousness of the church the hope that was once so dear to God's suffering saints, and is still so to many, but which is always unwelcome to a worldly, cold and formal church, and hated by the world. This little volume will be received and read with pleasure by all who take interest in prophetic subjects.—*Rev. No[illegible] West, D. D.*

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—BY CHARLES STANLEY.—

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Vandalia Time Table.

| GOING NORTH (READ UP) | | | Nov. 29, 1885. | GOING SOUTH (READ DOWN) | |
|---|---|---|---|---|---|
| 60 LOCAL | 54 MAIL | STATIONS | | 51 MAIL | 59 LOCAL |
| 11 00am | 11 00pm | ar South Bend | | 5 45am | 10 00am |
| 10 15am | 10 01pm | Lakeville | | 6 04am | 10 46am |
| 10 02am | 10 03pm | LaPaz junc | | 6 12am | 11 04am |
| 9 43am | 9 56pm | Plymouth | | 6 30am | 11 45am |
| 9 28am | 9 40pm | Hibbard | | 6 45am | 12 20pm |
| 9 09am | 9 24pm | Marmont | | 6 56am | 12 40pm |
| 9 00am | 9 12pm | Marshland | | 7 06am | 12 55pm |
| 8 46am | 8 57pm | Kewanna | | 7 18am | 1 09pm |
| 8 30am | 8 45pm | lv Logansport | ar | 7 31am | 1 20pm |
| 53 EXPRESS | | | | | 55 EXPRESS |
| 10 45am | | ar Logansport | lv | | 2 00pm |
| 9 15am | 7 10pm | Peoktart | | 9 18am | 4 30pm |
| 8 56am | 6 48pm | Delfax | | 9 45am | 4 46pm |
| 8 40am | 6 30pm | Crawfordsville | | 10 00am | 5 00pm |
| 7 50am | 4 46pm | Rockville | | 11 04am | 6 00pm |
| 6 00am | 3 45pm | Terre Haute | | 12 30pm | 7 30pm |
| | | lv St. Louis | ar | 7 30pm | 7 30am |

A Through Freight, carrying passengers, leaves South Bend at 5:30 p. m.; Plymouth at 6:30, stopping at all stations, and arriving at Logansport at 7:45 p. m. Going north this train leaves Logansport at 9:00 p. m.; Plymouth 11:02 p. m.; South Bend 1:20 p. m.

Train 59 connects with train 53 at Logansport for south. Trains 51 and 55 make close connection at Colfax for Indianapolis and Cincinnati and points east and south.

All trains run daily except Sunday.

E. A. FORD, Gen. Pass. & Ticket Agt. St. Louis, Mo.

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Pittsburgh, Ft. Wayne & Chicago Railway.

*Schedule in effect Nov. 29, 1885.*

Trains depart from and arrive at Pennsylvania, Allegheny, Central times, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 12:40am |
| Fast Line | 3:05am |
| Chicago Express | 10:00am |
| Ft. Wayne Accommodation | 12:05pm |
| Local Freight | 4:00pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2:45am |
| Fast Line | 11:00am |
| Day Express | 12:05pm |
| Ft. Wayne Accommodation | 7:10pm |
| Local Freight | 8:00am |

Passengers holding tickets, only carried on Local Freight Trains.

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†Daily. ‡Daily except Sunday.

JAMES MCCREA, Gen'l Manager. E. A. FORD, Gen'l Pass. & Tkt. Agt. PITTSBURGH, Pa.

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## Selections.

### WEIGHED AND FOUND WANTING.

It appears to me that, as we look back upon human history, conclusive proof exists that the living God has been permitting the sons of men the opportunity of proving to themselves their fitness either for personal independence or national government. For six thousand years, nearly, man has been tried and tested in every conceivable condition. We cannot affect surprise at the result of this trial, for man is a sinner. That sinners should rule righteously would indeed be strange, and out of accord with "the nature and fitness of things."

This trial of man as an individual has gone on in all parts of the habitable globe, and has comprehended the experience of every nation, kindred, tongue and people. Every condition has been tried, every phase of humanity has shared in the test of sixty centuries, and every degree of physical, mental, and intellectual capacity has had place. From the aboriginal tribes of Australia, Asia and Africa, with their low type of brain vigor and crude civilization, to the high class Brahmin, the cultured Roman, the philosophic Greek, and the latest illustrations of progress instanced in the experience of the Teutonic and Anglo-Saxon race, it is scarcely possible to conceive any condition of which man as an individual is capable, but that condition has again and again existed. In this respect also "there is nothing new under the sun."

From the most degrading heathenism of the dark past on the one hand, to the highest manifestations of [illegible] tenth century civilization on the other man has had place, part and lot [illegible] Eastern Hemisphere [illegible] Western World (America) yielding the combination [illegible] And [illegible] We are bound to take the place of the mind of God, endorsed as that judgment is by the witness of facts. We unhesitatingly affirm that on all hands man has proved an ignominious break-down and failure.

I do not deny that there have been large numbers of individual exceptions to the rule, exceptions, be it remembered, induced through the restraining grace and word of God. I am speaking of human history in its vast majorities, in every century, throughout the habitable earth. From the standpoint of righteous Judgment, individual life and character has been, and continues to be, a melancholy disappointment. "Weighed in the balances and found wanting" is the verdict concerning man, not of the word of God only, but of human experience also.

Let us now enlarge our thought, and pass from the consideration of individual life to family history. The family is the life of the individual, the circle of a multiplied individualism. Here again man has been tried in every possible condition. In the direst poverty, in the highest prosperity, in penury and luxury, in hut and hovel, tent and temple, cottage and palace, in rudeness and refinement, on island and continent, in the unite of which the marriage state is first formed, or seen as the enlarging circle which belongs to the fruitful reproduction of human life—here also barbarism, heathenism, and the highest forms of civilization have had place. The time of trial has been ample, and has been permitted under conditions which embrace every variety of experience. Here also I may ask, what has been the issue and result? Again from the standpoint of the judgment of God, and in the solemn light of the facts of history, it may be affirmed that human life has proved in its vast majorities a mournful and melancholy failure.

Enlarge the family and take a survey of the widening circle suggested by tribal life, which in its turn gives the growth and development of the family. The same facts are presented to view probably nothing more painful of its kind is known to human history than the bitter strifes, jealousies, cruelties and ambitions common to tribal experiences.

Again, let our thought enlarge, multiply the tribes until national life has been produced. I am simply appealing to the facts of history when I say that the development of national life has never produced righteousness. Has it done this, either in ancient or modern times? Let Babylon, Egypt or Israel, up to date, answer. Let Greece or Rome give evidence. Is Europe at the close of the nineteenth century the abode of truth and righteousness? Are the nations ashamed of sin? Are they exalting God, and lifting high the principles and teachings of his holy word? Is it possible to identify existing conditions, e. g., each European nation armed to the teeth, and, as a whole, ready to put ten millions of soldiers on the field of slaughter, as having anything in common with the will of God? When our Lord Jesus Christ reigns in power and great glory, as he assuredly will, "the nations will learn war no more."

Is it not the fact that national history in its turn has been a pitiable spectacle and a splendid failure? Nation has risen against nation, kingdom against kingdom, ruthless ambition and devastating wars have been the rule. From the days of Nebuchadnezzar, the great despotic king, right onward through monarchial and constitutional governments of modern times, the same testimony of violence, corruption and failure comes; six thousand years of human rule is closing amid universal disquiet, unrest and fear. Not a single European Government rules in righteousness to-day! Neither is there a country, metropolis, city, town nor hamlet on the face of the earth where the principles of divine government hold sway. It is important to bear in mind that there is no form of government possible to man which has not been tried. Equally interesting is the remarkable fact that the verge of the last century of the six thousand years (the limit, as I believe, of man's trial [illegible] forms of government) sees the Western World (America) yielding the combination [illegible] in one compound [illegible] a [illegible] and complex sense. English, German, Irish, French, Italian, Chinese, Asian and African, indeed all Old World national life, is being incorporated in the structure of the United States Republic. Can this latest manifestation of human government be pronounced a success? Are the great cities of the United States eminent for righteousness and the elimination of iniquity? With the noblest of her presidents assassinated, with her past governments notorious for their corruption, is it not true to affirm that the drift of government in the new world is not the way of God?

Far be it from me to speak ungenerously of a great people amongst whom I love to preach Christ; but I cannot say that I have returned to England enamoured of American democracy. In the year 1884 no less than three thousand three hundred and seventy-seven men and women were murdered. This is an appalling fact, indicating a condition of lawlessness and a disregard of the sacredness of human life alike fearful and terrible. I believe I am right in saying that in England, with her thirty-seven million of inhabitants, less than two hundred murders were committed in 1884. The United States, with her fifty-seven millions, had little less than three thousand five hundred. Not less alarming is the fact that one hundred and eleven only of these murderers suffered the penalty of the Divine law, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6.

In the great majority of American cities the Lord's day is the great day for theatrical entertainments and public sports, whilst, with scarcely an exception, elaborate and large editions of the Sunday newspapers are everywhere issued. This is not confined to what we should call the Sunday newspaper, but is precisely as though the London *Times*, *Daily Telegraph*, *Standard*, *Daily News*, and *Chronicle* were to publish a much larger edition on the Lord's day morning than any other day of the week. Beside this, the Sunday issue is the special medium for making known the aggregate of the terrible crimes which are committed. In one large city a prominent judge told me that the year 1884 yielded no less than three divorce court cases a day; in round numbers 1,100 cases of divorce in that section of the population, which does not exceed 100,000 men and women. Preaching in one of the prisons of the city, I counted 23 murderers in one row of cells.

In the light of these facts, can it be contended that the latter end of the nineteenth century shows man to be improving or approximating to good government? Is not the testimony that of continued failure? Whether we go back to ancient times and mark the history of the nations, whose corruptions ended in their overthrow and extinction, or contemplate modern national life in any portion of the habitable globe, is it not patent to every observer that, so far as righteous government is concerned, humanity is a complete failure? Has not man's subsequent history proved incontestably that man has by sin broken away from allegiance to God, that "by one man's disobedience sin entered into the world," Rom. v. 12, that all men have sinned, and everywhere they have endorsed and followed the corrupt example of Adam?

Is not human history the accentuation and proof of Scripture testimony? Can we wonder that God is about to close the long and dark chapter of human iniquity? Shall we not adore his wisdom and goodness in that he has invested all governmental power and authority in his blessed Son, who, as Paul puts it, "in his times shall show who is the blessed and only Potentate, the King of kings and Lord of lords"? 1 Tim. vi. 14, 15

The great crisis draws near when the Lord Jesus Christ shall "dash in pieces like a potter's vessel" existing governmental power. Psa. ii. 9; Rev. ii. 27. We are looking for the fulfilment of the words of the prophet Daniel. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors. . . . and the stone that smote the image became a great mountain, and filled the whole earth." Dan. ii. 34, 35. Our eyes are fixed upon that which is at once the hope of the church and the deliverance of the world from its bondage of corruption, viz., "the glorious appearing of the great God and Savior Jesus Christ." Titus ii. 13. We await with intense expectancy the supreme crisis of which the everlasting word thus speaks, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our God and of his Christ, and he shall reign for ever and ever." Rev. xi. 15.

The apostle Peter, speaking of the last days of this wicked and adulterous age, says in the third chapter of his second letter, third verse, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep all things continue as from the beginning of the creation." You will notice that their objection to the truth of the Lord's coming is described as an outcome of lust, not the lust of the flesh, but of the mind, the scoffers jest. The objection is based upon what we may call reason's view of the order of natural sequence. They appeal to the absence of anything supernatural or miraculous in ordinary experience since the fathers fell asleep, thereby discrediting in their modern material scepticism the faithful witnesses of God.

Now this substantially is the position taken today by tens of thousands of educated men and women, not in England only, but throughout the world. They have given up faith in the Scriptures as the revelation of God to man because those Scriptures are full of testimony concerning the things which are super-natural and miraculous. As a system of morals, as a marvellous illustration of past literature the Bible is accepted. As the divine treasury of infallible truth the Word of God is by these rejected. Miracle, by reason of want of accord with natural order, is the stumbling stone upon which they fall. The past thousand years, they say, have known no sudden and violent breaches such as belief in miracles involves; we, therefore, believe in natural sequence and refuse to exercise an unreasoning faith in the alleged miracles of the Old and New Testaments.

Many of these, whom I respectfully describe as Materialists, regard our strong confidence in the personal appearing of our Lord as the delusion of childish minds, minds without intellectual growth, children in the sense of weakness and non-discernment of "the great strides which humanity is making." The recent Mildmay Conference was, and will be, regarded by these as puerile, and almost contemptible. Our strong confidence in "the blessed hope" excites the smile of pity. Gallio-like, they neither care for these things, nor do they believe them. How important, therefore, to call to mind that the Holy Spirit has, by his wonderful presence and care, armed us in argument against these days of cold and philosophic suppositions, and that in language as opposite as it is assuring. It is not too much to say that the rock upon which those who reject miracle make shipwreck becomes to the believer a sure foundation in these days of widespread scepticism and subtle unbelief.

There can be no question that the Second Coming of Christ will be identified with wonderful breaches in natural sequence. It is equally [illegible] to say that a whole series of [illegible] on a scale of magnificent grandeur will inaugurate the commencement of the reign of the Great King. [illegible] not understand what is gained [illegible] ing the coming and presence of [illegible] ly Sovereign until the close of his reign. This surely is a violation in the fitness of things, which [illegible] ly or heavenly sovereignty be considered.

Let it be intelligently and firmly held in mind that when our Lord appeared at his first advent, miracle attended the whole of his ministry. [illegible] the Lord, [illegible] the lepers being cleansed, the dumb [illegible] the blind receiving sight, the [illegible] and the dead being raised, [illegible] and which among the proofs of his Messiahship, Matt. xi. 4, 5. Indeed, from the Virgin's conception until the ascension natural consequence may be said to have been in constantly recurring breach, and miracle Christ's minister of state.

It is also worthy of remark that all the miracles of our Lord when on earth were of a character which became him as the lowly servant of Jehovah. Thrice only did he raise the dead, thrice only did he assume the *role* of the Great Creator to still the tempest and instantly create the bread which satisfied the hungry thousands. His power over disease, sin, demons, over death, the elements, and disordered minds, yea, his self-surrender unto death, all declare how miracle attended as the handmaid of his hidden majesty.

Reverently we may affirm that none of these direct interferences with natural order were upon a scale of great power and glory, but he cometh again. "Art Thou a King?" said Pilate. Hearken to the reply of the coming glorious Lord: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth," John xviii. 37. Now just as miracle endorsed and accompanied our Lord's ministry before, so also a miracle on a scale of power and great glory will usher in the days when "the Lord shall be King over all the earth; in that day there shall be one Lord and his name one."

I have only space to add a few suggestive words concerning the marvellous breach in natural sequence which will take place when he comes whose right it is to reign. There will be no room for the scoffer's ribald jest then, "For this we say unto you by the word of the Lord, that the Lord himself shall descend from Heaven with the voice of the archangel and the trump of God."

It is the Lord breaking silence by the magnificent testimony of the resurrection and instant change of the first-born. "And the dead in Christ shall rise first." The Lord Jesus, in power and great glory, now calls untold millions from the tomb. Forth they come, in instant obedience to his mighty voice, robed in the incorruptible glory which neither thought nor language can adequately portray.

Then instantly follows another tremendous breach in life's present order, when every true believer in Christ shall be instantly changed. "Behold," says the apostle, "I show you a mystery. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump; for this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 51, 52). Then, when the dead are raised incorruptible and the living changed into the likeness of the body of his glory, we shall be caught up to meet the Lord in the air (1 Thess. iv. 17). Here indeed is the majesty of miracle!

Then follows the tremendous judgments which precede the restoration of the earth (see Psa. xlvi. xlvii; Isa. xxiv. to xxvi; Hab. iii) Then the Lord himself stands upon the Mount of Olives. A magnificent river is formed, which, opening out from the Mediterranean on the west, will run through Jerusalem and flow eastward to the Dead Sea, whose waters will thenceforth be healed.

Thus Jerusalem will become possessed of a magnificent river, which in the past she never possessed. This great waterway will fit her to become the great maritime centre for which God in the future has designed her (Isa. xxxiii. 20-30). The groaning creation (Rom. viii. 19-23) shall no longer be burdened, for with the manifestation of the sons of God the reign of six thousand years of "sorrow, lamentation, and woe" shall give place to the glorious liberty and songs of the day of the Lord, the antitype of the Sabbath, the thousand years of Millennial glory (Rev. xx. 4-6), in which "the earth shall be filled with the knowledge of the glory of the Lord, and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know Me, from the least even unto the greatest," (Heb. viii. 11). These stupendous workings on the part of our glorious Lord are but a part of the great series of miraculous events which will inaugurate the Millennial reign. There are many others; time forbids me even to attempt to indicate their order. All this is for the patient following out of those who delight with David to sing, "My heart is inditing [is bubbling up] a good matter; I speak of the things which I have made touching the King; my tongue is the pen of a ready writer." Psa. xlv. 1, 2.

May we not, in conclusion, appropriately call to mind the prophetic words of the seventy-second Psalm concerning the reign of Christ, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. Yea, all kings shall fall down before him; all nations shall worship him. His name shall endure forever. His name shall be continued as long as the sun, and men shall be blessed in him. All nations shall call him blessed, and blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen." To apply the testimony of seventy-seventh Psalm to Solomon was in very subordinate degree in the highest folly.

Have you ever noticed the addition at the last verse of Psa. lxxii? Seeing, as David did see, that his Lord should reign, and these conditions be the result of his wisdom, love, and power, the sweet singer of Israel adds, "The prayers of David the son of Jesse are ended." Yes, indeed, prayer in his thankful heart had given place to the rest of the soul, to the sacrifice of praise, as he beheld the glory of the Lord. May we not ask, For what could he pray? Even so, come, Lord Jesus. *Come quickly.—Henry Varley, in Israel's Watchman.*

## Communications.

### MICA-PEN NOTES.

I am thankful to the kind hearts, who have said a word by way of persuasion, or thanks relative to "Notes." I would cheer hearts hungry for sympathy if I could, for surely time is short enough in which to say, "the grace of our Lord Jesus Christ be with you all, dear saints,"—and yet it is an easy and blessed thing to send benedictions, in Jesus's name, to such as love that Prince of their hearts and hopes, above any and every other being, or thing on earth, and under heaven. Why do we not magnify and love our Lord more constantly and earnestly? Love is the mighty power. Doctrine is great, but love is greater, and still they are intrinsically inseparable. To be mighty in doctrine but little in love, or to protest and contend and be very zealous, to be critical and controversial, these things may not exactly come under the caption of that apostolic protest and reminder, "and yet I show unto you a more excellent way."

The key-note of all things in our day, is the second coming of the Lord, the same Lord who called and taught apostles and saints, and who loves us, and whom we ought to love more than language can express. If we see evil coming, it is a sure harbinger of Jesus coming also. If we see wickedness increasing, it is a token that the Son of God is coming to overcome opposers. If a power shall rise in final and completed antagonism to God, it is but to be broken and shattered by the Prince of glory. If we look for an enemy to oppose, it is only as a shadow to bring into grander relief the sweetness and glory of the saint's deliverer. If there is a lawless one to be revealed, he is but the precursor of the grand ambassador of heaven to deliver the groaning earth. And who are they crying day and night unto God, and why are they crying? And as the darkness deepens there will be doubtless praying with a pathos and intensity that will reach to the very heaven of heavens. What to you suppose will sharpen and heighten, and make impassioned and mighty, the cries that are antypical of the poor widow's importunities.

Without asserting any thing, suppose we see something more immediately significant of the Lord coming from the glorious heaven of his power, when a long prolonged dominion of twelve hundred and sixty years, has over fore-tokened.

What a blessing and what a treasure to have Christ, the blessed, in person, and personally [illegible] midst of stupendous [illegible] deep darkness [illegible] when ordinary human [illegible] utterly unable to descry a knowledge which gives light [illegible] suitable as the bridegroom comes! What is the cause, or authoritative occasion and force of the cry, "Behold the bridegroom cometh!" What relation does it bear to the apostle's prediction of the "lawless one" or "that wicked," who when he is first revealed, is a loud appeal to heaven for the arm of God to rescue the praying, waiting, ready saints? How is it that all living Christians are translated at the very same time together, as some believe, when many of them have no faith in a pre millennial advent, or that it is in any kind of actual propinquity, and yet give evidence of Christian grace in other ways? And how is it, that first fruit and harvest are identical in time? Or if not identical how can they be separated by an intervening period of many hundred years?

Is it certain beyond all possibility of doubt, that when the beast which John saw bearing the woman, has three stages emphasized, of existence, non-existence and re-existence, and taking it for granted that this prodigy is in that second stage, riderless, is it certain that the woman may not be re-seated for a moment in the third stage? But I forbear, only stopping to speak of the wonderfully significant outlook. Some one has said, "we want the earth and the fulness thereof and we mean to have it." Do my readers know how much that declaration implies? I have no reference here to the promise of earth to God's people, which shall be fulfilled, in due time. There are many things of which I have made either mental or written memorandum, but which might not be meet for all, but which I think are most clearly related to coming events. It is well to be intensely vigilant, and to have an understanding of the relations of things. It seems to me we want well settled principles of interpretation, arrogating nothing, and always teachable. May the Lord open our hearts, open our eyes, fill us with the Spirit of his glory, make us vessels, light-bearers, reflectors, messengers, instruments of good, in this great and awful time now approaching. If the Lord comes immediately, may we be anointed, consecrated by himself to himself, and ready with every faculty alert. That is the word, alert. How are you saints, weary waiting souls, praying, toiling men, and faithful, holy women? God bless you all.

C. COLEBROOK.

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. PLYMOUTH, INDIANA, JUNE 2, 1886. NO. 21.

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# THE RESTITUTION.

G. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 9, 1868.


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FROM Brother Joseph Bland, Kidderminster, England, we have received a tract containing an able lecture on LIVING AGAIN, as a title. It is designed as a reply to a sermon preached by a Baptist minister—Mr. R. Evans—on the Immortality of the Soul. We much like Brother Bland's manner, as he is not abusive, but relies entirely upon fair argument and sound criticism in dealing with his opponent. Revealed truth, in its unalloyed excellency and purity, has an able advocate in the author of this lecture. We have also received a package of tracts from Sister Carrie Williams, of St. Joseph, Mo., with title, *What does Paul say of Resurrection?* This tract is written with that care, fairness, and ability, so characteristic of our esteemed sister.

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Today, Wednesday, June 2d, the day of publication of the present issue, is the anniversary of the Editor's birth-day, completing 77 years of his somewhat checkered journey of life in this present world. Though not a conspicuous actor in the drama, yet as a spectator watching the grand changes that have taken place in human affairs during more than three-quarters of a century, the writer can say of himself that his days have been cast in the most notable and sublimely important [illegible] of this world's history. Born [illegible] six years after the close [illegible]lonary War, the days of [illegible] youth were passed [illegible] women that [illegible] that conflict were still [illegible] part in life as those are doing who lived through the exciting scenes of the late great rebellion.

In 1809, the year of his birth, Napoleon Bonaparte was gaining some of his most important victories, and dictating terms to the crowned heads of Europe. At the very time of his birth events were transpiring most intimately connected with the fulfilment of the sure word of prophecy. On the 17th of May, the month preceding that of his birth, a decree was issued from the French camp at Schoenbrunn "that the states of the Pope are united to the French Empire; the city of Rome, so interesting from its recollections, and the first seat of Christianity, is declared an imperial and free city." It was decreed that these changes should take place on the 1st of June. On the 10th these decrees were announced by the discharge of artillery from the castle of St. Angelo and the hoisting of the tricolor flag of the French on its walls instead of the Pontifical Standard. In the depths of his despair Pius VII could only exclaim, "*Consummatum est!*"

Thus when affectionate hands were rocking the cradle of his infancy the might of imperial conquest and the shock of battle were overturning the thrones of political and ecclesiastical despotism. In childhood "*Bony's*" exploits were the subject matter of talk and news. "Old Bony," as Napoleon was then familiarly spoken of, was the central figure of the world's wondering anxiety. At the time of his birth also the whole country northwest of the present State of Ohio, was known as "Indiana Territory" and it was in the year 1809 that Illinois was set off leaving the then territory—now State—of Indiana within its present limits.

At the treaty of Greenville with the Indians in the summer of 1795, a piece of land six miles square was ceded to the United States at the mouth of Chicago River where the city now stands, on which first Ft. Dearborn was erected in 1804, which was held till 1812, when it was evacuated by the garrison, one-half of whom were killed in their retreat when but a short distance out, and the Fort destroyed by the Pottawattomy Indians. The earliest atlas ever studied by the Editor had all the country northwest of the Ohio River laid down on one of its maps as the "North West Territory." Every State northwest of the State of Ohio has been organized within his life time. Within that life time the whole world has been, in a manner, revolutionized. The great names that have been so conspicuous in modern history, have shone resplendent for a brief time and disappeared in the gloom of the grave. The Editor remembers well when [illegible]poleon was on the stage and when his death took place on the island of St. Helena, May 5, 1821.

Born within three months after James Madison's inauguration, he has lived under every Presidential administration of government except Washington's, John Adams' and Jefferson's. Every President has lived contemporaneously with a part of his life time with the exception of Washington. What it has fallen to his lot to hear the well-authenticated tidings of an impending revolution in the world's affairs that will sink all previous overturnings into insignificance. Earth is soon to become the heritage and dominion of a Heavenly Ruler who will control its destinies and sway its sceptre of universal rule forevermore.

If history has filled every decade of his life with events and changes most stupendous and marvellous, these will all be diverfed in comparison of what is now just before us. Our life limit is now very near, but not much nearer than the limit of our dispensation and of Gentile times. With thoughtful mien and solemn footstep we walk the limiting border of life's brief journey, and the overlapping boundaries of dispensational ages. If it be ours to die, we die amid the heraldings of the coming glory. The border line of dispensations may be nearer than the line limiting our earthly span of existence. At all events we shall soon be done with all things earthly. We must soon "set our house in order," and soon, very soon, write our valedictory. Our paper ought now to be in younger and more efficient hands.

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## Communications.

### FELLOWSHIP.

Fellowship is the state of companionship. It expresses the highest state of social enjoyment. Fellowship in riot and drunkenness is the highest enjoyment aimed at by a large amount of men and women. The fellowship of the world is simply the fellowship of men whose great aim in life is sen[illegible]ay be disguised by some [illegible]ame, and well-meaning people may deceive themselves and their friends by the use of some name which takes the place of the One companion without whose fellowship the present life is a black failure with no possible hope for a future. The aim of the Creator of man is to reproduce himself in him. This cannot be done apart from fellowship. No father can train up a child in the way he should go if he himself does not do this personally. Neither can the great Father of mankind make any one of his large family like himself without personal communion of fellowship. No two persons can walk together unless they are mutually agreed to do so. Fellowship therefore really means the agreement of two persons to walk together. Where mutual agreement does not exist, fellowship does not exist. Many have deceived themselves upon this matter and have formed a sort of artificial fellowship one with another based upon impure motives.

Marriage is a divine fellowship when entered into according to divine instructions; but it becomes a human fellowship whenever the divine instructions are set aside or ignored. The Church of God is a divine institution under divine instructions. The Holy Roman Church is a human institution which has its origin in Rome and draws into its fellowship all who are of like faith and practice as its promoters desire. Fellowship, public or private, human or divine, is the result of choice or affinity. It cannot be compelled or held by any principle of compulsion, except the divine compulsion, which is love. Every man that hath heard and learned of the Father has come into this fellowship. It is open to every one who has ears to hear; for faith cometh by hearing and hearing by the word of God.

God himself is the great attraction of fellowship. He is the first to seek and invite men into fellowship with himself and the last to break it off. First then there is the fellowship of the living. We live and move and have our whole being in him. How very full of enjoyment life, even mortal life, is! But although we live and move and have all our being in him, we do not reciprocate his goodness nor reach to the blessedness of fellowship with him until he lives in us. That he comes around us and sustains us in life is therefore simply fellowship with him to the extent of living upon his favor. But he is still outside and we have never heard his voice so as to be persuaded to ask him to come in.

Think of this, O my soul, how long and persistently thy Almighty Creator has beset thee and surrounded thy every breath for these sixty years with the one steadfast object that he might draw thee into fellowship with himself and fill thee with his own fulness. He is love, joy, long suffering, gentleness, goodness, faith, meekness, temperance. It is not simply that he has these and uses them occasionally, they form the very essence of his being, and they are begotten in every one who hears his voice and invites him to come in and take up his abode in him. The fruit of the Spirit is love, joy, etc., and the apostle says that "he who dwelleth in love dwelleth in God, and God in him." And on the other hand he declares that he who loveth not hath not seen him neither known him.

He, therefore, who dwells in love, joy, etc., dwells in God and is in living fellowship with him, while he who loveth not his brother hath not seen God, neither known him—has never been in fellowship with him. The question, therefore, of fellowship with God or being without fellowship with him has no more mystery about it than there is about the quality of a tree that lives and moves and has its being in the garden, but never produces any fruit. The Lord simply said what we all know is true, that every tree is known by its fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. If a man profess to be in fellowship with God and hate his brother, the apostle says that he is a liar and the truth is not in him. Nor is the whole benefit of this statement gained by us if we keep applying it to some well known professor. We must, if we wish to bear fruit that will be found unto praise and honor and glory at the appearing of the Lord, bear the fruit of the Spirit now each one for himself. We must walk in fellowship with God now if we would enjoy his fellowship in that perfect, blessed state when we shall see him as he is and be made like him. Fellowship begins in hearing the voice of the only good One and it lasts as long as we continue to do so.

Love not the world, said the beloved One, neither the things that are in the world, for if any man love the world the love of the Father is not in him. Love is not a sentiment merely, neither is it in word or tongue. It consists of actions of kindness to the poor, the weak and the erring. It suffers long, and is kind. The fellowship of the world is distinguished from this in that the world loves its own first, seeks its own first. Its whole being is based upon a system of barter in which the scale will be down upon its own side. Yet it has love, but it is earthly. It has joy, but it is sensual. It has peace, but it passes quickly away. It has long-suffering, but it is bounded in devising whatshall be eaten and drunken and worn in the exhibition and worship of self. Its philosophy rises no higher than the idea of present sensuality. And in this it totally misses the mark and in the end confesses with shame, regret and bitter disappointment that its all is vanity and vexation of spirit. Its fellowship has been broken in upon at every point. One by one its members have gone and at last he who has loved the world and the things belonging to it, has gone for ever and left all he cherished and valued most to the possession of others who despise his memory. He lies down in sorrow to reap as he sowed.

But the righteous has hope in his death. While he lived he had fellowship with the heavens. He now falls asleep waiting the return of his Lord, whom he loved although he had not seen him, whom he served in the persons of the meanest of his followers as he knew they were precious in his sight. He shall awake and be satisfied with the likeness of the Highest and enter into his presence to abide.

W. ELLIS.

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*Editor Restitution:*

I feel that I ought to write you a few lines to let you know how grateful I am for THE RESTITUTION, which I cherish next to my Bible. Though I have not the money to send to you to pay up what I owe for the paper, but I hope, the Lord willing, I will be able as soon as I can. The Lord is blessing abundantly in everything that I [illegible] except money, and it is my earnest prayer that I may have enough of that to pay up my honest debts. I have prayed a great many times to him in my troubles and he has heard and delivered me.

I must acknowledge that I am very poor in this world's goods. It is hard for me to get around like other people who are sound in body and limb, but I know that the Lord is my Shepherd and I shall not want, and he will keep us under his protecting care, and what he thinks is best for me that I will receive.

My wife and I are looking forward to the times when we shall be with Jesus our Head. We know that the day is now at hand and our earnest prayer is, Come Lord Jesus and come quickly. Not that we only will be delivered from this body of corruption, but that the whole world will also be delivered. We are living in the day of the fulfilling of Luke xxi. 25, 26. Soon we will see Jesus and be like him, for we shall see him as he is. How I have wished and prayed that I could get money enough to pay all up on my paper and get some of the good books advertised, and also tracts on God's word, so that I can put them into the hands of those that I know will read them. But it is all for the best.

There is a little church building here that goes by the name of the Zion Church. It was built by a sect called the Zionites, but like all others that build their houses upon the sand, great was the fall of that sect. The building is now open for any one who will preach to the people. Now I wish that some good brother would come this way and proclaim the soon coming of Jesus our King to set up his kingdom and reign until he has put down all enemies, the last to be put down is death; and that every knee is to bow and every tongue will confess that he is the Lord of lords and King of kings. All that will come will find a welcome at my humble home. I live 3½ miles southeast of the village of Geneva, at Zion Church corners. There are a number here that want to hear God's word explained. I am trying to place it before them in my weak way. I am warning them that the day of the Lord is at hand, and most of them acknowledge that now they can see the dark cloud of trouble rolling over the whole earth. Now I will close with a "God bless you" to all, and you will have my prayers that the Lord will bless and keep you all until the marriage of the Lamb. Yours in love and hope of the gospel.

J. J. DOWN.

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*Editor Restitution:*

I have been a silent reader of your most valuable paper for some time. I am interested in reading the letters which appear in its columns week after week, so I will venture a few lines, that the many friends of THE RESTITUTION may know that there is one more that feels that she shall be saved through the great sacrifice that was made for me. From a child I was brought up to believe in the thousand years reign of Christ with the saints, but who they were to reign over I do [illegible] I gave a passing thought. [illegible] But I was taught to believe [illegible] were to reign on the earth. I must say my knowledge stopped there.

It has been our privilege in this neighborhood for four years back to listen to a gospel preacher by the name of William Prosser, and faithfully has he been trying to clear up the fallow ground here. I feel that he came as a missionary among us, like one of old preaching the kingdom of God, and teaching the things concerning the Lord Jesus. After the straitest sect of our religion I had been brought up a Methodist, and of course had the doctrine so imbedded in my mind that I could not entirely give it up for some time, although I never did believe all they taught. Now concerning the state of the dead, of course I had been taught that the soul was immortal, and could never die. I would have taken my oath that the exact words that I have quoted were in the Bible. Why not, I had been told they were there from earliest infancy.

When talking with a good brother once about this subject, he told me I could not find the quotation in the Bible. I told him I knew I could, [illegible] of course I failed to find it. I remember telling him that rather than to think that my life would go out and that I would not live or exist in some way or other I would rather be in torment. But I can now see that I did not know what I was talking about. Yet I am not the only one that will say that I hear the same expressions in these days. But in these last four years, I have learned to search the Scriptures for the same reason that the Bereans did. While searching them I found that we only have life through Christ. "For he that hath the Son hath life and he that hath not the Son of God hath not life." I often wondered how a person could have perished that had fallen asleep in Christ, if their soul or spirit went right to heaven as soon as the person died, as we were all taught to believe. I find so many quotations in the Bible since my eyes have been opened, that teach me that we only have life through the gospel, for it is the power of God unto salvation. I feel that I can truly say that the theme of the gospel is better understood today than it was four years ago in this place. The people here have not the prejudice that they had then, they seem more willing to listen. And some are brought to believe in its saving truths, while others liken it unto sounding brass or a tinkling symbol. I do not know as you will think that these few disconnected sentences will be worth printing, (it will be all right if you do not), still I thought I would say a few words in favor of the truth as it is in Christ Jesus. I am sorry to say a great majority of the preachers of the present day do not preach a saving doctrine, that is the reason that so few embrace the doctrine of the coming of Christ in the near future, and of his reign and the glories of the age to come.

*Bro. Prosser* preaches at this place twice a month. I pray the Lord that more may be brought into the Abrahamic covenant and be made heirs and joint heirs with our Lord and Savior Jesus Christ. I am trying to get some three month subscribers, for I too think after they have taken THE RESTITUTION three months they will not want to do without it.

Respectfully yours in Christian fellowship.

MRS. E. E. SHOOKS.

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*Editor Restitution:*

As my time is almost out I send two dollars for another year. I am old and live alone, and have not heard a sermon since my husband's funeral fourteen months ago. I prize THE RESTITUTION next to my life and will take it as long as it holds forth the truth as it does now and I can read. I would be like a lost sheep without it. I want to get a preacher to come to Deep River in September and hold a meeting two weeks. What is John Foore's address? I feel grateful for the encouraging letters that our sisters write to us in THE RESTITUTION. They encourage us to press forward toward the mark for the prize and high calling in Christ Jesus. Your sister in the faith,

HARRIET PHELPS.

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## News Items.

The eruption of Mount Etna was increasing hourly on the 21st. Many dwellings had been destroyed, but no lives were lost. Earthquake shocks were constantly occurring.

United States Minister Cox has been collecting mummies during his stay in the East, and has sent a fine specimen over over 2,500 years old, with an authentic record to the National Museum at Washington.

YOKOHAMA, May 15.—The cholera in the southern parts of the country is increasing.

Thunder-storms have been raging in Germany for three days. Many persons and hundreds of cattle have been killed. Damage to the extent of $200,000 has been done to vineyards in the Rhine valley.

CATANIA, May 27.—The lava from Mount Ætna is advancing toward Nicolosi at the rate of forty metres hourly, and is now within one kilometer of the town. The adjacent country is also menaced, and the inhabitants are flying from their homes. All the streams and watercourses in the district have dried up, and a water famine prevails.

DALLAS, March 28.—Ex-Lieut.-Gov. Crockett came to the city yesterday and reported a phenomenon witnessed by him and several others near Lancaster a few nights ago. It appeared to consist of a column of flame, about ten feet in diameter at the top, which arose from the forest, and after ascending to a great height, suddenly disappeared. At about the same time a shower of gravel fell ten miles north of this city.

MAY 31.—The cholera is increasing at Venice, Italy. Thirty two new cases and twelve deaths were reported yesterday.

Property to the amount of $1,250,000 was destroyed in Berlin, Germany, Saturday night by a conflagration.

Seventy lives were lost by the wrecking of the steamer Lydesmon in Australasian waters recently.

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### Terrible Locust Plagues.

The records of locust plagues, in the warm countries of the East, in modern as well as in ancient times, almost surpass belief. Kirby and Spence mentioned as army of locusts which ravaged the Mahratta country, extending in a column five hundred miles long, and so compact that it obscured the sun like an eclipse. Near the close of the last century so many perished in the sea on part of the Afghan coast that a bank three or four feet high, and about fifty miles long, was formed on the shore by their dead bodies, and the stench of them was carried one hundred and fifty miles by the wind. In another part of Africa, early in the Christian era, one plague of locusts is said to have caused the death of 800,000 persons, and in 591 nearly as bad a plague occurred in Italy. Again, in 1478, more than 30,000 persons perished in the Venetian territories from famine caused by locusts.—*Boston Budget.*

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## Youth's Column.

### Now.

Love me now! Love such a little minute.
Day crowds on day with smile and noiseless tread,
Life's end comes ere fairly we begin it,
Fain to the joys and hope gives place to dread.
Love me now!
It will be too late when we are dead!

Love me now! While we still see roses together,
While glad and brave the sun shines overhead
Hand locked in hand, in shine, smiling weather.
Sighing very sin, and variance ill believed.
It will be too late when you are dead!

Love me now! Shadows hover in the distance;
Cold winds are coming! green leaves must turn red.
Evermore then, my Love, as this and instances!
Even this moment may the dart be sped!
Love me now!
It will be too late, when I am dead!

—*Susan Coolidge, in Independent.*

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### Holding the Light.

A dear little boy of five years, who had an old-fashioned Spartan mother, was brave ordinarily, but was afraid to be left alone in the dark. To cure him of his fear his mother decided to send him to bed alone, and to have the light taken away, which had usually been left until the little fellow was asleep.

This was a sore trial to the boy, and possibly to the mother, but most of all to the boy's sister, a girl about ten years of age. She could not forget her own times of trembling and of terror, of looking under the bed and hiding her head under the blanket. Her heart ached for the little fellow undergoing such heroic treatment, and she used to steal softly up-stairs with her bed-room candle and stand outside her brother's door.

"Are you there sister?"

"Yes, Willie,"

"Can I have the light?"

"No. Willie; mother says no."

"Do bring it."

"No but I'll let it stay right here,"

"Will it shine in?"

"Yes, all across the floor: don't you see it? You must go to sleep, or mother will take it away."

Then a pause, and soon the sleepy voice asking, are you there, sister?"

"Yes, Willie."

"Will you surely stay?"

"Surely."

"Till I'm all, every bit asleep? You won't let the light go out till I'm gone?"

"No, Willie."

"Not leave me alone[illegible]

"No, brother, never."

And all this in the briefest whisper possible; and if the mother heard, she did not heed, for the children were not forbidden to comfort each other in their own fashion, until by-and-by the boy outgrew his fear.

Years passed, and lovely boyhood and brilliant youth were left behind. Willie had outgrown his sister in size and strength and knowledge, but not in goodness or faith. Life parted them early—their lives went separate ways. Her love and her letters and her prayers followed him, but evil temptations crept closer to him than these, and little by little he became the victim of drink. It did not conquer all the good in him at once, but at intervals he yielded, and slowly and surely went down. Then it was that she failed him. She had been so proud of his talents, of his power to win all the world could offer, and now he made her so pitifully ashamed. When he repented she found it hard to relent. She hated the sin so bitterly that she almost included the sinner. She hardened under the shame of it, and lost faith in his efforts and promises, and while she did not give him up, she made him feel ashamed to come with his homecomings to her, when she knew that before the next temptation his resolves would go down like dead leaves in the wind. And so the distance widened, and she suffered much, and he went down and down. At last his health broke, and life drew near its close. Then she found him and drew near to him, nearer and nearer till the day he died. Lying with his hand in hers, he looked up at her as a child might do to his mother and said falsely?

"Do you remember, sister?"

"Remember what, Willie?"

"The light! the light! How I was afraid, and you used to stand by the door and hold the light!"

"Yes, yes, I remember, it was so long ago!" and she turned her face away to hide the tears.

"Never mind, sister, it's all right now. I feel like a child again, and I'm not afraid."

"Not afraid of the dark. No, you know who goes with us, Willie, when we come to the dark"—she could not go on.

"The dark valley," he finished for her. "Yes, I know. I see him, sister, and you hold the light, but—but"—

"But what, brother?"

"But you didn't keep on holding it always; you left me so many times in the dark. I would have been good sister, if you had—held it—every time,—but," suddenly seeming to realize that he was troubling her, he drew his face down as she bent over him, and whispered, "But now I'll be still. I'm tired—you will stay till I go to sleep?"

"Yes, Willie, yes; I will never leave you again."

"And—and—you will hold the light—for"—

"As long as you need it, dear."

"No, no, not for me—not for me; for all the other—the other" and the old smile lit up his face—"the other little boys in the dark!"

There was no answer in words. He would not have heard it if there had been, for with his pleading for the boys in the dark his life went out, and he was asleep.

Such lessons need not be repeated to any heart on which such bitter scourging has fallen once. But the boys in the dark are many, and many the sisters and mothers and wives that ought to be "holding the light."

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*Dear Children:*

I find it far more difficult to simplify God's wonderful ideas unfolded in the things of the Tabernacle to your tender minds, than it would be to those of ripe years, and so vast is the subject, that I often forget that I am writing to dear children, but lest I should become wearisome I will endeavor to vary my subject. God's way which leads to life is progressive. Like Jacob's ladder, we must climb higher and higher, step by step, holding on to the bars of eternal truth. It was not the purpose of God to leave the high priest and his sons in the outer court, here they were made fit for his service, which was to follow on to know the Lord, working out their own salvation, with fear and trembling. This first step introduced them to a step higher, which brought them into the Holy Place, and while entering in, the glory of Jehovah overshadowed them, which rested at the door. In the Holy Place was the candlestick, the table, and showbread. There is something exceedingly interesting in the construction of the candlestick, which was of pure gold of beaten work. No doubt the wedge of gold from which it was made, had once been the beautiful jewels of the wise hearted women of Israel. Its branches were [illegible] which signifies "Completeness," [illegible] each side, and one higher in [illegible] centre.

[illegible] the beaten [illegible] form of an almond with its knops, and flowers, or buds, and blossoms. Let us dwell a little on this beautiful similie. The almond is the first to bloom in the spring, and the last to fade in the autumn, from which fact no doubt it derives its name. The signification of the almond is "To watch." There are two kinds, namely the sweet, and bitter. When the children of Israel murmured against the lawgiver and High Priest, the Lord decided the matter of contention in this way, "Bring twelve rods, on each let the Lawgiver write a priestly name, and lay each rod up in the Tabernacle before the testimony where I will meet with you. After the rods had rested beneath Jehovah's shadow of glory during a night of darkness, the Lawgiver discovered in the morning that the rod of the lofty one had brought forth buds, had blossomed blossoms, and yielded almonds. In this we have a figure of our Great High Priest, who was the rod of Jehovah's strength, made powerful by a resurrection from the dead. A rod out of the stem of Jesse quickened into the bloom of eternal life.

After the Lawgiver had shown the beautiful fruitful rod to the children of Israel, he was commanded to hide it in the golden ark of testimony where no light shined, but the glory of Jehovah. Again we have the almond rod shown to weeping Jeremiah, when he saw Jerusalem in complete desolation because the glory of Jehovah had departed. The word of the Lord came unto him saying, Jeremiah what seest thou? and he said, I see the rod of an almond tree. Then the Lord said unto him, thou hast well seen for I will hasten my word to perform it. Weeping Jeremiah understood although he saw Jerusalem as a seething pot, ready to be consumed, yet the time should come when Israel should blossom and bud. Thus we see that the bowls into which the high priest poured the golden oil for light, represented the resurrected sons and daughters of Jehovah, Jesus, our blessed Redeemer being the first fruits. These watchful ones, whose light was ever ascending, John saw, when he was banished to the Isle of Patmos and the angel told him the seven candlesticks were the seven churches of Asia.

Your affectionate Teacher,

E. CORTMAN.

# Poetry.

## "THY KINGDOM COME."

Oh, Thou who art our hope, our life,
Amid the world's unceasing strife,
Amid our cares from day to day,
We bow to Thee and humbly pray,
"Thy kingdom come."

The earth has borne its burden long—
Six thousand years of sin and wrong;
Creation groans in bitter pain
For Thee, our Lord, to come again—
"Thy kingdom come."

The "man of sin" is filling up,
Full is the brim his sinful cup,
And still apostle hastening forth,
Deceive the nations of the earth,—
"Thy kingdom come."

Our hearts are sad when we behold
The love of many waxing cold;
But some are waiting still for Thee,
And daily cry on bended knee—
"Thy kingdom come."

We know that summer time is near
When all the budding trees appear;
So by the signs we understand
The promised day is near at hand,—
"Thy kingdom come."

While in this world of sin we stay,
Be Thou our guide, as day by day
We travel o'er life's stormy way;
And may we ever love to pray—
"Thy kingdom come."

—*Thomas B. Dilbow, in Messiah's Herald.*

# Communications.

## PROPHETIC PROBLEMS. PECULIAR FEATURES OF OUR AGE.

(1) Political, (2) Social and (3) Religious evolutions examined.

(1). The political evolutions of these days are as wonderful as they are varied. Increase of general knowledge is a noted feature among all nations, whether barbarous, semi-barbarous, civilized or enlightened. We shall enumerate three classes of nations, Pagan, Papal and Mohammedan. (a) The Pagan or Dragonic nations dwell principally in Africa, Asia, and in the Islands of the Eastern Oceans. They include more than one half of the population of the globe. What special changes are taking place among these idolatrous nations of the more distant Orient? One feature is the wonderful increase and spread of international ideas, civil and religious. The ideas of race, religion and national destinies are being very rapidly evolved in the direction of a universal brotherhood. Notice the changes in India, China, Japan, with the Tartars and Turkomans and Afghans and other tribes of Central Asia, as well as the benighted nations of Southern and Middle Africa. They are becoming known to each other and to the Western Hemisphere. The great West has sent its agents among them, waking them from their idolatrous dreams of the past ages to a life of new ideas. Introduced by these agents to each other and to the world at large, they have commenced a new and a higher education. One result has been the abandonment of national exclusiveness. Passing over Southern and Central Africa, India and China, let us contemplate the sea-island Empire of Japan. How does that empire of the last half century compare with that of the earlier ages? New elements are there evolved with amazing speed. The Dragonic world is waking up from her sleep of buried centuries, and as it wakes out of sleep, it enters upon its active mission. As Japan leads the Pagan world in its evolutions it will be of interest to notice some of its chief progressive movements.

(a) Among its most important developments is its educational system. Its present system of learning is quite modern, a transcript of that generally adopted by the enlightened nations of the Great West. Its religion is dragonic, it being controlled by its learned priesthood. The changes and developments are in her national ideas, to fit it for the world's brotherhood of nations. It is worthy of special note that the world's changes are moving toward a civil brotherhood and not a religious union.

As to religious thought of the great nationalities, there is a Pagan world, a Papal world and a Mohammedan world, each laboring under the vain hope that its creed in the coming age will be that of the world. The literati of the three national classes, Pagan or Dragonic, Papal and Mohammedan are laboring in the interests of their secular governments, not to diffuse their religious tenets, as will clearly appear by the interchange of foreign ministers at court. They are sent to represent the civil interests of their nations, not their religious interests. Their motto seems to be, In the political world one brotherhood, in the religious world entire liberty of thought.

The movements of the age are noted in their development of two remarkable features: first, intense national greed, second, the universal devotion to Mammon. Every occupation of the age seems intent on making to itself friends of the mammon of unrighteousness. Infidelity, in all its species, takes deep root and grows with wonderful luxuriance. The natural brotherhood of the world excludes all element of religious thought, ostensibly for the sake of peace and harmony, but embraces commerce, arts and sciences, in a word all occupations, which tend to feed and clothe the human family. "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" is the motor of this age, not a living faith in the kingdom of God and his righteousness.

The masses act out this sentiment: My religious tenets are secondary and may be laid aside, but my country and my political creed demand my treasures and my vital blood. Such are the popular devotions of men to human institutions, social and political, that the divine injunctions are without authority. Nations contend and carry on bloody wars for chief seats in the brotherhood, regardless of religious creeds. Such is true of this age, though, till recently, it was the reverse. Should the Messiah return, simply to establish a church by moral suasion, there would be no bloody contest, but his claim to the world's diadem will be resisted by all the crowned heads, whether Papal, Pagan or Mohammedan. They will combine to overthrow the dominion of the Son of God, as an earthly Potentate.

Till the present age, including about 90 years, the world knew no other idea but the union of church and state. This was the model of the great Gentile monarchies, also of the Hebrew commonwealth; but since the fall of Papal supremacy, and the infidel revolution in France, the altar and the throne have, in some nations, been divorced. This age is, therefore, becoming extremely secular, and as the element of this world's citizenship expands, the heavenly citizenship becomes less attractive, till finally it ceases to command respect or any special notice. Secular devotion is the popular worship of this age. Pure worldliness is the universal stimulant of all classes. The exceptions are rare as the grapes after vintage: here and there one, no clusters.

*Socialism*, in its Proteus forms, is a plant that springs up and grows luxuriantly in every soil. Every new thought is a nucleus of social attraction; new combinations are thus evolved out of old decomposing elements. If any new organization fails to become popular, it sleeps for a moment, then wakes to active life under some new and more attractive name. Thus combination follows in the wake of dissolution. This is an age of bundling. Matt. xiii. 30. This term expresses a work which, at this time, possesses extraordinary activity. It would seem as if all classes were pushed into associations, both secret and public, by some blind infatuation. Some invisible power seizes them and they rush or are forced into unions, labor unions, capital syndicates, unions to effect political revolution and the overthrow of civil governments. Some combine through selfish interests, others for personal safety.

What demands special attention at present, is the startling truth, that as secret, social, and labor combinations increase, vital Christianity decreases. True, here and there, we have a Sam Jones, a Small, a Moody; but these men produce ripples that soon subside into a smooth sea, ready for another tempest of human passion, rolling forward its wrecks towards the bottomless gulf of oblivion. In one sense there are but two parties, those for Christ and those against him. This classification originated with our Savior. "He that is not with me is against me;" no neutral party. Men may pretend to ride a middle fence, but they will soon learn that such is only imaginary. God or Mammon are the only two objects of supreme devotion. No one, at the same time, can serve both; every human being is now working in the interests of one or the other of these hostile masters.

The bundling of this age is preparatory to the gathering of the wheat (righteous) into God's garner (kingdom). Gather first the tares and bind them in bundles to burn them; then the wheat is gathered. What we are forced to believe, is, that we are now living in the age of bundling and of bundles; that this work is progressing with amazing rapidity, and with sad results to the bundling and the bundled. This is too true with all classes of laborers. Surplus capital may rest for a season, but the pangs of hunger produce a tempestuous ocean. The laws of union are severely despotic and boycotting. "You must join a union or starve!" "You must obey implicitly *every* command of the union." Gathered into bundles to be burned. In these societies and unions are found some grains of wheat; these are to be separated. By what process? This problem is very difficult of solution, yet the work must be done, for no wheat shall be consumed. It must be accomplished principally by those of opposite views.

(2) Christian world. The religious world has its peculiar features. Its tenets and its work are peculiar. We do not propose to give a learned disquisition relative to the peculiarities of theology of the 19th century. Our space and time forbid it. Should any one take the trouble to compare the religious views of Christendom for the last sixty years with those taught during A. D. 560–1760, he will be well convinced that there is now taught a distinctive creed in many very important doctrines. Aside from stated congregational instructions, there are missionary exercises in the interests of domestic and foreign missions. So vast have the missions become that the age is called "Age of missions."

During the early days of the Reformation Protestantism was obliged to act on the defensive, but, during the present century it, like apostolic Christianity in one particular, has been exceedingly aggressive. The Bible is translated into the principal spoken languages of the world; and for every translation there are many missionaries occupied in its circulation amongst those that speak the dialect. Could we see over the earth as God sees, we could exclaim, "I see (not saw as John) an angel (class of messengers) fly through mid-heaven, saying with a loud voice, 'Fear God and give glory to him, for the hour of his judgment is come.'" This proclamation is being made; if not, it should be, for the hour of God's executive judgment on the little horn power (Dan. vii. 9–15) has certainly commenced and has been progressing since 1798. Let it be understood most emphatically that a horn is a symbol of civil rulers; the eyes and mouth (which were given) (by donations) are symbols of ecclesiastical powers.

Another angel (mission body) follows, saying, "Babylon is fallen, is fallen." This proclamation has commenced, or should be, since the event has transpired. This angel does not say, Babylon is no more—dead; but Babylon is fallen. She rode after the pure bride (noted harlot as she was) through the wilderness for 1260 years; rides to the judgment and receives her sentence which continues to be executed by the horns—European nations. If the sentence is being executed, why should the fact not be proclaimed? It has been proclaimed and the proclamation still continues.

A third angel follows the other two. It is one of great severity, since it is against the ugo idolatry, the worshippers of the beast (4th beast of Daniel) and his image (Papacy in all its forms). Human institutions and human bodies, governed by said institutions, receive in these days that devotion which belong alone to the Almighty. Jehovah and his institutions and commands occupy a subordinate position. The people make a God and then fall down and worship. We are not dealing in fiction. This is an age of man-worship. On the threshold of Messiah's return and reign of subjugation, nations are deified. If this proclamation has not gone forth, it should, for the time is fully come. That these proclamations continue and will increase in intensity, no one will question; but that we are living in an age made peculiar and exceedingly active by the labors of six classes of extraordinary agents, cannot be successfully controverted.

J. P. WERTHER.

## NOTES ON ANANTASIS.—NO. 19.

But some who advocate mortal emergence will say, "Paul says" "So also is the resurrection of the dead." This is freely admitted; but in order ascertain the antecedent to which the clause, "So also" refers, we must carefully consider what Paul had been talking about with the Corinthians. Looking back in this epistle, we find that the same church began to doubt the possibility of the resurrection of the dead, and that this doubting could be traced to the giving heed to false teachers, who had come in amongst them, 'after that Paul had left for other fields of labor; and he tells them very plainly in verse 33, that "Evil companionships corrupt good morals," and then in verse 34 he exhorts to "Awake to soberness and sin not, for some have no knowledge of God. I speak this to move you to shame." Now let us enquire, how either the church at Corinth, or any other church today, can have "Knowledge of God?" To this query I reply; that there are only two ways by which a knowledge of Jehovah can be obtained by his creatures. One is, through the book of Nature; and the other through the book of Revelation. The book of nature unfolds her works manifold and wondrous. They are all above and beyond our finite comprehension; yet they all unitedly speak forth in one grand chorus—"The hand that made us is Divine." This, the first volume given to man for his instruction, deals only with the visible, and that which may be demonstrated to our senses. Its circle encompasses only the temporal. But, the second volume gives to man for his instruction and betterment, searches out above and beyond the temporal—the present, and unfolds to us the yet to come,—the Eternal, in his purposes toward our race! These facts were know to Paul, and to the church in that day, as well as they are today; although they may not have found expression after this formula; yet it is on this fact that Paul bases his remark when he says, "Some have no knowledge of God, I speak this to move you to shame." Then in verse 35 he says—"But some will say, how are the dead raised? and with what manner of body do they come?" To this query Paul replies "Thou foolish one; that which thou thyself sowest, is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare again; it may chance of wheat or of some other kind. But God giveth it a body even as it hath pleased him, and to each seed, a body of its own."

Note here, that in this presentation of the simplest work of nature-seed-sowing, Paul seeks to impress upon the mind that it is of God, that it is his Divine power, that though unseen, and beyond our finite comprehension, works it all out according to the pleasure of his own will.

Then to the doubting Corinthians, Paul the beloved disciple turns another page of the book of Nature, and therein presents different kinds of flesh in the animal kingdom, showing that each kind is adapted to its own peculiar office or sphere, and is there retained by the power of the All Wise. Then he mounts a step higher, and asserts, "There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." They are each one kept distinct from the other, by the power of God. Not by their own power, nor by chance or fate. Then he reaches out, and points them to the highest, and grandest, of all visible glory, and says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." In this the largest and most wondrous page in the entire book of nature, we behold the *framing* of an Omnipotent hand, telling in language that cannot be gainsaid, It is all of God. And, So also, is the resurrection of the dead! It is all of him, who has called all the visible creation into being, and who has given us assurance of a resurrection by leading forth his only begotten Son from the death state. He lived, died, was buried, and rose again from the dead, by, or through the power of God. The clause "So also" has no reference to the sowing of grain, or to its progressive growth to perfection. Paul directed the Corinthian church to God, that they might know him through his visible creation; and as they must admit that it is all of God, "So also" is the resurrection of the dead. That which we behold is all of him. So also is that which is yet to be revealed; even the calling back to life of those who have long slept in their dusty beds, as he called forth his Holy One, before he saw corruption.

Paul makes no attempt to explain how the resurrection takes place. He calls their attention to the various manifestations of Omnipotent power in the visible creation, how that come into being, and is sustained in all its multitudinous forms and its endless mysterious operations, by a supreme over-ruling Power. And in confidence unfaltering and glorious hope of immortality, brought to light through the resurrection of Christ, he assures them that it also is of God. All the wondrous works that he has called their attention to are of God, and "So also is the resurrection of the dead" [of God]! "It is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a physical body, it is raised a spiritual body." In these verses Paul refers to two actions and only two, and they are represented in opposition, one to the other. The first set (sown) refers to the first operation performed on the dead, and the second set (raised) to the second action performed on the same dead.

In the use of language we must be governed by the standard set up by our best Lexicographers. (Note.—The author of Anastasis sets up his own standard, both in translation and the use and import of very many words of the English language; and that standard is in direct opposition to our best translators and lexicographers; as also to the plain and positive teachings of Inspiration.) Our best authorities define the word "sow" "To scatter as seed upon the earth, to plant by strewing, to plant in any way." They define plant "to put in the ground as seed for growth. Now to sow it to plant, and to plant is to put in the ground and cover." The word sown as used in the text, is the past participle of the verb sow, and combined with the neuter verb is, forms the passive form of the verb is sown, referring to an action completed. Surely no one will deny that Paul in saying "it is sown in corruption" refers to the dead. What does he affirm of the dead? Changing the phraseology a little, but strictly retaining the sense we express it. The dead are put into the ground and covered while in a corruptible condition. They are raised, or brought out of the ground in an incorruptible condition. Neither sowing nor planting, can be Scripturally or logically, made to signify taking or casting out of the ground. To put such a construction on this portion of Holy Writ, is to bid defiance to all acknowledged laws of language; as well as to violate the obvious import of the language of inspiration.

The next act mentioned as being performed upon the dead is thus expressed. "It is raised in incorruption." Now what does the word "raised" as here used, signify? As used in this text, the Greek word is *egeiro* and means to raise up. Let us note in what sense this clause is used in the Scriptures in other cases, and then surely we will have ascertained the correct import of the words in this instance. In Luke vii. 22 Jesus said "Go your way and tell John what things ye have seen and heard. the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up." When he, Christ raised Lazarus from the dead the same word in the original is found, also when he brought to life or raised the son of the widow who dwelt at Nain. The work of raising was completed when they were brought back to life. The same word "*egeiro*" is in the original of all these several cases. There is neither "stage" nor "process" about it. There is no such thought conveyed in the original, neither is there in the English.

No intelligent person who carefully and free from preconceived notions, reads 1 Cor. xv. and who understands the rudimentary principles of agriculture, as grain raising, can for a moment give their consent to such an application of science to Scripture illustration. 1st, because there is no analogy, and there is no analogy because the sowing and the raising of grain is according to the fixed and undeviating laws of nature, and nature is "The existing system of things, the aggregate of known causes and effects" etc. The combined causes of seed, earth, air, moisture, and sunshine; produce the effect—new grain. The resurrection of the dead is not according to any law, or combined system of laws of nature. Neither does the book of nature unfold to us in all her multitudinous works, any law with reference to resurrection. Nature in her loftiest heights unfolds to man nothing beyond this life any more than she does to any other branch of the animal kingdom. Nature does not now present, and never has presented any hope beyond the grave. The book of nature closes her volume in the dust of earth; and all the dews, and rains, and sunshine of heaven; avail not to resurrect that dust! Jehovah has decreed that combined influences shall periodically resurrect the vegetable world. No such influences operate upon our race.

If we live according to his will and die, having faith in his promise of the life to come, by his Almighty power will we be called forth from the dust of earth to life immortal.

2nd, Paul did not try to present any analogy because he well knew that none existed. He knew that if the vital principle were not still in the grain, and buried in the earth, that no amount of air, moisture, and sunshine would cause it to spring forth and grow. He also knew that the vital principle, the result of faith in Christ, was not buried with the saint, but hid with Christ in God. That it is there treasured up, not to be manifested till he who is our life shall appear. Then shall we also appear with him in glory. And 3d, in this chapter 1 Cor. xv. Paul leads the church of Corinth, and through them all succeeding churches to look upon the wondrous works of Jehovah as being all of him.

The four separate points that he makes in speaking of resurrection prove conclusively that he made no reference to grain raising as illustrating the resurrection. 1st It (the dead) is sown in corruption it is raised in incorruption. 2nd It is sown in dishonor, it is raised in glory. 3d It is sown in weakness, it is raised in power. 4th It is sown a physical body, it is raised a spiritual body.

In the sowing and raising of grain there is no such contrasting conditions; and Paul did not try to present any analogy because he well knew that none existed. He knew that if the vital principle were not still in the grain, and buried in the earth, that no amount of air, moisture, and sunshine would cause it to spring forth and grow. He also knew that the vital principle, the result of faith in Christ, was not buried with the saint, but hid with Christ in God. That it is there treasured up, not to be manifested till he who is our life shall appear. Then shall we also appear with him in glory. And 3d, in this chapter 1 Cor. xv. Paul leads the church of Corinth, and through them all succeeding churches to look upon the wondrous works of Jehovah as being all of him.

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In the sowing and raising of grain there is no such contrasting condition; and Paul told the Corinthians this fact before hand, for in speaking of the raising of wheat and other grain he says verses 37 and 38, "but God giveth it a body as it hath pleased him, and to each seed a body of its own, by which expression we must certainly understand a body of its own kind; or like it. Like the one that was sown. Then when he speaks of the resurrection body he shows that in four separate and distinct places, the resurrection body differs from the one that was shown or buried.

GARNER WILLIAMS.

[Concluded next week.]

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## A Time for All Things.

Timeliness is as important as Success. The right thing may become wrong unless it is in the right time. Look well to the time of doing anything. There is a time for all things. Choose the right time for saying things. If your wife looks wearied and worn out, be sure it is not the right time to tell her that the dinner is not hot, or that the bread is sour. Comfort her, cheer her up. Use the ten thousand little stratagems you were wont to handle so skillfully in the old days, to bring out the smiles about her lips.

If you are annoyed or vexed at people, just remember it is not the right time to speak. Close your mouth—shut your teeth together firmly, and it will save you many a useless and unavailing regret, and many a bitter enemy. If you happen to feel a little cross,—and who among us does not at some time or other?—do not select that time for reproving your noisy household flock. One word spoken in a passion will make a scar that a summer of smiles can hardly heal over.

If you are a wife, never tease your husband when he comes home, weary, from his day's business. It is not the right time. Do not ask him for expensive outlays when he has been talking about hard times. It is, most assuredly, the wrong time. If he has entered upon an undertaking against your advice, do not seize on the moment of his failure to say, "I told you so!" In fact, it is never the right time to use those four monosyllables.

Oh, if people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent sorrow, and less estrangement of heart! The greatest calamities that overshadow our lives have sometimes their germ in matters apparently as slight as this. If you would only pause, reader, before the stinging taunt, or the biting sneer, or the unkind scoff passes your lips,—pause just long enough to ask yourself, "Is it the right time for me to speak?" you will shut the door against many a heartache. The world hinges on little things, and there are many more trivial than the right time and the wrong.

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# Poetry.

## "NOT AS I WILL."

Blindfolded and alone I stand,
With unknown thresholds on each hand.
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely, as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen, and still,
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Love seems too bitter, pain too late;
Too heavy burdens in the load,
And too few helpers in the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely, as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat;
"Not as I will"—the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless,
All unrest and all loneliness:
"Not as I will"—because the One
Who loved us first and best, has gone
Before us on the road, and still
For us must all his love fulfil.
"Not as I will."

# Communications.

## THE KINGDOM. No. 5.

The language in which the kingdom is promised, in every passage where the promise is found, is so plain and distinct, that none but a visible kingdom, the restoration of David's throne, can fulfil the promise; and any spiritualizing of the language, is to do violence to the grammatical sense. The language is so plain and definite that Jewish hopes and expectations were built upon it from David down to the time of Christ; and from the same language, together with the additional promises of the New Testament, the primitive church cherished the same hope. The force of this fact is overlooked; by a great many preachers and writers it is ignored; it is not convenient for them to face it; it is utterly opposed to their spiritualizing ideas; it places them in a difficulty from which they cannot escape. Now we contend that men inspired by the Holy Spirit could not uniformly use language which plainly teaches the restoration of David's kingdom, if no such kingdom was meant, but only a spiritual one. The sacred writers [illegible] they speak honestly and [illegible]ings which God revealed [illegible] which the Jews [illegible] kingdom in the time [illegible]te strengthened by the [illegible]ning of the apostles. Never once did they inform them that they misapprehended the nature of the kingdom; they never told them that the kingdom was not a literal but a spiritual one, and that David's throne did not mean David's throne, but the throne of the Father in heaven; for the fulfilment of the covenant made with Abraham and David, and the promises made to the nation. If their hopes of the restoration were without foundation, they left them in their error. The very things they needed to have told them, and ought to have told them, if the present theory of the kingdom is the true one, they never so much as hinted at. No; but they deepened their impressions and raised their expectations of the setting up again of the throne of David.

After receiving the baptism of the Spirit at the Pentecost, Peter preached "the times of restoration of all things," and connected that restoration with the second advent of the Christ; and as a confirmation of the declaration, added that God had spoken of this "by the mouth of his holy prophets." The apostles, therefore, preached the kingdom, a literal restoration of the Davidic kingdom. The church of that age so understood it and so believed it; the church of the second century believed and maintained the same; the church of the third century continued in the same faith until Origen set up a system of reading into the Word allegorical and spiritual meanings. These are facts which can be abundantly verified by history; and they are facts which the upholders of a spiritual kingdom find to be troublesome things. With their theory, they can give no satisfactory reasons for the general prevalence of the view that prevailed in the early church in reference to the kingdom. It is not admissible that the Holy Ghost-inspired teachers of Christianity would have seen all their hearers holding a fundamental error, and have not corrected it; nay, so far from correcting it, actually confirming them in it. Some errors into which they fell are corrected, and the record furnishes evidence of this; but not even a hint is given to show that they were in error in expecting the restoration of the kingdom. The things upon which they needed special instruction were—the things upon which the Christian rather needed special instruction were, the postponement of the kingdom through their not receiving Jesus as the promised Messiah, and their absolute need of repentance and faith and their acceptance of the Christ as a preparation for the covenanted inheritance. The most serious reflection is due to these matters before our view of the kingdom is pronounced unscriptural. We are persuaded that this is the only view that harmonizes with the teaching of the Old and the New Testaments.

It is the early and long-continued faith of the Jewish people in the restoration of the kingdom that has kept them from being lost in other nations. They have, all through the ages of their dispersion, believed that the Davidic throne would be set up again; that they would become a nation settled in the land of their fathers; that as a nation they would excell all others in greatness and glory; and it is this belief that has held them up and preserved them as a distinct people among all other peoples. And this faith has come through their knowledge of Old Testament prophecy, according to the literal and grammatical meaning of the language.

In looking at the prophecies predicting the kingdom of the Messiah, and seeing clearly portrayed the restoration of the Davidic throne, and the wonderful and wide-spread blessings connected therewith, and then looking at the Christian church, and the state of things existing in connection with it, the Jews of course see a very marked disparity. They see that the latter does not, in any proper sense of the word, fulfil the conditions and requirements of the former: and taking the common view to be the view set forth by Christianity, they discard the religion of the New Testament as an imposition. Doubtless many who still remain in unbelief would be led to receive Jesus as the Messiah, if the harmony of New Testament teaching with the Old was clearly set before them. How great is the responsibility resting upon teachers and preachers to re-examine this subject. One man's thoughts have ran too much in the same groove as those of another; and one class of teachers and preachers have followed too closely their predecessors. We need to study the Bible more carefully, and ask, not what the creeds say, but what the prophets say, what the evangelists say, what the apostles say, what the Great [illegible]ys. Theories which are based on isolated texts, or on mere inferences, or which have no authority higher than the statement of some theologian, should be regarded with suspicion and subjected to the test of God's word. The day is speedily approaching when all beliefs not founded on the Book will be swept away.

SILAS HENN.

## A DISCLAIMER.

"Be patient toward all men." 1 Thess. v. 14.

Dear ones of the household of faith, we are exhorted by Paul to be patient in all things, to be patient in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts. I, for some years, have tried to be patient, and for the last few years have had my patience severely tried, but, thank God, I have let patience have her perfect work and I am enabled to say, Father, forgive them.

Since I have lived in Michigan a report got out that I did not believe in the resurrection of infants, and therefore my influence was crippled in the State. So I take this method of stating that that is not true. I am a firm believer in the resurrection of that class, for I have, to my mind, proof of that. See Jer. xxxi. 15–17, They (the children) shall come again from the land of the enemy. Again in Rev. xx., the small and great will stand before the Judge. I have never given any intimation, either in public or private, that I disbelieved in the resurrection of children, but have preached upon the subject of the resurrection of the infantile race. I have five dear children in the death-state, and I believe they will come forth in God's good time. So I am in hopes these few lines will set this matter right with all the dear ones.

Then again I am accused of being a "Josephite." Now, dear brethren, if there has anything come up among us that I do dislike, it is that doctrine that Jesus is the son of Joseph. I have had two sisters to write to me from Illinois to give them the proof that Christ was the Son of God and not so. A few days ago I got a letter from one of our dear sisters of Michigan, and a sister I do respect and love as a dear sister in the like precious faith. She says to me, Brother Hatch, I hear you are a "Josephite" and I can hardly believe it; but the report is out here to that effect (or to that amount). Now, says she, I want to hear from you. So I wrote her that it was false.

Now dear ones, I am not prepared to deny my Lord. I believe as Peter did, "Thou art the Christ, the Son of the living God." And Christ did not tell him, Peter, you are mistaken, I am the son of Joseph, but sanctioned what Peter said; and there is plenty of evidence of his being the Son of God. When in the temple, at twelve years of age, he says, know ye not that I must be about my Father's business? Now if Joseph was his father, in the sense that the "Josephites" have it, then he was contracting a job of carpenter work for Joseph. But no, he was about his Heavenly Father's business. Dear brethren, I for one, have no love for the "Joseph" theory. I have been greatly misrepresented in many places by false brethren, but dear brethren, I do not harbor any malice against them. God forgive them, and I pray they may repent of that wrong and may they and I meet in the kingdom of God's dear Son is my prayer for Jesus' sake. Now dear ones when anyone that does not read THE RESTITUTION asks you about my belief, tell them I never did believe the Joseph theory and never can with God's book before me.

O dear ones, let us all drop those untaught questions and let us teach more love, love to God, and love to our fellow man—yes, love for those outside of the church of God. If we would spend more of our time in trying to save sinners, and less time on these hobbies, it would be better for us all, better for the cause of God, better for the dear ones out of Christ. O think of it dear brethren, and do as Paul says, "Let us judge one another no more, but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way." May the dear Lord help us to be up and doing.

A few weeks ago I was near my end, as I thought, but the good Lord spared my life for which I am thankful, and God being my helper I will try to do all the good I can and as little harm in this world as possible. Dear brethren of like precious faith, pray for me that I may be found ready when the dear Lord shall come. So, in conclusion, dear ones, I am a firm believer in the resurrection of the dear children as well as of God's saints. In fact I believe all that God has said about it, and I believe that Jesus Christ is the Son of God. I believe what the angel Gabriel says about it. I believe that Mary told the truth about the matter when she said, I know not a man. I believe that Joseph had the truth revealed to him when he was a mind to put her away privately, for I believe the angel of God when he said, "Fear not Joseph to take to thee Mary, thy wife, for that holy thing that is conceived in her is of the Holy Ghost." I believe the power of the Highest overshadowed her and the Holy Spirit came upon her. Now dear ones is this "Josephism"? O let us have more of the love of God in our minds. God is love. God so loved the world. Thank God for the love he has manifested towards poor, fallen man. O for more love, more patience, more self-denial, more energy, more zeal for the cause of God, is my prayer.

J. S. HATCH.

## ARE WE IN THE FAITH?

Paul in writing to the Corinthian brethren, says, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. xiii. 5. In studying the Bible, we find many such exhortations, and we are led to ask ourselves the question, are we in the faith? For Paul says "there is one faith, one hope and one baptism." Eph. iv. 5. And again we read, "We are all the children of God by faith in Christ Jesus." Gal. iii. 26. "Now the just shall live by faith, and if any man draw back, my soul shall have no pleasure in him." Heb. x. 38. Faith seems to be one of the qualities each must possess before he can please God, for we read that "without faith it is impossible to please God," Heb. xi. 6; and Jude in his exhortation to them that are called, says, "I exhort you that ye should earnestly contend for the faith once delivered to the saints," Jude 3.

Now what was the faith once delivered to the saints? and what are we to have faith in? Is it in the gospel? Jesus told his disciples "to have faith in God, for verily I say unto you that whosoever shall say unto this mountain, be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that these things he saith shall come to pass, he shall have whatsoever he saith; therefore I say unto you, whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 22–24.

Jesus is here trying to teach his disciples what they could do if they had faith. But some will say there is no need of removing mountains now. Was there any need at that time when this was said? Are there no unbelievers now? I think there is a great deal of false teaching and infidelity at the present time. We read of Jesus saying to his disciples, "Why are you fearful, O, ye of little faith." Matt. x. 26. What would he say if he should come to this generation? Would he say there was no need of miracles or signs to show who are letting their light shine? "We should let our light so shine before men that they may see our good works and glorify our Father which is in heaven." Matt. v. 16 In the commission given to the apostles we read that signs shall follow them that believe. We do not see any signs today given and why is it? I think we believe the gospel, but we do not put our trust in God, we live too much in our own strength. Some will say we have not the faith; we must do as the disciples did, ask the Lord to increase our faith. And Peter says, "Add to your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." 2 Peter i. 5–7. We must first have faith and then add the Christian graces, and thus grow in grace and knowledge to obtain an abundant entrance in the kingdom.

O that we may have faith enough to rely on God at all times. Surely the end is near, for Jesus said, nevertheless when the Son of man cometh will he find faith on the earth? We have been reading a book published by H. L. Hastings, entitled "Ebenezers." We think it very good. Some had their prayers answered that did not seem to understand the gospel, but in reading the Scriptures we find Jesus caring for those who knew little about his mission. They believed him to be the Son of God, and he cured them according to their faith. He is the same Jesus today he was then; he is making intercession for us, and if we abide in him and his words abide in us, we shall ask what we will and it will be done unto us. John xv. 7. Then can we say of a truth we belong to the body of one faith, the children of Abraham, for he is the father of the faithful.

Yours in hope,

CLARA CROWN.

## Conference Notice.

The twenty-ninth Annual Meeting of the Michigan Church Conference will be held, the Lord willing, at Coats' Grove, Barry Co., Michigan, commencing Thursday evening, June 3, 1886, and continuing over Sunday. All that are interested in the truth are cordially invited to attend. The brethren and sisters of Michigan are urged to make a special effort to be present at this meeting. Let none remain away through fear of being a burden to those that entertain the conference, as arrangements will be made to accommodate all that come. And all who come will receive a hearty welcome. Coats' Grove is situated in the southwest corner of Woodland township, seven miles northeast of Hastings. Those coming by rail will come by the Grand River Valley division of the Michigan Central, and leave the cars at Hastings, where, on Thursday they will be met by teams to convey them to the place of meeting. Any strangers coming with their own conveyance may enquire for G. W. Coats. For further particulars or information address the writer at Meadow, Mich.

By order of the Executive Board.

H. L. PERRY, Sec.

The third quarterly conference of the Church of God in Indiana will be held at Antioch, Marshall Co., five miles south of Plymouth and three miles north of Argos, commencing at 10:30 a. m. on Friday, June 11, 1886, and continue over the following Sunday. All are invited.

A. R. UNDERWOOD, Sec.

The second quarterly conference of the church of God in the Abrahamic faith, will meet (D. V.) at Dutton, Kent Co., Mich., Friday evening, May 28, 1886, holding over Sunday. Brothers, Sisters, "are you waiting," "are you watching," for our Deliverer from heaven? There is no time to waste sitting by the wayside, we must be up and working, and here at this meeting is a good place to work. Come and enjoy one more feast of love, such as we had at Byron last winter. Those coming on the G. R. & I. R. R. change cars at Grand Rapids and come down to Dutton on the Central. Inquire for Bro. Woodward, all will receive a glad welcome.

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|---|---|---|---|---|---|
| 53 LOCAL | 55 MAIL | STATIONS | | 51 MAIL | 59 LOCAL |
| 11 00am | 11 00pm | ar | South Bend | 8 45am | 10 00am |
| 10 14am | 10 13pm | | Lakeville | 9 16am | 11 02am |
| 10 02am | 10 02pm | | LaPaz Junc | 9 29am | 11 15am |
| 9 36am | 10 16pm | | Plymouth | 9 50am | 11 36am |
| 8 56am | 10 07pm | | Tiblord | 10 14am | 12 00m |
| 8 32am | 9 42pm | | Marmont | 10 44am | 12 30pm |
| 8 05am | 9 20pm | | Mansfield | 7 10am | 12 45pm |
| 7 55am | 9 03pm | | Kewanna | 7 18am | 1 00pm |
| 6 30am | 8 00pm | dp | Logansport | 7 57am | 2 00pm |
| 53 EXPRESS | | | | | 55 EXPRESS |
| 10 45am | | ar | Logansport | | 3 00pm |
| 9 15am | 7 15pm | | Frankfort | 9 15am | 4 30pm |
| 8 40am | 6 40pm | | Colfax | 9 50am | 5 05pm |
| 8 00am | 6 00pm | | Crawfordsville | 10 30am | 5 45pm |
| 7 25am | 4 45pm | | Rockville | 11 04am | 6 20pm |
| 6 00am | 4 00pm | | Terre Haute | 12 30pm | 7 50pm |
| | 3 00am | dp | St. Louis | 7 30pm | 7 30am |

A Through Freight, carrying Passengers, leaves South Bend at 8:30 P. M.; Plymouth at 4:30, stopping at all stations, and arriving at Logansport at 7:45 p. m." Going North this train leaves Logansport at 9:00 p. m.; Plymouth 11:05 p. m.; South Bend 1:30 p. m.

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GOING WEST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 7 10am | 12 40pm |
| Fast Line | 12 00m | 5 25pm |
| Chicago Express | 2 00pm | 7 40pm |
| Ft. Wayne Accommodation | 4 30pm | 10 15pm |
| Local Freight | 8 15am | 5 00pm |

GOING EAST.

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|---|---|---|
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint helps with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and baptism as pre-requisite to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### THE GOSPEL OF THE KINGDOM.
No. 5.

The literal Israelitish character of the kingdom of God, is sought to be set aside, and a so-called "spiritual" kingdom substituted in its place, by the words addressed by our Lord to Pilate—"My kingdom is not of this world," John xviii. 36. It is urged from this statement that the LOCALITY of the kingdom cannot be on the earth, or IN this world, but must be either located in some distant sphere, or else be a pure matter of mental or spiritual influence, altogether apart from any particular area in the great universe of the Creator.

Notice, first, that our Lord did not say "My kingdom is not IN this world;" or "shall not be in this world." If he had used any such terms as these the case might have been different. On the contrary the terms he does employ are capable of being understood in entire harmony with the existence of his kingdom IN this world, or upon this earth UNDER the whole heaven, and not in any other sphere.

Nothing is more indisputable than the dependency of our Lord's words to express the ORIGIN or SOURCE of the AUTHORITY and POWER of his kingdom. Take a case in point. Our Lord said to the chief priests, scribes, and elders of Israel, who had challenged his authority for teaching, etc. "I will also ask you one thing; and answer me—The baptism of John, was it from heaven, or of men?" Now it so happens that the terms "from heaven" and "of men" are identical in construction with the phrase "of the world," used by our Lord. And there cannot be a doubt that they were meant to express the SOURCE of the AUTHORITY for John's baptism. The rendering "from" in the phrase "from heaven" is more expressive of the original than the rendering "of" in the phrase "of men." The original is not in the simple genitive of the nouns "heaven," "men," and "this world." The very important and expressive preposition *ek* is used in all three cases. The literal reading would be "*out of heaven*"—"*out of men*,"—"*out of this world*." And the full reading in John xviii. 36, would therefore be "My kingdom is not out of this world"—that is, plainly, "not FROM this world," in the sense of its deriving its authority and power not from a human, but from a higher source.

I may mention that a glance at Hudson's "Critical and English Concordance" shows that *ek* or *eks* is rendered "*out of*" about 70 times in the four gospels; and about as often "*from*." The baptism of John was "from heaven" in the sense that John was Divinely commissioned to baptize, not by any means in the sense that the water employed in baptizing was provided, in some special manner, in the physical or material sense, from heaven. And so the future Divine kingdom shall be established by Divine authority, and not by any authority derived in any sense from this world.

This is confirmed by our Lord's words immediately following those under consideration—"If my kingdom were of this world (*ek tou kosmou toutou—out from this world*) then would my servants fight that I should not be delivered to the Jews." This is as if he had said—If my kingdom were to be established by the same means, and according to the same principles as "the kingdom of men," then should I, the Sovereign, raise an army, (my servants) and by the power of the sword, in the hands of mortal men, put down the Roman power which you, Pilate, represent, and establish my authority in its place. And he added still further—"But now is my kingdom not from hence." That is, you Pilate, do not see any signs of such means being put in operation; it must therefore be evident to you that my kingdom is not, at least at this present time, out from this world.

I may also notice here that the radical sense of *ek* or *eks* given in Liddell and Scott's Greek Lexicon is "from out of;" and meaning III., is "of origin to be born or sprung *from* one."

It is worthy of note also that the Latin and French versions bear out the sense plainly derived from the original Greek—the Latin exactly representing the terms already quoted. The Latin has, "*Regnum meum non est ex hoc mundo;*"—while the French has, "*Mon regne n'est pas de ce monde.*" It will be observed that the Latin has *ex* while the French has *de*.* The fact is that the French, not having the preposition *ex*, has given the nearest to the sense of the Greek in using *de*, which means *of* or *from*.* The Hebrew version of the New Testament exactly agrees. The word for *eks* is *MIN* from, apart from.

The declared facts of the past history of the kingdom of God, and the predictions as to its future establishment on the earth, which have been already referred to, are in strict accordance with these words of our Lord to Pilate, and may just be briefly noted here. Christ's kingdom is the kingdom of God; and it is by Divine power it is to be established, when the Lord God Almighty takes to him his great power and reigns," the kingdoms of this world shall become the kingdoms of our Lord (that is Jehovah) and of his Christ (that is, Anointed One). This takes place according to the Scriptures when "the seventh angel has sounded" and at "the time of the dead that they should be judged, and reward bestowed on the servants of God, and the destroyers of the earth destroyed." Rev. xi. 15, 18. In view of these and many other similar testimonies, does any one seriously imagine that when the kingdoms of this world become the kingdom of the Messiah, those kingdoms are transported to another planet, or cease to have a certain outward national existence on this earth? The vision of the prophet showed that nations and kingdoms in their corporate capacity shall be subjected to the rule of the Christ and his saints—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven....and there was given him dominion and glory and a kingdom, that all people and nations and languages should serve him." Dan. vii. 13, 14. And this according to verse 27 "under the whole heavens." And yet this shall be a kingdom "not out from this world," but a "kingdom of the heavens," because "set up" by "the God of heaven," Dan. ii. 44, and governed by his righteous laws administered by his Son, "the Lord from heaven."

We have a remarkable illustration of the perfect possibility of being in this world and yet "not of this world." He said, speaking of his disciples, "I have manifested thy name unto the men whom thou gavest me OUT OF THE WORLD."..."And NOW I AM NO MORE IN THE WORLD, but THESE ARE IN THE WORLD, AND I COME TO THEE."....While I WAS WITH THEM IN THE WORLD, I kept them in thy name."... "And now I come to thee."....I have given them thy word, and the world hath hated them, BECAUSE THEY ARE NOT OF THE WORLD, even as I AM NOT OF THE WORLD." I pray not that thou shouldst take them OUT OF THE WORLD, but that thou shouldst keep them from the evil. THEY ARE NOT OF THE WORLD, even as I AM NOT OF THE WORLD," John xvii. 6, 11, 16. From these statements it is plain that our Lord and his Apostles were "in the world," and at the same time "not of the world." Why, therefore, seeing that precisely similar language is used, may not his kingdom be *in* "*this world*," and at the same time be "not of the world?"

Another passage which is often used to support the idea that the kingdom of God is in the heart, and has no external corporate constitution, is Luke xvii. 21. "The kingdom of God is within you." Those who use this argument altogether overlook the fact that these words are addressed to the Pharisees, who were the bitterest enemies of our Lord and rejectors of his teaching. As we are told, "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of John. In his "Dictionary of the Bible," Dr. John Radie says regarding them, "Pride and hypocrisy were their prominent characteristics ....In many cases they made void the law of God by their superstitious observance of the commandments of men, and were the slaves of lust, avarice and pride. They were reproved by our Savior particularly for ostentation in their prayers and alms; for pride in dress, salutations, titles, broad phylacteries, and taking the highest seats at feasts, and in synagogues. On account of his detection of their hypocrisy, and his open denunciation of their crimes, they became almost universally the enemies of Christ."

Taking the Apostle Paul's definition of the kingdom as being "righteousness, peace, and joy in the Holy Spirit," it seems scarcely credible that our Lord would virtually tell the Pharisees that these principles were "within them." This of itself is sufficient to condemn the common interpretation.

The answer of our Lord, however, to the "demand" of the Pharisees as to "when the kingdom of God should come," is not limited to the seven words quoted. Taken in its full extent it affords a complete refutation to the theory of the spiritualists. His answer was in these terms—"The kingdom of God cometh not with observation. Neither shall they say, lo here! or lo there! for, behold, the kingdom of God is within you." There is an important various reading given in the margin—"The kingdom of God is among you. Besides this, there is a possible alternative construction which would materially affect the sense of the entire answer. It is generally assumed that our Lord, after introducing certain supposed observers whom he represents as not having any occasion to say "Lo here! or Lo there!" continues his own direct answer in the words that follow—"for, behold, the kingdom of God is among you." But it has been suggested, with some force, that those latter words are not our Lord's direct reply but are a continuation of "Lo here! or Lo there!" On this supposition our Lord's direct answer is limited to the first clause—"The kingdom of God cometh not with observation."

I must say that this construction derives some support from the fact that the word rendered "behold" in the closing sentence is the same as that rendered "Lo" twice in the passage; and when this word is rendered uniformly throughout, the reader is in a better position to judge of the whole passage. The word is *idou* the imperative of *eidoo*, I see. Suppose we use the rendering "Lo" throughout, we should have "Lo here! for, Lo! the kingdom of God is among you;" or "Lo there! for, Lo! the kingdom of God is among you." Or take another rendering; "See here! for see! the kingdom of God is among you."

If this construction be sustained, the difficulty has no existence; for it is not our Lord's words, but those of some supposed sign-seekers, which create any need for explanation. Those sign-seekers are supposed to find something to be regarded as a sign of the existence of the kingdom, and to be proclaiming the supposed sign to those around them. On the construction suggested they are supposed to include in their proclamation the statement, "for, see! the kingdom of God is among you."

Supposing, on the other hand, that the common construction be adopted, a sufficient explanation is afforded by the following considerations. The Pharisees were naturally expecting to see some indications of the COMING of the kingdom which had been for several years the subject of public proclamation by Jesus and his apostles. Not observing these, they boldly put the question as to "when the kingdom of God should come?" Instead of a direct reply as to TIME, our Lord speaks of the MANNER of his coming. "The kingdom of God COMETH not with observation." This answer does not imply that when the kingdom has come it shall not be observable. Its COMING shall be instantaneous; "as the lightning when it lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall the Son of man be in his day," vs. 23. There is no scope here for speculation as to signs of its approach, or for exclaiming, Lo here! or Lo there! And assuming the following clause to be part of the direct answer of our Lord, "for, behold, (before you are aware of it) the kingdom of God is among you." And as he said on another occasion, "As a snare shall it come on all them that dwell on the face of the whole earth." Luke xxi. 35.

I shall close this article by a reference to what was advanced in the first and second. I think from what has been submitted, the quotation from the Shorter Catechism, "What do we pray for in the second petition" (that is of the Lord's prayer) may be now safely left to the consideration of the reader. I would only remark that by comparing the several clauses of the answer with the alleged Scripture proofs appended it will be seen that there is no real relationship between the one and the other. The fact is that while the word "kingdom" occurs four times in the answer, it is not once mentioned in the five so-called proofs.

In view of these considerations, I submit that there is no difficulty in understanding that the kingdom of God proclaimed by our Lord and his apostles was the veritable kingdom of God, the theocracy which had previously existed in the Holy Land, and whose restoration was predicted by the prophets. Neither is it necessary to put a figurative interpretation upon the numerous passages in the Bible where this restoration is promised, whether in the New Testament or the Old. Take for example Luke i. 32, 33, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." And this from Matt. xix. 28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This could not have a fulfilment in the church; for although Jesus was exalted to his Father's throne in heaven, this is not "the throne of his glory" here spoken of. This is evident from another declaration by himself as to the time when he is to sit on the throne of his glory. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. xxv. 31, 32. The throne of his glory is thus distinct from his Father's throne in heaven, and is not to be occupied by him till his second appearing. He distinguishes these two thrones in the promise given to John in Patmos when he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. And again this throne and the sovereignty to be exercised upon it by the Christ and his saints over the nations of the earth is plainly referred to in another promise in Rev. ii. 25-29, "But that which ye have already hold fast till I come." And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star." He that hath an ear let him hear what the Spirit saith unto the churches." Note that this is a promise to Jehovah's Anointed One recorded in the second Psalm; hence the words of Jesus, "even as I received of my Father."

"Flesh and blood cannot inherit the kingdom of God;" for one of its fundamental elements is that it shall stand for ever, and it shall not be left to other "people." Those who shall be privileged to inherit this kingdom shall be made meet for it by becoming partakers of the Divine nature, incorruptible and immortal. The apostle Paul strikingly connects this transformation with the return of the Lord, "For our conversation is in heaven; from which also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21. And John agrees with Paul, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John. iii. 2.

The moral power of this hope, as a purifying influence, is a mighty incentive to the cultivation of that character so essential to the position of partakers with the Christ of his kingdom and glory. Thus John adds to the words just quoted, "And every man that hath this hope in him purifieth himself, even as he is pure." And the apostle in writing to the Hebrews, says, "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. xii. 28, 29. Note here the word "receiving," not having received as it is so commonly understood. The past also supplies a powerful motive to holiness of life. "We love him because he first loved us." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "The love of Christ that constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 14, 15.

This transformation, both moral and spiritual, being completed at the second appearing of the Lord, the saints shall be honored with a share in the administration of his kingdom. As kings and priests they "shall reign on the earth" over Israel restored and the nations.

The question presents itself, Is there anything in such a kingdom to justify the term "Carnal" which some have applied to it? Is it not better entitled to be called a spiritual kingdom, if the term were allowable, than the Christian church, even in its best days? And infinitely more so than the so-called church of modern times?

And if our Lord and his apostles proclaimed the glad tidings of this future kingdom of God, how can modern preachers who do not believe in such a kingdom escape the condemnation of being "blind leaders of the blind?" And how should we, who profess to see, prize the precious privilege of "knowing the joyful sound" and seek to arrest the attention of our fellowmen to the gospel of this glorious kingdom?—Matt. xvi. 28; Mark ix. 1; and Luke ix. 27 in next paper.

J. Cameron.

*The French have evidently derived *de* from the *Keltic*, the language of the original Gaels as it does not exist in the Latin. It is, however, still extant in the Irish and Scotch branches of the Keltic as *dh*, the words in the latter being, "*Cha'n ann do'n t-seopliat is tha sin riaghachdas.*"

### JOSEPH PRIESTLEY.

Some men are great intellectually, some are morally great, and some are great in faith toward God and philanthropy. How few combine all the elements of greatness in their own person, but if any man in modern times has succeeded in making such a combination, that man was Joseph Priestley. To most people he is comparatively unknown. True, he is recognized in a sort of patronizing way by the scientific fraternity as "the father of modern chemistry," and there was some talk of erecting a monument to his memory when they celebrated his "centennial" some few years ago, but I think nothing came of the talk. Beyond the fact that, like Galileo, he unveiled to the world some facts that revolutionized the scientific theories of his day, he is not credited by his scientific successors with the genius he possessed, and is even referred to sometimes as a "religious fanatic."

This is the result, of course, of the present narrow system of "scientism" in which every scientist works and studies in his own laboratory and in his own rut, from which he ever and anon emerges to announce to the wondering world the discovery of a mare's nest, a "molecull," or some such seven days' wonder. Priestley, on the other hand, was a man among men, who took active and independent part in the questions of his day, expressing himself with a boldness that brought upon him the displeasure and persecution of the wicked and powerful. The literary works he has left behind him encompy about 28 volumes, 1 thick, and are a perfect mine of thought and an encyclopedia of knowledge. He was a correspondent of President Jefferson and an intimate of Benjamin Franklin, and his name was set down with George Washington's as an honorary "citizen of the Republic" during the first French Revolution.

I know that some readers will say, what is all this, what is human greatness, what are scientific attainments? Few people think less of "big names" than I do, but we all admire true greatness, whether in a Paul, a Washington, a Priestley, or a Gordon, for theirs was a greatness of which the name was the least part of it. This "religious" affectation of ignoring human greatness and despising human "leadership" has been exemplified to a remarkable degree during the last half century; sect after sect arose pompously affecting to take no stock in leaders, prominent among whom was the Christians or Campbellites, and the Christadelphians under the leadership of Dr. Thomas, and we may safely say that no sects of the many have boasted so much of their independence of human leaders, and none have more closely followed or rapturously admired them. The truth is, brethren, that human greatness is not to be belittled, and if we would learn to do right we must render honor where honor is due. If this had been done, our brother, S. Wilson, would never have read such an outrageously absurd inscription on the tombstone that he told us about in a late issue of THE RESTITUTION, where the late Dr. Thomas is spoken of as the discoverer of the "long lost faith of the apostles." The party who wrote the inscription probably believes what he wrote, but he either never heard of Joseph Priestley, or treated him with the customary contemptuous sneer that no good thing comes outside Christadelphianism.

The great truths of Christianity were not only known to Priestley, but were earnestly advocated by him; in fact he claims to have written more in point of volume on religious subjects than any living man of his time, besides preaching at his "meeting house" near Birmingham. He taught the restoration of Israel, the "gospel of the kingdom," the millennial reign of Christ, and the earth as the home of the saints." His exposure of the doctrine of the Trinity is such as only he, with his knowledge of the early history of Christianity and familiarity with the "dead languages," combined with a dauntless and comprehensive mind, could make.

In fact I know of no doctrine of any importance held by us as a people, that Joseph Priestly has not amplified to the fullest degree, with the sole exception of baptism, and even in that he allowed that immersion was the primitive mode. When you add to these facts that he lived and wrote a century ago, before and during the American Revolution, that he also sympathized with and expressed his sympathy with the cause of humanity against tyranny, both towards America and France, and for this reason, as well as the bitter animosity of the clergy against him and his "materialism," they burned his house over him and drove his family homeless and penniless to London, and eventually to America. On his account the mob rioted in Birmingham three days, looting and burning every man's premises that was known to be even a friend of his, as well as the meeting house where he "taught the word" every Sunday to the people. I say when we consider these things and with them the dauntless yet compassionate spirit he showed, even the meekness and humility of his beloved Master, the heart glows toward his memory with enthusiasm as we exclaim, here was one of "nature's noblemen." If it is attempted to be shown that the reformers of the present time are not indebted to Joseph Priestley, I, for one, refuse to believe it, for even his very mistakes (he made mistakes) have been followed with an exactness that means plagiarism. For his part he claims no originality, but with a humility that was part of his being, states his argument in a simple way, and when quoting from his predecessors gives credit where it is due.

On his removal to Pennsylvania he lived in comparative retirement, and died surrounded by his children and grandchildren, whom he called to the bedside and explained to them almost in his last words that death was an unconscious sleep, and he and they would wake up together in the morning no matter if they all "went to bed" at different times. His, in my opinion, is the only case where a great scientific mind in modern times has devoted itself to the cause of the gospel, and it shows us that the gospel of our God is adapted to the intellects of all, from the simplest and most childlike to the most erudite and exact scholarship. Yet though he may be considered all round as one of the greatest of men, even he is not worth worshipping from the simple fact that he, unfortunately, is dead. The times require that we should have a living head, and that we keep alive and to the front, emulating the greatness of the brave who were before us, picking up the "standard" from their loosened grasp where they fell, and bearing forward and still forward.

J. F. Gellatly.

*Editor Restitution:*

I think the paper is all that could be desired by the household of faith, holding forth the words of truth and soberness. The articles written by Sister Carrie Williams are so plain that by reference to the Scriptures I do not see how two conclusions can be drawn from them. Surely the dead shall be raised incorruptible, and that too in a moment, in the twinkling of an eye. This thought of itself is, or ought to be, enough to stimulate us to energetic action in the cause of truth.

Bro. Colgrove is a deep thinker, a good writer, and his articles are devoured with much relish, yet I think his application of the 144,000 of Rev. vii. and xiv. to the church is wrong. I do not say that I am right but my opinion is that the statement is literal, from the fact that 12,000 are selected from each of the 12 tribes, and they are all virgins. They have not been defiled, etc., i. e., they have not any of them ever belonged to other churches, which cannot be said of any Gentile church, they being selections from all denominations, so to speak. Now the Jews have never mixed in with any religious denomination, (that is the Jews as a people) hence they have not been corrupted, as John says they have not been. I understand that there is a general waking up among the Jews concerning Christ as the Messiah, and I have thought that just the 144,000 would accept Christ previous to his coming, so that their selection could be easily made as the first fruits unto God and the Lamb.

Praise the Lord from whom all blessings flow.

W. M. Bushell.

### Palestine.

The Annual Report of the working of the Lionel de Rothschild School in Jerusalem by its Director, M. Marin Behar, is a highly interesting document. Ignorant persons who had met the establishment of the school with defiance and almost with hostility now regard the institution as the sole means of raising the Jews in their own estimation and in that of their fellow countrymen of other creeds. The interest in the school, particularly on account of the capital workshops in it, by no means confined to Jews. Every Sunday the establishment receives a constant succession of visitors, such as Greek, Armenian and Roman Catholic priests, Protestant clergymen and private individuals of every class and religion. Among the most frequent visitors are Hanif Pasha, the Governor of Jerusalem, the Greek Patriarch and the Chief of the Municipality. At the commencement of the present year the school was attended by 147 pupils, 97 of them being "apprentices," as the learners in the Technical Department are termed. These apprentices include a sprinkling of Mahomedans and Christians, one of the latter being a young American, son of a resident in the Holy City, who gives gratuitous instruction in the English language to the scholars generally.—*The Occident.*

# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, June 9, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money lost in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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WILL the person who sent an order for books amounting to $3.10 from Ypsilanti, Mich., and failed to sign the order, please send his name.

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TO CORRESPONDENTS:—We hope to find room shortly for some articles that have been on hand for some time. In making up our paper variety and matters of general interest are prompting motives.

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### SOMETHING GOING TO HAPPEN.

In another column will be found an extract from *Messiah's Herald* with the above heading. In the article allusion is made to several settlements in Palestine. One of these societies is located in Jerusalem. More than two years ago we received a letter from H. G. Spafford, one of the members of this society, setting forth their faith, expectations and principles, which we now, at this late date, place before our readers. It will be specially interesting at this time when read in connection with the article which we reprint. We give this letter in lieu of usual editorial.

JERUSALEM, Sept. 20, 1883.

*Editor Restitution:*

I am shown that I am to write you, giving you to know something of the Lord's dealing, during some seven years last past, with a little company, mostly Americans, of which I am a member, and who have now been here in Jerusalem almost two years.

I say "I am shown;" I mean I have been shown by the Lord. Seven years ago in August, the Lord began a supernatural work among us, and this has continued, without a day's intermission, up to the day and hour I write. I cannot in this letter go into detail. I can only testify that he graciously makes known to us his will, as precisely, as certainly, as we have any proof he ever did to Moses or Elijah, to Isaiah or Paul.

The possibility of this, by any one really believing the Scriptures, will not be denied. Joel ii. 28–32, with other Scriptures, speaks of the wonders which are to be wrought by the Holy Spirit in the last days. Isa. xxx. 20, 21 shows that those who "See their teachers" (i. e., who are of a wholly teachable and consecrated spirit) shall hear a word behind them saying, "This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." If the privilege then of constantly knowing the will of the Lord is not enjoyed, it must be because of unsurrendered will, and not because of any unwillingness on the Lord's part to confer it.

Among the first things shown us in connection with this miraculous work of God among us, was the truth that there was no promise in the written word of bliss at death or at "the coming of the Lord," to any not then found in a state of complete submission to his will; having their wills wholly yielded to his will, with reference to every single thing that concerned them. That this state of complete consecration was not necessarily literal sanctification, but it was a perfect and unconditioned desire and determination to be made completely holy, no matter at what earthly cost. That the gospel of "salvation by conversion" was "another gospel," and not the Lord's gospel. That "salvation" meant bliss at death or "the coming of the Lord," and was not secured by mere conversion. That the truth typified in the sacrifices, the sin offering representing conversion, and the whole burnt offering representing consecration,—had almost wholly passed out of Christian minds. That no one could go to the temple with a thank or peace offering who had not tendered both the sin offering and the whole burnt offering; i. e., who were not merely converted but also consecrated. That the various terms, "faith," "belief," "believer," "disciple," "in Christ," "child of God," "begotten of God," "justified," "righteous," "friend of God," "salvation," etc., and all the promises connected with them, or predicated upon them, refer, not to conversion, but to consecration. That a person rendering a sin offering, and neglecting or refusing to render and maintain a whole burnt offering, had better never have rendered the sin offering, because sin thereafter became adultery and was to be judged as adultery and not merely as heathen uncleanness. That the theory that the conditions which awaited at death or "the coming of the Lord" the unconsecrated Christian and the consecrated Christian respectively, differed only with respect to the size of the reward, was wholly unscriptural; that instead the future punishment and sorrow were greatest in the case of the unfaithful Christian, he being the one punished with most stripes. That no matter how genuine one's sin offering, nothing but complete consecration of everything, time, taste, ambition, ease, money, everything to God, and this surrender maintained to the end, secured bliss at death or "the coming of the Lord."

Again, it has been shown us that the Bride, "the Lamb's wife," instead of being coextensive with the entire number of converted persons, is a very little company, composed only of those who follow "the Lamb whithersoever he goeth;" that this means following him through Gethsemane, judgment hall, the cross, and the grave, to resurrection life and power.

Again, we have been shown that the Mystic Babylon of Isaiah, Ezekiel and Revelation typifies the unfaithful elect throughout Christendom. That a person in any of the corporate churches, recognizing their confusion and corruption, their form of Godliness and denial of its power, is not now to remain within it, seeking to reform it, "putting away from among yourselves that wicked person" according to 1 Cor. v. 9–13. That that is not the rule upon which the true child of God is to act in these last days, but instead he is to act on the rule God has made upon this point for these last days, to-wit: to come out, to utterly separate himself, outwardly and spiritually, from the false wife, lest he be made a partaker of her sins and her plagues. Rev. xviii. 4; Isa. lii. 11; Jer. li. 6, 45.

Again, we have been shown that neither the doctrine of everlasting punishment and no probation after death, nor the doctrine of "conditional immortality" is Scriptural; that instead, God's love and mercy, enduring forever and seeking until the lost is found, will pursue and pursue until every created, responsible being, human and angelic, will have voluntarily accepted the righteousness and the salvation which are in Christ. That the *aions* are that portion of eternity during which is enacted the apostacy, redemption and restoration; that there was a time before the *aions* had yet begun; that there will be a time when the *aions* will cease. That when they cease, the condition of men and angels will not be that of a mere Adamic purity, but that of being clothed in the infallible righteousness of Christ, so making it true that where sin abounded, grace did much more abound, and securing through the impossibility of any renewed apostacy or rebellion, a rest indeed for God and his people forever. "And I, if I be lifted up, will draw all" (not all men) "unto myself."

Again, we have been shown that the end of this dispensation is at the very doors. That there is to be a literal restoration of the land of Palestine and a literal return of the Jews. That that which awaits the world is a manifestation of the sons of God with power. That "the saints possess the kingdom," and that as the Son manifested the unseen Father, so the Bride will manifest to the world the unseen God. That the Bride will be ever in the presence of the Lord; that "the world" will have Christ manifested to them through the Bride.

In obedience to the voice of God which has taught us the above and many other truths, all of them in direct connection with the written word, two years ago a little company started from America for Jerusalem, there to wait upon the Lord. A very few, some six or seven persons, have joined us since we left America. The Lord sent us here, not to proselyte, but to be cleansed and taught, as Paul was sent into Arabia and Moses to Midian. He has taken us into a desert place apart, and here for two years he has been graciously teaching us concerning our own hearts, concerning himself, and of that which is shortly to come upon the earth. We know in whom we trust, and though our testimony be not now received, the day will declare it, and it will be known whether we be of God, or whether we speak of ourselves.

Your brother in the name and love of the Lord Jesus Christ,

H. G. SPAFFORD.

## Selections.

### Waiting for Something to Happen.

Dr. O. R. Baobeler of the Free Baptist denomination writes to the *Morning Star* of this city a sketch of a visit he made a few weeks ago to the Holy Land. Returning as a missionary to India, he concluded on arriving at Port Said to "stop over for a fortnight, in order to take a few Bible lessons in Bible lands" and thus have his "dream of years realised." His description of the plain of Sharon and of the parties he met in Palestine, who are there waiting for "something to happen" in the religious world of an extraordinary, unprecedented character, is so interesting that we make the following extracts:—

"Jaffa is the port of Judea, and the most important town in the plain of Sharon. When the Israelites took possession of the mountains this plain was held by the Philistines on the South, the Phenicians in the centre, and the Syrians on the North. The descendants of these powerful tribes are still here, though shorn of their ancient prestige, absorbed in Mahomedanism long ago, and now known as Bedouin and Arabs. This plain of Sharon stretches from below Gaza nearly up to Beyrooth, more than a hundred miles long by from twenty to thirty broad. It is a rolling prairie, well watered, without forest trees,—a lime formation of vast fertility. The population is very sparse, and large tracts of fertile lands are used only for pasturage. Jaffa is surrounded by orange gardens, producing the best fruit in the world, it is said. These gardens are densely studded with trees, and the trees are loaded with fruit. Just now all the steamers load with oranges. A merchant from Hamburg, who is purchasing to send home, told me he was paying at the rate of a cent for four. Some of them are enormous. One I measured and found it in its largest circumference thirteen inches, and this was not the largest, I think.

"There is a German colony two miles out from Jaffa, which I wished to visit. . . . . They have purchased a thousand acres at about twenty dollars per acre, and have brought it into an excellent state of cultivation. Their fields are all green with wheat, barley and grass. The crops indicate about June though the trees show no sign of budding [about March 28]. The Germans were well-to-do farmers and mechanics at home, and they came here with their wealth for purchasing land, erecting houses and providing all the appliances necessary for a thrifty colony. Their streets are well laid out, houses of stone, most of them two stories. They have a wine manufactory, a steam grist mill, church and schoolhouses. While they live mainly on the produce of their fields and from their flocks and herds, their cash profits would seem to come mostly from the vintage. They have extensive vineyards and they purchase the grapes from the farmers around. Their wine sells at Jaffa for a dollar a gallon. Milk is worth ten cents a quart, butter thirty cents a pound and eggs ten cents a dozen. Arab farm labor rates are fifty cents a day. There are three of these German colonies in the Holy Land—two on the plains of Sharon, at Jaffa and Haifa, and one at Jerusalem, all highly prosperous in their agricultural interests. Of course, I asked the question, Why are you here? There answer was, 'For religious purposes,' and on pressing them for a more definite answer I found them giving expressions to a remarkable idea that has taken possession of other minds as well as theirs, that 'something is to happen,' here and that very soon.

"The history of this idea during the last twenty years is singularly interesting. About twenty years ago a colony of twenty families came from Maine and settled here at Jaffa. They had the impression that something was about to happen, and that their work would be here. They were swindled out of most of their property and the colony disbanded, some of them were sent home at Government expense. Nine of that party are still here, engaged mostly in assisting tourists. Five years later came the Germans with their colonies, of which I have now spoken, and with the same idea, 'something is to happen.' Then the Jews have been gradually coming, taking up land and starting flourishing settlements on a small scale. They, too, have the same general idea that 'something is to happen.' From one of them, an American Jew, living here at Jaffa, I got a more definite expression, that the Jewish Messiah is to appear in four years—in 1890. He will wait here till then and if something does not happen then, he will return to America. But what will he be and what will he do when he comes? said I. 'O, we know nothing about that. We must wait and see.'

"A still more remarkable party I met at Jerusalem. A number of American gentlemen and ladies, several from Chicago, business men and members of the churches, became impressed with the idea that 'something is to happen' here, and that they must have a share in it. They number about twenty persons; men women and children, have taken a large house where they live in one family, spending their time in religious exercises, but engaging in no one work whatever, either for their own support or for the good of others. They believe the time of work is past and that they have nothing to do but to wait for orders. They depend entirely on what friends may send them for support. One of their number assured me that for a hundred times they had been utterly without means, and yet the means had come before they had reached the point of suffering. I was at their Sabbath afternoon service in the large room of their own hired house, on the wall overlooking Calvary, just where the Jews stood as they read the inscription on the cross,—The King of the Jews.' They had a piano, well played, and 'songs and solos' well sung. A few intelligent Syrians had come in and one Greek priest. Several prayed and then their leader read and expounded several portions of the Scripture, and the service closed with a general shaking of hands and cordial greetings all around. Their leader Mr. Spafford of Chicago, gave me very freely their views in regard to what was soon to happen. He spoke of their remarkable experiences in following their impressions of duty, all tending to bring them together at Jerusalem, and there they are to wait for the Lord's appointed time. They believe that what is to happen is this: the present dispensation will come to an end, and in the new one which is to succeed the power of God will be manifest as it never has been before, and miracles will be the order of the day instead of being the exception, is now. Under that manifestation of Divine power the true Church will triumph over all that opposes, and the reign of Christ will be everywhere acknowledged.

"I should not omit to mention another illustration of this same idea. In one of the wards of the German 'Sisters' hospitals at Jerusalem I found three German women one of them seventy-three, the others near seventy. The lady in charge stated that they belonged to a party of women who had come from Germany with the impression that 'something was about to happen,' and that it was their duty to be on the spot. They had no means of support here, nor could they return to their own country. I do not pretend to offer any explanation of these remarkable coincidences, but only state the facts as I became acquainted with them."—*Reprinted from Messiah's Herald.*

### HOW TO DESTROY THE BIBLE.

First get rid of all the copies in all the languages—here are 100,000,000 copies, say, of the Old and New Testaments in one book and in portions of the book—you must have all these piled together into a pyramidal mass and reduced to ashes before you can say you have destroyed the Bible. Then go to the libraries of the world, and when you have selected there every book that contains a reference to the Old and New Testaments, you must eliminate from every book all such passages; and until you have so treated every book of poetry and prose, excepting all ideas of grandeur and purity and tenderness and beauty for the knowledge and power of which poets and prose writers were indebted to the Bible—until you have taken all these from between the bindings and turned them into ashes, leaving the emasculated fragments behind—not until then have you destroyed the Bible. Have you done it, then?

Once more. Go to the courts of law, and, having fought out the decrees and codes, you must master every principle of law, and study what it may have derived from the Old and New Testaments, and have all such passages removed from the code of jurisprudence. You must then go through the galleries of art throughout the world, and you must slash and daub over and obliterate the noble figures that the genius of the artists has produced—not until then have you destroyed the Bible. Have you done it then? What next? You must visit every conservatory of music, and not until the world shall cease voluntarily as to its masters, not until then have you destroyed the Bible. Then you must visit the baptisteries of the churches, and from the baptismal roll you must erase all Christian names—the names of John and Mary—for they suggest the Scriptures, and the register is stamped with the Bible. Have you done it then? No, there is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles, and to suppress the book, to let not a trace of it be discovered, you must pass from gravestone to gravestone, and with mallet and chisel cut out every name that is Biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible you must blot from the memory of every Christian its promises and comforts. Not until you have done all this can you destroy the Bible.—*Dr. Guard.*

## Youth's Column.

### The Delay.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but he, who arched the skies,
And pours out day-spring's living flood,
Who works and dwells in mysteries,
Could rear the daisy's purple bud?

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem
That sets in silver gleams within?

And clog it, unrestrained and free,
O'er hill, and dale, and desert sod,
That man, where'er he walks, may see
In every step the stamp of God?

### Forgive Much.

"Very well," said the head of the firm, looking over the top of his glasses at the erect figure of the boy in front of his desk. "References all satisfactory. Will engage you from tomorrow morning as office boy. Be round early now and keep up to time."

He made a motion with his hand towards the door, but the boy lingered, twirling his well-worn cap in his hands.

"Please sir," he said at length, "I've a dog, a real clever little chap. Mother's out washing all day, and I don't know where to leave him. He follows me round everywhere, and if I should turn him out he might get lost. Would you mind, sir, if he sat in the entry while I was inside?"

It was a novel request for the new office boy to make, and the head of the firm frowned, but fortunately for the boy he was fond of dogs.

"Have you got the animal with you?" he inquired.

"Yes sir," was the eager answer, "right outside, sir."

He followed the boy out through the front office where three clerks were sitting writing busily.

The dog, a small Scotch terrier, was lying on the pavement, his bright eyes fixed on the door, patiently waiting for his master to come.

"He's not bad, not bad at all," said the head of the firm, surveying him critically. "You wouldn't want to sell him, now?"

"Please, sir," said the boy, flushing, "I'd a deal rather have Mop than the money he'd bring."

"Well, well," said the old gentleman, somewhat touched at the boy's evident devotion to his little favorite, "keep the dog and bring him every morning if he gives no trouble."

And so the matter was settled. How proud and happy Mop and his master felt as they ran home through the streets of the city that afternoon, to think that they had obtained the coveted position.

"I wonder, Mop," said the boy, what "Jim Elder will say when he hears about it. I guess he wanted the position most as bad as we did." And Mop wagged his tail as if to say he was glad they had been the successful candidates.

Suddenly the tall, ungainly figure of the subject of their thoughts loomed up before them with a dark scowl on his face.

"I say you, Nat Meadows," he commenced. "So I hear you've sneaked into that place. You knew I wanted it, and it was mighty mean—that's all I have to say. Everywhere, in school and out of it, you are always getting in my way."

He spoke with a mixture of despair and passion that was pitiful to see.

"I can't say I'm sorry I got the place," said Nat, gently, "but I wish you had one too, Jim."

"Oh, it's all very well for you to say that," said the boy. "Get out of my way," and he gave the too inquisitive Mop a kick with his foot, and was off the next instant down a side street. Mop pursued him, barking furiously, but Nat called him back, and they went home quite soberly together.

The next morning Nat commenced his work, and very soon had became a great favorite with the clerks, as well as with the head of the firm. He was always conscientious, prompt and obliging, and full of a certain bright humor that brought freshness and life into the quiet office. Mop instead of being a trouble, was a great amusement, and the young man taught him a number of tricks, of which he was very proud. Sometimes they noticed a shade of anxiety and trouble on Nat's bright face, but they did not know that on the boy's way home at night he was often subject to petty persecutions that he had found it hard to bear. One morning he burst into the office with flashing eyes and the tears running down his face. The clerks looked up in consternation.

"What is the matter?" one of them asked anxiously.

"Jim Elder's killed my dog," cried Nat, passionately. "I could stand anything he did to me—but Mop——."

He stopped—it seemed as if he could not go on.

"What a shame—how did he do it?" asked his sympathising and indignant listeners.

"Threw a stone at him, and it hit him in the head," said Nat in a smothered tone. When I took him up he was quite dead."

"Where is the wretched boy?" they asked, with righteous indignation.

"He cut and run while I was going to Mop," said Nat, dejectedly. "Oh, there is no use talking any more about it."

The boy went around for the next few days, looking as if he had lost a near and dear friend, and they all felt profoundly sorry for him. On his way home in the evening Nat looked in vain for the destroyer of his dog, intending to take summary vengeance on him, but nowhere did he see him.

"I guess he knows enough to keep out of my way," he thought gloomily. "Oh, Mop, Mop, how I miss you!"

"Not long afterwards a messenger boy came into the office with a note directed to Master Nat Meadows, from one of the nurses in B——Hospital.

"There is a boy in my ward," the note ran, "very ill with a kind of low fever. He says he has done you an injury, and cannot rest until he sees you. Will you come to him?"

"It must be Jim Elder," thought Nat, "and I don't want to go."

All his life Nat had been taught by his honest, hard-working mother to listen to the voice of conscience, and do always what was right, yet it was hard to put down anger, and the sense of injury and injustice done to himself and to his companion Mop. But the next afternoon he walked slowly up to the hospital, and with a hesitating hand pulled the iron doorbell. In one of the upper wards he was met by the nurse who had written to him, and was taken to the end of the room where Jim Elder lay tossing to and fro.

As soon as the sick boy saw Nat he sat up in bed, strong with fever, and held out his hand, "Nat," he said, "I want to hear you say that you forgive me. I've been awful jealous, and mean as could be to you, and then I killed Mop; I am sorry. Every night it seemed as if you came and stood beside my bed, and I can't get any sleep."

The boy sank back on the pillow exhausted, with his bright eyes fixed on Nat, who was not looking at Jim, but at a spot in the carpet; and a tumult was struggling within him. The one who had done him more injury than any one else in his life lay before him. He was afraid he could not say from his heart that he fully forgave him for wantonly killing his little favorite. No, the words choked him. At length he raised his eyes. The victory was half won, but only half. "I am sorry you're sick, Jim," he said drawing a long breath.

"Say you forgive me," whispered the sick boy, but still Nat was silent.

Over the bed hung a colored text, at which Nat looked vaguely for a minute without taking in its meaning. "Forgive and ye shall be forgiven," he repeated to himself. Suddenly his face flushed and he grasped his cap with a convulsive movement. The words which seemed written all over the wall in letters of light entered his heart. Could he ever pray, "Forgive us our trespasses," unless he freely forgive his prostrate enemy? Ah no, never. How bitter and hard he had been, and a great wave of contrition swept over him. The battle was won at last, but not in his unaided strength.

"Jim," he said, "I do forgive you, for Mop, for everything," and, breaking down with a sob, he left the room. Every visitors' day after that saw a bright-eyed boy sitting beside the now convalescent Jim, talking, reading to him and filling that little corner with sunshine. When the sick boy was able to leave the hospital he found a place open to him. He did not know that Nat had gone to one of the clerks in his office, and that it was through his intercession with the head of the firm that the place had been secured. But he guessed that Nat was the mainspring of his good fortune, and it touched him to the quick.

Nat forgave much, and found great joy in doing it; peace of conscience, a chance to help another back to health and useful labor, and bound to his side by ties of gratitude and love a life-long friend.—*Jean Sutherland Reese.*

## FREE WILL OFFERING.

The following sums have been received by us for the purpose of sending THE RESTITUTION to those unable to pay for it, or to some friend, as the giver may have directed. Persons sending for other parties will please state that it is intended to be placed on this list, or otherwise we conclude they are sending for some one else as a matter of convenience.

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## News Items.

VIENNA, June 5.—The town of Bote, in Hungary, has been destroyed by fire. Three hundred houses were burned and three lives were lost.

BERLIN, June 6.—Violent thunderstorms, accompanied by the bursting of waterspouts, have, for several days past, prevailed in Central Germany, and in the Harts Mountain territory in the northwestern part of the Empire houses and railways have been destroyed. Hailstones weighing two ounces have fallen at Giessen. It is estimated that the damage by the storms to crops alone will exceed $250,000. A number of people have been killed by lightning.

LONDON, June 7.—The island of Chios, Turkey, has experienced an earthquake. No damage was done.

There was a street riot between Catholics and Orangemen in Belfast, Ireland, yesterday, in which several persons were injured, but none killed.

Nine persons perished in a fire on South Canal street, Chicago, early this morning—one entire family, named Murphy, including man, wife and four children, two members of another family named Durkin, mother and son, and an old man named William Hahn, who was suffocated in adjoining house. The fire started in the basement and was evidently the work of an incendiary.

### ON OUR BOOK SHELVES.

Brother Wiley Jones' work "The Gospel of the Kingdom." Leather binding, former price $1.50; now 75c. Cloth gilt, former price, $1.50; now 75c. Cloth binding, former price $1.00; now 50c. Paper cover, former price, 50c.; now 25c. Friends, you who are at work in the Master's vineyard, think of this chance offered you from week to week to get the book that gives the foundation of our hope in the clearest manner possible, for so little money. It is not right for these books to remain long on our shelves. There is work for them all over the land. "Key Words" is another work by the same author, former price 25c.; now 13c.; and "Thanatopsis," former price 10c.; now 5c.

Have you any smart toffdels in your neighborhood? Do they sneer at and ridicule your views of the Bible? If you have we have a little work here that will aid you in routing them completely, and if you have none near you now you can scarcely stir many miles without meeting one, and if you are posted in their theories you have already won half of the battle. Sister Reed's little book, "Creation vs. Evolution" is the work we refer to, and all should possess a copy. Price 25c.

Our lamented Brother Magruder's "Reply to Ingersoll" is another book that should be more largely circulated. It is just what its name indicates—a Reply to Mr. Ingersoll—a reply that Mr. Ingersoll or any other infidel will not even try to answer, so it stands, for its foundation is laid in God's holy word. Price 50c.

The Gift of Life Eternal through Jesus Christ is the great subject for us. Eternal Life a Free Gift. Brother J. H. Pettingill has written a book on this subject, and all who read it say the work is well done. We can send you a copy for $1.00.

We write and talk much of the Kingdom and its Restoration. Brother Silas Hare has written a book on this subject that will aid us very much in our study of the Kingdom and the wonders of the Restoration. One dollar will place it on your table.

There have been different ages and dispensations in the past—we live now—there is an Age to Come, and Bro. Westlake has told us in his work on this subject, the result of his life-time's search as to the nature and the proximity of the age coming hereafter. This is a large book of over 500 pages. Price $3.00.

Space will not admit of mention of half what our shelves contain. The Expositor Disciple, by R. Wilcox; Christ's Kingdom, Where is it and What is it? by Jos. Lester; A Translation of Matthew's Gospel, by Chas. Gardner; that grand work, A Letter to a Friend, by Mrs. Woodruff; Which is Right? or Is Christ's Throne in Heaven or on the Earth? by Thos. Wilcox; When Shall These Things Be? by H. Berman; A Letter to a Baptist Minister, by Daniel Howard; the Doctrine of Baptism, besides a host of those little silent leaflets that work all the time. When you are resting, being wearied, they keep on. Who will help circulate these books? They are all good. There may be an isolated expression that some might object to, but the teaching in the main is endorsed by all our best writers and thinkers. We are ready to fill your orders. See advertisements in other parts of this paper.

## Poetry.

### WITHOUT THE CAMP.

Let us go forth unto him. Heb. xiii. 13.

"Let us go forth!" and leave the world behind us,
And meet the perils of the pilgrim way!
Where Jesus walked let mocking scoffers find us,
Still hastening onward, as they bid us stay.

"Let us go forth!" and tell the same sweet story,
How Christ a helpless babe became;
Point to the dying Lamb, the Lord of glory,
Strong in the might that lives in Jesus' name.

"Let us go forth!" The pilgrim and the stranger
Owns not the earth his weary foot must tread;
God's sinless Son, once pillowed in a manger,
Had not below wherein to rest his head.

"Let us go forth!" Where Jesus walked before us,
Honored by praise or reviler's fiendish breath;
God's eye of love is fondly watching o'er us,
The arms eternal stretching underneath.

"Let us go forth!" Without the camp there liveth
The strength of Israel. To of heavenly birth,
Each in the smile the loving Master giveth
To them that follow him. "Let us go forth!"

—*Anna Shipton, etc.* 1883.

## Communications.

### NOTES ON ANASTASIS.—NO. 18.

I have in previous articles on this theme shown the utter absurdity of the thought of a "sprout body," and that what is called the "sown body," and the "sprout body," are just as much divinely given as the "raised body," for which alone is claimed Divine Authorship. I have shown by the sure word of the Most High that it is all of God. That the entire working out of the fixed and immutable laws of nature is all of God. That he is God and "there is none else." In the entire range of Scripture, nor yet in any work on natural science, is the thought of being born applied to the vegetable world in any way. Neither is the thought of building the human frame or any animal frame. One or two more extracts from Anastasis that the further absurdity of the theory of "mortal emergence" may appear in its own true light, in contrast with the light of Revelation.

"But the analogy of nature in resurrection is not confined to the sprouting, or germinating, and ripening into the fruit of righteousness which is incorruptibility and life. Rom. viii. 10. It is seen in a field of newly sown grain. When the seed scattered therein has lain certain days in the earth, (here is a free admission that the seed sown lies in the earth) if germinable it sprouts, or springs into view, and the whole field looks fresh and green. But what observer from mere appearance of the field of vision, can tell whether the green herb be grass, wheat, rye or chess? (Any agriculturalist is able to tell very readily.) If he desire a pure field of wheat and he were to undertake to separate the wheat from the chess and rye, he would be as likely to root up the wheat as the others, being so much alike before having received the bodies the Deity has been pleased to give them."

A moment's reflection will convince every common sense thinking individual that this entire assertion carries with it no weight, because it falsifies nature and belittles man's understanding as to what he knows and what he does not know. I state on authority that any agriculturist of ordinary ability and discernment can tell wheat from rye as it comes up out of the ground. And further, he well knows that if he pulls up the rye, which is of necessity in close proximity to the wheat, he ("will root up the wheat also") will loosen the soil in which the wheat has taken root, and thereby render it liable to be withered by the wind or sun or both coming in contact with the roots. He continues, "So also is the resurrection field of bodies, sprouted, germinated or generated from the dust. Viewed by a spectator unacquainted with their antecedents, all who have come forth, both just and unjust appear alike to him. He could not, from mere appearance, seperate the one from the other. The crowd before him in this stage of resurrection, which is simply 'Anastasis,' or standing up, are in corruption, dishonor, weakness and naturality; for these physical qualities are constituents of all bodies begotten, conceived in dust —'dust of the earth, earthy;' yet very good bodies in the sense that the first Adam's was very good before he sinned. Gen. i. 31: ii. 7."

In this quotation is presented a view of resurrection, to support which there is not found one text from Genesis to the end of Revelation. Where, in the entire range of Holy Writ is there even the most distant hint that God's chosen ones will be awakened out of the sleep death, in a state of "corruption, dishonor, to endure weakness and naturality"? How could such an unwarranted, unscriptural assertion ever have been repeated in print? Why was not it as well as the entire theory of "mortal emergence" at once and forever blotted out, when the light of divine truth shone upon it? Truly the wisdom of this world is foolishness with God. It is absolutely false to assert that an animal body of any kind or character can be "sprouted, generated, germinated, conceived or begotten" in the dust! The allwise Creator in his wisdom has fixed and established certain laws by which he rules and governs nature, the work of his own hand. Included in these immovable and fixed laws is the law of generation, as pertaining to all animal life. The experience of all human observation has proved beyond dispute that no living animal substance is conceived or begotten in the dust. To beget is to infuse a living substance into a living substance. A dead body cannot conceive neither can a dead body beget! Both must be alive. This law is changeless as the fiat of Jehovah; and he or she who dares to ignore or evade it by human reasoning lifts up their voice against the Most High. Neither the prophets, the Master himself, nor any of his inspired followers have said one word about bodies being conceived or begotten in the dust of sheol. Then I say with all earnestness of soul, away with all such vagaries. They are false and misleading.

Again I quote from Anastasis, "But to return to the similitude of the fields fresh and green. On the supposition that the seeds sown were all wheat, and that it had all made a very fair show to the eye, nevertheless agriculturists know well that much of what has sprung forth will, from various causes, perish; to use the phraseology of Paul, that to very many of the plants the Deity will not give bodies bearing seed. So also will it be in the resurrection of the saints. Many sinners become saints by the obedience of faith, and run well for a time. The obedience of faith constitutes them wheat. After a time, however, they are often bewitched, and tire of obeying the truth. Gal. iii. 1. Hence their vitality or vigor is impaired, and they become wheat of a shrivelled and feeble constitution. Their character becomes sickled over with the pale cast of scepticism, indifference, apathy, and conformity to the world and its practices. Thus they walk after the flesh, which is regarded by Deity as sowing to the flesh, the penalty of which is death."

In this entire quotation there is not a point even assumed to be made in favor of the theory advanced. It is given only to show how lame, how feeble and groundless, such a view appears when placed side by side with the words of the living God. Yet the author continues, "Now according to the constitution of the wheat sown, is the ability when sprouted to resist the influences which cause to perish. So with saints of the Sardian type, who have a name that they live and are dead. The pallor of death is upon their characters, so that when bodies come forth from sheol, those upon whom are enstamped or flashed these sickly, death-stricken characters, are occasions of being identical with the bewitched of a former state. Boldness in the day of judgment does not pertain to such. The influences which cause to perish will be too strong for them, for the account they give of themselves will be truthful then, if they eschewed the truth before, and this will overwhelm them in shame and condemnation. They will be wheat turned to chest to which is never given the wheat body bearing seed. The divine sentence will be against them, so that an incorruptible and living house from heaven will be withheld, and they will perish in the corruption of the sprout body in returning to the dust from whence it came."

These are the closing arguments and illustrations in favor of mortal emergence presented in Anastasis. In contrast with these and what has gone before, I present one brief view of resurrection as taught in the sure word of the Lord; 1 Thes. iv. 13-18. "For we would not have you ignorant brethren, concerning them that fall asleep; that ye sorrow not even as the rest which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep will God through Jesus, bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore exhort one another with these words."

And now my brethren, my sisters, I ask you, yea, I earnestly beseech you to look this matter all over. Be not high minded, but fear lest you have been led astray. Make choice between these two views of resurrection. Assuredly they are not both taught by the great Jehovah; for he is not "the author of confusion." It is all vanity to say "let it alone, it is a vexed question," "a mere point of doctrine not worth contending about." Remember we are commanded to contend earnestly for the faith once for all delivered to the saints. The doctrine of the resurrection of the saints as given just above was once delivered to the saints, nor was it in any way marred by the untempered mortar of "mortal emergence." We cannot do justice to our own souls and not speak out against such heresies. I ask you to make choice, if the Lord be God believe Him, if not believe those who set up their creeds in opposition to his everlasting truth. In the one case "God hath spoken," and surely he who hath spoken has also made it plain by the mouth of his inspired servants of old in the other case mortal man has spoken and has set forth such an incongruous mass of speculative thoughts that they not only disagree with the inspired word, but they fail to harmonize with themselves.

The remainder of Anastasis is given to other subjects than mortal resurrection. As this was the only theme I purposed writing on in these "Notes," I close where the subject is dropped. But before "taking my leave" I beg to suggest a thought or two for the consideration of those who take Anastasis as the man of their counsel. Is it reasonable to suppose that a man whom time has unquestionably proved to be so grossly mistaken in his applications of prophetic dates, should be judged perfectly reliable in his expositions of other portions of Scripture? Let me urge you to lay aside all the manfearing spirit that binds the mother of Harlots and her daughters to their respective creeds. Reflect on what has been written; take it with you to the word of God, and if the doctrine of resurrection as set forth in these "Notes" be not there taught, believe me not. Take also to the same reliable standard, the doctrine of mortal resurrection as set forth in Anastasis, and also the doctrine of the immortality of the soul, including an endless hell of torment, and an intervening purgatory; and you will find no more evidence in the word for mortal emergence, than you will for "St. Peter" standing at the gate of heaven to usher in each ransomed soul made pure by the fires of purgatory! There is no time to be lost in idle contention about words, without knowledge. It is indeed no small matter to attempt to pervert the words of the Most High. "He hath spoken" and who will dare to gainsay what he has revealed? It is a fearful thing to be found fighting against God. Those who fight against his purposes as set forth in the written word are assuredly fighting against him. In reply to the query, "Why have you written these notes?" I say, Because the Lord put it into my heart and then gave me strength of mind and body (Prov. iii. 5, 6) to show forth in plain language what the teachings of his word are, on this theme, in opposition to an absurd theory presented by an uninspired man, and accepted without question by his blinded followers. I have not now nor have I ever had an unkindly feeling either to the founder or to any member of the Christadelphian body.

I have never read any of Dr. Thomas's works since 1858 and 59 when I took his *Herald of the Kingdom* till within two years I read a few pages of the first volume of Eureka. Last November I read Anastasis. I read with profound astonishment what his views were. I turned back, read and reread, comparing them with the written word, as this alone is my standard of faith. Learning that Anastasis was a standard work amongst the Christadelphians, I in some measure realized that the terrible heresy therein taught was believed by hundreds and thousands of poor, innocent souls who had never thought for themselves. I lifted my pen and I have in part exposed the heresy. In doing this I have but sought to obey the command given by our dear Master, viz., all things whatsoever ye would that men would do unto you do ye even so to them. Yes, if at any time I forget, or fail to compare what I write with revealed truth, and thus endeavor to set up a theory of my own, I want to see it rent to pieces, as I have with the sword of the spirit, root mortal emergence. Yes, it is rent! And there is found none who can heal it. There is no use in trying to smooth it over and say "it will make no difference." I say we have no right to misrepresent the Great Creator in his wondrous works. I say let us purge out all such uninspired dogmas. Let us have, and let us lift up to the world, a faith that works by love, purifies the heart and overcomes the world. Not a faith that breeds strife and contention as we now see manifested in the Christadelphian body. They cannot defend their faith because it rests not on the sure word of the living God! Concluded. May the God of all grace bless this feeble effort to advance his blessed truth. Your sister,

CARRIE WILLIAMS.

### MICA-PEN NOTES.

I remember that life is short, that opportunities go by on the run. I have reason now, I can work today. Tomorrow it may not be so. So I say, though I have an article now in the hands of the kind Editor, I will write again nevertheless. And this thought again, recurs, in an admonitory way, that an article so long as the one of March 24, over my name, ought to be rarely sent. O, the tediousness of length sometimes! And there is where a "mica-pen" needs wisdom. Pardon me, O patient souls, that, just that once, I was so toying with thoughts and words long drawn out. I can appreciate your inward groans, and beware.

Somehow in these days, there is a quickened sense of the nearness of the kingdom, and on my face, if I am tired and afflicted, it is not so wonderful if I cry in even an agony of prayer, "Lord, come quickly." What an omen in all events, current and coming, of the Lord's perusal! One needs the glory of the re-creation by God's power. But then again it is good to lift up one's head in glorious hope and expectation!

And there is one grand kind and quality of knowledge, the knowledge that God is good. This is the essence and glory of all right instruction and useful information. It is so rare to see this great wonder well and truly set forth. And when there is a heart and hand and brain, that can and does give this one saving and towering truth, a true and full presentation and representation, I say give the minister of the truth room. Give him a place, give him love and sympathy and welcome. O, the misery and darkness of not knowing that "God is good, and doeth good,"—of not seeing it—of seeing it fatally and acratically and obliquely! O, the peace and power of God's newly seen glory of goodness,—that trials and pains and sore afflictions are meant for good, for good to saints first—and finally, to all. And there I will stop.

I said omens tell us the Lord is near—Yes, the omens speak. How they multiply, and how they are multiplying!

What think you, O, fellow saints—is to be the reason and cause of the great cry, "behold the Bridegroom cometh!" What is to be the substance and power and authenticity of it? Who shall arise and speak those words with such power as to command credence? Who? Or if it is an event, what shall it be? What quality of suddenness, of energy and power shall inhere in an event, that none can disown, deny or decry, of any and all who have an idea of Jesus coming in person? It must have power to rouse conviction. It must be striking, it may be phenomenal and astounding. I have an idea of it, but I speak it not, because some might be incredulous, or conceive the suggestion "speculative" or fanatical. Let us be ready. Strange developments are impending. We do not glide upward into rest and victory, in a somnolent state. Let us at least have the spirit of self-surrender to Christ, and even unto death if need be, and if he sees us so affected, he may keep us out of the trial that shall come on the whole world—but the spirit must be in us—at least I think so. And let us be ready each instant. I said to a friend the other day, "I have nothing now to bind me to the earth, nothing. I am ready for the kingdom, so far as any earthy or earthly restraint is concerned." We are sometimes told, the righteous dead are already raised. But while I do not contradict such a declaration, I take it with reservation, and as not at present demonstrated or demonstratable. There are grand advances all along the line of inquiry in things sowed and revealed, but one may nevertheless go too fast or too far. One thing has in it a grain of comfort. You say, what is it? I answer, God's pity for his waiting and afflicted ones. There are so many disappointments! Some can say, and say truly—"I have had no worldly property for years. I have had losses and crosses, and this, when I was all the time seeking to God for direction."

Well, aching heart, this may be because God will have you ready at the very instant of the Deliverer's coming for rescue. When you are tired, and sorrowful, and burdened, and weak and weary, and looking and longing for the help and strength of heaven in the person of God's own Son, then Jesus knows whom to call for, and to lift up, to rouse and raise up, into the sweet light of his presence. Don't you think so? And really when you see the sea raging, and hear it roaring, in the agitations of this very time, you can be on the alert, you can look for your Lord. He is a wonderful and mighty one! He is a King and Redeemer. He has all preeminence and perfection. (Jesus, look on the groaning earth, and look on thy buffeted and battered people!)

Did I speak of the sea roaring? Well, let it roar, if it will, and if it must. Just think of the rushing of the waters, the tumult of the people. Modern life is such a torrent. And fitly will the hurrying world bear a shock. O no; it will not have a bit in its mouth. It is mad on its idols. It will be angry when there is a call to halt, a call too earnest and powerful to be turned aside.

How comparatively few there are who really would love to sit down and talk with shining eyes or beating heart of the signs of the imminent second coming! Talk of them in the aggregate, and in detail! And some who will bear a faint allusion to the subject, nevertheless, are evidently glad to glide instantly into some trivial commonplaces. To see new tokens of the kingdom near, how refreshing! To unlearn any error if need be, and to always give the truth a greeting, this is good. I would not be crystalise into an opinion, as not be susceptible of enlargement or modification.

Note. I saw the name of an alleged manufacturer of dynamite bombs, the other day. I think I saw him in Alabama, some years ago, and heard him pour forth his thoughts, in a torrent of menace and blasphemy.

Query. Is there not imminent danger that a great organization, originally well intentioned, may be ruled by an influence that is atheistic, at an early day? Is it certain to be conscious of its tendency and destiny?

Note. A little pamphlet was sent me by a friend, lately, written by a Catholic, and who seems to have predicted two years in advance, extraordinary troubles in the earlier half of this year. And he still farther predicts Satan coming incarnate, very soon indeed! The writer evidently has some light, and needs some kind instruction perhaps, but even a Catholic may be taught of God, in some degree, surely, for great reformers were once Catholics. Personally, I doubt not there are true Christians even among Romanists.

Now, as an example of reasonable brevity, perhaps I should close. Let me say I liked the matter and spirit of the two columns by Samuel Wilson, in this week's RESTITUTION. Grace and peace to all who love the word, and the Lord, and are waiting in tribulation and hope.

O. COLEGROVE.

**The Book of Jobab, called Job, Son of Zare, Son of Bruzzel, Son of Hesau, Son of Isaac, Son of Habraam. — According to the Septuagint.**

CHAPTER XVI.

1. And Job taking up the discourse saith,
2. Many such things have I heard. Bad comforters are ye all.
3. What indeed! Have spiritual words no set order? Will anything stir them up to make answer?
4. I at least will talk plainly to you, if your soul (mind here) will put itself in my place; then will I leap upon you with words and shake my head in derision of you!
5. May there be strength in my mouth, and I will not spare lip-movement.
6. For if I talk freely I shall not feel the pain of my wound; and if I remain silent shall I be wounded any the less?
7. Even now that which hath cut me down hath produced worthless satisfaction, and it hath laid hold of me; for earthly restraint is conserved.
8. For testimony hath in some be past; my falsity hath risen up against me; to my face hath it answered me.
9. Using me with wrath it hath cast me down; it hath gnashed its teeth against me; the arrows of its inquisitors have fallen upon me.
10. With the barbed glances of its eyes hath it impaled me; swiftly hath it smitten me, brought me to my knees; and with one accord have they run down upon me.
11. For the Lord hath given me up to the hands of wrong-doers and hath cast me over to the irreverent.
12. He hath put me to confusion who was at peace; He hath taken me by the hair of the head and plucked it away; he hath withstood me like a spy as it were.
13. Those who hurl spears into my vitals have encompassed me, sparing not they have poured out my gall on the earth;
14. They have cast me down with smiting upon smiting; mighty ones have run against me.
15. They have sewed sackcloth upon my skin and my groaning hath been stifled with earth;
16. My stomach hath been consumed with lamentation, and there is a shadow upon my eye-lids:
17. And that too when there was nothing wrong in my hands and my votive prayer was clean.
18. O earth, cover not the blood of my flesh; may there be no place for my cry.
19. And now lo, my witness is in heaven and my fellow-conscience is in the midst of the most high.
20. May my supplication come unto the Lord, and in his sight may mine eye distil.
21. And may man's reproof be in the sight of the Lord, even his reproof of the Son of man, his neighbor.
22. Unnumbered years may come; but the way I go I shall not have returned. (Notice the exact truth of this statement.)

O. GARDNER.

INGRAHAM, Ill.

*Editor Restitution:*

Dear Sir, enclosed you will find one dollar for THE RESTITUTION and also twenty cents for an assorted package of the Bible pearls. I moved in this section of the country 3 months ago. I moved here from Greenup, Ill., where we had a small church of ten in number, we were all baptized by our most worthy brother S. T. Hook, of New Palestine, Ind. I was almost driven to infidelity by the unreasonable doctrines and heathen dogmas, of the so-called orthodox of the present day. But when brother Hook presented the truth to me, and I investigated the divine oracles I found they were not to be held responsible for the teachings of a set of men that claim to be teachers of the word of God. I have been preaching for the people here of Saturday night and Sundays, and have a large congregation, and good attention, and have a great many believers of the word of God, but no doers. I will endeavor to send you some subscribers for THE RESTITUTION from here, as I regard it a most worthy paper and of being the means of bringing about the truth as it is in Christ Jesus. Your brother in hope.

GEORGE W. RAWLINGS.

## Selections.

### LABOR'S MISTAKE.

Mr. Powderly and his associates in the labor convention at Cleveland are somewhat late in their recognition of the fact that the strikes and boycotts of the past few months have brought about "a serious condition of things," and that these agencies have been used to the detriment of labor as well as capital. It is daily becoming more apparent that the workingmen of this country made a fatal blunder when they gave countenance to the recent revolt against existing industrial conditions. In fact, the labor agitators could hardly have selected a more inopportune time for inaugurating such a revolt than the present season. The year opened with promise of increased activity in many lines of business, and the general outlook for trade and manufacture was more hopeful than it had been for several years. Especially was this true in the building trades, where the contracts and preparations for work were on an unusually extensive scale. Under favoring conditions the year undoubtedly would have marked at least the beginning of better times. Business would have assumed a firmer and more confident tone, and various industries which were just recovering from the depressing influences of the past seasons would have attained renewed strength and vigor. But on the very eve of this revival, and at the most critical period of the year for commercial interests in general, the revolutionists plunged the country into a conflict which not only resulted in the destruction of many lives and much property, but has effectually retarded the forward movement in trade, and in some directions has destroyed all hope of returning prosperity. Strikes, lockouts, boycotts and riots have acted like an untimely frost upon the renewed and renewing evidences of business life, and have cut off in the germ many projects and enterprises which promised large returns to labor as well as to capital. Contracts without number have been suspended or rescinded, and investments amounting to millions have been, where possible, withdrawn. The fact has been noted in these columns that in the one city of Chicago the amount to be expended in building trades this year is estimated at $10,000,000 less than it would have been had the labor troubles not occurred. And what is true of Chicago is doubtless true of other cities and sections of the country.

Few men care to undertake the erection of buildings, or to engage in other enterprises requiring large outlays when matters are likely to be brought to a standstill at any time, without warning by some "walking delegate" or visiting committee of hod-carriers. All trades and business enterprises have been affected to a greater or less degree in the same way. The situation everywhere is full of doubt and uncertainty; business risks have been doubled, and the chances in favor of profitable returns for capital have been largely thrown on the reverse side. A halt has been called all along the line. The general sentiment is expressed in the words: Let us wait and see. There are some who can afford to "wait and see;" there are many who cannot. Among the latter are the workingmen who have been deluded into the belief that the golden age, if not the millennium, was at the beck and call of Executive Committees and Protective Associations.

If the mere dictum of a labor organization could make prosperity or increase the profits of business so that employers could pay twice the wages for half the time, then there would be some reason for placing one's faith to the proclamation of a secret order, or trusting one's present and future worldly interests to the mercies of "walking delegates." But the reasoning is vain, and the faith is vain. The honest employers and reputable business men of the country will naturally continue to refuse to make money for the mere sake of complying with the demands of insolent outsiders, or keep the doors of their factories and storehouses open that labor unions may come in and possess them. If the business of the country was something that could be taken by the throat and made to prosper *nolens volens*, there would be some excuse for resorting to violent measures to gain higher wages and shorter hours.

But there is one thing that no man nor any number of men combined can do, and that is to force "good times" on the country. Prosperity might be won back again by gentle entreaty, but hardly by the use of fists and clubs. The times have been hard, and they will be harder, before the country recovers from the reverses occasioned by the recent disturbances. Nothing can be more certain than that workingmen will have to pay dearly in the end for the time and money lost in sustaining the extensive strikes of the past few months. This is unfortunate for the frugal and industrious class who held aloof from the strikers, and for those who were forced into the struggle against their better judgment, but the result named is natural and inevitable. Employers and business men who have some reserve capital can easily tide over a period of depression, while poor men must suffer all that follows lack of employment and loss of wages. The lesson will be a bitter one, but it will not be in vain if workingmen everywhere are taught thereby that intelligence, patience and moderation are stronger forces in every struggle for right and justice than intemperate zeal and headstrong folly.—*N. Y. Observer.*

ODELL.—In Hastings Township, Mich., at the residence of Amasa Richardson, May 19, 1886, Mrs. Polly Odell, aged 91 years.

Mrs. Odell was born in North Carolina, March 22, 1795. At the age of four years she moved with her parents to Ohio, a distance of six hundred miles. Living in a new country during the war of 1812, she experienced the many dangers and privations consequent to frontier life. At the age of 22 she was married to Boswell Odell, with whom she lived many years, raising a family of seven children. At the age of 61 she was left a widow. Seven years later she moved to Michigan where she has since resided, living with her son, Wm. Odell, and family, and with her daughter, Mary A. Boice. In her younger days she was a member of the Disciple church, but many years she has been a believer in the sleep of the dead. She retained her reason until the last. Funeral services in the Disciple church at Goats' Grove, May 21, E. Hoyt of Grand Rapids officiating.

Fold the hands on the palseless bosom
That in life was rarely still,
And with fragrant bud and blossom,
Light up the gloom, death is so chill.

Let us now refrain from weeping,
'Till death she labored for it is right;
In fields now she's sweetly sleeping,—
Such are precious in his sight.

He will open death's dark portal,
That holds her like a captive bound;
Then all glorious and immortal,
With his estate she shall be found.

MARY A. BOICE.

# Poetry.

## "I AM WITH YOU ALWAY."

'Tis sweet to read the promise He hath given
To cheer our hearts along the pilgrim way,
But sweeter far to know its blest fulfilment,
And humbly walk with Jesus day by day.

To walk with Jesus! who shall tell the gladness
Of those whose daily life the Master shares?
Who hear his voice, so full of love and pity,
And rest on him their burdens and their cares?

And this is mine—the joy of knowing Jesus,
All walking in the sunlight of His smile;
Mine is the peace that flow'th like a river,
Deeper and broader growing all the while.

No more a transient guest my Savior cometh,
To please me but awhile and then depart;
But with me now He evermore abideth,
And with His own glad presence fills my heart.

Sometimes, when busy with my daily labor,
Yet thinking of the mighty love He bore,
Some precious promise unto me He giveth,
Oft-read, perhaps, but never mine before.

I know not why He gives His choicest blessings
To one so undeserving of His love;
But, since He calls, with willing feet I follow,
Content and glad to hear Him say, "Well done."

Content to walk in paths of His own choosing,
Since He will hold my hand along the way;
Content to know that I am journeying homeward,
And brighter grows the pilgrim's path each day.

# Communications.

*Editor Restitution.*

I was much struck by the letter of Sister Angelina Wilson, giving an affecting account of the deep gloom into which she had been cast—she at last discovered—by the lack of prayer. If we would all tell our stories as faithfully, there would be many singular revelations, and it is usually not until we discover how much the warmth has left our hearts, that we, profiting by experience, take care to keep near the "Sun of Righteousness" who only hath "healing in his wings." What a lesson is taught us in the kindly aid which the good sister brought her! What a lesson to us all to remember that where one member suffers, all suffer. "They that loved the Lord spake often one to another." "Bear ye one another's burdens, and so fulfil the law of Christ."

I send you an extract on the important privilege as well as duty of prayer, which, if you have room to spare, may give some stirring incentives to it. It runs thus: "We speak of this Christian and that Christian as a man of prayer—Jesus was emphatically so. The Spirit was poured upon him without measure yet he prayed. He was incarnate wisdom, needing not that any should teach him. He was infinite in his power and boundless in his resources—yet he prayed. How deeply sacred the prayerful memories that hover around the solitudes of Olivet and the shores of Tiberias. He seemed often to turn night into day to redeem moments for prayer rather than lose the privilege. We are rarely indeed admitted into the solemnities of his inner life. The veil of night is generally between us and the Great High Priest when he entered into the holiest of all, but we have enough to reveal the depth and fervor, the tenderness and confidingness of this blissful communion with his Heavenly Father. All his public acts were consecrated by prayer. His baptism, his transfiguration, his miracles, his agony, his death. He breathed away his spirit in prayer, 'Father, forgive them, they know not what they do.' How sweet to think in holding communion with God that Jesus drank of this very brook! He consecrated the bended knee and the silent chamber. He refreshed his fainting spirits at the same great fountain-head from which it is life for us to draw and death to forsake!"

My brethren and sisters, I often think if we would look carefully over the messages to the "seven churches which are in Asia," we might derive great instruction from them, and be much stimulated to put on "the whole armor of God." We shall see by the perilous condition in which most of them stood, that there is no room for slumbering. Smyrna and Philadelphia alone escaped threats. In Sardis a few individuals were found who had not defiled their garments. Let this arouse us to the fact that however much we may help each other, each one must stand an individual test.

In looking over those messages it will strike us that false doctrine is most hateful to God. In the message to the church of Ephesus, though they were accredited with their "works, labor, patience, hatred of evil, and hatred of the Nicolaitans," yet because they had "lost their first love" they were threatened that their "candlestick should be removed out of its place." What are all these things without love? Our Lord summed up all the commandments in this one word. It is what gives to all acts their worth. Of what value would hundreds of bodies be without life in them? No more than hundreds of acts without love. It is the fulfilling of the law. Let us then, brethren and sisters, give ourselves up to that truly spiritual life to which Brother Wilson in his account of his visit to Greenwood Cemetery exhorts us, ere we too go to the narrow house for the living to await the last day of account.

Then comes Smyrna, against which there was no charge. "Thy works, thy tribulation, thy poverty" were mentioned. Let such as labor under these so-called misfortunes take courage. They may be safe-guards, they may keep us close to God. Whom he loveth he chasteneth. To such is promised, "Be thou faithful unto death, and I will give thee a crown of life."

Then comes the message to Pergamos. They were commended for "their works," "holding fast my name," "not denying the faith;" but, because there had among them those who held the doctrine "of Balaam" and the "Nicolaitans" ("which thing I hate") our Lord says, "Repent or I will come unto thee quickly and fight against thee." Oh, brethren, what a fearful thing it is to have God to fight against us. Who can meet such a foe? Then let us beware of tampering for a moment with false doctrine, whether it be to belittle our Lord, or to teach that all shall be saved by any number of "chances," when Christ himself tells us there is some sin which cannot be forgiven either in this world or that which is to come!"

Sardis had "works" and a name to live, but was dead. She was warned to "repent or I will come upon thee as a thief." But then comes the encouraging words, "Thou hast a few names, a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white." If, among so much spiritual death and decay, a few had not defiled their garments, what encouragement to each one to look diligently at his own walk that he may be found worthy of this great honor!

But to Philadelphia he says, "I know thy works; behold I have set before thee an open door and no man can shut it; for thou hast a little strength, and hast kept my word and hast not denied my name.....Because thou hast kept the word of my patience I also will keep thee from the hour of temptation which shall come upon all the earth," etc. Though they had but "little strength" these poor, feeble ones had kept "his word" and had not denied his name, therefore they are told by him, "I have loved thee."

Feeble ones, weak ones, who feel as our Sister Wilson expresses it, "I am illiterate," or I am deficient in any way, know of such our Lord has said; "I have loved them." Let us all, weak or strong, obey the injunction, "Hold fast that which thou hast," remembering that many who once seemed to run well, have fallen away and had their names blotted out of the Book of Life. Oh, what an awful thought, to have once had one's name written in the Book of Life among saints and martyrs, and then for the paltry things of this world, the wiles of the devil and the snares of the flesh, to have it blotted out! May God help us to arrest such an unspeakable woe. Your sister in the one hope,

SARAH MARBURGER.

## NOTES BY THE WAY.

I continued meeting at Alden over Sunday. Preached Sister Mason's funeral sermon Sunday at 2 o'clock. Sunday night, April 18, being the passover, we met at Brother Pilcher's house to celebrate the anniversary of the death and sufferings of our crucified and risen Lord, and it proved a joyous feast. Thus ended our long to be remembered meeting with the brethren at Alden. I left Alden Tuesday, stopped at Gladbrook with Brother Berry over night and started for Lanark, Ill., next day, where I arrived Thursday morning. Went to Plum River in the afternoon and visited the friends till Sunday. Had two meetings Sunday. Monday went into the neighborhood of the Union Church and visited with the friends and brethren through the week. The nights being short and dark we did not have any meetings evenings. Had two meetings Sunday and baptized four willing souls in Christ for the remission of sins. The cause of truth is on the gain in this part of the country. Brethren pray for us that the good work may continue and a people be raised up that will be ready to meet the Lord when he comes, and share with him the glories of that blessed world.

Yours in hope,

T. J. WHITESITT.

[This report should have appeared in our last issue, but though mailed in time it failed to reach us till now.]

# Selections.

## The Pledge of Our Resurrection.

The resurrection of the dead is a great mystery. We cannot fully understand its possibility when viewed only in the light of nature. But when we come to a study of the subject from the standpoint of revelation it is vastly different. Many things are not clear to reason which are nevertheless true. Revelation states the fact clearly that man shall rise again. It matters little to us how this shall be accomplished, as long as we believe it. That it will be done is as certain and plausible as any other fact stated in the Scriptures. These are matters of faith, and as such may baffle our minds, but to the infinite Creator this is no more difficult than to create a universe and hold it together by his own omnific power. The Scriptures, however, declare Christ to be the pledge of our resurrection of all his children. He is "the first fruits of them that slept." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his order: Christ the first-fruits; afterwards they that are Christ's at his coming." When we are in doubt concerning this subject we find the solution in him who is the resurrection and the life. He it is who solves every mystery, who settles every doubt, and who lightens every avenue of human faith and reason. In him and by him we have hope, for he it is who overcame death and the grave and ever liveth to make intercession for us. He is the pledge, assurance, cause of hope of our resurrection, for he is abundantly able to open the grave of every mortal and to speak to every sleeper in the words "Come forth," those that have done good unto the resurrection of life and those that have done evil to the resurrection of condemnation.

## Palestine Exploration.

Mr. Laurence Oliphant has discovered the ruins of two synagogues on the north-east shores of the Lake of Galilee. One of these, at a place called Kenef, is in complete ruin: the walls of the other are standing to the height of 9 ft. An account of these ruins, with drawings, will appear in the new number of the Palestine Fund's *Quarterly Statement*. The site of the latter ruin, called Khurbet, Dar Aziz, is on the northern slope of the Wady Shukeiyet. Its dimensions are 60 ft. by 37 ft.; the height over the door is 4 ft. 6 in. It is oriented, and the entrance is in the eastern wall. The architecture is plain and simple; no cornices or carvings were found, but the interior is so thickly strewn with masses of building stone that some of the more ornamental features may have been concealed.

The old wall which has been lately found in Jerusalem, believed by Dr. Merrill to be the second wall, was exposed to the length of 120 ft. In the course of the excavations many relics of the Tenth Legion were found, including an inscription on a marble column found 15 ft. below the surface.

Capt. Condor is engaged upon a new book for the society on the condition of Palestine and its inhabitants in various ages, from the earliest times to the end of the crusading period; founded mainly on the monuments of cavilers. He intends to know, says the *Athenæum*, what we should have known of the Hebrews and their literature if both people and literature had entirely perished.

Prof. Hayter Lewis has undertaken a second visit to Jerusalem, with a view to the further examination of the Dome of the Rock and other points on which the last word has not yet been said.—*Occident.*

## Figures on Liquor.

Saloons are more numerous in Chicago than most markets, says Dr. Birch of that city. There is a drinking place in Illinois for every 267 inhabitants, or every forty-eight families. In New York there are 2,449 more rum shops than food places, and in 1880 there were in the United States 180,073 saloon keepers, or as some one had aptly said, 181 regiments. In 1877 the amount of money spent throughout the Union for liquor was one-fourth of all the farm productions, or $2,457,523,658. This was $445,000,000 more than the value of the household furniture in use. The expenditure for drink in ten years was two thirds the value of real estate in this country.

The church of Christ at Cleveland, O., will hold meetings at 11 a. m. every Sunday (D. V.) in Standard Bachelor's Block, Rooms 26, 27, 28, on the West Corner of Bridge, North of Central Market Street, Euclid. Strangers from abroad will be welcomed and all earnest seekers after truth are welcome.

# DIED.

Mason.—Died at Alden, Iowa, April 17, 1886, Sister Philinda Mason.

Sister Mason was born at Ashfield, Mass. Her maiden name was Alden. She has been a resident of Alden, Iowa, for eight years, living a consistent Christian life. She leaves a husband, one daughter and a large circle of friends to mourn her loss. But we sorrow not as those who have no hope, for if we believe that Jesus died and rose again, them which sleep in Jesus will God bring with him. A sermon was preached on the occasion in the Methodist church by the writer from I Thess. v. 9, 10, to a large and attentive audience. T. J. WHITESITT.

## Conference Notice.

The third quarterly conference of the Church of God in Indiana will be held at Antioch, Marshall Co., five miles south of Plymouth and three miles north of Argos, commencing at 10:30 a. m. on Friday, June 11, 1886, and continue over the following Sunday. All are invited.

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VOL. XXXV. Read PLYMOUTH, INDIANA, JUNE 16, 1886. NO. 23.

## Communications.

### THE GOSPEL OF THE KINGDOM. No. 6.

There still remain a few more texts of Scripture which are supposed to support the doctrine that the kingdom of God or of heaven came into existence or was set up, in the days of Christ, or in the days of his Apostles immediately after his ascension to heaven.

In the gospels according to Matthew, Mark, and Luke, we have the record of one of the remarkable utterances of our Lord which has been used in the way mentioned. I shall quote these in full, in the order stated:—

"The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him." Matt. xvi. 27, 28; xvii. 1, 3.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses, and they were talking with Jesus." Mark viii. 38; ix. 1, 4.

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Luke ix. 27, 32.

There is here a promise given by our Lord to certain of his Apostles that they "should not taste of death till they see the Son of man coming in his kingdom." Such are the terms according to Matthew. Mark's account has a slight variation, as follows:—"Till they have seen the kingdom of God come with power;" and Luke's, "Till they see the kingdom of God." With this verbal variety there is substantial agreement to the effect as summarily stated by John in his gospel (i. 14) "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Commentators are not agreed as to the meaning of this passage. Cobbin says, (rather vaguely), "Entering upon his reign and giving earnest of his judgment in the fate of Jerusalem." Brown (on Matt. xvi. 27, 28) says, "For I who am now attended with all mean circumstances and sinless infirmities of human nature, will, in the last day, gloriously appear and judge men to eternal life or death, according as their works shall manifest them righteous or wicked; as the earnest of which some of you present shall, before they die, see me appear gloriously transfigured, and powerfully erecting my gospel church, in the abolition of ceremonial ordinances, and awfully destroying the city, temple and nation of the Jews, for their obstinacy and unbelief."

Barnes says on the passage in Matthew, "'*Verily, I say unto you*,' etc. To encourage them he assured them that though his kingdom was now obscure and despised, though he was cast out and little known, yet the time was near when he should be regarded in a different manner, and his kingdom be established with great power. This cannot refer to the end of the world, and there is no need of referring it to the destruction of Jerusalem. "*Taste of death*." That is, *die*; before they die they shall see this. "*Son of man coming in his kingdom*." Mark and Luke have explained this, Mark ix. 1. "Till they have seen the kingdom of God come with power." Luke ix. 27. "Till they see the kingdom of God." The meaning evidently is, till they should see my kingdom; i. e. my church now small, feeble, and despised, greatly enlarged, established, and spreading with great rapidity and extent. All this was accomplished. All these apostles except Judas lived to see the wonders of the day of Pentecost. Some of them, John particularly, saw the Jewish nation scattered, the temple destroyed, the gospel established in Asia, Rome, Greece and in a large part of the known world."

It will be observed that Barnes entirely ignores the record of Matthew, who reports that our Lord says, "till they see THE SON OF MAN coming in his kingdom." Now the fact is that neither Mark nor Luke was present, but Matthew was; and his report, being the fullest, is most likely to give the very words which were spoken. Apart from this, however, we shall see anon as to his interpretation of Mark and Luke.

I. C. Ryle D. D., Bishop of Liverpool, England, indicates an interpretation in the opposite direction, and much more reasonable he says "*Not taste death till they see!*" These words are interpreted in two ways. Some think that they mean, they shall not die till they see the church established and settled on earth. This is a very unsatisfactory explanation. The right view appears to be that which connects the verse with the transfiguration, and regards the glorious vision of the kingdom which the transfiguration supplied, as the fulfilment of the promise of the verse. This is the view of Jerome, Hillary, Chrysostom, Theophilact and many more.

"To apply the expression at some do to people not dying until they are converted is a very unjustifiable accommodation of the word, and a most improper use of Scripture."

It will be seen from these various commentaries that the idea of the church being the kingdom, though objected to by Bishop Ryle, is the popular interpretation of this utterance of our Lord.

A solution, however, which should retain the natural and Scriptural sense of the word is certainly to be preferred.

Observe, then, that verse 27 of Matt. xvi. is admitted on all hands to refer to a future personal coming of the Lord to judgement: "The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." The parallel passages in Mark and Luke have a similar intimation prefixed to the promise under consideration; Luke putting it thus:—"in his own glory, and in his Father's, and of the holy angels." It is evident from the close connection of the two statements that the "coming of the Son of man in his kingdom" can refer to nothing more than "the coming of the Son of man in his glory," etc.

It has been supposed by some that our Lord promised that certain bystanders should live till this glorious event should actually take place. But this is a mistake; for although he had made such a promise, it could have been fulfilled by "TRANSLATION" that they should not see death," as in the case of Enoch. But Jesus simply promised that they should "SEE the Son of man coming in his kingdom." All three reports of the passage concur in this.

According to Scripture usage there are two ways of "SEEING" an event, namely, by witnessing the actual fact take place, and by seeing it, by anticipation, in *vision*. We have several instances of the latter, even in relation to the coming of the Son of man in his kingdom. Thus Daniel had a sight of this glorious event—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14.

The whole of this vision is explained to the prophet as having its fulfilment in the future:—"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Verses 17, 18.

But the future cannot be seen in the present as an actual fact; yet by the power of God it can be presented to the vision of his servants with as much vividness as if it really existed.

Now it so happens that one of the bystanders addressed by our Lord, namely his Apostle Peter, informs us that he was "an eyewitness of the majesty of Jesus." His words are:—"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. i. 16, 18.

It does not need to be stated that "the holy mount" mentioned here can be none other than the mount of transfiguration. On this mount, then, there was "SEEN" by Peter and others (for he says "WE") what he calls "his majesty," and which he declares was a good ground for his "having made known to them the power and coming of our Lord Jesus Christ."

Now it is very remarkable that in each of the three Evangelists the account of the transfiguration immediately follows the promise of our Lord that some bystanders would have a sight of him coming in his kingdom; and, moreover, that this took place only a week after. It had not, therefore, occurred prior to the promise; and it occurred so shortly after it as to be placed by all the narrators at the distance of one week from the promise.

I have referred to the vision of Daniel, and it is farther worthy of inquiry if there is anything corresponding to this in the account of the transfiguration. Well, it is distinctly called a vision—"As they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." Matt. xvii. 2.

Mark has it "what things they had SEEN." This was, according to Luke "his glory," and according to Peter, "his majesty" as demonstrative of his power and coming. John, as already noticed, sums it up in the words "we beheld his glory." Matthew's description of the glory of Jesus, as thus manifested, is, "His face did shine as the sun, and his raiment was white as light." Jesus, therefore, was seen as he shall be when he really appears in "his glorious body" to establish his kingdom.

But this is not all. Luke informs us that "there talked with him two men who were Moses and Elijah, who appeared in glory and spake of his decease which he should accomplish at Jerusalem." Moses had been long since dead and buried. Elijah had long since "gone up by a whirlwind into heaven." The question as to whether Moses and Elijah were actually present in person, or whether they were only present in vision, does not materially affect the purpose for which the representation was given. That purpose seems to have been to show that the faithful shall in the kingdom, share the glory of Christ. Speaking of himself and the faithful, Paul says:—"As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 49, 50.

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21. And John—"It doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." John iii. 2.

It has been suggested, and with some show of reason, that the three disciples themselves represented another element of the kingdom, namely, the nation of Israel, and possibly the nations of the world, in the fleshly nature, who shall form the subjects of the Christ and his saints. With this additional element in the representation, we have a view of the kingdom in miniature, in several of its main elements, embracing rulers and ruled.

The idea that the church is the kingdom, has therefore no foundation upon any reasonable view of the transfiguration, and the promise which preceded it. The glorified saints have no place in the church here and now; for with the exception of Enoch and Elijah, and possibly Moses (who may have been raised again) the faithful are sleeping in the dust, or living in the flesh. And even those privileged persons just named, are as yet unperfected, being among those of whom the apostle says:—"And these all, having obtained a good report through faith, received not the promise: God having provided (or *lit.* foreseen) some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40.

Then the apostles, though they exercised a certain degree of authority in the churches, were, like all their fellow disciples, simply "HEIRS of the kingdom." Paul reproved the Corinthian disciples for their party zeal, and their partiality for certain men; and ironically taunted them with imagining they had already passed through the tribulation, and become possessors of the kingdom. He says:—"These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we might with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." 1 Cor. iv. 6, 9. The Apostle here not only ridicules the idea of their then reigning, but he recognises their reigning in the future as a certainty, (if worthy), and farther expresses his strong desire for its realization, so that he might reign also.

It is confirmatory of the view we have taken of the transfiguration, that the Apostle Peter tells us that we have by it the prophetic word more confirmed, or made more sure. In connection with this it is worthy of notice that in all three accounts of the transfiguration, it is preceded by the confession of the Apostles of the Messiahship of Jesus, and his first intimation to them that he should be crucified. Christ crucified was to the Jews a stumbling-block; and it was both necessary and desirable that the Apostles of our Lord should be provided with some sustaining influence in the adverse times which were awaiting them. And was not the promise of a SIGHT of his glory, with so ample a fulfilment of it shortly afterwards, well fitted to afford such support. They might not hope to be privileged to escape death, as were Enoch and Elijah; but even should they suffer to the death, they had the case of Moses to give them the hope of partakers of the glory that shall be revealed; even as Jesus taught them in close connection with the promise we are considering:—"If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. xvi. 24, 25.

To be assured of the coming glory must be a strong motive to steadfastness, and this seems to have been the lesson intended to be taught to the Apostles by the Transfiguration.

J. CAMERON.

### WHAT THINK YE OF THE CHRIST? WHOSE SON IS HE?—Matt. xxii. 42.

Everything pertaining to the Christian religion, to practical piety and godliness, and to the blessedness of a future existence, hinges directly upon the answer to this inquiry of the Lord. Every hope of the professed Christian, either of this life or of that to come, his entire faith, and his every act of obedience to the gospel of the present age, is firmly based upon and incorporated in his reply to this one question, "What think ye of the Christ? whose Son is he?"

How is he related to humanity? How, when and under what circumstances did he become related to the Father Almighty, as the Son of God? What are his present relations to us, and what do we know of his future?

Frequent among the names applied to him in the New Testament Scriptures we know that the Christ is called "the Son of Man," and, also, that he is styled "the Son of God." The former appellation indicates a relationship to the human race, and the latter a relationship to the Creator of the universe. Of the former, the following are illustrations of its occurrence:

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. viii. 20. "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." Ibid. xix. 6. "The Son of man came eating and drinking, and they say, Behold a man gluttonous," etc. Ibid. xi. 18. "For the Son of man is Lord even of the Sabbath day." Ibid. xii. 8. "He that soweth the good seed is the Son of man." Ibid. xiii. 37. "The Son of man shall send forth his angels," etc. Ibid. 41. "Whom do men say that I the Son of man am?" Ibid. xvi. 13. "Tell the vision to no man, until the Son of man is risen again from the dead." Ibid. xvii. 9. "The Son of man shall be betrayed into the hands of men." Ibid. 22. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Ibid. xxiv. 27. "And then shall appear the sign of the Son of man in heaven: and then shall the tribes of the earth mourn," etc. Ibid. 30. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Ibid. v. 44. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Ibid. xxv. 31.

"How is it written of the Son of man, that he must suffer many things and be set at naught." Mark. xix. 12. "The Son of man is delivered into the hands of men." Ibid. v. 31. "The Son of man must suffer many things and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Luke ix. 22. "The Son of man is not come to destroy men's lives, but to save them." Ibid. v. 56. "Nevertheless, when the Son of man cometh, shall he find faith on the earth." Luke xviii. 8. "But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" Ibid. xxii. 48. "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things." John viii. 28. "The hour is come that the Son of man should be glorified." Ibid. xii. 23. "The people answered him, We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? who is this Son of man?" Ibid. v 34. These are a few among the many times the phrase is repeated in the writings of the New Testament, and we are led to ask, as did the people of that day, "Who is this Son of man?"

We read that "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." If, as the apostle says, he was "made of a woman," in what did he differ from the rest of mankind? Was he an embodiment of the Adamic nature perfected, or was he a new creation? To the former of these queries we reply, that if the Christ was the literal, lineal progeny of Joseph by Mary, his mother, an affirmative reply would be true, and he only differed from his contemporaries and his ancestors in the perfection of his works and of his life; while, if the latter is true, if Joseph is ignored as his father, and he is a new creation, a large field is opened for investigation. In discussing the foregoing questions the status of his parents, begettal, relations and his life history (past and prophetic) enter as essential factors.

Parents. That Mary of Galilee was the mother of the Christ, it is presumed none will deny. Even rank infidelity accepts the fact as historically true, and no one ventures to teach any other than Mary as his mother, if we except perhaps, the impious, so-called revelations of Andrew Jackson Davis and his class, who scurrilously claimed to have received revelations from the spirit-world, to the effect that Christ was the illegitimate son of the Princess of Idumea; that Herod was his sire, and that the works he wrought were the result of legerdemain and magic arts, of which he had become the master while wandering in the east. The lineal descent of Mary from Adam through Abraham and David is given by Luke in the 3rd chapter, but it fails to show her true relations to humanity.

It will be remembered that when Adam and Eve were created and placed in the garden of Eden to dress it and to keep it, a law was given them for their trial and as a test of their obedience. The woman (being deceived) transgressed the law, but the man transgressed it wilfully and knowingly. This Paul declares to Timothy. He says, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child bearing, if they continue in faith and charity and holiness with sobriety." 1 Tim. ii. 13–15. The testimony of the woman immediately after the act was "The serpent beguiled me, and I did eat." Gen. iii. 13. A remarkable difference will be observed in the language of the sentence passed upon the man and that used toward the woman. To him it was said, "Because thou hast hearkened unto the voice of thy wife" (undeceived) "and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." To the deceived woman was said, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire shall be to thy husband, and he shall rule over thee." Gen. iii. 16.

A distinction is marked throughout all the Scriptures between the sin of wilful disobedience and sin through ignorance; thus, "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off: his iniquity shall be upon him." Num. xv. 27–31.

The same difference may be recognized in the writings of Paul, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God," etc. Heb. x. 29.

DR. J. K. THOMPSON.

THE RESTITUTION

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### TO CORRESPONDENTS:

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

### "FIRST DEATH IN OUR FAMILY."

It was on the 24th of Feb. last, that death visited the pleasant home and happy family of Mr. and Mrs. Freeman H. L. Cotten, of Eau Claire, Wisconsin, a beautiful city located on the banks of the Chippewa and Eau Claire Rivers. On the morning of Saturday Feb. 27th, the ground was hidden by the deep snow, and the air was piercing cold, that a funeral procession was seen leaving the residence of Mr. and Mrs. Cotten, and not far away it turned into a quite, sparsely-settled "grave-yard." It was evidently new, yet tastefully laid out into lots, with alleys and roadways for the convenience of visitors.

The "grave-yard" is not a large one, so it was not long ere the head of the procession halted opposite a pile of fresh earth, and the persons on the sleighs got out and gathered around it. Soon a coffin was slowly lowered into the new-made beautiful grave, the grave being made beautiful by its draped lining.

The sexton moved a light shovel full of dirt and dropped it on the box beneath, sending a chill through the nerves of all present. The minister repeated many beautiful words, in fitting tones, then pronounced the usual benediction; after which the crowd moved away to their conveyances.

Two persons, however, remained gazing tearfully into the still open grave, as if fixed there. It was "Freeman" and "Kate." There at the bottom of the grave lay their darling "Gertrude" whom they would, but could not, bring back to life again.

It seemed hard for them to leave her there, in the cold ground, while they returned home cheerless and heart-broken, each day to be reminded of their loss by the absence of the brave little girl whose prattle and busy feet were sounds as familiar as they had been unceasing. Gertrude was their first born and only child, she was a bright little girl, not quite two years old, full of childish fancies, and fun, a sunbeam in mortal flesh, sent to gladden, and then, alas! sadden their hearts. Gertrude was not only loved by her parents, but by all that had ever known her, for she was such a sweet and obedient child, making friends with every one that came in contact with her. Her relatives and friends deeply mourn her loss.

Their Brother.

MANSON B. COTTEN.

### To the Friends of "The Restitution."

We are anxious to extend our circulation, but we can do very little in this line without the aid and co-operation of our friends. We have decided to offer THE RESTITUTION to

**Trial Subscribers**

for only Twenty-five Cents for Three Months. We feel certain that if we can get two persons to take our paper and read it for Three Months, at least one of them will not do without it. If we can get One Thousand names of this kind added to our list, we think Five Hundred of them will continue to be subscribers.

**REMEMBER**

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

A. R. UNDERWOOD, Agent.

# THE RESTITUTION.

E. A. CRAFTON, EDITOR.

Plymouth, Ind., June 15, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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In place of editorial we give the following reprint of a letter from Jerusalem which we take from the June number of the *Jewish Herald*. This journal is published in London and is designed to be a "Record of Christian Work among the Jews." To some of its reports in this direction we expect to direct the attention of our readers in subsequent numbers of THE RESTITUTION.

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LETTER FROM MISS FINKELSTEIN,

JERUSALEM.

JERUSALEM, April 26.

*Dear Mr. Dunlop:*

Here am I safe and sound in my native city, and snatch a few moments to write you a line. "The Lord bless thee out of Zion," is my earnest prayer. We arrived here last week, and I was very much pleased to receive your very welcome favor of the 19th of March, and *Herald*. My time, however, has been so taken up with seeing my old friends that I have hardly had time, as it were, to breathe, and have not written any letters because, besides seeing friends and places, we have so much horseback riding to do in the broiling sun, that at the close of the day I am so tired as to be glad to get to bed. Every day there is somewhere to go, such as Bethlehem, Hebron, etc., then the trip to the Jordan and the Dead Sea on foot. It is impossible to write much in travelling, or rather, I should say, especially so when one is revisiting one's native land. I have been intending to write you every day, but kept putting it off from time to time, till this morning I determined to do it; so I rose before sunrise, and as I am now writing, the sun is just rising over the Mount of Olives.

We are encamped just outside the city walls on the northwestern side. It is impossible for me to express the emotions that sweep over my soul as I look upon the scenes so familiar to me from my infancy. Sometimes I am almost overwhelmed, as I look upon the Jews who have clustered around their once favored Zion, now trodden down, and, especially as I see them at their wailing-place! The great devotion which characterizes them is very touching. My earnest prayer is, O! that they could see him who died to redeem the whole world. But the time is not far distant we hope, when all shall know the Lord. A great responsibility rests upon us Christians to do the utmost to promote this knowledge.

O! what a debt the Western world owes to this country! You there are enjoying the full, glorious light of the gospel, and this land lies under a very dark shadow.

We leave for Damascus in a day or two, up the country. The weather is almost too warm, but still we usually get a fine breeze in the afternoons. I have had a number of callers since I began writing this letter, and consequently I have been obliged to write in a disconnected manner, which I know you will pardon. There is so much waste of time in Oriental greetings, that I don't get time to do anything else. If you address me to Jaffa,

HOWARD'S HOTEL,
Jaffa, Syria,

I shall be able to hear from you before I leave the country, on our return from Damascus.

With kindest regards to all your Committee, and wishing you all every blessing, and hoping soon to be amongst you, I remain your sister in Christ,

L. M. VON FINKELSTEIN.

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"Sich Truck."

Bob Ingersoll recently was talking with an old colored woman in Washington upon religious matters. "Do you really believe, Aunty," said he, "that people are made out of dust?" "Yes, sah; the Bible says dey is, an' so I believes it." "But what is done in wet weather, when there's nothing but mud?" "Dem I s'poets dey make indude an' sich truck."—*Life.*

# Communications.

Conference Reports.

The second quarterly conference of the Church of God met, as before announced, at Dutton, Mich., beginning Friday evening, May 28, and from beginning to end it was not only a grand success but more than a usual amount of interest was manifested. By the urgent request of the brethren, Brother Dwiggins, of Indiana, was present. Brethren Winchester, B. W. Woodand K. N. Woodward, son of B. W. Woodward, each spoke once, Brother Dwiggins doing the remainder of the preaching. We had utterly despaired of Dutton, believing the Lord had ceased to strive with the people here, but some time ago a Miss Malna came here and the people have been gradually awakening to their souls' welfare, and when Brother Dwiggins began in his earnest, enthusiastic, Christian manner to tell them the story of the kingdom and the things concerning Jesus Christ, they believed and some gladly obeyed. On Monday Brother Woodward baptised seven into His blessed name. The meetings were so interesting that Brother Dwiggins was persuaded to continue them until Wednesday evening. Thursday morning four more obeyed. Brother Dwiggins has done a blessed work here; the brethren will ever remember him and pray God that he may soon return to finish the work only just begun. It is also their prayers that he and Brother Woodward may be always as successful in their proposed evangelical work when they will begin (D. V.) immediately after the Antioch conference. Brother Lemon, our President, with a large attendance of other brethren, was present, and all returned to their homes praising God and magnifying his holy name. A church organization was effected consisting of 13 members.

MARY A. WOODWARD, Sec.

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A Letter Read at the Michigan Conference.

MILLBROOK, Mich., May 23, 1886.

*To the brethren and sisters assembled in Conference at Dutton, Mich:*

In looking over our beloved RESTITUTION I find an appointment of a Conference to be held at Dutton, and knowing that circumstances will not permit me to be with you in person, I thought I would write you a few lines this afternoon to let you know that the blessed hope comforts and cheers the hearts of some that are not permitted to meet with you in conference.

Yes, ours is truly a blessed hope. We are expecting according to the promise that Jesus will come and we may see him, and hold conversation with him, claim and have his attention while we pour in his ear the thanks which our hearts feel; and hear from his own lips the story of his love. Dear brothers and sisters, did you ever think what your first thoughts or words will be when you see him? I don't mean "when every eye shall see him." I don't mean when he is associated with "all the holy angels." I do not mean when "thousands and tens of thousands minister unto him." No, not then.

I ask again, what will be your first words to our blessed Lord? Sometime, the first time, when we are apart from the throng, by ourselves, when we have his attention, his hand in ours, his right arm encircling us, sitting by his side, his loving eyes beaming on us, how my heart thrills with love as I contemplate such a visit with Jesus. I have tried to tell him my joys and griefs, hopes and fears all the way along ever since I become in anywise acquainted with him, away back in Wayne Co. N. Y. 32 years ago, but I have (sorry to say) had also to tell him of so many faults and failures, and crave his pardon and ask his patience and help so many times that I do know I feel that "Jesus loves even me," else I should not be permitted to hope through his dear name, and since I have become better acquainted with him and his work the better I love him, the easier it is to serve him. When we see him we will tell him all. We can do it better then than now.

Dear ones we have each of us passed some rough spots and hard places in our past lives, but Jesus has looked on with interest, and when we have asked trustingly for help it has come.

Perhaps we may not always know what is best for us, but he will do the best thing for us if we trustingly follow directions. Another thing about this blessed hope. It wont be long before Gentile rule will be over. Our Jesus will assume the right to take the government of the whole world and the result of his management of the affair will be the removal of the curse and all its effects, and every tongue shall confess that our Jesus is the Lord of all the earth. How this confession will magnify and glorify the God and Father of our Lord Jesus Christ. God has been interested in our salvation from Eden clear through until it is finally accomplished. There are strange things happening just now, and will happen until Jesus comes. Men of the world are scared, [hearts fail them for fear]. The outlook is sad for them. But these things tell us [for they are foretold] our journey is most over. Jesus will come and the times of the Gentile end. Dear ones things have gone wrong a great while. So many things need fixing over, [making new] kings and rulers have managed badly so long it is hard to tell with our present judgment and knowledge of right and wrong, just where the right line should be drawn. Jesus manifested great wisdom the short time he was with us, and he surely has no less wisdom then than now. He will make things right while he reigns so they will stay right, for he will "bind their kings with chains and their nobles with fetters of iron to execute upon them the judgment written. This honor hath allhis saints, praise ye the Lord."

I pity those who have no hope of a better life and surroundings than the present. Be faithful dear ones. Be patient with erring ones. Our Father is patient with us. Jesus left the glory he had with the Father for us. We are worth saving else he would not have done and suffered so much for us. He wants you and I to be associated with him in the judgment and management of affairs. It will be for his glory to associate us with him as also it will be the Father's to have associated Jesus in the great work of salvation with himself. Oh my heart thrills with love for him and his work and plan of salvation. I long to see Jesus and enjoy your society with all the redeemed in the kingdom.

Where the faded flowers shall freshen,
Freshen nevermore to fade,
Where the shaded skies shall brighten,
Brighten nevermore to shade;
Where the sun blaze never scorches
Where the star beams cease to shine,
Where no tempest stirs the echoes
Of the wood or moor or hill;
Where the morn shall wake in gladness
And the noon the joy prolong,
Where the daylight dies in fragrance
'Mid the burst of holy song.

Where no shadow shall bewilder,
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the heart is never severed,
Partings, sighings, sobs and moans,
Midnight waking, twilight weeping,
Heavy mornfide all are done;
Where the child has found its mother,
Where the mother finds her child,
Where dear families are gathered
That were scattered on the wild.

Where the hidden wound is healed,
Where the blighted life reblooms,
Where the smitten heart, the freshness
Of its buoyant youth resumes
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In the ever spring-bright clime;
Where we find the joy of loving
As we never loved before;
Loving on unchilled, unhindered,
Loving once and evermore.

Where a blighted world shall brighten
Underneath a bluer sphere,
And a new, yet greater anthem
Shall be hailing splendor here,
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer Eden,
Be where only wastes have been,
Where a King, in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown.

From your brother in Christ awaiting his return.

A. C. WEST.

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A NOTE ON TIME WORTH KNOWING.

A timely word on time is, of course, timely. The great Creator delayed to create "the second day" till he had taken time to name the first and distinguish "between the day and the night"—an example of accuracy in all accounts, a right start as to all number and order in earth and heaven. Then the "six days" succeed in their course and were succeeded by the Sabbath, a rest from labor, all ordered on time! Thus we have the clue to "the seven Sabbaths" that in after generations reached "the Pentecost." Nay more, the sabbatic year (after six of toil) was succeeded by "seven sabbatic years, or 49 years," surmounted by "the jubilee."

I. Rising now above this order of events in more days and years, into the order of the ages, we find that "the Edeh age" embraced probation, failure, and ended in judgment, with loss of Eden and man's subjection to toil and death.

II. The ante-diluvian age of promise with the ordinance of sacrifice culminated in "the deluge!" "A few, eight souls, saved by water in the ark!"

III. The Noahic age, with a vast enlargement of "the promise," confirmed by the "rainbow covenant," "by seed time and harvest," and all the demonstrations of divine oversight and "good will to men," which yet availed not to secure man's obedience. Hence as "when they knew God they glorified him not as God, he gave them up to their own way in idolatry and death." Rom. i. 18–26.

IV. The Abrahamic (Patriarchal) age opened with a new departure. Abraham adhering to God was taken into covenant relation, "that in him and his seed he should bless all the nations of the earth!" Gen. xii. to xxii. 18. It was to be done in his sovereign love and mercy to man and earth. Rom. iv.; Gal. iii.; Rom. viii.; 1 Cor. xv.

V. The Mosaic age; the law, psalms and prophets followed in the line of Abraham's son "Isaac, the child of promise," whose posterity had amounted to millions; and being oppressed in Egypt they were delivered by "the stretched out arm of the Lord" and constituted "the figure-shadow, example, of that which is to come." But yielding to the subtlety of Satan, the power of darkness, their end also was judgment on Jerusalem, with a remnant dispersed, to demonstrate divine sovereignty over all things and to accomplish his will, preparatory in promise to "the ever glorified future."

VI. The Messianic gospel age was inaugurated by "God in the fulness of time, sending forth his Son," heralded by the angel message, the angel anthem. John the Baptist and Christ himself proclaiming, The time is fulfilled, the kingdom of God is at hand; repent ye and believe the gospel! this time given, Dan. ix. 24–26, reached there!

Note. Jewish rejection was the occasion for Gentile calling, to take from them "a people for his name." Matt. xxi. 43. Thus "the times of the Gentiles," embracing Rome, the fourth and last of earthly empires, will end up in judgment and the kingdom of Christ with his saints, the kingdom of God! It is the crowning consummation of "glory to God and good will to men!" The promise all fulfilled, the prayer for the kingdom all answered, and divine vision verified, in paradise restored and all again good! That angels, principalities and powers may see how good the creature is that God takes pleasure in!

It seems that earth is God's model world to educate the universe! It has taken time at each advance, replete with wisdom and power, and never will one know her "blessed and only Potentate" save in "his own times." R. V. 1 Tim. vi. 13–16.

However reserved the ultimate time is, the terms in Scripture that fill it out so far occur some 4000 times! Yet, it remains "of that day and hour no one knoweth." Matt. xxiv. 36. But what is given to us to know is to aid and sustain us in our watching attitude. Amen. The antitypical Sabbath remains to the people of God! Heb. iv. 9.

J. B. COOK.

P. S. The more I learn of God's ways and times, the nearer it brings Christ's coming to my mind and heart, because it reconciles me to his loving ways in educating us. In Brother Peter's incomparable work, vol. iii. p. 99, he notes the names of prophetic students and chronologists at length, and thus we see that (in the light of promise, "the wise shall understand," Dan. xii. 10,) the overwhelming evidence is all against delay. Amen. With sorrow I learn that Brother Peters is not getting the needed returns for his life's labor, hence some good steward of God's good gifts may bless themselves by acting on the promise, "one hundredfold for this life," and on and on forever. Amen.

J. B. C.

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Conference Report.

The 29th annual meeting of the Michigan Church Conference, was held according to appointment, in the School House at Coats Grove, Barry Co., Mich. Commencing Thursday evening, June 3d, 1886, and continuing over Sunday.

Ministers present, E. Hoyt, of Grand Rapids, Mich., W. C. Wells, of Hesperia, Mich., L. C. Chase of Adrian, Mich., James Watkins, Adrian, also Alex Campbell of Hastings, Mich.

June 3d. The meeting was called to order by the President, E. Hoyt. After singing, L. H. Cheesebrough, G. W. Coats, and A. K. Richardson were appointed committee on arrangements.

Prayer was then offered by Bro. W. C. Wells, after which Bro. Wells was requested to speak. Took for his text these words: "Jude, the servant of Jesus Christ."

Friday, June 4th, Social meeting opened at 9.00 a. m. by Bro. Hoyt, who read from Heb. xi. 11, after which the brethren and sisters present occupied the time until 10:35. At 10:45 a. m. Bro. Hoyt spoke from Math. xvi. 18. At 12:30 p. m. Bro. Wells spoke from Gen. xlix. 10. At 7.30 p. m. a sermon from Bro. L. C. Chase, his text was from James i. 19, this discourse was well received by all present.

Saturday June 5th. Met for social meeting at 9:00 a. m. opened by singing, after which Bro. Wells offered prayer. He then read from 1st Peter i. The brethren present filled the remainder of the time in exhortations and Bible readings. At 11:30 a. m. The Business meeting was called to order by the President. The report of the Secretary and Treasurer were read and accepted. Reports of the committee that was sent to Watson was accepted and committee discharged. Article 2 was amended, by adding a Vice President.

The election of officers resulted as follows. President, E. Hoyt, Grand Rapids. Vice President, G. W. Coats, Coats Grove, Barry Co. Secretary, H. L. Perry, Meudon. Treasurer, William McOrodan, Dutton. Members of Executive Board, L. C. Chase, L. H. Cheesbrough, Edwin Coats, H. C. Hammond, G. B. Myers, C. H. Richardson, A. K. Richardson, W. C. Wells, and J. Watkins.

The following resolutions were then offered:

WHEREAS: For certain reasons the report has been extensively circulated, that a majority of the Michigan State Conference of the Church of God are in sympathy with the doctrine that "Jesus was the son of Joseph," and Whereas, we believe that in justice to ourselves and the brethren at large in this and other States, that a public declaration of our position on that question is due the brethren therefore,

*Resolved*: that it is the sense of this Conference that we believe, that Jesus was well and truly the Son of God. That he was "begotten of the Father" and born of Mary, and that this position is in strict accord with the testimony of all apostolic writers. Also

*Resolved*, That the brethren of the Michigan State Conference act as committee of the whole to increase the circulation of THE RESTITUTION.

After a short recess Bro. Watkins delivered an able discourse from Matt v. 9. In the evening Bro. Chase spoke from 1st Cor. vii. 31.

Sunday June 6th. Met at 9 a. m. for social meeting which was opened by Bro. Campbel reading the 72d Psalm. The brethren filling the time until 11:05 a. m. After an intermission of 15 min. Bro. Chase spoke from these words, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, Math. xviii. 3.

At the close of the sermon a number of the friends assembled at the waters where one Bro. and Sister were buried with Christ in baptism.

The brethren then returned to the house of Bro. Coats, where about 60 partook of the Lord's Supper. The Conference closed in the evening with a sermon from Bro. Chase. He took his text from Jer. xxxi. 10, 11.

This meeting was well attended. The best of feeling prevailed all through, and all present enjoyed a pleasant and profitable meeting. Monday morning June 7th Bro. D. H. Hennett of Byron Centre went to the water and was buried with Christ in baptism.

H. L. Perry, Sec.

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THE DIVINE PURPOSE IN THE RECONCILIATION OF MEN, AND ITS HUMAN CONDITIONS.

"You, that were once alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable, and unreprovable in His sight, if you continue in the faith grounded and settled and be not moved away from the hope of the gospel."—Col. i. 21-23.

This Christian ideal of the possibilities for men is the noblest vision that can animate our hopes. Absolute moral purity which shall be recognized as perfect by perfect Judge, and a close approach of God, so as that we shall be "before him;" in a manner unknown here, are hopes as much brighter than those which any other system of belief prints on the dim canvas curtain of the future, as the Christian estimate of man's condition apart from Christ is sadder and darker than theirs.

Nothing short of this complete purity and blamelessness satisfies God's heart. It delights him thus to effect the purifying of sinful souls, and he is glad when he sees himself surrounded by spirits thus echoing his will and reflecting his light. This is what he longs for. The work of Christ is the means to that end, and when God has got us by such lavish expenditure, to be white like himself, and can find nothing in us to condemn, then, and not till then, does he brood over us as satisfied and glad at heart, resting in his love, and rejoicing over us with singing.

Nor will anything short of this complete purity exhaust the power of the Reconciling Christ, his cross and passion reach no adequate result short of the perfecting of saints.

We ought, then, to keep this very clear before us as the crowning object of Christianity; not to make men happy, except as a consequence of holiness; not to deliver from penalty, except as a means to holiness; but to make them holy, and being holy, to set them close by the throne of God.

Nothing less than an absolute purity will satisfy God about us. Nothing less should satisfy ourselves. Let us make it our life's business to see that that end is being accomplished in us to some tolerable and growing measure.

The human conditions of this grand result are:—"If so be that you continue in the faith, grounded, and steadfast, and not moved away from the hope of the gospel."

There is an "if," then. However great the powers of Christ and of his work, however deep the desire and fixed purpose of God, no fulfilment of these is possible except on condition of our habitual exercise of faith. Mind, heart, and will must be exercised on Christ, or all his power to purify and bless, will be of no avail to us. There is nothing mystical about the matter. Common sense tells us, that if a man never thinks about the truth, that truth will do him no good in any way. If it does not find its road into his heart through his mind, and thence into his life, it is all one to him as if there were no such truth, or as if he did not believe it. If our creed is made up of truths which we do not think about, we may just as well have no creed.

Nothing but the continual exercise of faith, day by day, will secure the continual entrance into our weakness of the strength which makes strong and the purity which makes pure.

Then again, if our lives are to be firm and stable, we must have a foundation outside of ourselves on which to rest. That thought is involved in the word "grounded" or "founded." That foundation is the Lord Jesus himself. He is "the rock," builded on which, our fleeting and fickle selves may become rock-like too, and every impulsive and changeable Simon Bar Jonas rise to the mature steadfastness of a Peter.

Let our minds find in him, in his Word, and whole revealing life, the basis of our beliefs, the materials for thought; let our hearts find in him their object, which brings calmness and unchangeableness into their love; let our practical energies take him as their motive and pattern, their strength and their aim, their stimulus and their reward; let all hopes and joys, emotions and desires, fasten themselves on him; let him occupy and fill our whole nature, and mould and preside over all our actions. So shall we be founded on Christ.—*"Alexr. Maclaren, D. D., in "The Expositor." for July, 1886.*

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# News Items.

BELFAST, June 8.—Rioting was renewed here this evening. A mob of Orangemen wrecked a number of houses of Catholics and threw stones at the police, severely injuring some of them. The riot act was read, and the police fired upon the mob, which replied with revolvers. Many were injured on both sides. The police finally triumphed.

*Midnight.*—Rioting continues in the Orange districts of Monaghan. At Lurgan several militiamen have been wounded, some houses wrecked, and several persons shot, some being dangerously wounded.

One Thomas Gallagher was shot dead. Troops have been ordered from Armagh to clear the streets. Almost all the constables were injured by stones or bricks.

WASHINGTON, June 9.—Advices received at the department of state under date of Venice, June 8, state that during the past fourteen days there was a daily average of forty-one cases and twenty-two deaths from cholera, the maximum number of cases being sixty-one and thirty-one deaths. In Florence, on June 3 there were two deaths from cholera and more expected.

Continued tremendous rainstorms have prevailed at and in the vicinity of Halle in Prussian Saxony. Iron bridges have been swept away, and several villages devastated.

Advices from New Auckland, New Zealand, state that a volcano at Tarawera destroyed entire villages in the district by burying them in ashes. The surfaces of the earth for many miles around the active volcano was disturbed by an earthquake which accompanied the eruption. Twenty-six dead bodies have already been recovered from the ruins.

SAN FRANCISCO, June 10.—The steamer Oceanic arrived yesterday morning bringing Hong Kong dates to May 15 and Yokohama dates to May 25. A famine prevails in Corea. Five hundred persons have starved to death in Seoul. It is stated that Corea has not had a good harvest in seven years.

ASBURY PARK, N. J., June 12.—A severe shock of earthquake occurred at 1 minute after midnight last night, lasting two minutes. The shock was accompanied by a rumbling noise. Houses were shaken and people on the wharf swung to and fro.

PARIS, June 12.—Terrible storms and floods have for several hours prevailed in the French provinces. Three shocks of earthquake have visited Poictiers. At Roubaix the lightning has destroyed a number of houses and killed several people.

PARIS, June 12.—The Count de Paris has arrived here. After settling up his affairs in France he will go to England. The unexpelled Orleans Princes will remain in France. Prince Jerome Napoleon ("Plon Plon,") upon hearing the result of the vote in the Chamber of Deputies, expelling the Princes, exclaimed: "I shall soon return to save those who have proscribed me from being guillotined by their friends of today."

BELFAST, June 12.—The dead victims of the recent riots are being buried today. It was feared the funerals would provoke fresh disorders. The routes to the different cemeteries were strongly lined with police and soldiers. No violence or rioting has yet occurred.

The Orange lodges of Ulster have been instructed to suspend drilling during the excitement in Belfast.

SLIGO, June 14.—A riot occurred here Saturday night, during which several houses occupied by Protestants were wrecked and many people injured. The Catholics, maddened over the destruction of the railing surrounding the Bishop's palace, assembled and began to attack upon the persons of the Orangemen. The riot act was read, but it was not heeded, and it was only when the military poured a volley of buckshot into the crowd that they desisted from their work of destruction. A Methodist church, the residence of a Congregational minister, and several clubhouses were attacked and wrecked. The house of a leading Orangeman was burned.

King Ludwig, the insane ruler of Bavaria, who was last week disposed, committed suicide by drowning yesterday morning. The physician under whose care he had been placed jumped into the lake after him and was also drowned in his efforts to rescue the King. Otto, brother and heir to the late King, ascended the throne of Bavaria this morning. He is 38 years old, and, like Ludwig, is of unsound mind, but not to an extent that renders him irresponsible. Prince Luitpold, uncle to the late and present King, who assumed the regency a few days ago on the declaration of Ludwig's insanity, and now retires, is the next heir to the throne. The insanity of Ludwig and the condition resembling insanity in Otto are hereditary, many other members of the family having been similarly affected.

The bill for the expulsion from the country of all the princes of the former reigning dynasties has passed the French Chamber of Deputies.

Belfast and other localities in Northern Ireland disturbed by mob violence, have been placed under martial law.

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Excursion Rates for Fourth of July, 1886.

The Pennsylvania Company will sell cheap excursion tickets to and from all stations on the various lines operated by it, on July 3d, 4th and 5th, good to return July 6th, inclusive.

This will be an excellent opportunity for the people living along its numerous lines to visit friends at a distance, and to form pic-nic or excursion parties for the purpose of enjoying the Nation's Birthday.

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*Editor Restitution:*

Will you please say in THE RESTITUTION that our address is now No. 41 Sealey Ave., Chicago, instead of Norwood Park as heretofore. Yours truly,

H. V. REED.

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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Melton's Block, Room 36, 754½ Ontario Street, Corner of Bolivar, north of Central Market. Saints Rev. Brethren from abroad will be with and all searchers after truth are welcome.

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for confidence, "breaking of bread and prayer." 316 Orient st., on first floor.

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## FREE WILL OFFERING.

The following sums have been received by us for the purpose of sending THE RESTITUTION to those unable to pay for it, or to some friend, as the giver may have directed. Persons sending for other parties will please state that it is for a needful poor person on this list; or else (as we conclude they are sending for some one else as a matter of convenience.

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|---|---|
| Previously published | $231 00 |
| W. A. Prouty | 1 00 |
| J. D Sheridan | 4 00 |
| Mrs R H Cobbs | 2 00 |
| Robt Mitchell | 2 00 |
| C Woodley | 1 00 |
| A lover of the truth | 1 00 |

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## FORTY BOYS.

The Cleveland Protestant Orphan Asylum have forty bright, healthy, attractive boys, from one month to eight years of age, for whom homes are desired. Correspondence invited. Address, A. H. Shunk, Supt. 240 St. Clair st., Cleveland, O.

# Youth's Column.

## Asleep.

The fairies are blessing on the hill
Where tender grass is green;—
And low beneath the chirping leaves
Arbutus buds are seen.

Above the dainty, new-made nest,
The brown wren pours her song;
And robbins in the apple tree
Are chirping all day long.

The freshly quickened pulse of life
Is beating everywhere,
From hidden seed to blushing blooms,
Whose fragrance fills the air.

But other springtime, just as fair
In leaf and flower as this,
Heed not the graves which hide away
The presence that we miss.

Beneath the greening sod they sleep,
Unmoved by Spring's sweet breath.
Give ear, O heart, unto this word:
"I will redeem from death."

They sleep where thou hast slept, O Christ!
The first fruits from the grave;
Yea, from the dust they shall arise
For thou hast power to save.

—*Lucy E. Fleming, in Sunday School Times.*

## A Son Breaking His Mother's Heart.

Several weeks ago a woman went to a police station to lay a charge against her son, whose bad conduct had become so intolerable that she could no longer endure it. It was evident to the officers that she was greatly excited and distressed, and an officer was sent with her to her home, where the rebellious boy then was, for the purpose of arresting him. Her agitation increased as they were on the way, and suddenly she threw up her arms, and cried out, "Oh God! my heart is breaking!" fell upon the sidewalk, and died within a few minutes. When the son who had been the cause of her death was placed under arrest, and told that his mother was dead, he threw himself upon the body, and in the wildest agony cried to her for forgiveness, and cursed himself as the cause of her death. But it was too late. "This was a case in which there was no place for repentance, though it was sought bitterly with tears. The poor heart whose grief had broken it, was forever still, and to him remains the bitter memory of his own recklessness as the cause. How many boys are pursuing a similar course, and are yet to learn that no amount of fruitless repentance which comes after the event can heal hearts their vices have broken, or restore the shattered fortune their dissipation has wrecked!"—*Evangelical Messenger.*

*Dear Children:*

On the sweet Sabbath, just as Jesus was leaving the temple, "hiding himself in the throng because the Jews sought to stone him," while passing by he saw a poor, blind beggar. He halted a moment, spat on the ground and made an ointment which he spread on the eyes of the blind man, and said, "Go, wash in the pool which signifies Sent." The blind man had always lived in a dark world, had never seen one beam of the beautiful sun, nor looked upon the dear faces of those whom he loved. He could hardly hope that his sight would be given him because he was born blind. Probably the tender sympathies of those who passed by had been appealed to many times before, and perhaps some had grown weary while listening to his mournful tale, especially as they considered he or his parents had sinned, which they thought caused his blindness. But Jesus plainly told his disciples that sin had not caused it, but that the wonderful works of God should be made manifest, for Jesus knew it was not the will of his heavenly Father who had made man a perfect organization, that any should be blind, lame or diseased, and he called it the work of God to give the blind sight. It is seldom a child is born blind, which made the case more remarkable. He did as Jesus commanded and came seeing.

Jesus could have cured him without telling him to "Go and wash," but God's way which manifested Jesus as the true light of the world would not have been unfolded. Imagine the poor beggar, in a state of blindness, groping his way to the healing waters, which were sent of God to give him light, with his withered eyes all covered over with mud, which when dry would have made him feel very uncomfortable, and doubtless he would have thought, this is a strange way to do, for Jesus had not told him he should receive his sight, and he may have never entertained an idea of the kind. What a precious gift! How truly wonderful must the first beautiful beam have appeared to him; light flowing in with all its varied objects on his once lifeless, sightless eyes. Truly in this case Jesus was found of one who sought him not.

The Jews could not believe he was the same poor, blind man who sat by the way begging; therefore they asked his parents. They said, we know he is our son and was born blind, but by what means he now seeth we know not; he is of age, ask him. Then said the Jews again to him: what did he to thee? How opened he thine eyes? He answered, I have told you already and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples? And they cast him out of the synagogue.

Jesus heard they had excommunicated him, and when he found him he said to him, Dost thou believe on the Son of God? He answered, Who is he Lord that I might believe on him? Jesus said, Thou hast both seen him and it is he that talketh with thee. And he said, Lord I believe, and he worshipped him. The blessed Redeemer not only imparted natural sight but gifted him with spiritual understanding, which guided him into life eternal. The sheep hear the good Shepherd's voice and follow him.

Your affectionate teacher,

E. COTTMAN.

# Communications.

## Prophetic Problems, Metallic Image, Gentile Domination. Dan. ii. 31, 46.

We propose, in this article, to discuss the vision of the Metallic Image, Dan. ii. 31, 46. In this image we have a visible embodiment of the four Gentile Monarchies. Its members are composed of four pure metals, and a metal-clay mixture. The first three are pure metals, and symbolize three universal monarchies. The fourth kingdom, in its greatest strength, was represented by pure iron; in its weakness, and divided state, by a mixture of iron and clay.

The image is not a living organism, since it is composed of gold, silver, brass, iron and clay, substances without life. The wealth, and strength of four great empires are symbolized. The four beasts of Dan. vii. 1, 7, represent living agents and their mission. The first three divisions of the Image, will require, at present, but a passing notice. 1. The head of gold is interpreted to be the first kingdom; 2. the breast and arms of silver, the second kingdom, which history demonstrates to be the Medo-Persian; 3, the belly and thighs of brass, the third kingdom, the Macedonian or Grecian, which was to have universal dominion. So far expositors very generally agree. We therefore pass on to notice the fourth image division, the lower members, the legs of pure iron; and the feet and toes, of an iron-clay mixture.

The four pure metals are distinctly interpreted, and symbolize four universal monarchies. Babylon, Medo-Persia, Greco-Macedonia, and Rome during the domination of the Roman family. This Roman dynasty, was succeeded by a mixed people German and Roman, or Romano-German (A. D. 800.) The clay, or German element, is interpreted to represent an element of weakness, as pure iron is a symbol of strength, partly strong and partly weak-broken. Let us look at the image in its individual members, composed of two classes (1) interpreted, (and therefore symbolic); (2) assumed (such as are not named, or simply named but not interpreted.) Our position is this:—1. Every symbolic member is fully interpreted, as the head, breast and arms, belly and thighs, legs, feet and toes; 2. Those not interpreted, are assumed, such as eyes, ears, nose, mouth, hands and fingers. Of the interpreted members, many things are assumed. Let us illustrate more fully our meaning. The head of gold is interpreted, and is therefore, symbolic; that it has two eyes, two ears, a nose and a mouth, (and members) is assumed, they have no symbolic meaning; neither are we sure that the head was in possession of those organs of the senses. The head is interpreted: the six members are assumed. 2. The breast and arms (as a whole) are interpreted, its arms being two, its two hands, and ten fingers, are assumed; these points are of no symbolic import, since they are not named.

3. The belly and thighs a section of the image, have a symbolic meaning since they are interpreted to represent a third kingdom, universal. That it had two thighs and only two is assumed; not stated. Neither is it quite certain that the image was in human shape. 4. Its legs (plural not dual), pure iron, as a section of the image, are symbolic. Since they are interpreted; but, that there were two legs, and only two; the one western, the other eastern, is pure assumption, not stated; taken for granted, without proof. 5. Its feet and toes, part of potters' clay, and part of iron, are symbolic. "The kingdom" (Roman) shall be divided, (one kingdom) but there shall be in it of the strength of the iron (pure iron) Roman dynasty, forasmuch as thou sawest the iron mixed with miry clay, but that there were two feet, an eastern foot, and a western foot, and only two, is an assumption; it is not stated. Why not, if the number is symbolic?

And (as) the toes of the feet (were) part of iron, and part of clay, (so) the kingdom shall be partly strong and partly broken, and whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed (chemically) with clay. Simply a mechanical mixture. The toes as the extreme members of the image, as a mixture are symbolic, since they are interpreted; but, that there are ten toes, five on the eastern foot and five on the western foot) and only ten, is an assumption, that they symbolize ten kingdoms, is an extreme assumption, and yet it is said, "The ten toes of the image cover the whole territory of the Roman Empire at the time of Christ's open manifestation to destroy his enemies. They are just as broad in extent, as both legs and both feet in their application and dominion." Will any one please inform us where the prophet uses the expression "ten toes," "both feet," "both legs?" If the toes cover the whole Roman territory, what territory do the feet and legs cover? Since "the iron, the clay, the brass, the silver, and the gold, are broken to pieces together?" "That the image had feet and toes is part of the divine record, but that it had two of the former and ten of the latter is not stated: and to attempt to found an argument on such an unwarranted assumption is unsafe. The image is named by sections; head, (gold,) breast and arms (silver); belly and thighs (brass); legs (pure iron); feet and toes (iron and clay mixture). Each section is interpreted, and has its symbolic meaning.

Section 1. is the head of gold, interpreted to be a kingdom, Babylonian. The head is assumed to have eyes, ears, a nose and a mouth; yet, if it has, they are of no prophetic significance, or they would be named and interpreted. Section 2. is the silver breast and arms. In this section, it may be assumed that there are two arms; and that each arm has a hand, with a thumb and four fingers. As to these, however, the record is silent; and we have a right to say, that, if there, they have no symbolic meaning, and are, therefore, of no consequence. The record (symbolic) is complete without them. Section 3. contains two members, the belly and thighs of brass. It may be assumed, (for it is not stated) that the thighs are two and only two. But, to build an important argument upon this assumption, based upon another (an eastern and a western thigh), and that they have no special meaning in the third empire, is by no means logical. The thighs (the number not being stated), are simply a part of the third section, having no separate signification. The belly and thighs, are symbolic as a whole. Section 4. consists of two parts, (1) the legs; (2) the feet and toes.

(1) The legs (not two legs), are iron (unmixed with clay). The unmixed, or pure iron is the proper symbol of the first parts; and not the two. To affirm that the legs are two, and that they symbolic the two divisions (Latin and Greek) of the fourth, or Roman empire, is an assumption by no means warranted. For, if the legs, (Roman Empire) separated, have any symbolic signification, so, also must the thighs (Greek Empire). The legs together symbolize the Roman family, the iron the old Roman race: the iron and clay mixture, would symbolize a mixed dynasty, clay being a symbol of a dynastic race that introduces division, and consequently, weakness into the old iron empire.

2. The second part of section iv. includes the feet (not two feet) and toes (not ten toes). Their symbolic peculiarity, is the mixture of clay with iron, interpreted to be an element of weakness and division, clay, in its nature, being mixed with iron, would make the compound weaker than the pure iron. That is very distinctly the import of the clay as a symbol. The clay, first appearing in the feet, continues to divide and weaken the iron (Roman family) of the fourth empire, to its extremity. There is no intimation, whatever, in the interpretation, that the image represents any other than the four universal Gentile Monarchies, the four generic empires of Gentile domination. The image is Generic.

The image stands as a whole, without life or action; a photograph of Gentile Rule, a silent lifeless image of earth's dynasties. We have said that the image is Generic. Why, we shall explain. When God had made the earth, he furnished and prepared it for the dominion of the first man, (Adam). The probationary loss of that dominion, gave occasion for the promise of the transfer of said dominion to one who should undertake the Restitution of the earth, and a family—Messiah the Son of God. Hence the original dominion became divided into two orders, each order being a dynasty. One order is the family of the first Adam, and in the time of Daniel was symbolized by the metallic image; the other order is Messiah and his family, symbolized by the stone increased to a mountain. The idea is presented by Christ, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; given to Adam, and lost by transgression. The original dominion, has, therefore, two orders, according to the number of dominating families, that of the first Adam and of Messiah, the last Adam, the first and the last; the one the dominating family of the age; the other the Lord and Prince of the Coming and endless age. The symbols of these two orders of dominion are the Metallic Image and the stone increased to a mountain. We are now discussing the first order of the dominion, the Metallic Image. That order has four Generic divisions only, viz., the four Gentile monarchies. The fourth monarchy becomes weakened by the introduction of a foreign element. Now it is very clear, that this vision, in its regal divisions, is simply Generic, it does not recognize any royal species. This more minute division belongs to the vision of Dan. vii. That this is true, will be evident by reviewing the structure of the image. 1. The head of gold may have lesser members, but they are not noticed. "Thou (thy kingdom) art this head of gold." Babylon held dominion over many lesser kingdoms yet they have no place in this vision. 2. The second kingdom had two lesser kingdoms, that of the Medes (the older), and that of the Persian (the younger and the more powerful), still the vision, being generic takes no notice of them, they being reserved, as sub-species, for another vision (Dan. viii. 3. 3. The third kingdom, had in it two very distinct families, the Grecians proper, and the Macedonians, yet, the vision of the metallic image does not recognize them, though it partly appears in another vision, Dan. viii. 5, 21, 22. 4. The fourth kingdom in the vision of Dan. ii. takes notice of divisions by foreign elements, viz., that of clay, which is in the feet as well as the toes a symbol of weakness the feet and every toe were partly broken. It is introduced, as a symbol of weakness by its mechanical mixture with the strong iron. Clay would make a poor horseshoe, steam engine, cable or bridge; neither would an iron-clay mixture be trusted; the regal specific divisions are reserved for another vision, Dan. vii. 7, 27. Which, by way of illustration, we shall take at present, a passing sketch. We notice the points of contrast between the symbols of this vision, and those of the metallic image. 1. The image has no life; it is a simple picture or photograph of what were to be living powers, ruling the earth by bloody violence:—composed of five inanimate substances, gold, silver, brass, iron, and clay. Acted upon by the living stone, it is ground to dust, and, by the winds, carried away. In what remarkable contrast is Daniel's vision of the sea-monsters of the vii. chapter. All life and action. Even their mother, the great sea, infuses into them her own restless nature. Let us for a moment examine her stormy ocean brood.

(a) The first born was a sea-lion, with eagle's wings, the Babylonian kingdom is evidently symbolized, and the lion, the king of beasts, is substituted for gold, the inanimate royal metal. Specific attributes are added, strength of the iron, and the swiftness of an eagle; and its overthrow by the Persians distinctly seen. No specific kingdoms are brought to view under the lion symbol.

(b) The second birth from the sea was a monster resembling a bear, Raising itself from on one side with three ribs in its mouth, its mission was to devour much flesh. This animal, living and all-devouring is the substitute of the silver of the image. Its specific features are named. (c). The third birth of the sea, is a monster like a leopard, yet with four wings and four heads, specific attributes are named, yet no subordinate kingdom appears under the symbol. It is the substitute of the brass of the image. What life and action appears? (d) The fourth birth is a frightful sea-monster, no beast on earth resembling it. It is in the place of the iron, and the iron-clay mixture of the image. We shall notice its generic and specific symbols. The monster, as one living organism, is generic, the fourth of the metallic image. We now come to notice some Regal species, some lesser kingdoms, that come upon the sea-monster [4th] growing out of it as horns out of animals. The fourth beast was a symbol of the Latin kingdom, though it exceeded its dominion over the territory originally and properly belonging to the third or old Greek Empire, which had two periods of prophetic existence, Dan. viii. 23. We must distinguish between the life and dominion of beasts, [kingdoms.] Beasts have their dens, their homes where they live, and their hunting-grounds where they exercise dominion. The three beasts lived, while the fourth beast dominated over their territory; for it is said, "As concerning the rest [3] of the beasts they had their dominion taken away; yet their lives were prolonged for a season and time."—Dan. vii. 12.

The territory, proper, of the fourth beast [Latin kingdom], is western Europe, eastern Europe being the Grecian territory. The ten horns were on the fourth, or Latin beast, and must therefore, have been located on Latin territory. If on the Greek territory they would have been horns of the third beast, [Greek Empire]. Failing to note this distinction, authors have committed very serious blunders. Let it be kept in view, that each of the four empires had its home farm, or original territory. There it grew up and lived. Each one in turn, as England, over its colonies, exercised dominion over the territory belonging by right, to the other primary kingdoms. The ten horns belonging to the Latin beast, born on Latin territory not Italy alone, but western Europe the territory of the Latin [not Greek] Empire:—the Empire that used the Latin language, the empire that till A. D. 800, was under the iron [Latin or Roman;] after that, the Roman, German, [iron-clay] dynasty, which has continued to be the ruling dynasty to the present time. 1. Dominion is the undivided rule over the earth—under the heavens.

2. The dominion has two orders, the rule of the first Adam and his family, and the rule of the second Adam and his family. The symbol of the first order is the Metallic Image; the symbol of the second order, is the stone increased to a great mountain. 3. The other lesser kingdoms symbolized by horns are species. The first order has four general [no species, named] and is, therefore, Generic. These genera, in the vii. chapter, are divided into species denoted by horns. The ten horns, and the horns are symbolic and fully explained; they exercise distinct agencies as kingdoms. Coming up after the ten horns and in the midst of them is a little horn. It was, therefore the eleventh horn on the head of the Latin, or fourth beast, [the western Roman empire.] According to this vision, and that of the image, if the toes and horns are the same there should be eleven toes, and these on the Latin foot, for the kingdoms are on the Latin territory.

We give two lists of those kingdoms; Bishop Newton, numbers them as follows. 1, The senate of Rome. 2. Ravenna. 3. The Lombards. 4. The Huns. 5. The Alemani. 6. The Franks. 7. The Burgundians. 8. The Goths. 9. The Britons. 10. The Saxons.

According to Machiavel, and Bishop Lloyd, they were the Huns in Hungary A. D. 756. 2. The Ostrogoths in Mesia 377. 3. The Visigoths in Pannonia, 378. 4. The Sueves and Alans in Gascoigne and Spain, 407. 5. The Vandals in Africa, 407. 6. The Franks in France, 407. 7. The Burgundians in Burgundy, 407. 8. The Lombards, first upon the Danube, 526, and afterwards in Italy. 9. The Heruli and Turingi in Italy, 476. 10. The Saxons and Angles in Britain, 467. These kingdoms grew upon Latin territory; upon the soil of the fourth Generic empire, and not upon the Greek division of the universal Roman empire. One point as to the original seats or homes of the four Metallic symbol empires, claims attention.

1. Babylonia is the extreme East end of the belt of empires. 2. Media and Persia, are located to the north and west. 3. Greece and Macedonia west of Persia. 4. Rome the seat of the Italian empire, or more properly, of the Latin monarchy occupies the extreme west. This is the track of the second or Gothic emigration, the pathway of the banished ten tribes of Israel, the course of the Christian missionaries of Judah and Benjamin, the belt of the four horns that "have scattered Judah, Israel and Jerusalem." Zech. i. 19.

What a remarkable contrast between the symbol composing the image of Dan. ii. 31, 46, and the sea-born Bloodgerls of Dan vii. 2, 23. The one is lifeless, a picture of the riches splendor, intelligence, and strength of four great empires, all in one form, the other is a living exhibition—a menagerie, where each wild beast in turn, goes through the acts of his fixed destiny, a miniature representation of national action.

J. P. WHITNEY.

Note. The stone smote the image on the feet. If the toes are kingdoms, covering the entire Roman earth, why speak of the feet instead of the toes? Being appendages of the feet, and not distinct, they are not named.

## The Book of Job, called Job, Son of Zare, Son of Hragual, Son of Esau, Son of Isaac, Son of Habraam.—According to the Septuagint.

### CHAP. XVII.

1. I perish, borne away by spirit, and I beg for burial and obtain it not.

2. Strangers have stolen my possessions. Who is this one?

3. Let him be bound hand and foot by my hand.

4. Why is it that thou wilt exalt them whose heart thou hast hid from thoughtfulness?

5. There is a promise of evil to that allotment; but eyes have melted away for sons.

6. Thou hast made me a by-word among the nations, and I have departed a subject for their laughter.

7. Mine eyes have been petrified with wrath; I have been sacked like a city by them all.

8. Astonishment hath restrained the truthful on this account, and that too when a just one should stand up against an ordor of the law.

9. And a faithful one hold his own way, and one whose hands are clean take courage.

10. No, forsooth? But ye are all dwindling, and that too right here now. Yea indeed, I find no truth in you.

11. My days have passed by in confused noise; the valves of my heart have been rent; (Messianic prophecy).

12. I have turned night into day! O light be nigh! Away from the face of darkness!

13. For if I patiently endure, hades is my house and in gloom hath my bed been spread.

14. I have invoked death to be my father and my mother and corruption my sister.

15. Where then is there hope for me any more? or where shall I see good things for me?

16. Surely will they go down into hades along with me? or shall we not together go down to earthy mold?

### CHAP. XVIII.

1. And Baldad the Sauchite, taking up the discourse, saith,

2. How long before you are going to stop? Hold up that we also may do some talking.

3. Why indeed like a four-footed should we remain silent before thee?

4. Wrath hath possessed thee. What forsooth! Shouldst thou die would that which is beneath the heavens become uninhabited; or the mountains be overturned from their foundations?

5. Even the light of the irreverent will be quenched and the flame will not leave them behind.

6. His light is darkness in his daily life, and the lamp for him will be put out.

7. The very least shall take his possessions as spoil; and his counsel shall slide.

8. His foot hath been caught in a snare; in a net shall he be taken.

9. Snares shall come upon him and he will make strong those that thirst for him.

10. A rope for him hath been hidden in the earth and his arrest is in his path.

11. Woes shall compass him about with destruction and many about his feet shall come to groaning famine.

12. An out-of-the-way disaster hath been made ready for him.

13. The young shoots at his feet shall be browsed off; and death shall divorce his products in their season.

14. Healing shall be snatched away from his daily life, and necessity shall lay hold with a royal indictment.

15. It will take up its abode in his tent at night for him; it will scatter his goodly things by a divine providence.

16. His roots beneath him will have withered away, and his harvest above will fail off.

17. The remembrance of him will perish from off the earth and his name will be a thing cast out upon the face of it.

18. He shall thrust him out of light into darkness.

19. He will not be recognized among his royal people, nor will his house be saved in that which is under the heavens but others will live in what was his.

20. The last sighed over him and wonder laid hold of the first.

21. These are the houses of the unjust and this the place of those who know not the Lord.

C. GARDNER.

## Report of Travels.

I left home April 20th for Pierceton, Ind. Called on Brother and Sister Quackenbush, also Sisters Norton and Waldo, and Brother and Sister Galbraith, and visited Brother and Sister Winco, all of whom I found well. I then went with Brother Winco to his appointment at Sister Gulin's where we found all well. Had meeting, Brother Winco preaching in the forenoon and I in the afternoon. I then stayed over another Sunday, preaching at 10:30 a.m. and at three, and lecturing at night on prohibition. Came back to Pierceton and from there went to Gospel Grove where I stayed a few days. Lectured one night at Packerton on prohibition and preached once at Gospel Grove. From there I came to Clinton County, where I now am. I leave here in the morning for Brother Boyds in the west part of the county. Since I have been in this county I have immersed seven into the name of Jesus Christ for the remission of their sins. To God be all the praise.

Since I left home I have had some good meetings. The gospel of Christ is God's power unto salvation to every one that believeth. I intend, the Lord willing, to visit them again some time this summer and preach for them again, as there are others that intend to obey them. May the Lord preserve them till that time. Some of those that obeyed were young women and I pray God they may stand firm in the faith till their work is done. If any of the dear brethren want me to visit them in this State or Illinois while I am out on this trip, they can address me at Paris, Edgar Co., Ill., in care of Azorah M. Scroggs. Love to all the dear ones.

J. S. HATCH.

## WORK.

"Let him labor working with his hands the thing which is good, that he may have to give to him that needeth."

Here is a divine command: to those who would live in idleness, subsisting on the fruits of others' toil, "Let him labor." Then follows the divine reason for that command. "It is not only that he may in "quietness eat his own bread," but that "he may have to give to him that needeth."

I can never believe it to be right, while we have the strength and health to earn our own living, to let others provide for us. It is disobeying God in at least two particulars, if not more. "He who provides not for his own is worse than an infidel." Strong language that, but it is God's language, God's thought, God's judgment. It is blessed to give, but we cannot give if we do not earn the means to give.

S. R. WILSON.

## The Phrenological Journal for June, 1886.

The portrait of Sir Richard Cartwright, a prominent Canadian, accompanied by a careful analysis of his character, will interest Kingston citizens and members of the Rideau Club. "Locality" is the subject of "Familiar Talks, No. 6," "Biometry" is still further discussed, "Pictures and Faces" is an important paper, No. 7 of the series on "Handwriting," is profusely illustrated. The ear is considered, by an independent observer, in its relation to character. "Bishop Tegner, the Poet of Sweden," is charmingly written, the accompanying poems bear the marks of faithful, loving study in their translation.

"The San Marcos River," with illustrations, will give the reader a faint idea of that marvel of nature's handiwork. "His Weakness and her Faults," is completed. "Personal Responsibility in Contagious Diseases;" "Physical Development in Relation to the Work of the Ministry," are as instructive as the explanatory titles suggest. The Editorial and Correspondential departments are replete with mental food of good quality. To the student of human nature, the perplexed parent, the earnest teacher, and the aggressive preacher, this number of the *Journal* has a particular value; in fact every number contains invaluable hints and instructions for every day's using. While aggressive in its teachings, it is noticeable that there is no bigotry displayed, no "I am right, and all the rest of the world is wrong," in its columns. The arguments in favor of Phrenology, Hygiene, etc., are not of the "Shibboleth" class but built after the model recommended by King Solomon. The subscription price is $3.00 per year, or 20 cts. per number.

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# Poetry.

## WAITING FOR THE BRIDEGROOM.

"Surely, I come quickly. Amen: Even so, come, Lord Jesus."—Rev. xxii. 20.

"I am coming, coming quickly:"
'Twas the Master's farewell word:
Keep your lamps well trimmed and burning,
Nor in sloth your loins ungird.

As the thief, with stealing footstep,
In the darkness draweth nigh,
I shall come when men are sleeping:
Terrible the midnight cry!

As from farthest east the lightning
Shineth to the distant west,
Lighting up the hidden valleys,
And the mountain's snowy crest:

So shall be my swift appearing.
Sudden joy to waiting hearts;
While in dread dismay the sleeper
From his dream of folly starts.

I am coming: not in weakness,
As to Bethlehem long ago;
But with angel-hosts attending,
Victory over every foe.

Saints from ancient graves shall meet me.
Living saints caught up shall be;
And the kingdom of my glory
Cover earth from sea to sea.

I am coming, but none knoweth,
Neither saint nor angel fair,
When shall be that solemn Advent,
And the day of God appear:

But the faithful shall be crowned,
And with me shall walk in white,
Through the everlasting ages,
In the world of perfect light.

. . . . . .

Darkly o'er the storm-clouds gather,
And the air is full of dread;
Sin's dark hosts around us sweeping,
Faith on earth seems almost dead.

But the bridal souls are waiting,—
Chosen, precious, sealed, secure!
Waiting for the Bridegroom's coming,
Strong in hope that maketh pure.

—*R. Davison.*

# Communications.

## THE GOSPEL OF THE KINGDOM OF GOD.

In THE RESTITUTION for May 5th there is a long article from the pen of J. Cameron, Edinburgh, Scotland, commenting on one of mine in the number for March 10th. I am glad that attention has been called to the matter as I am persuaded that there exists among those professing a belief of the gospel of the kingdom of God a very imperfect understanding of what they really do believe upon the matter. The points in my article objected to by J. C. are 1. The translations of Matt. iii. 2. "The reign of the heavens hath come," instead of as in the C. V., "The kingdom of heaven is at hand." Matt. iv. 17 and Mark i. 15. This last quotation has the addition of the word near added to the words "hath come." These translations are not mine but simply copied from the translation of Mr. Robert Young of Edinburgh, published in 1868. All J. C.'s remarks, therefore, against the readings I have given, apply to Mr. Young and not to me.

There is a part however, that does apply to me, as the following quotation shows, and to this part and my reply thereto, I invite the special attention of those who are seeking the truth upon the matter. He says, "We fail to sustain his theory, ignores the biblical sense of this term kingdom, which is the dom of God, that is the dominion exercised by a king." Now this is just where I think that his charge against me really suits himself and justifies me from it. I here produce in full his illustration as the evidence that it is so. Where, he asks, was the exercise of Jehovah's dominion as the true king of Israel at the time when John and Jesus preached. He was truly their rightful king, but in the exercise of his divine sovereignty he suffered the authority of his kingdom to be usurped by Assyrians, Babylonians, Persians, Greeks and latterly by the Romans, who made tools of the chief priests of the Jews in order to the ultimate carrying out of his own purposes. The position taken by J. C. is contrary to fact, as it was not these Gentile powers who usurped his sovereignty over Israel, but Jehovah who subjugated his rebellious subjects to these powers. His power or reign over them was as real when cast out of his sight and subjugated to chastisement as when they were in receipt of his blessings for obedience.

The case of Charles the Second of England from 1649 to 1660 given as an illustration, has no parallel. He was excluded from his dominions by his own people and could not return to them, whereas Jehovah cast out his people from his land and has not yet suffered, excepting fragments of, them to return. Nebuchadnezzar was driven among the beasts of the field until he know that the Most High ruled among the kingdoms of men and gave them to whomsoever he willed.

It was not therefore a new sovereign who came to Israel, but their own Jehovah who sent his messenger, John, that he might introduce to them the rightful heir of his throne which had been overturned in the days of Zedekiah, king of Judah. John was Jehovah's messenger, sent by him to introduce the Savior and king whom he had raised up to his people Israel. The reign of God, or the reign of the heavens, or the kingdom of God, or of the heavens which approached, came or came near or was at hand, was God's revelation concerning his king who was to fill his throne permanently. The 15th verse defines of states the substance of his preaching as follows, "And saying, The time is fulfilled and the kingdom of God is at hand or has been caused to approach. Repent ye, and believe the gospel." It is plain from this statement of Mark that the gospel preached by Jesus consisted of two things, viz., the time is fulfilled, and the kingdom of God is at hand or has approached or has come. J. C. and others have assumed that the time for setting up the kingdom of God had arrived. This assumption has not the slightest ground to rest upon any more than the other held by Alexander Campbell and still adhered to by all his disciples to the present day.

WILLIAM ELLIS.

# Selections.

## Mount Etna. Its Terrific Volcanic Eruption the Most Violent Ever Known.

The volcanic eruption of Mount Etna, in Sicily, which has recently been reported as rapidly increasing in fury and in the volume of its lava, was thus described two weeks ago by a telegram to a London paper:

"Huge stones are launched into the air from the volcano to an immense height. No tilled land has yet been injured. One chestnut wood has been surrounded by streams of lava and burned. The eruption is accompanied by constant earthquakes, with terrible subterranean noises like thunder. Many dwellings have been destroyed, but happily, there has been no human victim. The sight from Catania is indescribably grand and tremendous, and vast crowds are constantly gazing at the awful spectacle. All the authorities, civil and ecclesiastical, are actively engaged in calming the minds of the people. No such eruption has been known by the oldest inhabitant."

The London *Standard* says:

"There is something majestic about Etna. Trees we can have elsewhere, but black, lonely wastes, like those around the crator, are only to be seen in regions harassed, as this has been, by constant eruption of burning materials and molten rock. The ashes are of a dazzling whiteness, and though in winter the snow and ice lie thick, the fire and the noxious gases seething through the porous soil are ever contending for the mastery. The view from the summit of Etna is indescribably grand. The sunrise is magnificent, and when once bathed in the Italian daylight the scene is entrancing. The mountain, with its circuit of one hundred and eighty miles, is the one prominent feature in the Sicilian landscape, and from its lofty summit ten thousand eight hundred and sixty-seven feet, a radius of one hundred and fifty miles, comprising an area larger than Ireland, can be scanned. All Sicily is spread before the eyes as if it were a map. On the south is Malta, on the north the Faro of Messina, the Neptunian Mountains and the Lipari Islands, while toward the west there is little difficulty in making out the Piano of Coslsone, and Cammarata, and the Ægadian Isles, immersed in a sea which is as blue as the great shadow of Etna is purple.

"It is hard to imagine that this volcano, 'famous, terrible, immense,' the wonder of every age, and the theme of a hundred poets and historians, has been in almost constant eruption since the earliest period at which books take notice of it. Pindar's picture of 'the rivers of fire vomited forth from its inmost caverns, and the floods of fire that gave only smoke in the daytime, but in the darkness took the form of sheets of crimson fire rolling down into the deep sea,' might stand for a graphic description of the scenes that have been witnessed many a time during the twenty-four centuries which have passed since the Theban poet composed choral songs for Hiero, of Syracuse. The 'forge of Vulcan' has always been lightsome, unless, indeed, the fact that Hor makes no mention of its volcanic character when he brings the mariner of Ulysses past it is to be accepted as any proof of the contrary. Thrice before the Christian era there were violent eruptions, and in 1169, 1329, 1537 and 1669 there have been stupendous displays of the dormant fury of Etna. On the last of these dates Monterosal burned, 27,000 persons were rendered homeless, and many lost their lives. In 1693 a combined earthquake and eruption resulted in the loss of from 60,000 to 100,000 lives, and at various intervals since there have been more or less serious outbreaks. The discharge of ashes and lava is usually preceded by an earthquake, as on the present occasion. Loud explosions were the Sicilians of what is coming. Rifts and '*boccche del fuoco*' ('mouths of fire') open in the mountain side; smoke, sand, cinders and ashes follow, until they form cones in one or two places, through which last of all the boiling lava pours, and then '*Il Monte*' is soon again at rest. It is well that, of the outbreaks recorded, only a very small minority have been violent, and though some have lasted for several weeks they have as a rule, been of the comparatively harmless character, which it is to be hoped the present will be. Looking at the Etna of today, the tourist who remembers his 'Strabo' can scarcely imagine that it has undergone any change since the time he wrote. The lower slopes covered with forests and fields, the vine flourishing in the fertile volcanic soil, and the upper mountain bare and sub-covered in summer and laden with snow in winter, are just as they were 2,000 years ago. The woods are as green, the charr'd, blackened, melancholy waste, crown'd by the awful peak,' is as desolate as ever, and unless the character of the volcano changes, the historian of an equally distant era will be able to take for his text Matthew Arnold's lines about "Etna's great mouth, round which the sullen vapors roll."

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| 10 52pm | 12 57pm | Lakeville | 6 03am | 1 18pm |
| 10 54pm | 1 00pm | Lydiana | 6 06am | 1 21pm |
| 10 57pm | 1 03pm | Plymouth | 6 12am | 1 27pm |
| 9 55pm | 11 49am | Hibbard | 6 52am | 2 15pm |
| 9 19pm | 11 13am | Marmont | 7 31am | 2 53pm |
| 9 07pm | 11 01am | Martella | 7 43am | 3 05pm |
| 9 01pm | 10 55am | Kewanna | 7 49am | 3 09pm |
| 8 40pm | 10 40am | Logansport or Logansport or Logansport | 7 57am | 3 25pm |
| 7 10pm | 9 15am | Frankfort | 9 13am | 4 45pm |
| 6 48pm | 8 53am | Colfax | 9 45am | 5 04pm |
| 6 29pm | 8 34am | Crawfordsville | 10 03am | 5 23pm |
| 4 48pm | 7 00am | Rockville | 11 34am | 6 50pm |
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| Ft. Wayne Accommodation (Arrives) | 11 00 A M |
| Local Freight | 4 00 P M |

GOING EAST.

| | Depart |
|---|---|
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## Selections.

### THE MYSTERY OF GODLINESS. 1 Tim. iii. THE MYSTERY OF THE MARRIAGE UNION OF CHRIST AND THE CHURCH. Eph. v.

The language of St. Paul as a man not only of Jewish birth, but of Greek education, and as a great European traveller, is everywhere highly colored by reference to Greek thought and Greek speech. His many references to the "mysteries of God," to the knowledge of which only the sons of God, the twice-born, can be admitted, and that by a Divine initiation, were expressions derived from the so-called mysteries of Greek paganism. Of those the chief were those of Eleusis in Attica. The knowledge of the Eleusinian mysteries was accounted even by the wisest of the Greeks as an object of ambition. Plato himself speaks of them with great respect, inasmuch as they were believed to raise men's minds from the contemplation of the acts and histories of inferior gods to the infinite and eternal Power, and from this momentary world to a future life which should be eternal. There were similar mysteries which were revealed to purify souls in Egypt and Babylon, and probably also among the Druids of the Keltic races; so that the ancient world was familiar with the idea of the revelation of sacred secrets, unfit for the vulgar and corrupt multitude, but made known to souls purified by nine days' fasting: secrets that resulted in a special knowledge that lifted men somewhat above grovelling heathenism, and directed their thoughts to a life beyond. Nearly all the recent writers on this subject incline towards a favorable opinion of the influence of the Pagan mysteries, albeit they had no God-sent revelation to make known to men.

It was then to a Greek world, filled with an awful reverence for the mysteries, that St. Paul spoke so often of the Mystery of Godliness, of the Mystery of Iniquity, of the Mystery of the union of the Jews and Gentiles in Christ, of the Mystery of the blindness of Israel, and of the Mystery of the Resurrection at the Second Advent—mysteries "hidden for ages and generations, but now made manifest to the saints," and to them alone.

I think of offering, in this series of lectures, a few comments on the six principal mysteries referred to by St. Paul, beginning with the two related mysteries of the Incarnation, called the mystery of Godliness, and the mystery of the Marriage of the Lamb.

First of all, let us note the fact that throughout the Scriptures—both of the Old and New Testaments—the real message of God, as to his nature, his truth, and his purposes, is regarded as a mysterious science possessed only by obedient souls. "Shall I hide from Abraham that thing which I do, seeing I know him, that he will command his household after him to keep the way of the Lord, to do justice and judgment?" Gen. xviii. "The secret of the Lord, is with them that fear him, and he will show them his covenant." Psa. "Open thou mine eyes, that I may behold wondrous things out of Thy law." And conversely, "Give this people eyes, that they shall not see, and make their ears heavy, that they shall not hear." "Seal up the law among my disciples." In the Old Testament the wicked masses are described as given over "to their hearts' lusts, to walk in their own counsels." In the New Testament the same law prevails. In every page there is asserted a direct action of God in blinding wicked men to truth, because of their dishonesty and wickedness, and in "revealing mysteries to the meek."

Never once do we meet with language similar to that which so commonly prevails in the modern world, such as that "every gentleman is entitled to his religious opinions" or persuasions on moral subjects; that all men have an equal right to their opinions, and an equal chance of reaching right conclusions: and that, therefore, all men must speak respectfully of each other's "religious convictions" both in doctrine and morality, and even of their professed agnosticism or ignorance, because all men are equally likely to find truth or to miss it. On the contrary, in the New Testament it is taught everywhere that men's opinions on religion, as they call them, are the results of their education, good or bad, and of their spiritual condition, for the most part corrupt and false, so that no man comes to know the truth except by a personal teaching of the Spirit of God—a renewing and illuminating change which lifts him out of the condition of the animal or natural man, who "discerneth not the things of the Spirit," into the condition of the spiritual man, who, "discerneth all things."

And so far are the Apostles from inculcating a contempt for dogma, or definite belief in Christianity, after the fashion of the modern press, that they distinctly declare that if the Apostolic Gospel be veiled, it is veiled to them that are perishing, to whom the god of this world hath blinded the minds of them that believe not, lest the light of the knowledge of the glory of Christ, who is the image of God, should shine into them. In the Apostolic writings, the right knowledge of God in Christ is represented as a revelation of mysteries to spiritually initiated souls; all others being left in the darkness which they have chosen, as the men of Sodom were first blinded and then destroyed. So that Divine teaching on earth is the introduction to Divine glory hereafter, while dishonest souls, "having eyes, see not, and having ears, hear not," because God will not "cast his pearls before swine." These New Testament principles strike down at a blow the boastful language of modern free thought and antichristian culture.

The inner knowledge of God is to be gained not chiefly by speculation or by book-learning, but through regeneration and illumination of the Holy Spirit. All other pretended religious knowledge is science falsely so-called. "Lead me in Thy truth, and teach me; for Thou art the God of my salvation." This is the sum and substance of applied Christianity in the New Testament. Every man is either blinded by the devil, so that God and his truth are hidden from his eyes, or he is taught and enlightened by God, in different measures, according to his teachableness, and according to his needs.

Turning next to the "great mystery of godliness," or piety, spoken of in our text by St. Paul, it is to be noted that the Revised Version has rejected the word God, and substituted for it "He who was manifested in the flesh," assigning in the margin the reason that the word "God" "rests on no sufficient ancient evidence." Let no one, however, think that the New Testament teaching on the Divine Nature of Christ, or what is called the Incarnation of the Son of God, is a fact which rests only or chiefly on a few explicit statements scattered over the pages of the Gospels and Epistles. No; it is a truth wrought into the substance of the New Testament, interwoven with all its other histories and doctrines. The rejection of it renders New Testament Christianity altogether unintelligible and incoherent. Even this text as now altered, "He who was manifested in the flesh," indicates the Incarnation with perfect distinctness. If Jesus were only a man, why should his birth be spoken of as a "manifestation in the flesh," and why should his reception up into glory be a greater mystery of godliness than the assumption of Enoch or Elijah? If Jesus were a man only, the mystery would be that he should be spoken of by St. Paul, as in ch. ii. 5, as "the Mediator between God and men, himself man, the Christ who gave himself a ransom for all,"—a mystery which would admit of no explanation.

Doubtless it is to this preceding passage of his epistle that St. Paul here refers as the mystery of godliness, the Incarnation of the Word, in order that he "might become a ransom for all." Christianity is indeed mysterious with the Incarnation at its centre; but it is incomprehensible and a mass of incredibilities, with a mere Jewish carpenter at its centre, who is, nevertheless, to be spoken of as "the Son of God and the Savior of the world." I accept Christ's own teaching, that "He came down from heaven" in order to give eternal life to dying sinners; but I can understand nothing of it, if the New Testament, with its astounding claims of Jesus to be both Judge and Savior of mankind, is to be soundly interpreted only in the light of anti-supernatural humanitarianism. So far from being a help to man's intellect in the handling of the gospel, this theory covers already a deep sea of mystery with a fog that shuts out the light from both sea and sky.

How wonderful must that "manifestation in the flesh" have been which filled men from the first with readiness to believe what Jesus and his Apostles all taught: that his human nature was but the veil of the Divinity, who dwelt in the temple of his body! Jesus has some qualities in common with other great spiritual teachers, but more which distinguish him from them all, and leave him alone as the Sun of spirits, the one visible oracle of the Infinite "Light which no man can approach unto."

What a wonderful combination of all the Divine attributes was in him! He was usually gentle as the dawn, pleasant and refreshing as the sunlight, compassionate as heaven itself to sinful dust; but what awful reserves of strength and mystery, what hidden thunderbursts of wrath against hypocrisy and the spirit of religious plunder or oppression! What unfathomable depths of wisdom, so that for two thousand years since no man finds that he has sunk a plummet to the bottom of this sea of thought and feeling in the teaching of Jesus! Above all, what evidence of Essential Life dwelling in him! so that not only did myriads of his contemporaries find it easy to believe that though he "was dead" he was "alive again;" but, ever since, men who reflect at all, in all lands, find it absolutely impossible to think him otherwise than as "alive for evermore;" and the wretched, in all the ages following, have naturally thought of him, not as a dead saint in history, but have fled to him as an ever-living Helper, Intercessor, and Friend. O Christ, hear us! O Lamb of God, who takest away the sin of the world, grant us Thy peace! So are crying to him today, in life and in death, a multitude which no man can number in every land; because men have found it practically impossible to think that such a spirit, so closely conjoined with God, can have sunk into nothingness, or could be holden by the bands of death, or share the life of perishable ephemera. There is no other teacher towards whom mankind have felt as they have felt towards Jesus. The persuasion grows with the centuries, and is extending through the world. Not only is Ethiopia stretching out her hands unto God and Christ, not only are the noble black races on the Congo inviting men, who carry their lives in their hands, to cross the seas and deserts to proclaim to them this blessed Name, but India, from the Himalayas to Ceylon, sits awe-struck and yet hopeful while foreigners preach in their bazars this Eternal Christ; and China, with her four hundred millions and her decaying faiths, welcomes in every province the evangelists of the gospel. This very month twenty fresh missionaries are leaving London to utter forth this "Mystery of Godliness" from the Wall of Tartary to the Southern Ocean.

I pray from my heart, in no contentious spirit, that our Unitarian friends in England and America, laying aside a merely verbal and depreciating criticism, may be permitted by God to enter in and see the great light of this Incarnate Love, this "Mystery of Godliness."

But I turn now to the second mystery of redemption in St. Paul's letters, the Mystery of the Marriage of the Lamb with the Church, which is his Bride.

There are few surer marks of the Divine origin of the New Testament writings than their exalted teaching on the Marriage Union. The doctrine maintained on this relation is the standard of every civilization and every religion. When the idea of family life is ennobled, all goes well with a nation. When it declines, or sinks into a rage for temporary unions, the decline of national life is at hand. When the moral ideas of a nation decline, adultery, fornication, divorce, polygamy, licentiousness, become every-day experiences. When the moral idea of marriage as a spiritual union is abandoned, and exchanged for the notion of a civil compact that can be lightly dissolved, or when marriage is treated as a partnership between equals with limited liability, the nation loses its internal cohesion, and tends towards a disintegration that can be withstood only by the iron bondage of military government. To this France is again tending. To maintain the sacredness of marriage and its binding force till death, except for the crime of adultery, has been the mainspring of modern civilization. It is rebellion against this law which brands with the scarlet letter of infamy all looser unions, and smites with the malediction of both God and man the adulterer and the harlot—Scriptural black words for two damnable personalities.

Whatever tends to render marriage impossible or difficult is so far guilty of the sins which take its place and profane its dignity. For example, since in the marriage union, one of the two must, in order to determine differences, hold the decisive authority, whosoever touches the absolute equality of the sexes in all respects discourages marriages, by training men to unmanliness and women to be unwomanly, disobedient, and insubordinate wives. The teaching of the Christ and of his Apostles is uniformly that the man is to love his wife, as Christ loved the Church, so as to render obedience possible; and the wife is to love, honor, and obey her husband, as the Church is to be "subjected to the Lord." Whatever again tends to expensive habits of living, to luxury in dwelling, in dress, in provision, in social custom and appearance, tends to the discouragement of marriage; because the large proportion of the world is poor, and is unable to support such expenditure as a corrupt civilization demands. It is clearly the purpose of God, as soon in actual fact, that men and women shall not defer marriage till they possess wealth, but shall share "plain living and thinking," and cost-joint toils, trusting to vigorous industry to promote health, and to good taste to render a modest home beautiful and cheering. Ah, yes, the chief charm of life is not in outward decoration, but in thought and affection; and the hateful laws of English fashion, which lead children to imagine that they must begin as their fathers ended, are guilty of many a blighted love-match and of many a subsequent abandoned history.

Now the picture of a blessed marriage drawn by that Prince of monks and celibates, St. Paul, in this Epistle to the Ephesians, sets before us the truth as to the Marriage of the Lamb, and his mysterious Union with the Church, who is one with him forever, in life, in love, in glory. The fairest of types and the noblest of analogies is set forth, in order to teach us the loftier reality of the Union of the King of glory with his earthly Bride.

So it is that the fossil types of inferior races foretold the coming humanity, and the animal vertebrates prophesied of the advent of man in paradise. So it is that the planet and his satellities image the vaster system of the sun and his attendant worlds. And so the earthly love is the "pattern of things in the heavens."

What, then, are the notes of analogy or resemblance between the type and the antitype—the one a figure of the other, but both of them realities in their different spheres?

I. As in paradise the woman took her beginning and received her very life—her being, with all its blessedness, and not her blessedness alone—*from* the man, "cast into a deep sleep," so does the Church receive her very life, her being, as well as her blessedness, from the life of Christ and from his wounded side. He was cast into the deep sleep of death; He "made an end of sins," and abolished death, and "brought life and immortality to light;" and he rises, with his Church by his side, "the Bride," "the Lamb's wife," who is one with him in the life and bliss eternal. And now her very name is *Chevah, Zoe,* Life. There is no matter on which Christ spoke more often on earth, as St. John records it, than that the eternal life of the redeemed Church is an outcome of the very life of the Incarnate Deity, "I live, yet not I, but Christ liveth in me." And this life of his is Divine; it is indestructible and immortal. It existed before the worlds, it is independent of all created energies, it will outlast all changes in the universe, and therefore it communicates its own everlastingness and incorruption to the redeemed. This establishes a union closer than any in visible nature, because it is of the same nature as that which unites the Father and the Son. "I in them, and Thou in Me, that they may be perfect in one." "He that is joined to the Lord is one spirit." "If any man have not the spirit of Christ, he is none of his." "And if Christ be in you, the body is dead" (remains mortal) "because of sin, but the Spirit is life because of righteousness."

Is it not, then, shocking to think of the Church, which is the Bride of Christ, being joined to the State and "committing fornication with the kings of the earth?" This, surely, is the mark of the Babylonian harlot and of her imitation daughters. All corruptions of Christianity begin by losing sight of this vital oneness of Christ and his Church—his redeemed people. In this sense, then, Christ and the Church form One Personality. He is the head; the Church is the body. Their destiny is one, inseparable, and Divine. The origin of the Church determines both its earthly and its eternal history. It suffers with Christ now. It will be the organ, the instrument, through which Christ in glory will rule the universe under God for ever and ever. "They shall sit down with Me on My throne, even as I also overcame and sat down with the Father on his throne."

II. The Marriage of the Lamb with his bride the church carries with it her righteousness in him. The idea of a moral identification between Christ and the church in the judgment of God is the source of modern thought. But it appears in every page of the Divine Revelation, and is as ancient as the Gospel. "He hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him," 2 Cor. v. "He bore our sins in his own body on the tree, that we being dead unto sin might live unto righteousness: by whose stripes ye are healed." We are said to be (1) justified by grace, that is the original fountain; (2) to be justified by the blood of Christ, that is the method of salvation. The blood is the life. Christ on the cross represents sinful humanity. He bare our sins in his own body to the tree. The blood or life of that representative of sinful humanity pays forfeit to the law, and we are justified thereby (3) We are said to be justified by Faith; that is the application of the saving remedy, (4) Lastly, we are said to be justified by our works; that is the attestation to the new life in Christ. We thus receive the blessing of the primogeniture clothed in the fragrant garments of the firstborn. We are justified in him "from all things from which we could not be justified by the law." We receive pardon by believing—healing by touching him, absolution by calling on him. We are accepted in the Beloved One. The Father falls upon the prodigal's neck and kisses him, and clothes him in his own best robe, and sets all heaven rejoicing at the sinner's return. This is the Mystery of Godliness: forgiveness first, amendment afterwards; salvation by love; justification by grace; all things by free gift. "God hath commended his love to us in that, while we were yet sinners, Christ died for us." "He justifieth the ungodly." We receive the white robe of the justified, not by works of righteousness, but through his mercy which saves us, "to the praise of the glory of his grace, by which he hath made us accepted in the Beloved One."

III. The Church is one with the Lord in moral nature. Says Mr. Coventry Patmore, "Maid marrying man, remember this: You take his nature with his name." Seldom does a woman fall to be worsened if she marries ill; better if she marries nobly in the Lord. To this law the Church is no exception. Made one with Christ by renewal of life by faith, she lives by his ideas and for his ends. "He is made unto us wisdom." In him dwelleth all the treasures of wisdom and knowledge. The church is no Queen of Sheba, on a flying visit, sitting at the feet of Solomon to hear his parables and to "prove him with hard questions." But she is to sit by his side through eternity, and live for ever in the blaze of his infinite intelligence. Every thought in her mind is radiant with his reflected brightness; every path of study is luming is by the beams of his wisdom as an ever-advancing pillar of fire in darkness of eternity. She is to "grow up to him in all things." Here the sciences will soon reach their limit—a limit fixed sometimes by physical conditions, sometimes by the narrow resources of sense, or of the mechanical aids to discovery. But sitting for ever in the centre of the universe, and penetrating all the domains of God by his all pervading Spirit in height and depth, Christ will explore all the depths of the Eternal mind, and teach and guide his church in the comprehension with all saints of these ever unfolding mysteries. And it will be no life of mere contemplation. He, who on earth crowded into three years' ministry activities so numerous that St. John declares their fitting record would fill the world with the books that might be written, will fill eternity with similar activities, and crowd the worlds beyond with the inexhaustible marvels of his grace and power. And the bride of the Lamb will be associated with him in those works of creation, government, and redemption. Raised in power, there will be work for every part of the body of Christ, and no one will "stand all the day idle" in the market-places of heaven. "They shall do his commandment, hearkening to the voice of his word." Endowed with the splendor of the firmament, and the speed of lightning, and the strength of the attractive forces, the vision and the flight of creatures now made equal to the angels," there will be work to do worthy of such undying energies, and a scene of later worthy of the tells of the sons of God.

IV. And now, last of all, this bride of the Lamb will be one with Christ in perfect love, "without spot or blemish." He will fix on her his loving delight for evermore. The Jesus of the Gospels is going to be our Companion, our Lord, our Lover through eternity, not losing any one of us in the innumerable company, but knowing each of us by name, and appearing to each again and again in individualizing affection for ever and ever. Oh! the hour when first our eyes behold that Blessed One! when first he enfolds us in his embrace, and gives us the kiss of peace, the zeal of his everlasting love! The Spirit and the Bride say, Come Thou! For then he will guide us by his eye and govern us by his love through eternity. Shall we not serve him for ever by love also? Shall we not serve him here and now? Lord, rend the veil even now which so much conceals Thee from our spirit. Let us now even hear Thy distant voice, "I have graven thee on the palms of My hands;" and as Thou wilt "never leave nor forsake us," so now, while we only "love Thine appearing," and "wait for Thy coming," grant that we may never deny or forsake Thee, with whom, in the bliss of this Marriage of the Lamb, we hope to live forever.—*Edward White, in Rainbow.*

### A FALSE CHRIST IN PERSIA.

Some interesting facts relative to the rise and progress of a new sect in Persia, were related recently by Colonel C. E. Stewart of the British Army, who has spent many years in Persia. During his residence there he became so thoroughly conversant with Persian affairs, and so accurate and fluent in his use of the language that an English traveller who met him in Persia utterly failed to detect his nationality.

The "new religion" of which Colonel Stewart spoke, has for its prophet one Ali Mahomed, a native of Shiraz, who, in 1842, declared that he had been raised up by God to supersede Christianity and Islam and all the old religions of the world by a new faith. Its particular tenets were not stated, but as far as could be gathered it seemed to be a kind of reformed Islam—a faith more in accordance with the feelings and aspirations of the people than the cold form of Mohammedanism. Ali took the name of El Bab (the door), and claimed that he was the only way or door by which a knowledge of God could be obtained. His followers, of whom he soon obtained a large number, are called Babis. Subsequently he claimed that he had a new revelation, and declared that he was not merely the door, but that he was himself a divine essence sent forth from God, and he then assumed the name of the Most High.

After El Bab's preaching, the movement spread like wildfire, and in the course of six years had gathered no less than one hundred and fifty thousand followers in Persia. El Bab had chosen eighteen disciples, and these were regarded as a kind of pyramid, with himself as the apex. Nineteen was a mystical number with the Babis, who supposed it to represent the unity of God. During the interregnum in 1849, before the present Shah was established on the throne, the Babis revolted, but against the wish of El Bab, who was a man of peace, and it was nine months before the insurrection was surpassed. The leaders were killed, but they promised their followers to return to the earth in fourteen days. Needless to say they did not, and in a second insurrection the leaders thought it well to extend their own time of return to forty days.

The Government of Persia, alarmed at the spread of Babism, decided to put El Bab to death. He was accorded mock trial, and the sentence was pronounced. It may be explained that it is a common thing in Persia for a condemned prisoner to have his throat cut with a pocket knife while in court; but, to prevent El Bab's followers making capital out of [illegible] death, public execution was [illegible] on. Two disciples, who were condemned with him, were offered pardon on renouncing him. One did so, and spat in El Bab's face and secured his own release, but the other remained firm. "I'll die with my prophet, but I'll never deny him," was his reply to the repeated entreaties of his wife and child.

The story of El Bab's death, as told by Colonel Stewart, was most extraordinary. He and his follower were suspended from the citadel wall, and the soldiers fired upon them. When the smoke had cleared away the disciple was found dead, but El Bab had gone. The explanation was that the bullets had snapped the rope by which he was suspended, and he dropped into the ditch and escaped for a time, but he was soon captured and hacked to pieces by a Persian captain. The persecution was, in 1852, renewed in Teheran on an attempt being made on the Shah's life by three Babis. Forty of the new sect were put to death, among them Gourrot-ul-Ayn (the delight of the eyes), so called on account of her great beauty. These people were offered free pardon if they would only say No to the question, Are you a Babi? but they all remained firm to their faith, and were put to death with the most horrible tortures.

A successor to El Bab soon appeared on the scene, and he claimed the title El Baha, which signifies the light. This prophet, who is the present leader of the movement, had very extensive ideas of his mission, and set himself to work to reach the great monarchs of the world. Among others he wrote to Queen Victoria, whom he commended for the abolition of slavery, and for resigning her Government into the hands of her Parliament, which, he said, were wise steps. He was, however, concerned about her spiritual condition, and exhorted her to the Lord.

The followers of El Bab and his successor, El Baha, are very numerous in Persia, and they are making many converts. That they are sincere is evident from the fact that they are always ready to die for their faith, which cannot always be said for Christians. The appearance of these teachers is another fulfillment of prophecy, Matt. xxiv. 24.—*Prophetic News and Israel's Watchman.*

*Editor Restitution:*

Will you please say in THE RESTITUTION that our address is now No. 41 Seeley Ave., Chicago, instead of Norwood Park as heretofore. Yours truly, H. V. REED.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 23, 1886.


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THERE being five Wednesdays in June our next paper will bear date July 7.

To save time write to the Agent direct on all business matters. Concerning these, the Editor has no means of knowing only by inquiry.

### SOLOMON'S POOLS AND GARDENS.

"I made me gardens and orchards, and I planted trees in them of all kinds of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees. Eccl. ii. 5, 6. A garden inclosed is my sister, my house; a spring shut up, a fountain sealed. Thy plants are an orchard of pomgranates, with pleasant fruits; camphire with spikenard; spikenard and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices. A fountain of gardens, a well of living waters, and streams from Lebanon." Cant. iv. 12–15.

Josephus thus speaks of some pleasure grounds that Solomon had at a distance from Jerusalem: "There was a certain place about fifty furlongs from Jerusalem which is called Etham; very pleasant it is in fine gardens, and abounds in rivulets of water; thither did he use to go out in the morning sitting high in his chariot." Ant. B. [illegible] Ch. 7. Sec. 3. At this place were [illegible]'s pools, which remain to the [illegible] in a state of good preser[illegible] there were three [illegible] or [illegible] on terraces one below another so that the lower pools catch the overflow from those above.

Secret fountains fed these pools, and a tunnel connected with secret conduits conveyed the fresh cool waters into the city. The whole system was a most wonderful piece of workmanship. To these sealed fountains an allusion is conveyed in one of the above cited passages from Canticles. It was here that he had a summer palace to which he drove over one of the roads leading out of Jerusalem paved with black stone which was most probably quarried beyond Jordan. In the Septuagint the word rendered *orchard* above is παραδείσος, *paradise*, typical of the future paradise of God. Rev. ii. 7.

From an exchange—*Messiah's Herald*—we reprint the following which will, no doubt, interest all looking for the future restoration of Israel and Israel's land.

### SOLOMON'S GARDENS FOR SALE.

A correspondent of the *Age to Come Herald* (S. Kanstorcorn) writes, that the once famous gardens of king Solomon are now offered for sale for four months—if not sooner sold—for the sum of $5,150. The owner is a wealthy merchant in Jerusalem, who does not want the care of them. His sons are in Europe where they are to remain, and he has just decided to sell. "These gardens," says the writer, "are situated in Urtos, one-half hour's ride from Bethlehem, and near the new road to Hebron. The place is supposed to have been a country residence of Solomon; which judging from the beauty of the place and the fruitfulness of the gardens, is not improbable. There are seven of them, containing about twenty acres of land, which are enclosed with good stone walls and covered with the choicest fruits of the world. There are two good houses, one of them containing two rooms and two magazines; and the other has three rooms, built by the present owner. There is a fine spring of water, the source of which is unknown. It is mentioned in the Song of Solomon, chap. iv. 12. The fruits and vegetables from these gardens always command the highest price in the market. The place has been rented to an agent for several years who pays to the owner annually sixty-five Turkish pounds and then leases to a sub-agent. A German who has been engaged in the cultivation of honey, has been living in this place for some time and his honey is the finest in the market. There is a chance for bee culture, and a dairy; and good markets. The new road now being built to Hebron will raise the price of the gardens to double their present value in a little while. Dr. Robinson believed that the village of Urtos was the veritable Etam which Josephus informs us was one of the favorite morning drives of king Solomon. There are traces of very ancient ruins in the valley. I believe a good American hotel built here would be well patronized, as many go there now for the pure air and water. Most certainly Solomon would have chosen the healthiest and nicest locations for his country residences."

## Selections.

### "HADES."

If any apology be needed for the subject of the present short address it must be made on account of its interest. I am aware that it is a moot point with the Association, but of all the questions which revolve around the central one of life alone in Christ, the doctrine of the intermediate state stands perhaps the first, and for this reason: there is no question upon which men's minds have diverged so much, or which has moved men's hearts like that of death. "It keeps the keys of all the creeds." It takes away our acquaintances, it robs us of our friendships.

"Never morning wore
To evening, but some heart did break."

No wonder then that such burning questions as "what is death?" "and why is it?" have occupied the attention of both the ignorant and the philosopher alike. Men will, generally, do anything to get rid of the thought, but like the pendulum of a clock which crosses and recrosses the centre of gravity, men's minds strike away, but ever and anon are brought back to the point of attraction. Yet in vain have the ignorant thought and philosophers studied. Death "is the bourn from which no traveller returns," and though there have been some few exceptions where, by God's power, the dead have been brought from death, yet these have made the mystery still more mysterious, for they told nothing.—Had they anything to tell?

It is this vagueness, this helplessness (apart from revelation I mean), to discover anything concerning the state of the dead, that has led men to guess, invent, and finally try to persuade themselves into certain beliefs; and when a revelation is made that throws any light at all upon the subject, such are the vain traditions of men, that what we read is so altered, touched up and colored that an angel of light even could scarce tell whence came the information.

Seeing then that such a doctrine is so woven round the hearts of men, it is the merest folly to ignore it, and a feeble effort is here made to lay before you, as far as time permits, that which appears to be the truth.

I would speak with modesty and without dogmatizing, yet would I speak with no uncertain sound.

Hades, or the Unseen, has been described in every possible state of existence, from that of slumber up to that state where man has more power of thought, a greater expansion of action than he had during life; where, in fact, the state of being is as much above what it was at first as the heavens are above the earth.

To give a little more detail: one class views it as a falling asleep, the sleep of death.

Another looks at it from a classical point of view, so elaborated by the Greeks and other nations of old, that hades is a vast region, dimly lighted, and peopled with solemn, almost silent shades, who wander to and fro, "seeking rest and finding none," shadows possessing not the slightest substance, mere airy nothings.

Then another takes it to be a purgatory where sinners are cleansed by fire to prepare them for the blessed abodes of angels and of God.

Another class makes the intermediate state into a preparatory school for the higher joys of heaven. "To the saints who died in the faith it is a school of rest, comfort, leisure, and enlightenment. To such as never heard the name that is above every name, it is a school in which they shall hear it, and many shall bow in willing homage, and confess him Lord to the glory of God the Father."

And again, one goes still further, and in a very promiscuous and unsatisfactory manner, does away with all this, sending saints straight to heaven, though David be not ascended there, and forming choirs of children, singing around the throne of God, yet leaving their poor, lisping, stammering tongues somewhere else.

Let us take one revelation, not troubled by fear, nor biased by preconceptions, but led in honest doubt if you will. When we take the work of some great author we find that he has some drift, some plot, some lesson "to point a moral or adorn a tale." So (if I compare greater things with smaller), with the revelation of God. It shows us "of man's first disobedience and the fruit of that forbidden tree....with loss of Eden, till one greater man restore us;" it shows us of man's forfeiting an earthly paradise, but brought by Christ to the Paradise of God; it shows us man returning unto his dust, but redeemed from the grave at Christ's great cost; it shows us of death, life,—death, life,—ever ringing in alternate tones from the beginning to the end of God's revelation.

"Death reigned from Adam to Moses," even where no law was, it reigned while under a state of law, it reigns while under a state of grace, it will ever reign till "Death be swallowed up in victory."

And, further, when we are emphatically told that hades is "a land of darkness," and "forgetfulness," that "the dead go down into silence," that "the dead know not anything," that "men's very thoughts perish," that "the night cometh when no man can work," it seems to me impossible that such language can mean anything else but what is apparent on the surface.

True it is that passages may be quoted showing apparently that dead ones may be alive, and I do not for one moment wish to evade them, but they are no more than two or three at most in number, and even then there is an amount of difficulty, and such diversity of opinion, that they cannot in my humble opinion be set against the whole tenor and bearing of Scripture, and those more direct and emphatic utterances. The idea of death being a sleep, a state of unconsciousness, can only be pushed aside on the strength of those two or three passages. Take the idea of purgatory for instance. No doubt its main support is the parable of the rich man and LAZARUS. Yet even this is dead against the doctrine, for if one lesson be taught there, it is, that for the dead there is no opportunity, for "if they hear not Moses and the prophets" how also are they to be persuaded.

As for hades being a school where scholars may learn, will not eternity be long enough?

And as for the heathen and impenitent—I can concede to any man that it may be God's purpose to give the heathen who have never heard of him just as it was his purpose to redeem Adam and the race, but Adam, as far as I can find, knew nothing of that; no more, as far as I can find, does God inform us of his purposes toward the heathen. It thus becomes a region of speculation which avails nothing. I feel inclined to leave the matter in God's hands. "Shall not the Judge of all the earth do right?"

As for the language used by Christ concerning the greater toleration towards Sodom and Gomorrah, and Tyre and Sidon, than to such cities as Chorazin and Bethsaida, that seems to me comprehensible. The few stripes or the many will be given according to desert. To go further is to follow, I think, an *ignis fatuus*—and I cannot follow. We find ourselves in mist and bog, and like the traveller, who when up to his horses girths, was told that below there was good, solid bottom, only that as yet he was but half-way there, there may be standing ground for those speculations, but we get overwhelmed and lost before reaching it. To "save a soul from death" is more to me than any guesses as to whether the heathen will, in the intermediate state, have the gospel preached to them, or the impenitent have another chance.

You say "this is a gloomy doctrine." So it is. I cannot see that it can be otherwise so long as death is the wages of sin. But is this all? Thank God, no. Though death is not "the Prince of peace," though death is not "the gate of life," though death is presented nowhere as a thing to cheer the heart, it need not trouble us. The minds of God's beloved should be always directed to the resurrection. There gives the triumph. We know that the grave is the mark of sin and the power of Satan. It may be the burial of all our hopes, but we are to look beyond this gloom and darkness, waiting for the coming of him we love, when we shall be ever with the Lord. This was Paul's hope, Paul's longing. Life was troublesome and death was a punishment. What he wanted was the appearing of his Lord, when "God shall wipe all tears from all eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away."

It is unconsciousness for a moment or, and then an eternity of heaven.

There are just two points which seem to require a word.

Hades is spoken of as having great depth and profundity. Well, what is deeper than the unseen? When a beloved one departs from our midst, can we draw aside the bolts and bars of the grave and deliver him? Can we search and bring him back? And yet the knowledge of God is deeper, and so we cry with Jonah:

"The waters compassed me about even to the soul; the deep was round about me: the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars closed upon me for ever: yet hast thou brought up my life from the pit, O Lord my God."

Finally, you may ask me, "What about the preservation of identity, if the dead be unconscious, and apparently lost and forgotten?"

I reply, "God has not informed us, I do not know." One thing I know—

I know that "it is not a thing incredible that God should raise the dead."

I know that though "the dead be sown in corruption, they will be raised in incorruption."

I know that then will go up the shout, "O death, where is thy sting, O grave, where is thy victory?"

"I know that my redeemer liveth, and that he shall stand in the latter days upon the earth," and I know that then "when I awake in his likeness I shall be satisfied."

This is enough for me. Is it sufficient for you?—*Alfred M. King, in Bible Standard.*

### What the Jewish Papers are Saying.

The Jews of Balkh, Central Asia, which may some day be the trysting-place within which the perennial rivality between Russia and England will be fought out, contains a not inconsiderable population. Where they came from, or how they got there, are questions that have been extensively inquired into by both Jews and Gentile savants. In a recent issue of the Mayence *Israelit* we find an interesting contribution towards the solution of these questions in the shape of an account of the Jews of Balkh on the Amon river. The following is an abstract of this account:—

"Small, poor, and utterly neglected is the 'Kehilath Beni Yakob,' i. e., the Congregation of the Sons of Jacob, which exist at Balkh. But on the other hand it is old, very old, since it is stated to have been in existence not for centuries, but for several thousand years. The oldest Persian chronicles of Balkh—the first of those written by Ibn Gaswein, dates from the second of the Mahometan era, that is to say, from the seventh century of the Christian chronology—sets forth that the Assyrian king, Bal-Assar, the Tiglath-pileser of Scripture, in order to protect his dominions against the incursions of the nomad tribes that resided on the other bank of the river Amon-Darya, built a large fortified city and called it Baleeha, which in ancient Persian and Assyriac means a protection or a bulwark. Other Persian chronicles derive the name of the city from that of the Assyrian goddess Baleeha. In order to populate the new town, the king ordered hundreds of the children of Israel to settle in the south of the city.

"When El Karnagen, 'the great horn' of Daniel vii. 21, that is to say Alexander the Great, in the course of his expedition to India, visited the city of Balkh, the Jews received him with great rejoicings and offered him ships to cross the river, so as to enable him to subjugate the Nomadic tribes living on the other side of the Amon. A tradition still prevalent among the Jews of Balkh has it that during the period of the Second Temple, envoys were sent by them to Jerusalem, who were to offer prayer and sacrifices on behalf of their brethren in exile. The story seems incredible, and there is not a title of evidence to be found in any Jewish or Gentile author of antiquity, to prove its accuracy. The only fact bearing thereon is that one of the streets is called Mochalets El-Kuds, which means the road to Jerusalem.

"The invasion of the Arabs, which took place after the death Mahomet, worked a great change in the situation of the Jews of Balkh. The Emir Walid, who commanded them, penetrated through Herat and Cabul into India, and it was he who imposed a capitation tax, called *charag eleyenud*, upon the Jews of the last-named cities as well as those of Balkh. This tax the Jews are still subject to. At that time, they mustered about 12,000 strong, and possessed eighteen synagogues. But with the Persian rule over Afghanistan, hard times began for the Jews. The Persian governors oppressed and persecuted them. Most of them left Balkh and sought on the other side of the Amon Darya that peace and quiet which they could not find in their old homestead.

"At the present day there are scarcely more than 500 Jews left in Balkh. They still inhabit the part of the town that was assigned to them by Tiglath-pileser. The language they use is Persian mixed with Hebrew, Chaldee, and Assyrian words. In this language sermons are also delivered in their synagogue. Jews from Persia find it difficult to make themselves understood to those of Balkh. All the religious wants of the Jews of Balkh are supplied from Bokhara, which is a kind of metropolitan city for all the Jewish congregations of Central Asia. In every town of Turkestan in which there are any Jews, the Beth Hamidrash, or infant school, is used at night as a place for Jewish travellers to rest in. This is so well known that any Jewish stranger arriving in a place at once betakes himself to the Beth Hamidrash, and as soon as his arrival becomes known, the heads of the Jewish households proceed at once to meet him and have their supplies brought there. They all sit down together on a large carpet, and the stranger is asked to partake of the supper of each member of the congregation in rotation. When the repast is over he has to state the object of his visit, and to tell them the latest news of the place he came from. If he is a man of great piety and learning, those present ask him his blessing, and also send for their wives and children to be blessed by him. The next day, on the morning of his departure, the congregation send him a lamb and a sack of flour, also some honey and dates, out of which the wife is to prepare the viaticum (*Zoodah lederech*) for the stranger. Oftentimes the members of the congregation draw lots who is to attend the stranger to the next place in which there are Jews, and in this way Turkistan becomes a very safe country for Jews, though not for Gentiles, to travel in."

The Jews of Bokhara. From an account of the Jews of Bokhara which we find in the *Israelit*, it would appear that the congregation of that place is nothing like so old as that of Balkh. From the Persian chronicles it is to be inferred that a Jewish congregation existed at Bokhara some 200 years prior to the birth of Mahomet, that is to say, somewhat about the end of the fourth century of the Xnera. The Jews of Central Asia look upon Bokhara as their spiritual metropolis. At the head of their congregation a man placed who enjoys the title *nahara de-golwatu*, that is to say, "The Light of the Exile," and the congregation itself is called *Kehilan Kadosha*, that is to say, the Holy Congregation. But it is not only holy, but numerous and wealthy. It musters 8,000 strong. The silk trade and the silk manufactories of Bokhara, which enjoy a great reputation all over the world, are entirely in the hands of the Jews. One third of these support themselves on the making of silk fabrics, one-third on trade, and the rest are rabbis, physicians, teachers and citizens.

The Jews of Bokhara enjoy a kind of self-government such as they are not granted in any other part of the world. They have a court of law of their own, called *beth din*, which sits every Sunday, Monday, and Thursday, and from whose findings no appeal lies to anyone except the Emir himself. It hardly ever happens that its rulings are reversed by the Emir. Short of capital punishment, the *beth din* is authorized to pronounce and enforce every kind of sentence, that is to say, both fines and imprisonment. The language of the Jews of Bokharia is Turkish; the better education speaks Persian, and of late years they have also commenced to cultivate Russian. The religious rites of the Jews of Bokhara so closely resemble those of the Jews of Europe that they are generally supposed to be the descendants of the Israelites who formed the kingdom of Judah.—*Prophetic News, and Israel's Watchman.*

### Russia Threatens War.

The Emperor of Russia last month signalized his visit to the Crimea, not only by the launching of ironclads, opening docks, and laying the foundation of barracks, but by issuing a manifesto, which, whatever its real purpose, has already sent a flutter through the Capitals and Exchanges of Europe. The Vienna Bourse was unfavorably affected, and a heavy fall in stocks took place. Just when the world was not looking for any new and formidable menace of war, the Czar addresses his people in a tone charged with threats to European peace. It is no common occasion that has taken the Emperor to the Crimea. He is accompanied by the Empress, the Grand Duke Alexis, the Grand Duke Michael, and the Lord High Admiral of Russia. The posts of honor in the assemblage have been given to the most eminent survivors among the officers of high rank who participated in the defence of Sebastopol thirty years ago. Admirals on crutches, and weighed down with years, have been brought from St Petersburg, and from one extremity of the Empire to the other, in order that the ceremonies of the hour might lack nothing in impressiveness and significance. The launch of the Tchesma ironclad appears to have been an imposing spectacle, and a sister ironclad called Sinope, is being rapidly pushed to completion. Sebastopol after the Crimean war was dismantled, and has remained a heap of rubbish till lately. But new barracks are being rebuilt, docks are already in good working order; and a Black Sea fleet is being prepared. Russia is supposed to be preparing to invade Bulgaria and Roumelia. Greece may then be found to be on the side of Russia.

The Czar's Manifesto above mentioned is as follows: "Thirty years have elapsed since the Black Sea Fleet heroically sacrificed itself for the whole of Russia. That fleet is now born again, to the great joy of our Fatherland, which has been so long in mourning for it. My will, my every thought, have ever been directed to promote the pacific development of the welfare of the Russian people, but circumstances may prevent the realisation of my wishes, and compel me to defend by force of arms the dignity of the Empire. You will with me uphold it with devotion, and you will show the same firmness of which your fathers gave proof, in response to my grandsire's appeal, in a manner which wrung admiration from all their contemporaries. I call upon you in your turn to watch over these waters, which have witnessed in past time Russian heroism, and to your care I confidently commit the honor and security of Russia."

## Communications.

*Editor Restitution:*

Enclosed you will please find two dollars fo. my subscription with many thanks for your kind patience. In your communication of Nov. 10 you refer to the trying position of an editor, which trial grows out of the fact that his readers share the common tendency of man, namely, a consciousness that their conclusions have been honestly sought and legitimately arrived at and are therefore to be held on to tenaciously. The fact that we are children in our Father's school seems to be overlooked, and that our Father treats us as children with children's capacities only, and therefore does not present us with truth in the concrete, but in detail only, and only such phases of it as we can comprehend at any one time. For instance, we must learn the alphabet before we can put its letters together to make words, before we can put them into intelligent sentences, and so step by step we must learn the art of using the language correctly. To expect a child before it has been educated to use language correctly would be to expect what would amount to a miracle.

Again, to expect a child who has never been away from home or seen anything in the world but what exists and occurs in the limits of its own surroundings, to converse with you intelligently on things outside of its plane, or to comprehend the terms and phrases of scientists as they use them in relation to common things, would be expecting an impossibility.

All knowledge is acquired step by step, slowly, and it frequently happens that we acquire knowledge that we have no use for, and no means of applying for long periods after it has been acquired. But when the occasion comes, we remember what we learned long time ago, and under circumstances perhaps of an impressive character. Just as we teach children at school many branches of knowledge that they have no immediate use for, and cannot appreciate till the occasion for its use occurs, then the wisdom of our action is manifest to them.

If all the disciples of our blessed Lord would constantly bear in mind that they are only disciples, scholars, and must remain so as long as they continue in the flesh, and that therefore their business is to be ever learning, that they cannot crystalize and stereotype what they have acquired at any particular point in their progress, and insist that the things they have acquired constitute the sum and substance of their Father's teaching and must be accepted by all, and nothing further can be acquired. No! No! We cannot change our characters as scholars, till we are born as children into the kingdom at the resurrection.

Let me say to the brethren then: Be not dogmatic and overbearing, you have yet to learn something or our Father would not continue you at school. He never performs works of supererogation. Your brother who differs from you may have acquired some truth that you have not. If you are perfectly rooted and grounded on the truth you need not fear to examine arguments from any source that claim to advocate truth. Our Savior said, "You shall know the truth and the truth shall make you free." Again, you shall be sanctified by the truth. "Sanctify them by thy truth; thy word is truth." Beside, the office of the Comforter during the absence of our blessed Lord is to "guide his disciples into all truth." Thus "every one that is of the truth heareth my voice," saith the Lord. "For my sheep hear my voice and follow me; a stranger they will not follow." But they "who receive not the truth in the love of the truth are condemned." I say again the children of the truth cannot be injured by giving patient inquiry and examination into whatever claims to be truth. Do not reject it if teaching comes from those who follow not with you. You have an infallible guide and may patiently listen without fear to every one who professes to advocate truth. Our Lord, our Elder Brother, was liberal, open, frank; we must be like him if we have drank into his spirit and therefore we cannot forbid any one because they follow not with us. We look to our matured scholars to grapple with every difficult problem. If they ignore them, they confess they are unequal to the task and we drop them as master teachers. If we ignore or refuse to consider questions raised concerning revealed truth, do we not thereby confess ourselves very immature scholars? Faithfully yours,

G. B. STACY.

### Conference Report.

The Third Quarterly Conference of the Church of God in Indiana, met as per announcement at Antioch, on Friday, June 11, 1886. A good number of the brethren and sisters from different sections were present, and a profitable gathering together it truly was. The preaching was mainly by Brethren Woodward, Daiggins and Wince. Rain prevented many from attending on Sunday, however good attentive congregations listened to the teaching at each session.

No business of any importance was transacted. The next conference will probably be held at Argos, early in September—definite time and place will be announced in due season.

A. R. UNDERWOOD, Sec.

### Excursion Rates for Fourth of July, 1886.

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# Poetry.

## NOTHING TO FEAR.

Our waiting souls have naught to fear
Though dark the way before us;
The loving Christ is always near
And tender watch keeps o'er us,

"The loving Christ!" oh man forget
What wondrous love he gave us;
A matchless life, so pure, and yet
He suffered sin* to save us.

He knows the heart, thrice blessed thought
No mortal judge can move us;
In pathways drear, with sadness fraught,
Christ ever true doth love us.

JEDEDIAH CROCKETT.

*Who his own self bare our sins in his own body on the tree. 1 Pet. ii. 24.

# Communications.

## WHAT THINK YE OF THE CHRIST? WHOSE SON IS HE?--Matt. xxii. 42.--No. 2.

The sentence passed upon the woman, who had sinned by being deceived, was in relation, so far as womankind is individually concerned, to the conditions pertaining to the reproduction of the species. Reproduction and its troubles were increased; her desire towards her husband, her dependence, was also increased, while his power of domination was curtailed from dominion over all the organic life-forms of the earth, to ruling her. See Gen. iii. 16; 1 Cor. ii. 3: Eph. v. 22–24; 2 Peter iii. 1.

The prevailing thought of the woman's sentence, and of the other testimonies concerning her, is, that the woman, subject to deception, was placed under the restraining influence, or control of the husband for her protection against the beguiling allurements of evil, while her sorrow and conception were increased.

She was, of course, subject to the penalty of death, because she was of the earth, earthy; and, having transgressed a positive law of God, the result of which is always death, she became obnoxious to the final result, through her relation to Adam, the presumptuous transgressor.

Yielding, as she did, under temptation, to the lust of the flesh, the lust of the eyes and the pride of life, these wrought their legitimate result in the multiplication of sorrow and conception.

Woman was in the transgression, yet under the extenuating conditions of deception; and it was to these conditions, possibly, that the human race was indebted for a prolonged existence after the fall, instead of being immediately stricken from the stage of action, as man himself so richly deserved; and it was under these conditions that the Virgin Mary was approached by the angel in the annunciation, i. e., as the only part of the human race in which were any redeeming features for human kind.

In approaching the paternity of Christ we find ourselves on delicate ground, over which no one should pass save with reverence and godly fear. Careless unthoughtedness and impious haste, or surrility, have no business within these sacred precincts, where only truth, honesty and sobriety may feel worthily at home.

That Joseph, the husband of Mary, was not the father of the Christ, is not only attested by Matthew (chap. i.) and Luke (chap. i.), but may be inferred also from the fact alone, that had Joseph been his father, the Christ would not have differed from all his predecessors and contemporaries, and would, therefore, have been unsuited to fulfil the prophecies and promises concerning the Christ, or act as a surety for the human race. But what saith the Scriptures? John says, "In the beginning was the word, and the word was with God and the word was God. The same was in the beginning with God. All things were made by him and without him was not anything made that was made. In him was life; and the life was the light of men..... That was the true Light that lighteth every man that cometh into the world. He was in the world and the world was made by him, and the world knew him not.....And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John i. 1–14. (One of the appellations of the Christ, it will be recollected, is "the word of God," and is applied to him when John beheld him riding forth upon a white horse to smite the nations. Rev. xix. 13.

Before passing further let us pause and note some of the works accomplished by the word. "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 5–8. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.....For he spake and it was done; he commanded, and it stood fast." Psa. xxxiii. 6, 9. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews xi. 3. "Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth and that which cometh out of it." Isa. xlii. 5.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts xvii. 22. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. iii. 14. "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." James i. 17, 18. "The seed is the word of God." Luke viii. 11. "See that ye love one another with a pure heart fervently; being born (begotten) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter i. 22, 23.

God works through agencies and intelligences to accomplish all his works of creation, goodness, mercy and loving-kindness, hence, (as in previous times when announcing his purpose to the earth-dwellers,) at the annunciation, the angel Gabriel, said to Mary, "Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus." And to Mary's wondering inquiry, "How shall this be, seeing I know not a man?" he answered, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke i. 30–35. "Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost (Spirit). Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit." Matt. i. 18.

What shall we deduce from the foregoing quotations in relation to the parentage of the Christ? That God by the word (his word) through the agency of the angelic messengers, wrought the creation of the heavens and the earth as they were of old. That he, by the same word, and through the same agency, created all the organic forms which have existed from the beginning of creation. That, by the same word, Adam was made a living soul: of the earth, earthy; as were all the predominating animal creations of the age in which he lived. That the same word "was made flesh and dwelt among us," a type of the preponderating class of animal forms in "the ages to come," in the person of the Christ. That the same "word of God is the seed," which develops Christian faith and character in those who, during the gospel dispensation, "are made partakers of the divine nature, having escaped the corruption that is in the world through lust. That the same word of God which created Adam and "hath made of one blood all nations of men to dwell on all the face of the earth," acting on the unimpregnated ovum within the womb of the Virgin Mary, developed a new creature; in the form of God; ("the express image of the Father's person; Heb. i. 3) made in the likeness of man, a little lower than the angels for the suffering of death, even the death of the cross. He partook of the human nature, and took on himself the seed of Abraham, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage.

He is the firstborn of every creature, the beginning of the creation of God, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; a chosen generation, a royal priesthood, an holy nation, "called out of darkness into his marvelous light; which in time past were not a people, but now are the people of God."

With Mary of Galilee, a lineal descendant from Eve by Adam, as his mother, and the quickening, energising, fructifying, purifying, world creating word of God as the vitalising principle, the Christ, thus begotten, as the progenitor of another race, as the second or "last Adam," in the form of man, and subject to the same trials by temptation as the rest of humanity, yet without sin, is both "the Son of man," (by his mother,) and "the Son of God," through having been begotten directly by the word of God.

He was made under the law; yet he was not obnoxious to its curse, because when tempted he was without sin. Indeed his birthright was entirely from under the curse, as has been shown by his parentage, hence he was *free* to offer himself as a ransom for those who were under the curse. "For," says Paul, "he (God) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" and again, "Christ hath redeemed us from the curse *of the law*, being made a curse for us." Gal. iii. 13. As the Son of man and by his descent through Abraham and David, on his mother's side, he at once inherited the throne of the kingdom of the Lord over Israel, as king of the Jews, and all the promises made both to David, as to his succession, and to Abraham, as the father of the faithful, while, as the Son of God, his "kingdom is not of this world, or, of the present order of things, but of the world to come; as it is written, "Unto the angels hath he not put in subjection the world to come, whereof we speak." Heb. ii. 5. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Heb. ii. 9, 10.

DR. J. K. THOMPSON.

## BABYLON.

In an article in a recent number of THE RESTITUTION I observed a remark to the effect that the very site of "ancient" Babylon is unknown. I am quite at a loss to understand how the brother who wrote the article referred to could have derived his information on this point. I have carefully made inquiry in the leading encyclopedias and in the works of travellers and writers on that locality, and have, up to now, not found a single authority who has arrived at such a conclusion, although I have hunted in one of the best libraries in the United States.

It may seem a trivial matter to some brethren as to where "old" Babylon was. The subject is usually treated as a very light matter indeed, and any one who even ventures to investigate it is liable to be treated to the smile of pity that is bestowed upon the weak-minded. However I am one of those who do not mind these trifles occasionally, and with the consent of our beloved Editor I will lay before the brethren the facts in this case; as to the things that stand or fall on the issue I will not at present concern myself except to say that the present condition of the town is in exact accordance with the words of prophecy.

The name of Babel or Babylon is derived from the two words *bab*, the gate, and *El* or *Ilon*, God, and signifies "the gate of God." The supposition that it means "confusion" is false for two reasons: 1st, the word confusion in Hebrew is *balal* (see R. V.) and not *babel*, and 2nd, Hebrew was not the language of Shinar. This signification of the name is definitely proven from the fact that in the deciphered languages of Babylonia although the name differs entirely in sound, it is the same in sense. This name was given to it, we are told in Genesis, from the fact that God there entered in and scattered the nations confusing their language, etc. From that time on it has in some sort of manner ever existed, even to the present. Isaiah tells us that the "Assyrian founded it for them that dwell in the wilderness," and they there erected the first universal empire, which also carried away the children of Israel into captivity. Later it was rebuilt by Nebuchadnezzar and beautified to the utmost under the dynasty known as the Babylonian, which ended in the reign of *Belshazzar*. From that time it was the center and seat of the successive empires of Media, Persia and Greece. From the death of Alexander the Great, who there established the last of the empires of Babylon, it fell into decay and "widowhood," as it were, but still existed as a town of some importance, and it is at present, as I will show by quotations from authorities on the matter, somewhat of a place although under a different name.*

The errors that have arisen concerning the site of Babylon being lost were caused by the great ignorance of the geography of this section of the world obtained in former times, and the change of names that has occurred, as well as certain views concerning the prophecies that only could be had when the original Babylon is "found no more at all." Suffice it to say that the truth of God is not to be upset by any "modern discoveries." The site of Babylon is established beyond a doubt. The bricks stamped with Nebuchadnezzar's name have been found; innumerable records of business transactions have been interpreted, and many other evidences have been produced which only the wilfully blind will refuse to see.

I will now make a few quotations to show the present condition of the town, only adding that a lithograph view of the river, bridge and fortification can be seen in Col. Porter's book, from "Babylon and Chaldea," a French work.

"The modern town which stands today on the ruins of Babylon, Hillah, was founded by Leifeddaulat about the year 1100 after Christ. Hillah, according to M. Oupert, was a quarter of Babylon, probably that occupied by the working population outside the enclosure of the royal palace. Numerous traces of ancient buildings augment this origin of the modern town. There is not in Hillah a house which is not built with the bricks of Babylon. The debris of the great city has, for that part, been considered from time immemorial, as the quarry, and even now there are around the ruins, brick diggings (sakkar) whose business is to extract materials from the ancient edifices for the construction of new."

From P. V. N. Myers, in "Remains of Lost Empires." "We passed our last night upon the site of Babylon in camp beneath a beautiful date grove. We allude to this circumstance because the fact of there being palm groves, gardens, Arab villages and encampments within the limits of the ancient city, has been triumphantly pushed forward by those who have desired to cast reflections upon the truthfulness of prophecy, and to others has been the occasion of honest doubt, implying an unexplained discrepancy between prophecy and fact. The camp alluded to above was Colonel Herbert's, the English resident at Bagdad, who, with a number of friends and a large train of attendants, had come to the 'gardens of Hillah' for a short respite from duty. The Colonel very courteously made us the guest of his tent. Almost his first words after a mutual interchange of greetings, were, 'I fail to discover the desolation of desolations here; why, this morning I sketched a view from this spot looking down the river, and it is one of the richest pictures I ever saw; and here I am encamped on the old site in a beautiful date grove.' It is true that the Euphrates leads a beautiful belt of verdure across the ancient site. Both above and below the village of Hillah, which is an Arab town of from ten to twelve thousand inhabitants, situated about five miles below the group of ruins which have been designated as the 'Royal Quarter.' The Euphrates is lined with patches of cultivation or date groves known as the 'Gardens of Hillah.' The vistas of the palm fringed river are indeed beautiful.... they seem to convey some conception of what must have been the beauty of the Babylonian capital.....Notwithstanding the general desolation of the site we were at first somewhat perplexed upon observing the beautiful groves and Arab villages, and tents beneath the trees, for we had in mind the prophecy, 'no man shall dwell there,' 'the Arabian shall not pitch his tent there,' and our conversation with Col. Herbert tended to deepen our perplexity."

Description of Hillah from Fullerton's Gazetteer of the World: "The town (Hillah) is well built, has an extensive and well regulated bazaar, several stately caravanseries, chiefly built of material obtained from the ruins in the vicinity, and a number of coffee houses along the banks of the river. It is governed by a hakim under the Pasha of Bagdad. A quarter of the town situated on the east bank of the river is connected with the other by a bridge of boats, but is not nearly so considerable as the west quarter. The soil in the vicinity is fertile but almost quite neglected. A tolerably active commerce is carried on by means of sharp, well built, native vessels of from 50 to 80 tons, and drawing from 5 to 9 feet of water."

From these sources and from many others it will be found that the present remains of Babylon are a small but busy town, both in regard to commerce and manufactures, the principal articles of which are silks, leather and dyed stuffs. Steamboats ply up and down the river and caravans of camels cross and recross the bridge, which has a "draw" in the middle. Many Jews are engaged in business there, so much so that one writer suggests that it is the Jewish settlement of the "great city" that has remained since the captivity.

Concerning the "Great River Euphrates" upon which the town is situated, I rejoice to see that the truth has at last dawned upon the minds of some of the brethren and they have almost concluded that the word of God means what it says, and speaks in the language of the people for the people to understand. We have indeed suffered long enough from the subterfuges of "commentators" who have imposed deep, dark and enigmatical constructions on words and names that every school boy is familiar with the meaning of. Chambers says, "It has often been found in philosophy that the prime difficulty lay in bringing down the mind to sufficiently simple conceptions. The many soar and mystify and come to nothing; to few it is given to find truth where it usually lies amongst the things most familiar."

J. F. GELLETLY.

*I am not at all satisfied that the name of the Babylon, "God's gate," is not embodied in the present name Hillah; one thing is certain, that the sound of Allah, the Arab name of God, is there, but the signification of the application is the prefix I am ignorant of.

The Book of Job, called Job, Son of Zare, Son of Hruguel, Son of Henni, Son of Isaac, Son of Habraam. "According to the Septuagint.

CHAP. XIX.

1. And Job taking up the discourse saith:
2. How long will ye weary out my life and purify me with words?
3. All ye know that the Lord hath caused me to be as I am, ye talk against me; ye impose upon me without shame.
4. Yea indeed of a truth have I erred; but an Erring One is camping right a long side of me, praising things that are not befitting, and he causeth my spoken words to err and to be unseasonable.
5. Also ye are magnifying yourselves against me and leaping upon me with reproach.
6. Know of a surety that the Lord it is that hath stirred me up and raised on high his wall against me.
7. Lo, I laugh at reproach; I will not talk; I will cry out, and nowhere is there judgment rendered.
8. I am built up around, and I cannot go through it; darkness hath set upon my face.
9. He hath stripped off my glory, and taken away my crown from my head;
10. He hath scattered me about and I am gone, and he hath cut off my hope like a tree:
11. He hath used me terribly in wrath and accounted me an enemy as it were;
12. His trial tents with one accord have come upon me; seated in my ways they have encompassed me;
13. My brethren have stood away from me; they have recognised strangers rather than me; and my friends have come to be without mercy.
14. My nearest have not made themselves nigh to me; and those who know my name have ignored me.
15. Neighbors and the female courtiers of my household even; I was at another race in their sight;
16. My male courtier I called and he did not hear; my mouth besought;
17. And I entreated my wife; with flattery I invoked the sons of my concubines;
18. But they had cast me off forever; when I stood up they spoke against me;
19. Those who saw me abominated me; those whom I had treated with love stood up against me:
20. In my skin my flesh hath become corrupt; and my bones are possessed with woes;
21. Have mercy upon me, have mercy upon me, O friends; for the hand of the Lord is it that hath touched me.
22. Why do ye also pursue me even as doth the Lord; and why are ye not satisfied with my flesh?
23. Would that some one would grant that my spoken words be written; that they might be put in the book forever (*εις τον αιωνα* for all time here;)
24. That they might be engraved with an iron pen and in lead, or in rocks;
25. For I know there is an Everlasting One who is going to release me upon the earth;
26. Who will stand up my skin that is going through these (trials). For from the Lord have these things been summed up to me:
27. Things which I know well of myself; things which mine eye hath seen and not another's; they have all been summed up to me in my bosom.
28. And if ye say forsooth, what shall we say in his sight, and what root of discourse shall we find in him;
29. Stand back ye also in reverent awe from the veil; For anger will come forth upon the transgressors, and then will they comprehend where their fuel for the fire is.

C. GARDNER.

## REPORT OF WORK IN THE LORD'S VINEYARD.

By invitation I attended the quarterly conference of the state of Michigan, held at Dutton, beginning May 28th. I had long desired to visit the Michigan brethren and become acquainted with them and gladly embraced the opportunity of doing so.

Dutton is the home of Brother B. W. and Mary Woodward. It is also the home of Bro. Woodward's mother.

The social meeting on Saturday morning was one of the best meetings that I ever attended. It was indicative of what the meetings to follow would be. The interest culminated on Sunday night, when thirteen rose up for baptism. On Monday Bro. Woodward immersed seven of the number. The meetings were continued until Wednesday night, when seven more came out. Of this number Bro. Woodward baptised four on Thursday. The meetings were adjourned Wednesday night and on Thursday I went to Watson, Mich. by invitation of the brethren, and commenced meeting Thursday night and held over Sunday. Bro. Woodward went over to Watson on Saturday and assisted in the meetings. The brethren at Watson have one of the neatest and best arranged churches that I ever saw. They have a membership of about forty of as earnest, intelligent Christian people as I ever had the pleasure of meeting. The interest was very good at all the meetings and especially so on Sunday night. After the sermon we had the communion service, and after the bread and wine were passed Bro. Woodward who was presiding at the table, said "We will sing a song and go out." The song was selected and announced but the brethren were so full of the things relating to the glorious hope and the soon coming kingdom of our Lord and Master, that they could not separate without speaking of their hope and exhorting each other to hold out to the end. In this way the time was spent until near eleven o'clock, when we were compelled to say good by, hoping that we may have the privilege of again meeting this side the kingdom. When I went to Watson I had intended remaining until Thursday following but Bro. Woodward thought I had better go back to Dutton and hold some more meetings, which I did. And as a result on Tuesday night we had the pleasure of seeing Bro. Cole, an old friend and neighbor of Bro. Woodward raise up in his place and say that he had served the devil as long as he was going to, that henceforth he, with God's help, would serve the Lord. The next day he was baptised into the name of the dear Lord by Bro. Woodward and we left him, with many others rejoicing in the hope of immortality. Thus ended my first visit to the brethren in Michigan and my prayer is that the good Father will spare my life that I may again have the privilege of visiting these and other brethren in that state. Thursday morning, in company with Bro. Woodward, I left for Antioch to attend the Quarterly Conference of the brethren in Indiana.

R. S. DWIGGINS.

## HOME INSTRUCTION.

There seems to be a growing tendency to consign education, moral, scientific and mechanical, entirely to the hands of the public teachers. This is all wrong. When the Lord organised a nation he enacted a school law. "Of systems possibly he chose the best." He commanded the parents to teach their children, Deut. vi. 6, 7 and all experience has shown that the further teaching is removed from the parent's hands, and the more parents try to shirk this duty the worse for the child, the parents and the state. If parents do not feel qualified to teach all that the schools claim to teach, they have this qualification, they have a real and unselfish interest in the child which reaches beyond examination day. Teach them the good and useful things which you know, it is better that they should learn of you than go away and learn of some foreign "Scientist" or "Artizan," who neither fears God or regards man. In Iceland, where crime is rare and illiteracy almost unknown, the children are taught at home. When we remove teaching from the home we take an important timber from the house.

A. S. CLOUGH.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Hand and Heller's Block, Room 16, 3765 Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome

## ON OUR BOOK SHELVES.

Brother Wiley Jones' work "The Gospel of the Kingdom." Leather binding, former price $1.50; now 75c. Cloth gilt, former price, $1.50; now 75c. Cloth binding, former price $1.00; now 50c. Paper cover, former price, 50c.; now 25c. Friends, you who are at work in the Master's vineyard, think of this chance offered you from week to week to get the book that gives the foundation of our hope in the clearest manner possible, for so little money. It is not right for these books to remain long on our shelves. There is work for them all over the land. "Key Words" is another work by the same author, former price 25c.; now 15c.; and "Theanatopsis," former price 10c.; now 5c.

Have you any smart infidels in your neighborhood? Do they sneer at and ridicule your views of the Bible? If you have we have a little work here that will aid you in routing them completely, and if you have none near you now you can scarcely stir many miles without meeting one, and if you are posted in their theories you have already won half of the battle. Sister Reed's little book, "Creation vs. Evolution" is the work we refer to, and all should possess a copy. Price 25c.

Our lamented Brother Magruder's "Reply to Ingersoll" is another book that should be more largely circulated. It is just what its name indicates—a Reply to Mr. Ingersoll—a reply that Mr. Ingersoll or any other infidel will not even try to answer, so it stands, for its foundation is laid in God's holy word. Price 50c.

The Gift of Life Eternal through Jesus Christ is *the* great subject for us. Eternal Life a Free Gift. Brother J. H. Pettengill has written a book on this subject, and all who read it say the work is well done. We can send you a copy for $1.00.

We write and talk much of the Kingdom and its Restoration. Brother Silas Henn has written a book on this subject that will aid us very much in our study of the Kingdom and the wonders of the Restoration. One dollar will place it on your table.

There have been different ages and dispensations in the past—we live now—there is an Age to Come, and Bro. Weethee has told us in his work this subject, the result of his l... search as to the nature and ... inity of the age coming hereaf... This is a large book of over 500 pages. Price $3.00.

Space will not admit of mention of half what our shelves contain. The Emphatic Diaglott, by B. Wilson; Christ's Kingdom, Where is it and What is it? by Jos. Leclar; A Translation of Matthew's Gospel, by Chas. Gardner; that grand work, A Letter to a Friend, by Mrs. Woodruff; Which is Right? or Is Christ's Throne in Heaven or on the Earth? by Thos. Wilson; When Shall These Things Be? by H. Bowman; A Letter to a Baptist Minister, by Daniel Howard; the Doctrine of Baptism, besides a host of those little silent leaflets that work all the time. When you are resting, being worried, they keep on. Who will help circulate these books? They are all good. There may be an isolated expression that some might object to, but the teaching in the main is endorsed by all our best writers and thinkers. We are ready to fill your orders. See advertisements in other parts of this paper.

## Excursion Rates for July 4, 1886.

The Vandalia R. R. Company will sell Excursion tickets to and from all stations on its lines, *for* One Fare for the Round Trip. No restrictions as to distance will be in force this year. Tickets will be sold on July 3d, 4th and 5th, good to return including July 6th. Ample coach accommodations will be provided to accommodate the probably large numbers who will avail themselves of this low rate.

We heartily recommend parties adjacent to the lines of this Company to take this opportunity of visiting friends or relatives, making pic-nic parties, etc. You will find the Road and its management first class, and the employees exceptionally accommodating and attentive.

## REMEMBER

That we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, send us the name of some friend or relative, and send us an extra dollar, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the donor.

A. R. UNDERWOOD, Agent.

# Poetry.

## CALLED ASIDE.

"I have somewhat to say unto thee."

Called aside!
From the glad working of thy busy life,
From the world's ceaseless stir of care and strife,
Into the shadows by thy heavenly Guide,
For a brief space thou hast been called aside.

Lonely hours
Thou hast spent, weary, on a couch of pain,
Watching golden sunshine, falling rain,
Hours whose sad length only to Him was known,
Who trod a sadder pathway, dark and lone.

Laid aside!
May not the little cost of suffering be
A loving one of blessing given to thee?
The cup of chastening sent thee from above
By Him who bore the cross whose name is Love?

Called aside!
Hast thou no memories of that "little while"
No sweet remembrances of thy Father's smile?
No hidden thoughts that wrapped thee in their fold,
Of Him who did such light and grace unfold?

Called aside!
Perhaps into a desert garden dim;
Yet not alone, when thou hast been with Him,
And heard his voice in sweetest accents say,
"Child, will thou not with me thy still hour stay?"

Called aside.
In hidden paths with Christ thy Lord to tread;
Deeper to drink at the sweet Fountain-head;
Closer in fellowship with him to roam,
Nearer, perchance, to tread thy heavenly home.

Called aside!
Oh, knee-deep deeper grows with him alone,
In secret all his deepest love is shown,
And learnt, in many an hour of dark distress,
Some rare, sweet lesson of his tenderness.

Called aside!
We thank Thee for the stillness and the shade;
Thank thee for hidden paths thy love hath made;
And so that we have wept and watched with thee,
We thank thee for our dark Gethsemane.

Called aside!
Oh, restful thought—he doeth all things well.
Oh, blessed sphere with Christ alone to dwell.
Ev, in the shadow of thy cross to hide,
We thank thee, Lord, to have been called aside.

# Communications.

## MICA-PEN NOTES.

I have just read a sermon by Mr. Talmage, with this text from Isaiah, "For the Lord delighteth in thee, and thy land shall be married." Now there are many good things in this sermon, as in others of this Brooklyn preacher, but how is it that he and so many other notable men, ignore the coming second advent of our Lord? Is the matter of no consequence? Is it [illegible] with any minister or him to substitute a future of human opinion for tradition for the positive teaching of the New Testament? Is it immaterial whether or not there is a faithful premonition of the personal coming of the Monarch and King, or utter and absolute silence concerning it? I look in vain in this discourse for one solitary hint of the expected presence of the Noblemen. There is not a syllable of intimation of that glorious fact that Jesus will quickly come. No. And with all the concussions of genius, or all the fire of eloquence, or resources of rhetoric, how is this great omission to be facilly acquiesced in, as of no concern or account?

Yet it is but part of a grand characteristic of our times. There is plenty of talent, plenty of learning and oratory. How is it that in oceans of talk, and in pyramids of sermons, there is not a word about the second advent of the Best Beloved? Why is the seal of silence set on this foremost doctrine of God's word? I hear earnest words about education and reformation, and read infinite philosophy of doctors and teachers, but why is the grand remedial power of the Coming excluded, as if it were as much a myth as a Swedish legend or an old wives' fable? How is it that the truth of inspiration is eviscerated and turned upside down? How is it that all the potencies of human wisdom and all the rainbow glories of human prophecy and philosophy are commended to our faith, and prescribed as remedies for our sickness, and lights for our darkness, while the mighty power of our returning Savior is hidden from our sight, as if it were a thing unnecessary or incredible, superfluous or visionary? Alas! Among all silences what is more painful and astonishing than this? Of what avail are the potencies of human thunder in speech, with the glory of the kingdom of God left out? To what purpose or effect all the schemes, reasonings and propositions of our foremost philosophers and doctors, without the medicine of the second coming of Christ to the poor troubled and trembling earth.

It is as Jesus said it should be. When he comes "will he find the faith on the earth?" Rare indeed, but not totally wanting. And especially rare in high places, among men of wisdom and influence, reputation and standing. Everything and anything is prophesied and recommended but the one grand remedy. Among all things to eschew and to be very careful not to introduce is the second coming. This is the one grand idea that is to be sedulously and scrupulously evaded and avoided. That is the one fanaticism to be careful not to meddle with. Our Lord may be praised and prayed to, but not looked for. His coming is spiritual and not literal. So we are, to all intents and purposes, instructed from the pulpits of the land. He who comes into an Orthodox meeting must be careful not to ruffle its calmness with any such startling or fanatical thing as a doctrine of the Lord's coming again in our day. No matter for labor troubles or other troubles. No matter for convulsions in nature, or perils in politics and government. Remedies, or pan-panaceas, or prophecies of coming good, are easy and in plenty; but when a Savior, "nigh at hand to come," is proposed, there is almost anger or consternation. I know a church in this Massachusetts city where the pastor would not allow the topic of the second advent to be introduced.

But I was speaking of Talmage's sermon. "Thy land shall be married," says he. And what land is it of which the prophet speaks? It is surely right to ask. I thought certainly it was the land of Israel. I did indeed. I thought it was the beloved land of promise, the land chosen in divine love and intention. I thought it was. In the first verse Zion and Jerusalem are arguments for God's irrepressible activity. Gentiles are called to witness the coming righteousness and glory. Again, further on, watchman shall stand on city walls. Those who speak of God are called on to pray for the stability and glory of that very city, and its name is Jerusalem. The land circumjacent to Jerusalem, that is the land "to be married."

But Talmage says not a solitary word of that, as I remember. He is devoted to America, to the United States, and plainly implies that the holy Messiah will make this country his bride. He says there are some bad and dangerous suitors, to-wit, monopoly and anarchy and infidelity, and truly they are a bad and very objectionable set. But why should any influential public teacher glorify the United States at the expense of the majestic land of promise, now desolate, but destined to be the world's principal metropolis? Why and how, O eloquent Brooklyn friend, couldst thou so forget and so misapply the meaning and purpose of the God of Israel? Whatever may be the glory and greatness of the United States in a coming age, after the storm of judgment now rising has swept the world, how couldst thou forget that Jerusalem and Judea shall be the center of the habitable earth, and that all countries, however fair and great, shall be tributary to the land of Israel? How couldst thou forget it, though thou be an acknowledged champion of virtue and master of rhetoric?

Ah, how needful now for the pure and serene ray of that heavenly light to shine upon our minds, that we may see the unveiled glory! The key is "the kingdom to come," the first petition in the Lord's prayer. Many men say it has come long ago, but we say, we believe and testify that it is yet to come, and that it is even at the door. That its coming is coincident and concurrent with the personal coming of the long absent Son of man. O glad and solemn assurance! O era of coming wonders in which we live! But O, mist and mystery of much wrong and mistaken teaching, that is but rubbish in comparison with the glory of that grand consummation whereof Christ is the very sole author and substance, beginning and condition! What great things are in anticipation! But O how different from the pictured glory of an earth in imagined halcyon of bliss, with no personal Lord and Savior set front and foremost and in the midst of all things. We want Jesus, truly in person, and the whole dizzy and bewildered earth needs him, and not the misleading and false forecast of any theology or doctrine that leaves out our pulsant divine Chief. The world is weary of weak and vain medicines.

And now a word of comfort to the scattered and absent saints. Some of you are in affliction. Many are tried and troubled, but you do well to remember those four good and grand words of the Great Friend, "Have faith in God." Don't think the words are one whit less apt and forcible now than in Mark or Luke's day. They are four noble words for us in our trials. Let us take them and obey them. What a world of medicine there is in them! It is command, advice and exhortation, all there in one. If we obey the command we live. If we disregard the advice we languish, we are discouraged and weak. Think! it is the Lord that speaks. He says, do it, and we can. We can teach and train our halting and fainting minds. We can believe, and when we do, we suddenly rise. We are with God, we are alongside of him, we are in grand company, we are above our fears and sorrows. We catch the secret of good cheer. We drink new wine and milk. We walk with Jesus as conquerors, even though we wear poor clothes or lack fulfilment of some fond creature hopes, or feel tossed and dashed about with adversities.

And now I will tell you, secretly, another thing we can do. We can take our enemies, if we have any, those who have wronged or slighted or disappointed us, we can take them, one by one, in our faith to God. One by one, we can take them to him, and by faith shut them in with him, and to save their lives they cannot help themselves. When we have so taken them, they are there, and don't let us forget it. This is the privilege of saints, this is the power of faith. We must do it kindly, but we can do it in dead earnest. And what shall we say? We can say, "Lord, do what thou seest best, both to and for them. Do according to thy wisdom. Teach them what thou will. They are with thee. Thou art witness that I have brought them to thee and shut them up with thee." Those words, "have faith in God," are key words. They open doors. They overcome troubles. They are masterly and even magical. By them darkness flees away. By them burdens drop off. By them there is a great mounting up on eagle's wings. By them Christ is incomparably lovely. We admire him for giving us such grand counsel. We are thankful for such exalted privilege. By those words we rise unto the company of the best that ever lived. So, be comforted, O saints, be comforted.

C. COLEGROVE.

# Youth's Column.

## Truth.

Be true in everything you do,
Be true to all you say;
Seek simply truth; and naught therefrom,
And, too, take naught away.

Seek not to hide the truth from sight;
'Tis easy to deceive;
Yet one untruth, however slight,
A giant web may weave.

Procrastination is a sin
That thrives in every heart,
Unless we strive the day to win
And make the foe depart.

May we be true as in God's sight,
Honest to everything;
True ever to our sense of right,
True to our God and King!

## The Pillar of Love.

In a certain district in Russia there is to be seen, in a solitary place, a pillar with this inscription: "Greater love hath no man than this, that a man lay down his life for his friends." That pillar tells a touching tale, which many must have heard. It was a wild region, infested with wolves, and as a party traveled along it soon became plain that those were on their track. The pistols were fired; one horse after another was left to the ravenous wolves, till, as they came nearer and nothing else remained to be tried the faithful servant, in spite of the expostulations of his master, threw himself in the midst of them and by his own death saved his master. That pillar marks the spot where his bones were found; that inscription records the noble instance of attachment. But there is another nobler still. There is another pillar, and on it I read, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." That pillar is the Bible—the noble pillar of Scripture—written all over with loving words, telling of salvation.

## "You Did it."

Little Bessie was dying. Her father had struck the child a blow on the spine while insane from the influence of rum, and confusion and terror overwhelm the frantic household, for little Bessie is beloved by all.

Among those of the neighbors who had gathered in amid the excitement was the rumseller who had dealt out the poison to that neighborhood for years. He drew near the death-bed, and heard a watcher, who was wiping the death-damp from the child's beautiful face, say, "That blow has killed her." Little Bessie caught the whisper, and raising her eyes that were growing large in death, she fixed a dying gaze on the rumseller, and said "You did it!" and in a few minutes was dead.

That group never forgot the dying child's charge, and the rumseller says that it haunts him day and night; and yet he continues to deal out the fatal beverage to his victims. Every one of us who does not rise up and assist in crushing this brazen serpent is guilty before God, and the rumseller will say of us: "They who are not against us are for us;" and more than one "Little Bessie" will say, "You did it."

Yes! the wholesale murder of innocents will not cease until this traffic ceases, and today millions of voices are crying to us from the grave, "You did it."—*The Christian Home.*

## Just Three Things.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things. First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone-blind. Second. I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters (and he said with tears in his eyes), They have no protector but myself; I would rather kill them than leave them in this sinful world if you blot out of it all the teachings of the gospel."

*Dear Children:*

In the east of Jerusalem, by a gate called the sheep gate, there was a pool, the name of which signifies, "The house of mercy." It was entered by five porches, in which lay a great multitude of people, waiting for the moving of the water. They were all suffering from different diseases which no medical man could cure.

It must have had the appearance of a hospital as some of the sick were brought on beds, and laid there. The blind would grope their way hopeless no doubt, as it was impossible for them to see when the waters moved, which they anticipated would effect the cure. The lame whose bodies were bent with acute suffering would manage to get there, longing for the certain season to come when they would be made whole, and the weary withered ones, whose lifeless limbs made it a burden to live, sought this house of mercy. For an angel went down at a certain season into the pool, and troubled the waters. Whosoever then first after the troubling of the water stepped in was made whole of whatever disease he had. We can imagine the difficulty of one who had been a suffering cripple for thirty-eight years. Having no power to raise himself in haste, and step in first at the moving of the waters. No doubt his bed was placed close to the edge of the pool, and many a season his weary eye had watched with intense earnestness patiently waiting for the precious blessing. He had probably been looking at the throng going in at the beautiful gate of the Temple, and wished he also could blend his voice in their sweet song of praise. How wearisdly the hours must have passed; as he listened to the sad moaning of the afflicted who with him were patiently watching the first gentle ripple of the slumbering waters. The very thought that only one could gain the invaluable gift of health must have filled such a helpless one with bitter despair, especially as he was too poor to have an attendant. It being the Sabbath, perhaps many passed from porch to porch carelessly gazing at the weary sick, and little did they imagine, that one had come there, who possessed more than the healing qualities of the water in himself. The touching tender sympathy of Jesus understood his trying condition exactly. Instead of going to the Temple, he was doing his heavenly Father's business in healing and comforting the afflicted. The poor cripple did not tell Jesus how long he had been sick. His chief anxiety was to find some kind friend who would tarry with him until the moving of the waters. He knew not it was Jesus, who had just healed the nobleman's son, and had come there to bless him also.

Jesus said, Wilt thou be made whole? The impotent man answered, Sir, I have no man when the water is troubled to put me into the pool, but while I am coming another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk, and immediately the man was made whole and took up his bed, and walked, and the same day was the Sabbath. He who had healed the sick man said, The Son of man is Lord of the Sabbath, or "rest," and the Sabbath was made for man, and not man for the Sabbath. Afterward Jesus saw him in the Temple and said to him, "Behold thou art whole, sin no more lest a worse thing come upon thee." Children beloved, there are no doors to the house of mercy, the porches are always open and Jesus is there, seeking those who are willing to be made whole, and when we are whole his only command is, Sin no more.

Your affectionate teacher,

E. COFFMAN.

N. Shaw Ketchum has changed his residence from Sioux City, Iowa, to Britton, Marshall Co., Dak.


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| 12 35pm | 2 15pm | Lakeville | 8 00am | 3 05pm |
| 12 45pm | 2 25pm | LaPaz Junc | 8 10am | 3 15pm |
| 12 57pm | 2 37pm | Plymouth | 8 22am | 3 27pm |
| 1 05pm | 2 45pm | Hibbard | 8 30am | 3 35pm |
| 1 15pm | 2 55pm | Maxwell | 8 40am | 3 45pm |
| 1 27pm | 3 07pm | Marshland | 8 52am | 3 57pm |
| 1 37pm | 3 17pm | Nowanna | 9 02am | 4 07pm |
| 8 45pm | 10 45am | Logansp't (for Logansport) | 7 45am | |
| | | Frankfort | 9 15am | 2 00pm |
| 7 15pm | 9 15am | Colfax | 9 45am | 3 00pm |
| 6 45pm | 8 45am | Crawfordsville | 10 15am | 3 45pm |
| 5 50pm | 7 45am | Rockville | 11 15am | 4 45pm |
| 5 40pm | 7 00am | Terre Haute | 12 30pm | 7 00pm |

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| | Depart |
|---|---|
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## Communications.

### THE GOSPEL OF THE KINGDOM. No. 7.

There is another class of passages which are supposed to teach a present existence of the kingdom of God. One of these is Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."

If "the kingdom of God," here, mean the church, or the influence of truth upon the hearts and minds of believers, how does this agree with the fact that only a comparative few became the disciples of our Lord during his whole ministry? We are informed regarding John's mission that "then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." But no one would maintain that those persons were in the Christian church. The ministry of our Lord had not then begun. This success of John's mission was only temporary. Jesus said to the Jews regarding John and his mission, "He was a burning and a shining light, and ye were willing for a season to rejoice in his light." But the mission of our Lord never at any time had the success of that of his predecessor; the reasons for which we shall see anon.

If this text proves anything as to the "setting up" of the kingdom of Christ, it proves too much; for it would prove that it was set up by John the Baptist, who preached the kingdom several years before our Lord's ministry began. And it must be distinctly [illegible] that neither John nor Jesus [illegible] a present kingdom, but one to [illegible] kingdom of God is at [illegible] the burden of gospel preach- [illegible] both by John and our Lord. And the disciples of our Lord after having believed this preaching, were taught to pray "thy kingdom come," and exhorted to "seek first the kingdom of God and his righteousness," and were pointed forward to the future for its possession in such terms as these: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Besides, if Jesus meant to teach here that the kingdom had been "set up," why did he simply say it was "preached?" His hearers well knew that it was preached as only "at hand," and had been so preached for about seven years at the time our Lord uttered these words. And they had no reason to think that in any sense it had come or been set up.

But how, then, are we to understand the words, "Every man presseth INTO it?" Here, however, everything depends on the rendering of the Greek preposition represented by "into." It must be kept in mind that "into" might just as well be *"unto,"* or "towards," or even *"for."* The Roman Catholic version makes it "towards." "Every one useth violence towards it." If we retain part of the Common Version we shall have the exact truth, "Every one presseth towards it." But *"towards"* is not such a frequent rendering of *εἰς* as "unto," and I should, therefore, prefer "UNTO." "Every one presseth unto it." Now assuming that the pronoun "it" has for its antecedent "the kingdom," the question is, seeing that John and Jesus proclaimed a coming kingdom, "at hand," but not as yet come or set up, In what sense could the people press unto it? Simply by embracing every opportunity of showing the extreme interest they took in the prospect of a "restoration of the kingdom again to Israel," which prospect was certainly excited by the proclamation referred to. Thus we read that "when Jesus perceived that they would come and take him by force to make him a king, he departed again into a mountain alone." This was the multitude who had just been miraculously fed, of whom we are told in the verse preceding the above, "Those men when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world.'" John vi. 14, 15. The rulers of the people were of quite a different mind. We read that, after the raising of Lazarus, "then gathered the chief priests and the Pharisees a council, and said, what do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." These two passages show the state of thought and feeling prevalent among the people and their rulers respectively, as to our Lord and his ministry; and the former clearly shows the manner of pressing unto the kingdom, on the part of the mass of the people, for the ruling party must certainly be excluded.

But while Jesus and his preaching was thus popular, why was it that so small a portion of the people became his true followers by a sincere and hearty belief of the gospel of the kingdom, and rendering obedience in the appointed way to its Anointed King, as their Lord and Master? Simply, by intimidation exercised by the ruling party. Thus the Pharisees and the parents of the man born blind: "They asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son and that he was born blind: but by what means he now seeth we know not; or who hath opened his eyes we know not: he is of age; ask him: he shall speak for himself. These words spake his parents BECAUSE THEY FEARED THE JEWS: for the Jews had agreed already that if any man did confess that he was Christ, HE SHOULD BE PUT OUT OF THE SYNAGOGUE." Jno. ix. 19–22.

I trust those remarks will suffice to show that the text we have dealt with has no reference to a kingdom then in existence, but exclusively to one to come.

There is a similar passage in Matt. xi. 12, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

"From the days of John the Baptist" here, probably refers to the period subsequent to the death of John, and applies only to the ministry of our Lord, which did not begin till after the ministry of John had been closed by his imprisonment. It is contended that it refers to the period beginning with the preaching of John. I beg to refer the reader to the remarks in the third paragraph of this article. The question then is, how did the kingdom of heaven suffer violence? and, how could the violent take it by force? As we have already seen the Scribes and Pharisees were opposed to the preaching of John and of our Lord and his apostles, and also to those who believed it, and confessed that he was the Christ—the Anointed for the coming kingdom. It consequently required both courage and zeal on the part of such as were determined to become his followers, and inherit with him the kingdom when it should be set up. They had to brave the decree of excommunication which had been resolved upon by the rulers of the synagogue, as well as the obloquy of being the followers of one whose lowly condition was altogether incommensurate with his claims to be the Messiah.

I may note that the word rendered "suffereth violence" has for one of its meanings in the Polymerian Lexicon "desired and sought with the greatest zeal and ardor," and the term rendered "the violent," "one who feels an eager, vehement desire for anything." This is quite in keeping with the circumstances of the case, as I have endeavored to point them out.

The previous verse also throws light on the point as to the absolute futurity of the kingdom, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." That is, John, as a prophet endowed with the Holy Spirit is not surpassed by any of Israel's prophets of past times. Notwithstanding this, however, he that is least in the kingdom or heaven (when it shall be established) is greater than John is at present, he being but mortal flesh and blood. If the disciples of our Lord were in the kingdom when these words were spoken, how could it be said with any propriety that they were greater than John. John was directly endowed with the Holy Spirit from his birth, and was charged with a special mission to Israel as the forerunner of our Lord, being styled "the Prophet of the Highest." This mission he prosecuted single-handed, and suffered martyrdom at the hands of Herod. They were but the chosen servants of our Lord, sent out in couples through the towns and villages to preach the gospel and heal the sick. It must, therefore, be in the future that the kingdom of God is to be established.

The next passage of this class is Matt. xxi. 31, 32. "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." This was spoken to "the chief priests and elders of the people," (verse 23) as forms our Lord's practical application of his parable of the father and his two sons. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first," verses 28, 31. That is, the son who actually did his father's bidding, apart from previous refusal or promise. Thus our Lord taught his disciples—"Saying, The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Matt. xxiii. 2, 3.

Their self-righteous spirit rendered it more difficult for them to comply with our Lord's requisitions of belief and obedience of the gospel, than for persons who had previously made no pretension to good character, peculiar sanctity, or official position. So the publicans and harlots were said by Jesus to "go before the chief priests and elders of the people into the kingdom of God;" or as it might very well be rendered, "they go in advance of you toward or unto the kingdom;" by complying with the conditions of heir-ship. Yet another passage of this class falls to be noticed, Matt. xxiii. 13,—"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." These were the ruling and influential classes as we would say, both in church and state. Besides the influence of their example in refusing to acknowledge Jesus and obey his gospel, that had, as we have seen, passed a law that —"If any man did confess that he was Christ, he should be put out of the synagogue." Nevertheless there were some among this class who secretly believed on him, of whom probably Nicodemus was a specimen. John informs us, xii. 42, that "among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." And when the officers returned without having apprehended Jesus, saying "Never man spake like this man," the Pharisees said, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" But this people, who knoweth not the law, are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." John vii. 46, 52.

Thus, they tried to "shut up the kingdom of heaven against men by refusing to press towards it themselves, and by using all their influence to prevent others from doing so.

It only remains to be noted here that the phrase "go in" which occurs twice in this verse, is in the Greek a compound word, of which the preffix is *εἰς*, meaning properly into, unto, or towards, as in the passages already quoted and examined.

Another passage requiring some notice is Matt. xxi. 43, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The parties here addressed were the same as on the occasions already examined, namely, the ruling classes, see verses 23, 45. As has already been admitted, those rulers were but the copartners and subservient tools of the usurpers of the kingdom of God—the Romans, under their viceroy Herod. Their administration of that kingdom, so far as it was permitted by its Divine King to have the semblance of existence, was purely by the sufferance of the Romans; and the chief priests were ready to cry out "we have no king but Cæsar," when their relationship to Rome, was supposed to be in danger. At an almost infinite distance, those priests and elders were the representatives of such divinely authorized rulers as Moses and Aaron, Joshua, Samuel, and David. But the kingdom of God was to be re-established under a new constitution, in virtue of which it should, according to Divine prediction by the prophet Daniel, ii. 34, "not be left to other people." This is to be realised by its being given to the Christ and his immortalised saints, a royal priesthood, an holy nation.

The fall of Jerusalem (A. D. 72) witnessed the departure of the last vestige of even that partial and nominal authority which was permitted to the Jewish nation, and which was exercised by the rulers when Jesus uttered the prediction we are dealing with. If any one should suppose that in their scattered condition since that event, the Jews have had, in any measure, the law of Moses administered among, as a rule Divine worship and practical life, through their Rabbis; even this shall be taken from them at the Advent of "him whose right it is to reign."

It is worthy of notice that if was future to the time when our Lord spoke that the kingdom is to be given to "a nation bringing forth the fruits thereof." It is the future tense that is employed in both parts of the prediction —"shall be taken from you," and "shall be given to a nation." "Shall be" in the latter clause, though not necessary in the English idiom, is the full rendering of the Greek verb; and we have thus the futurity of both the "taking from" and the "giving to," distinctly recognized.

Matt. v. 10 20; viii., 12; xii. 28; v. 20 in next article.

J. CAMERON.

### MICA-PEN NOTES.

I have a great respect for Alvan Clark & Son, of Cambridgeport, Mass. Their work is wonderful, and illustrative, being the elaboration and perfection of lenses for great telescopes, the largest and best in the world. And by telescopes we are brought nearer to God, in the unspeakable greatness and grandeur of his works. The largest and costliest of all lenses in the world, is now in the careful and intelligent possession and manipulation of these great workmen, an object glass of two matchless discs, three feet in diameter. Think how much care and patience were required in the beginning, by the English moulders, to provide a perfectly transparent pair of glasses without fault or flaw in the beginning. And then consider the exceeding care necessary in their handling, that there might be no such accident as a fracture, nay, nor the smallest approach thereto. Such a calamity must not for one moment be allowed to come within the category of even remote contingencies, if caution and forethought and watchfulness could prevent. And now when the precious product of the founders' skill is safely in the hands of the polishers, a great and responsible labor begins. Day by day, hour by hour, the eye, the patience, the industry, the concentrated attention of experienced and conscientious men is enlisted. There must be every possible care. Friction must be long and intelligently used, and hand-rubbing, with the finest polishing material at that, for weeks and months. Patience and painstaking are the law and atmosphere of the place. But the work even yet, must not be overdone, for a little excess, at any point, would ruin it.

When the glass is finished, and the telescope mounted in the observatory at Mt. Hamilton, Cal., what exultation, what sober, and elevated sense of achievement, does the occasion elicit, and also justify!

Now all this illustrates what God is doing in the preparation and perfection of his sons, the joint-heirs of the Prince. Christ and his elect saints, seem to be almost exactly illustrated by the first and crown-glass discs of the object glass. And, beloved friends, is this the work God is doing with you now? Is this the honor, he is pleased to enable you to attain? Is this the exalted destiny he is with carefulness and pains taking, fitting you to fulfil? Is he the kind and skillful and vigilant polisher? Are his eyes sharp, and is his touch true, and is his patience infinite? Does he prize his work and view it with ineffable interest, and care for it as if it were a treasure of immeasurable worth. If this be so, then it behooves the children waiting for the kingdom, to be patient, as God is, to be wise, to be harmless, to be thankful to the One who loves them, who touches them with his deft and wonderful hand. Think, when you remember that his eyes are upon you, what wonderful eyes they are! What intelligence, what gentleness, what infinite interest are expressed in their gaze, never to fast withdrawn from you. And so costly is the fabric, and so mysterious and careful is this work of preparing the mechanism by which God is to do all that is in his heart, in the ages to come! Love, grace, genius, patience, gentleness, generosity, and all these with unrelaxed fixedness and firmness of purpose, and boundless resources of power, these are the qualities of God, your God, and the qualities of his work, according to his eternal purpose in Christ Jesus. So then, according to that, life is worth something, and the coming of the Lord means something, and the resurrection of the dead has some signification and emphasis. In this view, it is no wonder that prophecy has a fascination, and the study of the great themes of human destiny, and Divine benevolence, a power which utterly shames the poor and childish excitement and chatter of those, into whose eyes the heavenly ray has not yet shone.

In reference to the courteous query, or mild objection, suggested by W. M. Russell, let me say, First: not all commentators are agreed that the two companies of 144,000 in Rev. vii. and xiv. are the same. Some suppose that the first represent Jews who are sealed for preservation from earthly calamities during the unparalleled troubles of this closing age. These may constitute the beginning and foundation of the vast and mighty millennial commonwealth of Israel. Second: But yet again it is worth observing that, strictly speaking, but one tribe, Judah, or at most, Judah and Benjamin, are to be classed as Jews. The remaining ten are, of course, Israelites, though for some reason Levi, which had no distinctly assigned territory, seems to be substituted for Dan. Questions arise which require much wisdom for their determination. If the twelve times twelve thousand are the same in the two chapters, then it seems natural to find the large majority among the Israelites who are Anglo-Saxons, upon the Anglo-Israel identification theory. The first fruit unto God on Mount Zion presents us but Judah only, as Jews, in the strictest construction. And I am not entirely certain but there may be Jews, by true hereditary derivation, not conscious of their racial peculiarity, (though seen and known by Omniscience), and who are Christians.

And lastly I will observe that the expression relating to their virgin purity is not in the Vatican manuscript, though it is in the Revised Version. But aside from this, original non-membership of churches seems not essential to virginity. This is a tribute to the cleansing power of the Spirit and word and blood of Jesus. Paul espouses the Corinthians to one husband, that he may present them as a chaste virgin to Christ. They were redeemed from the vicious atmosphere of a wicked city, and were even then faulty, but let us hope many were grandly developed Christians through grace. To me it seems that a soul thoroughly renewed may be counted as practically possessed of virginal purity, and this includes virginal purity of doctrine. The old rendering, "there was no guile in their mouth" was inaccurate. Of course not, guile in any Christian, but the fact is, there was no falsehood in their mouth, no wrong or false teaching. So I conceive. Now I express no positive conviction of identities. This much is true, a sealing is wonderfully and solemnly interesting, and so is a translation. May we be worthy. May we have grace. May we have faith. "Faith in God" is the motto for the conqueror and the signal cry of advance. Let us watch, watch the half-hidden operation of God's power and providence, watch little things as well as great, everything and all things that are the index of our Lord's thief-like parousia. The divine blessing be with you all. C. COLEBROOK.

## Selections.

### THE JUDGMENT-SEAT OF CHRIST.

With regard to the judgment-seat of Christ, on which I have been asked to speak to you this evening, allow me to point out that which Scripture seems to reveal to my mind on the subject. It is called "The Judgment-seat of Christ," in distinction to the other two judgment-seats, viz., the judgment of the nations in Matt. xxv., at the ushering of Christ's millennial reign, and the great white throne judgment in Rev. xx. at the close of that reign. There are twenty-three passages which bear on this subject, one only of which I will quote, 2 Cor. v. 10: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

The characteristics of these three judgment-seats are (1) All believers in their resurrection bodies, in the air: 2 Cor. v. 10. (2) All living people, on the earth: Matt. xxv. 32. (3) All the dead, small and great: Rev. xx. 12. Let us now confine ourselves to the first "The Judgment-seat of Christ." First, when will it take place, and, secondly, where?

(1) When will it take place? At the hour which no man knoweth. As far as I can see from Scripture, it may take place at any time; it may be before we break up our gathering in this hall. It is not so in the case of the judgment of nations, or the great white throne judgment. There are various events recorded in Scripture which must take place before these last two; but the whole teaching as to the first, the watchfulness enjoined in Scripture with respect to the coming of our Lord, seems to me, although I do not wish to dogmatise, to be nullified if we are to look for any event previous to his coming in the air for his people, for then we should all be looking for that event instead of for his coming.

(2) Where will it take place? It will be in the air, in that region in which Satan is at this very moment carrying on his operations. In Eph. vi. 12 we have the expression, the heavenly places or the high places; "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Now some people seem to think that Satan is shut up in some place under the earth. Would that it were so; but he is not; he is in the air! "The prince of the power of the air;" and not until the Lord Jesus Christ comes down and raises his saints will Satan be cast down to the earth. As we read in Rev. xii., "And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, the old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." "Woe to the inhabitants of the earth and the sea, for the devil has come down, having great wrath; because he hath but a short time." Then shall commence, under his organization, those days of tribulation such as has not been seen since the world began. Our Lord gathers his saints in the air, and judges them according to their works.

This will be done by three calls. Turn to that well-known passage in 1 Thess. iv. 16, which tells us that the Lord shall descend from heaven, first of all with a shout; then, secondly, with the voice of the archangel; and, thirdly, with the trump of God. The word translated "shout" is one which refers to the sound made by the chief captain of a ship in ancient days, to guide and give the time to the rowers. Thus the shout here refers to the Lord's own voice, which is spoken of in the Psalms as being heard upon the waters, and breaking the cedars, the "voice of the archangel and the trump of God." "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

The distribution of the rewards to the saints is that which is to occupy us at that time. Have you noticed in your Bibles the italics in 1 Cor. v. 10? Reading without italics it runs thus, and I think explains itself; "We must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad." That needs no explanation; he is to receive in body. Where did he get this body? If we read it as many do with the italics, it certainly does lend color to the idea that the body spoken of refers to this body in which the things were done, but if we read it without the italics, it is that we may receive in body, according to that we have done, the result of our lives here. Now, where do we get that body, and when? It is the body received when the voice of the archangel calls us forth; the body with which we rise, like unto his glorious body; the body in which we shall be with him, and in which we shall reign with him.

Then, again, having been brought before this judgment-seat of Christ, I understand that it will deal with the things done in my body here, whilst then I am in my glorified body; and it is according to what I have done whether good or bad. I am not going to enter here into question of whether all the things I have ever done, or said, or thought, will be brought up individually, but I suppose we may look upon it as the word *Bema* implies, not as a criminal judgment-seat, but as a seat upon which the Judge sat to give Imperial crowns, as in John v. 24, to those who had gained prizes in the Grecian games of old. It is like the schoolmaster who gives the boys their prizes, the result of his having summed up all the good and all the bad marks; it does not follow that he necessarily tells out the number of good and bad marks, but he says to the boy, "There is your prize, the result of what you have done this quarter." Well, I believe that is what Christ will do at that judgment seat. He puts us all into our proper class for this purpose, in order that we may conduce to the greatest possible extent to his glory, when he comes down as in 2 Thess. ii., to strike the earth with the brightness of his presence. The practical lesson from all this is that whilst we are not saved by our works, we are to be judged by our works; whilst our condition is determined by grace, our position is to be determined by our works. "What manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter iii. 11.—*By Shelto C. Douglas, in Prophetic News, and Israel's Watchman.*

### Russia's Big Programme.

The Russians have a presentiment that they will one day rule the world. Sooner or later the Muscovite will reign on the Bosphorus. Germany is Russia's only solid adversary. As long as Prussia retains her predominating position on the continent, all Russia's efforts to strengthen her influence in the East will prove sterile. But when France and Russia are united God's vengeance will not be far off.—*Nouvelle Revue.*

# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, July 7, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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FROM Brother Joseph Bland of Kidderminster, England, we have received three pamphlets, one of which is entitled, "The Soul—What is it?" Another is, "Living Again," and the third is a lecture on "Russia and Britain in the East." They are forcibly written, and well calculated to enlighten all enquirers after truth on these important questions. From Hon. Selah Merrill, United States Consul, Jerusalem, Archæologist of the American Palestine Exploration Society, author of "East of the Jordan" and "Galilee in the Time of Christ," we have received an interesting tract, printed in the Holy City since the commencement of 1886, entitled "The Site of Calvary," which we shall probably more fully notice hereafter, and for which the author will please accept our most sincere thanks, as well as for other complimentary favors in time past.

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FROM an exchange,—*The Dawn of the Morning*—we clip the following, being an extract from a late letter from Jerusalem.

"The following extract is from a letter recently received by Mr. Chandler, of Chicago from Jerusalem.

Palestine has now a very different appearance from the one you were here. I have never seen the country looking so beautifully. The rains have been abundant (the rainfall about thirty inches up to the present time,) and the crops are all in most promising condition. The wild flowers, too, surpass, this year, anything we have seen before in variety and beauty. In a two hours' walk yesterday afternoon, through fields north of the city, I gathered a bouquet of cyclamen, ranunculus, blood-drops, flax, wild pea and clover blooms, etc., etc., which was simply glorious. I never saw a more beautiful collection of flowers in my life. It would seem that a sight of it, without other proofs, would be sufficient to suggest to one whether the curse which had so long lain upon this land had not begun to pass away, and whether the set time to favor Zion had not come."—*H. G. Spafford.*

CHICAGO, June 20, 1886.

*Editor Restitution:*

It has come to our knowledge through private sources that a brother to whom THE RESTITUTION is greatly indebted has been reduced to actual want. His munificence in behalf of truth in the days of his prosperity was so quietly conducted that very few knew of it. While Mr. Reed was conducting THE RESTITUTION this brother sent at one time seven hundred dollars with instructions to use it either for his own personal benefit or for the benefit of THE RESTITUTION, as Mr. Reed might think best. Of course Mr. Reed appropriated every dollar of it to THE RESTITUTION fund, which was in need of aid, but he was not allowed to say a word about the matter in the paper, for it was given strictly upon the principle of Matt. vi. 1, 3, 4. It was a wonderful help to the publishing fund and tided our paper over some hard places, but no record was made of it except the entry of the recording angel. It was given purely for the Master's sake and to advance the truth.

This faithful donor of his means is now with his aged wife reduced to poverty, but with that modesty which has always characterized him, he refuses to have the fact made public. Still we must help them, both duty and benevolence require it. The readers of THE RESTITUTION owe this man a sacred debt, a part of which at least ought to be paid in dollars and cents, and paid now. Let us raise at least one hundred dollars and send it to them as a thank-offering for their kindness and thoughtfulness in the years that are gone. As I cannot give his address without betraying a trust, I will ask our friends to send their donations to me personally. I will take charge of the fund and forward it to him, will tell him who every dollar comes from (unless otherwise requested) and will also give to the donors the name and address of him they are aiding, for this knowledge is their due. Please send moneys for this purpose to

MRS. H. V. REED,
41 Seeley Ave.,
Chicago, Ill.

# Selections.

## THE MYSTERY OF INIQUITY.—Part I.

"The Mystery of Iniquity (or rebellion) doth already work."—2 Thess. ii. 7-12.

In the former discourse on the "Mystery of Godliness" or piety, spoken of by St. Paul, we were led to consider the most wonderful event in the world's history—the incarnation of the Logos, or word of God, in the person of the Christ—and that which followed from it—the marriage of the Lamb to his bride, the spiritual church taken out from this dying world.

The next most wonderful fact in the world's history is the utter corruption of Christianity during the greater part of the subsequent ages of Christendom, and over the larger portion of its area—the "Mystery of Rebellion," which is the subject of the prediction to be now considered.

That such corruption should have ensued upon the establishment of the gospel by "signs and wonders and mighty deeds"—upon the personal ministry of the Son of God—upon the labors of his inspired prophets and apostles, who left their records behind them—upon the martyrdoms of the faithful sufferers for truth in the earliest ages of the faith—upon the overthrow of Pharisaic Judaism, and the defeat of Roman heathenism—is reckoned by Roman Catholics a moral improbability so great as to lead to instant dismissal of the idea that any considerable apostasy of Christendom from the truth, of any glaring, or dominant, or widespread corruption of doctrine or discipline, can have occurred. So that it is held to be a *prima facie* and *a priori* argument on behalf of whatever form of Christianity has held the chief place in history and exercised the widest sway in the name of Jesus Christ, that that must be the true representative of the church to whom Christ promised that "the gates of Hades should not prevail against it."

It may be said, indeed, that all natural probabilities are in favor of the belief that so great a marvel of grace and power as the incarnation would not be defeated by any combination of human fraud and human folly. From one point of view nothing seems more likely than that he who began the good work of founding the church in primitive times would carry it on to the end, through a regular succession of duly appointed teachers, and through a regular transmission of apostolic doctrine and apostolic custom, even after allowing for all partial heresies or departures from the faith.

But on the other side, if we are to consider probabilities, it may be said that human nature has proved itself equal to the corruption of anything holy, and the defacement of anything divine—that the resources of superstition, of scepticism, of ignorance, of the love of power, of sinful passion, and of spiritual rebellion, are equal to the perversion of the most beneficent revelations of heaven—and that the history of preceding revelations of God to the patriarchs and to the Israelites supports the opposite lamentable presumption that a third direct dispensation of truth and grace would be corrupted on the widest scale. If we accept the Biblical narrative of the early ages of the world, as we have so much reason to do, it is plain that the worship of one God by the patriarchs was rapidly, and nearly universally, degraded, after the Deluge, into the polytheism and idolatrous paganisms of antiquity; each species of lost paganism throughout the whole world (for there was no national exception), being a most elaborate perversion of the worship and service of the living God—comprising scarcely any traces of the original revelation—the very idea of one just, holy and beneficent Deity being veiled beneath a curtain of misbelief thickly embroidered with the wildest and foulest forms which a heathen imagination could devise or execute.

Precisely similar results followed the institution of Judaism, or the Mosaic dispensation of the law. It lapsed again and again, as every page of the Old Testament bears witness, into an imitation of the surrounding heathenisms of Egypt, of Sidon, of Assyria—from which it was scarcely ever recovered except for the briefest intervals, by the labors and remonstrances of mighty prophets or by the heavy judgments of God. And when the Mosaic religion ceased at last to be corrupted into idolatry or heathen paganisms, under the efficacious lesson of the desolation of Jerusalem by the Babylonian army and the seventy years' slavery of the captivity, it was corrupted a second time by its scribes and doctors into the opposite errors of a superstitious Pharisaism and a materialistic Sadduceeism, which earned and obtained a second infliction of punishment in the awful destruction of Jerusalem by the Romans, in the desolation of the land, and the expatriation of the nation, which has lasted now for eighteen centuries.

So that there is nothing in the history of human nature, as seen operating in former ages on a divine revelation, to forbid the idea that even in its perfect form, of the full manifestation of the truth in Christ, this truth might be buried under an accumulation of errors and impostures, which should rival the paganism of the earlier world. The historic presumption is altogether in favor of the belief that human nature was equal to the sin and shame of corrupting utterly the religion of the Incarnation. There is no hypothesis so groundless as the presumption, apart from evidence, that Christianity was destined to work its way, through the centuries, and especially Roman Christianity, as a river of pure water undefiled by the soil through which it had to take its course through many ages.

But we are left to an estimate of probabilities on this matter, on the one side or the other. The ancient prophecies of Daniel which foreshadow so wonderfully the succession of the great empires from the time of the Babylonians to the time of the Romans, and of Romanized Europe, both in the vision of the metallic image and in that of the four wild beasts, the last with "seven heads and ten horns," in the midst of which ten rises the "lesser horn that has eyes, and a mouth that speaks marvellous things against the God of gods,"—these same prophecies foreshadow the future history of the Christian revelation in later times, and the history of the power which should "make war with the saints and prevail against them," who "should wear out the saints of the Most High and think to change times and laws" until the time of the end.

And in the Apocalyptic Vision of the beloved disciple, as of the beloved prophet, we find the very same symbol, after 700 years, reproduced by this contemporary of the Cæsars in the Roman age, of the seven-headed and ten-horned beast, on which he sees riding the harlot clothed in scarlet, and holding in her hand the golden cup full of abominations. And at last St. John tells us he received the explanation of the "Mystery of Babylon, the Mother of Harlots," in these words: "The seven heads are seven mountains on which the woman sitteth. And the woman whom thou sawest is that great city, which reigneth over the kings of the earth." The late Bishop of Lincoln (Bishop Wordsworth), in his celebrated and unanswered discourses delivered in Westminster Abbey, entitled, "Is Rome the Babylon of the Apocalypse?" has proved to demonstration that there is no rational possibility of denying that if the Apocalypse was inspired, which all churches allow, it was designed by the Spirit of God to point to Rome as the seat of the great Mystery of Rebellion foretold in the Jewish and Christian prophecies.

Thus, too, every one of the apostles left the earth repeating and enforcing the awful warnings of the seers of the Jewish Church—that the Messiah's future kingdom on earth would not reach its age of triumph by "the fall of the stone from heaven on the feet of the great Image" and by "the casting of the ten-horned beast into the lake of fire," until the sovereignty of Christ on earth and his truth had been assailed and well-nigh subverted by the most direful endeavors of the evil power to pervert its ordinances, to conceal its varieties, and to convert it thus corrupted into an instrument for the despotic and blood-thirsty government of the nations of Christendom and of those who kept the commandments of God.

The future of Christianity under the ministry of iniquity is depicted again with great distinctness in the writings of St. Paul. He speaks to the elders of Ephesus precisely in the same tone as the Master, who bids his followers in all ages, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." "I know," said he, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Yea, of your ownselves shall men arise speaking perverse things, to draw away disciples after them." To the Thessalonians he writes, 2 Thess. ii. 1-9, "Let no man deceive you by any means, for the day of Christ will not be, except the falling away, or *apostasia*, come first, and the man of sin be revealed, the son of perdition" [the reference is direct to the words in Daniel xi. 36]; "so that he sitteth in the temple of God, showing himself forth as God. And then shall that lawless one be revealed, whom the Lord shall slay with the breath of his mouth, and destroy with the brightness of his coming" [or the appearing of his bodily presence. For so the two Greek words *epiphaneia* and *parousia* are translated elsewhere in St. Paul's epistles]. "Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth [that is the Apostolic Truth] that they might be saved. And for this cause God shall send them strong delusion, that they should believe falsehood; that they all might be judged who believed not the truth, but had pleasure in unrighteousness;" words which show that this adversary, or anti-christ, oppresses the church not with more brute force, such as an atheist or infidel anti-christ, after the Roman fancy, might oppose to the Gospel, but with a superstition which might deceive Christians unless thus forewarned.

This idea (of his early letter to the Thessalonians) of the approach of a religious and not an atheistic apostasy St. Paul further develops in his latest epistles—those to Timothy. In these he says, 1 Tim. iv. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and teachings of demons, *daimonion* (not concerning *daimonia*, but teachings of or by evil spirits), forbidding to marry, and commanding to abstain from meats which God hath given to be received with thanksgiving." Clearly, then, an ascetic apostasy is in view; not an open rejection of religion and Christianity, but a system of enforced celibacy and fasting, which would carry before it the opinion of Christendom, or a "form of godliness," though without the power. And in the second letter to Timothy St. Paul's mind is full of this same coming apostasy among nominal Christians. "This know also that in the last days perilous time shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, having a form of godliness, but denying the power of it,"—a general profession of Christianity, combined with a loss of its spirit. And then he adds: "Preach the Word; for the time will come when they shall not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears" (it is to be the reign of church eloquence and church music, instead of sound Scripture instruction); "and they shall turn away their ears from the Truth, and shall be turned unto fables" (*muthous*, myths).

St. Peter left this world under similar forebodings of the coming apostasy, 2 Peter ii. 1: "But there were false prophets among the people, even as there shall be false teachers among you, who secretly shall bring in heresies of destruction, even denying the Lord that bought them, and bring upon themselves swift perdition. And many shall follow their pernicious ways; and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." In the last chapter of the same epistle he describes the general abandonment of the belief of Christ's second coming to judge the nations.

In St. John's writings this awful anticipation of apostasy, often referred to in his Epistles, is emphasized and painted out in scarlet colors in the Apocalypse. There it occupies the chief place. The Harlot of Babylon, is Ecclesiastical Rome; for a harlot is an apostate church in the prophecies, and on the forehead is written Mystery, to show that here is the great spiritual mystery of iniquity, the seat and centre of the apostasy from the faith. I remember being taught by some in early life, that we ought to speak with great moderation of Popery, and so I did, until I went to Rome, and saw what is called the worship of God in St. Peter's, and its surrounding churches; but, ever since, I have thought that even the maddest antagonism of half-learned Protestants, however objectionable, is at least more rational and Scriptural than the mild reproof so fashionable now, against the hateful thing which goes by the name of Christianity in the metropolis of the world. Fifty years ago I remember listening, on the other side of this street [Bloomfield Street], to the closing discourses of Cardinal Wiseman, in which he sowed the seed which has since sprung up into such a harvest of English superstition and apostasy from New Testament simplicity. And after all the subsequent experiences of these fifty years, there is nothing I desire to urge on the English people more earnestly than the fresh study of the New Testament testimonies on the apostasy that was to come, and to a comparison of them with the actual developments of the Papal religion and its congeners.

For what are the main facts in the history of Christendom? They are two. The first is, that the books which are comprised in the New Testament were nearly all acknowledged, by the beginning of the second century, to be written by the apostles of Christ, or by apostolic men under the guidance of the apostles; so that this collection of writings may be relied on with certainty as a correct representation of the doctrines and precepts of original Christianity. The four gospels were written, two of them by apostles, Matthew and John; and two of them by apostolic men—by Mark, the companion of Peter, and by Luke, the companion of St. Paul. Tradition has not even pretended to add anything to these original records of the life and teaching of the Lord Jesus Christ. The remainder of the New Testament consists of the apostolic history of St. Luke, of the thirteen Epistles of Paul, of the Epistle of James (the Lord's brother), of St. Peter, and St. John, and of the Apocalyptic visions of the beloved disciple. If we have not, in these writings, a sufficient record of the chief facts, doctrines, and precepts of apostolic Christianity, we shall well be advised in abandoning apostolic Christianity altogether, since it is past belief, except by credulous or interested persons, that men, who are acknowledged to have been appointed by Jesus Christ as the teachers of the authentic gospel, left behind them elaborate writings like St. Paul's Epistles to the Romans, the two Corinthians, to the Galatians, Ephesians, Philippians, Colossians, and the Thessalonians,—to say nothing of those to Timothy and Titus, or of the Epistles and Apocalypse of St. John, and yet so wrote that honest, competent readers ever since must fail in understanding the secret of genuine Christianity, apart from the help of ecclesiastical tradition to interpret their meaning and supply their deficiencies. Yet that is precisely the case and last contention of the great historical church of Rome.

Men, who do not doubt that all other writers can convey their principal meaning with clearness and force (such as the writers of the second, third, and fourth centuries, and of all subsequent ages), hold it as a first principle of Christianity that the inspired apostles were not able to teach Christianity by the writings which they left behind them for the purpose, so "endeavoring after their decease" to bring the truth to remembrance, but required to be assisted to become intelligible and sufficient ministers of the New Covenant by the traditions of the church. Well, is not this exactly of a piece with the Jewish figment of the oral law or tradition, set up by the Rabbins to support their departures from the law of Moses—condemned which Christ so awfully denounced as worthy of the damnation of Gehenna in the Gospels?

This then is the first great fact in the history of Christianity. There are four contemporary biographies of Christ, which no one professes to supplement by tradition. And there are twenty-three other apostolic books professing to teach in many forms the doctrine of Christ's Gospel,—and these together make up the New Testament,—and not one of them so much as mentions the Bishop of Rome.

The other great fact in the history of Christianity is that through a combination of intellectual and spiritual influences, through a combination of social, religious, and political revolutions, in the course of time the Bishop of Rome became the Pope or Chief Father in Christendom, claiming and exercising universal sway over the church of Christ on earth, employing both force and fraud in the establishment of that authority, and carrying fire and sword by means of his subject kings into every kingdom where that authority was doubted or denied; living for centuries in league with all the Sovereign Authorities of Europe to uphold that form of professed Christianity, until, in quite recent times the political power of the system has been taken away by the Italian nation. And this system of Roman Catholic Christianity has endured for more than twelve or fourteen hundred years, receiving its final authentication in the Vatican Council in 1870, when the infallibility of the Pope was solemnly declared, by candle-light, in the midst of a black thunderstorm, in St. Peter's.—*Edward White, in Rainbow.*

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### Excursions to San Francisco via Pennsylvania Lines West of Pittsburgh.

For the National Encampment of the Grand Army of the Republic, to be held in San Francisco, beginning with August 3d, the Pennsylvania Lines West of Pittsburgh will sell Excursion Tickets to San Francisco and return from all stations, at less than one fare for the round trip. Tickets will be sold to members of the Grand Army of the Republic, Women's Relief Corps, uniformed military bodies, and the families and friends of members of any of these organizations who are properly identified. This is a glorious opportunity to visit the Pacific Coast, and the Pennsylvania Lines can give you the choice of the best routes. For full information apply to the nearest ticket agent of the Pennsylvania Company, Pittsburgh, Cincinnati & St. Louis Railway Company, and Chicago, St. Louis & Pittsburgh Railroad Company.

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# Youth's Column.

## The Temple Offerings.

"The last shall be first, and the first last."

The rich man took from the purple fold
Of his robe a piece of shining gold,

Cast in the gift, a treasure rare,
And then passed on with lordly air,

As he thought of merit justly won,
By his noble deed, so nobly done.

The widow followed, with lowly mien—
A respectful space was placed between—

Cast in two mites, and her thought seemed bold,
When she wished their worth as the shining gold.

The rich man rolled in his state away,
Drawn by his chargers, sleek and gray.

The widow her lonely pathway trod,
And her heart was filled with the thought of God.

Of the loving kindness that gave her all
She had ever prized, and her gift seemed small.

Long years have passed, and the rich man's name
Were lost, were it not for the widow's fame.

His deed without love, so cold and dead,
Had sunk in the wave of time as lead.

Her humble gift was a seed with wings,
And then the harvest that from it springs.

Her wish that the base coin were gold,
Has been fulfilled a thousand fold.

So the promise comes we know not how,
And the widow's mites are millions now.

The rich man's deed is but seen afar,
The shadow that follows the widow's star.

Which across the ages still shall shine,
To show the wisdom and grace divine.

Of him who reckons each deed apart,
Not by worth of metal, but warmth of heart.

—*S. S. J. in The Examiner.*

## "The Millennium."

Dilly communicated the story confidentially to Freddie Burr.

"See here!" she said, pushing the toes of a pair of stout new shoes through the fence.

"Where did you get 'em?" asked Freddie.

"And see here!" continued Dilly, bobbing up for an instant to show the pretty head that covered her yellow hair, and touching it significantly with her finger.

"Where did you get 'em," repeated Freddie.

"My pa worked and bought 'em an' brought 'em home: and they didn't get into nobody's barrel either," explained Dilly with great pride and little regard for grammar, pressing her face close against the fence for a prolonged interview. "You see, Freddie Burr," began Dilly, "the Millennium has come to our house."

"The what?" said Freddie in bewildered accent.

"The Millennium. It's a pretty long word," explained Dilly, complacently, "but it means good times. Anyhow that's what ma called it, and I guess she knows. It was just this way, Freddie Burr: When you told me Mr. Barney had all our good things down to his store in his rum-barrels, I just went down there right off and asked him for 'em—me and Toddles."

"You didn't," exclaimed horrified Freddie.

"Did too!" declared Dilly with an emphatic nod. "Well, he wouldn't give us one of 'em, and he was just as cross as anything. So then my pa got up from behind the stove and walked home with us. He didn't scold a bit; but he just sat down before the fire, this way, and thinked and thinked. At last he put his hand in one pocket, but there wasn't nothing there; then he put it in his other pocket and found ten cents, and he went out and bought some meat for supper. When ma got home he talked to her and they both cried. I don't know what for, 'less it was 'cause we didn't get the things out of the barrels. And ma hugged me most to death that night, and kissed me lots, she did. Well, my pa got some work the next day, and brought some money, and now he has found a place where he works every day. He bought all these things, and he says his little boy and girl shall have things like other boys and girls. So now you know what the Millennium means, Freddie Burr, when anybody asks you; and you can tell them that Dilly Keene explained it to you."

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*Dear Children:*

Our blessed Redeemer whose tender heart always anticipated his children's need, said to his disciples, Come ye yourselves and rest awhile apart in a desert place, for there were many coming and going, and they had no leisure so much as to eat. It was about this time of the year when all nature was covered with her lovely verdant dress. In going, many left their homes, and those who knew him brought their sick with them and he healed them. Some ran afoot out of all cities and came unto him, and when Jesus saw the multitude he was moved with compassion toward them because they were as sheep not having a shepherd. And he taught them many things until the shadows of evening began to appear. Then the disciples came to Jesus and said, this is a desert place and the time is far passed, send the multitude away that they may buy bread. Jesus said, Give ye them to eat. They said, Shall we buy two hundred pennyworth of bread? Jesus said, How many loaves have you? They say, Five and two fishes. Jesus then commanded them to sit down on the beautiful green grass in companies of fifty and a hundred.

What a pleasant sight! Five thousand men besides woman and children, no doubt all tired and hungry, watching with intense interest how he who had not where to lay his head was going to feed such a multitude. If two hundred pennyworth was not sufficient that each may take a little, surely five loaves would not meet their necessities; and strange to say, even the five loaves were borrowed from a young lad who had followed in the crowd, perhaps little barley cakes his mother had given him in a hurry, with two small fishes. It may have been only enough to supply his own need. Little did the dear one who made the loaves think that the Lord of the whole earth would refresh and feed such a multitude.

And when Jesus had taken the loaves, he looked up to heaven and blessed and break the loaves, and set them before them all, and they did all eat and were filled. When they were filled Jesus said to his disciples, Gather up the fragments that remain that nothing may be lost; therefore they gathered them together and filled twelve baskets. Probably a little bag held the five loaves and two small fishes carried by the lad, and after such a multitude were fed, think of the fragments. This is a beautiful figure of the true bread of life of which Jesus says, "If any man eat of this bread he shall live for ever." It came to the weary, hungry ones without money and without price. The Increaser girded himself with power, and came forth to serve them, filling thousands with a lad's simple meal. What wonderful love to the children of men! Each disciple had a basket full of fragments which they, and not the multitude, were commanded to gather, precious crumbs of life which can never be wasted or lost. Lord evermore give us this bread.

Your affectionate teacher,
E. COTTMAN.

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The ancient city of Tarsus, where the apostle Paul was born, has a railroad. British capitalists are constructing a railway in Asia Minor, the first section of which, from Mersina to Tarsus, has been officially inaugurated. The opening of the road was made the occasion of a grand jubilee, with a free excursion to the tombs. Some Arab dignitaries would not trust their lives on the train, saying they would wait till they saw how the extraordinary English contrivance worked.

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### Announcement.

The Annual Assembly of the Church of God will, if the Lord will, convene at the House of the Brethren in Winchester, Va., on Friday, the 6th of August, 1886, and will continue over the second Sunday, at which time and place all of the members of the two auxiliary associations for the Promotion of Christian Knowledge, and Primitive Christianity, and all who would be wise virgins with oil in their vessels ready to meet their Bridegroom at his coming, are respectfully invited to attend, and all churches or individuals who cannot attend in person are requested to be represented by letter. Address, The Church of God, Winchester, Va., Box 259. By order of the church.

JNO. J. SPAID,
JNO. D. GOOD,
JACOB GOOD,
A. J. MILLER,
DR. W. R. WAY,
N. J. MORGAN.

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The annual session of the Northwestern Pa. A. C. C. will be held with the church at Plum, Venango Co., Pa., commencing Thursday, July 15, and continue over the next Lord's day. Conveyances will be at Hydetown Station on the B., Ry. & P. R. R. on Thursday afternoon to meet those coming by rail. C. W. STEPHENS, Pres.
S. A. ATWATER, Sec.

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Any one sending us the names of

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The Cleveland Protestant Orphan Asylum have forty bright, healthy, attractive boys, from one month to eight years of age, for whom homes are desired. Correspondence invited. Address, A. H. Shunk, Supt., 940 St. Clair st., Cleveland, O.

# Poetry.

## A LITTLE TALK WITH JESUS.

A little talk with Jesus, how it smooths the rugged road;
How it seems to help me onward when I faint beneath my load!
When my heart is crushed with sorrow, and my eyes with tears are dim,
There's nought can yield me comfort like a little talk with him.

I tell him I am weary, and I fain would be at rest;
That I'm daily, hourly longing for a home upon his breast;
And he answers me so sweetly, in tones of tenderest love,
"I am coming soon to take thee to my happy home above."

Ah! this is what I'm wanting, his lovely face to see;
And (I'm not afraid to say it) I know he's watching me.
He gave his life a ransom to make me all his own,
And he can't forget his promise, to me, his purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will while away the time;
And yet the more I know him, and all his grace explore,
It only sets me longing to know him more and more.

I cannot live without him, nor would I if I could;
He is my daily portion, my medicine and my food.
He's altogether lovely, none can with him compare;
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till his appointed time,
And glory in the knowledge that such a hope is mine:
Then in my Father's dwelling, where "many mansions" be,
I'll sweetly talk with Jesus, and he shall talk with me.

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"In my Father's house are many mansions." Jno xiv. 2. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. x. 10.

# Selections.

## "The Connection Between the Second Coming of Christ and the Gift of Life."

One of the most remarkable features of our day in the Christian world is the progress made in the knowledge of this truth, that the Lord will come again to reign upon the earth. There is nothing that has made more rapid strides of progress than this. Even if we compare it with the progress of Universalism, I think it may be found to have advanced in an equal ratio. It is gratifying to us, because as an Association we believe in this truth and proclaim it. But we are not the only [ones] who believe it, and look for the [coming] of the Lord. When I say "the coming of the Lord," it is scarcely necessary that I should explain that we do not mean the coming of the Lord after the millennium, or after countless thousands of years; but that he shall come to introduce the millennium. We are told that we do not know the hour or the day in which he shall come. It may be sooner, or it may be later; but we are in an expectant attitude, as servants waiting the coming of their Lord.

It is thought by many that we who believe in conditional immortality hold a dangerous error; but we preach conditional immortality, that is, through Christ alone. We are sometimes accused of making this altogether a doctrinal matter, that we are fond of dwelling on certain passages and forgetting that it should be a live thing, a heartfelt doctrine. Well, this may have been the case with some. I am sorry to say it has been so. But I trust it will be so with none of us, and that we speak as our Chairman has done regarding these things. We dare not keep silence. We must speak out the truth, and we cannot allow men to go down to destruction whilst keeping our mouths shut.

There is one fact which is beyond all controversy; and that is, that in the early ages of the Church the hope, the principal hope, of the Church was the return of her Lord. It is an equally incontestable fact that this faith faded and died; and it is only in our own days that it has risen to any great extent. For ages the Church slumbered and slept, and was not aware of any such hope as the return of the Lord. What was the reason that this hope sank and disappeared? There is no effect without a cause. It is an unquestionable fact that this hope, which was so bright, the hope of the Church, disappeared. What was the cause? This, I think, is a legitimate inquiry, one which we are bound to face. Can we suppose that this blessed hope died from inanition, that is, that it was insufficient to comfort the Church. I think it is not possible to take such a view as that. It has always been a living hope, one that has been able to purify the affections, and support the Christian in the midst of his trials. It could not sink for that reason. It is also equally impossible to suppose it would have been dropped unless some other hope had taken its place. The Church could not land itself in a hopeless position. It must always have a hope. What was it, then? I speak a fact that is incontestable, that the cause of the disappearance of this hope of the Church was the introduction of the doctrine of natural immortality. There is no question of the fact. It is sometimes said that the reason was that, when Constantine became a Christian, the idea got abroad that the Church and the world were to be one, and that with the spread of the Christian Empire with a Christian Emperor at its head, a triumphant Church would become universal. That, no doubt, had its effect upon Christian truth. But we must go further back than that if we wish to trace the source of this error. It goes back to the third century. Men—philosophers of the Greek school—were not willing to give up their heathen philosophies. Therefore they made a sort of compromise between heathenism and Christianity; and the man who thus signalised himself was Origen, who, of all the early Fathers, did most to mystify and degrade Christian truth.

This philosophy taught that instead of receiving the gift of life from Christ alone, we have the element of it within us already, that we have the Divine essence, that cannot go out, and that we live, whether we accept God's offer or not, as long as God lives. It is false. It is not taught in the Book of God. But it was the introduction of this that did havoc with that grand and glorious hope of the return of the Lord. Just think of it. It worked its own natural result. Men could not possibly believe that they themselves possessed natural immortality, and yet look with anxious hope for a return of the Life-giver. The two positions are irreconcilable. And here you have the cause and the effect. I put it to you to consider it.

Further, we find that the resurrection—which has been so prominently brought before us already—suffered the same process of being put away as an active and definite hope of the Christian. That false philosophy which came into the Church, and which was capable of putting back to a distant future the return of the Lord, was compelled also to postpone the resurrection. The two things are inseparable. A man believes that he possesses life in himself; and it is all one to him whether the resurrection takes place sooner or later. It is not the hope which the Scriptures authorise us to set before men. But let a man be fully persuaded that on the return of Christ and on the resurrection of the dead depends his all; that unless the Lord come, then there is no hope for him; I say it is impossible for him to put off to an indefinite future the return of his Lord.

You, perhaps—and I know I speak the fact—you attach far more importance to the resurrection than those who do not understand the return of the Lord. But have you got to the full length in regard to this? In 1 Cor. xv. the Apostle Paul speaks of the resurrection of Jesus Christ. He supposes for a moment that Christ had not risen, and the consequences that would have followed; and he sums up a telling argument in these words, concerning those who had fallen asleep in Christ, that if Christ be not risen, then their faith was vain, they were yet in their sins, and "then they also which are fallen asleep in Christ are perished;" and he concludes with saying, "If in this life only we have hope in Christ, we are of all men most miserable." Therefore, surely, on this one foundation is built the whole of the Christian's hopes, that Christ is risen and become the first fruits of them that slept; that on the resurrection of the Christian himself depends the hope of what he looks forward for in the future life.

Let us see whether we are not dishonoring the Lord, unwittingly it may be, in not giving him the full glory that belongs to him as the Life-giver. The fact is, that your eyes are only partially opened. You have been unable to see the truth that has been buried for ages, and unknown to the greater part of the Church. But you must get beyond that. You are still holding by that which has caused the confusion; and until you reject this false theology, this ghostology, referred to, you cannot possibly give the full prominence and place to the return of the Lord that you ought; and you will be in danger of falling back to that state from which the Church is only now emerging.

Is Jesus the Christ? He goes by many titles. You know he is the Christ, and you understand that "the Christ" means "the Anointed One," the King who is to reign in Jerusalem over the whole nations of the earth. But is our Lord the Christ? In Acts iii., we read that Peter says, "Ye have rejected the Holy One and the Just, and desired a murderer to be given unto you, and killed the Prince of Life." There is none of Christ's titles without meaning, none that are synonymous. They are not given haphazard. He is called in Isaiah, "Prince of peace," because in his days peace shall abound in the earth; men shall beat their swords into ploughshares and their spears into pruninghooks, and learn war no more. Likewise, there is meaning in this phrase, "Prince of Life." If you look at some instances given in the New Testament of the use of the word made by Christ himself, you will see it is not open to us to give it any other meaning. As an example, our Lord says, "As the living Father hath sent Me, and I live by him, even so," etc. Here you find the "life" and "living" running through the whole passage. You cannot suppose it means the "happy Father" or his "happy people," and yet that is the way in which our popular theologians construe the passage. It is a real life we have in the Lord Jesus Christ. Hence he is called the Prince of Life.

1 Thess. iv. is a familiar passage to us all, no doubt; and here you see this connection: "The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall first rise." We look for the Lord. We long to see him. We shall see him at the resurrection. And in Colossians we read: "Set your affections on things above, where Christ, who is our life, shall appear, then shall ye also appear with him in glory."

If you wish to see the danger of the false theology in all its virulence, go to the Church of Rome. There you will find worshipers offering prayer to the dead, to dead men and to dead women, offering perpetually to the Lord of glory as a babe in its mother's arms or as transfixed to the cross. They have forgotten that the Lord is risen from the dead and become the first-fruits of them that slept. But, my friends, this whole Roman system is based on the dogma of the immortality of the soul. Take away the coming of the Lord from Roman Catholics, and it makes no great difference; but take away the immortal soul-ism or ghostology and you say its existence, you cut off the stream from its source. I entreat you to consider whether there is not much remaining in our nominal Protestantism of the spirit of Romanism. I am persuaded there is. On one occasion our Lord spoke of two debtors, one who owed 500 pence, the other who owed 50 pence. He asked the question which of them would love the most; and Simon said: "He whom thou forgavest most." Our Lord said this was correctly answered. In the same way he who most correctly appreciates and understands the blessings and the unapproachable importance of the coming of the Lord, will be most loved. He who most clearly understands his future and his all depends upon the return of his Lord, will most earnestly pray, "Come, Lord; come quickly."—*David B. Strang, in Bible Standard.*

## HIS GRACE.

"By grace ye are saved; and that not of yourselves, it is the gift of God." Eph. ii. 8.

This word "grace" is used about 150 times in the New Testament as a name. It is not used by either Matthew or Mark, and only seven times by Luke in his gospel, and eighteen times in his history of the apostles. John gives it three times in his gospel narrative, but not in any of his epistles. Since the first corrupters of the gospel troubled and bewitched the churches of Judea and Asia Minor, by imposing upon them circumcision and various portions of the law which was given to Israel by the hand of Moses, the gospel of the grace of God has suffered violence from those who substitute their own speculations—called beliefs, or creeds—as if they were really divine, and the simple message of God's favor, grace, or love, only human.

The history of Christianity has been, if we care to sum it up, simply the history of those who have turned aside from the word message of gospel of the glory of the blessed God, to various speculations of corruptible man. While some who are bewitched by creeds today, and actively engaged destroying the work of their own hands, under the delusion that such is service acceptable and well-pleasing in the sight of God, let us turn again to the word of his grace, which is able to build us up and to give us inheritance among all those who are sanctified by faith which is in Christ Jesus, who is the gift of God's grace.

In the New Testament the first use of the word grace is by the angel Gabriel. To Mary, the espoused wife of Joseph the son of David, he said: "Fear not, for thou hast found favor with God." Luke i. 30. This announcement reveals to her the state of mind which God cherished towards her. He is about to confer a favor, or grace, upon her; and through her to all the human family. This was therefore the message of God's favor, or the gospel of his grace. He had, four thousand years before this time, declared that the seed of the woman should bruise the head of the serpent. That announcement revealed also that he was gracious even to the disobedient and deceived. Now he is graciously pleased to reveal to this woman that he is going to make her the channel of his greatest favor. Gabriel continued: "And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Looking at this revelation with the desire to discern the special features of the favor bestowed upon Mary, we find first the announcement to her that she had found favor with God. The idea expressed by the word "favor" is, that it is a vital, self-acting property incessantly engaged in acts of favor. This is the idea of what the Living God is, as he has revealed himself by his creative acts; for creation is itself the living embodiment of his favor, or self-acting love. It is the effect of which he alone is the self-acting cause. This special act about to take place, as revealed to her by the angel, shows that God out of his favor was about to raise up from her a permanent occupant of the throne of her ancestral father David. The name he gave to the prospective child reveals further the nature of the favor. It is not simply the placing of a permanent occupant upon David's throne, as that in itself would simply convey the idea of permanent contention. The permanence of David's throne under a king similar to himself, or any of his successors, could scarcely be defined as a favor from God, seeing that by an act of righteous judgment he felt it necessary to overturn it for their wickedness.

Thou shalt call his name Jesus; that is, he who shall save; or, the Savior. The favor to Mary was small in comparison with the greater favor to mankind. She was the channel who was to convey to the world God's unspeakable favor. In this child the Spirit of the Father leads captive the spirit or substance of the mother. Some have undertaken to call this child flesh, the same in every respect as if though Joseph, the husband of Mary, were his father. Others have called him the maker of heaven and earth. Jehovah himself claims him for his own Son, and therefore he must be accepted and revered as God's own Son; the embodiment of his love, or favor, to man. The body of Jesus therefore differed from every other. In comparison with men he is described as "fairer," grace being poured into his lips. In comparison with angels he ranked higher, as by inheritance he obtained a more excellent name than they. God's special favor, which the angel came to announce, was the gift of a permanent King and Savior, whose body was perfectly free from every element of corruption. This is the unspeakable gift of God, who contained within himself bodily all the fulness of the Godhead. At the same time the image of the invisible God, but not the invisible God; and also the image and likeness of sinful flesh, but not sinful flesh.

The one who affirms that Jesus was God himself, because he was the image of God, is as far from the truth, on the one hand, as his friend is on the other, who affirms that Jesus because he was in the likeness of man was man. God's own description of his favor ought to be accepted as final: "This is my beloved Son in whom I am well pleased: hear ye him."

The Son of God and King of Israel, begotten of the Holy Spirit, and therefore the Son of the Holy Spirit; born of a woman, and therefore the Son of man. Invisible spirit in visible flesh as to his substance. A union formed by Jehovah himself, which neither man nor angel could sever. This body was prepared for the suffering of death, but also prepared against seeing corruption. It was possible for him to die, yes, it was necessary that he should lay down his life; and also necessary that he should not be holden of death. Death therefore had no claim upon him. "By the favor of God he put himself under its power for a time." Death found itself in possession of One against whom it had no claim, but whose subjection to it was a sacrifice acceptable and well pleasing in the sight of God. By the favor of God he was conceived. By the favor of God he spoke the message of his love. By his favor he performed unnumbered deeds of love to man. By his favor he suffered death, even the death of the cross; the just One for the unjust ones, that he might bring the unjust ones to God. By the favor of God he was raised up again from the dead, and exalted to his own right hand in the heavens. By his favor he sent the message of forgiveness of sins and everlasting life to the sinful and perishing everywhere, who repented of their sins and turned to him with all their hearts.

In one sentence: "By grace ye are saved, and that not of yourselves; it is the gift of God."

The record of God's favor preaching peace by Jesus Christ has been preserved by him for our use, and by that record, when received by us in the love of it, we are begotten again by him of his own will that we should be a kind of first fruits of his creatures. God's message conveyed first by Gabriel to Mary; again, by a heavenly throng to shepherds while tending their flocks; by John the Baptist to Israel; by Jesus, also, to Israel, and afterwards, by his apostles, to the ends of the earth. This message is in itself one, although made up of different parts. These are parts of a whole which stands or falls if they, one and all, be not accepted. Thus, the rejection of the angel's message to Mary leaves the message of favor without a beginning, and presents a picture without a head. The rejection of the fact that Jesus was dead destroys the possibility of his resurrection, as resurrection is possible only where death has taken place.

The admission that the Christ died, and yet the denial that he has been raised again from the dead, makes resurrection from the dead—preached to men who believed that he died—an impossibility. If all these items be received, and yet a rejection of that part relating to his return be rejected, the message is destroyed thereby. As James says of the law, that he who offends in one point is guilty of the whole; even so it holds with the message of God's favor. The whole must be received in the love of it, if we are to be saved by it.

Beliefs about any one of the items of this message of grace which in any way disturbs the unity of the whole, are not to be confounded with the belief of God's message. The preaching of beliefs about what God says must not be confounded with the message itself. Speculations, deductions and inferences about the incorruptible seed are not the incorruptible seed itself. Nothing short of this message, that God himself has begotten a Son, contains the generative power for adding to his family. Men begotten by beliefs are simply the sons of these beliefs, but not the sons of God. Those begotten of creeds of human compilation have no higher parentage than the creed or law they are begotten of. Water does not rise higher than its fountain. No son can rise higher than the cause of his existence. There is no hope for—nor possibility for—any son of Adam rising higher than his disobedient parent and terminating his life of disobedience and death, except that One which is the product of the favor of God. He alone who gave man life at first can redeem that life. He who sustains his large family by his favor, although living in disobedience, he alone and by his favor alone can regive the life he gave at first. He alone can beget again in the sinful and perishing the hope of forgiveness and imperishable life. And he alone has done all this, according to his own purpose and grace in Christ Jesus before the world began. The gospel story, or joyful message, that he would become a Father of all the families of the earth, formed the only hope of all whose names are in the book of life. The embodiment of all this promise in a Son completes the revelation of himself, which is the revelation of his favor. The promise at first contained the vitality of the promise, and imparted that vitality to every one who believed it. The embodiment of the promise in Christ Jesus his Son was a vitalising act, and it has now become the vital part in his message of favor. As his promise at the foundation of the world was the ground of hope to all for four thousand years, so now in these days the fulfilment of his promise in the gift of a Son in whom was eternal life becomes the ground of confidence and example of what he will do in each one of those who are now vitalized by the message of what he has done in his own Son. This gospel message is not a human, but a divine power, which gives life to every one who obeys it. The Messenger gives possible to himself to every one who receives him. His incorruptible seed enters in and dwells in him. His Spirit dwells in him. He is led by him as his son.

Human creeds and confessions are generated by the state of nakedness of those who frame them. There is not one spark of vitality in them, positively or negatively. Instead of covering, these reveal the nakedness of those who glory in them, to their own shame and the contempt of all who hate counterfeits and shams. To all who have ears to hear, therefore, we call, "Come out from every people who shelter themselves under any human creed, and test of fellowship wit' God, and seek the fellowship of all who hear what God says, and do what he in his favor has commanded, and ye shall have rest and joy unspeakable now, and in the world to come life everlasting.—*Wm. Ellis, Editor Christian Lamp.*

## The White Race.

Recently in Washington Representative J. G. Cannon of Illinois, in speaking of the white race, said:

"According to an English statistician, the white race now number one-third of the population of the globe; whereas, two centuries ago, they were not more than one-tenth of it. They have swallowed up Europe, and are entering Africa at all sides. There are French colonies at Tunis and Algiers. The English practically control Egypt, and the Dutch and the English have a strong hold upon Southern Africa. We ourselves are trying to get admission to the great Congo valley. The white race has Australia and it has a strong hold on India. The Chinese race, large as it is, does not grow. It is not a colonizing race, and its emigrants return to China, if possible before death. Of all the white races the Anglo-Saxon and the Anglo-American are the strongest, and it seems to me that South America is our legitimate field. A century from now we will have 300,000,000 people in the United States, and already our emigrants are pushing their way into Mexico. I do not say that this whole hemisphere will be under the political government of the United States, or will be under one, two or half a dozen such governments. I only predict that its ruling population will be Anglo-American, and that it will belong to our race family.

## Palestine.

Prof. Hayter Lewis, who has just returned to England from Jerusalem, brings the news that the find of the wall north of the "Citadel" in the Holy City promises to be a discovery of the very highest importance. The wall is from eight to ten feet thick; it is built of masonry exactly similar to that in the lower courses of "David's Tower"—that is, of large stones with the well known and characteristic marginal drift; and there is a deep rock scarp at its foot. These circumstances point very strongly to the presumption that there is here the long-lost Second Wall. It is most desirable that the discovery should be followed up as soon as possible, though difficulties may arise from the presence of houses. How important it is may be gathered from the single fact that if the wall runs outside the Church of the Holy Sepulchre, and if it be accepted as the Second Wall, all the sites covered by that venerable church are thereby proved and must be acknowledged to be false. But, in any case, the tradition that here Constantine raised his basilica, and surrounded the supposed site of the Holy Tomb with columns, will remain undisturbed.—*The Occident.*


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# Poetry.

## CURBED'D ABOUT MUCH SERVING.

Christ never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oft times counts a service most complete.

He sometimes wants our ear—our rapt attention—
That he some sweetened secret may impart;
'Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our *Lord* has placed us
Within a space so narrow, so obscure,
That nothing we call work can find us entrance;
There's only room to suffer—to endure.

Well, God loves patience: Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight.

As they who grapple with some giant evil,
Clearing a path that every eye may see,
Our Savior cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Then seek to please him, whatsoe'er he bids thee;
Whether to do, to suffer, to lie still:
'Twill matter little by what path he fed us,
If in it all we sought to do his will.

# Communications.

## WHAT THINK YE OF THE CHRIST WHOSE SON IS HE?--Matt. xxii. 42.--No. 8.

What are his present relations to us, and, what do we know of his future?

Born to Israel as its legitimate king, by actual descent from David in his ancestry, he, from the beginning of his ministry taught the things pertaining to the kingdom of God; and his immediate followers, as well as all the others who heard him, understood his mission was to restore to Israel its forfeited Davidical throne, and the power to become world-rulers under his continued protection and care.

That this is true, is evinced by such testimonies as these; to-wit—"Behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?" Matt. ii. 1, 2. "Jesus went about all Galilee teaching in their synagogues, and preaching the gospel" (good news) "of the kingdom." Ib. iv. 23. "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom." Ib. ix. 35. "After that John was put in prison Jesus came into Galilee preaching the gospel of the kingdom, and saying, The time is fulfilled, and the kingdom of God is at hand." Mark i. 14 15.

"He *showed himself* alive after his passion by many infallible proofs, being seen of them (the disciples) forty days, and speaking of the things pertaining to the kingdom of God." Acts i. 3. "The chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have *redeemed* Israel." Luke xxiv. 21, 22. "When they, (the disciples, just prior to his ascension) therefore, were come together, they asked, of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?" Acts i. 6. "The soldiers also mocked him coming to him, and offering him vinegar and saying, If thou be the King of the Jews save *thyself*." Luke xxiii. 36. "Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews." Jno. xix. 21. "From thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." John. xix. 13.

He came to his own but his own received him not; they reviled him; they rejected him; they accused him before Pilate, and secured his condemnation to death. He died as King of the Jews. They slew him and exonerated Pilate from the blame of his death, saying, "His blood be on us and our children." The tomb, however, could not hold him. Mortality in him was extinguished, and only the embodiment of the Word of God remained.

The oath and promise of God to Abraham and David, made long centuries before, still remained imperative, and, as part of its fulfilment, although he had been slain as King of the Jews, he was raised to the power of an endless life; a Prince of the kings of the earth, Jew and Gentile; with all power both in heaven and earth at his command. Hail, Blessed Redeemer! Hail, Incarnate Word of God, made flesh for a lost race! Hail, prince of earth's crowned heads endowed with unending life! Thy waiting ones await thy return from heaven, to change their vile bodies that they may be fashioned like thine own glorious body, invigorated with immortality and incorruption, and for a full and free adoption as sons into the household of God, and a brotherhood with thee.

Partaking of the earthy nature and sinful characteristics of father Adam through a common parentage from him, by his transgression the entire human race became amenable to the penalty passed on him. Death was the doom of the race. The law was inexorable, and mankind was helpless to avert it. The carnal mind is at enmity with God. The wages of sin is death, and the curse of violated law rests on all the earth-births of Tertiary and Post-tertiary time. Only one avenue is open for escape from the universal catastrophe. After the penalty has been exacted, and man is dead, the law has no farther claim on him, and should he remain in the domain of death eternally, the law, or its penalty, would have nothing more to do with him. The law only extends to man's fulfilment of its penalty; then it forever ceases, and anything done to him, or for him, or with him in the death state is superior to, and beyond both the law and its penalty.

Just here is where the Christ found humanity, and offered himself a ransom for it. This he could do freely, since, by his parentage, he was free from the curse of the law. Therefore we read, that "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Again, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath given to us the ministry of reconciliation: to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin (transgressed law) for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 17. Christ has died for all, and "is the end of the law for righteousness to every one that believeth," and "as many as receive him, to them he gives power (right, or privilege) to become the sons of God, even to them that believe on his name." John i. 12. Standing, as he does, between God and man, in the relation of a Son perfected by obedience through his sufferings, death and resurrection from the dead, to the former, "he is a propitiation for our sins; and not for ours only, but also, for the sins of the whole world." An advocate with the Father: a Mediator of the better testament; and a high priest forever after the order of Melchisedec, offering his *own* blood, in the presence of God for us, to put away sin by the sacrifice of himself, is it unreasonable for him to expect and demand, strict compliance with his requirements, whatever they may be, on the part of mankind, for whom he has become surety to God; and especially so, when their future life and all the blessedness pertaining to it, depends on him as the life-giver, and on their compliance with those requirements?

Answer by Paul: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii. 1. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Ib. v. 13. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 20. When, therefore, he instructs his disciples to "go into all the world and preach the gospel to every creature" and informs them as to the results, that "he that believeth (the gospel preached) and is baptized shall be saved, but he that believeth not shall be damned," (R. V. condemned) is there aught unreasonable or unjust in the requirement? Belief, or "faith cometh by hearing," says Paul, and "hearing by the Word of God," (the seed again which was made flesh, and which, as we have already traced, has accomplished so many things), and, again, "whatsoever is not of faith is sin."

Faith, then is basic. It is built upon the testimony of prophets and apostles, Jesus, the Christ, himself, being chief corner-stone. It is the sure foundation, "The substance, ground or confidence of things hoped for, the evidence of things not seen," and "without faith it is impossible to please him." (God). Faith springs from a "one gospel," hence there can be but one true faith of the gospel. For this reason Paul includes it among the seven essentials to "the unity of the Spirit in the bond of peace," Eph. iv. 3, 6; Christ Jesus, the embodied Word, its "author and finisher" instructed his disciples to "Have faith in God," Mark xi. 22, and on another occasion he admonishes them thus, "Let not your hearts be troubled; ye believe in God believe also in me." John xiv. 1.

A reason assigned by Paul for the exercise of faith is that "without faith it is impossible to please him, (God), for he that cometh to God must believe that he is, and that he is the rewarder of those that diligently seek him," Heb. xi. 6. That a belief in the Christ, and in the gospel of the kingdom of God, are essential to salvation, readily appears from the Christ's charge to his disciples, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Faith, however, unaccompanied by its legitimate works avails nothing towards the great work of human redemption. As James says, "Faith, if it hath not works is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believeth there is one God: thou doest well: the devils also believe and tremble. But will thou know, O vain man, that faith without works is dead?" So also Paul has left on record that "not the hearers of the law are just before God, but the doers of the law shall be justified."

Reformation of character and baptism for the remission of sins are the first of those works in the order named. Certainly, what our Lord required 1800 years ago is just as necessary now to insure salvation. Then, the belief of the gospel and baptism were enjoined to follow the preaching of the gospel, that it might be available for individuals desiring salvation; and it will be remembered, that on the day of Pentecost Peter answered the anxious inquiry of those who were pricked to their hearts under his teaching, and asked, "men and brethren, what shall we do?" by saying to them "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts iii. 38. Has God's plan of salvation changed? Is not the gospel of our Lord Jesus, the Christ, the same in all ages? Does the sinful human race of this day need anything more or less for the remission of sins than did Cornelius of old? If repentance and baptism were what God required of them, then, that their sins might be remitted, and that they might receive "the adoption of sons" in the brotherhood of Christ, will aught else stand accepted in their stead now? If so, on what, and by what authority was the change made? Is not the exact *way* revealed in the Word, just as it is recorded, without any addition or diminution, or spiritualising, the best, the safest, the surest? Succeeding baptism, the "walk in newness of life" follows as a sequence, to produce perfect Christian growth, and it consists, says Peter, in giving all diligence, to add to faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly-kindness, (an unfeigned love of the brethren), and to brotherly-kindness, charity."

Such are the things required by the Christ through which to attain to a full stature of manhood and womanhood in the "new creature" class. He,—the first-born from the dead,—the first-fruit of them that slept, the first-born of every creature, a representative of the class of life to predominate in the age to come, the Christ, offers to the poor, fallen, earthly, imperfect man, subject to sickness, sorrow, misfortune and death; the last born of the earth-birth type of Tertiary creation, immunity from all the ills to which the race is liable, as a reward for obedience to the foregoing demands of him to whom is given all power in heaven and earth. His ultimatum is, accept the terms and live, or, refuse to accept and remain in the congregation of the dead. As an advocate he is now before the Father pleading for us. The Father accepts him as surety for the race and, "whosoever will may come and partake of the waters of life freely," not as they may think fit and proper, but as God requires.

The beginning of a new creation, a creation for an age soon to be revealed to the earth-dwellers in the brightness and magnificence of its dawning splendors, and unending completion of fruition, the Christ requires those who hope to be like him to make a requisite preparation by the formation of perfect characters; by acceptance of, and obedience to the Word of God, as to the seed or germ which shall develop a new creature of the new creation type; and he has established this germ as the quickening principle, both in the adoption, and in the resurrection from among the dead ones.

"The sower soweth the word of God." Mark iv. 14, (Read the entire parable), "Let the Word of Christ dwell in you richly in all wisdom," Col. iii. 16. "The words that I speak unto you, they are spirit, and they are life," John vi. 63. "The word that I have spoken, the same shall judge you at the last day." Ib. xii. 48. "Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" John ii. 25, 26.

DR. J. K. THOMPSON.

## THE 144,000.

Are they not the number of the Jews which received the gospel during the time of favor extended to them before turning to the Gentiles? "Israel was holiness unto the Lord and the firstfruits of his increase." Jer. ii. 3. James, addressing the "twelve tribes which are scattered abroad," says, "of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Jas. i. 18. "And I heard the number of them which were sealed, an hundred and forty and four thousand of all (twelve thousand of each), the tribes of the children of Israel." Rev. vii. 4-8. "And they sung as it were a new song before the throne, and before the four beasts and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled with women (corrupt churches or creeds, for they did not yet exist) for they are virgins. These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the first fruits unto God and to the Lamb." Rev. xiii. 3, 4.

"After this I beheld, and lo, a great multitude which no man could number (which are virgins also, Cant. vi. 8) of all nations and kindred and people and tongues stood *before the throne* (where the first fruit virgins stood, Rev. xiv. 3-5) and before the Lamb clothed with white robes, and palms in their hands." As I understand it neither of these classes are the church, the bride, the Lamb's wife, but "these are they which were not defiled with women" (Rev. xiv. 4) and "they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the the throne of God." Rev. vii. 14, 15. The church we understand to be, not a great multitude, nor even 144,000, but a "few," a "little flock" of voluntary *overcomers* who will not be before the throne but, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii. 21. The virgins are companions of the bride Ps. xlv. 14, and their office is to serve in God's temple, Rev. vii. 15. while it is the office of the church to reign, "made kings and priests and shall reign on earth" Rev. v. 10.

Like Brother Buzzell, I do not say that I am right, but if Brother Colegrove is right in his application of them to the church, does he not make first-fruits and harvest "identical in time?" And if Bro. Buzzell's application that just that number of the Jews would accept Christ previous to his coming is right, how could they be the first-fruits while Jew and Gentile have accepted Christ simultaneously. Jeremiah says that "Israel was the first-fruits of the increase" and James wrote to the "twelve tribes" telling them that the Father of lights had begotten them with the word of truth, that they (those addressed) should be a kind of first-fruits of his creatures," and John speaks of the 144,000 as "being the first-fruits." Christ says; "the harvest is the end of the world, or age," Matt. xiii. 39, and the "sheaf, or handful of *firstfruits*" evidently precedes the harvest, John says Rev. vii. 4, 9, he heard the number of them that were sealed; and there were sealed an hundred and forty and four thousand. After this he beheld, and lo, a great multitude which no man could number, the 144,000 being only as a sheaf (or handful man,) compared with the great multitude, or harvest. The sealing time, I understand, has reference not only to the "twelve times twelve thousand Israelites," but also to the "great multitude" for all are alike servants, Rev. vii. 3, 15. The servants are sealed in their foreheads, having his name in their *foreheads*," Rev. xxii. 4. The church is to have this mark also, but is to have other marks in addition to this. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name," Rev. iii. 12. The time of sealing in both cases is when he comes, Rev. iii. 11; and xxii. 7.

Like Bro. Colgrove, I do not wish to "appear dogmatical," but offer these few thoughts, of the "many of which I have made either mental or written memorandum," hoping they may be suggestive and elicit something more on the subject from those who are more able to write upon it. I am glad Bro. C. gave us those questions in "Micapen notes," hope he will give us some more. Yours in the blessed hope.

W. H. WALLICK.


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*Or, A Scriptural View of the Second Coming of Christ, with the Wonderful Signs that will Precede It, and the still more Wonderful Things that will Follow It.*

—BY SILAS HIXT.—

NOTICES AND RECOMMENDATIONS:

The book is truthful, reverent and instructive, every way worthy of the attention of those who prefer calm argument to sensational speculation.—*The Reformer.*

We are desirous to express our sympathy with and John speaks of the 144,000 as "being the first-fruits." Christ says; "the harvest is the end of the world, or age," Matt. xiii. 39, and the "sheaf, or handful of *firstfruits*" evidently precedes the harvest, John says Rev. vii. 4, 9, he heard the number of them that were sealed; and there were sealed an hundred and forty and four thousand. After this he beheld, and lo, a great multitude which no man could number, the 144,000 being only as a sheaf (or handful man,) compared with the great multitude, or harvest. The sealing time, I understand, has reference not only to the "twelve times twelve thousand Israelites," but also to the "great multitude" for all are alike servants, Rev. vii. 3, 15. The servants are sealed in their foreheads, having his name in their *foreheads*," Rev. xxii. 4. The church is to have this mark also, but is to have other marks in addition to this. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name," Rev. iii. 12. The time of sealing in both cases is when he comes, Rev. iii. 11; and xxii. 7.

Like Bro. Colgrove, I do not wish to "appear dogmatical," but offer these few thoughts, of the "many of which I have made either mental or written memorandum," hoping they may be suggestive and elicit something more on the subject from those who are more able to write upon it. I am glad Bro. C. gave us those questions in "Micapen notes," hope he will give us some more. Yours in the blessed hope.

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The volume before us is evidently the product of a thoughtful mind, and deserves the careful study of every Christian, being of a very comprehensive character, and based on Scripture. Certainly it is the best work on the subject which has come under our notice.—*The Sydney Observer.*

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|---|---|---|---|---|---|
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| EXPR'S'S | MAIL | | | MAIL | EXPR'S'S |
| 10 40pm | 12 45pm | Lv South Bend | | 5 40am | 1 00pm |
| 10 54pm | 1 02pm | Lakeville | | 5 26am | 12 46pm |
| 11 10pm | 1 19pm | La Paz Junc | | 5 10am | 12 30pm |
| 11 07pm | 12 08pm | Plymouth | | 4 53am | 12 07pm |
| 9 49pm | 11 48am | Hibbard | | 4 38am | 11 52am |
| 9 30pm | 11 28am | Marmont | | 4 19am | 11 33am |
| 9 17pm | 11 15am | Marshland | | 4 06am | 11 20am |
| 9 01pm | 11 00am | Kewanna | | 3 50am | 11 04am |
| 8 45pm | 10 40am | Logansport | | 7 30am | |
| | | Lv Logansport | | | 1 45pm |
| 7 15pm | 9 35am | Frankfort | | 9 15am | 3 45pm |
| 6 49pm | 8 59am | Colfax | | 8 45am | 3 01pm |
| 6 30pm | 8 40am | Crawfordsv'l | | 8 25am | 2 42pm |
| 4 45pm | 7 00am | Rockville | | 11 44am | 5 44pm |
| 3 40pm | 6 00am | Terre Haute | | 12 30pm | 7 00pm |

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| Fast Line | 11:45am |
| Chicago Express | 4:30am |
| Ft. Wayne Accommodation (Leaves) | 8:00pm |
| Local Freight | 11:30am |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2:30pm |
| Fast Line | 11:45am |
| Day Express | 4:30am |
| Ft. Wayne Accommodation | 8:00pm |
| Local Freight | 11:30am |

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## Communications.

### AN OPEN LETTER TO GEO. MOYER.

"Where the Spirit of Christ is there is liberty."

*Dear Sir:*

I was quite surprised to see from your pen, in the *Christadelphian Advocate* of May, 1886, a letter under the following caption, "A Letter from Brother Moyer in Reply to Carrie Williams' Attack upon the Truth."

It would be much more in keeping with my sense of justice and propriety, to reply to you through the same paper, but as the above Scripture seems not to influence the Editor of the *Advocate*, I am unable to do so. Through its columns he has misrepresented me in giving the impression that I "attack the truth," and thus denies me the privilege of defending the position I have taken on the question of truth, or telling what I hold to be the teachings of Scripture. Therefore I ask the liberty of our worthy brother Editor of THE RESTITUTION to reply to your letter, through its columns. All your personalities I pass by without notice, as I deem any public journal an unfit place for individualities.

First, then, let me observe that I have never "attacked the truth." God's revealed truth I honor, and glory in it. Yea, I can rejoice even in persecution for its sake. As our beloved brother, Paul, told whereof he was accused, so will I. I have in a series of thirteen articles clearly presented the absurd errors embodied in the unscriptural doctrine of mortal resurrection as taught in the pamphlet titled "Anastasis." On page 50 of the *Advocate* you say, "Mortal resurrection. Why should any one teach that the dead will awake mortal? Mrs. Williams' article will suggest this question to the mind of an honest, enquiring man. He will not stop until he knows. Do the Christadelphians believe that the saints will obtain eternal life? Yes. Why then, for what reason, do they advocate mortal resurrection? The answer to this question will come, and when it does come to an honest heart, it clears the air of all dust and confusion of words, and lets in upon the mind the light of truth and conviction."

In this quotation you propound various questions, but you answer none of them. You truly remark that an honest, enquiring man will not stop until he knows. Surely he will not, when his attention has once been called to the question. He will take it to the word, and if it is there taught he can and will find it. And if it is not he will drop it, as Paul did the viper on that certain Island. You ask why do the Christadelphians advocate mortal resurrection, and you say the answer will come, etc., etc. Now sir, as you did not attempt to answer this question, and you have addressed yourself to me, I reply in all candor and sincerity, hoping my reply will do as you say, viz., "clear the air of all dust," etc. They advocate mortal resurrection simply because Dr. Thomas taught it. They think he was a "great man," and that whatever he said must be true. They do not advocate it because it has ever been found in the Bible, either by him or any of his followers. In presenting this theory he has introduced such a confusion of words, as to destroy the true sense of language. Accept my reply and the air is at once cleared of all this confusion of words without knowledge!

You further say, "A certain amount of criticism and argument will have to be gone through and there is no way but to wade through it all," and yet you do not even call "your aides" on the verge of the depths to be waded through. You scrupulously leave that to others, for you are evidently unable for the task. You very correctly say, "The truth cannot be determined by criticism," and yet almost immediately you say, "criticism has determined a better rendering," etc. This loose manner of writing, I perceive, is quite characteristic of your school of writers. What you assert on one page you contradict on the next. This fact tells plainly that you do not rest on the sure foundation—the rock of revealed truth.

The truth is determined, or found, only by careful, patient study of the word. "The Bible is its own interpreter." Yea, assuredly it is, and it is one grand and glorious harmony. It needs no construing or re-adjusting. You correctly assert "Every element of truth has its place where it nicely fits with all other parts. Then you issue a caution the full meaning of which I do not apprehend. "Don't get scared and stumble at somebody's learning." Your remark is cogent if you apply it to the founder of the Christadelphian body, for assuredly over his supposed learning many have stumbled.

Next you say, "Resurrection is one element of the truth, and judgment to come is another." These facts I have not denied. Then you arrange six separate propositions and request me to give all these elements their proper place.

1. "Christ comes." This I do not deny.

2. "The dead are raised." I admit this also.

3. "The living and awakened dead are both gathered unto the Lord." For the *Lord himself* shall *descend* from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. iv. 16. This glorious truth I believe and teach without any modification or readjustment. It is the inspired word of the Great Jehovah, and all sufficient for me.

4. "Account given to the judge of quick and dead." Assuredly we are not accountable to mortal man, nor is he authorized to judge who is worthy of life and who is not. The text given from Thessalonians shows that it is in the hands of a higher power, and that he will exercise his prerogative in justice and love. If the quick (the living) and the dead (in Christ), are changed and called forth from sheol incorruptible, as taught in 1 Cor. xv., they will have been judged worthy of that high calling, else it would not have been awarded to them. This is the point where confusion of words has been brought in to the utter distraction of innocent souls. Let us for a moment look at this subject from a Scripture standpoint. The whole tenor of the book shows that this life is our only probation. We are here placed as stewards in charge of certain talents, to be either used or folded away in napkins. When the present life ends, our accounts are handed in to the Master, as it were, in sealed envelopes. We have nothing more to say or do. They are not opened till the Master sees fit. He knows what each one contains, and by that or according to that knowledge, he manifests their judgment; and it is by giving to each according to the deeds done in the body and the account rendered of our lives, during our lives, that we are judged, and this fact the Master himself clearly taught in Luke xx. 35. They that are accounted worthy to attain to that world (or age) and the resurrection from the dead, etc. If our accounts kept during our lives insures to us a resurrection unto life, we will certainly get our reward when the Master comes.

5. "Putting on immortality in a moment." This revealed truth I believe and teach as also

6. "The kingdom possessed and enjoyed."

You say, "Bro. W. seems disinclined to give each element of truth the place and importance it demands. She seems to be confused in the classification of testimony." I am not at all confused, friend Moyer. It is you who are confused in attempting to answer my series of thirteen articles when you had read only the first one. You say I "ought to be able to see the frame work of the building, and cease trying to make one of the upper pieces the foundation sill." This remark has no force at all, as those who have read my "Notes on Anastasis" say that the work is done Scripturally, logically and thoroughly.

What you say on Job xix. is contrary to our best translators and closest students. Please look over in the margin of King James translation. Again you say that my exposition of Isa. xxvi. 19 is against my position, and favors mortal resurrection. "Why did you not give what I say instead of your misconstruction of it? On page 8 of Anastasis, Dr. T. says the formation of dew on plants is given by Isaiah as an illustration of the manner in which the saints are evolved from the dust of sheol. He confutes the subject in his effort to make it appear that the saints are represented by the dew, while I have shown that it is the vitalizing principle. But by no means do I infer that because that principle is illustrated by dew, that it of necessity brings back to mortal life. I will here give my remarks to which you refer and let others then judge for themselves. "Awake and sing ye that dwell in the dust. Here certain persons are addressed and told to perform a certain act, viz., to sing; the next clause of the verse explains why they are called upon to perform this act. For thy dew is as the dew of herbs. Now stop a moment and reflect: what effect has dew upon herbs, when they have become parched by heat or drought? It refreshes, it revives them, it infuses into them new life; and thy dew, i. e., the life giving principle, exercised on thee my people, is as the dew of herbs, it brings to life, and, therefore, for this reason, you can awake and sing." Do I here advocate mortal resurrection? No, I do not?

You say "Mrs. W. seems to labor under the mistaken notion that everything pertaining to Christ's coming is crowded into a moment of time." Not so at all, but I do make a distinction as the Book plainly teaches—between his coming for his saints, and his coming to judgment.

Are you my friend afraid, or unable to answer any of your own questions? You say, "But where does Christ appear to his saints, is it in the clouds of the atmospheric heavens?" The Book says it is. Can you believe it? The disciples saw him go up in a cloud; and the angels told them that he should so come in like manner as they saw him go. You further say, "But to satisfy the demands of a certain theory it should read, 'Just before he shall appear, or is visible we shall be like him.'" I have no "theory" nor does my faith in the sure word of the Lord, demand any change in the given testimony. You "exhort to candor, if not honesty and courage." Amen! A most wonderful revolution will be wrought both in you and your entire party if you will give careful, prayerful heed to the admonition.

Paul does not teach as you affirm, that there is a natural body and a spiritual body in the resurrection state, nor can you show it in the Word. But he does teach, that there is in this life a physical or mortal body, which, by natural descent we have all obtained from our progenitor the first Adam. And, that in the resurrection state there will be a spiritual body which we will have obtained by faith in Christ the second Adam. These truths the language of Scripture plainly teaches.

I do not deny that we shall all appear, or be manifested before the judgment-seat of Christ to receive reward according to the deeds done in the body. Your remarks on the "Josephites" in this connection are quite out of place. Then you add, "Those who advocate immortal emergence of the dead, are also disarmed and deprived of a favorite argument on first fruits. It can be shown that Jesus awoke from the dead, his identical mortal self. This is apparent from more than one statement. But one, I will submit. 'I have power to lay down my life and power to take it again.' Who can say that he did not take up what he laid down? (I can, on the authority of the Word). Would it not be well to look a little further and see when Jesus was *immortalized*? It can be shown very clearly."

On this quotation I observe, that, to affirm that Jesus was raised from the dead to mortal life is, flatly and without excuse, to deny the plain statement of the Word of life. He was the first fruits to *immortal life* of them that slept, many had been raised to mortal life before he arose. But he alone came forth as the Son of God, with power, i. e., the power of an endless life. He always was the Son of God, but not till his resurrection was he the Son of God with the power of an endless life no more to return to corruption. If it can be clearly shown that he was raised mortal and when he was *immortalized*, why do not you like a wise and faithful teacher go to work and show it, and not dilly dally, and try to play upon words and the superstitious blindness of your readers?

You say there are quite a number of Scriptures bearing on this subject. Why is it that you do not give them instead of merely asserting that they are there. Away with such blind leading of the blind. You say "it is not necessary to adopt any arbitrary definition of "egiro".....or any other word." What then, sir? Follow your leader and launch out into the language without any standard use for any word, only as it may or may not suit your speculative notions?

Bring forward your proofs from the word that the dead will be reorganized from the dust of earth; or else believe, and teach the *truth*. Yes, judgment precedes rewards and punishments. If they are judged worthy of life they will be called forth incorruptible. If not, death will be their portion. It is high time that you and all of your persuasion should "awake to soberness," and realize that God's ways are not to be either weighed or measured by mortal man!

And now in conclusion, Mr. Moyer, I hope you will continue the reply you so hastily began, and do not leave the impression on the minds of your readers, that you have in the May No. of the *Advocate*, replied to my "Notes on Anastasis," for such an impression would be very wrong and misleading. If your theory of mortal resurrection can be proved from the Scriptures it is your bounden duty to demonstrate the *fact by unequivocal testimony*, not by coining words and misapplying visions as the Editor of the *Advocate* has sought to do in his recent articles on Resurrection and Judgment.

These articles, D. V., I hope soon briefly to notice through THE RESTITUTION.

Hoping that the gracious Father may spare your life till your eyes are open to see his divine truth. I am earnestly contending for the faith.

Your well wisher,

CARRIE WILLIAMS.

P. S. I will here briefly return my sincere thanks, to the many dear ones scattered abroad, who have given to me words of gratitude, cheer, and encouragement, during my effort in Notes on Anastasis to maintain God's truth, in opposition to human speculation. I have not time to write to all but I do pray that our Father's blessing may rest on and abide with us all until we meet in his kingdom.

CARRIE W.

### THE GOSPEL OF THE KINGDOM OF GOD.

In THE RESTITUTION for June 16, is an article by Wm. Ellis in reply to some points in mine of May 6, which was a reply to some criticisms of his on some of my statements on the gospel of the kingdom. W. E. says he is "persuaded that there exists among those professing a belief of the gospel of the kingdom of God, a very imperfect understanding of what they really do believe upon the matter."

I trust these criticisms and rejoinders may be the means of clearing up to some minds the points in dispute, however unpleasant and needless such controversy may appear as to so elementary a subject. May we all strive to "prove all things and hold fast that which is good."

If W. E., owing to some supposed difficulty inherent in this subject of the primary gospel proclaimed by John the Baptist and our Lord himself, as well as his apostles, includes himself and those like minded in this judgment, I should have less objection to it, than when I feel bound to suspect that he complacently means to apply it exclusively to those who differ from him. I am afraid, however, that, after thirty-five years' study of "the gospel of the kingdom," both on his part and on mine, unless he can give more reasonable grounds for this sweeping judgment than he has yet given, there will not be much impression made on those he charges with "a very imperfect understanding of what they really believe upon the matter." If W. E. is right in his charge, (the terms of which by the way do not exclude himself from the force of it), then it is questionable if he or any of the contributors and readers of THE RESTITUTION really understand the gospel, or indeed that it is capable of being understood at all. I hope to show, however, that his charge is as groundless as it is gratuitous.

As to the rendering given by W. E. of Matt. iii. 2, "The reign of the heavens hath come," which he gave on his own authority, without naming any other as having the credit of it, or otherwise as the case may be; he now throws the entire onus of this rendering on Robert Young LL.D. who, I may mention, is a Presbyterian elder and a respectable bookseller in Edinburgh. Unless Dr. Y. is held to be an infallible authority, and his version to be preferred to all the translations extant so far as I am aware; I submit that W. E. was bound to give solid reasons for the adoption of such a rendering. And even now the only attempt he makes to supply this deficiency is the assertion that, "literally rendered, it reads, The kingdom or authority of the heavens has been caused to approach (to you) understood." Granting this in its fullest sense, I demur to it *in toto* as being equivalent to "the kingdom of the heavens HATH COME." Does W. E. really think that "*has been caused to approach*" is substantially different from "has approached," or "has come near," or "is at hand?" ("To you), understood" makes the case no better—*for it is still only* "approached to you." As I have said before it is *imminency* and not *presence*, which is the substantial idea expressed in various forms in the several passages alluded to; and it would only be going over the same ground again to dwell longer on the point.

W. E. is dissatisfied with my statement, "where was the exercise of Jehovah's dominion as the true King of Israel at the time when John and Jesus preached? He was truly their rightful King, but in the exercise of his Divine Sovereignty he suffered the authority of his kingdom to be usurped by Assyrians, Babylonians, Persians, Greeks, and latterly by the Romans, who made tools of the chief priests of the Jews, in order to the ultimate carrying out of his own purposes." He says, "this is contrary to fact, as it was not these Gentile powers who usurped his Sovereignty over Israel, but Jehovah who subjugated his rebellious subjects to these powers. His power or reign over them was as real when cast out of his sight, and subjugated to chastisement, as when they were in receipt of his blessings for obedience."

There does not appear to me to be any substantial difference between these two statements. W. E. says, Jehovah subjugated his own rightful subjects to Gentile powers, that is, making them their subjects. I say he suffered his kingdom to be usurped by those powers. "Usurp" is defined "to seize and hold by force and without right;" "subjugate" is defined "to make subject, to bring under the yoke." I might ask, did not "Jehovah, in the exercise of his Divine Sovereignty," (that is, of course, over both Israel and the Gentile powers), "suffer his kingdom"(not only territory and subjects, but his own authority for the time being) to be seized and held by force and WITHOUT RIGHT by the Gentile powers? Does W. E. mean that God actually made war against his people by special operations of his power, and expressly authorized the Gentile powers to place their yoke upon them? Did not those powers act from their own grasping, ambitious desire of dominion, without any prompting on the part of Israel's King? Did he not *simply refrain from interposing* in behalf of his people and "suffer" the godless despotism of the oppressors to prevail? And this only to the length of rendering it expedient to inflict punishment on those powers for their conduct in the matter? See Jer. l. 17, 18, and context.

In my statement just alluded to, I did not mention the *immediate purpose* for which Jehovah suffered Israel to be subjected to Babylon, etc. As that did not strictly belong to the argument. I quite agree with W. E., however, that that purpose was chastisement for Israel's rebellion.

I would also have mentioned, what I treated more fully in the first article, that the kingdom of God or of the heavens is that theocracy which he established over the twelve tribes of Israel, and not that universal Sovereignty which he exercises over all his creatures. That theocracy was inaugurated at Sinai (B. C. 1491) by the giving of the law, etc., and was more fully developed in the choice of David and his descendants as the royal house of the kingdom; and was brought to an end by the deposition and exile of Zedekiah (B. C. 593) a period of nearly nine hundred years. The decree went forth "Remove the diadem and take off the crown....I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him." The first coming of "him whose right it is," was as the "despised and rejected of men," so that the coming spoken of in this decree must be his "appearing again the second time." The similitude of the "Nobleman going into a far country to RECEIVE for himself a *kingdom*," is here quite in point, as I notice more fully in another article of this series.

The case of King Charles II. of Great Britain, was not given, as W. E. assumes, as a parallel in all points, and it is of no avail to pick out a point not embraced in the argument, and to show that as to that point, it does not fit. The real point is that for a time the dominion of the king was in abeyance just as really as if he had abdicated his throne by a voluntary act.

I never thought of doubting that "Jehovah sent his messenger John to introduce to Israel the rightful heir of his throne;" but I deny in the most positive manner that John did this by means of the proclamation, "The kingdom of God is at hand." The fact is that the Lord himself made the very same proclamation for several years after John's mission was closed; and consequently after he had been introduced, which is absurd. But I would ask by the way—Where is it said that JOHN introduced the rightful heir of the throne? Was it not rather Jehovah himself who introduced him? If the reader will carefully peruse John i. 28–30, he will find the true answer to the question.

Again, it has to be noted that our Lord was not introduced to his throne, but only to the people, which makes all the difference so far as any argument can be drawn from John as our Lord's forerunner.

W. E. says, speaking of the heirs of the kingdom, "The heirs, one and all, are in the kingdom of God as far as heirs can be, but none of these have been invited to inherit the kingdom, nor will they be invited to do so until God shall send Jesus Christ," etc.

I regret to be compelled to demur to both parts of this assertion. *First*, How can heirs be in the kingdom at all, even supposing the kingdom to be in existence, while they are only heirs? The Apostle Paul says: "Now I say, That the heir, as long as he is a child, differeth nothing *from* a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father." (Gal. iv. 1, 2). Even in worldly kingdoms or empires which are in actual existence heirs to the throne do not exercise any regal or imperial authority. The Prince of Wales in Great Britain and the Czar-witch in Russia, might be cited as cases in point. The former through a member of the House of Lords, and, with the Peers his fellow-subjects of the Queen, possesses a voice and a vote in that Assembly; as to any regal power he has no share.

As to the other statement—"none of these (heirs) have been invited to inherit the kingdom," etc., I would again quote the words of the Apostle (1 Thess. ii. 12). "Walk worthy of God who hath called you unto his kingdom and *glory*." The word "called" in a number of places is rendered "bidden," "bade," and "bid" in the sense of an invitation to a marriage or a feast. See Matt. xxii: 3, 4, 8, 9; Luke vii. 39; xiv. 7, 8, (twice) 9, 10, (twice) 12, 16 17, 24; etc.

Again W. E. says, "This (the Lord's prayer) was given to those who had believed that the kingdom had come, and that they were heirs of it but not in possession." It is strange how W. E. answers himself. He affirms here what I was trying to show in last paragraph but one, by the illustration of the heir apparent to the British crown. W. E. says, "they were heirs of it but not in possession." That is the exact truth. But he couples with this assertion that "the kingdom had come." This he attempted to support by the fact that the heirs had "received possession of the powers of the age or world to come, but only temporary possession," etc. Unless he means by this that they received the powers of the coming kingdom in the regal sense, how does he prove that the kingdom had come in any sense? The healing of diseases, or the casting out of demons, mighty works as they are, are by no means equivalent to the functions which properly belong to kingship. I again repeat that "the kingdom of God having come UPON them," in the casting out of demons by our Lord, indicates not the PRESENCE but the IMMINENCE of the kingdom.

Again W. E. in reference to Mark i. 14, "The time is fulfilled and the kingdom of God is at hand," says, "J. C. and others have assumed that the time for setting up the kingdom of God had arrived." I am not aware of having made such a statement, and W. E. makes no quotation. The special reference of "the time" here may or may not be difficult to determine, but I submit that it has not been shown to have any direct bearing on the question under consideration. When this is done I have no doubt the matter will be noticed by myself or some one else.

Some passages said to "set to one side the contention of J. C. on the one hand and of A. Campbell, on the other," such as that of the publicans and harlots going into the kingdom, and every man pressing into it, "have been treated by me in another article of the present series, to which I respectfully beg the attention of W. E. and the readers of THE RESTITUTION.

J. CAMERON.

### It Grows Brighter.

"I've traveled this road forty years, and it grows brighter all the way."

The experience of this aged Christian is not an exceptional one. Many can testify of the "shining light that shineth more and more."

"Brighter all the way." Rough and thorny may be the path, trials and temptations may abound, sorrows and disappointments often may be met, yet the way is not dark. Perchance for a little season a cloud may enfold: "the grief that must have way"—but the light soon breaks forth with a brilliancy unknown before, and the tried soul can say—"It is good that I have been afflicted;" the Lord takes away one gift to bestow a greater; "Blessed be the name of the Lord."

Thus it is the path grows brighter; through toil and reward, trial and victory, temptation and conquest, sorrow and joy, the Lord reveals himself to his children. The discipline of life he uses as a means to subdue the stubborn will—the nature so prone to go astray; yet he draws the child of his affection nearer to his own infinite heart of love, and then there is increasing light, for "with him is the fountain of light."

"Brighter all the way!" Oh, how bright as the earth grows dim! We seem almost to catch a glimpse of the glory beyond when the triumphant spirit wings its flight to the home where "the Lamb is the light thereof."

The London *Christian* of June 3rd says: "In the first sermon to his congregation after returning from the Holy Land, Dr. Thain Davidson said: 'The character and condition of the population are degraded beyond all that I had anticipated. On every side you see the curse and blight which appear to accompany Turkish rule and Mohammedan superstition. The Ottoman power is rottenness and imbecility. How could it be otherwise? Whilst the children of the Cross, by their industry and intelligence, have been adding knowledge to knowledge, discovery to discovery, improvement to improvement, the followers of the Crescent remain stationary, and stationary they will remain so long as they adhere to a creed which, in addition to the mass of absurdities it inculcates, tends more than any other to debase man as an intellectual being—the doctrine of fatalism alone being sufficient to paralyse all mental energy, and produce moral and social stagnation.'"

# THE RESTITUTION.

J. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 21, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## SECOND NOTICE!

## AN APPEAL

—BY THE—

## Board of Directors.

The Board of Directors of the Christian Publishing Association find, upon examination, that there is quite a financial embarrassment, caused by delinquencies, many of which are of long standing. They find further that there are a sufficient number of subscribers to THE RESTITUTION to make it entirely self-sustaining if all would pay up promptly; and while they are not blind to the fact of stringent times in money matters, and of the hard struggle of *many devoted friends* of THE RESTITUTION, they are nevertheless compelled, as *"faithful stewards,"* to look to the interest of the Association, and adopt such means as are best calculated to improve its financial situation.

To this end they make the following urgent request,—

*That Everyone Examine Carefully the Label on their Paper, Note the Time to which it is Paid, and Renew PROMPTLY.*

Any mistake made in marking labels will be corrected willingly. Those who do not find it convenient to pay in full, pay what you can and forward the remainder as soon as possible. To those who are *far* in arrears *especial* attention to the above will avert the possibility of being dropped. We do not wish to be harsh, and hope all will accept the appeal kindly and act promptly; but THE RESTITUTION, like any other business, cannot live without support. The Board further requests that every friend of THE RESTITUTION, especially the ministry, put forth an extra effort in working for the paper.

Let us arouse, dear friends, and prove ourselves equal to the times in which we live; possibly it may be the test that is to prove our worthiness. O! let us be found among the "overcomers;" let us hold up THE RESTITUTION, which is carrying the "good news of the gospel of the kingdom of God" to so many lonely, aching hearts, and may we be found among that class represented by the "wise virgins" when our Savior comes.

R. S. DWIGGINS,
L. G. ROBERTS,
WM. RAILSBACK,
ROBERT RAILSBACK,
E. K. BARNHILL,
} Directors.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first of January, 1886, and consequently is six months past due now. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June, "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1885, "6" means 1886, etc. A postal card of inquiry will bring you any information you wish.

A. R. UNDERWOOD, Agt.

SOME communications that have been deferred will soon be placed before our readers.

WESTERN E. C. ANDRUS, of Forest, Ind., will be in Plymouth next Saturday, and will speak at Chapel Hall at 2:30 o'clock.

THE six kingdom parables, contained in the thirteenth chapter of Matthew, are treated in quite an original manner in a little work by A. C. Palmer, and published by I. C. Welcome, Yarmouth, Me. The author takes a very different view of the application of these illustrative similes, as spoken by our Lord, from the interpretation usually given. As the pamphlet has only just come to hand, we have not time nor space for a more complete notice. It is a treatise that will interest the reader whether agreeing with the author's conclusions or not. Price 25 cents. Address as above.

## PAPAL ROME.

In the fall of 1870 the Pope was deprived of the last vestige of his temporal power and, consequently, holds no political place of supremacy among the powers that be, as a monarch to be recognized either by kingdoms or republics. Yet this dethroned dynasty assumes the right to make princes and establish them here in this vaunted republic. As we have very little to do with political matters, we will content ourself with placing certain papers before our readers in this issue of THE RESTITUTION, some of which are taken from journals of the day, and others from authors of deserved repute. The first extract is from the *New York Observer*, giving an account of the way a prince was made, and inaugurated into office, by a Papal Ablegate from Leo XIII, assisted by a Prelacy of Ecclesiastical dignitaries, with the *subordinated and subservient help* of the EXECUTIVE DEPARTMENT of the GREAT REPUBLIC. The next short paper is from a writer to the *New York Sun*, who evidently has "a more level head" than the talented Editor of this journal gives him credit for. Branding the writer with being a "fool," and with telling "several whoppers," is a short way of disposing of a soldier's disgust which, in the main, is but too truthfully expressed in his terse arraignement of executive obsequiousness to a miserable despotism. The next papers are extracts from writers who see things as they are and were and express themselves accordingly. In connection with all these papers we ask our readers to re-peruse the article in our paper of last week entitled, *"Ireland and Rome."* The true purpose of making *princes* for these United States is there stated in defiant language, becoming an inquisitor of the Old Harlot Mother in her *more* palmy days. We shall probably supplement something more of the horrible history of Rome Papal in future numbers.

### MAKING A ROMAN PRINCE.

Archbishop Gibbons was, on June 30, invested with the Cardinal's scarlet beretta in the Cathedral at Baltimore. The Cardinal was escorted from his residence to the Cathedral by a procession of the laity and clergy, monsignors, bishops, and arch-bishops, amid thousands of spectators. Archbishop Williams, of Boston, celebrated Pontifical High Mass, and Archbishop Ryan, of Philadelphia, made the address. The Secretary of Monsignor Straniero, the Papal Ablegate, presented to Archbishop Kendrick the letter introducing the ablegate, and the addresses were made by Monsignor Straniero, Cardinal Gibbons and Archbishop Kendrick. At the close of the addresses, Monsignor Straniero took the beretta from the table where it had been guarded by the Noble Guard, Count Muccioli, and placed it on the High altar by the side of Archbishop Kendrick. Cardinal Gibbons then approached the altar, and kneeling, the beretta was placed on his head. He retired to the sacristy and was vested in the robes of a Cardinal. Returning, he gave the Benediction to those present, and the services closed. Among the prelates present were the Archbishops of Chicago, New Orleans, Milwaukee, Montreal, Toronto, New York, Cincinnati and Oregon, and the Bishops of Albany, Scranton, Peoria, Springfield, Dubuque, Fort Wayne, Pittsburgh, San Luis, Richmond, Charleston, Savannah, St. Augustine, Manchester, Ogdensburg, Brooklyn, Rochester, St. Paul, Cleveland, Mobile, Natchez, Columbus, Newark, Little Rock, Wheeling, Covington and other dioceses. Secretary Lamar represented the Cabinet at the ceremony, President Cleveland sent a personal letter congratulating the Cardinal upon his elevation to the cardinalate. A reception was given by Miss Emily Harper in the evening at her residence, opposite the Cathedral, to Cardinal Gibbons and the visiting prelates, which was largely attended. While the reception was in progress the Cardinal was serenaded by the Marine Band from Washington. There was a grand parade of the Catholic societies, with probably six thousand men in line, and several of the Catholic institutions were illuminate in honor of the occasion.

### ANSWER NOT A FOOL ACCORDING TO HIS FOLLY.

To the Editor of the *Sun*.—Sir: A reader of the *Sun* for twenty years, I am profoundly disgusted with the late constant truckling to the foreign element and the Papal temporal power. A soldier myself in the late war, my ancestors fought at Lundy's Lane, at Trenton, and Cowpens, and at Fort Duquesne, but I stand less chance of getting a political favor than any foreigner landed within five years. I am ready for a native American party, and believe it is coming.

Always a Democrat, I am disgusted to see Secretary Whitney place a United States revenue cutter at the disposal of the Papal ablegate and the President sending his Marine Band to serenade the Cardinal Prince of the States of the Church, thus acknowledging the temporal power of the Pope.

I am equally disgusted to see the *Sun* falsely eulogizing Catholic priests at the expense of Protestants, when our streets are filled with Catholic rum holes, or public institutions with Catholic paupers, our prisons with Catholic criminals, our docks on Sundays with Catholic Sunday school children, and our street corners with drunken Catholic church members, and when the *Sun* can find any week from twenty to forty sleek priests summering at Saratoga hotels. Yet you toady to the Catholic vote and abuse Protestants—you toady to home rule for Ireland and dare not advocate home rule for America.

In a word, the *Sun* would not dare to print and comment on this for a thousand dollars a line.—*A true Son of America.*

Well, why not? Our correspondent states what is not so—in fact, he tells several whoppers—but let him be heard for what he is worth.

### CONTRASTS. THE PAPACY THEN AND NOW.

The extent and character of Papal dominion, during the dark ages, is, in our days, little realized. It is not easy, gazing on the rotten stump of an old oak, to picture to one's self what the tree was in the days of its glorious youth, and of its mighty maturity; how its immense branches shot out on every side, overshadowing a thousand lower growths; how the tempests attacked it in vain, and the hurricanes only rooted it more firmly in the soil. How beautiful it looked in its light green robe in spring; how magnificent in its ruddy autumnal brown; how generation after generation of birds sheltered amid its branches, and wild boars fed upon its acorns. The centuries that have rolled over the tree have left little trace of what it *was*, and yet the very size of the stump tells the tale of its bygone might and glory.

It is just so with the power of the Roman Pontiffs. The world can smile now at the puerility of the proud and preposterous pretensions, of the poor old man, who occupies the chair of St. Peter, in his Vatican prison in Rome. It listens to his loud claim to infallibility with a laugh of contempt, and to his fierce anathemas on science and literature, and social and religious liberty, with the calm and compassionate scorn, with which the wanderings of a lunatic are regarded. But of yore it was quite a different thing. Every utterance of the tiara-crowned monarch was heard with awe, every command was implicitly obeyed. Men trembled under his curse, and gloried in his benediction, as if they had been those of the Deity. The thunders of his interdicts shook the nations, and the fires of his excommunications spread death and destruction abroad. The imperial edicts of the Emperors Justinian and Phocas gave the Popes of Rome a legal power in all religious matters; and very early the various Gothic princes of Western Christendom showed a disposition to yield submission to the Roman Pontiff, as children to a father, or inferiors to a superior. Already, in the eighth century, Gregory II. boasted to the Greek Emperor, "all the kings of the west reverence the Pope *as a God on earth*," and facts fully justified the assertion. Pekin, for example, when aspiring to the crown of France, prayed the Pope to authorise his usurpation; and as soon as he had done so, the Franks, and indeed the whole Western World, recognized his title. Even the great Emperor Charlemagne, was willing to receive from the Roman Pontiff his crown and dominion. "The Lord John, apostolic and universal Pope," says the Council of Pavia, "hath at Rome *elected*, and anointed with the holy oil, Charlemagne, as Emperor." The western kings of Europe accepted the position of subserviendy to the Sovereign Pontiff, by admitting into their coronation oaths a promise "to be faithful and submissive to the Popes, and the Roman Church."—*H. Grattan Guinness, in Approaching End of the Age.*

### PEN PICTURE OF THE PAPACY.

Before the establishment of Christ's kingdom, popery must be entirely destroyed. The kingdom of Christ and that of Antichrist cannot be dominant on this earth at the same time. The papacy has been termed Satan's masterpiece,* and the Pope, Satan's Melchisedec; and some have considered that the whole system of popery is an infernal mimic or rather anticipation of that kingdom Christ is to set up in the world; something of which Satan might learn from the word of God; and some were foolish enough to prophesy in the days of Constantine that the glorious era described, Rev. xxi., was about to be introduced, when, alas! the building of Mystical Babylon was going rapidly on. It is impossible to declare the whole truth concerning this *horrible delusion*, which is alike opposed to reason and revelation, to civil and religious liberty, to the interests of man for eternity, and to his happiness in time; it is a "strong delusion," and "a mystery of iniquity;" and it is a most astounding fact, which is a proof of the power of the devil, and the wickedness and folly of man, that Satan should be able to palm such a system upon the world under the name of Christianity. The characteristics of Christianity are knowledge, holiness, and love; but the characteristics of popery are ignorance, sin and cruelty; it is a religion of pomp, of darkness, and of blood. Well might John "wonder with great admiration," Rev. xvii. 6; as Mr. Fry observes, wonderful indeed must it have appeared in the eye of John, that the apostate church should one day possess a sovereign state, the capital of the Roman empire, and should from the seven hills deal out her spiritual corruptions to intoxicate and subdue the same world that the legions of the imperial city had conquered by the sword. But now we must shut our eyes indeed if we refuse to recognize in this emblem of "the woman sitting on the scarlet beast," the vaunted apostolic See of Rome. "Mystery, Babylon the Great, the mother of harlots," as the churches in the Roman Catholic communion remarkably express themselves when they speak of the Roman church—"Rome Mother and Mistress."

The papacy did not spring into being and maturity at once; it was slowly matured until it reached a height of despotic power unequalled. It is not our province at any length to trace its growth, or rehearse its deeds of blood. The professing church was judaised, and philosophised, before the time of Constantine, and then it became paganized, and shortly after Satanized. This mystery of iniquity worked in the apostles' days, and during the second and third centuries every kind of heresy was promulgated, ceremonies and forms were introduced, and spirituality displaced by superstition. The materials for popery were thus prepared, and by the union of the church with the Roman State, its foundation was openly laid, and the building rapidly carried on. An orator at Constantinople in the reign of Jovian, fifty years after the accession of Constantine to the Roman purple, says, "In the recent changes (he is adverting to Julian, the Apostate) both religions, Pagan and Christian, have been alternately disgraced by the seeming acquisition of worthless proselytes of those votaries of the reigning purple, who could pass without a reason and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians." Surely such religionists as these must be just such tools as Satan wished for. Thus did the enemy of man mould the professing church of Christ until it exhibited *his own* image, and wrought the desires of his cruel and malicious heart.

Cursed system, bitter root of every crime,
Of sin the ugliest, foulest incarnation:
The darkest blood-spot on the face of time,
Sure source of ruin unto many a nation;
The bane of peace, the hinderer of salvation,
The reverser of every tender tie,
Fountain of broken hearts—true imitation
Of Satan's regal power and dignity.
—*John Cox on the Coming and Kingdom of our Lord Jesus Christ.*

*Popery was the masterpiece of Satan. I believe him utterly incapable of another such contrivance. It was a systematic and infallible plan for forming a well-laid design to render Christianity contemptible, by the abuse of its principles and its institutions. It was formed to overwhelm, to enchant, to sit as the great whore making the earth drunk with her fornication.—*Cecil's Remains.*

## Communications.

### REPORT.

*Editor Restitution:*

You will remember that I made an appeal in your columns a little over a week ago in behalf of an aged brother and sister who are so well known to you. You and other dear ones who have contributed to this good cause will be glad to know that I have been able to send him by to-day's mail a check for fifty dollars. I am sure that I shall receive more, for there are other loyal hearts whose remittances I am expecting in every mail, but wishing them to have the benefit of it as soon as possible, I hastened to forward the amount already accumulated. It will be to them not only a temporal and practical benefit, but a loving band of sympathy between them and the Christian hearts who have so gladly contributed in the hour of need. And what is a thousand times dearer and sweeter than all the rest, it will be to them a token of remembrance from him who notes the fall of the sparrow and hears the cry of his children in their night time of trial. It will be a blessed assurance of the reality of the care of him who has promised that he will never forsake the trusting heart that leans upon his promise.

It has been my privilege to read and answer eighteen letters, containing money and Christian love for these dear friends, and as I wrote the brother, I wish I could send to him all the kindly words that came with the money. One letter I could not answer, having no address. Will "A Sister in the Faith," at Dixon, Ill., accept the assurance that her kind letter came duly to hand and her dollar forwarded to its destination.

Time flies, and soon the night of trial will give way to the morning of rest; soon the day star will arise in the darkness, and the sun of righteousness with healing in his wings. But in the meantime poverty and pain, trial and temptation, are the heritage of the church. The burning cross is still pressed upon breaking hearts, until they are healed by the kindly hand of death, the great consoler. Suffering is the chosen crucible wherein God's jewels shall be burnished. If the Great Captain of our salvation was made perfect through suffering, surely the humblest follower of his blood-stained cross should not shrink from the sacrificial touch of pain; sublime patience and faith and hope are born in the darkest vallies of humility and grief. Let us then extend to each other through our pilgrimage the tender hand clasp of sympathy and the practical tokens of Christian love.

"Gold and silver, like the sands,
Will keep slipping through our hands,
But the loving word and deed
To another in its need,
They will outforgotten be,
They will live eternally,
'Mid the hopings and the fears,
And the restlessness of years,
We repeat this promise o'er,
We believe it more and more,
Bread upon the waters cast
Shall be gathered at the last."

MRS. H. V. REED,
41 Sealey Avenue,
Chicago, Ill.

### A VISIT AT DIXON ILLINOIS.

On Monday, July 12, I took the 8:30 a. m. train for Dixon, for the purpose of administering baptism to Mr. Henry Drew, who was exceedingly anxious to unite himself to the blessed Redeemer in the Lord's own appointed way. His anxiety was no doubt greatly increased from the fact that he was prostrated upon a bed of sickness, from which there was no human probability that he would ever rise.

Arrived at Dixon at 12 o'clock, went to Bro. John Anderson's, and after dinner we both went to the residence of Mr. Drew, for the purpose of seeing him and make arrangements for the baptism. We found him a great sufferer, he could not stand upon his feet, nor bear handling of his flesh.

It was arranged that baptism would be administered after ten. A tin-lined box was procured and placed by the side of his bed, in which warm water was put.

At about 8:30 p. m., quite a number of friends having gathered, and all things being ready, a blanket was placed under the suffering candidate and seven men taking hold of the blanket gently lowered him beneath the water.

"With thee into thy watery tomb,
Lord 'tis our glory to descend;
'Tis wondrous grace that gives us room,
To be interred by such a friend."

He was then gently placed upon his bed, without harm or pain being caused by the operation. He now greatly rejoices in the blessed hope of meeting Jesus in his blessed kingdom free from sickness, sorrow and pain.

At the conclusion of this ceremony was glad to hear that others desired to be buried with their Lord in baptism, and was requested to remain over and administer it. So, before we left it was arranged that we all meet again at two o'clock in the afternoon the next day at Bro. Anderson's house, and go from there to the Rock River.

At two o'clock on Tuesday afternoon a good company met as appointed, and went to the banks of the Rock River and there baptised Mr. Willie Drew, Mrs. Rossiter, and Mrs. Lillie Boughton, into the name of our dear Redeemer.

These are all young people, intelligent, and well educated, and are capable of doing good service for the Master. May they press forward with vigor for the time is short.

After baptism a few of us went to see our sick brother and administer the communion in memory of Jesus who had done so much for us.

In the evening quite a company met at Bro. Julius Anderson's and the evening was spent in social conversation on the subject of the "Signs of the Times."

May the Lord bless the faithful at Dixon, and preserve them unto his heavenly kingdom. Yours in Christ.

WILLIAM H. WILSON.

THE volcano of Kilauea, in the Sandwich Islands, is again in violent eruption.

## Miscellaneous.

CENTENARIANS.—Mrs. Betsy Moody died at Cape Elizabeth, Maine, July 5, at the alleged age of one hundred and six years and six months.

A special to a Cincinnati paper says, that at New Holland, O., July 6, Mrs. Arnold was celebrating the one hundred and ninth anniversary of her birth. It adds that she has two sisters living, one aged 106, the other 112.

Captain Samuel Packard, the oldest resident of Malden, Mass., died at the residence of his daughter, Mrs. William Richardson, in Malden, July 8, at the age of one hundred years, five months, and four days. He was the oldest person in Middlesex county, and probably in the State.

OVER ONE HUNDRED.—John Newman, aged 117, died at his home in Sevier county, Tenn., the last week in June. Newman was never more than ten miles from the place where he was born, and was one of the first white children born in Tennessee.

The Eastern question is coming to the front again. Russia, as usual, has made the first move in the formal announcement that Batoum is no longer a free port. The Russians are also claiming Khamiat, a town on the Afghan frontier, which has been an Afghan possession for thirty-five years. Batoum is a city on the southern coast of the Black Sea, an important military station, and railroad centre for Central Asia. In the Treaty of Berlin it was expressly declared that Batoum should remain open as a free port to all nations. Its closing at this time can only be considered as a wilful violation of treaty law. Other events of recent occurrence indicate a renewal of Russian aggressions on Turkish territory. Russian troops are moving in Bessarabia, and the Czar's agents are said to be "going over into" Macedonia. Recent utterances of the Czar himself, noted in these columns, evince designs of warlike character. Russia is evidently uneasy over prolonged peace, and must do something to occupy her armies, and sustain her fighting reputation.

The renewal of the cholera epidemic in Southern Europe has become sufficiently marked to cause general alarm. The cholera seems to have lingered all winter long in parts of France and Spain, though the number of deaths caused by it were comparatively few. Since the warm weather began, the epidemic has been spreading and increasing in virulence until at Brindisi, Italy, the daily average of deaths has run up as high as eighty-eight. The disease has appeared at Lattaro, Trieste and other cities and towns in the region of the Adriatic, and has created a panic in the province of Croatia. The epidemic has also struck the Japan Islands, and is said to be rapidly spreading in the country. Under the circumstances it behooves the health authorities of our seaboard cities to adopt every possible precaution against the introduction of the disease.

Details of the great volcanic eruptions in New Zealand last month have come to hand this week. The eruptions are said to have been the most destructive in the world's history. Earthquakes, accompanying the eruptions, did much damage. The entire country over an extent of 120 miles was a mass of flame and hot crumbling soil, which in places rose 4,000 feet high. Numerous small native villages were totally destroyed. Wairoa was covered to the depth of ten feet with dust and ashes. Rahtomahana was completely engulfed, as were also some other small villages. Twenty-one persons are known to have lost their lives, among whom were several English residents. The loss of cattle starved to death from the destruction of pasture by dust is very great, and great distress exists throughout all the Auckland Lake district. One old Maori chief at Retarua was dug out alive, it is said, after having been buried in ashes 104 hours.

The law and enlightened public sentiment have driven the lottery and lottery advertisements out of nearly every place in this country except the columns of the Roman Catholic newspapers. We know of only one paper in New York City which gives up its space to advertisements of these infamous institutions, and that paper is the *Freeman's Journal*, one of the chief organs of Roman Catholicism in the United States. The *Journal* of June 26 devotes a column to the prize drawings of a Southern lottery company with the names and addresses of the fortunate ticket holders. Of like character are the merits of certain brands of "pale ale" and "fine whiskey." The editor and proprietor of this highly moral religious paper was one of the committee that went down New York Bay to meet the Papal delegation having in charge the beretta of Cardinal Gibbons. It might be well to mention here that a bill has been introduced in Congress to exclude from the mails, papers containing lottery advertisements. If this bill should become law it would be a serious blow to the lottery companies and the *Freeman's Journal*.—*N. Y. Observer.*

### ON OUR BOOK SHELVES.

Brother Wiley Jones' work "The Gospel of the Kingdom." Leather binding, former price $1.50; now 75c. Cloth gilt, former price, $1 50; now 75c. Cloth binding, former price $1.00; now 50c. Paper cover, former price, 50c.; now 25c. Friends, you who are at work in the Master's vineyard, think of this chance offered you from week to week to get the book that gives the foundation of our hope in the clearest manner possible, for so little money. It is not right for these books to remain long on our shelves. There is work for them all over the land. "Key Words" is another work by the same author, former price 25c.; now 13c.; and "Thanatopsis," former price 10c.; now 5c.

Have you any smart infidels in your neighborhood? Do they sneer at and ridicule your views of the Bible? If you have we have a little work here that will aid you in routing them completely, and if you have none near you now you can scarcely stir many miles without meeting one, and if you are posted in their theories you have already won half of the battle. Sister Reed's little book, "Creation *vs.* Evolution" is the work we refer to, and all should possess a copy. Price 25c.

Our lamented Brother Megrader's "Reply to Ingersoll" is another book that should be more largely circulated. It is just what its name indicates—a Reply to Mr Ingersoll—a reply that Mr. Ingersoll or any other infidel will not even try to answer, so it stands, for its foundation is laid in God's holy word. Price 50c.

The Gift of Life Eternal through Jesus *Christ is the* great subject for us. Eternal Life a Free Gift. Brother J. H. Pottengill has written a book on this subject, and all who read it say the work is well done. We can send you a copy for $1.00.

We write and talk much of the Kingdom and its Restoration. Brother Silas Hoon has written a book on this subject that will aid us very much in our study of the Kingdom and the wonders of the Restoration. One dollar will place it on your table.

There have been different ages and dispensations in the past—we live now—there is an Age to Come, and Bro. Westbee has told us in his work on this subject, the result of his life-time's search as to the nature and the proximity of the age coming hereafter. This is a large book of over 500 pages. Price $3.00.

Space will not admit of mention of half what our shelves contain. The Emphatic Diaglott, by B. Wilson; Christ's Kingdom, Where is it and What is it? by Jos. Lucian; A Translation of Matthew's Gospel, by Chas. Gardner; that grand work, A Letter to a Friend, by Mrs. Woodruff; Which is Right? or is Christ's Throne in Heaven or on the Earth? by Thos. Wilson; When Shall These Things Be? by H. Bowman; A Letter to a Baptist Minister, by Daniel Howard; the Doctrine of Baptism, besides a host of those little silent leaflets that work all the time. When you are resting, being wearied, they keep on. Who will help circulate these books? They are all good. There may be an isolated expression that some might object to, but the teaching in the main is endorsed by all our best writers and thinkers. We are ready to fill your orders. See advertisements in other parts of this paper.

### FREE WILL OFFERING.

The following sums have been received by us for the purpose of sending THE RESTITUTION to those unable to pay for it, or to some friend, as the giver may have directed. Persons sending for other parties will please state that it is intended to be placed on this list, or otherwise we conclude they are sending for some one else as a matter of convenience.

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# Poetry.

## "HE CARETH FOR YOU."

Yes, leave it to Him:
The lilies all do,
And they grow—
They grow in the rain
And they grow in the dew—
Yes, they grow:
They grow in the darkness, all hid in the night—
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting,
They need not your care,
As they grow—
Dropped down in the valley,
Sweet'ning the air—
There they grow:
They grow in their beauty, arrayed in pure white—
They grow clothed in glory by heaven's own light—
Serenely grow.

The grasses are clothed
And the ravens are fed
From His store;
But you who are loved,
And guarded, and led,
How much more
Will He clothe you, feed you, and give you his care!
Then leave it with Him, he is everywhere.
Ample store.

Yes, leave it with Him,
'Tis more dear to his heart
You will know,
Than the lilies in bloom,
Or the fir. ers that start
'Neath the snow—
Whatever the need, if you seek it in prayer,
You can leave it with Him—for you are his care,
You, you know.

—*E. H. Miner.*

# Communications.

## PROPHETIC PROBLEMS.

The Apocalypse, its Date, Contents and Design. Preliminary Problems. 1. Date of the Apocalypse? 2. Place where? 3. Language, how interpreted? 4. Great Problems of the Book? 5. Objections answered. Date of the Revelations.

Dr. Lardner, in his "Credibility of the Christian Scriptures," having made an exhaustive examination of the problem of dates, says that the Revelations were given by a message from God to John, A. D., 96, Isle of Patmos, where he was banished by Domitian, the Roman emperor. This being true, the Protestants (such as hold to the doctrines of the Universalists) have no proof that the events have anything to do with the destruction of Jerusalem by Titus, A. D. 70. 2. The place (Patmos) we have given. 3. The language is principally symbolic, and the proper interpretation will be found in the book itself, or in some other parts of the Bible, for it is strictly true that every tropical word (a word used out of its literal, ordinary meaning) must, somewhere in the Scriptures, be interpreted, in order to make it a part of the Divine Revelation. This is quite evident.

4. The great problem of the Book, that we propose to discuss and for which we propose to work out an affirmative solution, may be variously stated as follow, 1. The events of the world's church-history for the last eighteen centuries have shaped themselves into the form of the Apocalyptic visions as truly and perfectly as the molten fluid shape itself into its own proper mould. 2. In other words, the numbers and characters of the historic agents of the eighteen centuries, now closing, shape themselves to the Apocalyptic agents and their characters as truly and perfectly as the molten fluid to its mould, or, in other words, the Apocalyptic visions are mirror reflections of the last eighteen centuries. They fit each other as the ball its mould; or, the Apocalypse is a chart or map of church history; it allows us to see in advance the events of eighteen centuries. The Apocalypse is the pattern (like that seen by Moses in the Mount) to be followed by the world's church history for the last eighteen centuries. These illustrations will furnish a full text of the problem about to be discussed. Before entering upon its investigation, it will be well to answer the position of the Futurists. We do this the more readily as it fully antagonizes the position above stated; for, if the agents of the Apocalypse are all in the future, never yet been actors on the stage, and the book leaves the world, with all its persecutions, sins and woes, an utter, unsolved mystery.

Futurists, passing over the Continuation, make the book a prophetic picture of events confined exclusively to the age of judgment. Their theory is founded upon an error of translation and construction of the original of which is as follows: [illegible] The futurists translate it "I was in spirit in the day of the Lord." King James' Version says, "I was in the Spirit on the Lord's day." The Authorized and Revised Versions agree, and we have but the two renderings of the original Greek text. Which translation is correct? The ordinary reader may not notice any special [illegible], as the two renderings. One says "in the day of the Lord," the other, "on the Lord's day." What shades of variation are there between "Day of the Lord," and "Lord's day"? The Futurists say that "day of the Lord" here signifies the day of judgment, which, in John's day, was eighteen centuries in the future; and that the holy seer was, in vision, carried forward into the judgment age and saw and described events belonging to that age and onward, passing over, and, as it were, ignoring the trials and bloody persecutions of the Bride, through the Gentile times, during the absence of her Lord in a "Far Country."

The expression, "Lord's day," means the Christian Sabbath, so called because it was the day of the Lord's resurrection, a name given to that day even in the apostolic age. Ignatius in A. D. 108, called it the Lord's day to distinguish it from the seventh, which interpretation has the sanction of the original Greek text? This question we now propose to answer by the divine record, requesting the reader to render his unprejudiced judgment on the face of the testimony.

We have in our Authorized Version two passages where the original Greek word *κυριακος* is translated Lord's (possessive case), Rev. i. 10, and 1 Cor. xi. 20, and these are the only places where the word *κυριακος* (adjective) is found. 1 Cor. xi. 20 reads (this) is not to eat the Lord's supper (*ουκ εστι κυριακον δειπνον φαγειν.*) In Rev. i. 10, we have, *Εγενομην εν πνευματι εν τη κυριακη ημερα.* I was in the spirit on the Lord's day. Notice the order of the Greek texts. Each has the same order: *kuriaki* (fem.) first, followed by *deipnon* and *hemera*, Lord's supper, Lord's day, or the Lord's resurrection day.

Let us now examine the Greek texts of some of the passages where the future day of judgment is the topic. Matt. xi. 22, 24; and xii. 36, *εν ημερα κρισεως*, in the day of judgment. The word, day, comes first in each, and they have the same order. The like expression occurs in Mark vi. 11, with the same collocation. In 1 Cor. i. 8, is the following, *εν τη ημερα του κυριου ημων Ιησου χριστου*, in the day of our Lord Jesus Christ. 2 Cor. i. 14, reads, *εν τη ημερα του κυριου Ιησου*, in the day of the Lord Jesus. Phil. i. 6, *ημερας Ιησου χριστου*; vs. 10, *εις ημεραν χριστου*, until and in the day of Jesus Christ; the word day comes first; as also in ch. ii. 16, *εις ημεραν χριστου*, in the day of Christ. 1 Thess. v. 2, *η ημερα κυριου ως κλεπτης εν νυκτι*, the day of the Lord....as a thief in the night. The same order is followed here also. 2 Thess. ii. 2, *η ημερα του χριστου*, the day of Christ. 2 Peter iii. 7, *εις ημεραν κρισεως*, against the day of judgment; vs. 10, *ηξει δε η ημερα κυριου ως κλεπτης εν νυκτι*, but the day of the Lord will come as a thief in the night. 1 Jno. iv. 17, *εν τη ημερα της κρισεως*, in the day of judgment. From the passages the reader will be able to see that when the day of judgment is the theme, the apostles, Paul, Peter and John use similar language and expressed in the same order as if that day had, with them, a common appellation. Paul and John only have used the *κυριακος*. Paul says, *κυριακον δειπνον*, Lord's supper, and John, *κυριακη ημερα*, Lord's day. Such a rendering the original forces us to give it. The notion that John, in vision, was carried forward to the judgment has no authority from Rev. i. 10. We shall now attempt to demonstrate that the visions of the book do not teach any such idea.

4. Great problem of the Apocalypse. Mirror views of the church of the Christian era. We propose to establish this position from the plan and design of the book. (*a*) Its plan is that of scenic visions. (*b*) Its design is that of a mariner's chart, of special use during the voyage, and not simply at or near its close, to show every danger of the voyage, whether at the beginning, middle or terminus of the tempestuous sea passage. In our provinde to outline the chart delineated by the angel to the apostle, and to show the import of each vision. Our remarks will be very brief, directing the reader to "The Coming Age" for a full and extended discussion of these problems.

I. The messages to the seven churches will claim our first attention.

II. The book of seven seals will then be taken up and discussed.

III. The seven trumpets will be examined as to sequence and time.

IV. The vials will be discussed as to time and special import.

V. The special characters of the book, civil and religious, will come under review.

These points will be discussed to ascertain what periods of history they cover. In this order we design to follow the Ezekiel of the New Testament.

1. The seven churches—their messages. That these seven churches then existed in Asia, at the time the revelation was given, is distinctly declared: "John to the seven churches which are (not shall be) in Asia." Rev. i. 4. That they had been established for some years is clear from their numerous evil practices and spectacles. They were, therefore, literal congregations, having officers and ministers (angels), such as could visit John in his lonely banishment, administer to his wants and carry messages to the churches. So far as it concerns name, locality and character, the messages were letters of admonition and instruction, and not prophetic. The prophetic element is their declared destinies. So far our views are fully established by the messages. Bishop Meds omits to notice these seven epistles to the churches, and begins with the sealed roll. They form no part of John's scenic visions. Have these churches a tropical meaning? This question, by many, is given an affirmative answer, that these seven churches represent seven phases or states of the church. (*a*) We are forced to say that they are not symbolic churches, since churches do not symbolize churches, they being of the same class. A woman may symbolize a church, since they belong to different classes, but by the laws of symbols a church cannot symbolize a church. Neither are they typical of seven stages of the church. Any one familiar with Ecclesiastical History can point out at least twice seven phases, and, in various parts of the world, can discern these features in existence at the same time. We have, in the Apocalypse, the true and apostate churches symbolized by cities (Jerusalem and Babylon), and by temples, the sun-clad woman and the harlot. We view the seven epistles, though sent to real churches and given for their special benefit, as being full of wise and useful instruction for the people of God in every century of the Christian era. Like the epistles written by Paul, Peter, James and John, they abound in reproof and comfort. That the seven churches are neither symbolic nor typical is evident from the fact that there is no interpretation or explanation of the language. Types and figures must be interpreted to make them a part of Revelation. Take the symbols of Daniel or of the Apocalypse as illustrations. The symbols are defined as to their meaning. So have we symbols of these churches, defining them to be churches and not seven phases of the one church. John sees seven golden candlesticks, and in the midst of the seven candlesticks (one) like unto the Son of man (Jesus, the Messiah). He had in his right hand seven stars. The stars and candlesticks are interpreted, "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." i. 12, 13, 20. The Christian church, the chaste virgin bride espoused) has its distinct symbols. As a community it is a city [Jerusalem]. As an organized congregation of believers, it is the sun-clad woman. The apostate church has its symbols also. As a community it is a city (Babylon), not seven cities. As an organized congregation of professed believers it is a woman, a harlot, persecuting the sun-clad woman. So clear and distinct are these symbols, and so fully are they interpreted that nothing is wanting in the book's prophetic church history. Another lesson is also very distinctly taught. The church, the chaste virgin, and betrothed spouse of Christ, is not mixed up with the apostate church, the harlot, the agent of persecution. These symbols correspond with facts of church history; nothing more is required in this prophetic chart.

Many valuable lessons are taught us in these seven letters to the churches. 1. From the latter to the church at Ephesus we learn the character of the churches, her virtues, works, labor, patience, haters of evil, testers of false apostles; also its imperfections: the church had left its first love, and though haters of the deeds of the Nicolaitanes, still, repentance and return were required. 2. Similar lessons, in spirit at least, are taught in the other epistles, also its imperfections: the church had left its first love, and though haters of the deeds of the Nicolaitanes, still, repentance and return were required. 3. Similar lessons, in spirit at least, are taught in the other epistles; Pergamos had its special trials which developed their virtues and vices. The location was unfortunate, producing apostates. 4. Similar lessons are taught in the epistle to the church at Thyatira. 5. The latter addressed to the church at Sardis is full of severe reproof. Their actions had been very faulty, and their destiny was to be severe. 6. The church at Philadelphia had kept the word of his [Christ's] patience; the church was highly commended. 7. The church at Smyrna was in tribulation. They were commanded to be faithful unto death. 7. The church at Laodicea was neither cold nor hot, a character hated by God.

It is worthy of special note that the cities in which these churches were located shared in their then future, lasting kingdom, the fifth "Universal Monarchy." The resolution that was offered in a full meeting of the conference against the "Josephite" error, was passed without a dissenting voice.

Yours, etc. E. Hott.

# Selections.

## CURRENT HISTORY.

### BULGARIA AND EUROPE.

The Conference of Constantinople called to settle the Bulgarian question broke up last December without accomplishing anything. The object of this Conference was to induce the Turks to send an army into Eastern Rumelia to restore the *status quo ante*. This plan, devised and supported by the Empires, under the lead of Russia, was resolutely opposed by England, and did not please the Sultan.

At the end an attempt was made to act without England, and to force the Turks to take action. It failed ignominiously; chiefly through the unexpected courage and wisdom of the Bulgarian authorities at Philippopolis.

Prince Alexander then entered into direct negotiation with the Sultan, and a settlement was soon agreed upon between them.

It was agreed, 1st. That Prince Alexander should be appointed Governor-General of Eastern Roumelia for life.

2. That certain Turkish villages, with 30,000 inhabitants, should be detached from Eastern Roumelia and given back to Turkey.

3. That, in case of any attack upon Bulgaria, Turkish troops should aid the Bulgarians, under the command of the Prince. If European-Turkey was attacked Bulgarian troops should aid the Turks.

4. That a commission of Turks and Bulgarians should revise the Organic Statute of Eastern Roumelia and adapt it to the new circumstances, Prince Alexander having full powers until this work was done.

It was understood that, under this arrangement, the Union would be practically complete.

During these negotiations Russia took no action at Constantinople, but her agents in Bulgaria and Eastern Roumelia exerted themselves to create discontent and disturbance. They have continued to do so ever since.

After the completion of this arrangement, Russia notified the Powers that her respect for the Treaty of Berlin would not allow her to tolerate any arrangement which was not formally sanctioned by the Great Powers.

Just at this time there was, unhappily for Bulgaria, a change of Ministry in England and a change of Ambassadors at Constantinople. The policy of the Government was unchanged; but the new men could not at once take up all the tangled threads of this negotiation, and they lost their lead. Russia gained it.

Long and complicated negotiations followed, involving all the Powers concerned. These were still further complicated by the determination of Servia not to sign a peace with Bulgaria, and by the warlike attitude of Greece. The Powers finally compelled the Servians to make peace and, with the Bulgarians, to disband their armies.

The next step was to revise the arrangement made between Prince Alexander and the Sultan in such a way that it would be agreeable to Russia, it being well understood that no other Power objected to this arrangement, but that nothing would satisfy Russia, unless it was so arranged as to give her an opportunity to overthrow Prince Alexander. To bring about such an arrangement the Greeks were encouraged by various manœuvers to hold out against the remonstrances of the Powers.

Last week the Conference met again, and in spite of the protest of Prince Alexander, imposed upon him and the Turks a settlement which was satisfactory to neither of them.

Article 1st of the original convention is modified so as to omit the name of Prince Alexander, and make the Prince of Bulgaria Governor-General of Eastern Roumelia for five years.

Article 2d remains unchanged.

Article 3d is struck out altogether.

Article 4th requires that the changes made in the Organic Statute be submitted to a European Conference for its approval.

This arrangement has been accepted, with certain reservations, by Prince Alexander. He could do nothing else under the circumstances, and in one or two respects the arrangement is not unsatisfactory. It legalized the revolution of last September, and formally puts an end to the *status quo ante*. It leaves the Turks and Bulgarians on good terms. It commits the government of Eastern Roumelia unreservedly into the hands of Prince Alexander, until the time when the modifications of the Organic Statute are agreed upon. Four months is the time mentioned for the work of the Commission; but it may be a much longer time.

On the other hand, the decision of the Conference leaves the door open for Russia to continue her revolutionary propaganda in the country, to use money and influence to overthrow Prince Alexander. It enables her to tell the Bulgarians that she will never consent to a complete union unless they drive out the enemy of the Czar and throw themselves into the arms of Russia; that they will have no peace until they do this.

It cannot be denied that the Russians are having some success in this mission of brotherly love. They have formed a pro-Russian party, under the lead of M. Zankoff, and there are many who are not openly of this party who would not object to a Russian occupation, and who do not see in this any danger of the loss of their liberty. But, so far as I can judge, the intelligence of the country is almost all on the side of the Prince and enthusiastically loyal. The Bulgarians have no desire to be on unfriendly terms with Russia. They are grateful for what Russia did for them in the Russo-Turkish war, and would be glad of her sympathy. It should never be forgotten that the present conflict did not begin with the Bulgarians, but with the Russians. In their opposition to Russia, they are simply standing upon the defensive. Neither they nor their Prince have done anything to injure Russia; but the Czar has openly and violently attacked them, and used all his influence to prevent the realization of their hopes, and the development of their country. He has been more hostile than the Sultan.

If Russia, as she professes, really desires the union and prosperity of the Bulgarian people, she must, in the end, change her policy. If she does not, nothing remains for the Bulgarians but to defend themselves as best they can. Their case is not so hopeless as might at first appear. There are other Powers besides Russia in Europe, and Russia is not likely to gain influence by the changes which will follow the death of the Emperor of Germany.

The Russian papers have demanded a Russian military occupation of Bulgaria, but there seems to be no present danger of it, so long as the Bulgarians keep the peace. It could not be done without danger of war with Turkey and Austria.

If the Greek question is settled, there is no reason why we should not anticipate at least one more year of peace in Europe. If war begins in earnest between Turkey and Greece, no one can say where or when it will end.—*George Washburn, D. D. President of Robert College, Constantinople, in Independent.*

## "There Shall be no Pain There."

This promise is one of the golden clusters that grow on that vine planted for the healing of the nations—the Bible! How blessed a promise of the life that is to come is this one, those only can know who have walked long and repeatedly under the shadows of weariness and suffering.

"No pain there," to struggle with, and endure; no burdens to lay upon the eager spirit, which the weak frame cannot sustain, no work under which heart and strength fail, and which is at last laid mournfully aside; no long hours of fever and restlessness; no overtasked brain and nerves in the homestead of those whom God shall number as his Jewels.

So be comforted, ye that mourn! Green and shining rise the banks beyond the dark valley, and sweet healing is in the winds that blow off from the meadows, freighted with blossoms fairer than the roses and lilies of earth!

Take, through the pilgrimage, this promise—let it be a new incentive, and strength, and comfort to you—"There shall be no pain there."

The eminent explorers who are working for the Palestine Exploration Fund in Jerusalem, are, it is understood, on the eve of most important discoveries. It is well known, writes the London correspondent of the *Manchester Guardian*, that there are three walls of Jerusalem, of which the first is attributed to the time of David, and the second to that of Nehemiah, while the third was much later, and not more than an unimportant outwork. In the days of Christ, the second was to all intents and purposes the city wall. Portions of a wall have lately been uncovered which, on account of its characteristic old Jewish workmanship, experts aver is beyond all doubt the second wall. Now this seems to travel in such a direction that the Holy Sepulchre would be included in its ambit. If further excavations should prove this conjecture to be true, it would be shown to demonstration that the so-called "holy places" cannot be what they are said to be, for it is certain that the Sepulchre must have been outside the walls.

# Obituaries.

ALDRICH.—Fell asleep in Jesus, the Life Giver, at Raisin, Lenawee Co., Michigan, June 26, 1886, Sister Eunice Aldrich, wife of Charles Aldrich.

Her death was caused by cancers on the liver. She was a great sufferer for about two or three months and then fell asleep in Jesus. For many years she has been looking for the Lord's return and the establishment of his kingdom on the earth, and to reward his saints with eternal life. And this hope cheered and comforted her in her last moments. She was a half-sister of Levy H. Chase, well known throughout the State of Michigan and somewhat known in other States for his zeal in presenting the gospel of the kingdom of God, and aunt of L. O. Chase, who is pastor of the church of which she was a member at her death. In her death the church loses a valuable member and one who was always found at her post if she could well get there. The husband looses a kind wife and an affectionate companion, one who stood side by side with him in all the trials of life. Children she had none to leave behind, but a large number of relatives by whom she will be greatly missed. But we sorrow not as those who have no hope, for we believe that Jesus died and rose again and all them that sleep in Jesus will God bring with him. We believe she is asleep in Jesus and will come forth in the morning of the resurrection when Christ comes to be glorified in his saints and admired by all them that believe. A large concourse of people was addressed by the writer from St. John xiii. 3, setting forth the coming of the Lord and the resurrection of the dead and the rewarding of the righteous with eternal life. May God bless the mourners and keep them to his kingdom is my prayer.

JAMES WATKINS.

## Excursions to Topeka, Kansas, via Pennsylvania Company.

For the meeting of the National Education Association, to be held in Topeka, Kansas, July 9th to 16th, 1886, Excursion Tickets will be sold to Topeka and return from all stations of the Pennsylvania Company, at one fare for the round trip. The trains of this Company make direct connection via the Pittsburgh, Ft. Wayne & Chicago Railway through the magnificent Union Passenger Station in Chicago with the trains of the western trunk lines, offering all facilities for a quick, safe and comfortable journey to Topeka. Reduced rate excursions have been arranged to leave Topeka after the meeting for Denver, Pueblo, Colorado Springs, Los Angeles and other western points of interest. You can obtain full information and procure your tickets via the best route to Topeka of any Pennsylvania Company agent without a certificate.

## Conference Notice.

The next quarterly meeting of the Michigan State Conference will be held at the White Plain school house, four miles northwest of Howard city, commencing Friday, August 13, holding over Sunday. Those coming by rail will come to Howard City on the G. R. & I. R. R., where teams will meet the afternoon trains on Friday. Let all the churches send delegates and let all come to work for the Master.

J. G. S. SATTERLEE, Sec.

## Appointment.

The Annual Assembly of the Church of God will, if the Lord will, convene at the House of the Brethren in Winchester, Va., on Friday, the 6th of August, 1886, and will continue over the second Sunday, at which time and place all of the members of the two auxiliary associations for the Promotion of Christian Knowledge, and Primitive Christianity, and all who would be wise virgins with oil in their vessels ready to meet their Bridegroom at his coming, are respectfully invited to attend, and all churches or individuals who cannot attend in person are requested to be represented by letter. Address, The Church of God, Winchester, Va., Box 259. By order of the church.

JNO. J. SPAID,
JNO. D. GOOD,
JACOB GOOD,
A. J. MILLER,
DR. W. H. WAY,
N. J. MORGAN.


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The Church of God meets [illegible] Winchester, Va.

# Poetry.

### He Knows.

He knows the bitter, weary way,
The endless stirring, day by day,
The souls that weep, the souls that pray.
He knows!

He knows how hard it fight hath been,
The clouds that come our lives between,
The wound the world hath seen.
He knows!

He knows when faint and worn we drink;
How deep the pain, how near the brink
Of dark despair we pause and shrink.
He knows!

He knows! O heart, take up thy cross,
And know earth's treasures are but dross,
And he will prove as gain our loss.
He knows!

# Selections.

### A CONVERTED CATHOLIC.

To his Eminence, Monsignour Gibbons, Cardinal of New York:

As you are the representative of the pope in the United States, it is to your eminence that I must address the solemn document of my renunciation from the church of Rome.

Born in Kentucky, of wealthy and influential Protestant parents, I was persuaded to become a Roman Catholic, by a deceitful Roman Catholic governess, who, though pledged never to interfere with my religion, perfidiously spent the greater part of her time and wile in filling my young intelligence with the doctrines of popery.

When my dear father and mother began to suspect that they had kept and nursed a viper in their house, who had inoculated the poison of Romanism in the veins of their darling child, they tried to show me my error; but it was too late. I respectfully but firmly told them that I was a Roman Catholic—that I had been (secretly) baptised by a priest of Rome, and that I would live and die a Roman Catholic. More than that, I told them that I intended to be a nun.

No words can express the distress of my aged and loving parents. They died soon after broken-hearted, after having disinherited me from that portion of the fortune which should have been mine.

But I so sincerely believed that I was to have a throne in heaven and an eternal crown of glory after death if I were a faithful child of the church of Rome, that I did not care in the least for the loss of my earthly fortune.

I entered the nunnery of the Sisters of Providence, Terre Haute, to prepare myself to become a nun. But it was there that my merciful God had prepared the antidote to prevent me perishing at the feet of the idols of Rome, far away from the regions of light, truth and life, inhabited by the followers of the Lamb.

I was not long under the training of the sisters of that nunnery before I began to suspect that there was nothing but lies and deception behind the highly colored and so well white washed walls of those monachal institutions. It became more evident to me every day that their vow of poverty was only a mask to become rich, that their vow of celibacy was a snare to entice accomplished young ladies into a life which my pen refuses to write, that the people would not leave a stone standing on a stone of all those nunneries, could they but know what I learned of the mysteries of iniquities concealed behind those high and thick walls.

Thinking, at first, that I was mistaken in the new views I was taking of the life of the nuns, and that what was going on, under my eyes, in that nunnery, was an exceptional case, I thought I would never tell it. I gave up the church of Rome and went to my Protestant friends. A few months later, through failing health and persuasion, I went into the convent of the Poor Franciscans, hoping to regain my "lost faith," but this was a dream never to be realised.

Then and there I became convinced that my first impressions of the nuns were correct. Full of an unspeakable disgust and indignation, I forever left them to throw myself into the arms of an evangelical Protestant church.

However, though I was fully sure that Roman Catholicism could not be the church of Christ, my poor heart had received so many shocks, my mind had passed through so many terrible trials, that though sincerely desirous of being a good Protestant Christian, there were still many dark and threatening clouds on my religious horizon.

It was then, by the good providence of God, that I was permitted to read two volumes published by Father [illegible] Years in the Church [illegible] The Priest, the Wo[illegible]" and also and Protestant family, so perfectly coincided with my personal experience of Romanism, they gave such a clear knowledge of its deep (though well concealed) hatred for the doctrines of the gospel and the word of God, that all my doubts were forever removed.

By the kindness of a friend I was permitted to enter the Chicago Training School for Christian Women. There, by the earnest study of the blessed word of God, and by the encouragement of those from whom God had removed the iron chains of Rome, I realized the unanswerable proofs of the errors of your church. I saw clearly what is so completely ignored in the church of Rome, that salvation—eternal life is a gift; that forgiveness of sins is a gift; that Jesus himself, the Lamb of God, is a gift; my mind was brought clearly to understand the glorious gospel truth, that if Jesus saved me, I am saved! Yes! saved by him and him alone!—that I have nothing to do but to accept that great salvation—that unspeakable gift, eternal life. And, thanks be to God, I looked to the gift and saw its beauty. I opened the lids of my Bible and my soul accepted its promises.

Now, rich and happy in the full possession of that great gift, like the Samaritan woman, I want to go back to my people and say to them, "Come and see the One who told me all my sins and took them away. Come! He is the Savior of the world. Come! He is the way, the light, the life of the poor sinner who receives and loves him as the gift of God."

The short limit of a letter will not allow me to give you more details of the reasons why I have left the church of Rome. But, in short time (D. V.) it will be my privilege to give utterance through the public platform to the good news of salvation through Christ Jesus, and my experience will shortly be published. The book I will have the honor to present to your eminence, to show you more clearly that I did right to give up the heavy and ignominious yoke of the pope to follow Christ alone.—*Elizabeth Heady.*

*Editor Restitution:*

My prayer is, you may continue on your course till the resurrection of all things spoken by all the holy prophets since the world began is accomplished, and Jesus seated on his Father David's throne, to order and establish it from henceforth forever and ever. Then we will have peace like a river and righteousness like an ever flowing stream.

O, how I long to see that day,
When the redeemed shall come,
To Zion clad in bright array,
Their blissful happy home.

Then there will be no more parting with our loved ones, for the former things will have passed away and all things become new.

My dear brethren and sisters in the Lord, gird on the whole armor of God, that you may be able to stand in the evil day. Satan goes about like a roaring lion, seeking whom he may devour. Keep close to the Savior, and watch and pray lest you enter into temptation and lose your reward, the crown of life, which is promised to those that hold out faithful till Jesus comes. The signs are thickening around us. Be ye also ready, lest he come suddenly, and he find you sleeping, and your lamps gone out. It will be too late then. They that are ready will go in and the foolish virgins will be shut out. What a lamentable scene that will be, when the last invitation has been given and refused, and they must say the harvest is past and I am not saved. O, Lord help them to come, and come now, is the prayer of a servant of Christ. MRS. L. WHITAKER.

*Editor Restitution:*

I received from my sister at Waukesha, not long since, a RESTITUTION, which had been sent to my mother, and with it, I am requested to write you of our dear mother's death, which occurred the 27th of last April. Had she lived till the 10th of July, this month, she would be 77 years of age. She was baptised into the faith which your paper advocates 35 years ago and held it faithfully to the last. As there had never been a church of her kind in the place where she lived, she attended the Baptist church and Sabbath School until the last three years, which have been invalid years to her. Through them all she was uncomplaining, only waiting and watching for the rest awaiting her. In 1862 she buried her only son, and in 1878 her husband died. My sister, Miss A. M. Sackett, of Waukesha, Wis.; and myself, are her only surviving children. We feel her loss deeply for although so aged, we looked to her for counsel and guidance, still cheerful, loving, kind to all, none ever tired of her company. Her name was MRS. S. S. Sackett.

Yours truly, MRS. S. J. TEED.

# Youth's Column.

### Children's Hymn.

From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.
From our earliest breath
To our latest year,
Every sound we utter
Meets our Father's ear.

Let us, then be careful
That our look shall be
Brave and kind and cheerful,
For our Lord to see.
Help us, O our Father!
Hear our earnest plea—
Teach thy little children
How to live for Thee.

### What My Little Boy Taught Me.

"Tommy, come to mamma."

A sullen little face, with scowling brow and pouting lips, appeared at the door.

"What have you got to do?"

"I've got to stay in bed all day." And with the words Tommy jerked off his jacket, and kicked one boot across the chamber floor.

"What naughty thing have you been doing?"

"Spoiling the calla lily."

The words, tone and manner of the little boy of six were so hard and defiant that a vague alarm seized me, and I said gently—

"Come here, my poor little laddie, and get into mamma's bed. You look very cold."

The downcast eyes were lifted in a strange, glad surprise, and the remaining garments were laid aside softly. Slowly, shyly, and questioningly the little fellow crept in by my side and lay quite still.

"Now, Tommy, tell mamma all about it."

"I only just pinched the littlest leaf. I wanted to see what it was rolled up so tight for. There's ever so many more."

"Yes, Tommy, but no more like this one. All the year you have seen these little rolls unfold into broad, glossy, green leaves; but this one, Tommy, was a bud. If you had watched without touching it, you would have seen it grow larger and lighter in color, until some bright morning you would have run down stairs, to shout and clap your little hands over the most beautiful flower you ever beheld. It would have looked up lovingly into your face from its heart of gold, and its pure velvet lips would have smiled upon you for letting it live and bloom. I am so sorry you hurt the dear little bud, that now can never be a flower."

"Can't it be mended, mamma?"

"No, dear."

"You mended the cup I broke."

"Yes, darling, a broken china cup may be made whole again, but a sweet little bud, waiting to become a rich, golden flower, pinched and torn by cruel fingers can never be restored."

"And cannot God restore it, mamma?"

The penitence, pathos, and despair of the child's face were indescribable. I drew the little form to my breast in silent awe.

"I'm almost as bad as Cain, mamma," he said, sobbing heavily.

"How is that, dear?"

"I've killed something. But, mamma, I did not mean to, truly. I didn't know I was hurting the little bud. I'll never touch a plant again—only look at it, mamma, and love it, and wait for the morning when it'll be a great beautiful flower."

Precious little teacher! What a lesson for us mothers! In the hurry and worry of this toiling, moiling world, are we not in momentary danger, as we walk in the garden of our homes, of pinching, if not killing, something? Think of the tragedy it would be if, through our haste and heedlessness, we should crush and destroy the bud of tenderness—so full and bursting in the heart of a child—and give to society a callous, unfeeling man or woman! There are such in every community. Did the good God, whose name is love, make them so? And where shall he or she be found in that great and awful morning when the Lord of the garden shall demand the sinful and glorious flower which was to have been developed and perfected from the sweet little bud given into the bosom of father and mother?—*Home Guardian.*

*Dear Children:*

Come with me into the wilderness, and let us rest our thoughts awhile, for my wakened spirit is seeking Israel's portion which is not lost, but scattered. They called it Manna, Jehovah having made the promise, "Behold I will rain bread from heaven for you." They may have imagined the bread would have been in the form of a cake, or small loaf. When they arose in the morning a heavy dew lay on the ground, but as soon as the eastern portals of the sky began to open to the light, the sun's warm breath gathered those brightest sparkling drops of dew into little clouds, but when the dew was gone up, behold upon the face of the wilderness, a small round thing, small as the hoar frost was upon the ground. The people had seen nothing of the kind before deposited by the evaporation of the dew, therefore they inquired of one another, What is this? It is Manna, or "A portion," for they wist not what it was. The lawgiver whose name signifies, "Drawn out," said, "This is the bread which Jehovah hath given you to eat." Each man had to gather according to his eating, but none to gather less than an omer, but if hungry he could gather more. This was to be done every morning early, except on Saturday, this was the Sabbath, or sweet rest. On that day no Manna fell, but on Friday a double portion fell. If left until morning, it bred worms and stank. Ordinarily it would not keep from morning to morning, but in the Manna gathered on Friday this tendency was restrained, and it remained perfectly good, and did not stink, neither was any worm therein. When gathered they ground it in mills, or beat it in a mortar and made cakes of it, and baked it in pans. The taste of it was as the taste of fresh oil, and like a coriander seed. These seeds are regularly hemispherical, so that two of them joined together by the flat side represent a sphere. The color was bdellium which is of a dusky hue. Now let me draw your young minds to the New Testament, for the things that happened to Israel in the wilderness was not confined to that generation, they are written for our admonition. According to Paul the Manna was spiritual meat, for it represented our Lord Jesus Christ, the true bread from heaven, which if any man eat he shall live for ever. Jesus said, Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven, for the bread of God is "He which cometh down from heaven, and giveth life unto the world. I am the living bread."

The sweet singer of Israel said, Man did eat angel's food, or every one did eat the bread of the Mighty, (margin), which he called the corn of heaven. Israel perceived not the true meaning of the heavenly portion which Jehovah had designed should nourish them. They only saw material bread therefore they loathed it, and called it too light, but how beautiful the figure. When they first looked at it, it was concealed, the heavenly dew covered it, thus to them it was hidden Manna. It was given in the morning, so that there was a night of darkness, 'at which time the distilling dew was falling' between the promise, and its fulfilment. Every morning they had to gather it.

Thus we must feed intellectually upon the living truth, keeping daily in memory the ever blessed gospel of our Lord Jesus Christ. This will be life manna to us. Moses was commanded to put an omer of manna into a golden pot, and lay it up before the testimony to be kept. It was preserved for centuries in the Ark of the Testimony with the rod which budded. The Manna which did not corrupt was a type of Jesus, whose flesh saw no corruption, and the corruptible Manna was a figure of his dear children, though dead, their life is hid with Christ in God. The good seed, or the word of the kingdom having taken root, will prove to the resurrection to be the incorruptible seed, or the precious seed of God, sown in dishonor but raised in glory.

May you, my children, and I, truly eat of Israel's portion.

Your affectionate teacher,
E. COFFMAN.

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|---|---|---|---|---|---|---|
| No. 54 Express. | No. 52 Mail. | STATIONS | | No. 51 Mail. | No. 53 Express. | |
| 10 50pm | 10 45pm | ar South Bend | | 8 45am | | |
| 10 45pm | 10 27pm | Lakeville | | 9 04am | | |
| 10 25pm | 10 10pm | LaPaz Junc | | 9 20am | | |
| 10 07pm | 10 02pm | Plymouth | | 9 28am | | |
| 9 55pm | 9 47pm | Hibbard | | 9 44am | | |
| 9 40pm | 9 31pm | Marmont | | 9 59am | | |
| 9 27pm | 9 20pm | Maxinkuckee | | 10 09am | | |
| 9 19pm | 9 12pm | Kewanna | | 10 18am | | |
| 8 45pm | 8 40pm | ar Logansport | lv Logansport | 10 50am | | |
| 7 45pm | 8 15pm | Frankfort | | 11 54am | | |
| 7 20pm | 7 50pm | Colfax | | 12 20pm | | |
| 6 55pm | 7 25pm | Crawfords'v'l | | 12 50pm | | |
| 6 45pm | 7 05pm | Rockville | | 1 14pm | | |
| 6 05pm | 6 05pm | Terre Haute | | 2 00pm | | |

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[illegible]

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. PLYMOUTH, INDIANA, AUGUST 4, 1886. NO. 29.



THE RESTITUTION

*Terms*—TWO DOLLARS A YEAR.

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## The Mystery of the Union of Believing Jews and Gentiles in Christ; and the Mystery of the Blindness which in part has happened to Israel till the fulness of the Gentiles is come in.

EPH. III. 1—14; ROM. XI. 25.

That which St. Paul speaks of here as one of the mysteries of the Christian revelation, that Jews and Gentiles are made members of one body in Christ, now appears to us so natural and obvious a truth that it is difficult to understand, in modern times, how it can have been otherwise regarded in former generations. Besides this, the almost national and universal rejection of Jesus as the Christ, still persisted in by the Jewish people, has deprived the question apparently of practical interest. A few thousands only of the Jewish millions accept Christianity, and the last thing which interests the masses of Israelites or Gentiles is the idea of union in the Christian Church. The truths, however, which are concerned in this mystery are so important that it is worth while to describe the state of things between Jews and Gentiles in the age of the Apostles, and to show the bearings of those facts on the present and future position of the Israelites in the world.

I. Let us then note, first—that, in the previous dispensations of God towards Abraham and his descendants, the kingdom of God had established a [law] and discipline for the [Jews] of the [Age] which [was] in full force [when] St. Paul [wrote] the Epistle to the Ephesians.

This discipline was one of separation from the world around, which most effectually transmit into the surrounding darkness the light of truth and godliness. It was not, for example, the worldly all-embracing Church of Rome which most effectually spread abroad the knowledge of Christ in France, but the select and secluded churches of the Huguenot Reform. It has not been the national Church of England, which baptizes and confirms the whole population, which has most effectually kept up amongst the English people the sense of religion, but the small, selected, and ancient societies of Puritan and Methodist origin, among whom religion has been a reality, a separation, and a daily sacrifice. When a light is intense, it attracts attention, though enclosed within whatever barriers. When it is faintly diffused, like an aurora or the zodiacal lustre, it becomes most invisible. If the Israelites had observed fully this law of separation, not only the Queen of Sheba, but a hundred kings and queens would have come to the brightness of their revelation. (3) Their separation was a necessary preliminary for a future mission as the luminaries and evangelists of the whole world. Within the sacred shrine of the Temple worship, and in the sacred books of Moses and the Prophets, were concealed in germ, in symbolic representation, the mysteries of redemption; but these could not be made known to men indiscriminately, apart from a previous discipline under the Law and its shadows. The Law was a preparation for the Gospel. It is thus that the ear of corn is first hidden in the blade, before it blooms and issues in the open sunlight.

Very gradual was this process of preparation. At length the residence of Jews in Alexandria necessitated the translation of the Scriptures into Greek, the language of the civilized world. About 250 years before Christ this great event in the intellectual history of mankind spread the knowledge of the Hebrew treasure among all civilized nations.

When Christ appeared, the sentiment of race had combined with that of a haughty religious culture to fill the Jews with the persuasion that they were the present teachers and the future masters of the world. Their feeling towards the surrounding heathen and their religions can be but faintly represented by existing distinctions between ourselves. You must add together all the pride of race which a high-born Englishman or German feels towards the plebeians of Europe, all the arrogance of the white man towards the black, the brown, and the yellow races of Asia and Africa, all the intolerant isolation which an orthodox High Church clergyman or squire practices towards heretics and dissenting secretaries, all the lofty disdain which a Moslem in Turkey feels towards a "dog of a Christian," all the spiritual repulsion which a Brahmin in India feels for an unclean *sudra*, in order to represent the feeling of an orthodox and cultivated Jew for an idolatrous and ungodly Gentile of Christ's time. It was "not lawful for the Jews to eat with him," or "to eat any thing common or unclean."

And these were the people who were to be brought together by Christ into the unity of the Church of the Gospel. It was a harder task than persuading the Ethiopian to change his skin, or the leopard his spots.

And yet the gospel accomplished it; and it was accomplished by Jews who preached this gospel. St. Paul was a "Hebrew of the Hebrews, as touching the law a Pharisee;" and it was by the preaching of *Jesus*, the crucified King of the Jews, that this special miracle was brought to pass. If you had entered into one of the Churches founded by St. Paul in Greece or in Asia Minor, you would have seen this spectacle: here sat together, at the holy "Communion of the body and blood of Christ," the negro, the Greek, the Roman, the Asiatic, the converted Pagan, the dreamy philosopher, the once-profligate voluptuary, the moral leper, and the [broken] slave—all clothed in the [garb] of one common righteousness [in] Christ—and the [Jew] sat, or stood, [in] the midst of them, lead[ing] the song of adoration to their one common Savior, Christ in the heavens.

This was a moral miracle, the like of which the world had never seen before, and it must certainly have been a work of supernatural grace. For it is simply impossible and inconceivable that any Jews, high or low, rich or poor, learned or ignorant, left to themselves, could or would have invented a religion which thus equalized all nations and races, and brought into one brotherhood men of all nations in the hope of a common immortality. No! The Apostles never could have invented Christianity.

The New Testament contains innumerable illustrations of this physical, intellectual, and religious separation between the Jews and the Gentiles. The Samaritan woman wondered that Jesus should even ask drink of her at Jacob's well. The Jerusalem Jews "contended with Peter, saying, Thou wentest in to men uncircumcised, and didst eat them!" And again, at Antioch, when certain came from James, Peter, fearing them of the circumcision, withdrew himself, and led the way for other Jews, who refused even to sit down to dinner with converted Greeks and Romans and Syrians—until St. Paul took this Galilean fisherman by the shoulders, and gave him a severe lesson on this mean, cowardly, and retrograde treatment of the converts from heathenism.

II. The next point to notice is that the Hebrew prophets, ages before the coming of Christ, had foretold that when the Messiah came, this "middle wall of partition between Jews and Gentiles" would be broken down, and all who served God would be brought into one church of the true worshippers.

Isaiah predicted (ii. 2, 3) that "in the latter days all nations should flow unto the house of Jehovah, and many people should say, Let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in his paths; and he shall judge among the nations, and they shall not learn war any more." In chapter xlii. 1, he says that God's Servant, in whom his soul delighted, should "bring forth judgment (that is truth) to the Gentiles, and the Isles shall wait for his law, and that his praise should reach from the ends of the earth. It is a light thing that thou shouldst be My Servant to raise up the tribes of Jacob. I will give Thee for a Light to the Gentiles, that Thou . . . mayest be my salvation to the ends of the earth," xlix. 6. "The isles shall wait for Me, and on Mine arm shall they trust," li. 5. Jeremiah iii. 17 says: "At that time shall they call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of Jehovah; neither shall they walk any more after the imaginations of their evil heart." Zechariah says viii. 22: "Yea, many people and strong nations shall come and seek the Lord of hosts in Jerusalem, and pray before the Lord." And so in fifty other places.

But this great mystery of the future of Jehovah-worship by united Jews and Gentiles was entirely hidden from the eyes of the Jewish people until it was proclaimed and asserted by the Apostles of Christ. "Other sheep I have, which are not of this fold: them also I must bring, and there shall be one flock and one Shepherd," John x. 16. But the mere mention of such a purpose seemed a profanation to the Jews of Jerusalem. When Paul, standing on the steps of the Castle of Antonia for a pulpit, harangued the raging Jewish people in the temple court below, and narrated his conversion, they heard him until those words, "Depart: for I will send thee far hence unto the Gentiles,"—and then they broke out into ferocious outcries: "Away with such a fellow from the earth, for it is not fit that he should live;" their theory of the survival of the fittest not including any man who believed that the Messiah should be "preached to the Gentiles, that they might be saved."

Now, then, we are in a position to understand the God-inspired teaching and conduct of the Apostles, when, breaking away from the mad fury of Jerusalem Judaism, with its principles of religious caste and haughty isolation, they represented the Father of mercies as receiving with kisses and open arms the prodigal sons of Gentile heathenism, and instituting a festival with "music and dancing" on the occasion of their return to the forsaken home.

And we can plainly imagine what must have been the effect of the first proclamation of the glad tidings among the pagan nations of that apostolic age. They were sick and weary of their own absurd mythology of gods and goddesses—the magnified and glorified images of their own vices and sins—weary of their contradictory philosophies, their fatalistic Stoicism, of their pleasure-seeking Epicureanism, of their Platonism, with its romantic dreams, which settled nothing, and ended in universal doubt, but left them to battle unarmed with the terror and the sting of death. They were weary of the "husks which the swine did eat"—weary of feeding on the outsides of things, and longing for realities, for the solid nutriment of truth and the hope of a life beyond. And then—just then—there came along the crowded highroad of Europe and Asia this sublime and triumphant procession of the preachers of the Gospel of Christ, with the resounding song of myriads of Salvationists, crying "Hosanna to the Son of David!"—with the promise of the life immortal and the blast of the trump of God; and then the nations "flung their idols to the moles and to the bats," and united themselves in every land to the Churches which stood with open doors to receive the new subjects of the King of kings. The devil raged at his shaken kingdom: the angry and envious Jews raged at Thessalonica, at Antioch, at Colosse, at this spectacle of wretched heathens and profligate pagans flocking to the "feast of fat things" set forth by the crucified Christ to his followers and converts, and "would not come in;" but all in vain. The mighty work proceeded in every land, and has gone on for near two thousand years, until now, at length, after infinite experiments in thought and government, the whole earth resounds with a crash of falling superstitions and philosophies, and of the rotten fabric of Rabbinical Judaism, the human race begins to cry, "Come, Lord Jesus, come quickly."

For though the vision tarry we shall wait for it, and the words of Daniel shall receive their accomplishment, "I saw in the night visions, and one like unto a Son of man came on the clouds of heaven, and there was given unto him a kingdom, that all nations, peoples, and languages should serve and obey him."

Oh, my friends, sad are the spectacles of the derelict and God-abandoned wrecks floating down to us on the troubled sea of modern history, the saddest of all, to my mind, is the spectacle of the illustrious Jewish nation tossing, rudderless and smitten with the lightnings of heaven, ever since its general rejection of Jesus as the Holy One of God. It has outlasted the successive empires of Babylon, Persia, Greece, and Rome, and still stands amidst the great nations of the nineteenth century—the source of our highest civilization, and of all our hope of the life eternal—yet steadfastly closing its eyes to the Truth which has renovated the world and opened the gates of heaven to mankind. We who daily offer homage to the Lord of lords through the great High Priest who "sprang out of Judah," and of whom we believed that he is at this moment Sovereign of the Universe, are doomed to sorrowfully look over the earth, upon the scattered remnants of the great people to whom we owe all these transcendent blessings, without ephod, without temple, without a king, without a priest, a people now hazardously balancing between a formal adhesion to their own lofty traditions and the frightful negations of scientific infidelity. First in philosophy, first in the world of music, first in their sublime lineage, and first in their historic renown, their name is still a "byword and a proverb," and their persons, almost everywhere on earth, except in England and France and America, the objects of persecution and scorn among the outlying nations. Oh, when shall it end? When shall they "look upon him whom they have pierced?" When shall they cry to heaven, "Blessed is he that cometh in the name of the Lord?" When shall they joyfully recognise in him the fulfilment of all past predictions and the fountain of all their glories? What a time will that be when "the veil is taken away" which at present conceals the true glory of Moses as the prophet and forerunner of the Savior of the world; when the Jewish nation shall be reborn in a day, and shall cry to him, "Hosanna to the Son of David!" There will then be such an intellectual revolution among mankind as has never been known before. All Asia will bow before him when Israel repents and believes the Gospel—all Asia, from Palestine to Japan—all Europe, from the Ural Mountains to the Atlantic—all Africa, from its Moslem frontier to the Cape of Good Hope—all the Pacific and the Australias—and all America, from the snowy north to Cape Horn, where the southern ocean beats upon the Patagonian shore—all shall "break forth into singing," because Israel has come in, and the nations are made glad at the brightness of their Daystar's rising.

III. For, lastly, let me remind you that although the Gospel of Jesus has established the spiritual union of all believing Jews and believing Gentiles of any name in one spiritual Church, so that they form one body in Christ, a body of which he is the Head of glory, on which rests the Shekinah of Deity, "His countenance above the brightness of the sun"—still, so long as the earth lasts, this spiritual union of Jew and Gentile has not abolished the nationality of the Jew, any more than it has annihilated the nationality of the Englishman or the Spaniard, the German or the Dane.

Not a little of the fixed hostility of the modern Jewish people to popular Christianity is occasioned by the errors of Gentile Christians. Some of these are purely theological. One of them, I believe, consists in adopting the scholastic language of the Greek metaphysical disputers of the Nicene age in the mode of setting forth the mystery of the Godhead and the Incarnation of the Word, in preference to the much similar language of the Son of God himself and of his Apostles. The mischief done by the adoption and enforcement of the Athanasian Creed in relation to the conversion of Jews and Mohammedans is, I venture to think, simply incalculable. The Jewish unbelief is not a little due to those intellectual exercises on Christian belief which have found a place in the established Churches of Rome, England, and Germany.

Among these errors ought to be reckoned the popular Christian notion of the abolition, by the extension of Christianity, of the Jewish nationality, with all its heritage of privileges and promises for the sons of Abraham. What should we think of Christianity if we were told, or left to believe from the absence of contradiction, that the condition of bestowing on us the blessings of redemption to eternal life, of the pardon of sin by the death of Christ, was that we, by faith and entrance into the Church of Christ, cease to be Englishmen, and lose all the honor and prospects of our British nationality?—that the privilege of faith really consisted and resulted in gradually losing our race position, our special hope as a great people, and, at last, our very existence as a distinct and congenial nationality, by absorption and intermarriage with a crowd of Germans, Poles, and Manchu Tartars, who had also become Christians! Can you imagine a more dangerous stumbling-block set up to prevent the belief of Christianity among the English people? Yet that, without the least exaggeration, is precisely the way in which Christianity is now set, for the most part, before the Jewish people by the English Protestants—when it is set before them at all; for one result or this way of thinking is that the generality of English Protestants, and especially the Nonconformists, make very slight efforts indeed to convert the Jews to the belief in Jesus. They too often regard it as a hopeless enterprise, and no wonder! I fear it is too often taught in colleges and pulpits that it is but a delusion and a snare to [encourage] Jews the idea that they can retain their nationality in the Christian Church, with its glorious hopes set forth in the ancient prophecies. No; all those glorious descriptions of the return of the Jews to Palestine, and of the splendid destiny of their nation in the latter days, signify really spiritual blessings for the true Israel, which are the Gentile nations and those of the Jews who believe in Jesus without any such "carnal expectations!"

And yet these same Protestant Gentiles, without the slightest sense of inconsistency, without the faintest notion of the effect of such gratuitous "wresting of the Scriptures" on the Jewish mind, will coolly insist on it that all the threatenings contained in the Old Testament against the Israelites, of slaughter, of banishment, of exile, and of down-treading were intended to be taken literally, and have been fulfilled literally in the history and experiences of the Hebrew people. I can only say that it makes one's blood boil to think how Scripture is sometimes handled! How large a part of college training consists in an elaborate education in the art of wresting Holy Scriptures, under pretense of spiritualizing it, until both Jews and Gentiles are ready to fling Divine Revelation to the moles and bats. The inevitable effect is to harden the heart of the Jew against all you can say of the "spiritual blessings of Christianity."

No! no! God hath not cast away his people whom he fore-knew. He who has literally fulfilled all his threatenings against them will literally fulfil all his promises to their nationality, and these eighteen hundred years of down-treading and expatriation will be followed by a long period of restoration and prosperity in the "glory of all lands." The future of the earth belongs to Christ; "salvation is of the Jews," out of whom the Son of David arose. He who wept over Jerusalem weeps still over the scattered nation, and will again "gather them;" and weeps, I think, most of all over those Gentile perversions of Christianity, which have had, quite as much as Gentile cruelties, to do with the continued unbelief of Israel.

And when the hour shall strike for the "restoration of all things which God hath promised by the prophets," I imagine the spectacle which will be presented in Western Asia, all over the area now blighted and desolated by the accursed Mohammedan rule, which hastens to its doom. Think what it shall be when Jerusalem shall rise again from the dust of ages, when the hills and valleys of Palestine shall flow again with corn and wine, when the Hebrew race shall cover the whole territory given to Abraham, from the Mediterranean to the Euphrates, and when both Euphrates and Tigris shall flow again through one Paradise of rebuilt cities and cultivated lands; when the ancient routes of commerce shall be restored in every direction from the sea-board to the remotest East; when a new Assyria, and a new Babylonia, and a new Egypt, and a new Ethiopia, and a new Persia, and a new India, and a new Arabia shall resound with the praises of God, and shine in the lustre of a restored and ennobled civilization; when all the earth shall be united by a spirit of peace, and a multitudinous population of working people in all lands, now for the first time protected in their labor against the rapacity of priests, landholders, and kings, shall celebrate in one unbroken psalm of praise to God the blessings of the government of the Righteous One.

And in the centre of that renovated world shall shine Jerusalem the Holy, shall labor, and pray, and rejoice that Hebrew race, now become zealous lovers and servants of their once-crucified King; and all nations, with them, shall form One Catholic and Apostolic Church, a Church of the Spirit, which leaves unchanged, except to bless them, the nationalities of all tribes of mankind. And this was the mystery, once hidden, which God hath now made known, that the Gentiles should be fellow-heirs and partakers of the promises in Christ by the Gospel, a blessing which includes earth now and heaven hereafter; time and eternity; the growing brightness of earth's future history, and the final inheritance in the heavenly places which Christ is gone to prepare.—*E. White, in Rainbow.*

### The Judgment Day—the Fiery Doom.

The period, the time is "as 1000 years." 2 Peter iii.; Rev. xx. But this fiery doom applies to its subjects in their several relations.

1. "The Babylon, the Beast and False Prophet" at "the end" of their career. Dan. vii. 2–9; Rev. xvii. 1–18; xviii. 8; xix. 17–20. This commends itself by its propriety.

2. The special judgment on "the devil" is at "the end" of his confinement through the 1000 years. This will mark the contrast between "this age" of his reign and that "age to come," while he is bound and Jesus has "the kingdom." Amen. Psa. lxxii. 20. His doom *is* to be cast into the lake of fire and brimstone where the beast and false prophet had been cast 1000 years before!

3. Then in verses 11–15, not repeating the 1000 years, we have some special notes of "The same day, the great white throne," as in Dan. vii., at the opening of the judgment day, the 1000 years. Then the opening of "the books and another book, the book of *life*, from which the small and great were judged" (by their record). Those "not written in the book of life are cast into the lake of fire!" "This is the second death!" (It can't belong to the first death, any way or how; it is the second death).

*Note.* All may then see "how God knows to deliver the godly and reserve the unjust to the day of judgment to be punished!" 2 Peter ii. 9. A great moral end is thus reached by ridding earth of evil.

"Those who sin without law, perish without law!" Rom. ii. 12; i. e., without being judged by law, not being responsible beyond their natural endowment. In the parable of the talents, those only who received the talents were called to account. Math. xxv. 14–30. "God's ways are equal," all right and just, for a gracious end.

Hence "the just" are those justified by believing the gospel. "The unjust" are those who bury their talent and accuse their lord like "the unfaithful servant." Thus "this second death" applies to "the unjust." They have despised their gospel grace, "the word of life," and so are not raised as "heirs of promise," but to the destiny of "the Beast, False Prophet and Satan!" All keep their own company to judgment.

J. B. COOK.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 4, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When sending your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## ATTENTION.

Notice by letter will this week be sent to every one in arrears to THE RESTITUTION, stating the instructions of the Board of Directors to the Business Manager. The order of the Board is positive and absolute—*ALL ARREARS MUST BE SETTLED.* Examine your account *TODAY* (to-morrow is always too late) and see that you are paid *in Advance.*

ALTHOUGH somewhat lengthy the articles of Edward White are well worthy of careful perusal.

TWO short and instructive articles from Brother B. Wilson have come to hand. More contributions of a like character from his pen would be welcomed by our brethren. Will give these a place in our next issues. Also Brother L. Skeels' article will appear in our next.

DEAR brethren and sisters, in these closing days of this dispensation let us live the life of prayer, and the life of faith on the dear Son of God. The church is now doing its last work in the world. Soon, very soon, for the last crown of glory the one worthy will be found. Who of earth's millions will gain that heavenly prize?

THE July number of *The Woman's Magazine* has one of the best articles ... has come to our notice for many a ... title is "My Mother and I," ... the pen of Frances E. Willard. The calm, soothing, satisfying pleasures of a *home life* are drawn in the finest pencilings by the gifted authoress. The mother was one to whom,

"The sweetest flower that blows can give
Thoughts which do often lie too deep for tears."

And one again who hoped to see the faded flowers once more in the new spring-time,

"Where blooming in those everlasting gardens,
Where angels walk, and seraphs are the wardens."

The world-home, with its garden of fading flowers, is, by the presence of such a mother, made a *temporary paradise*, as an earnest of the "incorruptible, undefiled and fadeless Paradise of God."

THE July number of *The Berean Quarterly* is devoted to the Clear Signs of Christ's Second Advent. As one of the heralds of our soon-coming King it gives no uncertain sound in proclaiming the return of Jesus Christ to this world, as being an event now even at the doors. The expectant eye of "a groaning creation" is peering through the shadows, with imploring anxiety, for the first radiant streaks of the coming dawn. The "left-over" part of the church of the living God is waiting for its transformation and translation, and the sleeping myriads for resurrection life and glory. O, come Lord Jesus, and bring to thy church its immortality and blessedness, and to a sin-blighted world its re-genesis.

### PAPAL ROME, No. 6.

Samuel Hanson Cox D. D., in his continuation of *Bower's History of the Popes* says—"To one who has become acquainted with true Christianity, as exhibited generally in the oracles of God, it is inefably monstrous and overwhelming to contemplate the orgies and the impieties of the papacy! *The man of sin, the son of perdition, that wicked*, and other such designations of Holy Writ, are plainly fit and proper; and to a mind well informed and unprejudiced, or uncommitted to the interest of the *Beast*, their applicability and their truth are plain and indubitable. No wonder the popes oppose the distribution of the Scriptures among the people. It is in their impartial and eternal light, that the abomination of the whole system, both foundation and superstructure, appear in all their lurid horror—the invention and the master-piece of hell!" We take the course we have taken in the preceding numbers, to place before our readers some of the atrocities of Papal Rome in its past history. We do this in the present number by extracting from two Standard Encyclopedias, the account each gives of the horrible scenes enacted on St. Bartholomew's Day. We preface these extracts with a little clipping from a cotemporary journal with its appropriate heading, in which Bishop Ryan's remarks—printed in a previous number—are reprinted in connection with what the Romish clergy declare to be their purpose regarding Ireland. We rejoice to know that the Heaven-appointed doom of the Mother of Harlots is impending.

IRELAND AND ROME.

The weekly *Witness* of June 24, 1886, quotes the following from the London *Christian*. From this it appears that the question in Ireland is not "Home Rule," but "Rome Rule." And if the success of the Home Rule bill would be to pass Ireland helplessly over into the hands of the papacy, as so many intelligent and discerning people declare, then every Christian will cheerfully acquiesce in the overwhelming defeat of that measure. The *Christian* says:—

"Party politics are not within our province, and we could not ourselves take up either side in this controversy without seriously interfering with the design and intention of this paper.

"We must, however, urge upon our readers of all opinions in this matter, that the true question is not Home, but Rome; and we will bring a few plain facts before them as to the present temper of Rome. What it has been in the past, let the Holy Inquisition bear witness.

"The Roman Catholic Bishop Ryan, speaking at Philadelphia quite recently said:—

"'We maintain that the Church of Rome is intolerant; that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the Republic of the United States come to an end. Our enemies know how she treated heretics in the Netherlands, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the holy God and the princes of the church for what they have thought fit to do.'

"In the interests of true Christianity, it is most desirable that England should know the line that will be taken by the Roman Catholic clergy if they can. Here is one expression of their feeling:—

"'If there is to be but one Catholic country in Europe, Ireland will be that country. We will make a clean sweep of heresy from sea to sea in three provinces. We will give you the alternative, to conform or leave the country.'"

ST. BARTHOLOMEW'S DAY.

*From Zell's Encyclopedia:*

In 1572, in the reign of Charles IX., many of the principal French Protestants were invited to Paris, under a solemn pledge of safety, on the occasion of the marriage of the King of Navarre, afterwards Henry IV., with the French king's sister. Though doomed to destruction, they were received with caresses, loaded with honor, and treated with every mark of courtesy and confidence. In the midst of their security, the warrant for their destruction was issued by their sovereign, on whose word they had relied; and in obedience to it, their countrymen, their fellow-citizens and companions imbrued their hands in their blood. This horrible butchery began on the 24th of August, being *St. B's* day, on which, and the two following days more than 10,000 Protestants, without distinction of age, sex, or condition, were murdered in Paris. A butcher boasted to the king that he had hewn down 150 in one night: and De Thou, a celebrated French historian, affirms that he had often, with the utmost horror, seen a goldsmith named Ornes, who boasted of having killed 400 with his own hands. A like carnage ensued in the provinces, where upwards of 25,000 more were destroyed by other blood-thirsty fanatics. Sully says that the number massacred throughout the kingdom amounted to 70,000. This horrid deed was, however, applauded in Spain; at Rome, solemn thanksgivings were offered to God for its success, and medals were struck at Paris in honor of it; while, as a mark of Protestant detestation, Elizabeth and the English court put on deep mourning, and received the French Embassy in solemn silence.

FROM CHAMBER'S ENCYCLOPEDIA, BARTHOLOMEW'S (ST.) DAY.—*Fr. La St. Barthelemy; Ger. Bartholomaus-nacht*, i. e., Bartholomew's night, or *Bluthochzeit*, i. e. blood-wedding,—the appellation given to the massacre of the Protestants in Paris on the night of St. B. D., between 24th and 25th Aug., 1572. After the death of Francis II. 1560, Catharine de' Medici, as regent for her Son, Charles IX., a minor, in order to annoy the Catholic party of the duke Francis of Guise had granted an edict of toleration to the Reformed, at whose head was the Prince of Conde. Both parties took up arms, and there ensued a war which lasted for eight years, the cruelties of which, through mutual exasperation, are almost incredible. The duke Francis of Guise was murdered by an assassin, and the Prince of Conde was taken prisoner in the battle of Jarnac, in 1569, and shot. The young prince, Henry of Bearn, afterwards King Henry IV., a nephew of Conde, then became leader of the Reformed, along with admiral Coligny. It was not till the strength of both sides was exhausted, that the peace of St. Germain-en-Laye was concluded in 1570, whereby the Reformed obtained the free exercise of their religion. Catharine de' Medici now expressed much friendliness towards the Reformed, and even endeavored to lull them into negligence by the marriage of the youthful Henry of Bearn with her daughter Margaret, 18th Aug., 1572. Admiral Coligny was drawn to Paris, and the king not only made him costly presents, but gave him an office in the council of State. However, all this was the basest hypocrisy. When, by the means of the marriage of Prince Henry, the most eminent of the Reformed had been allured to Paris, Admiral Coligny was wounded by a shot from a window of the palace on 22d Aug., 1572. The King, indeed, hastened to him and swore to avenge him; but on the very same day, the King was persuaded by his mother that the Admiral sought his life. "By God's death," he exclaimed, "let the Admiral be slain, and not him only, but all the Huguenots, till not one remain to that can give us trouble!" That night Catharine held a council, and appointed St. B. D. for carrying into effect the long contemplated massacre. After Coligny has been murdered, a bell in the tower of the royal palace, at the hour of midnight, gave the signal to assembled citizens for a general massacre of the Huguenots. The King himself fired from his palace upon those that were fleeing past. The prince of Condo and the king of Navarre only saved their lives by going to mass, and appearing to conform to the Catholic church. The provinces were at the time summoned to similar slaughter; and although in some of them the officials were ashamed to publish the murderous commands which had been transmitted to them, there were found blood-thirsty fanatics enough, who perpetrated the greatest horrors for several weeks together in almost all the provinces, so that it was reckoned that 30,000 (some authorities make the number 70,000) persons were murdered. The Pope celebrated the events of St. B. D. by a procession to the church of St. Louis, a grand *Te Deum*, and the proclamation of a year of Jubilee. Many of the Huguenots fled to the pathless mountains and to Rochelle, to which the duke of Anjou laid siege. Upon receiving intelligence, however, that he had been elected King of Poland, he made an arrangement on July 6, 1573, according to which the King granted to the Huguenots an amnesty, and the exercise of their religion in certain towns.

### DISCOVERIES IN EGYPT.

In addition to an article taken from the *N. Y. Observer*, and printed in our paper last week, we take another account more full and complete in its details from the *Independent* on discoveries made by Mr. Flinders Petrie of "Pharaoh's House in Tahpanhes," as well as of the ruins of the town itself. We are prompted to dwell upon this matter at greater length from the fact that discoveries of this kind corroborate the truthfulness of the Scripture records. The story of the olden times, as told in the Bible, is preserved on the tablets of Nineveh, on the bricks of Babylon, and on the slabs of Egypt, and is exhumed in this "time of the end" to confound and silence the infidel.

TAHPANHES.

This town has always been one of the most obscure points in both Egyptian and biblical history. On no dark problem of antiquity could light be more unexpected or welcome.

Its origin had been referred, with highest probability, to the era of Shishak, who reigned in Egypt between the year 966 and 933 B. C., (Brugsch) and who was supposed to have bestowed the name on the newly founded palace or fortress in honor of his queen, Tahpanes. Or, if her name was simply Hanes (like that of the first wife of King Amasis) the place would naturally be styled, both Hanes, as in Isaiah, xxx. 4, and Tapo Hanes "the City of Hanes," most commonly. But, whenever the site may have been first selected, built upon and named, the discoveries about to be described clearly show that the great stronghold, whose ruins survive to the present moment, was founded and erected by Psamtik I, who ruled between 666 and 612 B. C. It is well known that this king was the first in his dynasty, of Sais, and that his dynasty was the last Egyptian one, prior to the advent of the Persians. The Greeks had become so numerous in the land that they could not be suppressed, and Psamtik was the first to undertake the difficult task of harmonizing the native and foreign elements of the population. His plan for doing this so far as the army was concerned was by posting the native troops afar in the South, at Elephantine, to guard that frontier against the Ethiopians, and by separating the Greek troops, the mercenaries of Caria and Ionia, to whom he owed his elevation to the throne, in a permanent settlement at the Stratopeda. "Camps," near or identical with the Daphne on the Pelusiac arm of the Nile, to guard the land against the Arabians and Syrians. Thus the spot became the very earliest foothold of the Greeks in Egypt, where they remained about one century, until, under a succeeding king, Amasis, they were removed, probably because the Pelusiac arm of the Nile was becoming unnavigable, westward to Naucratis on the Canobic arm, where deeper water and a more central position afforded better facilities for developing a foreign emporium.

Meantime, the little kingdom of Judah, between two fires, had been extinguished. The princes of the King of Babylon had entered the city, burned the king's house, and broken down the walls of Jerusalem. Zedekiah, unable to escape across the Arabah, and brought before Nebuchadnezzar, King of Babylon, at Riblah, had witnessed the execution of his sons as the last vision of his own eyes. Nebuzaradan had liberated the prophet Jeremiah from the prison in which he had been so long shut up. Gedaliah, the governor for the King of Babylon, at Mizpah, had been slain by the treacherous Ishmael: and Kareah, having delivered from a threatened captivity among the Ammonites, all the residue of the people, even the king's daughters, and the women, and the children, and the eunuchs, moved them down to Bethlehem, to go to enter into Egypt, because they are afraid of the Chaldeans. It was a foregone conclusion that they should go down into Egypt; but it is a familiar story how the form of consulting the prophet Jeremiah was gone through with, how he promised them safety and plenty, from the Lord, if they would remain in their own land, but death by the sword, by famine, and by pestilence, if they persist in going away. But they persisted; weary of war and murder and fire, they forsook their wasted city and devastated country, for a place where they should see no war, nor hear the sound of a trumpet, nor have hunger of bread. So Johanan, and all the captains of the forces, and all the people—all the remnant of Judah that were returned from all nations whither they had been driven—even men, and women, and children, and the king's daughters, came into the land of Egypt; for they obeyed not the voice of the Lord; thus came they even to Tahpanhes, carrying Jeremiah by force with them, together with Baruch the scribe, and surely the prophet's savior, who put his trust in the Lord, Ebed-melech, the Ethiopian. Jer. xxxix—xliii. 7.

Psamtik I. had passed away; and after him his successors, Necho, his son, and Psamtik II., his grandson; and now Haphris, Apries of the Greeks, or Hophra of the Bible, was the reigning sovereign, from 591 to 572 B. C. By the latter the remnant of Judah, the king's daughters, the prophet of the Lord, the captains and others were hospitably received, and assigned to "Pharaoh's house," as their place of residence, the palatial fortress raised by Psamtik I. Having been the friend and ally of King Zedekiah, Hophra could not be otherwise than kind to his daughters, the princesses, or any refugee from his enemy, the Chaldean rival. Here all the troubles of the people of Judah would appear to be at an end. They were reinstalled on the borders of the land of Goshen, in the fertile grazing country lying between the lakes extending to the Red Sea on the east, the pools of Wadi Tumilat on the south, and the Pelusiac branch of the Nile on the northwest, and spreading over to the Tanitic arm—the very land where their ancestors had resided during nearly five centuries, and where their nation was born. It may like going home to them; for it was not from Goshen that their forefathers fled, but only the oppression of Pharaoh and Memphis. Nor were they the first to return: for, from the beginning of the disruption of the kingdom and the captivities in Babylonia, a small, yet probably a continual, emigration had turned in the direction of the South Country and Egypt. Isaiah had so denounced to arrest the movement, without effect. Some pitched their tents at Rameses; but the greater part, and particularly the inhabitants of Hebron, flocked to Egypt. Whether any, even very few, had remained over from the time of Moses and the Exodus cannot be known, yet, that some were left behind would not be impossible. However, these who survived the adversities which soon followed, clearly formed the nucleus and source of that large body of Jews who at length scattered themselves through the Delta, who peopled Alexandria from its foundation, and who in the third century B. C. began to turn the Hebrew Scriptures into Greek.

The siege of Jerusalem, with the destruction of the temple, and this flight into Egypt, probably occurred about the year 587 B. C. No sooner had the disobedient people of Judah arrived in Tahpanhes than, faithful to his mission, and by the command of the Lord, Jeremiah took great stones in his hands and sunk them in the mortar of the pavement of brickwork which lay at the entrance of the palace, predicting in the sight of all the people that, so far from abiding him, even the servant of Jehovah, Nebuchadnezzar, the King of Babylon, having followed and overtaken them, would spread his royal pavilion on that pavement of brick and set up his throne over those very stones; that he should smite the land of Egypt, arraying himself with it as a shepherd his garment, kindling a fire in the houses of its gods, breaking the images of Heliopolis; and then that he would depart in peace. This prophecy was speedily and literally fulfilled, Nebuchadnezzar, though detained thirteen years by the siege of Tyre, in the year 572 B. C. pressed on and invaded Egypt. That he struck the geographical point of Tahpanhes is attested by the witness of three clay cylinders, bearing his name, parentage and titles, found in this vicinity by Arabs, and sold to the keepers of the Bulaq Museum, where it ... existence, which not ... his footsteps, but in the ... are precisely such cylinders as ... with them for the purpose of marking the scenes of his victories. That he actually took the fortress of Tahpanhes is attested by its total wreck; and that he then applied the torch is proved by the marks of fire everywhere visible—by the fact, indeed, that what remains remains because it was burned. That he spared not the fugitives of Judah, but cut off all except a few that may have escaped, is to be inferred. His object evidently was accomplished when he had vented his rage on the refugees, and had punished those who had given them shelter. He did not come merely to raze the walls of the fortress, nor did he come to conquer and hold the whole country; and when he was satisfied, he quietly returned to his own land to live ten years longer, in luxury and in pride, and then to die in peace.

Tahpanhes must have been the place where the Lamentations of Jeremiah were composed. Only two other occasions may be considered: the one, immediately after the fall of Jerusalem before the princes of Nebuchadnezzar; the other, during his attachment to Gedaliah at Mizpeh; both, however, too short in duration for the construction of such carefully elaborate elegies. The broad retrospects of disastrous events, the complete solitude of the city, the depth of emotions expressed in the terms and forms of true poetry, the uniformity of rhythm and parallelism, the acrostic arrangements—all demand leisure, and such care as the writer could bestow only in the long days and weary nights of the retirement in Egypt.

### BRIEF JEWISH NOTES.

From the *Occident* we reprint the following extracts. A marked change is fast taking place in the social and political condition of the Jewish nation, and, as a result, they are returning to the land of promise. It is a circumstance worthy of note that this long exiled people have commenced colonizing East of the Jordan in that very land that first came into the possession of Israel after leaving Egypt. The "Everlasting Nation" is coming to the front to act their part in the grandest crisis of human history now imminently impending.

JERUSALEM.—MR. A. M. LUNER, the blind author in Jerusalem, has issued ... advance sheets of his annual entitled "Jerusalem."

Like the first volume, the new publication promises much useful information which cannot fail to be of interest to the friends of Palestine. The work will be published partly in Hebrew, and partly in the English and German languages. Among the contributions in the former language is one on "Haifa and Mount Carmel" by Mr. Lawrence Oliphant, districts on which no one is more competent to write than this lover of the Holy Land, and author by Mr. Merrill, the United States Council in Jerusalem.

The Legacy of $50,000 left by Samson Simpson for improving the condition of Hebrews in the Holy Land, will probably be given to the colony of Safed Jews east of the Jordan. There are forty-six families, numbering about two hundred individuals in all. They are all Turkish subjects, who have bought good land and need only a little aid to become self-supporting.

## Selection.

### THE APPROACHING STORM.

The recent riots have an aspect of much greater gravity and significance than that which attaches to them as a temporary ebullition of mob fury. Taken in conjunction with threats of similar tumults elsewhere, and interpreted in the light of sundry menacing tendencies that are visibly at work, we regard the incident as a premonitory outbreak of a spirit of lawlessness that is rapidly gathering force under ground, and that is destined, sooner or later, to come to the surface in disastrous fashion. These angry mutterings are but the subterranean rumblings that presage the upheaval; the ground swells on the beach that foretells the coming storm. And the hurricane is approaching. Statesmen may do their utmost by repressive measures on the one hand, or ameliorative reforms on the other, to stem the rising tide of anarchism, but in vain. It is too late. "What a man soweth that shall he also reap," is the inexorable law for nations, even as for individuals. And the nations now among the rest, have a dark and dire record behind them from which they cannot ... about by ... thus shall the golden year of ... be introduced. The nations have sown to the wind, and they must reap the whirlwind. Nemesis is on their heels. Not the ghost of former crimes to haunt them, but the angel of justice, swift, and strong, and unerring, whose glittering blade shall not fall in its appointed mission. It is an easy matter to close one's eyes to the march of events, and to refuse a hearing to their most obvious lessons, but the indifference, or laughter of the fool, will not stay the storm in its path.

But it is not on any doubtful reading of the hieroglyphics on the political horoscope that we rest our conviction of impending catastrophe. "We have the word of prophecy made more sure," and whatever view we may take of the predictions of Scripture, it is impossible to overlook the fact, so clearly revealed, that the present dispensation will close among scenes of unprecedented tribulation and distress. The final struggle between good and evil will be their greatest. Unparalleled manifestations of Satanic power and violence will be followed by a signal outpouring of Divine judgments, and in the conflict the fabric of society will be shaken to its base. The world that has rejected the Son of God and bowed the knee to the usurper, must receive its due reward, and in the hour of reckoning, the elements of its own disorder and rebellion will become the instruments of the Divine retribution.

But what attitude must Christians take in view of the facts? Seeing the world is hurrying to irrevocable doom, are we to stand helplessly aside and look on? Assuredly not. Since judgment is certain, and the time is short, there is the great necessity laid upon us to work with untiring energy for the deliverance of those that are ready to perish. But in the presence of the eternally practical, and the materialistic spirit that pervades all classes of society, we must have some definite and tangible remedy to propose. Doctrines, and pious phrases, and the restraints of religious custom, have had their day, but that day is closing. We must tell men of something that can help them now, as well as in the future; something that can appease their heart-hunger, that will nerve them for the battle of life, that will uphold them in its necessities and trials, that will give ...

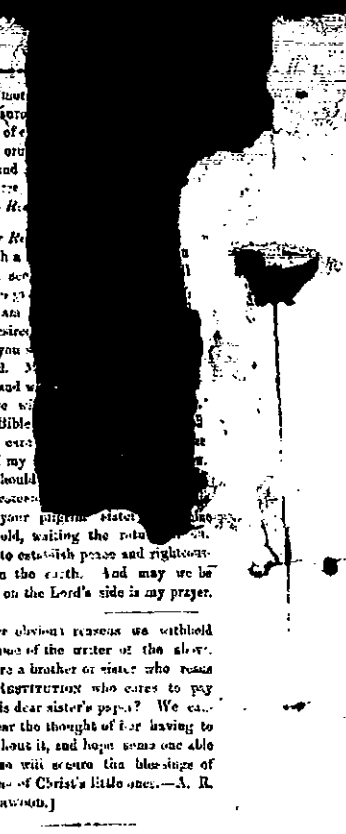

... them most ... and assure ... trinity of ... Jesus our ... save, and ... Deliver ... (Eng.) He ...

*Editor Re...*

With a ... that I see ... here to ... for I am ... and desire ... send you ... opened. ... poor, and ... to live ... The Bible ... that I exer ... one of my ... If it should ... shall esteem ... from your pilgrim sister ... years old, waiting the return ... King to establish peace and righteousness in the earth. And may we be found on the Lord's side is my prayer.

[For obvious reasons we withhold the name of the writer of the above. Is there a brother or sister who reads THE RESTITUTION who cares to pay for this dear sister's paper? We cannot bear the thought of her having to do without it, and hope some one able to do so will secure the blessings of this one of Christ's little ones.—A. R. UNDERWOOD.]

Several complaints have been made that money has been sent, and credit not given. The cases in every case are that the money was sent loose in letters, and is lost. If you will read the few rules at the head of our editorial page, and be sure to address your letters plainly to "THE RESTITUTION," Plymouth, Ind., and to send P. O. money order, Express Co. money order, Bank Draft, or to have your letter registered, and *not* to buy postal notes, and *never* to send money loose in letters, you will always be sure to get credit, for your money will be safe.

Another thing—If you would have your money order or draft made payable to "THE RESTITUTION," and *not* to "E. A. Chaplin," or "A. R. Underwood," nor to "the Editor of ..." nor to the ...

... do not send a postal ... Inquiry in a letter, and ... for a reply. We are very ... write any information that we can furnish, but our stock of stamps to pay postage on such letters is now very low.

A. R. UNDERWOOD, Manager.

### Meeting Notice.

The Lord willing, the Church of God at Bitter Creek, Sumner Co., Kansas, will hold a series of meetings, commencing Aug. 1, and lasting over two Sundays. Brother Carter, of Indiana, will be present to preach for us. All are cordially invited to attend. If brethren at other points in Kansas would like Brother Carter to visit them while in the State, they can correspond with him at Bitter Creek, Sumner Co., Kansas. By request of the brethren. C. F. BAUBUS.

### Half for Dayton and the Soldiers' Tomb!

The Pittsburgh, Ft. Wayne and Chicago Railway Company has arranged to run a special excursion to the above named points on Thursday, Aug. 5th, for the accommodation of all persons desiring to visit the most interesting and attractive spots in Central Ohio. The special train will leave this point at 6:00 a. m., arriving at Dayton at 2:30 p. m.

Tickets will be good for return passage until Saturday, August 7th, inclusive, by any regular train stopping at destination of return ticket. Fare for the round trip, adults $3.50; children $2.25.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first of January, 1886, and consequently is six months past due now. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June, "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

A. R. UNDERWOOD, Agt.

# Poetry.

## NAOMI'S QUESTION TO RUTH.

"Where hast thou gleaned today?"
'Tis a voice of the olden time,
Awakening echoes from far away,
To mingle in a solemn chime.

"Where hast thou gleaned today?"
Bring the searching question home:
The distant hills are growing gray
In the gathering night shade's gloom.

"Where hast thou gleaned today?"
The harvest indeed is great;
The Lord of the harvest pray,
The fields for the gleaners wait.

"Where hast thou gleaned today?"
Hast thou followed those who reap?
Or do the fields by thy delay
Their scattered stalks still keep?

"Where hast thou gleaned today?"
Hast thou sat with folded hands,
Or idly followed by the way,
Aloof from the reaper bands?

The fields stretch far and wide,
And, before we kneel to pray,
May we look at each over side,
"Where have I gleaned today?"

—*Mrs. J. Luscroft.*

# Communications.

## MICA PEN NOTES.

With kind respect for those who think differently from Mica-Pen let me courteously suggest a few things. If futurism, so-called, or what it would define the latest or fullest development of prophecy, after a prior typical one, is not true, we may quietly await the disproof by the event. Meanwhile, first let me cite a little from A. R. Fausset, of St. Cuthberts, York: "The ten kingdoms—denoted by the toes—have been sought for in the invading hosts of the fifth and sixth centuries. But the dignity of emperor still continued, so the ten-fold division cannot be looked for before 331 A. D. But the East is not to be excluded, five toes being on each foot. Thus no point of time before the taking of Constantinople by the Turks, 1453 A. D. can be assigned for the division. It seems therefore that the definite ten will be the ultimate development of the Roman empire just before the rise of Antichrist, who shall overthrow three of the kings, and in three and a half years, be himself overthrown by Christ in person. [illegible] made by opponents [illegible] from the great towers [illegible] Little [illegible] the other ten," are [illegible] the universal monarchies attempted by the Papacy, Charlemagne, Charles V. and Napoleon have failed, the iron not amalgamating with the clay. In the king symbolized by the little horn, Antichrist, the man of sin, the son of perdition, the God-opposing, haughty spirit of the world represented by the fourth monarchy finds its intensest development. It is the complete evolution of the evil principle introduced by the full.

Popery seems to be a fulfilment of the prophecy in many particulars, the pope claiming to be God on earth, and above all earthly dominions, but the spirit of Antichrist prefigured by popery will probably culminate in one individual, to be destroyed by Christ's coming. He will be the product of the political world powers, whereas popery which prepares his way, is a church become worldly. As eyes express intelligence, and the serpent's promise was man's eyes should be opened, so Antichrist shall consummate the self apotheosis begun at the fall, high intellectual culture, independent of God. Nonuchadnezzar's human heart, given him on his repentance, contrasts with the human eyes of Antichrist, the pseudo son of man, viz, intellectual culture, while heart and mouth blaspheme God.

The "little horn" continues without intermission to persecute up to Christ's second advent. Antichrist rises after the ten, at first little, but after destroying three of the ten, he becomes greater than them all. The three being gone, he is the eighth, a distinct head, and yet of the seven. As Antiochus Epiphanes, the Antichrist of the third kingdom, was the personal enemy of God, so the final Antichrist of the fourth kingdom, his antitype.

The church has endured a pagan and a papal *persecution*; there remains for her an infidel persecution, general, purifying and cementing. He will not merely, as popery, substitute himself for Christ in Christ's name, but "deny the Father and the Son." As the persecution is to continue up to Christ's second coming, the hour of blasphemy cannot be past, for now there is almost a general cessation of persecution. Three attributes of Antichrist are specified. 1. The highest worldly wisdom and civilization. 2. The uniting of the whole civilized world under his dominion. 3. Atheism, antitheism and autotheism in their fullest development. The present external Christianity is to give place to an almost universal apostacy.

That literally three and a half years is to be the term of Antichrist's persecution is favored by chap. iv. 16, 23, where the year day theory would be impossible. If the church, moreover, had been informed that 1260 years must elapse before the second advent, the attitude of expectancy which is inculcated on the ground of the uncertainty of the time, would be out of place. For the first four centuries the days were interpreted literally; a mystical meaning of the 1260 days then began. Walter Brute first suggested the year-day theory in the end of the fourteenth century. It is possible that the year-day and day-day theories are both true.

But I will not continue these citations of which a small part may be referred to Tregelles. I wish to suggest incidentally, and I think pertinently, that the tendency of the times is manifestly toward lawlessness. There is marked contempt of authority. This is too plain to need elucidation. Notice the revolutionary declamation of hundreds in the principal cities. Observe that in some places the police are afraid to break up assemblages of turbulent and insurrectionary men, because of the threats of secret anarchism and conspiracy of law-defying organizers, against society and order and law. And that wicked one who was to be revealed is really *Anomos*, the lawless one; and the grand fabric of the last day opposition to God is based on the overthrow of law and society, church and government as hitherto existing. And it is worth noticing that as the world was a unit in evil, at the building of Babel, so again is its unity nearly ready to be revealed by the stimulating power of unbelief, with the wonderful facilities of steam and telegraph, which may be the complete servant and minister of evil, very quickly indeed. Says Dr. Morgan Dix, "In our day it looks as if the foundations of Christian education here been undermined so effectually [illegible] the great towers [illegible]

[illegible] Sister Kemp lost a dear mother of late who fell asleep in Christ. She is the oldest child of the family and her father is quite poor. The sister is a devout reader of THE RESTITUTION, but it is difficult for her to raise the money to pay for it. We know of no evangelist in the State. Our desire is that the brethren would rally to the standard and put one in the field. I feel that there is a great work ahead in the near future and that the Lord requires us to make a move. Let us be up and a doing that we may not be found wanting. Your brother in the faith.

J. L. HERRIMAN.

## Take Courage.

"The Lord taketh pleasure in them that fear him, in them that hope in his mercy." "The Lord taketh pleasure in his people."

Take courage, waiting ones! The Lord *taketh pleasure in you*. You fear him, you hope in his mercy, you expect to be saved by his strong arm. He delights in you. It pleases him to do you good, to preserve you from harm, to watch over you. He takes pleasure —comforting words! O precious, priceless book! What springs, what life-giving fountains are in thee!

S. R. WINCE.

# Youth's Column.

## Hitherto and Henceforth.

"The Lord hath blessed me hitherto." Josh. xvii. 14.

Hitherto the Lord hath blessed me,
Cheering all the way;
Henceforth let me trust him fully,
Trust him all the day.

Hitherto the Lord hath loved me,
Guiding by his eye;
Henceforth let me love him better,
Live for him alone.

If thus far the Lord hath blessed us,
Pardoning all our days;
Henceforth let us live to bless him,
Live to show his praise.

—*Miss F. R. Havergal.*

## The Indian Boy's Revenge.

Several years ago Mr. Kay was in the northern part of California, near the Trinity river. He and his party had been trudging a long, long way that day, and were very tired and hungry. They came at last upon a camp of Indians on the river's bank, who were busy drying the fine salmon they caught there. These fish looked so good and tempting, that the white men [illegible] to taste them, and ventured to [illegible] would have but one. My [illegible] to buy the fish [illegible] to go to [illegible] bought some pret[illegible] which often please [illegible] better, as it is not easy for [illegible] get such things, living as they do away off among the wild forests and mountains of our great country. But these Indians seemed cross and sullen, and would not let the white men have their fish at all. They have been so badly treated by their pale brothers, that it is no wonder they feel hateful and want nothing to do with them oftentimes.

There was one, however, who cast a longing look at the beads, as if he was sorry not to get any for his squaw in the wigwam close by, and this gave Mr. Kay a bright thought. Holding up the string of beads again, he pointed to them and then to the fish in the river, saying in Chinook (a sort of Indian language), "You get us a fresh fish out of the water, and you shall have these beads." Snatching up his gig and spear, with which they catch these great fishes, he was off in a moment to get it. Another Indian standing by, seemed anxious to do the same, and Mr. Kay told him to follow and he should have some beads, too.

After the two men were out of sight, a little Indian boy stole softly up and looked so wistfully at the pretty beads lying there, that Mr. Kay bade him go and get a fish, too, and he would pay him in the same way. The boy gave a spring of joy and was gone like a flash toward the stream, in another direction from that taken by the men, as they would have been displeased with him if they knew he was fishing, too.

It was not long before the two men came back, each with a large fish, for which they got their string of beads. Soon the boy was seen also, running up the bank with a proud, happy face, lifting his fine fish to show what he had done, and perhaps thinking of the dear little Indian girl who would be very glad to get the beads he had earned so nobly.

Just then a strange thought came into Mr. Kay's head, for which he said he was always ashamed. He had often heard that the heart of the Indian was only bad—that the only good Indians were those who were dead. He wondered what this boy would do if he said he did not want the fish now, and so he could not have the beads. It would have made a white boy very angry. How would this untaught heathen child act? He would try and see.

As he sat there upon a rock, resting beside the beautiful river, he drew a long face when the boy came rushing up to him, and, with a look of his best, he said, "Be off with your fish! we have enough already without it." If the boy had been struck with a stone he would not have looked more pained and frightened in an instant the bright-ness was gone from his eyes, and there seemed to be no life in him, he was so stunned with unkindness and disappointment. After awhile, without a word, he turned slowly and sadly away towards the river, dragging the fish along behind him in the dirt, which a few moments before he had held aloft so proudly.

As if he could not believe the white man could be so false, he turned to look at him again. What was it that he saw? Down dropped the fish at his feet, and the fleet-footed boy was flying again up the bank toward Mr. Kay, giving him such a hard and sudden blow that he thought he had been shot with an arrow, perhaps, as he started up from his seat to feel himself all over to find how and where he was hurt. Was this the Indian boy's revenge? If it was, it only served him right, for he ought to have known better than to try his temper so severely. But the boy is pulling him up the bank still further, earnestly beckoning him to follow him up the hillside, away from the river, and he quickly does so, wondering what it all means.

The boy then pointed down to the spot where he had been sitting, and there was a deadly rattlesnake, coiled up behind the rock, just ready to spring upon him had he staid a moment longer. With manly tears of shame and gratitude, Mr. Kay looked at the noble boy beside him, finding no words to express his feelings. But he must in some way show his appreciation of the boy's conduct. How should it be? He should have more than his string of beads, anyhow. Feeling in his pocket, my friend found there his silver pocket comb, which he knew would be a wonderful prize to the Indian, who takes so much pride in his long black hair. This he handed to the child, who caught it eagerly, and, like a breath of wind, vanished over the brow of the hill and was seen no more.

Remember, this was one who had never learned the Golden Rule as you have, and yet returned good for evil. Have you found "the more excellent way" of "charity that suffereth long and is kind"—that "never faileth," but ever seeks to overcome evil with good?

*Dear Children:*

It is written, "The faith of the just is as a shining light, shining more and more unto the perfect day." Truly the memory of such is blessed. Among the seven who were chosen to be deacons, was a holy man whose name signifies "one crowned." He was full of faith and the Holy Spirit, and so powerful were his arguments for the truth of God that the learned Jews in the law were not able to resist the wisdom and the Spirit by which he spake. While unfolding God's wonderful way from the beginning, and his forbearing love toward his chosen nation, the unbelieving Jews caught him and brought him to the council. Then false witnesses were produced who testified he spake against God and *Moses*. The patient, noble prisoner stood alone in the Court without a person to plead his cause, but being mighty in the exposition of the Scriptures, he wielded this weapon of warfare to condemn his accusers.

His arguments were of a very weighty character, which attracted the council's earnest attention, and they steadfastly gazed on him while he was pleading for the truth, and as they looked on the intelligent face of the prisoner, his beaming, beautiful countenance was like the face of an angel. This impressed the council so much that they seemed willing to give him a hearing. The High Priest then said to him, "Are those things so?" Being greatly encouraged that the Jews, who were his brethren, would listen to him, he continued his discourse until he proved to them, that, "They, like their fathers, had resisted the Holy Spirit, persecuting the prophets and putting to death those who had spoken of the Just One." He faithfully told them they were betrayers and murderers.

This fidelity on his part aroused extreme bitterness in the cruel Jews, who were cut to the heart and gnashed upon him with their teeth. But he being full of the Holy Spirit looked up steadfastly into heaven and saw the glory of God and Jesus standing at the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord; and they cast the noble prisoner, who was a faithful witness, out of the city and stoned him to death. And the accusers laid down their clothes at a young man's feet whose name signifies "death, or the grave." And they stoned the "crowned one" while he was calling upon God and saying, "Lord Jesus, receive my spirit." And while he was dying from the cruel effect of the heavy stones cast upon him, he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge, and when he had said this he fell asleep.

Surely such an one is fit to wear a glorious crown. O, if we could only be a faithful witness for the blessed truth of God as he was, such a noble soldier for the mighty conflict between good and evil! No doubt when he entered the synagogue his earnest zeal filled him with hope that he might be the means of leading some of his Jewish brethren to acknowledge that Jesus whom they had crucified was their true Redeemer, especially as it is testified that many priests had become obedient to the faith. His dying breath was poured forth like his blessed Master's, in earnest supplication for the forgiveness of his murderers.

Your affectionate teacher,

E. COFFMAN.

# Selections.

## A PRAYER FOR THE RESTORATION OF THE JEWISH NATION.

ROMANS X. 1.

"Father of faithful Abram hear
Our earnest prayer for Abram's seed,
Who wander homeless far and near,
In suffering, sin, reproach, and need;
Whose good things we by faith obtain,
And Christ, by their rejection, gain."

No man, who does not take a deep interest in the gathering together of Israel to their own land, knows the glad tidings of salvation revealed in the Scriptures; because our own salvation is so intimately connected with it. Paul in writing to the Romans (x. 1) says, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." If this was Paul's great desire and prayer it will be ours if we know the purposes of God. Israel have not been "saved" since Paul's day, but are still wandering, homeless, scattered in every nation under heaven, on account of their sins. Ere they settled in the land of Canaan, after leaving Egypt, Moses, their leader, warned them in the most plain and emphatic language (Deut. xxviii., 58–64) that if they did not fear this glorious and fearful name, "The Lord thy God," then (v. 63) "it should come to pass that as the Lord rejoiced [illegible] you to do you good, and [illegible] you, so the Lord will rejoice [illegible] you to nought, and ye shall be plucked [illegible] from off the land whether thou goest to possess it; and the Lord shall scatter thee among all people from the one end of the earth even to the other." Nevertheless they rebelled against the God who had chosen them to be "An holy people unto Himself;" they sinned against "His glorious and fearful name," and, in the language of the faithful prophet Isaiah (i. 4) they were a "sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters." Notwithstanding the constant warnings of the prophets whom God raised up amongst them from time to time, they waxed worse and worse, and when "the Lord of the Vineyard" sent "His well-beloved Son" to them, they said "this is the heir, let us kill him, and the inheritance shall be ours." They rejected Christ, not by their rejection of him we, the Gentiles, who by nature are "a wild olive tree" (Rom. xi. 17), have, in God's mercy, been privileged to be grafted in, and to partake of the root and fatness of the olive tree" if we accept God's plan and carry out his will.

"Outcasts from Thee and scattered wide
Through every nation under heaven;
Blaspheming Him they crucified,
Unsaved, unpitied, unforgiven;
Branded like Cain, they bear their load,
Abhorred of men, and cursed of God."

Though scattered in every nation, they are still an unrepentant people; though persecuted as they have been in all countries, they still blaspheme him they crucified; they still disown him as their Messiah, and, like branded Cain, they wander in the earth, "an astonishment, a proverb, and a by-word among all nations whither the Lord has driven them." Deut. xxviii. 37.

"But hast Thou finally forsook,
Forever cast Thine own away?
Will Thou not bid the murderers look
On Him they pierc'd, and weep and pray?
Yes, gracious Lord, Thy word is pass'd;
All Israel shall be saved at last."

We believe Israel has drunk the cup of God's wrath nearly to the dregs, and that the day is fast dawning when their hard hearts will be broken, when their blind eyes will be opened, and God will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for his firstborn." Zech. xii. 10. Christ "will refine them as silver is refined, and will try them as gold is tried, and they shall call on my name and I will hear them." He will say, "It is my people," and they shall say, "The Lord is my God." Zech. xiii. 9. Let us, therefore, join in the prayer:

"Come, Hope-ful of Delaware, come,
The well from Jacob's heart removed:
Bless Thy ancient people home.
Christ—quickened by Thy deathless love—
In Christ re-every we may find
Life from the dead for all mankind."

—*J. W., in Glad Tidings.*

## THE BIBLE.

No fragment of an army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes, and so swept by storms; and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeathe a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance and found wanting. Greece faintly survives its historical fame; and iron Rome of the Cesars has long since ceased to boast. And yet the book that foretells all this still survives. While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended, more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet it is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till time shall be no longer.—*H. N. Lane.*

If we say that life is rich, full, and satisfying, the tendency is towards a material and luxurious use of it; if we hold that it is gloomy, bitter, and despicable, then the sooner it is over and done with the better; but if we discriminate and avoid all one-sided inductions, if we estimate it from the proper standpoint, then will it appear worth redeeming and ennobling, and we shall find that the action and reaction, the flux and reflex influences, the circling and circulatory movements, going on everywhere, may be turned to the best account. Consider the [illegible] advantaged by human character, and that character gets its finest development not through blind choices or chances, but the fellowship and service of the divine, then you may prophesy that condition of things which Emerson says: "When a man lives with God, his voice shall be sweet as the murmur of a brook, and the rustle of the corn."—*J. R. Kerr, D. D.*

## Conference Notice.

The next quarterly meeting of the Michigan State Conference will be held at the White Plain school house, four miles northwest of Howard city, commencing Friday, August 13, holding over Sunday. Those coming by rail will come to Howard City on the G. R. & I. R. R., where teams will meet the afternoon trains on Friday. Let all the churches send delegates and let all come to work for the Master.

J. G. S. SATTERLEE, Sec.

*Editor Restitution:*

On July 17, 1886, our boy, Elmer W. Roose, aged 15 years, left our home. Elmer is about five feet high, light hair and blue eyes; had on black or wine colored clothes, and has a crooked boot on his left foot supported by a brace made by a blacksmith. Any person knowing his whereabouts please send word to the undersigned at Bremen, Ind. ISAAC C. ROOSE.

## To the Friends of "The Restitution."

We are anxious to extend our circulation, but we can do very little in this line without the aid and co-operation of our friends. We have decided to offer THE RESTITUTION to

**Trial Subscribers**

for only Twenty-five Cents for Three Months. We feel certain that if we can get two persons to take our paper and read it for Three Months, at least one of them will not do without it. If we can get One Thousand names of this kind added to our list, we think Five Hundred of them will continue to be subscribers.

Will [illegible] one who knows send us the present address of W. J. McIntosh, formerly of Eau Claire, Wis. He went to Cedar Rapids, Iowa, and there we lost track of him. We are anxious to find his present address. Can any one tell us of him?

## ON OUR BOOK SHELVES.

Brother Wiley Jones' work "The Gospel of the Kingdom." Leather binding, former price $1.50; now 75c. Cloth gilt, former price, $1.50; now 75c. Cloth binding, former price $1.00; now 50c. Paper cover, former price, 50c.; now 25c. Friends, you who are at work in the Master's vineyard, think of this chance offered you from week to week to get the book that gives the foundation of our hope in the clearest manner possible, for so little money. It is not right for these books to remain long on our shelves. There is work for them all over the land. "Key Words" is another work by the same author, former price 25c.; now 15c.; and "Thanatopsis," former price 10c.; now 5c.

Have you any smart infidels in your neighborhood? Do they sneer at and ridicule your views of the Bible? If you have we have a little work here that will aid you in routing them completely, and if you have none near you now you can scarcely stir many miles without meeting one, and if you are posted in their theories you have already won half of the battle. Sister Steed's little book, "Creation vs. Evolution" is the work we refer to, and all should possess a copy. Price 25c.

Our lamented Brother Magruder's "Reply to Ingersoll" is another book that should be more largely circulated. It is just what its name indicates—a Reply to Mr. Ingersoll—a reply that Mr. Ingersoll or any other infidel will not even try to answer, so it stands, for its foundation is laid in God's holy word. Price 50c.

The Gift of Life Eternal through Jesus Christ is *the* great subject for us. Eternal Life a Free Gift. Brother J. H. Pettengill has written a book on this subject, and all who read it say the work is well done. We can send you a copy for $1.00.

We write and talk much of the Kingdom and its Restoration. Brother Silas Henn has written a book on this subject that will aid us very much in our study of the Kingdom and the wonders of the Restoration. One dollar will place it on your table.

There have been different ages and dispensations in the past—we live now—there is an Age to Come, and Bro. Weethee has told us in his work on this subject, the result of his life-time's search as to the nature and the proximity of the age coming hereafter. This is a large book of over 500 pages. Price $3.00.

Space will not admit of mention of half what our shelves contain. The Emphatic Diaglott, by B. Wilson; Christ's Kingdom, Where is it and What is it? by Jos. Lacier; A Translation of Matthew's Gospel, by Chas. Gardner; that grand work, A Letter to a Friend, by Mrs. Woodruff; Which is Right? or is Christ's Throne in Heaven or on the Earth? by [illegible] Then Shall Thou [illegible] Sermon; A L[illegible] ister, by Daniel H[illegible] of Baptism, besides a [illegible] little silent leaflets that work [illegible] times. When you are resting, being wearied, they keep on. Who will help circulate these books? They are all good. There may be an isolated expression that some might object to, but the teaching in the main is endorsed by all our best writers and thinkers. We are ready to fill your orders. See advertisements in other parts of this paper.

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"The Gospel of Our Salvation and Kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the reader after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayer." 198 Grand st., on first floor, Brooklyn, N. Y.

Any one sending us the names of

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# Poetry.

## MARCHING TO CANAAN.

Shout! the Lord is coming soon, oh exalt it forth in song,
Sing it with the spirit and the happy strain prolong;
Sing as we ought to sing with hope and faith so strong,
While we are marching to Canaan.

Chorus:
O shout! O shout! the song of victory
O praise! O praise! the Lord who makes us free;
So we'll sing his praises till he brands the publican,
While we are marching to Canaan.

How our pulses quicken as we hear the joyful sound!
How so earnestly we'll tell it to the world around—
May this hope, as ever, cheer us till our heads are crowned,
While we are marching to Canaan.

Long the church has waited through this mystery of times,
Robed in weeds of widowhood for eighteen hundred years;
Now, with head uplifted, breaks she forth in lofty cheers,
As the bridegroom fair Canaan.

Christ the Lord is coming soon, repeat the glad amen,
Sound it from the mountain top, proclaim it to the plains
Raise all tongues the anthem high to hail his coming reign,
While we are marching to Canaan.

Hail the heir to David's throne, obey and praise him now,
At whose feet the great must fall, and nations humbly bow—
Brighter crowns will deck your heads than deck the monarchs brow,
When all get safely to Canaan.

J. L. WICK.

# Communications.

*Editor Restitution:*

Let me say once more to the brethren and sisters scattered abroad, that I am still in the field trying to spread the good news of a coming kingdom.

On the second Sunday in June, I was in Linn Co., at what is called the Battlefield School house, near the spot where the famous Price, the Rebel General, made his raid on the Union soldiers, or rather citizens that lived in their quiet homes, over twenty years ago, near our Bro. Perry's and his once happy family, but made lonely by the death of Sister Perry, who now is asleep in Jesus. Well, it was at that school house that I began to battle with error, Friday evening, before the second Sunday, in June. I used the sword of the Spirit which is the Word of God, and error had to suffer, while truth cut its way, and by [illegible] were released—two [illegible] and two from [illegible] assisted [illegible]ist by baptism, and [illegible] then made free from sin, and became the servants of righteousness. We all enjoyed the meeting. I formed the acquaintance of B. Grayton, and others. And then I met Bro. Kinsey, the old soldier of the cross, still as determined to fight his way through as ever. And C. Deming, and many others. Well I need not say that Bro. Perry did not do his duty in the way of making the brethren and friends comfortable, for he always does that, and more, he always remembers them that labor in word and doctrine. He knows that a man cannot live and preach without something besides the preaching, so he is always liberal. On Thursday before the third Sunday in June, I went to the Potasa School house, where our beloved Bro. Isaac Searight, formerly lived. There we met with many old friends, but were still on the same field of battle where the same Rebel General Price made his raid. And another battle commenced, and the result was that Green Searight, the oldest son of the Searight family, who is past 50 years of ago, and who was a universalist all his life until he found that man had to seek for immortality, and who like a good soldier when he found out that he was fighting against God, did not confer with flesh and blood, but was at once buried with Christ by baptism. Go thou and do likewise. Well into the hands of God we commended them and left for home. When I got home there was a letter for me from Chautauqua Co. Kan. from Bro Arey Barnes, one that I buried in baptism some 18 years ago. On July the 2, in company with Bro. Barnes we started in an open buggy for the above Co. by land 78 miles. The weather was warm, dry and dusty. We landed at Cherryvale the first day where we expected to talk for our Seventh-day Adventists. But they concluded that a prayer meeting would be better than to let a free man —a man under grace—talk to them. The third day came and off we started for a 44 mile trip. We landed at a place called Havanah. There we stopped to feed and rest up a little and also feed the outer man. There we met about 5,000 people celebrating the 3d day of July. And also met some old time friends, and nothing would do but that I must give them a little song—the old "Thousand year's Restitution" and give them a little speech.

But as I had not taken any part in anything of that kind for over 25 years I did not know what to say. So to begin with I gave them as a foundation Acts iii. 19, 20, 21, and Rev. xx. 21, 22, and raised quite a little stir amongst the people. Bid them farewell and started for Peru 12 miles further on to Bro, A. Barnes' where we met sister Barnes and family, partook of some refreshments and then two miles further to the place where we expected to do some talking. There we made acquaintances with Bro. and Sister Tile, had a good time and gave them a discourse on the plan of the ages. But there was one thing lacking or missing at Bro. Barnes. For old Sister Barnes was not there, though she was there 12 years ago. but now lives in Chicago, Ill., if still alive. Well we had a good time. On the 4th day of July, 1886, Bro. Baker put on Christ by baptism in a nice beautiful stream, and we broke bread and partook of wine that same evening being some seven in number. So our little meeting closed with singing.

My journey was only a flying trip as I am poor and the brethren are poor, and, as my help was needed at home, on Monday, in the same buggy we started for Havanah 12 miles. There at just 4 o'clock I took Nahum's chariot, and started for home, and on Tuesday just 15 minutes after 4 o'clock I landed at home and found all well. May the good Lord bless and comfort the new converts, and keep them unto his Heavenly Kingdom is my prayer. And may those that have the means send out laborers into the field for what is done must soon be done. Yours in hope of eternal life when Jesus comes.

JOHN FOORE.

*Editor Restitution:*

I have had it in my mind to write to you from the time I left New York for a visit to old associates and associations in Ireland, Scotland and England, but somehow my time was so fully occupied that I was absolutely unable to carry out this wish; and since my return (one month ago) I have been so engaged that I have deferred until now. Among the first things I did on my return (I was absent about ten weeks) was to go through the accumulation of RESTITUTIONS and cull therefrom some very precious morsels, well suited to the appetite of a healthy stomach.

[illegible] contemplate, is now virtually annihilated, and we go and we come long distances, not as journeys, but as matter of course! Here especially is this true, where men of business have to cross the ocean several times a year; to them and to their families and friends it has become a thing of very little count.

"Birds of a feather flock together," so, whenever I could find any who were holding "life" views, and hoping the coming of our Lord Jesus, you may be sure I was not slow in making my way thither. I carried with me a "Letter of commendation" from "the Church of God" with which I here associate, and it proved a passport into "good society"—the very best; for if the sons and daughters of men, by a changed relation, even by the obedience of faith, can become the children of God by faith in Jesus Christ, what higher or nobler beings tread this our earth?

I cannot too highly commend the practice of arming a brother or sister, whose purpose it may be to visit new scenes and form new acquaintances, with a "letter of commendation". It serves a double purpose, it saves those who carry it from embarrassment, and saves those among whom said visitor should go, for there are those who "creep into houses," etc., and such seldom carry such letters. I can heartily and thankfully express myself towards the churches at Glasgow and Edinburg, for there I was made perfectly at home, and to me it was an exceedingly pleasant matter to associate with such brethren as R. K. and Matthew Strang, Hitchcock, Norrie, Laing, Wilson, Dowie, Hay, and a host of others, whose memories hold a fixed place in my affections.

While in London I visited at "Mizpah Chapel," where the very excellent scholar and teacher, Dr. Leask, for many years sounded out "Life and Incorruptibility" to the dying sons of men. His absence was felt by me, for as a reader of the *Rainbow* I had so often pictured him before his charge, the church, to whom he so ably ministered! But the enemy against whom he so long waged war, has entered in and numbered him among those who "cry, how long?" Here I met with Brother David Strang, who is doing a good work for the truth of God in showing men how they may escape the judgments and stand before the Son of man justified by faith! I also renewed the acquaintance of N. Starkey, who now ministers where Dr. Leask did. For many years these "chapel" walls have echoed the call to come to Christ; here many have gone out to carry the news, so strange to many, and to us so glorious, of "life and incorruptibility through Jesus Christ" and of a coming King and kingdom.

However others look upon and act, I could but express, and do so express, my sympathy and aid, in every movement having for its end the exaltation of Christ and the glory of his name! Men are but mortal and ever erring; he is immortal and the offspring of the Eternal One, with whom is no variableness or shadow of turning. I have a growing feeling looking to results other than to means; not in anywise do I set aside the foundation principles given us in the Holy Writ. Many men have many minds, and in the mass (of humanity) are fish of many kinds," and if it were not so, then what Jesus said fails of its significance. "Follow me and I will make you fishers of men."

I have no desire to "find fault" with the existing tone and temper of our brethren here or there; but simply to suggest that while on the one hand we see much that savors of fanaticism among the "sects," is there not something among them we could well imitate and profit thereby? It is said, "The proof of success is success," and while to a lamentable extent there has been too much hand and glove business with the church and world, are we so circumscribed that we must for ever and ever go on as we have, not having the "unity of the Spirit" as we should and might have; but little or no unity of action as a body of "called out" ones, to herald the most glorious truths that were ever sounded in mortal ears?

Recently an effort has been made to get the sense of certain "leading" men as to a conference in which the questions of conditional immortality, and the pre-millennial advent of Christ" should form the topics of consideration. The result thus far is, with one or two exceptions, a decided want of interest, some expressing themselves fearful lest by their showing hands in this, they may lose "cast" in the denomination they now are, or some petty reason (?) why they prefer to stay where they are. The fear of evil will not call a dog, but bad dog," is ever before [illegible] is on the Lord's side, come out and help slay this monster error which makes man an immortal by nature! Think of the trash which warps the mind and is retailed in blank verse. Here is a specimen:—

"Blest be the stroke that bursts those fleshly chains!
That bold the immortal spirit clogg'd and bound,
Grov'ling indeed and confined to the earth:
Then shall this better part, this heaven-born soul,
Spring from its prison and quit the quivering clay;
Fly on free wing exulting up the sky,
And in a moment reach the throne of God;
Then shall I know, and love, and serve him more."

If, it was once asked of a certain "Professor" of theology, if the sun should come between heaven and the escaping soul, what would it (the soul) do? to which the learned Professor said, Why, go right through it!

Thirty-two years had elapsed since my former visit to England, and I confess I was greatly surprised at the wonders wrought. The people were unlike what they were, and I did not marvel greatly at it, for the intercommunion of the two nations was so great that identically they seemed one people, and I would stand and question, am I thirty-five hundred miles from home, or is it an illusion?

While in London I had the pleasure of hearing Edward White, author of "Life in Christ," etc., etc., make an address at an annual gathering of a Baptist Church association, with which I was well pleased. I regretted my inability to visit at his home; want of time and not want of disposition prevented me. I am glad to be at home, and again privileged to mingle with those of like precious faith—more precious than ever, because so much error abounds.

GEO. W. YOUNG.

*Editor Restitution:*

On Sunday, July 4, 1886, we met with a few of the brethren of like precious faith, for the purpose of organizing a church or a congregation of the Church of God. The place where we met is Fairview School House, Furnas Co., Neb. Your correspondent preached to a goodly number in the morning on the "Restoration of Israel." After the sermon we called the meeting to order and proceeded to organize a meeting for the purpose of adopting a constitution. Brother A. Adams was elected chairman pro tem. The constitution was then read and adopted, after which the meeting was adjourned sine die. The meeting was at once called to order and we proceeded to organize a church according to the constitution. Brother A. Adams being chosen pastor took the chair as moderator. The deacons then were elected by formal vote without public nomination, one to go out of office each year. R. P. Story Senior Deacon, N. H. Hornaday Junior Deacon, C. L. Story Church Clerk, A. N. Harlow Treasurer; no Trustees from the fact that the brethren have no church property, but all this is provided for in the constitution.

We then adopted twenty-five articles of faith simply as a definition of our belief subject to amendment when found necessary in order to teach right doctrine. A covenant was subjoined which was also adopted, after which thirteen names were subscribed. Church was then dismissed, after which a meeting was held for the purpose of organizing an Executive Committee to be comprised of all preaching brethren in southern Nebraska; A. Adams, President, and J. S. Miller, Secretary. The church then requested that A. Adams be regularly ordained to the work of the gospel ministry. The conference meeting then adjourned till September 10, when we should meet in the capacity of an Annual Conference of Southwestern Nebraska, the first organization of this church in this State. All preaching brethren will please send in their names to J. S. Miller, Sec., Cambridge, Neb.

At 5 o'clock p. m. we met again in the capacity of a church with a good attendance. Meeting opened by song service, prayer by A. Adams and sermon by J. S. Miller, "The Downfall of Babylon," after which Brother A. Adams was ordained to the work of the ministry. Ordination prayer and charge by J. S. Miller; benediction by the candidate. J. S. Miller was then engaged to preach the first Sunday in each month hereafter until further notice. Brother Miller has been offered a church and a salary by the Congregational church if he would renounce the doctrines and preach for them as they believe. But he prefers to work at his trade and cling to the truth as he now understands it. He preaches the truth to a large audience in his own home besides other places where he has organized Sunday schools.

Fairview is situated seven miles southwest of Arapahoe on the B. & M. R. R. Preaching and Sunday school every Sunday. We want all the preaching brethren in this or any other State to come and help us on to success in our annual conference meeting which is to be held in the Great Republican Valley, beginning September 9; see notice. H. V. Reed and C. C. Ramsey are requested to let us know by letter what will be the expense of getting them out here and back again. Also Mrs. H. V. Reed, will you please write us and let us know if you can come, and if so what will be the expense. Address,

J. S. MILLER,
Cambridge, Neb.

### Conference Notice.

The First Annual Conference of the Church of God in Southwestern Nebraska will be held, D. V., in Brother D. M. Primo's grove, one mile south of the town of Arapahoe, commencing Thursday, September 9, and continuing over Sunday and longer if the interest warrants. All are invited; all churches of like faith within the State are requested to send delegates, one for every five members, or to represent themselves by letter. All brethren coming by rail should address the President at Arapahoe. Teams will be at the depot to carry them to the camp ground. Brethren coming with teams please inquire for D. M. Prime's place. Those who wish to camp out should come prepared. A number of speakers will be present to proclaim the good tidings of the coming kingdom. Brethren turn out and let us have one good meeting before the kingdom comes.

A. ADAMS, Pres.
J. S. MILLER, Sec.

### Announcement.

The Annual Assembly of the Church of God will, if the Lord will, convene at the House of the Brethren in Winchester, Va., on Friday, the 6th of August, 1886, and will continue over the second Sunday, at which time and place all of the members of the two auxiliary associations for the Promotion of Christian Knowledge, and Primitive Christianity, and all who would be wise virgins with oil in their vessels ready to meet their Bridegroom at his coming, are respectfully invited to attend, and all churches or individuals who cannot attend in person are requested to be represented by letter. Address, The Church of God, Winchester, Va., Box 259. By order of the church.

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|---|---|---|
| 84 EXPRESS | 83 MAIL | 81 MAIL | 85 EXPRESS |
| 10 30pm | 12 45pm | Plymouth | 8 45am | 1 30pm |
| 10 55pm | 1 10pm | Bourbon Junc | 8 20am | 1 05pm |
| 11 40pm | 1 55pm | Lake Junc | 7 35am | 12 20pm |
| 12 05am | 2 20pm | Plymouth | 7 10am | 12 00m |
| 12 30am | 2 45pm | Tiffin Ford | 6 45am | 11 35am |
| 1 07am | 3 22pm | Harrison | 6 08am | 11 00am |
| 1 37am | 3 52pm | Marcellus | 5 38am | 10 30am |
| 2 12am | 4 26pm | Newcastle | 5 03am | 9 55am |
| 2 42am | 4 56pm | Logansport Pt'er | 4 33am | 9 25am |
| 3 00am | 5 14pm | Logansport Pt'le | 4 15am | 9 07am |
| 7 15pm | 9 15am | Frankfort | 9 15am | 4 45pm |
| 8 25pm | 8 05am | Colfax | 9 45am | 3 45pm |
| 6 30pm | 8 14am | Crawfords v'l | 10 30am | 6 45pm |
| 4 40pm | 7 05am | Hockville | 11 30am | 6 30pm |
| 3 10pm | 5 00am | Terre Haute | 12 30pm | 7 30pm |

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| | Depart | Arrive |
|---|---|---|
| Mail Express | 2:37am | |
| Fast Line | 4:10pm | |
| Chicago Express | 9:24pm | |
| Ft. Wayne Accommodation (Arrives) | | 10:45pm |
| Local Freight | 9:10am | |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 2:37am | |
| Fast Line | 4:10pm | |
| Day Express | 11:24am | |
| Ft. Wayne Accommodation | 10:45pm | |
| Local Freight | 9:10am | |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." As it pertains to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisite to the long course of time, and a holy life as essential for final salvation.

## Communications.

### PAUL'S GOSPEL.

Reader, will you please read attentively and carefully what follows, while I inquire of the Scriptures as to what was Paul's Gospel. Remember, Paul was "the apostle of the Gentiles," and therefore we ought to be interested in his message; for he was sent by "the Lord Jesus, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in him," Acts xxvi. 18. Then was his gospel different from the other apostles, or was it the same? "According to my gospel" is a phrase used by him three times in his epistles, Rom. ii. 16; xvi. 25; 2 Tim. ii. 8. Another passage implying the same thing is found in 1 Tim. i. 11, "according to the glorious gospel of the blessed God, which was committed to my trust." Probably the reason why he called it "my gospel" was this, "I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. i. 11, 12. "By revelation he made known unto me the mystery,....that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister," etc., Eph. iii. 3–7. Was any change made in the gospel by this special revelation of it to Paul, and by his appointment to publish it to the Gentiles? In order to ascertain the truth of the matter, let us appeal to the record of his preaching to both Jew and Gentile, as given by Luke in the Acts of the Apostles, and also what he wrote about it in his own letters.

Paul when writing to the brethren at Rome, said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth," Rom. i. 16. This gospel he was sent to preach. "Necessity is laid upon me," said he to the Corinthians, "yea, woe is unto me, if I preach not the gospel," 1 Cor. ix. 16. The preaching of the gospel included the preaching of the cross of Christ, which was esteemed as foolishness by some, "but unto us which are saved it is the power of God," 1 Cor. i. 18. In verses 23 and 24 he says, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." And again he says to the Corinthians, "Brethren, when I come to you, I come not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified," 1 Cor. ii. 1, 2. Paul's letters to the congregation at Corinth, are full of allusions to the gospel. He reminds them that "though they might have ten thousand instructors in Christ, yet they had not many fathers; for in Christ Jesus I have begotten you through the gospel," 1 Cor. iv. 15. As his beloved sons he warned them when he heard of them going astray, or in danger of denying the faith. When some of them denied the resurrection of the dead, he took occasion to remind them of the gospel he preached unto them by which they were saved if they kept in memory that which he had declared unto them. "For I declared unto you first of all, (*en protois*, among first things), that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again in the third day according to the Scriptures," 1 Cor. xv. 1–4. These facts were essential items of the faith, and could not be set aside or denied without endangering their salvation; but there was something besides these three great facts which Paul included in his gospel. These things were among the first or chief things, he declared for gospel to them. What did Paul preach besides these things?

Turn to Acts xviii. for the introduction of the gospel into Corinth. Paul found Aquila and Priscilla there. Aquila was a Jew and a tent-maker, so was Paul; he lived and worked with them. On Sabbath-days he went into the synagogue and reasoned and persuaded both Jews and Greeks. Luke does not record what he said, but we may reasonably infer that he spoke of the Messiah and his glorious kingdom. Probably told them what Jesus told the two disciples, when on the road to Emmaus, that the Messiah was to be a sufferer before he could enter upon his reign of glory. At last, when Silas and Timothy joined him, he "was pressed in spirit;" or became more courageous, and testified to the Jews that Jesus was the Christ, even that Jesus of Nazareth whom they had rejected and crucified. That declaration roused up their angry feelings. They would not believe in a crucified Messiah. They had been taught that he would not die, but would live forever. Hence they opposed and blasphemed. "The cross of Christ was to the Jews a stumbling-block, and to the Greeks foolishness." Paul preached first, Christ and his kingdom; second, that the crucified Jesus was the Christ. This necessarily included his death and resurrection. These were among the first or chief things he preached at Corinth.

There are many professing Christians at the present day who think that if they believe in Jesus as their Savior, that he died for their sins, and rose again for their justification, that they have believed all that is required of them, though they may ignore, or be ignorant of the gospel which Paul preached for the salvation of both Jew and Gentile. Now let us again inquire of the record as to what he preached. He said he was not ashamed of the gospel, but was ready to preach it at Rome also, the capital of the Roman empire. He went to Rome as a prisoner; but the word of God was not bound. The chief men among the Jews, at Paul's invitation came to see him, and asked him to speak to them, for they were anxious to hear for themselves what this "ringleader of the sect of the Nazarenes" had to say for himself. Then they appointed a day, "and when there came many into his lodging, he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening," Acts xxviii. 23. Those who had heard him could not agree among themselves, for some believed, and some believed not. Then Paul quoting Isa. vi. 9, and applying it to them, concluded by saying, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it," ver. 29. After this conference with the Jews, we read that "Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him," verses 30, 31. The gospel which Paul preached and taught to all who came to hear him while prisoner at Rome, was 1st "The Kingdom of God; 2nd Those things which concern the Lord Jesus Christ."

Again, while Paul was at Ephesus, we read that "he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." But when the Jews were hardened, and began to speak evil of that way publicly, he left them and separated the disciples, and disputed daily in the school house of one Tyrannus. "And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks," Acts xix. 8–10. "The word of the Lord Jesus" was the word which God sent by him to the children of Israel, Acts x. 36, which was published throughout all Judea, and began from Galilee, which was the gospel of the kingdom of God. See Luke iv. 14, 43, 44. Jesus himself was sent to preach the kingdom of God, then he sent his twelve disciples to preach it, and afterward seventy other disciples, Luke viii. 1; ix. 1–6; x 1, 6. All his preaching was to the Jews before the death of Jesus, and did not include the cross of Christ, or "the things which concern the Lord Jesus." These were added after the crucifixion and resurrection, when the apostles were sent to preach the gospel to every creature, and to offer salvation to all in the name of Jesus. Paul evidently had received the same gospel by revelation for he taught the same things. To the elders of the church at Ephesus, he said that he had while with them preached the kingdom of God, and declared unto all the counsel of God, Acts xx. 24–27.

One more reference to Paul's practice will suffice. See Acts xvii. Following his usual practice everywhere, at Thessalonica; he went into the synagogue on Sabbath-day, and reasoned with the Jews out of the Scriptures. He showed them that the Messiah was to die, and rise again from the dead, and that this Jesus whom I preach unto you is Christ. Some believed; but the unbelieving created an uproar, and took some of the brethren before the rulers of the city, charging them with treason, and with saying that there is another king, one Jesus. This incidentally shows that Paul's gospel was about a king and a kingdom, and that they thought Cæsar's reign might be interrupted or cut short, if these men were allowed their liberty. Then Paul went to Athens, the philosophic and idolatrous capital of Greece, and preached "Jesus and the resurrection," and that "God had appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Though Paul received his gospel by special revelation, see Gal. i. 11, 12, yet it exactly agrees with that preached by the other evangelists. See Acts viii. Take Philip's preaching at Samaria, as an illustration. Philip preached Christ to the Samaritans; and "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Exactly the same gospel Paul preached, and just the same method of making disciples, viz., hearing, believing, and being baptized. "One Lord, one faith, one baptism," Eph iv. 5.

And what kingdom was this that Paul, Jesus, and all the apostles preached so much about? It was the kingdom of God or of heaven, referred to over 100 times in the four gospels of Matthew, Mark, Luke and John. To his disciples, whom Jesus sent to preach this gospel of the kingdom, he said, pray ye, "Thy kingdom come; thy will be done on earth, as it is in heaven." It was the kingdom of David promised to Jesus, Luke i. 32, 33. It was that which Jesus promised to the little flock, Luke xii. 32, and over which the apostles were promised rulership, Luke xxii. 28–30. This kingdom was that of Israel restored. Acts i. 6, 8; whose throne Jesus was raised from the dead to occupy, Acts ii. 30. It is the kingdom which the God of heaven will set up, immediately after the complete destruction of the last of the four universal empires, foretold in Dan. ii. and vii. It will follow right on as the fifth universal monarchy, which will have rule over all nations. What! Say some, an earthly kingdom! When Jesus plainly declared, "My kingdom is not of this world." We answer, not an earthly, but an heavenly kingdom, and located on earth. It was once located in Palestine, with Jerusalem for its metropolis, before it was overturned; and so it will be again when restored. Then the throne and tabernacle of David, which have been so long in ruins will be set up and rebuilt; "and in mercy shall the throne be established; and he (Jesus) shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness," Isa. xvi. 5; "then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," Isa. xxiv. 23. It will be truly an heavenly kingdom, having an heavenly king, "the Lord from heaven," even Jesus; heavenly rulers, the apostles who preached the gospel concerning it, and those who believed and obeyed their word; heavenly laws, "minded on righteousness and truth;" an heavenly country, the land restored, and made like Eden, the garden of the Lord, Isa. li. 3; the restored tribes of Jacob, forgiven, and blessed as the subjects of the kingdom; with "all nations blessed in the seed of Abraham," as the dominion under the whole heaven. This kingdom will be everlasting, will have no successor, as all earthly kingdoms have, "it will stand forever." Its king and rulers will all be immortal, and consequently will be able to administer the affairs of an heavenly and enduring government.

In conclusion, I would ask you, dear reader, whether there is anything contained in Paul's gospel worthy of your attention. This gospel believed and obeyed is God's power for salvation. You are called by it to his heavenly kingdom and glory, to be a joint-heir with Christ, to a share in the government. Surely this gospel invitation is a high calling, a holy calling, a heavenly calling. It is a call to obtain glory and honor, a call to eternal life in God's kingdom. "Now is the accepted time, now is the appointed day of salvation."

May be this will be read by some minister who has been preaching that which is called gospel. Please compare notes. Have you preached Paul's gospel, or that of men? Paul speaks with authority to such. See Gal. i. 6, 9. If salvation is connected with Paul's gospel, how is it with yours? "Faith comes by hearing, and hearing by the word of God." The incorruptible seed by which we are begotten is that word which by the gospel is preached unto us. See 1 Pet. i. 23–25. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," Rom. x. 15; Isa. lii. 7.

B. WILSON.

### [illegible]ennial [illegible] the Kingdom of Glory.

"BATTLE OF THAT GREAT DAY of the Almighty is drawing near, when we shall see the nations come down into the prophetic valley of Harmagedon for a spoil and a prey against toy people Israel. But the sacrifice will be made, Gentile times will end, while the Jews bury them there to fulfil Ezek. xxxviii. and xxxix. This brings us to Daniel's time of trouble, Dan. xi., and Jewish day of vengeance and year of redemption, Isa. lxiii. 1–4, and xxxiv. 8. This year of trouble is the final culmination of all present conditions, the end of the world and age, bringing the resurrection and the new heavens and new earth.

THE RESURRECTION.

And it is during this time of trouble that the sun and moon refuse to give their light, the stars withdraw their shining, the earth reels to and fro like a drunkard. But before, she travailed, she brought forth; before her pain came, she was delivered of a man child. Isa. lxvi. 7; this is the first resurrection; blessed and holy is he that hath part in it. And now the second resurrection transpires, of the unjust; for as soon as she travailed she brought forth her children; Isa. lxvi. 8, and onward, shows who they are, while verse 20 shows their haste to return to Jerusalem and for what purpose and in what manner; verse 22 brings us to the new heavens and new earth once more, and in the next verse begins the worship of all flesh before the Lord. And when these events transpire this class of Scripture will be fulfilled, and we are nearer to it than most men suspect.

*Will God accept them?* Yes truly, saith the Lord God, there will I accept them, and there will I require your offerings. I will accept you and be sanctified in you, etc. Ezek. xx. 33–45. Again he says, I will cause the captivity of Judah and Israel to return, and I will build them as at first, and I will cleanse them from all their iniquity and they shall praise the Lord of hosts. Jer. xxxiii. Thus we have the return of Israel, their acceptance by God, and the confirmation of the new covenant with them so long ago promised them in Ezekiel xxxvi. 24–38, while the land is as the garden of Eden before them; Restitution. And when these things come to pass "in that day," this class of prophecy and God's word will be fulfilled. Fourteen hundred and twenty years after Sodom was burned, when the Jews were in captivity, God foretold of their return in the latter days by a new covenant, at which time also Sodom and Samaria would also return to their former estate. Ezek. xvi.

Again, "in that day," the ancient Egyptians and Assyrians shall know the Lord, and shall do sacrifice and oblation, yea they shall vow a vow unto the Lord and perform it; shall return to the Lord and he shall be entreated of them and shall heal them, in the great millennial age. Isa. xix. 19–25. Pharaoh and his hosts will be there comforted. Ezek. xxxi. 16–18; xxxii. 31, 32. Evidently the dead nations existing previous to Babylon the Head, will be restored at the second coming of Christ. This is the beginning of the restoration of all things. Acts iii. The Adamic race is one of the things spoken of by all the prophets to be restored to harmonious relations to God, and the restitution involves this necessity. For God hath appointed "a day" in the which he will judge "the world"—not the church—in righteousness, not in damnation and annihilation, by that man, that righteousness which is by faith, mercy and truth; compare Rom. iv. 5; Prov. xvi. 6, and Psa. xcviii. 9; Isa. xxvi. 9, 10. And the fact that non-age-to-come believers do not believe this does not make God a liar nor thwart his purpose, nor is he mocked.

All of these nations mentioned never were taught of God; for long centuries they have slept in the dust of the earth. Dust to dust was the Adamic penalty for himself and his race, and when that sentence is executed the requirements of God are met. That account is balanced and closed—paid; once to die, Heb. ix. 27, not twice as claimed by *Christ* Advents. But when they come forth in the resurrection it is for the purpose stated throughout the Bible. And in "that day" of 1000 years, God will make this proverb in Ezek xviii. 2, 3, 20 to cease; and there in verses 20, 21 is the covenant he has promised to make with "all mankind," with the rewards and punishments specified: the just shall live, shall not die; but the wicked will be cut off, ultimately. And in all this class of prophecy we have the history of the nations in the millennial age, and the conditions are also specified, especially in Isa. lxv. 17–25; Zech. viii. 22, 23. While the law goes forth out of Zion, and the word of the Lord from Jerusalem.

Thus we see that the wicked dead are to be put on probation for eternal life in the ages to come; and they are not only to be judged by Christ, the living word, John v. 22, but they are also to be tried according to their works, the written word and spirit. John xii. 48. And there are also others, judges, 1 Cor. vi. 2. Who are they? Who are those princes that are to rule in judgment? Isa. xxxii. 1. Who are these that shall be kings and priests of God in the resurrection? to reign with him the thousand years. Let us return to the gospel age and learn of him.

THE KINGDOM OF HEAVEN

at hand. We believe that the gospel of the kingdom is preached in the gospel age to secure the kingdom. In the days of these kings (Romans) shall the God of heaven set up a kingdom; and it—this kingdom—shall never be destroyed. Now if the stone cut out of the mountain without hands, which is to break in pieces those kingdoms, is Christ, and the kingdom which God sets up is also to consume all these kingdoms. And the saints are to execute the judgments of Psa. cxlix. 5–8. Why then does not Christ and his church in the resurrection constitute "the kingdom of heaven?"

When Jesus sent out the twelve and the seventy, he instructed them to say that "the kingdom of God" hath come nigh unto you. Now what is implied in this but that those who were preaching Christ constituted a part of this kingdom in its embryo condition?

Again, "the kingdom of heaven" is compared to a certain king who made a marriage for his son. Matt. xxii. The first seven verses of this chapter had its fulfilment in the gospel message to the Jews, their persecution of Christians, and ends with the destruction of their city in A. D. 70. The parable ends with another message which secures the guests to the wedding of the Son. And this is what Jesus likens "the kingdom of heaven" to this son and the wedding guests.

Again, because they thought that the kingdom of God should immediately appear, he spake the parable of the nobleman, who is Jesus our high priest; for more than 1800 years he has been away, he comes again; the ten pounds represent the Holy Spirit, the earnest of the true riches. Now he returns we shall be called before him to give an account of how much or how many we have gained by this merchandise of wisdom; how many we have brought to a knowledge of the truth; how much fruit we have brought forth. Then comes the reward of the faithful—eternal life in the age-to-come. Mark x. 29, R. V. So also in this likeness we have the kingdom of heaven represented in Christ as his faithful people. Then we are also to have authority over many cities, are to be rulers over the nations, the world, or age to come, will be put in subjection to Jesus, crowned with honor and many sons, Heb. ii. 5, 8, 10 and onward. Moreover, Jesus told them, there are some standing here which shall not taste of death till they see the Son of man coming in his kingdom, and after six days they saw him in his coming glory, Matt. xvii. 2, which is at hand.

Again, shall not taste of death till they see "the kingdom of God." Luke ix. 27. Reader go with me to the Mt. of Transfiguration and look upon the glorified Jesus as he will be in that great coronation morning. He took them there to see the kingdom of God, that is, the kingdom which God is so soon to "set up." What did he show them to represent this kingdom? Answer, his own glory; and also Moses and Elijah in this glory who also talked with him; and his disciples also saw them. And with this array of parables in the New Testament, together with the scene on the mount, it does not seem to me that it required a philosopher to discern of what and whom "the kingdom of heaven" is composed.

Soon he comes, the nations are gathered in the valley of Jehoshaphat, Joel iii., the sign of the Son of man appears in heaven, the first resurrection takes place, the angels are sent forth to gather his elect. We shall see Abraham, Isaac and Jacob there, the prophets of the Jewish age and the elect of the gospel age, who are to be gathered to the general assembly in heaven, to the heavenly Mt. Zion, Heb. xii., to be washed and clothed with life and glorified; fashioned like unto his glorious body; be like him and see him as he is. And this elect glorified body of heavenly people, having celestial glory, 1 Cor. xv., and infinite power, constitute the "kingdom of heaven" in the millennial age, if there is any meaning in language. The final gathering will be in the clouds of heaven; proof in 1 Thes. iii. 15–18. Above Mt. Sinai "in the cloud," Gal. iv. 20–26, from which the line of march is taken up to Jerusalem in a pillar of cloud by day and of fire by night. When God comes from Teman, the Holy One from Mt. Paran, his glory covers the heavens and the earth is full of his praise, to fulfil this class of prophecy. Hab. iii.

No pen can portray the scenes of that coronation morn. The sacrifice is made here, the devil is cast out and bound; in 1000 years the second resurrection of these dead nations occurs; and the kingdom of priests, the kingdom of heaven; the Christ reigns in them the thousand years, instead of the god of this world, Eph. ii. 2; over them personally and before his ancients gloriously. And in that day this question will be asked by these nations. Who are these that fly as a cloud and as doves to their windows? Isa. lx. 8, and the answer is in verses 9, 10, etc. The sons from far, their kings shall minister unto thee, unto the nations and Israel. These are "the kings and priests of God" that minister. Rev. xx. 6; v. 10. The abundance of the sea, the nations are to be converted unto thee. Isa. lx. 5–12, unto the Christ.

And again, those that have afflicted and despised God's people in this world, are to come bending to this kingdom of priests, and bow themselves down at the soles of thy feet. And they, the wicked, shall call thee the city of the Lord, the Zion of the Holy One of Israel, (vs. 14), the holy people, the redeemed of the Lord, the priests of the Lord, the ministers of our God, Isa. lxi. 6, and lxii. 12, "the kingdom of heaven." And it is for the manifestation of these sons of God that the groaning creation for long centuries has been waiting to see.

And those who attain to this glory and are leaders, are to shine as the firmament and as the stars for ever and ever; no more to turn to corruption, no more sorrow, sighing or death. But to live with him and reign with him the thousand years over the nations, and in them by his spirit and power. Then cometh the end (of the reign) when in a moment the kingdom, this kingdom of priests, the kingdom of heaven, is delivered up (not down) to God the Father, 1 Cor. xv. 24; and we pass into the sphere of fire, to the throne of God, and to the glory of immortality, a glory beyond flesh and blood. 1 Cor. xv. 50. And the next scene of the bride is in the likeness of God, having the crystal and jasper stone glory, and descending from God to fulfil Rev. xxi. 9, 10, and a vast amount of law and testimony. The blood signified not only the Holy Spirit, but the way into the holiest. Heb. ix. 8. First to the glory of the sun; second, and ultimately, to the likeness of the eternal God and Father. This is the goal, beyond which lies another order of resurrection when other conditions will obtain on earth, Rev. xx. 12, 13, and xxii., and probation for *this class* follows. In the millennial age there will be an earthly Jerusalem and people offering to the Lord in clean vessels, the corruptible having their sins washed away through the Christ, keeping the commandments of God, the law, and the testimony of Jesus.

Again there will be a heavenly Mt. Zion, an eternal city and people, now seen by faith, the strongholds of the *daughter of Zion*, and then, oh tower of the flock. Micah iv. 8 and Heb. xii. 18–23; 2 Cor. iv. 18; Rev. xxi. 2. The Incorruptible, the Christ, who is to sprinkle the former with clean water, and lead them in a way which they know not; in short, a double system of worship is to obtain, of which more anon.

LUCIAN JOHN HARPER.

### Jewish Superiority.

In the Anthropological Section of the British Association the most important subject brought forward was that of a paper by Mr. Joseph Jacobs. It was entitled, "A Comparative Estimate of Jewish Ability." Mr. Jacobs aimed at throwing light on the greatest of all ethnological problems, viz., the persistent pre-eminence of Israelite humanity in all ages. The Germans are the kings of modern thought, science and war. Yet all the world knows what is the intolerant mortification of Teuton pride. The conquerors of the Gaul are conquered by the Jew, who is the real master of Russia, Poland, and Hungary. Persecution of the most bloody and barbarous kind has availed nothing. The Israelite financiers are masters even of our British market, and they quietly hold the kings and emperors of Europe in golden bonds. The Jew is amongst all nations the one persistent type. Dutchman and Swedes and Irishmen persist for a generation or two after emigration, but then they become Yankees, but the Jew, never. He abides in each land age after age. Now, Mr. Joseph Jacobs, after much investigation, tells us, as the result of his researches, that there is considerably greater chances of finding distinguished men among a million Jews than among a million Englishmen. We are convinced that Mr. Jacobs is right. The number of eminent Jews in England is far beyond all proportion to their numbers.—*Christian Commonwealth.*

It is faith that spans the great gulf between the known and the unknown, the visible and the invisible, the present and the future, with a bold bridge over whose springing arches there is a walking to and fro of the faithful soul, like the angels ascending and descending upon Jacob's ladder. Without faith, indeed, as deep a night broods over the soul and its pathway into eternity, as that which hangs like a pall before the eyes of the blind. And all the torches of philosophy and reason will be as vain to enlighten it, as to set an electric or a Drummond light before the rayless eyes of a man that has lost the sense of seeing.—*Shearer's Correspondencies of Faith.*

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 25, 1880.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loses in letters is at the risk of the sender.

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By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## ATTENTION.

### SEPTEMBER 1st.

Notices by letter were recently sent to every one in arrears to THE RESTITUTION, stating the instructions of the Board of Directors to the Business Manager. The order of the Board is positive and absolute—*ALL ARREARS MUST BE SETTLED.* Examine your account *TODAY* (tomorrow is always too late) and see that you are paid *in Advance.*

We must hear from EVERY ONE of these letters by Sept. 1, or THE RESTITUTION will cease to visit you.

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WILL the person who sent one dollar to continue the paper and fifty cents for a book, from Plains, Pa., please send his name, as none was signed.

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In our news column will be found a short account of the deposition of Alexander I., king of Bulgaria, from his throne last Saturday. The Chicago *Journal* makes the following remarks on his dethronement, and of its probable bearings on the Eastern Question. As this is the grand question of our age, in its connection with prophecy, let us watch its development.

"Russian diplomacy and military activity are carrying all that stands in the way of Russian progress. The expulsion of Alexander I. from Bulgaria by the Czar's intrigues is but a part of the Muscovite policy which includes the ultimate capture of Constantinople. A branch of the same policy was carried out in the establishment of Batoum as an armed seaport and fortress commanding the east half of the Black Sea. Another branch is the slow but steady advance of Russian occupation in Afghanistan. From every available point Russia is crowding toward India and obtaining control of the approaches that its progress in that direction will require.

The *coup d'etat* in Bulgaria is a decided surprise to the public, but it is claimed that Germany, Austria and England had notice a day or two previously that it would occur. Judging by the remarks of the foreign press, none of the great powers has decided, or knows, what course to pursue. Of course Russia is prepared to maintain its advanced position, and will not recede unless driven back by overwhelming force. It will keep what it has got at the risk of a general war.

Prince Alexander I. of Bulgaria, who was forced by the people to abdicate the rulership of that country last Saturday, was born April 5, 1857. He is a son of Prince Alexander of Battenberg (Hesse), brother of the late Empress of Russia and is the brother of the husband of Queen Victoria's daughter Beatrice. Alexander was elected Prince by unanimous vote of the Constituent Assembly, April 29, 1879, and assumed the government June 28, 1879. The principality of Bulgaria was created by the treaty of Berlin, July 13, 1878, article first of that treaty ordering that Bulgaria should be "constituted an autonomous tributary principality under the suzerainty of His Imperial Majesty, the Sultan." Bulgaria lies between Roumania and Eastern Roumelia on the north and south, and between the Black Sea and Servia on the east and west. Its area is about 24,360 English square miles and contained in 1881 a population of 2,007,919. About 70 per cent. of the people are of the orthodox Greek church, the remainder being Mohammedans and Jews."

### Typographical Errors.

In Brother Monerieff's article on "Reason and Faith," in the sixth line from the commencement, read *have* for *has*; in the article on the "Millennial Age and the Kingdom of Heaven," in second column and fourth line *from* the *foot*, *for lament* read *servants*. The Editor was not at home to read proof sheets.

## Selections.

[Selected by P. S. Hortsman.]

### JUDGMENT. No. 2.

In pursuing this subject I shall enquire, have all men been judged by the gospel of Christ? To my mind, the man who assumes that all men, in all past ages, have heard the gospel, and have been put on trial under the gospel, or judged by the gospel, manifests a total ignorance of the history of our world both past and present, as also intense ignorance of the Scriptures on this point. I have proven in a former article, that all men must be brought into judgment under the preaching of the gospel. If they have not been thus judged, their judgment is yet future. Let us look at the world as we find it in this enlightened nineteenth century. About thirteen-fourteenths of those living at the present time are as ignorant of Christ and of the gospel as so many blocks of granite. Go back to those centuries denominated the dark ages. History informs us that during these years of papal barbarism, "The Scriptures had died out of the memory of man." It is a well known fact, that during those years of almost total religious darkness, the common people did not have the Bible at all, and they knew nothing of the pure principles of truth taught therein.

Even the lower orders of the priesthood hardly ever even heard of the Scriptures. Gibbon tells us that "For ten centuries Europe received her religious creeds from the oracles of the Vatican." The only religious doctrine taught or tolerated was the creed of the Harlot of Rome, except in a few isolated cases, by a few who by almost a miracle of divine interposition had secreted parts, and in very rare instances, whole copies of the Bible. From Pentecost down to 1877 not one out of a hundred of all that have lived on the earth have had any knowledge of the gospel of Christ. If the people of this dispensation have been so destitute of the knowledge of Christ, how much more destitute must they have been in the Old World? The Bible tells us plainly of the condition of the world back of the time that Christ was born. I will cite a few portion of Scripture that speak plainly on this point. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation, and as for his judgments, they have not known them." Psa. cxlvii. 19, 20.

This one Scripture, written by a prophet of Israel, one who had every facility for knowing whereof he wrote, one who wrote by inspiration of the Holy Spirit, declaring that in that old dispensation no nation under heaven save the nation of Israel, had known God or any part of his word; is amply sufficient to settle the question as to the condition of the world before the commencement of the Christian dispensation. There is, however, more proof on this point. I will give the testimony of another of the prophets of God. "Hear this word that the Lord hath spoken against you, O children of Israel, saying, You only have I known of all the families of the earth." Amos iii. 2.

The above Scripture is very emphatic, and declares in unmistakable, plain language that not one nation in that old dispensation was known of God save the nation of Israel. Again, "We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways." Acts xiv, 15, 16. This Scripture assures us that in the times back of this age, God made no effort whatever to save those "all nations" who never knew him. He suffered them to pass into death without so much as making one attempt towards making them acquainted with him or of knowing his plan to save, and if that death is eternal, God is eternally unjust; and this is the charge preferred against the God of the Bible by those who reject the truth, that there will be probation for those nations and those individuals who have had no opportunity to know God, and hear the gospel in this life. I pity the impious folly of such men. May they be led to repent before it is too late.

God, however, did not design that those nations should have a knowledge of himself in those past ages, or be brought into judgment under the gospel during this life. This is plainly taught in the following Scripture: "God that made the world, and all things that are therein, seeing he giveth to all life, and breath, and all things, and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him and find him, though he be not far from every one of us." Acts xvii. 14-27. The plain teaching of the above Scripture is this: 1. God has created the world and everything in it. 2. He has made of one blood all nations of men, to dwell on all the face of the earth, and hath given to them life, and breath, and all things. 3. He has determined the bounds of their habitations, that is, he has fore-determined the portion of the globe that each nation shall occupy. 4. He has determined the times before appointed, when each of these nations shall have an opportunity to seek after God. The individual that would dare assume, after seeing this Scripture in its true import, that God cares nothing whatever for those nations who have never as yet gained a knowledge of himself, or heard the gospel of his Son, must be hard pressed for means to evade a reasonable conclusion.

I am told by some, with hands uplifted in horror, "Why! this position involves a resurrection of these nations." Well, what of it? Has God made a mistake and involved himself in an inextricable difficulty? Is it indeed impossible for God to raise men who are not believers in Christ? Is anything too hard for the Lord? Who will attempt to sustain a purely humanly devised creed, by limiting the Holy One of Israel? One thing is impossible with God. It is impossible for him to lie. He will therefore keep his word in this case, and cause that all the nations, yea, that all men, shall have an opportunity to seek the Lord; they shall all be judged by the gospel of the Son of God; have the privilege of hearing the words of Jesus, and being saved if they believe those words. All this is as sure as it is impossible for God to lie. Do the Scriptures teach a resurrection of both classes of the dead? Certainly, and that so plainly that it has always required a large amount of special pleading to fritter away the true import, rather than receive the plain teaching of those Scriptures. I propose to deal kindly but faithfully with this part of my subject. "I first refer to Rev. xx. 11-15. The first statement in this portion of the Apocalypse is this: "And I saw the dead, small and great, stand before God." Who are these dead ones? They certainly are not the saints. The saints are raised but from among the dead ones. Paul earnestly labored and suffered for this purpose, namely, "If possibly I may attain to the resurrection out of the dead ones." Phil. iii. 11, Em. Dia.

Those who obtain that resurrection will be equal to the angels, and will die no more, because they are like the angels. Luke xx. 35, 36. Em. Dia. Mark, it is those who obtain that age, and that resurrection, who will be thus privileged. What resurrection? "That out of the dead ones." "The dead ones" from among which the saints are raised, and saints are surely two classes. Again these dead ones are raised to be judged. I have proved that the world is to be judged according to the divine plan, by the gospel only. The saints who are raised when Christ comes, have already been judged by the gospel. They have heard it in this life, believed and obeyed it, and as a reward get immortality by a resurrection out from among the dead ones, at the appearing of Jesus, the Messiah. This resurrection to immortal life is the execution of judgment in their case, and is necessarily the last act of judgment. They cannot, therefore, be brought forth to be judged.

Christ declares plainly that the saints shall not come into the judgment beyond this age. "Indeed, I truly say to you, He who hears my word, and believes him who sent me, has *aionian* life, and comes not into judgment, but has passed out of death into life." John v, 24. Em. Dia. The word translated judgment is *krisis*, and is rendered condemnation in the Common Version. Its only correct rendering is, undoubtedly, judgment. Thus I prove that into that judgment which the word of God locates beyond the coming of Christ, the elect saints will not come; therefore the dead spoken of in Rev. xx. 12, who are raised to be judged, cannot possibly be the "dead in Christ." The man who says they are, virtually charges Christ with falsehood. The second statement made in this prophecy is as follows: "And the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Mark, the dead were not judged out of the book of life, but out of the things written in the books. What books? Having clearly proved that all men are judged by the gospel only, it necessarily follows that the "books" out of which these raised dead ones are judged, are those books which contain a record of the gospel of Christ.

To be judged by these books, they must first be put on trial by having the contents of these books, the gospel, clearly made known to them, and second, according as they either believe or reject the gospel, so will decision be entered either for or against them individually; and third, that decision will be executed, by giving to endless life to believers, and eternal death to those who willfully reject the gospel of the Son of God. Such is the order of God's judgment, whether administered in the past, present or future ages.

In order seemingly to doubly enforce the great facts already stated in this chapter, it is added as an explanatory paragraph, "And the sea gave up the dead which were in it, and death and hades delivered up the dead which were in them; and they were judged every man according to their works." Vs. 13. So sure as there are unregenerate dead ones in the sea, in death and in hades, they will at some future time be "delivered up," brought out of the sea, death, and hades, that they may be judged, or this record is false. Nothing can be more clearly stated than the facts named above, and the record is true, and woe to the man that falsifies the record God has given us. Not one of the saints, however, is numbered with this company. They passed their judgment in this life, and had been previously raised out from among the dead ones.

Then is noted the winding up of the great drama, when death and hades shall be destroyed, and "then all the race shall have been judged out of "the books," by the gospel of Christ, an examination of the book of life is made, all who are not found written in the book of life die "the second death." The reason why the book of life will be opened in the judgment of the future ages, is that all who believe and obey the gospel, may be recorded in that book; I earnestly believe that the above view of the judgment is, in the main, entirely correct. Dear brethren and sisters, a great and important and glorious work is before us, one that will last through a long, uncounted succession of ages. None save those who have a thorough preparation for that work will be permitted to enter upon it when the ages of glory shall dawn. God has been preparing such a people, a [illegible] tion of judgment and years. The work of p[illegible]n is still going forward. He is preparing his elected ones, perfecting them in suffering, to hold this three-fold honorable position of king, priest and judge. The work is evidently almost completed. The number of the elect ones is nearly full. Every indication seen through the prophetic telescope shows the ushering in of the ages of glory, by the appearing of our Messiah, to be emphatically near. May we all see to it that we make our calling and election sure, that we may share in the glory of the endless ages.—*S. W. Bishop, in Bible Examiner.*

## Communications.

### OVERCOMING.

"Only a mortal's powers,
Weak at their fullest strength."

"Strength, made perfect in weakness!" "He knoweth our frame, He remembereth that we are dust."

To the poor, frail mortal, with all the pains and infirmities of the flesh to combat, and the evil inclinations of the heart to overcome, it seems out of the question, ever to attain to a likeness to the divine and perfect Savior.

And, is such a thing possible? Can even a faint picture of that glorious life, be formed out of our lives? Can we "overcome by the blood of the Lamb" and come off "more than conquerors through him that loved us?"

It is possible, "whosoever will may come." The will, the desire of the heart, may be made captive to God's will and desires, and the rest is easy. To feel all the time a consciousness that we are God's subjects, that the claims of his law and love are about us; that we are bound to him and must not sin, is one great secret of the Christian's power. Obedience to the law of adoption has been rendered. The helpless, sin-burdened one has through compliance with that law been made a child of the great and holy family of God. He must now bear himself as becomes the child of such a mighty King, must put on the behavior of divine royalty, must form a character that will make him "meet for an inheritance with the saints in light."

He must now do, not as he pleases, but as God pleases. His heart must melt and soften, until he can go against his own will and pleasure where God wants him to go, that he may please God. His likes and dislikes must be laid aside. He must go to meeting because it is God's will that he should go, not to be pleased, but to please God, and because his going will benefit and bless others.

Oh, I tell you dear ones, our wills must give way, if we would be Christ-like! The stubborn "I won't," and the disheartening "I don't want to," must find no place in our vocabulary, if we would ever attain unto that world and to that resurrection from among the dead. We must love men; must treat them with Christ-like compassion, if we would bring them to Christ. He that would overcome, must be considerate of the feelings of others, he must not wound by avoiding or shutting himself away from those, whose personal peculiarities, are distasteful to him. Others may wound but he must bless: others may curse but he must save.

Oh for more of the love of God shed abroad in our hearts! less of self and more of God!

We want to strive for this until we can say from the inmost depths of the heart,

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord, thy love at last has conquered,
None of self, and all of thee!"

It is love of self, that keeps us from overcoming, love of self, that makes us dislike and shun men. But think; God has loved us, so loved us that he has given his only begotten Son to die on our behalf. While we were yet sinners, Christ died. Was there—Is there nothing unlovable in us? no weakness, no infirmity? We know there is, we know that we have no worth nor worthiness of our own to commend us. Let us then be compassionate for others, pitiful, forgiving. God is, Christ is. We want to be like them; we want to bear the image of Jesus. We want to shine as the stars in the ages of glory. How can we do it? How can we overcome? By a constant crying to God for help, and by a constant binding of the will to the Divine will. Bring yourselves to love and to do good to those whom you now hate. Let your conduct, your words, be such that they too may be led to glorify God.

I used to think that when suffering from intense pain, we could not help speaking hasty words, could not help being fretful and hateful. We can help it. God's grace is sufficient even here, we can overcome, or God's word is not true. But it is true, bless his holy name, forever and ever! I have found it true. I rejoice every day in having found a place of refuge; in having laid hold of the strength that comes from on high.

There is no temper, nor disposition of the human heart, that cannot be changed. The bluest melancholy, the veiest mirth, the restlessness of illness and the selfishness of self, the hatefulness of hateful hearts, the blasphemous oath, the most frightful temper, all vanish when we are indued and in truth, brought into subjection to the law of God. These things have no place in the divine life. It is "to walk in newness of life" that we have been raised from the watery grave. We are to walk as we imagine we shall walk over there, behave as we think we shall behave over there, feel as we think we shall feel over there.

I want you all to feel that you can overcome, that you must overcome, to have any part or portion in the kingdom of God. That self must be put down, and the God-like disposition be made manifest in your lives. Put away all anger and wrath and malice and evil speaking. Bring forth the fruits of the spirit, "love, joy, peace, long-suffering, meekness, patience," and "to him that overcometh" says Jesus, "will I grant to sit with me on my throne!"

Yours in brighter light, more hopeful faith.

S. ROXANA WINOR.

DUTTON, Mich.

*Editor Restitution:*

As I can't see all the dear ones in Michigan individually, I would like to have a little talk with the brethren through our dear old RESTITUTION. We are living in the perils of the last days. The church is doing its last work in this age. Are we making a faithful record? The world has so much to do. With the multitude the cry is, the world, the world, the world. So many things to draw our attention; people have but little time for serious thought. Are we as a people doing our best? Are our prayer meetings well attended? Let us remember, the fervent prayer of the righteous availeth much. Then do we keep up our family worship? It is a poor, cold way for a family of believers to live without ever asking God's blessing on them. Prayer is the golden key that unlocks heavens richest treasures. Then do we parents, take that interest in the Sunbath School that we ought, or do we stay at home and let the children take care of themselves? If the church ever wanted the whole armor on, it is now.

Yes, are we doing all we can for the Master? But we hear it said so often, times are so hard, money so close. Then the more effort—a little more sacrifice. I hear it so often, I am too poor to take THE RESTITUTION, but I can afford money to go to Barnum's great show. Yes, and I have money to go to the fairs, perhaps two or three. Yes, and I have money to join the Good Templars, perhaps two or three different societies. Yes, and we can find money to keep up our dues, but we can't find $2 00 for the dear RESTITUTION. So our best and most faithful preacher is left to beg and starve. Our dear Savior became poor for us. Yes, he gave all for us, his life also. My dear brethren we are making up our own record. The good Lord has committed great truths to our keeping—he will require much at our hands. May God help us individually to see and then do our duty.

To the Church of God in the Abrahamic faith in Michigan: We expect to have our annual conference in a few weeks. Now don't let us think for a moment that we can live careless lives all the year and then go to conference and have a good meeting. If we would have good conferences we must begin at home. We want to go with our hearts full of prayer and praise to the Great Giver. Now we want the good meeting of last year when our dear Father Chaplin was with us, repeated; only we want to make a true report and be able to say this meeting was even better than the last. Let us all remember that it is our individual duty to work for THE RESTITUTION. R. W. WOODWARD.

*Editor Restitution:*

The book (The Gospel of the Kingdom) has been received, for which accept my most sincere thanks. This book is too good for the price, made up in the very best style of cloth binding, type, paper and subject, and Brother W. Jones has done the brethren a great favor. The subject, so far as I have read it, is treated in the most splendid manner. If the brethren saw the work, and looked over it as I have done so far, you would not have one of them on your shelves in two weeks. Such is my present idea. I am very much pleased. I cannot leave the house myself, being now about half through my 89th year, although I have no sickness whatever, thank my Lord. My locomotion is good enough, but my breathing will not allow me to walk more than a few yards. I thank you very much for sending me THE RESTITUTION. I find the last one very interesting and instructive. I am, dear brethren, yours in the faith.

THOS. CHURCHILL.

### TEMPERANCE MISCELLANY.

That see where the wild-blazing Grog-shop appears,
As the red waves of wretchedness swell,
How it burns on the edge of temperance years—
The horrible Light-House of Hell!

—*M'Donald Clarke.*

### ONLY ONE FAULT.

I was riding through a bowery country town in Vermont, when I chanced to notice a concourse of people in the church-yard evidently encircling an open grave.

It was a warm day and I had ridden ten miles, and I drew the rein under some trees that arched the road, to allow the horse to cool and rest.

Presently a villager came toward me, and I said.

"There is a funeral today in your town?"

"Yes—Stephen. He was one of the largest hearted men I ever knew. We all owe something to Stephen." Then he added in a tone of regret. "He had but one fault."

The light fell in pencil rays through the trees. I sat in silence enjoying the refreshing coolness.

The man resumed the subject: "He had great abilities, Stephen had. We sent him to the legislature three times. They thought of nominating him for Governor. But," he added sadly, "Stephen had one fault."

I made no answer. I was tired, and watched the people slowly disperse, leaving the sexton to his solitary work. "A very generous man Stephen was. Always visiting the sick—he was feeling—when any one was in trouble. The old people liked him. Even the children followed him into the street."

"A good man indeed," said I indifferently.

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes; somewhat." He did'nt seem to have any power to resist at last. He got behind-hand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed and disappointed. Then his children, not having the right kind of bringing up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church, and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there—only forty-five. There were none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

The ship had only one leak, but it went down. The temple had only one decaying pillar but it fell.

"Only one fault." Home gone, wife lost, family ruined, honor forfeited, social and religious principles abused; broken health, poverty, paralysis, and the poor-house.

One fault, only one.—*Youth's Companion.*

### PITY FOR RUM'S VICTIMS.

Brethren and gentlemen, I appeal to all of you, I appeal to every sensible and sensitive heart in England and America, to this divine feeling of pity. Do we not, must we not, feel pity when we think of the hundreds and thousands of men who become the victims of a dead product which is potent enough to destroy souls for whom Christ died? Must we not feel pity for the ravages which are caused by this deadliest of all human curses? Do we not feel pity for the men whom we have probably seen and known, who because of drink are living in its pollution and going to deaths of blasphemy, and are giving lust to the God who made them nothing but the dust of their bodies and the shipwreck of their souls? Have we no pity for the thousands who are pouring poison into the ranks of youth until its root becomes as bitterness and its blasphemy comes up as fruit? Have we no pity for the families, the husbands and wives on whose hearthstones are burning, because of drink, the very fires of hell?

Have we no pity for the mothers whose hearts are rent with anguish at the fate of those their offspring? Do we not feel for the unmotherly mothers who well-nigh turn womanhood to laughter and motherhood to horror? Have we no pity for the poor miserable children? Is there no voice strong enough to plead "like angels, trumpet-tongued, against the deep damnation of their taking off of these children?"—who, in the language of Southy, are not so much born into the world as damned into the world, damned and predestined, as it were, to live lives of disease and degradation because of the drink in the midst of which they are brought up, and of which they have the hereditary taint in their veins?

Must children year after year in these our Christian lands—in England at any rate, if not in America—pass through the fire to this Moloch, in numbers infinitely greater than were ever burned in the valley of Hinnom? (Applause.) I, for one, cannot but feel deep pity for these, and I feel pity for England, which for two centuries, has been wallowing in the dark places of those licensed temptations, pity not only for England, but for the whole race of mankind, which is raising up the cry of anguish from every polluted continent, which yet cherishes and even fondles in its bosom this venomous and deadly asp. Most of every curse I have ever heard of, this is a curse in which the entail might be cut off in this very generation. And yet the race of man, bewildered by epigrams, baffled by sophistries, blinded by conceit, seduced by pleasure, and rendered callous by greed, goes on enjoying and even rewarding the production of this fatal cause of evil among themselves, until one is forced to cry, "Let the heavens burst and drown with deluge of rain the feeble vassals of lust and wine."—*Canon Farrar's Speech, in New York.*

## News Items.

LONDON, August 23.—Early on Saturday morning the palace at Sophia, Bulgaria, was surrounded by troops and citizens. Prince Alexander abdicated, and was escorted over the frontier. The Russian agent was asked to extend his protection, and gave assurances of the Czar's friendship. A provisional Government was at once formed.

ST PETERSBURG, August 23.—The Emir of Bokhara, a vassal of Russia, has made a formal demand upon the Ameer of Afghanistan for the session of the Oasis of Khojestaleh.

SAN FRANCISCO, August 21.—The steamer City of Sydney arrived last night with Hong Kong dates to July 26, and Yokahama dates to August 3.

Cholera is raging in Corea. Twenty thousand deaths are reported in the province of Kaishoto alone. The natives call it a divine visitation, and refuse to give medical attention to the patients.

# Poetry.

## A BRUISED REED.

Lord, all thy wondering saints have told
Thy faithfulness from years of old;
Yea and amen, thy word shall be,
Though flame devoureth land and sea.
That changeless word my trust I make,
"A bruised reed he will not break."

When tempests sweep the noon-day sky
And bow the forests with a cry,
Though trembling in the rush I wait,
So weak, so lone, so desolate,
Sure shelter still this rock doth make,
"A bruised reed he will not break."

When in the midnight gloom I fear
The nameless terror prowling near,
Out of the night's immensity
This star of promise shines for me:
My refuge in this word I take,
"The bruised reed he will not break."

A bruised reed! A worthless thing,
With every light breeze shivering!
By earth forgotten or unknown,
Yet sheltered by a heavenly throne,
His promise all my trust I make—
"A bruised reed he will not break."

# Selections.

## The Character of Paul.

Paul, in his natural character, before his conversion, resembles Bonaparte more than any other man—I mean both in his intellectual developments and energy of will. He had the same indexibility of purpose, the same utter indifference to human suffering when he had once determined on his course, the same tireless, unconquerable resolution; the same fearlessness both of man's power and opinions, and that calm, self-reliance and mysterious control over others. But the point of greatest resemblance is in the union of a strong, correct judgment, with rapidity of thought and sudden impulse. They thought quicker, yet better than other men. The power, too, they possessed, was all practical power. There are many men of strong minds, whose force nevertheless wastes in reflection, or in theories for others to act upon. Thought may work out into language, but not into action. They will plan better than they can perform. But these men not only thought better, but they could work better than all other men.

The same perfect self-control and perfect subjection of his emotions—even terror himself—to the mandates of his will, are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same voice on the Isle of Patmos, fell on his face as a dead man, and dared not to stir or speak till encouraged by the language, "Fear not." But Paul, (or Saul) though a persecutor, and violent man, showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, and the darkness that followed, were sufficient to upset the strongest mind; but he, master of himself and his emotions, instead of giving way to exclamations of fear, simply said: "Lord, what wilt thou have me do?" With his reason and judgment as steady and strong as ever, he knew at once that something was wanted of him, and ever ready to act, he asked what it was.

From this time on, his track can be distinguished by the commotion about it, and the light above it. Straight back to Jerusalem, from which he had so recently come with letters to legalize his persecutions, he went to cast his lot in with those he had followed with violence and slaughter. His strong heart never beat one quicker pulsation through fear, when the lofty turrets of the proud city dashed on his vision. Neither did he steal away to the dark alleys and streets, where the disciples were concealed, and tell them secretly his faith in the Son of God. He strode into the synagogues, and before the astonished priests preached Christ and Him crucified. He thundered at the door of the Sanhedrim itself, and shaking Jerusalem like an earthquake, awoke a tempest of rage and fury on himself. With measuring dignity his footsteps, he at length left the city.

But, instead of going to places where he was unknown, and where his feelings would be less tried, he started for his native city, his father's house, the house of his boyhood, for his kindred and friends. To persecution, scars, scorn and violence, he was alike impervious. To Antioch and Cyprus, along the coast of Syria and Rome, over the known world, he went like a blazing comet, waking up the nations. From the top of Mar's Hill, with the gorgeous city at his feet, and the Acropolis and Parthenon behind him—on the deck of his shattered vessel in the intervals of the wreck of billows, in the gloomy walls of a prison, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and shrinking from no responsibility, he moves before us like some grand embodiment of power. The nations bow around him, and kings turn pale at his presence. Bands of conspirators swear neither to eat nor drink till they have slain him; rulers and priests combine against him; and people stone him; yet over the din of the conflict and storm of violence his voice of eloquence rises clear and distinct as a trumpet call, as he still preaches Christ and him crucified. The whip is laid on his back till the blood starts with every blow, and then his mangled body is thrown into a dungeon. But at midnight you hear that same calm, strong voice which has shaken the world, poured forth in a hymn of praise to God, and lo! an earthquake rocks the prison to its foundations; the manacles fall from the hands of the captives, the bolts withdraw of themselves, and the massive doors swing back on their hinges.

One cannot point to a single spot in his career where he faltered a moment, or gave way to discouragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty spirit. With his eyes fixed on regions beyond the ken of ordinary mortals, and kindling on glories it was not permitted him to reveal, he pressed forward to an incorruptible crown, a fadeless kingdom. And then his death, how indescribably sublime. Napoleon, dying in the midst of the midnight storm, with the last words that fell from his lips a battle cry, and his passing spirit watching in its delirium the torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a warworn veteran, battered with many a scar, though in a spiritual warfare, looking not on the earth but on heaven. Hear his calm, serene voice ringing over the storms and commotions of life: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. There is laid up for me a crown of righteousness."—*J. T. Headly.*

## IN THE HOLY LAND.

Bethlehem is by far the thriftiest inland town in the whole region, as well as one of the most beautifully situated. Its well-built houses crowd along the crescent of the long hill and down its eastern slope, bordered all around with olive orchards and vineyards. Here as in Jerusalem I was impressed by the numbers of new buildings in process of erection. The new carriage road to Bethlehem from Jerusalem is as fine a road and makes as delightful a drive as any highway in the East. It is the beginning of a road to Hebron. The work was started at both ends. It is completed to about four miles north of Hebron. It is probably that the gap between the two finished ends will remain for some years to come, and it is one of the very worst roads in the country. By far the earliest and quickest way to get from Hebron to Nazareth at this season is to strike west to Beit-Jibrin, and then north along the eastern border of the Philistine plain to Sweikeh, then across low hills to Jenin, and thence to Nazareth. At this season I found the roads delightful; earlier they were muddy and impassable in many places.

The reason of the thrift of Bethlehem is probably to be found in the character of its population, which is wholly Christian. It is the place where nearly all the fine work in olive wood and glass is done for the relic trade in Jerusalem. The olive work is very beautiful, and all sorts of handkerchief boxes, rulers, paper cutters, match safes, pincholders, napkin-rings, book racks and small tables can be purchased at a reasonable rate. Rosaries, necklaces and bracelets are quite elegantly made, and the ivory and mother-of-pearl work is tasteful. There is a growing demand for such articles, useful or ornamental in the United States, and a representative of a large house dealing in olive wood was present at the New Orleans Exposition, and established depots in various parts of the country.

Everywhere I noticed the marks of industry. A steam engine used for grinding grain makes one almost quite Eastern in its aspect. Small shops for olive wood-work are scattered all about. It was pleasant to stop and chat with the intelligent-looking workmen and see their skill in turning out pretty ornaments. All travelers remark upon the beauty of the women of Bethlehem, and with good reason. They are beautiful and modest, and the children are clever and pretty.

The great attraction at Bethlehem is, of course, the Church of the Nativity, and even those who do not care for the traditions of the spot are interested in what has been rightly considered one of the finest remains of the architecture of the fourth century. Some even claim that this is essentially the original structure of Constantine. Of all the traditions of the church (so many of which are manufactured), this is the one upon which we can put the most credence. Every one must note and admire the good taste with which the church is kept. After the noisy, irreverent and almost blasphemous scenes in the Church of the Sepulchre, at Jerusalem, it was a rest to see the quiet devotion that filled the grotto of the Nativity.

Nazareth is a very different place from Nablus. Here again the population is almost wholly Christian, and its prosperity depends largely upon sentiment. It reminds me much of Bethlehem, although smaller, and in itself [illegible] beautiful. The view from the hill above the town, however, is one of the finest in all Palestine. To the west is the sea and Carmel; to the south the whole plain of Esdraelon and the mountains of Ephraim as far south as Ebal and Gerizim about Nablus; to the east is the great mountain wall across the Jordan, the deep depression of the valley itself, Gilboa, Little Hermon, the dome of Tabor and the hills of the Jaulan and Hauran; to the north is the beautiful plain of el Buttauf directly below, the hills of Galilee and Naphtali and the southern spurs of the Lebanons, with old Hermon rising grandly in the northeast, his summit streaked with snow and lording it over all the horizon, like a venerable sheikh (indeed the modern name is Jebel-esh-sheikh). The most notable buildings in Nazareth are the British school for girls, the house of Dr. Vartan, the English missionary physician, and the Latin monastery with the church of the Annunciation. A number of new buildings are going up. The hospital which Dr. Vartan has started to build (of which his house is a part) is still uncompleted. Thereby hangs a tale which I will attempt to unfold in my next letter. The people of Nazareth seem to be industrious and intelligent. A fine road is being constructed down the steep hill to the plain of Esdraelon. The population of the town has been increased of late years by the insecurity of the plain below, and will probably diminish as the people move back to their old homes.—*Hartford Courant.*

## The True Test.

From the sweeping of a crossing to the ruling of an empire, from the most menial occupation of a domestic circle to the most weighty matters connected with the nation's weal or woe, Christ's presence may be in all, and his name should be glorified in all. Oh, it is in the common and ordinary affairs of life our noblest opportunities lie for glorifying Christ!

"In the hallowed engagements of the Sanctuary, or in the religious callings of the world, we look upon it as a matter of course that he should be honored. Such occupations are not the true test of our Christian character; for, on such occasions, even the most worldly will yield conformity to some extent. But it is in the worldly occupations, in the minutiæ of each day's life that our character as servants of Christ is tested.

"In the walk to the distant village, in the letter written to an unconverted friend, in the business transaction with a worldly trader, in the family circle when things get mysteriously and unaccountably across, and a word may stem the torrent or raise the flood, oh, it is here that Christ may be honored, or be grieved and slighted. It is on such occasions, when we are liable to be off our guard, or when the testimony would entail some new cross, that our true character comes out. Here it is that Jesus comes and asks for a place. —*Voices From the Valley.*

The following anecdote from the *Central Baptist* will bear repeating:

A good story is told of a certain Presbyterian professor in a college who was also a minister, who labored hard in the pulpit to prove that "*baptizo*" meant to pour, not to plunge. In the class of the professor there was a way who was called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another that he seized a red-hot poker and "*ebaptise tis ophthalmon.*" Newlet, the way, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and 'sprinkled' it into his eye." "How is that?" said the professor. "He 'sprinkled' it into his eye," repeated Newlet. "But," said the doctor, "the word '*ebaptise*' does not mean to 'sprinkle.'" "Well, sir, it did mean 'sprinkle' on last Sunday night," replied the mischievous fellow, amid suppressed laughter from the class, who keenly relished the joke. The doctor looked grave, was silent a moment, and then remarked: "You may translate it 'plunge' here, sir."

## The Savior's Sufferings Past.

As we contemplate the Savior in the garden and on the cross, we are impressed with the conviction that his sufferings were something more than ordinary. Had there been nothing more to cause them than was manifest to human observation, they must have been great, and yet no more so than many a martyr has endured for his sake. But there must have been much more than this. That bloody sweat in Gethsemane, and that piercing cry on Calvary indicate that there must have been a burden upon the Savior's soul, more oppressive than any that was laid there by human hands. There are intimations of this in those words of sacred prophecy: "It pleased the Lord to bruise him; he hath put him to grief." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all." And also in those words by Zechariah: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered."

These sufferings, whatever they were, were long anticipated by the Savior. He came into the world with the expectation of meeting them. When here he well knew that every step that he took in the path of life was bringing him nearer to the cross, where he was to endure them in all their unmitigated intensity. As we read of the Savior's actual endurance of them in the Gospel narrations, and sympathize with the suffering victim, it is always a relief to us when we recall the point where he triumphantly exclaims, "It is finished," and he bows his head and gives up the ghost.

It is a pleasing thought to the friends of Christ that his sufferings are forever past, that he will no more travel the rough and thorny paths of life, that he shall no more meet with insult and abuse from mocking and wicked men, and that the flaming sword of justice shall no more be bathed in his precious blood. It is pleasant to think that, reascended to his native heaven, he now shares the joy for which he endured the cross and despised the shame. To all eternity shall he more and more see of the travail of his soul and be satisfied.—*N. Y. Observer.*

## BALAAM'S CHILDREN.

A Methodist, living in the state of Georgia, became dissatisfied on the subject of infant baptism. He frequently urged his preacher to tell where in the Bible it might be found; but the preacher, like all other preachers, could not produce the Scriptures. At last the preacher hit on a happy plan: he told each member of his class at their next general meeting to bring the best proof text on infant baptism—the dissatisfied brother among the others. The time arrived, and all appeared equipped as directed. The first brother read, "Suffer little children to come unto me." "Well," said the dissatisfied brother, "what has that to do with infant baptism?" "Oh," said the preacher, "the inference is that Christ baptized them." The next read, "And when she (Lydia) was baptized, and her household." "Well," said the brother, "there are no infants mentioned here." "But stop," said the preacher, "the inference is that Lydia had children in her household." So they continued, until every text that Methodist skill could bring was exhausted. Then the dissatisfied brother's turn came. He arose and read, "And Balaam rose up early in the morning and saddled his ass." "My brother, what has that to do with infant baptism?" "Don't you see?" said the dissatisfied brother, "the *inference* is that Balaam saddled his ass to carry his children to church to have them baptized!" That convention adjourned, *sine die.*

The Jewish *Chronicle* reports that Signor J. B. de Rossi, of Rome, the great authority on Christian archæology, has found in the "Ad duos lauros" subterranean cemetery a goblet, handsomely engraved and with a Greek inscription. According to Signor de Rossi the design represents the Temple of Jerusalem, and he believes the goblet to have been the property of the Jewish community in Rome. The engraving shows a Temple standing in a court-yard. On the frieze is depicted the seven branched candlestick; the Ethrog and Lulab are also shown. Signor de Rossi has deciphered the inscription, which reads: "The House of Peace. Accept the blessing, drink and live with those belonging to thee." The goblet was apparently manufactured in the second half of the third, or the first half of the fourth century of the Christian Era.

# Youth's Column.

## Only a Song.

It was only a song that the maiden sang,
With a thoughtless tone, yet the echo rang
In the heart of the lad. Like a pure white hand,
It quelled his unrest and calmed his land.

Only an old, old-fashioned hymn,
Sung in the twilight, gray and dim,
By mother's side or on father's knee:
Yet time can not blot it from memory.

Only a song from the lips of one
Whose mission is past, whose brief life is done—
A simple rang; and yet, after all
I never can sing it but tears will fall.

Only a song from a feeble pen,
And a faltering hand and heart: but then,
Who knows? Perhaps some life-one sad
In sin was made to rejoice and be glad.

Brief as a song in this life of ours,
Fleeting as sunshine and frail as the flowers;
Then sing, my heart! oh, sing and be strong!
Thou shalt one day join in the "new, new song."

## Pleasure of Kindness.

Ned was a poor little newsboy. One day he laid out all but twopence of his little capital in a small stock of newspapers. But he had hardly left the office before a drenching shower fell. He hurried to the shelter of a friendly awning, and waited till it became clear again. But the rain and damp had almost spoiled his papers, and the little fellow trudged off looking as downcast as a broken merchant. He had not spirit enough left even to try to sell his damaged stock of papers.

After walking a while in silence, he paused near to a poor old blind woman, who was seated on a door-step, holding out her wrinkled palm. Ned stood gazing on her with his hands in the pockets of his ragged coat, his papers under his arm, and looking very sad, for the blind woman's mute hand had touched his heart.

Three times his fingers clutched one of his remaining pennies and three times the thought of his half-spoiled papers caused him to drop it again to the bottom of his capacious pocket. At last his heart won the victory. Out came the penny, and with earnest good will he dropped it in the blind woman's palm. Then Ned's eye brightened. He turned away with a light step, and his voice echoed loudly along the streets as he cried: "Newspapers! This day's papers!"

The feat is, the gift of half his remaining fortune to the poor old blind woman had warmed his sad heart and cheered his fallen spirits, as generous deeds always do. If Ned was a penny poorer, he was a great deal happier than before he divided his little all with the blind sister of poverty.

Children! if you wish to have warm hearts yourselves, you must do good to others. As the good God pours streams of blessings on you, you must scatter his good gifts upon others. If you have much do much; if little, like the newsboy, do little, but be sure to do some kind act or speak some kind word to some one every day of your life. Thus you will be like Jesus, who went about doing good.

## The Truthful Pioneer Boy.

Nearly sixty years ago a gaunt, awkward boy of sixteen looked in at the open door of a small log cabin on the outer edge of one of our Western frontiers, and pleasantly inquired, "Any chores you wish done, mother? I came home early on purpose this evening; for I want to begin that job of chopping to-morrow, and I shall want to take an early start."

"You are a good son, Abra'm, to think of me," replied the woman proudly, turning at the sound of his voice.

"I am sure I know of no one who has better right to have my thoughts," the boy returned.

The woman smiled upon him pleasantly, and then handed him a couple of buckets, saying, "If you are a-mind to give me a lift, you may fill the tubs with water from the spring, as to-morrow will be washing day; and then, if you would just see where the cow has strayed, and bring her in and milk her, I am sure I would be greatly obliged."

"I'll have her pailed in good time, mother, never fear. Come, Sallie, and ride down to the spring," he continued, perching his little seven year old step-sister on his broad shoulders.

I am persuaded that very few of my young friends ever looked upon such an ungainly specimen of humanity as was this tall, awkward prairie boy, who went striding to the spring, chatting merrily with his little sister, who declared that he was far better than real brothers, who were always teasing their sisters.

I am sure the tired woman who watched him from the cabin door thought him very beautiful in spite of his homely features and uncouth ways.

"Come, Sallie," called her mother, just as the little girl mounted her brother's shoulders for a fine race through the tall grass in search of the cow. The child, not wishing to be cheated out of the sport, showed no disposition to obey, until her brother placed her on the ground, saying, "Mother called, Sallie; run and see what she wants."

The little girl hung her head, but obeyed her brother without questioning.

"God bless the boy! He could not be any better to me if he were my own. I do not know how I could get along without him."

"'Without him!' I don't know as you need worry about that, mother," replied her husband. "Abra'm will not leave us for many a day."

"I hope he will think it best to make his home with us; but take my word for it that boy will not be shut in by brown logs much longer. You will be proud of him yet, father."

"I am in no way ashamed of him now," the old man returned. "Maybap he will make a place for himself in the world yet, for he takes to book larnin' like a fish to water."

"You will hear from him if you live long enough, father, never fear," the woman responded, with an emphatic nod of her head.

Long before the sun was up the boy had completed his work in and around the cabin. Sallie was anxious to go with him to the woods, but her mother objected, and he set out alone. With his ax slung over his shoulder, he made long strides over the trodden path, whistling merrily as he went.

When over a mile from home he was startled by a little figure springing from a wayside thicket, with, "I bust you Abra'm;" but the laugh changed into a piteous cry, for the little girl struck the ax and cut a gash just above her ankle.

"Sallie, how came you here when mother told you to remain at home?" inquired her brother, as he tried to stop the flow of blood by applying plantain leaves. After he had partially succeeded, he tore half the sleeve from the coarse white shirt he wore, and bandaged the injured limb as gently as her mother would have done.

"There now, Sis! Tell me how you got here?" And the girl told how she cut across lots in order to frighten him.

"You frightened yourself much worse than you did me," he said with a smile; "but the saddest thing about it is you disobeyed mother."

"You won't tell, Abra'm?" sobbed the child.

"No; you must tell her all about it yourself, Sallie. First, tell the truth, no matter what happens," he said, as he lifted her in his great, strong arms and walked rapidly home. Placing her on the door step, he whispered, "Now hop in and tell her the truth. Better be whipped than tell a lie. Now good-bye; I must be off, for the morning is running to waste."

Sallie did tell the truth, and received her mother's forgiveness; nor did she ever forget the two lessons—those of obedience and truthfulness—that her brother tried to teach her that bright Autumn morning. I need not tell that honest Abraham Lincoln preserved his truthfulness and integrity even in the most trying hours of our country's existence, for a boy with his sterling principles may always be relied upon. Always tell the truth, no matter what may happen.—*Christian Standard.*

## The Tomb of Ezra Visited by Jewish Pilgrims.

Travellers from Bagdad to the port of Bassorah, touch on the way the little town of Amara, which is situated on a stream formed by the conflux of the Tigris and the Euphrates. Here is settled a Jewish congregation which is one of the oldest in Babylonia; but its fame does not rest on its antiquity. Tradition has it that Ezra the Scribe lived for some time at Amara, died and was buried there. The spot in which his remains are supposed to rest is covered by a building in the form of a parallelogram, and containing two small windows. This Mausoleum is annually visited by pilgrims from all parts of Northern Asia, who flock there in their thousands, mostly during the weeks of the Omer. Near the grave stands a large tin box, in which the pilgrims drop their gifts for the maintenance of the perpetual light which is kept burning in a silver lamp. The visitors are also in the habit of lighting a lamb on their own account, and in honor of the illustrious dead they recite the *Kaddish* before his tomb. Owing to the convenient situation of Amara near the sea, the place is likewise visited by Jews from Persia and India, and even by co-religionists who have settled in the Dutch East Indies.—*Jewish Herald.*

The church of God at Cleveland, O., will hold meetings at 10:30 a.m. every Sunday (D. V.) in Blind and Heller's Block, Room 20, 145 Ontario Street, corner of Bolivar, north of Central Market. Seats free. Brethren from abroad or like faith and all searchers after truth are welcome.

## Appointments.

At Fairfield, Wis., commencing Aug. 29th, and continuing over the first Sunday in September. All lovers of truth are invited.

T. J. WHITSITT.

The Annual Conference of the Church of God, in Indiana, will meet at Argos, Indiana, commencing at two o'clock Friday afternoon, Sept. 10, 1886, and continue over the following Sunday. It is the desire of all who have been in the habit of attending these gatherings, that *all* the churches send delegates with reports of their condition to this meeting. Also that isolated brethren and sisters attend or send letters. Now friends, please attend to this little matter, and if you cannot possibly come send a letter to the secretary at Plymouth, Ind., and it will be presented to the Conference. If you have some good news of what the Lord has done for you, tell us of it—it will cheer us on our way. If trouble has been your portion, and the load heavy, tell us—perhaps we can aid you—our prayers shall be for you at least.

Brethren, the signs tell us that very few more of these Annual Meetings will be held. *Jesus is coming.* Will the Annual Meeting of 1886 be the last? Come, work while day lasts.

A. R. UNDERWOOD, Sec.

Conference will convene at East Plum River, Ill., at 7 o'clock p. m. on Sept. 9, 1886, and hold over the following Sunday, all are invited to attend.

DAVID GANS.

The Third Annual Meeting of the Association for the Promotion of Christian Knowledge will be held in the "Household of Faith" Church, Tatnall St., bet. 7th & 8th Sts., Wilmington, Del., commencing Friday Eve. Sept. 17th, 1886, at 8 o'clock, and continuing through Saturday and Sunday the 18th and 19th. Good speakers will address the meetings. All members of the Association, and lovers of truth are invited to attend. Those who expect to be present will please notify Bro. Chas. G. Betelle, 601 Monroe St., Wilmington, Del., who will attend to all arrangements for entertainment. For further information address,

JOHN DONALDSON,
650 Halsey St. Brooklyn, N. Y.

## Harvest Excursions to the West.

Excursion tickets to all land points in Missouri, Arkansas, Kansas, Nebraska, Texas, Minnesota and Dakota, will be sold by the Pennsylvania Lines west of Pittsburgh, on August 17th, Sept. 7th and 21st. The rate will not be more than one fare for the round trip. Residents of the interior States have never had a better opportunity to visit the grain and grazing lands of the Southwest, West, or Northwest. For full information call upon or address,

M. W. SIMONS,
Agent P. Ft. W. & C. Ry,
Plymouth, Indiana.

## To the Friends of "The Restitution."

We are anxious to extend our circulation, but we can do very little in this line without the aid and co-operation of our friends. We have decided to offer THE RESTITUTION to

**Trial Subscribers**

for only Twenty-five Cents for Three Months. We feel certain that if we can get two persons to take our paper and read it for Three Months, at least one of them will not do without it. If we can get One Thousand names of this kind added to our list, we think Five Hundred of them will continue to be subscribers.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first of January, 1886, and consequently is six months past due now. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June, "ful" in July, "Agu" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

A. R. UNDERWOOD, Agt.

JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents.

# Poetry.

## HE KNOWS.

I know not what will befall me! God hangs a mist o'er my eyes,
And o'er each step of my onward path, He makes new scenes to rise;
And every joy He sends me, comes as sweet and glad surprise.

I see not a step before me, as I tread the days of the years;
But the past is still in God's keeping, the future His mercy shall clear.
And what looks dark in the distance, may brighten as I draw near.

For perhaps the dreaded future is less bitter than I think:
The Lord may sweeten the water before I stoop to drink;
Or if Marah must be Marah, He will stand beside its brink.

It may be He is keeping, for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips can only tremble with the thanks I cannot speak.

Oh, restful, blessed ignorance! 'Tis blessed not to know!
He keeps me quiet in those arms which will not let me go,
And hushes my soul to rest on the heart which loves me so.

So I go on, not knowing: I would not if I might;
I would rather walk in the dark with God, than go alone in the light.
I would rather walk with Him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose;
So I send the coming years back with the whispered words, "*He knows.*"

# Communications.

The Book of Job, called Job, Son of Zare, Son of Bruguel, Son of Hesau, Son of Isaac, Son of Habraam. ** According to the Septuagint.

### CHAP. XXI.

1. And Job taking up the discourse, saith,

2. Hear ye hear ye my words. For this way of comforting from you is not for me.

3. Come me, but I will talk, and then ye will not laugh at me.

4. What, forsooth! Is my reproof man's reproof? Or why should I not be crying?

5. When you have looked at me, you should wonder, putting your hand upon your mouth.

6. Yea though now I am remarked, I have made haste, and woe has hold of my flesh.

7. Why do the irreverent live and why have they waxed old in wealth?

8. Their sowing is seal by seal, and their children are before their eyes.

9. Their houses flourish: fear is nowhere; and a scourge from the Lord is not upon them;

10. Their cow hath not miscarried, and she who hath in womb of theirs hath been safe and hath not stepped.

11. Everlasting flocks as it were do they abide, and their children add children to children;

12. Why take up psaltry and cithara and rejoice with the voice of a psalm:

13. They have finished their lifetime in good things, and in the rest of Hades (the grave) they have laid down to sleep.

14. And he saith unto the Lord, stand away from me; I do not desire to know thy ways;

15. Is there any sufficient reason why we should serve him as bondservants? And what advantage is there in one going to meet him?

16. For their good things were in their hands and he hath not carried off their works:

17. Yea indeed, but forsooth the lamp of the irreverent will be put out; and their catastrophe will come upon them; and woe from wrath will get them:

18. They will be like the chaff borne away by the wind; or like the fine dust that the whirl-wind taketh up;"

19. His possessions will forsake his sons; a requital will be made him and he will know it:

20. His eyes shall see his own slaughter and he shall not be saved from the Lord:

21. Because his purpose is with himself in his own house; and the numbers of his months have been taken away.

22. Is it true or not that the Lord giveth understanding and great knowledge? And doth he discriminate in favor of murderers? No.

23. With a controlling power will he condemn to death his utter stupidity, though he feel in every way well and prosperous:

24. Though his vitals be covered with fat and marrow poured through him;

25 Yea he cometh to an end by reason of a bitterness of life; because he shall eat no good thing:

26. With one accord they lie down to sleep upon the earth; and corruption hath covered them.

27. Just as I know ye will, because of the conceits of this place, we went to with daring ye lean upon my arm;

28. Just as ye would say, where is the ruler's house? And where is the visitors of the habitation of the irreverent?

29. Ask those who pass along the way and their signs will not make you strangers to the fact.

30. Because in a day of loss the wicked will weigh light; in a day of his wrath they will be led away:

31. Who will tell him his way to his face? He himself hath done it even, who will requite him;

32. Even he himself hath borne him away to burial and he himself hath walked over his mound of ashes;

33. The gravel of the spring-torrent's bed hath been sweetened with him; and after him every man will go, and before him are there unnumbered ones.

34. But how is it that ye comfort me in vain, and there is no letting up of me by you?

C. GARDNER.

# Selections.

## NABLOUS, OR SICHOR.

Rarely have we looked upon a valley so romantic as that through which we passed on our way from Bethel to Nablous; while the hills about Jerusalem are stoniness and desolation, here they are terraced with olives and figs, while the fields abound with wild flowers of every hue. Here and there on the hill-tops are the watch-towers whence the farmers watch their fields and orchards, when grain and fruit are ripening, for many there are in this region who prefer to live on the fruits of others' industry. At Shiloh, of course, we tarried to view the place where the tabernacle was first set up, when taken from the camp at Gilgal, and the sepulchre where was buried the aged priest who, on hearing of the capture of the ark, fell back and expired. By Jacob's well, at the entrance of the Nablous Valley, we dismounted to rest awhile, as the Master had done before us. But no Samaritan woman was here to give us a drink, for the well was dry as well as deep. Instead of the Samaritan of old, we were surrounded by a number of as repulsive and loathsome looking Arab men, women, and children, as it is one's lot to meet with in that land; and our ears were deafened with the cries, "Marhaba-bah Chawadja; backshish! backshish!" The place itself is most unattractive and desolate. Underneath a dome, or arch, one side of which is entirely in ruins, is a long hole, which at the time of our visit was partly covered with a flat stone. The well is some seventy-five feet in depth, as ascertained by Dr. Wilson and others, who had it explored. We tried to read the story of Christ and the Samaritan woman, but found the task a difficult one, from the continuous din of backshish, backshish; "Chawadja."

### NABLOUS.

In our saddle again we passed on a little to the north to look at Joseph's tomb, and discourse about the model youth, whose recorded history has proved a blessing to tens of thousands of his race. But it was time to proceed to Nablous, the Shechem of the Old Testament, and Sychor of the New. In doing so we passed through the valley that divides Mount Gerizim from Mount Ebal, the former the mount of blessings, the latter that of curses. Nablous, which is the Arabic form of Neapolis, the name given to this place by the Romans, is like all othe Palestine cities, famous for its narrow, filthy, crooked streets. Its chief productions are soap, cotton and oil. 'Tis here we learn the great value of the olive-tree. Though slow in coming to maturity, it lives to a great age, and is very productive. Its berries are pickled and eaten with great relish by lovers of the fruit in America as well as here. But this is not the only purpose to which the berries are put. Large quantities are turned into oil by being put into the cavity of a rock and a stone rolled over them. When thus crushed the mass is put into a rude press. The liquor flows off, is heated slightly, and the oil is skimmed from the top and poured into skins or earthen jars. In the oil all kinds of food are cooked, with it their lamps are filled, and from it their soap is produced. The location of the city for beauty and fertility is all that could be desired. It lies at the base of a hill, whose slopes are terraced all the way up to the top with rich and luxuriant gardens, and beautiful olive and fig groves. Then from the top of the hill a scene of unsurpassed loveliness opened before us; what with groves, gardens, orchards, streams and fountains, 'twas like a fairy scene.

### A MANUSCRIPT HOAX.

Hearing much about the ancient

the Samaritan synagogue, and for

bookish were permitted to enter; but we did not take off our shoes, much to the disgust of Samaritan women. There were three copies of the Pentateuch, written on parchment, each twenty-five inches long by fifteen wide. The priest said he would show us the oldest one, which was written by Abishua, the son of Aaron, and it was three thousand four hundred years old, and then brought down the venerable manuscript out of its tin case. We inspected the parchment, listened to the priest's story, and retired, believing this was a "sell." That evening Rev. Mr. El-Karey, the native missionary, who dined with us in our tent, informed us that the manuscript we saw is only one hundred and fifty years old; that the oldest, which is but six hundred years, is only allowed to be brought from its case on three certain occasions during the year, and before touching it the priest must cleanse himself by taking a bath. Some time ago a gentleman connected with the Museum at London, and versed in antique parchments, visited Nablous, and the result of his examination is as we have given; future travelers may bear this in mind.

Leaving Nablous the next day, we rode down through the beautiful valley of Nablous, between Gerizim and Ebal, two of our number ascending the former mountain, and two the latter, while the others remained in the valley, those on Mount Gerizim reading some of the blessings, and those on Ebal reading the curses, while those in the valley shouted, "Amen." The distance across from point to point on the mountains is about a mile, yet those on one mountain heard distinctly the words of those on the other, while those in the valleys heard both. These mountains are each some eight hundred feet in height, uncultivated and barren, and here and there a few solitary olives lift their flowing heads.

Before leaving this place we must take our readers up the steep and somewhat difficult ascent of Gerizim, the sacred mountain of the Samaritans, and on the top of which is the site of the famous Samaritan temple, where was then being performed the rites of one of their feasts; hence there were drawn together a large number of that people. Close by the ruins our attention was called to some large flat stones, under which we were informed were deposited the twelve memorial stones brought from the Jordan by the tribes of Israel! This done, we remounted our steeds and turned their heads toward Samaria, where are ruins worthy of a visit—the road to which is in striking contrast to the stony, barren roads of Judea, for the whole district of Samaria is about the best cultivated as well as the most thickly populated in Palestine. Here and there were to be seen on either side snug little villages, embowered in fruitful and luxuriant orchards. At last the town of Samaria came in sight, crowning the hill of that name, which was soon climbed, and we found ourselves amid rubbish and ruins, close by the old Church of St. John, so named from the tradition that John the Baptist was there buried, now used as a mosque. Few cities have a history more eventful or consequenced than Samaria, the last and most noted metropolis of the kingdom of the tribes of Israel, whose situation equaled that of the noted metropolis Jerusalem. Here it was that Ahab built a temple to Baal, the chief god of the country of Sidon, whence he married Jezebel, but which was destroyed with many idolatries by the impetuous Jehu and a handful of Israelites. Those familiar with the histories of Elijah and Eliuha will remember that many of the stirring scenes recorded in the lives of these prophets took place at Samaria.
—*J. B. Dunn, D. D., in the Southern Sun.*

### Conference Notice.

The First Annual Conference of the Church of God in Southwestern Nebraska will be held, D. V., in Brother D. M. Prime's grove, one mile south of the town of Arapahoe, commencing Thursday, September 9, and continuing over Sunday and longer if the interest warrants. All are invited; all churches of like faith within the State are requested to send delegates, one for every five members, or to represent themselves by letter. All brethren coming by rail should address the President at Arapahoe, Texas will meet at the depot to carry them to the camp ground. Brethren coming with teams please inquire for D. M. Prime's place. Those who wish to camp out should come prepared. A number of speakers will be present to proclaim the good tidings of the coming kingdom. Brethren turn out and let us have one good meeting before the kingdom comes.

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| 10 30pm | 12 45pm | Leave | South Bend | 5 45am | 1 55pm | |
| 10 38pm | 12 57pm | | Lakeville | 6 04am | 2 07pm | |
| 10 49pm | 1 10pm | | LaPaz | 6 16am | 2 19pm | |
| 10 57pm | 1 18pm | | Plymouth | 6 26am | 2 27pm | |
| 11 15pm | 1 36pm | | Tiftabend | 6 44am | 2 45pm | |
| 11 27pm | 1 48pm | | Maxwell | 6 54am | 2 57pm | |
| 11 37pm | 1 58pm | | Marshland | 7 04am | 3 07pm | |
| 11 47pm | 2 08pm | | Kewanna | 7 14am | 3 17pm | |
| 12 02am | 2 23pm | | Logansport | 7 30am | 3 32pm | |
| 12 10am | 2 30pm | | Logansport | Leave | 3 25pm | |
| 1 10pm | 3 15pm | | Frankfort | 9 15am | 5 05pm | |
| 1 40pm | 3 45pm | | Colfax | 9 45am | 5 35pm | |
| 1 50pm | 3 55pm | | Crawfordsv't | 10 00am | 5 45pm | |
| 2 40pm | 4 45pm | | Rockville | 10 44am | 6 30pm | |
| 3 00pm | 5 05pm | | Terre Haute | 11 05am | 6 50pm | |

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| Ft. Wayne Accommodation (Arrives) | 10 35pm |
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. Read PLYMOUTH, INDIANA, SEPTEMBER 1, 1886. NO. 33.

## Communications.

### "THE DIVINE BLINDING OF MEN."

In Mr. Edward White's lecture entitled "the Mystery of Godliness" etc., reprinted from the *Rainbow* in THE RESTITUTION for June 23, I observe one or two points which seem to call for remark. One is indicated in his quotation, obviously from Isaiah vi. After quoting several passages such as that from Psalm cxix. "Open thou mine eyes that I may behold wondrous things out of thy law," Mr. White says, "And conversely; 'Give this people eyes that they shall not see, and make their ears heavy that they shall not hear.' Seal up the law among my disciples.' And he goes on to say "In the Old Testament the wicked masses are described as given over 'to their hearts' lusts, to walk in their own counsels;' and adds "In the New Testament the same law prevails. In every page there is asserted a direct action of God in blinding wicked men to truth, because of their dishonesty and wickedness, and in 'revealing mysteries to the meek.'" Farther on he says, "No man comes to know the truth except by a personal teaching of the Spirit of God, a renewing and illuminating change which lifts him out of the condition of the animal or natural man, who 'discerneth not the things of the Spirit,' into the condition of the spiritual man, who 'discerneth all things.'"

What surprises me is that the only Scripture evidence offered from the New Testament in support of these sweeping assertions, is this last quotation from 1 Cor. ii. where even chapter and verse is withheld from the reader. This is too near an approach to what is known as the *ex cathedra* method to pass muster in the present day, especially when we consider that such doctrines were exploded many years ago by such men as Professors James Morison and John Kirk in Scotland, besides many others elsewhere.

It will be admitted that the drift of these statements of Mr. White is quite apparent, and but for some others which appear to look in another direction for a solution of the problem of human ignorance and perversity, they would be unmistakable. Thus, for example, Mr. White says, "Every man is either blinded by the devil, so that God and his truth are hidden from his eyes, or he is taught and enlightened by God, in different measures, according to his teachableness, and according to his needs."

It only needs to place this statement alongside one previously quoted, to see the need for more discrimination on the part of any one who would seek to enlighten his fellow-men on such a momentous subject as the Divine dealings with fallen humanity. Thus "In the New Testament the same law prevails. In every page there is asserted a direct action of God in blinding wicked men to truth," etc.

"Every man is either blinded by the devil, so that God and his truth are hidden from his eyes, or he is taught and enlightened by God in different measures," etc.

Leaving this looseness of statement in the meantime, I would ask the readers' attention to the passage quoted from Isaiah vi. 9, 12, which, in full, is as follows:—

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land."

It cannot be denied that in this version of Jehovah's words there is conveyed to the prophet a commission to operate *in some way* on the minds and hearts of the people so that they should not hear, nor understand, nor be converted. But what if the translation is erroneous? Fortunately both our Lord and the Apostle Paul's quotation of it shows it to be an entirely wrong version of Jehovah's word. In Matt. xiii. 14, 15, we have an express quotation by our Lord of this passage, in which the prophet is mentioned by name. It is as follows:—"In them is fulfilled the prophesy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." In Acts xxviii. 25–27, we have the Apostle Paul's quotation of the passage in terms almost identical with those used by our Lord; almost the only variation being in the Apostle's prefatory words, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying," etc.

It is at once evident that the blinding of the perceptions and the hardening or thickening of the hearts of the people, are here ascribed neither to the prophet nor to Jehovah, nor yet even to the devil, but to the people themselves, "their eyes THEY have closed."

It becomes necessary here to point out how it happened that the rendering in the New Testament came to differ from that in the Old. Professor Kirk in his work entitled "The Cloud Dispelled," (London; Ward & Co. 1847) says, while refuting the views of Calvin on this passage, "The Hebrew of the Bible was originally written without the points generally known as the 'vowel points.'" He quotes Gesenius' Hebrew Grammar as follows. "Of the date of this invention (of the points) we have no account, but a comparison of historical facts warrants the conclusion that the vowel system was not completed till after the seventh century of the Christian era." He also quotes the well known commentator Horne. He says, "Horne, in his invaluable introduction to the Critical Study of the Scriptures, sets this authority in the clearest light. He says in a note on this text as quoted in Matt. xiii. 14,15:—This quotation is taken almost verbatim from the Septuagint.... In the Hebrew the sense is obscured by false pointing. If, instead of reading it in the imperative mood, we read it in the indicative mood, the sense will be, *Ye shall see but not understand;* and *Ye shall see but not perceive. This people hath made their heart fat, and hath made their ears heavy, and shut their eyes, etc.,* which agrees in sense with the Evangelist and with the Septuagint, as well as with the SYRIAC and ARABIC versions, but not with the Latin Vulgate. We have the same quotation, word for word, in Acts xxviii. Mark and Luke refer to the same prophecy, but quote it only in part.'"

It has also to be noted that the Septuagint version of the Old Testament was a Greek translation made by seventy-two Jews acting under the authority of the King of Egypt, about 300 years before the Christian era; and consequently many hundred years before the invention of the vowel points. Those Jewish translators must be credited with a knowledge of their own language; and although their version is not perfect in all respects, it must surely be preferred in all cases where it has been used by our Lord and his Apostles.

I submit, therefore, that Mr. White's use of Jehovah's commission to Isaiah cannot be sustained by any fair reading of the Scriptures, and that the character of God, which has been maligned for centuries by ignorant men on no other ground than false translations of his word, is thus seen in its true light. By the interpretation we are dealing with God is represented as first causing or at least increasing by "direct action" of his own, the perversity and disobedience of his people Israel, and then subjecting them for that Divinely caused disobedience to the terrible infliction of exile and oppression at the hands of their enemies; in short, acting as the elder and abettor of his people's disobedience, and then punishing them for doing that which they could not avoid. Let this be contrasted with Jehovah's own appeal to those very people to judge as to his dealings with them under the similitude of a vineyard, contained in the chapter preceding that quoted by Mr. White, "What could have been done more to my vineyard, that I have not done in it?"

Mr. White quotes a statement of the Psalmist David in support of his view, namely, "Open thou mine eyes that I may behold wondrous things out of thy law." There are two aspects under which such a petition as this may be considered, namely, what may be termed the ordinary and the extraordinary. The ordinary applies to the conditions under which we are now placed; one prominent among these being the absence of Divine inspiration of individual. Of course the extraordinary aspect would contain the element of inspiration in a greater or less degree. Now if we seek for an example of the way in which God opens the eyes of such as are afflicted with mental and spiritual blindness, we may find one in the mission of the Apostle Paul as described in his own words. In his address before King Agrippa he said he had been commissioned by the Lord to go to the Gentiles—"to open their eyes, to turn them from darkness to light, and from the power of Satan unto God." And a little farther on he describes what he did to produce these effects, "I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles that they repent and turn to God, and do works meet for repentance." The apostle certainly wrought miracles in demonstration of his mission, but there is no record that he was instrumental in opening the eyes of his hearers by any miraculous operation upon their minds and hearts. His method may be seen from a reference to his recorded discourses—such as at Antioch, Acts xiii. 16,41; and at Athens, xvii. 22, 31. Thus he "opened the eyes" of both Jews and Gentiles.

When David uttered the petition, "Open thou mine eyes that I may behold wondrous things out of thy law," he was in a different position from ours. He could use such petitions as these, "Cast me not away from thy presence; and take not thy *Holy Spirit* from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Will any one maintain that David's petition "Open thou mine eyes," has not a direct relation to the position he occupied as an inspired prophet, as indicated in the petitions just quoted?

I am quite aware that in the record of Mark and Luke, who give only PART of the quotation, there is an appearance of purpose on the part of our Lord in speaking to "those without" in parables, THAT they should understand. This arises from Mark and Luke's omission of the true reason as given in Matthew, and from the ambiguity of the conjunction rendered "THAT." This particle admits of being rendered "in order that," or simply "so that." By the latter rendering, and supplying from Matthew's fuller quotation the fact that it was the people themselves who closed their eyes, the difficulty vanishes. Neither Mark nor Luke were present when our Lord used the words from Isaiah; Matthew most probably was. John also partially quotes this text from Isaiah, to account for the unbelief of the Jews. The words are so far rendered ambiguous by the omission of a noun or pronoun as the nominative to the verb in the phrase "hath blinded their eyes." This nominative might be that represented by the English pronoun "he," as in the common version, or it might be, as given in the margin of the *Palimpsestus* Greek Testament "*ho laos houtos*—*this people*, being a noun in the singular number. This latter suggestion is in strict accordance with the fact as declared in the use made of the quotation by our Lord and by the Apostle Paul, as already stated.

The statement that "No man comes to know the truth except by a personal teaching of the Spirit of God," standing by itself without qualification and apparently ignoring the instrumentality specially provided by the Spirit, namely, "the sword of the Spirit which is the word of God," admits only of a simple denial of its accuracy, till proof is offered. The testimony of the Scriptures is here both clear and emphatic. "The word of God is quick and powerful, and sharper than any two-edged sword," etc. "Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" The men who gave utterance to the sacred oracles were "holy men of God who spake as they were moved by the Holy Ghost;" hence it is not mere human words by which saving effects are produced. Jehovah says, "Is not MY WORD like as a fire and a hammer?" It is "the WORD OF GOD which is quick and powerful."

Again, "the natural man receiveth not the things of the Spirit of God.... for they are spiritually discerned." 1 Cor. ii. Quite true. But what are these things. The Apostle was speaking of "the deep things of God" which "eye hath not seen," etc., but which "God revealed to the apostles by his Spirit" even "the wisdom of God in a mystery." This the Apostles "spoke among them that were perfect;" being the "strong meat" as contrasted with the "milk for babes," and even more strikingly with the elementary truth mentioned in verse 2, namely "Jesus Anointed and crucified." This Paul made known to all and sundry—Jew and Gentile, Barbarian and Scythian, Bond and Free—in Corinth, and elsewhere. At the same time "the wisdom of God in a mystery" was reserved for an inner circle taken out from the mass, by the broad cast sowing of the good seed—"the word of the kingdom." Here now it is fitting to observe that "the word of the kingdom," is not to be confounded with "the mysteries of the kingdom." The former was proclaimed to the multitude by our Lord and his Apostles; of the latter our Lord himself said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." By becoming his disciples through submission and belief of "the gospel of the kingdom" and obedience thereto, they placed themselves in the position of having the mysteries of the kingdom made known to them. Just as we might observe in a school for advanced education the unreasonableness of expecting to find instruction given in algebraical problems before going through the elementary rules of arithmetic.

I have dwelt at such length on this subject, because it is one as to which I feel very strongly. The views propounded by Mr. White I consider have led thousands to look anywhere than to the Bible for enlightenment. In the words of Professor Kirk, "With heaven's best treasure in their hand, in their own language, and speaking too, in plain and simple terms, they have been led to regard it as a "dead letter," and to turn away from it in expectation of some mysterious touch of power that might remove all their evils, and open their eyes to see the light, we would not for ten thousand worlds stand under the responsibility of thus turning the mind away from the Book of God."

Whatever may be the true significance of the phrase, "The mystery of godliness," I trust I have said enough to show that it has nothing to do with "the Divine Blinding of men."

J. CAMERON.

### THE CLASS-LEADER.

A dear sister was chosen to lead in the prayer-meeting. She called on the young, on the little ones, on the timid, to get up and speak for Jesus. There was something in her manner—perhaps it was her earnestness,—that gave none refuse. Some who had never dreamed they could say a word, soon became interested and active workers, and all were blessed and encouraged by the mutual help given and received from new voices and fresher thought. Some one playfully suggested that the sister be called their class-leader.

I was thinking about the word tonight, a class-leader, one leading in the paths of right, setting an example for the young to follow, teaching them the way of righteousness, blessed pleasant joyful privilege! and happy are they who follow in the steps of such a leader!

Happy are they who in their inmost hearts, feel that they are in deed and in truth, the Lord's, and are willing and ready to obey his call, come through whom it may. Dear young friends live out the counsels of God's word: be what it tells you to be, think what God says to you, and let what he says, shape your course, not only in the prayer-meeting but in every place, and at every hour of the day. So will you be at rest now and be at rest when Jesus comes.

S. ROXANA WING.

## Selections.

### JERUSALEM'S SECOND WALL.

Jerusalem contains many buried secrets. In some places 60, 70 and even as much as 100 feet of rubbish has been accumulated over what was at a former period the surface of the ground. The first great beginning of this heaping up of the fragments of destruction may be dated at the time when Nebuchadnezzar took Jerusalem and carried off the inhabitants to "the rivers of Babylon." At that time, Nebuzar-Adan, who commanded the Obelboads, "burned the House of the Lord," and it is also stated that "the Chaldeans burned the King's house and the houses of the people with fire, and broke down the walls of Jerusalem." This must have been a very complete demolition, and the result necessarily produced a very large archæological deposit. The unfortunate city has undergone many similar operations since that time, and on each occasion a new stratum of remains has been laid down but any one, however little he may have read on the subject, throw his thoughts back on such a history, and he will easily conceive what may be hid under the streets of modern Jerusalem. It is to Sir Charles Warren, the present First Commissioner of Police, who, as Captain Warren, acted for the Palestine Exploration fund, that we owe our first glimpses of "Underground Jerusalem." He told us in exact figures of the great depth of rubbish which had gathered in the valleys, and which, in spite of the filling up, are still visible in the ancient city. The work of Sir C. Warren cleared up some points that were formerly doubtful, but much remains obscure. There are many problems regarding the old topography which can not be solved till further excavations are made. Prominent among the points requiring light to be thrown on them are the exact positions of the Temple and Holy Sepulchre. The questions have not only a historical and archæological interest, but the whole Christian world has naturally a deep anxiety to know the exact truth regarding them. At present no excavations can be carried on; the Porte refuses all applications for permission to explore where digging might at present be done, and it is only when the foundations of a house requires the clearing away of the ground that chance brings something to light.

Such a chance has lately taken place. A new hotel had to be built near the Jaffa Gate, this was the Mediterranean Hotel, which, as visitors to Jerusalem will remember, formerly stood not far within the Damascus Gate. The spot where this took place may be described in the words of the account which has come home—it is "at the head of David street," not named directly from the royal Psalmist, but from the Tower of David which stands at the end of it. Here, in clearing out the foundations, old walls, vaults and cisterns, were laid bare; but the most important discovery was come to at a depth of fifteen feet. Here were found the remains of an old wall, which is supposed to have been one of the ancient city walls, and almost all the authorities are agreed that it is the "second wall" of Josephus which has been so long sought for. About thirty yards of this wall have been uncovered. Two courses, and in places three courses, of the stones remain in position. These stones are large and similar to those in the Tower of David. The line of the wall begins directly opposite the tower, and runs to the north, trending slightly to the west. So far it follows a line parallel to the present wall running from the Jaffa Gate to the northwest corner of the city. The interest attaching to this is peculiar. A great many people believe that the Holy Sepulchre does not stand on Golgotha nor over the new sepulchre, "wherein was never man laid," which had been excavated in the Garden of Joseph of Arimathea. Dr. Robinson was not the first to express doubts on this subject, but he has dealt largely on it in his work on Jerusalem; Captain Conder prefers for Golgotha, or Calvary, the round mound "formed like a skull" outside of the Damascus Gate. General Gordon, who lived some months in Jerusalem immediately before going to Khartoum, and devoted his time exclusively to the study of this subject, also accepted the knob of rock at the Damascus Gate as the most probable position. The connection existing between the Holy Sepulchre and the second wall comes about in this way: the crucifixion took place "without the gate." Now the second wall is supposed to be as old as the time of Hezekiah, and its existence at the time of the Savior's sojourn on earth is not doubted. The Holy Sepulchre is at present in the very middle of the city. The city may have grown round it in eighteen centuries, but if this second wall could be traced so as to include the spot within its circuit, its specially exalted sanctity would be at once destroyed. The most sacred shrine of the Christian Church would cease to exist; the Crusades would be looked upon as a delusion, as only a fight for an empty nut-shell. This will show the importance which attaches to the few feet of ancient masonry which has been discovered at the head of "David street," in Jerusalem. The thirty yards of wall is not enough to decide the point; it would require perhaps to be traced 100 yards further to know whether it went off to the west, and included the Holy Sepulchre, or turns to the east, so as to leave the shrine "without the gate." A continued exploration is impossible, as the space is all built over to the north. Under these houses lies the secret which has such interest and importance. There for the present it must remain, and so must wait till the time comes when some other house has to be rebuilt and the digging of the foundations may give us another glimpse of this significant wall.—*London News*

### "Saints and Faithful Brethren in Christ." Col. i. 2.

"Saints."—A word that has been woefully misapplied. "The Church" (so-called) has given it as a special honor to a few, and "decorated" with it mainly the possessors of a false idea of sanctity, that of the ascetic and monastic sort. (The worldling) uses it with a sarcastic intonation, as if it implied much cry and little wool, loud professions and small performances, not without a touch of hypocrisy and crafty self-seeking.

Saints are not people living in cloisters after a fantastic ideal, but men and women immersed in the vulgar work of every day life and worried by the small prosaic anxieties which fret us all, who amidst the whirr of the spindle in the mill, and the clink of scales on the counter, and the hubbub of the market-place, and the jangle of the courts, are yet living lives of conscious devotion to God.

The root idea of the word, which is an Old Testament word, is not moral purity, but separation to God. The holy things were things set apart from ordinary use for his service. So, on the high priest's mitre was written, "Holiness to the Lord." So the Sabbath was kept "holy," because set apart from the week in obedience to the Divine command.

Sanctify and Saint are now mainly used with the idea of moral purity, but that is a secondary meaning. The real primary signification is separation to God. Consecration to him is the root from which the white flower of purity springs most surely. There is a deep lesson in the word as to the method of attaining cleanness of life and spirit. We cannot make ourselves pure, but we can yield ourselves to God, and the purity will come.

We are Christians as far as we give ourselves to God, in the surrender of our will and the practical obedience of our lives, so far and not one inch further. We are not Christians unless we thus consecrate ourselves. Pleasing self, and making my own will my law, and living for my own ends, is destructive of all (personal) Christianity. Saints are not an eminent sort of Christians, but all Christians are saints, and he who is not a saint is not a Christian. The true consecration is the surrender of the will, which no man do for us, and the one motive which will lead us selfish and stubborn men to bow our necks to that gentle yoke, and come out of the misery of pleasing self into the peace of serving God, is drawn from the great love of him who devoted himself to God and man, and bought us for his own by giving himself utterly to be ours. All sanctity begins with consecration to God. All consecration rests upon the faith of Christ's sacrifice. And if, drawn by the great love of Christ to us unworthy, we give ourselves away to God in him, then he gives himself in deep communion to us. "I am thine" has over its chief chord, which completes the fulness of its music, "Thou art mine." And so, "saint" has a name of dignity and honor, as well as a stringent requirement. There is implied in it, too, safety from all that would threaten life or union with him. He will not hold his with a slack hand that negligently lets them drop, or a feeble hand that cannot keep them from a fall.—*Alexander Maclaren, D. D., in "the Expositor" for January, 1885.*

THE RESTITUTION

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THE RESTITUTION means "the full establishment of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous; and the annihilation of the wicked; eternal life only through Christ, and many other kindred truths. Also, a hearty belief of the Gospel, repentance, and baptism as pre-requisites to the forgiveness of sins, and a holy life as essential to salvation.

### Appointments.

The First Annual Conference of the Church of God in Southwestern Nebraska will be held, D. V., in Brother D. N. Prime's grove, one mile south of the town of Arapahoe, commencing Thursday, September 9, and continuing over Sunday and longer if the interest warrants. All are invited; all churches of like faith within the State are requested to send delegates, one for every five members, or to represent themselves by letter. All brethren coming by rail should address the President at Arapahoe, Teams will be at the depot to carry them to the camp ground. Brethren coming with teams please inquire for D. N. Prime's place. Those who wish to camp out should come prepared. A number of speakers will be present to proclaim the good tidings of the coming kingdom. Brethren turn out and let us have one good meeting before the kingdom comes.

A. ADAMS, Pres.
J. S. MILLER, Sec.

The Annual Conference of the Church of God, in Indiana, will meet at Argos, Indiana, commencing at two o'clock Friday afternoon, Sept. 10, 1886, and continue over the following Sunday. It is the desire of all who have been in the habit of attending these gatherings, that *all* the churches send delegates with reports of their condition to this meeting. Also that isolated brethren and sisters attend or send letters. Now friends, please attend to this little matter, and if you cannot possibly come send a letter to the secretary at Plymouth, Ind., and it will be presented to the Conference. If you have some good news of what the Lord has done for you, tell us of it,—it will cheer us on our way. If trouble has been your portion, and the load heavy, tell us—perhaps we can aid you—our prayers shall be for you at least.

Brethren, the signs tell us that very few more of these Annual Meetings will be held. *Jesus is coming.* Will the Annual Meeting of 1886 be the last? Come, work while day lasts.

A. R. UNDERWOOD, Sec.

The Third Annual Meeting of the Association for the Promotion of Christian Knowledge will be held in the "Household of Faith" Church, Tatnall St., bet. 7th & 8th Sts., Wilmington, Del., commencing *Friday Eve.* Sept. 17th, 1886, at 8 o'clock, and continuing through Saturday and Sunday the 18th and 19th. Good speakers will address the meetings. All members of the Association, and lovers of truth are invited to attend. Those who expect to be present will please notify Bro. Chas. G. Botsch, 601 Monroe St., Wilmington, Del., who will attend to all arrangements for entertainment. For further information address,

JOHN DONALDSON,
658 Halsey St. Brooklyn, N. Y.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 1, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## ATTENTION.

### SEPTEMBER 1st.

Notices by letter were recently sent to every one in arrears to THE RESTITUTION, stating the instructions of the Board of Directors to the Business Manager. The order of the Board is positive and absolute—*ALL ARREARS MUST BE SETTLED.* Examine your account *TODAY* (to-morrow is always too late) and see that you are paid *in Advance.*

We must hear from EVERY ONE of these letters by Sept. 1, or THE RESTITUTION will cease to visit you.

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FROM our news column it will be learned that Prince Alexander was deposed from the Bulgarian throne through conspiracy; and that he is returning to re-occupy the kingly chair of State once more. This re-occupancy may possibly precipitate a crisis in Oriental affairs instead of repressing the irrepressible. The *N. Y. Sun* has the following Editorial comments on the present condition of affairs which we place before our readers as a brief and careful review of the complication and possible results growing out of this notable conspiracy. The days of Ottoman Supremacy in the East are about numbered. As the Crescent is waning toward final extinguishment, Jacob's Star is gleaming more brightly in the Eastern horizon.

"Although the pro-Russian conspiracy at Sophia has collapsed, and it is expected that the kidnapped Prince will presently resume his throne, it does not follow that the incident may not have consequences of extreme gravity. The resentment excited by the plot will tend to make Bulgaria a more formidable obstacle to Muscovite ambition, while if the Czar abandons the revolutionists who have incurred imprisonment and risked hanging on his behalf, he will not easily win partisans hereafter in the Balkan region. His influence throughout the south Slavonic States and at Constantinople would be immeasurably weaker than it was a week ago, and that of England would be proportionately magnified.

It is hardly credible that such meek submission to the failure of a scheme concerted in his interest will be evinced by a ruler so stiff-necked and imperious as the present Czar is said to be. On occasions much less galling he has, according to report, made light of the counsels of his Ministers and allowed his personal vindictiveness to control affairs of the State. In this case, too, his irritation is evidently shared by the Russian people, who feel that Bulgaria must be overpowered by force, since intrigue has miscarried. From the Panslavic point of view, and so long as Constantinople is the object of Russian aspiration, it is indispensable that the State commanding the passes of the Balkans should become an obsequious dependent, instead of the inexorable enemy which, under the Prince Alexander of Battenberg, it would unquestionably be.

No formal protestations will clear the Czar from suspicions of complicity in a shabby plot to kidnap a fellow sovereign. His fault or his misfortune has placed him in the position of a desperate offender who, seeing that he has the name, resolves to have the game as well, He would incur no more obloquy than he labors under now in the eyes of Europe should he defiantly announce that he would tolerate no longer the presence of an anti-Russian ruler in Bulgaria. Blame he cannot in any case escape, but he may reassert the ascendency of terror, should he now throw off the mask and demand that the national assembly about to convene at Sophia shall, under penalty of immediate invasion, elect another executive chief. That the Czar may design even such a brazen disregard of international decencies and duties would be inferred if there is ground for the report of active military preparations at Batoum and in Bessarabia, and if the minacious posture of the St. Petersburg official press is to bear its natural construction.

But it is very doubtful whether the Bulgarians in their present exasperated mood would submit tamely to the Czar's dictation, and the threat of armed occupation might have to be carried out. The result would be a war, into whose vortex all the powers interested in southeastern Europe would probably be swept. The Porte would have to resist an invasion of its vassal's territory, or forfeit the last shred of dignity and power. It would have a right to claim assistance from England and the other parties to the Berlin treaty, and it is fairly presumable that sooner or later, the call would be headed by a Tory Government. Then, even were Bismarck sincerely desirous of maintaining neutrality, it would be difficult to hold back Roumania from joining the antagonists of Russia, and the Magyars would endeavor to commit the Hapsburgh empire to the same side. The area, in brief, of the disturbance caused by an attempt of Russia to occupy Bulgaria could not be circumscribed, and yet it is hard to see how the Czar, without a fatal loss of prestige, can now avoid an act which would produce the long-feared explosion in the Balkan peninsula."

## Communications.

### OBEY THEM.

Under this captain I find an article in THE RESTITUTION for July the 21st, from the pen of Sister Wines, which I consider well worth perusing, and even re-perusing, for it is on a subject which is too much neglected, by both our public speakers and writers. While I endorse every sentence in the article referred to, I yet have one objection against it. And that is, that it was entirely too short.

The first text cited by our Sister is one of very great importance. And cannot be dwelt upon with too strong emphasis. "Obey them that have the rule over you." But why? Paul gives a very important reason. "For they watch for your souls, as they that must give account." Oh, the great responsibility that rests on the elders of the church! Do they realize it? Do they consider that they, in a great measure, will be held responsible for the welfare of their congregation? Do they watch over their congregation for their welfare as the good shepherd watches over his flock? Or do they think preaching to them occasionally with a view to proselyting the unconverted is sufficient? Ah! Here comes in another text cited by our beloved sister. "Let the elders that rule well be counted worthy of double honor." 1 Tim. v. 17. But in what way can we bestow the greatest honor upon such an elder? I answer by yielding the most implicit obedience to the elder's good advice and order. Hence Paul's admonition, "Obey them that have rule over you, and submit yourselves, for they watch for your souls, as they that must give account." (And), "That they may do it with joy, and not with grief;" it is all important that you regard and esteem them as your leaders; and you give them all the honors due to them for their care over you.

But here I may be met with the cry of Equality of authority in the church! by some who are not willing to grant such offices as eldership and deaconship in the church; claiming that all preachers are elders, whether ever appointed as such or not. Hence as soon as they have learned a few isolated sermons they start out on their own hook to preach; and, of course claim to be elders wherever they go. This is causing a great deal of discord and confusion among us. By proper organization these troubles could all be avoided. But to return. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

Now, it is not absolutely necessary that the elders in all cases be able to preach; but to be a worthy elder, he must be able to govern, control and rule over the church under his care, not with rigor, but in mildness and kindness. Not as lording it over God's heritage, but as an example to the flock over which he is ruler, and overseer. But, says one, I don't like the word "rule," it sounds too harsh; I would prefer "preside."

Well, let us look at the definitions of the two words.

American Popular Dictionary. Rule; as a verb, to govern, to control. Preside; as a verb, to superintend, direct, control. Now, I must confess that, with my limited capacity of mind I am unable to discern the difference of meaning between the two terms, if there is any.

But for an elder properly to preside over a church, that is, to rule so he must superintend, direct and control all the affairs of the church; and continually keep himself posted in regard to the state and standing of each member of the church, so as to know the wants of each individual member; so that, as Paul says, "Whether one member suffer all members suffer with it, or if one member is honored all rejoice together." Then order, peace, harmony and love will be the result. And so the church will truly be as a light shining all around, so that others would be constrained to fall in, making increase of the body to the edification of itself in love; and thus many would be won over to the plan of redemption, and God be glorified. Oh, the great responsibility that is resting on the shoulders of the elders of the church! No wonder that Paul admonishes them that rule well to be counted worthy of double honor.

If the responsibility of the elder is so great as this, we may well enquire, What are the qualifications requisite to the eldership? Let Paul answer. Paul to Titus, i. 5–9. "For this cause (purpose) left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, (bearing a good character), the husband of one wife, (polygamy then being practiced to some extent, in order to check the practice, the man who had more than one wife was not considered eligible to the office of an elder), having faithful children, not accused of riot, not unruly." "For a bishop (elder) must be blameless, as the steward of God: Not self-willed, (or selfish), not soon angry, (so that he can pass by an occasional insult, or provocation without retaliating), not given to wine, (not an inebriate), no striker, not given to filthy lucre; (not too greedy for gain, but benevolent to the poor); but a lover of hospitality, (that is, he must be kind and hospitable to the needy), a lover of good men, (keeping out of bad company), just, (dealing honestly), holy, (pious), temperate; Get his moderation be known among all men); holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers."

Hence Paul admonished Timothy to commit the things which he had learned of him, to faithful men that they might teach the same to others also. 2 Tim. ii. 2.

Once more: "A bishop (elder) then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) From this it appears that the elder must have the same control over the church that the just man has over his household. Hence Paul's admonition, "Obey them that have the rule over you."

With such an eldership as here set forth a church must prosper, and be as a city that is built on a hill, reflecting its light on all around it.

But the elder must not be "A novice; lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil," 1 Tim. iii. 2–8.

But here I leave the subject for the present, lest I weary the patience of the reader.

JOSEPH MESSIMORE.

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At the June Conference, after consultation with several brethren, I agreed to write an article for publication in THE RESTITUTION, urging all the churches in Indiana to send delegates to the Annual Conference to be held at Argos, commencing September 10, for the purpose of considering the question of a more perfect organization. I have been afflicted with sore eyes for several weeks so that I could neither read nor write, and they are no better now. I can therefore only write an excuse for not attending to the matter. Every church ought to be represented at all our conferences by delegates, so that we might compare notes and talk over the best mode of promulgating the gospel and pushing forward the Master's cause.

All the preaching brethren ought to be sent to the conference by their respective congregations, and while there they should meet together and talk over the best mode of keeping up an interest in their respective congregations and of reaching and interesting those outside. Men engaged in all other pursuits of life do this, from the judge on the supreme bench to the hod carrier. In the multitude of counsel there is wisdom. We are not accomplishing what ought to be done and we cannot afford to let matters simply drift. The Master has put the work in our hands and will hold us responsible for its faithful performance.

We want every church in the State to send at least one delegate to the conference, that this matter may be carefully considered. All that is necessary is for each church to pass a resolution authorising some one to act for them as their delegate. If it is not convenient for some member of a congregation to attend, any one who will attend can be authorized to act for the congregation. A more systematic effort than has heretofore been made for the support of THE RESTITUTION must be put forth. This can best be done through a proper organization of the conference.

Do not be content with sending one delegate, send as many as can possibly come. A sister can act as delegate just as well as a brother. Hoping to meet a large delegation at the conference and praying that we may have a good meeting, I am your brother in Christ. R. S. DWIGGINS.

## Youth's Column.

### Our Father in Heaven.

When I look up to yonder sky,
So pure, so bright, so wondrous high,
I think of One I cannot see,
But One who sees and cares for me.

His name is God: he gave me birth,
And every living thing on earth;
And every tree and flower that grows
To the same hand its being owes.

'Tis he my daily food provides,
And all that I require besides;
And when I close my slumbering eye,
I sleep in peace, for he is nigh.

Then surely I should ever love
This glorious God, who reigns above;
For very kind indeed is he,
To love a little child like me.

### Melody in the Heart.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. Eph. v. 19.

A little girl, a member of a Sabbath School, was so delighted with the hymns they sang, that she was singing them the most of the time. One day her mother took her to call on a lady who was not pious, and charged her not to sing while there. The lady called upon introduced the subject of religion, when the little girl began to sing. She looked up, caught her mother's eye, and stopped. But as the conversation continued, she commenced a beautiful hymn, sang it through, and then ran to her mother, kneeled down, put her face in her lap and burst into tears, saying, "O mother, I did not mean to disobey you, but I could not help it. You may whip me, or do anything to me: but it keeps singing in my heart all the time, and it must come out. I must sing."

### A Noble Child.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another," Rom. xii. 10.

At one of the anniversaries of a Sabbath School in London, two little girls presented themselves to receive a prize, one of whom had recited a verse more than the other, both having learned several thousand verses of Scripture. The gentleman who presided inquired—

"And couldn't you have learned one verse more, and thus kept up with Martha?"

"Yes sir," the blushing child replied; "but I love Martha, and kept back on purpose."

"And was there any one of all these verses you have learned," again inquired the President, "that taught you this lesson?"

"There was, sir," she answered; blushing still more deeply—"In honor preferring one another."

### The Reign of Fire.

You remember, I hope, that besides the water and the air that helped to fashion our beautiful earth out of the globe of rock covered by a heated ocean which existed in the past, another force has been mentioned—fire. Fire is still working day and night in changing the world, but it is mostly underground.

Air and water are as much levelers as they are builders. If only these two forces had been at work, the mountains would gradually have been brought low, and the valleys exalted, till finally every rock and island would have been worn down and buried in the depths of the sea. The world would have returned to the condition it had been in thousands of years before, only it would be cooler. But the internal fires were there to upset all this gradual change. They were never at rest. Again and again the sea bottom was lifted up, and became dry land, and the waters gathered together in new hollows.

Miners who go down into the earth for coal and iron find, after a certain distance, that it grows steadily warmer and warmer as they descend. If the heat of the earth goes on increasing at this rate, at thirty miles below the surface of the earth the heat would be so intense as to melt even iron or stone. As a matter of fact, things melt a great deal more easily when they are open to the air than when they are under pressure. Down deep in the earth the pressure of the rocks is tremendous, and this gets heavier the deeper it is. So there is a battle between the heat and the pressure down deep in the earth, and whether the rocks there are melted or solid depends on which is the stronger. Some people think that all but a thin shell over the outside of the world is red-hot liquid; others think it is hot enough to be liquid, but that the pressure keeps it solid. However this may be whenever, for any cause, the pressure is sufficiently lightened, the melted stone and cinders and steam come rushing out. Volcanoes are the chimneys by which they escape.

The cool crust of the earth is a great deal thinner in proportion to the rest of the globe than an egg-shell is to the egg. In old geologic time the shell was thinner than it is now. The fires then worked wonderful changes, the same in kind as they are working now, but much greater. The earth's crust—made of many layers of different kinds deposited by the water—was crumbled and torn and twisted in a most remarkable way.

The struggles of the internal fires often produce a sound and shaking—an earthquake. Suppose you were to lower a can of gunpowder (sealed up tight, and so arranged that it would go off in half an hour) into a pond. When the powder took fire it would explode, and as soon as the commotion reached the top of the water, a wave would spread out from a point above the explosion. An earthquake is such an explosion, only it is underground; the earth is thrown into waves, but instead of rocking and moving off as the water does, the ground, being solid, is torn and broken, and if the shock is severe, houses are thrown down and people destroyed. Sometimes things are thrown straight up into the air by an earthquake shock; at other times they are shaken backward and forward till they fall in ruins. This movement of the earth during a shock is at times a curious twisting motion, which has been known to turn pieces of furniture around so that their faces were to the wall. Rows of trees have been found twisted all out of line, though still growing. We are apt to think of earthquakes as being rare, and so they are with us; but in hot countries they are so common that it is probable that some part of the earth is quaking all the time.

Sometimes, when the shock is not very severe, the earth cracks underneath, but the crack does not quite come through. The melted stone then pours up and fills the cracks and hardens there. The intense heat of the melted stone often changes the rock through which it flows. Limestone, which is a rather soft stone made up largely of shells, is turned into pebble in this way. Marble, then, is merely "cooked" limestone.

A volcano, you know, is a mountain that sends out burning gases and lava and cinders. It is usually a high peak with a cup-like depression in the top called a crater. The volcanoes of the world are found almost always near the sea, and nearly three-quarters of them are situated upon islands.

If you have a globe—or, if you have not, a map of the world—put your finger on Terra del Fuego (the land of fire), at the very southern part of South America, then run it along the western coast of the two continents—the Andes and the Rocky Mountains being your guide—till you get to Alaska, where Asia and America almost touch; pass over to the Aleutian Islands and down by way of Islands across the Indian and Pacific oceans back to Terra del Fuego again. Your finger will have passed over most of the large volcanoes in the world. It is as if the earth's crust were cracked all around in the irregular line, that the mountain chains were the raised edges of this crack, and that the crack gave way every now and then, and through the broken places melted stone and gas and flames rushed out.

Some of the greatest volcanoes in the world are in the Pacific Islands. One of the Sandwich Islands is nothing but an immense volcano with three craters. The island has been built up by the outpouring of lava, which gradually lifted it, craters and all, out of the sea. One of these craters, Mount Kilauea, is an immense wide pit, large enough to hold a city. The rocky plain at the bottom of the pit, when there is an eruption, breaks up and fills with lava. It is a wonderful sight to see these great lakes of red-hot melted stone boiling and bubbling like a great pot of boiling water, and the red-hot waves beating against the rocky shore, and spurting fountains of fire rising up here and there. In one eruption the weight of lava was so great that it broke through the side of the crater and ran down, a river of living fire, to the sea. When it met the water, great clouds of hissing steam spouted up, carrying the cooled and shattered lava with it.

The lava in Kilauea is often like clear glass, and when the bubbles burst in the boiling lake, it is drawn out into fine spun glass, which the wind collects in sheltered spots. The Sandwich-Islanders used to call it Pele's hair, because they believed their goddess Pele lived under the crater, and caused its eruptions. Since I wrote these words a curious thing has happened to Kilauea; the bottom has tumbled out of the crater. The boiling, fiery lakes and fountains suddenly sunk in, and left it a great, dark abyss. In the the sea near the coast of Greece, more than 2,000 years ago, the crater of a great volcano was lifted out of the water. It made a sort of horseshoe island, part of the rim having been broken away. This island is called Santorin. In the curve of the bay inclosed by the horseshoe several volcanoes have burst up since, and are still sending out steam and vapor. The water around them is hot, and is colored orange by the iron and other things thrown out by the volcanoes.

The volcanoes in Europe, such as Etna and Vesuvius, are different from Kilauea. Before an eruption loud noises are heard, an earthquake shakes the ground, and then comes a sudden outpouring of lava and cinders and smoke. In one of these eruptions soon after the time of Christ two cities were buried by an overflow, one of mud and the other of cinders. A little more than a hundred years ago, in digging a well in a town that had grown up over the old one, the city was discovered. Imagine what a wonderful thing it must have been to walk those deserted streets, sealed up for nearly two thousand years, and find the houses, the baths, the libraries, almost uninjured! Those buried cities, Herculaneum and Pompeii, were destroyed as was thought until their rediscovery, about the middle of the eighteenth century—in the year 79. Some day you will read about them in Bulwer-Lytton's fascinating romance, "The Last Days of Pompeii."

In Mexico, in a peaceful district, where there were fine cotton plantations, a hundred and thirty years ago lived a rich planter, quietly cultivating his crops. Suddenly one day loud and terrible noises were heard underground; earthquake shocks were felt. This went on for two months, and then all quited down. After a few weeks of quiet the noises began again: the ground for about four miles swelled up in a great bladder, 500 feet high, which rose and fell, till finally a yawning gulf opened. Two rivers, which before had flowed peacefully through the country, plunged into this opening and were lost. Thousands of little mud volcanoes burst up all over the plain, an immense crater opened, and poured out such quantities of red-hot stones and ashes that it built up a range of six mountains. One of these is a volcano, called Jorullo, which has been active ever since.—*Harper's Young People.*

## News Items.

ATHENS, Greece, Aug. 28.—Greece has again been visited by an earthquake which has been most disastrous in the Morea and in which the loss of life, according to the best information, reaches the enormous figure of 300. The village of Pyrgo and the town of Philiatra, both situated on the western coast of the Morea, were the chief sufferers, and these furnish, it is believed, all that have perished. In Pyrgo not a house is left standing, while Philiatra is almost swept from the face of the globe, swallowed up in the convulsions of the earth. The shocks were experienced throughout the entire extent of Greece to a greater or less degree. In the town of Zante every house was damaged and the inhabitants fled in terror to the open country.

Several towns in Italy were also visited by the earthquake, but not to any serious extent, Naples, Brindisi, Foggia, Caserta and Taranto being of the number.

ALEXANDRIA, August 28.—Violent shocks of earthquake have been experienced here and in other parts of Egypt, causing terror among the natives, but, so far as known, doing no serious damage.

CHARLESTON, S. C., August 28.—A shock of earthquake was felt here this morning at 4:48 o'clock. It extended as far north as Summerville, twenty-five miles from here.

LAIBACH, Austria, Aug. 28.—Prince Alexander leaves here today for Bulgaria. He will go via Giurgevo, Roumania, and expects to reach Bulgarian territory by tomorrow. His brothers, Francis and Ludwig, are with him, and will be his travelling companions.

The *Gazette*, of St. Petersburg, advises Alexander not to resume the government of Bulgaria, as such a step would only result in a second and more decisive overthrow.

SOFIA, Aug. 28.—The trial by court-martial of Messrs. Zankoff and Grueff and the Metropolitan Clement, leaders of the revolutionists who forced Prince Alexander to abdicate, has been finished. Messrs. Zankoff and Grueff were sentenced to death, and Clement was sentenced to imprisonment for life.

LONDON, August 28.—The Russians refused to allow Prince Alexander a saloon-carriage or servants, and only released him after Emperor William had telegraphed to the Czar on the subject.

Turkey is massing troops on the Roumelian frontier. Daily councils are being held at Constantinople to consider the situation.

VIENNA, August 30.—In a railway collision at Modling, eight miles from here, seven persons were killed and twenty-two wounded.

The recently deposed Prince Alexander, of Bulgaria, reached Bucharest, the capital of Roumania, yesterday, and was expected to leave there for Sofia, the capital of Bulgaria, this morning, to resume the rulership.

Great excitement is reported in Naples and Bari, Italy, caused by a terrific eruption of Mount Vesuvius, following the recent earthquake shock.

Lightning struck a powder magazine southwest of Chicago, Sunday, containing about 100,000 pounds of powder and dynamite. The explosion was terrific, blowing the building to atoms, damaging other buildings in that vicinity, killing one person and severely injuring others, one of whom died this morning. The entire city was shaken as if by an earthquake.

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The "Vandalia Line" has officially announced its rates and arrangements for the Autumnal Festivities in St. Louis. They seem to have fully realized the wants of the public, their patrons, and have made every arrangement possible to meet them. All will be nicely accommodated who take a trip to the "Future Great" during the festive season.

It has been the rule of MANY in past years to visit the Great St. Louis Fair and Exposition; this year it should be the rule of ALL. Each year it has seemed as if, in the programme offered there was no room left for improvement, yet improvement HAS continued until, judging from the programme offered this year, the climax MUST have been reached. The efforts made to make the Knights Templar Conclave of '86 a grand and enjoyable success have been untiring and should be rewarded by every Knight being in attendance with his entire family.

Rates and limits on excursion tickets will be exceedingly liberal and are as follows: For the Exposition on tickets good for three (3) days beyond day of sale the rate will be one and one-third fares, with 25 cents added to include an admission ticket to the Exposition. Tickets will be on sale on Tuesdays and Thursdays from Sept. 7th to Oct. 23d. For the Triennial Conclave on tickets good to return to and including Sept. 30th, the rate will be one cent a mile for distance traveled; such tickets are for use of Knights, their families, servants and bands only, and will be on sale from Sept. 19th to 22d. On tickets for the public, good to return to and including Sept. 25th, the rate will be one fare for the round trip; they will be on sale from Sept. 19th to 23d, inclusive.

For the Fair, on tickets good to return including Monday, Oct. 11th, the rate will be one fare for the round trip, with 50 cents added to include an admission ticket to the Fair. These tickets will be on sale from Oct. 4th to 9th inclusive. On Thursday (Veiled Prophets' Day), tickets will be sold without an admission ticket if desired.

Write to Mr. E. A. Ford, General Passenger Agent, at St. Louis, for an illuminated programme, then select your day and go and enjoy yourself with sights such as may never be witnessed again.

### Report of Meeting.

The series of meetings held by Bro. H. R. Carter, at Bitter Creek, Kansas, closed August 15th. The attendance was good and we hope that much good has been done. Will say that Brother Carter expects to remain in Kansas through the fall and winter. Brethren wishing to correspond with him can address him at Bitter Creek, Sumner Co., Kansas, till farther notice.

C. F. BARNER.

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Any one knowing the present address of Anna B. Kirkpatrick, formerly of Hillsboro, New Mexico, will oblige us by sending the same to this office.

# Poetry.

## THE COST OF TRUTH.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walks of easy life,
Blown by the careless wind across our way.

Great truths are dearly won, not formed by chance,
Not wafted on the breath of summer dreams;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine:
Not in the merchandise of golden gems:
Not in the world's gay halls of midnight mirth,
Nor 'mid the blaze of regal diadems:

But in the day of conflict, fear and grief,
When the strong hand of God put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

—*Woman's Journal.*

# Communications.

## THE HOUSE OF MANY MANSIONS.
John xiv. 2, 3.

*A Discourse by Dr. L. C. Thomas, preached at Wyoming, Del., June 20, 1886.*

These words of Jesus were spoken to his disciples on the occasion of eating the last passover with them a few hours before he was crucified. He told them he had desired to eat that passover with them before he suffered, for, he said it was the last time he should eat it with them until that day when it is to be fulfilled in the kingdom of God, when he will eat again with them. Mark xiv. 25; Luke xxii. 16. He said he had many things to say to them. They had not fully understood the things he had told them about his approaching death and resurrection—"they understood none of these things." Luke xviii. 34. He therefore on this occasion, told them again that he was soon to leave them, that "a little while and ye shall not see me, because I go to the Father;" meaning a little while after his crucifixion and resurrection. See chap. xx. 17. He addressed them as "little children." He said, "Ye shall seek me: and as I said to the Jews, whither I go ye cannot come; so now I say to you." John xiii. 33, and xvi. 16. This plainly stated fact he had not only taught to the Jews, but he had also told Nicodemus a ruler of the Jews, that "no man hath ascended up to heaven" to find out and tell of heavenly things. And during the whole three years he had been with his disciples as their Teacher and Master, he had never taught them that when they died they would go to heaven, or that any person had ever gone to heaven at death to get their reward; but he had said, "thou shalt be recompensed at the resurrection of the just," here on earth, Luke xiv. 14; that he "the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. xvi. 27.

But when Peter heard his Master say, "whither I go ye cannot come," he asked, Lord whither goest thou? Jesus answered, whither I go, thou canst not follow me now: but thou shalt follow me afterwards. It is evident Jesus did not mean by the words, "thou canst not follow me," the same as when he said, whither I go ye cannot come; but he meant by "follow me," as explained by himself after he rose from the dead (chap. xxi. 19) where he used the same words, "follow me," "signifying by what death he (Peter) should glorify God"—that Peter should follow him by being crucified, which actually took place about 34 years afterwards. Peter himself, in his 2nd Epistle, ch. i. 14, corroborates this view, where he refers to his own soon expected death by crucifixion, saying, "even as our Lord Jesus Christ hath shewn me." This view is also corroborated by Peter's reply at the time. He said, "Lord why cannot I follow thee now? I will lay down my life for thy sake." This reply, shows clearly that Peter understood Jesus to mean by "follow me," simply the laying down his life, as Jesus was about to lay down his life. He therefore gave Jesus to understand that he was ready then to follow him through that terrible ordeal. He did not expect that when his death occurred, he should go to heaven and see Jesus and be with him. He says not a word about such a thing, for he knew what Jesus had said about it. He knew that the words of Jesus, "follow me, signified by what death he should glorify God," and not that he should go to heaven and be with Jesus. He knew also, as he himself had taught thirty-three years before, on the day of Pentecost, following the crucifixion of Christ, that even "David is not ascended up to heaven, but is dead and buried."

Jesus did not on this occasion, when about to leave his disciples and go to his Father in heaven, comfort them by telling them they would go to heaven also, when they died, and see him, and ever be with him, as he doubtless would have done if such was to have been the case. No, not a word of that kind. But he comforted them by saying, let not your heart be troubled, I will come again. In my Father's house are many mansions. I go to prepare a place for you. I will come again and receive you unto myself; that where I am ye may be also.

Now what did he mean by Father's house, and by many mansions, and by preparing a place? I think I have made it clear that he did not mean what would contradict himself. He could not have meant what is taught by popular theology: that the place he was going to prepare was up in heaven, and that the righteous all go there when they die; for that would not only contradict what he had just told them, but also the entire Scriptures.

Neither did he mean as held by "Adventists," that he was going to build and prepare a literal city of houses and mansions up in heaven, the "New Jerusalem," which was to be of cubic form, 1500 miles square and 1500 miles high, and when prepared or finished to descend out of heaven to the earth, etc., (instead of which the word plainly says the New Jerusalem is "the bride, the Lamb's wife," the "one body," the inhabitants of the city, called the New Jerusalem by synecdoche). See Rev. xxi. 2–10.

What then did Jesus mean by "my Father's house?" The word "house" comes from the Hebrew *bayith*, and also the Greek *oikia*, which is the word used in this text; and the words are used in hundreds of instances throughout the Scriptures for family or household; and in other places for the dwelling or place in which the family lives, and sometimes for both family and dwelling place, and appurtenances. Thus the family of Jacob, the seventy souls who went down into Egypt to Joseph, are called "the house of Jacob," Gen. xlvi. 27, and the descendents of Jacob's brother, "The house of Esau." The individual tribes that descended from Jacob's twelve sons are called by the same term. Hence we have "the house of Joseph," Judges i. 35, "the house of Levi," etc.

Then, as the whole Jewish nation descended from Jacob, the son of Isaac, the son of Abraham, whom God chose, that nation was constituted God's house. But as Jacob had two names, Jacob and Israel, the Jewish nation that descended from him was called sometimes the house of Jacob and sometimes the house of Israel. Then again, after the nation was divided, in the days of Rehoboam and Jeroboam, the ten tribes were called the house of Israel and the two tribes the house of Judah. But the entire nation, the whole twelve tribes, were constituted God's house, family, household.

We have also many instances of house used in this sense in the New Testament. "Cornelius feared God with all his house." Acts x. 2. "If a man know not how to rule his own house." "Christ as a Son over his own house." "Having a High Priest over the house of God." "Judgment must begin at the house of God." 1 Peter iv. 17. So God has a "house," a "family," the whole family in heaven and earth." Eph. iii. 14, 15. (Jesus, the Elder Brother, "the first born," is in heaven.) He has a "household." Eph. ii. 18–22. He chose Abraham (Neh. ix. 7) and his seed, his descendants—fleshly and spiritual—(Deut. vii. 6) because "he knew Abraham would command his children and his household after him, that the Lord may bring upon Abraham that which the Lord hath spoken of him," Gen. xviii. 19, and told him he should become a great and mighty nation, and the father of many nations, "and all the nations of the earth be blessed in him and his seed." Gen. xvii. 5, and xviii. 18. And when Abraham's son Isaac was begotten, he being about a hundred years and Sarah ninety, God overruled, and Sarah received strength to conceive seed, Heb. xi. 11, and thus Isaac was a "child of promise, born according to spirit." Dis. Gal. iv. 22, 23. And when Isaac took a wife, Rebekah, it was said unto her, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." Gen. xxiv. 60. And when Isaac's twin sons, Esau and Jacob, were born, God overruled so that Esau should sell his birthright to Jacob, and so that Jacob should receive the blessing of his father Isaac.

Then God changed Jacob's name, as before said, to Israel, and to his descendants, the twelve tribes, were sometimes called the house of Jacob, and sometimes the house of Israel, as before said. The first time they were called the house of Jacob, was when they went into Egypt. "All the souls of the house of Jacob which came into Egypt were three score and ten," and two hundred and fifty years after, when they came out of Egypt, they were for the first time called "the house of Israel." Ex. xvi. 31. Shortly after that God told this house of Jacob or Israel, that he had separated them from other people to be his house, or family, as follows: "I am the Lord your God, which have separated you from other people....and ye shall be holy (set apart for a particular purpose) unto me; for I the Lord am holy, and have severed you from other people that ye should be mine," Lev. xx. 24–26, that is, my house, my people, my children, my family. He addresses them as follows: "Ye are the sons of the living God." Hosea i. 10. "Oh children of Israel, the whole family which I brought up from the land of Egypt" Amos iii. 1. The next year after he had so brought them out of Egypt and severed them, to be his house, and at the time Miriam and Aaron spoke against Moses, God rebuked them and said to them, "My servant Moses is faithful in all mine house," Num. xii. 7, household or family. And even before this he had spoken of Israel as a nation, and said, "Israel is my son, even my first born," Ex. iv. 22, that is, my first-born nation, a nation made up of a "company" of nations; for he said to Jacob at the time he changed his name to Israel (a Prince) "a nation and a company of nations shall be of thee, and kings shall come out of thy loins." Gen. xxxii. 28, and xxxv. 11. Thus we see that Israel, the twelve tribes of Jacob, were called and known as God's house and nation.

But what is more, God told this house of his that they were to be not only his household and nation but also his kingdom, etc., and he told it to them as an inducement for them to be obedient. He said to Moses, "Thus shalt thou say to the house of Jacob, and tell the children of Israel, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation." Ex. ix. 3–6.

Now let us for a few moments consider what is meant by a nation and a kingdom. What is a kingdom? What are its constituents? We must all know that a kingdom consists of 1. A place or territory; 2. A nation of people as subjects; 3. A head or king and rulers to govern; 4. Capital or city where the king dwells; 5. Laws, by which the nation is governed. In other words, a kingdom consists of the people or nation of any territory or country organized so as to have rulers, subjects, capital and laws. A community, a city, town, or hamlet, could not exist without order, involving some recognised laws or rules of government and obedience. God's house or people prospering and increasing became a nation, and of necessity therefore a kingdom. Even any well regulated family, with its head or rulers, its rules of living and business, and its children to be ruled or trained, is virtually a little kingdom. The Israelites were therefore God's house, nation and kingdom, as he told them they should be. Over 800 years after he told them so, he said to them, "I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine,....and thou didst prosper into a kingdom." Ezek. xvi. 8, 13. And he said also, "the Lord your God was your King." 1 Sam. xii. 12. He likewise said, "I am a Father to Israel." Jer. xxxi. 9. He was therefore the Father and head of the house, and King of the kingdom. And when he permitted them to have a man to be king over them, "like all the nations," (as they said, 1 Sam. viii. 5, 20) they were required to take the man pointed out by God, and to be still governed by God's laws, and they therefore still remained not only God's house, but God's kingdom "in the hand of the sons of David," 2 Chron. xiii. 5, 8; 1 Chron. xvii. 14, where it is to remain "forever" after its restoration at the return of David's Royal Son and heir. 1 Chron. xxviii. 4; Luke i. 32."

Such was the origin, the beginning, of what Jesus meant by "my Father's house." Again, after Israel refused to believe God, and rebelled, and provoked him, we have the following language applied to them, "When the Lord saw it he abhorred them, because of the provocation of his sons and his daughters.....They are a very forward generation, children in whom is no faith." Deut. xxxii. 19, 20. "Mine house is waste." Hag. i. 9, "I have forsaken mine house." Jer. xii. 7. "I will cause to cease the kingdom of the house of Israel." Hosea i. 4. This has also been fulfilled. This fleshly rudimentary typical house and kingdom of Israel, has in consequence of their faithlessness and disobedience, been overturned, and is no more, for the time being. The Father commences to forsake his house, and to punish, and overturn, and "cast them out of his presence," and "out of his sight," 2 Kings xxiv. 20; Jer. vii. 15, and scatter them among all nations to endure their long, long national punishment, according to their deserts and their Father's threats, many centuries ago; even centuries before he, the "householder," gave them his last offer of mercy and repentance, saying, "I will send my beloved Son; it may be they will reverence him when they see him." Luke xx. 13; Matt. xxi. 33. And when he came, he said he was "not sent but unto the lost sheep of the house of Israel." Matt. xv. 24. But as they wickedly rejected even him, he told them, "Behold your house is left unto you desolate, for I say unto you, ye shall not see me henceforth, till ye shall say, *Blessed* is he that cometh in the name of the Lord." Matt. xxiii. 38, 39. The nation of Israel will then, when their king so cometh, acknowledge and accept him; for at his birth it was announced that "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 32, 33.

I said this casting off, dispersion and long punishment commenced long ago. God said to Zedekiah, the last Israelite that ever occupied the throne of the kingdom of Israel, as follows, "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, (the throne and kingdom of Israel) and it shall be no more until he come whose right it is; and I will give it him." Ezek. xxi. 25. (I will "restore again the kingdom to Israel." Acts. i. 6). The right to rule over Israel was then given to the Babylonians, represented by the head of gold, in the image of Dan. ii. 38–41. Afterwards overturned to the Medes and Persians, subsequently overturned to the Grecians, and lastly overturned to the Romans, by whom the capital, polity and nationality of the Jews were completely destroyed, and the house and kingdom of Israel became no more, and is to be no more until he come whose right it is to wear the crown, to reign as king over the house and kingdom of David and of God. Thirty-seven years before this destruction, when Jesus the Messiah, Son of David according to the flesh, and Son of God according to spirit, was here, not then as the one whose right it is, but at that time there were older heirs, besides, the one whose right it is, must be an immortal, never-dying heir, so as to fulfil the word, "David shall never [after that] want a man to sit upon the throne of the house of Israel." Jer. xxxiii. 14–17), but at that time, when Jesus was here to die for the world, to lay down his life for his brethren; he told the Jews that "the kingdom of God (that is, the right and privilege of being the rulers, the kings, in God's kingdom) should be taken from them and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. Hence we see that this phase of the house and kingdom of God (for it has two phases, the rudimentary or typical, with its fleshly or mortal rulers, and the real or anti-typical, with its spiritual or immortal rulers—"kings and priests,") this fleshly phase I say has ceased or passed by as to its organized existence. But its divinely-written history of the past, as a system of types, together with the glowing prophetical descriptions of the future of our Father's house and kingdom, all caused to be "written aforetime for our learning, that we might have hope," Rom xv. 4, afford ample and important instruction and enlightenment as to the wonderful purpose of our heavenly Father in the near future.

Thus we see that God's fleshly house of Israel is no more. "The Tabernacle of David is fallen down." Acts xv. 16. Jerusalem, "the City of David," 2 Sam. v. 6–9, is being "trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 24. The kingdom is no more for the time being. But it is only an interregnum. The territory, the Holy Land, still exists. The people, the Israelites, estimated at over eight millions, still exist. The King of Israel, the Son of David, the great, ever-living head of the house of David, and house of God, the royal heir to the throne of David, and throne of God, has only gone away for the time being, "to receive for himself a kingdom and to return." Luke xix. 12. The interregnum between the fleshly imperfect house and kingdom, and the spiritual perfect house and kingdom, is nearly expired. Soon, therefore, the Father's house and kingdom will be re-organized, "restored," "set up," in the chosen place.

During the interregnum, the Master of the house, Jesus, by means of the proclamation of his gospel, the glad tidings of his coming reign, "which is the power of God unto salvation, to every one that believeth," has been and still is, "taking out of the Gentiles a people for his name," "a chosen generation, a royal priesthood, an holy nation, a peculiar people," to be joint rulers with himself over his Father's house and kingdom when re-organized. God having taken away from fleshly Israel the rulership or right to rule over his house and kingdom, as Jesus told them would be done; he will give it to this chosen holy nation, this peculiar people, thus taken out of the Gentiles, who shall bring forth the fruits thereof; a true Israel, Israelites indeed, Jews inwardly, "his own spiritual house; whose house are we," said Paul, Heb. iii. 6; 1 Peter ii. 5–9. And again, "know ye not that ye are the temple of God." 1 Cor. iii. 16. The Master of the house is now preparing a place and a position for every one of his brethren, every member of his body, of his Father's family; as rulers kings and priests in his Father's house. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Now are we the sons of God (begotten sons) but it doth not yet appear what we shall be (when we shall become born sons, born from the dead, and our mortal nature changed to "Divine nature," at the return of Jesus) but we know that when he shall appear, we shall be like him," 1 John iii. 1, our elder brother. He is now preparing a place, and a position in the place, for every one of his brethren thus being taken out of the Gentiles during the times of the Gentiles.

Until this important work of taking out from the Gentile quarry the requisite number of stones, fitted and polished, bright and "lively stones," with which to build the spiritual house, or holy temple in the Lord (see Eph. ii. 19–22; 1 Peter ii. 5–9) for an "habitation of God through the Spirit," the work of preparing and building will not be completed. Again this peculiar people are also called "the body of Christ," and "the name," and are being thus taken out "for the name." They are also called the city, "the New Jerusalem," the bride, the Lamb's wife, Rev. xxi. 9. Hence until this work of "taking out" is completed it is impossible for the virgins who have been espoused to Christ, to be "prepared as a bride adorned for her husband." And it is equally impossible for the Bridegroom to return to his marriage. Again, this spiritual house of the Father is called the house of David, which God said he would build. 2 Sam. vii. 11, 16–27; Heb. iii. 2–4. Paul says of the peculiar people, chosen generation, holy nation, which the Father and the only begotten Son, have been taking out of the Gentiles by the preaching of the glad tidings, ever since Jesus was about thirty years of ago (see Mark i. 14, 15; Luke vii. 1) to whom the kingdom, which has been taken away from the Jews, is to be given: "Now therefore ye are no more strangers and foreigners, (no longer Gentiles in the flesh, but "Jews inwardly") but fellow citizens with the saints, and of the household of God (family of God—Diaglott) and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building, fitly framed (compacted, Dia.) together, groweth unto an holy temple to the Lord. In whom ye also are builded together for an habitation of God through the Spirit." James says of the "chosen nation," thus being taken out, "Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs (not inheritors yet) of the kingdom which he hath promised to them that love him."

Again, Paul speaks of the two phases of the Father's house, first, the merely constituted fleshly house under Moses, who was the head, under God, before it became a kingdom; and second, the spiritual house by faith and obedience under Christ, the present and future Head and King, of whom Paul says, "This man (Christ) was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honor than the house (Moses, etc.) For every house is builded by some one (R. V.) but he that built all things is God (by Christ.) Moses verily was faithful in all his (God's) house, as a servant, but Christ as a Son over his own house, (being also his Father's house) whose house are we (his disciples) if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 4–6. We are not yet God's completed house until we get the immortal nature, until we are "prepared," (taken from the quarry, fitted and polished for his temple, habitation, by his Spirit;) but Christ is superintending, "preparing," the spiritual building—the Father's house. Hence he is said by Paul to be "a High Priest over the house of God." Heb. x. 21. We are told by the word, that he is now our Advocate (helper, Greek, 1 John ii. 1, see Dia.) and maketh intercession for us. Paul says, "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. By this means their temporal and spiritual wants are provided for.

(To be Continued.)

## Appointments.

Conference will convene at East Plum River, Ill., at 7 o'clock p. m. on Sept. 9, 1886, and hold over the following Sunday, all are invited to attend.

DAVID GANS.

At Fairfield, Wis., commencing Aug. 29th, and continuing over the first Sunday in September. All lovers of truth are invited.

T. J. WHITSETT.

The yearly conference of the Church of God in Michigan will convene, the Lord willing, at Watson, beginning Thursday evening, Oct. 7, and lasting over Sunday. A cordial, earnest invitation is extended to all who are looking for the coming of the Just One, to be present at this meeting. Competent speakers are expected, to herald the good news of the soon-coming King, and let all who love this gospel be ready to sacrifice something, be diligent vineyard workers. Those coming on the G. R. & I. R. R. will stop at Martin, where they will find Brother Catt in waiting (the Lord sparing his life); those coming on the Mich. & Ohio R. R., stop at Fisk Station and inquire for John Grant.

MARY A. WOODWARD, Sec.

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Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first of January, 1886, and consequently is six months past due now. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June, "Jul" is July, "Aug" August, "Sep" September, "Oct" Octob-r, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

A. B. UNDERWOOD, Agt.

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# Poetry.

## HE THAT OVERCOMES.—Rev. ii. and iii.

In the paradise of God,
The garden of the King,
Ever blooms the Tree of life,
Fair as early Spring.
From this tree, the fruit so sweet,
Christ, the Lord, shall give to eat,
To him that overcomes.

In the paradise of God,
The garden of the King,
Wears the precious Crown of Life,
Bright as angel's wing.
This fair crown shall Jesus give
To him that's faithful unto death,
To him that overcomes.

In the paradise of God,
The garden of the King,
Lies a white and stony stone,
With a new name and unknown,
For him that overcomes.

In the paradise of God,
The garden of the King;
Hidden manna, angel's food,
Christ our Lord shall give to eat,
To him that overcomes.

In the paradise of God,
The garden of the King:
Over kings and nations proud,
Shall rule with power and iron rod,
He that overcomes.

In the paradise of God,
The garden of the King;
With a vesture clean and white,
Clothed shall be as with the light
He that overcomes.

In the paradise of God,
The garden of the King:
Shall become a pillar strong,
And shall sit on Jesus' throne,
He that overcomes.

'Till we reach our blest abode,
In the paradise of God;
Let us fear not, faint or fall,
Trust in him who conquered all,
Who whispered are he breathed farewell,
I have overcome. C. J. C.

# Selections.

## THE FIRST ADVENT.

### HOW IT WAS LOOKED FOR, AND WHAT IT ACCOMPLISHED.

In this inquiry it shall be our purpose in the first instance to direct attention to the true place which the First Advent held in the hopes of all God's people prior to its fulfillment; and in the second place to what it has accomplished.

I. HOW IT WAS LOOKED FOR.

The Old Testament does not distinguish between a First and Second Advent. The theme which engages the attention of the prophets is the coming of a Messiah; they fully narrate what he has to do, but do not say that the work would be accomplished in two portions, separated by a long intervening time. There is no evidence that the patriarchs knew anything of this division of the Messiah's work. Prophecies, such as Isaiah liii. 12, and Psalm xxii. 1, 16, 18, were darkly, or not at all understood, and it is only by fulfillment and a fuller revelation that we understand the division as in Isaiah lxi. 1, 2. So whilst it may be the case that what was chiefly looked for was the Second Advent, yet we may be also quite correct in affirming that the hopes of the patriarchs were fixed on the First Advent, because it was not so much the time as the person in which they rejoiced. They longed earnestly for the Man—the Divine Messenger foretold of God—because through him there were many gracious promises of great blessings which they hoped to see fulfilled at his appearing.

In answer to the enquiry, therefore, How was the first advent looked for? we say, It was always looked forward to with great expectation, longing desire, and gladness. This is succinctly summed up in one sentence by the writer to the Hebrews: "These all died in faith, not having received the promises, but having seen them and greeted (hailed) them from afar," Heb. xi. 13. So also did the Lord Jesus testify regarding Abraham. "Your father Abraham rejoiced to see My day, and he saw it, and was glad," John viii. 56. Gladness was the constant spirit with which the event was anticipated. David, in his last words, when he knew that for the time he was going down into the land of darkness, silence, and forgetfulness, yet was filled with this glad hope, and said of it, "It is all my salvation, and all my desire," 2 Sam. xxiii. 5. See also Peter's allusion to David's hope in Acts ii. 26–31. The general expectation of the people was kindled by the prophecy of Moses, Deut. xviii., of a prophet and leader like unto himself who should appear, and to whom an implicit obedience was to be rendered; and this expectation was kept ever burning by the continued testimony to the same truth of "all the prophets from Samuel and those that follow after, as many as have spoken."

So, when we come to the history of the time when Christ appeared, we find many tokens of this expectation, of which let us take two samples only. When John the Baptist appeared the curiosity of the people regarding him was aroused, and the nature of their expectations is evinced in the questions they put to him. "Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah?" And he said, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet," John i. 19–23. This declaration of John the Baptist would only serve to raise all hopes and thoughts of the Advent of the Messiah to the very tiptoe of expectation, and so we read John vi. 14, that when Jesus had performed a certain miracle, the people said: "This is of a truth the prophet that cometh into the world. This passage also reveals to us with striking accuracy what it was the people desired and expected in the Advent of the Messiah, for the narrative goes on to say: "Jesus therefore perceiving that they were about to come and take him by force to make him King, withdrew again into the mountain himself alone." It was a King they looked for, which is indeed the signification of the title Messiah.

I hardly need to dwell on this point, it is a fact so well authenticated, and generally admitted. Thus one writer says:—"It is admitted upon all hands, that at the time of our Savior's birth there was in the land of Judea the most earnest expectation, and the most assured hope, that an extraordinary personage, to whom the Jews gave the name of Messiah, was to arise. ..... It does not seem to admit of a doubt, that the hops of the Messiah was, in all ages among the Jews, the received national interpretation of those predictions in which they gloried."

That the same expectation was to some extent known amongst the Gentiles is witnessed by the coming of the wise men of the east to Jerusalem, asking, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him," Matt. ii. 2. "It is well known that prior to the first advent of the Lord, the coming of the Messiah formed the chief and almost only ground of expectation to the pious Israelites, which expectation had indeed extended beyond the people of Israel, and prevailed among many of the Gentiles. So intimately was the advent of Christ bound up with the important events which he was to accomplish, that it became difficult for the Jewish mind to separate the one from the other, and some of the very names which he familiarly bore among them when they spake of him, were indicative of the importance which they attached to that event, and the intensity with which they expected it, as the one waited for, and he that cometh," (Brook on Prophecy).

We thus see with what feelings the first advent was looked forward to, and there is a record of how two "pious Israelites" received the tidings of the accomplished fact in Luke ii. 26–38. Simeon and Anna, both devout persons "looking for the consolation of Israel," rejoiced, gave thanks, and blessed God, because they were privileged to see the Lord's Christ.

II. WHAT THE FIRST ADVENT ACCOMPLISHED.

This involves the question of the Atonement, a subject which we shall presently only deal with in its results.

The life of Christ, and the great sacrifice or giving up of that life for others, revolutionized the whole system of religious thought. The world had been accustomed to sacrificing to their gods by way of propitiation, and the Jews themselves were commanded to offer sacrifices to their God to make atonement for their sins. But not until Christ came and suffered, was the real value of sacrifice shewn in the doing of the will of God. "To obey is better than sacrifice, and to hearken than the fat of rams;" and Christ showed us how to render a perfect obedience.

But, further, it is very evident from the carelessness of men's lives; the spiritual pride which filled many in authority; and the gross immorality of the people; that the true meaning and value of the sacrifices which their priests offered, were not understood. Sin was treated too lightly; the sacrifices seem to have been looked upon as forms which might grant an absolution for the time being, and then the offerer continued to sin, just as we know Roman Catholics treated the absolution they received from their priests. But upon the cross there was shown to all the great and evil consequences of sin having entered into the world; for it was on account of the sins of the world that Christ died that painful death. The world did not understand this then, but the sacrifice was accompanied by such signs of the displeasure of God, that it was bound to take notice of the great event and wonder. How great must have been the agony in Gethsemane, and still later, when the heart-rending cry was torn from his lips; "My God, My God, why hast Thou forsaken Me?" All those who witnessed the later scene went away filled with amazement, smiting their breasts, and perchance were forced to confess like the centurion, "Certainly this was a righteous man." The world had never before, and has not since, seen such a wonderful manifestation of love in the combined innocence and patient suffering of the victim. Such a scene could not fail to have a permanent influence, and we rejoice to think that one of the great things accomplished by the first advent has been the establishing in the minds of men of a more exalted idea of the morality and life which God desires men to lead.

Another result has been the fuller revelation of the Father's character. Alas! how little has that been understood, and how much it is misunderstood at the present day! How often have we had it pressed on our attention that Christ came to appease a vengeful God; that but for his stepping between us and our Maker, we would have been consigned to an eternal misery! There is truth in the fact that Christ's intervention saves us from wrath, but, Oh! how much the teaching of the present day crowds out God from our loving thoughts, and removes him to a great distance where we are afraid to approach him! It has been forgotten that "God so loved the world" as to send his Son to save it.

Moreover, one of the very purposes of Christ's atonement, viz.: reconciliation, is obscured or made void by a false theology. The Scripture doctrine is that through Christ God is reconciling us to himself. "It was the good pleasure of the Father that in him (Christ) should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens," Col. i. 19, 20. "All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to' wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation," 1 Cor. v. 18, 19. It is we who in times past were enemies to God, and ignorant of the yearning love he bore to us; now Christ hath made it manifest to all, and we are led to say with grateful hearts, "Abba, Father." It is one of the most comforting and joyful of thoughts that we are reconciled to God through the blood of Christ; that on account of faith in that sacrifice no longer does God reckon our sins against us, but we are justified in his sight. We were guilty sinners, but our hearts have been made joyful by the words of acquittal: "There is therefore, now, no condemnation to them that are in Christ Jesus."

This leads us to speak more fully of what the first advent has accomplished in the way of abolishing sin and its concomitant—death. In the Mosaic economy provision was made by God for sacrifices as an atonement for sin, and the principle involved in these was the forfeiture of life. The life of the animal slain was accepted in place of that of the offerer or offerors. From the earliest time, when Abel and Cain offered their sacrifices, this principle of the forfeiture of life was recognized. It was the penalty of sin pronounced upon Adam, "Thou shalt surely die." Death was what the strict justice of God demanded, it was "the curse of the law."

These Levitical sacrifices could only at best be temporary, and they foreshadowed that more perfect sacrifice of himself which Christ made for the sins of the people. The principle is the same, however. "Christ redeemed us from the curse of the law, having become a curse for us." In the just purposes of God it was necessary that there should be shedding of blood, which is a symbol of a forfeiture of life, and so Christ offered himself freely. He poured out his soul unto death, in order that we might be redeemed from that curse of the law. What great love was manifested in this act! Let us contemplate its effects for a little.

What was the condition of mankind before Christ came? It was one of hopeless ignorance and alienation from God. The world was sin-cursed; death seized hold of its inhabitants, and they were perishing daily, with no help at hand to save them. God saw all this, and he laid help upon One that was mighty to save. The Son of God saw it all, and knowing full well the contumely, the sorrow, suffering, and humiliation to which he would expose himself, even to the bitterest moment of all when his Father hid his face from him, yet he emptied himself of his glory, being rich, he became poor, himself became the sacrificial victim, yielding up his life, for whom? a rebel race. He underwent all these things because his soul was filled with love for the human race, and with the earnest desire to save them from the consequences of their own sin. More than that also, He was animated by the desire to exalt them to privileges and blessings which they could never hope to have obtained, except through his perfect obedience. Many Scriptures teach us of this animating desire, and of the reward he obtained for his self-sacrificing love. Paul's exhortation to the elders of Ephesus was, "Feed the church of God, which he purchased with his own blood." Peter's words to those who had put Jesus to death were, "Him did God exalt with his right hand to be a Prince and a Savior, for to give repentance to Israel, and remission of sins," Acts v. 31. And the Lord himself has testified, "As the Father hath life in himself; so hath he given to the Son to have life in himself.....And this is the will of him that sent Me, that of all that which he hath given Me I should lose nothing, but should raise up it at the last day. For this is the will of My Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day," John v. 26, and vi. 39, 40.

See, then, what has been secured to us by the first advent. We, or the faithful of any age, have not yet received the blessing of eternal life, but in the abolishing of sin, which also remains to be completely fulfilled, life comes as a natural sequence. The way is now clear and stripped of its dangers; no more do death's turbid and loathsome waters threaten to surge over us for ever. Our deliverance is made sure by the resurrection of the Head of a new creation, who, having conquered death, it hath no more dominion over him. Christ has carried off triumphantly the keys of death and Hades, and their dark portals can no more be shut upon us for ever; they must open when he calls to deliver all those whom the Father has given him.

But there is another part of the work of the first advent to which we must refer briefly. God made a covenant with Abraham, that in him and his seed should all families of the earth be blessed. That covenant of promise stands unrevoked by any later covenants, but was rather confirmed in Christ, the seed referred to. See Galatians iii. 16–18. But in the Epistle to the Hebrews, Jesus is said to be the Mediator of a new covenant. This cannot refer to the covenant of promise made with Abraham; it was of promise, stood confirmed, and therefore could not be disannulled. But, as we learn in Hebrews viii., this new covenant takes the place of one which was then ready to vanish away (which was the Law), and as that old covenant was made with the nation of Israel, so also shall the new one. A reference to Jeremiah xxxi., from which the writer to the Hebrews quotes, will show that the time of its being confirmed with the nation of Israel is yet future, when the Lord brings again their captivity and stablishes the weary soul. And it seems to us that this new covenant is made with Israel in order that they may be brought under and enjoy the blessings of the original covenant promise which God made with their father, Abraham, a covenant which was quite independent of, and unaffected by the later conditional one made at Mount Sinai, which the Israelites did not keep, and therefore it was broken.

As far as regards the nation of Israel, this new covenant has not been accepted, nevertheless it has been confirmed, or made sure; for just as we learn from Hebrews ix., that the first covenant was not dedicated without blood, so the new covenant has been sealed and confirmed by the shed blood of Christ. What does the confirmation mean? See Galatians iii. 15. "Brethren, I speak after the manner of men, though it be but a man's covenant; yet, when it hath been confirmed, no one maketh it void, or addeth thereto." Now, this covenant has its present force, as well as that future one to which we have referred, for it has pleased God to call the Gentiles also to a participation in the same blessings promised under the Abrahamic covenant. Thus Paul wrote to the Ephesians: "Ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far-off are made nigh in the blood of Christ," ch. ii. 12, 13. It is a covenant which God is prepared to make through his Son with any one, be he Jew or Gentile, who will now accept its terms; and those who have accepted are reminded of its surety every time they remember their Lord in his memorial ordinance, for "this cup," he said, "is the new covenant in My blood."

Thus the first advent has secured to us Gentiles an inheritance in the blessings of that ancient promise made to Abraham, that in him and his seed should all nations of the earth be blessed. Henceforth we may reckon ourselves as heirs of the same great inheritance, and joint-heirs with Christ. Here is the sum of the whole matter: Christ has redeemed us from the power of the grave; he has bought us with his own precious blood, we are therefore no longer our own, but his, and that is enough. After that, "all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's."

If these thoughts should be read by any one who has not yet accepted a share in the blessings of the new covenant, let him in the quiet of his closet consider the gracious invitation, and accompanying promise, contained in these words of the now glorified Redeemer: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me. He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in his throne."—*R. K. Strang, in Messenger.*

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|---|---|---|---|---|---|---|
| 54 EXPRESS | 56 MAIL | | STATIONS | | 51 MAIL | 53 EXPRESS |
| 10 30pm | 12 45pm | ar | South Bendle | dp | 5 45am | 1 30pm |
| 10 25pm | 12 37pm | | Laporte | | 5 52am | 1 38pm |
| 10 15pm | 12 19pm | | LaPazance | | 6 10am | 1 44pm |
| 10 07pm | 12 09pm | | Plymouth | | 6 20am | 2 00pm |
| 9 55pm | 11 56am | | Hibbard | | 6 34am | 2 13pm |
| 9 49pm | 11 48am | | Marmont | | 6 41am | 2 20pm |
| 9 37pm | 11 37am | | Marshland | | 6 52am | 2 31pm |
| 9 27pm | 11 26am | | Kewanna | | 7 03am | 2 40pm |
| 9 14pm | 11 16am | | Logansport | ar | 7 16am | |
| | | | Logansport | dp | | |
| 7 14pm | 9 15am | | Frankfort | | 9 15am | 4 45pm |
| 6 45pm | 8 45am | | Colfax | | 9 45am | 5 04pm |
| 6 26pm | 8 14am | | Crawfordsville | | 10 04am | 5 42pm |
| 5 50pm | 7 35am | | Rockville | | 10 44am | 6 35pm |
| 5 25pm | 6 00am | | Terre Haute | | 11 30pm | 7 50pm |

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|---|---|---|
| Mail Express | 7:10 am | 4:55 pm |
| Fast Line | 11:00 am | 8:50 pm |
| Chicago Express | 3:30 pm | 1:20 am |
| Ft. Wayne Accommodation (Alliance) | 4:30 pm | 10:30 pm |
| Local Freight | 11:00 am | 7:00 pm |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 9:15 am | 6:55 pm |
| Fast Line | 1:00 pm | 10:50 pm |
| Day Express | 4:10 pm | 2:00 am |
| Ft. Wayne Accommodation | 7:30 pm | 5:30 am |
| Local Freight | 10:00 am | 6:00 pm |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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TO CORRESPONDENTS:

THE RESTITUTION advocates the dual "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### THE KINGDOM OF GOD.

The setting up of Christ's kingdom implies the downfall of all Gentile kingdoms; to the Jews, in Christ's time, it implied specially the removal of the Roman yoke under which they were then placed. Christ foreseeing that through their unbelief and lack of fitness for the kingdom, it would be put off till his second appearing, did not enter into details as the Old Testament seers had done. Had he done so, Cæsar might have laid violent hands upon him; as it was, he was accused with speaking things against Cæsar.

Jerusalem will be the head quarters, the city where the throne of the kingdom will be set up. "For the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Jer. iii. 17. "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel iii. 17. Now unless God give us authority, we have no right to substitute for the plain, grammatical meaning of this language some other meaning entirely foreign. Any writer who should use language in a double sense, clearly expressing certain views by language understood according to its plain grammatical [illegible] authority, as it will be manifested in his kingdom, is given to him in his human capacity, as David's Son, and as the recompense of his humiliation and suffering. Christ, as man, was in the line of David, and was born a Jew, and David's throne belonged to him. He was the lawful heir, and hence his title, King of the Jews. It cannot, therefore, be right to speak disrespectfully of these views, as many preachers and writers do, calling them, by way of reproach, Jewish notions.

He who was once in Judæa in a state of humiliation, hated, despised, and persecuted, will shortly be there in exaltation and glory. Rejected by the nation at his first advent, he will then be received as their Deliverer. At his first advent he became the propitiation for the sins of the people; at his second advent he will have around him tens of thousands of saved ones, the fruits of his great sacrifice. At his first advent he allowed his enemies to have a temorary triumph; at his second advent he will gain a permanent triumph and shall reign for ever, and all his enemies shall be subdued, and every knee shall bow to him. The ordering of the world shall be reversed; truth and right and justice shall no longer be cast down; error and sin and rebellion shall be crushed; and righteousness shall be in the ascendency, and peace and happiness shall prevail.

The priesthood of Christ will not, as some think, come to an end at the close of this dispensation. In Psa. cx. 4, Jehovah says of Christ, "Thou art a priest after the order of Melchizedek." And in Zech. vi. 13, we read, "And he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." Christ's priesthood cannot be ad[illegible]

The kingdom is definitely promised, and it is promised unconditionally, that is, in the sense that God will keep his word, that he will stand by his promise, that there shall be no possible failure in its ultimate establishment; but it may be said to be conditional in regard to the time of its establishment. It may be delayed by a measure of unbelief and unfaithfulness, and some want of preparation in those who shall be heirs of the kingdom; and also by the slow gathering of the remnant of Judah and Israel, who shall be subjects of the kingdom. We infer the possibility of delay from the fact that Christians are taught to pray, "Thy kingdom come;" "Come, Lord Jesus."

The following passages clearly show that Christ's exaltation as King, the gift to him of the kingdom, and the subjection of every human being to him, are given as the reward of his redemptive work in behalf of the human family. "Who for the joy that was set before him endured the cross, despising the shame." "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Heb. xii. 2; Phil. ii. 8–11. It will be seen that the word *things*, in each clause, being in italics, is not in the original, but has been supplied by the translators; yet if we read beings for things, it will make far better sense, for only intelligent beings, and not inanimate things, can bow the knee to Jesus.

Christ as the Son of God, and as Creator and Preserver, is, with the Father, the sovereign Ruler, and that divine right of Rulership is inherent in his divine nature; but this is a different thing from his predicted reign as the Son of man, the Seed of David, the Christ. This latter is covenanted and promised, and it will be a divine and glorious rule over an earthly people; but his sovereignty is not a thing of promise. Christ's sovereignty, or rulership, is in his divine nature as the Son of God, as being one with the Father; but his rulership, his kingly [illegible] evidence that it will be a personal, bodily coming, and that his kingdom will be a visible kingdom. The first advent was in humanity, but humanity in a state of humiliation; and to fulfil God's great scheme, the second advent must be in humanity, but humanity in a state of glorification. The kingdom promised, and the subjects of the kingdom, require this. The appearance of the Son of man in glory as the King, when the kingdom is set up, is required by Old Testament prophecy, as much as his incarnation was required at the first advent by the prophecies of those Scriptures. The original Scripture words used to set forth the Lord's second appearing, according to their primary sense, demand that we understand a personal coming, a coming in his glorified human nature. The word *Parousia* used in this connection requires to have put upon it this meaning.

It is in his capacity as the Christ, the Anointed, that he receives this kingdom, and he receives it as the reward of his great atoning and mediatorial work in human redemption; and it is not, we repeat, to be confounded with his sovereignty as God, or as the second Person in the Godhead.

SILAS HENN.

[While fully and unwaveringly believing in the divine nature of our Lord Jesus Christ; and that his ineffable union with his heavenly Father is clearly and abundantly set forth in the Scriptures under such forms of expression as that he is the brightness or *effulgence* of God's glory, the express image of his person, or *substance*, and the one in whom dwells all the fulness of the Godhead—Greek, *theotes, theotes, Deity*—bodily, still in these days of theological controversy and speculation, we have come to the conclusion that the best course that we all can take is to employ only strictly Bible language in speaking on this confessedly transcendent theme. No form of language can be more definite in expressing the superlative excellency of the nature of our divine and adorable Redeemer than the invisible and eternal God, his heavenly Father, employed—SON OF GOD, or "My beloved Son"—when speaking from heaven, and from the "excellent glory" that once enveloped our Savior here on earth. Matt. iii. 17, and xvii. 5. It is only by clothing Bible ideas, truths and facts, in Bible language, that we can hope ever to come into the unity of the faith and knowledge of the Son of God. The views of the Editor differ by a whole hemisphere from those advocated by many in these days. Hence let us not be critical nor fault-finding with expressions that our brethren may think best to employ. The importance of using precise Scriptural language is forcibly shown in an article we have reprinted from the *N. Y. Independent* on the "Atonement." Knowing the diversity of opinion and belief among our contributors, and being desirous, at the same time, to kindly express our dissent from some of these views, we have, with all deference, appended this note to the contribution of our talented and highly respected contributor. After centuries of effort men have universally and utterly failed to satisfactorily formulate all the expressions contained in the Bible, relative to the Father and Son, in their divine relationship, into a creed worthy of any acceptation. Hence we, for ourself, urge the employment of the *ipsissima verba*, the *most exact words*, of God's revelation, on this theme. We close this note, that circumstances have made it necessary for us to write, with the request that our correspondents, while carefully expressing their own views, will respect the views and expressions of others.—ED.]

The Book of Jobab, called Job, Son of Zare, Son of Bragael, Son of Hesau, Son of Isaac, Son of Habraam. — According to the Septuagint.

CHAP. XXIII.

1. And Job taking [illegible]

[illegible]ith,

Judes[illegible]

[illegible]

[illegible]

# THE RESTITUTION.

S. A. CRAFTON, EDITOR.

Plymouth, Indiana, Sept. 23, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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As there are five Wednesdays in this month, and as we issue four numbers each month, our next paper will bear date Oct. 6.

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As a curiosity we append a prognostication of Prof. E. S. Wiggins to our news column. His prognostication happened to hit in the Charleston earthquake, and may possibly this time. We shall see.

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THE situation in the Old World is daily becoming more and more complicated. Diplomacy has always failed in its endeavors to solve the Eastern Question. That this, as well as some other questions, must soon be arbitrated by an appeal to the sword, is now a foregone conclusion. Chauncey M. Depew arrived home from Europe Sept. 19. In a brief summary of the whole condition of affairs in Europe he says:

"The tendency of the wages of artisans is downward, while the tendency to the necessaries of life for the workingman is not downward. The spread of socialism and anarchism, their threats and the occasional riots that occur, are alarming the large and the small property-holders alike, and, excepting in France, there is a reaction toward absolutism — the people are willing to surrender part of their liberties for the sake of [illegible] strong govern[illegible]

now for.

our immigration [illegible] what I saw and heard of the [illegible] agitation and its influence in creating a tendency toward absolutism that the cause of liberty and democracy in Europe has received the greatest set-back it has received in twenty-five years. There has been a great impetus to the military spirit in Germany since the Franco-Prussian war, encouraged by the fear of the revenge of France on the one hand and the fear of the fulfilment of Napoleon's prophecy, that Europe would eventually be either Republican or Cossack. Today the Cossack holds the most dangerous power he ever wielded. Beneath the fear of the social revolution on the one hand and the military needs to provide defense against the Cossack, the industries of Central Europe are depressed and full of alarm to a terrible degree."

## News Items.

CONSTANTINOPLE, Sept. 20.—It is stated here that England, Austria and Germany have invited Turkey to occupy Roumelia if Russia invades Bulgaria.

Rioting between the Catholics and Orangemen at Belfast, Ireland, was resumed last night, and is in progress today.

MADRID, Sept. 20.—A revolution was attempted last evening by a number of Spanish troops quartered in this city. During the fighting in the city one of the officers leading the insurgents was shot and killed. The rebels shot General Valarde for refusing to join them. They also mortally wounded Count Mirasol and killed a Colonel of artillery. Martial law was proclaimed throughout the city as soon as the condition of affairs was clearly perceived by the Government. The emeute was a complete surprise to Madrid. Quiet was soon restored after the revolutionists were driven from the Southern Railway. A number of the insurgents were taken prisoners. This morning there is no appearance of a revolution or even of disorder.

ST. PETERSBURG, Sept. 21.—The *Journal De St. Petersbourg* says: "The news from Bulgaria is in no wise satisfactory. It would have been better by far, if possible, to have ignored the past. Every day produces untimely manifestations. It is notably the in[illegible] to court-martial the actors in the recent events. Such indications do not possess favorable signs for the future."

All the Spanish army officers who participated in the attempted revolt in Madrid yesterday have been condemned to death.

Rioting continues in the city of Belfast, with more or less casualities. Twenty of the rioters were arrested last night.

The Italian Government, incensed at the action of the Pope in restoring all the former privileges of the Jesuits, has decided to strictly enforce all existing laws. The effect of this will be to expel all Jesuits from Italian territory.

The western frontier column of the British army of occupation in Burmah has been cut off at Taingdah from communication with the main army by dakoits under the leadership of Nyhkwey and other noted insurgents. Three hundred troops have been dispatched to relieve them.

OTTAWA, Ont., Sept. 21.—Professor E. Stone Wiggins, of the Meteorological Bureau, says that the 29th instant will witness one of the most terrible subterranean upheavals ever known on this continent. Inasmuch as Dr. Wiggins foretold the Charleston earthquake, his prediction is regarded worthy of weight. Being seen by a reporter last evening he said: "It is certain that an earthquake will visit the Southern States on the 29th of this month. The disturbance will cross the Atlantic, and will in all probability affect Southern Europe. South America will be exceedingly liable to be affected, and the upheaval will be a severe one.

"There is no danger of earthquakes in America until the 29th instant, and even then the earthquake force will move from east to west on a parallel a few degrees south of Charleston. If Charleston is visited this time it can only be on that day." When Prof. Wiggins was asked to what cause he attributed this terrible submarine upheaval he replied that it was produced by a shifting of the earth's center of gravity, and that this displacement will be brought about by a conjunction of Jupiter, Saturn, Mars and our two [illegible] see great damage done in the district south of the 30th parallel of latitude.

## Jewel Casket.

GOD KEEPS HIS OWN.

I do not know whether my future lies
Through calm or storm;
Whether the way is strewn with broken ties,
Or friendships warm.

This much I know: Whate'er the pathway trod,
All else unknown,
I shall be guided safely on, for God
Will keep his own.

Clouds may obscure the sky, and dreadful rain
Wear channels deep;
And haggard want, with all her sister train,
Make angels weep.

And there I love the tenderest ties of the soul
May rest alone;
But through it all I shall be first, for God
Will keep his own.

—Sarah K. Bolton, in *Independent*.

Christians are not called upon to be constantly inquiring themselves as to whether they are making progress in obedience. We would call the farmer a fool who, late in hard, insisted upon taking daily measurements of each shaft of wheat in his field to make sure of its growth. No one can add a cubit to his stature by taking thought, whether it be that of the physical or of the spiritual man. Souls grow as do lilies, not by toiling and spinning, but by feeding. Constant communion with Jesus Christ will invariably result in advance towards the measure of the stature of his likeness, but no amount of watching will discover the processes of growth. This, then, is the quest in self-examination — not Christlikeness, but Christ. A man will ever see himself aright who sees himself against the background of divine mercy in Christ; "vile and full of sin," indeed, but uncondemned.

UNITY WITH CHRIST.

Christ is the true Vine; growing up in humanity, uniting to himself all that is pure and honest and of good report in humanity, filling the whole earth with himself, gradually making all human life and history fragrant and fruitful. The soul that is joined to him, that grows out of him, into whom his spiritual life flows, he verifies and purifies by the impartation of his own life, making it more and more fruitful. The soul that is cut off from him, that draws nothing from him, withers and dries up and comes to naught. All its harvest is "nothing but leaves." The soul that is joined to him is made truly a part of him, one of that vital organism with which he is filling the world, asks more and more of him, and receives more and more. For the spiritual capacity to receive grows with receiving. To come into unity with this ever-living and ever self-[illegible]ing Christ, there is but one condition: allegiance to him, obedience to his commandment. And he has but one command: Love. Love is the condition of faith, as faith is the condition of love. We love as we are one with him; we are one with him as we love. For love is the bond of perfectness, which not only binds all together but also all to God; and only as we are bound together and bound to God do we receive of him and are made like him."

TEMPERANCE MISCELLANY.

In our worst, [illegible]
Incoherence to be [illegible]
And [illegible]
As [illegible]
Send [illegible]
By

The [illegible]
That [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

The liquor-seller will not even set up in his bar-room a specimen of his work; he put up blinds at the doors and screens at the windows to hide his work from the passerby; but the shoemaker and the tailor exhibit their work in their windows, and show what they have made out of the raw material.

Miss Willard tells a beautiful story of how in one of her meetings the pledge book was passed around, and a little boy who had listened attentively to all she said, took it in his chubby hand, and carefully printed his name, and held it up to his grandma, who sat by his side:—"Here, grandma, write your name right here under little Fred's. You can't go back on your grandboy." "I never thought I should sign a pledge," she explained afterwards, with tears in her eyes, "but there sat that dear child holding up the pencil and book, and—I could not go back on my grandboy."

DOWNWARD STEPS.

The drunkard does not become a besotted drunkard in a single day. He first allowed himself to be led [illegible] by evil companions, and little [illegible] by his desire for the fiery liquid [illegible]creased, till he gradually became, [illegible] without knowing it himself, [illegible]ver intended to be—a miserable [illegible]otted drunkard—a disgrace [illegible]f and a curse to society.

MISTOOK THEIR MAN.

"You are a drinking man are you [illegible]" said a canvasser for the liquor party, to a prominent official of Richmond.

"No," said he, "I never indulge."

"Well, but you won't vote against us, will you?"

"Yes, I shall, even if it costs me my office, from which I now get my living." And then with indescribable pathos and with gathering tears he added:

"My wife is lying at the gates of death. My two boys will soon be motherless, and I cannot turn them over to the tender mercies of the dram-shop. I shall vote, 'dry.'"

FATHER'S OLD BOOTS ARE THERE.

Many a picture of moving pathos appears in the dark gallery of drunkenness. We have seen but few more touching ones than this one from the pen of Mrs. M. A. Kidder. She describes little Benny, the son of a drunken father, sitting in a room with his mother and little sister. By looking at this sad and thoughtful face, one would have taken him to have been ten years of age, yet he was but six. No wonder! For four years this almost baby had seen a drunken father go in and out of the cottage. He scarcely remembers anything from him but cruelty and abuse, especially against his kind and loving mother. But now he is dead! The green sod had laid on his grave a week or so, but the terrible effects of his conduct were not buried with him. The children would start with a shudder at every uncertain step on the sidewalk outside, and at every hesitating hand upon the latch. On the day mentioned above, Benny's mother was getting dinner.

"Will my little son go to the wood-shed and get mother a few sticks to finish boiling the kettle?"

"I don't like to go to the wood-shed, mamma," said Benny, looking down.

"Why, my son?"

"Because there is a pair of father's old boots on the beam out there, and I don't like to see them."

"Why, Benny, do you mind the old boots anymore than you do your father's old coat and hat up stairs?"

"Because," said Benny, with tears filling his blue eyes, "they look as if they wanted to kick me."

Oh the dreadful after-influence of a drunken father to innocent children! What an awful memory to bear through life!—*Montreal Herald and Star.*

## Letter Drawer.

[The following letters were sent to the secretary of our Conference to be read at the Annual Meeting at Argos. Some of them came too late to be read there, so we give them a place here. We hope our friends who are not able to attend our next meeting to be held in Plymouth, in November, will send us short letters, early, that we may have all of them at the meeting. These letters encourage those who do attend very much. Help to make these meetings successful by telling of the hope you have.]

SOUTH ELIOT, Me.

*To the Called Out Ones in Conference, Greeting:*

The Lord has done much for me specially in the last six months. He has taught me to be very patient under the little annoyances at home and abroad. And under trials of whatever nature or kind, even though we know they would not come upon us if the person or persons did right, that is, even though it were a personal injury, he has taught me to bear it all patiently: he has taught me that this is our privilege and duty.

"Thou wilt keep him in perfect peace whose mind is stayed on thee." There is a rich experience in this for us all as the Lord has shown me. But tho' we are at peace under all circumstances yet are we not free from sin. Brethren, some of you will say in your hearts you do not believe it. I was once there where you are, but the Lord in showing me that he has given us power to not be free from or impatient under whatever conditions. Once I would not have believed it more than you now do. Paul learned in whatsoever state he was therewith to be content. This is our duty also. The hardest or most difficult thing we have to contend with is our tongues. I do not speak of fretfulness or impatience now, for this should not be in our hearts, say nothing of our tongues, but I speak specially of backbiting, speaking evil of others, of loose talking much of it in the form of jesting. We actually tell lies and call it joking. Then we are not modest enough in our words. We should use the sound the best, the least [illegible] loose. I find among professors a tendency to carnal talk, [illegible] word carnal in its bad [illegible] things should all be avoided. [illegible] fact if we are not earnestly [illegible] come to the standard understood literally as set down in the scriptures the mount we shall be found wanting.

If we are not faithful we shall not be taken but be left over to go through a time of severe trials and troubles. Do the the recent earthquakes foretell the beginning of sorrows?

Brethren let us be on the watch with prayer. Yours faithfully.

S. H. REEVE.

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TOLL GATE, Ind.

*Dear Brethren of the Household of Faith:*

I see in THE RESTITUTION a notice given by the secretary of the annual conference of the Church of God, to be held at Argos, all are invited to attend, which would be a great pleasure to me, but we are not in a position to do this. There is no church of the Abrahamic faith in this part of the country, and all the words of comfort we get is from our Bibles and religious papers published by those of like precious faith. In THE RESTITUTION we see a notice that its present Editor will retire. We then all miss him, but he has fought a good fight. I shall ever remember the course taken by him while the Josephite question was so warmly pressed. I, like him, believe Jesus is the Christ, the Son of the living God. Otherwise down goes the whole Christian faith, and I love that charity which he seemed to manifest towards others who seemed to differ with him in some things, and whoever may take his place we hope will also be charitable and give all the freedom on the different ideas that others may send when backed up by the Scriptures, that they claim teaches the articles they send for publication. Come brethren, we may yet learn more and more as we see the day approaching. May the blessing of God rest upon you brethren as long as you hold up the banner of truth, as taught by the prophets, Christ and the Apostles, in its ancient purity and native loveliness. The year 1886 comes to us beclouded with momentous events which are now arising like a tremendous tornado, soon to shake the kingdoms of this world to their very center, if not sink them into oblivion, never more to rise again. Brethren let us all renew our covenant with God and with one another, let us immediately be more humble before God, and remember God more in the secret chamber, where God alone knows our hearts. Secret things belong to God. Believing as I do the prayers of the righteous availeth much, even though we be scattered now, we shall soon be gathered home, where we shall ever be with the Lord. If we by patient continuance in well doing seek for glory, honor, immortality and eternal life, we believe we shall come forth from our graves ready to exclaim, Behold we are alive forevermore.

Yours in Christ.

ENOS COX
HELENA B. COX.

---

MERTELLA, Kansas.

*To the Brethren and Sisters assembled in Conference at Argos, Greeting:*

BELOVED. At the time of the Annual Meeting draws near, my heart longeth for the blessed associations that cluster around the hallowed place. Memory is busy with the past, and faces that have long since passed from our sight, are still seen by my mental vision, and voices now silent in death are still offering their fervent greeting. But they are among the bygones in this world of realities, yet like the rose when crushed beneath our feet it yields its sweet perfume, so they, though crushed beneath the foot of time still shed their sweetest influence on our pathway, by memories of hallowed deeds and words.

But there are other forms and faces that pass before my vision, that like myself still tarry, waiting for the morning, some of whom will meet at your annual meeting, others like myself will not be present at the feast of fat things. But while this must be, that some will be present and others absent, yet we say that whether present or absent we remember you in prayer, that you may be of one heart and mind and signally blessed of God in your meeting. As regards my labors, I am preaching occasionally as the way opens in this new country. I expect to put in a winter's work for Jesus in Minneapolis, Minn., or wherever the Master orders. I solicit your prayer for success. God bless you all. Amen.

C. C. RAMLAY.

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MILLWOOD, IND.

*Dear Brethren [illegible] Conference assembled:*

[illegible] be with [illegible] pray and [illegible] and I have resolved that [illegible] remainder of my days, few or many, they shall all be devoted to the service of the Master. I am truly happy to learn that the brethren are about to make an effort towards bringing about an organization for a more effectual work, or plan of evangelization, which can only be accomplished by a united organization, thus concentrating all our powers and influence in one common focus.

Brethren, let us be found at our post and in the discharge of our duty towards our fellow men, even though our Lord should soon appear. And let us not think that because the coming of the Lord is imminently close at hand, that we should make no more effort toward the enlightening of our fellow men. In the language of Brother Driggins I repeat, "We are not accomplishing what ought to be done, and we can not afford to let matters simply drift along as they may." And I repeat, let me tell you that it is only through proper organization and system that this can be accomplished. Then again in the language of our worthy brother, "A more systematic effort must be made for the support of THE RESTITUTION than has heretofore been put forth. And this can only be done through a proper organization."

Now in conclusion let me say that I hope and trust that you may have a good and profitable meeting. Finally brethren, Farewell. Remember me in your prayers.

Fraternally yours, waiting for the kingdom. JOSEPH BRUMMORE.

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BERNE, Pa.

*Dear Brethren and Sisters:*

Though I am far away from you, and cannot be present in your annual meeting personally, I will endeavor to say a few words, telling you what great thing our heavenly Father has wrought in me. 1st, He loved me and brought me into the truth concerning his glorious kingdom. 2nd, He drew me to Jesus, my Savior, from whom I learned words of life. 3d, He has heard and answered my prayers for light and knowledge, and has given me of his spirit which led me deeper into the truth. Oh, how thankful I feel towards my heavenly Father for all the great blessings he has bestowed upon us. I feel as if I must do more for him, and I always try to proclaim the good news to all I meet. I will try and spend more of my time in his service the coming fall and winter. I am greatly in need of some books that treat on the coming of our Lord and his kingdom, but under present circumstances cannot get them. But as do all we can, and soon we will hear "well done faithful servants." Dear brethren and sisters, the time is short, soon, soon Jesus will come, to gather his ransomed ones home. A little more patience, a little more anxious waiting will bring us to the end of this age. A few more meetings to part again, and we shall meet to part no more for ever. Then we can together enjoy ourselves and feast upon the good and rich things our Lord has prepared for us in his glorious kingdom. Soon he who died for us will come again and receive us. What a happy thought, that we shall be with him and see him as he is, and be like him. Let us watch and pray, that we may all be found worthy to stand before the Son of Man.

We are living, we are dwelling
In a grand and awful time;
In a place on which [illegible]
To be living is sublime.
Hark! the rumbling in the nations,
Iron treading down the clays;
Hark! what sounds in the creation
Groaning for a better day.
[illegible] prophetic truth unfolding,
Watch and [illegible] [illegible] while,
Ah, let all the soul within us
For the truth's sake go abroad!
Let every nerve and [illegible]
To [illegible]—toil for God.

God bless you richly, and may your annual meeting be the best you ever had. May the God of grace be with you, and may the dear Savior be in your midst. Dear brethren and sisters pray for me, and feel assured of my prayers for you. Let us stand fast and immovable upon the Rock of Ages that was set for us. Greetings to all. May the grace of our Lord Jesus Christ be with you, Amen.

From your Bro. in the blessed hope.

J. K. SCHUMAN.

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BUFFALO, KAN.

*Dear Brethren and Sisters of the One Faith:*

Noticing in THE RESTITUTION the conference notice for Argos, Sept. 10th, and noticing an invitation to all that could not be present, to present themselves by letter, I thought I would [illegible] with [illegible] pray and [illegible] Such a position as is promised in 2 Peter is worthy giving all diligence to obtain. Let us all try and make our election sure. Now brethren, as I said before, I am all alone in this place, fighting for truth in my weak way as best I can. From your brother waiting the return of our blessed Master. A. A. FOER.

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MERTELLA, Kan.

*Dear Brethren and Sisters of the Church of God met in Conference at Argos:*

We thought to respond by letter to the call of the secretary, as we belong to the isolated ones. We have no report of work, but felt there might be those among you who would be glad to hear from their old friends who once enjoyed the privilege of being with you and sharing your gospel feasts. Though now separated by a thousand miles, our hearts and prayers are with you, and we still love, trust and serve the same kind, loving Father that we did in Argos. And blessed be his holy name, he has never left or forsaken us, but is our ever present help in time of need, and the trials and temptations that we have endured during our experience of [illegible] life only make our hope and faith grow stronger, and the glories and beauties of the world to come grow brighter and brighter. Oh, that blessed hope! we would not exchange it for ten thousand worlds like this. Our daily prayer is that we may be among the overcomers, for we read that to him that overcometh will I grant to sit with me in my throne, as I also have overcome and am set down with my Father on his throne. Oh, brethren and sisters, will it not be a glorious reunion when we all meet around the throne of God and are permitted to behold the blessed Savior, he who has purchased us with his own precious blood. Yes, we have been bought with a price, even the blood of Jesus, and if we suffer with him we shall also reign with him. There is a grand and glorious work to be accomplished in the coming ages, and if we would share its honors we must work now. Jesus is soon coming and his reward is with him to give to every man as his work shall be. But we are taking up too much time and must stop writing, but our hearts are overflowing with gratitude to our heavenly [illegible]

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NICHOLAS.—Died at Newark, New Jersey, July 23, 1886, Thomas E. Nicholas, aged 80 years.

He rose in the morning usually well and went on an errand to the market. Coming home he was taken with a pain and soreness in the region of the heart which increased during the day and resulted in his death about 10 o'clock in the evening. He fully realized it was his last sickness and met death with perfect composure. In the language of Job, "He came to his grave in a full age, like as a shock of corn is carried home in its season." Job v. 26. In my long acquaintance with our venerable brother, I think the language of Paul may be safely used in his case, "I have kept the faith." For the past 35 years "That blessed hope" was his joy and rejoicing; always ready to give an answer to every one that asked him a reason of the hope within him "with meekness and fear." His conversational theme was the gospel of Christ; he "knew the joyful sound," he understood the "hope of his calling" and thus realized the blessing pronounced upon all such, like all who are enlightened in the truth, anxious that others should share in his joy. His last words were, "We shall sleep, but not forever, for there shall be a glorious morn." These suggestive words were scarcely uttered before he fell asleep in death. He leaves a beloved companion who deeply feels her loss, and who testifies to his being a kind and affectionate husband and a true Christian. "Mark the perfect man and behold the upright, for the end of that man is peace." His funeral took place the following Sunday in a small meeting house near his residence, which was kindly offered for the purpose, on which occasion Brother John Goodliffe, from Brooklyn, spoke to quite a large number of friends and brethren on the great salvation, showing the faith of our deceased brother was "the faith once delivered to the saints."

JOHN O. WOODRUFF.

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"The Gospel of Our Salvation and Blessed Doctrine—a life only through Christ—Resurrection of the dead—Second coming of Christ—The kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 o'clock, to which services we cheerfully invite the public after divine worship. This service will close at 11:30, after which the church will meet for services "breaking of bread and prayers." 176 Classon st., cor. 1st floor, Brooklyn, N. Y.

# Selections.

## THE SITE OF CALVARY.

The theory that the present Holy Sepulchre marks the place of the crucifixion and burial of our Lord has never fully satisfied the minds of those who have given the subject their careful attention. This site, supposing it to be the true one, must have been without the walls of Jerusalem in order to meet the requirements of the New Testament, and hence the city, at a time of great prosperity, must have been almost insignificant in size. This is a kind of common-sense argument which has great force. Furthermore, by drawing, as some scholars have done, the line of the second wall, which ran from the Gate Gennath to the Castle of Antonia and encircled the northern quarter of the town, in such a way as to leave the Holy Sepulchre outside the city, Calvary is placed thereby in an exterior angle of the wall and less than a stone's throw distant from it. It need hardly be said that the spot would, in that case, have been obscure and inconspicuous. On the other hand, one gets the impression from the New Testament that the place of crucifixion was a sightly one, and likewise that the place of burial was at some distance from the walls. It is difficult for the mind to rid itself of either of these impressions.

For some years past there has been a growing conviction that the hill in which Jeremiah's Grotto is shown, situated a little to the northeast of the Damascus Gate, satisfied the conditions as to the site of Calvary better than any other spot in or around Jerusalem. Indeed, a large number of competent scholars have already accepted this hill as Golgotha. Hundreds of Christian tourists visit the place every year, and few of them go away unconvinced that both the arguments and the strong probability are in favor of this being regarded as the true site of the crucifixion.

From the Mount of Olives and Scopus, from the road leading north past the Russian buildings west of the city, from many points north of the town, and from many of the housetops within Jerusalem itself, the hill [illegible] which is noted [illegible] those a high wall has been constructed, running past the large "Bleis" tree still standing there, which many will remember, and on towards the foot of the hill on the west. The western slope is composed of barren earth and broken rock, but at the bottom on this side there is a large garden, where, some feet below the surface of the ground, ruins have been found which are marked in the maps as an "asmarie," a term, however, which conveys no adequate idea of the extent and character of the ruins.

The south face is vertical, and has in it the so-called "Grotto of Jeremiah." Farther along in this southern face, which does not run in a straight line, great quantities of stone have been quarried within the past few years. Towards the east the hill does not fall in a single slope, but as it were in two terraces. The hill may be said to be prolonged in this direction, the eastern knoll or second terrace being a little lower than the other.

The entire summit of the hill is covered with Moslem graves. This fact has no doubt prevented the hill from being bought up and built upon hitherto, and this alone still prevents the ground from passing into the hands of foreigners. This graveyard is an old one; and who can say that the hand of Providence is not specially visible in the preservation of this spot, in this strange manner, from the disgusting and degrading monkish traditions which would otherwise have sprung up about it?

The level section of country north of the hill is pretty thickly covered with fine olive trees. To the east there is also flat land, or rather a broad valley, and beyond that a slight rise covered with olive trees, and one great pine tree, a landmark in that quarter familiar to every traveller. Like all the country about Jerusalem, this hill has a barren aspect, except during the spring, when it is covered with grass and flowers.

The view from this hill is fine and extensive, embracing all the northern and western portions of the city, the Mosque of Omar, the two great synagogues, and the castle, or so-called Tower of David. The high land towards Bethlehem and in the southwest is visible far beyond the city. From this point the Church of the Holy Sepulchre appears to be situated on low ground. To the west are the Russian buildings, and farther away Schneller's school, or orphanage, while in the northwest Neby Samwil (Mizpeh) stands prominently out on the distant horizon. To the north we have Shafat, and over the ridge of Scopus the top of Tell el Ful, or Gibeah, appears. Scopus and the Olivet range bound the eye to the east, and in the southeast rises the grand wall of the mountains of Moab. Although there is such a wide view the hill does not seem high, nor is it more than forty feet above the level of the country about it.

If a person wholly ignorant of any question in connection with the site of Calvary were asked to select a spot without the walls of the city for the public execution of criminals, the only two conditions being that the place should be a sightly one and convenient to the Castle of Antonia, he would not hesitate a moment in choosing this hill for the purpose.

Among the persons with whom I have had the pleasure of visiting this place are General Lew Wallace, who, in preparation for his novel, "Ben Hur," made a careful study of the topography of Jerusalem; Sir J. W. Dawson, Principal of McGill University, Montreal; and General C. G. Gordon, whose character the world is beginning to know and appreciate, and whose fate the entire civilized world laments. General Gordon was struck with the skull shape of this hill, which, indeed, is evident from the Ordnance Survey map of Jerusalem, and made a model of it, which he placed in the hands of C. Paulus, a German sculptor in this city, from whom travellers can obtain copies of the same done in the stone of the country. Gordon wrote something respecting this hill which, together with an excellent map of the place and grounds in its immediate vicinity, was published in the "Quarterly Statement of the English Exploration Fund" for April, 1885.

People are beginning to write and speak of the theory that this hill is the true site of Golgotha as General Gordon's theory or as Dr. Merrill's theory. Others ascribe it to Thomas Chaplin, M. D., or to Herr Conrad Schick both of whom reside here, and are regarded as authorities [illegible] of it.

As regards the question: Who first suggested the hill above Jeremiah's Grotto as the probable site of the crucifixion?—it may be that this honor belongs to an American who was distinguished in quite another department than that of Biblical geography, namely, to the eminent Rev. Rufus Anderson, D. D., who, when walking out of the Damascus Gate in the year 1845 in company with his friend Dr. Eli Smith, pointed to this hill and spoke of it to his companion as in his judgment the site of the true Calvary.

In 1849 the German commentator, Otto Thenius, published a monograph in which he advocated in an able manner the theory that Golgotha was the hill in which Jeremiah's Grotto is found.

In the year 1871 Fisher Howe published (Randolph, New York) a small pamphlet, in which he discussed "The True Site of Calvary" in a thorough manner, and advocated strongly the claims of the hill above Jeremiah's Grotto. Some people refer to this theory as "Fisher Howe's theory."

Lieutenant Conder's "Tent Work," in which he advocates this theory, was published in 1878.

The above dates and facts are of interest, it seems to me, even if they do not decide absolutely the question which we have raised.

One of the most certain identifications of modern times is that of the Castle of Antonia as being located in the northwest corner of the present Haram area. Here soldiers were quartered to guard the temple and for other purposes, and here, also, criminals were confined, as, for example, the Apostle Paul, until final disposition could be made of them. As this was the most important castle of the city, and dominated the Temple, we can reasonably suppose that it would not be approached by narrow, winding, and intricate streets, but, on the contrary, that the road leading from out the town must have been direct, and one that was not ordinarily blocked by people or traffic. In a word, the Castle of Antonia must have been approached by a direct road which, in a special sense, would be regarded as a military road.

Furthermore, as criminals were confined in this castle, we may suppose that the place of the public execution [illegible] of criminals would be on the line of this road, near it, or at the most convenient distance from it, and in a sightly place, so that the executions could be witnessed by people standing at a distance, or upon the city walls. Again, it is not likely that the places of execution was changeable, one month here and the next month there, but we may suppose it to have been always the same. The permanency of the locality is a matter that can be taken for granted. We may suppose, further, that the Romans, when they came into power, would naturally select as the place of the execution of criminals that one which had been used by the Jews before them.

These suppositions are all of the most natural kind, and forced upon us, if we admit that there was anything like order in the public and private affairs of Jerusalem at that time.

It is well known that under the Convent of the Sisters of Zion, which is near the Castle of Antonia, but on the opposite side of "Via Dolorosa," there is, six or eight feet below the level of the street, some remarkably well preserved ancient pavement, which hundreds of travellers have visited and admired.

From certain indications we are led to believe that this pavement was connected with an ancient street that ran in nearly a direct line from Antonia northwards to the city wall.

The most important military route of Palestine at the time of Christ was that which connected Cæsarea-on-the-Sea with Jerusalem, which it approached from the north.

At the point where the line of the street first mentioned, supposing such a street to have existed, touched the city wall, we find an old gate closed at present, but bearing the significant name of "Herod's Gate."

If the line of this street be extended beyond this so-called "Herod's Gate," to the northwest, we shall find along it definite traces of an old Roman road. This we find to be identical with the great military road which connected Jerusalem with Cæsarea.

It is perfectly natural to suppose that the place of the public execution of criminals would be somewhere on the line of this road. Between the castle and the fatal spot soldiers who guarded the criminal [illegible] and fro unobstr[illegible] little [illegible] execution and [illegible] Again, we find [illegible] Stephen connected with the western slope of this hill; here is the traditional place of his martyrdom; here a church was erected to his memory, which existed for nearly eight hundred years, and of which remains have been unearthed during five years past.

It is not unnatural to suppose that St. Stephen was executed at the place of the public execution of criminals. The theory that our Lord was executed at the same place has the most valid reasons in its support.

There is current among the Jews in Jerusalem a tradition that this hill was the place of stoning, the "Beth Has-Sekilah" mentioned in the Mishna. Likewise another tradition that this hill was the place, or was connected with the place, of burial of those who had been publicly executed. The origin of these traditions I do not know, nor do I pretend to estimate the value of them. That they exist at all is a curious and—I should say—a significant fact, whether they are worth little or much.

In like manner I do not know the origin of the name "Herod's Gate," or why it should not have been called "Solomon's Gate" or "David's Gate." But the fact that this name is found in this particular locality is significant, when taken in connection with the other circumstances that are grouped around it.

In recent times or since it has been safe to build outside the walls, say within the last twenty years, the principal residences have been erected on the west of the city, because the Jaffa road leads off in that direction. At present, however, they are being extended also in the northwest quarter; but in the time of our Lord private houses or villas, surrounded by gardens and hedges, were on the north of the town, because on that side there was not only the great thoroughfare leading to Damascus, but also that leading to Cæsarea, which was then the main seaport of Palestine. The numerous ancient cisterns, now mostly in ruins, that are found in all the open region northwest of Jerusalem show that that quarter has been thickly inhabited.

If Joseph of Arimathea, who was a wealthy man, had a private garden near the city, we may suppose with reason that it was located in this direction. The statement in John xix. 41, "in the place where he was crucified there was a garden; and in the garden a new tomb, wherein was never man yet laid," seems to be very explicit. If on the one hand we press these words literally, on the other insist that our Lord was crucified in the place of the public execution of criminals, we make this place and the garden of Joseph of Arimathea to have been identical. The question arises whether a man of position and wealth would have a private garden in such a place? But there is no real objection to supposing that the hill-top, which was easily accessible from the Roman military road, might have been devoted to the purposes of execution, and at the same time the ground about it, to the very foot of its slopes, to have been occupied by private gardens. Such gardens might have surrounded the hill on the southwestern, western, and northwestern sides, and joined the Roman road on the north.

The Roman road which we have described as leading from Antonia through or near "Herod's Gate" skirted this hill at the foot of its eastern and northeastern slopes. Some miles north this road divided, one branch going north to Neblous or Shechem, and the other past Beth Horon to Antipatris and Cæsarea-on-the-Sea. Along this road Paul, strongly guarded, was taken a prisoner to Cæsarea. With what emotions did the prisoner, as he left the city and passed this Golgotha hill, look up to the spot where the Master had died upon the cross!

In the absence of a suitable diagram I will place before the reader a large capital letter Y, which shall be inverted, and the extremities of its arms shall touch the wall of the city at the points A and B.

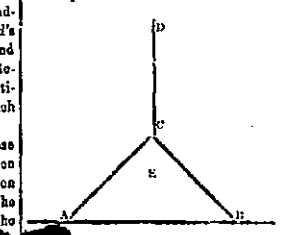


[illegible] represent the present Damas[illegible] and B the one now closed [illegible]red's Gate." A C D will [illegible] present Damascus or [illegible]ile B C I) will repre[illegible]an military road that [illegible]sarea. The line D C B ex[illegible]etty directly would touch the [illegible] of Antonia. It represents the [illegible]ha hill, in which the Grotto of Jeremiah is shown. The bottom of the Y, or D, will be understood to be towards the north.

This figure is not correct, inasmuch as the lines B C and A C meet really at a considerable distance beyond the point E, while E is but a short distance from the city wall; but it was designed to give only a general idea of the place we have been considering, and this purpose it serves sufficiently well.

There is in the western face of this hill a large tomb, before the mouth of which the earth, during past ages, has accumulated to a depth of six or eight feet. It is a peculiar tomb, and has suffered somewhat in the lapse of time, but from what remains of it one would say that it was Christian rather than Jewish in its construction. This point I do not attempt to decide absolutely; but even if it could be shown to be certainly of Christian origin it would only show that the slopes of this hill were, at a very early period, thought to be desirable as a place of burial, and hence we may suppose that, at a still earlier period, they were occupied by Jewish tombs.

Very near this point, still in the western slope of this hill, there have been opened during the present summer some very remarkable Christian tombs, supposed to be those that were built by the Empress Eudocia.

My object in what I have now written was merely to group, in a way different from what had ever been done before, and likewise in a more complete manner, certain facts and suggestions which appear to me to be very reasonable in connection with this most important question. Very few points in the topography of ancient Jerusalem can be settled beyond dispute; but with reference to the site of Calvary I will close by repeating what I have already said, namely, that the strong probabilities are in favor of regarding the hill above Jeremiah's Grotto as the place of the crucifixion of our Lord.—*Selah Merrill, D. D., LL. D.*

### Change of Address.

My address is changed from St. Joseph, Mich. to Michigantown, Ind.

J. S. Hatch.

## CURRENT HISTORY.

### EXCAVATIONS AT JERUSALEM.

An interesting account is given in some Vienna and German papers of excavations made by the French Dominican monks at Jerusalem on some land which they have lately acquired, about a furlong and a half outside of the gate at Damascus. Six meters below the present level of the ground the workmen came on some arches of considerable extent, the walls of which had been very carefully built. At a short distance they found the basement of a chapel, before the entrance of which there was a tomb-stone covered with a long inscription. Unfortunately this stone was stolen before any one thought of copying the inscription, and no trace of it could be obtained. About the middle of their property they found a large, well-preserved mosaic, and upon the space all around being cleared the bases and other remains of great pillars were discovered. It is presumed that this is the site of the great basilica built in the fifth century in honor of St. Stephen by Eudoxia, the wife of Arcadius, the first of the long line of Eastern emperors. Still more remarkable is the discovery made just on the boundary of the estate. While digging the trench for the foundations of the boundary wall which the Dominicans wished to build, the ground gave way, and one of the workmen disappeared. On clearing out the place they came on a large and beautiful hall, which had been cut out of the rock; where the rock failed the gap was filled with admirable masonry. From two of the sides two large doorways led into two vaulted tombs, all of equal size. On each side of the vault there was a resting-place for one coffin, and at the end opposite the entrance places for two. At the farthest end of the great hall a passage led to another excavated vault, in which stood three great covered sarcophagi. It is suggested that these sarcophagi contain the remains of Helena, Queen of Adiabenes, and her sons. The quantity of bones found in these chambers was very great. In the middle of the great hall in a hollow specially prepared, a sort of long metal box was found. It was adorned with representations of children holding garlands up on high. Unfortunately there was no inscription, [illegible] anything which could furnish a cl[illegible] the period or the purpose of the [illegible] pulchral chambers.—*London T[illegible]*

### THE STORY OF OUR EARTH.

It is too soon yet to learn [illegible] the character and cause of the [illegible] ton earthquake. It will be the [illegible] ness of our well-equipped Geolo[illegible] Bureau to make a thorough study of it. Meanwhile we can get some idea of what an earthquake is from the preliminary report of the frightful earthquake of New Zealand given by Dr. Hector, director of the Geological seminary for that colony.

A line of volcanic mountains forms the core of New Zealand. They are connected with the great fault-lines that traverse the North and Southern Islands in a northeasterly direction. A fault is a crack in a rock forming the crust of the earth, and reaching down to some center of disturbance. In the case of such a fault the rock on one side will have slipped down so that the strata do not match on the two sides. Some time this fault will be a wide fissure, filled up with basalt, lava, or other kinds of rocks. In the case of the New Zealand fault-lines the internal source of heat is comparatively near the surface, and shows its energy in hot springs, geysers and smoking volcanic vents. Perhaps the most beautiful and wonderful volcanic scenery in the world was previous to the tenth day of last June, in the region of what were called the Pink and White Terraces, with their associated geysers, all now completely destroyed.

At ten minutes past two on the morning of June 10th, a sudden explosion and eruption occurred on the northeast end of the Tarawera, a mountain consisting of three peaks, thirty-five hundred feet high, running along the great fault lines. The earthshocks were slight, but in ten or fifteen minutes eruptions succeeded from the other two peaks, culminating in terrific explosions, the ejection of vast quantities of steam, pumice dust, and hot stones, forming huge, towering clouds, illuminated by lightning flashes. This first phase lasted for about two hours, and it leaves its mark in a huge fissure, or fault, two or three miles long, running along the east side of the mountains, from which the earth and rocks seem to have been forcibly blown out and scattered over the country. It should be said that the earthquake shocks meanwhile do not seem to have been of a very alarming character, nor to have extended far.

At about four a. m. the second phase of the eruption began. The best notice [illegible] was a considerably more violent earth shock, much more widely felt, and especially in the li[illegible] of the hot springs. This development was attendant on the outburst of an immense volume of steam, carrying pumice dust and fragments to an enormous altitude. The outburst came from the site of Rotomahana Lake, just between the White and Pink Terraces, and about five miles southwest from the scene of the previous explosion. This pumice dust formed an enormous cloud in the upper atmosphere, whose advancing edge was marked by electrical discharges of the most awe-striking character. It advanced with the wind northwesterly until it was driven back by another colder current which precipitated a copious rain, bringing down the dust in a terrible shower of mud, which covered the country and swallowed up and killed men and animals. This eruption lasted two hours.

But the most striking feature of this second eruption was, again, the forming of a second fissure, beginning near the southwesterly end of the former one and running nearly in the same direction for about ten miles. At the northwestern end it is narrow, but in the middle, near the place of chief eruption, it is about five hundred feet wide, and the appearance, as seen from a distance, was as if its contents had been blown out by the explosion. Along the lines of both these fissures is escaping steam, and huge vents of mud and water. No lava has been thrown out, and no fire seen, although the pumice and rocks were hot enough to burn the dry vegetation.

Some of the conclusions to be drawn from the phenomena are these: The source of the tremendous energy of these outbursts cannot be very deep, as the earthquake shocks, though very violent close at hand, were comparatively feeble at a little distance. The earthquakes of the first phase were violent and continuous four miles off, the nearest spot where any one survived, but twelve miles off were comparatively slight. The great earthquake of the second phase was felt with considerable violence twelve miles off, and distinctly arrested attention sixty miles off, but did no damage there. This shows the forces of the earthquake to be comparatively superficial.

[illegible] scientific [illegible]

[illegible] and sunsets—have they any connection with volcanic eruptions?

The great volcanic eruption in New Zealand raises anew the question of the connection between volcanic eruptions and sunset phenomena arising from attenuated matter in the upper regions of the atmosphere. The theory that the noteworthy sunsets about the end of 1883 were due to the Krakatoa eruption has been questioned on the ground that in many parts of the world these red sunsets have continued until the present time, though not with the same intensity as in 1883. Beautifully variegated sunsets have always been very common in this country. The result was that the sunset phenomena of 1883 did not appear to us as anything new in kind, but only as an intensification of something with which we were already familiar. In order to reach a decisive conclusion we must have observations made in regions where the upper atmosphere is exceptionally free from vapors or other attenuated matter. The advent of such matter can then be detected when it could not be detected at other places. Among such regions I would suggest South Africa, especially the Cape of Good Hope. During my brief residence there in November and December of 1882 nothing was more striking than the extreme whiteness and purity of the western twilight. If such a twilight is there the rule during the whole year, then any diffusion of volcanic vapor in the upper atmosphere must produce a striking effect. I would therefore suggest to observers in that region the value of precise information on this point, especially with a view of learning to what extent and within what time the red sunsets of 1883 disappeared, and whether any such phenomena now reappear as the result of the volcanic eruption in New Zealand.—*N. Newcomb, in Nature.*

### EARTHQUAKES AND ECLIPSES.

The late Commander Morrison, Royal Navy, in 1834, published the following observations on earthquakes: "Earthquakes generally follow close on the heels of eclipses. At the period of the earthquake many aspects will be found between the planets in the heavens." In the present instance an eclipse of the sun occurred on August 20. Jupiter and Uranus were in conjunction with the moon on August 31. On the same day there were important aspects between the sun and Jupiter and between Mars and Uranus. Mars is at present in Scorpio, which has been supposed to be another circumstance favoring the production of earthquakes.—*Boston Advertiser.*

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BETTER FARTHER ON.—A young girl of fifteen, a bright, laughter-loving girl, was suddenly cast upon a bed of suffering. Completely paralyzed on one side, and nearly blind, she heard the family doctor say to her friends who surrounded her, "She has seen [illegible]" "Oh! no, [illegible] "my

[illegible] Indiana at [illegible] and round trip. Tickets will be on sale from Sept. 27 to Oct. 2, inclusive, good for return passage up to and including Oct. 4, 1886.

Remember that from points on the Terre Haute and Logansport division, the line to Indianapolis is via Colfax, and that two Fast Express Trains are run daily, except Sunday, in each direction.

For the accommodation of people living on the main line, special trains will leave Indianapolis at 7:00 p. m. on Wednesday, Thursday and Friday of Fair Week, running through to Terre Haute and stopping at all stations.

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For tickets and further information apply to nearest Vandalia Line Ticket Agent.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday till Oct. 1 in Bland and Heller's Block, Room at 378, Ontario Street, corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

To the Friends of "The Restitution."

We are anxious to extend our circulation, but we can do very little in this line without the aid and co-operation of our friends. We have decided to offer THE RESTITUTION to

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# Poetry.

## LET US GO FORTH.—Heb. xiii. 13.

Elijah. Like men in solemn haste,
Girded wayfarers of the worlds,
We pass out of the world's wide gaze,
Turning our back on all its state;
We pass along the narrow road
That leads to Life, to Bliss, to God.

We cannot and we would not stay:
We dread the snares that throng the way.
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but not eye
Her on the splendor of the prize.

No idle eye now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight;
No love of present pain or cost;
No seeking man or zeal to please.

No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn,
No wish that taunting to return;
No hatred can our hearts move,
And saintly hot kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No flattering still to Baal's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile;

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grove;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What though with weariness oppressed—
'Tis but a little and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again,
Night is far spent, and morn is near.—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home:
A little space—yet more or less,
And we have crossed the wilderness,
Finished the toil, the race begun,
The battle fought, the triumph won!

—*Horatius Bonar.*

# Selections.

## THE RAPTURE OF THE SAINTS.

Of the fact of the Rapture from earth to heaven of all believers, there can hardly be any doubt among Christians. It has been communicated "in the word of the Lord," 1 Thess. iv. 15, that the raised dead and the changed living believers "shall be caught (snatched, *arpagesometha*) up, together, in clouds to meet the Lord in the air." Whether this Rapture will be secret or public, has been matter of discussion. Some, from what is said of Enoch, Heb. xi. [illegible] not found, hold

[illegible] announcements [illegible] papers, of missing cars [illegible]

From 1 Corinthians xv. 52, we infer that the removal of the saints will be the work of a moment. Yet it is an open question whether the moment is of actual, or of sensible, time. Supposing that, here, the moment were the stroke of midnight; that actual moment, in the United States, is sunset; in New Zealand, high noon. But if all saints were removed from earth at sensible midnight, the moment would be progressive, occupying twenty-four hours. And the twenty-four hours' difference would be necessarily sensible at the east side of the commencing point, though not at the west.

But of far greater importance is another question. Will the Rapture be eclectic or common? That it will be eclectic, out of the whole of mankind; that the ungodly will be left behind there is no doubt. But will the resurrection of the saints, and especially the change and rapture of the living saints, occur in one band, and together; or in successive stages,—two or more?

The importance of the question lies here. The Lord Jesus seems to present to the Churches, Rev. ii., iii., as an incentive to overcoming, a certain priority in the common hope of believers, their ascension to his own presence. This, if rightly so understood, becomes perhaps the most potent of all the conditional promises. To the overcomer in Thyatira (ii. 26) the Lord says, "I will give him the Morning Star." But the Morning Star is himself (xxii. 16). In what aspect, then, does he here proffer himself?

All these promises to overcomers are associated with the resurrection-glory: those to Thyatira are of authority and rule over the nations, with Jesus, in the Day of the Lord. He himself is the Sun, whose manifestation makes the Day. The morning star is the harbinger of the day, riding a little while before the sun. Does this promise intimate that the overcomer shall be introduced into the presence of his Lord, before the Day actually begins: in precedence of all its proper acts? That, while, in the "Day that shall burn as an oven,"—"to them that fear his name the Sun of Righteousness shall arise, with healing, Mal. iv. 1, 2; there are a select few, who shall meet him, even before that; and be associated with him in "treading down the wicked?"

And this is greatly confirmed by what is said to a later Church. If, by these Seven Churches in Asia, successive stages of the Church general, through the age, are intended, then Philadelphia, the last but one, may very probably answer to the state now existing; that of Laodicea being parallel to, and contemporary with, it; yet, successive, because of the performance of this promise.

That the Day of the Lord will be introduced by terrible and sore judgments, especially on "the earth" (*he ge*) of Prophecy, "the inhabited world" (*he oikoumenee*), is abundantly clear: and the "ruins of the earth," which is trodden in "the wine-press of wrath, Isa. lxiii. 3; Rev. xiv. 17, seems to be, indubitably, the false apostate church. To this the Lord seems to allude as "the season of trial which is about to come on the whole inhabited world, to try such as are dwelling (*lit.* down-dwelling) upon the earth." And he says, he will keep the Philadelphian Church (not through it, unharmed, but) out of it (*ek*). How? except by snatching them away from the earth to himself, before one drop of the storm, one stone of the "great hail" descends?

But when these are taken, evidently some are left, even those "dwellers upon the earth." Now this term often designates the haters and persecutors of Christ's saints; the apostates who worship the Papal Beast; false professors, in contrast to such as dwell in heaven. And, in the great Prophecy on the Mount of Olives, Luke xxi., which, beginning with the Roman Desolation, runs on to the coming of the Son of Man, the Lord warns his disciples to take heed lest that day take them unawares; because "as a snare it shall come on all that are sitting-down on the earth." The distinction may be no other than the vital severance between the wheat and the tares; between the just and the wicked; which, in usual interpretation, marks the First Resurrection: those left behind not living again till the thousand years be finished; left to the Great White Throne.

Yet, perhaps, those left are not wholly, universally, finally lost. For, if we may regard the Laodicean [illegible]

[illegible] So, in chap. xiv., after the 144,000 firstfruits to God and the Lamb are redeemed from the earth, and stand singing the New Song before the Throne:—there is yet a gospel proclaimed to the "dwellers on the earth," ver. 6. And, later still, after Babylon has fallen (8), and the eternal doom is fixed (9) on every one then found worshiping (it is the pres. indic., *proskunei*) the Beast,—there is a harvest reaped by the Son of Man (14); though it is the harvest of the earth, and though it is dried. Yet, not till this harvest is garnered, is the vine of the earth trodden (18).

Up to the very doom of Babylon the Great, by which I understand Rome in some sense (perhaps Papal Christendom, or Mediterranean Europe), there are still God's people in her, who are imperatively called (xviii. 4) to come out of her. This is always interpreted as a warning to real Christians to separate themselves from apostate fellowship. But, unless I greatly err, it is something very different from this.

The summons extends through four verses: in vv. 6, 7 God commands his people to execute retributive judgment on the Great Whore; to give her torment. Mark well: God does not say, "I am about to do this," but "Come out of her, my people, and do it!" Evidently some out in order that ye may do it! But saints, while in this mortal state, are never bidden to retaliate, or execute vengeance. Their Lord did not, when down here; and we are called, 1 Pet. ii. 21–23, to follow his steps. The time is coming, indeed, when "this honor will have all his saints, Psa. cxlix. 5–9: to execute, as they sing God's high praises on their Divans, the judgment written." Since, then, saints must not do this, in their earthly mortal condition,—and yet they are called expressly to do it;—does it not necessarily follow that the call from heaven is none other than the imperative summons, the shout of the Archangel, to mount, in the twinkling of an eye, in glorified bodies, clothed-upon, to himself? And Babylon falls!

What is the next scene? Instantly, xix. 1, there is "a great crowd in heaven," apparently suddenly come thither; who, first, shout triumphant praises to Jah, that the Great Whore is judged; while, looking down to earth, they see her smoke rising up from her unquenchable fire. And then follow the Marriage of the Lamb, and the Marriage-Supper.

It has been said that, in the Apocalypse, there is no indication of the exact moment of the Rapture of the Church. No description of the grand fact can we find, certainly. But, if this is divided into two stages, may not the first eclectic stage, the translation of the few chosen, be at xiv. 1, and the second, that of the mass, now tried and purged, at xiv. 14; in the parenthesis written on the back side of the Seven-sealed Scroll:—while, in the successive order of the within-written portion, both are presented again. For, under the Sixth Vial, while the Euphratean Power is gradually wasting, and the unclean spirits are busy gathering the kings of the *oikoumenee* to the War of the Great Day of God Almighty—just before these are actually gathered—a startling cry interrupts the narrative, "Behold, I come as a thief!" and the story goes instantly on to Armageddon. May not this be the first select stage, again? The Lord Jesus, unexpectedly, in a tumult of European politics, suddenly, silently, snatches up his faithful, watchful few, his first-fruits, scarcely missed, in the crowd of great impending wars. And the second stage (as just now intimated) occurs, in this series, somewhat later, when the Seventh Vial has been poured out, and when Babylon's judgment is imminent; as at xvi. 19; and, in fuller detail, xviii. 2, 4. Possibly, these saints, relegated for unreadiness to terrible trial, may be represented, in the parables, by the unprofitable servant, who is cast into the outer darkness.

When the Lord Jesus, at the end of his great prophecy on the Mount of Olives, warns his disciples, lest they be overtaken unawares, by the terrible "day that shall come, as a snare, on all that are sitting down on the earth," Luke xxi. 35, He adds this monition: "Watch ye, therefore, and pray, always, that ye may be counted worthy to escape all these things that are about to come to pass, and to stand before the Son of Man!"

Is not this standing before him something very select and peculiar? [illegible] the being counted worthy to [illegible] and the exhortation to instant [illegible] it, imply that some disciples [illegible] counted worthy, and will [illegible] And if we [illegible] what [illegible] should pray that we escape, [illegible] not the fearful things that [illegible] fulfilling of the Times of the [illegible] xx, 22–35?

The Parable of the Ten Virgins, Matt. xxv. 1, may imply the same solemn hint. The five foolish are still virgins, as well as the wise: they set out equally to meet the Bridegroom: they have lamps, which burn for a while, but at length are going out (marg.). Is it certain that the Lord meant, by these foolish virgins, unconverted professors? and not careless, earthly believers? Is it safe to say, "The parable does not concern me at all, since, though I am too earthly-minded, and too sluggish in spiritual things, yet I am sure I have been converted, and *so* the door can never be shut against me?" Is this absolutely certain?

The apostle, 1 Cor. xv. 51, says, "We shall all be changed, in a moment ....at the last trump." Certainly this moment and this trump seem hardly consistent with stages of the process, separated by months or years. So, in 1 Thessalonians iv. there seems but one descent of the Lord, one shout, one voice, one trump, at which the dead in Christ rise, and the living are rapt away with them. It is difficult to imagine, that, before this great scene, a number of saints, both raised dead and changed living, have already been snatched away. Especially is it hard to suppose that those whose resurrection and rapture are here described, are the careless, earthly, and therefore mulcted, portion of the Church; since the Apostle, in both these passages, by using the word "we," associates himself with them, not personally indeed, but in character and status. For those of whom Paul says, "we," must surely be the very highest class of believers.

Thus much may be advanced from Holy Scripture, for and against these conflicting views. Fancy and speculation should be kept in abeyance: and though, in arguing such recondite questions, there is in us all a tendency to array and accumulate only the evidence that supports the particular decision which we have made; and to try to forget, or make light of, so that others may forget, what can be adduced on the other side, we shall never arrive at the Truth of God in this way; and whatever triumph we may so achieve will but recoil on ourselves, and [illegible] to God. I do not know how to meet, satisfactorily, the objections to Eclectic Rapture just stated. And yet it does appear to my own mind that the evidence in favor of it, especially that from the promise to the Philadelphian Church, so much *preponderates*, as to throw the probabilities greatly on this side.

If this is so; and if the exegesis is correct which considers the Asian Churches successive; how transcendently important, to us now living, become the promise, and its implied warning! Blessed be God, there has been for a century past a very manifest increase, in the Church of God, of value for the Word; of separation from evil; of brotherly love; of patient waiting; of earnest longing for Christ's appearing; which indubitably reflect, in a measure hitherto unwonted, the Philadelphian likeness. On the other hand, there exist, in the professing Church, side by side with the former traits—an increasing lukewarmness; and esteem for, and assimilation to, this present world; a sitting-down, a building and dwelling, on the earth; a making haste to be rich; combined with unworthy thoughts of the truth of God, and a readiness to subordinate the Scripture, which "cannot be broken," to the deductions of mere human science; and with inordinate glorying in works of beneficence and amelioration, and even evangelization, effected by human labor, and co-operation, by money, and power, and skill and effort of man;—which are all, palpably and unmistakably, Laodicean features.

So that it seems no more than normal, it seems but in harmony with the character and ways of the "righteous Lord who loveth righteousness," that he should make some visible difference and discernment "between him that serveth God and him that serveth him not." And though we dare not say that it would be in this mode of sparing his jewels—"as a man spareth his own son that serveth him"—because, as we have seen, the Lord might fall back on the Judgment according to works, so soon to supervene, where all would be set right; yet, if it please him to do it in this mode also, we may humbly say, it seems worthy of him!

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless!"—*Philip. Gause, in Prophetic News and Its Watchman.*

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The next Michigan [illegible] ference will be held, the [illegible] at Dutton, Kent Co., Mich., [illegible] ing Friday evening, Oct. 8, 18[illegible] continuing over Sunday. All lovers the truth are cordially invited. strangers coming with their own conveyance may inquire for William McCrodan. For further particulars address the writer at Meadon, Mich. By order of the Executive Board,

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| 10 21pm | 12 15pm | | LaPaz[illegible] | 4 20am | 2 4[illegible] |
| 10 07pm | 12 00pm | | Plymouth | 4 [illegible] | 2 [illegible]pm |
| 9 52pm | 11 [illegible]pm | | Hibbard | 5 [illegible] | 2 [illegible] |
| 9 [illegible]pm | 11 [illegible]m | | Marmont | 5 [illegible] | 3 [illegible] |
| 9 [illegible]pm | 11 [illegible]m | | Maxinkuckee | 7 [illegible] | 3 [illegible] |
| 9 [illegible]pm | 11 [illegible]m | | Kewanna | 7 [illegible] | 3 [illegible] |
| 8 [illegible]pm | 10 [illegible]m | lv | Logansport | 7 [illegible] | [illegible] |
| | | ar | Logansport | | 5 [illegible] |
| 7 [illegible]pm | 9 [illegible]m | | Frankfort | 9 [illegible] | 6 [illegible] |
| 6 [illegible]pm | 8 [illegible]m | | Colfax | 9 [illegible] | 6 [illegible] |
| 6 [illegible]pm | 8 [illegible]m | | Crawfords'v'l | 10 [illegible] | 6 [illegible] |
| 4 [illegible]pm | 7 [illegible]m | | Rockville | 11 [illegible] | 6 [illegible] |
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| Local Freight | [illegible] |

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| | Depart |
|---|---|
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## CREATION VS. EVOLUTION.

—By Mrs. H. V. REED.—

[illegible]—History of the theory of Evolution—Mummified animals of Egypt—Absurd positions of its advocates—Mr. Cope and the Quadrumana—Scattered bones—Herbert Spencer and the Tripoli—Honest men—Six days of creation—Opposition theories.

Section C. Tendency of scientific inquiry—Testimony of eminent scientists against evolution.—Degeneracy more probable than improvement.

Section D. No assault to Atheism even if true—Testimony of leading evolutionists in favor of [illegible]

[illegible] words at this office.

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## Communications.

### The Greek-Vs. the Latin Civilizations; In Law and Morals: Europe Latin; America Greek in Type and Tendency.

It is coming to be seen more and more clearly that our boasted nineteenth century civilization is rather a renaissance than an original growth. But as when the primeval forest is swept away, and a renaissance takes place, this renaissance occurs according to certain ascertained laws, so it is in the sweeping away and springing up of forms of civilization. It is said that the reason a timber growth of oak and chestnut naturally succeeds the removal of a pine forest is because the blue-jays have been busy for many seasons planting the acorns and the chestnuts in the mouldering pine needles, only waiting for the fostering sun to be let in through the gloom of the tree-canopy above them, to spring up suddenly before the wondering gaze of the ignorant and unthoughtful. Just so there are blue-jay agencies at work preparing for and predetermining the changing forms of civilization. It is the province of the thoughtful to discover these moral agencies as well as the physical ones; and it is almost axiomatic to say that any speculation in this field of inquiry must rest upon a previous determination of these agencies.

Philosophical speculation in the past has been too much like amateur ballooning. It has sailed over wide spaces, and been above the clouds at times, but the scope of its vision has been too large to be of much practical utility, and [illegible] walking and [illegible] to the moon, but he will not fly there. America's voice is now heard every day in Europe; but it is not because it is such an *ora rotunda* voice. As inspiration told us long ago it is not the big voice nor the big sound of any sort that "gets there," but "the still small voice," and in moral philosophy this still small voice is the voice of conviction. It is the bull of bigotry that bellows back of its sharp horns of brute power.

"Conviction is God's *kratos* (κρατος, controlling power) and evidence addressed to intelligent reason is God's *dunamis* (δυναμις, any force) individually and nationally. This is the energy (ενεργεια) of the moral world (κοσμος). This is God in the individual or aggregate body "to will and to do his good pleasure" (lit. that which is satisfactory). The old proverb has the savor of true wisdom, "He who is convinced against his will is of the same opinion still." Therefore the prophet, speaking in the spirit of the Christ, says, "Then said I, lo I come to do thy will, O God." And notice the inspired application of this first principle, that follows its quotation in Hebrews x. 10, "In which will we have been sanctified." But how is the will to be led captive except the reason be convinced first?

To come now to the application of these preliminary remarks to the assertion in our theme, I would say that the marked and characteristic difference between the Latin and the Greek influence upon the civilization of the world is that the *kratos* (κρατος) of the one is pre-eminently brute-force, while that of the other is enlightened conviction. This appears in the parable image of Daniel's prophecy in the iron shin and feet of the great image seen in the vision—the iron being interpreted for us as indicative of the relative strength of the fourth universal kingdom. Now, we know that this fourth kingdom was the Roman Empire and the Latin civilization. We are also divinely told that the cause of its weakness finally is "the commingling of the seed of men," that is of diverse nationalities with no natural affinities, and their failure to cleave together any more than the iron in the toes of the image does with "the earthenware." It is not natural to weld iron and clay together. The lesson is very plain and any one at all familiar with the rise and fall of the Roman or Latin Empire ought to be able to see it at a glance. Brute force so long as it is homogeneous is a strength of iron. The moment, however, individuality begins to assert itself under the ameliorating influences of civilization the solid mass begins to be heterogeneous, and decay of strength begins.

Moral power, on the other hand, rises and feels with the individuality. Right is a straight line and invariable. It does not affect its straightness whether one man or a million toe the mark of rectitude. Brute force might make a million men toe a given mark; but nothing short of conviction will keep a million thinking men toeing any straight line of duty. The Greek republics and the Greek civilization stood upon their conviction of autonomy, which is only another name for individuality, whether it be of the individual or nation, and the intrinsic value of this civilization lay in the origin and fatherhood of its autonomy which is pre-eminently Israelitish as compared with the Roman.

In the books of Maccabees the intimate relations existing between the Jews and the Greeks during and previous to the rise into prominence of the Greek civilization, is clearly and undeniably apparent; and moreover there is undeniable historical evidence that the minor good of the later Roman civilization lay almost entirely in the Judaic cosmogony and "first principles" absorbed from and filtered down through the preceding Greek civilization into the homogeneity of its barbaric strength of iron.

Greek autonomy rather than those of the Roman as in Europe.

The farther East of Asia has finally met the farther West of America and another germinal commingling of "first principles" has begun. America has no use for the Roman "first principles" of brute empire nor for the bigoted short horns of the papal bull perpetuity of this same brute force under a different name. Our civilization, so far as it is pervaded with the Greek autonomy and with the Scriptural Greek interpretation of the Judaic autonomy, is in accord with the demands of the coming fifth kingdom of Christ or "the stone kingdom" of prophecy which is to "fill all the earth." Therefore Paul's argument when contrasting the old and new order of things under the gospel, finds expression and illustration in the representative terms Jew and Greek. Why? Because the "oracles of God were first committed to the Jews," but the second time to the Greeks and to their age of civilization as representatives and stewards of the same for the nations, and that, too, all the nations, the Romans included; and prophecy as well as history and common sense show and are witnesses to the fact that the second apostasy was consummated in the false and ignorant translation of the word of God into the Latin tongue, and the arrogant assertion of this lie to the whole civilized world.

Still further the older Jewish and the younger Latin apostasy have in these last days joined hands to give greater credence to this apostate lie, and we see the wonderful phenomenon of a so-called Christian church pinning its faith upon Hebrew and Roman interpretation (both apostate) rather than upon the Greek itself "once for all delivered to the saints." But it is America that has finally protested, and it is because there is too much of Greek intelligence here not to see the blatant fraud, and too much of the characteristic Greek autonomy in type and tendency not to assert it. Greece had its Thermopolæ (hot city) in asserting this autonomy and America has had here. It remains to be seen whether the coming generations of Americans are going to rise to the privilege and power of their high calling as a national autonomy, or whether they will like their great prototype in republicanism, succumb to the enervating influences of wealth, false philosophy and false religion which is idolatry.

What means this recent cry against the study of the Greek in our higher schools and colleges and the exaltation of the Latin in the place of it? Is it the growing encroachment of the European Latin type and tendency in our progressive civilization? If so beware! It will be another Esau sale, as sure as there is a God in heaven. Foster the little Greek knowledge you have got, any of you, of God's word and get more, and with it you will get understanding, yes, you will get the wisdom of God and power of God unto salvation. The wheels of God's chariot never move backward (see Ezekiel's vision). When he stopped talking Hebrew to mankind, and relegated it to the bats and owls, he said that its wisdom should become "confounded" and "cease." Do you "Hebraists" think you have found it or can find it? When God said "to the Jew first and to the Greek" do you think he meant it? Was there ever any revelation in the Latin tongue? Any classical scholar knows that the Latin is pre-eminently the language of idolatry. What was the Pantheon at Rome but its great national temple of idolatry dedicated to all the gods? Is it any wonder that Roman apostasy in its assertion of "the lie" should have compromised on the significant number "three?"

Did Christ preach in Rome in the Latin tongue? Were the writings of the apostles and evangelists in the Latin language? Are their quotations from "the Scriptures" of their day from the Hebrew even? If not, [illegible] the light have thus far been phenomenal.

Our autonomy is the true autonomy. No king but God, and no royalty except the royalty of honest purpose and hearty endeavor. God's high court the court of final appeal. Christ our advocate and enlightened common sense our interpreter. No bugaboo mysticism and exhortations in "unknown tongues" that cannot be interpreted. The gospel trumpet must not be a trumpet of "an uncertain sound." "For who will prepare himself for the battle?" Three times already Americans under their autonomy have met and repelled the encroachments of Latinism in the strife and din of battle. The coming struggle is more subtle but more dangerous than ever to our autonomy and integrity. It is a "battle of the standards." It is a question of admeasurement. It is a question of whether our autonomy under God is to be measured by "the word of God" or the words of men. It is the same old, old choice, God or Baal. Is our autonomy as a nation in the fatherhood of God, our royalty his royalty, our sonship the Messianic sonship, our fealty the Christ (the Anointed) fealty; or is it the "Papa" fatherhood, royalty, sonship; the fealty of him who sitteth in the temple of God (and whose name is apostasy) and whose other specific designations are "the man of sin" and "the son of the lost." This is the question and this is the issue of "these last days." One is ecclesiastical power "with two horns like a lamb;" the other "the power and the wisdom of God unto salvation." One is "a form of godliness (piety) but denying the power thereof;" the other is a ghostly deception and a fraud unworthy of the enlightened common sense of the nineteenth century and especially alien to and unworthy of enlightened America.

Remember Esau (Hesau) and let us not make the "pottage choice." We too have "a birthright" and "first-born privileges." Our constitutional form of government and our liberty under it, yea our motto of "equality and fraternity" bespeak the Isaac call. "In Isaac shall thy seed be called." "On an equality" is the true meaning and translation of the word Isaac, and we are told by modern philologists that Saxons is only a corruption of Isaac's sons. See Paul's argument for the

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Selections.

### RETURN OF THE JEWS TO PALESTINE.

A subject more important than all the rest, as far as "talking" is concerned, was last week in London society discussed in every key, and still remains the awe-striking sensation of the moment. It has stirred up the dormant enthusiasm of the Jewish population of London, and created a deep pathetic interest in the mind of every educated Christian in society. By some the event is regarded with the deepest reverence as a fulfilment of Scriptural prophecy, and by others as the opening of a new era in the history of the people, whose patience and long-suffering, whose commercial industry and artistic talent, have filled us with admiration great enough to have inspired envy and malevolence amongst every besotted ignorant community in Europe.

There be many people in London, and not among the most ignorant either, who are beginning seriously to examine into Scriptural prophecy, and [illegible] fulfilment as drawing nigh [illegible] the rebuilding [illegible] Jerusalem. It is [illegible] emigration of the Jews to the Holy Land. The final establishment and legal recognition of the colony taken out by Jacob Loebel after the revolt of the Russian people against the Jews confirms the belief entertained through all ages of the restoration of the inheritance of Abraham to his descendants, and the Temple of Jerusalem to its glory. The history of the colony itself is curious. During the persecutions suffered by the Jews in Russia as many of the chosen people as were able emigrated to America; and soon afterwards the Roumanian Jews, as if by a sudden inspiration, resolved to quit Roumania and reach the Promised Land, to seek that peace which had been denied them elsewhere. The chief instigator of the emigration was a certain Jacob Loebel, who placed himself at the head of a committee to receive the money to be invested in the purchase of land in Palestine, each subscriber to receive allotment in accordance with his deposit. In this manner a sum of £8,000 was collected, and agents were despatched to Palestine to visit and study the different localities most eligible for the enterprise. A tract of land at a short distance from the ancient city of Omarees was purchased, and the domain was duly registered in the name of the president, Jacob Loebel.

But the members of the emigration, on being summoned to begin their journey, found themselves peremptorily refused permission to land upon Turkish ground from the vessel belonging to the Austrian Lloyd which had brought them to the Turkish port. They were driven back to the boat, and forced to continue their route without provisions, exhausted and starving. Arrived at Beyrout, some few of their number managed to land, but the rest were compelled to return to Jaffa, whence they escaped into the interior, and contrived to reach their destination. Those who had already arrived before strict opposition to the entrance of the Jews had been enforced had been compelled to declare themselves Turkish subjects before obtaining permission to remain in the country. But the majority had to remain at Haifa, while numerous negotiations were being carried out; and as there seemed to be no means of obtaining work at Haifa, the funds subscribed were soon exhausted, and the emigrants reduced to the most profound destitution. Just at this moment Jacob Loebel died, and the committee of which he was the president was dissolved.

The Turkish government seized the opportunity of creating every difficulty possible in the way of the enterprise, by seizing Jacob Loebel's property, declaring that it belonged to the State, although Loebel had left several children. A lawsuit was instituted at Constantinople. A great portion of the remnant of the money still in the hands of the Jews was spent in deputations, in journeyings to and fro, and other expenses; but the suit was gained, and the domain inscribed by the State in the name of the Jewish banker, Erlanger, of Paris. During the whole time this lawsuit lasted the Government refused to grant permission for the construction of houses, and the emigrants were consequently compelled to dwell in tents, where they would have died of hunger had not some charitable people of their own nationality come to their aid. The Jewish Alliance behaved most generously.

The interference of Baron Rothschild, however, has entirely changed the aspect of affairs. On hearing of the straits to which his people had been exposed, he sent an agent to visit the spot, with full power to relieve the wants of the sufferers, imposing but one condition upon the members of colony—that of entire submission to the rules and regulations laid down by him for their benefit. The greater number of the colonists were at the moment in the state of such misery and destitution that they signed without hesitation their adherence to the baron's decree. To each family was then allotted a monthly stipend of twelve francs per head, children included. The few who still possessed [illegible] ever so small a resources refused, however, to agree to the conditions [illegible] addition on a clear understanding and they joined with the rest in due submission to the master's will. As the formal permission of the Turkish Government to build upon the ground already bought and paid for near Cesarea was purposely delayed from day to day, Baron Rothschild ordered a certain number of wooden houses to be constructed in Roumania. Thirty of these houses arrived by sailing vessels, but as they had been much delayed from the effects of a stormy passage they could not be transported for some time afterwards to Semaria, the name given by the Jews to their colony. Another supply of the houses arrived a few weeks ago, and were set up by German workmen belonging to the colony. They are all built upon a stone foundation, and the cost of each house is about £84. It was not until about sixty of these tenements had been constructed that the great mistake of the choice of the material was discovered. The wood of which they are built is found to harbor vermin in such tremendous quantities that in the hot weather the dwellings are uninhabitable, and application has been made for the construction of the rest of the buildings in stone or iron.

Materials for the building of a great synagogue, two schools for the cultivation of the Hebrew language, and public offices of some pretension have been built of the stones scattered throughout the country from the ruins of cities which have long ago disappeared. Some of these stones are highly ornamented, and have been inserted in the walls of the houses with picturesque effect. The colony being now sufficiently established to take its place with others, Baron Rothschild's first measure has been to give it a name. It is no longer to be called Semaria, but Zachron-Jacob, the first word being a "Remembrance" in Hebrew—thus named by the Baron in memory of his father—and the second in honor of Jacob Loebel, with whom originated the grand idea of thus assembling together the persecuted people. Zachron-Jacob already promises to become a prosperous colony. Besides the monthly allowance of the twelve francs a head for each family, which is to be continued until every man is able to provide for his household, the day's work is paid threepence, with a ration of bread. Plantations of olive and vine have been laid out. The best agricultural tools are supplied to the colonists. The ploughs have all been sent from Ulm, and are regarded as the property of the colony, which it is prophesied will become a model settlement by the outlay of not more than a million and a-half francs. Order and discipline will be maintained among the settlers by the simple withdrawal of the monthly allowance in the case of any symptom of insubordination. This chastisement has already been applied to one family, who, however, unable to bear a return to the misery and destitution from which they had been rescued once before, humbly begged readmission to the community at Zachron-Jacob. As soon as a sufficient number of habitations have been constructed the domain will be delivered up to the colonists themselves, but the monthly allowance will then be stopped; each individual will thus be compelled to provide by his labor for his own maintenance and that of his own family. Legal precautions have already been taken to prevent the sale of the house or the field bestowed upon the settler. Every house and every field has been registered in the mind of Erlanger, of Paris. —*Liverpool Echo.*

### THE EARTHQUAKE IN CHARLESTON.

INTRODUCTORY NOTE.

*Messrs Editors:*—I send you a hurriedly written letter concerning the earthquake. You must overlook all fault, as we are driven to the utmost of our strength, day and night. Do all you can for us, and send to me or any other person you desire, whatever you can. For the present we must care for the starving and sick. Later we will think about our own needs. I [illegible] in one [illegible] open air, and will continue to do so until we find a shelter. Yours sincerely,

C. F. Crichester.

The daily papers, through the associated press dispatches, have given such graphic accounts of the recent occurrences in this city, that it is unnecessary to repeat them. Suffice it to say, that no report has begun to depict fully the sights and events which were witnessed here. From the description of those who experienced it, there was a near approach to the scenes expected to be seen on the last great day. When the rumbling noise was heard, accompanied with the shaking earth, falling chimneys, cracking walls and crumbling houses, to which were added the shrieks of women, the cries of children, and the voices of men calling for their loved ones, all enveloped in an almost impenetrable cloud of dust, followed speedily by the alarm of fire, the heavens being lit up in different parts of the city by the lurid glare of burning buildings, it was enough to cause the stoutest heart to quail, the knees to tremble, the cheek to blanch, and the awful solemnities of the judgment day to stand out clear before every eye. There were earnest prayers offered, and loud appeals for mercy were heard on every hand. The negroes, always excitable, lost all control of themselves, and cried and shrieked and prayed in the most agonizing manner, adding greatly to the demoralization of the whites. The streets, parks, vacant lots, and all open spaces were speedily filled with half-clad men, women and children, anxiously waiting for further disturbances, and as they continued to recur, at certain intervals throughout the entire night, there was no cessation of fright and dismay. Morning dawned upon a city of shattered houses and trembling inhabitants. With it all there was a vast number who were calm and collected, ready, if it was the Lord's will, to meet their Judge, their peace being made with God. These did all in their power to calm the excited multitude, and lead them to bear their trials unmurmuringly. During the day some ventured to return to their homes and try to secure clothing and food, but many found their houses so broken that they dared not venture within. As night approached shelters were improvised in all the open spaces. Awnings, sails, blankets, shawls, and everything that might keep off the night air were brought into requisition, and scarcely a person in the entire city of nearly sixty thousand people slept under a roof. During the night the shocks continued to occur, rendering sleep impossible, and adding additional terror to the previous night's experiences. Thus has it continued for one entire week, which has seemed more like a month—aye, like a year or a lifetime. All business was suspended, and the time was spent in eager expectancy of further danger.—*N. Y. Observer.*

THE VOICE OF GOD.

Not long since, we saw, in a secular journal, which loses no opportunity to insult or sneer at its religious contemporaries, an article referring to the remarks of the religious press upon the recent earthquake at Charleston. With an arrogance which seems absurd when the scant knowledge of this secular sheet upon religious subjects is considered, the newspaper proceeds to approve those religious papers which had spoken of the earthquake as something with which science only was concerned, and to jest profanely at the pious reflections of such of the religious press as had presumed to view the earthquake from a religious standpoint. This is the attitude of pseudo-science at the present day. It deals in words and names, which are meaningless and empty, and pours contempt upon those who take a humble and reverent attitude in view of wonders which are inexplicable and awful.

When the earth trembled in Charleston, there were some that mocked, but when the shock was repeated, and the buildings tottered and fell, their mockery was changed into fear, and the proud and self-sufficient scientist ran for the open square as fast as the ignorant negro, and felt even more keenly that unless God helped them the city was doomed. It is an old and so call upon God, are those who *first* boasted of their self-reliance and independence of God in fair Weather; and there is no surer evidence of ignorance and cowardice than an irreverent and flippant treatment of those movements in the material world by which God manifests himself to the creatures [illegible] has made. The proper attitude of every man, be he learned or ignorant, saint or sinner, in view of an earthquake is that of humility. "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Science, with all its theories and inventions, has never been able to defend mankind from a single earthquake, nor to afford the slightest help during its vibrations; but religion has enabled its adherents to say, "We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

It is one thing to assume that a calamity is a wrathful visitation of God upon a particular place or individual, and quite another to believe that the voice of God is to be heard in the tempest and the earthquake, as well as in the murmur of the rivulet, and the zephyr breeze. He who assumes to interpret calamity as God's wrathful judgment, should remember the words of our Lord respecting the victims of a Jewish accident—"or suppose ye that those eighteen upon whom the tower of Siloam fell were sinners above all them that dwelt at Jerusalem, because they suffered such things? I tell you nay; but, except ye repent, ye shall all likewise perish." And he, on the contrary, who, looking over the material world, neither sees, nor hears, nor recognizes God in all these works and wonders, should read and ponder the words of Paul from Mars' Hill to the Athenians, respecting God: "In him we live and move and have our being."

To the true student of nature, all things speak of God, from the dewdrop that sparkles on the flower, to the brightest star in Orion's glowing belt; from the hum of the tiniest insect to the fearful roll of the earthquake; and he is not to be envied who hears and sees the phenomena of this curious and wonderful world without a single thought of the Creator and Preserver of all! To him the world is a workshop without a workman; to the devout student it is a temple wherein he may daily and hourly worship a God of wisdom, power, and love.

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 6, 1886.


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LITERARY notices of books and pamphlets deferred till next week.

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IN the issue of Sept. 15, in the article on fourth page in first column, and twenty-first line from the bottom, read instead of, "which nations had accepted," "which nations *had corrupted*," etc.

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IT will be recollected that Brother J. P. Westbee was suddenly called home from the Argos conference on account of the prostration of his wife by an attack of sickness. He writes that he is still closely confined at home on her account, but that he is hoping for the best in regard to her case. The arrangements for the issue of his forthcoming volume on the Eastern Question have been made, concerning which we will speak more fully next week.

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THE present state of affairs in Europe, as it respects the Eastern Question, is far from being settled. A letter from Mrs. A. E. Davis to a brother in New Jersey, and by him sent for publication in THE RESTITUTION, will shed some considerable light on the course Turkey is pursuing. An appended clipping from the *N. Y. Independent* presents a very condensed synopsis of national scheming. As Russia is making every preparation for another onslaught on the Ottoman dominions, the conflict open? Perhaps not till next spring. The following is the extract:

"Lord Iddesleigh, British Foreign Secretary, is trying to effect a rapprochment between Servia, Bulgaria, Greece and Turkey, and hopes that Austria wil favor such an alliance, the formation of which is considered possible owing to the necessity of uniting against a common invader. It is thought the only difficulty will be to induce Greece to join the alliance. The Russian agent at Sofia has withdrawn from deposit the funds of the agency, amounting to upward of 1,000,000 francs. The Government has sent Medjid Pasha, the Turkish delegate, to Constantinople to ask Turkey to intervene if Russia occupies Bulgaria. The cable dispatches of Monday last say: The topic of conversation in Russian military and naval circles is the prospect of an important campaign in the spring of 1887. General Kaulbars intimated to the Prefect deputed by the Government to greet him officially at Sofia that unless Russia's demands were obeyed he would leave Bulgaria, and the occupation of the country would follow. The credentials of General Kaulbars are addressed simply to "Monsieur Natchevitz" as an indication that Russia does not recognize the Bulgarian Government. Premier Kalnoky, of Austria, wishes to resign: The Emperor expresses continued confidence in the Premier, and declines to accept his resignation. Turkey's agents abroad report that the peace of Europe is endangered by the present temper of the English and Austrian cabinets against Russia. The Turkish War Department contemplates equipping and drilling 60,000 Kurdish horsemen in the same manner that the Russian Cossacks are equipped and drilled."

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## Communications.

### "THE WORD OF TRUTH."

Jesus said "I am the Way, the Truth, and the *Life*." Grace and truth came by him. The Holy Spirit is the Spirit of Truth. Jesus prayed that the disciples might be "sanctified through the truth." "In the beginning was the word," "and the word was God." "And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." It is manifest that "the word" and "the truth" are identical, and either or both are expressions or manifestations of the Father—the unoriginated I am.

The employment of human language as a vehicle through which to communicate a knowledge of God is a gracious condescension that ought to be reverently cherished and humbly received, to be handled with profound care. Hence Paul urged Timothy to "study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Thus it is manifest that Paul realized the immeasurable value of divine revelation and urged its right and proper division, because "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

From these apostolic premises it is manifest that the words of Scripture cannot be used indifferently or lightly, or confusedly. The author of human language possesses the best estimate of the meaning of human words, and in using them has undoubtedly used them definitely, distinctly with the purpose of being understood, and certainly not with the purpose of confounding and confusing the reader. When then, he chooses definite and distinct names for classes and individuals, it undoubtedly is because he would not have them confounded or misapplied, or applied indifferently or synonimously. He wishes to preserve the distinctions they imply.

Now he has classified the human family into four distinct classes, to each of which undoubtedly certain portions of revelation apply, and which portions cannot be made to apply to either of the other classes. As for instance, the language of Jer. xii. 3, and of James v. 5, 6, can only refer to Peter's "natural brute beasts." 2 Peter ii. 12.

Again the apostle speaks of "servants who are bound by the law." "For the law hath dominion over a man so long as he liveth." Therefore "whose committeth sin is the servant of sin." While occupying this relation, "The servant knoweth not what his Master doeth." No doubt the former class were servants, but it does not follow that all servants possess

There is still another class of [illegible] whom Jesus has specially designated, namely, *Friends*. He said to his disciples, "thenceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you," even as "Abraham was the friend of God." It will be readily seen that the language of Scripture addressed to them as friends could not have been applicable to them as servants. For only those servants who did whatsoever he commanded, did he constitute friends. But he lifted some if not all his friends to a still higher plane of existence. This plane was separated from the plane of perfect obedience by a voluntary death.

Natural brute beasts, servants, and friends were all men, existing in or on the plane of death, friends seeking to win life by obedience. This class were invited to become sons. The condition of sonship was and is a voluntary relinquishment of all that belongs to manhood, by a burial into death; thereby ignoring the rights and immunities of manhood, that the rights and immunities of Godhood may be acquired. Hence the apostle could say of such, "Knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Therefore, brethren, we are debtors, not to the flesh, to live after the flesh (as men). For if you live after the flesh you shall die; but if, you through the Spirit do mortify the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again to fear, but you have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God: and if children, then heirs, heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together."

If we would follow Paul's leading to Timothy, we must study to be approved workmen, rightly dividing the word of truth. "The word of truth" is the living word, or the source of life, to handle it carelessly, indifferently or dishonestly is worthy of the severest reprobation.

To affirm that what is predicated of friends, of servants and of natural brute beasts is also (and because they were once men) predicated of the Father's adopted sons, is, to say the least, not to "rightly divide" the word of truth. It is to ignore the fact that they have been buried into death," that their old man is crucified with the Christ, that their body of sin might be destroyed," that they "are dead and their life is hid with the Christ in God," that while they live it is simply "the Christ who liveth in them," that "if any man be in the Christ Jesus he is a new creature" or creation, that what Jesus said is true of them, namely, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into judgment but hath passed out of death into life," possessing the evidence in themselves, that "they love the brethren." It is to deny that "the Spirit itself beareth witness with their spirits that they are the children of God, and if children then heirs, heirs of God and joint heirs with the Christ; if so be they suffer with him, that we may be glorified together." Not at different times. When the Christ is glorified his brethren who are joint heirs with him are also. He is heir to no more than they are. They are equally with him God's heirs. Their fellowship is complete, they are equally one with the Son, as the Son is one with the Father. His exaltation, his glorification carries theirs, and they cannot be separated. His brethren have "passed out of death into life." It is truly said of them, "You hath he made alive who were dead in trespasses and sins." Yes, he made us alive with the Christ, he "raised us up together with him, and made us sit together in heavenly places."

These things are only predicated of children, not of either of the other classes. It is the province of the heirs to sit on the throne and judge, that of the other classes to be judged. Heirdom is never jeopardized by judgment. It is conferred by grace, and is never in any sense contingent. Therefore there is now no condemnation or judgment to them which are in the Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in the Christ Jesus, hath made me free from the law of sin and death." And why, because we have already been judged by our Father. The evidence of which is we have been chastened. The apostle affirms "when we are judged we are chastened of the law, that we should not be condemned with the world." The future, ignores all the testimonies cited and a multitude of others to like effect.

G. B. STACY.

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### Extract from a Private Letter.

JERUSALEM, Aug. 1, 1886.

*Dear Bro, Tichenor:*

Your welcome letter came safely arriving July 30. We have very exciting news here, the people are greatly excited, there is an order from the Porte to conscript 40 thousand men. The Arabs hate the Turks and this will make serious trouble. In Gaza there is a rebellion, and also in Hebron, the conscripted men having fled to the Bedoins for protection. Seventy-five camels and hundreds of men were today pressed into service, and the poor Arab has no redress. The families of these poor men know well that they will never return, not one, and the women were seen today beating their breasts and tearing their hair by handfulls. The Turk hates the Arab and always places him in front of the battle where he is sure to fall, these poor fellows are cowards and at the sound of the trumpet become paralyzed.

There is rebellion in Armenia today, and if Russia comes down as the prophecy indicates, all the Arabs will welcome her and seek to free themselves from the Turkish yoke. The Pasha is fearing a rebellion here, and has organized a new police force, and has prohibited the inhabitants going out after dark without lanterns. Everyone believes that the great day of vengeance is at hand. Perhaps you may come to Jerusalem before you intend to, you may be caught away to meet the Lord our King, preparing you for the glory that is to be revealed. I am sure that you have a place prepared for you in the kingdom which is not far away.

August 2. There is great excitement in Jerusalem today, the Arabs are fleeing away to the Bedoins every day to avoid the conscription. Their wives and mothers go about the streets mourning for those who will never return. We have come to wonderful times. Daily I ask, shall I ever live to see the "peace of Jerusalem?"

August 9. I could not finish my letter last week, there were so many to write, and so much to do, there is no change that I can see in the war cloud, it is still black and threatening, the conscription still goes on and there is weeping and mourning. Today there came an order from the Porte to the effect that no more sales of land shall be effected. The order is very imperative, and prohibits the Arab to sell under penalty of confiscation and imprisonment. The Turk is afraid of the Jews and Christians, he fears for his life and country, and well he may, all Jews, Christians and Mohamedan Arabs say the time has come, the time of God's vengeance, and the fear of God has fallen upon the people. There is not a man or woman here who does not understand the situation. We heard today that seven ships of war, (English) were expected in Jaffa. But you will keep posted of course. If we had not bought land when we did, we could not get it now.

I pray continually for the "peace of Jerusalem." I know that there can be no peace on earth until Jerusalem is at rest, but we must first have that time of trouble of which Daniel the prophet has foretold shall come, at the same time we are also told to "hold up our heads, for our redemption draweth nigh," thus to God's people it must be a time of rejoicing. You, my dear brother, are passing through the watery deep, and I do sympatize with you, but cannot give you any hope short of the coming of the Kingdom of Righteousness. I have no other hope. You will see that God is taking away the dangerous element among the Arab population from us, the Moslems, the Jews and Christians they dare not conscript. Please write often and I will answer. Yours as ever.

A. E. DAVIS.

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### MICA PEN-NOTES.

What is the present condition of men and things on earth, and what do recent and current events portend? These are queries in which Bible-reading and thoughtful thousands are interested. Let us see. There is the Bulgarian trouble involving half of Europe directly, and perhaps all, by implication and consequence. Its magnitude is too certain for question or discussion. Russia, Austria and Turkey are preparing their thunder. Men and money and arms, magazines, equipments, highways of transit, in short the mechanism of force and the panoply and paraphernalia of [illegible] the grand process of pi[illegible]

The mandate goes f[illegible] wake up the migh[illegible] per [illegible] Her minister of [illegible] said to be vigilant, acti[illegible] inspecting and holding ready for mobilization, her host of trained soldiery. At one time we are notified of an outbreak of hostilities impending between France and Prussia, and then something mysterious and half incredible is hinted of an alliance between those nations. England is perplexed how to deal with Ireland, while discontent in the Green Isle breaks out in riot and disorder. Working men, half maddened with hardship and hunger, are at times furious in France and Belgium, while malcontents in Holland threaten to cut the dikes and destroy the country. Even in Sweden there are revolts, and an insurrection is just put down in Spain. Greece has been held in check only by the unwelcome neighborhood of blockaders in the Mediterranean. Conflicts among minor nationalities once comprehended in European Turkey, were threatening in the spring, and were prevented from extending the contagion of their unrest into a wide and perilous area, by the repressive influence of objecting and stronger powers.

In Germany, there is suffering through extreme poverty of the toiling peasants. Emperor William is trembling on the extreme verge of mortal life. Bismark is old, and so is the grey and grim Von Moltke. Socialism like a hydra is stretching his length from east to west, and rearing his heads menacingly. It is held down for a little by the power of the sword, repression seeming only possible by endless vigilance. There is a cry of popish and Romish influence magnifying in Europe and especially in Britain, and Bismark is actually depicted in the attitude of a courtier, if not a suppliant to the Pope.

Look at Asia. Unparalled gatherings of the ryots, pinched and half desperate, have been announced, in centers of population in India, and there is fresh intelligence of peril from a possible outbreak worse than the Sepoy rebellion. Burmah conquered to Britain is said to be an unprofitable and perilous acquisition. China is distributed and dangerous, partly, perhaps from French aggression and partly from desire of violence done to Chinese in America. There are mutterings of trouble in Corea. There is a revolt in Mexico. The United States have escaped a threatened embroilment with that country. In this, the so-called model republic, we see dangers from various sources, but chiefly from great organizations of men, in declared antagonism to capital, and from the revolutionary restlessness of others less compactly banded in form but intensely coalescing in sentiment and spirit. Socialism has its lately imported preachers like Liebknecht and the Avelings, and the ferment of their radical less, threatens an acknowledged danger to the present order.

Think of the thousands congregated in the great cities to hear the teachings of these revolutionary doctrinaries! We have opened wide our doors to the many-tongued people of Europe, and given them power through the ballot to make the most perilous and destructive changes possible. Why have we been so sadly unwise, so rashly generous, so indiscreetly hospitable? Why have we not more prudently guarded our gates? But now it is too late. From Bangor to San Diego, and from Savannah to Olympia we shall doubtless see the apostles of socialism hasting to sow the tares of their disruptive and pernicious doctrine.

And thus the civilized world is like the sea of prophecy, restless and uneasy. Its vast abyss of waters is manifestly troubled. Out of it, what form and shape of evil will arise? We are in no mood to prophesy, simply because we have an impression or a conviction but too painfully real, to make predictions or delineations a delight or a choice in the character-writing of impending events. And as for disturbances in nature, are we to speak of earthquakes, in New Zealand, in Greece and in the United States? Need we write of omisous and various volcanic activities, of storms and floods, the manifold fairies of the atmosphere in gale and tornado, cyclone and hurricane? Who can tell the mystery of the subterranean world, vocal with frightful rumblings, and mysterious with pent-up forces? How come springs and floods to burst forth with a power almost, if not quite, defying control? In what alembic are distilled the lakes of petroleum? And to what end is this magazine of liquid fuel storing itself in huge cells, and abysses in the darkness? Are the days of [illegible] the Lord who [illegible] derstand what both prophecy and events encourage and summon us to use. Good will to all.

C. COLGROVE.

P. S. I notice a prediction for a great earthquake, on Sept. 29. It may be a possible privilege or duty for some to fix a day for a catastrophe in nature, that shall rock or destroy cities, like New Orleans. Coveting and cherishing a refuge under the shadow of the Almighty, we can watch and see what Omnipotence will do. The time is ominous enough, at all events. Human predictions may fail but the word of God remains. C. C.

[The above letter was missent which accounts for its delay.—ED.]

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### Notes By the Way.

Since my last I filled my appointment at Brewstown, Wis., where we had a very good meeting. We next went to Fairfield to commence meeting as announced in THE RESTITUTION. Found no house occupied by the Disciple minister on Sunday and Sunday night. We had meeting Saturday night and commenced again Monday night, continuing over the next Sunday. The Disciple minister attended our meetings several nights and visited with us one afternoon. We had a pleasant time. He is a firm believer in the coming of the Lord, so much so that his discourse on Sunday was on the personal coming of the Lord as the hope of the church. He also believes in life and immortality through Christ, by a resurrection from the dead. Altogether we had good meetings and a pleasant time. Quite a number are deeply interested and will no doubt soon become obedient. And here let me express my thanks to the brethren of Fairfield for their liberality in helping me in the financial line. Hope the Lord will reward them. We closed our meeting Sunday night, Sept. 5, but stayed over Monday and delivered a lecture in the evening on the great temperance or prohibition cause that is running high in that State. I forgot to state that on Saturday, Sept. 4, I preached the funeral sermon of Charlie Bridge, son of Brother I. N. and Louisa Bridge, who was instantly killed at Lyons, Iowa, notice of which we sent to THE RESTITUTION some time ago.

We left Fairfield Sept. 7, for Lenark, Ill., at which place we arrived at 3:15 p. m. and found all well. Here we visited with the brethren till Friday. We here met that old veteran, Dr. Jacobs, on his way to Plum River to the conference. Friday afternoon we left Lanark with Brother Simon Renner for the conference at East Plum River. Myself, wife, Dr. Jacobs and Brother Renner comprised the load in a two seated buggy. We arrived at our destination in good time for supper. The conference convened at 8 o'clock. We had a good meeting. As it belongs to other parties to give a report of the meeting we will not itemize, simply say that we baptized three willing souls into the all-saving name of the Anointed One; upon the whole we had one of the best of meetings.

We left Plum River Sunday night and came into the vicinity of the Union Church. Here we visited the brethren and friends through the week, preached at the church Sunday, and then went with Brother Eaton to West Plum River and preached Sunday night to a congregation assembled at his school house, and every night since; congregation fair and attention good. Quite a good interest was manifested last night. The Presbyterian minister present stated that he was interested and wished to hear himself, and have his congregation hear a full course of sermons on the kingdom of God and its kindred doctrine. He is a very genial kind of a man.

I am now stopping with Brother Eaton and his amiable family. We have made arrangements to commence meeting at a school house a mile above here tomorrow night, and continue over Sunday. This is as far as we have got, so we will stop by asking all who are in sympathy with us to pray for us that the Lord may continue to bless us in labors of love. Those wanting a series of meetings in northern Illinois or Southern Wisconsin write to me at Lanark, Ill. Yours for the truth, T. J. WHITESITT.

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### Conference Report.

On Sept. 9, 1886, the first conference of S. W. Nebraska, convened. According to appointment, the company gathered together in a little grove near Edison, a beautiful village on the Republican River. The meeting was called to order by Bro. Almus Adams at 2 p. m., when preaching [illegible] Crook, John Foote, Almus [illegible] J. S. Miller. With these few brethren the old valley was made to resound with that gospel which was once delivered to the saints, and the old veterans were made to rejoice. While the unbelieving and careless ones were made to wonder at the teaching of that blessed old book. The conference transacted some important business, proving beyond all doubt that we thoroughly endorse organization and systematic work. The ordinance of baptism and the ceremony of ordination were attended to in regular proper forms. A State Evangelist was appointed and a fund ordered for the proper and necessary support of the same. All necessary printing was ordered to be done. About $35.00 was raised to defray incidental expenses. When our folks talk money they mean business.

Letters of congratulations were received from J. Manton Case, Chicago, C. C. Ramsey, Kan., and F. T. Wilkins, Neb., this last letter has hopes of raising $150.00 for the support of the State Evangelist for one year. Should any person feel inclined to send money to this fund, address John Prime, Oxford, Neb. Should any one desire the service of the Evangelist, address Almus Adams, Arapahoe, Neb., or J. S. Miller, Cambridge, Neb. Many thanks to the Edison Lumber Co., who so graciously granted the conference the use of good lumber for seats without charge. We appreciate this kindness.

We extend our thanks and gratitude to THE RESTITUTION, which has been so faithful in advertising our meetings. It has reached many persons who wrote their friends to attend this meeting and has thoroughly introduced us to the public generally, giving us a fair start. Friend if you ever become an organizer you will find how much a paper can do to help you, and you will never know how much THE RESTITUTION has done, and can do, until you become a worker yourself and experience its efficacy for good, it has become endeared to us as one of this conference, and we regret the removal of its generous, kind and efficient Editor. Now therefore, let all who appreciate this good helper, join with the writer and pay all due by Nov. 1st, and thus enable the paper to carry the news to many homes are the Lord comes.

Yours in Christ.

J. S. MILLER, Sec.

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DREW.—Died, September 1, 1886, at his residence in Dixon, Ill., Henry J. Drew, of myelitis, or inflamation of the spinal column.

Services were held at his residence on Sunday afternoon, September 5th. Brother Drew was born at Standish, Maine, July 3, 1824. He removed to Dixon in 1856, where he has ever since been engaged in business. His fellow citizens at Dixon say, "He was honorable and honest in all his transactions with men; made many friends and no enemies. His leading traits of character were those which go to make a kind husband, an affectionate father, a genial and pleasant companion, a faithful friend, a good neighbor, an honorable citizen." To leave such a record behind is truly refreshing when compared with this crooked and perverse generation. You will doubtless recollect I made mention in THE RESTITUTION sometime since of visiting Dixon for the purpose of assisting this brother to put on Christ in the sacred ordinance of baptism. He took great comfort in his hope of meeting Jesus in his coming kingdom, freed from all the conditions of sin, sorrow, pain and death. Amidst all the cruel sufferings he endured there was no comfort to him like the soothing balm that comes from an abiding trust in Jesus. His beloved wife and family have the sympathy of many of like faith who have suffered like trials. May they take much comfort in the assurance that to those who are in Christ the separation is only temporary.

W. B. WILSON.

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MILLER. — Near Plymouth, Indiana, Thursday morning, September 23, 1886, Elizabeth E., wife of Samuel A. Miller, aged 19 years, 7 months and 21 days, after an illness of five days.

Elizabeth Ellen Feustermacher was born near Mount Union, Stark County, Ohio, February 2, 1867. Came to Plymouth, Indiana, with her mother and sister, in February, 1878. Married to Samuel A. Miller, by Elder S. A. Chaplin, April 8, 1884. Two children were born to them, Lloyd B., born February 3, 1885, and Amos Wilson, born August 28, 1886, who, with her [illegible] Funeral ser[illegible] whose [illegible] ot. 4th, [illegible] days. Mother and child sleep now side by side.

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BRIDGE.—At Lyons, Iowa, Charles Bridge, son of Brother I. N. and Louisa Bridge, aged 24 years, 8 months and 8 days.

The news of his sudden death was dispatched to Brother Bridge at his present home in Mankato, Kan., who immediately came and arrangements were made to bring the deceased to Fairfield, Wis., his old home, for interment. Accordingly he was brought to Fairfield September 4th, where his relatives and old comrades were summoned to pay their last respects to him who had been snatched from blooming health to instant death. A sermon was delivered on the occasion by the writer from John xiv. 14, to a full and attentive audience, after which we retired to the Fairfield cemetery and there laid him to rest to await the judgment. Charlie was well beloved by all who knew him and was a promising young man.

T. J. WHITESITT.

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### NOTICE.

*To the Brethren Scattered Abroad:*

I intend to arrange for a fall and winter campaign, and would like to communicate with those who desire my help. I shall commence in Kansas and work eastward during the months of Nov. Dec. Jan. Feb., and a part of March, unless I shall arrange to labor the entire time for some individual congregation. Please correspond at once as to time and place. Address me at Morrills, Mead Co., Kansas.

Your Bro. O. C. RAMSAY.

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I will say through THE RESTITUTION that my P. O. address is still Berne, Berks Co., Pa. All things addressed to me will be promptly received.

J. Z. HOCHMAN.

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If there is any reader of THE RESTITUTION at Pyola, Schuylkill Co., Pa., will he or she please write to me at once. Hoping to hear from the brethren and sisters in Berks and Schuylkill counties, Pa., in order to arrange for meetings.

Address,

J. Z. HOCHMAN,
Berne, Berks Co., Pa.

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"The Gospel of OUR Salvation and Kindred Doctrines.—No Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the reader after divine truth: This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayer." 178 Grand st., on first floor, Brooklyn, N. Y.

# Poetry.

## "THE NIGHT COMETH."

An angel passed through a busy street:
His step was swift, and his smile was sweet,
And he sped in the path of the rising sun,
Saying, softly, "The day is begun,
The night cometh."

He met a child, who laughed and ran,
Chasing the butterflies with her fan,
A circlet of lilies, white and fair,
Crowning her waving yellow hair;
And, stopping, he asked in gentle tone,
"Do you love the Master, my little one?"
She raised her beautiful, sunlit head,—
"I am one of his little lambs," she said.
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands."
The child made answer, "I'll not forget.
I shall do my work are the sun has set:
Not 'tis going to be such a long, long day;
It is morning now and I want to play."

The angel watched her in sad surprise,
As she flitted away with the butterflies:
And he sped in the path of the rising sun,
Whispering soft, "Will the work be done?
The night cometh."

An hour flew by, and the child lay dead—
A stain on the beautiful, sunlit head,
A stain which the lilies could not hide,
Though they spread their waxen petals wide;
And the weepers heard, in a voice divine,
Like the solemn moan of a wind-stirred pine,
"The night cometh!"

The angel passed through the busy street,
And met a man with hurrying feet:
"Stay!" he cried; "are you one of those
Who love the Master and hate his foes?"
"Oh, yes!" he replied; "my name is enrolled
In the books of the church. I am safe in the fold."
"Then do," said the angel, "as he commands:
Your work is ready, it waits your hands."
"Good sir," said the man, "I shall do my work
All in good season, I'm never a shirk;
Just now I am busy, as you must see,
But sometime—yes, sometime—I hope to be free
To work for the Master: I'm still in my prime,
With life before me,—there's plenty of time!"

The angel watched him speeding along
With a troubled brow through the jostling throng;
And he followed the path of the setting sun,
Whispering soft, "Will the work be done?
The night cometh."

The years rolled on. Through a city street
A man walked slowly, with tottering feet;
His form was bent, and his face was old,
And his heart was as hard as his silver and gold!
But he seemed to hear, like a mournful rhyme,
"Life is before me, there's plenty of time!"
And those who were nearest him heard him say,
"It is growing dark,—I have lost the day!
The night cometh!"

—*Emma C. Dowd, in S. S. Times.*

# Selections.

## GEMS FROM NEW BOOKS.

### A PRE-MOSAIC STATUE.

At the last Universal Exhibition the most indifferent visitors, ignorant alike of archæology and [illegible] dumb with [illegible] life-like [illegible] any Grecian work.... From the inscriptions on the tomb in which it was discovered, we know that it represents a certain Re-em-Ke, a man of some importance during several reigns of the fifth dynasty.... The sculptor has represented him on foot, calmly walking in some town under his government.... Parts of this figure have been much injured;.... it has lost the thin coating of colored stucco which originally covered it, and on which the sculptor probably added his finishing touches. What must it not have been when intact and free from the ravages of time? Everything is faithfully copied from living nature;.... it is evidently a true portrait.... The modelling of the body is marvellous.... but it is the head which most challenges admiration; it is a prodigy of life.... The mouth, parted by a slight smile, seems about to speak. The expression of the eyes is almost distressing. The eyeballs are shaded by lids of bronze, and are formed of pieces of opaque white quartz,.... in the centre of which are inserted rounded bits of rock crystal to represent the pupils. Under each crystal is fixed a shining nail, which indicates the visual point, and produces the astonishing and life-like expression.

As this Re-em-Ke lived under the fifth dynasty, his iconic statue must have been executed about the year 4000 B. C. More than fifty-eight hundred years have therefore passed over these fragile pieces of cedar and mimosa wood without effacing the marks of the artist's chisel.

### THE ROSETTA STONE.

The stelæ, or tablets with historical and funereal inscriptions, have become the true annals of Egypt. The stelæ consists of a mixture of figures and symbols, some merely written, and some engraved in relief, hollowed out, or produced by a combination of the two processes. The historical tablets, like the Roman Capitoline tablets, were destined to preserve the memory of great public events. Although the epitaphs were only written in memory of the dead, they form a collection of useful documents relating to religious, domestic, and even national history.

What we have said of the stelæ applies equally to the sarcophagi, a name which has been given without due consideration to boxes or tubs of granite, basalt, or calcareous stone, intended to contain mummies. Champollion himself brought home the chief of the sarcophagi of the Louvre, the one which contains the body of a basilico-grammateus called Taho, priest of Imhotep (the Egyptian Æsculapius), under the twenty-sixth dynasty. Every part of it, inside and out, is covered with inscriptions, written in groups in the retrograde system. It is considered the masterpiece of engraved sculpture of the Saite epoch—indeed, artists are never weary of admiring these thousands of figures, all of which are cut with as much precision and good taste as if they were on precious stones.

Among this collection are to be found numerous relics of the religious, civil, and domestic life of ancient Egypt, which cannot fail to interest those who recall the life of an extinct people, and, as the geologist builds up the antediluvian world with fossils, to reconstruct a by-gone civilization from the ruins it has left.

The Rosetta stone was found during the French occupation of 1799, near the town from which it takes its name (the ancient Bolbitinim, called Rachid by the Arabs), in the ruins of a temple dedicated to the god Atum-Nofer, by the Pharaoh Necheo. The inscriptions on this stone, written by order of the high priests, assembled at Memphis to invest Ptolemy I. (Ptolemy Epiphanes) with royal prerogatives in 193 B. C., commemorates the services rendered to the country by this prince. But it is not this which makes the Rosetta stone so valuable and famous. By a fortunate coincidence these inscriptions are engraved in three languages and three characters: 1. Hieroglyphics, or hieratic writing; 2. Demotic or enchorial writing; 3. Greek writing. The last was easily read and interpreted, and a comparison instituted between it and the hitherto unknown hieroglyphics which repeated the same thing, so that the Rosetta stone became the first key to hieroglyphic writing.

### DISCOVERY OF THE BODIES OF THE PHARAOHS.

A discovery of extraordinary interest to Bible readers was made in June last in the Museum at Boulak, near Cairo, in Egypt. The particulars are just now received from the professor and the distinguished persons who witnessed the discovery. On June 1st [illegible] xxxi. 15, but not [illegible] with intense interest that the examination was awaited, as the inscriptions on the bandages in which the bodies were swathed would show who the bodies actually were. The Khedivo of Egypt came in state with his chief officers to see the bandages unwrapped. The representative of the Queen of England was also there. There were thirty mummies, and it was found that among them were two of the three Pharaohs mentioned in the book of Exodus—Seti I. and Rameses II. When the bodies were stripped of the bandages in which the embalmers wrapped them three thousand years ago, the features were disclosed of the man who figured so prominently in the Bible narrative.

Seti I., was "the new king who knew not Joseph," Ex. i. 8. What is known of him from secular records corroborates the Bible record. He belonged to a new dynasty, wholly unconnected with that under which Joseph had attained to his office. It was he who built, to protect his frontier, the great wall and huge arsenals called in Exodus "treasure or store cities," Ex. i. 11. As he grew older, he associated with himself on the throne his son, Rameses, then a boy of twelve years of age, who reigned jointly with him for twelve years. When Seti died Rameses reigned alone for forty-seven years, so that in all his reign covered a period of sixty-seven years. His title was Rameses II., or, as the Greeks called him, "Sesostris." He was the Pharaoh whose daughter adopted Moses. Thus he was the Pharaoh who ordered the murder of the children, and the Pharaoh from whose face Moses fled, Ex. ii. 15. His embalmed body is also among the mummies.

The bodies are identified by the inscriptions of the embalmers to the accuracy of which apparently the high priest of that day certified. The body of Rameses was covered from head to foot in a garment of white linen, and over that was layer upon layer of bandage covered with the bituminous substance used by the embalmers. When these coverings were taken off the spectators gazed on the features of Rameses the Great. Maspero says: The head is long and small in proportion to the body. The top of the skull is quite bare. On the temples there are a few sparse hairs, but at the poll the hair is quite thick, forming a mouth, straight locks about two inches in length. White at the time of death, they have been dyed a light yellow by the spices used in embalmment. The forehead is low and narrow; the brow-ridge prominent; the eyebrows are thick and white; the eyes are small and close together; the nose is long, thin, hooked like the noses of the Bourbons. The temples are sunken; the cheekbones very prominent; the ears round, standing far out from the head, and pierced, like those of a woman, for the wearing of earrings. The jawbone is massive and strong; the chin very prominent; the mouth small but thick lipped. The teeth worn and very brittle, but white and well preserved. The mustache and beard are thin. They seem to have been kept shaven during life, but were probably allowed to grow during the king's last illness; or they may have grown after death. The hairs are white, like those of the head and eyebrows, but are harsh and bristly, and a tenth of an inch in length. The skin is of earthy brown splotched with black.

Finally, it may be said the face of the mummy gives a fair idea of the face of the living king. The expression is unintellectual, perhaps slightly animal; but, over under mummification, there is plainly to be seen an air of sovereign majesty, of resolve, and of pride. The rest of the body is as well preserved as the head; but, in consequence of the reduction of the tissues, its external aspect is less life-like. He was over six feet in height. The chest is broad; the shoulders are square; the arms are crossed upon the breast; the hands are small and dyed with henna. The legs and thighs are fleshless; the feet are long, slender, somewhat flat-soled, and dyed, like the hands, with henna. The corpse is that of an old man, but of a vigorous and robust old man.

The body of the third Pharaoh mentioned in the Exodus is not announced as being among the mummies. It may, however, yet be found, as it is improbable that he was drowned with his army in the Red Sea. Neither Moses nor Miriam mentions him as being among the bodies cast upon the shore, as they probably would have done had they seen him. A later post speaks of him as having been overthrown [illegible] them. [illegible] not to proceed in person. Probably a convenient vision of similar purport saved him from drowning in the Red Sea. The records of his reign do not mention the plagues nor the disasters of the Red Sea, as the court chronicles were expected to record only triumphs and successes. It appears, however, from their narratives, recently deciphered, that this king, whom they call Menephthah, lost his eldest son by an untimely death, which they fail to describe. Moses supplies the missing link in their narrative, Ex. xii. 29.—*Christian Herald and Sign of Our Times.*

# Communications.

## Is Death a Translation?

Among the condolences sent to the friends of the late Mr. John Dougal, Editor of the *N. Y. Witness*, the Bible term "translation" is frequently applied to his death. (See the *Witness* of Sept. 16th). This term was also applied to that eminent Philanthropist, in the same paper, George Mueller, in the notice given of his death. It was said that he was translated. This word is never in all the Bible applied to the death of good men. Paul says, "Enoch was translated that he should not see death," modern theology says that good men are translated because they do see death.

Enoch's translation is the type, not of any ascension at death, but of a future translation of all the faithful, who by resurrection or change of the living saints from mortal to immortality, "shall be caught up in the clouds to meet the Lord in the air, and so be forever with the Lord." Is it not dangerous to thus pervert and misapply Bible terms? A lady writes, "a sudden death is a translation, but it is a great shock to us who are left behind." Another lady writes, "I cannot express how sadly this sudden departure of the great and good Mr. John Dougal affected us all. We felt we had lost a friend, such a beautiful translation." "The Master just said [Come up higher, and in a moment he fell asleep in Jesus." The latter part of this sentence is very Scriptural, but seems to contradict the first part. It was said of the martyr Stephen, and of the deceased Christians at Thessalonica, and many other servants of God, both of the Old and New Testaments, that they were asleep in the dust and that they should awake to everlasting life; but how can it be said to them, "come up higher" while they are asleep, or in the death state, which is like sleep? The sleep must first be broken up by "the voice of the Archangel and trump of God," and then it will be said to them to "come up higher." Why do not professing Christians comfort one another "with these words" of Divine promise? Why do they not embrace the Bible hope that "unto them that look for him Jesus will appear the second time unto their salvation" by resurrection power, that then they shall meet him in the air, "see him as he is," and "so be forever with the Lord!" Peter declared "when the Chief Shepherd shall appear he shall give you a crown of glory that fadeth not away."

J. HOYT.

*Editor Restitution:*

Dear brother, let me say to the dear ones scattered abroad that I have just returned from a trip that I made up to the Nebraska State Conference that you all saw noticed in THE RESTITUTION. I left Parsons on the midnight train Wednesday, Sept. 8, and arrived at Arapahoe on the 10th, in company with Brother Lester, who is known by a good many of the brethren around Kenmacher, his former home. We then had five or six miles to go to the grove on Daniel Prime's farm. There was nothing to do but to take our valises and start for the meeting on foot. It was advertised to be 1½ miles from Arapahoe, but they had moved it to Brother Prime's other farm. After walking some two or three miles, we stopped at a place to get some feed for the outer man. We were then overtaken by old Brother White, a doctor that used to live in Indiana, and with whom a great many of the brethren in that State are acquainted.

On Friday about four o'clock we landed on the camp ground. Here we met some strange brethren, Adams, Story, Clifton, Prime, and a young Brother Crank besides a number of sisters. At night I spoke on the second division of the word, Paul to [illegible] On Saturday I met Brother [illegible] ired to be an Advent [illegible] ip, world-burner, but [illegible] Restitutionist. So [illegible] daytime, and in [illegible] on the commission [illegible] to the position. Sunday I spoke twice on the plan of the ages and bid all the brethren farewell to leave for Prescott, Kan., to be with Brother J. C. Kinney at a discussion. To return to the Conference, I will just say it was one of the best conference meetings that I ever witnessed, and I felt that it was good for me that I was there.

The 14th day of September found me at Prescott, Kan., with Brother Kinney and a Christian Light preacher by the name of Roe, to hear the kingdom discussed. Roe affirmed that God's kingdom was a past event—set up some time in the past. Two days ended the debate, as Mr. Roe took sick. Thursday evening I preached for them in the same Baptist church where the debate was held. On Saturday evening I began a meeting at the Poteau school house, near Pleasanton, in the Scaright neighborhood. There was a good turnout from the first to the last. On Monday I baptized three more souls into Christ. I bid them farewell and started for home where I arrived about 4 o'clock on Tuesday and found all well. Friday, Sept. 24th, I will start for Papinsville, Mo., near Brother Willis' place, after others that will give heed.

Dear brethren, our last conference meeting will be held soon, at some place or other. I do not know where it will be, neither do I care, just so that I am ready when the last meeting will be in mortal flesh. I contemplate now of making a trip to Miami County, Ind., to see my aged mother, if she and I will live that long, and if any of the brethren would like me to preach for them, in order to make my expenses a little lighter, I should be glad to have them write to me at Galesburg, Neosho Co., Kas. Write soon so that I will know what kind of arrangements to make before I leave home.

A few more days or months or years at most will end the chapter with a good many. How many of the old soldiers have fallen on the battle field, and how many more will fall? Let me fall at my post and be ready whenever my lot shall be to go. I have figured on what a man can consume in this age, what a man can do and what a man cannot do. A man can only sleep in one bed at a time, can only sit in one chair at a time, only ride in one buggy at a time, only ride on one horse at a time, only eat one meal at a time, only sleep in one grave when he is dead. So having food and raiment, let us therewith be content. Now brethren, when you all well know yourselves, you that are hoarding up money, adding acre to acre, dollar to dollar, you will then see THE RESTITUTION should be sent out as a silent preacher; so you would send it to the different ones and pay to those that run the paper, put it on a sure foundation so that when a day's work is done our Editor could say, "THE RESTITUTION is out of debt and we have a liberal living out of the paper." May God convert the pocket books of our rich brethren so that when our Great King will return he may find us all watching and waiting till the Lord will come, is my prayer. Amen.

JOHN FOORE.

*To the Household of Faith:*

I visited Remington this month (September). Left Clinton County September 3rd, and held meeting over three Sundays. I think with the brethren there was some good done for the truth. Remington is a place where the sectarian prejudice is very strong, and it is hard to get the truth before the people; some few of the dear ones are still contending for the faith. I preached nineteen discourses during my stay among them. The next day after arriving there I preached the funeral of Brother and Sister Bingham's son, who died at the age of twelve years of diphtheria after a few days sickness. The few there are encouraged to still persevere in the Master's cause. May the Lord help them. While there I got four new subscribers to THE RESTITUTION for three months.

I would say if there are any of the brethren who want to exchange town property for a small fruit farm of sixteen acres, situated in a good locality, I would like to exchange. My farm lays on the south bank of the St. Joseph River, six miles from the lake and five miles from Benton Harbor. A boat passes up and down the river during the fruit season, and fruit can be shipped from the bank of the river. The place cost me over twelve hundred dollars, and if any brother has a property that is worth about that amount I would like to trade, or I will take one thousand dollars in cash. My children have all left me and I am not able to work the place. There is an orchard of apple and several pear trees besides some twenty crab apple trees; a house of five rooms, cellar, a good spring near the house, small barn and wagon shed. There are three acres of meadow, besides strawberries, raspberries, blackberries and grapes on the place. I would like the property, if I trade, to be located in a good place for railroad conveniences, as I intend to spend my time in preaching. Address me at Michigantown, Clinton Co., Ind. J. S. HAVEN.

### Conference Report.

The Annual Conference of the Church of God of the Abrahamic Faith in Illinois convened according to notice at East Plum River, Ill., Sept. 10, 1886, and continued over the following Sunday. The speakers were T. J. Whitelit, G. M. Myers, David Gans and Dr. S. I. Jacobs. We had refreshments on the grounds on Saturday and Sunday, and between services on Sunday they repaired to the water where three willing souls put on Christ by baptism. G. M. Myers was chosen chairman of the meeting. Simon and David Ronner and S. E. Carter as Committee and Chas. Ronner Secretary. The meeting was well attended. Then came the shaking of hands and parting of friends, with the hope of meeting again in the kingdom of God.

C. E. RENNER, Sec.

NATIONAL SOLDIERS' HOME, O.

*Editor Restitution:*

I have been taking your most excellent paper, THE RESTITUTION, and it gives me the most intense satisfaction, guiding me into the truth, and filling my soul with joy. May God abundantly bless you and the many excellent writers to your paper, and fill your hearts with the joy and hope of everlasting life. I want the truth, God's everlasting truth, and for this I am hungering and thirsting, and I find no other paper that I have read will lead me to the truth and light but your paper, and as long as I am able I want to take it. Enclosed you will find the sum of two dollars for a renewal of my subscription. This comes from a blind and paralyzed soldier. Yours in Christ. JAMES ALMERS.

Brother G. Colegrove of Westfield, Mass., says, "I have a few copies of Wendell's Revised Bible. It is a book of great excellence, containing the Common Version in the margin, in the most compact and convenient form for comparison. Splendidly bound in real grain leather, and sent by mail post paid for $5.30.

### Appointments.

The next Michigan Quarterly Conference will be held, the Lord willing, at Dutton, Kent Co., Mich., commencing Friday evening, Oct. 8, 1886, and continuing over Sunday. All lovers of the truth are cordially invited. Any strangers coming with their own conveyance may inquire for William McCrodan. For further particulars address the writer at Moulon, Mich. By order of the Executive Board,

H. L. PERRY, Sec.

The yearly conference of the Church of God in Michigan will convene, the Lord willing, at Watson, beginning Thursday evening, Oct. 7, and lasting over Sunday. A cordial, earnest invitation is extended to all who are looking for the coming of the Just One, to be present at this meeting. Competent speakers are expected, to herald the good news of the soon-coming King, and let all who love this gospel be ready to sacrifice something, be diligent vineyard workers. Those coming on the G. R. & I. R. R. will stop at Martin, where they will find Brother Catt in waiting (the Lord sparing his life); those coming on the Mich. & Ohio R. R. stop at Fisk Station and inquire for John Grant.

MARY A. WOODWARD, Sec.

### ON OUR BOOK SHELVES.

Brother Wiley Jones' work "The Gospel of the Kingdom." Leather binding, former price $1.50; now 75c. Cloth gilt, former price, $1.00; now 75c. Paper cover, former price was 50c.; now 25c. Friends, you who are at work in the Master's vineyard, think of this chance offered you from week to week to get the book that gives the foundation of our hope in the clearest manner possible, for so little money. It is not right for these books to remain long on our shelves. There is work for them all over the land. "Key Words" is another work by the same author, former price 25c.; now 13c.; and "Thanatopsis," former price 10c.; now 5c.

Have you any smart infidels in your neighborhood? Do they sneer at and ridicule your views of the Bible? If you have we have a little work here that will aid you in routing them completely, and if you have none near you now you can scarcely stir many miles without meeting one, and if you are posted in their theories you have already won half of the battle. Sister Reed's little book, "Creation vs. Evolution" is the work we refer to, and all should possess a copy. Price 25c.

Our lamented Brother Magruder's [illegible] Reply to Mr. Ingersoll—a reply that Mr. Ingersoll or any other infidel will not even try to answer, so it stands, for its foundation is laid in God's holy word. Price 50c.

The Gift of Life Eternal through Jesus Christ is the great subject for us. Eternal Life a Free Gift. Brother J. H. Petteugill has written a book on this subject, and all who read it say the work is well done. We can send you a copy for $1.00.

We write and talk much of the Kingdom and its Restoration. Brother Silas Hunn has written a book on this subject that will aid us very much in our study of the Kingdom and the wonders of the Restoration. One dollar will place it on your table.

There have been different ages and dispensations in the past—we live now—there is an Age to Come, and Bro. Weather has told us in his work on this subject, the result of his life-time's search as to the nature and the proximity of the age coming hereafter. This is a large book of over 500 pages. Price $3.00.

Space will not admit of mention of half what our shelves contain. The Emphatic Diaglott, by B. Wilson; Christ's Kingdom, Where is it and What is it? by Jos. Laclar; A Translation of Matthew's Gospel, by Chas. Gardner; that grand work, A Letter to a Friend, by Mrs. Woodruff; Which is Right? or is Christ's Throne in Heaven or on the Earth? by Thos. Wilson; When Shall Those Things Be? by H. Bowman: A Letter to a Baptist Minister, by Daniel Howard; the Doctrine of Baptism, besides a host of those little silent leaflets that work all the time. When you are resting, being wearied, they keep on. Who will help circulate these books? They are all good. There may be an isolated expression that some might object to, but the teaching is the main is endorsed by all our best writers and thinkers. We are ready to fill your orders. See advertisements in other parts of this paper.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Miller's Block, Room 26, 321 Ontario Street, Corner of Bolivar, south of Central Market. Seats free. Brethren from abroad of like faith and all seekers after truth are welcome.

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# Poetry.

## QUIETNESS AND ASSURANCE.

God works in silence, and his vast designs
Are brought to pass in quietness and peace;
Unheralded the sun comes forth at morn,
And without tumult on the nation shines;
Unwept again his ministries alone cease;
And twilight works are born.

The years sweep onward, but their chariot wheels
Vouchsafe no echo to our yearning ear;
The swift abundant seasons as they pass
Are shod with silence, and no sound reveals
The rapid hours; whose steps are as the fall
Of snowflakes on the grass.

In quietness through dreary winter days
The buds of next year's summer take their rest
Assured of happy waking by-and-by;
Though long the sweetness of the spring delays,
Though tempests rave as wrath from east to west
They neither strive nor cry.

Patient in long reserve of hidden power,
God's judgments tarry their appointed time,
But, from his love, wherein all fulness dwells,
Mute tokens come about us hour by hour,
In silence sweeter than the voiceless chime
Of fragrant lily bells.

The perfect bliss for which his people crave—
The final victory—he sees across
The cloud and sunshine of a thousand years:
While the frail garland on a baby's grave
May give to mortal life's utmost pain and loss
To eyes grown dim with tears!

O troubled heart, no storms of adverse fate,
No wave of circumstance may overleap
The jasper borders of eternity;
Acquaint thyself with him, and soon or late
He shall appoint a resting-place for thee,
Wherein no dreams shall be.

He giveth quietness and peace: assure
Here and hereafter, such those who rest
Soul-centered on his one eternal calm;
While sweet assurance, entering realms unseen,
Leads onward to the triumph of the blest,
The white robe and the palm!

# Communications.

## An Open Letter to my Cousin. Part 1.

*Dear Cousin:*—When last I wrote to you, I thought I would waste no more time on you, but on reflection, I have concluded to write you through THE RESTITUTION, hoping thereby, if you are not benefited, perhaps some others may be.

You undoubtedly understand one part of the gospel pretty well, but it takes a whole gospel to insure salvation. You are blind in part, just the same as the Jews were in Paul's day, only you are blind as to that part that the Jews could see very plainly; and you can see that part that they could not see. The Jews could see, (for they read and believed Moses and the Prophets), that when their Messiah should come, he would re-establish the kingdom of Israel and [illegible] house of [illegible] plainly taught by all the inspired writers of Old Testament Scriptures, and why shall it not be literally fulfilled? Were not the prophecies in regard to the first advent of Christ, all literally fulfilled? Then why should you turn a square corner and say, all the predictions relating to his second advent are to be understood tropically, or spiritually. Where do you find any rule in God's Word for any such an interpretation?

When Jesus made his triumphal entry into Jerusalem, Matt. xxi 9; Luke xix. 38, and the disciples were shouting his praises, the Pharisees wanted him to rebuke his disciples and stop their noise. But Jesus said, "If these should hold their peace, the stones would immediately cry out." Christ well knew they were only fulfilling a prophecy, Psa. cxviii. 20, and that that prophecy must have a literal fulfilment, and he shows by his answer that if the multitude did not fulfil it the stones would. Jesus had not learned the modern dodge of spiritualizing every thing that comes athwart a stereotyped theory.

Look over the acts in the birth, the life and preaching of Jesus, and especially the manner of his death and resurrection, and with your reference Bible, you will see that nearly every act connected with the history of Jesus, was brought to view, and spoken of by some one or more of the prophets, and those prophecies were as literally fulfilled as prophecies could be. See the parting of his garments, spoken of by the Psalmist, Psa. xxii. 18. For his derision, Matt. xxvii. 39, see Psa. xxii. 7, 8. Almost every act in the history of Jesus was foretold, and came to pass literally; then why should not the many utterances respecting his coming in glory and his reign over the house of Jacob, be literally fulfilled? Why not?

The Jews had the Old Testament, and read those few prophecies respecting the ignominious death of their Messiah, but undoubtedly spiritualized them to mean something else, as Orthodoxy does those multitudinous utterances respecting his glorious reign.

The Jews were not half so reprehensible for rejecting the claims of Jesus as their Messiah, as the Orthodox Church is in rejecting his claims as the Son of David, and heir apparent to his throne and kingdom.

There are but few plain prophecies respecting his first advent; and those few are hedged about with expressions that can be made to apply in some other way, if one is desirous to evade the truth; while there is a hundred-fold more plain expressions in regard to his literal reign on the throne of David, over the house of Israel.

Orthodoxy has so long been accustomed to follow the leadership of their great men, without once examining the Scriptures to see if they can find it there, that they seem determined it shall be as they have been accustomed to understand it. They seem to forget that God has a plan by which to save mankind, and that he has said, "the righteous shall be rewarded in the earth," "the meek shall inherit the earth," "the overcomers shall "reign over the nations," "we shall reign on the earth."

Orthodoxy says, "We will go to heaven to reign."

With thee we'll reign, with thee we'll live,
And kingdoms gain, above the skies.

This is better poetry than truth, for the Bible teaches nothing of the kind, but exactly the opposite.

Tell me Cousin—What does God want with you or me in heaven? Is heaven imperfect without us? Is there a vacant seat there that any one of earth's inhabitants is invited to occupy? Where has God taught us in his Word that he wants us to prepare for a place in heaven? Mankind has no business in heaven, but there is plenty of business here. Earth hath under the curse in consequence of man's disobedience, and is full of misery, violence, blood and death. But Paul shows in Rom. v., that since by man came the degradation, the ruin and the death, so, also, by man shall come the regeneration, and rejuvenation of the earth, and this is what God wants an ecclesia for. This is why the gospel call has been sent out, to take out from among the Gentiles, a people for his name. See Acts xv. 14, 15, 16. God wants soldiers, tried and faithful, and true, to assist his Son to put down the rebellion and he has told us plainly what are the wages he will give. This is the business that God wants soldiers for, and for which he sent his Son to earth as a recruiting officer. But men are not willing to let the gospel tell its own story, but have invented another gospel, that Christ never preached, and that Paul knew nothing about.

Dear Cousin—Are you conversant with the history of the Christian church since the days of Christ and the Apostles? [illegible] to [illegible] whom Jesus has specially declared that the church for near 300 years, believed in a literal kingdom and reign on the earth the same as we do, but when she went into the wilderness, and Christianity became popular, as it did about the time of Constantine, and as it is today, the church lost its literalism, and adopted a spiritualizing theory of understanding the Scriptures. Here is where the church made rapid strides towards the great apostasy, which finally headed up in that monster of iniquity at Rome. And right here, (let me say), in this determination to spiritualize all Scripture that don't agree with our preconceived theory, is where the church of today is fast tending towards the development of Paul's Man of Sin, or some great Anti-christian power.

When Luther and his coadjutors inaugurated the reformation, they came out of Babylon only in part. They brought with them that God-dishonoring doctrine, the immortality of the soul, together with the spiritualizing theory, that has worked such mischief in the church.

But after all, it is not strange that you cannot understand the promises of the gospel, but rest secure in your ignorance of the great salvation, the restitution and reconstruction of earth; and the reward that God has promised to give to the finally faithful.

You must get rid of that lie of the serpent, "Ye shall not surely die." While you wear the Serpent's Spectacles, you will never see the great and glorious truths of the gospel. Well and truly did the devil know that if he could instil this lie into the minds of our first parents, the work of captivating the entire race of man, would be well nigh complete. It is impossible to see all the great truths of the gospel, while one believes in the inherent immortality of the human soul.

By believing this lie of the Serpent, Adam sinned, and forfeited his dominion of earth, and brought himself and all his posterity into a dilemma, from which he could not, nor can they extricate themselves, do what they will.

Now God has devised a plan by which he proposes to put down the rebellion that Adam inaugurated, and left as a legacy to all his posterity, and free mankind from the dilemma in which he finds himself. And in pursuance of this proposition, he sent his only begotten Son to establish a course of discipline among mankind, and preach the glad tidings to those most interested in the good news, and still more than this, he sent an Angel Messenger to accompany the announciation of the birth of the King, with the announciation of his kingdom. He shall occupy the throne of his father David, and reign over the house of Jacob forever. But you virtually say, you receive the King but care nothing for the Angelic Message in regard to what he shall do or how he shall do it.

You might just as well reject the messenger, as to reject the message he brings. It is just as necessary that the Son of God shall have a kingdom by which he will have the power to subdue his enemies and bring them under the restraint of the law that shall emanate from Mount Zion, as it was that he should pass through the grave in order that he might be Lord both of the dead and the living.

God has taken special pains to delineate this kingdom, and has brought it to view in the writings of Moses, the Prophets and Psalms, and has spoken of the enthronement of his Son in glory, possibly one hundred times, where he has once spoken of his humiliation and death. Why this difference in favor of his exaltation? Evidently this: The death of Christ is a means to an end that could not be accomplished without it, and that end is restitution, the restitution of earth.

When Jesus Christ started out to preach the gospel among mankind he covenanted that those who will accept the conditions, and prepare themselves through patient continuance in well doing, seek for glory, honor, and immortality, shall be made immortal, and assist in subduing the refractory nations, and peoples of earth, and of bringing them under restraint of the law that shall emanate, and go forth from Mount Zion, when the "mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills, and all nations shall flow unto it." See Isa. ii. 2, and Micah iv. 1. All the promises in the gospel, and throughout the Bible tend to this, not one promise to take men to heaven, not one.

You say, you once asked a prominent Minister, while you were discussing the S. S. lesson, "If the Lord means the destruction of Jerusalem in this passage, how do we know but that he always means that when he speaks of his coming?" He replied, "I cannot tell you, I do not understand it." Exactly so! When men depart from a literal interpretation of Scripture, they are like a ship at sea in a tempest, without a compass or rudder, driven about with every blast of wind that fills a sail. By spiritualizing Scripture, any passage can be conscripted to prove any theory that the demand requires. Put any construction you like on any passage of Scripture and you will find another passage that squarely contradicts your construction, and the farther you remove from a literalization of Scripture, the more contradictions you will find.

Let it be distinctly understood, then, that the more we spiritualize the Scriptures, and attach to them a meaning different from, and contrary to what they say, the more contradictions, absurdities and crookedness we introduce into them, and the more latitude we give to Bob Ingersol and all sceptics to bring the Bible into ridicule and augment this numbers.

Please ask your "prominent Minister" to take notice that the disciples asked the Master three separate questions, Matt. xxiv. 3. Jesus answered the three questions in a way to give latitude for speculation. If any one is desirous of turning away the many plain promises of the second coming of Christ, and his reign over the nations, here is an excuse, (only an excuse), to do so. The Angelic messengers, Acts i. 11, said, "this same Jesus shall so come in like manner as ye see him go into heaven." How did he go? "He was taken up and a cloud received him out of their sight." "Shall so come in like manner!" "Shall come in the clouds of heaven." Daniel says, "come with the clouds of heaven." The Revelator says, "Behold he cometh with clouds and every eye shall see him." And Jesus himself says, "Shall see the Son of Man coming in the clouds with great power and glory." "Then shall he send forth his angels and they shall gather together his elect from the four winds." Ask your "Prominent Minister" if any thing of this kind occurred at the destruction of Jerusalem? Then how can he say he does not understand it? When men have a theory that they are determined to sustain right or wrong, any Scripture that does not harmonize with their views, they will pass by, and say they do not understand it.

Men are willing to wrest plain Scripture in order to get rid, (for the time being), of the literal second coming of Christ, which is so repugnant to their dreams of a spiritual coming and spiritual reign. The doctrine of the second advent of Christ has become hateful to a certain class of religionists, made more hateful, (it may be), by the time-settings and failures of those who have advocated it.

The doctrine of life only in Christ has been kept hid, (as it were), until now, right on the eve of the old dispensation, it is made prominent along with the doctrine of Christ's second coming; purposely in the mind of Jehovah, (it may be), so that the doctrine of Christ's second advent should be stigmatized with materialism and thereby unpopular. The true teaching of Scripture has always been unpopular and under ban, and this appears to be one of the characteristics, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

You refer me to the "all manner of opinions among Orthodox Ministers." Exactly. This is just as one might expect. When men depart from the plainness of Scripture that the inspired writers have attached to it, every man has "an ax to grind," and he seeks some one to turn; so he puts a meaning into all Scripture suitable for his purpose.

Dear Cousin—How can you attach so much importance to the opinions of Orthodox Ministers and great men? How can you be so careless in regard to the reward? After his resurrection, Christ was with his disciples "forty days, and speaking of the things pertaining to the kingdom of God." Christ well knew that it was necessary that his disciples should be well instructed in the message he was about to send them to proclaim. Of course he did not tell them it would be 1800 years before his kingdom would be set up and established, or they would not have asked to know the time, but evidently, they were still associating his kingdom that he had sent them out to preach, with a restored Israelitish kingdom. Their question proves this beyond a doubt, and he answered them in a way to deepen and confirm their impressions. If his kingdom was to be a spiritual, instead of a literal kingdom as Orthodoxy teaches, the Great Teacher was certainly a dull teacher, or his disciples were dull scholars, otherwise they would have learned in three and a half years that their national expectations were not founded in truth. Do you think the Master would have left his [illegible] ances in regard to [illegible] know full [illegible] tion prove [illegible] were still associating [illegible] with a restored Israelitish Commonwealth? They asked if he would now restore the kingdom to Israel? and he simply told them they were not to know the time. And he went away and left them with a commission to preach the gospel, or good news of the kingdom of heaven, and he, of course, knew full well that they would preach it just as they understood it.

But more than this. Peter, on the day of Pentecost referred to David, that he was a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne.

Was Peter preaching the gospel when he spoke of the resurrection of the throne of David, or was he courting the popularity of the Jews? For an answer, turn to Acts xv. 16. "After this," i. e., after the preaching of the gospel to the Gentiles, "After this I will return and will build again the tabernacle of David, which is fallen down, and I will build up again the ruins thereof, and I will set it up," v. 17. "That the residance of men may seek after the Lord, and all the Gentiles upon whom my name is called." This Scripture evidently teaches, that after Christ comes the second time, and restores the tabernacle or throne of David, those that are called by the name of the Lord among the Gentiles will have a chance to seek after him. What will you do with all these plain Scriptures in any other view, than the one we advocate?

Dear Cousin—your carelessness in regard to the reward of the saints, forces upon my mind the conclusion that you love your commentaries, and your great men, and your standing in the Baptist Church, more than you do the Word of the Lord. "He that loveth father or mother more than me, is not worthy of me."

God proposes, not only to put down the rebellion that Adam inaugurated, but to reconstruct the earth and man upon the earth, under a righteous government, that shall render him the fruits of righteousness and peace in their season, and there is as much proof that this government and kingdom shall be literal, as there is that the birth, life and death of Jesus should be literal.

Again—The Bible is voluminous in regard to the promises that God made to the fathers, among which is the promise that God made to Abraham, of an inheritance in the land of Canaan. "Arise, walk through the land in the length of it, and in the breadth of it; for I will give it thee," Gen. xv. 17. "In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." The land of Canaan is not, and never was in heaven, (Orthodox songs to the contrary not withstanding), but it had metes and bounds, and can be seen today, and its boundaries determined. The promise to Abraham is real terra firma, and yet Stephen says, Acts vii. 5, that God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him in possession." R. V. Now shall the promise and oath of Jehovah fall to the ground? Will God set his oath aside by taking Abraham to heaven to reward him? Nay verily! The promise is sure to Abraham and his seed. When God issues a call for the return of the seed of Abraham, the children of promise, (and it looks now as if that call had already been made, since Jerusalem already contains over 20,000 Jews, and Mr. Rothschild has taken hold of their return, to the extent of a million and a half of francs), to take possession of the land so long promised to Abraham and his seed, they will come from the East and the West, from the North and the South, and inherit the land, from which no power on earth can ever eject them. This is the hope of Israel, and has been through all the weary years of their dispersion in all the world, for God has promised it by the mouth of all his holy Prophets since the world began, and why should they not hope? They have the promise and oath of Jehovah to lean upon. They have been dispersed for their wickedness, as God told them they would be, yet God will bring them back, for his promise and covenant, and the love he bears their fathers demand it, for Paul says, "They are beloved for their fathers sake." God has a great work in the future for Israel to do, and when they shall have returned from their wanderings among all the nations of the earth, they will be far better prepared to preach the go[illegible] to the nations [illegible] the Apostle Paul in his defence before King Agrippa, Acts xxvi. 6, he says, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes hope to come." Here Paul shows clearly that the hope which he entertained, and for which he suffered bonds, was identical with that of the twelve tribes. Then why did the Jews persecute him? Ans. Because Paul preached that those hopes and promises would be realized through Jesus of Nazareth, the crucified, but risen King of the Jews, as he shows in verse 8, that through him the very same results would be realized that the twelve tribes were looking for when their Messiah should appear.

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|---|---|---|---|---|---|---|
| 64 EXPRESS. | 62 MAIL. | STATIONS | | 61 MAIL. | 63 EXPRESS. |
| 10 30pm | 12 45pm | Ar South Bends | Lv | 5 45am | 1 20pm |
| 10 45pm | 12 57pm | LaKeville | | 6 04am | 1 36pm |
| 10 57pm | 1 09pm | LaPaz June | | 6 16am | 1 48pm |
| 10 07pm | 12 03pm | Plymouth | | 5 25am | 12 58pm |
| 9 52pm | 11 44am | Hibbard | | 5 07am | 12 39pm |
| 9 42pm | 11 32am | Marcel | | 4 56am | 12 27pm |
| 9 18pm | 11 08am | Marshland | | 7 03am | 2 35pm |
| 9 01pm | 10 52am | Newsom | | 7 18am | 2 50pm |
| 8 48pm | 10 40am | Logansport or Logansp'rt'n | | 7 31am | 3 03pm |
| 7 15pm | 9 10am | Frankfort | | 9 04am | 4 35pm |
| 6 58pm | 8 54am | Colfax | | 9 20am | 4 51pm |
| 6 50pm | 8 44am | Crawfords'v'l | | 9 30am | 5 01pm |
| 4 45pm | 7 03am | Rockville | | 11 04am | 6 35pm |
| 3 45pm | 6 00am | Terre Haute | | 12 30pm | 7 50pm |

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| | Depart |
|---|---|
| Mail Express | 12:47pm |
| Fast Line | 4:10pm |
| Day Express | 9:15am |
| Ft. Wayne Accommodation (Arrives) | 10:45am |
| Local Freight | 11:00am |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 9:10pm |
| Fast Line | 1:30am |
| Day Express | 3:15am |
| Ft. Wayne Accommodation | 11:45am |
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## Communications.

### An Open Letter to my Cousin. Part 2.

Among the many promises that God made to the fathers, that Paul hoped for so earnestly, and that were identical with the hopes of the twelve tribes, the promise made to David of the perpetuity of his throne and kingdom, takes a very conspicuous place. In Psa. lxxxix. we find this promise clearly brought to view. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Again, "Once have I sworn by my holiness that I will not lie unto David; his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Paul, in Heb. vi. 18, shows that these covenants are a strong consolation to the heirs of promise, attested as they are by "two immutable things," which are, first, in the covenant to Abraham, "By myself have I sworn," and secondly, in the covenant to David, "Once have I sworn by my holiness." In this covenant to David, the perpetuity of the Israelitish commonwealth is plainly brought to view, and Paul speaks of it together with the covenants of promise, in his letter to the Ephesians and shows that to be aliens from the commonwealth of Israel, and strangers from the covenants of promise, is to be without hope and without God in the world.

Tell me cousin, if you can, what the covenants of promise are, and what the commonwealth of Israel, in any other view than the one we advocate?

The commonwealth of Israel (as Webster will tell you), in the [illegible] or government of Israel [illegible] overthrown in the days of Zedekiah the wicked king, as Ezek. xxi. 27, said it should be, and "be no more until he come whose right it is; and I will give it him."

The prophet evidently alludes to Jesus the Christ, who is yet to come, and then he will re-establish the overturned kingdom of Israel, and occupy the throne of David that is now trailing in the dust, as James, Acts xv. 16, says, and as the angel Gabriel, Luke i. 32, 33, also said.

David in Psa. lxxxix. 39 saw by the spirit of prophecy, that the kingdom of Israel would be overturned and his crown cast down, yet he evidently saw that his greater Son would restore his kingdom and occupy his throne.

The entire Old Testament Scriptures abound in promises made of God unto their fathers, and the Jews looked for those promises to be fulfilled when their Messiah should come, but through blindness in part they rejected their Messiah when he came, and put him to death, but when he comes again, Heb. ix. 28, those same promises will be fulfilled that the Jews were looking for when he came the first time.

The Jews were not at all mistaken in regard to what their Messiah should do, but they were mistaken in regard to the time, and who should superintend the work. They expected their Messiah would come of some of the best families, the D. D.'s or L. L. D.'s. Not so our Heavenly Father. He chose the carpenter's son, and acknowledged himself well pleased in him. It is the poor of this world, rich in faith, that are heirs of the kingdom. When Christ came the first time he rejected the great and noble and chose the fishermen of Galilee, the poor and the lowly, for his associates, and he will do the same when he comes again. He will choose only those who have strong confidence in his word and promises, those who "believe all that the prophets have spoken," not those who do not particularly care what he has promised or what he will do.

In your letter you speak of a Seventh Day Adventist, and seem to think he is just as likely to be right in thinking the saints are to be taken to heaven to remain for a thousand years, as I am in thinking they are to be rewarded in a literal kingdom to be set up at the coming of our long absent King. Dear cousin, what kind of a way have you for determining what is right and what is wrong? To the law and to the testimony, if they speak not according to this word it is because there is no light in them." I want a plain "thus saith the Lord," for my faith. You jump at a conclusion and guess the Adventist is just as likely to be right as I am. Ask the Adventist to point out where God says the saints are to be taken to heaven for the thousand years or at any other time. He certainly can show nothing of the kind. But he can show you that Mrs. White has said so. This is the highest proof that he can show for any such a doctrine. Then ask me to point out where inspiration declares that the saints are to be rewarded on the earth. See Psa. xxxvii. 9, "Those that wait upon the Lord, they shall inherit the earth." Vs. 11, "But the meek shall inherit the earth, and delight themselves in the abundance of peace." See verses 18, 22, 29, 34.

You admit that one cannot be saved without believing the gospel, yet you are willing to rest secure because you think you believe in and love Jesus Christ, but you acknowledge that you are not very anxious to know what eternal life is, how it is, or where it is. But this is just wherein you fail to believe the gospel. The Jesus Christ that you believe in, is not the Jesus Christ, the King of the Jews, that the Scriptures bring to view, and which one must believe in in order to salvation. Suppose that you strangely imagine that the reward that the Savior promises, and invites men to strive for, is a Mohammedan Paradise of strict sensuality, and you sincerely believe such a gospel and love such a Savior, can you therefore claim the Scriptural reward? In short, is such a man a true gospel believer with a well grounded hope of salvation? Of course you reply in the negative. Neither can I admit for [illegible] transport the immortal soul [illegible] away "beyond the bounds of time and space" to enjoy themselves, or, as one has expressed it, "to sit on a cloud and sing psalms." Think of such an employment eternally, and then imagine a God who has planned such an employment as a reward for his children. No, no! The gospel that Jesus came to preach and that he sent out his disciples to preach, is the gospel or good news of the coming kingdom. Christ said, I must preach the kingdom of God to other cities also, for therefore am I sent. And when he sent out his disciples to preach the gospel, he told them to "preach the kingdom of God." Luke ix. 2. And Luke says, "they departed, and went through the towns, preaching the gospel." See also Acts viii. 12. But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Acts xviii. 30, 31. And Paul dwelt two whole years in his own hired house, etc., preaching the kingdom of God.

By these Scriptures we can plainly see that Christ and the apostles had a definiteness in their preaching, and that definiteness was the kingdom of God. They did not, like my cousin, exhibit a complete carelessness in regard to what the gospel was. They did not preach salvation without any way in which that salvation was to be brought about. The kingdom of God was uppermost in their preaching. The Jews understood from the prophets and the Psalms what that kingdom would be, and the special preaching was, "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel," or good news.

God has given us a chart to guide us across the ocean of life, but you virtually tell him you cannot understand his chart. Your comparison of a hundred persons, ninety-nine of whom express confidence in regard to the teachings of Scripture, while one says he knows nothing about it, and yet you ask if the one is not as well off as the ninety-nine. Now this is a libel upon the character of our Heavenly Father. You virtually tell him that you care very little for his word. It is so mysterious, intricate and complicated, that it takes too much study to get anything out of it. I admit that in saying this you are only carrying out the practical teachings of Orthodoxy. The Roman Catholics try to keep the masses in ignorance of God's word, saying, they can't understand it, but how much better is Orthodoxy? They allow and even recommend it to be read, but at the same time recommend a commentary to be kept handy and to be consulted every time you try to study the Scriptures. You say you have Dr. Scott's Comments which tell you that "the prophecies were in a great measure closed and sealed from believers." This you seem to swallow down without masticating, and rest secure that all will be right, whether you study the Scriptures or not, or whether you know what they teach in regard to the great salvation.

Christ said, "Search the Scriptures, for in them ye think ye have eternal life." And Paul said to Timothy, that "from a child thou hast known the Scriptures which are able to make thee wise unto salvation." It is no marvel that you are groping your way in the dark when you don't consult the Scriptures with as much relish as you do Dr. Scott.

Christ said, "Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able." You will notice that this quotation reads strait gate, not straight. Strait means difficult. Difficult to find and difficult to pass through. The mass of seekers fail to find the strait gate, or finding, they fail to enter in. Did not our Lord say it should be so? "When the Son of man cometh, shall he find faith on the earth?" And Paul says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." And Daniel says, "But the wicked shall do wickedly and none of the wicked shall understand." Christ said in answer to the [illegible] spoke to [illegible] the D. D.s [illegible] great men, or as the Jews did to their Rabbis, the gospel is a parable.

You speak of a contingency and think but few will be saved if men must understand the mysteries of the future. I do not expect there will be many saved in comparison to the many that think they shall simply because they think they believe in and love Jesus Christ.

Before we settle down and rest secure simply because we are sinners, we want to know how God has dealt with men in the past, in order to know how he will deal with them in the future. Turn to 2 Samuel vi. 6, 7. David went to Baale to bring the ark of the Lord to Jerusalem. And when they came to the threshing floor of Nachon, Uzza took hold of the ark, for the oxen shook it. And the anger of the Lord was kindled against Uzza, and God smote him there for his error, and there he died by the ark of the Lord." But why was he smitten? Turn to Num. iv. 15, "The sons of Kohath shall come to bear it, but they shall not touch any holy thing, lest they die." Uzza, in his piety and zeal for the Lord, took hold of the ark to keep it from falling to the ground, and for this act God smote him and he died. In 1 Chron. xv. 13, David said, "the Lord our God made a breach upon us because we sought him not after the due order."

The house of the Lord is a house of order, and the plan of salvation is after a due order, and God has told us abundantly what that order is, but if we, like Uzza, jump at a conclusion, and guess that some other plan will do just as well, if we are only sincere, and believe in Christ, though it be a Christ after the inventions and traditions of Babylon the Mother of harlots, or any of her daughters, we may like Uzza find when it is too late, that God has but one plan of salvation, and something else will not do at all well. God did not falsify his word to save Uzza, nor will he in the great realm.

But there is more than one point in the gospel that is necessary to be believed in order to salvation. You may think you believe in and love Jesus Christ, and believe that he died and rose again and think you have got the whole gospel and therefore rest secure for salvation. But please turn to Gal. iii. 8, and you will there find that the gospel embraces more than the death, burial and resurrection of Jesus Christ. Paul says the gospel was preached to Abraham, saying, "In thee shall all nations be blessed." Not a word here about the death of Christ, yet it was gospel nevertheless, seeing it contemplates the justification of the heathen through faith. God promised and covenanted with an oath to bless all the nations or families of the earth, and this promise was given to Abraham, "In thee and in thy seed," yet Abraham lived and died without accomplishing this grand result, hence he must be raised from the dead and fulfil the promise in the resurrection state. For God will not allow his covenant and oath to fall to the ground, but his word will accomplish that whereunto it stands pledged. Paul says of Abraham and many of the ancients, Heb. xi, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Even the promise of an inheritance of the promised land of Canaan was never realized by Abraham or any of his seed, except the inheritance of the possession that was promised Abraham, but they have been driven from that possession for their wickedness, but when they return and take possession of the promised inheritance, no power in heaven or earth will ever eject them, for they will then be inheritors. They will be a righteous nation, doing the will of God even as it is done in heaven. In Heb. xiii. 14, Paul says, "For here have we no continuing city, but we [illegible] to come." Paul looked [illegible], not a city to go to [illegible] and the Ruler coming down from God [illegible] as a Bride [illegible] God prepared for [illegible] that Christ [illegible] for his disciples.

But [illegible] why am I quoting Scripture to my cousin? I was once conversing with a Catholic lady, trying to prove from Scripture the doctrine I so much love, when she replied, "You need not quote Scripture to me. I do not go by the Scripture; I go by what my Priest tells me. I have no use for the Scriptures." You seem to have but little use for the Scriptures as long as you have Dr. Scott to consult. If I could prove my views by quoting Dr. Scott, no doubt my arguments would be far more potent than sustaining them from the Scriptures. But no! I would exchange all of Dr. Scott's writings for one plain "thus saith the Lord." When I can quote Scripture, I feel like running through a troop and leaping over a wall.

Please, cousin, ask Dr. Scott why God gave us the Bible at all, if he "closed it and sealed it from" those most interested in its teachings? Might as well burn up our Bibles as the Catholics do, and depend on our great men, our D. D.s and LL. D.s to expound to us what we are to believe and what we are to do. In short, let our D. D.s and great men do all our thinking, and they will soon develop another Catholic church, equal if not exceeding that gigantic institution at Rome.

And now dear cousin, in conclusion permit me to say, that I have shown beyond a reasonable doubt that salvation depends on a hearty belief of a whole gospel. That though the death and resurrection of Jesus Christ is gospel, yet it is not the whole gospel. That the gospel can be and has been preached without a word being said in regard to the death and resurrection of Christ. That a whole gospel embraces, as well the restitution and reconstruction of earth, as the death of Jesus. And this restitution and reconstruction of earth will be Paradise restored upon the same plane in which Adam found it. That this is the ultimatum of Christ's mission into the world, as also his death and resurrection. That the gospel was preached to Abraham. "In thee and in thy seed shall all the nations or families of the earth be blessed." That the death and resurrection of Jesus was all in the eternal purpose, and embraced in the promise. That Paul shows that Christ is the seed of Abraham, as well as all believers in Christ, hence the whole family of Christ together with the faithful of all ages will be constituted the seed of Abraham through Christ and together will form the immortal cabinet, (so to speak,) of our King who together shall all work for the general good of mankind. That when Abraham shall be raised from the dead all immortal as Jesus was, the kingdom will be set up and established. Then with "all power in heaven and earth," will Christ the exalted and immortal head, as the true seed of Abraham, be prepared to bless all the nations and families of earth according to the promise.

Dear cousin, my sympathies would extend to you an immortality, but where can I find a plain promise in God's word to that effect? You, evidently, together with the generality of Orthodox Christians, leave out of your belief the restitution of earth, consequently you ignore the object of the death of Christ, and have invented another gospel that Christ never preached, nor promised eternal life to any of its advocates. Orthodoxy is intoxicated with the thought of going to heaven, where God has never invited them, where he does not want them, and where it would be death to them according to the types, if they could enter there, as none but the High Priest in the old dispensation was permitted on pain of death, to enter into the Holy of Holies. Christ, our great High Priest, is now within the Holy of Holies officiating to make reconciliation for those waiting ones outside. And when he comes out, he will bless those who have been so long waiting, praying with their faces toward Jerusalem. Yours, dear cousin, in patient waiting for the coming of our King and his enthronement in glory.

S. A. CHAPLIN.

*Editor Restitution:*

June 30th I left my home for Connecticut and Massachusetts to visit my brothers in the flesh, and old associates of my boyhood days, also to preach the word as the way might be opened. Called on my old and tried friends in Syracuse, Brother and Sister Pino. Had a most delightful season with them. Found them sound in the Abrahamic faith, but they remind me of Lot in ancient Sodom. July 1st, at 1 p. m., I bid adieu to them, and at 3 p. m. I took the chariots of Nahum, and at 6 p. m. reached Springfield, Mass., and at 9 a. m. reached Williamantic, Conn., thence by stage and on foot reached North Windham at 12:15 p. m. Had a blessed season with Brother and Sister Chamberlin and family. One of their daughters requested baptism.

But I was made sad because death, the vile enemy to the children of God, had laid its icy hand upon my much beloved Brother and Sister Parish since my last visit in this place. Bro. Parish was in his 79th year, and I think Sister Parish was over 80. They were good people, known and read of all who knew them as living epistles of the Abrahamic faith. Brother P. was for a number of years a Methodist preacher, but upon his hearing the gospel preached by the writer he was led to embrace it, and through him Sister P. was brought to embrace the one faith and hope. But they "rest together in the dust" in one grave.

July 3rd I took my leave of this good family for Southbridge, Mass., my native town. Called on Brother McDonald, editor and publisher of the *Putnam Patriot*. Had a pleasant time in conversing upon the plan of human redemption. Arrived at Southbridge about noon and was joyfully received by my brothers and all my old associates who are alive.

On Sunday there was a meeting in a beautiful grove near my eldest brother's which I attended in the afternoon. Although it was Orthodox, by urgent request I addressed the Sunday School with great freedom, and at the hour appointed for public services at the stand I gave a discourse predicated upon the words of Jesus, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Profound attention was given by the entire audience during its delivery. An excommunicated priest was present, who had been converted to Orthodoxy six months previous, came forward to the stand with many others, and gave me a hearty greeting, saying he had learned more from me than "he had ever learned before of Biblical lore?"

July 5th I bid farewell to my relatives, associates and the scenes of my early days and ministry, and started for the city of Auburn, where I stopped over Sunday and preached in Seward's Park, which the Mayor had kindly granted to us, to a noble audience of attentive hearers. The Auburn *Morning Dispatch* gave a flattering report of the meeting and speaker.

Reached my home the 12th. I left the last of the week for Norwich, Ont., a distance of 100 miles from my home. Preached on Sunday to a large audience of attentive hearers. Ate the memorial supper. It was a joyful time. Gave one discourse on Tuesday evening in the Town Hall in Burgessville to a large and attentive audience. Some of them came seven miles. Gave one in Hatchly and one in Mt. Vernon. All the friends of the truth were kind to me; never more so. Fraternally,

R. V. LYON.

## Youth's Column.

### Oddities from Japan.

The following extract was made from a paper which was composed, compiled, written and read by a Japanese girl in a mission school in Yokohama. The paper was entirely in English.

DIFFICULTY OF THE PATH OF KNOWLEDGE.

Dedicated to the Graduates.

Through the long dreary months and days,
Amid the black, amid the rain,
They must pursue the pitchy [illegible]
Who would the [illegible]

[illegible]

Toward [illegible]
The buds [illegible]
Or flowers, and fruit,

But slowly springing here and there
To sunshine, dew and early rains,
Today we see the harvest fair,
Of all their study and their pains.

For you may life in richness grow,
Work as the tree of Eshkol fair,
Whose petals in their beauty glow,
And sweetly scent the morning air.

And they like you, who would attain
A standard excellent and true,
Must not from earnest toil refrain,
And they will then succeed like you.

—*New York Observer.*

### How to do God's Will.

A teacher was explaining to her class the words concerning God's angels—"ministers of his who do his pleasure"—and asked, "How do the angels carry out God's will?"

Many answers followed.

One said, "They do it directly."

Another, "They do it with all their heart."

A third, "They do it well."

And after a pause, a quiet little girl added, "They do it without asking any questions."

### "Thinking Ourselves Over."

"Please tell me, mother, what is self-examination?" said a child. "Our superintendent said something about it, and he told us to spend a little while every Sunday practising it—practising what, mother?"

"Self-examination is thinking ourselves over," answered the mother. "You know how apt we are to forget ourselves, what we did and thought yesterday, and the day before, and the day before that. Now it is by calling to mind our past conduct that we can truly see it as it is, and improve upon it."

Self-forgetfulness is a virtue in the common acceptance of the phrase, but it is not safe for one to always forget one's self. A bad man never likes to "think himself over." It is only those who aim at self-improvement who are willing to review the past, and to profit by its lessons. If we would become truly good, and successful, we must "think ourselves over." Mistakes must be corrected, and lost opportunities redeemed.

*Dear Children:*

When Moses, the man of God died, and the rod was laid aside, a new order of things was slowly developed.

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. PLYMOUTH, INDIANA, OCTOBER 13, 1886. NO. 38.

THE RESTITUTION

*Terms—TWO DOLLARS A YEAR.*

Payable in advance. Three and Six Months the same rate.

### TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint helps with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and baptism as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The one drawn out was succeeded by a Savior or deliverer. The children of Israel had passed under the rod in the wilderness, now they are placed under a different head to whom the Lord said, "There shall not any man be able to stand before thee, all the days of thy life, as I was with Moses so I will be with thee, I will not fail thee, nor forsake thee. Be strong and of good courage, for unto this people thou shalt divide for an inheritance the land which I swore unto their fathers to give them." Two spies were sent out to search out the land, and when they returned they said, Truly the Lord hath delivered into our hands all the land, for all the inhabitants of the country do faint because of us. They declare to their Deliverer that as they had hearkened to Moses in all things, so would they hearken unto him. And he commanded the people, saying, When ye see the Ark of the Lord and the priests bearing it, ye shall go after it. They were not to come near the Ark of the Lord, a space of two thousand cubits was to be between it and the people. And the Ark of the covenant passed over before the people. And it came to pass as soon as the soles of the feet of the priests that bear the Ark of the Lord of all the earth rested in the waters of Jordan the waters were cut off, and stood upon a heap. It was the season when the Jordan overflowed all its banks, and at that time the river is a gushing, rushing torrent. But the priests that bear the Ark of the Lord stood firm on dry ground, in the midst of Jordan, "or he [illegible] the people, and command them to take out of the midst of Jordan twelve stones. Gather them from where the feet of the Ark bearers stood firm, each man shall carry a stone upon his shoulder, according to the number of the tribes of the children of Israel, and the stone shall abide with him in his lodging place until they come to Gilgal, "or a rolling away reproach." These stones were called memorial stones. And their Deliverer spake unto them, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know saying, Israel come over this Jordan on dry land. That all the people of the earth may know the hand of the Lord, that it is mighty, that ye might fear the Lord your God for ever. After they had all passed over, their Deliverer pitched the twelve stones in Gilgal, and there they were all circumcised with a sharp flint, or stone. And the Lord said, This day have I rolled away the reproach of Egypt from off you. And there they kept the Passover. While under Joshua or a Savior the children of Israel were yoked with "Stone Power," and circumcised with that which represented the name; and only this one took away their reproach. After this, they could indeed keep the Passover, and eat the old corn of the land, for the Prince of the host of the Lord had come to lead them safely into the promised land.

Your affectionate teacher,

R. COFFMAN.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean; we will just say, "Jan" means January, and when it is followed by a figure "6" and reads "Jan6" it means your subscription expired the first of January, 1886, and consequently is six months past due now. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year; "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

A. R. UNDERWOOD, Agt.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 13, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts set the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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ACCOUNTS of recent discoveries in Egypt and elsewhere, papers from Jerusalem, and the political bearings of the Oriental Question have occupied most of our space lately and will for a week or two to come. This and other reasons compel us to keep back some original articles for a while. Some longer ones may not find a place till after the November meeting, when the question as to who shall be Editor for the coming year is decided.

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## LITERARY NOTICES.

*The Eastern Question in its various Phases*—Although this work has not, as yet, appeared in book form, still from our personal knowledge of many chapters that will form a part of its contents, we are happy to announce to our readers that the volume is to appear at an early day. Bro. Westbee, its author, says:—"I have completed a contract with the Lutheran Book Concern, of Columbus, Ohio, in which they bind themselves to have the book called 'The Eastern Question in its various Phases,' bound and ready for delivery by Christmas next, or at furthest by Jan. 1, 1887, one week later. The book will contain 600 pages royal octavo, it being 100 pages larger than the "Coming ... will be sold in ... thing about the ... recent- ... women what ... 1,476, and obtain ... glory that fadeth not away.

British, ... Empires, the American Republic, and the Hebrew family under Israel. The Seventh and concluding Phase is the Messianic."

*Millennial Dawn, Volume I. The Plan of the Ages.*—This is the title of a book containing 331 pages published at *Zion's Watch Tower*, Pittsburgh, Penn. Price $1.00.

As a matter of curiosity we will, in the first place, direct the attention of our readers to the opinions expressed in some contemporaneous journals relative to the supposed merits and demerits of this somewhat unique and singular work. A Chicago Journal says:—

"*Millennial Dawn,—The Plan of the Ages*, by Charles T. Russell—(Pittsburgh: *Zion's Watch Tower.*) The *Inter Ocean* has before made mention of this work. It is the first of a series of volumes, each complete in itself, and designed to expound and make clear "the plan of the ages" in the salvation of man. It is a strong writing, showing much research and excellent arrangement and method in its treatment of its subjects. Upon the opening pages is a chart marked "the chart of the ages," which divides the periods into three dispensations. First to the flood—1656 years; second includes the Jewish or gospel age, and third, yet to be fulfilled, the millennial age under the reign of Christ. "For this end Christ died and lived again that he might be the Lord of both the dead and the living." There will doubtless be many exceptions taken to the theology of the writing, but none will doubt the honesty or earnestness, or the intended devotion to truth of the author. Christian readers may find teachings in the book to combat, but they will find much more to commend. From a scholarly stand-point the book will be marked as one of merited literary excellence."

On the contrary the *New York Independent* says:—

"*Millennial Dawn, Volume I. The Plan of the Ages*, throws no light on our mind, and only adds to the old perplexities. It is hard to classify either the book or the author. He is a fifth monarchy man, and talks in a wild and dangerously anarchic way of the authority of governments and of social order. He seems to belong in the wing of the Adventists, known as "Sleepers" on account of their belief that all men, good and bad, sleep in death until their "restitution" at the pre-millennial coming of Christ. At all events, he believes in the restitution at the second and pre-millennial advent of the entire race to an earthly life under the reign of Christ, and with Jerusalem as the world's capital. The mild reign of the Prince of Peace has hardens in his hands to a "rule of iron," which, with evident relish of the anticipation, he asserts will not be at all to the liking of a very considerable portion of the 142,000,000,000 of the restored dead. So far as we can disentangle the confusion of the book, it is a ludicrous mixture of restorationism, pre-millennialism of the more or less orthodox type, and a large portion of adventism of a kind which we must leave to those who believe in it to say whether it is orthodox or heretical. To us it falls into the large but simple class of well-meant fooleries."

Thus our readers will see how the "doctors disagree." While there is no paper that comes to our office that we more highly esteem than the *Independent*, we think the literary reviewer, who wrote the above critique, has been too caustic in some of his expressions, and somewhat unfortunate in a few of his leading objections; inasmuch as these very objections seem to conflict as much with positive Scripture language as with statements contained in the book reviewed. See Ps. ii. 9; Rev. ii. 26, 27.

Human destiny is a problem of immensely solemn importance. Ontology, Soteriology, Eschatology,—the doctrines of *Existence*, of *Salvation*, of *Last-things*—are the irrepressible questions forcing themselves upon the attention of all the thoughtful in this age of critical investigation. It has become apparent to many theologians—though painfully so in many instances—that the old creeds are about so many concentrated formularies of extravagant error on eternal retribution. To speak for ourselves, we like some chapters of this work. Of other chapters we must say that the themes discussed are open questions. To those ... thing about the ...

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## Communications.

To the Church of God in Christ Jesus, Greeting in His Name.

"Ye men of Galilee why stand ye looking into heaven? This Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts i. 11.

Beloved in Christ, these are precious words, these are words of truth, uttered by our Father's messengers, sent to comfort those who were that moment separated unexpectedly from their best friend. The hope of return of a dear one takes away the keenest pang of parting. But with all other partings there comes doubt, the possibility of death, the possibility of change, restless change, that stamps all things earthly with his cruel mark. So that around the oft spoken words, "I will return," there cluster about as many fears as hopes. But to the words "shall so come," or shall come again "in like manner," or in the same way as given in the above text, there attaches no doubt. This message was sent from the Father of light with whom there is no change, neither shadow of turning; therefore, with full assurance of hope, and with unwavering faith we can rest on this ever blessed promise.

The messengers then gave no date as to the fulfilment of the promise. Neither did the Master himself while here, but he told us to "watch" to "be ready; for in such an hour as ye think not the Son of man cometh." The promise given is for us as well as for the faithful of all past ages, and so also are the admonitions. The latter seem indeed especially adapted to those who are living in these last days, as we evidently are, for although we are not told either the day or the hour when he will return, yet by the signs and way-marks on the pages of prophecy and history we know that the cup of the iniquity of this age is very nearly full.

Let us pause a moment and consider. How did he go into heaven? and who saw him ascending there? He went up in a small or thin cloud, as the original ("*nephele*") signifies. From this we may reasonably suppose there was nothing very portentious or attractive about it, nothing to arrest the attention of the busy world. They knew not, neither cared they to know, that the Lord of the whole earth had ascended up on high to his Father's right hand, and for the time being left them in possession of a part of his rightful dominion. We have no reason to believe anyone saw him going up but those who were with him in presence and fellowship. Even they were astonished at his sudden departure although he had told them that it was needful for them that he should leave them.

His departure, his ascension, was the crowning climax of their greatest hopes that he was truly the Messiah. The very one of whom Moses and the prophets had written. And now in the moment of their consternation comes the messengers of the Most High to assure them that he shall come again just as they saw him go away. This promise is yet in the future. We hope it will be fulfilled in the near future. We long to see him. But let us not now fear to ask ourselves, are we truly living daily in his fellowship, and do we keep constantly looking up to where he ascended? Let us remember that it is only "to them who look for him" that he will appear without sin unto salvation. Can we be truly and earnestly looking for him if our hearts are all engrossed with the cares and duties of this fleeting life?

In these closing days of Gentile rule the world's votaries have an inordinate desire to become rich. The lust of the eye, and the pride of life or high living, and the enjoyment of the beautiful at whatever cost, may safely be said to be the rage of this generation; and these characteristics of worldly ambition are quite as marked in the nominal churches as in what they call the outside world. But my brethren, my sisters, let us remember that our beloved Master said, "Ye are not of the world even as I am not of the world." We also read, "If any man love the world, the love of the Father is not in him." Again, "The world passeth away and the lusts (or pleasures) thereof, but he that doeth the will of my Father abideth forever." Shall we be counted among those who abide forever, or with the things that pass away?

... flesh, this weak sele... Atonement. On this solemn day they are wont to look carefully over the year just gone, and regretting all the discovered errors of their lives, they profess to begin anew and on an amended scale the journey of life.

Let us, beloved in Christ, take a lesson from them, and even now "renew our covenant with God." The cause of his truth has been languishing for means to send abroad the glad message of salvation. Too many are adding field to field, house to house, stock to stock, bond to bond, and taking pleasure in amassing the corruptible riches of this world, to the almost absolute neglect of spreading the knowledge of the everlasting truth. Let us stop a moment and ask, Is this right? To do right is to work righteousness; and it is written, the righteous shall inherit the earth and dwell therein forever. We cannot serve God and Mammon, and to whom we yield ourselves servants to obey, his servants we are whom we obey. Where our treasure is our hearts will be also. If our hearts are in the world we will follow the ways of the world and spend our best efforts in trying to hoard up the fleeting treasures of this uncertain age. If our hearts are in the truth, our works will evidence the fact. We cannot "hide our colors." Let us, my beloved, think on these things.

We were much pleased and comforted in reading the several letters addressed to the Argos conference. They contained some excellent suggestions to which all would do well to take heed. It seems very necessary to awake to a more decided and a more united effort for the support of the truth. And right here I beg to suggest that we as a people decide to give to the Lord's cause a certain definite per cent. of the means over which we are placed as stewards. In Israel's time the Lord demanded a tenth of all that they possessed. Shall we be less faithful? If all the churches in the several States and counties, as well as the isolated members of the fold would unite to give ten, five, or even one per cent. of their means, a fund would very soon be created by which living messengers could be sent into new fields. THE RESTITUTION sent out on its mission of light, giving fifty-two times a year instead of forty-eight times, and with a much larger circulation. We profess to be one household. Let us live out our profession and show to the world that we are indeed the household of faith. Let our works correspond with our faith, and let us hope that at the Plymouth conference some definite action may be taken on this very important matter. Yours looking for redemption.

JEFFERSON and CARRIE WILLIAMS.

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### EEL RIVER.

In the soft warm sunlight of Lord's day afternoon, Oct. 31, 1886, quite a company from the little church at Claysville, gathered on the green banks of this rushing river, just below the dam and near the bridge leading into South Whitley. Others, strangers from the town stood along the bridge, watching our movements, with hushed voices and sobered faces. A lovely young girl in the bloom of healthful, happy freedom, stepped out from among us and was joyfully robed for the watery burial. A few solemn words from the officiating minister, J. L. Wince, as to the meaning and purpose of baptism, and then she walked with brave, firm step, and calm, determined face down into the flood, and while the sweet notes of

"In thy ... on Rock of Ages,
...thou me"

rang from voices on the shore, she was buried, and came up rejoicing, an adopted child of God and a new made heir of salvation! to receive the congratulations of her new relatives, her brothers and sisters in Christ.

Dear, dear Cora, may God help you to walk faithfully before him, in this new life, may he keep you from sin, and so lead and guide you that you may at last receive the crown of life, with the never-ending joys of the kingdom, is my earnest prayer.

And you, her young friends who are still out of Christ, may you say to one another, "Shall we continue in sin?" "Shall we go in the broad road, when we know that loss of all that is worth having and death is at the end; while Cora is pressing on in the way of righteousness and peace, growing in grace, with ever increasing power to resist the evil, and happy in the consciousness of being hidden in the name of the Lord as in a fortress, with the prospect of all that is bright and glorious before her as an inheritance. shall we go on? shall we continue to sin?"

I hope you will be ... talking the matter over ... er, and that the answer ... tion, will be "No!" ... our sins and turn to ... will follow Cora's ex... with her to the kingdom ... only you, but many oth... neighborhoods may be f... the Lord. "There is pardon for you!" Rebel no longer, you are foolish to throw away the Father's proffered gifts for the sinful pleasures of an hour. All is vanity here, all is so fleeting. Today, you live; tomorrow, you are robed for burial and your destiny is told!

Your young friends are dying, cut down without warning, you too must die. Let no excuse keep you from Christ. Let no excuse cause you to make delay. While you parley you may be lost.

S. R. WINCE.

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GREENUP, Ill.

*Editor Restitution:*

You will please give space in your columns for the following. I had the pleasure of meeting with Brother S. T. Hook, of Sugar Creek, Ind., at the R. R. depot at Greenup, Cumberland Co., Ill., July 23, 1886. He was then on his way to Clay Co., this State, where, I was informed, he preached a series of discourses with good attention and attendance, and is wanted there again. From thence he proceeded by the P. D. & E. R. R. to Toledo, this (Cumberland) county, and from there to Corinth Church, 5 miles southwest of the aforesaid place, where he preached a number of discourses besides preaching other places in the vicinity. He here baptized fifteen persons, eleven of whom had been formerly baptized by the Christian order. He next went to Mt. Moriah, which I believe is in Clark Co., and preached, baptizing two persons, and from thence to our place, where he preached two discourses and baptized three persons, two of whom had been formerly baptized by immersion, one by the U. B. Church and the other by the Newlight Christian order. He left here for his home at New Palestine, Indiana, Sept. 22nd, giving him two months in our State. God bless Brother Hook and grant him a speedy return, is the prayer of many people in this and adjoining places.

The above named Corinth Church is the same church where Brother Hook held a four days debate with James M. Hill, of the Christian order, last spring. I was one of the moderators in that discussion, but owing to the inconsistencies of the latter party, I never thought it worthy of a report. I will say here that Brother Hook stuck close to his subject and exhibited both a manly and Christian spirit, while Hill on the other hand did not exhibit either a manly or Christian spirit, but bore the appearance of a law pettifogger, quoting from a book which he called Rough on Rats, promiscuously, disconnected Scripture, without making any application of it, skirting, throwing inferences, etc., and I would earnestly recommend that Bro. Hook meet Hill no more, as I feel that he is not a representative man.

We have a little congregation here, three and one-half miles southwest of Greenup, Ill., of thirteen members; Brother Hook baptized twelve of them and Brother Stephenson one. Our door strings hang out to passing brethren. We have never as yet taken THE RESTITUTION here. We have had some copies scattered among us by Brother Hook, which we read with care and delight, and will make arrangements to take it. We organized our congregation by electing one of our number an elder, one deacon and one clerk, who keeps a business record of our congregation. We take the Scriptures for our guide, believing all that the Scriptures teach and paying no attention to anything that they do not teach. I remain your brother as ever in the one hope, looking with delight to the soon coming of our Lord and Savior Jesus Christ.

JOHN D. RAWLINGS.

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*Editor Restitution:*

I left home July 22, for Newton, Jasper County, Ill., and met Bro. Geo. W. Rawlings waiting with a team to conduct me to his home, some 18 miles in the country. We began meeting the next evening in a grove, with good attendance, and had a very pleasant meeting. This was a new place, and the people were well pleased, and very glad to hear the gospel of the kingdom of God. So we continued to sow the seed of the kingdom. From there I went to Corinth church in Cumberland Co., Ill., where I held a discussion last March with a Christian Preacher, on the following propositions. Do the Scriptures teach that the Kingdom of God or of Christ is now set up? He affirming. Second. Do the Scriptures teach that man is unconscious between death and the resurrection? I affirming.

The house was built by the people ... Christians or ... ... before. And to all ap... will endeavor to prove from the Bible that there were no rain clouds prior to the flood or until the windows of heaven were opened and the rain was upon the earth. Gen. vii. 11, 12. "For the Lord God had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground." Gen. ii. 5, 6. "And a river went out of Eden to water the garden." ev. 10. It is quite probable that the garden was irrigated from the river that went out of Eden to water it. We present this article to the Bible students hoping it may be a help to them in their endeavors to prove the authenticity of the Bible. Yours in the cheering hope of the soon coming Life Giver, when "they that wait upon the Lord shall renew their strength, and mount up with wings as eagles, and run and not be weary, and walk and not faint." Isa. xl. 31.

SARAH POTTER.

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*Editor Restitution:*

The passage in dispute between Edward White and J. Cameron, see Sept. 1st issue of THE RESTITUTION, reads as follows, Isaiah (Hesaias) vi. 8–12, "And he said, go thy way and say unto this royal people, with hearing will ye hear and ye shall not understand, and looking will ye look and ye shall not see. For the heart of this royal people hath become blunted (waxed fat) and with their ears have they heard heavily (with difficulty), and they have shut their eyes lest at any time they should see with their eyes and hear with their ears, and understand with their heart (sensibilities) and should return and I should heal them." Truly "the word of God is a two-edged sword" to cut in two any such cavil as has been caused by the mistranslation and perversion of this passage. Very truly yours in the faith.

CHAS. GARDNER.

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### NOTICE.

Bro. Wiley Jones says change my address from Norfolk to Manchester, Va.

Bro. G. F. Mitchell has changed his address from Medina, Wis., to 87 Watson St., Grand Rapids, Mich.

I will say through THE RESTITUTION that my P. O. address is still Berne, Berks Co., Pa. All things addressed so will be promptly received.

J. K. SCHUMAN.

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### Pray On, God ...

I had just been writing a few short articles for our much prized paper, when a thought of its needs dashed across my mind, and a prayer was sent to the God of my life that he would grant that it still might be a messenger of mercy to us lonely pilgrims in this wicked world. I have been praying for God to bless and sustain it, and I am sure that there are others praying with me. Pray in faith, pray on, God will answer. His ears are open to hear our cry. He knows how much we need the paper to strengthen and build us up in the most holy faith and to send the truth of a coming kingdom and Savior to others. God bless our paper!

S. R. WINCE.

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### THE SILENCE OF POWER.

Those among our fellow-men who impress us with a sense of power and greatness are not the restless and noisy, the fussy and talkative and meddlesome, but those who move quietly in their own orbits with the least apparent effort, or echo, or collision. It is not when the engine is blowing off steam at the wharf, with a shriek which startles the town, that it is putting forth its real power. It is when you see it out upon the waves, moving at its quietest. Nor is the power, then, where the noise is greatest, in the paddle wheels or at the hissing prow. In order to find it you must go down to the engine-room, and peep into the great incandescent silence of the fires, and at the dark, cavernous boilers wherein the imprisoned steam is mutely putting its shoulder to the wheel.

Do not all great things belong to the Kingdom of Quiet? Are they not all born of Silence? You go forth at night and look upward and outward into the starred universe, and lowl this universal frame of things has gone up without noise, and it goes on without noise. "There is no speech, nor language; their voice cannot be heard." And yet they do speak to thought and feeling, declaring the glory of God. The stillness of those stars is more impressive than their sparkle. And the sun, which is the world's life, and the great driving-wheel of all its powers, makes no sound. And the moon,—never was step of maid, bearing her lamp through the corridors of a sleeping house, so muffled. The huge world ... fest rolls on its axis with ... an absolutely imper... deplore motion, and all over its surface a mysterious and irrepressible life is going forward whose growths make no appeal to our hearing. It has built itself up, stratum on stratum, and formation on formation, storing away its treasures of stone and iron and gold and fuel and fossil through countless millenniums of silence. There have been exceptional and abnormal stages which have been attended with jar and uproar, but these cataclysms have not been so truly great as the budding of a tree, or the shining of a single star.

Perhaps you are standing by the sea, whose shallows are sounding and resounding all along the beach; but you know that away out yonder where the depths are almost fathomless it is as still as the grave,—which so often it proves to ships and men. Those vast forests of gigantic trees, inland, have grown from seeds and saplings as lightly as the snowflakes which descend upon them, and the woods have known no noise, unless the breaking of a branch, the cry of a bird or beast, or the snapping of twigs under your puny step.

What are the motor-powers of this world of silent life? They are light and heat and electricity; they are gravity and cohesion and chemical attraction, even as the forces which sway and mould the higher realms of being are thought and feeling, intellectual affinity, moral conviction, and the Spirit of God. And all these are "still, small voices." And when the history of the universe shall reach its culminating moment, there shall be silence in heaven! Is it not, then, a fitting "ambition" to be quiet, that one may be in harmony and not in discord with this divine order of things, in this kingdom of the greatest and the best, while the "soul, like a quiet palmer," traveleth toward that supreme, still hour?—*F. N. Zabriskie, D. D., in New York Observer.*

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Will you help us by getting one or two Trial Subscribers?

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"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 161 Grand st., on first floor, Brooklyn, N. Y.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Leland and Heller's Block, Room 98, 674½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all seekers after truth are welcome.

# Poetry.

## OCTOBER.

The months have had wings, not feet, this year:
The beautiful summer has sped away,
And brown October has hurried here:
Oh, things were fair if they would but stay,
And if life were long
It were full of song.

Yet 'tis fair to look back to the primrose spring,
To the nightingale's lay and the cuckoo's call;
The promise is now a forgotten thing,
For the gifts foretold are bestowed on us all,
And the blossoms of May
Are the fruit of today.

We have had our summer of light and song,
And our fields and orchards filled with food;
If the days are shortened they have been long,
And God has covered the land with good.
O, give him praise
For the summer days!

And the beautiful things are not wholly gone!
Some roses there are on the generous trees,
The sun in its splendor still shines on,
Though some flowers are kissed to death by the breeze,
And the leaves in the town
Are faded and brown.

My life is like the October time!
The prodigal season is past and gone,
And over forever the wealth and prime
Of the long, glad day when high deeds were done,
And quiet and rest
Are fair now the best.

And I cannot afford to lose an hour
Of the shorter day that is left to me,
Nor ceaselessly fritter away the power
Of head or of hand, since there soon shall be
No moments here
Of my life's short year.

But I thank my God for that which has been,
Of strength and sunshine, of flower and song;
And I will not shrink from the wintry scene,
Though the days are short and the nights are long,
Let the shadows fall,
For this life is not all!

—*Marianne Farningham, in Christian World.*

# Selections.

## UNROLLING THE MUMMY OF RAMESES THE GREAT.

Rameses II., or Rameses the Great, was, probably, the Pharaoh of the oppression, not of the exodus, but of the oppression. In his youth he was a companion and foster-brother of Moses, and in his maturity he was perhaps the mightiest conqueror and the most brilliant ruler Egypt ever knew. He it is who seems to have been known in classic story as Sesostris. Three years ago the mummy of Rameses II. was discovered in an out-of-the-way hiding-place in Upper Egypt. And now that mummy has been unrolled by Professor Maspero, who is in ... Egyptian Museum ... formal report of that unrolling appears below, taken from Prof. Maspero's Official Report. It is a marvelous suggestion, that the visitor to the Boolaq Museum will now see looking out at him, through one of the glass cases there, the very face itself of the oppressor of the Israelites in the days of their bondage, the face at which Moses looked more than thirty centuries ago.—*S. S. Times.*

MM. Gaston Maspero, director-general of the excavations and antiquities of Egypt, Emil Brugsch Bey, keeper, and Urbin Bouriant, assistant keeper, of the Museum of Boulak, proceeded, in the hall called "The Hall of Royal Mummies," to unbandage those two mummies which, in the printed catalogue, are numbered 5,229 and 5,233, both being among those discovered in the subterraneous hiding-place at Dayr-el-Bahari.

The mummy (No. 5,233) first taken out from its glass case is that of Rameses II., Sesostris, as testified by the official entries bearing date the sixth and sixteenth years of the reign of the high-priest Herhor Se-Amen, and the high-priest Pinotem I., written in black ink upon the lid of the wooden mummy-case, and the further entry of the sixteenth year of the high-priest Pinotem I., written upon the outer winding-sheet of the mummy, over the region of the breast. The presence of this last inscription having been verified by his Highness the Khedive, and by the illustrious personages there assembled, the first wrapping was removed, and there were successively discovered a band of stuff (*etc*) twenty centimetres in width rolled round the body; then a second winding-sheet, sewn up and kept in place by narrow bands placed at some distance apart; then two thicknesses of small bandages; and then a piece of fine linen reaching from the head to the feet. A figure representing the Goddess Nut, one metre in length, is drawn upon this piece of linen, in red and white, as prescribed by the ritual. The profile of the goddess is unmistakably designed after the pure and delicate profile of Seti I., as he is known to us in the bas-relief sculpture of Thebes and Abydos. Under this amulet there was found another bandage; then a layer of pieces of linen folded in squares and spotted with the bituminous matter used by the embalmers. This last covering removed, Rameses II. appeared.

The head is long and small in proportion to the body. The top of the skull is quite bare. On the temples there are a few sparse hairs, but at the poll the hair is quite thick, forming smooth, straight locks about two inches in length. White at the time of death, they have been dyed a light yellow by the spices used in embalmment. The forehead is low and narrow; the brow-ridge is prominent; the eyebrows are thick and white; the eyes are small and close together; the nose is long, thin, hooked like the noses of the Bourbons. The temples are sunken; the cheekbones very prominent: the ears round, standing far out from the head, and pierced, like those of a woman, for the wearing of earrings. The jawbone is massive and strong; the chin very prominent; the mouth small but thick lipped. The teeth worn and very brittle, but white and well preserved. The mustache and beard are thin. They seem to have been kept shaven during life, but were probably allowed to grow during the king's last illness; or they may have grown after death. The hairs are white, like those of the head and eyebrows, but are harsh and bristly, and a tenth of an inch in length. The skin is of earthy brown splotched with black.

Finally, it may be said the face of the mummy gives a fair idea of the face of the living king. The expression is unintellectual, perhaps slightly animal; but, even under mummification, there is plainly to be seen an air of sovereign majesty, of resolve, and of pride. The rest of the body is as well preserved as the head; but, in consequence of the reduction of the tissues, its external aspect is less life-like. He was over six feet in height. The chest is broad; the shoulders are square; the arms are crossed upon the breast; the hands are small and dyed with henna. The legs and thighs are fleshless; the feet are long, slender, somewhat flat-soled, and dyed, like the hands, with henna. The corpse is that of an old man, but of a vigorous and robust old man.

We know, indeed, that Rameses II. reigned for sixty-seven years, and that he must have been nearly one hundred years old when he died.

The unbandaging of the mummy of Rameses II. took less than one-quarter of an hour. After a short pause of a few moments, at precisely ten minutes before ten o'clock, the mummy numbered 5,229 ... other mummy in a very dilapidated condition. As this sarcophagus bore the name of Nofretari, the wife of King Ahmes I. of the XVIIIth Dynasty, it had been taken for granted that No. 5,229 was the mummy of this queen. The other mummy was supposed to be that of some unknown princess who had been laid beside Nofretari by the priests employed to conceal the royal mummies in the hiding place at Dayr-el-Bahari. Consigned to the museum stores, the mummy decayed, and gave out so foul an odor that it became necessary to get rid of it. It was accordingly opened, and proved to have been bandaged very carefully; but the body was no sooner exposed to the outer air than it fell literally into a state of putrefaction, dissolving into black matter which gave out an insupportable smell. It was, however, ascertained to be the corpse of a woman of mature age and middle height, belonging to the white races of mankind. There were no traces of writing on the bandages, but a small strip of linen discovered in the sarcophagus No. 5,247 was decorated with a scene of adoration of King Rameses III. in the likeness of two forms of Ameo. A short legend, written partly in cursive hieroglyphs and partly in hieratic, states that the piece of linen thus decorated was the gift of the head laundress of the royal household, and it was accordingly supposed that the anonymous mummy was one of the many sisters, wives, or daughters of Rameses III.

The mummy No. 5,229 was very neatly wrapped in orange-colored linen, kept in place by small strips of ordinary linen. There was no outer inscription, but upon the head was a linen band covered with mystical figures.

M. Maspero here reminded His Highness the Khedive that Nofretari is represented upon certain monuments as of a black complexion, while upon others she is seen with a yellow skin, and with the soft hair of an Egyptian woman. Hence there have arisen innumerable discussions among Egyptologists, some affirming that the queen was a negress, while others maintain that the black tint of her face and body was a fiction originating with the priests. The worship of this queen was extremely popular at Thebes, where she was deified under one of the forms of Hathor, the black goddess, the goddess of death and of the shades. The opening of mummy No. 5,229, would, therefore, probably settle this historical question for good and all.

The orange-colored winding-sheet being removed, there appeared beneath it a white sheet bearing an inscription in four lines:—"The year XIII., the second month of Shomeu, the twenty-eighth day, the First Prophet of Amen, King of the Gods, Pinotem, son of the First Prophet of Amen, Piankhi, the Scribe of the temple Zoserou-Khonsu, and the Scribe of the Neseropolis Boutchamon, proceeded to restore the defunct King Ra-user-ma Mer-Amen and to establish him for Eternity."

The mummy, which had hitherto been taken for Nofretari, was then the mummy of Rameses III.; and the anonymous mummy was without doubt that of Nofretari.

This point being verified, Rameses III. was placed erect and photographed in his bandages. Short as was the delay, it seemed too long for the impatient spectators. The strange revelation, which had substituted one of the great conquerors of Egyptian history for the most venerated queen of the XVIII. Dynasty, had astonished and excited them to the uttermost. The unbandaging of the mummy then recommenced in the midst of general impatience.

All had left their places and crowded round the operators. Three thicknesses of cloth were rapidly unwound, then came a casing of sewn canvas covered with a thin coat of cement. This casing being cut with the scissors, more layers of linen appeared. The mummy seemed to diminish and reveal its forms under our fingers. Some of the writings were inscribed with legends and groups in black ink, notably the God Amen enthroned, with a line of hieroglyphs below, stating that this bandage was made and offered by a devotee of the period, or, perhaps, by a princess of the blood royal:—"The Lady Songstress of Amen Ra, King of the Gods, Taitaat-Maut, daughter of the First Prophet of Amen, Piankhi, in order that the God Amen should accord her life, health, and strength."

Two pectoral ornaments were laid in the folds of the wrappers, one of gilt wood, bearing the usual group of Isis and Nephtys adoring the sun; the other in pure gold, inscribed with ... name of ... tumult ... ures. At twenty minutes past ... His Highness the Khedive left the hall of mummies.

The work was resumed in the afternoon of the same day, and on Thursday morning, June 3, a fresh examination of the bandages revealed inscriptions upon two of them. The first is dated the year IX., the second the year X. of the high-priest Pinotem I. The tarry substance upon the face of mummy being carefully attacked with the scissors was detached little by little, and the features became visible. They are less well preserved than those of Rameses II., yet they can to a certain extent be identified with those of the portraits of the conqueror. The head and face are closely shaved, and show no trace of hair or beard. The forehead, without being lofty or very broad, is better proportioned and more intellectual than that of Rameses II. The brow-ridge is less prominent, the cheek-bones are less high, the nose is less hooked, the chin and jaw are less heavy. The eyes appear to be larger, but it is not possible to be certain of this last point, the eyelids having been removed, and the cavities of the eyeballs having been stuffed with rags. The ears are closer to the head than those of Rameses II., and they are pierced in like manner for the reception of earrings. The mouth is disproportionately wide, and the thin lips reveal a row of white and well-placed teeth. The first molar on the right side appears to have been broken, or to have been worn away earlier than the rest. In short, Rameses III. is like a smaller imitation of Rameses II. The physiognomy is more delicate, and above all, more intelligent; but the height of the body is less, the shoulders are less wide, and the strength of the man was inferior. What he was himself, in his individual person, as compared with Rameses II., so was his reign as compared with the reign of Rameses II. His wars were not fought in Syria or Ethiopia, but at the mouths of the Nile, and on the frontiers of Egypt. His buildings were of a poor style and hasty construction. His piety was as pompous as that of Rameses II., but his resources were more meagre. His vanity was, however, as boundless; and such was his supreme desire to copy in all things the example of his illustrious predecessor, that he gave to his sons the names of the sons of Rameses II., and almost in the same order of birth.

The two mummies, replaced in their glass cases, will henceforth be exhibited with their faces uncovered, like the mummies of the King Pinotem and the priest Nebseni.

# Communications.

## IS THE EARTH A PLANE?

It is so claimed; and that it has "not moved a yard." A challenge for proof to the contrary is enforced by a generous offer, of my friend, H. A. Ubittenden. This answer is in love, and to aid in reaching the truth.

Now, to begin with, what is a plane? The answer is, "A plain surface, without elevations or depressions, even, level, flat." Webster.

But the earth has both elevations and depressions, from east to west, north to south; and therefore it is not a plane! So this proof lies in the primal facts of the case, independent of all irrelevant philosophy. It lies in the contradiction between the word "plane" and the world-wide facts, that falsify the whole theory based on it! A good Base should have a good foundation to begin with.

Again, a continent is a great extent of land not separated by water; one of the larger bodies of land on the globe; the main land; western continent, the main land of Europe as distinguished from England," etc. Webster. Now, as there are five or six such bodies of land separated by water, the earth cannot be "a plane!" A spoiled ham or egg is detected without eating it through! Thus, this philosophy against such facts must be a mistake!

Columbus' good sense, came from his confidence in the wisdom of The Creator. To him the Eastern Hemisphere demanded a Western Hemisphere; otherwise the world would wabble! By sailing west, he ascertained the fact, that justified his faith. The Western is as essential as the Eastern Hemisphere, to balance the earth in its wondrous orbit, holding its place always with sun, moon and stars!

Then to confirm this proof more in ... we have the loftiest and long... ranges near the shore of ... the broadest and deepest ... the two hemispheres do ... to im-mobility ... "the earth is a plane," ... is but confounded ... outcast.

... "the gulf stream" ... with its collateral proof, as the main cause of this stream lies in this form and condition of our globe, in association of course, with its tropical heat and northern cold.

Note. An immovable planisphere would be adapted rather to stagnation; and so out of harmony with the life, the activities and the general welfare of the world. It would be an exception and to a reflection on the Creator's wisdom and goodness.

The truth is given us in an eclipse of the moon, which daguerreotypes in double demonstration; that the earth and moon, are both alike orbicular, in motion! True, an attempted evasion of this lies in one puerile aspect of the moon as a flat surface; but it ignores the further facts that the surface of the moon changes its aspects, and are varied perhaps, like the hemispheres and continents of the earth. The truth, alethoia, is disclosure, and like Apocalypse in Greek, without subtlety, evasion or fraud.

The notion of sailing round the world on the outside of it as a plane with a one shore (unbounded) ocean, assumes the fallacy that oceans and rivers, ponds and puddles, need but one shore. Then you soup dish, bathtub and water-tank, would need but half of their present material or make up! But no: it is absolutely best to be undeceived. To this end, take this unmistakably decisive application of this profound and comprehensive theme. An insect moving around an apple, a horse moving round its racecourse, proves both curvature and motion." While on "a plane" the farther they go, the more distant they are from the goal, the starting point. Nay more, the greater danger of plunging off the edge of the imagined "plane" to nowhere! The theory is just as blind and oblivious to the primal fact that "a plane" must have limits. But General Grant traveled easterly and after a while every advance brought him nearer his goal, his starting point, his home. Hence, the earth has no edge, boundary or limits that belong to "a plane;" and this fact with tens of thousands like it, demonstrate that the earth cannot be "a plane" within the range of ten thousand times ten thousand possibilities!!!

Very much of detail must be omitted for want of space; but the chain longer allows that "the sun, moon and stars move around the North star" but claims that the earth has not "moved a yard."

Note. The earth's relations to the North star, are no more determinate than its other relations to the sun, moon and stars, therefore this movement of the sun, moon and stars is but the measure of the movement of the earth!! Hence, the earth's "motion" denied in the challenge, is of necessity, commensurate with that of the orbs of heaven!! It must then move mightily to maintain its march with the sun that makes its day; and the moon and stars that "rule its night."

We read "the legs of the lame are not equal;" so this "Zetetic philosophy" is not reasonable. There can't be reason in attempting to reduce Creation to disorder, by arguing the earth out of its place in the otherwise universal order! *No*, indeed.

There is no pretence of reason that sun, moon and stars have subsistence and stability; therefore the earth needs none; except God's good pleasure that embraces them all in one harmonious movement! This essential order gives us the seasons, seed time and harvest, to sustain the life of the world!

Hence a stroke against this order, (if effective) would involve the end of our world-wide life!! But no! Its untruth discloses its impotence, except to impose on human credulity!

Wonders and pretenders abound, inexplicable. But "order is God's first law!" "Only believe, all things are possible with God, to them who believe." His works and ways are equal, "consistent."

To close, our world is now, (in its degree, and yet to be altogether) a living world. The Creation of "The Living God, because the sun by day the moon and stars by night, are all in ceaseless motion, as if to constitute the machinery of Jehovah to sustain and employ both men and angels in this living system, allied to its living source, The Living God!

Note. The sun beam, the twinkling star and the scintillation of the dew drop, are instinct with the elements of life. Then, the shadows chase each other over valley and hill, from "early morn to dewy eve." the pulse of the child and the sap of the tree, all (above the tomb of the dead, about to end, Rev. xx. 14), express "motion." Nay more they are God's contra... to im-mobility ... issuing notion that the ... it rest, divorced so far (as it w... then he) from its sun, moon and hea... en.

This brief waives further argument, as the grand facts forestall all occasion for it.

Then, as there is no charm in this Zetetic philosophy, (except the subtlety that beguiled Eve) to represent the works of God "unequal," I rest the case. J. B. COOK.

## THE KINGDOM OF GOD.

Now the throne of David can only be occupied by one who is a descendant of Judah. It is to continue in a fallen down state through all "the times of the Gentiles," and the mitre or crown will not be restored till the coming of the rightful Heir. The restoration cannot take place so long as heaven retains Jesus. When he returns, after he has taken out of the Gentiles a people for his name, he will build again the tabernacle of David. The setting up again of David's throne is in connection with the restoration to the holy land of the children of Judah and the children of Israel who will then be united as one nation.

We may here remark that these statements of the Divine word are not fulfilled by any of the facts either of past or present history; and therefore, Dr. Wild's theory as unfolded in his book, "The Lost Ten Tribes," falls to the ground. It can never be proven that Queen Victoria is a descendant of Judah. It can never be proven that the throne of England is the throne of David. It can never be proven that the throne of David will ever be occupied till the Son of Man, David's rightful heir, comes at his second advent. It can never be proven that the present scattered state of the Jewish nation answers in any sense to the predicted gathering which is to take place at the re-establishment of the Davidic throne.

Those who are inhabitants of the kingdom, who indeed are heirs of the kingdom, will be specially prepared for it. All will be made pure in heart, and of a great multitude it may be said, that their graces will be matured. And those who have struggled against temptation and have overcome, who have fought the good fight,—battled with their enemies and conquered,—shall share the highest honors of the kingdom, and have given to them authority and rule.

The phrase, heirs of the kingdom, or inheriting the kingdom, includes authority, rulership, sharing in the government. Not less than this would be denoted by this phraseology if used in regard to an earthly kingdom, and can we suppose that such phraseology when found in Scripture must have some foreign or unnatural meaning put upon it? However great or astounding the thought, the Word plainly teaches, that the saints shall judge the world. They will be civil rulers. The numerous nations of the earth besides the Jewish nation, will need political rule. This rulership will belong to Christ and his co-heirs.

In this respect, in the future age, the glorified saints will have an honor that angels will not have. They will be raised to a dignity, that of ruling the world with Christ, in which angels will not share. "For not unto angels did he subject the world to come, whereof we speak," Heb. ii. 5. The word world here means the inhabited earth. This rendering is given in the margin of the Revised Version.

But further: not only does the Word teach that the judgment of the world will be committed to the saints, but also the judgment of angels. Paul says, giving the whole passage which embraces the two things, "Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life?" I Cor. vi 2, 3. Now it is as if the apostle had said, If the saints are to be co-heirs and co-rulers with the Christ in the kingdom; if kingly power is delegated to them, and their rulership extends to the angels, in the sense that they are joint-rulers with the Supreme King, whose regal authority is over all the angelic multitudes, are they not suitable in this present time for the government of matters of ordinary or common interest? In advocating this view, G. N. H. Peters says, "That our position is not an extreme one is evident from the supremacy of Jesus Christ over all angels, in which supremacy the saints by virtue of joint-heirship participate."

There will be different ranks among those who inherit the kingdom. ... ous stations will ... accord... authority, and with... commendation on matters of interest and importance, between the people and the great King.

What a blessed thought, what a ravishing thought is the great dignity that Christ will bestow upon us who believe in him, upon us who are living in this dispensation. When he comes to take the kingdom of the world and make it his own, he does not come alone. We are to come with him, having been previously caught up into his presence. We shall be his attendants. We are to share the glory of his kingdom. We are to reign with him. We shall be eternally safe under his protection, and eternally happy in his love and his smile.

Every real Christian, who is an heir to the kingdom, and is to reign with Christ, should on this very account, realize and manifest deep interest in this subject. That any should not, seems almost astounding, and indeed can only be accounted for on the ground of very defective, and life-long, teaching. We can hardly conceive of persons who are heirs to earthly thrones, or even to earthly estates, who would pass through their minority without many weighty and pressing thoughts of interest and anxiety not only regarding the time when they should become actual possessors of those thrones or estates, but in respect to their character and extent and value. How strange then it seems that any believers should regard themselves as heirs to the kingdom of God, and yet should not give themselves to the study of its nature, its character, its laws, its extent, and its design.

And to those who are seeking the kingdom of God, we would say, Be not content with simply entering the kingdom, but strive to have an abundant entrance. Covet not only a position among the rulers, but covet a high position, for thus you will do the greatest honor to the King. Not only do good works, but abound therein, and do them from a pure motive; then will they be rewarded. "Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward," 2 John viii. "Hold fast that which thou hast, that no one take thy crown," Rev. iii. 11.

The subjects of the kingdom, those who are under the rule of the Christ and the glorified church, will be the inhabitants of the earth. The heirs, or inheritors of the kingdom, will not be the subjects of the kingdom. Their position will be vastly higher and more exalted. As Dr. Maitland remarks, "If the saints expect a kingdom, and reign, they are not themselves the subjects of that kingdom." "Undoubtedly, men and angels—all created beings are, and ever must be, subjects of the ever blessed and only Potentate, the King of kings, and Lord of lords, in the sense of inferiority and subjection, to sovereign and infinite power." But while this will remain true, Christ will share with them the reign of his Millennial Kingdom, while its proper subjects will be the peoples of the earth. Thus "all the ends of the earth shall see the salvation of our God," Isa. lii. 10. And this Messianic age, or kingdom, will be the porch or entrance to the endless state, to the reign which shall continue unto the age, of ages.

SILAS HENN.

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# Poetry.

## THERE'S ONLY ONE.

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Psal. lxxiii. 25.

There's only One to whom dear arm
We safely lay our thought is real!
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One who never stirs,
Though enemy and friend depart.

There's only One, when none are by,
To wipe away the falling tear;
There's only One to heal the wound,
And stay the weak one's timid fear.

There's only One who understands
And enters into all we feel;
There's only One who views each spring,
And each perplexing wheel in wheel.

There's only One who can support,
And who sufficient grace can give
To bear up under every grief,
And spotless in this world to live.

O blessed Jesus, Friend of friends!
Come, hide us 'neath thy shelt'ring arm;
And while amid this evil world,
Keep us from all its guilt and harm.

Thou art the One, the only One,
For whom no love too warm can flow:
Thou art the One, the only One,
In whom there's perfect rest below.

# Selections.

*Editor Restitution:*

I send you the enclosed intensely interesting, and I suppose quite reliable, account of the tremendous preparations of the great nations for war. The picture is one to quicken and startle even the enlightened Christian. The old prophets (in a figure,) will be ready to turn in their graves, if they can get a half-moment's glimpse of the fulfilment of their own words in the appalling and awful grandeur of the spectacle here presented. When chambers have been excavated with great labor in the solid rock, and filled with the restless dynamite, it only remains to apply the electric spark. So now in Europe, only the incendiary spark is wanting to fire the train. And though we may not know precisely when the conflagration will come, we may at least be entirely ready.

O. COLNUROVE.

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of inquiry, it is Mr. Sweeny's habit to exhaust it as far as time and opportunity will enable him so to do. Contact with official and well informed persons, an easy reference to public documents and other literature of equal authority, have made Mr. Sweeny a particularly well informed man on the present condition of Europe, and he was kind enough to give to a reporter of the *Herald* a summary of his summer's reflections.

"European affairs," said Mr. Sweeny, "furnish too comprehensive and exciting a topic for an interview, but I can probably, with the assistance of some data which I have put in one of my notebooks—one of which I generally carry in my pocket—give you an idea of what I have seen and heard in relation to Europe."

"If it would not be troubling you too much, Mr. Sweeny, the *Herald* would like to know your views as to the final issue of peace or war in connection with the events which are happening in Europe."

This question put Mr. Sweeny on his legs, mentally and physically. Rising from his chair and walking to and fro the length of the room, as though the floor had been the deck of the vessel he had so recently left, he began—

"The next war in Europe, come when it may, and it may begin any hour, will be of a destructive violence unknown up to this day. Every source of revenue has been strained, if not drained, for the martial effect. It would be idle to say that the world has not yet seen the like, because never before has it had such destructive warlike means. Europe is a great military camp. The chief Powers are armed to the teeth. It is the combination of general effort. It is not for parade or amusement. Enormous armies in the highest condition of discipline and armed to perfection, leaving, as their muskets or bridle in hand, or waiting in camp and field for the signal to march against each other. A war in Europe settles only one thing definitely, and that is the necessity for another war. The approaching war may do more—it may settle those who are chiefly engaged in it. The ambition of kings and emperors may thus lead in the end to their own overthrow and open the way for popular progress.

"The nineteen Powers of Europe are divided, diplomatically, into four classes. In the first class, of course, are the great Powers, six in number—Russia, Germany, Austria-Hungary, England, France and Italy. Among the second class Spain and Turkey, Belgium and Holland, rank with the third class, and in the fourth are such countries as Greece, Switzerland and Denmark. The great Powers are the masters, who alone have anything to say in deciding international questions. The little ones don't count, and Belgium and Holland and the Balkan provinces, for examples, are allowed to exist on the map, so far as the great monarchs are concerned, only until they are wanted, to be thrown into the scale to establish some new equilibrium.

"Each of the great Powers has either lost something which it wishes to regain, become possessed of something which don't belong to it, but which it means to hold on to, or is seeking something to which it is not entitled. Those nations have not advanced much in the principles which control their action from the barbarous times, when might made right. Wordsworth's lines are still true:—

> That they should rule who have the power
> And they should keep who can.

"The savage, ruthless spirit of Russia was recently shown in a new form in the kidnapping of Prince Alexander, the lawful sovereign of Bulgaria, at midnight, in the palace of the capital of his country, by Muscovite emissaries, and his deportation as a prisoner to Russia, because he was not sufficiently submissive to His Imperious Highness the Emperor. He would have been kept a prisoner in the good old style in Russia but for the personal and energetic intervention of the Emperor William of Germany. The peace of Europe now depends on the capricious, erratic action of the present Czar of all the Russias, who feels the necessity of doing something on a grand scale to divert his people, and who is consumed by boundless ambition and an overwhelming estimate of his power. Russia, as represented by this inexperienced, unrestrained and [illegible] allows no treaty [illegible] diplomacy [illegible] opposition [illegible]. It may negotiate, in an insolent way, but it don't stop. It goes on with its aggressive work as if nothing had happened. Look at her recent contemptuous treatment of England in regard to Batoum.

"The claim of England as a first class Power is very generally questioned in influential circles. Her inability to compete with the Continental Powers in marching armies, the determination of the tories to throttle Ireland, which will give them as much as they can do, and her recognized diplomatic method of bluster and back out, all conspire to lower her crest. The Cologne *Gazette* said the other day:—'But who speaks nowadays on such questions of England. The people of Europe are now agreed that England need not be taken into higher political account than Holland.'

"The triple alliance by which Germany and Austria have been able to hold back Russia, chiefly through the efforts of the Emperor William, has thus far preserved the peace of Europe. But the good old peacemaker is in his ninetieth year and cannot linger much longer on the scene. Bismark, too, has exerted his unequalled skill to keep the armed belligerents apart. But he, too, may pass away soon. He is old and tired and frequently overcome by disease. When either he or his master shall go it will be the breaking up of the deep in European politics, and an overwhelming tide of destruction, whether for war or revolution, will roll over the Continent.

"It is said that large standing armies are guarantees of peace; this may be so for a time, but not in the long run for armed inactivity on such an enormous scale involves too many sacrifices, and the heavy burdens will inevitably force action. The long run has nearly run its course. Russia continues its preparations on the borders of Afghanistan for the inevitable struggle with England for India. And there is unquestionably a very undisguised feeling of hostility in Russia, especially in the army, against Germany.

"It was only a few weeks ago that no less a person than General Ignatieff, who negotiated the Treaty of Constantinople, which led to the Congress of Berlin, in an interview published in a Croatian paper, denounced Germany for her ingratitude to Russia. The neutrality of Russia, he said, had given valuable help to the Germans in their wars with Austria and France, but Germany had repaid her with duplicity and secret hostility. Bismark, he declared, was a more dangerous man in every way to Russia than Napoleon I. was, and the Russians must be prepared for war with Germany, which was inevitable. He said when the war began Germany would be between two fires, for to France all parties are eager for revenge, 'and so are we.' The Germans apparently recuperate this hostile feeling, and the fire is kept up in both countries through the press. An effort has been made to form an alliance between France and Russia, but Bismark has thus far frustrated the design. But that the league will be made is beyond question. It is a significant fact that Russia gives to France the [illegible] of all her war material outside of her own country. There are now being constructed, near Toulon, ten men-of-war for Russia at an expense of 50,000,000f. It will be noticed that the Czar was not a direct party to the recent meeting of the Emperors at Gastein. He evidently prefers to maintain a disengaged position of menace. The forced abdication of Prince Alexander of Bulgaria, is due to the determination of Bismark to assent to anything demanded by the Czar in his present attempts to prevent the French alliance, but no one can foretell what dangerous complications may arise from this.

"Segur says, 'Peace is the dream of the wise, but war is the history of mankind.' Now, let us glance for a moment at the extent of the martial preparations existing in Europe, and it should be remembered in this connection that Bismark has recently said in justification of Germany's activity, 'We are at war now,' meaning, of course, in the feeling which surrounds the questions, but which has not yet resulted in blows. The law of the 2nd of May, 1874, gives, in effect, to Germany the power in case of war to call for six millions of various classes of soldiers, and by the decrees of the 1st of January, 1874, Russia can call for a fabulous number to rally around her standard—over ten millions—but this would be an imperfect and excessive estimate. Germany, in case of [illegible] can dispose of 3,870,000 men [illegible] Russia 2,500,000 [illegible] and Austria [illegible] about 1,500,000, with large [illegible] qualities. Italy can place in the field an equal number with the last named. France can place in the field, in thirty days, an army of two millions of men thoroughly equipped, ready to fight, and knowing how to fight, and she is regarded as having, at this time, the best artillery armament of any Power in Europe. This was the point, it will be remembered, in which she was specially weak in the late war. What enormous preparations for a gigantic combat! It is a spectacle which arrests with the deepest interest the attention of the world."

"You have referred, Mr. Sweeny," said the reporter, "to the power of England on the land, but on the sea her supremacy cannot be disputed?"

"Near at hand as a brush may be with our old, unchangeable enemy of the Revolution, of the War of 1812, and of our own struggle for national existence—when she did her level best to sustain the Confederates and to break us down in our great peril—it is well to know what we will have to meet in the fight, because the battles will be fought on the sea by means of naval warfare, and all the engineers of maritime war would be arrayed against us. But until we are able to meet an enemy on something like equal terms we are in no condition to dispute anything that may be done against us. Until we can make our words good we had better submit to indignation and aggression in silence. How could we meet England in a quarrel. We really have no means of defence against such an enemy, to say nothing of attack. An army may be improvised, but a navy takes time. Ships must be built, experiences consulted and models studied, machinery constructed and, enormous cost on the largest scale. Then, too, maritime warfare needs special education. England today is the most powerful nation in the world on the high seas. She possesses twenty turret ships completed and six more in progress, with a total displacement of 129,000 tons, varying from 3,000 to 12,000 tons and in speed from ten to fifteen knots per hour.

"The Colossus and the Conqueror are each armed with breech-loading rifled guns, the former having four twelve-inch forty-four ton guns, and four others of five tons each. The Inflexible carries eight twenty pounder breech-loaders. The Agamemnon and Hotspur each two breech-loaders of eighty-one hundred weight, and the Rupert two of eighty-nine hundred weight. Six turret ships in progress will have an average displacement of 10,000 tons each. The armament of these vessels is designed to be entirely of breech-loaders, ranging in size from 110 ton guns in the Sans parsell, supplemented by others of smaller calibre to forty-five tons in the Edinburgh and the others. Three barbette ships, ranging from a little over 7,000 tons to a little over 9,000 tons, are completed, and six others are in progress. The latter will carry breech-loaders and two of the former are provided with them. There is a long list of broadside ships—twenty-nine in number—but no more of this class are in progress, the present direction of activity seeking chiefly devoted toward the construction of armed cruisers, of which seven, each of 5,000 tons, are returned completed or building. There are also many unprotected cruisers—torpedo cruisers and torpedo gunboats are still only in progress—but the torpedo boats are returned, all of them carrying Nordenfeld guns in addition to their special equipment. This does not take into account the remains of the older order of things—it is almost entirely a new navy on the best lines in every respect and the most formidable we upon known to science.

"Her insular position and extent of coast line to defend, the vast dimensions of her empire, the fact that she needs food from abroad, and the greatness of her maritime commerce—more than fifty per cent of the tonnage of the world sails the British flag—all combine to make it a matter of self-preservation that she should have a naval armament superior to that of any possible adversary. She is well provided in this respect. France ranks next to England as a maritime power."

### Literary Curiosities.

A COINCIDENCE.

Pilate, when Jesus was brought before him, asked: "What is truth?" It is very singular that, if we translate this question into the original language in which it was asked (Latin), we can give the answer by simply transposing the letters. The question, "What is truth?" is in Latin *Quid est veritas?* The answer, [illegible] out of just the same letters, [illegible] *est qui adest.* It is the [illegible] present. It seemed to me [illegible] is well worth knowing [illegible] give it, with the remark, [illegible] been answer was given in [illegible] than the above.—*J. R.*

"HERE THEY ALL ARE."

Two negatives in English [illegible] each other, and are equivalent to an affirmative; but not so in Greek. In that language the negation is strengthened, and a third negative makes it stronger still, and so does a fourth, and a fifth. How strong must five negatives be! But do five occur? Yes!—In the Greek of the New Testament; and connected with one of the "exceeding great and precious promises" which are there given us. It occurs in Heb. xiii. 5:—"for he hath said, I will never leave thee, nor forsake thee." Only two of them are translated; but there they all are, as any one may see who reads Greek.

There must have been design in thus multiplying these negatives. I do not believe it was accidental. God meant to be believed. He would secure the confidence of his children in that particular. He knew how prone we are to doubt his constancy, and how liable we are to the dread of being forsaken by him; and he would therefore, with the humble, trembling Christian, make assurance more doubly sure; so instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, "nor forsake thee;" and instead of leaving it thus, "I will not forsake thee," he uses language equivalent to the following: "I will not, I will not leave thee; I will never, never forsake thee."


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| GOING NORTH [READ UP] | | May 21, 1876. | | GOING SOUTH [READ DOWN] | |
|---|---|---|---|---|---|
| 54 EXPRESS | 56 MAIL | STATIONS | | 51 MAIL | 53 EXPRESS |
| 10 50pm | 12 45pm | Plymouth | | 5 45am | 1 20pm |
| 10 59pm | 12 57pm | Lakeville | | 6 03am | 1 35pm |
| 11 10pm | 1 10pm | North Liberty | | 6 16am | 1 46pm |
| 11 17pm | 1 17pm | Tarkington | | 6 23am | 1 53pm |
| 11 26pm | 1 26pm | Bristol | | 6 32am | 2 02pm |
| 11 49pm | 1 49pm | Elkhart | | 6 55am | 2 25pm |
| 11 54pm | 1 54pm | Osborne | | 7 00am | 2 30pm |
| 12 03am | 2 03pm | Waterford | | 7 09am | 2 39pm |
| 12 15am | 2 15pm | Newmans | | 7 21am | 2 50pm |
| 12 40am | 2 40pm | Logansport | | 7 45am | 3 15pm |
| | | [Logansport Time] | | | |
| 1 15pm | 3 15pm | Wheatfield | | 9 15am | 4 45pm |
| 1 30pm | 3 30pm | Colfax | | 9 45am | 5 00pm |
| 1 44pm | 3 44pm | Crawfordsville | | 10 03am | 5 15pm |
| 2 40pm | 4 40pm | Rockville | | 11 04am | 6 15pm |
| 3 05pm | 5 05pm | Terre Haute | | 11 30pm | 7 30pm |

A Through Freight, carrying passengers, leaves South Bend at 3:50 p. m.; Plymouth at 4:30, stopping at all stations, and arriving at Logansport at 7:50 p. m. Going north this train leaves Logansport at 8:10 p. m.; Plymouth at 10 p. m.; South Bend 1:00 p. m.

A Local Freight, carrying passengers, leaves South Bend at 11:30 a. m.; Plymouth at 12:50 pm, stopping at all stations, and arriving at Logansport at 3:05 p. m. Going north this train leaves Logansport at 5:30 a. m.; Plymouth at 9:30 a. m., arriving at South Bend at 11:30 a. m.

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| | Depart | Arrive |
|---|---|---|
| Mail Express | 8:00am | 4:45pm |
| Fast Line | 12:00m | 9:00pm |
| Day Express | 4:10pm | 1:00am |
| Ft. Wayne Accommodation (Arrives) | 7:00pm | 7:30am |
| Local Freight | 9:10am | 5:00pm |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 8:00am | 4:45pm |
| Fast Line | 12:00m | 9:00pm |
| Day Express | 4:10pm | 1:00am |
| Ft. Wayne Accommodation | 7:00pm | 7:30am |
| Local Freight | 9:10am | 5:00pm |

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## Communications.

### THE KINGDOM OF GOD.

By careful readers of the Word it will be seen that no dispute was raised between the apostles and the Jews as to the nature of the kingdom; on that they appeared to be one. The great matter in dispute was whether Jesus was the very person who was foretold by their prophets should come. They were looking for the Messiah. They were looking for a King, a Deliverer, who should free them from the Roman yoke, and restore to them the kingdom; but through blindness and hardness of heart, they failed to see that Jesus was King, and that the kingdom was then nigh to them; so through their unbelief they caused a long delay in the restoration of the kingdom.

This doctrine, so clearly taught by Christ and his disciples, was also taught as might be expected, by the Primitive Church. "The Millennial kingdom of Christ," says Dr. Bennett, "was the general doctrine of the Primitive Church from the times of the apostles to the Council of Nice, inclusively." Another writer declares it "a universal belief among the Christians of the first centuries." By another writer, Hase, who is believed to be remarkably correct in his historical statements it is pronounced "the great faith article of the Primitive Church." In referring to what was most prominently taught by the early Christians, Hagenbach says, "The doctrine of the Messianic kingdom ruled the first period. This turned upon the point that the Lord was twice to come: once in his manifestation in the flesh, and in his future coming in [illegible] under says [illegible] or of the New [illegible] to perceive that such an expectation filled the souls of the apostles." The idea they had was, as he further states, a new, heavenly, eternal order of things which would commence at the Second Advent." Pressense, though holding the modern view, admits, in his "Early Years of Christianity," that in the second century, the Millennarian doctrine became widely diffused. Referring to the thousand years' reign, Stackhouse says, "It cannot be denied, indeed, but that this doctrine has its antiquity, and was once the general opinion of all Orthodox Christians." Dr. West says that "a true Christian Chiliasm was the orthodox faith of the Primitive Church in its purest days." In the second century the millennial doctrine was considered so thoroughly Scriptural, that according to Semisch, it was held up by Justin Martyr "as a criterion of perfect orthodoxy." Indeed, Justin himself, referring to the Millennial doctrine, declares "that it was the general faith of all orthodox Christians." Speaking of the Millennium which Justin preached and defended, Donaldson says, "The opinion just adduced is one in which the whole church shared."

Ignatius, Clement of Rome, and Polycarp were evidently believers in the Millennium. Very little of what they wrote has come down to us, and because in the little that has been preserved nothing is found asserting or defending the Millennial doctrine, it is unfairly concluded that they did not hold it. But let it be remembered that nothing is found that is against it. Then, further, some expressions and phrases are found which are in perfect harmony with that belief, and which believers in the doctrine are accustomed to use. Let it be observed further also, that when others of the Fathers speak of this being "the general faith of all orthodox Christians," they must have embraced those Fathers in the latter term.

The views now so common regarding the kingdom, or the Millennium, as it is often called, and which are preached as Scriptural, cannot be confirmed by a single quotation from the fathers of the first and second centuries. This is a fact of great significance. It is true that Caius and Dionysius, as well as Origen, in the third century, opposed the Millennial doctrine. And Shedd, in his history, speaks of it as "a peculiarity of the Jewish Christian, as distinguished from the Gentile Christian Church." Quotations, however, might be given from the most eminent historians to show the inaccuracy of this statement. Believing Gentiles as well as Jews accepted the doctrine,—fathers as well as members of the Church.

If the belief of the early churches on this subject, which was universal, is not accepted as the Scriptural teaching, it reflects greatly on the apostles' teaching. Such a belief could not have been so widely spread except as the result of their teaching, and if inspired, they must have taught the mind of the Spirit. We can easily understand how some, through adverse influences, may have imbibed views on some doctrines contrary to apostolic instruction; but it is incredible to suppose that all the early Christians, Gentiles as well as Jews, would imbibe views on the nature of the kingdom contrary to that instruction. The belief being universal among all who were regarded as holding the true faith, the only legitimate inference is, that they had grounded it on the teaching of the apostles and the plain teaching of the Scriptures. If the first churches every where held that faith, they must have received it from the first teachers. If the views of a spiritual kingdom now so generally taught are the true views, the early Christian church was all in darkness on this subject, though blessed with the light of the first inspired teachers; but if the early church had the truth, if the light it received from the apostles and first disciples was not darkness, the church of the later times has gone far astray from primitive Christianity.

Common sense would suggest that there was far more reason to call in question the Scripturalness of a doctrine of taught [illegible] Many Christian [illegible] desire to defend the modern notion of the kingdom, and throw discredit on the primitive view, degrade the inspiration and authority of the sacred writers. Pressense thinks that Paul held certain views on this subject when he wrote the first epistle to the Thessalonians, and modified them before he wrote his epistle to the Philippians.

Sceptics take advantage of the position held by Christian writers to assail Christianity. They take some of their strong arguments from the admissions and concessions of Christian writers. The latter having adopted a spiritualising system, find the plain grammatical sense of Scripture so often to stand in their way, that they not only put a foreign meaning upon much of the language, but some passages they reject as Jewish ideas. Unbelievers argue, and logically that if the first teachers of Christianity taught error in one thing, they might have done so in another. Admit this, and where are we? We are at sea, and know not whither we are drifting. Admit this, and where is our standard of appeal in matters of disputed doctrine? We have no standard upon which we can rely. We have no sure foundation upon which we can stand. If Paul taught doctrine in his first Epistle to the Thessalonians which needed modification before he addressed his epistle to the Philippians, what certainty have we that he did not afterwards teach doctrine which also needed modification? Many Christian teachers, who no doubt take pride upon being thought, and spoken of as advanced thinkers, do make this admission in reference to the apostles' views of the kingdom, and numbers of infidel writers use this as a weapon against Christianity. Is it any wonder that the faith of so many in the churches of the present day, is shaken? Is it any wonder that infidelity spreads, and gains so many new disciples? Let Christian apologists beware how they furnish infidels with weapons to use against themselves and the religion they advocate.

SILAS HENN.

### Experimenting With Earth Currents.

Thomas Edison is going to Florida to experiment with earth currents, which, he thinks, may revolutionize telegraphy. He says, sooner or later, telegraph wires will be a thing of the past.—*Inter-Ocean.*

### Report of the Third Annual Meeting of the Association for the Promotion of Christian Knowledge.

On Friday evening, Sept. 17, at 8 o'clock members of the above mentioned Association began to gather in the "Household of Faith" Church, Wilmington, Del. The officers and members of this church had previously offered the use of their commodious building to us, for the purpose of holding our Third Annual Meeting. And well it was for our members that the offer was accepted, for it would be difficult to find a more pleasant place, or kinder hearts and hands than are to be met with in the dear brethren and sisters in Wilmington. To say we had a feast of love is but feebly to express our glorious experience. Never, while memory lasts, will the devoted kindness of the brethren and sisters there be forgotten. But to proceed with a report of meetings. At the above date and hour, our gathering together was committed to the care of our kind Heavenly Father in prayer, after which our President Geo. W. Young, in a few well chosen words, gave a welcome to visiting members and brethren, and mentioned the objects for which we had banded ourselves together, to be the promulgation of the glad tidings of a soon coming Christ, when he shall reign on earth as the undisputed King of kings, and Lord of lords. All nations at that time to be blessed by the righteous government of Christ and his immortalized and glorified Church. The charter of the Association also calls for it to speak in unmistakable terms concerning the present mortality of all men, and that eternal life only be obtained [illegible] of unending life, when [illegible] consciousness, and piled [illegible] testimony from the [illegible] God, that if men desire immortality they must seek it by a patient continuance in well doing, prompted by a genuine faith in the redemptive work of the Lord Jesus, who will, when he comes again the second time, bestow upon all those who look for him, a blessed immortality.

Man by nature alone is a perishing, mortal creature, and excepting through the acceptance of the gift of God, which is eternal life through Jesus Christ our Lord, we have no hope of a future unending experience. The goodness of God, in thus offering deliverance from death, was the basis of an eloquent appeal to the hearers to rejoicingly accept in faith the precious gift of immortality.

On Saturday eve, Sept. 18th, at 7:30 o'clock, an essay entitled "The Divine Punishment for Sin," was read by the author, Bro. Jas. G. Gellatly, of Baltimore, Md. He successfully proved from Scripture that death was the "wages of sin," and that the doctrine of eternal existence in misery as the punishment for sin, is contrary both to the character and word of God. This was to have been followed by an address by Bro. H. V. Reed, of Chicago, Ill. But through unavoidable causes he was unable to attend, although it was his and our most earnest expectation and hope up to the very last moment. Bro. Dr. Walter R. Way, of Winchester, Va., was called upon to enter the gap, and he moved his audience by an able and sincere appeal to stand firm for God's Word, and to accept no teaching of men, no matter how learned or famed, unless it was confirmed in the promises of God, and teachings of the Lord Jesus Christ. He dwelt largely upon the importance of Christians not only contending for pure doctrine, but also pure every-day living, having the "golden rule" as our principle, and the Spirit of the Lord as our guide; these united to preaching the glorious truths for which this Association labored, would compel men to give heed to the message of God, which has been placed in our charge.

On Sunday morning, Sept. 19th, Bro. Alfred Graham, Pastor Church of the Second Advent, Philadelphia, addressed the meeting on the subject of "The Unity of the Spirit." He endeavored to show that while we should all labor to learn and accept the teachings of the Holy Scripture, we would grieve the Holy Spirit of God if we by harshness and severity drew lines for others, who had not yet reached certain doctrinal understandings, even though they by a consistent Christian walk gave evidence of being followers of the Redeemer. He called attention to the importance of conceding that there are "babes in Christ," as well as those who by long continuance of investigation had grown to be men in understanding, and that true unity of the Spirit, consisted therefore not so much in a complete agreement concerning teaching, but an acknowledgment of brotherhood, with all who are honestly trusting in the grace of God, and through meekness and the Spirit of the Master, are growing in grace and in the knowledge of the Lord and Savior Jesus Christ. At the close of the discourse, we partook of the bread and wine, in commemoration of the sufferings of Christ. His body broken, and his blood poured out for us. This service was the most impressive service which the writer ever witnessed. About one hundred partook of the emblems, each one grateful to God for the privilege.

On Sunday afternoon Bro. J. B. Keim, addressed us on "Out of Zion, the perfection of beauty, God hath shined," Psa. l. 2. He called attention to the revelation of God, as given to Israel under the law, in the divine services and royalty of the house of David, and pointed out the fact of [illegible] being types of the future and glory of Christ. This was [illegible] a short address by John [illegible] those texts was "Creation." [illegible] Rev. viii. 10, 33. Creation [illegible] subjected to two conditions, [illegible] hope. Vanity, frailty and [illegible] holding earth and all creation in a bondage. But God [illegible] goodness had not only placed his [illegible] under subjection to temporary [illegible] and corruption, but had also implanted the instinct in all to hope for a time when only the good would remain and the evil be blotted out forever. The speaker referred to the hope as revealed in the gospel concerning the second appearing of the Son of God in power and glory, his saints being made immortal like their Lord, and judging the world with him, blessing the nations, conjointly with Christ as the seed of Abraham, as a result of which the "creation itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." At this service we expected Bro. J. H. Pettingill, A. M., to participate, but he was prevented by severe illness, very much to our regret and disappointment.

In the evening we were treated to a splendid exposition of Scripture on the subject, "The Divine Attribute of Love." The speaker was Bro. Samuel Wilson, and he appeared to be filled with the spirit of his topic. Love he declared to be the motive of God in sending Christ to a rebellious race, and it was love that prompted Jesus to do good to men, and finally to suffer the cruelty of the cross on their account. It was love that brought the Redeemer from the tomb and glorified him as High Priest over the house of God. It was love that moved Jehovah to plan the second coming of his blessed Son to take charge of the earth and its affairs, and to establish his righteous government over men. He contrasted some erroneous teachings of men, with the Apostle John's declaration "God is Love" and man's littleness with God's goodness and greatness.

As a fitting close of our series of meetings our President Geo. W. Young in a few well chosen remarks, thanked the officers and members of the Church for their many kindnesses to visiting members of the Association, and expressed the hope that we all would be found faithful when the Lord came to gather together his ransomed ones, and that we all should participate in the glories of that kingdom of which we had heard so much during our meetings. At the conclusion of our President's remarks, a burden of thanksgiving was offered to Our Heavenly Father for the success of our coming together, and a prayer for his continued guidance.

We found it difficult to part from one another. Many were the tears shed, as hand was clasped in hand, but "Good Bye" (God be with you) had to be said. May that day soon come when we shall meet to part no more forever.

At our business meeting the following officers were elected for the ensuing year, Geo. W. Young, President; Marshall S. Driggs, Vice President; John Donaldson, Secretary; J. C. Barnaby, Assistant Secretary; Samuel Wilson, Treasurer. The Treasurer reported, that during the past year, he had received with balance at last report $620.11. Expenditures during same time $434 31. Balance on hand $185.80. The Secretary reported a membership of 327, an increase of 83 during the past year. These members reside in various places from Maine to California, and from Canada to Florida. We have printed 28,800 papers and tracts during the year containing 294,400 pages of reading, and during the same time have distributed 37,642 books, pamphlets, papers, etc., containing 327,132 pages of reading matter, besides a large number by other publishers. This literature is furnished to all members of the Association to the full amount of their subscriptions if they so desire. Workers in the cause of Christ are also supplied free upon application. The officers of the Association receive no pay for their labors. Every cent contributed is faithfully expended in distributing the knowledge of the truth as it is in Jesus. This glorious work is well worthy of the attention of the brethren everywhere. One dollar a year will constitute any one a member. This may be paid at the rate of 25 [illegible] every three months [illegible] join our ranks and help spread abroad the glad tidings of Christ as our Life Giver, and Coming King. For further particulars address,

JOHN DONALDSON, Sec.
056 Halsey St. Brooklyn, N. Y.

### "If Jesus Leads Me There."

"If Jesus leads me there!" we were singing the words last Sunday, with all the earnestness of devoted hearts, and as the sweet chorus was repeated over and over, this thought caught my attention and seemed impressed on my heart more than all the rest of the hymn. Yes:

"All hail reproach and scorne,
If Jesus leads me there!"

The reproach and sorrow that comes not from the leading of Jesus, I want none of that. I can bear to have my name cast out as evil for his sake, but when I get away from him, into paths where he has forbidden me to go, the grief and shame are not welcome things. I cannot hail them with joy because I am not thus suffering for his sake, but only because of my own wilfulness and sin.

There is a good deal of reproach and sorrow and of persecution that comes upon us, only because we are out of the way; out of the way in our manner of living and out of the way in our manner of instructing the ignorant as to the truth of the gospel. There must be better, holier living, deeper experience, richer faith, if we want the crown. We must be courteous in teaching, meek in presenting the truth, and more in earnest.

"Come let us know
Our journey's period,
Roll round with the year
And never stand still,
Till the Master appear."

S. R. WILSON.

## Selections.

### DOUMAN DISCUSSED.

HERETODOXY AT ANDOVER.

BOSTON, Oct. 10.—The doctrinal dispute which agitated the meeting of the American Board at Des Moines last week has already led to proceedings which will at once bring the questions involved to a decisive issue before the denomination at large. Three prominent Congregationalists, two of them retired pastors, have brought charges of heresy against five of the Professors of the Andover Theological Seminary. The matter will come up for hearing before the Board of Visitors two weeks hence, and from them will doubtless be appealed to the Supreme Court. Half the trust funds of the institution are conditioned upon the doctrinal views of the Professors, and the Supreme Court will be asked to pass upon the question whether these conditions have been complied with.

The accused professors are charged with believing and teaching a second probation. The form in which the matter is before the American Board is whether it is heresy to believe that heathen who die without hearing the gospel have another chance for salvation instead of going straight to hell. The old school say their doom is sealed. The Andover new departure is charged with giving them another chance after death. According to the old Andover creed, which the conditions of the trust fund require must be strictly maintained, the modern and more liberal doctrine is wholly unsound.

The Professors are required to appear before the Board of Visitors once in five years and read and reaffirm their belief in the old creed. This they have done thus far. A prominent member of the Board of Trustees, who appoint the professors, subject to the approval of the Board of Visitors, said tonight that the issue might as well be met and settled publicly and finally. He regarded the action of the three complainants as simple persecution, but he thought the time had come for the seminary and the denomination at large to come to some understanding regarding the disputed dogma, and if a division must come nothing could be gained by longer postponing it. [illegible] declined to name [illegible] they had written.

The whole subject is the [illegible] ligious question of the hour [illegible] and New England. Nothing has excited such interest within the past quarter of a century. In this city a large majority of the members of the denomination sympathize with the new departure. The only old school pastor in the city is the Rev. Dr. Withrow of Park street, who took a prominent part in the Des Moines Convention.—*N. Y. Sun.*

### "AFTER DEATH, WHAT?"

The convention of the Congregational Commissioners of the American Board of Foreign Missions, now in session at Des Moines, and the general council of that religious body at Chicago at a later date, promise to be the occasions of lively discussions of matters of doctrine or dogma affecting the welfare of that church. The great question is as to the teaching of the modern or Andover school of Congregationalists in regard to the condition of the souls of the dead. First, to establish whether there is an intermediate state; and second, to determine what is the condition of souls in this state. When the teaching of the church on these points is settled, the next question is the vital one at issue, whether in this intermediate state there is opportunity for repentance and salvation of souls which have not yet been brought to a belief in Christ. This latter teaching is that of the Andover school, and it has arisen largely within the last few years.

The teaching is set forth as that of certain Andover professors. It is, however, merely a restatement of the doctrines held by Dorner, the celebrated German theologian, and by him taken from the teachings of some of the fathers of the church, elaborated into a positive statement of what was suggested but never taught. The connection of this subject with that of missions will be at once seen, as the missionaries of the church, the new theology claims, should be able to tell the unbelieving heathen whether they are to be certainly damned if they do not in this life repent and believe, or whether there remains to them a chance after death of which they may avail themselves to make their peace with the God against whom they have unrepentingly and perhaps unknowingly sinned. The leader of the present movement in the Congregational Church in support of the new theory is Egbert C. Smyth, Professor of sacred theology in Andover Theological Seminary, and with him agree most of the Andover professors and a large proportion of the Congregational clergy of New England. In the light of the new doctrine the teaching of the missionaries must be very much modified. They are now sent forth among theologians of the Buddhist and other heathen schools, who are very acute in their examination of Christianity, and who demand a certain declaration on a point of so great importance.

Are the millions of heathen who have died without the knowledge of a Savior, and without the sacrament of baptism—heathen who are found in civilized countries as well as in the ends of the earth which have not been fully reached by the light of Christianity—are these millions to perish, or is there still opportunity beyond the grave for their salvation? This is the question which agitates the opponents of the Andover school, and which will, no doubt, receive a thorough discussion at both of these conventions. This life, in the Presbyterian creed, is the sole period of probation for those who are within the reach of instruction, but room is left for possible mercy to those who have not enjoyed the privileges of the gospel. Concerning the limits of that possibility, orthodox preachers may not agree.

The old Presbyterian school had no doubts on the subject, and taught straightly that there was no help for the unbaptized child or the unconverted heathen who died in his sin. This doctrine is boldly followed out by the [illegible] form of the early theology which made purgatory out of the paradise of the earlier teaching, and added various doctrines to that which either prevail to the present day or have lapsed into innocuous desuetude. These teachers go much further than Dorner, and say that not only is there salvation for the wicked after death, but that this salvation can be helped by the prayers of the faithful on earth and the remembrance of mass offered up by the priest for them.

The Episcopal Church has still a different teaching on the subject. It does not solve the question, but while claiming that it is the positive duty of all to be baptized, acknowledges there is no warrant for believing that all who die unbaptized and unbelievers will be lost. This school says that the mercies of God are so wonderful that it is quite possible that there is some provision made for those who die in this state, but it teaches nothing in regard to it except that there is an intermediate state after death and before the judgment, in which the souls of both good and bad await the end of all things and the final resurrection. So far it agrees with the Andover school.

But that school goes still further and asserts the necessity of repentance after death and subsequent atonement. Professor Newman Smith, who first brought to the American public this teaching of Dorner, is certainly a long way from the teachings of Jonathan Edwards, as well as from what he calls "the visionary forms of the Scottish theology," and he agrees the reaction of the New England school to "enlarging culture, and increasing acquaintance with the Anglican theology and more particularly with the development of modern German theology." That his brother has taken the teachings of Dorner still further is apparent from the rapid advance that the new theology has made at the school of Andover.

This statement will help readers to understand what the discussion as to "future probation" at Des Moines and Chicago really means. The time has not arrived when unquestioned agreement on a question which has been discussed for ages can be expected in a denomination so little bound by authority as the Congregationalists.—*Utica Morning Herald.*

# THE RESTITUTION.

E. A. CRAGIN, EDITOR.

Plymouth, Indiana, Oct. 20, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be more promptly attended to.

## STOCKHOLDERS' MEETING.

The Annual Meeting of the Stockholders of the Christian Publishing Association, will be held at Plymouth, Ind., on Friday, Nov. 12, 1886, for the purpose of electing a new Board of Directors, and the transaction of such other business as may come before the meeting. It is urgently requested that the stock be well represented, those who cannot attend in person can delegate some one who will attend, to represent them, or send power to the secretary to vote their stock. All owners of stock please take notice.

E. K. BARNHILL, Sec.

SOME long articles, especially those continued through several numbers, will have to be deferred till after the November meeting.

THE elements seem to be in a strangely unbalanced state. We have not room to detail the sad calamities that have happened both in Europe and our own country within two weeks past. *For a few items see News Column.*

In this and the following number we shall give an account of the remarkable conver[illegible] experience and conversion we reprint, was, while living, a minister of the word of life. Let no one fail to read the interesting narrative of his conversion. We also reprint two letters from the same periodical—one from Australia, and the other from Persia. See also the private correspondence from Jerusalem sent to a friend in Chicago, who forwards it for publication in THE RESTITUTION, as well as an interesting article from the *Christian Herald*, entitled, "Has the Restoration of Israel Commenced?" The long exiled tribes have commenced returning, and *their Messiah* and the *Christ's Redeemer* is soon coming. How important it is that THE RESTITUTION should be sustained! We have only just become acquainted with the wealth of information on some of the most important matters pertaining to this *time of the end*. The Editor can not make bricks without straw," i. e., he can not always work without compensation.

## TO OUR PATRONS.

As the time is drawing near for the annual meeting of the Stockholders composing the Christian Publishing Association, and as the present Editor of THE RESTITUTION has signified, through the paper, his design of retiring from this responsible position after having made up the number for Nov. 10, it may not be amiss to explain more fully why this course seems to have become imperatively necessary on his part; more especially, since some brethren and sisters in the faith, both through the paper and by private letters, have expressed their regrets on account of this decision. One reason for this determination has already been given, namely, our age. Having passed the 77th mile stone in the journey of life, it not only seems desirable, but especially necessary to retire from responsibilities, from its very nature, imposes of heavy and at times anxious on both the physical and mental powers. It must be borne in mind that a weight that rests comparatively lightly upon the shoulders of robust manhood becomes a burden of insupportable pressure upon the declining strength of age. Our times demand that the strong and vigorous should be peopled for the conflict at this crisis in human history. In that fateful night, when the palatial residences of princely royalty, and the abodes of wealthy magnificence were going up in flame and smoke, and the sword of the brass-mailed Greek was filling the highways and by-ways of ancient Troy with countless multitudes of its slain defenders, it was no time for old Priam to gird on the armor of the stalwart hero."

Those times of sack and carnage demanded the unflinching nerve and the unpalsied arm. Some other reasons for the contemplated retirement may also be in place, in giving which, we will explain our past and present connection with our much loved paper. Ten years ago, nearly, when we undertook the responsible charge of Editing THE RESTITUTION, in addition to some other responsibilities connected with its publication, quite an indebtedness had accrued against the Association. As this Association was composed of numbers of good benevolent brethren and sisters, who had subscribed and paid in their money to disseminate what they believed to be the truth, without expecting any return whatever for this outlay, we did not feel like deserting them in the hour of trial, and leave them to get out of the dilemma as best they could. Accordingly, though but poorly qualified for the position, we consented to assume the responsible place of Editing THE RESTITUTION, in addition to the charge of being treasurer and keeping the accounts of all receipts and disbursements, for one year without any reward whatever except the consciousness of trying to do some good in promoting the interests of the cause that we had at heart. For this first year's work the brethren made over to us some stock, but hardly an equivalent for each we had paid in. After one year the Association commenced paying for Editorial services at the rate of $200 per year, which was continued on through 1881, when the salary was raised to $240 a year. With this small remuneration we were satisfied, as, with strict economy, we could get along with this amount in addition to some other small resources. It has never been our design to accumulate money from any work done for our dear Lord, or for his people, either in our ministry [illegible] any other way that we might [illegible] in the vineyard. [illegible] publication [illegible] not to re[illegible] brethren, who have sacrificed so much for the cause in the free gift of what they subscribed as stock and as subsequent donations. Several of those dear brethren have fallen asleep. We have attended the funerals of some, and seen the grave closed over the caskets that inclosed the sainted dead. Now to the dear brethren who patronize and read our paper we say,—that we never will consent to have the deficiency behind in our salary, accessed, as a debt, against our brethren of the Association. We can get along for the present without the amount stipulated as due us, and for the future we can trust the Lord who has never left nor forsaken his people. Now with regard to the future also we will say, that although we should be exceedingly glad to be entirely released from all Editorial responsibility at the coming meeting, we will not prove recreant to the cause by deserting our brethren now, should they continue to need such help as we can render for a little while longer. If some one younger can be found to take our place, we will assist till all gets to running smoothly in new hands. If a change of this kind can not at once be made we will go on, if desired, till it can be effected. As to the matter of compensation we shall leave this out of the question, trusting in the Lord. We are all bound to acquaint in the soon-coming judgment. "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. l, 1, 4, 5. In view of this judgment we desire to do our part in doing or sacrificing for his cause. From many of our dear brethren and sisters we have received what is more precious than silver or gold—the words of loving sympathy and kind appreciation. Many of these we never expect to see in this world, but hope to meet them in God's Paradise. Paul said of those with whom he could not meet:—"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" We shall know each other there. A little more and we have done for this time. For this passing year, so far, our ministry and our Editorial duties have not left us one day for recreation, nor have we lost any time by indisposition except two days at the time of the Argos meeting in September. We have loved THE RESTITUTION, and have worked for its success by day and by night, and have poured out our tearful prayers for its welfare. If our Heavenly Father should so ordain we will continue to work a little while longer, though our sun of life is now low in the west. If Jesus should not soon come our head must repose ere long upon the clay pillow. Should the brethren fill our place with some one better calculated to edit THE RESTITUTION this may be our valedictory. Circumstances seem to make it necessary for us to write as we now write. And now, dear brethren, let us all try to hold up the hands of those who are trying to continue THE RESTITUTION. Let each subscriber try to pay fully and promptly for the coming year, and if we can do something more by sending it to friends, or otherwise by direct relief, let us do this. Let us not neglect to plan and contrive to see, between this and the Annual Meeting, what we can do for the paper next year. We have written what we have with some hesitation, lest we should seem to boast. Then it seemed necessary that all our brethren should correctly know our precise connection with the paper and we submit this in love. The paper may not be needed much longer. Christ, with all his holy angels, will soon come and gather the bridal church of the first-born-ones to the pavilion in the shekinah clouds of God's glory. The crowns will be in his hands. It will be sweet then to know that all our labor in the Lord has not been in vain. And then in the beautiful beyond—in the sweet restitution—how transporting it will be to walk along the banks of the pellucid river of life, beneath the tree of life in its magnificence of everlasting bloom, and beneath the uninterrmitting fruitage of those groves that grow only in the Paradise of God. O, as it is now only a little while—such a little while—till Jesus will come again, let us labor on, let us sacrifice on, and when he comes he will say "Well done; enter into the joy of thy Lord."

"Non tali auxilio, nec defensoribus istis,
Tempus eget."—Baird B. H. 321.

## Communications.

[illegible] Editor Restitution:

Let me once more through the dear RESTITUTION give notice of my travels to the scattered ones. I just returned from a trip that I made to Missouri, near Poppleville in Butler Co., where our old brother, John Willis, lives. It was a new field and some strange things happened while there. Began my meeting on Saturday night before the fourth Sunday in September, to continue until the following Thursday. We had a good attendance of all denominations. One rich old Methodist, who hardly would attend their own meetings, was there a good part of the time and was well pleased, both he and his wife. On Sunday I attended their Sunday-School. But Sunday Schools, if not conducted right, are a nuisance, and I found out that that was one of them. I never was at a place where the young men misbehaved as badly as they did there. As to some of the peculiar things there: there was a doctor in the neighborhood who wanted to control the house and stop the meeting. The reason was that the doctor's wife got interested and wanted me to baptize her. But Satan prevailed and she had to stay at home; at least she quit attending the meetings. One lady, a United Baptist, got dissatisfied with her former faith and baptism. Wednesday evening we announced that on Thursday at eleven o'clock we would preach at the Sheepskin school house, on the Heirship: what we had to believe and do in order to be made an heir of God and joint heir of Jesus Christ.

At the appointed time the house was filled and we preached from Gal. III, 16. At the close of the meeting we went to the river, a bright stream, some three miles distant. It seemed to me more like going to a burying than a baptism, because of the long line of teams and some on horseback. We landed at the water, and instead of immersing one I there immersed seven souls into the Christ of the Bible; the oldest one was about 58 and the youngest about 30, all heads of families. It was a time long to be remembered. To return to the last night of our meeting, it was reported that the doctor would close the school house as he had tried it for several days, he being one of the board. He had told some of the folks if I did not leave he would have me arrested. But Thursday night came and the school house was still open as the doctor was the only man there that wanted it closed, and he only wanted to show his authority. To say the least it was a time long to be remembered. Our meeting closed by singing,

We are going home, no more to roam,
No more to sin and sorrow.

Brother Willis and the friends remembered the wants of those that labor in word and doctrine, knowing that the iron horse must be fed and those who ride on them must be fed. On Friday morning I bid Brother Willis' family farewell, and in company with him started for Rich Hill, where I mounted Nahum's Chariots for Nevada, Mo. There I staid all night with my son and his wife. While there, in company with my daughter in-law and another lady, I visited the asylum, the buildings of which, when completed, will cover nearly six acres of ground. It was a sight to see. From there I went to Sulphur Springs and got a drink out of the heating springs of Nevada.

Saturday morning I left for Fort Scott to begin a meeting at the Lathbranch school house. When I landed at Fort Scott, Brother E. B. Vermillion was there ready to convey me to his house about six miles distant. On Saturday night we met at Lathbranch school house. There I met Sisters Chapman and McDonald, but our old Brother McDonald was not there any more. He has fallen asleep at his 85th year. He lived till he was 72 years old before he was satisfied to be baptized. He learned the truth partly from Brother Brokner. Brother McDonald told me that he never could believe the doctrine of the sects; that the doctrine of the immortality of the soul and eternal suffering was too horrible for him to believe. But our old brother lived a consistent Christian life after he became a Christian, some ten or fifteen years. But in a good old age he has fallen asleep, leaving his old companion, wife, and daughter Mary to mourn his loss. The brethren also mourn with them. But we mourn not as those who have no hope.

We had a good meeting, speaking only twice, as they had a Sunday School Convention at the school house on Sunday. I had the pleasure of talking at that convention, subject, "The Living Bible." Closed our meeting with the best of feelings and left them with the promise to [illegible] when convenient, or opportune [illegible] afford. May the good [illegible] efforts that we have [illegible] will make, the Lord [illegible] God bless all the brethren [illegible] there be a general waking [illegible] the brethren, and all go [illegible] the time is short to do our [illegible] the Master comes. Amen.

Jos[illegible]

## Youth's Colu[illegible]

### "All the Year Long."

All the year long have my steps been attended
Surely by one who regarded my ways;
Tenderly watched over, sweetly befriended,
Blessings have followed my nights and my days.
Tears have been quenched in the sunshine of gladness,
Anthems of sorrow been turned into song,
Angels have guarded the gateways of sadness,
Summer and winter-eyes, all the year long.

All in the dark would I be, and uncertain
Whither to go, but for One at my side
Who from the future removes the dim curtain,
Bearing the glory to mortals denied.
No other friend could so patiently lead me,
No other friend prove so faithful and strong.
With angels' food he has promised to feed me,
Who has befriended me all the year long.

He will not weary—Oh, eternal assurance!
Infinite love will the limits outlast!
But for my Heavenly Father's endurance,
Into the depths of despair I were cast.
This is my star in a midnight of sorrow,
This is my refuge, my strength, and my song.
Faith is today but there's heaven for to-morrow,
And Jesus to be with me all my life long.

### The King's Son.

There was once a King's son, who heard that the people in one of the King's countries a long way off, used to be afraid of the King, and used to say that the King did not care for them. So he thought to himself, "I will go and teach them better!" But he said, "If I go with my fine robes and crown, they will say, 'What do you know about a poor man's life? You do not know what it is to be cold and hungry.' I will put off my royal dress, and I will wear clothes like the poor people, and live and eat as they do." So he changed his clothes, and left his palace, and went to that distant country, and there he lived among the poor, leading a harder life than any of them. And yet, though he was often hungry and cold, and sometimes did not know where to find a night's lodging, he never complained, and never broke the laws.

After he had lived in that country for some time, he went back to the King at home. It happened that soon afterwards the people of the country sent messengers to the King to complain that the laws were too hard. The King's son then said to the messengers: "Believe me, the laws are all for the best, and the King loves you as though you were his own children."

"Ah," said the messengers, "but you do not understand our way of life, how poor and miserable we are, and how hard it is to live."

"You are wrong," said the Prince; "I understand your life quite well, for I lived myself as a poor man among you for a long time. I know you have to suffer a good deal; every one of your troubles is known to me, for I have suffered the same things. Yet still I assure you that the latter is very kind of you, and will make you perfectly happy in the end."

Then the people knew that they heard that the King's son had lived among them, and knew all about their troubles, began to be more hopeful, for they said: "He knows what it is to suffer, and he will surely help us."

The King's son is Jesus, who is the Son of God the Father. Jesus was, as we are, tempted to do wrong. He knew what it was to be poor and hungry and homeless—he felt the bitterness of death. More than this, he knew what it was to be persecuted by enemies and to be misunderstood and deserted by his dearest friends. Do not fancy that when you have your little trials and troubles that Jesus knows nothing about them and cannot understand them. Jesus was a child as you are, and he has never forgotten that he was a child. You may tell him of your troubles—he will understand and sympathize with them all.

*Dear Children:*

I once read a beautiful story about a worthy handmaid of the Lord, the meaning of whose name is "merciful." She was beloved by her husband and everything he could do to minister to her wants, it was his delight to accomplish. He used to give yearly gifts to his household, but his love was so strong toward the merciful one, that he gave her a double portion. She keenly appreciated his affection, but there was something she longed for, something which her strong affections as nature pined for, and could not be satisfied until she had obtained it. For, her home was no joyous little step hastening to greet her kind husband, when he returned weary with toil, no voice of glee sounding about after a patient "[illegible] look, father is coming!" [illegible] in the morning, to [illegible] Of-

[illegible] humility. With her [illegible] grief, she prayed. [illegible] with fervent desire a sol[illegible] that if the Lord would give [illegible] a little boy, she would yield him up to the Lord all the days of his life. Her prayer was not loud; her lips moved, but her voice was not heard; only her heart spoke. O, what touching prayer! It could not fail to catch the listening ear of our heavenly Father who has promised to reward such an one openly. The High Priest who ministered in the Temple, thought she was drunk; but she said, "no my lord, I am not drunk, but a woman of a sorrowful spirit, and have poured out my soul before the Lord." There was not the least selfishness in her petition. She asked for nothing from the Lord but what she with joy had determined to give back. Her devoted mind had yielded him up to the Lord while asking, and according to her faith so it was granted her, even as it is written "The Lord remembered her." And when the sweet little boy was born, she named him, "One asked of God," for this is the meaning of his name. O how she must have loved this gift from the Lord! Every time she gazed upon his dear face her joyous heart would no doubt sing, "I am nursing a little one for the Lord." Such a thought would make her cling to him with a fonder affection, especially as it was the result of earnest prayer. But she loved him not for herself, but for the Lord's. She would not go up to worship the Lord as was their custom once a year, until she could carry the sweet young child, which she did when she had weaned him, and presented him to the Lord as a free will offering, saying: I have returned him whom I have obtained by petition to Jehovah. Such a blessed mother could not only pour out in silent prayer the bitterness of her soul, but in sweet melody she could also sing for joy of heart, the Lord having put a new song in her mouth, even praise and thanksgiving. We have no history that the child ever came home again, but his loving mother never forgot him, and once every year she brought him a little coat. I can imagine how rejoiced she must have been to see her little boy girded with a linen Ephod, resembling the High Priest of the Lord, and at the time he was thus ministering, he did not know the Lord, neither was the Word of the Lord revealed to him. In the kind sympathy of his sweet childhood he was in the Temple, hearing, and no doubt asking questions, which service Jesus declared was his Father's business. This child of promise came when there was no open vision, which made the Word of the Lord precious, when the eyes of the High Priest were so dim that he could not see, and concerning him it was the Lord that said he would take an end, given, just before the Lamp of God went out in the temple, where the Ark of God was, and where the Lord declared the iniquity of his priest's house should not be purged with sacrifice, nor offering forever. How necessary it was that a faithful prophet should be raised up, to whom the Lord could reveal himself by his Word. Such an one was this little boy, who when his daily [illegible] was soon into rest. But his sweet slumber was broken by the sound of a voice which he thought was that of the High Priest. He not only replied, "Here am I," but his willing feet [illegible] ran to answer the call. Each time the voice spake his attentive ear caught the sound, but on account of his extreme youth he had to be instructed how to answer, and it is written, he did not let any of the words of the Lord fall to the ground, and although it was painful no doubt for one so young to tell the aged High Priest what the Lord had said concerning his household, yet he kept nothing back. Surely such an one was fit to be a door keeper in the house of the Lord. May the Lord reveal his blessed Word to you, as he did to this dear boy.

Your affectionate Teacher.

R. COPPMAN.

## News Items.

GALVESTON, Oct. 16—Further particulars of the great disaster at Sabine Pass and Johnson Bayou are constantly being received. The situation has not been exaggerated in the least. A correspondent who has just returned from Sabine Pass telegraphs that the turkey buzzards are soaring over Sabine for miles around on land and water. It is one vast charnel-house. The town is swept out of existance. What was a prosperous village when last Tuesday dawned, is now the center of wreck and desolation. There are 127 persons missing and supposed to be [illegible] and Walter McClanahan are the only ones that can be repaired. Every other house is an absolute wreck. This, in brief, is the story of the storm. No tongue can tell how the people have suffered during the past few days. In many cases the dead ones are considered the lucky ones.

Later reports from Johnson's bayou bring the terrible intelligence that eighty-five persons are now known to have been lost in that settlement; it is greatly feared that the list will be swelled to one hundred or more, thus making the total number of victims by the hurricane fully two hundred. Reliable information from Johnson's Bayou arrives slow, all the roads being impassable and only two boats are running to that section. The destitution of the survivors, of whom there are over 1,000 around Johnson's and Redford village, is described as something awful. They lost everything, and are without food, drink and clothes.

Russia has declared the recent Bulgarian elections illegal, and has demanded a postponement of the meeting of the Sobranje, to which rebellious Bulgaria has replied that she intends to go right ahead with the election of a Prince. Evidently the point has been nearly reached where Russia will have to let the Bulgarians have their own way or use force to prevent them.

### HAS THE RESTORATION OF ISRAEL COMMENCED?

Hear the Word of the Lord by his holy prophets—"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked Me to wrath, saith the Lord of hosts, and I repented not. So again have I thought in these days to do well unto Jerusalem and to the house of Judah; fear ye not." Zech. viii. 13–15.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land," Ezek. xxxvi. 24.

"And I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God," Amos ix. 15–15.

"And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever." Ezek. xxxvii. 25.

An American now resident in Jerusalem, in recent letters to this country, states: "There are wonderful improvements going on in this land and in this city. Splendid buildings are being erected and a general and increasing interest is manifested everywhere. I believe that no other city in the world has so much improved during the past five years.... I am told that thirty years ago there were not ten Jews in Jerusalem. The man who gave me this information said that his father was one of the first who came. It is only about nine years since Jews have been coming back in any considerable numbers.... There are twenty-one thousand Jews in Jerusalem alone, and one hundred thousand in all Palestine.

Never before, since the destruction of Jerusalem and the dispersion of the Jews by the Roman army under Titus, has there been such a [illegible] of the covenant people to their land—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke xxi. 14. So said Jesus! Are we nearing the end? Think on these things!

### Earthquakes.

It is estimated that not less than thirteen million people have lost their lives as the result of earthquakes. Among the most destructive earthquakes on record, the following are conspicuous: In 1531 thirty thousand lives were lost at Lisbon, Portugal. In 1828 seventy thousand were killed at Naples. In 1703 two hundred thousand were killed in Yeddo, Japan. In 1731 one hundred thousand perished in China. In 1746 there were eighteen thousand victims in Lima and Callao, Peru. In 1755 forty thousand perished in Reschan, Persia. In 1797 forty thousand persons were buried in Mexico. In 1868 twenty-five thousand persons were killed in Peru and Ecuador. In the Krakatoa earthquake in Java, one hundred thousand persons were reported killed. These are [illegible] the fearful destruction [illegible] ught by this [illegible] ve agent. The United States has been comparatively free from any great destruction from this death-dealing force. The recent disaster at Charleston is the most appalling of any in the history of our country, as far as our research has been able to observe. The only security in the face of such possibly sudden peril is salvation. He who is in Christ is eternally secure though the heavens may be "rolled together as a scroll," and though the earth may quake beneath and even "pass away with a great noise."—*Wesleyan Methodist.*

### Announcement.

The First Quarterly Conference of the Church of God in Indiana, will be held at Plymouth, Ind., commencing Friday, Nov. 12, 1886, and continue over the following Sunday. Brethren, this is your meeting. The friends in Plymouth can entertain all who will come, and are anxious to see a good number present. Let us have a representation from every church in the State, and let the brethren who are isolated come to this meeting and join in the feast of good things the Lord has provided us. At the Annual Meeting in September a good start was made toward better organization; but much remains to be done. Let every organized church meet now, and appoint delegates. Section 8 of the Constitution adopted at that meeting says:

Each church shall be entitled to one vote at all meetings of the Conference for every ten members, and one for every fraction of six, said votes to be cast by the delegates of the several churches. Each organized church, no matter how small the number, shall be entitled to one vote.

Brethren this is the Lord's work entrusted to your hands. If you are organized appoint delegates to represent you, and if not yet organized get in order at once; shake off the fatal lethargy that is settling down upon us, and let us do with a will the work before us, for surely "the night cometh."

A. B. UNDERWOOD, Sec.


"The Gospel of the Kingdom and kindred doctrines—*Life only through Christ*—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc.," will be faithfully preached every sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayer." 176 Grand st., on East Side, Brooklyn, N. Y.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 36, 87½ Ontario street, Corner of Bolivar north of Central Market. Seats free. Brethren from abroad of like faith and all seekers after truth are welcome.

# Poetry.

## HARVEST.

With tireless hand and tearful eye,
I watched the Spring-time fleeting by;
I saw the snow-drop at its birth
Veiled, by sprays of rain, to earth;

The violet burst its emerald sheath,
And threw the amethyst beneath;
The painted tulip fade and close
Before the glory of the rose.

And soon, down fields of sunburnt grass,
I saw the withering rose-leaves pass,
And night by night, and day by day,
The life of Summer ebbs away.

I see the granaries overflow,
The mellowing orchards bending low;
Oh, God, my heart in awe and fear
Looks back upon thy perfect year!

Thy bounty covers all the lands;
I lift in prayer my empty hands;
Of all the Summer of my life
My harvest is but sin and strife.

Oh could these tears, like April rain,
Make moist my heart's hard soil again,
And stir the seeds which thou didst sow,
Oh never should they cease to flow!

Could prayer but melt this ice away,
Never, never would I cease to pray,
Till thou in mercy, Lord, didst bring
Into my soul a second Spring.
Oh give that rich reward and sweet;
I'll lay its harvest at thy feet!

—*M. F. B.*

# Selections.

## JEWISH WITNESSES THAT JESUS IS THE CHRIST.

Having been favored by God with pious parents, their great care was to impress my mind from childhood with a profound reverence for God and the Holy Scriptures. I was taught to repeat the morning and evening prayers with great solemnity; and on the feast days my attention was particularly drawn to the impressive confession in our Liturgy, "It is because of our sins we are driven away from our land," etc. On the Day of Atonement I used to see my devout parents weep when they repeated the pathetic confession that follows the enumeration of the sacrifices that were to be offered up for the sins of omission and commission; and many a time I shed sympathetic tears as I joined them in saying, that we have now no temple, no high priest, no altar, and no sacrifices. As I advanced in years and understanding, my religious impressions became stronger; fear and trembling often took hold upon me; and what was then my refuge,—what [illegible] asking

lips. This satisfied my mind [illegible] time; but the satisfaction arose from ignorance of the character of God as a holy and a just Being, and of my own state as a guilty sinner, whose prayers, proceeding from unclean lips, could not be accepted as a sweet savor by the thrice holy Lord God of Sabaoth.

I continued in this state of mind until I was about sixteen years of age. During this period of my life I often spent three sleepless nights in a week, studying the Talmud and other Hebrew works. I also committed to memory several chapters of the prophets every week, in order that I might become sufficiently familiar with the Hebrew language to correspond in it. At this period I became acquainted with a Jew, who had studied several years at the University of Berlin, and consequently had become acquainted with the Gentile literature. He strongly advised me to give up the study of the Talmud, and devote myself to the study of German and secular literature. After a hard struggle of mind, I resolved to follow his advice, and accordingly went to ———. Here there was not only a change in the character of my studies, but an entire change in my habits and mode of life. Many things that I formerly regarded as essential parts of my religion were considered by my fellow-students old fashioned, quite unfit for the enlightened.

At first my conscience was much disturbed, and I was often very unhappy; but, after a time, these feelings were off; I conformed to the manners of my fellow-students, and I also "lived like a Christian," as the Jews in those parts are wont to say of such of their brethren as have no fear of God before their eyes.

I formed the acquaintance of many young Gentiles; and this I could now do with impunity, as they nor I troubled ourselves about each other's religion; neither of us, in reality, having any, although they called themselves Christians, and I was a Jew. The only thing that reminded me what people I belonged to, was the look of contempt that I received now and then from Christians; and the little children in the streets calling after me, "Jew, Jew." Then, indeed, I realized that I belonged to the people who have become a proverb and a by-word among the Gentiles.

I well remember the first time I ever heard of one of my brethren becoming a convert to Christianity. It was a young Jew who was apprenticed to a tradesman in the town where I studied. My idea of Jewish converts to Christianity was, that they renounced their national privileges and obligations; that they separated themselves from the covenant God made with Abraham, Isaac and Jacob, and publicly joined themselves to the ungodly Gentiles, who live without God and without hope in the world. Although at this time I had laid aside many of the outward observances of the Jewish religion, I had still a strong attachment to the fundamental doctrines of the Jewish faith, because I believed them to be of divine origin. The idea of any Jew becoming a Christian, therefore, seemed to me a dreadful apostasy; and I regarded the youth above mentioned with mingled pity and contempt, as one who had forsaken God and given up all hope of eternal life.

I pass over in silence several years of my life, which were devoted to the world and the things of the world; during which time I kept up such a measure of conformity to the customs of my religion as I considered respectable and consistent; but my early convictions and impressions were faded and forgotten, and I belonged to that class whom the Psalmist designates "men of the world, which have their portion in this life."

In process of time the Lord laid his afflicting hand upon me. The death of my beloved mother, whose tenderness to me I remember to this day with the deepest gratitude and affection, was a heavy stroke to me, and plunged me into the utmost grief. I was then visited with sickness, and my conscience became much disturbed. What I then endured can only be expressed in the language of the sixth Psalm. I solemnly vowed to become very religious. I resolved to fast one day in every week, to repeat many prayers, and show kindness and charity to the poor. But this could not pacify my guilty conscience, as the study of German literature had weakened my confidence in religious observances,—had driven me from my own religion and given me nothing in its place. One day I was in acute distress of mind, feeling, as David expresses it, that I had sunk "in deep mire where there is no standing." That all my own efforts to free myself were of no avail, my struggles [illegible]

[illegible] reproach thee, for I am guilty; help, help me, for the sake of my father Abraham, who was willing to offer up his son Isaac, have mercy upon me and impute his righteousness unto me." But there was no answer from God,—no peace to my wounded spirit. I felt as if God had forsaken me; as if the Lord had cast me off forever, and would be favorable no more. I fully understood the words of the Psalmist, "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me." Psa. xl. 12; and I felt that all my devotional exercises were what the prophet Isaiah was instructed to declare the sacrifices and offerings of the Jews in his days to be, —vain oblations, an abomination in the sight of God.

I was far from my home and relatives; and my gay companions, seeing I was depressed in spirits, though ignorant of the real cause of this depression, earnestly urged me to frequent the theatres, and other public amusements, to cheer my mind. At first this partially succeeded; but the merciful kindness of God left me not thus to my own devices, but graciously interposed, and again roused me to seek after more solid happiness.

God, in his tender mercy, had again disturbed and disquieted my conscience so much that I fully realized the words of the Psalmist, "I am troubled, I am bowed down greatly, I go mourning all the day long, for my loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart." Psa. xxxviii. 6–8. I had no peace nor rest; but wherever I went, or however I was employed, I carried about with me a sense of misery that was intolerable. I could say with Job, "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit." Job vi. 4.

One morning I went to purchase an article in a shop, little knowing that God had there stored up for me the "pearl of great price," which he was about to give me "without money and without price." The article I purchased was wrapped up in a leaf of the Bible, which contained a portion of the Sermon on the Mount. The shopkeeper was, probably, an infidel, who thought the Bible merely waste paper, and therefore turned the evil for good. As I was walking home my eyes glanced on the words: "Blessed are they that mourn, for they shall be comforted." This arrested my attention, and I read the whole passage with deep interest.

"Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven." Matt. v. 3–10.

I was much struck with the sentiments contained in this passage, and felt very desirous to see the book of which it was a portion; I had no idea of what book it was, never having seen a New Testament. A few days after, God directed my footsteps to the house of an acquaintance, on whose table lay a copy of the New Testament. Impelled by curiosity I took it up, and, in turning over the leaves, I beheld the very passage that had interested me so much. I immediately borrowed it, and began to read it with great avidity. At first I felt quite bewildered, and was so shocked by the constant recurrence of the name of Jesus, that I repeatedly cast the book away. At length I determined to read it through. When I came to the twenty-third chapter of Matthew, I was astonished at the full disclosure of the nature of Pharisaism contained in it; and Christ's lamentation over Jerusalem in the concluding part: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" affected me even to tears. In reading the account of the crucifixion, the meekness and love of Jesus of Nazareth astonished me; and the cruel hatred manifested against him by the priests and rulers in Israel, excited within me a feeling of compassion for him and [illegible] tion against his [illegible]

[illegible] and Nicodemus [illegible] chapter, riveted my [illegible] by this time to a great measure of sympathize with Nicodemus in his opening address to Jesus: "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." John iii. 2. And I was as much astonished as Nicodemus himself at the saying of Jesus: "Except a man be born again, he cannot see the kingdom of God." vs. 3. If he had told me to fast, to give alms, to go morning and evening to the synagogue, to repeat the prayers twice or three times a day, and then I should see the kingdom of God, I could have understood it; but when told of a new birth, I was ready to exclaim with Nicodemus, "How can these things be?" Christ's explanation of the reason of his sacrifice, by a reference to the serpent lifted up in the wilderness, struck me very forcibly: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." vs. 14, 15.

I had many times read the account of the brazen serpent, but had never understood its spiritual import before; nor perceived that it was the forgiving love of God that healed the poor Israelite, when his veins were filled with the poison of the serpent, and his soul defiled with the poison of sin. When utterly unable to help himself, the free mercy of God provided a remedy; and the poor sinner, whose body was in danger of death, and whose soul was in danger of everlasting punishment for his rebellion against God, had only to look at this serpent lifted up, and he was immediately healed. Christ here declared that what the brazen serpent was to the wounded Israelite, he is to the perishing sinner, who feels that he is guilty before God.

This doctrine was so new and strange to me that, instead of at once perceiving it was just such a remedy I needed, and entreating God to show me if all this were indeed true, I became more agitated and distressed; and feared that if I continued to read this book, I should be led away from the religion of my fathers. I therefore resolved to lay the New Testament aside and devote myself to the study of Moses and the Prophets, and the Psalms. I felt that I had never hitherto studied the Bible with a desire to know what God therein taught me as an individual; to learn what he would have me think, and feel, and do. I had only read it with the explanations of the different commentators; and whatever they said respecting it, I took for granted to be the truth. But I now felt that this implicit confidence in man, in a matter of such infinite importance as that of knowing what God requires of me, is hazardous and unwise; and I felt how misplaced such confidence was in the present case, when I remembered how frequently these commentators differ from each other. The revealed word of God was not meant to be kept as a hidden mystery, but was given to all Israel; that every individual might learn from it that which concerns his eternal welfare. I therefore began to study the Bible with views and feelings very different from any I had experienced before.

I now viewed the Scriptures, not as a record of historical events, nor as the authoritative standard of Jewish law and theology, but as a portion of the mind of God, which he has graciously revealed for my instruction,—a revelation of his will, with which he sees it good I should be acquainted. When I read the account of the creation of man and of the earth, the question that arose in my mind, was: "Why has God revealed these facts; and what does he wish me to learn from them?" The eternal God, infinitely holy, and happy in his own perfection, saw good to create a race of beings who might participate in his holiness and happiness. He created man in his own image and likeness, crowned him with glory and honor, and made him have dominion over the creation. When I thought of the unclouded happiness of the first man,—his unobstructed communion with God, his knowledge, his power, his full enjoyment of all the blessings with which a loving Father had surrounded him, I began to inquire, "Why am I unhappy? Why do misery and wretchedness abound in that creation which God at first pronounced 'very good'?" The answer to this question was not far off; the third chapter of Genesis revealed the mystery. With what earnestness and solemnity of feeling did I now read a portion of Scripture, the words of which had been familiar to me from childhood, but the real import of which I had never before understood! I had formerly regarded it as an allegory, or [illegible] description of events that related solely to Adam and Eve, with [illegible], as one of their descendants, [illegible] personal condition. But I now perceived it to be a narration of the way in which sin entered into the world and death by sin," Rom. v. 12, an explanation of the problem, why the creation now "groaneth and travaileth in pain." The subtle enemy of man succeeded in his attempt to instill into the minds of our first parents a doubt of the love of God towards them: "Ye shall not surely die": this is not the reason of the prohibition, it is because God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. iii. 4, 5. Unbelief in the love of God was the cause of the fall of man; had Adam and Eve believed that God loved them, they would have felt assured that all his commands were imposed for their own good; but, doubting this, their hearts became alienated from him, and they were ready to act in opposition to his will. The outward act of disobedience was but the manifestation of an altered state of inward affection towards God.

The fatal deed was done, the rebellious will of man declared to the living God that it spurned his control; and forthwith misery and confusion entered into the fair creation. Could all the delights of Eden now render them happy? Ah! no. Was the presence of God now a source of joy to them? "They heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." Gen. iii. 8. And thus have their posterity done ever since. The thought of a Being of infinite power, in whose hands our destiny is,—who "knoweth our sitting down, and our rising up, who understandeth our thoughts afar off," Psa. cxxxix. 2, has ever been a source of dread to fallen man. The vain pursuit of earthly pleasures, by banishing the thought of this unseen power, serves to "hide" him for a time from this unwelcome presence; but when the conscience is fairly aroused, when he feels that he has been madly living in opposition to the will of a power that could at any moment crush him into dust, every attempt to hide himself from this awful presence is vain: "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. if I make my bed in hell, behold thou art there: if I say, surely the darkness shall cover me, even the night shall be light about me." Psa. cxxxix. 7, 8, 11.—*R. H. H., in Hebrew Christian.*

[To be Continued.]

## FROM PERSIA.

*Dear Brother:*

While reading the *Hebrew-Christian*, I have sometimes thought you might like to hear a word from Persia, about your "brethren according to the flesh" in this land. We have no Jews in Tabris, though it is a very large city. Many years ago there was a popular uprising against them, and they were driven out. There is one exception, who, though a baptized member of our Church here, has always passed for a Mussulman. He married a Mussulman wife, who is also a professing Christian. They need your prayers. You probably know something of the work at Hamadan, where is the tomb of Esther and Mordecai, and where the Jewish community has been very accessible, but of this I cannot speak from personal knowledge. This summer, while staying in the plain of Salmas, about a hundred miles west of this city, I went with a Nestorian deacon, to visit a Jewish synagogue. Perhaps you know the Nestorians, or many of them, believe themselves to be the descendants of the ten tribes, and their physiognomy would seem to support the claim, while their language is closely akin to the Syriac used by Christ. The Jews also believe this, and look on them with scorn, as having apostatized from the faith of the fathers, which themselves have kept. Arriving at the synagogue, we were met by the Rabbi and two other men. We slipped off our shoes at the door, and walked around the single room, looking up to the woman's gallery, but not going up. We were told the women and girls were seldom permitted to attend the service. This synagogue belonged to a community of about fifty families. The only object of interest was the Old Testament, beautifully copied in parchment rolls, which were covered with handsome cases, and kept in niches in the wall. One copy was 150 years old. The Rabbi chanted for us a passage, one of those touching the daughters of Zelophehad. The conversation which followed was carried on through Deacon Yohanan, [illegible] in Armenia to him and [illegible] ing into Turkish-Turkish, [illegible] of this province, which you [illegible] is Azerbijan, or ancient Media.

"What meaning do you attach to the sacrifices of the ancient law? Why did God choose that the sinner should come to him bearing the blood of an innocent animal?"

"Their object was simply to remind man of his mortality."

"We do not say so. We believe that God taught by type and figure, that the just should die for the unjust. To whom does the prophet refer in the fifty-third chapter of Isaiah?"

"His reference is to the prophet Zechariah."

I afterwards learned that these Jews accept only the Pentateuch as inspired, though they revere the other books. "Now that you have no longer altar, priest or king, how can you keep God's law, and be justified before him?" To this they excitedly replied, they had a king, a wealthy man living in London, who would soon assume the sceptre and reign. They then began all to talk at once, seizing the Deacon by the coat, and hardly permitting him to reply, asking such questions as the following: "Who is the prince of this world, of whom Jesus spoke?" Being told "Satan," they said that was impossible, as it made Satan and not God the ruler of the world. Their other objections were similar. The Rabbi had read the New Testament, and I think, so had the others, but am not sure. After they became quiet, I said to them, "I want to say one thing to you. Your salvation is dear to us, and daily we pray for you. We are assured that Jesus Christ is the Savior sent from God, for you and for us, and we beg you to accept him."

The Rabbi replied, "We do accept him as one of the great prophets."

"If that is true, he is more; if you believe his own words, for he claimed to be the Son of God, and you must accept him as such."

"In that case we reject him altogether."

"When we meet in the day of judgment, I do not wish that you should be able to say, that knowing this truth, I concealed it from you."

The Rabbi answered with the utmost politeness: "It will be a source of deep regret to us to meet you in the day of judgment. You will most inevitably be lost."

So we came away, wondering at the hardness of their hearts, and grieved at their obstinacy, yet seeing a new proof of the truth of all that Paul has written concerning them in Romans. Will you not pray for these Jews on the plain of Salmas, in Persia, that the veil may be taken away from their hearts, and that they may look on him whom they have pierced? I can hardly describe the sorrowful impression left by this interview. They were so kind, so courteous to us, so bitterly hard toward our Master. We rejoice, here, in your work in New York. May God abundantly bless you in it.—*G. Y. H., in The Hebrew-Christian.*

## FROM AUSTRALIA.

*Dear Mr. Freshman:*

My heart is filled with gratitude to Almighty God for the progress you are making in the good work which you have undertaken, and my earnest prayer is that it may continue to prosper. It is evident that Jews are everywhere exhibiting a spirit of restlessness and expectation which nothing but the coming of their brother Jesus, the true Messiah, can satisfy. A leading Jewish citizen of this town has given a beautiful silver medal as prize for proficiency in Old Testament History, to Christian Sunday School children of all denominations. The good deed to be repeated every year during his life. Is not this a cheering sign of the times. Simply for your encouragement and to cheer you in your holy mission, I enclose two letters which I received since my last communication to you. They both refer to the same subject and prove the wisdom of "sowing beside all waters." I have much pleasure in sending you the enclosed P. O. order.

Nothing would afford me greater pleasure than to hear of Missions such as yours being established in every town where there are Jews and Christians. My belief is that it is God's will that we should all do what we can to prepare the Jews for the second coming of their King, whose advent may be sooner than many of us suppose. And it also is my belief that the Lord will bless and crown with success every sincere and self-sacrificing effort in this cause. I earnestly pray that the Holy Spirit of God may continually supply you with wisdom and understanding to deal with every form of unbelief that may [illegible] ed to you.—*O. S., Christian.*

[illegible] our language [illegible] such awful import[illegible] the grave makes [illegible] and shriek, and cling to life, when even life is an intolerable burden. Yet, why should it be so? What is the grave that it should so awaken stout hearts and all humanity with terror? What is there in the grave that even the very word should be awful? Look at it; look down into it; look through it—it is only a little narrow opening in the fresh, sweet earth; a retired, shaded spot, aside from the bustle, whirl, and commotion of a restless world; a little mound, then completed, and rounded up, and sodded over, planted with shrubs and flowers; a little palace, with its marble shaft standing up in the midst of the beauties of Nature, surrounded by the decorations of art; a suburban retreat, where the weary and overworn can retire and find rest and repose. Ah! well!—adorn, paint, embellish the grave as we may, the very word is still awful, and its solemn import still clings to it, as the perfume clings to the rose after it is crushed. Beautiful as the place may be with natural loveliness, lavish as may be the adornments of art, the sight is yet appalling. To tell the afflicted that it is the most frequented place of earth; that the great and small of all generations resort to it, and there all distinctions are blotted out; that all grades meet there on a common level; that in the grave all oppressions cease and all wrongs have an end, does not meet the wants of the afflicted soul. Both of the views of death and the grave may be literally true, outward and materialistic, but they cannot satisfy the living soul when going to its baptism of suffering and despair. The grave is the end of life, for only the dead dwell there. It matters not what we say to the sorrowing about the beauties of the place where the dead repose, it does not relieve the subject of any of its terror, nor bring to the sorrowing any relief or comfort. But tell them that their loved ones shall rise again, that the grave shall give up its dead; that they who are in their graves shall hear the voice of God and shall come forth, and you have instantly transformed their night into day, their sorrows into joy, their mourning into rejoicing, and robbed both death and the grave of their terror. The Lord says: "I will ransom them from the power of the grave; I will redeem them from death." That meets the case; that annihilates death and the grave; that sends the tide of joy bounding through the hearts of a sorrowing world. Some long to be laid at rest after valorously battling with the troubles of the world.

## ON OUR BOOK SHELVES.

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Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first of January, 1886, and consequently is six months past due now. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to oppose some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card or inquiry will bring you any information you wish.

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# Poetry.

## WILL HE GIVE HIS BELOVED SLEEP?

When the feet are worn and weary,
When the eyes grow dim with tears,
When the days are long and dreary,
With the monotone of years:
When the fainting footsteps falter
In the matches dark and steep,
With the griefs no time can alter,
Will He give His loved ones sleep?

When our happiness has vanished,
And the heart is worn and old,
Feeding on the husks it famished
With a hungering untold:
And the way is dark and lonely
Up the rugged mountain steep,
Faith asks the assurance only
That He gives His loved ones sleep.

Will He lead them by still waters,
In the pastures fair and bright
Earth's poor heartsick sons and daughters,
Out from darkness into light?
Oh! I long to know the secrets
The eternal silence keep,
Will we lose our burden some day?
Will He give His children sleep?

Till there come a day of resting,
When the pain and toil are done,
Done the penance and the fasting,
And the final needs are run?
Will the heart forget its sorrows,
And the eyes forget to weep?
Then will be no weary morrows,
If He gives His loved ones sleep.

—*Mrs. D. T. Smith.*

# Communications.

## JERUSALEM CORRESPONDENCE.

JERUSALEM, Sept. 15, 1886.
Under a fig tree between
Bethany and Olivet.

*Dear Friends:*

This tree is not an "only but leaves" sort, for although a little tree not much taller than a man, it has a good number of figs and some would be fit to eat, although so near the road you would expect even the immature ones to be stripped off. Figs are too cheap this year for any one to care for only good ripe ones. One has fallen off and is at my side and seems ripe enough to eat. On the other side of the road, when here in March and April, 1882, I was told that my informants, some Chicago Christian "Overcomers" were sure that it was the place from which our Lord ascended. As it happened, while we were there, thinking and talking, a large company of [illegible] me wisdom from the [illegible] learn not to take [illegible] without leave.

I fully believe that [illegible] the miracle and parable were one and the same. Read Hengstenberg's Commentary on John xi. for capital arguments to prove the above. I have just been out, not to meet Christ, but to bid God speed and send on their way his two disciples, Mr. and Mrs. Wm. Lethaby, going to see if they can open a mission and benevolent work in that heretofore deemed inaccessable region "beyond Jordan." Kerak in Moab (or Kir of Moab) is the town they aim for. I nearly arranged to go with them but the present condition of my health would not permit. A Christian Syrian said he would go to accompany me back but we must wear the Bedouin's costume. It is so perilous an undertaking that no one here favors it. May they find friends through this notice which I give of a daring undertaking. No servant or fire arms are taken and only a little money. No mission board supports them. He is an English printer but has worked in Philadelphia. His years, forty-nine, ought to count in his favor so far as experience with the world goes. Sending him money, enclose a draft on London to Wm. Lethaby. Address it to his friend, Miss L. Baron, care of British Consulate, Jerusalem, Syria. Now farewell. While sitting here an Arab woman has picked up one of the good figs, eaten half and thrown it down. C.

JERUSALEM, Western slope
of the Mount of Olives,
September 16, 1886.

*Dear Friends:*

This is my noon prayer and confession today with you as witnesses. I was half an hour ago writing under a fig tree between Bethany and Mount Olivet, but this tree was a few feet from the path and not beside it as the one from which our Lord hoped to find a satisfier of his hunger. This, too, is the "season of figs" and a good one laid beside me on the ground, which I first thought of taking, but then concluded that, the tree being in a field, it was not "anybody's," so as it was not my meal time and I do not care to eat between meals, I piously (?) resisted the temptation, expecting to get a large lot of them when I do eat. Before I left, however, a woman (one of two) came along to see me writing. picked a ripe fig, ate part and threw it down. When I was about leaving I saw an Arab coming, looking on a fig tree in the distance for figs and then up to the tree where I had been and had then deserted with a changed conclusion, for I picked up the whole and half fig to carry off. He was a stone cutter, I saw, and asked me questions in Arabic which I could not answer, and then felt in my side pockets using one word "teen" which I understood; *teen* means figs. He had seen me pick up the two at a distance.

His hand came on a bag of coin and he was ready to run up the hill with it, but I held on and put it in the other pocket. He followed me and after I had got it in my pants pocket, he pulled it out with a rough tear while a woman a few feet off saw the operation as she was returning from market. Again I saved it and as we were nearing the Mount he made off. Four years ago I went down this road to Jericho and have boasted over others that I was not robbed. This spiritual pride needed to be taken out of me. May God keep me from boasting over others. Then I had deemed it prudent to give all my bread (2½ Arabic loaves) to two hungry Bedouins who came along with guns. Then I had but a few cents worth of copper coin. Today I had a whole loaf of European freshly baked bread given me by Mrs. Lethaby from a Swiss woman living outside of the Damascus gate of the city. It was in my clothes but I had given it to no beggar in Bethany nor this hungry stone cutter or mason. My principles are not to carry bread when traveling and have almost decided not to take money, but here I had a good sized loaf of one and about $2.00 of the other, which a poor missionary just going to a dangerous place over Jordan had loaned me. So I deserved the fright, and I pray God to make me more humble and honest in the future. May God make my trepidation and shame at my folly worth more to me than a pious (?) meditation such as my spiritual pride delights in, where I generally make myself many degrees better and more favored of God than all others. I have got so I can't bear to hear other boasters of how the Lord has and will use them for great things, because I am jealous of my own reputation.

[illegible] value. May I [illegible]'s cane (or staff) as [illegible], as our Lord told his "sent ones" to carry one if they wished. This stout oak staff, begged by me from the superintendent of the German Hospice was the human instrument which saved me the money. It had been left by some former German pilgrim in the room where I have just had two weeks free lodgings and board. Last summer on the Plains of Mongolia I had been obliged to carry a stout, iron-pointed cane borrowed of a missionary at Kalgan, because the dogs are fierce there. May I be wise enough to know that in China, with a full acquaintance with its customs and language, one can do differently than without such knowledge, among the bold, intrepid Arabs and Turks.

A gospel of Luke in Chinese was in a side pocket. May God give me the good Samaritan's spirit of diligence in good works, incapable of sauntering an idle day in the country. In the night I thought I would work today picking out stones on the land of people who give me all I can eat of grapes and figs. A letter which the Arab tore in pulling things from my pocket was from a Scotch Christian brother in Japan to me in which he hopes the time will return when we shall have all things in common. Well, may I be more ready to share money and bread and not become a temptation to compulsory communism. May my friends in America heed this warning. May the good Samaritan of our lives pour in the oil and wine for our healing and comfort.

C.

JERUSALEM, near the Garden of Gethsemane,

*Dear Friends:*

Should I be taken up with the antiquities and recollections of the past or live and act in the present? Which course would my 'Restorer pursue? Which is pleasing to God? I think both the remembrances of the past and the duty of the hour as a brother may have their place, but the latter occupation, if faithfully carried out, will leave only a minimum of time for recollections and reveries. The duty of a brother's part so easily slips out of mind that we need a perpetual reminder. Our Elder Brother is himself that reminder.

There is room for practical good works in this city. Many poor Jews can get but a county support. Trades should be taught and shops for work opened. A paper factory started on a small scale by an industrious man now in some mill in America, would give many the employment of gathering rags and other materials. Paper is now too high in price for such a city as this is rapidly becoming. The starter of the enterprise should learn the German and the Arabic languages after he came if he did not know the former before. More should be done for the blind in teaching them trades and to read.

I have too much to say on these subjects for the pen to take down. May we meet before many months. I see that it is not easy to settle here and yet Jews and Christians are doing so in astonishing numbers every year. The ear can hardly believe what the eyes of us witnesses see of this wonderful progress within a few years of Jerusalem's claim to be a great city. The religious element is always predominant here; never more so in the building line than now. Improved hand mills for wheat, etc., could be brought or manufactured here at a great advantage. Improved stone cutting, drilling, etc., tools would probably make their way in time. There must be thousands of stone cutters about the city and suburbs, all as busy as possible, for the work is great. Yours for the peace of Jerusalem. C.

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The Book of Jobab, called Job, Son of Zare, Son of Bruguel, Son of Reuel, Son of Isaac, Son of Habraam. — According to the Septuagint.

CHAP. XXIV.

1. Why is it that hours have escaped the notice of the Lord,
2. And irreverent ones have overstepped the boundary line and plundered the flock along with the shepherd?
3. They have led away the orphan's beast of burden and taken the widow's ox for debt.
4. They have pushed the weak out of the way of right, and with one accord they've hid the meek of the earth.
5. They've gone off like asses in a field; they've gone over me in their own way. Bread for children hath sweetened him.
6. Before the season have they harvested a field not their own. Feeble ones have worked vineyards for the irreverent without wages and without food.
7. [illegible] have made many lie down [illegible], without their outer garments [illegible] covering for [illegible] (body of course here) have they stripped off.
8. With the dew of the mountains have they been wet, and because they had no shelter they wrapped around them the shelter of a rock.
9. They have snatched the orphan from the breast, and oppressed the fallen.
11. They have laid in wait iniquitously in narrow places.
12. Some have been cast out of their own city and their own houses; and the life of infants hath sighed in extremity.
13. And hath he not appointed a visitation for any of these things? Of these upon the earth none have even comprehended, and the way of righteousness they have not known, nor have they gone their ways by the way that doth not turn.
14. And he who knoweth their works hath surrendered them to darkness, and like a thief in the night will he be.
15. The eye of the adulterer hath even watched for darkness, saying no eye will observe me and he hath hid his face.
16. He hath dug through houses in the darkness; they have sealed themselves up in the daytime; they have not recognized the light.
17. Therefore the morning to them will be with one accord a shadow of death; therefore will the disturbing fear of death be recognized.
18. A light thing is it upon the face of the water; accursed shall be their allotted portion upon the earth; their plantations upon the earth when dried up shall vanish away.
19. For they have snatched away the armful of orphans.
20. Thereafter his sin was called to mind, and like a dewy mist he vanished away; and that which he did shall be paid back to him; every wrong-doer shall be crushed down like a tree that cannot be remodled.
21. The barren he hath not treated well and the erring woman he hath not been merciful to.
22. But with anger hath he turned away the helpless; therefore when he standeth up he shall have no faith in his own life.
23. When sick let him not hope to be well; for he will fall by disease.
24. For his uplifting hath brought ill to many; and he hath withered like a mallows' shoot in the scorching wind; or like a grain head that is about to fall of its own accord off of the stalk.
25. And if not, who is he that hath said, I am a liar, and he shall show my words to be untright.

C. GARDNER.

## The Egyptians Who Wrote for the Future.

Let us look first of all at the Egyptians, who seem to me to possess the consciousness of the most distant, an almost immeasurable, past. They did not adorn their temples with inscriptions for their pleasure only. They had a clear idea of the past and of the future of the world in which they lived; and so as they cherished recollections of the past, they wished themselves to be remembered by unknown generations in times to come. The biographical inscription of Ahmes, a captain of marines of the eighteenth dynasty, is addressed, as Champollion says, "to the whole human race," (*tet a enten ret neb*). A monument in the Louvre (A. 84) says: "I speak to you who shall come a million of years after my death." These are the inscriptions of private persons. Kings, naturally, are still more anxious that posterity and the world at large should be informed of their deeds. Thus Shabak I., the conqueror of Judah, prays in one of his inscriptions at Silsilis: "My gracious Lord, Amon, grant that my words may live for hundreds of thousands of years."

The great Harris Papyrus, which records the donations of Rameses III. to the temples of Egypt, together with some important political events, was written to exhibit to "the gods, to men now living, and to unborn generations (*hamemet*), the many good works and valorous deeds which he did upon the earth as great king of Egypt." Whatever other motives, high or low, may have influenced the authors of these hieroglyphic inscriptions, one of them was certainly their love or fear of humanity, their dim conviction that they belonged to a race that would go on forever filling the earth, and to which they were bound by some kind of moral responsibility. They wrote for the world, and it is in that sense that I call their writing the first germs of a world literature. And as in Egypt, so it was in Babylon, Nineveh and Persia. When the dwellers on the Euphrates and Tigris had learned that nothing seemed to endure, that fire and water would destroy wood and stone, even silver and gold, they took clay and baked it, and hid the cylinders covered with cuneiform writing in the foundations of their temples, so that [illegible] after the destruction of these temples and palaces future generations would read the story of the past. And [illegible] in their safe hiding places these cylinders have been found again after [illegible] years, unharmed by water, and [illegible] by fire, and fulfilling the very purpose for which they were intended, carrying [illegible] to us the living message which the ancient rulers of Chaldea wished that we, their distant descendants, should receive.

Often these inscriptions end with imprecations against those who should dare to injure or efface them. At Khorsabad, at the very interior of the construction was found a large stone chest, which enclosed several inscribed plates in various materials; one tablet of gold, one of silver, others of copper, lead and tin; a sixth text was engraved on alabaster, and the seventh document was written on the chest itself. They all commemorate the foundation of a city by a famous king, commonly called Sargon, and they end with an imprecation: "Whoever alters the works of my hand, destroys my constructions, pulls down the walls which I have raised, may Asshur, Nisib, Rachau and the great gods who dwell there, erase his name and send from the [illegible] his seed to sit bound at the feet of his foe."—*Max Muller.*


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—AND—

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## Communications.

[This was written for the *Crisis*. It is too important to be lost, and I send it to THE RESTITUTION. This profound, essential word of God I cannot, dare not, suppress.—J. B. C.]

### "THE TWO HOUSES OF ISRAEL."

Our Brother Grant's work on this subject needs notice to supply his dispensational and historical omissions, with all good feeling; for it is no great duty to God, than "good will to men" that this truth should be told. "They are not all Israel who are of Israel," and this should be kept in mind, Rom. ix. 4–8; but it is equally true that they are not all Christians who are of the church! We must take "the word of the Lord" with its own applications.

1. The eternal purpose which God purposed in Christ," takes in the patriarchal and Mosaic—the Christian and future ages. Hence the deliverances from Egypt by the judges, kings and Cyrus, were as stages and incidents in the one yet unfolding purpose. To switch off at the return from Babylon or anywhere, even at the first advent, would be gospel suicide! Yet Brother G. unconsciously did this so far. He quoted Luke i. 30–32 to "the throne of his father David," omitting "and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end!"

Note. This is, with many others, a pivotal text. The question of Israel, "the house of Jacob," turns on such Scriptures. Faith fastens on it but unbelief omits it with all like it. However, the gospel pre-preached to Abraham, Gal. iii. 8–29, embraces it and reaches on through the past and present to the second coming of Jesus, and "the restitution of all things spoken." Acts iii. 21; Heb. ix. 11–28; 2 Peter iii. 8–13; Rev. i, 1–8.

2. "The seven times" of Israel's punishment, Lev. xxvi., their down-trodden sanctuary through 2800 years, Dan. viii., were only about one-fourth fulfilled at the first advent! They embrace "the times of the Gentiles," Luke xxi. 24; Rom. xi. 25–29, and the apostasy, 2 Thess. ii. 1–8. Also the destruction of Jerusalem by Rome, the fourth and last of those Gentile powers, leaves their "house desolate, till they shall say, Blessed is he that cometh in the name of the Lord!" Matt. xxiii. 37–39. Paul is the pattern of absolute grace!

3. "The twelve tribes" are expressed six times, and with single tribes, twenty-six times in the New Testament, enough surely for recognition. What, then, avails, as argument against God's word, to the contrary, At the outcome of their "seven times" you and I read Lev. xxvi. 28–42. "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, will I remember; and I will remember the land." This belongs only to the future. Note verses 43–45

4. While they forfeit the honors of "the first born" given to Christ and the church of the first born in Christ, Matt. xxi. 42, 43, yet they are still the oath-confirmed and covenant-promised seed. Rom. xi. 26–33. They exist as absolutely as the creation of God! Jer. xxxi. 31–37; xxxiii. 20–22. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah, for I will be merciful and their sins will I remember no more!" Amen and amen. Heb. viii. 1–12.

Brother Grant's logic in the rejection of Israel for their apostasy, if fairly applied would reject the world and the church too, for its still greater apostasy under far greater light. But as it is, Brother G. leaves that covenant people to the curse, and appropriates the plenitude of promise to the far more flagrantly offending church! (both taken dispensationally). Surely "the remnant shall be saved," human failure notwithstanding! Please then, Brother G., revise and amend. Amen. "Where sin abounded, grace did much more abound!" Rom. v. 20; Luke vii. 47; 1 Tim. i. 14–16. Paul the pattern.

To conclude, the return of Israel under Cyrus was indeed signal; yet the superlative remains to grace the inauguration of "the kingdom to come!" "It is the Lord's doing and marvellous in our eyes!" Amen. Lovingly for truth,

J. B. COOK

### THE GEOGRAPHY.

Geography of what, and when? The geography of the Bible lands in the time of Abraham and on to Cyrus and to Ezekiel and minor prophets.

1. But my special reference is to the prophet Ezekiel, and Daniel. In Ezek. xxvii. I count some forty geographical terms that were embraced in Babylon, Medo-Persia, Greece and Rome. These are noted in my Bible maps—that should be the best in the world—by Bagster & Sons.

2. The leading names are given us, Gen. x., from the sons, grandsons, etc., of Noah,—Gomer, Magog, Madai, Meshech, Tubal, Togarmah, etc., all in the sphere of Bible geography! Its center often is Canaan. Judea, Jerusalem, the land of promise to the patriarchs, and so north and south, east and west, related to that land.

3. The Roman Empire, "the fourth" and last of "the four" great world empires, was bounded on the north by the Danube, except Dacia, and the Black and Caspian seas.

4. Rome, its capital, the home of the Cæsars and Popes, is embraced, Rev. xvii. to xix., and is the object of divine judgment, as it is in the Old Testament, Dan. ii. 40–45; vii. 14–18; xxv. 27.

5. Rome embodied the Gentile symbols of Babylon, Persia and Greece, and is the central focal scene of "the judgment written." Rev. xiii. 7, 8; and xvi.

6. No imagination can add a fifth to God's "four" as given seven times in one chapter, Dan. vii. It is an absolute erring notion!

7. "The kingdom" that follows "the fourth" is the divine kingdom under Christ, and his "Bride the church." Both Testaments teach this. Russia, as such, is about twice as old as our nation. It belongs like our U. S. A., to "the ends of the earth," offshoots from the old Gentile tree, Isa. viii.; Dan. iv. Dr. J. Thomas made "Russia, fifth;" others make our nationality "the fifth kingdom;" but both subvert the most emphatic testimony of revelation! The ten times "four," with judgment on "the fourth," Dan. ii. 45; vii. 14, 26, can never yield to any theory of men. I've been brief, but the truth of God is told as to the judgment on Rome the desolator of Jerusalem. Dan. ix. 27. Lovingly for truth,

J. B. COOK.

### Jerusalem Correspondence.

JERUSALEM, Sept. 27, 1886.

*Dear Friends:*

Having today interviewed a German missionary who has been in Abyssinia thirty years, let me put on record these important items. The Abyssinians claim to be in a large measure the children of Israel, as they say that in Solomon's time there was a levy made of the first born of the rich and poor, high and low, in Judea who were taken to colonize the country. The king was a son of Solomon and the Ark of the Covenant was the particular treasure given him by his father. A duplicate was made of the original Ark and left in its place in the temple at Jerusalem. At the capital of Abyssinia, Axum, are the temples or synagogues or churches of their faith, and beside the finest one is a smaller one, most religiously guarded night and day by men in holy orders. No profane eyes may see inside, but the people come to kiss and reverence the building, and even the very trees and earth about it. The golden cover, cherubim, etc., are not claimed to be there.

The Abyssinians practice circumcision. Saturday, which they call Sanbat, has a reverence from the people which forbids their bringing water, starting on a journey, and many other things, from Friday afternoon through the whole of the next day. Jerusalem is to them a most sacred city, a visit to which is a work of great merit. The Old Testament has come down to them in their ancient Ethiopic language. These facts about the Jewish customs and the claim to possess the Ark are not only given me by this thirty years' resident, but from "Three Years in Abyssinia," by Bishop Gobat, of Jerusalem, and "Wanderings Among the Falashas in Abyssinia," by H. A. Stern.

Bruce, Salt, and Ruppell are three writers who many years ago describe Axum. An Amharic and English Dictionary, printed in 1841, confirms what I learn about the Ark, Sabbath, etc. Now in these stirring days, when Palestine is being restored to the Jews, and great events are upon us, these statements have an interest. Who would not like to see that ark? I imagine that the real one is hid in some safe place, but I do not know. The bringing of this one to light, if the real one, would of course be a wonderful event. If it is in some way a copy it would also have great interest. Yet the devout readers of this bear these things in mind. Harder looks than that sacredly guarded building at Axum have yielded to the two keys, faith in prayer and humility in works. The Ark is called Tabut.

Now for some other items of interest. The Abyssinians became Christians very early in the apostles' days. I can scarcely doubt but that the race are Israelites, Mongrel Israelites or proselytes, and that these Jewish customs were with them of old, but it is possible that Judaizing Christians introduced them. St. Mark is considered the head of their church, which dovetails in well with the generally admitted fact that Alexandria was at one time his home, and the church has drawn its patriarchs from Alexandria. Frumentius, from Tyre, is claimed by some to have been their first bishop. He flourished about the time of the Nicene council, 325, and the translation of the New Testament into their ancient and sacred language, the Ethiopic, is agreed to have been his work. Now some more tidings or news to us is brought to light.

Among the Abyssinians live a people called Falashas who are known certainly to be Jews, but, wonderful to relate, instead of being the merchants and wealthy class, they are the workers in iron and other metals, carpenters and soldiers. They build the churches and synagogues—churches for the Christians, synagogues for themselves, which buildings, by the way, are all round like the engine round houses, only they are completely circular.

Here is something unique, Jews that are artificers! What a help they will be in the restoration of Palestine! We wonder if this state is due to some ancient prophesy of one brother's serving another. Well, time will show these mysteries. They are not Hebrew scholars, but learned men among them read the old Ethiopic, as do the scholars of the Abyssinian race and church. The Amharic is really the spoken and practical language of the country. There are but these two written languages. Just think, the Amharic has two hundred and fifty one letters. The Ethiopic, which is the older language of the two, has seventy-eight letters less. The letters are the same in the two languages. The Chinese language has two hundred and fourteen radicals, on which to build its characters, difficult and numerous, but here are two hundred and fifty-one letters. There is, however, a logic about it which makes the sounds easier to learn; for instance, one consonant will have seven vowel endings, and so on down in order. There are unwritten languages, but books in Amharic are prized. Even the priests who must use the Ethiopic as the sacred language, do not well understand it.

Attempts have been made to Christianize these Falashas or Jews by Roman Catholics and Protestants, but none have been baptized other than by the State church, unless secretly, for no dissenting church is allowed. Complete immersion in a river is the method of the Abyssinian, like all these Eastern sects of Christians. We wonder how any students of history or language can write books to prove sprinkling to be the true apostolic method. At present all missionaries are expelled from the country. Even other Europeans are not wanted. My informant was one of four German missionaries sent by Bishop Gobat of Jerusalem thirty years ago. One soon died, another gave up and went home. He, Rev. John Mayer and Rev. J. M. Flad remained. The latter is now at Kornthal, near Stuttgart, Wittemburg, putting through a new and greatly improved edition of the Scriptures in Amharic.

Two German mechanics soon followed these four, one a worker in iron, the other a cabinet maker. It was thought it would be a means of access and greater intimacy with the Jews, who, as we have said, are the artisans and laborers of the country. A professor of the Abyssinian languages, Joseph Halevi, in an Oriental College, Paris, has visited the country on a mission of inquiry from the Orthodox Jews. Mr Mayer knows of only two of these Falashas who have visited Jerusalem. "They seem to take little interest in outside matters. The other Abyssinians make much of coming here. There are about fifty of their monks here all the time. Last year a deaf man of thirty odd years was here for a couple of weeks. He conversed in writing with these monks and their Abby, as he has learned the Amharic. He lives in New York, but proposes to visit Abyssinia next January.

The Deaconesses have had some Abyssinian girls in their school in former years. It was during a time of persecution. The daughter of a German missionary and an Abyssinian wife was trained in this "*Tabitha Kumi*" Institution and is now in a Deaconesses' Hospital as nurse in Cairo, Egypt. The opinion this Deaconess had of the Abyssinian church was that it was fanatical. She says they claim that Jesus himself went to their country and founded their church; I visited their new church edifice today. It is not very large, but round, with doors at the four points of the compass. Stone crosses are over the doors. Abyssinians use pictures, but not images in worship. They do not acknowledge the supremacy of the Pope at Rome.

In the Abyssinian church are some men and women who are quite humble. It is a special duty with these people to visit this city if possible, and a wonderful desire and poverty-stricken lot they seem to be. They have a convent close to the Holy Sepulchre precincts, but have scarcely anything more to eat than the paring stones of the scours afford. These people are wonderfully grateful for even a fragment of the Scriptures.

One of the German Deaconesses told me today (Sept. 24, 1886) that once when the Abyssinians at their convent seemed starving, she prepared a quantity of what she thought good food for them, and found upon offering it that it could not be taken, as there were a series of fast days occurring at the time which debarred them from accepting it. O.

Paper bed clothes are made at a factory in New Jersey. They are double sheets of manilla paper, strengthened with twine. They have a warmth preserving power far out of proportion to their thickness and weight.

### The Wedding Garment.

This parable of Jesus was taken from an Eastern custom. When a king made a marriage for his son, all his young companions were invited, and robes similar to those worn by him were provided for every one of them, so that they all looked exactly alike. The robes being thus provided there was no excuse for being without one, hence the summary dealing with the delinquent. This is exactly the case with the robe now provided, even the righteousness of God by faith in Jesus Christ, being witnessed by the law and prophets which is to and upon all that believe.

This witness we find in the law in type, Gen. iii. 21, where Adam and his wife were clothed with the skins of beasts. There was yet no allowance for the slaughter of animals, and this clothing could be nothing else but the skins of sacrifices to typify the Great Sacrifice, Jesus. So Abel seems to have understood it when he offered the "better sacrifice," the lamb.

The witness of the prophets we find in Jer. xxiii. 5, 6, "this is his name, the Lord our Righteousness." Thus we find a beautiful fulfilment of Rom. iii. 21, 22. Then we are told in 1 Cor. i. 30, that God makes Jesus, "wisdom, righteousness, sanctification and redemption" to all his believing people. Further we have in Gal. iii. 27 the grand information, "So many of you as have been immersed into Christ have put on Christ;" we put on his glorious robe of perfect righteousness in baptism, i. e., if we know what we are doing in the act of baptism. Do you suppose if men know or believed this they would refuse to be baptised? Most assuredly they would not. In all the revisions, new or old, except the American, this word baptize is not even translated the Greek word "baptizo," with the double "o," which is detached and an "e" substituted, and thus "Anglified" is made to mean anything men choose to call it. Those who are going ahead without immersion can never have the "wedding garment" under the arrangement of the present dispensation.

This is also the robe which Paul wanted, he having "no confidence in the flesh;" indeed he thought everything that could be wrought out by man's doing, so far as justification is concerned, was nothing "but dung." He wanted to be "found in Christ," having nothing of his own about him. See Phil. iii 7–9. God will not accept an imperfect righteousness, and nothing else will ever be found in any man, with the single exception of the man, Jesus. Hence the robe is provided for every believer and no excuse will be taked from those who are found without it! Then at the marriage of the bride every one of them will look alike, and being in Jesus, they will be "loved like Jesus." See John xvii. 23. "Thou hast loved them as thou hast loved me." If we believe in Jesus and are immersed into his name, we shall be saved. The "shall" of Jesus is good for and fully guarantees every thing else necessary for our full and complete salvation. Please read these Scriptures referred to. In Jesus we have everything—in ourselves we have nothing.

This is the last testimony, I think, which I shall ever be allowed to bear to the "truth as it is in Jesus." About three months would put me into my 90th year, but I do not expect ever to reach that period. I am waiting the Lord's will on that point. If you can find room to insert this, I shall feel much obliged; if not, there is no harm done. At the same time I thank you very kindly for your kindness in continuing the paper. Yours for the truth as it is in Jesus,

THOMAS CHURCHILL.

### An Island Destroyed.

RESULTS OF AN ERUPTION IN THE TONGA GROUP.

A correspondent of the Auckland *Herald* gives the following account of the destruction of the Island of Niua fu by a volcanic eruption Aug. 31:

The evening of the 30th of August a very great number of earthquake shocks were felt at Niua-fu, which is 400 miles from Tonga, until 1:30 o'clock the 31st of August, when the eruption commenced with a tremendous report. The terrified natives immediately left their respective villages and fled to the highest parts of the island, where they imagined they would be safe. It continued in active operation for several days, throwing up immense quantities of sand and stones. A mound of considerable height has been formed in the ..e, and some millions of tons of sand have been deposited upon the island, varying in depth from a few inches to several fathoms, and presenting a most desolate appearance. The number of nut trees destroyed by the falling sand and water must be immense. The bread-fruit trees have been damaged greatly; in fact, the whole of the large trees have been literally crushed down by the immense quantity of sand which has been deposited upon the branches, giving the island a most desolate appearance. The plantations of the natives have been destroyed and in a number of instances buried many feet under newly-deposited sand. A great many of the houses have been broken down by the weight of sand collecting upon the roofs. The outlook is by no means a cheerful one. Many of the natives would like to leave at once, and it is probable that when the King makes his anticipated visit in the course of two or three weeks many will be brought away.

The news of the eruption reached Tonga Sept. 18. The eruption was first noticed by the French gunboat Decres, but after cruising about the island she sailed away, to the great disgust of the natives. As soon as the intelligence reached Tonga a relief expedition was organised by the Premier, the Rev. S. W. Baker. The steamer Sava was chartered and proceeded to the island. The natives were found in a great state of consternation and in actual dread of food. In their anxiety to communicate with Tonga they had well nigh dashed a boat of native construction in order to wait for Tonga or Fiji, to tell of the terrible eruption which had, for the present at least, done so much harm to their island. A very remarkable fact in connection with this outburst is that no life was lost through it. The Premier has made arrangement for an early supply of food to meet their present requirements.

It may be a fact of considerable interest to men of science to know that the volcanic eruption of Niua-fu took place on the same date (Aug 31st) as the severe earthquakes are reported to have occurred in the United States and some parts of Southern Europe. The island has been the scene of several volcanic eruptions, the first taking place some seventy years ago, the first within the memory of the living. A second outburst took place some forty years since, and the third nearly twenty years ago. The present eruption commenced at one side of a lake which is found in the center of the island. It may prove of interest to some to know that at the time the terrible volcanic eruption in New Zealand took place a considerable number of severe earthquakes were felt at Niua-fu. Aug. 12 a severe earthquake was felt. It, is said, to have been the worst ever experienced in the island, and a fissure was made in some of the rocks, and little was left that a very powerful smell of sulphur was observed.

## Letter Drawer.

The following letter from Sister Sarah Armitage, of Ohio, shows her experience is much like many others. This interchange of experience by short letters is too much neglected. Write again, dear Sister, and by thus encouraging others you will gain strength yourself.

"The thought has often occurred to me that I might say a few words to the brethren and sisters, through the columns of our much loved paper, and then I would dismiss the subject, thinking there were others that were more able and competent to write than myself. But as I do not have the privilege of meeting with any of the brethren or sisters, or hearing the sweet message of the gospel preached, I will write a few lines. While reading some of the letters I have shed tears of sympathy, for it seemed to me the writer was traveling the same path of trials that I have trod. But oh, what a consolation we have in prayer. Can we not lift our tear-burdened hearts to our Father, and lay all our sorrows at the feet of Jesus? We need not go away sorrowful. Dear sorrowing ones, why need we carry such heavy hearts from day to day, when we have such a precious friend as Jesus, who has bidden us come and cast our every care upon him. Oh, for more faith and confidence in the blessed Son of God. Let us pray faithfully for one another."

Sister Mary A. Rose, of Wisconsin, though crippled send us this very welcome letter:

"I take my pen to write you a few lines. I write myself, it is more like talking to you myself. I would much like to see you and tell you the benefit yours paper has been to me, and thank you and all that have contributed to send me the paper. There is much that I would like to write but I cannot write much. I am a cripple in right hand, and it makes me very nervous to write. Dear brethren, when you meet together to sing and pray, remember me. I will send you one dollar. I hope I will be able to send you some more."

One of our "Trial subscribers," in Texas sends these few words of encouragement: This was delayed in transit, and though written some weeks since, is still fresh and good. Write again.

"I will write you a few lines to let you know, that I too am a devoted reader, and lover of your much prized RESTITUTION. Its pages of truth, and inspiration of holy writ, are meat and drink to the hungry soul. At being a present to me from a very dear friend makes it more sacred to me, while at the same time, I learn through it there are others, who are seeking salvation, and praying fervently, for the second coming of our Lord and Savior. There is no one here who takes THE RESTITUTION besides myself, in fact, I have never met with ... one person, since I come to this state, who fully understands the gospel of the kingdom of God. It seems to be a strange doctrine. I dearly love to read letters from the sisters. It proves that they as well as myself, are not ashamed to own their Lord. Sister Carrie Williams writes with great force and enthusiasm. Her letters remind me of a babbling brook on a hot summer's day, refreshing, pleasant and instructive. Keep on, sis., that is right, my dear sister, let us keep on serving and owning him, for we know if we reject him, what will be the result. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord, Rom. vi. 23. 'Tis true, there are many things to draw me away from him, who freely laid down his life for us, while at the same time if we worship him in spirit, and truth, there is nothing that can lead us astray: Would to God I were able to do more for the cause of our blessed Redeemer, but finding myself an invalid at the age of twenty-four, must and will be content with my lot. For who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Let me answer unhesitatingly, No never. So let us ever be ready to explain, with the the apostle; Heb. xiii. 5, 6. I hope I will be able to renew my subscription, when my time expires. Your sister in hope of an immortal resurrection."

NANCY E. THOMAS.

A sister in Oregon writes the following cheering words, to show her estimate of our paper.

"I inclose one dollar in this letter for which you will please send me THE RESTITUTION for six months. I am one of your trial subscribers. I love your dear paper. I expect to take it as long as I can get the money to pay for it. Why do I love this good paper? Because it teaches such good Bible truth, and that is what we want. Truth can make us free. The servant abideth not in the house for ever, but the Son abideth ever. John viii. 35. There is quite a number here that believe the gospel that Christ taught when on the earth, and are looking for him to come again to set up his kingdom. Oh may we all be ready, for he will come in an hour when we think not. I do not wish to weary you so I will close. I remain your sister in Christ."

Mrs. M. E. MILLER.

# ...ITUTION.

...ue, Ind'a.

...ana, Nov. 17, 1886.


## ...ORIANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## EXAMINE

*The label on your paper, and if it bears a date previous to* **Nov. 6,** *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

SEND us some short, lively articles to mix in, for we have a super-abundance of long, doctrinal ones now on hand.

Our late Conference was a season of sunshine in our cloudy pilgrimage. Our brethren and sisters were made to rejoice in the faith and hope of the gospel. We were all strengthened and parted expecting to meet again in "the sweet by and by." Particulars by the Secretary.

### TO OUR READERS.

Last week we bade our readers, as we then thought, *the farewell*, so far as our Editorial connection with THE RESTITUTION was concerned. But a sense of duty to God, to the cause of Christ, and to our brethren, who claimed that our continued assistance, for a short time at least, was almost indispensible, has decided us to hold the position for a very little while longer. In doing this we are making a sacrifice of personal ease and quiet, and, at the same time abandoning a much cherished design of going to a more congenial clime to pass the coming winter, for which our only son had most kindly proffered all needed help, financially and otherwise. Now as to whether the motto "Man proposes, and God disposes," shall turn out to be applicable or not, is left for time to unfold. To have retired and peremptorily refused to serve our brethren any longer, would, in our own view, have looked as base and dishonorable as for a soldier to desert his comrades in the critical hour of peril. So regardless of burdens that this Editorial calling may impose upon us at our time of life, and without anxiety as to whether the pecuniary reward shall be the little stipulated, or nothing, we have concluded to stand by our brethren awhile longer. In doing this we shall hereafter regard our place something like that of an Editor pro tem., claiming the privilege to retire whenever circumstances will permit. While we may continue to supervise the columns of our loved paper we shall especially try to make it worthy of patronage. On the signs of the times, the restoration of Judah and Israel to the promised father-land, the near coming of Christ, eternal life through him alone, and other important subjects revealed in Holy Writ, we shall endeavor to treat fully and explicitly. Nor shall we neglect the important matters of personal piety, and holiness as pre-requisites to having a place in God's everlasting kingdom.

We expect trials. We expect our poor, sad heart will be often anguished with *hidden griefs!* But in the future we expect to *whisper* these griefs only in the ears of him who was once a Man of Sorrows. We will tell Jesus for he will best understand them. He walked through the shadows and darkness, and he perfectly knows the road his followers must pass over. When our eyes suffuse our furrowed cheeks with tears, and our heart grows faint, and our strength fails, he will take our hand, and not only kindly help us along, but soothe to sweetest peace all our heart-griefs. We have tried human friendship, and found it has its weaknesses; it does not know the sorrows of another heart, but Jesus knows, and we will go to him.

We near the end of our pilgrim pathway. O it is now but a little while and we shall lay our burdens down. Soon Jesus will say, "It is enough, Rest! Our *heart-anguishes* in this world are for the best; they will make our *heart-ecstacies* all the more rapturous in the world to come. Let us bear, then, a little longer all the complaints and censures that fall to the Editor's lot, and our Heavenly Father knows they are many. We will work on, for—

"We live in deeds, not years: in thoughts, not breaths;
In feelings, not in figures on a dial,
We should count time by heart throbs: he most lives,
Who thinks most, feels the noblest, acts the best."

Jesus was not only baptised in Jordan, but afterwards in intensest sorrow and suffering, and a baptism in sorrow may be needful for us.

Brethren, pray for us. It is only a little while we shall act for you in the Editorial capacity. Remember the paper with your means, for it will not be needed much longer. The coming of the Lord draweth nigh.

### Conference Report.

The First Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, met as advertised at Plymouth, Ind., Friday, Nov. 12, 1886, and continued over the following Sunday.

As it was the time of the Stockholder's Annual Meeting of the Christian Publishing Association, which occupied most of the time on Saturday, the conference business was necessarily shortened. Eight churches were represented by delegates, namely, Macy, Argos, Claysville, Pierceton, Plymouth, Rensselaer, Teegarden and Antioch. The reports of these churches were encouraging, and though some are not in as good condition as they might be, a determination was manifest to press on in the work for the Master.

A letter recommending that Brother L. E. Conner be given a letter of recommendation by the Conference, was presented by the Macy church, and a resolution passed granting such letter for one year, as provided by Section 7 of the Constitution adopted at Argos, Sept. 10, 1886.

The following resolution was offered and by vote adopted and made a part of the Constitution of this Conference:

WHEREAS, The work of evangelizing is of the utmost importance,

*Therefore*, This Conference recommends to the Churches of the State that each Church collect and send to the Conference, each quarter, as large a fund as they can, for evangelical purposes.

The public speakers present were B. W. Woodward, of Dutton, Mich., L. E. Conner, Macy, R. S. Driggins, Rensselaer, J. L. Wince, Pierceton, and S. A. Chaplin, Plymouth. Chapel Hall was filled at each session throughout the Conference, and the best of attention given. The Social Meeting Sunday morning not giving sufficient time for all who wished to take a part and for the reading of letters sent by those who could not attend, it was decided to continue it in the afternoon, and it was wise, for I can safely repeat the words of a brother, "Today we have had the best Social Meeting we ever had in this hall."

During this meeting the friends assembled had the pleasure of making the acquaintance of Brother and Sister Jesse M. Smith, of Council Bluffs, Iowa. It was truly a pleasure to meet these friends, and we hope they will again favor us with their presence among us. Brother A. T. Benedict of Arkansas, formerly of this county, attended our meeting, renewing old acquaintances and making new ones. Brother Benedict's hair is white, and we may never meet him again in this life, but we know if we are faithful we will clasp hands with him in the sweet by and by.

Our hearts were gladdened on Sunday morning when one more of our young Sunday School scholars decided to go forward and cast her lot with the children of God. Sister Rose Wright was immersed by Brother J. L. Wince on Sunday evening. She has made the start in the springtime of life; trials and temptations will have to be endured, and we pray the Father to give her strength as she may need, and that she may be among that happy company who shall hear the "Well done, enter into my joy."

Notice of the next Conference will appear in due time in THE RESTITUTION.

The following letter was read at the Conference. Others will be given a place next week.

A. B. UNDERWOOD, Sec.

MILLFIELD, O., Nov. 4, 1886.

*Brother Driggins:*—

Being called away from the Argos Conference so suddenly, I failed to have the interview with you and the brethren which my visit contemplated. The two principal subjects I had in view were:—(1) Some arrangement by which our Editor of THE RESTITUTION, might be kept and sustained in his present official position. (2) Some well arranged system, by which we, as a people, working to prepare the way for the coming of the Lord, could act with more efficiency.

I was called into the interesting work of this great movement at a very early period (1843), and have always taken some humble part in its general operations, and have ardently desired its success. I was delighted, therefore, when your resolutions were presented, for the deliberations of the Conference; and still more highly pleased to learn that they were adopted. My influence, whatever it may be, will be given to carry out and sustain them.

The individual Congregations of believers (called churches) must be well organized and efficient workers, to add to and keep up the vitality of the body. Co-operation is also necessary.

We as a people, have been called out from the various denominations to accomplish a mission by them totally neglected, and in many particulars, totally discarded, viz., the proximity and personal reign of Jesus the Messiah. The proclamation of his coming and a preparation for that event are the chief elements of that mission. Other topics are associated, it is true, but, to sound out this proclamation is our great work.

How shall this be done? Shall it be done by individual, or by combined effort? Our work is too arduous for individual success. We contend with enemies well disciplined. What can raw militia accomplish against veteran armies? We require discipline with our whole armor; and union superadded. We have our families for elementary drill; our separate churches for more public exercise, and our whole body for more general and efficient conflict.

In our families we prepare ourselves for congregational work; in the congregation, we drill for general field work. These points are so familiar to you that I need not dwell. You are familiar with the nature and the vastness of our mission. The problem now before us for solution is, How can this work be accomplished with the greatest efficiency? Ours is mission work like that of the angel of the Apocalypse, flying through mid heaven with an everlasting glad tidings, or the glad tidings of the everlasting age. We have two classes of missionaries on the wing. (1) The living missionary. (2) The Flying Roll, (the printed sheet). With the living missionary you are quite familiar. On this class it is not my purpose to dwell. Of the Flying Roll, I am now especially interested. Of these rolls we have four classes. (1) The sacred Scriptures, which is our only authoritative text book: (2) our journals; (3) our tracts; (4) our books. Of the Bible it is not necessary to speak. We all have it, and profess to love it, and implicitly obey its commands. The more we study that word the more of the spirit we shall imbibe, and the more efficiently we can work. This will readily be granted, whatever be our daily practice.

(2) Our Journals.—Of these, only one, THE RESTITUTION, now claims our special notice. Of its history under various names, you are better informed, perhaps than myself, of the future rather than its past I am more particularly interested. What is its field? What is its mission? How can its efficiency be increased? These are questions of great interest to the entire brotherhood. I shall be allowed, therefore, to speak freely, hoping that what I may say will meet with some little approbation, at least.

THE RESTITUTION is our home and foreign Missionary. Its field is the world, its pupils are all, in every land, of the Anglo-Saxon world who will read and investigate its contents. It enters the dwellings, (at home and abroad) of those where no living missionary can be sustained. To many it is their only minister, pointing them to the life and reign of that age which hastens greatly. Whoever helps sustain that weekly messenger, adds a mite to sustain our most efficient missionary. As the President of that Association which soon meets to deliberate on the ways and means of sustaining that Journal and enlarging its circulation, allow me to say, that you can count on me to render it all the support that my circumstances will allow. My domestic circumstances and my own publications are at present, a severe tax on my limited means, but I have consecrated what little I possess to the cause of him whose it is, and whose servant I am, and design to be while he spares my life. I will aid to sustain Bro. Chaplin as its Editor, as long as he is willing to fill that chair. His ability, natural and acquired, fit him to discharge the duties of that office in a manner that does great credit to the cause we advocate. His chair cannot be filled by any other one in my knowledge. You may find others to sit in his chair, but there will be ample space about him unoccupied. His library, his brain and his heart, are such as I, in my long life, have not often seen. These are my honest convictions from personal knowledge.

Other publications are useful, such as tracts and books. We need, what other denominations call "A Book Concern." Under efficient management, such an institution would be self sustaining, and render great service to the cause.

My domestic affairs and "proof reading" will confine me very closely at home for the next seven weeks.

I regret that I was called away so suddenly from the Argos Conference. Mrs. Westbee is suffering under nervous prostration. How it will terminate I do not know. I ask an interest in the prayers of all our people. Kind regards to yourself, your wife, and to all the brethren. Please write me when you can spare time. Yours in hope.

J. P. WESTBEE.

### Conference Report.

The Northwestern Pennsylvania A. C. Conference met, pursuant to notice, with the church at East Branch, Warren Co., Oct. 9th and 10th, and was called to order by the President. The churches represented were Oil City, Edinboro, Reetville, Sutton Hill, East Branch, and Chapmanville by letter. Preaching brethren present: Elder C. W. Stephens, J. W. Niles, Newell Wood and W. Darrow. The reports of churches gave a good showing that they are all in a live condition, each church supporting a Sunday School, with one exception, where there were only four believers. Elder Miles was reported as doing a good work at Wallaceville, having set a church of fourteen persons in order at that place. On Saturday evening Elders Wood and Stephens assisted at the ordination of Brother J. W. Niles, which was a very impressive service. The thanks of the secretary are extended to the brother who kindly sent in resolutions of condolence in regard to the death of her father. The invitation of the Oil City church to the conference to hold its next session at that place was accepted. Adjourned to meet at the call of the chair.

C. W. STEPHENS, Pres.
S. A. ATWATER, Sec'y.

## Selections.

### FRAGMENTS OF THE FEAST.

"Jesus saith to Philip when He saw the great company, Whence shall we buy bread that these may eat? And this He said to prove him: for He Himself knew what He would do."

What company so great that the "omnific word," the opening of the Divine hand, the instant easy exertion of Divine beneficence cannot feed to the full! How readily we acknowledge this! Yet how often does God find it needful to start this question in our short-sighted minds, in our forgetful memories, in our unbelieving hearts! He knows what he will do. He has it in his gracious purpose to supply all our needs however great they may be, however numerous the months to be filled. He is always ready to be put to the proof. God is able to make all grace abound toward you that ye always—having sufficiency for all things—may abound unto every good work."

And his favorite mode of answering these questions that rise in our minds, and sometimes force themselves from our lips—his general mode of silencing the desponding reply "Two hundred penny-worth of bread is not sufficient for them, that every one may take a little," is by proceeding at once before our eyes, to demonstrate at one and the same moment his care for us, his munificent provision, his inexhaustible resources, his unexpected Omnipotence. Hardly do we despairingly inquire "What are these among so many?" ere his blessing breaks alike the bread that feeds us and our hearts that for one moment had forgotten or distrusted his Divine ability.

But will we discover that wastefulness is as obnoxious in his sight as unbelief? "Shall we sin that grace may abound?" Shall we be careless in using or saving the lavish provision he has made for our need? While we are yet feeding upon his bounty do we not hear his voice, "Gather up the fragments that nothing be lost?" Shall we remember that Divine provision is no reason for human prodigality? Doubtless in all this vast universe of seeming decay and apparent waste, there is not an atom once created that has ever been or ever will be lost. What remains from one season reappears in the fruitfulness of the next. The vapor vanishes only to revisit the earth in the subsequent shower. The vast profusion of color, of fragrance, of verdure, of fruit, only demonstrates the Divine goodness whose tender mercies are over all his works. One cannot say to the other I have no need of thee. Bod, and mind almost unconsciously drink in the delicious draughts of Divine plenty, so well suited to supply our every need. And all that God demands of us is, that, having fed ourselves upon his ever miraculous provisions, we shall not abuse his very bounty by neglecting to "gather up the fragments that nothing be lost." Our luxuries may well give place to the necessities of others, and our necessities to the still greater needs of others. "The very dogs gather up the crumbs under the table." And humanity all about us may be hungering and starving for "the fragments that remain" from our feast, and that may be lost by our prodigal carelessness. Therefore, "gather them together," and make proper distribution of the fragments after we ourselve have been "filled."—*E. I. D. Pepper.*

### The Joys of Prayer.

Even in those parts of prayer that might seem painful, there is a pleasure that would be ill exchanged for this world's most boasted bliss. In the bitterness of repentant sorrow for sin, there is a sweetness; in the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth—

"The broadest smile or darling folly wears,
Less pleasing far than penyer's repentant tears."

Of what a happy, heaven-foretasting life the children of God might enjoy on earth if they would live a life of prayer! How calm they might be in the midst of the wildest storms! How joyful in the midst of deepest tribulations! How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling around their path, the peace of heaven dwelling within their hearts. It is said that travelers in Alpine regions are encompassed with a clear atmosphere, and cloudless sunshine, whilst traversing the summit of those lofty mountains, at the very time that the world below them is wrapt in mists and darkness, and thunder-clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet; thus realising the beautiful illustration of the poet:

"As some tall cliff that lifts its awful form
Swells from the vale, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

### One Less.

"One cross the less remains for me to bear,
Already borne is that of yesterday;
That of today shall we tomorrow share,
Tomorrow's with itself, shall pass away."

Yes, this conflict cannot always last. The wonderful warfare in which we are engaged must sooner or later end. Each trial through which we pass makes the number one less for the time to come. Each temptation we endure or overcome lessens the number of those with which we can possibly be assailed. In this earthly state our afflictions are truly varied and numberless. But each one as it goes by and is numbered with the past, ever diminishes the sum still allotted to us. The difficulties of the way once overcome make the whole along life's journey so much less to come. The possible shadows that enshroud us diminish so much the more, as we approach the light of the heavenly world. Many disappointments we have had will be shared by us no more forever. Life's great book are long will be written.

Yet with the good man the greater trials that come in life's wondrous drama, the greater triumphs are shared. The darker the shadows that sometimes darken our way the more glorious the light that will dispel them all and cheer us on to glory and to God. The fiercer the deadly conflict the more wondrous and signal the victory! When we have patiently and prayerfully repelled temptations we shall come forth as gold tried in the furnace. So one by one our crosses and our trials show always the number less. As our days and years glide away our sorrows and sighings must go with them. The number, beloved, is wondrously diminishing! Soon will come the end, when death itself shall be swallowed up of life, and this mortal put on immortality. Sweet by and by that will plant our feet within the confines of an eternal Spring! Hail fair day that will bring us to our Father's house!

"The storm that yesterday ploughed the sea
Is buried now beneath its level blue:
One storm the fewer remains for me,
Ere sky and earth are made forever new."

—*I. N. Kenaga.*

### Ye Must Be Born Again.

Why? Because such is one's natural state that you cannot repair it; you cannot build upon it; you cannot put the new wine into the old bottles. There must be a total remaking. Wholly new foundations must be put in. The old is so bad that you cannot count it good, and make it better, and finish it up as best—meet for the Master's use. Look at the natural man through the clear glasses of God's word and see how dreadful he is in all his parts: His "whole head is sick;" his "eyes are full of adultery," and cannot cease from sin; his "mouth is full of cursing and bitterness;" "the poison of asps is under" his "lips;" his tongue uses deceit; his throat is an open sepulchre: his "heart is deceitful above all things and desperately wicked," his "hands are full of blood;" and his "feet are swift to shed blood." How graphic is Isaiah's description of one or many such people! "The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment."

Apply this to his body if you will, but is he any better within? How is the mind? "It is enmity against God." This is its nature, not his relation, as though he might be hostile toward him; his mind is hostility itself. His understanding is "darkened," being alienated from the life of God through the ignorance that is in him. His "thoughts are thoughts of iniquity;" his heart deviseth wicked imaginations; his conscience is "seared as with a hot iron;" both mind and conscience are defiled. What a condition! Such men made "better?" Impossible! In them "dwelleth no good thing." Indeed,

"How sad our state by nature is:
Our sin, how deep it stains!
And Satan binds our captive souls
Fast in his slavish chains."

Well then did Jesus say, "Ye must be born again." But a new birth is a new creation, and only he who created at first can create again. But for this cause came Christ into the world and now stands with outstretched arms inviting to himself. And shall we not at once arise and say,

"With this cold, stony heart of mine,
Jesus, to thee I flee;
And to thy grace my soul resign,
To be renewed by thee?"

Thousands have so come and found their darkness turned into day—with them old things have passed away, and behold, all things have become new. Try what others have tried and be like them, gloriously saved.

### THE PRIVILEGE OF PRAYER.

Prayer is not a consultation with the highest wisdom which this world can supply; it is not intercourse with an angel or spirit made perfect: but it is an approach to the living God. It is an access to the high and holy One who inhabiteth eternity; it is detailing in the ear of Divine sympathy every sorrow; it is consulting with Divine wisdom on every want. And this not once in a life-time, or for a few moments on a stated day, but at any moment, at every time of need. Whatever be the day of your distress, it is a day when prayer is allowable. Whatever be the time of your calamity, it is a time when prayer is available. However early in the morning you seek the gate of access, you find it already open. However deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Savior near; and this wherever you are. It needs not that you shall ascend some special Pisgah or Moriah: it needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a moment be rested on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find "Jehovah-shammah"—"the Lord hath been here"—inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the bank of Gennesaret, and in the upper chamber where Pentecost began.

### Uttermost.

How rich are the terms Scripture applies to salvation through Jesus. "He is able to save them to the uttermost, that come unto God by him." What can go farther than "uttermost!" Dr. Clarke says: He is able to save from the power, guilt, nature, and punishment of sin—to the uttermost—to all intents, degrees and purposes; and always, and in, and through all times, places and circumstances; for all this is implied in the original word. The Dutch Bible translates the word "per-


...found... Dr. Leander ... place." Berleaburg... perfectly," Catholic Bible (Ger... "eternally," Dr. Stier ... renders "most complete." The original word seems to combine the two ideas of continuity and utmost completeness. Hence Jesus saves forever to the uttermost. But you must come unto God by him, and keep coming all the time, which implies a complete separation from sin and an entire consecration to God. Here is full salvation for you, hungering soul. Christ offers to you the overflowing well of salvation, thirsty heart. You are not straitened in him, you may receive from his fulness, grace for grace. Come and be saved forever to the uttermost!—*Evangelical Messenger.*


## Exegetical.

### PASSING UNDER THE ROD.

It was the custom of the Jews to select the tenth of their sheep after this manner. The lambs were separated from the dams and enclosed in a sheepcote with only one narrow way out; the dams were at the entrance. On opening the gate the lambs hastened to join the dams, and a man placed at the entrance, with a rod dipped in paint, touched every tenth lamb, and so marked it with his rod, saying, "let this be holy." Hence saith the Lord by the prophet, "I will cause you to pass under the rod." Ezek. xx. 37.

### TAKE NOTICE.

Any one who knows the present address of G. M. Shelby, formerly of Maynard, Ark., will oblige us by informing us of his whereabouts.

Any one who knows the present address of C. H. Williams, formerly of Chico, Wise Co., Tex., will confer a favor on us by informing us of his whereabouts.

*The Scientific American*, published by the great patent agency firm of Munn & Co., New York, is the most practically useful publication of its kind in the country. Indeed, it occupies a field distinctively its own. Not alone for the machinist, manufacturer, or scientist, but it is a journal for popular perusal and study. It is the standard authority on scientific and mechanical subjects. It is placed at a very low rate of subscription, $3 per annum, which places it within the reach of all. Subscriptions will be received at the office of this paper.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first of January, 1886, and consequently is six months past due now. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

### To the Friends of "The Restitution."

We are anxious to extend our circulation, but we can do very little in this line without the aid and co-operation of our friends. We have decided to offer THE RESTITUTION to

**Trial Subscribers**

for only Twenty-five Cents for Three Months. We feel certain that if we can get two persons to take our paper and read it for Three Months, at least one of them will not do without it. If we can get One Thousand names of this kind added to our list, we think Five Hundred of them will continue to be subscribers.

Any one sending us the names of

**FIVE NEW SUBSCRIBERS**

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### FORTY BOYS.

The Cleveland Protestant Orphan Asylum have forty bright, healthy, attractive boys, from one month to eight years of age, for whom homes are desired. Correspondence invited. Address, A. J. Shuck, Supt., 940 St. Clair st., Cleveland, O.

## PATIENCE.

Ye have great need, O weary hand
When sunset's gold shall flood the land,
And bid thy daily task undone
While evening shadows slowly come,
Yet rest is here, and rest is thine
"It shall be light at evening time."

Ye have great need, O watchful eye
So often raised to one on high,
Watching for light to rift the cloud
While earth is wrapt in night's dark shroud,
Though tears may fall like ceaseless rain
Thine eye shall brighten soon again.

Ye have great need, O weary heart
Whose restless fevered pulses beat
O'er thorny path and rocky height
In noontide's heat, or starless night;
But on the crystal river's shore
Is peace and rest forevermore.

Ye have great need, O weary heart
Whose quiv'ring cords would gladly part
If not the burning cross be riven
Beneath the loving hand of Heaven—
Today forget the cruel strife
And crown with patience all your life.

"Rest in the Lord, and wait for Him"
Though days be dark and hope be dim
Though martyr fires with naked feet
Be legal still, while hearts shall beat,
For hope and promise both are thine
"It shall be light at evening time."

—*Mrs. H. V. Read.*

# Selections.

## CAPITAL vs. LABOR.

This is the absorbing topic of the day because of its effects upon the masses of the people. It has been much discussed by the pulpit and the press; but they both have failed to give light on the subject. They have not shown when or how it commenced, nor the cause of it; but their conclusions are that it will soon be settled, peace, harmony and prosperity will prevail, etc., but they fail to produce from either Scripture or reason, any argument of proof to sustain their conclusions, therefore from them we must dissent. I can recollect the time when if a person spoke a disrespectful word against an employer in the presence of an employe, he would resent it as quickly as if spoken against himself, and vice versa if spoken against an employe. When did this antagonism commence? The first I know of it was at the time of the southern rebellion, help was scarce, and the working classes formed labor unions, strongly tainted with socialism. They saw a chance to take advantage of the necessities of their employers; they yielded to the evil impulses of their nature, and then commenced an unjust course of dictation to their employers. I conversed with a number of employers who said they were not allowed to run their own business, but were compelled to submit to the dictation of their employes or close their business. But such a state of things could not continue always, a reaction must come sooner or later, and when the reaction did come no doubt many of them retaliated against their employes. I knew of one large chair manufactory in Massachusetts which was closed for some length of time and then started with few hands, and increased by ones and twos as they could get them, and this was because the firm discharged a drunken, worthless fellow; and this shows the unjust dictation of labor unions of that day; and this course of dictation and retaliation has been going on and increasing to the present time; of this past the few months have given abundant proof. This antagonism has assumed such alarming proportions that it has disarranged the business of the whole country the present season and caused a direct loss of millions of dollars to the working classes, and untold millions to the business of the country. Although these facts are admitted, yet our wise men have failed to show a cause for such a state of unrest among the people in this enlightened day and age of the world. Most of what has been said and published has been in favor of labor organizations, and these unions being controlled by the socialistic element, have been encouraged to commit more unlawful acts, and thus the breach has increased instead of being healed. One of our great men at a public meeting in New York said: "Socialism cannot grow on this soil," yet facts show that it has grown more luxuriant on this than any other soil, and those men and ministers who take this serpent to their bosom will find to their sorrow, when it has got sufficient warmth and vitality, that it will sting them to their vitals. The leaders say "they will not stop the labor agitation until every monopoly and business firm in the country is broken up and every man his own boss, and there are not any wage workers."

Mr. Powderly says they are not sufficiently organized, and he keeps hundreds of missionaries out to form unions in new places. He further says: "When a man joins the Knights of Labor he lays aside his religion and politics," and he might have added, their business. If they [illegible] work; if they say stop work, they have to obey whether they wish to or not, and the same with boycotting and many other acts to injure every person who offends them. The cause of all this trouble is the increasing pride and selfishness of this age, the inordinate desire for wealth and pleasure. It is a fulfillment of the prophecies of both the Old and New Testaments. Read what Paul says in his second letter to Timothy, 3d chapter, "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy without natural affection, implacable, slanderers, without self control, fierce, not lovers of good, traitors, head strong, puffed up, lovers of pleasure rather than lovers of God," etc.—Revised Version.

This is Paul's description of what the state of society would be in the last days. By last days I understand the last or closing years of the present dispensation and the ushering in of a new era. And now compare the state of society throughout the civilized world with Paul's prophecy and we perceive that it is having a literal fulfillment at the present time, and we have no doubt but that these wicked traits of character will increase as we near the end. With regard to the future the Scriptures are much neglected by both ministers and people. "Watchmen what of the night? The morning cometh and also the night." But the night of trouble must be past before the morning of peace to this world can come. The Scriptures contain abundant proofs of our position on the chart of time. The prophet Daniel delineated the long course of events which would transpire from his day down to the setting up of God's everlasting kingdom. Commencing with the Babylonian kingdom, the Medo Persian kingdom, the Grecian kingdom, and also the Roman kingdom in its different stages, it has existed in its divided state for centuries, and the stone kingdom is the next in order; the stone cut out of the mountain without hands (without any human agency) becomes a mountain and fills the whole earth, and the signs of the times indicate its near approach. "Wicked men and seducers shall wax worse and worse, deceiving and being deceived." This world will grow worse and worse until Christ shall come literally in person and set up his kingdom. The other kingdoms described by the prophet were all literal, and so will Christ's kingdom be literal, not spiritual. His first coming was literal and so will be his second: "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." His second coming will not be as the babe of Bethlehem, but as the lion of the tribe of Judah. It is written in the 2nd Psalm, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession, and thou shalt rule them with a rod of iron and dash them in pieces as a potter's vessel."

We read in 2nd Rev., "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers." Luke xix. 27. "Howbeit bring thither these mine enemies who would not that I should reign over them and slay them before me."

No conversion taught in the above texts but subjugation. Christ said, "Nevertheless when the Son of Man cometh shall he find faith on the earth." He compares the state of society at his second coming to Sodom and Gomorrah, and to the world before the flood. These comparisons cannot refer to a converted world.

A few weeks ago one of our great men, referring to this subject, and to suggestions that had been made concerning the preventing of socialists being allowed to come to this country, said, "Let them come, nihilists, communists, anarchists, socialists, etc., we can control them." But how? While the leading object of a majority of our politicians and statesmen is place and plunder, some of our judges are suborners of perjury to save themselves and friends from disgrace and punishment. Can such a government work out any moral reform among the lawless classes? No! Impossible, blind infatuation. "The seers hath he blinded." What are the facts, comparing the past and present, why, there are more murders committed in a month now than there were in a whole year forty years ago. How is justice administered? Why, if a poor man steals a few dollars he is pretty certain to go to state prison for a term of years, but if a man steals a hundred [illegible] only to be put caught and convicted, he will not get more than two or three years in prison, and this is very irritating to the working classes, because many lose their little savings by these contemptible rascals. We cannot hold the church blameless in this matter, for in pride and ostentation the Protestant outstrips the Catholic church; the poorer classes among the Catholics can attend church, while in our cities the working classes cannot take their families and attend a popular Protestant church, therefore many attend the meetings of the labor unions, which are generally socialistic and infidel harangues, and have a very demoralizing effect upon those who attend them, which in some measure accounts for the increase of infidelity in our day.

We read in Rev. 13th chap., of a power that should arise and forbid all people buying and selling except those who have the mark of the beast or the number of his name, said number is 666. And whether this has reference to socialism and boycotting, we must wait and watch for further developments. We think it has reference to them because it is further stated in the same book that the last plagues, the last judgments upon this wicked world will be upon those who have the mark of the beast and the number of his name.

No matter to what length of unjust dictation and boycotting these socialists shall go, it will be in vain to expect any protection from our law makers; on the contrary, congress has passed and the president approved a law to legalize and protect these societies. Not that our law makers care for the interests of the workingman, but a society that controls thousands of votes (no matter what its character) must be encouraged for the purpose of getting those votes.

Strife, antagonism and unrest is the order of the day the world over, even the elements appear to be unduly agitated, the winds, waves and electricity are causing destruction and death in many places, the troubles of the last days of this dispensation are coming upon us, the last day scoffers are upon the stage of acting their part of the drama, "saying where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation."

Men may prophesy peace, but God's word will be fulfilled, and it behooves us individually to watch, to lay aside every weight, to keep clear of all socialistic societies, put away pride and ostentation, and live as becomes the followers of the meek and lowly Jesus, then if it shall be our lot to suffer affliction, it will be of short duration, and the end will be eternal peace in God's everlasting kingdom.—*S. Harper.*

## Trust in God.

The only being in the universe who is absolutely trustworthy is God. Not anything nor everything else can be relied on to support us in those hours when we most need support. Not riches, for they "shall certainly make to themselves wings and fly away," and "he that trusteth in his riches shall fall." Not our own strength, for that "is perfect weakness." Not our own righteousness, for the woes denounced against such as trusted in themselves that they were righteous, prove that it is untrustworthy. Nor are earthly friends always to be relied on. "Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders." And if they were thoroughly faithful and willing, they have not the power to help us in the hour of greatest need. Nor is our own wisdom sufficient for our support and guidance. Hence the command: "Trust in the Lord with all thy heart, and lean not unto thine own understanding."

The study of the Word of God will not only convince us that he, and he alone, is worthy of our entire trust, but will show how great interest we have in trusting him, how much he is able to do for us, and how ready and willing he is to honor our faith. How precious and abundant are his promises to protect and bless those who trust in him! "They that put their trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever." "And the Lord shall help them and deliver them; he shall deliver them from the wicked, and save them, because they trust in him." "Trust in the Lord and do good, and thou shalt dwell in the land, and verily thou shalt be fed."

But there are other conditions of intelligent trust in God beside the knowledge of his trustworthiness—his ability [illegible] his will, and unless [illegible] not any doubt of God's goodness or ability to bless us that makes it difficult to trust him; it is the consciousness of a lack of harmony with his will. It is when our sins come between us and God, and hide from us the light of his countenance, that we are most tempted to doubt his care for us—not that he would help us if he could, but that we have put ourselves out of the reach of his help. "And there is truth in what we feel, for we rightly judge our wrong-doing has taken us away from him. We are thrust out of his sight by the frown of our own consciences; we feel cast away from his presence; we feel that we have forfeited his love, and we interpret his disposition toward us by our sense of demerit." In short, we feel that we are not complying with the conditions on which God can bless us. Wherefore, an indispensable condition of trust in God is the consciousness that we are doing his will, and that we are not guilty of any willful disobedience to his commands. "If our heart condemn us not, then have we confidence toward God." If we have confidence in ourselves, in the rectitude of our intentions and life, we can trust God fully and availingly. Our trust in God rests with certainty upon his help, when it lives in us throughout our daily life and influences all our thoughts and actions. It is such a trust that enables us to commit ourselves and our dearest interests to the unwearied love of our Heavenly Father, knowing that he will care for us, and, according to his promise, make all things work together for good to them that love him. This trust brings peace and hope and strength, amid the severest vicissitudes of life; so that, whether we are tried with pain or bereavement, or beset with temptation, we shall still be able to rest in the everlasting arms of him who careth for us.—*Methodist.*

## Passed Through the Fire.

A person the other evening spoke of high price watches, and of one in particular, whose works cost $500 00. A scientific man bought it and traveled with it round the world for the space of one year, and the watch had not lost one moment's time; it had never varied an iota in keeping time; but what made this watch keep such good time and command such a price? Simply this, "It had passed through the fire," thoroughly tested for every emergency, but the fire process made it perfect. So we must pass through the fire to be strong and entire, thoroughly complete in God. We may feel the "heat" not pleasant, the fire burns, the flame scorches, the weary stay in the furnace, very hard to be borne; but if we only bear it and let the fire burn all dross out of us we will keep perfect time for God. So free to men the race set before us because set loose from all incumbrances of the flesh. We can run faster, in other words we can be fully equipped for the warfare. If we are willing to endure this fire the refiner's face will be reflected on us, and we will emerge into the glorious sunlight of God and enjoy the liberty of God; for nothing is so slavish as this thraldom of self; it binds us with cords of pride, envy, unrest and worldly-mindedness. But freedom from these things brings intense happiness and quietness and rest: therefore shrink not from suffering.

The art of conversation is one of the most valuable qualifications for the teacher. Children are delighted with one who has the ability to talk with them in a sensible and entertaining manner. It is admitted that the art of conversation can be taught as a branch of school-work, and by the guidance of certain general rules the teacher can exert an influence, by her style and example, that will be of great value to the young in securing for them felicity of expression and ease of manner. Children always listen to a good narrative with delight, and to listen well is almost as desirable as to talk well. Conversation is a mutual matter, and in real life "small talk" is the basis of a large proportion of social intercourse. Talks with children should be varied, natural, free in style, governed always by the rules of good breeding, such as avoiding interruptions, personal insinuations, indefinite allusions, or double meanings, cheap witticisms, etc. The great secret of a successful talker consists in displaying genius in bringing out the thoughts of others. Children analyse and philosophize with great correctness; and the teacher who talks too much or who aims to show her own superiority will soon lose her power to interest or instruct the young. It requires wisdom to talk well, and sound judgment must be exercised when to keep silence.

## The Choice of Hercules.

Choose thou, oh, youth, thy path in life;
Let not events decide;
Be not, in life's remorseless strife,
Like weeds upon a tide.

Determine what thy aim shall be.
Toil with that aim in view;
If circumstances hinder thee,
Make circumstances new.

Be not the iron that is bent
And beaten as it glows,
But be, through toil and fixed intent,
The arm that gives the blows.

They win in life who will to win,
They fail who faint and fear;
To him with dauntless heart within
No obstacles appear.

There is no mount to high too scale,
No stream too wide to span,
For him who wills he will not fail.'
Who will and therefore can.

So choose, oh, youth, thy path in life,
With firm resolve decide;
Bring all thy powers into the strife,
Success shall thee betide!

—*Philip Burroughs Strong.*

## How to Keep a Situation.

The following bit of good advice is from the workingman, and is worthy the attention of all our readers:

Lay it down as a foundation rule that you will be "faithful in that which is least." Pick up the loose nails, bits of twine, and clean wrapping paper, and put them in their places. Be ready to throw in an odd hour or half hour's time when it will be an accommodation, and don't seem to make a merit of it. Do it heartily. Though not a word be said be sure your employer will make a note of it. Make yourself indispensable to him, and he will lose many of the opposite kind before he will part with you.

Those young men who watch the time to see every second their working hour is up, who leave, no matter what state the work may be in, at precisely the instant, who calculate the exact amount they can slight their work and yet not get reproved, who are lavish of their employer's goods, will always be the first to receive notice that times are dull and their services are no longer required.

## Capital Letters.

Many children as well as grown persons do not know just where to use capital letters. No writing looks well when nearly every word begins with a capital letter. We here give you a few of the principal words where they should be used.

Always begin with a capital letter:
The first word of every sentence.
The first word after every full stop.
The first word after an introductory clause.
The first word of a direct quotation.
The first word in every line of poetry.

Proper names—of persons, countries, cities, rivers, mountains, months, days, etc.

All the names of the Deity should begin with capitals.

The pronoun I and interjection O should be capitals.

Besides these there are several other places where it is proper to use capitals, but if you learn the above rules well, you then can have a lesson of the more difficult places of their use.

## A Boy Grown Up.

Young people rarely realize, when criticising their elders, that the traits or habits that seem to them obnoxious were formed in early life. If their manners are rude, if they lack tact, if, they are not well informed, it is because they have not made use of their opportunities. Manners are the truest indications of character. A discourteous person is both careless and selfish, for the best manners are but the expression of the golden rule; they are the card of introduction to strangers. A friend can introduce you to good society, but he cannot keep you there; that depends on yourself.

A boy of kindly nature is rarely rude. A boy of selfish nature is polite only when his own desires are not interfered with. Every man is the result of his own boyhood and youth. If he has read good books, kept himself informed of passing events, he becomes what the world terms a well-informed, intelligent man. If he has wasted his time in trifling conversation, read only sensational books and papers, neglected to develop the talent which he surely possesses, he becomes a superficial, a tiresome, if not a wicked man.

If as a boy he has not cultivated the graces and amenities of life, he cannot expect to become that most delightful of men, a polished gentleman. If as a boy he has not studied to avoid collisions with those about him, has not recognized the rights of others, has not cultivated a desire to lead men to higher motives, to give to others the benefit of his own opportunities, he becomes that most unfortunate person, a tactless man—a nuisance wherever [illegible] and carefully avoid their fault in it, both of mind and body. Remember the old adage, "By others' faults correct your own."—*Christian Union.*

# Brevities.

The passage of the Suez canal is now made in sixteen hours by the aid of the electric lights, which make night travel possible.

The Brooklyn bridge is found to be thoroughly magnetized, the wire cables and iron work showing that the constant jarring of the structure has induced magnetism from the earth.

The present cost of operating the railroads of the country with steam power is in round numbers $502,000,000 per annum; but to carry on the same amount of work with men and horses would cost the country $11,308,500,000.

At the Mechernich Lead works in Germany the tallest chimney in the world has recently been completed. It is 440 feet high, six feet more than the famous chimney of the St. Rollox Chemical Works near Glasgow, Scotland, which, until the German one was built, was without a rival. The flue of the Mechernich chimney is 11½ feet at the bottom and 10 feet at the top.

There is a pool in Utah only a foot deep and situated at a very high altitude, that refuses to freeze even in the severest winters. There is another that mysteriously replenishes itself with half grown trout. One stream, though clear as crystal to the eye and tasteless, stains all the vegetation it flows over a deep brown. A warm spring near Salt Lake City, is the strongest sulphur water in the world. A hot spring a few miles off, with waters so hot you can hardly put your hand into them, and as bright as diamonds, is one of the most remarkable combinations of chemicals ever analyzed.

The first coin ever issued in this country was the old-fashioned cart-wheel cent. The first issue was in 1793, and there were three dies made. With the single exception of the year 1845, there has been no break in the issue of cents from that time to the present. The labor required to secure a sample of the three varieties of cents made in 1793 is very great, and they bring from three to five dollars each. The cent of 1794 is a trifle more common and can be bought for about sixty cents, while a sample of the issue of 1795 is worth $1 25. It was this year that the liberty cap was changed to the fillet head, and these were issued regularly for thirteen years, when the Goddess of Liberty appeared on the face of the coin, with thirteen stars surrounding it.

Berlin papers copy from the *Germania* the account of an important discovery in glass manufacture made by Friedrich Siemens of Dresden. He has succeeded in casting glass in the same way as molten metal is cast, and obtaining an article corresponding to cast metal. This cast glass is hard, not dearer in production than cast iron, and has the advantage of transparency, so that all flaws can be detected before it is applied to practical use. It will be much less exposed to injury from atmospheric influences than iron. The process of production is not difficult the chief feature being rapid cooling. The hardness and resisting power of this cast glass are so great that experiments are just now being carried out at the Seimens glass foundry at Dresden with the purpose of ascertaining whether the material could be employed for rails on railways.—*London Times.*

From the new volume published by the Italian General Director of Statistics, which contains data from 1878 to 1884; the following figures are taken respecting murder and manslaughter in the following countries. The proportion of individuals condemned is for every 100,000 persons: In Italy, 8.12; France, 1.66; Belgium, 1.78; Germany, 1.11; Great Britain, 0.60; Austria, 2.24; Hungary, 6.09; Spain, 7.33. Thus Italy, Spain, and Hungary have the unenviable precedence in murder. In offense against morality Italy shows more favorably. The proportion of persons condemned for such offenses is: In Belgium, 15.11 in every 100,000 inhabitants; Germany, 14.03; France, 9.77; Austria, 9.18; Hungary, 6.62; Italy, 8.77; England, 1.76; Spain, 0.96. Germany occupies the first place in robbery, the proportions being in round numbers: Germany 222; Italy, 154; Great Britain, 147; Belgium, 128; France, 113; Hungary, 77; Austria, 60; Spain, 58. Taking all crimes together Germany is at the top of the scale and England at the bottom. The volume, which is compiled from [illegible] 1878 to 1884, and the proportion [illegible] 000 inhabitants is reduced to 20.62.

## OBITUARIES.

BENNETT.—At the residence of her sister in Madison, Lenawee County, Michigan, October 31, 1888, of cancer, Sister Margaret Bennett, aged 43 years.

Seven years ago the deceased first heard the "glad tidings of the kingdom of God and the things pertaining to Jesus Christ" as set forth by Jesus and the apostles, proclaimed by the writer in a series of meetings held in the township of Palmyra. She was the first of seven as the result of these meetings to become obedient to the truth. Her life ever since has been of such a character as to adorn her profession. In her those in trouble always found a helper and the poor a friend. By her death the neighborhood has lost a good citizen, society an efficient member, and the church an earnest worker. She leaves a husband and an adopted daughter, and a number of more distant relatives to mourn her loss. The writer spoke words of comfort to a large concourse of people from the following, "Blessed are the dead who die in the Lord." We then laid Sister Maggie in the silent tomb to await the coming of the Master.

L. O. CHAUN.


## SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents; for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

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# Poetry.

## HE FAILETH NOT.

I have tried love, and I have known love to fail.
Have trusted friends and found that friends forgot,
Sought help from my own heart without avail,—
He faileth not.

Neither by day nor night, in age or youth,
In poverty and in the fairest lot,
In sorrow and in joy his word is truth,—
He faileth not.

If I should let all other comfort go,
And every other promise were forgot,
My soul would sit and sing, because I know
He faileth not.

I cannot tell what winds of God may blow,—
What safe or perilous ways may be my lot;
But I have little care, for this I know,
He faileth not.

# Selections.

## ISRAEL'S LITERAL RESTORATION AND GLORY NOT FORFEITED BY ISRAEL'S APOSTACY.

The spiritualizers of prophecy concerning Israel, deny the literal fulfilment of the promised and predicted glory, on the ground that the promise and prophecy alike were conditional as to their fulfilment; that is, that the realization of both promise and prophecy were made dependent on Israel's righteousness. Obedience was the condition. Inasmuch, therefore, as the condition was not fulfilled, so neither could the promise or prediction be fulfilled. Disobedience operated the forfeiture of the national blessing forever. So, in like manner, under the covenant of grace, not less than under the covenant of law, the condition not being fulfilled by the nation, viz., faith in Christ, the forfeiture has become a fact the second time, because Jesus and his gospel were rejected. Take it either way, under law or under grace, the forfeiture of the final and perpetual possession of the land and the glory is complete. The Jews have been as a race, and nation, cast out from the covenant forever, and stand before God today, just as Arabs, Turks and Teutons stand. The only future for the seed of Abraham is either as individual units, to believe in Christ and come into the church, or to be lost. National restoration and conversion, repossession of their own land, and glorification therein, there is none. The prophecies are to be spiritualized, and are fulfilled in Christ and the Christian Church. A literal fulfilment is impossible. Everything, save the promise and prophecy of personal salvation has failed through Israel's disobedience and unbelief. Such, in general terms, is the view taken by the class referred to.

The view is ruinous in every way in which it can be contemplated.

1. It assumes what is required to be proved, viz.: that none but conditional promises are made with respect to Israel, and that unconditional prophecies are excluded: a task never yet accomplished.

2. It confounds promise and prediction; the absolute and unerring foresight and announcement of God's purpose, with the moral warnings appended to conditional promises and threatenings.

3. It identifies the word forfeiture with the temporary suspension of the promise and prediction and the temporary national chastisement of Israel, for their disobedience and unbelief.

4. It omits the vital theological truth, that while all the blessings of grace and glory, whether material or spiritual, are, when viewed on the human side of the question, ordinarily said to be conditioned on human obedience and faith, those same promises and predictions, viewed on the divine side, are ever said to be unconditioned, rave by the unchangeability of the being, truth and power of God, which can never fail. God has no other way in which to deal with man or himself. What men call conditions, are themselves the gift of God to man. Every act of obedience, and every duty required, is both a gift and a grace of the Holy Spirit.

5. It forgets that the law was merely a preparation, to demonstrate the failure of man to inherit anything by his own righteousness, and that while the fulfilment of the promises and predicted glory was, humanly speaking, conditioned on faith in Christ, the heir of all the covenants, to the whole extent of blessing both temporal and spiritual, yet the fulfilment of this condition stands in the power of God and not in the power of man; in the covenant of grace, God unconditionally promising to do for Israel what Israel is unable to do for itself, viz.: to give acceptance and faith, to sprinkle with clean water, to renew, to sanctify, to regather, and restore.

6. It contradicts God's own express statements that, so far as he is concerned, the fulfilment of his purpose toward Israel and their land, in the latter day, is conditioned on nothing but his own sovereign grace and will. The accomplishment is not for their sakes, nor on their account, but for "his own name's sake." In language the most express, Paul has declared that God's "gifts and calling" to Israel, which includes the gift of national pre-eminence, the gift of the land of Canaan, the gift of a historical mission to nationally mediate salvation to the world, not only at the first advent when diminished, but at the second advent when replenished, are absolutely irreversible and irretractible, so that it is not in the power of Israel's apostasy, or unbelief, to forfeit forever, the promise and the prediction. Their very sins and punishments are the way to their final restoration. God's covenant, Paul argues, is not to be set aside, and can not be invalidated by Israel's disobedience. After all that satan, and sin, and man, can do, God is determined to have his own way, and keep his promise. So far as they are concerned, he will cause them to fulfil the condition they have not fulfilled, by having mercy upon them, and washing away their sins, and putting his Spirit within them, and causing them to walk in his statutes; yea, opening their graves, and regathering them from wherever they are scattered, and planting them again in their own land, to be plucked out no more forever. What certain writers choose to call "conditions," are veritable parts of the salvation itself, unconditionally promised, predicted and to be fulfilled, to the glory of God. Repentance, faith, and righteousness shall be his gift, and not their payment. Meridian sunshine is not clearer.

7. It makes God's whole plan, purpose, will, providence, prophecy and promise alike, as also God's foreknowledge, dependent on man's merit, and possible only by means of the dubious contingency of man's will. Whether God shall accomplish anything, is suspended upon the changing caprice of the creature. Whether Israel shall experience what God has foretold, and sworn by himself shall occur, is for Israel, and not for God to say. Prophecy becomes a plexus of oriental exaggerations and fancies, requiring a spiritual or figurative interpretation, in order to save the semblance of either wisdom, truth, knowledge, or power, in God. It annihilates the very idea of divine prediction, by affirming that it must fall through man's moral perverseness, or be fulfilled, if at all, through man's own righteousness. It foists upon the bosom of prophecy a glaring schism and contradiction, two opposing senses, one the historical which can not be fulfilled unless man allows it, the other the spiritual or figurative which must be fulfilled whether man is willing or not. It thereby not only dishonors God, but mocks the expectation of his people, and stones for this double injury to him and to them, by extolling its own hermeneutics as necessary to save the Bible from ruin. It makes prayer to God a folly. It brings in Christianity debtor to Jewish righteousness, and not to God's eternal purpose in spite of Jewish transgression. It closes up the future instead of revealing it. Prophecy is no longer a "sure word" and a "light," but an uncertain divine guess, and a dark cloud: no longer a support and cheer, but a corroding disappointment and pain. The Shoyl is just as good.

8. It fails to distinguish between what is common to all believers, Jews and Gentiles, and what is peculiar to Israel, in their historic mission, and relation to the kingdom of God. According to God's plan, when the "falling away," or apostasy in the branches of the "wild olive," has brought the kingdom of God on earth almost to extinction, Israel once more shall be recalled to the covenant, and re-engrafted shall again form the centerpoint of a new and mightier blessing than ever to the nations. Spiritualism is right in making the unity of the Jew and Gentile a spiritual one in Christ Jesus, where there is no difference, and honoring believers as the spiritual seed of Abraham, calling them the true circumcision. But when prophecy describes decided facts as to Israel's distinctive, historic vocation. In the last days, Israel's special mission to introduce that latter day glory, it is a deep error to interpret this as bound to fall through Israel's unbelief, which God says shall never be the case, nor ever be allowed. Israel's final mission, as such, enters into history when the Gentile apostasy has reached its culmination, and the fulness of the Gentiles has come in. It is the very soul of prophecy, and the very center of Paul's great argument. And it is inseperable from Israel's own land. The prophecies are to be interpreted just as they read. Israel has not forfeited, nor can forfeit, forever, the promised and predicted glory. It would operate the forfeiture of the whole future kingdom of God on earth.

9. It misconceives the case of Jonah and Nineveh to which it appeals to prove that the fulfilment of prophecy is contingent on men's actions, or, as it is said, is "conditioned" upon them by asserting that Nineveh's repentance overthrew a prophecy of judgment. That style of speech is mere rhetoric. Repentance overthrows nothing except Nineveh's impenitence. Any thoughtful reader can see that the threatening of destruction was not a decree of absolute ruin, but simply a moral preaching, a faithful warning of what is sure to follow continued impenitence, coupled with a call to *repentance* with implied salvation. It was Israel's first mission to the Gentiles, and intended to teach them a first lesson in God's way. The repentance that saved Nineveh was itself God's gift, the work of God's mercy. It was a part of Nineveh's salvation, and that result was the unconditioned purpose of God. Even so Israel's final conversion, restoration, and possession of their land, promised in the covenant made with Abraham, are unconditionally decreed of God, and shall come to pass in spite of Israel's apostacy. God has determined to be merciful to their unrighteousness, to make an end of their sin, to finish the apostasy, overcome their unbelief, and introduce everlasting righteousness, and so remove forever what men call the "forfeiture," and secure forever the predicted glory. "He will perform the mercy promised to our fathers, and remember his holy covenant, the oath which he sware to Abraham." Luke i. 72, 73. What men call "conditions" are not conditions, but parts of the great salvation itself, reserved for Israel, unconditionally promised, predicted, and fulfilled, that a sovereign and gracious God may have all the glory.—*N. West, D. D., in The Truth.*

### *Affectionate Preaching.*

There is something in an affectionate statement of gospel truth which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life, and opens before "the wayworn traveller" a "hope full of immortality." Let us reflect upon this peculiarity of our holy religion, and consider what advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or the other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts; some poisoned arrow drinking up their spirits; some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Savior: "Come unto me, all ye that are weary and heavy laden, and I will refresh you!" How appropriate is the character of the great High Priest who "is touched with the feeling of our infirmities!" To such, how adapted are the consolations of the Spirit, the promises of the gospel, and the resting-place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold, and formal, and heartless manner—Oh, what a loss of opportunity! what a mocking of human misery! what a dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd, for "bowels of compassion." Let us take the sufferer by the hand, and conduct him to the Savior. Let us lead him to the wells of salvation. Let us pour the healing balm into his bleeding heart, and assure him that there is One who sympathizes with his sorrows, and who "is able to save to the uttermost all that comes unto God by him." Forgive my earnestness, and permit me to say that Christ is the only subject which meets the wants and wretchedness of man; Christ, in his person and offices; Christ, in his doctrines and atonements; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation; as the guide and support and comfort of the people, as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative, and Fountain of all blessedness, both in time and eternity!—*Jerram.*

### TIME IS SHORT.

As the season changes, we cannot but note the rapid flight of time. The winter, spring and summer, have come and gone, and lo the autumn is again upon us. Our days, and months, and years, will all soon pass away to return no more for ever. It is a solemn and startling reflection. It becomes every one of us to be "up and doing." The day is far spent, and the night is at hand. "The night when no man can work." Surely there is "no room for mirth or trifling here." If life is short, and is so rapidly hastening to its close, it matters not how much or how little of this world's goods we may have. In a little while, of all "our purple and white linen," we shall need a "winding sheet." Of all our landed estates, we shall be able to use only as many feet as may be required for our "rest in the grave." Is it wise for us, in view of this, to think much of our worldly comfort and amolument?

The time is at hand when the censure or the praise of men, will be alike valueless. The interest some now have in "show and sham," will fade away, and confronted by the stern realities of eternity, they will be amazed that they ever were so much, and so sadly duped. The devotee of fashion will "mourn at the last," when he reaches the point at which "life's dull vanities are vain no more." The misguided miser, as his heaps of "gilded dust" are driven away by the whirlwind of destruction, will then awake, to learn how utterly poor and miserable he became, to "gain the world and lose his soul." The idle loungers along "life's weary way," will in that crisis, find out their folly and their mistake, but too late to remedy them. Now is the time for doing what we can for God and humanity. Whatever our hands find to do, should be done with our might. "There is no work, nor knowledge, nor device, nor wisdom in the grave," whither we are all hastening. What of differences and misunderstandings or hinderances may be in the way, we had better all at once adjust them, and go earnestly to work at whatever we can do in the vineyard. Let all remember time is short.—*Messiah's Herald.*

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|---|---|---|---|---|
| 51 EXPRESS | 59 MAIL | STATIONS | 21 MAIL | 53 EXPRESS |
| 10 20pm | 10 45pm | d South Bend | 6 45am | 1 30pm |
| 10 35pm | 10 57pm | Lakeville | 6 08am | 1 07pm |
| 10 56pm | 11 19pm | LaPaz Junc | 5 46am | 12 45pm |
| 11 05pm | 11 30pm | Plymouth | 5 36am | 12 30pm |
| 11 25pm | 11 50pm | Hibbard | 5 17am | 12 10pm |
| 11 43pm | 12 08am | Marmont | 5 01am | 11 52am |
| 11 56pm | 12 21am | Wakefield | 7 46am | 2 35pm |
| 12 15am | 12 40am | Wanatah | 7 14am | 2 05pm |
| 12 40am | 1 05am | a Logansport | 6 45am | 1 35pm |
| | | d Logansport | | 3 55pm |
| 2 45pm | 3 10am | Frankfort | 9 13am | 4 45pm |
| 3 09pm | 3 40am | Colfax | 8 53am | 5 09pm |
| 3 40pm | 4 00am | Crawfordsville | 8 20am | 5 45pm |
| 4 45pm | 5 05am | Rockville | 11 34am | 6 52pm |
| 5 45pm | 6 00am | Terre Haute | 12 25pm | 7 50pm |

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| | Depart | Arrive |
|---|---|---|
| Mail Express | 2:45am | 10:45pm |
| Fast Line | 12:45pm | 8:45pm |
| Chicago Express | 10:30pm | 6:30am |
| Ft. Wayne Accommodation (Arrives) | 10:30pm | 6:30am |
| Local Freight | 11:00am | 5:00pm |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 10:45pm | 2:45am |
| Fast Line | 7:10am | 12:10pm |
| Day Express | 8:15am | 3:15pm |
| Ft. Wayne Accommodation | 11:00am | 5:00pm |
| Local Freight | 7:10am | 11:00am |

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## Communications.

### THE KINGDOM OF GOD.

The Jews accepted the Abrahamic covenant, and to a large extent understood it; but they did not understand, or through prejudice could not understand, that the letter of the covenant could not give life; that it was necessary for the promised seed to appear, and by the shedding of his blood confirm the covenant, and by his resurrection become a quickening life-giving Spirit. Abraham himself, as well as his descendants, died, and therefore did not obtain the inheritance; and those who become children of Abraham by faith, also die not having received the inheritance; for, excepting those who are alive when the Lord comes, it is part of the Divine plan that all who receive the inheritance must first pass through death and be resurrected by the power of the life-giving Spirit; for flesh and blood cannot inherit the kingdom of God. "Knowing," says Paul, "that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you," 2 Cor. iv. 14. Only thus will the Abrahamic covenant be fulfilled.

It would be found upon special reference to the teaching of Jesus, that in the early stages of his ministry, he made no reference to his death; it was in this period that the kingdom was preached to the Jews; and it was when they rejected his claims, and began to conspire against him to take his life, and his teaching among them was soon to end, that he spoke plainly of his death. When it had become a fact that the nation, in the exercise of its free agency, received him not, then had come the time to make further revelation of the divine purpose, founded on the ground of his prescience of its voluntary unbelief and rejection of the Anointed.

It was foreseen by God that the nation would persist in unbelief and hardness of heart; it was foreseen that although the kingdom would be preached to them as nigh at hand, and offered to them if they would repent, they would not accept of the Son of man to reign over them. And this was foreseen without placing any restriction upon the exercise of their moral freedom. And God's design in reference to his own action in the future ages was formed by his foreknowledge of their free action in reference to the Messiah. The choice of disobedience hindered the bestowal of a wonderful gift. To infer that God planned the defection and rebellion of the Jews, as a reason for showing mercy to the Gentiles, is to charge God unjustly. Christ placed their rejection of him, not on any predetermined purpose, but on their own free choice. "Ye will not come to me, that ye may have life," John v. 40. "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate," Matt. xxiii. 37, 38.

The Jewish nation is still the elect nation. God has not changed his purpose, or violated his covenant, or withdrawn the election on account of their unbelief. "As touching the election," says Paul, "they are beloved for the Father's sake. For the gifts and the calling of God are without repentance," Rom. xi. 28, 29. The result of their unbelief is not a change of the Divine plan in reference to their ultimate exaltation and supremacy as a nation, but a postponement of the kingdom and the calling of the Gentiles. Though many of the branches on the stock of Israel, on the good olive tree, have been broken off by unbelief, yet all who give up their unbelief shall be grafted in again; and all of every nation, during this dispensation, who believe in the Son of God, though by nature belonging to a wild olive tree, shall be grafted into the same olive tree; so that the natural descendants of Abraham and those who are his adopted sons belong to the one root, which is holy. They are now on an equal footing in reference to the covenant made with Abraham, and the numerous Scripture promises, and the future glorious inheritance. As Geo. N. H. Peters says, "The present elect, to whom the kingdom will be given, is the continuation of the previous election, chiefly in another engrafted people." This we are persuaded is the teaching of Scripture, seen clearly when one part is carefully compared with another, and the different parts are taken as a whole; but it has been the custom of many otherwise able expositors to overlook the fact that the kingdom is promised to Israel, and that their present scattering during the gathering and adoption of believing Gentiles, does not nullify the promise. Jehovah's election of Israel in the past, and the election of Gentiles which is now going on, is grounded on the Abrahamic covenant. The kingdom, in a sense, will belong to Israel, as a nation, when they are again settled in their own land; but the believing and faithful ones of the past, and the present, and the future, up to the Lord's coming, whether Jews or Gentiles, will be the rulers of that kingdom with the Christ, the Supreme Head. And they will be immortal as their Head. They will exercise a divine and heavenly rule over an earthly people, yea, over all the nations of the earth.

The realization of the promise made to Abraham depended upon the Christ; he was the rightful heir to the throne of David, and the word had gone forth that until he came the kingdom would never be set up: hence there was good ground for the first proclamation of the kingdom to Abraham's and David's descendants. The offer was made to them on the condition that they would repent. When that offer was made by John the Baptist, who was the forerunner of the Christ, and shortly afterwards by the Christ himself and his disciples, the kingdom was indeed nigh to them. And before the offer was made to the Gentiles, it was required by the Abrahamic covenant that it should first be tendered to the Jewish nation; still without their repentance as a nation, a delay of the restoration must inevitably take place. And by the lowly condition in which the King himself appeared, their sincerity was tested; the genuineness of their motives for desiring the restoration was made manifest.

Although the reformers had been largely influenced by the Alexandrian school, and Popish views, they nevertheless saw, in its main features, the truth regarding the covenant made with Abraham, that it was renewed by Christ, and ratified by his death; that believers are now under that covenant, and that it insures to them possession of the inheritance. This covenant and Christianity are inseparably connected.

SILAS HENN.

PORT SAID, Aug. 26, 1886.

*Dear Friend:*

You asked the meaning of the Scripture words, propitiation, propitiate, and those from the same root. With a Greek Concordance of the New Testament before me, let us study out their sense through usage. We count ten occurrences of seven different although related words.

In Matt. xvi. 22, Peter, after hearing our Savior's prophecy of his sufferings "began to rebuke him he propitious to you." A common expression would be, "Mercy on you," and so the Revised New Testament has in the margin, "God (supplied) have mercy on thee." In Heb. viii. 12, it occurs again, "Because I will be propitious to their injustices." Revised Version, "I will be merciful to their iniquities."

In Luke xviii. 13, the publican praying in the temple beats on his breast, saying, "Oh God, begin to be propitious yourself to me the sinner. The margin of the Revised is, "Be propitiated to me the sinner." The form of the verb here is that of an inceptive and middle voice. So he, in great humility, asks that God would at least begin to be propitiated. He could have used other forms not inceptive. Be propitiated. The middle voice refers back to God, so it must "be propitiated" or "propitiate yourself." It would be the height of presumption to say "propitiate me." Heb. ii. 10, Into the beginning to propitiate himself to the sins of the people. In Rom. iii. 25, "Whom God set forth (or purposed) a propitiatory through faith in the blood of him."

Again in Heb. ix. 5, "Above, however, it (the ark) Cherubim of glory causing to shadow-down upon the propitiatory." The verb here, to shadow-down, is a causative, and some would say, a frequentative, in which case it should be "causing frequently to shadow-down upon." This propitiatory is supposed to be the cover of the ark or mercy seat, that in Romans the spiritual one of which this was a type.

In Rom. xii. 8, "The one having mercy in propitiousness." Of course not a form of mercy which leaves the injury unforgotten, but a mercy which completely frees him from your displeasure. You are propitiated. 2 Cor. ix. 7, "For a propitious giver God loves." Often ostensible gifts alienate afterwards or are negative towards making up friends. A giver who really propitiates the one benefitted and who is himself fully propitiated is loved by God.

Now the last occurrences. 1 John ii. 2, "And he a propitiation is about our sins; not about ours, however, alone, but also about the whole world." Instead of "about" we might use "respecting" or "concerning."

1 John iv. 10, "And sends forth the Son of him a propitiation about our sins." If these propitiations are not made use of by us to really infuse a power to keep the commandments, we have no share in them.

C.

JERUSALEM, Sept. 22, '86.

Do you know of any experienced borers of artesian wells who have the spirit of philanthropy and enterprise equal to bringing them to Jerusalem. Here is a great city, at present dependent on rain water caught in cisterns during the only two rain falls of the year, December.

It is well that good cisterns abound, as building stone almost covers the land and the people know how to utilize it in walling up strong cisterns. To bring water in goat skin sacks from a fountain below Bethany on the road to Jericho on their heads up to the city, as I have seen Arab women do, is a labor too great to be witnessed with indifference. On the Jaffa road donkey loads of spring water can be seen also coming to the city. Water is in the soil, for these fountains a little way off prove it and I have seen it in deep excavations. Now for the artesian wells to furnish it in abundance. Cisterns accumulate filth and the health of the people suffers. The man who will give this city pure water will be a benefactor indeed. The city is rejuvinating fast. An incredible number of new houses are going up in the suburb on the Jaffa road and to its right and left. These houses are all of good stone, many very substantial and expensive. It is indeed astonishing what a change is going on. At this rate the estimate of a population of 40,000 will have to be doubled and quadrupled soon. Machines for excavating great stones would be a desideratum. Who will bring them and become practical workers of them?

On the 15th inst., a man and his wife started for Kerak down in Moab, east of the Dead Sea. They are English people who at one time lived in America. Their object is to do all the good they can among the Arabs of that city and surrounding region. It has generally been considered pretty wild in that region, but it is said to be growing better. A Greek monk or two reside there and have a general oversight of the Arabic speaking adherents of the Greek church; but these Greeks spending their lives here and being amenable to Turkish law are unmolested by Bedouins and other Arabs who generally plunder where they can. This friend of mine was robbed and stript completely some months ago when he tried to enter Kerak the first time. Since then he got in safely and saw the chief who gave him permission to come and live. After every manner of delay he and his wife found men to take them on a camel, their baggage on another, and promised to carry them to Madebah, and from there secure them other animals and escort to destination. I decided to be watchmen upon the National walls and to warn the thoughtless multitude of approaching perils. Our people have observed with indifference the naked telegraphic statement that the respectable Pontiff who now fills the Papal throne, had restored the order of Jesuits to all the faculties, prerogatives, and powers which they had grasped, before their suppression by Clement XIV. I have obtained a copy of the Papal brief, and I venture to say that while it is a document of the greatest import to Europe, it is of supreme significance to us in America. In a word, it removes from this formidable society all the disabilities with which the rival orders supposed them to be clogged, by the fact that the act of Restoration did not expressly relieve them of some of the sweeping maledictions of Clement the Fourteenth.

At least the unrevoked features of those decrees have been regarded by the Liberal Romanists as invested with new force and permanence; the blunder of Jesuits in getting Pius the Ninth to pronounce all Papal decrees infallible and irrevocable having revived the Clementine anathemas in all their force. They have thus armed their enemies with a new argument against them. Self-stultifying though it be, they have therefore made the present Pope issue another infallible decree, utterly annulling all that Clement XIV. did in the wise exercise of his infallibility. I propose to publish the three bulls (or *brevee*) to enable all intelligent men to compare them and to understand the actual position of the Society of Jesuits as respects this country. For, be it remembered, the society has, first and last, been banished from every papal kingdom in Europe as insufferably aggressive towards all governments and constitutions. Pius IX. himself was forced to banish them from Rome in the early years when he assumed an attitude favorable to Italian progress and freedom. Even now no European State except England and a few petty Protestant governments gives them any quarter. Despots can work with them and by them, yet even Romanized countries have invented all sorts of securities against them. Our innocent republic sets wide its doors and gives free right of invasion to these burglars of the universe. The society intends to make this rich and unsuspecting nation the field of its largest and most triumphant operations. We put into their hands opportunities and powers nowhere else offered. We arm invaders with a vote as soon as they land, and hordes of ignorant immigrants will soon give them the command of wealth and power in all our large towns and cities. The Jesuits will be the masters of these ignorant voters. Cardinals, whose red liveries announce their readiness to die for the Papacy, are placed in conspicuous places as a mere mask. No matter who is cardinal, bishop, or priest, the Jesuits are supreme. Now comes the point. Under the guise of an institution of learning a Jesuit college is about to be established in Washington. It will be the seat of intrigue with our politics and politicians. There our elections will be managed and results secured for the Court of Rome. Most quietly at first, with the utmost audacity very soon, this society will practically neutralize our Constitution, or what is more likely, will bring on a social war of religion. It may be lawful to organize adopted citizens into foreign regiments; that is no business of mine. But, the organization of religious regiments at this crisis is most suggestive, and I ask my countrymen, as part of my duty as a loyal citizen, to inquire into the organizations of "Uniformed Catholic Knights," and to decide whether their armed "battalions," with "mounted field and staff officers" are a military force consistent with our Constitution. I protest against all military organizations on a religious base, whether Romish or Protestant. They are a menace to freedom and to good neighborhood.

You must not consider me an alarmist. On the contrary, I never before saw such elements of hope as regards this red cloud of Romish aggression. Our simple people gaze upon it as amusing and really admire its effect upon the blue horizon. No man schooled by experience, the history of nations and the history of the Jesuits, can maintain this stolid indifference. At this moment the Jesuits have humbled Germany and driven Bismark "to Canossa." In our neighboring State, the Dominion of Canada, the eastern half, including Montreal and Quebec, lies prostrate under them. They control elections, overawe magistrates, excite the populace, and have well-nigh taken possession of the courts of Justice. There are parts of our own land where this is almost the case already. On a larger scale our turn is coming. But here is the first element of hope; while Protestants are stupidly secure, many of our American Romanists are alarmed. Remember, all Romanists who are not themselves Jesuits or rabid ultramontanists, abhor the society. Clement was forced to suppress and abolish it at the outcry of all the Romish nations. Now I have always argued that the Liberal Romanists may be good citizens. I have no fear of such ecclesiastics, as were the venerable Carroll and Chevorus. Theologically, I differ with them. As citizens I would maintain their rights as eagerly as I defend my own. Now there are thousands of Americans like the late Chief-Justice Taney (whose family all belonged to my church in Baltimore), who are patriots at heart. They were born in the Roman communion and I are loth to leave it; but they are ecclesiastics; they believe what suits them and despise the rest. They do not mean to "go to Canossa," and we may rely on them to make war on the Jesuit invasion. Already several of their Liberal bishops are struggling to keep the Jesuits out of Washington. They are wise and prudent and wish to place there the intelligent and highly respectable French "Sulpicians." I hope they will not succeed. It will be a momentary blind and will dust the eyes of the lookers-on; but as was said to me by a zealous Romanist: "It will belong to the Jesuits all the same, and as soon as it is safe they will assume it openly." Yes, but that depends. Our countrymen may wake up, though I rely more on Liberal Romanists than on stupid, indifferent Protestants to protect us from this great outrage. I have done my duty. The rising generation must meet this as the burning issue of their day; they may meet it as "sheep for the slaughter" but I think they will be more likely to confront it like Huguenots.

C. GARDNER.

## Selections.

### BISHOP COXE AND THE JESUITS.

At the late annual Council of the Diocese of Western New York, Bishop Coxe thus referred in his address to the Papal brief restoring the Jesuits.

My brethren, laity as well as clergy: I have never confined your thoughts to local objects merely, on these occasions of annual assembling. We are members of the Catholic and Apostolic church, and as such have the deepest interest in its world-wide concerns. Let me now direct your attention to a matter demanding the common concern of all Americans, but to which nobody will point the public mind if we do not. It is part of our mission to be watchmen upon the National walls and to warn the thoughtless multitude of approaching perils. Our people have observed with indifference the naked telegraphic statement that the respectable Pontiff who now fills the Papal throne, had restored the order of Jesuits to all the faculties, prerogatives, and powers which they had grasped, before their suppression by Clement XIV. I have obtained a copy of the Papal brief, and I venture to say that while it is a document of the greatest import to Europe, it is of supreme significance to us in America. In a word, it removes from this formidable society all the disabilities with which the rival orders supposed them to be clogged, by the fact that the act of Restoration did not expressly relieve them of some of the sweeping maledictions of Clement the Fourteenth.

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C. GARDNER.

### Selections.

The Book of Job, called Job, Son of Zare, Son of Hragael, Son of Hesau, Son of Isaac, Son of Habraam. — According to the Septuagint.

CHAP. XIX.

1. And Job continued and said still further in the way of prelude.

2. Would that some one might put me back for a month of former days during which God watched to keep me;

3. As it was when his lamp was over my head, when I went my way in darkness by the light thereof.

4. When I was heavily burdened in my ways, when God was making a visitation of my household.

5. When I was a busy growth of wood, and my children were about me.

6. When my ways flowed with butter and my mountains flowed with milk.

7. When I went my way early in the morning into the city and my judicial chair was set for me in the public square.

8. The young men when they saw me withdrew, and all the elders stood.

9. Adults ceased talking and put their finger upon their mouth.

10. And those who heard me accounted me blessed happy, and their tongue cleaved to their throat.

11. An ear even accounted me blessed happy because it had heard me, and an eye inclined away (from evil) when it had seen me.

12. For I saved the poor from the hand of the oppressor; and I was a responsive helper for the orphan who had no responsive helper.

13. A blessing of the perishing one would come upon me and the mouth of the widow bespoke my blessing.

14. In righteousness had I clothed myself forsooth, and judgment had I thrown about me like judicial double-cloak.

15. I was an eye for the blind and a foot for the lame.

16. I was a father for the helpless and a right which I did not know I carefully sought out.

17. I broke the molars of wrongdoers out of the midst of their teeth; I robbed robbery.

18. And I said my adult age shall wax old like the trunk of the palm tree; I shall live a long life-time.

19. My root hath gone down through to water, and dew will camp on my later harvest.

20. My glory is its relation to myself is vain, and my bow goeth its way in his hand.

21. When they heard me they gave heed, and they remained silent at my counsel.

22 They did not add to my spoken word and they became overjoyed when ever I spake familiarly to them.

23. As thirsty land receiving the shower, so they received my familiar converse.

24. If I laughed at them they would not believe it, and the light of my countenance they did not fail to seek.

25. I reproved their way and I took my seat as a ruler, and pitched my tent like a king among nobles in the way one comforteth the suffering.

C. GARDNER.

THE RESTITUTION.

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

*Terms—TWO DOLLARS A YEAR.*

Payable in advance. Three and Six Months the same rate.

TO CORRESPONDENTS:

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

### THE CRISIS.

"The New Hej'ra" was the title of the following remarkable article which appeared lately in the *St. James Gazette*. We reproduce it entire. The end of Esau, which is Edom, is coming quick.

The decree of the Sultan for the withdrawal of the whole Mussulman population from Bulgaria and East Roumelia, and their deportation to Asia, is a new phase in Turkish politics. It is a measure which has been advocated by many of the more clear-sighted among the Turks since the Berlin Congress in 1878. What tended more than any other act of that assembly to open the eyes of the Turkish plenipotentiaries to the fact that there was no room left for the Turk in Europe, was the separation of Herzegovinia from the empire, and the placing it under the administration of Austria-Hungary. Both Mehemet Ali and Karathodory, the Turkish plenipotentiaries, bitterly reproached the Powers for their action in this matter, and declared their conviction that it was the deliberate intention of Europe to break up the empire in Europe and drive the Turks back into Asia. The events of the last few months seem to justify their pre-visions. But, to any one who observed closely the relations that existed between the Mussulmans and the Christians in the territories over which the Sultan had ceased to exercise direct authority, it was evident that the incompatibility between the two rendered it impossible for the Mussulmans to remain long among their former inferiors. And this can be well understood by those acquainted with the pride of race and religion of the Turk. The hereditary superior, by virtue of his faith and right of conquest, of the Christian, any other position was to him intolerable. Political equality he neither cared for nor understood. It was quite natural, therefore, that even without official encouragement the exodus of the Mussulmans from the ceded territories should have gone on steadily. In 1880 large numbers of refugee *Moukhadjirs* migrated into Macedonia from Bosnia, Servia, and Bulgaria, and had lands assigned to them, or went back to Asia. This policy was encouraged in high quarters at Constantinople, and, among others, Mukhtar Pasha openly advocated the gradual evacuation of European Turkey and the abandonment of it to its Christian inhabitants. A well-known Pasha expressed on one occasion the opinion that the sooner his countrymen left Europe the better, for it was evident they would not be allowed by the other Powers to govern the races much longer.

This was understood, and admitted by the Turks more generally than is commonly supposed. This policy has a military as well as a political aspect. The loss of population in Asia, owing to the mortality in the army during the war of 1877–78, was very serious, and the reinforcement which the migration from Europe will bring is an important consideration at the present moment; and we may be sure that possible future eventualities have had their share in dictating the action of the Sultan in ordering a general exodus from Europe of all his Mussulman subjects. At the time of the occupation of Thessaly by the Greeks in 1881 every inducement was offered by the Greek Government to the Mussulmans in the ceded territory to remain, and at first there was a great disposition on their part to do so. But under strong pressure from Constantinople, much of it exercised under instructions from Osman Pasha, the movement towards Asia set in; and now, only five years after the cession of Greece, most of the Mussulman inhabitants have left, their lands and villages passing into Greek hands for a mere fraction of their real value. The old "Koalars," as they were called—presumably from Konieh in Asia—were a sturdy vigorous race, honest, hospitable, and brave; but the differences of religion and race, coupled with the reversal of the political and social relations, were too strong, and they allowed their homes to revert to the descendants of the ancient possessors of the country. The same feeling was displayed by many Mussulman Greeks of Epirus in 1878, when there was a prospect of their country passing under Greek rule. Their purpose, however, was not to go to Asia, but to Cyprus, in order to be under the British flag. But, in whatever light it is viewed, whether from a political or military standpoint, the official commencement of the final retreat from Europe has a more than momentary interest. It is just 630 years since the Turks under Orkhan first set foot in Europe at Gallipoli. In 1683 the ebb of the Ottoman tide, which threatened at one time to overflow the West, set in before the walls of Vienna, and has continued steadily ever since. Those descendants of the old invaders still remaining in Europe are in the position of the rear guard of a retiring army.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 24, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in other of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will cause us much annoyance, and your orders will be much more promptly attended to.

## EXAMINE

*The label on your paper, and if it bears a date previous to* NOV. 6, *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

OUR contributors must exercise a great deal of patience. We are not yet in good working order and shall not be for some weeks to come, owing to the uncertainty of our continuance with the paper this year.

WE will give some suggestions about the financial support of the paper and what we shall try to do for it, as Editor, in future numbers. We have better facilities for making the paper interesting in its peculiar sphere than we ever had before.

BROTHER J. Cameron, of Edinburgh, Scotland, writes:—"I have pleasure in sending you per Book Post, articles X and XI of the 'Kingdom and the Parables,' in continuation of 'The Gospel of the Kingdom.' I trust they will reach you safely and prove useful. I do hope that, notwithstanding your advanced age, you will be enabled to continue at your post so worthily filled. Remember 'as your day is so will your strength be' and that 'the aged Ray is always bright.'" For these kind words of encouragement and appreciation we feel to sincerely thank our able correspondent. In the present issue we give No. X, and next week will give No. XI. We interest our readers to give these articles, as well as those written by Bro. Silas Hann, of Dudley, Eng., a careful perusal. They are written with singular ability, and are very timely.

### TO OUR PATRONS.

To remove all misgivings as to the future success of our loved paper, THE RESTITUTION, we would say that a contract has been made to have it no published for this current year as to have all claims now existing against the Association cancelled, and, at the same time debar any individual member of the Board from contracting any indebtedness whatever for which the Association, as a body, are to be held responsible.

Of the competing bids, that of the present Publisher was the lowest, and disinterested parties allow that his stipulations are low enough for the work he has contracted to perform and the liability he personally assumes. As to the Editor, friends are making up his past dues, in whole or in part, by subscription, and thus enabling him to continue his services. This is being done without any solicitation by him. For the year, upon which we now enter, he has contracted to serve for the meagre compensation of $20 per month. When our brethren consider the expenses attendant upon living in town, and, also, that this is not one half the amount usually paid to an ordinary teacher in a common district school, he thinks they will not complain that the Editor is making money very fast. Nothing but the love he has for the cause, and an ardent desire to aid his brethren and promulgate truth, has prompted him to continue awhile longer with the paper as its Editor.

# Selections.

### The "Pilgrim's Bathing-Place."

Perhaps the most interesting spot on the Jordan at the present time is that opposite Jericho, and called the "pilgrim's bathing-place." Thither resort every year large companies of pilgrims, to bathe in the river made sacred by the baptism of our Lord. In describing this ceremony, a recent work on Palestine says:—

"The mouth of the Jordan is seldom visited except by European travelers; the crowd of pilgrims visit the river higher up, near what is called Hele ford, though each sect of Christians has a special spot for the completion of the pilgrimage.....The Greek pilgrims bathe at a spot where there is a narrow clearing down to the water's edge; the Latin sacred place is higher up, near the ruins of an old convent. The ceremony is most interesting and picturesque from the start from Jerusalem to the return. In former times the crowd of pilgrims was said to number hundreds of thousands, and even now they amount to several thousands. The day fixed is Easter Monday, and the Turkish Government has for many ages guaranteed the safe conduct of the convoy. It starts from the neighborhood of the Church of the Holy Sepulchre (at Jerusalem), in front of which the pilgrims generally assemble, preceded by a white flag and noisy instruments: the rear-guard being composed of Turkish troops with the green flag of the Prophet. A merry, joyous crowd they seem, the roar of voices often drowning the incessant [illegible] the tortoms in the front [illegible]. Few of them are on foot except the Russian peasants. Every kind of quadruped, camel, horse, mule, and ass, have been impressed for the occasion, and the hapless camels flounder down the steep descent to Jericho, with huge baskets of women and children on either side. The Bedouin of the neighborhood hangs about the desert cliffs and hills ready to cut off any incautious straggler, and to send him to rejoin his company prematurely equipped for the bath.....Arrived long before sunset at Er Riha, the modern Jericho, but really near the ancient Gilgal, the motley crowd bivouacs for the night.

A stroll among the tented and the untented groups will afford one of the most varied and picturesque scenes which even in that land of the picturesque the traveler can encounter. Every costume, from the sheepskin-clad and odoriferous Russian to the bright dresses of the Bulgarians, the quaint robes of the Georgians, the brilliant colors of the Greek, and the solid richness of the Armenian, is collected from all Eastern Europe and Western Asia. But soon all is hushed, and the camp fires are smouldering embers, and the long, straggling camp, stretching some three miles across the plain, is buried in sleep, recalling the camp of Israel first pitched at Gilgal, this very spot. Long before sunrise, about three o'clock, there is a sudden roll of kettle-drums, and lights are struck all over the plain. There is none of the merriment of the preceding day, but by torchlight, in solemn silence, with the paschal moon hanging forward out of the deep black sky, and dimming the glare of the torches, the mixed multitude presses on to the bank of the sacred river. Just after daybreak the head of the procession reaches the open space on the river's bank, and before the sun has well overtopped the hills of Moab, the first comers are plunging in the whirling eddies of the turbid stream. Most of those who have come in families bathe in a long, white garment, which after this Jordan baptism is carefully preserved as the winding-sheet of its owner. I have noticed devout families joining hand-in-hand in a circle in the water, the women having their babies slung round their neck, reciting the creed, ducking at each sentence, while they hang on to their ever-changing babies. One remarkable feature is the number of little children and infants; for the age of the pilgrim matters not, and the Jordan baptism needs never to be repeated. Primitive and rude the scene may be called, but there is no indecorum or irreverence, and very little superstition. Who that has stood by the brink of that river could have turned back without having washed in the Jordan? Who is so utterly devoid of sentiment as not to sympathize with that pilgrim multitude? and who can look on the Eastern baptism without feeling that he has reproduced before his own eyes the scenes and the surroundings that accompanied the preaching and the baptism on this river bank of the great forerunner, John the Baptist?

"The ceremony is not a long one. After it is over, every one cuts a stick or bough to preserve in memory of the visit (a palmer's staff); and most come provided with a bottle, which is filled from the sacred stream. Silently the crowds remount and gradually depart; the last Turkish fez has closed the rear-guard two hours before noon. The camp of the previous night is reoccupied, and the pilgrims rest and sleep till sunset, when they eat their evening meal. At the dead of night they set out, roused by the kettle-drum, and in silence resume their march back to Jerusalem. The last act of the great pilgrimage has been completed, and every one of the caravan is now a true 'palmer.'"

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### The Midnight Cry.

"And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him." Many are under the terrible delusion that before the Lord Jesus will come again, the millennium will have been ushered in by the nations all being converted to the Christian faith. But the Bible all the way through is against this theory—Jesus says. "But as the days of Noah were, so shall the coming of the Son of man be." How then was it in the days of Noah? God tells us plainly: "The earth also was corrupt before God and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt for all flesh had corrupted his way upon the earth." Jesus also says, "That in the days that were before the flood they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them away."

But in the condition of things in the world now such as to warrant the belief that the coming of the Lord draweth near? I think so. Never before has the world been so filled with violence. Look at the insurrections, riots, strikes and uprisings that today are convulsing the earth in every quarter; and the murders, suicides, robberies, lynchings and outrages that are daily occurring. The corruption of these times is simply awful to behold. Men everywhere are corrupting God's way upon the earth. The world is filled with a superficial gospel, which is not the gospel of Jesus of Nazareth. From nearly every pulpit in the land men are taught that it is not needful for them to be sanctified, as God in his word says we must be to inherit eternal life. This spurious gospel teaches men that they can be proud, worldly-minded, sensual, covetous, passionate, hateful and unholy, and yet be in the way of heaven, which is just as the apostle says, It shall be in the last days. He says in 2 Tim. iii, "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, high-minded, lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power thereof."

Oh! what a picture of the corruption of the last day, and I am sure we are living right in the midst of it. Look at the selfishness, pride, sensuality, covetousness, unfaithfulness to solemn trusts, the intriguing and deception, the disobedience to parents, the willfulness, the high-mindedness. See how those that will be good are despised and persecuted, and set at naught even by those who profess to be Christians, and behold the hopes that have a nice pretty form of Godliness, but who deny the soul cleansing and sin destroying power of real salvation. See how the people are eating and drinking, marrying and giving in marriage—living just to have a good time, and to enjoy all this world they can without any thought about death and the awful judgment, they must on in their wild chase after pleasure, and multitudes will not know until death suddenly brings them to a stop, and they are driven away in their wickedness.

Oh! comrades, these things do but show us that the day of the Lord is at hand—that the end of all things is near. Oh, let us heed the admonition of the Lord Jesus, "Watch and pray," that we may be counted worthy to escape the day of tribulation which is to come upon the earth, and be able to stand before the Son of man without fear in the judgment.—*J. S. Richardson, in War Cry.*

### JEWS IN ROME.

In the Middle Ages the Jewesses went about among the ladies of noble Roman families telling fortunes, and selling love philters, and were regarded as witches. Now they parry their old laces, mended silks, and torn embroideries to Campo dei Fiori every Wednesday, and all day long, through summer heat and winter cold, stand near their benches trying to sell for three or four times what they paid. Elegant and high-born ladies discuss with them the price of their merchandise, and offer without blushing one-third of what they ask. Not long ago I had occasion to find two carpet sewers, Perla and Ragina, in the Ghetto, and shall never forget the misery of the street of the Azzimelle, where they live, now closed at one end, so that whatever air or light passed before is now excluded. About twenty women were seated or standing there together, some with sewing machines in the open street, and a throng of children or half-grown girls followed us with importunate chatter and extended hands, asking for *soldini*. Oh, Judah! how are the mighty fallen! Is it not time to end this degradation and restore the punished and afflicted people to dignity and peace? The population of the Ghetto is about five thousand, and the richer Jews live in all parts of the city, often filling most honorable and lucrative offices. These latter aid their poor brethren, and the Israelite Orphan Asylum and Hospital are flourishing institutions. There are several missions among the Jews, but few, if any, converts have as yet been made, although the meetings are attended. The Reverend Mr. Ben Oliel, a converted Jew, is the missionary of the British Society for the Propagation of the Gospel among the Jews; Mrs. Bartoleni has a sewing school for girls, and Dr. Young supports and attends to a Medical mission.

See the Ghetto, although it was long their prison, is not the only part of Rome which retains memories of the past history of the Jews. The Arch of Titus, erected in memory of their great defeat, was abhorred by them, and no Jew would voluntarily pass under it. There are sculptured the ark, the table of the show bread, and the golden candlestick, borne on the shoulders of captives. These precious spoils were long kept in the Temple of Peace, erected on the other side of the Forum by the Emperor Vespasian, and the candlestick was finally dropped into the Tiber, during the battle of Maxentius, from the Milvian Bridge, now Ponte Molle. The tables of the law were kept in the palace of the Cæsars, on the Palatine. How strange if they should be found when further excavations shall be made on the Palatine. The original tables of the law, however, are supposed to have been carried away or secreted by Jeremiah, after Judah was taken in captivity to Babylon. Titus brought one hundred thousand Jews captive to Italy, twelve thousand of whom were constrained to build the Colosseum. That wonderful ruin is therefore another monument of their suffering. That part of Trastevere opposite to the Ghetto was occupied by the Jews for centuries, and there is the house, at No. 2 Via dei Stranguri, where Saint Paul is supposed to have lived and preached for two years. In the Mamertine prison Simon-bar-Giora, the leader of the defence of Jerusalem, was imprisoned, and was strangled as Titus and Vespasian made their triumphal ascent to the temple of Jove, on the Capitoline Hill.

At the Portico of Octavia, then a magnificent edifice in the quarter inhabited by the Jews, afterwards known as the Ghetto, Vespasian and Titus celebrated their triumph. Perhaps they selected that place in order to humiliate still more the vanquished people. The apostate Josephus describes the glories of the triumph: the abundance of gold and gems, the silks and gorgeous draperies, the sacred vessels, the silk dresses of the soldiers who had laid aside their arms, the sad faces of noble captives who graced the triumph, the ivory chairs for the emperor and Titus, the long procession and passage through the Triumphal Gate, and the Circenses all night afterwards. Yet Titus even then disdained his triumph and refused the title of *Judaicus* which was offered him. The Fountain of Egeria was at one time the only place where Jews were permitted to live, and they were reduced to great misery, often wandering about with their only possessions, a basket and a bundle of straw, the basket to contain food and the straw for a pillow. The Romans to enrage them sacrificed a pig in the Temple of Bacchus near the Fountain of Egeria. During the long Papal era, the Jews were treated kindly or severely, according to the temper of the reigning Pontiff. Eugene IV. and Paul IV. persecuted them because their fathers crucified Christ, while Sextus V. and Urban VIII. favored them because they were "the race from which Christ came." But many of their number penetrated as physicians into the Vatican, even with their yellow scarfs or turbans to distinguish them from Christians, and the grandson of a baptized Jew became Anti-Pope. Monte Giordano, that slight elevation of the streets near the bridge of St. Angelo, was the scene of their annual humiliation, when the most honorable among them waited with their tribute and the sacred books to offer to the Pontiff as he passed in state. The Vicar of Christ not unfrequently while accepting their homage replied to the humble address with reproof and scorn.

The Corso was for centuries the scene of their suffering and humiliation, where they ran half naked with the horses during the Carnival for the amusement of the Roman populace. They were derided and treated rather worse than the beasts who were their companions in the race. When the youths were finally disappointed from this cruel service, and an annual tribute exempted instead, the honorable elders then took up the burden of shame, and annually carried their tribute to the Campidoglio, where the Senator placed his foot upon their necks.

Who can count how many Jews were victims of the Inquisition and languished in the prisons of Monte Vecchio or the Palace near the Vatican? We know they were always true to their faith and patient in suffering. How many have stood courageously before the white-robed Dominican Friars who held the Inquisition in the Convent of the Minerva? In the adjoining church sits the statue of their great persecutor, Paul IV., fierce and terrible even in marble, and wrapped in the constant shadows of that dark corner.

In short, where have the Jews not suffered in Rome? This has been their house of bondage, and the iron heel of the fourth kingdom has crushed them to the earth. At last a brighter day has come. A just and generous government has freed them from all disabilities, and knows no difference between them and other citizens. Their bonds are loosed, and it depends only upon themselves to be free. Oh! that the Truth may make them free indeed! *Madame Safia Bompiani, in New York Observer*

### "A SKELETON IN EVERY HOUSE."

The wise man declares that "the heart knoweth its own bitterness," and many an envious and discontented mortal would have a strange surprise, could they know the secret sorrows and troubles of those whose places and possessions they covet.

A story copied from *Chambers' Journal*, thus gives the origin of the proverb "a skeleton in every house."

A widow of Rimini, the Countess Corsini, had but one remaining son to give her an interest in life. He was remarkable for the elegance of his person, as well as for every amiable and graceful quality. When grown, this young gentleman was sent to pursue his studies at the University of Bologna, where he became one of the most distinguished scholars, and gained the affection of all who knew him by his singularly noble character. Just as he was completing his studies, and was about to return to Naples, he was seized with a dangerous illness, which notwithstanding the efforts of the best physician in Bologna, brought him in three days to the brink of the grave. Seeing he could not survive, his only care, so far as the world was concerned, was for his mother, and it was his most anxious wish that some means should be taken to prevent her being entirely overcome by the tidings of his death.

He finally resorted to this expedient: he wrote to his mother informing her of his illness, but not of its threatening character, and requesting that she would send him a shirt made by the happiest lady in all Naples, or she who appeared most free from the cares and sorrows of this world, for he had taken a fancy that by wearing such an article he should be speedily cured.

The countess thought her son's request rather singular, but being loth to refuse him, immediately set about her inquiry for the happiest lady in Naples. Her efforts were tedious and difficult; everybody she could think of, or who was pointed out to her, was found, on searching nearer, to have her own share of troubles. She was at length introduced to one, who not only appeared to have all the materials of worldly bliss, but bore every external mark of being cheerful, and contented in her situation. To this fortunate lady the countess preferred her request, making the circumstances of her case an excuse for so strange an application.

"My dear Countess," said the lady, "spare all apology, for if I were really qualified for the task, I would gladly undertake it. But if you will follow me to another room, I will prove to you that I am the most miserable woman in Naples."

So saying, she led the countess to a remote chamber, where there was nothing apparently but a curtain hung from the ceiling to the floor. This being drawn aside, she disclosed to the horror of her visitor, a skeleton suspended from a beam. "Oh, dreadful!" the countess exclaimed.

The lady regarded her mournfully, and said, after a moment's silence, "This is a youth who loved me before my marriage, and with whom I was obliged to part when my relations compelled me to marry my present husband. Afterwards we renewed our acquaintance, and my husband, in his impatience, at finding him in my presence one day, drew his sword, and run him through the heart. He afterwards caused his skeleton to be suspended here, and every night and morning, since then, has compelled me to come and view these remains. To the world I may bear a cheerful aspect, and seem possessed of all the comforts of life, but you may judge if I can really be entitled to the reputation you have given me, or am qualified to execute your son's commission."

The Countess Corsini readily acknowledged that her situation was most miserable, and retired to her own house. "Alas!" she said to herself, "no one is exempt from the distresses and sorrows of life; there is a skeleton in every house."

When she reached home, she found a letter informing her of the death of her son. This terrible news would have overturned her reason, and broken her heart, had not the foresight of her son prepared her to feel that others had sorrows as great as her own, and in alleviating them her own were lightened.

### The Bible.

The question of the inspiration of the word of God, and of what constitutes the word of God, is not left to be determined by German critics. The book stood just as it is before they came into the world. It will stand just as it is after they, like sheep, are laid in their graves. Our common people, with their English Bibles in their hands, will settle for themselves these issues which critics offer to settle for them. They will do it, though, on very different lines of investigation and on different kinds of evidence. The critics will endeavor to penetrate the mind of God by means of grammars and dictionaries. Common Christians will do it by means of the Holy Spirit searching the deep things of God—things too deep for an unsanctified nature to fathom, even though it be master of all the Hebrew that ever was written. "We have the mind of Christ." They have received "the spirit of the world." We have received "the spirit which is of God" that we might know the things that are freely given us of God.

In all this there is nothing at variance with the common laws which preside over the discovery of truth. In a common letter from one friend to another, there is a certain intangible something which is not discoverable from the mere text of the letter. A grammarian, but a stranger to the writer, may take that letter and parse it from beginning to end, and conclude that he knows the exact force of all. And yet he may be mistaken. He may know the grammatical construction of different sentences, and yet know but a small part of the truth intended to be conveyed by the sentences. An intimate friend of the writer, "who knows him," will follow right after and discover facts about the mind, and spirit, the feelings and the purposes of that writer which had eluded the grammarians entirely.

And so in Bible matters. The "mind of Christ" is not ascertained simply by parsing. But then, in order to know the mind of Christ, Christians must be deeply and profoundly taught in the word of God. Our common people must be profoundly taught in the English Bible. They can learn to handle that—can fight with it and can conquer with it. They can even confound the higher criticism with it.—*Wm. Ashmore, D. D.*

### Notes By the Way.

On the fifth of November, in company with Brother J. M. Horton, I set out for Chase County, Kansas, where Brother Henry Bailey lives. About five o'clock p. m. we reached the station where Brother and Sister Bailey were waiting to convey us to their own quiet home, where we were made to feel at home with their kind and very quiet family. They both are deeply interested in the good cause, and they are trying to throw their influence by word and work all on the Lord's side, so much so that their family is growing up in the right way, to honor to their parents. If all that name the name of Christ would be more careful to observe the first and great commandment, Matt. xxii. 37, there would be less cause for stumbling unbelief among outsiders.

It is a fearful thing to fall into the hands of the living God, and it will be fearful and bitter in the extreme for those whose hearts are full of hypocrisy, to meet their just doom at the last in the lake of fire, "the second death." We held four meetings in their neighborhood, one at their house. There was some interest manifested, and we hope some good was done. We tried in our weak way to set before them first the reasons why we should search the Scriptures, and then in the next place the way men and women are to be ingrafted into the true vine, and the importance and propriety of remaining there all the time as branches of the same. Next our subject was the coming of our Lord and Master, and lastly the signs of our times, closing with an admonition to all to watch and be ready.

T. E. ADAMS.


# PHOTOGRAPHS!

—OF—

## ELD. S. A. CHAPLIN,

*Editor of the Restitution.*

Many of our friends who have seen Elder S. A. Chaplin, and are personally acquainted with him, besides many who have become acquainted with him through THE RESTITUTION, have expressed a desire to have his Photograph. It will be evident to every one that Brother Chaplin could not possibly give his Photograph to all these friends, on account of the great expense.

To satisfy this desire of our friends we have made arrangements with W. Tuttle of Plymouth, Ind., to make us a quantity of handsome Cabinet Photographs of Elder Chaplin, and we make the following offer:—

# FREE!

To each of our Subscribers who pays his subscription in advance, to Dec. 31, 1887, before Jan. 1, 1887, we will send by mail a Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION.

These pictures may also be had for 25cts each at this office.


HAMILTON, Ont.

*Editor Restitution:*

Since I wrote to you last I have lost my husband. After many years of suffering he died on the second of May. Brother Lyon gave you a report of his death, which you kindly published in THE RESTITUTION, for which please accept my thanks. And I am left alone, but not alone, for the God of Abraham whom we have tried to serve for twenty-seven years, has not left nor forsaken us, for he is my stay and support, and to him will I trust and not fear, for the few short days before my time comes, when I with all the loved and lost ones must sleep for a short time, until the Master comes to wake his sleeping saints, when I shall meet all those that have labored and have suffered for their Master's sake, where sorrow and trouble can never come.

For twenty-seven years with my husband we tried to walk that narrow path together. On the third Sunday in April, 1869, we first formed a society in this house and broke bread together, and on the third Sunday in April, 1886, we broke bread the last time in the same room. He lingered on until the first of May, when his suffering ended. He is now where the wicked cease from troubling and the weary are at rest. His suffering was great, his reason often failing him in things of this life, but if any one assailed the truth, or brought an error before him, he would brighten up and fight for his Master's cause even to the last. He died in full assurance of faith of a resurrection unto eternal life, when he hoped to see his beloved Master's face and meet his brethren and sisters that are now sleeping in their tombs until that happy day shall dawn. Till then

Sleep on brother, sleep in Jesus,
Until resurrection's day,
When we shall meet and reign with him
In everlasting joy.

I do hope that happy time will soon come when all the redeemed shall be called home. All things around us tell us plainly that the time is near. Our Heavenly Father has left for his children waymarks whereby they may know by these signs that this age is nearly ended, when he will soon come and bring that age of everlasting righteousness and peace. Until then may we ever be found in that narrow path that leadeth unto eternal life is the sincere prayer of your humble sister in Christ.

MRS. CHARLES LEE.


## Scriptural Baptism Defined.

—By B. WILSON.—

A Pamphlet of 48 Pages, showing what Baptism is, and its connection with the Forgiveness of Sins as the Obedience of Faith. Price 15cts. For sale at this office.

## Vandalia Time Table.

GOING SOUTH. Freight, Local, Mail, Express, Mail, Local, Freight. GOING NORTH.

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# Youth's Column.

### The Obstacle Always Ahead.

There's always a rise to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave;
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For, rougher the way that we take,
The slower the heart and the nerve;
The stones to our path we break,
For never from out Impleasure we rise
For the glory we hope to win
Our labors we count no loss;
'Tis to pause and murmur because
Of the river we have to cross.

### The Light of a Smile.

When things don't go to suit you
And the world seems upside down,
Don't spend your time in fretting,
But drive away that frown;
Since life is all perplexing,
'Tis much the wisest plan
To bear all trials bravely
And smile whene'er you can.

Why should you dread the morrow,
And thus despoil today?
For when you borrow trouble
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth
You may miss from your casket
That precious jewel—health.

And though you're strong and sturdy
You may have an empty purse
(And earth has many trials
Which I consider worse);
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

### The Ever-Watching Eye.

A young man of upright character, in the service of a great corporation, found himself—as was every other of the employes,—shadowed by a detective, after a robbery from the office of the company. Wherever he went he was watched, although quietly, and at a distance. He would hurry along the crowded street in the hope of getting out from under that eye; but when he looked back or across the way, he would find he had not escaped it. When he looked out from the window of his darkened room before retiring, he would catch a glimpse, by the street lamp, of the man who never deserted him.

The consciousness of this unfailing companionship became a torture. He went to the superintendent of the company, and told him that while he was innocent of any wrong-doing, and was willing to be put to any fair test, he could not stand being always watched in this way. It was more than human nature could bear.

No one of us is ever alone. There is an eye always on us. See Psalm cxxxix. 7–12. Is it the eye of an enemy, or of a friend? Are we under the constant watch of one whom we love and trust, or of one whom we have offended, and from whose presence we have reason to shrink?—*S. S. Times.*

### He Propagating Itself.

A man lives a godless life, a life of licentiousness and debauchery, finds his delight for years in the seduction of innocence in dragging the souls of others into the mire in which he wallows. He afterward repents. Where are the victims? One is dead. Another has so learned his accursed lesson that she devotes herself to the work he desires to quit, and has led, and is leading other victims wrong. Can his repentance save the dead, the soul slain by his hand, and now gone to await the final account? Can it recover the other, which is, at second hand, sacrificing new victims to his sin? He may devote his life to the work of recovering what he has ruined, but he has ruined souls, and for those his life, were it tenfold more valuable, is no offering. Nay, the tears of the murderer even cannot give life to the murdered. The repentance of the tormentor should save the soul that he slew, and rent, stained and lost, to its doom. It is one of the shallownesses of our modern religionism that it is losing the vision of the horrible meaning of sin; and because it has lost the vision of God's white righteousness which reveals that meaning, men are content with half-repentance in consequence. They feed themselves with false hopes, and make poor shammy work of Christian living after a life which has led other souls to destruction. We do not preach a doctrine of despair, but we shall always warn against comforting ourselves with amiable theories, which merely look amiable. This awful burden rests on many a soul; that it has tempted many other souls to sin, and to consequent ruin. Those so tempted and so fallen have again tempted others. The evil goes on working; how far and how wide, the sinner does not know. Only the day of judgment will unfold the awful tale,—only the retributions of eternity will settle the dark account.

Let men take heed to their ways, lest the sinful pleasures of a fleeting hour load them with guilt that no man can measure, and sink them in perdition's lowest depths.

### Religious Impressions.

The simplest lessons are often the most impressive and abiding. Many years ago a child was leaving the junior department of a city school for a new home in the country. As he left, his old teacher put her hand upon his head, and in a single simple sentence commended him to God and to good. Years passed, and the child grew up, and read books—English, French, German, Greek—on ethics, and listened to lectures on the same subject, by famous professors in a venerable university. But no word which he read in the pages of ancient philosophers, or listened to from the lips of living teachers, ever proved to him a beacon-light, like the simple words of his old school mistress. In the time of temptation, the horrid discussions of the philosophers were forgotten, or were remembered only to cause bewilderment as to the basis of right duty; but the lesson of childhood shone then most clearly in the secret chamber of the soul, and neither time nor doubt had power to dim its radiance. That, nothing could obscure. that, nothing can obscure. Here is the power which God has given to those who train the little ones. Perhaps neither mother nor teacher can lead the child into the knowledge of the world's deeper wisdom; but a few simple, earnest words for God and good, for either, may do far more—they may enter into the very being of the child, to be a strength in weakness, a refuge in temptation, and a cherished memory in the long, hard conflict of earthly life. This is not the wisdom which is taught by the speculative thinkers; but it is the best and most enduring wisdom, nevertheless.

## Communications.

### "THE GOSPEL OF THE KINGDOM," No. 10.

THE KINGDOM AND THE PARABLES.

Having in preceding papers examined a number of passages which are supposed to teach the popular doctrine concerning the kingdom of God, namely, that it has nothing of an Israelitish element in it, but is constituted of all persons whether Jews or Gentiles, who become the true disciples of Christ, in short that the church is the kingdom, I propose now to devote a few conducing articles to some of the parables of our Lord, keeping the same object in view.

I need hardly say that certain parables spoken by our Lord are supposed to favor the idea that "the kingdom of God," really signifies "the church" or the state of matters which obtain among the disciples of Christ during what is known as "the present dispensation." It is remarkable that even advanced millenarians are found maintaining this position. To set this matter fairly before the reader I shall quote a few of the utterances given forth by some of these writers on this point.

The late B. W. Newton, in his "Aids to Prophetic Inquiry, third series," in a chapter on the parables contained in Matt. xiii., says, "There are parts of the New Testament which very distinctly supply the prophetic history of Christianity during the present period." "This instruction is generally conveyed in prophetic parables; of which the Marriage Supper—the wise and the foolish Virgins—the servants trading with the Talents, the sheep and the goats, are examples; all these parables refer to the Professing Church. But the 13th chapter of Matthew affords the most important example. The object of our Lord in this chapter is, as he himself says, to teach us respecting the 'Mysteries of the Kingdom of Heaven'.... respecting the introduction of Christianity by the foolishness of preaching,' and respecting its subsequent corruptions.... The kingdom of heaven is to exist in the earth at two very different periods: first, while the world remains under the power of Satan as it now is; secondly, when it shall be sustained by the manifested and glorious power of Christ, after Satan has been bound. These are conditions circumstantially very different; but the essential points of similarity are paramount to any of the circumstantial differences; and therefore those who profess the name of Christ now and those who will bear that name in the Millennium, are alike regarded as subjects of the same kingdom. They have the same King—the same Legislator—the same Priest—the same Redemption. They differ only in circumstantial relations. The kingdom of heaven is also called the kingdom of Christ, because he is its Head. Thus, Christendom, i. e., Christ's kingdom, is an equivalent expression to kingdom of heaven as used in this chapter of Matthew." Thus far Mr. Newton.

In a little work on the gospel the late W. Godson (Liverpool) says, "I believe that the past and present imperfect state of things connected with the Christian dispensation, is properly designated the kingdom of God, because the Savior speaking of this state of things designates it the kingdom of heaven, see Matt. xiii. Here the Savior evidently describes the Christian institution from its commencement to its close. First. Showing in the parable of the Sower the way in which the kingdom of heaven is peopled. Second. Foretelling the existence of the kingdom of heaven in the midst of a corrupt world, in the parable of the Tares. Third. Pointing out its small beginning as a grain of Mustard seed, and its extensive growth. Fourth. Predicting its corruption in the parable of the leaven, a substance that throughout the Scriptures represents evil, and which was to be introduced amongst the good seed amongst his people, and work until the whole became leavened. Paul says the mystery of iniquity worked in his day, and the awful extent to which the kingdom has been corrupted in our day, is only perceived by those who faithfully compare it with God's word. Fifth. The Savior reveals to the sacrifice some will make to enjoy the inestimable blessings of the gospel in the parable of the Hid Treasure, and of the man seeking Goodly Pearls. Sixth. He likens the kingdom of heaven to a net gathering all kinds of fishes, good and bad; evidently pointing out the mixed nature of the subjects of this kingdom; but they are to be separated at the close of the present dispensation. In harmony with this interpretation of the chapter, Jesus says (verse 41), in explaining the parable of the tares, 'the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity.... Then shall the righteous shine forth as the sun in the kingdom of their Father!' The present is the kingdom in its probationary form, an institution for subjugating men to God, a state of trial to prepare subjects for the future glorious manifestation of the kingdom. The one the kingdom and patience of Jesus; the other the kingdom in its glorified state, where God's people shall be rewarded for all their past sufferings. But those converted to God are as truly under the Divine government now, and consequently in God's kingdom as they will be in the future; the difference is that God now reigns over them in a state of trial and suffering, but then in glorified circumstances." So far Mr. Godson.

These quotations may serve to give us some idea of the sense in which certain of the parables of our Lord are understood by many who have arrived at comparatively sound views as to the national element of the kingdom as it shall exist in the future. They have not got rid of the popish idea of the church being the kingdom.

Thus, Mr. Newton is by far too assertive and scarcely at all demonstrative. Where is his proof of the assertion that "those who profess the name of Christianity, are subjects of Christ's kingdom?" Those are never so designated in the Scriptures, but are repeatedly termed "heirs." "Heirs of the kingdom," "heirs of God, and joint-heirs with Christ." And his assertion that "Christendom, i.e. Christ's kingdom is an equivalent expression to kingdom of heaven," is equally destitute of foundation; for the term "Christendom" is just a human term invented in the dark ages to express the popish idea of Christ reigning through his vicar the successor of the Apostle Peter seated at Rome the then mistress of the world.

Mr. Godson's statement that "The present is the kingdom in its gathering form, an institution for subjugating men to God, a state of trial to prepare subjects for the future glorious manifestation of the kingdom," is open to the same remark. Why does he say that it is "subjects" that are being prepared and not "heirs?" And if subjects are only now preparing, how can the kingdom at present have any real existence?

Coming a little closer to Matt. xiii. I would have the reader to notice a distinction which is apt to be overlooked. There are six parables in this chapter each of which is introduced with the statement, "The kingdom of heaven is like," so and so, the wheat and tares, mustard seed growing to be a tree, leaven in meal, treasure hid in a field, merchant seeking goodly pearls, and a net cast into the sea. These are preceded by the parable of the sower, which, while the seed represents "the word of the kingdom," differs from all the others inasmuch as it is not introduced with the statement, "The kingdom of heaven is like" so and so.

Regardless of this important distinction Mr. Newton, speaking of the parable of the sower, says, "It refers to the mode in which our dispensation was introduced. The agency by which the Apostle expected 'the kingdom of heaven' to be introduced was glorious power; but instead of this it was lowly testimony. The result was not universality of success, it was almost universal failure. This first parable, therefore, fixes a character upon the whole period, of which it commences the history.... It could not be that dispensation in which the Messiah of Israel shall stand and feed in the strength of the Lord in the majesty of the name of the Lord his God".... Strange that the saints of God should ever have confounded between periods so dissimilar. It could only have been because our eye had ceased to be single; because we had sought to reign as kings when we should rather have desired to be as the offscouring of all things."

Mr. Newton here speaks of the confounding of periods as a strange thing to be done by the saints of God, including himself among those who had done so. But he apparently did not see that he was still continuing to confound the two periods in a very important respect, inasmuch as he applies the same designation to both, namely, "the kingdom of God." If he, a believer in the coming kingdom, could fall into this error, what wonder that the world, and many professing Christians, should be in darkness on the subject. But the fact is that the parable of the sower was introduced into a parable was intended to teach some particular truth. This has been carried to so great a length by some commentators that in "the parable of the good Samaritan the two pence given to the inn-keeper are supposed to represent the two ordinances of baptism and the Lord's Supper! But a glance at some of the parables and a comparison with plain statements of Scripture, is sufficient to show that this is not the case; but that each parable was designed to illustrate some point in particular, and that the various accessories of persons (dead or alive) places (ruins, etc., and the actions ascribed to the actors represented, are but the filling up of the picture.

Take, for example, the parable of the ten virgins, and it will be found that the one point illustrated and enforced is "always ready." The number of the virgins has no relation to the number of the saved or lost, or having preference in any other way. Neither can it be said that the season of "midnight" mentioned in the parable has any particular truth to teach. The particular feature having a lesson in it is a reserve stock of oil, and, it may be added, the impossibility of a supply from a neighbor, and the consequent difficulty, from want of time, of obtaining a supply from a regular source. Again, in the parable of the vineyard let not husbandmen, evidently intended to illustrate the punishment of the Jewish nation for its rejection of the Messiah, we have a representation in the filling up of the picture, that the husbandmen were fully aware that it was the Son of their landlord whom they resolved to put to death. But as a matter of actual fact this was not the case. We have proof of this in the prayer of our Lord while on the cross for those who put him to death, "Father, forgive them, for they know not what they do." And the Apostle Peter makes a pointed reference to this in his address to the very Jerusalem Jews at the beautiful gate of the temple, "I wot that through ignorance ye did it, as did also your rulers." And again, the Apostle Paul, in his first letter to the Corinthians, says, speaking of the wisdom of God in a mystery, "Which none of the princes (or rulers, R. V.) of this world knew; for had they known it they would not have crucified the Lord of glory."

I submit that what I have just mentioned, shows that extreme caution is necessary in drawing conclusions from parables beyond the particular point or points they were evidently intended to illustrate; and above all, in making a parable the basis of any doctrine that is not expressly indicated by the purpose for which it is spoken, or that is not clearly taught in the plainer portions of the Word.

The parable of the wheat and tares (Matt. xiii.), in next article.

J. CAMERON.

## Letter Drawer.

This letter from a brother in Laredo, Texas, explains itself. Will some Brother or Sister who has the cause of Christ at heart and means to spare, send us of their bounty, that this family may still have THE RESTITUTION.

*Editor Restitution:*

We are sorry to let you know that we are not able to pay for the paper any longer, as we are living in one of the worst dead-beat counties in the State. We have a farm of twenty acres and planted most of it twice, first in oats, corn and cotton, then in millet, sorghum and turnips, but raised nothing at all. In our garden we have raised about five dollars worth of vegetables. Most of our neighbors have not done so well, and a few have done better. We have just enough horses and cattle for our use, but no surplus. Our stock is all in poor condition for wintering. Grass is very scarce and stock will decline as soon as we have frost. This county has received but little aid from abroad. It has no railroad connection with other sections. We have been taking THE RESTITUTION 2½ years, ever since we were baptized. If can will discontinue the paper we will renew when we can. Myself and wife are the only believers in the Abrahamic faith within one hundred miles, that we know of. For several years we have had no preaching except from THE RESTITUTION.

Yours in the faith,

Sister E. B. Parker, of Mancelona, Mich., sends us two new subscribers, and then says:

"I felt deeply affected in reading your farewell address, and do not feel capable of expressing my kind regards for you. I have found so much blessed comfort in your good paper; it has been both food and drink for me. I, like yourself, am drawing near the sunset of this life. I am seventy-four past and am waiting for the summons of our dear Lord and Savior. Oh how joyful and blessed will the meeting be in the kingdom where we shall meet all our friends to part no more. God comfort you and all our dear brothers and sisters in the Lord."

Brother N. J. Morgan, of Winchester, Va., says in a letter dated Nov. 12, 1886:

"It is so hard to get some of our people to see the importance of supporting a paper. They are like the man that turned his back to the sun and made his boast that he had no need of it, that he could see without it, &c, notwithstanding the hole to see the truth that they have received from a paper, often asking if you had read such and such an article? Was not it grand? Yet when you begin to talk about contributing to that same paper, some other subject is at once sprung. And so it goes on, and the poor, hard-working Editor, like the poor, travelling preacher, although (like the Savior of mankind) once rich but now poor, that we, through their poverty might be made rich. Brethren, God's ways are equal, man's ways are unequal. So let us no longer sow to the flesh and thereby reap corruption, but let us all sow to the Spirit by each one doing our equal part in the Lord's vineyard, that when the harvest or reaping time comes, we may all have an equal share of the fruits from the tree of life on the banks of the beautiful river in the Paradise of God."

CAIRO, Neb.

*Editor Restitution:*

Since my return home from the State Conference of Nebraska, I have been very busy in attending to my temporal wants during the week days, and preaching every Sunday from one to two sermons. We have neglected to make our report owing to the brethren not knowing just what amount they would pay to the support of the annual conference. Owing to the drought in this part of Nebraska our crops are very light, not enough to do us. Therefore the brethren are afraid to make a promise of any certain amount, but they say they will do all they can. Although we are poor in this world's goods, we are rich in the one faith and heirs of the kingdom we hope. Your brother in the faith,

F. M. CLINTON.

Sister Lydia Chaplin, writing from Millerton, Kan., after enclosing her renewal says:

"We cannot afford to do without our silent teacher. It is encouraging to read the kind letters from the dear ones of the Household of Faith, so full of instruction. Some speaks of trial. Yes we all have trial, we are too be a tried people, and our Master will not give us a trial that we are not able to bare. The trouble is we are to apt to complain when trials come. We are not patient enough. We should be willing to say, let the trials come, I am submissive if I suffer for Jesus sake. And to those dear young converts at Pierceton, Ind., and Nora, be faithful. When trial and temptation come, as come they will, tell it to Jesus, ask his aid and he will help you in every time of need. You are young, but you will never regret taking Christ as your guide. When our Savior comes may he find us ready is my prayer."

## MARRIED.

RAILTON—BOUK.—Mr. James A. Railton and Miss Mary C. Bouk, both of Fonthill, Ont., were married by Elder R. V. Lyon at his residence in Clarksville, near Suspension Bridge, N. Y., Nov. 9, 1886. "May the goodness of Israel's God rest upon them during their mortal pilgrimage, and at the rending of Jesus our Life Giver, be found worthy, full a resurrection out from among the dead ones to inherit the earth in its restored state.

## SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents; for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

## ON OUR BOOK SHELVES.

Brother Wiley Jones' work "The Gospel of the Kingdom." Leather binding, former price $1.50; now 75c. Cloth gilt, former price, $1.00; now 75c. Friends, you who are at work in the Master's vineyard, think of this chance offered you from week to week to get the book that gives the foundation of our hope in the clearest manner possible, for so little money. It is not right for these books to remain long on our shelves. There is work for them all over the land. "Key Words" is another work by the same author, former price 25c.; now 15c.; and "Theanalopsis," former price 10c.; now 5c.

Have you any smart infidels in your neighborhood? Do they sneer at and ridicule your views of the Bible? If you have we have a little work here that will aid you in routing them completely, and if you have none near you now you can scarcely stir many miles without meeting one, and if you are posted in their theories you have already won half of the battle. Sister Reed's little book, "Creation vs. Evolution" is the work we refer to, and all should possess a copy. Price 25c.

Our lamented Brother Magruder's "Reply to Ingersoll" is another book that should be more largely circulated. It is just what its name indicates—a Reply to Mr. Ingersoll—a reply that Mr. Ingersoll or any other infidel will not even try to answer, so it stands, for its foundation is laid in God's holy word. Price 50c.

The Gift of Life Eternal through Jesus Christ is the great subject for us. Eternal Life a Free Gift. Brother J. H. Pettengill has written a book on this subject, and all who read it say the work is well done. We can send you a copy for $1.00.

We write and talk much of the Kingdom and its Restoration. Brother Silas Hemp has written a book on this subject that will aid us very much in our study of the Kingdom and the wonders of the Restoration. One dollar will place it on your table.

There have been different ages and dispensations in the past—we live now—there is an Age to Come, and Bro. Westlake has told us in his work on this subject, the result of his lifetime's search as to the nature and the proximity of the age coming hereafter. This is a large book of over 500 pages. Price $3.00.

Space will not admit of mention of half what our shelves contain. The Emphatic Diaglott, by B. Wilson; Christ's Kingdom, Where Is It and What is It? by Jos. Lasier; A Translation of Matthew's Gospel, by Chas. Gardner; that grand work, A Letter to a Friend, by Mrs. Woodruff; Which is Right? or Is Christ's Throne in Heaven or on the Earth? by Thos. Wilson; What Shall These Things Be? by H. Bowman; A Letter to a Baptist Minister, by Daniel Howard; the Doctrine of Baptism, besides a host of those little silent leaflets that work all the time. When you are resting, being wearied, they keep on. Who will help circulate these books? They are all good. There may be an isolated expression that some might object to, but the teaching in the main is endorsed by all our best writers and thinkers. We are ready to fill your orders. See advertisements in other parts of this paper.

Any one who knows the present address of O. M. Shelby, formerly of Maynard, Ark., will oblige us by informing us of his whereabouts.

Any one who knows the present address of O. H. Williams, formerly of Chico, Wise Co., Tex., will confer a favor on us by informing us of his whereabouts.


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# Poetry.

## "PERFECT THROUGH SUFFERING."

Is there no other way, O God!
Except through sorrow, pain and loss,
To stamp Christ's likeness on my soul—
No other way except the cross?

Through eyes grown dim with falling tears,
To rule some other path I seek;
"The cross is heavy, Lord," I pray,
"So heavy, and I am so weak."

"I cannot drink this bitter cup,"
I plead with passionate protest;
"Lord, let it pass—thy hand lies hard
Upon me—I am sore distressed."

And then a voice stills all my soul,
As stilled the waves on Galilee;
"Can'st thou not be as the furnace heat,
If 'mid the flames I walk with thee?"

"I bore the cross, I know its weight,
I drank the cup I hold for thee:
Can'st thou not follow where I lead?
I'll give thee strength—lean thou on me."

And then, with sudden shame, I fall
Low at his blessed, pierced feet.
"Lord, teach me how to follow thee.
And make me for thy service meet."

"I am not worthy e'en to lift
Thy hallowed cross—thy pain to share;
Perfect through suffering, if thou will,
So I at last thine image bear."

—*Lilla M. Alexander, in Christian Herald.*

# Communications.

The following letters were received and read at the Quarterly Conference held at Plymouth, Ind., Nov. 13, 1886.

*Dear Brethren and Sisters Assembled at Plymouth:*

When you last heard from me I was at Winchester, Va., where I hoped and expected my home would be till I fell asleep, or the Master came to gather his believing ones home; but that hope was not realized, for you will notice my address today is Dover, Del. I felt very sorry to leave Winchester, for I had formed a strong attachment for my brethren and sisters there during my short stay among them, and also liked the climate much better than here, though this is a beautiful country and very fruitful. The great trouble is, it is malarious. I had commenced a letter to THE RESTITUTION in August, but was stricken down with malarial fever, which brought me almost to death's door, but by the blessing of God upon the medical treatment of a beloved brother, Dr. W. R. Way, I enjoy again my usual health.

My husband thinks he can succeed better here in earning a livelihood than in West Virginia. But, dear friends, it matters but little where we are in this pilgrim state if we are the Lord's and striving to honor him in all our ways. He can preserve us from evil, from disease, and death, (if his will be so), till he comes to claim his own.

This mortal life is fast ebbing away with many of us. Our heads are whitened, and our strength is not firm as when in the vigor of man and womanhood. But oh, how good the Lord has been to preserve us so many years amid the ravages of disease and death, and has given us a "goodly heritage" in this land of plenty. We do not properly estimate our blessings or thank the Lord as we should for them. Oh, for his incorruptible spirit to quicken us to renewed diligence in his service, and help us to "lay aside every weight, and the sin which doth so easily beset, that we may run (the remainder of) the race set before us with patience, looking unto Jesus."

How I would like to be with you at your conference. That privilege is denied me, but I will be thankful that I was once permitted to meet Brother Chaplin and many others, whom I have not forgotten, and whom I expect to meet in the kingdom when the dear Master comes. May your conference prove a foretaste of that final meeting, and you all be wonderfully blessed and strengthened by it, to fill up the remainder of your lives with usefulness in the Master's cause, is the prayer of your Brother and Sister

D. and A. HOWARD.

*To the Church of God in Christ, in Conference Assembled at Plymouth, Indiana:*

We as fellow pilgrims are waiting for the kingdom of God. As the time draws near for your yearly assembling, our hearts are deeply stirred with intense yearning to be with you. After many years of sweet communion together, we feel that only those deprived of such privileges can truly appreciate them. Our minds go back in fond remembrance to the many times we have left those meetings saddened only by the parting, always feeling greatly strengthened for the conflict after listening to the many words of holy trust and onward cheer, inciting each other to love and noble deeds.

We are here associated with a little band of like faith, taken out of earth's millions by the good news of the kingdom of God, who are willing to sacrifice the present for the coming glory, living in unity of the Spirit and in the bonds of peace, endeavoring to let our feeble light shine, feeling that the world's great conflict and the saints' final deliverance is near at hand.

While deprived of such feasts as you are enjoying, yet we are with you in spirit, and we pray God that in your coming together, self may be dead, and Christ truly alive in each one of you, that the cause may be benefitted and each individual better prepared to overcome through him who has loved us, and that we together with you may be gathered in the general assembly where poverty, sickness or death will part us never more. Your brother and sister,

D. T. and P. R. HALSTEAD.

*To the Church of God at Plymouth:*

Also all of like precious faith who may be gathered together with you in the name of Jesus Christ, our Lord and Savior. We wish grace, mercy and peace to be with you all. Also be ready for the coming of our Master. Each one examine him or herself and know that your names are written in heaven, know that you are entitled to eternal life. Think of the new earth, think of the Paradise of God, think of the Tree of Life, of the River of Life; think of the Beautiful City, and of the countless host of redeemed ones from every nation, tongue and people. Then think of the Son of the Living God smilingly in their midst. Brothers and sisters, this is what we are thinking about just now. And also think of being there too, and of meeting you all there never to part again. It may be very soon, let us be ready, clothed with righteousness. We who look for the coming of the Just One should keep ourselves ready. May God bless and protect you all at all times, is the prayer of your brother and sister in Christ,

WALTER L. and MARTHA KILE.

*Dear Brethren:*

May the God and Father of our Lord Jesus Christ, in whom we move, live and have our being, be pleased not only with you, but all looking and waiting for the coming again of the Lord Jesus. I feel very thankful for what he has done for me, and always feel blessed while praying. May God's blessings rest upon our dear Brother Chaplin. May he live yet many days to see the fruit of his labor as minister of the blessed gospel and as Editor of THE RESTITUTION. I send greetings to you all. May we all grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever, amen. God bless you all, my heart and prayer is with you. Join in prayer for me. Your brother in Jesus.

J. Z. SCHUMAN.

Word was received from Brother S. T. Hook giving an account of his labors in Southern Indiana and in Illinois. Also from Brother H. R. Carter, who is spending this winter in Kansas. His address for the present is Centropolis, Kan.

The following letter, though of a private nature, was by request read at the conference.

*Dear Brother and Sister Underwood:*

I would be glad to come to conference but think I cannot on account of our building a church. The men have to have their dinner and come to my house for it. It is close to my house. I feel a great interest in it, but my greatest interest is in the blessed Savior's coming. Oh, how glad, how glad I would be to have our old earth righted up and we enjoy perfect peace. I send my love to Brother Thompson and family, Brother Chaplin and wife, Brother Hersh and Julia. And now to all the rest of the dear brothers and sisters, one word to all, O live near to God, looking for that blessed hope which will soon be revealed. Oh, pray much, and pray for me. This from your sister in full hope of eternal life.

Yours truly,

MARGARET WOODWARD.

*To the Church of God at Plymouth:*

Children of Abraham, brothers and sisters, co-heirs of the kingdom with Jesus Christ, Son of David, according to promise, to raise us up, poor, weak mortals, far above all things created; moreover, also the only begotten Son of God, the everlasting Father, the Creator of all things, whose days have no beginning, whose hours are not numbered, his times pass into eternity with a change, one and all, greeting.

I feel exceeding sorrowful that I cannot meet you at your annual business assembling, and behold face to face those dear ones who are doing so much for the cause. But as this hope is temporal, I must bid it adieu cheerfully for I possess one other hope which is unseen and eternal, for which no doubt, all the precious ones will say, amen. I very much regret that our dear Editor must retire, yet I believe in justice to himself and respect to his years, it is becoming in him to do so, and was I appointed to chose his successor, I feel that I should shrink from making choice from among so much zeal and intelligence, lest in doing so I should overlook the claims of others equally meritorious. I can but hope the Lord will guide you in your choice; I also hope and pray that we as a body of called out people may be able to support the paper with a more needful pecuniary aid than we have done in the past. As this is no time to dwell upon trials and tribulations I will close by asking to be remembered always in the prayers of the faithful.

AARON OLMSTEAD.

P. S. Brother Olmstead's letter came too late to be presented at the proper time.

This letter did not reach us till Saturday, Nov. 20th, after the conference closed.

ASHLYVILLE, N. C., Nov. 10, '86.

*To the Conference Assembled in Chapel Hall, at Plymouth, Indiana. Dear Brethren and Sisters in the Faith of the Gospel:*

We greet you all this morning by letter and in spirit, wishing for you a blessed meeting and a time for gathering of spiritual strength which may long be recalled as a season most precious. Let each one make the most of the occasion. Unused opportunities are apt to be remembered with sorrow. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "He that confesseth me before men, him will I confess before my Father and all his holy angels."

We are pleasantly situated in many respects, and among a people who are more generally given to religious thought and sentiment than we have been accustomed to seeing; but of like precious faith we have found none save Sister Elsie Merwin, of St. Joseph, Mich. We have attended Presbyterian, Methodist, Baptist and Disciple churches, and have heard many good things and edifying as pertains to Christian living, and with it all an admixture of the gross errors which most of us have unlearned. With the strong religious sentiment obtaining here it is probable the simple, real truths of the gospel would find lodgment in willing and honest hearts if their minds could be enlightened by a preacher. May God open the way. We hold fast our hope of eternal life at the coming of our Redeemer and exhort you each to never give up the race, but contend the more earnestly as you near the goal. We hope to meet again in this life; if not, "are we not all in the presence of our Lord Jesus Christ at his coming?" Let us work for that and wait. Sister and Brother Taber desire to be remembered. Yours in Christ.

AMOS P. and JULIA T. HARRIS.

### Report of Annual Assembly.

The Annual Assembly of the Church of God convened at the House of the Brethren, in Winchester, Va., as announced in THE RESTITUTION, and was truly, (all things considered according to the prayers of many dear ones who wrote from different states to the Assembly), a demonstration for the furtherance of the gospel of the blessed God. Friday night the usual introductory discourse was delivered from the first chapter of the first Epistle to the Corinthians. Saturday was spent in Social Meeting and reading letters from churches and individuals of like precious faith, in ten different states and Baltimore City, Md., much to the edification of the Assembly, and all the more was our hearts gladdened on hearing the warm sympathy expressed by the authors of the letters, for the prosperity of the glorious cause in which we are engaged. Preaching at night, with good attendance. On Sunday the usual services before and afternoon, with good attendance. At night after preaching, we had a feast of fat things in participating in the rich memorials of a Savior's love, with the dear ones, assembled to let their light so shine before men as to constrain others to walk in the way the fathers' trod. By this time two sisters had taken on the saving name, in baptism, who while singing one of the sweet songs of Zion at the close of the services, so, while the dear brethren and sisters were giving each other the right hand of fellowship, were welcomed into the heavenly relationship as citizens of the Household of Faith. May they ever be mindful of their covenant and hold fast the beginning of the confidence of rejoicing firm unto the end, that they with all the ransomed ones receive a crown of glory, that fadeth not away. The meeting was protracted by the writer (after the preaching brethren had left), until Wednesday night, with quite an interesting time. And such was the spirit that characterized the meeting throughout, that as expressed by the tried and true ones of this part of the habitable that they felt drawn nearer to each other than ever before, and that they felt a greater need of adhering strictly to the discipline of the gospel, so as not give place to (in the language of the apostle Paul) for an hour to perverters of the gospel that the gospel of God may continue with us until the coming of the Just One.

On account of a severe spell of sickness by the writer the above report has been deferred, but his heart is full of gratitude to Almighty God, that he is still permitted to cheer the hearts of the faithful by telling them how good the Lord is to us in permitting us to still have such a good time in the all saving name of his Son.

N. J. MORGAN.

ZOLLARS.—August 26, 1886, Elizabeth Zollars, wife of Jacob Zollars and mother to the writer, aged sixty-eight years, nine months and twenty-seven days.

She leaves an aged companion with whom she has shared the joys and sorrows incident to this life for forty-nine years, to travel the remainder of life's journey alone, and four sons and three daughters to mourn the loss of a kind mother. Our mother had been in declining health for several years with female weakness and nervous debility, and during the last year of her life had become to be quite an invalid. Although we could see that age had frosted her glossy hair to all very white and disease, like the chilly blast upon the autumn leaf, had faded the once fair cheek, yet to our fondness we still thought she would be spared to us a little longer.

We watched her failing year by year,
As they went slowly by,
But cast far from us every fear
That she must ever die,
And when at last the death stroke came,
Unwilt, to ours, no turn,
The hearts that held her here so fast
Were almost broken too.

And for the ones still left to us,
Our father, aged and lone,
Who hears perhaps by night and day,
The old, familiar tone,
We'll gather closer round him now
To guard from every ill,
As near the darksome river side
He waits a higher will.

Our mother no doubt would have lived longer had she not two days before her death accidentally met with a fatal injury while attempting to walk from her chair to her bed.

August 28th she was followed by a large number of relatives and friends to Spring Hill Cemetery where she was laid away to rest till she hears the voice of the Life Giver bidding her to arise and come forth. Oh, ye wheels of time roll speedily on and bring about that joyful day!

A funeral discourse was preached October 10th by Elder Bailey, of the Christian church, predicated upon the fourteenth chapter of Job and also upon the words of our Savior, "I am the resurrection and the life." She had been a member of the Christian church for about thirty-two years. A few weeks before her death, as she lay in her bed, I was reading to her in the good book and conversing upon the truths it contained, when she remarked that she believed every word in the Bible, and that she had been thinking a great deal of late about the state of the dead, and she had come to the conclusion that the dead do not know anything until the resurrection.

LOUISA STEWART.

ADELINE, Ill.

*Editor Restitution:*

As many of the readers of THE RESTITUTION were acquainted with Dorcas Koontz, please announce in your paper that she died Oct. 1, 1886. Brother G. M. Myers, of Lanark, preached the funeral sermon at Silver Creek School House, near the place of her burial. Mother Koontz died at the age of 87 years, 1 month and 15 days.

B. F. GESIN.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886. "Feb" Febroary, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1887, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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| Local Freight | 11:00 am | 3:30 pm |

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| | Depart | Arrive |
|---|---|---|
| Mail Express | 4:30 am | 11:30 am |
| Fast Line | 11:10 am | 6:00 pm |
| Day Express | 2:45 pm | 9:30 pm |
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TO CORRESPONDENTS:

THE RESTITUTION is for the establishment of the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the total destruction of the wicked; eternal life only through Christ, and many other Bible truths. Also a hearty belief of the Gospel, repentance, and baptism as prerequisites to the forgiveness of sins, and obedience unto life for the remainder.

## Communications.

### "THE GOSPEL OF THE KINGDOM." No. 11.

THE KINGDOM AND THE PARABLES.

The parable of the wheat and the tares, contained in Matt. xiii. 25–30, with our Lord's explanation of it in verses 37–43, is held by many to be given in illustration of the simultaneous existence of the good and the bad in the church during the present dispensation. The result is that, because Jesus said, "The kingdom of heaven is likened unto a man who sowed good seed in his field," etc., the necessary conclusion is, that the kingdom and church are identical.

But where, either in the parable or the explanation is the evidence to be found to prove that the existence of the good and the bad in the church is the point taught by our Lord? This parable is fortunately accompanied with a formal explanation, in which the word church is not only absent, but a term the very opposite is employed. On the point in question instead of the explanation being, "the field is the CHURCH," as the popular view would require, it is "the field is the WORLD." This, at the very outset, ought to be conclusive against the popular theory, even supposing no other cause readily to hand.

Again, if the church were the thing intended by our Lord, how does the teaching of both parable and explanation that the wicked are to remain undisturbed in the church, agree with the plain teaching elsewhere regarding "the church," that express provision is made for the expulsion of offenders? Thus in Matt. xviii. 15–17, a certain class of offenders are by our Lord's authority to be treated "as heathen men and publicans." This also is conclusive against the popular theory, even though it might be difficult to find another.

"The field is the world;" but the question naturally arises here, Under what dispensation? If the "field" be taken to represent the world at large, *in the present* dispensation, how can the surprise of the farmer's servants be accounted for, seeing that there must have been plenty of the tares class in the world while the wheat was being sown?

Again, if the several points in the parable are to be taken into account, beyond what are given in the explanation, it shows a field cleared and prepared for the reception of the good seed, and entirely free from tares. But this cannot by any means refer to the present world during any period of its history down to the present date.

The foregoing reasons, though of a negative character, seem to me to be sufficient to set aside the interpretation that makes the church, or the world as at present constituted, the scene represented by this parable.

Reverting to the similitude employed by the author of the parable, "THE KINGDOM OF HEAVEN is likened," and bearing in mind that, in the four gospels at least, the terms, "kingdom of heaven" and "kingdom of God" are convertible terms, suppose we make a trial in this direction. The kingdom of God is to be established in the earth "under the whole heaven," in "THE WORLD to come," by the Lord at his second appearing. What are the circumstances which shall then exist as regards good and bad people, and their treatment? Have we not the world as a cleared field, in which a new crop of people shall be grown?

Before giving a Scriptural demonstration of this, I beg the readers' special attention to a point in this parable in which it very materially differs from the parable of the sower, but which is very liable to be overlooked. In the parable of the sower the good seed represents the truth preached, namely, "THE WORD OF THE KINGDOM." In the parable of the wheat and the tares, the good seed represents "THE CHILDREN OF THE KINGDOM." This is sufficient to show that there is nothing in common between the two parables.

Let us now look at a few testimonies from the prophets in which we have a description of the agencies which shall be employed in the setting up of the Messiah's kingdom, and the condition of matters which shall then be introduced. In some of the passages both causes and effects are distinctly mentioned:—

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psalm ii.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44.

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Micah iv.

"Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. . . . It shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Isa. lxvi.

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. So I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all the evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." Ezek. xx.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Isa. lxi.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. lxv.

"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isa. lx.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude.

"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. xix.

In these quotations we have the means by which a new dispensation is to be inaugurated in connection with the re-establishment of God's kingdom. The infliction of judgments shall form a prominent part of the divine procedure. This is in strict accordance with the necessity of the case as well as with divine plan. The flood in the days of Noah, the destruction of "the cities of the plain," the extirpation of the nations of Canaan, the fate of Nineveh and Babylon, all illustrate the necessity for occasional displays of the bare and holy arm of the Almighty. "When his judgments are in the earth, the inhabitants of the world will learn righteousness;" otherwise most strikingly declared through the prophet Zephaniah:—

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth will be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. iii.

But not alone with judgment shall the kingdom of heaven be introduced; for "he shall judge (or vindicate) the poor of the people; he shall save the children of the needy." "He shall come down like rain upon the mown grass; as showers that water the earth." There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." Psa. lxxii.

We might ask here, Does not this description answer substantially to a cleared field sown with good seed and giving promise of a good crop? And does it not thus far correspond with the requirements of the parable? I have pointed out the fact that "the good seed represents the children of the kingdom;" and I have now to mention that there is but one other instance of the use of this phrase "the children of the kingdom" in the New Testament. It occurs in Matthew's Gospel, is used by our Lord himself, and is applied to the children of Israel, even while they were unbelieving and worthy of rejection. See Matt. viii. 12. Much more shall it apply to Israel when purged of the rebels, and planted in their own land.

While the designation "the children of the kingdom" does not belong to the nations of the earth, there seems to be a fitness in contemplating "the nations of them that are saved who shall walk in the light of the New Jerusalem," as substantially occupying the same position with Israel as subjects of the Messiah's dominion.

As I have already intimated we are not necessarily to expect in the facts represented exact conformity with every feature of the parable as to time and circumstance. And while as to the time of sowing the tares, the millennial kingdom may show that exact correspondence with the time of sowing the wheat, which we might be led to expect from the parable, we must bear in mind that this feature is not contained in our Lord's explanation. It is remarkable, however, that at the close of the thousand years, the agency by which wickedness is introduced into the world, is identical with the agency in the parable by which the tares are sown. "The enemy that sowed them is the devil," is our Lord's explanation. In the Apocalypse it is said "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations," etc. Their end is also the same; "Fire came down from God out of heaven, and devoured them." "They shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father."

It is generally allowed by all who hold the personal reign of Christ upon the earth, that the thousand years shall be but the preliminary stage of the kingdom of God, seeing it is only at the close of that period that all things shall be subjected to the divine rule. Besides the destruction of the deceived and rebellious nations referred to as taking place at the close of that period, there is also a time of judicial assize, when "they are judged every man according to his works." Rev. xx. 11–15. It is then only that the righteous are finally freed from all mixture and contact with evil, and "shine forth in the kingdom of God their Father," that kingdom being then delivered over to its primary owner, but him who has "put down all rule and authority and power, having reigned till he hath put all enemies under his feet."

I submit that on the whole this parable of the wheat and the tares fits at least as well the millennial period, as it can be shown to do the present dispensation.

The remaining parables of Matt. xiii. at a future opportunity.

J. CAMERON.

### UNKNOWN INFLUENCE.

How unconscious we often are when we utter words, or write a line, that there may be within winged seeds which will take root in some far off quiet place of which we have never dreamed, or by the way side we have never passed. From these may come flowers which will cheer and refresh, or, perchance, arrest steps that are hasting on to utter forgetfulness of God. Unknown influence: we all possess it, either for good, or for evil. It may be found in the little act of kindness; in a little word of love; a kind word to the stranger; or for the strong ones.

We may never suspect his sorrows,
Note his creases or his cares;
Never guess his hopes and longings,
Never hear his earnest prayers.

But the one who sees his striving,
May regard his feeble powers;
And the pearly gates may open
For the soul as well as ours.

MRS. GEORGE BRYAN.

Humility is a virtue all preach, none practice, and yet everybody is content to hear. The master thinks it a good doctrine for his servant, the laity for the clergy, and the clergy for the laity.

## Selections.

### THE DISCIPLE THAT JESUS LOVED.

There is a certain sadness connected with the attainment of two friends who have become so much to each other, that they divide the world into only two parts, "one where the loved object is, and one where it is not." It is too intense for this life; changes and separation will weaken it, or death disrupt it. But there is something sadder in the attachment of Christ and John. The deep devotion, the pure and generous heart, the tender sympathy, the trusting, loving nature of the latter, had so won upon the Savior, that every look he cast upon him was a caress, and every word he spoke, took the gentle tone of a mother addressing her child. He knew how his disciple loved him, and knew too how much he must suffer in the sufferings that awaited him. John, absorbed by his attachment, his countenance by turns made fearful and joyous at the kind words and glorious truths that fell from his Master's lips, seemed never to dream of approaching evil, of possible separation. Jesus, on the other hand, as he with his sorrowful face looked down upon him leaning contentedly on his breast, thought of the future. With his human heart beating warmly for the true, devoted friend on his bosom, he could not but sigh, knowing, as he did, the trials and sufferings his tender nature must yet pass through to prove its love for him. As, in imagination, I behold the two in each other's embrace, I seem to see tears on the cheeks of Jesus, at the same time that his hand bestows a caress. The implicit confidence and trust of his follower appealed to every noble quality of the heart, and he must in those moments have looked upon John, as a mother upon the smiles of her infant, when she knows that in a few hours the executioner's axe will leave it an orphan in the world. The dark hints he ever and anon threw out, filled John with wonder, rather than anxiety, and he loved on, indifferent to his own fate. The other disciples repeated this attachment, and far from being jealous, seemed affected by it. When Christ uttered those sad words, "One of you shall betray me," they dared not ask him who it was, but requested John, who they knew would not be rebuked, to do it for them. He, looking up from that pillow he could not surrender to any other head, said, "Lord, who is it?" and the Savior told him. The youngest of all, a mere youth when he began to follow Christ, he was yet most beloved of all.

John must have passed through strange states of mind, as the wondrous character of the being he loved so intimately and treated so familiarly, became revealed to him in his miracles and by his high claims. Christ seems always to choose him for a companion when about to accomplish any great event. John heard his predictions respecting Jerusalem and the Jewish nation; stood by when he took the hand of the dead daughter of Jairus, and bade her arise amid her astonished friends; was one of the three who ascended the Mount of Transfiguration, and saw the face and form he had so often outward assume the likeness and splendor of God; was in the garden on that night of fearful agony, and gazed on that pallid face streaked with blood, which had so often and so kindly smiled on him; and, last of all, beheld him ascend into heaven, triumphant over death and the grave.

But there is one event which gives John peculiar claims to being "that disciple whom Jesus loved." Christ had endured the agony in the garden; his scarred face had been spit upon; his cheek shamefully struck; the farce and insult of a trial endured; he had fainted under the cross as he struggled with it up the steep hill-side; and with his frame strung to the point of extremest sensibility, had been laid on the rough beams, and the bolts rudely crushed through his shrinking hands and feet, and thus suspended on high. Around him was the railing crowd, behind him a scoffing thief. All his friends had forsaken him and fled: and alone, all alone, he was left to wrestle with his doom. No, not quite alone, for nearer the cross than the taunting rabble stood his mother. It was her child, bleeding and dying there before her eyes, and what were the scoffs and violence of those around her? ay, what was death itself compared to the throes of maternal anguish that shook her bosom! There stood John, rivaling even the mother in love. He forgot he had a life to lose; he did not hear the taunts that were rained upon him, nor see the fingers of scorn that were pointed at his tears; he saw only his dying friend and Lord; beheld but the bosom on which he had so often rested his head, heaving and swelling as though the heart would burst its confinement, and the brow on which peace ever sat like a white winged dove, contracted with agony unutterable. True to the last, pale as the suffering one before him, he stood and wept in speechless sorrow. Christ, in the midst of his torture, and if the midst of the stupendous scheme he was finishing at such a fearful price, cut off from earth, and just as heaven too was about to abandon him, and the power of his Father was darkening over his spirit, was struck with his matchless love. The last, the wildest wave that ever broke over the soul of the Savior, was gathering for its flow, yet even then he gazed lovingly on those two faithful hearts, and his calm though failing voice reached their ears, and he said to his mother, "Behold thy son," and to John, "Behold thy mother." True-hearted disciple, faithful friend, take my place beside my mother; to thy love, so great for me, I can safely commit her. Oh! what a proof of confidence and attachment was that! So high an honor was never before paid human love. Oh! what an inheritance was that the Son of God gave him, his mother, and his affectionate confidence in the last hour of his suffering, and while standing on the portals of the eternal kingdom. No wonder that John, after that, took her to his own home, soothed her sorrows, nursed her declining years, and at last gently and sorrowfully laid her in her grave.

Years passed by, and changes and persecution came, but no change in the affection of John for his Master. Living in his life, he now lived to make known his death and resurrection. Love seemed to supply the place of native energy, and he passed into Asia, preaching the gospel, and planting churches, until at length the hand of the persecution reached him also, and he was banished to a lonely island in the Ægean Sea.

How long he remained there we know not; silence and uncertainty rest on his history. Alone he trod the desolate beach, cheered by no voice, solaced by no companionship. He whose happiness had consisted in laying his head on the bosom of his friend and Lord, was left without a friend. The monotonous dash of waves at his feet, the broad and boundless deep stretching away before him, the cry of the sea bird and the roar of the storm, these were the only sights and sounds left to the lonely exile. Day after day, and week after week, the same unvarying routine. The solitary walk on the shore, and still more solitary rest under an overhanging rock, filled up the measure of his employments. Ah, how sweet then was the remembrance of his long and affectionate interviews with Christ—how full of solace the words he had spoken, so sweet that the desert seemed peopled with angels, and the hoarse murmur of the sea sounded like an anthem of praise to God. As he stood and saw the sun go down on the deep, he remembered that just so it flashed over the Sea of Tiberias, when Jesus fed the five thousand. As he looked up to the silent firmament, gorgeous with stars, he remembered the strange night he passed with Jesus on Mount Tabor, looking on the same heavens; and when he pillowed his lonely head upon the sand, he thought, with throbbing heart, of him "who had not where to lay his head."

How long he lived thus in holy contemplation, to prepare him for the wondrous revelations about to be made, we know not; but one Sabbath morning, as he was walking the wild desert island, filled with thoughts of the world to come, he heard a voice repeating in trumpet tones behind him, "I am Alpha and Omega, the first and the last."

Turning to meet the voice, he saw a form dread enough to appal the stoutest man. A mantle wrapped it from the neck to the feet; the head and hair were white as wool, the eyes burned like fire, the feet shone like brass in a furnace; in his uplifted hand stars were blazing; his countenance was like the sun shining in its strength, and his voice like "the sound of many waters." No wonder the overwhelmed exile fell on his face as a dead man, before his fearful form and aspect, and dared not lift his eyes again from the earth, till the same terrible voice bade him arise. Of the wondrous visions that were then revealed to him, who can speak? The gates of hell and heaven were flung open to his view. He saw the smoke that curtained the bottomless pit, and the city whose only light is the presence of the Lamb; but the speechless agony, the terrible conflicts, the appalling sights, together with the splendors of the heaven of heavens, the throne and the white-vested elders, the dazzling glory of the crystal sea and rivers of paradise, the music of the harpers, the thrilling power of that loud hallelujah, "Worthy is the Lamb that was slain," as it rolled from ten thousand tongues full on the throne of God and the Lamb, who can describe? That desolate island around John, was greater than Mount Carmel of old, when horses and chariots of fire encircled the prophet. God was there! unveiling himself, this world, and eternity, to a mortal.

This strange interview, with its long train of mysterious and fearful visions, was at last ended; as was also the exile of John, and he smiled once more in the midst of his friends. But the scenes he had passed through did not change his nature; he was the same gentle, loving being as ever. Overflowing with kindness and sympathy, all things else seemed worthless in comparison.

And when the lamp of life burned dimly, and his trembling voice could hardly articulate, he still spoke of love. It is said he lived to be eighty years of age, and then, too feeble to walk, was carried into church on men's shoulders, and, though scarcely able to speak, would faintly murmur, "Brethren, love one another." Affection was his life, and it seemed to him that the world could be governed by love.—*J. T. Headley.*

### War Expected Any Day.

The views of Hon. S. S. Cox on the Eastern Question are expressed in the following item clipped from the *Boston Journal* and dated New York, Oct. 11:—"Minister S. S. Cox was busy all day yesterday receiving his political and personal friends. When asked about the Eastern Question he said: 'Matters at present look very blue. War is liable to occur at any moment. To explain the situation properly would take some time. Russia wants Constantinople, is the old saying, and this time she will get pretty near there. She first wants Bulgaria, and is near getting it. Her hostility to Prince Alexander was well known. He was made to run, but came back again. The next time he must have thought there was no use of fighting; Russian influence, so he went away of his own free will. This, I think, was very foolish. The people were all with him and he might just as well have remained. Now Russia will get Bulgaria, then Eastern Roumelia, and she is over the Balkans and within a stone's throw of Constantinople. The treaty of Berlin says Russia must stop at the mountains, but what does Russia care for this? Did she not fortify Batoum right in the face of Europe and the treaty? England, to be sure, made a slight protest, but what good did it do? Of course, when Russia makes this move there will be a great row. Austria is looking with envious eyes on part of that territory, and if she can get Germany's help she will fight for it. When we were at Bucharest the streets were full of Russian officers, who talked very loudly about what they would do. I expect war at any day.'"

And so it goes. What a day will bring forth we know not; but of this we are sure, that ultimately "the kingdoms of the world" will "become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever." But fiercely must rage the storms until that endless calm shall come.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 1, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money loose in letters is at the risk of the sender.

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## EXAMINE

*The label on your paper, and if it bears a date previous to* NOV. 1, *please renew NOW. Do not send for other subjects to be sent, but*

## RENEW TODAY.

BE patient about articles. We are doing all we can.

WE propose, if desired on the part of our brethren, to give a brief outline history of our own past life. Shall probably defer this till in the month of January or, possibly, a little later. Our personal connection with some of the great religious movements of this remarkable century can be made, as we believe, a topic of interest to our readers.

### ENCOURAGEMENT.

In times of trial and hours of despondency there is nothing more heart-cheering than the kindly expressions of encouragement from some loved and trusted friend. Friends both at home and abroad are holding up our feeble hands with their inspiring words, and acts of kindness. Above all there is a sweet peace that sometimes thrills our sorrowful heart that comes from the eternal fountain of all blessing—from the infinite heart of love, that of our Heavenly Father. We pen an extract or two from letters addressed to us by our loved brethren. The first writes: "My dear Brother in our Lord: Peace be to thee. I wish—God will—you may be kept at THE RESTITUTION chair, and be supported there by men, as I do know God does hold you up in the arms of his grace. . . . How can I aid you. I know you must weary of men and things. We are passing away. When will He come whom we love and wait for? The heart aches and breaks with long waiting, and the woes of our poor world. T."

Another writes: "Dear Brother Chaplin: THE RESTITUTION of the 17th, announcing your consent to occupy the Editorial chair of our loved paper 'a little while longer' is at hand. I am glad you have consented to this, for I do not know who could take your place. I know it is quite a tax upon the strength of one of your years, but it occurs to me that contributors can aid you materially if they will. I do not know that I can be of much service, but I am resolved to do what I can. . . . . May God's blessing ever attend you. G."

Still another accompanies a token of his friendship with these words: "My dear Bro. Chaplin: I feel sure that the great reward—'the well-done, good and faithful servant, awaits you. That for all your labor and self-denial you will be abundantly rewarded when he comes whose right it is to reign; and whose reward will be with him to give every man according as his work shall be." S.

These are cheering words indeed at this time, and although we feel fully conscious that our brethren greatly overrate us, yet there is one thing beyond all possible estimate, which is the guiding and upholding of God's divine hand. When having done all we can, we feel that we are but an unprofitable servant, and that our final salvation will be of rich unmerited grace.

## Selections.

### THE PERILOUS TIMES OF "THE LAST DAYS."

In 1 Timothy iv. 1–3 we have a prophecy of Paul's of "the latter times," an expression which may refer to any part of the second half of the times of the Gentiles, though it is never used with regard to the first half. Paul in this passage describes the characteristic features of the Papal apostasy, which deluged Europe with superstition during the middle ages.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats."

In 2 Timothy Paul predicts later events still, the perilous times of "the last days," an expression markedly distinct from the previous "latter times."

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Now while certain of the features here enumerated are evidently not peculiar nor distinctive of any one special period of history, yet a high state of civilization has a tendency to produce, not exaggerated individual cases, but a general prevalence of selfishness, pride, luxury and corruption. The old Roman civilization, with which Paul was acquainted in the city of the Cæsars, was not certainly lacking in individual instances of these things, though it had features of a very different character. But there were to intervene between those early days and "the last times" long ages of semi-barbarism, during which all that old civilization would cease to be—ages which would be distinguished by other crimes, and especially superstition and a Christianized idolatry. But "the last days" were to witness the revival of the crimes incident to high civilization, with certain special classes of sins super-added. Boasters, blasphemers, disobedient to parents, despisers of those that are good, lovers of pleasures more than lovers of God, and especially "having a form of godliness, but denying the power thereof," "ever learning, and never able to come to a knowledge of the truth." That these features are all singularly characteristic of the nineteenth century none can question. Its latest and most popular philosophy is agnosticism—a confession that after all its vast and far reaching discoveries, after all its profound researches, it is unable to reach any knowledge of the truth on the highest of all subjects. Agnosticism is simply know-nothingism. It is more: it is not only an assertion that nothing is known, but that nothing can be known; it puts an extinguisher on even the attempt to know him, whom to know is life eternal. Our age has a form of godliness, a Christian Church is established in most states and is sustained by the different powers of Europe; but where is the power to maintain purity in the Churches, or righteousness in the laws of Christendom? Where is the power to arrest war and bloodshed, rapine and slaughter? Where is the power to subject the counsels of nations to the law and will of God, to produce in society any sort of resemblance to the kingdom of God? The religion of these last days has well been called a baptised heathenism; Christian in creed, heathen in practice.

Another feature of the philosophy of these last days is given by Peter, and is singularly characteristic of our times. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Or as Darwin, the apostle of the nineteenth century, puts it: "All things continue as they were since the beginning of the creation; there is no need for miraculous intervention, no room for supernatural action. We live under a reign of law; as it was in the beginning, so it is now, and so it ever shall be as regards the succession of physical phenomena. One form of life is evolved out of another in endless succession; in physical, mental, moral, and religious spheres, all things continue as they were," or rather, change so slowly and gradually, that no sudden catastrophe need ever be apprehended; on the contrary, "we may count on an assured future of great length." Such is the fashionable creed, such the universal doctrine. But its teachers are, as the apostle Paul states, "willingly ignorant" that all things have not continued in one long, uninterrupted succession. They are willingly ignorant of the all-important fact that a flood once broke in on ungodly men, and "took them all away." They are willingly ignorant that the invariable law of death has been conquered by the glorious fact of resurrection. If the combined voices of the most universal and ancient traditions and the most authentic and well attested history demand credence for any fact, they demand credence for these two; and these two facts once admitted, Divine intervention—the control of the law by the Lawgiver—is demonstrated, and the occurrence of such a crisis as is predicted in Scripture is, not only possible, but likely. If what is called the course of nature has been interfered with in the past, it may be interfered with in the future, and in the near future.

Daniel's prophecies also, though dealing principally with the course of nations and the lapse of ages, gives us two or three general social signs of the state of things at the close of this age, and it cannot be denied that these apply to the nineteenth century as to no previous one. He does not say the power of steam will be applied to locomotion, and the art of travel will be revolutionized; but, looking at the result rather than the cause, he mentions in half a dozen simple words the most characteristic feature of the nineteenth century—"many shall run to and fro." Now to an eye that could embrace in one glance the civilized world, all its seas, and all its shores, all its roads and all its rivers, all its towns and its cities, what would be the first and strongest impression produced on considering the scene? Surely that of ceaseless motion; many running to and fro, like ants around the anthill. Innumerable travellers cross and recross each other's paths, not creeping or crawling, but rapidly running in every direction; trains flying with amazing speed by day and by night all over the land; steamers crowded with hundreds and even thousands of passengers, traversing every sea and every ocean; huge floating hotels, thronged with guests, plying in multitudes on the great rivers of the great continents; railroads, level, elevated, and underground, passing over and under each other in the million-peopled cities of different countries; the whole scene swarming with men and women in motion: many runners to and fro! No previous age of the world's history could have presented this spectacle; it is unique, it is becoming ever more marked, as year by year hundreds of miles of fresh railroads open up new districts and as population and emigration increase, and as commerce spreads. Ten thousand persons travel now where one travelled formerly; even ladies and children think little of circumnavigating the globe for pleasure. There is no mistaking this sign of the time of the end; it is distinctive, and so conspicuous and unprecedented as to be a subject of constant comment. How few can they point to it with pride and pleasure, remember it is a Divine mark of the time of the end, and associated with the predicted second coming of Christ and the resurrection of the dead!

Nor is the second prediction less remarkable and distinctive. "Knowledge shall be increased." Education in most of the countries of Christendom is now compulsory, and the result is that every child can read, on the one hand, while literature floods every home on the other. All that is going on all the world over is known by the masses of the people as well as by their rulers day by day. The news of events transpiring in India and Australia is published in London before the hour of the events arrives, for telegraphic messages travel faster than the sun! Every discovery is immediately published throughout the earth, popularized and turned to universal account. The higher education, unattainable to saint or sage, king or conqueror in the earlier ages, is now at the service of the common people; and an intelligent English schoolboy in these days knows more of the elements of true science, of the system of the universe, of the laws of matter, of the past and present condition of the globe on which he lives, than did the wisest philosophers of the olden time. As "knowledge is power," the result is, that nature with her mighty forces is every year becoming increasingly the helper and the friend of man, to the rapid increase of the physical well-being of the race. The knowledge of these days is real knowledge, an acquaintance with the facts and forces of nature, a rediscovery of the records of the past, and, above all, an immensely widespread acquaintance on the part of mankind with "the volume of the book," containing that Divine revelation which imparts the highest of all knowledge, the knowledge of God and of his Son Jesus Christ our Lord.

Brief was the Bible of Daniel's day, and few were the copies of it! Yet only where it had enlightened the minds of men did any true moral or spiritual knowledge exist. Age after age elapsed, and the New Testament was added to the Old. But how few comparatively were still the copies! And owing to the uneducated condition of the masses, how few could study the copies that did exist! In the dark ages the Bible might almost as well not have existed, so little were its glorious revelations understood. And there followed ages when to read and study it brought torture and death, and when, alas! editions were printed to be burned. Only since the reformation has the world really possessed the book, and only within the last century have Bible societies existed to multiply versions and editions, and to distribute by millions all over the world this king of books. The increase of knowledge which has resulted is almost inconceivable. It has rendered it difficult for us to realize the ignorance of other ages. The increase of knowledge is not to be measured by the amount of light possessed by individuals only, but still more by the number of individuals enlightened. The universality of education, and the marvellous results of the combination of steam power with the mechanical ingenuity that has perfected the printing press, has filled with the light of knowledge the whole civilized world, in a way and to a degree that is absolutely peculiar to the nineteenth century, and especially to its second half.

If this expression, "knowledge shall be increased," be taken as referring especially to a knowledge of the meaning of the prophetic Scriptures, a signification which its context quite justifies, then also is it characteristic of these days, and of these alone. The early fathers understood the predictions about the second coming of Christ, but they were inevitably in the dark, as indeed they were intended to be, as to the meaning of the prophecies about Antichrist, and the events of the second half of the times of the Gentiles. Light dawned gradually after history began to fulfil the predictions; each stage of accomplishment has made the meaning of the prophecies clearer, and since the reformation progress in a true knowledge of their meaning has been solid and rapid. Now in the close of this time of the end, the clouds of obscurity have completely rolled away; the whole plan and order of events, the succession of empires, the limits of chronology, the scales of measurement, the nature of fulfilments, all have become, in the combined light of facts and of analogies, so clear, that he who runs may read; and the fulfilment of ancient Messianic predictions in the first advent of Christ is scarcely more clear than the fulfilment of the predictions of Antichrist and those of the incipient restoration of Israel in current events.—*By Mr. and Mrs. H. Grattan Guinness.*

### Work Out Your Own Salvation.

The direction of the apostle Paul to the Philippians to "work out" their own salvation "with fear and trembling" has been made the subject of much foolish and needless controversy as to the meaning of it. The Calvinists and the Arminians have fought over it; the one party insisting that it teaches that salvation has to be worked for, and the other insisting that it teaches just the reverse of that. The traditional exegesis on either side has been worked over and over, and the changes rung on every word in the passage. It is not so strange as it is lamentable that some of the simplest and most helpful passages of the Scriptures have been laid hold on for controversial purposes and dragged into a rut of traditional interpretation, and so lost to all practical helpfulness. The meaning of the exhortation is to our minds most simple, and has nothing whatever to do in the battle between Calvinists and Arminians, a controversy which, would to heaven, had never been raised, and which we devoutly wish earnest Christians would let alone, and give themselves to the more legitimate work of saying men, and reading and teaching the word of God, without doing so by the rule of any theological system.

We find in this exhortation several very good lessons, which we will try briefly to indicate: First, the instruction of Paul to the Philippians "work out your own salvation," is simply to go on with their Christian life without depending upon him, the apostle, to be with and by them to help them. He was very much attached to these Philippians, and they were to him; he had been much with them, and they had learned to be very dependent upon him. When he was with them they had been obedient to the faith, and simple in going forward in their Christian life. He was now in prison, from which it was not probable that he would ever come forth to see them again; so he writes acknowledging a gift, and reminding them of the great and blessed faith by which they were saved, and gives them much good instruction, in which he says: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation," etc. That is, do not be dependent upon my presence with you, but go on by yourselves just as you would if I were present with you.

This is a most simple and important lesson for us today. How many churches and individual Christians make their progress and Christian work depend on the presence of their pastor! If the pastor is at home, and with them in all the stated services and his pastoral visitations, they do well, but if the pastor is absent, or they chance to be for some weeks or months without a pastor, then they seem not to be able to go on. When the pastor preaches they are present; if he is absent, they are apt to be. When the pastor is present at prayer-meeting, they are; but if they know that he is not to be there, they are apt to stay away. If the pastor's visits are regular and frequent, they manage to "keep along;" but, if they are not visited and petted and strengthened as often as it seems needful for them to be, they fall away and grow indifferent, not only to work but to spiritual life itself. In a word, they have never learned to "work out their own salvation." We do not underrate the importance of the pastorial office or presence; nor the advantage of faithful attendance upon all the services of the church by the pastor; nor his visitation work among his people; but we do deplore the state of helplessness into which many churches and most individual Christians fall, the very moment their spiritual leader is away from them. If this injunction were taken to heart by all God's people, individual life would grow more independent, vigorous, and aggressive, and church life would wax strong and constant, and the work of the Lord would not fail by the way, in the event of a change of pastors, or any hiatus in the pastorial office.

The second lesson suggested by the exhortation is, that salvation (i. e., the Christian life) which has been bestowed by Jesus Christ through faith in him, is not a magical life, but a new principle or a divine beginning which has to be improved and developed, or, in other words, "worked out." There is much nonsense still talked and taught in certain quarters, looking to some "short method" of Christian growth and holiness. Much ridicule and high contempt is put upon the idea that the Christian has to work, and toil, and fight for his advancement in the spiritual life. It is true that we do not have to work for our salvation; that is indeed a gift, handed over to the soul that believes on the Lord Jesus Christ; but we do have to work out, or make the best and most of that salvation when once it is ours. It is the essence of salvation (that is, the restored and regenerated character) that it is changed into the image of Christ Jesus and brought to perfection by the conflict with the "law of sin and death" that still works in our members. There is no short cut to the possession of developed Christian character. Salvation—i. e., the attainment unto the likeness of Christ—is not obtained by "a jump," or by a "second conversion," or by a "holiness experience," or by a magical endowment of the Holy Ghost. It is most blessed that we are not left alone to this work; for God, indeed, is present, working in us, both to will and to do his good pleasure. Without him we can do nothing; and, we say it reverently, without our cordial and hearty working together with him in the matter of our own salvation, he can do nothing or next to nothing with us. Our Lord learned obedience by the things which he suffered; it is not to be supposed that we will learn without some like training and discipline. He was made perfect through suffering; it is not probable that we will be made perfect by some patent process of "holiness" or "second conversion." But, working together with him, in the daily toil and battle of life, we will ultimately have "worked out our salvation" to the praise of his glory.

The expression, with "fear and trembling," is only significant of the grave work of laying our own hands on so great and delicate a thing and the spiritual nature which God has given us for developing and "outworking." The artist who was entrusted to cut the Koh-i-noor must have taken his task in hand, if with confidence, also with some "fear and trembling." He well knew the importance of every movement and bearing of his hand as he cut away the precious gem and reduced it to the size and form which would best develop its greatest and highest brilliancy. Surely the training and development of our souls, which are for the diadem of God, entrusted to our own hands, to be wrought for his glory, is a work which may well be prosecuted, if with confidence, yet not without fear and trembling.—*The Independent.*

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### The Glory of the Church.

The glory of the Church is at the coming of the Bridegroom in glory. It is at "the manifestation of the sons of God." "It doth not yet appear;" it is hidden now, as is the flower in the seed; but the seed is the earnest of the flower: first the blade, then the ear, after that the full corn in the ear. Now and all along we see a process of development, involving as preliminary the believer's discipline of joy and sorrow, suffering and trial in a state of imperfection unto the fulfilment of the promises as the reward of cheerful service, of patient waiting and hopeful endurance "at the resurrection of the just." Now it is the cross, then the "crown, which the Lord, the righteous Judge, shall give in that day unto all those who love his appearing." 2 Tim. iv. 6–8, in that day not of death but of rapture and of life "when he who is our life shall appear" in glory. Brethren, we look for life, not for death. The blessed hope of glory carries us beyond any intermediate state of twilight to the resurrection morning, when the Sun rises and the mist fades away. It is possible to miss death. "Behold," says the great apostle to the Gentiles, who believed with all his soul in the second coming of his Lord and the resurrection of the dead, "I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." Again: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Then the marriage of the Church is come, and she is "arrayed in fine linen, clean and white." Then is she presented to her Lord "a glorious Church, not having spot or wrinkle, or any such thing:" a holy and perfect Church, "fair as the moon, clear as the sun, and terrible as an army with banners."—*W. R. Jeffin.*

### The Sphinx and New Discoveries.

The Sphinx occupies a position where the encroachment of the desert is most conspicuous. At the present day nothing is to be seen of the animal except its head and its neck; but the old Egyptian monuments on which it is figured show not only the entire body down to the paws, but also a large square plinth beneath, covered with ornaments. Since the time of the Greeks, perhaps even since the reign of Thothmes IV., this plinth has disappeared beneath the sand, and its very existence had been forgotten. It is generally supposed that the Sphinx is hewn out of a large isolated rock, which overlooked the plain. But M. Maspero's researches suggest that it is a work yet more stupendous. He has proved that the Sphinx occupies the centre of an amphitheater, forming a kind of rocky basin, the upper rim of which is about on a level with the head of the animal. The walls of the amphitheater, wherever visible, are cut by the hand of man. It seems probable, therefore, that in the beginning there was a uniform surface of rock, in which an artificial valley has been excavated, so as to leave in the middle a block out of which the Sphinx was finally hewn. The excavations now being carried on will doubtless verify the existence of the plinth, shown on the old paintings, and also furnish evidence, by the ornamentation of the plinth, of the true age of the monument. M. Maspero is inclined to assign to it a very great antiquity—possibly higher than the early dynasties, i. e., than the first period of Egyptian history. As the result of last winter's work the sand round the Sphinx has already been lowered by about thirty meters.—*The Academy.*

When the farmer has put the seed into the ground, he waits. His whole duty lies in waiting, so far as that growth is concerned. Though he sees no signs of any germination, he waits. When, at last, it comes out of the ground,—a feeble, insignificant shoot, which apparently can come to nothing,—he waits. When it has grown, but yet no blossoms appear, he waits. All through the spring, during the early and the latter rain, all through the hot days of summer, on into the declining autumn, he waits; and at last goes out with his wagon and oxen and men, and the ripe, rich shocks and sheaves of corn are piled high into his barns, till they overflow with the abundant harvest. That all comes from waiting.


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Nos. 21, 23 and 25 Ontario Street, Corner of Bolivar, north of Canal. Meetings free. Brethren from abroad of like faith and all searchers after truth are welcome.



# PHOTOGRAPHS!

—OF—

## ELD. S. A. CHAPLIN,

*Editor of the Restitution.*

Many of our friends who have seen Elder S. A. Chaplin, and are personally acquainted with him, besides many who have become acquainted with him through THE RESTITUTION, have expressed a desire to have his Photograph. It will be evident to every one that Brother Chaplin could not possibly give his Photograph to all these friends, on account of the great expense.

To satisfy this desire of our friends we have made arrangements with W. Tuttle of Plymouth, Ind., to make us a quantity of handsome Cabinet Photographs of Elder Chaplin, and we make the following offer:—

## FREE!

To each of our Subscribers who pays his subscription in advance, to Dec. 31, 1887, before Jan. 1, 1887, we will send by mail a Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION.

Brother Chaplin has kindly agreed to write his Autograph on each one of the pictures given away by this offer, hence those securing a photograph will also have his

## AUTOGRAPH.

These pictures may also be had for 20cts each at this office.


## News Items.

RANGOON, November 29.—The British troops in Burmah, in a recent encounter with the forces of Boshway, killed 153 of his followers without losing a soldier. But three of the British troops were wounded.

BELGRADE, November 29.—During the past week there have been fifty cases of cholera and ten deaths from the disease in the infantry barracks here.

BUCHAREST, November 29.—At a meeting, here, yesterday, of the fugitive members of the Bulgarian revolutionary party, headed by M. Zankoff, it was decided that a new rebellion should be attempted in Bulgaria. The meeting was held at the Hotel Kiradjoxi, and was participated in by M. Sobakotkine. Among the Zankoffites present were M. Benderoff, Grueff and other officers who had been dismissed from the Bulgarian service because of their connection with the recent uprising. M. Sobakotskine promised that the Russian Consul at Bucharest would afford the plotters protection in the event of the failure of their undertaking.

The spread of the cholera in the Argentine Republic creates great alarm. At Buenos Ayers, the National Congress adjourned, owing to the visitation of the dread disease. At Rosario, a city of 25,000 inhabitants, there were seventy-two new cases and forty-four deaths on Saturday. Cordova, a city of 30,000 population, reported seven new cases of the disease.

### TAKE NOTICE.

The writer will hold a series of meetings, if the Lord wills, five miles southeast of Noblesville, on the Noblesville and Greenfield Pike, commencing on Friday night, Dec. 24th, 1886, and continuing over two Sundays. Any one wishing to attend will address Bro. G. W. Bennett, Noblesville, Ind.

S. T. HOOK.

Any one knowing the present address of J. M. Parker, formerly of Garvin, Texas, will confer a favor upon us by letting us know of his whereabouts.

Remember that by paying for THE RESTITUTION till Dec. 31, 1887, between now and Jan. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, with his Autograph attached.


"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m. to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 176 Grand st., on first floor, Brooklyn, N. Y.



## Scriptural Baptism Defined.

—BY B. WILSON.—

A Pamphlet of 48 Pages, showing what Baptism is, and its connection with the Forgiveness of Sins as the Obedience of Faith. Price 15cts. For sale at this office.

# Poetry.

## REST REMAINETH.

Rest remaineth—oh, how sweet!
Pleasant fields for wondering feet,
Peaceful calm for sleepless eyes,
Life for death, and joy for sighs.

Rest remaineth; hush that sigh!
Mourning pilgrim, rest is nigh;
Yet a season, bright and blest,
Then shalt enter on thy rest

Rest remaineth, rest from sin!
Guilt can never enter in;
Every wearing thought shall cease,—
Rest in purity and peace.

Rest remaineth, rest from tears,
Rest from parting, rest from fears;
Every trembling thought shall be
Lost, my Saviour, lost in thee.

Rest remaineth—oh, how blest!
We be there, and we may rest;
Faith, reposing faith, doth rest
On the things that are not seen.

Thus, my Saviour, let me live,
Ever, here at rest with thee,
And at last, by thee prepared,
On thy bosom rich to revel.

# Communications.

The Book of Jubnh, called Job, Son of Zare, Son of Hraguel, Son of Hesun, Son of Isaac, Son of Habraam.—According to the Septuagint.

CHAP. XXX.

1. But now the least have laughed me to scorn; now they are admonishing me whose fathers in their allotment I despised; whom I did not consider worthy to be computed with my shepherds' dogs.

2. And their strength, would that some of it were mine; a full end of loss would get them.

3. In the struggle of want and famine were they, some of them fleeing from barren necessity and the wretchedness of yesterday.

4. Some of them feeding in salt-marshes by the sounding sea, who had been food for their own salt-marshes; without honor and made little of, in want of every good thing; some of them were even kneading the roots of trees into dough by reason of great famine.

5. Thieves have stood up against me,

6. Whose houses were holes in the rocks.

7. In the midst of tuneful sounds of merriment would they call for help, some of them who had been begging through the wild places beneath bundles of fagots.

8. Sons of the thoughtless and dishonored, with name and fame quenched from off the earth.

9. But now I am their cithara and they esteem me their ditty.

10. They have abominated me and stood afar off; and have not even refrained from spitting in my face.

11. For he (God) hath opened his quiver and afflicted me and hath sent forth a bridle curb for my face.

12. On the right hand they have stood up against that which was budding into life; their feet have they stretched out; and they have built up against me; their paths of loss

13. Have my paths worn out; for they have stripped off my kingly robe.

14. His (God's) arrows hath he sharpened against me; he hath used me as he would indeed; I am mixed up with woes as is the dough.

15. Woes hath he turned against me; my hope hath departed like a breath of wind, and my salvation like a cloud.

16. And now shall my soul be poured out upon me, and days of woe possess me.

17. My bones have been racked in the night and my sinews have become relaxed.

18. With much strength hath he laid hold of my kingly robe; he hath grasped me as doth the neck-band of my shirt.

19. He hath accounted me as clay; in dust and ashes is my allotment.

20. I have cried unto thee and thou dost not hearken unto me; and they stand and contemplate me.

21. They have walked over me without mercy; with a strong hand hast thou scourged me,

22. Thou hast ordered my affairs in woe, and thou hast snatched me away from salvation.

23. For I know that death will wear me out; yea, earth is every mortal's house.

24. Would that I were able to handle myself, or that I might beseech another and he might do it for me.

25. Forsooth I have mourned with any one who was helpless; I have sighed when I saw a noble man in straits;

26. But while adhering to the good myself, in days of calamity have met me all the more.

27. My stomach hath turned away from it, and will not be silent; days of wretchedness have overtaken me.

28. Sighing I went my way without a murmur on my mouth, and I stood and raised my voice in the church.

29. I have become a brother of the sirens owls and companion of the ostriches.

30. My skin hath become very tawny and my bones with the scorching wind.

31. My cithara hath gone away in sorrow and my song into mourning for me.

C. GARDNER.

*Editor Restitution:*

On the 21st inst. (Oct. 21, 1886) I was 77 years old, and I am reminded if this age lasts many years, I shall have passed the last mile stone in life's journey through this dark and cloudy way. Then be laid aside to rest in the dust until Jesus our Life Giver shall come. Then I expect to see you and all who shall be accounted worthy to obtain that world and the resurrection out from the dead ones.

Sixty-one years comes December 11th since I was immersed and united with the First Baptist Church in Southbridge, Mass. Forty-one years have rolled away since I commenced to preach, as the people called it. Forty-six years the 17th of last June since I was ordained according to the practice of the Baptist churches, and with them I performed pastoral labor also that of an evangelist, until the fall of 1845.

In 1839 and 40 I obtained the lectures of the much loved by the good, Elder Wm. Miller, which were an instrument in the hand of the Lord, of leading me to embrace the coming of Jesus and the setting up of the kingdom on the earth, about 1843, a time never to be forgotten by me whilst memory lasts! Glory be to God for those days of a general deluge of the power of God.

In the fall of 1845 I was led to see that my all should be identified with the coming of Jesus and all of its kindred truths as I might learn them from the oracles of truth, in order that I might be saved. Hence I laid all on the altar, reputation and all I had, and said to the Lord, here I am, open the way and I will go. And at once he opened the way and I have gone, but only among brethren where I was invited, and that without a dollar being pledged. Never have I asked any one to give or pay me one dollar for my labors.

I have traveled in fourteen of the States, also much in Canada during the past thirty-five years, for the purpose of giving the proclamation, the plan of human redemption, the gospel. I have paid out of my own and the Lord's money for printing and binding my own works, about $3,000. Never have asked anyone to assist me in this labor of love. They have gone to China, South India, Isle of Man, England and the United States, to my knowledge; where else, God knows. I have been a contributor to fifteen different papers.

In 1848 I embraced the doctrine of the complete mortality of man. And in 1851–2 I embraced what is commonly called the Age-to-Come doctrine, though in a broader sense than it is believed by many of my brethren. Nevertheless I have unwavering confidence in all that I teach.

In 1861 I became convinced that I did not possess a valid title to the promises God had made unto the Fathers, therefore I came to the conclusion to make it good by being immersed into the name of Jesus Christ for the remission of sins. This was done by the late Elder Joseph Marsh in the clear waters of Lake Ontario. And during the 49 years of my present ministry, I have never asked any one to pledge me a dollar for preaching what I believed to be the truth. Glory be to God! the cruse of oil and barrel of meal have never been empty! And this day finds me enjoying good health, memory good, but the sight of one eye is gone, and the other by much usage has become dim, so that it is difficult for me to read but a trifle of THE RESTITUTION. What event shall befall me in this year of my pilgrimage God only knows. But I am resolved to do my duty in his service, for I love it. However, I shall only go out as my brethren shall write for me to come.

Fraternally, R. V. LYON.

### Sad Thoughts.

And if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. These sad thoughts will harmonize with no system of natural immortality. Dr. Walsh and Brewster's long and tedious discussions on that question were able, but not useful; more calculated to bewilder than to convince and settle one's faith. The impregnable fortress of natural immortality drawn from its universal belief by the heathen world, is a sham and delusion. You can prove a plurality of gods, yea a multiplicity of gods, in the same way. All these nations believe in a multiplicity of gods as strongly as they believe in natural immortality, and all are idolaters.

C. BOARDMAN.

# Youth's Column.

### What is Best.

We do not know! Thou knowest!
As children to the dark
We lift our voices, our hands to thee.
And find a rest, an ark!
We trust Love in our ignorance,
In Wise, in Good, O Strong!
And though the shadows close on pain
We find thee with our song.

We think we know. Thou knowest
We dream and hope and plan,
And make mistakes, and sigh to know
How frail and weak is man;
But Love, from the beginning,
Cannot see the end in fear.
We rest upon the knee [illegible]

We do not know [illegible]
And so we [illegible] walk;
And for our resting only a rasp
A better side of pain;
We falter and fall, and then we [illegible]
We cry to thee for aid,
And only feel when Hope and Joy say,
"Try, be not afraid."

O God, we would be wiser yet,
And only [illegible] Thou;
Lead us not [illegible] the little ones,
We are thy children now;
And day by day, and step by step
We see Thy guiding hand;
Oh, let us cling to thee until
We reach the safe home land.

And then let [illegible]
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since then [illegible]
In weakness and in [illegible]
We trust in [illegible]
And from the darkness see [illegible]

—*Unity.*

### Three Things.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"First I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind.

"Second. I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third. I have three motherless daughters (and he said it with tears in his eyes.) They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

### Home Hap Faces.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

### Shall We Give Smiles or Frowns?

How few of us reflect how little it takes to make one happy or unhappy. A smile, a tear, a frown may do it. It takes but a moment of time, but the result of that smile or frown may shape the future course of the one on whom it is bestowed.

There is a little ragged boy trying to get an honest living selling small wares. Do not answer him harshly. You may decline buying with a smile as easily as with a frown. He may have become almost disheartened; but "Try again," seems to be whispered in his ear, and he approaches you fearful of a denial. Give him a smile, help him if possible, for it may be the turning-point in his life. On such a simple act has hung the destiny of many a child. Many a one who has sold candy or shoe-strings at the corner of the street has become famous in the church as well as in the world.

A child has broken its doll's head or arm. Say a pitying word if you cannot then stop to repair it. It is a double grief to the little one if no word or look of sympathy is given. The child could exclaim, "You might have said, oh!" as a little one did who was turned off by a heedless father, who said, "I can't help it," when his child told him with tears of some little pain.

See that young girl, without carriages or friends in the city to guide or counsel her. Kindly inquire after her; see if she attends church or the Sunday school. Take her to your own place of worship; introduce her to the Sunday-school class. If she needs suitable clothing, help her in as delicate a manner as possible, that she may not feel that it is common charity. That she receives. By so doing you may place her feet in the pathway of eternal happiness.

Happy are blessed are they who dispense smile, instead of frowns.—*Home Guard.*

# Letter Drawer.

*Editor Restitution:*

I notice that the Russians have left Bulgaria and left her subjects under the care of France, so that France is coming into prominence among the nations. Will the beast of Revelation have any connection with France, for I find in Rev. xx. 4, that those that do not worship the beast are beheaded. Is there any other nation that beheads besides France. The saints cannot be too watchful and prayerful.

SHADRACH WHITE.

*Editor Restitution:*

I take my pen in hand to write you a few lines. I write to thank you for the continuance of my paper after the remittance was due. I love the paper and think I can't do without it as long as I can see to read. My eyes are failing me and my nerves are very weak. Next month I will be 84 years old, and I have not heard a gospel sermon for more than four years. My Bible and my paper are a great comfort to me. I love to read the letters from those that have the gospel preached. Enclosed you will find one dollar for my paper, THE RESTITUTION, until May.

LOIS NEWELL.

*Editor Restitution:*

As I had an appointment near Tidioute, Pa., I made arrangements to step off at Hydetown and Oil City to see what I could do in getting subscribers for THE RESTITUTION for three months if no longer. Received ten new subscribers and others that will take it as soon as they can get the 25 cents; and most of those that have subscribed I am satisfied will continue it. Enclosed a list of subscribers as also others that will pay soon, and names of some to send a copy to, as also my own and Brother Lent's subscription, about due. Others that have taken it have promised to renew soon. I scattered what few copies I had of my own. By the grace of God I endeavored to proclaim the truth and the whole truth while I was gone, in the private house, in the skating rink and the school house. The weather being bad, snow a foot deep fell and in the mud, so but a few were out to hear, and away back from the general travel and the people poor. Preached at Davy Hill three discourses and got two three month subscriptions to THE RESTITUTION. Preached at the rink on Sutton Hill four times and at Bro. Fisher's Sunday evening where we broke the loaf, etc. There were seven present who took part in it besides myself. One old brother, past 80 years, came on the cars and then walked seven miles to be at our meeting. Got back home all right thank the good Lord. Yours in hope.

JOHN T. OSGLEY.

*Editor Restitution:*

I see by the number or date of my paper that my subscription has expired, and I do not wish to do without its noble, Christian, Bible truths and advice with the letters from those lonely scattered ones that are striving to be ready when the Master comes, to enter into immortal life and the kingdom that is to belong to our Christ and also to his great family, which will be the redeemed from the earth and from among the children of men when he comes whose right it is to rule the whole earth, including the kingdom that Zedekiah abdicated, when all the righteous shall inherit the earth (regenerated) and live in the abundance of peace forever. What a noble thought and how inspiring, and with all what an incentive to faithfulness to learn and know from his own word what his divine plans are in regard to our poor, fallen, Adamic race. Yes, brethren, as long as the blessed Lord gives me the means I want the only paper I know of that teaches these great truths, to lay on my table so that my children and others may have the opportunity of reading something that is not fiction, as the most of our Sunday school literature is in these last days. Be faithful brethren, the time is short now. He that shall come will come. Be ready. Yours in hope,

J. A. WILSON.

*Editor Restitution:*

Enclosed please find a bank draft for $1.00 to apply on my subscription. I do not always have the ready money to send when the subscription expires, but please remember that it will always come while I live, or while the pages of THE RESTITUTION contain such wholesome doctrine. It is all the preacher I can hear. That and my Bible are all the religious influence I can find in this sinful country. I yearn and feel a soul that really believes the Bible or that seems pleased with the good news of the gospel of the kingdom. Intemperance in all its forms walks forth unbashed and unchecked, and any man who tries to live a sober, Christian life, is looked upon as foolish or simple. But thanks be to Jesus, it has always been so with the heirs of the kingdom, so I feel encouraged to press on for the mark of the high calling which is in Christ Jesus. If I had the means I would pay the expenses of a good, able expounder of the gospel to come here and give this people the warning. The perilous times of the end of Gentile times are coming on them and they perceive it not. Dear RESTITUTION as fast as I am prospered I will want to help send the message to worthy ones who have not heard.

Yours in hope,

WM. H. ROBERSTON.

# Selections.

### THE CITY OF THE GREAT KING.

We are in the City of the Great King. Today the Jews are waiting at the ancient outer wall of Solomon's temple. They cry out in the language of the Psalmist: "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps." These mourning Hebrews believe the time will come when the city will be restored to them, and until then their lamentations will be heard in the public places. The Turks are the heathen, and the very rock on which Solomon built the house of the Lord is fenced in and became the grand central venerated object of the magnificent Mussulman mosque of Omar. From this rock Mahommed ascended to heaven according to Mahommed tradition. Twenty-seven times has Jerusalem been destroyed, and so luminous had become the heaps of rubbish that only a few years since a church built in the time of the Crusaders was by accident discovered and excavated entire—a handsome stone structure, larger than your own Swedenborgian temple. The Jewish people are here increasing in numbers, improvements are being made, and land rising in value—some in locations that a physical New Jerusalem is dawning. Compared, however, with Chicago activity, the progress is slow, and it might take at the present rate a thousand years to do away with the old and substitute the ideal. This is essentially a pilgrimage city. It thrives under the competition of Greeks, Latins, Armenians, Copts, Maronites for holy places, attracting thousands of pilgrims and tourists. The manufacture and sale of holy relics is great—crosses of mother-of-pearl, olive-wood, pressed flowers of the Holy Land, crowns of thorns, stone vases from the Dead Sea, and shells from the Jordan. Even Mahommedans enter into the competition. They are in exclusive possession of the temple site, the tombs of David and Solomon, and the chamber of the last supper. They control the Turkish soldiers who stand guard at the holy sepulchre and at Bethlehem to prevent rival Christian sects fighting each other. In 1874 lives were lost at these unseemly quarrels. The Jews have the two great synagogues on Mount Zion, the pillar of Absalom, and the tombs of James and Zechariah; but they wail and lament that the tomb of Rachel is not restored to them. A French princess has built a church and convent on the Mount of Olives to display tablets of the Lord's prayer in thirty-three languages, to give herself a final burial-place, and to keep ten nuns of the black veil in perpetual seclusion. The Sisters of Zion have the judgment-hall of Pontius Pilate for a convent school. And the wild Bedouins of the desert have the Jordan, and the Dead Sea, Joshua's ancient Jericho, and the fountain of Elisha, and rob and strip pilgrims who fail to pay them tribute and accept their services as guards. Honest robbers! The hermits take to the caves in the wilderness of Judea, and feed the few remaining ravens that have survived the times of Elijah.—*Chicago Tribune.*

### Contending the Word.

Isaiah speaks of Jehovah as the one "that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers," chap. xlii. 24–26; and the confirmation which the historical as well as the prophetical words of the Bible are receiving in these days of flippant infidelity and learned looseness is very remarkable. The following from the *Sunday School Times* of Sept. 11th is to the point:—

"How we all used to laugh over the story of the credulous old woman who doubted some of the more truthful stories of her returned sailor boy, but who was prompt to believe him when he told of the raising of a wheel of Pharaoh's chariot with his ship's anchor out of the Red Sea! It was such an obvious impossibility that one of these chariot wheels could have been preserved, even below the bottom of the sea, during thirty centuries and more, that the silliest man could join in the sneer of the accomplished scientist over the weak-minded woman's credulity. Yet here stands the wide world in admiring interest, while the very bodies of the father and the grandfather of that Pharaoh whose host pursued Moses and the Hebrew multitude down into the bared bed of the Red Sea, are unrolled from the garments of the grave; and as men look into those faces, which struck terror to the hearts of the ancestors of Moses and Aaron, none question the identity of the recovered bodies without subjecting themselves to such sneers as were given to that old woman's reverent credulity. No sooner had the unrolled mummy of Rameses II., the chief oppressor of the Hebrews, been put on exhibition in the museum at Boolac, than the mummy of his father, Seteo I., was also exposed to view there—as reported to our readers. Seteo I. was probably the father of the princess who rescued the infant Moses from the Nile. He was a mighty conqueror in his day. He was also a predecessor of M. de Lesseps in opening the Suez Canal between the Red Sea and the Mediterranean; and he began again the building of the Great Wall in front of that canal, which had fallen into ruins during the sway of the Shepherd Kings. No chariot wheels are found buried with these kings; but delicate linen cloths which wrapped their bodies are well preserved; and with some of the mummies of an approximate date there are even found intact the funeral garlands—the 'flowers of the field' which are proverbially so frail and perishable. After all, was the old woman's belief so far inferior to that of the scientists? There are strange discoveries now making in the Bible lands; and every discovery is only an added confirmation of the historical accuracy of the Book of books.—*Messiah's Herald.*

### Pure in Heart.

The cure for the evils of this life cannot be found in outward surroundings. These help to some extent. But evil finds its birth in the soul's choices. To meet this Christianity is radical. The word of God reaches to the purposes of man's heart, and thus seeks to control outward acts. Formalism makes the outside of the platter clean. The gospel makes the heart clean. It purifies the fountain from whence life issues. Outward influence may restrain in some degree, but no life can be made pure from without. The body may be surrounded by pure air, and yet be filled with disease. But let healthful lungs bring the pure air in contact with the blood which flows to the heart, and disease is driven out. Christ casts the devils out. The Spirit in the heart keeps them out, and so the life remains pure. Seek that inward purity. This only is purity. All else is delusion or deceit. This within, all else is harmless. Temptation may rage, but it must stay outside. It is dangerous only when it is permitted to rest within.—*Herald and Crown.*

Remember that by paying for THE RESTITUTION till Dec. 31, 1887, between now and Jan. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, with his Autograph attached.

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# NOTES.

DARBY.—Near Severance, Kan., October 17th, 1886, Sister Sallie Darby, aged 68 years.

She died very suddenly of heart disease. Much might be said of the virtues of the deceased. The object Paul had in saying he had fought a good fight, was to encourage others to hold out faithful. She was an excellent wife, a kind mother and a good neighbor. She was the first wife of Brother John Darby, among the first to embrace the faith in this community. Their three daughters and one son are of like faith. Her sudden death cast a gloom over the community and especially the church. Brother J. W. Orem preached the funeral to a large audience from this Scripture, "Why should it be thought a thing incredible with you that God should praise the dead." Written by request.

J. T. BUTLER.

GREEN.—At the residence of his son-in-law, Mr. Wallace, in Ada, Kent County, Mich., November 7th, 1886, Brother Horace Green, aged 87 yrs.

Brother Green and his estimable wife embraced the "blessed hope" of the glorious appearing more than forty years ago. Although not aided by the fellowship of those of "like precious faith" in their long pilgrimage, they have, with the help of the Bible and THE RESTITUTION, fought the good fight and kept the faith. We trust a crown of glory is laid up for them as for all who "love his appearing." Sister Green says her husband "held to the doctrine of immortality through Christ, till his death." Nearly two years ago we visited them, when Bro. Green requested me to preach at his funeral on the subject of eternal life, which I endeavored to do.

E. HOYT.

# SPECIAL NOTICE.

Before you go to the Post Office to get a Money Order to send us, take a copy of the paper and read carefully the instructions at the head of the second page. Examine your order as soon as it is handed to you, and see that it is all right. See that it is addressed to the P. M. at "Plymouth, *Indiana*," not to Plymouth, *Illinois*, or any where else. Have it made payable to "THE RESTITUTION"—not to *ANY* individual. Be *SURE* it is all right before you send it.

*Do NOT, under any circumstances, buy a* POSTAL NOTE—It destroyed or lost no duplicate can be issued—any body can cash them—they are UNSAFE. We will not be responsible for *Postal Notes* or money sent *loose in letters.*

A Money Order costs five cents, and is *Absolutely Safe*—A Postal Note costs three cents, and has *NO Guarantee with it.*

We must insist on our friends heeding these directions, for our mutual protection. Three Postal Notes have been wrong within a short time, and one of them for $2.50 is lost entirely. Two Money Orders have contained errors also, causing much annoyance and delay.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

## SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents; for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

# Poetry.

## REST FOR THE WEARY.

Not long, not long! The spirit-wasting fever,
Of this strange life shall quit each throbbing vein,
And this wild pulse flow placidly forever.
And endless peace relieve the burning brain.

Earth's joys are but a dream: its destiny
Is but decay and death; its fairest form
Sunshine and shadow mixed; its brightest day
A rainbow braided on the wreaths of storm.

Yet this is blessedness that changeth not—
A rest with God; a life that cannot die;
A better portion, and a brighter lot,
A home with Christ; a heritage on high;—

Hope for the hopeless; for the weary, rest
More gentle than the still repose of even;
Joy for the joyless, bliss for the unblest,
Homes for the desolate in yonder heaven.

The tempest makes returning calm more clear;
The darkest midnight makes the brightest star;
Even so to us, when all is ended here,
Shall be the past, remembered from afar.

# Communications.

GALVESTON, TEXAS.

*Editor Restitution:*

I wish to propound a few questions through your columns to those who teach mortal resurrection and judgment for the saints, and vigorously oppose the Scripture teaching, viz: that the saints will be raised up from their death sleep with spiritual bodies, and thus rise to meet the Lord in the air, and so ever be with the Lord. Those who contend for mortal resurrection of the saints, do so because they insist that the saints must appear before the judgment seat of Christ, for it is there to be determined who shall merit eternal life, or who will be entitled to receive it by, through, or on account of his works; and after judgment of approval, be invested with eternal life as a reward for the good which he has done. The Scriptures teach that "Ye are saved by grace through faith; and this not of yourselves, it is the gift of God." "Not of works, lest any man should boast," Eph. ii. 8, 9. David said, If thou Lord shouldst mark iniquities, who should stand?

Now clearly, a judgment of the saints according to their works would be a sure and certain condemnation of every one, (as there is no man that sinneth not); unless the Lord would let the good works weigh against the bad and thus blot out bad by good works, and so get salvation by works and not through grace; then he would get salvation as a reward for his works and would merit it and so be able to boast.

What is the judgment of the saints for, if not to ascertain who is to receive eternal life, if that be dependent upon good works? If eternal life be the gift of God through Jesus Christ, will a judgment of the saints be necessary for God to determine to whom he will give it, when he has already chosen them before the foundation of the world? What then could be the purpose of a judgment of the saints before getting eternal life? The Scriptures teem with authorities opposing mortal emergence, and judgment of the saints before receiving everlasting life. How do men become saints? Jesus says, "they shall be all taught of God."

Jesus says, "Of his own will, begat he us with the word of truth," Jas. i. 18. He also said, "God is taking out a people for his name," Acts xiv. 14. It is stated that "The Lord added to the church daily, such as should be saved." Acts ii. 47. "As many as were ordained to eternal life believed," Acts xiii. 48. "God hath from the beginning chosen you to salvation," 2 Thess. ii. 13. "But ye are a chosen generation," 1 Pet. ii. 9. "Elect according to the fore-knowledge of God." 1 Pet. i. 2. "Knowing brethren your election of the Lord," 1 Thess. i. 4. "For you are saved by grace through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast," Eph. ii. 8, 9. "The Lord opened Lydia's heart that she might attend unto the things spoken of Paul," Acts xvi. 14. "The Lord knoweth them that are his," 2 Tim. ii. 19. "Known unto God are all his works from the beginning of the world," Acts xv. 18. "Ye are God's husbandry, ye are God's building," 1 Cor. iii. 9. "Now if any man have not the spirit of Christ, he is none of his," Rom. viii. 9. "Examine yourselves whether ye be in the faith; prove your ownselves. Know ye not yourselves, how that Jesus Christ is in you, except that ye be reprobates?" 1 Cor. xiii. 5. "If any man shall confess me before men, him will I confess before my Father, which is in heaven," Matt. x. 32. Now can you tell me the object of a judgment for such as are mentioned in the foregoing quotations? Those who have been called, chosen and elected by God; known from the beginning by him; confessed by Jesus Christ before his Father, therefore known and acknowledged by him; and known of themselves that Jesus Christ is in them? Is it not clear that a judgment for such to ascertain their standing before God, would be a work of supererogation? Does God not know them as well before they are judged as afterwards? Does not Jesus know them as well before, as after judgment? Let us follow the Scriptures a little further on the subject of judgment of the saints. Jesus said, "He that believeth on him that sent me is not judged," Jno. iii. 18. R. V.

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death into life," Jno. v. 24. R. V. Paul said, "There is therefore now no condemnation for them who are in Christ Jesus, who walk not after the flesh but after the spirit," Rom. viii. 1. The spirit through Paul said that they should not be condemned; and Jesus said, they shall not come into judgment. Will you insist in the face of all the foregoing, that the saints must be judged before receiving eternal life? If you still persist, let me present you something further. Will you contend that Abraham, Isaac and Jacob must be judged to ascertain whether or not they will be in the Kingdom of God, when Jesus has declared already that they will be there? Will you contend that the apostles must be judged to ascertain their fitness to be in the kingdom of God, when Jesus told them that they should be there and sit upon thrones judging the twelve tribes of Israel? Also will you contend that David will have to be judged as to his eligibility for that kingdom, when the Scripture has declared that he shall be a Prince forever? Will you also contend that Enoch must be judged as to his fitness, when the Scripture shows that he walked with God, and was translated? Also in the case of Elijah, who also was translated? Also in the case of Moses? Also in the case of the cloud of witnesses mentioned in Heb. xi.? Will you still contend that all these must rise from their graves in their mortal state and be judged to see if they are worthy to receive immortality and inheritance in the kingdom of God?

If you are still contending, let us pursue the subject: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other," Matt. xxiv. 31. "The dead in Christ shall rise first," 1 Thess. iv. 16. "Even so them also which sleep in Jesus will God bring with him," vs. 14.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice," Ps. l. v. "Two men shall be in the field; one shall be taken, and the other left," Luke xvii. 36. "But they which shall be accounted worthy to obtain that world (age), and the resurrection from the dead, ....Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the (that) resurrection," Luke xx. 35, 36.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, Rev. xx. 6. Will you explain how their worthiness to obtain the resurrection which declares them to be equal to the angels is known, before the judgment, to which you say, they must come, before their worthiness can be known? Also explain how the angels are to know who are the elect, before they come before the judgment which you say must declare whether or not they are elect?

How are they to be known to be of the first resurrection, over whom the second death hath no power, and to be kings and priests, before they come before the judgment which you say is to declare whether or not they are worthy to be such? How is it to be known before judgment, that they are the dead in Christ, who shall rise first? I may ply you with more questions concerning the judgment of the saints to declare their eligibility to eternal life; but the foregoing are no doubt sufficient to put the thoughtful and truth-seeking reader to examining the word for himself.

Now, as to immortal emergence for the saints, there can be no doubt, for the Scriptures are so plain that a one can see it, when that Luke of "judgment for the saints as to their fitness to receive eternal life," is taken out of the reader's eye, which I trust the foregoing will tend to do.

David believed and taught immortal emergence, for he says, "I shall be satisfied when I awake with thy likeness," Psa. xvii. 15.

Jesus taught it in Luke xx. 35, 36. Paul taught it when speaking of the dead in Cor. xv, 44, when he said, "It is sown a natural body; it is raised a spiritual body." Also in vs. 52, when he said, The dead shall be raised incorruptible." According to your teaching concerning resurrection and judgment for the saints, they rise from their graves mortal men, therefore they are raised corruptible, and go before the judgment, and if declared worthy, they then being living men, on an equality with other living men who have never died, and are all together "raised or built up" into incorruptibility; all of which nullifies Paul's words that, "the dead shall be raised incorruptible."

John believed and taught it when he said, "When we shall appear, we shall be like him; for we shall see him as he is," 1 Jno. iii. 2. You believe that the saints will come before the judgment seat of Christ, which is very correct; but they are saints already in possession of life eternal when they appear there, and come there to receive ther rewards according to their works, not eternal life, for that is the gift of God, and cannot be purchased by good works. You have misconstructed the judgment mentioned in Matt. xxv. 31 to 46, whom you apply it to the saints; for it is there stated to be a judgment of all the nations—the Greek word —*ethnos*—translated "nations," is the same word translated "Gentiles," but upon giving it an examination you will see that it must be a judgment of Gentiles, as the judgment is individual and not national. And besides, they are judged for the treatment offered to Jesus through "these my brethren," who are the saints, while they were in their mortality in the different ages when they lived, and were subject to hunger, thirst, sickness, nakedness and imprisonment; but now having been raised in the first resurrection with spirit bodies, having met the Lord in the air and been with him ever since and been associated with him in establishing the throne, etc. The individuals mentioned in the judgment as subject to it, are those who lived at the same time that "these my brethren lived, consequently many of them are resurrected ones, brought to judgment. Another proof that the judgment there described does not apply to the saints, is the fact, that those who are rewarded at it with everlasting life, and inheritance in the kingdom, receive it, not for belief of the gospel of the kingdom and obediences thereof, but are rewarded for works simply. Again they can only receive citizenship age lasting, because the Kings and Priests are taken out through the gospel, and are already perfected when these Gentiles are judged on account of treatment rendered to Jesus through "these my brethren," the kings and priests, who are clothed with the divine nature when they appear there as "these my brethren" with the Lord.

You often speak of the restoration of the kingdom of God, but you lose sight of one very important part of that kingdom, viz: citizens of it. You teach that the citizens of that kingdom will be composed solely of mortals who will be living when it is established; and that these will be given citizenship in it after resurrection and judgment. This teaching of yours is opposed to the Bible teaching on the point, as you may see by an examination of that book, search and see.

When you have found that the saints arise from their death sleep with immortality upon them; and that there is no tribunal before which they must appear to be judged as to their fitness to receive eternal life, then you can understand many other Scriptures which now appear misty to you.

I have studied the same Bible that you have; I hold as you hold, but I thank our heavenly Father that my heart, as Lydia's was, has been opened to see and attend unto the things spoken of Paul, Jesus and the prophets. May the Lord guide you unto all truth.

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N. B. BENDY.

## THE KINGDOM OF GOD.

Every Gentile believer, by his faith, is brought into the covenanted progeny, and is thus made one of the elect and holy nation. And it is only this elect people who will enter the promised inheritance. But do not forget that this individual election is not an arbitrary thing, but is made to depend on our voluntary choice of the will of God, on our faith in his Son. God, of his pure sovereignty, determined that he would have a kingdom, that that kingdom should show forth his power, his wisdom, his goodness, and his glory to all rational beings, and that a peculiar people, a holy nation only should inherit it, being joint heirs with his Son who should possess the supreme rule. All that was predetermined. Such an election was fixed upon in the Divine Mind. And his word had gone forth, and nothing could hinder its accomplishment. This is the election which is certain, absolute, and on the part of God, unconditional; but whether you or I form one of the elect and holy number, depends upon our faith and obedience. His election of us, as individuals, is conditional. Only thus can we make sure our own calling and election.

By the exercise of the same faith which Abraham had, we are regarded as the seed of Abraham, and become heirs of the promises. "Know therefore," says Paul, "that they which be of faith, the same are the sons of Abraham," Gal. iii. 7. Abraham was chosen, and the covenant was made with him, because of his faith; all individual Gentile believers, therefore,—all receiving Christ, the promised seed, and thus becoming one with him,—are Abraham's adopted sons; and hence, in relationship with Abraham, with Abraham we are heirs of the kingdom. "If ye are Christ's, then are ye Abraham's seed, heirs according to promise," ver. 29. By this means God's covenant is kept unbroken, and the Gentiles become partakers of the wonderful blessings flowing from the unsearchable riches of Christ.

Paul was, in a special sense, the apostle to the Gentiles, and for this reason was very definite in his teaching on justification by faith; because it was by faith they were to be engrafted into a good olive tree, into the stock of Israel, and for their faith be accounted sons of Abraham.

Fausset is no doubt correct when he says that "the stock of the Church is Jewish." The gathering out of a people in this dispensation for his name, choosing, electing a body, from among both Jews and Gentiles, who shall possess the kingdom with the Christ, and be joint-rulers, is a confirming and fulfilling of the covenant made with Abraham and the Jewish nation.

It was not intended that any even in the natural line of Abraham should inherit the kingdom unless they had the faith of Abraham. It is true the covenant was made with him and comprised or took in all who naturally descended from him, and the election only were favored with the Theocracy; yet, as individuals, none at the last will belong to the royal priesthood and share in the rule of the kingdom if they fall into unbelief and sin.

The dispensations of grace and mercy both to Israel and the (now) existing nations, are based upon the covenant made with Abraham. Hence the importance attached to it, and the frequent references made to it in the word. A covenant also was made with David. Now some that look for a fulfilment of the covenant made with Abraham, do not look for a fulfilment of the one made with David. But we are not at liberty to accept one covenant and reject another.

For many long centuries men have been following one another in well trodden ruts, and few have inquired whether they were in the right track. Theories have been formed by imaginative minds, based upon a misapprehension of some passages of Scripture, and they have been embraced by others and passed down the ages from one generation to another, many never even raising the inquiry, Are these theories according to the word? Surely there should be delay no longer in bringing every thing to the test of God's word. What is true cannot suffer by the trial.

The idea of the kingdom, the plan of it, the foretelling of it, and the long preparation of it are all divine. So will be its establishment, its laws, and their administration, and its righteousness, and glory, and happiness. The whole thing was conceived by supernatural wisdom, and will be carried out by almighty power. And miraculous agency will be employed in the setting up of the kingdom. And but for the manifestation of such power, seeing the monarchs and governments of the world are so potent, the kingdom would never be set up. Miracles will be necessary, and a firm belief in miracles is necessary to our hope. The curse brought upon the earth, and the groaning of the whole creation, brought about by sin, will never be removed but by divine interposition. The redemption of man from the power of death, the binding and imprisonment of Satan, the subjection of all things to Christ, and the filling of the earth with order, and peace, and glory will never be accomplished without the putting forth of the supernatural power. But we have Jehovah's promise that this in due time will be brought into exercise. The same divine word that gives a revelation of the kingdom, gives a revelation of the method in which it shall be set up, and that is clearly connected with the supernatural.

Some writers argue, and no doubt correctly, "that laws exist outside of those known, and that the Divine Will can employ such laws whenever it is desirable." While miracles, therefore, are a suspension of the laws of nature, it may be a suspension only of such laws as are known to us. Miracles may be the result of the operation of laws unknown to us. But we must not forget that God is at the back of all existing laws, whether known or unknown; but he can change laws, or modify them, or set them aside and make new ones. God's power, and wisdom, and will, God's essential attributes are above nature's laws, and by Divine interference he can alter or prevent their operation. Christ when on earth showed that he had in himself power over nature and nature's laws; and this same power he will exert shortly in removing the curse from the earth and restoring all things according to the predictions of the prophets, and his control will be absolute over all creation, and over all laws whether known or unknown. Great and stupendous miracles were wrought in behalf of the Jews in the early ages, and still greater miracles will be wrought in the closing of this age and in the opening of the next in their establishment as a people and as subjects of the kingdom.

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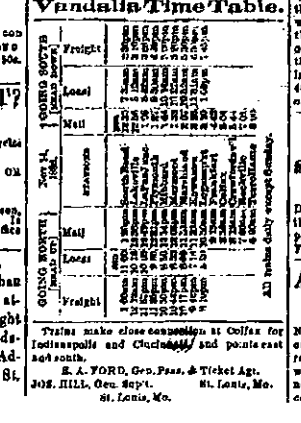


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VOL. XXXV. PLYMOUTH, INDIANA, DECEMBER 8, 1886. NO. 46.

## Communications.

### THE KINGDOM OF GOD.

But we know of no doctrine of Holy Scripture against which there has not been an array of opponents. This doctrine has not fared better than others; it has, indeed, fared much worse than some others. It has been opposed, as we have previously intimated, by a great many able writers and popular preachers. Some very eminently explain the kingdom to be the church, and the coming of the kingdom to be the extension of the church. For more than eighteen hundred years the church has been in the world; but as long as the church is in the world, she is taught to pray for the kingdom to come, which is evidence that the two are not identical. If the kingdom had come, we should not have to pray for it to come. The church is in our midst; therefore we never have to pray for the church to come. It is by the preaching of Christ, by the proclamation of the gospel, that we extend the church; but it will be the coming of the Lord himself that will be the coming of the kingdom. The manifestation of God's grace in infinite wisdom was determined upon before the world's foundation, both in the church and in the kingdom.

That the church is not the kingdom is evident from 1 Cor. xv. 50. "Flesh and blood cannot inherit the kingdom of God." Believers must put off mortality. Their flesh and blood bodies, destined to corruption, must be changed, must be made incorruptible, must be immortalized, before they are qualified to rule in the kingdom. But all who are members of the church have bodies of "flesh and blood."

Numerous parables show that just prior to the establishment of the kingdom, there will be a time of trouble, a time of unequalled persecution, a time of terrible trial and suffering, as may be seen from the fourteenth chapter of Zechariah and other parts of Scripture; but the church of Christ was founded when the nation had rest. This, therefore, is further evidence that the church is not the kingdom.

Prophecy also shows that the church, a little previous to the Lord's coming, will be in a low condition. There will be a falling away; unbelief will prevail; and true and simple piety will be persecuted. But this will never be the state of the kingdom. Hence the conclusion is inevitable; the church cannot be the kingdom.

We remark further, that just as no earthly kingdom could exist without a form of government, so the kingdom of Christ will have a form of government,—a divine form, perfect, absolute, and for ever established and unchangeable; but the church has never had an established form accepted by all its members; and as the church has divided and subdivided again and again, and broken up into scores of different sects, so there have come into existence scores of different forms of church government. This of itself is evidence that the church is not the kingdom. There is incongruity in the very idea. There is no consistency between what is set forth in the prophetical writings concerning the kingdom, and what is seen to exist in the church.

The state of the Christian church from the beginning,—the dissensions, the controversies, the wranglings, the persecutions which have marked its history; the errors of discipline, the errors of doctrine, and the differences of opinion respecting the ordinances; these things and others that might be named, all show that the church is in no sense the predicted kingdom. The church is an assembly of believers—many of them very imperfect—in training, in preparation for the kingdom.

In Dan. vii. 27, it is said that the kingdom shall be given to the saints of the Most High. But the saints themselves constitute the church, and therefore, the church cannot be that which is given to it. If the church receives the kingdom, and possesses the kingdom, it cannot be the same as the kingdom.

When the kingdom is possessed, the saints are to be rulers, and have [illegible] dominion. Being joint-heirs with Christ, they are to reign with him, so that their position will be one of great honor; but that has never been true of the church in all the past eighteen hundred years. How, therefore, can the church be the kingdom? The church has been persecuted and oppressed instead of ruling and reigning.

Paul reckons the establishment of the kingdom from the appearing—the second appearing—of Jesus; but the Christian church was established shortly after his first appearing. The two, therefore, cannot be the same.

At the time when the kingdom shall be set up, both according to Daniel and John, there will be judgment, and destruction of enemies; earthly kingdoms shall be broken and consumed; the prophets and the saints and them that fear the name of God shall be rewarded, but this was not true of the period when the church was established.

If by the church is meant the kingdom, and by the kingdom is meant the church, and the two terms mean the same, then we may put one for the other wherever either the one or the other term is used, and the sense will still be unimpaired. But let any one try this, and he will soon find out not only that it is a mistake, but a very serious one. Try Matt. viii. 12: "But the sons of the kingdom (the natural heirs) shall be cast forth into the outer darkness." Put in church for kingdom, and it will read, "But the sons of the church shall be cast forth into the outer darkness." Try Mark xi. 10: "Blessed is the kingdom that cometh, the kingdom of our father David." Put in church here for kingdom, and it will read, "Blessed is the church that cometh, the church of our father David." Matt. xxi. 28; xviii. 18, 17; Acts viii. [illegible] passages may be tried in the same way, and the result will be to make good sense into nonsense.

In various passages the kingdom is promised as a reward for faithfulness; but this is opposed to the theory that the church is the kingdom, and that believers are in the kingdom now. The church is never promised as a reward for faithfulness. Besides, if the kingdom is now existing, and believers are in it, in what sense can they be said to enter it in the future? But further, the common system is inconsistent with itself. If persons enter the kingdom when they believe on Christ and are born again, and then continue in the kingdom as long as they live, how can they be brought up for trial before the judgment of the great white throne, as the popular teaching endeavors to show.

It is a common expression of some ministers, in referring to new converts, to say that so many have entered into the kingdom, or been born into the kingdom. But Scripture does not speak thus. To those who are already believers, Paul says, "Who calleth you into his own kingdom and glory." "To the end that ye may be counted worthy of the kingdom of God, for which ye also suffer." 1 Thess. ii. 12; 2 Thess. i. 5. Both these passages put the kingdom in the future. SILAS HENN.

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It is God's will, that we "be courteous," that we be kind, that we treat others with loving, tender consideration. And when it is God's will that we do a thing, we must do it; when it is his will that we "be" so and so, every power that we possess must be brought to bear toward that end.

"Be courteous!"—not just to your relatives, not only to those friends who are dear to your heart, not to those of the household of faith alone, but to all; to the poor, to the humble, to the timid child, to the guest, to the stranger.

We love kind and sociable people, we love people whose words are helpful hopeful words, whose presence is like a benediction. Let us strive to be like them, let us *make* ourselves. (I say *make* with *strong* emphasis) be kind and sociable, by cultivating loving kindly feelings. Let us ask God to help us to speak helpful hopeful words. God knows there is need enough of such. He sees the poor brother fainting by the way. He sees the despairing, melancholy one, almost ready to stretch out the hand in self-destruction. Oh, to be able to help! to be able to speak the right word! I pray for this. I pray to "be courteous," not only in outward behavior, but from the heart. God weighs motives, he sees what we feel, and he wants us to feel right. He will not look on us with any degree of allowance if we mistreat, or cast causeless reproaches upon those who have taken upon themselves the name of his Son.

I want to "be courteous" to the sinful, that I may win them over to the side of Jesus. There is a feeling of absolute pain at my heart, when I look upon them and think that they have no part in, nor hope of the future. They may not be in conduct and manners what I desire, but that does not make me hate them, it only makes me love them with a pitiful, forgiving love that longs, reaches out to save. "Be courteous." Put down the dislikes and the hatred. Be yourselves, like Jesus, and you will make them grow into what you would like them to be; hate them, shun them, run away from them, and you will by and by be filled with remorse over their hopeless graves! "Be courteous" and "win stars for your crown of rejoicing" in the day of the Lord Jesus: "be courteous," and so be missionaries for God to all by whom you are surrounded.

S. [illegible]IXANA WINGE.

### [illegible]D.

There are [illegible]—follow-ers of [illegible]dge, Ch. [illegible]spirit, [illegible] [illegible]gone out [illegible]A. HINKLE.

### Our Vocation.

Consistency is a precious jewel. Let our calling be what it may, all admire a worthy walk—a walk that shall correspond with the principles, aims and objects of that calling. The physician must understand the nature of disease, the power and effect of medicine, and he must hold himself in readiness to serve his patients when called. Here are the main features of the physician's calling. Should he be lacking in any of these particulars, would he be worthy of the physician's calling? Certainly not.

And if we take any of the other professions, we shall find that the same principles hold good. Christianity is a "calling," a "vocation." As such it has its principles, its aims and objects. Hence Paul says, "I beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. iv. 1. Now if a doctor can not omit any of his duties and be worthy of his calling, can one be a worthy Christian and omit any of the duties of Christianity? Without hesitation, I answer, no. And just here let me quote the Master's solemn warning: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." God grant that this warning may sink deep into the heart of every one that has assumed to wear that "worthy name."

The Christian's calling is the highest, the holiest, the grandest of all callings. No other calling brings to us the promise of immortality in the kingdom of God. No other calling brings to us the promise of heirship of God and joint heirship with Jesus Christ. No other calling will secure to us the promise, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. And no other calling will admit us into that grand country wherein dwelleth righteousness, and where there shall be no more death, neither sorrow nor crying, for the *former* things will have passed away.

In view of such exceeding great and precious promises, brethren, shall we not strive to "walk worthy" of the Christian vocation "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace?" Shall we not let our light shine before men, that others seeing our good works may glorify our Father who is in heaven? Is it not a grand privilege to battle for truth and righteousness as we pass through the perils of the last days. May the Lord help us to realize our responsibility; to gird on the whole armor; to fight the good fight of faith, and to lay hold on eternal life! Amen.

G. W. GREEN.

### To the Church of God Assembled in Conference at Plymouth, Ind., Greeting in Jesus' Name.

Dear brethren and sisters, we would most gladly meet with you, and talk face to face on the blessed truths in which we feel a common interest, were it consistent with circumstances to be with you. Though distance may physically intervene, we will be with you in spirit, and meet at the same mercy seat in prayer, asking that divine assistance may be given, that all your deliberations may be characterized by the same loving, gentle spirit that was present with our blessed Master, whilst he dwelt among men. Truly we are living in perilous times when we need to have on the whole armor, and our feet shod with the preparation of the gospel.

Alas, we cannot deny that many are departing from the faith. Why is it that they depart? The answer comes, Because they are not thoroughly established in word and doctrine. Sound doctrine is the only sure basis on which we can rest secure from the thousand beguiling and vain religious theories that are afloat both in the world, the nominal churches, and also among those who profess to have come out of Mystic Babylon. We know some will feel to say, "Let us have more of the practical and less of the doctrinal." This is not according to Godliness. Doctrine held a very prominent place in the teachings of the apostles. See Eph. iv. 14; Col. ii. 22; 1 Tim. i. 10; iv. 1, 6, 13, 16; v. 17; vi. 1–3; 2 Tim. iii. 10–16; Titus i. 9; ii. 7–10; Acts ii. 42. In this they followed their Master's example. See Matt. vii. 28; Mark xi. 18; xii. 38; John vii. 16, and very many other texts. Was it not the doctrine that Christ preached that made him so conspicuous in his day? He said, My doctrine (or teaching) is not mine, but the Father's which sent me. So likewise the apostles were accused as setters forth of strange doctrine, and so likewise today are those who follow their example accused in the same way. What is it but a difference of doctrine that separates us from nominal Christianity? There are but two kinds of doctrine, one is of God, the other is of man. The former was taught by our Lord and his immediate followers. It has not changed, for it was true, and truth is unchangeable in its character. Neither has it changed in importance.

The last words that fell from our dear Master's lips were, "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." This is very conclusive. Salvation is made to rest on faith, and faith must grasp something on which it can rest, and that something is the doctrine or teaching of Christ and his apostles as given to us in the word of life.

Feeling is not a reliable test of our state of preparedness to meet the Lord. Thousands and thousands feel happy in a false hope; but that does not prove that the great Jehovah is going to let such one make his own plan whereby to escape from death. He, in his infinite wisdom, has laid the one plan whereby we may enter into life. Jesus said, "And this is eternal life, to know thee, the only true God and Jesus Christ whom thou hast sent."

Believe in him, let us see to it that we know him in his word. Let us see to it that the doctrines we believe and teach are his. Let us with renewed diligence search the written word, and assuredly we will be drawn closer together into the one faith which was in divine wisdom devised for our benefit. Let us see to it that our every day lives harmonize with our high calling. It is written, "Beloved, now are we the sons of God but it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Blessed assurance, it lifts the weary soul above the toil and cares, the trials and conflicts of this present life, and by the eye of faith we can see the promise fulfilled and taste of those pictured everlasting joys. And now unto the care of him who is able to keep you from falling will we commend you, hoping that you may by him be abundantly blessed, strengthened and built up in our most holy faith. Your brother and sister in Christ, JEFFERSON and CARRIE WILLIAMS.

[This letter, although it came too late to be read at the Annual Meeting, as well as too late to be published in an earlier issue of THE RESTITUTION, will be read at this later date with the utmost pleasure by all our subscribers, as the names of the signers have become so endeared to all who take our paper.—ED.

## Selections.

### Memphis.

Memphis was the second capital of Egypt—sometimes the first—and there the Pharaohs lived at the time of the Exodus; and there, if its monuments had remained, might have been found the traces of the Israelites, which we seek in vain elsewhere. Historically and religiously it ought to be as interesting as Thebes. Yet Thebes still remains quite unrivalled. There was never anything at Memphis like that glorious circle of hills—there is now nothing like those glorious ruins. Still it is a striking place. Imagine a wide green plain, greener than anything else to be seen in Egypt. A vast succession of palm groves, almost like the Ravanna pine forest in extent, runs along the river side, springing in many spots from green turf. Behind these palm forests—behind the plain—rises the African range; and behind that again, "even as the hills stand round about Jerusalem," so stand the Pyramids round about Memphis. These are to Memphis as the royal tombs to Thebes, that is, the sepulchres of the kings of Lower, as those of Upper Egypt. And such as the view now is, such it must have been as far back as history extends. They are not actually as old as the hills, but they are the oldest monuments of Egypt and of the world, and such as we see them in the distant outline, each group rising at successive intervals—Beshur, Sakara, Abou Sir and Gizeh—such they seemed to Moses, to Joseph, perhaps to Abraham. They are the sepulchres of the kings, and in the sand hills at their feet are the sepulchres of the ordinary inhabitants of Memphis.

For miles you walk through the layers of bones and skulls and mummy swathings, extending from the sand, or deep down in shaft-like mummy-pits; and amongst the mummy-pits are vast galleries filled with mummies of Ibises, in red jars, once filled, but now gradually despoiled. And lastly—only discovered recently—are long galleries hewn in the rock, and opening from time to time—say every fifty yards—into high arched vaults, under each of which reposes the most magnificent black marble sarcophagus that can be conceived—a chamber rather than a coffin—smooth and sculptured within and without; grander by far than even the granite sarcophagi of the Theban kings—how much grander than any sepulchres anywhere else. And all for the successive carcass of the bull Apis! The galleries formed part of the great temple of Serapis, in which the Apis mummies were deposited; and here they lay, not in royal, but in divine state. The walls of the entrances are covered with exvotos. In one porch there is a painting at full length, black and white, of the Bull himself, as he was in life.

One other trace remains of the old Memphis. It had its own great temple, as magnificent as that of Ammon, at Karnac, dedicated to the Egyptian Vulcan, Pthah. Of this not a vestige remains. But Herodotos describes that Sesostris, that is Rameses, built a colossal statue of himself in front of the gateway. And there accordingly—as is usually seen by travellers—is the last memorial of the wonderful king, which they bear away in their recollections of Egypt.

Deep in the forest palms, before described, in a little pool of water left by the inundations, which year by year always cover the spot, lies a gigantic trunk, its back upward. The name of Rameses is on the belt. The face lies downward, but is visible in profile and quite perfect, and the very same as at Ipsambul, with the only exception that the features are more feminine and more beautiful, and the peculiar hang of the lip is not here.—*Stanley's Sinai and Palestine.*

### TEMPERANCE.

Canon Farrar says that for every Christian made in India, England has made 100 drunkards. From this land there have been far more cargoes of rum sent to Africa than ever there were missionaries or Christian teachers. We fight for Christ between two fires. We go into the hospitals to try and raise the sick and dying, and all the mortars of the civilized world are shelling and bursting these hospitals with the devil's batteries of the liquor traffic. How long, O Lord, how long?

THE SALOON.

This "saloon," that "saloon," the other "saloon"—saloons, saloons, saloons figure constantly and universally in the anarchist trial. Conspirators met in saloons; dynamite was discussed in saloons; bombs were distributed over saloons; armed revolutionists were drilled above, under, or in rear of saloons; treason made assignation in saloons, and time and time again witnesses say "we went to" such and such "a saloon for wine or beer." There is not a country under the sun in which lurk so much treason, revolution and murderous treaty as in our "saloons" of the United States, and notably in all large cities. These saloon pests harbor thieves, thugs, house-breakers, anarchists, robbers and murderers. Nine-tenths of the law-breaking in America are hatched in saloons, and the admitted fact is palliated by the axiom that saloons are headquarters for town, city, and even national election gerrymandering. The liquor counter is the scaffold on which a half-hundred beautiful, vital American things are assassinated, and on which scores of horrid public plagues are glorified. If our Germans adopted citizens are bound to drink their beer, we wish they would use it at home, and join all classes of citizens to banish the public saloon.—*North-western Christian Advocate.*

## PHOTOGRAPHS!

—OF—

### ELD. S. A. CHAPLIN,

*Editor of the Restitution.*

Many of our friends who have seen Elder S. A. Chaplin, and are personally acquainted with him, besides many who have become acquainted with him through THE RESTITUTION, have expressed a desire to have his Photograph. It will be evident to every one that Brother Chaplin could not possibly give his Photograph to all these friends, on account of the great expense.

To satisfy this desire of our friends we have made arrangements with W. Tuttle of Plymouth, Ind., to make us a quantity of handsome Cabinet Photographs of Elder Chaplin, and we make the following offer:—

## FREE!

To each of our Subscribers who pays his subscription in advance, to Dec. 31, 1887, before Jan. 1, 1887, we will send by mail a Cabinet-size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION.

Brother Chaplin has kindly agreed to write his Autograph on each one of the pictures given away by this offer, hence those securing a photograph will also have his

### AUTOGRAPH.

These pictures may also be had for 25cts each at this office.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 8, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways at our risk; money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## EXAMINE

*The label on your paper, and if it bears a date previous to* **Dec. 6,** *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

WE hope our correspondents will be very patient. Many cares occupy our attention at this season of the year. That we may do justice to the columns of THE RESTITUTION Editorially we have to provide for literary and religious journals and books, and we have a number of letters to write. Indeed we do not expect to be in good "working order" till after New Year's day.

THE Editor has consented to have his likeness sent out for two reasons. One reason is that quite a number of our readers would like to see the shadow who may never see the person. Another reason is that probably some others would like this little souvenir better than any other premium that the publisher might be able to offer. The Editor has only to say further in this matter that whatever may result financially will be for the good of the paper. Personally he has no interest in the matter.

## IS IT A SIGN OF THE TIMES?

"Therefore, Son of man, prophesy and say unto Gog, thus saith the Lord God; in the day when my people Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army." Ezek. xxxviii. 14, 15.

In this prophecy of the coming invasion of the land of Israel from the north, Ezekiel distinctly shows that the mighty invading army will consist mainly or entirely of cavalry. The restoration of Israel has commenced, and the Czar is equipping his mounted forces. The last decisive conflict is to take place on Oriental, not on European soil.

RUSSIA'S VAST CAVALRY FORCES.

Russia, always rather Asiatic than European, rather nomad than industrial, attaches secondary importance to infantry in the mechanism of warfare. She proposes to make cavalry all that other powers would wish to make infantry, but much more formidable also, seeing that trained cavalry can move with a rapidity impossible to infantry. Gradually she is converting her whole military power into mounted forces; and she has been so earnest in perfecting her army that, without counting her territorial reserves, she can already mobilize 2,482,000 men. This force, classed in two vast divisions, includes no less than 1,180 squadrons of cavalry—608 squadrons for the first and 522 for the second. Prussia at her greatest extremity could only oppose these 1,180 squadrons with 370 squadrons of German horse.

But Russia could still call out cavalry and admirable cavalry, by the hundred thousand, from her steppes and her Asiatic provinces; all the hordes are ready to obey a signal and are being trained to use repeating rifles. It is believed by the writer referred to that, however large their military figures appear on paper, it would be all that Austria and Germany together could now do to oppose Russian infantry with an equal mass of infantry, while they could not oppose the very first wave of Russian cavalry with more than half the number of Western horsemen.

If this view of the situation be trustworthy, the moment of a terrific struggle, upon which the very existence of Western nationalities depends, may not be very far off. But it is not improbable that the foreign reviewer has underestimated German resources and given insufficient attention to the comparative lightness of the Russian armament in point of ordnance and other weapons. At all events, the twin German powers appear strong enough to hold their own, unless some alliance should be made against them of a really extraordinary character. The result of crushing German power by combination, however, would assuredly result in bringing all Western Europe under the feet of the Czar; and Russia's strongest ally might be the first to know cause for repentance. *New Orleans Times-Democrat.*

## THE OUTLOOK.

"Men's hearts failing them for fear, and for looking for those things which are coming on the earth." Luke xxi. 26.

Some questions give rise to an "irrepressible conflict" that only the arbitrament of the sword can ever decide. The existence of slavery in the United States was a problem of this nature. The right to hold certain provinces is a question aggravating France and Germany that is almost certain to be decided on the battle field. That the different phases of the Oriental Question will result in one of the most dreadful conflicts ever known, is almost universally conceded. It is as clearly seen by the reflecting enlightened statesman as it is by the student of prophecy that a war involving all the Great Powers of Europe is now imminent to settle questions regarding Egypt, Turkey and Syria. The establishment of the Theocracy, however, is the grand factor left out by the worldly-wise. We subjoin the following from the Chicago Evening *Journal* of Dec. 6th.

THE EUROPEAN SITUATION.

The European combination, at least on one side, is the most powerful that has existed since the days of the great Napoleon. Germany, Austria, Italy and England, probably with Turkey, have formed an understanding that will lead to a close alliance in case of war.

On the opposite side is Russia, with the moral sympathies and support of France. If a general war should occur, however, Germany's entire attention would be occupied by the effort of France to regain Alsace, and the others would be compelled to conduct the attack on Russia without its aid.

Germany, not satisfied with being the greatest power in the world, is adding to its armies, and the Government has demanded the immediate extension for another seven years of the existing septenate, or seven years' appropriations for the army, which does not expire till 1888. In asking for this legislation the veteran Von Moltke, now 86 years old, made a powerful speech in the Reichstag, referring plainly to both Russia and France as likely at any time to be engaged in open hostilities with Germany. He asked "a unanimous vote" for the measure, to show the unity of all classes and parties in Germany for its defense from external foes. Even men accustomed to look on the bright side of things expect serious trouble in Europe with the coming Spring.

## JERUSALEM.

As every item of news from Jerusalem is of particular interest at this time, we are careful to select for our readers all that comes in our way. In pursuance of this course, we give a letter from a Jew, now residing in the Holy City, to another Jew residing in Chicago, who publishes it in the *Inter Ocean* prefacing it with the date, as well as making some additional remarks at its close. We also give from the *Boston Journal*, kindly sent us by a beloved brother in Christ,—a Reporters account of an interview with Hon. Selah Merrill, lately U. S. Consul at Jerusalem. In both these communications the Turk is spoken of as the hindering power. As such he must soon be removed out of the way.

FULFILLMENTS OF PROPHECY.

*Editor Inter Ocean:*

CHICAGO, Nov. 27.—For the benefit of a large number of your readers, both Jews and Christian believers in the times of restitution of Israel to his own land, I send you a copy of a letter from S. Konstroone, an American Jew, bearing date of Jerusalem, Sept. 22, 1886.

"An English society has commenced to build up two colonies of poor Jews. Ten houses are in process of erection. The colony upon the Mount of Olives is for the poor Gadites, who came to us four years ago from Arabia. These Jews claim that they were moved of God to leave their homes in Arabia and return to their own land, as the restoration had commenced. It seems they were not mistaken, and they have been miraculously prospered ever since they arrived here.

These Gaditas are a mild, quiet people, simple in their habits, and generally well liked. Thus we see that God is bringing his chosen people of Israel home to their own land according to his word.

A Russian General has arrived and will build a new hospice near the Jaffa (or Joppa) road, which will make a great improvement in that direction. He will also make other improvements.

The splendid new structure built by the Greeks last year is completed and ready to be occupied. The whole building, containing forty stores, has been leased by Mr. Frutinger, banker, for ten years. He will occupy some part of it for banking purposes, and the remainder is already let to Jerusalem merchants.

No one would have believed five years ago that forty costly stores would have been so readily taken for business. It seems now almost incredible.

There are also 100 new shops completed near the Holy Sepulchre(?) The street on which they stand was a heap of rubbish five years ago. Does not this show a wonderful improvement in the Holy City?

The street leading from the Jaffa gate to the Mosk of Omar is one mile in length, and has just been completed. It is nicely paved with square blocks of stone. The people find no fault with these improvements, but pay their taxes cheerfully. This is all in fulfilment of prophecy. Let the world hear what the Lord has said of it by the Prophet Jeremiah:

Here Mr. Konstroone quotes a portion of Jeremiah, xxxiii.

I find our new consul, Mr. Gilman, is a believer in the prophecies; a progressive man, and therefore friendly to all matters pertaining to the upbuilding of the city of our God. We are thankful to God that he has heard our prayers, and sent us the right man at the right time. I hope to share the blessings which God is beginning to pour out upon Jerusalem, with my brother in America. We are not much alarmed about the tidings of war. It is just what we have always believed, that through this great struggle and time of trouble, the desire of all nations will come.—*S. Konstroone.*

Now, Mr. Editor, since you have been of late the mouthpiece of a goodly number of prophets (?) assembled here from all parts of the land, I, too, should like to add a word to this, being a Jew, and a believer in that Jew of Nazareth whom our fathers, with the Gentiles, put to death. I have great faith in what he says in Luke xxi. 23-24 concerning our people: their dispersion into all countries; Jerusalem trodden down by the Gentiles, and blindness falling upon them, Rom. xi. 25-26, until a certain length of time or years should be fulfilled, namely, the end of the Gentile times, years. Just as there was an end of mercy to our people (A. D. 70) for the fulfilment of a purpose of Jehovah and a beginning of grace, unmerited favor to the Gentile world, for that purpose, so now is the end of the Gentile times, years, at hand, when that blindness is to be removed, not only from great, but also from all nations, Isaiah xxv. 7, and when Israel is to be and is being gathered from the quarters of the earth, their temple to be rebuilt, David, their King, to be raised up unto them, and the enormous wealth of our people (always movable) to be taken there for the improvement and development of that land. Now, keep your eye on the Turkish power; when she goes down the Kingdom of the Messiah will be established in the earth.—*P. H. Winterstein.*

# Selections.

## BACK FROM PALESTINE.

Yesterday afternoon a *Journal* reporter called on Selah Merrill, LL. D., late United States Consul at Jerusalem and formerly archeologist of the American Palestine Exploration Society. Dr. Merrill, who returned only last week, after an absence of nearly five years, lives in an old-fashioned mansion just at the base of Andover's school-crowned hill. The reporter was shown into a room in which the evidences of the literateur and those of the recently returned traveler struggled for predominance. The reporter had barely time to glance at confused heaps of letters, books and telegrams with which the table was strewn before Dr. Merrill came in, and in reply to the usual question, "Are you glad to get back?" said, "Yes, indeed I am. I am not sure that I have really arrived, however, everything is so unsettled yet. I have just been in to see about my freight, which is at the Custom House."

"Is Jerusalem at all modernized, doctor?"

"No, and it cannot grow on account of the walls—that is, inside the city; outside, there is building going on. Twenty-five years ago there was hardly a building outside of the walls, now there are hundreds."

"Is this a real growth?"

"No, all these houses have been erected by foreign capital. Jews who are citizens of other nations having done a great deal, as the Rothschilds and Montefiore; they have built hospitals, asylums, etc. The Russians have built a number of fine structures, among others an 'Hospice' accommodating 10,000 pilgrims. Their Consulate is the finest building in Jerusalem."

"What is the position of the Turkish Government towards new-comers?"

"Hostile: they are more opposed than they ever were to Christian influences. By 'Christian' they mean European. It is almost impossible to buy a piece of land for a house, and absolutely impossible to get permission to build a church or school."

"Is this hostility open?"

"Yes, during the last two years more than a hundred Protestant schools have been closed by the Turkish Government. This fact would show the feeling against Europeans better than anything else."

"What do you think of the idea that the Jews will all go back to Palestine?"

"It is impossible for them to do it. The Government was so much alarmed at the arrival of 15,000 Jews that it put a stop to their immigration."

"What kind of people are these returned Jews?"

"They are mostly poor, although a few bring money. There is very little trade in Jerusalem, although there are many openings for business enterprise were the Government different; for instance, the soil, which is, in my judgment, excellent, might be farmed to advantage."

"Has Palestine any mineral resources?"

"Yes, there are deposits of salt, bitumen, copper, lead and other minerals which might be worked profitably. About the Dead Sea, too, I have made personal observations and find that petroleum wells might be sunk there with advantage."

"What is the reason for this jealousy on the part of the Government?"

"They see their power and influence waning; they are losing some of their possessions and they have no special friend among the European Powers."

"What is the feeling in the East in regard to the English occupation of Egypt?"

"Oh, it is understood that England has come to stay, and in Palestine they are glad of it, for Egypt has improved so much under British rule that Palestine is getting some of the prosperity."

"Did you know Gen. Gordon?"

"Yes, I knew him intimately; there is a pile of letters from him."

"What sort of man was he?"

"A remarkably retiring [illegible] and unassuming [illegible] companion [illegible]

"What [illegible] Jerusalem's population [illegible]

"The population is about [illegible] Of these more than half are Jews, a little more than a quarter Moslems, and the rest Christians; the Moslems are mostly Arabs with a few Turks."

"Did you find your work as Consul pleasant?"

"Yes, the other Consuls were as pleasant a set of men as one would find anywhere. The annoyances of the position came almost entirely from about 200 naturalized American Jews who were continually getting into difficulty among themselves, and then I would be called in to settle the matter."

"How did you spend your leisure time?"

"All of my leisure time was spent in archæological work. I had the honor of discovering the old wall around the city."

Dr. Merrill is to live at Andover at present and devote his time to literary work.

Dr. Merrill expressed the great pleasure he had derived from the receipt of the *Daily Journal* during his entire stay at Jerusalem.—*Boston Journal, Nov.* 30, 1886.

## Marvels of Providence.

A celebrated sceptical philosopher of the last century — the historian Hume—thought to demolish the credibility of the Christian Revelation by the concise argument: "It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there are no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grains, and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and, after week upon week, and month upon month, have swept, with sleet and chilly rain, and howling storm, over the earth, and riveted their crystal bolts upon the door of nature's sepulchre—when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over melting snows—did he ever behold the long-hidden earth at length appear, and soon the timid grass peep forth; and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forest, and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand; buried, but to spring up again, clothed with a new, mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendent from stalk, and vine, and tree; the meadow, the field, the pasture, the grove, each after his kind, arrayed in myriad-tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain which has been loaned to the earth, compounding its pious usury thirty, sixty, a hundred fold, all harmoniously adapted to the sustenance of living nature, the bread of a hungry world; here, a tilled cornfield whose yellow blades are nodding with the food of man; there, an unplanted wilderness—the great Father's farm—where he "who hears the raven's cry" has cultivated, with his own hand, his merciful crop of berries, and nuts, and acorns, and seeds, for the humbler families of animated nature, the solemn elephant, the browsing deer, the wild pigeon whose fluttering caravan darkens the sky; the merry squirrel who bounds from branch to branch, in the joy of his little life—has he seen all this? Does he see it every year and month and day? Does he live, and move, and breathe, and think, in this atmosphere of [illegible]—himself the greatest [illegible] whose smallest fibre and [illegible] is as much a [illegible]

Reports of Labor.

[illegible] CENTERVILLE, Kan.

*[illegible] Restitution:*

I wish to say to the brethren scattered abroad and especially in Kansas, that I came to this State from Indiana last August, and since then have been most of the time engaged in traveling and looking up those isolated brethren so widely scattered over the broad prairies of Kansas and trying to sow the good seed of the gospel. I feel that I have been somewhat successful, for I have met many of the loved ones and always met with a hearty welcome.

Our first meeting in Kansas was held at Bitter Creek. From there I went to Brother Rolando Chaplin's, nephew to the Editor, where our next meeting was held. Next went to Fair View, where we held twenty very interesting meetings, and from there to Millerton with the same effect. I then returned to Bitter Creek where we held another meeting.

Up to this time, Oct. 24th, I had held something over 50 meetings, all well attended and the best of attention given. I think there is good soil in Kansas on which to sow the good seed. Having received several calls and feeling that I could make my work more effectual, I arranged to travel with private conveyance. I started for this place, a distance of 250 miles, coming by way of Wichita, stopping with John Hinman; from there to Council Grove and visited with Brother J. B. Craton; then to Brother Elliot's, Emporia; then to Lebo, where I met Brother Jessie Nichols.

I arrived here on the 13th of Nov., and found Brother and Sister Morris alive to the truth, they being the only ones in this vicinity. The next morning Brother Morris went out to give notice of a meeting, and in the evening a goodly number came out. We have been holding meetings here ever since and the interest seems to be increasing. There is quite a strong Dunkard element here, hence we have some opposition, just enough to make our meetings interesting. On the last evening the house was crowded to overflowing, there hardly being standing room, and the best interest I ever saw.

At the close of the meeting I stated that we had a paper in the interest of our views, and we would send it to any one three months on trial for 25 cents, and to my surprise they began to hand in their quarters faster than I could write down their names. I got seventeen trial subscribers, which I send with this letter. Any one may address me here. Your brother in the one hope.

H. R. CARTER.

*Editor Restitution:*

I have had a regular appointment and preached the truths of the Scriptures as I now preach them for about three years, at the Hickory School House, four miles southwest of Greenup, Ill., and for the information of passing brethren I would say that my appointment begins the Saturday night before the second Sunday in each month, and all that may pass are invited to give us a call. Last night I closed a series of five sermons at the above place, on account of the extreme cold weather, though notwithstanding the inclemency of the weather there was a good attendance and attention. I expect if my health permits, and the Lord will, to put in considerable of my time this winter trying to preach the truth of God's word. Remaining in the one hope and fervently looking for the soon coming and reign of Christ with his saints in the earth, I will close. JOHN D. RAWLINGS.

JEFFERSON, Oregon.

*Editor Restitution:*

After due respects and returned thanks for past favors, I will say that I enclose herein a two dollar bill to pay for THE RESTITUTION for the year 1887, for I cannot think of living without it. There are very few here of the one faith, and there is not a preacher in this Willamett valley. If any of the brethren should come to this valley they will find a welcome stopping place with me. I live three miles east of Jefferson. If there is any preacher that wants to get to a warm climate let him come to this valley. There is good health here, good water, and plenty of it. From your Brother.

WILLIAM GOIN.

## Manners.

Manners are of more importance than laws. Upon them, in great measure, the laws depend. The law touches us but here and there, now and then. Manners are what vex and soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality they aid morals, they supply them, or they totally destroy them.—*Burke.*

# THE CHRISTIAN HYMNAL.

5

ZION. 8s, 7s & 4s.

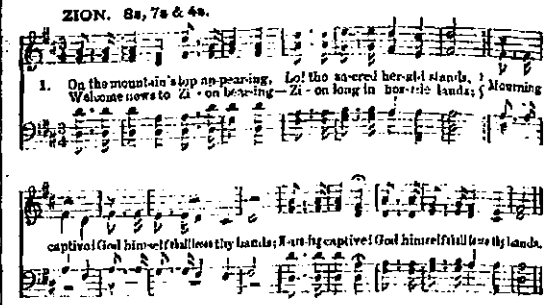


2 Has thy night been long and mournful?
Have thy friends unfaithful proved?
Have thy foes been proud and scornful,
By thy sighs and tears unmoved?
Cease thy mourning;
Zion still is well beloved.

3 God, thy God, will now restore thee:
He himself appears thy Friend;
All thy foes shall flee before thee;
Here their boasts and triumphs end:
Great deliverance
Zion's King will surely send.

4 Peace and joy shall now attend thee;
All thy warfare now is past:
God thy Savior will defend thee:
Victory is thine at last;
All thy conflicts
End in everlasting rest.

KELLEY.

2.

1 O'er the distant mountains breaking,
Comes the reddening dawn of day;
Rise, my soul, from sleep awaking,
Rise, and sing, and watch, and pray;
'Tis thy Savior,
On his bright returning way.

2 O thou long expected, weary
Waits my anxious soul for thee;
Life is dark, and earth is dreary
Where thy light I do not see
O my Savior,
When will thou return to me?

3 Long, too long, in sin and sadness,
Far away from thee I pine;
When, O when, shall I the gladness
Of thy Spirit feel in mine?
O my Savior,
When shall I be wholly thine?

4 With my lamp well trimmed and burning
Swift to hear, and slow to roam
Watching for the glad returning
To restore me to my home;
Come, my Savior,
O my Savior, quickly come!

JOHN S. B. MASTERS.

3.

1 Far on Zion's Mount appearing,
Lo, a ransomed, shining band;
Sparkling crowns of glory wearing,
Pure of heart, and clean of hand;
They are blessed,
Who upon Mount Zion stand.

2 Waves of glory streaming o'er them;
Hark! they chant a heavenly lay;
While their leader on before them,
Guides them through eternal day,
They are blessed,
For their tears are wiped away.

3 Now they range the earth in glory,
Fears and sorrows all are o'er;
Hear them tell the wondrous story,
Saved from death to die no more;
They are blessed,
Who have reach that blissful shore.

The above is a Sample Page of our New Hymn Book, which will contain about 160 pages similar to this sample. The book will be handsomely bound in Cloth, printed on good paper, and nice clear type. We expect to be able to present the book to our friends during the month of January, 1887. Single copies will be sold at 75 cents each. One dozen copies at 60 cents each. In lots of fifty at 50 cents each.

The delay in getting our New Hymn Book out has been unavoidable. Circumstances we could not control have hindered, but we have done all we could, and now trust we shall be able to present a book in every way worthy of your patronage.

## PLEDGES.

We want to know how large an edition to print, and for that reason now ask all our friends to send us pledges of the number of books they want, and we can then get an idea of the number it will be necessary to issue. We do not want your money now, only the number of copies you will take. Send at once.

Address THE RESTITUTION,
Plymouth, Ind.

## Christmas and New Year.

The Pennsylvania Lines West of Pittsburgh will sell excursion tickets, at one fare for the round trip, to and from all stations, on December 24th, 25th and 31st, 1886, and January 1st, 1887, good returning until January 3d, 1887, inclusive. For full information apply to nearest agent of the Pennsylvania Company, Pittsburgh, Cincinnati & St. Louis Railway Company, and Chicago, St. Louis & Pittsburgh Railroad Company.

Remember that by paying for THE RESTITUTION till Dec. 31, 1887, between now and Jan. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, with his Autograph attached.

# Poetry.

## THE LONG DAY.

"The path of the righteous is as the shining light, that shineth more and more unto the perfect day." Prov iv. 18.

Within her sunny porch a grandame sat,
Watching the flickering shadow of the leaves
Upon the path; methought I heard her sigh,
A sobbing breath, repressed, like one who grieves.

"Mother, what troubles you?" I gently said.
"You look so happy in your little home."
Lifting her eyes, she spoke, "My child, I pine
For the Long Day to come."

Her quaint, sad words found echo in my heart.
How many of us in the world's wild hum
Find space to sigh, as twilight shadows fall,
For the Long Day to come!

And it shall come, and bring no weariness,
No pain, or tears, or partings in the home;
The former things shall fade and pass away
When the Long Day shall come.

—*Mary Knapp.*

# Communications.

The Book of Job, called Job, son of Zare, Son of Hreguel, Son of Hesau, Son of Isaac, Son of Habraam. — According to the Septuagint.

### CHAP. XXXI.

1. I made a covenant with my eyes; and may not have conscious knowledge of a virgin.

2. And what hath God from above allotted in distribution? Even an inheritance from the Most High for him who is sufficient.

3. Alas for the wrong-doer's loss and the estrangement of those who are the cause of transgression:

4. Will he not see my way and will he not number all my steps;

5. And see whether I have gone my way with scorners and whether my foot hath hasted to deceive?

6. For I am being weighed in a just balance and the Lord knoweth my innocence.

7. If my foot hath inclined out of the way, and my heart hath also followed after mine eye, and I have touched bribes with my hands, then

8. Should I sow forsooth and others eat, and I come to be without a root upon the earth;

9. If my heart hath followed after another man's wife, if I have become a subornar at her doors,

10. Then may my wife also be taken by another, and my children disgraced;

11. For wrath's anger is insatiate when a man's wife is polluted.

12. Yea, a fire is there that flameth up against all their portions, and whosever he may have gone, he hath been destroyed from the roots up:

13. And if I have made little of my comrade's judgment of me male or female, when they judged me,

14. What indeed shall I do if the Lord maketh a searching examination of me, and if a visitation what answer shall I make?

15. Is it not that even as I had my origin in a womb, they also had their origin? and we did indeed have our origin in the same womb. (The earth he means evidently).

16. And they when helpless did not obtain from me a utility which perchance I had; and I did not search out widows with mine eye;

17. And if I ate my morsel alone and did not share it with an orphan;

18. Because from my youth up I gave support like a father; and from my mother's womb I acted as a guide:

19. And if I overlooked the naked who was being lost, and did not clothe him;

20. And if the helpless did not bespeak a blessing on me, and if their shoulders were not warmed with a fleece from my lambs;

21. If I ever raised a hand against an orphan, trusting that much responsive aid was mine about me:

22. May my shoulder stand back from its collar-bone, and my arm be torn from its socket.

23. For the fear of the Lord constrained me; from his revenues I may not subtract;

24. If I have got together gold for my dust, and if I have put my trust in a precious stone;

25. And if I have rejoiced in the much wealth that hath become mine; and if I have laid my hand upon unnumbered things,

26. Pray, shall we see the sun that shineth, leave off and the moon waning away? No, for he is ever there.

27. And if my heart hath practiced deceit in secret; and if I have loved with my hand upon my mouth;

28. This indeed would be accounted to me as the greatest transgression, because it was a lie on my part in the sight of the Most High.

29. And if I have become a rejoicer over the discomfiture of my enemies, and my heart hath said, good enough for you!

30. May my ear hear my own curse, and may I become the by-word of my royal people when afflicted;

31. And if my female courtiers have often said, would that some one would give us to be filled with his flesh; and though my powers to use well was very great, hath not the guest camped out of doors? No, but my door hath been opened to any one that came;

33. And if when a sinner I have willingly hid my sin;

34. Yea, if I have not dismayed multitudes from being a mob, from discoursing in their presence; and if I have even allowed a helpless one to depart from my door with an empty bosom;

35. Who would grant me a hearer? and if I had not feared the hand of the Lord, and had withheld a contract against any one;

36. Would they not have read it out when I had a garland of preferment put upon my shoulders?

37. And if I had not torn it up and given it back without receiving anything from the debtor?

38. And if the land had sighed against me and the furrows thereof had mourned along with it,

39. And if I alone without value received had devoured the strength thereof; and if I had grieved the mind of the Lord in what I had received from the earth;

40. Surely then might nettles come forth for me instead of wheat and the bramble bush instead of barley;

C. GARDNER.

## Watch and Pray.

This requirement, so often repeated by the Master to his disciples, has special reference to the closing up of this age, being found directly connected with the many signs hung out by the Master as waymarks by which his waiting people may know that sweet home is very near at hand. We are to watch for the signs that mark his coming near, while those who have a theory that nullifies any necessity for his coming, have no interest in the subject and of course will not watch.

We are also to watch and pray lest we be led into temptation. We are now right in the midst of dangerous temptations, that threaten and imperil our eternal welfare. We are tempted to neglect our duty and to conform and mix in with the world. Our Master overcame and so must we. This world, with all its deceptive allurements, was offered our Master on condition of obedience to the usurper, but he spurned the offer, and said "Get behind me Satan!" His [illegible] do likewise if they would overcome and sit down with him in his throne.

We must watch and pray, for we know not what hour our Lord will come, lest coming suddenly he find us sleeping, slothful, negligent and inactive. We must watch and pray lest our hearts, minds or affections be overloaded with eating and drinking and the cares of this life, and so that day come upon us unawares. This was the sad condition of the old world. The Master says, they were eating and drinking, marrying and giving in or contracting marriage, and knew not until the day came and took them all away. So shall it be in the end of this world. They might have known, as the warning was sounded in their ears by a preacher of righteousness for a long time, but they were a world of skeptics, and because of this they justly perished in their own corruption. Just so now; the world is being warned, not by the wise of this world, but by those who are watching and waiting the Lord's good time.

But as it was then, so we find the great bulk of humanity now, lashed in skepticism, their minds filled with the cares of this life, fun and festival, with no time to think and talk about the coming of our long absent Lord, and to wait, watch and pray for the return of him who said, "I will come again!" As sure as an unbelieving world perished in their sins, while Noah and his family, who believed God, were saved in the ark according to God's order, just so the great day hastens on when the final separation of good and bad will overtake this unbelieving and fun loving world. When God's people who are in Christ, the antitypical ark, will be safely landed on the other shore, while the millions of unbelieving men and women who would not have Christ rule them, but preferred the pleasures of sin for a season, must cry for the rocks and mountains to fall on and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand? A solemn question and a solemn time.

Brethren, let us watch and pray more fervently that we may be counted worthy to escape all these things, and to stand before the Son of man, whose coming now hastens greatly. Christ was once called to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. In a little while our pains and aches will be exchanged for eternal life in the kingdom of God. A few more storms and we are safe at home in our Father's house. Possibly a few more cold winters and we are safely landed on the sunny side of eternal spring. Let us watch and be ready. T. E. ADAMS.

# Youth's Column.

## A Child's Longings.

I'm but a child, yet Jesus died.
From sin to set me free.
"Suffer the little ones," he said,
"And let them come to me."

I need the love which he bestows,
So tender and so true,
His blessing everywhere I see,
My whole life journey through.

I know there's work for childish hands,
But I am very weak;
I cannot see, I do not know,
Unless his help I seek.

I must go to him, as he said,
And he will smile and say,
"Come close within my arms, dear child;
"I'll lead thee all the way."

Then I shall know that I am his,
And he my friend and guide;
Though I can little do for him,
I shall be near his side.

## The Bird's Visit.

A noted German writer relates a beautiful incident which occurred in his neighborhood, in which a poor man, who owed a debt he was unable to pay, was delivered out of his distress by a song-bird.

The man was sitting early in the morning at the house door, expecting an officer to come and distrain him for a small debt; and while sitting thus, with his heavy heart, a little bird flew through the street, flattering up and down, as if in distress, until, at length, quick as an arrow, it flew over the man's head into his cottage, and perched itself within an empty cupboard.

The man closed the door, caught the bird, placed it in a cage, where it immediately began to sing very sweetly.

Suddenly some one knocked at the door.

"Ah, it is the officer," thought the man.

But [illegible] want of a response [illegible] that the neighbors [illegible] his house, [illegible] ght [illegible] rd [illegible] h [illegible] Adam he [illegible] came, he said, [illegible] joy; now leave in peace, [illegible] sent it me."

## The Young [illegible] the Savior's Hand.

Let me ask you, poor backslider, did you ever feel the touch of Jesus' hand? If so, you will know it again, for there is love in it. There is a story told in connection with our war of a mother who received a dispatch that her boy was mortally wounded. She immediately went down to the front, for she knew that the soldiers told off to watch the sick and wounded could not watch her boy as she could. So she went to the doctor, and said:

"Would you let me take care of my boy?"

The doctor said:

"He has just gone to sleep, and if you go to him the surprise will be so great it may be dangerous to him. He is in a very critical state. I will break the news to him gradually."

"But," said the mother, "he may never wake up, I should so dearly like to see him."

Oh how she longed to see him. Finally the doctor said:

"Well, you can see him, but if you wake him up and he dies, it will be your own fault."

"I will not wake him up," she said, "if I may only go by his dying cot and see him."

She went to the side of the cot. Her eyes had longed to see him, and as she gazed upon him she could not keep her hand off that pallid forehead, and she laid it gently there. There was love and sympathy in her touch, and the moment the slumbering boy felt it he said: "O mother, have you come?"

He knew there was sympathy and affection in the touch of that hand. And if you, O sinner, will but let Jesus reach out his hand, and touch your heart, you too will find there is sympathy and love in the Savior's touch.

## Let Your Light Shine.

It is not enough that we have the light of God in our hearts, and hold it in our hands, and take it where it may shine. We must so let our light shine that others will see it. A missionary, the Rev. Mr. Compton, was on his way to India. One evening, about nine o'clock, he was in his state-room. The great steamer was ploughing its way through the sea. Not feeling very well, he was about going to bed, when he heard the cry; "A man overboard." His first thought was to run upon deck and try to help rescue him. But then he thought he might be in the way, and so could the sailors would do all they could to save the poor man. But couldn't he do something? He could at least try. So he took his little lamp, and held it close to the little window, which, on account of its appearance, is called "the bull's eye." Soon he heard the joyful word, "saved."

The next morning he learned that his little light, shining through the little window, was the means of saving the man. It came at the right time, and was in the right place. It showed the sailors just where to throw the rope, and enabled the perishing man to see the rope as it came near him. All the efforts of the sailors would have been useless, and all the attempts of the drowning man would have been of no avail, if it had not been for the light. O, have you the light which you can hold up at some window, and which may save some soul from perishing in his sins?—*Dr. Strykker.*

# DIED.

MESSIMORE.—At his home in Scott Township, Kosciusko County, Ind., November 26, 1886, Joseph Messimore, aged 68 years, 10 months and 8 days.

An aged wife, four sons and two daughters are left to mourn the loss of a kind husband and father. The funeral discourse was preached by the writer at Stony Point Chapel to a large and seriously attentive audience, on the closing verses of the fourth chapter of 1 Thess. Sadly we laid him "to rest" in the cemetery near by to await the dawn of that bright day when death shall be swallowed up in victory, when the mortal puts on immortality.

IN MEMORIAM.

Brother Messimore was born in Columbiana Co., Ohio, of parents of German descent. In his 23rd year he united with the Disciple Church worshiping at the Plain meeting house in the county where he was born. In 1860, with his wife and six children, [illegible] Indiana, settling near the house where [illegible] since he moved in [illegible] than a year after coming to the State. That part of our county was then very new, so that he shared with the early settlers the laborious work of clearing away the dense forest and of founding new homes in the wilderness. He taught several terms of district school and occasionally gave instruction in vocal music. He first heard the peculiar views which weaks Christian body hold, as early as '54, for at the date of my first acquaintance with him in August, 1855, at Pine Creek, Elkhart Co., he cherished our blessed hope, having learned it, in part, as he several times afterward told me, from the lips of the deceased, venerable and prayerful minister of the gospel, Henry Logan. To some extent Brother M. engaged in the public proclamation of the truths he held. His life labor is finished, a crown awaits him. The pioneers of the faith in this part of the State are sadly leaving our ranks. With a sad heart I call to mind the names of many endeared to my Christian experience, those we miss most painfully, brought to us the most helpful.

JOHN L. WINCE.

MELFIELD, O., Nov. 29, 1886.

*Editor Restitution:*

My dear, much afflicted wife and companion now sleeps in Jesus. She peacefully and quietly passed away last evening at 6 o'clock, in the evening of life (80th year), on the evening of the resurrection day. When the last family reading lesson, in regular course, was: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive (and) remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive (and) remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall they ever be with the Lord." 1 Thes. 13-17.

Mrs. Westbeo had been a professor of religion, and always an active member, for 55 years; first a member of the First Baptist Church in Philadelphia, then, with me, a member of the C. Presbyterian Church, but, since 1842, a believer in the near coming and personal reign of Christ. Her faith was always attended by works, even beyond her physical strength. She has been an able friend of THE RESTITUTION, giving the products of her own hard labor.

Her whole soul has been devoted to the Jews, and she has given whenever she had opportunity, to their support and evangelization. She sent Mrs. Davis $5.00 and got four cards of Jerusalem flowers. To her industry, economy, and her continued solicitude-ing later, I shall owe the publication of the "Coming Age" and "The Eastern Question in its Various Phases." She has taken a deep and lively interest in all my studies, and made herself very familiar with the Scriptures.

But her earthly labors, first under severe infirmities, are closed, and she sleeps awaiting the voice of Jesus, and the glorious resurrection. I am left in this hour of Christian sorrow, an interest in the prayers of God's people, that I may be sustained in relative usefulness. Yours in affliction,

J. P. WESTBEE.

# Letter Drawer.

BEVERLY, N. J.

*Editor Restitution:*

I have never had a paper that was so dear to me as the beloved RESTITUTION. It has been to me a schoolmaster; shedding such light upon the sacred truths of God's Blessed word, as to scatter those sectarian teachings of modern theology, including Platonic Philosophy. And now dear friends, with you, I and my dear wife are looking for the blessed hope and glorious appearing of the great God, and our Savior Jesus Christ, hoping by his atoning merits to obtain an abundant entrance into his everlasting kingdom. Yours in the faith.

S. L. HUNSUT.

HERNANDO, MISS.

*Editor Restitution:*

Enclosed find a $3.00 order, for which please continue our much loved paper to myself six months and J. R. Ham twelve months from October, 1886. He likes it very much, and only regrets not being able to renew when his subscription expired. In my last RESTITUTION, Nov. 10th, I was much interested in "Mex Pen Notes," from Brother C. C., "The Second Advent," from R. K. Strang, "Giving," by C. P. Barber, and "Green," by Sister S. Roxana Wince.

The subject of giving came up once in a conference meeting in Arkansas, where I was present, and one young man called upon all present to witness his vow to God that from that time forward he intended to give the Lord one tenth of his income. At the time I rather opposed his course, thinking that nine-tenths was too much for self. I thought we ought to give all to the Lord and ourselves for his stewards. But now I understand somewhat differently. We are to be his stewards for nine-tenths of all that he enables us to make, as I give him one-tenth also for the special purpose of spreading the truths of the gospel in every way possible.

Whether the young man has kept his vow or no, I know not, neither do I know where he is, but hope the Lord will bless him in his good resolutions, and that he and I may be found at last among those whom Sister S. Roxana Wince styles "Green."

Friends, I fear that some of us are giving more to perpetuate evil, filthy and injurious habits, that were contracted, perhaps, in our ignorance, in one year, than we are giving to the Lord in five years. "These things," if so, "ought not so to be." We should "be wise concerning that which is good, but simple concerning that which is evil."

I remember hearing Brother Colegrove preach one sermon in Arkansas, subject, "But covet earnestly the best gifts;" 1 Cor. xii 31 and to this day it makes his prose more interesting to me. Having seen the man, so methinks when we see the Lord, those precious things which have not entered into our hearts" will then be made manifest and enjoyed.

H. A. HUMPHREYS.

ARAPAHOE, Neb.

*Editor Restitution:*

It cheers our heart to leap with joy to read the letters in our esteemed paper from the brethren and sisters living in different parts of the country. It makes us feel as though we would know them if we should meet them face to face. It causes a secret longing to meet these dear ones and converse together of our trials, and best of all our desire for the coming of the Just One and our final gathering together unto him. While we are denied this privilege we content ourselves with the blessed thought that we shall meet in the sweet by and by. This meeting depends altogether upon the manner in which we conduct ourselves in this life. We should learn to take all our troubles to him who was tempted in all points as we are tempted, who suffered and died the ignominious death of the cross; he, who a just man, paid the penalty of the unjust, and now we behold him sitting at the right hand of the majesty on high, as a mediator, ready and willing to aid us in the day of trial, if we only ask him in faith. The honors bestowed on Christ for overcoming the world are ours if we overcome as he did. Let us make every day a day of prayer and thanksgiving, and as often as possible visit and comfort one another with kind words. A few of us here are still striving for a crown. We meet once a week for prayer and exhortation. The brethren take turn about leading these meetings, and they are becoming a source of comfort and profit to us all. The worldly people are inviting us to visit their homes for prayer. We feel assured that our efforts are being blessed, and we give the praise to the Father of lights. May the blessing of God rest on all the faithful ones is my prayer. Amen.

ALMES ADAMS.

LONDON, December 6.—Count von Moltke's speech in the Reichstag has made a deep impression in Europe, overshadowing all other topics.

The *Vienna Allgemeine* says that Von Moltke drew a picture so dark that the idea of war is almost a deliverance, that peace between France and Germany is now almost impossible, and that a terrible gulf yawns in Central Europe.

# SPECIAL NOTICE.

Before you go to the Post Office to get a Money Order to send us, take a copy of the paper and read carefully the instructions at the head of the second page. Examine your order as soon as it is handed to you, and see that it is all right. See that it is addressed to the P. M. at "Plymouth, *Indiana*," not to Plymouth, *Illinois*, or any where else. Have it made payable to "THE RESTITUTION"—not to *ANY* individual. Be *SURE* it is all right before you send it.

*Do NOT, under any circumstances, buy a* POSTAL NOTE—If destroyed or lost no duplicate can be issued—any body can cash them—they are UNSAFE. We will not be responsible for *Postal Notes* or money sent *loose in letters.*

A Money Order *costs* five cents, and is *Absolutely Safe*—A Postal Note costs three cents, and has *NO Guarantee with it.*

We must insist on our friends heeding these *directions*, for our mutual protection. Three Postal Notes have been wrong within a short time, and one of them for $2.50 is lost entirely. Two Money Orders have contained errors also, causing much annoyance and delay.

## TAKE NOTICE.

The writer will hold a series of meetings, if the Lord wills, five miles southeast of Noblesville, on the Noblesville and Greenfield Pike, commencing on Friday night, Dec. 24th, 1886, and continuing over two Sundays. Any one wishing to attend will address Bro. G. W. Bennett, Noblesville, Ind.

S. T. HOOK.

Any one knowing the present address of J. M. Parker, formerly of Garvin, Texas, will confer a favor upon us by letting us know of his whereabouts.

# JUST TRY IT!

## THE RESTITUTION

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—FOR ONLY—

## Twenty-five Cents.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Rooms 20, 27 & 29 Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all seekers after truth are welcome.

The Gospel of Our Salvation and Kindred Doctrines—no Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 12:30 after which the church will meet for conference, "breaking of bread and prayers." 258 Grand st., on first door, Brooklyn, N. Y.

# Scriptural Baptism Defined.

—BY B. WILSON.—

A Pamphlet of 32 Pages, showing what Baptism is, and its connection with the Forgiveness of Sins, the Obedience of Faith. Price Ten Cents. For sale at this office.

# SEE HERE! TRACTS FREE!

We wish to add several hundred new names to our list, and for this purpose will make this offer. To any one sending us a new name and $2.00 in cash we will present tracts worth 25 cents; for two names and $4.00 tracts worth 50 cents, and so on for every additional name. The sender can select any works for sale by us, and should he desire some large book, the names can be sent at once, and when enough have been received to entitle him to the book it will be sent. Many of our friends want tracts for free distribution, but we cannot furnish many such because of our light income, but this offer will enable an energetic worker to earn all he can judiciously use in any one locality. Who will work for these FREE TRACTS.

EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jan" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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# The Law, the Covenants, and the Sabbath.

—BY L. C. THOMAS.—

Title page.—The Law, the Covenants; and the Sabbath. Also an Epitome of the great Salvation; and an Appendix including various other subjects, in brief.

The perfect unchangeable moral law is considered and shown to be the basis and spirit of the old Sinaitic law, now dead in its entirety. The law of Moses and law of Christ are compared and contrasted, and the relation of both to the old and new covenants is treated at some length. The Sabbath question is carefully and lengthily examined, and presented and discussed in a somewhat new light.

The work also includes the consideration of Sunday, conditional immortality, the prophecies of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the name, the church, morality, Christianity, etc. This work contains 350 pages, cloth bound. Price $1.00. Orders may be sent to THE RESTITUTION Office.

# CREATION VS. EVOLUTION.

—BY MRS. H. V. REED.—

Section 1.—History of the theory of Evolution—Mummied animals of Egypt—Absurd positions of its advocates—Mr. Cope and the Quadrumana—Reversed knees—Herbert Spencer and the Tadpole—Horses' toes—Six days of creation—Opposition theories.

Section 2.—Tendency of scientific inquiry—Testimony of eminent scientists against evolution—Degeneracy more probable than improvement.

Section 3.—No benefit to Atheism even if true—Testimony of leading evolutionists in favor of Theism—Science and Christianity.

Price [illegible]. For sale at this office.

# CHRIST'S KINGDOM.

*WHERE IS IT? WHAT IS IT?*

The answer to the title of a discourse delivered at Hereford, Pa., July 20, 1878, by Jos. Lecher. It was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed and can be had at this office, or of the author, Jos. L. [illegible], Munch Chunk, Pa., at 10c., each, 6 for 50c., or 18 for $1. With each copy of this pamphlet we will mail free, copies of several different tracts written by Dr. J. C. Jackson, of Danville, N. Y.

# What Was the Sabbath?

—AND—

## What is the First Day of the Week, or Lord's Day?

—BY CHARLES STANLEY.—

The above is the title of a 24-page tract, containing the two articles in "THE RESTITUTION" of Jan. 28, and Feb. 4, 1885. Price 5c. each, 13 for 50c., or for $1.00

# Poetry.

## "LOVING CHRIST'S APPEARING."

"And let us not be weary in well doing." Gal. vi. 9.

I am weary, lonely waiting
For that bright celestial band,
Who are coming with the savior
To the promised, goodly land.
Ref.: Isa. lxiv. 4; Jude 14; Gen. xlv. 14, 15; Col. iii. 16, 17, 23.

All our trials will be over
When we see Him face to face,
And partake his direct enjoyment,
Mingled with his saving grace.
Ref.: Luke xx. 35; 1 John iii. 2; Psa. cxliii. 8-9; Rev. ii. 22; v. 9, 10.

Are you ready, will you meet me
On that pleasant, lonely shore,
Where the saved will join in singing
And parting crosses no more?
Ref.: Luke xx. 35; Gen. xv. 15; Rev. xiv. 3, 4; 1 Thess. iv. 16, 17.

Have you drawn near the Savior
In obedient way,
Do you keep his commandments,
And love him, as you may?
Ref.: James i. 22; 1 John ii. 3; Rev. x. 22; John xiii 34; xiv. 21; 1 Thess. iv. 9.

Are your lamps trimmed and burning
Which will [illegible] with calm peace?
Words you like to hear of the Savior,
Is it beloved his lovely face?
Ref.: Matt. xx. 1-16; xxv. 1-13; Rev. xix. 7; 1 Thess. iv. 17; Rev. xxii. 17; Solomon's Song v. 10, 16.

Are you living near the Savior,
Do you trust him day by day,
Does your food and drink and raiment,
Also his every blessing pay?
Ref.: 1 Cor. xi. 1; 1 John v. 11, 12-16.

Do you love our Lord's appearing,
Does your heart burn for His coming,
Will you for a cold cup of water
Will not fail to give us pears?
Ref.: 2 Tim. iv. 8; Psa. lxxxiv. 11; Isa. lxiii. 15; 1 Peter i. 3; Matt. x. 42.

Dearest Editor and dear people,
Living in a sleepy land,
Will you greet me over yonder,
With the kiss of Christ's right hand?
Jude 1; Luke xxi. 22-24; Rev. xix. 1; Matt. xxv. 31.

Are you waiting for his coming,
When on David's throne will reign,
Scattering blessings with his presence,
From hill to hill, and plain to plain?

RICHARD A. HUNTINGTON.

# Selections.

## LIFE FROM CHRIST.

"Good Master, what good thing shall I do that I may have eternal life—Inherit eternal life?"—Matt. xix. 16; Mark x. 17. Eternal Life is unwilling to men.

Here, for the first time in the history of Redemption, a man comes forward asking for eternal life. The request is unique, the inquirer's manner is affecting, but the novelty of his language seldom commands attention. We pass over the words "eternal life" where they first start up to view, as dreamily as when they meet us in a modern hymn or sermon. Have we not been reading about this very thing from Genesis to Malachi? and resumed it as an old theme with the first chapters of the New Testament? No; it is a simple fact that the name and nature of eternal life do not occur in the sacred Scriptures till we reach this place.

True, a life different from that we receive by nature is spoken of before; this eternal life, even, is dimly intimated in a very few prophecies; and Daniel predicted an "everlasting life" for the righteous dead at the resurrection; but here a new attainment for living men starts into view, under a definite and original name, an unbroken, age-long, immortal life. Surely the place, time, and circumstances of our introduction to such a doctrine are worthy of some special mark!

The full meaning of the phrase is to be gathered from St. John's Gospel, where the sense of it is wrought conspicuously and plentifully into the texture of our Lord's discussions and preaching in Jerusalem. We gather from the incident here recorded that men were waking up, under the preaching of Christ, to a new danger. They were becoming conscious of a pressing necessity, a blank and mournful destitution. They had been dreaming that life, a deathless life, was secure to them, either as children of Abraham, inheriting under his covenant, or as disciples of Moses, walking according to his law. But, lo, this great "master" of all thought and language, this mighty healer of all diseases, this conqueror of demons and death tells them with warning and commanding voice that eternal life can only be obtained from him, by believing in him, coming to him, and following him.

That this preaching had created a powerful sensation among the people is clear from the question it drew from the lips of two different and remarkable men. A young "ruler" and a "lawyer" made the same appeal to him; and their manner of doing it proves that his preaching of the doctrine had seized upon them by the intellect and startled them in the consciences. The rich young ruler came to him in an agony of concern about his personal attainment of the blessing; while the "lawyer," strong in the conceit of his learning and morality, met him with a battering challenge. The two men illustrate two phases of the same question as it stirred the Jewish mind of that day: and the comprehensive, conclusive, and convincing answers they received are standing lessons in first principles upon the subject meant for all time.

The self-confident "lawyer" may have come hot and eager from the discussion of the topic with his partizans to break a lance with the new Teacher himself. It is certain that he threw himself before our Lord in an argumentative mood: no uncommon attitude for the leaders of opinion in that day to take with him. "Behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" What shall I, a qualified expounder and worthy professor of the whole law, what shall I do to inherit this eternal life of which you speak? The Savior answered the boastful tone of the question no less than its discussional by drift throwing him back upon himself and his professional occupation. 'Thou knowest the law?' do thou? 'Yes, somewhat; being a lawyer, that may be assumed.' "What is written in the law, then? How readest thou?" By his reply this disciple of Moses showed that he understood the law well, in its spirit and comprehension and not merely in some of its details. He summed up all moral duty in the words of the great legislator: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbor as thyself." "Thou hast answered right," said the Savior, and added, "this do and thou shalt live;" not "shalt inherit eternal life" be it remarked. The verbal difference is of sufficient importance to be strongly noted in exposition, although the phrase in itself may signify no more than a variation upon the same substantial thought. "This DO and thou shalt live."

The lawyer instantly found himself entangled in the net of his own spreading. He sees it at a glance that he has made a very broad admission. He has acknowledged it to be a duty to love his neighbor as himself, and, as by a lightning flash through his conscience, it is revealed to him that he has never done so. Toward Jesus, before whom he stood up with his tempting question, and his illiterate disciples, he knows full well that he has no goodwill, no neighborly love. The tone, look, and manner of Jesus probably rebuked him for that self-evident and grave dereliction. For he felt accused. Hence, "willing, or rather wishing, to justify himself" against the implied condemnation of the Savior's word, he asked, "but who is my neighbor?" hoping and intending to narrow down that word to his own sect and party. Then with great power, by the parable of the good Samaritan, Christ showed him that neighborly love overleaps all party distinction and national prejudice, and befriends the man in need whoever he may be. The lawyer felt bound, in conscience and by the rules of common sense, to accept this definition of the word. Then came the *coup de grace* "Go and DO thou likewise."

Clearly this self-assured interrogator was in a bad case in relation to eternal life. He was seeking to "inherit" by works a blessing which could be obtained only by faith. He felt confident that in the Scriptures and by the law of Moses he had already acquired it; but, behold, at a touch his foundation vanishes. He was not willing to come to Christ that he might have eternal life as his free gift. Hence, he is destitute both of its possession and prospect.

Let us turn to the other form of this same appeal. A rich young man, called a ruler by St. Luke, presented himself before Jesus with the same words but in a totally different spirit. St. Luke graphically describes his manner. "There came one running to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" According to St. Matthew it is, "What good thing shall I do?" Moral goodness, in the way of "doing," even to perfection of degree, was in the youth's mind, as the condition or price of eternal life. This should be carefully noted, because it evidently shaped our Lord's method of dealing with him. He was a sincere inquirer. There was the radiance of moral beauty about him. For Jesus, "beholding" his manner and reading his heart, "loved him," loved him with a yearning sympathy when he gave him the final instruction.

It will amply reward our close attention if we look at all the points of question and response between this anxious inquirer and the Lord Jesus. The youth was in error, under the common and widespread delusions of his day, a day we it remembered, like most earthly days, when men loved darkness rather than light. The Savior, as in duty bound, struck the sharp axe of truth into the root of the error. He would explode and disperse the delusions in which he trusted, that his intellect and heart might be opened to the doctrine and the power of eternal life.

The first bulwark of error attacked is the general notion of moral goodness in the creature, such goodness and so perfect as to entitle its possessor to eternal life; a fundamental error prevalent today no less than at the period of this question. Vast numbers of highly-intelligent people think that the modicum of moral goodness which qualifies a man for life and society on earth is a sufficient claim, if not adequate preparation, for the everlasting life in heaven. If a man walks with general uprightness and passable benevolence among his fellow fallen men he is too readily adjudged worthy, or qualified, to live for ever in the unveiled presence of God. A strange delusion! bringing the holy heaven down to the moral level of this [illegible] and sin-loving world. This is the [illegible] error Christ here assails.

Comparatively few men in our day can challenge a closer inspection under the moral law than this youth willingly accepted; and up to the mark of his own profession Jesus discovered and exposed no flaw. Did he not thereby allow that he was living up to his light? Surveying his truthful, honest face, and his inquiring, candid spirit, "He loved him," loved him after receiving his confession upon all the commandments of the second table:—"Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother; and (summarily), Thou shalt love thy neighbor as thyself." To interrogations on these moral duties the young man replied, "Master, all these things have I observed from my youth." Jesus accepted his confession cordially, and, beholding his simple, sincere, honest manner, "loved him." Few men in our day, I think, would stand such an examination before the Lord with higher commendation. Was he not, as far as he understood it, living up to his duty? And are not many persons asking today, whether more can be expected of any man? Yes, not unreasonably, more must be expected of every man. Because the measure of duty is not the measure of our perception of it. Our duty, beyond the light of the present hour, is to be asking, "What lack I yet?" seeking more light, a better knowledge and understanding of all duty. By such quest and endeavor an earnest man comes to know that God's commandments are "exceeding broad." He finds that duty is an ever-expanding circle. His daily doings and endeavors never fill its circumference. When he has done his best it remains a fact that he is an "unprofitable servant." Moral goodness as a basis or claim for eternal life is a delusion.

The Savior told this young ruler that there was nowhere to be found such goodness as he was thinking of but in God. None is good, in the perfect and absolute degree, but God. MSS. so vary upon the text here that it is difficult to decide upon the precise words the Savior used; but it is evident he checked him for applying the term "good" to himself. This interesting inquirer had not come to him as God, nor even as the Son of God, but simply as a "master," a "teacher." The reply he received was substantially this, "Stop you rank me with the rabbis, scribes, and lawyers of the Jewish schools and synagogues, why do you call me good? for good in the sense you mean it belongs exclusively to God." Here is no formal, nor virtual, disclaimer for himself of the divine nature or essential deity; but simply a check word applied to the young man's conception of moral capacity in human nature. The "goodness" he inquires about is not to be found in any man.

This truth most men are slow to learn. They cannot fully accept it apart from bitter experience, experience of the weakness of their own hearts, and the futility of their best endeavors. They must discover their own inherent and non-irradicable self-love, their recurring coldness and indifference to the claims, the happiness, and even bare well-being of feeble and necessitous people about them. What man on earth ever loved his neighbor as himself? We feel, at times, and for short seasons, some lively interest in a few of our fellow-creatures—in here one and there one who have been brought into contact or special relation to ourselves. But such interest seldom, while it lasts, amounts to an unfaltering and self-denying emotion. While the masses of the poor and needy; the widows and fatherless; the outcasts, fallen, and homeless; the waifs and strays, the sick, miserable, aged, and dying! how much of sympathy, of [illegible] help, and self-regarding benevolence do we bestow upon them? Let no man boast that he loves his neighbor as himself while wretchedness, sorrow, and hardship lie about him that never win his attention, and in search of whom he seldom, if ever, crosses the threshold.

This young man was strong in the conviction that he loved his neighbor as himself: yea, he [illegible] upon the accumulated credit of having done precisely that from his youth. Unless he can be convinced of his delusion and made to feel that he is utterly wrong in heart and life, he will never gain all he covets. "What lack I yet?" said he. Could true kindness withhold from him an actual revelation of his state? The Savior's love must take the practical form best adapted to enlighten him. Though the course prescribed may seem as hard to sentimental realists now as it did to the disappointed youth himself, yet there was no help for it. This lesson sent from God must deliver its message, must throw light into the world's darkness by proclaiming to us self the sole dispenser of eternal life. He was bound to concentrate the facts of truth upon this interesting and worthy young man; since it was a question of life or death for him: and not for him only, but for every succeeding inquirer who should come to him (through the Scriptures) with the same question.

"If thou wilt be perfect," said he. Not, let us note, if thou wilt obtain "eternal life." "If thou wilt be perfect:"—a different thought. Every variation of language from the lips of Jesus must be allowed its own meaning, and ought not to be passed over as a thing of rhetoric. The inquirer sought 'perfection,' absolutely as a means to an end. The Savior rightly down the condition of that perfectness which he sought. "Go, sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Do these seem hard terms for the young man? Let us remember, Jesus asked of him no more than he had accepted for himself. He was among men more destitute than the foxes and the fowls of the air. To the last degree he had "emptied" himself that he might befriend mankind. He could not help guilty men without coming down to their level, standing at their side, bearing their sorrows, accepting their stripes, pulling their curse. He did not [illegible] himself. No [illegible] his followers [illegible] depths than he went before [illegible] us. Why do we demur at this [illegible] fice, or consecration? Why did the young man hesitate? and decline the surrender with so much grief? There is but one answer. He did not and could not love his neighbor as himself. But one man in the world has ever done that duty. If to some splendid and exceptional act a person now and then will play the hero and forget his own interest and honor, it is by some isolated and rare deed, and may not be taken as an index to the staple of his whole life. It was, perhaps, the generous impulse of the moment, and not the prompting of calm and uniform benevolence, not a simple, settled regard to the wants and woes of other men. Self, we must remember, has many by-ends; yea, and many by-methods and subtle processes of compassing its own gratification.

This young man was confounded, struck dumb, by a prompt demand admitting neither of delay nor compromise. "Go, sell all that thou hast and give to the poor." Where, I may ask, in the man on earth prepared to do this. It can't be done? At least, human nature cannot do it without the renewing of the Holy Ghost; much less can human nature do it when pampered and flattered, as this youth was, by great riches. Hence, the Lord moralizing upon the typical and mournful case before him, said, "How hardly shall a rich man enter into the kingdom of God?" "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God!" A statement which drew from the astonished disciples the natural but despairing question, "Who then can be saved?" indicating a correspondence which might have gathered over all men if the Master had not replied, "With men it is impossible; but with God all things are possible." Clearly, there is no inheriting of eternal life by the way of merit, or on the ground of loving one's neighbor as one's self. In respect of that duty every man has sinned, missed the mark of God's perfect rule.

Jesus did not lay down a severe condition of present sacrifice without proposing a substitute in full recompense of it. Though of an opposite nature, it was real. "Thou shalt have treasure in heaven," better treasure than you now abandon; enduring treasure when this is all spent, treasure adapted to the eternal life you now crave. But the man lacks faith, and a spiritual taste for heavenly things. He cannot see the new treasure. It is no marketable commodity on the earthly exchange. Though a pearl of inestimable price, it has no value for him. The great promise, even from the lips of the "Good Master" before whom he was kneeling, and [illegible] weighed against his riches, is light in the balance. He cannot part with gold for the treasure in heaven! He cannot give his earthly wealth to the needy poor, even in exchange for the Father's house, the mansions, the incorruptible inheritance! No [illegible] it has, he is quite sure that he loves his neighbor as himself, and has done so from his youth!

No. We must pause a little and modify our last remark. He does not seem to be sure of it just now. An arrow of conviction has pierced his heart. God's command [illegible] have I come to him all [illegible] of. Or if [illegible] says, "Thou shalt love thy neighbor as thyself," he feels that he does covet, even at this great moment, for himself, more than the wants and well-being of his neighbors. He becomes sorrowful for he was very rich. The good claim of wealth held him in a miserable captivity. Jesus would emancipate him from such thralldom, and win him into the number of his followers. Dissolve that burden of worldly goods upon the poor. They can bear it: but it is too heavy for thee. Come thou and take up the cross, the Messianic cross, with Me. Join My disciples. So shalt thou have eternal life. Thou canst never obtain it by the way of law and moral goodness. Already failure is upon thee, witnessed by the very wealth. Behold! Thou dost not love thy neighbor as thyself.

But what was impossible to him was possible to God. He sees men perishing under a burden of guilt, crushed; some of them, by their very wealth; and he sends about them the [illegible] cry, "Behold the Lamb of God that taketh away the sin of the world." "God so loved [illegible] that he gave his only [illegible] whosoever believeth [illegible] perish, but [illegible] kind. He could not help guilty men without coming down to their level, standing at their side, bearing their sorrows, accepting their stripes, pulling their curse. He did not [illegible] himself. No [illegible] his followers [illegible] depths than he went before [illegible] us. Why do we demur at this [illegible] fice, or consecration? Why did the young man hesitate? and decline the surrender with so much grief? There is but one answer. He did not and could not love his neighbor as himself. But one man in the world has ever done that duty. If to some splendid and exceptional act a person now and then will play the hero and forget his own interest and honor, it is by some isolated and rare deed, and may not be taken as an index to the staple of his whole life. It was, perhaps, the generous impulse of the moment, and not the prompting of calm and uniform benevolence, not a simple, settled regard to the wants and woes of other men. Self, we must remember, has many by-ends; yea, and many by-methods and subtle processes of compassing its own gratification.

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Jesus did not lay down a severe condition of present sacrifice without proposing a substitute in full recompense of it. Though of an opposite nature, it was real. "Thou shalt have treasure in heaven," better treasure than you now abandon; enduring treasure when this is all spent, treasure adapted to the eternal life you now crave. But the man lacks faith, and a spiritual taste for heavenly things. He cannot see the new treasure. It is no marketable commodity on the earthly exchange. Though a pearl of inestimable price, it has no value for him. The great promise, even from the lips of the "Good Master" before whom he was kneeling, and [illegible] weighed against his riches, is light in the balance. He cannot part with gold for the treasure in heaven! He cannot give his earthly wealth to the needy poor, even in exchange for the Father's house, the mansions, the incorruptible inheritance! No [illegible] it has, he is quite sure that he loves his neighbor as himself, and has done so from his youth!

No. We must pause a little and modify our last remark. He does not seem to be sure of it just now. An arrow of conviction has pierced his heart. God's command [illegible] have I come to him all [illegible] of. Or if [illegible] says, "Thou shalt love thy neighbor as thyself," he feels that he does covet, even at this great moment, for himself, more than the wants and well-being of his neighbors. He becomes sorrowful for he was very rich. The good claim of wealth held him in a miserable captivity. Jesus would emancipate him from such thralldom, and win him into the number of his followers. Dissolve that burden of worldly goods upon the poor. They can bear it: but it is too heavy for thee. Come thou and take up the cross, the Messianic cross, with Me. Join My disciples. So shalt thou have eternal life. Thou canst never obtain it by the way of law and moral goodness. Already failure is upon thee, witnessed by the very wealth. Behold! Thou dost not love thy neighbor as thyself.

But what was impossible to him was possible to God. He sees men perishing under a burden of guilt, crushed; some of them, by their very wealth; and he sends about them the [illegible] cry, "Behold the Lamb of God that taketh away the sin of the world." "God so loved [illegible] that he gave his only [illegible] whosoever believeth [illegible] perish, but [illegible] kind. He could not help guilty men without coming down to their level, standing at their side, bearing their sorrows, accepting their stripes, pulling their curse. He did not [illegible] himself. No [illegible] his followers [illegible] depths than he went before [illegible] us. Why do we demur at this [illegible] fice, or consecration? Why did the young man hesitate? and decline the surrender with so much grief? There is but one answer. He did not and could not love his neighbor as himself. But one man in the world has ever done that duty. If to some splendid and exceptional act a person now and then will play the hero and forget his own interest and honor, it is by some isolated and rare deed, and may not be taken as an index to the staple of his whole life. It was, perhaps, the generous impulse of the moment, and not the prompting of calm and uniform benevolence, not a simple, settled regard to the wants and woes of other men. Self, we must remember, has many by-ends; yea, and many by-methods and subtle processes of compassing its own gratification.

This young man was confounded, struck dumb, by a prompt demand admitting neither of delay nor compromise. "Go, sell all that thou hast and give to the poor." Where, I may ask, in the man on earth prepared to do this. It can't be done? At least, human nature cannot do it without the renewing of the Holy Ghost; much less can human nature do it when pampered and flattered, as this youth was, by great riches. Hence, the Lord moralizing upon the typical and mournful case before him, said, "How hardly shall a rich man enter into the kingdom of God?" "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God!" A statement which drew from the astonished disciples the natural but despairing question, "Who then can be saved?" indicating a correspondence which might have gathered over all men if the Master had not replied, "With men it is impossible; but with God all things are possible." Clearly, there is no inheriting of eternal life by the way of merit, or on the ground of loving one's neighbor as one's self. In respect of that duty every man has sinned, missed the mark of God's perfect rule.

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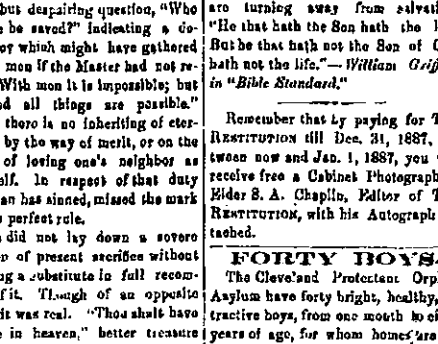


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXV. PLYMOUTH, INDIANA, DECEMBER 15, 1886 NO. 47.

## Communications.

### THE KINGDOM OF GOD.

Some who teach that the church is the kingdom, insist that it was established during Christ's ministry: others say that it was established at the Pentecost. But in such statements there is something unaccountable. If the kingdom was established at either of those periods, how it is that the apostles did not know it, but still preached it as future? How is it that it was not specially made known to them, that they might make known the matter to all the disciples and all their hearers? Is it a credible thing that the kingdom should be set up, and they be kept in ignorance of a fact so important, and in which they were so much interested? And how is it, if this was the case, that it was not found out by the Christians in the first and second centuries, and a good part of the third? When this theory is not set up till the latter part of the third century, it has a very suspicious look. For ourselves we would rather follow the inspired apostles and the early Christians in this matter than Origen and his followers.

The modern view of the church being the kingdom is so wide spread and popular, so many ministers and writers, learned and pious, array themselves on the side of this theory, and opposition to those who hold the view of the primitive church is so strong, that we fear nothing will cause a general awakening on this subject till the translation of those who are looking for the appearing of Jesus Christ, and the dreadful persecution under the Antichrist.

Then, as a consequence of this error, the glorious descriptions of the kingdom in the prophets are sadly misapplied by writers and preachers. They apply them to the church; but they do not belong to the church; they do not belong to the same period as the church. They cannot be so applied, therefore, without frittering away the true meaning of the words, without doing violence to the grammatical sense. And we are not at liberty to *read into* Scripture language a foreign meaning. It is not our own sense that we are to put upon Scripture, but we are to take the true sense of the language as we find it in the Scriptures.

There are also some who teach that Christ is reigning now with his people in heaven. That Christ is not reigning now with his saints, or the overcomers, is very clear, for when he reigns with them he sits upon his own throne, and they share it with him; but through this dispensation he sits on the throne of his Father as our Advocate: hence if he is still on the Father's throne, his own throne cannot yet be set up.

Then others err by thinking that Christ's kingdom is simply a spiritual kingdom. It is true Christ reigns now spiritually, in the hearts of all believers; his Spirit dwells in them, controlling and guiding their desires and emotions; and when he reigns over the nations as King in the Millennial period, he will still reign spiritually in the hearts of all who obey him; he will be enthroned in their affections. But the kingdom proper, the kingdom so much spoken of will be a literal kingdom on this earth. Now, as we have shown, during the early proclamation of the kingdom, it was preached only to the Jews, and the disciples were forbidden to preach it to the Gentiles; but if this kingdom was a spiritual reign, the enthronement of Christ in the soul, such a prohibition was unreasonable.

But not only have erroneous statements been made, and false arguments been used, against the doctrine of the kingdom, some passages of Scripture have been urged against it; but we are fully persuaded that this arises mainly from the influence of early training in the belief of man-made creeds, and the consequent partial examination of the word. The truth is not discovered even when searched for, if the search is made with the mind biassed, if men look for it through a *false medium*. In our previous remarks we have already thrown light on a number of misunderstood passages: much that we have said will also help to the elucidation of the following; but as the following are chiefly relied upon as teaching the popular view of the kingdom, we will notice them separately.

John xviii. 36: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." With this passage there is no difficulty, though it is so often paraded by believers in a spiritual kingdom. Christ did not mean that his kingdom would not be in this world, but that it would not be of worldly origin. It would not be of the world. It would not originate in worldly wisdom, or be established by worldly power, nor would its laws be of a worldly nature. The kingdom will be divine, not carnal, of heaven, not of earth; of God, not of man. It will be the kingdom of heaven on earth. This is what the Savior meant, and there is not a word in the passage in favor of the common theory of a spiritual kingdom. It will not be of earthly but of heavenly derivation. "The import of the passage," as one writer observes, "is transparent. Christ's kingdom, in its origin, form, spirit, economy, nature, and object, is not in any of these respects like the kingdoms of earth, such as Cæsar's." Still the kingdom will be on the earth. Earth will be the theatre of a glorious and peaceful reign. Speaking of the redeemed, John says, "And they sing a new song, saying.....for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth," Rev. v. 9, 10.

SILAS HENN.

(Concluded in our next.)

### THE WORD OF TRUTH. MORTAL OR IMMORTAL EMPHASIS.

"But that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob."

Paul says that, "Death passed upon all men for that all have sinned." From this multitude of dead ones Jesus has saved a "little flock" from sinning, but only by the process of a voluntary consummation of the sentence upon themselves, that they might enter into perfect fellowship with him in his work of reconciling the world unto God, thus they have been baptized into the precise relationship of the Savior to the world, that its antagonism might be perfectly shared by them, that all that is involved and included in the sentence of death might be equally participated in by them. "You shall indeed be baptized with the baptism with which I am being baptized." That is you shall share equally with me all that leads up to and consummates my death. This is called a burial into the Christ's death. A crucifixion with him, a "putting the old man to death," and consequently a consummation of the sentence in ourselves, or a conformity to his death. The result, however, to those whose faith leads them into this absolute submission, is expressed in these words: "Now if we be dead with the Christ," the union is consummated, "He that is joined to the Lord is one Spirit." Hence "We know that we shall live with him." So the apostle said to the Roman Christians, "Likewise reckon you also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord." How has this been effected? hear the apostle. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with the Christ, (by grace are you saved): and hath raised us up together, and made us sit together in the heavenlies in the Christ Jesus," Who shall persist in predicating the continuation of the death state to those, the Christ's brethren, in those who constitute the complement of his own person, the members of his body, the fulness or perfection of himself, and without whom he cannot act officially in the judgment of the dead? They "having" already "passed from death unto life shall not taste death" again.

He or she must be reckless indeed, who dare predicate death of them, who dare to claim for them the common lot of the race? They who have voluntarily anticipated the sentence in themselves. Shall the blind, the reckless legalist be permitted to put these back into the common lot of the fallen race? Never, no never.

If we are to believe James in the council of the apostles, the separation and perfection of these constitute the work of this age, hear him. He says, "Simeon hath declared unto you how God hath first visited the Gentiles to take out of them a people for his name." That is a company of sons and daughters. None other can bear the name of a father. Neither a friend or a servant can bear a father's name. Nor can they occupy the peculiar relationship which gives to the children their advantages. The child is the object of the grace of the Father. The friend and the servant is subject to the law of the Father. The judgment is for those only who are subject to law. Hence the judgment is not for the children, and that for the simple reason that "the law of the Spirit of life in the Christ Jesus hath made them free from the law of sin and death."

If it be inquired how this was effected, we may trace it from its inciptency in the testimonies of the word. In the parable of the Sower, Jesus declares "the word of the kingdom" to be "the good seed" that the Sower sowed, that human hearts constitute the soil into which it was sown. That it is the seed sown which vegetates, and not the soil into which "the word of the kingdom" was sown. Thus the good seed grows and feeds upon the soil, appropriates and assimilates it, till the mortality of the human heart is "swallowed up of life." The product is called "the children of the kingdom" and in the parable of the tares these "children of the kingdom" are called "the good seed." These constitute the promised "seed of the woman." Hence written "not unto seeds, as of many, but unto thy seed which is the Christ," not one member, but many. The body, the Christ, cannot say it has no need of any member, each and every one are required to its perfection, and to the consummation of its work. If as James said, the present dispensation shall result in separating "the seed" and perfecting them for the righteous judgment age, when the tabernacle of David shall be restored and all its ruins built up, surely it will have accomplished the most difficult task allotted to fallen humanity. To lift fallen humanity out of its depths of sin and degradation, amid all its contaminating influences to the plane of holiness, to the plane of Divinity, is the work of the gospel in this age, that in the ages to come the exceeding riches of the grace of the Father may be manifested, thus the present is but initial work, preliminary work, "till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of the Christ."

Let us look into Paul's great argument for the resurrection of the dead. He says "If there be no resurrection of the dead, then is the Christ not risen. And if the Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up the Christ; whom he raised not up if so be the dead are not raised: and if the Christ be not raised, your faith is vain; you are yet in your sins. Then they also who have fallen asleep in the Christ are perished." Thus we see that those who have been raised up from the voluntary acceptance of the Christ's death, when they rest from their labors fall asleep in the Christ. These are no longer dead ones, but saved ones sleeping in Jesus, they having "passed out of death into life" can never taste death again. Hence what can be truly predicated of dead ones, cannot be predicated of them.

G. B. STACY.

Beware of the beginnings of sin in the heart. A spark may kindle a great conflagration, and an evil thought harbored may lead to great wickedness. The oak was once an acorn, and the largest rivers grow from little beginnings. Take heed to your thoughts and words, for, whether good or evil, they are like seed which multiply and always reproduce their own kind.—*Methodist Recorder.*

### "FOR YOURSELVES."

"Be ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come."

The time to come:—What is it, and what do we want when we get there? A good foundation, something to stand on. How are we going to get that foundation? By laying up something in store, something for ourselves, that will be kept safely by our Lord and Master, until he returns from heaven.

"For yourselves," did you ever think about the expression, dear brethren and sisters?—That when you distributes of your means to relieve the necessities of the saints and to forward the cause of truth, you are but laying up something in store that is to be yours by and by; "treasures in heaven where neither moth nor rust can corrupt, and where no thief can break through and steal?

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

"He that hath pity on the poor, lendeth to the Lord, and that which he hath given will he repay." It is safe to trust the Lord, to trust his promises, to believe him faithful

The world's way is "to get all we can, and keep all we get;" the Lord's way is, "to love not the world," "to set not our affections on things on the earth," but to "give," trusting that it shall be given unto us again. Good measure, heaped up and pressed down. That is the way the Lord repays. He does not give six, nor ten per cent, but a hundred fold.

We have trusted him, and have found him faithful; he has given us "new clothes for old," "dollars for cents;" bright hopes and happy hearts, for worthless dust.

Lay up, "lay up for yourselves a good foundation against the time to come." It will soon be here, your treasures be above.

SUSANNA WINCE.

NAT. SOLLEY, Hope, O.

*Editor Restitution:*

I have taken THE RESTITUTION for quite awhile. Have had them read, and had different ones read them, and also the extra numbers you sent me. I mailed them to different parts in Iowa, Colorado, Kansas, Missouri, and Ohio, where I thought they might do the most good. The reading matter is so good in them, that I cannot bear the idea of one being destroyed. Sister Carrie Williams' articles in the paper are very interesting to me, and also Mrs. E. Coffman's are also full of spiritual food. Sister Roxana Wince writes good letters, and always to the point. I am confined to a wheel chair in the house, am blind and have to trust to others to do all my writing and all my reading, so you see that I am worse than dust and ashes, but, thanks be to God, he enables me to work at the head work, which I sell to visitors in the summer time. That gives me a little money to appropriate to the cause of Christ. I claim nothing on this earth, for I am bought with a price even the blood of Jesus, so all that I have and am, life and labor belongs to him. Yours in the hope of our soon coming Lord.

JAMES ALKIRE.

*Editor Restitution:*

Enclosed I send two dollars to renew my subscription for THE RESTITUTION another year, from the first of Jan. 1887 to the first of Jan. 1888. I send this mite in time so that you can make your arrangements accordingly.

I am glad that you are spared to manage THE RESTITUTION as Editor awhile longer. May God bless you with strength and wisdom to manage it in the future as in the past, to the honor of God, and for the edification of his people. I am watching closely the movements in the East: surely they are momentous; has not the return of Israel commenced? it looks to me as though it had; for they are returning quite fast. Also other signs are thickening around us; such as riotings, earthquakes, pleasure lovers, unthankful, unholy, without natural affection, covenant breakers, and so on, which we have to contend with daily if we do any business. My brethren, is not this the characteristic of these days. O, may Jesus soon come and take to himself his great power and reign, is my prayer. C. P. ALKIRE.

## Youth's Column.

### What is Faith?

Little Mary stood on the kitchen floor,
Gazing down at the old trap door
Into the cellar dark and damp.
She could only see a step lamp
At her papa's side: she knew he was there.
For she saw him herself go down the stair,
And now and then she could hear him speak,
Though the voice seemed far away and weak.

"Papa," she called in her baby tone,
"Are you there, dear papa? I'm all alone."
"Why, yes, little daughter, be sure I am here,
Jump, and I'll catch you, do not fear."
"Papa, it is dark, I cannot see.
Where are you, papa? Do come for me."
"No, daughter, jump: I will hold you fast,
Come now,"—and Mary jumped at last.

He held her trembling in close embrace,
And pressed a kisson her baby face,
While a simple lesson the child he taught,
A lesson she never in life forgot:
"My dear, that's the way to obey the Lord,
Though you cannot see him, believe in his word;
He will say, 'Here am I,' to every call:
Trust him, he never will let you fall."

### Praise the Boy.

It often costs one quite a struggle to do his simple duty; and when one does his simple duty, in spite of his temptation to do differently, he deserves credit for his doing. One has no need to live long in this world before finding out this truth. A bright little boy about two and a half years old recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him.

"No, my son; you must n't do that," said his father.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his inclination, and answered resolutely, "All right, papa; I won't do it."

There was no issue there, and the father turned to something else. The boy waited a moment and then said in a tone of surprised inquiry, "Papa, why don't you praise me, 'That's a good boy'?"

The father took the hint and said an encouraging word. Perhaps some other father may need the same hint, and may profit by the suggestion. It is not well to keep all the kind words till our friends are dead, and then put them on the grave stones.

### Principles.

As the foundation of every house that stands firmly is laid deep in the earth, far out of sight, the foundation of an upright life is generally laid in the forgotten past, during the years of childhood—in earlier childhood, perhaps, than many are willing to believe; for the wisest mother I have ever known once said in my presence, that she believed that a child's character for truthfulness and honesty was generally formed by the time it was five years old, and my own observation has confirmed her views of the subject.

Some time ago, as I walked up the street behind a handsomely dressed child, about four years old, who was led by a colored "mammy," I saw the little fellow, as he passed a fruit store, reach out his hand, and seize an apple, and with a quick motion drop it into the pocket of his overcoat.

A moment afterward, I heard the old woman soliloquize aloud, as is often the habit of her race.

"Laws a me! I do believe the child's done gone an' stole an apple," and that was all the notice taken of the offence.

I looked sorrowfully after the pretty boy, but felt no liberty to interfere. I have often thought of him since, however, and the thought has troubled me.

Do you smile and say that a child so young was not accountable? I well remember the one theft of my life, committed when I was perhaps even younger than he. Left by myself in a room, I stole one strawberry from a plate of the luscious fruit. I had been well taught, and the deed was no sooner done than the most overwhelming sense of guilt overpowered me, and it was not difficult for my watchful mother, who read the trouble in my face, to draw from me the confession of my fault. She did not dismiss it, as many another mother might have done, with a "Well, I see you are very sorry, and mother will forgive you this time," but she talked to me gravely and kindly.

"My darling," she said, "how much you blamed Eve, the other day, when I told you how she disobeyed God, who had placed her in the beautiful garden, and now your sin has been the same as hers:" and then she said that she could no longer trust me, as she had been in the habit of doing, and that it must be a long time before her confidence in me could be restored.

I can remember still the shame and mortification with which that thought filled me. You will say, perhaps, that it was cruel to thus burden a baby's conscience, but surely it was the truest kindness; never again was I tempted to appropriate or meddle with the property of another.

A bright boy, the child of a friend of mine, laughingly told in his mother's presence of what he called a good trick: "Ned Brown and I," he said, "went into Mr. B.'s grocery store, and Ned asked him to give him some samples of sugar for his grandmother. We did not tell a story about it, for he did not say that his grandmother sent him, but the man thought so, and wrapped him up several parcels, and when we came out we ate the sugar." Some mothers would have smiled at the boyish prank; others might have administered a reprimand, and told him he had been "a very naughty boy," and there the matter would have ended. This mother adopted a different course.

Gently and affectionately she explained to her little son the sin of getting goods on false pretences, and that the unauthorized use of the grandmother's name was forgery, a crime for which many a promising young man was languishing in prison.

The boy listened with a sober face. His judgment was convinced; moreover he saw that his mother was genuinely distressed that his own sense of honor and right had not withheld him from such a course of conduct. The lesson proved a salutary one, and as a boy and man he was distinguished ever afterward by his perfectly upright walk.

Dear mothers, watch your babies. When your little tisping child, unable to distinguish right from wrong, makes a false statement, never let it pass unnoticed. Say, "No darling, it did not happen in that way. This was what happened. Try and remember."

Of many a man upon whom the shadow of disgrace has fallen, it may be said:

"The want of his life,
Was the great want, in fact, of a principle,
Rather than power to act upon principle."

Remember, as I said above, if the superstructure is to stand firm, the foundation must be carefully laid, and never forget that they are laid in your nurseries, and you are building upon them now.—*Parish Visitor.*

## Selections.

### The Jews and Science.

The height of Hebrew scientific glory was in the tenth century, under the Moors in Spain. Twelve thousand pupils attended the Jewish schools in Toledo. No European Academy could then compete with them, particularly in mathematics and astronomy; and they formulated the celebrated "Alphonsine Tables," established by Alphonso the Tenth, king of Castile. By the works which they published, it appears that allusion is made to the system of Newton on the attraction of celestial bodies; and Aben Ezra is allowed to be the inventor of the method of dividing the celestial sphere equatorially. The glory of the Spanish schools redounded to the Israelites of Portugal and Italy. "To the Jews," says an historian, "we owe our first knowledge of philosophy, botany, medicine, astronomy and cosmography; also the elements of sacred languages." Germany and France did not remain inactive in the promotion of science. In France especially, the Jewish schools of Beziers, Narbonne, Lunel, and Montpellier acquired a high reputation.

But it was not only to the study of law and the progress of literature that they applied themselves; they also zealously cultivated a knowledge of medicine, and for several centuries they were the repositories of that science. Despite the opposition of the Councils, they supplied physicians to nearly all the kings of Europe, and to several Popes, and, amidst the most violent persecution directed against the Hebrew nation, the public physicians, paid by numerous cities, were of the Jewish faith. At the revival of letters, the Israelites showed that the ancestral fire yet existed among them. Their physicians, philosophers, and learned men held distinguished rank among the celebrated names of scientific Europe. Germany is noted for the number of literary men—poets, musicians, and physicians—who are Israelites by birth. The efficiency of asses' milk in relieving consumption and diseases of the lungs was discovered by a Jew. A Jew of Rotterdam introduced vaccination into Holland; and a Jew, named Pereire originated and proved to the Academy of Paris that there existed means to make the dumb speak. At the present day, when liberty reigns in the domain of science, and when the merit of almost every work is investigated, rather than the question from whom it emanates, the Israelites of all countries furnish their proportion to the scientific, artistic and literary world.—*Jewish Messenger.*

### Knowledge and Humility.

True knowledge depends upon two special helps to the acquisition. These are intelligence and humility. Without humility knowledge is often no more than conceit. Humility teaches us reverence for knowledge; she shows us that knowledge is for service, not for display. She animates our sincere desire for truth; she drives out the sad weakness of love of things for the sake of ostentation. Without reverence there can never be any genuine advance in sound wisdom. Humility, on the other hand, will never achieve wisdom by itself. Thus are these two fine properties, intelligence and humility reciprocally indispensable.

The Jewish communities in the four Holy Cities, viz.; Jerusalem, Hebron, Safed, and Tiberias, are about to come into possession of valuable bequests, amounting in the case of the first named city to 300,000 francs, and in that of the three other places to 25,000 francs each. These gifts are legacies bequeathed by a well known Turkish Jew, Count Nissim Samama, who died at Leghorn thirteen years ago, leaving property to the value of 20 million francs. Owing to dissensions among the heirs, brothers and sisters of the testator and their children, the will was disputed, and litigation was protracted until the present year. The Italian Probate Court found for the will, the provisions of which will now be carried out. The interest of the 200 000 francs destined for Jerusalem was intended by Count Samama to be employed in the maintenance of a new Yeshiba in that city, and the 25,000 francs for each of the other three cities were to be spent in assisting students of the Law and the Talmud, and local poor Jews generally. Trustworthy persons should be appointed who will take care that no irregularities are permitted in the administration of these large sums, and that the disbursements are properly accounted for. The administrators of the Chaluka in Jerusalem, have at length been roused by the force of public opinion in Europe, and have for the first time issued a balance sheet of the receipts and outlays for which they are responsible. This is a step of very great importance, and without pronouncing at a moment on the details, we thankfully welcome the public admission thus made of the duty imposed on those who make this time-honored distribution. The persons entrusted with the employment of Count Samama's gifts should recognize the same necessity. Untold sums are lost to charity owing to well grounded fears that many charities are misapplied.—*Jewish Chronicle.*

Above all thing, avoid strong words and weak actions. Ever let thy words be the gentler of the two; therein is wisdom. But be temperate in both, and there will be the less contention. Loud words and rash actions do but increase the strife.

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 15, 1886.


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THE year is now drawing toward its close. We are by so much nearer the end of our pilgrimage journey, as well as by so much nearer the glorious consummation than we were one year ago. We are nearer the end of all our labor, and nearer the termination of all our sorrows. We are nearer the jubilant hallelujahs of the redeemed. O Christians, let us be faithful to our Lord; let us be like those who have gone before us, whose end has been triumphant in view of the coming glories of the coronation restitution day—the day of re-creation and resurrection. If spared let us work more faithfully for our risen glorified Lord, that we may share in his future glory and kingdom.

As the holiday season is now only a few days distant, and as this is a time chosen by many to visit friends and relatives, to renew that happy social intercourse with those that time and distance temporarily sever, we take pleasure in saying to our subscribers and others, that the Pennsylvania Company has reduced its fare on certain days one-half on all its lines West of Pittsburgh—or to one full fare for a round trip between all places on these lines—to all who choose to avail themselves of this liberal offer. This gives all an opportunity to hold glad gatherings around endeared household hearths once more. From personal knowledge we can commend all the arrangements of this Company as strictly first-class in every respect. For further particulars see notice in another column.

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## Selections.

[The Christadelphian Advocate.]

### WILL THE DEAD ARISE FROM THE GRAVE IMMORTAL?

A Discussion in which Carrie Williams affirms they will, and the Editor denies—claiming the dead will emerge Mortal and be Judged before they receive Immortality.

"How are the dead raised? and with what manner of body do they come?"—1 Cor. xv. 35. R. V. This very important question is asked but once, in the entire range of Scripture. Paul the apostle to the Gentiles presumes that it has arisen in the minds of some of the church at Corinth, and he himself propounds the question that for their enlightenment, he may give the answer. It is a plain direct question, and Paul gives a corresponding answer when he says: "The dead shall be raised incorruptible." 1 Cor xv. 52. This answer was sufficient to satisfy those to whom Paul then wrote; and, as our years have rolled on and he amongst the saints, and his epistles among the various churches, it seemed to be sufficient for all who received the Scriptures, before their compilation, as well as since, for church history gives no record that this subject ever came to be disputed among Christians till within the last half of the nineteenth century. Since then it has been a subject of dispute—some very strenuously holding to what is termed "mortal resurrection," while others are in doubt, not knowing what to believe—and others still who take Paul at his word, that "the dead shall be raised incorruptible. It is solely with the hope of helping those who doubt, that I now write; and not for "the mastery of words," for it I sought earthly honor, my pen would be tilted on other subjects, than Bible religion.

"How are the dead raised?" Same dispute that Paul here had any reference to the dead who are in their graves. But by carefull; reading the preceding verses of this chapter, it will be seen, that it is the dead who were in their grave that are here referred to, for the whole argument is based on the fact, that Christ had been raised from the dead, and that those who are his, will at his coming be awakened out of that same death state in which he had lain. Paul could have had no reference to those who were dead in trespasses and sins; for Christ knew no sin, and he declares in verse 23 that Christ was the "first fruits, then they that are Christ's at his coming." If Christ be truly the first fruits," the harvest must of necessity come from the same field; not from another field, under altogether different circumstances; for there there could be no resemblance between the first fruit and the harvest which follows.

That Jesus Christ was raised from the dead to life immortal, in which condition he possessed the powers of an endless life is very plainly taught in the Scriptures, Rom. i. 3, 4, "concerning his Son who was born of the seed of David according to the flesh—who was declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead." His first birth introduced him into mortal life as the seed of David. His second or birth from the dead, introduced him into life immortal as the Son of God with the power of an endless life now no more to return to corruption. His ministry in the flesh, as the seed of David ended when he said on the cross: "It is finished." Then came the rest in the tomb, from which condition he was brought forth by the Father, who would not suffer his holy one to see corruption. He did not call him back to a corruptible, mortal state. There is no such thought found in the entire Word. He always was the Son of God—his only begotten Son. But the fact of his resurrection, declared, or marked him out as the Son of God with power. I ask, what power? and the Scriptures answer, "With the power of an endless life," and no more to return to corruption.

It is asserted that Christ was "begotten in the dust of sheol," but the Word will not sustain this view. There is no mention there that he was begotten a second time. When the angel visited his mother, as recorded in Luke i., is the only time. David in Psalms ii. 7, refers to this time when he says by the Spirit: "Thou art my Son this day have I begotten thee." In the preceding verse we read: "I will declare the decree." The word *saphar* here translated declare, signifies to recount or repeat, and the word *choq* rendered decree, signifies the thing marked out. The Scriptures unfold to us that the thing marked out to which the Psalmist here refers, as the decree, is the fact, that though the heathen may rage and the kings of the earth hold counsel together—his son, God's Son shall yet be established upon the holy hill of Zion. Paul in Acts xiii., in his address to the people of Antioch refers to this event in verse 33; "And we bring you good tidings of the promise made unto the fathers; how that God hath fulfilled the same to our children in that he hath raised up Jesus;" as also it is written in Psalm ii., "Thou art my Son this day have I begotten thee." By reading the following verses we see that it is not the raising him from the dead that is here referred to; but the manifesting or bringing him into the world as his only begotten Son. In verse 33 he speaks of his resurrection, not of his manifestation in the flesh.—"And as concerning that he raised him from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure mercies of David." Verse 35. Because he saith also in another Psalm, 'Thou wilt not give thine holy one to see corruption." R. V.

Paul in his discourse alludes to three separate prophecies referring to the raising up of the Christ. First, that he was raised up, or manifested in the flesh, as the Son of God; second, that he raised him from the dead that he might fulfil in him the promises made to David, which promises reached out beyond this mortal life into the the eternal ages; and third, that he raised him from the dead into that incorruptible condition—wherein these promises could be fulfilled through him before he had seen corruption.

John xx. 17, "Jesus saith unto her, touch me not—or take not hold of me—for I am not yet ascended to the Father." This text affords no proof that Jesus was at that time, in mortal life. The law forbidding to touch a dead body, could not apply here, for Jesus was then alive; and there never was a law given regarding bodies which had been raised from the dead; neither was there a law forbidding to touch immortal bodies, as we read of the angels taking hold of Lot and his family, etc., therefore we must look for other reasons why Jesus said, "Touch me not." " " Mary is here represented as alone with the risen Lord, and very much exercised by the deep sorrow she felt for his absence. She knew not what to say when she really and truly heard and recognized his voice. Jesus always knew the frailties of human nature—and I doubt not I do know that had he permitted her to take hold of him she would have been quite overcome by her feelings, and thus be unable to bear the message he wished to send by her to the disciples. In Matt. xxviii., it is recorded that the women went to the sepulchre at day dawn, and when they found that Jesus had risen they ran to bear the glad news. Jesus met them saying, All hail, and they took hold of his feet and worshiped him.

There is no Scripture evidence that there was any charge wrought upon Jesus after he rose from the dead. He was the first fruits of the resurrection to an incorruptible life. Others, many others, had been raised to mortal, corruptible life, and if he too had been raised to only such a life, he could not truly have been called the "first fruits"—while Paul's testimony is, that "Christ is the first fruits, afterward they that are his at his coming. The whole scope of Paul's reasoning with the Corinthians seems to have been, to convince them of the resurrection as an absolute necessity to a future life, when he says, "Let us eat and drink for to-morrow we die." His argument with them was, that it was either resurrection or eternal death. There is no ground for the assumption that Paul was contending with the Corinthians against the immortality of the soul, for he gives no intimation that they had imbibed that error. If he sought to expose that heresy he very strangely avoided giving them any Scripture evidence that man was not a dual being, but wholly of the earth, earthy—in the absence of faith in Christ.

Paul reiterates a fact well known to hundreds of living witnesses, viz: that Christ had been raised from the dead,—and on this fact already accomplished he based another fact yet in the future, viz., that those who are his, will be raised incorruptible at his coming.

D. V., in my next I will show that Paul did not attempt to illustrate the resurrection by grain raising, or any of the visible works of nature. Limited space forbids me saying more now.

EDITOR'S REPLY.

A careful perusal of the foregoing, shows it to set forth the following, viz:

1. The question is an important one.

2. Paul's answer is that "the dead shall be raised incorruptible;" and that some take him at his word.

3. Some dispute that Paul had reference to the dead in their graves, but there is no ground for such dispute.

4. That Jesus was raised from the dead immortal is plainly taught in Rom. i. 3, 4.

5. That his (Jesus') first birth introduced him into mortal life, and his second birth introduced him into life immortal.

6. There is no mention that Jesus was begotten a second time, and therefore he was not, as some assert, begotten in the dust of sheol.

7. Paul applies three prophecies to the raising up of Christ. (a) That he was raised in the flesh. (b) That he was raised from the dead; and (c) that he was raised to incorruptible nature.

8. That John xx. 17, affords no proof that Jesus was in mortal life, when he said "Touch me not, for I am not yet ascended."

9. The reason why Jesus did not permit Mary to touch, or take hold of him, was because he knew she would be overcome and be unable to bear the message he wished to send to his disciples.

10. Paul was not contending against the immortality of the soul.

Upon propositions one, two, five and seven, as the writer has expressed herself, there is no issue; but she has avoided stating explicitly what she means. Propositions three and ten, are entirely foreign to the point, and why Mrs. Williams introduced them, and said so much under those headings, is hard to see. Numbers four, six, eight and nine foreshadow some of the points which are relevant, and will be dealt with.

The writer commences with the quotation found in 1 Cor. xv. 35, and then passes over, without notice, all the apostle says in fifteen verses of the chapter, and quotes verse 50 as though it were the only direct answer to the question. Is it to be supposed that all that is said in the intervening fifteen verses is foreign to the question? Rather, we think, should we look immediately following the question put, for the direct and detailed answer; and then for the summing up by a brief one which would comprehend within it all that had been set forth in the details leading up to it. This certainly is the course pursued in the chapter. As we have said, there is no issue as far as the words: "The dead shall be raised incorruptible" are concerned. I will quote that text just as freely as Mrs. W. will, but as words are but the vehicle of thought, we must see that the words of the texts carry to our minds just the thoughts the apostle intended. To do this, we must allow the terms used, to be Scripturally defined, and when the word "raised" is taken as Paul uses it (and as Mrs. W. uses it too in some cases), it will be seen that instead of being confined merely to the emergence from the grave, it embraces all the details of the previous part of the chapter; and also leaves room for the teachings of Paul, viz: that everyone will stand before the judgment seat of Christ to receive in body, according to that he hath done whether good or bad." This, we claim, is the sense in which the word "raised" is used in the verse, while Mr. W. claims it simply means the emergence from the tomb. Both take Paul at his word," but which takes the correct view of the thought he intended to convey? Leaving, for the present, the meaning attached to the word "raised" in this chapter, let us notice its common use. We say such an one raised his children [illegible] was good grain raised. He was raised to be a doctor, etc. Many such illustrations will readily occur to the mind, showing the use made of the word given as the translation of [illegible] the word Paul used. Take Mrs. Williams' use of the word in the following, viz: "Paul alludes to three prophecies referring to the raising up of Christ. First, that he was raised up, or manifested in the flesh." Here she makes the word reach from the conception of Jesus to his manifestation in the flesh. This is Scriptural also, as seen in the following: "God is able of these stones to raise (*egeirai*) up children." Matt. iii. 9. "Hath raised up an horn of salvation." Luke i. 69. "Destroy this temple, and in three days I will raise it up." John ii. 19. Illustrations may be multiplied, but this will suffice for the present. Now let my friend accept the commonly made of the word; [illegible] use she makes of it herself; and the sense in which it is frequently used in the Scriptures—by Paul himself, and we shall not only take Paul at his word, but we shall be able to take him at what he means by the words he uses.

We have said there is an issue on proposition four. There too the word raised is used by Mrs. Williams to mean simple emergence. Taking the word according to the use before given there would be no difference in the meaning of the expression: "That Jesus was raised from the dead to life immortal." The fact is, if I were to take Mrs. Williams at her word here, the discussion would be settled, for she says (but does not mean it), that Jesus was raised from the dead to life immortal. This is just what we claim; and it is also the very position Mrs. Williams stumbles into when she says: "First, that he was raised up or manifested in the flesh, as the Son of God; second, that he raised him from the dead, that he might fulfil in him the promises made to David.... and third, that he raised him from the dead into that incorruptible condition wherein these promises could be fulfilled." The matter could not be better put than it is here in the first, second and third. But does not our worthy friend see the scope she is giving to the word raised? And does she not see that she has given three stages here? The second of which is the coming forth from the rave and the third of a being raised "now" immortal life? Let me ask you, Mrs. Williams, does your "first" precede the "second"? To which you must answer, yes. Then does not your "second" precede your "third"? Do you not therefore see that you have first, Christ born and manifested? Second, Christ emerged from the tomb, and third, Christ immortalized? Here we are in perfect agreement; let us stay here and our disputes will end.

You say: "There is not mention that he was begotten a second time." That "when the angel visited his mother is the only time." Yet you say "His first birth introduced him into mortal life," and "His second or birth from the dead, introduced him into life immortal." Here you have two births, surely. Why then do you stultify yourself by denying two begettals? If there was a second birth, must there not have been a second "begetting"? A little logic and thoroughness would be quite useful here, my friend. Before there can be a natural birth there must be begettal to life—with the being "born again" of the spirit. The worthy will be born of the spirit, and then be Christ when they are changed in a moment, in the twinkling of an eye. This change is the birth of the spirit. So in the case of Jesus. He was first begotten of the dead, Rev. i. 5, and then born of the spirit to immortal life. I think if you re-examine Acts xiii 26 34, your doubts will forever, you no doubt that Paul here applies the words: "This day have I begotten thee" to the resurrection of Christ. Without comment I leave it for your consideration, and for our readers to peruse for themselves.

Mrs. Williams says that John xx. 17 affords no proof that Jesus was in mortal life when he said: "Touch me not for I am not yet ascended;" and that the reason why Mary was not permitted to touch, or take hold of him, was least she be overcome by her feelings. Now it seems very strange that our friend should volunteer to give a reason why he forbid Mary touching him, when the Savior gives the reason himself. Read what he says. Does he say or hint that he means, Touch me not least you be overcome by your feelings, and be unable to bear the message to my disciples? I urge Mrs. W. to show from the text or context, any such an idea. Pause and think, my friend. Is not this a pure little invention of your own? What is the reason Jesus gives? "Touch me not for,—" Why not touch you or take hold of you? Because of your feelings? No. Why then? "Because I am not yet ascended." Whatever these words mean, they contain the reason why she was not to touch or take hold of him, and it is useless to invent any other. The whole question hinges on the meaning of the words: "I am not yet ascended." They cannot mean that he was not to be touched because he had not yet ascended to heaven, for the reason he did not ascend to heaven for forty days after, and he permitted himself to be handled, before then. Whatever the reason expressed meant when it was given, it had ceased to exist as a reason for not touching him when he met Thomas eight days after, John xx. 27, which was thirty-two days before he literally ascended to heaven.

These being the facts in the case, does it not follow that he had ascended to the Father, in some sense, between the time he forbid Mary to touch him, and the time he invited Thomas to do so? In the interval, he did not ascend to heaven, but he did "ascend to the Father." Seeing he said to Mary: "Touch me not for I am not yet ascended to my Father," would it not be logical to reason that it could have been said to Thomas, "Touch me not for I am now ascended?" We speak of men ascending to power, ascending to office. Webster says under the word ascendancy: "Superior or controling influence; authority; sway; control." Now there are two natures. The one is mortal and the other immortal. The latter is superior to or higher than the former. Christ was first in the mortal, inferior—lower nature. In order to reach the immortal, superior—higher nature, he had to ascend from the one to the other. This he had not done when he met Mary after his coming forth from the tomb, but he told her to go and tell his brethren: "I ascend unto my Father and your Father; to my God and your God;" and because I am not yet ascended, "Touch me not"; but when he met Thomas, he had so ascended, for then he allowed himself to be touched and handled.

Now that our readers may thoroughly understand my position, and see that I am not entering into this controversy for no important reason, let me say, that the Scriptures clearly teach that Jesus will judge the quick and the dead at his appearing. 2 Tim. iv. 1. That the judgment is to seperate the good from the bad; and that the former will not receive the reward of immortality, until they are judged, nor the latter their punishment before they are judged. Before this discussion ends we shall show this to be abundantly set forth in God's word. This being the case, it follows that the Scriptural resurrection must have place for the judgment between the emergence from the grave and the giving of the rewards or inflicting the punishment. It is because Christadelphians believe these two doctrines, viz: resurrection and judgment, and deem them to be of vital importance, and do not believe the one conflicts with the other, that they earnestly contend that the dead will first—good and bad—be brought forth from the grave mortal, and with the living—good and bad—stand before the judgment seat of Christ, that every one may receive in body according to that he hath done, whether good or bad.

Having noticed all that Mrs. Williams has said relevant to the question, we now invite attention to Romans viii. 11; after which we will ask Mrs. Williams to come up to us through the fifteenth of First Corinthians, and see if Paul does not give a direct answer to the question she has quoted, before he reaches the words she has given from verse 52. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. Here Paul declares that those he wrote to shall have their mortal bodies quickened (made alive.) Now, Mrs. Williams, have these words ever been fulfilled? If not, then are those to whom Paul wrote yet to have their mortal bodies quickened? If so, seeing their mortal bodies do exist, must they not be reorganized in order that they may be quickened. This being so, will they not have mortal bodies at the resurrection?"

[To be Continued.]

DOVER, Del.

*Editor Restitution:*

I am being asked occasionally, by those who read with interest my former letter about Delaware, whether there is any malaria here. I take this means of answering all, as I have answered some by letter. Yes, we have some malaria here, but not so much of the more fatal diseases, such as pneumonia, typhoid fever, consumption, pleurisy, asthma, etc., as in the North and West. We have been here almost seven years, and have not had a touch of it. Myself and wife have enjoyed better health since we came here than before. Such is the case with many others. Malaria, when it does trouble any one, is easily controlled and cured, as a general thing. But those more fatal diseases are dreadful and difficult to cure. There is more or less malaria in most places and countries of late years. Not as much here as in some places. It has been frequently remarked, that there is an unusually large proportion of old people here. But people die here as well as in all other countries. But I rejoice to be able to say there are a few here who are looking for the time to come when this will be "a better country, that is, an heavenly, when there shall be no more curse, no more death, neither sorrow, nor crying, neither shall there be any more pain." My prayer is that it may come speedily. Yours in hope. L. C. THOMAS.

*Editor Restitution:*

Enclosed you will find $2 50 to pay up my arrears and extend my subscription to THE RESTITUTION. I am thankful to you for your kindness in sending me the paper after the expiration of my subscription. It is a great comfort to me as I am entirely alone in the faith. Times are so dull that it seems hard to get the necessaries of life for myself and five children, and I hate to be a drawback to the paper as I felt that I was when I was behind with my subscription. I have 160 acres of good land which I am trying hard to improve. I live within ten miles of what is supposed will be the western terminus of the Chicago & Northwestern R. R., Yaquina City, Oregon. There is a railroad in operation between Yaquina City and Corvallis, and the Albany extension will soon be completed. Newport, or Yaquina Bay, is becoming quite a popular summer resort. I live between Yaquina Bay on the north and Alsea on the south. It is a rough, hilly country, but very healthy. I should like very much if some of the brethren would come out here and get homes near me. Please excuse this disjointed and illy spelled letter. I was raised in Oregon in an early day when the chances for an education were poor. I have been in Oregon since 1846, and have been twenty years a Bible student, and pray it to be the remainder of my life.—Your brother in hope of eternal life through a resurrection from the dead. H. B. PARKS.

Will you help us by getting one or two Trial Subscribers?

## The CHRISTIAN HYMNAL.

The above is the Title of our New Hymn Book, which will contain about one hundred and sixty pages. The book will be handsomely bound in Cloth, printed on good paper, and nice clear type. We expect to be able to present the book to our friends during the month of January, 1887. Single copies will be sold at 75 cents each. One dozen copies at $6 cents each. In lots of fifty at 50 cents each.

### PLEDGES.

We want to know how large an edition to print, and for that reason now ask our friends to send us pledges of the number of books they want, and so can thus get an idea of the number it will be necessary to issue. We do not want your money now, only the number of copies you will take. Send at once. Address

THE RESTITUTION,
Plymouth, Ind.

### The Sunday Book.

THE BIBLE is read on Sunday in all the many thousand pulpits of our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its glowing page. Thirty years have multiplied pulpits and Bibles at such a tremendous rate, that it seems as if all the carpenters of the land had been busy building churches and putting in pulpits. And there the book is, wherever the pulpit is; and the increasing thousands that gather to the preaching hear the Bible read first, and would not be satisfied if the preachers omitted it. The Sunday book on the first day of the week is in the hands of seven million pupils and teachers in the American Sunday schools, where the book is not only read, but memorized and studied. No other book that ever was, or will be, written can claim such honor as that.

A very wonderful volume is this Sunday book. It is the oldest book ever written and the newest. Ancient as the pyramids it is less subject to decay. It is a small book, but the volume of literature it has originated is great beyond comparison, and never so vast as at this day. There is no such literary marvel as this, and Sunday is a good day to examine it. Within the century there have been over one hundred and sixty millions of this book printed in some two hundred and fifty languages and dialects. And the printing presses were never put to their topmost speed as now to supply the demand. So does the greatness of the book grow in the estimation of the world.—*Elmira Advertiser.*

EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

### TAKE NOTICE.

The writer will hold a series of meetings, if the Lord wills, five miles southeast of Noblesville, on the Noblesville and Greenfield Pike, commencing on Friday night, Dec. 24th, 1886, and continuing over two Sundays. Any one wishing to attend will address Bro. G. W. Bennett, Noblesville, Ind.

S. T. HOUK.

Any one knowing the present address of J. M. Parker, formerly of Garvin, Texas, will confer a favor upon us by letting us know of his whereabouts.

### Christmas and New Year.

The Pennsylvania Lines West of Pittsburgh will sell excursion tickets, at one fare for the round trip, to and from all stations, on December 24th, 25th and 31st, 1886, and January 1st, 1887, good returning until January 3d, 1887, inclusive. For full information apply to nearest agent of the Pennsylvania Company, Pittsburgh, Cincinnati & St. Louis Railway Company, and Chicago, St. Louis & Pittsburgh Railroad Company.


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## Poetry.

### IN THE TWILIGHT.

As we grow old, our yesterdays
Seem very dim and distant:
We peep as though in darkened ways
Through all that is existant.
But far off days seem bright and clear
With sunshine that long have faded,
And faces dead seem strangely near
To those that he has shaded.

As we grow old our tears are few
For friends not lately taken.
But fall as fall the summer dew
From roses lightly shaken.
When some chance tones of bygone strain,
The chords of memory sweeping,
Unlocks the flood-gates of our pain
For those who taught us weeping.

As we grow old, our smiles are rare
To those who greet us gladly:
Or, if some tenderer favor wear
The look that beamed so gayly
From eyes long closed, and we should smile
In answer to their wooing,
'Tis but the past that shines the while—
Our present is its ruin.

As we grow old, our dreams are not
Are never of the morrow:
They come with hoarded pleasures for the
Or dark with olden sorrow:
And when at eve we wake the same we say
Are not of any morrow.
But those who in years long, dead by
Passed through life [illegible]

## Selection.

### THE PARABLE OF DIVES AND LAZARUS EXPOUNDED.

The parable of "the rich man and Lazarus" demands more space and further exposition than a hasty review can afford. But the position it has acquired in this controversy on the state of the dead until resurrection, has invested this—and two or three other texts—with a relative importance, perhaps beyond their intrinsic merits. To some this passage seems to have all the clearness and authority of a new revelation; as though Christ had lifted the veil, and told of a state of the dead, altogether different from what is given in any other portion of the Book of God. If this is the fact, we are bound to accept it. But this of course will require the clearest proof. In entering this controversy, we open up the still wider question of Biblical psychology; and the position that our honored fathers and brethren have taken up within the last forty or fifty years. While agreed on certain fundamental truths of Divine relation, viz., that death is God's revealed penalty for sin—that the finally impenitent will perish utterly in the second death, rather than suffer eternal torments in Gehenna—holding with sacred confidence that eternal life is the free gift of God, through Jesus Christ, to the believer in him, and that man has not, and never had, any natural immortality, I say, holding these and kindred truths with the full assent of conviction that they are the clear, plain revelation of the truth of God, they separate us very widely from our orthodox brethren. I sometimes think that, in a very humble degree, our position resembles that of the apostles and early Christians (would God we were equally united) when they went forth to preach the Gospel of both the grace and the glory of God, concentrated in that pregnant text of Paul, "Jesus and the resurrection." The orthodox Jews presented an unbroken phalanx of opposition, fortified by Rabbinical commentaries and traditions of the elders; as did the Pagan world, with its idolatries and stories of the gods and goddesses and its subtle and fascinating philosophies. Wherever the servants of Christ went, they were met with opposition: they had to pull down before they could build up. So with us, the traditions of the Fathers, the Platonic dogma of an immortal soul, and the love of speculation on that which is unseen and future, together with a natural conservatism for the views of the good around us (and these venerable authorities are legion), these and other things make the simple testimony of the Word of God of only diminished weight and authority. Add to this the love of religious teachers for imagery, and play of rhetoric and imagination, and the transmitted vice of Origen, a fondness for so-called spiritualizing of the Word of God, at that fancy, rather than judgment and the lexicon, fixes the meaning of God's Word; take into account also the subtle influence of Egypt, Greece, and Rome, through classic literature, for thousands of years, and the affinity of our nature for the mysterious and spiritual (which modern spiritualists so well know how to utilize), also the firm conviction among Christians that, without resurrection, their dead friends have gone to heaven, grant these, and we have the conditions for accepting with almost unquestioning faith this parable of our Lord as a faithful picture of the death-state. Who are we, the best and noblest of our number, to dare to question the faith of ages? Yet, with our Father's word before us, we dare so take our stand.

First, we ask, is this discourse of our Lord a parable? To this inquiry various replies are given, betraying the scorer they would like to give. That it is part narrative and part parable. This we cannot accept. Others again would like to make it a parable or story founded on fact—a kind of historical tale, with a little drapery to fill up and embellish it. Dean Alford expresses in his notes on this subject what many no doubt, believe. He says, "Though it is unnatural to suppose that our Lord would in such a parable for easily recast any new truth respecting the state of the dead, yet in conforming himself to the ordinary language current on these subjects, it is impossible to suppose that he, whose essence is truth, could have assumed as existing anything which does not exist," notes on Luke xvi. 22. I think we may fairly gather from this quotation three things, as believed by the Dean. first, that Christ in this discourse gave no new revelation as to the state of the dead. second, that Christ adopted in this parable, and used as his own, the ordinary language current among the people on these subjects, viz., the state of the dead; chiefly, these current ideas and language must be true in all essential details, for to assume that anything existed that did not exist (though, mark, even in a parable) would be to cast a reflection on his own character as the truth. In reply to this we first ask those who sympathize with the Dean's views to give us (outside of parable) a single parallel text as to the state of the dead. Next, if these parabolic utterances were the real views and belief of the Jewish people, where did they learn them? Certainly not from their own inspired Scriptures. And, lastly, if our blessed Lord could not in the language of parable assume what did not literally exist, then he, the master of parabolic teaching, was precluded from using parables at all. A parable is a story, a fable, a piece of fiction, in which to wrap, in some cases, an unpleasant truth. Nathan's parable, with which God sent him to David, was of this kind, see 2 Sam. xii. 1–14. Jotham's, of the trees, was symbolically true; but, tried by the rules of literal narrative, was of course false, see Judges ix. 7–21.

Most Bible students admit this discourse of our Lord to be a parable, the series commencing in the fifteenth chapter with the lost sheep, piece of money, the prodigal son, and the unjust steward. In this parable Christ asserted the principle (ver. 13), "Ye cannot serve God and Mammon." Covetousness and godliness could not exist together, and these "Pharisees, who were covetous, heard all these things and they derided him."

Here, I think, we find the reason why Christ gave the following parable. These money-loving Pharisees justified themselves in the sight of men; they were in their own estimation the very examplars of the Jewish religion; their fastings, tithe-paying, and apparent sanctity were designed to justify them in the sight of men; and this love of wealth, was it not natural? say, to be wealthy, was it not a mark of Divine favor, and a proof that their righteousness had been rewarded with the blessing of God? For the Nazarene, therefore, to preach this gospel of pure mercy to prodigals, publicans and sinners of every class, and to have them among his followers, was contrary to their cherished ideas of the respectability of the Jewish religion. But to go even further than this, and condemn the hoarding-up of money, bidding them spend it with a view to the eternal state, was too much even for their sense of propriety, "and they scoffed at him." Then came those soothing words of Christ: "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: that which is exalted among men is an abomination in the sight of God," etc. There are two things upon which the ministry of Christ, in fact, the whole teaching of the Scriptures, bore very hard: first, the love and hoarding-up of wealth; second, the corrupting of the pure truth of God by traditions, or as Christ put it "teaching for doctrines the commandments of men." Of both these the Pharisees stood convicted; and with them there Christ deals in our parable.

First, we contend that Christ drew this parable on the lines of the traditional belief that obtained with these Pharisees. They had accepted the Pagan idea of Hades, with two separate compartments, one of light and comfort, the other of darkness and anguish; and also the pagan idea of judgment taking place at death. Now if our orthodox friends are willing to relegate all this to the armory of the parable, we can then heartily join with them in collecting the great and important truths Christ teaches in what, after all, we are ready to confess a difficult parable. But loyalty to Christ and to the authority and inspiration of the Scriptures of both Old and New Testaments forbids our entertaining the thought that the Christ of God would, in a rebuke to these money and tradition loving Pharisees, go in direct variance to the clear, plain teaching of the entire Bible. Our reasons for regarding the Platonic philosophy of the parables as mere drapery are; (1) that the dead need to be raised before they are capable of either happiness or misery; (2) that the Scriptures teach that judgment precedes the righteous sentence that the Son of man will pass upon the ungodly. Christ taught this truth, John v. 25–29, and this is in accord with all his other teachings, if we accept the pressing of a literal sense on this parable. Paul and the other apostles taught the same grand truth, see Acts xvii. 31, and the Revelation sets the final scene before us in the twentieth chapter regarding the great white throne.

Among the great truths taught in the parable are to us the following:

1. That this is a death scene; all the three persons are in the state and place of death, and the solemn truth Christ teaches is, that death sets up the entire record of human character: the saint remains a saint; the ungodly are the ungodly still. Prayers and personal relationships can effect no amelioration either for themselves or others. The very first stroke of Christ's pencil in this picture reverses the hopes of the Pharisees; the rich man is found in anguish, and the poor man is blessed.

2. In our next point we feel we must accept one of two hypotheses: either resurrection is anticipated, and life and physical organs restored to the dead; or, what to us is most probable, the license of the parable is claimed by Christ, and the dead are assumed to live and converse with each other. Let us then listen to this instructive conversation. First, we have the rich man's prayer, addressed, not to God, but to Abraham, the patriarch and the father of the Israelitish nation. Dives claims his Abrahamic descent by calling him "father," which is acknowledged by his being addressed as "son" or "child." This prayer is one for mercy, on account of physical suffering: "Send Lazarus, that he may dip the tip of his finger in water, to cool my tongue; for I am in anguish in this flame." Why is this? No special crime is recorded against Dives. It is no sin to be rich, nor is there any virtue in being poor. But wealth has its duties and responsibilities. If it is used to nurture pride and self-dependence, and made to minister to the lusts of the flesh, then it may well bring the Divinely pronounced woe; and Christ here shows the position into which unsanctified riches bring their possessor. Dives seems still to retain his position of superiority: "Send Lazarus," etc. But the refusal implies that the relationships of life terminate at death: "In the grave the servant is free from his master." The rich man's wealth has been left behind, and the fastidious fullness it gave him; moral qualities are what live after death. Christ uses Abraham's reply to set forth some very solemn and important truths. The first refers to the providential dealings of God with these two persons, and of course with myriads of others. Perhaps the love for wealth in these days, and the success of so many speculators, has to many made the doctrine of God's providence all but obsolete; yet it is still in the Book, and our God is Sovereign in every department of his vast empire. Now to Dives God had given, and there had been no miscarriage: he had received his good things; likewise Lazarus his evil things. To the casual observer there appears a strange scramble for the good things of this life, and the world accounts those happy who succeed. But there is a wonderful system of equalization that God is carrying out, of counterbalancing one lot with another. Wealth has its advantages, but also its mighty drawbacks and powerful temptations. Yet it has power for good and for blessing, both to the owner and to multitudes of others. Abraham was rich, but he was the friend of God, a devoted saint. He believed God, and endured as seeing him who is invisible. But Dives seems to have been like the rich fool in another parable: he lived and died to himself; he was not rich toward God. So with the adverse or evil things that, as in the case of Lazarus, are the lot of the vast mass of mankind. These have their advantages, drawbacks, and peculiar temptations. But poverty's lowly vale may become a safe road to eternal life and the Kingdom of Heaven, as in the case of Lazarus and myriads of others. "Son, remember," strikes a solemn note. The mysteries of Divine Providence may be perplexing in this present imperfect state; the good and evil things are often as complicated as the wheel within a wheel of Ezekiel's vision. But, in the grand revision, both saints and sinners shall acknowledge the awful rectitude of the Supreme Ruler, and the eternal fitness of all his arrangements.

We hasten now to gather up the last grand truth taught in our parable, viz., the supreme sufficiency of the sacred Scriptures, both to warn the ungodly and to teach God's plan of mercy to our lost and guilty race. Men may indulge in theories, and philosophize about the state of the dead and final destiny of mankind, and even long for visions, dreams, or even wish for an apparition to banish their doubts and destroy their scepticism; but depend upon this, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This kind of evidence was not likely to weigh with those self-satisfied Pharisees who sought to put to death again the Lazarus of Bethany, whom Christ had raised from the dead. This great lesson was worthy of him who told both them and us, "The word that I have spoken unto you, the same shall judge you at the last day." We close our remarks by saying that this parable is dead against the fashionable doctrine of "the larger hope." No evangelizing of the dead, whatever Hades may be as matter of fact. Both saints and sinners are so conditioned and environed that, until resurrection, they must so abide.—*Thomas Viney in Rainbow.*

## Communications.

### MICA PEN-NOTES.

What is truth? and what is present truth, practical, precious, present truth, good, clear, sweet, guiding, guarding, heavenly truth? The sweetest truth I ever knew or ever heard, is this, "God was in Christ reconciling the world unto himself." That truth is a key of truths, a king of truths. I have heard it said, we must not pluralize the word truth, but as separate threads compose and complete a strong cord, so truths compose truth, and all truths go to certify and complete proof of the everlasting truth, that God dearly loves all the world of rational creatures, and Christ is the head of humanity.

But see what a labyrinth and wilderness of opinion [illegible] world! There is no end to voices. I am sometimes half afraid to speak in such a maze, and think there is peace and comfort and safety in silence, and that silence may be better than speech, amid all these exclamation of teachings, doctrines, dogmas and every species of obtruded or articulate phase and phrase of faith and affirmation.

Silence is grand, while at the same time it is true, the right thing-to-said at the right time, are also good and grand. However we think or speak, this is true and towering and blessed, God is love: God loves; God is good; God seeks, intends and determines good; God is light and light is sweet and effusive and diffusive, and light must conquer its opposite. Many such things there are, most uplifting to ponder, most precious to understand, most blessed to appropriate.

What a melancholy and regrettable pall of shadow over the world this very day! And I am glad in the heart of the imperial and Omnipotent Father there is an endless heaven of the sunshine of loving intention and determination, endless, boundless, cloudless heaven! Let us interrogate the destroying potencies of nature. Let us speak to the sea and say, O seat rash, unutterable, tumultuous! What millions lost than entombed in thy dreadful immensity! What athletic men, what tenderly nurtured woman, what helpless, innocent children, has thy insatiate rage devoured! O, dreadful, restless, greedy sea, art thou still unsatisfied? When shall thy hunger be appeased, and thy remorseless force be mastered? Let us speak to the lightning and say, O, shaimless spirit of the storm cloud, rousting and volleying, hast thou not slain thy many ten thousands, and is not thy javelin content with the breath it has stifled, and the life it has extinguished?

And O, winds! art thou not weary of thy havoc and rioting? And earthquake, that with thy fare hast confounded expectation, and with thy distended jaws has taken an uncounted and despairing prey into thy dread abyss, hast thou not yet wearied of thy work? And first in thy polyglott fury yet unsatisfied, that with some new frenzy of supereous rapacity riot, never sparing or forbearing, out of any pity in thy front billows that in their wrath are ever hurrying to devour? And famine, art thou insatiable, that following pestilence, and poverty, and when will thou cease to enlarge thy desire as hell? And funeral bells, are ye not sad and grieved and ashamed? And O, earth, is not thy bosom tired of being thus into myriad cells for the dead? Is there not a cessation of unrest that thou hidest within thy stony breast the unreckonable host once alive now lifeless, once vocal now speechless, once active now motionless, once erect now prone in darkness, once knowing and known, now mutely unknown and forgotten? Thanks for the grand day, the abrupt and irrevocable address. "O death, I will be thy plagues. O grave, I will be thy destruction!" When death itself is precipitated into an abyss prepared, there will be one grand funeral anthem, not a dirge, celebrating the death of death. In these thoughts, in these hopes, in this future, in this goodness of God that flames forward in one great universal glow and glory of restitution, my mournful mind is rested and refreshed, my heart feels a blessed ease of its long and unrelished burden. I think that of all eyes, one eye is purest and best of all, that sees in all the affliction and uproar, one undeniable thing. God is good; means, purposes and infallibly determines good, and as good is determined, so shall it come to pass. Let my eye, without obstructing speck, or erring obliquity, behold the recuperative, restitutive aim and power of the Most High and Great; behold the love, bright and immutable as the one star in the polar heaven, pointed at, and revolved around by other tributary or coronary stars. The love of God, center of all celestial constellations, around which revolve all the nebulæ of lesser lights of doctrine or revelation. To this center all things else are tributary.

I have been thinking a thought, and I will speak it. Is it not reasonable to believe, that the joy of God in the consummation of redemption will be as great as all the aggregate of delight of all the thronging myriads that are saved? I see no reason to doubt it. His heart will feel the exquisit happiness of completed conquest of evil, beyond all the experience of finite creatures. The children will rejoice in God, even more than in their own deliverance. The deliverance indeed will be pre-eminent in its preciousness, because in the love and knowledge and presence of him who loves them so wonderfully, they find the very essence of most rare and refined delight. I am thinking another thought.

A blessing it will be for every one to remember, that God so truly cares for him, as if he were the only living, breathing and thinking creature on earth. It is uplifting and curative to realize God's personal and never-failing love. Let us have done with wavering of mind. But, if we think God's love wavers, then to us the whole universe of light and blessing wavers. There is no foundation that does not tremble. But to consider that God loves once and forever, is to put a strong hand of peace and unity around all things, it is to give trembling to the winds to be dissipated, and to vanish away. It is this faith in God that is the mother of growth in goodness. I am weary of appeals to cowardly fear. Let those do it who can do no better. Goodness and not damnation, is the birth ground of regeneration. Think of the hallowing to psalm-concerts, with pulpit sketches, and vivid pictorial dashes, of clouds rolling and aflame with the red glare of an utterable and bottomless yawning deep. Think of the troops of people really moved to escape the intolerable heat of the flame that roars underneath them, rather than moved by the sober need of a better nature, and a better life, and of the God that gives both. With sin regretted, let faith rise to God. But it is absolutely needful to see that the God we desire and invoke is the essential good, and that in him is no evil, cruelty or hate, but love universal and eternal, love unreasoningly and persistent, as well as pitiful and tender; that even its harshness (for one moment, as compared with eternity) is as the roughness of the mother tongue that vigorously licks the hour-old calf to life and strength. Though the trembling thing tumbles to the ground with the force of the faithfulness, it raises again, a new creature.

I would like to tell you of Eastern Massachusetts, of people and places I have seen, of the poet Whittier, of the deeds and sufferings, the evil and the good of the people of two hundred years ago, and the kindness and hope in the hearts of men and women now living, that I know, but how can one write a half that he sees and thinks?

C. COLEBROOK.

### The Honors of Relationship.

The official dignities that were enjoyed under the ordering of "the old covenant"—the kingdom of Israel and the temple worship,—were designed to pre-figure, foreshadow and exemplify that which is to be realized under the New Covenant, in the kingdom of "the age (world) to come."

1. "Moses, the man of God," was king in Jeshurun, the mediator of that covenant. He was called up into the mount with God to receive his orders and endowment for the service assigned him,—all familiar to believers.

Note. Aaron, his own brother, became his spokesman and then high priest, with all its distinctions in the blessed service of the sanctuary. Furthermore, his tribal brethren of Levi were substituted for the honors of the first born from all the other tribes.

True this was "in or after the flesh;" but it was "the high calling—the honor that then came only from God!"

2. But Christ, the Son of God, having come, "the Mediator of the New Covenant, the Prince of the kings of the earth," in the order of the ages, we reach the revelation of "the high calling of God" that pertains to the honors that are coming to the official dignities that belong under "the new, everlasting covenant, in the kingdom to come."

Note. They are made to belong to the relation that "the called, the chosen and the faithful" sustain to "Jesus, the one begotten of the Father, full of grace and truth." Amen.

Peter and Paul on "the right and left hand." (D. V.), the twelve apostles on twelve thrones, judging (ruling) the twelve tribes of Israel, Matt. xix. 28, and believers associated "priests and kings—princes in all the earth." Psa. xlv. 16.

"God's ways are equal" consistent in all ages. Jesus' name is above every name. All the promises are in him, yea and amen, and aside from him there is no future inheritance or honor.

3. As it was with Moses and the Old Covenant in Canaan, how much more will this order apply to the New Covenant by our Lord, as to the great Sabbath that remaineth to the people of God. Heb. iv. 1–9. "One over ten cities, one over five cities," according to zeal, capacity and their improvement. Luke xix. 15–19; Matt. xxv. 30; 1 Cor. iii. 12–15.

Moses, the faithful servant, was directed to share the sympathy of his brother Aaron, and the fellow feeling of his tribal associates in the sanctuary service. He needed it all.

So Jesus will share the government with his twelve apostles on their twelve thrones, and those who believe, obey and confess him before men are to be constituted his "fellows, the sons of God, immortalized, and joint heirs in the restitution of all things spoken," in the paradisaic world to come, the New Jerusalem, its metropolitan city, for the unfolding "age of ages," without end.

4. The wisdom and love divine shine out in all this. We see economy here as in all his ways. The capacities of man to receive wisdom and strength for good, in unfolding the great moral problem of the universe, are all appropriated. No man could co-operate with Moses, like Aaron! No class could "work together" with Aaron and Moses like the tribe of Levi! Hence they were his very best "yoke fellows," to draw together and aid in carrying out the incipient stage of good government, the worship of the only Lord God Almighty, and furnish a "pattern of good things to come," Heb. viii. and x.

It is on this line that "the holy twelve—the martyrs and saints of God—take the kingdom!" Dan. vii. 14, 18 and 27, under Christ.

There is a natural and moral affinity recognized, there is a social and religious sympathy associated, that aids as oil in complicated machinery, to operate easily! Amen.

What a mighty motive to "believe the gospel," to connect with Christ and live for "the honor that comes from God only."

J. B. COOK.

MIDDLEBROOK, ARK.

*Editor Restitution:*

I received sample copies of your much esteemed paper some twelve or fifteen days ago, and would have written my thanks before, but waited till I could distribute to parties where I thought they would be likely to do the most good; to give them to many parties in this country would be like "casting pearls before swine," therefore I have given them to those who I knew most favorable to the doctrine of our Lord and Master Jesus the Christ. I also received a letter certifying that you had added my name to your list for three months; may God bless you, and lead you, and keep you in all truth, is the best reward that I can offer just now; accept sincere and hearty thanks.

I will do all I can to induce those to whom I have given sample copies, to give your paper at least a three months trial. I must say, however, that this country was visited last season with drought, and also that our best seasons yield but small returns, and cash is a scarce article. We especially who lean toward the truth as it is found in Christ Jesus are invariably of the poorer class, the rich cleave to the larger and grander church organizations.

I am and have been for some time very much interested in the events transpiring all over the world and especially in the East, but for the lack of the means to pay for a paper giving the proceedings of those foreign powers and world disturbances generally, I have not been able to keep myself posted in such a manner as it is necessary to apply prophecy to the events that are now following each other in such quick succession. As to these events they are certainly the signs of the Son of Man in the heavens (i. e., high places), and we as a people of God ought to "keep our lamps trimmed and burning" and also "live the more humble and Godly as the day approaches," for to some he will come as "a thief in the night," but "to those who watch and wait (this is the lamp that is trimmed and burning) for his coming shall he appear the second time without sin unto salvation."

Brethren then let us watch (the signs) and pray, for we truly see the signs (as foretold by the prophets and Jesus and the apostles) of the Son of Man in the heavens, and now that the signs are come and coming one after another, and by notice you will also find another coming that is not a sign, but is the literal Son coming in his glory and all the holy angels with him. Then (and if then not till then) shall he sit in the throne of his glory. Matt. xxv. 31. Be therefore not ashamed of him or his words. Mark viii. 38. But remember that he is coming to reign in the earth and God will give to him the throne of his father David, and he shall reign over the house of Jacob (Israel) forever. Luke i. 32, 33. Hoping to meet all of God's children in that kingdom, I subscribe myself yours in hope of eternal life.

O. S. GREGORY.

Remember that by paying for THE RESTITUTION till Dec. 31, 1887, between now and Jan. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, with his Autograph attached.

We are reminded most forcibly, because the source of our reminder is so closely connected with certain pleasurable personal memories, that the holidays are once more almost upon us.

It has been said, and truthfully so, "that the anticipation is often more pleasant than the event;" we think, however, and believe it to be generally so conceded, that the holidays form an exception to that saying. Who is it that does not enjoy the Christmas Holidays? It is not the poor, and most certainly not the rich. All have some joys, while all, for some unknown reason, seem to forget for the time being what sorrows they may have. It is indeed, and in truth, a festive season.

Our reminder is a fitly worded bill, the Official Proclamation of the Vandalia Line, to which we would call the attention of all our friends. The Vandalia officials evidently realize that we, the people, appreciate a liberal policy, and so continue the pursuit of the one adopted on our appreciatory call. The bill referred to declares that Friends Should Visit Friends. We all know from past experience how much we enjoy visiting our friends, or having a visit from them, during Holiday week, so we can appreciate fully the declaration mentioned. The rate offered is One Fare and a third between all stations. Tickets are to be on sale and good going on December 24th and 25th, and on Dec. 31st and January 1st, all good to return including Jan. 3rd, 1887, allowing the liberal limit of eleven days.


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# Poetry.

## EXPERIMENTAL.

I walk a lonely pilgrim here,
Over life's uneven way;
My weary heart keeps hoping for
A brighter better day;
A glorious home, a goodly land,
The blessed heavenly rest,
And well I know that land is mine,
The home of all the blest.

I walk alone, and oft am sad,
And fall the briny tears,
My heart is gladdened with bright rays
And pressed with many cares;
The better land ——— known,
To me is ——— clear;
——— I see the blessed ———
——— angels from ——— ear.

——— those last ——— clime:
——— blessed home ———
To ——— the heart ——— daily ———
Yonder, in that ——— heaven
——— the ——— my ——— walked
Unseen ——— to tread.
The ——— and ——— my ———
May fall upon my head.

I stand upon the precious Word,
My soul ——— to hear;
The ——— of life ——— ———
——— ———
——— ———
Fill all ——— ———
In that ——— world ———
A ——— rest ——— to wear.

Selected by Mrs. L. Wakefield.

# Communications.

A Christmas Carol. Grace and Salvation. A Grave Misapprehension of God's Character. All the Result of Poor, Scholarship and Poorer Theology.

What is grace? Only another name for good will. What is good will? Only another expression for the spring of love. If love is present you may be sure that it issued from pre-existent good will as a source. But God is love and always was, because he is unchangeable in his attributes, "the same today, yesterday and forever." What an enormous thing it is then to suppose that an angelic host came announcing to some shepherds at the nativity God's "good will to men," as though it were a new thing, to be commemorated ever after by spasmodic Christmases of good will among men. To how little purpose has any one read and pondered upon God's word, if he has this view of God's character.

In the first place, the gospel call is as old as Adam, and God's love that inspired it is as old as his first thought of man. For the gospel is one of God's "works" and "all his works were complete from the founding of the cosmos," and the cosmos was founded long before man came upon the scene. The key-note of it, "today if ye will hear my voice harden not your hearts" has been sounding down through the ages wherever and whenever God's voice has been heard—only specially emphasized in "Moses, David and the prophets."

Any of you who read this, if you will take the trouble to inquire into and learn the difference between the words in the original which mean "grace" and "satisfaction" will see the point of what I am saying. Translators have translated the word in the "song of the angels" as though it was the same word that is elsewhere translated "grace" or "good will," and theology has accepted this as good Scripture, and so inferentially drawn false and pernicious conclusions in regard to God's character as manifest in his wisdom and love. Look up the two words in their meaning and use and a flood of heavenly light will flow into your "shadow of darkness" where you are sitting.

The two words are *pistis* and *eudokia*. The latter is the keynote and burden of the "Song of the Angels" at the nativity; the former is the grand, creative theme of all God's word and works. The Christ comes to emphasize and give full expression to this pre-existent good will. "Lo I come to do thy will (in a chapter of a book—Israel) hath it been written of me, etc," and we are also told in this connection that "in this will have we been sanctified." In accord with this important announcement of the angelic host, we hear God's voice further on proclaiming with a voice from heaven for our further assurance that the burden of the "song" was correctly stated as "satisfaction." "This is my Son, the beloved, in whom I am satisfied. Hear ye him." There is a polar difference between "well pleased" and "satisfied." Satisfaction is a legal term as well as an expression of moral approbation. A man may be very well pleased with me personally in some respects and not find me satisfactory to lend money to. And when God says that "in the Christ" he is satisfied, that expression covers every possible ground of obligation and requirement, whether moral approbation or release of legal debt.

And this is the meaning of redemption. Every son of Adam is legally redeemed. Why is he not saved then, I hear you ask? What good does one's redemption do a person if he does not believe the fact, and accept the new conditions adhering to the fact? Tell me first though what sort of a character a man can have or exemplify who has no free will or power of choice? Does not all character inhere in this power of choice? If a man chooses to be a bad man will he not have and exemplify a bad character, and vice versa? Therefore every appeal of the gospel is not to look back and be trying to patch up an old record of bad deeds, but to make a new record from the new starting point of redemption. And so the Scriptures saith that every one who is in Christ Jesus is a new creation—is, though alive according to the flesh, accounted dead to all that precious life in the flesh.

God is "satisfied" to wipe out the old record and not count it. All this life in the flesh has been mere soul life, or natural life, and profitless when compared with the spiritual or higher life. Therefore the necessity of regeneration and the new birth or resurrection which is another name for the new birth. When regenerated, and from that time on you and I are accounted dead and rest assured that it is only a question of time when we will die, unless Christ should return for us and we be changed" from the natural to the spiritual perfected state by "translation." One of the phenomena accompanying regeneration is the removal of spiritual blindness, and so the Scriptures saith, "whereas I was once blind, now I see;" and again, "I see wondrous things out of thy law." Another phenomenon of regeneration is the removal of disabilities.

And so in the Scripture we hear the exultant cry of faith saying, "Christ Jesus enabling me I can do all things." Always distrust the faith of a despairing Christian. Faith is assurance, and its full utterance is, "If God be for us who can be against us?" "Who shall bring anything against God's elect?" And if the gospel of Christ invites us, yea, goes out into the by-ways after us, we may be sure that God has elected us. It simply remains for us to elect him through the way of his appointment, namely, through "the beloved Son" or "the Son of his love" "in whom he hath become satisfied to have all the fulness dwell."

Until the heavenly phenomenon of "the nativity," so called, it was a profound mystery to thinking men and to deeply interested angels, how God could be just and at the same time justify (pardon) the irreverent. We are told "that angels desired to look into these things" (this was one of "these things") and were not permitted up to this point in the development of God's plan and purpose in grace. ("In grace are ye saved through faith, and not of yourselves.") But now this great mystery becomes an open book to the angels and they are sent to announce it to fallen men. "Lo I have come not to call the righteous but sinners to repentance.")

Is it any wonder that there is joy in heaven, and that the heavenly choir sing glory to "God among highest ones?" We know before that he was a God whose name was Love, and supremely good in all his works, and that he could make the crooked straight and darkness light, but we could not see how he could make a saint out of a sinner and make him so glorious as to outshine our glory; how he could as "The Judge of all the Earth," sweep away like a cobweb all the maliciously woven sophistries of hate and envy on the part of heaven's State's Attorney, "the Accuser" of man and his brethren, familiarly known to apostates under the Gentile name of "the Devil."

Is there any wonder that in heaven there was the silence of awe and wonder for a brief space? Yes, this will bring "peace upon the earth," "not as the world giveth," but such a peace as God giveth, his peace, eternal peace. Well may the grand finale of this heavenly hallelujah be called "Satisfaction." If God be satisfied who can bring aught to bear against the creature of his hands? When God finished his creative works and pronounced them all to be "very good," he meant just what he said, but only he who stands in God's hypostasis has ever been or ever will be able to fully see this. And so the Scripture saith that "faith is a hypostasis," a foretaste of the great reality, a glimpse of the great and glorious sight, "when we shall see as we have been seen, and fully know as we have been fully known," and we also "be satisfied because we have been awakened in his likeness."

God grant that we may be able now to think of God in his ineffable character of unchangeable love, of wisdom that never stumbles nor errs, of an eternal good purpose that never slumbers nor sleeps, of a beneficence expressed in his works and his word to man "that shall not return unto him void," but shall accomplish that for which it was sent forth. Then at all we also be able to do that for which we were created, as were his angels, namely, "to glorify him and enjoy him forevermore."

Then "peace on earth," our earth, will flow like a river whose source is in the high mountain of exalted love, and whose mouth is the boundless ocean of eternal satisfaction; "*yeneto, yeneto*" *amen.*

CHAS. GARDNER.

## ARE YOU SURE?

We may "be careful and troubled about many things:" we may "take thought for food and raiment;" we may "pull down our barns and build greater," but after all "there is but one thing needful." Have we got it? Are we Christ's?

Sinner! must you come to God's terms, or must he come to your's?

Must your will bend, or must the word of Omniscience be broken?

Are you to be saved by getting into the fold or by staying outside?

God has opened a door; he has said "come by Christ into my fold;" have you done it? Have you said, "Father! you have promised to forgive me, if I will come to you with simple child-like faith, and be buried in water?" "I trust you!" "It is but a little thing to do, I will do it?"

Can you be saved any other way? Are you sure? *Are you sure?*

You don't want to make any mistake about it. Your death-bed is coming pretty soon. And "surer than surest," the judgment is coming.

Sinners will not be able to stand in the judgment. Dying men can not give themselves "a living sacrifice to God." You cannot get the bad things out of your life. You can never square accounts with God.

Pardon must come in. Have you received pardon? Are you sure? Eternal life is a gift promised by a loving Father to his children; are you a child? Are you sure you are a child?

The alien cannot have the gift; the unadopted, cannot have the gift.

If you want life, "make your calling and election sure."

"We are all the children of God by faith in Christ Jesus." "As many as have been baptized into Christ, have put on Christ." Oh, that I might be the means of causing one dear soul to think of these things, and to so think as to make sure work against the time to come. S. ROXANA WINCH.

# Selections.

## Infidelity.

Humanity is left hopeless and helpless by infidelity. If we are in sorrow, it has no comfort; if we are in sin, it has no deliverance; if we are in perplexity, it has no message; if we are in darkness, it has no light. The virtue it preaches is without foundation, the heroism it inculcates is without inducement, and the immortality it whispers is without evidence. Its loftiest sentiments are borrowed from the religion it affects to despise; the liberty which it claims to champion, it has sacrificed but little to secure; and the sweet charities it commends, it has done nothing to obtain. The garland of eloquence wherewith it clothes itself is the adornment of a corpse, every flower sheathes a worm in its bosom, and every breath of fragrance is mingled with death. Its oratory smells of the tomb, and the symbol of its hope is an eyeless, tongueless skull, grinning in mocking insolence at everything that dignifies and ennobles life. It brings no benefaction, it pronounces no benediction, but casts its baleful shadow on all that is fair and sacred. From its cold lips there comes no grand and full-rounded "Yea" to match its piercing, blighting and destroying "Nay." It is simply a huge negation, seeking with one hand to stop the mouth of religion, and with the other to write on human aspirations and beliefs a bitter and derisive "No." It has no gospel of salvation even for this world, but only an evangel of destruction. Let us then turn from it, and proclaim him in whom is life, and who came "that we might have life, and have it more abundantly." Let us, in realizing the insufficiency of all other answers, repeat to those who ask, "What must we do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved"—saved from sin, save from despair, saved from uselessness and misery, saved forever more in the kingdom of his glory.—*C. O. Lorimer.*

A reason why many deceive themselves is because they do not consider how far a man may go, and yet be in a natural, or, as best, a legal state. He may be meek, patient, feel many desires of shaking off all vice, do much good, attend public worship, read devotional books; say, he may have a deep conviction of sin, desire to fulfil all righteousness, have frequent rejoicing; but these do not prove a man under grace, unless the Spirit of adoption abide in his heart.—*Wesley.*

## God's Commands.

God's commands are final. When he commands there is no mistake about what ought to be done. It does not lessen our duty if we do not fully understand what he intends to accomplish, or if it seems to us that the means are inadequate to secure the ends. God knows the mechanism of the universe and the laws of cause and effect much better than we do. There is nothing humiliating in admitting that the Creator knows some things which the creature does not know. In fact this should be a most comforting thought. The horizon of our knowledge is so limited, the great universe of existing realities is so largely veiled from our view, and we are so constantly plunged in doubt and error, that a necessary condition of man's happiness and contentment is an Omniscient Being to direct his footsteps. God's commands are our directions. God knows all things; man disobeys at certain peril. What though the way seems dark; what though we cannot see the end from the beginning; what though we think we cannot obey; is it not God who has commanded? Is not all knowledge his? Then rest assured that every command of his is for your welfare—that no requirement of his is unreasonable. Man may make mistakes, but God cannot. Against his decisions there is no appeal. Whether his commands are written in the universe, whether they be spoken in the Book of books, or whether they be revealed by the Holy Spirit, they never contradict one another, and are final. Disobedience means loss, pain and death.


# PHOTOGRAPHS!

—OF—

ELD. S. A. CHAPLIN,

*Editor of the Restitution.*

Many of our friends who have seen Elder S. A. Chaplin, and are personally acquainted with him, besides many who have become acquainted with him through THE RESTITUTION, have expressed a desire to have his Photograph. It will be evident to every one that Brother Chaplin could not possibly give his Photograph to all these friends on account of the great expense.

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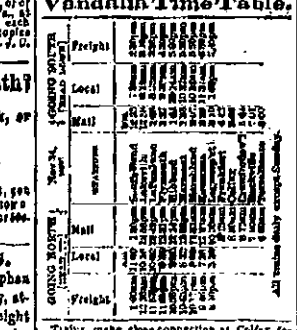


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## Selections

### THE TRADITION OF THE MEHDI.

Oddly enough Mohammedans are the most stubborn of adventists, looking forward with full assurance of faith to the second coming of Christ. Closely connected with this article of Moslem belief is the doctrine of the Mehdi, who is to prepare the way for the coming of Christ and is to assist him in conquering at evil world. The universal acceptance of this doctrine by all Moslems is the source of the attention now paid in the Moslem world to the claims of any adventurer who calls himself a Mehdi.

Since the fame of the rebel chief of the Soudan has extended to the ends of the earth, it may not be amiss to group together the principal traditions accepted among Moslems as to those last days of the earth of whose approach the coming of the Mehdi is to be a sign.

The Koran forms but a small part of the basis of the Moslem faith. It is explained and extended by a vast array of reputed sayings of the Prophets. These traditional sayings are authenticated by a long chain of evidence, and have among most Moslems equal force with the Koran itself. It is in these traditions that one must look for the full details of the prophecies by which Moslems are taught to forecast the approach of the end of all things. It is true that the traditions are often conflicting and abound in wonders. A Moslem divine once said to me frankly: "I am ashamed to speak of these things; for when men set about making a religion, they always forget that their work will be criticised." But the traditions are accepted by the masses in Turkey; and he who should openly reject them would be accounted as worse than a blasphemer. The traditions are the main source of the Moslem religion as expounded in Turkey.

Mohammed is reputed to have said that the world was already in its last period when he entered upon his ministry. "Comparing your times with the times of past revelations," he said, "your epoch is the time between mid-afternoon and sunset." The Jews had the morning, the Christians the noon, and to the Moslems was given the perilous period of the decline of light. The duration of the Moslem era is fixed by tradition at more than one thousand and less than fifteen hundred years.

These signs of the end are to be of gradual development. There will be an increase of ignorance among the people. The exposition of the holy law will decline and cease. Doctors of the law will be wicked and oppressive. The people will drink wine. Ignorant men will sit in high places and be accounted wise. The fool and the son of a fool will become a ruler of the people, and men will give bribes to be delivered from his wickedness. Men will obey their wives and disobey their parents. It can easily be seen that the time of the end cannot be far off if these are its signs. New Yorkers had best look around them as they read among other tokens that "very high houses will be built, and love for musical instruments will increase" in the wicked last days!

There will be so great a scarcity of honest men that every trustworthy man will be famous far and wide, and those who are accounted wise and brilliant will not possess the smallest atom of faith in God. The people will have and try to destroy all who speak the truth, and missionaries of Anti-Christ will preach, in all the world, lies acceptable to men. Finally most terrible of all, women will become rebellious, and will begin to put various sorts of various things on their heads, and will begin to wear tight-fitting dresses. We may, perhaps, agree with the pious old Moslem, who, long years ago, grouped these "signs" together. "My brethren, the most of these evil customs are already in full vigor among you."

But these lesser tokens only lead up to the greater signs, without which the end of the world will not come. Prominent among these greater signs is the appearance of the Mehdi, or "Guide." He will be of the family of the prophet and his name will be Mohammed, son of Abdulla. He will be a perfect man, full of holy knowledge, and he will come at a time when there is no longer a Caliph. This provision, by the way, the Soudan Mehdi avoids by declaring that the Turks are not true Mohammedans, and that, therefore, their Sultan cannot be recognized as Caliph. The Mehdi will become the centre about whom all true believers will be grouped. He will himself believe that which is true in the faith of all religious sects, and all true people of God will be united in him without sectarian differences. All these people he will lead to Jesus Christ. For about the same time with the coming of the Mehdi, Moslems believe that *Dejjal* (Anti-Christ) will appear. Some seem to regard him as a beast, but the best authorities among the Turks declare that this *Dejjal* will prove to be a one-eyed Jew from Khorassan. On his forehead will be written the word *Kafir* (blasphemer) in letters which all true believers—and they alone—can read. Seventy thousand Jews will follow after him, and he will go through the whole world, visiting all countries during a space of forty days. It should be remarked, however, that of these forty days the first is to be as long as a year, the second as long as a month, the third as long as a week, and the rest each twenty-four hours long. During the time of this *Dejjal* Moslems expect that Jesus Christ will descend from heaven for a period of forty years. He will slay *Dejjal* with a javelin, and then the whole earth will be filled with righteousness. Neither man nor beast will any more know hate, but everywhere happiness and equity will reign. So shall begin the last stage of the earth's existence. Then other great signs and wonders will occur. Gog and Magog will overrun the earth, and by their oppression of the people of God will usher in the last day. Then they will be miraculously destroyed, and God's true people will be translated in the twinkling of an eye, so as to escape the horrors of the age of fire.

Such is the tradition of the Mehdi and its chronological importance to Moslems. In Turkey, pious souls point out that the demoralization of the people is fully up to the mark that has been foretold. Lumberbility is rife. Men are crushed for speaking the truth. The one fixed rule for business is fraud. Ignorant men are put to high places. Courts of the holy law sell their decrees to the highest bidder. Women are discontented with their state of subjection, and they hate the uncouth envelopes which the law forces upon them in the place of a graceful dress. The year 1300 of the Moslem era has passed. According to the traditions, the world has less than two hundred years to live, and it is high time for the Mehdi to come. With an eagerness that arises from sincere faith in these prophecies the Moslems of Turkey watch every obscure man who seems inclined to rise up and become a leader of the people. Any such man they are ready to hail as the Mehdi if they can find for their faith the shadow of an excuse.

There is something pitiful in the sight of these multitudes, conscious of hopeless corruption, so enervated that they have no hope of renewal only in a direct intervention of God and yet so convinced that this intervention can only be through some visible agency that they are content meekly to drift along just as they are rather than risk taking steps that might be disapproved by him that is to come. But pitiful as the spectacle is, there is it is much to stir the Christian's heart. The followers of the false prophet are at last arriving at an epoch in their history when they are taught to expect enlightenment through Jesus Christ. Discount, because of their wrong idea of Christ, all we choose from this expectation of the Moslems, allow for their supposition that Christ will come to enforce the Koran upon the nations, remember their firm hope that Christ's first act on earth will be to put to the sword all the Christians of the present day, modify the picture of the faith of these people by all such considerations, and still you have the fact that the waiting millions of Islam believe the time to be drawing near when Jesus shall teach them the truth. To the Christian there is something thrilling in the thought that even now the Moslem nations are anxiously watching for a "guide" to lead them to Christ.—*H. O. Dwight, of Constantinople, in N. Y. Independent. Reprinted from Restitution of April 9, 1884, by request of J. B. Cook.*

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

### THE POISON AND THE REMEDY.

"Take heed lest there shall be any one that maketh a spoil of you through his philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power." Col. ii. 8-10. R. V.

The poison is indicated in the words "Take heed lest there shall be." The construction implies that it is a real and not a hypothetical danger which the apostle sees threatening.

"Any one"—perhaps the tone of the warning would be better conveyed if we read the more familiar "somebody;" as if he had said—"I name no names—it is not the persons but the principles that I fight against—but you know whom I mean well enough." Perhaps there was even a single "somebody" who was the centre of the mischief.

"That maketh a spoil of you." Such is the full meaning of the word, and not "lure" or "rob," which the Authorized Version suggests to the English reader. Paul sees the converts in Colosse taken prisoners and led away with a cord round their necks, like the long strings of captives on the Assyrian monuments. And he fears lest a robber horde, making a raid upon their peaceful homes, may sweep them away into bondage; and the instrument—the cord—whose fatal noose will be tightened round them, if they do not take care, "philosophy and vain deceit."

If Paul had been writing in English, he would have put "philosophy" in inverted commas, to show that he was quoting the heretical teachers' own name for their system, which was really a chaos. The form of the expression in the original shows clearly that "vain deceit," or more literally, "empty deceit," describes the "philosophy" which Paul is bidding them beware of. They are not two things, but one. In its lofty pretensions, it is a love of, and search after, wisdom; but if we look at it more closely, it is a swollen nothing, empty, and a fraud. The genuine thing he has nothing to say about here.

It is "after the tradition of men." A word of Christ's, applied to the Pharisees, whom he charges with "leaving the commandment of God and holding fast the tradition of men," Mark vii. 8. The portentous undergrowth of such "tradition" which, like the riotous fertility of creepers in a tropical forest, smothers and kills the trees round which it twines, is preserved for our wonder and warning in the Talmud, where for thousands and thousands of pages we get nothing but Rabbi So and So said this, but Rabbi So and So said that; until we feel stifled, and long for one Divine Word to still all the babble.

The fact that all this had no higher source than men's imaginings and refinings, seems to Paul the condemnation of the whole system. His theory is, that in Jesus Christ every Christian man has the full truth concerning God and man, their mutual relations, the authoritative Divine declaration of all that can be known, the perfect example of all that ought to be done, the sun-clear illumination and proof of all that dare be hoped. What an absurd descent, then, from the highest of our prerogatives, to turn away from him that speaketh from heaven, in order to listen to poor human voices speaking men's thoughts.

The lesson is as needful today as ever. The tendency to give heed to human teachers, and suffer them to come between us and Christ is deep in us all. There is, at one extreme, the man who believes in no revelation from God, and, smiling at us Christians who accept Christ's words as final and himself as the incarnate truth, often pays to his chosen human teacher a deference as absolute as that which he regards as superstition when we render it to our Lord. At the other extremity are the Christians who will not let Christ and the Scripture speak to the soul unless the Church be present at the interview, like a jailor with a bunch of man-made creeds jingling at his belt. Let us take heed of the empty fraud which lays the absurd snare for our feet, that we can learn to know God by any means but by listening to his own speech in his eternal Word. Let us go up to the pure spring on the mountain top, and not try to slake our thirst at the muddy pools at its base.

"For in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power."

If he be the one sole temple of Deity in whom all Divine glories are stored, why go anywhere else in order to see or to possess God? It is folly; for not only are all these glories stored in him, but they are so stored on purpose to be reached and possessed by us. Therefore the apostle goes on, "and in him ye are made full;" which sets forth two things as true in the inward life of all Christians, namely, their living incorporation in and union with Christ, and their consequent participation in his fulness. Everyone of us may enter into that most real and close union with Jesus Christ by the power of continuous faith in him. So may we be grafted into the Vine, and builded into the Rock. If thus we keep our hearts in contact with his heart, and let him lay his lip on our lips, he will breathe into us the breath of his own life, and we shall live because he lives. All the fulness of God is in him, that it may pass from him into us. We might start back from such bold words if we did not remember that the same apostle who here tells that that fulness dwells in Jesus, crowns his wonderful prayer for the Ephesian Christians with that daring petition, "that ye may be filled with all the fulness of God," Eph. iii. 19. The condition of this conscious reception of a Divine life is abiding in Jesus. It is in him that we are "being filled full;" and only so long as we continue in him that we continue full.

Why should we go on a weary search after goodly pearls when the richest of all is by us if we will have it? Do we crave a stay for our spirit, guidance and impulse for our lives? Let us cleave to Christ, and we shall be no more lonely and bewildered. Do we need a quieting balm to be laid on conscience, and a sense of guilt to be lifted from our hearts? Let us lay our hands on Christ, the one sacrifice, and leave all other altars and ceremonies. Do we longingly look for some light in the future? Let us steadfastly gaze on Christ as he rises to heaven bearing a human body into the glory of God. We need more than creature help. We need the whole fulness of the Godhead to draw from. It is all there in Christ for each of us. Whosoever will, let him draw freely; "that we may be filled with all the fulness of God."—*Alexr. Maclaren, D. D., in The Expositor.*

### A Neglected Work.

There is no work for the colleges to do which is half so important as the training of young men in the knowledge and use of their mother tongue; there is no work to which in fact the colleges give so little attention, and none in which their efforts are so generally misdirected. A very few of the colleges have shown signs of an awakening sense of their shortcomings in this respect of late, and some of them are beginning to do a little better than has been customary in the past; but in none is English taught as it ought to be at all, while in nine colleges out of ten there is no English teaching at all worthy of consideration.—*New York Commercial Advertiser.*

Blessed are those happy natures who always look on the bright side! Their buoyancy of spirit lifts them above many of the ills and discomforts of life. Sorrow does not long press them down, for their native elasticity soon rebounds. For them the darkest cloud has a silver lining. They cheer and hearten the weak and despondent. They lessen sorrow, and increase joy. Sunshine, light, warmth attend them. Theirs is a beautiful world.

### DOCTOR FRANKLIN'S RELIGION.

[From a letter written by Benjamin Franklin to a minister in southern New Jersey, dated June 6, 1753, which was published in the *Christian Register* of September 28, 1821.]

As to the kindness you mention, I wish it could have been of more service to you; but if it had, the only thanks I would desire are that you would always be ready to serve any other person that may need your assistance, and so let good offices go 'round, for mankind are all of a family. For my own part, when I am employed in serving others I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men to whom I shall never have an opportunity of making a direct return, and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can, therefore, only return to their fellow-men; and I can only show my gratitude to God by a readiness to help his other children and my brethren; for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator.

You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree and eternal in duration. I can do nothing to deserve such a reward. He that for giving a glass of water to a thirsty person should expect to be paid with a good plantation, would be modest in his demands compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world are rather from God's goodness than our merit; how much more so the happiness of heaven? For my part I have not really to think I deserve it, the folly to expect it, or the ambition to desire it, but content myself in submitting to the disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable, and that the affliction I may at any time suffer may tend to my benefit.

The faith you mention has, doubtless, its use in the world. I do not wish to see it diminished, nor would I desire to see it lessened in any man, but I wish it more productive of good works than I have generally seen it. I mean real good works, works of kindness, charity, mercy and public spirit; not holy-day keeping, sermon hearing or reading, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men and much less capable of pleasing the Deity. The worship of God is a duty—the hearing and reading may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being watered and putting forth leaves though never producing any fruit.

Your good Master thought much less of these outward appearances than many of his modern disciples. He preferred the doers of the word to the hearers; the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness but neglected the work; the heretical but charitable Samaritan, to the uncharitable but orthodox priest and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and never heard of his name, he declares shall in the last day be accepted, when those who cry, Lord, Lord, who value themselves on their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance; which implied his modest opinion that there were some in his time so good that they need not hear even him for improvement; but nowadays we have scarcely a little person that does not think it the duty of every man within his reach to sit under his petty ministration, and that whoever omits this offends God. I wish to such more humility, and to you health and fitness, being your friend and servant.—*Benjamin Franklin.*

### HOW TO PUT ON STRENGTH.

How, then, shall we put on strength? We answer, on our knees! No man ever puts on spiritual strength except on his knees. It was there that Jacob found it when he had "power with God and prevailed;" it was there that the apostles found it. When Peter stood forth and preached to the multitude, that day of Pentecost was the day of power; it was the Spirit's power; but how did the apostles put it on? Upon their knees; in those days of prayer; in the upper chamber in Jerusalem. Oh, brethren! it is upon our knees that the Church must now put on its strength! "Awake! awake!" It is God's call. When we ourselves have risen to the consciousness of our need, we may then take hold upon God and cry, "awake, awake, O arm of the Lord!" Let us put on the strength of the word, as the apostle did when he shunned not to declare the whole counsel of God. Let us put on the strength of the ministry, as Paul did when he went forth in the fulness of the blessing of the gospel of peace. Let us put on the strength of the Spirit, as the early Church did when it was endued with power from on high. Then shall our work be "mighty, through God, to the pulling down of strongholds." Then shall we return from the conflict as Israel did from the pursuit of the Midianites, exclaiming, "The sword of the Lord and of Gideon!" Then shall the Church be "a praise in all the earth," and men shall say, "Who is she that looketh forth as the morning, fair as an army with banners!"—*Dr. W. M. Paxton.*

## Communications.

A Glance Inward.

[illegible] who he was different, more like the divine Master," I said to myself, thinking of a friend, and then the swift rays of lighted thought flashed athwart my own heart, and "oh, I wish I was different, that I was more Christ-like!" was the next and better prayer.

We suffer when others go wrong; that is a part of the cup that Christ has left us to drink; but the sweet charity that "thinketh no evil," instead of turning our thoughts and words against the wrong doer, would have us look inward; "take heed to our own steps; make straight paths for our own feet; watch, lest we also fall, and by the better life, "the closer walk with God," win others to emulation, help the fallen to rise.

Christ says, "follow me!" and "my sheep hear my voice and they follow me!" "if any man serve me, let him follow me, and where I am there shall also my servant be."

Can we win the perfect self-control that is seen in the Savior's life? the self-control that will make us better, stronger than the mightiest of earth? In not a single instance does he let go the reins that govern passion. Calm in the assurance that "vengeance belongs unto the Lord and that he will repay," he goes about doing good, feeding the hungry, healing the sick, opening the blind eyes, and teaching to the multitudes the glorious gospel of salvation and inheritance in a coming kingdom.

He rebuked wicked men; he called corrupt fruit corrupt, but there was no hasty speech, no vengeful word, no turning away from work because his disciples went away and walked no more with him, and the carping Pharisees found fault with both deed and doctrine.

He conquered. He that rules his spirit has always the vantage ground. He can win souls to Christ, where the fretful, ill-tempered person has not the hair's breadth of a chance.

I want my friends to be Christlike: what is the lesson? It is that I must be Christlike; that I must not cut the pattern whereby I want them to fashion their lives. I must follow Christ if I would have them follow me.

I don't want to be one to "obscure" by my acts or words "the sunlight shining from the beautiful and perfect character of Christ." I would the rather reflect abroad some of that glorious light.

Let us be careful in all things; in thought, in word, in act, doing, saying everything as unto the Lord. There is the measure for our acts and speech—Scripture measure, whereby we shall be judged. Take that measure, oh heart of mine, and square your life thereby! Do all as unto the Lord.

S. ROXANA WINCE.

THE RESTITUTION

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TO CORRESPONDENTS:

THE RESTITUTION advocates the "real" restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for all saved.

VOL. XXXV. PLYMOUTH, INDIANA, DECEMBER 22, 1886. NO. 48.

### The Standard.

The standard of "faith and obedience to the faith" is most distinctly and unmistakably given us by our Lord, and then repeated and emphasized by the apostles whom he sent for that purpose. The moral "necessity" for such a standard seems as obvious as for the sun to shine, or as his sufferings for us. Luke xxiv. 25, 26. Without a standard the Christian world is still at sea, and left to Roman, Russian, or other assumed authority, as varied as the shifting winds; "ever learning and yet not able to come to the truth."

This standard is given us in "The Comforter, the Holy Spirit of truth, and his teaching." John xiv. 16, 17 and 26; 1 Cor. i. 1-31. "That ye all speak the same thing." 1 John iv. 4-6. "We (apostles) are of God; he that knoweth (is taught) of God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth and the Spirit of error." There are two spirits and two ways through the world, one to life, the other to destruction.

On this standard we may accept the record of St. Matthew, i. to iv., as to the genealogy and birth of Christ, and John the Baptist's mission. Also as to his statements of the apostolic mission for the gospel age, for baptizing into the name of the Father, the Son and the Holy Ghost, ament Matt. [illegible] Beloved brethren, let us all [illegible] up within the veil! Heb. vi. 11-20. Who can anchor up abo[illegible] their divine standard, or one deep[illegible] more profound? The answer is, [illegible] [illegible] age and power of [illegible] ness" and striven to differ[illegible] but always to ruin! The greatest and mightiest, the meanest and weakest, on leaving God in his word, go to the devil. Through envy of the devil cometh death, and they who hold of his wile do find it. Wisdom of Solomon ii. 24. "A word in season—how good it is!" Lovingly for good.

J. B. COOK.

### The Joy of Victory.

Every battle fought and every victory gained over self, or the world, not only increases our strength, but brings with it, as a natural accompaniment, the joy of victory. Those who achieve victory in any line of service, experience the feeling of exultation which properly follows the triumph. And life may become a succession of victories, rather than a chapter of defeats. Then the joy, inseparable from successful achievement, will be our portion.

We see, then, how a Christian life should be a joyful one. Gladness should characterize it, since it is really the only successful life. That type of religion illustrated in the life of one who goes mourning all his days, lamenting that his career is one prolonged series of failures and defeats, and whose song, if it may be called a song, is rather a continuous wail, is by no means a true type of Christian life. The Christian lives by faith in One who has overcome the world. His Master is the greatest of conquerors. So a genuinely Christian life will afford a series of glorious triumphs. The royal followers of Jesus are fighting a winning, not a losing, battle. The cross may appear to many the symbol of defeat. But not only in the wilderness, but also on the cross, did our Lord gain a victory over the tempter. And by his cross we, too, may conquer. The joy of the Lord is the joy of victory. And the joy of the Lord will be our strength.

No Sunday-school lesson is properly taught by a teacher until the scholar has gained some thought from it, or some application of it, which is calculated to be of a practical value to that scholar in the duties of life before him. No Sunday-school lesson is properly prepared for by a teacher until some such point in the lesson is fairly in the teacher's mind as suited to the special needs of the scholar to whom that lesson is taught.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 22, 1886.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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## RENEW TODAY.

THERE being five Wednesdays in this month, and as we issue only four numbers monthly, our next paper will bear date of Jan. 5, 1887.

WITH this number we complete ten full years of Editorial labor on THE RESTITUTION. In the overruling providence of God it seems our duty to remain in the editor's chair for a while longer. We shall spare no pains in trying to give our readers a paper every way worthy of their patronage. Never in the history of the world were good religious papers a greater necessity than at the present time, especially those heralding the soon coming of the Redeemer, eternal life through him alone, and that holiness in heart and life that will prepare us for his coming.

## HOLIDAY MUSINGS.

The year designated in human annals by the numerals 1886, is lapsing; to its close. The anniversary day set apart by common consent in commemoration of the Redeemer's advent is now just at hand. Our thoughts wander backward over the tract of the times and ages that are lost in the past eternity, to roll upon the birth of that infant who was born about 1886 years ago in [illegible] village some six miles south of [illegible] birth place of [illegible] not only in the history of Israel. It was in this town and its suburban fields that those events occurred that are narrated in that beautiful Bible story contained in the book of Ruth. But while Hebron and Jerusalem become capitals, the place where the Psalmist King drew his first breath and passed his youth never rose to eminence. But the time came to raise that little city, older than the days of Jacob, to a height of renown beyond the exaltation, not only of "the thousands of Judah," but beyond the celebrity of all the capitals of earth's proudest empires.

In that conflux of the ages where the divinely ordained dispensations meet and blend, an edict from Imperial Rome had brought numbers to the city of David, as their own city, to be there enrolled for taxation. Joseph, being of "the house and lineage of David," must leave the city of his *abode* to be enrolled in the city of his *extraction*. Some unexplained circumstance compelled Mary to be personally enrolled with her husband. To so low a condition were these lineal descendents of the most royal line, that ever ruled on earth, reduced, that they, like all others, must submit to be assessed for tribute to the lordly Cæsar. The heir and heiress to David's throne were residing at Nazareth; but this was the wrong place for the birth of that one destined to be King of kings.

How wonderfully the purposes of God are interwoven with the unfolding events of this world's history. How true it is, as one has said, that "Every creature walks blind-folded; only he that dwells in light knows whither they go." A few days longer at Nazareth and Micah's prediction would have failed to be fulfilled, Micah v. 2. The Roman monarch unwittingly commands, and Joseph and Mary are in their own city just in time. After a journey, made slow and tedious by Mary's condition, the descendants of David and Solomon reach the ancient town to find the inn full and themselves compelled to seek quarters in one of the out-buildings where the beasts were sheltered.

For supreme royalty at its birth no palace had been decorated. A stable was where the infant, with whose existence the future destiny of worlds and ages was to be wondrously linked, was to be brought forth. For this new-born stranger no costly trappings had been prepared. Tradition says that his ancestor, Jesse, the father of David, was a weaver and "wove the veils of the sanctuary," but no finely woven material had been wrought into goodly raiment for the heaven-descended babe. No skilled artisan had fashioned a cradle from priceless woods, and elaborated it with costly ornamentation for the First-born of creation. God's only begotten Son. The dames of high rank and lineage were not there to soothe the lone mother in the hour of maternity's supremest need. The hands of the foster-father performed the indispensable offices at the Redeemer's natal hour and maternal hands were strengthened to swathe the Divine-human form with the bands that mother-love had carved and folded away for the advent of the tiny child. No human tongue was ready to herald to the multitude the advent of the grand heir of the universe. None dreamed or imagined that Israel's Hope and Earth's Deliverer was cradled in a manger in Bethlehem—Ephratah. Had it been ours to have looked upon that infantile countenance of surpassing beauty and loveliness, and to survey that diminutive form procreated by the energizing vivification of that Holy Spirit that overshadowed the virgin mother with the "power of the Highest," could we have conceived what marvels of Divinity were enwrapped in that little miniature of man? Could we have conceived that those puny hands would one day sway the scepter of universal empire, and that on those temples of most beautiful innocency would be placed the crown of superlative and everlasting glory? Could we have imagined that the same hands of infantile weakness would become omnipotent enough finally to hold the keys of death and gloomy Hades? Could we have been persuaded that RESTITUTION, RESURRECTION, and ENDLESS LIFE, were in dormant energy in that baby-form asleep in that manger bed swathed in such humble habiliments? Despite appearances there lay the Child of Destiny—predestined to be the *death of death*, and the *grave's destruction*—the one through whom God will ultimately remove all sin, anguish, sorrow, suffering, sickness, and death from his universe, so as to leave its boundless infinitudes without speck or stain of evil. In his humiliation, this Son of Man was not known in his true character as the Lord from heaven. His entrance into the world, that he came to redeem, was like his after life; "to be despised and rejected of men." "He came into his own possessions, and his own people received him not." Only a few in the lowly ranks of life were "waiting for the consolation of Israel." That God, who conceals his deep and everlasting counsels from the wise and prudent of this world, reveals them to babes. He passes by the noble and princely, and condescends to man of low estate. Among those whose minds and hearts were made ready to receive the glad tidings that Jehovah's salvation was incarnate in human form were some humble shepherds keeping night watch over their flocks, perhaps on the same pastoro-grounds where David had kept his father Jesse's flocks more than one thousand years before. When earth came from its Creator's hands in its finished perfection of world-wide bloom and beauty contesting round a celestial paradise of unspeakable delights, the Morning Stars sang their anthems, and the Sons of God, in rapt voices, shouted their hallelujahs of joy. So when the Head of the New Creation is born the midnight sky is suddenly illuminated over these shepherds, with a noon-tide radiancy of the Divine glory, and an angel announces unto them, in their great consternation, the "good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Though no master of song awakened psaltery or harp in gladsome strains; though no daughter of music sang sweetly responsive choral melodies; yet a celestial choir came to hymn the evangels of praise. The stillness of the midnight air and the blue dome of a star-spangled Syrian sky were made resonant with the heavenly voices of a multitude of the heavenly host singing—"Glory to God in the Highest; and on earth peace and good will toward men." O brief but transporting hymnal; sweet evangel song of incipient redemption. Beautiful Hebrew parallelism that contrasts and still connects God, and the highest heavens, with fallen man, and the ruined earth, in those tunable clauses. How heart-thrilling to the shepherds must have been these melodies, when they heard the first parallel clause float out on the still midnight air, as the one part of the heavenly choir chant—"Glory to God in the highest heavens," responded to by the other band of the celestials singing the second parallel clause—"Peace and good will toward men on earth." How sublime the contrasts and how wonderful the connections. God and fallen man—the highest heavens and earth in its depths of ruin, in contrasted opposition, coming into a connection of "peace and good will." In that manger, too, is another contrasted connection of like wonderful and mysterious character. Son of God and Son of Man are in connection of natures, and contrasted relations, made to inhere in the newly born One who comes as Christ the Lord to be the Savior of the world. But the angels went back to heaven, and our space and time permits us only to say concerning the life of the Son of God in this world, that after passing thirty years of obscure retirement in Egypt and at Nazareth, he entered upon his public ministry for three years and a half, he then passed through crucifixion, death, the resurrection, and then ascended to his Father's right hand. In our Holiday Musings we now look forward. That same Jesus is coming back to our earth once more. We are near, if not already in, another confluence of ages when the expiring "times of the Gentiles" are blending with "the times of refreshing from the presence of the Lord." The heavens have only received our Lord to retain him till the ages of decay shall join on to the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." To finish and complete the incipient redemption commenced at the first advent the Christ of God must return to our world to consummate human salvation and effect the earth's restoration.

In the regenesis of earth, and in the resurrection of the different orders of the redeemed, will be heard the new song of the princely priesthood elected of God to wear the crowns of the eternal ages. Next comes the song of Moses and the Lamb sung by the palm-bearing multitude who come out of the great tribulation and get the victory over the beast and over his image. And somewhere beyond the songs of the crowned princes, and beyond the song of the innumerable palm-bearers—when death is dead, and the grave destroyed—when all things are made new—when there shall be no more sorrow, nor crying, neither any more pain—when God's tabernacle shall be with men—when the devil and the last vestige of evil shall have forever disappeared from the universe of God, will the song of the myriads of myriads, and thousands of thousands of angels be heard to say with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and power, and glory, and blessing."

Responsive to this acclaim will be heard from every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." O babe of Bethlehem, to thee, as to thy Father upon the throne, shall the elected royalty, and the angels, and the multitudinous palm-bearers, and universal creation living beyond the day of judgment,* yet ascribe psalms of praise as sweet as sung by morning stars or choirs of angels at Bethlehem-Ephratah. O for the *advent-time* of final redemption. Will it be ours to list to the songs of the coming ages of glory? Shall we one day attune golden harps—shall we one day join in the sublime and glorious symphonies of the ages to come?

With the compliments of the season the Editor wishes such a happy destiny to all the dear readers of THE RESTITUTION. May we all meet in the sweet by and by.

*Incorrigible sinners and the devil will all be destroyed in the judgment age. Beyond, God's universe is all obedience.

## Selections.

### SCIENCE AND FAITH.

It is very common to hear it said at the present time that, while science is a matter of knowledge, religion is a matter of faith; and hence the inference that the former is clear and certain, and the latter vague and uncertain. Now this is not only a very superficial way of talking, but involves a pernicious fallacy which I desire in this article to expose.

First of all, let us understand what we mean by science and what we mean by religion. The words, both in Greek and Latin, from which the word science is derived, mean to know. Science, therefore, signifies knowledge. But in its original sense, we generally understand by a science, knowledge arranged or formulated into some system that is all positive or certain knowledge pertaining to facts: how facts exist, or forces operate, or, in the language of the schools, the *quo modo*, is a matter of opinion about which scientists and philosophers are often not only widely apart, but frequently in direct antagonism. Both in physics and metaphysics there are various schools of thought, and manifold are the theories held by scientists and philosophers, from Plato, Pythagoras and Aristotle, down to Darwin, Tyndall, and Spencer.

When men speak of religion as a matter of faith, in contradistinction to knowledge or reason, in view of science, they mean Christianity," and in an objective sense; for religion, in a subjective sense, is, of course, a matter purely of personal individual experience, and in this respect could not be contrasted with any scientific system.

But now observe that Christianity is a religion of facts. All its great doctrines rest upon historical facts—as the Incarnation, the Crucifixion, the Resurrection, and the Ascension. So, too, the outpouring of the Holy Ghost, the establishment of the Church, and the conversion of the nations by the preaching of the gospel, are facts of history, just as susceptible of proof as any other facts; and, what is more, the existence of Christianity these nineteen centuries as one of the most important factors in the civilization and progress of the race, nay, as the mightiest moral force in the world, is evident to all intelligent persons.

The Christian religion, therefore, is a matter of knowledge and of reason as well as of faith, just as much as any science or philosophy. Faith is not opposed to knowledge or reason; indeed, there can be no true faith without knowledge. It may not be the knowledge of sight or of absolute demonstration, but the knowledge of testimony; that which comes through reliable witnesses, whose witness is subjected to a discriminating judgment, a reasonable analysis. Hence to say that "where faith begins reason ends," as did David Hume, is simply absurd. A far wiser saying, or aphorism, was that of Richard Hooker, that "Faith is the highest exercise of reason." And this is as true in science as in religion, because there are mysteries in both which the finite mind cannot grasp or solve, which lead the true philosopher as well as devout Christian to acknowledge his own ignorance and insignificance, and to adore a Being of infinite wisdom and power. The circle of absolute knowledge of the wisest, even as far as scientific facts are concerned, is exceedingly contracted; and when you come to causes and effects, nature and laws, forces and operations, the scholars and *savans* are in the dark as much as the unlearned. Outside of this circle, so far as positive knowledge is concerned, all is unknowable, and hence all are agnostics. Still, theories, beliefs, or creeds, are held, and have great influence upon the world, because in nearly all the transactions of life men act upon probabilities, and walk by faith and not by sight. Prof. Virchow, of the Berlin University, one of the most distinguished evolutionists in Europe, admits that faith is as necessary in science as in religion. Prof. Wm. Pierce, the author of a book on mathematics, which it has been said not more than three persons in the United States were able to understand, utters these significant words: "Faith in the supernatural is as necessary in science as to the conduct of life; and the ripest scholar is not wise if he ever leaves behind him the filial spirit which cries at every stage, 'Our Father, which art in heaven.'" Prof. Grey, of Harvard College, says: "Faith, in a just sense of the word, assumes as prominent a place in science as in religion. It is indispensable in both." Prof. Cooke, of the same College, in his admirable work, entitled, "Religion and Chemistry," uses these words: "Moreover, faith is not peculiar to religion. All our knowledge, not the result of personal observation and investigation, is held in faith, that is, on trust in other men; and absolutely all knowledge is held on trust in the authority of our own powers. Much of the knowledge that we hold without question is utterly beyond the capacity of our own intellects to verify; and moreover, no one doubts the existence of truths which now lie beyond the scope of the most glorified genius, but which hereafter may be attained by man."

Now the admissions from such men are exceedingly weighty, and ought to put to silence those small philosophers of our day who prate so much about science as something positive and certain, and sneer at religion as simply a matter of faith; who only boast of their knowledge because so ignorant. For men of real learning and great ability are the first to concede how little they know either of matter or spirit. "Science," says Pascal, one of the master-minds of the seventeenth century, "has two extremities to which we tend; and the pursuit of knowledge is but a course between two ignorances, as the human life itself is only a wayfaring from grave to grave. The first is pure natural ignorance, in which all men find themselves at birth. The other extremity is the conclusion to which all great minds come, when, having run through all that men can know, they find that they know nothing, and meet in the same ignorance whence they set out. But it is learned ignorance which has become conscious of itself." A philosopher of a much later date, of great distinction, Sir William Hamilton, gives expression to almost the same thoughts, in these words: "There are two sorts of ignorance: we philosophize to escape ignorance, and the consummation of our philosophy is ignorance. We start from one, we repose in the other. If, as living creatures,

> "We are such stuff
> As dreams are made of, our little life
> Is rounded with a sleep."

So, as cognizant intelligences, our dream of knowledge is a little rounded with darkness. The highest reach of human science is, indeed, the scientific recognition of human ignorance. "*Qui nescit ignorare, ignorat scire.*"

And, asks Mr. Huxley, one of the great lights of modern science, and a leading evolutionist: "For, after all, what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical cause of states of our consciousness? And what do we know of that spirit over whose threatened extinction by matter a great lamentation is arising, like that which was heard at the death of Pan, except that it also is a name for unknown and hypothetical cause or condition of states of consciousness? In other words, matter and spirit are but names for the imaginary *sub stratæ* of groups of phenomena."

But now, if *savans* are so ready to confess their ignorance, what shall we say of the common people; nay, of ordinary scholars? What do they know even of the truth of the most familiar facts of science, to say nothing of laws and operations? They receive all the facts of astronomy, chemistry, and geology, at second-hand—on the testimony of others—and hence all their knowledge is most emphatically that of faith. What, for example, do they know of the sun's distance, or that of a fixed star, from the earth? Or of the size and weight of a planet? or the velocity with which it moves? or the velocity of light or electricity? Or what do they know of the almost Omnipotent powers of oxygen? or the conservation and correlation of force? or the formation of the rocks and the fossils imbedded in them, which indicate the various epochs and ages of the world, save what is told to them by scientific men? Suppose I were to ask a man of ordinary intelligence, "Do you believe that the sun is ninety-five millions of miles from the earth, and that light comes from it to us in eight minutes—hence, travelling about two hundred thousand miles in a second?" He would no doubt say, "Yes." But why? Did he ever prove it? No. Could he, if he tried? Probably not. It is a matter of faith, then, is it not? Yes. In whom? Scientific men; men who have the mathematical ability and the time to give to such problems. And yet they have only approximated to the truth; for it is not yet positively settled what is the exact distance to the sun from the earth.

If we now turn for a moment from nature to man himself, we shall find problems and mysteries still harder to solve. For who can tell how the body and soul are connected? or how the mind and the brain, or the will and actions, are related? or explain the manifold phenomena of sensation and reflection?" Or who shall decide between such philosophers as Descartes and Leibnitz? one holding that the mind at first is a *tabula rasa* or a blank, the other to innate ideas. Then hear what Pascal says: "Man is to himself the most marvellous object of nature, for he cannot conceive what body is, still less what is spirit; and less than all, how body can be united to spirit." There is, therefore, very little that is certain or positive in mental philosophy or psychology. We make the same still stronger, so far as natural science is concerned, when we consider the changes that have taken place, which show how unreliable, after all, are the deductions of learned men, who, in the age in which they lived, were regarded as almost infallible.

Take, for example, the science of astronomy. For two thousand years the Ptolemaic system of the universe was held as true; a system which held this earth the great centre over which the sun, stars, and planets revolve.

Again, in Natural Philosophy, for many centuries it was an axiom that "Nature abhors a vacuum," and this accounted for the rising of the water in a pump. This error was not exploded until Torricelli, in 1608, demonstrated his theory of atmospheric pressure. In geology there has been no end to changes within a century. There is scarcely a geologist today who holds the theories put forth as science by Dr. Buckland, in the "Bridgewater Treatise," not much more than a half-century ago; and there are those at the present time who regard even Hugh Miller mistaken in some of his deductions. But in nothing has there been a greater change of views than in regard to the distinction between the animal and vegetable kingdoms. A few years since these were held as entirely distinct, so far as their life and functions are concerned, but now as identical. "The fact is," says the very able Professor of Harvard College, already quoted, "that a new article has recently been added to the scientific creed; the essential oneness of the two kingdoms of organic nature." Such facts as these ought to make men a little more modest who talk about the certainty of scientific and the uncertainty of religious knowledge. There have been so such changes as these in the Christian religion. It, indeed, like its Divine Founder, is "the same yesterday, today, and for ever." There may be erroneous interpretations of Scripture, and theological systems may be far from the truth, yet the Word of God itself is infallible: just as there may be mistakes of scientists and philosophers, and wrong hypotheses and theories as to the real facts and laws of the natural world, yet the truths of that world are unchangeable.

In regard, then, to the teachings of both science and religion, we see that faith is necessary. True faith, however, is never antagonistic; nay, more, never separated from right reason; a belief without reason is credulity, and credulity ends in fanaticism and imposture. It is quite important, however, to understand what is the province of reason in religion. It is to discriminate as to witnesses, to sift testimony, analyse evidence in regard to a revelation which it is claimed comes from God, but not to decide what that revelation shall be. "Or, as Dr. Mansel says, in his very able work on the "Limitations of Human Thought:" "Reason is to judge of the evidence whether the revelation is Divine, but not of its substance. When the revelation is accepted, then the doctrines are received, though they involve mysteries far above human reason to solve." And when men say that they cannot receive in religion what they do not understand, then I reply that they do receive a thousand things in sciences which they do not understand; and faith and reason go together here as well as in religion. I cannot make my meaning clearer, or close this article better than with the following beautiful illustration of Prof. Henry Rogers:—

"We should represent faith and reason as twin-born: the one in form and feature the image of manly beauty; the other of feminine grace and gentleness; but to each, alas! is allotted a sad privation. While the bright eyes of reason are full of piercing and restless intelligence, his ear is closed to sound; and while faith has an ear of exquisite delicacy, on her sightless orbs, as she lifts them toward heaven, the sunbeam plays in vain. Hand in hand the brother and sister, in all mutual love, pursue their way through a world on which, like ours, day breaks and night falls alternately; by day the eyes of reason are the guide to faith, and by night the ear of faith is the guide to reason. As is the wont of those who labor under these privations respectively, reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while faith—gentle, docile—is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her."—*Geo. H. McKnight, D. D., in Rainbow.*

### FROM JERUSALEM.

I have seen buildings going up in other cities; but I was not affected by it. I have seen improvement in roads and farms as common affairs. I have seen reform and improvement in various departments of human events, but no special rejoicing was caused thereby. But the new and improved buildings going up within the walls of Jerusalem; the new city which is springing into existence outside of its walls; the increase of population, the improvement of lands, the building of roads, the returning rains, the bountiful harvests, and the enterprising spirit manifested among the people generally, speak in thunder tones to me of the coming kingdom of God in all its glory.

The clattering of axes, saws and hammers in erecting these buildings are echoing the glad tidings, "Behold he cometh!" "Blessed be the kingdom of our father David that cometh in the name of the Lord!" They say to me, "The shadows of the dark night of sorrow are passing away, and the golden light of the morning of an endless day of joy is piercing over the hills."

There has been a rich Jew here from New York for three weeks. He came to visit his father whom he has not seen for sixteen years. I cannot describe to you what this man expresses in his astonishment at seeing the improvements which have been made in Jerusalem. He was greatly excited about it, and resolved to return to America, dispose of his property there and come back to the Holy Land.

We need a new order of things. There is already a change. The mission which was established here in Jerusalem has done its work in the past and is simply useless now. I am told that the English mission is paying out hundreds of dollars every day for the support of clergymen, hospitals, officials, etc.; at present there are about twenty proselytes. You can judge of the expense of one.

But the expense would be a thing if turning a Jew to the present faith of Christianity was what they claim it to be; but it is not. In the first place their converts are not converted. And if they were converted fully to their faith they would have to be converted over again for the new age, the religion of which will be neither Protestantism nor Catholicism, but pure and undefiled religion—pure as he (Christ) is pure.

One proselyte to Christianity—popular Christianity—told me but yesterday that he tried hard to become a Christian, but could not honestly admit that he believed any thing he said. He said—"When Christ was here upon the earth and did many miracles, if the people could not believe then, how can they believe now when nothing is done?" I thought, "Surely how can they?"

I find the Jews as a race desire occupation. To sit down in idleness is to them a living death. Now it is evident that whoever would benefit these people must provide labor or capital. Set them to work. When the Lord opens his eyes upon the house of Israel, they will turn to him, the God of Israel, their own true God.—*Alice E. Davis, in New Age, Dec. 17, 1886.*

## DIED.

BUTTON.—At Oak Glen, Cook Co., Ill., Monday, Dec. 13, 1886, Asa Watson Button, aged 74 years.

While crossing the railroad track, near his home, Brother Button was instantly killed by an express train. He was born in the town of Meredith, Delaware Co., N. Y., Dec. 23, 1812, and was married Oct. 16, 1836, to Phoba Stewart. Twelve children have been born to them, ten of whom are still living, five sons and five daughters. Brother Button came to Illinois in 1837 and to Cook County in 1845, where he has since lived.

Many of the readers of THE RESTITUTION will remember the able articles of Brother B. which have appeared occasionally. For sometime he was a Baptist minister, but when he learned the truths concerning life only in Christ, and those relating to the kingdom of God, he left the Baptist Church, and ever since has faithfully proclaimed the truth as he understood it. His life has been a consistent one, and he had the pleasure before death overtook him of seeing the most of his children in the fold of Christ.

Being well and widely known, many attended his funeral. The services were held in the Methodist church, and the writer endeavored to present the truth as far as possible, basing his remarks on 1 Thess. iv. 13-18. Good attention was paid by all, and let us hope that some of the seed sown fell into good ground.

THOS. WILSON.

RAILSBACK.—At Manitou, Ind., Dec. 14, 1886, of scarlet fever and inflamation of the brain, Harvey V. Railsback, aged 9 years, 8 months, and 20 days.

We took our darling boy over to the cemetery at Argos, Ind., and buried him by the little sister Nora, there to quietly sleep till the resurrection morn. Our home is now very lonely and our hearts are sad, but our trust is in God and his promises and we will patiently wait till the resurrection morn when we hope to meet our loved ones again.

R. C. R.

Remember that by paying for THE RESTITUTION till Dec. 31, 1887, between now and Jan. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, with his Autograph attached.

# Poetry.

## THE SPRINKLED BLOOD.

The blood is on the lintel,
The feast table is spread—
Our Paschal Lamb, with bitter herbs,
And bless'd unleaven bread.
With sandaled feet and girded loins,
And traveling-staff in hand,
We eat the lamb, the herbs, the bread,
In haste to leave the land.

The blood is on the door-post,
The Father sees it there;
He passes by in judgment,
While we are now secure.
In us there is no merit;
The only claim we plead
Is, "Lord, thou know'st the Lamb was slain—
The Lamb that came to bleed."

The Lamb is now in heaven,
And in his power we live;
We know ourselves forgiven
By him who can forgive.
No charge is now against us,
While all things work for good;
We know ourselves accepted,
Because of Jesus' blood.

*L. T. in the Watchman.*

# Communications.

## The Result of Ephraim's Sin.

"I will cast you out of my sight as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me for I will not hear thee." Jer. vii. 15. "And chose not the tribe of Ephraim." Psa. lxxviii. 67. "For many are called but few are chosen."

There is a wonderful interest to the prophetic student, centering in the Holy Scriptures, as he gradually discerns and learns to understand the unfolding and fulfilment of prophecies in "all the words of this life" concerning the only begotten Son of God, Jesus of Nazareth,—"concerning me" says Jesus.

These truths are made plain by the Spirit of truth of whom Jesus promised that he should bring all things and all his words to the remembrance of his disciples while he was gone. "The Comforter, the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you," "for all things that I heard from my Father I have made known unto you." "But this cometh to pass that the word may be fulfilled that is written in their law, They hated me without a cause." Their cause was, he blasphemed, because he makes himself the Son of God. "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which goeth from the Father, he shall bear witness of me, and ye also bear witness, because ye have been with me from the beginning. These things have I spoken unto you that ye should not be made to stumble. These things will they do because they have not known the Father nor me. But these things have I spoken unto you that when their hour is come ye may remember them how that I told you. And he (the Spirit of truth) when he is come will convict the world in respect of sin and of righteousness and of judgment. Of sin because they believe not on me.....Howbeit when he the Spirit of truth is come, he shall guide you unto all the truth, for he shall not speak from himself, but what things soever he shall hear, these shall he speak, and he shall declare unto you the things that are to come. He shall glorify me for he shall take of mine and shall declare it unto you." John xv. and xvi.

Truth hidden in the law and testimony, bound and sealed among his disciples, has, in this last hour been revealed through the Spirit of truth by a searching of the Scriptures and comparing spiritual things with spiritual, (or margin N. R.) interpreting spiritual things to spiritual men. 1 Cor. ii. 13. Paul unlocks many of the mysteries of prophecy when he shows that the true order of fulfilment is in "that which is natural is first, then that which is spiritual." He makes it plain that Israel was first naturally described then became allegorically, figure or shadow of something else. The apostles all agree in this, as note in the seven churches of Asia in Revelation, the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel; their doings were typical of a doctrinal error that some held in the church of Pergamos. Peter in his second Epistle, ii. 15, with Aaaaaaes to the *same*. So also Jude describes this teaching and says "they cast themselves away through the error of Balaam for hire, and perished in the gainsaying of Korah."

Discerning the natural and the spiritual, we find that literally Ephraim was a tribe in the church of God in the wilderness first, and afterward was a type of the doctrine of a sect of followers of the meek and lowly Jesus. "The watchman of Ephraim was with my God but the prophet is a snare of a fowler in all his ways and hatred against the house of his God; they have deeply corrupted themselves as in the days of Gibeah, therefore he will remember their iniquity, he will visit their sins. I found Israel like grapes in the wilderness, I saw your fathers as the first ripe in the fig tree at her first time, but they went to Baal-peor and separated themselves unto that shame and their abominations were according as they loved." "They joined themselves unto Baal-peor and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions." Psa. cvi. 28, 29.)

So the prophet Hosea, in proclaiming the word of God declares, "When I would have healed Israel then the iniquity of Ephraim was discovered and the evils of Samaria, for they commit falsehood, and the thief cometh in and the troop of robbers strippeth without (see margin) and they consider not in their hearts that I remember all their wickedness; now their own doings have beset them about, they are before my face. they make the king glad with their wickedness and the princes with their lies. Though I have redeemed them yet they have spoken lies against me. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. Ephraim shall be desolate in the day of rebuke; among the tribes of Israel have I made known that which shall surely be."

Turn now to Revelation and note the sealed servants of God in the tribes of Israel," Judah, Reuben, Gad, Asher, Naphtalim, Manasses, Simeon, Levi, Issachar, Joseph and Benjamin; twelve is there, but neither Ephraim or Dan is among the 144 thousand of the first resurrection. These sought for immortality and obtained it, for on these the second death hath no power. Hearken to the sure word of prophecy which ye do well to take heed as unto a lamp shining in a squalid place until the day dawn and the daystar arise in your hearts. "As for Ephraim their glory shall fly away like a bird from the birth and from the womb and from the conception. I have written unto him the great things of my law but they were counted as a strange thing. For the wickedness of their doings I will drive them out of mine house, I will love them no more, all their princes are revolters."

"When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal he died, and now they add to sin more and more and have made them molten images of their silver, and idols, according to their own understanding, all of it the work of the craftsmen; they say of them, let the sacrificers of men kiss the calves. (the holy command is to kiss the Son.) Therefore they shall be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor and as the smoke out of the chimney. Though he be fruitful among his brethren an east wind shall come, the wind of the Lord shall come up from the wilderness and his spring shall become dry and his fountain shall be dried up; he shall spoil the treasure of all vessels of desire Samaria shall become desolate for she hath rebelled against her God Ephraim feedeth on wind and followeth after the east wind; he daily increaseth lies and desolation. And Ephraim said, Yet I am become rich, I have found me out substance; in all my labors they shall find none iniquity in me that were sin."

"Ephraim shall receive shame and Israel shall be ashamed of his own counsel. Ephraim is joined to idols, let him alone. I have seen a horrible thing in the house of Israel, there is the whoredom of Ephraim; Israel is defiled." "Ephraim is smitten, their root is dried up, they shall bear no fruit; though they bring forth yet will I slay the desires of their womb. My God will cast them away because they did not hearken unto him and they shall be wanderers among the nations. I have also spoken by the prophets and I have multiplied visions and used similitudes by the ministry of the prophets; by a prophet the Lord brought Israel out of Egypt and by a prophet was he preserved."

Ephraim provoked him to anger with bitterness, therefore shall he leave his bloods upon him and his reproach shall his Lord return unto him. "The iniquity of Ephraim is bound up (among my disciples), his iniquity is hid, (there is nothing hid that shall not be made known). The sorrows of a travailing woman shall come upon him; he is an unwise son for he should not stay a time (see margin) in the place of the breaking forth of children." I will ransom them from the power of the grave, I will redeem them from death. O death I will be thy plagues, O grave I will be thy destruction, repentance shall be hid from mine eyes. Ephraim shall say (then), What have I to do any more with idols, neither will we say any more to the work of our hands, Ye are our gods, for in thee the fatherless findeth mercy.....Who is wise and he shall understand these things, prudent and he shall know them, for the ways of the Lord are right and the just shall walk in them, but the transgressors shall fall therein." "The children of Ephraim being armed and carrying bows turned back in the day of battle. They kept not the covenant of God and refused to walk in his law, and forgot his works and his wonders that he had showed them, because they believed not in God and trusted not in his salvation." Psa. lxxviii.

The errors of typical Ephraim as made known through the prophets are plainly the errors of the church of God, in this "time of the end," made known in this hour of trial. There are many doctrinal points touched upon in Hosea's prophecy. Ephraim made a molten image to worship, while Dan took a graven image in his house as an idol; both are cast out of the house of God and do not obtain the prize of the high calling, which is immortality. Ephraim lost the crown by "fleeing from the birth, the womb and the conception" of Jesus of Nazareth, the only begotten Son of God Many other sons are his, in promise the number is 144,000, but they become sons by the spirit of adoption whereby we cry, Abba, Father. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of flesh of sin, and for sin, condemned sin in the flesh, that the requirement of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." "And if ye are Christ's then are ye Abraham's seed, heirs according to the promise. When the fulness of the time came God sent forth his Son, born of a woman, born under the law that he might redeem them which were under the law, that we might receive the adoption of sons, and because ye are sons God sent forth the Spirit of his Son into our hearts crying Abba Father."

Herein is shown the superiority of the birth of Jesus of Nazareth over the sons of Adam, he was the second Adam, born the Lord from heaven. "Ye have believed that I came forth from the Father. I came out from the Father and am come into the world." "I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever." "Doth this offend you to stumble, what then if ye should behold the Son of man ascending where he was before." Remember Ephraim "ate the sacrifices of the dead." And the sons of the first Adam were born of the earth, earthy, nothing heavenly about them, save the Spirit of promise that God in his great love for a lost world promised through the house of David of "a child is born a Son is given." "I will be his Father and he shall be my Son. They who reject the words of the prophets and refuse to walk in his law discard true doctrine, and make a fatal mistake for themselves, as they virtually deny the Father and the Son.

There is also another true doctrine shown here in this prophecy. It is the truth of the resurrection of the dead. "I will ransom them from the hand of the grave, I will redeem them from death." The sealed servants of God shows the number belonging to the first resurrection, they gain immortality, for over them the second death hath no power. They shall be priests of God and of Christ and shall reign with him a thousand years. "And behold the Lamb standing on the Mount Zion and with him 144,000, having his name and the name of his Father written on their foreheads.....These are they which follow the Lamb whithersoever he goeth. (Follow me, said Jesus to his disciples, and they arose and followed him.) These were purchased from among men to be the first fruits unto God and unto the Lamb. And in their mouth was found no lie, they are without blemish." (They believed in the Father and in the Son and in the precious blood of the Passover Lamb)

John tells us that "no lie is of the truth." "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power." This is the resurrection of the just. There is also a resurrection of the unjust. Says Paul, "There shall be a resurrection of the dead, both of the just and the unjust." Says Jesus, "Verily, verily, I say unto you, he that heareth my word and believeth him that sent me hath eternal life and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you the hour cometh and now is when the dead shall hear the voice of the Son of God and they that hear shall live. For as the Father hath life in himself even so gave he to the Son also to have life in himself, and he gave him authority to execute judgment because he is a son of man. Marvel not at this for the hour cometh in which all that are in the tombs shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done ill unto the resurrection of judgment."

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here is plainly taught two classes of resurrected ones, the just and the unjust; the just have done good, the unjust have done ill; one receives everlasting life, the other, judgment, shame, contempt, but they are all resurrected ones. Now when God leaves Ephraim's blood upon him and yet ransoms him from the power of the grave, he must have what is generally termed a mortal emergence to come under judgment. "It is appointed unto man once to die, and after this the judgment;" judgment follows death to all but the sealed servants of God; there was no lie in them. "Flesh and blood cannot inherit the kingdom of God." But there is also a "second death" after the thousand years are finished, for "God willeth that all men shall be saved (ransomed from the grave) and shall come to a knowledge of the truth." "He that overcometh shall inherit these things and I will be his God (not Father as with the first resurrection) and he shall be my son." "But for the fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all liars, their part shall be in the lake of fire and brimstone, which is the second death."

It behooves us in the hour of trial to have a sound doctrine in Jesus Christ who is the way, the truth and the life, if we would inherit with the *only begotten* Son, heeding John's warning that "no lie is of the truth." Jacob's prophecy to his sons of what should befall them in the "last days," says, "Dan shall judge his people as one of the tribes of Israel; Dan shall be a serpent by the way, an arrow snake in the path, that biteth the horse heels so that his rider shall fall backward. I have waited for thy salvation O Lord." Turn to the wisdom of Solomon and read, "God made not death neither hath he pleasure in the destruction of the living." 1. 3 God created man to be immortal and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world and they that do hold of his side do find it." Look up the Scriptures concerning Dan whose name means "judgment or he that judges."

"Dan shall judge his people as one of the tribes of Israel" and Dan loses the prize. "Judge not lest ye be judged." How often have our modern churches judged men to be lost, eternally lost, not seeing that judgment came after death was conquered, and after a knowledge of the truth during the day of judgment. But Dan did more than judge, "Dan shall be a serpent by the way." We know full well the serpent's teaching. "Ye shall not surely die. For God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as gods knowing good and evil." Ye shall not surely die even the second death is being taught during this last hour of trial for the elect. Satan is ever on the alert to deceive, and we must heed that we make no portion of God's word "void" in our doctrine and faith in Christ. This Gentile age is to "take out a people for his name," "a chosen people, a holy priesthood" to make up the number of the 144,000, in whose mouth was found no lie," see Rev. xiv. 1-5 inclusive, for judgment must begin at the house of God. Through the death of Christ, the head, the mystic Christ body are judged during Gentile times. The faithful and martyred Paul "feared lest by any means he might become a castaway." He knew what the influence and the power of the early teaching that he received at the feet of Gamaliel, holds over a person; this early traditional teaching must be largely discarded and the word of God must be held in its entirety. Alas for Ephraim when he came to the passes of Jordan he could not say "Shibboleth" which means "burden, ear of corn." "By their fruits ye shall know them."

E. K. H.

# TEMPERANCE.

## LIQUOR AND WORKINGMEN.

Adalbert Beach, a Chicago Evening *Journal* compositor, makes the following sturdy contribution to the liquor question in the Rawlins (*Wyo. T.*) *Laborette*:

However large wages are earned by a workman, in whatever trade, profession or employment, he will not improve his condition materially if he patronizes the saloon. Many workingmen (including some Knights of Labor) spend more money for liquor than for bread. What is the use of earning large wages if the money is wasted for liquors that do the drinker no good? Every Knight of Labor should be a knight of saving. No liquor saloon has a right to exist on the patronage of workingmen. This saloon question is the great question, for with the money he spends in the saloons many a workman could in four years pay for a fine home, and his manhood would be preserved intact besides. The Knights of Labor should deal with the liquor problem. It is a question which vitally concerns them. Let the Knights of Labor and all the toilers shun the saloons and liquors of every kind. Let the proclamation go forth throughout the United States that the saloon no longer thrives by hard-earned money, and that odious institution is doomed.

What benefit do the saloons and saloon-keeper confer upon the community? Honest workingmen should not join with the gamblers, thieves, desperadoes and loafers to continue saloon-keepers in business. The liquor traffic never conferred one solitary benefit upon the laboring man since creation's dawn. The worst enemy of workingmen is the demon drink. Every saloon is a drunkard factory. Every place that sells liquor is sure to rob scores of men of everything which enlightened mankind holds dear; among which are purity, honor, character, talents, manly vigor, friends, position, wealth, home.

He is a true Knight of Labor who is in favor of a higher and better life in every sense of the term. Let there be a general advance along the line of all the manly virtues. Does a life of sensualities pay? That which is grossly sensual can not be for the good of the workingman. Liquor drinking, the use of intoxicants as a beverage, is a form of mere sensuality. Why? Because such indulgence is not necessary to man's happiness, and because, on the contrary, it brutalizes a man, steals away his brains and reduces his capacity for real happiness. It is not all of life to live. Happiness depends on the quality of life as well as on the quantity. A drunken or gluttonous or impure life is a just subject of reproach to any workingman. Boycott the saloon and all its allies.

## INTERESTING JEWISH NOTES.

Arabia.—At the Geographical Society of Vienna, Dr. Edward Glaser delivered a lecture on Arabia. He asserted that the Jews living in Southern Arabia are descendants of the lost ten tribes, as Dyor and Hobar of the Bible, whither Shalmaneser carried the Jews, are to be found in that region of the world.

Africa.—Six months ago, Barberton, in the Transvaal, was a mere collection of Kaffir houses and mud huts; it has now a population of eight thousand, including some seventy Jews. Mr. Isaac Jacobs, a former resident of Mershyr, organized divine worship for the recent festivals, the services being well attended, although the gold fever is at its height at present.

Palestine.—Several roads of Palestine are at present under repair and will be put in good order, namely, from Akka along the shore to Beyroot, from Akka over Tiberias to Hauran, from Haifa to Nazareth, from Nazareth to Akka, from Nazareth to Yenin, and from Safed to Akka. The warm baths of Tiberias receive new walls, and a new building, and at Haifa a new iron landing, the only one on the Syrian shore.

England.—Speaking to a very large audience, the Bishop of Manchester, England, said that he dearly loved the Jewish race. If he had to select the race from which to be born, he would have selected to be born a Jew, cheerfully taking part in their reproach for the high honor of belonging to the blood of Abraham and Isaac and Jacob, of Peter and Paul, and above all, of one who was greater than either.—*From the Occident.*

Thomas Guthrie, in speaking of home says: "Oh, how sweet is that word! What beautiful and tender associations cluster thick around it; compared with it, house, mansion, palace, are cold, heartless terms. But bound that word quickens the pulse, warms the heart, stirs the soul to its depths, makes age feel young again, rouses apathy into energy, sustains the sailor in his midnight watch, inspires the soldier with courage on the field of battle, and imparts patient endurance to the worn down sons of toil. The thought of home has proved a sevenfold shield to virtue; its very name has a spell to call back the wanderer from the paths of vice."

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# PHOTOGRAPHS!

—OF—

## ELD. S. A. CHAPLIN,

*Editor of the Restitution.*

Many of our friends who have seen Elder S. A. Chaplin, and are personally acquainted with him, besides many who have become acquainted with him through THE RESTITUTION, have expressed a desire to have his Photograph. It will be evident to every one that Brother Chaplin could not possibly give his Photograph to all these friends, on account of the great expense.

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The Pennsylvania Lines West of Pittsburgh will sell excursion tickets, at one fare for the round trip, to and from all stations, on December 24th, 25th and 31st, 1886, and January 1st, 1887, good returning until January 3d, 1887, inclusive. For full information apply to nearest agent of the Pennsylvania Company, Pittsburgh, Cincinnati & St. Louis Railway Company, and Chicago, St. Louis & Pittsburgh Railroad Company.


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We must insist on our friends heeding these directions, for our mutual protection. Three Postal Notes have been wrong within a short time, and one of them for $2.50 is lost entirely. Two Money Orders have contained errors also, causing much annoyance and delay.

We are reminded most forcibly, because the source of our reminder is so closely connected with certain pleasurable personal memories, that the holidays are once more almost upon us.

It has been said, and truthfully so, "that the anticipation is often more pleasant than the event;" we think, however, and believe it to be generally so conceded, that the holidays form an exception to that saying. Who is it that does not enjoy the Christmas Holidays? It is not the poor, and most certainly not the rich. All have some joys, while all, for some unknown reason, seem to forget for the time being what sorrows they may have. It is indeed, and in truth, a festive season.

Our reminder is a fitly worded bill, the Official Proclamation of the Vandalia Line, to which we would call the attention of all our friends. The Vandalia officials evidently realize that we, the people, appreciate a liberal policy, and so continue the pursuit of the one adopted on our appreciatory call. The bill referred to declares that Friends Should Visit Friends. We all know from [illegible] experience how we enjoy visiting our friends, a visit from them, during Holiday week, so we can appreciate fully the declaration mentioned. The rate offered is One Fare and a third between all stations. Tickets are to be on sale and good going on December 24th and 25th, and on Dec. 31st and January 1st, all good to return including Jan. 3rd, 1887, allowing the liberal limit of eleven days.

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# Poetry.

## GOD KNOWS HIS OWN.

Today we meet with those we love,
Tomorrow place them with the dead;
But O, we hope to meet them soon
Where farewell tears will ne'er be shed.

Our friends in life, they seem so dear,
'Tis hard to bow beneath the rod;
But O, the stroke seems less severe,
The nearer we approach to God.

Who would not cry, O Jesus come!
Come, put an end to grief and pain!
O speed the time when friends shall meet,
Meet, nevermore to part again!

To those who now in Jesus sleep,
A song of triumph he will bring,—
"O grave, where is thy victory?
O mourner death, where is thy sting!"

O blessed thought, God knows his own,
If in the depths of sea or land,
And when the last fond tramp is flown,
They will appear at his right hand.

# Selections.

[The Christadelphian Advocate.]

## WILL THE DEAD EMERGE FROM THE GRAVE IMMORTAL?—No. 2.

A Discussion in which Carrie Williams affirms, they will, and the Editor denies—claiming the dead will emerge Mortal and be Judged before they receive Immortality.

Before entering upon the ground indicated in my last, I wish to call attention to a few items you failed to notice in your reply.

1. Why there is no mention of mortal resurrection in church history, either sacred or profane.

2. Why have you passed by unnoticed, the fact, that Christ was the first fruits of them that are asleep; and that he was declared to be the Son of God with the power of an endless life, by or through the act of resurrection from or out of the death state—not by a progressive growth during a second mortal life into a higher life? The angel said: "He is not here, he is risen." The verb (is risen) as here used in the passive form, expresses the action of resurrection as completed; and this was said of him before he said to Mary, "Touch me not."

3. Propositions three and ten were noticed because my attention was called to these points by leading Christadelphians in private letters, and they were presented as objections to my writings.

4. I [illegible] intend to pass by those [illegible] Cor. xv. 1–32. Be patient.

5. Why do you vainly endeavor to show that I admit "three stages" in the resurrection of Christ? You leave off the last clause of the middle paragraph on page 204, and thus quite alter the sense of what I say. Please reader, turn to the paragraph—last clause "and, third (prophecy not stage) that he raised him from the dead into that incorruptible condition wherein these promises could be fulfilled through him, before he had seen corruption." He was raised from the dead, and this clause merely tells in what condition that resurrection placed him, before he saw corruption. You utterly fail here to make a much desired point. There are no "three stages," we are simply told here that he was taken out of the grave, or death state, before corruption had taken hold of him. You and also your readers well know that there is no such phrase in the Book as "three stages." I believe the Word, but cannot such an unscriptural theory.

6. Yes, I say there is no mention that Jesus was begotten a second time, and you have not given proof that he was. You quote Rev. i. 5, as proof, when you must know that the word *prototokos* here translated begotten, signifies born. He was born from the dead, the first fruits of them that are asleep. We are begotten by the word of truth, his words, and we are (or will be) born from the dead into an incorruptible life, by resurrection. Christ at the first was begotten of the spirit; we are begotten of the flesh. Then, when we hear and believe his words we are begotten of the spirit. Christ knew no sin, we do. And the first step necessary for us to take, to get out of the sinful condition in which we all find ourselves, is to accept his words by faith. This is our spiritual begettal. He did not require this, for he always believed; he was always at one with the Father.

7. I only offered an opinion as to why Jesus said "Touch me not." Opinions have no weight come from whom they may. But note here that the word "*gar*," translated for, has not (according to Young) the sense of because, and therefore all your interrogative reasoning based on this assumption falls to nought. And too, all your speculation about Jesus ascending to a higher nature within eight days is wholly unwarranted, and without a shadow of Scripture evidence. Yet this seems to be the only Scripture you cling to, to try to prove that Jesus was raised to mortal life.

8. Why do you not explain how it was that the women held him by the feet at a very early hour that morning? If there was an "interdict" not to touch Jesus on account of his nature; it was removed very early that morning; not eight days after. See Matt. xxviii.

9. You say the whole question hinges on the meaning of the words, "I am not yet ascended." The first four pass without criticism. Let us look into the true original meaning of the fifth, ascended. By reference I find that the word "*anabaino*," here translated ascend, signifies "to go up or to come up," and every instance where the word occurs, it refers to some certain definite object, changing places, changing from a lower to a higher locality. But, nowhere has it the sense of the object, resolving or changing within itself into a superior nature. Mr. Williams, this is the undeniable testimony of revelation, and this turn of the "hinge" leaves you outside of inspiration. See a few of the many references I might give, John i. 51; xx. 17; Acts ii. 35; xxv. 1; Rom. xx. 6; Rev. vii. 2; Luke xiv. 28 and Eph. iv. 8.

10. 2 Tim. iv. 1; "I testify in the sight of God and Christ Jesus who shall judge the quick and dead, both of his appearing and his kingdom." It. Y. This one text ought to be sufficient to silence every mortal resurrectionist on their assumed theory. Jesus will judge the quick and dead. Here are two classes distinctly spoken of, by the inspired penman. One is the quick—the then living who shall by him be judged worthy to be changed from mortality to immortality: and the other class is those who are asleep, the dead in Christ whom he shall then judge worthy of being called forth to incorruptible life. They are not called forth to be wrought up by stages into an incorruptible condition; they are called forth in that condition. They come forth incorruptible. Now, sir, please tell your readers where you find divine authority to resolve these two classes into one? and this you certainly do, when you assert that all shall be living and assembled around the throne before they are judged. Will you please attend to these points as I have noted them. They all bear directly on the subject under discussion. If you cannot sustain your position by the written word give it up honorably, and your adherents will soon follow you. But do not try to pass by these items in silence. Romans viii., I will look at in due time, I must now return to 1 Cor. xv.

Paul in this chapter recapitulates what before he had preached to the Corinthians, as the gospel, by a knowledge and obedience of which they would be saved if they continued therein. The first leading thought presented by Paul is, that the Scriptures were fulfilled in the death, burial, and resurrection of Christ; as testified by hundreds of living witnesses, himself included. Down to verse 20 he reasons with the Corinthians both negatively and affirmatively, on the resurrection of Christ. Then he boldly affirms the fact that Christ hath been raised from the dead and become the first fruits of them that are asleep. Then he shows them that death came through Adam; and as all that are in existence through him, their progenitor, die; so, all that are in Christ (by faith, as this is the only means of getting into Christ) shall be made alive. Here Paul impresses the thought of order. Christ the first fruits, then (or next) they that are his at his coming. This is God's order; and who shall dare lift their voice against the Most High?

First, Christ's resurrection, and second, they that are his, his chosen ones for whom he comes, to whom he appears the second time without sin unto salvation. In this order there is nothing said about any one coming forth who was not asleep in Jesus, and it is written: "There is, therefore, now no condemnation, or judgment, to them that are in Christ Jesus," Rom. viii. 1. You cannot get away from this testimony. It stands. From verses 24 to 29 Paul takes a prophetic glance through the vista of the ages down to the time when all things shall have been subdued by the Son, and he himself have become subject to the Father. Then in verse 29 and 30 he argues, that if these things, i. e., the death, burial, and resurrection of Christ are not facts, to be believed, why are they then baptised for the dead? i. e., for the benefits to be derived from the death of Christ, and why do we—with the same hope of resurrection through him if it be not true that he rose—stand in jeopardy every hour? Then Paul soliloquizes. If these things are not so, my faith, and suffering on account of that faith, amounts to nothing, and so "Let us eat and drink for tomorrow we die."

Again he turns to the Corinthians and says, verse 33, "Be not deceived, evil companionship corrupts good morals." He knew how they had been led astray, and how stupefied they seemed on account of the errors they had imbibed from false teachers: he exhorts them to "awake to soberness and sin not." Evidently the sin here alluded to was that of overlooking God's wondrous and Almighty power, as manifested on every hand through the visible creation, and like a competent teacher, Paul takes them step by step from almost the lowest tracings of the divine hand, up to the gorgeous solar crown of the visible creation. The question contained in verse 35, doubtless suggested to Paul's mind this mode of reasoning. To these doubting Corinthians it seemed a thing impossible that that which had ceased to live could be brought again to life. Paul very wisely does not attempt to tell how this work is accomplished; for it is not revealed. But he endeavors to lead their minds gradually up, through the visible creation, to that sublime truth he had been advocating—the resurrection of the dead—and as it were, he selects ten stones, stepping stones, hewn and polished by Omnipotent power, each stone bearing on its face the indisputable impress of an Almighty hand. And with these stones Paul erects a pyramid, in vindication of him whose power to raise the dead is called in question. The first stone in the structure is the sowing and raising of grain; and here I assert on the authority of divine testimony, that the operations of nature in this branch of her work is not taken to illustrate the resurrection of the dead; but the Almighty power of Jehovah.

EDITOR'S REPLY.

1. In reply to the first question in the foregoing, we will say:—Church history, outside the New Testament, is useless in the settlement of doctrinal subjects. Even if church history, written by men, were full of accounts of discussion upon the question under consideration, that would be no more of a criterion than the endless disputes on the doctrine of the Trinity are in the settlement of the Scriptural truth that there is but one God. We must therefore ask to be excused from wasting our limited space in talking about church history, and request that "the law and the testimony" be the only standard in this discussion. We will say this, however, that Mrs. Williams' statement that "there is no mortal resurrection in church history" shows that she is not as well informed in that branch of literature as she pretends to be. But why does Mrs. W. take so much consolation in her supposition that history never mentions mortal resurrection? It must be that she thinks it a strong argument against that doctrine. She does not see that in her eagerness to pull the string tight enough to choke the view she is contending against, she struggles one in which she herself believes. Let me ask you Mrs. Williams, do you think that because mortal resurrection is not (as you suppose) mentioned in history till "within the last half of the nineteenth century" that therefore it was never known or taught? If so, then what about the resurrection of the unjust? Did the apostles teach the resurrection of the wicked? If so, as you will admit, then did they teach that theirs will be a mortal resurrection? Tell us then in your next whether the Scriptures teach the mortal resurrection of the wicked; and if so, please give chapter and verse. When you have done this, we will show you that the very text you quote will also apply to the just as far as their emergence from the grave is concerned.

2. There is no issue upon Christ being the "first fruits." That is, if Mrs. Williams understands that he is the first fruits of the new creation—the immortal state. The question is, when did he become immortal? and will the dead emerge from the grave immortal? I notice that Mrs. Williams says, in speaking of Jesus becoming the first fruits that it was "not by a progressive growth," but this is only her assertion. Emergence from the grave, as we have shown, is one thing, immortalization—becoming the first fruits, or the after fruits of the new creation is another. Many emerged from the the grave before Christ, but they did not become the first fruits of the new creation. The unjust will emerge from the grave—will have a resurrection, but it will be to a second death. Let us stop and think a little here now. The Savior says that two classes shall "come forth," John v. 29, one to life and the other death. What death do the wicked come forth to? Eternal death. What life do the good come forth to? Eternal life. So far Mrs. Williams will say yes. Do not the words "come forth to," imply in the case of the wicked that they emerge from the grave in a nature capable of being punished with death? and is not the receiving of the punishment, after the coming forth? The only answer that can be given is, yes. Then do not the words "come forth to," in relation to the good, upon the same principle show that the receiving of the life eternal is after the emergence also?

Hard pressed must our friend feel before she would snatch at the words "he is risen" to prove that Jesus was immortalized. In other cases, such as in the word ascend, Mrs. ——, she has manifested a fondness for going to the originals, but seems to have passed unnoticed in this case that the words "is risen" are from the Greek *egeiro*, which is applied to cases where it would be very straining to Mrs. Williams' eyes to read between the lines the idea of immortalization as she seems to have done in the one case alluded to. Take for instance John xi. 23, where Jesus says: "Thy brother shall rise (*egeiro* the same word rendered is risen in Mark xvi. 16) again." Supposing our worthy friend had gone to the grave of Lazarus after his resurrection, and heard an angel say, "he —Lazarus is not here—he is risen," would she have understood that Lazarus was raised to immortality? Certainly not. Why then, does she attempt in the case in hand to load down these two little words with a burden they are not intended to carry. Is it not because she finds herself short of words in the Scriptures to bear the clumsy theory she is trying to support? The words "is risen," are applied to Jesus before his death, where not the remotest idea of immortalization is found. Notice the following: "And there came a fear on all; and they glorified God, saying, that a great prophet is risen among us," Luke vii. 16. We are sorry to waste time in replying to such trifling with words, but have dealt with this case in the hope that Mrs. W., will improve in the future.

3. Please do not, in this discussion, answer these "private letters," but keep to the point, and answer these public letters.

4. We are pleased to learn now, that you do not intend to pass by the fifteen verses in 1 Cor. xv. 35–52. If you did it before without intending it we will pitifully excuse you and be "patient."

5. Of course we do not claim that the phrase "three stages" is in the Bible, but what of that? It is not a question of mere words. Let the reader turn and see if your statement suffers in the least by leaving off the last clause. It matters not whether we use the words "three prophecies" or "three stages." You have "First, that he "was raised up, or manifest in the flesh," which is one prophecy fulfilled, and therefore one stage in the raising up. You have "Second, that he raised him from the dead that he might fulfil in him the promises made to David, which promises reached out beyond this mortal life into the eternal ages," which is another prophecy fulfilled, and therefore the second stage in the raising up of Christ towards the pinnacle of the power and glory to which he has attained; and you have "third, that he raised him from the dead into that incorruptible condition wherein these promises could be fulfilled through him before he had seen corruption." Christ is therefore first born into the world. Second, raised from the dead, and third, raised into the incorruptible nature. Now as we said in our last, if you will stay here, our dispute so far as Christ is concerned is at an end.

6. It matters not whether *prototokos* signifies born, or begotten. We will not quibble about mere words. You certainly will not deny that Jesus was begotten from the dead, neither will I deny that he was born from the dead. Mrs. Williams talks about Jesus being born first of woman, and second born from the dead, or that there are two births which certainly implies in some sense two begettals.

7. Yes, I know you only offered an opinion; and that opinion which substituted another reason for the one the Savior gave why Mary was not to touch him was what we complained about. You say the word rendered for has not the sense of because. Let us notice a few instances where the word for is from the Greek word *gar*: "Fear not to take unto thee Mary thy wife for that which is conceived in her is of the Holy Spirit," Matt. i. 20.. "And thou shalt call his name Jesus for he shall save his people from their sins," verse 21. Take the first seven instances given by Young, and see if the because cannot be substituted and still the same ideas expressed. When Jesus said, "Touch me not for, it certainly means because, or for the reason, "I have not yet ascended."

We have scarcely commenced to give our texts yet. We are "clinging" to this and others to which you call our attention, because you being in the affirmative, we are following you to show that you cannot vindicate the theory of immortal emergence from the texts you quote.

8. There is nothing for me to explain as to "how it was that the women held him by the feet." It is you that have made the mistake in supposing that I claim that Jesus ascended to the divine nature eight days after his resurrection. I have not said so. What I said was that his ascent must have been between the interview with Mary and that with Thomas. Grant that the reason why Mary was not to touch him "was removed very early in the morning," my position still stands that after he saw Mary he was the subject of what was meant by the message she was to bear to the brethren, viz: "I ascend unto my Father."

9. The ascent could not have been his bodily ascent to heaven because that did not take place till forty days after. We claim no more for the word *anabaino* than we do for the word ascend as it is commonly used. It has the meaning of rise up. The context must always decide whether it means to rise up from a lower place to a higher, from a low state to a higher, or from a low nature to a higher nature. In the case in hand, it cannot be made to apply to anything but to the ascent from the mortal to the immortal nature.

10. Mrs. Williams thinks 2 Tim. iv. 1, ought to settle the question. Well let us see how it settles it. The text declares that the living and the dead are to be judged at Christ's appearing. This fixes the time when the judgment is to take place. Now the Mrs. Williams, when Christ comes, the quick or living will consist of good and bad, will they not? and therefore in the case of the good, will they not also be judged before they are rewarded? This being the case with the living, will not the same be true of the dead? Do they not stand before the judgment seat before they receive the reward? Paul declares: "We must all appear before the judgment seat of Christ that every one may receive the things in body, according to that he hath done, whether good or bad." If this teaches anything, it is that there will be a standing up of the dead in bodies capable of receiving good or bad. What can the bad be but death? Therefore they will stand in mortal bodies. What will the good be but eternal life? Therefore the good will appear not in immortal bodies before they are judged, but in bodies in which they will "receive," after judgment, the reward, which is eternal life, Romans ii. 6, 7, 10.

With reference to our affirmative argument last month, on Rom. viii. 11, all that Mrs. Williams says is that she will notice it in due time. One would have thought that "due time" would have been in her next reply. So we again call her attention to the fact that those to whom Paul wrote were to have been their mortal bodies quickened—made alive. His words have never been fulfilled. Their mortal bodies do not exist. In order therefore for their mortal bodies to be quickened they must stand again in mortal bodies, and so by this text to start with in our affirmative argument, we prove mortal emergence.

(To be Continued.)


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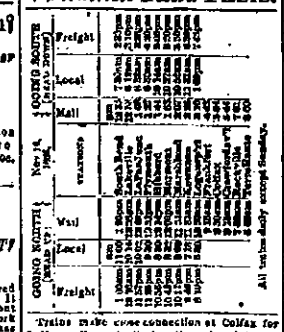


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. Read PLYMOUTH, INDIANA, JANUARY 5, 1887 NO 1.

## Communications.

### A Glance Inward. No. 2.

It is hard some times to tell what is right, what is the best and the safest course to pursue: we look at the difficulties in the way of Christian endeavor, at the environment of circumstances that surround us, and then up to God, crying, "Father! what wouldst thou have me to do?"

"Do all that your hands can do,"—"hasten the coming of the day of the Lord," "help prepare a people for his name," "call out those who are to rule with Christ in the coming age," "keep the scattered ones awake," "do with your might, whatever your hands find to do"—is the answer to our prayer.

If it is hard to tell what is right "do the hard thing and wait on me;" "in quietness and in confidence shall be your strength," says Jehovah!

If circumstances are against us, they were against Christ; he did not find the road an easy one, nor did Paul. Heroes are only made by the winning of many battles. Dealing with cross and selfish people, and being patient with them, is our dealing in what Master Christians; not only of them, but of us. God puts us into hard places that we may show what it is to be Christians, "The soft answer, turneth away wrath." The grace of patience can never be won, where there is nothing to be patient about. It is not very pleasant to be caught in a storm or storm even of words, but if endured, it cannot do us any harm. It gives one robe to wear on such occasions. And on all occasions.

Patience and kindness long persevered in, will even the most stubborn human heart, in time. And we, we are not half as gentle and kind conduct as words, if we bear all patiently and give good deeds and pleasant answers in return.

I have read of disagreeable people being "killed by kindness" such a victory, were well worth the trial of a life time. There is one thing certain, we can never "kill" such people "by giving as good as they send." "Angry words stir up strife." Blows provoke blows in return.

In "the good fight," we can "take our own part" best by "bearing all things; enduring all things." We never cure other people, by making ourselves as disagreeable as they are. It is only by doing right ourselves that we can get other people to do right.

Make a beautiful picture of your life and some body will want to be like you. Leave the untoward circumstances and difficulties of life in God's hands and go ahead.

There must be no standing still, when the restoration of Israel is being accomplished before our very eyes, and the Master just at the door. If God thought an easy place would best fit us for the kingdom he would give us an easy place. The very difficulties, and unpleasant things in life, are the things that are to school us, until we are educated into the possession of the calmness of Christ,—"the meek and quiet Spirit," that is worth more than Vanderbilt's millions.

It takes men and women who have been schooled in the pinching cold of Arctic affliction, to be instruments in God's hands for rescuing others from the wrath about to be poured out on an ungodly world.

It is thus that he "sweetens the waters," "before we stoop to drink," and when our "Marahs must be Marahs, he stands beside the brink."

But, was the Savior tempted as we are? Was he so beset, hindered, oppressed? Follow him every where, from Nazareth to Calvary and see, and let his course be made the pattern for ours. You will remember how, in his own city, they brought to him a man sick of the palsy, and how the Scribes said of him in their hearts "this man blasphemeth," because he, knowing that sin stands behind and is the cause of all disease, forgave the man his sin, that he might become well.

It was as easy, he said, to say one thing as the other; in either case his power to forgive sin was proved, if he said "go to your house," and the sick man recovered and went, it showed that his sins were pardoned; yet for thus demonstrating the authority and power that he had received from the Father he was thought to be a blasphemer! Again on a certain day, when he sat at meat, some people, whose lives were not just what they ought to be, came in and sat down with him. They felt the burden of sin, and sought him, that they might be pardoned. "Oh ho! said the wicked Pharisees, to his disciples, what makes your Master endanger his reputation by eating with such sinners?" Did the Savior get angry? Did he reply with venomous, stinging words? Did he even leave the table, for fear that his reputation might suffer? not at all, calmly come the blessed words of hope, for the poor burdened ones,—"It is the sick, that need a physician! I came to call sinners to repentance! Though watched, hated, and set apart for destruction, Jesus did not stop to quarrel, did not relax his efforts, he did not become discouraged and give up the battle. To be called Beelzebub, was a hard thing, but he bore it meekly.

He had come "to preach the glad tidings of the kingdom," "to cast out devils by the Spirit of God," "to send forth judgment unto victory," to make the Gentiles trust in his name, and to bind the strong man and spoil his house! and he kept at work despite the sneers of Scribe and Pharisee.

There might even be a Judas among his disciples, but he let Judas alone, and kept about his Father's business.

To "do the Father's will," was the actuating thought of his life. Though "He had not where to lay his head," the Father would feed and clothe and heal him up. No need of turning stones into bread, or of bowing in adoration at Satan's feet, the dazzling splendors of earthly rule would be his by and by; he would be patient, and bide his time.

This then must be our pleasure. The power to make the wrong go right is not in our hands. Evil men will have their way a little while longer. But, while they are having their way and waxing worse, we must be about "the Father's business" and be growing better. We must submit to the schooling, to the discipline. It takes heavy strokes to make stubborn people patient. We can, we do submit, dear Father! These wilful hearts must be thine: must be made thine, by being melted in the crucible of love.

Can we ever love enough? Can we, who have had so much forgiven, love much, forgive much? I feel ashamed, as I write the words! A pardoned child find fault with others! "The sick need a physician," not "a vulture's bill," to "pick at flaws!" We are to "walk honestly toward them that are without," defrauding none in the matter of wages, or in the gold of truth. But do we not often defraud people of the truth brethren? Do we not withhold it from them, from cowardice or covetousness? Let us look at this matter closely: the glances inward, heart-ward, must be faithfully made, because the reaping time is coming soon, and there is no getting away from the fact that we shall reap what we have sown.

Truth can only be given wings by the sacrifices of men, and sacrifices must be made that it may be given wings.

It will do no good to say "give" to others, if we do not give, to say to others "live right" if we do not live right. The seed of truth must be borne abroad and sown, though it be at the cost of tears of bitter self-denial, that only our Lord may know.

The farmers of Palestine, literally sow in tears. The seed that they carry out, is "precious," because there is very little left at home for bread. It is a terrible sacrifice, to cast the grain into the ground, that is so sorely needed by their families, but though the farmer goes out weeping to sow, he knows that by and by he will "come rejoicing bringing in the sheaves." That is the spirit that we need, who has it? Who will bear with Jesus "the burden and heat of the day?" Who will suffer the loss of all things for the sake of "the sweet by and by?"

S. ROXANA WIRTH.

### THE KINGDOM OF GOD.

Luke xvii. 21: "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, there! for lo, the kingdom of God is within you." On this passage we observe, first, the sense usually put upon the word observation, is not the true sense. It is explained to mean "pomp, splendor, or outward show," and hence it is inferred that the kingdom cannot be a visible kingdom; that it does not come so as to be seen, and is not accompanied with any outward show. But some of the greatest scholars give as the correct meaning of the original, "the act of perceiving or observing," "scrupulous attention or observation." And as the meaning of the English word, Walker gives, "the act of observing, noting, or remarking;" so that the sense usually put upon it is calculated to deceive those who do not examine it for themselves. Scripture teaches that Christ will come as a thief in the night; that in such an hour as men think not the Son of man cometh. His appearance will burst upon the world suddenly as a flash of lightning; and remember, Scripture associates the kingdom with his appearance. When the King comes thus unexpectedly—he is about to claim the whole world as his kingdom. It is not a thing, therefore, that men can quietly and leisurely observe, or note, or perceive, while it is in the act of coming. This is the true meaning of the phrase, "cometh not with observation;" and when men fasten a sense upon it which it will not bear, in order to sustain a preconceived theory, it evinces the weakness of their cause. But though the kingdom will come without observation, yet when it is come it will be observed. Van Oosterzee says, "Not seldom has the saying that 'the kingdom of God comes without observation' been misused and exaggerated, in the sense that this kingdom will never on earth display itself in a glorious form worthy of itself. No: the kingdom of God comes not with observation, but when it has once come, we shall nevertheless be well able to say: Lo, here!"

Second, in regard to the phrase, "the kingdom of God is within you," it was proven by many Biblical scholars, long before the appearance of the Revised Version, that the original words would bear another rendering, and that rendering is now given in the margin of the Revised Version: "in the midst of you;" that is, as a nation, or a people. And this accords with Matt. xii 28: "But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you." Christ's power to work miracles was evidence that he had power to establish the kingdom, and thus it came upon them; in the offer of it to them it also came upon them. The interpretation then that accords with the analogy of Scripture is, that the kingdom of God was within them, or in the midst of them, as a people, in the sense that it was preached to them, and offered to them on the condition that, as a nation, they would repent. But they would not repent, and so the kingdom was not set up. That the word "within," in the text, could not possibly be used in the sense in which writers and preachers try to make men believe it was used, in the sense of "God's reign in the heart,"—how could it be within them? It was the devil's reign that was within them rather than God's.

Rom. xiv. 17: "For the kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Ghost." No exposition of this passage can be the true one which will not agree with the scope of Scripture teaching. What the drift of Scripture teaching is, we have seen, and therefore the common interpretation will not harmonize with it. The probable meaning is, that the kingdom of God will not be one where we may indulge our present bodily appetites, but where our happiness and joy will be derived from obedience, holiness, and fellowship with God. That this interpretation accords best not only with the tenor of Scripture, but with the context, will be readily seen by reading the verses preceding this, where the apostle refers to the dispute which prevailed among some in reference to the eating of meat which some accounted unclean.

Col. i. 13: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." By the former part of this passage reference is made to our deliverance from sin, or to our conversion to Christ; but at that stage of our salvation we can only be translated into the kingdom in the sense of becoming heirs to it and receiving our title to it. And making our election sure by faithfulness, our entrance into the kingdom is so certain, so determined in the divine mind, that it is spoken of as a present reality. In Rom. iv. 17, Paul tells us that God "calleth the things that are not, as though they were." And this Alford says, "is a general attribute of all God's words concerning things of time: past, present, and future, being to his Omnipotence and Omniscience, all one. His purposes, when formed, are accomplished, save in so far as their evolution of secondary causes and effects intervenes, which is also his purpose. In conformity with this principle the apostle in Rom. viii. 30, says, "Whom he called, them he also justified; and whom he justified, them he also glorified." Now it is in the future, at the appearing of Jesus, when believers will be glorified; yet their glorification as well as their justification is put in the past tense in view of its being real and fixed in the counsel of God. Only on this principle, therefore, can the above passage be interpreted to maintain the harmony of Scripture.

Rev. i. 9: "I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus." The scope of the numerous passages we have quoted putting the kingdom in the future, demands an explanation of this that will be in harmony with them. Here are two more, not previously quoted, both on the same line, confirming our remark. Acts xiv. 22: "Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." This puts the kingdom after the tribulations, not contemporaneous with them. 2 Tim. ii. 12: "If we endure, we shall also reign with him." This also puts reigning with Christ, or being joint-heirs with him in the kingdom, after the enduring, or subjection, or bearing trial and suffering, and not taking place at the same time. John, therefore, must not be explained to mean that he was a partaker in the kingdom at the same time that he was a partaker in the tribulation. When we partake in the kingdom, we shall have done for ever with tribulation. No interpretation should be accepted which places John in opposition to Paul and other Scripture writers. Many expositors think the sense intended was that John with other believers, was a partaker in the tribulation and "in the hope of the kingdom." And this was simply a Jewish mode of speaking. If a convert was made from Gentilism, the Jews regarded him as "admitted into the kingdom of heaven, or, of God," by which they simply meant that as an adopted son, he had become "entitled to the kingdom." So John, having faith in the Christ, and in the Messianic kingdom, did not doubt his title to it.

SILAS HENN.

### "THE DEAD."

Ever since death has entered upon his grim reign the question has been raised in one form or another as to the length of time he shall hold his power over his subjects. Human speculation upon this matter is fruitless where it fails to lead enquiry to him who instituted death. From this source we learn with uniform consistency that death is the wage of sin. We have therefore the two things to look at in any attempt to answer the question, "If a man dies shall he live again?" It seems natural and fair to conclude that wherever there is sin death must follow, and that wherever death takes place sin has preceded it. The wage cannot be paid before it is due nor can it be justly withheld where it is due. When justly given it cannot be recalled, as that would imply that injustice had been done to him who was recalled. Of such it is written in words of terrible import "They are dead, they shall not live; deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi. 14.

Of this class there is no further resurrection. They have been visited by the Supreme Judge with effacement from memory. They are now as though they had never been. They are set forth as examples suffering the vengeance of eternal fire. An example or sample is part of a whole, detached from the whole, to make the whole more perfectly understood by all who see it. The example and the whole will correspond to each other. The old world which was destroyed by water is of this kind, and so also is the judgment upon Sodom and Gomorrah, and other judgments recorded. Men were judged, condemned and executed by divine visitation. All these we look upon as final and the subjects of them consigned to the congregation of the dead who shall not rise. But there is another class of dead spoken of in this chapter and called "Thy dead." Of them it is affirmed that they shall live. "Thy dead body shall they arise." These are invited to awake and sing, because their dew shall be as the dew of herbs; and the earth shall cast out the dead." Isa. xxvi. 19. The time contemplated here is first a time of casting out the dead and then of separation after, as the command goes out "Come my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain." This is manifestly a time of the dead when the righteous dead shall arise to everlasting life, and the unrighteous to the punishment and contempt due to their deeds. Notwithstanding this affirmation and many others to the same import, many still "Deny that there shall be no resurrection of the dead." To some of this class who once entered Jesus he replied "You err not knowing the Scriptures, or the power of God: for when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven. And as touching the dead that they rise; have ye not read in the book of Moses, how in the bush God spake unto him saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but the God of the living: ye therefore do greatly err." From this statement it is clear that those who are not heirs of everlasting life are without God in whatever state they may exist.

But some have affirmed that the dead shall not be judged. To those who affirm so the reply of Jesus to the Sadducees applies for in the final revelation given this is twice affirmed of them, Rev. xi. 18; and xx. 12, 13.

The dead, therefore, whether righteous or unrighteous, we judge in view of these affirmations shall be raised up again that each one may be rewarded according to his deeds. Jesus taught that this reward included the life or death of those judged, Matt. xvi. 27. The inheritance or non-inheritance of his Father's Kingdom, Matt. xxv. 36 and 46. The resurrection to life of those who have done good and the resurrection to condemnation of those who have done evil, John v 28, 29. And he commanded his apostles to preach unto the people and to testify that it is he who is ordained of God to judge the living and the dead at his appearing and his kingdom, Acts x. 42; 1 Tim. iv. 1.

There is in addition to those already mentioned a very large class who have neither done good nor evil, who are in the congregation of the dead, but as it has not pleased the Creator to speak of these, we care not to intrude with our speculations. The general principle given by the apostle seems to meet their case, viz. "That as many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law in the day when God shall judge the secret things of men, by Jesus Christ according to the gospel preached by Paul, Rom. ii. 7 to 16.

Life therefore is the gift of God, whether by creation or redemption; and in like manner death is the punishment of disobedience under every law which God has given. The death of children in infancy as well as the various abnormal conditions of the human family, must be traced to the same cause, either directly or indirectly.

Death is not an arbitrary nor artificial punishment. It cannot therefore be removed without, first the removal of the cause. It has come and rests upon all men under the administration of him the habitation of whose throne is justice, and judgment, and before whose face mercy and truth go forth. The righteous Judge of all the earth. Every one therefore who is under condemnation to die, is under that condemnation justly. The supposition of injustice or even the absence of favor to any one destroys the possibility of faith in the Ruler under whose law the dead have suffered.

The Lord gave and the Lord hath taken away (his gift) blessed be the name of the Lord, must be the spontaneous expression of those who have possessed his favors for a longer or shorter time. But there is a time spoken of when there shall be no more death, neither sorrow nor crying. Yes, that time refers not to those who have perished, as they have perished for ever, and have become as though they had not been. Death has not been arbitrarily introduced and we judge it will never be arbitrarily removed. Death is the effect of which disobedience is the cause. This cause must first be removed in every cause before the effect can cease. This cause cannot be removed arbitrarily any more than the effect. The cause being an illegal act it must be removed by a corresponding legal act. If the unjust actor suffers for his unjust act his case is settled for ever. In the matter therefore of his freedom from the effect of his own act he is helpless, and much more so for that of his brother's. For no man can redeem his brother nor give to God a ransom for him, Psa. xlix. 7.

The disobedient cannot undo his disobedience, nor remove the effect of the disobedience of his father. The Redeemer of man must do three things as the foundation for human redemption before one single disobedient one can be saved from the effect of his own act. First he must bring into existence one man related to himself as his father on the one hand, and related to the disobedient one by his mother on the other. This one is thus free from the cause of death, and also from all the effects which stand related to that cause. Second, the Redeemer must perfect this new man under law that he may be holy, harmless, undefiled and separate from the disobedient for whom he is to give his life. Third, this man must give his just life up to death for the unjust lives of those who are condemned to death. Thus we have the counterpart of the disobedient in every detail.

An uncondemned life instead of a condemned one. A perfect obedient man for a disobedient one. A voluntary submission to death by sacrifice for the involuntary subjection to death of a criminal. The raising from the dead on the third day of him who suffered voluntarily is in strict accordance with justice to him, as it was impossible that he could be held in death, there being no cause against him when he died. Nay, more, in his death he performed an act of unparalleled service of obedience to his Father, the Redeemer, for which he has rewarded him with a name that is above every name, that in the name of Jesus every knee should bow, of those in the heavens and in the earth, and those under the earth, and that every tongue should confess that he is Lord (of the dead and the living) to the glory of God the Father—Phil. ii. 8, 9, 10; Rom. xiv. 9. In this way hath God himself through Jesus Christ abolished death (the cause of) and brought life and incorruptibility to light through the gospel, 2 Tim. i. 10. Every believer of the gospel therefore is these and then set free from the cause of death. If he abides faithful unto death he shall receive the crown of life, but if unfaithful he will die the second death.

WILLIAM ELLIS.

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The Book of Jobab, called Job, Son of Zare, Son of Hetzuel, Son of Hesun, Son of Isaac, Son of Habraam.—According to the Septuagint.

CHAP. XXXII.

1. And Job ceased speaking and his three friends had no answer any further to make to Job: for Job was right (just) in their sight.

2. And Elious, the Son of Barachiel, the Boulite, of the kindred of Hram, of the Ausitic land became wrathful, and he was very wrathful at Job because he had made himself out to be just in the sight of the Lord.

3. And he was very wrathful against his three friends because they were not able to answer Job antithetically and make him out to be irreverent.

4 And Elious waited patiently for them to give Job an answer, because they were older in days than he.

5. And Elious saw that there was no answer in the mouth of the three men, and he became outspoken in his wrath.

6. And Elious, the son of Barachiel, the Boulite, taking up the discourse, said:

7. I am a younger in time and ye are elders: Therefore have I kept still because I was afraid to tell you my positive knowledge.

8 ... is it not time that I talketh plainly? And in many years they surely know wisdom.

9. But there is a spirit in mortals and a breath of an Almighty is that which teacheth.

10. Much time is not wise nor do old men know judgment (a verdict of it, that is the result of reasoning judicially).

11. Therefore said I, hear me and I will tell you what I know. Mark my words well. For I will speak while ye listen unto some point, where ye may try words.

12. And until I understand you, and lo it is because no one of you was convicting Job by answering his spoken words.

13. And that ye may not say, we have found this: we have supplemented the Lord's wisdom;

14. And may not turn away to speak such words to a man.

15. As that they were astounded, they made no further answer, they waxed old at their words.

16. I waited, for I had not spoken: they were standing and made no answer.

17. And Elious taking up the discourse saith,

18. I will talk back, for I am full of words; yea the spirit of my belly hath undone me.

19 And my belly is like a wine skin that is tied up and fermenting with sweetness, or like a coppersmith's bellows that hath burst.

20 I will talk that I may get rest by having opened my lips.

21. For I need not be awed to shame by a man, nor need I be confounded at a mortal.

22. For I know enough not to gaze in awe at faces. If I do not, even moths may devour me.

C. GARDNER.

*Editor Restitution:*

Enclosed please find two dollars for my dear RESTITUTION for the year 1887. I have been a steady subscriber to it since Bro. Joseph Marsh started it as the *Voice of Truth* in Rochester, N. Y. The blessed hope it teaches grows bright and better as we draw nearer to its consummation. I have just had a few days visit from my old friend and Bro. J. T. Cogley. His health is very poor, having had a severe fall some years since, still he loves to preach the inheritance of the saints and is preaching the blessed return of the Master to bestow upon us immortality, as promised in his Word, in the county about eight miles north of here. I am old and nearly worn out, but hope soon to be young again when the Master comes. Wife joins me in Christian love to all the waiting ones. Your Bro. waiting for Israel's King. OLIO, W. CHERRY.

Remember that by paying for THE RESTITUTION till Dec. 31, 1887 between now and Feb. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin. Editor of THE RESTITUTION, with his Autograph attached.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 6, 1887.


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## RENEW TODAY.

THE news is by no means assuring of long continued peace in the Old World. The Continental Powers of Europe are getting ready for the Great Armageddon conflict. The rapture of the saints and the time of the unparalleled tribulation are events that are proximately near. Let us watch, pray, and keep our garments unspotted from the world.

BROTHER Geo. W. Green, of Memphis, Ind., sent us a notice of a contemplated preaching tour that we have unfortunately mislaid, and cannot find for insertion. So far as we can recollect he designed leaving home about Jan. 17, for a tour of some weeks, during which he would like to visit some of the churches in the north part of the State. Will our brethren take this matter into consideration and write him accordingly.

### THE DEPARTED YEAR.

Since we penned our "Holiday Musings" the index figure on the dial-plate of time has moved forward from the year-numbering figures, 1886 to 1887. The vanished year had its Spring time. The sun came back from the warm chambers of the South, and the dormant bud on the spray expanded out into the green foliage, while another unfolded into the bloom and beauty of the queenly rose or the gorgeous lily. Or the bright summer fields the waving wheat changed to golden ripeness, and the orchard bloomings into the luxuriant fruitage. But as it has been in all past years the leaf has faded, and floral loveliness has fallen to be trodden in the common mould. Winter holds its icy sway as the old year passes away forever, and the new commences its course to make its history and, in its turn, pass away, as all departed years have gone. With it have passed privileges and opportunities that can never be recalled. If those privileges and opportunities have been improved to the glory of God, and for the good of mankind, in so far, our life has been worth living; but if unimproved or misimproved, our lives have been a failure. The year has had its earthquakes and storms, and hearts and homes have been desolated. The air has been laden with "rumors of wars," and the year now gone has closed without bearing promise or hope of continued peace. How little we think that the very numbers we use as measures, and that have just changed by an increase of one, are measures of a dispensation and that the "Times of the Gentiles" and the years of this Gospel dispensation terminate together. How few comparatively are aware that we are living in the last generation of both Gentile and Gospel times. Never did the apostle's words—"Time is short"—have such solemn significancy as they have in these days in which our lot is cast. When we come to apprehend that the wonderful advent movement of 1843–1844, brought us to the last 70 year period of the "Times of the Gentiles," we shall not be disposed to join the mockers and scoffers in their contemptuous ridicule of all those who await the second coming of earth's Redeemer. The index-figure on time's dial-plate has only now to move forward a very few figures more till we reach the time, when "The kingdoms of this world shall become the kingdom of our Lord and his Christ, and he shall reign unto the ages of ages."

If when we engage in our worship in the house of God we could only fully realize that the church is now doing its last work, and that many, who are now truly engaged in the work of the Lord, are the last actors in the dispensational work of "taking out a people for God's name," how different would be our course of conduct from what it often now is. The gospel has been no failure. It has brought out from the world nearly the full complement of the predestined crown-wearers. The princely priesthood who are to wear crowns and share thrones with God's own Son, in his kingship and priesthood royalty, in the "ages-to-come," is now nearly filled up. This honored company, when full, is, with Christ, the *first-resurrection order*. This is the elected order—elected to rulership with Christ in ages yet to be. Leaving out of consideration the other orders redeemed to resurrection life, let the thought that the privilege of wining a *crown of glory* is now limited to a very few years at most, impress our minds as it never did before, as to "what manner of persons we ought to be in all holy living and godliness." The year upon which we now enter is almost certain to be extremely important in its unfoldings. We are on the very confines of the grandest crisis that has ever been experienced in all human history. We feel a sort of premonition that we shall have wonderful events to record and thus bring to the attention of our readers if we are spared to edit THE RESTITUTION through 1887. We close with wishing our readers a Happy New Year in the service of our dear Redeemer.

### Report of Labor.

Commenced a series of meetings at Byron Center, beginning Dec. 5. Preached 17 discourses, and as the result of the meetings, two obeyed the gospel by taking the name of the Master in baptism. Much prejudice removed, and we are in hopes the blessed work has just begun, as several expressed their regret that the meetings closed so soon. We may continue after conference, which is to be at that place. Bro. Houser came down from Allegan, Co., and helped to proclaim the Word, and rendered good service, also Bros. Winchester and Bennett, were on hand and done nobly in the Master's work, they have arranged to have meetings regularly.

B. W. WOODWARD.

### "If the Vision Tarry, Wait for It."

Seventy weeks are determined upon thy people and upon thy holy city. And the people of the prince that shall come shall destroy the city and the sanctuary. And for the overspreading of abominations he shall make it desolate even until the consummation. And he said unto me, unto two thousand, three hundred days then shall the sanctuary be cleansed. And they shall fall by the edge of the sword and be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. etc, etc. You can read the remainder in the twenty-first chapter of Luke.

C. BOARDMAN.

### WHAT ENGLAND DOES FOR EGYPT.

An important and interesting White Book has just been issued containing the German foreign office correspondence respecting the affairs of Egypt for the year 1886 up to June last. The information is valuable, especially now when people are beginning to be anxious to know a little about what has been going on in Egypt for the past six months. By far the most vital point to be considered is what good the natives of Egypt have derived and do derive from British occupation. The answer is given by a memorandum of conversations with two native gentlemen, one a Moslem of good standing, whose opinions are much respected by those who know him; the other a country squire who owns an estate not far from Cairo. The evidence of these persons comes to this: Since the days of the Caliph Omar, Egypt has never seen such security as that enjoyed by the masses. They are no longer exposed to arbitrary taxation, mulct and intimidation by those in authority. A peasant does not now live in constant dread of arrest and exile simply because he is well to do and has excited the envy or cupidity of some court favorite. Personal security for the ordinary Egyptian is now at least a historical fact, and not a matter of opinion. The people hardly believe their senses in this respect, and only fear that the present state of affairs is too good to last. There is less robbery and brigandage now than there was twelve years ago. A cadi or native judge is quoted as giving an opinion that Egyptian peasants nowadays suffer less ill treatment and enjoy more freedom and security of person than has ever before been known. The more intelligent of the population have begun to appreciate these advantages, and the expression of their opinions at the present moment may no doubt be attributed to a dread of an eventual relapse into the old system of administration.—*Montreal Herald and Star.*

## Communications.

### DEATH.

Death is the saddest part of human history. The last act closing the drama of conscious existence. The Patriarch of Uz labors to describe it as a condition of absolute darkness, a terrible negation of all life and light, Job x. 19.

Without a Divine Revelation we might conclude with the great mass of the ancient heathen world that death ends all. Or in the sad strain of Mr. Ingersoll, "We strive in vain to look beyond the heights." The most thoughtful men of the past and present, the philosophic mind of Socrates as of Plato, as well as the best cultivated intellects of today, are sobered into solemn awe when forced to think of this grim mystery and inevitable fact.

Art and skill, under the direction of tenderness and affection to embalm the memory of the dead, have reared the sculptured marble slab, and the costly monuments; and the hand of love plants flowers and evergreens on the mound of earth which marks the resting place of husband, wife, father, mother, brother, sister and friend.

All this, and much more, that is done, and done lovingly and sacredly to the dead and their place of sepulture, softens and refines only a little the hard repulsive features of the grim monster; death is death all the same; and means darkness, silence, forgetfulness, inactivity, unconsciousness!

All the tinsel and drapery hung about the ghastly form of death will not make it desirable and beautiful to a well organized man, woman or child, in good health. Indeed, nearly all of human kind, whether enjoying good health, or suffering ill health, ranked with pain, or thrilled with pleasure, whatever their condition be, prefer life to death, instinctively shrinking from the latter, and tenaciously clinging to the former, seek to avoid the one as an enemy to be dreaded, and cherish the other as a friend whose presence is a perpetual joy. Hence, the number committing suicide is small compared with the number of those choosing to live as long as they can. But few, like Job curse the day of birth, chapter iii. 1—"So bitter in soul that he longed for death," ver. 21.

Death is a dreadful reality, disguise it as Theologians choose to do. The enemy! This the Pauline name and conception of it. The last to fall beneath the conquering power of the King of kings, 1 Cor. xv. 26.

To call it "a friend, the door that is left ajar, the gate to endless joy; and death's alarms, the voice that Jesus sends to call us to his arms," does not change its nature in the least. These sweet things, fine in poetic conception, are surely misnomers of the character and work of this destroyer of our race; and put beside Paul's "The last enemy" look very unscriptural. Think of it my religious friend, into whose hand this paper may chance to fall. I mean you holding the common view, that of the creeds. This work of church-father's and theologians of distant bygone times to embody in faith and formula; and the work of religious poets and hymn writers of more recent date, the Cowpers and Watsons, to set forth in the purest style of English versification, and the finest imagery of poetic numbers, have the merit of making the most of this curse of Adamic law, but in doing so they have woefully marred the truth of Revelation. This view of death places its advocates in antagonism to the truth in more than one point; leading them to deny the penal nature of the sentence which God pronounced against Adam; to contradict the plainly revealed fact that "man was made of the dust of the ground;" to teach contrary to the Scriptures that the physical organization, called by inspiration a living soul, is not the man proper; that the destruction of the being of the wicked, the blotting of them out of living existence as the Bible asserts, is not their destiny, but that eternal anguish and pain is to be their fearful doom! And further, it leads them to teach that men enters on his reward at death and not at Luke xiv. 14 teaches "at the resurrection of the just."

Holding this theory, the many who believe in the resurrection at the last day assert that it will be only the raising of the body as a tenement and not as a personality: so, contradicting what Paul teaches in 1 Cor. xv., where he makes all hope of future life depend, absolutely upon the resurrection of the dead.

Others, an increasing number at present, and still further from the truth than those mentioned above, teach that the only resurrection man can hope for takes place at death and is the raising of the spirit out of the corruptible body. Why they believe this they have never attempted to give the proof when the writer was present, merely asserting it, deeming this sufficient! I have heard from the pulpit in the last few years the following assertions repeatedly made on funeral occasion: "That is not the man," pointing to the corpse, "He is not here but gone to his reward." "That clay tenament will never rise, there is no death. Death is simply a translation to a higher state." These confident assertions naturally grow out of the error I have been combatting—Tradition.

J. L. WINCE.

### The Name of Jesus Christ.

How may sinners who are without God and the Christian hope get into the body of Christ—his church, and have a right to his name? The testimonies of the Holy Scriptures clearly show us. "For ye are all the children of God by faith in Christ Jesus." "For as many of you as have been baptized into Christ have put on Christ." And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus by faith in Christ and baptism into his body, we become heirs of what was promised to Abraham and his seed (Jesus.) Though we dismiss the old law schoolmaster, and become disciples of the New Teacher come from God, whose credentials were the many miracles he performed.

Paul found certain disciples at Ephesus, of whom he enquired, "have ye received the Holy Spirit since you believed?" They answered, they had not heard there was any Holy Spirit, they had been baptized by John. "Having heard this, they were immersed into the name of the Lord Jesus." Acts xix. 5, Diaglott. Thus these "disciples" obtained the name of Christ, and not the name of the "Baptist" who first immersed them. Similar is the teaching of Peter on Pentecost. "Repent and be baptized every one of you for (*epi*) the name of Jesus Christ, for the remission of sins." Philip's converts at Samaria "were immersed into the name of the Lord Jesus." Diaglott. Acts viii. 16. After "they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ." How plain is the Bible way of gaining forgiveness, a blessed hope, and a right to the name of Christian.

Why should all true disciples who have been baptized into the name of Christ, take this name to the exclusion of all other religious names? Because, first, the very large church that was gathered at Antioch by the labors of the apostles, "were first called Christians." Should we not be satisfied with the same name of Christian? It is true that the church at Corinth afterwards divided up into parties and some said, "I am of Paul," others, "I am of Apollos," and others still, "I am of Cephas." Did Paul, or the eloquent Apollos, or Peter seek to head each one of them a party? Paul wrote them that were "carnal," that they were guilty of division, envy and strife. He enquires of them, Was Paul crucified for you, or were you immersed into the name of Paul. He thanked God that he had only immersed Crispus and Gaius and the household of Stephanus, "so that no one could say that I immersed into my own name." Diaglott. We should not be called by the name of the best men, of Luther, Calvin, Wesley, or even Abraham, unless we are willing to be baptized into their name! Second, the apostle writes to the Ephesians, i. 21, "having raised the Anointed One from the dead and set him at his own right hand in the heavens, far above all authority and government and power and Lordship and every name being named, not only in this but also in the future age." Diaglott.

See also Phil. ii. 9, "And therefore God supremely exalted him and freely granted to him that name which is above every name, in order that in the name of Jesus every knee should bend of those in heaven and of those on earth and of those beneath, and every tongue confess that Jesus Christ is Lord, for the glory of God the Father." Diaglott.

Peter writes to his brethren, "If ye be reproached for the name of Christ, happy are ye for the spirit of glory and of God resteth upon you." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. To the church in Philadelphia, Jesus says, "I know thy works, thou hast kept my word and hast not denied my name." Rev. iii. 8. To the church in Pergamos, he says, "Thou holdest fast my name, and hast not denied my faith." To such of that church who should overcome the promise was given that they should have "the hidden manna and a new name written which no man knoweth saving he that receiveth it." Rev. ii. 17. To those who "keep the word of his patience" and do not "deny his name," he says, "He will keep them from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." Rev. iii. 10.

"My hope is built on nothing less
Than Jesus blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

"When he shall come with trumpet sound,
O may I then in him be found,
Dressed in his righteousness alone,
Faultless, to stand before the throne."

E. HOYT.

## Letter Drawer.

*Editor Restitution:*

Enclosed please find two dollars: one to pay for the remainder of this year's subscription, and the other for six months more. THE RESTITUTION is our only preacher in this place. I have been a constant reader of it for eight years. I am getting along in years; God has spared me to the age of eighty, and I am truly thankful to him for all his tender mercies towards me. I embraced the faith of the gospel of the kingdom about twenty years ago. I was one of the first of the Millerite folks until I became more enlightened in the Scriptures. There is only one family of four here of the one faith. We often wish it was convenient for us to meet with the brethren and sisters at some place, and enjoy some of their good meetings. We would like very much to attend the next conference meeting that will be hold in New York if we can hear of it in time. I would wish to say that if any of the brethren or sisters are traveling this way by way of the West Shore Railroad, we would be much pleased to have them stop at Stony Point, N. Y., and make us a visit. They would be kindly welcomed to our house. Now I must say farewell. May the kingdom soon come, and I pray we may each one be of that happy number that shall meet to part no more. Your brother in Christ.

WILLIAM SEELY.

To the dear ones who have so kindly remembered me in their prayers, and by letter, let me say, I am still with Father and Mother in Wataga, still too sick to return home. I would gladly answer each letter of love, but I am so weak I can only write a few words at a time and then the penalty is, a renewal of pain, for hours. But do not withhold your letters from me for they help me endure this suffering with more patience, and that is the burden of my prayers now. More patience, Lord, give me. Then though I walk through the valley and shadow of death I will fear no evil, for thou art with me. For the Elder, let me say, to those who are waiting for his work, wait patiently, he will get to you just as soon as possible, he is now holding meetings in Byron Center. And now dear ones, let us have your prayers for the furtherance of the gospel in Michigan. Yours in faith and love.

MARY A. WOODWARD.

*Editor Restitution:*

While reading the many good letters written by the dear ones scattered abroad it reminds one of an old time class meeting where all could tell of their many trials and difficulties in life, and also of their hair-breadth escapes, while under the great tempter's influence, and how that the Lord had led them as a shepherd leadeth his sheep, and that while it seemed there was no way of escape. So it is if we would only put our trust in him instead of ourselves. Now we love to read these letters. It gives us the mind of the writer, and it would seem there is a spirit of oneness in this movement, that will bring the household into closer relationship, so that if one member suffers so will the whole body, and we believe with this freedom that many will help us in a financial way that have in the past considered themselves only outcasts, as they seemed to feel that they could say nothing that would be noticed, only that that related to the subscription price of the paper for one year. I hope there will be at least a few of these letters in every issue of THE RESTITUTION during the year 1887.

Write often Brethren and Sisters.

E. COX.

*Editor Restitution:*

I have been a member of your church for twelve years, but have not been able to take your paper all the time. We have but a few members of our faith and they are scattered like a flock of sheep without a shepherd. I have not heard any of our preaching for six years except a few funerals. I would like for two preachers to come here and preach for us, but I have not the means to pay their way. I have heard of Mr. Carter, here in Kansas, I wish he would come and bring some one with him and preach for us.

I have plenty for winter and could take care of any two just as long as they would stay with us. I am going on sixty-seven years old, am in good health, can do a great deal of work, and have been a widow ten years. If any think they can come and preach for us they can make it known through the paper, or by letter. I am yours in the Lord.

FANNY AIKEN.

*Editor Restitution:*

We find no such reading matter any where else. Mother Griffith, living with me, is wife of Jonah Griffith, a subscriber to THE RESTITUTION before it took that name, and lived near Story City, Iowa. As the brethren that used to know him have scattered to different parts of the country, we thought some of them would be glad to hear of Mother Griffith's whereabouts. She is living with her son Eli, near Ruddiff, Iowa, and is quite smart for her age, and very fond of the paper, and glad to hear from any of her old acquaintances, either through the paper or otherwise. We are alone in this neighborhood, as regards the faith, and have no preaching of this kind. If any of the brethren should pass this way, would be very glad to have them stop, and talk to the people. Yours in hope of eternal life.

K. F. GRIFFITH.

COLUMBUS, Neb.

*Editor Restitution:*

I will send you two dollars for my yearly RESTITUTION, as we could not well do without it. Sorry we cannot do more, but cannot on account of bad luck we had last fall. October 14, a fire started from a locomotive about one mile N. W., from our premises, and the wind or storm was high, and in less than ten minutes we were surrounded with flames on every side, destroyed all my shelter and sheds for my cattle, all my straw and hay about the yard, with fences burnt down within two rods from the Barn and dwelling house, which we saved by providential care and hard work. Thus we have our fiery trials and troubles in this world. However we have plenty to live on for, only it makes us very close in money, but we hope for the better. We wish Brethren in the Faith, all a happy New Year, hoping that you all may be well, and do well, praying up for THE RESTITUTION in time, as it is a pity that so much time must be wasted in collecting the means and money due for it. Come brethren and sisters, this is not what it should be. The Lord loveth a cheerful giver, and we, mostly, all look for the soon coming of our Lord and Master, from heaven, to gather his elect from the four winds of the earth. Are we ready to meet him?

Yours in the faith, hope and love.

JOHN W. SIEGLE.

*Editor Restitution:*

Enclosed find $2.00, which please apply to my account on RESTITUTION for the coming year. We shall be pleased to accept the Photograph and Autograph of the Editor promised in THE RESTITUTION. I would like to urge upon the scattered brethren of the faith not to give up THE RESTITUTION during these perilous times, as it will fill the place that no one living expounder of the gospel can fill. Cheap literature is flooding the world, it behooves the true believer to hold fast to the Word of Life. Yours in faith.

G. A. BRADLEY.

*Editor Restitution:*

I see by the tag on my paper that my subscription runs out Jan. 1, 87, and as I make it a point never to be much behind on my renewal, therefore I send soon enough to be entitled to that Photograph promised to all those that send before Jan. 1, 1887. I will enclose two dollars to pay to Dec. 31, 1887. I esteem the paper very highly, in fact do not know how I could get along without it, I am so isolated from all of like precious faith. It appears to me that the paper grows better all the time. The letters are a great source of comfort to me. Your brother in Christ.

G. T. WILSIN.

*Editor Restitution:*

Dear Bro. I will enclose you two dollars for THE RESTITUTION for the whole year in order to get the premium which please send as soon as possible. Please announce through THE RESTITUTION that my post office address is Englewood, Kan., so that the brethren may know where to write to me. There is a good chance to get land here for a home, homestead, pre-emption, or timber culture. Any preaching brethren traveling this way will find a hearty welcome. If Bro. C. C. Ramsey could give us a call we would be glad to hear from him. Yours in hope and love to all.

J. A. MOYER.


# PHOTOGRAPHS!

—OF—

## ELD. S. A. CHAPLIN,

*Editor of the Restitution.*

Many of our friends who have seen Elder S. A. Chaplin, and are personally acquainted with him, besides many who have become acquainted with him through THE RESTITUTION, have expressed a desire to have his Photograph. It will be evident to every one that Brother Chaplin could not possibly give his Photograph to all these friends, on account of the great expense.

To satisfy this desire of our friends we have made arrangements with W. Tuttle of Plymouth, Ind., to make us a quantity of handsome Cabinet Photographs of Elder Chaplin, and we make the following offer:—

## FREE!

To each of our Subscribers who pays his subscription in advance, to Dec. 31, 1887, before Feb 1, 1887, we will send by mail a Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION.

*This is the best Chance to get this Present Free as the offer will end February 1, 1887.*

Brother Chaplin has kindly agreed to write his Autograph on each one of the pictures given away by this offer, hence those sending a photograph will also have his

## AUTOGRAPH.

These pictures may also be had for 25 cts each at this office.


### The Humble Exalted.

God chooses the humblest instruments. He passes by the temperate, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny hummingbird. He passes by the lofty pine and huge cedar, and lavishes blossom and perfume on the violet. All history teaches this truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingle was a shepherd; Melancthon, the great theologian of the Reformation, was an orphan; Luther was the child of a poor miner; Fuller was a farm-servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herd-boy, Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman Dr. Livingston set at the loom while he studied Greek. Last and greatest of all, Jesus of Nazareth was the despised and rejected of all men. He had not wherein to lay his head, yet to him shall every knee bow of things in heaven and of things on earth.

**NOW** is the time to renew.

### Conference Notice.

The first quarterly Conference of the Church of God of the Abrahamic Faith of the State of Michigan, will be held at the town hall at Byron Center, commencing Friday evening, Jan. 21, 1887. Let all the brethren be on hand at the commencement of the meeting, and let us all come with our hearts full of prayer and charity. Those coming on the Lake Shore R. R. enquire for Brother Moses; those coming on the Grand Rapids road enquire for Philemon Terrell or Edward Smith.

K. N. WOODWARD, Sec.

### Take Notice.

After Jan. 1, 1887, my address will be Rensselaer, Ind.

D. T. HALSTEAD.

Will you help us by getting one or two Trial Subscribers?


Any one sending us the names of

## FIVE NEW SUBSCRIBERS

With the regular subscription price for one year each, or

## TEN DOLLARS

Will be given One Year's Subscription to

## The Restitution Free.


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) at Bland and Heller's Block, Room 10, 2705 Osborn Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all preachers after light are welcome.

# Poetry.

## THE OLD YEAR.

The spring-time has gone and the summer has flown,
And the autumn and winter are here;
In silence I list to the piteous moan
Of the wind wailing out the old year.

Oh! where are the creatures sleeping to-night
The fairies and dainties and all?
The wasp and hyacinths fragrant and bright,
And the buttercups under the wall?

Ah! well I remember each tiny sweet face;
I remember each gay painted belt;
Where they grew, I remember exactly the place,
But 'tis needless for me now to tell.

They quietly sleep in their winter abode,
Beneath a pure covering of snow,
Awaiting the breath of the spring-time to wake
Their beauties again into glow.

And other dear sleepers are resting in hope;
Oh! well do I know each low bed;
And "some time" I too shall be gathered to them
On mother earth laying my head.

Blest hope of the Christian, that, over the tomb
Hangs the rainbow of promise and light,
And our dust, like the flowers, shall awaken to bloom,
In the land where there cometh "no night."

—*E. K. B., in Advocate and Guardian.*

# Communications.

## MICA PEN-NOTES.

### A WORD FOR TROUBLED PEOPLE.

I would like to say a little in the way of experience. When I was a boy, I had a good kind father who cared assiduously for my needs, and supplied them faithfully, but now he is slumbering with the dead, and I can depend on him no more. Later, I had a father-in-law who was not forgetful of his children, and he, too, sleeps in the darkness of the grave. Many other friends have gone to the silent land also, and but few of the earlier kindred remain, not half a handful. How short is life and how rapidly the days glide! All the more, as the decades of life are surely passing, do I need and desire to be earnest, faithful, patient, active, dutiful and useful. Indeed, so little have I seemed to accomplish in the past, that the grand field and destiny of efficient labor seems yet future. The great work of doing good seems yet ahead, whether in a mortal or an immortal state. Of rest I can scarcely say I feel the need, except rest from care or doubt or misgiving of any and every possible kind. But for labor, exactly that which God appoints—(no other) in any sphere, there is an irrepressible anticipation. It may be after the word is spoken which quickens from temporal frailty to eternal incorruptibility. Well, so let it be—and may the Lord speak the word whenso-ever he will.

But I have digressed a little. I said my father cared for me in my youth, but then there comes a time when there is no one to care for us on the earthly side. How many a poor seamstress or other child of toil and poverty is haunted with a feeling of intense loneliness, and of desertion! Has God forgotten to be gracious? Why are such millions left to struggle almost hopelessly against adversity and misfortune? This is my comfort, that in due time, in God's true time, all the grief shall be compensated. The practical thing to think, and thing to do, is to believe with unfaltering faith in the goodness of God. When the veil is taken away from Jews and from "nations" —what a wonderful vista of glory will appear! The practical thing to think is this. When ancient helps have failed, then there is God. And let me speak and say, as we are in the furnace of trials, and are in reasonings and conflicts, we are to learn the grand lesson, God is left to us, and God will have us depend on him only! Do you see it, troubled heart? Do you see it, sighing pilgrim? And you, with a heart always sensitive and sore, who have been in clouds and dwelt in them, half your life, do you see the beautiful lesson? Lean on God. Come to it, and confess it, God is your all. Mind it, mind the mightiness and strength, the blessed limitation of the adverb, He ONLY is my rock. There it is, there you have it. So you see the philosophy of living. We have great schools, systems of education, and gifts and legacies for academic discipline, but mind you well, there are a few secrets of knowledge, a few little keys of learning, and these are what you want, the keys, the seeds, the little secrets of vital truth. One secret, one seed, one key, is this, God only is your dependence. Now then lean on him. I have heard say God helps those that help themselves. I don't dispute it right here. And I have heard it said that God is on the side of the heaviest artillery. I don't stop to dispute that now, or have any argument relative thereto, in this epistle, note or chapter, but we should do well to see things on a different plane, from the reasoners and reasonings of this world. We some times try earnestly to help ourselves, and we fail. We are exceedingly sorry because we are not more useful and fruitful, and the very hardest thing to do is to wait, trusting, in silence. Working is a right easier than waiting. O but they tell us "to labor and to wait." That looks well, to read it, or to sing it, but sometimes, the kind of labor we can do most efficiently, doesn't seem to open its door and say, "Come in, come in." So we wait on, and if we go too fast, or with nervous hurry seek to hew out our own way, it seems to be after all, not as the Lord would have it, so we wait on again. And here we are waiting. And we say, now, more than ever, "The Lord alone is my help."

Very well. And I should like to say, that there are some books to be written yet, (though really God has got a writing and record in his book) books with stories and registers and records of failures. How many people have got their heads full of materials of life experience, with which to fill the books of history of this kind! Failures of hope and purpose and expectation, failures of enterprises, failures of seemingly justified confidence, failures of untrustworthy men to do right, to do as they agreed. There are failures by the million, failures by as many ten thousand times ten thousand as there are stars in the heaven. taking the whole and total of human life into account. But God is love, all the while and don't forget. God is account-keeping in secret. The register goes on, and failures will have a shining side to them by and by. God's love will be the light that glorifies them. And the time is coming, (cheer up, down cast fellow-pilgrim), the time is coming when you shall cease to make failures, and not only so (aye, more than that), when your old failures that cost you many a pang, many a groan, many a puzzled wondering hour and day of shadow, shall begin to bring in joy, shall begin to give back gladness and gratitude for this reason, to-wit: God has permitted them all for the best, permitted them for your discipline, that you might be learned in the higher kind of knowledge, even the knowledge of the love of God. There is one thought, what is gold, to be compared with that thought? That thought is, (and take it and put it into language, your own language of confession and appropriation), "God loves me." With that you are rich. And why does God love you? Because he loves all the creatures he has made? Yes, and more than that. Because there is a place in his heart expressly for you. You have got your place, and that is your grand consolation. A thousand million others have their places too, I know, and I am glad of it, but not one place of them all is exactly your place. Now rejoice that you are so exceedingly rich, and you are actually the richer all the while, that God loves a million million besides you, and for the very reason that they are his, for that very reason they are yours too.

That practically God loves only a few, that he loves all the rest so unpersistently, that he loses them, is not the rock-bottomed and mountain-towering consolation that I need. For some have gone to such valley-deeps. The Lord will not refuse them mountain-towering heights. And the thought that sweetens everything is this, God loves the whole world, and Christ is the Savior of the world.

We walk amid shadows. There are arrows that hit us. There are adversities that bark and growl at us. Sometimes calamities rattle like thunder-peals. And many a lion of contradiction goes across our path, with wrinkled forehead, and menacing look. But there are victories of faith, faith that looks trouble, unfearing, in the face, faith that conquers obstacles, and says to them, be gone! faith that speaks with secret or audible voice of command and says, "I summon to my help, by the grace of God, if need be, the powers of nature and the hosts of men." Great are the possibilities of faith, so, cheer up, weary heart.

O. COLEBROOK.

P. S. Thank you, Brother Humphreys, for your word of remembrance.

C.

*Editor Restitution:*

Dear brother and brethren, please allow a brief notice of Bible and historical facts. The divine order is, "Buy the truth and sell it not." Prov. iv. 5–13, 23; Gal. ii. 14–18; Isa. lii. 1–18.

"Now I beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit—the unity of the Spirit, Eph. iv. 13—that ye strive together in your prayers to God" for this purpose. Then my brief notice of "the word of God," and its facts in fulfilment, will not offend, but be "an excellent oil" to hurt no head and add new strength to our organization in the blessed hope! Having been led by our brother I wish with gratitude to state some omitted portions of "the wisdom from above." God and truth invite us to prove all things. Amen.

1. It would be (in us) presumption to "set the time." Furthermore it would be no less presumption to suppress the facts of an "appointed (set) day!" Dan. viii. 14–19; ix. 21–27; Acts xvii. 31.

2. This range of time is demonstrated by the entire history of prophecy fulfilled. "The trodden down sanctuary and host" tell the story, in association with the symboled Gentile powers. Prophecy is foretold history of both time and event!

3. "The early church" looked for Christ then; because they lacked the light that moves on the line and in the wake of God's "goings" in providence! "Jesus told before that when it came to pass ye (we) may believe!" Do think of subjecting our faith in God's word and his providential fulfilments through some near 1800 years, to an early Christian opinion, lacking this illumined word fulfilled in its accomplished facts and realities!

4. "Of that day and hour knoweth (knoweth, then present tense) no man," and Matt. xxii. 36, and that, in Hebrew idiom, may read, "Maketh known." Father Wesley, of Methodism, traced out some six times over 1886! Brother Seibon, a grand man, of Cincinnati, Ohio, the peer of any of the bishops, told me that they could not blame Miller for being one week (seven years) later (1843) than their "Wesley!"

Note. The ablest, most trusted teachers and dignitaries of many generations, Rollin on Cyrus, Archbishop Usher, and the late Primates of England, Lord Shaftsbury, Bishop Mellvain of Ohio; Dr. Jarvis, the honored historian of "the church," said 1847, dating from Jesus Christ four years back of our era, which chimed to the tune of the Millerites, based on the highly exalted chronology of our English Bibles! It seems worthy of this divinest association possible. Because God has ordered "the times" for "every purpose under heaven." Eccl. iii. 1–17; Gen. i. 14–18. This sheet might be so filled. My faith, with which you are most concerned, is and has been about 44 years embracive of the very words of prophecy, "four world empires," in these noted and associated relations to "the end of this evil world," (leaving no number or place for another!) and the opening glories of "the day of God."

5. "The Revelation" groups "the four symbols," Dan. vii., into the one, chap. xiii. and xvii. with grand additions; as to its geography, seven hills in Rome; ten horns, ten kings and the eyed and mouthed one dominating the ten, outgrowths of the one fourth, there alone symboled! Nay, its chronology and "wondrous" history! It is incomparable and absolutely unique. Now do reflect on the Anti-Christ, theory of Ribera, Jesuit, to counteract Luther and the Reformation of God, in taking a symbol that extends in fulfilment through over 1260 years, in sober, sorrowful facts to relieve Rome of the responsibilities awaiting it in judgment. Dan. ii. 46; vii. 11; Rev. xvii. 10. "Come out of her!" says "the voice of God," her plagues impend!

6. Do in justice to your reason and all your moral associations, reflect farther on taking Enoch, "translated not to see death," some 5000 years ago, and subjecting him to shame, martyrdom, etc. Rev. xi. 8! Ten times we read of time reckoned "days and years," ten times over as tag and tally. Gen. v.; xlvii. 9. Again in plain history, "forty days, each day for a year, forty years." Num. xiv. 34; Ezek. iv. 4–6. Then the facts of fulfilment fix the thought and rivet it down in all history as God's unmistakable and historical meaning.

7. To close, Moses' commission was to deliver Israel, etc. The judgment of the "Anti" power of oppression as it incidental, yet important for a warning. Then all seem to ignore the fact that "the judgment to come on Rome, the mother of harlots," etc., in five times foreshown as "after the manner of Egypt." Isa. x. 24, 26; xi. 16; Hos. ii. 15; Micah vii. 15–20; and "the plagues," Rev. xv. and xvi., are noted in terms of those in Egypt. Ex. iv. to xiv. vs. 13–31. What is human opinion compared with God's examples—his word and its accomplishments already given for our faith! Gideon and the Midianites are another example. Isa. ix. 4; x. 26. Pharaoh and his hosts, like the Midianites, were as nothing. How much more will Jesus, with "all power in earth and heaven" be supremely sovereign over all things pertaining to Anti-Christ. His only sphere or show of power belongs to the range of "the fourth beast," which goes down in fire and tempest like that on Sodom, another example. Jude 7; Gen. xix. 24; 2 Peter ii. 9. The oppression in Egypt ended at the judgment, when Israel was delivered. This is in all relations righteous, like God.

So "the great tribulation," caused by the Anti-Christ, the enemies, one with no law, the iron Roman in the kingdom of men. Dan. ii. 4–17. The fourth beast, Dan. vii., with all the weeding out of the saints by the little horn; and that ends at "the judgment" to "take away his dominion to consume and destroy unto (on to) the end." It's not extended, not restored. The Judge in robe of white and throne of flame, because of the great words which the horn (your presumed Anti-Christ) spake, the beast (bearing that and all the horns) was slain, his body destroyed and burned up! Amen and amen! Neither God nor man can endure longer! Now as there's nothing left for imagination to reconstruct, Anti-Christ ends there, where the treading down and the tribulation end! Amen.

But the Revelation, its said, never "denied the Father or Son!" Dear brethren, have you not read of "speaking lies in hypocrisy, having the consciences seared with a hot iron?" arrogating the name of God, sitting in the temple of God? etc. 1 Tim. iv. 1–3; 2 Thess. ii. 4. Of course these scenes are future. Much remains for us to learn in filling out the portraiture. The land marks are, however, absolute and distinct. The fourth beast (not a "fifth") ends, and also his power for evil in "the great tribulation," at this judgment.

Let this suffice. The occasion I deeply regret, because special effort was made when Brother Hean was here to get the main facts before the brethren. The diagram cost full $50.00 I think, for the Lord's sake and union in the word and Spirit. In return one urged on me two dimes. I wait returns in the order given.

I've entered my 83rd year. This is part of my day's work; 3 p. m. May a blessing attend this interchange of testimony. There's a dreadful responsibility in adding, changing, indulging a mere prejudice, prepossession or the like. The blood of Christ and martyrs slain should suffice, if we had but an intimation of it. Amen.

Lovingly for truth and grace in abounding mercy, your feeble brother,

J. B. COOK.

P. S. "Then all the ends of the earth will remember and turn to the Lord; for the kingdom is the Lord's and he is governor among the nations. Because "the covering over all people and the veil over all nations (destroyed), he will swallow up death in victory and wipe away tears, take away the rebuke of his people from off all the earth; for the mouth of the Lord hath spoken it." (No room for Anti-Christ.) "Men shall be blessed in him; all nations shall call him blessed! Blessed be the Lord God, the God of Israel who only doeth wonderful things! And blessed be his glorious name forever; and let the whole earth be filled with his glory! Amen and amen. The prayers of David, the son of Jesse are ended. Psa. xxii. 26–28; Isa. xxviii. 6–8; Psa. lxxii.

## SELFISHNESS.

We have reached a selfish age Sympathy for the sorrows and sufferings of others grows less and less as the years go by. The wail of sadness and want, touches no tender chord in the heart of a joy and pleasure-loving world. Self appears to be the reigning god, and ease and pleasure seem to be the cardinal points of doctrine. And to this shrine vast multitudes pay homage. Nor is this adoration confined to gay and giddy youth. Thousands upon thousands of the middle aged seem just as much devoted to selfish pleasures as the young people.

We are living in an age when it is hard to get people to think seriously of the religion of Christ. Meetings may be held evening after evening, and the gospel of Christ may be presented in its touching love and solemn invitations, yet few, oh! how few, are ready to rise above worldly pleasures for Christ. But let a little "one-horse" show come along, and an eager crowd will gather to witness the performances. And I have heard that some church members go, also; and those, too, that claim to be too poor to take a religious paper, or to give anything to support the proclamation of the gospel!

Such professors seem to have money for the devil and themselves, but none for the Lord! "O, Samuel where is thy blush!" Have we not reached the time when men are "lovers of pleasures more than lovers of God?" The love of many waxes cold; and many have "drawn back unto perdition." Still the Church of God stands secure. It rests upon eternal truth, and the gates of Hades shall not prevail against it. In due time the church shall be united to reign. Selfishness may predominate now, but the conflict will soon be over, and it will result in victory for the waiting saint, and victory will secure the crown through Jesus Christ our Lord.

When we contemplate the perilous times through which the church is passing, the temptations to be overcome, it is grand to let our light so shine before men, that others seeing our good works may glorify our Father who is in heaven. Let us be faithful to our holy calling. Let us conquer selfishness, and labor for the good of others. Let it be our pleasure to make others happy, and we shall increase our own happiness. In this we shall only follow in the footsteps of the Master, who went about doing good. Let us follow his example.

O. W. GREEN.

# Selections.

## A NATIVE OF SYRIA.

### REMINISCENCES OF A RESIDENT OF LOS ANGELES.

Los Angeles is a cosmopolitan city, within whose limits are gathered representatives of every land, and upon whose streets are heard conversations in almost every leading language of the world, yet it is probable that the only native of the country which was the cradle of Christianity, who resides in this city, is the subject of the present sketch. His has been an eventful history, and an outline of the life of one who was born in old Damascus may not prove uninteresting to the inhabitants of what has not inaptly been termed the "modern Damascus."

The family of Abraham J. Arbeely resided in Damascus, Syria, for many generations. They are the first family that came from that country to the United States. Prof. Josef Arbeely, his father, was one of the learned men of Syria. He belonged to the Greek Orthordox church, which corresponds, in that country, to the Episcopal church in this. Years ago, when the English and American missionaries, who went to preach the gospel in Syria, met with great opposition, they found it very difficult to find any one to teach them the Arabic language, and Prof. Arbeely used to go to them secretly, at night, to give them instruction. This made the authorities of the Greek and other churches very angry, as he was at the time a preacher in the theological seminary of Damascus, which was under charge of the Greek church. They threatened to expel him from office, but the Professor continued in his good work, being a man in advance of his generation, who wished to see the people of that benighted land enlightened. He assisted the missionaries in rendering their sermons into Arabic and spent most of his life in defense of the Christian religion and in debating with learned Mohammedans on religious questions. He studied the Koran thoroughly, and showed from that book, that the Christian religion was true.

This was all very dangerous work, among such a bigoted populace as the Mohammedans. In 1860 came a day of terror. The Mohammedan population, goaded by their leaders, rose against the Christians, many of whom were brutally massacred in the city of Damascus. They sought to vent their anger on Professor Josef and hunted for him all over the city, but in vain. To save himself he adopted the dress of a Mohammedan Sheik. While thus attired, as he was passing down a street, he was set upon by a crowd of infuriated men, who appeared to suspect that he was not what he seemed. Hastily taking his purse from his belt, he scattered the contents behind him, and while the crowd were stooping to gather the money, escaped. All this is remembered by Abraham Arbeely, the subject of the present sketch, who was at that time a boy of about 10 years of age. He accompanied his father in the disguise of a Mussulman girl. A friend belonging to that faith secreted them in his house until the Christ. But let a little "one-horse" show come along, and an eager crowd Abd-el-Kader—who was at that time living in Damascus, after his banishment by the French—sent some troops to conduct them to the consulate. For five dreadful days the city of Damascus was in flames, and the Christians who had escaped being killed were in a terrible state of distress. Abd-el-Kader was permitted by the governor of the city to take the refugees to the citadel to save them from the rage of the populace. In this manner the English missionaries were saved, with one exception—that of Dr. Graham, who was killed.

The father's life being no longer safe from the vengeance of the Greek church, he moved with his family to Beyrout, on the Mediterranean, where are located most of the missionary churches. Here he was chosen president of the Greek college, and taught in the United Presbyterian University, assisting Dr. Van Dyke in the translation of the Bible into choice Arabic. He was subsequently appointed director of the Lebanon colleges.

Abraham, who is the oldest son, practiced as a physician in Beyrout, which is a city of 80,000 inhabitants. He afterwards finished his education in the Oriental colleges and went to Constantinople, where he studied and received a diploma from the Royal College. Continuing his studies in Europe, he graduated there with honors, and returned to Greece, Egypt and Syria, in which latter countries he was employed by the Turkish government during several of the terrible epidemics of Asiatic cholera which periodically scourge that country. He furnished a paper on that disease to the United States Medical Association, which met last year in Washington, D. C., which essay was published in several medical journals. After practicing in Washington for several years, and making a study of chronic diseases at Hot Springs, Ark., he came to Los Angeles, where he now resides.

A brother of this gentleman, named Najeeb, was recently appointed United States Consul at Jerusalem by President Cleveland. Mr. Arbeely has just heard from him, that he is about to start on a journey of investigation, following the route pursued by the Israelites on their way from the Red Sea to the Promised Land. Interesting results may be expected from this journey, which is probably the first undertaken for scientific purposes by a native of the country, thoroughly acquainted with the language and customs of the people.—*Los Angeles Weekly Mirror of Dec.* 18, 1886.

## TEMPERANCE SELECTIONS.

### THE DIFFERENCE.

Two men start out in life, the one keeping his head cool with water, the other muddling his with liquor. At the end of ten years, the former will have achieved success, the latter will be dropping into a drunkard's grave; but just before he drops you will hear him say: "Stonishing what a difference 'ter is in life! That feller started same's I did, an' everything he touched turned to gold, and everything I touched turned to ashes—'stonishing what a difference 'er is in life!"

### FIGHT ON.

A prominent paper in Maine thus speaks in regard to the curtailment of the liquor traffic in that State: "In a large part of Maine an entire generation has grown up practically ignorant of the liquor traffic, never having seen a liquor shop, nor the pernicious effects of a saloon." We hope the day is not distant, and that we may live to see it, when as much can be truthfully said of every other state in the Union and of Canada. Rum has got to go overboard. The liquor traffic must stop. Let the fight go on. Let us save the hundreds of millions of dollars paid in the past in grog bills. Let us do more—far more—save from the drunkard's grave yearly an uncounted army of young men, and thousands of families from disgrace and ruin.

### THE RESULT OF A GLASS.

Several years ago, long before I had heard tell of total abstinence, I had occasion to take a voyage in a sailing vessel from this port to the coast of France. I was accompanied by my two daughters. In the expectation that they would be troubled by seasickness, and in conformity with the general opinion, we had provided ourselves with a bottle of brandy to be used as a quieting medicine in the event of illness. Prior to our retirement for the night we each took a small glassful of brandy, and as the captain of the vessel—a Frenchman—happened below just then, he was asked to have a little. He tossed off a draught with evident relish, then smacking his lips, and bidding us "adieu" for the night, went on deck.

We had not rested more than a few hours ere we were awakened by the trampling of feet and a confused noise of voices. I hastened on deck. The night was cloudy; the seamen were shouting to each other, and hurrying to and fro. "What is the matter?" I enquired. "Where is the captain?"

Judge my horror when I learned that he had been set on to drink by the brandy which I had given him, and got intoxicated and had fallen overboard. The boat was put out, and the men rowed about in the darkness for a considerable time, but, alas! all was in vain.

Sleep forsook one eyelids for the rest of the night, and the captainless ship drew near the French shore just as the sun began to show its face in the glowing east. When she neared the "desired haven," I took the ship's glass and began to scan the harbor and its neighborhood. I noticed, in particular, one neat looking house, near the landing-place, at an upper window of which I saw a woman, who turned to the aforesaid glass and waving a handkerchief in the direction of our vessel. I said to one of our crew, "Some woman at the house with a white front, near the harbor, seems looking out for the ship."

The rough looking sailor drew the back of his hand across his glistening eyes, and said in a tone tremulous with emotion, "Ah! God help her! That's the poor captain's wife, Monsieur."

My grief was indeed deep and trying; but until light broke upon my mind, I never saw so clearly as I have done since, that my giving and offering strong drink to a fellow creature was the cause of this most real and distressing case.


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# Pretties.

## A SONG FOR THE NEW YEAR.

Come with our yesterdays, folded apart,
Laid by with the treasures we hide in the heart.
The year that has left us, so silently shod,
Has carried its records of earth unto God.
How strange was its mingling of bitter and sweet.
Its trials how heavy, its pleasures how fleet;
How often its mercies surprised us, unsought:
How frequent the gifts to our hands which it brought;
Alas! that we shadowed its glory with sin
Nor battled its beautiful trophies to win;
And thanks unto him, who gave pardon and rest,
And wrought for his children whatever was best.

Comest in winter, the year that is new,
Snow-fall and frost-time and star-beam and dew.
Skies of the darkest, and bloom of the clover.
Rose-cup and lily for hero to hang over.
Stir of the wind, in the waves of the wheat,
Smile of the violet low at our feet.
Fruitage of orchard and cluster of vine,
Seed-time and harvest, O must! will be thine.
Once more, in this year, for what hath been,
shall be,
While the rivers of time seek eternity's sea.

So, a Happy New Year to the babe and the mother.
To gentle wife-sister, and stay-hearted brother:
A Happy New Year to the soul who wait
Till an angel set wider the Paradise gate;
A Happy New Year unto those who have learned
How rich are the guerdons which labor has earned;
And a Happy New Year to the weary who cling
Through sorrow and pain to [illegible] faith.

Far down the fair vista, blithe New Year, we see
The sun-gleam of beautiful Sabbaths to be:
From far o'er the billows we hear the glad
swells
Amid people in darkness, of church-going bells:
God speed the full time when the idols shall fall,
And the banner of Jesus wave white over all;
When the nations shall walk in the light of the
Lord,
And Eden's lost verdure to the earth be restored.

May the New Year touch softly the eyelids that ache
With tears o'er the sleeping who never shall wake,
Nor chill to our kisses, nor sigh at our blame,
The low grass their couch, or the cold stone
their name.
O Savior Divine, to thy glory arisen,
Release those who mourn from the gloom of
grief's prison.

Teach us to be joyful for those who have gone
To shine in thy likeness, and kneel at the throne.
And help us to thank thee when restored from
sin,
The loved of our homes to thy rest enter in.

Dear Christ, by thy passion, thy grace, and thy
power,
Assist us, uplift us, in each clouded hour,
And till by denial, bestowal, delay,
Whatever is needful, oh, guidance we pray.
The year that is far above rubies shall be,
The year of our lives that is closest to thee:
And precious and sacred our changes shall grow,
If heaven-light o'er them in tenderness glow.
Let the hardness of woe, and the conflicts of care,
Like be refined by the breathings of prayer.
And happy, or only resigned, let us raise
Each morning and evening the songs of our
praise.

—*Margaret E. Sangster, in Illustrated Christian Weekly.*

# Selections.

## RUSSIA, BULGARIA, AND THE EASTERN QUESTION.

Considering the important part which Russia is predicted to play in the solution of the Eastern Question, her present policy and proceedings in Central Europe demand attention. The mystical Euphrates is rapidly drying up; Turkey is being almost daily dismembered or weakened; and Russia is casting covetous eyes on the city of Constantinople, and should it fall into he hands for a prey, she will then in all probability aspire to supremacy in the Mediterranean, and thus bring nearer the point of realization the designs she has long been known to medidate on Syria and the Holy Land. Any frivolous circumstance may furnish the longed-for pretext to Russia to "cry havoc, and let slip the dogs of war," when she will hurl her thunderbolts at the Porte; and, if permitted by the allied Powers of Europe, will advance without any further notice, into the very heart of the Turkish dominions, and the imperial city of Constantine will fall before the rapacity of the Russian eagles. The marvellous modern development of Muscovite prestige, audacity, and territory, combined with the mercurial and highly combustible character of current political events, may at any moment result in a tremendous climax and catastrophe, such as will imperil the thrones of the most stable nations of Europe—at least will make them tremble to their very centres. Happily, however, amidst the din and tumults of war, and the heavy tramp of millions of men armed to the teeth, and panting for the fray, the Bride of Christ expectant, hears the footfall of her Lord and rejoices. She lifts up her head with grateful confidence, knowing that her redemption draweth nigh. Events such as are now transpiring on every hand, are to her as forerunners and harbingers of the Lord's return as the blossoming of the primrose, or the blithe carolling of the lark are prophetic of advancing summer.

The state of Bulgaria, owing to the recent autocratic domination, and becoming behavior of Russia, is pitiable in the extreme. But events are moving on, though but slowly. General Kaulbars has left Sofia, taking the road to Constantinople, and the fact produced quite a fresh outbreak of excitement and speculation on the Eastern Question. A St. Petersburg correspondent telegraphed that general surprise is expressed in this city, where people do not seem to know much about the intentions of the Czar." The understanding between the Czar and the Sultan has, however, long ceased to arouse any other emotion than wonder at the readiness and simplicity with which the fly walks into the spider's web. In St. Petersburg, confidence in the preservation of peace augments from day to day. If the Czar is prepared either to disavow General Kaulbars, or to acquiesce in the failure of his own designs in Bulgaria, this sanguine estimate of the future may be justified. But there is more than ordinary virtue in this "if," and nothing in the Czar's recent conduct bears out so favorable an expectation as that he will be governed by reason, justice, or common sense. If his desire was to furnish the Constitutionalists of Europe with a striking caricature of absolute monarchy, he could not have carried out his object in a more effective manner. Alexander III. has, as a Paris correspondent remarks, done much to promote the scheme of a Balkan Federation. He has shown himself the enemy of freedom in the East, and has ostentatiously refused to recognize the status or authority of the National Assembly in Bulgaria. Neither Servia, nor Montenegro, nor yet Roumania, can be certain whose turn will come next.

Referring to this question, Mr. W. J. Ross, of Derry, an intelligent student of prophecy says with sagacity:—"From many circumstances it would seem to be a warrantable conclusion that the flag of Russia will yet unfurl itself over the splendid 'Gates of the East,' Constantinople.

"In 1854 the Czar made a move towards what seems the ultimate destiny of the Muscovite. The massacre at Sinope was a blow struck at the vitals of the Porte. Then followed the Crimean War; but Europe shook her mailed hand in the face of the Autocrat, and compelled him, for the time, to desist from his design to annihilate the "unspeakable Turk." The Treaty of Paris was then wrung from the Czar, but though stained with some of the best blood of France and England, and purchased with priceless treasure, that Treaty only sealed the peace of Europe for a few short years. By that Treaty the neutrality of the Black Sea was then secured, and Russia was forbidden to float a war vessel on its waters. Now more proudly than ever the Russian flag floats over the Euxine, and Sebastopol, demolished by the allied armies in 1856, is fortified, and made stronger than before.

War is in the heart of Russia, neither promises nor entreaties can bind her. She has resolved on obtaining a southern sea-board, and is still intent on pursuing her traditional policy, which determines Constantinople as her prey. That she still intends to seize Stamboul is patent from Russia's acts in the Turkish War of 1879, which was only closed when her armies and the fleet of England were brought face to face before the walls of Constantinople. With the city in view of his troops the Muscovite was obliged, by the arm of England, to relinquish the long coveted prize. The late Lord Beaconsfield at San Stefano checkmated the Czar, and for the time secured the peace of Europe. The Treaty of Berlin will, no doubt, in turn be sacrificed as was that of Paris.

Destiny is stronger than Parchment. For the war of 1878 Russia's pretext was the relief of the Bulgarian Christians; that for the campaign of 1854 was the keys of a church at Jerusalem. What will the apple of discord be which will next launch the Muscovite on the war path?

"Soon, it is believed, whatever be the proximate cause, the 'Golden Gate of the East' will open for the entrance of the Prince of Rosh, and the Czar will spread his purple in the Imperial City of the Eastern Cæsars. Once at Constantinople a basis of operation for adventures in the Levant will be afforded. Want of a southern sea-board cripples Russian advances towards Palestine, but that, Muscovite eyes at Zion as well as Pera is too well-known to be disputed for a single moment.

"With the prescience of genius, the master-mind of the great Napoleon grasped the destiny of Russia. While a caged eagle at St. Helena he caught sight of the political surges that would break over and wreck half the thrones of Europe, he said: 'In the course of a few years Russia will have Constantinople, part of Turkey, and all Greece. This I hold as certain as though it had already taken place. France, England, and Prussia united, could not prevent it. Once mistress of Constantinople Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen.

"Constantinople was, one of Russia's earliest efforts would probably be the emancipation of Jerusalem. The Greek church groans at the thought of the wrongs crowning the holy places on Mount Moriah. The crescent must be supplanted by the cross. The profaned and desecrated lands of the East, once hallowed by the tread of angels and blessed by the presence of divinity, must be recovered, and the broad highway to the sacred prize is through the fertile provinces of the Turk. Constantinople is the gate to Jerusalem."

Palestine is rapidly growing into the condition described by Ezekiel in the 38th chapter. In the 8th verse it is said. "It is brought forth out of the nations, and they shall dwell safely all of them." In the 11th verse the happy and peaceful condition of the Jews is forecast, "And thou (Gog) shalt say, I will go up to the land of unwalled villages; I will go up to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil," etc. At this moment Palestine is being re-peopled and colonised. Statistics show that in 1858 there were only 20,000 Jews in Palestine; in 1805, 100,000; now the number is estimated at 2000,000 and upwards, and is greatly increasing.

In reply to the query, When shall these things be? it may be answered, when the double-headed eagle soars over the Bosphorus, when the crescent has been supplanted by the cross on the Mosque of Omar; when Judah's feet once more awaken the echoes of a temple dedicated to the Lord in Jerusalem (for this must take place before the final catastrophe)—then shall the epochal hour have struck for the Princes of Rosh, Meshech and Tubal to invade the land, and to receive his predicted retribution from heaven. Ezekiel 39th chapter.—*T. J. Malyon, in Prophetic News.*

## THE OUTLOOK OF THE WORLD.

A deeply interesting article under the above heading recently appeared in the *New York Independent* written by the Bishop Randolph S. Foster, D. D., LL. D. We take the liberty of making a few extracts from this suggestive paper, and shall, in the first place, give the following statistics, as therein supplied:—"The human family living today on the earth consists of about 1,450,000,000 of individuals; not less, probably more. These are distributed over the earth's surface, so that now there is no considerable part where man is not found. In Asia, where he was first planted, there are now approximately about 800,000,000, densely crowded; on an average, 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile—not so crowded, but everywhere dense, and at points over-populated. In Africa, there are 210,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the Islands, large and small, probably 10,000,000.

"It is difficult to form an intelligent idea of such enormous masses; and yet, to realize what the condition is, it is important we should form some approximate conception, but even that will require an effort. One has some idea of his own country, and generally a very vague idea of any others. In our country, the United States, we have 55,000,000. Africa has four times as many; Asia could replace it sixteen times; Europe, six times. A little thought will impress us with the stupendous magnitude of the whole. In complexion, the range is from ruddy fair, or white, to ebon black. The extremes of white and black are as five to three; the remaining 700,000,000 intermediate brown and tawny. Of the race 502,000,000 are well clothed—that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race, 500,000,000 live in houses partly furnished with the appointments of civilization; 700,000,000 in huts or caves with no furnishings; 250,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the proper line of human conditions is, at the very least, three-fifths of the whole, or 900,000,000.

"As to religion, the 1,450,000,000 are divided in the order of numerical strength as follows:—360,000,000 are Pagan, comprising 600,000,000 of Brahmo-Buddhists, or Brahmans and Buddhists; 160,000,000 of unclassified Pagans; 140,000,000 Parsees, Confucianists, Shintoists, Janes; and other smaller Pagan sects; 410,000,000 are Christians, composed of 225,000,000 Roman Catholic, 75,000,000 of the Greek Church, and 110,000,000 Protestants; 180,000,000 Mohammedans; 8,000,000 Jews. The 360,000,000 of Pagans are found chiefly in Asia and Africa, and comprise 30,100ths of the population, with scattered millions in the American and Islands of the sea. The 410,000,000 Christians constitute the body of Europe and nine-tenths of the Americas, with a few millions in Asia, Africa and the Islands. The Mohammedans are found chiefly in Asia and Africa. The Jews are scattered in all lands, without a home or country. The Greek Christians are mainly in European Russia, with a few millions in Asia and in the smaller principalities of South Eastern Europe, extending into Africa. Western and Southern Europe is divided between Roman Catholicism and Protestantism in proportion of three-parts Romanists to two-parts Protestants. The Romanists hold substantially Austria, Italy, Spain, and Portugal, with a large fraction of France, a considerable part of Germany, the larger part of Ireland, and a strong following in England. The Catholics have also almost entire South and Central America, with the whole of Mexico and a powerful constituency in the United States and Canada, in North America. In America—as a whole—North, Central, and South—there are over 80,000,000 Roman Catholics to about 48,000,000 Protestants. Protestantism has its principal home in Great Britain, Germany, Switzerland, and Scandinavian kingdoms of Denmark, Sweden and Norway, and in the United States of America and the British provinces, and some of the smaller and larger islands. This is, approximately, a correct caste of the religious status of the world today. *En bloc* it shows two-thirds of the whole to be Pagan, or, including the Mohammedans and Jews as anti-Christian components of the Pagan fraction, three-quarters of the whole—not less than 1,050,000,000. The remaining other fraction of 410,000,000—a little more than a quarter—Christians, of which fraction more than one-half is Roman Catholic; one-quarter, nearly, Greek; and a trifle over a quarter Protestant.

"We have found that the non-Christian world comprises the enormous aggregate of nearly 1,100,000,000—heathen, Mohammedan, and Jew—all but 8,000,000 practically heathen; the Mohammedan differing from the Pagan element as to condition as to practice, not at all; and as to faith, in a single doctrine stolen from Christianity, and perverted in the theft; for outside of the doctrine of Monotheism, the followers of the false prophet are, in practice and life, essentially heathen. No one passing from one into the other would notice a difference in the general trend of the systems and their practical results. They produce the same type of human character."

The condition of the heathen world Bishop Foster thus describes:—"A thousand millions in the region and shadow of death; the same region where their fathers lived 2,500 years ago, and the same region where their fathers had lived and died, waiting for the morning. There they remain, sitting and waiting still, passing on through life in poverty so extreme that they are not able to provide for their merely brute wants; millions of them subsisting on roots and herbs and the precarious supply nature, unsubdued by reason, may furnish. Those of them living under forms of government and semi-civilization, which, in a manner, regulates properly and enforces industry, after their tyrants have robbed them of their earnings, do not average for the subsistence of themselves and their children three cents a day, or its equivalent—not enough to subsist an animal: multitudes of them not half-fed, not half-clothed, living in pens and styes not fit for swine, with no provision whatever of any kind for their human wants. Ground down by the tyranny of brute force until all the distinctive traces of humanity are effaced from them save the upright form and the unradicable dumb and blind yearnings after, they know not what—these are the heathen, men and women our brothers and sisters."

This is indeed a sad picture; and it would continue for ages to be, if it depended upon any influence man could possibly bring to bear upon it. The only bright spot in the perspective is the coming of him who is to be, "A Light to lighten the Gentiles, and the glory of his people Israel;" and at the coming of this Son of Righteousness, his Righteous Father has said, "Ask of Me, and I will give thee the heathen for thy inheritance and the utmost parts of the earth for thy possession." In the meantime toil on ye faithful missionaries in heathen lands, and gather in some as first-fruits out of every country, and nation, and people, and tongue. The glorious in-gathering of the great harvest is reserved for the Son of Man when he comes again in power and great glory; but those who are gathered out during the present Gospel dispensation will be very acceptable to God and the Lamb.

We are pleased to find that the Rev. D. M. Kingdon does not see, if ever he did, entertain—the delusive idea that the world will be converted prior to the coming of the Lord Jesus. In an address delivered by the worthy Pastor at the twenty-second Conference of the Pastors' College Association, he says—"Meanwhile, it is for us to labor on. Our day dreams are over; we shall neither convert the world to righteousness, nor the church to orthodoxy. We refuse to bear responsibilities which do not belong to us, for our real responsibilities are more than enough. Certain wise brethren are hot to reform their denomination. They ride out gallantly. Success be to the champions! They are generally wiser when they ride home again. I confess great admiration for my Quixotic brethren, but I wish they had more to show for their valor.

Both church and world are beyond us; we must be content with smaller spheres. Even our own denomination must go its own way. We are only responsible so far as our power goes, and it will be wise to use that power for some object well within our reach. For the rest let us not worry and weary about things beyond our line. What if we cannot destroy all the thorns and thistles which curse the earth; we can, perhaps, cleanse our own little plot. If we cannot transform the desert into a pasture, we may at least make two blades of grass grow where only one grew before; and that will be something."

The worthy Pastor also in his *Sword and Trowel*, reviewing a work entitled "The Millennium; or the Coming Reign of Christ, Spiritual, not Personal," says:—"Our author is a specialist, but prophetic truth is his *specialite*. He takes up his subject on a side issue; his own special interest being concentrated on Christian Missions, with a particular view to the propagation of the gospel in India. So sanguine has he become of the ultimate success of missionary societies that he is convinced that the doctrines of Christianity will inaugurate an era of righteous nationalities without the Second Advent of the Messiah—the King who shall reign in righteousness. No doubt Mr. Storrow is a gracious man, and therefore his readings of Divine Revelation may provoke a smile, but never a sneer. Perhaps the eyes of his understanding are not of equal power; one eye is singularly brilliant, the other nearly blind. His own remark that he has only met with two authors of his way of thinking, and that their respective works were both out of print ought to be suggestive to him. We can assure him that our conscience is clear on this matter. We pray perpetually, 'Even so; come Lord Jesus,' and we expect to see him so to come in like manner as he was seen to go into heaven; for his departure was personal, not metaphorical. We try to keep near the front in the evangelical enterprise of sending ambassadors into all the world; the more so because we know that the night is far spent, and the day is at hand."


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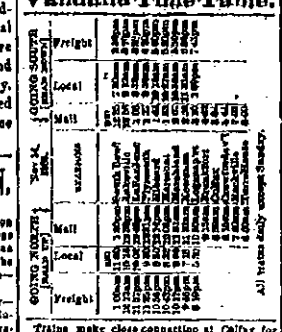


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### THE TRANSLATION OF THE SAINTS.

This doctrine has sometimes been chosen for special ridicule and banter, not only by the worldly and sceptical, but by unbelieving professors of religion. Persons who are not content to rest their faith on the simple declaration of God's Word, who are not willing to receive what is above their reason and comprehension, and who expect things of a divine revelation and relating to a future state, to be brought down to a level with their understanding, and to be analyzed with things as they exist around them, will be allowed to fall blindfolded into the most serious errors. What God has plainly revealed we are to expect; what he has told us shall come to pass we are to look for, however unlikely it may seem to human wisdom. And standing on divine truth, fortified with the impregnable word, having God and the Bible on our side, we can afford to be laughed at; we can endure unmoved the derision of the unbelieving.

Prior to the harvest, or the gathering of the tares and the wheat, there will be a gathering of the "first fruits unto God and unto the Lamb." Those who are quite ready and are watching and waiting will be taken, and those who are not, will be left to be gathered in the great and still future harvest. All Christians having the characteristics of the five wise virgins, will constitute "the first fruits;" Christians having the characteristics of the five foolish virgins, will be shut out from the celebration of the marriage of the bride to the Bridegroom, and then they are left to pass through the time of terrible trial under the power of the antichrist. Those who are faithful to the Lord Jesus Christ, he will keep from that day of trouble; for in Rev. xiv. they are represented as standing on the Mount of Zion with the Lamb, when the hour of God's judgment is come, and the nations are warned by an angel flying in mid heaven; but those who are unfaithful, and who on account of unfaithfulness are not accounted worthy to escape the unequalled tribulation, will be left; and then if they do not honor the last Gentile power, and unite with others in false worship, but "fear God and give him glory," they will become martyrs under the persecution of the beast.

The saints who shall be accounted worthy of translation at the appearing of Jesus, will escape the agonies and pain of death; they will escape the demon-like power of the antichrist and the awful trials that will be common under that power; they will also have the honor of being changed in a moment, and having a body like unto Christ's, and being permitted to be with him, and to share in the glory given to him by the Father; they will reign with him in the kingdom. The following passages may have reference to those who shall thus be accounted worthy to escape the hour of trial, who shall be hidden away from their enemies. "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man," Luke xxi. 36. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth," Rev. iii. 10. The apostle teaches that Christ is precious—precious now—to them who believe; but how precious, how unspeakably precious will he be to them in the hour of their translation. What a fulness of *joy*, what rapture, what sweet delight they will then have in his presence.

The number of this elect company may be now near its completion; any night the number may be found to be perfected by their rapture; the morning may be very near when throughout the Christian world there will be a great outcry over missing ones, when a few in almost every street will be no more seen in their usual places, in their homes and among their families and friends. Can we, then, be too solicitous to be ready?

A difference of opinion may exist as to whether the translation of the saints shall be visible or otherwise. Many incline to the opinion that it will not be visible, and hence call it the secret rapture. The following words of our Lord seem to indicate that this view may be correct. "I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other left. There shall be two women grinding together, the one shall be taken, and the other shall be left," Luke xvii. 34, 35. One writer, commenting on this, says, "The passage teaches, 1. that this translation is to be expected in that night, as if purposely to conceal it from the eye of unbelief; 2. that this is no gathering of nations, but of individuals, one here and one there; 3. that it is a separation of parties, one being taken and another left; 4. this taking of one party and leaving of another indicates a previous judgment, (just as the sudden taking and changing "in a moment, in the twinkling of an eye," 1 Cor. xv. 52, also evidences), and not such an one as is recorded in Matt. xxv. 31–46; 5. that the removal of the one party is designed as a particular blessing in averting incoming evil, and the leaving of the other must be in order that they may experience it."

The time of the translation of the saints is not the same as that of the parable of the tares and the wheat. The latter is the harvest time, when the gathering of the tares is prior to the gathering of the wheat. But at the calling up of the saints there is no mention made of the gathering of the wicked. The true church, or the elect, are first taken up; then a condition of things continues till the harvest in which there will be bad and good, tares and wheat; for no doubt many represented by the foolish virgins will be aroused by the translation of the elect. Alarmed by the perils of the hour, they will seek earnestly for more grace, for an increase of faith and love and hope; just as the foolish virgins in the parable, when they saw their lamps going out for want of oil, went to buy more.

It will be seen that some time elapses—the period of the great tribulation—between the translation and the Lord's coming to establish his kingdom. The reason of this, if we may form a judgment, will be seen in the fact that the risen and translated saints who are to become rulers in the kingdom—a kingdom co-extensive with the world—will need special teaching from Christ in reference to their offices. They come with him to the inauguration of the kingdom, when enemies have to be destroyed, when all things that offend have to be cast out; and the saints are to be instructed with power to carry out his will and to execute his laws; and when the kingdom is established they will have the authority to discharge various duties; and these things will require that they be taught their duties, and how to perform them. When they come with Christ, therefore, they come instructed and authorized to take part in the administration of the government that will be established over the nations.

SILAS HENN.

(Concluded in our next.)

### THE HEATHEN—THE SECOND DEATH.

From a late No. of the *Crisis*, I copied the following, signed by J. H. Pettingell:

"True there is a sense in which Christ is the Savior of all men; for he has redeemed the entire race of Adam from the natural death that comes upon all his posterity irrespective of their individual deserts; but this only brings them by a resurrection before the bar of God, to answer for the deeds done in the body, their own sins as individuals; and no one has any warrant for saying or believing that there has been, or will be any way of escape from that second death to which all sinners are exposed, excepting by repentance and faith, and a personal acceptance of the terms of salvation now offered in the Gospel."

This is copied from an article written with reference to a controversy going on among certain believers in the immortality of the soul, concerning the salvation of the heathen, some contending for a probation after death, others denying. Mr. Pettingell takes the negative of that question. He appears to think that through it would be unjust to condemn the heathen to eternal torment, it would be just to condemn them to a second death. The heathen under consideration are those who have died without an opportunity to hear the gospel. How did these heathen become, according to Mr. P.'s theology, exposed to the second death? Not by their rejection of the Savior; for they never heard of him; but his redeeming them from natural death, the death that came upon all men through Adam's transgression. So it appears that they were not originally exposed to the second death, not by the sentence passed upon Adam, nor by the penalty of the law which they transgressed. No law requires a transgressor to be redeemed from the penalty of another law to suffer its penalty. What sort of procedure then is it on the part of God to put the penalty of Adam's sin upon Christ for the purpose of redeeming Adam's posterity from the grave in order to inflict death upon them a second time? And to do this without their knowledge, and without giving them any chance whatsoever to escape the second death?

Does the divine government need to resort to such means to maintain itself? And how does such a procedure show the love of God? Why say that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life, when it was not the intention to make it possible for the vast majority of the heathen or mankind to believe on him, but to make it possible to bring them out of death, to place them before his bar to give an account of their deeds, in order to thrust them back into death again without mercy.

Where do the Scriptures say that all sinners are exposed to the second death? Paul says, "As it awaits men once to die, and after this a judgment, so Christ was once offered to bear the sins of many, etc.; but he does not say that the judgment is condemnation to a second death; for in that case it would await men twice to die.

In another place he says, "He that despised Moses' law, died without compassion under two or three witnesses; of how much sorer punishment, think ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing," etc. "The sorer punishment" is undoubtedly the second death; and this language of the apostle implies that none but those who have sinned against the New Covenant will suffer the sorer punishment. The heathen have not done; therefore they have not been redeemed from natural death to suffer the second death for sins committed in their weakness and ignorance. God is love.

J. W. NILES.

### "The Church of God, in the State of Suffering."

"Thou art worthy, or worthy art thou, to take the book and to loose the seals thereof: for thou wast slain and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests, and they reign upon the earth." R. V. Rev. v. 9, 10.

The citation of this passage as evidence that the church of God is not the kingdom of God induced me to read it with a view to ascertain what then does it mean?

The church of God defines those who are called out of mankind by himself. They are called by the message or gospel of his grace sometimes called the gospel of his kingdom. The called ones are also said to be called to his kingdom and glory. All therefore who have obeyed this call are properly God's called out ones, or his church. In the call these heard how that God's "Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish," Eph. v. 25, 26, 27.

Paul in giving instructions to the elders of the church at Ephesus, reminds them that they all among whom he had gone preaching the kingdom of God should see his face no more. He also charged these elders to feed the church of God which he had purchased with his own blood or with the blood of his own, Acts xx. 28. Now what is true of the called out in Ephesus is true of the called out in every place and in every age until now. There is only one church of God or called out company. The first who obeyed the call are as much a part of that community as the last. Those now living sing the new song today as well as those who sang it in John's day, and those who are not yet born will sing it after they hear his voice.

The redemption price given for the church, embraced more than those who have believed it. For there are despisers who wonder and perish because they deny obedience to the Lord who bought them. It however is sufficient for the present to point out the very gross mistake, in our judgment, that is made by those professing to have obeyed God's call to his kingdom and glory, and who are continuously boasting of superior knowledge to their contemporaries, by their affirming that this company are not the kingdom of God. The good seed sown into the world before the Son of Man ascended to heaven are described by himself as the children of the kingdom. All that is necessary on the part of these children is that they reach their majority. But as there are children of the kingdom today it will be necessary that they also reach their majority before the whole body can be completed, and as the time of reigning with him cannot come until the last member has suffered with him, it is clear that the time referred to in the new song "and they reign upon the earth" does not refer to their time of childhood nor period of suffering. But the time of reigning ought not to be confounded with the time of suffering so as to affirm that the called out are not the kingdom of God because they are now in suffering. Both states, namely the state of being in the kingdom and also in the tribulation, incident to being in the kingdom are not simply compatible, but both are affirmed by the apostle John of himself and of the seven churches which were in Asia when he sent God's revelation to them. I cannot therefore accept the negative position that the church of God is not the kingdom of God, and also sing the new song given in Rev. v. 9, 10.

WILLIAM ELLIS

*Editor Restitution:*

For the sake of truths which many of our people almost wholly discard, I hope you will find space in your paper for the following:

In a late number of THE RESTITUTION, I saw an article from a brother whom I am unacquainted with except through his former excellent articles in the paper. But I was a little surprised on reading his last article, in what he said about another brother. It was this. I met brother—(whose name I omit), he used to be an advent preacher, that is, a world burner, but now is a complete restitutionist, so it is represented by brother No. 1. That when brother No. 2, was an advocate and a world burner, he was not a complete Restitutionist. Now this question. Did he abandon what is called world burning to become a restitutionist? If so, we would like to know what he has done with two or three Scripture passages among several which adventists quote to prove world burning. How about the following? Behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch, Malachi iv. 1. The day cometh, that shall burn as an oven. An oven is not consumed with the burning fire within it, nevertheless it is the receptacle for the burning, and by the comparison which the prophet makes, the world will sometime in the future be a receptacle for the combustible elements to burn up within it, which will also reduce the wicked to ashes as seen in the third verse.

Now I wish to direct the readers' attention to another chapter, and a few remarks on the same. In 2 Pet. iii., he says, For this they are willingly ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water perished: but the heavens and the earth, which are now reserved unto fire against the day of judgment and perdition of ungodly men. Here we are unable to avoid the conclusion (if we were so disposed) that every thing in the old world that was perishable by water, did perish by water. We are inclined to think as from what Peter says. The world that was being overflowed with water perished, but the world that now is, is reserved unto fire. What Christian denies that literal water destroyed every thing that water could destroy in the world that was? You say, no one. Then what Christian will deny that the world that now is, is reserved for destruction by literal fire? Are we not by the analogy drawn to the conclusion again that none should deny it.

Again, Peter says, But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. When I took the matter over, I see no way to be a complete restitutionist, (as our brother worded it in his article), except in the belief of a literal burning up of all things that stand in the way of a restitution. For nearly six thousand years the earth has brought forth thorns and thistles, and noxious weeds, to the great detriment of the cultivator, who by the sweat of his face has toiled on, endeavoring to extirpate the weeds and thistles as much as possible; but still they grow rank in many places where choice vegetation is scarcely enabled to make a stunted growth.

What but the fire of the coming day, when the elements shall melt with fervent heat will prepare the earth for the new creation? For he says, Behold I create new heavens, and a new earth. When that is done, the earth will be as it was before the fall of man, and the ground was cursed for his sake. When fire has done what God by the mouth of his servants have said it will do, then will come the restitution of all things spoken of by all the prophets since the world began.

J. A. MORGAN.

### The Policy of Concentration.

The early stage of creation was chaotic—darkness on the face of the deep. Thence there was light, yet diffused. An advanced stage comes with "the sun, moon and stars"—light concentrated. Gen. i.

1. Thus we read of living souls—creatures—in earth and sea; but this form of life was not left like light, in diffusion; but as light was concentrated in "the sun to rule the day," so Adam was made a living soul, Gen. ii. 7; 1 Cor. xv. 45, and placed over all mundane creatures he'd, and with Eve to multiply, replenish the earth and have dominion.

Lordship, sovereignty, authority, was concentrated in man, as light had been in the sun! Thus the living creatures (in Heb., living souls, Gen. i. 30; vii. 21, 22; Rev. xvi. 3) were not left to roam at random, to devour and be devoured in ceaseless struggles (as in after ages) but subject to man. Adam gave them names. "All was very good." The policy centered in concentrating the government and the social and moral concerns of earth in man. In Hebrews it reads, "*Ish* and *ishi*—male and female."

2 This policy has been maintained. At the flood in Noah, and his family, "eight souls"

3 Again Abraham, who had been with Shem near fifty years and stood up for God against idolatry, is called "the Friend of God" and the heir of "the world in his seed!" Rom. iv. 13–22 Isaac, his child of promise, succeeded; and in Jacob with his twelve sons, this concentration extended 430 years. Ex. xii. 42

4. "The many thousands of Israel" were, however, not allowed, with the general promise in diffusion, to act for God; but in Moses, the meekest of men, was concentrated the wisdom and power that made him a god to Pharaoh, the deliverer of his people, their lawgiver and "king in Jeshurun!"

5. Not to name the judges, we come to David to clear the way, and Solomon to build the temple and foreshadow "the Prince of Peace" and the "good things to come."

6. Isaiah, the royal prophet and his ancestors, speak for God and unfold his loving will to Israel, the nations and our groaning creation!

7. In Jesus, all these official services concentrate. As the streams flow to the ocean and again are fed from it, so Jesus is the "first and last!" In the first Adam, the figure, (Rom. v. 14) and as "the last Adam," the concentration of all the rays of light that lead on to "the sun of righteousness," in its everlasting high-noon splendor!

He'll be the reality that Noah's name embodied to give enduring rest, the outcome of all Sabbatic ordinances in the rest that remaineth to the people of God and his creation! Heb. iv. 9; Rom viii 14–21. He is "the God of peace." Amen.

The patriarchal, royal and prophetical personages and proclamations are so many voices and finger points that directed faith forward to "the blessed and only Potentate, his re-genesis, and the "all in all" pertaining to redemption, the solution of all mysteries as to sin, atonement, resurrection, immortality, reconciliation and harmony, through the unending "age of the ages"—God all in all! Zeph. iii. 9; 1 Cor. xv. 24–27; Rev. xvii. to xxi. Amen and amen! Psa. lxxii. 18–20

This comprehensive and concentrated "Logos" encircles, replenishes and serves to "strengthen the heart" in proportion to the measure and pleasure with which it is cherished. "Only believe, all things are possible to him who believeth." Amen. Lovingly for truth and grace.

J. B. COOK.

*Editor Restitution:*

Enclosed find two dollars which please apply on my subscription to THE RESTITUTION. For twenty-five years has our beloved paper (under various names) made its regular visits to my fireside. It has come laden with choice gems of truth, culled here and there, and oft when the heart was sad and the courage faint has its words of sympathy infused new life. How our hearts have burned within us as some gifted writer has unfolded the grand truths of revelation. It has been to us a bond of fellowship stronger than "mystic ties;" through its columns heart has spoken to heart, and let us fervently pray that this faithful messenger of love and truth may continue to shed its holy influences on the little band of faithful ones. We shall not need its services much longer. We are near the blissful time when the general assembly shall convene! Glorious reunion! What a time for the saints to mutually relate the struggles of life's journey! The alternate festa and victories! The nights of despair and the mornings of rejoicing! The world's hatred and God's love, the fearful clouds of unbelief and the clear sky of faith! To all of like precious faith let me say in the language of that dying commander, "Don't give up the ship;" don't give up the paper; give up tobacco, give up every foolish and vain thing, but don't give up the glorious resolution to serve God faithfully. Yours in the blessed hope.

J. F. WAGONER.

*Editor Restitution:*

I see by the label on my paper that my time has expired. Inclosed please find two dollars and fifteen cents to apply on my subscription. Don't fail to send Brother Chaplin's picture. We cannot think of doing without our dear paper. May the choicest of God's blessings rest on all the household of faith, and many writers continue to write and edify and instruct all that are trying to learn and do the will of our Heavenly Father, is my prayer. Say through the paper that Bro. John Foore has been for some time under the doctor's care. He has an old trouble and I fear his labors are nearly done. We love him very much, and regard him as one of the most earnest advocates of the truth that I ever knew. He is beloved by all who know him as a citizen and a Christian. We are very much isolated and lonesome but not in the least discouraged, contending for the truth. Yours in hope.

G. W. SMITH.

THE RESTITUTION.

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## Selections.

### The Year's Beginning.

The length of a year is strictly 365 days, 5 hours, 48 minutes, 49 seconds and seven-tenths of a second—the time required for the revolution of the earth around the sun. About 45 B. C., Julius Cæsar, by the help of Sosigines, an Alexandrian philosopher, came to a tolerably clear understanding of the length of a year and decreed that every fourth year should be held to consist of 366 days, for the purpose of absorbing the odd hours. By this rather clumsy arrangement the natural time fell behind the reckoning, as, in reality, a day every fourth year is too much by eleven minutes, ten seconds and three-tenths of a second, so that it inevitably followed that the beginning of the year moved onward ahead of the point at which it was in the days of Cæsar. From the time of the Council of Nice, in 325 A. D., when the vernal equinox fell correctly on the 21st of March, Pope Gregory found, in 1582 A. D., that there had been an over-reckoning to the extent of ten days and that the vernal equinox fell on the 11th of March. To correct the past error, he decreed that the 5th of October of that year should be reckoned as the 15th, and, to keep the year right in the future—the overplus being 18 hours, 37 minutes and 10 seconds in a century—he ordered that every centennial year that could not be divided by four (1700, 1800, 1900, 2100, 2200) should not be bissextile, as it otherwise would be; thus, in short, dropping the extra day three times every 400 years. While in Catholic countries the Gregorian style was readily adopted, it was not so in Protestant nations. In Britain it was not adopted until 1752, by which time the discrepancy between the Julian and Gregorian periods amounted to eleven days. An act of Parliament was passed dictating that the 3d of September that year should be reckoned the 14th, and that three of every four centennial years should be leap years; 1800 not being a leap year, the new and old styles now differ twelve days, our first of January being equivalent to the 13th old style. In Russia alone of Christian countries is the old style retained. The old style is still retained in the treasury accounts of Great Britain, in old times the year was held to begin on the 25th of March, and this usage or piece of antiquity, is also still observed in the computations of the Chancellor of the British Exchequer. So the first day of the financial year is the 5th of April, being "Old Lady Day."

### Excavations in Persia.

Attention has lately been paid to excavations in Persia that reveal the King's Palace at Susa, a complete account of which has recently been given in the London *Times*. Great interest attaches to the subject. Readers of the books of Nehemiah and Esther, and of Dan. viii. 2, have realized, in some degree, the vast splendor of the palace in Shushan, or Susa. The explorations were commenced by Mr. Kennett Loftus, but were interrupted by the fanaticism that guards what is held to be the tomb of the prophet Daniel. Recently they have been resumed by M. Dieulafoy, and fully corroborate the Scripture account. Remarkable to say there are traces of the very materials described in Esther i.: "The hangings of white, green, and blue, fastened with chords of fine linen and purple to silver rings and pillars of marble;" and the "pavement of red, white, and yellow, and black marble." There are remains also of porticos, courts, palace of wives, and of all the Oriental grandeur which the history of the Old Testament describes.

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 12, 1887.


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## EXAMINE

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## RENEW TODAY.

SOME articles that have been delayed necessarily for a time appear in this number. Although some complaint is occasionally made about the delay or non-appearance of articles, we have to say on our part, that we are earnestly trying to do the very best we can, and give that general variety of topics so important in the make-up of every literary or religious journal. In this age of the world it is a matter of the greatest importance to keep our readers as fully informed as possible on the great questions and movements of the time. To understand something about the grand march of events toward the final consummation is now the absorbing theme, compared with which many other matters are of only secondary importance.

### THE OUTLOOK.

Eld. Miles Grant, formerly Editor of the *World's Crisis*, writing from Belfast, Ireland, to that paper, makes the following statements regarding war prospects in the Old Country. It seems to be the settled conviction, that a great national conflict is imminent, and that the current year will not pass without witnessing the commencement of a war that will involve all, or most, of the Great European Powers.

"The political condition of the eastern continent is very critical. War clouds are rising in all directions, and of fearful magnitude. It is the general opinion of those best informed that the great powers of Europe will enter a bloody conflict next spring, perhaps this winter. It is thought that Russia will take the lead, and that France will follow. Russia seems determined to take Constantinople, and also a large proportion of Central Asia. It is said the Czar intends to be crowned Emperor of Central Asia next year. If so, he will need Constantinople and the right of way through the straits of Dardanelles. It is stated that Russia has asked the Turks to close the Dardanelles, promising to give special aid to the Turks if they will comply with this request, and declaring at the same time that Russia does not want Constantinople. It is well known that the sayings of the Russian government are no more reliable than the wind. She talks the opposite of what she means, or any other way, to accomplish her object. The straits of Dardanelles, anciently called the Hellespont, connect the Sea of Marmora with the Archipelago, and separate the southeast coast of Europe from the west of Asia. The breadth of the straits varies from one to four miles, and the length is forty miles. Guarding the straits at their narrowest point are two castles, called the Dardanelles. They were built by Mahomet IV. in 1658.

If Russia could persuade the Turks to close these straits with their war ships, so that England could not run in her war ships, then Russia could come down with her Black Sea fleet and land forces and easily take Constantinople, and become master of that most important stronghold and key to the East. Should the way of Russia be blocked by England at Constantinople, as in the last attempt of Russia to gain control of the Straits, then we may expect to see Russia marching her troops upon Central Asia, thus taking a special advantage of England before the latter could assemble her troops in Asia. Then, when England had gathered her troops in Asia, Russia would be ready to seize Constantinople. The Czar is well prepared for a great conflict, if necessary. For the last eight years he has been arranging his forces and laying plans to become master of the territory occupied by the Ottoman Turks. At the present time has some 75,000 troops at Odessa, on the north border of the Black Sea, ready to move as soon as their services shall be demanded. This morning's news says Count Von Moltke, the great German statesman and strategist, says "before another year shall have passed, all Europe will be engaged in a terrible struggle."

The earth is ripening for the great harvest. The reaping angels are about to begin their great work, long foretold. What a day is upon us! It is enough to make one almost hold his breath as he sees its near approach. This is the time to be specially careful to keep the heart pure, that we may be ready any moment for translation."

## Selections.

### PALESTINE AWAKENING.

The world-wide wave of progress, more marked now than formerly, has not failed, it appears, to make its mark in Syria, in spite of the grinding and corrupt rule of the Turk. Turkey does literally nothing to promote the products, trade and prosperity of her subject provinces, but grinds them down with a burdensome and merciless taxation, much of which is pocketed by corrupt officials. In spite of all this, and in spite also of the fact that on all the coast of Syria there is not even one harbor, and only two roads—one of which, a fine macadam road from Beyrout to Damascus, we may here remark, was made, some twenty years ago, by the French—in spite of all obstacles, the people of Syria, according to some interesting facts late presented in the *Spectator* (London), appear to be progressing rapidly. Beyrout, though without a harbor, has changed, during the last twenty-five years, from a squalid and filthy town of 20,000 people, to a handsome city of 80,000, with well lighted, well paved and well cleansed streets, public water introduced, a public carriage service, and streets of elegant modern houses, as well as a $100,000 paper-mill, which supplies the best qualities of paper for all Syria. The shipping (in some blessed time perhaps a harbor will be made) has in the same twenty-five years grown from 100 vessels, aggregating 80,000 tons, to 400 steamers and 3,500 sailing vessels, with a gross tonnage of 400,000. Trade has so increased that the custom-house has been enlarged. The only unchanged thing is the polite Turk in charge, as ready as ever to take his bribe—but not in the custom-house!—oh no, that would be improper, but he gives the importer to understand that he will make a call on him the next day, and receive the backsheesh privately! The London writer adds:

Some time ago, a merchant found himself two sacks short in a quantity of grain consigned to him; and with the perfect concurrence of the officials, he made good the deficiency with a couple of sacks addressed to somebody else, who had to bear the loss.

At Jaffa, the (harborless) port of Jerusalem, still greater improvements are reported. The old wall has been torn down, and the moat filled up, and streets filled with new building are rising where these relics of feudal and barbarous times once were. And the *Spectator* says:

"The country round about Jaffa is even more changed than the port itself. It is being converted into quite an earthly paradise, one vast orange-grove, a region of orchards and fruit gardens. The number of such holdings has increased fourfold in the past quarter of a century, and it is estimated that there are now, in the immediate vicinity of the port, 400 of these orange-gardens, ranging in size from two to fifteen acres; and finer oranges than those of Jaffa are not grown in the world."

The orange production of Jaffa is said to amount to eight or ten millions. Land, around Jaffa, is worth more than it was in Jonah's day. It has risen ten, and in some cases fifteen-fold. Lots that would not have sold, twenty-five years ago, for $25, now bring $250 and $300. Haifa shows a similar change. The interior towns, too, are showing marked improvement. Jerusalem has cleaner streets, better houses, more toleration for Christians—and is growing faster, outside, than inside her walls. Her outside population already equals that of her urban inhabitants. Bethlehem too is waking up to modern improvements, and so is Tiberias; while filthy Nazareth is showing some sense of awakening. Gas-lights and horse-cars will soon change the old, filthy condition of these ancient towns of the Christian story, now haunted by robber Arabs, and Turks that are not less robbers for being more polite. Nablous, the ancient Shechem where Joseph was sold, "is become one vast soap-boiling establishment." It is good to learn also that "its product is in general demand throughout Syria," and that the town is furthermore to be a great center for the making of boots. Olive trees are planted between Nazareth, Safet, and Nablous, at the alleged rate of 500,000 annually!—and the product of olive oil in the district is said to be upwards of fifteen million pounds' weight! This is one phase of a varied awakening of agricultural production and improvement throughout most parts of Palestine; cattle-rearing is another. If the indolent, fatalistic Turkish Government would only protect the farmers of Palestine from being plundered by roving bands of Arabian Bedaween—robbers who come up from the desert lands of Arabia that lie to the south and southeast of Palestine—"rural Syria," in the language of the *Spectator*, "would have a chance of thriving again." But what can be expected or hoped of the Turk?—or, for that matter, of any Mohammedan?—*Hartford Co. Daily Times, of Dec. 30, 1886.*

### THE BIBLE.

The Bible is the book of life, written for the instruction and edification of all ages and nations. No man who has felt its divine beauty and power, would exchange this one volume for all the literature of the world. Eternity alone can unfold the extent of its influence for good. Viewed merely as a human or literary production, the Bible is a marvellous book, and without a rival. All the libraries of theology, philosophy, history, antiquities, poetry, law and policy would not furnish material enough for so rich a treasure of the choicest gems of human genius, wisdom, and experience. It embraces works of about forty authors, representing the extremes of society, from the throne of the king to the boat of the fisherman; it was written during the long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in classical Greece, and in Imperial Rome; it commences with the creation and ends with the final glorification, after describing all the intervening stages in the revelation of God and the spiritual development of man: it uses all forms of literary composition; it rises to the highest heights and descends to the lowest depths of humanity; it measures all states and conditions of life; it is acquainted with every grief and every vice; it touches every chord of sympathy; it contains the spiritual biography of every human heart; it is suited to every class of society, and can be read with the same interest and profit by the king and the beggar, by the philosopher and the child; it is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. Even this matchless combination of human excellencies point to its divine character and origin, as the absolute perfection of Christ's humanity is an evidence of his divinity. But the Bible is first and last a book of religion. It presents the only true, universal, and absolute religion of God, both in its preparatory process of growth, under the dispensation of the law and the promise, and its completion under the dispensation of the gospel, a religion which is intended ultimately to absorb all the other religions of the world. It speaks to us on the highest, noblest, and most important themes which can challenge our attention, and with an authority that is absolutely irresistible and overwhelming. It can instruct, edify, warn, terrify, appease, cheer, and encourage as no other book. It seizes man in the hidden depths of his intellectual and moral constitution, and goes to the quick of the soul, to that mysterious point when it is connected with the unseen world and with the great Father of spirits. It acts like an all-penetrating and all-transforming leaven upon every faculty of the mind and every emotion of the heart. It enriches the memory; it elevates the reason; it enlivens the imagination; it directs the judgment; it moves the affections; it controls the passions; it quickens the consciences; it strengthens the will; it kindles the sacred flame of faith, hope, and charity; it purifies, ennobles, sanctifies the *whole* man, and brings him into living union with God. It can not only enlighten, reform, improve, but regenerate and create anew, and produce effects which lie far beyond the power of human genius.

It has light for the blind, strength for the weak, food for the hungry, drink for the thirsty; it has a counsel in precept or example for every relation in life, a comfort in every sorrow, a balm for every wound. Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more and more in proportion as we use it. Like the diamond, it casts its lustre in every direction; like a torch, the more it is shaken, the more it shines; like a healing herb, the harder it is pressed, the sweeter is its fragrance. What an unspeakable blessing, that this inexhaustible treasure of divine truth and comfort is now accessible, without material alteration, to almost every nation on earth in its own tongue, and in Protestant countries at least, even to the humblest man and woman that can read.—*Philip Schaff, D.D., in preface to Lange's Commentary on Matthew.*

### Pleasure and Pain.

How inextricably blended are these two opposites! Of unalloyed pleasure we can have, indeed, but little. Unmitigable pain is, too, seldom found. And, perhaps, 'tis better so, for a surfeit of pleasure is nauseating to the soul, which for a long time will loathe a repetition of the obnoxious draught. Great are the moral uses of pain, and hence a seeming evil and foe may often be found a blessing and a friend. Were this not true this world would be desolate and despairful. For pain, and love, and sorrow abound, and blessings often are slow, if sure, to come. And hope, just here, offers her beneficent hand to lead us from despair to heights of happiness, and peace, and joy. But for her radiant countenance how dark would life be! Hope in God and Christ, and a bright immortality—this will be our best watchword in this life and our safety in the life hereafter. The want or loss of this hope has led many a poor soul to take his own life. For there are few suicides that are not grounded in despair and utter hopelessness. That soul is, indeed, in a most pitiable condition that is without hope or faith to guide it. Nothing is so like it as the worn figure of the storm-tossed ship at sea, helpless and at the mercy of the waves. The moral wreck and destruction of the one is as great as the physical destruction of the other. Alas! for the men and woman who lie wrecked and battered along the shores of time. They should be warnings to the most thoughtless and giddy, who, nevertheless, go blindly to the same wreck and disaster. So we think, "Sweet are the uses of adversity" to compel man and women to think oftener and more wisely of their future conduct and life, and probably nothing is more ruinous than unlimited wealth and luxury, and ease and power, to compel obedience to one's slightest wish, or whim, or fancy. Such reflections as these led to the following lines:

In every joy there lurks a sorrow,
In every pleasure hides a pain;
Mirth today will fly tomorrow,
Then Pentecost appear again.
What if there were ceaseless pleasure
To intoxicate the brain?
We should sink 'neath life's full measure
And call the sweeter blessing pain.

### A Paper Chimney.

A large factory of Breslau required a chimney forty-four feet in height. Instead of constructing the chimney with bricks, as usual, a large number of solid blocks of paper firmly compressed were made use of. These blocks were placed carefully one on the top of the other and joined together with a special cement. The chimney is non-inflammable, is very elastic, and is by the nature of the material quite secure from lightning, which so often plays such sad havoc with the more ordinary sort of factory chimney

### LITERARY NOTICES.

*Vick's Floral Guide.*—The January number of *The Illustrated Magazine and Floral Guide* for the year 1887 is a paragon of beauty in its elegant illustrations of flowers and garden vegetables. Two pages, one illustrating Border and Bedding plants and another presenting a grouping of variegated pansies, have probably never been surpassed as samples of the chromo-lithographic art, while the less-elaborated pictures of hundreds of other flowers are true to nature; and all these illustrations are accompanied with ample descriptions of both flower and plant. We have tested both the vegetable and the flower seeds sent out by this well known house in years past, and always found them reliable in quality, and true to name. Send 10 cts. and procure a number of the handsomest seed catalogue published. Address James Vick, Seedsman, Rochester, N. Y.

*The Increase of Crime.*—This pamphlet contains an address delivered before the "World-wide Prayer Union" at Camp Hebron, Mass., Aug. 11, 1886, by Eld. D. T. Taylor. It contains an array of *facts* and figures of a very startling character affording indisputable evidence that we are living in the last times. Price 5 cts. a copy. Address the author Hyde Park, Mass.

NOW at the commencement of the year is the time to renew your subscription.

## Youth's Column.

### The Babe of Bethlehem.

The night crept cool o'er Bethlehem's plain
And lulled close the distant hill;
Along the weary shepherds watched
While all their drowsy flocks were still.
Above, the silent stars moved on,
Each in its own majestic way—
Who dreamed the King of men, heir to a throne
And in a Bethlehem manger lay!

No wondrous sign and filled the sky
When sank the flaming sun afar;
No ominous cloud with darkness came
To pale or hide the eastern star;
No tumult filled the town or inn
Where travelers tarried on their way.
Conceal'd alone that the Son of God
On near them in a manger lay.

Along the surging streets of Rome,
Through all the empire of the west,
Nor sound nor sign the hour made known
In which all nations should be blest;
That night Imperial Cæsar slept
On regal couch, his cares away,
And dreamed not that the King of kings
At Bethlehem lay in a manger lay.

Only where simple shepherds watched
In fields which Ruth of old did glean,
Was the rapt song of angels heard,
The sudden, mystic glory seen;
And when the heavenly song had ceased,
The heavenly light had passed away,
The shepherds entered Bethlehem
And found the place where Jesus lay.

No marvel that they spread abroad
The saying that to them was told—
"Lo, He is come!"—the Christ of God,
The Savior, promised them of old:
No marvel that with prayer or praise,
Back to their flocks they took their way!
The Shepherd of their soul had come—
At Bethlehem in a manger lay!

### A Touching Incident.

A touching incident occurred at Gouverneur Hospital, New York city, recently. Little Annie Ashpurtis was sent by her parents, who live at No. 36 Hester street, to the cellar for some firewood. The child, who was but six years old, took a lighted lamp in her hand, and while descending the stairs, her foot slipped and she fell, breaking the lamp, and the flames of the burning fluid soon enveloped her entire body. As soon as the surgeon was called, the little sufferer was wrapped in what is known as a "Strike's prepared sheet," and driven in an ambulance to the hospital. The child was put on a sofa cot, and the surgeon did all he could to alleviate her suffering, but it was impossible to save her life. Under the influence of a narcotic she soon fell asleep. Thus she lay slowly breathing for some hours. Her face was so swollen she could not open her eyes. About half past two in the morning, she showed signs of returning consciousness. The watchful nurse asked her would she take a drink. She distinctly answered, "Yes."

In a moment the house surgeon, Aspel, was beside her cot. He felt the pulse, but shook his head and turned to go away. As he did so the little creature moved her body. She turned half around. The dim light of the candle shone on the blackened face. The swollen lips pursed out, and in a clear, sweet voice the dying child began to sing the hymn, "Nearer, my God, to Thee." The doctor and nurse stood transfixed. The other patients in the silent, darkened ward leaned on their elbows, and drank in the sweet melody. The first verse completed, she gradually sank back on her pillow. Her strength began to fail, and, with it, her voice, and only the humming like distant music of the air of the hymn could be heard. How sweet, yet weird that humming sounded. The candle lent its meager light, the big clock in the corner told out its seconds as the sweet little soul passed out to its Maker. The humming ceased. All was over. The doctor turned away; his handkerchief sought his eyes. The nurse gazed into the flame of the candle. She seemed to read the little one's death there. She heaved a sigh, and no doubt offered a prayer. The remains were buried from the hospital. The coffin was strewn with flowers, offerings of her little school-mates, with whom the dead child had been a great favorite.—*The Evangelist.*

*Dear Children:*

I am indulging the thought that perhaps some of you are looking for a line from grandma's pen, and as you all are interested in stories, I desire to give you one in this. Because of a famine, a dear family left the place of their nativity, and settled with those who were Israel's enemies. They had two sons, who married daughters of that place. The meaning of their mother's name was "Comely, or beautiful," but she was soon left a widow, after this her two sons died. Being crushed with deep sorrow, she resolved to return again to her own land. Her two daughters-in-law could not endure to see the sorrowing one go alone, and they went a short distance with her, but she said to them, "Go return each to your mother's house, the Lord deal kindly with you, as ye have dealt with the dead, and me, and when she had kissed them, they lifted up their voices and wept, saying, Surely we will return with thee, and again they wept aloud, and kissed their mother-in-law. But one whose name signifies, "A shall," went back to her people, and to her gods. The one whose name signifies, "Satisfied," followed the Comely one, saying, "Intreat me not to leave thee, or to return from following after thee, for where thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God." So they journeyed until they came to a place which signifies, "The house of bread." The whole city went forth to greet them, and they said, Is this the comely and beautiful one? She said O call me not pleasant, but bitter, for I went out full, but the Lord hath brought me home again empty. It was the beginning of harvest, and the satisfied one said to her mother-in-law, let me go to the field, and glean, and she said, Go my daughter. As she went she happened to light on a part of a field belonging to a mighty man of wealth, whose name signifies, "Strength." When he entered the field he said to the reapers, The Lord be with you? they sweetly answered, The Lord bless thee. When his kind eye caught sight of the gleaner he said, Whose damsel is this? and when the reapers told him how she had left her father and mother, also her own land, the strong one said to her, Go not to glean in another field, but follow the reapers; and to the reapers he said, Let her glean among the sheaves, and reproach her not, and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them. Then she fell on her face to the ground, and said, Why have I found such favor, that thou shouldst take knowledge of me, seeing I am a stranger? And the strong one said, I have heard how thou has forgotten thine own people, and thy father's house, and are come into a people thou knowest not. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. So she gleaned until the evening, and beat out what she had gleaned. When the Comely one saw her ladened with the pure grain she said, Where hast thou gleaned today? for according to the law given to Israel, the stranger could only glean the corners of the field, and the comely one said, Blessed be he of the Lord, who hath not left off his kindness to the living, and to the dead, the mighty man of wealth whose name signifies, "Strength," is one who hath right to redeem, and he in whose field thou hast gleaned is our kinsman. And the gleaner said, He bid me follow the reapers until the harvest was finished. After the gleaning was over, the Comely one said to her, Shall I seek rest for thee, my daughter, that it may be well with thee? and the gleaner answered, All that thou sayest unto me I will do. She did all the comely one bade her, and in the morning the strong one said unto her, bring the vail that I may fill it, and go not empty away. While the gleaner's husband lived, he owned a goodly portion of land, which none could redeem, or bring back to his wife but a near kinsman. The one whose right it was to redeem, said, I cannot, lest I mar mine own inheritance. The strong one said, I am after thee, but give me the right and I will redeem it, and raise up the name of the dead upon his inheritance. The strong one not only bought her land back, but he purchased the Gentile stranger to be his wife, and in this way the name of the dead was not cut off.

Children beloved, God has unfolded wonderful wisdom in this history which I want to make plain to you. The Comely beautiful one, is a figure of Truth, two followed her, but only one clave unto her, and the one who went with her, forsaking all that was dear to her, found the house of bread, the mighty man of wealth whose name is strength, who is a figure of our Lord Jesus Christ, his fidelity to truth, drew from him his tenderest sympathy, giving her far more than the stranger's portion, telling the kind reapers to let handfuls of purpose drop for her, and when the harvest was ended, the strong one proved to be her redeemer, restorer, and loved her so dearly that he purchased her for his wife. Surely the name of such an one is famous in Israel, and has been proclaimed in Bethlehem. Could the gleaner have a more expressive name than Satisfied. Let us who are Gentiles from the land of the enemy, follow her steps.

Your affectionate Teacher,

E. COFFMAN.

Remember that by paying for THE RESTITUTION till Dec. 31, 1887 between now and Feb. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, with his Autograph attached.

### Take Notice.

After Jan. 1, 1887, my address will be Rensselaer, Ind.

D. T. HALSTEAD.

### Words of Comfort from the Scriptures.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "The Lord of hosts is with us; the God of Jacob is our refuge." "He shall come down like rain upon the mown grass; as showers that water the earth." "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." "He will never leave thee nor forsake thee. The Lord is my helper and I will not fear what man shall do to me."

Are you weak and without strength, remember "the Lord is my strength and song and is become my salvation." "God is my strength and power, and he maketh my way perfect." "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust my buckler, and the horn of my salvation, and my high tower."

Are you alone in a cold world, surrounded by darkness and feel lost without a ray of hope, remember "the Lord will not forsake his people." He saith, "I will not leave thee comfortless; I will come to you." "The salvation of the righteous is of the Lord; he is their strength in the time of trouble."

Do you mourn over loved ones, that have fallen asleep, remember what Jesus said, "I am the resurrection and the life." "Thus saith the Lord; refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy," (death). "Those sowing in tears, with singing do reap. When goeth on and weepeth, bearing the basket of seeds, surely cometh in with singing, bearing his sheaves." Are you a sinner, and wasted your days in idleness and ungodliness, and feel lost without any hope. Remember the Prodigal Son, and follow his example and a loving Father in heaven will meet you on the way and embrace you in his loving arms, and feel assured that there will be joy among the angels in heaven upon thy return.

Be patient Brother, Sister, in whatever condition you are. Be not of an avaricious disposition; be satisfied with present things, for he himself has said "No, I will not leave thee, No, no, I will not forsake thee," (E. V.) With such a solid foundation to build all of our hopes upon let us not get cold and despairing, but cling to him who loves us, and gave himself a ransom for us.

J. Z. SCHUMAN.

### A Ruler's Lot is not a Happy One.

People sometimes wish they were kings or rulers, but a statistical historian figures out that of the 3,649 monarchs who have ruled seventy-four different nations, 800 were overthrown, sixty-four forced to abdicate, twenty-eight committed suicide, twenty-three went mad, 100 were slain in battle, 120 were taken captive by their foes, twenty-five were tortured to death, 160 were assassinated, and 108 were executed. "Uneasy lies the head that wears a crown."

### Conference Notice.

The first quarterly Conference of the Church of God of the Abrahamic Faith of the State of Michigan, will be held at the town hall at Byron Center, commencing Friday evening, Jan. 21, 1887. Let all the brethren be on hand at the commencement of the meeting, and let us all come with our hearts full of prayer and charity. Those coming on the Lake Shore R. R. enquire for Brother Moses; those coming on the Grand Rapids road enquire for Philemon Terrell or Edward Smith.

K. N. WOODWARD, Sec.

THE next Quarterly Conference will be held at Rensselaer, Ind., commencing Friday, Feb. 4, 1887. Fuller notice next week.

A. R. PENDERWOOD, Sec.

Please state in THE RESTITUTION, that I am now in South Eastern Kansas, preaching the word, and brethren who may desire my services will please address me at Hepler, Kansas.

A. F. PIPPER.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. F. in Bissel and Heller's Block, Room 38, 274½ Ontario Street. Corner of Bolton, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

"The Gospel of Our Salvation and Kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 356 Grand st., on first floor, Brooklyn, N. Y.

# Poetry.

## ODE TO THE DYING YEAR.

The dying year, the dying year!
We scarcely can suppress the fear,
To think of time so poorly spent,
Which God in his great mercy lent:
Now gone forever from our hold.
Where days, and weeks, and months unfold,
Have passed before with solemn tread,
Bearing with them the countless dead.

O solemn thought—that with each day
So many mortals pass away!
Back to the dust from whence they came
Crumbles their daily moulded frame.
God's prophet, David, says 'tis true
"Dust with the dead, thoughts perish too."
Thus God's decree in Genesis, xlii. 19-
Confirmed from that sad day to this.

O, dying year, do thou impart
A searching lesson to my heart,
May "truth and grace" take deeper root,
And deeds of kindness upward shoot,
To honor God, and bless mankind.
And thus shall I much comfort find,
Amid the changing scenes of life,
Amid its turmoil, pain and strife.

Impart the strength, O Lord, I crave,
And patience, which alone can save:
And keep me in temptation's hour
From yielding to the tempter's power.
Thou, who hast been our God and guide
In other years, O, still provide,
And bless with us thy children all
Who dwell on this terrestrial ball.

Many are lonely, poor and sad:
Faith in thy word can make them glad,
Increase their faith," then, Lord I pray,
And keep more till that glorious day,
When "Christ, their life," and king shall come
To give them an abiding home,
Beyond the reach of want and fear,
Beyond the reach of death and tears.

Now dying year, we bid adieu—
Farewell! to thee—and hail the new!
Enter with cautious tread the door,
To travel on as years before.
But ah, the Tyrant waits around,
Hoping to lay us in the ground;
But there's a voice that can awake
And to my being new create.

The dying years, O let them pass
And prove "mankind are like the grass"
But of one thing we may be sure,
"God's word forever will endure."

ANNA A. HOWARD.

# Communications.

*Dear Brethren and Sisters of the Household of Faith:*

I stood today by the bedside of a dear member of the family of Christ Jesus, and listened while she told me of the love in her heart for Jesus. This dear one has lain upon a bed of [illegible] for over a year, and yet she [illegible]me, "Oh sister you think I [illegible] hard lying here day after day, [illegible] only able to leave my bed for a few minutes, but, oh, I am so happy in the sweet comfort of the gospel. I hope that I, would not exchange my lot for that of the happiest and richest person in all the world." "Nay I am the happiest and the richest, for I'm the child of a King, and often has my gracious Sovereign come to me in spirit, when I have been reflecting upon the loving tender words he has spoken to his children. Yes, his words are like a song of melody in my heart, a well-spring of water springing up into everlasting life. At such times my heart seems well nigh bursting in its longings to see dear Jesus come. Sister Alice, when you write your letter for THE RESTITUTION, ask the dear ones a question for me. Does not Jesus manifest his presence spiritually to his children of the Faith? for many times has Jesus stood by me, I cannot doubt it, I don't know how to doubt. When I am lying here all alone by myself, the other members of the family busy about their necessary duties, sweetly the hours fly by on golden wings, while I'm thinking of the glorious future. I see in mental vision the crown wearers, the palm bearers, the white robed ones and far above them all, in supreme beauty and loveliness, appears my Savior. Oh, how lovely he seems to me. Tell the brethren and sisters in the Faith, what a comfort, hope and joy unspeakable, the gospel message is to me." Such were the words of our invalid sister in Christ, and I place them in my letter, thinking they may awaken a chord of sympathy in the breast of some one similarially afflicted. I reflect, if a sick one with feeble fainting voice can express so much love for the Master, what can we who are well and strong do? Dear sisters, my heart and pen ask, again, what can we do to win an approving smile, a word of commendation from our Savior. I have long been thinking about the children of our number. How many are instructed in these precious truths which we believe to be the word of God and which will help them as nothing else can, to flee from the worldly temptations which will surely overtake them by and by when they leave your hearthstones. Dear sisters, tears of love accompany my words to you. Forbid it, dear Savior, that thou shouldst have cause to be ashamed of us, who profess to love thee above all else, that so many of us love the world, its fashions and follies, so much, that we have no time to assemble ourselves together, or to teach the little ones thy truth. Dear sisters it is the same old story you have heard [illegible] and from so many sources that you are heartily tired of it, fashion, and pride, and love of display, but some how I wished to say it for the sake of some one up there who is coming to take his own, and we want to be his own. So let me say it tenderly and lovingly, dear sisters, lay aside the fascinating piece of fancy work, the pleating, and ruffling, and lace work, bodily adornment, and home decoration, there is too much of it everywhere among all classes, put it aside and devote that time to teaching the little ones the living truths of God, perfect yourselves in studying the word, seek the most charming methods to present to their childish minds the blessed lessons of truth, bring to your aid too, all the helps possible, and above all seek for heavenly guidance. Give your little ones to him who once walked among earth's children, and who deemed it not trivial amidst his mighty works, to take them in His arms and bless them.

Where are the Hannahs dedicating their little Samuels to the Lord? Our pioneer teachers of the word, are one by one falling asleep. Who will take their places? Dear mothers, what higher honors could you desire for your child than to defend the cause of the King who is coming? Do you say 'tis a hard life obscure and ill paid, the King will more than compensate for all earthly loss. Then give your children instructions in the blessed word of God, if only for a few minutes each day. What can you name of earthly value, that will so richly repay you. Oh, that a less clumsy pen than mine had written this admonition, but I waited a whole year for some one else to say it and no word came, while all the while a gentle voice seemed calling to me to send a word of admonition upon this subject. I could not let the stones in the streets cry out while a living heart was throbbing with love. And so I wrote.

ADDIE M. ANDERSON.
ALICE J. KERR

[Write again. While we are unwaveringly attached to the faith once for all delivered to the saints, and have unbounded reverence for the written Word, still our whole soul cries out for that deeper experience that God works in the trusting, believing heart through his divine truth and its blessed inspiring Spirit. A mere form of godliness without the power will avail but little in the coming day.—ED.]

## MICA PEN-NOTES.

### INTERVIEW WITH SELAH MERRILL, ON PALESTINE AND JERUSALEM.

Selah Merrill, recently returned from Jerusalem, is now in Westfield on a visit to his mother and his sister, Mrs. Fairbank, of California. The former of the two ladies is a widow of nearly four score and the stepmother of Gen. Joseph Hawley, U. S. Senator from Connecticut. She is in apparently good health, giving the impression of more than ordinary natural vitality and vigor, and expecting very soon to take the journey of more than 3000 miles to the Golden State. Mr. Merrill is in the mature vigor of life (being in his fiftieth year), genial, accomplished, and fluent in discourse on the topic of interest to so many, viz., the condition of the Holy Land, and I reasonably conclude that in whatever relates to its history, topography, and especially any presumed inducements to emigration, or facilities for settlement, his statements would have great weight and value.

In addition to personal interviews, I was permitted to listen to an address by him, in the First Congregational Church in this place, of which he was formerly a member. Doubtless readers of THE RESTITUTION would like to have some account of his experience and some statement of facts relative to the land of sacred history and promise. (I may say, parenthetically, that I missed the interesting address of Mrs. Merrill to the ladies of the Second Congregational Church at their missionary meeting on Sunday afternoon.) Mr. Merrill has resided in Palestine nearly seven years, the larger part of the time as U. S. Consul. He has published two volumes upon the country which he had such a favorable opportunity to study, with the titles respectively, of "East of the Jordan," and "Galilee in the Time of Christ." Neither Jerusalem, nor Palestine, on the whole, he says, has any present encouragement to settlement, or any special aspect of promise. There is some improvement outside of the city walls, but within the situation is rather one of wretchedness and depression. The Jews are the lower class, poor, ignorant, and degraded, and almost entirely dependent on charity for support. Jerusalem is covered with an immense heap of rubbish, there being a mass of debris ranging from fifteen to seventy feet in depth above the old and true foundation. This mass of accumulation would be a good fertilizing material. The streets are crooked, filthy and narrow, being in many cases barely of a width to allow five persons to walk abreast.

Everything in Palestine is embarrassed and restrained by the jealous and despotic Turkish government, and there has been of late a marked increase of restrictions and impediments to the settlement of the country. Turkey is opposed to Jewish colonization. More than a hundred schools have been recently discontinued in Palestine. English influence (from which so much has been expected by many) has materially decreased on account of England's occupation of Egypt. Bismark, more than any other living man, wields an influence in that country, and on this account German colonization is the least likely to be interferred with. There are four German colonies in Palestine, one each in Haifa, Sarona, Jaffa, and Jerusalem. There is a decided insecurity and uncertainty in the titles of land in that country, and no absolute guarantee of unmolested ownership. This state of things cannot be expected to improve until Turkey is dispossessed of Palestine. Of course a change of ownership is likely to involve a desperate struggle of European nations. The ambition of France and Russia is especially noteworthy in the direction of the "Holy Places." Not only Turkey, but the Jews in that country are opposed to further Jewish immigrations, as the latter must undergo a reduction in their share of the "Halukah," in consequence of new arrivals. The charity is already so diffused as to provide only the most meagre supply of the wants of the poor Jews already there. The hostile vigilance of the government is so great that Jews who are about to debark at Jaffa, or at Haifa, are only permitted to land on condition of their leaving the country within thirty days. This is not a merely nominal requisition, but is sought to be enforced. There is no such thing possible as Jewish colonization under present conditions. The subsistance of those in Jerusalem is scanty, and their condition pitiful.

Two or three hundred Americans, and as many English, come to Jerusalem every year, and in favorable years, twenty to twenty-five thousand of other nationalities, of which five thousand are Mohammedans. In other seasons the number of pilgrims may not exceed twelve to fifteen thousand. Many people who go there seem to be quite disappointed at the discouraging aspect of affairs, the poverty of accommodations, and the general unthrift. This is inexcusable ignorance. There is nobody to blame but the traveler himself. He ought to be better informed. At the period of greatest influx, it is impossible to tell how or where the multitude find accommodations. Many must of necessity forego the comfort of beds to lie on.

There is one place of undoubted genuineness and antiquity in Jerusalem, and that is the rock in the old temple area, which remains as it was when the blood of sacrifices flowed from the altar which undoubtedly stood there. There is a hole in the rock into which the blood flowed, but no influence has ever been sufficient to shake the resolution of the authorities not to permit an examination of the cavity. There are also immense stones in the vicinity whose antiquity and identity are unmistakable. Herod the Great was even a greater builder than Solomon. As to the location of Calvary there can be no doubt that the popularly supposed site is an error. It must be identified with the rising ground north of the city, near the Damascus gate.

Bethlehem is always interesting of course. The inhabitants of that village are unlike the people of other places. The women are more attractive, and the men of a nobler bearing than elsewhere, and are supposed to be descendants of the crusaders. There is quite an industry pursued there in the manufacture of articles for sale out of bituminous limestone from the Dead Sea, from mother of pearl, and olive wood. There is one peculiarity in the customs of the people, which is to allow the waste ordinarily utilized as fertilizing material to accumulate year after year, in immense heaps, instead of being applied to the soil. It is almost a marvel that such a practice should not result in pestilence, or in severe injury to life and health. The destructive unhealthfulness of such accumulations is counteracted by the heat of the sun, acting continuously for weeks and months together, to burn up the contagion, dry up the noxious moisture, and so prevent injury.

The structure of the country, geologically, is largely limestone. This reveals vast possibilities of fertility. Such a soil is susceptible of luxuriant productions. Let the hills be reclothed, as they easily might, with the drapery of a growing forest, and the rains would return, and the land now desolate and barren, resume its ancient fertility. It is not true that there is any appreciable improvement in the climate by a return of long absent rains. Such an impression is erroneous. The climate and soil are peculiarly adapted to the production of these three: oranges, melons or grapes. I have never eaten so delicious grapes as those growing in Palestine. I see no reason why sweet potatoes might not be grown successfully. Apples do not do well there.

The Dead Sea is plainly visible from the Mount of Olives. The mountains of Moab, at a varying distance of thirty to sixty miles, appear in the transparent atmosphere to be much nearer. There is nothing to indicate the probability of railroad construction in Palestine. There is nothing to justify the outlay. The people are too few and poor to patronize railroads. Travel is practically safe anywhere without the need of an armed escort. As to the matter of Jewish colonization, there is no man, no Jewish capitalist, who is ready to embark means in such an enterprise, or to step to the front and stand committed to the settlement of Jews in that land.

It is by no means a safe or prudent thing for any man to go there without sufficient means for current expenses, and to insure his return home without embarrassment. It is idle to depend on the chance of a remunerative occupation, or trust to being employed in a country where there are no employers. The difficulties in the way are various. Land is hard to be obtained; titles are unsafe; house building cannot be depended on. It is ruinous to undertake to compete with the Arab in manual labor. Think of working all day in the hot sun, for twenty cents, or at most, twenty-five, and upon a diet of bread, olives and water. Even horticulture is utterly unremunerative. The luscious grapes, carefully tended during their growth, can be bought at the rate of four dollars for a camel load of six hundred pounds, or at two-thirds of a cent a pound.

With respect to the advisableness of joining any existing colony, it is sufficient to say, the Germans do not wish any additions from people of another language. The Germans are so restricted in their allotments of space that it is hard to see what they are going to do when their children are grown. There is no American colony of sufficient stamina to encourage expectation. Some Americans of good character had with good motives have gone to live in Palestine. Others have brought great reproach on their name and the country they have represented.

It will be seen from the foregoing that in the judgment of a man who has studied the country, and who is familiar with the situation as it is today, any plan or scheme of settlement there, must at the present time be pronounced adventurous and imprudent. I cannot personally see that it is necessary to surrender, for one moment, confidence in the fulfillment of the divinely inspired prophetic programme. It is simply necessary in the calm of an untroubled faith, to wait the turning of the wheels of destiny as God is pleased to order them. We are glad to know and face the facts of the present, however unsuspicious they may seem. They should not in the least disturb or unsettle an intelligent and consistent faith. The authority of a man whose experience and research, together with the strictest and most conscientious fidelity to facts, entitle him to our fullest confidence, may be deemed most opportune in discouraging extravagant schemes, or rectifying exaggerated ideas. There remains to us the pregnant query whether the present ominously armed peace of Europe may not indicate such a change in the relation of European powers to Turkey, as will involve the latter's disposition of Palestine, nay, even in an almost incredibly short space of time. Whether by war, or a concert of action of the powers, in the endeavor to avoid it, or a convention following a conflict of arms, it might appear the best solution of a perplexing difficulty to organize an enterprise of re-colonizing Palestine by Jews.

Notwithstanding the widely prevalent indisposition of Jews to go there at present, on account of the lack of commercial or other stimulus, I see no improbability of an extensive settlement of colonists, by agreement of leading powers, though I believe this even must be viewed as only introductory to a later and permanent occupation. The period of the treading down of Jerusalem by the Gentiles, must have its full accomplishment, and no power under heaven can shorten its fixed duration. Nor, on the other hand, can its term be one instant prolonged. In view of the effete and decayed condition of Turkey, and the perilously jealous vigilance of neighboring nations, and the destructively expensive maintenance of monstrous armaments, a crisis, if not a catastrophe, seems impending. The very fact of the senseless and inhibitory spirit of Turkish administration, may be the foretoken of its overthrow. At all events, on our part, nothing would appear wiser than a wisely armed and vigilant patience. If great is expectation, we should strive not to be deficient in wisdom.

C. COLEGROVE.

## Notes by the Way.

I closed my last at Peoria, Ill. In consequence of the failure to obtain the house friends had in view, we did not have as many meetings as we anticipated there. We had a good time when not holding meetings, as we engaged in visiting and investigating the word of truth, and we trust the result will be good. During our stay in Peoria we made our home with our estimable Brother and Sister Slane, whom we found to be steadfast in the faith, with devotion seldom found among our brethren. Devotional service at the family altar is kept up day by day. Would that we could find more devotion among our people. We find that God's people anciently had time to pray three times a day, and in the apostolic age they had set hours for prayer. But we, as a people, have no hour of prayer, no prayer meetings, no family prayer, and many do not even return thanks at the table for their daily bread. I say not this to find fault, but this state of things is deplorable when we think we are the people of the Lord professing to believe that he is near at hand. I don't know but these are so busy watching for the Lord that they had not time to pray. But, brethren, let me remind you that our Savior taught us to pray as well as watch.

But to return to my report. I stopped over two Sundays in Peoria, and on Nov. 8th, we took the parting hand with Brother and Sister Slane and friends of Peoria, and returned to Lenark, Ill, where I was received to the hospitality of our beloved Brother and Sister Chown. Having taken a severe cold on my way home from Peoria I staid with them through the week doctoring my cold and recruiting till Saturday, Nov. 13th, when I took the train to Mt. Carroll and was met by Brother Smith who took me to the Union Church where I held meetings Sunday and Sunday night. The cold continued so bad that I could not hold meetings through the week. I returned to Lenark Monday and was again received into the hospitality of Brother and Sister Chown, where I continued to care for my cold till the next Saturday, when, being much improved, I went with Brother S. E. Carter to East Plum River and held meeting Saturday night, Sunday and Sunday night and then returned to Lanark on Monday. I continued here till Thursday when I took leave of brethren and friends at Lenark and started for Brookhead, Wis. Here I met wife, mother and sister, brother and brother in-law and other friends on the evening of our national thanksgiving day, Nov. 25th.

Here I stayed until Saturday when I went to Monroe, expecting to meet Brother Elkin, of Gordon, and go to his school house to hold meetings over Sunday. But there being some trouble about the school house, Brother Elkin came to Monroe and left word with Brother McCalla that we could not have any meeting in the school house. So I stopped in Monroe over Sunday and visited Brother and Sister McCalla, Brother and Sister Noble, Bro. and Sister Burdick, and other brethren, sisters and friends, having a good time and trying to encourage these brethren to start up some meetings there. Bro. Burdick seems to be alive to the matter and will do something if he can get anybody to help him. It seems that there are enough in Monroe to do something for the cause if the right instrumentality was employed.

Monday evening I returned to Brookhead where I remained until Friday morning, Dec. 3d, when I took leave of friends, stopping over night in Lenark, and then coming to Carroll on the noon train. Here I was met by Brother Amos Eaton who took me to his place, a distance of fourteen miles, to West Plum River. There I was received into the hospitality of his amiable family. Commenced meetings on Saturday night and held over Sunday and Monday. We visited Sister Hilliard and her husband, Mr. Hilliard, though not a believer, is a very intelligent man. He is very kind, attends to seeing that Sister H. is provided with a way to get to meeting and generally attends himself, seeming to be in sympathy with the truth. We had meeting Monday night, and have an appointment out for tonight. So far the meetings have been well attended and good attention was paid to the words spoken. Tomorrow night the house will be occupied by a seventh day man who I shall endeavor to hear. Shall commence at the New school house, two miles above here, on Wednesday night, and continue over the following Sunday, the result of which meetings we will tell in the future. Yours for the truth, waiting the King in his beauty.

T. J. WHITCOMB.

*Editor Restitution:*

Dear brethren and sisters in the blessed hope, it is a pleasure and a joy to me to write a word of cheer to you. Have just returned from a visit to the east part of the State where my youthful days were spent, and O, what a joy to meet my old friends and relatives with whom I associated thirty-one years ago, and then to repair to the same old school house of the long ago and talk the glorious news of Jesus' near coming, and life only in him. It was my privilege to address them on two occasions. Had an appointment for a farewell meeting, but was prevented by a hard rain. May the Lord bless the truths spoken to them in love. How blessed to work in the vineyard of the Master. I am so glad the Lord has something for me to do. Praise his name forever.

I long for open doors in the gospel work, but for the present it is duty to stay at home and care for the dearest one I have on earth. My husband is sick with heart disease. I fear he will not stay with us a great while, but at most it is but a little while before our Life Giver will appear and bring back our loved ones from death. O, I want to be an overcomer through the blood of the Lamb and word of my testimony. I desire to do my Master's will and say always, "Thy will be done."

While I was away I saw a journal of travel in the Holy Land by one David Millard, away back thirty-five years ago, and in the book was the author's poetic thoughts expressed about the Holy Land. It might be interesting to the readers of THE RESTITUTION.

I saw Jerusalem's sun had set,
Her hills around looked sear;
Moslem wept on Olivet,
Her coming woes, her fall and yet
She scoffed at mercy's tear.

These woes have come, her chosens have fled,
Save hills and vales and name;
Her Kedron no more laves the bed,
Bethesda's healing power is dead,
And Zion creeps in shame.

But Palestine to hope is lifted,
Again to life shall spring,
Shall burst her bands and fetters shiv.
When he who once was crucified
Shall reign her rightful King.

And so it is; the whole earth shall be blessed and the curse removed, and if we are faithful we shall be remembered when the Lord brings again Zion. Your sister in the vineyard,

LAURA H. PERKINS.


# PHOTOGRAPHS!

—OF—

## ELD. S. A. CHAPLIN,

*Editor of the Restitution.*

Many of our friends who have seen Elder S. A Chaplin, and are personally acquainted with him, besides many who have become acquainted with him through THE RESTITUTION, have expressed a desire to have his Photograph. It will be evident to every one that Brother Chaplin could not possibly give his Photograph to all these friends, on account of the great expense.

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Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems, to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "6" means 1881, "7" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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# Poetry.

## THE MASTER WANTS WORKERS.

The Master wants workers, his harvest is white,
His command, "Go ye forth" is to all;
Go work with a will, and let not the dark night
On an ungathered harvest hold fall.
The Master wants workers, and calleth for you,
There's work for the smallest and weakest to do.

The Master wants workers, and that which is right
He will give at the end of the day;
So thrust in the sickle, and work with thy might,
If not gathered ripe grain will decay.
The Master wants workers, then why still go on
Begin now to serve him? 'Tis not a hard lot.

The Master wants workers, each service he knows,
And not one is too small to record;
Even he who a cup of cold water bestows
In His name, shall not lose his reward.
The Master wants workers, oh, who will to-day
Begin in his service to labor to-day.

The Master wants workers, the night cometh soon,
When the weary shall rest from all care,
When those who have toiled through the heat of the noon
Shall no longer in weariness bear.
The Master wants workers! think what he has borne,
That you might his crown of rejoicing adorn.

The Master wants workers, his harvest is great—
'Tis the world with its millions outside—
A multitude vast rushing on to their fate,
Knowing not what the Savior has wrought.
The Master wants workers—a host of true men
To lead them to Jesus, from hill, plain and fen.

—*Gospel Banner.*

# Selections.

## PALESTINE.

From the last *N. Y. Independent* we copy the following account of the German settlements in Palestine and of the peculiar motives prompting them to take up their abode in that land. In his own good time, now at the door, God will show that the land is Israel's covenanted inheritance.

### THE GERMAN TEMPLE.

During a visit to Palestine one is most pleasantly impressed with the colonies of the German Temple Society. Their neat, well-built houses, carefully cultivated fields, and generally thrifty condition contrast very sharply with the squalor, filth and poverty of surrounding native villages. The stamp of intelligence, skill and industry marks the whole enterprise. It is an exotic civilization, bravely seeking to root itself in a foreign soil, with what permanent success the future only can tell.

These colonies are the outcome of a religious movement, based upon a particular interpretation of the prophecies. The following statement of the special views held by this people is drawn from one of the pamphlets published by the Rev. Christopher Hoffmann, and is occasionally expressed in his own words.

The destiny of man is to be "happy, perfectly happy, and happy forever." The prophets of Israel describe a kingdom of God, whose establishment upon earth shall embody this fundamental idea, and thus fulfill the destiny of man. They failed, however, to do more than awaken and preserve the hope of such a kingdom in the hearts of spiritually minded Israelites, and this hope operated no further than to call into existence a far weaker copy of the ancient people and kingdom of Israel, viz., the people of Judea. What the prophets failed to do, Jesus Christ accomplished. His resurrection was the actual realization of eternal life for man, and his earthly ministry, crowned by his propitiatory death, was the realization of God's kingdom upon earth. His followers were intrusted with the establishment of this kingdom on the earth. Believing that the Christianity of the last eighteen centuries has failed to realize the aim of the prophets and the mission of the Son of God, Christians who accept the peculiar views of the Temple feel called upon to separate themselves from existing churches, although in no spirit of opposition to their essential doctrines, and establish organizations in which, to some degree, the kingdom of God as a spiritual temple may be visibly embodied. These communities, as facts of the Temple of God, should be made up only of "living stones," of men who are filled with the spirit of Christ, and, consequently, no longer follow their own will, but the will of Christ and the Father. This church or the Temple is the only way to lasting happiness, not only for the individual, but for every collection of men who cherish the same faith concerning the kingdom of God, and make their collective life serve its interests, just as the individual makes his individual life serve the same end. When once it comes to pass that a nation is built upon a spiritual foundation, then the external realization of the kingdom of God upon earth will have begun. Such a kingdom would have a far more valid claim than ancient Israel to the name of the People of God, a name erroneously assumed by churches and denominations and by whole nations which believe themselves to be Christians. To collect this people of God, which Christianity has thus far failed entirely to accomplish, is the very first labor that, in accordance with the will of the Master, is to be done by members of the church of Christ, wherever they dwell, and by whatever name they may be called.

Since this labor is to be performed, the question arises at once, "Where is it to be begun?" The Temple is bound to no place. Where two or three are gathered together in his name, there he is in the midst of them. The prophet also says: "The whole earth must be covered with the knowledge of the Lord as the waters cover the sea." But a beginning must be made somewhere, and God through the prophets has clearly answered the question. Mt. Zion is the future center of the kingdom of God, when it shall be again realized in the form of a people. Therefore, the starting-point for the foundation of this people of God is Jerusalem and the territory adjacent to it Both Roman Catholic and Protestant churches have neglected the study of prophecy, and through that neglect, have obscured its aim by losing sight of this establishment of the kingdom of God upon earth. The Roman Catholics have erred in making the kingdom of God an outward, unspiritual organization. The Protestants have erred in making it an invisible spiritual kingdom, not organically embodied in visible form. The true idea of prophecy is that the kingdom of God should take form in a visible, God-fearing nation, of which Jerusalem is the center.

The objection against the present undertaking to found such a people, that Palestine has long been subject to war and intestine trouble, is met by the affirmation of God's omnipotent power to change entirely the present government and order of things. Another objection that the possession of the Promised Land was guaranteed only to the natural descendants of Abraham, in case they kept the law and obeyed the prophets, is answered by the fact that they did not comply with the condition, and therefore the prophecy of Isaiah was fulfilled in Christ. "The Lord shall slay thee, and call his servants by another name," lxv. 15. Through Christ is the beginning of the new kingdom of God upon the earth, and, consequently, the mission of restoring the Holy Land and Holy City was transferred from the Jews, the natural children of Abraham, to Christians, the true followers of Christ, who are Abraham's spiritual seed. All attempts to avoid this by accepting the spiritual calling of God's people, and the establishment of a divine kingdom without an earthly visible embodiment of that people, are based on a mistaken idea of the Scriptures. The failure of Christian churches to carry out the ideal of Christ and the prophets is the sign of the ripeness of the time for the establishment of the kingdom of God upon earth, Luke xviii. 8. This is not only a sign, but a constraining cause for every believer in and lover of Christianity in its true form, as the way to everlasting happiness of the world, may be visibly and materially represented.

In consequence of these peculiar ideas, about forty years ago a society was formed in Wurtemburg, with branches in Saxony, Hesse, South Russia, and North America, to prepare for the collection of the people of God in Palestine, by first establishing the Temple—i. e., a Christian community according to the command of Christ and his apostles, in various Christian countries for this purpose. The publication of the *Suddeutsche Wacte*, in 1815, was the first public step taken. In the Crimean war of 1853–6, to check the advance of Russia, Oriental affairs were brought so prominently before the attention of Europe, that an appeal was made to Christians and Jews for the gathering of the people of God in Palestine. At the same time twenty families took up their residence at Kirschenhardthof, in Wurtemburg, to begin a Christian community life, and form the center for the movement to settle Palestine. In 1861, on account of trouble with the ecclesiastical authority, the community at Kirschenhardthof and their associates in belief, separated from the Established church, and formed an independent organization called the Temple Society. Already, in 1855, three men had been sent to Palestine to examine the land as the destined place of settlement. In the following years several members of the Temple Society settled in various parts of the Holy Land; but it was not until 1868 that the Society sent out two of its principal men, and directed them to effect a more extended colonization in full conformity of the purpose of the Temple.

At the present time there are four colonies of the Temple in Palestine, one of Jaffa, one at Sarona, an hour's distance from Jaffa, one at Haifa, and one at Jerusalem. They number upward of 2,000 souls, and are slowly increasing by accessions from Germany and America. The colonists support themselves entirely by their own labor. Indeed, at Haifa, no one except a tolerably well-to-do person is allowed to join the colony. A man who wishes to be received at Haifa must be able, on his arrival, to place enough money in the hands of the Committee of the colony to support himself and family for three years. He is, however, entitled to all that he may earn during the three years. At the expiration of that time he may withdraw any money which remains of the sum placed in the Committee's hands, or leave it still in their charge as an investment, at six per cent. interest. All penniless persons, or such as have not sufficient money to comply with the above-mentioned rule on their arrival, are immediately sent back to Germany or America. This wise policy tends to keep the community on a sound financial basis, which is very important in a country whose government imposes such heavy restrictions on industry and enterprise by its taxation and extortion. Whatever may be one's opinion of the special object which led to the establishment of these colonies, they are materially a positive benefit to the country by their example of intelligent and thrifty labor amid all the difficulties which environ them.

These colonies value education, and have good common and high schools for their children. They also make provision for the sick by the establishment of hospitals under the charge of competent physicians. Although there is no distinctively missionary effort, some of their institutions are for the benefit of Jews and Mohammedans as well as Christians.

In 1874, for the purpose of unity of effort and greater effectiveness in carrying out their object, the colonies were united under one management, and the Rev. Christopher Hoffmann, of Jaffa, became the President. There are also elders in each community who possess considerable power. To the President and elders belong the general oversight of the spiritual condition of the membership, the management of the regular meetings of the congregations on Sundays, holidays, and all other times. Under the apostolic authority of the command that every soul be subject to the higher powers," they have the charge of the admission and exclusion of members. Yet, up to the present time, they have ordained no rules concerning the ordinances instituted in Christ. Believing that the divisions of Christianity have arisen from giving these an undue prominence, and thus putting external signs in place of the essence of the truth, they leave baptism and the celebration of the Lord's Supper to the conviction of individuals, until the unity of the Spirit shall have advanced far enough for universal regulations.

Harmony and prosperity prevail under the administration of Mr. Hoffmann; but whether the colonies are homogeneous enough to continue and increase under a less firm and able leader, time only can show. Thoroughly convinced that Turkey and Mohammedanism itself are near their final struggle for existence, these pioneers for the establishment of a visible spiritual Israel in the Holy Land expect a speedy triumph of their movement as the outcome of that struggle—*J. N. Cushing, D.D.*

## THE BIBLE AND THE JEWS IN AFRICA.

From the closing part of an article in the New York *Independent*, by Dr. A. J. Gordon, we clip the follow items regarding the translation of the Scriptures into the languages of Africa, as well as respecting a Jewish remnant in that quarter of the world. Everything pertaining to the general circulation of the Scriptures, and to discoveries of portions of the exiled tribes, are signs of the ending of this age, and the advent of the Son of Man. To every indication of the coming age we wish to direct the attention of our readers.

Who that has read it, can forget the story, as told by himself, of Robert Moffat's translation of the last verse of the Scriptures into Bechuana? Single-handed he had nearly completed the task of turning the entire Bible into this African dialect. And now, as he reached the final verse of Scripture, he was so overpowered with joy and awe, that for a moment he was compelled to pause. He rose and walked the room; his heart beat like the strokes of a hammer; the feeling came over him that he must die, so intense was his agitation, and he only found calmness by throwing himself upon his knees and pouring out his heart in praise to God for having spared him to finish his task. Need of fruit shall we call this? Both, no doubt; "seed to the sower and bread to the eater." And now look upon the growing harvest in African versions. Mr. Cust, of England, who has given special attention to the subject, says that the Scriptures have been translated, in whole or in part, into sixty-six of the dialects of Africa, while the whole Bible has been rendered into eleven languages, spoken by multitudes of natives. Blessed streams of life for irrigating that vast desert! "When thou, O Lord, didst die on the cross," said an old Reformer, "thou didst put the Spirit of life in thy Word, and gavest it power to make alive through thine own dear blood, as thou thyself sayest, 'the words that I speak unto you they are spirit and life.'" What life shall come to Africa through these translations in recompense for manifold precious deaths?

Such is but a brief hint of the martyr-fruit which is ripening in the Dark Continent. The last retreats of darkness are being invaded and the morning cometh; and with the morning the removing of the blindness from Jews as well as Gentiles, and their recovery together to God. There is known to be a Jewish remnant in the heart of Africa; and in Zechariah there is a beautiful latter-day promise supposed by some to refer to such: "From beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed, shall bring mine offering." When Ethiopia shall have stretched out her hands unto God, and been healed, then will the Lord stretch out his hand and gather his dispersed from beyond the rivers of Ethiopia. Oh, Lord! how long? How long before the curse shall be lifted from Africa and "the open sore of the world" be healed? The seed has been planted in multitudes of graves, the first fruits have been gathered. God grant that soon the harvest may wave like Lebanon!

## The Waiting Time.

No time of seeming inactivity is laid upon you by God without a just reason. It is God calling upon you to do his business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you. The time is coming when you shall be called again to the front of the battle. Let that solemn thought of dread, yet kindling expectancy, fill the cup of your life with the inner work of self-development which will make you ready and prepared when your name is called. Ten thirty years at Nazareth, what was the result? A few years of action, but of action concentrated, intense, infinite; not one word, not one deed, which did not tell, and which will not tell upon the universe forever.

Thirty years of silence, and then—the regeneration of the world accomplished, his Father's business done.—*Alford.*

# Communications.

*Editor Restitution:*

Bro. Colegrove's article in a late issue of THE RESTITUTION, reminds me of my own summersault on the question of the application of the Apocalypse. I had published in 1860, "The history of the Dragon, that old Serpent, the Devil and Satan," in which I had taken the then popular ground that the Apocalypse had been in process of realization from the commencement of Christianity, or the day of Pentecost. Some time after Bro. Luxford published a series of articles in the *Gospel Banner* and *Millennial Advocate*, in which he contended that the seals and perhaps the trumpets were in the past, the vials necessarily in the future; this argument directed my attention to the subject, and the result was I was forced to the conclusion that all was in the future. Subsequently the argument that John was simply translated into "the Lord's day" to behold the details of its unfolding and development spread a flood of light over its records, and enabled me to perceive that the realizations recognized as its fulfilment were only the shadows and types of its true fulfilment. Hence the important question, where is the Lord's day located in the chronology of our order of creation? I took the ground that it is the seventh day. That each of the days are made up of a thousand years, that consequently the seventh thousand years since our order of creation commenced will constitute the Lord's day, and John was in Spirit on the Lord's day, or translated in the Spirit to the day of the Lord, and witnessed the occurrences that are to take place in that day in type or shadow. Hence I recognize the age of our order of creation as the one important element that fixes our location toward the day of the Lord, and the Scriptures are the authoritative source of information on that subject, and gather therefrom that creation occurred 4122 years before the birth of the Christ.

| | |
|---|---|
| The birth of Enoch occurred | 3550 years B.C. |
| The call of Abraham occurred | 2080 " |
| The conformation of the Covenant occurred | 1921 " |
| The death of Jacob occurred | 1706 " |
| The giving of the Law occurred | 1491 " |
| The division of the land occurred | 1053 " |
| Termination of the Judges occurred | 1100 " |
| The building of the Temple occurred | 1012 " |
| The forty-first of Rehoboam occurred | 975 " |
| The fifth year of Jehoiakim occurred | 608 " |
| The eleventh year of Zedekiah occurred | 589 " |
| First termination of [illegible] Babylonish captivity occurred | 536 " |
| Second termination of Babylonish captivity occurred | 454 " |
| Twenty-first year of Artaxerxes Longimanus occurred | 444 " |
| Decree of Artaxerxes Longimanus occurred | 454 " |
| Birth of Jesus | 4 " |
| Midst of Daniel's week occurred | 31 A.D. |
| End of Daniel's week occurred | 37 " |
| Seventy Jubilees from the division of the land minus one, wherein the Lord revealed the land from Jesus, that she might enjoy her Sabbaths as long as she lay desolate | 1874 " |
| A week added to Rev. [illegible] | 4122 " |
| | 6000 |

Showing that the evening of the Lord's day commenced with the Jewish year of A. D. 1873. From 1873 to and inclusive of 1885, seven years, the first seal was opened during which period truth in all its aspects and relations was developed and manifested more than in any other previous period of the world's history. "It went forth conquering to conquer."

1886 The second seal is one to be opened. The rider on "the red horse" has power "to take peace from the earth." The labor question undoubtedly constituted the disturbing element of this seal, and I apprehend it will require seven years to adjust the principles upon which this disturbing question can be settled.

The black horse rider of the third seal will see that the principles agreed upon are adhered to or practically applied. The applications of these principles may consume another seven years. And we had better wait these developements before speculating further.

Q. B. STACY.

"No man can who soever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv. 33.

Are your prayers and supplications, all of them, answered to your entire satisfaction? If not, let us examine at least one probable cause, which may be found in the above words of our blessed Master. I think we shall not err much if we consider prayer simply as a check or draft upon the bank of heaven, if this is so, should we not first ask, have I any deposit there upon which I may draw. If so what have I deposited, how stands my account there, how much has my Heavenly Father already lent me, and what proportion of this have I returned to my credit at his bank, for unless we deposit largely of that which he has already given us, we need not expect him to honor our large petitions. He may lend us more if he sees it is wisely used, we cannot retain all he has given us and be sure that he will give us more. Was not this the law that governed our blessed Master when he came to this wicked world, giving up the honor and glory which he had with the Father, to labor, suffer and die? Did he not thus make a very, very great deposit, (sacrifice) which he never has and never will over-draw, and does he not say to each one of us "follow thou me" and thus prove your love to me, and then "ye shall ask what ye will, and it shall be done unto you." Our Heavenly Father is a wise banker, he knows perfectly what he has lent us, and how we have used it. "If we suffer with him we shall also reign with him." If we belong to the body of Christ, we shall never over-draw our deposit, but every petition will be honored and granted, this is his promise if we abide in him, John xv. 7.

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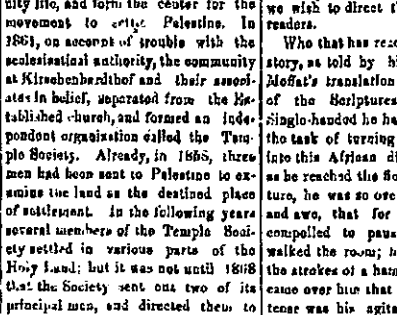


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VOL. XXXVI. Read PLYMOUTH, INDIANA, JANUARY 19, 1887. NO. 3.

## Communications.

### The Things Concerning the Name of Jesus Christ. Acts viii. 12.

Leaving out the words "name of" the above phrase is shortened to read, The things concerning Jesus Christ. In Eph. v. 32, Paul says I speak concerning Christ. Luke says he expounded unto them in all Scriptures the things concerning himself, chapt xxiv. 27 see 44. In the light of these texts we can not suppose that the burden of Philip's discourse was touching the proper name, Jesus or any of the divine titles which he bore, but concerning him the personality on whom rested so worthily the many wonderful titles by which he is designated in the Scriptures. It was not a question about these though many or all may have been used in setting him forth.

This history, the Acts of the Apostles, gives us no full report of any sermon or series of sermons preached on any occasion under which converts were made to Christianity. I have sometimes, not wisely perhaps, wished it had given us one such report at least, so that we might know just what things and how many were proclaimed to sinners as prerequisites to a valid baptism. With such a history before us we would still be left in doubt unless accompanied by the statement that these things and nothing less than these must be embraced in the faith of the awakened sinner to make his repentance and baptism valid. In this report of Philip's preaching is given the nearest synopsis. There is here no formula of doctrine—nothing in the shape of a creed. So we are left to gather up the things concerning Jesus as we find them scattered here and there.

Turning to the commission as recorded by Luke we read: That it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations. Chapter xxiv. 46, 47. Peter addressing his own countrymen said: God.. raised up Jesus whom ye slew and hanged on a tree. He hath God exalted with (to) his right hand to be a Prince and Savior, to give repentance to Israel and remission of sins. Acts v. 31. Through this man is proclaimed remission of sins. Every one that believeth is justified from all things from which ye could not be justified by the law of Moses, Acts xiii. 38 Peter testified to the Jews that "Jesus was a man approved of God by miracles, wonders, and signs," and further that "he was crucified—slain and raised up to sit on David's throne, and made both Lord and Christ" Acts ii. Again this same apostle says: "It is he which was ordained of God to be Judge of quick and dead," and he tells us he with other witnesses was commanded to preach this to the people. Acts x. 41. All these things center in the Christ, the only name given under heaven whereby we must be saved. He is set forth in Apostolic preaching as a man approved of God, demonstrating his power, his wonderful claims and his moral fitness by miracles and signs; as dying for our sins according to the Scriptures and raised the third day, 1 Cor. xv. 1—for our justification, Rom. iv. 25; as the man to sit on David's throne, Acts ii. 30, at some future time when he shall rule over the house of Jacob forever, Luke ii. 33; as Lord, Master and Proprietor to own and control whatever God the Father places under him, the territorial domain of his kingdom and its wonderful resources of wealth and happiness together with all its living agencies, its subjects, its joint and subordinate rulers, as Judge of quick and dead, to decide on the principles of love and mercy, and justice, the destiny of individuals and nations, awarding to the good and worthy life, place, trust, glory and honor, and to evil doers of every grade, the punishment written in the Word of the Lord.

By these primitive heaven-ordained preachers, men were exhorted and commanded to believe in him as the Son of God, begotten by the Holy Ghost, to believe in his mission of mercy and love, in the words he spake and the deeds he wrought, in his official relations to the Father and his alienated creatures, and finally to believe in the promises and his ultimate purposes touching the ages to come. All the circumstances of the case so environ sinful man as to bar every passage and shut him up to a most emphatic faith in this personal Savior, this Jesus, this Nazarene of the law and the prophets. All was in him. Through him God worked and will work. Heaven's pity, compassion, love, mercy, peace and pardon abound to the fallen race through him. It is no wonder then that in apostolic times every thing was done in his name, from the giving of a cup of cold water up to the mighty work of raising the dead. Pamphilus with this "all availing" name God's messengers bore the glad tidings of love and mercy to the world. Through him they came off conquerors and more than conquerors. To self-righteous Jew and learned and dispassionate Greek, they proclaimed hope only in his name, for reformation of life and character was a grant through him. Repentance in the name of Socrates or Lycurgus as moral reformers and teachers, would avail nothing for the philosophic Greek, and something more than the righteousness of the Law was absolutely necessary to give to the natural seed of Abraham, place and position in the Messianic kingdom. Many things are written concerning Jesus in the law and the prophets, in the four inspired biographies of Matthew, Mark, Luke and John, in the Acts of the Apostles and in the historic allusions found in the epistles, but it is not at all likely that all these things were focalized in one sermon or summed up in the faith of a repentant sinner in order to the validity of his baptism. It will not do to insist on fulness of detail in this case. It seems highly probably that in the presentation of things concerning the name of Jesus as well as the things in reference to the kingdom, wherever the need was felt and the question elicited "what shall I do to be saved, baptism was commanded, or repentance and baptism as on the first Pentecost after Christ's ascension; and this no doubt as a point in the instruction somewhat short of completeness in detail.

JOHN L. WINCH.

### THE TRANSLATION OF THE SAINTS.

But how will they be trusted with, or disposed of, by the Lord, who shall be left to pass through the great tribulation? Many will be beheaded for the testimony of Jesus, and for the word of God:" these will be resurrected, will live again, at the end of the tribulation, or the beginning of the thousand years, as we learn from Rev. xx. 4. In the fifth verse, the resurrection of "the rest of the dead" is referred to as taking place at the finishing of the thousand years; and of these two resurrections, that of the martyred saints is the first; but they may be reckoned as a part of the resurrection of "the dead in Christ," mentioned by Paul in 1 Thess. iv. 16, as they will join them, and with them reign with Christ. But wide spread as the persecution will be, and numerous as they will be who will suffer death for not worshiping the beast, some who are equally faithful in refusing such worship, may nevertheless escape the hand of violence. While they suffer much, they may live through the hour of trial. How will they be disposed of? Without doubt they will be changed in a moment, under the seventh trumpet, translated, and will then join "the first fruits," who were translated before the pouring out of the bowls.

It has been thought that the holy ones in the church who are ready for translation at the first stage of the Lord's appearing, will be the only company who will reign with him in the kingdom; it has been concluded that those whose faith and love are so defective as to exclude them from participating in that translation, and who are therefore left to pass through the great tribulation, will not form a part of that exalted company, notwithstanding they will be saved. We are persuaded that this is a wrong view. It is of these very martyred saints that it is said, "And they lived, and reigned with Christ a thousand years." They will, therefore, be exalted to the position of being co-heirs with Christ. Though untruthful during a part of their Christian course, they repent, and afterwards become so faithful as to choose martyrdom rather than swerve from Christ. But we think it quite consistent with the analogy of Scripture to infer from this circumstance, that although they are permitted to join those who are resurrected before the hour of trial, and these who are caught up alive to meet the Lord in the air, and with them become joint rulers in the kingdom, they may not occupy the like high positions. The fruitfulness may be more distinguished, may have higher degrees of glory and honor. Oh what a motive this should be with Christians to faithfulness and watchfulness. We confess to you that we have an earnest desire to be among the firstfruits. Should death come, we want to die in such faith and hope as that we shall have a part with those who are first raised from among the dead. And should Jesus come while we are alive, we want to be in such a state of preparedness as to be accounted worthy to have a part in the translation of the saints. We would not like to be among those who will be left behind to pass through the terrible sufferings of the time of trouble.

Jehovah has declared that they who honor him, he will honor; and if we desire the honor of translation at the parousia of Christ, we must honor him daily and hourly by a holy life, by a pure conversation, by cherishing an unselfish spirit, and by having our eye on the divine glory as the motive of every Christian work. There are some who think that this peculiar distinction will be bestowed only on those who hold second advent truth, and are looking for the appearing of Jesus. But some who, owing to defective education and unscriptural teaching, may not have been led to see this and other kindred truths as we see them, may, on account of their whole-hearted love to Christ, and their extraordinary earnestness in winning souls to Christ be deemed worthy to be among "the firstfruits unto God and the Lamb;" while others, whose views of this doctrine are more correct, will be left behind, because the belief of the doctrine has not been allowed duly to influence their lives. God requires us to search his word that we may have right apprehensions of the truth; this is of great importance; but it is of still greater importance that we be sanctified in the truth, and that our walk in the truth should be blameless.

After the translation of the holy ones, the elect, after many who were, are not, because God will have taken them away, there will be a great amazement and dread not only among sinners, but in the professing church. They will then have brought very vividly to their remembrance the prophecies which teach that Christ will come as a thief, and that some shall be taken and others left. And when, in thousands of instances, one neighbor misses his next door neighbor, and friend misses friend, and husband or wife, or son or daughter in the family, are no more to be found, we may better conceive of the astonishment and fear than we can express it. And at the same time an angelic messenger will be sent to warn the inhabitants of the earth of the judgments that will then fall upon them, and to proclaim an eternal gospel, crying with a loud voice, "Fear God, and give him glory." These things will doubtless have the effect of awakening many sinners, and stirring up multitudes of slack and imperfect Christians—the class set forth by the five foolish virgins—to renewed diligence and more fervent prayer and greater faith. It can scarcely be otherwise. When they see that their more faithful brethren and sisters are accounted worthy of a translation that they may escape the terrible time of trial, that time which will then try, or tempt, the earth's inhabitants, and that they, on account of unfaithfulness, are left to pass through it, it will cause deep and inexpressible sorrow, and without doubt, in numerous instances, renewed and more entire consecration to God. It will then be seen that the efforts many are now making to call attention to the Lord's second coming, and to warn the church and the world of the nearness of that event, were grounded on the teaching of God's Word. It will then be seen, in the clear light of actual realities, what moral insanity they were guilty of, who now sneer and scoff at the doctrine of Christ's second appearing. It will indeed then be seen that all our present labors on this line, whether in the pulpit or through the press, fell short of what the importance of the wonderful theme demanded. Second Advent truth which by some preachers and writers is now even ridiculed, will then be believed and received. But it is far more blessed to believe the truth on the authority of the Bible, to have faith in the declarations of inspired prophets and apostles, and so stand in readiness for the things that are shortly to come to pass, than to doubt and disbelieve, and move on a low religious plane, and be only half prepared when the solemn realities, as lightning, flash upon your vision.

You believe this morning will come when the saints will be missing, when it will be found that during the night they have been taken away. If you believe the Word, you must believe that such a morning will some day dawn upon the world. You may believe it is very distant; we believe it is very near. For your belief, you have no Scriptural foundation; you secretly wish the day to be far off, and that is about the only thing that is at the basis of your belief; for our belief, we have certain Scriptural signs by which we may know when the event is approaching, and we have also various facts taking place before our eyes fulfilling the prophecies of Holy Scripture; and there are thousands of Bible students in the present day who believe that the predictions of the prophets are being fulfilled, and that the end of the age is near. Now this subject is too important to be sneered at, or to be treated with indifference. If you will not voluntarily take it up for study and contemplation and prayer, it will shortly force itself upon your attention in a manner the most unwelcome to you; for soon the great realities of the hour will burst upon you. It is for us to give a trumpet warning, and admonish you to give heed to this matter. Carelessness, or indifference towards it, or a postponement of it may be followed with peril and unavailing regret. Let no Christian ever allow himself on any night to close his eyes in sleep without a clear consciousness of his acceptance with God, lest that night should be the night of the saints rapture, and he should be left behind.

The true church, the believers, the saints or holy ones among men being removed by translation; that which now restraineth being taking out of the way; God's purpose of decree being accomplished in completing the number of the elect race,—the royal priesthood; this being done, the "man of sin, the lawless one, sometimes called the Antichrist, and sometimes the beast, will be revealed. He will then rise up, the way being prepared for him by the falling away from the truth, and the receiving up of the pure and the holy.

SILAS HENN.

### The Book of Jobab, called Job, Son of Zare, Son of Hregnel, Son of Hesab, Son of Isaac, Son of Habraam: according to the Septuagint.

CHAP. XXXIII.

1. No indeed! But do thou Job hearken unto my spoken words, and mark my plain talk well.

2. For lo, I opened my mouth and my tongue hath spoken plainly.

3 My heart shall be clean in what it says, and the understanding of my lips shall apprehend clean things.

4 Divine Spirit is it that made me and a breath of the Almighty is it that teacheth me.

5. If thou art able, give me an answer to these things; be patient, stand opposed to me and I to thee;

6. Of clay wert thou formed as was I also; of the same thing were we formed.

7. Fear of me will not unduly constrain thee, nor will my hand be heavy upon thee.

8. But thou didst say in my hearing; I heard the sound of thy words;

9. Why dost thou say I am cleansed, I am not a sinner? I am blameless, yea I have not transgressed the law.

10 And he hath found fault with me, and accounted me as an adversary.

11. And hath put my foot in a stock and hath set a watch over all my ways.

12. Yea how dost thou say I am just, and he hath not listened to me? For he is an Everlasting One over and above mortals (the term — *aiwnios* — here comes to mean everlasting in this way. He is one who lives his own lifetime or "breathing-space" and this we know from the general teaching is eternal or a *to aei wn*, the ever breathing space).

13. And thou sayest, in the execution of what right from me is it that he hath not hearkened to any spoken word of mine?

14 For in the Lord having spoken once, yea twice,

15 By dream, or in meditative thought by night, as when for instance some dreadful fear falleth upon men in their couch.

16. He then clearoth up man's mind, and hath affrighted them with such fearful shapes,

17. To turn man away from wrongdoing, and hath snatched his body from the impending blow;

18. And hath spared his life from death and prevented his falling in war:

19 And hath again convicted him in weakness upon his couch, and benumbed all his bones;

20. And no mortal food can he take, and his soul (living organic body) will long for food,

21. Until his flesh becometh corrupt and his bones show uncovered;

22. And his soul hath drawn nigh unto death, and his life (*zoe*, the abstract principle) to Hades;

23. If there be a thousand death-bringing angels; not one of them shall pierce him, if he apprehend in heart to turn unto the Lord and declare his faulty condition to man, and point out his want of reflection;

24. He shall spread up grass to fall to death, and he will renew his body like the paint that has become dull upon a wall, and his bones be filled with arrows;

25. Yea his flesh will he make as softly delicate as that of a child, and to be a man among men will he restore him;

26 And when he hath offered his vow unto the Lord his offerings will also be acceptable, he will enter in with a cheerful countenance, together with a confession of praise, and he will pay the righteousness he owes to men;

27. Then after that, this man will blame himself, and say what have I perfected? Not to a way that my sins deserved hath his preliminary examination tried me.

28. Save my soul from going to corruption and my life (*zoe*) shall see light.

29 Lo, all these things hath the Strong One wrought in three ways with a man (a true man)

30 And he hath delivered my soul from death, that my life (*zoe*) may praise him in light.

31. Mark it well, Job, and hear me; Be dumb and I will talk:

32. If thou hast words answer me: Talk; for I desire to have thee justified;

33. If not, hear me; be dumb, and I will teach thee.

C. GARDNER.

## Youth's Column.

### "The One-Story Cot in the Lane."

*Air—Little Brown Cot on the Hill.*

How dear to my heart are the spots where I played,
Well in sight of a fond mother's eye!
Though far, far away from the old home I've strayed,
I still think of it's sad, sad good-bye.

CHORUS—
Oh mother's now dead, and father's grown old,
Ah, my tears I can hardly restrain!
Yet, fear I shall never my boy-home behold,
The one-story cot in the lane.

If I may not again see my dear native shore,
Nor walk by those murmuring streams
In fancy I'll pass, on the clay hills no more,
And speak with old friends in my dreams.

CHORUS—Oh mother's now dead, etc.

I wish my Mother wouldn't grow old, nor her hair turn gray, said a dear girl to her mother, while tears came in her eyes, and as she lovingly encircled her arms around her mother's neck The reply was, only ripening for the better age. How it lightens the mother's heart, to hear such expressions from their pure Girls be kind to your mothers. You can never realize the anxiety and care they have for you, until you fill their places. Obey your parents, is strictly a Bible command. Eph. vi. 1. "Children obey your parents in the Lord, for this is right," also Col. iii. 20. "Children obey your parents in all thing, for this is well pleasing unto the Lord." What if you are sometimes disappointed in your calculations, better obey your parents; "It is well pleasing unto the Lord." You are promised it will be well with you and that you will live long on the earth, when the earth is made new, Paradise restored. Then mother won't look old, nor her hair be gray. This is what she is toiling for, and she wants all her girls to be there with her. Girls, be kind to your mother.

N. ROBERTS.

*Dear Children:*

When Israel departed from the living God, he permitted them to fall into the hands of their enemies, but if there was one righteous one among them he manifested a peculiar care over such. On a certain day a man of God, whose name signifies, "A breaker" was threshing his wheat near the winepresses, and no doubt, crying to the Lord for help, as Israel's enemies had greatly impoverished them, so that they had to hide in dens and caves. While the breaker was dividing the wheat from the chaff, an angel of the Lord came, and sat under an oak tree, situated in a place which signifies, "Dust." While the breaker was wondering how he could hide the handful of wheat from those whose name signifies, "Judgment," the angel of the Lord sweetly whispered, "The Lord is with thee, thou mighty man of valor." The sorrowful breaker said, Oh my Lord, if the Lord be with us why then is all this befallen us? And Jehovah looked upon him and said, "Go in this thy might, and thou shalt save Israel from the hand of their enemies, have not I sent thee?" and he said, Oh my Lord how can I save Israel? my family is the meanest, and the tribe to which I belong signifies, "Forgotten," and I am considered the least in my father's family. And the Lord said unto him, "Surely I will be with thee, and thou shalt smite Israel's enemies as one man." The breaker's spirit was so dejected with the seven years oppression, that he said to the angel, Show me a sign that thou talkest with me? and when the breaker perceived it was the angel of Jehovah he said, Alas, O Lord God: for I have seen an angel of the Lord face to face, but the Lord comforted him, saying, Peace be unto thee, fear not, thou shalt not die. Then the breaker built an altar unto the Lord, and named it (Margin) "Jehovah send peace." After this, the Spirit of the Lord clothed the breaker, and he blew a trumpet, calling together a people whose name signifies, "My father's help," of the tribe whose name signifies, "The son of my right hand." Then the messengers were sent to three other tribes, the first signifies, "Blessedness," the second, "A dwelling," the third, "A struggling." But before the breaker could have courage to go forth to the work of overcoming Israel's enemies completely, he prayed that another sign might be given him, and if this was given him from the Lord, he was sure of Israel's salvation. Then he prayed, Behold I will put a fleece of wool in the floor, which is the covering of a lamb, and if the dew be on the fleece only, and it be dry on all the earth beside, then shall I know thou wilt save Israel by mine hand, and it was so. The heavenly dew is so copious when wrung out of the covering of the lamb in the morning, that it filled a bowl full. More than the fleece caught the begotten drops of distilling dew But this was not all, the breaker needed another sign to satisfy his earnest mind of Israel's complete victory. Another dark night had to overshadow the place, and another bright morning had to usher in a new sign, that not only the covering of the lamb was wet with heavenly dew, but his prayer was, On all the ground, let there be dew, and so, when the morning came the covering of the lamb was dry, but on all the ground the sparkling drops of heavenly dew comforted the breaker that his work was of the Lord, and Israel's redemption drew nigh. When Jehovah will be as dew to Israel, and Israel shall be in the midst of many, as a dew from the Lord. When the breaker realized this token from the Lord, he pitched beside the well of Harod, or "Fear and astonishment." There the Lord commanded him to separate the fearful from the courageous. Many were called, but only a few were fit for the work. Those unqualified were to depart early from Mt. Gilead, or a heap of witnesses. Ten thousand were retained. Yet these had to be tested, courage was not the only thing necessary to fill the breaker's ranks, and only those who could labor with the tongue and hand, were chosen for the great work of redeeming Israel. The breaker was commanded to bring the thousand warriors to the water, and every one that could lap water as a dog lappeth with his tongue, were chosen, and the number of them that lapped putting his hand to his mouth were three hundred. And the Lord said to the breaker, by these will I save Israel. Water is an emblem of life, and the dog whispers the Gentiles, Jesus called them dogs. But through the tender mercy of God, they are to be fellow heirs with Christ. The breaker in this beautiful narrative is a true figure of Jesus Christ, and the work he has yet to accomplish. The first thing the breaker did was to build an altar, calling it Jehovah send peace. The next thing he did, while the people were wrapped in slumber, was to destroy Baal, "The shameful thing." Then the breaker was clothed with Spirit, and he blew a trumpet bidding his father's help to come. Then the dew from heaven fell as a token of Israel's redemption, and the noble warriors are those who have stooped to drink of the waters of life. "The little flock," like David's three noble warriors, who risked their lives to bring water to the King. When the shadows of night came the Lord said, Arise, go down unto the host, for I have delivered Israel's enemies into thine hand, but if thou art afraid take thy servant with thee; he did so, and Israel's enemies, were like grasshoppers for multitude, but while the breaker was near the ranks, a young man told a dream he had dreamt. He said Lo a cake of barley bread tumbled into the host, and came into a tent, and smote it that it fell. And his companion said, This is nothing else save the sword of the breaker, for into his hand hath God delivered Israel's enemies. This dream with its interpretation, one loaf, gave the breaker new strength, and he soon called his little band together, and divided them into three companies, giving into the hand of each man a trumpet and in the other hand a pitcher containing a fire brand, or lamp. Then the breaker said to his warriors, "Look on me, and do likewise. When I blow with a trumpet then blow ye the trumpets, on every side of the camp, and say, "The sword of the Lord and the breaker," and just as the watch was newly set by the enemy, the noble warriors blew the trumpets, and broke the pitcher in their hands, and when the trumpets in their right hand were sounded blood and the brilliant light blazed forth from their broken earthen vessels, with the cry from three hundred and one voices, The sword of the Lord and the breaker, the enemies of Israel ran, cried, fled and every man's hand was against his brother. They fled to a place signifying, "The house of Chorus," from thence to a place signifying, "Mourning of sickness." The breaker sent messengers to other tribes to come and help, that he may fill his bow with Ephraim, or Fruitful. The breaker then destroyed two princes, the name of the one signifies, "A wolf," the other, "A raven," the unclean bird was slain at the winepress. Then the little band of warriors passed over Jordan faint, yet still pursuing their enemies, and returned before the sun had risen as mighty conquerors, "Each one resembling the children of a King" whom the breaker called his brethren. Surely the battle is not with the strong, not by might, but by my Spirit, saith Jehovah.

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# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 19, 1887.


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## RENEW TODAY.

Some articles and literary notices must await a place in future numbers.

Sister Carrie Williams' article on the resurrection, with response thereto by the Editor of the *Christadelphian* will appear next week, *Deo Volente*.

The January numbers of the following foreign papers have all come to hand: The *Rainbow*, *Jewish Herald*, and *Israel's Watchman*, published in London, England; the *Bible Standard*, published at Malvern Link, England, and the *Messenger*, published at Glasgow, Scotland. These are all excellent numbers of very valuable public journals. We give an interesting article this week from the *Jewish Herald*.

### THE OUTLOOK.

While the Great Powers are all with one consent preparing for war, the feeble hope for a long continued peace is a mere illusion are long to be dissipated. Russia, France, Germany, Austria, England and Turkey are all shaping their course as though a conflict was an absolute certainty. That Russia is preparing for some great movement is a foregone conclusion. That Constantinople and Central Asia are the destined objects of acquisition is but too obvious to all other powers. That the current year will pass without war is not looked for by those best qualified to know what is most likely to result from national complications. That the time has come for that solution of the Eastern Question that will open the way for the emancipation of Palestine from Turkish rule, and for the return of the exiled tribes of Judah and Israel to the father-land, is fully apprehended by students of prophecy.

The great movements of the age are toward the final consummation. The "Times of the Gentiles" are nearly fulfilled. To be living, as we undoubtedly are, in the closing generation of these "times" is a very solemn and important consideration. It is for us to look up, for our redemption now draweth nigh. It is for us to look forward, for the kingdom of God is next in order. It is for us to look at the present, and ask, Lord, what wilt thou have me to do? If the course of this age be nearly run, it is a time of great responsibility. If the end of all things pertaining to the course of the "world that now is" is at hand, then surely

"We are living, we are dwelling,
In a grand and awful time."

If the coming of the Lord is now, as everything indicates, imminent, then assuredly

"Life greatens in these later years;
The century's aloe flowers to-day."

If the Gospel age is so near its close, how important that we should each and every one of us esteem the part assigned us of doing something for the cause of our dear Redeemer as a precious trust, and as something that we are to do, not only willingly, but gladly, trusting in the love of our soon-coming Lord to bestow that "crown of glory that fadeth not away."

He that has promised the crown is faithful, and his promise can be depended upon; but it is required of us, on our part, to be faithful also if the work intrusted to us, if we expect to gain the fadeless prize.

### JEWISH ROTES.

From Jerusalem some important excavations are reported. The Dominican monks bought a piece of property about three hundred metres from the Damascus gate. Six metres under the present surface the workmen found a subterranean vault of considerable size, and with carefully built walls. A short distance from this they found a chapel at whose entrance was a stone covered with inscriptions. Before this could be discovered the stone had been stolen, and nothing has been heard of its whereabouts since. Some fine specimens of mosaic were also unearthed, and as the remains of some splendid columns were found there, it was the opinion that this is the place where, in the fifth Christian century, the empress Eudoxia erected a magnificent basilica to the honor of St. Stephen. Later the workmen discovered a large and beautiful room with walls of stone. Two of the walls contain each two niches which form the entrance to four large chambers for the dead. On both sides of each chamber was a place for depositing a body, and in the background room for one or two more. The central room opens into a second room which contained three large sarcophagi with lids. It is thought that this is the place where Helen, queen of Adiabene and her two sons are buried. A large number of bones of dead bodies were found in these rooms, but no further inscriptions of any kind were seen.

The Germans are active in mission and charity work in Jerusalem. Since the death of Bishop Gobat, the two most prominent Germans in the Holy City are Architect Schick and the "Orphan's Father" Schneller. The former has been an official resident there for many years. He is a thoroughly educated man, and his topographical studies in Jerusalem and Palestine constitute some of the most valuable contributions to our knowledge of the Holy Land. He co-operates heartily with the German Palestine Society in its work. He has taken great interest in mission work also, devoting his main attention to the cause of Jewish missions. The persecution of the Jews in Russia, Rumelia, and other countries of Eastern Europe, about three years ago drove thousands of poverty-stricken Jews to Palestine, where there are already poor Jews in superabundance. The enterprise of the Christian mission created for these refugees an agricultural colony at the village of Artuf, between Jerusalem and Jaffa, where an opportunity to earn a living and secure an education for their children was offered. The enterprise was in the hands of Rev. Friedlander, a missionary in the employ of the British Society for Jewish missions. The venture has proved almost a failure, and the colony is now reported to be almost deserted. The colonists apparently took their chances at a few pennies of the annual donations sent from all the world to the Jews of Jerusalem, rather than earn an honest living by tilling the soil. Schick was also much interested in this work. Schneller established, about twenty years ago, an orphan's home in Jerusalem, and has done much for the education, both intellectual and manual, of the Arab boys and girls of the neighborhood. The work done in the asylum far surpasses that of the native Turkish manufacturers.

## Exegetical.

### EXEGESIS OF JOB xvi. 22; xvii. 1.

Authorized Version.—"When a few years are come then shall I go the way whence I shall not return. My breath is corrupt, my days are extinct, the grave is ready for me."

Revised Version.—"For when a few years are come, I shall go the way whence I shall not return. My spirit is corrupted, my days are extinct, the grave is ready for me."

Literal Version.—"But the numbered years are come, when I go the way I shall not return, a
My breath is spent,
My days are cold,
The tomb—for me!

These verses are intimately connected in sense and relative dependence, and should not have been separated by the chapter division; that would have been better placed after the twenty-first verse of the sixteenth chapter. But that division, existing not in Job's speech as originally delivered, need not be recognized in the exegesis of these verses.

Viewed together, there is, in the Authorized and Revised versions, an apparent incongruity between these verses. In the first verse, Job's utterance, as given in these versions, seems to express his expectation of living a few years longer; and yet in the next verse he speaks of his days as at an end. To reconcile this apparent incongruity it may be urged that the intended import of the declaration in the first verse is, that when the few years of life allotted Job are come, then he will depart; not precluding the supposition that such period has now come to its close.

A translation needing such elucidation may well be replaced by one which needs it not. In the Literal version no such incongruity or obscurity exists. Job's declaration there is plain and positive in both verses, that he views his death as near. In the first verse he says:

"But the numbered years are come
When I go the way I shall not return."

And in confirmation of this in the next verse adds:

"My breath is spent,
My days are cold,
The tomb—for me!"

The clearness and consistency of this translation in all its parts are appreciable by the ordinary reader, and of its fidelity to the original, scholars may judge by comparison of it with the Hebrew text.

Its accordance with the subsequent part of Job's speech, and its fit expression of the transition which he makes in the first verse, from the previous part of his discourse, will be apparent on inspection of the context.

Such examination will make the reason manifest why Job's antithetical utterance in the first verse is introduced by a particle more properly interpreted "for" than "when," or "for when" in expressing the antithesis.

In a supreme agony of his sufferings Job pleads with God for relief from them; and, as if despairing of it otherwise than by death, he exclaims:

"Oh! the numbered years are come
When I go the way I shall not return."

Its fitness thus to express Job's meaning warrants the sense given that particle in the Literal version, while it is also sanctioned by a like interpretation in other similar cases.

The phrase "numbered years," in the Literal version, is given as the proper rendering of the clause in the Hebrew text, reading "years of number." This is a Hebraism where the last noun has the force of an adjective, qualifying the first. Hence its meaning in English becomes manifest on converting the last noun into an adjective, and placing it before the first, as in the above case.

The idea that man has a fixed allotted time in one which Job had elsewhere expressed, as in xiv. 5: "Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass." In Job's declaration in the last clause of the first verse, is implied the important truth that death cuts off all his hope of earthly enjoyment. This is essential to the validity of the test designed by God in disproof of Satan's impeachment of Job's piety as based on worldly motives.

In the second verse, in confirmation of the first, Job avows his summons to the grave, tersely, and fitly, thus:

"My breath is spent,
My days are cold,
The tomb—for me!"

In the A. V. Job is represented as speaking in the first line of this verse, of the bad quality of his breath, without its being any necessary indication of impending death.

In the R. V., same line, his "spirit" is spoken of by him as "consumed," indicating spiritual rather than natural death.

The Literal version gives a sense to the first line, aptly significant of natural death.

In the second line, the Literal version substitutes "cold" for "extinct" as read in the other versions. Tsil is from the verb tsil, which has among its meanings, "count," "number," "enumerate," etc. In the prior verse Job speaks of his "numbered years"; in this verse, of his days as numbered, counted off, told; hence the latter term more aptly expresses the meaning than "extinct." Besides, it better serves the poetic rhythm.

The last line is an impassioned ejaculation by Job, which is all the more forcible for the ellipsis, which the Literal version preserves.

In conclusion, it is hoped that the above Literal version of these texts, with this brief exposition, will aid in rendering their true import obvious to Bible readers.—*Joseph A. Seiss, in N. Y. Observer.*

## Jewel Casket.

### SEEDS OF KINDNESS.

There never was a golden sunbeam
That fell on mortal place,
But left some trace of its presence
That time could never efface:
Not a song of ineffable sweetness,
That rapture's self inspires,
Then slumbered in silence forgotten
For many and many a year.

But a word of a song might awaken
Its magic of power anew,
Long after the sweet-voiced singer
Had faded from earthly view;
Now a heart that was sear so weary,
Or tainted with sin and guilt,
But a word of tender compassion
Might find an abiding place there.

Then scatter the aphorisms of kindness,
Though you deadly may never be known:
The harvest will ripen in glory,
If the seeds be faithfully sown
And life will close with a blessing
As it fades into endless day,
Like the golden hues of the sunbeam,
That fade in the twilight gray.

—*Standard and Home Journal.*

### THE BIRTH OF CHRIST.

This great event, the most momentous in the history of the world—since it divides it into its two great parts, and is the hidden pole around which gravitate all human destinies—took place as unheralded as the most obscure. No one marked it, except the angels in heaven, and some shepherds, who were keeping their flocks on one of the hills which surrounded Bethlehem. It was a season of the year when the softened temperature sometimes made it needless to lead the sheep into the city at evening time. It was, doubtless, one of those beautiful oriental nights when the heavens proclaim nothing but mercy. Those simple men were chosen as the first to receive the good tidings of great joy, because they were waiting for it. Everything in those fields, where the young David, like themselves, had fed his flock, reminded them of the promise made to his race, and they, as well as the Scribes at Jerusalem, had doubtless read the mysterious oracle, which declared that the very ground they were treading should be the cradle of the Messiah. Suddenly the startled air resounds with a mysterious choir; they hear angelic voices, and Divine words proclaim in their ears:

"Glory, to God in the highest,
Peace on earth, good will toward men."

The shepherds believed the things which were spoken; simple, artless men they were, who had not learnt in the schools at Jerusalem only to admit as possible money that which the Pharisees could comprehend. They deemed it not strange—and we are at one with them—that angels, man's elder brothers, dwellers in a purer region where evil had not come, should celebrate with their sweetest songs, such an event as the birth of the Redeemer.

Bethlehem is built on a little hill; it is surrounded with lesser hills which do not shut in the horizon. Fertile and wooded plains abound on this high level, from beyond which a soft and yet striking landscape stretches away to the mountains of Moab and the steppes of the Dead Sea. The shepherds were encamped on one of those lovely meadows, planted with olive and fig trees, which may still be seen; from thence they set out in haste to the town, and in a steep and narrow street, they find the holy child wrapped in swaddling clothes and lying in a manger. They know his glory, and they see his humiliation. In lowly adoration they fall at his feet. These poor men, rich in faith and love, are the first retinue of the King of souls, as the cradle is his first throne. No honor could better become him, nothing could better show over what kingdom he came to reign. "Oh! with what majesty does he appear to the spirit," exclaims Pascal. Mary looked on, adoring, with trembling, as much greatness in as much frailty; she made of all these memories a sacred treasure which she "laid up in her heart," to transmit them unbroken to the church.—*Dr. Pressensé.*

### Notes By the Way.

I stayed my last while at Brother Eaton's on West Plum River. I went to the Dow school house Thursday night, Dec. 9, and continued till Sunday with fair audiences and good attention. Sunday night returned to the Easton school house and continued till the next Thursday night; that closed our meetings. Here let me express my thanks to the brethren and friends for their kind hospitality and financial aid which they gave me while among them. Quite a number seem to be interested and we hope will soon become obedient believers.

Friday, the 17th, we took the parting hand with friends in this place and came on to the vicinity of Union Church and remained there over Sunday. Monday night commenced at the log school house in the vicinity of Lorraine on East Plum River, and continued till Thursday night. Here the truth seemed to take some effect; some became quite interested as we had a full house with the best of attention. Friday, being Christmas Eve, we thought best not to continue the meeting any longer for the present. We then went to Brother Simon Ranner's where we spent our Christmas very happily with Simon and family.

Sunday we held meeting in Brother Ranner's school house our usual place on East Plum River. Here we encountered another snow storm and consequently our meeting was not what we usually have, yet we had a good meeting and a good turnout considering the storm, the interest still continuing good. Monday morning we found it intensely cold, the mercury ranging from 30 to 34 degrees below zero. We did not attempt to leave Brother Ranner's till afternoon when we went to Lamark and was received into the hospitality of Brother and Sister Chown, where we remained until the next day. Dec. 28th we took leave of friends in Lamark and started for Broadhead, Wis., at which place we arrived at seven o'clock p. m., and met our friends after an absence of one month. I found the health of wife and daughter both improved. A brother that had his leg taken off in September has greatly improved in health and is using a wooden leg. You would hardly know that he was a lame man any more. Mother and Sister are very much the same as when I wrote before.

We remained here till Thursday, and then in company with wife and daughter went to Sugar River, our old home, to spend the New Year with my sister, a thing that has not occurred before for thirteen years. Found them all well. Yours in hope,

T. J. WHITESITT.

### Report of Meetings.

The readers of THE RESTITUTION will remember the notice given by Bro. S. T. Hook, of a series of meetings to commence Dec. 24, 1886, five miles Southeast of Noblesville, on the Noblesville and Greenfield Pike. Upon Bro Hook's being notified to attend Court during part of the time of the intended meeting, he notified the writer of the same, requesting him to come and take charge of the meeting during his absence. We arrived at Noblesville about 10 o'clock a. m. Dec. 24, 1886. Found Bro. Bennett waiting to convey us to his home. Commenced meeting Friday evening, continued preaching to congregations which manifested a great interest in the Truths as we presented them. Bro. Hook arrived Tuesday following. Continued the meetings until Sunday evening, Jan. 2, 1887, at which time we closed, as we could have the house no longer, on account of day school. The meetings were attended principally by heads of families, who manifested a deep interest throughout the entire meeting. There were none obeyed the Gospel, but the good seed has been sown and we trust has fallen on good ground. During our meeting the United Brethren were holding a protracted meeting about 80 rods from our place of meeting. On Monday, Jan. 3, we bade farewell to the brethren and friends, and returned to our homes, promising to return to them in the spring. May God's blessings rest upon all lovers of Truth.

L. E. CONNER.

A man owns wit, and some did count him mad;
The more that this man gave, the more he had.
—*Hampton.*

"Dives sits in the front pew." In a church in Washington—the national capital—the preacher was turned down because most of the accessions, new members, brought into the church during his first year as pastor, were poor people. The financial steward told me, "Such converts were of no use in running a church." A poor man told me yesterday that his church brethren have driven him out of the church by their utter lack of brotherly kindness. I used to wonder why it was we had so few converts from the Jews, but I have not wondered any on this line for some time. There is more brotherly kindness practiced among the Jews than among Christians—so-called. I will go further. I am persuaded there is more real sympathy and helpfulness in base ball associations than there is in our fashionable churches. A well-to-do base ball fancier called a ball player to him the other day and asked him how he was fixed for the winter. "Old fellow," said he, "if you need a fifty or a hundred, call on me." Who ever heard of a well-to-do church man calling his poor brother to him, and making such an inquiry and proposal? If the command, "Go, sell that thou hast and give it to the poor" was given to our well-to-do church people now, there would be a general stampede from the service of him they have never known. If we have not his Spirit, we are none of his.

ISAAC MCCURRY.

SAN DIEGO, Cal.

*Editor Restitution:*

Will you please insert in THE RESTITUTION, if there are any brethren or sisters of the One Faith in San Diego city they will call on me on Thirteenth street, between D and G, second house from corner of D. I would love to meet one of like precious faith. By circumstances that I deem to have no control over I am here in San Diego. My son-in-law moved here some three months since. I am alone, (as far as I know) in the One Faith here, but I am standing through grace firm in the faith, but no one to break bread with. I am lifting my heart to God continually that some one may be drawn to come here. The Orthodox churches are filling up with new comers, there is such a large emigration. It has increased eight thousand the past year and still they come. I have been to hear the Orthodox preaching but do not find the Gospel that Christ and the Apostles taught preached; it is the kingdom of God, set up in the heart. I find it first the cross then the crown. It is a cross to live where you cannot meet with the brethren and sisters of like faith. When the gathering time come may I be ready with all the saints to meet my Lord and King.

My surroundings are spiritualists, but I have a calm and abiding peace in Christ, and the promises will not fail. In the world ye shall have tribulation, but in me ye shall have peace. To me the rest of faith in Christ is very precious amidst the conflicts of life, believing all things will work together for good to them that love God, and look for and love his appearing. Yours in the One hope of the Gospel.

MRS. H. S. DENEKER.

## News Items.

BERLIN, January 17.—Emperor William, receiving the President of the Prussian Landtag today, referred to the dissolution of the Reichstag and the rejection of the Army bill. "The rejection of this measure so important for the preservation of peace to Germany," the Emperor said, "has deeply chagrined me. After so many happy days has been vouchsafed to me in old age, especially after completing eighty year of service in the army, the rejection of the bill impressed me deeply and most painfully. It is impossible from a military point of view to regard the three-years term proposed by the majority of the Reichstag as sufficient. I hope the bill will be passed in the near future."

ST. PETERSBURG, January, 15.—It is announced in semi-official circles that Russia, having been solicited by the powers to name a candidate for the Bulgarian throne, designated Prince Nicholas of Mingrelia. Austria stated that any candidate would be acceptable to her, provided he was not a Montenegrin Prince. The reception of the nomination of Prince Nicholas convinced Russia that a preconceived disposition existed to reject it, more because the nomination was advanced by Russia, than from any objection to Prince Nicholas personally. Any other candidate who was patronized by Russia would encounter the same difficulty. Hence, Russia is not disposed to choose another candidate, though Europe might possibly accept him. Russia desires that, before the candidature of Prince Nicholas be decided the Regents and their supporters withdraw their opposition to him, and that he be fairly presented to the Bulgarian people, who shall be allowed to freely decide whether they will accept him or not. Russia will not consider the question of presenting the name of another candidate until the Bulgarians reject Prince Nicholas under the conditions mentioned above.

Nicholas of Mingrelia is a Prince who has never reigned nor been more than an obscure henchman of the Czar. He was born on January 4, 1847, and on April 20, 1874, was married to Marie, daughter of the conspicuous Russia general and Minister, Count Adlerberg. He is a colonel in the Russian army and an aide-de-camp to the Czar. His hereditary title of "Prince" comes from his ancestors having held a chieftainship over some of the wild tribes of the Caucasus. The extinct dynasty which he represents claimed direct descent from King David of Israel. Prince Nicholas is a highly educated, accomplished, courteous gentleman of European type. He was educated abroad, as well as in Russia, and speaks several European languages besides his own. Although he still maintains his ancestral castle at Lugdidi, he resides mostly at St. Petersburg, and is well known in high society at Paris, Vienna and Berlin. His sister, the Princess Salome Dadian, married Prince Achille Murat.

Mingrelia forms a portion of ancient Colchis. It is in Asia, bordering on Circassia and the Black Sea, and is a part of the lieutenancy of the Caucasus, of which the Grand Duke Michael is satrap. It has an area of twenty-six hundred square miles, mostly mountainous, the low lands being fertile but swampy, and infested with the most malignant fevers. There is an iron mine, and it is said that gold has been found there, but the people do little beside raise corn and rice enough for food, and tobacco and bad wine enough to supply their appetites. There are practically no roads or other improvements, and the whole country has a savage and forbidding aspect. The inhabitants number about two hundred and forty thousand, and are of the most debased type of Georgians, being physically, mentally and morally the lowest of the Caucasian tribes. They belong nominally to the Greek Church. Mingrelia was taken in conquest by Russia in 1804, but the "Prince" was allowed to retain his place as chief, under a Russian overseer, until 1867, when he was altogether turned out and consoled therefor with a bounty of seven hundred and fifty thousand dollars. The Russian candidate for the throne of Bulgaria is a son of Prince David Dadian, the petty ruler thus ignominiously dealt with by the Czar Alexander II.

Remember that by paying for THE RESTITUTION till Dec. 31, 1887 between now and Feb. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, with his Autograph attached.

## OBITUARY.

BENNETT.—At Correctionville, Iowa, on Sunday, Dec. 26, 1886, Sister Susie Bennett, aged sixty years.

In the year 1856, she was baptized into the Advent Faith. Some years later at a conference in Busseyville, Wis., on hearing Brother Whitsett preach on the covenants, she was baptized into the One Faith. A few days before her death when told she must die, she replied, "If it is the Lord's will, I am content." She longed for the coming of Christ, the Lifegiver, and her end was peace.

A. SHEFFIELD.

### Conference Notice.

The Second Quarterly Conference of the Church of God in Indiana will be held at Rensselaer, Ind., commencing Friday, Feb. 4, 1887, and continue over the following Sunday. Brethren and sisters, this is your appointed meeting—do not wait to be urged to attend and aid in its work, but esteem it as one more privilege of assembling together, and by a united effort push forward the cause of our Master. As Brother R. S. Dwiggins, President of the Conference, is in the South for the winter, I have been requested to urge Brother J. L. Wines, First Vice President, to attend.

A. R. UNDERWOOD, Sec.

The first quarterly Conference of the Church of God of the Abrahamic Faith of the State of Michigan, will be held at the town hall at Byron Center, commencing Friday evening, Jan. 21, 1887. Let all the brethren be on hand at the commencement of the meeting, and let us all come with our hearts full of prayer and charity. Those coming on the Lake Shore R. R. enquire for Brother Moses; those coming on the Grand Rapids road enquire for Philemon Terrell or Edward Smith.

K. N. WOODWARD, Sec.

Please state in THE RESTITUTION, that I am now in South Eastern Kansas, preaching the word, and brethren who may desire my services will please address me at Hepler, Kansas.

A. F. DUNCAN.

### Take Notice.

After Jan. 1, 1887, my address will be Rensselaer, Ind.

D. T. HALSTEAD.

## The CHRISTIAN HYMNAL.

The above is the Title of our New Hymn Book, which will contain about one hundred and sixty pages. The book will be handsomely bound in Cloth, printed on good paper, and nice clear type. We expect to be able to present the book to our friends during the month of January, 1887. Single copies will be sold at 75 cents each. One dozen copies at 60 cents each In lots of fifty at 50 cents each.

### PLEDGES.

We want to know how large an edition to print, and for that reason now ask our friends to send us pledges of the number of books they want, and we can thus get an idea of the number it will be necessary to issue. We do not want your money now, only the number of copies you will take. Send at once. Address

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"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 o'clock to which services we heartily invite the soul sister divine truth. This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 178 Grand st., or next door, Brooklyn, N. Y.

## Scriptural Baptism Defined.

—BY E. WILSON.—

A Pamphlet of 60 Pages, showing what Baptism is, and its connection with the Forgiveness of Sins as the obedience of Faith. Price 10cts For sale at this office.

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## THE RESTITUTION

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# Poetry.

## LOVE ABIDES AND GAINS THE CROWN.

Up to the gates of the kingdom came,
With shining features, a lovely dame;
She spoke no word, but her happy eyes,
Were fair and clear as the summer skies.
And Love and Faith in her face were blent,
With hopes glad colors of sweet content;
Her tasks and trials at last were done,
And she looked in faith to the faithful One.

She'd "suffered long," yet her "kindly" tongue
In tuneful measures had blessed the young;
Had calmed the fever of wild despair,
And lent to sorrow the strength to bear;
Had turned with its answer the wrath of man,
To joy in God, in the gospel plan;
Her tears had been to the weary feet,
As showers to meadow in summer's heat.

She had made the pillows of death more fair,
Strewed flowers in the path of the bridal pair;
Sent woe away with a lighter tread
And smoothed in play the orphan's head.
Made childhood glad by her smiling face,
And cheered the aged with words of grace,
And showed to all to the journey's end,
The kindly heart of a faithful friend.

She'd "envied not," for her thoughtful mind,
Had marked the errors of humankind,
And marvelled before her they seemed to stand
In countless hosts on her either hand;
For God's forgiveness she saw them sue.
And she, unworthy, what more could do?
If God took pity on her, why then,
No arrows of envy were meant for men!

No "puffed up" love had her heart's'er known,
No "vaunted self" had her kind life shown;
No works, but meant for the unwilling eye.
But deeds of love for her Lord on high.
No "rude behavior" had marked her way.
But conduct pure as the light of day;
"Her own unconscious," she had sought to press
The cups of others with happiness.

For love unselfish, itself forgot,
And clouded or sunny, she questioned not,
But sought the homes of the humble poor,
To feed and clothe from her meagre store.
"Provoked not easy," "no evil thing,"
E'er smote her breast with its angry wing.
She ne'er "rejoiced in the deeds of wrong,"
But "joyed in the truth," in her life and song.

She "bore all things" with a patient heart,
From pang of sorrow to Satan's dart;
Had "faith in all" that her Lord had said,
And "hoped for all" from her unseen Head,
For Love ne'er failed, but in darkest hour,
It was to her weakness an arm of power:
Faith, Hope, and Love, they abided there,
Upborne on the wings of unceasing prayer.

Faith! Hope! and Love! with the lovely three,
She was all that a woman on earth could be!
She hoped to pity for sinful souls,
Waked faith in them, and it made them whole.
Her love!, and hate with its wrath she'd frown,
Throw all the weapons of vengeance down!
Dislikes, she conquered, to reach and save
The blind and deaf from a hopeless grave.

And the Porter said, as he saw her there,
"Ah! Love has been in that face of prayer!
She waited for God, through the love of me,
And love abides for eternity!
I bring for her key from the heights above,
The treasure stored in the Bank of Love;
Go in, glad victor, thy hardest down,
For thine, oh thine, is the promised crown!"

S. MOSAPA WALES.

# Selections.

## THE FIRST CHRISTMAS, AND NOW.

*Editor Restitution:*

The following article I cut from the Editor's Column *Baltimore American*, recognized here as the leading Secular Newspaper.

It appeared Christmas week. It might be interesting to the readers of THE RESTITUTION to see the progress of sober common sense, among honest thinkers, relative to Christian faith and practice. I. McCURRY.

It is at this season that the Christian world tells over again the beautiful story of the birth of the Son of Man, its lowliness and its deep human sympathy, its meekness and its glory. It never grows stale. It is always fresh, touching, exquisite. It goes to the heart like a rich old melody, like a poem—because it is so human, so human, although the angel voices, the star, the burst of light, are so wholly out of the range of human experience. And, yet, this supernaturalism links it to lowliness. The light that shone upon those who watched their flocks by night and did not glorify the chroches, the palaces or the temples, but fell upon the humblest of men who tended the sheep at night. It was there to whom the angels brought "glad tidings of great joy," not to the princes, the priests, the rich or the mighty.

The star, too, that led the astrologers from the East, whither did it lead them? To a cow shed, where in the manger lay a weak, new-born babe—descended from the kings of Israel, the line of David, yet born in a place unfit for human habitation. Nothing could be further removed from worldly pride, power or luxury.

And when the babe grew up to man's estate, his teachings and his example were in keeping with his humble birth. He blessed the poor and spoke to them his sweetest words, while to the pride of wealth and power he spoke in terms of keenest rebuke. He made his life among the poorest. He had not where to lay his head. He ate with publicans and sinners. He kept aloof from all pomps and prides, and he held in equal scorn the shows of wealth and luxury and the shows of religion. He scorned formalisms and ceremonials, and demanded simplicity and truth. What wonder, then, that he was despised and rejected of men. What wonder that the rich hated him and called him a pestilent fellow; what wonder that the hypocrites hated him, when he saw through and showed up their hypocrisies; what wonder that the formalists in religion hated him when he told them that they were the children of hell. And, yet, not even by his own followers was he understood. They were during his life constantly asking him questions that showed that they had no conception of his mission. One of them doubted him, another denied him, and a third betrayed him. They went to sleep while the bloody sweat of agony was falling from his forehead. When he was dead they lost heart and hope, and when they got together again to found a church, they founded a thing to which he had given them no model and no instructions. They conceived it as nothing more than a Hebrew sect. It was Paul, who began as a persecutor, that opened the Gospel to the Gentiles; and all the early days of the church were full of dissension, schism, heresy, wars and earthly ambitions. Peter and Paul had a mortal quarrel as to the object of the mission of Jesus.

But the lowliness of the birth and of the life was soon forgotten. Human pride became the great factor in organizing the church. The pride of intellect displaying itself in the metaphysical subtleties of doctrines and dogma; the pride of ecclesiasticism delighting in pomp and ceremonies, mysteries, symbols and ritual; the pride of temporal power, that fed the vanity and ambition of men; the pride of wealth, that built rich churches, with spires that point to heaven, while they are rooted to the earth—fit types of much that sits within. These were all things that Jesus set his face against. He had no metaphysics of doctrine. Nothing can be simpler than the Sermon on the Mount. All the dogmas were made by men after he left the earth. He instituted no order of priesthood, and authorized no ecclesiasticism. On the contrary, he condemned it in the Scribes and Pharisees, and he told them that they were blind guides. He condemned the worldly ambition and power of wealth, and told the rich young man to go and sell all that he had, and give to the poor. He taught by the seaside, in the fields, and by the roads, and sought no haughty church edifice, and where human pride and exclusiveness delight to nestle. No, from his birth in the cow shed, to his death between the two thieves, his teaching and his example were lowliness, simplicity, earnestness, faith, love, peace—the peace of God that passeth all understanding.

But what have men made of his life and his example? Alas, they have contradicted all that he lived and taught. They have made a highly complex church organization, where he made none, and they have filled it with riches for pride, ambition and luxury. Wealth and civic power have had in the past a fearfully large influence in modeling Christianity, as they have now. Fashion, cost, vanity of riches, lust of power—these are potent today. Hypocrisy sits in the front pews. Fashion inspects bonnets during the service, paid singers please the senses, and a haughty sexton keeps the poor out of sight. Alas, alas, how far removed all this is from the Sermon on the Mount! Do the worshipers ever seriously consider what that sermon means? or do they think that it ought to read, "Blessed are the merciless, for they shall obtain money;" "blessed are the rich, for theirs is the kingdom of earth," "blessed are the strife-makers, for they shall be called the leaders of fashion"—and so on?

And was the lowly birth and the lowly life and the degrading death all in vain? Has he who came to teach us humility and spirituality left us the sport of pride and worldliness? Has he who delighted to call himself the Son of Man, who lived among the wretched, the weak, the sinful, who rebuked with scathing scorn the ecclesiasticism of his time, the metaphysical doctrines of his time, the wealth and worldliness of his time, been so misunderstood, perverted and misconstrued that the things that he rebuked are the vital forces of the churches, and the things that he loved—mercy, peace and love—become mere formalities?

Oh, if men would sometimes turn back in thought to the manger of Bethlehem, the mechanic trade, the poverty of Jesus, the life among the lowly, the godlike teachings and the malefactor's death, and see how far removed it is from that which is called Christianity today, it would be worth all the sermons ever uttered; for the Scribes and Pharisees ran the churches, Dives sits in the front pew, good clothes, and not humility, deck the worshipers, the things that he condemned are now sanctified, and the things that he blessed are cursed.

NOW is the time to renew.

## HOMES AND HAUNTS OF JESUS.

Miss Von Finkelstein, a Russian Christian, who now usually resides in America, but who spent her childhood in the country districts of Palestine, is in England, giving lectures most valuable from the light they throw on the histories and the teachings of Holy Scripture. The notes which follow are by no means intended to supersede the hearing of her lectures in person; but rather to show how rich a treat awaits those who have an opportunity of doing so, an opportunity which should never be lost. The lecture heard by the writer was on the "Homes and Haunts of Jesus," and was delivered in the costume of an Arab peasant woman. The lecturer was accompanied by her brother in the garb of a shepherd, and by two friends, one of them attired as a shepherdess.

Some of her explanations of the customs referred to in the parables of our Lord, were graphic and useful in the extreme. We will refer to some of them.

Luke xv. 8–10.—"Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it she calleth together her friend and neighbors, saying unto them, Rejoice with me, for I have found my piece which was lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Miss Von Finkelstein said that she had heard an infidel lecturer exclaim—"What a fuss to make about one little piece of money" He simply knew nothing of the matter. Every Arab woman (and the peasant-women of the country districts of Palestine are Arabs), receives from her husband on her marriage a necklace of ten pieces of silver, one large piece in the centre, five smaller pieces (the tenth part of the larger coin) on each side. This is to her as her wedding ring. If she is going out, her first care is to examine this necklace, because if even one piece were wanting she would be the object of the scorn of all her female acquaintances, as well as of her husband's anger. One day she finds that one piece is gone. She knows she cannot have lost it out of doors, for her step is too stately, her walk too quiet for this; it must have been indoors in one of her numerous domestic occupations, such as kneading bread, etc. What then does she do? She lights her little lamp, and takes her small hand-broom (not a long house-broom such as that represented by Millais), and searching in every nook and corner is pretty certain to find it. All her female neighbors have known of her loss—for the huts of the village are built so close together that she had only to go to her own door-way to be heard by all. Most certainly on her joyful discovery she goes to her door again and sings out—"Rejoice with me! I have found my lost piece!" All her friends rush in, and sitting down at her side, unite in the song—"Joy! joy! thank God you have found your piece of silver;" and the day is for them all a festival of gladness. Likewise, there is joy in heaven over one sinner that repenteth."

Again:—Matthew vi. 30—"If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" There is a certain plant in Palestine, the Arab name of which means, "grass of the field." The women go out early in the morning and gather it, pulling it up by the roots. It grows so luxuriantly that what they take is not missed. The flowers on the plant are abundant and beautiful. It is oleaginous and burns well; and the women place it in an opening in their small ovens, and when it is consumed they know their bread is baked. Thus, as the Savior said, it is a plant which lives but for a day, and is yet so richly attired as to reprove the "little faith" of those who say with troubled care, "Wherewithal shall we be clothed?"

Once more. An infidel lecturer objected to our Lord's direction when sending forth the seventy, "Salute no man by the way," as uncourteous and churlish. He would have spoken more wisely had he known that the salutation forbidden occupied at least half an hour. On perceiving a figure advancing in the distance, the traveller, placing his hand to his mouth to assist the passage of sound, asks the name of one advancing towards him. That being given, if the parties have knowledge of each other, they run forward to embrace as did the father to the prodigal in the parable. Inquire mutually after the health and welfare of each other's friends and acquaintance to the farthest degree, and likewise after the flocks and herds: then, sitting down together they join in a song of welcome and rejoicing. Hence forbade these lengthy greetings, which were always dispensed with by the bearers of important messages. So that, when a man was seen going swiftly on, saluting none, it was known that he was a herald bearing tidings. Therefore, that such was the character of the progress of the first preachers of the kingdom of God, bespoke attention for their glorious message.

Human telephones are employed in that land on occasion of haste and emergency. To a "watcher on the mountains," the news is first delivered. He, bending down towards the earth to assist the transmission of his voice, delivers the tidings to a brother on another height. And so on and on, the messenger running swiftly when another is not within ear-shot. The reply is similarly passed back, until the required district has been twice traversed. The brother of the lecturer stated that he had sent a message from Dan to Beersheba and had received the reply in about half a day; the time thus not much exceeding that occupied by communications through the electric wires.

It is of course, well-known that the Eastern sheep are not driven, but follow their shepherd. One of the most interesting passages of Miss Von Finkelstein's lecture was that relating to this subject:—"He goeth before them, and the sheep follow him, for they know his voice," John x. 4. She related how she and her brother, whose early days were passed amid these scenes, and who were always running among them, would sometimes borrow the shepherd's garb, and see if they could take the shepherd's place; it would not do, for the sheep know not their voice. The whole flock stands together listening, usually with a ram in front, in whom all the sheep place confidence. If they find the man seeking to direct is not their shepherd, they will not follow him; but if the ram seems satisfied they will not disperse. If, however, the ram shows uneasiness, which he may do by hunting out direct attack, the whole flock scatters. Up hill and down dale rush the sheep, and the true shepherd has long and hard work to go after his sheep that are scattered and to lead them back to the fold. Each sheep has its own name, some individual appellation of affection and endearment, such a Judy, Diamond, Pearl; and each knows that name, and answers to it, when uttered in the shepherd's voice, and not in the unfamiliar tones of the "stranger." It will thus be seen that the hearers of Miss Finkelstein's lectures have not only a rich intellectual feast, but receive information calculated to be most useful, especially to those who come in contact with the too frequent doubt and gainsaying, born of ignorance. She is tall, and has the graceful and easy carriage of the children of nature she describes; while her voice is clear, and her style the simple and attractive utterance of the cultured lady.—*E. S. G. S., in Jewish Herald.*

# Communications.

SPOKANE FALLS, Wash. Ter.

*Editor Restitution:*

We have now passed another Christmas day. Before another is passed many changes will be witnessed. Very many who are buoyant in the pleasures and festivities of yesterday will not live to see and enjoy the Christmas of 1887. Some who are now full of hope of living many years will be among the many thousands who will enter into the dreamless sleep of death. With all the uncertainty of life how few comparatively speaking are making preparation for the world to come?

The great mass of men and women are rushing along in pursuit of the wealth and honors of this world, and who do not care to ever hear anything said about the second coming of the Lord, and the establishment of his kingdom upon the earth, and the resurrection of the righteous to immortality and eternal life. A substitute for all these things is now generally accepted, viz: That man by nature has an immortal soul which cannot die, but at death goes—the righteous into heaven—where God, and Christ, and angels with all the immortal souls which have gone before, there to be in bliss perhaps for thousands of years yet before the resurrection will take place,—the others—the wicked, to be sent at death into a lake of fire and brimstone—there to be in torture until the resurrection, when both classes of souls are to be brought back to earth and reunited with their resurrected bodies, are to appear for judgment and the final award.

If the two classes are thus divided and sent to heaven and hell, it is hard to see how it is accomplished without a judgment being had at death. If it be admitted that a judgment does take place at death, why the necessity of bringing them out after some have been in these places so long, to judge them again?

Will it be claimed that mistakes may occur at the first, and a second judgment or review is necessary to make these things certain for an endless eternity?

Accepting the doctrine of the natural, or inherent immortality of the soul necessitates a place for the souls to go at the death of the body, and believing the righteous souls go at once to heaven, or to a place of enjoyment does away with the necessity of the coming of Christ or a resurrection, for if they are already happy, why interrupt them?

God's plan will be carried into effect no matter who, or how many may oppose him. His word declares that Christ the Son of God will come again and that he will give life to the righteous, giving them then, at the time of their emergence immortality, and that they will reign with him a thousand years on the earth.

That, the reigning will be after their resurrection. That in death there is no remembrance of God, that the thoughts are perished, having no love, envy, hatred or memory; and that "the dead know not anything."

It is only in life that man has intelligence. In the great prophetic chart the picture for the inhabitants of earth, in the last days of the present dispensation is indeed a gloomy one. "Evil men and seducers, waxing worse and worse, deceiving and being deceived." Then among professors of Christianity we find the apostle Paul giving the general characteristics of the last days, 2 Timothy iii 1-5 All nations are preparing for war. All the world is on tiptoe of expectation and in trouble, in looking for those things which are coming upon the earth.

What those great events are the philosophers and men of the world cannot divine The close students of prophecy can read in these great movements that the coming of the Lord draweth near. A time of trouble for many is already upon the world.

What we do, must be done speedily. Brethren and Sisters, let us be on the alert—discharging the duties incumbent upon us, lest we be found unprepared, overcharged with the cares of this life.

Very many who a few years ago were zealous in the cause of Christianity and were in real earnest, have from various causes "neglected the assembling of themselves together." In some localities where once there were active churches exerting a good influence upon the communities where located, now there are no meetings held. Some have died, others have removed to other localities and those remaining have ceased to let their lights shine, by which their neighbors could be benefited. Such things are sad to contemplate.

How can intelligent brethren and sisters afford to live thus? The great prize is before us, and we must fight the good fight of faith if we desire to come out victorious and be approved when the Lord comes to make up his jewels.

Let us all rally around the Standard of the Captain of our Salvation, for the warfare with some of us will soon be over; and by our course in this world we fix our destiny in the world to come.

Will you not double our diligence as we see the signs thickening daily around us, and by our good words and works, try to influence our dying fellow beings to go with us and secure an inheritance in the kingdom of God?

Since coming to this city I have preached some as I have had opportunity, but thus far with apparently very little success. I will however do the best I can as I may find opportunities to speak.

Bro. Chaplin accept of our Christmas greeting We are glad to know you are still able to hold the responsible position as Editor of THE RESTITUTION, a position which you have so long and satisfactorily filled. The question is who will take your place when you must leave it?

Some one will doubtless come to the task. In hope.

RICHARD CORNALBY.

*Editor Restitution:*

Having returned home from a trip to the central part of Ohio, thought I would write a few lines for THE RESTITUTION. On the last of Nov., I received a call from Bro. S. Steele and Bro E M Shoneman, of Pharisburgh, Union Co, Ohio, stating that they were in a starving condition for the hearing of the Word, and wanted me to come, although they were poor but thought they could raise five or six dollars towards paying my expenses. Nothing doubting, I started although I was aware that my expenses to go there and return would be about $8.00. There had been a Tent Meeting near there, and at Richwood and Marysville, about 8 miles to each place, held by a Bro. Dunbar, of the A. D. Church. Quite a number were converted under his labors, and an organization was entered into at each place, drawing away some of the prominent and able brethren from them, and leaving a few without any preaching of the One Faith. Therefore the condition stated above. When I got to the place found that the Christian Preacher had been holding a protracted meeting and went home sick, but arranged with the M. E. Minister to carry on the meeting. As I had a desire to see my old friend and brother in the Faith, G. W. Cherry, that I had not seen in 30 years, Bro. Shoneman took me to Marysville. After dinner, as Bro. Watson of Richwood had brought me to Bro. S's., not even letting anybody know that I was in the place, for fear that their meeting would be protracted on till it would run out for the want of hearers. The third day after Bro. S. came after me stating the meeting was closed, and he had given out an appointment for me, for the following evening. Nobody knew who I was and where from, yet I had a good congregation, the next Sunday some came 10 miles, the good Lord helped to present his Word in all its parts. Staid there three weeks. The second Sunday, the old elder that had carried on the protracted meeting came on to fill his regular appointment, and took a good deal of pains to bring up every passage that he could think of to upset our preaching, such as Paul's "house" "desire" "out of the body" "inner man," etc. "rich man," "thief," etc. Well we took them all up, and cleared the track for positive evidence. The people appeared to be well satisfied, and quite a number manifested by the tears and grip of the hand that they were almost persuaded to become Christians, and the few Brethren and Sisters think that I must come back again, and preach for them. The Lord's will be done is my prayer. Glad that our dear Bro. Chaplin has taken the helm of our beloved paper. Hope the Lord will prosper him in his old age, and the paper be still the medium of truth in all its parts to the waiting ones.

Yours for the Truth
JOHN T. ONGLEY.

P. S. I have only been able to get four three month subscribers this trip and collected some for THE RESTITUTION. Yet a number have said they will take it just as soon as they possibly can. Enclosed the names and money collected. J. T. O.

LOSTINE, Oregon.

*Editor Restitution:*

As I take delight in reading the letters in THE RESTITUTION from brethren of like faith, I thought perhaps some might be interested in hearing from us on the Pacific Coast. Most of the brethren with whom we are acquainted know that we live in Middle Wallowa Valley. We have a small church here of some sixteen members. Our numbers having fallen off some in the last year on account of "no here; and lo there," still there are some who are holding on by faith. At Prairie Creek we have quite a church, although some have fallen away there. We just closed a ten days meeting there, and find most of them are firm in the faith and love the blessed truth. One was immersed into the All-saving name. I rejoice that a deep conviction seems to have settled down on all classes that Jesus is soon coming. I have reached in this valley five years, and outsiders have never been more attentive than now, especially in the upper and lower valleys, but sometimes I am almost discouraged on account of the efforts of seemingly designing men to disquiet the ones who would walk in simplicity and truth.

Dear ones; who wait for Christ, we need something besides formality. Head religion is good in connection with that faith that works by love and purifies the heart, but if we do not have the latter I think we had better not have the former. Should any of the preaching brethren pass by, and wish to call and help us, we will give you a hearty welcome. But we have no need of any one who preachers that it is better to work more on Sunday than all the other six days of the week, or that prayer is a sin, or that Jesus was not the Son of God, or that in the next age it will be more convenient to repent then now, and that it is God's intention to save all in the age to come. Or that the wicked will not be resurrected, or that there is no devil, or that the church has gone into the wilderness, therefore there is no visible church, no organization, no deacons, no authorized ministry, no class-book.

Yes, terrible sin to have name on church-book with those who expect to live together in the kingdom of God, and yet some of these careful brethren would not fear to join some worldly institution.

Now brethren, [illegible] faithful minister [illegible] preaching the Gospel of the kingdom finally wears out prejudice and himself to raise up thirty or forty members all rejoicing in the hope, and here they come with all the above bubbles. What must become of so many young converts? We know that one can tare down faster than many can build up. Truly we are living in the perils of the last days, and have need of prayer, that we may escape the things that are coming on the earth and be able to stand before the Son of Man.

Yours in hope of eternal life.
GEORGE PICKETT.


# PHOTOGRAPHS!

—OF—

## ELD. S. A. CHAPLIN,

*Editor of the Restitution.*

Many of our friends who have seen Elder S. A. Chaplin, and are personally acquainted with him, besides many who have become acquainted with him through THE RESTITUTION, have expressed a desire to have his Photograph. It will be evident to every one that Brother Chaplin could not possibly give his Photograph to all these friends, on account of the great expense.

To satisfy this desire of our friends we have made arrangements with W. Tuttle of Plymouth, Ind., to make us a quantity of handsome Cabinet Photographs of Elder Chaplin, and we make the following offer:—

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Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning June seems to confuse some, and to be taken to mean Jan uary. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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# Poetry.

## WHAT SHALL I BE!

What shall I be, Lord, when I behold thee
In awful majesty at God's right hand,
And 'mid the eternal glories that enfold me,
In strange bewilderment, O Lord, I stand?
What shall I be? these tears may dim my sight,
I cannot catch the blissful vision quite.

What shall I be, Lord, when thy radiant glory
As from the grave I rise, encircles me?
When brightly pictured in the light before me,
What eye hath never seen, my eyes shall see.
What shall I be? Ah, blessed and sublime
Is the dim prospect of that glorious time!

Yes; faith can never know the full salvation,
Which Jesus for his people will prepare;
Then will I wait in peaceful expectation,
Till the good Shepherd comes to take me there.
My Lord, my God, a blissful end I see,
Though now I know not what I yet shall be:

—Sent by Mrs. D. Carpenter.

# Communications.

## THE RESULT OF EPHRAIM'S SIN.

Ephraim he hath mixed himself among the people. Ephraim is a cake not turned. Ephraim also is like a silly dove without heart.....Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower which is on the head of the fat valleys of them that are overcome with wine. Behold the Lord hath a mighty and strong one which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing shall cast down to the earth with the hand the crown of pride, the drunkards of Ephraim shall be trodden with feet." "And as it was in the days of Noe so shall it be also in the days of the Son of man....and the flood came and destroyed them all." "As for Ephraim their glory shall fly away like a bird from the birth and from the womb and from the conception. My God will cast them away because they did not hearken unto him and they shall be wanderers among the nations."...."And did not he make one, yet had he the residue of the Spirit. And wherefore one? That he might seek a seed of God; therefore take heed to your spirit."...."So shall my word be that goeth forth out of my mouth, it shall not return unto me void but shall accomplish that which I please and it shall prosper in the thing whereto I sent it."...."And ye have made void the word of God because of your tradition. Well did Isaiah prophesy of you, saying, This people honoreth me with their lips, but their heart is far from me; but in vain do they worship me, teaching as their doctrines the precepts of men." "Blessed are they that hear the word of God and keep it."

As our readers well know the seventh chapter of Isaiah has been a controversial theme to the church of God in this hour of trial while in the time of the end. I must believe that Matthew's and Luke's record of the conception and birth of Jesus of Nazareth whose name signifies "Savior," is true, because many prophecies in God's word would be made void if it was not true; see particularly Isa. xliv., read and ponder, and you will see that it relates to none other than Jesus.

Let us follow Paul's teaching to the Corinthians before we take up this chapter in Isaiah. Howbeit we speak wisdom among the full grown, yet a wisdom not of this age nor of the rulers of this age which are coming to naught. (The wisdom of the rulers of that age, mark it well, was, Is not this the carpenter's son? do we not know his father, his mother and his brothers? He is the son of Joseph.) But we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the ages unto our glory which none of the rulers of this age knoweth, for had they known it they would not have crucified the Lord of glory, but as it is written, "Things which ye saw not and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." But unto us God revealed it through the Spirit, for the Spirit searcheth all things, yea the deep things of God. For who among men knoweth the things of a man save the spirit of the man which is in him, even so the things of God none knoweth except the Spirit of God.

But we received not the spirit of the world but the Spirit which is of God, that we might know the things that are freely given to us by God; which things also we speak not in words which man's wisdom teacheth but which the Spirit combining (margin R. V.) interpreting spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him and he cannot know them, because they are spiritually examined. But he that is spiritual examineth all things, and he himself is examined of no man. [illegible] covered with inscriptions. Before [illegible]

Paul here shows us that the Spirit combines the literal words of the prophets and Scriptures and interprets spiritual things with spiritual, which when spiritually examined disclose the deep things of God. And while "all things that the prophets have spoken must needs come to pass," and not one jot or title shall fail to come to pass, there is often a deeper meaning hidden in these words, which when rightly interpreted and examined, reveals the deep things of God, which is somewhat explained and shown in the epistles of the apostles.

Paul says "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished unto all good works." See 2 Tim. iii. 16; 1 Cor. x.; Rom xv. 4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." See also Rom. iv. 23, 24; 1 Cor. ix. 10. These epistles plainly show that there are innumerable types in the Scriptures, and which we are to study "to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God."...."Nevertheless the foundation of God standeth steady having this seal, The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 15, 19. We will, in examining a portion of this seventh chapter of Isaiah, follow Matthew in his method of interpreting the Holy Scriptures, and spiritually examine the deep things of God contained therein.

Matthew in recording the conception and birth of our Lord Jesus Christ, says, "Thou shalt call his name Jesus for it is he that shall save his people from their sins. Now all this is come to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which is, being interpreted, God with us." Now I wish you to particularly notice this Scripture quotation, the "name Immanuel, which is, being interpreted, God with us." Here is one of the deep things of God shown to us in interpreting spiritual things with spiritual. The same is true with the name Jesus, which is, being interpreted, "Savior," for he shall save his people from their sins. Do you not readily see the significance in the meaning of the name given. The Lord's command to Hosea to take a wife of whoredoms, who bare him a son, and then the Lord said, call his name Jezreel: "seed of God, the brightness of the Lord;" and she bare a daughter, and God said call her name Lorahamah, which is, being interpreted, "not having obtained mercy." Again she bare a son; God said, "Call his name Loammi," which is, being interpreted, "not my people." Here names were given, which, when interpreted, disclosed the deep things of God.

Let us now turn to the first verse of Isa. vii., and examine the names which God has given there, by following Matthew's revealed mode of interpretation. "And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up toward Jerusalem to war against it but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim (margin, resteth on Ephraim.) And his heart was moved, and the heart of his people as the trees of the wood are moved with the wind." Ahaz, which is, being interpreted, "that takes and possesses." Jotham, which is, "the perfection of the Lord." Uzziah, which is, interpreted, "the strength of the Lord." Judah, which is, interpreted, "the praise of the Lord." Rezin, which is, interpreted, "voluntary good will." Syria, which is, interpreted, "sublime that deceives." Pekah, which is, interpreted, "he that opens or is at liberty." Remaliah, which is, being interpreted, "who prevails with God." Jerusalem, which is, interpreted, "vision of peace." The house of "David," which is, "well beloved." Syria, "sublime that deceives," resteth on "Ephraim," "that brings fruit."

Third verse, "Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool, in the causeway of the fuller's field, and say unto him, Take heed and be quiet, fear not, let not thy heart be tender (margin, for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria and of the son of Remaliah. Because Syria, [illegible] of Remaliah [illegible]

saying, Let us go up against Judah and weaken it and let us make a breach therein for us and set a king in the midst of it, even the son of Tabeal. Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus and the head of Damascus is Rezin, and within threescore and five years shall Ephraim be broken from a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. Do ye not believe? it is because ye are not stable." "And the Lord added to speak unto Ahaz, saying, Ask thee a sign of the Lord thy God, make thy petition deep, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord." "And he said, Hear ye now, O house of David, is it a small thing for you to weary men, but will you weary my God also. Therefore the Lord himself will give you a sign. Behold a virgin shall conceive and bare a son, and thou, O virgin, shalt call his name Immanuel. Butter and honey shall he eat that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good the land that thou abhorest shall be forsaken of both her kings."

"Isaiah," which is, being interpreted, "the salvation of the Lord." "Shearjashub thy son," which is, "The remnant shall return." The son of "Tabeal," which is, being interpreted, "good God." "Damascus," which is, being interpreted, "a sack full of blood." "Samaria," which is, "his throne, his lees, his diamond, his prison." "Immanuel," which is, being interpreted, "God with us."

Here are the names given us in connection with this sign to the house of David with the hidden wisdom, and the deep things of God lie in the interpretation of these names, and with their works are disclosed their fruit. "By their fruits ye shall know them. Can men gather grapes of thorns or figs of thistles." "Now all these things happened unto them by way of figure and they were written for our admonition upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. Wherefore, my beloved, flee from idolatry. I speak as to wise men, judge ye what I say." 1 Cor. x. 1-4 inclusive. "In those things they became figures of us (see margin, 6 v.) There hath no temptation taken you but such as man can bear. But God is faithful who will not suffer you to be tempted above that ye are able, but will, with the temptation, make also the way of escape, that ye may be able to endure it." v. 13.

Let us endeavor to trace out this work and fruit of the confederation of Ephraim and Syria, and Remaliah's son. For the Lord spake thus to me in strength of hand and instructed me that I should not walk in the way of this people, saying, Say not a confederacy to all whom this people shall say a confederacy, neither fear ye their fear nor be afraid. Sanctify (set apart) the Lord of hosts himself and let him be your fear and let him be your dread, and he shall be for a sanctuary, but for a stone of stumbling and for a rock of offence to both houses of Israel for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall and be broken and be snared, and be taken. Bind up the testimony, seal the law among my disciples, and I will wait upon the Lord that hideth his face from the house of Jacob and I will look for him. Behold I and the children which the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in Mt. Zion. To the law and to the testimony, if they speak not according to this word it is because there is no morning in them. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The Lord sent a word into Jacob and it hath lighted upon Israel, and all the people shall know Ephraim and the inhabitant of Samaria that say in the pride and stoutness of heart, The bricks are fallen down but we will build with hewn stone, the sycamores are cut down but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him and mingle his enemies together. The Syrians before and the Philistines (which is those that dwell in villages) behind and they shall devour Israel with whole mouth. For all this his anger is not turned away, but his hand is stretched out still. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

It came to pass in the days of him that takes and possesses the perfection [illegible] of Remaliah [illegible] resembles the nominal church who are

king of the praise of the Lord, in those days it was that voluntary good will, the king of sublime deceit, that he that opens or is at liberty, the son of the exaltation of the Lord, who was the king who prevails with God, went up toward "the vision of peace," to war against it. (This vision of peace which was witnessed in Judea's plains by the night watchers, the shepherds of the sheep, when the angel said, "Be not afraid, for behold I bring you good tidings of great joy which shall be to all the people, for there is born this day in the city of David, a Savior which is Christ the Lord, and this is the sign unto you, ye shall find a babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace among men, in whom he is well pleased.)"

These went up to make war against this vision of peace, but could not prevail against it. And it was told the house of the "well beloved" that "sublime that deceives" was confederate with Ephraim "that brings fruit" and his (the house of the well beloved) heart was moved and the heart of his people as the trees of the wood are moved with the wind. (Ephraim feedeth on wind and followeth after the east wind.) Then said the Lord unto "the salvation of the Lord." "Shearjashub thy son," which is, "The remnant shall return." The son of "Tabeal," which is, being interpreted, "good God." "Damascus," which is, being interpreted, "a sack full of blood." "Samaria," which is, "his throne, his lees, his diamond, his prison." "Immanuel," which is, being interpreted, "God with us."

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It came to pass in the days of him that takes and possesses the perfection [illegible] of Remaliah [illegible] resembles the nominal church who are

afraid to investigate, to know for themselves the truth of a thing. Another member said to me as we met for a moment, "I hear some in your church deny that Jesus is the Son of God." I answered, "In one sense so he is and in another they don't. They claim that he was Joseph's son but became the Son of God at his resurrection." "Oh," was the answer, "I did not understand it so before." Evidently so that he was acknowledged the Son of God in any sense it would pass muster.

But unlike it is not so with the 144,000 of the first resurrection, those upon whom the second death hath no power, "having his name and the name of his Father written on their foreheads" for they are virgins. These are they which follow the Lamb whithersoever he goeth. "I am the Way, the Truth and the Life." These were purchased from among men to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie, they are without blemish; their doctrine was pure, they had found the perfect law of the Lord. They were sanctified in truth, and the truth shall make you free. They worshipped God in spirit and in truth, they pressed on toward the prize of the high calling of God in Christ Jesus.

Ahaz would not ask, so the Lord said, Hear ye now, O house of "well beloved," the Lord himself will give you a sign. Behold a virgin shall conceive and bear a son and thou, O virgin, shalt call his name Immanuel. Remember they of the first resurrection are virgins, and they call him Immanuel and know him to be "God with us," through searching the Holy Word which testifies of him.

Now we understand who Matthew means when he says they shall call his name Immanuel which is, being interpreted, "God with us." His virgin mother called him this when she pondered over all the things in her heart. Luke ii. 19, and the wise virgins knew this to be true through the Spirit of truth which searcheth all things, yea the deep things of God.

"But Ephraim is an unwise son, for he should not stay a time in the place of the breaking forth of children." Ephraim provoked him to anger with bitterness therefore shall he leave his bloods upon him and his reproach shall his Lord return unto him. As for Ephraim their glory shall fly away like a bird (like a silly dove) from the birth and from the womb and from the conception. Though they bring up their children yet will I bereave them, yea woe also to them when I depart from them. My God will cast them away because they did not hearken unto him and they shall be wanderers among the nations. Hosea.

MRS. E. K. HOLT.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### READINESS TO MEET CHRIST AT HIS COMING.

We shall soon see events taking place such as the world never saw before, events the most startling, the most wonderful, and fraught with the deepest interest. He who is now our Advocate will leave the throne of the Father, and descend into the clouds, and by the word of his mouth will awake the holy dead, and change the holy living, and call them up to himself. No language, no human imagination can picture that scene. Many will be found in that blessed multitude who are now thought little of, who are perhaps even despised: many others will be found missing, who now make a great show, and noise, and command much attention. Oh, what will be the thoughts of those in that hour who find their companions taken up, and themselves left behind? In some cases, the husband taken and the wife left, or the wife taken and the husband left. In other cases, the brother taken from his sister, or the sister from her brother; father and mother from son and daughter, or son and daughter from father and mother. In other cases, separations among ministers, office-bearers, and church members. What consternation, what bewilderment, what sadness will be experienced by those who are not caught up, but are left behind because they are not quite ready, not entirely sanctified, their house not quite in order, have not quite oil enough to keep their lamps burning. How they will lament their not being ready to be recognised as part of the body of Christ, or the bride of Christ. What sadness will have to fear the dreadful persecutions which will soon follow the rapture, under the power of the man of sin, who, saying that which now hinders his development taken out of the way, will soon manifest himself in terrible opposition to God and goodness among those who are left upon the earth. Oh, how earnest we should be in seeking a preparation, a readiness to meet Jesus.

No question can exceed in importance and interest the question of readiness. This consists in something more than an acceptance and an understanding of the doctrine. Some may accept the doctrine, may have a pretty correct understanding of it, and yet not be prepared for the Lord's coming. We should naturally look for those who believe this truth, to seek the highest degree of holiness, that there may be nothing lacking in their preparation. Yet as a matter of fact, while this may be the aim of some, we fear that many place too much confidence in the belief of the truth, and too little in walking in the truth. This doctrine of the Lord's speedy coming again is everything; eternal consequences are involved in it, consequences to me and to you of untold greatness, as we are ready or not ready. We should allow nothing to come between us and this truth. All its blessed light and influence should come directly upon us. It should shape our inward and our outward man. Never should we pass a day nor an hour without being ready for the personal presence of the Christ.

Half-hearted Christians, doubting and unwatchful believers, cannot have the privilege of translation, if alive at the descent of the Lord, or the honor of a resurrection from among the dead, if asleep in their graves. He cannot thus reward the slothful, the indifferent, and the worldly-minded. It is only those who are increasing in faith and love, and abounding in works of righteousness, and whose hearts are fixed on Jesus, being dead to the world, who will be thus favored. This consideration is of untold importance to us, seeing that we are living so near the close of the dispensation, and may soon may open up to our vision the most stupendous wonders. Almost every where things both in the church and in the world are moving in the direction of the ultimate and foretold by the prophets.

It behooves us to cherish a spirit of indifference to the world's riches, and honors, and pleasures. What are these things to us if we are soon to leave them? The short time we remain we may make the best use of as much money as we can wisely and honestly obtain; but as to the world's honors and pleasures, we need neither.

We need more and more to become Bible students,—students of the prophetic word, that we may understand as fully as we can the events which must soon take place. A knowledge of these things will help us to prepare for them. And with the Book in our hands, and the promise of the Spirit to guide us, and in the possession of various human aids, will ignorance be excusable? Most certainly it will not. If we may find the truth by seeking it, but will not seek it, we shall be held responsible for not finding it.

Then there should be no blind attachment to preconceive opinions,—opinions which we may have imbibed from our parents or teachers, or taken up readily without due examination. We should keep our minds open to receive any new view of truth which harmonizes more with the general tenor of Scripture teaching.

An impartial examination of ourselves is needed; a comparison of our belief with the teaching of the word, a comparison of our dispositions and affections with those of Christ, a comparison of our daily walk with the precepts and requirements of Christianity. In this matter we cannot be too honest and too faithful, for no profession, or appearance of piety, or even the manifestation of zeal in public work for Christ, will be allowed to take the place of a loving spirit and an obedient life. We must endeavor to be found in the Philadelphian Church.

Nor it is less needful for our will to repose in the will of God, for the human to stay itself on the Divine. Just as the mind seeks to repose in the truth, so the spirit must seek to repose only in him who is himself the truth, and the way, and the life.

There are so many mysteries in the providence of God, so many things which we cannot understand, to mar our happiness, that it is only a strong faith in God our Father that holds us up. While it is the nature of unbelief to create rest and quietness. With confidence in the Divine government and the Divine providence, we shall be happy,—happy in mind, inwardly at peace, even though some things may cause a ripple on the surface.

Many Christians become too anxious about their future lot in this life. To avoid this is impossible unless they give past, present, and future into his hands, and thus cast every care upon him. None but God can make out the best programme, can mark out the wisest plan for the days that shall come. None but God can lead you in an unerring way. Then sink down confidently and lovingly into his holy will. And let all your concerns pass into his hands. Faith in his almighty power, his infinite wisdom, and his everlasting love, will give you ease and quietness of mind, and enable you to wait in momentary readiness for the thief-like coming of the Son of Man.

SILAS HENN.

(Concludes in our next.)

We have been reading anew, this morning, the delightful verses of the poet Moore, in which the dove set free, darts into the upper ether, and pines her pinions, seeking home. Look at the longing of love, look at its fixedness and persistedness! And the poet, by the picture of the bird, heedless of all entisement or diversion, holding on its home-bound course, to find the old paradise, and the waiting feathered kindred there, teaches the sweetness and nobleness of seeking God, the inexpressible eagerness of the heart aiming its way upward, coward to the blessed light, the precious infinite God! Shine upon us, O Lord, and draw us with a divine attraction. O, do wonderfully for us, seeing "the few lurid mornings that dawn on us here," are flitting on with unpausing swiftness. How sweet is the call of Jesus to them that "labor and are heavy laden," to come to him, and how sweet it is to heed and answer that solicitation! And how blessed is the faith that accepts the promise of rest and believes the heartiness of welcome! We come and we know we are accepted, and that is the end of it; nay, it is but the beginning.

Much of the painfulness of life is due to reluctant coming. And the reluctance may be twofold, first, because of some alluring object that draws away the heart, even ever so little, from the Blessed, and second, that unbelieving spirit which is picturing and beholding unwillingness of Christ to receive us. Here are two snares, why not see the first and magnify and choose him? Put him to the front, and give him our choice and preference? And why not learn to come to him for all medicine, for all right direction, always? What he wants is the heart without reserve that he may take and temper and tutor and transform it. The great mischief of the erring mind is some reserve, through suspicion or fear of not being really welcome. Some conscious weakness, selfishness, reproach of conscience, or imperfection rises up and restrains us. How much we miss by this error of reserve! Let us come over and over, and learn the pleasure and profit of it. What a gladness to understand that our Lord means what he says, and that we are certainly recognised and heartily welcomed! How fears take wing then! How sorrows evanesce! How unrest vanishes and flies away! When we think of it, when we narrowly observe, there is a curious and adverse crookedness that is playing havoc with peace and progress—it is unbelief. Whereas we may have this taint, this perverseness healed, Christ touches it, and it shrinks and shrivels, as we are right glad to know. And when the faith of his always welcoming us, gets possession of us, welcoming us for the very purpose of taking our case into his hands, and healing our moral maladies, there is a new pleasure in living. A star shines overhead, a rose blooms where we felt the prick of thorns, praise springs up where was the dull oppression of doubt. Life is not to hopeless or motiveless henceforth.

This faith, this conviction is to be cherished. Give not an inch of room to doubt again. We have got a home of the mind, a refuge, a place to recover strength, evermore. Here I come to get a right beginning of the day, to get a spark of sacred fire, to get wisdom, to get composure, to get the invisible working power of him who is above all.

I have just seen something worth quoting, from Rev. A. J. Gordon's sermon on "Last Day Delusions," at the Chicago Prophetic Conference. Besides spiritualism, ritualism and theosophy, he mentions what he styles the "cooking-stove apostacy," which he says is turning so many of our church basements into places of feasting, and the entertainment heresy which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel. We deplore these things, and here and now lift up our warning against them as another device of the enemy for corrupting and aperverting the church of God." (At the utterance of this sentiment, or its equivalent in an improvised form, Dr. Gordon's colleagues on the platform, Dr. Pierson leading, and the whole audience arose to say "Amen.") That was an "amen" to some purpose, and illustrates the pertinence and power of this word in its due place. Coming with an irrepressible energy and spontaneity, it is a positive force.

But now let me put in a word of caution and objection. An amen out of place is not good—say, it is a trouble and a weariness. That does not intend the verbal echo of an untruth, of course not. But the word amen is a sacred word, and should be kept sacred, and is a potent word, and should be kept potent. But by oft repetition it becomes degraded to a wholly unmerited diminutiveness. Sometimes amen is constantly spoken to mere common places, whereas it is not by any means in accord with sound sense to greet everything with an amen, because it is true. There needs to be a reform here, and it is not to be refused on the plea of an abridgement of liberty. I insist that harm is done by repetitions of this word, repetitions that seem parrot-like in their frequency, and evident lack of just occasion. I speak now of amens voluminously ejaculated to preaching, which at the right time and in the right place, have sometimes marked force and propriety. This is all suggested, not loftily, I presume, though incidental to the record of the grand amen given by that Chicago audience to the emphasis of the "entertainment heresy."

Yes, it is painful to see churches debauched by this phase and even craze of luxurious artifice. It is even a shame. What gastronomic elaborateness, what weariness of parade, what vanity of allurement! It is not enough to eat freely at home. But the church festival is a scheme and provision for gastric glutting. Eating is out of season, it is indigestion often of rich and unhealthy viands, and is perilously likely to be in harmful excess. Is there not in some partakers a protesting conscience? Is there not rebellion of the sense of equity? And how about dreams and indigestion (the organic murmuring within) and the punishment of enfeebled body and brain and enfeebled faith most of all? How about all the polished convenience of church parlors, that are surrendered to specialties of a weak form of animal enjoyment? There is an incongruity, a crookedness, in this business of religious luxury, or luxury in religious garb for religious gain. I say "religious," but only in name. There is nothing religious, in a good sense, in the whole demoralized and demoralizing zeal of foolish expediency.

I wrote thus far and ceased. Now I have found some "lead pencillings" a few weeks old, and will transcribe. When we are chastened for our folly, let us call it by the right name. We sometimes call that tribulation, which quite as correctly is termed punishment. It is even right and good to be punished if we transgress, and to take it heartily, and say, "Lord, it is right, let the rod smite." How we worry and scheme and wish others a snake! And what is the lesson to be learned? It is one undivided and unmistakable thing, confirmed by bitter ordeals of trial, and by happy experiences of blessing. The lesson is—the truth is—look to God ever and truly, and depend on him. We ridicule even a dog for dropping his fat burden of meat, to chase a poor cur with a bone. The bone he may get, but the meat he has lost. So we foolishly lose our hold on God, even for a moment, and run after some sham of our own foolish trying, or somebody else's worldly wisdom. Now let us quit and be done with it. Come back, O my soul, to thy God, to sweet and immutable truth. Who that has a key to the greatest good, will throw it away? Our key is God in truth, or truth in God, truth immutable and calm, and always friendly and perfect.

C. COLEBROOKE

### Love in the Marriage Relation.

"Husbands, love your wives, and be not bitter against them."—Col. iii. 19. "That they may teach the young women to be sober, to love their husbands."—Titus ii. 4. "Likewise ye husbands dwell with them according to knowledge, giving honor unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered."

The Bible is a curious book, and the great keynote of this curious book is love; "love not in word, nor in tongue, but in deed and in truth;" love for the brethren, so that life can be laid down for them; love that puts away all hatred; love that has compassion; love that can bear all wrongs and bitter words; love that sits in the light, with eyes unsealed, above the darkness of hate; love, not for the world, but for God and his dear Son; love that keeps the commandments; love, that is the bond of perfectness;" love, that forgives.

Love must be in the church, it must be between man and man, it must govern all business relations; it must go into the family and bind all hearts, to do as they would be done by. The husband must love the wife. He must think, not of her faults, but of her good qualities and virtues and kindnesses, until the most tender feelings are awakened in his breast and she seems more dear to him than any one else in the wide world. God has given him the knowledge that she is an heir with him of the grace of life; that both are to share in the happiness and glory of the future, and he is to look on her and dwell with her according to this knowledge. He is to honor her, not only as being the weaker vessel, but also as being an heir of glory. His love for her must be molded according to this knowledge. It must have in it no element that God would not approve. It must be a love that looks beyond the vistas of the present hour; that cares, not only for her physical wants and well-being, but that helps her to build up and exalt her spiritual nature.

He must dwell with her according to Bible knowledge, that their prayers may not be hindered, that is, he must carry out the teaching of the word in the family, and in his conduct toward his wife, or no prayer can ascend from his home to God. No indecent word or tale must proceed from his lips; his conduct and conversation must be pure; such as he would want it to be were Jesus sitting by his fireside. The love that God wants him to have for his wife is a love that will not demoralize by any act or word, but that will lead and help and feed the beloved one in the way of life, until both reach at last the golden gates, and enter in, to go out no more forever.

But what if the wife be cross, ill-tempered, perverse? Love her anyway! God does not command the husband to love the wife if she be an angel in perfection of temper and person; he says, "husbands, love your wives!" without any qualifying words. You are not to use any bitterness. If she is hateful, treat her as the Bible tells you to treat an enemy, do her good, "heap coals of fire on her head." You will make her better, you will save her, if there be in her anything to save.

So the wife is to love the husband. If she does not love him, she is to be taught to love him. God does not say "love him" if he is good looking, and polite, and intellectual, and makes no mistakes in speaking the king's English, but that young women be taught to "love their husbands," without any qualifying words, just as in the case of the man. But how can the wife learn to love her husband? How can her eyes see in him all the imaginary perfections of the ideal with which she invested him before their marriage, if he does not possess them? What if the glamour of youthful vision and romance deceived her, and he is only a common clod, a poor human being, after all? a being with all the wants and needs and aspirations of the human? Is she anything more? Has she not the same needs and wants and aspirations that he has? Must she not look up for forgiveness? ask for strength? appeal for help?

Can she obey God, in loving her husband, by constantly looking at his faults and imperfections? Is it impossible to love, where there are no faults? Then, would there be no love in the world? The wife is not to look for perfection in her husband. It is not a quality that belongs to human beings. She may have far graver faults than he has, yet she looks for love, and kindness, and forbearance from him. Shall she not give as much in return? She expects him to provide for all her wants, to surround her with all of the comforts and many of the luxuries of life. She would expect everything and give nothing; but that is not the Godlike way. Love hides a multitude of faults. A brother or sister in Christ bound together in the conjugal relation, are also bound to treat each other in that relation, as God commands. The husband dare not say, "he cannot love the wife," nor the wife, "she cannot love the husband." If it had been an impossibility to love, then, would it not have been enjoined as a duty on the married pair, then would it not have been said that the wife must be taught to love her husband. Her will here must submit to the divine will. The matter is imperative. She has given her hand, and her heart must go with her hand. The husband is an heir with her of the grace of life. He is walking with her toward the city of gold. He needs her help; the love, that will keep him in the strait and narrow path, that will shield him from the arrows of the foe, that will surround him with an atmosphere of holy thought and prayer. She must give that help, that love. A man who loves God has in him something to love. "True love strikes root in reason," and reason looks at the good and continues to love.

Love is more a thing of education and of reason than we have been taught to believe. If a wife does not love her husband it is because she wants to take her own way and not God's way. She has not found anything in the world good enough for her, and never will until she learns the blessed lesson of submission, gets above the darkness of hate into the light, and has her eyes opened by the touch of the divine fingers. God help us all to climb into the light of love!

S ROXANA WIRICK.

## Selections.

### ABRAM'S FATHERLAND.

The fatherland of Abram is, according to the assumed narrators of the Pentateuch (P, Gen. xi. 28; and J, Gen. xv. 7), the land of the Chaldees. Chaldea, or the Babylonian *mat Kaldu* (*-di,-du*), often mentioned in the cuneiform literature after the ninth century B. C., originally comprehended, according to the sources lying before us, the land between the Euphrates and the Tigris, south from Babylon; that is, Central Babylonia. In latter time, however, the word was more generally applied to the whole of Babylonia. Abraham, therefore, was a Babylonian. And, indeed, his very name shows this nationality in its bearer; for the corresponding Babylonian name, Abarsam, meaning, with the Hebrew, "The father is sublime," is discovered even among the numerous proper names occurring in the contract-tablets and lists of eponyms written in cuneiform characters. Thus, for example, a certain Aburam or Abram, was officer under King Esarhaddon, named also in Scripture, 2 Kings xix. 37, and is mentioned as the Assyrian eponym of the year 677 B. C. The native place of the biblical Abram within the borders of Chaldea or Babylonia, is given in Genesis as Ur. We are better instructed today about the real situation of this city, thanks to the Babylonian literature, than our fathers were. The ruins of Mugheir, or Muqqejar, which are placed a little south from the thirty-first degree of latitude, not far from the lower Euphrates, on the banks of the old famous channel Pallakopas, are doubtless identical with the "Ur of the Chaldees." For a good number of bricks and clay cylinders found there, show the former name of the buried city to be *Uru*, and now called by the Arabs Mugheir, from the bricks having been cemented with bitumin." These ruins of Mugheir, or Ur, consist "of a low series of mounds of oval form, the largest diameter from north to south measuring rather more than half a mile." As often as the Euphrates overflows its banks and inundates the neighboring districts, the ruins are completely surrounded by water, and approachable only in boats. A high cone—the principal ruin of the place—contains the relics of the very old temple of Ur, dedicated to the moon-god Sin, still in good preservation; for it is remarkable that Ur and Haran, where Abram emigrated at first, were principal seats of the cultus of Sin. Ur was a most famous seat or capital of the oldest Babylonian kings, and its favorable situation on the great water-course gave the city the importance of a flourishing commercial centre with extensive water facilities. The numerous clay coffins being excavated in Ur, which evidently are brought here from all the regions of Babylonia, show it to be the large and sacred churchyard of Babylonia. For, as at present in the same country, the Persians carry their dead to Kerbela and Meshhed Ali; so the old Babylonians wished to be buried in places which they believed to be especially sacred, and particularly near the large temples of South Babylonia. Not a few names of the oldest kings of Ur are handed down to us even so far back as the sixth century B. C., the town must have existed. Among the Babylonian rebels who revolted against king Sardanapalus (668-626), we find the Assyrian governor of Ur. The famous Nebuchadnezzar (604-562) boasts of his extensive buildings and works of restoration on the site of the old temple of Ur. And Nabonedus, the last Babylonian king (555-538), took great pains, just before the fall of the great monarchy, to restore the temples of Ur and Haran. On a clay cylinder found at the corners of the temple of the moon-god at Ur of the Chaldees, in a prayer of King Nabonedus, of wich the following is a part:

O Sin, Lord of the gods,
King of the gods of heaven and earth:

Preserve me, Nabonedus, king of Babylon, from sin against thy sublime divinity, and bestow upon me a life of long days, and plant in the heart of Belshazzar, the eldest son, the offspring of my heart, fear of thy great divinity, that he never may give way to sin, never incline to deception!—*Sunday School Times.*

### More Conscience.

We want more conscience in all the trades of the day; then our carpentery, our plumbing, our cabinet making, and our tailoring will not be what they are, but what they claim to be. The looms that weave our fabrics and the establishments that sell them to the people: the lawyers who propose to take care of our wills when we are dead, and to out now the silver bond of marriage when it has rusted, and concerning which God has said, "Let no man put it asunder;" the legislators who so tenderly claim only to be "the servants of the people;" the dairyman who sells us milk; the grocer who cares for our horses; the clerk who keeps our accounts;—the need of all these today, and of every other right work, is more conscience.

There is a vast amount of slovenly, dishonest work done, and it has done much to degrade men and put them at a very serious disadvantage. A man who does not put truth into his work does not tell the truth, and he is doubly guilty when he makes the world or the fabric or the opportunity lie for him. Wherever you are employed, young man, and by whomsoever, put your conscience into your work, and though your employer wrong you, never wrong yourself by sleighting your task. Be very careful that circumstances, the removal of restraints, are not allowed to rob your conscience of its sublime liberty. Better maintain your conscience in doing your duty than to escape the reproach of men, and be careful to carry your conscience into the smallest duty. Nothing is indifferent, the faithful doing of which responds to moral obligation in a man.

Some men cannot be trusted with details. A thing of duty with them is determined by its massiveness, its quantity, or the capacity it may have for promotion or self-glorification. In all the universe very little things are important. It would seem that God was very careful in making a spear of grass, and there is more of wonder in the throat of a canary than in the shaggy head of a lion. The faithfulness of a man is not determined by the size of his work, and duty is never done when its force is expended on the great things at the expense of smaller obligations. When one confers the dignity of conscientious duty upon the smallest part of his work, he has not only served well, but he has laid the stairway of his own promotion.

It is nobler to be faithful than to be famous, and I assure you, young man, if you would give greatness to your duty, if you would ever climb to the ideal of a dream in your mind, it will be by faithfulness in the smallest matters.—*H. Rhodes, D. D.*

### Conference Notice.

The Second Quarterly Conference of the Church of God in Indiana will be held at Ransselaer, Ind., commencing Friday, Feb. 4, 1887, and continue over the following Sunday. Brethren and sisters, this is your appointed meeting—do not wait to be urged to attend and aid in its work, but esteem it as one more privilege of assembling together, and by a united effort push forward the cause of our Master. As Brother E. B. Driggins, President of the Conference, is in the South for the winter, I have been requested to urge Brother J. L. Wiese, First Vice President, to attend.

A. R. UNDERWOOD, Sec.

Remember that by paying for THE RESTITUTION till Dec. 31, 1887 between now and Feb. 1, 1887, you will receive free a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, with his Autograph attached.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of Kings; and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also, a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 26, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

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Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loses by letters is at the risk of the sender.

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## EXAMINE

*The label on your paper, and if it bears a date previous to* JULY 1, *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

REPRINT of three verses of Prof. Gardner's translation of Job xxxiii., from the Septuagint, which appeared in THE RESTITUTION last week, correcting typographical errors. The corrections are in italics.

Vs. 2. For lo, I have opened my mouth, and my tongue hath spoken plainly.

Vs. 16. By dream, or in meditative thought by night, as when for instance some dreadful fear falleth upon men in *slumberings* upon their couch.

Vs. 24. He shall sprout up so as *not* to fall to death, and will renew his body like the paint that has become dull upon a wall, and his bones be filled with *marrow*.

## EDITORIAL BREVITIES.

In Gal. iii. 19, we read—"For I through the law am dead to the law, that I might live to God."

Bloomfield remarks on this passage that quite a difference of opinion exists among Expositors as to the exact sense of the original expression; particularly as respects the two words *dia nomou*—*through law*. He says some explain this genitive case of the word *law* as referring to the "Christian religion" or the gospel system, illustrating this exposition by a reference to Rom. iii. 27—"the law of faith;" ch. ix. 31—"the law of righteousness;" and viii. 2; "the law of the Spirit of life in Christ Jesus which makes free from the law of sin and death." In this way the text would be made to mean that *death* was by one law and *life* by another law through death. In comparing Versions we find that the Italian translation gives this sense. We quote the words as given in this Version:—"*Conciosiachè per una legge io sia morto ad un' altra legge, acciocchè io viva a Dio*"—Inasmuch as through *one law* I may be dead to *another law*, in order that I may live to God.

This rendering makes the text mean that it is through the law of the Spirit of Life," the "law of Christ," the "law of faith" that believers have died to the law of Moses, and that the life they now live, is the life "to God." As the next verse says "crucified with Christ nevertheless living." Or, as says the Apostle:—"I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

The one that dies in the Lord dies in a law that provides for an endless life through the Son of God, and through a resurrection from the dead.

"And the leaves of the tree were for the healing of the nations," Rev. xxii. 2.

Looking over a volume of Whittier's Poems the other day we met with the following note prefixed to some very beautiful verses.

"The Batuta, the celebrated Mussulman traveller of the fourteenth century, speaks of a cypress-tree in Ceylon universally held sacred by the natives, the leaves of which are said to fall at only certain intervals, and he who had the happiness to find and eat one of them was restored, at once, to youth and vigor. The traveller saw several venerable *Jogees*, or saints, sitting silent and motionless under the tree, patiently waiting the falling of a leaf."

We subjoin two verses from the Poet.

Unheeded in the low, arched stone
The song of Cuyo's old Hindu was sweet:
Priests by Lotus-lily Rivers
Chanted brightly at their feet.

They waited for that fabled leaf
Of which the wonder-working Sages sing;
Which heals every wound to entirely as
The [illegible]

[illegible] by time to renew.

# Selections.

## EARTHQUAKES.

Our Lord, among the signs that are to precede his second coming, enumerates "earthquakes in divers places." The following account of one, that occurred last summer, is taken from the *Family Herald and Weekly Star*. Others of a very destructive nature have occurred in East India, and in Mediterranean Islands, within the few past years. We do well to observe the "Signs of the Times." The '*Great Earthquake*" is yet to come. See Rev. xvi. 18.

THE RESULT OF THE VOLCANIC ERUPTION IN NEW ZEALAND.

BY A RESIDENT IN THE COLONY.

The Terraces, exquisite as they were in their loveliness, at the same time inspired a feeling of awe. They were quite unique, so far as is known, throughout the whole world. There was something about their regular formation which suggested human handiwork, and yet it needed not a second glance to satisfy the spectator that no human skill could ever turn out a work so impressive in its proportions, and at the same time so delicately fretted and carved in its smallest details. Here was emphatically a structure made without human hands, and the thought must have occurred to the visitor—Was it possible that this lovely vision could really be of earth and permanent in its nature, or was it destined to melt away like the sweet sights and sounds conjured up by Prospero on his enchanted island?

When such a doubt arose, however, it was quickly dismissed. True, the district was of volcanic origin, and boiling mud *pools*, and *puhis*, and fumaroles abounded on every hand. Still, scientific men agreed that this volcanic activity was dying out, and the traditions of the Maoris showed that, at any rate, while they had been resident in the district—say from 500 to 1000 years—no event had occurred to make them fear the possibility of any fresh outbreak of the fire fiend.

Before I describe the startling and horrifying manner in which we have suddenly been deprived of these wonderful natural features which the people of New Zealand had learned to regard as their most priceless national possession, let me say a word or two as to the way in which they were originally formed.

Nature, great artist that she is, produces her most charming effects with the simplest materials, and so it was in this case. Deep down in one of her hidden laboratories beneath the crust of this volcanic region, she prepared a strong solution of siliceous matter in boiling water. This solution is so strong that a shirt dipped in it would be "starched" stiff in a few seconds, and an immersed twig becomes quickly encrusted with silica, reminding us of the "dripping wells" to be found in the limestone caves of some parts of England.

This solution being prepared, it was forced through a pipe to the top of a small eminence, and flowed down the latter into the waters of the lake which nestled at the foot. In the course of some hundreds of years the silicia, becoming deposited from the water, had built a series of graduated basins extending from the foot of the hill to its summit, and these formed the most perfect natural baths it was possible to imagine. Their floors were as true as if laid by a spirit-level, while the water in trickling over the edge of the basin deposited an exquisite filagree-work of shining crystals. Such was the White Terrace.

The other Terrace, situated some distance away, was constructed on similar lines though smaller, and here Nature had varied her effects by tinging the crystals with a slight flush of rose-color. The water in the basins was a delicate ultramarine, and the lovely contrast thus obtained was at once the delight and despair of artists.

Nor was it alone the eye of the visitor that was delighted. To bathe in these basins was a luxury as of Elysium. Some of the ingredients unknowingly mixed with the water by Nature's subtle alchemy, gave a soft, creamy feeling to the skin, and a sense of elasticity to the body, which made people ask themselves whether they had indeed discovered the secret of perpetual youth.

All this loveliness is now, alas! a thing of the past. About two o'clock on the morning of June 10th, 1886, the inhabitants of Wairoa and other places in the Hot Lake district were aroused out of their beds by a terrific commotion. Overlooking the Terrace district is a singular-looking mountain with three peaks, known respectively as Wahanga, Tauwahia and Tarawera. First there was an eruption from Wahanga with a loud noise and shocks of earthquake; a few minutes afterwards there was a more violent outburst from the top of Roawahia, the middle peak, and lastly there was a tremendous explosion from the remaining peak, the whole east end of which was blown away, the *debris* covering the country to a distance of many miles. Huge clouds of steam and pumice dust and showers of hot stones were flung into the air, and constant flashes of lightning illuminated the scene. What the eye-witnesses described as "fire-balls" hurtled through the air, and as the eruption was accompanied by terrific roaring of high-pressure steam escaping from the volcanic vents, and the constant thunder produced by the electrical discharges, it need scarcely be said that the combined effect was appalling in the extreme. The explosions were heard over the greater part of the North Island of New Zealand; and the steam-clouds, which were estimated to have attained the height of nine miles, could be seen for a distance of 80 or 100 miles.

The effect of the eruption was particularly disastrous as regards the township of Wairoa, and the native settlements of Moureo and Te Ariki. The two latter were overwhelmed by avalanches of volcanic mud, and all the inhabitants perished. Wairoa was buried in ashes and stones, but most of the inabitants managed to escape. Altogether, however, seven Europeans and between 90 to 100 natives lost their lives in this terrible outbreak.

So far I have dealt only with one phase of the outbreak.

The Pink and White Terraces were situated on the shores of Lake Rotomahana, and here another very extraordinary phenomenon occurred. I have already mentioned how one end of Tarawera mountain was blown off. Dr. Hector, F. R. S., C. M. G., Director of the New Zealand Geological survey, who has made a careful examination of the spot, and to whom I am indebted for many details in this article, states that this rent is a most wonderful feature. It is not a slip from the mountain side, but appears as if a portion of the mountain measuring 2000 feet by 500 feet, and 300 feet deep, had been blown off, leaving a rocky chasm, from which steam was being discharged in rapidly succeeding puffs. The eastern side of this chasm is brightly tinted as if by the efflorescent deposit of a mineral substance, probably ferro-chlorides.

Starting from this rent is a terrific chasm extending right across the site occupied by Lake Rotomahana and some distance beyond. The lake has quite disappeared. Within the chasm is a chain of mud volcanoes, which are constantly ejecting stones and boiling water to a distance of from 600 to 800 feet in the air. As the sides are continually falling in and being again cast forth, each crater presents the idea of a huge monster eating away the surrounding country and vomiting forth boiling mud and steam.

Such is the scene of horror, which now occupies the spot once beautified by one of the most lovely natural objects in the world!

I have not yet exhausted the catalogue of wonderful things which happened in connection with this eruption. The Government township of Rotorua, where are situated the healing springs that exert such a marvellous effect on cases of rheumatism, skin diseases, and the like, had a most providential escape. When the first outbreak occurred, the gigantic column of dust was heading straight in the direction of Rotorua, and for this town a similar fate to that of Wairoa appeared inevitable. Suddenly the wind changed, diverted the course of the devastating cloud, and Rotorua was saved.

As is usually the case in most eruptions, the volcanic dust was carried to immense distances. Settlers living eighty miles away from Tarawera awoke in the morning and found their houses and farms covered four inches deep with what at first appeared to be a strange, ghastly kind of snow, but turned out to be grey volcanic dust, which darkened the air like a dense London fog as it fell. Vessels out at sea, 120 miles from the volcano also had their decks and rigging covered with powder. Near the scene of the eruption the drift covers the ground to the depth of ten to a dozen feet. Cattle being thus deprived of food are roaming about in a starving condition, and the loss to the colonists will be very severe.

There are, of course, conflicting theories as to the cause of the eruption, which is not surprising, considering how little is really known by scientific men about volcanoes. The outbreak undoubtedly took place in a line of volcanic activity, which can be distinctly traced to the Sandwich Islands and some people are inclined to argue that as Kilauea, the great volcano of Hawaii, has been quiet lately, the pent up volcanic energy has relieved itself in New Zealand. Dr. Hector, however, holds that the outbreak is a purely local development of hydro-thermal energy." His theory seems to be that, by some means or other, the water of the hot springs or lakes in the district obtained access to subterraneous heat; and this caused the generation of an immense amount of super-heated steam, which brought about all the mischief.

At present the volcanoes have quieted down to some extent, but no one knows, of course, when some fresh outbreak may occur. A day or two ago a party of *savants* were exploring in the district, when an explosion took place within 200 yards from where they were standing, throwing up a column of *debris* and steam thousands of feet high. Scientific ardor for once gave place to regard for personal safety, and the *savants* beat a rapid, if not very dignified, retreat.

The whole aspect of the country is now so changed that the most experienced guides are unable to recognize localities with much accuracy. Avalanches of mud, geysers, and landslips also render sight-seeing an extremely dangerous occupation. By-and-by, however, when the country has become a little more stable, it is hoped tourists will be able to visit the spot, and a fresh attraction will be added to the many wonderful sights offered by New Zealand to the lover of the picturesque. It has been discovered that we shall not be altogether without something to remind us of the vanished Terrace. These formed so powerful an attraction that people quite lost sight of the fact first pointed out by Dr. Hochstetter some years ago, that there were other Terraces of siliceous sinter—to use the technical phrase—in New Zealand. These are situated in a little-known part of the North Island, within the Hot Lake district, but in such a secluded spot that they have been seen by few Europeans. They are greatly inferior both in size and beauty to those which have been destroyed, but doubtless will now be sought out by tourists as affording some idea of that majestic vision which has vanished for ever, leaving in its place an inferno of doleful sights and sounds.

## FROM JERUSALEM.

[illegible] Oct. 22, 1886.

My first visit here was in the spring of eventful 1882, and my second this autumn of 1886. In 1882 the growth of the suburbs of Jerusalem, outside of the present walls of the city, caused the Rev. Joseph Cook, of Boston, who was here that spring, to speak of it to me as the "New Jerusalem." But the marvelous growth of the four and one-half years since that, is still more wonderful. Where and when will this growth stop?

I have seen the cities and towns in the western states of the American Republic, as they sprang into existence like mushrooms in a night, but it was easy to account for it. It is more difficult for the world to account for the rapid growth here. This is a city of stone—hard cut stone—substantially built upon deep rock foundations.

Other cities have a port, a railway centre or intersection; a manufacturing interest; a large productive country; or something regarding health, education or trade to attract attention and draw in a population and capital; to erect buildings, raise the price of real estate and prosper.

But what causes the growth here? It is the religious idea and nothing else. A Messiah is expected here soon. By some this coming is believed to be a second coming, and by others his first coming. Some expect the coming of a literal person, visible to the eye. By others this coming is supposed to be spiritual, or as a great principle, overturning the past and present order of things and establishing a new. But notwithstanding the diversity of views, the expectation of the coming of a Messiah remains a subject of special interest.

There are as yet no attractions from trade, either present or prospective. No railways completed, or even begun; and but little talked of, though admitted to be a sure thing at some future day. No great highways either pass or intersect here. Only the one surface road to Jaffa, which everybody must come on at present, but not the first semblance of a trade route. There are several foot and bridle paths leading in here from many directions; but only because Jerusalem, or as the Moslems call it, 'The Pure,' is here. By these foot and bridle paths the city is supplied with grain, fruit, vegetables, beef, wood and brush, upon donkeys, camels, and the heads of strong Arab women.

There is plenty of coal in the Lebanon mountains, but not allowed by the government to be taken out. We should be glad to see yet one and middle aged people from America, with backbone and good principles, come here; ready to farm, quarry stone, or lead off in any proper occupation which they may have learned for a life business.

But after all, the religious idea must carry the day.—*J. Cranell, in New Age.*

## The Biblical Record Corroborated.

So far, every tablet which Rawlinson and George Smith and others have found on the banks of the Euphrates have corroborated the Biblical record. In the later reading of them all we shall see, not that the Pentateuch is a group of empty myths, but that the myths are only the dim oral reflections from the first recorded light in that Pentateuch. Smith has found, for example, in the tiles of dead and buried Babylon, the Chaldean myth of Noah and the flood.

We read in the word of God these words: "Marvellous things did he in Zoan." What was Zoan? Where was it? Within two years we have learned all about it. There is a vast section of the Delta of the Nile which covers five hundred thousand acres of land, and is called the Menzeleh district. It is purely primitive. The land is flat, covered by water during the inundation of the Nile, and forming great lagoons, occupied mostly by fishermen. That is the Zoan of the Bible, the Tanis of today. Great temples have been discovered. Vast palaces of superb sculpture have been thrown open. The houses are of immense proportion You can see the labyrinthian paths which led through the cemeteries of five thousand years ago. (?) Beautiful homes have been kissed by the sunlight.

Now, when was Zoan founded? Moses tells us, far, far back in the centuries, "seven years after Hebron." Now, it turns out, by hieroglyphics and unmistakable records, that in this same Zoan, the Tanis of today, the splendid court of the great Rameses II. lived in all its splendor. Rameses was the Sesostris of history, the mightiest king in all the East. Even in his day he found Tanis a ruin, and built it up into his great capital. Here lived, later, Menepthah, the very Pharaoh of the Exodus. Here within the gates of Tanis, Moses, performed his miracle of murrain and of darkness. Here, amid the splendors of military pageantry, the immense Egyptian army set out for the capture of the fugitive Israelites, but came never back again. How little the builders of the cities knew of what they were doing in those distant times! How little the very destroyers knew, when they laid waste great cities and left them for the desert sands to wrap them in their winding sheets. Little they dreamed of the secret revelation which was yet to be made in all its fulness, and of the world's redemption through the incarnate God, and that down in the later ages, they should themselves arouse from their winding-sheet of desert sands and stand up as witnesses of that wonderful Book. Within just a few months only, Maspero, the director general of the antiquities of Egypt, has taken off the bandages of Sesostris, and his face has been photographed; and we now know the very features of the man who introduced the great oppression of the Israelites.

Another illustration of the enterprise with which the new countries are lifting the veil from the old and the buried, and making them tell their long kept secrets, can be found in the results of the expedition to Assos, in Asia Minor, organized and paid for by the citizens of Boston, and conducted by Messrs. Clark and Bacon. Now, Assos has an important bearing upon the travels of Paul. It lies upon the Ægean coast, in the district of the ancient Mysia, and distant about twenty miles from Alexandria Troas, where Paul saw the Macedonian vision, and whence he set out for the evangelization of Europe. He subsequently passed through Assos on foot, in order to take ship at Mitylene, for Cesarea in Palestine. These two American explorers have now unearthed this historical place. They found it at first a miserable little fishing village, perched among the rocks, but they have lifted its wedding-shoot and revealed to us, far beneath, vast buildings, rich treasures, magnificent sculptures, and all the characteristics of what Bellowes, long years ago, had said, was probably the most complete and undisturbed Greek city in existence. These treasures of Assos are now safely lodged in Boston, and can be studied at leisure. Here one can see with his own eyes the very triumphs of art which represented the Greek civilization whose Polytheism Paul attacked in its strongholds. It would not be strange if some of the objects which are now priceless treasures [illegible] brought from their long entombment in Assos, were once, and often, gazed upon by Paul's own eyes.

Another illustration in the same line, can be found in the rich gatherings from Pergamos. A company of German explorers went to that city in Asia Minor a few years ago, and began their work. The result is, that they brought to light some of the most magnificent of all the colossal sculptures which have come down from Greek civilization to our own times. And what, Ephesus, was Pergamos? In the early part of the Christian era it was a city of great size, a very center of artistic achievement, and widely celebrated. The Christians — they were everywhere. If they could not be kept out of Rome, and even the palace of the Cæsars, neither could they be kept away from the rich and lordly Pergamos. When John looked upon Asia Minor for a representative group of churches, he could not leave out that city. Here was a grand illustration of a wonderful truth. The Christian can be a Christian still, the wide world over. Put him in hut or palace, if he be true to his conscience, he is ever the Christian. To the Christians in proud and pagan Pergamos John wrote these words: "I know thy works and where thou dwellest; and thou holdest fast my name, and hast not denied my faith, even in those dark days when Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Now these German explorers thought they saw in the sight of ancient Pergamos a storehouse of treasures different from, though hardly inferior to, the archæological wealth which Schliemann rescued from the depths of ancient Troy. And they were successful. Many of these colossal triumphs of Greek art have been lifted out of their long resting-place, and are now to be seen as one of the great ornaments of the National Museum of Berlin. The very sculptures which were familiar to Christian eyes nineteen centuries ago, may now be studied face to face, and made to tell their story to any observer in this nineteenth century.

But what of Egypt in the same period? Less than two years ago the now renowned Naukratis was discovered through a single inscription found by Mr. Petrie on the west Canobic arm of the Nile, near the railway which runs from Alexandria to Cairo. Here was once a large city, the capital of Lower Egypt in the time of the Greek Ptolemaic ascendancy, before the Romans conquered the country. Here in Naukratis was manufactured that rich and rare pottery whose glazing and exquisite form dazzled the eyes of the hunter of bric-a-brac long before a Cæsar sat upon the Roman throne. Up the broad canals of Naukratis the great ships from the various Mediterranean ports moved, and stopped at the quays of the opulent city. This is proved by the presence of stones, with barnacles and sea-shells upon them, picked up by Petrie from the debris of the long buried city. Vases of rich and delicate form and color have been found in vast number and infinite variety, all of which are described in the third Memoir of the Palestine Exploration Fund. Here is a celebrated city, brought to light within a few months—a city which tells what Egypt was in the interval of four centuries lying between the closing of the Old Testament history and the opening of the New. It is a new revelation, and supplies an important link in the general history of the world. It is a lifting aside of the veil which hides the Egypt of the Ptolemies from the Christian student of today.—*John P. Hurst, D. D., in Zion's Herald.*

## A Card.

To the brethren in Arkansas and Southern Missouri I would say I intend to start, no preventing providence, in about three weeks, for your country, with a view of locating there. If the brethren would write me at Ord, Valley Co., Neb., their post office address and the advantages and disadvantages of the country, I would esteem it a great favor. Yours in the blessed hope,

A. V. GROVE.

The brethren of the Abrahamic faith will convene in conference at Lenark, Ill., commencing Jan. 28th, and continuing over Sunday. A cordial invitation is extended to all.

R. CROWS.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Keller's Block, Room 36, West Superior Street, Corner of Bolivar, North of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

The [illegible] of Our Saviour and Elected doctrines—no life only through Christ—the resurrection of the dead—second coming of Christ—The Kingdom of God, etc., will be particularly preached every Sunday morning at 10:30 a. m. [illegible] to above services we earnestly invite the reader [illegible] Bible service will close at 12:30, after which [illegible] will meet for conference, "breaking of bread and prayers." Be punctual, as first hour is [illegible]

## BUSINESS NOTES.

On account of the continued sickness of one of the music compositors employed on our New Hymn Book, "The Christian Hymnal," the work is delayed for a short time. Be patient, brethren, the delay will be short, we hope. Send on your orders and they will be filled in the order they are received.

Only six days yet remain till the offer to send a Cabinet Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, etc., will close. Send on your orders and secure this present. Any one who has received his picture in bad condition injured in the mail—will be furnished a new one by informing the publisher of the fact. We want every one who desires this memento to have it, and in good condition.

Any one sending us a new subscriber for 1887, and the subscription price of $2.00, may select books or tracts to the amount of 75 cents from our list, and they will be sent them *free*, post-paid. Sample copies of THE RESTITUTION furnished on application.

If the person who sent us a letter from Hepler, Kan., ordering a pamphlet, will favor us with his name, we will be pleased to fill the order.

# Home Items.

LONDON, Jan 23.—The *Daily News* professes to know that there is extreme danger of war. It says the Government is alarmed on account of its having heard that Germany is likely within in a few days to ask France to explain the meaning of French military movements on the frontier.

VIENNA, Jan. 23.—Rules governing the Landsturm, which have just been published, show that nothing but blindness, deafness, dumbness, and lameness will exempt men from service, and that drafts from the Landsturm will be used to fill up the gaps in the regular army and navy reserves. The new rules have rather surprised the country, such sweeping, stringent contingent not having been expected.

## The CHRISTIAN HYMNAL.

The above is the Title of our New Hymn Book, which will contain about one hundred and sixty pages. The book will be handsomely bound in Cloth, printed on good paper, and nice clear type. We expect to be able to present the book to our friends in a very short time. Single copies will be sold at 75 cents each. One dozen copies at 60 cents each. In lots of fifty at 50 cents each.

### PLEDGES.

We want to know how large an edition to print, and for that reason now ask our friends to send us pledges of the number of books they want, and we can thus get an idea of the number it will be necessary to issue. We do not want your money now, only the number of copies you will take. Send at once. Address

THE RESTITUTION,
Plymouth, Ind.

## SPECIAL NOTICE.

Before you go to the Post Office to get a Money Order to send us, take a copy of the paper and read carefully the instructions at the head of the second page. Examine your order as soon as it is handed to you, and see that it is all right. See that it is addressed to the P. O. at "Plymouth, *Indiana*," not to Plymouth, *Illinois*, or any where else. Have it made payable to "THE RESTITUTION"—not to *ANY* individual. Be *SURE* it is all right before you send it.

*Do NOT, under any circumstances, buy a* POSTAL NOTE—If destroyed or lost no duplicate can be issued—any body can cash them—they are UNSAFE. We will not be responsible for *Postal Notes* or money sent *loose in letters*.

A Money Order costs five cents, and is *Absolutely Safe*—A Postal Note costs three cents, and has *NO Guarantee with it*.

We must insist on our friends heeding these directions, for our mutual protection. Three Postal Notes have been wrong within a short time, and one of them for $2.50 is lost entirely. Two Money Orders have contained errors also, causing much annoyance and delay.

## CREATION VS. EVOLUTION.

—BY MRS. H. V. REED.—

Section 1.—History of the theory of Evolution Mummied animals of Egypt—Absurd positions of its advocates—Mr. Cope and the Quadromana Reversed issues—Herbert Spencer and the Tadpole—Horses' toes—Six days of creation—Opposition theories.

Section 2.—Tendency of scientific inquiry—Testimony of eminent scientists against evolution—Degeneracy more probable than improvement.

Section 3.—No benefit to Atheism even if true—Testimony of leading examinants in favor of Theism—Science and Christianity.

Price [illegible] Parcels at this office.

# Poetry

## CHRISTMAS NIGHT IN ST. PETER'S.

Low on the marble floor I lie:
I am alone;
Though friendly voices whisper nigh,
And foreign crowds are passing by,
I am alone.
" Great hymns float through
The shadowed aisles, I hear a slow
Refrain, "Forgive them, for they know
Not what they do."

With tender joy all others thrill;
I have but tears;
The false priests' voices, high and shrill
Reiterate the "Peace, good will:"
I have but tears.
I hear anew
The calls and scourge: then comes the low,
But words, "Forgive them, for they know
Not what they do."

Close by my side the poor souls kneel,
I turn away;
Half-pitying looks at me they steal.
They think, because I do not feel,
I turn away.
Ah! if they knew.
How, following them wherever they go,
I hear "Forgive them, for they know
Not what they do."

Above the organ's sweetest strains
I hear the groans
Of prisoners, who lie in chains.
So near, and in such mortal pains
I hear the groans.
But Christ walks through
The dungeons of St. Angelo,
And says, "Forgive them, for they know
Not what they do."

And now the music sinks to sighs;
The lights grow dim;
The Pastorella's melodies
In lingering cadences float and flee;
The lights grow dim,
More clear and true,
In this sweet silence, seem to flow
The words, "Forgive them, for they know
Not what they do."

The dawn swing lucence, silver gray;
The night is past;
Now comes, triumphant, God's full day;
No priest, no church, can bar its way;
The night is past;
How, on this blest
Of God's great dawns, blaze and glow
The words, "Forgive them, for they know
Not what they do!"

—*Helen Hunt Jackson.*

*Rome, Italy, Jan. 2, 1868.*

# Communications.

**The Book of Jobab; called Job, Son of Zare, Son of Hraguel, Son of Hesan, Son of Isaac, Son of Habraam. ** According to the Septuagint.**

CHAP. XXXIV.

1. And Elious taking up the discourse again saith,

2. Hear me ye wise; mark me well ye exact scientists:

3. Because the ear proveth the value of words and the throat lusteth in eating;

4. Let us essay ourselves in a judicial way, let us come to an understanding between ourselves as to what is good: (noble or beautiful, not good in the abstract).

5. Because Job hath said, I am just; The Lord hath changed his opinion of me;

6. And hath falsified his judgment of me; my arrow is perforce without wrong-doing.

7. What man is there like Job, drinking down scorn like water?

8. He is one that doth not sin, and hath not been irreverent, nor hath he made common cause with those who participate in transgressions to go his way with the irreverent.

9. Yea, didst thou not say there shall be no visitation of man, even no visitation of him from the Lord?

10. Therefore, ye who understand in heart hear me: may it not be mine in the sight of the Lord to be irreverent, and pervert the right in the sight of the Almighty,

11. But may he give man his due even as each one of them doeth, and in the path of a man that is a man shall one find him;

12. And dost thou think the Lord will do out-of-the-way things? or the Almighty will pervert the way of Judgment;

13. He who made the earth? and who is he who made that which is under the heavens and all that is therein?

14. If forsooth he should choose to withhold and withdraw its breath to himself,

15. All flesh would come to an end together, and every mortal would go back to earth whence he was moulded;

16. See, art thou not admonished? Hear these things; mark well the sound of spoken words;

17. Regard thou the one who hateth transgressions, and the one who utterly destroyeth the wicked. The One who is eternally Just:

18. Should'st thou speak irreverently to a king, thou art a transgressor, O thou most irreverent to rulers.

19. There is One who hath not been abashed at the face of a noble, nor doth he know what it is to do honor to the great, to be awe-struck with their faces; and their man-crying and beseeching will go away as vain things.

20. For they have exercised their utility in an evasive way, while the helpless were being inclined out of the way.

21. For he is a seer of the doings of men and nothing that they do hath escaped his notice.

22. Nor will there be a place for those who are the cause of transgressions to hide;

23. Because not upon a mere man will he rely any more: For the Lord hath been overseeing them all;

24. He who apprehendeth most unsearchable things, famous and out-of-the-way things of which there is no number;

25. He who maketh their doings known; he will subvert the mighty and they will be brought low:

26. He hath quenched the irreverent, and they are seers in his sight,

27. That they have inclined away from God's law; and have not recognized his statutes;

28. That he might attract the cry of the needy to himself; the beggars' cry will he hear;

29 And he will have it quiet by his side, and who will legislate otherwise? and he will hide his face and who shall see him? And he is against a nation and against a man alike.

30. Giving the kingly rule to a man that is a hypocrite because of a discontented royal people:

31. Yea, to the strong he it is who saith, I have taken; I will not give a pledge.

32. Without my own agency will I see: Do thou show me: I I have done wrong I will not repent it;

33. Shall one require it of thee, because thou art to be thrust away? Because thou hast chosen and not I? Even what thou knowest speak plainly.

34. Therefore will those who understand in heart say these things, and a man that is wise hath hearkened unto my spoken (oracular) word.

35. But Job hath not spoken with understanding; his spoken words are not in the way of positive science.

36. Yea forsooth and do thou learn, Job, not to give answer any more like the thoughtless.

37. Lest we add to our sins, and transgression be imputed to us, in addition to the sin of our talking much in the sight of the Lord.

C. GARDNER

MILLFIELD, O., Jan. 15, 1887.

*Editor Restitution:*

As I cannot address each personally, allow me, through your valuable medium, to express to you and to all, my heart-felt gratitude for the many letters of sympathy. The Lord bless you, and make you partakers of Messiah's love and holiness. I have been confined to the house, for some weeks, through indisposition, but am now about recovered.

My domestic hearth, however, is solitary: the picture of the one, now absent, and sleeping, is, in vision, always there, waking up the scenes and happiness of buried years; but I do not sorrow as one without hope. The sleepers will be with him who is the "Resurrection and the Life."

I have appointments (by invitation) near Quaker City (at Zion Congregation and at Byesville) to deliver series of discourses, on the "Coming Age," and "The Eastern Question." I commence at Zion, Feb. 8, and shall spend nearly a month at the two places. The people in those districts, are much interested to hear on the great events of the present and future ages. They wish to understand the signs of the times; what may be called, "present truth," and "meat in due season."

I am now closely occupied in reading proof, and in preparations for the issue of my second work, "The Eastern Question in its various phases." This work is progressing satisfactorily and will be out sometime during the next month, and will then be ready for delivery. I shall keep the work in my own hands, and shall be able to supply readily and faithfully, all that desire to read and handle the work. I intend to keep THE RESTITUTION fully supplied, and hope and believe that you will find it to your advantage to make some effort in their circulation.

These two works, ("Coming Age," and "Eastern Question") have cost me severe mental labor, and the personal outlay of $3000.00. God has enabled me to meet their cost, so that no debt will hang over either of them. The "Coming Age," you have seen and read (a book of 500 Royal octavo pages). The Eastern Question will contain over 600 pages of the same size. I desire as soon as possible to send these two works out into the world on their mission, as angels of alarm, and of gospel instruction. Of the second work (Eastern Question) you will allow me space for outline prefatory remarks hoping that they will be read, and that, through them, attention may be called to the book itself.

1. The title the work (Eastern Question in its various *Phases*) might convey the idea that it is a purely political book; and not, therefore, of special interest to the Christian. Such a view will be found incorrect. It is a religious work, designed especially to interest, and instruct the people of God on the national aspects of coming events, and their relation to Christian duty. At the same time, it is the statesman's key to the proper interpretation of the present and the future national movements. We have examined this great question, viewed by the great men of the world, and by Jehovah himself. We have fully demonstrated that human and divine purposes are quite unlike; that (a) Jehovah is the Father and Governor of the nations; (b) that "my (Jehovah's) thoughts, (are) not your thoughts, neither (are) your ways my ways, saith the Lord. For (as) the heavens are higher than the earth, so are my ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper (in the thing) whereto I sent it." Is. lv. 8-12.

We have given his prophetic word, and showed its accomplishment, in national history.

We selected six national families, Egypt, the British Empire, the Russian Empire, the Ottoman Empire, the Hebrew Family, the Great American Republic, and the Messianic Kingdom. These we trace from their origin, give the remarkable events in their histories, and delineate their position and work, in the coming national drama.

We have pointed out the purpose and agency of Jehovah in all the great national movements. The work is new in its design and development of human domination. There is no other work similar. We have taken great pains to define the Eastern Question as its elements have come to the front, in the progressive history of the world. Our sketches of the Hebrew, the American, and the Messianic Phases of the Eastern Question, cannot be read, and attentively investigated, without eliciting the most intense interest.

All we ask of the reader, is to examine carefully each part of the work, and its design.

It is the duty of every one to study the signs of the times, and make due preparation for coming events. As Jehovah moves among the nations, we should attentively follow his divine foot-prints, and watch for Messiah's coming and Kingdom.

We do not ask you to speak of the work until you have seen, and read it. If, then, you find it a work worthy of special notice, you will act accordingly.

O Lord, Messiah, hasten thy coming.

J. P. WEETHEE.

# Youth's Column.

## "Too Many of Us!"

A TRUE STORY.

"Mamma, is there too many of us?"
This little girl asked with a sigh.
"Perhaps you wouldn't be tired, you see,
If a few of your children should die."

She was only three years old,—the one
Who spoke in that strange, sad way.
As she saw her mother's impatient frown
At the children's boisterous play.

There were half-a-dozen who round her stood,
And the mother was sick and poor,
Worn out with the care of the noisy brood
And the fight with the wolf at the door.

For a smile or a kiss, no time, no place;
For the little one least of all;
And the shadow that darkened the mother's face
O'er the young life seemed to fall.

More thoughtful than say, she felt more deep
And pondered in childish way
How to lighten the burden she could not share,
Growing heavier day by day.

Only a week, and the little Clare
In her tiny white trundle-bed
Lay with closed eyes, and the sunny hair
Cut close from the golden head.

"Don't cry," she said—and the words were few,
Feeling more than she could act out—
"You won't have to work and be tired so
When there ain't so many of us."

But the dear little daughter who went away
From the home that for once was pitied,
showed the mother's heart, from that deeper day,
What a place she had always filled.

—*Woman's Journal.*

## The Bethlehem Story.

About six miles south of *Jerusalem*, on the road to *Hebron*, a gray ridge of limestone runs east and west for about a mile. Its northern and southern slopes are steep, and, in many parts, terraced for the cultivation of the fig, the vine, and the olive. These terraces sweep round the hill, like great steps in a gigantic staircase, leading up to the little village which crowns the crest, and bringing up to it, from fertile plain and sunny slope, corn, and wine, and oil, in such rich profusion as to give it the happy name of Bethlehem—the Home of Bread. That quiet *height* on the hill is enshrined in great and glowing memories. It is the city of David, for he was born there, and when a boy, played in its streets, and wandered among its terraces, and explored its hills and vales, and sealed its cliffs, and with sling and stone frightened the eagles, and killed the kites, and when he returned hot and dusty from a long day's ramble among these eastern hills, and exploration of their lonely caves, oh, the delight and the refreshment of a long, deep draught from the well beside the gate. When a lad, he fed his father's flocks among these hills, and in their solitudes he smote the lion and the bear, and their rocks first echoed back the strains of those sweet songs whose heavenly melody has ever since been ringing in the human heart. And it has glories greater than these. There the Word was made flesh. There the Bread of Life, of which if a man eat he shall never die, came down from heaven. That little village became, through the great mystery of godliness unfolded there, storehouse of spiritual food for a famishing world, the Bethlehem of the human race. How this took place the Scripture informs us. Joseph, a carpenter who lived in Nazareth, a village in the far north, had come to Bethlehem because the Roman Emperor had ordered a census of Palestine to be taken. He and his wife, though their lot was so lowly, were both descended from David, the great king of Israel, and this was why they had to go to the city of David to be taxed.

The journey was made in easy stages, and was not unpleasant, for it took place at that sweet season when it is a delight to be abroad in the green fields and sunny air. This is perhaps the most pleasant season in the Holy Land. Then the gentle breezes, wandering over budding vineyards, thymy slopes and flowery fields, whisper whence they stole their fragrance, and from rocks and groves the voice of the turtle blends with the songs of birds as they vie with each other in their blithesome welcome of spring. Through scenes like these Joseph and Mary journeyed southward till they came to Bethlehem. There was none to receive them when they arrived, for though the best blood of Israel ran in their veins, they were neither rich nor famous. As the foungers at the gate watched the new arrivals they little thought that the present stir up and down through all the Roman Empire had taken place for the express purpose of bringing these two to Bethlehem at that particular time. Little did the keeper of the khan imagine what majesty was seeking housero om at his door, what high honor was being pressed upon him with all the importunity of nature's neediest hour. He lost his opportunity. The claims of his first-come guests could not be set aside by the pleadings of this poor carpenter and the piteous necessities of his wife, and sad at heart and full of fear, Joseph was thankful when for his weary wife he found shelter in the stable. Soon the daylight faded and the darkness fell. As the night wore on the unusual bustle in the streets grew less and less. House after house was wrapped in darkness, till at last all was still, and over the neighboring heights the stars hung out their silvery lamps like guardian signals over a sleeping world. But on these hills were humble shepherds watching their flocks from prowling thieves and ravening wolves. Around them the stillness of the balmy air was still more profound than in the streets of Bethlehem. The droning flight of a passing insect, or the nibbling of a wakeful lamb could be distinctly heard. But in the twinkling of an eye all was changed. As by a flash of lightning night was lost in bright, mysterious day. Full in the heavenly radiance of that light they beheld an angel form, clothed in a majesty that cast them to the ground, and filled their hearts with fear. But he spake to them in tones of love, and gave them a message of peace: "Fear not, for I bring you good tidings of great joy, which shall be to all the people, for there is born to you this day, in the city of David, a Saviour which is Christ the Lord, and this is the sign unto you—ye shall find a babe wrapped in swaddling clothes lying in a manger." This he spake, and when he ceased the pent up music of heaven rained down upon their ravished ears. The radiant glory melted into song, and all the hills resounded with the strain, "Glory to God in the highest, and on earth peace, good will towards men." Oh, the ineffable delight of that overpowering melody! It thrilled their souls with a rapture so deep, so pure, so strong, so sweet, that whether in the body or out of the body, they could not tell. But only for a little while did the full chorus of Christ's body-guard burst upon their ears. All too soon, the bright forms ascended to their fair home and their ceaseless praise before the throne of God. Upward, still upward did the glory float; fainter and fainter fell the music, till at last all was hushed and all was dark. The most glorious and most gracious manifestation of angelic praise was only a holy and blessed memory. But when the shepherds came to themselves they remembered the words of the angel, and said one to another "Let us go to Bethlehem, and see this thing which is come to pass which the Lord hath made known to us." Leaving their flocks, they hastened to the village, they hurried through the streets towards the khan, and seeing a light in the stable, they entered and found the sign the angel spoke of: "A babe wrapped in swaddling clothes lying in a manger," and by that sign they recognized the Savior. In helpless infancy and spotless innocence, the Christ, the Lord, the glory of Israel, the light of the Gentiles, the King of angels, the Son of God, lay in a manger For the angelic vision faded, they have found Immanuel—God with us. Incomparable mystery! Unfathomable love! Well may all whose eyes and hearts are open to them bow before that babe in grateful adoration and profoundest reverence.—*A. B. Mackay, D. D., in New York Observer*

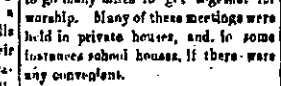


PUTNAM.—At Cartwright, Wis., Jan. 9, 1887, Elder Wm. B. Putnam, aged 79 years and 5 months.

His health had been failing for the last two years, so that he had been unable to preach much, only holding services on some extra occasions. The sickness proving fatal dated back three months or more. He leaves a wife and six children to mourn his loss.

Elder Putnam was born Aug 8, 1807, in the town of Bradford, Orange Co., Vt., and resided there during his early life. Was married to Miss Esther Brown, a lady of fine qualities of mind and more than common ability. In 1836 he came to Chicago as it then was, new, and much of the land a swamp, and though he took up some land, he only remained a year when he returned to his family in Vermont. In some of these years, the writer does not know the exact date, he was converted to the doctrine of the second coming of Christ as taught by Brother Miller. In 1845 he again came west and located on Rock Prairie, Wis. But disposing of his new farm he is found moving up to the pinery on the Wisconsin River, seventy-five miles above Stephen's Point. In this wilderness—his family containing the first white women there—our brother now constructs a dam across the noble stream and builds a saw mill. The name of this place was called Merrill, but since been known as Warren's Mills. For some twelve years he remained in this place, making his lumbering a successful enterprise. Disposing of his property here he moves to the Chippewa Valley, in 1857, and settled on a small stream called Elk Creek. But few white people had found their way into this country yet, and the fondness of these people for religious meetings caused them to go many miles to get together for worship. Many of these meetings were held in private houses, and, in some instances school houses, if there were any convenient.

But another question had to be settled. Who should feed the flock? There were one or two at this time who had officiated in this place, but a great want was felt. Our deceased brother was induced to try this work. He made the effort, his first subject being the "Kingdom." The brother made a success and the Lord blessed his effort. The meetings were held in the several towns joining each other. One of these was Bloomer, this being the place where he first enlisted in this great work, where he first commenced to do battle for the Lord. We mention this town as the brother was wont to allude to it as the Old Battle Ground where he began his work. In answer to the question of pay he used to say, "The gospel was free, without money and without price." He seemed to be an hireling, but looked for his pay later as we shall see.

Thus for years our brother traveled over these prairies in winter's cold and summer's heat to publish this free gospel, and the glorious news of a soon-coming King, and like one of old he labored with his hands for his and his family's support that he might not be chargeable. One would suppose that the brother's discourses would have suffered for want of study, there being so much of his time occupied in plowing and sowing, or in other words, the common duties of the farm; but to the contrary, he showed himself to be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

ANOTHER MOVE.

Thinking to better his condition, our brother changes his location from Elk Creek to Bloomer, and at that point at one time not his deeds be remembered in the coming day? "Inasmuch as ye have done it unto the least of my brethren, ye have done it unto me." His last illness was long and very distressing, but he bore his sufferings with remarkable patience. He did not regard death as a friend, but an enemy, and struggled against him as long as possible, but surrendered at last as all mortals must excepting those faithful ones who shall be alive when the great Life Giver comes. Elder Miles, of Wolcot, N. Y., being here, preached the funeral discourse, and our father was laid away in the silent grave to await the dawning of the great awakening day.

Four score years he lived,
The doer of many worthy deeds.
A cheerful face he always wore,
Which we, alas! shall see no more.
He careful was not to complain,
And give unnecessary pain.
That generous heart has ceased to beat;
Those kindly words no more will greet
His children and grand children's ears,
Who are left still in this vale of tears.

J. W. NILES.

WAIT.—At Edinborough, Erie Co., Pa., Dec. 16, 1886, Adin Wait, aged 80 years, 11 months and 4 days.

He was born in Genesee Co., N. Y., Jan. 9, 1806. His parents moved to Fredonia, Chautauqua Co., N. Y., when he was quite young. In 1827 he married Phoebe Austin, by whom he had ten children, four of whom still live. In 1849 he moved to Washington Tp., Erie Co., Pa., living on a farm several years, and finally moved into the little village of Edinborough, where he continued to reside till the time of his death. He survived his wife over a year, who died Sept. 16th, 1885. His parents, who were Presbyterians, had the ceremony of sprinkling performed upon him when he was a babe, but it does not appear to have been any advantage, as he never made a public profession of religion, and finally adopted a very different faith from that taught in the catechism, a faith which denies the immortality of the soul, the endless existence of the dead in hell fire, etc., and affirms that immortality is the gift of God through Jesus Christ. In a word he became in belief what is called an "Adventist," but was never baptized. However, his house was open for the entertainment of the preachers of that faith, who found there a hearty welcome and a hospitable home. Many persons of that faith have often been fed from his bountiful table, and many times has he hitched up his team and taken loads of persons to hear that kind of preaching; also he gave of his substance to help support the preachers. When the church house was to be built he contributed liberally toward the expenses and was a great help in the enterprise. Will


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# Poetry.

## "IF THE FOUNDATION BE REMOVED."

Could I but think
There is no powerful, careful guiding hand,
To guard us as we hang upon the brink
Of imminent destruction, I could stand
Aghast with terror at the very thought,
To what a pass we're brought.

Could I but know
That nonsense force had thrown out all this frame
Of shining worlds, and whirling let them go
To wreck them in the ruin whence they came,
And we as aimless maggots for a time
Breed in earth's slime.

Then farewell hope,
And truth, and right, and joy, and peace, And love,
In foul Egyptian darkness here we grope,
Engulphing floods beneath and clouds above,
Our requiem piping in the tempest's scream,
And *Force* supreme.

It cannot be,
Still the poised magnet of the heart holds true.
And through the rifts in battling clouds I see
Beams of eternal promise shining through.
Distinct I hear amid the tempest's noise,
The still small voice.

Ye dotard fools,
That pore o'er theology in a microscope,
And build "cosmogonies" of "cells" and rules,
Without a Ruler and without a hope;
The lessons that your vision hath confused
Hath made you blind.

J. F. GELSTHAT.

# Selections.

(Christadelphian Advocate.)

## WILL THE DEAD EMERGE FROM THE GRAVE IMMORTAL?—No. 3.

**A Discussion in which Carrie Williams affirms they will, and the Editor denies—claiming the dead will emerge Mortal and be Judged before they receive Immortality.**

I must again give a little time to your second rejoinder before proceeding in my regular line of argument.

I. I will observe that according to our best authorities, and the universally accepted use of terms, I referred to Sacred History as the Bible,—to Profane History, all aside from that. If mortal resurrection is mentioned in either the one, or the other; why do you not at once give chapter and verse—book—author—page etc., and not continue to circumnavigate the point at issue, to the utter bewilderment of those who are seeking to know the truth.

I seek neither support nor consolation from profane history for the position I hold to on resurrection, for I am abundantly sustained in it, by the word of the living God. In Acts xxiv. 15, R. V. Paul says: "Having hope toward God, which these also themselves accept, that there shall be a resurrection both of the just, and the unjust." This text does not say whether the unjust shall be raised mortal or immortal, neither does any text in the Word that I have yet found. But Paul, in speaking of those who are asleep in Christ says; they shall be raised incorruptable, 1 Cor. xv. 5, 2.

2. Mr. W. You desire that I should confine myself to Scripture language. It is all-sufficient for me. And I request you to refrain from unscriptural phrases in the future. There is nothing said in the Word, of Christ "emerging" from the tomb and afterwards undergoing a process of "immortalization." It is all unfounded and absurd presumption, thus to pervert the plain teachings of revelation. Christ gave up his mortal life, rather than deny his paternity.

He became the Son of God with the power of an endless life, when he came forth from the grave. To assume that he was a second time endowed with mortal life, is to deny the witness that God has given us of his Son. Your readers must see, that you can here do nothing to defend your position, and hence you fly off to the two classes. You say many emerged from the grave before Christ. Who were they? Was there any called forth from the corruption of the grave but Lazarus? It was not prophesied of Lazarus that he should be declared to be the Son of God with power (the power of an endless life) by, or through a resurrection from the dead. It was so prophesied of Christ, and that word was fulfilled when he came forth from the tomb. I did not, nor do I deny that "is risen" is from the Greek *egeiro*. Why do you try to make believe I did? All you say on this point has nothing whatever to do with the case in hand.

In 1 Cor. xv. 20, we learn: "But now hath Christ been raised (*egeiro*) from the dead, the first fruits of them that are asleep." Here we have a positive assertion from Paul, that Christ was raised *from* the dead, not from a "lower nature" and that fact constituted him the firstfruits of them that are asleep. These Scriptures you cannot neutralize by your vain speculation. Please give your readers one example from out of the Book, where the word "egeiro" refers to the growth or ascension from a lower to a higher nature.

3. Sir, what do you mean by saying "it is not a question of words?" Are not words signs of our ideas? If words have no true definite signification, why do we acknowledge standard authority as to their use?

Now though I believe every intelligent reader must understand Paul's address in Acts xiii. I will once more revert to it. He presented these facts. 1. Christ was at his birth raised up or manifested to the children of the prophets. 2. That he was raised from the dead into that incorruptible condition wherein the promises made to David, might be fulfilled in him. And these promises reached out into the eternal future. This is the gist of the second prophecy. Now Sir; I ask you, Could the promise made to David of a deathless heir to his throne have been fulfilled in Christ while in a mortal condition? You and your readers must see, unless you are willfully blind that it was his resurrection from the dead that placed him in that position. The third prophecy refers to the fact that he was taken out of the death state before corruption had taken hold of him.

The sixth proposition I have made perfectly plain and need not reiterate.

4. Yes, I say the word "*for*," in John xx. 17 has not the sense of because; it has the sense of "verily" according to Young. The sentence is complete. It requires no connective to unite it with what follows. The word "Touch" signifies to hold on, to embrace, (See Young) which only confirms the thought I first expressed, i. e. Jesus wanted no delay, in getting the glad news to his disciples. While he was with them, he told them what he had to endure—his humiliation, his sufferings, his death, also of his resurrection and ascension. When he talked with Mary, he had passed through all save his ascension. He said to her, Touch me not, do not take hold of me. Verily I have not ye ascended. I am still with you. Go to my brethren and say to them, I ascend, or go up to *my* Father, etc. Tell them that this last which was told of me shall be fulfilled even as all that came to me before. This is the plain Scriptural exegesis of the subject.

5. The word "anabaino" translated ascend, has nowhere the sense of changing from a lower to a higher nature. It is an unwarranted assumption. Readers, please look up the texts to which I referred in my previous articles on the subject. See also Luke v. 19, where the same word anabaino is rendered went upon, "They went up on the housetop," etc. Now Mr. W., give as many texts to prove your position as I have to prove the truth, or else surrender this point.

Rom. viii. 11, presents no difficulty. Dear readers please turn and read carefully this chapter. See there is no mention of resurrection, no reference to it till verse 17. Paul is herein contrasting two conditions of mind—the carnal mind and the mind of Christ, or the spirit, he shows the insufficiency of the Law, and the all-sufficiency of accepting Christ by faith, and living in his spirit. Then in verse 11. But if the spirit of him that raised up Jesus from the dead (not the lower nature) dwell in you, he that raised up Christ Jesus from the dead shall quicken, i. e, preserve your mortal bodies by his spirit that dwelleth in you. The word *zoopoieo* here rendered quicken, signifies "to give or preserve life." To say that it here means to give another mortal life, after the resurrection, is to do fearful violence to the plain, and united testimony of the Word. To accept it as the sense demands—"to preserve your mortal bodies," all is clear as noonday. We have many promises, many assurances of God's watch-care over us, if we abide in Christ. In this sense he preserves our mortal bodies, by or through his spirit that dwelleth in us.

I now again turn to 1 Cor. xv.

The first stone in this pyramid is,—"Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest thou sowest not the body that shall be, but a bare grain, it may chance of wheat or of some other kind, but God giveth it a body even as it pleased him, and to each seed a body of its own." 1 Cor. xv. 36, 37, 38. Our best lexicographers define the word sow (and sown is but the past participle of the verb sow) "to scatter as seed upon the earth, to plant by strewing, to plant in any way." They define plant, "to put in the ground and cover as seed for growth."

Although Paul addressed the Corinthians, personified as a "foolish one," he did not thereby indicate that their folly consisted in a lack of agricultural knowledge, for this he well knew they possessed. He referred to the fact that they questioned God's power. They knew that what they sowed, was not quickened except it died. It was necessary that the life principle should be put in the ground—sown—for unless there be a life principle in grain it cannot be quickened into a new form of the same life. The first new form of the life that appears is the upper sprout,—then the lower sprout. The bare grain sown gives all its substance to these sprouts at which stage of growth the old grain as such, is dead, having been quickened into a new form of life. But note, it is precisely the same kind of life i. e., a perishable life. Does Paul here leave the Corinthians to suppose that all this is the work of chance or that there is no fixed law to rule and govern these things? Nay verily. On this first stone he lays down the principle he is trying to establish in their minds, viz: the Almighty power of Jehovah, and therefore he says, "but God giveth it a body as it hath pleased him, and to each seed a body of its own,"—the same kind previously that was sown, put into the ground and covered up; then resolved into sprouts—roots, rootlets, stalks, blades, heads, blossom in the heads, then in the milky condition; and finally, the perfect solid ripe grain precisely the same as that which was sown. "To each seed a body of its own" (kind). Wheat does not produce barley neither does oats produce rye. This is the work of God. Can you not see, that in all this there is wisdom and power infinite? This is Paul's reasoning.

The Corinthians well knew, and so do we, that all through this long process there was no absolute cessation of life. Life was transferred from the grain to the sprout and so on all through the whole process. So that if Paul thought to illustrate the resurrection by grain sowing or raising, he made a sad mistake; for instead of that, he clearly illustrated the doctrine of "transmigration of souls"—and hence the immortality of the soul. Transmigration teaches that the soul is continually passing from one state of existence to another. Mr. W., are you willing to admit all this? You are compelled, either to take the whole or else admit that Paul is only illustrating God's power. "God giveth it a body as it hath pleased him." Jehovah's power equals his pleasure. With this divine seal Paul indelibly stamps the first stone in this grand pyramid, and then goes on with the structure, with this same thought in mind, i. e. that all the wonderful unfoldings of nature, are but manifestations of God's power. "All flesh is not the same flesh," 1 Cor. xv. 39, second stone "there is one flesh of men," third stone, "there is another flesh of the beasts," fourth stone, "and another flesh of birds," fifth stone, "and another of fishes." What did Paul introduce these several manifestations of living power for, so nearly alike, and yet so widely different that each kind is adapted to its own peculiar species, if not to show that they were all the work of an Omnipotent hand?

Sixth stone "there are also celestial bodies," seventh stone "and bodies terrestrial." Here again Paul shows that these two kinds of bodies are respectively adapted to separate existences. One to a heavenly, or a superior, and the other to an earthly or inferior life. Why Paul did you call their attention to these things? To illustrate his power in yet another unfolding of his great work. It is all of him, all that we behold is "as it pleased him." His power equals his pleasure. (The other stones will follow in due time).

### EDITOR'S REPLY.

1. Mrs. W. says that by "Sacred History" she means the Bible, and by "Profane History," all aside from that. "Her question in her last letter was: "Why is there no mention of mortal resurrection in church history, either sacred or profane." Now putting this question and the definition of terms together, we have from Mrs. W. a declaration that mortal resurrection is not "mentioned" in the Bible; and not in history till the nineteenth century. As our friend has ceased seeking support and consolation in "profane history," and taken our advice, viz: keep to the Law and Testimony, to this we will confine ourselves, and we cannot do better than examine the first text Mrs. W. gives, Acts xxiv. 15. "There shall be a resurrection both of the just and the unjust. Now Mrs. W., your text says that there shall be a resurrection of the unjust. Is this a "mention" of mortal resurrection, or not? You are bound to answer yes, therefore why did you say that there was no mention of mortal resurrection in the Bible? Now answer this, or admit your mistake frankly. Daniel xii. 2, says some shall awake to shame and contempt. Is this a "mention" of mortal resurrection? Jesus says, John v. 28, 29, All that are in their graves shall hear his voice, and some forth "" they that have done evil unto a resurrection of damnation." Is this a mention of mortal resurrection? Lazarus was raised from the dead, Jno. xi. 23, 25, 44. Is this a mention of mortal resurrection?

2. I have not expressed a desire that Mrs. W. confine herself to Scripture language. She may use what terms she pleases providing they convey the ideas expressed in the Scriptures. To fuss about using the exact words merely, is what many do who ignore the real teachings of the Word; and thus they "strain at a gnat and swallow a camel." Mrs. W. complains of my using the word emerge, because it is not Scripture language, but this is childish. The word emerge means to come forth, and the Savior says, "All that are *in* their graves shall hear his voice and come forth." "Undergoing a process of immortalization," is a phrase of Mrs. W's. own invention; We never used it, and our friend's clumsy use of it only serves her "utter bewilderment." Yes Mrs. W., once more you stumble into the truth, when you say that Jesus was the Son of God with the power of an endless life, when he came forth from the grave." This however is not in harmony with what you have started out to prove, viz: that the dead emerge from the grave immortal. If Jesus emerged or came forth from the tomb immortal, he had the power of an endless life before he came forth, whereas you now have it that he became immortal when he came forth. My statement that many emerged from the grave before Christ, is challenged. What a bad memory Mrs. W. must have. She is challenging her own statement. Turn, my friend, to the last part of your first article.

You say there: "Others, many others, had been raised to mortal corruptible life."

You say now, "Who were they? Was there any called forth from the corruption of the grave but Lazarus?

In your last letter you say:—"Before entering upon the ground indicated in my last, I wish to call attention to a few items you failed to notice.

1. Why there is no mention of mortal resurrection in church history, either sacred or profane.

Now Mrs. W., if as you say there is no mention of mortal resurrection in church history, either sacred, *by* which you say you mean the Bible, or profane, by which you mean all history outside the Bible, then how did you discover that "others, many others, had been raised to mortal corruptible life"—referring to those who were raised before Christ? A witness trying to bolster up a bad case, must have an extraordinary good memory, if he does not entangle himself in the meshes of his own fabrication.

Mrs. W. does not read carefully, or she would not say that I tried to make believe that she denied the words "is risen" are from *egeiro*. If she will look again she will find that what I said was that she had "passed unnoticed" the fact, and she evidently had, for it is noticeable that she has no more to say on the words "is risen" as proof that Jesus was immortalized when they were uttered by the angel. In her straits she mutters: "All you say on this point has nothing whatever to do with the case in hand."—A very forcible argument(?). Our friend continually quotes the expression "Christ was raised from the dead" and adds, "not from a lower nature." Why does she say this? Do you, Mrs. W., deny that Christ was raised from a lower to a higher nature? Was he not first, sin's flesh, lower nature? Did he not ascend from that to the divine (higher) nature? Does not Paul in treating of the resurrection in the very chapter you quote from say that the natural (lower nature) is first, and afterwards that which is spiritual—higher nature? We can but pity our friend, to see how she runs beyond herself in her utter bewilderment." Still we are not without hope, because bewilderment is the experience of every one, when they find the old shattered ship in which they have for years been tossed about, sinking beneath them. If our friend will but keep *presence* of mind enough to take a sure step into the life boat, we shall rejoice, and give God the glory.

3. Mrs. W. asks: "What do you mean by saying it is not a question of words?" Look again my friend and see if you have quoted me correctly. My statement is that "it is not a question of mere words." Why do you leave out the important little word *mere*, and then make so much ado about words being "signs of ideas?"

4. Finding that her invention, that Jesus forbade Mary to touch him "lest she be overcome by her feelings" will not do, our friend now says as we said, that the whole thing, as far as Jno. xx. 17 is concerned hinges upon the meaning of the words "for I am not yet ascended." So now she claims that the Savior meant that he had not made his bodily ascent to heaven. Why should he desire Mary to go and tell the disciples that he had not gone to heaven when he would be with them about forty days before his ascension? Why we ask, send Mary to tell them, I ascend to heaven, when he would be with them to be seen and handled, and for them to witness his ascent? Is it not evident to any candid mind that when Jesus said, "Go and tell my brethren * * I ascend unto my Father" that the ascent here spoken of would take place *before* he would see his brethren himself? Therefore we argue, that as he did not go to heaven before he saw his brethren, the ascent could not have been to heaven, but to the Father nature.

5. It has been claimed by our friend that the use of the word *anabaino* rendered ascend, is confined to a bodily change of places from a lower to a higher. She says (see p. 227) "By reference I find * * every instance where the word occurs, it refers to some certain definite object changing places, changing from a lower to a higher place." It is evident that one friend's "reference" was not very thorough, or she would not have made *such* a reckless statement. I said last month, that I claimed no more for the word *anabaino* than I did for the word ascend, and gave instances where the latter is used in the sense claimed for the former. Now let us see if the word *anabaino* is not used in other parts of Scripture just as I have claimed it is in Jno. xx. 17; and also if Mrs. W. is correct in the above statement. "Why do thoughts arise in your hearts?" Luke xxiv. 38 The word arise, in the foregoing is from the same word as ascend is in Jno. xx. 17. Now Mrs. W., just show us your "definite object changing places" in this case. "And the thorns grew up," Mark iv. 7; "But when it is sown it groweth up" (ver. 32). What "definite object changing places" is there here? Suppose this read "And the thorns ascended," would you conclude that there was a removal of the thorns and the mustard seed from one place to another? Do you not see that the growing up or ascending in these cases is not a change of places, but a growth or ascension from a low state to a higher state, and that the ascension is within the thing itself? The same word is rendered spring up, Matt. xiii. 7; and sprang up in Mar. iv. 8. In Rev. xi. 12 we have the word occurring twice, rendered come up and ascend; and the ascension is thus arising, not from a lower place to a higher, but an ascension of the "two witnesses" to power. John symbolically, was (and will be in reality) the subject of ascension just as Jesus was, Rev. iv. 1. He saw a door open in heaven (the new heaven wherein will dwell righteousness, 3 Pet. iii. 13,) and he heard a voice "which said, Come up hither." ("Ascend hither," Diaglott).

Now in what sense did John ascend symbolically? and in what sense will he ascend really? His answer is: "Immediately I was in spirit." When John with all the worthy ones shall be invited to "ascend up hither," they will "immediately" (in a moment in the twinkling of an eye) be in spirit nature, by being raised spiritual bodies, by being changed in a moment in the twinkling of an eye, or by being made "partakers of the divine nature, having escaped the corruption that is in the world through lust." This was the ascension of which Jesus was the subject between the time he commanded Mary to tell his brethren "I ascend to my Father and your Father, to my God and your God," and the time he met his brethren himself.

There is little else calling for reply this month. The make-shift to which Mrs. W. resorts to evade the force of Paul's words in Rom. viii. 11 only shows what human nature will do to evade the truth. That Paul promised the brethren that the spirit would "preserve" their mortal bodies is so absurd, and so directly opposed to the teachings of the Scriptures that it scarcely needs notice. Still we will give it the attention it deserves in our next. As to the stones Mrs. W. is getting from 1 Cor. xv. she reminds one of little children building toy houses. We think now the way will be open for getting into that chapter in our next.

(To be Continued).

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## Selections

### AN APPEAL TO THE CHILDREN OF GOD SCATTERED ABROAD.

We have, in the judgment of the writer, reached the "last days" and the "perilous times" painted in such a graphic manner by Paul in his 2d letter to Timothy, chap. iii. We are on the threshold of that greatest day so solemnly and impressively portrayed by the Lord in Joel, when "the powers of heaven shall be shaken, and men's hearts failing them for fear, as they look on the things which are coming on the earth." Luke xxi. 25, 26. The visible churches are languishing and perishing; superstition and rationalism holding divided dominion—a form of godliness without the power—while in the world at large atheism is rampant, and profligacy abounding. There was a man of God nearly two thousand years ago, who, in the midst of a great argument, broke out in this manner:

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light," Rom. xiii. 11, 12. The great man had long enjoyed the fulness of life Divine in communion with God, but was hastening on to the greater salvation; to the presence of the Lord Jesus; to the bloom and blessedness of immortality; to the glories and triumphs of the everlasting kingdom. It was not necessary that even inspired men should know the whole mind of God. The season for manifestation in perfect glory was hidden in the prerogatives of God, whose wisdom comprehends, with unerring unity and infallibility, the beginning and the end. But still the language of Paul was true on the large reckoning. The greater part of the awful night was for ages in store. It has been a long night of blasphemy and profaneness, of crime, sin, and suffering, of spiritual disease, and spiritual darkness; but to-day was at hand. O precious coast if so, how much nearer are we to the supreme sunrise, to the revelation of that day sublime for which all the shadows flee away.

Peter is one with Paul in his use of the fine image. He sees a secret people of the pilgrim order walking by lamp-light in a dusky place, waiting for Divine splendor; declaring the dawning of the golden day, and the rising of the day star in each believing heart.

Now, if we look for such things, where are we standing? Suppose that this very day, or this very night, the Lord himself should descend from heaven with a shout—with the voice of the Archangel and the trumpet of God—how many of us are ready? Would it be the glorious meal of life and transport; or the loathsome and desolation—a horror which cannot be spoken?

It is surely *certainty* which we all need to work in the secondary matters of this life. We desire and contribute we look carefully after the title deeds of our homes and fields; and our marriage vows and covenants with men have to be guaranteed by proper witnesses; the rights of house and land and press are all fenced and guarded by proper securities. Our greatest concern should be our greatest certainty. Are we standing in a right relation to God for time and for eternity? Are we constitutionally in a condition of Sonship, enjoying the undeniable witness of the Holy Spirit, having established fellowship with the Father and with the Son, and being heirs of all the property of God?

Beware lest any man dream of security in the midst of ruin and destruction, for the churches give an uncertain sound, and men known not how to prepare for the battle. We have to come back as wondering and believing children to the documents of God, where we can hear the voice of absolute truth.

Feeling deeply our responsibility before God, let us bring the matter to a direct issue. It is quite common in these days of confusion for a number of minds to be practically over hardened, that they may live utterly in God. The position is a safe one; but it is the safety of superstition, and so becomes fearful. In the light of Divine revelation such a situation has a horror of great darkness brooding over it. Such gloom, such fears, and miseries were utterly unknown to Apostolic times; passionate prayers were under conviction of sin, found freedom and life in quite early centuries. On the great day of Pentecost, when the church first came into existence, "there shall we do?" Those days from Abraham were very significant: Repent, and be baptized, every one of you, in the name of our Lord Jesus Christ for the remission of sin, and you shall receive the gift of the Holy Spirit," Acts ii. 38. On that very day three thousand souls found Divine forgiveness and life in coming through the appointed path of God—the *baptism* of washing of regeneration. In like manner Saul, directed to Damascus to learn the will of God, hears the message of God through Ananias. And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord;" in the manner his burden and blindness passed away, forgiveness was realized, and he was filled with the Holy Spirit. The ancient ordinances, whereby men were planted in the spiritual kingdom of God, were restored to its right place in the churches, or the wrath of God will descend with fierce retributions of the unfaithful. We have to be buried with the Lord by baptism into his death—devoting ourselves to death as he did—that we may rise first, into the beauty of holiness; and, second, into the practice of immortality—Rom. vi. Hence we can then express with the voice of power—"Let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Heb. x. 22. Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish," Eph. v. 25-27. In the spiritual new creature all stand complete before God, run over by blood and washed with water. It is by not beginning at Jerusalem that so few people appreciate the witness of the Holy Spirit as the seal of our present acceptance in the Beloved, and our earnest of future glory. This great revival belongs essentially to Sonship. If we men become Sons—as we "learn in ancient days, and might be well known now, if men would read with open eyes the Word of God: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ," Gal. iii. 26, 27. Hence to such persons it could be said: "And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. So the ancients formed a peculiar family—supernatural and divine, where the rich man and the poor man, the master and the slave, the Jew, the Greek, and the Barbarian, found themselves one. All earthly distinction disappeared, and the brotherhood of eternity stood manifest in the fatherhood of God. It is indeed certainty which we all need; and as the seal of God can only follow the accomplished reality of Sonship, we must come back with the simplicity of children to the pure testimonies of the Divine Record. Following the inspired men who laid the old foundations of the house of God, which is the pillar and ground of the truth. In such a manner we arrive at the Rock of Ages, and the ground is no longer shaken under our feet.

Now, dear ones, who are thirsting after God, let there be a genuine revival. We may not conceal from you that modern revivals find no favor in our eyes. The old superstitions are always held fast, especially that worst one of the Ritualism of the babe in the great names of Father, Son, and Holy Spirit—a profane, unauthorized, unhallowed proceeding, without foundation in reason or revelation, and the prince of all false life.

How a revival can be lost or accomplished for human weal and the glory of God is beautifully set forth in Ezra and Nehemiah:—

I. The people were called to fasting and prayer both by the river of Ahava, and likewise in the Holy land, confessing and deploring their sins, and earnestly seeking light and counsel from the Most High.

II. They solemnly gathered as *unity* to hear the eminent Scribe read the holy law of God, which had fallen into neglect. From morning to midday the law was read, and they were caused to understand the meaning. Hence the Temple Service began to shine out clear, and the distinguishing ordinances of adoption were honored, such as the Feast of Tabernacles and Passover—great chaunels of blessedness and life.

III. They were called upon to put away all their foreign wives and all the filthiness of the land, that there might be a godly seed and a sanctified people.

IV. Then they renewed their Covenant with God, confessing with the heart, and subscribing with the hand, to be a holy people, keeping all the commandments of the Lord. The ways of God are everlasting. It is substantially in this way only that we can abide out as a recovered people, prepared to rebuild the temple of the glorious one—the Jehovah of Israel and of the race. Only in such a fashion can we accomplish a Godly Revival, and prepare a people for the glorious appearing of our great God and Savior.

In no fanatical movement, or excitement of the flesh, can we render any true service to humanity or do anything for the name and honor of the most high God. As we have indicated, all the foundations must be laid in truth, intelligence, and holiness unto the Lord. Plans must be perfected—resources secured, and the entire renunciation of all the evil traditions of men. In the midst of such a searching work all counsel for daily walk will follow by spiritual necessity. Now then, beloved ones! in whatever street of modern Babylon you happen to live at present, arise out of slumber! "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Put on the armor of righteousness and of God, and fight right onward to the City of God, and the kingdom of his glory. We are all in a heavenly condition, far away from the central splendor and the fountain head of Power Divine; but there is no reason why we should have such leanness and poverty of soul. We want more piety from the countenance of the Father; more power from the Holy Spirit in the inner man; more manifestation from the Divine and most honorable Son; and all are waiting that we may besiege the Eternal Throne, and then the river of the highest life will flow down in the midst of us. As we seek and find the good old ways God will reveal his majesty, his holiness, and his glory in two places where we gather for worship, with great signs and tokens of his presence.

*This paper was written by the late George Storrs, and a few days before his death he requested that the MS. should be printed and circulated among the various religious bodies.

### ATONEMENT.*

In what sense is the death of Christ an atonement for sin, and why is he called the "Lamb of God which taketh away the sin of the world?" Questions of deepest moment gather around the doctrine of Atonement—a doctrine which has been sometimes so handled as to repel and drive many away, not only from the cross, but from the crucified Savior. The following questions and answers are here suggested in the hope of presenting this doctrine in a light which is at once Spiritual and reasonable, and in harmony with those other great truths concerning the Christ of God and our relations with him which are embodied in the words "Incarnation" and "Regeneration," with which the doctrine of atonement is inseparably connected. When we speak of atonement we speak of an act of reconciliation by means of which man is brought back to God. But in order to understand this doctrine we must admit the following facts.

First. That sin had cut us off from eternal life in God.

Secondly. That the sentence, "Thou shalt die," is not an arbitrary decree, but a moral necessity.

Thirdly. That in order "to save man's soul alive," sin must be put away and death overcome: death *can not be avoided*; "it is *appointed* unto men *once* to die."

The atonement is for the putting away of sin and the overcoming of death. "Behold the Lamb of God which taketh away the sin of the *world*, "The Lord hath laid on him the iniquity of us all;" and, "I will ransom them from the power of the grave;" "O death, I will be thy plagues; O grave, I will be thy destruction." The words point to Christ as the Sacrifice for sin, and as the Ransom from the grave. But it is urged, and very truly, that God freely forgives all who repent and trust in his mercy. John's baptism, for instance, was a baptism of repentance unto remission of sins.

QUESTION. What further need is there, then, for any atonement for the remission of sins?

ANSWER Because of death; death as a moral necessity following upon sin, cannot be removed by the will of the Almighty, unless he remove at the same time the law of sin and death.

Q. What, then, is meant by forgiveness, if it be not the removal of the punishment?

A. Forgiveness is the disposition of God towards the sinner. When God *forgives*, he *does* remove the punishment. He provided salvation through the slain Lamb from the foundation of the world. *God did not love the world because Christ died; but Christ died because God so loved the world*

Q. But does not God pardon sin repentance without the shedding of blood?

A. He does; but that does not make Christ unnecessary as man's salvation. *Through this* line of precedent until you the forgiveness of sins, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Q. On what, then, does man's salvation rest; on his repentance and trust in God's mercy, or on the death of Christ?

A. On both. Without repentance and faith Christ's death is void; without Christ's death, repentance and faith are void.

Q. But you say God forgives when men do not know Christ, as in the old dispensation?

A. Yes; but not without Christ. They may not know *how* they are saved. The sinking man does not always know how he was rescued, or who rescued him. So those who are saved by God's mercy will find that all the glory thereof is due to the Lamb of God, who hath redeemed them by his blood.

Q. Why, then, do you *preach* Christ, and the doctrine of faith in his atonement, if men can be saved equally without the knowledge of it?

A. It does not follow that because many may be saved without knowing Christ, that many more are not saved through knowing him who would otherwise be lost. The preaching of the cross of Christ is a manifestation of the great love of God, and is "the power of God unto salvation unto everyone that believeth."

Q. This much I can allow; nevertheless, cannot God forgive and save through Christ without our being called upon to believe your horrible doctrine of a human sacrifice? Can we not interpret the cross as the power which draws men to God by virtue of its moral application as a manifestation of love?

A. Yes, as a manifestation of love, indeed; but, remember, the death of Christ would be no manifestation of love if it were not also a *manifestation of salvation*. The love consists in the *saving*. Your dying would be no proof of love to your friends if it did them no good. We can understand how love is ready to lay down its life for its friends, and greater love hath no man than this. But why? because they are benefited thereby. We cannot imagine anyone delivering himself up to violent death on purpose to be killed, and expecting that his friend will see in the mere fact of his doing so a proof of his love! But we can well imagine, and often witness, one life sacrificed for the life of another.

Q. But can you imagine that *the* death of an innocent man *does* save the guilty *in any other* way than by this example of submission and obedience to the will of God? Can you imagine God having any satisfaction in the cruel death of a pure and innocent being? or could God require such a sacrifice to satisfy his justice?

A. We do not believe that God *required* it to satisfy his *justice*, but he rather *gave* it to satisfy his *mercy*.

Q. How could anything so unjust satisfy his mercy? Can you believe that God has any satisfaction in the death of the innocent than he has in the efforts and repentance, however feeble and faulty, of a creature born in sin?

A. We do *not* believe that God has any *satisfaction* in the blood of the innocent; on the contrary, we believe that it was an exhibition of the sorrow of God, that the very heart of God was torn and riven when the rocks were rent, and there was darkness over all the land

Q. And yet you believe that the death of Christ was the punishment of our sins laid upon him?

A We do. "The Lord hath laid on him the iniquity of us all." "He was made sin for us." Salvation by copying the example of Christ, leaves it still a doubtful issue depending on ourselves, and is no guarantee for the putting away of sin.

Q And can you make our salvation depend upon anything else without a shock to your moral sense? I cannot reconcile myself to the impossible idea of man's having any moral right to cast off his own responsibility and claim another's death as a savor for his sins and a guarantee for his acceptance with God.

A. If you regard Jesus Christ as a mere man, you may well maintain an honorable independence, and decline to have any interference between your sins and your God. But if you regard Jesus as himself God—as having a Divine right to say: "Thy sins be forgiven thee;" "Young man, I say unto thee, arise;" then your moral right to cast your responsibility on him, and to hide your sinful soul under the cover of his redeeming love, is not only clear but peremptory.

Q. Yes; I indeed concede that between myself and my God there is no room for self dependence. But though I accept Jesus as my Divine Savior, I cannot conceive of any such settlement of my salvation as rests upon the sacrifice of another's death doing service for my own. If the sinner deserves death, let him die, and not a substitute.

A. Yes, indeed, if the sinner deserves death, let him die, and not a substitute; even so sinners do die. Christ's death is not a substitute. He did not die instead of us; if so, how comes it that we die also? This is not a doctrine, but a fact.

Q. But if the sinner dies himself, and if death and suffering is the punishment due to his sins, what need is there of any other to die for his sins? If he dies he atones for his own sins.

A He is so—and what then? Man pays the debt due to his sins and dies; but having paid it, wherein is he richer? He is the more naked, unclothed, bankrupt! The payment of the debt exhausts all his resources, for it takes his life; and what has a man more than his life? But it does not exhaust the resources of the God-man. The Kinsman Redeemer has more than enough to pay the debt; he has the redemption money to buy back the lost estate.

Q What was the redemption money?

A. The principle of life—the Spirit which quickeneth—the power of his resurrection. He rose as the Conqueror of death

Q But how shall the victorious death and resurrection of the Holy One be justly ascribed to the guilty one? Is not this substitution?

A. The victory of Christ is not *ascribed* to the believer, it is *given*; it is *not imputed*. It is *imparted*. He *gave* himself a ransom for all. God has *given* to us his only begotten Son, and eternal life *in his Son*.

Q. But why say he gave life to be a sacrifice of atonement, and that the virtue of his death is imparted to the believer?

A. Because the doctrine of atoning sacrifices is taught throughout the whole of the Old Testament, and applied to Christ in the New.

Q. What teaching would you draw from the Old Testament sacrifices?

A. That the atoning sacrifices were but types and shadows and prophecies of the Messiah, whose one great sacrifice would be a propitiation for the sins of the whole world.

Q. What do you understand by the doctrine of atoning sacrifice?

A. I would first answer this question by saying what our doctrine *is not*; for the ideas connected with these words have been so largely taken from heathen corruptions of their truth that the Christian doctrine has suffered reproach. Do not imagine that when we speak of "propitiation" we believe in an angry God appeased by blood—or a God who can look with complacency on the sufferings of an innocent victim, or the wrath of the Father set against the tender pity of the Son: these horrible and revolting ideas are wholly repudiated by us. The object of sacrifice, we believe, was to set forth in symbolic act that victory over sin which is the only way of deliverance and restoration to God. The victory over sin is through death. Sin and death are closely represented in sacrifice. Sin is confessed and symbolically transferred to the goat by laying on of hands; it is then slain, and thus the offerer has "made an atonement for his soul." The sinner's restoration to God depends upon *another's* death; yet the death of the Lamb is not *instead of*, but legally the same as his own.

Q. I do not see my shadow of justice in this legality. It seems to me a mere counterfeit and piece of mental or "legal" jugglery. You say the death of the lamb is the *same* as the sinner's death, but it is *not* the same. The irresponsible lamb cannot morally atone for sinners.

A. It is true that it is *not* the same *in the type*, but in the antitype it is so. The type is the shadow, not the substance—these things are but *figures* of the true, but the body is Christ; and between Christ and the believer there *is identity of being*—union; life in life which is real, vital, spiritual, not a mere imputation or legal reckoning, as in the case of the type. The Lamb of God is not an irresponsible being. The Incarnation teaches us that Christ came in man's nature; the doctrine of Regeneration teaches us that man becomes a partaker of the Divine Nature. The new birth makes us a new creation in the Second Adam—very members of his body, of his flesh, and of his bones.

Q. But what connection has this with propitiatory sacrifice for the forgiveness of sins in the *death* of Christ?

A. The connection is very close indeed. The lamb of sacrifice *belonged* to the offerer; it was his own. Its life was his, its death was his, its very flesh became, by his partaking in the sacrifice, part of his own body. Apply this to Christ, and you will see the connection. If Christ is yours, if there is a vital union between his life and your life, between his death and your death, then there must be a vital union with him in his resurrection. And as truly as he has taken you into union with himself so does he bring himself into union with you. Your sins, your punishment, your death he takes unto himself. Herein he represents you and gives you the right to be fully represented in him. You might have died in sin and risen no more; so now you may die in Jesus and rise again by the power of his resurrection. The whole mystery of godliness is enfolded in these words: "Christ in you, the hope of glory."

Q. But what right have we to appropriate Christ as our own?

A. Not by right of nature, not by right of purchase, but by right of *gift*. He *gave* himself a ransom. Can you not truly say that God has given to you his Lamb? And do you not see the absolute *need* we have of *another* to deliver us from the power of sin and death? We are *not* able, but he *is* able to save. The strong swimmer plunges into the flood, and the sinking one is carried safely over in his arms. Dear brother, will you not accept the Lamb? And do you not see how beautifully the truth concerning this wonderful atonement opens up the whole mystery of God that was hid for ages—now made manifest: "Christ in us," and its complement, we "in Christ." Born again by the quickening Spirit—the bond of union between the Father and the Son, which also unites all the sons as one in Christ. Do not, dear brother, stumble at the word "propitiation." It is simply that Jesus, our Brother, has made it all right for us. He could not save us from the grave, but he will go down into it with us, holding us so closely that even there we cannot be separated from his love. Do not stumble at the word "atonement." It is simply that sin is an awful barrier between us and him, and he not only delivers us from its punishment in death, but purifies us by his own spirit We are in the position of those who have already died for their sins, and risen again justified. The newness of life in the Spirit is far higher than the life of the lost paradise. Life in Christ lifts us into heaven itself—gives us access to our Father full and free. It gives us power to overcome. It opens to us an abundant entrance into all the fulness of his love.

Q. But is nothing needed on my part? Is all this given though I remain as I am?

A. All this is given, but not *taken*, if you remain as you are—refusing it. No outward act is needed; it is not baptism or sacrament which unites to Christ, but faith. "We are the children of God by faith," and so simple is faith: it is the position of a soul before God, who, hearing and believing the Record which God hath given of his Son," accepts the gift as it would accept any other gift. It is not the word of spoken acceptance, it is not the laying hold of the tangible gift—you accept an offer *in your mind before* you utter it or act on it. The maiden accepts the lover's offer in her heart before she answers by word or sign; but the *outcome* of the acceptance is that she is his for evermore. Dear brother, if Jesus Christ gives you himself, will you not take the gift and give yourself to him? In accepting the gift you accept the Holy One; you choose not life merely, but holiness; not escape from penalty hereafter merely, but from sin now. He is not a substitute, exchanging places with you. He is a Representative, standing where you stand. His blood did not remove God's anger from you to him; but it removed your sins and all the long train of sorrows they had brought to you out of the way for ever. The stripes were laid on him—even your stripes—and all the cruel pain and all the terrible sorrows of death laid hold of him—your sins and your punishment—because you could not bear it, and he could. He won a sinless victory over temptation, over the world, over pain and sorrow and death, and he overcame them all. And you, too, shall have these tribulations to bear. But be of good cheer, he has overcome the world.—*R., in Rainbow.*

*It is with especial pleasure we insert this short article on a very great and solemn subject, not as though the many were not here and more perhaps a little open to criticism, but because of the interesting, frank and winning way in which the writer's thoughts are set forth. In fact, the earnest and practical spirit pervading the piece disarms criticism. We are pleased to say we have another article in hand from the pen of Mr. James Holding, on "Atonement in Type and Antitype." This we propose printing next month; and if after that it should seem important that any thing further be added, the way will be open for our trusty contributors to supply the need. Mere verbal controversy on such a theme would, in our judgment, be out of place.—ED. RAINBOW.

*In more precise Scripture language now or done.—ED. RESTITUTION.

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### Conference Notice.

The Second Quarterly Conference of the Church of God in Indiana will be held at Rensselaer, Ind., commencing Friday, Feb. 4, 1887, and continue over the following Sunday. Brethren and sisters, this is your appointed meeting—do not wait to be urged to attend and aid in its work, but esteem it as one more privilege of assembling together, and by a united effort push forward the cause of our Master. As Brother R. S. Driggins, President of the Conference, is in the South for the winter, I have been requested to urge Brother J. L. Wince, First Vice President, to attend.

A. H. Underwood, Sec.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 2, 1887.


*IMPORTANT NOTICES.*

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

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Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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## EXAMINE

*The label on your paper, and if it bears a date previous to* Feb. 7, *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

THE selected articles on the first page are well worthy of a careful perusal. The first in order is from the *Messenger* of Glasgow, Scotland, and the next from the *Rainbow*, London, England.

IN the translation of Job xxxiv. 3 as printed last week, "Because the ear proveth the value of words and the throat tasteth in eating," for the word *tasteth* read *tasteth*. Take a pen and convert the letter "l" into a "t" by crossing it, will be a sufficient correction.

THOSE best posted in European politics are of opinion that Russia is not only waiting, but intriguing for a collision among some of the Greater Powers, so, that, while they were engaged in the work of mutual slaughter, she could be left free to wind up the Eastern Question in her own way. A war between England and the United States would materially favor the Czar, as England would then have her hands more than full. It is our earnest prayer that no war may take place between these two governments.

### EDITORIAL BREVITIES.

MAN CREATED.

"I will praise thee; for I am *fearfully* and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hidden from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. cxxxix. 14-16.

If we apprehend the design of the plan of redemption to be the exaltation of *humanity*, as respects the church of the living God, to the plane of the *Divine*, thus bringing celestial perfection out of what might be termed a *moral chaos*, we, at the same time, are led to apprehend from the Scriptures of truth, as bearing upon the mystery of the creation of man, that man, as at first constituted was the very masterpiece of the lower creation, with which he is so wonderfully and mysteriously connected. *Created man* was the consummation of the creation—the sublime genesis of created generations—as redeemed man, when clothed with immortality, glory and incorruptibility, will be the sublime genesis of the new creation, and the glorious consummation of "all things made new." That the genesis of man, in the grand evolutions of the creative work, is what the Psalmist alludes to, is thus forcibly and beautifully set forth by Prof. Taylor Lewis in a chapter, "The Essential Ideas of Creation," introductory to Lange's Commentary on the Book of Genesis. Speaking in this particular chapter of the Hexameron, or Creative Days, he says of the sixth, in its closing work, "Each day, as a beginning by itself, contains the incipient powers and elements of its peculiar work, but does not exhaust those energies. The light is still evolving on the second day; the fluids are still parting in the third; the firmament, though having its auroral light before, is becoming still brighter in the fourth; vegetable and animal life are coming to still greater perfection in the fifth and sixth.

May not the same be said of man? On the sixth day, his "bringing into the cosmos" becomes complete; the divine allocution, "Let us make man," receives its accomplishment, and the process by which his material and physical structure is educed from the earth is finished; but may we not suppose that the preparation for this last and crowning work, and so the work itself, runs through all the previous cycles? "Thine eyes did see my substance, yet unfinished, and in thy book all my *members* were written, the days they were fashioned, when there was not one in them." This remarkable passage may apply primarily to the individual generation; it doubtless includes it; and yet there is something about it which seems to indicate a wider and a deeper application to the origin of our generic physical humanity, and to its first germ or material, as it lay in the formlessness of the chaos.

The Septuagint has rendered גלמי Psa. cxxxix. 16, by a word very similar to that by which it describes the *tohu, akatergastos nun*, my unformed or unwrought, Vulgate: *imperfectum meum*, my unmade. But the most striking resemblance is suggested by the יומים, the days, which our translators have rendered "in continuance," thereby greatly impairing the force and significance of the language. "Thine eyes saw it then unfinished" during all the days in which it was receiving formation, יומים יצרו, when they were being formed, or written down in thy book, ולא אחד בהם. These last words have puzzled all the commentators. If the passage may be referred to the primal formation of humanity, then it would be, not only a fair view, but even the most legitimate one, grammatically, to refer אחד, as also the pronoun in בהם to יומים just preceding, "*during the days* they were formed, and even when there was no one (no first day) among them." "Even before the day" (compare Isa. xliii. 13) God was writing or preparing this book of the human record; it dates from the very foundation of the world. Eph. i. 4; Heb. iv. 3; Rev. xiii. 8.

The full formation of man in the sixth day does not oppose the idea that the powers and evolutions of matter that were finally sublimated into the imperishable germ of the human body, and the types from lower forms that finally went into the human physical constitution, were being prepared all the days. This was his being *formed out of the earth*, that is, out of nature in its evolving series. Here, too, it may be said (though with the diffidence that becomes every attempt to penetrate these creative mysteries), we have some light upon that dark and puzzling language, "When I was made in secret and curiously wrought in *the lowest parts of the earth*," Ps. cxxxix. 15,—*in inferioribus terræ—in profundissimis naturæ*. The common explanation that refers this language to the maternal womb does not satisfy, and it has no exegetical authority in any similar use of such a metaphor in the Bible Hebrew. It becomes more easy, if we regard it as the womb of nature, the earth out of which the Lord God formed man. In the language, too, of the thirteenth verse תסכני (compare Ecek. xxviii. 14, 16. הסוכך כרוב—*intexuisti*, Luke i. 35), "thou didst overshadow me in my mother's womb," there is a striking resemblance to the image of the spirit brooding or hovering over the formless tehom. It is not strange that the author of this most sublime Psalm should have had in view, either primarily or suggestively, this remoter generation. Man, generically, in his appointment to dominion, is clearly the subject of Psalm viii. 4, 5, 6. Why should his generic origination be thought too remote an idea for the profound and contemplative cxxxixth?"

To this learned and beautiful quotation we may add that the Hebrew verb, rendered "curiously wrought," means to *variegate with beautiful colors*, to *embroider with the finest needlework*, and thus shows that creative energy, in man's formation, exercised the most consummate skill in elaborating the human framework. From Physiology we learn, that of the sixty-five chemical elements or simple bodies that are known to exist, fifteen enter into the composition of the human body.

Into the CREATED MAN God has *inwrought*, in the most delicate manner, these fifteen simple and uncompounded elements, and then infused into the perfected organism the mysterious principle of life—vitalized the organic form that he had so wonderfully elaborated from elemental principles, whose origin is co-ordinate with the primal creation of all matter. Into the REDEEMED MAN will be *inwrought* incorruptible principles, as the process of the new creation through the resurrection from the dead, and into this reorganization will be infused the divine vitalization of spirit-life, placing man redeemed on that lofty plane of existence occupied by the Son of God, man's glorious Redeemer.

MAN REDEEMED.

God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9-11.

It is God's eternal purpose to place his only begotten Son at the very summit of power and glory in the universe. We can form but little conception of the glorious natures and conditions of some of the higher orders of beings in the heavens. But whatever may be their rank in point of exaltation, yet far above them all God has exalted that loved Redeemer, who, although pre-eminently the Son of God, is, nevertheless, a kinsman of ours. How wonderful that *humanity* should be thus exalted; that a nature at first lower than the *angelic* should at last be placed at the very head of all creation. The divine and the human have been united in the person of God's own dear Son, and hence the exaltation of the human. On this wonderful theme L. C. Baker sublimely expatiates in his able work entitled *The Mystery of Creation and of Man*.

"The word was made flesh, died for our sins, and was raised again in the power of an endless life, the Type and Fount of pure and indestructible manhood, set in the highest heavens, the model and goal to which he would bring us. The being clothed upon, then, with this glorified humanity at the resurrection, is as essential to this plan of ages as is the keystone of an arch. The stock of this human family is the noblest tree that has blossomed out on the field of the universe: the grains in whose cell are stars; and that stock has yet ripened but one fruit, one Risen Man, the corn of wheat that fell into the ground and died and rose again, the germ of springing harvests that shall make this wide field glad with golden sheaves, and vocal before God with perpetual joy. It is this embodied immortality, this incorruptible manhood that bears the stamp of God's own image, to the production of which he has been working through all the ages, for whose manifestation the whole creation now waits as an expectant mother travailing to bring to light the kingly race whose birth shall be her rest and joy. And through this race, not of disembodied spirits, but of men, who shall come to their immortal manhood at the redemption of their bodies, shall the designs of God in creation be unrolled to the ages to come."

## Selections.

THE LAND SHADOWING WITH WINGS.

In your journal of the 1st instant, you have a short editorial under the above caption, wherein you inform your readers that, of late, several sermons have been preached from the 18th chapter of Isaiah, which runs thus:—

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia. That sendeth ambassadors by sea, even in vessels of bulrushes," etc.

In your remarks, you say that "it seems now to be generally conceded, that America is the land which the prophet Isaiah saw in his vision," and that "indeed there can be no doubt of it, as this is the only continent lying beyond the rivers of Ethiopia." In reply to this I would observe, that though it may be thus "generally conceded," the text and context will not admit of such a construction.

General concession may give a quietus to "things seen and temporal," but is always to be put to the question in relation to the politics of the kingdom and throne of David, which is to be "built to all generations." Psalm lxxxix. 3, 4, 24, 26, 29, 36, 37.

The 18th chapter of "that great prophet," Isaiah, has manifest reference to the Israelites, the natural subjects of David's kingdom which, for 2,400 years past, has been "trodden down," and its territory "spoiled" by the Chaldeans, Persians, Macedonians, Romans, Saracens and Turks. This chapter is part of a prophecy which commences at chapter xvii. 12. It begins with "Woe to the multitude of many people," and "to the rushing of nations;" for "God shall rebuke them and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind"—verse 13. These "nations," Ezekiel tells us, are "Gog, the land of Magog, Rosh, prince of Mesech and Tubal," in alliance with "Persia, Ethiopia (Cush), and Lybia, all of them with shield and helmet (a Tartar host); Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with Gog"—a Russo-Tartarian host, which "shall" rush to the battle of their overthrow "like the rushing of many waters," even against the Israelites, partially resettled in the country promised to their fathers. At this "evening tide" shall Jacob be in trouble, Isa. xvii. 14, for then "will be a time of trouble, such as there never was since there was a nation even to that same time:" and at that time Israel "shall be delivered," Dan. xii. 1; for "before the morning he," the autocrat, "is not. This is the portion of them that spoil us, (Israelites), and the lot of them that rob us." Isaiah xvii. 14. In view, therefore, of this "consummation so devoutly to be wished" by Israel, and by all that love him for Messiah's sake, who shall judge among the nations sitting on the throne of his father David, Jehovah makes proclamation by the prophet to the power which, in his providence, he has appointed as Israel's protector in the affair of their partial restoration to the land of their fathers, "which is the glory of all lands." This protecting nation is insular and maritime, having possessions "beyond the rivers of Khush." "Ho, to the land, shadowing with wings!"—protecting with its power as a bird protects its young under the shadow of its wings; "which is beyond the rivers of Khush"—not "the undiscovered land," but "beyond the rivers" which water the tract of Asia, lying between the Tigris, Caspian Sea, and Persian Gulf, and known as Khushistan—the ancient Asiatic Ethiopia. Now, Mr. Editor, if you take the bearings of the shadowing land lying beyond Khushistan, you will find that a line drawn in a northeasterly direction from Jerusalem, where Isaiah was when he made this prophetic invocation, will run through Khush, Afghanistan, and the Punjaub, and strike the Himalaya mountains, which bound the Anglo-Indian empire on the north. This protecting nation, whose territorial empire is thus indicated, as the nation of the sea which cannot send "ambassadors" unless by sea. There is no exception to this fact; whereas in relation to the United States, its government can, if it please, send ambassadors overland to all the states of South America. British ambassadors cannot move from their sea-girt isle except by sea; and they are pre-eminently "swift messengers," being despatched for the most part in steamers. Hence I conclude that the protecting power is not America, but the maritime arm of Britain, whose Indian territory lies from Jerusalem "beyond the rivers of Khush," the preservation of whose ascendancy in Hindoostan is entirely connected with the future destiny of the territory of David's kingdom; and the Jews, the "merchants of Tarshish and the young lions thereof," see Ezek. xxxviii. 13, under the Holy One of Israel, are the Cyrus and his hosts of their restoration in these latter days, even as the autocrat of all the Russias is the modern Pharaoh, who "shall rush like the rushing of mighty waters" against them, to his own discomfiture and utter destruction. In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and of a people terrible from this and onward; a nation meted out and trodden under foot, whose land (Palestine) the rivers (overflowing desolations) have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." This is so faithfully descriptive of the nation of Israel, in its origin and subsequent fortunes, as to need no comments by way of illustration. "This chapter," as you well remark, "is a study of itself, and contains most pregnant matter for deep reflection and consideration; but clearly the first word is mistranslated." As yours is a Sunday paper, I submit these remarks as not unworthy the perusal of your patrons, Gentile and Jewish; nor inappropriate even to those whose minds are absorbed in the pious exercises and observances of the day. The religion of Messiah is inseparable from the politics of these latter days. In hope that the ensign of Israel's independence may soon be unfurled upon their native mountains—that David's throne and kingdom may be speedily restored—and that "Messiah the Prince," both son of David and Son of God, may sit and rule thereon, as king of Israel and emperor of the world.—*Doctor John Thomas, in N. Y. Times, in 1847.*

## Letter Drawer.

ST. JOSEPH, MO.

*To the Dear Ones Scattered Abroad:*

I beg to say a few words by letter that I may thus express thoughts not suitable for other style of writing. Many of the letters recently appearing in THE RESTITUTION have been very comforting and encouraging to us who are so isolated from all of like precious faith. It is but right that we should speak often one to another of our hopes and fears as well as of our progress and attainments in the divine life. We are exhorted to add to our faith, virtue, and to virtue, knowledge; nor are we told that the time will ever come during this mortal state when we will have gained so much of heavenly wisdom that we can add nothing thereto. The sacred mine from which we have to dig is large and deep and wide, yet it measures not to the utmost our Father's divine purposes, for we read, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him." These glorious wonders will be unfolded to us in the Father's own good time. Let us rest in his love, let us trust implicitly in his wisdom, knowing that he who hath promised is also able to fulfil. Let us be ready always, so that when the Bridegroom cometh and calleth for his chosen ones we may be ready to exclaim, Lo, this is our Lord, we have waited for him and he will save us.

When any brother or sister writes of suffering affliction, my heart goes out to them in sympathy and I wish I could do something to help them to bear their heavy burdens. I was especially touched by two letters from invalid sisters within the past few months. I wanted to say to them at least a few comforting words by letter, but their address was not given. Dear ones, this seems (to me at least), like talking in the dark. We can not see where you are, and if we happen to have any precious little treasure, a word of encouragement, or exhortation, we cannot find you to bestow it. Would it not be well to tell us where you are? I have received many letters, precious words of cheer that came to me in a round-about way because the senders did not know just where to find me. In closing let me say, "In the Lord Jehovah is everlasting strength." Let us accept him (in his word) as our guide, even unto death. Your sister looking for redemption.

CARRIE WILLIAMS.

[It should be remembered that nearly all of our "Letter Drawer" is extracted from private letters—never intended for publication—and given a place simply to show the condition, the hopes and fears, of the waiting ones scattered abroad. It is therefore deemed best to withhold the address and sometimes even the name of the writer. However, a request sent to this office, accompanied with a stamp for return postage, will be cheerfully acknowledged with the desired information concerning any correspondent.]

*Editor Restitution:*

I had a present of a dollar yesterday and I hasten to send it to you for THE RESTITUTION. I am feeble and can walk but little, and the dear truths it contains cheer and comfort my old heart as I pass down to the grave. I wonder my life, so useless, has been spared to see another year. Could I live a thousand years I would try and live for Jesus and the good of mankind. I should miss my paper if I could not receive it, so I send pay for six months longer. I love to read the letters from brethren and sisters of like precious faith. They kindle in my old heart the enduring love of God which is ever fresh and overflowing from the great heart of our God and Jesus our best Friend. And the more I read of his divine attributes, the more I cling to his loving and powerful hand, and I am safe beneath his sheltering wing. God bless all the household of faith, and may we meet on the evergreen pastures of Eden restored.

HARRIET COLBY.

*Editor Restitution:*

Enclosed please find two dollars for my subscription to THE RESTITUTION for 1887. It is now some years since I began taking this paper. I find now I cannot do without it. Its weekly visits are really refreshing, it has shown to me the errors of modern theology. Under its teaching how clear the Bible is, things that once looked dark appear now as clear as noonday. Man would make God a monster who is not satisfied without sending souls to eternal torment. I thought at one time this was taught in the Bible, but now, I find they are only inventions of men, and are nowhere to be found in God's Word, and are only the same lie told by Satan to our first parents.

Hoping we shall meet in the kingdom, I remain your Bro.

WILLIAM SMITH.

HENRY CO. INFIRMARY, Ill.

*Ed. Restitution:*

I can let you know that we are still numbered among the living. Am very thankful to you for sending us your welcome RESTITUTION. It is a God-send to us poor and infirm folks. We are both of us over seventy years old. I am not able to write any myself, and Mrs. Johnson is very nervous, else I would have a good deal to write to you about. Hope that you will keep on sending us the paper for a little while longer, as we can not very well do without it. I am a firm believer in its teaching. We don't expect to wander very much longer in this world, but we believe that Christ has a place prepared for us in his heavenly kingdom.

Yours Respectfully,

JOHN KLINEFELT.

NOW is the time to renew.

## Youth's Column.

*Boys Make Men.*

When you see a ragged urchin
Standing wistful in the street,
With torn hat and hair in tangles,
Dirty face and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He's grown old he'll not forget it;
For remember, boys make men.

Have you never seen a grandsire,
With his eyes aglow with joy,
Bring to mind some act of kindness—
Something said to him, a boy?
Or, relate some slight or coldness,
With a brow all clouded, when
He recalled some heart-pang unhappiness
To remember boys make men?

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In the sorrow and its joy.
Call your boys home by its brightness
They avoid the household when
It is cheerless with unkindness.
For remember, boys make men.

—*Youth's Companion.*

*Sunshine at Home.*

Many a child goes astray, not because there is a want at home, but simply because home lacks sunshine. A child needs smiles as much as the flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid. If home is a place where faces are sour, and words hard, and faultfinding is ever on the ascendant, they will spend as many hours as possible elsewhere.

A Quaker had this for his motto. It will do to paste up where we can see it: "I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow human being, let me do it *now*. Let me not defer nor neglect it, for I shall not pass this way again."

"Strength for Today."

"Strength for today; it is all that we need,
For there never will be a tomorrow."
"As thy days, so shall thy strength be."

In turning over the leaves of a cast-aside paper, I found a little hymn by an unknown author, that greatly pleased and helped me.

I read it and re-read it, and then sent it to a little friend, with the thought, that perhaps it might help her as it had helped me. And now, I am going to tell my little friends of THE RESTITUTION about it and how I think they can please God, by keeping the two lines of the hymn in mind.

You see God only gives one day at a time; the tomorrows, are never ours.

Cannot we do right one little day? It looks to me as if it might be an easy thing to do, and when we remember that God has divided the day into very small moments, and that only one of these is given us at a time, in which to do right, it seems still easier.

Don't you think we ought to be ashamed of ourselves if we cannot be good, while sixty seconds are speeding by?

"As thy days, so shall thy strength be."
The dear Future says!

Is it not a beautiful thought, that as each day comes, God is going to help us? If the day is hard to get through, he will give us the more strength; strength measured out according to our need.

We do not need to shed tears, nor to let wild angry thoughts go rushing through our minds. When the hours of trouble and perplexity come,—it is only for today, and there is promised, "strength for today!" God will stand by our side; he will take our hands; he will lift us out of the miry places, and set our feet upon the rock; he will establish our goings.

If we are good as the moments go by, when night comes there will be nothing to trouble us as to a misspent day; and when life comes to an end, we can say, "It is all right." "God has been my strength all the way," and I can go to the grave in peace, knowing that when the Savior comes, he will awaken me to live forevermore with him in his glorious home."

S. ROXANA WING.

*Dear Children:*

Although the scene I am going to write about happened about eighteen hundred years ago, yet so vivid does the Scripture light up its histories of truth and beauty, that we imagine the interesting stories cannot be so old. As Jesus passed a certain place, which name signifies, "A thorn or briar," he entered a village, and as he journeyed along his attention was suddenly aroused by the loud cry of ten men, who stood a good way off. His sympathetic ear caught the sound, and soon his kind eye glanced upon the sad little group, who lifted up their voices, and said, Jesus, Master have mercy on us. Jesus said, "Go, show yourselves unto the priests." These ten men were lepers, and according to the law given to Moses, this was the first command to show themselves to the priests, for no doctor could cure this dreadful, loathsome disease which entirely excluded them from the society of other people, and those afflicted were called unclean, supposing it to have been inflicted by God for some crime, as was the case with Miriam who reproached her brother Moses, with Gahazi who in a dishonest way procured clothes and money, and with Uzziah who profanely presumed to offer incense. Perhaps the ten men had never observed the law, and Jesus who came to fulfil it, giving more honor to it than those for whom it was written, desired them to seek the cure as Jehovah had commanded, as in keeping God's commandments there is great reward.

I would like to give you a faint idea of the sufferings of the poor leper. The afflicted person becomes hoarse, his blood mingled with whitish particles, and the serum or thin part of the blood is so dry that vinegar poured thereon, boils up, and salt applied does not dissolve. the body becomes so hot, the hair becomes stiff, and if plucked, brings away rotten flesh with it. His eye becomes red and inflamed, similar to those of a cat. His tongue becomes dry, black, swollen and ulcerated, and his face resembles a half-burnt coal, furrowed with hard knobs, greenish at the bottom and white at the top. The parts infected become insensible and at last being rotten, fall off, the itching is unbearable. Think my children, how imploring must have been the loud voice of these ten lepers who knew none but God could cure them. They were afraid to come near Jesus fearing he might catch the disease, for no one but the priests could examine them without being affected by it. And when they came near any one, they had to cry aloud, Unclean, Unclean. But the Lord made a way under the law of Moses in which the leprous Jew could be cleansed. It is written, And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing. He shall be brought unto the priest. And the priest shall command for him that is to be cleansed, two sparrows, alive and clean, cedar wood, and scarlet, and hyssop. One of the birds was to be slain in an earthen vessel over running water. The life of the other bird was to be spared, but must be dipped in the sacrificed blood of the slain bird in the earthen vessel, killed over living, or running water, and mixed with the blood must be the wood, scarlet, and bitter hyssop. Seven times the leper was sprinkled with the blood, and the seventh time, which means perfection, the leper was pronounced clean, and the living bird was let loose in the open field. As there is no remission of sins without the shedding of blood, so was it with the leper. The clean, or unblemished bird represented our Redeemer whose innocent blood was shed for the unclean. The wood whispered the cross, the scarlet, sin, the hyssop, the bitter cup which he prayed, if possible may pass from him, but if the blood of the innocent flowed, living water of life shall go out from thence. The bird bound by the law, or the one held in the hand of the priest could not have its freedom, unless dipped in the atoning blood of the sacrificed one, and even then could not soar heavenward until the unclean was proclaimed cleansed. The mission of Jesus was to heal the sick and cleanse the leper, and when he saw the ten were so ready to obey his word, he healed them as they were on their way to the priest. O, how astonished they were when they had lost all pain, and the flesh became healthy, and their bodies full of life. One of the little group, who was not an Israelite, but a stranger from the covenants of promise, rejoiced so greatly when he saw he was healed that he instantly turned back, and with a loud voice glorified God, and fell down on his face at the feet of Jesus, giving him thanks, and Jesus said unto him, Arise, go thy way; thy faith hath made thee whole, but the nine returned not to give glory to God. You will perceive, my dear children, that Jehovah's way as taught by Moses, was a figure of that which is true, which makes Jesus Christ the end of the law for righteousness to all who believe him.

Your affectionate Teacher,

E. COFFMAN.

### BUSINESS NOTES.

Any one sending us a new subscriber for 1887, and the subscription price of $2.00, may select books or tracts to the amount of 75 cents from our list, and they will be sent them free, post paid. Sample copies of THE RESTITUTION furnished on application.

Any one who has received the Photograph of S. A. Chaplin, Editor of THE RESTITUTION—in bad condition—injured in the mail—will be furnished a new one by informing the publisher of the fact. We want every one who desire this memento to have it, and in good condition.

# Poetry

## THE HOLLOW OF HIS HAND.

When tossed upon the billows,
Afar from friendly land,
I will look to him who holds me
"In the hollow of his hand."

Though restless be my pathway,
By night the heavens spanned,
I will trust in him who holds me
"In the hollow of his hand."

Though raging winds may drive me
A wreck upon the strand,
I will cling to him who holds me
"In the hollow of his hand."

Though deadened is this fainting ear to me,
By hist'ning winds unfanned,
I will wait on him who holds me
"In the hollow of his hand."

When strength is spent in toiling,
And wearily I stand,
I will rest in him who holds me
"In the hollow of his hand."

When by the swelling Jordan,
My feet in sinking sand,
I will cry to him who holds me
"In the hollow of his hand."

Ah, there in him in walking,
Even through a desert land,
In knowing that he holds me
"In the hollow of his hand."

# Selections.

## EXCAVATION OF THE GREAT SPHINX.

The last occasion on which the Great Sphinx was cleared down to the level on which the paws rest was in honor of the opening of the Suez Canal in 1869. The ever drifting sands had, however, reburied it almost to the throat when Professor Maspero, during his last year of office at Boulak, began again the work of disinterment. This work has now been going on, somewhat intermittently, for more than twelve months, and is at the present time in active progress under the direction of Professor Maspero's successor, M. Grebaut. A tramway has been laid down from the Sphinx to the edge of the Pyramid plateau, passing close under the west face of the granite building popularly, though incorrectly, called the Temple of the Sphinx. Along this tramway light trucks convey the sand to the point at which their contents are discharged, the trucks being loaded by Arabs of both sexes and all ages, who carry the sand upon their heads in large flat baskets, ascending and descending all day long from the excavations below to the tramway above, and vice versa. The means look curiously inadequate, but the results are astonishing. Already the entire fore part of the great stone monster is laid bare, and already the huge chest, the paws, the space between the paws, the altar in front of them, and the platform upon which they rest are once more open to the light of day. Nor is this all. Between the Sphinx and the Pyramid plateau, a vast space has also been cleared, thus bringing to view a fine flight of steps some forty feet in width. These steps, which are described by Pliny, were uncovered by Caviglia in 1817, but have been entirely lost to sight for nearly seventy years. A second flight of steps and the remains of two Roman buildings were also found by Caviglia, and will again be brought to light if M. Grebaut continues the work in this direction.

To the right of the Sphinx—that is to say, in the direction of the granite temple, to the southward—a further excavation is in progress, the result of which will probably confirm the surmises of those who believe the Sphinx to stand in the midst of a huge artificial amphitheater hewn out of the solid rock. This gigantic work would of course be contemporaneous with the Sphinx itself, which Mariette attributed to the mythic ages before the advent of Menes, the first King of the first dynasty, and which Maspero considers to be, if not actually prehistoric, at all events the oldest monument in Egypt.

From the level of the area below the great flight of steps (which lead down, and not up, to the Sphinx) one now measures the whole length of the huge human-headed monster, whose battered countenance stands out against the cloudless sky 100 feet above. The space between the paws is 35 feet long and 10 feet wide. This space was anciently covered into a small sanctuary lined with votive tablets, only one of which—the famous stela of Thothmes IV.—yet remains *in situ*. This stela records how the King, when upon one of his hunting expeditions, lay down to rest at midday in the shadow of the Sphinx. He there fell asleep, and dreamed a dream in which the venerable image conjured him to clear away the sand in which it was nearly buried. Then the Prince awoke and "made silence in his heart," and vowed to do that which the god had commanded. The lower part of this tablet is obliterated, and Mr. W. M. Flinders Petrie, who visited the spot about a fortnight ago, reports that an important part of the fourteenth line, containing the name of Khafra (Chephren), has scaled off since the last time the inscription was copied. The tablet stands fourteen feet high, and is cut from a block of the same red granite of Assouan, whereof the neighboring Temple of Khafra is built. There seems, according to Mr. Petrie's report, to be very good reason for concluding that the pious Thothmes, notwithstanding his respect for the memory of Khafra, actually pilfered this very block from Khafra's own temple, for in the back of it there are two pivot holes—or rather sockets for letting in pivot-blocks," precisely similar to the pivot-holes which are to be seen in the lintel stones and doorsills of that building. The granite slab between the paws is of the same quality, and most probably came from the same convenient quarry. This last, however, is of Roman work, very roughly executed.

The paws of the Sphinx, as they now appear, are a restoration of Roman date, being used in comparatively small slabs, apparently in Roman times; and these slabs have again been repaired by cutting away the weather-ed surface and making a fresh facing. Like the legs of the Colossi of the Plain and those of the great statues of Abou Simbel, the paws of the Sphinx are covered with the Greek scrawls of idle travellers; but these *graffiti* are mostly of a late period, and so slightly scratched that few are legible throughout. Such as they are, however, Professor Maspero has, it is understood, devoted himself to the ungrateful and difficult task of translating them.

M. Grebaut's excavations are not limited to the clearance of the Sphinx only. Various interesting tombs have lately been discovered in the vicinity of the Great Pyramid, and to the westward the face of the Libyan Cliff has been reached where it forms the natural boundary of the Pyramid plateau. Some good early rock-cut tombs, with built fore-courts, have been found in the face of the cliff, in two of which the walled-up recesses, or secret chambers, called "serdabs," which were constructed for the safe keeping of funerary portrait statues, are yet intact with their contents. One contains a monolithic group of four figures representing the deceased, his wife, his brother, and a child. In another has been found a beautiful alabaster altar, sculptured in bas-relief with likenesses of one Ra-nu; and on the walls of another records the name of Assa-f, the successor of Menkera (Mencheres), of the fourth dynasty. By far the most interesting of these recent tomb discoveries is that of the sepulchre of a certain "Satou Re," or "Royal Son," named Kuhin khaf (the glory of Khufu), who was probably the son of the builder of the Great Pyramid. The doorway of the inner chamber of this tomb is decorated in bas-relief with the earliest representation of a column yet discovered. The shaft is shown to be cylindrical, tapering slightly toward the top, where it ends in a ring surmounted by an inverted capital resembling the usual lotus capital, but without the graceful curvature of outline which distinguishes the lotus order. The base of the shaft is finished by a rounded drum. In this interesting doorway we have the profile portrait of a perfect column base, shaft, torus and capital complete, thus showing that as an architectural feature the column with all its members was already fully developed at the time of the fourth dynasty. The celebrated tombs of Beni Hassan, in which occur the earlier columns previously known, belong to the twelfth dynasty, and are about 1,200 years later than the era of Khufu.—*London Times*

## FROM JERUSALEM.

October 27, 1886.

Letters from America arrived yesterday and cheered us much. We are praying for the peace of Jerusalem, may God bring it soon.

You must be having a hard battle over there; but the battle is the Lord's. Moses complained that the Lord laid all the burden on him, and so he did. Moses was a type of Christ, and Christ of his true followers.

Our cause is the King's cause. We ought to overlook persecution now. In building a beautiful structure every stone is necessary and must fill its place. But we are looking forward to the finished building, forgetting for the time how essential every part of the process is in erecting it.

Every stone is necessary; but, of course, each stone has its value. If the stones should get to wrangling among themselves to see which should occupy the most conspicuous place, it would certainly make confusion for a time. Some stones may be very beautiful and some, even ornamental; but those away down in the base are, after all, the most necessary as being the foundation upon which all the structure stands.

Let us therefore be contented to fill the place God has designed us for. He will surely make no mistake.

We have had a sirocco for the past five days, with terrific heat, but today at 1 p. m. the wind changed to the northwest, which has produced a most healthful and delightful change, with signs of rain.

Our markets are filled with grapes and figs, but they are now becoming rather scarce. We see everywhere huge, red, ripe pomegranates, very beautiful indeed; and such immense pumpkins, which remind us of pumpkin pies. They are as nice here as in America. This vegetable is eaten here fried like potatoes, and is really delicious.

Now I have an idea I would like you to consider well and let me know what you think of it. It is to draw up a plan which will put before the people the necessity of making a hospice, a temporary home for Americans who are coming here; some as pilgrims and some to remain.

All nations, that is all European nations have hospices, hospitals, etc., for pilgrims, except America. I have thought that if we could put this matter before the people in the right light, that perhaps means sufficient could be raised to purchase a lot and make it free forever; and then build thereon a suitable building for this purpose.

We are now having the refreshing night mists spoken of by Hosea, xiv. 5, "I will be as the night mists unto Israel." We read about the clouds dropping down dew. This is never seen in the Western world.

The night mists really drop from the clouds; but never in the daytime. This is the reason of our having cool nights. The days are hot; but these mists fall in the hot season in summer and in the fall, which cool off the atmosphere wonderfully.

This reminds me of Jacob's faithful labors for his wives and flocks, nearly 4,000 years ago. "Thus I was; in the day the drouth consumed me, and the cold by night; and my sleep departed from mine eyes." Gen. xxxi. 40.

You must not understand the dews here to be anything like what you have in America. It is a sort of invisible, copious mist, or rain, that falls in abundance every night at 12 o'clock, when the wind is west or northwest. At this time our dew clouds are wonderfully beautiful in the morning—billowy forms and silvery white; so bright and soft that I love to watch them till they are sucked up by the rising sun.

You say our cause is of God. Yes it is; and that is why the devil is so troubled about it. His business is to be an adversary to truth and right; but the crown will be all the brighter for opposition.

Nov. 9th. We have had a splendid rain more than a month earlier than usual I think. About two inches have fallen. The farmers are plowing and sowing their grain, and it looks as though the good Lord was remembering his beloved land and sending a blessing on it.

Summer now prevails more than half the year. But notwithstanding this long prevalence of warm temperature the heat of Jerusalem is much more endurable than at any portion of the Atlantic coast of the United States from Maine to Texas. This is due to a northwesterly breeze which uniformly springs up as soon as the ground becomes somewhat heated, about eight or nine o'clock in the morning, and continues till ten at night.

"The greatest amount of rain tabled in any year during the period of observation is 36 inches, which fell in the year 1860-61. The average annual fall of rain throughout the United States is about 45 inches. In California it averages only about 20 inches per annum."

Thus we see that we have about one-fourth more rain in Palestine than in the Atlantic portion of the United States; and two and one-half times more than in California, even at the lowest estimate.—*Mrs. A. E. Davis, in New Age, Attalla, Ala.*

# Communications.

## THE TIME OF THE END.

This is a very important subject and it is well for us to understand the order of events as they are presented to us in the Scriptures. Without knowing something of the order of events that are evidently soon to occur in this world, we may be intensely interested, looking for something to occur immediately, when there are other important events which will occur previously to the one we are expecting. In regard to the second coming of the Lord Jesus, we are evidently nearing the time when the Lord will come into the air which surrounds this, our globe, and raise up his own people who are, by him, counted worthy of the first resurrection, and to change the living ones who are found worthy to obtain that great favor, into immortal beings; that both living and sleeping ones may go out together and meet the Lord in the air. The exact time knoweth no man; watch ye therefore.

There is another great event that is to occur at the same time, or about the same time, and that is the exact time when the children of Israel shall come in possession of their own promised land. "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." Luke xxi. 24. Jerusalem is yet trodden down of the Gentiles; it is yet made desolate by the abomination. This will continue for a set time. Selah Merrill's statement as presented in THE RESTITUTION of Jan. 13th, by Brother Colegrove, tells us the present condition of the Land of Promise. We will make one quotation: "Everything in Palestine is embarrassed and restrained by the jealous and despotic Turkish Government, and there has been of late a marked increase of restriction and impediments to the settlement of the country. Turkey is opposed to Jewish colonization. More than a hundred schools have been recently discontinued." Now when this treading down Gentile rule shall cease, we shall all know it. The Israelites will know it and be will be the one to go in and take possession. He will then improve the country, build up the waste places, plant vineyards, build houses and cities, and dwell safely in unwalled villages. For this certainly is their prosperous and peaceful condition when Gog from the north countries shall come up against them to take a spoil. Ezek. xxxviii 8, 11, 12.

It is proper to say here that this will only be a partial gathering of the Jewish people, as many of them will remain scattered among the nations until after the Lord actually appears to his own ancient people and they receive him. When this abomination that continues the desolation shall come to an end, according to Daniel, we understand the first resurrection shall occur. Michael shall stand up for the children of the people and a time of trouble begins. "Come my people enter thou into thy chambers and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain." Isa. xxvi. 20, 21.

While the saints are called out of the world into their chambers for a little while, the Israelites will come into possession of their own land for safety, while the Gentile nations will suffer from wars and pestilence and famines. "I will call for a sword upon all the inhabitants of the earth. The Lord hath a controversy with all flesh. Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth, they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. xxv.

At the close of this great tribulation or I should say to close up this time of trouble among all nations, Gog with all his bands, with a great army from the north parts, shall come up against the land of Palestine, against God's ancient people, and cover the land with a cloud. It shall be in the latter days. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. And I will call for a sword against him through all my mountains, saith the Lord God. Every man's sword shall be against his brother, and I will plead against him with pestilence and with blood, and I will rain upon him and upon the many people that are with him an overflowing rain, and great hail stones, fire, and brimstone. Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. Ezek. xxxviii. This is the battle of Armageddon. We need not expect that great battle until that time, nor need we look for it outside of the land of Judea.

This great battle is vividly described by the prophet Joel. "For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and I will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land." iii. 1, 2. Just at this time the Lord will appear with his saints, those he has gathered to himself at the beginning of this great tribulation. The length of time of this tribulation is thought by many to be seven years. It may be a space of forty years. Let the time be longer or shorter, it is certainly before us, and the busy and wicked world knoweth it not.

As Gog and Magog with all their hands are besieging Jerusalem, the prophet Joel describes the return of the Lord and his saints in this language, "Thither cause thy mighty ones to come down, O Lord." He also continues and says, "The Lord also shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord shall be the hope of his people, and the strength of the children of Israel." vs. 16. Zacharish giving an account of the same, says, "And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look upon me whom they have pierced." xii. 9, 10. "And one shall say unto him, what are these wounds in thy hands? Then he shall answer, those with which I was wounded in the house of my friends." xiii 6.

While the Jews are in such distress from being besieged by an immense Russian army, the Lord returns and destroys the army. The Jews will look upon their great Deliverer and make inquiries of him, and he fully convinced that he is the one that they and their fathers have said, "We will not have this man to rule over us." He will there in great mercy, which he has promised that people, pour upon them the spirit of supplication, and they will then repent of their great sin in much sorrow. To resume:

First 1. The fall of the Turkish power.

2. A partial restoration of the Israelitish nation.

3 The rapture of the saints. The first resurrection. The meeting of the Lord in the air.

Second. The period of distress of nations. Probably seven years, or it may be forty years.

Third. 1 The great Russian invasion of the promised land, associated with European and Asiatic nations.

2. The return of the Lord and his saints.

3. The destruction of the invading and besieging army.

4. The recognition of Jesus by the Jews. They are convinced.

5. The spirit of supplication poured upon them. Their repentance.

6. The restitution of the rest of the children of Israel.

Following these things will be the subjection of the Gentile nations, and their being brought into the kingdom of the Lord of the whole earth. This period, ushered by the two great events, the rapture of the saints and their return to the earth with their Lord, is the connecting link between the gospel age now nearing to a close, and the kingdom of heaven which shall follow and fill all the earth, and restore the people who submit to the government, to the Adamic state or condition before the fall. This is the kingdom for which we are to pray and expect.

W. U. WELLS.

## The Book of Jubah, called Jub, Son of Zare, Son of Hragnel, Son of Henav, Son of Isaac, Son of Habraam.—According to the Septuagint.

CHAP. XXXV.

1. And Eliuo, taking up the discourse, still further saith,

2 What is this thou hast signed in a judicial way? Who are thou, that hast said, I am just (right) in the sight of the Lord?

4. I will give thee and thy three friends an answer.

5. Look up towards the heavens and see; learn to understand the clouds, how high they are above thee.

6 If thou hast sinned, what are thou going to do about it? And if thou hast transgressed many times, what canst thou do to affect it?

7. On the other hand though, since thou art just, what will thou render unto him, or what shall he receive from thy hand?

8 Thy irreverence is that of a man like to thee, and thy righteousness is that of a son of man.

9. When elevated of abundance they will cry out; they will call for help from the arm of the multitude.

10 And he hath not said, where is the God who made me, who act in order the guardians of the night;

11 Who drew a line of demarkation between me and the four-footed of the earth, and the flying things of the heavens?

12. There shall they cry out and they will not hearken even to the roars of the wicked.

13. For the Lord doth not purpose to look at out-of-the-way places, though he is the Almighty seer

14. Of those who are consummating their transgressions, and he will save me; and do thou judge in his sight whether thou art able to praise him as he is.

15. And now because he is not visiting with his wrath, he hath not been cognisant of an error at all.

16. Surely Job hath opened his mouth in the way of folly; in ignorance words weigh heavy. C. GARDNER.

The report of an interview with Consul Merrill evidently is a damper for some of the friends. While Mrs. Davis and others of her spirit saw hopeful signs of the speedy regeneration of Jerusalem and the Holy Land, Consul Merrill sees little or nothing of any such indications, and so far as appears is not much interested in this matter. The fact that first class Consuls are a new thing in Jerusalem, or that 1843 was the first time in modern history the Christian governments established them and made a new era for that city, is forgotten. He says commerce does not call for railroads; neither did it call for Consuls, but the time to favor Zion came and with it Consuls, and some one says they were kings in Jeshrun and could and did protect those who wished to reside there. In former days the Turks would care nothing for Consuls—no one was safe from violence. The commerce of the Holy City did not produce the bloodiest war of our times between Turkey, Russia, England, France and Sardinia, but disputes relating to Jerusalem did. "Ye that make mention of the Lord keep not silence and give him no rest until he establish Jerusalem, until he make it a praise in the earth."

O. BOARDMAN.

## Conference Report.

Thinking perhaps the brethren of like precious faith would like to hear the report of the Michigan Quarterly Conference, I will enclose the following. We met according to announcement at Byron Center, Jan. 21; meeting called to order by Brother Musse, Vice President. There was a goodly number present in spite of the inclemency of the weather. The preaching was principally done by Elder W. Houser and B. W. Woodward, though Elders Winchester and Bennett worked nobly for their Master, and in the several prayer and social meetings nearly all took part, telling of their hopes and their joys, and all felt that God's presence was with them. One sister made a start for that eternal home. May the good Lord help her to go on in the straight and narrow path that we may meet her beyond the shores of sin, death and sorrow.

Conference closed with the commemoration of our dear Savior's death and sufferings. Brethren let us be faithful, for the King in his beauty will come. Are you doing the best you can? Have you made your robes white in the blood of the Lamb? If not, now is the time, while Christ, earth's great Attorney, is ready to plead your case before the high courts of heaven. For soon these mortal eyes are to look on Christ and that immortal land, these mortal hands clasp the hands of loved ones on the other shore. These mortal ears are to catch the strains of the golden harp touched by angel fingers, and these feet are to walk the golden streets of the New Jerusalem.

K. N. WOODWARD, Sec.

BILL.—At Millbrook, Mich., Jan. 7, 1887, Richard Henry Hill, only son of John and Ida Hill, aged 10 years and 4 months.

His death was caused by injuries sustained from catching his foot in a horse-power while helping his father out feed. Richie was a bright boy, full of ambition and business beyond his years, modest, quiet and thoughtful. Brother and Sister Hill feel almost crushed by this dispensation of our Father's providence, and have the heartfelt sympathy of the brethren and sisters and friends. But they have hope of soon seeing Richie where sin and the curse will never part loved ones again. Sermon by Brother John Bower; text, 2 Kings iv. 26.

A. C. WEST.

P. O. Address,

Sister Carrie Williams wishes us to state that her full address is 1021 North 18th St., St. Joseph, Mo. Correspondents please note this.

**NOW** at the commencement of the year is the time to renew your subscription.

## Jewish Conversions.

Professor Tholuck expresses the opinion that more Jews have been converted to Christ during the present century than during the whole of the Christian era previous. Dr. Pierson makes the following interesting statement in the *Homeletic Review*.

In one way or another, according to a recent writer, as many as 1,500 Jews leave the Synagogue for the Church of Christ every year. It is estimated that there are 3,000 converts from Judaism in the Church of England, and more than 100 of them ordained clergymen; in London (Trinity Sunday) five more were ordained. Rebbi Zadoc-Kuhn, of Paris, thinks that Judaism as a religion is on the wane. Sooner or later the Jews will merge with the populations among which they dwell. "This admission," says the Grand Rabbi, "is painful to me; but the fact is undeniable." The influx of Jews from Roumania and Russia into Jerusalem continues. Judging from Jewish emigration to Palestine during the last four years, the return of the Jews to their own land is happening before our eyes. The financial power they wield in this country and England is well known. M. Drumont states that they control the railways and banks of France, and, with a single exception, all the great journals of Paris. The secret of the late Tonquin war that cost France $150,000,000, is said to be that the trade of that country had been farmed out to a Jewish syndicate.

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# Poetry.

## THE BURDEN-BEARER.

Christian, when thy way seems darkest,
When thine eyes with tears are dim,
Straight to God, thy Father, hasten;
Tell thy troubles all to Him;
Not to human ear confiding
Thy sad tale of grief and care,
But before thy Father kneeling,
Pour out all thy sorrows there.

Sympathy of friends may cheer thee
When the fierce wild storm has burst
But that only can console thee
When it breaks upon the first:
Go with words, or tears, or silence,
Only lay thee at his feet,
Then shalt prove how great his pity,
And his tenderness how sweet

Think, too, thy Divine Redeemer
Knows, as thou canst never know,
All the deepest depths of anguish
All the weight of human woe;
And though now in glory seated,
He can hear the feeblest cry—
Even hear the stifled sighing
Of thy dumb heart's agony.

All thy griefs or like are witnessed
Needful is each one for thee;
Every tear by him is counted
One too many there cannot be;
And if while thy heart is breaking,
Thou canst own He way is right,
Then each bitter tear of anguish
Pearl long to the Jewels bright.

Far too well thy Savior knows thee,
To allow thy life to be
One long, even, sunless journey—
One unruffled, tranquil sea:
He would have thee fondly nestle
Closer in his loving breast:
He would have that we should seek for Rest
Where alone is perfect rest.

Though his wise and loving purpose
Clearly [illegible] not,
Still believe with calm assurance,
All will work for good to thee:
Therefore when thy way is gloomy,
And thine eyes with tears are dim,
Straight to God, thy Father, hasten,
Tell thy sorrow all to Him

# Communications.

## "SCIENCE AND HEALTH."

"Science and Health" is the name for a book of over 500 pages, by Mrs. Mary Baker G. Eddy, President of the Massachusetts Metaphysical College. It is the exposition of her mode of curing all disease, sin and death. While reading it through we were struck with many statements that are true in themselves, although we cannot accept the applications of them by Mrs. Eddy. Her key to the Scriptures is so thoroughly artificial and clumsy as to render it of no value in determining their meaning. In common with many other expositions which we have read, to us it would prove a perfect hindrance rather than a help. Falsehood lies at the bottom of the science, as it is assumed that the terms, sin, disease and death are names of things which have no real existence and that their cure is effected the instant the patient is made to believe that there is no such disease as he supposes he is suffering from. As Mrs. Eddy claims that her science is divine, and is perfect harmony with God's revelation to man, it calls for the attention of all who believe that revelation. We have been instructed to prove all things and hold fast that which is good. This advice presupposes that we can prove all things and discern that which is good from that which is bad.

Let us try to apply this rule to the case before us. There are three things, viz., sin, disease, and death treated of in this book. First in order is sin. What is sin according to Mrs. Eddy? On page 14 she states, "Sin, sickness and death are comprised in a belief in matter. Because spirit is real and harmonious, everything inharmonious—sin, sickness, death—is the opposite of spirit and must be the contradiction of reality, must be unreal as Scripture states it, dust returns to dust, the unreal relapses into unreality."

According to this statement, "Sin, sickness, death, are compressed in a belief in matter." Sin is a belief in matter so that every one who believes in matter sins or is sick or dies as the case may be. Apart therefore from a belief in matter, there is neither sin, sickness nor death in existence. According to Scripture death has existed and reigned over mankind for nearly six thousand years, but we have not found where the cause of death is attributed to a belief in matter.

In Gen. iii. 17 we read, "And to Adam he said, because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns, also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread until thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

This passage contains the best refutation that is possible of the science of Mrs. Eddy. The sin of Adam, as confessed by himself was first his hearkening to the voice of his wife and second, his eating of the tree of which God commanded him, saying, thou shalt not eat of it. These two acts, not beliefs, hearkening to his wife in preference to his Creator, eating of the tree of which he was forbidden. Hearkening here has the sense of obeying, and therefore Adam was obedient to his wife and disobedient to his Creator. If he believed in matter in the sense defined by Mrs. Eddy it is not charged against him.

His sin, therefore, as recorded against him, was disobedience of the command of Jehovah his Creator. Paul in the New Testament affirms the same thing when he wrote, "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned." Rom. v. 12. Again he says, "For since by man came death, by man came also the resurrection of the dead." 1 Cor. xv. 21. Under the old and new dispensations, therefore, it was accepted that death came by man as the wage for his disobedience. Mrs. Eddy has classified sin, sickness and death together as if they were the effects resulting from belief and in themselves having no real existence. It is impossible for us to accept of her statement and also of the Scripture one, as in the Scriptures nothing is more clearly denied than that sin is a cause and not an effect, simply, whereas she makes it an effect the same as sickness and death.

A mistake as to the disease leads to a mistake in the attempt to cure it. Disobedience being a criminal act no physical operation is needed to cure it. Disease and death are both the wages of sin and hence to forgive sin is equal to heal the disease which was inflicted because of it, and to heal the disease is equal to forgive the sin. Such is the teaching of Jesus upon this matter. But (said he to those who denied his power) that ye may know that the Son of man hath power upon earth to forgive sins, he said unto the sick of the palsy, "I say unto thee, arise, take up thy bed and go thy way into thy house." Mark ii. 10, 11.

The power to heal the sick and the power to forgive the sin which was the cause of the disease, reside in the same one. But sin is not a disease; it is a crime which calls for punishment in every case. Every man can stop the practice of sin at any moment he pleases; but no man can either cure disease nor deliver himself from death if he has sinned. Just as the scar marks the place of a wound, so does the sickness remain even though forgiven and healed. Sin is a human act against God, sickness and death are divine acts against man. To affirm as Mrs. Eddy repeatedly does that sin, sickness and death, are human acts, manifests confusion in the very rudiments of Divine Science.

Jehovah reserves to himself the infliction of punishment for sins against him. "See now (he says) that I, even I, am he and there is no God with me; I kill and make alive. I wound and I heal, neither is there any that can deliver out of my hand. For I lift up my hands to heaven and say I live for ever. If I whet my glittering sword, and mine hand take hold on judgment I will render vengeance to mine enemies and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations, his people: for he will avenge the blood of his servants and will render vengeance to his adversaries, and will be merciful unto his land and to his people. Deut. xxxii. 40, 41, 42, 43.

Nothing can be clearer than his other statement in chap. xxviii. 15. "But it shall come to pass if thou wilt not hearken unto the voice of Jehovah thy God to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee." Among the enumerated things are consumption, fever, inflamation, extreme burning, the boils of Egypt, emerods, scab, and itch, madness, blindness, and astonishment of heart, of which it is affirmed "The Lord shall smite them, verse 27. These statements are so simple and frequently repeated in different forms that a child can understand them. Take one more closing appeal by Jehovah, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that thou and thy seed may live," Deut. xxx. 19.

Seven hundred years after we find the Lord expostulating with their descendants. Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; Israel doth not know, my people doth not consider. Why should ye be stricken any more? Ye will revolt more and more, the whole head is sick and the whole heart faint, from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores, they have not been closed, neither bound up, neither mollified with ointment," Isa. i. 2.

Seven hundred years after Isaiah, when the Lord Jesus appeared, he effectively illustrated the Divine Salience of removing sin, disease and death. He, however, treated each of them as real and not as the effect of any belief. He forgave sins, he healed the sick, and raised the dead to life. Before Mrs. Eddy has any just claim to be a co worker with him she must abandon the untruthful affirmation that sin, sickness, and death, are unreal, and simply the effects of a belief in matter. We do not can bring back from the death state, one who has been really dead, her claims to the possession of the Divine Science for healing the sick, sin and death which have been visited upon the human family for their sins will be entitled to a respectable hearing; but to treat the uniform experience of mankind for six thousand years, as unreal, is to classify herself with those who of old healed the hurt of God's people slightly by affirming health and peace where they are not.

WILLIAM ELLIS.

# Exegetical.

## The First Resurrection.

According to Paul's letters to the Thessalonians, when Christ comes the suffering children of God shall find rest, and Jesus shall be glorified in his saints, and admired in all them that believe, 2 Thess. i. 7, 10. Then the dead in Christ shall rise first, and those who are alive shall be changed in a moment in the twinkling of an eye, and be caught up together with them in clouds to meet the Lord in the air to be with him for ever, 1 Thess. iv. 16, 17; 1 Cor. xv. 51, 52. We also find occasional expressions with reference to "a better resurrection," a "resurrection of the just," Heb. xi. 35; Luke xiv. 14. The Lord makes mention of a resurrection in which all will not have a part, but only those who are "counted worthy," and specifies it as the resurrection which is not to be among the dead (*tes anastaseos tes ek nekron*, Luke xx. 35). And the Apostle Paul counts all things but dross, that he might gain Christ, and that by any means he might attain unto the "out-resurrection," "out from [or from among] the dead" (*eis ten exanastasin ten ek nekron*)—thus Tischendorf, supported by overwhelming manuscript authority, Phil. iii. 8, 11.

Against this translation it is objected that the preposition *ek*, with the primary signification *out of*, or *from*, at times is used almost without any meaning, when it occurs in composition as here, especially in latter Greek: and that *exanastasis*, if *out of* is included in it at all, may mean out of or from the earth, as the sphere or region of the dead, and hence the whole expression means simply the resurrection of the dead. But that such a translation robs the text of its true significance seems to us evident for the following reasons:—

1. The primary meaning of *ek* so generally and tenaciously clings to it, that it cannot very well be entirely got rid of where some element can enter the thought as the sphere or cause out of which or from which the thing spoken of could come. In the phrase *ek nekron* the dead may be thought of in mass. Out of that mass a resurrection takes place. In Paul's expression, where *ek* occurs twice, the same idea is then strengthened, so that we have an out-resurrection, not from the earth, but as he himself says, "out from the dead." A similar expression occurs in Acts xx. 6, where pharisaic teachers are mentioned, which according to the text "out-rose" (*exanestesan*), i. e., rose out from the company to which they belonged—the church—and proclaimed unphrisaic doctrine. Here Dan. xii. 2 may be considered. Even were this passage to be translated as it generally is in our Bible, it does not contradict the doctrine of two resurrections, separated by a long period of time, since here, as often in prophecy, the element of time is entirely excluded. But this passage may indeed aid our interpretation, since it may be literally translated thus: "And many from among the sleepers of the land of dust shall awake: these unto everlasting life; but those unto shame, unto everlasting abhorrence." Here we find the preposition *min*, out of, from, (primarily in a partative sense, as when a part is taken out from the whole), combined with the plural of *ge'hon*, one also plural of *geh*, sleeper: hence many out of, or from among the sleepers, shall awake. The sphere from which the awakened come is the sleepers, the dead, not the earth. And since this is an awakening from among the sleepers, it follows that some remain who do not now awake, but later, as indicated by the connection, and as seen in Rev. xx. 5, 12, 13.

2. Whenever the resurrection in general is spoken of, *ek* is never used, only *anastasis nekron*, the resurrection of the dead. But the preposition ceases in reference to Christ's resurrection, 1 Cor. xv. 12, 20; 1 Pet. i. 3, which was out from the dead, and also of the raising of Lazarus, Heavens out from the dead, John xii. 1.

3. It is evident that Paul needed not to exert himself to attain unto the resurrection of the dead merely; for to it all must come, even the most ungodly. But he needed to be in fullest earnest in order to be sure of a part in the resurrection of those "who are Christ's at his coming." It is therefore of this resurrection he thinks, and which he calls "the out-resurrection, out from the dead," indicating thereby its priority in time. Thus the Bible teaches a double resurrection; one of the righteous, at the coming of the Lord; and one of the dead, at the final consummation.—*Dr. Edgren of Adventist Union College, Chicago.*

## EARL OF ROCHESTER.

The witty Earl of Rochester happened to be in company with King Charles II. his Queen, Chaplain, and some of his ministers of State. After they had been discoursing on public business, the King, of a sudden, exclaimed—"Come, let us unbend our thoughts from the cares of State, and drink as a glass of *wine, which cheereth, as the Scripture saith, both God and man.*" The Queen hearing this, modestly said, she thought there could be no such text in the Scripture: and that the idea seemed to her to be little less than blasphemy. The King replied, that he was not prepared to turn to chapter and verse; but was pretty sure that he had met with it somewhere in the Scripture reading. The Chaplain was appealed to and he was of the same opinion of the Queen. Rochester suspecting the King to be right, and being no friend to the Chaplain, slipped out of the room, to inquire among the servants if any of them were conversant with the Bible. They named David, the Scots cook, who always carried a Bible about him; and David being called, recollected both the text, and where to find it. Rochester ordered him to be in waiting, and returned to the King. This text was still the topic of conversation; and Rochester moved to call David, who, he said, he found was well acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible, and read the text (Judges ix. 13) The King smiled, the Queen asked pardon, and the Chaplain blushed. Rochester now asked the doctor if he could interprot the text, since it was produced; but he was mute. He therefore requested David to interpret it, who immediately replied, "How much wine cheereth *mine* your lordship knows; and to show you how much it cheereth God, I beg leave to remind you that, under the Old Testament dispensation, there were meat offerings and drink offerings. The latter consisted of *wine*, which was typical of the blood of the Mediator; which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation that he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the divine perfections harmonized, the sinner was saved, and God in Christ glorified." The King was agreeably surprised at this unexpected and sensible exposition: Rochester applauded and after some sarcastic reflection upon the Chaplain, very gravely moved that his Majesty would be pleased to make the Chaplain his cook, and the cook his Chaplain.

Professor Ewing, of Strasburg, has, amid many dangers and with extreme labor, traveled through the heart of Arabia, in order to search for old inscriptions. He reports some interesting items concerning the water in that great country. For eight long months he did not see a drop of flowing water, with the exception of one small shower, and only at the end of his route did he meet with a living well at El Ola, whose water, however, flows only 300 metres and then is lost in the sand. All other water disappears in the ground as soon as it falls from the clouds. As pumps are unknown, ditches are dug, and in these, as also in bags, the water is kept. All those places where experience of the past has taught that water can be kept all the year round have been taken by the few villages scattered about as their own property. Thus, for instance, Hajel, the capital of the Shammar country, a city of 13,000 inhabitants, possesses about seventy wells with an average depth of thirty metres. These are all "drawn" by camels, which draw the leather buckets out of the wells by means of ropes over wooden rollers. The water in nearly all of these wells is very warm, and before it can be used for drinking it is cooled. The greatest and most famous well in Arabia is that of Teima, in the Hedjaz. This well is mentioned already in Isa. xxi. 14: "The inhabitants of the land of Tema brought water to him that was thirsty." The Bedouins asked the professor if they had such wonderful fountains in Germany. When the answer was given that in this land there were more than 4000 rivers and streams of all sorts that never dried up, and that the whole land was like a garden, the obstinate Tema said, "If all this is true that you say concerning your country, why then did you ever leave it? And then, where there are no camels, no dates, no Bedouins, and where there is no liberty to wander back and forth over the whole land, is that a country worth having?"—*Old Testament Student.*

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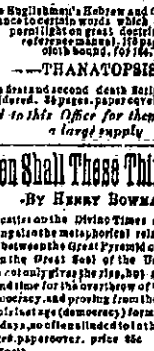


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## Communications.

### HAPPY IN DEATH.—No. I.

"The end of every man is declarative of the end of every man."—*Ancient.*

Those who are Christians indeed have peace with God in their hearts, and may well expect it to abide with them during life's closing moments. It will cause their end to be tranquil, even in the midst of corporeal suffering. Friends look on without surprise, for they count on such an exit as the befitting termination of a godly career. It is a solemn time, and a helpless one, so far as finite aid is concerned. Then, what virtue is in religion will be strikingly discovered, enabling him who has chosen Christ as his eternal friend to meet the last crisis in this stage of his being with a resigned and trustful spirit. God's grace is sufficient for life, and may we not be positive that it is equally sufficient for death? Countless testimonies have been given by those around whom the final shadows were gathering, that the Divine words and grace were then as powerful as they had found them cheering and invigorating while engaged in active Christian duty, or in bearing trials that made them acquainted with anguish, and sometimes in the mind.

But there is said to be a higher state than that of peace, which from its very nature is always serene. Peace with God never takes the form of elevated or beatified emotion. Its type in nature is the ocean when sunny and unruffled by the tiniest wave. But the higher state is described as having a triumphant ingredient in its composition. It seems a foretaste of Paradise; every care is banished, and only something like angelic rapture is known. Let us call this happiness, or intense happiness—a condition far above the peace already spoken of, and which may be described as the ordinary characteristic of a saintly death. The other is exceptional, and those who have risen on its heights are held to have been especially favored by him who is supposed to have, even here, special marks of approval for an order of his worshipers.

The condition we have described as "happiness," is not always attended, however, with the striking peculiarities noted by us. Essentially more positive than mere peace, it may not ascend to triumph or Elysian ecstasy; nevertheless it is always exquisite and absorbing. The whole being appears to be enveloped in a celestial atmosphere; earth fades from the view, and unseen, transcendent realities, like an immediate Divine afflatus, hold mastery over the thoughts and the imagination.

This exalted consciousness, as might have been expected, has received its glorification in poetry. One Author, taking it, without warrant, as a general characteristic, represents "the dying Christian" as saying to himself,—"I mount, I fly," thereby not merely intimating a conviction that he was about to spread his wings heavenwards, but that while contemplating his ascension he was on an elevated plain of blissful emotion.

In this life the man of sincere piety finds himself near his God, a most enviable privilege, he sometimes the sense of nearness will be more complete when he enters the "Land o' the Leal," and now that he is only, as he thinks, a brief distance from the delectable coast, is it not an anticipation capable of dilating his inmost being with ethereal transport? All do not mount to the fellicity of the anticipation, but when it is an unquestioned hope, how can any one fail to be enraptured as he endeavors, with what mental vigor still remains with him in the decline of physical power, to realize the import of the words,—"Nearer, my God, to Thee?" Thus, we venture to write, is the natural order of things, by Heaven's favor, if the expectation, whence the joyous feelings have their birth, has an explicit warrant in the Volume of Truth. Then "the soft pillow-reach leave, home, brothers Loved

Another element that may yield its own measure of felicity during the eventful crisis, is wrought into these sad kindred lines: —

"A murmur waft-d from that glorious shore,
Of streams that water banks for ever fair,
And voices of thy loved ones gone before,
More musical in that celestial air."

If the murmurs and voices are heard on some propitious moments in life, they are more likely to be audible when the dying are in urgent need of solace from behind the impenetrable curtain. The assurance that "the loved ones gone before" are so close at hand, that their tones of sympathy and exultation may be distinctly recognized across the narrow intervening space, may well uphold one laid low in his last extremity, and impart to his mind an illumination and joy, above and beyond everything hitherto known. It appeals to the heart, and, as with a spell of enchantment, one bold and electrify the tenderest sensibilities, which suffered acutely in the past, and still yearn for a renewal of the intercourse, rudely broken when perhaps everything was gleaming in roseate hues. Holding firmly the belief on which the poetry stands, one is certain to be affected by it, in proportion to the inherent strength of the creed, and the impressibility of him who exposes himself freely to its influence. Even were it a fancy, and nothing more, it has all the weight and vital energy of a fact, because it is not viewed as a fond and delusive product of the imagination, but as an actuality in the arrangements of the universe, and the destiny of the human race.

Experience of this nature, it is expedient to remark, is not necessarily Christian, or even pious, for while many who love Jesus hold the faith it involves, and partake of its correlated joy in life and when vitality is all but exhausted, others who utterly ignore Christianity, and have at most only a speculative recognition of a Supreme Power, come not behind any of the godly in the bright expectation of meeting again, and soon, those who have preceded them in the awful transition from time into the unseen world, and still remain imperishably dear to their hearts. In some cases, greatly to be deplored by every pious soul, this is not so much a possible ingredient in their welcome chalice on the eve of departing hence, as to all appearance, the totality of what comfort they share in crossing the bourne from which no traveller returns. Not God, not Christ, but their loved ones in the heaven of their choice and hope. Painful as the fact may be, there is, as we judge, no lack of power in their belief to exalt anticipation.

Were a professing Christian, when near dissolution, to say to his friends, "I am so happy," they would likely feel that the strongest possible evidence of his salvation was left to console them in their approaching bereavement. The happiness would be taken as a demonstration that all was well with him. Each of them might even form this inward prayer, "May my last end be like his!"

Here there rises to my memory a case exactly in point, and it may be profitably to narrate it briefly in this place. It was that of a man, far advanced in years, and who, after months of suffering, lay for a short time previous to the closing event exempt from all pain, and in a state of emotion remarkably pleasant. To those attending on him, he again and again said, "I am so happy;" and the expression of his countenance exactly corresponded with its inmost consciousness, as revealed by himself. He had no fear of death, and, in fact, rested quietly enjoying the most delightful sensations. Those waiting on him drew great solace from his condition of mind; he was dying happy—remarkably happy—what more could be desired? Conversing with one who had watched with tender anxiety at his bedside till all was over, the writer of these pages learnt the above details, and a little more that should not be omitted. It was notable that the individual referred to never assigned any reason for his happiness; he merely said "I am so happy," and while he was in that state life went out as gently as could be desired. "Did he never on any previous occasion intimate what consolation he had in view of dying?" "Oh, yes," was the reply; "I recollect he did tell me how comforting it was to him, now that his end was near, that he had been so successful in life, that he had brought up his family well, and that he would leave ample means to those who had long been his care." There was, it will be observed, no mention of the Savior more than if he had not been needed, or never heard of; and from anything I gathered at any period from himself, or from those most intimate with him, he furnished at no time any evidence that he was living for God and with hope in the world. And yet his end was a happy one, and the happiness was, I confess, a mystery to me. It has occupied my thoughts on many a day, and the result of my inquiries into such a phenomenon may help others to understand the matter, and perhaps suggest a timely warning to some who have thought a happy death is necessarily a Christian one, in the proper sense of the word. W. G. MONCRIEFF.

[To be Concluded in our next.]

### To the Church of God in Christ Jesus, Greeting.

"For as in Adam all die, so also in Christ shall all be made alive." 1 Cor. xv. 22.

The above text embodies two very important and leading thoughts, to which I wish briefly to call your attention; hoping thus to lead some at least, into the light of the truth who are in danger of falling into gross error by misapprehension of the truth here taught.

The first clause—"For as in Adam all die," is so comprehensive and absolute in its grasp, that it may not be set aside, or misunderstood. But there are thoughts leading out from this positive assertion of inspiration which seem to be generally overlooked, but which, when duly considered, must prove enlightening to those who desire the truth for its own sake.

First, then, I suggest, How came we all to be in Adam? To that query there can be but one reply, viz. We came to be possessed of Adamic nature—natural, human bodies, through generation, i. e., begettal, conception and birth.

Second, I suggest, How is it that all who are in Adam,—in the Adamic nature—die? To this I reply that the Creator has ordained as one of his immutable laws, that "like begets like." Adam was a mortal dying man, and hence all who have, or ever will come into existence by natural generation from him through his descendants, must of necessity possess just such a nature as their progenitor. No one looking out upon the living world will deny the fact, that generation is the only possible means by which anyone can get into Adam—become possessed of the Adamic nature. However near in point of instinct or intelligence, the higher orders of animals may approach the human, they are never by inspiration, nor yet by common consent, acknowledged to stand on the human plane. The impassable gulf has ever been, and so will continue to be, an impregnable barrier between them. The race will continue to die; simply because they are of mortal nature, incapable of continued existence.

Note here, before we pass on that no other branch of the animal creation is embraced in this clause of the text, because they did not enter the Adamic nature through the only means ordained, viz: generation.

Now let us consider the next clause, "So also in the Christ shall all be made alive." All who accept the Word of truth as the Revelation of the Most High, admit that Adam was the beginning of the present human creation. Through transgression he proved unworthy an endless existence, and thus came death into the world; which was created to abide forever. God, whose ways are "known unto him from the beginning" designed an agent through whom the descendants of Adam might be re-generated, and thereby, qualified to enjoy endless life upon an ever abiding earth.

That agent he gave promise of in Gen. iii. 15, as the seed who should prove the final victor over all evil. And Jehovah manifested this agent; when in the "fulness of time" he brought his only begotten Son into the world through the agency of woman, and constituted him the beginning of a new creation.

The means Jehovah ordained whereby the children of Adam might be regenerated, or brought into the Christ nature, was simply faith in his Son, John vi. 40. "For this is the will of my Father, that every one that beholdeth the Son and believeth on him, should have eternal life, and I will raise him up at the last day. 1 John iv. 8. Herein was the love of God manifested in our case, that God hath sent his only begotten Son into the world that we might live through him," John xvii. 3. And this is life eternal, that they might know thee: the only true God, and him whom thou didst send; even Jesus Christ. We must know Jehovah as the only living and true God; and Jesus Christ as his only begotten Son, as the Word made flesh.

When we hear, receive and believe these words of truth, we are begotten by the Spirit. The germ of future life which we grasp by faith is hidden with Christ in God. We cherish and nourish it as it develops into works of love. These earthen vessels, our mortal bodies, are not fitted to retain this immortal life germ, this "incorruptible seed," and so by faith, our faith in the Word, our future life is hid with Christ in God, and when "Christ who is our life shall appear, then shall we also appear with him in glory." We are begotten by the word of truth, we are spiritually gestated by works of faith, and labors of love; and when our Life Giver appears, we will be born into a new and endless life. But observe, this birth can be only for those who were begotten by his words "unto a lively hope," or hope of re-living by faith, and only by faith do we get into Christ; and become partakers of the divine nature. Hence it is those and only those, who are in him who shall be made alive. This truth is forcible. The reading is plain. As in Adam all die, so also in Christ shall all be made alive. As well might we say that all the animal creation are in Adam and die in him, as to say, that all the human creation are in Christ, and will be made alive in him. All the animal creation came not into the human, by generation. Neither have come, nor will come, all the human into the spiritual creation by regeneration. And yet "God is love." Supreme love. "Justice and judgment are the habitation (the continual dwelling etc) of his throne." We should all remember that "his ways are not our ways, neither are his thoughts our thoughts." His ways and thoughts are infinitely higher: even as the heaven is higher than the earth. He is Omnipotent and works everything after the counsels of his own will, which is divine, and his judgment, which is unerring. He has ordained and revealed to us the means, and the only means, and it is free to millions and millions of earth's inhabitants. Yet the very large majority, who could, if they chose, will not read, will not hear, will not believe, the message of love sent down by the Father. And suppose you, lovingly speculating souls, that the All Wise did not, and does not know who will accept his offer? Think ye that any soul has ever felt—or that any ever will feel after him in vain? Nay verily, his power equals his pleasure. The way has been opened and will continue to be open; and the light will shine into every soul worthy of eternal life. And in humble gratitude, they have bowed, or will bow, and accept the only means which Jehovah has ordained for entering into life. Even faith in his Son. But some will say, what of those who have never heard the word of life? I reply the Omnipotent sees and knows all things; nor is his power limited. His justice is supreme and his love and mercy, boundless, endless, and sublime. And if he has provided a means whereby life eternal may be attained by our race, he has not, and will not, fail in his purpose of bringing to that light every son and daughter of Adam whom he has seen or will see, worthy of life eternal. The promise was given in the very dawn of human history, Gen. iii. 15. And of him who was promised John said, "Behold the Lamb of God that taketh away the sin of the world." The sin that brought death was unbelief. The promise of the victor gave to the world a new object for faith to grasp, and whether that faith looked forward to the Coming One, or back to him who came, it was accepted by the Almighty, All Wise Father. And though he sees fit to blot out of life all who fail to accept his offer, and they become as though they had not been, for he has said, "Man that is in honor and understandeth not is like the beasts that perish," what is man that he should find fault? Or the Son of man that he should seek to be wise above what is written? Let us remember that in his sight the nations are "but as the dust of the balance."

The text at the heading speaks of two races—First those who come into Adamic—natural life through natural generation, and birth. And second, those who will come into spiritual life by spiritual begettal of the word of truth, and regeneration into spiritual life. There is nothing revealed to us of a third means of bringing into life; or a third kind of life, and hence Postmortem probation is a groundless speculation, indulged in by those who seek to measure God's ways by our ways, and who have not studied away down into the depths of the Spirit of the Word, and there beheld the all-sufficiency of the Creator's power and purposes. It behooves us all to see to it that our faith be circumscribed by the written Word of Jehovah; and that we seek not to become wise above what is written. In the love of the truth as revealed. Your Sister.

CARRIE WILLIAMS.

### THE RESTORATION OF JERUSALEM.

Christ limits the treading down of Jerusalem to the ending of Gentile time. Luke xxi. 24. Paul speaks of the fulness or ending of Gentile time being when the Deliverer shall turn away ungodliness from Jacob. Rom. xi. James locates the restoration after God has taken out a people for his name from the Gentiles, saying after this I, Christ, will return and will rebuild again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called." Acts xv.

Zechariah says the branch (Christ) shall build the temple of the Lord.... and he shall bear the glory and he shall sit and rule upon his throne. Zech. vi. (being a priest and king after the order of Melchisedek.) God has promised him the throne of his father David. The heavens are to receive him until the times of restitution, when he will come with all his saints who have been gathered to him, in the air. His feet shall stand in that day upon the Mount of Olives, and it cleaves apart and there is a very great valley. It shall be one day. At evening it shall be light. Living waters go out from Jerusalem, and the Lord shall be King over all the earth. Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. Zech. xiv. In Ezekiel's restored city waters come from the temple, and trees with fruit every month for meat and leaves for medicine, grow on its banks. Ezek. xvii. A fountain comes forth from the house of the Lord. Joel iii.

The house of the Lord, temple, Zion, tabernacle, etc., are often used interchangeably for Jerusalem. Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of her stakes shall ever be removed. Isa. xxxiii. 20. Here Zion, Jerusalem and tabernacle mean the same. This city is never to be removed nor taken down.

These Scriptures teach that at Christ's second coming with all his saints there is a portion of the land cleansed from the curse about the locality of Jerusalem. Behold I create into a new heavens and a new earth. . . Be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. This city where there is no more weeping as formerly, and the great valley where it is located, are so much of the new heavens and earth forever restored from the curse, but the outside world is yet under the curse and unsubdued. Christ has commenced his rule in the midst of his enemies. Psa. cx. The heathen shall know that I do sanctify Israel when my sanctuary is in the midst of them forevermore. Eze. xxxvii. 28. They that pass by shall say this land that was desolate is become like the garden of Eden, and the heathen that are left round about you shall know that I the Lord do build the ruined places and plant that that was desolate. I the Lord have spoken it, I will do it. Ezek. xxxvi.

These Scriptures and many others, teach that the restitution is a gradual work, and that the parable of the mustard seed fitly represents the kingdom of heaven, being small at the beginning, but is to increase till the kingdom and dominion shall fill the whole earth. The leaven is to leaven the whole lump. The stone smites the image on the feet and becomes a great mountain and fills the whole earth. It commences in the days of these kings and consumes them all and stands forever. Dan. ii.

God, by the mouth of Isaiah, has said much concerning the restoration of Jerusalem. Isaiah xl. is wholly on this subject. God personifies it, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon them:.... I will glorify the house of my glory. The sons of strangers shall build up thy walls and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor I have had mercy on thee, therefore thy gates shall be open continually. I will beautify the place of my sanctuary and make the place of my feet glorious. They shall call thee the city of the Lord, the Zion of the holy one of Israel. Where as thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency.....For brass I will bring gold, for iron silver, and for wood brass. Violence shall no more be heard in thy land, wasting nor destruction within thy borders. Thy sun shall no more go down nor thy moon withdraw itself; for the Lord shall be thy everlasting light and the days of thy mourning shall be ended."

This description of its eternal excellency, its glory, its beauty and its everlasting light, makes its perpetuity unquestionable. Isa. liv. gives an idea as to the grandeur of its structure: "O thou afflicted, tossed with tempest and not comforted; behold I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

At the end of the age or thousand years, this camp of the saints, the beloved city, witnesses round about the final destruction of sin and evil. The new heavens and earth are now perfected, and there shall be no more death neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away, and all things are made new, and there is no more curse. Then John was shown by the angel the bride, the Lamb's wife and was shown that great city, the holy Jerusalem, descending out of heaven from God. Men differ very much as to its literality; many claiming it is a symbolical representation of the bride, the church, that John was called to see. But allowing it to be literal, God, the great architect of the universe, who could see the end from the beginning, will bring harmony and perfection out from all his works and teachings.

Its leading feature, as described by the angel, was its vast proportions, surrounding far more territory than any city yet known. In taking this view the only conclusion we can come to is that these immense walls are to surround, enlarge and be made one with this exalted and redeemed city, which has long been the joy of the whole earth, the city of the great King. Psa. xlviii. There is but one locality, one Zion, one Jerusalem on earth, God has desired and chosen for his habitation. Psa. cxxxii. The same true and water of life, the same shining and glorification and the same open gates and national honorings spoken of by the angel, had been in existence here and enjoyed as a divine blessing for generations, being the crowned metropolis of the world. Much is said and sung of the New Jerusalem, but little is said of it in Scripture. Little is said and sung of Jerusalem redeemed, but much is said in Scripture of its eternal excellence, its perfection and glory, its everlasting light and perpetuity.

B. C. SIMONDS.

### A Flight of Thought.

As one evening I sat in the yard viewing the wonders of the starry heavens, and admiring the wonderful wisdom and power of the Almighty in balancing and running the great machinery of the universe, keeping every planet in its proper place, while darting through space with a velocity far beyond our comprehension; and while I contemplated all this and contrasted the beauty, the harmony and grandeur of the scenes before me with the dark earth on which we live, where sin corrupts and death casts its dark shadow over the fairest and brightest hopes of our being, and if it can be possible that there is no bright future for the race, can it be the great mass of mankind were created ever to remain in total ignorance of the way of life? Is there no hope? Did God make a failure in creating man, that the vast majority are eternally lost?

While I was thus musing on these things, the dark shades of night closed around me. Then all of a sudden I saw in the darkness a light. Its soft, mellow ray illuminating in every direction, growing larger and larger until as far as the eye could reach I saw one luminous plain in the center of which was located the most beautiful mansion ever beheld by mortal eyes. And upon the front shone out in golden letters, "The Tabernacle of God," and over the wide expanse I saw fields of golden grain, dotted with orchards of the most delicious fruits of every description that heart could wish. I saw store houses and dwellings all corresponding with the grandeur of the surroundings. This vast plain I saw teeming with humanity, working for the common good, under instructions storing away the golden harvest for the good of all, for all were supplied out of the abundance as they had need. Everything was carried on in perfect order under general leadership in the most complete harmony, while just above the horizon shone forth in blazing characters, "The Great Restitution." Then I remembered the prophets had spoken of these things long time ago. And this was only the outline of the future glory which will far outstrip our most vivid imaginations.

I awoke from this strain of thought to find I was still among the dark shades of earth surrounded with almost perpetual darkness as to the future, the great plan of God in the creation of the world, the destiny of the race, the means by which God designs to accomplish his great work in carrying out the promises made to Abraham, saying, "In thy seed shall all the kindreds of the earth be blessed." There are but few that get a glimpse of the glorious future and are wafted as on the wings of the wind into the paradise of God, and bask amid the golden rays of eternal glory while their faith strikes deep into the glorious promises of God, drawing full drafts from the great fountain of God's store house of things both new and old, while others grope on in perpetual darkness, feeding on the husks of vain imagination, caring for none of this thing.

W. S. FINN.

*Editor Restitution:*

Enclosed you will find two dollars to extend my subscription to THE RESTITUTION for another year. I have taken the paper since the year 1868. Oh, what a welcome visitor it is to me. We are here in a new country and alone in the faith. May God bless you with strength and wisdom to manage the paper in the future as in the past to the honor of God and for the edification of his people. Hoping to meet all of God's children in the kingdom, I subscribe myself yours in hope of eternal life.

MARGARETT HAYNES.

**NOW** at the commencement of the year is the time to renew your subscription.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 9, 1887.


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## EXAMINE

*The label on your paper, and if it bears a date previous to* Feb. 7, *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

We were absent from home four days attending the Conference at Rensselaer, and, consequently, have no time to write editorially or to attend to some notices and requests in this number. Will speak of these matters in our next.

### THE THIEF ON THE CROSS.

ROTHERHAM'S TRANSLATION AND NOTES.

And one of the suspended evil-doers was defaming him, saying: Art not thou the Christ? Save thyself and us! But the other answering, rebuking him, said, Neither fearest thou God, in that thou art in the same judgment! And we indeed righteously; for we getting back the things worthy of those we practised: but this one practised nothing amiss. And he was saying, Jesus! remember me whenever thou mayest come in thy kingdom. And Jesus said to him, Verily, to thee I say, this day with me shalt thou be in paradise. Luke xxiii. 39–43.

Tregelles's alternative reading, "into thy kingdom;" but Sinai MS. has, "in." It is left for the reader to determine whether the words "this day" should be joined with the former part of the sentence or with the latter—in favor of may be urged (1) the fact that *semeron*, "this day," does not always stand first in the clause to which it belongs; (see Luke ii. 11; xxii. 34; Acts xx. 26; xxii. 3; xxiv. 21; xxvi. 29; (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration (thou dost ask to be remembered then; verily thou art assured now. As on this day of my weakness and shame, thou hast faith to ask, I this day have authority to answer); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request (thou dost ask to be remembered when I come in my kingdom; thou shalt be remembered then, and with distinguished favor; thou shalt be in my kingdom, in the garden of the Lord, Isa. ii. 3 (Sept. paradeisos) Ezek. xxxvi. 35; compare Gen. ii. 8 Sept. paradeisos); iii. 2 (Sept. paradeisos); Rev. ii. 7—in the most central part of the coming kingdom of which thou dost believe me to be the destined King.

## Communications.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

There are different opinions on this passage of Scripture as to what is taught. The greater majority believe that man does not wholly die, notwithstanding the declaration that in Adam all die, and that the wages of sin is death, and that it is the penalty for Adam's disobedience and sin, and that in him, as our representative, we all die. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. "Therefore, as by the offence of one, judgment came upon all men to condemnation (of death), even so, by the righteousness of one, the free gift came upon all men unto justification of life," Vs. 18.

But says Paul, "Every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming," (or presence), and reign of a thousand years; for Christ has purchased every son and daughter of Adam with his own blood. "For he by the grace of God tasted death for every man." Heb. ii. 9. So that it is evident by these and other Scriptures that what was forfeited and lost in Adam, is and will be restored in and by Christ. And when the restitution of all things, which God hath spoken by the mouth of all his holy prophets is finished, then cometh the end; when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power. The last enemy that shall be destroyed is death. Some of our RESTITUTION friends are inclined to believe and teach that those only who stand in Christ by faith will be made alive in (or by) Christ; but Paul says there will be a "resurrection both of the just and of the unjust" and that "the free gift came upon all men unto justification of life."

Again he says, "For God will have all men to be saved (from the Adamic death is what I think is meant) and to come unto the knowledge of the truth, "That Jesus Christ is Lord to the glory of God the Father, and that Jesus Christ gave himself a ransom for all, to be testified in due time." Yes God has a due time to execute all his plans and this due time will be during the time of restitution. Wherefore Paul says, "God also hath highly exalted him (Jesus), and given him a name which is above every name, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii. 9–11. This, I think, is proof sufficient on this point and needs no further argument.

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# Poetry.

## OLIVET.

The Lord has gone into the heavens,
The clouds are drawn over the shiest
And Olivet folded in shadow,
In silence and loneliness lies.
No longer the footsteps of Jesus
Its solitudes marred will trace,
And losing the light of his presence,
The earth is a sorrowful place.

A ministry tender, and holy,
That filled up his beautiful life,
Is finished—his loving disciples
Are called unto toiling and strife.
The angels in shining apparel
Who answered the look in their eyes
With grand and uplifting evangel,—
They too have gone back to the skies.

The death of their beautiful visions
No longer smears the eye;
And sweet for the ears of the lonely,
No song droppeth down from the sky.
But joy like a flower hath blossomed,
And open'd are the lilies of peace,—
And down in the hearts of the loving,
There singeth the gospel of grace.

Still tarries the Lord in the heavens,
The toilers are sleeping below;
And Olivet lieth in shadow—
But darker the world in its woe.
Still, Faith, in the mockery silence,
Sings sweet to the hearts of sad men,
The words of the two shining angels,
That Jesus is coming again.

—*Mrs. M. P. A. Crozier, in Bible Banner.*

# Selections.

## "THE GIFT OF LIFE: WHO SHALL OBTAIN IT?—No. 1.

The life we now live is a gift from the Great Author of our being, our Creator, in whom "we live and move, and have our being;"—but it is not "the Gift of Life" to which we refer. The present life is brief, transient, evanescent; "it is even a vapor," says the Apostle James, "that appeareth for a little time, then vanisheth away." Such is man in his present condition of mortality—"his days are as grass:—as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone;—and the place thereof hall know it no more."

It is not of this ephemeral life that we speak as "the Gift of Life," but of another yet to come; one which God has promised to give to all who will obey certain conditions which he has aid down as the ground of its bestowal. This is "the Life," so dignified in Scripture with this paramount title, because it is the "Life Everlasting." In this sense I could adopt the words of the late Mr. J. Baldwin Brown:—"I thank my God through Jesus Christ my Lord, because I have learnt from him, through his death, to call that life, and that only, which is eternal." In that Eternal Life there shall be none of the cares, sorrows, diseases, and pains which are the constant companions of our present life; and most glorious of all is the declaration that "there shall be no more death." Now all the pleasures of life are haunted by this grim spectre—death; he stands at every turn to-waylay us; his impress is stamped in the decay which we see all around us, and we know and feel that some day, in the course of nature, we must succumb under his iron grasp. But in the Life to come, all this is changed. The pleasures of that life are for evermore; no haunting vision of terror shall dim the prospect near or far; that life shall be perfectly joyous and free,—for "there shall be no more curse;" all enemies shall be subdued, and "the last enemy—death—shall be destroyed."

That life is a "happy life," but the happiness of it is not the life itself, nor that alone which is promised, although many teach so. The happiness is only an adjunct of the life, albeit an important adjunct; for what would the value of Life Everlasting be without happiness? Nevertheless life is not happiness, but is a greater term, for how could it be possible to enjoy happiness without life? It would be simply impossible if we take life in its natural meaning. And why should we not? We know of no reason against it, save that it does not suit a theology which asserts that man is a deathless being, and therefore cannot be offered life in its literal acceptation. If this premise be correct—that man is an immortal being—there is no other way but to alter and explain away the use of the terms life and death in Scripture, and many others of similar import. Hence when we read that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," it is carefully explained to us, lest we should fall into a very natural error of believing what this text says, that death here means—well, several different things have been suggested, but at all events—not death; and life—means the joy and happiness which Christ gives us—but not life itself, for that we already possess. The words "life" and "death"—in themselves very simple and easy to understand, and in their very antithesis explaining each other—yet have caused a great deal of trouble to some learned men to expound, simply because their minds have been warped and trammelled with the old Satanic delusion as to man's nature—"Thou shalt not surely die." Mr. J. H. Pettingall, A. M., in his work, "The Life Everlasting," has noticed several of the meanings given to these words, amongst which I observe such as, "functional activity" and "vitalisedness" for life; and "false functional activity" and "unvitalizedness" for death; all which must seem very inane to a simple mind! We sincerely re-echo Mr. Pettingell's words:—"We certainly have a great deal of pity for the distress these Christian brethren labor under in getting at some definition of those two words—Life and Death—that will make them mean pretty much the same thing for both classes—that is, that will allow the dead sinner to live forever as well as the saint. No doubt they are very worthy brethren, and learned and able, and are doing the very best they can. The fault is in the cause they are trying to maintain. Nobody could do better at it. The Old Serpent himself could not prove what he said in the same line."

Now many good reasons might be given why we should understand life and death in their literal sense as used regarding the future destiny of man, but one only must suffice for the present, viz:—that in no other way is it possible to harmonize and make consistent sense of the Holy Spirit's utterances.

I do not deny that in some passages where "life" or "eternal life" occur, it would be possible to substitute "happiness" without committing nonsense. E. g.—"To be carnally minded is misery; but to be spiritually minded is happiness and peace." But that is not the way to settle this great question, neither would such a substitution of words be an expression of the truth which the Apostle was desirous of teaching. To carry out this principle of interpretation is to rob Christ of one of his chief glories as the World's Life-giver—the quickening Spirit and Lord from heaven, who is the Resurrection and the Life. If we wish to study this question aright, we must take the whole general tenor of the teaching of the Bible, and we shall find that the literal sense is that alone which can harmonize all passages, and which adds lustre to the name and work of God's Son, our Savior; which exalts him to his proper place as the Prince of Life.

For our satisfaction let us just consider one or two, passag. which demand the literal sense and no other.

John v. 10, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." How meaningless and paltry would this passage become if we were to substitute "happiness" for "life!" But understood as it reads, it is in harmony with all our knowledge of the great God "who only hath immortality"—the Self-existent and Incrutable One—whose life was without beginning and is without end. Is man to be placed on the same footing as his Maker as regards the power to live? No; only One is deserving of that honor. To his well-beloved Son he has imparted this power of having life in himself, and the purpose to which the Son will devote this power shows that life itself is meant; "for as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." "And this is the Father's will which hath sent Me, that of all which he hath given Me I should lose nothing, but should raise it up again at the last day."

2 Cor. v. 4, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." To substitute "happiness" here for "life" would be simply to destroy the beauty and sense of the passage. "Mortality" and "happiness" are no proper antithetical contrasts;—the one describes the physical condition of the person, and the other his mental state. But "mortality" and "life" (immortality) are the most natural contrasts language could give, and what is the truth of the passage? The Apostle was longing earnestly to be free from this mortal state—not by death—for he desired not to be "unclothed—but clothed upon, that mortality might be swallowed up of life;" in other words, that he might experience that blessed change of which he speaks to these same Corinthians in his first epistle (chap. xv.), and to the Thessalonians (1st ep. chap. iv.), when the Lord himself shall descend from heaven, and the living saints shall all be changed; "behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." How could such language be applied to a deathless, immortal being? Impossible. We must accept these Scriptures in their natural sense, and then all is plain, and beautiful, and sublime.

One more passage as a sample out of many. 1 Tim. iv. 7, 8, "Exercise thyself unto godliness; for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come." Now surely it would be manifestly absurd to understand life in its literal sense in the first case (the present life, about which there can be no dispute,) and not equally so in the second—the life to come? It is the only way in which we can understand the Apostle Paul's charge to his son Timothy, for further on in the epistle he exhorts him to flee certain errors which had been the ruin of others, and "to follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Was it happiness that Timothy was in search of? Was he not as a true disciple of Christ already in possession of happiness? Would his heart, like those of the rest of the early disciples, not be full of that gladness, joy, and peace which came through believing? Was it even eternal happiness that he was in search of? Then he was already in possession of it (supposing him to be an immortal being), because the Lord Jesus solemnly assured his disciples that no man would be able to take away that joy which would be theirs in the moment of their becoming his. No; what Timothy was in search of was life, which should make the happiness endure forever. What need to exhort Timothy to struggle for something he already possessed? Why should he have made confession of such a hope, if he already possessed the thing hoped for—eternal life? And that this eternal life is not mere happiness but the life itself with all its concomitant blessings, is further evident from the commission which Timothy receives for the "rich in this world," chap. vi. 17, 19, —"that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Thus we see that this "eternal life" is by no means something of which a man is sure without effort. No; if he would obtain it, he must fight for it—struggle that he may lay hold of it—make it secure—in the time to come.—*Robert K. Strang, in Bible Standard.*

(Concluded next week).

## RESIGNATION.

"But as for me, my feet were almost gone; my steps well nigh slipped. For I was envious of the foolish, when I saw the prosperity of the wicked. They are not in trouble like other men, neither are they plagued like other men. Therefore pride compasseth them as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt and speak wickedly concerning oppression; they speak loftily. Therefore his people return, and the waters of a full cup are wrung out to them, and they say, How doth God know? and is there knowledge in the Most High?"

"When I thought to know this it was too painful for me until I went into the sanctuary of God. Then understood I their end. Surely thou didst set them in slippery places, thou castedst them down to destruction. As a dream when one awaketh, so, O Lord, when thou awakest thou shalt despise their image. Nevertheless I am continually with thee: thou hast holden my right hand. Thou shalt guide me by thy counsel. It is good for me to draw near unto God. I have put my trust in the Lord God."—David.

"If a man gain the whole world and lose"—What? Himself—lose his Life in the grave what profit? But ye poor and needy, meek and lowly, to whom the gospel is preached; and by whom it is believed and obeyed and lived up to—where is your life? "Hid with Christ in God"—hid at the very fountain head of life, and mind, and being.

A large thought, who can grasp it? We poor weak creatures of the dust, what can we do to thus save our life treasured away—to thus make it precious in the sight of the Most High God? We can do what he tells us to, give ourselves to him. We are bought with a price, the blood of his beloved Son. Dare we rashly slight such weighty obligation? Nay, verily; when buried with Christ in baptism we die to this transitory life and all its varied allurements, and arise to newness of life, that life which grasps the unseen things of faith.

Then we must walk in the straight and narrow way of faith and by patient continuance in well-doing seek for eternal life. Again, what life? The life laid up with Christ in God—the hidden, unseen life of faith. But why seek if it is already ours? It is ours only by promise. If by some sad misfortune our name be blotted out of the Lamb's Book of life—we have lost—lost to all eternity. "It is a fearful thing to fall in the hands of the living God." But the faithful and chosen few will not lose. Pity us not ye great and wise, and proud of this world! "He that loseth his life shall find it." Such death unto life, endless life is not for pity! "Not in the riches of Omnipotence is the chief glory of God. But in self-denying suffering love. And blessed are the men whom he calls to fellowship with him, bearing their cross after him with patience. Of such it is written: "Blessed are they that mourn for they shall be comforted,' when he comes whose right it is.

"Mental suffering is a prerogative of greatness, and there lies an exquisite joy at its core, for everything has its compensations. Nerves such as these can thrill with a high happiness, that will sweep unfelt over the mass of men. Thus he who is stricken with grief at the sight of the world's misery (as all great and good men must be), is at times lifted up with joy by catching some gleam of the Almighty purpose that underlies it all. So it was with the Son of Man in his darkest hours; the spirit that enabled him to compass out the measure of the world's suffering and sin, enabled him also, knowing their purpose to gaze beyond them; and thus it is, too, with those deep-hearted children of his race" (and adoption) "who partake, however dimly of his characteristics. That is it—purpose. The called out few may—in a measure, penetrate the future and see whither is tending the present order of things. They may grieve and sorrow for the suffering that is crying aloud to heaven from all parts of the earth, but they grieve not as those without hope. They see a brighter day beyond. Gibbon says, "The sublime science of astronomy, elevates the mind of man to disdain his diminutive planet and momentary existence." Indeed? Why should man disdain what God has in his infinite wisdom given him? The earth was made for man, and man was given this "momentary existence" to prepare to enjoy it. The Deity is never aimlessly indifferent in what he does. If the great minds of this cosmos are satisfied to disdainfully circumscribe themselves to this momentary life, he don't condescend to their advantage. But let them with the humility of little children, ask from the right source, what is his will and purpose in the earth? and he is gracious and easy to be entreated, and of tender mercy. For, "as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die,"—die to all eternity? Is it right to disdain anything the Deity has seen fit to create? The poet asks, "Do you then believe that the changing and dependent life of plants and animals is governed by law, like the movement of the stars?" The simplest answers, "Yes, a question! Is the strong and mighty hand which compels yonder heavenly bodies to roll onward in their carefully appointed orbits, not delicate enough to prescribe the conditions of the flight of the bird, and the beating of the human heart?" Yes, the Father hath an eye on the works of his hand, and interwoven in and out, and underlying and overruling all things in heaven and earth, a mighty purpose is being evolved. We may not always see it,—indeed it would be impossible for us to grasp it as a whole; but with much dwelling on, it becomes such a living reality that this fleeting shadowy life becomes a dream in comparison. The things seen are temporal, the things unseen—eternal. We know this life must fail; but God's promise cannot fail. If this life were all, we might indeed ask, Where is the Lord? But it is often those who have least in this life, whom he chooseth for his kingdom. Put thy trust in him and no matter what befalls thee now, he will make all right hereafter. "Let us say thus to ourselves—if it be the Lord's will that we die now, before growing old, let us die with serene and steadfast hope in resurrection from the dead, and future life. If on the contrary he wills that we live, let us live courageously, for it sometimes takes more courage to live than to die. Does the beloved Master for our good, smite, and we must suffer, then let us bear patiently and cheerfully, and not throw gloom and darkness around the path-way of others by complaints. We can sympathize more truly with heroic fortitude than with rebellious murmurs. But if it be his gracious favor that we enjoy pure, wholesome, godly enjoyment, then let us rejoice with thanksgiving and moderation, temperate in all things.

Let us earnestly give ourselves up entirely to his will in all things, not trying to choose our own way, but letting him make it for us day by day; lying passively in his hands, as clay in the hands of the potter, for him to mould and fashion us into vessels of his own design, fitted for his use and service in time to come.

"If the taunts and slights, or harsh words, of misjudgments of others wound us, let us remember that nothing of this kind can really harm us if protected by him; so that safely sheltered by his favor we need not allow them to touch us."

"If it could only be possible for more of us to do this, if we could keep all those thoughts in our minds at the time when we need them most, how different our lives would be—how much happier. Not with earthly happiness always, it may be denied, and trials and temptations be the daily portion: but with the peace and rest of abiding in him, the life hid with Christ in God, which many of us long for, but in our weakness, or willfulness, or worldliness fail to find, and walk with such uncertain steps—some times hopefully and bravely following him and rejoicing in the light, and some times stumbling and falling"—Ah me!

But—"the sword of truth is always unsheathed and her banner never trails in the dust. If her followers faint or falter by the way, others of more courage and endurance take their places. If the captains of her hosts prove false or faint-hearted, other and better soldiers are promoted from the ranks, and the battle still goes on."

"What do we live for? to sow by all waters,
Fruit-bearing seeds of deeds for all years,
To toil in the ranks with His sons and daughters,
Manfully striving with doubtings and fears."

Resignation—"Thy will not mine be done"—is the most difficult, but when gained the most beneficent of all the Lord's requirements. What peace, what quiet joy, what reliant trust! "As thy day so shall thy strength be." Are we ill? That is bad, still it might be worse, we might be blind also. Are we poor? That is a hardship, still it might be doubly worse, for we might be helpless also. Are we alone in the Lord's cause? Still, oh! still it might be a thousand times worse; for we might be without God in the world—without a Lord of light and love with whom to commune in silent and secret prayer, day by day. They who build their hopes on this life, build on uncertainties, shifting sand; but they who build on Life eternal, build on verity—the Rock of Ages.

"What do we live for? we live not to rest out,
Sheltered by standing aloof from the strife:
A thousand times better, more noble to wear out,
Battered and burned in the hot forge of life."

—*Orianna Leslie Turney, in Christadelphian Advocate.*

## "SEALS" OF A SOLID CHRISTIAN.

In the Westminster Revision of the New Testament it is said of the house "built upon the earth without a foundation," that when the stream brake against it, "straightway it fell in." We occasionally hear the crash of some unhappy church member whose ill-built character has fallen in; others seem to be toppling over and threaten a fall every day. The reason is that they were either badly bottomed or badly built. They rested their structure on the loose earth of temporary excitement, of their own resolutions, or some other sad delusion. Their fall is a warning to others to beware as to where and how they build their hopes for this world and the next.

First of all, let those who are undertaking a Christian life dig deep for the solid foundation. Deep conversions make strong Christians. Throw out the rubbish and gravel of old sinful habits, and fasten your trust on the Rock of Ages. Christ crucified is the Corner-stone, and this foundation standeth sure. It was the ancient custom to put certain inscriptions on the corner-stone of edifices. Paul, in his second epistle to his son Timothy, calls such an inscription a "seal," and the use of the seal was to accredit anything as genuine. The great apostle tells us that the two certifying inscriptions of the base of every character founded on Jesus Christ are these, "The Lord knoweth them that are his," and "Let every one that nameth the name of the Lord depart from unrighteousness." Whatever other seals there may have been, these two are vital and significant. The first signifies God's recognition of his own redeemed child; the second describes what he requires of him. The first pertains to God's promise; the second to our performance. If the second is full of solemn caution, the first is full of solemn comfort. Let all those who hope that they have been converted recently, or are about making a public profession of faith, look sharply to find whether the foundation of their heart-house is (which they expect to live) bears both these inscriptions.

1. Jesus knows who are his true followers. It is very easy to be misled by bad advisers in an inquiry-meeting or elsewhere. It is very easy for pastors and church officers to be mistaken as to the real condition of applicants for church membership. We cannot read the hearts of others; and some people are very blind and careless in reading their own hearts. But we cannot deceive the Master. Not a single sheep that he has ever gone after and brought into his fold but what he is acquainted with intimately. "I know my sheep;" "My sheep hear my voice and they follow me." In my early youth, on a farm, I was a tender of sheep, and the flock recognized me very quickly, and pushed up to get their noses into the basket of oats or of salt. Some were so tame as to eat out of my hands. Those rustic experiences always come back to me when I read our Lord's sweet pastoral words about himself and his blood-bought flock. If you are a true convert, my friend, you will turn a deaf ear to all teachers of error, and to all tempters, satanic or human; you will be glad to take your salt and your fresh clover out of your Shepherd's hands and let him lead you into his green pastures.

Come humbly and honestly into his flock with the deep determination to follow Christ wherever he shall guide you. He puts his name upon you and knows everything about you. Not a bleat of distress will ever escape his quick ear. Jesus knows the voice of every one of his flock as well as a mother knows the voices of her children playing in the yard. "When I say my prayer," said a little child to her mother, "then Christ says, 'Hark, angels, I hear a little noise.' Then the angels all keep still till I get through and say amen." The precious and profound truth which is hidden from the sceptic and the proud scoffer has been revealed unto that babe in grace. The almighty Savior does hear the faintest "noise" of feeblest faith; but he loves to have us speak out loud and clear. Come boldly to the throne of grace that you may obtain mercy, and may find grace to help in time of need.

Jesus knows also your weaknesses, and the sins that most easily entrap you. Just how much of the old Adam you have to fight—just what a quick temper, or unruly tongue, or morbid melancholy, or nervous excitability, or sensual appetites, any of you have to contend against, the omniscient Shepherd understands perfectly. Pray do not surrender to these because they are "natural" propensities. The very object of divine grace is to give a better nature. If your friends and neighbors do not detect any improvement in you, then your new structure is a flimsy affair—such as speculators run up in our cities to sell.

2. For bear in mind that if the first seal on the corner-stone is rich in heavenly comfort and cheer, the second one is fraught with solemn cautions. Let him that confesses the Lord Jesus Christ depart from unrighteousness. You can not compromise by living for Christ on the Sabbath, and for self and the world during the week. You can not build half the house on gravel and the other half on the rock. Use the plumb-line of God's word every day, on every utterance and every act. If you build out of the perpendicular line of right, your character will soon "fall in." Nobody spies the cracks in the wall sooner than the sharp-eyed neighbor, who says, "I make no professions of piety, but my wall is as straight as yours." Do not be angry at his criticisms; profit by them. If your Master has his eye on you he means that the world shall have an eye on you also. Build such a structure of godliness, stone upon stone, that all men shall take knowledge of you, that you are based on the Everlasting Rock, and are growing up into a solid habitation of Christ through his spirit. The grandest evidence of Christianity is a Christian.—*Theodore L. Cuyler.*

## The Jews of Herat.

Various Jewish papers have of late published some particulars about the Jews residing in that ancient city, which some persist in looking upon as the key to our Indian Empire. It appears that the Jewish community of Herat is one of the oldest aggregations of Jews in Central Asia. The Herat Jews believe that their forefathers immigrated into the country known to the ancients as Ariana and Bactriana, and now bearing the name of Afghanistan, prior to the forced transfer of the people of the kingdom of Judah to Babylon, and were consequently spared the painful sight of the destruction of the First Temple. Of this, however, there are no written proofs. The oldest Hebrew document belonging to the Jewish community of Herat is a scroll of the Pentateuch—*sepharterah*—dating from the fourteenth century, and the most ancient tombstone is not three hundred years old yet. The records of the city contain no reference to the foundation of a Jewish congregation, and the only interesting fact in connection with its past history is a statement to be found in those records, according to which Alexander the Great, while on his way to India, received a deputation from the Jews of Herat, to whom he expressed his gratification at the cordial welcome given to him by the High Priest at Jerusalem. The actual history of the Jewish community commences at the same time as that of the town itself, viz., about the year 408 B. C.

The Jews of Herat at present number about two hundred families, two-thirds of whom live in the town itself, and the rest in the suburbs and surrounding villages. In the small town of Shushan, on the Persian frontier, and also at Maimene, a town to the east of Herat, there resides many Jewish families. The Jews living in the villages between Herat and Merv, are, like the others, under the spiritual supervision of the rabbi of Herat, although these villages have, ever since 1883, belonged to Russia.

The language mostly spoken by the Jews of Herat is Persian, but the Turkish language also is spreading among them very fast. In the synagogues the discourses are delivered in Persian, and the children in the Jewish schools translate the Scriptures into Persian as well. Herat is the most cultured city of Afghanistan, and both the Jews and the Mohammedans of that city are much more instructed than those of the surrounding districts. It is stated that a small Persian library is to be found in nearly every Jewish house at Herat, and the rabbi, in his discourses which can hardly be called sermons, often quotes from Persian poets of note.

At Teheran and Bokhara, the Jews inhabit quarters of their own. It is not so at Herat, where they are spread over the entire city. They earn their livelihood chiefly by trade. One of their principal occupations consists in importing British goods from India, and conveying them further into Central Asia. But they do not confine themselves to commerce; almost all the handicrafts are represented among the Jews. In the Great Bazar at Herat, there are eight Jewish carpet weavers and merchants, ten watch-makers, four goldsmiths, six gunsmiths, five silk merchants, and eight clothiers. There are also five Jewish physicians in Herat; these have not attended any university, but owe their medical knowledge exclusively to private study. The principal Jewish doctor is one Nakum Samuel, who has a very extensive practice and is very wealthy; the best families of Herat give him the preference over the Persian doctors. It should be remarked that the Jews have no social standing at Herat, but are simply tolerated; yet they have to pay heavier taxes than the Mohammedans. They are, however, exempt from military service. The reigning Ameer, Abdurrahman Khan, is personally well disposed towards the Jews, but owing to the fanaticism of the Afgans, he does not venture to improve their condition.

## EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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# Poetry.

## SOME ONE.

Some one will reach the golden shore,
Where sorrow and death are felt no more,
Some one will sing the victor's song;
In the home of our God, with the glorified throng.

Some one will walk the golden street,
With harp attuned to anthems sweet,
Will eat of the fruit of life's fair tree.—
O say, is it not blessing for you and me?

Some one will lean on the Master's breast,
Some one in his loving arms will rest,
Some one will join in the street revelain.—
Worthy, worthy the Lamb that was slain.

Some one will wear a crown of gold,
In that land of bliss where none grow old;
Some one the victor's palm will bear,
Some one the Master's triumph share.

O glorious hope! can it be that I
May dwell with the angels—have the sky
Ah yes; for the Savior for me has died,
And by life is bid with the Crucified.

—*Mrs. S. F. Pearson, in Herald of the Morning.*

# Communications.

## Proselytism as Related to Pharaseeism and the Apostasy.

"By their fruits shall ye know them." "Woe unto you Scribes and Pharisees, hypocrites! because ye compass the sea and the land to make one proselyte, and when he hath become one ye make him twice the son of Hell, a child of eternal condemnation that ye are."

Who were these Scribes and Pharisees other than that they were Jews? They were by virtue of their respective offices the conservators of "the oracles of God." They sat in Moses' seat. The injunction "to watch" esoterically and exoterically rested upon them with special import. They were "watchmen in Israel." To them were committed "the oracles of God." Who is "the proselyte" here referred to? Was he a Jew also? No, he was a Gentile: he belonged to the nations who, we are told, were at this time aliens from the covenant and estranged from God. Proselyting was converting him to "Judaism" and adopting him into the Jewish family or order of things. Was not zeal in this work a commendable thing? Why did the Christ reprove it in such unsparing terms then? Because of the fruits which showed the spirit of the work that was being done. Did it make the alien a better man and citizen? The answer is, "Ye make him twice the son of Gehenna that ye are.

What was the matter with the Pharisee? Remember he was a watchman in Israel. Whose interests was he really watching out for and whose ought he to have been? What did he tithe the mint and the anise and the cummin for and for whom? Was it for God or for himself primarily? Why did he neglect "the weightier matters of the law, namely its judicial import, its mercy and its faith?" Whose interests did this neglect subserve, God's or his own? Behold the exaltation of selfishness in an exaltation of form without the substance, an adherence to the letter without the spirit. We see it exemplified in these days in the proverb, "talk is cheap." The Jew apostatized (stood away from) from the spirit of God's word, while he superstitiously adhered to the letter of it, and God rejected him as the custodian of his word or "the oracles." The later apostasy presents the astounding phenomenon of an attempt to adhere to the spirit of the word committed to the Gentile church of Christ while the letter of it has been and is still being ignored, and this too notwithstanding all the warning in the Scriptures themselves against the seductive influences of counterfeit spirit and evil spirits and the methods by which they accomplish this work of deception.

Superstition in its worst forms is denounced as its heinous. Myths and fables and science falsely so-called, to be tested by the law of God's word, and nothing to be received hypothetically. Everything to be proved or tested. The general injunction is, "prove all things, hold fast to that which is good." How shall I know? "The tree is known by its fruit." There is a tree of knowledge as well as a tree of life. The axe has been lying at the root of this tree of knowledge ever since the Christ, the embodiment of God's wisdom and utility, came and announced the simple but perfect test, namely, "by their fruits shall (or will) ye know them," and if they do not bear fruit, what then? "They are being cut down." It is not sufficient that a fig-tree bears leaves, though the leaves be genuine and perfect fig leaves in every particular. Form is an essential element of beauty or good, but form only subserves fruit, and fruit there must be.

There is knowledge and knowledge. There is wheat and darnel (tares or counterfeit wheat) and the only absolute, simple test is fruitage or non-fruitage in due time. Of course the expert and the adept can tell at any stage of the growth the difference between the wheat and the darnel and the wild olive and the domestic, but not so the casual observer and the general public careless in their ignorance. But when it comes to fruit or results anybody can know and the fact is everybody does know. Try it.

Has superstition ever made any one any better or more useful than he would have been without it in the world? The Scriptures point out distinctly the difference between true reverence or piety and false reverence or superstition or idolatry which are really synonymous terms. Has the world ever been made any better or happier because of a superstitious belief in ghosts? Has the world ever been benefited by believing that "faith is the substance of things hoped for?" Any one's common sense tells him that faith does not inhere in things, but is a state or condition of sentient, animate, intelligent persons. The only question is whether this state is a real or hypothetical or purely imaginary state. A faith that is the result of mere hypothesis or things imagined to be but having no real existence, is the faith of idolatry or credulity. So far as the believer is concerned it is real, no doubt, but so far as bringing him into any true relation to persons or things it is all unreal and hypothetical.

Which is the worse delusion then, the hope that pins its faith upon works of law which are tangible and which have in some degree at least both human and divine sanction, or the hope that rests upon a faith whose evidence is pure hypothesis and divorced from common sense as well as revelation? And moreover what is the fruit? Ask the "Middle Ages," ask Europe, ask the Nineteenth Century. Ask yourself in all candor and honesty of purpose if the average pietest of today is a lover of truth and of average trustworthiness even. Who are the champion liars, embezzlers and betrayers of trusts today throughout the length and breadth of Christendom so-called?

What sort of fruit is this? Does it grow on the tree of "the truth as it is in the Christ?" Do you believe there can be a hypocrisy of spirit as well as the letter? Do you believe that Satan can and does assume the outward appearance and manifest the phenomena of an angel of light? Do you know the Scriptural distinction between the two ideas contained in the words "ghost" and "spirit"? The two ideas are as old as revelation and superstition. A ghost is a purely hypothetical creation, a product of a disordered or diseased imagination, and the Scriptures denominate it a *fantasm* (*φαντασμα*) all its phenomena, however absurd, misleading and fantastic belonging though to this natural order of things in which we live.

Spirit (or *πνευμα*) on the other hand belongs to another order of things and is therefore said to be either supernatural or subternatural or alien to this order of things according as its source is good or bad. The confounding of these terms in the Common English translation and in the preaching of the day is most misleading and pernicious only too manifest in the fruits. For the average Christian conception of God today is that he is a ghost; that his kingdom is a ghostly kingdom peopled now and to be peopled forevermore with ghostly saints somewhere in a ghostly heaven of ghostly psalmody, harps and palm-branches.

In the light of revelation could there be a more consummate Satanic delusion? Does applying the term "holy" to a false concept or a lie make it any less a delusion? Does it not become all the more a snare and pitfall for the ignorant and unwary? God does sanctify our imagination and through it thus sanctified we form right concepts and apprehend spiritual things in spite of this apostate teaching and practice. Possibly he still "winks at ignorance" as he did in the days of old and lays hold of the sincere purpose and desire of the heart as he did in Gideon's case. But the first work required of Gideon to prove this sincerity was to destroy the heathen altar his father had erected to Baal and to cut down its beautiful grove. And the same age flesh today at the foot of every such shady growth however stately in its venerable age. Yes, there it lies ready to the hand of any Gideon of the gospel of God and his Christ.

One such Gideon now would be the power of God unto salvation indeed against the alien hosts of apostasy. Gideon's (Gedeon) name translated remember means "One who prayeth Indeed." One who conceives of God as a real person and presence and not as a ghost without form or substance, as an Almighty (all-controling one). One cannot be divided into several ones. As one who had promised and covenanted and whose word was good and trustworthy. And he knew that such an one had called upon him "to come up to the help of the Lord against the mighty;" and he also knew that with this sort of a "calling" he would "get there" whether any one else went with him or not. And when by the divine mandate he went down into the heathen camp and heard the dream with its "exegesis and synkrisis," narration and interpretation, namely, he knew what dough mixed, kneaded and baked in God's oven could do if the emergency arose and required, and the camp of Midian the next day "took the cake" at his hand when the emergency did arise.

Deborah, a woman, led the way "there" too on another occasion and drove "the tent pin" home with "the mallet" of "the household of faith." When men fail him God can use women; and it begins to look as though this emergency was arising again. There are too many "Baraks" now leading "the royal people" "God's people" "hardened" with conceit and cowardice instead of courage and the dignity of their high calling in Christ Jesus. There are too many too, who follow "the loaves and the fishes" rather than "the Christ." There are too many too who follow a Christ of their own idolatrous imagination instead of "The Christ of God."

There are too many who make "mysteries" of the plain teaching of the Word of God. "Woe unto those who are making counsel deep, and not through the Lord; Woe unto those who are hiding counsel; and their works will be in darkness; and they will say, who hath found us out and who will comprehend us or what we are doing." "They will think to change appointed times even."

Look at the chronology of the apostasy, and make a note of it. "There are some among you who say that the resurrection is already past."

Examine the prevailing doctrine now of "going to heaven at death" and of "natural immortality" which does away with the necessity of any resurrection at all.

Consider it carefully. For "the mark of the wild beast is in its forehead and in its hand."

Look at another doctrine in the light of "Remember that the Lord your God is one Lord," and "If God is one" and "There is one God and one Mediator between God and men a man Christ Jesus," and Christ's own defense of his assumption of the title 'Son of God" in the words of the Psalmist David which he quotes verbatim, as follows: "Your Scriptures say (and your Scripture cannot be broken) Ye are all gods and offspring of the Most High." And "My glory I will not give to another," and "when the Son of man cometh in his own glory and the glory of the Father, with all his holy angels." And "I come not to do mine own will but the will of him who sent me."

Make a synkrisis (*συγκρισις*) of these passages. They are "barley cakes" of God's kneading, and they are even now rolling into the camp of the apostasy, and overturning its tents. "The sword of God (The word) and of Gedeon (one who prayeth this word)" is still the signal for battle, and great spoil awaits the victors.

For there is a promise that "The Strong One," "The Christ," will divide the spoil with the strong ones. Remember that the strong ones are those who are strong in the faith, not in faith merely. And see to it that your begetting is from above, and not from below so far as Spirit is concerned. "Be not deceived."

—O. GARDNER.

# Selections.

## The Mysterious Name. Only the High Priest Could Speak It.

Once each year, on the day of Atonement, while the Jewish Temple at Jerusalem remained, the high priest was accustomed to pronounce upon the bowed and awe-stricken multitude of worshipers the blessing which contained the mysterious name of God. On no other occasion, and from the lips of no other person, could his name be spoken, and when the sacred city fell before the Roman armies, and the Temple itself was razed to the ground, the ceremony likewise perished and the name was lost.

A peculiar interest in this extraordinary name has always been evinced by scholars and antiquarians. There is something in the mystery that surrounds it, that appeals alike to the strict religionist and to the investigator whose only motive is the desire to explore the region of the obscure. What was this name that could not even be pronounced without blasphemy, and which has in consequence passed away from the knowledge of mankind?

As is well known, the consonants of this name are JHVH or YHVH; and since the time of the Hebraist Galatinus the popular usage has been to pronounce it Jehovah, following the example of that scholar. Yet no one believes this to be in any way correct, and the ingenuity of hundreds of commentators has been taxed to restore the original vowels. The name itself, however it was primarily pronounced, is one of marvellous antiquity. It is derived from a verb, but was almost forgotten in the time of Moses, and its origin is absolutely lost in the midst of an antiquity that makes the pyramids seem insufferably modern. It was the essentially national name given to the Creator by the Jews—the name by which they thought of him in the privacy of their own homes, in the presence of their own altars—too sacred to be spoken, save once each year and by the lips of the consecrated priest of the Most High. So hedged about was it with reverence that the Rabbins do not even dare to write about it, but allude to it mysteriously as "The Name," or "The name of the Four Letters," in which the Samaritans likewise follow them. Yet, although it seems so wholly Jewish some of the most singular coincidences are to be found in the usages of other ancient languages. In the Chinese, some thousand years before Christ, there are allusions to a "name of three mystical letters IHV," denoting that which none can comprehend. Among the Phœnicians the name had equal reverence; the Greek writers speak of the "great name" which they imperfectly give as IEUO or IAO; and an inscription in the *adytum* by the temple of Isis at the Egyptian Sais recalls the same dread tetragrammaton. It would seem almost as though this were the title by which primeval man was divinely taught to worship his Creator.

As has been said, the name, so far as can be learned, has never been pronounced since Titus destroyed the Temple at Jerusalem A. D. 70. Whether before that time it was ever in any way fully committed to writing is quite unknown. Some of the Rabbins who are unable to deny that the recorded miracles of Christ were actually wrought, declare that he accomplished them by accidentally gaining possession of a patchment in which "The Name" was fully written and which thus conferred upon its owner extraordinary and supernatural powers. Whether previously written or not, it must have been so recorded after Jerusalem fell, for no loans of individuals who preserved the true pronunciation for many centuries. Josephus in his "Antiquities," speaks of the name, but says that it would be unlawful for him to explain it. The Jewish Mishna speaks of a Jew named Kamzar who was aware of the sound of the letters. In fact, as late as the year 1050 the Orientalist Leusden met a Jew at Amsterdam who professed to be able to utter them correctly. His family, he said, had preserved the traditional pronunciation by means of writing. Leusden offered the man a large sum of money if he would utter the word just once, and his offer was accepted; but shortly after, and before the payment had been made, a terror seized upon him as to [illegible] his lips, nor could he be persuaded either by bribes or entreaties to perform his promise.

The secret therefore was regarded as wholly lost; nor, perhaps, would a spirit of reverence exist to be discovered, though even the most orthodox Christians regard the Jewish feeling about the name as nothing better than a superstition. Whatever one may think, the mystery that surrounds the whole subject appeals very strongly to the imagination, as is seen in the melancholy end of a well-known American scholar who devoted his whole life to an investigation of the name, and upon whose mind the question wrought so strongly as to produce insanity.

It may be of interest to give the various pronunciations that different scholars have considered the most probable. Cappel would have it Yahvoh; Hurst, Yehevah; Mercer, Yehveh; and Wright, Yahevoh; but perhaps the majority of Orientalists incline to *Yahveh*. In reading the Hebrew Scriptures the Jews themselves never pronounce the word at all, but substitute the ordinary *Adonai* or "Lord."

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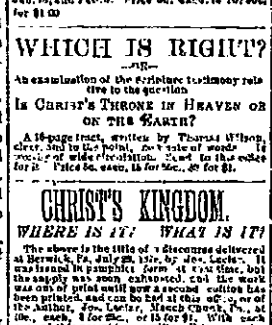


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# A LETTER to a FRIEND.
—BY MRS. C. C. WOODRUFF.—

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## Communications.

### HAPPY IN DEATH.—No. 2.

"The way of every man is declarative of the end of every man."—*Cecil.*

Starting in the examination I discovered singular facts bearing on the experience of those who had been partially drowned or strangled. One who writes with a scientific knowledge of the point, says:—"After the first agony of strangulation, hallucinations rapidly follow that are intensely pleasurable." Here is the recent case of a Texas girl who accidentally fell into the water, and was so nearly drowned that resuscitation was difficult On recovering consciousness and speech, she declared that her sensations when drowning had been delightful, and she actually reproached her friends for saving her life. Dr. Burney tried hard to resist the efforts made to resuscitate him, so bewitched was he with his prolonged slumber. Kindred testimonies by recovered persons are in existence, some of them giving accounts of dazzling visions and splendors that burst on the consciousness, and of the strange vivid enjoyment that they were familiar with during the critical period. These facts may fairly be held to warrant the belief that when death is near, the nervous system is occasionally so affected, by changes in the circulation and the deterioration of the blood, that the sensations are indescribably novel and delightful. This peculiarity, it is surely reasonable to suppose, may appear in cases where death is approaching in what may be styled a more natural way, and if the patient makes his feelings known, they, though purely physical, or physiological, and as having a morbid tinge, may be readily mistaken for the enviable experience some Christians have known when about to expire.

The writer just alluded to gives in a popular journal a synopsis of an account by Dr. G. L. Beardley, a medical expert, of the phenomena attending the close of life, founded on the latest investigations by competent physicians, and from the summary we make the following extracts:—

"The functions of dying is negative —we fall to pieces like a flower. The organic, chemical changes are not only natural, but are accompanied by a

"Come a[nd] of relief and even of pleasure. Acts xvi. 9. the progress of disso'ution of I have see[n] force,—the creeping on of heard an audi[ble] cess of death, the individual for Macedoni[a] passing into the condition latter from Bi[shop] instead of torture or Perambur, Madras, I have corresponded [with] such satisfaction, [Re]surrection, is realized. [and] to whom I have sent [let]ter to the thera- [pa]pers, all of which [are] fully acknowledged, [the] opium, hashish, [and] probably akin to [it] set among the pat[ients] activities of the dying. [Dr.] Hunter was sorry he was unable to write how easy and delightful it is to die.'"

Dying sensations, then, however delightful, are themselves not a reliable index of the man's character, or his prospects in view of the judgment-day. We must have more than the results of chemical and organic changes to rest our hopes upon regarding our friends when they fall asleep. All that the person, whose case has been mentioned, delivered as his experience could be traced to nerve-physical sources alone; so the real character of his death, Christian or Christless, remains undetermined by his latest words,—a fact greatly to be deplored; nevertheless the truth ought to be written with perfect candor, if possible to guide the judgment in all such instances.

Not long since I examined with much interest a large engraving representing the parting moments of one whose name is still famous, as it has been for more than a hundred years, in the annals of the Christian Church, and of untiring evangelistic labor, especially in England. The original picture, no doubt, would borrow its main features from the verbal accounts given by those who [were] spectators on the solemn [occa]sion. A discarded human [life] a half-

[and] rest upon the sure word of the Lord as our faith's anchor, know well who it is that will come and will not tarry. We know too that his coming wrath very near. Then shall we not

[and] we[re] mak[e]

16.

the effects; but starts up afresh the question—is the cause a reality or a fiction? In either case the result will be the same, because faith may hang with equal confidence on a myth or on a fact.

To show that it is a fable, let us within brief limits, contrast the mythical idea with what is written in the Book. Well, then, the myth says the pious dead are alive and active; the inspired Volume represents them as being asleep in the tomb. The myth says they have departed to be with Christ in glory; the Volume has this comfort and nothing more,—"If I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also,"—John xiv. The myth asserts that they go to Christ, whereas the truth is Christ is coming for them; and as he has not yet returned, they cannot now be in his visible presence. The myth affirms they ascend to their reward, when the last struggle is over; Paul looked for his recompense only "at that day," when his Lord should come back from heaven. The myth has not the idea of a resurrection in it as essential to future being; the truth suspends all hope of existence hereafter on such a revival, which is to be effected when the Lord having re-appeared in yon heavens, the trumpet shall sound and the dead in Christ shall appear in his likeness, heirs of perennial being and bliss. "Now are we children of God, and it is not yet manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him as he is," 1 John iii. (R. V.). The myth authorizes the saints to sing with their waning strength, "O death, where is thy sting," etc.; the truth gives no incongruous advice to those about to be cut off by the Terrible King—but declares for their exceeding consolation that when they are resurrected incorruptible, by the might of Jesus—that song will be the fitting expression of their victory. To sing it, however, when one is about to be trampled down by the grim tyrant is surely the climax of inconsistency, and amazingly absurd.

When the great Apostle had the near prospect of martyrdom, his words are an instructive theme for meditation. He has no raptures in contemplating death—he does not speak of it as but a momentary eclipse—as a friendly messenger ordained to convey him to a loftier existence before the throne, to the reward promised to the humble and the faithful, to the company of angels and the rivers of happiness, and the songs of the redeemed. He is grave, thoughtful, and calmly resigned; in his deliverance, moreover, he is consistent with himself and with his inspired brethren who have taught the church. His creed is at an infinite remove from myths, gloomy or resplendent:—"I am now ready to be offered, and the hour of my departure (dissolution) is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing—" 2 Tim. iv. Thus for his Master he died, and, like the holy men of earlier times, he "died in faith."

W. G. MONCRIEFF.

### READINESS TO MEET CHRIST.

We should also maintain a state of unbroken and unclouded fellowship with God, which can only be the result of much prayer and constant watchfulness. In sweet and uninterrupted intercourse and communion with heaven, his personal presence to us at any time, by night or by day, at home or abroad, will be welcome. If always ready, Christ cannot appear to us at the wrong time.

We should, further, cherish a fervent charity, a pure love for all the household of faith, and should impart instruction, guidance, strength, and consolation according to their needs and our ability. And words of solemn warning should be given to the unsaved. The should be instructed in the coming wonders and the coming woes, and exhorted and entreated to be ready If we do not occupy till Jesus comes; if we cease working, and lose hope, because wicked men are waxing worse and worse, we shall incur guilt. Faithful, earnest labor cannot be without some fruit. And whether the fruit be little or much, our duty is to work for Christ; to keep in full sympathy with him in his desire to save men from the coming wrath.

With the churches as they now exist, and the various forms of organization to suit men of different opinions, with the progress Christianity is making, it is true there are a class of men who seem so satisfied, that they do not desire the appearing of Christ: they do not want the present ecclesiastical systems meddled with; and while they might suggest reforms in human governments, they do not want the governments of the world broken up. They do not want to witness the wonderful changes which would be involved in setting up a kingdom that would be the overthrow of all the present kingdoms of the world. These persons, therefore, speak much of education, and development, and the spread of liberal principles, and the ultimate universal spread of the truth, while they ignore the Lord's second coming. But a readiness for his coming will be found not to consist in this spirit and in this course.

But thank heaven, this is not the conduct of all. Many among the truest and the most loyal of the Lord's people are now giving warning to the church of the speedy coming of the Bridegroom. And the number of such during the last few years has greatly increased, which is a fact of great significance.

And during the same period a special movement—we mean a movement outside the ordinary and recognized means of grace of church organization—has been set on foot by some more distinguished for devotion and earnestness than the generality of Christians, both in this country and in America,—of much greater magnitude in America than here—to instruct the church in the doctrine of entire sanctification, and urge upon every one the attainment of the experience. This doctrine and the doctrine of the Lord's second coming, are so united that the one is an indispensable qualification for the other. And it is the only thing that can qualify us for useful labor till the Lord appears. To be ready, we must be both holy and useful. To be ready ourselves we must strive to bring others into a state of readiness; and to succeed in this, we must be more prayerful, more devoted, more earnest.

There is evidently needed among believers more closet prayer, more communion with God, more frequent and more earnest supplications for the unsaved, and more consistent and truthful and Christ-like walking before them. Though we are living in the time when a great declension among Christians, and a daring impiety among the ungodly, are foretold, yet, with increased prayer and faith, and more zealous effort, we should doubtless win more for Christ. Congregations would be larger, more interest would be awakened in the truth, more spiritual life would be found in the church, and more sensible realizations of the Divine presence would be experienced. With our light on the prophetic word, with our belief of the speedy coming of the Son of God, and our consequent responsibilities and obligations, can we be content without seeing more fruit, without witnessing greater results? If greater and more blessed results are possible to believing prayer,—if the Lord has promised us more than our faith at present grasps,—if we are weak when we might lay hold on greater strength—if we are comparatively fruitless while we might have fruit in abundance, and if we lack perfect rest while our cup of joy might be full, will it not dim the lustre of our hope, and beclond our prospects, and throw a measure of uncertainty about our future? May we not be left behind when Jesus comes? May we not be found among those who are almost, but not quite, ready? Or if saved, may we not be only just saved? Of some who shall be saved, Scripture teaches that they shall have an abundant entrance; of others, it teaches that they shall be saved, yet so as through fire. Should not this thought beget within us very deep concern? Who can make up his mind to any thing less than an abundant entrance? Who is willing to aim at just being saved? Dare we run the risk of just missing salvation, of the prize so graciously held out to us? Oh, that we could realize fully what is meant by being ready, by being thought worthy by the Master. Should not these solemn reflections lead us to consecration to set us more wholly at God, that we may become more sweet and more heavenly in our spirit, and be more fully prepared for the wonders which any day may break upon our vision? Should they not lead us to double our diligence in seeking to save the lost, and in sounding the trumpet blast of warning, and thus freeing ourselves from the charge of not caring for souls? Why should not we be as noted for holy living, for close walking with God, for earnestness in the Christian life, and for usefulness or doing good, as we are for our care and diligence in seeking the things of this life? Were these truths cherished and manifested in a yet greater degree, some persons now blessed in their judgments, through a misunderstanding of the truth, might be led to inquire into these matters. We might have the satisfaction of seeing the truth we love, and for which we have all suffered more or less, gain greater triumphs. Most certainly we should have the satisfaction, the testimony of our consciences, that we had done what we could. And we should have the living Christ as a felt power, a felt peace, a felt joy, a felt hope in our own souls. That would be worth more than the whole world, and without that, the whole world would be as nothing. That indeed would be the truest inspiration; it would be the deep spring of all our desires and purposes, and all our words and actions Godward. With this truth, with this energy, with this reality burning within us, we should be able to accomplish our life-work, and fulfil the purpose of our high and glorious calling.

SILAS HENN.

(Concluded).

### Can Business Men Be Christians?

Let every man abide in the same calling, wherein he was called, 1 Cor. vii. 20.

"By their occupation, they were tent-makers," Acts xv. 3.

"An herdman and a gatherer of Sycamore fruit," Amos vii. 14.

"Casting a net into the sea, for they were fishers," Matt. iv. 18.

It is a common excuse among men, for not entering the service of Christ, or having once entered his service for not being faithful in that service, that one cannot engage in any business, cannot be a farmer, or a merchant, or a dealer in cattle, a shover of the plane, or a beater on the anvil; cannot sit on the shoemaker's bench, or watch the steam-guage of the engine, and yet be a good and thorough Christian. The vexing team, the breaking implements of husbandry, the "frenzoby" ox, the dishonest debtor, the scoffing rabble that congregate around the tradesman and merchant, the constant tax on nerve and brain of the engine-driver, are made the scapegoats, to bear the sins of neglect, rebellion, desertion, and down-right traitorism to God and his cause. The mother cannot be a Christian, because of her household cares, and the provoking acts of her children.

One man has an enemy that he would like somehow to get the better of, and if he became a Christian he would be obliged to forgive him instead.

Another wants to swear when things go wrong in his work; it is such a pleasure to him to do this, that he cannot think of giving it up.

Still another delights in the tricks of trade, if he were a Christian, the golden rule would always be staring him in the face.

Others want to give their whole time and mind and service to Christ. Christ seems to be the better paymaster; he gives honors, and petty offices, and money, right along. If Christians, there must be unwearied service, suffering, and waiting, patient waiting, before the crown and the kingdom are won.

So it is not the vocation in life, that keeps men from Christ, it is not the vexing things in the vocation that hinder them in the Christian walk, but the desire to meet and cope with these things as the natural man would meet and cope with them. It is not because the vocation hinders, but because they want to do wrong in the vocation. The Yoke of Christ holds them back from doing wrong, or saying wrong things. Therefore they do not care to put it on; or if on, they want to throw it off.

I used to think that I could be a better Christian somewhere else; if people only wouldn't do things to vex me, if they wouldn't say things to irritate and throw me off the track; if the cows wouldn't kick over the milk, and the calves break into the garden, if the bees wouldn't swarm when I was in the wash-tub; the chickens scratch up my flowers; and the children persist in doing things one way when I wanted them done another; if I could somehow get away from all this, I might be a tolerably good Christian. But, after awhile, I learned another and very different lesson: it took a long time to get it by heart, and still longer to put it into practice, but oh, how much more smoothly and happily life runs on now than in the olden days of discontent and rebellion!

Do you want to know the lesson, dear reader? Do you want to learn it? Do you want to carry that lesson out in your life and be made happy and useful in the service of your Lord?

It is this, "Not my will, but Thine be done." It is the having our own will, that makes the jars and discords in life. It is the desire of having their own will, that crowds Christ out of the life of the farmer, the merchant, the tradesman. Christ can go with men to the plow, he can stand with them beside the counter; he can help them at the helm, on the briny deep; he can smooth the ruffled brow of the care-worn mother; he can aid in doing the right thing in all the honorable avocations of life, if they will but let him, if they will but "walk in the Spirit" as revealed in the Word.

Business men can be Christians, else is the Bible not true. It commands us "to be diligent in business," "to work with our own hands," that we may "provide things honest in the sight of all men," and that we may "deal honestly toward them that are without," and also that we may "have wherewith to to give to them that need." From the ranks of the herdsmen, the husbandman, the vine-dresser, the fisherman, the carpenter, the brick-maker, have come God's royal sons in the ages past, and from the same ranks come the Christians of today.

The vexing things in any vocation, are a part of the discipline that is necessary to fit us for an inheritance with the saints in light. It was Christ's prayer for us, not that we be "taken out of the world," but that we be "kept from the evil."

"Thy will, not mine be done," must be the talisman with which to meet every outward circumstance in life. The natural man would give way to anger; he would pour out a string of invectives; he would kick and strike and stab, and shoot; the man made submissive to the Yoke of Christ, would say "in patience must I possess my soul." "I must give the soft answer," "I must rule my spirit." "I must return good for evil."

Christianity has come to exalt and to purify the honorable vocations of men; to drive out dishonesty and deceit, and all malice, and anger, and hate. It has come to make the home, the dwelling place of peace, to sanctify the marriage relation, to set joy on the brow of toil.

It puts prayer in the place of profanity; praise, in the place discontent; peace, where strife had been; patience, in the place of fretful murmurings, and joy and faith and hope, in the place of despair. It gives an everlasting arm, in the place of an arm of flesh, strength for weakness, and fadeless riches in the place of the bubbles of a day. It gives God for a fortress; eternal life for the prize of faithful running, and an everlasting inheritance, in place of the fleeting estates of time Monasteries and hermits, are poor one-sided Christians, if Christians at all. We cannot get away from business, nor from the cares and vexations of business relations, but we can meet the cares and vexations with a firm purpose to do the will of the Lord in our daily work, to keep our hands clear of wrong, to make no dishonest gains, to let no corrupt communications proceed out of our mouths, to give no hasty words, but in well-doing, commit our souls unto a faithful Creator.

The Bible can be made a lamp to the feet, and a light to the path of the business man. It can teach him "to deal justly, and to love mercy," to take no bribes and give none, to oppress not the laborer that reaps his fields and to withhold not the wages from the hireling, to care for the widow and fatherless, to give bread to the hungry, and clothes to the naked; to return not evil for evil, but contrariwise blessing, to "live soberly, righteously and godly, in this present world, looking for that blessed hope the glorious appearing of the great God and our Savior Jesus Christ;" to put away all wrath, and anger, and evil speaking, to swear not at all, by any oa[th] grow in grace and in the knowl[edge] the truth, to instruct others [in] way of life, live peaceably, to [fight] good fight, and to come off [more than] conquerors through the blood [of the] Lamb. No man if he is able to [work] is exempt from work, so is [no man] exempt from being a Christian [because] a man's avocation in life [is] from the service of God.

God, is the great King [who] commandeth all men, every [where to] repent." That means you, oh farmer, merchant, carpenter! You, are one of the "all men." You, all one of the places of "the every where." It is his will that you should seek the Lord, or, having sought him, that you should continue faithful in his service.

"How shall you escape of you neglect so great salvation?" "It is a fearful thing to fall into the hands of the living God."

Seek him while he may be found. The leaves in your book of life will soon all be cut away.

S. ROXANA WING.

### The Bible in the Chamber of Inquisition.

In the course of conversation with the Rev. W. C. Van Meter, who is now on a visit to this country in a brief interval of his mission work in Italy, he informed us that he has been enabled to print a large number of copies of the Gospel according to John in Italian for use in the Sunday-schools of Rome. The children there are following the International Course, the subjects of which just now are in that Gospel. *A singular coincidence*, which shows the changes which God has worked, is that the Gospel was actually printed in the room formerly used as the torture-chamber of the Inquisition. The printer who had undertaken the work was obliged to leave his former business premises, and, looking around for a new location, selected rooms in an ancient edifice that appeared suitable. There he set up his presses and compositors' cases. A strange-looking iron ring in the ceiling arrested his attention, and on making inquiries about it learned that he was actually in the old Inquisition, and that the room he occupied had served as a torture-chamber. There, within the walls that have resounded with the cries of men and women suffering for conscience' sake, he set up and printed the Gospel of John.

The great difficulty with Christian manhood is, that it is too much deformed. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by a word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feelings are. What an appearance a procession of such characters would make, if they could be seen as they are on the street!

You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You find half the battle is gained if you never allow yourself to say anything gloomy.

We make too little of what we say of others, and a great deal too much of what they say of us.

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

*Terms—TWO DOLLARS A YEAR.*

Payable in advance. Three and Six Months in commerce.

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# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 16, 1887.


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## EXAMINE

*The label on your paper, and if it bears a date previous to* **Feb. 7**, *please renew NOW. Do not wait for other notices to be sent, but*

**RENEW TODAY.**

SOME deferred manuscripts will find a place soon. We do the best we can.

To some questions on Scriptural points we will try to respond as soon as we can. Our brethren must remember that we have not only to manage the paper Editorially, but also be from home a part of our time engaged in the duties of the ministerial

### ...nference at Rensselaer.

... Feb. 4, we left home to ...eeting and remained with ...n and friends there till the ... Monday, Feb. 7. While ...s to the secretary we say, ...d although the attend... was not large, the ... quite an enjoyable time ...sent. We missed Bro. ...iggins very much, who are passing the winter in Florida for the benefit of Bro. Dwiggins health. Death also had made vacant the places of some others. We were rejoiced to meet Bro. and Sr. Halstead who formerly resided at Rensselaer, but who are now making their home in Dakota. He preached to this church for many years, and has always been held in the highest esteem by its entire membership, as well as by all the brethren elsewhere. As he is no longer a resident, and as Bro. Dwiggins is away, the church is much of the time without a preacher of the Word. This, however, should not prevent them from meeting together for edification, as there is good talent enough among its members to successfully carry on meetings for the furtherance of the gospel, as well as for building themselves up in the most holy faith. The public speaking devolved upon ourself and Bro. Conner of Macy. Meetings were well attended considering the somewhat unfavorable weather. Our prayer is that the church at Rensselaer may be blessed, and that all our churches in the Conference connection may be revived, and thus a people be made ready for the coming of the Lord.

### EDITORIAL BREVITIES.

JOSEPH RABINOWITZ.

From the February number of the *Jewish Herald*, published in London, we learn that Joseph Rabinowitz has paid a visit to that metropolis of the British Empire, having come in the interests of the Hebrew Christian Church in Kischineu, South Russia. Speaking of himself he says: "The Government has given me permission to hold services, to preach the gospel to the Jews, to have all my sermons printed, which signifies a great deal there, and these sermons are sent out by post into the farthest corners of the Empire and the world."

He also says: "I am not anxious to attract Jews to what is called the Church in Russia. I am anxious that the Jews should become believers in Christ and still remain in the synagogue. I am anxious to turn every synagogue into a Hebrew Christian Church, and thereby save Christians the expense of building many churches. I want in this respect the prophecy of Zechariah to be fulfilled, which runs thus: 'In that day shall there be upon the bells of the horses, "Holiness unto the Lord;" and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of hosts.' O, how much would be gained were each Jewish synagogue to be turned into a Hebrew Christian Church, with the inscription on each, 'Holiness to the Lord.'" He adds: "The work has spread very much. Many hundreds of Jews have come to listen to the joyful sound of the gospel of Christ. The Jews see that they can still be Jews and at the same time believe in Jesus; that just as an Englishman can be a Christian, and a ...rman be a Christian, and a Frenchman be a Christian, so the Jew can be a Christian."

MISS VON FINKELSTEIN AND THE HOLY LAND

Recently we gave some parts of a lecture relative to the "Homes and Haunts of Jesus," from the pen of this Jewish lady who has been engaged in giving public lectures, during the winter, in different cities in England. We find the following notice of her late visit to Mildmay, and of the appreciation of the Mildmay people of her as well as of her lectures. "The Mildmay people are in raptures with Miss Von Finkelstein. On Sunday she paid a second visit to that locality and gave another of her strikingly interesting lectures on the Holy Land. There seems to be just now a remarkably increased interest being taken in the question of Palestine. There was not a Bible woman in the whole of that land till within about ten months ago. But in pursuance of a scheme of the Bible Society, no fewer than twenty-five Missionary Societies have been enabled to employ Bible women within the districts of their operations in the Holy Land. The work bears much promise, and the committee are seeking still to enlarge the channels through which Bible reading in the East may be increased. But Miss Finkelstein's particular work is to illustrate and demonstrate the truth of the Bible narrative by the Eastern manners and customs."

## Communications.

### "Let's Shake Hands."

Reconciliation is perhaps the one scene we occasionally see among estranged brethren, which, more than aught else, proves the presence and power of God's Spirit. The estranged men of whom I would here speak are Christian men—members of my church—have not spoken to each other for years! This, I am sorry to say, is not an uncommon occurrence in the M. E. Church. We cannot afford to laugh at Bishop Carrigan and Father McGlynn. The itch to rule is painfully present in the "holy brethren" among ourselves. This is the difference though between us: a letter from Italy, as a rule, will settle such disputes as they are having now at St. Stephen's Parish, New York; whether it succeeds in this case remains to be seen. I have never witnessed a reconciliation by the Pope. I have an idea it is much the same as settlements by courts of justice. The parties cease their fight in court but at heart they still feel bitter. I hardly think the Pope can do more in the way of real reconciliation than our common courts.

But the reconciliation I witnessed last Sunday, Jan. 30th, at N. Baltimore Station M. E. Church, was one with tears in it. (The Pope can't put tears in them.) 'Twas an experience meeting; the leader asked if any one else wanted to speak, when a long, tired and solemn looking brother arose, and said, "Yes, I would like to say a word." Slowly and with tears streaming he said, "There is a brother in this room that has treated me badly, at least I think so. He has caused me to absent myself from the church and worse still, from prayer. I could not ask God to forgive me, because I have not until now been able to forgive him. I now ask you, William, to give me your hand." They both met in the middle of the room. "Why God bless you, certainly, glad for the chance," said William, giving him his right hand and putting the other around his neck. "William," said the tired looking brother, perhaps in my method of resenting your treatment, I have got more than even by talking to others about it. I ask you to forgive me, as I do you, here and now." Said William, amid much emotion, "Brother, from my heart I do. God bless you." About 120 men and women closed the scene by springing to their feet and singing like a jolly ship's crew homeward bound after a long and dangerous voyage, "Praise God from whom all blessings flow, etc."

This was a Christian reconciliation. Nearly every one present wept. I felt a little moisture about my own eyes, and was thankful for the beautiful scene I have here tried to describe. I cannot understand how a Christian man can (as Byron puts it), "nurse his wrath to keep it warm" against one who has offended him. Jesus said of his murderers, "Father, forgive them, they know not what they do." If we have not his spirit, we are none of his. "Yes, but," says the pouting, angry brother, "the man that spoke against me knew what he was doing." Well, suppose he did; was what he said true? If true, must he be denounced for speaking the truth? (Christian men should be truthful.)

I will suppose a case—an easy one. A friend at a distance asks a friend here in Baltimore if I deal in policy tickets; the friend makes inquiry and is informed that I do, but I don't, I have been misrepresented. Now should I call myself a Christian, while I hold this man as my deadly enemy and refuse to be reconciled? refuse to speak to him. It has been well said that the cause of truth suffers more from its professed friends than it does from its outspoken enemies. There is nothing angers an inventor so much as using his name on a spurious article. Against the man who squarely attempts to prove the invention worthless he has comparatively little to say.

O, how can a man who holds malice against any one, pray, "forgive *us* as I forgive my fellow men." I care not how much a man may know about the past, present and future of human history, if he cannot say to a brother who has positively injured him in testifying to the truth, or even more than the truth, "William, let's shake hands," he is still in his sins. We must be loving and forgiving, as well as knowing and believing. Some of the contributors to THE RESTITUTION say much about God being loving and forgiving. I would say to these brethren, go to those who have offended you and say, "Let's shake hands."

I. MCCURRY.

### Conference Report.

The Second Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, met as advertised at Rensselaer, Ind., Feb. 4, 1887, and continued over the following Sunday. The churches at Argos, Antioch, Plymouth, Macy, Remington and Rensselaer were represented. In consequence of the absence of the President, R. S. Dwiggins, who is in Florida for the winter, and the illness of our Vice President, J. L. Wince, which prevented his attending the meeting, no business of importance was transacted.

Brother and Sister Halstead, of Andover, Dakota, who are visiting friends in Indiana for a few weeks, attended this Conference.

The public speaking by S. A. Chaplin, L. E. Conner and D. T. Halstead, was listened to with good attention by fair audiences, considering that it rained nearly all the time of the meeting, and the roads were very bad.

Notice of next conference which will be in June at Antioch, Ind., will be given in THE RESTITUTION.

A. R. UNDERWOOD, Sec.

### Letters to the Conference at Rensselaer, Indiana.

PIERCETON, Ind., Feb. 3, 1887.

*To Brethren in Second Quarterly Conference Assembled, I send this Greeting:*

Mercy, grace and peace abound toward you from God the Father and from our Lord Jesus Christ. I sincerely regret that on account of sickness I can not be present to fill the place which, by Brother Dwiggins' absence, falls to my lot. Little more than a week ago I took a severe cold which settled on my lungs, and although I cough but little it affects my whole system. Have dizziness and dullness of brain with general bad feelings, chills and nightsweats. It has been a long time since I met with the kind and hospitable brethren of Rensselaer at their own homes, so I had for a week or two indulged the hope of greeting the old acquaintances in the faith at the above place, and of cementing new friendships and ties never to be severed through all the ages to come. My sphere of duty would embrace this conference if sickness had not interfered, and I have waited up to this late hour before writing, hoping to be well enough to go on the afternoon mail train today, but disappointments happen to all and I yield to the inevitable. My best wishes and warmest prayers I promise you. May the Lord direct you in all you do and say. Love to all the dear household of faith. Yours in the hope and fellowship of the gospel.

JOHN L. WIXOM.

LYONS, Neb.

*Dear Brethren in, Conference Assembled at Rensselaer, Greetings:*

I would feel it a great pleasure to meet with you and feast on those truths of the gospel, which, no doubt, will be presented by the preaching brethren present, but distance will not permit. Yet I would say, dear brethren, though I am absent in body, I am with you in spirit, rejoicing in your labors of love in the cause of Christ, and my prayer is that the Lord will bless you in coming together in his name. And while you mingle your voices in prayer and praise before a throne of grace will you remember us as to be up and doing while it is called today. Let each and every one cheerfully perform the work within his own sphere, however humble that work may be. If we cannot be fine architects, or master-builders in this great temple, which temple we are, we can at least be hewers of wood or carriers of water.

We are glad to know that our brethren are endeavoring to bring about a more thorough organization in our State. We invariably believe that much good will be the result.

We will close by asking you to remember us in your prayers, and may the grace of our Lord and Savior be with you all, is the prayer of your sister in the faith. LOUISA STEWART.

## Youth's Column.

### Questions.

Can you put the spider's web back in place,
That once has been swept away?
Can you put the apple again on the bough,
Which fell at our feet today?

Can you put the lily-cup back in the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing
That you crushed with a hasty blow?

Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dew-drops back on the flowers,
And make them sparkle and shine?

Can you put the petals back on the rose,
If you could would it smell as sweet?
Can you put the flower again on the bush,
And show me the ripened wheat?

Can you put the kernel back in the nut?
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?

Can you put the perfume back in the rose,
Where once it hovered away?
Can you put the corn-silk on the corn,
Or down on the catkins—say?

You think my questions are trifling, dear?
Let me ask another one:
Can a hasty word ever be recalled,
Or a deed unkind, undone?

—*Hilda Acadia.*

### Now.

If I were to give you a motto to go through life with—one that would stand you for a warning and counsel in any strait in which you might find yourselves, I would give it in this one word "Now."

Don't waste your time, and your strength, and your opportunities, by always meaning to do something—*do it!* Only weakness comes of indecision. Why, some people have so accustomed themselves to this way of dawdling along from one thing to another, that it really seems impossible for them to squarely make up their minds to anything. They never quite know what they mean to do next; their only pleasure seems to consist in putting things off as long as possible, and then dragging slowly through them rather than to begin anything else.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight from beginning to end. Work, play, study, whatever it is, take hold once and finish it up squarely and cleanly, and then do the next thing without letting any moments drop out between. It is wonderful to see how many hours those prompt people contrive to make of a day: it's as if they picked up the moments that dawdlers lost. And if you ever find yourself where you have so many things pressing that you hardly know where to begin, let me tell you a secret; take hold of the very first one at hand, and you will find the rest fall into file and follow after like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanished when brought into line. You may have seen the anecdote of the man who was asked how he accomplished so much in life. "My father taught me," was the reply, "when I had anything to do to go and *do it*." There is the secret—the magic word "Now!"

*Dear Children:*

How lovely is character! To know a person simply by name does not convey the true idea of the human family, it is the indelible outline of integrity and worth, springing from a heart overflowing with love which should cement the true children of God. Of such an one Agrippa of old, are almost persuaded to be Christians.

Dear brethren, I need not tell you how much we would enjoy meeting with you in the conference, and hearing the words of life preached, and uniting our voices with you in singing praises to God, and beholding the dear faces probably of some we have seen, and others we have not seen, but who have become greatly endeared to us through the medium of their pen.

But as we are deprived of this great happiness, may we so live that we may meet you and all the faithful in the blissful world to come, where peace, harmony, and love reign supreme, and where loved ones meet never more to take the parting hand.

Dear brethren believing as we do, that we are living in the very last days of this present age, it behooves us to be up and doing while it is called today. Let each and every one cheerfully perform the work within his own sphere, however humble that work may be. If we cannot be fine architects, or master-builders in this great temple, which temple we are, we can at least be hewers of wood or carriers of water.

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Dear brethren believing as we do, that we are living in the very last days of this present age, it behooves

people. And the Prophet of the Lord said, What then is to be done for thee? She needed no wealth, for her husband was rich, neither did she care for the honor a king could bestow. Her home was as endearing as a husband could make it, but the sweet, animating voice of a prattling little one had never thrilled her heart with joy, and the Prophet told her she should one day embrace a lovely boy. This she could hardly believe, therefore, said Nay my Lord, thou man of God, do not lie unto thine handmaid. But the word of the prophet was fulfilled, and the child of promise became the joy of the household. His dear father was a farmer, and was with the reapers in the field, the sweet little boy followed him. The sun no doubt being hot the child cried to the father, "My head! my head!" They brought him from the field to his mother, but about noon he died. The poor sorrowing mother laid him on the bed of the man of God, and shut the door upon him. She said to her husband, Send I pray thee one of the young men, and one of the asses, that I may run to the man of God, and come again. Her husband wondered what her business could be with the man of God. But she hastily said, It shall be well. She said to her servant, Drive and go forward, slack not thy riding for me except I bid thee. So she came unto the man of God, to a mountain, which signifies, "A circumcised Lamb." It seems the man of God saw her when a great way off, and he said to his servant, Behold, yonder is that Shunammite, run I pray thee to meet her and say unto her, Is it well with thee? Is it well with thy husband? Is it well with thy child? And she answered, It is well. And when she came to the man of God, her pent up grief burst forth, and falling down she caught him by the feet. The servant who did not comprehend her deep sorrow, came near to thrust her away, but the man of God said, Let her alone, for her soul is full of bitterness, and the Lord hath hid it from me. Then he said, Did I desire a son of my Lord? did I not say, Do not deceive me? Then he told his servant to hasten quickly, to salute no one on his way and lay the prophet's staff upon the face of the child. But the weeping mother had no confidence in any save the man of God. Therefore said, As the Lord liveth, and as thy soul liveth, I will not leave thee, and he followed her. As they went, the servant met them, and said, The child is not awake. When the man of God came to his room he and the sorrowing mother went in and shut the door. And he stretched himself upon the child after he had prayed unto the Lord, and the flesh of the little one became warm, then he walked to and fro, and again stretched himself upon him, and the child sneezed seven times and opened his eyes. Then he called the mother and said, Take up thy son. The mother's heart overflowing with gratitude and joy, could only fall at his feet, in loving thankfulness when she saw her dead child had been resurrected to life. Children beloved, what a lesson this teaches us. How richly God rewarded this faithful woman for her tender care toward his servant. He not only gave her a precious child, but wanted to unfold to her a resurrection unto life, by his Prophet whose name signifies, "The salvation of God." Like her, let us leave our dead ones in the silent chamber of the Prophet, and say, "It is well." Believing, trusting, and hoping that the impression of the Great Prophet in Israel, Jesus Christ, will awake his children of promise out of the sleep of death. O may you and I, if we fall asleep, hear his powerful voice say, Come forth.

Your affectionate Teacher,

E. COFFMAN.

## Jewel Casket.

### THE SONG OF HOPE.

Hope is singing, sweetly singing; singing to the undertone,
Singing as if God had taught it, "It is better farther on."
Night and day it sings the same song, sings it when I sit alone,
Sings it so the heart will hear it, "It is better farther on."

Sits upon the trees and sings it, sings it when the heart would groan;
Sings it when the shadow deepens, "It is better farther on."
Farther on, but how much farther? Count the mile stones, one by one;
Nay, not counting, only trusting,—"It is better farther on."

—*Dr. Jos. A. Parker.*

The forerunner is for us entered, passed through the heavens, and entered into the holiest of all. We are too closely knit to him, if we love him and trust him, to make it possible that we shall be where he is not, or that he shall be where we are not. He will still be the leader of our progress and the captain at the head of our march. —*A. Maclaren, D. D.*

God delights to call forth his champions to meet with great temptations, to make them bear crosses of more than ordinary weight, as commanders of war put men of most valor and skill upon the hardest service.—*Leighton.*

EMOTION.

The circle of human nature is not complete without the arc of feeling and emotion. The lilies of the field have a value for us beyond their botanical ones; a certain lightening of the heart accompanies the declaration that "Solomon in all his glory was not arrayed like one of these." The sound of the village bell; which comes mellowed from the valley to the traveller upon the hill, has a value beyond its acoustical one. The setting sun, when it mantles with the bloom of roses the Alpine snows, has a value beyond its optical one. Round about the intellect sweeps the horizon of Emotions from which all our noblest impulses are derived.—*Dr. Tyndall.*

SCIENCE AND FAITH.

The natural is hard to be understood, and scarcely two wise men are wise enough to understand Nature alike. But is the super-natural that we are after. Science is concerned only with the natural. It excludes with reverence or with contempt, according to its measure of sense, the supernatural, and asks only that natural causes be explained: the mode of existence and mutual relations. This is the legitimate domain of the scientist. The natural is first; and afterward that which is spiritual. If the student has a soul with breadth and scope to embrace the higher relations of physics and metaphysics, he perceives the grand necessity of knowing whether or not there is vital force that integrates the quarts, uniforms the lily, and wheels the stars. He drops the retort and crucible, shuts the telescope, puts out the fires in the labratory, enters his closet and on his knees he prays:—

"Insinte Truth! the life of my desires,
Come from the sky and show thyself to me.
I'm tired of reading and this hearing too,
But I am never tired of telling thee
'Tis thy fair face my spirit longs to see!"

The prayer is answered. Out of the darkness that covers the earth and sky, there comes in robes of celestial beauty, in her hands the keys of wisdom and truth, and on her head a diadem of stars, the gift of God, whose name is Faith. She comes to make us partakers of the divine nature. By faith we know. By faith, only, we know the worlds were made: not grew, were made. Here, then, is that immeasurable gulph that separates belief and unbelief. Here we find the solution of that supposed, unproved and unreal antagonism between science and religion. There is no probable reconciliation because there is no antagonism. The subjects in discussion belong to distinct worlds and cannot come in conflict. One is concerned with natural things; the other with spiritual. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—*Dr. Prime.*


The Pittsburgh, Ft. Wayne & Chic... Railway.

In going to the Conference ... enser quite a portion of ou... was made over this ... friends who may have ... travel by Railway we ... this route east in the ... No pains nor expe... in the construct... guard against all ... Bridges that ... remove... as substantial ... vastly more substantial construction, to make the assurance of safety doubly sure. Its coaches are first class on all its through lines, and time between places is made with the greatest speed. On the line through Pennsylvania the mountain scenery is magnificent. Many localities, through which the road passes, are of a highly interesting character historically, considered in relation to past events. It is managed with such care and circumspection that no sad accidents are befalling its numerous passenger trains.


Notice.

Any one knowing the address of Wm. Monahan, will confer a favor by sending the same to J. R. Wick, Allerton, Kansas.

We have received a letter dated "Salem," no State given, and no name signed. Will the writer give us these very necessary items, and the business will be attended to.

The Second Quarterly Conference of the church of God in Nebraska will be held at Fairview School House six miles south of Stanton, commencing Friday, March 4, and holding over Sunday, A... arrived and will be ... for ... coming ... dept ... Lee ... who ...

# Poetry

## WAITING BY THE GATE.

Beside a massive gateway, built up in years gone by,
Upon whose tops the clouds in eternal shadows lie,
While streams the evening sunshine on the quiet wood and lea,
I stand and calmly wait till the hinges turn for me.

The tree-tops faintly rustle beneath the breeze's flight,
A soft and soothing sound, yet it whispers of the night.
I hear the wood thrush piping one mellow dessant more,
And scent the flowers that blow when the heat of day is o'er.

Behold, the portals open, and o'er the threshold, now,
There steps a weary one with pale and furrowed brow.
His count of years is full, his allotted task is wrought,
He passes to his rest, from a place that needs him not.

In sadness then I wonder how quickly fade the keys
Of human strength and action, man's courage and his power.
I sense, while still the wood thrush rings down the golden day,
And as I look and listen, the sadness wears away.

Again the hinges turn, and a youth departing throws
A look of longing backward, and sorrowfully goes.
A blooming maid, unbraiding the roses from her hair,
Moves mournfully away from among the young and fair.

Oh, glory of our race that so suddenly decays!
Oh, crimson flush of morning that darkens as we gaze!
Oh, breath of summer blossoms, that on the restless air
Scatters a moment's sweetness, and dies we know not where!

I grieve for life's bright promise just shown and then withdrawn,
But still the sun shines round me, the evening bird sings on,
And again I am soothed, and beside the ancient gate,
In the soft evening sunlight, I calmly stand and wait.

Once more the gates are opened; an infant group goes out,
The sweet smile quenched forever, and stilled the sprightly shout.
Oh, frail, frail tree of life, that on the green-sward strows
Its fair young buds unopened, with every wind that blows!

Some come from every region, to enter side by side,
The strong, the faint of spirit, the meek, and man of pride,
Steps of earth's great and mighty, between whose pillars gray,
And prints of little feet, mark the dust along the way.

And some approach the threshold whose looks are black with fear,
And some whose tempers brighten with joy, in drawing near,
As if they saw the lovely face, and caught the gracious eyes
Of Him, the sinless teacher, who came for me to die.

I mark the joy, the terrors; yet there within my heart
Can neither make the dread nor the longing to depart.
And, in the sunshine streaming on the quiet wood and lea,
I stand and calmly wait till the hinges turn for me.

—*W. C. Bryant, in Spectator.*

# Communications.

To the Church of God in Christ Jesus Greeting.

"Come over into Macedonia and help us." Acts xvi. 9.

I have seen no vision, nor have I heard an audible voice calling for help for Macedonia. But I have had a letter from Brother J. Spence of Perambur, Madras, India, with whom I have corresponded for a few years, and to whom I have sent books, tracts and papers, all of which have been carefully acknowledged and faithfully put out among the natives on their missionary mission. He is a government official, whose time I should judge was very fully occupied in the discharge of numerous responsible duties; yet he is in communication and fellowship with missionaries who are regularly stationed in the field by those who desire to know the truth as revealed in the word, as well as with natives who labor in the Lord's vineyard. That letter I will give a brief extract of in letter:

"Regarding the fruit of my labors, all God's people in that truth has been scattered, and that the Lord does not allow one word to return to him without results being that whereunto he sent it. From this report I received from the field workers, a spirit of enquiry has been aroused that must result favorably to the enquirers." Hence my brethren and sisters, is an almost boundless field open to us to send the word of life. Hundreds of thousands in that line of land are in as gross darkness as those all around us (they do not more so). Those cannot, they will not, see. The signs of the times are ominous. All minds and classes of men are thirsting for something, for some real system of reform that will bring relief to the troubled mind, particularly to poor, oppressed, suffering humanity.

We who have disrobed human dogmas and feel upon the sure word of the Lord as our faith's anchor, know well who it is that will come and will not tarry. We know too that his coming draweth very near. Then shall we not awake out of sleep, and put on the whole armor of God and unitedly go forth to his service, and not only see to it that we are ready and waiting to see our absent Lord return, but let us also send forth freely the word of life to those who are asking for light and truth.

The shelves of THE RESTITUTION office are groaning under their weight of Bible pearls, four and eight page tracts, pamphlets and books, most of which set forth in clearness and beauty the special lines of Bible truth on which they treat. Shall they remain there unused till the Master comes? then to be only as a witness against those whose barns and granaries and cellars are groaning with the unused, superabundance of this world's goods, for which, they, for the time being, are entrusted with the stewardship? Shall these enlightenors remain on the shelves while field is added to field, and stock is added to stock, and mining interest to mining interest? and bond to bond, and interest to interest and principle? Nay, my brethren, my sisters, these "things ought not so to be." Let us arise, and denying ungodliness and worldly lusts (fleshly pride and worldly ambition) let us go forth in our Master's service and as far as in us lies let us unitedly send forth the word of life (not our special hobbies if we have any) to those who are asking to know the truth. A little effort and self denial from each will soon bring together quite a package of tracts, pamphlets and books, all of which will be repacked and shipped to this good brother in India, who will very willingly send them out to the perishing. He asks particularly for Brother Magruder's Reply to Ingersoll, and Brother Wiley Jones' Gospel of the Kingdom. Old or new tracts or books will be equally acceptable.

To the church I make this appeal in behalf of those who know you not, because I believe it to be my duty. If some brother or sister would, from their abundance subscribe for one or two extra copies of THE RESTITUTION for Brother Spence it would be a continual ray of Scripture light. He has been getting an occasional copy of the paper. His circumstances are such that he cannot afford to pay for it, and therefore he feels that he should not complain. On account of its irregular coming continued articles are spoiled. He mentioned particularly Brother N. White's series of articles on "Genesis" a couple of years since, and recently my "Notes on Anastasis." Thus presenting the matter to those in the faith, I am in the patient labor and waiting of the saints. Your sister,

CARRIE WILLIAMS.

[We shall gladly forward any books or papers that may be ordered by our friends to Brother Spence.—*Publisher Restitution.*]

The Book of Jobab, called Job, Son of Zare, Son of Bragual, Son of Hesau, Son of Isaac, Son of Habraam.—According to the Septuagint.

CHAP. XXXVI.

1. And Elious continued still further and saith:

2. Bear with me a little while longer, that I may teach thee. For there is still talk in me.

3. Taking up my exact knowledge from afar in things done forsooth will I speak my ideas of right in truth.

4. And do thou not understand wrong words in a wrong way.

5. Know moreover that the Lord is not going to make away with the innocent, though mighty in strength of heart.

6. He will not make alive the irreverent, and he will render judgment for the poor (lit. beggars).

7. He will not take his eyes off from a just one; and with kings, he even seateth them on the throne for victory and they shall be exalted.

8. And some bound hand and foot shall be held in the constraints of penury.

9. And he will tell them their doings and their errors that they may become strong.

10. But he will hearken to the just one and he hath said that they should turn away from wrong doing.

11. If they hear and serve as bond-servants, they will finish their days in good things and their years in befitting things.

12. But the irreverent will he not pass in spite of their unwillingness to know the Lord, and because they have agitivated themselves not to be hearers.

13. And hypocrites in heart they affect danger; they will not cry for help, because it hath bound them.

14. Therefore are they under condemnation to death, their soul (living organism) in youth and their life (*nay*, the living principle or life in the abstract) that hath been wounded by angels.

15. Because they have afflicted the weak and the helpless; but he will make manifest the verdict of the meek.

16. He hath cheated the mouth of thine enemy; an abysmal cataract is there beneath it (it probably refers to the antecedent story soul) and thy table hath come down full of fatness.

17. There will be no lack of justice due the just.

18. But anger will there be upon irreverent ones, because of the irreverence of bribes which they have received for wrong-doing.

19. May thy mind not incline willingly away from the helpless when they are in necessity.

20. And drag not the right away with all those who have strength as a controling power, until royal people go up into their place.

21. But be on thy guard not to do things out of place. For, for these reasons wast thou snatched away from poverty.

22. Lo, the strong one shall be a controler in his own strength; for who is able to withstand him?

23. And who is he that teateth his works? Or who is he that hath said and hath done wrong?

24. Remember that his works are great ever which men have rule.

25. Every man hath seen by himself, that as many as have been wounded are mortal.

26. Lo, the Strong One is very strong, and we may not know. The number of his years even is infinite.

27. Unnumbered are his rain-drops, and with a shower shall they be poured into a cloud.

28. They will flow away as things that have waxed old, but clouds have hung their shadow over a speckless mortal; an hour hath he appointed unto the domestic animals, and they know how their bed hath been ordered.

In view of all these things thy reflective purpose is not being deranged, nor is thy heart being put out of thy body.

29. And if one understood it, to the stretching out of the cloud spreadeth out joy over him,

30. A similitude of his tabernacle; and hath covered his roots with the sea.

31. For in their midst will he judge royal peoples; he will give support to the Strong One.

32. He hath covered their hands with light, and hath given commandment concerning it to the one who meeteth it.

33. He declareth concerning him that the Lord is his friend, a possession even above wrong-doing.

34. And with this indeed hath my heart been terrified and hath fled away from its place. C. GARDNER.

APION, Neb. Jan. 30, 1887.

*Dear Brother and Sister Wixes:*

I have been thinking for some time of writing to you, and this morning finds me with pen in hand to put that resolve into practice.

I want so much to tell you how the Lord has blessed and prospered us since we left our old home. He has fulfilled his promise in that he has given us a house and land and brethren.

You know that was his promise to them that should serve him. We have a nice farm of 176 acres, with nearly 60 acres broke, and we got every thing just to go right to work; a team, two good cows, plenty of grain and household furniture, we were homeless only two weeks.

But now, I do want to tell to you about our good meeting; Brother J. S. Miller was up here last week and preached for us. He is a good speaker and such a pleasant man. I have been so happy for the last two weeks, that I have felt just like shouting. I told our folks that our blessings were all coming at once, for when I was just beginning to feel gloomy, and was hungering to hear the truth again, just then the Lord dropped a nice, little quarterly, *The Rock*, into my hands, and the next week, he sent THE RESTITUTION, (may he send his richest blessings upon the donor)! And the next evening I was permitted to hear Bro. Miller preach the truth.

He preached until Wednesday night and had good attendance. He hews right to the line. He lives six miles from here on a homestead, he is poor in this world's goods, but rich in faith. We think of organizing. My sister, Mrs. Rider, and her husband, are deeply interested in Bro. Miller's preaching. Don't you think I have good reason to rejoice? Praise his holy name!

Had a good letter from Bro. Mossimore's last evening, they are all well.

Our health is better since we are here. Write and tell me how you are getting along at dear Gospel Grove. I imagine I see you all there every Sunday. Pray for us, my prayers are with you. In love. NERVIE DENNY.

[The above was a private letter, but it made us so happy, by the thankful, joyful spirit that pervaded it, that we felt as if it would make others happy too, and so, begging the writer's pardon, we send it to THE RESTITUTION, knowing that many others will be glad to hear of the dear sister's happiness and good fortune.—S. H. W.]

# Selections.

## "TILL HE COME."

The hope of our Lord's return is considered by many to be something dreary, visionary and profitless. But let us remember that it is mentioned in words and exhibited in symbol every time we celebrate the communion. The words, "Till he come," sound out like the music of the golden bells on the High Priest's garments within the vail every time we sit at this table, and the cup says, "I will drink it new with you in my Father's kingdom."

Now, I believe that those who live most in the future live best in the present. It is because so many Christians inhabit that little Island called "now," that they are so selfish and narrow-minded and short-sighted. A life which never goes beyond the present tense, will never go much beyond the first person singular. That is to say, if you are principally concerned with the life that now is, you will be mostly occupied with the question "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" Hence the gospel does not allow us to live exclusively in the present, hemmed in by our own garden walls. It puts a telescope in our hands called "Hope;" that through it we may take in the hills of Beulah, and "see the King in his beauty, and the land that is very far off." It is a remarkable fact that in the strongest exhortation to holy living found in the new Testament, Paul exhorts us that "Denying ungodliness and worldly lust ye should live soberly, righteously and godly in this present world:" It should be immediately added, "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." There is a deep reason for this. No mariner can steer safely by merely watching the helm of his ship; he must keep his eye on his ship indeed, but he must also keep watch of the pole star, and guide his vessel by it. That is really Paul's exhortation. "Live soberly, righteously and godly in this present world:" but in order to do this, "Look ever for that blessed hope of Christ's appearing; guide the bark of life by the bright and morning star."

For two reasons: for our admonition, and for our encouragement, do we need keep our eye upon the promise "till he come."

For our admonition. When tempted to sin, remember that Christ will come in judgment, when every secret thing shall be revealed; when grieved because you have been sinned against, remember again that Christ will come in judgment to right all wrongs and justify the injured; when tempted to avarice remember yet again that the Lord will descend in flaming fire, and that those who heaped up treasure for the last days will see them consumed before their eyes; when sensible of spiritual indolence and inactivity, remember him who said "Occupy till I come," and ask what would he find me doing for him should he come this moment? When conscious that your garments have become spotted with the flesh, think of his solemn word who says, "Behold I come as a thief! Blessed is he that watcheth and keepeth his garments." When you have lapsed into guilty, spiritual sleep, recall your Master's words, "Watch therefore, lest coming suddenly he find you sleeping." The mightiest motives and inspiration for the Christian life in the future. We shall not seriously and thoughtfully attend to present things, unless we keep vividly before our eyes "the things which must shortly come to pass." Call it stargazing if you will: but if there were more star-gazers in the church there would be fewer dust-gatherers,—"men with a muck rake," whom Bunyan describes, to whom the things of this life, which perish with the using, are more than all the garnered wealth of the New Jerusalem.

2. And for our encouragement also we need to keep this promise, "till I come," vividly before us.

If I could see no dispensation to follow more victorious than this, I should be utterly disheartened. Not that there are not wonderful triumphs of the gospel everywhere visible; but there is such a mingling of triumph and defeat: through the open doors of Orient opium going in by shiploads to destroy its hundreds, while the gospel saves its one: through the gates of the Congo whisky pouring in to ruin whole tribes, while we are doing our utmost to save a few. Such are the hard facts. We need not be pessimists, but we must be truthists, looking at things as they are. Oh, Savior! I thank thee that when we see the shadows of evil eclipsing the brightness of thy gospel, we can hear thee saying, "Hold fast till I come." It puts courage into our hearts and nerves us that though victory is slow it will surely come, and we who have fought the battles shall shout, Oh, Immanuel, thou hast conquered!

We were reading the other day how the wives of the fishermen on the shores of the Adriatic, when their husbands have sailed far out upon the deep, are wont to go down on the shore at eventide, and, with their clear, penetrating voices, sing a stanza of a favorite hymn, and then listening to hear the second stanza come back from the lips of their husbands. They know all is well when they can hear their answer. Something like this is the representation which we find in the Apocalypse of the attention of the Church towards her absent Lord. As age after age of suffering and trial and victory intervene, her voice is heard, like the sound of deep calling unto deep, crying, Come! come! come! And evermore the answer is borne back, "Behold, I come quickly."—*A. J. Gordon, Editor Watchword.*

## "THE GIFT OF LIFE: WHO SHALL OBTAIN IT."—No. 2.

That many will not obtain this right to live for ever, chiefly by failing to struggle for the priceless boon, is, alas, too evident, not only from the teaching of Scripture, but from what we know of the apathy and ungodliness of the world. But I do not think it is an unreasonable inference to draw that were a true doctrine preached regarding the Life that is to be had through Christ, there would be less apathy abroad. For, consider the natural effect of teaching that man already possesses as a part of his nature an inalienable immortality. That being so, he knows no need of a Life-Giver; he cannot comprehend the promise of life, for that word is a blank to him; as far as he is concerned the word might drop into complete desuetude, for the more direct word "happiness" would convey all he is looking for. And as for any terrors that an eternal life of misery is supposed to exercise over the mind, these defeat themselves by being too extreme. It may be safely asserted that no human mind can truly grasp or realize the awfulness of such a fate; and what is the consequence? The sinner, shutting himself up in unbelief, and feeling secure of ultimate good by virtue of his undying nature, is utterly indifferent as to making no effort to secure his future, or to "lay hold on eternal life."

Apathy! apathy! on every side, is what we encounter. We require a strong voice to arouse men from this death-torpor, one which could reach every ear, crying: "Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light"—the light of life; for "in him was life, and the life was the light of men." Let men realize their imminent peril of losing all life whatever, and surely there will be far more probability of their arousing themselves to enquire how they may escape the danger, for life is sweet, and what is there that a man will not give to retain possession of it? Truth is to any case always the most powerful agent for good, and because it is God's own truth, therefore we proclaim with all the earnestness we can, that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Nothing can surpass the excellence and wide-reaching nature of this promise, for, as says a writer of bygone days, "Life is the greatest good that can possibly come unto a creature, the full blessedness and perfection of his nature; for by it is meant a continuance, with growth and increase, in all holiness, happiness, honor, and immortality. And what more sweet than life, wherein all pleasures are enjoyed!"

Who then shall be accounted worthy to obtain this precious gift of God? All are agreed that no unrepentant sinner—no unclean mind or ungodly person—can be privileged to enjoy such a blessed life. But the Scriptures are more explicit than that regarding their future, for they declare that such "shall not see life"—shall have no part at all in such a precious gift. Of them nowhere in the Bible is immortality ever predicted, much less any promise of life given.

It is an immovable law that according as we sow, so shall we reap; and those "that sow unto the flesh, shall of the flesh reap corruption." It is not the destruction of their happiness or "well-being," as it has sometimes been described, that is threatened. That is accomplished in the act and continued state of sin, but the penalty is something that follows, quite distinct. "If ye live after the flesh, ye shall die." "What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death." "Lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death."

Who then shall obtain the gift of life? Shall those who are indifferent and apathetic? There is a large class who live good moral lives, who do many things indeed worthy of commendation, and in so far are imitating the example of our Lord, but who nevertheless make no profession of Christ or religion. Shall these obtain life? Having only to do with what is revealed, we cannot say so. God's decisions on these matters will be just, we know, and the race for the incorruptible crown admits of no rivalries and no jealousies, so that we will rejoice rather with as many as obtain the gift, knowing that it is all of the grace of God. But without being considered uncharitable, and to be faithful, we are bound to say that God has not promised to such the gift of eternal life, and it is not by any works which we can perform that it is to be obtained. It is "a free gift," and "a gift by grace, which is by one man, Jesus Christ."

If any man desires to obtain the Life everlasting, he can obtain it only through one channel. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life; and he that hath not the Son of God hath not the life." This is the grand basis of Life in the age to come. As Adam was the head of the human race through whom, as the first source, all have derived their present life; so Christ has become the Head of an anticipated new creation—"but every man in his order: Christ the first-fruits; *afterwards* they that are Christ's at his coming." Through Adam, who was "of the earth, earthy," we have inherited only a sensual life—mortal—perishing; through the Lord from heaven—the second Adam—who is a Life-giving Spirit—we receive true spiritual life—a life like his own—full of glory and crowned with the blessing of immortality. As Christ is the one source through whom this glorious life can be obtained, so the sole condition given by God for obtaining it is possession of his Son—"he that hath the Son hath life"—and this is done by faith or belief in his name. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is what we mean by "Conditional Immortality." God offers to us immortality through his Son upon the one condition that we believe in him—put our faith in him that he is able to perform that which he has promised. Of course when I say faith is the one condition given for obtaining eternal life, we mean that that is the basis of acceptance with God; but we must not forget that the faith required is not mere acquiescence, but an active, living power fruitful of good works, for "faith without works is dead." Hence we read another promise in Rom. ii. 7, which makes no mention of faith, but is nevertheless based upon faith, manifested in its fruits:—"To them, who by patient continuance in well-doing, seek for glory, honor, and immortality, (God will render) eternal life." Surely no truth could be plainer than that taught in this passage; that just as we have to seek for the glory and honor of the life to come, so also have we to seek for its immortality. We seek for all these things as not having them now, for a man never seeks for a thing which he knows he has already; and it is only to the patient seeker who continues in well-doing that God has promised to render the great blessing of eternal life.

Thus I have sought to answer simply the question—"Who shall obtain the gift of Life?" the only branch of this subject which pertains to me at this time. The great truth which we wish to have impressed upon our own hearts, and to impress upon the hearts of others, is that this gift of God is "through Jesus Christ our Lord;" that so we may yield ourselves up freely unto him, and receive a sanctified mind, a purified heart, a clear conscience, and a "rejoicing in hope" of the coming day which shall set us free from the bondage of corruption and death, and usher us into the glorious liberty of the children of God, and the eternal joys of God's paradise. The glories of that life to come are realities, and not mythes; and it is only such a conviction that is fitted to strengthen us for the battle of life, and comfort us in our journey through this vale of tears and of the shadow of death.

I recently came across some beautifully expressed thoughts of the late Principal Tulloch (a name which shall ever be held in the highest esteem), which will form a fitting conclusion to these remarks. He says:—"Hope in death can only spring from the principle of personal immortality, and this principle has no root save in Christ. It is not enough that we shall live in the memory of our friends, or that humanity shall live and flourish when we are gone. I do not say that there is no dignity in such thoughts, or even no consolation in them to some minds. It is better to have faith in the progress of humanity than no faith at all. It is better to be remembered than forgotten, and to have the immortality of a good name if no other. But men cannot find strength or comfort in such generalizations. They crave for a personal life—for communion with other lives—and with him who is life, and whose life is the light of men. This, and this alone, is the faith which makes men patient in trouble and hopeful in death, which sanctifies bereavement and illumines thought. Nature tells us nothing of the future. Science knows, and can know, nothing of it. On this side no voice from behind the veil ever reaches man. No sparks of immortal presage rise from the ashes of scientific analysis. All its suggestions leave us where we are, or mockingly sift the sources of life only to hint our mortality. If we quit the living Christ, we quit all hold of the higher life. 'If Christ be not risen, then is our preaching vain, and your faith is also vain.' Heaven becomes a dumb picture; and death—euphemise it as we may—merely blank annihilation. We may say of our dear ones, as we lay them in the dust, that they have fallen asleep; but the gentle words have no true meaning. The sleep is without an awakening. The higher and hopeful side of the image is cut away. The night becomes perpetual slumber, on which no morning shall ever arise. It is only in the light of the resurrection that [illegible] phrase represents a reality, and [illegible] idea of death is transfigured into [illegible] ber life. Let us believe that [illegible] the veil of physical change the [illegible] spiritual Power from which [illegible] —One who is the Resurrection [illegible] Life—in whom, if we believe [illegible] never die,—and we [illegible] change not only [illegible] with hope, and [illegible] fections and esp[illegible] other and a better [illegible] may be satisfied and [illegible] *Robert K. Strang[illegible] ard.*

## Telephon[illegible]

The prophet Isai[illegible] possible words, describes the [illegible] tion of railroads:

"Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made strait and the rough places made plain. And the glory of the Lord shall be revealed, and all flesh shall see it together."

The prophet Habakkuk in the fewest words possible describes the telephone. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it."—Second chapter, 11th verse; 14th verse; "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Both of these prophecies are located in a class of dispensational prophecies, easily identified.

Few who see men asking questions and receiving answers from the solid wall, with its little mouth piece, can doubt what the prophet had in his mind when he wrote these words.

Among the pleasant surprises at the close of the year, the pleasantest for me was the good editorial in your paper, "The reawakening of Palestine and the cities of the Holy Land."—*C. Beardsley, in Hartford Times, Jan. 1d.*

**NOW** is the time to renew.

EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886, "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*, "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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# Poetry.

## I WILL TRUST THEE AT ALL TIMES.

I will trust thee when the morning
Floods the earth with rosy light;
I will trust thee when the evening
shadows thicken into night;
In the gloomy midnight watches
Not a danger will I fear,
For the Lord God is my refuge,
At my side he's ever near.

I will trust thee when the roses
Cheer my path with perfume rare;
I will trust thee when they wither,
And my path is bleak and bare.
What to me are fading flowers,
With the Rose of Sharon nigh?
He can make the desert blossom,
He alone can charm the eye.

I will trust thee when the hills
Are kissed by summer sunshine bright,
Or when winter's icy fingers
Bury them from out the sight:
When the snows of life are falling,
Home and sunshine I may miss,
Thou shalt be "my habitation,"
And my "sun of Righteousness."

Thou dost bless me when thou dost love me,
Thou dost save me day by day;
Not the least of all thy mercies
Can life-service e'er repay.
So I'll trust thee for salvation,
Thou wilt keep me evermore,
Till I see thee in thy beauty,
Or fair Canaan's happy shore.

ALICE B. CUSHING.

# Communications.

## "THE ANTI-CHRIST."

This subject is yet misunderstood. ...as been treated as if it were an ...on or interpretation, rather than ...elation. But as "the Christ" is ...only by revelation, so is "the ...hrist." 2 John vii.

"Anti" is defined, "against, op... contrary." Webster. When ...Christ, came, he found "the ...h and devil, "against, op... nd contrary" to him. "Herod ...appointment under Rome, ... his birth. Matt. ii. ... Herod, Pilate, ... High Priests, ...ined "against" ...ts iv. 27. ... God lives—his ...ress! ... succeed? Far ...selves "against" ...low of seeming ... defeat at each ... opposers were blinded, ... the faith of his friends was confirmed! Jesus saw Satan fall from heaven; St. John saw Michael victorious and the dragon cast out! Rev. xii. Thus at every advance the word of God was fulfilled and Christ and his cause advanced in spite of Anti-Christ. Hence St. Paul was made "always to triumph even in all his tribulations" as by faith he was then an "overcomer!" Rom. viii. 37–39.

This victory of faith was enjoyed in Christ and the apostolic "time of suffering;" how much "more than conquerors" will they then be at his second coming to the consummation of his loving errand to them and the world! Acts iii. 21.

"The deceivers," had they not been themselves deceived, would have owned defeat; but sin is always blind to good while swift to do evil!

3. What is to be the outcome of Anti-Christ's conflict? We read that "the end is better than the beginning;" for it is on this line that the second coming is to salvation and redemption, deliverance and inheritance, the crown and the kingdom!

In erring contrast, the originator of "a future Anti-Christ" ignored all Bible and the facts which the term embraces, and thus he did not even reach the truth as to either end of his theme! All who think and teach on his line fail as he failed, of course.

4. If there could be such a future "Anti-Christ" there should be a time and place for his career distinctly given, as is that which has been fulfilled already, at Jesus first advent and through the gospel age. But the Bible has no distinct time or place for this second Anti.

Note. Please dear brethren, "for the love of the Spirit and the honor of Christ" see and confess that "Jesus" stood firmly (as did his witnesses) through all Anti-Christ's assaults, "against, opposed and contrary" to them! What then? How then can he "come to salvation" and instead take off all restraint of evil and give devil, death and hell full scope to hold carnival for seven years! Observe this time is stolen and that in "default" of faith from the "70 weeks," Dan. ix. 24, leaving only 60. Nay, further, it takes Messiah out of that "one week," after the seven and "three score and two weeks" (to comply with the 70, v. 24) and assigns the "one week" to Anti-Christ. But no, no, no! This is only a sample of other like falsehoods, that fill out the make up of "the future Anti-Christ."

He was then and there 1800 years ago, "The Anti-Christ." 2 John vii. The Anti-dikes and the devil, "a roaring lion, to devour. 1 Peter v. 8. Let one such suffice'

The sin of taking from and adding to and taking from (Rev. xxii. 18, 19), underlies that whole theory of a future Anti-Christ, because there is no second Anti-Christ in the word. The Lord Christ, the sun of righteousness, will disperse the darkness in which Anti-Christ has reveled. The "all power" of Christ is supreme to crush out Anti-Christ, as it (in "example") consumed Sodom! Jude 7; 2 Thess. ii. 8; Rev. xxiii. 8.

Some seem to shudder at the setting of time, and it should be avoided by man; but the God-given terms of time occur near 4000 times! Nay, "there is a time for every purpose," of which some thirty examples are given, Eccl. iii. Hence its neglect was made the reason for Jerusalem's judgment; "because (said Christ) thou knewest not the time of thy visitation." Dan. ix. 27; Mark i. 14; Luke xix. 41–44. Let those then who have not faith to regard "the time and events" of prophecy sufficient to "know when he is nigh at the doors," as Jesus enjoins beware of going beyond his injunction, and in zeal for another more terrible Anti-Christ, indulge in a derangement of fundamental truth, and so "set time" the wrong way and thus put off the second coming! put off the object of faith and hope to man and earth at least seven years! Rom. viii. 21; xi. 26–29. Heb. ix. 28; Rev. xi. 15.

The details might be spread over a page of THE RESTITUTION. But my aim is to make a point, arrest attention and promote "the unity of the faith."

We may as well adopt another Devil as a future Anti-Christ, and so crowd off "The Christ" from his great salvation and restitution indefinitely! But as each form of such "Anti-Christ" did fill their place 1800 years ago, and thence it seems now Anti-Christian to assume another future one by misinterpretation.

Note (1.) "The sin" of each age has ended with no second needed to justify its punishment — at the flood, on Egypt, on Jerusalem.

(2.) The plea for the Popedom is that it has not denied the Father and Son. 1 John ii. 22; 2 Thess. ii. 4.

Answer. There is a practical form of denial—in evil action,—"in works denying him!" But this plea ignores the sum of history on this profound fact. The Roman Emperor was deified —did accept divine honors, or was regarded "as God!" Then the Pope pleaded his claim for the title above the Emperor and so over "all that was called God." Their seat and center was Rome, that then ruled "the world." Luke ii. 1. Guinness pp. 160–230.

3. Christ refused for this age the offered "kingdom of this world." Mark ii. 7–10. But the Pope arrogates it; and as the assumed successor of Peter has "denied his Master" in all this range of truth.

(4.) Christ did not seek honor for himself or his church from men! Yet the Pope does just this with all the energy and arrogance of the Turk! But enough for this point.

(5.) Righteousness has all authority and cause to exist; wrong, its opposite, has no right except to cease. Amen!

(6.) "Light" is essential to life! But darkness, death and devil can't stand it even for a day! much less for seven years. "Anti" (against) God in Christ, who is light—the light of the world!

(7.) Peter did waver in his overcoming fidelity; he did deny Christ, Matt. xxvi. 69–75, and yet, in his repentance he stood more firmly on "the Rock," overruled in grace for an example! But the Pope, the poor pretence for Peter's place and "keys" by succession, never dreams of this primal grace that triumphed over his sin and "converted" him to fulfil his commission! Now shall we take stock in "that great city—of the great whore—of Babylon the Great!" Rev. xvii. to xix.

Shall we fish the "one week," embracing the Messiah's wondrous work of redemption, for the jubilee of a theocratic Anti-Christ in woe to the world! Nay, shall we not rather "hate the whore, even the garment, her Godless goudiness, Rev. xvii., spotted by the flesh!" Ah, brethren, do we not need this attitude to belong to "the Bride of the Lamb," and in our sphere hurl Christ's word of doom against this wonder of human infamy and divine forbearance, that in "one hour her judgment may come!" Rev. xvii. x. 17–19. Do, brethren, recognize the love and mercy in this mighty deliverance!

Then we may join the highest hallelujahs to the Lord God Omnipotent that his universe will be rid of "the filthiness of her infernal infamy forever! Again they sang hallelujah!

Faith's entire horizon is thus filled with "the Sun of Righteousness, the day of Christ, the salvation, glory, honor and power of the Lord our God." Amen. Rev. xix. 1–9.

J. B. COOK.

## "Touch Me Not."

The above language of our Savior in his address to Mary just after he rose from the dead, is put forth by some of our professed brethren as proof that Jesus rose from the dead in his corruptible flesh and blood nature, and that this, they say, was the reason why he did not want Mary to touch him. May not another view of the subject be more reasonable and in harmony with the Scripture? In comparing the different gospel accounts of the matter, we find in the gospel according to John that Jesus appeared first to Mary and her companion of the name same who were first at the sepulchre. A little before, however, an angel first announced the glad tidings to the women and told them to go quickly and tell his disciples that he is risen from the dead, and it would seem from the account given by Matthew that as they were on their way to tell the disciples the good news, Jesus met them and said, all hail, and they came and held him by the feet and worshipped him. This language compared with Mark and the account given by John would seem to mark the time when the words used by our Savior, "Touch me not," occurred.

Would these words of Jesus have any importance if the woman were not already clinging to him, as Matthew says, "holding him by the feet?" Perhaps just at this point it will not be amiss to give a few other renderings of this very passage. In Rotherham's translation it is rendered, "Detain me not," literally, be not clinging to me. In "Doct Conquest," the same, "Detain me not." James Macknight, "Lay not hands on me," for not yet have I ascended unto the Father; but be going unto my brethren and tell them, "I ascend unto my Father and your Father, and my God and your God." Here was an additional message the Savior gave to the women to carry to the disciples, "I have not yet ascended," etc. So following the record, "Mary Magdalena comes, bringing tidings to the disciples, 'I have seen the Lord,' and that these things he said to her." The question would naturally arise, what would the women and the disciples understand by the language of Jesus, "I ascend to the Father"? Does it really mean a change from corruptible to incorruption, at some point subsequent to his resurrection, as some of our brethren—who profess perfection in doctrine and fellowship—believe?

Will this view harmonize with other Scriptures, where the words "ascend" and "ascended" are used? Let us compare some parallel passages, e. g., "No man hath ascended to heaven." "If I—says the Psalmist—ascend up into heaven thou art there." "Ye shall see the Son of man ascend up, etc." And Peter in speaking of the patriarch David, "For David is not ascended to the heavens," etc. Other Scriptures might be quoted conveying the same idea, and all going to show the absurdity and folly of any reasonable mind trying to get so foreign a meaning out of so simple a word. Doctor Thomas, whom we all esteem for his work's sake, in showing the foolishness of men ascending to heaven at death, quotes, among several other passages, these very words of Jesus to Mary, viz, "Who also said to Mary three days after his death that he had not yet ascended to his Father." See Herald of the Kingdom, vol. 6, p. 198. In his efforts to sustain the mortal resurrection of the saints theory in his last days, he had to change his views on this plain language of Jesus to the women, and twist it all out of shape in order to prove that the sinless Jesus was raised in mortal flesh and blood nature, in contradistinction to the testimony which declares him to be the Son of God with power according to the Spirit of holiness, or Holy Spirit nature by the resurrection from the dead. Jesus never uses any useless words; there must therefore have been a reason for his using the language that he did to the woman.

In closing we will only make a few suggestions for the consideration of the brethren who we believe are able to judge for themselves, as we are all equally anxious to know the truth on all subjects. It will be remembered that Jesus in his last discourses to the disciples, speaks of his "coming from the Father and of leaving the world and going to the Father," and says also to the disciples, "If ye loved me ye would rejoice because I said I go to the Father—for my Father is greater than I." "Now I have told you before it come to pass, that when it is come to pass ye may believe." These words, with others of a similar nature which might be given, and also of what he had previously told concerning his death and resurrection. "How he must go to Jerusalem and suffer many things of the Elders and Chief Priests and Scribes and be [illegible], as well as [illegible]

killed and be raised again the third day." These sayings of Jesus were not fully understood by his disciples until after he rose from the dead. They were, no doubt, a subject of deep thought for the time that intervened, and were pondered over in their minds. The women, also, who were the last at the cross and the first at the sepulchre, certainly would not be ignorant of these, so to speak, prophetic words of Jesus, and probably more ready to believe them in their true, literal import than even the disciples themselves. Thus they were prepared to understand the message he gave them, in carrying the glad tidings of his resurrection to the disciples and also that he had not yet ascended to his Father. They had remembered his previous teaching concerning his resurrection and going to the Father, although it had not been clear to their minds, for we would infer from the words, not "yet" ascended, that they expected that he would ascend immediately from the sepulchre to the Father. The time of his ascension he did not reveal. Thus we see the appropriateness of the words of Jesus on the above occasion. Submitted in love for the truth's sake.

J. O. W.

## A Significant Jewish Movement.

"If I forget thee, O Jerusalem, let my right hand forgot her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." So sang, long centuries ago, the Jewish exile. This intense longing has, however, by no means been so marked in latter times. A change, it would seem, is now taking place. Thousands, as is evident from our Jewish contemporaries, are turning with eager eyes to the East.

To the devout student of prophecy this remarkable awakening is not the least significant amongst the many signs of the times. Not so long ago it appeared, so far as outward tokens were concerned, as if scattered Israel had forgotten Canaan. Recent events have, however, had the effect of quickening their yearnings for their ancient land, and various schemes are in operation for the settlement of Palestine. And in the *Jewish World*, of a recent date (August 20, 1886), we read, for example:

"There are rifts in the clouds which have hitherto cast so dismal a shadow over the Holy Land. The future of that unhappy country, so long wrapt in impenetrable darkness, is beginning faintly to brighten, and the glimmerings of a happier state of things are almost within measurable distance of our forecasts.

* * * * *

"Two institutions are destined to play a conspicuous part in the amelioration of the condition of the Jews of Palestine—the Agricultural School at Jaffa, and the Lionel De Rothschild Institution in the neighborhood of Jerusalem. We might add a third in the shape of the Montefiore Testimonial Fund, which, by its promotion of building societies and its erection of cheap dwellings, has done much to foster thrift and reduce the miseries and hardships of domestic life in the Holy City.

* * * * *

"What we are concerned at this moment in noting is that the prospects of the Jews in Palestine are no longer gloomy. There are, on the one hand, forces at work for the improvement of the condition of our brethren which have been wisely devised and ingeniously organized, and which are now being assiduously applied; on the other hand, the people are getting tired of their misery and Chaluka-ridden inactivity, and are showing an increasing tendency to take advantage of the efforts made for their rehabilitation. This is a state of things which is fraught with happy consequences, and no Jew will fail to contemplate it with pleasure."

In the succeeding number of the same paper a leading article on the "Future of Palestine" closes with these words:

"With the late influx of the agricultural element in the colonies planted by the Montefiore, Hirsch, and Rothschild funds, willing hands should be found to labor at the transformation scene, when, 'the desert shall blossom as the rose;' willing hands and willing hearts that shall reclaim the Holy Land from its long night of death, and restore to life and light the national home of the Jews."

While the longing thus indicated is significant, the obvious reflection is that not by the hand or enterprise of man shall the "desert blossom as the rose," but by the coming of him whom, in the chapter quoted, it is said, "He will come and save you." When they say, "Lo, this is our God, we have waited for him," then shall the rebuke of his people be taken away, and their land become as he himself has promised, as a well-watered garden


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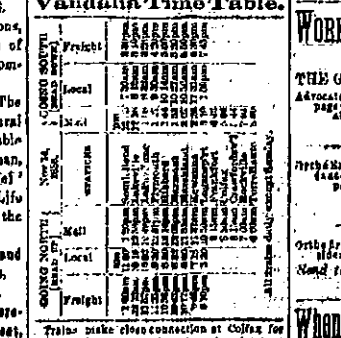


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### "If a Man Die, Shall He Live Again," Job xiv. 14.

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The word "again" is in italics, so the question is, "If a man die, shall he live," or, shall a man live if he die? How can a man be alive when he is dead? "His days are determined," (numbered), his bounds he cannot pass. He is unlike the tree, he must rest, or cease. But "there is hope of a tree, if it be cut down that it will sprout again, and that the tender branch thereof will not cease. "But man dieth and wasteth away (lieth low, margin R. V.) Yea man giveth up the ghost (his life) and where is he." So we see by the first part of the fourteenth chapter of Job, that when man dies life ceases. This is in agreement with other Scriptures. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 4. "The dead know not anything." Eccl. ix. 5. While in the death state the hope of man is destroyed, his countenance is changed, "His sons come to honor, and he knoweth it not; and they are brought low but he perceiveth it not of them."

But for all this Job realized a future life, at least for the righteous, for he says, "So man lieth down and riseth not; till the heavens (present order of things) be no more, they shall not awake, nor be raised out of their sleep." Then he prays unto God saying, "Oh that thou wouldest hide me in Sheol, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me?"

Now when Job asked the question, "If a man die, shall he live again?" he certainly hoped for a future life, for in the fifteenth verse he says, "Thou shalt call and I will answer thee." Job looked for a future life through the promised seed, which Paul says is "Christ." Job says again in chap. xix. 25–27, "I know that my Redeemer liveth, and that he shall stand at the last upon the earth; and after my skin hath been thus destroyed, yet from my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." R. V. The question, "If a man die, shall he live again?" is also answered by Isaiah in chap. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." The Psalmist also says, "As for me, I shall behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psa. xvii. 15.

Thus we see that the patriarchs and prophets centered their hope of eternal life in Jesus the Christ. And when Jesus was upon the earth he said, "No man cometh unto the Father but by me." Again, "I came that they may have life, and may have it abundantly." In fact the only hope of future life which the word of God presents, is in the resurrection of the dead. This was the hope of both the prophets and apostles, and all the righteous dead referred to by Paul in that catalogue of worthies in Heb. xi. He says in vs. 13, "These died in faith, not having received the promises, but having seen them and greeted them from afar." R. V. Paul shows positively in 1 Cor. xv. that future life comes by or through Jesus the Christ, and that it is bestowed upon the righteous at the resurrection, when Christ the Life Giver shall come. Also in 1 Thess. iv., when he says, "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." This was the hope of the fathers, and "for this hope was he (Paul) accused of the Jews;" and when Paul was at Athens "he preached unto them Jesus and the resurrection."

With this hope Job was satisfied, for he said, "All the days of my appointed time will I wait, till my change come." This change must be at the *resurrection*, for Paul says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;" so the righteous dead shall live again at the coming of Christ. Therefore we look and anxiously wait for that blessed hope and the glorious appearing of the Lord Jesus. And though like Job, "our reins within us are consumed," we earnestly desire that glorious day. So we say, even so come, Lord Jesus, come quickly. Amen. J. H. Cox.

The Book of Jobab, called Job, Son of Zare, Son of Braguel, Son of Ismu, Son of Isaac, Son of Habraam.—According to the Septuagint.

CHAP. XXXVII.

1. Hear thou that which hath been reported in the wrath of the Lord's anger, and something to be meditated upon will come forth from his mouth.

2. Beneath all the heavens is his authority, and his light is upon the wings of the earth.

3. He will call for aid with a voice to the rear; he will thunder with a voice of his scorn; and he will not exchange them (as they do prisoners of war) though one should hearken to his voice.

4. The Strong One will thunder amazingly with his voice; for he hath done great things that we do not know of.

5. He who giveth directions to snow, do thou come and be upon the earth, and thou stormy rain, and do thou showery winter of his potential rule;

6. At the hand of everything doth he seal up man severely that every man may know his own weakness.

7. And wild beasts have entered in beneath their covert and taken their ease upon their lair.

8 From out mine chambers woes come, and from topmost peaks cold;

9. And from a Strong One's breath will he permit frost; and he stereth the water as he will.

10. And he spreadeth out a choice cloud; his light scattereth the mist,

11. And he turneth aside its environments to their own works in the counsel of God; all that he hath commanded them, that they have arrayed themselves to do upon the earth.

12. Whether it be for instruction, whether it be for his earth, whether for mercy, they will find it.

13. Mark these things well, Job; stand admonished at the ability of the Lord.

14. We know that God was the disposer of his works, he who produced light from darkness.

15. He knoweth well the way to dissolve clouds and extraordinary ways to smite the wicked.

16. Thy priestly robe may be hot; but it is quiet upon the earth.

17. Sure plantings are there with him in things that have waxed old, strong as a vision of an overflow.

18. Wherefore do thou teach me, what we shall say to him, and let us cease saying many things.

19. Would that there were a book, or a scribe stood beside me, that standing I might put men to silence.

20. But the light cannot be seen by all though it is gleaming afar on the things away back, even as that from him does upon the clouds.

21. From the north there are golden-gleaming clouds, upon them is there the great glory and honor of an Almighty.

22. And we do not find another strength like to his strength. Dost not thou think to hearken unto him, if thou judgest justly?

23. Therefore shall men fear him, and the wise in heart will have feared him. C. GARDNER.

### A FEW MORE WORDS ABOUT THE KINGDOM OF GOD.

No human agency, no power on earth can accomplish the things involved in the setting up of this kingdom. Great world-powers, long established governments, and armies, millions strong, will have to be broken up. Innumerable hosts of unbelieving, blaspheming, God-denying enemies will have to be destroyed. The curse which has been upon the earth through sin for about six thousand years will have to be removed, and all the groaning creation set free from her bondage. All the pious dead who now sleep in their graves will have to be ransomed from the power of death. All living believers at the secret *parousia* of Christ, who on account of faithfulness are chosen to be co-rulers with him in the kingdom, will have to undergo a wonderful and glorious change in being made like Christ, and being caught up into the air to be with him. The remnant of Israel now scattered throughout the world will have to be gathered, and all who receive the Messiah be constituted into a holy nation. The Theocracy will have to be established throughout the earth, and kings and priests, and princes and rulers appointed to carry out the Divine Will. And Jerusalem and Mount Zion will have to be made glorious, and the light of the moon will have to burn the light of the sun, and the light of the sun will have to be sevenfold. These and many other things that might be enumerated are all beyond—infinitely beyond—the skill and power of man.

Some of the things taught in Scripture regarding the kingdom are so great and wonderful, requiring the interposition of supernatural power in order to bring them to pass, that many doubt whether they will ever be accomplished. But no doubt should exist on any point upon which God has spoken. If he has said that certain things shall come to pass, not a doubt should arise in our hearts respecting their accomplishment. How many things which were foretold in the Old Testament, and which required supernatural agency, have been accomplished,—things which long ages since have become facts in history. And with these facts before us, can we doubt the predictions relating to the future kingdom? Let us say Amen to every word of God, and look in confidence for the fulfilment of every prediction. However unlikely to come to pass certain things may seem to human wisdom and human foresight, and however long they may have been delayed, yet if God has spoken them through his holy prophets, let us have an implicit trust in their fulfilment.

But it is somewhat surprising that those who believe in the miracles of the Old Testament, and specially in the incarnation, the mighty works wrought by Christ, and his resurrection from the dead, set forth in the New Testament, should refuse their assent to the miraculous power predicted to accompany the Second Advent. If either class of predictions admit of doubt—which we deny—was there not as much room for doubt in respect to the marvellous things which were to accompany his first coming, as there is for doubt in respect to the marvellous things that are to accompany his second coming? Yet relying on the sure word of prophecy, there were some who looked for the fulfilment of those predictions, and they waited in hope until Jesus was born and saw the salvation of God. The facts of his life and death and resurrection are now history. Should those, therefore, who believe the former class of predictions, doubt the latter? Is not God unchangeable? Is it possible for his covenant to be broken, for his word to fail? Men may spiritualize, or explain away, or change God's truth into a lie; they may call us weak and credulous; we prefer to stand or fall by the Words we prefer to shape our belief and our teaching according to the plain and grammatical sense of Holy Scripture. If we conform our faith to the Scripture, and in the end it should fail us, we shall certainly fare as well as those who take the fanciful interpretations of others for their faith. But if Scripture should not fail us—and we feel assured it will not—we shall fare better than those who deny the plain sense of the Word, and content themselves with men's whims and theories.

SILAS HENN.

PHARISBURG, O.

*Editor Restitution:*

Having returned to this neighborhood by request, but the weather and sickness (to-wit: measles), being rather forbidding at present, the roads aside from the turnpikes, are clay mud, and almost impassible for people to travel on foot, (the brethren and sisters, with one exception, live from one to ten miles from place of meeting) and others occupy the school house a part of the time. Therefore as I am here about 300 miles from my home, in Central Ohio, if there are any of like precious faith in this region, that would like to have me come and preach for them awhile, especially on or near the N. Y. P. & O. R. R, (as I have a half fare on said road), please inform me by return of mail, as I think of returning home unless some places are open, where my humble services may be required for a short time, wishing if possible, to serve the church here as often as the 1st Sunday in each month. No hobbies to present, but the plain, "Thus saith the Lord." No charges aside from rail road fare, believing in trusting in the Lord, and doing good as far as in my power.

JOHN T. ONGLEY.

## Selections.

### LIVING BY FAITH.

"Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him." Heb. x. 38.

Living by faith is a very different thing from living by sight. To live by sight is to set in the present, and plan for the future, according to our own knowledge, experience and judgment; while to live by faith is to study and accept God's plan for both the present and future, and to act as he directs, ignoring our own ideas of expediency whenever God's word speaks to the contrary.

It will not require very deep penetration therefore to decide to which of these two classes we belong. Every man belongs to the one or the other, unless he is an idiot or insane. The great mass of mankind are endeavoring to walk by sight; yet they are so very short sighted that they can see but a short distance in advance, and their past experience has been so brief and varied, that it forms a poor criterion on which to base a correct judgment in devising plans for the future. Yet, looking faith in God, it is the best they can do for themselves, and they very generally realize that all their plans must end with the present existence, as they know nothing of the future beyond the tomb.

But there is a small class who walk by faith. They are a peculiar people, separate from the world, and cannot assimilate with it. Having learned and believed God's plan, and seeing that it not only includes all the present but stretches on into eternity, and having implicit confidence in his infinite wisdom and boundless love, they simply place their hand in his, accepting of his proffered leading, and promising to follow wherever he directs, trusting that however dark or thorny the way may be, the end will be blessed and glorious. They are not promised that the pathway in the present life shall be one of luxury and ease, and that they shall have abundance of comforts, that their business plans shall all succeed, that friends will multiply, and that their declining years specially, shall be years of rest, after the heat and burden of the day is past.

No, these things are not promised, but it is promised that their bread and water shall be sure as long as God desires to have them live; and having food and clothing they are to be therewith contented, and whatever temporal adversity may come, to remember through it all, that all things whether good or evil, shall, under the divine management, work together for good to them. Having this confidence it is their privilege to be always rejoicing, trusting with childlike simplicity to their heavenly Father's love and care, and faithfully, meekly and obediently following in the footsteps of our leader and head, Christ Jesus, who set us an example that we should follow in his steps.

His life was one of implicit faith in the promises of God, and his daily walk in perfect harmony with his faith—obedient even unto death. He took no thought more than was necessary for the life that he then possessed—either for the present or future of his earthly existence, and beyond that, he had nothing except what was secured to him by the promise of God.

The apostle denominates this class who now thus live by faith, the just. This includes Jesus their Lord and head, the just one, and all those now justified by faith in his blood and following in his footsteps. These justified ones are just, having received the favor of justification through Christ, and in grateful and cheerful obedience submitted themselves to God. Blessed "little flock" follow on, through evil report and good report, through present tribulation and trial and conflicts within and without; it is your Father's good pleasure to give you the kingdom; blessed virgin church "the King hath greatly desired thy beauty" and thou shalt be his bride and joint-heir, if thou wilt prove thy love for him by cheerful endurance unto the end.

But if any of this class draw back the Lord will have no pleasure in them. To draw back from this high privilege into which we have come by faith, is to go back to the world and to live after the course of this world, to take the world's standpoint of observation and to reject the Lord's leading. The drawing back is not generally done suddenly, but gradually. It begins with discontent, and the discontent soon finds expression in complaint; and complaint soon develops into open opposition, which grows more and more fixed and obstinate. Paul declares the end of such apostasy when in the next verse he remarks hopefully, "But we are not of them who draw back unto destruction, but of them that believe to the saving of the soul."

Let each of the dear consecrated company beware of taking the first steps backward; and if you realize that you have already done so, wake up to a sense of your danger and recover yourself at once from the snare of the adversary. Your only safety, dear ones, is in keeping your eye of faith fixed on the mark of the prize of your high calling and forgetting the things behind. If you keep looking back at the sacrifices already made you will only see the things behind, and the things before—unseen except by the eye of faith—will cease to attract you, and very soon you will be caught in the snare of the prince of this world. Besides the malady of discontent is contagious and may spread to some other members of the household of faith, and so many be defiled. Thus you would be a stumbling block and adversary of the body of Christ rather than an aid and upbuilder of it. "Watch and pray that ye enter not into temptation."—*Mrs. C. T. R., in Zion's Watch Tower.*

### WHEN THE NIAGARA WAS DRY.

A Remarkable Day, Forty Years Ago, in the History of the Great Cataract.

"The winter of 1848 had been one of the coldest on record, and such ice has never been known on Lake Erie since, I guess, as formed that season," said an old resident of Niagara Falls village to a *New York Sun* correspondent. "It was of enormous thickness. It was quite late in the spring before the ice was loosened, even about the shores of the lake. One day—I think it was near the end of April—a very stiff northeasterly wind came up, and its force was so great that it moved the great fields of ice, then entirely separated from the shores, up the lake, piling the floes in great banks as they moved. The sight of these ice banks is described not by those who witnessed it as one of most awful grandeur. Toward night the wind changed suddenly to the opposite quarter, and grew into a terrible gale from that direction. The lake's surface was packed with miniature icebergs, and these were hurled back by the gale with such tremendous force that an impenetrable dam was formed in the neck of the lake from which Niagara river flows, and the great current of water which finds its way from the lake to the rushing channel of that stream, to be dashed over the gigantic precipice at the falls, was so held in check that not more than one quarter of its usual volume could find a passage through the immense pack of ice.

"As this pack was stubborn, it was naturally but a very short time before the falls had drained nearly all the water out of the river. This, of course, occurred during the night, and no people who lived in Niagara village knew nothing of the phenomena until next morning. I remember that I awoke very early that morning with the sense of something exceedingly strange oppressing me. It was some time before I discovered that the feeling came from the fact that the noise of the cataract was almost missing. I jumped out of bed, and on leaving the house found that scores of others had been awakened by the same circumstance and were hurrying toward the falls to see what the trouble was. We found that the great Niagara falls was only about one quarter its former volume.

"We had not heard of the trouble at Lake Erie, and the terrible thought that the falls were running dry created a feeling of alarm not easily imaginable. The American channel had dwindled to a creek in comparison with its original proportions, while the British channel resembled some ordinary river in the droughts of August. Goat Island was as big as two Goat Islands, as the water had sunk from every side of it, leaving a wide expanse of wet, slimy, jagged rocks which no eye in that vicinity had ever seen before. The bed of the Canadian rapids, far out into the stream, was dry, as was the space between the lower end of Goat island and out beyond the tower. The rocks thus exposed were black and forbidding, giving the dry river-bed the appearance of a tract of charred stumps. The Three Sisters looked forlorn in their enhanced dimensions. The great jet of water which had from time out of mind leaped into the air about 300 yards south of this group of islands in the great rapids and which is leaping there today, was not leaping that morning, and, as some one remarked that day, the tremendous roar of Niagara had subsided to a moan.

"The scene was at once desolate, strange, and awful to contemplate. The picture will never leave my mind. The whole village was out exploring caves, dark recesses, curious formations in the rocks, and other remarkable features of the cataract and rapids that no mortal eyes had probably ever gazed upon before. These explorations were made safely to the very brink of Horseshoe rapids. A Mr. Holley drove a horse and buggy from the head of Goat Island and clear to the spot where the leaping jet of water had always writhed and foamed. He also cut several sticks of timber near the brink of Horseshoe falls, had them hewed there, and hauled them away with four horses. These sticks—they were large, fine timbers—are in the frame of some house at the falls now. This remarkable condition of affairs at the cataract continued all day and showed no sign of a change when the people went to bed that night. When we arose in the morning, however, the old familiar thunder of the falls was again shaking the earth as before, and the river and the rapids were again the seething, whirling, irresistible torrent of old. The ice in the lake had shifted again, and some time in the night the long-restrained volume of water had rushed down and claimed its own."—*New York Sun.*

### IS THERE A SAFER TRUST?

Now that skepticism, in so many varied forms, is assailing our Christian religion, it is eminently proper for all mankind to inquire,—Is there anything more certain and sure in which to trust? The wish to trust something or some power outside of and apart from itself, is inherent in the human heart. To throw aside all trust is to blot out any hope in the future, and limit existence to mere mortality. How will be satisfied by so doing. Almost every individual's future, self-sketched, has in it something beyond mortality's boundary, and to continent upon some kind of religious belief. That belief which promises most certain fulfilment is the one most earnestly desired.

And while the enemies of Christ seek to do away with all faith in him as the personal Savior of humanity, and sneer at that grand plan of salvation which has the Crucified Son of God as its central figure, do they offer any faith better and more desirable, any scheme which shall hold a surer guarantee of redemption? Claiming Jesus the Nazarene to have been but the carpenter's son, only human, though a man of exceeding clearness, do they present for our consideration any mediator between the All-Father and ourselves more divine than he? Is there, to the whole range of skeptical philosophy, any theory, promise or hope to which, turning away from God and the Bible, men so believe he sent into the world, the soul can cling with more of satisfaction and peace?

These questions cannot be easily answered in the affirmative. Skepticism, trying to tear down the truest and most vital part of Christian faith, has never offered to build up a truer and worthier one,—has never developed any rock upon which mankind may rest with the assurance that it will prove more solid and enduring. Skepticism, atheism, deism, pantheism, infidelism, and all other isms preaching aught beside Christ and him crucified, have as yet failed to do what the simple Christian faith has done,—hold out a hope of eternal life and sustain the believer through manifold afflictions until the hope lose itself in fruition. The Tom Paines, professing to consider God a myth, and the future life a delusion, have approached the grave in most abject fear, saying of death—"It is all a leap in the dark."

To all mankind, then, the fact that no safer trust is offered especially commends itself. To weak and doubting believers it should be a source of peculiar comfort. Doubtings will come at times; the faith will grow faint; the enemy will come in like a flood; and for a little while unbelief will obtain the mastery. Yet not for long, if only we remember that unbelief yields no more cheering harvest,—that when we give up our hopes in Jesus Christ we gain nothing more steadfast and abiding,—that outside of his blood and righteousness we find no surer prophecy of everlasting joy. There is no clearer light for our feet on earth than that which the gospel sheds; no brighter ray of promise illumes the tomb than that his presence therein lent to it; and nowhere can we receive a sweeter assurance of final resurrection than in his victory over death and the grave, and his ascension to the Father's presence.

### Founded upon Love.

Napoleon standing on the brow of St. Helena, said to Montholon: "Can you tell me who Jesus Christ was?" Without waiting for an answer he continued: "There is something about him which I cannot understand. Alexander, Cæsar, Charlemagne, and, myself have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded his upon love; and this very day millions would die for him. I have inspired multitudes," he continued, "with an enthusiastic devotion, such that they would have died for me; but to do this it was necessary that I should be present with the electric influence of my looks, my words, and my voice. When I saw map, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus, by some mysterious influence, reaching down through a lapse of eighteen hundred years, so draws the hearts of men towards him that thousands, at a word, would rush through fire and flood for him, counting not their lives dear unto them." And there are thousands of men and women now who are as bold and enthusiastic for the cause of the great Teacher as was Stephen amid the shower of stones, as was Paul when he was led to execution, or as Ridley and Latimer were when they were burned at the stake.

Any one sending us a new subscriber for 1887, and the subscription price of $2.00, may select books or tracts to the amount of 75 cents from our list, and they will be sent them free, postpaid. Sample copies of THE RESTITUTION furnished on application.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Feb. 23, 1887.


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## EXAMINE

*The label on your paper, and if it bears a date previous to* Feb. 7, *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

BRO. D. T. Halstead paid a visit to Argos and Plymouth spending the time at these places from Feb. 10 to Feb. 18. He held several meetings at Argos, and preached once at Plymouth. He expects soon to return to his home in Dakota. He is much loved and esteemed by all who know him, both as a man of irreproachable character and an able proclaimer of the glorious gospel of the Son of God. Although greatly missed in Indiana, it is our earnest prayer that his labors may be greatly blessed wherever his lot may be cast.

THE news from Europe is far from peaceful. The election in Germany was to take place on Monday, Feb. 21, and its results are awaited with the greatest solicitude. From the Paris correspondent's letter to the *Chicago Journal* of the latest date, we extract the following regarding the political situation of the Governments of the Old World.

"The Continental war cloud continues to be more lowering and more opaque. The French are playing their cards admirably; determined not to be drawn, and leaving it to Germany to fix a quarrel on them. France can not be denied the right to gird up her loins like her neighbors. If she can not forget Alsace, it is not true that she is panting to make an ugly rush to repossess it. The nation has no desire for war, its ruins and its blood tax. And Germany has only herself to blame for having every year to view the magnitude of the blunder she made in placing a Venetian mill-stone round her own neck. All other questions sink into insignificance before the European peril. Perhaps history has never witnessed the situation where all authorized statesmen are loud in their assurances of peace, and yet no one believes them. Why? Because their armaments out-ring their declarations of peace."

## EDITORIAL BREVITIES.

There is a small sect of religionists in Economy, Pa., which is composed of persons designated by the term *"Harmonists."* Of this sect George Rapp, born in Wurtemberg, was the founder. Believing that he was divinely called to restore the Christian religion to its primitive purity he organized a community on the model of holding their goods in common. In 1803 this community was transplanted to the United States, making their first settlement on the Conequenessing Creek in Butler Co., Pa., where they founded the village of Harmony. In 1815 they removed to Indiana, and founded the settlement of New Harmony, which they sold to Robert Owen in 1824, and emigrated to Beaver Co., Pa., and laid out the town of Economy on the right bank of the Ohio, seventeen miles northwest of Pittsburgh. It is a manufacturing and agricultural community, professing Protestantism, strict in their morality, and paying much attention to educational matters. Members of both sexes are admitted, but they do not marry.

A friend sends us a copy of the *Daily Era*, of date Feb. 17, 1887, published at Bradford, Pa., from which we clip the following marked notice of the present anticipations and hopes of this peculiar people. It also gives some additional information, to what we have abbreviated above from another source. As there was a peculiar expectancy abroad in the world at Christ's first advent, of some *coming one* whose advent should affect the destiny of mankind, so there is at the present time a wide-spreading impression getting abroad that the *same one* is about to return again.

As a matter of interest to travelers we may remark that Economy is situated on the Pittsburgh, Ft. Wayne and Chicago Railway. We now give the article.

THE PENNSYLVANIA ECONOMITES SEE THE END OF ALL THINGS DRAWING NEAR.

ECONOMY, Pa., Feb. 16.—The Economites, or Harmonists, celebrated the eighty-second anniversary of the formation of that society yesterday. The day was devoted to feasting, praising God, rejoicing and making merry. For nearly a century the Economists have been daily expecting the second coming of Christ, as it is believed his glorious advent will take place before the death of the last surviving member of the society. In his discourse yesterday Elder Henrici said he believed the time for which they had waited so long was close at hand. The prophecies concerning the "last days" prior to the coming of Christ and the destruction of the world had been fulfilled, and he thought the present troubles in Europe, United States and Canada would shortly involve the 200,000,000 people spoken of by St. John, in bitter strife.

He reiterated the firm belief of the Harmonists that Christ will establish a kingdom upon Mount Sinai, and hinted at the removal of the entire society to Palestine as soon as there was an indication of the fulfilment of the last of the prophecies, that they might be ready to greet their Master at his coming and place all their possessions at his disposal. The Economite society numbered nearly 1,000 members at one time, but now there are not more than 500 survivors. Their property is valued at from $50,000,000 to $100,000,000.

IDOLS TO THE MOLES AND THE BATS.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Isa. ii. 20.

Although this prophecy may have reference to something connected with the manifestation of God's judgments, still there is something remarkable in a discovery made a few years ago near Tarsus, Paul's native city. It would seem that some, that early embraced Christianity, perhaps during his second missionary tour, actually did with their idols as Isaiah prophesies. We append a note taken from "Conybeare and Howson's Life and Epistles of St. Paul," vol I. p. 258, which will, as we think, prove interesting to our readers. The note says, "In a mound which had formerly rested against a portion of the city wall, since removed, was discovered a large collection of terracotta figures and lamps. At first these were thought to be a shard-wreck, or the refuse of some ceramicus or pottery work. But on observing that the lamps had been used and that the earthenware gods (*Dii fictiles*) bore no trace of having been rejected because of defective workmanship, but on the contrary, had evidently been used, it has been imagined that these terracottas must have been thrown away, as connected with idolatry, on the occasion of some conversion to Christianity. The figures are such as these: a head of Pan, still showing the mortar by which it was set up in some garden or vineyard; the bo, Mercury; Cybele, Jupiter, Ceres crowned with corn, Apollo with rays, a lion devouring a bull, with other symbols of general or local mythology. There are, moreover, some ears, legs, etc., which seem to have been votive offerings, and which, therefore, it would have been sacrilege to remove; and a great number of lamps or incense burners, with a carbonaceous stain on them. The date when these things were thrown to the 'moles and bats' seems to be ascertained by the dressing of the hair in one of the female figures, which is that of the same period of the early emperors, as shown in the busts of Domitia, or Julia, the wife of Titus, the same that is censured by the Roman satirist and the Christian apostle."

In Acts xix. 19, we have a case somewhat parallel: "Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver."

## Communications.

### HAPPY IN DEATH.—No. 8.

"The way of every man is declarative of the end of every man."—*Cecil.*

The quotation last made suggests to me the probable advantage of introducing, at this point, a condensed representation of the manner in which some of the more distinguished worthies on the Sacred Roll carried themselves through the final scene. Few details are given; for their remarkable experiences, if they had any, do not seem to have been reckoned by the historians as of special interest or value. This, be it carefully noted, is in direct contrast with the rule adopted by the biographers of eminent Christian saints. Every item as to their feelings, and hopes, and joys, and pious exercises is diligently collected into the memoir, and the more of these, and the more exceptional their quality, so much the greater interest is felt in the narrative. Even art, as we have seen, has been invoked to show how, with heaven supposed to be close at hand, a servant of Jesus could terminate his career, and thereby to awaken a holy desire, if we may not say ambition, to others so to live that they also might die in like manner. Though little of an experimental nature is on record as to the old-world saints, when passing hence, enough is furnished to show us that their exit was marked by devout, courageous manliness. It did not seem to occupy their thoughts to any large extent; engross their attention it certainly did not. Their feelings in contemplating it are nearly, if ever, made known. They seem to have regarded it composedly as among the inevitable things, and when their time arrived they laid themselves down and died, with as much calmness as they had in other days sought their couch for natural repose. Why should they not bow to the Divine will? Why should they dread being "gathered to their fathers," when it all happens by his ordination who has proved himself their friend, though unseen? "If I make my bed in Sheol"—among the dead—"Thou art there!"

These godly men, who had no illusive apprehensions of death, but saw it in its simple and stern reality, instead of dwelling on their emotions and on their glorious prospects, while others stood wondering around, were so far as we can discover, chiefly occupied on the solemn occasion with matters which, we may safely exclude, were in their esteem far more appropriate to their last moments, and perhaps far more honoring to the Being they adored. As a rule, self was forgotten—God and his interests alone engaged their mind and their speech.

Of Abraham, "Father of the faithful," it is simply written that he "gave up the ghost, and died in a good old age.... and was gathered to his people," Gen. xxv. Whilst all details as to the dying scene are excluded, his pious, trustful life is portrayed at length; and from this fact we may learn what in God's estimate is of supreme, and it may be of exclusive moment.

As for Jacob we behold him when his end was near, blessing the two sons of Joseph, blessing his own twelve sons, founders of the twelve tribes, adding prophetic descriptions of their respective characteristics and fortunes in the long ages of time, and then, having directed his family as to his burial, "He gathered up his feet into the bed, and yielded up the ghost, and was gathered to his people." Gen. xlix.

When Joseph is about to expire, he "said unto his brethren, I die: but God will visit you, and bring you up out of this land unto the land which he sware to Abraham, and Isaac, and to Jacob," Gen. l. And so speaking he passes into the unrelieved darkness—calmly, decorously, without a quaver, as became one who made the God of mercy his confidence.

Shortly before he went the way of all the earth, the sacred historian informs us, Joshua, the "Captain of the Lord's hosts," who seems to have occupied his exalted position with religious fidelity, assembled all Israel at Shechem, and delivered to the vast congregation a long and earnest address, warning his hearers against the crime of idolatry, and urging them to the pure worship of their Maker. Having, at its conclusion, sent them home, he retired to his own dwelling, where, after a brief interval, his countenance underwent the great change, Josh. xxiv. Once more only the fact is inscribed on the page; the how he died remains untold. He had finished his work, kept a loyal heart towards his God, and why should he not enter quietly on his rest, as the pious and stout-hearted had done before him? The saints in those ancient epochs appear to have thought that the life—the life alone, counts in the balances of God. And in that who will venture to assert they were mistaken?

We present but one case more, that of Elijah's successor in the prophetic office. In 2 Kings xiii. 14, it stands, —"Now Elisha was fallen sick of his sickness, whereof he died: and Joash the King of Israel came down unto him, and wept over him, and said:—'My father, my father, the chariots of Israel, and the horsemen thereof!' intimating thereby his profound sense of the help this man of God, so gifted with wisdom and supernatural power, had rendered, and what an irreparable loss his removal would be to himself as a sovereign and to his country. Then the Seer leads his visitor to understand that Syria, his enemy, would be smitten by him thrice, though had he literally obeyed the prophet's voice in the chamber where they were, the king might have had a guarantee of absolute victory when the battle came to be joined. Thus ended at once the good man's help to his sovereign, and the whole term of his sublime mission; for instantly it is written—"And Elisha died, and they buried him,"—few, but expressive words. As to how he behaved at the very close, or what testimony he delivered, if he made any communication to friend or stranger of his inmost thoughts, there is not one syllable in the history. Likely he confided his last interests and his child-like acceptance of the event about to happen only to the ear of him who had been a loving guardian to him from his birth, and whom he had by grace divine served so long.

Thus the simple, heroic, God-fearing men in the ancient days met the King of Terrors; thus, in other words, they parted with life and silently entered into the gloom of the sepulchre. They knew what death meant. No hallucinations, no dreams, usurping the place and the power of the facts, shed a radiance where there was silence and night. They could scarcely fail to recoil instinctively, though in pious meekness of heart, from the destiny before them, perhaps the reflection that they would soon be with those who "Praise not the Lord," imparted to their solemnized reflections a hue of sadness and depression, at which no sensitive and unperverted mind will be astonished. As they had lived in union and fellowship with God, we may assume with perfect propriety that their end was peace, though, as we have noticed, that circumstance is not inscribed on the sacred page. It looks as if the tranquil characteristic was held to be but a matter of course; and yet after all not a thing to be rated highly in determining their worth as mortal beings in God's sight, or as having any essential bearings on their fortunes hereafter. This, however, is affirmed of them:—"these all died in faith,"—died believing in the merciful God and Father—committing themselves to his charge through the protracted night—seeing in calm prospective vision the fulfilment at last of his pledges, and assured that they would have a share in the splendors and transports when the predestined heavenly ages should begin. They died, then, as they had lived from the time of their conversion. Their new life had its origin and support in faith, and they lived as believers, and they died as they had lived. It is, we admit, highly probable that every one of them expired in conscious peace—perfect rest in God and in his will; but their safety was in no degree suspended on that condition of feeling, much less one of a more exalted or mystical nature, even supposing it formed an element in their spiritual history. Feelings are deceptive, because fancies and facts may, as already observed, produce emotions identical in color and force. In this of all matters the most vital, shall we risk a delusion that may be the prelude to ruin? Discerning a surer warrant of hope, we assert their safety, or final welfare, rested alone on the love, and mercy, and faithfulness of God, who had owned them as his sons when they returned to his heart, and dedicated their whole talents and possessions to his service: who had supplied ample grace to assist them in doing his will, or in suffering as he might require; and whose eternal purpose, whether it had been revealed to them or no, is that none of the regenerate shall perish, but that the entire company shall be raised up at the last day in glory, and honor, and immortality, to dwell with him in everlasting love.

W. G. MONCRIEFF.

[To be Concluded in our next.]

## Selections.

### SIMPLICITY IN RELIGION.

Canon Farrar, who is as liberal-minded as he is fearless and able, in a recent sermon declared that where England made one Christian in heathen lands, she made a hundred drunkards. This was a bold assertion—almost too bold to at first seem true, but the more one examines into it and reads the authorities upon the conditions and recent history of the uncivilized countries where missionary effort has been directed, the more painfully truthful does the statement become. Of course, the reports sent out by missionaries give a more sanguine coloring, but with all due respect to the zeal and self-sacrifice of these worthy gentlemen, the way to arrive at a true appreciation of the situation is to examine all the evidence. When that is done it will be found that what Canon Farrar has said not a false alarm, but a great evil that the mission work must face squarely and endeavor to remedy.

Remarkable testimony of the correctness of Canon Farrar's assertion comes from an unexpected quarter. Mr. Joseph Thomson is a distinguished African traveller. He has conducted three expeditions to East Central Africa. He is a Christian, thoroughly imbued with the spirit and interests of his religion. He goes further than Canon Farrar, and says: "For every African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade." He declares that "four hundred years of contact with Europeans have only succeeded, along the greater part of the coast, in raising a taste for gin, rum, gunpowder and guns." Mr. Thomson says he had seen so much of this sort of thing that he began to believe that the negro was not capable of development. But when he reached the heart of Africa, his pessimism suffered a severe shock. These are his words:

"I could hardly believe I was not dreaming when I looked around me and found large, well-built cities, many of them containing 10,000 to 30,000 inhabitants. The people themselves, picturesquely and voluminously dressed, moved about with that self-possessed, sober dignity, which bespeaks the man who has a proper respect for himself. I saw on all sides the signs of an industrious community, differentiated into numerous crafts—evidence sufficient to show how far advanced they were on the road to civilization. I heard the rattle, the tinkle, and the musical clang of the workers in iron, in brass, and in copper. I could see cloth being made in one place, and dyed, or sewn into gowns or other articles of dress in other places. In the markets, crowded with eager thousands, I could see how varied were the wants of these negro people, how manifold the productions of their industry, and how keen their business instincts. Almost more remarkable than anything else, no native beer or spirits, nor European gin and rum, found place in their markets. Clearly there were no barriers, and therefore no sellers."

What had caused this? Christianity? No; it was Mohammedanism, and not only had it done that, but it had established schools, built churches, and made the people as devout as they are prosperous. The lessons for their success must perforce be interesting. They are given from Mr. Thomson's article. The Mohammedans do not teach theology; they teach religion! They do not muddle the heathen brain with dogmas: they try to acquaint it with the few great truths. Their success lies in one word—simplicity. And most important of all, they make temperance an absolute religious necessity.

Of course, we do not want any one to draw the inference from these facts that Mohammedanism is superior to Christianity. It is far behind it. But this is not a question of superior religion, it is a question of superior method. The Mohammedans have succeeded where the Christians have failed, because they have shown more simplicity and more common sense. Let an ignorant man listen to the transcendental discussions of the Andover professors on the doctrine of future probation, and he will fall asleep. Place the same man under the simple teachings of Mr. Moody, and the plain words of truth and encouragement will reach his heart and cause his interest to deepen into conviction. The Christian religion is something too grand, too beautiful, too important, to be led off into side issues of involved discussion. The more simply it is presented the greater are the results. The less dogmatism the greater the vital force. We may send missionaries among the heathen, and they may preach the doctrines of the churches, but their success will never be great until they learn simplicity and practice it. Then, too, we will never evangelize the world by sending over missionaries in one boat to preach against intemperance, and then following it with another vessel loaded with cheap gin and whisky.—*Selected by I. McCurry from the Baltimore American.*

### Notice.

Any one knowing the address of Wm. Monahan, will confer a favor by sending the same to J. R. Fisk, Millerton, Kansas.

Any one sending us a new subscriber for 1887, and the subscription price of $2.00, may select books or tracts to the amount of 75 cents from our list, and they will be sent them free, post paid. Sample copies of THE RESTITUTION furnished on application.

### PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

## Youth's Column.

### Little We Know of Each Other.

How little we know of each other,
We pass through the journey of life,
With its struggles, its fears and temptations,
Its hopes breaking cares and its strife.
We see those about us on the surface,
For few of us glory in vain
And an cheerful face is no index
Of care that rages within.

How little we know of our brother,
The man who walks quietly by
With weak ones with labor and toil,
And builds his heart proudly on high.
Our earth-dead years is within him
That soldier exultance must greet
Of crime, or self-torture, or sorrow.

How little we know of each other,
The woman of fashion who meets
At her sister whose fate has all undone
To poverty, misery, tears,
May prate are the vain she-tomorrow
More deeply immersed in disgrace.
And the sadness she cared in sheltered
He plotted upon her own face.

How little we know of each other,
Of our own hearts how little we see:
We are all feeble under temptation,
Be our station be life high or low,
Ah! then let sweet charity rule us,
And help one another to win
The crown is that awaits those who strive for
Avoidance of shame and of sin.

### The Early Life of Christ.

We think, I apprehend, too little of those quiet domestic years of secluded, unpretending piety of Jesus, at Nazareth. Our eyes are dazzled by the outward glory which surrounded his path when he burst from his long concealment, and showed himself as the Son of the Highest. And yet there is a sense in which we should have more interest in the earlier, than in the later period of his life. It is like the life we have ourselves to lead. The Jesus of Nazareth is more a pattern to us than the Jesus of Gethsemane and the cross. He was not less the Son of God in the one case than in the other; nor less in the one character than in the other, has he left us an example that we should follow his steps. It was thus the great lesson of his life at Nazareth, as interpreted by his sayings in the temple, that no should be about our Father's business, in the counting-house, in the workshop, at the desk, as much as in the higher or more public walks of Christian or philanthropic effort; that a life confined and devoted to the faithful exercise of the simple, humble offices of daily domestic duty, if it be a life of faith and love, may be one as full of God, as truly divine and holy, as Christ-like and as honoring to Christ, as a life devoted to the most important public service that can be rendered to the church on earth.

In the quiet and deep-lying valleys of life, all hidden from human eye, who can tell us how many there are who, built up in a humble trust in Jesus, and animated by their hope in him, are performing cheerfully their daily tasks because a Father's wisdom has allotted them, and bearing faithfully their daily burdens because they have been imposed by a Father's love, content to live and labor and endure, and die unnoticed and unknown, earthly fame hanging no wreath upon their tomb, earthly eloquence dumb over their dust? These are they, the last among men, who shall be the first in the kingdom of the just.—*Dr. Hanna.*

*Dear Children:*

While Jesus was journeying with haste toward the home of a certain ruler of the synagogue, much people followed him, and thronged him. Among the multitude was a weak, sick, tremulous woman, who no doubt had been greatly perplexed how she could come near enough to Jesus to touch him, as one in her condition, according to the law of Moses, was forbidden to do so. Probably she had heard of many who had been cured, but saw no way to come near him. The dear sufferer had been sick twelve long years, had spent all her means on physicians, but grew worse instead of better. I can imagine when she saw Jesus, perhaps she thought, this may be my last chance of getting healed, but how dare I defile one so loving, so kind and good. No, rather let me bear my suffering than render him unclean.

She was evidently a daughter of Abraham, and knew the law. Timidly she hoped to be hid in the press behind him, and ventured in the crowd to touch his garment, saying to herself, "If I may but touch the hem of his garment I shall be made whole," and her timid touch of living faith caused precious healing virtue to flow out of our blessed Redeemer. Instantly her body was healed of that plague. Jesus, knowing that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And Jesus looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing that she was healed, came and fell down before him and told him all the truth. Our precious Redeemer said unto the poor, trembling one, "Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague." Dear children, how love, which is the fulfilling of the law, sent forth her healing flow of life, inexhaustible love has no boundary line, but she gently whispers to living faith, Fear not, the wall of partition is broken down. Handle me, feel me, it is I, who came that ye might have life, and that ye might have it more abundantly.

Your affectionate Teacher,
E. COPPMAN.

### Report of Elder Carter's Work in Kansas.

We believe it to be of interest to the brotherhood and encouraging in the cause of Christ to know that there are still noble workers in the cause of our dear Master. Elder Carter came to Centropolis Jan. 2nd. He commenced meetings in the Baptist Church and was informed he could have the house as long as he desired. After holding meetings a week with crowded houses and the people anxious to listen to the truth, he was informed on coming to church on Sunday morning that their Baptist minister would occupy the pulpit that day and would hold a protracted meeting. So we accordingly made arrangements to have him continue his lectures at the Campbellite Christian church. But they also thought it proper to commence a series of meetings at the Christian church. They however took the precaution to try to keep the M. E. Church locked against him but did not succeed. So he continued his lectures with crowded houses and splendid success for four weeks and two days, giving in all thirty discourses. People came with note books and Bibles, exceedingly anxious to investigate the truth. It is needless to say their congregations dwindled away and they were compelled to close their meetings at the Baptist and Christian churches.

The Christian minister challenged Elder Carter for a discussion which was accepted. The time set was Feb. 8th; discussion to continue four days. Two propositions were arranged. First: Resolved that the kingdom of heaven spoken of in Dan. ii. 44, was organically set up or organized the first Pentecost after the resurrection of Christ. Eld. Robertson affirms; Eld. Carter denies. Second proposition: Resolved that the kingdom of heaven mentioned in Dan. ii. 44, will be set up at the second advent of Christ. Eld. Carter affirms; Eld. Robertson denies. Today is the fourth day and the discussion will close tonight. No judges were chosen, but it is generally conceded that Robertson lost the first proposition. At least three ministers who were in sympathy with Eld. Robertson's position, so decided. The best of feeling has pervaded so far. The array of truth and the testimony of the Bible will certainly prevail. Hundreds of people have been attending and have become interested as they never have been before. There are many calls for workers. Brother Carter has more calls than he can fill.

Feb. 14. The discussion has closed. Elder Carter has conclusively shown that the kingdom is yet future and that it will be given to the saints when Jesus comes. He has sustained his position with a wonderful array of proof texts. The sudden death of Sister DeWolf will be recorded in the obituary notice elsewhere.

JOSIAH F. CULLAR.

Any one sending us a new subscriber for 1887, and the subscription price of $2.00, may select books or tracts to the amount of 75 cents from our list, and they will be sent them free, postpaid. Sample copies of THE RESTITUTION furnished on application.

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Christ's Kingdom: Where is it? What is it? Which is Right? Is Christ's Throne in Heaven or on the Earth?
Thanatopsis, or the First and Second Death Scripturally Considered.
A. B. Magruder's Reply to R. G. Ingersoll.
Scriptural Baptism Defined.
Letter to a Baptist Minister on the Literality of the Kingdom of Heaven.

# Poetry

## THE SWEET OLD STORY.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!
Light with radiant glory
That lingers about the West,
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the life he in loneliness led,
When the tears and blood of his anguish
Dropped down on Judea's sad.
For to me life's seventy mile stones
Had a sorrowful journey mark:
Rough lies the hill country before me.
The mountains behind me are dark.

Tell me about the Master!
Of the woman he freely forgave;
Of his love and tender compassion,
Of his love that is mighty to save;
For my heart is aweary, aweary,
Of the work and temptations of life,
Of the error that clings in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The Infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was banished and broken
Shall grow patient and strong and calm.

# Communications.

Paternity, Genealogy, Nature and Character of Jesus, in the light of the Covenants; being two Lectures, with some Additions, delivered at Wyoming, Delaware, by Dr. J. C. Thomas.—No. 1.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

This most important question was asked by Christ himself, of the Pharisees—cavilling fleshly Jews. They answered him, The Son of David. Then said Jesus, "How then doth David, in spirit, (by inspiration—Diaglott) call him Lord?" That is, if the Messiah was to be the son of David, how then was it that David by the Spirit or inspiration of God, in Psalm cx., called his son LORD? If David called him Lord, how is he his son? But they could not answer the question. They were full of self-conceit, and professed to understand and believe the Scriptures. Yet they could not answer the question. They did not understand *how* it was. For it is written that no man can understand, so as to be able to say, "Jesus is THE LORD, but by the Holy Spirit." 1 Cor. xii. 3. "God even the FATHER of our Lord Jesus Christ," 2 Cor. i. 3, having by his Holy Spirit, revealed that great truth, to David, that the Messiah was to be both Son of God and son of David, in God's own way, and by his own power "taking hold" of the seed or flesh of Abraham and David; see Heb. ii. 14–16; margin and R. V.; in begetting and manipulating, both for David and himself a Son; David could therefore so speak of him, prophetically and truthfully calling him Lord. Had not "the Father of our Lord," thus purposed, promised, and revealed to David the nature and character of his Son—the wonderful Being to come as Messiah—he could not have known it and called him Lord. And although that promise was literally fulfilled eighteen hundred years ago—that wonderful Being, Son of the Highest and Son of David—Son of God and Son of man—actually making his appearance upon the stage of action among men; and although the Father of our Lord, at that time, sent the angel Gabriel to tell the woman—the virgin, of the house of David, of whom he was to be born; in answer to her question, how it should be—to tell her *how* her offspring—"the seed of the woman"—should be Son of God as well as Son David; Luke i. xxvi. 35; to tell and make known to all men who have faith in God and his word, just how to answer the question that Jesus asked the Pharisees, viz., "*How* then doth David by the Spirit call him Lord?" The answer being as follows: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* that offspring (Whiting) which is to be born of thee, shall be called the Son of God." Although, I say, the Father hath so exactly fulfilled his word, and condescended to clearly make known how his wonderful purpose and promise should be accomplished; yet there are some who doubt it, some who stumble over it, some who will not accept it, but who try hard to make it appear unjustififul; and that the correct answer to our Savior's question, Whose Son is he? is, that Jesus was the natural son of Joseph! The son of Joseph by begettal!

Now this question is one of the most momentous. There can be no question of greater importance. Even the jailor's question, "What must I do to be saved? is no more important than this: for Jesus himself said, I am from *above;* I am not of this world. "If ye believe not that I am he, ye shall die in your sins." John viii. 24. Hence to make a mistake here, to *suppose* as did the wicked Jews, that Jesus was the son of Joseph, and refuse to believe that he was "from above, not of this world;" was and still is, a *fatal* mistake. For he that believeth not shall be condemned. To believe in Christ, is to believe that he was from above, "the *only* begotten Son of the Father" the one that all the prophets wrote about and prophesied should *come*, who *was* the WORD with God in the beginning, and *was God;* and also to believe what he taught, his "sayings," his words, his gospel. To belive all this, is simply faith in Christ—the condition of salvation. But mind, that faith must be strong enough to produce *love* and *obedience*—a faith which consists in "being *fully persuaded* that what God had promised, he was able also to perform," Rom. iv. 19–21. In other words, "faith made perfect by works." James ii. 17–26; or in other words still, "faith which worketh by love;" Gal. v. 6; and which *purifies* the heart;" Acts xv. 9; and life; 1 Peter i. 22.

Now then, I say, there are some who have listened to mistaken teachers, who think, as was supposed by the wicked fleshly Jews, that Christ was the son of Joseph, and not the Son of God as he claimed to be. The ignorant wicked Jews charged him with blasphemy, and took up stones to stone him to death for claiming to be the Son of God, and they ultimately accomplished their murderous intent and killed the Prince of life. Those ignorant blinded Jews said "we stone thee for blasphemy; and because thou being a man makest thyself God. Jesus answered them, Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?" John x. 33, 36. And yet strange to say, and most unaccountable; there are some who profess to believe the Scriptures, and without doubt, really *think* they do believe them—who profess to believe Christ's own words; and yet, who think that those ignorant blinded Jews, to whom Jesus said "ye judge after the flesh," were *right* in their supposition that Jesus was the son of Joseph—that Jesus had been begotten by Joseph, and not by the Power of the Highest, according to the words of Gabriel to Mary; of which words the Jews knew nothing. I have no doubt but those persons who so think (whom for convenience and no other purpose, I denominate Josephites) are just as sincere and honest as were those wicked Jews who "crucified and slew by *wicked* hands the Holy One," Peter said to them, "now brethren I know that through *ignorance* ye did it, as did also your rulers." It is possible therefore, for a person even to "*think* that he doeth God service" when he is killing the disciples of Christ. John xvi. 2. So thought Paul when he put to death the disciples of Christ. He says, I verily *thought* with myself that I *ought* to do many things contrary to the name of Jesus." But I obtained mercy, because I did it *ignorantly* in *unbelief.*" What people *think* therefore, is of no avail with God, except it be in harmony with what the word *says.* To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

These questions, What think ye of Christ? Whose Son is he? clearly involve the Paternity, Genealogy, Nature and Character of Jesus, as revealed and set forth in the Scriptures, *and no where else.* They cannot be answered by the thinkings of the flesh; by what this or that great writer, or great man thinks about them. No book but the Bible—God's own book—can decide these purely Scriptural questions propounded by the great Teacher himself. No other book than the Bible, which contains the Father's own record of his Son. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John v. 10. No other book can possibly afford the least proof in deciding and answering these all-important questions. Hence we appeal to the word. What saith the record?

I cannot help thinking that every careful reader into whose hands this little work may come, who has heard of this fatal delusion held by the Josephites—that Jesus was begotten by Joseph, and not by the Power of the Highest—the Holy Spirit—but who has hitherto never carefully examined the subject for himself; will be astonished to see what little grounds they have in the Scriptures for their theory: and how much there is, and how much positive proof there is, for the other side of the question—that Jesus, when here "in the days of his flesh," was "the only begotten Son of the living God"—begotten by the Holy Spirit, wielded by the power of the Highest. Although in the compass of this little work I shall not be able to produce more than a small part of the evidence on the side of the truth, contained in the Scriptures from beginning to end.

I cannot avoid the conclusion that every such reader will also wonder how it is possible for any one who has carefully and properly examined the subject, to entertain such a fallacy for one moment: and therefore to conclude that those who hold it have never thoroughly examined the Scriptures on the subject with sufficient care and thought; otherwise that they must be relying more on what mistaken unbelieving writers think and say, than what the Scriptures say—upon flimsy, fallacious evidence *outside* the Bible, instead of the Father's own record of his Son, and the Son's own words and testimony concerning himself.

Here, let me ask the reader to first consider two or three questions, viz.: What think you, can you imagine what can be the *object* of trying to make out that Jesus, the promised Messiah—the Savior of the world—was begotten by Joseph? Begotten by the will of the flesh? What could be gained if that could be proved? Would our reverence and admiration and love for him, be thereby increased? Would he have been more powerful to save? Would we be more likely to "honor the Son even as we honor the Father?" For my part, I must confess, that I cannot conceive nor understand what sort of mental organization a person must have, nor what object they can have, to desire and be anxious to make out that Jesus our Redeemer, our Savior, was nothing but a *man:* and to do so upon such flimsy, unworthy grounds; and resort to such absurd notions as we shall see.

## TIME.

All who love the Son of God would rejoice to know that the date of his return to the world was clearly revealed.

No conviction that it was so revealed, or at least to be strongly inferred, many persons even from apostolic times have looked for that blessed hope to be realized either in their day or some period not far remote.

That the six thousand years were nearly accomplished, and were antityped by the six periods or days of creation, has always been a ground of expectation, for we read that "One day is with the Lord as a thousand years," and knowing that the last day of Gentile times inaugurated the thousand years of the reign of Christ, that inference was very plausible. Be that as it may we may be assured that it is not a matter of positive assurance on which faith may be built, otherwise the word of the Lord Jesus would have lost its force, for it was declared as a ground of motive for continued readiness to the church at all time. "Ye know not whether it shall be at midnight or at cock-crowing or morning. At such a time as ye think not, the Son of Man cometh." Had the coming of the Son of Man been contingent upon the lapse of six thousand years, the disciples of apostolic times and later, could not have been, (as all history ecclesiastical, profane and sacred declare) expecting the possible return of the Lord in their day. Is it not most probable that the statement of the apostle Peter, concerning a thousand years being as one day, etc., was to convey an emphatic idea of the all-comprehension of time by the ever living God.

But the stronghold of believers in definite time, rests on the prophecy of Ezekiel, who in predicting the history of Jerusalem, was commanded by the Lord to signify the time by certain acts covering periods of 390 and 40 days, "a day for a year."

That this was to be adopted as a rule for the interpretation of other dates is entirely without warrant.

Daniel's prediction of "seventy weeks to Messiah the Prince," may be cited to the contrary, but it must be observed that the term week is (in my information is correct) significant of periods of seven irrespective of whether days, months, or years, but which, judged by fulfilment, must have been seventy times seven years. No inference can be made the basis of confidence in things hoped for, and therefore "not of faith."

Another reason for not trusting to definite dates is the unreliability of all data. Look at our marginal Bible references, and see the date of Daniel's vision of 2300 days to the cleansing of the sanctuary, and we find the date to be 553 before Christ, add the two and the sum is 2484, therefore long past. Take the times to the time of end, admit them to be 1260, or 1260 days symbolical of years, and start with time, guided by Christ's own interpretation. Jerusalem encompassed with armies, as synonymous with the setting up of the abomination that maketh desolate. The date of this being about A. D. 70, deduct from the longer period 1260, answer 1220 A. D.

Whoever builds a house upon the sand, is by our Lord likened to a foolish man. Can those who build such arguments on so shifting a basis as chronology, be counted wise virgins?

As the prophecy of Daniel was open in apostolic days, and the admonition given regarding these very events, "Let the reader understand," would it not be strange if our Great Master knew not the time of his return? Supposing the day for a year theory to have been then open to God's people. Could the church of Thessalonica have been in doubt concerning the day of Christ, if the dates of Daniel and the revelation by Ezekiel were known to the apostles inspired? How easy would it have been to say to them in their distress, "the dates run at least 1200 years, perhaps 1700 before the Lord comes to cleanse the sanctuary." But not such a word, otherwise we read the words of Paul "We who are alive and remain," and the surmise that probably John would tarry to the coming of his Lord. It is absolutely clear that on no revealed data, so interpreted, could the Master return before a very long period.

How very contrary to the spirit of all New Testament admonition to "Watch and be ready" I need not say. But erring men are always anxious to justify their own wisdom. How presumptuously men have claimed to be "the wise who should understand" we well know. The very persons claiming such wisdom being often ignorant of the first principles of the truth, and far from righteousness.

All persons familiar with the great agitation of 1843, will remember how Rollin, and Gibbon, and Mosheim were racked to support a theory in harmony with the dates of William Miller, and thus destroying all simple faith.

But is there no meaning in all the dates of Daniel, and the Apocalypse by John? Far be it from our thoughts, but we must compare spiritual things with spiritual, and not take the unreliable words of infidelity and superstition, as a foundation for that wisdom which begins in the fear of the Lord.

We must ever take our views of prophecy from the standpoint of those to whom prophecies were addressed. Thus Daniel in all his prayers and fastings, was burdened for Judah, his people. Even Jesus spoke and prophesied to his people as Jews and children of or lost sheep of Israel. The development of the ecclesia out of all nations was then a mystery, but afterwards revealed through apostles and prophets, that the Gentiles should be fellow heirs with all the faithful children of Jacob.

We may depend upon it that whoever lives to see the events of these data will be greatly in need of definite time, they will be in the great tribulation such as never was or never will be again, and, as John's vision was past the period of the destruction of Jerusalem, and his dates now long past if based on that event, the tribulation alluded to in Rev. iii., from which the overcomer is to be (except or) delivered is yet in the future, when according to Daniel many that sleep in the dust of the earth shall awake.

The vision of John clearly shows that after this part of the body of Christ, or firstfruits is caught up to meet him, others will be prepared to unite with them and together they will reign with the Christ a thousand years.

The argument for this is very brief. John's vision was of things shortly to come to pass. No past events reasonably fulfil Revelations xiii.

The work of the beast power there delineated corresponds closely with Daniel's prediction of the abomination and Paul's of the man of sin. While these events progress, a class gathered out of all nations are in supervision, and before the throne of the Lamb slain (still a Lamb). Rev. xx. 4, brings to view those who are under persecution, but obey God, and are faithful to death, as reigning with Christ.

If this view is correct, and I do not dogmatize, only seeing here much harmony, and less inconsistency than other views have, there seems to be a necessity for separating the events of the first resurrection, thus:

"The dead in Christ shall rise first," (The elders, etc.). Afterwards (Epista) those who are alive and remain, in successive bands, or orders. Lastly the seventh trumpet, when the kingdoms of this world become, etc., and all the saints are changed to immortality in the twinkling of an eye, glorious consummation of Almighty power and love.

As the sum of the dates of the Apocalypse, literally read and believed (excepting the thousand years which we generally claim to be literal time, why not the rest of the time then)? do not cover much over seven years if as much even, there seems a great reason for believing that when God is "saving the house of Judah first" and gathering Israel home, that every event of fulfilling prophecy will be easily understood by the wise who then as Daniel predicts will turn many to righteousness, and shine as stars for the ages of ages.

Can it be believed by unbiassed persons that any prophecy can be fulfilled and the fulfilment be a matter of doubt to the faithful and believing Christian? Did any event ever so happen in past fulfilment about which discussion and confusion were most common, and where all the stores of history had to be ransacked for proof. No, no. R. T. YOUNG.

# Selections.

## THE BIRDS OF PALESTINE.

The testimony of travellers with regard to the birds of Palestine is very conflicting. One person will travel through the country, and say: "How very few birds there are. I have seen almost none." Another will say: "The country is full of birds." Much depends upon the season of the year when one visits Palestine, and much more, perhaps, upon one's habit of observation. In fact, Palestine may be said to abound with birds if one counts with such as remain throughout the year those that simply pass through the country. Such of the latter as are caught here are generally reckoned, whether rightly or wrongly, among the birds of Palestine.

The list of birds that have been noticed in Palestine hitherto numbers not far from 350 different species. When one considers the birds or flowers of Palestine, one has to bear in mind the strange physical conformation of the country. In a belt of about one hundred miles in width from east to west we find the sea-coast, the mountain range of Western Palestine, the unusual depression of the Jordan Valley, the long mountain range of Gilead, and the great plateau which stretches eastward from Gilead and southward from Damascus. Here are at least four marked varieties of country, counting the mountain ranges east and west of the Jordan as one, each to a certain degree possessing animal life peculiar to itself. There are birds on the sea-coast which never visit the mountains of Western Palestine or the mountains of Gilead. The same is true of the Jordan Valley. The Jordan Valley is a tropical region where tropical varieties of birds exist.

It is common to associate birds of beautiful plumage with a tropical climate; but in general the plumage of the birds of Palestine is rather dull. There are here a number of birds that should be described in this way, but they are not all found in one locality; some are peculiar to the sea-coast, others to the mountains, and others still to the Jordan valley, so that if one were to visit, for instance, the region about Jerusalem he would see of such birds as we are describing only the roller, the bee-eater, the hoopoe, the jay, and, very rarely, the golden oriole, and these, in fact, only at certain seasons. Some of the chats about Jerusalem have bright plumage, but it is in no way remarkable. On the sea-coast or by the Jordan one would see three kinds of kingfishers, of which the Smyrna kingfisher has very striking and showy plumage; the sun-birds, the flamingo, the egrets, the purple fern, and the white pelican. Some of the wild ducks, the houbara bustard, the francolin, and a few other birds, while they are not showy as seen from a distance, are remarkable for the fineness and delicacy of the pencilling of their feathers when these are examined closely. On the other hand, the jay, to which we have already alluded as a bird of beautiful plumage, is showy in the distance, but when closely examined the feathers are seen to be coarse and the general appearance is rough.

Again, a land of birds is supposed to be a land of song; but as regards Palestine, it is a remarkable fact that it possesses very few song-birds. Jackdaws, crows and ravens call, swallows and sparrows chatter, larks warble forth their happy notes, bulbuls coo in the fondest manner, and a few other birds utter their peculiar notes; but loud and sweet songsters there are none. The great heat of the country and the absence of forests may in part account for this.

One cannot have failed to notice that the writers of the Hebrew Scriptures make almost innumerable allusions to birds and their habits, showing that they were careful observers of such things. The comparisons, symbols, and lessons which they draw from this source are striking and beautiful. Moses was very careful to distinguish between clean and unclean birds, Lev. xi. Deut. xiv., and the prohibition must have been founded upon close observation of the habits of birds in general, assisted, no doubt, by divine guidance. Furthermore the great lawgiver appeals directly to the tender and humane feelings of the Hebrews when he gives directions regarding their treatment of the mother bird when found with her eggs or her young, Deut. xxii.

It may be noted that the conduct of the inhabitants of Palestine today is in direct contrast to the injunctions to which allusion has just been made. Tender feelings for animals of any kind are entirely wanting in their character. Gentle treatment of any living thing is quite unknown. Moreover, as regards the eating of birds and animals, many are devoured which people in civilized countries would never think of eating. A number of those in the list of unclean birds, as found in Leviticus xi., are readily devoured by the natives, and among wild animals they eat the fox and the hyena. There are also people who eat oats. It may be that great poverty has brought the people to a condition of great degradation; but what I have stated above I base upon six years' observation and experience with the natives of Palestine, whose habits in regard to their food have sometimes shocked me. These remarks apply, of course, to the poorer of the town and peasant classes, and to the menial class among the Bedouin.

For a country of such a limited extent, Palestine is one of the most remarkable on the globe for the number of its birds of prey, which is estimated as high as forty-five or fifty species. Most of the large birds of prey are called by the general term of *nisser,* which mean *eagle.* Travellers often report that they saw a number of eagles when in reality they saw only vultures. The natives, unless pressed, do not trouble themselves to give definite answers to questions that are put to them by the tourists. An answer that will satisfy their questioner is the proper answer. As is very natural it is the peasants and the wild Arabs who distinguish most readily between birds, and who are able to apply to each its appropriate name. The higher classes and the well-to-do people of the large towns care nothing for such things and seldom know one bird from another.

Travellers have frequently said to me: "We saw at such and such a place several very large birds soaring round and round above our camp. Sometimes they would soar very high and again very low quite near our heads." Yes, those are Egyptian vultures. They are often called "Pharaoh's chickens." In the spring, summer, and autumn they are very abundant and always follow Bedouin encampments. They are a most unclean bird, and their heads, what one might call their faces, have a hideous appearance.

We have spoken of the fact that most of the birds of the country have their particular seasons, and to one who live at or near Jerusalem the ravens furnish a striking illustration of this. In the autumn the air seems to be alive with them. They cover the hill-tops, rocks and crags, and hundreds resort every night to the walls of Jerusalem for roosting-places. Perhaps no bird during those months is more common than the raven, while in the spring and early summer a raven about Jerusalem is very seldom seen.

Probably the most abundant of the game birds of Palestine is the partridge, of which there are two kinds. One kind is found about the Dead Sea and in the Jordan Valley but does not second to the mountains. It is about one-half the size of the other kind which exists in the valleys and on the plains, but which is found chiefly in the mountainous regions. In the autumn the land seems to swarm with them. The Arabs catch them in great numbers and sell them to the hotels and private houses, for their flesh is highly prized. This is doubtless the kind of partridge to which David refers when he speaks of himself as being hunted by Saul like "a partridge in the mountains," (1 Samuel xxvi. 20). These birds are easily tamed, become great pets in a household, and are fondly attached to their masters.

The natives of the country have many devices besides firearms for catching birds, and it may be of interest to mention that among some of the Bedouin tribes falcons are still taught and employed for this purpose. Whenever they entertain important guests, particularly if they are Europeans, to send out their falcons to hunt in one of their standard entertainments.

It could not be expected in a short article to give an elaborate account of the birds of Palestine, and nothing has been now attempted beyond stating a few facts which may be of interest to the general reader. Lists, names, localities, times of nesting, times of migration, and many other characteristics and habits of birds have for the most part necessarily been omitted. We may add that the work of the naturalist in this country, whether we consider its birds, animals, insects, flowers, or fossils, is not yet complete. Much has been done during the past ten or twenty years to increase our knowledge respecting these interesting subjects, but very much remains yet to be accomplished. It may be mentioned that the most extensive work on the Flora and Fauna of Palestine is that of Dr. Tristram, a large quarto volume, published in London by the Committee of the Palestine Exploration Fund in 1884. It is probable that Dr. Tristram and the writer of this article have the two most extensive and complete collections of the birds and animals of Palestine that exist at present, but which of these two collections is the more complete it would be difficult to say.— *Selah Merrill, LL.D., U. S. Consul, Jerusalem, in Independent.*

JERUSALEM, Oct. 31, 1886.

Jerusalem is a place which draws to one common centre from all parts of the world people with the religious bump largely developed. It is not strange that it should be so, for the Scriptures are found everywhere full of events which have transpired on this soil from a time shortly after the flood down to 1800 years ago. There are always women from other lands devoting themselves to doing good as they have opportunity. You have no analogous case to compare with the peculiar calls for help which are presented constantly here. For instance, within two or three years about 400 Jews came here from Yemen in Arabia in complete destitution, and then the few philanthropically inclined had their hands full of work. These women of whom we speak each in her way did what they could to feed, shelter and otherwise care for these refugees or rather poverty-stricken Jews consisting of men, women and children.

At another time a company of Germans of a zeal which drew them from their homes to come to the "Holy City," but which did not lodge, clothe or feed them, were also looked after to some extent by these women. These poor people crawled into the quarries or caves under Jerusalem and were likely to die there in the darkness, but the government put a door to the entrance and locked them out. A man was found starving a while ago whom a couple of women had helped to food, shelter and washing his clothes for him, etc. He proved to be talented, and now within the past month has published a book in Hebrew poetry regarding the restoration of the Jews. A woman gave him enough to print an edition of 500, and to pay the postage on those sent abroad. Her money too enables him to live in a frugal way while getting out his book, and upon it he is traveling just now among the nine Jewish colonies established in Palestine. So it goes; the city has to draw from Europe for the assistance of those who would otherwise starve just as in Paul's time.

The doctors of the various hospitals and dispensaries meet an overwhelming number of people hard up, dying for want of food or proper lodgings. If it is true any where in this world, it is true here, that the needfuls ye have with you always.

As the cold rains are soon expected, I intend D. V. starting for the U. S. in a week.—*Gratuit, in New Age.*

DEWOLF.—At Centropolis, (Franklin Co.,) Kan., Feb. 11, 1887, Catharine M., wife of H. F. DeWolf, aged 60 years, 3 months and 28 days.

She died of heart disease while on her way to church in company with her husband and three grandchildren. She has been a firm believer and an active worker in spreading the precious truth for more than thirty years. She died in full faith of meeting Jesus when he comes. She leaves a husband, two sons and one daughter to mourn her loss. The children have lost a noble, devoted, cheerful, Christian mother, and the father has lost a loving companion, but with faith and confidence he believes that Jesus will soon come and that we shall then meet her in that better land where sorrow will never come. With such a faith we need not sorrow as others who have no hope. Words of comfort were spoken by Elder Carter from Indiana; text, Heb. ii. 14, 15.

JOSIAH F. CULLAM.

The Second Quarterly Conference of the church of God in Nebraska will be held at Fairview School House six miles south of Arapahoe, commencing Friday, March 9, and holding over Sunday. All are invited and will be cared for by the brethren. Any one coming by rail should notify the president beforehand and they will be conveyed to the place of meeting.

ALDUS ADAMS, Pres.
J. S. MILLER, Sec.

# Poetry.

## JESUS CHRIST THE SAME YESTERDAY, TODAY, AND FOREVER.

Nothing but Christ as on we tread,
The gift unpriced God's living bread!
With staff in hand and feet well shod,
Nothing but Christ, the Christ of God.

Everything less, for him below,
Taking the cross wherever we go;
Showing to all where once he trod,
Nothing but Christ, the Christ of God.

Nothing save him in all our ways,
Dining the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ, the Christ of God.

Nothing but Christ for darkest hours,
In him can trust 'mid Satan's powers;
Though tempests rage, and troubles flood,
Nothing but Christ, the Christ of God.

Nothing but Christ for brightest morn,
As well anointed with Canaan's corn;
We then shall know in his abode,
Nothing but Christ, the Christ of God.

Today his Christ unchangeable,
Tomorrow Christ the blessed still;
Then lost in God our journey o'er,
Only his Christ for evermore.

# Selections.

## JEWISH NOTES.

REMARKABLE DISCOVERY IN BURMAH.

One of the most remarkable tribal discoveries, in our eyes, of modern times has just been brought to light, and is referred to in the *Jewish World* at some length, under the title of "The Karens of Burma: their Jewish Traditions." There are two distinct divisions of Karens—the White Karens, also called the Sgaws, and the Red Karens, often designated Pye-ys. "The latter are a turbulent set, found principally outside the Burman frontier.

. . . The White Karens are of a totally different disposition. They are timid, quiet, and submissive, and have been oppressed alike by Talain, Shan, Siamese, and Burman. The Bhuddists designate them Pye-ys, or 'wild men,' on account of their ignorance and barbarism. They live in the very simplest style; a knife, axe, a bucket, a pot or two, and a portable little fireplace, constituting the sole and whole possessions of a White Karen family. They have no literature, no writings, and stranger still, no idols. They are extremely shy, and live in the wildest and most inaccessible parts."

The following quotations from the *Jewish World* will give our readers an idea of the importance attaching to this people and their traditions:—

"When first seen by European travellers forty or forty-five years ago, the Karens were described as savages and atheists. Subsequently it was found that this strange people, far from being irreligious and infidel, was possessed of a body of traditions so remarkably like those of the Jews as to challenge something more than mere comparison. Still more startling was the discovery made later on, when the British acquired Upper Burma and the language of the Border Tribes began to be studied, that the Karens actually designated their Deity by the same name as the ancient Hebrews, that is, 'Yu-vah.' In their own words, or rather in the words of their historic sacred songs, they boasted that 'the Sgaws have the word of Yu-vah.' And a further investigation led to the recovery of a great portion of these Karen traditions which, whatever view one may take as to their origin, are of the very utmost interest to Jewish readers. There is no question of more resemblance in the traditions we shall quote, for they appear to be actually identical. Nor is this all. The verbal analogies are so very marked, and the phraseology so clearly suggestive of Old Testament forms, that it seems impossible when the isolation of this strange tribe is taken into account, along with the fact that such legends are elsewhere known in Eastern Asia, to doubt that the Karen Sagas are derived from Jewish sources. So remarkable indeed is the resemblance in every respect, that it can hardly fail to strike even the most superficial reader. The traditions, it must be pointed out, have two forms, one in prose and the other in verse. The former is that used by the chiefs when addressing their brethren, and the latter is that chanted at funerals, and possibly on other solemn occasions.

"The first of their sacred traditions has reference to God and his existence. The Deity is termed 'Kutra' or 'Great Lord,' 'Pu' or 'Great Ancestor,' but his appellation is 'Yu-vah.' They predicate God's supremacy thus—'Oh my children and grandchildren! The earth is the treading-place of the feet of the Lord; heaven the place where he rests; he sees all things and we are manifest to him.' The poetic version runs as follows:—

'Yu-vah is unchangeably eternal,
He was in the beginning of the world:
Yu-vah is endless eternal,
He existed in the beginning of the world:
The life of Yu-vah is endless,
A succession of worlds does not measure his existence,
He dies not in succession on succession of worlds.'

Like the Jews, the Karens represent God's countenance as shining. 'His countenance shines like the rays of the sun, the wicked cannot look upon him, his glory lights the heavens.'

"Of the Creation they have the following account, and the peculiar phraseology as well as the repetitions which are so characteristic of the more elevated style of Hebraw composition should be noted throughout:—'God created heaven and earth; then the creation of heaven and earth was finished. He created the sun and the moon and the stars; then the creation of the sun, moon, and stars was finished. He created again, creating man; he created man first from the earth; then the creation of man was finished. He created a woman; he took a rib out of a man and created again; then the creation of woman was finished. He created again, creating life; he took of his life, and he breathed into the nostrils of the two persons, and they became living things; then the creation of men was finished. He created again, creating food and drink; he created rice and seed, fire and water; beasts, elephants, and birds; then the creation of animals was finished.'

"Of the Garden of Eden, man's temptation and fall, the tree of life, and the primeval curse, they have detailed traditions. The following is the injunction of the Creator when man was taken into Paradise:—'My son and daughter,' said Yu-vah, 'I make and give you a garden. In it are seven kinds of fruit. Among them, one is not good to eat. If you eat of it you will grow old and die. All in the world I give to you. Eat and drink with care. Once in seven days will I visit you.' The poetic version of the fall runs as follows:—

'In ancient times God created the world.
He appointed food and drink;
He appointed the Fruit of Trial;
He gave infinite commands;
But Satan deceived the two:
He caused them to eat the Fruit of the Tree
They obeyed not and believed not God;
They ate the Fruit of the Tree of Trial;
They became subject to Sickness, Age, and Death.'

"The actual temptation is thus described:—

'Satan appeared deceiving unto death,
The woman Eu and the man Tu-hai;
The dragon took the yellow fruit,
And gave to eat to the children of God:
They did not observe the words of God,
They were deceived unto wretchedness,
And God turned His back on them.'

"In this version the name of the woman Eu is to be noted for a sufficient reason. It proves that the tradition, as given, could not have been derived from any missionary, since both Roman Catholic and Protestant teachers gave the name in the form of Awa to that part of Eastern Asia. In the Tribal exhortations the fall is further related:—'Oh children and grandchildren! In the beginning God, to try man whether he would obey his command, created the tree of life and the tree of death. Concerning the tree of death, God said, eat not of it. Not believing, man ate of the tree, and God hid the tree of life. And because the tree of life has been hidden since, men have died.'

'Had they obeyed and believed God,
We had not been subject to Death.
Had they obeyed and believed God,
We had prospered in our doing.
Had they obeyed and believed God.'

"Concerning Satan, the Karens also believe that he was formerly an angel, but by disobedience 'fallen from his high' estate. They have several names for man's ancient adversary. They call him 'Kuplaw' the 'Deceiver,' and more curious still, 'Yau-kaw,' the 'Trodden-upon,' in allusion to their belief that hereafter man is destined to place his heel upon the arch-enemy's neck in token of victory over him.

"It is further worthy of note that the Karens believe that Satan will ultimately be destroyed. 'Oh my children! Oh my grandchildren! though we were to kill Satan, he would not die now; but when the time of our salvation comes, God will kill him.' A similar belief, with of course a symbolic application, is embodied in the well-known passage of the Hagada—'He shall slay the Angel of Death.'

"They have, moreover, a thoroughly Semitic objection to the hog and hog's flesh. They say that, formerly, when they were accustomed to slaughtering cattle, they had to slay their beasts so quickly that the creatures had not time to utter a single cry of pain. Like the Jews, they believe that they were formerly 'especially beloved by God,' but, by reason of their disobedience, they have lost their books, their nationality, and their King. Their traditions run as follows:—'Oh children! Oh grandchildren! Formerly God loved the Karen people above all others, but they transgressed his commands, and in consequence of this we suffer as at present. Because God cursed us, we are afflicted as now; we have no books or King. But he will save us yet again; God will again have mercy on us and love us above all others."

"The Karens were crushed by God,
They have no happiness now,
God gave them commands, but not a single
one obeyed him:
The men of ancient times had perverse ears,
Therefore we have to suffer;
The men of ancient times had ears of hardness,
And we have thereby suffered.'

"Of the confusion of tongues recorded in the Babel legend of the Bible, and the subsequent dispersion of mankind, there is something more than a mere echo in the following adjuration:—'Oh my children! Oh my grandchildren! Man had at first but one father and one mother, but they did not love each other, and they became enemies; then their languages became different, and they hated each other and fought.'

'Men were all brethren,
Then had we the language of flint.
But they disbelieved God's word,
And became enemies to each other:
Because they disobeyed God,
Their language was divided:
God spoke to them in commands
But they disbelieved Him and were divided.'

"Like the Jewish belief in the Messiah, a temporal king and an ideally happy future condition of men is the teaching of the Karens in the following prose and poetic adjurations:—'Oh my children! Oh my grandchildren! The Karens will yet again dwell in the golden edifice. If we do well, God will put an end to all the other rulers. A Karen King will appear, and when he comes there will be happiness':—

'When the Karen King appears,
There will only be one ruler;
When the Karen King appears,
There will be neither rich nor poor;
When the Karen King arrives,
Even the beast will be happy;
When the Karens have their King,
Lion and leopard shall leave their savageness.'

"In some remote future period the Karens believe the Divinity will make himself manifest to man, and usher in a reign of peace and goodwill; and, descending upon earth, will judge mankind, punishing the wicked and rewarding the good:—

'At the appointed season Yu-vah will return,
And the dead trees will bloom again;
At the appointed year Yu-vah will return,
And moldering trees will blossom again.'

"Previous to this consummation there will be—as in the vision of the Jewish prophet Malachi—a time of tribulation and trouble:—

'God will come down with a trumpet,
He will descend with a sound of trumpet;
Blowing He will gather men like Butterflies,
He will gather them ill.
God will strike and the earth will quake,
And God will purify the earth.'

"As a sign of the times, 'the great mountain shall become as a plain,' and 'great hills shall be levelled;' and after that—

'Good persons, the good to God dwellings;
Righteous persons, the righteous to Heaven:
Unrighteous persons, the unrighteous
At death shall to Hell;
Wicked persons, the bad
Shall into the fire of extinction:
Wicked, the wicked
Shall fall into Lowest Hell.'

"Karens are cautioned against disregarding the time of God's judgment, and are warned to give heed to the teachings of those sent in advance to prepare them:—

'When the teacher comes to teach them,
If they believe not, they will be destroyed;
When the teacher comes and teaches you,
If you believe not, you will be utterly destroyed.'

"Those who are faithful and give ear to the admonitions of the elders will, in their naive phraseology, 'go to the New Town and the New City, and shall enjoy the golden palace.'

"The Karens have a very large number of injunctions bearing upon uprightness of life and morality of conduct. They are all strictly in accordance with Old Testament teachings, and bear the most extraordinary resemblance, in their phraseology, to that employed in the Old Testament Scriptures. There are commands referring to the love of God, prayer, idolatry, repentance, alms-giving, humility, love of our fellow creatures, humanity towards animals, the honoring of parents, false swearing, forbearance, love of one's enemies, and indifference to earthly things, differing in no essential respect from the teaching of the Bible. It would be difficult, in the compass of a brief article, to give any thing like a list of these, interesting though they would be for comparative purposes. We may, however, quote what they say as to the qualifications of a 'Disciple of Yu-vah:'

'Yu-vah created the Earth:
Who will be the Disciple of Yu-vah?
Yu-vah established the Earth.
Would'st thou become a Disciple of Yu-vah?
Then live apart from the ungodly,
For they live regardless of God.
And say Yu-vah is dead.'

"What strikes one even more than the resemblance of many of the Karen traditions to those of the ancient Jews is the phraseology, to which we have called attention in the course of these present papers. Such phrases as 'God descends with the trumpet,' 'God cannot look upon iniquity.' 'The heathen are ungodly,' 'God enlightens the heavens,' 'The earth is God's treading-place,' 'The earth will quake,' and so forth, which abound in the traditions of the Karens, are veritable Bible locutions, and are used as, what we may term, a Biblical sense. And, like the traditions themselves, scarcely leave it possible to doubt that they must have been derived from Jewish sources."

Regarding the origin of these traditions among so isolated and ignorant a people, the *Jewish World* says, it "seemes destined for all time to remain a mystery," because it says "it is impossible to believe in the 'remnant of the Ten Tribes theory;'" but way it does not condescend to say. To our mind that is the only solution of the problem. The *Jewish World* says very truly that "if such beliefs and legends had been found among a more civilized people, or tribes in more direct communication with strangers, the circumstance would have been striking enough. But the Karens are among the lowest of the savage races of the Burmese border-lands. There is no pretense of civilization about them, and no traces of similar traditions and beliefs have ever been discovered among the wild peoples by whom they are surrounded, and among whom they have always lived. A people so low in intelligence, so utterly barbarous, could never have originated such a series of traditions, even if it were possible (which it is not) to admit that the resemblances apparent are merely accidental." And again it says:—"To many . . . a very simple explanation will not unlikely present itself. Could not these fragments of archaic Semitic religious symbolism have been derived from some Portuguese Christian trading with the further Indies, or Christian missionary, many of whom no doubt visited Burmah? But one fact militates against such a theory. The Karens, when first discovered, know nothing of Christianity, nothing of Jesus of Nazareth, nothing of baptism or the crucifixion, nothing of the New Testament—its dogmas or teachings. And any Christian who had been at the trouble of teaching them so much of the Old Testament, as a knowledge of their traditions pre-supposes, would never have omitted to tell them something of the founder of Christianity and the great central dogmas of the Christian faith." —*Messenger.*

Selfishness, that exclusive regard to one's self, is one of the greatest curses to humanity. It withers, blights, destroys everything it touches. It dethrones true manhood, destroys all generous, noble feelings, closes the heart against those warm, Godlike impulses for doing good, chills all sympathy for suffering humanity, and shuts up the soul to the little world of poor, mean, adored self. Oh, for unselfishness, noble manhood in every professed disciple of Jesus! How it would bless the world! Let every one furnish a specimen.

P. O. Address.

Sister Carrie Williams wishes us to state that her full address is 1021 North 18th St., St. Joseph, Mo. Correspondents please note this.

Until March 1, 1887, Brother D. T. Halstead may be addressed at Ronselaer, Ind.; after March 1, 1887, his address will be Andover, Dakota.

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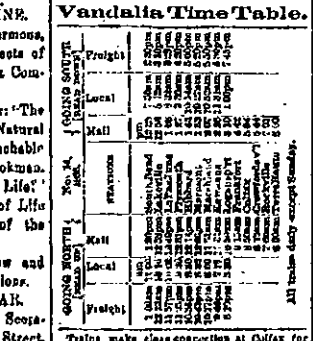


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The land will be very productive and will yield abundance. "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be counted for a forest." Isa. xxix. 17. "Again shalt thou plant vineyards upon the mountains of Samaria: the planters shall plant, and shall enjoy the fruit thereof." Jer. xxxi. 5. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come." "And I will call for the corn, and will multiply it, and lay no famine upon you." Eze. xxxvi. 8, 29. "And it shall come to pass in that day, I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil." Hosea ii. 21, 22. "And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Joel iii. 18. "The vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things." Zech. viii. 12. On account of the sin of Adam, God brought upon the ground a curse, which curse will be removed at the restoration. What that curse was may be seen from Gen. iii. 17, 18, and that it will not exist in the Millennium, the above passages abundantly prove. Then it will be truly said, "For the Lord hath comforted Zion: He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord." Isa. li. 3.

The inhabitants of the land will wonderfully increase in number. "For, as for thy waste and thy desolate places, and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away. The children of thy bereavement shall yet say in our ears, The place is too strait for me: give place to me that I may dwell." Isa. xlix. 19 20. "And I will multiply them, and they shall not be small." Jer. xxx. 19.

In view of the increase of the people, it is predicted: "Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hast enlarged all the borders of the land." Isa. xxvi. 15.

The wild beasts will be tamed, and neither men nor children will be in fear of being devoured by them. "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them.... And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain." Isa. xi. 6, 8, 9. Regarding the change of nature in animals, some regard the language of Scripture on this subject as figurative; but the language is not figurative. We see nothing attributed to them but what would have been natural before the fall, and therefore, nothing but what may be natural to them in the restoration. Will not the redemption and the restoration be as far-reaching as the curse? When we read of the hills breaking forth into singing, and the trees of the field clapping their hands, we do not need to be told that that is figurative language; but when we read of evil and ferocious beasts becoming gentle and harmless, in connection with the restoration of all things, we see no figure, because that must have been their natural state before the curse fell upon creation through man's sin. Let us not limit the power and wisdom and goodness of God by putting a figurative sense upon language which is evidently to be understood in its plain and grammatical sense. On this point it may no well to ponder the views of several great scholars. Luther says, "It is important for us to recur to Adam's original condition, as we expect all things to be brought back again to that." In his comment on Isa. xi. 6, 8, Calvin says, "He asserts here the change of the nature of wild beasts, and the restitution of the creation as at first." Graff says, "Even the natural ferocity of the brute creation will be subdued into gentleness during that age of abounding plenty and restrained evil." In his description of the new heavens and new earth, Dr. Nagelsbach says, "There will be a renovation even of the animal world. It will be in harmony with the spirit of peace and love, which will prevail in the entire new creation." It would be easy to multiply similar statements, for men who are governed in their exegesis by the laws of language, are compelled to give such an interpretation.

SILAS HEMS.

[Concluded in our next.

### HAPPY IN DEATH.—No. 4.

"The way of every man is determined by the end of every man."—*Cecil.*

This discussion could hardly be reckoned complete without some reference to the dying experience of Christ, our Savior and Lord. He stands in a position far, very far indeed, above the level of ordinary saints, yet be lived by faith like all the rest of them, and what promises are made to the entire band, he appropriated to himself in the season of toil, of suffering, and of temptation, as in the wilderness, while life lasted and when it reached its concluding stage. He lived in the consciousness of his Father's approval, which was occasionally manifested in a signal, nay, marvellous fashion, as at his baptism, when a voice from heaven was heard saying,—"This is My beloved Son in whom I am well pleased." He lived a perfect life, and in his sublime prayer, shortly before the torture of the thorns and the nails, he used this language;—"I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do," John xvii. R. V. Having so fulfilled all righteousness—having resigned himself to contempt and slander and a barbarous execution, in order to redeem the world, we would naturally conjecture that uniform rest within, if not something higher, would mark his parting hour. Many in love for him as their infinite Benefactor have undergone torments of the flesh equal to his, if not even more dreadful in continuance and intensity, and bore them with a tranquil spirit; on some occasions being exultantly elated by the honor assigned them, because they were privileged to suffer in his cause. But in our Lord's case mental calm and sweet repose under the canopy of his Father's love had at least one mysterious break, though of short duration. Very near his end there was obviously a loss of the serene comfort up till then enjoyed—a hiding, so to speak, of his Father's countenance—a gathering of gloom in his soul, resembling the miraculous obscuration in which Calvary and the whole district were enfolded, adding strange heart-suffering to the bodily anguish devouring his strength and vitality. In Mark's account of the crucifixion this statement is found,—"At the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi lama sabachthani?' which is, being interpreted, My God, My God, why hast Thou forsaken Me?" Chapter xv. 34. Almost immediately thereafter he cried again with a loud voice, and then all was over, in this way, "He said, Father into Thy hands I commend My spirit: and having said thus, he gave up the ghost," that is, expired, Luke xxiii. 46.

When no light is thrown by inspiration on this singular and affecting incident, it would ill become any one to speak positively regarding its cause and import. While meditating upon it every pious mind cannot but feel deeply solemnized—lost in reverential wonder, and moved with gratitude towards the sufferer, beyond the energy of words to disclose. Though this is not a fitting season to discuss the matter at length, so as peradventure to reach an understanding of the unusual experience, we shall in a few lines suggest what, after much reflection on its bewildering features, appears to be a not improbable account of the Savior's grievous trial, at the very time when he was rendering the highest conceivable homage to his Father's will.

Well then, let these things be seriously weighed. He who hung on the cross was about to die—to part with his human life—in the room of men, as a sacrifice for their guilt. In a little while, apparently but a few moments, after the doleful "Eloi" cry, that offering was consummated when he bowed his head and gave up the ghost. Death was the price of human redemption, and because he loved us all he paid it cheerfully, in accordance with the eternal ordination that assigned him the propitiatory function, and determined its stupendous God-revealing and God-glorifying issues. Now it seems to us that he had not merely to undergo death, but that he should first, as the sacrificial hour approached, realize the instinctive recoil from death which every human being feels at its nearness. In a word, the penalty and the anticipative emotion or natural revulsion he must bear in accomplishing our deliverance, for to both, as transgressors, we had rendered ourselves exposed. In the garden the anticipation of death, heightened by agonies of the cross, which he foresaw, as well as the act of dissolution itself, pressed with terrible weight on his sensitive and wearied organism impelling him to exclaim,—"Oh My Father, if it be possible let this cup pass from Me: nevertheless not as I will, but as Thou will," Matt. xxvi. 39. Out of that mental agony—that quivering between the imperious claims of accepted duty, and the storm of woe about to be encountered in its execution—angelic ministrations enabled him to rise great in strength, resolved to meet his awful doom with appropriate meekness and unshrinking fortitude.

Having thus in Gethsemane been agonized by the prospective view of death and the tortures that would produce it, on the cross and on the very brink of dissolution, the plaintive wail betokened the pressure of another peculiar form of suffering, which we venture to think had to be endured by him a victim bearing our sins in his own body on the tree. This was for our benefit, though not exclusively so.

At this stage in the development of our ideas, it should be borne in mind that the standing promise in Holy Scripture to each of the saints is,—"I will never forsake thee;" or, as the Psalmist puts it,—"The Lord forsaketh not his saints," Heb. xiii; Psa. xxxvii. Now our Lord being one of them—in truth, the Prince of saints, had this pledge for his support in the day of trial as certainly as any of the band. He, like the rest of them, had to live, and fight, and conquer by faith, as is practically illustrated in his conflict with the arch-enemy in the desert. And yet eternal as the promise is, amazed we hear him on the cross piteously inquiring,—"My God, My God, why hast thou forsaken Me?" Had the reiterated and blissful assurance failed? When all, or nearly all, human friendship and sympathy had been withdrawn, had his Father forgotten to be gracious to him in the climax of his desolation and misery? No; to God's glory, no! As he is dying for men, he must not merely endure the agonising anticipation of death before he is nailed to the accursed beams, but he must have a taste of the terrible consciousness of one who when dying is aware that God has forsaken him: for such each guilty individual would have known experimentally had no Savior appeared to reconcile him to God, and make him an heir of immortal being. In that case the guilty had but to die, having as their portion the correlated bitterness of the doom assigned them in the act of dissolution as well as before it came. The wages of sin is death—death with its lurid anticipations,—death with the sense of God's abiding displeasure,—death with its "dust to dust,"—death with its silence never to be broken,—death with its ruin never to be repaired. In love for man the transgressor, the Son of God incarnate volunteered to die, not in the blissful sense of the Divine presence and smile, but with the feeling of those transcendent consolations withdrawn for a time. That time though brief, was long enough to acquaint him with suffering he had never previously felt, and will never feel again. Death speedily relieved his agitated soul, and though he may have bowed his head without a gleam to cheer his last moments, on the third day he was recalled to the sunshine streaming from his Father's countenance, and the oil of gladness was anew poured on his being, now gloriously transformed. He became obedient to death, even the death of the cross, wherefore God highly exalted him and conferred on him a name above every name.

It can hardly be necessary to remark that however the Beloved One felt, there could be no actual forsaking, though he cries out in his perplexity as if such had assuredly happened. By some process in his mind, or influences exerted upon it, he was left to feel, or was made to feel, as if he were so inexplicably treated. Direct access to the inmost part of our nature, cannot in reason be denied to the Creator. Sometimes he may inspire their ideas beyond finite penetration to discover, —sometimes he may infuse joy,—sometimes ordain clouds and thick darkness to envelope all, as it seems to him necessary in the accomplishment of his designs, which are very worthy of his measureless wisdom and love. There could be no real abandonment of the sufferer,—no true coming short in the promises, for, if at his baptism the voice from heaven testified,—"This is my beloved Son, in whom I am well pleased," his life ever since and his submission to death now, but signally illustrated and confirmed the Divine commendation then bestowed upon him. He never was so dear to his Father's heart as when in the gloom; never so approved as when the "Eloi" plaint rose from his fevered lips.

And yet when just about to die, he was in sore distress, and for aught we know he expired bewildered—expired under the dreadful sense of being forsaken, that had settled on his mind. But if there was no ray of sunshine—no influx of happiness however narrow the stream, his faith was victorious in the midst of the overwhelming trial. His cry begins, "My God, My God!" Though no expression of friendly sympathy from on high cheered him in the end, God was still recognized by him as his God, and his trust in whom was unshaken during the bleakest moment. In the act of dying this was his confiding utterance:—"Father"—the relationship between them had never for an instant been interrupted —"Father, into Thy hands I commend my spirit; and having said thus, he gave up the ghost."

Whether the explanation we have ventured to propose is the true one, or not, or even an approach to it, we would shrink from affirming dogmatically. Perhaps it is not unworthy of consideration by those who may peruse these paragraphs, and if the author is wide of the mark he hopes fervently that others may be more successful in hitting the truth, If such an achievement is at present possible by a mere exercise of human penetration. This fact at least towers high before our vision, that the death of Jesus Christ was at a long remove from being a happy one. The forlorn appeal sets that for ever beyond question. The grandest and holiest Being the sun ever beheld on this planet—One whose heart was an exhaustless fountain of pity—Who cheerfully offered up his life to rescue the condemned—He just at the winding up of his mingled woes had a cry of wail enough to melt the hardest heart near the cross, as it has agitated and drawn tears from a vast multitude of grateful souls in all succeeding ages while its echo sounded from the gospel page, as the murmur of ocean seems to linger in the shell.

And though he in the manner described—with inward darknings of sorrow—reached the tragic end of his long pain, was he not like Noah in the ark, absolutely safe as he went through the gloom and the tempest? It would have been infinitely more pleasant to have had the hour when life was setting illumined with God's smile—cheered with tender whisperings of sympathy—soothed and animated by seraphic strains from quivering voices, anticipating the symphonies in heaven of those who would be ransomed by his blood; but in the purposes of the Supreme, whose counsels arranged all events in history from the cradle to the tomb, a ray of supernal comfort was not included. As in the garden, so here when night was darkest we may nevertheless be unerringly certain that in the movements of his sublime piety he would hold by the same mind,—"Not My will but Thine be done!"

Yet enthusiasts and those who pay homage to fables may extol what are styled happy and triumphant deathbeds in loud-sounding phrases, but there is a safer and more Scriptural course. The prime question is not what feelings have the dying, but what is their faith, and what has been the quality of their consecration? When my esteemed friend, Mr. James Lesslie, whose home was near Toronto, reached the close of his extended and piously useful life, he appears to have finished his career very much like one of the worthies in Old Testament eras. His final assurance to his family was: —"I am resting on the rock, Christ Jesus." In other words, Christ, the Life-Giver, was all his hope; and with that as his parting word, he entered into the darkness awaiting the whole of us. He died in faith. "Blessed are the dead that die in the Lord!" Our latest experiences may be very tranquil,—our drooping energies may be sustained with exulting conceptions of how grand it will be to awake from slumber in the dust, and behold all-glorious the Divine Redeemer who for our benefit endured the cross with its shame and awful eclipse; or perchance disease may render our thoughts confused, and shade all within and above with a depressing gloom, making us even long for the change that brings rest to the weary; but be our feelings what they may when the end approaches, we are, like our Lord, safe in his loving care, and may rest assured that the promise cannot fail. So may it be with him who, not heedless of his responsibility, delivers to the public these humble pages; and so may it be with those who may read them. Is it too much to ask that the perusal of them may be in a charitable, a patient, and a truth-loving spirit?

W. G. MONCRIEFF.

[Concluded.]

### The Term Christian a Divinely Revealed Name for True Believers. Seeks the Result of Assuming or Accepting and Glorying in Apostate Names.

"WHAT'S IN A NAME?"

It all depends upon the value represented by the name, and the value depends upon the utility which the name represents. Exulting and glorying in a sectarian name, granting that the name embodies a truth, is in principle assuming that a part is greater or at least more important than the whole. When I speak of the currency of the United States I include the very meanest denomination of it known as a silver dollar. Now suppose I hold this silver dollar before my eye and say this dollar constitutes the United States currency because it is all I can see of it, what would be thought of my wisdom or sanity? But for my life I cannot see any difference between this sort of folly and the folly of him who glories in being an Episcopalian or Presbyterian or Methodist or Catholic Christian rather than a Christian *per se*. Moreover it is the sectarian works or *errors as a rule* that become emphasized and exalted rather than the simon pure Christianity, and of all prejudice and bigotry there is none so unscriptural and heartless as the prejudgement of error. It is inevitably selfish and blind, wanting the first principles of true Christian character, namely humility, love of the truth and a hunger and thirst after righteousness. It is also the result of their joint labor, "And it occurred to them (Paul and Barnabas) even for a whole year long, to be gathered together in the church and to teach a considerable multitude, and by revelation to name the disciples Christians first in Antioch." Luke's use of this word *χρηματίζω* in the passage above quoted from his gospel in regard to "Old Symeon" as well as the common use elsewhere in the Scriptures, and in the heathen classics in this sense, not only warrants this interpretation, but in a matter as important as the naming of the Christ's body excludes any other.

Especially does it exclude the interpretation in "The Old" and "Revised" drawn from a doubtful use attributed to Polybius and others of a later and corrupt period in the history of Greek literature, which requires an aorist active infinitive, the form occurring here, to be used in a passive or middle sense. It is too much like their translating *κατα συγκυριαν* in Luke x. 31, "by chance" instead of "by conjunction" or by "a conjunction of events" and so contradicting the plain Scriptural teaching of God's particular providence, and encouraging the heathen idea of "a doctrine of chances."

To sum up my argument, there is everything in a name or nothing, according to the character of the person or persons bearing it, especially if the name is characteristically significant as Scriptural names are universally intended to be. Secondly, that the name Christian is peculiarly so, and that this significance and its vital importance has been lost sight of in the exaltation of other names as applied to Christ's followers which are, if true at all in their significance when tried by the standard of God's word, only so in a minor degree, the natural result of this apostasy being to engender and promote schism and reprehensible strife, as though a hand or a foot or an eye should arrogate to itself the name and office of the whole body. The whole being the sum of all the parts, a part assuredly cannot be the whole. Therefore the assumption of any such name is the height of folly and presumption. Thirdly, the proof given that we have "a thus saith the Lord" for the name "Christian" as the only appropriate one to be applied to the followers or "body" of Christ; and that the mistranslation and false interpretation of the inspired record is primarily responsible for the beginning and perpetuity of sectarianism.

Finally, in view of all the wrongs and follies of sectarianism which the history of the Christian church has so indelibly recorded on the pages of the ages, behold the wisdom and simplicity of revelation and the folly of apostasy or departure from it.

CHAS. GARDNER.

P. S. More proof can be deduced, many more, if necessary. For instance, in the passage in Rom. xi. 4, translated in the R. V., "But what saith *the answer of God* to him?" *χρηματισμος* is the word in the text translated by the four English words italicised. This passage did not occur to me until after I had closed the article. C. G.

### Confucius' Home Destroyed.

A recent conflagration in a remote Chinese village destroyed the ancestral home of the family of Confucius with all its contents; texts on stone commentaries; wondrous carvings in jade and alabaster; priceless jars of porcelain; jewels and precious metal work; in brief one of the most remarkable literary and artistic museums in the world, containing as it did nearly every extant memorial of the great teacher. In that building, erected about 600 B. C., generation after generation, the male heirs of the Chinese philosopher have dwelt in unbroken line for 2,500 years, bearing the title of duke. With every other family in China, a nobleman's rank must always be lower than that of his ancestors; for no true Confucian would presume to stand higher than his grandfather, father, or his elder brother. In the illustrious "House of Confucius," however, the lofty title of Duke passes unchanged, except when Emperor after Emperor adds by Royal decree some new phase of honor to the name and line of the famous philosopher.

NOW is the time to renew.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Mar. 9, 1887.


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## EDITORIAL BREVITIES.

As the time approaches for the restoration of Judah and Israel to the "Land of Promise," everything pertaining to the scattered tribes has an interest to the prophetical student. Even the smaller incidents connected with the history of the chosen people, in their exile, has a significance. While we now are at the evening of Gentile times, we are, at the same time, only at the dawning of the day that is to bring life and glory to Israel. While something is being done by some of Abraham's descendants in their own land, they are beginning to secure confidence and respect in other lands, as the following items will show, which we clip from the *Occident*, a Jewish paper:

"The eminent Rabbi, the Rev. S. Mohilleger, Chief Rabbi of Bialystok, is on a visit to London, with the object of stimulating extended interest in the Jewish Colonies of Palestine.

According to custom the Jewish ladies in the City of Morocco paid a visit to the Harem on the occasion of a Moorish feast, and gave a number of presents to the inmates. The visitors were very much pleased at the reception they met with on the part of the Sultan's household, having received a message from its head to the effect that the well-being of his Jewish subjects was his Majesty's constant care.

The Alliance Israelite Universelle through its network of schools is not only benefiting the Jews, but also the followers of other religions. In the port of Haifa for example, the School of the Alliance is attended by 95 pupils, of whom 10 are non-Jews."

EARTHQUAKES IN DIVERS PLACES.

In connection with other signs and events that are predicted by our Lord to precede his advent, he mentions earthquakes, and these have become frequent and destructive within the few past years. Since our last issue shocks of earthquake have occurred in Southern Europe in France and Italy that have been attended with much loss of life and property. Hundreds of persons have been killed and injured in different towns, and the liability to a repetition of the disastrous shocks keeps the people in a constant state of alarm. Coincident with these shocks of earthquake in Europe some lighter disturbances have been experienced in the United States. Let us carefully and prayerfully heed the signs of the times, and watch constantly for our Lord's return.

# Selections.

## THE OPPRESSION IN EGYPT.

We might naturally expect that some mention would be made in Egyptian records of such a people as the Hebrews, especially as they remained several centuries in the country; and many eminent scholars think that there is such mention make of them under the name of "Aperu," which is a title given, in some of the ancient hieroglyphs, to a race of foreigners who are described as having been employed in the public works. M. Chabas says, "that well-constituted rules of philology permit us to identify the name of the Hebrews (Aberu) with this ethnic denomination Aperu, a *p* being substituted for a *b*;" and it is placed beyond a doubt, by the inscriptions, that Rameses the Great employed foreigners in building his city Pa-Rameses (Rameses), which exactly accords with one of the works ascribed to the Hebrews in the book of Exodus: —"They built *for* Pharaoh treasure cities, Pithom and Rameses." Ex. i. 11. It has indeed been objected that there is mention in Egyptian records of the Aperu as existing in Egypt in the days of Rameses III. and Rameses IV., who reigned subsequent to the exodus: but it is quite possible that some remnant of the Hebrews may have remained in the land at the time they have been carried captive into it from Palestine at a later date.

But whether the "Aperu" and the "Hebrew" are identical or not, there can be no doubt that a foreign race were subjected about this period to such enforced and severe labor in Egypt as the Israelites are represented in the Bible as having endured in that land. The monuments of the Egyptian kings bear witness to the fact. Allusion is made to a ferment which existed in the heart of the land, and evil-disposed subjects are spoken of. Probably this refers to the Jewish people, who were groaning under their bondage, and doubtless endeavoring to resist it. We know from Egyptian records that many of their wars were undertaken for the express purpose of capturing slaves, who were afterwards condemned to perpetual toil in the erection of those public buildings, which still attest the ambition of those sovereigns, and their indifference to human suffering. As some one has well observed, "Every stone they laid cost a life." One of the most interesting tombs at Thebes is that of Rosohero, who is described as "Superintendent of the great buildings." On its walls is depicted an accurate representation of such a bondage as is described by Moses, and in all probability is an actual picture of the children of Israel at their labors. The color and physiognomy of the workmen mark them out as foreigners, and the features seem to be Semitic. They are engaged in making brick; their bodies are splashed with the clay, and their service is evidently enforced with rigor. In one part of the picture sits the Egyptian task-master, with his rod, and in another are two functionaries who are being beaten by their superior, and compelled to perform the task which they allowed the bondsman to intermit. It recalls at once the graphic language of the Bible:—"The officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?" Ex. v. 14.

As the Egyptians usually dried their bricks in the sun, instead of baking them in a furnace, they employed straw and mixed it with the clay, in order to give them consistency; and this rendered the edict of Pharaoh the more galling and oppressive:—"Ye shall no more give the people straw to make brick, as heretofore: let them go and get straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof." Ex. v. 7, 8.

Many of the bricks which have been brought to England from Egypt, some of which may be seen in the British Museum, are stamped with the cartouches of the Pharaoh's, and are mixed with straw. In some of them the quantity of straw is very small, indicating, perhaps, the difficulty of obtaining it. In a papyrus of the nineteenth dynasty (the very one in which the events of Exodus occurred), the writer uses an expression which seems to have become proverbial—"I have no one to help me in making bricks, no straw."

We read, that in consequence of the harsh edict, "The people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw" (verse 12). Some think that the word translated "stubble" should be rendered "reeds;" but in either case we can understand how the Israelites were obliged to go and gather a substitute for the straw which was denied them, and how they had afterwards to chop this up, in order to mix it with the clay. In this way the time for their allotted tasks was seriously interfered with, and hence the natural remonstrances of the officers of the children of Israel, when they "came and cried unto Pharaoh, saying, Wherefore deal est thou thus with thy servants? There is no straw given unto thy servants, and they say unto us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people" (v. 15, 16). Is it not a remarkable corroboration of this complaint that we have a record in another papyrus (Anast. III.) concerning twelve laborers, employed in this very district, who were punished for their failure in making up their daily tale of bricks? On the walls of a sepulchral chamber at Thebes where the labor of brick-making is depicted, the overseer is represented as saying to the workmen, "The stick is in my hand, be not idle." Does not this vividly recall the answer of Pharaoh to the remonstrancers of the officers of the children of Israel, and is it not the very echo of his words, "Ye are idle, ye are idle." Exodus v. 7.

We read in the Bible narrative that "they did not over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses." Ex. i. 11. We have abundant evidence from the monuments of the existance of these two cities. They are mentioned in papyri of the time of Rameses the Great; but Rameses (or Pa-Rameses) is more frequently mentioned than Pithom (or Pa-tum). The juxtaposition of these cities was not fortuitous. Pa-Rameses seems to have been dedicated to Ra, the rising sun, and Pa-tum to the setting sun, and probably derived their names originally from this circumstance. Each of them was a frontier city, in or close to the land of Goshen. We have very direct evidence that one (at least) of these cities had a close connection with Rameses the Great. M. Neville has translated a large lapidary inscription which is found in the rock-cut temple of Abou Simbel. It consists of thirty-seven lines of hieroglyphics, and is in the form of an address from the god Ptah to King Rameses, together with his reply. In one passage the god speaks thus: "Thou hast constructed a magificent residence city to fortify the frontiers of the land, even the city of Ramases. It is solid upon the earth like to the four pillars of the firmament."

This seems to set at rest any doubt that may have existed as to the identity of this Pharaoh with the great oppressor of the children of Israel, from whom Moses fled when he slew the Egyptian. But the evidence does not end here. We have a report written by an officer of the commissariat at Pa-Ramesses, in which he states that he has fulfilled his duty by distributing corn to the soldiers and to the Aperu, who are employed in drawing stones for the great Bekken (i. e., fortified enclosure) of Pa-Ramesses. The remarkable thing in this report is that it speaks of the labors of these Aperu as being carried on at the very place where the account in Exodus represents the Hebrews as having been employed in building a city for Pharaoh. The same officer makes mention, in another report, of large supplies of fish having been provided for the workmen; this throws light upon and adds emphasis to the account of the murmurings of the children of Israel in the wilderness, recorded in Numbers xi. 4, 5—"The mixed multitude that was among them fell a lusting: and the children of Israel wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely," etc., etc. Another document has been discovered, in which a Scribe named Resiamen reports to some officers of high rank in the royal household, that directions had been given with respect to the provisions which were required for the garrison, and also for the Aperu, who drew stones for the king. Surely these are undoubted echoes to the Bible history.

If less is recorded in the Egyptian records concerning the city of Pithom, or Pa-tum, than concerning its twin city, Rameses, the omission is more than compensated for by the recent discovery of the city itself. At a place called Tel-el-Maskoutah, near Tel-el-Kebir, the scene of Lord Wolseley's battle in 1882, the remains of an ancient city have been discovered. It is a square, enclosing about ten acres and measuring 660 feet upon each side. It is enclosed by a wall of brick twenty-two feet in thickness, and the whole space is divided into square chambers separated from each other by strong brick walls, but without door or window of any kind. There are in the walls recesses for beams, and some of the decayed wood still remains in them, plainly showing that the chambers were two-storied, and that the whole was intended as a granary, "or store city," which is the meaning of the Bible expression "treasure city." The inscriptions leave no doubt that the city was Pa-tum (or Pithom), and Lepsius informs us that some of the bricks bear on them the royal cartouche of Rameses II. Thus we have disinterred, after the lapse of so many ages, one of the two cities built for Pharaoh by the children of Israel. The remains of the other city, Rameses, have not been discovered, but it may not be long before spade and pickaxe may bring it also to light. It is remarkable that nearly the whole of Pithom is built of brick, and that these bricks are laid with mortar in regular tiers, thus exactly corresponding with the words of Exodus i. 14,—"They made their lives bitter with hard bondage in mortar and in brick." The bricks in the newly-discovered city contain, for the most part, a certain amount of straw, but in some instances are destitute of it; and this would exactly tally with the Bible record, which tells us of the unreasonable edict already referred to, which forced them to use "stubble instead of straw," and sometimes, as it now appears, to dispense altogether with any substitute for it.—*Bishop of Ossory, Evans, and Loughlin, in Christian Lands.*

## THE OUTLOOK.

The coming war in Europe appears to be regarded as inevitable by the trans-Atlantic correspondents of American journals. The correspondent of the New York *Times*, whose observations and predictions have hitherto proved remarkably accurate, expresses his conviction on the subject without ambiguity. He says, after mentioning a number of isolated facts: "So, looking over the continent and seeing the bustle of martial preparations among the little as well as the big, everybody getting hastily ready to fight and nobody knows how a fight is to be prevented. All are agreed that if a single spark is struck the whole heavens will be ablaze from Armenia to Finland. Looking from the vantage ground of an insular standpoint, it is impossible to profess much hope that peace will be maintained." In France there was manifested last week a disposition to hope that Bismarck's attitude was merely assumed to scare the electors into electing Government candidates, but in Alsace, where the German is understood better, there is no such error. There every household is hurried with preparations for war; houses in Metz, Colmar, and Pfalsbourg being crowded to the attic with provisions, while business is said to be practically suspended. What the spark may be that will fire the combustible mass cannot be pointed out, but it may be a small one, and it is not without significance that such a spark is described in the intimation given by Russia last week, that she has determined under certain probable circumstances to occupy Bulgaria.—*Christian Herald.*

FRANCE'S INVISIBLE RESOURCES.

England may be depended upon to exercise her best offices for the prevention of a European war, and so may Germany and Austria-Hungary. They could scarcely, in any event, hope to profit by it. France and Russia are the only Powers which could hope to make gain, by disturbing the present peace, unless Greece and Bulgaria, by some happy cast of fortune, should have their boundaries somewhat enlarged when war ended. What Power, in case of Russian defeat, would take any portion of her territory, and with it the certainty of another war for its recovery, so soon as a few years should remedy her exhaustion? And what further provinces could France lose without hopelessly disturbing the European equilibrium? "The Balance of Power" is the political gospel that has controlled European statesman and diplomatists for 400 years, and they are by no means ready to renounce it. France, further despoiled, is France no longer, and France blotted out as a great Power, how shall the scales be readjusted and who shall do it? It may safely be said that it is not written in the books of the Fates that France, with such a marvellous history behind her, is to disappear from among the great nations of the earth, unless amid convulsions that determine the doom of some of her sister Powers.

France doubtless wants war and can assign a motive for it; not an adequate one, but still a powerful one. The memories of Waterloo and Sedan rankle in her heart, and she longs to restore to her arms the glory of Marengo and Austerlitz; but the loss of Alsace-Lorraine causes deeper pain and humiliation than the defeats that sent two Emperors into exile never to return. Does any one suppose the score is settled with Germany? If any one does, it is neither Bismarck nor Von Moltke. They know that the trial at arms must come again, and they evidently dread it not from lack of courage, but the Emperor is old and so are they, and they have had enough of war. And then who can foretell the end, once the trumpet sounds and the flags are unfurled?

The resources of France are mighty and not limited to so many *corps d'Armee* and battalions of artillery. She has more forces at her command that Europe dreads. She holds the revolutionary forces of the Continent under her hand. Since the revolution of 1789 and the following years, which sent Louis XVI to the guillotine, abolished the nobility and feudalism, and kindled a fire in Europe which required rivers of blood to quench, all the crowned heads have shivered at the thought of the revolutionary forces again awaking and going forth upon their work of destruction. In 1830 it drove Charles the X from his throne in a day, and placed Louis Philippe in the *Palais Royale*. It sent a shock through Europe from London to Rome and from Lisbon to St. Petersburg. Kings trembled, Prime Ministers were bewildered, diplomatists panic-stricken. Poland and Italy thrown into armed revolt, and armies mobilized at almost every Capital of Europe. And yet not a French soldier had been ordered to the Rhine nor a squadron to the Simplon Pass. It was the revival of that force that made France invincible nearly a hundred years ago and that found so ready a response in the breasts of the thousands scattered through every portion of the Continent.

Does any one suppose that that force has grown any less during the century, or has become less responsive in its sympathies? It has founded a Republic in France, and the same revolutionary force that has founded it will not hesitate, in order to preserve it, to appeal to its presence everywhere, in case of war, and call for the entranchisement of the nations. France, a Republic, at war with Germany, would be quite a different thing from France, an Empire, at war with Germany. She would have the moral support of the enemies of all hereditary governments.

With France, it is Alsace-Lorraine, or war some time. If ready, it will come now; if not, it will be postponed unless Germany brings it on, or is precipitated by general European complications. It would seem to be her wiser policy to adjourn the struggles till the death of William, the present Emperor, and till Bismarck and Von Moltke are no more. It looks, however, as if Boulanger thinks differently, and as if the decision of France is in his keeping.

But will Germany anticipate the blow that is preparing, and compel its deliverance now? This is not impossible. She is not rich, her armaments are vast and expensive, and she cannot afford to continually front the contingencies of French attack. But before she takes the initiative, she must be sure of Russia. Russian diplomacy is ever looking toward the Golden Horn, and Russian armies are ever pointing in the same direction. Russian and Austrian interests are in hopeless contradiction, until a confederation of the Balkan States, including Servia and Montenegro and Roumania, shall interpose a competent buffer to Russian aggressions southward. German sympathies and interests are with Austria. What both Germany and Austria dread is a Franco-Russian alliance, which will bring the hour for France to move her columns toward the Rhine and Russia hers toward the Bosphorus. Is the alliance formed? Not openly. Has it been secretly? Who can tell? —*The Voice.*


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A Cabinet size Photograph of Elder S. A. Chaplain, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

NOW is the time to renew.


# Youth's Column.

## To My Daughter.

*[Lines written by an unfortunate mother to be sung by her child at the dedication.]*

Daughter, the Book Divine—
To which we turn for aid
When prosperous skies unclouded shine
Or dark-winged storms invade—
Is ever open to thine eye;
Imprint it on thy soul,
And wisdom that can never die
Shall thy young heart control.

So protect the cheek of bloom:
Alas, how soon 'twill wane
The dew-cold coloring of the tomb
Then, while thine own is fair,
Low at his feet implore the
Who spoke the humble
Whose glorious promise is, that
Who early
shall find."

Come, ere thy
The first
Come
In all thou hast to bring,
Remember thy Creator
While life
And when the days of darkness
He will remember thee.

Yes, give thy heart to Him
While
And
Thy
While this fond
Must
One parting
Of

## Only a Wild Rose Bud.

Little May was sitting in front of the cottage thinking. It was a pretty little cottage, with roses clambering up the trellis, and ivy climbing over the door. In the yard were all kinds of flowers; roses, carnations, hyacinths and mignonette; but the pride of old Grandpa Stanly's heart was a little square near the front door covered with wild-roses, for it is not every one who has wild roses in the front yard.

As I said, little May was thinking; and I will tell you what she was thinking about. The evening before there had been a lecture in the Town-hall by a man who had claimed that there was no God. May was so busy wondering how a person could be so wicked as to think there was no God, that she did not see a gentleman walk up the front path towards the door, and did not even know he was near her, until he said: "Little girl, of what are you thinking?"

May started and blushed as she replied, "I was thinking, sir, how a person could be so wicked as to believe that there is no God."

"And do you believe there is a God?" said the gentleman.

Not once did May think, what was really true, that this was the gentleman who had delivered the lecture the evening before; the gentleman for whom she had prayed so earnestly that morning that she, May Stanly, might be able to do him some good.

She simply walked over to the bed of wild-roses and plucked one of the most beautiful; a little bud just beginning to open, and said sweetly, "Who made this?"

The gentleman took it, and looked at the delicate golden petals, almost hidden among the pink satin leaves, and then at the eager upturned face of May, and answered softly and reverently, "God made it."

And there was joy among the angels of God in heaven over one repenting sinner. And yet it was only a little wild-rose bud.—*Hattie Olive Snow, in N. Y. Observer.*

*Dear Children:*

I once read of a man whose name signifies "Clean, pure and just." He was a tax-gatherer, and had become rich, and perhaps had exacted more money from his customers than was his due. Probably he had heard many wonderful things concerning Jesus, but had never had the opportunity of seeing him. The multitude which followed being great, he found some difficulty in getting near enough to behold Jesus, so he ran before, and climbed up a tree, as he was little of stature. He did not suppose Jesus would see him, hoping no doubt the spreading boughs would hide him. As Jesus was passing that way he looked up and saw him. Calling him by name, Jesus said, "Make haste and come down, for today I must abide at thy house," and he made haste and came down, and received him joyfully. And when those who stood by saw it, they murmured that Jesus should be guest with a man whom they called a sinner.

But the pled earnest man stood and said, Behold, Lord the half of my goods I give to the poor, and if I have taken anything from any man in a false way, I restore him fourfold. Jesus knew his name unfolded his sweet character, and said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." Little did this man think that his earnestness to see Jesus would ensure such a blessing, and that among the throng Jesus was seeking him, who was a lost son of Abraham.

The Lord knoweth them that are his, and the first evidence this son of Abraham gave was his willingness to depart from iniquity. Had he not fed the poor and needy and desired to return anything he had obtained wrongfully, our Lord would not have said to him, "This day is salvation come to this house." He possessed health and riches, but did not for a moment imagine that the one of whom he had heard could bring him salvation, and was sent to save the lost sheep of the house of Israel. Jesus seemed pleased with his disposition and character, regarding him not as a sinner but as one who needed to be shown the way of God more perfectly.

Your affectionate Teacher,

E. CLEVELAND.

## New Efforts of the Papacy.

Mr. Donald Matheson publishes the following extracts from a letter he has received from a well-known Italian evangelist, whose name for prudential reasons is withheld:

The efforts that Popery is making in extending its kingdom of darkness against Christ, are really incredible. If the servants of Christ displayed the same earnestness for the extension of the Gospel of the grace of God, what amount of good would not result, and how many souls would not be snatched from perdition and led to Christ? But it is written that "the children of this world are wiser in their generation than the children of light!" Here, in Italy, great efforts are being made to reintroduce the Jesuits, with monks, friars, and nuns, to insinuate themselves into every family; to open schools and institutions to educate, or rather pervert the minds of the youth. But this open challenge of the Pope and the Jesuits has created such a general indignation throughout this part of the country, that everywhere large meetings of solemn protest have been organized calling upon the government to enforce the laws for the suppression of the Jesuits and other corporations of monks and nuns. The Jesuits had already opened a school here, and were busily at work. The Italian Government has given orders to close it; and it has already been closed.

What blindness and infatuation have taken possion of the English Government to allow and encourage the Jesuits to undermine the faith of the great English nation, and poison the minds of the youth! Have they forgotten the plots of the Jesuits to subvert the English throne, to assassinate Queen Elizabeth, to organize the Spanish Armada, and to blow up the House of Parliament by the celebrated gunpowder plot? Is not the antagonism of the Irish people and its hostility to England the outcome of the Jesuits, friars, monks, nuns, and priests' education of the people?

I am in a position to tell you that a great scheme and a great plot exists to Romanize the whole English nation, and pervert their dear Protestant faith. There are secret associations, called Tertiarii, of lay men and women, affiliated to certain religious orders, whose duty it is to promote the work of Rome in every family accessible to them, according to their position or station in life, so as to pervade all the strata of society from the highest lord to the humblest sweeper, and imbue them with the doctrines of Popery. The father confessors often impose it as a penance or duty to do so to their so-called penitents. We Italian Protestants grieve very, very much at such a state of things in England, and at the apathy or false liberalism of people to let the plague of Popery make havoc of souls unchecked! It is high time that Christian people of every denomination should unite and oppose a bold front to Popery with the blessed Gospel of the grace of God. This should be done, not by impotent denunciations against Rome, but by positive teaching of the Word of God, and by comparing the idolatrous and corrupt practices of Popery in faith and worship with the teaching of the word of life.

Several popular books have been written in English by Jesuits and those affiliated with them, with the purpose of gilding and glossing over the corrupt doctrines and practices of Rome apt to deceive the *bona fide* Protestant. I know of two or three story books of romances, purposely written, which instil the poison so subtilly and so ably, that unless one be well grounded in the Protestant Faith, and knows something of controversy, he is sure to fall into the Popish trap. We require some popular works, written to meet the present exigencies of the case, and put into the hands of *every* Protestant in England, Scotland, and Ireland. Lectures, addresses and meetings unmasking the doctrines of Rome and rubbing off the gold and gloss put on, should be promoted. Not, however, conducted in an unfriendly or hostile spirit, but with that calm, peaceful and uncompromising spirit, proceeding from the consciousness of truth and power of the Gospel.—*Israel's Watchman.*

# Poetry

## TINKLING CYMBALS.

Up to the gates of the kingdom came,
A stately man with a pompous mien,
With bristling air and a regal tread,
And he bowed to the Porter, and proudly said,
"I'm the Honorable Mr. ——, of Moneytown,
And I am here for my promised crown;
In many a language my voice has rung
And I can speak in the seraph's tongue!"

"But, have you Love?" and the Porter's eye
Grew sad as he passed the proud man by.
"Knowledge of tongues, as the flowers must
pass,
'Tis tinkling cymbal and sounding brass!"

But I have the gift of prophecy,
And the tangled threads of mystery,
I have woven out in the loom of thought,
Till a speaking pattern has been wrought
In art and science, from zone to zone
The wonders of wisdom are all my own,
And plain to me as the children's rhyme,
Are the hidden doctrines of ancient time.

"But, have you love?" and the Porter's eye
Grew sadder still as he passed him by;
"Knowledge of mysteries too must pass,
'Tis tinkling cymbal and sounding brass!"

But I have faith that the mountains move;
That cross-es deserts, its strength to prove;
That takes through jungles its eager way,
And gives to the feathers the light of day,
That dares the hate of the wild Kaffir,
And bears the truth to the Isles afar:
That pierces the ocean's treacherous waste
That others, too, may the fountain taste.

"But, have you Love?" and the Porter's eye
With tears were wet, as he passed him by.
"You worked for fame! and your faith must
pass
As tinkling cymbal and sounding brass!"

My goods I have given to feed the poor,
Till naught is left of an ample store;
And I would glad at the stroke have borne
If it might gain to "the cause" have turned,
Though my ears were closed to the anguished
cry
Of your poor sheep, as I hurried by;
I have done the best that a man could do,
And eager still, for the crown I sue.

"But, have you Love?" and the Porter's eye
Grew cold and stern as he passed him by.
"You gave for praise! and your gifts must pass
As tinkling cymbal and sounding brass."

S. Roxana Winer.

# Communications.

## ANTICHRIST.

The time and place for the career of a future Antichrist, seems, to the writer, to be distinctly given.

The time seen in vision by Daniel the prophet, according to Gabriel's interpretation, is "At the time of the end," viii. 17. "In the last end of the indignation," 19 v., (not before as some will have. "In the latter time of their kingdom," 23, the Roman Kingdom, "When the transgressors are come to the full," shall a future antichrist, "A king of fierce countenance," etc., stand up? He will be a prince of the Roman people, "that shall come" after the destruction of the city and the sanctuary by Titus A. D. 70. Dan. ix. 26, "And his power shall be mighty, but not by his own power." (alone) but by the power of ten kings that shall then have power as kings one hour with him. Rev. xvii. 12. "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people," 24. Shall tread both the sanctuary and the host under foot unto 2300 days, not years, 14.

His place will be at the head of the soon to be reconstructed Roman kingdom; an 8th head which will be one of the 7, and may now be seen coming up from the northwest of Israel's land "Waxing exceeding great, toward the south, and towards the east, and toward the pleasant land," Dan. viii. 9. "The outcome of this future antichrist's conflict," will be to fulfil the word of God—who will work a work in his days, which the world will not believe, though it be told them. When I heard, said the prophet, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble; when he cometh up unto the people, he will invade them with his troops. Heb i. 5; iii. 16.

Under antichrist's reign the tares will be gathered and burned, Matt. xiii. 40. The Lord will also have a controversy with the nations, and will plead with all flesh, and will give them that were wicked to the sword. Jer. xxv. 31. His cruel treatment of the mighty and holy people will arouse the Protestant nations, and thus will God gather all nations against Jerusalem to battle. The kings of the earth will set themselves, and the rulers under antichrist will take counsel together against the Lord and his Anointed. Psa. ii. And he, and they shall stand up against the Prince of princes, but shall be broken without hand. Dan. viii. 25. Not thus was the Papal antichrist broken. Ere long he shall come against the present occupant of Israel's land, "The sick man," like a whirlwind—and shall enter into many countries—and shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end and none shall help him. Dan. xi. 40, 45. Many helped the Papal antichrist when his dominion was taken away and destroyed unto the end (and then to live again a short space—2300 days.)

"The mind which hath wisdom" will discover that the "He" that shall continue a short space, refers to the scarlet colored beast, the 8th head instead of the 7th. Rev. xvii. 10.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (in Jerusalem not around it) whoso readeth let him understand this to be the sign of Christ's presence and the end of the world; and if living in Judea flee into the mountains, Matt. xxiv. 16, of Moab, we conclude, since they are to escape out of the hand of this destroyer, Deut. xi. 41, and Moab is told to hide God's outcasts from the face of the spoiler, who is soon to be consumed out of the land, where the throne of the Lord shall be established in mercy. Isa. xvi. 4, 5. The future antichrist is Paul's man of sin, and revealed when he lifts himself above everything called divinity or majesty so as to sit himself in the temple of God (in Jerusalem) exhibiting himself that he is a God. 2 Thess. ii. 3. D. G.

The speech of this last head of the Roman kingdom, points to the dragon as the head, and the union of the Greek and Latin churches as the source of his power, and to come up out of the earth,—the bottomless pit—after the Papal beast was led into captivity and killed by the sword. Rev. xiii. 10, 11; Dan. vii. 26. For the truth's sake I submit this to the wise for their consideration and if wrong shall be glad to be set right.

Your brother in tribulation awaiting for the Lord's coming and his kingdom.

E. D. Adams.

## The Hope of the Bible, What is it? and When will it be Fulfilled?

Hope consists of a desire for some future good and a determination to use the means which are believed to be necessary to secure that good. The hope revealed in the Bible is the desire and expectation of receiving what God has promised at the time when he has promised it. All must admit that we should build our hope, "the one hope of our calling," on the exceedingly great and precious and immutable promises of a "God who cannot lie." Other propositions are equally plain. We should hope for what the Bible teaches us to look for, to wait for and be ready for. All Christians will also admit that every penitent believer of the gospel should embrace the same hope that we read the primitive Christians embraced through the teaching of Christ and the apostles. Let us then search the Scripture promises, and ascertain what the apostles and their converts looked for, under the guidance of the Holy Spirit, as they were. What is it said they hoped for? The last promise made in the Bible is, "Behold I come quickly, and my reward is with me to give every man according as his work shall be." Then it is added, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." If then our works are good we may hope for a good reward when Jesus comes, and the great blessing of entering the pearly gates of the New Jerusalem after it has "come down from God out of heaven, prepared as a bride adorned for her husband."

It is said (Heb. xi. 9) that Abraham sojourned in the land of promise as in a strange country, with Isaac and Jacob the heirs with him of the same promise, for he looked for a city which hath foundations, whose builder and maker is God. "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. xvi. 27. No reward till that glorious coming. "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Luke xiv. 13, 14. Those who do such deeds of charity to the poor have the promise of being blessed with a "recompense at the resurrection of the just"—not before. Take notice, these are the testimonies of the "true and faithful Witness."

The Apostle Paul's testimony is in perfect harmony. He cried out in the midst of the Jewish Council, "Of the hope and resurrection of the dead I am called in question." Acts xxiii. 6. Again, he was brought before the Roman Governor Felix at Cesarea. In his defence, before him and the high priest and the elders, he says, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 14, 15. Writing to the Philippians, iii. 11, he declares he was willing to be conformed to Christ's death, "if possibly I may attain unto the resurrection from among the dead." Diaglott. He "pressed toward the mark for the prize of the high calling of God in Christ Jesus," which he evidently expected at that time. In the same chapter he says, "Our citizenship is in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." He writes to the Colossians, "Your life is hid with Christ in God, when Christ who is our life shall appear, then shall ye also appear with him in glory." Mortify therefore your members which are upon the earth, fornication, covetousness, etc. The appearing with him in glory when he shall appear, is everywhere the Scriptural hope and motive power against all wickedness. The testimony of the beloved disciple John is similar. 1 John iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure."

None need mistake "this hope." It is that the sons of God shall see Jesus as he is, in his glorified state, and "be like him," not at death, but when "he shall appear." The effect of this hope in the present life is to induce every one to purify himself. Shall not the people be exhorted to lay hold of this "one hope of the Christian calling, that exerts invariably such a purifying influence? Paul, in the eight chapters of his two letters to the Thessalonians, presents the same hope in every chapter, (and no other.) In the first chapter he reminds them of his former preaching among them "and how they turned to God from their idols to serve the living and true God, and to wait for his Son from heaven." Paul had instructed them not only to serve God, but to wait for the coming of the Lord, as all preachers should instruct their converts. In the second chapter and 19th verse, Paul enquires, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Paul did not expect to be in the presence of our Lord or meet his brethren in that presence till the coming, when they would go "his glory and joy."

Again he says, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." In this passage the second coming is the hope and all-inspiring motive to love and holiness. In the fourth chapter Paul writes to those Christians in that church who mourned the loss of loved ones by the enemy death. If death had "lifted them up to God" (as a hymn reads), they should not mourn but rejoice. How did he comfort them? "I would not have you ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord." Wherefore comfort one another with these words.

These words contain a magnificent hope, well calculated to console the bereaved. "As God brought from the dead Jesus, so will he bring those that sleep in the dust of earth. They shall be gathered and caught up with the living saints to meet the Lord in the air and so be forever with the Lord." Thus we can see more of the great benefit of the true Bible hope. In the last chapter he tells them the day of the Lord will come as a thief in the night to the world, but they were not in darkness that that day should overtake them as a thief. But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. It is impossible to have the salvation itself so long as the Christian has the hope of it; "for what a man seeth (or has) why does he yet hope for it; but if we hope for that we see not, then do we with patience wait for it." Those who say they have already in actual possession the great salvation promised, should cast off that part of the Christian armor, the helmet, "which is the hope of salvation."

But Paul says, "we are saved by hope," and must patiently wait for it. Waiting implies hope. So Paul writes to the church at Corinth, "that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 7. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that whether we wake or sleep, we should live together with him." 1 Thess. v. 9. The appointment always goes before the thing appointed. Hence the fulfilment of the appointed salvation must be beyond this life. Will it be at death? Let the Holy Spirit answer. "Unto them that look for him he will appear the second time without sin unto salvation." Heb. ix. 28. No salvation without that "second appearing." He will appear unto them who look for him, and the first great object of his coming is the "redemption of the body," which Paul makes identical with the promised salvation. Rom. viii. 23, 24. Jesus, speaking of the signs of his near coming, says, "then look up, and lift up your heads, for your redemption draweth nigh." Luke xxi. 28.

In the first chapter of the second letter he commends their "patience and faith in all their persecutions and tribulations they endured," that they might be counted worthy of the kingdom of God for which they suffered." Those Christians had not yet got into the kingdom of God but were suffering for it. "And to you who are troubled," he says, "God will recompense rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, when he shall come to be glorified in his saints, and to be admired in all them that believe (Paul's testimony) in that day" (the day of his coming). Here is the hope of eternal rest in the kingdom for which the primitive Christians were ready to suffer and die. This kingdom and this rest we should earnestly strive to obtain at the time promised, "the revelation of the Lord Jesus from heaven with his mighty angels." In the second chapter Paul declares that there must be a predicted great apostasy, and out of it would rise an antichristian power called the "man of sin," "that wicked," "the son of perdition," and, after his blasphemous, bloody career of wickedness, he "shall be destroyed by the brightness of the Savior's coming." In the last chapter, 5th verse, we find these words, "The Lord direct your hearts into the love of God and the patient waiting for Christ." The love and the waiting were inseparably united in those days Why not now?

Thus we see that the "blessed hope of the glorious appearing" is not before us in all the chapters of the two epistles, and, in some of them, quite at length, and no other is found. Paul writes his valedictory to Timothy, 2 Tim. iv. 7, 8, "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day, (the day of judgment, of his appearing and kingdom): and not to me only, but unto all them also that love his appearing." Those who fear or hate that appearing, or are indifferent, cannot reasonably hope to gain the crown. In the letter written to Titus, ii. 11, he declares, "For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should walk soberly, righteously and godly in this present world, looking for that blessed hope, the glorious appearing of Jesus Christ."

This Scripture teaches us how to live in the present world, and to be looking for the fulfilment of the blessed hope of the glorious appearing of Christ. Who will presume to say that this hope is not blessed, or what disciple of Christ will refuse to learn both parts of the important lesson that the Great Teacher has taught us? Who will dare to separate the mighty motive from the practical part of this lesson? James says, iii. 5, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom promised to them that love him?" Those who have strong faith in the promise of the kingdom thereby become heirs and build their hope on the promise that they shall inherit the kingdom "when the Son of man shall come in his glory and all the holy angels with him," and seated on his throne of glory shall say to them, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Read the exhortation of the Apostle Peter, 1 Peter v. 1, to the elders, "Feed the flock of God, taking the oversight not for filthy lucre, but of a ready mind, being examples to the flock." What motive did he use? That, if they were faithful they would die and go to heaven and meet their flock there when they should die? Hear the promise of the Holy Spirit through Peter, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Peter begins his first letter by revealing to us the true Bible hope which we should all embrace. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold trials; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

All the millions of martyrs who have died for Christ, have suffered and died on account of their strong faith in these promises of God. If our faith is strong enough to endure the trials that beset our pathway, that faith, as well as theirs, will be found unto praise and honor and glory at the appearing of Christ—not at death. "Wherefore," says Peter, gird up the loins of your mind, be sober, and hope to the end for the grace (favor) that is to be brought unto you at the revelation of Jesus Christ." God has promised eternal life and promised that glorious and blood-bought gift at the coming of Christ and the first resurrection. Therefore we should enter the strait gate and walk in the narrow way that leads to life. John says, ii. 25, "This is the promise that he has promised us, even eternal life." "And now little children," he adds, "abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Eternal life is not now in possession of "God's elect," but they are in "hope of eternal life, which God that cannot lie, promised before the world began." Titus i. 2. That blissful life is the subject of promise and hope. We could not hope for it a second after being satisfied that we had obtained the gift. "That being justified by his grace we should be made heirs according to the hope of eternal life. The heirship always precedes the inheritance. When will the heirship be exchanged for the inheritance of this great blessing? We say, not at death, because there is no promise of it at that time. "He that soweth to the Spirit shall of the Spirit reap life everlasting." But the reaping time, or harvest, is at the end of this age. See Matt. xiii. 39. The harvest is the end of the age, (*Aion*) when, by the almighty power of God's Spirit the dead saints will be raised to an endless life. It is promised in the age to come. See Mark x. 30.

Jesus promised that all those who forsake all for him and his gospel, shall receive eternal life in the age to come. That age will soon come. Jesus said, Luke xx. 35, "But they which shall be accounted worthy to obtain that age (*Aion*) and the resurrection out from among the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal to the angels." Jesus testifies, John v. 28, that the hour is coming when all that have done good shall come forth out of their graves at the sound of his voice to a resurrection of life. Jesus said to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead he shall live, and he that liveth and believeth on me shall never die." John xi. 25. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life." Dan. xii. 2. Until that waking, no everlasting life. "They that are Christ's shall be made alive at his coming." 1 Cor. xv. 23. "Blessed are the meek, for they shall inherit the earth." Matt. v. "Nevertheless we look for a new earth wherein dwelleth righteousness." 2 Peter iii. 13. Thus we see that Christ's second coming and kingdom "under the whole heaven," immortality and eternal life, glory and honor in the "New Jerusalem, come down from God out of heaven," after the first resurrection, is the "one hope of the Christian calling."

E. Hoyt.

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## What is Charity?

Is it charity that unites with publicans and sinners to getting up fairs and festivals, and games of chance, to make money for the poor?

Is love to God, and love for the poor the actuating motive? Is it not rather the feast, fun, the excitement that is sought? rather than the seeking to obey the Savior in care for the poor?

Whose money is it that is given? Does it come wholly out of the pockets of those who give it? Does any of it come out of their pockets? when the rent of rooms and all expenses are paid? If not, even granting that this is God-like charity, the charity that is greater than faith or hope, whose charity is it? Certainly not that of the organization that hands over the money to the poor, because, it is given not at the cost of any self-denial, but rather as the result of self-gratification and pleasure.

Then the Christian may not eat and drink with the drunken; his alms are to be given in secret, he may not engage in any questionable games, even though the relief of suffering be the promised end. Satan likes to put on the robes of light,—he dearly loves to gloss over sin, to make it seem

"As if sin were in no danger,
Like were no more vanity."

Come out, come out from the world! oh people of the Lord!! "Touch not, taste not, handle not, the unclean thing." Give to the poor in God's way. Be not found chained to the world when Christ shall come.

S. Roxana Winer.

# Selected.

## LEAVES FROM MY JOURNAL.

Jerusalem, Dec. 8, 1886.

It is now quite cold for this place. Our old stoves have not come, and we are so situated, having expected some change before this, that we cannot accomplish anything until warmer weather, or some change takes place.

We hear that the Russian Consul is sending the Jews from this country at short notice. He takes the passports from those who get passports from Russia, which, of course, are the most wealthy and influential, and gives them a few hours to depart under a penalty of some kind. It is said that this action is caused by a fear that the Jews will purchase so much land around Jerusalem that it will raise the price and prevent the Russians from buying; and in other ways injure their cause. What a bold step this is to take over the head of the Turkish government. (But the Turkish government may secretly be in league with it.) The Russians seem to feel that they are already masters of the world.

A Jew was ordered before the consul last week, who, seeing his opportunity, sent word that he was dead. The consul did not believe the message and sent word to have the body remain until he could come himself. But when he arrived at the house, to his great mortification he found the man had been buried. He demanded of the friends the reason why his orders had not been obeyed, and had the satisfaction of learning, what of course he already knew, that the Turkish laws required dead bodies to be buried within a certain number of hours after death; and this poor man had the advantage of fixing the time of his death when he pleased. The good consul was defeated and the poor Jew escaped. Something of this kind is occurring almost every week.

The Russians have actually more fear of those poor helpless Jews than of the Turks, and well they may have. Whether they have faith enough in the Old Testament prophecies to see that some day they will fall upon the mountains of Israel before this people, I do not know. Alexander the Great could understand from Daniel's prophesy that he was to be victorious over the Persians, and become great. But it is doubtful if he looked far enough to sum up his own wretched end and the divisions of his empire. This may be the case with the Russians. They may see a victory for them in Palestine, and not understand that it is themselves who are to come to an end and none to help them.

We are having another rain, and everything looks prosperous for bountiful crops. Seeds which failed to come last year on account of the drought, such as potatoes and beans, have now made their 'debut' and are looking finely. This is wonderful. I was surprised when I saw it. The fact that potatoes and beans are growing finely in the middle of December may sound strange to the people of cold New England; but this is the country where trees are to bear twelve manner of fruits and yield their fruit every month, while their leaves will heal the nations.

Port Said, Jan. 5.—As a party of two months at Jerusalem has made your correspondent's impressions quite fresh, you may be pleased to note these facts. The Russian Jews came in such numbers that the Turkish authorities were apparently fearful of capture, and so obstructed them with a rigorous passport law and at last a total prohibition of them. Money will go a great ways however in making men lenient. A Jew here at Port Said tells us that he thinks Russia is playing the game of the man who wants to get the services of his profitable servant for almost nothing, and so talks harshly of him and in every way makes his excuses for fleeing him. The Jews have not all left Russia yet by any means.

The two Hebrew papers coming from abroad, of the largest circulation in Jerusalem, are published at the capital of Russia.

The editor of one of the only two Hebrew newspapers published in Jerusalem is now visiting among his co-religionist in Russia.

There was a Russian belonging to the sect called Sobbonik; that is Sabbath-keepers, circumcised as a proselyte Jew in Jerusalem recently. Many believe them to be of the Israelitish stock originally, forced, or converted into, the Greek church long ago. Their numbers are large and their locality, department, or province state, is Moscow. Can some of our readers furnish more information about the Sobbonikis of Russia? A statement recently in print makes them to be in number about ten millions.

The arrival in Jerusalem of the Yemen Jews of Arabia three years ago has been a marked event. The story is that they saw a mysterious writing on the door or door posts of a synagogue, telling them to emigrate to Jerusalem. They were much oppressed by the Arabs, and sought relief by coming to Jerusalem as a refuge. They came out to the Red Sea, and round by water to Jaffa. They lost much on the way, although they were an impoverished people to begin with. Some have gone back, but most of the 400 are at last housed. They have the advantage of speaking Arabic and the disadvantage of not speaking German, or some of the so-called jargons of their co-religionists.—*Crossett.*

[We take the above from the *New Age*, published at Attalla, Alabama. It has been sent to us in exchange, and we have already reprinted several articles from its columns regarding Jerusalem and Palestine. The paper seems to have arranged for weekly letters from the Orient. In explaining prophecy it is claimed by its writers that the United States fill an important place in the predictions of Daniel and the Revelations. For ourself, however, we are led to conclude that the dominions subjected to the rule of the powers symbolized by the Great Image constitute the true field of prophecy, and that the seven times (2520 years) mark the duration of Gentile times, or the length of time that the four great world powers will be permitted to rule before the kingdom of God's dear Son will supplant them all. Its news from the Eastern World is important taken in connection with what is now transpiring in the Old World.—Ed. Restitution].


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## The God-Ordained Promise Which Paul Calls the Gospel.—Gal. iii. 8, 16, 29.

BY E. G. SIMONDS.

"*In thy seed shall all the nations of the earth be blessed.*"—Gen. xxii. 18.

From the Scriptures of truth this conclusion we draw, — 2 Tim. iii. 16; John xvii. 17.
That the wisdom of man and the works of the law — 1 Cor. i. 19; Isa. v. 21; Rom. iii. 20.
Have the power to cleanse nor forgive nor to save, — Rom. x. 4; Heb. viii. 7.
Nor restore from the curse nor redeem from the grave. — Gal. iii. 21; ii. 16, 21.
Men are saved by their faith in the Crucified One, — Rom. x. 9; Acts xvi. 31; Heb. xi. 6.
When his love and his goodness to them are made known. — Rom. x. 13-17; 1 Cor. i. 21; John iii. 16.
Saving faith comes by hearing the life-giving word, — Rom. x. 17; John vi. 63; Phil. ii. 16.
And the mercy of God through the Savior conferred. — 2 Cor. v. 19; 1 Tim. ii. 4, 6.
All who will may be saved by the Bible faith, — John iii. 16.
And may gain life eternal through Christ and his grace. — Mark x. 30; 1 Col. iii. 4.
For the gospel salvation to all is made free! — Mark xvi. 15; 1 Tim. ii. 4; Titus ii. 11.
As they heed its instruction their judgment will be. — Rom. ii. 16; Mark xvi. 16; John iii. 18.
Endless life is for those who the gospel accept — John iii. 16; Mark x. 30; Rom. vi. 23.
But death is the portion of those who reject. — Acts iii. 23; Heb. x. 26, 27; Rom. vi. 23.
For there's no other way that's revealed by the Lord — Acts iv. 12; John xiv. 6.
To redeem fallen man but through Christ and his word. — 1 Tim. ii. 12, 13; Col. iii. 17; John v. 24.
The heavens are the Lord's, but the earth hath he given — Psa. cxv. 16; Isa. xlv. 18.
To the children of men, as their home and their heaven. — Dan. vii. 27; Psa. xxxvii. 29; Matt. v. 5.
Wicked rulers and nations that far have come away, — Dan. ii. 3; 2 Tim. iii. 13; Isa. lx. 2.
And their reign has led down from the gold to the clay. — Isa. ii. 21, 41.
But the age for the world's promised blessing is near, — Dan. xii. 3; Psa. lxxii. 17; Rev. xx. 4.
When the true light that lighteth all men shall appear. — John i. 7, 9; viii. 12; Isa. ii. 4.
God has been taking out from the world for his name — Acts xv. 14; Rev. v. 9, 10.
A faithful, tried people with their savior to reign. — 2 Tim. ii. 12; Rev. xvi. 14; Mark x. 30.
Soon those sleeping in Christ from the dead will arise, — 1 Cor. xv. 23, 52.
And joining the living meet the Lord in the skies. — 1 Thess. iv. 16, 17; Mark xiii. 27.
These elect ones will their thrones forever abide. — Mark xiii. 27; 1 Thess. iv. 17.
And he'll honor and glorify them as his bride. — John iii. 29; Matt. xxv. 1; Rev. xviii. 23.
As a body perfected the seed then will bless — 1 Pet. xii. 27; Col. i. 18; Gen. xxii. 18.
All the nations of earth with glad tidings of peace. — Gal. iii. 8, 16, 29; 1 Cor. v. 10, 14; Mark xvi. 15.
Then he comes to the earth with his chosen again, — Zech. xiv. 4, 5; Thess. iii. 13; Jude 14.
And will over the nations universe his judgments. — Matt. xxv. 31; Luke i. 32; Isa. ii. 2-4, 6 7.
All the powers of earth to an end shall be brought, — Psa. x. 16; Rev. xi. 15, 17; 1 Cor. xv. 24, 25.
And truth, ruled and nobility soon come to naught. — 1 Cor. xv. 27; Phil. ii. 10.
All their glory and pride like tax chaff pass away, — Dan. ii. 35.
And Christ and his chosen a mercy bear away. — Dan. vii. 27; Psa. xxxvii. 9, 20; Luke xxiii. 30; xix. 17.
When he speaks to the earth she ancestors her obey, — Isa. xxxv. 19, 21; Hosea xiii. 14.
And they all hear his voice and to life rise again. — John v. 28; 1 Cor. xv. 22.
Christ will reign until all things to him are subdued. — 1 Cor. xv. 25, 26; 2 Cor. v. 10.
And the face of the earth from the curse be renewed. — Rev. xvii. 3; xxi. 5.
These times of refreshing from the Lord now are near, — Acts iii. 19, 21; Matt. xxiv. 33.
And the life-giving power is soon to appear. — Col. iii. 3, 4; Mark x. 30; John xi. 25; Matt. xxviii. 18.
Christ will banish the curse and perfection restore. — Psa. civ. 35; Rev. xxii. 3.
And the earth fill with gladness and beauty once more. — Isa. xxxv. 1; v. 35; xl. 5.
Then sorrow and death and corruption will cease. — Rev. xxi. 4.
And the world shall be clothed in the garments of peace. — Zech. ix. 10; Isa. ii. 4.
When he rules in the earth the glad things to herald. — Psa. xxii. 28; Isa. xlv. 23; Acts xv. 14, 17.
And the world shall remember and turn to the Lord. — Psa. xxii. 27; Hos. ii. 15.
All nations shall worship the Lord then with fear, — Isa. lxxxvi. 9; Rev. xv. 4; Psa. lxxii. 4.
And the king's join in praise when his words they shall hear. — Psa. cxxxviii. 4; et al., 15.
When the spirit of grace rests on Israel again, — Zech. xii. 10; Rom. xi. 26; Jer. xxxvii. 39.
And they look upon him whom in wrath they have slain. — Zech. xii. 10; Rev. i. 24, 26.
They will bitterly mourn and acknowledge their sin, — Zech. xii. 10; Ezek. xxxvi. 25; xxi. 27, 28.
And gladly accept him as their long looked for King. — Isa. xxv. 9; Matt. xxiii. 39; Luke xiii. 35.
Then the promised possession the Lord will restore, — Ezek. xxxvii. 21; xxxviii. 21; Deut. xxxiii. 28.
And their numbers also he'll increase, no more. — Jer. xxxi. 27, 31; Ezek. xxxvi. 37; Rom. xi. 25.
Jerusalem restored with the Lord as its light, Acts xv. 15-17; Zech. xi. 12, 13; Isa. lx. 10-21; Jer. xxxii. 38.
Is the glory of earth and its joy and delight — Isa. lx. 1, 19; Psa. xlviii. 2.
From this city redeemed a living water shall flow. — Zech. xiv. 7 and Ezek. xlvii. 1-12; Rev. xxii. 1.
And the life-giving tree on its borders shall grow. — Ezek. xlvii. 1, 12; Rev. xxii. 2, 14, 7.
When the curse is removed, this blessed city of love, — Rev. xxii. 3; xx. 3.
Is enlarged and made one by the City above. — Rev. xxi. 10; 16 Large Area.
All honor and glory to the Lord now is given, — Num. xiv. 21; Rev. v. 12.
And his will on the earth is done as in heaven. — Matt. vi. 10.

## Communications.

*Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants: being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. I. C. Thomas.*—No. 2.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

The only question as to the paternity or fatherhood of Jesus is, Was he *begotten* by Joseph? or by the Holy Spirit, the Power of the Highest? Was he the naturally begotten son of Joseph, or was he the *super*-naturally begotten Son of God?—"The only (*thus*) begotten Son of God?" As before said, this question can only be settled by the Bible. What, then, saith the Scriptures? I answer; not once in all the Bible, is it said, either by God or man, by prophet or apostle, by either Joseph or Mary, by believer or unbeliever, or by Jesus himself, that he was the begotten son of Joseph!! And yet, that is the question that can be decided only by the Scriptures. If then, it be a fact, that the Scriptures from beginning to end, never once say or even intimate such a thing, but on the contrary do clearly and distinctly say the very reverse: how then is it possible to prove it from the Scriptures? How then does it look and sound for persons to assume and hold such a position, and teach it as God's truth, set forth in his Book? Especially, when the very reverse *is* there taught—that the conception and begettal of Jesus, was by the Holy Spirit and Power of the Highest; and which statement is corroborated by the concurrent testimony of the entire Scriptures, as we shall soon see? But some person is ready to ask; is not Jesus actually called the son of Joseph several times? Well, let us see. The words "son of Joseph," occur only four times in all the Scriptures; twice by the ignorant Jews, once by Luke, and once by Philip. But Jesus is called the Son of God, and the only begotten Son, over forty times, and spoken of as His or God's Son, altogether over sixty times. Just think of this fact for one moment.

But let us examine and consider the circumstances, how it was, and by whom the words "Son of Joseph" were used the four times.

*First*: Luke says (in commencing to give the genealogy; or as Matthew calls it, "the *generation* of Jesus Christ the son of David") as follows: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph." Luke iii. 23. Now I ask, is there any evidence in this, that Jesus was the natural son of Joseph?—that Jesus was begotten by Joseph? If such had been the case would not Luke have said so, and left out "as was *supposed*?" If it was a fact, was there any need or cause for saying as was supposed, more than in the other cases named by Luke? Would it not have been most unreasonable to add such an explanatory sentence, in stating a fact? Who does not know that a parenthesis includes important words which are necessary to explain or qualify the chief sentence; as Webster says, viz: "Parenthesis, certain words inserted in a sentence, which interrupt the sense or natural connection of the words, but serve to explain or qualify the sense of the principal sentence." Hence, to throw out or to ignore those explanatory words, as some take the unwarrantable liberty of doing; is to disregard the command, "thou shalt not diminish from the word;" and also to do violence to common sense. It follows therefore, that the words (as was supposed) were for the purpose of showing that instead of Jesus being the son of Joseph, it was merely a supposition of the people, who knew nothing of the facts of his miraculous conception, as made known to Mary and Joseph, which *they* had kept to themselves and pondered them in their hearts. Luke ii. 19. Who can wonder that the spiritually ignorant wicked Jews of Nazareth, of lower Galilee, where Jesus was brought up, where he had lived for nearly thirty years among them; working no doubt sometimes with his brothers at the carpenter business with his *legal* father—stepfather—by whom he had been adopted: who can wonder that the Jews under such circumstances, and being totally ignorant of the things made known to Joseph and Mary by the Angel, at the time of their espousal so many years before; who can wonder that they should suppose that Jesus was the real son of Joseph? Who can wonder that everybody who knew him and the family, should think so, except those persons to whom the facts had been revealed? Indeed, how could they possibly think otherwise?

Now then, let us consider the second occasion where the words, son of Joseph, occur. It was when Jesus on the Sabbath day, stood up to read and preach for the first time. Luke iv. 22. On that occasion the Jews asked the question, "Is not this Joseph's son?" In Matthew's record of this occasion, he words the question as follows: "Is not this the Carpenter's son? Matt. xiii. 55. In Mark's record of the same occasion, he words the question as follows: "Is not this the carpenter, the son of Mary? Mark vi. 3. John does not seem to have recorded this occasion, but records one occasion which neither of the other Evangelists records, which we will soon examine. It matters not in which of the three ways above noticed, the question was asked or worded; it is the same. It was asked by the wicked blinded Jews; who, as Jesus told them, "judged after the flesh," John viii 15, and to whom he said "judge not according to appearance." But that is just what they did. They judged according to the flesh, and according to appearances, as I have shown, and not according to the revealed facts concerning the origin, conception and paternity of Jesus; of which facts they were necessarily totally ignorant. Hence their judgment was incorrect, not righteous judgment. The consequence was, they "*supposed*" that Jesus was a real son of Joseph. They supposed he was therefore an impostor, a pretender. They supposed he was a mere man, claiming and pretending to be the Son of God; and therefore a blasphemer: and they judged him to be deserving of death; and in their unrighteous judgment, and ignorance, they carried out their wicked purpose, and "killed the Prince of life"—the Son of God—the Messiah for whom they professed to be looking.

Again. We will now call your attention to the third place where the words, son of Joseph, occur. John vi. 42. On this occasion, when Jesus said to the Jews, "I am the bread which *came down from heaven*," they then asked the same question; "Is not this Jesus the son of Joseph? whose father and mother we know? How is it then he saith I came down from heaven?" This again corroborates the fact so plainly stated by Luke; that they *supposed* he was the son of Joseph. Although Jesus told them plainly that he came down from heaven, (having reference to his having been the Word that was with God, and was God, and which by the Power of God was made flesh and was then dwelling among them, as God manifest in flesh, or Immanuel), yet they did not understand him, nor believe him. They judged after the flesh, and according to appearances; and these were against him, and the truth which he uttered. Hence they still supposed him to be nothing but a mere man—the son of Joseph.

The fourth and last occasion we have to consider, where the words "son of Joseph" occur, is found in John i. 45. Philip, the first day he saw Jesus, found Nathanael and said to him, "we have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, son of Joseph." It is evident that all Philip knew of Jesus at that time was, that he was *supposed* to be the son of Joseph the carpenter, and so called by the people. But when Jesus found him for the purpose of making him one of his disciples and followers, and told him to "follow me;" he doubtless informed Philip that he (Jesus) was the one "of whom Moses in the law, and the prophets did write," "Jesus of Nazareth." But when Philip introduced Jesus to Nathanael, he added what Jesus had not said, but what the people said, using their language as he had heard it, "the son of Joseph:" which language however, was in one sense strictly correct. For Jesus was the *legal* son, or step-son of Joseph, by the marriage of Joseph to Mary his mother. Hence Jesus was *rightly* called the son of Joseph, in that sense, just as is the custom now days to speak of a step-son. Besides, he was *supposed* by the people, as Luke said, and as we have shown, to be Joseph's *real* son. It is evident that even at that time—the very first day Jesus found Philip and talked with him—Philip *began* at once to understand and believe in Jesus as the promised Messiah; but that he did not *fully* understand and comprehend how, or in what way, he could be both "Son of God" and "Son of man" at the same time, and that he did not get a clear idea of Jesus and his Father for a long time, is also evident. (Just as the whole twelve failed to understand many other things "written by the prophets concerning the Son of man," and it was said of them, "And they understood none of these things." Luke xviii. 31, 34). For, three years after, when Jesus was about to leave his disciples and go to the Father; he said to Philip, "If ye had known me, ye should have known my Father also; (who my Father was) from henceforth ye know him and have seen him (that is, his representative or manifestation—"the express image of his person." Heb. i. 3). Philip saith unto him, Lord show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me." John xiv. 7–11. I presume after this plain lesson from the Master, that Philip, and all the twelve except Judas, whom Jesus had previously called "a devil," fully understood the nature, character and paternity of Jesus—that he had his origin in God his real Father, by whose power he had been begotten: and I think this lesson alone, taken in connection with what Luke said (as was supposed) ought to be sufficient to convince any one.

### The Anti-Christ.

After the matter of prejudice, the greatest difficulty to overcome in the discussion of any question, is the mass of extraneous matter that is brought into it and which only serves to confuse the mind, and thus it has been in regard to the subject above named. As a recent writer in THE RESTITUTION has observed, and which is very well known, the word Anti-Christ has a general reference to the antagonism to Christianity exhibited at all times in its history, but I think it will also generally be allowed that it can at least have a particular and special application. In other words that the spirit of Anti-Christ is embodied in particular characters, as in a Herod or a Pope.

The question before us is not as to a "future" Anti-Christ; as long as Anti-Christ in the spirit exists he will be, and at present I do not know that the existence, the continuing existence of the spirit of Anti-Christ is doubted by Christians at all, so that the "futurity" of Anti-Christ at present is not an open question. It is a question though, if that spirit will "head up" again in another form in great power, or whether it is gradually decaying and losing power. It is a question if God's Christ our King comes next year, whether the "kings of the earth" will take the timely warning of the sweet singer of Israel and "kiss the Son lest he be angry."

When I see the *nations* beating their plowshares into swords, and hear the alarm of war, the "mustering of many nations," when the ammunition factories are working day and night, and every man in Europe almost is a soldier, when the Pope (supposed to be long dead) is foremost in the councils of the nations, and even Bismarck has "gone to Canossa," then I say, when the King comes will they throw away their accoutrements, and stamp all their nice "now explosives" unwarranted to smash any fort up inside of an hour) into the ocean. Will they all unite in firing a royal salute of welcome, and abdicate the power they have usurped with violence, or will they "make a stand for it?" I think there is but one answer to the question, and almost any one can guess it who reads the books of the prophets.

J. P. GELLETLY.

### TEMPERANCE.

#### FORWARD.

This life is such a boon:
It is so bright; we love it more, its noon,
Its night. Our hearts go out
For good, not ill which lies about.
Only our life, one chance to try
Our strength or weakness ere we die.
In the great fight we must prevail,
We love the right, right cannot fail.

The clans lie thick around.
They fought not well. On slippery ground
They fell—where wine drops lay,
Thrown by the hands that Hell obey,
Regardless of the bitter blight
Of those who plead through years of night,
That there may be a safer way
For those whose wills have gone astray.

A time of light is this:
The way is clear. Down, down the dark abyss
So near, none need to go:
The tippler need not tread the path of woe.
Kind friends are on his track;
The law shall hedge him back,
Till he himself shall say, *I can,*
*I will be strong, I am a man.*

The boys so glad and free,
So full of health and life and hope and glee,
And wealth of loving trust,
They will not lay their honor in the dust.
Though tempted on from joy to joy,
They know the painted, gilded toy
Of short lived pleasure in the wine cup's glow
Is but a cheat which they can well forego.

They know the bitter end:
That, fast or slow, the slope will downward tend.
And so, with heart and voice,
While parents, sisters, friends rejoice—
The boys, the gay, glad boys
Who love to make a glorious noise—
They cry: *Let Prohibition rule the world!*
*And Alcohol, the foe, down from his throne be hurled!*

—*Mrs. Julia L. Colegrove.*

#### A SURE TRADE.

It is upon the certainty that, the appetite once fixed, it can never be broken, that those in the liquor-traffic build, and they have, in the very nature of the connection between the stomach and the mind, a very broad and deep corner stone. They know that, with the liquor made in this day, all that is necessary for them to acquire a man's estate is to get the habit fixed upon him; and they know just as well, that to keep their trade good all that is necessary, when a customer dies, is to fasten the appetite upon a fresh boy. They quite understand that the boy will graduate into a spendthrift, and, finally, a thief and a nuisance, and that they will get everything he can beg, borrow, and *steal*, but they take him just the same. So much beer will run through him before he dies, and that beer he will manage somehow to pay for. He will not pay his butcher, baker, or tailor, but he does manage to pay for his liquor, and that is all the liquor-seller thinks of.—*Petroleum V. Nasby.*

#### A FEW STRAY THOUGHTS ON THE SALOON BUSINESS.

The keeper of those vile dens, known by the euphemistic term saloons—a word that serves about as much to veil the atrociousness of the trade as white-wash would have availed to cover the abominations of Sodom—is nothing less than a *licensed malefactor*. His business is, in the first place, to so intoxicate every man that has anything to do with him as to rifle from him all his wealth, and, as a consequence, reduce his wife and children to abject destitution and beggary. Nearly all the untold miseries of pauperism are the direct result of the saloon trade. The saloon is the school from which is graduated each and every species of criminal character and name. From these seminaries of Satan the anarchist and thug, the thief and murderer, well-schooled in every thing abominable and horrible, emerge to riot, rob, kill and destroy. The "bitter cry of London" is from the miserable wretches from whom liquor dealers have filched the last penny for their vile swill. Liquor dealers are responsible for Ireland's abject pauperism to an infinitely greater degree than the oppressive landlords. For moral rottenness and soul-leprosy liquor vending holds an unrivaled place.


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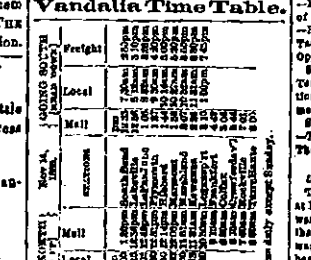


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## Communications.

Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas.—No. 3.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

Nathanael, of whom Jesus said, "an Israelite indeed," when introduced by Philip, understood and recognized the origin and paternity of Jesus much sooner and quicker than Philip. Just as soon as he saw that Jesus knew his heart and character—that he was an Israelite indeed — and because he (Jesus) said he saw him under the fig tree being a long way off: he therefore understood at once, that he was the Messiah—King—whom God had promised, saying, I will be *his Father* and he shall be *my Son*, (including type and antitype, 1 Chron. xvii. 13) and he immediately exclaimed, "Rabbi, thou art the *Son of God*; thou art the *King* of Israel."

Now I have gone through and carefully considered the four only occasions where "son of Joseph" occurs in the Scriptures. Is there any evidence in them that Jesus was begotten by Joseph? I think not. But we have also the following word: "Now his *parents* went up to Jerusalem, etc.... And his mother said unto him, Son, behold thy father and I have sought thee sorrowing, etc." But Jesus answered, "Wist ye not (did you not know) that I must be about *my Father's* business?" Luke ii. 41–49. This occurred when Jesus was twelve years old. So it will be seen that even at that age, he knew that God was his Father, not Joseph; and he thus showed his mother that he knew his origin and paternity, and that he understood his own mission and his real Father's business; and that it was more important than that of his reputed or step-father—carpenter work — or anything else. He understood his Mission and work much better than they did; for "they understood not the saying which he spake unto them." There is no doubt but his mother always spoke of Joseph as his father, when talking to her neighbors, and also when talking to Jesus; which was very proper and right, as before said; and we are told that Jesus "was subject unto them," even after he was twelve years old and understood his origin, paternity, and mission of after years. Lastly, we have these words, viz., "and when the parents brought in the child Jesus," etc. Luke ii. 27. But it is not necessary after all I have said, to make a single remark about this passage, only, that they were his legal parents.

I have now given all there is in the entire Scriptures, upon which to base the Josephite delusion! Not one word about Jesus having been begotten by Joseph, in all the Scriptures; and yet that is the question which must be proved by the Scriptures *if proved at all*. It seems to me that the reader cannot fail to see there is no foundation in the Scriptures for that delusion. I admit there are a few other passages, which by misapprehension and misinterpretation they try to bring in to their aid; which I shall duly consider in the proper place. Where then do they find any foundation for it? It must certainly be *outside* the Scriptures if anywhere. We shall see.

But now let us consider some of the Scriptures on the other side of the question. We have already called attention to some. But we will now quote plain positive Scriptural statements, proving most distinctly that the conception and begettal of Jesus was accomplished by the Holy Spirit—the Power of the Highest; and *"therefore"* as soon as he was born of the Virgin Mary, he was the Son of God—the *only begotten* Son of God—as he was called in the days of his flesh. I cannot avoid the thought, that every honest, intelligent, thinking reader will be satisfied with what Scripture I quote, and astonished at the wonderful harmony and conclusiveness with which they support the supernatural origin, conception and paternity of our Savior. I begin with Matt. i. 18. (In regard to the question of the genuineness of the Scriptures I quote, I shall bring ample proof before I get through—proof sufficient to satisfy and forever settle the question in the judgment of every honest reasonable person.) "Now the birth of Jesus Christ was on this wise. When as his mother, Mary, was espoused *to Joseph*, before they came together, she was found with child of the Holy Spirit." (See Revised Version, margin).... "The angel said to Joseph, "that which is conceived in her (or *begotten*, see R. V., margin; or, that being formed in her is by the Holy Spirit—Diaglott) is of the Holy Spirit, and she shall bring forth a son, and thou shalt call his name JESUS, (that is, Savior—margin) for he shall save his people from their sins. Now all this came to pass that it might be fulfilled which was spoken by the Lord through the prophets, saying: Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which is, being interpreted, GOD with us." See R. V. and also Diaglott—*Note*. And Joseph "knew her not till she had brought forth a son; and he called his name JESUS." Matt. i. 18–25.

Again: The record of this important event, by Luke, so far as is necessary to quote, is as follows. "The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David and the virgin's name was Mary." And the angel said unto her, "behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ....Then said Mary unto the Angel, How shall this be, seeing I know not a man? And the angel answered and said unto her: The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that which is to be begotten and born of thee shall be called holy, the Son of God." Luke i. 26. See R. V. Margin.

Now then let us hear the testimony of Jesus himself. He said no one but the Father knew who he was, except those to whom it was revealed. "No one knoweth who the Son is, save the Father, and who the Father is save the Son, and he to whomsoever the Son willeth to reveal him." Luke x. 22.

Jesus said, "I am from above." John viii. 23. Could a son of Joseph say that?

Again, he said, "I proceeded forth and came from God." John viii. 42. Could a mere man say that?

Again, he said, "I came forth from the Father, and am come into the world: again I leave the world and go to the Father. His disciples said unto him, Lo now speakest thou plainly, and speakest no proverb. Now are we *sure* that thou *knowest all things*,....by this we believe that thou *camest forth from God*." John xvi. 28. Enough I think to convince any one that he was not a mere man. "*Knoweth* all things!" Could that be said of a son of Joseph?

Again; he said, "O Father, glorify thou me with thine own self, with the glory which I had with thee *before the world was*." John xvii. 5.

He said, "I and my Father are one;" and yet he said, "my Father is greater than I." John x. 30; xiv. 28.

"The Jews said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, *before* Abraham was I am." John viii. 57; Ex. iii. 14.

Our Savior in his prayer to his Father in behalf of his disciples, "lifted up his eyes to heaven, and said, Father the hour is come; glorify thy Son that thy Son may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him: and this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent." This shows the importance of knowing who Jesus Christ is; for it is only to those who know him that he will give eternal life; and to know Jesus is to know his origin, and by what power he was produced, to know who *his real Father was*, to know whose Son he is, at least to know and believe the record that his Father hath given concerning the origin and production of his own Son.

Again, he said, in his prayer for his disciples, "they have known surely that I *came out from thee*, and they have believed that thou didst send me." John xvii. 1–8.

Jesus asked his disciples, "Whom do ye say that I am?" And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-Jonah (son of Jonah) for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi. 15–17. The Savior distinctly states here that his Father had *revealed* to Peter that great truth so clearly announced by him, viz, "Thou art the Christ the Son of the living God," and which Jesus then said was the ROCK, the foundation of his church; "and upon *this rock* I will build my church; and the gates of hell (gates of hades—Diaglott) shall not prevail against it." This is a declaration of Christ's ultimate triumph over death and the grave. Yes, Jesus said that great fact—that he was the Son of the living God—had been revealed to Peter by his Father, that is, doubtless, by his Father's Holy Spirit; for it is written, "no man can say that Jesus is the Lord but by the Holy Spirit." The Father had at that time revealed that most important truth, that Jesus was his "own Son"—his *only* begotten Son—to a number. There was no other way it could be known; for he was like his brethren, flesh and blood; and therefore, his physical looks or appearance, afforded no evidence of his wonderful origin and Fatherhood. Evidently Joseph and Mary kept the matter to themselves, and "pondered it in their hearts." Even had they told about the angel, and what he said, and all the circumstances, to their relatives and neighbors, it is not likely they would have been altogether credited. Doubtless no one could possibly judge from his physical looks, or from any external appearances, that he was the long promised Messiah — the long looked for Son of God. Hence he said to the Jews, "Ye neither know me nor my Father. If ye had known me, ye should have known my Father." John viii. 19. It is evident from the following, that right in the city of Nazareth where Jesus usually lived during the first thirty years of his life, they did not suspect that he was the Messiah; and although even in childhood it was said of him, "the child grew, and waxed *strong* in *spirit*, *filled* with *wisdom*: and the grace of God was upon him," and although he *never once* committed sin, yet for some reason, perhaps the overruling and controlling Power of the Father, his great superiority above other children and young men, seems not to have been generally noticed. For we are told that when he came into his own country and began on the Sabbath day to teach in the synagogue, "*many* hearing him were *astonished* saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Juda, and Simon? and are not his sisters here with us? And they were *offended* at him." Mark vi.

### Stray Thoughts.

A word to the household of faith in Michigan and elsewhere. I believe we are all satisfied that we are very near the end of this age. That being a fact do we realize the awful responsibility that is resting upon us. Let us halt, just for a moment, and consider eternity, eternity, eternity, its awful import. Each day we are making up the record and angels are keeping the books faithfully. The dear Father has committed great and precious truths to our trust. The present truths, the coming of the Lord, the resurrection of the just, the establishing of the kingdom of our Lord on this earth, the overthrow of Gentile power and the glorious restitution and restoration of Israel. Now there are thousands of ready hearts, willing to accept the truth and willing hands to work for it. Many are not satisfied with their condition and are perishing for lack of knowledge.

Now are we as a people doing all we can? If the Master should come to-morrow, could we look him in the face and say, I did all I could to save my fellow-men. If we were to see an individual sinking beneath the waves would we sit quietly down? No; we would exert ourselves to the utmost to save the drowning man. We would not scold him because he had not learned to swim, but we would hand him a rope, a plank, anything to save the man. Now there are millions just approaching the awful Niagara. The awful judgment is just at the door. Our study should be, how can I best work for the Lord? Not my ways, but thine, O Lord. Any way the Lord directs, if by any means we can save some. The command was, "Go work in my vineyard." But says one, I can't preach, I can't even talk in meeting, I can't do anything. Yes we all have a place in the Master's vineyard if we will only find it. Remember the one who had the one talent and how he buried it.

Some of the ways we can work. If we are in good health we can work just one day and get a dollar that will send THE RESTITUTION six months to some poor soul that is starving for the truth. Twenty-five cents will send it three months if we can't do that. Five cents will send "Words of Truth" for a year; just what a tumbler full of peanuts would cost. The Christian life is made up of little duties. Don't despise small things. The Master notices even a cup of cold water. Don't think because we can't do some big thing there is nothing for us to do. What we want is a spirit of sacrifice. I ask the question so often, "Do you take THE RESTITUTION?" No, I am not able; but I am able to buy tobacco and every other luxury that my worldly eyes crave.

What the cause wants is less theorizing, less talk, and more action. Let every one turn missionary. Watch sharp for opportunities and drop a tract or paper here and there. How many have been reached just by a stray RESTITUTION or a timely tract. Then let us keep close company with the Master. When we send a paper or tract on their errand of mercy ask God's blessing to accompany the silent preacher. Don't let us allow our brother or sister to carry our burden or do what we ought to do ourselves.

The terrible reckoning is just ahead. Will we be found wanting? And as we have just commenced on another eventful year, will we see how little we can do for the Master, or will we see how much we can do? We would not forget to ask one favor of God's faithful poor; it is not duty to do what we can't, the Lord don't require it; but one thing we can do, we can pray, and the prayers of a righteous man availeth much. God has chosen the poor of this world rich in faith, heirs of the kingdom. A faithful, consistent Christian is an excellent preacher. Dare we approach the rich? Will it do to look into the face of capital in this world-loving age. Yes, if a rich man fails to do his duty he will be damned as well as a poor man. One of the crying sins of the last days is covetousness; and the church is not clear in this matter. "Ye have heaped treasures together for the last days; your riches are corrupted and your garments are moth eaten; your gold and silver are cankered and the rust of them shall be a witness against you and shall eat your flesh as it were fire; ye have heaped treasure together for the last days." Your gold and silver will not be able to redeem you.

O, I can't do anything for the cause this year, and I am going to buy more land, so I can't do anything for years to come, or some enterprise shall have my last dollar. But there is a time coming when we must meet the Lord face to face. No excuse then. You loved the world more than me, I know you not. The evangelist has a strange experience. We would hardly think it possible that some poor drunken river-man would do more for the cause of truth than many well to do brethren do, but I have found this to be a fact in more instances than one.

Now brethren let us work this year as never before. Keep up the family altar, the prayer and social meetings, exhorting one another daily and so much the more as we see the day approaching. Satan is working with all signs and lying wonders, and if the church ever wanted true sacrifice and humility and devotion, it is now. The two great leading ideas are worldly-mindedness and infidelity. Our prayer is that God will save and protect his remnant church through the perils of *the last days and present it clean and pure without spot or wrinkle or any such thing.*

B. W. WOODWARD.

### BLESSINGS OF THE MILLENNIAL REIGN.

The dominion which was originally given to man, and which is referred to in Psa. viii. 6, "Thou madest him to have dominion over the works of thy hands," but of which he was largely deprived through transgression, will be given back to him *in the Millennial Age*. In his epistle to the Hebrews, the apostle teaches that in the present state, all things are not subjected to man, but when he attains to that state in which he will rule with Christ, there will be nothing that is not subject to him.

The saints will be co-rulers with Christ, and will have a delegated sovereignty over the earth. "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers." "And they lived, and reigned with Christ a thousand years." Rev. ii. 26, 27; xx. 4. To rule with a rod of iron, observe, is not given to the church; this ruling does not belong to the present age; it will belong to the overcomers when the Christ shall claim as his own the kingdom of the world; and it implies a firm and strong rule, one that will show no favor to sin, one that will never connive at disobedience.

The saints will be constituted judges. "And judgment was given to the saints of the Most High." Dan. vii. 22. Professor Bush, who does not entertain the Millennarian view, and whose opinion, therefore, may be considered by some the more impartial, gives the meaning of judging. Remarking on Rev. xx. 4, he says, "Numerous passages to the same effect might be readily adduced, from which the inference can scarcely fail to be drawn, that by judgment being given to those that sat on the thrones, is meant, that they received authority to reign and govern, or the right of executing judgment according to the Hebrew sense of the word 'judge,' which is equivalent to that of 'reigning,' or putting forth the judicial and executive acts of the governing powers." We infer that judicial action will be taken upon some during the Millennial reign, from Isa. lx. and lxv. and Zech. xiv.

The worship and service of God will then be in purity; men will not come before him with feigned words; they will not dissemble, or attempt to conceal any thing, or come before him with any false pretences upon their lips, or perform service from an impure motive. "For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. iii. 9.

There will no divisions; even a oneness of opinion will exist. "The voice of thy watchmen! they lift up the voice, together do they sing: for they shall see eye to eye, when the Lord returneth to Zion." Isa. iii. 8.

There shall be a restoration of judges and counsellors who shall be righteous. "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Isa. i. 26. See also chap. xxxii. 1.

There will be a universal knowledge of God. No more will be heard from a vanished atheism, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 9.

*There shall also be among Israel universal righteousness.* "Awake, awake, put on thy strength; put on thy beautiful garments, O Jerusalem, the Holy City: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. lii. 1.

In the Millennium men will live to a wonderful old age. "For as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands." Isa. lxv. 22. From the 20th verse it would appear that there will be no death at all among infants: that when a man dies at the age of a hundred years, he will be looked upon simply as a child, owing to the great age which men will generally reach. It is true the words in Isa. xxxiii. 24, "And the inhabitant shall not say, I am sick," seem to intimate that there will be no death; but they may mean that there will be no sickness in the form of disease; that health will be the universal rule, so that when men do die, it will be either from very old age, or as the punishment of transgression. Death will be a rare thing, but some will die. There will be death in the nations around, which we infer from Zech. xiv. 18. There is also a passage in Jer. xxxi. 29, 30, which is very explicit. "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge." The expression, "those days," must refer to the days of the Millennium, for since the days of our first parents until now, death comes upon all men as a sequence of Adam's sin. We all die in Adam, the apostle teaches. The righteous and the unrighteous, tens of thousands of infants and children as well as old people die for the sin of Adam; for he was the representative of the race. But during the Millennium, those who die shall die for their own sin. In the Millennial age, death, as the result of Adam's sin, will be done away; but it will exist as the result of personal sin. It is when the thousand years' reign has closed, and the judgments of the great white throne has come, that a complete end will be put to the power of death. After a description of the judgment, it is said, "And death and Hades were cast into the lake of fire." Rev. xx. 14.

Such will be some of the blessings of the Millennial reign of Christ, and until his reign is inaugurated, these blessings will never be enjoyed. Sin having entered into the world, and a terrible curse having followed sin, which has set all creation groaning, specially man, the Divine purpose in creation cannot be completed till the restoration takes place. In permitting sin, God has taught mankind the weakness of human nature to resist temptation. In permitting self-rule and unjust government and oppression, he has taught men their lack of wisdom and their want of fitness and disposition to rule in righteousness. He is thus preparing men to appreciate the government of the Christ when that government shall be established.

SILAS HENN.

The household of faith at this place will celebrate the Lord's Supper at our house two miles South of Attica, Kansas, on Thursday evening, April, 7th, 1887. All that can do so, are cordially invited to be present to celebrate with us. This may be the last opportunity this side of the kingdom. We soon, if faithful, will be permitted to enter the kingdom and share the glory and honor that awaits the child of God. Then let not any worldly care prevent us from keeping all God's requirements. They are intended to prepare us for that great and glorious work and for the high and exalted position that awaits the faithful few. Come one and all. S. C. OGDEN.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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### MONUMENTS AND THE BIBLE.

The Saturday *Review* in its notice of Captain Conder's "Syrian Stone Lore," says: "It has been contended by some of the German critics that the country ruled over by the kings of Israel and Judah was, at the best, poor and barbarous. There are, however, three monuments of recent discovery which distinctly prove the contrary. The Moabite Stone shows that the Moabite people built fortresses, palaces, towers and bridges, and that they could write. Is it likely that the kings of Samaria and Jerusalem should have ruled, in their own country, over a people less advanced than the subjects of King Mesha in wealth, power and knowledge? Again, Sennacherib records in his account of the siege of Jerusalem that Hezekiah sent him a tribute of 30 talents of gold, 800 talents of silver, precious stones, a chain of ivory, elephants' hides, elephants' tusks, rare woods, eunuchs, singing men and singing women. Therefore, it is fair to suppose, the kings of Jerusalem traded with Egypt, were rich enough to buy all kinds of precious things, cultivated music, and had considerable trains of slaves. The Siloam inscription, also, of an immense epigraphic and philological importance, proves by the form of its letters and their differences from the Phœnician and Moabite forms, how long the people must have possessed the art of writing. For the arguments by which Captain Conder seeks to establish the antiquity of the Pentateuch the reader must be referred to the work. They are new, startling, and wholly derived from those external discoveries which belong to the last fifteen years.

The following is Captain Conder's own summary of what we should know concerning the Hebrews had the Bible never been written at all:

1. The Hebrews were a people of common stock with the Canaanites, Moabites of Mesopotamia, but separated from them at an early historic period.

2. They worshiped Jehovah at least as early as 900 B. C., and probably much earlier.

3. They possessed the art of monumental writing, and an alphabet of common origin with that of Phœnicia and Moab some centuries before 700 B. C., and possibly as early as 1,600 B. C.

4. They were pastoral agriculturists, craftsmen and traders. They possessed horses and chariots, flocks and herds, fenced cities and villages.

5. The Hebrew monarchs were attended by slaves and musicians, made use of ivory thrones, and had treasures of gold, silver and precious stones, precious woods and other articles of foreign origin. They defied at times even the Assyrian kings, and allied themselves with Egyptians and Babylonians.

6. The Hebrews had a non-Assyrian calendar, and thus probably some knowledge of astronomy.

7. It is probable that Hebrew literature was preserved in records written on papyrus and leather, but the knowledge of writing seems to have been confined to the Scribes, and it was not extensively employed for sepulchral or other monumental purposes.

8. In civilization there is every reason to suppose the Hebrews equalled their immediate neighbors, the Phœnicians, although perhaps not attaining to the condition of the Egyptians.

9. They buried their dead in rocky tombs without embalming, and there is no monumental evidence that they expected any resurrection of the mortal body so buried.

10. Their art seems to have approached that of the early Babylonian age, their buildings being adorned with metals and woods, while there is no evidence of the general cultivation of sculpture among them.

The value of these results, as Captain Conder points out, lies chiefly in their refutation of the destructive school. It should be noted that these conclusions are in perfect accord with the picture of Hebrew society which may be drawn from the Books of Kings.

**NOW** at the commencement of the year is the time to renew your subscription.

# THE RESTITUTION.

E. A. CRAFTS, Editor.

*Plymouth, Indiana, Dec. 9, 1887.*


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ALTHOUGH the storm has not burst upon the Eastern world, the clouds are growing darker and more threatening from day to day. New complications are arising in Bulgaria, and Russian hatred is becoming more and more intensified toward Germany, while it is said that "the popularity of France is becoming a sort of violent epidemic in Russia." From what we learn, we should not be surprised to hear that Russia had entered upon two great forward movements: one across the Danube into Bulgaria toward Constantinople, and the other into Central Asia toward the British possessions in the South of that continent. Time will soon show the correctness or incorrectness of these surmises.

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IN another column will be found an obituary of a distinguished writer on the subject of Conditional Immortality, J. H. Pettingell. Many of our readers have become familiar with his name through the perusal of his different works on the all-important theme of Eternal Life only through our Lord Jesus Christ. No American writer has treated the subject of human destiny with more ability and comprehensiveness. With a masterly grasp of this question, as it is set forth in the Scriptures, with an accurate acquaintance with its theological treatment pro and con by opposing writers, and with a thorough knowledge of several languages both ancient and modern, he was enabled to present his ideas in forcible logic, as well as in a style at once impressive, convincing, and pleasing. About five years ago we met him in Philadelphia, and had some personal conversation with him for a short time on three different occasions. Incidentally the subject of the interpretation of prophecy, in regard to the difference of opinion entertained as to its fulfilment in the coming age, came up for a few remarks; and our lamented brother observed that his time had been so completely occupied in studies and investigations on the theme of future life, that he had not been able to give as much thought to Millennarian questions as he might otherwise have done. No one, who reads his works, will regret that he pursued the very course that he did. It is far better for the cause of Christ that he has treated the questions concerning human destiny in the exhaustive manner they are treated in his several works, than to have treated several subjects imperfectly and, therefore, in an unsatisfactory manner. We believe that it may be confidently affirmed that his works will do more to correct the gross errors entertained on the destiny of man than those of any other individual who has lived in this nineteenth century. During the last few years we have sent him THE RESTITUTION.

# Communications.

### To the Church of God in Christ Jesus—Greeting.

And with many such parables spake he the word unto them as they were able to hear it. And without a parable spoke he not unto them: but privately unto his own disciples he expounded all things. Mark iv. 33, 34. R. V.

The above text embodies a few thoughts which, if taken in connection with other Scriptures may reflect upon them a new and clearer light.

The parties here referred to whom our Lord addressed in parables evidently were the Jews, his own people, for he came not, nor did he preach to, or teach the Gentiles. The figures of speech, or parables, which he used to illustrate his teachings to the multitudes who followed him, he expounded or explained to his own disciples. Many of these explanations are given for our instruction, though some are not but are left for us to study, to search into and to compare Scripture with Scripture, that we may thus learn to harmonize the united teachings of our divine Lord, with the teachings of those to whom he sent the Comforter, to bring to their remembrance all things which he had told them before ascending to his Father.

We should be careful not to go beyond reason in the application of this statement—"and without a parable spake he not unto them." This, it seems most reasonable to suppose referred only to his public lectures or his instructions to the multitudes. Hence we are not to infer that when his hearers were moved to ask questions, either with a desire for increase of knowledge, or for the purpose of "entangling him in his talk," that he replied to such enquiries by parables. Although, we know, at times he answered their foolish and designing questions by asking other questions, that so clearly demonstrated their fallacy as to hush them to silence. See Matt. xx. 33.

In Luke xx. 27, the Sadducees who denied a resurrection came to Jesus thinking they had a case to present that would either totally vanquish the doctrine of the resurrection or else introduce such a state of confusion into the future state as to render it very undesirable. They wished to know whose wife the woman would be in the resurrection state, who had married successively "seven brothers." This was a direct question, involving the entire basis of faith in, and hope for, future life. No illustration was necessary. Nothing but the plain statement of divine truth regarding the future state, and the subjects who would be deemed worthy to enter that state, by or through a resurrection from the dead.

They said to Jesus, verse 33, "In the resurrection therefore whose wife shall she be, for the seven had her to wife? Jesus said unto them, The sons of this age marry and are given in marriage; but they that are accounted worthy to attain to that age, and the resurrection from the dead neither marry nor are given in marriage, for neither can they die any more, for they are equal unto the angels, and are sons of God being sons of the resurrection. Of this answer to the Sadducees' question certain of the Scribes said, "Teacher thou hast well said, For they durst not any more ask him any question."

Now if this answer as to the subject of the resurrection state, and their condition when having attained to that state, was sufficient to silence the unbelieving Sadducees, ought not the same answer which is recorded for our instruction be sufficient to satisfy us on this vital question of our faith and hope? What more need we to ask or to know? They who shall be accounted worthy of a resurrection can die no more. They will be equal unto the angels. They will be the sons of God, for the fact of the resurrection constitutes them the sons of God. Christ was the firstborn from the dead, and he dieth no more, as he is so shall we also be. He was declared to be the Son of God with power by the spirit of holiness through a resurrection from the dead. He was the "first fruits," and those who come after will be of the same nature. We who believe in him, when the sleep of death is ended shall awake and rise to life immortal.

The whole tenor of the book goes to show that through the Christ alone cometh life beyond the grave. "He that hath the Son (by faith), hath the life. He that hath not the Son hath not the life." 1 John v. 12. The life here referred to now will dispute is the future life, "the life to come." 1 Tim. iv. 8. To him, the Christ, was given power over death. Death is the wages of sin. Future life is the gift of God through faith in his only begotten Son Jesus the Christ. Hence, those who fail to accept by faith this most precious gift of God, cannot see the life that is in Christ only, and so we read the wrath of God abideth on them. John iii. 36. They are dead, they shall not live, (margin); the dead live not, the deceased rise not, therefore hast thou visited and destroyed them and made all their memory to perish, Isa. xxvi. 14.

There are many who do not yet see the truth on the Scripture doctrine, yet it seems plain if the light only be let in. Our orthodox friends try to prove a future life out of Christ by quoting from Luke xvi., and insist that the rich man had a life after death and that life was full of misery. There who claim to have come out from the errors of paganism, and laid aside all Popish dogmas, will just as freely quote John v. 28, 29 and insist that all that are in their graves shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil into the resurrection of judgment.

By studying this Scripture closely in connection with Luke xx. 27, etc., we cannot but see that it is parabolic, illustrative, not literal. Those who are literally dead in literal graves cannot hear, neither will the sons of God —of resurrection—rise to shame and contempt. In Ezek. xxxvii. we have a parable from the prophet, very much like that of John v. In his vision of the valley of dry bones, the bones are represented as talking one to the other. This we know could not be literal any more than that the dead could hear. Vs. 11, "Then said he unto me, these bones are the whole house of Israel. Behold they say our bones are dried up, our hope is lost, we are clean cut off. Therefore prophesy and say unto them, thus saith the Lord God, behold, I will open your graves and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves and caused you to come up out of your graves, O my people, saith the Lord."

The same thought is presented in Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting abhorrence. These parables have special reference to Israel as a nation. We know that nationally she has long been sleeping in the dust of earth, i. e., having no national life. But, glory to be to Israel's God, the clouds of her long dark night are beginning to scatter. The first streaks of Israel's dawning morn may be seen in the Orient and soon the gladsome, thrilling message will go forth unto her, "Shake thyself from the dust, arise and sit thee down, O Jerusalem. The bands of thy neck are loosed, O captive daughter of Zion." Isa. lii. 2.

CARRIE WILLIAMS.

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PHELPS, Mo., Jan. 16, 1887.

*Editor Restitution:*

Your readers will doubtless remember that Brother P. Finn, of Carthage, Mo., and the writer, left an appointment, in December, 1885, at the Scott school house, in the vicinity of Ash Grove, to be filled at about the same time in the ensuing year, and to redeem that promise we met there on the evening of Dec. 3, 1886, to continue over ten days. We found some just as strong in the faith, so far as they were instructed, (if not stronger) than when we took the parting hand the year before. And, we think, taking into consideration the prejudice that is generally entertained towards Bible truths that are unadulterated with tradition or philosophy, that the interest is deep and lasting, but how many will confess Christ before men we must leave to the future to determine. The congregation was not so large as last year, but we had the same one about all the time, which I think is better than a large one which is continually changing, for the work is more thorough. There was some sickness in the vicinity which doubtless kept some away. I sent you three subscribers to THE RESTITUTION, and also sent Brother Donaldson three to the *Book* and *Words of Truth*, which I hope will be the means of more effective work than the humble efforts of the scribe.

Brother Thomason came out during the meeting, and was inducted into the sacred name of Christ by the assistance of Brother Finn. He has assumed a great obligation to which I shall ever pray that he may prove faithful, for many are called, but few chosen; and as he was a member of the Congregational church at Everton, pressure may be brought to bear upon him to lead him back to his old love. There are some others which I think will be willing and ready before long to sacrifice all and follow Christ. That he will watch over and keep them unto eternal life and administer unto them an abundant entrance into his everlasting kingdom is all my desire.

Now I want to say a few words about the people. All with whom we came in contact treated us as well as we desire to be treated, and we extend our sincere thanks to Mr. Stephenson and his very kind family for their hospitality and assistance by singing during the meeting. Sister Myers and her husband were the same as of yore, free and generous, to a fault. Sister Guthrie, of the Seventh Day Adventists, entertained us royally whenever we went, and we have a standing invitation to her home when we choose to accept it. There is Mr. Boyd and his amiable wife, and many others to whom we are indebted for their efforts to make us happy while we were with them. That God will bless them and return a hundred fold is my prayer. Brother Finn preached in the Shiloh school house on his way up and at the Mountain on the way down, to crowded houses, and I think the discourse was the most complete thing I ever heard, and was well handled. He is a workman who needs not be ashamed. We desire the prayers of the brotherhood that we may continue faithful unto the end, and receive a crown of life.

JAMES BUTT.

[This communication was mislaid or it would have appeared sooner.—ED.]

# Selections.

## TEMPERANCE.

And to my view the rum-shop appears,
Where the vases of dire misery swell;
How it cleans "cross the seas of tumultuous years,
The horrible flight-house of hell!

### RUIN, SLOW BUT SURE.

Alcohol does not destroy its victims, in most cases, suddenly, as in the dead sleep of profound intoxication or in the wild maniacal ravings of delirium tremens. By slow and measured steps, in most cases by inducing cirrhosis of the liver, Bright's disease of the kidneys, amaurosis, apoplexy, nervous insomnia, pessimistic gout, defective vision, fatty degeneration of the heart, arterial and muscular system, which finally end in paralysis, imbecility and insanity, alcohol encircles its victims in iron clasp and everlasting ruin. Without doubt alcohol occasions a vast amount of disease, and carries death, destruction, dishonor and shame into thousands of happy homes. Alcohol is at the bottom of a large proportion of the crimes committed. Alcohol dethrones reason and poisons the fountains of sentiment and morals, and is even more destructive upon the moral and intellectual nature than upon the physical organism of man.

### THE ROBSELLER'S WORK.

I have a loathing, I have a thorough disgust for the gewgaws of rum-bought wealth, says Wendell Phillips. When I go into the horse cars and smell the foul stench of liquor, when I go into the streets and find the same, I see behind me that brown-stone mansion on our Neck, built of rum, and behind that again I see the pallid faces, shivering forms and flattering rags of a numberless host. And I would have had one of the daughters of the owner of that mansion stand by at the door and watch her father's victims, as they march into the dock of the police court every day. I would take another child, and the police should lead her through all the dark alleys and passages where broken-hearted mothers, and children without parents or food, attest to the manner in which her parent made his money. Intemperance cannot be cured by legislation or sermons. The tamseller is the root of the evil, and until it is made a crime to sell intoxicating beverages, intemperance will continue to exist.

### DRINK AND THE GAOLS.

Four-fifths of all the inmates of American gaols, penitentiaries and reformatories, are brought there directly or indirectly by strong drink. There are 500,000 of these criminals in the United States today; every institution is full of them, and the number is rapidly increasing. Then there are 800,000 insane persons, idiots, helpless inebriates and paupers in the poor houses and charitable institutions of the country, costing the tax-payers $100,000,000 per annum. But this is not all. No pen but the recording angel's is able truthfully to portray the sorrow that is inflicted upon loving hearts by the infernal habit of drinking stimulants. No class is so high in the social scale that it is not dragged down by it, and no class is so poor and degraded that it is not made more inhuman and miserable by it. A drunken parent bestows a curse upon his offspring, even to a third and fourth generation. Science shows how vice of any kind vitiates the blood, and although it may skip one generation, it is certain to crop out further down the stream. A dead drunkard often reaches out his hand from the grave, and, with his skeleton finger, palsies the brains of his descendants, and sends them jabbering idiots to the insane asylum to be supported by charity.

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### THE OUTLOOK.

There has been a very large concentration of troops upon the frontier lately, and all the movements have been conducted in the quietest manner possible, and with an evident desire to maintain secrecy. Not a particle of fuss nor display has been in the Paris streets. Now and then long lines of soldiery have been noticed marching silently, but the people have almost ostentatiously avoided any notice of the regiments. If there do occur at any subsequent period during the spring or summer, any such manifestations as those of the midsummer of 1870 I shall be greatly mistaken. Every worthy citizen now feels the pressure of war directly upon himself; there is no longer a professional army which is dispatched to the frontier and cheered to the echo as it goes away. Every home and every heart is touched. The trading class itself, once so selfish and so willing to urge on the military party to undertake campaigns, this time is wise because it is itself a part of the army. If the change in sentiment which has been going on for a week becomes more pronounced there may be public manifestations, but they will be in good order and for a definite purpose.—*Paris Letter.*

### FRANCE'S STRENGTH.

France is at present stronger than Germany suspects, than perhaps she herself knows. If goaded into a national struggle, it is quite on the cards she will display a strength and heroism that will surpass all that it has recorded to her glory. The Frenchmen may fight like furies among themselves, over forms of government, over political programmes, alliances and budgets, but no chink will be found in their united front opposed to an adversary who shared his triumph in 1871 by picking the very bones of his captive, and it would be well for the Germans to look back on that dark period. It was not the French nation that declared war against Germany, for the people were not represented in the Corps Legislatif; but the nation soon perceived that they had an affair, not with a generous adversary, but with a power resolved to wipe them out as a nation in Europe. They fought against terrible odds; it was a contest between the scientifically equipped and the disintegrated, and despite the absence of cohesion, of strategetical homogeneity, the French in their raw legions, material and mal-armed, maintained to the close the military spirit of their race unbroken.

Though Sedan and Metz had deprived France of almost all her officers, there was no lack of evidence that the hastily raised and untrained levies, wherever led by men of noble heart or undoubted capacity, were able to hold their own against the veterans of Prince Frederick Charles. The French troops are now well officered, and there is no reason, should the opportunity unhappily arrive, why the Third Republic might not also to recreate its Hoche, its Marceau its Kleber and its Desaix.

### FRANCE'S WAR PIGEONS.

Gen. Boulanger has recently given prizes to the best trainers of carrier-pigeons in the Department of the Seine. Pigeon-training in France has become a branch of the military service, and plenty of well-trained birds are to be found in the comfy and beautiful little establishments that have been built for them. They are furnished with modern improvements and luxuries that vulgar and ignorant pigeons could never appreciate. Among the pigeons now in the possession of the Government are several veterans of the siege of Paris, and one among them is a genuine old hero. In 1870 this bird was taken up in the Paris balloon called the Virgo, and was captured by the Prussians. Prince Frederick Charles sent him a present to his mother, the Princess Charles of Prussia, who put him among her own collection of birds, where he was treated with all possible kindness. But he was a patriot. The bitter bread of exile did not agree with him. He flew away and reached his home in the pigeon-house in the Boulevard Clichy. The owner of this establishment handed him over to the military authorities, and he is now once more in the service of his native country, and doubtless hopes to win additional glory in the future.

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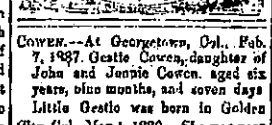


COWEN.—At Georgetown, Col., Feb. 7, 1887. Gertie Cowen, daughter of John and Jennie Cowen, aged six years, nine months, and seven days.

Little Gertie was born in Golden City, Col., May 1, 1880. She was very delicate during her stay with us on this earth, but was never really sick until just before her death which was caused by scarlet fever. At five years of age she was attending the Sisters' school, and on attaining the age of six she was sent to the public school where she learned very rapidly for one so young. On Thursday, Feb. 3, she came home apparently in the best of health and seemingly as well as ever. She partook of a hearty dinner and then went back to school. About three o'clock that afternoon she complained of feeling ill, and returning home she put her little head in her dear mamma's lap, and looking up into that maternal face with that innocent expression so characteristic with a child, she said, "Mamma, I am afraid I am going to die, I am so sick." She grew worse and worse and ere she bid us all good bye for the last time in this life, she put her little arms around her mamma's neck and said, "Don't cry mamma, I am getting better," she meant better off. As the sullen hand of death was fast coiling her to its fond embrace, her last moments were passed very peacefully; not a struggle seemed to writhe her little tender frame. This little lifeless lump of clay was deposited in its windowless palace of repose Golden. Many kind friends in Golden attended the last sad rites. She now lies by the side of her little brother, there to rest till Jesus Christ shall be revealed from heaven.

JOHN and JENNIE COWEN.

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## A LONG AND ACTIVE LIFE.

### Death Terminates the Labors of John H. Pettingell.

John Hancock Pettingell died at a quarter after eight o'clock, Feb 27, 1887, at 629 Chapel street, at the age of seventy-two years. For the last six or eight months he had been suffering from an incurable complaint that is characterized by Dr. Sanford, his physician, as a "chronic inflammation of the stomach and bowels complicated by one or more tumors." These troubles had been for some days accompanied by hemorrhages. He leaves a widow and one daughter.

Mr. Pettingell was an author of distinction, having written on theological subjects, many works that have reached large sales, particularly in the western states, in England and on the continent. These works belong to the school known as progressive theology. He maintained the doctrine of eternal life only in Christ, which he held to be the one taught in the Scriptures and the doctrine of the early Christian church until it became corrupted by Platonism. Some of his books have been translated into German, Italian and other European languages. He is esteemed in England as one of the brightest and most vigorous writers on his side of theology. Edward White of London, president of the Congregational Union of England and Wales, in one his most ardent admirers and has written introductions to one or two of his works.

Mr. Pettingall wrote the Homiletical Index, a reference book for clergymen, "The Theological Trilemma," "Platonism vs. Christianity," "Bible Terminology," "The Life Everlasting," "The Unspeakable Gift," "Views and it views in Eschatology," and other well known productions.

His advanced views did not at first meet with recognition or acceptance, and he suffered in consequence financial embarrassment, religious persecution and some social ostracism. His works, with the exception of the Homiletical Index, treat of conditional immortality, against the commonly accepted theory, and in favor of the death of the soul. He had great difficulty in getting his books printed, owing to public and clerical opposition, but his ideas are gaining ground and his publications now have a ready sale, his "Unspeakable Gift" having reached several editions. A new edition of this work—6,000 copies—is soon to be issued by F. M. Atwood of Chicago, Ill., and several others of his admirers, and they intend to distribute several hundred copies gratuitously, placing the others on sale at a low price. His writings are not as well known in this part of the country as they are elsewhere, as his views are not so well understood. He had at the time of his death a large following, devotedly attached to him, and during the last few weeks of his life he was in constant receipt of letters from friends and converts in this country, and in Europe. He was greatly esteemed by all who knew him personally or were familiar with his works as a singularly vigorous and convincing writer and deep thinker. In England his books have reached several editions, having been extensively republished; "and there," said one of his friends recently, "clergymen and members of both the Independent and established churches are fast coming to his lines of thought and belief."

He was born at Manchester, Vt., May 11, 1815, was educated at Yale in the class of '37 and was a classmate of Morrison R. Waite, and Professor Chester S. Lyman of this city, the latter of whom was a life-long friend of the deceased. After a course at the Union Theological seminary in New York city, Mr. Pettingell was a professor in the Deaf and Dumb Institute, New York, until 1843. He was pastor of the Congregational church in South Dennis, Mass., from 1843 to 1847 in Saybrook, Conn., from 1847 to 1853. He was, after this, district secretary of the American Board of Foreign Missions and resided at Albany. He next visited the missions of the A. B. F. M. in Servia, Turkey and Greece. Returning, he settled in Saxonville, Mass., where he remained from 1860 to 1863; was in Westbrook, Conn., from 1863 to 1866. In 1866 he became chaplain of the Seamen's Friend Society stationed at Antwerp, Belgium, and remained there till 1872.

During the six years he resided in Europe he traveled extensively in behalf of the American Seamen's Friend Society. He was publicly thanked by the Belgian government for his devotion to the sick during the prevalence of the cholera in 1866. His last work, "Views and Reviews in Eschatology," was a collection of his latest essays, but he leaves a large number of others unpublished, and which will probably be collected and printed by his friends. He was married twice. His first wife was Rebecca S. Parker of Falmouth, Mass., whom he married in 1845. In 1863 he married Jennie Copeland, daughter of the mayor of Brooklyn, L. I. He had two children, both by his first marriage—Llewellyn, who was born June 3, 1852, and died in December, 1880, and Louisa C., who was born April 6, 1856 and who is now a teacher in one of the grammar schools of New York city. In 1872 he returned to this country and resided for a time in New York, afterwards removing to Philadelphia, where most of his books and essays were written and where, about eight months ago, he was attacked by his insidious and fatal malady. He is spoken of by those who knew him as a Christian gentleman whose noble traits of character had endeared him to all he met and whose vigorous writing had made enthusiastic proselytes throughout Christendom.—*New Haven Daily Palladium.*

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## Publisher's Notes.

On Thursday, Mar. 3, 1887, we received the following letter:

MILWAUKEE, WIS.

MR. A. R. UNDERWOOD,

*Publisher Restitution,*

DEAR SIR: — Mrs. R. Tuttle, formerly of Chicago, now residing in Erie, Ill., wishes me to remit to you, for her, the sum of $100, as a donation to your paper, which she prizes very highly. Her age (eighty-two years) prevents her writing to you personally.

Respectfully Yours,

E. P. MATTHEWS.

A draft for the amount was enclosed, for which we promptly receipted. This generous donation by our aged Sister, will be used as she would wish, in sending our paper to those known by us to be too poor to pay for it—the Lord's poor—and in scattering books and tracts wherever the way seems open for doing good. Thank you, Sister Tuttle, for thus assisting us in our work of spreading the glad tidings of the soon coming of Jesus Christ.

We wish to say, for the benefit of all concerned, that no "sinking fund" exists at this office, but every dollar entrusted to our care is, to the very best of our ability, immediately set at work in the Master's vineyard. Every one now connected with THE RESTITUTION, is paid for his labor, and requires no donations. It is the Lord's work we are engaged in, and any aid for his cause will be judiciously expended.

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Bro. H. R. Carter writes that he will soon start from Centropolis, Franklin Co., Kansas, for Sumner Co., Kansas, traveling by buggy, and asks that any one wishing his labors along the route write him immediately at Centropolis, Kan. Bro. Carter has sample copies of THE RESTITUTION to distribute, and is authorized to receive subscription for our paper.

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"A Lover of Truth" sends us 30 cents to send tracts to J. Spence of India. The same is hereby acknowledged, as no name was signed to the letter.

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We have secured a supply of Cruden's Concordance, and can supply all who wish this Standard aid to Bible research. See advertisement in another column.

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Brother J. H. Pettingell's latest work—"Views and Reviews in Eschatology"—is placed on our book list this week. All who have read this author's other works should lose no time in securing this his last work. It contains 500 pages, divided into thirty different divisions, and without detracting in the least from other noble efforts, we consider this the "cream" of our lamented brother's literary labor. See advertisement elsewhere.

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Do you want tracts to distribute? Read the list under our Pound Package offer. For only Sixty Cents you can get reading matter enough to set several hundred people studying. You can sow the seed—God will give the increase. If you cannot send the money, secure a new subscriber for THE RESTITUTION, and you may order 1½ pounds of these tracts for every new name you send for a year.

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We are ready to receive orders for Bro. J. P. Weethee's new book—The Eastern Question in its various phases, which is about ready for delivery. The price of this work will be $3.50, or we will send the two—Coming Age, and Eastern Question—for $3.00.

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Any one sending us 4 new subscriber for 1887, and the subscription price of $2.00, may select books or tracts to the amount of 75 cents from our list, and they will be sent them free, post paid. Sample copies of THE RESTITUTION furnished on application.

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**EXAMINE**

*The label on your paper, and if it bears a date previous to* MAR. 7, *please renew NOW. Do not wait for other notice to be sent, but*

**RENEW TODAY.**

# Poetry.

## OH! WEEP FOR THOSE.

Oh! weep for those who wept by Babel's stream,
Whose shrines are desolate, whose land, a dream!
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt, the godless dwell.

And where shall Israel lave her bleeding feet?
And where shall Zion's song again seem sweet?
And Judah's melody once more rejoice
The hearts that trop'd before its heavenly voice?

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!

—*Byron.*

# Selections.

## "THE CHURCH OF GOD."

The word "Church," like many others in our language, is somewhat the worse for the wear; nevertheless, when stripped of the excrescences that have become attached to it, it is simple and pure. It claims to be derived from a word which signifies "to call," or "call out." It simply means, therefore, the called out, without respect to the person or matter which called them out. Every one of the called out has obeyed the call.

Demetrius, the silversmith to the godess Diana, called out his fellow craftsmen, and collected a crowd, to protect themselves from the preaching of Paul. This was the church of Demetrius, and not a bad type of many churches that have been collected together since that time. The church of God is composed of those who have been called out by him from the rest of mankind. The call is a special one, and wholly in the interests of the invited, or called out; for they are all perishing, through their own disobediences of previous calls made by Jehovah. This call is named "the good news," or, "glad tidings," and sometimes called "the glad tidings of the kingdom of God," because it is an invitation to men without inheritance, without life, and without behavior worthy of any of these things, to change from their foolish practices and serve him. This call is likened to a king who made a marriage for his son, and sent out his servants to invite his special friends to the marriage feast. Every circumstance connected with this call is favorably to its being well received. Man is created for society: his chief enjoyment is found in friendship. An invitation to a feast is what is never refused if it be possible to attend, and to a marriage feast there is a still greater inducement to go; and again, the marriage of a king's son gives the concentration of all the inducements to the invited to make sure of their presence. It must be apparent at a glance, that the invited are really the most highly favored by the invitor. The call is to glory and honor in the palace of the King, and to the full enjoyment of his friendship. Friendship and fellowship with the Sovereign of the whole earth is implied upon the face of the invitation; or, the call. Along with the call, the intimation comes, that the Sovereign of men has arranged a day, or set time, to judge them in righteousness, by his Son, after the marriage takes place. This will be the most extraordinary revelation of the Sovereign which has ever been made to mankind; for his Son is to judge the living and the dead at the time of his appearing, and as he enters upon his reign for the subduing of all things to the will of the Sovereign.

We do not suppose that to judge the living and the dead means simply to rule the living and the dead; as the dead, so long as they are so, are incapable of being affected by what is done to, or for, them. The living comprises all ranks and conditions of men, and the dead does the very same. The living of today stand related to every revelation of the Sovereign will which he has made up till this present time, and the dead do the same up till the day of their death. The living today classify themselves by their attitude to the generous call of the King. There is no reason for thinking that in the first instance he will make any change in this respect, as we are assured that "every one will give an account of himself;" that is, of why he acts as he has done up to the time of judgment. If all the living and dead were good, or bad, no judgment could be needed, excepting determining the degrees of goodness or badness. But we are assured that "those who have done good shall come forth to a resurrection of life, and those who have done evil to the resurrection of condemnation." Thus we are told, that doing good or doing evil forms the ground of classification. Nothing could be fairer than this, seeing actions cannot deceive. The actions are the fruits, and bad actions cannot be found in a good man any more than bad fruit can be found upon a good tree. The Sovereign's revelation of his will, when believed and obeyed, invariably makes a man good just as the rejection of his will makes the rejecter bad. Thus the revelation of the Sovereign forms the basis, or starting ground, for the judgment of the living and the dead. In this there is a foreshadowing of gradation among the good, in the giving of five talents to one, two to another, and one to another. The possessor of the five gives an account of himself, and of himself only, and is judged and rewarded accordingly; and so of the others. The one who received the one talent did evil, inasmuch as he hid it, and thus prevented his neighbors from knowing that he was in possession of his master's goods.

This parable sufficiently illustrates the existence of two classes among those who were entrusted by the Master with his goods. There is no attempt to deny responsibility, except in his estimate of the character of his master, and this excuse is in itself the ground of his condemnation. "Thou knewest," said the Lord. His own confession was the only ground of his condemnation. This is not the case of a rejecter of his Lord's jurisdiction over him, but of a disobedient servant. He was present, along with the other two, as his talent was taken from him and given to him that had the ten.

We have thus two distinct classes among the servants.

But the Lord, in the instructions given to his disciples, said: "He that believeth not shall be condemned." Here is a class that shall be condemned. They are represented as those who despised the favor of the Sovereign, and said, "We will not have this man to reign over us." They themselves have chosen the portion of despisers, who wander and perish against the good will of the Sovereign. There is another class, who have persecuted unto death those who bore to them the Sovereign's message. In any righteous judgment these will be classified according to the intelligence they had, for it is a righteous thing with God to recompense tribulation to the troublers of his called out ones, when he gives rest to the troubled. This, also, is described as "the time when he will take vengeance upon those who know not God, and on those who obey not his call to repentance to life."

The Church of God is therefore that company of people who have obeyed his invitation to glory, honor, and immortality. In its aggregate it embraces all in every age, until the call is withdrawn. In its details it comprises those in every place who have separated themselves in obedience to the call, whether few or many, and under whatever organization. For it is the Church, or called out ones, who make the organization; and not the organization that makes the Church. If he who has called them out be God, then those who have obeyed his call are his church; whereas, if persons are called by any other being or system, they are simply the church of the system or person which they have obeyed.

Today the market-place of the world is full of callers, shouting all sorts of discordant sounds. The results of these callings are as varied as the voices. There are thus churches many and callers many. It is surely vain to call all those called out, the called out of God; unless we affirm that he is the author of all the different contradictory calls.

There is only one marriage to take place, and only one bride, one set of virgin attendants, one King, and one King's Son. Whence, then, have come all these different companies? They themselves speedily make answer, for each caller has the object of his supreme devotion inscribed upon the banner he carries. He classifies himself, and in his own classification we leave him until the Lord, the Righteous Judge, will judge both him and us out of our own mouths. To those we say: Turn from your lying vanities, and hear the voice of the gracious Living God while yet the Bridegroom tarries; for he is the Savior, and there is none apart from him.—*Wm. Ellis, Editor Christian Lamp.*

## Speculating in Spiritual Futures.

Speculating is one of the common sins of our times. In their eagerness to get rich without that steady and prolonged application to legitimate business methods and honest work, men are everywhere venturing out into the wide, wild, and uncertain sea of speculation. In this they are ready to have and take all the risk of loss and bankruptcy, and even worse. For it often happens that, to get money with which to speculate, men who are trusted and honored with the confidence of the community, and their employers will use money not their own, hoping to replace it with the gains of their speculative ventures. In this they hazard not only their own and their employer's money, but their own good names and characters. Well, a man may speculate and lose; and if it is nothing but money, he may recover himself, or he may even live a respectable life thereafter, though it be in comparative poverty. Still in any case, "it is only evil, and that every day," for men to speculate.

There is one form of speculation, however, that is vastly more disastrous than the worst results of commercial hazard. That is, speculations in the future of our souls. It is the fashion nowadays to turn aside from the old paths and the well-ascertained truths of revealed religion and give rein to the wildest speculations as to the future destiny of our soul. Even among men who still cling to the Scriptures there is a disposition to adopt the speculations of some undoubtedly good men as to the possibility of a future probation or a probation after death. Yet it is a matter of common consent that this doctrine does not rest on any clear teaching of Scripture, but is, at best, an inference and a possibility. Nevertheless, there are multitudes of careless persons anxious to "climb into heaven by some other way" than by him who is the "Door, the Way, the Truth, and the Life," who eagerly seize upon this new doctrine or speculation, and stake their everlasting future upon its being true. If they lose here, and it is difficult to see how they can do otherwise, they are ruined and lost beyond recall. We say it is impossible that they should do otherwise than lose; for if they reject Christ now and live on in sin, expecting that they will have another opportunity of repentance after death, it is certain that they will wake up in eternity to an everlasting disappointment. To reject Christ, on the hearsay of being able to accept him when sin may no longer be indulged, is to expect Christ to be a minister to sin.

The advocates of the so-called "new theology" only affirm their doctrine so far as it relates to the heathen or to those who have never had an opportunity of accepting Christ in this world. Nevertheless, there are thousands in our own country, where the Gospel is as a household word, who take up this vague speculation, announced by certain theologians with reference to the heathen, and blindly apply it to themselves, and because of it, refuse the offer of life now in Christ. This is a part of that folly and madness with which the god of this world succeeds in deluding the children of the world. We counsel all such to abandon this speculation in spiritual "futures," and buy of Christ "gold tried in the fire."

—*Words and Weapons.*

## Remarkable Incident.

"Cover my defenceless head
With the shadow of thy wing."

A party of Northern tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the historic Potomac one beautiful evening in the summer of 1881. A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian heart, "Jesus, lover of my soul."

The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with, "Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered, courteously; "I fought under General Grant."

"Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed, am quite sure, I was very near you one bright night eighteen years ago this very month. It was much such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadow hid me. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night rang the words:

"Cover my defenceless head
with the shadow of thy wing."

"Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. I felt sure when I heard you sing this evening, that you were the man whose life I was spared from taking."

The singer grasped the hand of the southerner, and said with much emotion: "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cared for the sparrow, how much more for man created in his own image; and I sang the prayer of my heart, and ceased to feel alone. How the prayer was answered I never knew until this evening. My heavenly Father thought best to keep the knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, lover of my soul,' has been a favorite hymn; now it will be inexpressibly dear."

The incident related in the above sketch is a true one, and was related to the writer by a lady who was one of the party on the steamer.—*London Freeman.*

## What Is Resurrection?

The Scripture word for it is *anastasis*. This means a standing up again in life. The verb *egeiro* is frequently used to describe the method of it. This means to arouse as if from sleep. It implies a previous condition of slumber.

The idea of a life after death has taken hold, in some form, of all races of men.

1. The positivist reduces the idea down to such low elements that it virtually disappears. He makes man to live again in transmitted traits, in influence upon other mens lives.

2. The transmigrationist believes that the soul of man lives again in other bodies born into the world—it may be that of an insect or a beast. It may be a human body of either lower or higher type than the previous one. The embodiment is always according to previous character.

3. The Christian belief is that man is to live again in the life of manhood. Here, however, we must distinguish between that archetypal manhood which is the perfected image of God—which is endowed with eternal life, and of which Christ is the first-born from the dead, Col. i. 15–20. To be raised into this form of life is that *exanastasis*—that out-resurrection from among the dead which was the object of the apostle's earnest striving, Phil. iii. 8–11. To this high honor an elect portion of the human race are called, Rom. viii. 14–30; Eph. i.; Jas. i. 18. The resurrection of the mass of mankind must evidently be of a lower order than this, and will be according to character, and on the principle of recompense, Luke xiv. 14; John v. 29; Rev. xx. 11–14. Scripture speaks of two great orders in manhood, the earthy and the heavenly, and two grades of embodiment, the terrestrial and the celestial (*exanpostasis*). The last order is that of the second man, the Lord from heaven. Only the saints shall rise into this heavenly order, 1 Cor. xv. 49; Phil. iii. 21. It follows therefore that other men must "come forth" in the "natural" order; that is, with bodies still under subjection to the natural system. Whereas the prime characteristic of the heavenly manhood is its unfettered mastery over this system and all the powers that rule in it. It is "the liberty of the glory of the children of God," Rom. viii. 19–21.—*Words of Reconciliation.*

## Trust and Work.

Do your work, but do it in quietness and confidence; do your duty, but do it without this corroding anxiety; and he who even in the desert spreads his table for the birds, who clothes the flowers in their embroideries of beauty, will feed and clothe you. That trust which, unconsciously, God's humbler creatures show, that do ye show reflectingly and consciously. Trust in God for these lower things, because he gives, and will give, and has given to you, higher things than these. Do not degrade and drag down your life in the mire by the spirit of mean, selfish, grudging, untrusting accumulations. If you seek first the kingdom of God, all these other things, or things transcendently better than these, shall be added unto you. There is nothing wrong in your trade or your merchandise, and your daily work to earn your own living; that is altogether right; so far from being a rival business to these, the seeking of the kingdom of heaven is a divine law which should regulate, a divine temper which should pervade and transfigure them. Only for the sake of all that makes your life worth living, for the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better than the gold of heaven. Let conscience and faith enter into every necessary act of your daily life. Learn to feel habitually that the life, the true life, the spiritual life, is more than food, and the body than raiment. Let justice, goodness, kindness and purity be your aim; not the selfish scramble of scheming competition, not the brutal appetences of sensual desire. Do not let your daily necessities blunt the edge of your ideal aspirations; do not sink into groveling appetites or money making machines. Man lives by bread, but he does not live by bread alone. — *Archdeacon Farrar.*

# Youth's Column.

## The Lessons of the Street.

On the corners we may find them.
Or in cloisters here and there:
In the day time or the night time,
All along the thoroughfare;
Standing idly and forgetting
They should earn the bread they eat,
And the many who are learning
All the lessons of the street.

In their homes is naught inviting;
Poverty and want are there;
Wasting demons—thirsting ever—
Serve to keep the cupboard bare;
And the little babies wander
Out of doors on toddling feet,
Quick to learn the lessons taught them
Every hour upon the street

Shame and Crime, their ready pupils,
Here of every age may find:
Sons of wealth and rank, to swell
And to idleness inclined;
In the school of vice progressing,
They with base-born rogues compete,
Who have won a high distinction
From their training in the street.

Maidens fresh in youthful beauty,
Cherished in the heart and home:
Dearly loved ones—vain and thoughtless—
From the fireside choose to roam;
Knowing naught the many dangers
And disasters they may meet,
By their everyday attendance
On the lessons of the street.

Many a life that started bravely,
Full of promise, pride and zeal—
Stirred within by holy passions
That the knavish never feel—
Has been overthrown in battle,
Led to sure and swift defeat,
By the poison and pollution
Of the lessons of the street.

Oh, ye mothers, train your darlings
So to love their homes, that they
With the idle and the vicious
Will not ever go astray.
With a chain of strong affection
Bind them to the safe retreat,
That their minds may not be tainted
By the lessons of the street.

*Dear Children:*

Come and give me your attention a little while, for I have yet another interesting story to tell you, unfolding the trying circumstances of the Jews under a certain king whose name signifies "Head or Chief." In the third year of his reign he called together all the nobles and princes of a hundred and twenty seven provinces, which were his vast domain, desiring them to partake of a rich feast and to see the grandeur of his glorious kingdom and the honor of his excellent majesty. After that another feast was spread for all the people in the king's garden, when they were invited to drink the wine of the kingdom (margin) from vessels of gold, the king having made a law that none should be compelled to drink, but every man should do according to his own will.

When the seventh day dawned, the king desiring greatly that the beauty of the queen should be made manifest, sent a kind message to her, entreating her to come, decked in her royal robes, that the princes and people might behold her lovely countenance, for she was fair to look on. But she refused to obey the royal command which made the king very angry. Then the king said to those who knew law and judgment, what shall we do unto the queen who refused to obey my command? The wise who knew the times answered, Let there go forth a royal command which cannot be altered, and let the king give her royal estate to another better than she. This pleased the king, and while herself and companions were partaking of a feast of her own preparing, a decree was signed that the queen, whose name signifies "A Thread," should be put away, and one bringing forth the fruits of righteousness should wear the royal crown. After this officers were sent through all the king's provinces to seek out such as were of the virgin type, beautiful in form and countenance, for the king who desired to unite himself to another bride. Many were called, but one there was whom the king loved above all the rest, one whose faith was in the God of Israel. And when she had made herself ready, the king, who greatly desired her beauty, placed upon her lovely brow the royal crown, making her queen instead of the disobedient one. When she was united to her royal head, release or rest was given, also good gifts. Another feast was spread, which the king named, "the hidden or secret" one's feast, for this is the meaning of the bride's name.

Among the king's servants were two unfaithful men who tried to take the king's life, but the plot was discovered by a Jew who was uncle to the queen. His relationship was unknown in the royal courts, but having saved the life of the king, his name was recorded in the king's book of remembrance. The king's prime minister was a proud, overbearing, cruel man, and each characteristic unfolded the meaning of his name, "Noise and tumult." His arrogant spirit demanded every subject should bow to him, which the Jew who sat at the king's gate refused to do, and to punish him, he told the king there was a certain people scattered abroad, whose laws differed from the king's, and were of no profit to the king, for whom he offered the goodly sum of ten thousand talents of silver if the king would have them destroyed. The king took off his ring and gave it to him saying, the silver is given to thee also the Jewish people to do to them as it seemeth good to thee. Quickly letters were written which were sealed with the king's seal and sent into all parts of the kingdom, that on a certain day the rulers were to destroy, to kill, and cause to perish, every Jew, old and young, and their goods to be given to their destroyers. When the poor Jew who sat at the gate heard the sad news he rent his clothes, put on sackcloth and going through the city he cried with a loud and bitter cry, and there was great mourning, all the Jews, fasting, weeping and wailing.

When the queen heard of it she sent to her uncle, who gave the messenger a copy of the king's decree, entreating her to go in unto the king and make supplication for her own people, the Jews. But this the sorrowful queen could not do, as the king had made a law that none could come into his presence, not even the queen, except he called for them; and to break the king's command was sure death unless he held out to the suppliant his golden sceptre. This intelligence she sent to her sad uncle, whose name signifies "the contrite one." Again he sent this message, "Hold not thy peace at this time, for thou being a Jewess shall not escape more than all the Jews. And who knoweth whether thou art come to the kingdom for such a time as this? Then the mourning queen, who dare not tell her husband her deep sorrow, sent a message to all the Jews to fast three days for her, and herself and maidens would do the same. On the third day the lovely queen put on her royal robes, though weak with fasting, and trembling greatly with fear, "because the sentence of death rested upon her," she ventured into the inner court, saying, "If I perish, I perish."

The king was sitting on his throne and when he saw the beautiful queen who had come to supplicate without a call, his love became stronger than death, when he lovingly held out to her the golden scepter, which tenderness drew the secret one near to him, that she might touch the golden emblem of life. Affectionately the king said to her, What wilt thou? and what is thy request? it shall be given thee to the half of my kingdom. The queen said, Let the king and his prime minister come to a banquet of wine which I have spread. This honor pleased the proud minister, and he told all his friends of the royal dignity conferred upon him. Yet said he, all this availeth me nothing while the Jew sitteth at the gate. His wife said, Let a gallows be made for him, and ask the king that he may be hanged thereon. The gallows was erected, but on the same night the king could not sleep, and requested the book of records might be read to him, and behold the name of the contrite one was written there. And the king said what has been done for this faithful Jew? The servants said, No honor has been given him?

Just at that moment, when the books were opened, and the time to reward the faithful had come, the prime minister was waiting to ask permission to hang him. When the king saw him he said, What shall be done to the man whom the king delighteth to honor? Supposing the king intended to confer it on him, he said, Let the royal apparel be brought, which the king useth to wear, and the horse that the king rideth upon, and the crown royal, and let one of the king's most noble princes array the man whom the king delighteth to honor. Then the king said, Make haste and do even as thou hast said to the Jew who sitteth at the king's gate. After this was done the prime minister led him through the streets of the city, proclaiming, "Thus shall it be done to the man whom the king delighteth to honor."

This caused the minister to hasten to his house mourning, with his head covered. His wife gave him no comfort declaring if he was a Jew before whom he had begun to fall, he would surely prevail against him. The king then sent a hasty message to him to come to the queen's banquet. While the wine was before them, the king said to her, What is thy petition? or what thy request? It shall be given to half of the kingdom. The queen answered, O king, let my life be given me, and my people at my request; for we are sold, I and my people, to be slain and to perish. Then the king said, Who is he? and where is he? who dare to presume in his heart to do so? The queen answered, the adversary and enemy is this wicked man who sitteth at the banquet.

Then the king was full of wrath, and said, Hang him on the gallows he has prepared for the contrite one. Then the secret one unfolded to the king that the Jew was her uncle who had tenderly brought her up. Instantly the king took his ring off his finger, and placed it on the hand of the Jew, making him prime minister. Still the lovely queen was full of grief because of the decree which had gone forth to destroy her people, and imploring the king she said, How can I endure to see the destruction of my kindred? This moved the king and he sent hasty letters to all the Jews to stand for their life, and destroy the power of those who dare assault them. And the city rejoiced to see the contrite one who a few days before was weeping and wailing, now clothed in royal apparel, with a great crown of gold on his head, and all the Jews had light and gladness, joy and honor, and many people became Jews; and the Jews who dwelt in unwalled villages made it a day of gladness and feasting, sending portions one to another.

Children beloved, this history unfolds God's wonderful purposes toward the Jewish people. The one whose name signifies "a thread" was a true type of the Jewish church. The hidden, secret one, the Gentiles, who heard the glad tidings of the King's messengers and came when called, thus bringing forth the fruits of righteousness; and although the sentence of death has rested upon her, yet because of the King's great love for her it has been revoked. The Jew sitting at the king's gate, represents the Jewish nation whose memory can never be blotted out of the King's record, although all the governments of the earth may try to destroy them. And when their King shall come, whose name signifies "Head or Chief," they will be chief among all the nations, working out the King's royal commands. When the hidden secret one, or the King's lovely Bride, who has laid hold of the King's golden sceptre of life, or Israel's hope, shall be made manifest and into her hands shall be given the house of tumult and noise that the wickedness of the wicked may come to an end, and peace, glorious peace shall flow like a river.

Your affectionate Teacher,
E. COPPMAN.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*; "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.


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# Poetry.

## GRAVE OF A CHRISTIAN.

There is a spot—a lovely spot,
Embosomed in a valley's dales
The eye of splendor marks it not,
Nor traveller of its beauties tells.

The hazel forms a green bower there—
Beneath the grassy covering lies:
And sweet flowers, surpassing fair,
Mingle their soft and lovely dyes.

More decks the spot with mayor's gem,
And the first beam of Eastern ray
Lights up a spark in each of them,
That seems to hail the opening day.

When first that beam of morning breaks,
The fairy bars a smile may see,
Like that when first the saints awakes
At dawn of immortality.

The free birds love to seek the shade,
And here they sing their sweetest lays:
Most requiem!—He who there was laid,
Breathed his last dying voice to praise.

—*James Montgomery*

# Selections.

## THE WAY BACK FROM THE GRAVE.

How many of us have gone to the grave and left a loved one there! Few, at least, have not visited the place where a loved one's ashes lie and dropped a tear, as we recalled the happy, joyous times we have spent in the society of him, or her, whose face we can look on no longer.

"Friend after friend departs:
Who has not lost a friend?"

A father, on whose strong and loving arm our most ardent confidence was stayed; or mother—name ever dear to our hearts—whose tender caresses still linger upon us. The husband, our stay, our comfort and our pride; or wife, dearest and closest heart's companion of our life, in all its joys and sorrows. Or children, dear to our hearts by their early and constant claims on our care, love, and service, and entwined in our affections in a way known only to those who have had, and lost them. The son, who was his widowed mother's only treasure left to her: all those he buried in the grave; and along with them, oh, how much of the joy of our lives!

Hear the cry of one father after his first-born and only child: "She bore it all so quietly and patiently; our hearts sore looking on, and able to do so little for her; our prayers going out for her, that her young life might be spared, but all in vain! She dies; and with her went a great deal of light and sunshine out of our hearts and home. With her many little ways she had entwined herself round our hearts before she fell ill. Almost every day she seemed to grow more intelligent; and learned to do little things. My step quickened at dinner and tea hours to get her in my arms: and she knew my step so well. Though her age was only counted by months, she brightened our home, and kept us cheerful. Surely the young life is not quenched for ever! Surely death shall not for ever hold the young ones in his ruthless grasp!"

Such is the cry, not from one only, but from thousands of hearts, yearning after those who have gone to the grave. Wondering, hoping, inquiring: Shall they ever return? Is there a way back from the grave?

And here the thought comes up to us, that we ourselves must one day be buried in the grave. The thought is not a pleasant one; and, while ready at all times to acknowledge its truth, we are fain to believe that, to us, the grave is yet a good way off. Still, the truth, that our breath is in our nostrils, ever ready to depart, keeps staring us in the face. "It is appointed unto men once to die." However far off our love of life may lead us to fancy the day of our death, that day shall assuredly come; when the last services of friends shall be performed for us, and they shall bury us out of their sight.

Just as this sad truth imprints itself on our minds, and according to the vividness of the light in which we see it, so is the eagerness with which we exclaim: "If a man die shall he live again!" Is there a way back from the grave?

Our experience and observation answer: None that we know of.

"All nature dies, and lives again."

Spring and summer regularly succeed autumn and winter; but we have seen no summer to our dead. The icy hand of the grave is still unthawed. Must it ever be so?

Sometimes we take heart from the analogies of nature. "The chrysalis that lay motionless and dry, wakes up to a higher life; and, gloriously arrayed, rises into the air, nestles in the bosom of the rose, and sips the nectar of the choicest flowers;" and so men sometimes fancy that they shall likewise return from the prison-house of hades to the joyousness of renewed and higher life. But, alas! the pleasing fancy disappears when brought into the light of truth and reason.

The chrysalis was not really dead; the creature was only in process of development. from the condition of a crawling worm to that of a gay and painted butterfly—a worm with wings; which, having reached the maturity of its being, shall shortly die and be no more.

The acorn, too, bursts its husky coverings; becomes a sapling, and, in time, a sturdy oak, which may live a thousand years. But when the oak dies and crumbles into rottenness, it never lives again.

And must our dead ones, and we ourselves, so go the way whence we shall not return? We, too, and our beginning in a tiny germ, which became a living form—a child, a boy, a man; and in our destiny to be, when dead, to live no more, like a decayed old oak? We would not like it so; we shudder at the thought of being blotted out for ever from conscious, sentient existence.

"For who would lose,
Though full of pain, this intellectual being,
These thoughts that wander through eternity?"

And so we raise our eyes to God, our Maker, and anxiously inquire of him, Is there a way back from the grave?

The cry is heard. Hark! A voice comes, clear and thrilling, from the Son of God himself; "Fear not! I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen, and have the keys of hades and of death." There, there is the way back from the grave; and there is no other!

Having thus led our thoughts up to the Fountain of Life, even life from the dead, let us drink thereof, and gain that life which never ends. Let us recount and meditate a while, on the words of Jesus and his Apostles, regarding the hope of resurrection from the dead.

First, turn to that touching scene at Bethany, when Jesus brought from the grave Lazarus, the brother of Mary and Martha, after he had been buried four days: "Martha, as soon as she heard that Jesus was coming, went and met him;" and said unto him, "Lord, if Thou hadst been here my brother had not died; but I know that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus said unto her, Thy brother shall raise again. Martha said unto him: I know that he shall rise again, in the resurrection at the last day. Jesus said unto her: I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die," John xi. 20–26.

In these words the Lord Jesus claims to be the cause, or source of Resurrection; that in him was vested the power to effect resurrection and life to the dead. He had done so previously to this; and very strong and explicit were the terms he used: "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." "Verily I say unto you: The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live," John v. 21, 15.

These words were verified, when, moved with compassion at the sight of a widow weeping for the loss of her only Son, as she followed him to the grave, Jesus touched the bier, and the mournful procession stood still; and in obedience to the call: "Young man, I say unto thee arise: he that was dead sat up and began to speak; and was restored to his mother," Luke vii. 12, 25. So also in the case of Jairus' little daughter, Jesus took her by the hand, saying: "Maid, arise; and her spirit came again, and she arose straightway," Luke viii. 54, 55. And again, when at the grave of Lazarus, Jesus "cried with a loud voice: Lazarus, come forth: and he that was dead came forth," John xi. 43, 44. Manifestly, the dead did hear the voice of the Son of God, and lived again. It was to these and such like events the Lord referred when he said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." These, however, were but the earnest of the results of his mighty life-restoring power. "Marvel not at this," said he, "for the hour is coming in the which all that are in the graves shall hear his voice; and shall come forth. They that have done good unto the resurrection of life: and they that have done evil unto the resurrection of condemnation," John v. 28, 29.

The same prerogative is claimed for the Son of God, by the Apostle Paul, "Since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive," 1 Cor. xv. 21, 22.

The redemption brought in by the Second Adam—the Lord from heaven—fully covers the ruin wrought by the first Adam. The first brought death to all; the second brings life to all men, by the resurrection from death—the consequence of Adam's sin. Even to the last, Jesus is the way back from the dead. He died and rose and revived that "He might be Lord both of the dead and the living." And "all that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of condemnation;" to die the second death—not for the transgression of another, but for their own sin.

The resurrection of life, however, is that which the Scriptures bring most into prominence. And no wonder. It is of it that Jesus spoke when he said to Martha: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live." Only to those who believe in him, can the resurrection be a matter of hope and joy. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." "They that are count worthy to obtain that world, and the resurrection from among the dead, cannot die any more," and "are equal unto the angels." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we which are alive, and remain, shall be caught away together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Wherefore comfort one another with these words."

Well they might; and well may we, if we are Christ's. Why should we sorrow, like those who have no hope, for the loved ones who have fallen asleep? As surely as Jesus died and rose again, so shall they. And if we be found in Christ at his coming, we shall see them all again; and, along with them, be ever with the Lord.

"A few short years of toil and pain
We'll reach the happy shore,
Where earth-dimmed eyes no more shall weep,
Nor hearts shall bleed to part, no more."

And so it is that, though we grieve for the dear ones lying in the grave, we sorrow, not in despair, but in hope. And more it is that, in full consciousness of passing away, the believer in Jesus departs in peace—

"Leaves this world without a tear,
Save for the friends he holds so dear."

The old disciple, full of days; the brother and sister, in the prime of life; the tender youth, like a budded newly blown flower—peacefully and hopefully, breathe out their life, concerned only for the grief of those they are leaving.

Death comes alike to all: it may very soon come to you, dear reader, and to me. Union with him who is the Resurrection and the Life, by a living faith, is the only way back from the grave to incorruptibility and joy. Shall we see him, and not be ashamed?

—*W. Leitch, in Rainbow.*

## "Sent in Due Season."

To each dispensation, as marked off in the prophetic record, belongs certain grand truths. We have reached a period located by holy seers "in the last days" that for solemn and awful importance is justly entitled to be called the "crowning event" in human history. To Bible Students I need not say this is the translation of the children of God. While each dispensation has truth, peculiar to itself, it also has another peculiarity, certain ones to proclaim those truths, to give to the household of faith, meat in due season. Let us all thank God that through our beloved Bro. Silas Henn, the sublime truths of the soon coming translation have been set in order, and earnest exhortation to ponder these truths given to all the waiting ones. Shall we heed the timely warning? When the short interval of seven days only remained before the flood, "God shut Noah and his family in the ark." Here was a complete separation from the guilty and doomed world. O, brother and sister in Christ Jesus, have you withdrawn from the world? are you "shut in" securely in the antitypical ark of safety? Are you awaiting the glorious change? Are you ready? Is your work for God all done?

Come now and let us reason together, the signs proclaim in unmistakable language that we are in the "time of the end," the time when the destiny of some will be forever fixed. Do you expect to be gathered with the faithful? Oh, the inconceivable horror of realising that the "harvest is past, the summer is ended and I am not saved." To be left in a world of sin when every pure and holy one has been taken away. The thought is too terrible to bear. Who, in contemplating a journey would fail to make all necessary preparation. As the time approaches how carefully each item is thought over in order that nothing may be overlooked. Then as the time for the train approaches how earnest and prompt is every movement. What a disappointment if the train has left the station when the traveller reaches it, even though another train will soon pass. But this grand opportunity will only occur once in the world's history. But one opportunity to form a part of the Lord's cabinet, but one time appointed for the general assembly of all God's chosen ones. On the eve of one of the bloodie battles that drenched the soil of Europe the voice of the czar's ander rang down the line "Tonight England expects every man to do his duty." So to day the voice of the Master speaks in thunder tones to every faithful one "Be ye therefore ready," "and what I say unto you, I say unto all "Watch." In view of all this "what manner of persons ought we to be?" May the grace of God enable us to overcome and more than conquerors through his blood. Even now waiting for the Master.

U. F. WADWORTH.

## DIED.

KESTER.—Fell asleep in Jesus the Anointed, at Brooklyn, Ont., January 22, 1887, Isaiah Kester, aged 75 years.

In May, 1833 Brother Kester was married to Elizabeth Howard, who only survived six days. Her age was 71 years and 9 months. Her death was caused by over exertion and anxiety for her husband, with whom she had lived as husband and wife about, over 52 years.

Brother and Sister Kester were among the first in Ontario, who embraced the doctrine that Jesus was coming to reign on the earth. But they were not like many, who, upon the passing of times, went back to the nominal church, or come to the conclusion that they had learned it all. But their course was onward in the narrow way that leads to the highlands of glory—searching the Scriptures of Israel. Therefore they were firm believers that there was no future life outside of the plan of human redemption or Jesus the Life Giver! Also in the restitution of all things God had foretold by his Holy Prophets.

Brother and Sister Kester were Scripturally immersed into the all saving name of Jesus Christ for the remission of sins, by the writer, in 1860. In 1859 the writer became acquainted with them, and from that time to the day of their death there was never an unkind word between us, and their house was always a welcome home for me when preaching in that place or passing through, and a warm invitation has been extended to me by their children to make it my home as usual. Says the Editor of the Brooklyn *Times*, "To say that they were loved, is only to say all that is embraced in the term," when applied to mortal man. To their death two sons and one daughter, who survive them, the neighborhood, the world, the church of God, the writer and his companion, have met with a loss that never can be made up in this age. Then one after another of the old soldiers in the Advent movement are passing away under the power and dominion of death for a time! But who, I often ask, is rising up to fill their places?

B. V. LYON.

PEIRCE.—At Nobby, Benton County, Mo., Oct. 24, 1886, Minnie Frances, daughter of A. C. and M. E. Peirce, aged 2 years, 11 months and 27 days.

The cause of her death was pneumonia. She was a very talented child. The last sensible word she spoke was, "Good bye, ma." She is now in the land of the enemy, but she will live again. Jeremiah says children will come from the land of the enemy. Jesus says, "Suffer little children to come unto me, for of such is the kingdom of God." Little Minnie will live again in the restitution age. Good bye little grand daughter till Jesus comes to restore all things.

JONAH PEIRCE.

MINER.—At Douglass, Kan., Jan. 11, 1887, H. M. Miner, in the 77th year of his age.

For many years he was a member of the Methodist church, but seventeen years ago, after hearing the things concerning the kingdom of God and the name of Jesus Christ, he yielded obedience by being baptized into Christ for the remission of sins, since which time he has endeavored to live a Christian life, and we trust he sleeps in Jesus. Death came very suddenly, but we sorrow not as those who have no hope. We expect ere long to meet him in the kingdom of our Lord and Savior Jesus Christ.

ARLOS SILES.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Wood and Keller's Block, Room 36, 374½ Ontario Street, corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

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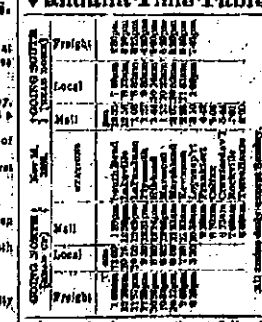


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### WILL THE DEAD EMERGE FROM THE GRAVE IMMORTAL? No. 4.

A Discussion in which Carrie Williams affirms they will, and the Editor denies - claiming the dead will emerge Mortal and be Judged before they receive Immortality.

Mr. Williams, I much regret the necessity of using space, to call so experienced a disputant as you are to a point of order. You seem to have entirely lost sight of the question under discussion. The challenge I sent to Mr. Moyer, may be found in RESTITUTION, Sept. 15th, 1886: and reads as follows: "I submit then Mr. Moyer, that the question at issue is 1 Cor. xv. 35. How are the dead (in Christ, for Paul here spoke of no others) raised, and with what manner of body do they come? I affirm, that the Scriptures teach that they come forth from, or out of the grave, in incorruption, in glory, power, in spiritual bodies; and I call you as a leader of the Christadelphian body, and the one who sought publicly to refute my writings thereon, to bring forward your Scripture evidence for such denial." You Mr. W., have stepped forward in Mr. Moyer's stead. You have in the first paper, given your construction of the question, (than which nothing more awkward has ever appeared in journalism) but in it even, by your own construction, you admit that the question only refers to those who will attain to immortality, as you claim that "the dead will emerge from the grave mortal, and be judged before they receive immortality." We, in this discussion, have nothing to say about the resurrection of the unjust, and therefore Acts xxiv. 15, setting forth what the Pharisees believed, is not relevant to the subject in hand. Paul did not preach, or teach the resurrection of the unjust, as will be seen by reading his entire defense down to where King Agrippa declared that much learning made him mad, in chap. xxvi. What he did preach and teach, was the hope of Israel as set forth in Moses and the Prophets—and this hope was the Christ. How he was the first that should rise from the dead, Acts xxvi. 23. Col. i. 18. In the resurrection of the Christ centered all hope of the fulfilment of the promises made unto the fathers. This is what the hope of Israel embraced, and this is the hope, for the sake of which Paul was bound with a chain.

The question in hand is, "How are the dead in Christ, raised up, and with what manner of body do they come?" Jno. v. 28, 29, sheds no light on this subject. Neither does Dan. xii. 2.

I never denied that Lazarus, and many others were brought back to physical life. But I did say, and now repeat, that Lazarus was the only one who was called back from the corruption of the grave, before Christ's resurrection. "Martha said unto him, Lord, by this time he stinketh: for he hath been dead four days." John xi. 39. Will you please state who the others were? All the cases hitherto mentioned, have no bearing on the question of the waking up of those who sleep in Christ as they were special manifestations of God's power.

Mr. W. your entire second paragraph, I can allude to only, as most miserable subterfuge—wanting in a single argument; and I here beg to suggest that it might perhaps be as well to trust to the intelligence of your readers to judge of my childishness, and keep to the question.

Your third proposition is on the same plane as you second. In your fourth you have exhausted all your ingenuity and eloquence, to twist a meaning out of the clause, "I have not yet ascended" that it does not contain. Now just for the sake of exposing the shallowness of your position, granting that Jesus meant that he had not yet ascended to the Father nature, what reason was there in that fact for not suffering Mary to touch him? If he was merely a flesh and blood nature as he was before he was crucified, why was there any need of an interdict to touch him. What effect could the touch of Mary have had on Jesus whether he were mortal or immortal? Again, why should she go tell the disciples that he would ascend to the Father nature? What have you gained by all this turning and twisting? Nothing, absolutely nothing. You beg the whole question and yet you make this the corner stone of your mortal resurrection theory. We have no record that Mary or any one else ever bore such a message to the disciples. Take this clause as I presented it in my last article—as the closing act in the wonderful life of our blessed Lord, and all is plain.

Fifth paragraph. In this you vainly try to show that "*anabaino*"—ascend, does not signify change of place from a lower to a higher locality. All the texts you quote have not a feather's weight in your favor.

"Why do thoughts arise in your hearts?" Luke xxiv. 38. The heart is not the organ of thought, therefore we must take this as a figurative expression in which the Savior personifies thought as though it were a body, and bodily rose from the heart to the countenance where it gave expression to doubt. Mark iv. 7. "But when it is sown it groweth up." Mr. W., can you not see that the sown seed comes up out of the earth beneath, into the air above? It changes localities from a lower, to a higher. Seed put into the ground, must come up out of it, (though in another form of life) else there is no vegetation: and further, if the soil be not good in quality the sown seed descends or becomes poorer than that sown. All science and experience is against your absurd construction of this language.

Matt. xiii. 7, and Mark iv. 8, have the same signification. You might better not have quoted them at all as they will not sustain your unscriptural theory. Nay it must fall before the light of divine truth. You next give Rev. xi. 12, "And they heard a great voice from heaven saying, come up hither, and they went up in a cloud and their enemies beheld them." This without any authority, you claim refers to the ascension of the two witnesses to power. The voice that called them was from heaven, and they were called up there. The word "*ouranos*" here does not signify power, but sky or air. So you gain nothing from this. Rev. vi. 1, The same reasoning will apply here. Symbolically John ascended into the air, and took as it were, a "bird's eye view" through the spirit, of what was to come to pass hereafter. When John, and all the worthies who have long been sleeping in the dust of earth, and those who will be found watching and waiting—in reality ascend, will be when "the Lord himself shall descend from heaven with a shout (of encouragement "*keleusma*") with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first (there is no mixture here mentioned of "good and bad saints,") then we that are alive, that are left, shall with them be caught up in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv. 16. When he descends to earth, and before him shall be gathered all the living nations of earth, we will come with him, Amen. I wait to hear from you again on Rom. viii. 2, and now pass on to 1 Cor. xv.

8th Stone—"There is one glory of the sun." 9th stone—"and another glory of the moon." 10th stone—"and another glory of the stars." All these heavenly bodies differ one from the other in apparent brilliancy and grandeur, yet they are each maintained in their respective orbits, without the least confusion. Now, O ye Corinthians, are ye still without the knowledge of God? Know ye not that all these mysterious and stupendous works which ye behold, but cannot comprehend, are the works of the Great Jehovah. They are not the works of blind chance or fate, not the works of the heathen gods whom you have forsaken for the God who made heaven and earth, yea all things that we behold are of him, and "So also is the resurrection of the dead," which we have seen only in the person of Christ. I have proved to you by hundreds of living witnesses, that he rose from the dead.

I have led you on, and up, through the various manifestations of God's power in the visible creation. I have pointed you to the blue vault of heaven, bestudded with millions of worlds moving on in silent harmony, no confusion, no disruption. All these work, and under the control of the Almighty Power: and surely he whose omnipotence grasps all these works, has also power to raise the dead. Hence I assert that the adverbial clause "So also," connects all the preceding sentences, describing or delineating the visible works of the Great Jehovah with the as yet invisible work, the resurrection of the dead; and places that which is yet to be manifested as the work of the same Great Author, as the visible which is all of him, and therefore Paul says: "So also is the resurrection of the dead" (of him). If this be not Paul's teachings to the Corinthians, I know not the meaning of words, nor the force of language. But let us go on in this chapter, verse 42.

1. It is sown in corruption, it is raised in incorruption. I have previously, in other writings, shown that according to our best Lexicographers, to sow is to "plant by strewing, to plant in any way:" and they define plant, "to put in the ground and cover, as seed for growth." It cannot be denied that Paul is here speaking of the condition in which the dead are, when they are put out of sight, covered up in the ground as grain was sown. That condition he represents in four separate phases, the first of which is corruptible, which clearly signifies in a state subject to corruption or decay. "It is sown in corruption," it, the dead, "is raised in incorruption." Here we see that the dead were put in the ground, and they will forever remain there, unless they are brought or raised out of it. The Corinthians ask Paul: How, (*Pos*) in what fashion, or with what manner, or kind of body do they come out of the death state, in which they have been placed in a corruptible condition? To this query Paul replies, "It, the dead, is raised in incorruption," the very opposite condition from that in which it was put into the ground. Not at all like grain which always yields the same, or a "body of its own" kind. The word raised as here used is from the Greek *egeiro*, and simple means to raise up from a lower position, but has no reference to the condition in which the body is when raised. That condition is here described by the word incorruption. The Greek word *qun*, rendered to raise up, or to be caused to rise, signifies to be exalted to power, as given in 2 Sam. xxiii, 1. Mr. Williams, please note this fact.

2. "It is sown in dishonor, it is raised in glory." A state of death is not an honorable one. Solomon said in contrasting the two conditions: "A living dog is better than a dead lion." "It is raised in KN not in *Eis*, which signifies to, but 'on'—in glory." This state of glory is the one in which they are brought forth out of the death state if language has any true meaning. This is in contrast to the raising of grain. The condition of the sown grain is in every way similar to the raised grain. The condition of the sown body to the raised body is antithetical, or opposite.

D. V., the third and fourth will appear in my next.

EDITOR'S REPLY.

In the foregoing we find:

1. Considerable space devoted to scolding because the writer thinks we have not kept to a proposition she made to Brother Moyer.

2. That the resurrection of the unjust is not in issue; that "Paul did not preach or teach the resurrection of the unjust; and that the issue only involves the question of the resurrection of the just.

3. That it is claimed by the writer that she "never denied that Lazarus and many others were brought back to physical life."

4. A number of mere assertions about "subterfuge;" "wanting in a single argument," etc., etc.

5. That though the word *anabaino* is rendered grew up, in the case of thorns growing; and ascend, in the case of the ascension of the witnesses to power, yet it means "a particular object changing places." Also that thoughts arising in the heart is figurative of a body rising from the heart to the countenance.

6. That the words "sown a natural body" means the burial of the dead body, and "raised a spiritual body" means coming forth from the grave immortal.

1. In answer to what appears under this heading, we simply say, that our experience has been, that when an opponent finds the ground sinking from under his feet, he always begins to raise "points of order," and quibble about departing from the proposition. Now if Mrs. Williams will refer to the cover of the *Advocate* for October 1886, she will find the proposition stated as follows: "Will the dead emerge from the grave immortal?" In answer to this, Mrs. Williams sent her affirmative argument. This is the origin of our discussion, and we ask Mrs. Williams to stick to it, and not avoid because we do not pay attention to something she said a long time ago in THE RESTITUTION.

2. In answer to the second part, we claim that the issue is the resurrection of the dead; and as the Scriptures teach the resurrection of the dead, both of the just and unjust, we are certainly within the bounds of our proposition when dealing with either class; especially when we have shown that the same language which applies to the coming forth from the grave of the one class, also applies to the other.

The reason Mrs. Williams raises a cry here about the resurrection of the wicked not being the issue, is because she does not like to be held down to her statement that "mortal resurrection is not mentioned in the Bible." Indeed, rather than admit that she was mistaken in that statement, she now seems inclined to deny that the Scriptures teach the resurrection of the unjust. We have tried to get Mrs. Williams to be candid, but so far confess our failure; but we will try once more, by putting the questions in such a form as to demand a yes or no. We do this more as a test of candor than anything else, because we have no desire to continue the discussion, if Mrs. Williams lacks frankness to admit her mistake in even an unimportant matter, when she is unquestionably shown to be wrong. If there is not frankness in small matters, there will not be in those of greater importance.

Now Mrs. Williams, you have said.

First. That mortal resurrection is not mentioned in the Bible? Have you not? Answer yes or no.

Second. You have also said that Lazarus and many others had, before Christ, been raised to mortal life, have you not? Answer yes or no.

Third. If the second statement is true, then the Bible in mentioning these cases must have mentioned mortal resurrection, must it not? Answer yes or no. If your answer be yes, then

Fourth. Were you not mistaken in the first statement?

Fifth. If your answer be no, then were you mistaken in the second statement? Answer yes or no.

If your frankness be drawn out by these questions, then you will probably be of a broken and contite spirit, and will tremble at God's word sufficiently to admit its truth, and your own mistake in the following matter which is of more grave importance.

Sixth. You have said in the foregoing article, that "Paul did not teach the resurrection of the unjust," have you not?

Seventh. Does not Paul say, Acts xxiv. 14, 15, that he believed, and they (his persecutors) allowed, that there shall be a resurrection of the dead, both of the just and unjust?

Eighth. Do you believe in the resurrection of the wicked? If you answer no, then we would ask,

Ninth. Did not Jesus teach their resurrection when he said: "They that have done evil shall come forth to a resurrection of damnation?" John v. 29, and

Tenth. Did not Daniel too, when he said "Many of them that sleep in the dust of the earth shall awake, * * * some to shame and everlasting contempt?" Dan. xii. 2.

If your candor compels you to admit that these texts teach the resurrection of the wicked, then I would ask,

Eleventh. Will they come forth mortal?

You can refer to these questions by number, and say yes or no to each one; and from your manner of dealing with these, we shall be able to judge whether it is of any use to prolong this discussion, or quoting any more Scripture to you.

3. In answer to the statement that the resurrection of Lazarus to physical life has never been denied, we say, our friend, by denying that mortal resurrection was ever mentioned in the Bible, denied that Lazarus was raised to mortal life.

4 There is nothing under this heading but assertions about subterfuge, etc., and so it goes for nothing.

5 The different uses of the word *anabaino*, and the words of John xx. 18, we leave now to our readers and pass on.

6. Here we find ourselves in the much disputed chapter, 1 Cor. xv. Before showing the fallacy of Mrs. Williams' treatment of this, however, we must say a few words relative to Rom. viii. 11.

On page 246, Mrs. Williams says: "Dear readers, please turn and read carefully this chapter. See, there is no mention of resurrection, no reference to it till verse 17." Now, if our readers have read this chapter, they certainly will have been struck with wonder at Mrs. Williams' blindness in reading it and not seeing any mention of resurrection till reaching the seventeenth verse. When they reach the eleventh verse and read: "He that raised up Christ from the dead shall also quicken your mortal bodies," they will see the "mention" of Christ being raised from the dead, and that those to whom Paul was writing shall also have their mortal bodies quickened. Anyone who can read this verse and say it does not speak of resurrection, must either be blind or willfully reckless. The former is the more charitable view to take. Instead of "quicken your mortal bodies," the Diaglott renders it "make alive your mortal bodies." Mrs. Williams snatches at one definition which Young gives of the word rendered quicken, viz: preserve. True he says under the word *zoopoieo*, "To give or preserve life, but in this text it is the mortal body that is to be quickened—made alive. Surely the mortal body is not to be preserved, for Paul says the outer man will perish; the earthly house will be dissolved; mortality will be swallowed up. No preservation therefore for the mortal body; but at the resurrection, the Spirit that raised up Christ from the dead shall also quicken—make alive your mortal bodies. It made alive him—Christ's—and it shall also do for you what it did for him. Now Christ's mortal body existed—did not see corruption—and was quickened. In order for Paul's words to be fulfilled the mortal bodies of those he wrote to must, at the resurrection, be brought into existence—in order that they also may be quickened or made alive. This verse we are now willing to leave to the candor of those who have any, and pass on to 1 Cor. xv.

It is not necessary to follow Mrs. Williams up into the air-castle she has been building out of the numerous stones dug up out of her prolific imagination. We will confine ourselves to the point in dispute. The first that claims attention is our friend's reckless declaration that Paul is not comparing the resurrection with the process of raising grain. In refutation of this, all we need do is refer our readers to the question the Apostle starts with in verse 35, and then notice his answer through the chapter. "How are the dead raised up, and with what body do they come?" is the question, and immediately the raising of grain is introduced, in the following verses. After stating that that which is sown is not quickened except it die; and that what is sown is not the body or grain that shall be, but bare grain, of wheat or of some other grain, etc., he says: "So also is the resurrection of the dead." "It is sown in corruption and raised in incorruption. * * * It is sown a natural body, it is raised a spiritual body.

The next question is, What does Paul mean by sown a natural body and raised a spiritual body? Mrs. Williams claims that he means, buried a dead body and raised out of the grave a spiritual body; but this would not be an answer to his question, which is not, How are the dead buried, but how are the dead raised up and with what body do they come? This is the great question needing answer for the Corinthians. They were not troubled about how the dead were buried, but how they are raised? It is this that Paul therefore answers, by saying: "So also is the resurrection of the dead. * * * "It" (the dead body) "is sown," which means cast out, "a natural body, and" after being sown or cast out, "raised a spiritual body." That which is sown here, is a natural body; let us therefore try to find from Paul, what he means by a natural body. In verse 44, he says: "There is a natural body," in proof of which he quotes what is written, viz: "The first man Adam was made a living soul." Paul's definition therefore of a natural body, is living soul. So with his own definition of his own terms, let us now turn to verse 44. "It is sown a natural body"—living soul—and then, from that lower nature which is the first in the order of resurrection, as it is in the creation, it is raised a spiritual body, which is the higher nature—second in the order of resurrection, as in creation; for "that is not first which is spiritual" in the resurrection, (for it is the resurrection Paul is talking about) "but that which is natural, and afterward that which is spiritual," verse 49.

We have dealt so elaborately with this chapter in the articles which have appeared in the *Advocate*, which we hope to publish soon, in pamphlet form, that we cannot afford space to go over the ground again; and therefore now we ask attention to another part of Holy Writ in proof that there will be a reformation of the body at the resurrection, as there was a formation in the creation.

The prophet Ezekiel, chap. xxxvii. was "set down" in a valley of dry bones, and heard the question asked: "Can these bones live?" after which he saw "and the bones came together, bone to his bone; sinews were laid upon them, and flesh, and they were covered with skin. Then the Lord God breathed into them and they lived. In the formation of the natural body, or living soul, the man was formed of the dust, the breath of life was breathed into him, and he became a living soul. In the reformation, a singular process will take place, and the dead will again be made living souls or natural bodies, as shown in this chapter in harmony with 1 Cor. xv. But, we think we can hear Mrs. Williams exclaiming: Ezekiel was not talking about the resurrection of the dead, but about the restoration of Israel, as shown by verse 11. True, he is showing that Israel which is now dead as a nation, shall have a resurrection to natural life, but by what does the Prophet illustrate it? Does he not take the Scriptural method, by which the dead will be literally reformed, to teach by analogy that the nation of Israel will be nationally reformed? This being the case, our argument is just as well sustained, as if he had been speaking specially of the resurrection of dead bodies.

[To be Continued.]

### God is Love.

"We know that we have passed from death unto life, because we love the brethren." 1 John iii. 14. Again, "By this we know that we love the children of God when we love God, and keep his commandments." 1 John v. 2. "My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John iii. 18.

Thus we see there is something more than expressions with the tongue, or expressions in words. Dear ones of like precious faith, I have not been idle these many months, but have been in the field all the fall and winter. I have been in Illinois nearly three months visiting the brethren in Edgar County and at Lamark; had some good meetings. I also visited the dear ones in the city of Chicago. Was there ten days. On Sunday I attended a very good meeting conducted by Brother Reed. Had a pleasant visit with Brother and Sister Simonds.

I have learned to have love for those I may differ with, when I remember how our dear Father in heaven loves us and bears with his children; so we should bear and forbear, as Paul says, forbearing one another in love. O, that we love, may God help us to see what is in the word love, and may we all feel that love that Christians should toward one another. Says John, Herein is our love made perfect that we may have boldness in the day of judgment. Yes, dear ones, we will want boldness then, the weighing time will then have come. Let us, dear ones, act now toward one another as if we were at the throne of God, for there all things will be adjusted. God help us to love one another. I, for one, would rather act in this life as a peacemaker, for they shall be called the children of God.

While in Chicago I also called on Brother Thomas Wilson at his place of business, and Bros. W. H. Wilson and C. H. Jones, and had a pleasant visit with Brother Chas. Gardner at Brother Reed's; on Sunday afternoon met Sisters Stephenson and McDonald and found some new ones at the meeting. I have a son in the city, a printer by trade. I am sorry to say there is some hardness among the brethren in places on points of difference on Bible doctrine and I fear they do not have that love for one another.

O love, love, that crowning attribute of our dear Father, how much we need thee every day, and every hour we need thee. John says, God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life. Again John says, If a man say I love God and hateth his brother he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen, if God so loved us we ought also to love one another. Dear ones, we may deceive one another in this life, but in that world God will bring to light the hidden things of darkness, then shall every man have praise of the Lord. Be not deceived, God is not mocked.

While in the city of Chicago, I visited the place of making type and saw with what rapidity they made the type, and remarked to Bro. Wilson it seemed to be speedy work, his remarks were "It passes through many hands before it reaches the men who examine it with the microscope, then after all that work of other workmen there is a large portion of it thrown to one side as useless," and then he said, "I think of the time when the Christian will pass the all-searching eye of God in the day of judgment, then there will be many flaws that man cannot see."

That struck me with terrible force, it came home to me.

O Lord, will I be able to stand? Dear brethren let us pray for one another and live for God and his cause. Let us never put a stumbling block or an occasion to fall in our brother's way. We must have more love or charity for one another. Let us try to build up, all work together for good, never tell an untruth on any one. God help me to so live that I may never wound any ones feelings. I want to try still harder to do all the good I can in this world, and of myself I can do nothing. Let us treat one another in love and kindness, and if we do differ let it be in love.

The Lord is good to us, let us be good to one another. The Lord is kind to us, let us be kind to one another; the Lord loves us, let us love one another; the Lord forgives us, let us forgive one another, the tender mercies of the Lord are over all of us, let us be tender toward one another. Paul says, "I will not eat meat while the world stands if it causes my brother to offend or he is made weak, then tells us the reason, Christ has died for that brother. Let us all think of these things then not accordingly. Let us act in view of the great judgment day; let us live as if we expected to meet the Judge today or tomorrow, the day is drawing nearer and nearer, brethren and sisters, we have no time to waste, let us be up and doing for now is our salvation nearer than when we believed. May the dear Lord soon come. Come Lord Jesus, come quickly.

J. S. HATCH.

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# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, Mar. 16, 1887.


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THE political condition in the Old World may be tersely summed up in a few words—Crying peace, peace, and constantly preparing for war.

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FROM an Exchange we quote a part of an expressive prayer by Spurgeon: "End these days of anarchy and unbelief, worldliness and luxury, filthiness and vice—and them all, we beseech Thee! cut short these delaying days and come quickly. By all the bleeding wounds of earth, by all the impious blasphemies which are invented against Thy great Majesty, come and reign."

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FROM the *Watchword* we take the following under the heading

DEAD-LETTER PRAYERS.

A writer in the *Texas Observer* draws some sharp analogies between the "Dead-Letter Office" and the *Dead-Prayer* Office. Like many letters which never reach their destination, many prayers have to be marked "missent," or with some other fatal brand, and consigned to oblivion. Sometimes prayers remain unanswered because they are not directed right—not addressed to God, but to the audience. Other prayers never "go through" because the address is not legible. They are too full of pomp and rhetorical flourish—mere "monologues of flowery prose." Other prayers get lost because they are "unavailable matter"—prayers whose answers might gratify us, but would fall like showers of daggers on our neighbors—and so are denied passage through the divine channels, as sharp-edged tools, corroding acids, explosives, and the like, are not allowed in the mails. No legally "stamped" sincerely directed and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is on file.

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To the following letter we have intended to write a reply by examining the Sabbath question in the light of the Scriptures, and thus publishing our answer through the columns of our paper. This purpose we have not relinquished although we have not found the time for carrying out our design as yet. We give the letter with an article written by Elder J. Litch some years ago, which we copy from the *Crisis* with some preparatory remarks by the person sending it to that paper. Elder Litch's article is brief but to the point. God has constituted his Son the Head and Lawgiver of his church and not Moses. Hence we read that "The law was given by Moses, but grace and truth came by Jesus Christ," Jno. i. 17. We, who are in Christ Jesus, "are not under the law, but under grace." Of the two "houses" spoken of in Heb. iii. 1–7—the one of Moses and the other of Christ,—we prefer to stay in Christ's House, and keep his commandments; for we learn that he has "become the author of eternal salvation unto all them that obey him," and that "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." With the change of the priesthood, under which the law was given, there was made a change of the law, because it made "nothing perfect." It is the "better hope" that has been "brought in" that makes perfect even the (gospel) hope, Heb. vii. 11–19; Col. i. 21–23. As "by the works of the law shall no flesh be justified," and as we are "justified freely by his grace through the redemption that is in Christ Jesus," we cleave to the gospel. But read the letter that has been delayed too long, and then read Elder Litch's short and able article as given below.

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CHICAGO, Ill., Nov. 25, '86.

*Editor Restitution:*

I take this opportunity of asking through the columns of THE RESTITUTION (if you can afford space). If any of your readers would kindly give me some light respecting the Jewish Sabbath, whether we as Gentiles, and believers and followers of the blessed Lord, are required to keep it, as was required in the Law of Moses. I ask this; not because I wish to start a useless and therefore needless controversy, but because I want to get at the truth. It is only by following the truth that we can honor and glorify our heavenly Father. I want to be led by its radiant beams, whether it leads me through the path of prosperity or adversity. I know that we have to buy the truth if we get it at all, but then we value it all the more for that. I am one who is earnestly longing for the coming of the blessed Master, and I do not think I shall have to wait long. I have just buried one of my little boys, aged six years and six months, this making the second I have laid to rest within three years. But what a comfort to know that this night of weeping will be followed by the morning of joy, and during the short interval before the Master comes let us be up and doing, working for the Lord, who has done so much for us, ever remembering that the least we do for him will be kindly remembered by him when he comes. O Lord Jesus, come quickly. I remain, dear brother in Christ, yours in the same blessed hope of immortality and eternal glory.

JOHN LEWIS LEE.

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THE JEWISH SABBATH.

The following article from the pen of Elder J. Litch was published several years years ago in *Messiah's Herald* and copied in the *Pacific Coast Advocate*. It is a brief, concise and pointed argument upon the "Sabbath question," and was written in answer to an inquiry as to why he and other Adventists had not embraced the doctrine of the Jewish Sabbath and the law? This is a subject that is frequently thrust upon many of the *Crisis* readers, especially in the mid and far west, where a small tract or leaflet, short, concise, and right to the point, suitable in style and price for free distribution, is greatly needed.—*E. S. Mansfield.*

"1. Because 'the ten commandments' were the 'old covenant,' made with the Jews when they came out of Egypt. Deut. iv. 13; v. 2–7. 'And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.' 'The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount,) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me, etc.'

"2. These ten commandments being the covenant which God made with the Israelites, and with nobody else, they were never binding on Christians. All that Christ made obligatory on his followers under the 'new covenant,' of which he is the 'mediator,' he quoted and reinforced in the gospel. And that is the substance of all the commandments, except the fourth; and that he never enjoined on them.

"3. There is no record in the New Testament that the apostles or early Church ever held religious service on the Jewish Sabbath, except as they for convenience went into Jewish meetings as Sabbatarians go into the congregations of Sunday keepers in our own day.

"4. The Jerusalem Council decided the question, as they declared that it seemed good to them and the Holy Ghost to lay on believing Gentiles, as follows: Acts xv. 23, 24, 'And they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law; to whom we gave no such commandment.' In all their deliberations they said not one word about keeping the Sabbath.

"5. Paul wrote to the Romans: 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who raised from the dead, that we should bring forth fruit unto God....But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter, Rom. vii. 4, 6.

"But it is claimed that Paul referred to the ceremonial law, not to the moral, i. e., ten commandments. Let us see how this is. 2 Cor. iii. 7. 'But if the ministration of death, written and engraven on tables of stone (the ten commandments) was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which (not the glory, but that which was engraven on stone) was to be done away, how shall not the ministration of the Spirit be rather glorious?' Then the ten commandments, as they only were engraven on stone, were to be done away, and clearly Paul embraced them in the word 'law.'

"6. When Christ commissioned his ministers to go and teach all nations, he gave them the subject matter of their teaching: 'Teaching them to observe all things whatsoever I have commanded you.' Matt. xxviii. 20. Not one word did he instruct them to teach us of an observance, as taught by Moses. Christ had incorporated into his teachings all of the Mosaic teachings which it was necessary for his followers to observe. His commandments were perfect in themselves. 'Christ is the end of the law for righteousness to every one that believeth.' I would not therefore dishonor my one master, 'even Christ,' by going back to Mosaic observance, which he never once enjoined for perfection in righteousness; but like the apostles and Christians of all ages, keep the memorial day of the new life, in honor of his name, resurrection and headship.

"7. The covenant of the ten commandments never being enjoined on anybody but the Jewish people, not even on their fathers; see Deut. v. 2, 3; and there being no evidence that he has enjoined them on Christ's followers we are under no manner of obligation as Christian believers or ministers, to either hold, practice or teach the observance of the Jewish Sabbath.

"8. If Christian believers are 'married to Christ,' they are adulterers if the law is not dead, and they are also held by that.

"The whole question centers here. The law in any of its parts as given to Israel by Moses was never by any divine authority imposed on Christian believers. I hold myself responsible to God and man for this declaration, and am prepared to vindicate it."

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## Communications.

MILLFIELD, O., March 6, '87.

Having returned from a three weeks' trip from another part of the State, allow me to say that my visits to two congregations were interesting and profitable. The two congregations were Mt. Zion and Byesville, the one in Noble County, the other in Guernsey County. Two were immersed at Mt. Zion. So far as the stormy weather would allow the meetings were well attended.

These congregations have been formed by and are under the ministrations of Brother Wesley McBroom, of whom I am happy to have the pleasure of speaking, since his labors have been so abundantly successful. In this part of Ohio he has formed a number of churches and very much increased the membership of a number of others. He labors for six congregations, which, I believe, are all organized as "Churches of God." One is located at Franklin, Harrison County, one in Noble County, one in Guernsey County, two in Hocking County and one in Jackson County. They are quite prosperous, and very much attached to their minister.

Having been a moderator for Bro. McBroom in two discussions, I can speak from personal knowledge. He is a pleasant and very rapid speaker; clear, argumentative and forcible beyond the most of speakers.

He carries with him at once convincing power, and delivers his sentiments with great energy, and with the convictions of the truth of his message. He is about forty years old, and in the prime of active usefulness.

Should he have occasion to go west to visit our congregations, I know of no one whose influence would be superior.

I have visited another place (Readville) where we have a family (David Wilson's) who are very firm friends to THE RESTITUTION, having taken it for many years. They are very zealous and liberal. Sister Wilson was raised in Edinburgh, Scotland. Brother Wilson is also from Scotland. They make THE RESTITUTION teach our doctrines (the Bible truths) among all denominations. I spent some very pleasant hours with them, talking over the great prophetic truths. Readville is a mining village, and our brother has charge of three extensive coal mines. Any tracts or publications you have to spare will be made missionaries in this field.

My new work, "The Eastern Question," is all in print, and will, in a few days, be ready for delivery. It contains 632 royal octavo pages. It discusses the Eastern Question in all its phases, and contains a vast fund of historical information showing the prophetic position of the great nations of the earth. It will, perhaps, be as well to let others speak after they have mastered its contents.

We have, for many years, been watching the movements of the nations of Europe towards the Orient, and have seen the hand of God in their vast preparations.

I have seen no advances since I began to write that has obliged me to make any alterations. The powers which occupy the positions of kings of the North and South are developing their missions very rapidly, and it is well that we keep ourselves well posted as to coming events.

Christ severely reprimanded the Jews because they did not discern the signs of the times, relative to his first advent. How much more guilty is the church of this age for not discerning the near approach of Messiah, as shadowed forth in the events transpiring among the nations.

How can the Messiah occupy the throne of his father David, in a universal empire, without the final overthrow and removal of all Gentile domination? "Rule thou in the midst of thine enemies." "He must reign until he hath put all enemies under his feet." 1 Cor. xv. 25.

Such a result is clearly taught in Dan. ii. The stone makes dust of the image, becomes a mountain and fills the whole earth. The Gentile governments are not so organized as to be fit material for the holy kingdom of the Messiah.

The events now transpiring in the East, especially in Europe, cannot be mistaken as to their final results. France and Germany, Russia and Austria, hold positions that are readily understood as to their national bearings; but as to final results these nations have no clear and definite ideas. As to the Jews and their return to the land of promise, the nationalities are in total darkness. The holding back of Russia is not understood. The gradual union of the Balkan States, some five in number, seems but little understood. Should they form an independent union, how could Russia reach Constantinople? With the Balkan confederacy backed by Turkey, Austria, Italy and England, how could Russia reach Constantinople?

This obstacle is seen by Russia, and therefore she is laboring to defeat these plans.

But enough for the present. These points are discussed in my late forthcoming work. I hope and trust that THE RESTITUTION is doing a noble work. Let us hold fast till we are called to the rapture and into the kingdom. "Thy kingdom come." "Come Lord Jesus," quickly.

J. P. WESTHEER.

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Report.

To the brethren and sisters who have so kindly contributed to our aged brother and sister in their need, I am glad to say that their contributions have been blessed in saving this worthy couple from actual want. I have been enabled to send them one check for fifty dollars, another for twenty-five dollars, and another for twenty-three dollars and thirty cents, so that they have been considerably helped, and as he says in a line to me, those who have aided them will indeed be rewarded. A few dollars laid up in heaven is a better treasure than the uncertain securities of earth. The promise of God that "ye shall in no wise lose your reward," is better than the promises of men which are so often broken from utter inability to keep them. But the bank of heaven never breaks, the promises of the King can never fail, and the investments made in God's cause are sure to bring a rich reward. If there are any others who wish to contribute to this charity I will forward it for them, even if it is only a dollar.

Your sister in hope,

MRS. H. V. REED.

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## News Items.

BOSTON, March 14.—A frightful accident occurred this morning on the Dedham branch of the Boston and Providence Railroad between Forest Hill and Roslindale, at what is known as Bussey Park Bridge. The 7 o'clock train from Dedham, consisting of seven cars and a baggage-car, under charge of Conductor Tilden, broke through the bridge. The engine and three cars went over safely, but five others fell through the bridge to the road beneath, a distance of thirty feet. The last car, which was the smoker, turned completely over and struck on top of the others, all being crushed almost out of shape.

The number reported killed is thirty-three, and forty injured. Among these are many women.

LONDON, March 2.—Mr. James Glashier, chairman of the Palestine exploration committee, has received a letter from Captain Claude Condor, of the Royal Engineers, announcing his discovery of the language in which are written the mysterious Hittite inscriptions first found by Burckhardt in 1808 and rediscovered in 1872. It is said these inscriptions will throw great light on the early chapters of the Book of Genesis.

The more important and certainly decipherable of the inscriptions are invocations to the gods of heaven, the ocean and the earth—exactly the deities included in a set which we know, from Egyptian and cuneiform tablets to have been adored by tribes in Asia Minor.

The discoverer submits a few of those texts. The following is a specimen. It was addressed to the sun:—

"May the Holy One, mighty and powerful, hear the uprising prayers. I call upon the Most High, shine, Lord Great Spirit. He gives me the rain of heaven."

A second prayer is addressed to the God of the Water, the Sky and the Ocean:

"I pray to my God of the Water, the God of Heaven. I make an inscription in his honor. I extol him. I cause a great libation to be made as an offering. I make an offering to the most holy the King of the Water."

It would seem, if we have here the prayers of the Hittites, the Hivites, Jebusites, etc., who surrounded the Israelites, that new interest will be given to the second and third Commandments and to the Biblical prohibitions against worshiping the water, the earth, the sky, and the like.

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## Youth's Column.

### The First Tangle

Once in an Eastern palace wide
A little child sat weaving;
So patiently her task she plied
The men and women at her side
Plucked around her almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl or tangle it instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled
Our silk so frayed and broken;
For all we've fretted, wept and toiled,
We know the lovely pattern's spoiled
Before the king has spoken."

The little child looked in their eyes,
So full of care and trouble;
And pity caused the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the king,"
She said, abashed and meekly;
"You know he said, 'in every thing—'"
"Why, so do we!" they cried; "we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle."

O little children, weavers all,
Our brotherly we spangle
With many a tear that need not fall,
If on our King we would but call,
At the first little tangle.

### The Alpine Rose.

The following beautiful story of an Alpine rose was written by a German girl, fifteen years of age, who possessed but a limited knowledge of the English language. It was written many years ago, and was found in a composition book that contained a collection of school essays. We deem it worthy of publication:—

April had just passed with its spows and changeable weather, and the first warm sun of May was shining upon the earth; the snowdrops began to peep out of the ground, and by the soft ringing of their delicate white bells seemed to announce to the other flowers that it was time to appear and decorate the world by their sweet perfumes and brilliant colors. The birds that had been so long absent, commenced to sing and express their joy;—all was happiness and glee; the whole world seemed to have put on its festive garment in order to welcome the return of Spring. Thus was all nature amongst the mountains of beautiful Switzerland! The astonished and almost dazzled eye of the spectator does not know where to fix its gaze, and what to admire most of all in this inspiring picture of extreme loveliness. There, on the top of the mountains, are magnificent glaciers in which are mirrored the brilliant rays of the sun, so that they appear to be strewn with rubies, emeralds and amathysts, while farther down there is a vast space which is covered with the most splendid white Alpine roses, intermingled with ferns and broad leaved ivy.

One would think it was impossible for any one to look at this beautiful landscape without pleasure and admiration, and yet there was one person who could not feel thus on looking at these lovely flowers among which he was standing. It was a boy about fourteen years of age, dressed in the costume of the Swiss peasants. The morning wind had dishevelled his dark brown hair, and his eyes appeared swollen from weeping; he seemed to be in deep thought as he filled his little basket with roses, and he seemed greatly touched by a rosebud which looked so delicate as it peeped out of the green leaves by which it was surrounded. To a close observer it was evident that he knew not what he did; from time to time he cried out, "O, Lillie, my dear, dear little sister; and so I must lose you,—also you—the last consolation left to me after my dear father's death: Oh, shall I never see you smile again—never will my labors be rewarded by your thankful looks; never shall your beloved lips say: 'Charlie, my own dear brother, these are the last flowers I can gather for you,' and oh, they are to adorn your death bed!" And thus he went on with this outburst of grief as he slowly strolled down to the foot of the mountain, entered a little cottage, and went into the room where his poor dead sister lay. He knelt down by her side, and as he looked into the pale, but angel-like face before him, his sobs gradually ceased;—he became more calm, and his lips moved in prayer.

He then arose, and taking the basket strewed the white roses over the silent death bed, buried a beautiful wreath among her fair ringlets, and placed the half-opened rose-bud in her little folded hands; and she too, indeed, resembled that rose bud, though pale, not less lovely, and as the rose-bud had been plucked from its stem, so had she been taken away from life before she had attained her full bloom. There were no signs of terrors of death to be seen in the quiet heavenly expression of that innocent face. The child seemed to sleep and to be dreaming of happy remembrances which caused a sweet smile to play upon her face. Two days had passed. It was the morning on which Lillie should be buried. For the last time Charlie came to cast a long and look at the beloved one; he took from her hand the faded rose bud, and pressing it to her cold lips, fervently exclaimed: "If I should ever be about to depart from the way of virtue I will look at this flower and it will remind me of you, darling sister, and preserve me from giving way to temptation; then I may hope to rejoin you in heaven," never more to be parted." One last fond kiss on the pale brow, and then he left her to the care of those who should carry her away to her dark cold grave. He could not accompany them, he had bade adieu and made the necessary arrangements with the clergyman of the village, and would now wander far, far away from his native village where nothing more was left for him to love or to cherish.

Thus he went away—away from his own loved home, guarding the precious rose-bud carefully wrapt up in his little bundle as a last remembrance of his fond Lillie. He often looked upon it during his long and solitary journey, it softened his fatigues and consoled him in his loneliness.

At length he arrived at Paris, where he had often to suffer hunger and fatigue. Often he was about to despair, often having sought whole days in vain for employment, but he looked on his rose and he began his researches again with renewed strength.

It is needless to say how he passed his time in Paris; how often he was nearly falling into the snares of the Evil one, and how often his little rose-bud,—the souvenir of his sister, protected him from all harm. One day he was sent by a merchant to take a parcel to a rich man's house. He was waiting in the parlor for the return of the gentleman; he took the rose out perhaps for the thousandth time in his life and gazed upon it, not noticing that the gentleman stood watching him. All at once he approached, and laying his hand gently on the boy's shoulder, questioned him thus: "My boy, why do you always look at that faded flower? I have already seen you do so before, and marked how attentively you fixed your thoughts upon it, and I told Mr. G——— to send you here in order that I might enquire its history. It is not from a mere curiosity that I have done so." "Oh, sir," replied Charlie, "it is a remembrance of my dead sister, and a safe-guard that shall always keep me from the broad paths of sin and vice and guide me into the narrow one of virtue." He then told the gentleman all we have already related, and in such a simple and touching manner that it brought tears into the eyes of his listener. "Will you stay with me, my boy? I, too, have lost a treasure,—my beloved and only son. I have wished for a boy whom I might have to cheer me in my old age. I will be a loving father to you; confide and trust in me." Charlie then flung himself into the outstretched arms of his new found friend that his rose-bud had procured him, and never again quitted him. He returned to see the graves of all his beloved ones, but then his native valley seemed so lonely to him that he soon left it. The rose-bud was now always kept in a golden case, and before his death he ordered it to be put into his hands, and expired looking upon it, his lips pronouncing at the same time the dear, beloved name of Lillie. The rose was placed as he had wished to the grave with him, and thus ended the history of a simple Alpine rose.—*Our Young Men.*

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*The Heavenly Country, Feb. 21, 16.—ED.

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## OBITUARY.

BARBER.—Thursday, Feb 24, 1887, Jennie Barber, son of John and Hannah Barber, after three days of severe suffering, aged 14 years and 20 days.

The deceased was a very promising boy indeed, very large for his age, intelligent and kind hearted. The 31st of last October while out hunting the breach bursted from his gun, striking him above the left eye and making a dangerous wound through which the brain could be seen. The physician visited him twice each day and dressed the wound. He soon recovered and we supposed was out of danger. He was not allowed to go to school on account of his eye being weak, but had resumed work and was seemingly well. Last Monday morning, Feb. 21st, he went with his father to work as usual, and in a couple of hours was taken with a severe pain in the back of the head, and came home. The doctor was summoned, but all that human hands could do was of no avail. Rapidly the grim monster death claimed our brother, and in three short days we had to realize more fully than ever before, the shortness and uncertainty of this life. The post mortem examination showed that the brain was filled with pus from the wound, which caused his death.

Brother Elton, of Cleveland, preached the funeral, Sunday, Feb 27th, to an audience of over three hundred. The comforting words were the hope of the soon coming of the Lord, and that this same hope has existed since the promise that the seed of the woman should bruise the serpent's head, and will exist till the coming of the Master, was abundantly proven, "Which hope we have as an anchor of the soul, both sure and steadfast." Is it not "a strong consolation to those who have fled for refuge, to lay hold of the hope set before us." Brother Elton had been here three weeks before and held a series of meetings in Goshen township, five miles from town. We have reason to rejoice that two young ladies, having a knowledge of the one faith, one hope, one baptism, were not ashamed to own their Master and be buried with him in baptism, arising to walk in newness of life. It had only been three weeks since Brother Elton closed his meetings and returned home. He, too, was much pained to so soon be called back on so sad an occasion. This is the third time Brother Elton has thus been sent for by the same family in less than two years; two years ago the 20th of this month to preach the funeral of Mrs. Emma V. Barber, an aunt, who died suddenly of pneumonia, and less than a year ago—the 25th of June—to preach the funeral of Hannie Barber, son of John Barber, who was sick only a short time with congestion of the brain. Thus the family is bereft of two brothers in less than a year. NANCY BARBER.

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## Publisher's Notes.

A correspondent from Exeter, Mo. asks for samples to distribute, but gives no name. Who is it?

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50 Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. The Eastern Question, Bro. J. P. Westhee's new book, just out—read his letter in another column—price $3.50, or with The Coming Age, $6.00 for the two. Tracts for distribution by the pound for 60 cents.

Any one sending us a new subscriber for 1887, and the subscription price of $2.00, may select books or tracts to the amount of 75 cents from our list, and they will be sent them free, post paid. Sample copies of THE RESTITUTION furnished on application.

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## THE UNSPEAKABLE GIFT,

*The Gift of Life Eternal Through Jesus Christ Our Lord.*

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# Poetry

## THE PALM TREE.

The lofty shade is o'er the lovely stream,
What through Judea's wasted valley flows!
The form is mirrored in the fountain-gleams
As lofty and as bright as long ago.

And still thy graceful leaves are gently stirr'd
By the soft breeze, beside the laughing waters,
As when at eve the voice of song was heard,
And feet with them pattered the steps of Israel's daughters.

By stately form still towers in Lebanon—
Still waves on Sinai's steep and Hor's sides,
And where upon its glowing top there glows
Glory resplendent men could not abide.

Yet now, perchance, by the tall trunk inviting
Some oriental wanderer of the Promised Land,
There waves a lonely but yet stately offshoot
Remembrancer of the glorious and the grand.

And more before his view the temple shines,
And "mount of snow" upon the sacred hill;
And he shall there those days, as they do seem,
The real brook murmuring from Siloa's rill.

—*L. H. Sonar.*

# Selections.

## WHAT THE BIBLE SAYS ABOUT IMMORTALITY.

The subject that is to occupy our attention is immortality, a subject which might be considered in many different ways, but that we are to consider in one way, which is not only the best, but the only way that is of any practical value. The existence of a conception of immortality, and a longing for immortality in the human mind, which sees in its daily surroundings nothing to suggest such a thought, is a very wonderful thing; the various ideas and opinions which have existed and do exist upon the matter, from the superstitions of the savage to the speculations of the philosopher and the visions of the Christian, these are matters of the highest interest and unlimited importance in an historical and philosophical sense, but there their uses ends. We want to know, not what the mind is capable of conceiving, but if any revealed truth meets and satisfies this conception and this longing that we have; if there is any real, satisfying sustenance to feed our hungry hearts. If that is to be found, we shall find it in the Bible, and nowhere else. We want to know, not so much what men have believed and do believe concerning immortality, as what they ought and we ought to believe upon the subject, and this we can only discover from the Word of God. Nature may have some analogies that suggest the probableness of the belief in a future and life forever; certain courses of reasoning may lead us towards such conclusions, while glowing dreams and visions of a boundless eternity may well enchain our attention and excite our hearts: yet not one of these can ever by any possibility afford us the needed knowledge, nor a basis for conviction. If that is what we desire we must seek for it in the Bible.

When we turn to the Bible for information, we, most of us, do so with our minds made up, and the force of habit is needed, not merely to interest and impress us, but, in many cases also to break down a barrier, if not of prejudice, then at least of previous conviction. I do not claim superiority to the influence of foregone conclusions, but will ask you to read with me such passages as concern our present enquiry, and we will do our very best to judge fairly and impartially.

Let us then proceed with our subject in the best and most fairly it seems to us by reading first of all those passages in which the word "immortality" occurs, and though we should go no further we may claim to know at first hand fully and conclusively "what the Bible says about immortality."

The first occurrence of the term is in 1 Tim. vi. 7, which let us carefully consider with so much of the context as may be helpful:—"Who (i. e., God) will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." Life is only in an incidental sense here. The Apostle speaks of immortality, but the allusion is none the less of the most definite character. "Glory, honor, and immortality," are the things sought for. We have not yet seen, immortality. The way for them is by "patient continuance in well-doing;" and the reward for seeking, "eternal life." More than this might only dim the luminousness of the passage alike in its intellectual and its moral meaning. It is clear and unmistakable.

The next occurrences of the term are in 1 Cor. xv. 53-54:—"For this corruptible must put on incorruption, and this mortal must put on immortality: but when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Take the detached phrase by itself, "This mortal must put on immortality;" it is very plain in its teaching that immortality was no part of the furnishing either of Paul or of those to whom, and for whom, he wrote, but something that had to be "put on." But look at the context and mark the general bearing of the passage. Paul's subject throughout the chapter is the Resurrection of the Dead, that is his main subject. But along with that there is another which he could not but associate therewith—the Coming of the Lord—the object of early Christian hope, as it ought to be the object of ours. This was regarded as an event which might take place at any time, and its occurrence during the natural lifetime of the early believers was the subject, if not of confident anticipation, at least of earnest desire. But whether they should be living or dead at that time they must undergo a change to make them physically fit for the destiny before them. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Then, continuing, the Apostle seems to speak on behalf of the living, as he hoped himself to be:—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Two words are here used to describe our present state—"corruptible" and "mortal;" other two, expressing the strongest possible contrast, describe what shall be the blessed experience of those to whom the Savior comes to take them to himself: "incorruptible" and "immortal." How great the love of God towards his undeserving children! how glorious the hope that is set before us! how grand the consummation that shall crown the ages of waiting and striving, when the uniform experience of mankind is at once contradicted and reversed, and "death is swallowed up in victory!"

Our next passage is also from the writings of Paul, 1 Tim. vi. 16. We read the context also, and begin at verse 13:—"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." This is one of those passages, so numerous in the writings of Paul, wherein the wealth of his mental possession seems to make him lavish in his use of it. He is not careful to reserve his loftiest thoughts and choicest language for a glowing peroration. His style is exuberant throughout, ever ready to burst into bloom. On the bosom of the cold, black earth the loveliest flowers are growing, for the soil is full of food for them, and it needs but the winds and rains and sunshine of heaven to quicken them into abundant life and loveliness. So with the writings of Paul, for as argumentative and didactic as they generally are, yet his mind is so full of fructifying energy, so moistened by the compassions of Jesus, and so warmed by the love of God, that his utterances are at once beautiful with literary flowers and rich with moral fruit. In the passage before us he is charging Timothy to keep a certain commandment, without spot and unrebukable until the appearing of our Lord Jesus Christ. For this appearing he looked to God, "which in his times he shall show," at which point he breaks off into a glowing ascription of honor and power to him who is the Source and Centre of all. He is "the King of kings and Lord of lords," farther above the mightiest of human rulers than they are from their meanest subjects: compared with him they are simply nothing; he is "the blessed and only Potentate;" earth's great ones may try to shroud themselves in mystery and glory; he is "dwelling in the light, which no man can approach unto; whom no man hath seen nor can see." All creation receives its life from him, and some of his creatures he even endows with unending life; but he is the Immortal One, "who only hath immortality." Men rule on earth because he delegates to them "a little brief authority;" and men may become immortal, because he in his infinite goodness has promised them the gift; on "them who by patient continuance in well-doing seek for glory, honor, and immortality," he has promised to bestow "eternal life."

The next and last occurrence of the word is in 2 Tim. i. 10. We will read the context also and begin at verse 8:—"Be not then therefore ashamed of the testimony of the Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." There is something very beautiful and suggestive in this phrase (in the 10th verse) considered by itself, but its full significance is only to be apprehended when we read what precedes it, and mark its meaning too. We read, then, from the 9th verse—"Who hath saved us, and called us with an holy calling" (omitting the parenthesis) "which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ." How grand and wonderful a thought is here! In the foresight and purpose of God, the saints (of whom were Paul and Timothy, and of whom you and I may be) were called with an holy calling in Christ Jesus "before the world began." The revised version gives it "before times eternal," a phrase of considerable ambiguity to the English reader, though suggestive enough too. This, then, was an intention and a certainty which existed throughout long ages, unrevealed, or no more than faintly indicated, to even the holiest men of old, but "now made manifest by the appearing of our Savior Jesus Christ." Then follows that most far-sweeping and all-embracing phrase, which seems to comprehend in its vast scope, past, present, and future; purposes, means, methods, and glorious consummation:—"who hath abolished death, and brought life and immortality to light through the gospel." Since the transgression in Eden, Death the tyrant had ruled, and none dared dispute his sovereignty; now, he had been fought upon his own ground and utterly vanquished. And what of "life and immortality," the eternal opposite of death? These had indeed been seen afar off by some of the men of God in past ages. What glimmerings of light upon the subject there were among the Israelitish people in general, it is indeed hard to determine; and as for the rest of the world, though its wise ones may have guessed and theorized upon the matter, and its common people have been well content with a popular mythology or demonology, the true description of their state was that given by Paul, "without God and without hope in the world." But Jesus came to teach men of every race what they could not learn for themselves, and offer them what they could never obtain for themselves—life in place of death, life joyous and for evermore! Even through the gloom of night, the weary traveller rejoices to see the lights of the distant city twinkling out of the darkness like stars of hope; but, after daybreak, when its domes and turrets stand revealed in the clear air, all glorious with the morning sun, how inspiring the sight! And though yet there be a rough road to travel, with steeps to climb and valleys to pass through, he is gladdened by its beauty and cheered by the assurance of coming rest.

But now a truce to figures of speech: are there any plain direct statements in the Bible about this "life and immortality" which Jesus has brought to light through the gospel? We have read all the passages where the word "immortality" is used; they, with unequivocal and unvarying testimony, represent this attribute as one belonging to God and not to man, as something to be sought for, something to be put on, something which is "brought to light through the gospel;" what then has the gospel to say upon the matter? Speak, O ye oracles of truth! men have been speaking long and loudly, but what have ye to tell? Speak plainly and let us know! The word "immortality,"—we care not for the word—give us the thought, be it in any words; but O, as ye are faithful and true, resolve our doubts and assure our hearts for ever!

Hearken then, every one who would learn; hold up thy tiny goblet to the fountain of pure knowledge; drink, and it shall be life to thy soul.

The words of the Master himself were these:—"Verily, verily, I say unto you, he that heareth My word, and believeth on him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," John v. 24. "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand," John x. 27, 28. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," John iii. 14-16. Then here is the testimony of the beloved Apostle John—"And this is the promise that he hath promised us, even eternal life," 1 John ii. 25. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life in his Son. He that hath the Son hath the life; and he that hath not the Son of God hath not the life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," 1 John v. 9-12. And here once more are the words of Paul, words which contain in one sentence the essence of the whole matter, alike in its negative and positive aspects:—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23. One testimony runs through all these passages of Scripture; aye and one and the same testimony runs through all the Scriptures, from beginning to end: mortality, or death—to perish, to cease to be—is the penalty of sin; immortality or eternal life—the power of living for ever—is the gift of God through Jesus Christ. Though we should read a hundred more passages to the same effect it could not make the matter one whit clearer, nor the deliverance one whit more authoritative. This is "What the Bible says about Immortality," and if any man says aught to the contrary he does so at his peril.

Of course I am not unaware that multitudes of good, and learned, and wise persons hold and declare views the exact contrary of those which I have maintained to be the uniform teaching of Scripture; nor could I be ignorant of the fact that various passages are often quoted from which inferences are drawn unfavorable to these ideas. But such inferences must be false, because they are opposed to the plain declaration of the Word of God. It is reasonable to ask us how we understand this passage or that, in view of our belief regarding man's non-Immortality, but to argue from an inference to the contradiction of a plain statement, to set suppositions against facts, is a method of procedure to be laughed out of court in every-day life and utterly ridiculous and bad in dealing with such sacred matters. The Bible nowhere affirms the immortality of man, or any part of him; it again and again affirms the contrary; and there ought to be an end of the matter. Let even the voice of Christendom (though it should be an all but unanimous voice for many centuries), be hushed in a moment when God speaks from his high and holy place. The wisest, grandest, and most beautiful sayings of preacher, philosopher, or poet, are no more than so much babble and chatter when they say that which is not according to the oracles of heaven.

And now, dear reader, I might seek to drive the matter home to you and urge you to decide just now, once for ever, that what has been read as Scripture teaching on immortality is true, and that some of your most cherished convictions that have grown with your growth, and seemed of the very essence of your Christian hope are unscriptural, and therefore false; but rather would I urge upon you, and plead with you to "search the Scriptures daily, and see whether these things are so," and give your mind no rest till you have decided what is truth. O, there is a miserable, weak-kneed, twaddling sort of religion much in vogue which persuades itself that truth and error are all one if only the feelings be right, as though God gave us reason to use in all the affairs of every-day life, but not at all in what concerns our higher destinies! Surely there is no more fitting and noble use of reason than to learn the ways of God with men; and, having learned, to contend earnestly for what is true; and above all, to hold it fast.

But there is another, and a dread possibility before us, and that is that we may master the facts of the case, know all the *pros* and *cons* of the controversy, be able to quote numerous proof texts, to rebut all manner of objections, to fully vindicate our intellectual position, and yet have our hearts untouched. "Death," "resurrection," "judgment to come," "the doom of the wicked," "the gift of immortality,"—these are all most important points in the case, argumentatively considered, but what if they neither chill nor warm our hearts, much less affect our daily lives? We go on our way, sometimes wearily, often merrily, with but a distant and occasional thought of God, his judgment and his gifts; and it is in mercy as well as in wisdom that he now and again makes us pause upon our way—pause and consider. Did ever the Angel of Death come into your happy home and seize in his cold embrace one whom you loved as your very life? If so, then death has become to you more than a solemn word, more than a serious thought, even a dreadful reality. Or have you never had so bitter an experience? Still, surely, you have sympathy and a human heart, and can in a measure realize what the reality must be. Aye, there are very few of us who have not at times this unhappy verity deeply impressed upon our hearts. But it is a fact that we do not often dwell upon; and not alone because we are giddy and thoughtless, or too busy to find time for meditation, but also because of the instinctive abhorrence and dread with which we turn away from the subject. But for our sin, God has made us what we are, and he has implanted in our breasts that abhorrence and that dread; and why? we may reverently ask, if not because he has shown us a light beyond the darkness, a victory over death; "whereof he hath given assurance unto all men, in that he hath raised him from the dead" who went before to show us the way, and is coming to make us like unto himself when we "see him as he is." "I am the Resurrection and the Life," were his own blessed words; "he that believeth on Me, though he die, yet shall he live."

Thus God, our loving Father, who knows our loathings and our fears, our longings and our hopes, hath, through the gospel, promised us eternal life and shown us how it is to be attained, even through him who is "the Way, the Truth and the Life." The resurrection is an object of hope to the Christian, but it is an object of certainty to all. There is a "resurrection unto condemnation" as well as "a resurrection unto life." But why should any one of us have to stand ashamed, confounded, self-condemned before the judgment seat of God, and be sent away from thence to die "the second death," wherefrom is no awaking, when it might be so happily otherwise? "His yoke is easy, his burden light." We need not but hear and obey his loving call, who died for us and lives for us, and is coming back for us, if we be ready, to take us home to his heart. Oh! sad perversity of all who go upon that road, however broad and smooth it be, that leadeth to destruction! Hear, ere it be too late, the voice of thy Father who loves thee still, and calleth after thee with tenderest solicitude:—"Turn ye! turn ye! Why will ye die?"—*Jas. Bowie, in Messenger.*

## EXPOSITION AND PARAPHRASE.—Heb. xi.

Now faith is the ground, or foundation, of those things which are the objects of hope, the argument of invisible things. And by this precious faith the elders both received and gave a good testimony, or witness, to the truth of God's promises. They received witness that they pleased God, and gave witness that they believed him by their lives and conversation; which plainly showed that they realized unseen things, and expected a future reward, and in that expectation endured all kinds of trials—believing the promise of Jehovah, that in the fulness of time all things should be united in Christ. Therefore they confessed a good confession,—the same which their Head witnessed before Pilate, confessing, "My kingdom is not now from hence." By faith alone we believe that the ages were framed, or fitted to their proper place, succeeding each other in God's own appointed time, at the very moment which he has ordained; the arrangement of these ages, or dispensations, having been committed to Christ. Heb. i. 2. By the same faith we understand that the things which are now seen were formed out of things which are not seen. By faith in the coming One, the woman's Seed, Abel offered a bloody sacrifice, knowing that without blood there was no remission of sins; and God witnessed that this gift was accepted, by consuming it with fire from heaven. Cain, standing in his own righteousness, presented only a thank-offering. No fire consumed it, and his countenance fell. The Lord condescended to inquire the cause, and to tell him that if he did well, if he was truly righteous, his person should be accepted; but otherwise, a sin offering must be presented. Blood must be shed, for he was a sinner. Abel's blood was shed; whereby he was the first martyr, or witness. By his faith he set us an example; or yet liveth, though dead; for they who are justified by faith shall live. Heb. x. 38. By faith Enoch was translated. He believed God's word; he had faith in the coming One, and was a preacher of that righteousness which the King will execute in the earth; and having thus given witness to the truth of God, he received a witness that God was well pleased with him:—he walked with God, and was removed from earth without tasting of death. But without faith it is impossible to please God; for faith is requisite to acknowledge the being of a God, and also to understand that he will reward those who diligently seek him. "To him that walketh uprightly is a sure reward." By faith Noah, being divinely warned of the destruction which was coming upon the earth, and having well received the warning, prepared the ark, when there was no apparent indication that such a calamity was approaching. By this faith in God's word, this realizing unseen things, he condemned the rest of mankind and was justified; he became an heir of salvation the moment he believed the word of God, and for more than a hundred years he preached this saving faith to the inhabitants of the world. When the judgment of God began to come upon the earth, Noah and his family went into the ark and were saved, while all others perished.

Jesus is risen and ascended into the heavens, the everlasting Gospel is proclaimed; and those who exercise faith in his words will, when he appears to judgment, be raised, or changed, and in immortal bodies enter into that place which he has prepared for their refuge.

By faith in the promise of God, Abraham became a pilgrim, and dwelt in tents or tabernacles, with the heirs of the promises, looking for that perfect tabernacle which is now invisible. Abraham looked for the city which hath foundations, of which David speaks, Ps. xlvi. 4; xlviii. 1; lxxxvii. 3, and to which Paul alludes—Gal. iv. 26, 27, compared with Isa. liv.—"the heavenly Jerusalem." Rev. iii. 12. By faith Sarah had a Son, and by faith the Virgin had the Son. Both believed that God was able to perform what he had promised, though no power of nature could accomplish it. There sprang from Sarah's son an innumerable multitude, according to the flesh; and from the Virgin's Son a multitude of spiritual offspring which no man can number. All these lived by faith, not having received the promises, but only having seen them at a distance, and gladly welcomed them; and they died in full assurance of being raised from the dead to immortality, to partake of them altogether. They confessed that they were strangers and pilgrims (*Hebrews*) on the earth, seeking an inheritance which was future. They might have returned to the country from whence they came out; but they looked not back; they did not apostatize; they had a longing desire for eternal inheritance; they regarded it with outstretched neck, looking through the long vista of ages with an assured hope of obtaining the crown; and therefore they contemned all the world could give as nothing, in comparison with that eternal inheritance which by faith they eulogized. God has not set a false hope before them; he has indeed prepared for them a city, and therefore he is not ashamed to be called their God. There is sufficient proof in existence, although it is yet invisible. For this the whole creation groans, and when the sons of God shall be openly manifested, the city which God hath builded shall appear as the place of their habitation. "The heritage of the Lord's servants is sure." Isa. liv. 17. Firm faith was manifested when Abraham presented his Isaac, the seed in which all the promises stood. Yet he believed that God would raise him even from among the dead, from whence he brought him in a parable. In this transaction Abraham saw the day of Christ—his only son and heir was bound willingly and laid upon the altar, dead, by the counsel of God for three previous days. He took him, raised him from the altar, as it was from the dead; and in seeing this he looked forward to the "Hour of the world" laying down his life and raising from the grave on the third day, entering into the heavens, and there taking possession of the purchased acquisition. Abraham rejoiced in the future day of Christ, and in faith the risen Isaac blessed Jacob and Esau concerning things to come. By faith the dying Jacob blessed both the sons of Joseph—worshiping the Rod of Jesse, the Angel who had redeemed him from all evil—looking to the end of that dispensation when the Lord should send the Rod of his power out of Zion, and rule in the midst of his enemies. Ps. cx. 2; Isa. xi. 1. By faith Joseph prophesied of the deliverance of his brethren from Egyptian bondage, and commanded that his bones should be carried into the Promised Land. By faith Moses was hidden by his parents, because they saw he was fair towards God, Acts vii. 20; therefore they feared not the king's commandment. By faith Moses denied being the son of Pharaoh's daughter, and acknowledged the oppressed Israelites as his brethren according to the flesh. He refused the temporal crown of Egypt, looking forward to the crown of eternal life, and preferred suffering with God's people to enjoying the pleasures of sin for a season. He esteemed the rebuke of Christ greater riches than all the treasures of Egypt; for he looked for the recompense of the reward—for that inheritance which would endure not for a few years only, but throughout the age of ages. To his faith was added virtue, or courage, and he feared not the king's anger. By faith he saw him who is invisible, and left Egypt, renouncing all worldly honors, and becoming a stranger in a strange land. By faith he celebrated the passover, he killed the kid, and sprinkled the blood on the dwellings of the Israelites, lest he that destroyed the first-born should touch them. By faith he led the people through the midst of the Red Sea; while the Egyptians, trying to follow him, were swallowed up in the sight of those to whom the water had been a wall on each side, as they marched through the channel of the river. By faith Rahab perished not with the unbelievers, who, though warned of the approaching fall of their city (for they heard the Lord had given the land to the Hebrews—Joshua xi. 9,) believed it not. But Rahab exercised faith in God's Word, and she was saved; she proved by her works that she had faith, she became an heir of righteousness which is by faith, and was one of those three Gentile women from whom descended the Savior of the world.

But time would fail to speak of all those who through the mighty power of faith overcame every evil, and even received the dead raised to life again. The world was not worthy of them! They are all witnesses to the power of faith, and they died without having received the object of their hope; God having foreseen some better thing for us, in order that they without us should not be made perfect. Every one of these witnesses, this noble army of martyrs, had faith in the promises of God; their hope was sure and steadfast; a "Hope which maketh not ashamed." The same promises are secured to us, who are fellow-heirs with Christ, their Heir of all things. The same hope of eternal life is set before us, and their example may serve to animate us in our surrender of all worldly advantages, and to support us in the confession we must make before an unbelieving world.—*Wm. Ellis, in Christian Lamp.*

## The True Church of Christ.

The Church of Christ consists of all true believers of every land, age, complexion, and tribe. This structure is not bounded by narrow ecclesiastical limits. It is greater than any titled organization. It cannot be fully represented by theological views, nor can its census be taken from denominational statistics. No sect can justly claim, however correct its orthodoxy or high its standard of spiritual proprieties, to be the only Church of Christ. The New Testament knows of no exclusive community organized as the alone visible church. No society of kindred believers can arrogate to itself the ministry, the means of grace, and the sacraments. The foundation is Christ, the apostles, and the prophets: Jesus Christ being the chief, the corner stone, binding the old and the new dispensations into one.

The Church of God is the purchase of his blood, not a company united under a human head or by a human bond. The base and boundary of all believers are broad as the Bible, Christ, the apostles, and the prophets. The Lamb's Book of Life is the only correct register of believers. The Church of the First Born is not Roman nor Protestant, Greek nor Anglican, Episcopal nor Presbyterian, Baptist nor Methodist.

It is no national church, for no nation under heaven is big enough to give it name. It is nothing less nor lower than the great multitude which no man can number, of all kindreds and peoples and tongues. The foundation, laid in Zion, is immensely broad—broader than Plymouth Rock, broader than all the Augsburgs in Germany, broader than the seven hills by the Tiber. The corner-stone in Zion is firm enough for an immortal superstructure that shall rise above the sun.

# Poetry.

## WATCHMAN! WHAT OF THE NIGHT?

Say, watchman, what of the night?
Do the dawn of the morning fall?
Have the Orient shies a border of light,
Like the fringe of a funeral pall?

"The night is fast waning on high,
And soon shall the darkness flee,
And the morn shall spread o'er the blushing sky,
And bright shall its glories be."

But, watchman, what of the night,
When sorrow and pain are mine,
And the pleasures of life, so sweet and bright,
No longer around me shine?

"That night of sorrow thy soul
May surely prepare to meet,
But away shall the clouds of thy heaviness roll,
And the morning of joy be sweet."

But, watchman, what of the night,
When the snow of death is shed,
And the grass which no lingering star can light,
Shall be my sleeping bed?

"That night is near—and the cheerless tomb
Shall keep thy body in store,
Till the morn of eternity arise on the gloom,
And night—shall be no more!"

—*George Croly.*

# Communications.

## Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. J. C. Thomas.—No. 4.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

I say the Father had revealed the great truth concerning his Son, to a number; not only to Mary and Joseph, but also to John the Baptist; who said, "I knew him not; but he that sent me to baptize with water, said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw and bare record that this is the SON OF GOD." That this is the way he was revealed or made known to John; who said to the *Jews*, "there standeth one among you whom ye know not." John i. 33.

The same great truth was revealed to the shepherds. The angel said unto them, "Behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Savior which is *Christ* THE LORD." Luke ii. 10, 11. Was this Joseph's son—a mere man? Did the angel tell a *lie*, when he said he was the Messiah, the *Lord*?

It was also revealed to Simeon, who *waited* for the consolation of Israel, the Messiah: "and the Holy Spirit was upon him: and it was *revealed* unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ." Luke ii. 25. Was this a mere man?

Thus we see that in those days the Father took various ways to reveal or make known the great fundamental truth that Jesus was the Christ the Son of the living God, who had been so long looked for. But all those various ways and circumstances have been made known by the Holy Spirit, (as Paul said) whose revelations have since been written down in words, to be taken and received by us as the Father's own revealed and most important truth, if we would know Jesus Christ whom he hath sent, and thus obtain eternal life. In those days he could be personally known only by direct personal revelation, but now by the Spirit's written words—the word of God, which plainly reveals and declares that most sublime and comprehensive truth, "GOD was *in* Christ reconciling the world unto himself."

Again, Jesus testifies concerning himself, sixty-three years after he went to his Father, as follows: "I am Alpha and Omega, the beginning and ending, saith the Lord, the God (see the Greek in the Diaglott, and the R. V.) which is, and which was, and which is to come, the Almighty." Rev. i. 8, and verses 5, 7. From this we learn that Jesus himself testifies that he was God, or the Almighty, as before shown, and as he claimed when here in the days of his flesh; not the Father in *person*, but in origin, in Spirit, in name, in mind and character—the Father-Spirit, (The word "spirit," is used to mean the moral and intellectual powers of the mind, about two hundred times. Paul said he was "pressed in spirit.") the Father's only begotten Son—the one who *was*, as here testified, God manifested in the flesh, 1 Tim. iii. 16, and being *now* God in a higher sense, that is, in the nature, of his *body*, which at his resurrection was changed from flesh and blood, from mortal to the "divine nature," spirit-substance; whereby he became a born Son in Spirit nature, in whom dwells the Godhead bodily; previously the *begotten* Son. He is therefore, also the one who *is*, and the one who *is to come*, as Emmanuel, God with us; King of kings, and Lord of Lord's; when it will be said, "Sing praises for God is the King of all the earth;" and "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and GOD HIMSELF shall be with them and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away; and he that sitteth upon the throne saith, behold I make all things new." Rev. xxi. 3, 5.

We see by all the above *Scriptures* the testimony of Jesus, plainly stated, as to his origin and paternity. We have no account that he ever once said or even intimated, in all his thirty-three years here in the flesh, that he was the son of Joseph, but invariably the reverse.

Now let us hear Paul's testimony. The very first thing after his conversion and baptism, was to proclaim the great truth. "And straightway he *preached Christ* in the synagogues, that he is the Son of God." Acts ix. 20. We learn by this Scripture two or three important things. First, that to preach Christ, is to preach that he is the Son of God. Second, that immediately he was taught and enlightened by the disciples of Damascus—Ananias and others—with whom he remained certain days; and by the Holy Spirit, with which he was *filled*; (verses 17–19); I say, by these means or agencies, in the hands of the Father, viz: the disciples and the Holy Spirit, and also by Jesus himself; Paul became one of "the taught of God;" see John vi. 45; he was taught what he did not know before, that Jesus was the Son of God. He was taught by those means, and by Jesus himself on the road to Damascus, that the one he was persecuting, and whose followers he was trying to kill, was not a mere man, a son of Joseph, an imposter claiming to be what he was not, as Paul up to that time had supposed, like the other wicked Jews; but that he was actually the expected Messiah the Son of God. And he was further taught that the first thing he was to do was to preach that great truth which had thus been revealed or made known to him. In writing to the churches at Galatia, and speaking of this great truth—the *chief* thing concerning the name, and the gospel—he says, he did not receive it by man, "but by the *revelation* of Jesus Christ. . . . .It pleased God to *reveal* HIS Son to me, that I might preach HIM to the nations." Gal. i. 16. (The Greek reads, "the Son of himself." See Diaglott). To preach Jesus therefore, that he is God's Son, "that he died for our sins, was buried, and rose again according to the Scriptures;" and that he is coming again to reign on the throne of his father David over the house of Jacob (the twelve tribes) forever, and of that reign—his kingdom—there shall be no end;" and that the kingdom will consist in "the restoration of the kingdom to Israel," is called preaching Christ, preaching the word, preaching the gospel. See 1 Cor. xv. 1–4; Acts viii. 4, 5, 12, 25, 35; Luke i. 32, 33.

Again, Paul says, "God . . . . hath in these last days spoken to us by *his Son*, whom he hath appointed heir of all things, by whom he made the worlds, being the brightness of his glory and (now) the express image of his person;" Heb. i. 3; at first mentally and spiritually, now physically or bodily. When he was here in the days of his flesh, GOD was *in* Christ, Christ reconciling the world unto himself." Thus also, said Paul. Could this be a mere man?

Again, Paul says of him, as follows: "Who is the Image of the invisible God, the first born of every creature. For by him were all things created. (When he was the Logos or Power, the word with God, not as a *person*. See John i. 3. "He made the earth by his *Power*." Jer. x. 12.) All things were created by him and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." Col. i. 15–19. How is it possible for any person to think that such language as this could apply to a mere man?

But Paul said even more, viz: "In him dwelleth all the fulness of the Godhead *bodily*." Col. ii. 9. That is, at the time Paul wrote this, the *body* of Jesus had been made in its nature, like unto his Father's. He had been raised from the dead incorruptible. In the days of his flesh he was mentally or in *mind* like his Father, but after his resurrection his *body* also, was Spirit-substance, "The express image of his Father's person"—the very image of his *substance*, R. V. It is written that "God is a Spirit," and that Jesus also, is now "a life-giving Spirit." Webster defines Godhead, divine essence. What he calls divine essence, the word calls Holy Spirit—Power of the Highest. Hence Jesus from his conception and birth was in *mind* constituted of the Father-Spirit, the Power of the *Highest*—"all fulness." chap. i. 19. Thus "God was in Christ reconciling the world unto himself:" 1 Tim. iii. 16, by his Spirit; for God gave not his Spirit *by measure* unto him: John iii. 34; and at his resurrection, he was filled with the Godhead *bodily*,—in his body. So also are all the members of his body—all his brethren—ultimately to be filled with "the fulness of him." Eph. i. 23; iv. 13; "all the fulness of God." Eph. iii. 19. That is, those who in this life, by faith and obedience, "have put off the old man with his deeds, and have put on the new man which is renewed in *mind* by knowledge, after the image of him that created him;" Col. iii. 10, are Christ's brethren; (Jesus said, "my brethren are these that hear the word of God and do it.") and are ultimately to be conformed to the image of God's Son, in *body*, at the resurrection. Rom. viii. 29.

But again, Paul says of Jesus as follows: "Who being in the form of God, thought it not robbery, (usurpation, Dia.) to be equal with God." How would that sound applied to a mere man?

Again, Paul says, "Blessed be God, even the Father of our Lord Jesus Christ." 2 Cor. i. 3. It is very evident Paul meant that God was the Father or originator and producer of Jesus, in a very different sense from that in which he is Paul's or our Father.

Again, he says, "There is one God and one mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. It is evident that in the purpose of God, it was necessary that the mediator between God and man should be both Son of man and Son of God, Son of David and David's Lord, somehow. God sent his angel to inform Mary, the woman through whom that Son and Mediator was to be produced, "HOW this should be"—*how* God's purpose and word should be accomplished—*how* the word was to be made flesh—*how* the wonderful Being required in the purpose of God for Mediator, should be produced; and informing her that he should be named after his Father, God—called Son of God—Jesus—Savior—Emmanuel—God with us.

SHOALS, Ind.

*Editor Restitution:*

I read with delight many essays, sermons, discourses and letters written and delivered by the dear brethren and sisters of the one faith, who are for the time being isolated in body but are one and inseparable in spirit. *Now* God is a spirit, and they that worship him must worship him in spirit and in verity. The delight which I experience from reading the sermons, discourses, letters and essays from the brothers and sisters, coupled with the study of the holy word, is heightened by the knowledge I gain of heavenly things, and riveting my attention to the words of divine inspiration, and ofttimes my faith more and more firmly to that within the vail, or to that unseen by *mortal vision*.

I notice in THE RESTITUTION of Feb. 23rd, a short but good essay from the pen of R. Coffman on the power of Jesus to heal diseases. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. St. John xxi. 25. And as we cannot write upon the "many other things which Jesus did," we will have to write, if we write at all, upon things which have already been written, and written upon, although I doubt not that Matthew, Mark and Luke have written some of the "many other things" which John speaks about. To a mind credulous enough to believe that Jesus could raise the dead to life, would also have the credulity to believe that the Savior Jesus had power on earth to forgive sins. As sin is at the root of all diseases, the woman who touched the Savior's garment with great faith in his power to heal immediately, and believing that his great love for suffering humanity would not turn her away without healing, therefore her faith was doubly strengthened, and she simply touched his garment and was immediately healed. The occurrence is recorded by Mark, 5th chapter and 25th verse. A certain woman which had an issue of blood twelve years, and had suffered many things of physicians, and was nothing bettered, but rather grew worse, vs. 26.

No person will wonder at the account when he considers the therapeutics of the Jewish physicians in reference to hemorrhages, especially of the kind with which this woman was afflicted. Rabbi Jochanan advises to "Take of gum of Alexandria, alum and Cucumber-seeds the weight of a zuzee each; let them be bruised together, and given in wine to the woman who hath an issue of blood." But if this fail, take of Persian onions nine logs, boil them in wine and give it to her to drink, and say, "Arise from thy flux." But if this fail, set her in a place where two ways meet, and let her hold in her hand a cup of wine, and let somebody come behind her and affright her, and say, "Arise from thy flux." But if this should do no good, take a handful of cummin, and a handful of green Greek fern), let these be boiled and given her to drink and say, "Arise from thy flux." But if this should fail, dig seven trenches, and burn in them some cuttings of vines, not yet circumcised (vines not four years old), and let her take in her hand a cup of wine, and let her be led from this trench, and not down over that; and let her be removed from that, and set down over another; and in each removal say unto her, "Arise from thy flux."

Doctor Lightfoot gives these as samples out of many others. And from some of these nostrums it is evident the woman could not be bettered, and from some others, it is as evident that she must be made worse; and from all together it is indubitably certain that she must have suffered many things, and from the persons employed, the expense of medicines, and the number of years she was afflicted, as she was not a person of great opulence. It is most perfectly credible that she spent all she had. She was therefore a fit patient for the Great Physician. The case of this woman was a very afflicting one. 1st. Because of the nature of her disease; it was such as could not be made public without exposing her to shame and contempt. 2nd. It was an inveterate disease, it had lasted twelve years. 3d. It was continual; she appears to have had no interval of health. 4th. Her disease was aggravated by the medicines used—"She suffered much," etc. 5th. Her disease was ruinous both to her health and circumstances—"She spent all that she had." 6th. She was now brought to the last point of wretchedness and want, but although not quite to despair; she was growing worse, and had neither money nor goods to make another trial to procure her health. 7th. She was brought so low by her disease as to be incapable of earning anything to support her miserable life a little longer. It has been said, and truly so, that "Man's extremity is God's opportunity." Never could the power and goodness of God be shown in a more difficult and distressful case. And now Jesus comes and she is healed. She had formed her resolution in faith, she executes it notwithstanding her weakness, etc., with courage, and now she finds it crowned with success. Faith is the connecting link to secure the union of man to his Redeemer because the Savior says, "Ye can do nothing without me." And "I am the vine and ye are the branches." Poor trembling, loving lambs, be faithful a little longer, and your faith will soon terminate in full fruition. The reward of endless life surely awaits you, and a crown of never-fading glory awaits your (at present) throbbing, aching brows. It is your Father's good pleasure to give you the kingdom. Now brothers and sisters, may you ever stand firm in the cause of your Redeemer, and at his coming and kingdom receive the crown of life that fadeth not away, is the prayer of one as low as your brother in the one faith.

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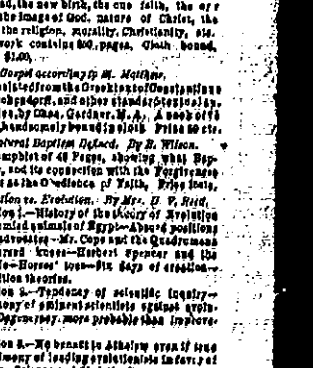


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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## Communications.

### MONEY OR WEALTH.

"The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 10.

By this text we see the wholesome words of exhortation Timothy is to give to the church. For "godliness with contentment is great gain." Paul does not show that it is wicked to be rich in this world's goods, or righteous to be poor in them. He condemns neither the rich nor the poor. He knew that "The rich and the poor meet together; the Lord is the maker of them all," Proverbs xxii. 2.

We have Bible examples of some of God's people holding great wealth. When Abram was called out from his native country, he with his wife and nephew taking with them "all their substance which they had gathered," Gen. xii. 5. And later when they came up out of Egypt we read: "And Abram was very rich in cattle, in silver, and in gold," ch. xiii. 2. Of Job it is said, "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household: so that this man was the greatest of all the men of the east," Job. i. 3. When calamity had befallen him he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." v. 21. And when God saw that Job sinned not in the day of his trial, "The Lord gave Job twice as much as he had before," ch. xlii. 10. "So the Lord blessed the latter end of Job more than the beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses," v. 12. This is a fair sample of the Old Testament Scriptures, and we find nothing in them that will condemn a man because he is rich.

And when a certain man who was rich came unto Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" Matt. xix. 16, Jesus did not say to him, you cannot have eternal life because you have great possessions, but he called his attention to the law under which he lived, with this law he was conversant, and to it he was obedient, he was a man of good moral character. Mark says, "Jesus beholding him loved him," ch. x. 21. Thus far we find nothing objectionable to wealth.

Paul does not say, "Money" is "the root of all evil," as we sometimes hear it quoted, but he does say, "The love of money is the root of all evil." The love of wealth was always objectionable to God, because what a man loves he is apt to worship. So God charged the children of Israel saying, "Thou shalt have no other gods before me," Ex. xx. 3.

We see in Abraham's character a willingness first to honor God, his riches were secondary in his mind, God first, then wealth. Abraham was ready to sacrifice all of this world's goods for God. This is manifest in the obedience to God in offering his son Isaac. His generosity to man was also manifest when he separated from Lot, giving him his choice of lands. Job also loved God more than his riches, for when he was severely tried, he sinned not against God, and though his life became bitter to him, he was patient under all his trials.

But the certain ruler who came to Jesus, and asked him, "What shall I do to inherit eternal life?" Did not compare well in character with Abraham and Job. And while the sympathy of our Savior was moved by his high standard of morality, he proposed to put him under a test trial, as Abraham and Job had been tried, so Jesus "said unto him, One thing thou lackest yet: sell all that thou hast, and distribute to the poor, (with the promise) and thou shalt have 'treasures in heaven: and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich." Then Jesus turned to his disciples and said to them, "How hardly shall they that have riches enter into the kingdom of God!" Luke xviii. 22, 25. R. V. But the young man "went away sorrowful, for he had great possessions," Matt. xix. 22. "Lo, this is the man that made not God his strength, but trusted in the abundance of his riches," Psa. lii. 7.

So Paul says to Timothy, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," 1 Tim. vi. 17. "If riches increase set not your heart upon them," Ps. lxii. 10.

Paul is very careful how he instructs both Timothy and Titus in their selection of overseers for the church, that they be "not greedy of filthy lucre," 1 Tim. iii. 3; Titus i. 7; "No lover of money." R. V. Peter also says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." 1 Peter v. 2. The deacons, too, should come to the same standard of character. See 1 Tim. iii. 8.

Money is a medium of exchange, it is an indispensable article, it is as necessary as our bread and water. Abraham purchased a burying place for Sarah his wife, with money, "Four hundred shekels of silver, current money with the merchant," Gen. xxiii. 16.

Jesus said, when the penny was shown to him, "Render therefore unto Cæsar the things that are Cæsar's," Matt. xxii. 21. And when Jesus and his disciples were out of money on one occasion he furnished money by the mouth of a fish that they might pay tribute, Matt. xvii. 27. Paul taught the same thing. He said, "Render therefore to all their dues: tribute to whom tribute is due," Rom. xiii. 7; many other Scriptures can be referred to, that will show the need of money.

The purpose of Paul, therefore is, to instruct the church to guard against covetousness. We should not set our affections on the things of this world, but "lay up treasures in heaven." Jesus said, "Ye cannot serve God and mammon." Now some had crept into the church, who tried to do this, so Paul said, "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." It is better then for us that we "flee these things; and follows after righteousness, godliness, faith, love, patience, meekness." Because, they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The trouble is when men covet after riches and obtain them, they become oppressive, overbearing, merciless, forgetting their first love, thus erring from the faith. James realized this when he said, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? But ye have despised the poor, do not rich men oppress you, and draw you before the judgment seats?" James ii. 5, 6.

But this world's goods are only agelasting. For, "The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not." Job xxvii. 19. "For when he dieth he shall carry nothing away; his glory shall not descend after him." Psa. xlix. 17.

Yet for all this we see men, even men who profess to be disciples of Christ, who are craving after this world's goods, to heap to themselves riches, the more they have, the more they seem to want. Still wealth is an indispensable commodity, the enterprise of the world depends largely upon capital, it is a gift from God, to be used to accomplish his ends. While much has been used indiscreetly, yet much has been used discreetly. By it God's word has been published in many different languages and dialects, and spread upon the face of the earth. Like casting "bread upon the water, for thou shalt find it after many days," Ecc. xi. 1. By the sowing of this seed (the word of God), "God is taking out a people from among the Gentiles for his name." Acts xv. 14.

How much money has been used in the building of rail roads and steam vessels; the erecting of telegraphs, the laying of cables, and while men have used of their means for the purpose of pecuniary gain, yet in the mind of God, a much higher thought is manifest, and these things prove to us that we are living in the days of his preparation, for he said by the prophet Nahum, "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways, they shall seem like torches, they shall run like the lightning," Nahum ii. 3, 4. And by these enterprises, "many run to and fro, and knowledge is increased," Dan. xii. 4.

And as Solomon desired an understanding heart God also gave to him, "both riches and honor," 1 Kings iii. 13. Solomon had the temple of the Lord to build, and the grandeur of this house was so great, that it required great capital. Therefore, as we are nearing the building up of the "City of the Great King," and the highway to it, the way of holiness, when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads," Isa. xxxv. 10. "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria," etc., Isa. xi. 11. "And they shall dwell in their own land." See Jer. xxiii. Great capital will be required to accomplish this end.

So now we see great riches in the hands of certain people, especially among the Israelites, even the Rothschilds, so that when God speaks, there will be no lack of means. God is never at a loss to accomplish his purpose.

Therefore, money is a great blessing, it accomplishes much good, it feeds the hungry, it clothes the naked, it has, and will accomplish all that God pleases. But if we through covetousness set our affections upon it, and make it our God, then it becomes a curse to us.

Is it not better than for us, to offer the prayer of Agur, "Remove far from me vanity and lies; give me neither poverty nor riches: feed me with convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain," Prov. xxx. 8, 9.

J. B. COX.

### EXPLANATION OF A MISUNDERSTOOD TEXT.

"For as in Adam all die, so also in Christ shall all be made alive"—1 Cor. xv. 22.

This text does not speak of two races, as some erroneously teach, but of one race under two conditions. The Adamic race is the only race referred to; but they are referred to, first, as they now are, mortal, under the condemnation of death through the sin of Adam; and they are referred to, second, as they will be at some period in the future, raised again to life through the obedience of Christ. Temporal death and the resurrection from that death are the subject of this passage: death as a consequence of Adam's sin; resurrection as the result of Christ's work. To twist this text into any thing else, is to violate the laws of language, and lose sight of the particular point in the apostle's great argument. It is sought to limit the word *all* in the latter part of the passage to those who believe in Christ; and make the being made alive to refer to spiritual and eternal life. This can only be done by an utter disregard to the obvious point made prominent in Paul's reasoning, and by reading into the text what is utterly foreign to it. Whatever is meant by the word *all* in the former part of the passage, the same is meant by the word *all* in the latter part of the passage. And whatever is meant by the death that all die in Adam, the being made alive is its exact opposite.

The phrase "in Christ" in this text is clearly used in a different sense from what it is used in some other texts. It is generally used in the sense of being united to Christ by a living faith. But the latter part of the passage shows very conclusively that this is not the sense intended here. And the scope and bearing and design of the context should always be taken into account in deciding the sense in which any particular word or phrase is used. "So also in Christ shall all be made alive." Understand this being made alive to imply the future life hidden with Christ in God, or the new and endless life, and we make the passage to teach universal salvation. The life in this passage is not conditional on faith. It is as unconditional as the death. We die, whether we will or not, as the consequence of the first man's transgression; we shall be raised from the dead, whether we will or not, as the consequence of the second Adam's righteousness. It is surprising that any should interpret the being made alive of any thing but the resurrection. It is the resurrection that the apostle is treating of. The verse preceding the one in question reads, "For since by man came death, by man came also the resurrection of the dead." The phrase, "as in Adam all die" means that death comes upon all men through Adam. It is a sequence of his transgression. Forfeiting immortality, becoming mortal by his sin, his progeny are also mortal. Death comes through Adam, or by the disobedient act of Adam, is clearly the meaning of the first phrase; hence the latter phrase, "also in Christ shall all be made alive," means that resurrection shall come through Christ, or in virtue of his propitiation. And the resurrection shall be co-extensive with the death. All mankind who have entered the death state through the first Adam, shall be resurrected, or made alive, through the second Adam. The analogy of Scripture requires this sense. The text, therefore, does not speak in the latter clause, as some teach, of a race "Who will come into spiritual life by spiritual begettal of the word of truth, and regeneration into spiritual life," and who will attain eternal life. The text teaches not only that those who are in Christ, in the sense of being spiritually begotten, or born from above, but that all in him, or through him, or by him, whether regenerated or not, shall be made alive, or resurrected.

On this text an old commentator has the following remarks: "As through Adam all men die, so through Christ, by virtue of his obedience, shall all men be restored to life again. It appears from what follows, that the apostle speaks chiefly in this chapter of the resurrection of the just, and not of the wicked; but yet the above two verses seem to speak of the resurrection in the general sense, viz., of both good and bad."

Another commentator, Theophylact, says, "For in Adam, i. e., because of Adam's transgression, all men fell under death; and therefore in like manner in Christ all shall rise again: i. e., because Christ was found sinless, and not subject to death, because he died voluntarily, and rose again, because it was not possible that he should be holden of death, being the Prince of Life."

From the copious notes of Barnes on this passage, we select the following, explanatory of the latter part:—"As the death of all was occasioned by the sin of one, even so, in like manner, the resurrection of all shall be produced by one. His resurrection shall meet and counteract the evils introduced by the other, so far as the subject under discussion is concerned; that is, so far as relates to temporal death. In Christ. By Christ; in virtue of him; or as the result of his death and resurrection." Thus, referring, to the view we are combating, he says, "But to this view there are manifest objections. (1). It is not the obvious sense; it is not that which will occur to the great mass of men who interpret the Scriptures on the principles of common sense; it is an interpretation which is to be made out by reasoning and by theology—always a suspicious circumstance in interpreting the Bible. (2). It is not necessary. All the wicked will be raised up from the dead, as well as the righteous, Dan. xii. 2; John v. 28, 29. (3). The form of the passage requires us to understand the word "all" in the same sense in both members, unless there be some indispensible necessity for limiting the one or the other. (4). The argument of the apostle requires this. For his object is to show that the effect of the sin of Adam, by introducing temporal death, will be counteracted by Christ in raising up all who die; which would not be shown if the apostle meant to say that only a part of those who had died in consequence of the sin of Adam would be raised up. The argument would then be inconclusive. But now it is complete if it be shown that all shall be raised up, whatever may become of them afterwards. The scepter of death shall be broken, and his dominion destroyed, by the fact that all shall be raised up from the dead."

This point is of such importance that we will also give the critical and explanatory note of Dean Alford, which fully confirms the above. "In Adam.....in Christ; in community with, as partakers in a common nature with Adam and Christ: who are respectively the sources, to the whole of that nature (all men), of death, and life, i. e. (here) physical death, and rescue from physical death. The practice of St. Paul to insulate the objects of his present attention from all ulterior considerations, must be carefully here borne in mind. The antithesis is merely between the bringing in of death by Adam, and of life (its opposite) by Christ. No consequence, whether on the side of death or of life, is brought into consideration.....is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many interpreters, and the reasoning thereby marred. But the ancients, and the best of the moderns keep to the universal reference."

We have given, we think, the correct sense of the apostle's words, and trust our remarks will be prayerfully considered. Error on one point often involves error on other points, while truth must always be wholesome and beneficial.

SILAS HENN.

### BRIEF NOTES.

Brother J. P. Westhee's new book announced recently, I expect to want and order in due time. Its title and the author's masterly, mature and comprehensive teaching in his work on revelation, commends it (in general) to my mind and heart.

He stands out among expositors on such themes like king Saul in Israel—head and shoulders above the people. True, he had the subject opened by the partial fulfilment in advance of his predecessors. Our generation has witnessed wonders that have thrown light on the geography and chronology, the time, locality and order in fulfilling prophecy. This is now noted less I should fail of a word for his good cheer, to which he is every way entitled.

Brother E. A. Adams, March 2nd, noted his desire, if erring, to "be set right" as to "antichrist." Hence, with courtesy and brotherly love, it may be helpful for a would be "helper to the truth" to note some few facts that, in themselves, "set the subject right." The truth and right belong only to the revelation of "the times of the Gentiles" and their recorded accomplishment. The succession and adjustment of the facts "set us all right," if accepted and confessed.

1. Their number, however, varied in terms, is only and always given as "four." Their names are "Babylon, Medo-Persia, Greece and Rome." Their internal changes and evolutions do not alter their number, succession or duration. Each one has and holds its name, number and revealed events of time to fill out the history—God's general record of "his goings!" It is the record of his fidelity to his word, and its realities through "the times of the ages." Faith thus stands in the power of God. These four are all "Gentile heathen or nations" in distinction from "Israel and the church" who have been separated for God's special purpose.

2. The symbol of "the fourth beast," Dan. ii. and vii., is distinct from head to feet, from its attainment of power to its fiery doom; and it completes "the times of the Gentiles." It gives place only to the kingdom of God. Dan. ii. 40–45; vii. 14, 18, 27, at Christ's coming with his saints!

3. Beginning at any one of the ten times number four, Rome is the last, but in Dan. viii. the prophecy begins with Medo-Persia, and then is the next in Greece, which leaves none for the last but Rome, "the fourth" of Dan. ii., vii., etc.

Note. This must be Rome, because of its exceeding greatness and the "fourth" of all ancient prophecy! Then this is confirmed by the historic prophecy of the New Testament! Nay it is written out in the world's whole history of prophecy fulfilled. Luke ii. 1; John xi. 48–52; Rev. xii. to xix.

"As for God, his way is perf—." 2 Sam. xxii. 31. Please brother read the outline of this "fourth kingdom" in the word, its desolation of Judea and Jerusalem, its harlot church, its martyrdom of the saints, and its prolonged oppression of the Jews. Matt. xxiii. 37–39; Rom. xi. 25; Rev. xvii. and xviii.

Then, no adding to or taking from chap. viii. will be indulged. Let each prophecy occupy its own place. Let Rome be fourth and last, give place only to the kingdom to come, and then "the times of the Gentiles" are followed by "the times of the blessed and only Potentate, the King of kings!" All right! Amen and amen Psa. lxxii. 17–20.

These facts leave no room for a "future antichrist." It only exposes the "antichrist" of Christ's day and yet is, 1 John ii.; 2 John vii. etc., to his doom. "The little horn speaks great words till that beast is slain, his body destroyed and given to the burning flame!" Dan. vii. 11; Rev. xviii. 8–24. All heaven and earth then raise their hallelujahs! Rev. xix. 1–6.

J. B. COX.

## Selections.

### THE CHURCHES IN THE ASIA.

Did it ever have any special force with you, that the Apocalypse of the Apostle John was written to the churches or assemblies in the Asia? Is it likely, then, that it has to do exclusively, or even largely, with the churches in Europe and their history past and to come? Asia is by far the greater continent and the most populous. The Greek of Rev. i. 4 is *Joanne tais epta ekklesiais tais en tee Asia*—"John, to the seven ecclesias, the ecclesias in the Asia."

It has long been our wish to know the origin and meaning of the word *Asia*. In Trapp's Commentary we find the most satisfactory etymology which we have seen, but nothing as to its derivation, as to time and place, and the etymology is doubtful: *eshjah*, "the fire of *jah* or the Lord." Can you give us a better one? The Bible Dictionaries and Commentaries of our consulting, pass over the word with no hint as to its import, although words, whose derivation can be traced, are often honored with prominent mention.

We like what Michaelis, the German Commentator, says upon the subject of Asia as the field for much of the Apocalyptic visions. "We can not expect that prophecies, addressed to seven communities in Asia Minor, should be fulfilled only in Europe, or in the Latin Church. Christianity flourished under the Eastern, as well as under the Western Emperors. It was propagated likewise in Arabia, in Persia, in the Great Tartary, from the Caspian Sea to the borders of China, and even in China itself." He says that the histories of these Asiatic churches, scattered from one extreme of Asia to the other, are in the Syriac and Arabic languages, and not having been translated, as a rule are sealed books to Commentators, who are inclined to ignore the revolutions of Asia altogether, and write of the little they do know as if it exhausted the subject.

It is our belief, that a large mass of the millions of Asia, called heathen by the European and American, are disciples of our Lord Jesus Christ, and that their ancestors have been so since the days of the Apostles. The religion of our Lord is travestied, in a large measure, among them, as it is in Europe and America; but so did the Savior foretell that it would be. It is not becoming for black sheep to style others so as a term of reproach. Not only do we find the degeneracies of the Christian faith over Asia, but also certain phases, forgotten or ignored in the West, are preserved in better keeping, and therefore should be studied and sifted as the creeds and traditions of the churches of the West must, if we approximate to the whole truth.

We would have missionaries go to Asia as the merchant steamers do, namely, to carry a cargo both ways. We should beg, borrow, or buy, if it need be, the truths about Christ conserved in Asia.

Another matter of which we are strongly persuaded is, that large sections of Asia are occupied by the twelve tribes of the dispersion, addressed by the Apostle James in his epistle. That you may see some of the grounds upon which such conclusions are built, we quote from "The Apocalypse Interpreted," a work in three volumes, published by Jas. Nisbet & Co., Berners Street, London, 1867. Its author, Rev. Jas. Kelley, in commenting upon the drying up of the Euphrates, says, "It should certainly suggest to us, that some of the tribes of Israel may be concerned. And when we remember that of those tribes, ten were carried away to countries beyond the Euphrates, 2 Kings xvii. 11: whilst the word of prophecy is full of references, not only to their restoration in common with other tribes, but to their employment of God, in some remarkable way, as the executive of his will in treading down the anti-Christian nations,—we should not be unprepared for their introduction into the scene before us, as crossing the Euphrates from the region of their long exile."

The following is from the Book of Esdras: "Those are the ten tribes which were carried away prisoners out of their own land, in the time of Hosea the King, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates, by the narrow passage of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go: namely of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter time; and now, when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through".

"It only remains," says Mr. Kelley, "to account for the title kings, attaching to the ten tribes, according to this interpretation." On this point, perhaps, we should call to mind the predicted rule of Israel over the nations. That we read of them, that they are to be a kingdom of priests, Ex. xix. 6, that the children of the restored Jerusalem are to be made "princes in all the earth," Psa. vii. 27.

In another place in Daniel, we read that tidings out of the East and out of the North (the very regions assignable to the ten tribes) shall trouble him i. e., Anti-Christ, Dan. xi. 44. Hosea i. 11 reads, "And will be led together sons of Judah and the sons of Israel, with on accord, and they will place to themselves one *archon* (ruler), and will pass up out of the earth because great the day of, the Jezreel." This looks to a united condition, when the twelve tribes will be as one. In Is. xi. 10, 12, it says, "a sign he will lift up among the nations and he will lead them together the lost ones of Israel, and the dispersed of Judah he will lead them out of the four wings of the earth," etc. Psa. cvii. is probably a rehearsal of the varied marvellous experience of these favored tribes, as they pursue their way to the land of their fathers.—*J. Cromett, in Herald of Life.*

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# THE RESTITUTION.

E. A. GRATTAN, EDITOR.

Plymouth, Indiana, Mar. 23, 1887.


## IMPORTANT NOTICES.

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SINCE we have been Editing THE RESTITUTION the request has been made, several times, that we write something with regard to the Sabbath. With this request we will now try to comply; and we commence this week by writing an article under the heading of "Paul's Ministry." In the article for this week, and in the one that we propose to write for our next paper, our object is to ascertain whether a positive institution, that was made imperatively binding on a *nation*, by being inserted among the commandments "Engraven in letters upon the tables of stone," is made an absolutely binding on the *churches* of God, who are called out from the Gentiles by the proclamation of the Gospel of his Son, from the fact that those commandments were thus "written with the finger of God." We have chosen to take the course we do, and to head our articles in the manner we do, for the very good reason that Paul was acting, as an apostle and teacher of the churches, by the authority of the same God who thus wrote his commands in the tables of stone for Israel. If Paul, as an "able minister of the New Testament," or "covenant," teaches,—as he certainly does as we hope conclusively to show, —that the old covenant "written and engraven in stones," "is done away in Christ," and superseded by the new covenant, then the law of the ten commandments does not make the Sabbath binding on any community, person, or nation excepting Israel with whom God made that covenant of commandments. We write for our brethren, and ask them to give our articles a candid careful reading. We shall try to keep closely to the point, as there is such a thing as "writing all around a subject and never touching it." We shall also evade treating those that keep the seventh day with any degree of contempt for the course they take. Indeed, our aim will be to give our own personal reasons for not keeping what we regard as only the Jewish Sabbath.

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### EDITORIAL BREVITIES.

"While with face unveiled we behold as in a mirror the brightness of our Lord's glory, are ourselves transformed into the same likeness; and the glory that shines upon us is reflected by us even as it proceeds from the Lord, the Spirit." 2 Cor. iii. 18.

From Heb. i. 3, we learn that the Son of God is "the brightness of God's glory and the express image of his person," or as by Macknight "an effulgence of his glory and an exact image of his substance." From 2 Cor. iv. 4, 6, we learn that Jesus Christ is the "image of God," and that the "light of the knowledge of the glory of God (is) in the face of Jesus Christ." Christ is the manifestation of the glory of God; and when we steadfastly behold this divine glory shining "in the face of Jesus Christ," we are transfigured into the same likeness ourselves. "From glory to glory"—*apo doxēs eis doxan*—means that it is *from the divine glory* shining upon us from the face of our Lord that we are transformed *into glory*, or into the same glorious likeness.

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### LAMECH.

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech; *for* I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold. Gen. iv. 23, 24.

It is supposed that this is the most ancient piece of poetry in the world. We will give two versions of this ancient song which will better give the meaning of its author.

Adah and Zillah hear my voice;
Ye wives of Lamech hearken to my speech;
*For* I have slain a young man because of my wounding;
A young man because of my hurt.
If Cain shall be avenged seven times,
Certainly Lamech seventy and seven.

Another reads:

Adah and Zillah hear my speech,
Ye wives of Lamech, mark my words:
I have killed a young man in return for a blow;
A young man in return for a stroke;
Cain they say, if killed was to be revenged seven times,
But Lamech (as this will shows) will be revenged seventy times seven.

We learn that Lamech revenged an insult or injury, done to him by a young man, by killing him.

## PAUL'S MINISTRY.

"The glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." 1 Tim. i. 11, 12.

From the first verse of this chapter we learn that Paul was an "apostle of Jesus Christ by the commandment of God our Savior, and the Lord Jesus Christ, which is our hope." From the verses quoted above we learn also that he was put into the ministry of "the glorious gospel of the blessed God" by "Christ Jesus our Lord." In order to have a perfectly definite idea of Paul's ministry we will quote at length his own statement from 2 Cor. iii. 6-18, using the translation of Conybeare & Howson in their "Life and Epistles of St. Paul." vol. ii. pp. 101-103.

After stating his own insufficiency to originate anything from his own reasonings he says: "But through Christ have I this confidence before God; not thinking myself sufficient to gain wisdom by my own reasonings, as if it came from myself, but drawing my sufficiency from God. For he it is who has made me suffice for the ministration of a new covenant, a covenant not of letter, but of spirit; for the letter gives the doom of death, but the spirit gives the power of life. Yet if a glory was shed upon the ministration of the law of death, (a law written in letters, and graven upon stones), so that the children of Israel could not fix their eyes on the face of Moses, for the glory of his countenance, although its brightness was soon to fade; how far more glorious must the ministration of the Spirit be. For if the ministration of doom had glory, far more must the ministration of righteousness abound in glory. Yea, that which then was glorified with brightness is now turned into darkness by the surpassing glory wherewith it is compared. For if a glory shone upon that which was doomed to pass away, much more shall glory rest upon that which abides forever. Therefore, having this hope (in the abiding glory of the New Covenant), I speak and act without disguise; and not like Moses, who spread a veil over his face, that the children of Israel might not see the end of that fading brightness. But their minds were blinded; yea to this day, when they read in their synagogues the ancient covenant, the same veil rests thereon, nor can they see beyond it that the law is done away in Christ; but even now when Moses is read in their hearing, a veil lies upon their heart. But when they turn to the Lord Jesus, the veil is rent away. Now the Lord is the Spirit; and where the Spirit of the Lord abides, the bondage gives place to freedom; and we all, while with face unveiled we behold as in a mirror the brightness of our Lord's glory, are ourselves transformed into the same likeness; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord, the Spirit."

In v. 14 it is not the *veil* that is done away in Christ, but the *covenant* or *law*, "graven in letters on stones," as will be seen by the above rendering, and which is the exact meaning of the original text. These translators remark in a note with regard to this rendering, "We take *ep autois mexri sēmeron* absolutely (with Meyer); literally, *it being not unveiled* (i. e., *not revealed*) *to them that it* (*the ancient covenant*) *is done away in Christ. Katargoumenon* is predicated, not of the veil, but of the old covenant. Compare *katargoumenēs* in the preceding verse, and the use of the same word in verses 7 and 11."

We will in the next place, quote Macknight's paraphrastic translation of this text, with his critical note in proof of his rendering of this 14th verse of this chapter. "*Now* as was typified by the veil on Moses' face, *the minds of the Israelites were permitted to remain blinded: For, until this day, the same veil remaineth in the reading of the old covenant; it not being revealed* to the Israelites *that it is abrogated by Christ*, to whom all its types and figures have been fulfilled."

His note is to this effect on his rendering: "The same veil remaineth in the reading of the old covenant, etc.—that is, The thing typified by the veil on Moses' face hath taken place from that time to this day. For when the Israelites read Moses' account of the old covenant of the law, a veil lieth on that covenant. Its types and figures, and prophecies, are as dark to them as ever; it not being discovered to them, that they are all fulfilled in Christ; and, consequently, that the old covenant itself is abolished by him. Further, as the apostle observes in verse 15, a veil lieth also on the heart of the Jews when they read Moses. Besides the natural obscurity of the old covenant, there is a second veil, formed by their own prejudices and lusts, which blinds them to such a degree, that they cannot discern the intimations which God, in the law itself, hath given of his intention to abrogate it by Christ." Wakefield gives the same sense in his translation: "Until this very day the same veil remaineth over the reading of that old covenant not discovered to be done away in Christ." What the Jews know about the old covenant was derived from hearing it read in the synagogues every Sabbath day, as there were no printed books in that age. See Acts xv. 21. Wakefield therefore gives the meaning correctly that those who listened to "the reading of that old covenant" did not learn that it—the old covenant—was done away in Christ.

To this same effect are the notes of Jamieson, Faussett & Brown, in their Critical, Practical and Explanatory Commentary of the Old and New Testaments. On v. 13 they say: "Paul here passes from the literal fact to the truth symbolized by it, the blindness of Jews and Judaizers to the ultimate end of the law; stating that Moses *put on the veil that they might not look steadfastly at* (Christ, Rom. x. 4) *the end of that* (law) *which* (like Moses' glory) *is done away.*" Again, speaking on v. 14, they say: "The same veil remaineth untaken away (*literally, not unveiled*), so that they do not see THAT it (not the *veil* as *English Version*, but 'THE OLD TESTAMENT,' or covenant of legal ordinances) is done away (ch. 7, 11, 13) in Christ."

In Deuteronomy v. 1-22, Moses speaks of the covenant made with Israel in the limited meaning as only embracing the ten commandments written in two tables of stone, and it is this very "old covenant" thus "written and engraved in stones," as a limitation, which Paul declares is "done away in Christ."

This Old Covenant, that was done away in Christ was wholly superseded by the New Covenant of which the apostles were made the ministers. When one covenant is superseded by another all the positive institutions of the covenant that is done away are abrogated, and not binding under the new covenant unless positively re-enacted. The ordinances concerning sacrifices, annual festivals—such as the Passover—meats and drinks, holy days, New Moon and Sabbath days, of the abrogated covenant disappear with the covenant, with and of which they constitute an essential feature. Paul was made an apostle by the command of God, and by the appointment of our Lord Jesus Christ, and it is obvious enough to every unprejudiced reader, that he, as a minister of "the gospel of God,"—Rom. i. 1—does not make the observance of the seventh day any more binding upon those under the new covenant arrangement because it was "written in tables of stone." But not to be too lengthy, we will reserve the remaining part of our argument, on these same grounds, for our next paper; and see further as to the manner Paul treats the institutions written on the stone tables as to their being binding upon Christians.

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## Exegetical.

### The Terror of the Lord. 2 Cor. v. 11.

It is of this text that the late Dr. James W. Alexander says: "Among perverted texts none suffer more than this: 'Knowing therefore the terror of the Lord, we persuade men.' Very pretty theories are spun out of it. But look at the Greek. *Ton phobon tou Kuriou.* This is the unvarying expression for the fear of the Lord, or true religion, and everywhere else is so translated; and why not here also, as well as in Acts ix. 31, where it is said, "the churches had rest and were edified, and walking in the fear of the Lord (the very same expression) and the comfort of the Holy Ghost, were multiplied." And he then refers to several other passages of the Bible where the expression or its equivalent has the same unvarying meaning.

And so Alford says; "There are few texts so perverted as this, owing to the rendering of our authorized version. It is frequently understood and preached upon as if it meant, knowing how terrible God is, we persuade others to fear him, a meaning as far as possible from the apostle's mind."

Alford understands the passage as a strong declaration of Paul's honest and plain dealing in the estimate of men, which he would have manifest to them as it is to God. The apostle's adversaries had virtually charged him with insincerity and double dealing, but he, as a faithful Christian man, inwardly conscious that the great principle of the fear of the Lord was guiding and leading him, would persuade them—of what? Some say of the truth of the gospel he preaches, so as to win them to it, which, though it might suit the rendering of the expression, can hardly be the right meaning, as the stress is laid on the fact that it is men he would persuade. Chrysostom and others say, persuade them of his entire sincerity and integrity, as the language of the entire context evidently refers to himself. And Alford, and most of the best commentators, agree with this interpretation. The apostle would say, "To God we are manifest, and have no need to persuade or convince him of our integrity, for he knows all things; and I trust, also, that we are made manifest to your consciences. As a sincere terror of God, I appeal not merely to him, but to men, that my conduct and all my aims are marked by sincerity and plain dealing. Knowing myself, experimentally, the fear of the Lord—speaking as a sincere and earnest Christian—I would have you Corinthians feel that it is the love of Christ that constrains me to plead with you; not that I would urge you by the motive of terror and wrath, but that as one truly fearing and loving God, I would so persuade you of the truth I am preaching as to win you to Christ as the only Savior." The whole current of thought throughout the chapter, and the entire context, seem to point to this meaning. Certainly the expression, "terror of the Lord," is an unfortunate and misleading translation. —*Tyron Edwards, D. D., in N. Y. Observer.*

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## Selections.

### Passover Wine.

Whether the Jews used fermented wine in the Passover services has been a question hotly disputed. The probabilities on the ground of the rigid exclusion of leaven from the Passover are altogether against the use of fermented wine. We give the following interesting testimony from an exchange:—

The editor of the London *Methodist Times* lately witnessed the celebration of the Jewish Passover in that city, and at the close of the services said to the rabbi: "May I ask with what kind of wine you have celebrated the Passover this evening? The answer promptly given was: 'With a non-intoxicating wine. Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is prescribed in so many well-known places in the Old Testament. The wine which is used by the Jews during the week of Passover is supplied to the community by the chief rabbi's board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the sideboard, from which the wine used tonight was taken, was thus sealed. I may also mention that poor Jews who cannot afford to buy this wine make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have recently read the passage in Matthew, in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what he could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the sacrament of the Lord's Supper."

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A Catholic paper, the *Western Watchman*, says that "Protestantism is a weed that grows in the dark and decays in the sun. In cellars of isolation and under the umbrageous shade of backwoods timber, it thrives best." Such falsehood is more shocking than surprising, when we consider the source from whence it comes. Protestantism is based on an open Bible, in the hands of the masses in their own language; its doctrines are preached with open doors, and everybody is invited to come and hear and investigate; its aim through its public schools, its colleges, its seminaries and its churches has always been to enlighten the masses. Will Catholicism put the open Bible in the hands of its members, open the doors of its convents and nunneries, translate its ritual into plain English, take away the veil from before the confessional, and expose the practices of its priesthood to the same light as that in which the life of other men is seen? It dare not do it. The 'weeds' which grow in 'cellars of isolation' would melt away before the sunlight, thus set in on them, as the dew of a summer morning. Set in the light, Mr. '*Watchman*.'—*Sabbath Recorder.*

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### Silent Forces.

Workmen in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fiber, are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do how is it possible for wooden wedges to be used successfully?" Just wait. The sharp well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone, and they will do what the driven iron failed to do. The damp wood swells; the particles must have room to enlarge, and the granite hearts of rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so, often in other things. What noise and visible effort failed to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail. But tears, prayers, and a patient example never fail.—*Alexander Clark.*

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### The Uses of Adversity.

That which is most precious in character, and which is of most service to others as an outcome of character, is never made manifest except under pressure. The Arabs have a proverb: "Nothing will get oil out of an olive but crushing it." And this is only another phrasing of the thought of Bacon: "Virtue is like precious odors, most fragrant when they are incensed (burned) or crushed." Only when the alabaster vase of perfumed oil was crushed, by Mary of Bethany, did that possession of hers rightly honor her Master; and only then did its fragrance fill the house, and begin its filling of the air of all the world beyond. It is not pleasant, but it is good, to have one's character brought under that crushing pressure of adversity, or of other trial, which shall force out its best influences—as a means of gain to one's self and to one's fellows. As wise Seneca said: "The good things which belong to prosperity are to be wished for; but the good things which belong to adversity are to be admired." Chastisement from God is a sure evidence of the love of God; but, as the first, God's loving chastisement seemeth not to be joyous but grevious.

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### Veracity.

The habit of veracity cannot be overestimated in importance if we really desire to enjoy the fulness of Christian experience. We do not refer to wilful and secret prevarication—much less to open falsehood. Such are conceded to be despicable, and are positively destructive to all manly character. We refer rather to that secret withholding of the truth by which one party may mislead another, in matters trivial or important. Genuine honesty in our intercourse should not arise from mere motives of policy, but from a lively sense of what eternal rectitude is in itself, and also from just views of what that rectitude requires of all responsible intelligence.

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In Dawson's newest work ("Egypt and Syria; their Physical Features in Relation to Bible History") special attention is paid to the two chief neighbors of Israel in relation to the physical character of the country and the problem concerning their earliest settlements. Contrary to the assertions of many Egyptologists, who claim that Egypt was settled as early as five or six thousand years before Christ, he maintains that the character of the Nile valley points to a settlement of only about three thousand years before Christ, and that the immigration came from the southwest. He claims that the first builders of Memphis were the immediate successors of the generation that survived the flood, and may in part have been their contemporaries. The mysterious Hyksos, who seemed to have ruled over Egypt in the days of Jacob and Joseph, are considered by Dawson to have been Asiatic immigrants of a Turanian or Mongolian type. Their pictures on old Egyptian monuments show a resemblance in face and attitude to the Red Men of North America. He interprets the name Hyksos as Og-(Huk)-Susim, which is interpreted "King of Husim." Ct. Gen. xxi. 5.—*Old Testament Student.*

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### "I Shall Not Hold Out."

This is one of the most common responses which the heart makes to the claims of Christ.

"I should like to be a Christian, but I should be ashamed to begin and fail."

Ah, faint heart, where are your spiritual ears? Have you not heard God's voice saying to you, "My grace is sufficient?" You have pictured yourself walking along the heavenly way; but you shall not be alone, for the Lord will go before you. And the God of Israel shall be your rear-ward; and if you trust him you shall not be ashamed.

"Oh, yes," you say, "but think of the difficulties."

Think rather of the promises: "The eternal God is thy refuge, and underneath are the everlasting arms. I will not leave thee nor forsake thee. Being confident of this very thing, that he that hath begun a good work in you will perform it unto the day of Jesus Christ." Does not your heart smite you for saying in the face of such promises as these, "I fear I shall not hold out?" Throw to the winds your fears, and put a cheerful courage on.

Do not waste these golden moments in dallying between "I would like to" and "I fear to;" but trust in God and go forward, and the difficulties which seem to stand as high as mountains before you shall be found to be like the Egyptian pyramid, which at a distance seems insurmountable, but which on a nearer approach proves to be provided with steps which reach to the very top.

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### Hints for the Prayer Meeting.

The lack of interest in conference and prayer meetings in our churches has led a writer in the *Christian Leader* to furnish the following suggestions regarding the same: "They only need to be conducted in the height of simplicity. There should be brevity all around, and all along the line; brief Scripture, brief praying, brief singing, brief remarks. A few words at a time, as full of feeling as possible, words that will breathe and burn; no discussion, no logical discourse is called for, we can have them in all other meetings. We should strive to make our conference meetings, wherever we hold them, just so many Mounts of Transfiguration, where heaven shall be brought all the nearer to earth, where all present shall feel that they have been made to sit together in heavenly places in Christ Jesus."

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## Publisher's Notes.

As there are five Wednesdays in March, and we issue but four papers each month, our next issue will bear date April 6, 1887.

Bro. H. R. Carter's address is now Bitter Creek, Kansas, Care of I. M. Vickery. Bro. Carter has samples of THE RESTITUTION, and is authorized to receive subscriptions for it.

In making inquiries that are for your own use, and are no special concern of ours, please enclose a card or stamp to pay the postage on the answer. We are willing to answer all inquiries made by our friends, but think in simple justice you should pay the money expense.

We have this week sent letters to each one of our subscribers whose time has expired. This is done for the purpose of coming to a full understanding with our patrons. Last year we were obliged to cease sending our paper to quite a number whose individual accounts were small, but in the aggregate amounted to several hundred dollars. We do not wish to repeat this, and so ask each one whose time is out, to correspond at once with us, and if you cannot renew now, state when you can, and then when the promised time comes do not wait to be urged again. We are willing to wait the convenience of our friends so long as we are assured of their good faith. We expect to hear promptly from each and every one who receives a letter as above stated. Any one who cannot pay for the paper will be supplied *free*, by asking *for it*.

We are enabled to announce to our readers that Mr. F. M. Atwood, of Chicago, Ill., has arranged so that we can furnish Brother J. H. Pettingell's "Unspeakable Gift" at half price. See advertisement elsewhere.

Read our book list—The Emphatic Diaglots reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Returns in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. The Eastern Question, Bro. J. P. Weethee's new book. Just out—price $3.50, or with The Coming Age, $4.00 for the two. Tracts for distribution by the pound for 60 cents.

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## Miscellaneous.

Sir Charles Wilson declares that in 1864, when he first went out to survey Palestine, the great plain of Esdraelon was periodically raided by Bedouin from the east of Jordan, so that a man was said rarely to reap what he had sown on that plain. Now he asserts it is all changed. The whole "plain is well cultivated, and in harvest time is a waving mass of grain." The country is more settled, and there is a great increase in planting and extension of vineyards and olive groves. The Latin monks of Mount Carmel have done all they could to hinder the work, but the energy and patience of the Wurtembergers have succeeded in making the colony prosperous.

In Breslau one missionary has during the year baptized 127 Jews.

Delitzsch's Hebrew translation of the New Testament continues to be a wonderful missionary agency. It has now found its way to the Jews of Siberia, and has seemingly entered there also on its mission conquering and to conquer, as it has done in the Eastern provinces of European Russia, where no less than 80,000 copies of the work have been scattered among the Jewish people. The Jews of Siberia are reading the translation with avidity, and a movement has been inaugurated among them that much resembles that in Kischneff, in Bessarabia. These Jews are but little acquainted with the Talmud, and are for this reason, thought to be more open to gospel influences. The Testaments are sold and are distributed from the city of Tomsk.

### SURNAMES.

It is a common error to suppose that *surname* is a corruption of *sire-name*, and only another way of saying father's name. The word either means over-name—a name given over and above the Christian name—or had its origin in the fact that at first the family name was written over (*sur*) the other name, as

"de Cobbeham
John."

Names, certainly, go back to Adam, but the origin of the surnames is nothing like so remote. They cannot be traced much farther back than the latter part of the tenth century. They were first employed in France, and particularly in Normandy, and at the Conquest were brought into England. According to Mr. Lower, the practice of making the second name customary and transmitting it to descendants came gradually into common use during the eleventh and three following centuries. It was not, however, established on anything like its present footing till the time of the Reformation. The introduction of parish registers may have materially contributed to encourage the practice. Till the twelfth century surnames were little used in Scotland, and for a long time they were very variable. The fashion was set in Scotland, and, indeed, everywhere else, by the noble families, the common people being slow to follow it.—*Cassell's.*

### RAMSES II.

Many tourists when at Cairo have visited the site of Memphis, a few miles distant, near Sakkara, and have seen the prostrate statue of Ramses II., lying on its face in a ditch. It is a monolith of fine limestone, about thirty-eight feet long. This statue is soon to be partially raised and inspected, and if the authorities approve, will be restored to some place of honor. Says a writer in the *Academy*: "It was erected by the king as a thank-offering for escape from a treacherous death by burning at Pelusium. In Strabo's time it stood alone in the anterior court of the great temple of Ptah, at Memphis, the court at that time being used for bull-fights. The head wears the 'pshent,' with the Uræus snake. An artificial beard is attached to the chin. On the breast is a pouch, prototype of those worn by Jewish priests. In the centre is the king's name, 'God of the Sun, mighty in truth, approved by the Sun.'

"The interest of the fallen Rameses, now so soon to be raised to his feet, is this—that his features, which have never been fairly seen full face, will now be visible, and we shall be able to compare them with the features of the mummy unwrapped and visible in the Bulak Museum. The face, as seen partially, is strongly Semitic."

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# Poetry.

## THE SORROWING JEW.

He is mourning alone, no kind friend is near,
His woe-stricken spirit to heal and to cheer;
There seldom descends blessed sympathy's dew,
To refresh the heart of the sorrowing Jew.

He thinks of the land where his forefathers lie,
Beneath the warm smiles of his own eastern sky;
And he wishes that he was laid by them too,
For earth has no home for the sorrowing Jew.

He thinks of the holy and beautiful Face,
Where Jehovah once stoop'd to commune with man;
He thinks of the glory which Saleem once knew,
He thinks of himself, a poor sorrowing Jew.

Ah! hush'd be the sorrow, unheard be the sigh,
And wipe the warm tear trickling down from the eye;
There are those still who mock unspeakable woes,
There are those still who kill the sorrowing Jew.

Yet woe to the race, though a king on his throne,
Who injures the people God still calls his own;
For he, the Almighty, all holy and true,
Hath sworn to avenge the poor sorrowing Jew.

And, think ye with fear, on the terrible woes
Which God hath pronounc'd against Israel's foes;
And oh! do not forget, that Jesus *for you*,
Was all his life through, a poor sorrowful Jew.

# Selections.

## ETERNAL LIFE.

"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2.

Eternal life is, through the grace of God, the proper hope and common inheritance of all the redeemed family; whether called of God under the Adamic, Patriarchal, Mosaic, or Christian dispensations. Indeed the phrase eternal life is but another mode of expressing the great and inestimable blessing of salvation.

1. Salvation is deliverance from death; the Law's penalty: "the wages of sin is death,"—death in its literal and primary sense; and since "it is appointed unto men once to die," Heb. ix. 27, and since also salvation is deliverance from death; it follows as a necessary consequence that there must be a resurrection from the dead for God's believing people, a *restoration* of life, a quickening, or making alive again. The Apostle Paul reasons thus in 1 Cor. xv. 16 to 18, "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The Lord Jesus Christ teaches the same divine truth, John vi. 39, "And this is the Father's will which hath sent Me, that of all which he hath given Me I should lose nothing, but should raise it up again at the last day." Satan is represented as having the power of death; but Christ who is stronger than he, has entered into the strong man's domain and despoiled him of his goods; "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage"—Heb. ii. 14, 15. Christ now holds the keys of hell (*Hades*) and death, and since he has promised to his sheep eternal life, and that no man (none) is able (not even Satan) to pluck them out of his hand, he can, whensoever he shall please, unlock the portals of the tomb and deliver his people therefrom. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth (maketh alive) whom he will," John v. 21.

2. The Son of God in his teaching very frequently sets forth the great fact, that his mission to this world was for the purpose of giving life to men. "I am come that they might have life, and that they might have it more abundantly," John x. 10. The present life is short and precarious, resurrection life, in the believer's case, is everlasting, more abundant. "Verily I say unto you, There is no man, that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold in this present time, and in the world (or age) to come life everlasting," Luke xviii. 29, 30. On another occasion the Savior rebuked his disciples for suggesting that he should call down fire from heaven and consume his enemies as Elias did; but our Lord replied, "The Son of man is not come to destroy men's lives but to save them," Luke ix. 56. He came to save their lives? "For whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it: For what shall a man be profited if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matt. xvi. 25 to 27 (Revised Version). A man may lose his life by martyrdom and yet find it: When? and how? By resurrection to the life eternal. "I am the resurrection and the life: he that believeth in Me, though he was dead, yet shall he live," John xi. 25. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it (that is after it has been restored to him in resurrection) unto life eternal," John xii. 25.

3. The Peshito, or Syriac Version of the New Testament, distinguishes in a very marked manner between deliverance from some temporal calamity and deliverance from the consequences of sin, invariably using two different Syriac words to express these different ideas. The Greek language unfortunately has but one word to express both these experiences: hence considerable confusion to the English reader. Take for instance the following illustration, Matt. viii. 25, "And the disciples came to him, and awoke him, saying, Lord, (*soson*, Greek) save us: we perish." In the Syriac version it is (*patsyn*) "deliver us: we are perishing." Here the Greek (*soson*) is used to express a temporal deliverance: in the next quotation the same Greek word has to do duty for a spiritual deliverance, Matt. xviii. 11. "For the Son of man is come to (*sosai*) save that which is lost" The Syriac reading is "For the Son of man hath come to give life (*Khya*) to that which was lost." The Syriac Version is therefore much more definite in its orthography and undoubtedly gives great support to our previous remarks, that salvation from sin and sin's consequences, necessarily involves deliverance from death, or in other words the restorationment of life: we need not only Christ a Savior (*Soter*) but Christ a Life-Giver (*Khya*, Syriac).

4. The Old Testament frequently employs the term "life" to denote the blessings of salvation, and, by comparing the context and the surrounding circumstances, it will be obvious that in many cases something more than a prolonged earthly existence is intended; in many places the words of promise can only be understood of the life eternal. "For his anger endureth but a moment: in his favor is life; weeping may endure for a night, but joy cometh in the morning," Psalm xxx. 5. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors; for whoso findeth me findeth life, and shall obtain favor of the Lord," Prov. viii. 34, 35. "For I have no pleasure in the death of him that dieth saith the Lord God: wherefore turn yourselves and live ye," Ezekiel xviii. 32. "He asked life of Thee and Thou gavest it him, even length of days for ever and ever," Psalm xxi. 4.

5. The argument of our Lord with the Sadducees to establish the doctrine of the resurrection indicates very plainly that the Patriarchs looked forward to a future life of blessedness and immortality.

When Jehovah gave promise to Abram that he himself and his seed should inherit the land of Canaan for ever, God at the same time (after the ratification of the covenant) distinctly informed him (Abram) that he should die, see Genesis xv. 7 to 16. thus shutting up the Patriarch to the only possible solution of the problem, viz., that he should enter upon the possession of the inheritance at a period subsequent to his resurrection! a doctrine with which the Hebrews were not unacquainted. "Women received their dead raised to life again: and others were tortured not accepting deliverance, that they might obtain a better resurrection," Hebrews xi. 35 This was the point of our Lord's argument with the Sadducees, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, 'For he is not a God of the dead, but of the living; for all live unto him,'" Luke xx. 37, 38. These titles denote the covenant relationship in which Jehovah stood to the Patriarchs, and his covenant must be fulfilled.

6. Again, the promise of an everlasting inheritance and of everlasting life are one and the same. An inheritance can only be possessed for ever provided that the possessor is endowed with an immortal life: the two things are identical: the one includes the other. No doubt this was the basis upon which the Patriarchs and their descendants rested their hopes of a future life and a resurrection from the dead.

The result of our investigations is this: God has in Christ graciously promised eternal life, from before the foundation of the world; and this inestimable boon has been revealed to his believing people, not at first in all its fulness, but gradually as the ages rolled on; till at last that which was obscure at the beginning has by degrees assumed form and definiteness until he came who was, in his own person, the Light and the Life of the world—then this glorious truth burst forth in all its brightness and meridian splendor; clearly discovering to man that he possesses no life, no element of immortality in himself, but that "he that hath the Son hath life: and he that hath not the Son of God hath not life," 1 John v. 12. "For the life was manifested, and we have seen it and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us," 1 John i. 2.—*C. Underhill, J. P., in Bible Standard.*

## "The Bread of God which Cometh down from Heaven and Giveth Life unto the World."

The speaker prefaced his address by stating that, (1). The Association contended that the subject of man's destiny was dealt with in Scripture in the plainest and most unequivocal language. 2. That in the government of all countries, and in the department of jurisprudence, laws and penalties were plainly and severely put: thus in God's government and jurisprudence, as revealed in Holy Writ, we were warranted in expecting equal plainness. 3. Dr. Hooker's rule was fully endorsed and acted upon by the Association, viz, that the literal interpretation of the Scriptures was to be accepted, unless it involved an impossibility or an absurdity.

He stated that the chapter on which his remarks were based contained many figurative terms, as eating and drinking, setting forth actual literal blessings obtained through faith.

The subject of my address will be found in the following passage of Holy Scripture: John vi. 51.

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

The doctrine of life only in Christ is not a new doctrine, enunciated for the first time by Jesus and his Apostles, but it is as old as the Fall of Man itself. The difference between previous ages and the present being this: that now he, who from the beginning was the Author and Giver of life, himself appears in the world, manifested in all the glory of the only begotten of the Father full of grace and truth. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life: For the Life was manifested, and we have seen it, and bear witness and show unto you that eternal life, which was with the Father and was manifested unto us," 1 John i. 1, 2. The first promise, made to man (through indirectly) contained within itself the germ of this truth: "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel," Gen. iii. 15. The subsequent act of God in driving the disobedient pair from the Garden of Eden,—"lest he put forth his hand and take also of the tree of life and eat and live for ever," Gen. iii. 22, shows clearly that it is the determinate purpose of God, that no sinner shall become immortal or find an abiding place in his universe; neither shall sin ever possess the attribute of everlastingness. "The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever," 1 John ii. 17.

From the earliest days this hope of eternal life, or immortality (for we use these terms synonymously) preceded by a hearty and complete restoration to the favor of God has shed its cheering light upon the fallen but repentant sons of men. Abraham believed God and it was counted unto him for righteousness, and the promise that he should inherit the land of Canaan for an everlasting possession was interpreted by him to shadow forth a resurrection from the dead. (See the argument of our Lord with the Sadducees concerning this great doctrine.) When Abraham offered up his son Isaac he believed that "God was able to raise him up from the dead: from whence also he received him in a figure," Heb. xi. 19.

The writer of the Book of Job, in answer to the query, "If a man die shall he live again?" gives evidence of his faith by replying, "All the days of my appointed time will I wait, till my change come;" "So man lieth down and ariseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep," Job xiv. 12-14. And yet again, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God," Job xix. 25, 26. And not to be wearisome, we will only mention those glorious martyrs and exemplars of the last dispensation who willingly yielded up their lives, not accepting deliverance, sustained and comforted by the invigorating hope, "that they would obtain a better resurrection," Heb. xi. 35. "For his anger endureth but a moment, in his favor is life: weeping may endure for a night, but joy cometh in the morning," Ps. xxx. 5. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David," Isa. lv. 1-3.

Now the Jews in the days of Christ had sunk into the most degraded condition of formality and superstition, and they entertained the most carnal and grovelling notions of the Messianic kingdom; hence our Lord found it necessary to reiterate again and again the indispensable fact that without some spiritual qualification, such as a new heart and a right spirit, it was impossible that they could participate in the glories of the kingdom of heaven.

He rebukes Nicodemus, a ruler of the Jews, for not understanding the necessity of being born again (an Old Testament doctrine) before he could possibly enter the kingdom of God. He discourses to the Samaritan woman at the well of Jacob, upon the living water which he alone could give, and which, to those who partake of it, would become a well of water ever springing up into everlasting life: (significant of the indwelling of the Holy Spirit;) and now, to the thousands which followed him across the sea of Galilee, after feeding upon the barley loaves and fishes, he dwells with solemn earnestness upon the virtues of the true *manna*, "the bread which cometh down from heaven and which giveth life to the world." "Moses gave us not that bread from heaven but My Father giveth you the true bread from heaven." John vi. 32. These words are intended to correct the notion of the Jews that there was any especial or saving virtue in the manna partaken of in the wilderness. "Your fathers did eat manna in the wilderness and are dead (R. V. they died;) this is the bread which cometh down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world," John vi. 49-51. Now these verses have been very much misunderstood by many expositors: some have endeavored to deduce from this passage, the proposition that those who believe in Christ shall escape natural death; that as the Israelites who ate the manna died (as they understand it) a natural death; so believers who partake of the true Manna, will not die a natural death; death in their case being only apparent, not real:—not the extinction of life. This interpretation however, whilst correct as an antithesis, is wrong as to doctrine,—and fails to give the true contrast: it labors under a mistaken apprehension of the nature of the death which the Israelites died. The terms death or die are very frequently used in the Scriptures to express both the first and second deaths; and it requires a reference to the context, as well as to the sense of the passage generally, to determine in any given case, in which sense the terms are to be understood; for instance, this passage in Ezekiel, "Cast away from you all your transgressions, whereby ye transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye," Ezek. xviii. 31, 32. "The death of him that dieth" in this passage must obviously be a punitive, a judicial death, a death on account of their transgressions; which is characteristic of the second death, but not of the first; a death which might be escaped from by repentance and faith, "wherefore turn yourselves and live ye." So also this passage in Romans viii. 13, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." "Ye shall die" in this passage must, for a similar reason, be interpreted of the second death; whether a man lives after the flesh or after the spirit, in either case, he cannot avoid natural death: "It is appointed unto men once to die," Heb. ix. 27, consequently the death threatened in this passage, is the second death; and the life promised is the eternal life. The question therefore to be decided in this passage of John vi. is this—What is the meaning of the term death, or they died (R V.) in this particular case? Did the Israelites die a natural death? Was there anything special in their case with which our Lord pointedly referred? We think there was! Their death was not an ordinary death! They were overthrown in the wilderness because of their transgressions. It should be borne in mind that natural death is not ordinarily punitive or judicial: the mortality of the race is due exclusively to the sin of Adam: "Therefore, as through one man sin entered into the world, and death through sin, and so death passed unto all men for that all have sinned," Rom. v. 12. R Ver. The second death therefore stands distinguished from the first inasmuch as it is a direct infliction from the hands of God, of that just punishment which is due to the individual transgressor because of his own sins. Nevertheless there are a few cases recorded in Scripture in which the first death partakes of a judicial character, for instance: The destruction of the Antediluvians was a direct infliction of Divine vengeance for personal transgressions: "God saw that the wickedness of man was great in the earth..... and the Lord said I will destroy man whom I have created from the face of the earth," Gen. vi. 5-7. So likewise it cannot be said of the Sodomites that they died a natural death: "The Lord said, Because the cry of Sodom and Gomorrah is great and because their sin is very grievous," see Gen. xviii. 20, 21; "Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven: and he overthrew those cities," Gen. xix. 24, 25. Thus (quoting the words of the Apostle Jude) "they suffered the vengeance of eternal fire." Now the Israelites who partook of the manna were cut off because of their transgressions: "With many of them God was not well pleased for they were overthrown in the wilderness." "With whom was he grieved forty years? was it not with them that had sinned whose carcasses fell in the wilderness? and to whom sware he that they should not enter into his rest but to them that believed not?" Heb. iii. 17, 18. In fact the wickedness of these Israelites was proverbial: and their fearful overthrow was a warning and example to subsequent generations upon whom the ends of the world are come (see 1 Cor. x. 11. The death of these Israelites being therefore a judicial death, the antitheals of the passage is as follows, Your fathers did eat the manna and are dead, (they died R. V.) they died as rebels against God: the manna of the wilderness possessed no virtue to heal their transgressions, or to procure them life, eternal life (though it was a type of the true manna); they died under an infliction of the Divine wrath; but not so with those who eat of the bread which Christ gives; the eating of this bread (or which is the same thing, believing in him) secures for those who eat this bread forgiveness of sin, acceptance with God, yea eternal life: and of such it may be truly said they shall never die; shall never come into condemnation, or judgment; shall never suffer that death which is the wages of sin. The Israelites died a judicial death: those who believe in Christ shall never die a judicial death: this is the antithesis drawn by our Lord, and in every way consistent with the facts of the case and with his general teaching: "Verily, verily, I say unto you, he that heareth My word, and believeth on him that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life," John v. 24. To come into condemnation, is to be adjudged to suffer the second death; and to pass from death unto life, is to cease walking in the broad road which leads to destruction and to pass over into the narrow way which leads to life; such an one has passed from death unto life. "He that believeth on him is not condemned, but he that believeth not is condemned already," John iii. 18.

But further, that our Lord did not intend to teach the setting aside of natural death (or simple dissolution) in the case of the believer, is evident from the persistency with which he insists upon the necessity of a resurrection from the dead. Four times in this chapter, verses 39, 40, 44, 54, does Christ emphatically declare, "and I will raise him up at the last day." Now a resurrection from the dead presupposes a state of death; a living person cannot be raised from the dead; and it would appear that Jesus intended specially to guard his disciples against supposing that natural death, or simple dissolution was to be set aside by thus inseparably connecting eternal life with resurrection. "I am the resurrection and the life; he that believeth in Me though he were dead, yet shall he live," John xi. 25. Natural death or dissolution, is not punishment, and in the believer's case even the instinctive dread of death is taken away; the sting of death is sin, but sin is put away by the sacrifice of Christ, the paschal lamb, upon which the believer now feeds. The proper description of natural dissolution is therefore 'sleep,' 'falling asleep in Jesus.' "Our brother Lazarus sleepeth, but I go, that I may awake him of sleep," John xi. 11. "As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness," Psalm xvii. 15.

This passage in John, which we are now considering, supplies one proof text amongst many that immortality is not actually possessed until the day of resurrection: as this is a matter of considerable importance, we propose to conclude our exposition with a brief selection of Scripture passages, all corroborative of this fact.

1. Eternal life, being a matter of hope, or expectancy, it is necessarily future.

"In hope of eternal life which God that cannot lie promised before the world began," Titus i. 2; "hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it," Rom. viii. 24.

2. Faith in Christ constitutes the title or heirship to eternal life.

"Not by works of righteousness which we have done, but according to his mercy he saved us. That being justified by his grace, we should be made heirs according to the hope of eternal life," Titus iii. 5-7. "Give honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life," 1 Peter iii. 7. Heirship and possession are incompatible one with an other.

3. Holiness of life and perseverance to the end, are essential to the obtaining of immortality.

"Follow peace with all men, and holiness, without which no man shall see the Lord," Hebrews xii. 14. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. v. 20; "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end," Heb. iii. 14; "To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life," Rom. ii. 7: "And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown: but we an incorruptible..... I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway," 1 Cor. ix. 25-27.

4. The following three passages show incontestably that immortality is conferred at resurrection, and consequently not before.

"There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting," Luke xviii. 29, 30. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given away in marriage: neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection," Luke xx. 35, 36. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory: O death, where is thy sting? O grave (hades) where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ," 1 Cor. xv. 52 to 57.—*Charles Underhill, at Edinburgh Conference, 1886, in Bible Standard.*

## Hate Not.

Hate not. It is not worth your while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts. What if this man has cheated you or that man has played you false? What if your friend has forsaken you in time of need, or that one, having won your entire confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger. Let it all pass. What difference will it make to you in a few years, when you go to the undiscovered country? A few more smiles, a few more pleasures, much pain, a little longer hurrying and worrying through the world, some hasty greetings, abrupt farewells, and our play will be "played out," the injured will be laid away, and, ere long, forgotten. Is it worthy to hate each other?

## Tears that Make Rainbows.

Blessed also are they that mourn, for he who never mourns never mends. Compunction of a godly sort, dissatisfaction with all the past attainments and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting unbelief we have no apologies for. But there ought to be more tears of penitence over neglects of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and then we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon raindrops. They that sow in the tears of contrition, reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to the higher Christian life starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus and a new lift by his loving hand.—*Cuyler.*

## DIED.

ADAMS.—At her home in Stark County, Indiana, on March 6, 1887, Elizabeth Adams, aged 53 years, 3 months and 25 days.

She left a husband, seven children, two brothers and a sister to mourn their loss, also several grand-children, who are old enough to miss the affectionate and kindly greeting of their grandma. All the children except two were present to witness her death, and all were at the funeral. Those present were called to her bedside, whom with her rapidly failing strength she exhorted to make the necessary preparation to meet her in the bright morning of the resurrection. A short time before her death she sang a hymn feelingly and fervently. The sweet strains of this, her last song, will linger and echo in the memories of the surviving members of the family down to the latest hour of life.

Sister Adams was born Nov. 9, 1833, in Franklin Co, Pa., and on March 13, 1851, in the same county, was united in marriage to Isaac O. Adams. Her maiden name was Elizabeth Weight. In the spring of 1883 she embraced and confessed the truth of the gospel, was baptized, after which she united with the church at Eagle Creek near her home of which her husband and some of her children are also members. She was loved and esteemed by the whole circle of her friends and acquaintances in and out of the church as a patient, careful and faithful Christian, affectionate wife and mother and good citizen. She rests in hope of the better resurrection. By her request the writer was summoned to preach the funeral discourse, and on Tuesday, March 8th, we laid her to rest in the grave. JOHN L. WINCK.

*Dear Restitution:*

I held a public discussion, Feb. 10th and 11th, at Prattsville (Lone Star P. O.), Vinton Co., O., with Rev. M. C. Winget (Prot. Methodist). Question: *Resolved*, That the Holy Scriptures teach a conscious state of existence between death and the resurrection, Winget affirming. The discussion was to last the third day and evening, but Winget having the affirmative, drew the discussion to a close the third session. So I preached Saturday morning and evening and Sunday morning and evening to very attentive audiences. Left an appointment for March 5th and 6th. Had a good meeting and just returned today with three trial subscribers for THE RESTITUTION. The people say, come back and preach for us, we can read what you preach in the Bible, that is just the way it reads, etc. I received one dollar and seventy-five cents for my labor for which I am thankful. Truth does not command the price that error does, but let us rejoice in believing he that gives to the poor lends to the Lord and will receive his own with usury when Jesus comes. F. J. DAVIS.

The brethren of the Grady School House will meet at Brother Job Harrongbs, eight miles southeast of Chanute, Neosho Co., Kan., on the evening of April 7th, to keep the Passover. Brother John Foore is expected to be with us. All brethren of the one faith that can attend we will be very glad to have meet with us. Yours in hope of eternal life when Jesus comes. D. JOHNSON.


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# Poetry.

## HOPE BEYOND THE GRAVE.

'Tis night, and the landscape is lovely no more;
I mourn; but, ye woodlands, I mourn not for you.
For morn is approaching your charms to restore,
Perfumed with fresh fragrance, and glittering with dew.
Nor yet for the ravage of winter I mourn;
Kind nature the embryo blossom will save.
But when shall spring visit the mouldering urn!
O! when shall day dawn on the night of the grave!

'Twas thus, by the glare of false science betrayed,
That leads to bewilder and dazzle to blind,
My fronghts went to roam from shade onward to shade,
Destruction before me, and sorrow behind.
"Oh, pity, great Father of Light," then I cried,
"Thy creature, who fain would not wander from thee!
Lo! humbled in dust, I relinquish my pride;
From doubt and from darkness thou only canst free."

And darkness and doubt are now flying away;
No longer I roam in conjecture forlorn;
So breaks on the traveller, faint and astray,
The bright and the orderly effulgence of morn.
See Truth, Love, and Mercy, in triumph descending;
And Nature all glowing in Eden's first bloom!
On the cold cheek of Death smiles and roses are blending.
And Beauty immortal awakes from the tomb!

—*James Beattie, LL. D.*

# Communications.

**Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas.—No. 5.**

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

Paul in his epistle to the Romans, chap. i. 1–4, gives additional explanations, in perfect harmony with, and illustrative of the angel's words to Joseph and Mary concerning this great personage. He says, he (Paul) was "separated unto the gospel of God concerning *his Son* Jesus Christ our Lord, which (Son) was made of the seed of David according to the flesh; and declared to be the Son of God *with power*,—("the power of an endless life," Heb. vii. 16, a life-giving Spirit) according to the Spirit of holiness—by the resurrection from the dead." That is, he was in *body* of David's flesh—David's descendant. But by his resurrection with a *spirit* body, he was thus declared or shown to be the Son of God with or in Power, a Son of Power, alive for evermore," according to the Holy Spirit or Power by which he was begotten, and now born from the dead—a Powerful One according to his name, Jesus—"I shall be the Powerful" (See Diaglott, notes on Matt. i. 21, 25) *all* power being then given him.

Again, Paul in speaking of Jesus, says, "GOD was manifested in the flesh, justified in the Spirit, (or declared to be God in the Spirit) seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16. Can such language apply to a mere man?

Again, "Wherefore God hath highly exalted him and given him that name which is above every name: that at the name of JESUS (Jehovah or Savior) every knee should bow, of things (those—Dis.) in heaven and those in earth, and those under the earth; and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father." Phil. ii. 9–11. The Father also called his Son God—a more excellent name than the angels. He himself called him by his own name, as recorded in Psa. xlv. 6, 7, and Heb. i. 8. "Unto *the Son* he saith, Thy throne, O GOD, is forever and ever." At the conception of his Son, he commanded that as soon as he was born of the virgin Mary, he should be called by his own name, because he was "his own Son;" Rom. viii. 32; and yet, because Jesus claimed to be God's own Son, born to be King, thus, as Paul said, witnessing a good confession before Pontius Pilate; he was crucified. Matt. xxvi. 63; xxvii. 11. The Jews called such claim and confession blasphemy, and said, "he ought to die because he *made himself the Son of God*." John xix. 7. They were ignorant of the fact, that God, his Father, had by his own Power effected his begottal, and thus made him his own Son, and given him his own name: and therefore that Jesus did not blaspheme when he claimed to be God's only begotten Son, and said, "for this cause I came into the world, that I should bear witness to the truth." John iii. 16; xviii. 37. The Father also said as recorded in the second Psalm "Thou art my Son, this day have I begotten thee." And again: I will be to him a Father, and he shall be to me a Son. (This is a quotation by Paul from God's covenant with David. 1 Chron. xvii. 13.) And when he bringeth again his first born into the world, (first-born in flesh, and first-born in Spirit from the dead) he saith, And let all the angels of God worship him. Let the reader and everybody bear in mind the significance and importance of this great name, placed upon our Savior by his Father's directions—directions given at his conception before he was born. He was called Son of God, because of his begottal by God's power—the Father-Spirit. He was called Jesus because that was the name of his Father—Savior—and because he was to save his people from their sins, which he began to do when he said to "the sick of the palsy, Son be of good cheer, thy sins be forgiven thee." He was called Immanuel, because he was to be GOD with us; and in fulfilment of God's word by the mouth of his prophet, spoken over seven hundred years before, viz., "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Thus we see the importance and significance of the names of our Savior. Not that Jesus, or any other name or names, properly or *fully* signify or represent the one Name, the Character and Attributes of the great Creator—"the one God, the Father out of whom are all things"—the one Name *above* every name; for it is not possible. But the name alone, of our Savior, not only indicates his origin, but, to my mind is positive proof of his Spirit begottal, his character, his power, and his mission as mediator between God and man. It would be preposterous to suppose that those names and all that is said in the Scriptures, could possibly be applied to a mere man, either in fact or prospectively. The Savior himself, while here in the days of his flesh, as I have shown, distinctly and repeatedly claimed that he came down from above, that he was before Abraham, and that he was, at the time of speaking, THEN God's own real and only begotten Son. John iii. 16; and was so understood by the Jews, and was crucified because of such claim, as a blasphemer. Think you the claim of Jesus was false?

It is supposed and said by some, that this prophetical passage—"Thou art my Son, this day, or today have I begotten thee," Psa. ii. 7; Heb. v. 5, cannot be properly applied to the begottal and birth of Jesus, but only to his resurrection. This is however a mistake. Robert Young, LL.D., author of a "New and Literal Translation of the Hebrew and Greek Scriptures," "Analytical Concordance," etc., shows that the original words rendered "begotten," and "first-begotten," in the above quotations, include both the *begottal* and *birth* of Jesus, and also the bringing him forth or *raising* him up again" at his resurrection. Dr Young's rendering is as follows: "My Son thou art, I today have begotten thee, i. e., brought thee forth as my anointed King." The bringing him forth, including his inception by Spirit-begottal, birth and resurrection; similar to "raise up," as in Deut. xviii. 18; Acts ii. 30; iii. 22, 23, 33. And the above quotations being from the Hebrew in the second Psalm, the words "today, or this day," are a Hebraism, frequently used to mean an indefinite period of present time much longer than a day of twenty-four hours, as "today if ye will hear my voice," and "while it is called today," etc. Heb. iii. 13–15; xiii. 8. We ourselves also, frequently use the term in the same way; as "the nations of this day;" the churches of today, the people of today; meaning the people of these times, this age, or even this century, perhaps.

Again; Matthew, Mark, Luke and John all agree in calling Jesus "THE LORD" *before* his baptism, in the following words, viz: "Prepare ye the way of the Lord:" all quoting from Isa. xl. 3, where the prophet foretells John the Baptist's work, and voice in the wilderness preceding the manifestation of Jesus at his baptism, where the prophet calls Jesus God, in these words, viz: "Make straight in the desert a highway for OUR GOD." Matt. iii. 3; Mark i. 1–3; Luke iii. 4. Are they all speaking of a mere man? Did Isaiah mean a mere man, when he thus prophetically speaks of Jesus, calling him our God? Was John the Baptist sent to prepare the way before a mere man untruthfully called the Lord? Were the four evangelists all mistaken?

# Selections.

## EGYPTIAN EXPLORATION.

In America there has not yet arisen a society which engages in the exploration of the land of the Pharaohs. For such work we depend upon the laborers of the English "Fund." This association has not yet been long enough in existence to celebrate its twenty-first birth date, as has the Palestine Exploration Fund, but in the half-decade since it was organized it has produced wonderful results. The permanent records of the work are embodied in the Fund's "Memoirs," of which the third has lately reached this country.

Dr. Wm. D. Whitlow, of Boston, thus epitomizes what has been accomplished: "Of the nine discovered but four can be mentioned here: Pithom, the treasure (store) city of Exodus I. 11, throwing invaluable light on the period of the Sojourn and the Exodus route; Goshen, the chief town of 'the land of Goshen,' of primary importance in locating that region; Tahpanhes, Jeremiah xliii. 8, where the fugitive princesses of Judah, and Jeremiah, dwelt—sacked by Nebuchadnezzar—disclosing the only Egyptian building specifically named in the Old Testament, its arrangements explaining a special description by Jeremiah; Naukratis, the brilliant Greek emporium before the rise of Alexandria (see the *Church Review*, March, 1887, Houghton, Mifflin & Co., Boston), of deep interest to all Hellenists, students in ancient arts, and readers of Ebers' 'An Egyptian Princess.' The site of Zoan, the Tanis of the Greeks (illustrated in *Harper's Magazine*, Oct., 1886), once the great northern capital of the Pharaohs—where Moses interviewed Miriam—a city hardly inferior in grandeur to Thebes, and where the greatest of all colossi (that of Rameses II.) stood—has already yielded many valuable treasures for historical and geographical data, and of the arts and sciences of the ancient Egyptian schools."

Dr. Winslow, Treasurer of the Fund for America and a Vice-President, has the success of the cause at heart and stands ready and willing to give information to those who feel the natural interest of Bible students, in the land where Israel remained so long.

This subject of the excavation and exploration of sites in the Delta region of the Nile is not one that is of interest only to scholars. In our Bible there is such a close connection between the historical and the doctrinal matter, that when the former is subjected to sceptical attack the latter suffers in its proportion. Discredit thrown upon the history of the Bible is in the same degree discredit thrown upon its doctrinal teaching. It is well known, that a certain school of rationalistic thought in Germany and elsewhere would attempt to overturn the story of the Bondage of Israel in Egypt, and of the Exodus. But with the loss of this part of the history, should such attack not be successfully warded off, comes further curtailment of the story of God's dealings with his chosen people.

With such problems staring them in the face and demanding answers and sufficient solutions, is it surprising that scholars ask for help? A recent writer has said that the pen of the apologetical writer is giving place to the spade of the excavator. This is true. The old ground has been fought over and over again. The facts have been marshalled in array to support one theory, then disbanded and rearranged under new leadership for the support of a second view, opposed, perhaps, in all points to that which preceded it. Take for instance, the point which is settled by the "First memoir" of the "Fund." Pithom, where was it? who built it? what sort of a place was it? did the author of the account in Exodus know what he was talking about? Examine the literature of the subject and surprise will be marked in every feature. Theory followed theory, and reasoning followed argument, till the question was in a maze and the inquirer after light and fact was buried in darkness and overwhelmed by contradictory conjectures. In the course of a very few weeks, and at a trifling expense, just four years ago, a series of trenches, which uncovered a buried city on the eastern side of the Delta, just off the line of the Suez Canal, once for all settled all these questions. Pithom was there, it was there, and there the Israelites worked and labored. There was the second station on the Exodus route, and the author of Exodus did know what he was talking about, for the walls of the city were built of brick, which were of three sorts, with straw, with stubble, and without either. Moreover the courses of brick were bound with mortar. This is not a usual thing when the building material used was mud brick. These could be easily joined by moistening their surface with water, but just as the writer of Exodus said, they were joined with mortar. The importance of these facts is great. The coincidence between the written history and the archæological facts so long buried and now just revealed, is most significant. Thus was answered one of the burning questions of the time.

Thus the way has been pointed out. One success has led to another, and one acquisition of knowledge has only made keener the appetite for more. Scholars are not generally men of means. Men of means have other things to occupy their thoughts. But when both are working toward one end, why cannot the money of the one and the works of the other join hands in this "Holy War?"—*N. Y. Observer.*

## The Central Land.

It is worthy of note that the land of Israel, so long neglected and desolate, occupies a position in the very centre of the ancient world. Palestine, though an insignificant territory, had Egypt on the south, Babylon on the east, Nineveh further north, and Rome at the west; so that by drawing a circle extending twelve degrees in each direction, we take in all the great capitals of the ancient world. A little to the north-west on the coast of the Mediterranean, lay Tyre, the Liverpool of the world; while on the north-east was Tadmor or Palmyra, marking the route of the caravans which brought from afar the treasures of the East.

Had Israel been obedient to the commands of God, had they listened to his commandments and observed his precepts, that land thus centrally located, might have been the light and joy and glory of the world. But Israel rebelled against God; and, fallen from their high estate, were scattered amongst all nations, while the land flowing with milk and honey was brought to desolation.

Today the traveller journeying through Palestine looks on with surprise. It is not a great land,—the territory is small. It is not fertile like the valley of the Nile or the Euphrates; it lacks the grandeur of many a mountain range, the beauty of many a land of verdure and delight; yet out of that land have gone forth influences mightier than any which the world has ever known. From that land have flowed the streams of civilization and enlightenment; law and gospel, morality, and religion have gone forth thence to save and bless the world. The enlightened and humane principles that have pervaded the advanced civilization of mankind, and the hopes of life and immortality which bless and cheer the race are traced back to those hills and valleys now so desolate and abjected.

In these facts we see the evidence of the Divine origin and authority of these great principles. There is no other way of accounting for the things that have come forth from this land. There is no other way to explain the prolonged existence of the Jewish nation, the diffusion of the principles of the Mosaic law, or the spread of the gospel of the Son of God, unless it be the fact that a divine wisdom superintended, and a divine power wrought out these grand results.

It is not the land, the climate, the scenery, the mountains, or the valleys that have made the Jewish nation what it is; but it is the Law of the Lord which is perfect, converting the soul: the testimonies of the Lord which are sure, making wise the simple.—*The Christian.*

From a letter sent by an educated German gentleman, of Haifa, who for many years has been a resident in Palestine, and dated the 7th of November, 1886, we learn some interesting facts about the grapes of the Holy Land. The cultivation of the vine is still extensively carried on in Palestine, especially by the German colonists from South Germany, the so-called Temple Society, who have come to the Holy Land to live, and have done much for the improvement of agriculture, manufactures, etc. During the past summer, the weather was not favorable for grapes; June was very hot, and the Sirocco did much damage, literally roasting the grapes that were not well protected by leaves. In the Phœnician hills the vine did better, and five hundred pounds of the best of grapes sold for from $3.90 to $4.50. The writer of the letter mentions the remarkable fact that, at Acco, a single bunch of grapes was brought to market which weighed fully twelve pounds. He asks whether this does not forcibly remind us of the narrative of Joshua and Caleb. In view of the fact that such small prices can be had for grapes and wine, the colonists are beginning to export wine to Egypt.—*Old Testament Student.*

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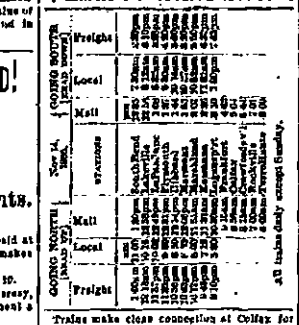


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THE RESTITUTION,
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

*Terms*—TWO DOLLARS A YEAR.

Payable in advance. Three and Six Months in proportion.

TO CORRESPONDENTS:

THE RESTITUTION addresses the actual "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and remission as pre-requisites to the forgiveness of sins, and a holy life as essential for a glorious salvation.

## Communications.

### Another Little Round Pebble of Error on a Water-shed of Adam's Time.

The last clause of the fifteenth verse of the third chapter of Genesis reads as follows in the original Greek: αυτος σου τηρησει κεφαλην και συ τηρησεις αυτου πτερναν, which, translated, reads, "He will *watch* thy head and thou wilt *watch* his heel."

This passage readers will recognize as a part of the curse pronounced upon the serpent and the various renderings of the versions best known, like C. V., R. V., and D. V. are too familiar to need quotation or comment except in the way of comparison. There is no variation of the text in this passage as there is in many others so far as the Greek is concerned, and the variation of the Hebrew is too evidently one of the many malicious tinkerings of the text through the vocalization or "the vowel-points" which were no part of the inspired record. No Greek scholar would for a moment contend that τηρεω which is the word used here in the future active, can mean "bruise" or "pierce" or "crush" or "wound," or can mean anything but "watch" or some derivitive idea kindred to it. That the reader may see how easily the whole meaning of a word may be changed by changing its vocalization, let me illustrate by this very word. We will then change the vowel in the first syllable from ē to a. And now we have ταρω, meaning "to pierce." Again ταρω, meaning "to bruise." Again τραω, future active of τιτρωσκω, meaning "to wound." Now as these different interpretations of this one word appear in the various versions, it is but natural to conclude, from what we already know of the main fact of "the great vocalization fraud" that these widely and absurdly different renderings are the direct result of vacillating experiments to improve upon "the word once for all delivered to the saints."

Again, any other rendering than the true one of "watching" and that too the *esoteric* watching, exalts man and not God in the promised ultimate victory over Satan, destroys the harmony of God's inspired teaching and revealed purpose and becomes a mesh in the net of Satanic apostate lies set to ensnare us. Take your concordance and run the word "watch" and its synonyms through the word of God and note the urgency and frequency of the exhortation. Note the specific instruction of our Lord Jesus Christ in the Sermon on the Mount, not as interpreted in the versions, but as it really reads, "Sit not thyself against the wicked one." Think of the absurdity of the Common Version of this passage, "Resist not evil," and then compare it with the teaching, "Resist the devil and he will flee from you." The exhortation is not to resist the devil in your own strength. "Sit not yourself against," etc. Do as Christ did himself. Answer with a "thus saith the Lord," or "It hath been written." Or do as Jude says the archangel Michael did when contending with the devil about the body of Moses; say "The Lord rebuke thee," instead of "bringing a railing accusation" even. Here, by the way, is food for meditation, What did the devil want with Moses' body? Did he get it and if so what did he do with it? How did Michael come out of this controversy, with the Lord on his side when tempted and tried? We know that Moses "gets there" whether in the body or out of the body, through what is told us of "the vision of the transfiguration on the Mount."

There is a very profound philosophy in the first promise of this word "watch," simple like all great first principles, but to me vital in its import, and the devil knows it. The whole philosophy of the "walk by faith" and "not by sight" turns upon it, and it is high time the professing Christian world was undeceived and aroused from its credulity and mistaken sense of security. Of one thing be sure, that flesh and blood never has and never will in its own strength prevail in any contest with "the spirits of the powers of the air," but "with God in us to will and to do" we always have been and now and always will be invincible whether the fight is with ourself (our own flesh), the world (this order of things), or the devil (the lying accuser)

Even the Christ did not prevail in his own strength. He stood firm and resisted to the death. He fell in the shock of the "forlorn hope," but God "raised him up" and "exalted him to the right hand of the majesty on high," a victor and invincible, and clothed with all the "official power" "in the heavens and on the earth," (that is the power to sway this cosmos or order of things, man's realm according to his sovereign will which is the will of righteousness. "The sceptre of thy kingdom is a sceptre of righteousness"). But remember that this word "official power" implies power within and only within its own sphere; and note the relation to this thought and the significance of this passage, "The Lord said unto my Lord, sit thou at my right hand until I shall have made thine enemies a footstool for thy feet." This sitting at the right hand is after the exaltation and the conferrence of the official power. Therefore God himself is still reigning through the Christ as his vice-gerent.

"Watch, again I say unto you watch." Watch yourself and watch the devil and his emissaries. And right here let me call your attention to another σκανδαλον (stumbling-block) over which so many of us no doubt have stumbled. We read in the C. V. and other versions of man keeping, fully keeping, God's law and then boasting of it—David for instance, when even Christ "was numbered among the *transgressors*," though he actually did keep it in the true sense. Have you ever been able to solve this difficulty and reconcile this too apparent contradiction? There are just two words, no more, in the Scriptures, which have been rendered "keep." The one I have been commenting upon is one of them, namely, τηρεω, "to watch," or derivitively "to watch to keep." This is the *esoteric* watch or watching to keep something of value belonging to or entrusted to us. The other is φυλασσω, to watch or to be on one's guard, as a sentinel at a post of duty, or by using outward restraints like a prison. This is the *exoteric* watch, and the soliloquy in the Psalm addressed to Idithun, one of the keepers of the gates to the temple, is particularly intended to illustrate this double watch that every child of God has to keep. There is a vast difference in the boast, "I have kept thy law," and "I have watched to keep thy law." One would be a lying boast, and the other would be "glorying in the Lord." Many a sentinel has done his full duty and died at his post, but failed to keep that which was entrusted to him. Paul could truthfully say and "glory in the Lord" while saying it, "I have fought the good fight, I have watched to keep the faith, etc. But did he not "have a thorn in the flesh;" and did he not have to say in his consciousness of failure, "not I but the sin that dwelleth in me." Sin "got there" somehow though he did his best to keep it out; and death, the penalty for sin, got him as it gets us all. But he "pitched his tent in hope" and he had eternal life, and, in the words of "the Teacher," "he will not have died forever." "The Teacher" does not say that "whosoever believeth on me shall never die," but "whosoever believeth in me shall not have died forever" that is died a death from which there is no resurrection, that is, "the second death." If he lives till the time of "the rapture of the saints" he may never die the first death, but be translated as was Enoch and Elijah (Hellas). But this is not the truth Christ is teaching in this passage, and the perversion of the passage to prove natural immortality is one of the pivots of this statement.

The devil is a liar and was "from the outset" of his career of rebellion and iniquity, and that is the reason he needs watching on our part. A liar's head is what you always want to watch, for he is invariably a coward. It is the "wiles of the devil" that we are warned against, not his fair stand-up fighting qualities. His place is at man's heel, where God's curse relegated him to; and that is the reason the Christ used the language to him that he did in saying, "Get thou behind me Satan;" and again to Peter when he failed "to watch" as he had been expressly warned to do; and Satan got him and "sifted him like the wheat." And, moreover, this is what makes us so tenacious of error when error has once got hold of us and deceived us. This is the spiritual "begetting from below" of which the Scriptures have so much to say in contrast with "the begetting from above." The Christ says to the Pharisees, "Ye are of your father, the devil" and not the seed of Habraam as ye vainly suppose. There are two spiritual "seeds" in this teaching and two kinds of "begetting," one a begetting with the truth as an instrumentality, the other with a lie as an instrumentality. And there is such a thing as "being given over to believe the lie instead of the truth."

"Watch, again I say unto you, watch," and watch wisely. Watch the devil's head, not his "cloven hoof," nor his tail. Look out for the poison fang of error and apostate teaching.

CHAS. GARDNER.

### GRATEFUL HONOR

In Matt. xxvi. 6;—also in Mark xiv. 3—and Jno. xii. 3—with the variations common to "these inspired biographers" we have a very brief history of a feast in the little village of Bethany at the house of Simon, the leper. The object in view was to do honor to Jesus the one royal guest of the occasion, and to testify the gratitude and love borne toward him by his many friends in the village, especially Martha and Mary and their brother, to whose humble home prior to this time he had often been a most welcome visitor. What a guest to grace a feast! Like John the Baptist, more than a prophet. Though only a king in prospect, but great David's Greater Son, and pre-eminently the Son of the Highest, greater by birth, by descent, by relationship, by moral worth, in wisdom, in power, in his mission and destiny, than the Cæsars, or Philip's great son the conqueror of the world. The presence of such a guest would banish every thought of conviviality, greed and gluttony, and lift the festivities above the plane of the grossly sensual or the indulgence of the appetite for appetite's sake, and make them call into harmless and holy exercise, all the higher powers of man's mental and moral nature; it would be an occasion for the expression of gratitude to him who gives bread to the eater, and seed to the sower. Here I ask: Would his nature, kindness, sympathy, benevolence and mercy, considered in connection with his wonderful mission to the world to bless and save, and in the light of the fact of his ability to forecast the ruin and desolation which has been wrought through all the centuries by the demon of the Still, permit, in others, and sanction by his own example backed by the whole force of his moral greatness the use of intoxicating or alcoholic wine at this feast or any other at which he was an honored guest? Grant that in prophetic cast he could and did see enacted in most appalling reality all that has become actual history in these eighteen hundred years; the murders, the blood, the tears, the shame and the crime, the poverty, the blasted and blighted hopes of childhood, the crushed and bleeding hearts of womanhood, the hopeless idiocy of millions more, grant this I say, then tell me that Jesus drank intoxicating wine at this feast, and at the marriage feast of Cana turned harmless, thirst-quenching water into the same kind of maddening beverage which has burned out the stomachs and fired the brains of unnumbered millions. Will any man say he did? Will you, pious and scholarly Lyman Abbott? Has your labor of searching through the Greek and Hebrew of our blessed Bible been rewarded with the discovery that Divine Inspiration and the Inspired Godman lend their mighty sanction to (I will not say drunkenness) the drinking of intoxicants from which comes such terrible ruin? And further, that as a result of this discovery, your great moral influence, and that of every good man and woman, moralist and minister who can be persuaded or argued into the belief of your conclusion, will, henceforth, be brought to bear in favor of drinking alcoholic stimulants. And as a consequence the number of drunkards would be swelled to an appalling aggregate. If the theory of this learned man is right, teetotalism is totally wrong, and prohibition ought to be prohibited, and all temperance workers made to desist under threat of pains and penalties, and on the contrary be morally obliged to lend their influence and throw all their efforts on the other side, advising people to drink (avoiding excess) to take a little wine for their stomach's sake, and their often infirmities. All this would help to make more drunkards, as all history and past experiences teach us. All temperate drinkers purpose in their minds never to become drunkards, but a large percentage of them fill drunkard's graves nevertheless. There is more than the bare possibility that Mr. Abbott is wrong in the light of the moral argument.

SPECIAL HONOR AND GRATITUDE.

In connection with this feast at Bethany is an incident little in itself, and briefly sketched, but so important that it found a place in the history of the wonderful works and sayings of the Master, who refers to it as a memorial of the humble actor to be told in the whole world wherever this gospel should be preached. A memorial, not of ingratitude, dishonor, shame, infamy and crime, but the very opposite of these. The record runs thus: "Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped his feet with her hair: and the house was filled with the odor of the ointment. The intense love which glowed with such favor on this occasion, found expression in the act of anointing the feet of the prospective King. Among the ancients it was the usual custom to wash the feet of the guests before an entertainment, and with this the anointing of the feet was frequently connected. How wrought up must have been her feelings of love and gratitude, of respect and reverence toward the heavenly guest, who had, but a short time before, delivered from the cold embrace of death, her own loved and loving brother, who now reclined alive and cheerful with the other guests! The cost of that pound of ointment was not taken into account by the devoted and pious Mary. What was three hundred pence:—poor as she no doubt was—at that supreme moment when her adoring heart was wrought into a rhapsody of mingled love, gratitude, and veneration to the Great Teacher. All selfishness is sunk out of sight by the one overpowering thought of rendering honor to him whose worth in after-times should call forth from the hallowed lips of the living creatures, the four and twenty elders, the myriads of angels and every creature above, on the earth and under the earth, that wonderful and universal burst of praise which John the Revelator heard in ecstatic vision: blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever. Rev. v. 13.

Many no doubt thought that the giving of the supper as an expression of esteem and gratitude toward the Master, in which all shared alike was sufficient. Mary thought differently. The deeper and more intense feelings of her own heart must find expression in this special act, involving a cost of more than three hundred pence, which others from economic consideration and a pretended regard for the poor looked upon as sinful waste.

Strangers and guests at many a feast had been anointed in the olden times. Prophets, priests and kings; and vessels and things had thus been consecrated to holy offices and uses through all the law dispensation. Here is a greater guest than any who by their presence graced the feasts of their times; a greater prophet than the greatest who had spoken in the name of the Lord; destined to be a priest, higher and holier than the high-priest of tabernacle and temple service; and a prospective King far above any of his predecessors in the list of David, or any of the world's kings who had swayed the sceptre of universal empire.

Worthy! worthy! thou Christ the Lord. Could any thing be fitter and more appropriate than this act of anointing, though performed by a woman, and without any imposing ceremonial! It was the symbolic homage of her heart prompted by simple faith in his greatness and goodness.

FALSE JUDGMENT.

Mark says, "Some had indignation" in view of the waste, and how far the money value of the ointment would have gone in relieving the wants of the poor. Judas specially was indignant—not that he cared for the poor, but because he was a thief and had the bag and bore what was put therein.

Jesus, looking beyond the outward act to the motive of the woman's heart said, *let her alone*; against the day of my burying hath she kept this. "For the poor ye always have with you, but me ye have not always. He commended the woman and rebuked the objector. Every day, and beyond the brief period of the Lord's sojourn among them, opportunities for the exercise of charity would meet them at every turn. The poor would be ever present as the law had declared, Deut. xv. 11, and for whose relief had laid every full-handed Israelites under tribute to their wants. Giving to the poor is lending to the Lord if done from love to God and our neighbor; but this is not the whole of Christian obligation. Beyond this, there is a wide field of service where every variety and degree of talent in the body of Christ may find opportunity and scope for exercise. Will write on this point at some future time.

JOHN L. WINCH.

### EXPOSITION OF 1 Cor. xv. 24-28.

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, he put all things in subjection under his feet. But when he saith: All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

By covenant and by promise and by prophecy the Son of Man has a right to the kingdom; he has a divine right to the rulership of this world. God the Father does not give up his own right; he does not cease to exercise his own Sovereign rule; but he exalts his Son, and gives him the kingdom for a period. The length of that time is specified. The Son "must reign, *till* he hath put all his enemies under his feet." The word *till* limits this reign; and the limit, according to Rev. xx. 4, is "a thousand years." During his reign all his enemies shall be subdued. This is fit and necessary for the completion of the Divine purpose. This work of subjection he must continue till the very last enemy, which is death, shall be abolished. In Psa. cx. 1, we read, "The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." And these words of David are quoted by Christ and applied to himself. Matt. xxii. 44. The kingdom reaches till the resurrection of the wicked dead, for it is not till then that the reign of death is ended. The Divine decree accomplished, the promise of the kingdom for a thousand years fulfilled, all earthly rule and authority abolished, all enemies put down, the Son surrenders the kingdom to God, even the Father, his special reign over the nations being then consummated.

But what is the meaning of the phrase at the commencement of this passage, "*Then cometh the end?*" Much serious error has been promulgated by misunderstanding the sense in which the word *then* is used. It has been taught, and is still taught, that then will be the end of all human things and all human history. The passage contains nothing to favor such a view, as we shall show. The end of human things comes with the delivering up of the kingdom, but this delivering up is not at the period to which the word *then* seems, on the surface, to refer. In verse 23, we are taught that the resurrection of them that are Christ's takes place at his coming. Shortly after, the Millennial reign is ushered in, and he reigns till he has put all his enemies under his feet, the last of whom is death. But death is not abolished till the end of this reign. Therefore, the kingdom is not delivered up at his coming; that is, as soon as he comes, or at an early stage of his coming. While the word *then* is often used to mean, *at that time*, it is not so used in this place. Of this there is positive evidence in the verse preceding. "Christ the firstfruits; *then* they that are Christ's at his coming." Now we have more than 1800 years between the resurrection of Christ—the firstfruits—and they who are his, who shall be raised at his coming. Yet from these two events being both mentioned in one sentence, and the latter being introduced by the word *then*, it would seem to a superficial reader that one event immediately followed the other. But this word *then*, as here used, plainly refers to the thing that is next in order in the series of these great events. So the word *then* in the next verse—the verse in question—evidently refers, not to time, but to order, succession, or rank. The first great event named here (ver. 23) is Christ's resurrection. He is the firstfruits. This event is long since past. The next great event in this order is Christ's coming, which includes the resurrection of them that are his, his reigning, the restoration, the subduing of all his enemies, and the final judgment, which will cover a period of, at least, a thousand years. The next wonderful event in this order, or succession, is the delivering up of the kingdom to God, even the Father. This surrender, it is important to bear in mind, is not *at* his coming, when they who sleep in him are raised from the dead, but *at the termination* of his reign *as the Messiah*. This will be for the glory of the Father, that God may be all in all. It is as the Son of man, the Anointed, that he will restore it to the Father who gave it to him; but in his divine nature, in his capacity as the Divine Son, he, with the Father, shall reign for ever and ever.

This subjection of the Son should not be misunderstood. As the Divine Son, he was before Abraham; he had glory with the Father before the world was; he was the Prince, or Author of life; but at his incarnation a body was prepared for him, and he took upon himself the nature of man in order to redeem and restore fallen humanity. And when he comes again, he will come as the Son of man; he will come in his glorified human nature; in that nature he will take the kingdom and reign on David's throne. It is, then, in his human nature, though now exalted and glorified,—it is as the Christ, and in his offices which he has exercised, and will yet exercise, as the Christ, that he will "be subjected to him that did subject all things unto him, that God may be all in all." The extermination of all evil is implied in God being all in all. No will, human or angelic, can oppose God's will when he is all in all.

It will be observed that the phrase in verse 27, "He put all things in subjection under his feet," is in the past tense. The Father has done this "by promise, purpose, or decree." And it is as the Son of man, as the Christ, as the rightful Heir to the throne of David, that God has put all things in subjection under his feet. And this promise will shortly be fulfilled, and a new state of things will exist under the whole heaven. There will be a fifth kingdom, universal and most blessed, because of divine conception and divine ordering.

But when this decree was formed and this promise was given concerning the Christ, it is clear that the Father is excepted who made this promise. God the Father is not included in the "all things." The Son's supremacy is over all created beings both in heaven and in earth; but it is inferior to that of the Father. It is here plainly taught that the Son received his supremacy from the Father; and therefore, it follows that the Father's supremacy exceeds that of the Son. Paul here anticipates an objection that some might make, and answer it.

SILAS HENN.

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### To the Brethren in Indiana.

Would it not be better for our next Quarterly Conference, to be held at Antioch in June, to meet on Thursday instead of Friday? It was the practice years ago to commence our conference meetings on Thursday; why it was changed to Friday I do not know.

Some of the questions that will be presented to the next conference for consideration are the following: How shall we bring about a more perfect union of all the churches? How shall we secure a representation of each church in the conference? How shall we organize the scattered brethren into churches? How shall we secure the services of enough proclaimers of the gospel to enable us to evangelize the entire State? Cannot steps be taken to secure the holding of a national conference for mutual consultation as to the best means of promulgating the gospel? At such a conference papers from eminent Bible students, upon such topics as the second advent of our Lord and Master, the signs of the times, and kindred subjects could be read. In my judgment much good would result from such a conference.

I will offer a few suggestions in answer to the foregoing inquiries. What is most needed is active, enthusiastic workers. The question is often asked, What are we going to do for preachers when these now in the work are laid to rest? The answer to this question will do much to solve the problem. We must get away from the old notion that religious services can only be conducted by an ordained minister. It is all right to consecrate suitable persons to the work of the ministry by ordaining them, which simply means they be set apart to that work. But it does not follow that others may not publicly expound or teach the gospel. To preach the gospel simply means to publish or teach the good news of the kingdom. At least one third of the entire membership of our church are, or may become, competent to do this. Suppose you was requested to look up the passages relating to baptism, arrange them in order and read them, with such comments as you might choose to make, at a public meeting to be held in a country school house for that purpose. How many of the readers of THE RESTITUTION could comply with such a request? I think a majority. And in doing so would they not be preaching the gospel relating to baptism much more correctly and effectually than is usually done by the preachers of the present day?

If I might be permitted to make a suggestion with reference to the best mode of preparing to teach the gospel, I would say, First, get a good, reference Bible; then get a ruling pen, a rule and some red ink. Now suppose you want to prepare on the subject of the second coming of Christ. Take your Bible and find a passage of Scripture referring to it. Draw red lines under each line that relates to that subject, and on the margin opposite the passage thus marked put a figure one in red ink. Take a slip of paper and mark the book, chapter and verse, that you underscored. Then from the reference in the margin get another passage and treat it in the same manner. On one of the fly leaves of your Bible write the figure 1, and opposite it the words, "The Second Coming of Christ." This will indicate that all passages with the figure 1 in red ink opposite them relate to the second advent of our Savior. Any other subject may be treated in the same way, using the figure 2 for the second, 3 for the third, and so on. When you desire to give a reading upon any subject, take your memorandum of book, chapter and verse, and carefully study all the passages relating to the particular subject and arrange them in the order in which you think they should be read, making another reference memorandum to be used when you come to give the reading. By reading the passages over several times and carefully studying them many things will be suggested to you, and in this way you will get an abundance of material for comment to be used by you in giving the reading. The red inking of the passages will so illuminate them that you will be able to find them in much less time and the eye will at once fall upon the desired passage.

R. S. DUNCOMB,
*Pres. State Conference.*

# THE RESTITUTION.

E. A. Chipman, Editor.

Plymouth, Indiana, April 6, 1887.


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Two attempts have lately been made to assassinate the Czar, and, in his case, "uneasy is the head that wears the crown."

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AFFAIRS in Southeastern Europe and Southern Asia are in a very unsettled condition. While the desire of most of the Great Powers may seem for peace, the continual preparation is for war.

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It is because we fully believe that the gospel of Christ is the power of God unto salvation, to every one that believeth, whether Jew or Greek; and because we believe that Jesus Christ has become the author of Eternal salvation unto all that obey him; and because we believe we are living under the new covenant arrangements by which the Old Israelitish covenant, with all its institutions, has been superceded and set aside; and, finally, because we believe that this new covenant has its own positive institutions for our observation; that we are writing the series of articles we are now placing before the readers of THE RESTITUTION. The law cannot justify nor save, although it is holy, just, and good. God only saves us now through Christ, and his gospel. Let us not, therefore, turn away from the new covenant to the old. To observe the divinely imposed *sign* of a covenant and not observe the *covenant itself* is absurd in the highest degree. God made the Sabbath the sign of his covenant with Israel only.

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We read this morning April 5th, an item of news that may be of some interest to our readers. There is now only one person left on the roll of Revolutionary pensioners. This person is Mrs. Abigail S. Tilton who resides at North Woodbridge, N. H. She was formerly the wife of Benjamin Stevens, who participated in the battle of Bennington, as a Revolutionary soldier under General Stark. She became a widow, and was married a second time, but was divorced and resumed her maiden name. Her second marriage invalidated her right to a pension as a widow of Benjamin Stevens. The State of New Hampshire, however, granted her an allowance of two dollars a week for the rest of her life. But being "houseless, homeless, and childless," Congress about eight years ago allowed her, as a special Revolutionary pension, sixteen dollars a month. She is now a little over one hundred years old, enjoying excellent health, and retains her mental and physical faculties in a remarkable manner. About one year ago there were three other rollets of Revolutionary soldiers who drew pensions, but who have passed away since, and Mrs. Tilton is the last on the roll to compose the present with 1776.

## EDITORIAL BREVITIES.

### BIRS NIMROD.

About six miles S. W. of Hillah, and on the west side of the River Euphrates, is a mound that at a distance appears like a hill of shapeless earth, but which proves on examination, to be an old ruin composed of bricks and sand, which is doubtless, from the demonstrations of modern discovery,—in part at least—the old Tower of Babel; of the building of which we have an account in Gen. xi. 1-9. At the present time, it is of an oblong form having a circumference of about 762 yards. The description of travellers is to the effect that this mound on the eastern side is not more than 50 or 60 feet high; but that it rises in a conical form on the western side to the height of 198 feet. A vast mass of brickwork jutting from the mound reaches to a further height of 37 feet makes the full height 235 feet. This latter mass of brickwork is a part of Nebuchadnezzar's tower built of pale red bricks, as an inscription shows, who restored the older work 600 years before Christ. It had however been repaired by Tiglath Pilneser nearly, or quite a century before, and it was then a venerable relic of antiquity. The first bricks have inscriptions on them, and so perfectly are they cemented that it is nearly impossible to extract a brick whole. The other parts of this hill are covered with immense fragments of brickwork indiscriminately tumbled together and converted into solid vitrified masses as if acted upon by the fiercest heat, and in as much disordered as if they had been blown up by gunpowder. Strewn among these masses of vitrified brick are fragments of black stone, sandstone and marble. A bed of lichens covers nearly the whole surface, which in such a climate proves the vast age of the ruin. Of the fallen bricks some are yellow, some blue, and some a dark green. It is evident that the fallen masses have been subjected to the intensest fires. Explorers say that this fire evidently operated from above, and the conclusion is that the place was destroyed by lightning. Indeed there is an ancient tradition that the tower of Babel was rent and overthrown, as were Sodom and Gomorrah, by fire from heaven. It is said that its secret name in a most ancient language is *Saggatu*, meaning "the high temple," which goes to prove its extreme age. The probability is that it is only the lower stages of this structure that were built at the confusion of tongues. Another proof of identification is that "Borsippa"—the quarter of Babylon where Birs Nimrod is located—is said to mean "The Tower of Languages." There are records among the lately discovered inscriptions in which Nebuchadnezzar speaks of having repaired "The Temple of the Seven Lights and Planets of the Earth," which had remained unfinished from immemorial antiquity. From Geikie's Hours with the Bible we transcribe one of these descriptions and leave the subject for this time, as circumstances may lead us to say more hereafter. The translation of Nebuchadnezzar's account of his royal doings is—

> "The Temple of the Seven Planets, which is the Tower of Borsippa,
> Which former kings had built and raised to the height of forty-two cubits,
> But whose upper part, not having been finished by them,
> Had rolled away from extreme old age.
> The watersprings beneath it had not been kept in order:
> The rain and the tempest had ruined its buildings:
> The slabs that covered it had fallen off, and the bricks of its wall lay scattered in heaps:
> The great Lord Merodach incited my heart to repair it.
> Its site had not been disturbed: its platform had not been destroyed.
> In a fortunate month and on a lucky day
> I collected the first of the bricks of its wall and of the slabs that covered it, and rebuilt the ruins firmly.
> I placed inscriptions written in my name in the finest apartments.
> And thus made an end of rebuilding the ruin and completing its upper part."

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But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God in them that are being saved, and in them that are perishing: to the one we are the savour from death unto death; to the other a savour of life unto life. 2 Cor. ii. 14-16. R. V.

The metaphorical language employed in these verses is drawn from the victorious display made by a conquering general when returning in a triumphal procession from a successful campaign against enemies. The ancient Romans made the triumph the stimulus to martial exploits. It was the highest honor that could be bestowed on a military commander. Flowers were scattered, and the sweet incense of aromatic odors was widely diffused as the conquering general moved in pomp along the streets of the capital, attended by his veteran soldiery, with the spoils of war and the vanquished captives in the train. The apostle speaks of himself here as a signal trophy of God's victorious power through Christ. We quote a note on the text which says:

> "*θριαμβεύειν* (which is mistranslated in A. V.) means *to lead a man as a captive in a triumphal procession; θριαμβευειν εν χριστω* means, *to lead captive in a triumph over the enemies of Christ.* The metaphor is taken from the triumphal procession of a victorious general. God is celebrating his triumph over His enemies; St. Paul (who had been so great an opponent of the Gospel) is a captive following in the train of the triumphal procession, yet (at the same time, by a characteristic change of metaphor) an incense-bearer, scattering incense (which was always done on these occasions) as the procession moves on. Some of the conquered enemies were put to death when the procession reached the Capitol; to them the smell of the incense was *οσμη θανατου εις θανατον*—*an odor of death unto death*—to the rest who were spared, *οσμην ζωης εις ζωην*—an odor of life unto life." God was making the apostle a wonderful example of his power to both subdue and save. The willing captive here takes part in the triumph.

> Savour of death unto death.... of life unto life, is well explained as being—"*an odor* arising *out of death* (a mere announcement of a *dead Christ*, and a virtually lifeless gospel, in which light rebels) *were* the gospel message), *ending* (to the just and natural consequence, to death (to the unbelievers); (but to the believer) *an odor arising out of life* (i. e., the announcement of a risen and *living* Savior), *ending in life* (to the believer)."

### PAUL'S MINISTRY.

We will in this article endeavor to confirm, from Paul's explicit teaching in his writings in other places, that the interpretation, given in a former article, of 2 Cor. iii. 14, was correct; viz: That it was *the covenant* and not *the veil* that "is done away in Christ." Our readers will have noticed that this signification of the apostle's language was sustained by several references to learned translators and commentators, as well as to the original text.

Before, however, appealing further to his direct testimony we will quote from Moses himself in order to learn precisely what the old covenant, to which Paul alludes in his writings to the churches, was as defined by the lawgiver himself.

From Ex. xxxiv. 1-3, we learn that the Lord directed Moses to hew two tables of stone like unto the first, and, says the Lord, "I will write upon these tables the words that were on the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the Mount. And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone." Passing now to verses 27-29, we read: "And the Lord said unto Moses, Write thou these words; for after the tenor of these words, I have made a covenant with the children of Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant the ten commandments. And it came to pass when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the Mount, that Moses wist not that the skin of his face shone while he talked with him."

Here we have the renewed giving of the ten commandments upon two tables of stone written in words, or letters, and not only expressly called the "words of the covenant of the ten commandments," but also "a covenant made with the children of Israel." It was in receiving this old covenant that Moses face was caused to shine. Will our readers peruse the entire chapter and carefully compare it with what we wrote in our last, especially with what Paul said to his Corinthian brethren about Moses' face, and about this "ancient covenant written in letters and graven on stones" being "done away in Christ." As this is an account of the giving of the tables the second time we will refer our readers to another place where Israel's Lawgiver, Moses, gives an account of the receiving of the first tables which he broke. We will quote from Deut. ix, 8-11: "Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. When I was gone up into the Mount, to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the Mount forty days and forty nights, I did neither eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the Mount, out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." We turn now to Deut. iv, 11-13, for a brief account of the circumstances attending the giving of these two tables which "were written with the finger of God:" "And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: Ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

From these quotations we learn two facts; that the ten commandments, were God's covenant and that this covenant was made with Israel alone. Moses, speaking of this very covenant made with the children of Israel at Horeb, says: "The Lord made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are alive this day." Deut. v. 2, 3.

Speaking of the Sabbath as a sign of this covenant, the Lord commanded Israel, saying, Ex. xxxi. 16, 17: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." The covenant made upon Sinai, or Horeb, with Israel, of which the Sabbath was the sign, was written in the first place by "the finger of God" upon the two tables of stone, which Moses broke on account of Israel's sin; and was afterward rewritten, not by God, but by Moses on another set of tables. This covenant, as our quotations show was made with Israel alone, and unknown to their fathers. These tables of the covenant, written by Moses, were placed in an ark or chest, of which the cover was the Mercy Seat, and this ark was placed in the Most Holy Place of the Tabernacle, and as these tables were called "the two tables of testimony," the ark containing them was called "the ark of testimony," and the tabernacle itself was called "the tabernacle of testimony." We will once more see how Paul treats this ancient covenant as connected with the ark and sanctuary places. We will give the apostle's allusions to this covenant on the tables, within the ark, and in the most holy place of the tabernacle, in the translation made by the Revisers.

Speaking of the Son of God as High Priest and Mediator of the New Covenant, Paul says: "But now hath he obtained a ministry the more excellent, by how much also he is the Mediator of the better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them he saith, Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them forth out of the land of Egypt: for they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart will I write them; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his fellow citizen, and every man his brother, saying Know the Lord: for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more. In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

Now even the first covenant had ordinances of divine service, and its sanctuary was in this world. For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy Place. And after the second veil, the tabernacle which is called the Holy of holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant." Heb. viii. 6-13 and ix. 1-4. Here we find the same tables of the covenant, that Moses repeatedly says was made with Israel, in the ark and in the most holy place of the sanctuary which was in this world. Like Moses, Paul—quoting from the prophet—says this covenant was made with those that God led forth from the land of Egypt, or with Israel. And it is this very covenant—written on "the tables of the covenant," the ten commandments, as Moses explicitly shows; and which tables were in the ark, as both Moses and Paul declare—that has waxed old and vanished away before the glories of the "new covenant," the "better covenant" of which Christ is the Mediator.

Following the inspired teachings of Paul, who was made "an able minister of this new covenant," we have reached the same result that we did in our former article, viz: that "the old covenant is done away in Christ"—has vanished away before the new and everlasting covenant, of which the Son of God is both Mediator and High Priest. With the vanishing covenant vanishes its "sign" the Jewish Sabbath. If it is made binding under the arrangements of the new covenant, it must, as an institution, be re-enacted, and the special reason for this re-enactment given.

In our next we propose to show just what instructions Paul, as a chosen minister of the new covenant, and teacher and apostle of the Gentiles, has actually given about the Sabbath, the *sign* of the old covenant made with Israel. So far our sole guide has been the Scriptures. We have sought no help from the learned, only as to the grammatical construction and meaning of the original language. If language has any definite signification we have shown that the ten commandments, on the two tables of stone, placed in the ark, embraced the ancient covenant made with Israel, and with Israel alone; and that this *very covenant was done away in Christ*, and had *vanished* when the new covenant was preached by its ministers—Paul and the other apostles.

## Selections.

### PEACE OR WAR.

It is still doubtful whether we are to have a general war this spring or not. It depends upon many contingencies. There are certainly only two nations that desire a war, Russia and Germany, and these nations have no wish to fight each other. Germany wishes to fight France alone and Russia to attack Austria alone; but Germany does not wish to see Austria destroyed, and Russia does not wish to see France reduced to a second-rate power. There can be no certainty of war, then, unless Germany and Russia either come to some agreement or make up their minds to fight each other. If there were no other strong nations in Europe an agreement would be easily come to. Germany would pay for Russian neutrality by giving her a free hand in the Balkan Peninsula. It seems probable that Germany has already proposed this, but that Russia hesitates to accept, through fear of Italy and England, who might unite with Austria and Turkey to resist the advance of Russia to Constantinople.

We are just now at this point of uncertainty; but Europe is in such a condition that an accident may decide the question of peace or war before any arrangement has been come to between Russia and Germany. The old Emperor of Germany may die. The Czar may be led by the war party in Russia to take some hasty step in the Bulgarian question. France may suddenly take fire at the threats of Germany, or Montenegro may begin the war in Herzegovina. On the whole, there are at least six chances out of ten that we shall have an outbreak of war within two months. As it must come sooner or latter, it is perhaps as well for it to come this year as next.

Bismark was undoubtedly right when he asserted in his great speech before the German Parliament that another war between France and Germany was inevitable. France has never accepted the loss of her provinces, and the one thing that the Republic has steadily adhered to has been the policy of developing the army. It is now larger than that of Germany and is rapidly reducing the government to bankruptcy. At the first favorable opportunity France intends to attack Germany; of this there is no doubt, and the Bulgarian question gives them some hope that they may now win the support and aid of Russia. It seems to me that Bismark had some reason for alarm, although France would not have declared war at this time without the countenance of Russia. She is not ready for it. It would seem that Bismark also hoped to be able to secure the friendship of Russia and thought it a favorable time to provoke the French to war. It is a dangerous game that he is playing, and if it ends in war the result is doubtful.

Russia meanwhile maintains her hostile attitude toward Bulgaria, and is using all her influence to create disturbance there. The Bulgarian deputation which has visited the capitals of Europe is now in Constantinople. It has received assurances everywhere that the independence of Bulgaria will be maintained, and it feels itself in full accord with the Turkish Government as to what ought to be done; but, according to the treaty of Berlin, it is necessary for all the Powers to assent to the choice of a Prince, and Russia holds out in her refusal to agree to any one until after the full satisfaction of her demands. It is evidently her purpose to postpone a settlement until the events of the spring make it plain whether the time is favorable for her to occupy the country. Meanwhile her demands are such as the Bulgarians cannot accept. She demands the abolition of all existing government in the country—the electing of a new Constituent Assembly under Russian supervision, the election of a Prince to be named by Russia, a revision of the constitution, the practical incorporation of the army into the Russian army, and the acceptance of two or three Russians appointed by the Czar as the principal ministers of the Prince. She claims that all this will give her only that legitimate influence to which she has a right under the treaty of Berlin, and the latest official announcement made declares that on these points she will yield nothing. As the Bulgarians naturally refuse to make this wholesale surrender the Russians are trying, unsuccessfully thus far, to stir up a revolution against the existing government.

If this had been simply a question between Russia and Bulgaria, it would have been settled long ago by armed force, and the Bulgarian patriots would have been in Siberia before this time. Indeed, it would have been folly for them to resist at all. But thus far Russia has been restrained from carrying out her will by the fear of finding herself opposed by a coalition of Powers. France and Germany may be ready to sacrifice Bulgaria for a Russian alliance, but no Power in Europe desires to see this advance of Russia toward Constantinople. They may not care much for the Bulgarians, but they see that their own interests are involved. Austria and Turkey especially understand that their fate depends upon that of Bulgaria. Sooner or later, if not this spring, they must resist the occupation of Bulgaria by Russia in a life-and-death struggle. They may yield now on account of the unfortunate condition of the other European states, in the hope of finding allies later; but neither Austria nor Turkey can long exist with Russia firmly seated on the Balkans.

Russia will have to decide within a few weeks whether to strike now or to compromise with the Bulgarians and postpone her advance to a more favorable opportunity. It is hard to see how she can hope for a more promising chance than the present one. Germany and France are engaged in their own conflict. Austria is totally unprepared for war, and cannot possibly complete her preparation this spring. Turkey is bankrupt. England is absorbed in the Irish question, and her new democracy cares no more for Constantinople than for the man in the moon. Her government is liable to be overturned any day, and cannot act with vigor on its own convictions. Italy is in the midst of a great political crisis. If war really breaks out between France and Germany, or if the present state of expectation of war continues, it would seem probable that the Czar will either attack Austria directly or occupy Bulgaria and put Montenegro forward to raise an insurrection in Bosnia and Herzegovina.

It is undoubtedly the most critical moment that Europe has seen since 1815. It is not simply the fate of Empires or the liberty of the Balkan Peninsular which is involved, but the civilization of the world. It is the crisis of that struggle to which Napoleon looked forward when he predicted that Europe would one day be either Cossack or Republican. Russia today makes no secret of her determination to overthrow "the rotten civilization of Western Europe" and to replace it by a new civilization of her own. The editor of the paper which proclaims this most loudly is Katkoff, the most influential adviser of the Czar. If his dream can be realized, if he can make Russia supreme at Constantinople and as far as the Adriatic—taking in all the Southern Slavs; the Czar will certainly be in a position to dominate all Europe and to crush out all liberalism in his own Empire. For the sake of Russia as well as of Europe, it is to be hoped that this scheme of conquest may never be realized.

It is not a new one. It has been attempted many times, and so often it has failed. Now a new barrier stands in the way of Russia. In all her former attempts she has had the sympathy of the Christian population of Turkey, but she has this no longer. Roumania, Bulgaria and Servia have tasted the sweets of liberty, and their submission to Russia would be a return to slavery—a more hopeless bondage than that from which they have escaped. They understand this perfectly. They would be glad to have Russia for a friend. They have strong sympathy with the Russian people, who are of their own race and religion, and are quite ready to pray for the Czar; but they have no desire to be devoured by the Russian bear. So long as there is any fear of this, they would rather dispense with his friendship.

I believe that this new barrier more than compensates for the increasing weakness of Turkey, and that Russia is as far off as ever from the conquest of Constantinople. We had an illustration here the other day of the hostility of the Greeks also to Russia. A new Patriarch was to be elected and Russia used the customary means to secure the election of her own candidate, who, by the way, was a liberal and worthy man; but he was defeated and an open enemy of Russia was chosen. This hostility of the Christians, of the East to Russia is comparatively a new thing and arises from their growing conviction that she is the only Power which they have to fear. Their own desire is to be let alone, that they may work out their own destiny in their own way. Bulgarian, Greek, and Armenian alike are ready now to say to Russia, "We want neither your honey nor your sting." It is not ingratitude on their part. They would gladly have been the good friends and allies of Russia, but she herself, by her agents and by her press, has made them understand that she wants not friends but subjects. To them the impending war seems a matter of life and death.—*George Washburn, in Independent.*

## Publisher's Notes.

A few to whom we sent letters, notifying them that their subscription has expired, and requesting a few lines of instruction as to their wishes in the matter, have not favored us with a reply. To do business honorably we must have a definite understanding with each other, so we ask all who have not yet answered, to do so at once. Any one who cannot pay for our paper will be furnished *free*, by asking for it.

Fathers and mothers, read the advertisements in another part of this paper of new books for the young. Remember, your child *will* read something, and in this day of trash in the literary world, designed specially for the young, it is the positive duty of every parent to place good books in the hands of his child.

Bro. J. P. Wyethe writes under date of Mar. 28, that it will be about three weeks before his new book "The Eastern Question" is ready for delivery, so that by the last of next week we hope to be able to fill the orders we have received. Send in your orders, and get one just as soon as the book is ready. Price $2 50—or with "The Coming Age," the two together, $3.00.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50 Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at one-half price. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in the hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

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## Poetry.

### GOD PRAISED BY THE CREATION.

The sun that walks his airy way
To light the world, and give the day;
The moon that shines with borrowed light;
The stars that gild the gloomy night;
The seas that roll unnumbered waves;
The wood that spreads its shady leaves;
The field whose ears conceal the grain,
The yellow treasure of the plain,—
All of these, and all I see,
Should be sung, and sung by me:
They speak their Maker as they can,
But want, and ask the tongue of man.
Go search among your idle dreams,
Your busy or your vain extremes,
And find a life of equal bliss,
Or own the next begun in this.
—*Thomas Parnell.*

## Communications.

PAYNOR, OHIO.

*Dear Restitution:*

This article was intended for the *Voice*, a prohibition paper printed in New York, and this article was sent there for publication, and was refused on the ground that they did not publish any thing of a religious character, as that paper was solely devoted to politics. So I thought that I would send it to THE RESTITUTION, and if you consider it worth a place in the paper you can print it. I think that the person who wrote on "the coming man" through the *Voice*, thinks that the good time which is to come, is to be brought about by, or through the prohibition party.

REPLY TO AN OPEN LETTER ON "THE COMING MAN."

*Editor Voice:*

I see in the Sept. No. of the *Voice*, an article written by some one (addressed) an open letter on "The Coming Man," which I have read with deep interest. Our friend says, who is to be the coming man is a question of absorbing interest. He also says that we cannot afford to make a mistake as to who the coming one will be. And in that I fully agree with him, and that we may give the trumpet no uncertain sound we will take the word of God as our guide in answering our friend's most important question. But right here I may be met with the objection, What has the Bible to do with politics? I claim that the Bible has more to do with politics than most people are inclined to think. They have the meaning of the word politics being the science of government (and good government is what is needed).

Then religion intelligently understood is a political question of the very highest order. The word religion as defined by our National Standard Dictionary is a system of faith and worship. And as the Bible alone reveals that system of faith, or things to be believed, we shall appeal to the divine record for light upon this great subject. Now this system of faith embraces the covenants of promise which God made unto Abraham and his seed, whom Paul affirms to be Christ, and which promise is that "they should inherit the world;" and that covenant made to Abraham and Christ, also includes the kingdom of God as embracing all the kingdoms of men, as I hope to be able to prove. Now while our friend beholds the coming man as through a glass darkly, yet there are some rays of divine light which seem to penetrate his mental vision, and if he will patiently bear with me, I think that we can extricate him from the dilemma into which he, with a host of others, has been thrown. This great personage, which looms up before his vision (like Nebuchadnezzar's image of old) is, as I believe, the Lord Jesus Christ, because our friend uses language to describe his coming man which will only apply to God's appointed King, and almost the same which the disciples used when Christ rode into Jerusalem, see Luke xix. 38, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." Such language will only apply to our Savior, and no doubt will be reiterated when he comes again to set up his kingdom. Jehovah once possessed a kingdom on the earth in the hands of the nation of Israel, and it is this same kingdom which he has promised to give his royal Son Jesus, as I hope to show. I will first invite your attention to Exodus xix. 5, 6, God spoke through his servant Moses to the children of Israel saying, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Turn also to 1 Chron. xxviii. 5, "And David said, of all my sons, (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord, over Israel." In another place it is said, that "Solomon sat upon the throne of the Lord, as king, instead of David his father, and prospered, and all Israel obeyed him." Now it was not until after the nation of Israel rejected God as their King that he overthrew their kingdom. See 1 Sam. viii. 7. And to prove that the kingdom was afterward overturned, see Ezekiel xxi. 25–27. "And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord, remove the diadem and take off the crown, I will overturn it, and it (the kingdom) shall be no more until he come, whose right it is, and I will give it him." But long before God overthrew this Israelitish kingdom on account of their many sins, he made a promise unto David, that he would raise him up a son, that would build up his throne to all generations. By the mouth of Isaiah the prophet, God says, "And I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called The Lord our Righteousness," also Jeremiah xxxiii. 20. "Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Isaiah ix. 6–7. "For unto us a child is born, unto us a son is given, (now mark) and the government shall be upon his shoulders, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth, even forever." Now please turn to Luke i. 30–33, "And the angel said unto Mary, Fear not for thou hast found favor with God, and behold thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." But says an objector, Christ is now reigning on David's spiritual throne in heaven. To which I reply, that David never possessed a throne there, I think that the apostle Peter settles that point. See Acts ii. Peter was preaching the gospel, and it was about this restored Israelitish kingdom, and was proving to the Jews that this same Jesus whom they had crucified, was the one who was to occupy David's throne, verse 29, "Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his grave is with us unto this day. Therefore, he (David) being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. David seeing this before, spake of the resurrection of Christ, verse 34, for David is not ascended into the heavens, but said himself the Lord, said unto my Lord (Christ) sit thou on my right hand until I make thy foes thy footstool," Peter in the third of Acts, tells his brethren to "repent, for killing the Prince of Life, and to be converted, that their sins might be blotted out, when the time of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." If God means to restore all things instead of burning them up, will not the throne or tabernacle of David be one of the all things to be restored when Jesus comes? Indeed the disciples were so anxious about its restoration that just before his ascension to heaven, they asked of him, "Lord wilt thou at this time restore again the kingdom to Israel? Christ knew that he would not enter upon his reign at this time; he therefore deemed it best to tell them it was not for them to know the times and seasons that the Father had put in his own power. King Herod understood Christ's reign to be literal, and expected that the new rival king would dispossess him of his throne. He, therefore, demanded where Christ was born, and then sent soldiers to go and slay all the infant children in that region of country. But the heathen did not need to rage then, and the people imagine a vain thing. For God was not ready yet to set his King upon his holy hill of Zion. I will now prove that the kingdoms of this world belong to God's anointed Son Jesus: Psalms ii. God says unto him, "Ask of me and I will give thee heathen, or nations, for thine inheritance and the uttermost parts of the earth for thy possession" also Rev. xi. 15, "And the seventh angel sounded, and there was a great voice in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Also Daniel xi. 13–14, "I Daniel, saw in the night visions, one like the Son of man, who came with the clouds of heaven, and came to the Ancient of days; and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting one, and his kingdom that which shall not be destroyed, and the Lord shall be King over all the earth, in that day. There shall be one Lord and his name one," Zech. xiv. 9. I think that I have proved who the coming one will be of whom we hear so much said. I also think that I have proved who is the rightful heir to David's throne, and also to the kingdoms of men. Although this kingdom of God, or kingdom of heaven will be located on the earth, and will be just as real and visible as any other kingdom, yet it will be divine, and ruled on the plane of spirit as its rulers will possess spiritual or glorified bodies. This is the kingdom in which all true believers in the gospel are invited to participate. And human governments are but a type of God's divine administration. Now if our friend wishes to know when the kingdom will come for which we are taught to pray, I answer Matthew xxv. 31, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," which is the throne of his father David.

And now thou great Jehovah who didst send thine only begotten Son into the world to suffer and die to redeem lost and fallen man, and didst allow him to be mocked, and to have a crown of thorns placed upon his fair brow in derision of his right and just claims to the throne; will thou grant to remove the veil which is over the face of all nations that the people may be made to see and understand thy wise and glorious purpose in sending thy beloved Son into this, our world. Submitted in the Spirit of love.

S. V. REGAL.

## Selections.

### THE FIRST PRAYER MEETING.

Let us transfer ourselves, through time, to the year thirty-three of the Christian era, and through space, to Jerusalem, a city renowned in both sacred and secular history. We are there on the day of our Lord's ascension, the fortieth after his resurrection. It is a bright day in early summer. The city is unusually quiet, for the multitude that were here at the Passover have returned to their homes, and will not again throng the streets till the feast of Pentecost, ten days hence. The mountains round about Jerusalem," terraced with vineyards, and dotted with orchards of the olive and the pomegranate, present a picturesque panorama. The sun, high up in the heavens, pours his fervors upon hill and valley. The heat is oppressive, and we covet the free atmosphere and the genial shade of suburban retreats. From the house roof we see the temple, lifting high its gilded dome and its many turrets, and we long to go around it, and enter it as far as we may, and study its architecture. Other places we wish to visit, as the pool Bethesda, and Pilate's palace within the walls, and Gethsemane, and Calvary, and Joseph's tomb, "the place where the Lord lay," without the gates; yea, and more remote spots of special interest, as Bethlehem, and the Jordan, and Bethany, and Emmaus.

From our place of observation, we have a full view of the western slope of the Mount of Olives. As we look in that direction, we see eleven men slowly descending by the path that leads over the hill from Bethany. Passing not far from Gethsemane, they cross "the little brook by the way," and enter the city by the north-eastern gate. Soon we see them in the street below us, that leads along the western side of the temple area directly toward Zion. We are interested in their appearance; they seem to be profoundly affected by something they have witnessed, and, with hurried step are hastening to convey to others the intelligence. We descend and follow them, till they come to a private residence, where they know that their presence is ever acceptable, and where they have often been with One who is not now with them. The house is in a narrow, retired street, away from the marts of business, the thoroughfares of fashion, and the mansions of aristocracy. We pass, after the heated and dusty travellers, into a quadrangular court, and then along the corridor, and up a winding staircase into "an upper room" that has often been the gathering-place of the meek and lowly. It appears to us more cheerless than attractive. The windows are unglazed, the floor is uncarpeted, the seats are of the Judean form. There we find a number of persons, both men and women, as if waiting for the arrival of others, and we soon discover that the eleven are the expected comers. But a few words are exchanged before we understand the whole matter. The little company are collected, under new and interesting circumstances, for Christian worship. Their Lord and Master has withdrawn from them bodily, and returned to heaven. They are not without him; they are thrown upon one another for solace and communion. They are about to engage in a social devotion; they need it for consolation and spiritual refreshment. No priest is present with his vestments and censer; and if there were, this is not the place for him to officiate. No one seems to have the precedence. Their whole appearance indicates lowliness of condition. The men are mostly fishermen from Galilee, and the women are of the same gradation of society. None of those who were secretly the friends of their Master are present. Not one has the degree of cultivation that would point him out as a fitting leader. They do not appear as if, by any means, they could ever make a noise in the world, or do anything that would provoke even the contempt of their superiors. A more unpromising convention of embryo reformers could not easily be collected. What ends do they propose by this meeting?

As we observe their countenances, deeply graven with significant lines, we perceive the indications of anxiety. Some burden is evidently resting upon every heart. They have come together under the influence of strong affinities. Kindred trials, exposures, affections, sorrows, hopes, have made them intimate, friendly, mutually sympathizing. They must be a society by themselves, or stand alone in their individuality, unbefriended, having no associates. Only to one another, in guarded words and subdued tones, can they speak without reserve. They are under a common pressure; they have common griefs and apprehensions, common remembrances and anticipations. Everything outward and inward conduces to their union. They are not perfectly calm. The varied, exciting scenes through which, in the last six weeks, providence has conducted them, are not forgotten. Their nerves, ordinarily hardy and insusceptible, have been rendered especially sensitive by the rapid succession of strange events, some very depressing, some very elevating, all unexpected and surprising. Whatever may at times have been their boldness, fearlessness, self-reliance, they are now exceedingly timid and apprehensive. A little flock, weak and unprotected, they are an outcast fraction of the social mass, crushed by a mountain of reproach. Identified with him whose name and cause have been publicly branded as superlatively infamous, they are little less than proclaimed outlaws, and but for their insignificance, would be hunted to the death, as was their Master. Were it known that they are assembled as the followers of Christ, they would soon have priest and elder and scribe and soldier down upon them. But they are not feared, they are not hardly suspected. Pilate knows them not, and cares as little for them as he cared for their Lord. The Sanhedrim do not imagine that, having lost their Leader by public execution, they will be likely to rally and attempt an organized movement. Their danger therefore, so long as they meet secretly, is not great. Yet they are not wholly at ease. Every foot-fall, every sound, in the court or in the street, causes them to listen, and awakens solicitude. Their minds are unsettled, confused. The past is crowded with conflicting recollections; the future is impenetrably obscure. We do not wonder at their tenderness and solemnity.

The eleven disciples—alas! the twelfth is missing!—have, as we saw, just come in from the Mount of Olives, that part which overlooks Bethany. Their eyes are red with weeping and earnest looking. Their hearts palpitate with strong emotions. They have had a tender, parting interview with their Lord. They have heard him with strained vision, taken their farewell look as the cloud "received him out of their sight." For their precious lingering at the place where they last saw him, they have been gently rebuked by messengers from heaven, and assured that their departed Friend should come again according to his promise. Since they came in, they have related the facts with as much of order and minuteness as their agitation would permit. All are affected with a profound interest. There is much that they do not understand, and many questions are asked. They remember intimations of future developments; but their faith has never half embraced them. When their Master died, and was sleeping in the tomb, they gave up all as lost. They had thought that he was the promised one "who should have redeemed Israel;" but his death had darkened that prospect. When he rose and demonstrated to them "by many infallible signs," his identity, they were as much surprised as they were gladdened; for, though he had plainly foretold, they had not really expected, the event. Some of them went to the sepulchre on the morning of the third day, not to see if he had risen, but to embalm his body for permanent preservation and repose. Now that he has ascended, they have mingled feelings; rejoicing that he is out of the reach of harm; sorrowing that they have lost his personal presence, his endeared society, his instructive counsel, his wise leadership. They remember that he said he would send "another comforter," who should supply his place, and render them important service; but into the full purport of that promise they have not entered. The denser shades are removed; Providence has shown them how light may arise out of obscurity; but as yet they see nothing clearly; all is misty and indefinite. He has charged them to do a certain work, and promised to give them success; but when, or where, or how to begin, they do not know. He commanded, "Tarry ye in Jerusalem until ye be endued with power from on high." He promised, "And ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Those words are floating in their minds, and putting them upon the stretch of inquiry; but their meaning is not fully apprehended. The command they can obey; they can remain in Jerusalem rather than return to Galilee; but what is that "power from on high" for which they are to wait? What are they to understand by the coming of the Holy Ghost upon them? A wide field is assigned them for a certain service. What is that service in either form or design? What is it to be Christ's witnesses in such a field, embracing first the city where they are, then the surrounding country, then the adjoining province, then the entire world? Here are problems of magnitude, and, in their present state of mind, difficult of solution. They confer together upon these subjects, but no one seems to have any definite ideas; no one proposes a plan of action. They perceive no door open for a commencement of operations. They remember that their Lord gave them a broad commission, "Go ye into all the world and preach the gospel to every creature," and they are at no loss respecting what he meant by preaching, for he had set them the example, and some of them had known something of the work by personal experience. But the order of procedure was specified. "Beginning at Jerusalem;"—that was a special command. How to obey it they knew not. Were they required to go to Egypt, or to Asia Minor, or even to Rome, and begin, they would be off tomorrow with heart and hope. But to commence in Jerusalem, the headquarters of opposition; to vindicate their Master's claims where the prejudice against him is the strongest, and the hatred of his name the most virulent; to declare his innocence to the people whose hands are yet red with his blood; to attest to his resurrection in face of the belief that they have stolen his body from the tomb; to say that he has ascended to heaven, whence he will return to be King of the world; to exhibit him as the one, the only, the all-sufficient Savior of men—how can they do all this? They regard the obstacles as insurmountable. They feel their own weakness as they never before felt it. Their hearts are tender; but their understandings are dark; their courage is feeble; they are in suspense, not knowing what to do. They seemed walled in by difficulties too high to be scaled, too solid to be broken. True, their Lord has said, "All power is given unto me in heaven and in earth;" but he has left them, and their feeling is one of desolation. In what direction shall they look for relief? Discussion kindles no light; they have no counsellor; they have no wisdom of their own. If help shall come, it must be from above.

Important fragmentary as is their faith, they believe in prayer. Old Testament Scriptures teach abundantly the acceptableness and the efficacy of prayer. They have often heard their Master pray; he has taught them to pray, he has assured them that whatsoever they should ask in his name, it should be done for them by his Father. What is so befitting their present condition as prayer?

No sooner is it proposed than all consent, and immediately all are upon their knees. If now we listen, we shall hear prayer that is prayer, and the mumblings of a form, but the expression of felt want. Silenced as these persons are, shut up as we see them, to this one resource, we are not surprised that they are "of one accord" in the exercise—agreed as touching the thing which they ask. We have in them a specimen of true social devotion. Their necessity is one; their source of supply is one; their hearts beat in unison before the mercy-seat; the petitions presented by one bear the signatures of all; they are unanimously in full sympathy with their object and with one another. They need light, and all as one ask for light.

These are holy hours; this is an oratory such as the world has never seen. Jerusalem is ignorant of the power that is here getting hold of the throne—a power that will yet shake this metropolis of pride and unbelief.

The shades of evening come over them, wearied with excitement, and, agreeing to meet again, they embrace, speak words of cheer, and separate for the night. We have seen the beginning of the First Prayer Meeting; we have a presentiment of something more and better. These people, we are sure, have commenced their work at the right point and in the right way.

Let us now come back to our homes and to the nineteenth century, and look at what Christianity has become and has done. There, in that small upper room, we have seen the rudimental Church consisting of a few individuals, unorganized, feeble, hated, strengthless. What could they do? They had no learning, no property, no influence. They were shut up to one course. They availed themselves of the one means to which they were restricted, and as we shall repeat our visits, we may see wonderful results from that simplest of all agencies, a primitive prayer meeting. In that which we have seen, the first of the kind, we see cradled the infant cause of Christ. There is the earliest development of Church life, the budding germ of that enterprise which will soon expand into largely comprehensive results. How instructive the lesson!

It may not be said that the prayer meeting is the life of a Church; but it may be said that it is the nurse of a Church's life, the manifestation of its life, the measure of its life. The Head of the Church, by arranging that prayer meeting in Jerusalem so soon after his ascension, indicated his will and our duty. He made it the type of a permanent lesson. He intended that we should learn from it the condition of spiritual prosperity. If we would have his favor, conveyed under the best circumstances for ourselves and others, we must have a place for social devotion, and we must "continue in prayer and supplication." That church is the most prosperous which is, not the largest or wealthiest or genteelest, but, the most prayerful; which maintains, unitedly, vigorously, the best Prayer Meeting.

### COUNT BEUST ON THE JEWS.

Count Beust was a Protestant, and his religious convictions were known to be sincere and deep-rooted; but he was no fanatic. While Prime Minister of Saxony, he always did his best to prevent the Jews of that kingdom from being defrauded of any portion of their political rights. He went even further than this, and held that the Jews themselves ought to forbear from seeking to modernize their tenets and their ritual. In his heart of hearts he was convinced that a Jew who abides by the law, and believes in the teachings of his religion, stands a much better chance of becoming a Christian than one who casts the faith of his father to the winds, and has nothing in common with Judaism but the name. Upon this ground he will, when called upon to take sides, rather favor the Orthodox than the Reform party of Jews.

As an instance, the *Ungarische Israelit*, refers to the attitude Count Beust took up, when, during his premiership in Saxony, the question of the introduction of a reform of the Jewish ritual arose. The chief rabbi of Dresden, Dr. Landau, was in favor of the proposed changes, and naturally thought that the prime minister would lend them his moral countenance. But he was greatly disappointed. Count Beust replied to the subjoined terms to the application addressed to him by Dr. Landau:

"You are, no doubt, much better acquainted than I could possibly be with the religious maxims and tenets of Judaism. But it seems to me as if you could not be quite correct in the view you take of the history of the Jewish people. It grieves me to be compelled to differ from you, but my own idea is that in the entire history of the nations of the world, the Jewish nation form the greatest phenomenon. Just think of the Jews who have lived scattered about in the world for thousands of years. Think of the Jews, whose existence as a political fabric was repeatedly shattered and destroyed, and who were, by their enemies dragged away from their homes, and whose very families were forcibly rent asunder. Think of the Jews, who for ages and ages were helpless and defenceless in the hands of a world of foes that had sworn that they should perish, so that the very name of a Jew should for ever be obliterated from the book of history. Does it not appear to you as an insoluble Divine enigma, that these Jews, despite the perennial and unceasing persecutions raged against them, should yet have been able to stand against all that violence?

"Does it not seem to you like a celestial problem that these unfortunate people should have clung all the more tenaciously to their religion, the more harrowing the distress was which they had to suffer on account of that religion? And what power do you think it was that sustained the Jewish people during that long succession of suffering and affliction? If I were called upon to read this riddle, I should say that the solution was contained in the phrase, the Jewish faith. This faith was undoubtedly the power that saved the oppressed Jewish nation from entire extinction. Its enemies could turn the individual members of the Jewish race adrift, and could inflict any amount of material injury on them, but no earthly power was able to rend the spiritual tie, that is to say their religion, which drew and kept them together when they were scattered about all over the world. This is an historical truth that every one ought to bear in mind, most of all the Jews themselves. They ought surely not to seek to sever that spiritual tie, which has preserved its virtue for thousands of years. These are the grounds upon which I should be sorry to see any innovations introduced which in their turn would be sure to give way to more radical changes."

The paper from which we have been quoting, adds that so long as Count Beust remained at Dresden, no reforms of the kind contemplated were introduced in their ritual, but no sooner had he left that city, than the Jewish congregation of Dresden was split up in several factions, the bulk being in favor of leaving well alone, while others wanted a moderate reform, and a third party claimed the radical changes which Count Beust had so forcibly animadverted on some years before. The same paper also says that while at Vienna Count Beust made use of all his influence in favor of the Orthodox section of the Jewish congregation of the Austrian capital.

### The Diffusion of Blessings.

The globe of the earth is surrounded with a mass of atmosphere extending forty or fifty miles above the surface. Each particle of air is a luminous centre, receiving its light from the sun, and it radiates light in every direction. Were it not for this, the sun's light could only penetrate those spaces which are accessible to his rays. Thus, the sun shining upon the window of an apartment would illuminate just so much of that apartment as would be exposed to his direct rays, the remainder being in darkness. But we find, on the contrary, that although that part of the room upon which the sun directly shines is more brilliantly illuminated than the surrounding parts, these latter are nevertheless strongly illuminated. In the social world, too, there are luminous centres. These are noble souls, who, being especially blessed themselves, diffuse in every direction some of the blessings which they have received. Were it not for them, and their power of spreading brightness, goodness, and joy, the world would be indeed rayless and cold.—*Dr. Lardner.*

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886, "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning June seems to confuse some, and to be taken to mean January, "Jun" stands "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Every section of the Good—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth. This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 176 Grand st., cor. first floor, Brooklyn, N. Y.

# Poetry.

## DIVINE LOVE.

Could we forbear dispute, and practise love,
We should agree, as angels do above.
Where love presides, vice there alone doth find
No entrance there, but virtues stay behind:
Both faith and hope, and all the meaner train
Of moral virtues, at the door remain.
Love only enters as a native there;
For, born in heaven, it does but sojourn here.

He that alone would wise and mighty be,
Commands that others love as well as he.
Love so he loved! How can we ever so high?
He can add wings when he commands to fly.
Nor should we be by this command dismayed:
He that examples gives will give his aid;
For he took flesh, that, when his precepts fail,
His practice, as a pattern, may prevail.

His love, at once, and dread instruct our thought.
As man he suffered, and as God he taught.
Will for the deed he takes; we may with ease
Obedient be, for if we love, we please.
Weak though we are, to love is no hard task,
And love for love is all that heaven does ask.
Love that all men would just and temperate make,
Mind to themselves and others feasible sake.

'Tis with our minds as with a fertile ground,
Wanting this love, they must with weeds abound;
(Unruly passions), whose effects are worse
Than thorns and thistles springing from the curse. —*Edmund Waller.*

# Communications.

## Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas.—No. 6.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

Now let us hear the testimony of John the Baptist. He commenced by preaching, "and saying, repent ye for the kingdom of heaven is at hand." Or as rendered by the Diaglott, "Reform because the Royal Majesty of the heavens [Jesus] has approached." Or, in other words, the *King* of the promised Kingdom, is at hand—is come. Or, in other words again, "Of this man's [David's] seed hath God according to his promise *raised* unto Israel a *Savior*, JESUS;" Acts xiii. 23, just exactly as the Angel told Mary; Luke i. 31; ii. 11, 21; and Joseph, Matt. i. 21, 25.

"John bare witness of him [Jesus] saying, This was he of whom I spake; He that cometh after me is preferred before me: for he was before me;" although born six months after John. "No man hath seen God [the Father] at any time; the *only* begotten Son which is in the bosom [tender affections and purpose], of the Father, he hath declared him," or manifested him. He repeats "he was *before* me." What did he mean? How could that be true, if Jesus was a Son of Joseph—a mere man, and not as old as John? The truth is, John knew and understood that Jesus was the promised Messiah, the Son of God—the only begotten Son, as he said; that his origin was in heaven, that he was the Word that was with God and was God, as said by John the Evangelist. For John had been "sent from God," verse 6: "the word of God came unto John," and he was "filled with the Holy Spirit even from his mother's womb;" Luke i. 15, and iii. 2; hence he had been informed about the matter, that the promised King had come; that "the Lamb of God which taketh away the sin of the world" had come. He therefore said Behold the Lamb of God. It had doubtless been revealed to him, that Jesus was first to die for the sins of his people—for the world—before he was to reign. His attention had probably been directed by the Spirit which was in him, to Isa. liii. which informed him that Jesus was to be "an offering for sin, brought as a Lamb to the slaughter." And probably Jesus himself, also told John, when he went to him to be baptized to fulfill all righteousness. Matt. iii. 13–15. But still, John did not have the Father's own positive testimony, until he saw the Spirit descending upon him at his baptism, as the Father had told him, and had heard the voice from heaven saying, "This is my beloved Son." For he says, "And I knew him not: [that is before it was revealed to him, and before Jesus had told him he was the one] but that he should be made manifest to Israel, therefore am I come baptizing with water; * * he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw and bare record that *this* is the Son of God"—the only begotten Son. John i. 16, 31–34. John said to the Jews, "there standeth one among you whom ye know not." (So said Jesus himself; "Ye neither know me nor *my Father*;" and because of their ignorance they crucified him. Acts iii. 17. Was it true that they did not know his father, if Joseph was his father?) Again; John said, "He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." verses 26, 27.

I will here give a quotation from that great and worthy Biblical Scholar, Dr. John Thomas deceased; on the last passage cited. The quotation reads as follows:

"John the Immerser, then, was not sent to introduce One who had no existence until six months after his own birth of Elizabeth; but to herald to the house of Jacob, "the Lord of Hosts, the King of Israel, without whom there is no Savior," (Isa. xliv. 6) and who, as the Great Light, was about to tabernacle among them in the sense of his name IMMANUEL, (*immanu-ail*, DEITY with us).

In what sense, then, was Jesus before John? Certainly not in the sense of being born of Mary before John was born of Elizabeth, because John was born six months before Jesus. John being older than Jesus, he was in that sense before Jesus. But John says, *Jesus was before me.* Hence he existed before John though born after him: * * who "had glory with the Father before the world was;" who was before all things, and by whom all things consist; in whom dwelleth the fulness of the Godhead bodily."

Like the Melchisedec type, he had "neither beginning of days nor end of life; but made like unto the Son of God." This Son of God was a mere man was he? If so, then our Savior's words could not be true; for he said, "Among them that are born of women [that is, by natural begettal and conception] there hath not risen a greater than John the Baptist. He was *more* than a prophet." Matt. xi. 9–11. And yet Jesus himself was born of a woman, and a prophet. Acts iii. 22; but by supernatural begettal and conception. That makes the difference. That is the reason he was the Father's *only* begotten Son. That is the reason why "never man spake like him." That is the reason he was infinitely superior to John the Baptist. That is the reason why so great a man as John was not worthy to unloose his shoe latchet. That is the reason his death and blood as the Lamb of God, could be adequate as an atonement. That is the reason he had the *power* to redeem and save his brother, man. That is the reason his name was called JESUS—Savior,—thus showing his origin, power and mission, to save his people from their sins. It was because he "was begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." By the Holy Spirit, the power of the Highest. He was therefore a Son of Power: not only begotten by Spirit Power, but also "anointed with the Holy Spirit and Power;" Acts x. 38; and subsequently at his resurrection, he became and was declared the Son of God with Power; that is, with still more or greater Power, with a powerful nature or body; being then given *all* power, as he himself said. He is therefore now as Paul says, "the Head of all principality and Power * * upholding all things by the WORD of his Power." This of course does not detract from or lessen the Power of the Father, who is revealed in the Word as the One Being with underived, self-existent, eternal, infinite Power; while to Jesus, all power was *given*. To concentrate the rays of the sun and thereby light a lamp, does not in the least diminish the heat or light of the sun. In the infinite wisdom and purpose of the Father, it was necessary that the "Just One" by whose death and precious blood, fallen man could be redeemed from the grave, and who could be a Mediator between God and man, should be just such a Being —a God-man—Son of God and Son of Man. One "made like unto his brethren," [as to the flesh, or body] that he might be a merciful and faithful High Priest, who could be touched with the feeling of our infirmities; but who at the same time was a GOD in mind or mental organism; in character, name and power; so as to be able to *save* man from those infirmities, and give him a Divine Nature. A Being having the mental power of a God, and at the same time the physical weakness of a man. One who could be tempted in all points like us, yet without sin; and able to succor them that are tempted —*tried*—Diaglott. God's representative and man's representative; mediating between God and man, all the equal friend of each. Nothing less than such a Being could possibly fill the purpose of the Father. Nothing less than such a Being could lay down his life, and take it again, or could *effectually* die on the behalf of man, and as the same time as representative of God. Nothing less than such a Being, could say I proceeded forth and came from God; I came out from Thee; I came down from heaven; I and my Father are one; my Father dwelleth in me; and yet my Father is greater than I; I came forth from the Father; I am not of this world; I came out from God; I am the Son of God; I am the Son of man. It is worse than folly for any person to suppose for one moment, that these words of Jesus himself could possibly apply to a mere man. Never once did he say, hint or admit that he was the Son of Joseph!

John said of him, "In the beginning was the Word, and the Word was with God, and the Word was God. * * And the Word was made flesh, [or became flesh—R. V.] and dwelt among us."

The Roman centurion said, Truly this was the Son of God! The man with the unclean spirit said: What have I do with thee Jesus, thou Son of the Most High God? When those in the ship saw him walk on the water, that was sufficient evidence to them, that he was in paternity, character and power, a God: and they *worshiped* him, for that reason; saying of a truth thou art the Son of God. Paul said, "God's Son made of a woman"—of the seed and flesh of Mary, Gal. iv. 4. Truly he was and is a wonderful Being—now the express image of his Father's person, or *substance*, R. V.,—"a better and an *enduring* substance reserved in heaven for us also." Heb. x. 34—"the image of the invisible God."

## Report of Work.

I am again at home after being absent fifty-five days. Notwithstanding the muddy roads, bad weather and the measles three new places were opened and I did the best I could in the time allotted. The first was an opening for the presentation of the prophecies at Pharisburg (Village), Ohio. Gave them five discourses and quite an interest was manifested to hear more. I had arranged to leave for Bladensburg, Knox Co., O., at the request of a Brother D. C. Robison, who was very anxious to have our views presented to the people in that neighborhood where he was teaching. Preached nine discourses to large and attentive congregations (although at times the weather was very unfavorable), some coming three miles on foot to hear us. The last night had a crowded house, some coming six miles. Brother R. was the only person of like faith in that region, and had not seen one of like faith to talk with in seven years.

At the commencement of the last meeting at Mount Zion Church a request was presented for me to go to Bladensburg and preach in the Disciple Church. Yet there were those that stated they had just become interested in my preaching and were sorry to have me leave. But Brother R. said that I had done all that he desired for the present. A witness had been given, and as he was alone he wanted the truth presented in B., especially as they had requested it. I never felt more freedom than I did there. Was invited to the homes of the leading members of the church, and was specially requested to preach on the kingdom as I understood it, as also the subject of justification. Preached five discourses and received a strong request from the leading ones of the church that if I came near there to come and see them and preach for them, etc.

Brother R. was sick on Sunday evening and unable to attend, but the Disciples took up a collection of their own accord and handed me five dollars, which was gratefully received. Quite a number said come again. Well, if it is the Lord's will the way will be opened. I feel that I am only a servant and am willing to go and proclaim the glorious truth of the coming King to reign in righteousness and perform the mercies that he has promised under his benign reign, and my anxious heart says Amen. I am satisfied that the last message of the coming kingdom is but very little understood, and some are ready to fight it although professing to understand all mysteries and can almost tell the very day of our Lord's return, but ignore "the work that is before him" and what "it means." Oh to be ready to bear some humble position under his rulership, and not bury the one talent given and lose all. If any wish my labors they will please write to me now at my home, Lincolnville, Crawford Co., Pa. Yours in hope,

JOHN T. ONGLEY.

*Dear Restitution:*

Enclosed please find $2.00, which please credit on my account. THE RESTITUTION has been a welcome visitor to my house for several years. In these closing years of Gentile times it is needful that we watch. I have been isolated from the brethren of the One Faith for seven years, and have not had the pleasure of hearing a Bible preacher in that time until recently. Bro. John T. Ongley of Lincolnville, Pa., came here the last Sunday in February, and delivered fourteen discourses. Nine in the Mt. Zion (free for all) Church, and five in the Disciple Church in Bladensburg, O. His meetings were all well attended, some walking four and five miles. All agree that Bro. Ongley preaches the word. Bro. Ongley's meetings in Bladensburg were very interesting. He spoke on the Hope, waiting for his Son from heaven, the tree of life, the kingdom and justification. These subjects were ably presented and we pray that good may be the result. Bro. Ongley is an old man and a very able earnest proclaimer of the word of truth. His favorite theme is the "Age to Come." It has been my pleasure to hear a number of our brethren of the West but none are more able and few as earnest as Bro. Ongley. Let us so live that when the Restorer shall come, we may be found among his jewels. Yours in hope of Eternal Life.

D. C. ROBISON.

## Saved by Blood.

In the heart of Africa, it is related by an Englishmen, that a slave procession passed by and the king called out a poor slave who displeased him in some little way, ordered his men to put their arrows to their bowstrings and avenge the offense with his blood. He went up to the native chief and begged for the poor slave's life, offered him a great deal of money and costly bribes, but the chief turned to him and said: "I don't want ivory, or slaves, or gold; I am go against yonder tribe and capture their stores and villages; I want no favors from the white man; all I want is blood." Then he ordered one of his men to pull his bowstring and discharge an arrow at the heart of the poor slave. The young man, with the instinct of a moment, threw himself in front and held up his arm, and the next moment the arrow was quivering in the flesh of his own arm. The black man was astonished. Then he pulled the arrow from his arm, and the blood flowed, and he said to the chief: "Here is blood; here is my blood; I give it for this poor slave, and I claim his life." The native chief had never seen such a spectacle before, and he was completely overcome by it. He gave the slave to the white man. He said: "Yes, white man has bought him with his blood, and he shall be yours." In a moment the poor slave threw himself at the feet of his deliverer, tears flowing down his face, and said: "O, white man, you have bought Lobe with your blood; Lobe," (for that was his name) "shall he be your slave forever and ever," and ever after he could not make him take his liberty; whatever he went, poor Lobe was beside him; no drudgery was too hard, no task too hopeless. He was bound by the mercy of his deliverer as his consecrated servant. O, friends, if a poor savage heart can thus be bound by the wound of a stranger's arm what should you and I say for those deeper wounds in those two living hands and feet, and the heart that was opened by the spear? If we believe that we are redeemed how can we be but consecrated to him.

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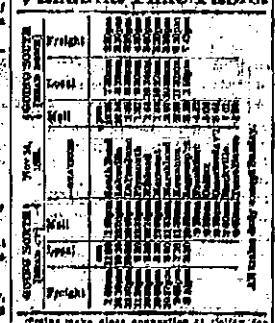


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**TO CORRESPONDENTS:**

THE RESTITUTION advocates the final Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also, heavy belief of the Gospel, repentance, and immersion as are requisite in the forgiveness of sins, and a holy life as a result of a real salvation.

## Communications.

### THE MILLENNIAL AGE.

There is one thing much overlooked even by prophetic students, which is the cause of much obscurity, and also misunderstanding of some portions of Scripture. In the Millennial age there will be at least two great companies of the saved, who while they stand closely related to each other, will be in some respects entirely distinct. There will be the glorified Church, the elect race, the royal priesthood, the Lamb's wife, who will be co-heirs, co-rulers with Christ. These will be composed of the translated and resurrected saints, and they will dwell in "the holy city Jerusalem, coming down out of heaven from God, having the glory of God." Then there will be the restored nation of Israel, dwelling in Palestine, the land of their fathers, and promised to them by solemn covenant, all righteous and holy under the restored theocracy, with prosperity and blessedness abounding all around. Israel restored will be in possession of innumerable blessings, —blessings fortified by transgression, but restored by the Lord's coming and the establishment of a righteous rule; but "the church of the first-born," immortalized and glorified, will occupy a higher position, and more distinguished honor will be conferred upon them. The point we now wish to make is this: the prophets foreseeing the relation of these two companies in the kingdom, and the unspeakable blessedness of both companies, predict various things of them, but do not tell us, in so many words, which belong to the joint-heirs with Christ, the people he has purified unto himself for his own possession, and which belong to the restored and saved and highly favored Jewish nation. Some things that apply to the former do not apply to the latter; and some things that apply to the latter do not apply to the former. If, therefore, we apply the predictions to either company without discrimination, great error and confusion will be the result. And some who oppose the doctrine of the Millennial kingdom, and who are careless about distinguishing between these things, have grossly misrepresented our views. For instance, we teach that in the age to come the inhabitants will wonderfully increase in number. Hence we are charged with teaching that there will be sensual pleasure in the kingdom. Now if they would do simple justice to the subject, they would discover that this increase will be on the part of men in the flesh, dwelling in the land in families, and that Scripture supports us in this teaching. But these predictions do not apply to "the Church of the first-born," to the rulers of the kingdom, for the resurrected neither marry, nor are given in marriage, but are as the angels of God. Other instances could be readily given, and persons desiring to know the truth comprehending the distinction we have made, will have no difficulty in making a right application of the prophecies.

It seems impossible even to conceive of any earthly blessing that is not promised in the Millennial age. Every blessing that Adam and Eve enjoyed before the fall will be enjoyed then: and there will be one blessing in the Millennial age that our first parents did not have, that is, freedom from the power of Satan's temptations. Satan was not bound when they were in Eden, or he could not have tempted them through the serpent; but in the Millennium he will be bound.

No wonder that in that age there will be heard in a peculiar manner the voice of praise and thanksgiving. "Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem." Isa. lii. 9. "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. li. 3. "And out of them shall proceed thanksgiving and the voice of them that make merry." "Thus saith the LORD: yet again there shall be heard in this place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of them that say, give thanks to the LORD of hosts, for the LORD is good, for his mercy endureth for ever." Jer. xxx. 19; xxxiii. 10, 11.

It would be well if the fervent desire of the sainted Fletcher were oftener in our minds and upon our lips: "O, that the thought, the hope of Millennial blessedness, may animate me to perfect holiness in the fear of God, that I may be accounted worthy to escape the terrible judgments which will make way for that happy state of things; *and that I may have part in the first resurrection*, if I am numbered among the dead before that happy period begins."

Many of the Methodists, in opposing Pre-millennial doctrine, are ignorant of the fact that in opposing it, they are opposing John Wesley whom they profess to follow. But on this subject as well as on some others, Wesley's views are kept on the back ground. They are kept on the back ground by the very men who extol his name, and represent his Notes on the New Testament and his Sermons as the proper test of Methodist theology. Wesley was not only a Pre-millenarian, but his views were very clearly expressed. Dr. William Nast, the Commentator, now a very aged Methodist minister, in making a reference to some men of learning in other Churches who advocate this doctrine, says, "I admit that the Methodist Church is not so largely represented, and that at present Pre-millennial views are unpopular among us, but it was not always so. Both John and Charles Wesley, Dr. Coke, as well as Fletcher and Whitefield, occupied Pre-millennial ground." And in the greatest, the fullest, and the most reliable Life of Wesley ever written, this matter is settled beyond dispute. Tyerman gives evidence of this which is most complete. A writer of the name of Hartley, published a work advocating the "Pre-millennial Advent, and the Millennial Reign of Jesus," and Wesley, after reading the work, addressed to Hartley the following letter:—

"Your book on the Millennium was lately put into my hands. I cannot but thank you for your strong and reasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt, so long as I believe the Bible." After introducing this letter, which was published in the Methodist Magazine, Tyerman makes the following most important remarks: "With such a statement, in reference to such a book, there can be no doubt that Wesley, like his father before him, was a Millenarian, a believer in the Second Advent of Christ to reign on earth, visibly and gloriously, for a thousand years. This is a matter which none of Wesley's biographers have noticed; and yet the above is not the only evidence in support of it." So firmly did Wesley believe this doctrine to be in perfect harmony with Scripture, that, referring to the early Christian Fathers who accepted it, he said, "To say that they believed this, was neither more nor less than to say they believed the Bible." Still further evidence of this could be furnished, but the above is amply sufficient to establish the truth of our statement, that Wesley believed the Second Advent of Christ would precede the Millennium. Now the somewhat view—the views so prominent in Methodist teaching today—holds out a time of wonderful glory and blessedness for the Church before Christ comes; the Scriptures hold out no hope of a Millennium of blessedness until he does come.

SILAS HENN.

**Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Del., by Dr. I. C. Thomas.--No. 1.**

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

Isaiah certainly told the truth and declared the purpose of God, when he said Jesus should be called Wonderful: for "never man spake like this man." More than seven centuries before Jesus was born, the Father said by the mouth of Isaiah prophetically, "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called WONDERFUL, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa ix. 6. Yes, the Savior of the world was and is a Wonderful Being from his birth. Son of man, yet Son of God. Born of Mary, yet he proceeded forth and came from God. He was in the Father, and yet the Father was in him. He was a man in body or nature, yet in mind and character a God. He was in all things made like unto his brethren, yet in all things he had the pre-eminence. He was the fruit of David's body, and yet he came down from above. He was the Son of David according to the flesh, and yet he was not born after the flesh, but after the Spirit. He was of the seed of David as to the flesh, and yet not begotten by David nor any other man, but of God. He was a Being in human nature, yet his father was not a human being, but as he said, John v. 18, "God was his Father." He was born of a woman, yet begotten by the Power of God. He and his Father are two persons—Father and Son—yet he said I and my Father are one. He was made in the likeness of sinful flesh, and yet was without sin. He was born to die for the world, yet was born to be King of the whole earth, over all nations. He was to be equal to the Father in one sense, and yet he said my Father is greater than I. He was to be despised and rejected of men, and yet exalted to the throne of God. He was to die on the behalf of man, and yet as the representative of God. His name was to be a reproach among men, and yet the only name given among men whereby they can be saved. He was before Abraham, and yet Abraham's seed or son. He was to be the root of David, and yet his offspring. He was to be David's son, and yet his Lord. He was to have neither beginning of days nor ending of life. He says of himself, I am Alpha and Omega, the beginning and the end, the first and the last: he that liveth and was dead; and behold I am alive forevermore. To our finite minds all this seems paradoxical: nevertheless it is not only true, but the greatest and most important truth ever made known to man. How is it possible for such a wonderful Being as he was, to be produced, except in the very way made known by the Father's Angel to Joseph and Mary, as recorded in the first two chapters of Matthew and Luke, corroborated by the concurrent testimony of all the Scriptures I have quoted: thus proving the genuineness and God-inspired character of those chapters—that they contain the Father's own record of the begettal and conception of his Son: that they give the explanation and correct and only answer to the questions, How shall this be? How?—the word became flesh—the Father's only begotten Son full of grace and truth; how it was that Jesus was David's Son and David's Lord; how it was that he could be Son of man and Son of God at the same time—man in body, God in mind—man as to the flesh, God as to the spirit, or moral and mental organism—and thus be capable of being a Mediator between God and men.

Here let me ask, If Jesus had been the son of Joseph—a mere man—how could his death have been of any avail in the redemption of the fallen race? How could he have redeemed his brother man? It is written, in speaking of mere man, "none can by any means redeem his brother, nor give to God a ransom for him." No matter how much riches, he could not have thus paid the necessary price. For Paul says, "Ye are bought with a price;" and Peter says, "We know that ye were not redeemed with corruptible things, as silver and gold * * but with the precious blood [the life] of Christ, as of a Lamb without blemish and without spot." How then could a mere man have given to God ransom? The redemption price required, was not silver and gold, but the *precious* blood and life of a Being without blemish, without spot, without guile, without sin. Did not all the types show this? Did they all point down to a mere man—a son of Joseph? To my mind, the idea, the more thought or suggestion, seems almost blasphemous. Could a mere man, even redeem himself alone, not to say his brother man—the Race? Could a man redeem himself from the grave: could he bring himself to life after he is dead—lay down his life, and take it again—he might then talk about redeeming his brother. Could a man live all his life, from his birth, without sin, blemish or spot, as did Jesus, then he might talk about his life and blood being "precious" to redeem his brother. Oh no: none other than just such a wonderful Being as the entire record of the Father shows Jesus to have been, in his origin, paternity, conception, name, nature, power and character, could have coped with, and accomplished the great work of redemption and salvation of man. The record says of him, that he was "begotten by Holy Spirit;" "grew and waxed strong in spirit;" anointed with Holy Spirit. Holy Spirit given him without measure; John iii. 34; and finally born from the dead by Holy Spirit; thus becoming a "quickening or life-giving Spirit;" 1 Cor. xv. 45: justified in Spirit and received up into glory; 1 Tim. iii. 16; and afterwards John was told on the Isle of Patmos, to hear what the Spirit [Jesus] saith unto the churches. And in the days of the Prophets, we are told, that they testified by "the Spirit of Christ which was in them;" 1 Pet. i. 10, 11, and hence, that "the prophecy came not in old time by the will of man: but holy men of God, spake as they were moved by the Holy Spirit," R. V. Thus we see in the light of the Scriptures, how through the Power and direction of the Father, the inception, incarnation, and complete production, of Jesus his own Son, was accomplished by Holy Spirit; the Spirit from the time he was the Word with God, and the Spirit in the Prophets, until he became the perfected Spirit Being in Divine Nature—the Spirit-substance of his Father—"God who is a Spirit." His mortal, flesh substance being changed to incorruptible Spirit-substance. Human nature changed to "Divine Nature;" which his brethren are also ultimately to be made "partakers of;" 1 Pet. i. 4; Hence Paul says, WE "have in heaven a better and an *enduring* SUBSTANCE." Heb. x. 34. He says, it "is *hid* with Christ in God:" John says, "God hath given to us eternal life, and this life is IN his Son." Peter says this Spirit-substance, or Divine Nature, is an inheritance incorruptible reserved *in* heaven: and Paul says, when he who is our life shall appear then we shall appear *with* him: that is, he will then raise from the dead, them that are his, incorruptible, by changing their mortal flesh-substance, to immortal Spirit-substance, which is now in heaven "hid with him," and which he will then bestow upon the righteous, and *they shall* be caught up to meet him in the air: and so ever be with the Lord; 1 Thess. i. 17; but *not* with him *until then*. For nearly his last words are, Rev. xxii. 12, "behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Our Savior having been thus perfected with the Father-Spirit-substance Nature, signified by the "glorious and fearful [reverent—Young] NAME;" Deut xxviii. 58; Psa. iii. 9; was able to say "I am alive forevermore." He was qualified to "continue forever," according to David's prayer, and as the Jews expected; 2 Sam. vii. 29; John xii. 34; as the King over the house and kingdom of David and of God, under the whole heaven; of which it is written "there shall be NO END." Luke i. 32, 33. Dan. vii. 14, 18, 27.

I will now call attention to a very important passage and rendering noted by Griesbach, and held by others to be the correct rendering; and which is not only in harmony with all the Scriptures I have quoted, but is of itself alone, if the rendering be correct, as positive proof in regard to the begettal of Jesus, as is found in the first chapters of Matthew and Luke. It is John i. 11-14. "He came to his own dominion, and yet his own people received him not; but to as many as received him, he granted the privilege to *become* the children of God; even to them believing into his name who was *begotten* not of blood, nor of the will of the flesh, *nor of the will of a man*, but of God. And the Word, or Logos [thus] became flesh and dwelt among us, and we beheld his glory, a glory as of an ONLY BEGOTTEN from the Father, full of power and truth." This is evidently the correct rendering of these verses, and proves positively that Jesus was not begotten by Joseph. If verse 13 had applied to those who believe in Jesus (mentioned in verse 12) instead of to Jesus himself; then it would have read "nor of the will of men," instead of "nor of the will of a man." I am aware that those who render this passage as above, are in the minority. But so it is with many other passages; the correct rendering being often with the minority. The truth is not decided by majorities of popular men. But the truth is that which *is* in harmony with the entire Scriptures.

## Youth's Column.

### Baby Thankful.

Roaming in the meadow,
Little four-year-old
Picks the starry daisies,
With their hearts of gold;

Fills her snowy apron,
Fills her dimpled hands;
Suddenly—how quiet
In the grass she stands!

"Who made flowers so pitty—
Part 'em here! Part dere!"
I, half heeding, answer
With a careless nod.

Drops she all her blossoms,
With uplifted head,
Reverent face, turned skyward,
"Thank you, God!" she said:

Then, as if explaining,
(Though no word I spoke)
"Always mus' say 'Thank you'
For the things I take."

O, my little preacher,
Glad in robes of praise!
Would we all might copy
Baby Thankful's ways!

Time to fret and murmur
We could never make,
Should we first say 'thank you'
For the things we take!"

MARION BABY HOOD.

Bertie, Tom and baby were playing together. Baby could not always understand when his turn came and when it didn't, or why it couldn't be his turn all the time. So he took tones when he ought not to and became cross if anyone tried to prevent him. Bert was not the most patient boy in the world, and, boy-like, he began to think baby a little tyrant, which he was without meaning to be, and to rebel against his frequent interference.

"Mamma," shouted he, come and make baby play fair." And then when mamma arrived on the scene, he added more thoughtfully, "I don't see why God couldn't have made a good baby instead of a cross one." Mamma looked amused rather than shocked; indeed it was Master Bert who looked quite shocked when she quietly replied, "Judging from your work since you began to make him, baby would not be much improved if you had made him just to your liking."

"Me make baby," and Bert looked very much mystified.

"Yes, you have been helping to make him ever since God gave him to us. God only made him a baby. It is you and Tom who, more than anyone else, make him either a good or a bad baby. Look at him now."

As directed, Bert, who was standing with his hands behind his back, wondering what his mother meant, cast his eyes upon his little brother, and saw him standing in exactly the same position, his hands behind him, trying to look as much like him as possible.

"Push your hat on one side of your head," said mamma. Bert did so, and immediately the baby did the same with his hat.

"Whistle a little," suggested mamma. In an instant as soon as he heard the sound, baby, too, was puckering his little lips, doing all he could toward producing a whistle. This irritated Bert, who turned and said, "Stop mocking me," and gave baby a push. The reply was a scream of remonstrance and an angry push from baby.

"See, you are making him still after your own pattern, he is just a small copy of yourself. Now try making him another way. Put your arms around his neck and kiss him."

Bert obeyed, though rather unwillingly, and baby's face at once cleared and Bert got a loving hug and kiss from him.

"I told you he wouldn't be cross if you were not," said Tom, who had been an interested listener.

"He will be just what you boys make him. He is only acting now by imitating you boys and others, and as he is mostly with you, you are really making him."

"Well Tom," said Bert, after a moment's thought, "let's not make any more cross into baby." And Tom agreed.—*Morning Guide.*

### "Thy Wages."

The Bible is the most wonderful story book in the world. One of the most wonderful and instructive stories in the Bible is "Moses and the ark of bulrushes."

"Tell me a story," says the child to its mother, and the fairy tales, the romances of the East have not such charms for infant minds as the stories of the Bible, ever new and never old, suited to all ages and circumstances, making an impression in childhood that endures as long as memory lives in the mind and heart.

This idyl has employed the pen and the pencil to present it to the world: poetry, painting and sculpture have added beauty to the scene, and in history it is part of the most remarkable and important annals on the scroll of time. The mightiest work of the greatest sculptor the world ever saw is Moses, by Michael Angelo. And the original of that sublime statue, grown to a hero, prince, leader, prophet and liberator of his people, the friend and ambassador of the King of kings, was once a babe in an ark of bulrushes committed to the mercy of the waters and the crocodiles. From such obscure and simple beginnings the most stupendous results sometimes spring.

The Israelites in Egypt were suffering under terrible, tyrannical persecution, with the full purpose of the despot to prevent the increase of their numbers, and to weaken their power. Orders had been given that all the sons of Jewish mothers should be killed at their birth. The parents of Moses were themselves the son and daughter of ministers, Levites. When the boy was born the mother saw it was "a goodly child." Not very strange was that. What mother ever thought her newborn babe was not a goodly child? But this was a child of promise: an infant prophet on whose brow fell such light as never was on land or sea: the seal of heaven shone upon him as a star. The mother saw, and to her heart the sign was revealed. It was a god-child, given of God for some high purpose, which she did not know. 'Twas hers to do, and God would rule the end. She knew the king's command, but she felt that God would provide. She hid the boy in the securest place of her heart and house for three anxious months, praying, hoping, fearing, believing. Months of mingled joy and alarm: every new step was perhaps a minion of power hunting for babes to destroy them, as when Rachel wept for her dead. And when she could no longer keep the precious secret, she frames a little boat, a floating cradle, and into it with tears and prayers she commits the child of her affections, and puts it out upon the waters to live or die, survive or perish, as best it should please the Lord God of her pious fathers. If the strange light that shone from his eyes were the sign of God's joy in her child, the hand of infinite love would hold the ark in safety, and save the tiny passenger from harm. It is the Lord; let him do what seemeth to him good.

It was a thing of daily occurrence for the maidens of Egypt to bathe in the Nile. And when the daughter of Pharaoh saw the cradle and then the child, and the child wept and so touched her tender heart, it was the most natural of all circumstances, but the hand of God was in it. It was a kind, not a strange providence, that the sister of the child was a young Jewish maiden in the train of the king's daughter, and with quick wit she proposed to find a nurse for it. She was in the mother's secret. She knew the stratagem; probably she had led the mother to place the little ark where the princess was wont to bathe, or by some gentle art had led the princess to the place where the young child lay. And now she becomes the glad messenger to the sad mother, and flies on the wings of filial love to cry, "Mother, the baby's saved, you must come and be its mother-nurse; come quick." Between suspense and joy she has scarce power to move. She thought she trusted God, but now she can hardly believe her own ears that God has heard her prayers and saved her child. The princess must have seen at a glance in the look of that proud and happy mother that the nurse she wanted for her pretty foundling had appeared. She welcomes her at once, accepts the proffered service and says, in short but sufficient words: Take this child away and nurse it for me and I will give thee thy wages.

We have now done with this wondrously beautiful story, romantic, unique, illustrious in the tales of the Orient, a bright page in the book of God's providence, to be rehearsed (as it has been through successive thousands of years) till there are no more nurseries with pious, Bible-loving mothers. On the river of life, in an ark more frail than one of reeds and rushes, begirt by dangers more dire than floods or crocodiles, exposed to perils that Moses in his floating cradle never knew, is every infant launched to live or die, survive or perish: and to the parents of each child, with a deep significance, pathos, eloquence and power, God says, "Take this child." It is the gift of God. It is not the gift of any other friend: not the child of adoption: it is yours from God in whom we live and move, and have our being: we are his creatures: the soul that is in the child is the breath of the Almighty, and the body is the work of his hands. Every child born into the world is the creation of God, each soul as new and fresh, and directly from God as when he bent over the clay of Adam, and breathed into his nostrils the breath of life.

He gives no other treasure so precious. Beware, lest money, for how much would you sell your child? In the charge to take it, there is a full conveyance, with all the responsibility of ownership, for which the giver will look to you with confidence that his trust will not be lightly regarded.

Having taken it, he says, nurse it for me, you are not to bring it up for yourselves, nor for the world, but for God. The mistake and the sin of many parents is found in their selfish lavishing of their affections on their children, as though their children were merely idols for them to worship, or objects out of which they themselves were to get enjoyment. This often ruins the child. The fondness of a parent's love may blind the eyes to serious faults which others see and feel, and yet would never dare to mention for fear of giving offence or pain. We may not live for ourselves. We may not nurse children for ourselves. We are the Lord's, and our children are his, in a far higher sense than they are ours. We are to have them with us but a few brief years at most. The eternal years of God are theirs,* and they are to be nurtured not for us, not for time, but for God and eternity.—*N. Y. Observer.*

*If saved in Christ.—Ed. RESTITUTION.]

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

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# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 18, 1887.


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## EDITORIAL BREVITIES.

### A BEAUTIFUL METAPHOR.

"Take of the best of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds." Gen. xliii. 11.

Such, in part, was Jacob's direction to his sons when he had consented to let them take Benjamin down into Egypt with them. In bringing the harvest home the people of early times were wont to celebrate the joyous ingathering with songs of praise. Hence the prophet speaks of the "joy in harvest." In the beautiful simplicity of ancient times the Idyl, or pastoral song, celebrating the scenes of country life, was the kind of tuneful verse chanted by the "sons of song, and the daughters of music." The feathery palm, the rose of Sharon, the lily of the valley, the welling spring, the dew born from the morning, the snow on Lebanon, the wavy harvests, the mantling vine, and a multitude of other natural objects, were put into measured lines and chanted in musical numbers. As objects of special value in those early ages would be the very products enumerated by Jacob, and hence these would enter into the "Song of the land."

Although these gifts were precious, still there was another deeper consideration than money value in proffering presents to royalty. This may perhaps be better understood by those who know what is meant in our day by "the language of flowers." There is an unspoken poetry in the color and fragrance of the floral gift; so gifts pleasing to the senses, especially the incense-breathing gifts, symbolize, in addition to a value they had, a heart-expression of proffered esteem, devotion and honor from the giver who sent them. The precious gifts—the song of the land—were praises embodied in incense as a tribute of profoundest respect and veneration. The heart's best affections were measured by nature's choicest products. Hence the offering of sweet incense to God enthroned in the Most Holy Place. And hence the incense of adoration offered from the golden censer by the angel with the "prayers of the saints." It was Oriental usage never to approach a Great Ruler without a present. Costly presents were acceptable gifts but,—

"Dearer by far is the heart's adoration,"

and so the most acceptable were those that were at the same time costly, and interlaced with heart-sentiment.

### ALLEGIANCE EXPRESSED IN SYMBOL.

Thou shalt be over mine house, and according to thy word shall my people shall kiss. Gen. xli. 40.

This is, as critics show, a literal translation of Pharaoh's language to Joseph when he invested him with authority over Egypt. To kiss a person was a mark of homage. When Samuel anointed David king over Israel, he kissed him, as one of the ceremonies of inauguration, as well as an acknowledgement of his own allegiance to God's chosen monarch. 1 Sam. x. 1. In 1 Kings xix. 18, speaking of the worshipers of Baal, the Lord says, "I have left me seven thousand in Israel, all the knees of which have not bowed unto Baal, and every mouth which hath not kissed him." In idolatrous worship *to kiss the hand* was an expression of adoration. The Roman practice seems to have been to touch the idol god with the right hand, and then apply the hand to the mouth and kiss it. From this practice we have the etymological derivation of the word *adoration*, from *ad*, to, and *os*, genitive *oris*, the *mouth*, meaning *to the mouth*—putting the hand to the mouth as an act of reverence. Job xxi. 26, 27, alludes to this act of adoration: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand." The Patriarch is here alluding to the worship of the heavenly luminaries, so common in ancient times, and he claims that he had not joined in that system of worship by kissing his hand as a token of adoration. Hosea xiii. 2, shows that Israel had so fallen as to worship the sun. What Pharaoh means is, that he would so invest Joseph with authority, that all his subjects should kiss their hand to him, when he gave command, as submissively as they would to Pharaoh himself. As the king made Joseph second to himself, he made him superior to every other person in Egypt, however noble by birth, or high in office such person might have been.

A short paraphrase will convey the full meaning—"At the command from thy mouth all my people shall kiss their hand as a sign of submission." To kiss the hand, then place it on the forehead, and then respectfully extend it toward a king or his chief officer, was the profound act of allegiance to the supreme authority. To kiss the hand of the Prince or Monarch himself, was a higher privilege, not accorded to all. In Hosea xiii. 2, "to kiss the calves," means this act of adoration to the golden calves set up by Jeroboam. See 1 Kings xii. 26–33.

To kiss the Son, Psa. ii. 12, will be a submissive act of both adoration and submission to his authority as "King of kings and lord of lords." To kiss the right hand, then place it on the forehead, as the seat of intellectual and spiritual faculties, and then, in solemn act, extend it toward the enthroned Son of God, will be required of earth's rulers as representatives of all their subjects.

### PAUL'S MINISTRY.

Having conclusively shown in our two preceding articles that the apostle definitely teaches us, in 1 Cor. iii. 6–17, that the old covenant, "written in letters, and graven on stones," "is done away in Christ," or, as he instructs us in Heb. x. 8–13, and xi. 1–5, that the very same covenant on the "tables of the covenant," in the "ark of the covenant," had waxed old and was vanishing away before the superseding new covenant, and consequently, that the Sabbath, the sign of this covenant between God and the children of Israel, —Ex. xxxi. 13–18—written on tables of stone, is done away and vanishes with the covenant itself. As this old covenant was only between God and the children of Israel, we will now follow the apostle in his teachings to the churches which were called out from the Gentiles. Speaking of the new covenant the Revision says that it "has been *enacted* upon better promises" than the old, where the Greek word *nenomothetai* is *imposed by law*, and so is rightly rendered *enacted*. What Paul teaches, as a minister of this new covenant by the appointment of God himself, is *law* to all who are embraced in this new covenant by belief of, and obedience to, the Gospel of God. If the seventh day has been placed by *enactment*, among the institutions of the Gospel, as a Sabbath to be observed by Christians, as it was enacted to be observed by the Israelites, most surely this faithful minister of God's word, who could say, "I have not shunned to declare unto you all the counsel of God," will enjoin it in all his epistles in a most positive manner, and classify Sabbath breaking among the sins that exclude from the kingdom of God. Let us then, in the next place see whether this "sign of the old covenant" has been re-enacted as binding upon those who are "not under the law but under grace." Rom. vi. 11. Now, as Paul has written fourteen epistles divided into one hundred chapters, should we not expect to find the Sabbath positively enjoined some ten or more times, if it be an institution of such importance, as thousands in our day claim it to be in order to be saved when Christ comes? We took up a Sabbath Paper at random just now to see how many times the word "Sabbath" occurs, and found thirty-eight occurrences of this word *Sabbath*, and there were two other places where the word occurred, as quoted in reference to the first day of the week. In a single short article of this paper containing 887 words there were eleven occurrences of this word "Sabbath." This latter did not contain near as many words as Paul's letter to Philemon which embraces about 450, inclusive of the heading, which is as we counted that letter. *If neglecting to* keep the Sabbath is a crime against law, making one as guilty in the sight of God as crimes against moral law, and if keeping the First-day in honor of Christ's resurrection, is the "mark of the beast," thus making us *duplicate criminals*, Sabbath advocates ought to be zealous indeed, and we are finding no fault with them looking at things as they do. In their case to make the Sabbath an *everlasting theme* is all papers is excusable. How many times does Paul then in one hundred chapters use the word Sabbath? we reply *once, and once only*.

This only employment of the word *Sabbath* is found in Col. ii. 16, 17. As our brethren have the common version, we will give this quotation, as rendered in some other versions. Wakefield renders it "Let no one, therefore, call you to an account about meat and drink, or with respect to a festival, or a new moon, or Sabbaths; which are but a shadow of what was to come." Conybeare and Howson give—"Therefore, suffer not any man to condemn you for what you eat or drink, nor in respect of feast-days, or new moons, or Sabbaths; for these are a shadow of things to come." Macknight translates, "Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths; which are a shadow of things to come." As this is the only place in all Paul's epistles where the word *Sabbath* is used, can any one, in his sober senses, claim that this institution, of the tables of the covenant made with Israel, is enjoined upon those living under the new covenant by the apostle, as an able and faithful minister of this latter covenant? Does Paul re-enact the Sabbath? Does he not rather say that the Sabbaths are a *shadow*, just as he says of new moons and yearly festivals? Do not shadows *vanish away?* and was not Paul right when he taught his Hebrew brethren that the old covenant made with Israel —the covenant on the tables in the ark—*was vanishing away?* Paul has taught us that Jesus Christ, the Son of God, is "the effulgence of his glory;" John, the beloved disciple, that "He is the true Light, which lighteth every man that cometh into the world;" and Jesus himself says "I am the light of the world." By "following him we shall not walk in darkness, but shall have the light of life." Then why walk in the *shadow* of a covenant that dooms to death? For ourself we prefer to walk in "the light of the glorious gospel of Christ," "the gospel of salvation" from sin and death.

But it may be claimed that Paul is not speaking of the weekly Sabbaths here but of festival Sabbaths. Then it follows, by taking this absurdest of all absurd positions, that he has never so much as once named the weekly Sabbath in all his instructions to believers in the gospel. This would be saying, in effect, that not only had the old covenant of the tables vanished, but its sign, the Sabbath, had so effectually disappeared that there was not even the shadow of a shadow of it left by name in all his writings. To use a quite common expression, this comes within *one* of being right. But to show how indefensibly absurd this position is, let us go to the Old Testament Scriptures themselves, where the same collocation of words occurs, and see what would result from the application of this baseless interpretation. We proceed to quote:—By David's appointment the Levites were "to stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt-sacrifices unto the Lord, in the Sabbaths, in the new moons, and on the set *feasts* by number, according to the order commanded unto them continually before the Lord." 1 Chron. xxiii. 30, 31.

In the Greek Septuagint, precisely the same original words appear for Sabbaths, new moons, and the set feasts, as Paul uses—*set feasts* and *holy day* are from the same Greek word, and in the R. V. it is feast day. To apply the absurd interpretation here that some endeavor to affix to Paul's language would be to say that David made no provision for sacrifice on the weekly Sabbaths, and, therefore, that he made no account of them whatever. Another quotation reads:—"Behold I build a house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual show-bread, and for the burnt-offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever unto Israel." 2 Chron. ii. 4. Here the three Greek words of Paul appear in the Septuagint,—the version generally quoted, from its general use at the time the apostles wrote,—and to carry over into this version the interpretation given to the word *Sabbaths* in Paul's epistle, would be to say, that Solomon did not build, nor dedicate the temple he erected, for any *Sabbath* sacrifices except for those of the festivals. Let our readers see for themselves how preposterously absurd the interpretation given to Col. ii. 16, appears when applied to this language of Solomon. If the wise King could only have lived in our day, he might have learned to express himself more perspicuously, if this interpretation be correct. Though we could make several more quotations from the Old Testament, demonstrating the exact meaning and limitation of these three terms, from their employment—the *usus loquendi*—both in the Septuagint and the English versions, yet we still make but one more now, and let it suffice. It is to this effect:—"Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord which he had built before the porch; even after a certain rate every day, offering according to the commandment of Moses on the Sabbaths, and on the new moons, and on the solemn feasts three times in the year, even in the feast of unleavened bread, and in the feast of weeks and in the feast of tabernacles." 2 Chron. viii. 12, 13. If the word *Sabbaths* here does not mean the weekly Sabbaths, but those *Sabbaths* connected with the three yearly festivals, it would follow that he did not offer sacrifices at all on the weekly Sabbath as Moses commanded. A more perfect *reductio ad absurdum* could not be made than by applying the interpretation, that Paul means only the festival Sabbaths, to passages containing the very same words and referring to exactly the same institutions in the Old Testament. *Sabbaths* then as used by Paul, in the only text where he employs the word, is demonstrated to mean the *weekly Sabbaths*. He explicitly terms it a *shadow* make as much or little of it as we may. Having reached our own conclusions in a perfectly independent manner, we will close our article by quoting from Macknight; of whose scholarship and ability the world needs no proof beyond his writings. We will give his paraphrastic rendering of Col. ii. 16, 17, and then his notes. "*Further* since ye are made complete in the knowledge of your duty by the precepts of Christ, *let no one*, whether he be a heathen philosopher or a Jewish doctor, *rule you*, on any pretence, *in the affair of meat or drink, or in respect of a festival, or of Sabbaths; which* holy days, with the services performed on them, *are a shadow of blessings to come; but the body*, represented by these shadows *is Christ's body*, the church, with its spiritual services and privileges." In his notes he says:—"A festival, as distinguished from New moons and Sabbaths, signifies a day of rejoicing annually observed. Of these, some were enjoined in the law; others by private authority; such as those instituted in commemoration of the deliverance of the Jews by Esther, and of the purification of the temple by Judas Maccabeus." On the New moons and Sabbaths he says:—"Christians are under no obligation to observe any of the Jewish holydays, not even the Seventh day Sabbath. Wherefore, if any teacher made the observance of the Seventh day a necessary duty, the Colossians *were* to rebuke him. But though the brethren in the first age paid no regard to the Jewish seventh day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his Supper on that day; also for the private exercises of devotion. This they did, either by the precept or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labor of every kind."

To see what Israel was directed to do on the weekly Sabbaths, and on the yearly festivals and their connected festival Sabbaths in contra-distinction from the weekly Sabbaths, we request our readers to peruse carefully Leviticus, ch. xxiii., and by doing this they will more clearly apprehend the force of the verses we have quoted above from the Old Testament. See also Num. chs. xxviii. and xxix. In Num. xxviii. 11–15 can be seen directions about New Moons or first days of the month. These were the directions that David and Solomon followed, and these days were the days to which Paul alludes.

## Selections.

### Means of Warlike Destruction.

[What a comment does what follows, cut from *The Interior*, afford upon the means and methods of modern war! How should Christians especially pray for the fulfilment of that old Psalm prophecy, "He maketh wars to cease unto the ends of the earth.")

Dispatches from the continent are burdened with accounts of the invention of and experiments with new implements of destruction. The European powers having barricaded themselves behind immense fortifications, are now vieing with each other in the production and perfection of new guns, projectiles and explosives. An improved shell, loaded with melinite, a new explosive, is the latest product of French invention, and tests made with it in England show it to be the most destructive projectile yet produced. Dynamite is as common gunpowder compared with it, and the obliteration of a whole town at a single attack is claimed as an easy result of its use. Naturally it has created a feeling of alarm in every capital, and the German government has answered the menace by public experiments with a new explosive of its own. A fortification, modeled on the plan of the strongest fortress on the French frontier, was practically obliterated in forty-eight hours, and the method of using the explosive is deemed a susceptible of still further improvement. Doubtless the French staff will now further advertise its military resources by blowing up a reproduction of German frontier fortresses with melinite, and the Belgian authorities have already begun experiments in that line. Every government is in a state of nervous excitability over the discoveries of the other, and no sooner is the smallest improvement introduced into one army than there is precipitate haste to equal it on the part of the remaining powers. Armament has been reduced to such an exact science that no nation can afford delay in the smallest detail, and the arsenals of Europe are filled with arms which, good a few months ago, have now become antiquated. The same mania for improvement shown in the army, moreover, has extended to the navy, and the huge ironclads which for twenty years have been the models of naval architecture, are giving place to the cruiser and torpedo-boat. The sea greyhounds of the Esmeralda type, which can dodge the ironclad and run down the swiftest steamships, are now the pets of naval engineers, as are the gun and torpedo-boats, designed for service against the armored leviathans. The first power to adopt the new system of naval warfare was Germany in 1873; but since then England, France and Italy, have followed, and the bulky and unmanageable ironclad has become practically a thing of the past. The torpedo-boat and light gun-boat, armed with one or two heavy guns, are now the chosen weapons of coast and naval warfare, and the leviathans with heavy armor and still heavier guns, are no longer found in the stocks. Happily, our own government is in position to take advantage of what is best in the altered conditions of warfare, and naval experts have already marked the torpedo-boats and light draught craft as the best adapted to national defence. The bills to be reported to the House and pending in the Senate for the increase of the navy, contemplate the construction of swift cruisers and gunboats, and also the purchase of Ericsson's inventions, including his boat, gun and shell. The boat works under the water and is virtually invulnerable, while the breech-loading gun discharges a projectile loaded with 250 pounds of dynamite. A more terrible enemy could hardly be encountered, and in the opinion of competent judges, no vessel anything like as formidable has yet been invented abroad. With provision made for an adequate supply of high-power guns, and a limited fleet meeting the conditions of modern naval warfare, the ends of national security would be so far promoted as not to involve any great risks.—*Watchman.*

### EGYPT.

As representing the oldest civilization of which we have any existing memorials, and as recording the vicissitudes of so many centuries that even the learned differ in their estimates of the number to the extent of thousands of years, the land of Egypt has an interest not only for the Biblical student and the antiquary, but for general readers of every class and both sexes. One need not plunge into the turbid sea of Egyptian chronology to realise the antiquity of Egypt. It is sufficient to know that the earliest pyramids were already ancient monuments in the time of Abraham and before to Trojan war, and that these, no less by their massive solidity and faultless geometrical form than by the pictorial and heiroglyphical records which they contain, tell of a long antecedent period of human experience, of a highly organized form of society and of a vast population skilled in the arts and sciences, and possessing systems of religious worship and civil administration as elaborate and all-pervading as any of modern times. Not seventeen Pharaohs, but seventeen dynasties of Pharaohs, had been gathered to their fathers before that one arose which gave birth to the monarch who took Joseph into his service. This dynasty was expelled; others took its place, and, long after the exodus of the Israelites, a feeble line of successors to Rameses III.—whose exploits still remain a landmark in universal history—prepared the way for a sacerdotal usurpation, which left Egypt a prey to the incursions of surrounding races. First came the conquest by the Assyrians, who were driven out by the Babylonians, who in their turn gave place to the Persians, who were put to flight by the Greeks under Alexander the Great, who built Alexandria and paved the way for the comparatively brief rule of the Ptolemys. At this point, 300 years before the Christian era, the whole civilization of Egypt underwent a sudden and complete transformation. Arts, language, institutions, organization, were all Hellenized as if by magic. It was no longer Memphis or Thebes, but Alexandria that was the capital. As birds fly to corn so hither from all Hellas the immigrants came streaming in. The riches of Greece and of the Mediterranean shores, the trade coming north from the Red Sea and the produce of the Nile valley all met in the harbor of the new port, or were sold on the mart of the new city. Philosophers and artists, the mathematician Euclid, the physicians Erasistratus and Herophilus, the painter Apelles and the sculptor Antiphilus flourished under the lavish patronage of Ptolemy Soter and his successors. Wealth gave birth to luxury, and amid the sensuous splendors of the reign of Cleopatra, Egypt passed under the dominion of the Cæsars. The Roman away was a mere continuation of the Greek. A superstitious veneration for a hybrid polytheism, which was fast going to decay, repaired or added to some of the older temples and built a few new ones; but the arts and sciences declined, and with the rise of Christianity a new era dawned upon Egypt. The magnificent memorials of paganism were allowed to fall into decay. Disputations on points of faith replaced the culture of Egypt and the philosophy of Greece. The patriarchs of Alexandria consented to the pillage of its temples and the dispersion of its libraries. The conquest of Egypt by the Arabs in A. D 630, although at first attended by destruction and disorder—owing to the religious fanaticism of the Mohammedan victors—led to the revival of the arts and sciences in Egypt under an entirely new phasis. If sculpture disappeared, architecture took its place; and what was wanting in the production of the figure painter was abundantly compensated by the skill of the decorator and the beauty of his work. Manners, customs and civic organizations were all remodeled or absolutely changed. Under the Abbaside Khalifs in the eighth century the country once more attained—if, indeed, it did not surpass—its ancient grandeur and magnificence. It was an age alike of poetry and romance, of enormous wealth and prodigious prodigality—an age when public oppression furnished the means of fostering learning and encouraging the arts.

As a result the reign of the Khalifs has left memorials scarcely less varied and approachable than those of the Pharaohs, and works of art which, while they are quite as suggestive, are far less familiar to the modern student than those of the Greeks. Since that period, and more especially under the Turkish rule, which commenced in the sixteenth century, Egypt has gradually fallen into decay. Not even Turkish rule, however, can destroy those features which, independent of its wonderful relics of the handiwork of man, must ever render Egypt an object of interest to the student of natural phenomena and lover of the picturesque. Year by year the Nile comes pouring down between the Arabian and Libyan hills to convert the dry land into a vast lake, dotted with towns and villages, as with islands, and covered with the craft in which the population travel from place to place. Year by year the waters subside and the dry land once more appears—first to grow green with vegetation and then to laugh with rippling fields of corn.

The people are as unchangeable as the process by which their land is fertilized. Glad in much the same way, and subject to similar habits of life, they still carry on the work of husbandry and discharge the duties of the household in the manner of their forefathers in the days of the patriarchs, insomuch that on opening an Egyptian tomb which has lain closed during five thousand years the pictures therein found represent, in all but the indications they give of wealth and power, the scenes which the traveller in Egypt may see around him in modern times. Not less interesting are the animal and vegetable life of the land, while the general conformation of the country, especially along the course of the Nile and as seen under a cloudless sky and the clearest of atmospheres, is full of charms for the lover of nature.—*Liverpool Mercury.*

Bro. J. P. Westhee writes under date of Mar. 28, that it will be about three weeks before his new book "The Eastern Question" is ready for delivery, so that by the last of this week we hope to be able to fill the orders we have received. Send in your orders, and get one just as soon as the book is ready. Price $3.50—or with "The Coming Age," the two together, $6.00.

NOW is the time to renew.

*Dear Restitution:*

I here enclose two dollars to pay for THE RESTITUTION. We have been so unsettled that we have failed to write before. But the Lord has blessed us in that he has given us our four oldest children, Alonzo, Charlotte, Benjamin and Luella Wilkins, adopted into the Abrahamic family, by being baptized in the name of the Lord Jesus, and are now waiting the coming and kingdom of the Lord. We are alone here in Winfield and the people seem determined that Christ shall not set up his kingdom on earth if they can help it. There are six large church buildings here and the members are all going to heaven at death whether there is any promise or not in the Scriptures. They claim their inheritance will be in heaven for all eternity, and seem greatly astonished when we produce an overwhelming amount of Scripture showing that Christ is to come personally and literally to establish his kingdom on the earth, and rule over the nations in righteousness, the New Jerusalem that the ancient worthies looked for, the city that has foundations whose builder and maker is God, that it will be on the earth they never heard before. So we pray and ask the brethren everywhere to pray with us for them. Brethren, the little while is about to end, and he who is to come will come, then all our sorrows will be ended. Watch and pray. Pray for us.

S. WILKINS.

Rev. F. A. Klein, the discoverer of the Moabite stone, who is now in Germany, but who for the past twenty-six years has been a Protestant missionary in Palestine (five in Nazareth, and twenty-one in Jerusalem), says that the present population of the Holy Land is divided into three parts,—the city people, the village or country people, and the Bedawins. The first are called *madani*, pl. *madanijé;* the second *fellah*, pl. *fellahin;* the third, *bedawi*, or inhabitants of the desert. The last named often call themselves simply *el arab*, the Arabs *par excellence*. These three classes are sharply distinguished from each other by their language, their clothing, the shape and arrangement of their houses, and their general customs and manner of living. The *fellahin* are considered the lowest in the land, and the word *fellah* is often used in derision. The inhabitants of the cities imitate the ways of western civilization, and pity the poor peasants. The latter, in turn, are the object of the supreme contempt of the Bedawins. Rev. Klein gives a most graphic and instructive description of the manners and customs of the *fellahin* in the *Journal of the German Palestine Society*, Vol. III.

## Publisher's Notes.

Can any one give us the present address of L. O. Goodrich, formerly of Marvin, Kansas? We will be much obliged for any information as to his whereabouts.

Fathers and mothers, read the advertisements in another part of this paper of new books for the young. Remember, your child *will* read something, and in this day of trash in the literary world, designed specially for the young, it is the positive duty of every parent to place good books in the hands of his child.

A few to whom we sent letters, notifying them that their subscription has expired, and requesting a few lines of instruction as to their wishes in the matter, have not favored us with a reply. To do business honorably we must have a definite understanding with each other, so we ask all who have not yet answered, to do so at once. Any one who cannot pay for our paper will be furnished *free*, by asking for it.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at one-half price. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of *Life* only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

THE UNSPEAKABLE GIFT.

A fund of *free* will donations to send the above named work to mission workers in this and other lands.

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| Josephine Lowry | $1 35 |
| A friend | 1 00 |

# Poetry.

## THE ROYAL SUPPER.

"Go out into the highways and hedges and compel them to come in."

Art thou "Waiting for Spring,"
Plenished pools of every tattle,
Wherefore are ye hungering?
Comes to you the invitation
To the supper of the King.

Art thou traveltorn and needy?
Are thy feet with wandering sore?
Bread is there And water ready,
Raiment for thee at his door.

All ye lore to thee be speech,
Enter in and take thy rest,
For the Prince himself sitteth
Yea! even with thee at meat.

J. F. GELLERLY.

# Selections.

## HADES.

What and where is Hades? These are the two important questions we intend to answer, to the best of our ability, in the present article. If asked for our reasons for dealing with the word at all, we give the following:—First, the word is now a recognized Scripture term, appearing in the pages of the Revised New Testament (and its equivalent "Sheol" appearing in the Version of the Old Testament). It is necessary, then, a new word having been put before the Bible-reading public, that some explanation should be given, which, by its evident truth, and agreement with the entire revelation, should be the means of preserving from erroneous beliefs regarding this new word. The second reason we offer is the fact that among learned men of a certain theological cast of mind the word is made to stand sponsor for a theory which we believe to be very unscriptural, and we think it our imperative duty to make an earnest attempt to rescue any portion of God's revealed truth from the clutches of error.

There has arisen a class of teachers who, finding from the Scriptures that men do not go to heaven or hell at once at death, but that they are invariably said to go to hades, and believing that man is necessarily immortal, conceive that this hades is a place wherein the souls or spirits of the departed are confined, suffering a kind of punishment, or enjoying a kind of bliss, according to their deserts, awaiting the day of judgment. Others, impressed with the many passages which speak of God's love, and of the final obliteration of all evil, still deceived by their belief in soul immortality, clothe that hadean scene yet further by asserting that within its portals a grand remedial process is going on, that those who have not heard the Gospel, or having heard, did not, in the days of their earthly life, accept, will, beneath more favorable influences and more gracious impulses, hear the word of love proclaimed, and the result will be that from this place, very many, if not all, the captive souls will ultimately issue into the light and freedom of eternal happiness. This is the fascinating theory which is woven out of the word hades coupled with the belief in inherent immortality, and this it is against which we lift up our voices, and employ all our powers to subvert, believing that not only is it unscriptural but anti-scriptural, and calculated to numb all present Christian effort, and confirm men in *refusal of the Gospel* message, under the conviction that whatever may be their present state of life, however degraded, immortal, and iniquitous, yet the future, though it may have its meed of punishment, will line the cloud of penalty with the silver sheen of assured salvation, to be finally effected by the hadean punishment. This latter view is the one which is rapidly gaining ground amongst theologians. Numbers are fast giving up their belief in the old dogma of Eternal Torment, but as rapidly they seem to identify themselves with "the larger hope," and this because they have not the courage to investigate deep enough to find out that the doctrine on which both these unscriptural beliefs rest is a lie—a lie hoary with antiquity, but none the less—rather the more—a lie. That God's Book reveals the true nature of man, as mortal, is certain, and from that revelation we can march forward with steady footsteps and find every correlative doctrine dropping into its proper place without a jar or suspicion of a discord.

Hitherto, the word "Hades" has been a scholastic term, and only scholars were competent to speak upon it; but now that it appears as a Bibleal term in our English Scriptures, it must become a word which, when encountered in the course of reading, will convey an idea of some kind to the mind of the reader. As a needs-be, therefore, we must ascertain its signification. But how? By turning to Grecian-pagan mythology? No; that has done enough harm already. We will have none of it. We have no desire to degenerate to the folly of many Christians and make Bible revelation subservient to pagan belief. We prefer to attempt the explanation of the term from the pages of the Book itself. To do this aright let us first collate our materials and then examine them. We trust our readers will agree with us that this is the best course to follow, and that they with us will adopt the rule that it is the wisest to keep within the covers of the Book for the elucidation of the doctrines it reveals and the doctrinal terms it employs.

Let us to the inquiry, then. First, the word "Hades" is a Greek term, occurring eleven times in our New Testament, and is almost invariably given in the Greek Version of the Bible (Septuagint) as the translation of the Hebrew word *Sheol*. The latter occurs in the Old Testament sixty-five times, so that we may say the word "hades" occurs altogether in the Bible seventy-six times. Here, then, are our materials—seventy-six passages of Scripture. Surely we ought to determine from its usage and the context in which it occurs something concerning it. It seems pretty evident that the translators of King James' Authorized Version were in a fog about this word, for in the Old Testament they have translated it in thirty-one instances "hell" and of course, in the minds of many, is at once associated with the passages where it occurs, all the horrors of the place commonly supposed to be the habitation of the devil and his angels, and the prison-house and torture-chamber of the wicked. Let, for instance, a believer in Eternal Torment read Psa. lx. 17, "The wicked shall be turned into hell," and immediately in his discourse, the smell of brimstone and the clang of chains are discerned. But here 'tis the word "hades." Again, these worthy men rendered the same word "grave" in thirty-one instances. As when Jacob speaks of going to the "grave" in Gen. xxxvii. 35; as when Paul utters his triumphant cry, "O grave, where is thy victory" 1 Cor. xv. 55. Few imagine that this "grave" is the same place into which the wicked of the 10th Psalm shall be turned. Yet so it is. In three instances the same word is rendered "pit." Would it not be passing strange if the same word should mean the grave and a receptacle wherein wicked souls shall be congregated and suffer torment, and at the same time a place in which the righteous should congregate and be in conscious enjoyment? There is, a bitch somewhere, and we think we shall find it is caused by the translators and the false conceptions of men rather than by the Scriptures, which are in entire harmony upon the meaning of the term. We venture to assert that there would be no discrepancy were the prior question examined and settled. What is the nature of the being with whose death-state this place is inseparably associated? We claim to have determined this question already, and now proceed to examine further this other one. Please bear in mind that in all our quotations we use the word "hades" (introduced by the revisers of the New Testament) as the equivalent for the Hebrew *Sheol*. We do this on the authority of the Septuagint and of the quotation given in Acts ii. 27 from Psa. xvi. 10.

Now, from the gathered material before us—seventy-six passages of Scripture, sixty-five from the Old Testament and eleven from the New—we ask—Where is Hades? (We once heard it called the ante-room of heaven.) This is a most difficult question for theologians who, although they have the whole universe to choose from, cannot determine its location. Yet this is an easy thing to answer, provided always that the Scriptures be allowed to give the reply without twist or perversion. Note the following Scripture:—

"But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that pertaineth unto them, and they go down quick into the pit (hades) then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods. They and all that appertained to them, went down alive into the pit (hades), and the earth closed upon them"—Num. xvi. 30-33.

Here, then, is evidence that it is situated within the crust of the earth; confirmatory proof can be found in Deut. xxxii. 22, Job xvii. 13–16. Observe, further, all souls, nay, men themselves, pass thither at death:—

"What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave (hades')?" Psa. lxxxix. 48.

"For thou wilt not leave My soul in hell (hades')," Psa. xvi. 10.

"They spend their days in wealth, and in a moment go down to the grave (hades')"—Job xxi. 13.

Jacob said—"I will go down into the grave (hades'), unto my son, mourning"—Gen. xxxvii. 35.

"If mischief befall him by the way in which ye go, then shall ye bring my grey hairs with sorrow to the grave (hades')"—Gen. xlii. 38.

"And they shall not lie with the mighty that are fallen of the uncircumcised which are gone down to hell (hades) with their weapons of war. And they have laid their swords under their heads"—Ezek. xxxii. 27.

In this list of passages we have the fact that the righteous and wicked, the soul, the man, grey hairs and weapons of war, all find their way to hades. What direction do they take? The verbs of motion attached all point to descent into the earth. Thus we see, from the Scriptures alone, determine the location of "hades."

Now, we ask, is hades a place of life? The usual affirmations regarding it assume that it is, some making it a place of activity and thought surpassing the present state, and a scene of more productive evangelization than the present. Others, again, differ from these so far as to say that the inhabitants of hades are in a kind of sleep, or a half-drowsy condition. Let us again to the sure Word.

There, is no praise; all is silent—

"In death there is no remembrance of thee; in the grave (hades) who shall give thee thanks?" Psa. vi 5.

"For the grave (hades) cannot praise thee"—Isa. xxxviii. 8.

It is a place of darkness—

"Let me alone that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death, a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness"—Job. x. 20–22.

No thought there—

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (hades') whither thou goest"—Eccl. ix. 10.

From these, then, we gather that hades is a land of forgetfulness, of darkness, of silence, nay, of death itself. That of all the vast host of men who have died and are in hades, however much they praised God on earth, none can praise God there. Abel, God-accepted, silent; Noah, rescued by God, silent; Abraham, the friend of God, silent. Can that be a scene of life? No; it must be as Job declares, "a land....of the shadow of death."

To the second question, What is hades? we are prepared by the foregoing data to reply. It is the grave, to which the first man went when "he returned to the ground from whence he was taken." The ordinary conceptions of hades invariably assume that it is there the spirit of man goes on its departure from the body. But he it observed the spirit is never once said to go to hades. It is spoken of as the place to which the soul goes at death, but "soul" and "spirit" are always distinct in the Scripture. But you will also note that the bodies of men go to hades. This proves that the grave is what is signified. Take for instance the passages already quoted, Gen. xlii. 38, Num. xvi. 30, 33. In the latter of these two passages, the unusual thing is, not that the bodies went, but that they went down alive. Compare 1 Kings ii. 6. It is, then, the grave. We do not mean the individual grave, the single grave, or vault, but to make use of an expression coined to convey the thought, it is "gravedom"—all graves viewed in one. A patient study of all the passages in which the word occurs will, we are persuaded, lead to this conclusion. We might quote from lexicographers in support of our position; we would rather point to a clear proof, and that is the fact that in thirty-one instances in the Old Testament alone out of its sixty-five occurrences, our translators were compelled to render it by "grave." This, with their evident belief of soul immortality and the desire to establish a destination between the respective destinies of body and soul in death, is a grand argument in our favor that hades signifies the grave, or state, or place of the dead.

It will be noticed in the foregoing argument that we have confined ourselves to the Old Testament proofs. We have done this because there is the first usage of the term, and there in its first usages we must determine its signification, and its meaning thus obtained must then be carried over to the New Testament passages where the word is found; and unless there is some intimation that the signification is changed that is the interpretation which must abide. Is there any intimation of a change—such as one as would admit of an idea of life? We reply, No. Every passage in the New Testament carries with it the meaning obtained by its usage in the Old Testament. We are, of course, aware, that the story of the Rich Man (Luke xvi.) will be urged against this decision, but our space forbids an examination of that now; we content ourselves with the affirmation that after a close study of that passage, we are satisfied that it falls in with the rest, and ranges itself as a witness against the current view.

The value of the New Testament allusions to hades is made appreciable by the study of the Old, for most of the doctrinal references to hades made in the New Testament refer to a redemption from it by the work of Christ.

Christ on one notable occasion promised his disciples that the "gates of hades should not prevail against his Church." Glorious promise; how grandly it shines out under the knowledge we have gained of what hades is. Mortality must succumb to the grim clutch of death, and it falls prostrate and lies in hades, and to the merely human vision it would appear that the everlasting shades of night had settled upon the dead—an Egyptian darkness never to be lifted. But that promise breaks in upon us in our darkest hours of gloom and despondency, and declares that the portals of the grave, so persistently closed to all egress, shall not forever be shut, but that one day they shall be flung back by irresistible might and be compelled to remain open until his ransomed ones are gathered out. Not only have we the promise but also the pledge, the earnest. Listen, "Thou dost not leave My soul in hades, nor didst Thou suffer Thine Holy One to see corruption." Yes, Christ has been within those gates, he has been in the darkness of death, but its grim doors were forced to admit of his passage out, never more to hold him in their power, even for the briefest period. Henceforth he declares himself the possessor of the keys of hades. They hang at his girdle, and when the proper time shall come he will fulfil his own good word, "They shall not prevail." No; they may imprison for a time, and he beyond human power to open, but conquer ultimately they cannot, for he holds the keys. The Apostolic Church cheered itself with this thought, and through Paul the true note of gladness has come sounding down to us, "Comfort one another with these words." The good word of God has assured by promise and by pledge, "I will ransom thee from the power of the grave; I will redeem thee from death. O death, I will be thy plague; O grave, I will be thy destruction." "I have the keys of hades and of death." Hosea xiii. 14; Rev. i. 18.—*George Aldridge, in the New Zealand "Bible Standard."*

## LATE DISCOVERIES IN EGYPT.

Recent researches in Egypt not only prove the high civilization of that ancient nation, but serve to illustrate many obscure portions of Scripture. In the royal sepulchres near Thebes, mummies wrapped in the finest rose-tinted linens, goblets of variegated glass, pins with ornamental heads, necklaces of gold and lapis-lazuli, earrings, bracelets, and other articles of gold were found, exquisitely wrought, showing great skill and refinement.

With one of the mummies was found an almanac 3000 years old, written on papyrus; giving the probabilities of the weather, establishing the time of the reign of Rameses the Great, and what is singular, the festival days are in red ink. Another papyrus found in the Fayoom contains a marriage contract; gives the names of the bride and bridegroom, and states that the bride has a fortune of her own amounting to one hundred gold pieces, the bridegroom promises to find for his bride food, clothing, and everything suitable for a wife. It was signed in the presence of witnesses and bears a notarial certificate.

Stone or flint knives were also found, one with the owner's name, a priest of Ptah, inscribed upon it in hieroglyphics. These knives were used by the embalmers in the burial of the dead, and in the rite of circumcision. From Herodotus, Strabo, Diodorus, and other historians, and from mummies taken from the tombs, we learn that the rite of circumcision was practiced, not only by the ancient Egyptians but also by the Ethiopians, Abyssinians, and other nations, and that stone knives only were used in the ceremony. We are not to suppose from this, that these nations were ignorant of the use of iron or steel, but it probably was unlawful to use metal of any kind in this religious rite. They supposed iron to be identified with the bones of Typhon, the evil principle, and it therefore was held in abhorrence. This may explain why Zipporah, the wife of Moses, in circumcising her son used a sharp stone (Ex. iv. 25), and why Joshua at Gilgal, their first camping place in the land of promise, when commanded to circumcise the children of Israel (Josh. v. 3) made him sharp knives of stone or flint for the purpose; and it is an interesting fact that several flint knives were lately found on the plain of Gilgal and in Joshua's tomb at Timnath, probably of the very kind, if not the identical knives used on this occasion. We have examined some of these knives and found their edge equal to most instruments of the kind in steel. This recent discovery at Thebes shows that the Egyptians in the remote age of the Pyramids, though well acquainted with the use of iron, bronze and gold, still used the flint knife, considering it profane to use any other kind of instrument in preparing their dead for embalmment, or performing the rite of circumcision. And this probably is why the Hebrews used similar knives in their ceremonies. Hence it is written, "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it." Ex. xx. 25.

Another very curious and interesting discovery has been made during 1886, in the loneliest and dreariest corner of the northeastern delta. In a land where other explorers have found only temples and tombs, Mr. Wm. Flinders Petrie has lighted upon the ruins of a royal palace. Here are the ruins of the very palace to which, as recorded in the Book of the Prophet Jeremiah, chap. xliii., Jonathan, the son of Kareah, followed by all the captains of the forces, and the remnants of Judah, brought the fugitive daughters of Zedekiah, then a dethroned and mutilated captive in Babylon. This flight of the Hebrew princesses took place 581 B. C., during the 26th Egyptian dynasty, in the reign of Uaabra, whom the Hebrews called Hephra, and the Greeks Apries. The Pharaoh received them with hospitality. To the mass of the Jewish immigrants he granted tracts of land extending from Taphenes to Bubastis, while to the daughters of Zedekiah he formally assigned the royal residence, which the Bible calls Pharaoh's house in Taphenes.

At the time these events occurred, the whole of this part of the delta to the westward as far as Tanis (Saul) and to the southward as far as the Wady Tumeilaut, was a rich pastoral district, fertilized by the annual overflow of the Pelusiac and Tanitic arms of the Nile. It is now a wilderness, half marsh, half desert. Towards the eastern extremity of this wilderness, in the midst of an arid waste relieved only by a few sand hills overgrown with stunted tamarisk bushes, lie the mounds of Defenneh. Two of these mounds are apparently mere rubbish heaps, the third is composed entirely of burnt and blackened ruins of a large pile, visible like a lesser Birs Nimroud for a great distance across the plain.

Arriving at his destination towards evening, footsore and weary, Mr. Petrie beheld the singular object standing high against a lurid sky, and reddened by a fiery sunset. The Arabs hastened to tell him its local name, and he may be envied the delighted surprise with which he learned that it was known far and near as El Kasr, el Bint, el Yahudif; the castle of the Jew's Daughter. He at once concentrated his forces upon the Kasr, which has now been thoroughly cleared out and cleared up, and not only its architectural structure but also its history has been rescued from oblivion.—*M. A. Quirk, in International Standard.*

## The Southern Sky.

From the time we entered the torrid zone we were never wearied with admiring, every night, the beauty of the southern sky, which, as we advanced towards the south, opened new constellations to our view. We feel an indescribable sensation when, on approaching the equator, and particularly in passing from one hemisphere to the other, we see those stars which we have contemplated from our infancy progressively sink, and finally disappear. Nothing awakens in the traveller a livelier remembrance of the immense distance by which he is separated from his country than the aspect of an unknown firmament. The grouping of the stars of the first magnitude, some scattered nebulæ, rivalling in splendor the Milky Way, and tracts of space remarkable for their extreme blackness, give a particular physiognomy to the southern sky. The sight fills with admiration even those who, uninstructed in the branches of accurate science, feel the same emotion of delight in contemplation of the heavenly vault as in the view of a beautiful landscape or a majestic site. A traveller has no need of being a botanist to recognize the torrid zone on the mere aspect of its vegetation; and, without having acquired any notions of astronomy, without any acquaintance with the celestial charts of Flamsteed and De la Caille, he feels he is not in Europe when he sees the immense constellation of the Ship, or the phosphorescent clouds of Magellan, arise on the horizon.—*Humboldt.*

# Communications.

## MICA PEN NOTES.

Take the first fourth of 1887. What a catalogue of disasters! What crushings, burnings, drowningsl Deaths by water, by fire, by collision, by explosion, deaths of men and animals; deaths by cold and starvation,—and the winter long prolonged. Some are fearful and wondering whereunto this will grow, and others mind it all but slightly, saying, let us build with brick and granite, and make ourselves and nation a name. But in all this commotion and portent there is a sweet thought. If only our hidden and absent Lord will be with us soon. If he will only look on us with his look of light, and speak one word of power we shall live! Till then all is weak and cloudy. I thought last night in a waking moment, O, for the day to come, and the clock to strike the hour of redemption; that, the body of frailty may die in a twinkling, and the body of immortality instantly supplant it!

As for the calamities, I doubt not they will continue and increase, for thus the stone chronology of the Egyptian pillar of God has warned us. We are not surprised in the least. We are fully prepared for earth commotions and convulsions. Alas for the the dear, and fair and brave that suffer and die. Alas for those that are wrapped in mantles of fire, and that are swallowed by the eager and pitiless waves of the sea and that are crushed by the walls that the earthquake jars out of equilibrium, and that are shattered or suffocated by the fierce energies of underworld caverns where men toil for their bread. We pity them and remember that the whole creation groaneth in pain. Our comfort is in that assurance that the very judgments will work out the grandest good, first for the saints, and finally for all. To God belongs the praise of his unspeakable love. Death, hades and corruption are doomed, but we will walk softly and soberly in the time of coming judgments.

But there are trials. There are disappointments. There is weakness and unfaithfulness of men. Some are worldly, even when appearing to be religious. They are intensely selfish even when seeming to be good. They are under the influence of something sinister; more or less captive to an insane delusion. They say things they do not mean, or forget what they have said. They multiply words and wounds without cause. Some are rushing on in a whirlwind of excitements, and talking about being ready for death and the world to come, when if death should suddenly confront them they would shrink appalled. What a time for self-knowledge now, and what a time for keeping God and his grace chief and supreme before the mind, that Christ may win in us—win the victory of love and salvation.

We have been thinking and talking of forgiveness. I have said to my wife, "Now I see how we can forgive those that have wronged us, how we can pray for those that have robbed us. Let me tell you something. When I ask God to forgive such and such a man, I necessarily and inclusively ask that he may have repentance also, and if he has repentance, then he has the vital and necessary thing. If God forgives a man, he sure of it, he will, he must repent, for repentance shall certainly follow an effectual forgiveness. O, how my heart aches that the wrong doer may repent! But now he is ready to justify himself. He will make no apologies. He will defend and exculpate himself to the last moment, and this aggravates the wrong, and intensifies the bitterness. But he shall repent. I will beseech God to forgive him, and in some way, forgiveness and repentance shall by no means fail to prove inseparable. He will repent, and when he has thoroughly repented you can let the past die forever out of mind, let all the wrong melt and die and be buried in the darkness of oblivion. It is really comfortable to remember that he who prays God to forgive his enemy, is by that very act laying the most potent siege to the citadel of his evil self conceit, for God in forgiving a sinner will certainly bring him to a sense of right and wrong, of good and evil, of ingratitude and obligation, as one can see beyond the shadow of a doubt must prove to be the case in the experience of those evil men who caused our Lord to be crucified. And who were they? Not the men (mainly) who drove the nails and reviled for the apparel of the Master, but the Jews in church and state, who had hunted their brother to death, and knew not that he was the Lord of glory. "They shall see and be ashamed." And how much this language comprehends! There is a world of most affecting and precious truth and high and rare instruction in it. It may well prove a text for weeks and months of gracious meditation.

Now I hope I have said nothing dogmatically; if I have, I would fain retract the dogmatic quality. For I have said I would neither write or read whatever was controversial or dogmatic, because it is an offence and a weariness. The very moment I see the savor of either the one or the other, I say, "that is not for me; I am weary of the sight and sound of this," and how careful I ought to be not to betray what I myself deprecate or disrelish.

I will close with lines which need neither explanation nor apology, and whichare but the expression of deep felt grief at the cruelty of the bird killing, and the folly of the wing and plume head decorations of the time.

Kill the birds—hunt them!
Hunt them to the end of the earth;
Send men in troops to the furthest bound
Of the wide inhabitable world,
To snare and entomb and kill and plunder,
To catch and pluck, and slay them alive or dead.

Show no mercy,—know and take no rest,
Hunt them with insatiable enterprise,
And cover the heads of the women of the world
With the plumage of the slaughtered innocents,
Imperial and imperious fashion orders it,—
Her royal edict goes like lightning,
Merciless, urgent and irrevocable.

Desolate the world and make it a solitude,
Rob it of every living and beautiful thing,—
Quench the sweet life of the forest songsters,—
Bid the ravaging insects multiply;
Let the destroying myriads take wing and fly
In unbridled fury across the waving fields,
Fierce as pouncing, devouring and insatiable,
Till the earth is an uninhabitable desert,
While the heartless goddess fashion reigns,
A ghost of wrath and vanity over empty space.

Kill, kill, kill.—rob and plunder,
Spare not a living and beautiful thing
That warbles in all the realm of space around
For great is the mother of cruelty, fashion.
That cries in haste, across the countries of Christendom,
Kneel to the utmost recesses of the wilderness
To find plumes and plumage for head dresses,
Wings and carcasses of the people of the air,
Beneath whose slaughtered glory of plumage
The wives and mothers and sweethearts
Of the wonderful nineteenth century,
May go joyous and sprightly and free-footed,
Reeking not of all the misery, and torture, and pain
Of the guiltless creatures that were sacrificed
To furnish the poor mockery of adornment.

Go, reap my harvest, by sea and land,
By night and day, crier the insatiable, get
Into every realm of the dusky pagans,
Into the home of the wild sea-islanders,
Seek incessantly, endlessly, and everywhere.
Take if need be, every helpless bird life,
And shed every drop of innocent blood
Of the wonderful things that God has made,
To people and beautify the air and forest,
And charm and cheer the wide extent of space,
With all the unrivalled wealth
Of their unexplained sweet minstrelsy.

C. COLEGROVE.

P. S. And still the sea, turbulent, insatiable and immense, with awful, pitiless eagerness, engulfs its thousands. And war, that sharpens its sword blades, that darkens the sky with the smoke of its cannon-forging foundries, that startles the ear with the click of scabbards, and the muffled roar of boundless preparation, is ready to involve a continent in tumult and bloodshed. Scarce can the suppressed fury be kept from flaming out. Do DeLesseps and Emperor William cry peace? Look at the Czar, a prisoner in his palace, fearful and angry, with a tempest of tumult in his own breast. When shall he launch his legions forth to battle? How shall he subdue the maelstrom of internal hate and revolutionary restlessness at home? And democratic France, with all her host ready to leap at the throat of Germany, how shall she keep her passion and resentment under restraint? To what extent will socialism in Europe prove her ally in the coming grapple of Titans?

C. C.

Any one sending us a new subscriber for 1887, and the subscription price of $2.00, may select books or tracts to the amount of 75 cents from our list, and they will be sent them free, post paid. Sample copies of THE RESTITUTION furnished on application.


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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. T. in Bland and Heller's Block, Room 56, 754½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

"The Gospel of Our Salvation and Kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth. This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 74 Grand st., on first floor, Brooklyn, N. Y.

# Poetry.

## "THY WILL BE DONE."

Kings of earth, in kingly train,
All your counsels are in vain;
God will set on Zion's hill
One, the chosen of His will;
Give to him the earth afar,
All your wrath may not debar;
He will say, "Thou art my Son!
Let my will on earth be done!"

All the nations, given Thee,
Rule Thou to the utmost sea!
Still the sigh, and right the wrong
Lips of sadness fill with song;
Make the wastes, break forth in bloom,
Take away the doleful tomb,
Fig and myrtle, trees of grace,
Take the thorn and briers place.

Let the glorious city rise!
Till its praises reach the skies.
Lay its stones with colors fair
Set the sparkling sapphire there,
Let the saints, the land possess,
Every wrong on earth redress,
Give them place upon thy throne,
Let my will on earth be done!"

S. ROXANA WINCE.

# Communications.

## To the Brethren in Indiana.

As the time for our conference to convene is fast approaching, let us examine ourselves and see if we are preparing ourselves for it. Do we remember Sec. 2, of our Constitution, which says, "It (the conference) shall be composed of the organized churches of the State,.... which churches shall be represented in the conference by duly authorized delegates." Now have we any authorized delegates? If not, let us authorize them at once. Let us not wait until we see the notice of the conference in THE RESTITUTION, and then try to excuse ourselves by saying, we didn't have time enough. Now is the time, let us improve it.

Again, do we remember the resolution adopted at the conference last November, which requires, That each organization shall contribute as much as they can for evangelical purposes, said contributions to be forwarded to the treasurer of the conference. Now are we complying with these requirements? Are we doing all we can? Ah! are we doing anything in this direction? If not, it is high time to awake out of sleep. When we look over the country, we see it dotted over with sectarian churches. How are all these brought about? Ans. By good organization, and an effort put forth to work in that direction. Why. Ans. Because of their faith, and love for what they believe to be the gospel. We read of $1,000,000 contributed last year by the M. E. Church for foreign missions, besides contributions for home evangelization, benevolent societies, etc., etc. While all this is being done, we are sitting dormant, believing (or professing to believe) the glorious gospel as delivered by our blessed Lord and his apostles, and yet doing nothing, comparatively, to extend it to those who would gladly accept and obey had they an opportunity. Brethren, our Lord has gone into a far country. He has left with us his goods. He has said to us, "Occupy until I come." Soon he will come and reckon with us. O! let us not be among that number represented by the one in whose hands was delivered the one talent, who went and digged a hole in the earth and hid his Lord's money. No, let us put it to the exchangers, that when our Lord comes he may receive his own with usury. Then he will reward us an hundred fold for our labor.

Remember he is not teaching us in the parables referred to how to use his money for our temporal welfare, but for our eternal welfare. Let us make our deposits in heaven's bank. No danger of bankruptcy there, the cashier being the Lord of heaven and earth. Brethren, let us all put our shoulders to the wheel and roll on the gospel of the kingdom as we have never done before. Let us make provisions that the next conference can put at least one or two evangelists in the field and keep them there. Let every organization in the State be represented at our next conference. Let us not wait to be urged to duty by the secretary, but go to work at once. Choose our delegates, throw in our mites, and be ready, ever realizing that "Procrastination is the thief of time." Yours in the blessed hope. L. H. CONNER.

## Under Conviction.

It is no uncommon thing to hear men and women saying, "I am under conviction." Now what they mean by their use of the word, I do not know; if that they are not convicted or convinced of sin by their conscience, it is because they do not reflect or have not read the Bible with the care that it should be read when so much depends upon the reading.

Do they not know that "all have sinned?" that condemnation has passed upon all, and God does not condemn until he first convicts. God then convicts you of sin and condemns you to death, for "the wages of sin is death." And yet you "are not under conviction!" not convinced that "all the world has become guilty before God," and you with the world! The righteousness of God by faith of Jesus Christ is unto and upon all them that believe—do you believe?

God hath set forth his Son to be a propitiation through faith in his blood—have you faith in his blood? His righteousness is declared to be for the remission of sins that are past—have you that righteousness, clothing you as a garment? Have you been reconciled by the death of God's Son that you may be saved by his life? Are you the servants of sin, or the servants of God? "To whom you yield yourselves servants to obey, his servants ye are to whom you obey, whether of sin unto death, or of obedience unto righteousness." If you have obeyed from the heart the word of doctrine delivered unto you, you have been made free from sin, if not, you are still the servants of sin. When God says, "do this," and you do not do it, you are sinning, and indeed he says in plain terms that they who neglect the great salvation that he proffers them, cannot escape.

Are you not then under conviction? Are you not proved guilty? Are you not convinced of sin? These things are not to be trifled with; they are matters of life and death. The moments will not wait. God will not always lengthen out your days. Be wise and seek him now, find safety in Jesus now.

"Earth has honor, wealth and pride,
Earth has joys and fancies gay,
These are but bubbles on the tide,
What will they be in the judgment day?"

S. ROXANA WINCE.

## To the Church of God in Christ Jesus, re ering.

"If any man teacheth a different doctrine and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing but doting about questionings and disputes of words whereof cometh envy," etc., etc. 1 Tim. vi. 3.

As the April number of the *Advocate* has come to hand, and in it there is no mention made of the discussion on resurrection, though I sent the reply as seen in this No. of THE RESTITUTION as usual, I believe I am warranted in concluding that Elder Williams has decided not to give my last reply a place in his paper. Had it not reached him through the mail, I doubt not he would have presumed that his last paper was unanswerable. Had he intended to publish it at a future time he would most likely have said something to that effect. Utter silence shows that he cannot defend the position he has taken, and that it is best to keep his readers in the dark, as to the weakness and unscripturalness of the theory he so dogmatically teaches and tries to enforce.

I ask every reader, to take his last reply in the discussion as found in the March *Advocate* or RESTITUTION March 16, and carefully compare with the reply I have given in this paper, and see if he has not vanquished both himself and his theory.

I know full well that the faithful are watching to see what can be brought out to support what they have been taught to believe as a doctrine of the Scripture. Many dear ones scattered all over the land from TEXAS to Oregon as well as abroad are asking "What is truth," on this question? For their sakes and their's alone I have written.

Circumscribed as I have been as to space; and so often obliged to turn aside from the regular line of argument to reply to foolish quibblings, and points quite irrelevant to the subject, I have done the best I could, and leave the entire outcome in our Father's hands, believing that he will bless the work to the enlightenment of those who really desire to know his will. CARRIE WILLIAMS.

## WILL THE DEAD EMERGE FROM THE GRAVE IMMORTAL? No. 5.

A Discussion in which Carrie Williams affirms they will, and the Editor denies—claiming the dead will emerge Mortal and be Judged before they receive Immortality.

Elder Williams. When I entered this discussion, I supposed it was on the teaching of the Scripture as contained in 1 Cor. xv. 35. Your last paper indicates that there has been a change of basis, and that it is now a "case in court," where you preside as judge, with all authority and power; while I have no rights but to answer whatever questions you see fit to ask, whether they be relevant to the case or not. This assumption of power I dispute, and claim equal rights with you in the exegesis of the Scripture in question. All your accusations and innuendoes I pass by without notice. That the resurrection of the unjust is not in the issue of this question, I still insist, for the Scriptures above quoted is the leading text in the discussion; and it does not embrace the unjust.

When I stated the question at the first, I had in mind the grand, and yet future event awaiting a portion of our race (not the dead universe. " " that would include all that ever com. into human existence); nor did I for a moment think of referring to any past miracle, either to prove my position or to disprove yours; for they have no place in this discussion. Therefore Lazarus, and all others who were brought back to mortal life as special demonstrations of God's power over death, have nothing to do with this question.

You refer our readers to the cover of the *Advocate*, Oct. 1886, and say, "This was the beginning of the discussion." Will any of our readers accept this as truth if they read both covers of the *Advocate*? I will quote your own words. " " "So she proposes to affirm that the dead in Christ come forth from, or out of the grave in incorruption, and discuss the question through the *Advocate*. " " " If there could be a discussion of the real issue, the pro and con, " " some good may be done and we might have offered space " " " we suggest she send her first letter to commence a discussion of—first—will the dead emerge from the grave immortal, and second—Will the just, and unjust, be judged at the second coming of Christ; before receiving the reward of immortality and the punishment of death? Bro. Moyer, if he is able to use his pen will discuss the subject; if he is not, we will.

Now sir, having given your statement, both as to the question and who are the subjects of resurrection involved in it, and the fact that you have taken Mr. Moyer's place in it, I again assert that the language used to express the subject in hand all taken in its legitimate connection, none others are included than the dead in Christ. Note also that your second clause in the discussion does not embrace either the righteous or the wicked dead.

Contrary to all rules of discussion, you took the statement of the question entirely out of the hands of the affirmative, and did not even tell how you had modified it, till the first articles appeared. The question is, "How are the dead raised?" (not how did Christ exercise his divine power in calling back to life) and to this question I assert that there is no mention in the Bible that they will be raised to mortal life. I find no proof, and I have faithfully sought for it—that Paul taught the resurrection of the unjust. He believed all things that were according to the law, and that were written in the prophets.—See Acts xxiv.-xxvi.-xxviii.—concerning the Christ, and this he preached as the hope of Israel. In Mark iv. 33-34, we read of Christ's teaching " " "and without a parable spoke he not unto them." In Luke xvi. he gave the parable of the Rich Man and Lazarus; which orthodox teachers insist was a literal narration of facts, and in John v. 28-29, he gave another parable, which some insist is a literal statement of facts that will come to pass. A careful study of these Scriptures, will show to every earnest seeker after revealed truth, that they are parables. Compare them with Luke xx. 34-37, which is a direct answer to the Sadducees' question. Dan. xii. 2, and Ezek. xxxvii. the valley of dry bones, stand on the same plane. In the foregoing I think I have replied to every point worthy of notice in your eleven "judicial" questions, as embraced in No. 2, 3 and 4 demand no reply. No. 5, you have surrendered of absolute necessity and in No. 6 you launch out into 1 Cor. xv. and truly make short work of it, summing it all up in three short paragraphs. I do not wonder that you feared to attack the pyramid (air-castle) of revealed truth that I constructed out of the divine teachings of this wonderful chapter. The structure thus reared is an impregnable to an attack of speculative philosophy, as the Great Pyramid Gizeh in Egypt is to a poisoned arrow from the bow of a wandering Arab.

In your brief exegesis of the chapter, you travesty the glorious doctrines therein set forth—and bid defiance to the time-honored and common-sense meaning of words; and without any authority, assert that to sow, is to cast out, (Why did you not illustrate your idea by referring to Jonah being "sown or cast out" by the whale) and that a natural body after being sown or cast out is raised a spiritual body. Now Elder W. the position you have here taken may be summed up thus—

a. The word sown as here used signifies to cast out.

b. That which is cast out is as a natural body—a living soul, and is in the first order of the resurrection.

c. It, the natural body is raised out of the lower nature into the higher or spiritual nature, which is the second order in the resurrection, and therefore follows the inevitable conclusion that—

d. Those that do not attain to the spiritual nature are never raised! And so you leave nearly "cast out" of the ground all but those who are in Christ! Here you have done precisely as Haman of old, when he prepared the gallows for poor Mordecai and was thereon hanged by decree of Ahasuerus.

You prepared a gallows on which to execute me because you insist that I do not believe in the resurrection of the unjust, when lo, without the decree of king, or the aid of courtiers, you ascent step by step, till you reach the pinnacle: and down you come, and leave unresurrected, all who are not in Christ. They are cast out merely, they are not raised. For them there is no resurrection. Now sir, to what conclusion has your reasoning led? Still further—Your solution of the question does not answer the query of the Corinthians; for they ask, "How are the dead raised" and you only tell how the living are changed.

You teach them that the bones of the dead will be cast out of their graves, and the sinews and flesh drawn over them and then the skin. And then, into these carcasses the breath of life is breathed, and then they are again in mortal life; waiting for their turn to come to "tell the story of their lives," etc. Let me ask. Are not mortal beings subject to death and liable to disease? What if some of those mortal creatures take sick and die before they hand in their report? Will they be "cast out" a second, and perhaps a third time? Again. If the saint who is asleep in Christ, who is now in possession of immortality and they awake "in his likeness," where is there any time left for this mortality and corruption after the sleep in Christ has ended? Now Elder W. if the resurrection be but an ascension from a lower nature to a higher nature, why have you wasted so much time talking about "mortal resurrection?" According to your Lexicon what does the phrase "mortal resurrection" signify? Is it according to a higher plane of mortality—attaining to better health? Truly, truly a house divided against itself cannot stand! You by your own hand have dashed to the earth your unscriptural dogma of mortal resurrection. You have closed the discussion abruptly without having given one text to prove your theory: and so when I add a few thoughts as implied in my last, I leave you with the earnest prayer that the Lord may open the eyes of the blind.

3. "It is sown in weakness"—and weakness as here used means "strengthlessness or wanting in power." Here is another striking contrast, while in grain there is no contrast. Every seed gives back a body of its own kind, in every particular, so that the countless kinds of seed sown always remain separate.

4. "It is sown a physical body it is raised a spiritual body." This crowns the grand climax of contrast between the body buried and the body raised. To sow is not to "cast out," but "to scatter, to plant," and "to plant is to put in the ground and cover as seed for growth." Webster. Therefore I say that the body sown is the body buried, or put into the ground, and covered up. And the body raised, is the body taken out of that low position. The condition when it was put in, was corruptible, dishonorable, weak, animal or physical; and the condition when it is raised out of that position, will be incorruptible, glorious, powerful and spiritual.

No illustration of the resurrection could be given by the sowing and raising of grain; or by any other of the visible works of the Great Jehovah, because the resurrection will not be according to the fixed and immutable laws of nature that govern all the visible creation. Nature, in her entire book unfolds to us nothing of the great beyond. Her book is bound, and clasped, with, and by mortality and corruption. Yet the whole creation is of God, and "So also is the resurrection of the dead," Jehovah has not yet told us how he will exercise his divine power in bringing back the dead to life. He simply tells us that the dead in Christ, the righteous dead shall be raised incorruptible, and that this will take place when "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"Wherefore comfort one another with these words." 1 Thess. iv. 16-17

—18. CARRIE WILLIAMS.


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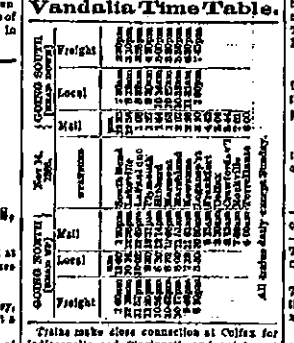


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THE RESTITUTION.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. PLYMOUTH, INDIANA, APRIL 20, 1887. NO. 15.

## Communications.

### A Brief Review of the International Lesson for the First Quarter of the Year 1887.

"In the beginning God created the heaven and the earth."

This is the golden text for the first lesson of the quarter. What was before the beginning no mind can fathom. Concerning the beginning itself philosophers know nothing. It is only by God's word that we can learn God's plans as they commenced from the beginning: therein we find that "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious, he hath made his wonderful works to be remembered," Psa. iii. 2-4.

When God had created the heaven and the earth, the sun, moon, and stars, and made vegetation to grow on the earth, and animals for the use of man, "He then created man in his own image, after his own likeness, in the image of God created he him, male and female created he them. And God blessed them," and gave them dominion over the works of his hands. So the Psalmist says with astonishment, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? and the Son of man that thou visited him? For thou madest him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet," Psa. viii. 3-6.

Then to prove the loyalty of man, it pleased God to put him under a test trial, and he placed life and death before him. Obey and live, or, transgress and die. Now was Satan's opportunity, so he changed God's word, and deceived the woman, and the man hearkened unto the voice of the woman, then sin and death followed, so the golden text of the second lesson is, "By one man sin entered into the world, and death by sin," Rom. v. 12.

As time passed on, and offerings were made unto God by the sons of Adam; one proposed to worship in accordance with God's plan, while the other determined to offer his gift in accordance with the dictates of his own will. When the offering of Abel was accepted by God, Cain became angry, and rose up against his brother and slew him. So crime was practiced, and death was witnessed. Then Cain answered rudely, saying, "Am I my brother's keeper?" but God said, The voice of thy brother's blood crieth unto me from the ground. Still to this day we labor under the curse put upon the ground because of transgression.

Then as the people multiplied upon the earth, wickedness prevailed, but the eye of God beholding all things, saw the righteousness of Noah, and made known unto him his intentions, and instructed him to build an ark for the saving of his house. God said, "Behold, I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under the heaven; and everything that is in the earth shall die."

So Noah who was a preacher of righteousness, built the ark, and gathered in his family, and of the birds of the air, and of the beasts of the field, and of every creeping thing after its kind, as God had said to him. Yea, "Noah did according unto all that the Lord commanded him."

In about five hundred and twenty-seven years after, was "The call of Abram," from his own country, and from his kindred, and from his father's house, unto a land that he knew not. And God said unto him, "I will bless thee, and make thy name great; and thou shalt be a blessing." So at the age of seventy and five years Abram departed. He took with him Sarai his wife, and Lot his nephew, and all their substance, and came into the land of Canaan, and the Lord made a promise unto him saying, "Unto thy seed will I give this land," and he became a sojourner there.

And when strife arose between the herdmen of Abram and the herdmen of Lot, Abram liberally gave "Lot's choice" of land to him, and Lot beholding the beauty of the plains of Jordan, so desirable for his stock, he covetously selected that portion, forgetting to "seek first the kingdom of God and his righteousness," Matt. vi. 33. Then Abram dwelt in the land of Canaan, and "Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."

But God still had respect unto Abram, for he promised him saying, "Fear not, Abram; I am thy shield, and thy exceeding great reward," Gen. xv. 1.

So now in the seventh lesson, God promises Abram that his seed shall become multitudinous, even as the stars of heaven, also an inheritance in the land of Canaan, and although his seed should serve four hundred years in a strange country, yet he would deliver them with great substance, but as for Abraham himself he should die in peace, and be buried in a good old age. Herein God entered into covenant relationship with him, and renewed his promise saying, "Unto thy seed (Christ, says Paul) have I given this land, from the river of Egypt unto the great river, the river Euphrates." So God changed the name of Abram, to that of Abraham; because he should become a father of many nations; and he dwelt in the plains of Mamre, and as he sat in his tent door, he looked, and behold, three messengers from God came to him. Here he received angels unawares; and when God through these angels had promised to him a son, even Isaac, through whom the promised seed should come, to bless the nations of the earth, they went toward Sodom, for the wickedness of that city was great, and God purposed to destroy it. Now in full view of the city of Sodom, Abraham stood before one whom he calls the Lord, and there Abraham pleaded earnestly for the salvation of that city, that it should not be destroyed for fifty righteous' sake, but fifty righteous could not be found there, so he continued his intercession, reducing the numbers till he came down to ten. "In wrath (God) remembered mercy," but as ten righteous persons could not be found there, "The Lord went his way, as soon as he had left communing with Abraham, and Abraham returned to his place." The angels passed on to Sodom and saw the wickedness of the people, "And when the morning arose," they hastened Lot and his family out of the city, saying, "Escape for thy life; look not behind thee." So Lot and his daughters entered into Zoar, and the "destruction of Sodom" was made complete, but Lot's wife is a standing monument of God's dealings with the disobedient ones.

Here we come to the lesson of "Abraham offering Isaac" to prove his loyalty, but Abraham's faith is steadfast, he remembered God's promise to him, that in his seed all families of the earth should be blessed, therefore we read in Hebrews xi., "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten Son, of whom it is said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead." So Abraham said to Isaac "God will provide himself a Lamb for a burnt offering." Here is a type of Jesus the "Lamb of God."

God is always ready to accomplish his purpose, so he directs the line of marriage, and Isaac sent his son Jacob from Beersheba unto Haran, to take a wife of the daughters of Laban. On his journey we find "Jacob at Bethel," where he saw the Lord in vision, who said to him, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed;" the promise is that this seed should become multitudinous, even as the dust of the earth, and he and his seed should bless the earth. "And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place and I knew it not," and he believed when God said, he should "come again to his father's house in peace."

Now about twenty years after, we find Jacob wrestling (or striving) with the angel of God, (on his return to his own country), and prevailed; and would not let the angel go without receiving a blessing; here his name is changed. And what is "Jacob's new name?" The angel said, "Thy name shall be called no more Jacob, but Israel: for as a Prince hast thou power with God and with man, and hast prevailed." So his name was changed to that of a prince with God, Israel.

Thus the twelve lessons of the quarter are briefly reviewed, and what are the leading thoughts:

1. God is the creator of all things.

2. "The wages of sin is death," Romans vi. 23.

3. Obedient sacrifices alone are acceptable to God.

4. Salvation is the reward of obedience.

5. It is always best to obey God's call. To the faithful he has promised the blessing.

6. Self gratification sometimes leads into bad company and danger.

7. It is always well to live in covenant relationship with God.

8. It is good to pray for others, as well as ourselves.

9. God will destroy the wicked, "They shall be ashes under the soles of the feet of the righteous, "See Mal. iv.

10. God proves the loyalty of his people, and blesses them that are faithful.

11. God directs the ways of his chosen people.

12. God gives a new name to them that prevail, so we read, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," Rev. ii. 17. "So the secret (counsel or friendship) of the Lord is with them that fear him. And he will show them his covenant," Psa. xxv. 14.

J. B. COX.

### RESTORATION OF ISRAEL.

Many Christians speak and act as if all truth was with them, as if they were absolutely free from error, and as if those who differ from them were necessarily wrong. And they seem unwilling to read on some subjects unless they know beforehand that the books brought under their notice agree with their preconceived opinions. To look at both sides of any great question, and carefully weigh arguments on both sides, is the way to discern between truth and error. "It is a great stride forward," says the *Jewish Messenger*, "when people begin to recognize windows in their ancestral creed, through which they can catch a glimpse of the broader sky and the larger purpose." This is true, but it is a greater stride still, and yet a greater blessing, when they make good use of the windows and obtain fresh and bright light. On the subject before us some seem to close their eyes against the most plainly revealed truth.

This subject of the return of the Jews to the Holy Land, and their establishment again as a nation, we wish you to examine from a Scriptural standpoint, and without any leaning to preconceived views. There is a strange and an almost unaccountable prejudice existing against the teaching that they will again be settled as a people in their own land, and will be pre-eminent among the nations. This truth is so distasteful among some, specially among those who spiritualize so many of the promises and prophecies, that it meets with great opposition; and on this account we beseech of you to examine what the Scriptures say about it, and keep your eyes wide open that you may see what God has revealed.

Now we would observe, at the outset of our remarks, that Israel are God's peculiar people. "For the Lord," says the Psalmist, "hath chosen Jacob unto himself, and Israel for his peculiar treasure."—Psa. cxxxv. 4. It was to the Israelitish nation that Jehovah gave the covenants; and the blessings promised in the covenants can only be obtained by those of Gentile nations by their becoming the seed of Abraham, or adopted sons of Abraham by faith, as Paul teaches. It is only thus that they can become a part of the elect nation. And Christ says, "Salvation is from the Jews." These are truths not so much relished by many Gentiles, but they show, with many other things that might be named, the correctness of the statement we have made. Some speak of Christianity as a modification of Judaism, and as a descent from Judaism. Abbott says that "Christianity is developed Judaism."

No union is so close, so intimate, and, it on a proper basis, so precious and happy as that between husband and wife. By the figure of this union was God's relation to the Jewish nation set forth. But as the nation forsook God and rebelled, and were guilty of abominations, Jerusalem, as their representative, is addressed as a harlot, and charged with whoredoms. She is compared to Sodom and Samaria, who are called her sisters, and charged with having committed more abominable things than they committed. Yet after quite a long list of sins and evils of which she was guilty, and which are enumerated in the 16th chapter of Ezekiel, and after an enumeration of the judgments which should come upon her for her sins, we read in verses 60-63: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder sisters and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame; when I have forgiven thee all that thou hast done, saith the Lord God." Jehovah here promises unconditionally to his chosen people, not only divine knowledge, but contrition for sin and forgiveness of sin.

There are promises of restoration and blessing, observe, where conditions are expressed, besides some where no conditions are named. This we frankly admit; but the point we here press is this—and it is a pivotal point—that the very conditions which God requires in order to their restoration, he himself will supply. In grace and mercy he has promised to do for them what, if left to themselves, they would never do. While many, as individuals, will still harden their hearts in unbelief and impenitence, yet, as a nation, God, who is unchangeable, has unconditionally promised to bring them to repentance and righteousness and purity and peace.

There is no lack of promises both of the gathering and the redemption of Israel that are unconditional. There are also prophecies of their pre-eminence as a nation, of their possessing the Holy Land, and of the mission they will fulfil in carrying the word of life and salvation to other nations, which are also unconditional. And with all the efforts that have been made, it has never yet been proven that they are not unconditional. The conditions apply to them, not as a nation, but as individuals. As a nation, God has promised unconditionally to restore them, for he foresaw that a remnant, in the exercise of their free moral agency, would repent of their rejection of the Messiah; but who, *as individuals*, as the hour of redemption is close at hand, will be found among the saved remnant, will depend upon acceptance of the Christ.

The casting off of the Jewish people is only for a period; the most emphatic declarations of the Word prove that it is not permanent. "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again, for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and I will hear them."—Zech. x. 6. "For God will save Zion, and build the cities of Judah; and they shall abide there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein."—Psa. lxix. 35, 36.

And the time we think is not very distant when Israel's afflictions and sorrows shall end. Jehovah's faithfulness will be manifest, and his word will be made good, as we read in Isaiah xxx. 18, 19: "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you.... For the people shall dwell in Zion at Jerusalem: thou shalt weep no more; he will surely be gracious unto thee at the voice of thy cry; when he shall hear, he will answer thee."

SILAS HENN.

(Concluded in our next.)

*Dear Restitution:*

Thinking that some of the readers of THE RESTITUTION might wish to hear from an old veteran and lover of all Bible truth and freedom to proclaim it orally or through a channel which I have done much to support, therefore I write.

Since my last I have performed much manual labor, have kept up an extensive correspondence, the majority upon the plan of human redemption, hence a critical examination of portions of Holy Writ, and an exposer of false doctrines. I have spent a number of first days with the brethren worshipping near Penthill, Ont. Had free time in preaching what I believe to be the truth and essential to man's salvation. Have spent most of the winter months at home instructing the many who call on us upon the all-important truths of revelation, the history of the world, the signs of the times, the coming of Jesus and the restitution of all things foretold by the prophets of Israel!

As I cannot see to read, Mrs. L. and others read for me, and during my leisure hours I have rolled over in my mind the past, from Adam to our day, and the awful judgments that are to come upon an ungodly world! Then I have taken a leap into the glorious future when the effects of sin shall be removed from the universe of God, and his glory shall fill the earth! The sky be clear and the soil free, the victor's song float over the plains of Eden, and the anthems of seraphs blend with its strain; the sun rolls down its brilliant flood and shines on a world that is fair and good!

March coming in like a lamb, I concluded to comply with the advice of my better half and take the advantage of a cheap fare, but a good and quiet one, and visit Richmond, Va., Washington and Baltimore, Md., for the purpose of viewing the works of Deity and art, and also scatter a quantity of my works and preach the gospel of the kingdom of God and those things which concern our Lord Jesus Christ, as opportunity might present itself to me. I disposed of all the works I took with me and could have sold many more if I had taken them. Have sent some to parties since my return.

Richmond is a fine city, and is in the midst of a fine country, situated on the James River, at the head of navigation. It has a grand water power which is improved. There are quite a number of manufacturing establishments, some of them for the manufacturing of tobacco. This weed is destructive to the health of all who use it. The city is healthy. It lays high, having a gradual ascent from the river. The water for its inhabitants is taken from James River. The people are kind and possess the Southern generosity and hospitality. Good could be done here through an able and practical minister of the gospel.

Washington is a fine city, beautifully laid out. Its streets are wide, the main one being eleven rods. All of them are paved superior to anything I have ever seen. Its public buildings are strong and grand. The capitol cost some 16 million; some say 150 million. But people differ in knowledge and judgment. In the building where they make greenbacks there are 850 hands employed and in the treasury department over 300. In this building there is locked up 108 million of gold and 18 tons of silver. Therefore there is nothing to hinder Washington from being a fine city for it has Uncle Sam to make it. The White House, Smithsonian Institute and Patent Office, the Washington Monument, which is 550 feet high, and the bridge leading across the Potomac River into Virginia, a mile in length, are all noble structures and worth seeing. The whole is an ornament to the nation. But I am looking for Jerusalem, now desolate, to be rebuilt, which will surpass in glory and grandeur all that earth or Gentile nations now possess.

I found none in this city of the one faith, one hope and one baptism. I was in hopes to have found Eld. Bond, for I wanted to see him and have a short interview. The city, it is said, has a population of 200,000, who enjoy all they live for; and I am not disposed to take from them or deprive them of anything they now enjoy unless they are willing to receive something better, which the gospel of Abraham's God offers. The people are civil, quiet and kind, and the best of all I found some who listened with deep interest to what I believe to be vital truths, whose minds had already entered the channel of thought which I have been pursuing for years. By a faithful and intelligent minister of the gospel good can be done under God in this city.

I spent four days in Baltimore. Visited my son whom I had not seen for years. It is a city of grandeur, of monuments, of beautiful squares and parks, perhaps not equaled by only a few if any in the United States. It has a population of between 400,000 and 500,000. Its streets are beautiful and kept clean. If we were to judge we should say the people are polite and kind, and many of them churchgoing people. As to a knowledge of the gospel they are like other cities I suppose.

On the first day of the week I, in company with my son, at 3 p. m., attended meeting with the people calling themselves the "Church of God in Christ Jesus." The audience was small, only twelve adults besides myself and son, and a few little children. My son introduced me to them. The question was asked if I was connected with THE RESTITUTION party, or went with them, but no liberty given me to speak.

Having learned that Mr. M. Baxter, editor of *The Signs of the Times*, was lecturing in Masonic Temple on the coming of Jesus in 1800, and the events that are to take place previous to his coming, in company with my son I went to hear him. The audience was large and gave the best of attention to his lecture, which occupied one hour. When through he invited me to speak and introduced me to the audience as and author of a book and a lecturer. First I stated that I was glad that I was present to listen to the subject presented to us this evening. It was a subject that I had been deeply interested in since 1840. That every line of prophecy, and everything in the political and religious world bespoke in tones of thunder that Gentile times will soon close. Jesus will soon vacate the Father's throne, step into the car of glory whose wheels will in fire roll down the burning pathway of the heavens. That time could only prove that the speaker was not right in his calculations, from the fact that there is no testimony to my knowledge in the universe of God to prove him to be wrong.

The great question for each one of us to settle, in view of the subject presented to us, is, am I ready to hail that day with joy? for it will be a glorious day to those who are prepared to stand amid its splendors, but awful to those of us who are alive and not prepared. To which of these classes do we belong? Do any of us belong to the latter class, who will call for rocks and mountains to fall on us and hide us from the face of him who sitteth on the throne and from the wrath of the Lamb? For the great day of his wrath is come, and who shall be able to stand? But you inquire, What must I do to be ready? I answer, Believe on the Lord Jesus Christ and thou shalt be saved. That is, believe the record God has given of him, which embraces pardon for all your sins, resurrection out from among the dead ones, future life, a title to the kingdom of Israel restored, and earth in its restored state where it is to be enjoyed. Then repent and be baptized into the name of Jesus Christ for the remission of sins. Then add to your faith courage—knowledge—and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Will you comply with the conditions and thus be saved? Or will you refuse to comply and be among the lost, and if alive when this tremendous day shall burst upon thee, be compelled to exclaim, The harvest is past, the summer is ended, and I am not saved! Not saved!! O, how this will ring in thine ears! Not saved!!

I had a short but pleasant time with Mr. Baxter. He treated me like a gentleman and Christian, although we differ on some important doctrines of the Bible. He was quite urgent that I should remain in the city and preach or lecture the coming Sunday, but my ticket would not allow me to comply with his request. He also invited me to visit two of his stations in Canada and spend a week lecturing in each place. Mr. Baxter is doing good in calling the attention of the people to the soon coming of Jesus, and I bid him God speed in this all-important work. Fraternally, R. V. LYON.

### THE GREATEST CHARACTER IN PROPHECY AND HISTORY.

"He shall be Great."

It was the distinguishing mark of the Jewish people that their golden age was not in the past, but in the future; that their greatest hero, as they deemed him to be, was not their founder, but their founder's latest descendant. Their traditions, their fancies, their glories, gathered around the head, not of a chief, or warrior, or sage that had been, but of a King, a Deliverer, a Prophet who was to come. Of this singular expectation the prophets were, if not the chief authors, at least the chief exponents. Sometimes He is also identified with some actual prince of the coming or the present generation; sometimes he recedes into the distant ages. But again and again, at least in the later prophetic writings, the vista is closed by his person, his character, his reign. And almost everywhere the prophetic spirit, in the delineation of his coming, remains true to itself. He is to be a King, a Conqueror, yet not by the common weapons which the prophetic order recognized, but by justice, mercy, truth, and goodness; by suffering, by endurance, by identification of himself with the joys, the sorrows of his nation, by opening a wider sympathy to the whole human race than had ever been opened before. That this expectation, however explained, existed in a greater or less degree among the prophets, is not doubted by any theologians of any school whatever. It is no matter of controversy. It is a simple and universally recognized fact that, filled with those prophetic images, the whole Jewish nation—nay, even the Eastern world—did look forward with longing expectation to the coming of this future Conqueror.

Was this unparalleled expectation realized? and here we speak only of facts which are acknowledged no less by critics and by sceptics than by theologians and ecclesiastics. There did arise out of this nation a character by universal consent as unparalleled as the expectation which had preceded him. Jesus of Nazareth was, on the most superficial no less than on the deepest view we take of his coming, the greatest name, the most extraordinary, that has ever crossed the stage of history. And this greatness consisted, not in outward power, but precisely in those qualities on which from first to last the prophetic order had laid the utmost stress—justice and love, goodness and truth.

We push this argument no further. The fact which arrests our attention is, that side by side with this great expectation appears the great climax to which the whole history leads up. It is a proof of a unity of design in the education of the Jews, in the history of the world. It is a proof that the events of the Christian dispensation were planted in this very centre of human hopes and fears. It is a proof that the noblest hopes and aspirations that were ever breathed were not disappointed; and that when "God spake by the prophets" of the coming Christ, he spake of that which in his own good time he was certain to bring to pass.—*Jewish Herald.*

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# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 20, 1887.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above Ways is at our risk: money loose in letters is at the risk of the sender.

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We are in receipt of several articles from Bro. J. Cameron, of Edinburgh, Scotland, which will appear in our forth coming numbers.

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The *Sunday School Times* is one of the best Journals for critical information on Scriptural subjects that comes to our office. As a specimen of its excellence we give an article from its columns entitled *Fresh Biblical Illustrations*. Its contributions are of sterling value, and it is Edited with marked ability indeed.

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We sometimes dip a little into Versions of the Scriptures, in some of the Modern Languages for the sake of comparison. We give our readers this week the ideas suggested from some late studies in the Italian Version. While we try to examine what little we read with care we make no pretensions to being a linguist.

### EDITORIAL BREVITIES.

#### UNLESSENED DURATION.

I feel mai non verran giammai meno.
Thy years shall never be lessened. Italian Version, Heb. i. 12.

This idiom is used of anything that can be completely reduced to nothing. When a person feels the strength is *lessened* to nought. So with the years of our life, if they be lengthened to four score years, yet life "soon passeth over and we vanish away." In our life each year lessens the term of our brief being. God is "from everlasting to everlasting." Neither years nor ages *lessen* the duration of his existence. Of man's life the Psalm says, "passing," of ourselves, when dying, it says "we vanish away;" vanish "like a dream." Of God alone can it be said that "He inhabits eternity."

#### UNFAILING PROMISES.

Avendo fatto ragione che Iddio era potente eziandio da suscitarlo da morti.
Having made a reasoning that God was powerful even to raise him from the dead. Italian Version. Heb. xi. 19.

God had made a solemn covenanted promise with Abraham that he should have a son, and through that son a multitudinous posterity. The son was born according to promise, and right in the bloom of youth God commands Abraham to sacrifice him as a burnt-offering, and thus reduce the child of promise to ashes. Abraham might, like Job, have patiently said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This would have been *submissiveness*, but it would not have been *faith*. Abraham knew that it was the same God, who had made the promise, that commanded the death of Isaac, that God was unchangeably true, and almighty in power. So the Father of the Faithful *reasoned out* that God would raise Isaac from the dead. Let us have the faith that God, who could have raised Isaac from the ashes, will raise his children from the dust. Faith has its sublimities, and the crown of sublimities was reached by Abraham.

### PAUL'S MINISTRY.

From lessons delivered to the churches of God in Christ Jesus by Paul, as an able minister of the New Covenant, we have learned that the Sinaitic covenant "lettered and engraven upon stones," was "done away in Christ;" that it "waxed old and vanished;" that Sabbaths and all other holy days were but shadows. But as line is sometimes reached upon line, and precept upon precept, we will attend further to his instructions upon the weekly, monthly and annual days, as well as upon the Sabbatical years. In his epistle to the Galatians he vividly contrasts the vassalage of Israel, under the covenant given from Mount Sinai, with the liberty of the children of God, who are such by their faith in Christ Jesus, and by being baptized into him. In our present article we will follow the course we took in our last—give several versions of a passage having the central place in our argument.

This Scriptural quotation, thus rendered by different ones, is Gal. iv. 9, 10: "But now since ye know God, or rather are known by him, why are ye turning back again to those weak and beggarly elements, to which ye are desirous of becoming slaves as before; and are observing days, and months, and times and years?" Conybeare & Howson render this: "But now, when you have gained the knowledge of God,—or rather, when God has acknowledged you,—how is it that you are turning backwards to those childish lessons, void both of strength and blessing? Would you seek again the slavery which you have outgrown? Are you observing days and months, and seasons, and years?" Blacknight translates: "But now, having acknowledged God, or rather, being acknowledged of God, why turn ye back again to the weak and poor elements, to which again, from the first, ye incline to be in bondage? Ye carefully observe days, and moons, and seasons, and years."

Bloomfield, in a critical note in his Greek Testament, thus renders vs. 10: "So then ye observe days, and months, and times and years!" No proof is needed to show, that by *days* here, Paul means the *weekly Sabbaths*, other than a reference to vs. 24 of this same chapter; and, indeed, nothing else can be meant; for the Sabbath day is the only day in the covenant from Mount Sinai, which, the apostle says, was "bearing children unto bondage." R. V. It will be, however, more satisfactory to some, that we give learned authority. Accordingly we make some references; and first to Bloomfield, who says: "ἡμέρας (days) refers to the Sabbaths; μῆνας to the novilunial festivals; and ἐνιαυτους to the Sabbatical and Jubilee years, passover, etc. By καιρους (times) are supposed to be designated the stated festivals. Παρατηρεῖσθε here signifies to superstitiously observe, by scrupulously distinguishing certain days from other days. It properly signifies to keep the eye fixed upon (κατα) any person or thing, so as to watch the former, or attend to and observe the latter."

Conybeare & Howson, in foot-notes, say of *days*, "Sabbath-days, compare Col. ii. 16;" of *months* "The seventh months;" of *seasons*, "The seasons of the great Jewish feasts;" and of *years*, "The Sabbatical and jubilee years." Macknight says, "By *days* the apostle means the Jewish weekly Sabbaths; by *moons*, (or months), their new moons; by *seasons*, their annual festivals; and by *years*, their Sabbatical years and jubilees."

As the *days*, spoken of by the apostle in this place, can refer to nothing but the *weekly Sabbaths*, and as these weekly Sabbaths were enjoined upon Israel in that covenant made at Mount Sinai with the nation, as "a sign between God and the children of Israel," and as it is our special object to learn the instructions of the apostle to the Gentiles as regards this old covenant, and its instituted sign,—the Sabbath,—we will now attend to his teaching concerning this apostle *covenant*, in a subsequent part of this chapter, to see whether the piquant censures he employed—chap. iii. 1—when he called the observers of "days, moons, seasons, and years," "foolish and bewitched," were deserved or not.

In order that our readers may compare translations we will give Conybeare & Howson's translation of the verses to which we refer. "Tell me, ye that desire to be under the Law, will you not hear the Law? For therein it is written that Abraham had two sons; one by the bond-woman, the other by the free. But the son of the bond-woman was born to him after the flesh; whereas the son of the free woman was born by virtue of God's promise. Now, all this is allegorical; for these two women are the two covenants: the first given from Mount Sinai, whose children are born into bondage, which is Hagar (for the word Hagar signifies Mount Sinai in Arabia;) and herein she answers to the earthly Jerusalem, for she continues in bondage with her children. But [Sarah is the second covenant, which is in Christ, and answers to the heavenly Jerusalem; for] the heavenly Jerusalem is free and is the mother of us all."

To make the points of comparison in this allegory a little plainer to our readers we will add Macknight's translation and paraphrase of verses 22-25, "For it is written that Abraham had two sons; one by the bond-maid, and one by the free woman. But he verily, who was of the bond-woman, was begotten (κατα) according to the flesh; but he who was of the free-woman, (δια) through the promise. Which things are an allegory; for (αιται) these women are the two covenants: the one, verily, from Mount Sinai, bringeth forth children into bondage, which is Hagar, (το γαρ Αγαρ, for the name Hagar denotes Mount Sinai in Arabia), and she answereth to the present Jerusalem, and is in bondage with her children."

Now for the paraphrase: "*For it is written* in the law, *that* Abraham, the father of the people of God, *had two sons; one by the bond-maid* Hagar, and *one by the free-woman*, Sarah, his wife. *But he, verily, who was of the bond-maid, was begotten of the natural strength of his parents*, and being born a slave had no title to inherit his father's estate; *but he who was born of the free-woman*, was begotten *through* the strength supernaturally communicated to his parents by *the promise*, 'Lo, Sarah thy wife shall have a son,' and like his mother being free, was his father's heir. *Which things*, concerning the sons and wives of Abraham, and the power by which these sons were begotten, and the state into which they were born, *are an allegory. For these women*, as the mothers of Abraham's children, *are* types of *the two covenants*, by which men become the church and people of God. *The one* is that, *verily*, which was given *from Mount Sinai*, which made Abraham's posterity by Isaac only the visible church and people of God, and *bringeth forth its children into bondage* to the Law; *which* covenant *is* fitly represented by *Hagar*, who brought forth her son Ishmael into bondage."

It is obvious enough from Paul's teaching in this chapter, and in the whole epistle to the Galatians, that the covenant of the ten commandments, made with Israel at Sinai, with its weekly Sabbaths, was a covenant fitted only for a fleshly nation in pupilage and bondage, and that keeping the *days*, or Sabbaths, enjoined by this covenant, was a badge of the bondage to which Israel was temporarily subjected, or till the "Seed should come to whom the promise belonged." To the things promised to Abraham and this One Seed, Christ, those in Christ became heirs, because they were not *slaves* but in a state of sonship and therefore of heirship. Was it not "foolish," then, for the Galatians to go back to that covenant, and to keeping its "days," and thus give up the filial relation and heirship, to become bondmen without any inheritance in reversion.

We ask our brethren and readers, of the two conditions, which is preferable, as a relation, the relation of a slave or the relation of a son? Is a relation through Hagar best? or is a relation through the free-woman best? Paul tells us, just as plainly as language can tell us, that the covenant given from Mount Sinai was allegorized by Hagar, a *slave woman*. Her child was not an heir, neither is the heirship to the future inheritance "through the law, but through the righteousness of faith." What is wise for us to do on our part; to trust the new covenant of promise or go back to the old? The writer concludes—taking all Paul's teaching into consideration about these covenants—to cleave to the *Free-woman* covenant, and let Hagar and Ishmael—"the bond-woman and her son"—go adrift, as Paul advises and directs.

"The law was given by Moses, but grace and truth came by Jesus Christ." Paul says of Christians, "Ye are not under law, but under grace." Although "the law is holy, and just, and good," still it dooms all to death, "for all have sinned, and come short of the glory of God." Having "become dead to the law by the body of Christ," let us walk "in the newness of life," to which we, by our faith and baptism, have been raised up. What adaptation has an Old Covenant to a New Creation? Christ is the Head and Lawgiver of the Church, and God has commanded us to "hear him."

## Selections.

### CHRIST'S MORAL CHARACTER.

The New Testament assigns to Jesus of Nazareth a moral character of sinless perfection. Though he was a man, and, as such, had all the essential attributes of our humanity, he was, in this respect, unlike the race to which, as a man, he belonged. Paul, in alluding to him, says that he "who knew no sin," was made a sin-offering for us that "we might be made the righteousness of God in him," and also that he was "holy, harmless, undefiled, and separate from sinners." Peter says of him: "Who had no sin, neither was guile found in his mouth." Assuming his own sinlessness, Jesus said to the Jews: "Which of you convinceth me of sin?" To his disciples he said: "My meat is to do the will of him that sent me, and to finish his work." "And he that sent me is with me; the Father hath not left me alone, for I do always those things that please him." God, by a supernatural voice from heaven, said of him: "This is my beloved Son in whom I am well pleased."

Jesus, according to this testimony, was a perfectly holy being, without variation or exception, alike in his relations to God and man, and, in this respect, without parallel in the history of this world. It was in the plan of God that before entering upon his ministry, he should be the subject of a severe temptation, occurring immediately after his baptism by John the Baptist. Matthew, Mark and Luke refer to this temptation. The statement by Matthew is as follows:

"Then was Jesus led up of the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards a hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

Mark simply alludes to this temptation, while Luke describes it substantially in the words of Matthew. There has been, first and last, not a little speculation among commentators and theologians as to the exact nature and manner of this temptation of the devil. It is not important, for any practical purpose, to solve this question. The Bible does not solve it. What it states is the fact of temptation by the devil. Whatever may have been the precise mode of the temptation or trial of Jesus, the devil did not succeed in corrupting his character in the very outset of his public career. The purity of Jesus stood the test, and Satan was foiled at every point of the attack upon his virtue. It was God's design that he should be subjected to this test, since it is expressly said that "he was led up of the Spirit into the wilderness to be tempted of the devil."

Paul, in his epistle to the Hebrews, says that Jesus "was in all points tempted like as we are, yet without sin." Does the apostle in these words mean to say that he had the same susceptibility of being tempted as that which is common to the race of men, and which, unhappily, leads them to actual sin? This is a nice and speculative question in technical theology, to which the Bible gives no formal answer. Certain it is that he could be tempted; and Paul says that he "was tempted in all points like as we are." Whatever he had or had not the same degree of susceptibility to temptation that we have, it is equally certain that temptation in his case was always "without sin."

It should be borne in mind that the pure and perfect character which the Bible assigns to Jesus, was formed, and lived out, not in heaven among the angels of God, and among "the spirit of just men made perfect," but on earth, in a body of flesh and blood, and under all the outward conditions that belong to existence and residence in this world. He was human as well as divine; and, as human, he had human faculties and human susceptibilities. His mental organization was not, in this respect, different from that of other men. He lived as a man for about thirty-three years among men. What he did and said and suffered was, hence, cast in an earthly mold; and this makes his character both intelligible and appreciable by human beings. Men can understand it in its form and in its facts, since it has developed in the essential conditions that are attached to the race. The history given of his life follows him through all these conditions, with its recital of actions, sayings, and sufferings, from the moment he entered upon his public ministry to that in which he hung lifeless on the cross. The narrative is in human language, and deals with matters that are not above our apprehension.

Reading this history with a thoughtful consideration of what it contains, we have Jesus set before us in his earthly circumstances, in his relations to God and man, in his most retired intercourse with his twelve disciples, in his contact with the people at large, in his treatment of revilers and enemies, in his sympathy with the poor and the suffering, in his use of miraculous powers, in the sweetness and purity as well as the wisdom of his teaching, in his effort to persuade sinners to come to him for salvation, in the total absence of all the signs of evil and base passion, in his patience with others, in the simplicity and gentleness of his whole bearing, in the Garden of Gethsemane, in the presence of the Sanhedrim, before Pilate and Herod, and finally on the cross; and wherever we see him, and in whatever forms of suffering or action, we see one and the same character, always equal to itself, never divergent to the breadth of a hair from its own perfection, and never exhibiting anything over which a generous criticism need to cast the mantle of charity. We see in him nothing to regret, no moral mistake of any kind, nothing that can be called an indiscretion, and nothing that does not exhibit the perfume of his own perfect excellence. His ethical and spiritual maxims are not more perfect than his own personal character. He practiced what he preached, and by the former illustrated the latter.

The character of Jesus, being one of perfect harmony in all its parts, without disproportion, excess, or defect, anywhere or in anything, needs no reconstruction or readjustment, by way of addition or subtraction, to make it symmetrical, as a true expression of the great law of love. It is just right as it is, having in it neither too much nor too little of anything, and hence admits of no improvement. Jesus never shed a penitential tear, never had an occasion to do so, never felt the pang of conscious guilt, never made a confession or an apology, and never asked God or man to forgive him. He wept over the sins of others, never over his own. The Publican's prayer would not fit his lips. No history describes his parallel, and no critic ever saw a just occasion to find fault with his moral department. He is the moral wonder of the world. Infidels and cavilers have, in all ages, felt the power of his matchless character, as set forth by the evangelists in their record of his life; and no one, be he saint or sinner, philosopher or peasant, ever studied the facts as they appear in the history without being impressed with the faultless moral beauty of this most wonderful person. One will be struck with this beauty at sight; and the longer he looks the more he will see to admire.—*Part of a Sermon by Samuel T. Spear, D. D., in Independent.*

### FRESH BIBLICAL ILLUSTRATIONS.

As we conclude the biography of Joseph, and enter upon the history of the exodus, an opportunity is offered to say a few words concerning the comparatively recent discovery of embalmed Pharaohs in a sepulcher at Dair el-Bahari, on the Nile, near Thebes. As to its bearing upon the interpretation of the Bible lessons of the second quarter, nothing has for years occurred of so much importance. Then add to this information, that obtained from the identification of Pithom as one of the "treasure cities," with its bearing on the course of the departure of the Israelites, and it is evident that some popular views must be changed.

In the summer of only last year, 1886, the mummy of Saul I., and that of his extraordinary son, Rameses II., with that of Rameses III., and that of Thotmes III., the obelisk-maker, were divested of the resinous shrouds they were buried in, and the inscriptions were read with skilled knowledge of the characters the priests had used in the funeral rites and liturgies. So now there is visible in the Museum at Cairo a long row of mummies, whose very names fill our entire imagination with amazement. There is the king who knew not Joseph; there is the father of Pharaoh's daughter, and the founder of the dynasty that dwelt in Zoan. They are dead as stones; but each "being dead yet speaketh," as plainly as did Abel.

2. Let us try to realize what is opened to the Bible-loving race of men the world over. How fantastic is the conception, yet it may be a literal fact, that we can yet look upon the lips which said to Jacob the world, "How old art thou?" Nay, we can look upon the hollow eyes where once flashed the meanness with which another Pharaoh said: "Every son that is born ye shall cast into the river." How real such revelations make these Pharaohs to become! What confirmations of Scripture are appearing, now close at hand! Over those silent graves a hundred generations of men have walked, unconscious how near they were to valuable discovery. Tourists have gossiped among the ruins of the temples at Luxor, with no suspicion that the still forms of a hundred sovereign rulers of lost ages were slumbering amid their spices just underneath the rock they trod upon. We do not have to talk about them as if they were Mars and Saturn and Jupiter and Vulcan; their story was not a pagan myth; they were real beings, and have been waiting some thousands of years in the dry sands of their own land for our service. We ought to be able to become positively picturesque and enthusiastic in teaching our classes this season. For these public characters are offering their lives as illustrations of Scripture. A great wealth of interesting information has just come to us. Domestic life as it was in the days of Joseph and the Hyksos kings, is under exhibition. Tanis is discovered; Pharaoh's little world is open as Moses and Aaron once saw it.

3. How is this? The Egyptians believed that each soul of a human being was wont to return sometime to the body it used to inhabit. They therefore embalmed the corpse speedily after death, with the view of preserving it absolutely through the eternity of years. There have been found, sculptured upon the walls of temples, certain very significant representations of their ideas on the subject. A winged insect, with a human head, is just flitting down toward the coffin-lid, underneath which is the shrouded form preserved in its spices; outside, upon the case, is painted the countenance in bold outlines, seeming just glad to give a welcome with its wide-open eyes, as it used to give.

Remember that there might be said to be almost no rain in Egypt. The Nile River gives all the moisture the fields have with its annual inundation; but this covers only the plains, the hillsides are dry always. Hence it results that when the corpses of the dead were properly embalmed, and then deposited in one of these dry receptacles of the rocks beneath the unchanging sands, they might be considered well-nigh imperishable. It need give no surprise whatsoever to us that the bodies of veritable men and women, who lived four thousand years ago, are still on the earth, unchanged in lineament and feature. Not unlikely there are countless thousands of those who saw Joseph on his throne in Egypt now lying undisturbed in their sycamore coffins, their hands on their breasts, their eyes closed, their funeral garlands still twined. And so just now, that old dreamy, dreary land, which is first and even foremost in this inspired history, has come forth into conspicuousness because of its deadness. We have lived through the ages, till, in these last few months, there is offered before the entire world a new species of logical argument, a fresh kind of evidences of Christianity.

4. It is likely that some Bible students will grow confused over the recurrence of Pharaoh's name here at such widely extended periods through the Old Testament, and also the New. It needs to be borne always in mind that "Pharaoh" was not a man's name, but the name of an office. It was like the word "Czar" among the Russians, like "Cæsar" among the Romans; it was the title of the king in all the dynasties. Scholars tell us that it is one of remote antiquity; originally it was "Per-ao," or "the Great House;" this would to the Hebrews be "Pharaoh." It is like the term "the Sublime Porte," which is in our time applied to Turkey; "the Reigning Family," as the British people would call it. Hence we must try to identify the individual with each act as the story runs along. That Pharaoh who troubled Abram so vexatiously about his beautiful wife lived and died two hundred years before that Pharaoh arose whose dreams gave Joseph such difficult problems to solve with his interpretation; and it was two hundred years more before that Pharaoh arose whom oppressions in the brickyards forced the Hebrew slaves into rebellion. Then there was another king, Rameses II., who made the Israelites still more wretched; and another still, Menephtah, who tempted God, received the ten plagues, and whose host was overthrown in the Red Sea. We must avoid confounding these men with each other now.

5. It is best not to surrender the old trusted commentaries with too much swiftness. Nothing is so perplexing to any student of Egyptian history as the absolute clashing of the highest historians. Each one can test this for himself; let him take the route of the exodus as an example, and try to settle which is right, Ebers or Brugsch, President Dawson or Edouard Naville. It is wise to hold opinions cautiously just at present, and not to be scared because great (so-called) authorities are quoted against what one says or another. Matters are so new as yet, and changes in our ideas are so revolutionary, that a fair moderation is far more becoming than any extreme stand taken suddenly.

6. The miracle of crossing the Red Sea is to come up again. Now, it is better not to insist that Pharaoh—that is, Menephtah—was really drowned; the Bible does not say so. One psalm, by an unknown writer mentions, four hundred years after it was all over, that he and his host were "overthrown;" that is all. Moses does not record it; Miriam leaves it out of her song; there is no actual proof. And on the monuments in Egypt, and in the historias found on the papyri, it is plain enough to see that Menephtah was alive some years after this catastrophe. So he was not drowned; and there are some things in connection with his succeeding history which are excellent corroborations of Scripture traits, if we do not break their force by insisting on the old view that these poetic words were meant to be exact history. Then, perhaps, the spot of crossing may turn out not to have been at Suez; Naville's book locates Pithom; and even Brugsch surrenders his own favorite theory of the Hebrews' track; and Dawson disposes of the geologic hinderance to the ancient extension of the sea. And the fact is, we might as well confess to our older scholars that we are not so certain as we used to be.

7. Looking back over the lessons of the last quarter, we discover that almost the whole of one system of life and government has been exhausted in bringing the chosen people of God into existence and organization. Joseph's story remains to be briefly studied; but Joseph was the last in the line of the patriarchs. The first quarter ends with Jacob, at the moment when he becomes Israel; the second quarter takes up in detail the story of the children of Israel. The plans for human redemption begin to grow clearer; Jehovah names his people, puts them in the foreign land of Egypt, disciplines them for some centuries, then takes them away from their bondage with tremendous miracles. He spends many years in getting them out of Canaan, then many more in getting them in again. The patriarchal dispensation yields place now to the theocratic, which in course of time will be displaced by the monarchical, when Saul comes into conspicuousness and shame. Out of all this confusion, through all these changes, infinite wisdom is working clearness, and a personal God is bringing on the apocalypse of his grace. The Bible is already opened; the creation, man's sin, death because of sin; this is resolved, and all so far is hopeless. Now God interposes; sin is partly swept away; the world has a new start in Noah. Then the Church has its beginning in the covenant with Abraham. There is hope in the near future, for the Almighty holds the world in his hands. Oh! how much a willful and wicked race like ours might have saved for themselves, if a swift obedience and a faithful love had been rendered earlier to proffers of amity and restoration, made so directly from heaven.—*Charles S. Robinson, in Sunday School Times.*

## Publisher's Notes.

Brother J. R. Willett, of Sunset, Texas, wishes to correspond with any brethren living near Oakland, Oregon. Any brother near there please address Brother Willet as above.

Can any one give us the present address of L. C. Goodrich, formerly of Marvin, Kansas? We will be much obliged for any information as to his whereabouts.

Fathers and mothers, read the advertisements in another part of this paper of new books for the young. Remember, your child *will* read something, and in this day of trash in the literary world, designed specially for the young, it is the positive duty of every parent to place good books in the hands of his child.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at one-half price. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

THE UNSPEAKABLE GIFT.

A fund of *free* will donations toward the above named work to mission workers in the Melinder lands.

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| Josephine Lowry | $1 45 |
| A friend | 1 00 |
| A Brother | 5 00 |

# Poetry.

## A PRESENT HELP.

There is never a day so dreary,
But God can make it bright;
And unto the soul that trusts him,
He giveth songs in the night.

There is never a path so hidden,
But God will show us the way,
If we seek for the Spirit's guidance,
And patiently wait and pray.

There is never a cross so heavy,
But the all-hearted hands are there,
Outstretched in tender compassion,
The burden to help us bear.

There is never a heart that is broken,
But the loving Christ can heal;
For the heart that was pierced on Calvary,
Doth still for his people feel.

There is never a life so darkened,
So hopeless and so unblest,
But may be filled with the light of God,
And enter his promised rest.

There is never a sin or sorrow,
There is never a care or a loss,
But that we may carry to Jesus,
And leave at the foot of the cross.

What more can we ask than he's promised?
And we know that his word cannot fail;
Our refuge when storms are impending,
Our help when temptations assail—

Our Savior, our Friend, our Redeemer,
Our portion on earth and in heaven:
For he who withheld not his own Son,
Hath with him all things freely given.

*—Ellis M. Alexander, in Christian Herald.*

# Communications.

## "THE VALLEY OF THE SHADOW OF DEATH."

Few there are who have not been familiar from their childhood with the twenty-third Psalm,—one of the simplest and sweetest of sacred songs. With advancing years it loses none of its charm, and when the heart is pious, that spiritual charm increases till the latest hour. Happy they who realize the picture it presents of the Infinite God; who exercise the confidence it avows in his ever-watchful care, and experience the calm which that picture and that confidence diffuse athwart the inner being, alike in seasons of rest and in seasons of trouble. And yet a part of the Psalm, we more than suspect, is commonly misunderstood, namely, the fourth verse; and as any misapprehension of its meaning mars the essential beauty and virtue of the whole composition, we design to inquire how the words referred to should be explained. Unfortunately they have long been misinterpreted; for many years we erred in this way ourselves; and as we were thankful when their true import was discovered, perhaps others may yet join us in an humble offering of thankfulness to the great Teacher of his people for a clearer apprehension of what David meant when he formed the lines.

The popular sense extracted from—rather imposed upon—the words is certainly pleasing; the picture drawn is touching, and marvellously suggestive. The picture is that of a saint passing through the night of death, in his mysterious journey from time into the unseen world, and upheld in the perilous transition by the gracious presence of him who is the friend of his people in all conditions, especially in what is supposed to be the greatest crisis in their history—leaving earth and entering the blissful climes. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me," etc. Millions have died in that faith, based on these words; and millions are now cheered, or profess to be cheered, by them, as understood, in prospect of their exit, be it near or remote, from amid the scenes of time. But the words in that view are, as we shall attempt to show, entirely misunderstood; in fact, they are compelled to express what their author never intended them to convey. In their case, as too often, the wine—the conceptions of heathenism—has been poured into Scriptural bottles,—that is, words dictated by the Holy Spirit, whence the truth had been emptied that vein fancies might occupy its room.

Indeed, strange though it may appear to certain readers, the words have no necessary reference to dying at all; and yet death has been imagined to form their central thought. The very position they occupy in the hallowed poem might have suggested the idea that death, as an event sooner or later to enter into his experience, was not before the Psalmist's mind when the hymn was composed. Had it been so, one would naturally suppose the reference to it would fittingly and dramatically have ended the song, as the act itself would determine his career. But it stands in the middle of it, preceded by a narration of enjoyed and expected blessings, and followed by a narration of similar and invaluable privileges. The reasonable presumption, therefore, is that this fearing no evil when in "the valley of the shadow of death" is just one other blessing, expressed in highly metaphorical terms, which he expected in life, and perhaps often in life, to be journeyed along the path Divine Providence had marked out for his feet to travel. The whole Psalm is a record of blessings, and as the lot of man has sorrows and gladnesses, trials and deliverances, is it unnatural to infer that comforts looked for in the day of perplexity would be alluded to as well as the "green pastures," and the "still waters," with which he had been pleasantly familiar? This is the spirit of the song, and the key to the verses which has been so diverted from its native significance.

In all languages light and darkness, sunshine and shade, are common figures, or symbols, for joy and grief, prosperity and adversity. Everything is bright, we remark, under such a roof; in the hour of bereavement, a dark cloud, we are wont to say, has fallen on another abode, where but lately gloom, or care, was unknown. Drawing the blinds, which produces literal shade, is indicative of grief within a dwelling; or is a token of sorrow at some one's passage to the tomb, and sympathy with those who mourn for their friends.

To describe extreme affliction—core anguish of mind—the approach of despair or something like that, the Hebrews summoned, as a matter of course, the most significant figures with which their observation and experience made them acquainted. These were borrowed mainly from their obvious and unperverted notions of death, and their estimate of its inevitable and disastrous results to him who fell under its blow. As to some things they may have welcomed illusions, but assuredly death was not one of them. They saw the stern reality in its case, as their descriptions of what they held it to be so plainly indicate. To them death was the terrible king. It removed the generations of mankind into the blackness of darkness, where silence and ignorance, in fact, unconsciousness, absolutely prevailed. For the present, it will be enough to quote but a few descriptive lines by the author whose words we are attempting to unravel. He affirms (Psa. vi. 5), "In death there is no remembrance of Thee: in Sheol (the grave) who shall give Thee thanks?" "Lighten mine eyes, lest I sleep the sleep of death" (Psa. xiii. 3). Thus agreeing with Moses, the man of God, "Thou turnest man to destruction" (Psa. xc. 3); with Job (e. g. chapters iii. and vii.); and with Hezekiah—"the grave (those committed to the dust) cannot praise Thee.....The living, the living, he shall praise Thee, as I do this day" (Isa. xxxviii. 18, 19). And so in those ancient times other godly men and other inspired men speak of death, when its appalling gloom invites their utterance. To them nothing was so repulsive, so ghastly, so depressing as death. It withdrew their loved ones from the sweet light of day into a realm where no voice cheered their solitude, where no praise ever rose to heaven, where no morning beam ever fell on their eyelids. To join them was the dreariest of prospects, at which we need not wonder, for "life and immortality" were yet in the womb of a distant futurity. As a consequence, they were "through fear of death"—"all their life-time subject to bondage" (Heb. ii. 15); intimating that they spent their days overshadowed by an angel of darkness who at any moment might execute his tremendous mission; whom no tears could soften; and from whose poisoned weapon escape there was none.

Again and again all over the earlier Scriptures the imagery of death, viewed as a terror and an unrelieved gloom, is employed to depict with most graphic power, intense anxiety, and peril, and woe, either endured at the moment or expected to arrive without delay. Jeremiah describes the wilderness through which the twelve tribes wandered as "a land of drought and of the shadow of death" (ii. 6)—a scene of danger, and privation, and awful judgments; Job speaking of the day of his birth, desires that "darkness and the shadow of death" may "claim it as their own" (iii. 5); the princely Psalmist, enduring "the oppression of the wicked," thus exclaims, "My heart is sore pained within me, and the terrors of death (the greatest terrors) are fallen upon me" (lv. 4); in another ode (Psa. cvii. 10), he speaks of "such as sat in darkness and in the shadow of death; being bound in affliction and (meaning, as with) iron, because they rebelled against the word of the Most High;" speaking of the unclean and murderers, whose congenial element is where no light shines, Job (xxiii. 17,) has these words:—"The morning is to all of them as the shadow of death," since to them the dawn is abhorrent being unfavorable to their crimes; the same penetrating intellect declares that the Almighty "discovereth deep things out of darkness; and bringeth out to light the shadow of death," or what lies concealed beyond mortal discovery. The Lord, according to Jeremiah, can disappoint ungodly men who presumptuously look to him for light, that is relief, or a providential interposition on their behalf, by turning it—the light they expect—"into the shadow of death," and making it "gross darkness;" that is, by permitting calamities to fall thickly upon their heads (xiii. 16). To mention but one instance more, Zacharias speaks of the infant John as one intimately connected with the Messiah who was soon to appear, and in his person to be the "dayspring from on high—to shine upon them that sit in darkness and in the shadow of death" (Luke i. 78, 79),—that is, on those who had agitated thoughts regarding their own salvation, and had wearied, and wearied long, for the advent of the royal Christ, in whom their personal and national hopes were centered.

Surely it cannot be difficult now to reach the meaning of the words before us:—"Yea, though I walk through the valley of the shadow of death, I will fear no evil," etc. The valley of the shadow of death is a defile shrouded in darkness—darkness black and dismal as death's shadow, or as death itself; which to the Old Hebrew thinkers appeared to be the embodiment of all that was hideous and repellant. Than a "valley" other figures, as will yet be seen more clearly, might have been chosen by the speaker, who was a poet as well as a saint, to give expression to his mind. He might have said, for example, when I am in a dungeon lurid as the shadow of death—sunless as the grave, "I still fear no evil;" or, when I am in the furnace of trial, I will endure the ordeal with uncomplaining submission, dreading no injury, for help will be near; but nothing could be finer, than the imagery preferred, which would occur most naturally to the genius of one who had been a shepherd in his youth, and had passed with his flock through the narrow ravines, flanked by towering, precipitous rocks, while the storm was howling, and thunder booming overhead.

As explanatory of the clause "the shadow of death," the Revision Version has this note on the margin,—"Or, deep darkness (and so elsewhere);" and thus what has already been advanced by us as its import is confirmed by excellent authority. Walking through the valley spoken of, then, is not equivalent to this—"When I am dying"—for "deep darkness" may be gone through oft and again during life's chequered pilgrimage, as the memorials of the godly abundantly testify. This happens to be confirmed by the very language,—"When I walk through the valley," etc.,—because saints, though they pass through trials, and from one trial to another, go into death, not through it, as if it were a door opening into a better world. Strictly speaking, death is not like walking, an affair of voluntary motion at all; it is an event in which the subject is necessarily passive; in other words, it is nothing less than the arrestment and suspension of life, and, by consequence, of its varied functions. To go through death alive—to die, and yet not to die—may please, and it will please those only who are satisfied with fables and contradictions. Nothing can be more unambiguous than the voice of inspiration,—"Thou turnest man to destruction;" and though an unenviable fate, it is incumbent on the pious meekly to accept the destiny assigned them, in hope of revival by the Savior's resurrecting fiat when he descends in glory.

After what has been evolved, it need hardly be written by our pen that this "great darkness"—darkness deep as the shadow of death—symbolizes, when properly understood, grievous affliction of body or mind, perhaps of both conjoined. The sainted speaker does not refer to any particular tribulation; this quality, however, he presupposes in the visitation—it must be unusual and severe. It may be of such a kind as Job underwent, at once crushing, and complex, and long continued; into which accumulation of trouble entered the loss of his children, and property, and health, along with unwarranted suspicions of his piety, the cruel branding of his unstained name with hypocrisy, and the apparent—it was only apparent—indifference of the Almighty, who is likewise the All-Merciful, to his agonies and prayers, which pierced him even more than the deprivations and corporeal affliction he had to endure. It may be some, purely mental anxiety—trouble of soul—a path of duty at a critical season hard to determine; an eclipsing of the hope of heaven that once was so assured; deep distress over the insensibility as to eternal interests shown by the giddy millions, especially by the sufferer's kindred and friends among them; a term of doubt as to the validity of the promise that he who left the world some eighteen hundred years ago would some again; a terrible conflict between the flesh and the spirit—between the supremacy of truth and the demon of skepticism, that threatens to leave one consecrated to Christ down-trodden in the dust, and a prey to despair; or finally, though many conceivable cases might be added, it may be with some disciple the hour and the power of relentless persecution. Before the captive for the testimony of Jesus is the scaffold or the stake, and the anguish of wife and children because of the cruelties he has borne and must bear, piercing his heart with all but intolerable throes—suggesting, it may be, wild questionings as to the prudence of his persistence in defying authorities that hold him in bonds: out of which diversity of vision and reflection comes over his faculties darkness—peradventure a "horror of great darkness"—transient though terrific distress, which might number him among the cowards and apostates, if it did not unhinge his brain, were there no comfort to bear him up and on through the tempest that has burst on his head. But in any such approach of distress there is mighty comfort for the sons of men, and David knew well where it lay. "I will fear no evil, for Thou art with me." His own experience warranted him so to speak; and in all future trials, however great, he intended to exercise the same trust, assured that the infinite Deliverer would not fail him in the hour of need. It might be dark, but the Lord who had redeemed him in his mercy, was close at hand, and could turn "the shadow of death into the morning." Weeping may endure for a night, but joy cometh at the break of day. Why did this saint speak thus confidently—"I will fear no evil?" Simply because God had promised never to forsake his own, and he was one of the number. To all in trouble, in adversity, in temptation, his counsel and assurance has constantly been—"Who is among you that feareth the Lord, that obeyeth the voice of his servant? He that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God" (Isa. l. 10). In every position is it not seemly—is it not grand to trust in his faithfulness and might? "If God be for us, who can be against us?" Having that trust—that child-like confidence in infinite love and ability to do for his people what is best for them, and best for the accomplishment of his divinest ends, come what may, they are under an unfailing shelter, their wants shall be relieved, their griefs consoled, their energies upheld, their final victory over sin, and Satan, and death, made certain. "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about" (Psa. xxxii. 10).

W. G. MONCRIEFF.

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March 28, 1887.

*Dear Restitution:*

Yesterday was a happy day to our company of believers. No excitement, no series of meetings in progress. Last February seven discourses had been delivered by Brother Prosser and myself. For several years the gospel had been proclaimed in our vicinity by Brother Prosser and at times by myself and others. At times bitter prejudice existed in this vicinity as well as in other parts of Oregon. I and a part of the brethren had passed through the turmoil and contention resulting from a union with, and withdrawal from the Christadelphians. But yesterday was a bright day for the cause. More of heaven's bright rays of hope, more to encourage than had been given us during the twelve years that we have been in Oregon. Yet there were only sixt Those who gather multitudes under their denominational names, by the religion of the nerves, might be ready to sneer at our rejoicing, because six earnest believers were obedient. Only six! How indeed compared with the numbers that ought to believe and obey the Lord. But six souls are worth more, much more, than six worlds; of how much more value then the labors of six years!

In my discourse, "What is Truth?" I maintained that the truths essential to obedience are repeated many times in the Scriptures in direct terms, and that growth relates to details. Important principles: One God the Father; Christ the Son of God; the Spirit of God, Omnipresent, creative and upholding, King of kings only hath immortality; the wages of sin is death; the gift of God is eternal life; Christ will come again the second time; life and immortality *then*; the meek shall inherit the earth; the Lord God shall give unto Christ the throne of David; he shall reign over the house of Jacob; the twelve apostles shall sit on twelve thrones and judge the twelve tribes of Israel; the saints will live and reign with Christ; in Abraham and his seed all the nations of the earth will be blessed; faith and repentance prerequisite to obedience; immersion; life of Christian virtue or growth in grace and in the knowledge of our Lord and Savior Jesus Christ, for we must add to our faith virtue, and to virtue knowledge; a growth in knowledge, as well as Christian purity from new-born babes, fed on the sincere milk of the word unto the measure of the stature of the fulness of Christ unto a perfect man.

After the discourse Brother Prosser immersed the following brethren: W. W. Jaqueth, Edgar Hunt and wife, Edwin and Urial Groat and Charles Brooks. Principally through the labors of Brother Prosser and by months of independent investigation, they had been convinced that the gospel of the kingdom must be believed and obeyed. After immersion eight brethren met at Brother E. E. Brooks' house to break bread. Two or three others that are "of us" were not able to be present. We expect others to obey. Some half dozen of the Christadelphian brethren withhold themselves from our company. Why should they? Surely the Church of God and the Christadelphians agree on the facts of the faith. They differ on "how" and "when" rather than on what the Lord will do for his people.

W. L. SKEELS.

P. S. Since writing the foregoing Brother Trudell has come to my house and requested me to attend the immersion on next Sunday of his daughter Ida, aged 18, who is sick with consumption. It will be necessary to prepare a box or tank and immerse her at her home. This calls up vividly, events of the past. Three years ago last fall, my oldest son, then aged 16 and in the first stage of consumption, was baptized in a tank of water prepared for the occasion; fit emblem of his final burial in his grave by kind friends last January, at San Diego, Cal., and that rising to walk in newness of life, perfect figure of that new life—which we hope shall be his—to which the obedient faithful ones will arise when the trumpet shall sound and the dead shall be raised incorruptible. A little over two years ago Sister Schmeltzer, far advanced in consumption was immersed in the same tank. She, too, has been laid away in the silent tomb to await his coming and kingdom.

W. L. S.

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## Love One Another.

Love now. Do not, I pray you, do not wait to love one another until death has taken the loved one, but give the heart of love today, speak the encouraging, sympathizing word now, while it is so much needed, while the burdens of life are heavy, while pain and disappointment are our portion. There are so many lives we might brighten, so many hearts be made lighter if we could always remember the beautiful golden rule of "Love one another." It should not be hard work for the child of God to speak kindly to their fellow men; for we have all felt the power of a smile when heavy-hearted, of a caress or pitying word when weary or racked with pain. "If my friends have any white flowers of love and beauty preserving for my funeral, O bring them and lay them beside me now, to cheer my life instead of decorating my coffin lid. "Post mortem kindnesses do not cheer those upon whom they are bestowed. Flowers on the coffin waft no fragrance backward over the weary days." Open your alabaster boxes of love and tenderness today, do not keep them sealed for the dead, but anoint them beforehand for their burial. "The things you mean to say when they are gone, say before they go." Better far to show your appreciation for them with loving care at home, than for the world to gaze at your tears and moans of lost opportunities as you stand at their open graves.

"If I should die tonight,
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be put aside;
And I should be loved and mourned tonight."

"O friends, I pray tonight,
Keep not your kisses for my dead, cold brow,
The way is lonely; let me feel them now.
Think gently of me! I am travel-worn,
My tempted feet are pierced with many a thorn.
Forgive, O hearts unstirred, forgive, I plead,
When dreamless rest is mine, I shall not need
The tenderness for which I long tonight."

MARY A. WOODWARD.

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Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

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Will you help us by getting one or two Trial Subscribers?

# Youth's Column.

## Looking for Home.

I am looking beyond this abode of strife,
With its burden of tears and sighs,
To the far away realms of eternal life,
Where the sunsplit of glory rises
Where a star-jeweled canopy of cloudless blue
Is wrapped round the vaulted dome,
And the faces of angels are smiling through
The portals of home, sweet home.

I am looking away to the sun-lit hills,
With their chaplets of summer bloom,
Where the fair-tinted orphans the meads are filled
With a nameless and strange perfume;
The love-birds carol their wild, sweet lays
Where the palm in its grandeur swings,
And the skies are aflame through the long, bright days,
With the glitter of seraph wings

I am looking away to the mansions fair,
With their turrets that pierce the blue,
Gem-starred and radiant with beauty rare
That blushes the eyes through.
The jasper sea with its crests appears
Where the weary of earth shall rest,
And the glow of a thousand dazzling spheres
Seems mirrored upon its breast

I am looking away till the day star brings
Its promise of glad release—
Till the rose-tipped fingers of morning flings
Her banner upon the sky.
I heed not the scourge of the tempest's wrath,
I reck not the surges foam,
For beyond the sad vistas of sin and death
I am looking for home, sweet home.

—*S. F. Gordon.*

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In a cemetery a little white stone marked the grave of a dear little girl, and on the stone were chiseled these words: "A little girl of whom her playmates said, "It was easier to be good when she was with us."

What a beautiful life that little girl must have lived to have her little playmates say that of her! Dear children, it is your privilege to make your lives beautiful by kind words and deeds, and to help others to be good.

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## Given Back from the Sea.

A night-scene of shipwreck off the ragged bluff of Dynmouth, England. A foreign vessel, tossed in a fearful storm, has just cleared the rocks by Lunday Island Light, only to be driven into Bristol Channel, and dashed to pieces on the shores of North Devon. Summoned by the signals of distress, the sailors and fishermen of Dynmouth and their families gathered on the beach, some to gaze and mourn, some to attempt a rescue. Among them stood the widow Carew and her only son Will. But a few months before, the husband and father in his fishing-boat had been lost on the same awful sea that now raged before them. The cry is now for one more volunteer, the life-boat crew is almost complete—only one more!

"May I go, mother?" says Will Carew. He is a mere lad, but he is brave and strong. The mother's heart in its agony cried, "No, no!" How could she give up all that was left to her? Almost with the wailing of Jacob her love resisted the sacrifice. "Joseph is not, and ye will take Benjamin away!" But that humble woman was a noble Christian. She remembered him who walked upon the sea—who gave his life for the world—and her lips uttered no refusal.

"Go, Willie," she said; "there is no one else to go. Almighty God can bring you back to me again."

The son went to fight the terrible waves and the mother remained to pray. Heaven alone knew how greatly she had conquered. Here was humanity's finest, most pathetic victory—the grand, strong sympathy that can curb one's own suffering in the thought of the suffering of others, and for their sake.

The night and the storm passed by, and the Dynmouth life-boat had saved all the shipwrecked passengers and crew. Weary with his noble labor, brave Will Carew came back to his rejoicing mother. Her faith had its triumph—almost like that of Abraham after he had devoted Isaac to death. But the son had a story to tell. "Mother, prepare your heart to hear it. I have heard from father. He was not drowned when the squall swamped his boat. An out-bound vessel picked him up and carried him to a foreign port. He is alive—and he is one of the passengers whom we have just saved!" That moment there was a step at the door—one loud, happy cry, and the wife and long-lost husband were clasped in each other's arms.

Our greatest sacrifice prepares the way for our greatest blessing. When we lend our best treasure to a holy cause, God will see that we lose nothing. Hereafter, if not here, we shall receive back a hundredfold.—*Theron Brown, in Christian Weekly.*

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## Rising Hands.

"Why didn't you strike back, you silly thing?" Such were the words which caught my ear, and made me raise my eyes from my work, to look at a little group of my pupils who were playing near the house.

A little girl was running away as fast as she could, while the others gathered round little Amy, who was looking at her small, fat hand with a sort of indecision, and at the same time striving to repress an evident desire to cry.

Amy was a sweet little girl, the only child of a widow lady who had recently come to the village, and who attracted the respect and sympathy of all who had anything to do with her.

I waited with interest to hear the little one's reply to the question of her irritated companion, "Why did you not strike her back?"

"Because—because mother would not have kissed my hands this evening if I had struck any one." And she sobbed aloud, softly rubbing one little hand, red from the blow received. It could be seen the blow had struck the heart as much as the hand.

"Will not kiss your hands tonight! What do you mean? What a funny idea!" said the children in chorus.

"Mother always kisses them when they have not done anything naughty during the day. To give a blow would be naughty; the mother of that little girl who struck me won't kiss her hands this evening, will she?"

And Amy lifted her innocent eyes to her school-fellows' faces, while they caressed and comforted her. I went out to speak to her. Stroking her head, I said, "Will you take me to your mother, my dear?"

"Oh, ma'am," cried all the other children, "if you only knew! Carrie struck Amy such a blow, just because she refused to go with her. Wasn't it bad?" Of course I admitted it was very bad, and then went with my little conductor to her mother. I related the garden scene to her, and begged her to enlighten me as to what the child had said.

The mother smiled, replying, "Perhaps it is childish on my part, but ever since she was a tiny baby I have liked to kiss her little hands, as well as her rosy lips. I used to put the little palm on my mouth and kiss it till she smiled. I have continued this habit. Every night on undressing her, if I omit to kiss her hands, Amy knows that they were not clean from some naughtiness. It they had been raised in anger against her nurse or some little friend, mother could not kiss them. And this was a very serious matter to my darling, I assure you. And the same with her lips; if, knowingly, a bad word escaped them, or if in the course of the day my dear child had told an untruth, I could not kiss her lips. I always kissed her forehead and cheeks, but she cared much more for my kisses on her lips and hands. Little by little the offences disappeared, and every evening she would say, 'Clean hands, mother? clean hands! Mother can kiss baby tonight!' And even now that she is five years old, I continue the practice, because I think it helps her to become good.

"I much desire that my little Amy should grow in truth and kindness, and that every word and act should be pure, and I rejoice if, by the kisses of her mother, God has given me a means of education pleasing to him. And I mean to follow the same plan until my child is old enough to walk alone under God's eye."

So, thanks to the prospective reward, the blow had not that day been returned, and the rosy lips had abstained from hard words.

Dear mothers, are you thus leading your children in the paths of goodness?

*—Union Signal.*

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EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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## EXAMINE

*The label on your paper, and if it bears a date previous to April 7, please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 28, 3761 Outside Alley, Corner of Bolivar, north of Central Market. Visitors free. Brethren from abroad of like faith and all searchers after truth are welcome.

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## PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

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NOW is the time to renew.

# Poetry.

## MIDNIGHT THOUGHTS.

'Tis night, and silence reigns around,
Life's troubles* officers sunk to rest,
The storm subsided into calm,
And man with grateful quiet blest.

I guess around; not form of life,
Nor thing of motion meets mine eye,
Nor murmuring voices stir the air,
Nor discourse laugh, nor sorrowing sigh.

Yet am I not alone; my soul
With you pale moon, each solemn star,
Mysterious converse seems to hold,
For holy faith brings nigh their far.

Not all more, for hosts nor
Around the realms their vigils keep:
And angel-sentinels all night
Watch o'er my wakening and my sleep.

Indeed, not all alone. Then yield,
My spirit to no vain alarms:
Above is shielding Deity;
Beneath the everlasting arms.

*J. A. P.*

# Communications.

## Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. G. Thomas.—No. 8.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

Another very important testimony of Jesus is found in his conversation with Nicodemus a ruler of the Jews, who came to Jesus by night. Jesus said to him, "God so loved the world, that he gave his ONLY *begotten Son*, that whosoever believeth in him, should not perish, but have everlasting life. * * He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the *only* BEGOTTEN *Son of God*." John iii. 9–18. Here Jesus teaches the necessity of understanding and believing in him, both as the Son of man and Son of God—the *only begotten* Son of God in order to be born again by water and Spirit as he had just told Nicodemus; who asked him the question, *How* shall these things be? It was in answer to this question, *how* shall these things be? that Jesus said these words. Nicodemus evidently supposed that Jesus was *then* about to set up his kingdom; and naturally enough, desired to have his rulership over the Jews continued under Jesus in the kingdom. Jesus knowing his thoughts proceeded at once to set him right. He told him he could not enter the kingdom of God which was ultimately to be set up by him, and become a ruler in it, without first being again born—born from above; explaining that the new birth consisted in being born of water (by faith and baptism) and of Spirit (at the resurrection) and thus becoming Spirit—a Spirit being; and so prepared to be a ruler in the kingdom of God. This was the same as was taught by Paul, a few years later, when he said, "flesh and blood cannot inherit the kingdom of God, and therefore we must all be changed from flesh and blood to Spirit, the image of the heavenly." 1 Cor. xv. 42–55. Jesus continued by showing him in answer to his question, *how* shall these things be? that in order to be born again, of water and Spirit, it was necessary first, before the burial and birth of water (baptism) could take place, to *believe* in him; not only that he "came down from heaven," (vs. 13) or that he was "a teacher come from God," as Nicodemus had acknowledged, (vs. 2) but that it was necessary to believe that he was both the Son of man (vss. 14 and 15) and the Son of God—"the *only begotten* Son of God;" adding, that he who does not believe it, is condemned already, because he hath not believed in the *Name* of the only begotten Son of God. "For there is no other name under heaven, given among men, whereby we must be saved." Acts iv. 12. "Wherefore God hath highly exalted him and given him that name which is above every name"—his Father's name. He said himself, "I am come to my Father's name." He that believeth not in that name, is condemned; just according to the great commission which Jesus subsequently gave to his disciples, commanding them to go and preach the gospel. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. To believe in that name—Jesus, the Son of man, and only begotten Son of God—is the same as to believe the gospel, which consists in the glad tidings—"the things concerning the kingdom of God, and the NAME of Jesus Christ." Acts viii. 5–12. We see therefore, that Jesus set Nicodemus right by showing him that the kingdom of God was not to have flesh and blood rulers, but rulers with a Spirit nature, and therefore he must be born again in order to inherit it and be a ruler in it; and hence that the kingdom was to be a thing of the future. He also showed him that in order to be born again with a new nature, he had not to enter his mother's womb, as he suggested, but that it was to be accomplished by faith—by believing in him and being baptized, thus being born of water, or regenerated in mind, resulting ultimately in the completion of the Spirit birth when his flesh and blood nature should be changed to the divine nature—Spirit substance. He said, "that which is born of Spirit is *Spirit*." He thus taught him that the new birth consisted in being changed from a flesh and blood being to a Spirit being. That cannot be until those who have been *begotten* by faith in Christ shall be *born* from the dead, by the Spirit, at the resurrection. Then they will be prepared to be rulers—"kings and priests"—in the kingdom under Christ. He showed him that the process by which he could be thus changed to a new creature—a Spirit being like God, "who is a Spirit," and so fitted for a ruler; which process he called being born again—from above—begins by faith in him, in his Name as before shown. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might LIVE through him." 1 John iv. 9. And this is LIFE eternal, that they might *know thee* the only true God and *Jesus Christ* whom thou hast sent." He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the *record* that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is *in his* Son. * * That which was from the beginning (the word with God) which *we have heard*, which we have *seen* with our eyes, which we have looked upon, and our hands have handled, of the word of life, (the word made flesh—God's Son) for the life was manifested, and we have seen it, * * that eternal life which was with the Father (as the Word, Logos, or power.) These things have I written unto you that ye might believe on the *Name* of the *Son of God*." 1 John i. 1, 2; v. 10. There are thousands who really suppose they believe in Christ but do not. There are many who really suppose and think they believe in Jesus, who do believe some of the things in the word concerning him, but who reject other things just as important and even more so, and who therefore do not believe in him.

I understand that when Jesus was here in the days of his flesh, he was the perfect representative of his Father, in Name, Spirit, mind, character, power and purpose; and therefore in all these respects, even then, he and his Father were one; as he himself said; but not one in *person* or being. The body alone is not the *person*, neither is the mind alone the person; but a person is a *being* with both body and mind. Hence they were and are two persons or Beings, Father and Son. Jesus was therefore in all other respects, God, as he was called. But at his resurrection he became God as to his physical nature, or the substance of his body. The flesh of David, of which he was made, was changed to Spirit-substance or Divine Nature. So that *now*, ever since then; he is and had been, God, in the nature or substance of his body: "being the brightness of his Father's glory, and the express image of his person." Or, as the Diaglott renders it, "an exact impress of his *substance*;" which is evidently Spirit-substance: for it is written that God is a Spirit;" and that Jesus also is "a life-giving Spirit," or Being. Since his resurrection therefore, with a Spirit *body*, by which he was proved or declared to be the Son of God *with Power*, according to Holy Spirit; all Power being then given him, as he himself said; since that, "in him dwelleth all the fulness of the Godhead *bodily*." "No one has ever seen God; (the Father); the Only-begotten Son, who is in the bosom (tender affections and purposes) of the Father, he has made him known." John i. 18—Diaglott. "He who was GOD manifested in flesh"—the Word which was with God and was God, and became flesh and dwelt among us; is now a life-giving Spirit. He is now God in *all* respects except in person or Being—"the God which is, and which was, and which *is* to come, the ALMIGHTY." Rev. i. 8, See R. V. There is ONE GOD, the Father, of whom (out of whom, Diaglott) are all things; and one Son of God; that is, one only begotten Son, ever since Jesus was born of the Virgin Mary. One "External Spirit" or Power, by which, or through the medium of which, the Divine purposes are accomplished: and being, as has been said, "that mighty influence which, radiating from the local center of personal Deity, fills all and constitutes all; and by this means is God omnipresent, because his consciousness by his Spirit is placed *en rapport* with every point of his creation. Had Jesus been the son of Joseph, having been begotten by the will of man—a mere man in degenerate human nature, or sinful flesh, it would have been impossible for him to have lived all his life "without sin," and he could not therefore have been qualified as an adequate Redeemer. He could not have been the "the Lamb of God without blemish and without spot." To be an adequate Redeemer he must be of the *same flesh* as his brethren who were doomed to death, and whom he was to redeem, that he might be capable of dying for the sins of the people; and yet so highly organized in mind as to be enabled to withstand the temptation arising through the sinful action of the organs of the flesh, being personally sinless all his life in order that he might be entitled to a resurrection from the dead unto incorruptibility or Spirit nature. Then by thus becoming a sacrifice "without blemish or spot," and by his "obedience unto death," after having been tempted in all points like as we are because of the same sinful flesh and yet without sin; having kept *his* body under and bringing it into subjection all his life; the great work of redemption was accomplished. "He taketh away the sin of the world."

And thus also, by his sinless life in human nature and his death on the cross, he "condemned sin in the flesh" and won eternal life in Divine nature, and opened the way of salvation to his brother man. By his sinless spotless life, his blood become "the most precious blood, as of a lamb without blemish or spot;" being the blood of the most precious being that ever lived in a flesh and blood nature. His blood is thus rendered that which "cleanseth us from all sin." A son of Joseph could not have accomplished all this: for in his years of childhood he could not have restrained and controlled the abnormal sinful action or working of the organs of the flesh—"the lusts of the flesh"—and so avoided all wrong doing—the "sin of ignorance, which ought not to be done," (Lev. iv. 1–13. Num. xv. 28) if nothing more. But Christ was "without sin," "without fault," "without spot or blemish."

What is called "sinful flesh," "sin in the flesh" etc., being nothing more nor less than the *effects* of Adam's sin, in the flesh; which effects consist in the unbalanced abnormal working of the organs contrary to God's original natural LAW of action, and contrary to his *revealed* will or *law*, and therefore *sin*; as all *action* contrary to his *law* is "transgression of the law," and therefore sin. All such unlawful action is *not right*, and therefore unright; and "all unrighteousness is *sin*." The best name for the unlawful action of the organs of the flesh, is given in the word, viz; "the *lusts* of the flesh." If the flesh of Christ had been free from the abnormal impulses, or lusts of the flesh, he could not have been "tempted in all points like as we are," (Heb. iv. 15) for "every man is *tempted* by his *own lusts*." James i. 14.

It was the common human sinful *flesh* that was under condemnation, that was condemned to be destroyed, not Jesus himself. There was something more of Jesus than mere *flesh*. There was a great difference between mere *flesh* and the wonderful being or personage called Jesus. (As great a difference as between the moving puffing powerful Steam Engine, and the material of which it is made. The material is one thing, the powerful Engine another). The one was sinful, the other—the being himself—was not sinful. "In the FLESH dwelleth no good thing." Not so Jesus. "HE did not sin." 1 Pet. ii. 22. "In HIM is no sin." 1 John iii. 5. "HE was holy, harmless, undefiled, separate from sinners," Heb. vii. 26. "Who knew no sin," 2 Cor. v. 26. Sinful *flesh* was so bad, so unlawful, so wrong, so unright, so lustful, that it deserved to be judicially "condemned" to destruction, to endless nonentity, (under which condemnation it had been ever since Adam's disobedience). But not so Jesus, who had done "nothing amiss;" Luke xxiii. 41; "in whom was no sin." And yet it was absolutely necessary that HE should die—willingly and freely "lay down his life," John x. 15–17, to carry out the condemnation of sin in the *flesh*, and save his brother man. He needed not to die that he himself might obtain salvation—eternal life—for he had won that and become entitled to incorruptibility, or Spirit nature, by keeping the whole law in its letter and spirit—by living without sin all his life—and thus became entitled to a resurrection and change of nature, from mortal, or flesh and blood to Spirit, and to unending life. But it was necessary for him to lay down his life for or on behalf of his brethren—to "die for the world." He therefore "offered himself without fault," Heb. ix. 14; "a Lamb without spot or blemish;" 1 Peter i. 19. "He appeared to *put away sin* by the sacrifice of himself." Heb. ix. 26.

Before Adam sinned, the flesh contained desires or impulses, which were proper and right. After he sinned, the natural, proper, legitimate impulses or desires become too strong—excessive—"inordinate desire," (James i. 14, Diaglott), unnatural, i. e., as to human nature before the fall, hence unlawful, therefore *"sinful."* For whatever is not right, is wrong, and all moral wrong is *"sin."* I am not very much surprised, that some persons, if they think that Jesus *personally* "walked the grand corridors with God at the creation," and do not understand what is meant by "sin in the *flesh*," "*sinful* flesh," etc., nor why it is so called, nor do not perceive the difference between the mere *flesh* of a being, and the being himself, between the condemnation of the flesh, and the condemnation of Jesus himself; who suppose that sinful flesh means a sinful person or being: I do not much wonder that such persons should "stumble at the word"—sinful flesh, and "shudder at the idea"—the *fact* of its being applied to Christ in any sense, and try to make it appear that to be "in the *likeness* of the sinful flesh" must mean something else; that is, flesh *unlike* sinful flesh!!! But the meaning of the term is settled by the apostle himself. He says "part of the *same*." That is, as the other children of David and Solomon, his brethren, were "partakers of flesh and blood, he also himself took *part* of THE SAME." "Wherefore in *all things* it behooved him to be made *like* unto his brethren, Heb. ii. 14, 17. "Made of the seed of David according to the *flesh*," Rom. i. 3; Acts ii. 3. "Made of a woman," Gal. iv. 4. Not a word about a *man*.

### Report of Labors.

Commenced meetings at Millbrook March 3rd, preached fifteen discourses, baptized two, and left others studying the word, being almost persuaded. This church was organized over twenty years ago by Bro. Leonard Aldrich. Bros. Peter Aldrich and Peter Decker were among the early pioneers both in the settlement of the town and church. These ever-faithful workers have fallen asleep, but the "Church of God" (it being organized under that title) has lived and grown in the blessed faith, for they are truly a strong, consistent people. THE RESTITUTION has a goodly number of warm friends at this place.

Hesperia was our next point to reach, having been earnestly requested to visit them again; we determined like Paul to visit and encourage if possible these faithful ones. It had been about eighteen months since we had been there, but March 26th found us once more going into the old familiar faces that helped us in the work of organizing the church about five years ago. Many that we had hoped to see were gone; some have fallen asleep, several others have moved away, but those left, though struggling under opposition and very many disadvantages, were true and faithful still. No church in Michigan has had as hard a struggle as this Hesperia church. Twelve miles from any railroad station, no minister of our faith among them who will work in harmony with them, not able to hire one from a distance, removals by death, others seeking to better their condition in other places, opposition, and all combined to weaken and scatter them, but God be praised, the faithful ones are just as faithful today as ever, waiting with glad expectation the coming of the King to hear the well done, thou hast been faithful over little, thy reward is ready, enter thou in.

Bros. A. N. Seymore, Brothershow and Sister King of the Christian Advent Church are with them and have rendered good service and given them much encouragement. I preached in all eight sermons, and as a result of the effort baptized ten willing souls. On Friday after the baptism we gathered in the hall for a social meeting. O, what a feast! The Spirit of the Lord was wonderfully manifest. At its close three more requested baptism, making in all thirteen who took their Master's name, being admitted into his family. May his Holy Spirit abide with them, helping them to walk in newness of life. Let us all pray for these dear ones in Northern Michigan, and may it be our motto to help the perishing. The Lord will take care of the resurrection and the heathen, but now, just now, is our chance to save men. Let us improve these golden moments. We have no time to waste, our stewardship will soon be required of us.

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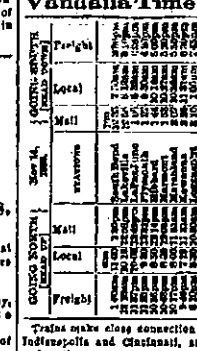


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## Communications.

### "THE GOSPEL OF THE KINGDOM OF GOD." No. 12.

THE KINGDOM AND THE PARABLES—MATT. xiii.

In last article I dealt with the parable of the wheat and the tares, and its explanation as given by our Lord. There remain in this chapter five other parables which are given, however, without any explanation. We are, therefore, left to guess, as best we may, from the fitness of things as derived from the plainer teachings of Scripture, what that explanation is, and especially as to whether there is anything in them to warrant the idea that the kingdom is the church.

The parable of the Mustard Seed growing to a great tree is given as follows:—The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

If we keep to the simple terms, it goes without saying that there is nothing indicated here but GROWTH from small to great—QUANTITY irrespective of QUALITY. Yet there has been imported into this parable, and that mainly from the one which follows:—that of the Leaven and the Meal—the idea of *deterioration* in *quality*, and confining it to the church in the present dispensation. In a series of "Eight Lectures on Prophecy," by W. Trotter and T. Smith, the latter has a lecture on the "predicted corruption of Christianity" in which he remarks on this parable—"When the ecclesiastical tree had grown great, and afforded comfortable shelter, without being scrupulous as to those who came for shelter—then the world would nestle in it. Then the unclean birds—the harpies, vultures, cormorants, and owls and bats, would flock beneath its branches. Behold the attractive branches of this enormous tree! its benefices and endowments, its glebes and its foundations, its livings and reversions, its dues and fees and tithes, rights (and *wrongs!*) episcopal and hierarchal, monastic and manorial." Now, it will be at once apparent that this category of birds of prey is purely gratuitous, and consequently imaginary; and of no avail towards an explanation of the parable.

Mr. B. W. Newton, quoted in last article, taking the parable of the sower as "fixing a character to the whole period," applies it to the present dispensation, although he does not introduce birds of prey to bear out his idea of the corruption of the church. He says, "In the fourth century, the Empire of Rome and the Church united.... It was no wonder that, under such circumstances the church should become great in the earth... Though little as the mustard-seed once, it had grown, and become a tree." He admits, however, that that greatness "is a sorrowful fact," "that it is equally plain that that greatness was neither held nor exercised according to God. Intoxicated by their exaltation, they began to speak and to write as if the millennium were already come; and appropriated to themselves not only the national blessings of Israel but even the descriptions of the New Jerusalem."

Mr. Newton then quotes, in a footnote a long paragraph from Elliott's Horæ Apocalypticæ from which I transcribe the following:—"The state of things was such, Eusebius tells us, that it looked like *the very image of the Kingdom of Christ*. The city built by the Emperor at *Jerusalem*, beside the new and magnificent church of the *Holy Sepulchre*—the sacred capital as it were of the new empire,—might be perhaps, he suggested, the *New Jerusalem*, the theme of so many prophecies. Yet again on occasion of the new church at *Tyre*, he expressed in the following glowing language not his own feelings only, but those, we may be sure, of not a few of the congregated Christian ministers and people who heard him, and what so many of the Lord's saints and confessors before our time desired to see and saw not, and to hear, and heard not, that behold now before our eyes! It was of us the prophet spake when he told how the wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily. Whereas the church was widowed and desolate, her children have now to exclaim to her Make room! enlarge thy borders! the place is too strait for us! The promise is fulfilling to her. In righteousness shalt thou be established; all thy children shall be taught of God; and great shall be the peace of thy children!"

This speech of Constantine is quoted by Mr. Newton to support the idea that the church, though become great in the earth, had become corrupted by connection with a worldly power. He says—"As soon as the church became linked to the Roman Empire, the glory of the nations was given to it, and was mistaken for the glory of Christ's coming kingdom. The great ecclesiastical structures of the Gentiles, in which idolatry or worldliness are hallowed, still bear the once despised names of Peter and Paul."

This notion of the ecclesiastical dignitaries of the fourth century, as thus given expression to by their new head, the Emperor Constantine, however far removed from the actual truth it is, is at least a historical fact so far as its having been entertained by Constantine and the professing church was concerned. Moreover, viewed as a historical fact, it would seem to favor an interpretation of Rev. xii. 10, by the late Dr. John Thomas. Speaking of the Pagan Power of Rome under the designation of "the Old Serpent," and its overthrow by Constantine, he says, "Hence the Spirit of God surnamed him *Diabolos* or the Accuser; and *Satanas* or the Adversary; so that when he was cast out of the government of the empire, a loud voice is represented as saying in the heavens—Now is come deliverance and power, and the kingdom of our God and the dominion of his Christ; for the Accuser of our brethren, who accuseth them before God day and night, is cast down." *Elpis Israel*, p. 31. Looking at this matter as it thus presents itself, it is to be noted that the "loud voice," represented as "Saying in the heavens" the words quoted, is not necessarily the voice of any party Divinely commissioned or authorized. Besides the reason given is simply of a negative kind, namely, the casting down of some person or power called "the Accuser of the brethren;" and not the manifestation of any positive prerequisite for the setting up of the kingdom of God.

Apart from the accuracy of this interpretation, there can be little doubt that this notion of Constantine is the root of the prevalent idea that the church is the kingdom.

Accepting *simple growth, without deterioration* as the true sense of the parable of the mustard seed, we might now look at the application of growth to the church and the kingdom respectively.

It is quite true that an institution, or rather a number of diverse institutions all claiming to be the church of Christ, have grown to considerable dimensions in the world during the last 1800 years. It might so suggested here, however, that such a diversity of conflicting claimants can hardly suit a parable which speaks of only ONE tree as representing ONE kingdom. But taking such of those institutions as have attained to the greatest dimensions, as most nearly corresponding with the parable,—do we observe any likeness to the church formed by our Lord and his Apostles? Taking Mr. Newton's view that the parable of the Sower "fixes a character upon the whole period," embraced by the parables,—What do we find? Has the good Seed—"the Word of the kingdom" any place in such institutions? The Apostles preached the things concerning the kingdom of God and the name of Jesus Christ, for at least thirty years after his ascension. Even in Rome itself, the centre of the largest of the institutions claiming to be the kingdom of Christ, about A. D. 62, Paul "dwelt two whole years in his own hired house preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Even before this date Paul wrote his letter to the Romans in which he said—"I thank my God through Jesus Christ for you all that your FAITH is spoken of throughout the whole world." And can it be allowed that the church of Rome of the first century, as the grain of mustard seed is to be found in its grown up counterpart of that institution which owns the supremacy of—"The Pope."

If not, how can it be said that "the kingdom of heaven" as represented by an institution destitute of the first element of Gospel truth as preached and taught by our Lord and his Apostles, and maintained by the church of Rome in the middle of the first century,—has grown from a mustard seed to be a great tree?

We come now to enquire—How does the Millennial Kingdom fit the requirements of the parable? Is there any prediction foretelling its growth from a small beginning to great dimensions? Let the Scriptures answer:—"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isaiah ix. 6, 7). Mr. Newton would have admitted that this growth of the Messiah's "government and peace upon the throne of David," is to have its beginning only at his Second Appearing, and therefore could not have objected to this as an explanation of the parable. Again:—"A stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. ii. Here the image is destroyed by a sudden stroke inflicted by the stone, and it is only after the image is entirely destroyed that the stone becomes a great mountain. Verse 44 shows that the stone signifies the kingdom of God; and if the church is the kingdom here spoken of, as Mr. Newton contended, How can the fact be explained that so far from the church destroying the dominions represented by the various parts of the image, the Roman Empire virtually destroyed the church, by absorbing and secularizing it?

Let it be noted that the image is destroyed by the stone before the stone begins to become a great mountain. But the church so-called has already grown to great dimensions and the image is not yet destroyed. The conditions of the prophesy, therefore, cannot be fulfilled by any action of the church as representing a stone cut out of the mountain. The same truth is so far indicated in the vision seen by Daniel (chap. vii.) where the Son of Man is seen "coming in the clouds of heaven and receives dominion and glory and a kingdom that all peoples, nations, and languages, should serve him." The KINGDOM here received by the Son of Man is evidently the kingdom of Israel which shall form the nucleus of a universal dominion extending over all the nations of the earth. In the very nature of things this must involve a process of subjugation necessarily implying growth and increase. I need hardly repeat that this affords an exact parallel to the parable of the mustard seed.

The parable of the Leaven in the Meal, and the others as opportunity is afforded.

J. CAMERON.

*By mistake Bro. Cameron has left out some word or words, and we have ventured to insert the two words—The Pope. If we have supplied the wrong words Bro. C. can explain hereafter.—ED. RESTITUTION.

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Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. I. C. Thomas.—No. 9.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

But says the objector, how can it be possible that he was "made in *all things* like unto his brethren," if, as you say, he was far superior to any other human being in mind and character? I answer, it is a common and universal characteristic of all his brethren, that they differ in mind—in mental powers; one being naturally far superior to any other in mental powers. No two of them ever having been *exactly* alike in mental organization. Therefore if Jesus had not been made with this same mental characteristic of a different mind, he would not have been "made like unto his brethren in *all things*." The difference between Jesus and his brethren did not consist in a different kind of flesh, nor a different nature, but in the peculiar wonderful and powerful organization of the *mental and moral*, or *spiritual* ORGANISM, or mind—the result of his Spirit-begettal. Hence herein is no inconsistency. In mind he was a God. "GOD was *in* Christ reconciling the world unto himself." The Father-Spirit or God in him was veiled by "his flesh." Heb. x. 20. His Godly character was the result of the action or workings of that mental organism which was supernaturally produced by Holy Spirit impregnation of the ovum or seed of Mary. His sinlessness was therefore the result of his superior powerful organism by which he was enabled to live without sin from his birth. It was the *flesh* of Jesus that was called "sinful" and under condemnation; not the *person* Jesus. Although he was made of the same flesh, in all things like unto his brethren; yet at the same time, in origin, in his begettal, in mind, in character, and in power, he was far superior; and he is "the head of the body, the first born from the dead among many brethren, that in *all things* he might have the pre-eminence," Col. i. 18; Rom. viii. 20.

The condemnation of sin and sinful flesh, or human nature, to death and everlasting destruction, was the penalty that immediately followed Adam's transgression. The carrying out of that condemnation, evidently required that Jesus should come as a true representative of the race, as to the sinful-flesh-nature, and yet so highly organized mentally and morally as to enable him to live all his life, from his very birth without sin, "without fault;" so that both by his origin and his sinless life, he should be entitled to a resurrection from the dead to a Spirit birth from the grave—after passing through the terrible ordeal of laying down his life on the behalf of his brethren. Thus by both his life and death the condemnation of sin was accomplished. No son of Joseph could have lived from his birth personally and perfectly sinless. Only in the person of Jesus "the *only* begotten Son" of the "*living* Father" could this requirement be fulfilled. Therefore it was only by him that sin could be condemned to the flesh in such a way as to remove it. By its being thus "*put away*," the gates of the grave have been opened and left ajar for the resurrection of his brethren. By the "taking away of the sin of the world," its consequence—death,—has been prospectively removed, so that it can now be said, "Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. x. "And this is life eternal, that they might *know* thee the only true God, *and Jesus Christ* whom thou hast sent." John xvii. 3. "And we *know* that the Son of God is come, and hath given us understanding, that we may *know* him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the *true God* and eternal life." 1 John v. 20. This teaches us that the "*true* GOD,"—the Father is *made known* by his Son Jesus Christ, who is the Father's perfect representative—"the *image* or *likeness* of the invisible God, the first born of every creature of the new creation," (Col. i. 15,)—the beginning of the God-family of mighty ones. I understand that the great truth of which Peter had a clear conception, through the revelation of the Father who was in heaven, and at the same time in Jesus by his Spirit; and which truth Peter so distinctly uttered in response to our Savior's question, viz.: "Thou art the Christ the Son of the living God," is the foundation, the "ROCK" upon which the entire superstructure of the Church of God is built—the pivot upon which turns everything connected with the "great salvation" provided for man. Jesus replied to Peter, "upon this ROCK I will build my CHURCH," meaning upon himself as "the WORD"—the embodiment of the *Truth*—the great truth that he was truly and literally the real Son of the living God—the only begotten Son, supernaturally begotten by Holy Spirit and Power of the Highest—that in the sense of this great truth uttered by Peter, he was the Rock, the foundation of his Church. "But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 10, 11. "Jesus Christ himself being a chief corner stone," or as worded by the Diaglott, "Christ Jesus being the Foundation corner-stone of it; on which all the building being fitly compacted together, increases into a holy Temple for the Lord." Eph. ii. 20, 21.

If this great truth is the foundation as above shown, does it not follow that whoever does not believe it, does not believe in Christ, nor belong to his church? Does it not follow that such persons are stumbling over the "stumbling stone," as did the Jews? Does it not follow that those who do not believe this great truth, are (unconsciously though it may be) rejecting Jesus the Anointed, and being caught in a gin and a snare and taken? Does it not follow that Jesus Anointed is to them "a stone of *stumbling*, a rock of offence," "a living stone, *disallowed* indeed of men and *spoken against*?" Does it not follow that they "stumble at the WORD," whereunto *they were appointed* because of *not believing* the word? 1 Peter ii. 4, 8. Does it not follow that such persons reject the chief of "the things concerning the name"—concerning the Lord Jesus Christ, which constitute "*the gospel*" Acts viii. 12; Luke xxiv. 27, 44; Acts xxviii. 23, 31. Is not *faith* in *the gospel* the condition of salvation? "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." John iv. 14, 15. "Every spirit that confesseth JESUS Anointed to have come in the flesh, is from God." 1 John iv. 2. "If ye believe not *that* I AM, ye shall die in your sins." John viii. 24.

Or, shall "the things concerning the Name"—JESUS—our greatest blessing—our greatest *gift*—"*He gave* his *only begotten Son*,"—"the chief corner stone," shall HE become a stone of *stumbling*, a rock of *offence* to us? Shall the things concerning HIM be a gin, and a snare, and a *trap* that *we* may be snared and taken because of our *unbelief*. In HIM—in what the word has so plainly and harmoniously declared concerning him?

THE COVENANT WITH DAVID.* "Go and tell my servant David, Thus saith the Lord." * I took thee from the sheepcote, from following the sheep, to be ruler over my people, Israel: * * and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a *place* for my people Israel, that they may dwell in a place of their own, and move no more. Also the Lord telleth thee that he will make thee an house [household, family, or line of descendants with royal authority from me, beginning with Solomon] and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up, raise up thy seed after thee, [This "SEED" included both *Solomon* and *Christ*; for Peter says that "David being a prophet and knowing that God had *sworn* with an oath to him, that of the fruit of his loins according to the flesh, he would raise up CHRIST to sit on his throne." David's throne and GOD'S THRONE] WHICH SHALL PROCEED OUT OF THY BOWELS, which shall be of thy *sons* [plural; this seed was to be two-fold, Solomon and Jesus, applying to Solomon first, then to Jesus] and I will establish his kingdom. He shall build an house for my name, [Solomon did build the house, Solomon's Temple, and it was hallowed by the special *presence* and visible glory of God, and consecrated to his worship: but it was only a type of the Temple Jesus is to build when he returns, according to the measurements and pattern made known to Ezekiel] and I will establish the throne of his kingdom forever. I will be his Father, and he shall be my Son. [Paul and Peter tells us that this Son was Jesus. Heb. i. 5; Acts ii. 30. "The Lord hath sworn in truth unto David: He will not turn from it; of the fruit of thy body will I set upon thy throne." Psa. cxxxii. 11. "Of this man's (David's) seed hath God according to his promise raised unto Israel a Savior, Jesus." Acts xiii. 23.] If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; [Dr. Adam Clarke and others, say this should be translated as follows:—"Even in his suffering for iniquity, (not *his own*, but "our iniquities;" Isa. liii. 5;) I will chasten him with the rod of men, and with the stripes of the children of men." By this rendering, it would apply to both Solomon and Jesus—to Solomon for *his own* iniquities, and to Jesus for "*our* iniquities;" for his Father "hath laid on him the iniquity of us all." Isa. liii. 6;] but my mercy shall not depart away from him, as I took it from Saul whom I put away before thee. And thine [David's] house and *thy* kingdom, and mine [God's] house and *my* kingdom, shall be established forevermore before thee. [David's family and kingdom,—God's family and kingdom. David's son—God's Son]. According to all these words, and according to all this vision, so did Nathan speak unto David. * * Behold a son shall be born to thee, who shall be a man of rest; * * for his name shall be Solomon: * * he shall be my son, and I will be his father." 2 Sam. vii. 5–17; 1 Chron. xvii. 7–17; xxii. 9, 19. This shows that in one sense, even Solomon had his origin in God's word of promise made to David: for this covenant was made with David nine years before his promised son Solomon was born; see 2 Sam. xii. 24; God foretelling David that he should have a son, and that this promised son, when born, should be named Solomon; that is peaceable, or peace; (See margin and Dr. Young); Jesus also being called the "Prince of Peace," and his gospel, the gospel of peace, who said, "that *in* me ye might have peace; my peace I give unto you." Solomon was evidently raised up for a type of Christ, being filled from his childhood with wisdom and understanding—"I have given thee a wise and understanding heart"—1 Kings iii. 7–12: and when he took the throne, "the Lord magnified Solomon [made him very great] exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." 1 Chron. xxix. 25. Thus he was a remarkable type. Solomon the type, Jesus the antitypo—Solomon the beginning, Jesus the ending, or culmination of the promised son of David and Son of God.

Let it ever be borne in mind, that this "SON" or "seed," distinctly includes both Solomon and Jesus, just in the same way as in the great covenant with Abraham, made over eight hundred years before this, (and of which, this with David as a part—an additional development) in which "thy seed" includes both Isaac and Christ, and all in Christ—Isaac the beginning or incipiency as to the flesh, of that "Seed" which Paul says "is Christ." "All the land which thou seest, to thee will I give it, and to thy seed forever." Gen. xiii. 15. He that shall come forth out of thine own bowels, shall be thine heir. Gen. xv. 14. And Abraham called the name of his son that was born unto him, Isaac. Gen. xxi. 3. In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of HIS enemies. Gen. xxii. 17. Now Paul says this seed this son of Abraham is Christ, as follows: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, And to thy seed, *which is Christ*." Gal. iii. 16. Hence Jesus is called the son of Abraham, as well as the son of David. It will be seen therefore that here in this covenant with David, this SON or "seed of David according to the flesh" includes both Solomon and Jesus. In fact, this son Solomon, was *incipiently* Jesus, as to the flesh. The covenant-promise to Abraham fifteen years previous to the conception of Isaac, was, "he that *shall* come forth out of thine own bowels shall be thine heir." So also nine years previous to the conception of Solomon, the covenant-promise to David was, "I will set up thy seed after thee, which *shall* proceed out of thy bowels, and I will establish his kingdom." In both cases the promised son or seed included both a fleshly or flesh-begotten seed which was to be "the fruit of the body"—Isaac and Solomon—and also a spiritual or Spirit-begotten seed, "which is Christ"—the one the *beginning* of the other's flesh. The covenant-promise in both cases *commenced* to be fulfilled by the birth of the fleshly son. It followed therefore, that the Son of God, and Son of David according to the flesh, *began* to be produced by the birth of Solomon, David's tenth son. His birth was the beginning of the fulfilment of that wonderful covenant-promise, "I will be his Father, and he shall be my Son;" which Paul quotes and distinctly applies to Jesus; Heb. i. 5; just as I have shown he did in the case of the covenant with Abraham. It follows therefore, that Solomon was not only the type, but the actual literal inception or beginning of that Son of David, as to the flesh, which ultimately culminated in the birth of "His [God's] Son Jesus Christ our Lord which was made of the seed of David according to the flesh." Rom. i. 3. In other words, Solomon was the beginning of the Son of David which ultimately culminated in the constitution and organism of Jesus the Son of God through the action of the Holy Spirit, the Power of the Highest: or in other words again, the flesh of David, which, according to the covenant, was to "proceed out of his bowels," the beginning of the flesh of him "who was made of the seed of David according to the flesh; and declared to be the Son of God with Power [the power of an endless life] according to the Spirit of holiness [or Holy Spirit] by the resurrection from the dead." Hence David speaking prophetically of his Son and Lord, said his flesh [that is, David's flesh as constituting the flesh of Jesus] should rest in hope and not see corruption. This shows how it was that the promised son included both Solomon and Jesus; and how it was that Paul could make Jesus to be this promised Son, or seed, when it was said of him, that he shall proceed out of the bowels of Abraham and David; and how it was that David could say "MY *flesh* shall rest in hope," and not see corruption in the grave, when speaking prophetically of the death and resurrection of Jesus, "God's Holy One." Acts ii. 26, 27. It also shows clearly that Jesus the Son of David was a descendant of his through the Solomon line; of which however, I shall adduce positive proof.

*The covenants are discussed at length, in my book. The Law, The Covenant, etc."

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Oh! the blessing it is to have a friend to whom one can speak fearlessly on any subject; with whom one's deepest as well as one's most foolish thoughts come out simply and safely. Oh! the comfort—the inexpressible comfort of feeling safe with a person—having neither to weigh thoughts nor measure words, but pouring them all right out, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping, and them with the breath of kindness blow the rest away.—*Life for a Life.*

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We should be instant in prayer for the coming of our Lord Jesus Christ, for unto them that look for him shall he appear without sin unto salvation. Let us watch and pray lest that day come upon us unawares.

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When the cross of Christ is deeply felt as our glory and hope, as an inevitable consequence we become crucified to the world, for the two are not agreed, and therefore cannot go together.

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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# THE RESTITUTION.

E. A. CHAPIN, EDITOR.

Plymouth, Indiana, April 27, 1887.


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ATTENDING to calls in our ministry, and to some of the necessary cares of life has prevented writing much editorially for this number.

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ON Thursday evening of last week fearful cyclones, tornadoes, and hail-storms swept over parts of Western and Southwestern Missouri, Southeastern Kansas, and Northeastern Arkansas, causing great loss of life and destruction of property, as well as injuring a large number of people. Kentucky and Texas also suffered from tornados, while parts of Illinois, about Centralia, were visited by a destructive hailstorm. Heavy hail also fell in parts of Mississippi, killing stock and doing injury to many of the colored population. The town of Prescott, in Kansas, was nearly swept out of existence. Among the injured there, if reports be correct, is our beloved brother, J. C. Kimsey. It has been a terrible visitation and we anxiously await further details.

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IN writing upon some particulars about a change of address to the Publishor, Brother Spence, of South India, gives some interesting notes as to the work he is doing in Madras, and of the assistance he is receiving from various sources in America. Like most believers in the soon-coming of the Messiah in Europe and Asia, Brother Spence holds to the return of Judah and Israel to the Land of Promise, or, in other words, both himself and the majority in the Old World are Millennarians. We rejoice, however, to know that some, not in agreement with us on questions pertaining to the coming age, are laboring to enlighten the dwellers in far distant Hindostan concerning the Lord's coming and some kindred truths. When the "Gospel of the Kingdom" shall have been fully proclaimed throughout the world, the end of this age will come.

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# Communications.

## MUSINGS.

They come to us all, sad, wistful hours, hours when our heart-throbs echo the words of David of old. "Oh, that I had wings like a dove! for then would I fly away, and be at rest. I would hasten my escape from the windy storm and tempest."

We are so tired of the perplexities of life, so tired of the mysteries, the struggles and the pain. So weary of waiting for the rest and wisdom of the other life.

'Tis so hard not to "know" in full rather than "in part," to "live by faith" instead of sight. 'Tis so hard to do unpleasant duties, with love, as we ought. So hard to love those who oppose in thought, word, and deed, who give no stimulus toward nobility of heart and life. Who seem but clogs to progress, dragging one down.

And then, how easy to love the opposite, those who inspire noble thoughts, engendering and cultivating new ideas and impulses, to the refreshing of the thirsty heart and mind. How easy to grow, to blossom and bear fruit under the pure, healthful, life-giving influence of the harmonious twin souls, the true, honest Christian souls, who "are like diamonds, hard to find."

How much of nature must we crush out? How much retain? which part? How much of duty must we substitute for nature, our better nature? Must we sacrifice all the hungry cravings to be lifted higher into the realms of beauty, truth and holiness, sacrifice them simply to a stern sense of conventional duty? Must we, when that duty keeps us down to the empty common-place frivolities of the world?

Hard questions these, and we each must answer them for ourselves. This we know: Thought needs thought, healthful thought is conducive to health of body. We cannot be healthy in body and discharge manual duties devolving upon us, with cheerfulness and vigor, if we are starved for the want of mental food, either intellectual or spiritual.

God does not expect us to accomplish ends. He does not require us to work without implements. He provides strength and power, uses individuals, circumstances, trials to supply us with the needful equipments.

Can we not therefore perform our unpleasant duties with a readier, freer heart and hand, when the buoyancy, resulting from a draught of inspiring thoughts and words brings cheerfulness and lightness to the task?

Let us cast ourselves upon God, believing that we are his children and that every circumstance in our lives is controlled by him and is intended for our good. He knows us altogether, through and through, and we thank him that he does. He knows all the whys and the wherefores of deeds, all the trials and struggles and tears, the hopes and the longings for rest. He will forgive and correct the wrong, and withhold no good thing from our lives. We shall trust him. He is our Father. EMILY C. RENSEN.

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To the Church of God in Christ Jesus, greeting.

"God having anciently spoken in many portions and by various methods, to the fathers by the prophets, in the last of these days spoke to us by a Son whom he appointed heir of all things, on account of whom also he constituted the Ages." Heb. 1. 12, Wigglot.

I have been unavoidably hindered for more than a year in getting out a book which I sincerely hope will prove a help to those who are earnestly seeking the way of life.

However, I have now so far completed my work that—D. V.—I will have it in the printer's hands about the first of May, and hope it will be ready soon after that date. In this little work, as in all I write, I have endeavored to be governed by the teaching of the written Word. If I have presented new thoughts on any of the subjects treated, I ask the patience and forbearance of the children of God, while they carefully compare, with the Word of truth.

The title of the book will be:—"The Heir of All Things."

The subjects separately treated are,—1st Heirship. 2nd Whose Son is he? 3d Why did he die? 4th What did his death accomplish?—Appendix 1st Objections considered. 2nd Historic proof of the genuineness of the gospels as we now have them.

It will contain 130 to 150 pages, on good paper, clear type, paper-cover. Price twenty-five cents, or five for one dollar. I shall be pleased to hear from all who feel an interest in Bible truths. You need not send money till you get the book, but you may send names at any time, I will note your address and forward as soon as it is ready. To those who cannot afford to pay for it, I will send it free of all charge if they only send in their address plainly stating name, post office, county and state. In hope of a joint heirship. CARRIE WILLIAMS.

St. Joseph, Mo.

[Orders for the above work may be sent to THE RESTITUTION office, Plymouth, Ind.]

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April 18, 1887.

*Dear Restitution:*

I have often been requested to make a report of my travel in Kansas. I will make a brief report and submit it to you to dispose of as you may think proper. I arrived in Arkansas City August 6, 1886. The day was very hot, the mercury registering from 100 to 110 deg. in the shade. This would seem to us almost unbearable, but the cool, refreshing breeze that was blowing seemed to invigorate and strengthen, for men would go out and work in the hayfield without any seeming inconvenience. The severe drouth of last summer together with the chinch bugs caused almost an entire failure in crops. They say they have never had as hard a time since the grasshopper year; nevertheless there is enough for home consumption.

Now I have traveled eight or ten hundred miles in Southern Kansas, west, north and south. My travel has all been by private conveyance, affording me the best opportunity of seeing the country. There is the greatest variety of scenery, soil and lay of land. The streams are generally narrow and deep, fringed with timber growing down to the waters edge, affording no chance for marshes and frog ponds; hence there is no malaria and the country is healthy. There is also plenty of coal to supply the deficiency of wood, and the finest building stone that any country affords. The people of Kansas are the most generous-hearted and hospitable people that I ever traveled among.

I drove through from Douglas County to Sumner Co., a distance of about 250 miles; one would have thought Kansas was in the most prosperous condition. From Emporia to Arkansas City every town is booming, especially Wichita and Arkansas City. Wichita is a city of some 30,000 inhabitants with street cars running in all directions through the city. It is also lighted with electric lights. I passed through many large towns and cities on my way, of which time nor space will not allow me to describe, but all are booming. It would be astonishing to any eastern person who had never travelled in Kansas to see the numerous large towns and cities, the fine architecture of the buildings, and the amount of business done. I think the man that could not suit himself with a home in Kansas, would have to take an upward train for a sky kingdom. In conclusion I will say, if I had my family here it would be a long time before I would go to Indiana. Your brother in Christ, H. R. CARTER.

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A Private Letter from J. Spence to A. R. Underwood.

PERAMBUR, Madras, }
March 23, 1887. }

*My Dear Brother:*

Your letter of the 18th ultimo just to hand. Thanks very much for your kind sentiment. I am sorry now that I did not write about the non-receipt of the papers in the past, but as I was receiving the paper as a gift I felt diffident about complaining. THE RESTITUTION is prized by me very much and I shall deem it a favor if you can let me have a few copies for free circulation. I believe that it is possible that some may be led to subscribe for it, anyway I am sure I shall be able to get willing readers for all you send me. The sentiments of the paper are mine, with very few exceptions. The "Jew Question" is put in just my way of thinking. In fact the majority of Englishmen see with you on this point. Nothing that I have seen has yet shaken my belief that the Jew will yet be restored.

The liberal platform (regarding what is to take place during the thousand years) of THE RESTITUTION, has my entire sympathy. I do believe our loving God has a great purpose in store for his creature man. You are aware I believe that I have been doing what I could towards the propagation of the truth for some years past, and a spirit of inquiry has been aroused that must tell soon. But I am not able to do more than supervise. Yet I have caused some million pages of truth regarding the nature of man to be circulated. * * * My chief work is to supervise expenditure and see that all monies are well laid out and full value received for the same.

I shall be glad to receive and scatter all you can send. You can depend on nothing being wasted you send to me. I cannot get a fraction of what I could use. Any standard work for lending purposes will be most useful here. Again thanking you for your letter and promise of tracts, I remain yours affectionately in the Lord Jesus.

J. SPENCE.

[Any one wishing to assist in sending papers, tracts and books to the above mentioned mission field may forward a few cents or dollars to this office, and every month we will try and send a package of reading matter to Brother Spence, who gives his assurance that none will be wasted.]

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*Dear Restitution:*

Let me say to the many brethren that are anxious to know about my whereabouts, and how my health is, and how I am getting along, that through the kind care of our Heavenly Father, I am still in the land of the living and my name recorded in the Lamb's book of Life, the only church record I know anything about. And if our names are not recorded there, we may have them on all the books kept by human organizations, from the North Pole to the South Pole, and we will not be chosen.

Well my health is not good at all, but is better than it has been, so much so that on April 9th I want to a place called Modoc, in the State of Missouri. Here I preached in a church house that was built by a Catholic doctor, and is open for all denominations, and last of all we got in there too. Preached some six sermons, baptized two persons, ages 58 and 59 years, man and his wife. The gospel still is the power of God unto salvation unto every one that believes, to the Jew first and also to the Greek. There I met Brothers Finn, Morrow, Burr and Lewellen. Had a good old-fashioned meeting and left them with the promise to return some time in the future, if health will permit.

I also will say to the brethren that I also met with the brethren at our anniversary or yearly meeting, advertised in THE RESTITUTION for April 7th. Not quite a number of brethren; Dr. J. S. Trobridge, of Parsons, was there. He came some twenty-four miles. Had a very good time in singing, praying and exhorting one another. Brethren, that may be the last meeting of the kind that we may ever have. The next one may be in our Father's kingdom.

I will say to the brethren scattered abroad that the latter part of May I expect to make my visit to Indiana to see my aged mother once more, and as money is a scarce article with Kansas preachers, at least with me, and quite a number have written to me last fall when I had contemplated going to Indiana, all that would like to hear the gospel of the kingdom preached, the blessing of all nations, and help me to bear some of the burdens, write to me immediately, so that I can make my arrangements in that direction.

Well, brother, a few more sermons, a few more days, a few more years, will end this age. May God wake us up to a sense of our duty. May we all live, so whether awake or asleep we may be one of that number that will be chosen to help judge and bless the nations, is my prayer, for Christ's sake, amen. Yours in hope of eternal life when Jesus comes.

JOHN FOSEE.

PHARISBURG, O.

*Dear Restitution:*

On the evening of April 7, 1887, Brother Skeels and family, myself and family, met at Brother Bell's and had prayer and conference meeting, after which we commemorated the Lord's Supper. We are but few, nevertheless we feel like doing our duty as we understand it. Though there were three less of us than there were on that memorable evening, yet as we sat at table it looked as if we were ready and willing and waiting for the return of the Master when we looked at the head of the table and saw the vacant chair. I will say that we are located six miles south of Richwood (N. Y. P. R. R.) and eight miles north of Marysville (C. C. C. R. R.), and if any of the preaching brethren passing this way feel like giving us a call they will be thankfully received.

E. M. SHENEMAN.

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# Selections.

## A REMARKABLE "FIND."

We received a letter from Mrs. Charlotte F. Brown, of Sidon, Syria, giving an account of a remarkable discovery near there of sarcophagi. We quote from her letter, adding some passages from a letter since received from the Rev. W. K. Eddy.

A poor man, a Protestant, stumbled on a sort of cave; and now the place has been opened, soldiers are on guard, and only those having permission can go down into it. The law is, that the finder of antiquities has a third of the proceeds, the owner of the land a third, and the Government the remaining third. The man came to Mr. Eddy for advice, saying that he had been offered £500 for his share. Mr. Eddy advised him by all means to take what he could get, and not trust to getting a third from a tricky government.

Ira Harris, M. D., of Tripoli and Mr. Eddy went to the place today, as they had permission to see what there was to be seen. There is a large opening out in the solid rock about a mile northeast of the city, in an open field above the line of gardens, thirty feet square, and perhaps thirty-five deep, that has been cleared out. They were let down into the hole by a rope. In each of the four walls was found a door leading to a chamber. In the south room, about fifteen feet square, were two sarcophagi, one of black marble, beautifully polished, and severely plain, with no carving. The other was of pure white marble, eleven feet long, five wide, and twelve high, dazzlingly bright in the light of the candles they carried. The top was a grand arch of shining marble, the front of which was divided by a line into two panels, and so the back. At the four sides were four projections with noble lions' heads. On each panel was a symbolical figure—body of animal, head of eagle, with uplifted wings, facing each other. Below on the front of the tomb, beneath a very elaborate cornice, were two Centaurs facing each other and trampling on a warrior who strove to defend himself by a shield. On the sides, which were alike, were first two human figures with four spirited horses ahead of them; some of the horses have their heads turned back; and beneath the horses' feet, a lion on the one side, and a boar or hyæna on the other; then two more figures with four more horses.

At the back, in the upper part, were also figures—bodies of birds, heads of men, with beautifully extended wings. Below, two Centaurs carrying a captured stag between them. The cloaks falling from the shoulders of the Centaurs had lions' heads in the corners. One Centaur carries the branch of a tree like a gigantic arrow upon his shoulders. Below these figures all around was a band of figures quite small and exquisitely cut, representing hunting scenes, etc. This was partly covered with stones, so that we could not see it. The workmanship of this was good, but not remarkable. A hole had been broken in the front through which the contents had been rifled, but in general it was in a fine state of preservation. Three skeletons and five dogs' heads. From the long noses of the latter, it is easy to infer they were hunting dogs.

Dr. Harris said that human skeletons were plentiful around. They could see into the other sarcophagus too, and they said it was filled to the brim with water that trickled down, drop by drop, from the roof above. The air became so bad that the candles starved to death and went out, and Dr. Harris turned faint from the foul air. So they ascended and sat under a tree while another place that had been covered for safety had been reopened. In this second room, toward the east, was a most beautiful tomb or mausoleum of white marble, in the form of a Greek temple, perhaps seven feet high from base to apex. The cover was the roof, which was carved to represent flat tiles, and even the lead between the rows of tiles was shown. A funeral procession was carved on the sides, showing a horse led by attendants in short Greek tunics, mourners, bier, with urn, etc. There was a frieze running all around filled with little figures. Ionic columns seemed to support the roof. But the most beautiful part of all was a row of figures standing all around the sarcophagus, with backs touching it, each one seven spans high, according to Dr. Harris, and beautifully and delicately carved. One figure had a rail thrown over the head, and even the knuckles seemed to be visible underneath. Mr Eddy said their eyes were touched with black in the center, giving them a very lifelike appearance. A row of dogs' heads projected from what might be called the eaves. I asked Mr. Eddy how what he saw, and especially the statues, compared with what he had seen in museums, and he said he had never seen anything equalling it. Of course one has to allow for natural enthusiasm, resulting from a first sight, and that, too, by delusive candle-light. Evidently, though, the whole thing is beautiful and valuable, and fortunately is but little mutilated. The story is going around that the equivalent of $10,000 has been offered for the various sarcophagi. They will probably not go out of the country, as the Government will not allow it, but will have them conveyed to Constantinople. The north room has a plain sarcophagus. The west room has four sarcophagi which Mr. Eddy has not yet seen. It is said to be the finest of all.

The western door led into a small room from which we passed by a southwest door where there were four sarcophagi, three of white marble with gable roofs and more or less ornamented with vines, etc. The fourth sarcophagus was the largest, being about twelve feet long, five feet wide and four feet high to the eaves, with two feet more to the ridge.

Competent authority says that there is nothing equal to it in the collection at Athens, and very little in sculpture that is finer in any museum.

The excellence consists in richness of ornament, force of the passions expressed, the variety of costumes depicted, the freshness of the painted costumes, the fineness of the polish, and the great variety of subjects represented. The main features are battles. Two classes of warriors are represented: soldiers with casques, helmets, tunics, greaves and short swords. Some had on flowing cloaks painted red, but their tunics were blue, as were also their eyes. These were mostly mounted on horses. The other class of soldiers had a peculiar headdress, a peaked cap with tassels, and a cloth wrapped around the sides of the head and also across the face below the nose. The rest of the costume was scanty. The upper part of the sarcophagus was loaded with ornamental work. Four beautiful lions were sculptured at the corners. The tiles were not flat but curved, and also hollowed somewhat like leaves. Had the tiles been flat they would have suggested the scales of fish. The line of the base of the slope had on it at intervals human heads with a surrounding of leaves out of which they seemed to peer. Below this line on the edge of the cases was a row of stags' heads with horns.

On the main body of the sarcophagus there was a row filled with geometrical figures forming a curious modification of the Greek fret. Below this a receding cornice with figures representing cups and almonds, or fruit of some other kind, then a strip of exquisite vine tracery with the background painted, and below this represented a fierce battle, with the dead and dying, and horses rearing and plunging—a very vigorous and spirited representation.

On the other side was a hunting scene. A barbarian hunter stands up with outstretched arms, having just discharged an arrow from his bow. A man on horseback appears as if thrusting with a spear. Then in front another horseman on the neck of whose horse a lion has fastened. The nostrils of the horse are dilated and the skin is wrinkled above the nose. These are but a few of the many scenes depicted. The Government has now forbidden all further access to the tombs. —*N. Y. Independent.*

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"The Man in the Office Knows."

Some visitors were passing through a Colorado smelter. Men were wheeling ores of different kinds and colors into the large furnace-sheds. Yellow lead-carbonate, rich glittering galena, green malachite, blue azurite, and dark iron ores, all combined in different proportions with silver and gold, were crowded in one upon another. The minerals were from all parts of the Rocky Mountains, now brought together in a variegated heap weighing hundreds of tons.

The visitors went on to see the furnaces. There the mixed ores were being cast into the yawning mouths of the fire-pits. Limestone and fuel were also thrown in to feed the fire, and to aid in separating the metals from the dross. A laborer was asked the question, "Why do you mix everything in this way?" The reply came, "That we may have the best results. We can do better with mixed ores than we can by smelting them separately." "By what method do you get the best results?" He answered, "The easiest and cheapest way of separating the metal from the slag." "What will the metal be worth? What will be the real result of the work?" "We cannot tell. The man in the office knows."

The visitors passed on. They saw the precious metals drawn from the furnace and placed in the molds. They went into the room where the bullion bricks were taked from the molds and piled up for shipping to a refinery. The men in the bullion-room were asked the question, "How much is the bullion worth?" The answer came with a smile: "We sometimes tell the visitors what we think it is worth; but the man in the office knows."

Here is a large smelter, employing many men who carry on their work by faith, not knowing the results any more than those who have served God "not having received the promise [the results], but have seen them afar off." Men are ordered to wheel the ore and dump it on the floor. They unquestioningly obey, not knowing the value of what they handle. Men stand at the mouths of the furnaces, and throw in fuel and flux and material, as they are directed, without asking a question about the worth of the metal that is drawn off in the room beneath them. Other men handle so many bars of pig-iron, simply because they are ordered to do that part of the work. The full knowledge of the processes and results is not among the workmen. "The man in the office knows."

It is easy to see the absolute necessity of faith and obedience among the laborers in every machine-shop and foundry, as well as in every smelter of our land; and yet, now and then, one of these same laborers will question about rendering faith and obedience in the Christian life. It seems strange that any person should find difficulty in accepting this common-sense lesson of the Colorado smelter. The steady perseverance in trusting and serving God must be infinitely more reasonable than the faith and obedience of "smelting-men."

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The Sphinx and New Discoveries.

The Sphinx occupies a position where the encroachment of the desert is most conspicuous. At the present day nothing is to be seen of the animal except its head and its neck; but the old Egyptian monuments on which it is figured show not only the entire body down to the paws, but also a large square plinth beneath, covered with ornaments. Since the time of the Greeks, perhaps ever since the reign of Thotmes IV., this plinth has disappeared beneath the sand, and its very existence had been forgotten. It is generally supposed that the Sphinx was hewn out of a large isolated rock, which overlooked the plain. But M. Maspero's researches suggest that it is a work yet more stupendous. He has proved that the Sphinx occupies the centre of an amphitheatre, forming a kind of rocky basin, the upper rim of which is about on a level with the head of the animal. The walls of the amphitheatre, wherever visible, are cut by the hand of man. It seems probable, therefore, that in the beginning there was a uniform surface of rock, in which an artificial valley has been excavated, so as to leave in the middle a block out of which the Sphinx was finally hewn. The excavations now being carried on will doubtless verify the existence of the plinth, shown on the old paintings, and also furnish evidence, by the ornamentation of the plinth, of the true age of the monument. M. Maspero is inclined to assign to it a very great antiquity—possibly higher than the early dynasties, i. e., than the first period of Egyptian history. As the result of last winter's work, the sand round the Sphinx has already been lowered by about thirty metres.—*Jewish Herald.*

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Individual Responsibility.

One of the most solemn thoughts that the mind of man or angel ever entertained is the thought of our individual responsibility to God. I am a distinct, conscious personality, yet indissolubly related to God—as distinct from all other intelligences as if I were the only creature in the world, yet linked in nature and life, and duty and destiny, with myriads of others, as free to think and act as if there were no Power above me; a responsible moral agent, directly accountable to the Judge of all for every thought and act of life, both in its relations to myself and to society at large. Tremendous thought!

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## Publisher's Notes.

Elder H. R. Carter writes that his address for the present is, Millerton, Sumner Co., Kansas.

Any one who can tell us the present address of C. S. Adams, formerly of Galesburg, Mich., will confer a favor by sending it to this office.

Brother J. R. Willett, of Sunset, Texas, wishes to correspond with any brethren living near Oakland, Oregon. Any brother near there please address Brother Willet as above.

Can any one give us the present address of L. C. Goodrich, formerly of Marvin, Kansas? We will be much obliged for any information as to his whereabouts.

Fathers and mothers, read the advertisements in another part of this paper of new books for the young. Remember, your child *will* read something, and in this day of trash in the literary world, designed specially for the young, it is the positive duty of every parent to place good books in the hands of his child.

A few to whom we sent letters, notifying them that their subscription has expired, and requesting a few lines of instruction as to their wishes in the matter, have not favored us with a reply. To do business honorably we must have a definite understanding with each other, so we ask all who have not yet answered, to do so at once. Even if you cannot send the money now, you should send us word to that effect, stating the probable time you can remit, and we will try and accommodate you. Any one who cannot pay for our paper will be furnished *free*, by asking for it.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $3.00, Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at one-half price. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

### THE UNSPEAKABLE GIFT.

A fund of free will contributions to send the above named work to mission workers in this and other lands.

| | |
|---|---|
| Josephine Lowry | $1 00 |
| A friend | 5 00 |
| A Brother | 5 00 |

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## PHTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

## "BE KIND TO ONE ANOTHER."

"Be kind to one another;" 'tis only a little while,
The moments hurry by, and of the hours beguile,
We will not cause the pain in other hearts to ache,
But rather leave the sunshine a brighter path to make.

"Be kind to one another;" let it be our daily prayer
To cheer the sad and weary,—we find them everywhere.
They grope in darkness now, no light upon the way,
But words of truth and love will banish sin away.

"Be kind to one another;" let not one gracious word,
Stir up the bursts of anger, or cause the sad discord.
The flowery paths of peace are on the sunny side,
For 'tis in darkening shadows that dangers do abide.

"Be kind to one another;" the Savior when before,
He sought to give the light that loving words restore,
The smile on the pure ware beaming on his brow,
He now looks down upon us,—his words are with us now.

"Be kind to one another;" there is magic in the sound,
To soothe the little sorrows that everywhere abound;
It comes as comes the brightness, when from the morning sun,
We grasp the beaming lustres that linger as they come.

"Be kind to one another;" for deep within the heart,
There lie the tender echoes—tears will unbidden start,
For with the chains of love, the pearls we gather here,
Are subjects for the kingdom—the time is very near. HATTIE.

# Communications.

## THE TARES AND THE WHEAT.

"The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away.....He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world." Matt. xiii, 24, 25, 37-40.

The parables of Jesus Christ were intended to throw light on the kingdom of God, especially in its preparatory stages; and to show the necessity of an acceptance of the truth, and a constant walk in the truth, in order to become heirs to it. Krummacher says, "The parables of Jesus have not primarily a moral but a politico-religious, or Theocratic purpose." They show what are the conditions of inheriting the kingdom. Now what does this parable of the tares and the wheat represent, or teach? Where does this sowing take place, and when is the time of the harvest? Some think this parable represents the state of the church; because many get into the church from various motives who are not saved. It is thought that these are the tares sown among the wheat, and that they shall be gathered out of the kingdom at the harvest, and burned with fire.

But the field should not be interpreted of the Church, though there are good and bad in the Church, but of the world, as the Savior says, "The field is the world." The fact of any tares being found in the Church, must not alter the Savior's explanation; for, if in the church, they have no business there; they are of the world, and rank with the children of the wicked one. This representation, so far as it has a reference to the Church, we regard as erroneous. Then the good seed, the sons of the kingdom, have become such by faith in Christ. As many as receive him, to them he gives the right to become children of God. By adoption, therefore, they become heirs to the kingdom. And this sowing in its wide application, has been going on from the beginning, and will continue unto the end. But in its restricted application—the application intended by our Lord—it refers to the sowing during the gospel age; for the good seed is sown by the Son of man.

Further, the harvest is the end of the world, or, as the margin reads, the consummation of the age. On this point we think a great error is committed by many believers in the second advent. They teach "that the righteous and the unrighteous, indesively, will be separated and disposed of at the time of the harvest," and that "it will not do to limit the application of this parable to those of the two classes who shall be living at the time of the harvest, for that would involve another and a subsequent harvesting of the righteous as well as a second destruction of the wicked." They teach that this harvest, that this separation, follows the general resurrection. Now the whole truth on this subject cannot be gathered from any one passage. To get a correct view, it is absolutely necessary to compare together many passages. In no other way can the truth be discovered. On a careful comparison then of numerous passages both from the Old and the New Testament, one judgment is, that, the Scriptures do teach another and a subsequent harvesting, which is to take place at the end of the thousand years, when the dead, the great and the small, shall stand before the great white throne. This will be at the general resurrection. The harvest of the parable, therefore, does not follow, but precedes by at least the thousand years, the general resurrection. We believe that this harvest does not include all the righteous and all the unrighteous; that it must be limited in its application to the living, and that it does not apply to all even of the living; for a multitude of passages show that the millennial age follows the consummation of this age, and that in the times of restoration there shall be living nations who shall receive great blessings.

Those passages, therefore, compel us to make [Scripture] consistent with itself, to interpret this harvesting of the sons of the kingdom of those who at that hour are ready to be garnered; and the harvest of the sons of the evil one of those who at that hour have rejected Christ and proved themselves unworthy of life. For in this parable there is not a word about the tares and the wheat of past ages, not a word about the judgment of the dead; it is not, therefore, a judgment of all, both living and dead, but of the living only. This harvest is the same as that referred to in Joel iii. 13, "Put ye in the sickle, for the harvest is ripe; come, tread ye, for the winepress is full, the fats overflow, for their wickedness is great." And here is further evidence that these tares refer to the living wicked—not the dead—to those who are incorrigibly wicked, who have sinned beyond all hope of repentance. It is also the same as that referred to in Rev. xiv. 15, "And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is over-ripe." From the context of this passage it will be found, if examined, that the reference is not to the dead, raised at the general resurrection, but to the living, to those on the earth just previous to the beginning of the millennial age.

SILAS HENN.

(Concluded in our next.)

## JUSTIFICATION BY FAITH.

The doctrine stated by this heading is closely interwoven with the whole history of God's dealings with man in every dispensation, and forms a most important and absolutely necessary element in the plan of redemption. To a world lying under condemnation by reason of transgression, justification by faith ought to be regarded the sweetest message that heavenly messengers ever bore to men.

The condition of the heathen world at the date of Paul's Roman letter as portrayed in the first chapter, was terribly dark. From their inexcusable ignorance of God's claims upon them of reverence and obedience their progress was downward through all the varied forms of idolatry, reaching the most degrading form, styled in modern language, fetichism. Added to this was their vile affections and shameful practices which from the 27th verse onward the Apostle describes with such inimitable truthfulness, and yet with such delicacy as to call forth our admiration of his skill.

Viewed in the light of superior advantages—a revelation of God's will in the Law and the Prophets, the Jew is put by Paul in the same hopeless condition, guilty of the same things, 2 chap. 1 v.—all under sin 2 chap. 9 v. Turning our attention to the world of mankind of today, we are forced to the conclusion that the charges which the Apostle lays with such force against Jew and Gentile, of his time, may be laid with equal force against the world of unbelievers of today. Some writers plead in mitigation of the charges that the world—the civilized—has descended to no such depths of moral depravity, abysses of filthiness as the old heathen world. But in the light of the revelations every day being made in our great cities, of moral corruption, of disgusting lawlessness, the present in comparison, gains little or nothing over the ancient past.

But suppose the present not quite so bad as barbaric times. Will this fact, if fact it is, exempt man and woman from the wrath of God revealed from heaven against all ungodliness and unrighteousness of men? Romans i. 18. All are guilty. No human being with rational and moral powers in exercise can claim exemption from the sentence of condemnation. What a sad condition! And no way out of it except such as the Great Lawgiver shall prescribe. No human device will avail. The theory of self-sufficiency passes for nothing here. Natural goodness is but the thinnest tinsel spread over the deformity of sin. To deal honestly with even part of all our poor farthing of the debt of sin.

The decencies, humanities, and sweet little amenities of life, will not atone for the transgressions of the past, or recommend the sinner to the favor of the Judge whose mercy has been spurned, whose claims and rights have been disregarded, whose blessings and benefits have been enjoyed without thanks or a feeling of gratitude to the Giver. The best moralist that ever lived, whose many virtues and good qualities of head and heart called down upon him the praises of men, is put on the same side of the line with the most profligate and debauched sinner. He is a sinner. This is the Scripture cognomen of him as well as that adulterer beside him on whom he looks down with so much of contempt. The law shuts the mouth of the moralist and of every man. All doors of escape are closed except one, faith in Jesus Christ. Through him the sinner must come to God as a humble supplicant pleading for mercy. This mode of approach excludes all boasting in self. He comes burdened with sin. He is in debt, and is unable to pay one cent. What can he do but ask for pardon? If he can not pay off the old score incurred by sin what can he do towards paying for eternal life and the glories of the future kingdom? Nothing! ah nothing!

The value of these is far above all human computation. If the sinner could pay his indebtedness and purchase what the future holds in reserve for the faithful he might then boast, but not in the Christ who in this view of his case had nothing to do with his salvation.

All therefore that the penitent believer hopes for on the ground of his faith in Christ are matters of grace, mercy, and love. Tears and prayers and penance and good works pay for nothing, purchase nothing in the plan of redemption. The prescribed obedience of the gospel covering the whole of Christian life has no purchasing quality, neither has faith a commercial value. If they had these, mercy could have no part in reference to our past life of sin, nor gift any thing to do touching our eternal future.

By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. Eph. ii. 8. A gift is not something paid for. The salvation is the gift of God. The sinner can not approach the Lord as a man approaches a fellowman in the marts of trade, with commodities in hand bearing equal value with those in the hands of the seller, but as a beggar empty handed and sadly in need, a wicked beggar who has again and again violated laws of the most awful sanction, laws coming too, from that very Being before whom he petitions. In this terrible condition of wretchedness, poverty, and condemnation, will not all that he gets be matters of mercy, grace, and love? He approaches God through faith, and every thing that he does is done in faith, the repentance, the baptism, and the whole after-life of obedience to the requirements of the gospel are results of faith, and this active, loving, working, suffering faith justifies a man, or in other words, the Great Judge against whom he has sinned declares him right and just. This kind of faith (not faith in the abstract) is Bible faith, that on which God has set the seal of approval.

JOHN L. WINCH.

"The Church of God is the Kingdom of God in the State of Suffering."

The above is the heading of an article by Wm. Ellis, in THE RESTITUTION, of Jan. 12. This is followed by a quotation of Rev. v. 3, 10 according to the Revised Version. The chief variations, from the Common Version are—*them* and *they* in place of *us* and *we*; the word Kingdom in place of Kings; and the present in place of the future in the last clause, making it read "they reign on the earth."

W. E. lays special stress on a notion that this song was actually sung by certain persons at the time the vision was seen by John. He says, "Those now living sing the new song today as well as those who sang it in John's day." Thus by quotation and tacit implication W. E. appears to adopt the Revised translation here which being in the present tense, makes the reigning on the earth take place at the time of singing the new song, that is, about the close of the first century. But as this song is held by W. E. to have been sung in the days of John, it follows that the church of God, as represented by the singers, must be the kingdom of God, not, however, in the state of suffering as W. E. affirms, but in the state of reigning.

W. E., however, gives no ground for his assumption that this song was actually sung by any one at the time when the Revelation was seen by John. Nor indeed is there any ground that could be given. On the contrary John was distinctly told that this part of the Revelation was concerning "things which must be hereafter" (iv. 1) or literally "after these," that is, after the things revealed in the first three chapters of this book. These chapters contain promises to those who should "OVERCOME" in certain persecuting times which were coming. These times at least were in the future, whether far or near. And if we include the fulfilment of the promises to be prior to the singing of the new song, the singing of that song must be still in the future. One of the promises is that the overcomer shall "receive power over the nations," and another is that he shall "sit with Christ on his throne." If W. E's contention is right as to the rendering given by the Revisers, namely, "made them to be unto our God a kingdom and priests, and THEY REIGN upon the earth," the promises referred to must have had their fulfilment when the new song was sung! That is according to W. E., "in John's day." In judging of this conclusion we must not overlook the fact that while John was privileged to listen by anticipation to the strains of the song, he was still a prisoner in the isle of Patmos, and was consequently, although an Apostle of Christ, deprived of any share in the glory of "reigning on the earth," supposed to be enjoyed by those who "had then been made unto God a Kingdom and priests."

Possibly W. E. did not intend that such a conclusion should be deduced from his statements, and I have here given him the opportunity to explain more fully what he does mean, and shall be glad to know that I have to any extent misapprehended the matter.

J. CAMERON.

## "Go, Build Tyre."

"And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more, for I, the Lord, have spoken it."

Ye who carp at the Bible, who say it is false, who hold it up to ridicule before applauding thousands, go build Tyre! Put your strength against the strength of Jehovah. Prove that the Lord hath not spoken. Form a mighty combination, get together your wealth, buy the ancient site of the Phœnician capital; bring the dust that Alexander scraped from her streets, up from the midst of the sea; take her stones and her timber from the water; build her mighty walls and lay up the strong towers; fetch her building stones from Acre and Joppa and Beirut, and cover her with pleasant houses as of old. Set her princes on the throne and clothe them in broidered garments; fill her with riches and with sea-faring men. Let her be a merchant of the people; set her borders in the sea and make her perfect in beauty; send for the inhabitants of Zidon and Arvad to be her mariners, and the ancients of Gebal to calk her ships, put the men of Persia and Lud and Phut in her army, the soldiers of Arvad on her walls, and Gammadims in her towns. Let Tarshish trade in her fairs with silver and iron and tin and lead; the merchants of Javan, Tubal and Meshech, sell men and vessels of brass in her markets, Togarmah, trade with horses, and horsemen and mules; the men of Dedan send her presents of horns of ivory and ebony. Let Syria come to her fairs with emeralds, purple and broidered work and fine linen and coral and agate. Judah and Israel with wheat of the Minnith and Pannag, and honey and oil and balm; Damascus with wine of Helbon and white wool; Dan and Javan with bright iron and cassia; Dedan with precious cloths for chariots; Arabia with her flocks; Sheba and Raamah with spices and precious stones and gold; Haran and Canneh and Eden with all sorts of things in blue cloths, and chests of rich apparel. Bring back her artificers and merchants and mariners, her pilots and calkers and men of war; clear her harbor, dig up her burial places from the pits into which the sand hath thrown them, or own that the Bible is true!

Let the sound of the harp resound in her again, make every precious stone her covering, bring back from the ashes that which the fire hath devoured. God hath said, "I will make thee a terror, and thou shalt be no more."

Thirty or more years ago, Rosehild Pasha purchased the site of continental Tyre, and "planted fifty thousand mulberry trees, besides olive and fruit trees, determined to revive the place again," but although the fruit trees flourished, the neighborhood proved to be so unhealthy that the peasants refused to reside there. God has made it a terror, "it shall be no more." Nor can the island Tyre ever be made to assume its former splendor; it is a mere village, a place whereon fishers spread their nets.

"Though thou be sought for yet shalt thou never be found again, saith the Lord God." Tyre cannot be found; that which made it a city, its grand buildings and columns and walls are in ashes. Buried in the sand; buried in the sea; scattered in adjacent cities or broken into fragments.

S. ROXANA WIXON.

## The Wonders of Hebrew History.

Not of past ages only, but what we have seen in our day. The financial position of families in Europe called the Money Kings of Europe. The doors of Parliament thrown open to the Hebrew people and one of their number rising to be Prime Minister of the Kingdom, a position as high as Joseph in Egypt, Daniel in Babylon or at the court of Persia, placing the diadem on Victoria's head, Empress of all the Indies. And now the President of the United States commissions one of the Hebrew people to represent our Government at the court of the Sultan, a power that has trodden down their Holy City for more than a thousand years. The Hebrew nation crucified their own Messiah, who, in his dying agony prayed, "Father forgive them, for they know not what they do." And now thousands of Christian people are listening to the voice of the Hebrew prophet, echoing down the long centuries of suffering and humiliation, "Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her that her iniquity is pardoned, for she hath received of the Lord double for all her sins." How long shall it be to the end of these wonders? Unto twenty-three hundred days, then shall the sanctuary be cleansed. When he shall end the dispensation all these things shall be understood.

C. BOARDMAN.

*Dear Brethren and Sisters:*

With gladness did I receive permission from THE RESTITUTION to write short practical articles needed in every-day life. It seems more home like than long doctrinal sermons. And then, again, I am at home a great deal caring for a sick husband, and as duty never calls two ways at one time, I will spend leisure moments in writing, though what a joy it will be when I am permitted again to labor in the vineyard of my blessed Lord.

The words of Jesus on a certain occasion are of the utmost importance to us just now, "Lest coming suddenly he find you sleeping; and what I say unto you, I say unto all, watch." Was he looking down the future years when he said at another time, "Take heed lest your hearts be overcharged with the cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth." Notice the language, "dwellers on the earth." Let us be sojourners and pilgrims, merely passing through the usurper's domain, but after a little while to return when it shall revert to its rightful owner. Abraham "looked for a city whose builder and maker is God." If we are pilgrims, what right have we to become entangled with the trash of earth, setting our affections upon the perishing things of this world? Why the time is at hand when the Redeemer will send his angels everywhere to gather his servants, "those that have made a covenant with him by sacrifice." Let each one ask himself, am I ready to go with the messengers whenever they shall come? We are not only to be ready, but waiting, anxiously looking with loyal hearts for the return of the King.

The disciples said, at a certain time, "Lo, we have left all and followed thee, what shall we have therefore?" Are any of us asking the same question today? If so, the answer comes ringing down the ages, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him." Yes the world, or age to come, will be tearless, painless, sorrowless, graveless, as well as sinless; and the now death-bound saints, then liberated by Almighty power, will all be there, as real intelligences, alive and happy for ever. The meetings, the greetings, the rejoicings, to be experienced on that radiant shore of immortality will surpass human imagination. It will be a scene of perfection and absolute satisfaction.

LAURA H. PERKINS.

### Notice.

A third edition of my book, "The Gospel of the Kingdom," is called for; and to expedite their sale I offer the first 300 cloth-bound, 278 pages, at 50 cents a copy or ten for $4.00. Please send orders at earliest convenience to Wiley Jones, Manchester, Va., or to THE RESTITUTION office, Plymouth, Indiana.

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## CHRIST THE CENTRE OF SCRIPTURE.

Christ, the Son of God, is the centre of Scripture; and the Book—whatever be the historical facts about its origin, its authorship, and the date of the several portions of which it is composed—the Book is a unity, because there is driven right through it, like a core of gold, either in the way of prophecy and onward-looking anticipation, or in the way of history and grateful retrospect, the reference to the one "Name that is above every name," the name of Christ, the Son of God.

And all its incompleteness, its fragmentariness, its carelessness about persons, are intended, as are the slight parts in skillful artist's handiwork, to emphasize the beauty and the sovereignty of that one central figure on which all lights are concentrated, and on which the painter has lavished all the resources of his art. So God—for God is the Author of the Bible—on this great canvas has painted much in sketchy outline, and left much unfilled in, that every eye may be fixed on the central figure, the Christ of God, on whose head comes down the dove, and round whom echoes the Divine declaration; "This is my beloved Son, in whom I am well pleased."

But it is not merely in order to represent Jesus as the Christ of God that these things are written, but it is that that representation may become the object of our faith. If the intention of Scripture had been simply to establish the fact that Jesus was the Christ and the Son of God, it might have been done in a very different fashion. A theological treatise would have been enough to do that. But, if the object be that men should not only accept with their understandings the truth concerning Christ's office and nature, but that their hearts should go out to him, and that they should rest their sinful souls upon him as the Son of God and the Christ, then there is no other way to accomplish that but by the history of his life and the manifestation of his heart. If the object were simply to make us know about Christ, we do not need a Book like this; but if the object is to lead us to put our faith in him, then we must have what we have here, the infinitely touching and tender figure of Jesus Christ himself, set before us in all its sweetness and beauty as he lived and moved and died for us.....

If this be the purpose of God [illegible] that let us learn, on the one hand, the wretched insufficiency of a mere orthodox creed, and let us learn, on the other hand, the equal insufficiency of a mere orocdless emotion.

If the purpose of Scripture in these Gospels, and all its parts, is that we should believe "that Jesus is the Christ, the Son of God," that purpose is not accomplished when we simply yield our understanding to that truth, and accept it as a great many people do. That was much more the fault of the last generation than of this, though many of us may still make the mistake of supposing that we are Christians because we idly assent to—or, at least, do not deny, and so fancy that we accept—Christian truth. But, as Luther says in one of his rough figures, "Human nature is like a drunken peasant; if you put him up on the horse on the one side, he is sure to tumble down on the other." And so the reaction from the heartless, unpractical orthodoxy of half a century ago has come with a vengeance today, when everybody is saying, "Oh! give me a Christianity without a dogma!" Well, I say that too about a great many of the metaphysical subtleties which have been called Doctrinal Christianity. But this doctrine of the nature and office of Jesus Christ cannot be given up and the Christianity which Christ and his apostles taught retained. Do you believe that Jesus is the Christ, the Son of God? Do you trust your soul to him in these characters? If you do, I think we can shake hands. If you do not, Scripture has failed to do its work on you, and you have not reached the point which all God's lavish revelation has been expended on the world that you and all men might attain.—*Alexander Maclaren, D. D.*

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "3" and reads "Jay3" it means your subscription expired the first day of January, 1883. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

## OBITUARIES.

CHAMBERLIN.—At Byron Center, Mich., April 7, 1887, Dr. Norman Chamberlin, aged 66 years.

The cause of his death was pneumonia. Dr. Chamberlin, with many others in his township, almost thirty years ago, embraced the "blessed hope" of the glorious coming and kingdom of Christ. For many years he and his excellent wife seemed to rejoice in hope of the glory of God at the resurrection of the just. During his extensive practice for some years past, he is said to have been very kind and charitable to the poor. Sister Chamberlin and several of the children are looking with strong faith for the return of the Nobleman bringing his reward with him. There was a large congregation at the funeral in the Methodist Church, who gave good attention to the gospel of the resurrection, immortality and glory of the celestial and spiritual bodies that are to live forever while they inherit the everlasting kingdom, having gained a final victory over the last enemy, death. 1 Cor. xv. The last look of the children on the face of a kind father was very affecting.

E. HOYT.

ANDERSON.—At Dixon, Ill., April 14, 1887, Sister Addie Anderson, daughter of Brother and Sister Anderson.

The cause of her death was heart disease. The funeral services were conducted at the home of her parents, by Brother G. M. Myers, of Lanark, Ill. Sister Addie was immersed into the all-saving name of Jesus Christ, one year ago last December. Previous to her baptism she was an earnest and diligent student of the word of God, and when sufficiently instructed in the things concerning the kingdom of God and the name of Jesus Christ, she became obedient. During the last two years of her illness the Bible was her constant companion and its sweet promises her consolation, so that when she became too weak physically to hold the sacred volume, she divided it into fragments so that its blessed words might still greet her eye. I would like to write something expressive of the lovely attributes of her Christian character, if perhaps I can look do so by penning a few of the gentle words of counsel which fell from her lips. Her prominent theme was the love of Jesus, how he [illegible] and the great promises of his coming to establish his kingdom and rule and reign in righteousness. Of what is earthly ambition in comparison. When receiving gifts from friends she would say, "Yes, it is very pleasant to receive them, but I would rather some one would sit down by my bedside and tell me of Jesus, and talk of all the good things he has promised."

Many were the admonitions expressed for the dear ones of the household of faith. Such as this: "Dear ones, heed Paul's reminder, 'Be not conformed to the world,' keep yourselves from idols; idols of riches, pleasure seeking, pride, and whatever your hearts are too fondly set upon. We can't be too strict; there is the straight and narrow way, no turning to the right or left, our eyes must be fixed on Christ, our hearts so full of him that there won't be room for earthly desires. Oh, let us so cherish the desire for the return of our Lord, that we may glory out in our longing, Oh, that thou wouldst rend the heavens and come down, whom my soul loveth. Finally, dear brothers and sisters may it be said of you, that your faith groweth exceedingly, and may the love of every one of you all toward each other abound, Be kindly affectionate one to each other." Such were the lessons of love sent to all the members of Christ's body by the dear sister we have recently laid to rest. They linger around us like the sweet perfume of a flower, we need not forget them for they are all found in that precious book of God, which should be the daily companion of each and every one of us.

The most precious promise of all the sweet promises in his word we claim for you, dear Sister Addie, as well as for all the rest who sleep in Jesus. It is this: "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. "Asleep in Jesus, most beautiful and fitting words to express the final rest of the believer. Thus we leave you, dear Sister Addie, asleep in Jesus. Oh, how joyous will be the awakening.

ALICE J. KNOX.

## EXAMINE

*The label on your paper, and if it bears a date previous to* APRIL 7, *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

# Poetry.

## THE POOR MAN'S HEAP.

He saw the wheat fields waiting
All golden in the sun,
And strong and stalwart reapers
Went by him one by one.
"O could I reap in harvest!"
His heart made bitter cry.
"I can do nothing, nothing,
So weak, alas, am I."

At eve, a fainting traveller
Sank down beside his door.
A cup of cool, sweet water
To quench his thirst he bore.
And when refreshed and strengthened,
The traveller went his way,
Upon the poor man's threshold
A golden wheat sheaf lay.

When came the Lord of harvest,
He cried, "Oh Master kind,
One sheaf have I to offer
But that I did not bind.
I gave a cup of water
To one athirst, and he
Left at my door, in going,
This sheaf I offer Thee."

Then said the Master softly,
"Well pleased with this am I.
One of my angels left it
With thee as he passed by.
Thou mayest not join the reapers
Upon the harvest plain,
But he who helps a brother,
Binds sheaves of richest grain.

—*Edna E. Rexford.*

# Communications.

## The Belief of the Gospel and the "Good Confession" of Christ an Essential Condition of Salvation.

"The word is nigh thee, in thy mouth and in thy heart, that is the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x. 8, 10.

The word which Paul preached, and which must be believed in order to the future salvation, is, that God had raised Jesus from the dead as a pledge that he would literally raise his body, the church, at his second advent. Not only did the apostle preach the gospel of salvation at the coming of the Lord, but also the gospel of the reign of Christ on David's throne on Mount Zion. He quotes Isa. lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!" Paul then declares that faith in this gospel of salvation and kingdom, must come by hearing the word of God. How important then that this "word of the kingdom," and "eternal salvation," be preached correctly in the hearing of all who "have ears to hear." God's order is, first, hear and believe the "good tidings," unto a righteous life, and then make confession of Christ unto the "better resurrection" or salvation at the second appearing. Heb. ix. 28. Jesus said, Matt. x. 32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Again, "Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke xii. 8.

We find that those who became disciples under the personal teaching of Christ and the apostles, in confessing Jesus, confessed two great cardinal truths. First, that he was the Son of God; second, that he was the King of Israel. Let us note a few examples. John the Baptist says, when he saw a certain sign which had been given him, "he bare record" that Jesus was the Son of God. Andrew, one of John's disciples, heard his testimony, and finding his brother Simon, he saith unto him, we have found the Messias, which is, being interpreted, the Christ, or Anointed. As David was anointed to be king of Israel by Samuel, some time before he became king, so Jesus has been anointed of God to be king on David's throne over the house of Jacob when the tribes of Israel shall be gathered out of their long captivity among all nations into their own land, and there recognise in Jesus their great Deliverer from their last greatest trouble, the true Messiah.

The next day, Philip, of the same city, became a disciple and finds his brother Nathaniel and says to him, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth the son of Joseph." In view of the evidence that satisfied him, Nathaniel exclaims, "Thou art the Son of God, thou art the king of Israel." Here is a very strong confession of faith in the Sonship and Kingdom of Jesus, and a promise to him, "Ye shall see the heavens opened and the angels of God ascending from and descending to the Son of man." Diagloti.

Why did these men confess the Sonship? "Because the birth of Jesus fulfilled the prophecy, "Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel. Isa. vii. 14." Because, also, "the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin espoused to Joseph and the virgin's name was Mary." This message, that Gabriel was sent to deliver to Mary was the most important that was ever brought to earth. It proves true beyond all reasonable doubt, that the confession of Nathaniel was true, "Rabbi, thou art the Son of God, thou art the King of Israel." "And the angel answered and said unto her, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that holy thing which shall be born of thee shall be called the Son of God." "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob (nation of Israel) forever, and of his kingdom there shall be no end."

The Eunuch said to Philip before his baptism, "I believe Jesus Christ is the Son of God." Acts viii. 37. "And straightway he (Saul) preached Christ in the synagogues that he is the Son of God." Acts ix. 20. Peter's confession was the same, Acts xvi. 16, "Thou art the Christ (anointed King) the Son of the living God." Jesus calls him blessed, because his Father in heaven had revealed this fundamental truth to him, and "on this rock I will build my church and the gates of hades (grave) shall not prevail against it." Why will not the ponderous gates of death and the grave prevail against his church forever? Because he said to John after his ascension, "I am he that liveth and was dead; and behold I am alive forevermore, amen, and have the keys of hades and death." Rev. i. 18. Hezekiah, the king, uses the same phrase, "I said in the cutting off my days, I shall go to the gates of the grave." Isa. xxxviii. 10. These are the gates that shall be swung ajar. Jesus has procured the keys and he will shortly use them and unlock with the right hand of almighty power the massive gates of death. Then death will be swallowed up in victory. Then the redeemed church will shout, "O grave, where is thy victory?" "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Paul writes to Timothy (1 Tim. vi. 12) that "Christ Jesus witnessed a good confession before Pontius Pilate." This was the same confession that Jesus requires of all his disciples, which is "unto salvation." And Jesus stood before the Governor, and the Governor asked him saying, "Art thou the King of the Jews? And Jesus said unto him, thou sayest." Matt. xxvii. 11. At another time Pilate saith unto the Jews, Behold your King! But they cried out, away with him, crucify him. Pilate said, shall I crucify your king? The chief priests said, we have no king but Cæsar. "And Pilate wrote a title and put it on the cross. And it was this, Jesus of Nazareth, the king of the Jews." This was his confession. The chief priests were just as much opposed to his claim of being the Son of God. "And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the living God." Jesus saith unto him, "Thou hast said," as much as to say, I am. He adds, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 63, 64. The high priest professed to be greatly shocked—rent his clothes and charged him with blasphemy, and they all said, "He is worthy of death." Thus we see that our Savior was crucified for his "good confession" that he was the Son of God, king of the Jews, and the second advent in the clouds of heaven. Shall we not make the same confession, cost what it may? "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory and in his Father's, and of his holy angels." Luke ix. 26.

E. HOYT.

## Utility and Goodness; Righteousness as Related to Both. Prayer as an Instrumentality. Why it Should Be Intelligent.

"That is a good thing." Good for what, is the immediate thought if not inquiry. There has been a tendency to ignore this principle universally recognized as applicable to everything secular, when common sense has attempted to apply it to things spiritual, and the result has been a grevious separation if not a complete divorce of religious good from religious utility in very much of the Christian teaching since the apostolic era of the church. The reawakening of the nineteenth century from the philosophical absurdities and foolish reasoning of the middle ages in secular affairs with the glorious results already so quickly achieved has stimulated inquiry as to whether the same principle does not obtain in the moral or spiritual science. To be explicit, if a leader has come forward since Bacon's time in any intellectual field portaining to secular affairs with his assertion of any preconceived good, he has been required to show the "why" and "what for" or, in other words, the specific utility inhering in the asserted good at least so far as "the temporalities" are concerned. But when the attempt has been made to invade the realm of the so-called "spiritualities" with the same test or law of admeasurement, "holy hands" have been raised and the warning cry of "sacrilege," "infidelity," "rationalistic speculation" has been too often heard, and not infrequently carnal weapons in the way of persecution and annoyance have been resorted to to repel these invaders "having zeal it is true, but without knowledge" their superstitious opponents say. Nevertheless it is just these utilitarian arguments that Paul says are the spiritual weapons in our warfare. This is exactly what he does say, namely, "For the weapons of our warfare are not carnal, but enabled by God to tear down strongholds, while we are tearing down thoughts (reasoning processes) and every high thing that lifteth itself up against one's comprehension of God, and while we are leading away captive every concept into obedience to the Christ, and while we hold ourselves in readiness to exact a reason for all one-sided obedience whenever your obedience hath been made full."

The "enabling" of these "spiritual weapons" it is plain to see is in the exact ratio of our own fulness in the way of obedience. In other words, if we have God's truth and it has subjected us to its requirements, there will come with this subjection and self-abrogation an enabling power from on high to effectually use it against any and all opposing error. Therefore the necessity, the absolute need of humanity as a first promise of effort, "Not I, but Christ in me." "Not my will but thine be done." Man is as it were a harp that good purpose tunes to the symphonic touch of the Almighty and he alone knows the compass of its harmonic powers. But he has said, this one condition of attunement (atonement) being fulfilled and "all things are yours;" "all things are possible." What a statement and what an assurance! How reasonable too, the requirement! How simple too the way. Give ear! Yield to the attending hand. Respond to the tentative touch of trial when God strikes the responsive chords of your heart. "Be willing in the day of his power" to be made a factor in the new notation of all things. To have this desire and to express it intelligently and with sincerity though very simply is the true utility in prayer. For you may be sure that that prayer will be answered. The fire will descend on that sacrificial as certainly as it did of old in another contest with Baal. But there must be "no halting betwixt two opinions" any more than there was then. There are priests of Baal now as there were then who cry all day long with laborious frenzy to the gods of their false concepts—gone, gone forever on their heathen journey to oblivion, and the question today addressed to you and me is just as pertinent as it was then, "Whom do you serve?" and the command just as imperative, "Choose ye this day whom ye will serve, God or Baal." And moreover, confess your choice and service, not profess it. Confess it in all humility. Confess it intelligently and without hypocrisy. Confess as Paul did that in you that is in the flesh, the human, the natural, there is nothing good when compared with the good spiritual. Confess that God as your Creator has a right to use you and that you are willing he should use you as an instrumentality to work out his beneficent end in a utility the scope of which you are wholly ignorant perhaps or at any rate only partially conscious of.

This is faith and the language of faith, and this is true prayer in all its different keys. Confess that you are God's others and let him play you when attuned to "the music of the spheres." Don't forget that your regeneration begins with "a renewing of your mind" either. For there can be no subjection of "the inordinate desires of the heart" except through a captivity of the will; and there is no will without choice; nor can there be any choice of "the two ways" except as God's word becomes "the lamp for your feet and the light for your eyes," and this too the eyes of your understanding. See to it that you see. Watch to keep the path when you have found it too. Fulfil the esoteric and exoteric watch. Watch within and without. Abjure your old self and with it all negations. For in Christ there are no negations. All things are possible. The dynamic power (or the *dunamis*) of God is yet available in Jesus the Christ. This was the significance of his anointing. It was with this dynamic power from on high that he was enabled to save, and that too to the uttermost. Moreover he was commissioned and enabled to distribute it to whom he will, and every one who has been truly regenerated or "begotten from above" has received an allotment in this distribution. This is God's *sunousia*, not "fellowship" or "communion" with persons but "partnership" with him and his Son, and all true saints in this conferment from on high, in this enabling power which comes when God's almighty will lays hold of your feeble good purpose with the tentative grasp of sanctified Spirit or spiritual means and agencies, not apart to thus accomplish his beneficent purpose in each particular case.

To man therefore in his finite nature and capacity abstract good brings no utility. He can no more know the graces of the Spirit through abstract reasoning about them than he can know natural life and its graces and glory without living. "Taste and see that God is good" embodies the first principle of the Christian philosophy. "The Just One will live on account of faith in me," not through or by means of this faith, but because this state of faith fulfills the conditions of life, any kind of life, whether it be natural or spiritual. How long will any one live unless he fulfils these conditions? He must at least yield to the instinctive desires and appetites which feed the life and sustain it, or he dies. Just so must he yield to the instinctive desires and appetites spiritual of his now regenerated nature if he would live, and if he is doing it he is in a condition of faith. Is God's word the bread of his daily life, then is he feeding on God. For the word of God is God in the sense of a dispensing power. For God himself is a Disposer and his word is an expression of himself as a living God beneficently disposed to impart life "and that too abundantly." But God will no more feed you or me the bread of life with a spoon than he does the natural bread. We can starve ourselves naturally or spiritually, and we can become lean or fat according as we fulfil the conditions of a life of faith. We can forever satisfy ourselves with the milk of the word or we can exercise our perceptive faculties so as to be able to discriminate between good and bad and so have an appetite for the strong food of the word which we are told is for spiritual adults.

God's word is good in the abstract; but it is good for nothing to you or me except so far as we assimilate it and make it our food. It is then no longer good in the abstract merely but it becomes a useful or utilitarian good, because it subserves a good purpose, and promotes man's righteousness—not righteousness in the abstract either but right-living and being.

God's word is not a fetich as too many still seem to suppose, but the embodiment of God's most useful thought in regard to man. In Genesis vi. 6, it does not say as we all have been taught to believe it to say that "God repented of having made man to be on earth." What it does say is as follows: "And God pondered deeply because he had made man to be on the earth and he thought it through." And we are told elsewhere that "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath purposed for those who love him." This then is the result of God's having thought the problem of man's destiny through to the end. He did first what he tells us as well as our common sense admonishes us as wise architects and builders we should do, and the object of the statement is to teach us by example as well as precept the most important lesson of life. Make your concept of good then a practical utility, my reader, and thus evolve righteousness or right-action. "Draw nigh unto God and he will draw nigh unto you." "Ask aright." Don't think of him or address him as a "ghost," but a real person and a real presence. Realize your comparative weakness in the flesh, and ask to be "Enabled" with "Sanctified spirit" from on high, not ghost-power from the world of the dead, and you will speedily realize a utility in religion which you have not before dreamed of in your philosophical theology.

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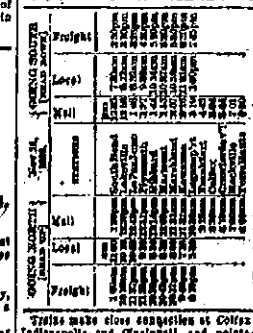


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## Communications.

**Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. I. G. THOMAS.—No. 10.**

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

It has been supposed by some that Solomon by his disobedience and great sins, so forfeited the promise that the kingdom should be established forever in his line; and that the promised king and kingdom was therefore transferred to the Nathan line: and hence that Jesus was a descendant from David in the Nathan line and not of the Solomon line. Then again; others suppose it cannot be shown that Jesus descended from David in the Solomon line, according to the covenant with David, unless he was begotten by Joseph. But I shall, I think, set these matters all right; and hence the necessity of a careful and critical consideration of the covenants.

It is a great mistake to suppose and assume that the throne and kingdom of David was not to be established forever in the line of Solomon, if he was disobedient—or in other words; it is a great mistake that the establishment of the kingdom forever in the line of Solomon was promised on condition of his obedience. It was this way: If Solomon and his sons should be obedient and not turn away from the Lord and forsake him, then there should be no break, no suspension for the time being, no overturning and being no more until he come whose right it is. Had they been obedient, they would, one after another have been king on the throne of David, clear down to Christ. This is what was promised them on condition of obedience, and *this privilege* is what was forfeited. But the covenant that the throne of David should be established for ever in the line of Solomon—that a son or descendant of David through his covenanted son Solomon, should ultimately reign on his throne forever, still stands as sure as the throne of God. The fiat of the Almighty has gone forth to that effect,—the unconditional fiat—and the disobedience of puny man, cannot make it void or affect it. "And king Solomon shall be blessed, and the throne of David shall be *established* before the Lord forever..... And the kingdom *was established* in the hands of *Solomon*." 1 Kings ii. 44, 46. "My mercy SHALL NOT depart away from him as I took it away from Saul whom I put away before thee." 2 Sam. vii. 15. How did God take away his mercy and the kingdom, from Saul? As follows: "Samuel said to Saul, thou hast done foolishly: thou hast not kept the commandments of the Lord thy God, which he commanded thee; for now would the Lord have *established* thy kingdom upon Israel forever. But now *thy kingdom shall not continue*; the Lord hath sought him a man after his own heart, and David 1 Sam. xiii. 13. "Solomon, my Son, know thou the God of thy father and *serve him* with a perfect heart..... If thou seek him he will be found of thee, and if thou forsake him he will *cast thee* off forever." But not the promised, covenanted Son and Heir through him.

God said to David, "If thy children take heed to their way, to walk before me in the truth with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." 1 Kings ii. 4. But Solomon, David's son, turned away *from* the Lord and Solomon's sons also, and the result followed just as God said; that is, there has been a failure of a man on the throne of Israel but not an *utter* failure. It is only for the time being. For God said, "Nevertheless my loving kindness will I not *utterly* take from him, nor suffer my faithfulness to *fail*. My covenant will I not break, nor *alter* the thing that is gone out of my lips." Psa. lxxxix. 33. What was it? Why it was, "Thou shalt have a son—*Solomon*." It was, "of all my sons he hath chosen *Solomon*," and his descendants, to sit upon the throne of the kingdom *of* the Lord over Israel. 1 Chron. xxviii. 5 "I *will not alter* it." But still "If his children forsake my law, then I will visit their transgressions with a rod, and their iniquity with stripes." Psa. lxxxix. 30. David's children did forsake his law and turned away from him, and he has been as good as his word, and has *rent* away the *whole* kingdom from *both* lines—from *all* of David's children (for they as a *whole* forsook God's law) and overturned it, and destroyed it until it is "no more." But it is not an utter destruction of it. No. No. That Son of David through Solomon—just according to the covenant—no "*alteration* of the thing."—"Once have I sworn, by my holiness *that I will not lie* unto David," that Son I say, has been begotten by Holy Spirit, the Power of the Highest, and born of the Virgin Mary, a descendant of David through Solomon just according to the covenant; has been crucified, dead, and buried, been raised incorruptible, and is gone to his Father, and is soon to return as he whose right it is to reign on the throne of David. All other descendants of David, except this royal Son, have had their right to the throne—all the right they had—forfeited and cut off by Solomon's disobedience of Jehoiakim (who cut out the leaves of the roll and burnt them, Jer. iii. 6,) and Coniah and Zedekiah. But all the right those descendants of David, children of Solomon, had to the throne, and all the right that was thus forfeited by Solomon and the others, was simply the right of occupying David's throne in the mean time, until the promised—the covenanted—Royal Heir should come.

The "writing Coniah childless," (Jer. xxii. 30,) was not that he should have no children, for he had; but it was that no son of his should occupy, or have the right to occupy the throne in the mean time, or during the interregnum, between that time and the coming of the rightful overlording heir of God. It said, "no man of his seed should prosper sitting on the throne of David ruling any more in Judah." Jer. xxii. 30. Accordingly he was taken at once, when he had reigned only three months, and carried to Babylon, where he remained a captive 36 years, and Mattaniah his uncle, instead of his Son, was made king in his stead, whose name was changed to Zedekiah; 2 Kings xxiv. 17–20; Jer. lii. 31; who was the last king of Israel. The Solomon line was the *only* line of heirs or kings which had the right to occupy the throne by virtue of the covenant, during the interregnum, as the line in which, by virtue of the same covenant, the royal neverdying Heir—Jesus—was to come. The first or temporary right, was forfeited; but that did not invalidate, or affect in the least, the latter—the unconditional right, the chief feature and object of the covenant.

"Remove the diadem, and take off the crown; this shall not be the same; (No more kings like this. The diadem, crown, and kingdom, when restored, shall not be the same in character, as this); exalt him that is low, and abase him that is high." Exalt Jesus, the one "despised and rejected *of men*," who said of himself, "I am meek and lowly;" Isa. liii. 3; Ezek. xvii. 24; Matt. xi. 29, and abase Zedekiah, then occupying the "high" position of king on the throne of David. Exalt Jesus. Not Jesus of "*immaculate* conception" (too much Catholic assumption, and ignorant superstition about this) but Jesus of "*miraculous* conception"—a very different thing, "Jehovah our righteousness,"—the "righteous Branch." (Jer. xxiii. 5-6. Isa. xl. 1.) "Jesus Christ of the *seed* of David," "the *root* and the *offspring* (or Branch) of David." Rev. xxii. 16.

Against as before said; it is understood by some that the throne and kingdom of David was, by the terms of the covenant, established with him forever, that is without end, unconditionally: but not so with Solomon: that with him it was conditional, and the condition was obedience. "That Solomon, as the head and representative of his line, was on probation for the throne and kingdom of David,..... for its everlasting continuance in his line.

But right here is the mistake, the misapprehension. The throne and kingdom of David, and that of Solomon, and of Israel, are one and the same. As one is established, so is the other. The unending establishment and continuance of the throne and kingdom, was forever secured by the unconditional terms of the covenant with David. We shall find by the careful examination of the Scriptures, which we shall soon make, that the conditional feature or part of the covenant, setting forth that for which Solomon and David's children (David's children) were on probation, was not the "everlasting continuance in his line," but the uninterrupted continuance. We shall find that it was not whether the rightful heir should be brought through the line of Solomon, or through the Nathan line; nothing of the kind. That was settled by the unconditional terms of the covenant. But we shall find it was whether there should be a "failure of a man on the throne of Israel"—a temporary failure, a break, or interruption. We shall find it was this that depended upon the obedience or disobedience of David's children—or Solomon and his children. We shall find it was whether or not God's chosen Nation—the children of Israel, should continue their uninterrupted occupancy of the chosen land—the territory of the kingdom, or whether they should be driven out, "cast off," "the sceptre depart," and their throne and kingdom be "overturned and become no more until he come whose right it is." It was this calamity that could have been averted by the obedience of David's children—Solomon and his children, and the people.

As before said, this covenant with David was simply an addition or development of the Abrahamic "everlasting covenant," (See Gen. xvii 7 and xxii. 16–18; Deut. iv. 23–31,) which contained the same two features—the unconditional and the conditional—corresponding exactly with the same features, as they appear in its further development when made with David. The unconditional promise made with Abraham is as follows. "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant;.....and I will give unto thee and to thy seed after thee,.....all the land of Canaan for an everlasting possession;".....and thy seed shall possess the gate of his enemies." That is: all "the kingdoms of this world are to become his." Gen. xvi. 7, 8; xxii. 17. This is the unconditional part of the covenant. The conditional part of the covenant with Abraham is as follows. "Every man child shall be circumcised, and the uncircumcised man child shall be cut off from his people; he hath broken my covenant." "Take heed unto yourselves, lest ye forget the covenant,.....and shall do evil in the sight of the Lord thy God, to provoke him to anger. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it; but shall utterly be destroyed; and the Lord shall scatter you among the nations, and ye shall be left few in number," etc. ("Utterly perish" and "utterly destroyed" doubtless applied to individuals and not to the nation. That is, it applied to the "overmuch wicked." Eccl. vii. 16; among them, like "Korah and his company" and the fourteen thousand others who were destroyed at the same time, Num. xvi. 29–40.) "If thine heart turn away, so thou wilt not hear,.....I denounce unto you this day, that ye shall surely perish, ye shall not prolong your days upon the land whither thou passest over Jordan to go and possess it." Gen. xvii. 10–14; Deut. iv. 30–40; xvii. 18. "When thou (the children of Israel) art come into the land which the Lord thy God giveth thee and shalt possess it,.....thou (the people), shalt in any wise set him king over thee, whom the Lord thy God shall choose: (David Psa. lxxxix. 19) one from among thy brethren shalt thou set king over thee.....And it it shall be, when he (David) sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book,.....and it shall be with him, (David did as here required, as foretold by Moses over 300 years before; for he said thy law, thy commandments, "they are ever with me." Psa. cxix. 97, 98) and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them.....that he (David) turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he (David) and his children, in the midst of Israel." Deut. xvii. 14–20. Here we learn that David's uninterrupted continuance of his occupancy of his kingdom over Israel in his land, and the continuation of the people—(the conquests of the kingdom—in that land, depended upon the obedience of David and his children, and the people. He was obedient, his kingdom prospered and the Lord gave him rest round about from all his enemies; 2 Sam. vii. 1; and then made a covenant with him establishing the throne and kingdom with him and his sons, Solomon and Jesus, forever—without end—"The kingdom of the Lord in the hand of the sons of David." 2 Chron. xiii. 8.

It was thus permanently and endlessly established by the following unconditional clauses and terms of the covenant, and the like.

"I have exalted one chosen out of the people." Deut. xvii. 15. "The Lord God of Israel chose me (David) before all the house of my father to be king over Israel forever." 1 Chron. xxviii. 4. "I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish forever, and build up thy throne to all generations.....His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon." Psa. lxxxix. "Also the Lord telleth thee that he will make thee a house..... The Lord will build thee an house..... thine house (family—"house of David") and thy kingdom shall be established for ever *before* thee: (that is, in his presence, ultimately,) thy throne shall be established for ever"—and literally. 2 Sam. vii. 11, 16; 1 Chron. xvii. 10, 14, 16, 19, 25. "Behold a son shall be born to thee.....his name shall be called Solomon, (This being one of the unconditional clauses of the covenant; David's terrible sin in killing Uriah to get his wife, could not make it void, defeat it, or interfere with it; even though the sin was so horrible as to "give great occasion to the enemies of the Lord to blaspheme" —such enemies as Ingersoll). "And I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son and I will establish the throne of his kingdom." 2 Sam. vii. 12. "I will raise up thy seed after thee, which shall be of thy sons (Solomon or Jesus) and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. 1 Chron. xvii. 11–13. "And king Solomon shall be blessed and the throne of David shall be established before the Lord for ever.....And the kingdom was established in the hand of Solomon." 1 Kings ii. 44, 45. The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and his Sons"—Solomon and Jesus. 2 Chron. xiii. 5. "My covenant will I not break nor alter the thing that is gone out of my lips." Psa. lxxxix. 34.

I think the above clauses quite sufficient. It will be observed that they are all absolutely unconditional; and that they establish the throne and kingdom with David and Solomon and Jesus for ever—without end, without a single condition, and without any alteration. But although the kingdom is thus established to continue without an end; it does not necessarily follow that it was to continue without an interruption—without a temporary failure of "a man on the throne of Israel." Instead of that, the terms of the covenant, as expressed in various clauses distinctly show, that its unbroken continuance without "a failure of a man on the throne of Israel," from its occupancy by Solomon clear down to Christ's return, and occupancy as the never-dying Heir—depended entirely upon the obedience of David's children—Solomon and his children. Their obedience would secure, not the coming of the Royal Heir—David's spiritual Son in the line of Solomon instead of Nathan, not the neverending continuance of the throne and kingdom: these were secured by the unconditional terms of the covenant. (These were "the sure mercies of David." Isa. lv. 3; Acts xiii. 34.) It was their obedience would secure such continuance of the kingdom perpetually, that is, without an interruption or temporary failure, while their disobedience would result in a failure for the time being of "a man on the throne of Israel," a temporary vacancy, an interregnum, a "removing of the people out of the land, a temporary "casting off," "wasting away his (God's) people," and "house, out of his sight." See Rom. xi. 1, 15, 23; 1 Kings ix. 7, 1 Chron. xxviii. 9; Psa. lxxxix. 1; lxxvii. 7; lxxxix. 38; but not one word in the covenant, about "bringing the death less heir through another line"!! as has been said. Such an idea is all imagination resulting from a misapprehension and misunderstanding of the covenants. (The covenants are discussed in my book—"The law" etc. Pages 15–19, 86–147).

### An Open Letter to Silas Henn.

*Dear Brother:*

In the article over your signature in THE RESTITUTION of April, 13th inst., I observe some statements to which I wish respectfully and in brotherly love, to call your earnest attention, since, it seems to me, they fall short of the fulness of the gospel. We are personally strangers, yet, by God's grace, old acquaintances and brethren, so that I hope you will pardon this intrusion. One statement referred to is this:

"In the Millennial age there will be at least two great companies of the saved, who while they stand closely related to each other will be in some respects entirely distinct. There will be the glorified *Church*, the elect race, the royal priesthood, the Lamb's wife, who will be co-heirs, co-rulers with Christ. These will be composed of the translated and resurrected saints, and they shall dwell in the holy city Jerusalem, coming down out of heaven from God, having the glory of God.

Then there will be the restored nation of Israel, dwelling in Palestine, the land of their fathers, and promised to them by solemn covenant, all righteous and holy under the restored theocracy, with prosperity and blessedness abounding all around," etc.

That there will be four grand divisions (classes) of the saved ones in the Millennial Period (Judgment era) and through the interminable Post-Millennial age succeeding it, instead of two as is is claimed, appears to me clearly set forth in the Word.

1st Class. The reconstructed (saved) nations, exclusive of Judah and Israel, scattering over the face of the earth, outside of the limits of Palestine and the Holy Land.

Proofs. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44. "Thou art my Son; this day have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth, for thy possession." Psa. ii. 8. "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles," etc. Zech. xiv. 16. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. xi. 15. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." Psa. xxii. 27, 28. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Isa. xi. 10.

2nd Class. Israel and Judah nationally restored to their own land, (Palestine)—the lot of their inheritance, never more to be removed.

Proofs. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness (hardness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved." Rom. xi. 25, 26. "Behold, the days come, saith the Lord of hosts, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. xxiii. 5, 6. See also Jer. xxxiii. 14–26.

"Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and I will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemy's lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek. xxxix. 25–29.

3d Class. The Disciples of our Lord and Savior, and probably also, those from among the *Israelites* who believe on him through their word: co-rulers under the Christ over redeemed Israel.

Proofs. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 28–30.

"Then answered Peter and said unto him, Behold, we have left all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 22, 28.

4th Class. The overcomers, taken out of the Gentile nations during the present dispensation; co-rulers, under the Anointed One, over the nations exclusive of Israel and Judah.

Proofs. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Rev. ii. 27. "And the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. "And they sung a new song, saying; Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. v. 9, 10.

The brother will please notice the difference between the song of the *saved*,—of the ten thousand times ten thousand and thousands of thousands, and the rhapsody of the world inheritors. While the former sang with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," and while every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them were heard saying, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever," the latter in a grander, nobler, loftier strain rehearsed redemption's scheme, saying; "Thou art worthy to take the book, and to open the seals thereof," closing with the blest assurance of our not priests only, but "kings and priests unto God, and we shall reign on the earth."

I would call the brother's attention to that in relation to the "Millennial Age" as he terms it. He says, "It seems impossible even to conceive of any earthly blessing that is not promised in the Millennial Age. Every blessing that Adam and Eve enjoyed before the fall, will be enjoyed then, and there will be one blessing in the Millennial Age that our first parents did not have, that is, freedom from the power of Satan's temptations."

The Millennium, as I understand it, is not an Age, but a period, John informs us, of one thousand years' duration, for the *last* part of the present age, near the close of which "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camps of the saints about and the beloved city: and fire came down from God out of heaven, and devoured them." (See Ezek. xxxix. for the full description of the slaughter.) An era of judgment in which all rule, and all authority, and power" must succumb to him that "sat upon the white horse, who was called Faithful and True,—The Word of God,—King of kings and Lord of lords,—who in judgment doth judge and make war,—followed by the armies which were in heaven, and out of whose mouth goeth a sharp sword, that with it he should smite the nations; treading the wine-press of the fierceness and wrath of Almighty God. The judgment labors of that period are summed up in the 19th and 20th chapters of the Revelation, and close with the destruction of the devil that deceived, and of every form of evil and evil-doer. This period does not convey to my mind the enjoyment of every blessing granted to our first parents before the fall, but rather, elemental, social, moral, political and religious strife, culminating in the supremacy of righteousness, peace and love at the end of the judgment, when the last enemy to God and man shall have been destroyed. It, surely, will not be the period of earth-blessing to its fullest expectation, for the ages to come, with all their attendant splendors of universal peace, longevity, holiness, incorruptibility, perfection, and god-likeness, have been set apart, and with life's pellucid stream forever flowing, and life's fair tree shedding monthly an exuberance of immortalizing fruit and healing leaves, to ward off sickness and sorrow and pain and death from the earth-dwellers through the age of ages; as the full fruition of our firmest faith and fondest hope.

Hoping the foregoing may be received in the same spirit with which it is submitted, I am your brother in the faith and hope of the gospel.

J. K. THOMPSON.

### Prejudice.

Prejudice is pre-judgment. It is forming an opinion without examining the facts; it is hastily accepting a conclusion without investigating the evidence upon which it rests; it is allowing ourselves to be hoodwinked and deceived, when the slightest reflection would keep us from such a mistake; it is being satisfied with hearsay, when we should demand the proof; it is rejecting everything at first sight, which does not confirm our former convictions or suit our former tastes or agree with our preconceived ideas; it is a revolt against the unpalatable and distasteful; it is a deep-seated reluctance to part with that to which we have been accustomed—a persistent hesitation to accept as true what we have not hitherto believed; a wicked unwillingness to admit that we can be wrong and others right. It favors or condemns upon the slightest pretext; it results or embraces as it is moved by caprice. It is not limited to persons—has to do with places, and creeds, and parties, and systems; hence its influence is extensive, and its evils manifold. Prejudice does not hold opinions; it is held by them. Its views are like plants that grow upon the rocks, that stick fast, though they have no rooting. It looks through jaundiced eyes; it listens with itching ears; it speaks in partial and biased accents. It clings to that which it should relinquish and relinquishes that to which it should cling. When beaten, it remains defiant; when disproved and vanquished, it is sullen and obstinate. There is nothing too low for its love, or too noble for its hatred; nothing is too sacred for its attacks, or too depraving for its aspersions. It is as old as it is universal, as unjust as it is unrelenting, as disheartening as it is [illegible]

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS:

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# THE RESTITUTION.

S. A. CRAPLIN, EDITOR.

Plymouth, Indiana, May 4, 1887.


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TYPOGRAPHICAL CORRECTIONS.—In Brother Cameron's article last week the words Horn Apocalyptical, should have been Horn Apocalyptica, and *Diabolos*, in another place, should have read *Diabolus*.

## EDITORIAL BREVITIES.

"The ointment of the right hand, which bewrayeth itself." Prov. xxvii. 16.

The perfume from the ointment attests its presence; the incense floating on the morning air demonstrates the existence of the queen of flowers—the summer rose. The swelling bud of spring-time bespeaks the life of the tree, the shrub, and the vine. So if there be an inwrought life of Christ in the human heart, it will manifest itself in the outward life. Of a tree, that shows no expanding bud under vernal influences, we say, "It is dead." Equally true may it be said of that faith that never shows itself in outward manifestation, "*it is dead.*" To talk about a *secret Christian* is as great an absurdity as to talk about a *live fossil*. The inward life, in the natural world, always displays itself outwardly; and the same is true of the supernatural, divine life.

NEW LIGHT ON A DIFFICULT PASSAGE.

"For thus saith the Lord God, my people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause." Isa. lii. 4.

Barnes, in commentating on this text, says: "A considerable variety has existed in the interpretation of this passage. The LXX. render it, 'and to the Assyrians they were carried by force.' Some have supposed that this refers to the oppression that they experienced in Egypt, and that the name 'Assyrian' is here given to Pharaoh. So Forerius and Cajetan understand it. They suppose that the name 'the Assyrian' became in the apprehension of the Jews, the common name of that which was proud, oppressive, and haughty, and might therefore be used to designate Pharaoh.

But there are insuperable objections to this. For the name 'the Assyrian' is not elsewhere given to Pharaoh in the Scriptures, nor can it be supposed to be given to him but with great impropriety. It is not true that Pharaoh was an Assyrian; nor is it true that the Israelites were oppressed by the Assyrians while they remained in Egypt." In the light now shed upon Egyptian History from inscriptions on the monuments, and from other sources of proof, it appears that Rameses II, whose mummified body was discovered in the summer of 1881 at Dayr-el-Bahara, in Egypt, and which was unrolled last summer in the Bulaq Museum at Cairo, was of Semitic descent on his father's side, and on that of his mother, directly of Assyrian descent. There is no doubt existing at the present time as to Rameses II. being the Pharaoh of the oppression—the "King that knew not Joseph." The countenance, facial angles, and the shape of the dead Monarch's head are in perfect agreement with the sculptured statuary that was so accurately made of him more than 3300 years ago. The latest evidence in proving that this Pharaoh was an ASSYRIAN, and that Isaiah's language is literally true. Floods of light have been thrown upon questions of *old antiquity* since Barnes wrote his Commentaries.

## PAUL'S MINISTRY.

"For I have not shunned to declare unto you all the counsel of God." Acts xx. 27.

Although we have clearly enough shown, in our preceding articles, that Paul, as an apostle of Jesus Christ to the Gentiles, taught them explicitly that they were under no obligation whatever to observe the Jewish, or seventh-day Sabbath, there are still other considerations to be weighed by those who so persistently urge the observance of this sign of the old covenant between God and Israel upon those who are in that new relation to God that the new covenant confers on all who obey the gospel of the Son of God.

ministry, has faithfully declared all the counsel of God, and teach, as we, in our preceding articles, have shown that he did teach regarding the Sabbath, if it be an institution as binding upon those under the new covenant as it was upon those under the old. Paul claims, however, to have been faithful, both in his instructions and warnings to the churches. His own declarations are, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts xx. 20, 31.

Now if failing to keep the Sabbath of the ancient covenant be a sin, Paul certainly would never have used the language that we have already called attention to in our foregoing numbers. We have shown that Paul, so far from charging the disciples of Christ to strictly observe the Sabbath, has taken the directly contrary course, and taught them that its observance was a matter of no consequence, that no one had any right to judge them concerning its observance, and, in fact, that a superstitious regard for the day was detrimental to perfect faith in Christ. It is for us now to show that Paul has not failed to particularly specify what is sinful under the arrangements of the new covenant. We have looked over his fearful catalogues of crimes and sins till we have found something like sixty distinct Greek terms employed in enumerating transgressions, and, although the list be so large and specific, there is not the remotest hint to anything like Sabbath-breaking. That our readers may see that Paul was not remiss in pointing out what was sinful, we give his warning lists of what constitutes crime under the New Covenant.

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. i. 29-32.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." 1 Cor. v. 11.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi. 9, 10.

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they that do such things shall not inherit the kingdom of God." Gal. v. 19-21.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Eph. v. 5.

"Mortify therefore your members which are upon earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds." Col. iii. 5-9.

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." 1 Tim. i. 9-10.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away." 2 Tim. iii. 1-5.

Our readers cannot fail to observe, that, with barely one exception, all acts of transgression enumerated in the ten commandments, and made sinful by the Sinaitic Covenant, are enumerated in the above lists, and by the apostle declared to be crimes that will exclude from the kingdom of God. Indeed, the ten commandments specify but comparatively few of the sins contained in Paul's dark catalogues of crime. In carefully defining and warning against scores of crimes he has *studiously* omitted saying anything about any such transgression of law as *Sabbath-breaking*.

If then the fourth commandment, on the tables of testimony, "outshines" all the other precepts of the decalogue, if observing the Sabbath at the present time constitutes such a badge of distinction as to place the "seal of the living God" upon its votaries, and if to neglect its observance and keep the first day of the week in honor of the resurrection of the world's Redeemer, constitutes the "mark of the beast," Paul, to say the least, has made a signal failure in his efforts "to declare all the counsel of God." It is plain enough that Paul and modern Sabbatarians are in diametrical antagonism; and in choosing the alternative, as to whom we should follow, we decide to take the apostle for our guide. We are so mentally constituted, that we must say, that it is of no use to tell us that the keeping of the seventh day, as a Sabbath, is just as obligatory under the New Covenant as it was under the Old, with the fact before our minds that Paul is so careful to define all transgressions, as to employ more than three-score distinct Greek words in pointing out everything contrary to Divine Law, and omit from the list the crime of *Sabbath breaking*. It is easy enough for us to see that this very course was *designedly taken*, when speaking of the Old Covenant, as he did, having been "done away in Christ."

It will be seen that our obligations to moral law are by no means set aside by placing us "under law to Christ" in the arrangements of the New Covenant.

## Communications.

### My Experience in a Cyclone.

I was in the city of Prescott, Kan., on April 21, 1887. Having a contract to plant shade trees for the city, I was caught in this terrible visitation. Had finished the day's work and eaten supper at the Prescott House, intending to go home that night, but on looking out we saw the monster approaching a little to the north of west. For some little time no one could tell whether it would take in the town or not, as it would seem to veer to the north, then to the south. But in this suspense we were not long held. When the first blast struck the northwest of the city we rushed into the hotel, and Mr. Ford, the landlord, shut the door and called to all to go to the south end of the house. They started and I followed in the rear, but before we reached the south end it was hurled out by a suction in a flash. I saw Mrs. Ford and the Editor of the *Prescott Eagle* go as if shot out of a cannon. Just then I was lifted from the floor and hurled end over end, or, in other words, twisted into a heap, and I remembered passing out of the house without any effort on my part.

Then there was a short time, perhaps twenty or thirty seconds, that I was unconscious of what was going on. When I recovered consciousness I was lying in the back yard on some lumber, my coat blown over my head and my hat gone. Just then there was a lull and it was as still as death. I was breathing as if the air was from the mouth of a furnace. But this lull was of short duration. I got up as best I could and got into a box shanty used for a coal house, some eight paces from where I found myself. But before I reached the coal house, lumber and missiles were whizzing past me thick as hail. But from this frail shanty I took in the scene as best I could. The monster in the heavens from which the work of destruction proceeded, was then, as it appeared to me, over or a little west of the line of the railroad. Shots seemed to be fired in front, in the rear, and on either hand, as if the moving monster was bent on doing its work effectually. Buildings were being crushed as easily as you would crush an egg with a ten-pound weight. Roofs and sides and ends of frame houses were flying in the heavens in all directions, and the space from ten to one hundred feet seemed literally filled with the wreck.

But who can describe the indescribable? It was destruction intensified. But I set out to give my experience. When the storm abated my flesh and nerves were tingling with electricity. I felt no pain and knew not that I was hurt until I approached a prostrate man and stooped over him to feel his pulse, when a sharp pain was felt in my right side, and before I had made the round to learn as to the loss of life, I was in great pain and very weak. No bones were broken, but the muscles of my chest, back and shoulders seemed to have been twisted out of shape, and I am still very sore.

But some of the faith may wish to know how it went with the brethren here. I will state that old Brother Deming's house was wrecked. (This is the blind brother.) He and Sister Deming were badly bruised. Their son's wife and children were with the old people at the time and were all bruised more or less. Brother D. B. Blocch's barn and orchard were destroyed and his stone house badly damaged. Brother Miller's store house was almost a wreck. Brother G. T. Kenson's barn was a bad wreck, and the roof and one side of his dwelling was destroyed. The writer lost his hat and fifty dollars; this was money that I had gotten together to pay a debt, but was taken from a side pocket, probably when I was fired out of the hotel.

The brethren here had secured by lease the use of the Baptist church house for the first half of each month for four years. It was taken from the foundation, moved some two rods, and badly damaged. But as we expect Brother Foore tomorrow (May 1st) we yesterday cleaned it up as best we could, and hope to meet tomorrow. And now having heard so many expressions from religious persons as to the why's and wherefores, I would write of pending judgments, but my hand-writing is so poor it is too much to ask of an editor or printer to get it in shape for the press. Believing that the kingdom of God is at hand let us calmly do our every duty, trust in God and abide the issue.

J. C. KIMBRY.

### To the Church of God in Christ Jesus Greeting.

"Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be as oil upon my head; let not my head refuse it." Psa. cxli. 5.

In RESTITUTION of Feb. 9, 1886, I expressed some thoughts on 1 Cor. xv. 22, which were criticised in that paper of March 23d, under the caption, "Explanation of a Misunderstood Text." I now write, not for the sake of argument, but because the explanation given is not satisfactory; and I speak for others as well as myself. It is not satisfactory because not sustained by Scripture proof, nor does it accord with the accepted use of language. We all know that the word race, as used in the Scripture, has no reference to the human family, but to the act of running, etc. One of our best standard authorities defines the word race, "The descendants of a common ancestor, a family, tribe, people or nation, presumed to belong to the same stock." Under this authority I said there were two races mentioned in the text referred to, and defined them as, first, those coming from the first Adam as his natural descendants or stock; and second, those who entered into Christ by faith, and were his spiritual stock or family.

The apostle's great argument in 1 Cor. xv. is to prove the re-surrection of those who are in Christ, by the resurrection of Christ himself; and there is not in the entire chapter one word said of the resurrection of any but those who are in Christ. This fact is very clearly set forth in verse 23, "But each in his own order, afterward (or next) they that are his at his coming." This is too plain and positive to need comment. The phrase "in Christ," as used in the word, always expressed the thought of union with him by living faith. There is no other way of entering into the Christ. Faith is the only possible means of becoming related to the Christ; and hence through the exercise of faith in him our life is hid with Christ in God, and when he who is our life shall appear, then shall we also appear with him in glory.

The ungodly are not in Christ, either by generation or by faith, and hence they cannot be included in the all, as used in verse 23. It will not do to twist the entire range of God's purpose in redemption, to accommodate it to our peculiar views of the little word all, which throughout the Scriptures is used indefinitely, and always circumscribed by the context where it is used. See Luke iii. 16-21; John iv. 39, etc. There is no other life spoken of in 1 Cor. xv. than that which is incorruptible, glorious, powerful and spiritual, verses 42-45, and this is the life which is hidden with Christ, and which will be manifested when he appears, but, in this life, none have a part only those who have become united to Christ by a living faith. The death is circumscribed by the first Adam; the life is circumscribed by the second Adam. As all that are in the first Adam through natural generation, die, because they inherit a mortal, dying nature, so all that are in the Christ, by regeneration, shall be made alive, for he himself has said, "Because I live, ye shall live also," John xiv. 19; and he did not speak this to the world, but to "his own," and again he says to the opposite party, "Ye will not come unto me that ye might have life." John v. 40.

Here we see that life is made dependent, entirely dependent, on coming to Christ, and none can deny that the only way to come to him is by faith. Very true Paul is here talking of the resurrection, of the waking out of the sleep of death, into the life to come, as represented in 1 Thes. iv. 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we, the living, who are left over, shall at the same time with them, be caught away in clouds, that I had gotten together to pay a debt, but was taken from a side pocket, probably when I was fired out of the hotel.

There is no mention made in the book of any change of life after the resurrection. The resurrection is merely the act of standing up. But the condition of those who are called forth to stand up, is very clearly set forth by Paul as already quoted, and by the Master himself in Luke xx. 35, 36. "But those deemed worthy to obtain that age and that resurrection from the dead, neither marry nor are given in marriage, for they can die no more; because they are like angels, and are sons of God, being sons of resurrection." Nothing can be more clearly expressed than is the grand, leading truth of Revelation as given here by our Divine Lord. It completely silenced the cavilling Sadducees. It is simply this, first, the resurrected ones die no more; second, the fact of resurrection constitutes them the sons of God.

Let us take the Master at his word in preference to any commentator, whether ancient or modern. Commentators are not inspired, and those given as authority on 1 Cor. xv. 22 are very unreliable in their deductions of Scripture on fundamental points of doctrine. For example, Albert Barnes, in his "Notes on Rev. xx. 14," "And death and hell were cast into the lake of fire, which is the second death," says, * * * "The idea is that death considered as the separation of soul and body, will exist no more. The righteous will live forever, and the wicked will linger on in a state never to be terminated by death. * * There would be death still, but a second death differs from a first, in the fact that it is not a separation of soul and body, but a state of continual agony like that which the first death inflicts—like that in intensity, but not in kind. * * * "There is no evidence that John meant to affirm that the second death would imply an extinction of existence. Death never does mean that. The word does not naturally and properly convey that idea" We should like to know if existence does not cease at death why it is that we are told in the word that "the dead know not anything."

I leave this comment on Rev. xx. 14 for the consideration of the readers of THE RESTITUTION. I might add many, many equally absurd comments from the authorities quoted in the article under consideration, but I deem it a waste of time and space. Let us have the word of life and let us have it in its purity, remembering that it is written, "The wisdom of this world is foolishness with God;" and, too, it is written, "Out of the mouth of babes and sucklings thou hast perfected praise." There is no wound given that this oil might be required to heal. Therefore let us apply it to lubricate the machinery by which we extract the precious truths contained in the exhaustless mine of revealed truth.

CARRIE WILLIAMS.

### WHY REJECT THE BIBLE?

In our daily intercourse with people, we find many with strange, contradictory and inconsistent notions. They do not care for the Bible, there is nothing of hope in it for them; its gracious promises are all trampled under foot. They do not want to be talked to about it, and yet,—they cling to its precepts of morality and of decency; they are, in uprightness of life, just what the Bible has made them. They cannot tolerate swearing; lying is an abomination; dishonesty abhorred; vice in all its awful shades is looked upon with horror, their children are brought up with the same feelings of disgust for the wrong, and why?

Because it is but honorable even among worldly people, to throw the restraining chains of virtue aside. They would be respected, they would have their children stand high in the opinion of men, and for this and just so far, they can come under Bible precepts. But when the future is to be attained, when a world of happiness and of exceedingly beauty is at stake, when a life of never-ending duration hangs in the balance, they don't want to hear about it! They will do nothing, they make a mock of it all! They want to be let alone. But God will not let them alone. His long-suffering may endure for a time, he may be patient, waiting for them to repent, but by and by the thrones will be set and judgment will come, and they will be called upon to answer for the deeds done in the body. Why reject the Bible? Why throw away the glorious gifts it proffers to you? Why persistently close your eyes and shut your ears to the blessed message of salvation? Oh, I thank God every day that he has shown me the truth, and given me a heart to accept it. I thank him for "the glorious gift of his love," that he is going to save me, unworthy as I am, through the blood and righteousness of his dear Son.

The respect and esteem of men are as nothing to the honors that will be given to God's redeemed children. You are upright in the eyes of men, that you may be honored of men. Why not be upright in God's eyes that you may be honored of him and of the holy angels in the world to come?

S. R. WIKOF.

*Dear Restitution:*

Please say to the brethren that I am now located at Broadhead, Wis., and am ready to preach the gospel to all that may desire my labor. Brethren scattered through Wisconsin, Illinois and Iowa that desire me to visit them, can address me at Broadhead, Wis. My postoffice is changed from Lanark, Ill., to Broadhead, Wis., where all can address me who wish to communicate with me. Yours, waiting for the King in his beauty.

T. J. WHITESITT.

## Selections.

### WHAT ISRAEL MIGHT HAVE BEEN.

"For all sad words of pen or tongue
The sad as are these, it might have been."

This expressive thought of the poet was suggested to me this morning on reading the 28th chapter of Deuteronomy. In this significant chapter blessings and curses are set in sharp array against each other.

How beautifully is God's loving intention toward his people expressed in the first verse! "It shall come to pass," reminded me of a bridge over which God meant to send a heavenly caravan, laden with his choicest blessings for the people he had chosen for his own. Beloved though they were, they were apprised of the fearful fact that they should forfeit these blessings, if they disobeyed God's commandments, and instead of blessings curses would follow thick and fast upon their devoted heads. Alas, that sacred historians were compelled to record Israel's failure to measure up to the divine requirement.

It seems as if angel hands were just outstretched to draw aside a curtain that would permit us to gaze upon such a scene as never ravished human gaze before.

It was as if the beneficent Creator would even remove the taint of sin and its dreadful consequences from a chosen race and setting his favored ones "on high above all nations of the earth," he would make them an example to the world of happiness, prosperity and perfection.

"And all these blessings shall come on thee and overtake thee if thou shalt hearken unto the voice of the Lord thy God," is suggestive of an overflowing abundance of blessings, such as no race nor nation has ever enjoyed, for God honored Israel as he never honored any other nation; but this wayward people said by their actions that they would not accept of heaven's choicest gifts on the condition of obedience to God's laws. His promises are conditional, for how utterly unfit are we to receive showers of heavenly blessings, if we give nothing in the way of loving service and obedience to the Lord in return for his matchless gifts!

In reading the verses beginning with the magic words, "blessed" and "the Lord shall" the sad history of the world, since the Adamic curse rested upon it, seems just about to be rolled back like a scroll, that everybody might see what "might have been" if Israel had not been "weighed in the balance and found wanting."

Since the grandest possibilities of the Jews were not realized, their golden opportunity of being the royal nation of the world was sacrificed, for the people bent on sinning, resolved to worship strange gods and degenerated into wretched captives to a heathen power; by this most unfortunate choice, what a valuable lesson has been lost to the world, and how it has suffered ever since by Israel's fall! The church, intended ever to be in the ascending scale and to seek to carry the world with her, is not to-day where she would have been, if Israel had not spurned the offer of the kingship or supremacy, tendered by the King of kings to the Jewish nation. For the sake of this chosen nation, and that the divine glory might be signally manifest, curses entailed by the sin of our first parents would have been removed and the prosperity of liberated Israel would have become the wonder and the talk of the whole world; our imaginations can but very faintly picture what this unparalleled prosperity might now be, for heaven has not yet been transferred to earth and never will be till we reign with Christ in millennial glory.

The thoughts soar to such wondrous heights, when we think of God's loving kindness in trying to elevate the Hebrew nation so high above all others, that it is painful to let our minds dwell upon the curses described to the latter part of the chapter referred to. Oh, what a great gulf lies between the blessings and the curses! God grant that the latter may be speedily abolished.

It is comforting to remember that he has not utterly cast away the people whom he foreknew, though like broken branches they are scattered over the earth. Praise God for the precious promise that these "natural branches will be grafted into their own olive tree" for a Deliverer has come out of Zion and "shall turn ungodliness from Jacob." The branches that were broken off because of unbelief are "beloved for the father's sake," and the sun will restore them, making "the olive tree" to which they belong the joy and crowning beauty of the whole earth. Oh, how Christian hopes and efforts should converge toward this grand consummation! It is our privilege and duty to "pray for the peace of Jerusalem" and in doing so, we will promote our own spiritual prosperity. A blessed incentive is set before us, for little by little the veil over Israel's heart is being lifted, and by and by it will be entirely removed. Our faith joined to fervent piety can help to remove it.

Let us be true to God's ancient people, and earnestly, lovingly, seek to woo them to our dear Savior—the long promised Messiah of whom their Prophets spake and sang.—*Mrs. Mary Grant Cramer, in Hebrew-Christian.*

## Publisher's Notes.

Elder H. R. Carter writes that his address for the present is, Millerton, Sumner Co., Kansas.

Any one knowing the present address of John Baylor, who used to live at Willow Point, Texas, will confer a favor on us by sending it to this office.

Brother J. R. Willett, of Sunset, Texas, wishes to correspond with any brethren living near Oakland, Oregon. Any brother near there please address Brother Willet as above.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

"The Unpeasable Gift," by J. H. Pettingell, is now offered at one-half price. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

THE UNPEASABLE GIFT.

A fund of free will donations to send the above named work to mission workers in this and other lands.

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| Josephine Lowry | $1 25 |
| A friend | 1 00 |
| A Brother | 5 50 |
| A sister | 1 00 |

# Poetry.

## ALL THAT ARE IN THEIR GRAVES.

"All that are in their graves shall hear his voice, and shall come forth."

The day, the hour comes on apace,
When all the sleeping human race,
From sea and land, from height and plain,
At Jesus' voice shall wake again,
All shall come forth as he hath said,
The good, the ill, the mighty dead.

The good, a glorious, shining band,
To live the life of Eden land;
To take the thrones of earthly sway,
When all the nations shall obey,
And make fair Eden's fruits and flowers
Abound through all this world of ours.

And yet the judgment speedeth on,
Another day, and hour, to come!
Ungodly men must hear their doom,
Must stand before the awful throne!
Condemned! condemned! they now give ear
To voice they once refused to hear!

No tomb so deep, but trumpet there
To sinful one that voice will bear;
None can the awful summons flee,
For scattered dust shall gathered be;
And all ye wicked, cruel men,
Shall ye come forth to die again!

None can escape the arm of him
Who sits between the cherubim,
You work for sin, life's little day,
And on the morrow, take your pay!
And yet you knew the wage for sin
When first its path you entered in!

Two resurrections set before
The eyes of men, an open door;
The one to life and joy makes room,
The other leads to hopeless tomb.
'Tis death or life, as good or ill,
We keep or break the Father's will.

Then come to Jesus while you may,
And all the words of life obey,
That he the Living and the True,
May give the endless life to you,
May with that first and shining band
Give place in Resurrection Land!

S. H. Wilcox

# Communications.

## THE TEN COMMANDMENTS, THE COVENANT.

*Dear Restitution:*

As it is evident that we are living at the very near approach of the end of this dispensation, and also among so many creeds and different beliefs, I deem it my duty to give to the readers of the dear RESTITUTION a few thoughts on the fourth command, or Jewish Sabbath under the old covenant, as it is a point of Scripture that is agitated here almost as much as the immortality of the soul. The question arises in my mind first, is the fourth command binding on mankind in this dispensation, under the new Mediator (which is Christ)? Can we prove beyond a doubt that the ten commandments, or law of God, or covenant (as the advocates of that doctrine hands us, two separate laws for convenience sake, which we will notice in their respective places) are done away? We can find the ten commandments in Exodus 20th chapter handed down from God, through Moses, the first Mediator, to the children of Israel. What part of the plan of God do the ten commandments comprise? This is very essential to know before going any further. Let us turn to Exo. xxxiv. 27, 28, "And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel, and he was there with the Lord forty days and forty nights. He did neither eat bread nor drink water: and he wrote upon the tables the words of the covenant. The ten commandments."

*The ten commandments!* Could language be made any plainer than this? Well this is just what we want to know, whether the ten commandments is the covenant, or the law of God, or both, given to the children of Israel in the Old Testament Scriptures. Let us examine carefully a little further. See Deut. iv. 13. "And he declared unto you his covenant which he commanded you to perform; even ten commandments. And he wrote them on two tables of stone." Here we have the same commandments, written on two tables of stone, and also the very same covenant. Can we yet be mistaken as regarding to what the ten commandments are? Let us seek diligently God's word and see if it will not lead us to the true light. Deut. iv. 9, 11, "When I was gone up into the mount to receive the tables of stone even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights. I neither did eat bread nor drink water; and it came to pass at the end of forty days and forty nights, That the Lord gave me the two tables of stone, even the tables of the covenant." Once more, ch. v. 2, 3. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us even us, who are all of us here alive this day." Dear reader, remember this is the Lord that was speaking to the children of Israel through Moses. Have we not established a fact here, in the foregoing Scripture, that is impregnable; that the ten commandments are the covenant?

Please bear in mind this covenant was not made with their fathers; consequently their fathers were not subject to that covenant. Will the reader please turn with me to Exodus xxiv. 12, and we can readily see that covenant, and all the duties involved in that covenant. It reads, "and the Lord said unto Moses; come up to me into the mount, and be there, and I will give thee tables of stone and a law and commandments which I have written, that thou mayest teach them." Who here is the covenant that the children of Israel should remember and obey throughout their generation, and if they did not, they were subject to the penalties of that covenant. I am not appealing to the law, but will notice it hereafter. Could language be fitted more appropriate to point us to the ten commandments than this? I think our readers can understand the foundation upon which we have located the first covenant. We will see if we cannot find another one. If not we will have to adopt the first. Let us see. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. Which, my covenant they break, although I was a husband unto them, saith the Lord." Jer. xxxi. 32, 33. Dear brethren, here it looks as though we have a second covenant. Please notice the addition to this one. There is the house of Judah mentioned in the second one. This looks to me to come closer to home than the first one. Let us learn more about this one. Heb. viii. 6, 8. "But now he hath obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which is established upon better promises." This seems to be in perfect harmony with the preceding verse; and surely it is an improvement on the first. Let us hear all about the second covenant it is so interesting to the house of Judah, we cannot wait. "For if that first covenant had been faultless there should no place been sought for the second. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them." vii. 13, 16.

This is enough to convince me of a second covenant. We will see that the house of Judah was left out in the first, the second takes in the house of Judah and is based on faith and is perfect. Even as Abraham believed God, and it was accounted to him for righteousness, "Know ye therefore that they which are of faith, the same are the children of Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ. That we might receive the promise of the Spirit through faith." Gal. vi. 7, 14.

Right here we have found out who is the Mediator of the new covenant. Our dear Lord and Savior Jesus Christ. It covers the whole ground, Jews and Gentiles, and all races included under the whole heaven; all one in Christ Jesus who gave his life for the sins of the whole world, that he might be Mediator of the new and perfect covenant. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. xxvi. 20. Brethren are not these words strong enough for us who are living and trying to serve God at the present? For my part I prefer to live under the new covenant. It surely is broad enough to meet all of our requirements in this age. See Gal. iv. 22 to 31. I commend it to a careful reading, Jesus is the author and finisher of my faith. How could this be if I were under both old and new covenants? also one Lord, one faith, one baptism. Just as soon as we own Christ, as the Alwise Father has doclared him, to have all power in heaven and earth, then all is plain. We can discover to a certainty in the following language, that Christ is in no way concerned in the old covenant. We will read 2 Cor. iii, 7, 8. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious?" Here we have a better and more perfect explanation than we can give. Whatever the first was, gives way to the second, and if the second is the present covenant, of which Christ is the Mediator, just so surely Moses was the Mediator of the first. There is no evading this conclusion to my mind. I think it will be proper at this point to learn which commandments in the new covenant correspond and harmonize with the old. We will find them in Romans xiii. 9. For this "Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet. And if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Where is the fourth command? I am not questioning the law. Paul certainly knew what he was saying in regard to the commandments or covenant, if the fourth command is so essential unto salvation, should not Paul have given the fourth commond here? It seems to me this would have been a very good place to have made it known. Not here nor anywhere else in the New Testament, just simply because it does not belong to the new covenant. "For if that which is done away, was glorious, much more that which remaineth is glorious."

We are told that Christ kept the Sabbath when here and that he went to the Jewish assemblies to preach. I read it very differently. You will hardly find a time when they meet together, but what the Jews upbraided the Savior for breaking their Sabbath, healing the sick, plucking the wheat, etc. Why brethren, this is one of the main reasons that led to the crucifixion of our Lord and Savior. "Seeing then that we have such hope and use great plainness of speech, and not as Moses which put a vail over his face that the ceildren of Israel could not steadfastly look to the end of that which was abolished. But their minds were blinded, for until this day remaineth the same vail untaken away, in the reading of the Old Testament, which vail is done away in Christ, but even unto this day when Moses is read the vail is upon their heart." Having noticed some of the main points in the old covenant, and failing to find a shadow of it binding on this dispensation, I will endeavor to say something about the law in my next. My love to all of the brethren, may we all be prepared and have formed such a character that will entitle us to an everlasting inheritance in God's kingdom, is my humble prayer.

J. C. VERABLE.

[Though this article came just as we had commenced writing our series on Paul's Ministry, we laid it by without reading until we had written what has appeared in THE RESTITUTION so far. Bro. V. had not seen our articles when he wrote. Hence both his article and our own are independently written. So, before writing further just now, we give his a place. When the old covenant of the ten commandments was given, Judah had not been separated from Israel. As to our Lord, "he was made of a woman and made under the law," Gal. iv. 4. Hence, though Lord of the Sabbath he gave it a sort of legal observance.—ED. RESTITUTION.]

## "The Sure Word of Prophecy," Reduced to a Question; Its Promise Argued Out.

"We can do nothing against the truth," said St. Paul; but this applies where "the truth" is allowed to follow and correct error.

Brother W. S. in the *Christ* of April 13th, has an editorial on Isa. ii. 1–5 and Micah iii. 8 to iv. 8. Both prophets proclaim the sin and punishment of God's ancient people, and then they preach "the promise" and so open "the door of hope" on the line of the oath confirmed, and "everlasting covenant." Gen. xvii.; Jer. xxxi.; Heb. viii. It enters into precise particulars of time and place—the actors and sufferers,—with the order and succession of events, Gentile times of supremacy and Israel's wondrous captivity, all as distinct as Jew and Gentile, Babylon and Jerusalem, earth and heaven. Truth, "*aletheia*," is an "apocalypse," a disclosure, not a puzzle, not yea and nay to bewilder.

1. Observe, Brother S., you acquiesce in the terrible line of "Israel's punishment," Lev. xxvi. 28; the treading down of the sanctuary and host, Dan. viii. 9–19; Matt. xxiii. 37 to xxiv. 14; Luke xxi. 24; Rom xi. 25; Heb. x. 25–30.

All that seems daylight to you. Indeed all, even the profane, swear orthodox! They see retribution for wrong doing. It accords with our moral constitution. The righteous God punishes sin; and all classes recognize the principle.

2. But the unity and continuity of God's all-comprehending "purpose," you see not. Eph. i. 1–4; iii. 11–20; Rom. xvi. 25–27; Isa. xl. to lxv.; 17–25. Hence you misapply this doctrine of condition, and dissipate the grand consummation of God's special purpose and promise, as given from Gen. xii. to Rev. xxi. 1–5. (See note.)

3. "The Promise," as here, Micah iv. 1–8, is never located in the Gentile times of treading them down! It is not yea and nay. No, never! The deliverance is always after the desolation; the abounding blessing of Israel must lie beyond their dispersion; the new covenant belongs after "the times of the Gentiles," time, Nimrod to Napoleon, etc., and in "his times, who is the blessed and only Potentate, the King of kings," the "last Adam," and everlasting Lord! Amen. He did for that nation as for all the children of God. John xi. 49–52. His title was "the King of the Jews." John xix. 19.

4. This prophecy, Micah iii. 8 to iv. 8, enunciates national, geographical and chronological facts, that sum up the world's history as to "Jew, Gentile and the church of God." Hence it is not subject to forfeiture. Rom. viii. The Restitution follows the oppressed and dispersed condition! Hence the promise must also become a historic reality in its fulfilment. You disjoint, so far, all the elements of history. Hence the elements of your mistake are manifest to all who has a heart to understand. If we must judge let it be in the line of God's oft repeated promise, and "grow in grace."

5. The conditional notion as here applied is altogether a misrepresentation (?). It operates to crowd this range of prophetic truth back out of the line of promise, (chap. iv. 1–8,) into chap iii. and stop in the curse! It takes away the only hope from Israel that St. Paul cherished. Acts xxviii. 20; xxvi. 29), and largely from humanity, after their "seven times punishment." Lev. xxvi. 10–44; Dan. vii. 14, 27.

Daniel is as expanded and exalted as Micah. It announces "the New, everlasting covenant," in its primary terms. Jer. xxxi.; Heb. viii.; Rom. xi. This promise was in that to Abraham and Israel, the twelve tribes under the twelve apostles in the Regeneration! Regeneration! Matt. xix. 28–30. For all like texts stand co-related in the one "purpose" in Christ to Israel and earth.

6. You deny, as if unobserved, the distinctive age, world, kingdom, to come; with throne of David, for which we pray "Thy kingdom come!" For this prayer answered, will bring "The First Dominion" of this text, over sin or death had found entrance. It is Paradise restored. Rev. ii. 7; xxi. 1–5; xxii. 2–14. Please, Brother S., allow God's promise a little place somewhere in his all-time, for the restitution of all things spoken by all the prophets, Acts iii. 21; Rom viii. 1–23; then Micah iv. must be fulfilled to the glory of God.

7. The reign of sin, and death, and devil, must end! This prophecy and promise of good should lead our faith out and up into the coming "glory to God, and good will to men," which many like Scriptures reveal. But the measure of this glory has never been grasped by even the advanced apostle Paul. He says, "We know in part, and prophesy in part." Then it is not less, but more than he himself could tell, or than Micah meant! It remains for the future. For "when that which is perfect is come, then that which is in part, shall be done away." 1 Cor. xiii. 9–12.

You are not then qualified to amend the "Eternal Word," nor to "limit the Holy One of Israel." Psa. lxxxviii. 41. We must not "grieve the spirit, or deny prophesyings." 1 Thess. v. 20.

We all need our "heart enlarged," as did David by the entrance of just such truth as you (as if unconsciously) disparage, and cast away! Is there peril in too much promise? No, no. We should rather avoid the peril in presumption, that counts ourselves unworthy of such measures of "God's grace and good will to men;" though given in terms transcending our "knowledge." Eph. iii. 14–20. He has unfailing, unending and almighty resources to perform his promise.

Note 1. The condition you misapply, has had its full scope and application to our race through time, to Adam, and through all ages since, Israel in the wilderness, Aaron and Miriam, David and others, Benjamin and the ten tribes, and to Israel since their dispersion by Rome. Deut. xxviii. God alone has its application, not earthly-minded man. Luke xxi. 24. But the promise, the age to come, etc., stands in "the gift and calling of God, without change," unalterable. Rom. xi. 26–29. It is like the resurrection of the just, the life everlasting, and New Covenant, "The earth as it is in heaven!" "As I live," saith God, "all the earth shall be filled with the glory of the Lord."

Note 2. The central facts of history embrace Israel contemporaneous with "the times of the Gentiles," the oppressed are contemporary with "the oppressor." Psa. lxxii. 4; Luke xxi. 24. Here geography, chronology and the order of events form a group of all the elements of his one time, and they unite to forbid your mere show of argument to suppress the scores of Scripture in harmony with Micah iv. 1–8; Jer. xxxi. 31; Heb. viii. 8–12; Rom. xi. 12–29. He died for "that nation," "salvation is of the Jews," on their line. John iv. 22.

In Jer. xxxiii. 24–26, the stability of creation is invoked to assure this perpetuity to promise! The resurrection subserves it to both "Israel and Judah." Ezek. xxxvii.; Rom. xi. Nay more, the throne of David with Christ, his son, the Son of God, is to be there the Sovereign on it! Amen.

Note 3. Ten times we count the parallel of Gentile and Jew, as the basis for our "abounding in hope, through the power of the Holy Ghost." Surely there is no excess of promise in the provisions of "the glorious gospel of the blessed God." Rom. xv. 8–13; 1 Tim. i. 11.

The Lord bless you, Brother S., with the "enlarged heart." Amen. Lovingly, in the blessed hope of "abundant entrance and full reward."

J. B. COLE.

# Selections.

## "RESURRECTION, THE TRUE GATE OF LIFE."—Part I.

The subject, on which it is my privilege to address you, will be found to be of supreme importance, for two reasons. First, because it is the only revealed and Divinely appointed mode of deliverance from the death state to which our entire human race have become subject through our connection with the first Adam, the great father of the human family—"For in Adam all die." Second, because the denial of the doctrine of resurrection invalidates every vital doctrine of the Gospel. "If the dead rise not, then is not Christ raised" (1 Cor. xv. 16). This, I submit, is a point that demands the most careful attention.

There appears to have been those in the Church at Corinth that called in question the resurrection of the dead—"How say some among you that there is no resurrection of the dead?" In dealing with this matter Paul puts the divinely attested fact of Christ's resurrection—on the broad basis of revealed truth—that the dead shall by resurrection live again. His argument is simply this—If the dead rise not—then is not Christ risen, the one fact stands or falls with the other. The Apostle's argument is a two-edged sword, it cuts both ways; one edge cuts away all theories about only the body dying and the soul living on in conscious being. For if Christ did not really die, go down among the dead ones, come under the power and dominion of death—he could not rise from the dead—or out from among dead ones. And with all reverence we avow that the boasted resurrection of Christ is but a pious fraud. Nay, a sham and delusion. Nay, more, if Christ did not die, there is no redemption, "for without shedding of blood there is no remission of sins." But, thank God, his word is clear and decisive on this vital fact. "Christ died for our sins according to the Scriptures." "He poured out his soul unto death," "He made his soul an offering for sin," "He gave his life a ransom for many." The new song is based on the fact of his death, Rev. v. 9, "They sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof; for Thou was slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." To this solemn fact, of the real death of the person of Christ, pointed the myriads of animal victims offered as sacrifices to God by the early patriarchs, and under the law as given by Moses, and reverently continued onward till the death of the great Antitype, Jesus Christ.

That Christ should die and rise from the dead on the third day was the unwelcome truth he sought to impress on his Apostles, yet nothing but the fact itself, could convince them of its truth. Friend and foe alike believed that Christ was dead. Heaven, earth, and hell accepted its truth. That Christ rose from the dead was as amply testified by the chosen witnesses, the women, the apostles and disciples, and the 500 brethren at one time. Its grand reality was established by every test the senses could supply. They looked upon him in their midst; they handled him; he ate and drank before them; there was the evidence, from the voice, of his identity, and this often remains when the features are changed; he spoke to one disciple, calling her name,—Mary—and she instantly replied "Rabboni, Master," and fell at his feet to worship him; for 40 days these evidences in varied form were continued by the risen Christ to his disciples, and then from Olivet, he was parted from them, and ascended into heaven. They all stood looking; it was no optical illusion; there was no denying the fact; every sense and faculty of their nature confirmed its reality. And while still they were gazing in rapt attention the two heavenly visitors added their testimony that this same Jesus should so come in like manner as they had seen him go into heaven. This was further demonstrated by the descent of the Holy Spirit on the day of Pentecost, according to the joint promise of the Father and Christ. Paul tells us that Jesus Christ was of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead, Rom. i. 4. Thus, upon this double fact of the death and the resurrection from among the dead of Jesus Christ, rests the entire Gospel, both of the grace and glory of God. For see the memorable consequences that follow. To deny the resurrection of the dead is to deny Christ's resurrection, to make Apostolic preaching vain, the faith of all Christians vain, to leave us unforgiven, still in our sins. The solemn conclusion of the Apostle is this, that by such denial the most of them being the inspired Apostles of the Christ of God, and thus exponents of the will of God and revealers of his truth, they are found false witnesses of God—teaching a lie in the name of the Lord—and that all who had believed in Christ through their instrumentality and fallen asleep in Christ, or in other words, died in the Lord had absolutely perished. Why? Because without resurrection the dead saints cannot live again. The hypothesis of conscious soul survival is destroyed by the argument of the Apostle. Paul's definition of the Gospel as contrasted with the law as given by Moses is very explicit, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," Rom. x. 9.

The caution of Christ to his disciples, Matt. xvi. 6, "Take heed and beware of the leaven of the Pharisees and of the Sadducees," is very important. These latter denied that there was any resurrection, Luke xx. 27. What we have to deplore today, is not one heresy, but many. The prediction of Christ in the Kingdom Parables, Matt. xiii., is fast fulfilling, "the three measures of meal" are being fast permeated by the leaven, until nearly the entire professing Church is leavened with Platonic philosophy, either in its concentrated form of Immortal Soulism, or in the first dilution (to use an homeopathic phrase) of the survival of the soul in the death of the person. And in candor we must say, the first appears to us the most logical, but both involve a denial of the resurrection of the dead person. For if, as taught by the Platonists, the soul is essentially the man, death cannot touch it, because immortal. And because it survives, according to the second claim, and becomes a houseless tenant evicted from its clay tabernacle, the body, and in living consciousness takes up its abode in the Gracious Hades, on either the bright, or the shady side, according to the character formed while on earth. Brethren, this may be very patriotic and scholarly, but is it Scriptural? Is it what Christ and his Apostles taught? If not, I for one dare not rest upon it, or teach it to others; for I contend if there is no real death, there can be no resurrection: if there is no sleep, there can be no awaking; if no going down into the death state, there can be no rising from it.

There is another, and a large class of our Christian friends who cannot find this subterranean Hades in the Scriptures, but clinging to the Platonic idea of the immortal soul as an entity that can live and not either with or without a human organization; (for with them it is the soul that is converted while in the body) believe that what God calls death is simply a dissolution of the life that temporarily bound the soul to the body, and that when this is severed the redeemed soul rises to heaven itself, to be for ever with the Lord. Now, if such be the case, death is a *misnomer*, the resurrection, so far as the real question is concerned, an impossibility. But, brethren, are these things so? You tell me the immortality of the soul is the creed of Christendom; sung by our Christian Poets, taught by our Theologians, interwoven with our literature, and preached by the large majority of our ministers. Well, as a sequence of their theory, they must find a place for this immortal entity, either in Hades, or one in heaven, or hell. But the impropriety of a theory is no proof of its truth. The devil's lie in Eden, "Ye shall not surely die" is nearly as old as the first human lie. Let them out to [illegible] and live in the world of life [illegible] is but one standard to which saints and Christians we can appeal, that is the Word of God. We must have "Thus saith the Lord," for our faith to rest upon, and we cannot find from Genesis to Revelation a single statement to prove that God made man an immortal soul, or that there is any gate of life out of death but that of resurrection. Death and the grave are the consequences of sin; Jesus and the resurrection are the portals of Eternal Life. It is on that glorious morning of Christ's return that his saints shall rise out from among the dead, this corruptible put on incorruption, and this mortal put on immortality, deathlessness. Then and not before, shall be brought to pass the saying that is written, "Death is swallowed up in victory."

Such is Christ's teaching, and that of his inspired Apostles. On this foundation alone can our faith and hope rest, and here we watch and wait. Of course the old question recurs, "Have any of the Rulers believed" these things? We are not excited to answer in this matter,—though there are with us men of profound erudition and sterling piety, who would compare favorably with the very elite of "Orthodoxy." But our faith must not stand in the wisdom of men, but in the power of God." It has ever been the plan of God to choose the foolish things of the world to confound the wise;" the weak, the mighty; the despised, or the nobodies, to bring to naught the things that are, that no flesh should glory in his presence. Christ thanked the Father that he had hid certain great truths from the wise and mighty and revealed them unto babes: "even so, Father; for so it seemed good in Thy sight." The Shepherd Moses was chosen to be the Deliverer and Leader of Israel, and to humble the proud Pharaoh; the youngest son of Jesse, David, to be God's king of Israel; the Fisherman of Galilee to revolutionize the world, and plant the standard of the Cross on every shore. But boasting in this matter is excluded entirely and for ever. We simply turn to the grand old Word of Divine truth, and all for which we as an Association are contending, is found there. We proclaim no new truths, we have had no new revelation. Our cry to our Brethren and the world is, "Come back! this is the way." Give up the Heathen Plato, for Christ; leave the Mythology of Greece and Egypt, for "Jesus and the resurrection," as plainly set forth in the Scriptures. Brethren, if we have read our Bible wrongly, show it to us, and we will recant. But if we have found (as we profess) the precious truth of God that has long been buried under the rubbish of Pagan and papal tradition, we entreat you to share with us the treasure, and join the cry *"Eureka!" "Eureka!"* We have found it! we have found it! To you, Brethren, as well as to us, is the charge given, "contend earnestly for the faith once for all delivered to the saints."

But the objection may be raised: "Why should I give up the faith of my fathers and the mighty dead in the Immortality of the soul, and that death only conquers the body? What proof can you bring and what reasons assign that the resurrection is the true Gate of Life?" To this we modestly suggest that the faith of honored fathers, living or dead, derives no virtue from their holiness, but unless it is the truth of God it will inevitably perish. Abraham had to give up the faith of his fathers, and leave his kindred and country, and trust God, in going out to a strange land. So with the Apostles, and many others since then.—*Thomas Tracy, in Bible Standard.*


Fathers and mothers, read the advertisements in another part of this paper of new books for the young. Remember your child *will* read something, and in the way of trash in the literary world, done specially for the young. It is the positive duty of every parent to place good books in the hands of his child.

EXAMINE

*The label on your paper, and if it bears a date previous to* April 7, *please renew NOW. Do not wait for other notice to be sent, but*

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PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chapin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully presented every Sunday morning at 10:30, a. m., to which earnest seekers for truth are invited to be present. After divine truth. This service will close at 12 o'clock, after which the church will meet for the breaking of bread [illegible] Graveseud, on first floor, Bro. Van [illegible] Y.

The church of God [illegible] will hold meetings at [illegible] Sunday, [illegible] 10:30, A. M. Brethren and sisters from [illegible] are invited to meet with us. [illegible] Brethren [illegible] the [illegible] meeting [illegible] at the house of [illegible] Brooklyn, [illegible] Y.

# Poetry.

## THE FALL OF BABYLON.

Hail the day so long expected,
Hail the year of full release,
Zion's walls are now erected,
And her Watchmen publish peace.
Throughout Shiloh's wide dominion,
Hear the trumpets loudly roar.

CHORUS:
Babylon is fallen, is fallen, is fallen,
Babylon is fallen to rise no more

Hear the people cry with wonder,—
What is this that's come to pass!
Mourning like some distant thunder,
Crying, oh, alas! alas!
Merchants raise their lamentations,
Crying from the distant shore.—Cho.

Where is now her former glory:
Where is now her pride and show?
One brief day reveals the story
Of her final overthrow.
Raise your wailing kings and nobles,
Priests and people, rich and poor.—Cho.

Shout ye saints in exultation,
Now your enemies are slain,
Raise the anthem of salvation,
Sing the grand millennial reign,
Let the universal chorus
Be repeated o'er and o'er.—Cho.

Hark, the sound of many voices
Issuing from the crystal skies:
Heaven's remembered host rejoices,
Swelling hallelujahs rise;
Hallelujah! Hallelujah!
God's almighty power adores.—Cho.

Glory, honor and salvation,
Cry the enraptured throng again;
While each Elder from his station,
Shouts the long and loud Amen.
Hallelujah! Hallelujah!
Sounding still the thunder roar.—Cho.

LOTT CLOVER.

# Communications.

## THE END OF GENTILE TIMES.

If six thousand years of the world's history is now in the past, as we have good reasons for believing, then, according to the hope of many earnest Bible students, we are living in the beginning of a new era, in the dawning of the millennial age, and we are passing through the introductory scenes of the judgment.

Some one may ask, can this be true, and the world know nothing of it? I answer, why not? The antediluvian age ended in judgment, and although the people were warned for one hundred and twenty years, yet "they knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. xxiv. 37–39. So it was with the Egyptians, they were told that if they did not let the Israelites go, they would suffer terrible judgments. Although they were repeatedly warned, yet they took no heed, and the reason why they did not is given by their King, "I know not the Lord." Exo. v. 2.

Again, when the time came for the Jewish age to end, another prophet was sent to warn that people of coming judgments, yet they gave no heed. And why? They knew not the prophet, nor the One who sent him; yet they had a "zeal for God, but not according to knowledge." They thought they were the only favorites of heaven. John vii. 28; viii. 55; Rom. x. 2. The Jewish age did not end suddenly, but there must be a harvest time, and a new dispensation introduced, (or a barn erected to garner the wheat) before the final end of that era. It was carried over forty years into the new dispensation, before the threatened judgments began to be felt by the Jews.

So now as the seventh millenary began many years ago, according to my chronology, may we not expect a harvest to extend from the old age into the new? In fact has not the Master instructed his disciples that there must be a harvest at the end of this world, at the separation of the "tares" from the "wheat?" Matt. xiii. 36–43. And does he not say "to the reapers, gather ye together first the tares?" vs. 30. In the old dispensation the wheat was gathered first, but now the order is reversed.

The opposition to the truth of the nearness of the second advent of Christ, and the establishment of his kingdom on the earth is very strong, and the "tares" those putting on the appearance of, and claiming to be the genuine "wheat," are gathering into "bundles," or communities, social and ecclesiastic, for the final struggle, the crushing out this latter day heresy. May we not learn from the foregoing that while we are witnessing the calamities, and war preparations, that will end Gentile times, yet we may be living in the beginning of a new era, or seventh millenary?

A very few of the teeming millions of earth are looking for the Lord to come and overthrow the present wicked governments, and establish a just one in their place. But have we not overlooked the fact that judgment scenes must precede his advent. Does not the Master teach us that before he comes there will be "distress of nations, with perplexity, * * * men's hearts failing them for fear," etc. * * * "for the powers of heaven will be shaken," which is will be seen "coming." Luke xxi. 26–27. Also in the Apocalypse it is shown that the plagues will come, and the woman, or Babylon of the seventeenth chapter must be destroyed before the advent of the deliverer. The woman sits upon the beast but a short time; his allotted time is only "forty-two months;" during that time he, with his allied forces, the ten kings, turns upon the woman and strips her of her gorgeous apparel, "eats her flesh, and burns her with fire." See Rev. xiii. 5; xvii. entire.

Yes indeed, the judgment scenes are before us, or here in reality, but before they come in much greater severity, I expect "the salt of the earth," and "light of the world," will be removed to a place of safety. See Matt. v. 13; Isa. xxvi. 20, 21; Luke xxi. 36. May the good Lord help all who have an interest in these things to watch.

J. D. SHERIDAN.

## The Stream of Time, Where Are We?

If it can be shown from Bible testimony that six thousand years from the creation of our first parents ended long since, what of the theory that Gentile times must end at that time? as so many Bible students affirm.

If my friends will bear with me a little I will present the evidence from the Bible that six thousand years from Adam are now in the past.

Several years ago, after examining the chronology of a number of eminent authors, who disagreed materially in the result of their calculations, I became so much interested in the subject that I commenced its study for my own satisfaction.

From my investigation of the "times and seasons" recorded in the Bible I am settled in the conviction that no one can with divine authority set the time for Gentiles to end, and the kingdom of God established in its place.

In presenting Bible chronology I shall be brief and explain, or give reference only in part, and where I differ with others.

At the Deluge we have 1656 years. From that time to the birth of Terah 222 years. He was aged 130 years when Abraham was born. Gen. xi. 32; xii. 4; Acts vii. 4.

Abraham was 100 years old at the birth of Isaac; 60 years to the birth of Jacob.

At the commencement of Israel's sojourn with his children after they left Padan Aram their native place, he, the father was 100 years old. Thirty years of the sojourn expired at the time he went down into Egypt with his descendants. Gen. xlvii. 9; Exo. xii. 40.

We learn from the above text that Israel's descendants, "Who dwelt in Egypt," at the time of the exodus had been sojourning 430 years.

I will repeat, it was the children of Israel who dwelt in Egypt that had been sojourning that length of time.

In Acts vii. 6, it is stated that Abraham's "seed" should sojourn in a strange land, and they should be brought into bondage, and be evil entreated 400 years. This is a quotation from what was recorded in Gen. xv. 13. In the 16th verse it is recorded that "in the fourth generation," they, Abraham's seed, shall come hither again.

To me the divine statements above alluded to, are sufficient to establish the fact, that it was the descendants of Israel who had been sojourning 430 years, not they and their ancestors together, as so many would have us believe.

Abraham was told that "in the fourth generation, they, his seed, shall come hither again." If we date the commencement of the sojourn with Abraham, we have nine generations to the Exodus instead of four, as Nashon is the ninth in the Messianic line.

This can be readily seen by any one who will take the trouble to count the descendants of Abraham to the Exodus.

If we commence at Hezron, the youngest son in the line of Judah, at the time the Israelites went down into Egypt, for the commencement of 400 years of their sojourn in a strange land, we have the word of the Lord verified to the letter: Hezron, Ram, Aminadab and Nashon.

I will urge one more objection to the theory that the Israelites remained in Egypt only 215 years. At the Exodus they were said to number about six thousand footmen. Exo. xii. 37. And they numbered sometime during the first year after leaving Egypt, by actual count of men, twenty years old and upward, (exclusive of the tribe of Levi) six hundred thousand and five hundred and fifty men.

If women and children were added to this number there must have been not less than three millions of people who descended from Jacob's seventy sons and their wives (140 persons) allowing a wife for each one of them, although some of them must have been very young, as grand-sons and great grand-sons were included in their sojourn in Egypt.

If four hundred years for this increase is allowed, they must double their numbers from 140 once every 28 and 2-7 years.

At the same ratio of increase for 215 years there would have been only about 30,000 persons in all, or about six thousand on foot of men twenty years old and upward, instead of six hundred thousand.

This estimate is a more rapid rate of increase than was Jacob's during his lifetime; he and his four wives had increased during 130 years from five persons to about 32 persons including the sons' wives, or they doubled four times, that is once every thirty and two fifth years.

The above to me are valid reasons why I should reject the theory that the sojourn of the children of Israel, of four hundred and thirty years, must or could date from Abraham's seventy-fifth year, as commonly held. There is abundant evidence that the confirmation of the Abrahamic covenant took place thirty years previous to the time Jacob went down into Egypt with his descendants. Gen. xxxv. 9–12; 1 Chron. xvi. 16–17; Psa. cv. 8–12; Gal. iii. 17.

From the above it can be seen, that the Abrahamic covenant was "confirmed unto Jacob for a law, and to Israel for an everlasting covenant."

Next we come to the wandering in the wilderness, 40 years. Num. xiv. 33; Judges, 450 years, Acts xiii. 20; from Saul to the captivity of Judah, 526 years. This includes an interregnum of thirteen years between the death of Amaziah, which occurred in the fourteenth year of Jeroboam, king of Israel, and his twenty seventh year when Amaziah's son and successor Uzziah began to reign. 2 Kings xiv. 1, 2, 17, 23; xv. 1.

The captivity of Judah 70 years; the 70 years ended in the first year of Cyrus. At the commandment then went forth to restore and to rebuild Jerusalem, from that time to the Messiah was sixty-nine weeks or 483 years.

If anyone has doubts as to who it was that issued the command or proclamation to build Jerusalem, let them read Isa. xliv. 23, xlv. 1–13, which saith of Cyrus: "He is my shepherd, and he shall perform all my pleasure: even saying to Jerusalem, thou shalt be built. * * He shall build my city."

The work having been delayed did not change the case, for the commandment from Cyrus was put in writing, and could not be altered or changed. The work being hindered, it became necessary for his successors to cause it to be finished.

If there be a question whether the Son of God was the Messiah before his baptism, I will answer that, that would not change the language of the Jewish age, or the time when the 483 years must commence, but would only extend it about thirty years into our era, making our A. D. commence thirty years later. But it seems to me that the announcement to the shepherds should settle the question beyond a doubt, "I bring you good tidings. * * For unto you is born this day in the city of David, a Savior which is Christ the Lord." Luke ii. 7–11.

Messiah being cut off in his thirty-fourth year, the sixty-two weeks of 434 years of Dan. ix. 27, must end at his death.

I have made no attempt to reconcile secular records with divine testimony, nor do I claim that my chronology gives the exact time when the Jewish age ended, because there is evidence that there was a generation of thirty years, more or less, left out of the account in Genesis between Arphaxed and Salah. Luke iii. 35–36. Josephus in his genealogies mentions Cainan as the father of Salah, as well as Luke; and there is a question also as to when we should date the commencement of the 450 years of Judges, whether at the time Joshua took command of the army, or after his death.

As we have the evidence before us that we live in the dawning of a better day, even the seventh or day of rest in the world's history and having no new revelation of the "times and seasons," it becometh us like the followers of Christ in the beginning, to be always ready and even on the watch, for the coming Bridegroom.

I will proceed to sum up the account as I have it.

| | |
|---|---|
| From the beginning to the deluge | 1656 |
| To the birth of Terah | 222 |
| To the birth of Abraham | 130 |
| To the birth of Isaac | 100 |
| To the birth of Jacob | 60 |
| To the confirmation of covenant | 100 |
| The sojourning of the Israelites in Egypt | 430 |
| In the wilderness | 40 |
| Under the Judges | 450 |
| Under the Kings | 526 |
| The captivity of Judah | 70 |
| To the Messiah | 483 |
| Our A. D. | 1886 |
| Total | 6153 |

Below we will append an extract:

AN ANCIENT RECORD.

A letter from the Rev. C. H. Payson, recently published in the *Christian Weekly*, speaks of a discovery made at Nablous, the ancient Sychem, by Rev. J. El. Karor, a Samaritan, educated in England, but living now among his own people as a missionary physician. We copy from the *Examiner*:

He found in the synagogue at Nablous, the ancient Sychem, a record kept by the priests, that reaches back hundreds of years before Christ; and it occurred to him that probably some allusion to Christ might be found in it. On careful research he was rewarded by coming upon this statement:

"In the nineteenth year of my priesthood, and the 1,283d year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem."

J. D. SHERIDAN.

## Perilous Times.

It is frightful to contemplate the rapid increase of crime in all parts of our country. Scarcely a newspaper can be opened that does not contain the account of the perpetration of some horrible offense against society. The enormity of the crimes keeps pace with the rapid increase of their number. One day a man shoots his wife—the next a son stabs his father, a brother kills his brother for some slight difference of opinion, then a father murders his whole family. Common robberies and murders are of everyday occurrence. Forgery, swindling, and speculation are carried on by the wholesale. Private houses, banks and the government are indiscriminately robbed. Men of established reputation for business integrity, suddenly disappear, taking with them fabulous sums of money, the property of others. By perjury and other means the nation is defrauded of money more than enough to pay the interest upon the national debt.

Licentiousness prevails to an alarming extent. It appears as though Satan was let loose, and was exerting himself to the utmost, knowing that his time is short. What is the meaning of all this? Are the last days in real. ity upon us? Is the world rapidly ripening for destruction? Is the day of doom at hand? Look upon the face of society and see how perfectly its features correspond with the Heaven by the pen of inspiration. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof—from such turn away." Did not modern society sit for this picture? Could the canvas reflect a more accurate resemblance? Can this striking agreement be the result of accident?

It is time for the followers of Jesus to be up and doing. But alas! the perpetrators of these high outrages are generally among those who call upon his name and attend upon his worship. They own pews in magnificent temples, or belonging to a church which boasts of the imposing character of its rites, and the liberality of its terms of communion. Would you not be carried away with the current of ungodliness which appears to be sweeping all before it? You must build upon the rock for the storms are upon us. You must bear an unequivocal testimony against prevailing sins, and like Lot in Sodom, vex your righteous soul from day to day with their unlawful deeds. From a quiet acquiescence to active participation the transition is gradual, easy, imperceptible and well-nigh certain. Above all let us call upon God in mighty prayer, to lift up a standard against the tide of iniquity which is poured out like a flood. Help Lord; for the godly man ceaseth; for the faithful fail from among the children of men.—*The Earnest Christian.*

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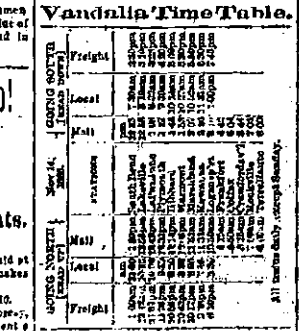


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*Universal Salvation—What is it? What is it?* The above is the title of a discourse delivered in New York, Feb. 28d 29, 1879, by Jos. Lasher. It was issued in pamphlet form at that time, but the supply was soon exhausted. And the work was out of print until now a second edition has been printed, and can be had at this office. Author, Jos. Lasher, 56 Chauncy Pl., N. Y. 25 cts. each, $1.00 per dozen or $5.

THE RESTITUTION.

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## Communications.

**Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas.—No. 11.**

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

We will now examine the *conditional* terms and clauses of the covenant. I have already quoted the words of the Lord by Moses (Deut. xvii. 14–20) pointing down to David as the "chosen" king, more than 300 years before he was born, which show that the perpetual uninterrupted continuance of his kingdom for the time being—during the forty years of his reign (which began about 13 years before the covenant was made with him)—depended upon his own and his children's obedience. But after the covenant was made with him and his covenanted son, Solomon, who succeeded him on the throne, to whom David's never-to-end divine right to sit upon the throne of the Lord over Israel, had been granted, by virtue of the covenant, as above shown; *after that* the perpetual, uninterrupted continuance of the throne, from that point down to the coming of him whose right it is, depended upon the obedience of Solomon and his children—David's children—as had been made known to David in the covenant, made with him twenty-seven years before, viz: if his children were not obedient there would be a failure to David of a man on the throne of Israel for the time being. "Now the days of David drew nigh that he should die; and he charged Solomon saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God to walk in his ways, to keep his statutes, and commandments, and his judgments and his testimonies, as it is written in the law of Moses;....that the Lord may continue his word which he spake concerning me, saying, if thy children (Solomon and his children) take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (David) a man on the throne of Israel." 1 Kings ii. 1. Nothing here about "bringing the deathless heir through another line." But simply a temporary failure of a man—to David—to sit on his throne, as has been the case ever since Zedekiah was dethroned, and is to continue to be the case until he come whose right it is. The failure is therefore "not utterly," (Psa. lxxxix) but for the time being: for God said "my mercy shall not depart away from him as I took it from Saul, whom I put away before thee," (David). 2 Sam. vii. 14, 15. "The sceptre shall not *utterly* depart from Judah, nor a law-giver from between his feet, for Shiloh (Messiah, Prince of Peace, Dr. Young) shall come, and unto him shall the gathering of the people be." Gen. xlix. 10. I believe this to be the correct rendering. In Saul's case, it was a refusal to establish his kingdom, and a taking it away from him, his house or family forever—an "utter departure." But in Solomon's case it was established in his hand forever—without end, but not without intermission. It has not therefore utterly departed. It is only a temporary failure. "If his children forsake my law,.... and keep not my commandments, then I will visit their transgressions with the rod and their iniquity with stripes. Nevertheless my loving kindness will I not *utterly* take from him." Psa. lxxxix. 30–33. It is therefore worse than folly to try to "construe" the language so as to mean that it has utterly departed from Solomon just as from Saul, except in the *manner* of doing the same thing. It is truly surprising to see what some will resort to, in order to sustain a mere imagination.

Again, about ten years after Solomon came to the throne and had finished the house of the Lord, he was anxious there should be no failure of the kingdom, and he prayed, quoting God's conditional promise to his father David, praying God to keep his promise. He says, "Therefore now Lord God of Israel, keep with thy servant David my father, that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me." 1 Kings viii. 25. Who cannot see, that if this failure of a man, through the disobedience of David's children—Solomon, etc.—was an endless eternal failure as to Solomon, it was the very same to David? It was therefore simply a temporary failure to both—to David as well as to Solomon—a vacancy of the throne and kingdom for the time being, and which interregnum we are expecting soon to terminate by the appearance upon the scene of the rightful, never-dying Heir.

Again, (1 Kings ix 3–7; 2 Chron. vii. 12) we are informed that God heard and answered Solomon's prayer. "The Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me; I have hallowed this house which thou hast built, to put my name there forever; [that is, without end, and without intermission. This "house" would have been standing there yet, and God's name there yet, and so have been perpetuated without break or intermission, "perpetually" as defined a few words below, if Solomon and his children had been obedient] and mine eyes and mine heart shall be there perpetually: and if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness, to do according to all I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever (that is perpetually without end and without intermission) as I promised to David thy father, saying: There shall not fail thee (David) a man upon the throne of Israel. (This sentence clearly defined what was meant, viz: that there should be no failure of the kingdom of David—no intermission—if Solomon be obedient). But if ye shall at all turn from following me, ye or your children;....then will I cut off Israel [not Solomon merely] out of the land which I have given them; [not, I will bring "the deathless heir through another line," as has been strangely imagined and written] and this house, which I have hallowed for my name ("forever," as in verse 3) will I cast out of my sight; and Israel shall be a proverb and a by word among all people."

This plainly sets forth what should be, and what has been the result of the disobedience of Solomon and his children. It was simply a suspension, an intermission for the time being, a taken away from Solomon and his father David God's "mercy" (the kingdom) until he come whose right it is, and not as it was taken from him that was before them—as corroborated by the following. "I will not take my mercy away from him (Solomon) as I took it from him that was before thee," (David.) 1 Chron. xvii. 13. The same conditional clause is found in these words, viz: "If thy (David's) children—not merely Solomon only—will keep my covenant and my testimony that I shall teach them, their children (that is, David's children's children, not one child, the spiritual immortal one) shall also sit upon the throne for evermore." Psa. cxxxi. 12. That is, continually, without an intermission. Again, the same conditional clause appears, 2 Chron. xxviii. 7, expressed in these words, viz: "Moreover I will establish his kingdom *for ever*;—that is, without end, and without intermission—if he be constant to do my commandments and my judgments as at this day, [Solomon was obedient at that day]....that ye may possess this land, and leave it for an inheritance for your children after you forever," [continuously, without intermission.)....But if thou forsake him he will cast thee off forever." That is, then and they children and all Israel. 1 Chron. xciii. 7–9. The word "thee" is probably used here in the same sense as in Deut. xvii. 14, 15, viz: "one from thy brethren shall thou set king over thee." That is over the children of Israel, not over one person. If "cast off forever" means any more than David did, when, speaking prophetically, he said, "O God, why hast thou cast us [the children of Israel] off forever?" Psa. lxxiv. 1; or than was meant when God said, "I will cast off this city Jerusalem which I have chosen, and the house of which I said my name shall be there forever;" 2 Kings xxiii. 27, and 1 Kings ix. 3, or it forever, in this case, means any more than in Joash's case, when he said, "I am cast out of thy sight; the earth with her bars was about me forever," that is, continually without any intermission, during the whole time he was in the belly of the fish, three days and nights; or in this, "he shall be thy servant forever," during life, Deut. xv. 17, and in many other cases wherever applied to anything which necessarily has an end; I say, if in Solomon's case, anything more was meant than in those cases, then it was that he was to be cast off like any other person if he persistently to the end of life, forsook God whom he once loved and obeyed. But in neither case would the question of Christ's descent in his line be affected. That was settled by the unconditional clauses of the covenant; besides that Rehoboam his eldest son, and successor to the throne, was born long before Solomon turned away from the Lord and became disobedient. Besides that again, it does not appear that either Solomon or Coniah ever committed a more horrible sin than did David when he "despised the Lord and his commandment" in that matter of Solomon's mother, Bathsheba and her husband Uriah; than which no greater occasion to the enemies of the Lord to blaspheme," was ever given by any one. Nevertheless the Lord "put away David's sin that he should not die." It seems to have been absolutely necessary for the Lord to overlook it and spare David's life, in order that his covenant which he had made with him should not be broken, viz: that a son should be born to David, whose name should be Solomon, and in whom the throne of David's kingdom over Israel was to be established forever. Hence, although David's terrible sin displeased the Lord, and its punishment and consequences followed him all the rest of his life, yet it could not be allowed to defeat or interfere with the carrying out of that unconditional feature of the covenant and purpose of Jehovah. Just so was it with the sins of David's children—Solomon and his children. Their sins could only cause an intermission or temporary interruption or suspension of the unconditionally established, never-ending kingdom. A meeting, or the sitting of a court may be unconditionally appointed and established to be held from one o'clock p. m. until ten—nine hours. But it does not follow that there must therefore of necessity be no intermission, dependent upon conditional circumstances.

In the light of the foregoing, who can fail to see that the result or consequence of disobedience, first on the part of David and his children (as I have shown) and then Solomon and his children, was simply the failure for the time being, of a man on the throne and kingdom of David, as is now the case; simply an intermission or interruption; and that there is not one word about a change of the rightful Heir from Solomon's to Nathan's line. We have this interruption and cutting off for the time being as the result of disobedience, brought to view. Psa. lxxxix. 38–44. David, after referring to the covenant "declaring the perpetuity of his throne in the strongest language possible," says prophetically, "But thou hast cast off and abhorred, [that is, cast off the Ruler off the throne, and the people off the land—the entire nation] thou hast been wroth with thine anointed. [David's representatives, Solomon, Zedekiah and others] thou hast made void the covenant of thy servant (David), thou hast profaned his crown by casting it to the ground: [for the time being, but not utterly]. Thou hast made his glory to cease, and cast his throne down to the ground;" [until he comes whose right it is]. Nothing here about "bringing the deathless Heir through another line." To have done that on account of Solomon's sin would have broken the covenant as much as it would to have cast off David on account of his terrible sin. It has been said, "If it is impossible for David's seed to endure forever unless it comes through Solomon," etc? I answer, it was impossible for David's promised seed to come otherwise than through Solomon; for it was impossible for God to lie. He promised David, that a son shall be born to thee—Solomon; hence Solomon was a son of promise; and he said that of all David's sons he had chosen Solomon to sit upon the throne of the kingdom of the Lord over Israel; and that "the kingdom was established in the hands of Solomon, and established forever;" as I have shown. He also said, once have I sworn by my holiness, that I will not lie unto David. His seed [of which Solomon was the beginning, by virtue of his being the beginning of the fulfilment of the covenant] shall endure forever, as before shown. It has been said, "It is a mistake to say that 'the kingdom was rent away from both lines—from all of David's children. You cannot read away from a man what he never possessed,'" etc. This, like many other things that have been said, is the result of misapprehension and a contracted view of the purposes of God. Such a view lacks breadth and comprehensiveness, which is the case with much that has been written on this subject, although the writers are evidently unconscious of the fact, and hence much misapprehension, and many erroneous conclusions. The "kingdom" of Israel did not consist merely of the throne and its occupant. It includes the territory and the subjects, or the ruled, as well as the rulers. The subjects, the twelve tribes, or children of Israel "possessed" it as well as rulers, and were called, "the children of the kingdom;" and Christ said "the children of the kingdom shall be cast out." He also said, not to the rulers in Solomon's line, but to the descendants in both lines, to the nation: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. In consequence of disobedience, it began to be taken or "rent" from them in Solomon's time, and continued to be rent, distracted and taken from them, both rulers and ruled, until the rending was complete in the destruction of the Capital, Jerusalem, and that wonderful "house of God," Solomon's Temple: which contained the *visible presence* of Jehovah. For hundreds of years, the children of Israel were in the presence of God, represented in symbol by the *Shekinah*, which rested above the ark of the covenant, over the golden cherubim bending reverently over the mercy-seat, the place of God's presence where he met his people, and could be directly consulted, answering their enquiries, even with an audible voice sometimes. Num. vii. 89. The time was when "the Lord was gracious unto them, and had respect unto them because of his COVENANT with Abraham, Isaac and Jacob, and would not destroy them, neither cast he them from his presence *as yet*." 2 Kings xiii. 23. But as they continued to disobey, he said, "I will forsake you and the city I gave you and your fathers, and cast you out of my presence;" Jer. xxiii. 39; not the ten Tribes only, but Judah and Benjamin also. 2 Kings xxiii. 27. Accordingly the time came, "For through the anger of the Lord, it came to pass, in Jerusalem and Judah, until he had cast them out of his presence;" 2 Kings xxiv. 20; "cast them out of his sight," Jer. vii. 15. But although they have been cast off and cast out in consequence of disobedience, yet the unconditional feature of the covenant stands sure. "I will bring them again to place them; for I have mercy, and they shall be as though I had not cast them off," Zech. x. 6. "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath, I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, said the Lord thy Redeemer," Isa. liv. 7, 8. "And I will make her that halted a remnant, and her that was far cast off, a strong nation: and the Lord shall reign over them in MOUNT ZION from henceforth, even FOREVER," Micah iv. 7. Hence, although there is a temporary failure, yet the covenant stands sure—The "sure mercies"—that the time shall come, and doubtless in the near future, when "David shall never want a man to sit upon the throne of the house of Israel;" Jer. xxxiii. 17; as the never-dying Heir—David's Son and Lord—will take the throne, and reign over the house of Jacob forever, and of his kingdom there shall be NO END."

I think now the reader, whoever he may be, cannot fail to see that Solomon's disobedience could not and did not frustrate God's covenant with David, and therefore that Jesus was the Son or descendant of David in the Solomon line. But while Josephites admit this, and while they are compelled to admit much that I have said as to the total lack of direct Scriptural evidence in favor of their views, yet they have their reasons and arguments, such as they are, for holding them: which we will now consider.

MILLFIELD, April 30, '87.

*Dear Restitution:*

Having just returned from filling an engagement at Salem, Columbiana Co., O., a place to which I had been previously invited, allow me to sketch a few matters which may be of some service to those of our speakers who shall follow me. I do this the more freely as such information puts the minister in possession of such information as will enable him to shape his course with more wisdom, and with far greater profit to all parties concerned. I entered this field without even a hint of its past history; consequently, without any warning of the nature of those special obstacles to my success. I had pictured to myself a virgin field of some 6000 persons, with mouths and ears wide open to catch the sound of every thought, however poorly uttered; for, you know, that, to novices in the Advent views, there are many strange ideas to be heard.

As to the real state of things at Salem I found myself what is usually termed "green," sufficiently so, at least, as to take out of my composition pretty much all the starch there was in it. You know how a speaker, that has a high opinion of his own intrinsic worth, feels when his audience is composed in the main of empty benches.

Such was your very humble servant in the city of Salem (pause). I found that the citizens knew enough of "Adventism" and "soul-sleeping" to deprive them both of curiosity and ears. I was, in my own estimation, heavily loaded with some very choice thoughts, but nothing to shoot at. Our brethren, very sparsely scattered over a territory six miles square, did all they could to get me a citizen audience, but their efforts were fruitless. Here and there one, rare as grapes after the vintage. The majority of the people of Salem belong to the "big" church (the world); the remainder are split up into about fourteen denominations.

I was there, however, and although I looked back towards home now and then, I fully resolved to make the best of my sad disappointment — disappointment, not in our brethren, for a people more hospitable and affectionate cannot be found, but in a good hearing from the citizens. Allow me, then, very briefly to state my daily experience for two weeks. Our brethren have no church edifice nor any place to hold meetings, but in their own private residences. The first thing, therefore, to obtain was a place in which to speak.

Brother Barber (John) and myself first called on the Presbyterian minister. And here let me say in justice, and once for all that Brother John Barber, and his whole family, are as kind and faithful as any that can be found.

Our reception was cool and formal. He said that I could not have come to a time more unpropitious for speaking on the prophecies. That a person was there who had been lecturing on the prophecies, connecting with them other doctrines, such as healing all diseases, so as to bring their rational investigation into disrepute; that I could not get an audience, and that, under these circumstances, he was opposed to my having their church (which was the best church edifice in the city.) He said that I could call on the other ministers as they might not view matters as he did. He took pains during my entire stay to carry out his predictions, for he never once showed himself at our meetings.

It is well to state more fully the Presbyterian minister's reasons. In the latter part of winter a minister, claiming no denominational association, appeared before the citizens of Salem and called their attention to a series of expositions on the prophecies. He covered the walls of the City Hall with maps and charts, illustrating the views of Bagster, Editor of the *Signs of the Times*, Baltimore; with these expositions he associated the denunciation of the churches, and the gifts of healing all diseases.

Such a course resulted in gathering around him thirty or forty disciples, converts to his views, and a total alienation of the ministers with their several churches. He was in the full tide of his success when I arrived at Salem.

My first discourse was in the Prohibition Hall, on a third story. Very few were present, as it was difficult to find where I was to speak. The next I spoke at the Town Hall, but the noise of the Salvation Army in the street, and the running up and down stairs of an ill-mannerly set of boys and girls, rendered my effort painful to myself, and about the same to those disposed to hear.

My third effort and the fourth were in the same hall; my fifth, sixth and seventh were in the church house of the Disciples, a fair building, if I had been favored with their membership. They gave their building only for one appointment at a time, and finally by absence and silence they gave me the severe hint that I was not wanted. While they fully endorsed what I said, they silently and very coolly excluded me for what I did not say, and for what I did not propose to say. Tuesday night of the second week I closed my efforts at the church of the Disciples; this I can say in truth, that with but very few exceptions I left their membership as wise, as holy, and as pure as when I —— did't find them. At my last meeting in that house (Tuesday evening of the second week), I had a newspaper, the pastor of the M. E. Church, the largest church in the city. He was a man of intelligence and has filled every position in that denomination, except that of a Bishop, so I was told. He was a member of every audience I had from that time to the close of my efforts. I call them efforts, for feeble efforts were all that I could command. Wednesday night I did not lecture. I was introduced to the Methodist minister, and on Wednesday called at his residence. He received me courteously, conversed freely and intelligently, thanking me for calling. I took my leave of him being highly pleased with his gentlemanly and Christian deportment. Had all the ministers taken a similar course my lectures would have been an entire success.

Having no service on Wednesday night, I attended the M. E. prayer meeting. In this meeting I was, by the minister, shown all possible respect. I was invited forward, introduced to the audience, invited to pray and speak, and my lecture for Thursday evening was voluntarily given out, he adding that it would be no "clap-trap" lecture.

My Thursday evening's lecture was in the Town Hall again. Our minister (M. E.) made some excellent suggestions at the close of my lecture.

On Friday and Saturday evenings I spoke in the same hall; on each evening our friendly and Christian minister took a part, asked questions and treated me with great respect.

My last appointment was on Sabbath, at 3 p. m., at the Town Hall. Our audience had grown very considerably. At that concluding meeting our Methodist minister (Hingley) gave me a public commendation more flattering than I had ever before received. He stated that he had been induced to attend the lectures through the popularity and high standing of the lecturer; that he had known me by reputation when I was President of Waynesburg College, Pa.; that I was regarded as a standard in Biblical interpretation, and for literary and scientific attainments was ranked among the first in the State. I name these points and statements because Brother Hingley's conduct is so unlike what is ordinary.

Relative to my audiences, and effects, it is due to say, that very generally those that heard me a few times, were regular and interested hearers henceforward. Seed is sown there which will germinate and be fruitful. A few words relative to our brethren in Salem are certainly in place. On the two Sabbaths spent in that city it was my privilege to meet with them in their religious exercises. Their services are interesting. They have a Bible Class, and have reading, prayers, and attend to the breaking of the loaf. They are widely scattered, though, when practicable, they are together on the Lord's day. The Salem church has one remarkable feature: with one or two exceptions, of twenty-two members, they are (by blood and marriage) of one family (Barber). Brother John Barber and family have been readers of THE RESTITUTION from its origin, are fully devoted to the cause we advocate, and are by no means sparing of their earthly substance. One proof of this was their great kindness and liberality towards myself. I have labored long in the advent movement, have travelled quite extensively, have found many kind friends, but none more kind and hospitable than the ones just named. These are green spots amid the world's deserts and wastes of selfishness.

Our brethren made a praiseworthy move towards the purchase of a lot, and upon it of erecting a suitable building for public worship. By request I drew up a subscription, when, in about ten minutes, sufficient was subscribed to insure the erection of a comfortable house. Brother John Barber subscribed $200, saying, "If that is not enough, I will double it, and if that is not enough I will double it again." How true it is, "Where there's a will there's a way." They were on the hunt for a suitable lot and want me to dedicate the house on my return from Canada in July.

Thus ended my labors in Salem. I sold a number of my works and added to my list many excellent friends to the cause and to myself at least. May the Lord prosper them.

A few words as to other matters. My new work, the "Eastern Question," is now out and ready for delivery. You will send your order to me, or to THE RESTITUTION office, when I shall immediately order the number requested from the Lutheran Book Concern, 180 South High Street, Columbus, Ohio. They have agreed to furnish whole editions to each person, paper or agent, according to my orders. I can thus supply you direct from Columbus, whatever books you want, as fast as you can dispose of them. I want Brother Chaplin to read the work as soon as convenient and remark on its merits and demerits. It has cost me much labor and anxiety. Its plan is new, so is the unity of thought which extends through the work. If it has many imperfections, I can only say in that particular it resembles its author. That it will be much read, and read with interest, I feel quite sure. Jehovah is the ruling Spirit on every page. The book is still larger than I have stated, having about 656 royal octavo pages.

One other item will close this lengthy communication—my proposed Canada trip. I have received pressing invitations to visit Toronto, and while there to lecture on the "Eastern Question," "Coming Age," and other topics of interest. I expect to remain in Canada part of June and through July. My address will be Toronto, unless otherwise stated. I want agents for Canada, and through them for the British Empire. We can send out new editions as rapidly as will be required. We expect to devote our time in putting the two works, "Eastern Question" and "Coming Age," into general circulation. Wherever we lecture we create a market for our books. The world's present movements are fully discussed in the "Eastern Question." Let all read and investigate. The signs of the times should be familiar to every Christian and lover of present truth.

J. P. WESTMAN.

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# THE RESTITUTION.

E. A. CRAPLIN, Editor.

Plymouth, Indiana, May 11, 1887.


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BROTHER WM. ELLIS, Editor of the *Christian Leaup*, writes us that he is about to return to England. For some time past he has been making his home at Forreston, Ill.

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ALL we can do in the Editorial line of writing this week is to gather together what we can of a miscellaneous character relative to Jerusalem, Palestine, and Jewish restoration, and connect the items together by some remarks of our own. The fulfillment of the latter-day prophecies centers round that wonderful city and land. What is taking place there is one of the most striking signs of the times.

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WE call particular attention to what Brother Dwiggins places before our brethren in the present number of our paper. How it may be best to do some evangelizing, so as to get the glad tidings of salvation before the world; and how it may be best to proceed in building up Churches in Bible organization; and then, when thus associated together, to so conduct ourselves in our church capacity as to promote our own growth in grace and the knowledge of our Lord Jesus Christ, that we may become heirs together of the kingdom, and the grace of life will be the important matters for our consideration. Let us pray that we may come together in the fullness of the blessing of the gospel of Christ.

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### NOTES FROM ABROAD.

The Editor of the *Dawn of the Morning*—a paper published at Grand Rapids, Mich.—is now visiting Palestine. Of the returning of the Jews to the Land of Promise he remarks:

"People are flocking from all parts of the world to Jerusalem. Jews of all nationalities are arriving daily to observe the passover. I was glad when they said unto me, let us go up to the house of the Lord, whither the tribes go up.' It is significant. Every year there are more coming, and many come to stay. I have not spoken with any here yet but believe and firmly believe the time of restoration is at hand. 'O,' said a Jew to me yesterday, 'the time is not far off when we will have a change, when our Messiah will come.' Yet they do not see their Messiah in the Christ of God. Well, the veil shall again be rent."

From another paper we slip the following brief allusion to the same fact. The "Fig-tree" that was doomed to an *age-lasting* barrenness is now budding, and ready to put forth the leaves of a blessed Springtime, preparatory to "filling the face of the world with fruit." Isa. xxvii. 6.

"It is an interesting fact, says the *Methodist Times*, that there is now a larger number of Jews in Palestine than at any period since the days of our Lord. There are more than 42,000 Jews in their fatherland—almost the same number as returned from the captivity in Babylon."

To these brevities we append another relative to Joseph Rabinowitz, who visited Palestine a few years ago, and returned with the watchword, "The Key of the Holy Land lies in the hands of our brother Jesus." It is said that "more than 200 families have now joined in one communion under the title of 'The National Jewish New Testament Congregation,' as a result, and the influence and work are spreading in Southern Russia:

"Mr. Joseph Rabinowitz writes to Rev. Dr. Saphir, of London: 'My journey to St. Petersburg was well timed, and by the grace of God blessed and successful. I am permitted to preach the gospel, and to distribute the New Testament among Israel without any hindrance whatever, till the proper hour comes for establishing the community of the Sons of Israel of the New Covenant.' In the spring I hope to obtain permission from the authorities of Bessarabia to build a place of worship. I can obtain a site in one of the best parts of Kishineff, and will prepare the building materials when I have the necessary money in my hands. I found in St. Petersburg a man who could assist me in my work here. He is about fifty years of age, and was brought to Christ through the movement in Russia. He is known to Prof. Delitzsch, speaks Hebrew and Russian, and is familiar with the Talmud and the Kabbalah.'"

We supplement the foregoing notes with the following letter which will speak for itself, as to the reviving of the hope of Israel in the heart of one that is himself a Jew, of the stock of Abraham. The Times of the Gentiles are just about terminating, and the Times of Israel's Messiah are just about to commence:

FROM A HEBREW OF THE HEBREWS.

For the *Dawn of the Morning*: I have been a reader of the *Dawn* for some time past but must add that a person naturally feels somewhat discouraged not to see some movement towards Zion which I daily hope and pray for. My business engagements are such that I cannot find time to write much for the papers, which I should be very glad to do. I wish to express the pleasure afforded me at meeting Bishop Paterson in our Holy City. I met him last Sunday at the house of Mrs. A. E. Davis, where we had the pleasure of hearing him speak for half an hour, and I have seen his love for the land of my fathers which inspired me with a new interest toward the restoration of the kingdom of God, and I shall be most happy to aid or give my advice to those whom God may call to help in the restoration of our beloved land. Bishop Paterson has evidently arrived just in time to purchase land for a colony at a low cost. There are now two desirable locations for sale: One village is about eighteen miles from Jerusalem on the Jaffa road; the other is twenty miles from Jerusalem and the same from Jaffa. Both locations are very desirable for colonies. The one great desire of my heart is to see American colonies established in the Holy Land where the great and everlasting promises are to be fulfilled shortly. Your friend in the hope of the restoration of Zion in Jerusalem.—*S. Kanstoroom.*

As an appendix we add the following from *Messiah's Herald* as to a system of colonizing that is being inaugurated in Palestine by German colonists:

An account is given in a German paper of the present condition of the Templar colonies in the Holy Land. These various colonies were established by Christopher Hoffman, the first at Jaffa in 1869, the second on Mount Carmel in 1872, the third at Savona in 1872, and the fourth at Jerusalem in 1873. The original title of the colonies was "The Institute for the Preparation of Humanity for the Kingdom of God on Earth," and the thought of the founder was that the Christianization of the Holy Land would be the first step toward this great result. The members were called "Friends of Jerusalem," and "Temple-builders," and they now number between thirteen and fourteen hundred. It is said that they have been more successful commercially than religiously, and there has been a decline in their prosperity since the last Russo-Turkish war. The Turks hate them cordially, and the German Government has several times intervened for their protection. They all come from Wurtemburg.

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## Youth's Column.

### How to do it.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our works are so weak,
We cannot teach others;
How, then, shall we seek
To work for our Lord in his harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in his harvest!

Until, by and by,
As the years pass, at length
We, too, may be reapers,
And go forth in strength
To work for our Lord in his harvest.

### Simple Faith.

Johnny Hall was a poor boy. His mother worked hard for her daily bread. "Please, give me something to eat, for I am very hungry," he said to her one evening.

His mother let the work that she was sewing fall upon her knees, and drew Johnny towards her. As she kissed him the tears fell fast on his face, while she said, "Johnny, my dear, I have not a penny in the world. There is not a morsel of bread in the house, and I cannot give you any supper tonight."

Johnny didn't cry when he heard this. He was but a little fellow, but he had learned a lesson of trust in God's promises. He had great faith in the sweet words of Jesus when he said, "Whatsoever ye shall ask the Father in my name, he will give it you."

"Never mind, mamma; I shall soon be asleep, and then I shan't feel hungry. But you must sit here and sew, hungry and cold. Poor mamma!" he said, as he threw his arms round her neck and kissed her many times to comfort her.

Then he knelt down at his mother's knee, to say his prayers after her. They said "Our Father" till they came to the petition, "Give us this day our daily bread." The way in which his mother said these words made Johnny's heart ache. He stopped and looked at her, and repeated them with his eyes full of tears—"Give us this day our daily bread." When they got through he looked at his mother and said, "Now mother, don't be afraid. We shall never be hungry any more. God is our Father. He has promised to hear us, and I am sure he will."

Then he went to bed. Before midnight he woke up, while his mother was still at work, and asked if the bread had come yet. She said "No; but I am sure it will come."

In the morning before Johnny was awake, a gentleman called who wanted his mother to come to his house and take charge of his two motherless children. She agreed to go. He left some money with her. She went at once to buy some things for breakfast; when Johnny awoke, the bread was there, and all that he needed!

Johnny is a man now, but he has never wanted bread from that day; and whenever he was afraid, since then, he has remembered God's promises, and trusted in him.

Let us remember these three P's—the Presence, the Power, and the Promises of God; and this will help us to learn the lesson of trust. And in all our times of danger and of trial let us try to follow the example of David, when he said, "What time I am afraid, I will trust in Thee."

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### A Touching Incident.

A very touching incident occurred at Gouverneur Hospital, New York City, recently. Little Annie Ashpurvis was sent by her parents, who lived at No. 36 Hester street, to the cellar for some fire wood. The child, who was but six years old, took a lighted lamp in her hand and while descending the stairs, her foot slipped and she fell, breaking the lamp, and the flames of the burning fluid soon enveloped her entire body. As soon as the surgeon was called, the little sufferer was wrapped in what is known as "Strike's prepared sheet," and driven in an ambulance to the hospital. The child was put on a sofa cot, and the surgeon did all he could to alleviate her suffering, but it was impossible to save her life. Under the influence of a narcotic she soon fell asleep. Thus she lay slowly breathing for some hours. Her face was so swollen she could not open her eyes. About half past two in the morning, she showed signs of returning consciousness. The watchful nurse asked her would she take a drink. She distinctly answered, "Yes."

In a moment the house surgeon, Aspel, was beside her cot. He felt the pulse, but shook his head and turned to go away. As he did so the little creature moved her body. She turned half around. The dim light of the candle shone on the blackened face. The swollen lips pursed out, in a clear, sweet voice the dying child began to sing the hymn, "Nearer, my God, to Thee."

The doctor and nurse stood transfixed. The other patients in the silent darkened ward leaned on their elbows, and drank in the sweet melody. The first verse completed, she gradually sunk back on her pillow. Her strength began to fail, and, with it her voice, and only the humming like distant music of the air of the hymn could be heard. How sweet, yet weird that humming sounded. The candle lent its meagre light, the big clock in the corner tolled out its seconds as the sweet little life returned to its Maker. The humming ceased. All was over. The doctor turned away, and his handkerchief sought his eyes. The nurse gazed into the flame of the candle. She seemed to read the little one's death there. She heaved a sigh, and no doubt offered a prayer. The remains were buried from the hospital. The coffin was strewn with flowers, offerings of her little schoolmates, with whom the dead child had been a favorite.—*Evangelist.*

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Parables present eternal truths clothed in the garment of time.—*E. H. Hall.*

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Will you help us by getting one or two Trial Subscribers?

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## Communications.

*Dear Restitution:*

The article in THE RESTITUTION from Brother Monsrieff on Psa. xxiii. 4, is worth the price of the paper, because it is truthful. For many years I have held or taken the same view of the passage, and when thus understood it makes sense and commends itself to thinking men.

Brother M.'s article, which was published in THE RESTITUTION, I think in February, "Happy in Death," was worth its weight in gold, for it will forever annihilate in the minds of those who think in harmony with God's laws, both natural and revealed, the false doctrine that has saluted their ears, as if from the lips of those who were comforting mourning friends with the false doctrine that they might rest assured that it was well with their relative who now is in the cold embrace of death; because he had expressed to him his willingness to die, that he was happy; in a vision he had seen the separated spirit of his mother ready to welcome him into the presence of God and the Lamb where he would greet all the cherubic legions of Salem's bright King, and about victory! victory! and back eternally in glory unfading. Yet a life of sixty years had been spent in direct opposition to everything that was God-like, until the doctor informed him that he must die, and the preacher labored to show him that if he would just believe in the person of Jesus or on him, and was willing to die, it would be well with him, for death would introduce him into the glorious future, heaven, though he had been guilty of wilful murder.

A number of years ago a Mrs. Campbell murdered her husband, and sent him to the hot place, according to common teaching. Subsequent to her trial, the preacher, with his false doctrine, fitted her up for his visionary heaven, and whilst upon the gallows she desired "it was the happiest moment in all her life, in a few moments she would be in glory"—heaven. Said Dr. King, who was hung for murdering his wife, whilst standing upon the platform in an ecstacy of joy, "I shall soon greet my dear wife in glory." A man who was hung a number of months ago for the crime of murder, was asked by one of his pious advisers who visited him on the day previous to his execution if he did not think that the hour of execution would be a sad one? "Nay," said he, "a bright one, for I shall be singing the sweet by and by, the Lord knows I love to sing."

All this is the fruit of false teaching, having for its foundation the heathen dogma that man, all men, are in possession of an immortal soul, which is the thinking and knowing part of man, and the body is the house in which it lives, and upon the death of this house it passes out and is conducted, if good, by some seraph band to travel those starry regions until they shall have brought it on to the exalted plains of glory, where it is to greet all the cherubic legions of Salem's glorious King, play on golden harps and sing redemption songs!

This is pleasing to the ear of the lovers of fables, but not to God, for it robs Jesus of Nazareth of the brightest gem of truth that God has delegated him with power to give to those whom he has given to him, eternal life. John xvii. 2. It leads the human family to lose sight of the coming of Jesus and the resurrection. Also the promise God made to Abraham, Isaac and Jacob and his oath and covenant to David! It tramples under foot the plan of human redemption; it lays the foundation for every false doctrine that has been substituted by the apostacy in place of the genuine. It has opened the door for crime and misery to roll its dark and turbid wave over this beautiful earth, which belongs to the children of God by heirship!

R. V. LYON.

P. S. In my article in THE RESTITUTION, April 20, it should read, "In the building where they make the greenbacks 850 hands are employed.

I have had the pleasing work of immersing an interesting young man in the pure waters of our noble Niagara River into the all saving name of Jesus Christ for the remission of sins.

R. V. L.

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*Dear Restitution:*

I see by the last paper that R. V. Lyon has been to our city, made inquiry, but did not find me, for which I am indeed sorry. Notwithstanding my extreme age (88), with twenty-six years decrepitude, I should have been glad indeed to have had an interview with him. There are many things to interest a careful Bible reader besides our peculiar One Faith and Hope, at this time of our world's history.

It is true I am here alone, or next to alone, in the sublime and glorious hope of him who is to be our future King, who is to reign on Mount Zion and in Jerusalem, and before his ancients gloriously, for a thousand years; in which Millennial age the world will be converted, a nation will be born in a day. Rapid work! Just like Jesus and his immortalized and resurrected saints.

The work in the restitution will be grand and glorious beyond the description of my feeble pen. This is indeed a clean, well-built city. Who will be the first to plant the standard of truth? But for my advanced age I would not wait a day. God's judgments hasten greatly. Who is ready to say Here Lord, am I, send me? Our time is indeed short, and what we do must be done in haste. God help to do the work.

Brother Weethee's forth-coming book on "The Eastern Question" if I am correctly posted, will be just the book for this people. An agent to solicit subscribers should be well read in the Scriptures, and in history.

God's work must be well and faithfully done. I am old and feeble, but have a blessed hope through grace, of seeing the King in his beauty. A few more hard fought battles, and all will be over. We need much wisdom to guide us aright, in this "Vanity Fair" city.

My address is 251 Massachusetts ave., Washington, D. C. Say to Bro. G. W. Cherry that I have lost his address, and he will please write me again. Affectionately.

N. HOND.

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## Selections.

### THE JEWS OF ANCIENT ROME.

Among the various Jewish congregations with which in the days of the Apostles the borders of the Mediterranean and adjoining districts were literally studded, the most important next to that of Alexandria was undoubtedly that of Rome, the Queen of the ancient world herself. But for the Israelites settled in the great Metropolis of the Roman Empire, the harbingers of Christianity would have met with infinitely more difficulties in seeking to sow the seed of truth among the heathens; and consequently everything relating to the history of the Jews in ancient Rome cannot but be of supreme interest to all Christians. In the following we give a summary of a lecture recently delivered in a Jewish society by Dr. Hildesheimer, of Berlin, and reported by the *Israelit* of Mayence.

It must be supposed that the first Jews came to Rome in the days of the Maccabees, that is to say, about the middle of the second century preceding the birth of Christ. Judas, the Maccabee, sent an embassy to the Romans, for the purpose of concluding an alliance with them against Demetrius, of Syria. After Judas's death, his surviving brothers, Jonathan and Simon, sent in succession ambassadors to Rome, and in the year 139 B. C. Simon received the dangerous title of an ally of the Roman people. As early as eighty years from that date, many Jews must have lived in Rome, as may be inferred from one of Cicero's orations delivered in the year 59 B. C., respecting the governor Flaccus, who was charged with appropriating to his own use 200 pounds of gold received by him in Asia as taxes payable by the Jews. In the course of the civil war that raged in Judea at the time of Pompey, many Jews were brought to Rome as slaves. These slaves clung with great persistency to their religion; they would not work on the Sabbath nor on their holidays, and would not eat of their master's food. They had to endure cruel ill-treatment on that account, but at the same time the Romans learned to appreciate the moral value of slaves who held their religion higher than their lives, and many of them were set free in the course of time. These *libertî* formed the nucleus of the Jewish congregation of ancient Rome.

The first place in which they settled down was the right bank of the Tiber. In the days of Cæsar and Augustus there were as many as 40,000 Jews in Rome. Julius Cæsar granted them many privileges; he was a great friend and protector of the Jews, on the one hand because he admired their religion and the purity of their morals, and on the other because he felt grateful for the help that had been given him by the Jews of Alexandria. He granted them unconditional religious freedom, and expressly recognised them as a legally-constituted body, a privilege granted to no other religious community. He also protected them in the observance of the Sabbath, and allowed them to send half a shekel to Jerusalem. So much were they attached to Cæsar's person, that they were quite inconsolable after his death, and wept day and night over his ashes. Augustus also showed great kindness to them, and enlarged their privileges. On his own part and that of his family, the Emperor sent presents to the Temple, so that two sacrifices could be offered on his behalf each day. When, after Herod's death, a deputation from Judæa came to Rome to complain of the cruel rule of the Idumean king, some 8,000 Jews residing in Rome joined that deputation and secured a partial success. Many Jews were on intimate terms with members of the Imperial family. Livia, the wife of Augustus, had a Jewish female slave who was most influential, and the husband of Julia, Augustine's daughter, also favored the Jews greatly. The Jewish population of Rome was divided in about nine different congregations, and the heads of these occupied positions which were very much coveted. In the catacombs of Rome five distinct burial places have been discovered. The most remarkable thing in these is that the epitaphs inscribed are generally in Latin or Greek, none in Hebrew, with the exception of a few words at the bottom of the gravestone.

There can be no doubt that the authors of ancient Rome were very bitter upon the Jews. Every one knows Horace's lines, *Credat Judæus Apella*, and the account given by Tacitus in his Histories of the origen, the manner and customs of the Jews, is brimful of hatred and malice of the worst description. A great deal of the enmity is traceable to the same causes to which Anti-Semitism owes its origin in modern society. While the wealthy Romans contracted immense debts and wasted all their property, the Jews accumulated wealth by dint of honest industry, and the masters of Rome hated and persecuted the Jews for it. The principal satirists of Rome, Juvenal and Persius, inveighed their scathing criticism on the aliens who would not adopt the habits of the Pagans, but would cling to their own tenets, which the men endowed with the highest intellect in the heathen world would not take the trouble to fathom. The author of the paper from which we have been extracting does not go far enough. He does not tell us that the Jews as Jews remained scrupulously secluded from the rest of the community. Directly a portion of the Roman Jews embraced Christianity, they thought it their duty and their mission to place the religion of Christ within the reach of all, and to impart the sum of saving knowledge to those who, until then, had been scoffing at the tenets of Judaism and Paganism alike. And thus it happens that when once Christianity had obtained a firm hold of a portion of the population of Rome, among whom there is reason to believe the Jews must have been very numerous, there was an end to the conversions to Judaism, which at one time, strange to say, that is to say in the latter days of the reign of Tiberius, had become quite a matter of fashion. From that time Judaism and the Jews receded into the background in Rome, and the Christians soon became so numerous that the wretched tyrant Nero tried his hand first at the first persecution of Christians recorded in history.

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## News Items.

CALCUTTA, May 9.—It is rumored that the Russians are collecting supplies at Chardjui, about 200 miles from the Afghan frontier, preparatory to an advance on Khamiab.

NEW ORLEANS, May 9.—Several thousand people assembled at noon yesterday on the river bank at head of Lizzard street to witness the baptizing of a number of converts by Elder Williams, of Mount Zion Baptist Church (colored). Between eighty and one hundred white and colored men, women and children were crowded against a railing at the water's brink, and in the midst of the ceremonies this railing gave way, precipitating most of the spectators into the water. In the struggle for life that ensued, eleven persons, both white and colored, are known to have been drowned, and some estimates place the number at fifteen. The most of those who fell were rescued by spectators who were watching the ceremonies from skiffs.

VIENNA, May 9.—A series of hot winds that have prevailed throughout a large portion of Hungary have resulted in forest fires of great magnitude. At Nagy Karoly 400 houses have been burned and 5,000 people are homeless. At Eperies some lives have been lost, and at Torocska 300 houses have been burned and four lives lost. The entire village of Merogy was destroyed. The total damage to property by the fires is placed at $2,500,000. Emperor Francis Joseph has sent $5,000 for the relief of the victims of the fire.

NOGALES, A. T., May 9.—A dispatch from Luis E. Torres, Governor of Sonora, says that Tuesday's earthquake created terrible havoc in Montezuma. Several villages were almost totally destroyed, including Opato, where nine persons were killed. At Babipe, all the houses were destroyed and 150 lives lost.

At Tucson several slight earthquake shocks have been felt in the last few hours and much anxiety prevails.

A volcano has broken out in one of the peaks of the Sierra Madre mountains, destroying all the timber and pastures in the valleys below.

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German papers call to mind that Kaiser Wilhelm in his ninety years has survived no fewer than seventy-two reigning sovereigns who were his contemporaries, viz.: Fifty-two kings or queens, eight emperors, six sultans and six popes. Of these, three were Kings of Prussia, Frederick William II., Frederick William III., Frederick William IV.; two were Kings of Hanover, two Kings of Wurtemburg, four Kings of Bavaria, three Kings of Saxony, one King of Westphalia (Jerome Bonaparte), one King of Greece, one King of the Belgians, three Kings of Holland, three Kings of England, three Kings of France, five Kings of Sweden, four Kings of Denmark, three (or four) Sovereigns of Portugal, five Sovereigns of Spain, five Kings of Sardinia, six Kings of Naples, two Emperors of Austria (one of whom was the last of the former line of German Emperors), two Emperors of France, four Czars of Russia. He has also survived twenty-one Presidents of the United States.

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Indolence in the Lord's work is a great sin. Many a Christian crying out "O my leanness!" had better be honest and cry "O my laziness!" So much of an anomoly is an indolent Christian, that Dr. Dwight says:—"Among all those who, within my knowledge, have appeared to become sincerely penitent and reformed, I recollect only one lazy man. And this man became industrious from the moment of his conversion."

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## Publisher's Notes.

Elder H. R. Carter writes that his address for the present is, Millerton, Sumner Co., Kansas.

Any one knowing the present address of John Baylor, who used to live at Willow Point, Texas, will confer a favor on us by sending it to this office.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 600 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is afraid of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

| | |
|---|---|
| Previously published | $ 5 55 |
| Wm. S. Burns | 20 00 |

Fathers and mothers, read the advertisements in another part of this paper of new books for the young. Remember, your child *will* read something, and in this day of trash in the literary world, designed especially for the young, it is the positive duty of every parent to place good books in the hands of his child.

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### Notice.

A third edition of my book, "The Gospel of the Kingdom," is called for; and to expedite their sale I offer the first 300 cloth-bound, 278 pages, at 50 cents a copy or ten for $4.00. Please send orders at earliest convenience to THE RESTITUTION office, Plymouth, Indiana.

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### FORTY BOYS.

The Cleveland Protestant Orphan Asylum have forty bright, healthy, attractive boys, from one month to eight years of age, for whom homes are desired. Correspondence invited. Address, A. H. Shunk, Supt., 940 St. Clair st., Cleveland, O.

# Poetry.

## THE TIME IS SHORT.

Up, up, my soul, the long-spent time redeeming:
Ask then the seeds of better deed and thought
Light other lamps, while yet the light is beaming;
The time
The time is short.

Think of the good thou might'st have done, when brightly
The sun to thee life's choicest seasons brought;
Hours lost to God in pleasure passing lightly,—
The time,
The time is short.

Think of the drooping eyes that might have lifted
To see the good that Heaven to thee hath taught;
The unhelped wrecks that past life's bark have drifted:
The time,
The time to-day.

Think of the feet that fall by misdirection;
Of noblest souls to loss and ruin brought,
Because their lives are bereft of affection.
The time,
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others:
The time,
The time is short.

—*Hez-Nah Butterworth.*

# Communications.

### Circular to all the Members of the Church of God in Indiana.

To enable the Conference to make arrangements to thoroughly canvass and evangelize the State, we must know what material we have to work with, and to that end the following interrogatories are published. We request every member of the church in the State to write a letter, addressed to A. R. Underwood, Secretary, Plymouth, Ind., in answer to these questions:

1. Have we an organized church at your place?
2. How many members are there?
3. Give the names and addresses of the elders and deacons.
4. How many believers are there in your neighborhood who would unite in organizing a church? Will you do so?
5. How often do you have preaching services?
6. Who preaches for you?
7. How often do you hold prayer and social meetings?
8. Will you, with God's help, prepare and read Bible lessons, making your own appointments and getting as many persons to assist in the services as you can?
9. If the Conference will send you a printed outline of Bible readings, on different subjects, will you hold Bible reading services?
10. If the Conference will send you books, papers and tracts will you give them to such persons as will carefully read and study them?
11. Are you willing, God helping you, to do all in your power to advance the Master's cause?

The foregoing questions can all be answered very briefly; write the number of the question and the answer immediately following it, as follows, namely, 1. Yes. 2. Twenty-five. 3. Elders, John Smith and Peter Jones; deacons, John Doe and Richard Roe; address of each, Mayville, Ind. 4. Five; I will assist. 5. Twice each Sunday. 6. Elder James Good. 7. Every Thursday evening. 8. Yes. 9. Yes. 10. I will. 11. I will do my very best. Sign your name and write your address plain. These answers are merely to suggest the form of answers we want. Each one will answer according to the facts in each case. If there are additional facts, not called out by the answers to these questions, which you think would assist the committee, give them by all means.

Now brethren and sisters, we want an answer from each one of you. Do not think some one else will give the desired information. We want an answer from every lover of truth in the State. The answers will not be made public; they are wanted for the use of the committee which will be appointed by the Conference to take steps to have the entire State evangelized.

By making the proper effort we can double our membership in one year. Each one can surely get at least one person into the truth in a whole year. If you think you cannot go to work with all your might and you will prove the contrary. It is such a blessed thing to work in the Master's cause, and when a glorious thing it will be to have our relatives and friends go into the kingdom with us when Christ comes. Here is an opportunity for you to assist in the good work and I know that you will not hesitate, but come at once to the work and send in your letters.

B. S. Dwiggins,
Pres. Ind. Conference.

The Quarterly Conference of the Church of God of Indiana, D. V., will convene at two o'clock, on Thursday, June 9th, 1887. The reason for convening Thursday instead of Friday, as heretofore, is this: A large amount of very important business has been mapped out to be transacted, and we will need more time.

A large number of the brethren and sisters have been personally requested to prepare papers upon various subjects, to be read before this conference. These papers will be used as the basis for considering these different subjects, and where the authors of the papers are present they will lead the discussion.

What our people need more than anything else, is system in our work. A large majority of our members are well versed in Scripture and are able and willing to do valiant service for the Master. All that is needed is a plan of operations whereby each one shall be assigned certain work to do. The brethren and sisters are willing to work and will only be too glad of an opportunity of leading some precious one into the fold of Christ, and thereby save a soul from death and add a star to their crown. We what therefore to take such action at the June conference as shall finally result in giving everyone some specific work to do, so that at the great harvest time we may all come bringing in the sheaves. A few can't do this work and do it as it should be done. In the multitude of counsel there is wisdom, we therefore urge every one who loves the Lord and loves his cause, to not only come to conference but to come so as to be there at the beginning of the meeting. The committees, to whom will be referred the different branches of the work, will be appointed at the first meeting.

Able ministers will be present on Thursday and one of the best, if not the best sermon of the conference will be preached on Thursday night. Every church in the state will of course send delegates: but we not only want the delegates but we want a large representation from each church in addition to the delegates. We also want the brethren and sisters, who reside where we have no organized church, to come. We also extend a very cordial invitation to the brethren in other states to be present with us and assist us by their good offices and prayers. To all who cannot come, please do as Paul did, write us a letter of good cheer. Now brethren let us all pray from this time until the close of the conference, that we may have an interesting and profitable meeting, and that much good may be done in the name of our dear Redeemer.

R. S. Dwiggins,
Pres. Ind. Conference.
A. R. Underwood,
Secretary.

### "The Church of God is the Kingdom of God in the Suffering State."

*Dear Restitution:*

In The Restitution for April 20th, your correspondent, James Cameron, takes exception to the article I wrote under the above heading; more in the form of an enquiry than in a denial of what I claim is the truth, and he has invited me to be still more plain than I was in the article referred to. With your permission I will attempt to illustrate the same matter in another form. The church of God is that community which has obeyed his invitation to become heirs of his kingdom which has been prepared for being inherited from the foundation of the world. The church is spoken of in three different states. First in a polluted state, when it was foolish, disobedient, serving divers lusts and pleasures, etc., etc., Titus iii. and elsewhere.

These parties so described were as much of the kingdom while in that state as the various products of iron ores existed in the mine whence the iron was dug. The essential element is inherently in the ore, and in like manner the essential element for receiving and using aright the supreme authority of Jehovah existed in every man who has become an heir of the kingdom of God, which is simply another name for his supreme authority. The foolish have become wise, the disobedient have become obedient, the unclean have become clean, the ignorant have become enlightened, the perishing have become saved, etc. These are facts, things done, not things to be done, but the positive results flowing out from a belief of the gospel of the kingdom of God. For any one to deny these results is to deny his own understanding of and belief of the gospel.

Now this washed, justified and sanctified class in the very same who formerly were not so. They have not lost their personal individuality by the change of behavior. True, they are renewed in the spirit of their minds, but the basis of their being is still there so as to be identified as the same persons who once were dead in trespasses and sins, but now were in the quickened state. Now if these persons ever sing to God at all they must sing "Thou hast loved us and washed us," and hast made us unto our God kings and priests, or a kingdom of priests, and we shall reign on the earth.

I am not the author of these different translations of the words of the spirit any more than my friend J. C, and to my mind he has chosen for himself a task which he is as certain to fail in as others have failed before him when he attempts to satisfy himself that the church of God is not the kingdom of God. I have not made the least attempt to prove that the Church can exist in the state of suffering and in the state of glory or reigning at the same time. Neither can she be clean and unclean at the same time. If she is in a state of apostacy then she has cast off subjection to her espoused husband.

The apostle says that Christ loved the church and gave himself for it. From this it is manifest that Christ loved those who were the church when Paul wrote his letter before they heard of what he had done. It was so in Paul's own case. Jesus loved Paul and gave himself for him before he knew what he had done. After Paul knew Jesus he was added to the company of those who believed that he died for them. He gave thanks to God the Father for having translated him out of the kingdom of darkness into the kingdom of his dear Son.

This was over thirty years before the book of Revelation was given. Paul was as really in the kingdom of God's dear Son when he wrote his letter to the Colossians, as he was in the kingdom of darkness on his way to Damascus persecuting the church of God. But Paul, although in the church of God and in the kingdom of God was not in possession of power to reign. Flesh and blood can be in the church of God and in the kingdom of God, but it cannot inherit either. David and his lineal descendants were in possession of the kingdom of Israel but they were not inheritors of it. The wicked of today are the possessors of life and of the earth, but they are not the heirs nor the inheritors of either, because they are in the kingdom of darkness. The divine order is first sonship, then heirship, and afterwards possession. This order cannot be reversed, as there can be no heirship before sonship, and no possessorship before heirship. The church of God is composed of heirs of his kingdom and of none else. All their names are enrolled in the Lamb's book of life as heirs. If any name once written there be blotted out, it shows that the terms of heirship have been broken by him, and that he is not any longer an heir and that when the time of inheriting the kingdom of God comes he is found on the left hand of the Judge.

I affirm therefore that if there be no company who can sing the song given in Rev. v. 9 and 10 today, then there is no church of God today nor any heirs of his kingdom waiting to be put in possession of it.

W. Ellis.

Millerton, Kan.

*Dear Restitution:*

I was looking over our much beloved paper and saw a letter from Brother W. L. Skeels, in which he called the names of brethren over near to me. These were Brother Prosser, who taught me the truth as it is in Christ Jesus, also Brother Trasdell. They are at father and brother to me. How I would like to see them and pass the hours once more with them. Brother Skeels has an honest worker with him. I know him to be zealous for the cause. Would like to see Brother Skeels. I live neighbor to Brother Milton V. Skeels. They are Christian people I think. Would like to hear Brothers Skeels and Prosser on the age to come or those things which concern the Lord Jesus the Christ, but if I do not in this age, I have a hope which the apostle says is steadfast, that hope is that I may meet them in the next, there to part no more.

Would like to correspond with some of the brotherhood of Oregon, as I am contemplating leaving this part of the State of Kansas or perhaps the State as soon as I sell my farm to advantage or even get its worth. Would exchange land if desired and satisfactory to both. Brother H. H. Carter, of Indiana, has been with us since last fall. He likes our country well. Hope he will call on us again, as he bid us all farewell the second of this month for home. Brother Carter is a good speaker and much esteemed among our brotherhood in this State as far as I have heard. He works for Christ and last for The Restitution, which paper is the visitor or should be of our entire faith. If any of our faith wishes or are in need of a speaker, rightly dividing the word, I could recommend him (not that I am capable of judging). Of course we all have our short-comings, or hobbys, if we could only see them, but self is too near. It seems each Brother looks for perfection in the other. We do not make the allowance probably we should, each looking for a perfect state in future. Does it not take all kinds of good material to make a substantial building. I find in reading Matt. xiv. that after the twelve apostles saw the young man turn away Peter asked what he should have (as a reward). Now what if one of our brethren should ask our clergy the same question, would they not reprove in place of bearing and answering as our Savior did on that occasion? Yes, the same thing in regard to Philip and the Eunuch. If we could only bear with each other. It's my failing, I am too impatient and it always seems to me those who are thus minded have more to endure or contend with. Love to all. I remain your brother in Christ,

J. R. Fisk.

*Dear Restitution:*

It is with a sad heart that I sent myself to write to you of the death of my companion, Elder Jacob Shaffer. He died on the 4th of April, aged eighty-three years, ten months and seven days. He died as he had lived, a firm believer in the second coming of the blessed Lord and the restitution of all things spoken by all the holy prophets since the world began. His disease was the gravel from which he suffered great pain. He was taken sick on Saturday, March 26th, and was sick from that time until the fourth of April, when he fell asleep in Christ. He was a kind husband and father, and has left a wife, six children, eleven grandchildren and several great grandchildren to mourn his loss. He sometimes thought he would live to see the coming of the blessed Lord, but alas, he had to bow to the decree of all mankind. We had made up our minds to go to Kansas this summer to live the balance of our lives, but it is a true proverb that man proposes and God disposes. O, it is hard to part with our friends when we think that we will see them again, but to have to lay them in the cold, cold grave, it is like taking our hearts from our breasts. But we mourn not as those without hope, for we know that if we follow the example he left that we shall meet again where there are no more tears and no more parting, and may the Lord hasten that day, and may we ever pray for the Lord to come quickly. Your sister in the hope of the second coming and kingdom of our blessed Savior.

F. M. Shaffer.

Kewanna, May 1, '87.

*Dear Restitution:*

It is with a sad heart that I sent myself to write to you of the death of my companion, Elder Jacob Shaffer. He died on the 4th of April, aged eighty-three years, ten months and seven days. He died as he had lived, a firm believer in the second coming of the blessed Lord and the restitution of all things spoken by all the holy prophets since the world began. His disease was the gravel from which he suffered great pain. He was taken sick on Saturday, March 26th, and was sick from that time until the fourth of April, when he fell asleep in Christ. He was a kind husband and father, and has left a wife, six children, eleven grandchildren and several great grandchildren to mourn his loss. He sometimes thought he would live to see the coming of the blessed Lord, but alas, he had to bow to the decree of all mankind. We had made up our minds to go to Kansas this summer to live the balance of our lives, but it is a true proverb that man proposes and God disposes. O, it is hard to part with our friends when we think that we will see them again, but to have to lay them in the cold, cold grave, it is like taking our hearts from our breasts. But we mourn not as those without hope, for we know that if we follow the example he left that we shall meet again where there are no more tears and no more parting, and may the Lord hasten that day, and may we ever pray for the Lord to come quickly. Your sister in the hope of the second coming and kingdom of our blessed Savior.

F. M. Shaffer.

# Selections.

### THE VAIL UPON THE HEART OF THE JEW.—Part I.

Paul says: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded: for until this day remaineth the same vail, untaken away in the reading of the Old Testament; which vail is done away in Christ; but even unto this day, when Moses is read, the vail is upon their heart." 2 Cor. iii. 12-15. The reading of these sentences does not convey any very definite idea of their meaning, nor is the obscurity altogether removed by the better rendering of the Revised Version. Up to the twelfth verse the argument is sufficiently plain. It is hard for us to realize that Christianity was ever called upon to fight for the right of existence, that its credentials were challenged and discredited by an older religion. But the Epistles make it plain that in every city where he preached the Gospel, Paul was confronted with men who insisted that Judaism was the final revelation of the Divine will, and that its existing institutions and ceremonials must be embodied in the universal religion. The sharp debate on circumcision involved the question whether the Mosaic economy was designed to be preparatory and prophetic or permanent. The great Gentile Apostle insisted that Christ was superior to Moses, that the Gospel had superseded the Law. The covenant of God with Abraham, he argued, antedated the *legislation at Sinai* by more than four hundred years, and it was older than the rite of circumcision. The priesthood of Melchisedek was declared to be more ancient than the Levitical or Aaronic order; a superiority tacitly acknowledged when Abraham paid tithes to the priest-king of Salem. A comparison of Moses and Christ, of the Law and the Gospel, Paul claimed, clearly established the essential superiority of the latter, and made it plain that the former was never intended to be a religious finality.

Such is the course of thought in the earlier sentences of the third chapter of Second Corinthians. The ministry of the Law and that of the Gospel are contrasted; and the contrast is shown to prove that Judaism has only a preliminary and preparatory vocation. It cleared the path for Christianity. Christianity is shown to excel Judaism in the message which it proclaims. The substance of the latter was the precept, the letter that killeth, the command that exacts moral perfection, that shows man what he ought to be and do; the burden of the former is the promise, the glad tidings of what God has done for the sinner. Hence the ministry of the Law was one of condemnation; it provoked and fostered the sense of ill-desert and awakened fear, but it could impart no settled peace: while the Gospel proclaims the forgiveness of sins, and the adoption of grace, and so is a ministry of life. And finally, Paul concludes, the Mosaic ministry was transient, evidently designed for temporary ends, carrying on its very face and in its heart the prophecy of its disappearance, while the ministry and mediation of Christ are permanent.

The latter fact was the main stumbling-block to the Jew, and is to this day. Christianity claims that Judaism is the true religion only in its transitional and preparatory stage; that in Jesus Christ the prophetic ministry of Moses was wholly and for ever absorbed. At this point of the argument the Apostle introduces the figure of the vail, as illustrating and confirming the transient design of the Mosaic economy; a device of logic more suited to the Oriental than the Occidental thinker and reader. The men of the East think in symbols, we do not; they are poetical and pictorial, we are prosaic and practical; they identify analogy and argument, while we distinguish between logic and illustration. "Look at Moses," said St. Paul, "his conduct and appearance prove that his position was inferior to that of Christ, that his ministry was never designed to be complete and final. For Moses put on a vail when he ceased speaking as the prophet of the Lord, that the people might not behold the fading of the glory upon his face; but Christ never wears the vail, because the glory never fades upon his face, and we are permitted always to behold, with open face, though as in a glass, the glory of the Lord."

The reference is to Exodus, chapter xxxiv., verses 33-35, which at first seems only to refer to what took place when Moses returned from his forty days' absence on Sinai. There was a strange glow upon his face, of which he was ignorant, but upon which Aaron and all the people looked with awe. It was the visible evidence that he had come from the presence of Jehovah. At this point, a single word, written in italics in the old version, has misled the reader, "and *till* Moses had done speaking, he put a vail on his face." What could this mean, but that the vail was intended to hide the radiance that had made the people uneasy? But the Revised Version completely alters our interpretation, by correctly substituting *when* for *till*. Moses put the vail upon his face "*when* he had done speaking," to indicate the end of the message he had been commissioned to give. And it appears, furthermore, that this use of the vail was continued, and became a fixed one in the prophetic ministry of Moses. Whenever he was summoned to a conference with the Lord, he laid aside the vail, and upon coming out he spoke unto the people what the Lord had commanded; after which the account goes on to say, "Moses put the vail upon his face again, until he went in to speak with him."

There are some who still contend that Moses wore the vail in his ordinary prophetic intercourse with the people, and that he covered his face to hide the radiance. But the interpretation of Kurtz and Alford seems more natural, as conveyed by the terms of the narrative, that the vail was not used to hide the radiance, but to indicate the end of the message with which he had been charged. Upon each new revelation he appeared unvailed, and the vail was again assumed when the Divine Word had been spoken. Thus the vail was the symbol of a partial, interrupted ministry, a ministry confessedly imperfect, anticipating and pointing to that of Christ, whose face is always unvailed and always shineless ocean. Twice had they been exiled from Palestine, he said: once when the Roman armies had driven them out, and later by the logic of events, which had forced them to abandon the expectation of a return. They had been forced to surrender the hope of a future personal Messiah, and that sweet word had come to represent for them the idea of an ultimate and permanent deliverance of the race. They looked for deliverance; for salvation, but not for a Savior.

The Millennium was their Messiah. The logic of events had compelled them to break away from the Levitical ritual, with its sacrifices, and distinction of meats, and ceremonial purifications. The law of Moses had become unbearable. The ancient yoke could no longer be endured. They old skins had given way. Modern scholarship had undermined the pillars of their traditional faith. The felt that the day of isolation had for ever passed, and that they must be absorbed in the world of today, sharing its mental, social, and political life. This involved a radical reconstruction of their ancient religion, the boldest task ever undertaken by man; but, then, the speaker continued, Abraham was bold, Moses was bold, the Jew has always been bold, and he has set his face to the future, though he know not what that future contained. I could not help thinking of Saul of Tarsus, who fought this battle out, who centuries since achieved the resurrection which is the problem of the modern Jew, but whom Israel is not yet prepared to hear. The vail is yet upon their hearts, though there is earnest life within.—*By A. J. F. Behrends, D. D., in Israel's Watchman.*

### The Glory of the Latter Temple.

"The Glory of this latter House shall be greater than of the former," said the Lord by the Prophet Haggai, when Zerubbabel was rebuilding the Temple at Jerusalem. Yet how many things which had been the especial glory of the first temple—the temple built by Solomon—were wanting in this! The Shechinah, or visible presence of Jehovah, departed when Solomon's edifice was destroyed, and was never more seen on earth. The ark and its contents—the "testimony" given to Moses—where were they? Lost forever to the people of God—become a prey to the spoiler! The mysterious Urim and Thummim—no more could that oracle be questioned, for it, too, had been lost. The Sacred Fire sent from heaven to consume the accepted sacrifice—alas! it was extinguished, never more to be rekindled. The Spirit of Prophecy spoke its last on earth by the lips of Malachi. How, then, when all those memorials of Divine favor had been withdrawn, could the Temple, destitute of them, exceed the former House in glory?

It was not by superior richness of materials, or greater skill of the builders. The "glory" promised was from the Lord. "I will fill this house with glory." The promise was fulfilled when "the desire of all nations" was come. When the Son of God was brought into the temple, a little child—when he entered into it and cast out the money-changers and those who sold doves—then was the glory of that house greater than all the wonders of Solomon's Temple. The presence of the Lord of glory was brighter than the Shechinah; his love needed not the testimonies of the Ark; his word was more gracious than Prophecy, and more clear than the oracle; and his holy zeal outshone the heaven-kindled Fire. The temple consecrated by such a presence possessed a greatness no edifice that ever cumbered earth could match.

Reader! the same Lord doth ever humble himself to dwell with the most lowly of his followers. The humblest—yea, the least esteemed Christian may be in his own person a temple, inhabited by the Spirit whose rare and shadowy manifestations formed the glory of the first House; whose presence filled the latter one. That presence was but temporarily vouchsafed there; with you it may be abiding and eternal. See, therefore, that you cast from the building so honored, all things that offend.

The heart may often be cheered by observing the operations of an ever-present Intelligence, and we may feel we are leaning on his bosom while living in a world clothed in beauty and robed with the glorious perfection of his Maker and Preserver. We must feel that there is a Governor among the nations who will bring all plans with respect to our human family to a glorious consummation. He who stays his mind on his ever-present, ever-energetic God will not fret himself because of evil-doers. He that believeth shall not make haste.—*David Livingston.*

Brother J. R. Willett, of Sunset, Texas, wishes to correspond with any brethren living near Oakland, Oregon. Any brother near there please address Brother Willet as above.

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# Poetry.

### THE EARNEST DESIRE OF THE CHURCH.

Come Lord Jesus! come again!
Shout, O Church, the glad refrain!
Echo back the joyful strain.

Then, O Lord! how tarried long,
Come to earth with angel throng!
Wake again that sweetest song:

Chanted at thy lowly birth,
To the fallen sons of earth!
Token of thy heavenly worth.

Of thy Church the living Head,
Church for which thy blood was shed,
Come and raise her from the dead!

Change the living, waiting ones,
Crown, and seat them on their thrones,
Still creation's ceaseless groans!

Brother with thy light, the gloom
Make the desert wastes give room
To the wealth of Eden's bloom.

Take the poison from the air,
Make the earth both good and fair,
End these ages of despair.

From oppression grant release,
Cause the clang of arms to cease,
Bring the reign of perfect peace.

Wipe all tears, wipe the tears,
Verify the dream of seers,
Crown with love eternal years.

Then to God through endless days,
All created things shall raise,
Hymns of pure and lofty praise.

JOHN L. WIRTH.

# Selections.

### "RESURRECTION, THE TRUE GATE OF LIFE."—Part 2.

Is it not remarkable that the doctrine of the immortality of the soul and the varied theories of Hades and its Shades and Ghosts come not from the Bible, or Bible lands, but from those nations where the light of revealed truth had not penetrated! Surely on this subject we "ought to turn from idols to the living and true God." There is in human nature, almost wherever found, an intense desire to know the future and to see the unseen, hence the resort to the heathen oracles, witches, wizards, and those privileged beings, supposed, through their relationship with the gods, to know the future. This finds its outlet in modern demonology, or spiritualism—a forerunner of that strong delusion prophesied of the last days. But we find, wherever Jehovah has revealed himself, all such intercourse has been strictly forbidden. The ancient people of God were surrounded by those who constantly had recourse to such sources, hence the repeated warnings against them in the Law and Prophets. In the days of Christ and the Apostles many of these pagan ideas had become systematized by the philosophers, and Paul especially warns us against them, "Beware, lest any man spoil—make a prey of—you through philosophy, and empty deceit, according to the traditions of men, according to the elements of the world, and not according to Christ," Col. ii. 8. Emphatic Diaglott.

We turn now to the only true record and source of knowledge on this important subject—The Inspired Word of God. "To the law and testimony; if they (of any School) speak not according to this it is because they have no real light in them." Where the Word of God is silent, we dare not speak. But when the Lord hath spoken we may fearlessly proclaim the truth. The Bible begins with God's creation of the heavens and the earth, and of man out of the dust of the ground; carries us forward in his history through its varied stages of the fall and redemption, and closes with the new heaven and earth, in fact, a cleansed universe. So that as it regards all that is essential for us to know the record is practically complete. And if we adopt the safe canon of interpretation, that God speaks what he means, and means what he has spoken, we shall not go far astray. Figures, parables, illustrations are freely used in the Bible. But on matters of life, death, resurrection, judgment, the simplest and plainest words are used, and that in their natural sense. There is one solemn truth to which we would call attention for a moment, which I am afraid in these latitudinarian times is partially lost sight of by many Christians, that is the condition of the human race, as set forth throughout the Word of God. By many the race is regarded in its normal condition, individually responsible to God according to the light, privilege, and facilities afforded to them. Of course this is true, to the extent of the conditions in which we are placed as a race, who have had our trial, failed, and received our sad sentence of death, in the person of our representative, the first Adam. If this solemn fact of our present condition be recognized, we see how exactly the gospel, as a redemptive scheme of mercy and grace—is adapted to a fallen race of guilty dying sinners. Admitting this solemn fact, we can appreciate God's great gift of eternal life through Jesus, as it is freely offered to those who without it must inevitably perish—that is, cease to be—blotted out in the second death. To this tainted condition, derived from our relationship with our natural Head, we must add our actual condition as sinners personally against God, our need of forgiveness and renewal, so that we may be recipients of Divine favor, and the great privilege of becoming the children of God through faith in Christ Jesus. Is this the popular Gospel that is preached in the name of Jesus Christ today? Alas, no! Man is represented as an immortal soul at present enshrined in an earthly temple which sin has rendered mortal. But the immortal soul can dispense with it for an indefinite period. The murdered Abel, for example, is represented as living on in bliss, either in heaven itself or the paradise of Hades. What need of resurrection after nearly 6,000 years of disembodied conscious life and bliss? Nay, this is not all the contradiction to the written Word, for some represent the saints as perfecting their character in knowledge and holiness, and qualifying themselves for teaching others, in the strange School of Hades. The shady side of Hades is represented as a kind of purgatory for the ungodly, who there reflecting and repenting are gradually growing into saints, while one writer suggests that others may have so sinned in this life as to have forfeited for ever their bodies, but may live on as spirits or souls for evermore! Gladly do I admit that some of these are among extreme opinions, but the tenor of so-called Gospel preaching, and the sentiments expressed by leading Evangelical Ministers in funeral orations and sermons for such men as Dr. Stanford, Hugh Stowell Brown, Chown, and others, show the cherished belief of conscious life in death and the almost needless superfluity of resurrection. But we turn from these eloquent minstrels, as, however gifted, both out of time and out of tune, with their panegyrics. Out of time, because they anticipate resurrection. Out of tune, for they glorify only a part instead of the entire persons of the saints of God.

Permit us to assign a few spiritual reasons for believing that "Resurrection is the true gate of Life." This appears to us inevitable from the Divine record of man's creation, and sentence. God evidently did not create man immortal, either in the whole or in part. The Scriptures tell us he formed man out of the dust of the ground, breathed into him the breath of life, and he, the man, became a living soul, or creature. Our argument is, that man could not be immortal, for he was threatened with death, in case of transgression, and a deathless being cannot die! But man did transgress, and God passed the sentence of death upon him, closing with the solemn words, "Dust thou art, and to dust shalt thou return." Provision had been made for Immortality in the mysterious Tree of Life. But this was either despised, or neglected, by our first parents while they were innocent. But after they had sinned God drove them out, and placed Cherubim and a flaming sword which turned every way to keep the way of the Tree of Life. What is the truth here taught? Mercy to a guilty race. God will not allow an immortal sinner in his universe. All evil is limited and must come to an end.

The united testimony of Scripture, both the Old and New, goes to prove that man, not merely his body, is under sentence of death. And the entire experience of humanity confirms the fact. Enoch's and Elijah's translations, as exceptions, thus far, only prove the rule. The New Testament, written since the resurrection of Christ, tells the same story as the Old, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. v. 12. "It is appointed unto men once to die." Seeing then that man dieth and giveth up the breath of life, and that from Bible records the great bulk of the saints of God, under all dispensations, are under the dominion of death, we are shut up to the fact that resurrection is the true gate—nay, we may add, for the sleeping saints it is the only true gate of Life.

We are not called upon to decide the question, how far the Old Testament saints understood the question of resurrection. Some of them, like Job, Abraham, and the Prophets, evidently grasped its truth, and fell asleep in faith that they should rise again. But, by Jesus Christ, this grand truth has been clearly revealed. He is the resurrection and the life, the abolisher of death, and the revealer of Immortality. But the Divine order of resurrection must be maintained: Christ the first-fruits, afterwards they that are Christ's at his coming.

Nothing short of Divine power can raise the dead—it is the act of omnipotence, and he who is the brightness of the Father's glory, and the express image of his person, will exercise it at the time appointed by the Father. Then he will come again to receive his disciples to himself, and to open that closed gate within whose gloomy portals now sleep his loved ones. Then they shall come forth and enter on their everlasting life, clothed in immortal youth and beauty; like Jesus made glorious and deathless they shall die no more, being the sons of the resurrection. These are the some of our reasons for believing our topic. They accord with the uniform teaching of Scripture, notwithstanding a noted parable and a few figurative texts, that apart from, and in direct opposition to, the uniform teaching of the whole Bible, have been made to carry another construction. The grand model has been given us by the Redeemer and Life-giver himself, who took our nature, died for our sins, and was buried: but as he entered the gloomy domain of death, and rendered his human spirit to the Father, it was with the Divine promise before his closing eyes —"Thou wilt not leave My soul in Hades—nor suffer Thine Holy One to see corruption—Thou wilt show Me the path of life." That path opens by this gate, this glorious resurrection, the true and only gate of life, out of which he that was dead has come. And in due season, all his now sleeping saints shall follow. "For now is Christ risen from the dead, and become the firstfruits of them that sleep." 1 Cor. xv. 20.—*Thomas Vasey, in Bible Standard.*

# Communications.

To the Brethren and Sisters of Like Faith Scattered Throughout the State of Ohio.

Cannot something be done towards forming an organization in Ohio, by which to further the plan of presenting the glorious truths that we cherish. Have labored some of late in Union and Knox Counties, and find an opening in various places, where the truths we advocate are but very little known. I see by a letter in THE RESTITUTION from Brother Woethee that there is a Brother Wesley McIlroom that has organized as "Churches of God" six congregations, one at Frankfort, in Harrison Co., one in Noble Co., one in Guernsey Co., two in Hocking Co., and one in Jackson Co. Also Brother W. refers to a Brother and Sister Wilson, of Rendville. I also saw a letter from a Brother F. J. Davis, in Vinton Co. Then there are other brethren of like faith. Brother D. C. Robison of Knox Co., is an able minister of the word, but has been prevented from preaching on account of his health, could not teach and preach both and support his family. But in his last letter to me he says our labors there have opened the eyes of some of the leading members of the Disciple Church, and he is, by the help of the Lord, going to occupy their pulpit a part of the time, and says, write to those brethren mentioned and see if we cannot get up a conference somewhere in Ohio.

Now brethren, what shall we do? The evidences of the near coming King are very strong. The work to be done when he comes is of great importance, and a preparation for that day, "The Lord's Day," or Seventh Day of the Great Week will soon take place. Shall we be among the company that shall hear some humble part under the benign reign of that mighty King, when he shall reign in righteousness. Oh, that we may be found honoring our Lord and Master by proclaiming that it is the goodness of God that leadeth men to repentance, instead of terrorising, by going to hell, representing a lake of fire when they die or pretend to die. Others teach that the Lord is coming to burn up the world at his immediate coming. I am strongly in favor of the Lord being faithful to fulfil his word; therefore let us prove all things by that word, not undertake as some do to say the statements of his word are an interpretation when they don't agree with their interpretation. I would be glad to hear from the brethren in Ohio, I expect to return there in a few days.

Yours in hope,
JOHN T. ONELEY.

*Lincolnville, Pa.*

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### THE TARES AND THE WHEAT.

But this harvest, be it understood, is after the gathering of the elect race. This harvest takes place in the consummation of the age, but the age does not end when Christ comes in the clouds to raise from among the dead his sleeping saints, and to change and transplant his living ones, but when he comes with them to Mount Zion. It is when he comes, attended with his redeemed and holy people, or with the armies of heaven, to fight against and destroy his enemies, and the enemies of Jerusalem, and establish a new order of things, that the age is consummated. Then will be the harvest; then will the tares be separated from the wheat. But by the wheat we cannot understand the true church, the "Church of the first-born," those who are called by Peter "an elect race, a royal priesthood, a holy nation, a people for God's own possession:" for they will have been previously gathered into the Savior's presence, and will accompany him at the open manifestation, at the gathering of the tares and the wheat. There is also a difference in the method of gathering between this company and those of the harvest set forth in this parable. When the little flock of kings and priests are gathered, Christ comes into the clouds and calls them up and receives them unto himself. When the harvest of the tares and the wheat are gathered, the reapers are angels. Then the calling up of the little flock takes place before the resurrection and judgment of the wicked; but in this harvest the wheat is gathered *after* the tares. In verse 30, we read, "In the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." By the wheat here must be understood those who accept of Christ, and receive grace and adoption, after the gathering of this elect number, during the period that the angel proclaims an eternal gospel to all who dwell on the earth. For the number of these elect does not limit the number of the saved. These are called to wonderful privileges and blessings; but their exalted position does not exclude others from the King's favor and a place in the kingdom. A great multitude besides these will enjoy the blessings of salvation.

This parable must, therefore, have a reference to the end of the period which intervenes between the calling up of the chosen rulers and the Lord's descent with them to take the kingdom; and, consequently, to the saints and the sinners then on earth. J. Kelly, who has devoted much attention to prophetic truth, believes, as we do, that this parable has no reference to the Church. But he would restrict it to the Jewish nation,—to "the followers of Christ, and the followers of antichrist" at the end of the age. From the expression, "the field is the world," we think it was designed to have a wider application; still it may have a *special* reference to the God-fearing remnant of Israel, and their open and avowed enemies. Then others, who would not restrict it to the Jewish nation, nevertheless think that it does not refer to the heathen, who are in darkness, but to those nations who have gospel light, or to a state of things where there are Christian privileges, which they think is evidenced by the fact that there is good seed as well as bad, wheat as well as tares. But this view overlooks the fact that this parable deals with a state of things at the consummation of the age, and that by the time the age is consummated, all the nations shall have had the gospel of the kingdom preached to them.

But it seems to us a sad misapprehension of clearly revealed truth to suppose that the end of this dispensation is the end of the world's history. In the next age people will be born, and will grow up, and follow trade and commerce as now only on more righteous principles, and under a perfect and righteous government. We are now living in what Scripture designates the times of the Gentiles. Those times began long, long ago, but there will be a limit to them. The termination of the treading down of Jerusalem, or the oppression of Jerusalem by Gentile power, is the termination of the times of the Gentiles. But the closing of these times is the beginning of the next dispensation. And in the next dispensation Jerusalem is to be occupied, yea, possessed, by God's ancient people, who will then have become a nation again, yea, the greatest nation on earth. Palestine throughout all her borders will be inhabited, and every where will prosperity and peace and happiness prevail. There have been very remarkable histories of different countries in the past; but the future of Palestine will form a history more remarkable, and at the same time of deeper interest to the race, than the world ever knew. If Judah and Israel, therefore, will be nationally revived at the close of the present age, or rather at the beginning of the next, and as a nation will become wonderfully prosperous, far surpassing all other nations, then the end of this age cannot be the end of human history as some teach. The world to come, or the age to come, is an unmeaning phrase, if the termination of the present dispensation is the termination of human existence, or man's existence on the earth in mortal flesh.

SILAS HENN.

[Concluded.]


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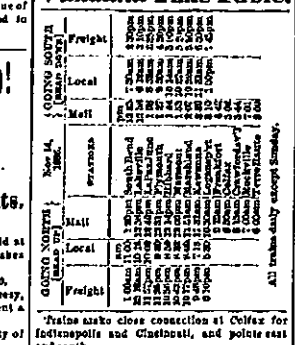


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The God of modern science is impersonal. Man cries for God, but God speaks not to man; man builds his altar, but there is no answering fire from above—that is the agnostic creed. Religion is necessary, but it is only the creature's attempt to reach and to read the riddle of the unknown. And that is the philosophy under whose guidance the Jew is attempting to reconstruct the faith of Abraham, of Moses, and of David. There could not be a bolder venture; but like the fancy of perpetual motion, and the problem of squaring the circle, it involves a palpable contradiction. The denial of revelation involves the burial of religion; and nowhere is this more incontrovertible than in dealing with the Old Testament. Here, if anywhere, the supernatural is initial and controlling; its religion is rooted in the covenant which God has been pleased to make with man.

This modern science of religion would save the Divine sonship of man while sacrificing the Fatherhood of God. But can there be sonship without fatherhood? Must not fatherhood precede and evermore condition sonship, both in the order of thought and of time? These questions are pressing, and they cut the current agnosticism at its tap-root. What kind of a house would that be where the children are calling and seeking all day long and the weary night through, while the parents are invisible and silent? Is that man's posture and doom in the universe? Then is his nature the most painful of all anomalies; then is his reason the most cruel of all endowments. More blessed far, on such a theory, are the lilies of the field and the sparrows on the housetop.

"But what am I?
An infant crying in the night:
An infant crying for the light;
And with no language but a cry."

Does that tell the story? Must that cry mock me all my life long? Is there no mother's heart, no father's ear to respond to it? Believe it who will, I cannot so stultify the intelligence within. I cannot believe in such an exception to the law of correspondence. Shall there be hunger and no bread; thirst, and no water; lungs, and no air; eyes, and no light: the cry of an infant, and no Father? Reason compels a negative answer. The conception that man's search for God is spontaneous and native, that religion is necessary and permanent, carries in it the implication that God may be found, and that he both waits and longs to be discovered. Religion vanishes when revelation is denied or surrendered; "for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." The Jew cannot reconstruct his religion on assumptions that make God impersonal and discredit faith in supernatural revelation.

2. The second mistake is critical, dealing with the estimate placed upon the Old Testament writings. The surrender, at the bidding of philosophy, of the supernatural element in revelation, of the idea that God seeks man and has spoken to him, compels a reconstruction not only of the old religion, but of the documents on which it is based, and to which it appeals. If the miracle must be eliminated, the myth must take its place; and the myth requires time for its creation, currency, and its general credence. It is not surprising, therefore, that the new and most radical criticism has found ardent disciples in the Jewish church, to whom it seems the bursting of the long-bolted prison doors. The Old Testament is regarded as the product of a late age, and the patriarchal history as mainly legendary. Genesis is a collection of myths. Exodus is allegorical and poetic. Leviticus is the priestly code of Ezra's time. Deuteronomy is the pious forgery of Hilkiah in the reign of King Josiah. Such is the theory of Knonen and Wellhausen. It makes the myth the mighty factor of religious history. In this theory the modern Jew discovers his door of escape from ritual bondage. For if the ceremonial law is a purely human enactment of a late day, imposed a thousand years after the supposed legislation of Moses, it is plain that it can have no claim to present recognition, and that its continued authority should be earnestly resisted and resented. In such a case the usurpation should not be tolerated another day.

This theory, just now dazzling the uninitiated, has tried its methods, under the ablest scholars of the present century, upon the New Testament, and failed. Strauss substituted the myth for the miracle, and Baur followed with propounding the famous tendency theory, and applying it to the origin of the Christian documents and of the Christian church. But the attempt to reconstruct Christianity on the assumption that the Gospel history was the invention of a later age, and that the resurrection of Christ was the dream of a demented woman, or the impression of a few imaginative souls, has miserably come to nought; and the attempt now making to reconstruct Judaism without the living Abraham as its patriarchal head, and without the living Moses as its great law-giver, is an equally hopeless task. A method that has broken down in the first problem to which it addressed itself, should at least moderate its tone, now that it has shifted its point of attack. Claiming to be inductive and historical, it assumes by its denial of revelation the very question in debate, and mutilates the testimony so as to make it fit the assumption. It lays down its plan as to how the Old Testament religion must have originated, and then coolly proceeds to cut Moses and the prophets to pieces, patching selected remnants together so as to suit the plan. And there is nothing in the history of speculation to match its watchword, that the myth is the creative energy in religious history. The heroism of the ages, we are summoned to believe, has its source and secret in a legend, a sort of fairy tale of the ancient time! Not in that way is history made, not in that way can it be read and understood.

Facts, not fancies, are sovereign. Men, not thoughts, have ruled the world. Ideas never cramped the sceptre until they became incarnate in living prophets. Personality is the central, subtle, sovereign force in history. Until a great thought is voiced, in oral speech, or on printed page, it creates not so much as a ripple, and it inaugurates a revolution only when it finds a mighty advocate. You might as well ignore Washington in a history of the American Revolution, or Napoleon in a survey of modern Europe, making their names legendary, or representative of ideal tendencies, as to eliminate Abraham and Moses from the history of Israel. You might as well think of a circle without a center, or attempt to outline it with compasses poised in air, as account for the mighty sweep of Jewish ideas and institutions without their fixed historic points of departure in patriarch and lawgiver. It would be a mockery of all truth and righteousness to suppose that men could thus be moved by fables. Abraham and Moses must have been as much more real in their personal elevation than Sakya-Mouni and Mohammed, as Judaism has been a loftier religion and a purer teacher of morality than Buddhism or Islam. The truth is, the so-called higher criticism is radically and philosophically misleading, in substituting the legendary for the historical, the ideal for the personal; and the Jew will find it only a delusion and a snare. That way lies the Desert, not the Promised Land.

3. The third fatal mistake is more strictly religious—the abandonment of the Messianic hope. It may be, and this is my own interpretation of the fact, that the darkest hour must precede the dawn, that despair must be the forerunner of faith, that the seed of Abraham must cease to look forward before they will turn to him whom they have pierced. They have waited so long that hope has worn itself out. It is surprising that they have not long since given up their expectation. But the Messianic idea is too deeply imbedded in ritual, psalm, and prophecy, to be eliminated from the Old Testament. It is the backbone, and the pulsing heart, of the ancient faith. Its excision means death. Whatever you may expunge from the Old Testament as incidental or apocryphal, the Messianic hope remains untouched, the earliest and ruling thought of the entire dispensation. Abraham walked by its light. The dying Jacob gave utterance to the faith in the land of Goshen. Moses was its heir and prophet. David gave it larger expansion, and added to its splendor in many a royal psalm. The prophets knew no other theme, and caught the deeper mystery of the passion. And the hope was always personal, centering in the seed of Abraham, the prophet like unto Moses, the royal descendant of David, the suffering Son of Man. The ideal Messiah is the invention of despair, and the refuge of unbelief. The old way of reading the law has involved the Jew in painful bewilderment, and scepticism can give no rest; he needs the faith of Abraham, who saw Christ's day, and he must read Moses anew, without the vail upon his heart, until the glory of Jesus Christ bursts upon his weary and waiting eyes.

But is the vail only upon the heart of the Jew? Are there no veiled hearts here? Ignorance is a vail, indifference is a vail, indecision is a vail, prejudice is a vail; these are the things that perplex and paralyze the souls of men, and block the way of many into the kingdom of God. God speaks to you, but you will not answer. God invites and pleads, but you will not come. God stretches out his hands to the seed of Abraham, but we frown upon their advance, or are indifferent to their perplexity. My heart goes out after the Jew. Two thousand years of hereditary prejudice, during which time he has been an object of scorn, and contempt, and oppression, hedge his way. I can appreciate his bewilderment as he asks "Can this Gentile faith be the true religion, when its professed disciples despise and crush the sons of Jacob?" I am afraid that, were I a Jew, I should answer that question as he does. Germany drives him beyond her boundaries. Austria tells the world that marriage with a Jewess is an unpardonable social offence, and the shameful ostracism is not confined to Europe. Shame on us, the Founder of whose religion had only the purest Jewish blood in his veins! Shame on us whose heritage of Christian liberty was secured for us by a son of Benjamin, a pupil of Gamaliel, Hebrew of the Hebrews, a Pharisee of the Pharisees! Can we ever pay the debt we owe to Paul "of the seed of Benjamin?" Are we not crucifying Christ in our treatment of his national kinsmen? I can understand the Jew's perplexity and hesitation, for we have done our best to keep the vail upon his heart. But I cannot understand —and this is the practical application of my thought—how any man, who has had a praying mother, and who has lived in the open light of Christ's Gospel, can be indifferent or hostile to Christianity. The Jew I can excuse; you I cannot. For the Israelite, conversion to Christ must be the hardest of all things; for you and for me it should be the easiest and the earliest, and the sin of rejection in us is a thousand-fold more inexcusable and wicked than it can be in the lineal descendants of Abraham. Nay, I behold the unconverted Gentiles barring the path to the cross for the sons of Israel, and I can understand the strange logic of the Epistle to the Romans, that only when the fulness of the Gentiles shall have come in will the hardships of Israel give way. They have been scattered to the ends of the earth; they have been ground between the millstones of race prejudices; but they have maintained their lineage and blood, and they have never ceased to be proud of their traditions. The future has its mission for them, but our hands must break the bars and beat down the gates that have hitherto kept them back. Even in their exile, they are beloved for the fathers' sake, and their conversion can be nothing less than life from the dead, the herald of the millennial reign.—*A. J. F. Behrends, D. D. in Israel's Watchman.*

### THE JEWELS AND THE PROPERTY.

"For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as I am known. And now abideth faith, hope, charity; these three; but the greatest of these is charity."—1 Cor. xiii. 12, 13.

Prophecies and tongues were to cease, and knowledge to vanish away, but love would never fail. It was possible to speak with tongues of angels, to resolve deep mysteries, even to remove old mountains, and yet not to have that love divine from which the spices blow. How transcendent in beauty celestial that holy thing which suffers long and is kind. "Love envieth not, love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things." The 12th chapter of this Epistle contains a wonderful account of ancient supernatural worship, in the overflowing wealth and fulness of a creative epoch. They sang, and prayed, and prophesied under miraculous afflatus. The inspiration descended from above, and the worship ascended to its unseen fountain-head. No liturgy or litanies elaborated by the intellect and the devout heart, but God's Holy Spirit blew the divine music through the human organ pipes, and shook the harp-strings of the mortal, until there was solemn gladness or triumphant rapture. Well, the manifold gifts are certainly gone, though we may fail in assigning any satisfactory reason for their cessation. It is possible that the miraculous *gifts* were mere temporary scaffolding for the erection of the stately Christian edifice. If this will not suffice, then we may say that the beautiful woman in her splendid attire grew vain, haughty, and arrogant; and God stripped her of her misused jewels. But a great lady may lose all her jewels, and yet her estates remain inviolate. The jewels are gone, but the property remains. "And now abideth faith, hope, love; these three, but the greatest of these is love."

We have seen a theory to this effect, —that the gifts were to remain until the will of God was thoroughly made known in a completed authoritative canon, and that when such object was secured that perfect state of things arrived which Paul anticipated,—in noble manhood and clear vision. This theory, however, will hold no water, and is manifestly inadequate. The gifts have long been gone, and the canon has long been completed, but we do not yet stand face to face with absolute reality. We are still children who can see but a little way, and stammer in telling what we see. Our knowledge is partial and our utterance is broken. The truth is, we are still in that condition of childhood portrayed by the Apostle, and see but in a glass darkly,—the imperfect mirror of the ancients must always be borne in mind,—and besides seeing truth dimly, we see many things in the glass which it were well we had never seen; we conceive as children and articulate as children, but nevertheless we believe in a time when we shall see clearly and speak distinctly. In the age of ripe manhood, standing face to face with radiant truth and divinest reality we shall know even as we are known. We walk by lamp-light in a dusky place waiting for the supreme sunrise,—the golden splendor of a day which begins with glory.

Our old divines have given us many weighty sayings, but some of them were only smart and epigrammatic without any depth or cogency. One of the latter kind had reference to the passage before us. "Faith shall be lost in sight, and hope in full fruition, but love shall be eternal." To this we make answer, in the first place, that faith and hope are in the essential structure and belong to the very constitution of man. If we were on the shore where all the nobles of a greater age gather in immortal beauty and regal power; if we were in the City of God where no outside luminary is needed, but all the surpassing light flows direct from his own face, there would still be something to hope for, and something to believe; testimonies to be received by credence, and glories to be looked forward to with desire and expectation. Man is a progressive being, and who can set a limit to his advancement? Certain it is at any rate, that while he advances, climbing one eminence after another in the sublime country, faith and hope must be his companions on the road.

But we answer in the second place, —that the saying is very loosely tacked to the apostolic statement. The apostle is not saying, "there are three sisters; two of them immortal and unfading;" he is teaching something the direct contrary. He is teaching that there are three sisters in one holy family; all eternal; all abiding. They all have the force of eternity in them, and the bloom of immortality upon them; but the youngest is transcendent in grace and beauty,—the greatest and fairest of the three. Faith blossoms into hope, hope ripens into love, and love is the perfect fruit in the Paradise of God. "Now abideth faith, hope, love." Some one might perhaps say, "If love be the perfect fruit, are not the two former graces in some sense superseded and lost?" To which we reply, —there might be something in that if we only looked for our harvest and vintage. But we want the golden grain and the purple grapes while the ages roll on, and therefore the process remains eternal. The sisters are all of the divine and they abide for ever and ever. When impostors frame theories of ethics and religion, they betray themselves by outraging the philosophy of mind and life, and the scientific laws and conditions of our common humanity.

God who built the structure has provided us with a religion in strict correspondence with our nature; and Christ received into the heart brings with him solemn harmony. We must believe; even men of the world have to live by faith in the life which borders upon death. As thought is the working power of the understanding, so faith is the working power of life. The men who dream of living by reason are the most absurd of creatures, for such a thing is utterly impossible. Each man—profane or holy—has his theory of life, and his purpose in life; and his spirit goes forth towards his ideal, and his soul cleaves to the things which are desired. Find out what a man is pursuing, get the direction in which he is drifting or driving, and you discover what his faith really is. Without faith none of us can live, the wheels of life would stand still, and the business of the world stagnate, if we did not receive the testimony of each other, and with a still deeper faith every man pursue his own ideal.

God who knows the principles of action with which he has provided us, gave us something glorious to believe, and made the evidence commanding. "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "We are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

To speak for a moment of Christ rather than of Christianity,—we may say that in the majesty and range of his power, in the wisdom and penetration of his doctrine, in the sanctity and radiance of his life, such a being was far beyond the conception of our race. His voice is the voice of a God who utters authentic tidings, and he opens immortal wings for our shelter and pavilion. He brings the everlasting kingdom near to us, and supplies the education and training for rank and dominion in his house and his court.

We must live by faith; the difference being simply this,—that those who trust in the flesh and in the world are perishing along with their idols; whereas faith in the Son of God replenishes with life eternal, and the city of God is open to receive the living.

We cannot do without hope. It is a wondrous charm, idealizing and transforming common things. No man can live entirely in the present,—the artisan, the sailor, the merchant,—all who fight with forces of land or sea, are painting some ideal shore where they may anchor and be done with strife and toil and tumult. God has given us something to hope for. Christian hope lays hold upon the sure promise, confirmed by divine oath, that by these two immutable things we might have strong consolation. Our citizenship is in heaven from whence we look for the Savior, the Lord Jesus Christ, to change the body of our humiliation, and fashion it like unto his own glorious body, according to the energy of his working. The sublime translation, the city of God, the perfect rest, the eternal communion, the stainless glory, the vision of God, no language may portray.

The men of this world, though they could not live their own distempered life even without hope of some kind, have no hope beyond the present shores; for the future is to them but darkness without moon or star. They neither know where they start from nor whither they are going; their scheme has neither beginning nor consummation. We, on the contrary, have a defined terminus, a goal where all things good and fair shine forth in perfect development, and in glory beyond the chorus of the imagination.

We cannot live without love. The most brutal would be shocked or offended if we were to say, "Did you ever love any one? did your eyes ever grow brighter, or your face kindle, when you saw the face or heard the footstep of some dear one?" Sad and dreary as things are, how much worse the world would be were the light of love not shining even in very dark places, where the holiest light has never penetrated, but nature remains raw and void.

Now God has given us such a revelation of the fulness and infinity of his love in the person and work of his dear Son, that our hearts are turned to God in Christ with ineffable desire. "We love him because he first loved us:" and because he is worthy of all worship and adoration. We remember the beautiful invocation: "O daughter.... forget thine own people and thy father's house, so shall the king greatly desire thy beauty, for he is thy lord and worship thou him." Hence we try to forget our own people in the flesh, and that house of fallen nature from which we were rescued by distinguishing love, that the king may have desire and pleasure in our spiritual beauty, and that all our worship may be given unto him.

Without disparaging the first-born sister, we may certainly say that she is masculine, goes along with grand solid steps, and will admit of no trifling. Unbelief is drunken and wavering, reels and staggers, but faith has the firmness of a rock. Her voice is, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Whether fighting the enemy in active valor, or enduring wrath passively, or soaring to the throne eternal, she always has confidence and boldness. She obtains promises, stops the mouths of lions, works righteousness, inherits a kingdom, and rises within the veil.

Hope is more ethereal—if not so comprehensive—for unlike faith she cannot look backward. She has no eyes behind, but looks steadily forward—with eyes brighter than the morning star—to the supreme splendor of the great gathering; and sees in the center the object of all high and holy desire,—even him who is "fairer than ten thousand and altogether lovely." Her lamp is of purple, and her wings of unconquerable strength are of blended colors finer than the trailing sunlight in western skies. And the grace and lustre are combined with invincible force. There is the assurance of hope,—it is an anchor of the soul sure and steadfast. There is a sea much wider than the great deep of the natural world, and where the tragedies are still more awful. We all have to do business therein, and find by experience the bitterness of its salt waves, and the force of its tempest. Truly we need an anchor that is "sure and steadfast," and we have one in divine hope. The wind may blow vehemently, and the waters rise proudly, but this anchor will hold the vessel.

Love, the generous and godlike, the greatest of the three, is the very element and atmosphere of life in the Son of God; of life in the power of the Spirit. Though in perfect harmony with her sisters, she can find considerable rest and enjoyment even in the present. Her rosy warmth and perfume are spread over all things, veiling or transforming; she covers a multitude of sins, and awakens springs of life even in the wilderness. Love is the perfect fruit in the supernatural country to which we belong; in its exercise we discover that we have passed from death unto life; and we lay hold, in measure, of the perfection of that God and Father who spreads impartial sunshine over good and evil, and sends his rain upon the just and the unjust.

Nor is the beautiful one shrinking, for she is bold even in the day of judgment. When convulsion rends the rocks asunder, and disparts the old mountains; when natural and supernatural terrors abound; when thrones disappear and the nations tremble, the perfect love which casteth out fear shall give us quietness and assurance for ever.—*C. Greenwell, in Rainbow.*

### Obscure Heroism.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the daily routine of home life, and imagine we could be far happier in other scenes. We think of life's great battlefield, and wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no title as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances for heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care of the sick, may all seem as nothing, yet who can tell the good they accomplish? One slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if our harvest is one we will be proud to garner.—*Free Banner.*

# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, May 18, 1887.


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NUMBERS of the children of Abraham according to the flesh are beginning to clearly see that the prophecies concerning the Messiah are fulfilled to the very letter in the person and history of Jesus Christ, so far as humiliation and suffering are concerned; and also to see that those predictions, that relate to their own restoration to the land promised to their fathers, depend for fulfilment, upon his return from heaven to earth. We commend the careful reading of a few articles, prepared expressly for THE RESTITUTION by Bro. J. Cameron, of Edinburgh, Scotland, to our Hebrew friends; especially, as it is the object of the writer to show the accurate correspondence between prophecy and history as applicable to Jesus of Nazareth.

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As we commend the articles of Bro. J. Cameron to the unprejudiced consideration of our Jewish friends, so we direct the attention of professed Christians to a communication of Bro. Jobbin, the first part of which will be found in the present number of our paper. It contains some very close and much needed warnings to those who have named the name of Christ. How sad it is to think how many dead branches are becoming severed from the Heavenly Vine in these closing hours of Gentile times. Alas, alas, to think that fuel is preparing for the fires of judgment in this way. Multitudes are "departing from the faith," and "the love of *the many* is waxing cold." How important it is for us all to heed the admonition of the Apostle, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Brethren, though we are *in* the world, let us not be *of* the world.

## Communications.

### Natural and Spiritual.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

No man can call Jesus, Lord, but by the Holy Spirit; hence, those not receiving Jesus Christ as the Son of God are carnally-minded, are sinful, because they believe not the testimony God hath given of his Son. To reject the doctrine of Christ being the "only begotten Son of God" is to be without God, and without hope in the world. No man, says Christ, can come to me except the Father draw him, and God does not draw souls to himself but by the way of faith in Christ's name, and obedience to his command. This brings peace and rest to the weary. One who knows nothing of the emotions of the heart as the result of the consciousness of being made acceptable to God, in being conformed to Christ's death, ever bearing about in the body the marks of the Lord Jesus Christ, must be a person with a selfish and worldly disposition, a sinful person, loving pleasure and being conformed to the buggarly elements of the present evil world, delighting in the present arrangement of things; politically, ecclesiastically, socially, etc., that now permeates human circles with their influence.

Those who are being entangled now in the net of the elements, are they not living in pleasure? Those who live in pleasure, are they not looking to the things that are seen, and temporal, and are passing away, and so living in sin, and is it not because they are dead to a consecrated life to God? Moses chose affliction with the people of God rather than the pleasures of sin. Did the apostle call looking after the interests of the Egyptian kingdom "pleasures of sin?" Then how careful we should be lest we should be found justifying ourselves in loving those things that Moses forsook.

Those who love the present order of things, in the love of the Father in such an one? Is not the life rather conformed to the will of the powers that be, the carnal mind consenting? Though one submit to power, yet it is not necessary to be conformed to, or like the power. The pleasure-seeking man, the worldly man, fleshly-minded man, is estranged from God.

The carnal or fleshly-minded man is not, and will not be diverted from selfish intents. Is our garment unspotted from the political or ecclesiastical element? Look again; be sure about it. "One is your Master, even Christ." No power but that of God can draw the mind away from the course (age) of the world. What do you limit yourself to, as the legitimate right of one whose citizenship is in heaven? In other words, what particular methods that are endorsed by those who are "careful for many things," do you consider yourself free to leave with them to look after?

It seems to me that in your answer will be manifest either your liberty in Christ, or your choice to "be careful for" everything. All who are ignorant of the Scriptures, and as a result ignorant of the power of God, are carnal, and "the natural man receiveth not," because they are spiritually discerned, they are the things of the Spirit of God.

The things that are in the world are earthly, are temporal, and are changing, passing away. Still the senses are affected by them, the life is controlled by those things that are for but a moment. The element of attraction in the world overpowers the element of resistance in the man; the result is, the resistence is lost, or merges into the beggarly elements of the world. The man no longer resists but is conformed to, or like the powers that control, and God allows it.

Such an experience is a state of death to the noble and higher claims upon his soul, mind, heart, and strength. A carnal mind is enmity against God and proves itself so, by its rebellion against the law of God, for it is not subject to the law of God neither indeed can be. To be carnally minded is to be sinful, it may be solely the result of ignorance, or it may be partially the result of having rejected truth, which makes the creature more to be abhorred. A carnal mind as the result of unbelief is the most solemn thing to contemplate. A carnal mind and sin are closely associated, a carnal mind is the root and sin, the fruit upon the tree of unrighteousness, the planting of Satan. A carnal mind is set against a spiritual mind, is opposed to righteousness because its strength comes from a root of an opposite nature, you cannot graft a righteous branch to an unrighteous tree expecting good fruit from the branch, all unrighteousness is sin, and the end of sin is death. The mind attracted by the flesh and drawn toward, and fastened upon temporal things, and continued, worketh death, because they who seek comfort from earthly sources will meet with disappointment and sorrow, which tendeth toward death; to be filled with the sorrow and cares of the world is sin, the command being, "Be not overcharged with the cares of this world." Sin is the transgression of the law, and to transgress the law, is to be unholy, unjust and evil, all unrighteousness is sin, to him who knoweth to do good and doeth it not, to him it is sin, even so the fulfilling of the law is to be free from sin and to be righteous, or holy, just, and good. To fulfill the law is to love God with all thy soul, heart, mind and strength, and thy neighbor as thyself, Christ being the end of the law for righteousness to every one who believeth. Righteousness and a spiritual mind, are associates, they hold no fellowship with a carnal mind and iniquity, the spiritual mind is the friend of God. Faith in God and love for God and hope towards God produces good works, or the fruit of righteousness; a spiritual mind is the root of righteousness; the mind attracted toward God through his word and works tends to spirituality, to be spiritually minded is life and peace, the end of faith is salvation, "eternal life;" while "the sorrow of the world worketh death, Godly sorrow worketh repentance that needeth not to be repented of," because such sorrow is the fruit of a spiritual mind and tends to or worketh life. Contemplation of God's works, excites to faith: "the heavens declare his glory, and the stars showeth forth his handiwork, day unto day uttereth speech, night unto night showeth knowledge," and is a power as an argument in favor of the existence of the true and living God, such knowledge should be an element tending when uncontrolled by Satan to consider the claims and needs of others and thus be led to do right. Work righteousness, when faith enters through a belief of the gospel, further knowledge is revealed, that "Christ Jesus is of God made unto us wisdom, and righteousness and sanctification and redemption, that according as it is written, he that glorieth let him glory in the Lord."

Oh to be spiritually minded, to be like Christ, ever more and more like him in all things, to be transformed completely by the renewing of our minds toward him, concerning him who was in all points tried as we are, yet without sin.

J. MERTON CASE.

### The Sphere and Official Power of the Christ and His Ability as Revealed in God's Word.

"O God of fathers and Lord of thine own mercy, thou who didst create all things in the use of thy word, and in thy wisdom didst fit man to become sole lord of the persons and things created and which have come to pass by thy fiat, and to sway the cosmos in holiness and righteousness, and to judge in uprightness of soul, grant me the wisdom that is seated beside thy thrones, and reject me not as of no value among thy servants."

These are the opening words of the prayer of Solomon in "The Wisdom of Solomon," chapter 10, verses 1, 2, 3 and 4. This, he says, is the prayer he offered when a young man, and which God answered in such a wondrous way. It is a part of Solomon's confession of his experience, and as the prayer proved acceptable to God, we can safely conclude that the conceptions of God's plan and purpose in creation stated therein are truthful and intelligent. I have quoted it therefore as a text upon which to suspend the following argument which I am about to make; and I assume that the prophecy and potency of God's purpose in regard to man as herein stated has been realized in the man "Jesus the Christ," and that he is the embodiment of the wisdom here spoken of as "seated beside God's thrones" and the manifestation of it to mankind in his life and teachings.

What then is the sphere of the authority committed to him and what his official power? The term "cosmos" here used is elsewhere (Gen. ii. 1) defined to be "the cosmos of the heavens and the earth." This then is the sphere or scope of his official power and with this is it coextensive, no more and no less. As "a son of man" he "inherited" this promise of "potency and power" and having fulfilled "the conditions" he has "realized" the promise of "sonship" and become "a Son of God" in fact, "a first-fruits" too of those who had "fallen asleep" in the good hope of it. His sphere of rule then is the cosmos of the heavens (the canopy) and the earth—not heaven itself as is commonly taught. David in his antetype as "king" and Solomon his antetype as the embodiment of God's wisdom conferred. Notice the language of the prayer as quoted above says God's thrones not throne. David's throne was one of God's thrones. God put him upon it because he saw fit and because he was a man after his own heart. Read God's talk with Samuel in regard to this particular throne, when he was about to delegate the official power belonging to it to another. Read the prophets who follow, especially Hosaias and Jezekiel. Read what Luke says about the legitimacy of this Son of David, and where, when and how he is going to rule. Read Christ's own parable of God's vineyard and "his son and heir." Read the first and second chapters of Hebrews and learn how the angels have been made subject to him as instrumental agencies in subjecting the whole cosmos of the heavens and the earth to him. Read the ode of Moses, Deut. xxxii., and learn the fact that God first subjects this same cosmos of the heavens and the earth to a certain number of these angels pending its subjection and theirs to the rule of the Son.

Read Paul's epistles and the Gospels and learn how Jesus the Christ has committed and distributed the work of this subjection of the cosmos to his saints. Learn from the Psalms and other portions of the oracular word of God the fact that to those weak, mortal men God through the Christ has graciously granted the ability (not power merely) to wield all the forces which we commonly denominate natural laws through the agency of higher spiritual laws which control them. Learn from the Christ's life how this is done. Go on from your first baby-step of "miraculous" wonder to some intelligent comparison of the ability which the Christ exemplified under his spiritual endowment from on high. Learn how he stilled the storm, whether of the elements or of the passions of men, how "he spake as never man spake," how he awoke the dead to life again as well as healed the sick.

Don't be satisfied with mere staring wonder at the fact. Learn that in doing these things he was but beginning to assert his high prerogative of "Sonship" offered to Adam under the simple condition of obedience, an obedience which he failed to conform to, but which Jesus the Christ did conform to, and therefore obtained. Think then what "swaying a cosmos" signifies, and what "the spiritual weapons of our warfare" are. Enlarge the horizon of your "all things" when you next think of the "all things are yours." Learn that "walking by faith" is not walking in the dark, but "in the light," in the illumination of blind eyes that have been opened, and of a "darkened understanding" that hath been "lit up" with light from on high. Don't forget that the language of faith was, is and always will be, "I have believed, therefore have I spoken." This is not the language of credulity either. We never believe anything in the ordinary affairs of this life except upon evidence of some sort and a careless credulity is sooner or later invariably punished. Just so in spiritual things. The exhortation is to be "wise as serpents, harmless as doves." One must be able to discriminate between the lies of Satan and the truths of God. There is plenty of counterfeit truth in circulation too that looks all right to the careless and credulous, who pass it along without so much as suspecting its worthlessness. Then we all of us prefer to have its spurious character determined after we have used it and passed it along. We wouldn't "like to be found dead with it upon us." But many a foolish generation that thought and reasoned thus has been so found and what will they do "in the searching examination of the great day?"

To review and sum up let us examine this coin of God's own mint, this extract from the wise man's prayer of his youth and, as it is a genuine coin, mark some of its other genuine characteristics as well as those immediately bearing upon our theme.

And first the recognition of the new familiar fact of the "Fatherhood" of God; second the fact not so universally recognized and accepted that he is the Lord (controller) of his own mercy; third that he created (was the author of) all things "in the use of (*ev* not *dia* nor *ek*) his word;" fourth that in his own wisdom he fitted man to become sole lord of these persons and things so created and which have come to pass by reason of this fiat that went forth; fifth that man was and is by this fiat destined "to sway the cosmos" (of the heavens and earth) "in holiness and righteousness." Now cosmos means an order of things arranged according to harmonic law or laws. To sway a cosmos then implies a knowledge of and control of the laws according to which it is constituted. Think of how little man yet knows of the laws of this cosmos and how his knowledge and comprehension are to be enlarged in the wisdom and mercy of God when "his truth has full course to run and be glorified." Notice too that this enlargement comes only with holiness and righteousness; sixth that man is to judge, "For all judgment hath been committed unto the Son of man because he is a son of man." Here again the realization is in uprightness of soul (organic form, no ghost business) "in the true image" in other words, no cringing, crawling, sycophantic serpent business. Observe we have reached the six "creative perfections." There are no more. A sixth is a double major in music and there is nothing in this cosmos without number.

Now who is "The Christ" and what his ability? He is first a "son of man" and therefore an heir presumptive to this *aeon* or "rule," a partaker of flesh and blood in common with all of Adam's race on his mother's side and therefore "flesh of our flesh and bone of our bone;" but "a first begotten" and "an only begotten on the Father's side, and therefore by his very birthright "enabled" by this birthright to rise to the realization of his high calling in God. But even "the Christ" must fulfil law, because he is born under law, must "be tried in all points as we are" and reach the harmonic "third" before he can realize the "heirship" and "sonship." He must moreover "exemplify" and "manifest" and "bear witness" to the fact of this "divine enablement," in short "fulfil" even before Pontius Pilate "the good confession." "Art thou a king?" Answer: "Thou sayest it." "The Christ" means "The Anointed King." David as king was "God's Anointed." Jesus as a "Son of David" was heir presumptive to David's throne. David's throne had in it the "promise and potency" of universal empire. This promise and potency was typified and partially realized in the glorious reign of Solomon his son. But the full realization of faith must still look forward to in the "full sonship" and in the real *Zadqeem* (the One Alone Who Saves) of whom that Solomon was merely a type, the actual "royalty of righteousness," the full "endowment from on high," the full investiture with the divine ability which could not come to mere flesh and blood, but which must have its appropriate organic instrumentality, namely "the spiritual body," and this we find "Jesus the Christ" as "The First Fruits" was the first to receive, that he might be "first in all respects," we are told, because to him belongs "the headship" of the whole new organic body, the energizing principle of which is spirit-life not soul-life, eternal life not mortal life, and, moreover, emphatically the real not the imaginary "ghost" life of heathenish superstition, "the beginning," "the foretaste," "the first-fruits," the "bonus on the contract," "the earnest penny," of which the truly "regenerate" receive now in the flesh as "an assurance of the destined realization of the full "promise and potency" in God's "due time" under his "Covenant of Grace," when "this Christ" will have asserted his great "official power" with which he has been "invested" by "The Father" and in the final "distribution" of it among "the saints in light" will rule as "King of kings" and "Lord of lords" "until he shall have put all the enemies under his feet; (the last enemy abolished is death; for he hath put all things under his feet; but manifestly he is excepted who put all things under his [death's feet] when he said all things have been made subject;) when therefore all things have been subjected by him, then will he, the Son, subject himself to the One who made all things subject to him, that God may be all in all." This then is the "official power" of the Christ and his ability to assert it is the divine "energy" of spiritual life with which he has been invested "without measure," by "his and our Father."

CHAS. GARDNER.

### How Can We Judge One Another?

What right have we to judge? Can we look down deep into human hearts and see the workings of their inner consciousness? Can we see the trials, the struggles, the cravings for sympathy, justice and appreciation? Can we see unkind words, disappointed hopes, unsatisfied longings for happiness which have warped and twisted the developing character? Are we able to discern the slumbering desire for goodness and purity, which needed only a word perhaps to start it into life? Are we so omniscient that we can discern the motive which governed and created by all these circumstances, has caused the result which is before us?

Can we do all this? No! We cannot, and we have no right to judge. A judge gives a criminal the benefit of every doubt, takes into consideration all the circumstances of the case, his former character, the provocation, and the motive which prompted the crime. Do we do like-wise in our judgments of each other. Do we give them the benefit of doubts? Do we take into consideration all the human nature there is in us, that we are not one of us perfect? Do we realize that each one has traits of character that need rounding off and bringing into shape, that we are all only children in the school of life? that these mistakes, failures as we call them, are all necessary to our growth? No! we do not. We look at deeds, forgetting all about causes and motives, and think we would have done thus and so. Don't be so sure. The very things which we condemn in others and gaze upon with such cold critical eyes, were we placed in the same circumstances, surrounded by like influences would work out the same results in us, and perhaps even worse. We have circumstances to thank not our own superior qualities. There is less bad in people than we will admit. Few do evil for the mere love of it. They make mistakes, are thoughtless, or perhaps out of the purest kind-heartedness and the best of motives, do something that evil minds construe into some dreadful wrong.

Let us then be kind and considerate and remember that we are all children of one Father, that each wants charity and justice, and that "with what measure we mete it shall be measured to us again." There is room and dire necessity for all the charity and forgiveness that we can give to our weak, erring fellow-beings. It needs must be heaped up and running over, love without measure.

EMILY C. BEMENT.

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Please say to the brethren scattered, that if the Lord wills, I will be at Macy, Miami Co., Ind., on the Fifth Sunday in May, and will preach wherever the brethren there may decide. Any of the brethren who desire my labors will write to me at Galesburg, Kan., up to May, 24, after that direct to Macy, Ind. All are invited to come, as I would be glad to meet many of our friends, and have a good and pleasant time with them once more in mortality. Perhaps this will be our last, as Gentile times are closing. The Lord will soon come. Yours in hope.

JOHN POORE.

## Selections.

### The Midnight Chorus.

"A little child shall lead them."

It was midnight when the northern train rushed into the station at U——, usually so busy and bustling, but now comparatively quiet and deserted.

There was a delay of some minutes, but no one got out. Many of the travellers were half asleep. Others were settling themselves comfortably in their wraps and rugs, preparing for their long night journey before them.

Suddenly the silence was broken by a loud, harsh voice from one of the carriages beginning to roar out a profane and ribald song. What the words were I am thankful to say I do not know, but they were bad enough to horrify every one who heard them.

All the passengers were shocked and indignant. They would gladly have silenced the vile insolent singer, but how was this to be done?

Hark! another voice is heard, sweet, clear, and child-like; the voice of a little girl, distinctly singing the words,

"Glory to thee, my God, this night,
For all the blessings of the light;
Keep me, oh, keep me, King of kings,
Beneath thine own Almighty wings."

Only a few notes were sung, when the hint was taken, and another voice joined, then another and another. Manly basses and tenors threw in their deep tones with all their strength, and soon a full and powerful volume of song to the glory of God—"the voice of a great multitude"—poured forth, and the voice of the profane singer was heard no more.

Joyful with an angel's joy must that happy child have been, as with clasped hands and streaming eyes she murmured, "Thanks be unto God, who giveth us the victory, through Jesus Christ our Lord."

And deeply moved was many a heart, as they joined in this triumph of good over evil, of love and reverence over scorn and hatred, of Christ over Satan.

Surely "Out of the mouth of babes and sucklings thou has perfected praise."

This little incident, in its touching beauty, is like a picture, full of suggestions. It speaks for itself. Still we may for a few moments dwell on one, at least, of its lessons.

How far better is it to act, than to deplore!

Many of the passengers were probably saying, "Why don't they stop that horrid man?" "What a shame to let us be annoyed in this way!" How shocking! How disgraceful!" All these protests, and hundreds more, would not have been of the least use. The godless singer would still have shouted on, offending the ears and corrupting the minds of them who heard.

But when the hymn begins, what a revulsion it creates! When the youthful singer sounded the first trembling note, she little knew the electric thrill it would send through many hearts. She little dreamed that her feeble touch could awaken such a burst of praise.

Here, then, is a heart-cheering lesson even to the faintest and feeblest believer. Do not waste time in moaning, deprecating, and lamenting; but, with child-like love and hope, lead the way to better things. Sound the first note of

"Glory to Thee,"

and trust God for the result.—*E. Wakeham, in British Messenger.*

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BERLIN, May 16.—An uneasy feeling has been created in Berlin by strong articles in tonight's issues of two semi-official papers dealing with the proposed mobilization of the two French army corps. *Die Post* points out in very vigorous language that the mere probability of any two French army corps being called out forces every French General to have his corps ready to obey the mobilization call at the shortest notice. "Thus," says *Die Post*, "by an apparently innocent device, ordering the mobilization of two army corps, but leaving the selection of these corps undecided for a while, Gen. Boulanger will place the whole French army on the qui vive. When he does mobilize two corps he thus will have the whole army so far ready as in four days to be able to pour five army corps across the defenseless German frontier." After pointing out the ease with which the French army, once ready for war, could make an excuse to attack unprepared Germany, *Die Post* asks whether Germany must not also begin to arm by calling out not only two but several army corps. "Yes," it answers, "we must in such an event mobilize our army; moreover, we must summon all the serviceable horses and all the trained soldiers from Reichsland. For once the French are in Lorraine and all the horses in the annexed provinces will be seized. With the horses probably will also go over to the French army a large part of the men of Alsace and Lorraine whom we so carefully trained to fight."

## Publisher's Notes.

Will you help us by getting one or two Trial Subscribers?

Any one knowing the present address of John Baylor, who used to live at Willow Point, Texas, will confer a favor on us by sending it to this office.

We have received a money order of $2.00 from Auburn, Cal., with no letter of instruction. Will the person sending it please give his order and we will fill it promptly.

Fathers and mothers, read the advertisements in another part of this paper of new books for the young. Remember, your child *will* read something, and in this day of trash in the literary world, designed specially for the young, it is the positive duty of every parent to place good books in the hands of his child.

The Vandalia R. R. has changed its time table, but too late to be corrected in our regular column this week. The mail train goes South at 6:25 a. m. and North at 12:3, p. m. and the Express goes South at 2:10 p. m., and North at 10:12 p. m.

The corrected table will appear in our next issue.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 80 cents.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of *Life* only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

### MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

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| Previously published | $ 8 85 |
| Wm. S. Burns | 20 00 |
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London papers call attention to the extreme and growing pauperism of the East End Jews. The total number of Jews in the Metropolis is astonishingly small, being estimated at 46,000. Of these no fewer than 14,850 received aid last year. Figures which are accepted by the Jews themselves as authoritative, show that last year, every third Jew in London was actually in receipt of poor-relief, every second Jew belonged to the regular pauper class, and every second Jewish funeral which took place in the Metropolitan area was a pauper funeral.

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New Orleans has 171 churches, which is a larger supply than is generally credited to the gay city. The Baptist head the list with fifty churches, the Methodists are second with thirty-six churches, and the Roman Catholics third, with thirty-five churches.

### ANNOUNCEMENTS.

The Illinois Conference will convene at East Plum River, Ill., Friday, June 3, at 3 o'clock p. m. and continue over the following Sunday. Teams will be in Lanark to convey the brethren from a distance to the meeting. A general invitation is extended to all.

H. H. MITCHELL.


**EXAMINE**

*The label on your paper, and if it bears a date previous to* **April 7**, *please renew NOW. Do not wait for other notice to be sent, but*

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# Poetry

## SONG OF PRAISE.

Air: "Still with Thee."

When Eloquent music with devoting radiance beaming,
Pours on my waking soul its ecstacy,
Then let my song as incense upward streaming,
Rise to thy throne, oh God, unceasingly.

When through the burning noon and evening waning,
With borrowed strength from thee I toil along;
My heart and voice are undeath uncomplaining
To render thanks and praise to thee in song.

When weary eyes in deepening shades are closing,
Silence and darkness have no dread for me.
In quiet confidence I am reposing,
My lowly lullaby, my song to thee.

J. F. GRIFFITH.

# Communications.

## A Chapter in Jewish History of Real Interest to the Jews.—No. I.

בני בכרי ישראל
"Israel is my son, my first-born." Ex. iv. 22.

מזרה ישראל יקבצנו
"He that scattered Israel will gather him." Jer. xxxi. 10.

וכרתי את־בית ישראל ואת־בית יהודה ברית חדשה
"I will make a new covenant with the house of Israel, and with the house of Judah." Jer. xxxi. 31.

In the year of the world according to the received Hebrew chronology, 3788, that is, about forty years before the destruction of Jerusalem by the Romans, there appeared in Judea a singular personage in the character of a public teacher. A historian of the time gives the following minute account of the circumstances:—

"In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

He was a native of Judea, and was the son of a priest named Zacharias. His singularity consisted in his assumption of the prophets' garb, rough sackcloth of camels' hair, fastened with a girdle of leather; while his food was a large winged grasshopper termed "locust," with the "wild honey" found in the hollow trees and rocks of the wilder part of Judea bordering on the salt sea and the southern part of the river Jordan where it flows into that lake. But another element of his singular character consisted in his message to the people, "Repent, for the kingdom of the heavens is at hand;" and yet another in his practice of baptising his converts in the Jordan and neighboring waters, for the remission of their sins.

A writer of that time who had been in the service of the Roman government as a tax-gatherer, wrote an account of many things that took place in connection with the mission of this teacher, as well as other matters which followed. He tells us that because of his practice just referred to he was called John the Baptist. He mentions that great multitudes out of Jerusalem and Judea went to him and were baptized, confessing their sins. Even many of the Pharisees and Sadducees, two of the learned sections of the Jews, came to his baptism. His reception of them was peculiar. He addressed them in the following remarkable terms as narrated by the historian already referred to,—

"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Another historian of that time who had been originally a fisherman at the sea of Galilee, and a native of that district, gives us some information as to this last point in John's address to the Pharisees and Sadducees. The idea seems to have been entertained that John the Baptist was the Christ, at least was able to give some information concerning him. This historian records that while John was prosecuting his mission, a deputation of priests and Levites was sent down from Jerusalem with the inquiry, "Who art thou?" His answer was, "I am not THE MESSIAH." They asked, "What then? Art thou Elijah?" He replied, "I am not." "Art thou that prophet?" He answered, "No." "Who art thou then? that we may give an answer to them that sent us. What sayest thou of thyself?"

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, why baptizest thou then if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing."

After a short mission of only a few years, John was arrested and put in prison by Herod Antipas, Tetrarch of Galilee and Perea, because he had questioned the lawfulness of Herod's marriage with his brother's wife Herodias. Shortly afterwards he was beheaded at the instigation of Herodias through a hasty oath taken by Herod to his step-daughter.

The person pointed to by John had by this time appeared in Galilee, and was engaged in proclaiming the same message introduced by his forerunner, John the Baptist, "Repent, for the kingdom of God is at hand." Unlike his predecessor, however, he entered the synagogues, and the houses of the people, and taught in the streets of their cities, and even in the courts of the temple at Jerusalem. On one occasion in the synagogue at Nazareth in Galilee, he stood up to read. "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is the Scripture fulfilled in your ears. And all bare him witness and wondered at the gracious words which proceeded out of his mouth."

Having thus applied this prophecy to himself, it need not be matter of wonder that in more private intercourse with those he met, he claimed to be the Messiah, or that he was so recognized by those who became his followers. And all the more so seeing that he taught his followers that "the meek should inherit the earth," just as David, King of Israel, had declared in one of his Psalms (xxxvii. 11), where it is added that the meek "shall delight themselves in the abundance of peace." And again that he taught that the kingdom of the heavens should become the inheritance of the poor in spirit, and also of those who suffer persecution on account of righteousness. He also taught regarding the necessity of this righteousness in the following terms: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Let it also be noted that, besides such teachings as these, the claimant of the Messiahship made such promises to his followers as the following: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, and sit on thrones judging the twelve tribes of Israel."

It cannot be doubted that this implied the strongest conviction on his part that he was the destined Messiah pointed out by the prophets, to gather the twelve tribes from their dispersion, and to reinstate them in the land of their fathers. In short that he was the Messiah, and that not in any mere Gentile political sense, but in the true and Scriptural sense described by the prophets.

It may easily be understood that he laid himself open, by those teachings, and especially by the fact that many had accepted him as the Messiah, either by the few in a true and spiritual sense, or by the many in a merely political sense—to the suspicion of the ruling authorities. There must have been a large number besides his true disciples who looked upon him merely as a political deliverer, and who might be easily stirred to rise in revolt against the Roman power. This appears to have been the conviction entertained by the authorities, for the second historian mentioned gives us the following information on this point, "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."

Soon after this they found means by bribing one of his immediate followers to have him put under arrest and taken before the recognized authorities, both Jewish and Roman, and put on his trial. By means of false witnesses a charge was attempted to be brought against him of offering to work a miracle in temple-building. The witnesses alleged that he had said, "I am able to destroy the temple of God, and to build it in three days." The high priest well knowing that this was not the point at issue in the case, put the question, "I adjure thee by the living God that thou tell us whether thou be the Messiah, the Son of God," and he answered in the affirmative, "Thou hast said." But he added these remarkable words with an evident allusion to the prophecy of Daniel, "Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." He thus again, under the most solemn circumstances, asserts his claim to be the Messiah, and to be the person who should fulfil one of the most descriptive Messianic prophecies in the Scriptures. He was then taken before the Roman governor of Judea and charged with sedition and claiming to be the Messiah. The witnesses said, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." The first part of this charge was without foundation, and the Governor, like the high priest, put the real question at issue in plain terms from the Roman point of view, "Art thou the King of the Jews?" He acknowledged the truth of this charge, but in such terms as convinced the governor that he had no design to use human military force for the carrying out of this claim. The governor thereupon desired to release him, but the chief priests taunted him with the cry that if he let this man go he was not the friend of Cæsar, the Roman emperor. Upon this he was given over to the Jewish authorities and put to death. The mode of execution was the Roman—that by crucifixion. The recorded account contains the following significant circumstance regarding the accusation upon which he was condemned: "Pilate wrote a title and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written." It would doubtless be thought by the Jewish authorities that this catastrophe was a crushing blow to the pretensions of this claimant of the Messiahship. He himself had not so viewed it. On several occasions he had predicted his arrest, condemnation and death, and had also added that "on the third day he should rise again from the dead." The historian already quoted asserts that this prediction was fulfilled to the letter, and that on several occasions he afterwards appeared to his more immediate followers. One of these, addressing an assembly of Jews at Jerusalem shortly after the event referred to, quoted a prediction by David, king of Israel, in one of his Psalms to this effect, "Thou wilt not abandon me to the grave, neither wilt thou suffer thine holy one to see corruption. Thou wilt make known to me the path of life." He affirms that this could not refer to David, whose sepulchre was with them to that day; but that God had, through David in that Psalm, spoken of the resurrection of the Messiah.

It is worthy of mention here that the very charge attempted to be brought against this claimant to the Messiahship about destroying and building the temple in three days, had reference to his death and resurrection. The historian who records the saying puts it in these terms, "He said to the Jews, Destroy this temple and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."

J. CAMERON.

## THE BELIEVER'S STATUS.—Part 1.

These things I have spoken unto you, that in me ye might have peace; In the world ye shall have tribulation; but be of good cheer, I have overcome the world. John xvi. 33.

These are the last words of Jesus to his disciples, before he went out to meet the religious rabble sent to arrest him. What precious words they are. They manifest such depths of love, such tenderness, such intimacy and sympathy that they seem to draw one close to his side. In the preceding chapters he has been lifting them to a higher plane of religious life, by making them acquainted with their privileges, as chosen ones, and friends of God; and preparing them for the trials awaiting them after his departure. Because they were his, the privilege of using his name was granted them, chap. xvi. 6. "Whatsoever ye shall ask the Father in my name, he will give it you." Here was an inexhaustible supply or the grace to draw from, providing only, they ask in his name.

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." We learn from this language that although one other trial awaited him, such was his assurance and such his favor with the Father, that he actually announced the victory before the final conflict—before the sacrifice was made. He had overcome, and hence they could overcome, "be of good cheer." He had finished the work given him to do, chap. xvii. 4, and knew it; and no uncertainty hung over his future. On their part, so far, they had kept the Father's word that he had given them. They were not of the world, even as he was not of the world; and all this through the word received and kept. I wish to impress this fact on the mind of the reader, that their standing—their status—was well defined. They were not of the world, even as he was not of the world. There was no difference in this respect. They had been begotten of God, by the word of truth, James i. 18, and hence were of God, not of the world. 1 John iv. 6. It had not always been thus with them; their state or condition had been changed—they sustained a new relationship to God, and to the world. A positive legal transfer had taken place; and the benefits arising out of peace with God through the Lord Jesus Christ were as absolutely theirs, as was the wages of sin when they were of the world. It only remained for them to be bonofoorth kept from the evil of the world, v. 15, and to this end the Son prays the Holy Father, that he would keep them through his own name. And so assured is he that the Father will grant his request, that tells him that he has already given them the glory, that the Father had given him, v. 22. In neither case was the glory in actual possession, but it was his and their's nevertheless.

As an estate is not divided until all the children are of age, although for a long time willed to them, so it is in reference to the glory given by the Father to the Son, and he to his disciples. How well this was calculated to cheer them. Be the tribulations ever so great, or the clouds ever so dark, they knew it would soon be over, and then the glory given to them would be revealed in them. One would almost envy them the satisfaction these gracious words could give them, together with the distinct understanding between the Father and the Son in reference to their destiny. But there is no cause or room for envy. Those who like them have received and kept the Father's word are in precisely the same case with them; for in his sublime prayer for them, he says, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me." Surely the child of God has food here that the world knows nothing of; for, above the billows that threaten to whelm him, he can hear the words of Jesus, "Be of good cheer, I have overcome the world;" and again, "I will come again, and receive you unto myself, that where I am ye may be also." Mark the language! "I will come again, and (will) receive you unto myself." This was said of them when their light of faith had only just commenced.

In Matt. xix. 28 the outside destiny of the Apostles is set forth in these words: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. This grand decision in their case was based upon something they had already done. They had left all and followed Jesus, when he gave them the Father's word. And be it further noted that this decision was announced—the award was made long before the possibility of being unfaithful had passed. They were regarded as overcomers, then, just as Jesus was, while in mortality, and, it being true that the Father hath committed all judgment unto the Son, will he stultify himself by future actions? Nay, Verily.

By no means would I be understood as claiming that Jesus is here introducing a new principle in the economy of God. Abraham, Isaac and Jacob believed and obeyed God and received absolute promises—promises that must be fulfilled, for God is true. David also, and the rest of the cloud of witnesses enumerated in the fourth chapter of Hebrews will certainly be made perfect. They believed and obeyed God, and those were the only conditions to be complied with. The eternal spirit passed upon their cases thousands of years before their resurrection. I say Jehovah has decided their cases and published his decision to the world. And I ask who can believe, after all that, that they will be put on trial to see if they be worthy to be made perfect? Who can believe that the Apostles will be put on trial to ascertain if they be worthy to sit on the thrones of Israel? These worthies all had faith and God supplied the keeping power. 1 Pet. i. 5.

We can further see the exalted position of the believer set forth in Rom. iii. 22-24. It states that he is justified freely by God's favor, "through the redemption that is in Christ Jesus." And in Rom. v. 1, the Apostle says: "Being justified by faith we have peace with God through our Lord Jesus Christ." And in the 9th verse it is added, "Being now justified by his blood we shall be saved from wrath through him." To justify is to make right, or to declare right. But as we see no act and hear no word from God direct when a person believes, how shall we know that God justifies him? In this way: God offers to justify freely, all who have faith in Jesus. We believe that he is true to his word. In fact one cannot believe in Jesus without believing this also; for there would be no object or inducement to faith without it. Well then, God declares the believer justified right; and the believer has attained to the righteousness of God by faith; i. e., he has become righteous, by means that God has appointed, not man. And having attained to this blessed state the Apostle asks, "Who shall lay anything to the charge of God's elect? It is God that justifies." Rom. viii. 33. No one can lay anything to their charge if the eternal God has absolved them, and he has. They are free from sin, Rom. vi. 18. The truth has made them free, John viii. 33. They are free from sin as soon as they believe and obey the word of truth from the heart, and this proves that God has taken cognizance of them and their actions, and changed the relations of the two parties to the covenant. "There is therefore, now, [seeing there is nothing charged against them] no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. viii. 1.

At this point in the believer's career, all will admit that a judicial inquiry would be the most improbable thing imaginable, because God has declared there is no ground for it; he, of his infinite knowledge, has declared there is no charge against them; and therefore they cannot be tried. As grand juror, and judge of the believer's status his decision is published to the world. We are bound to acquiesce.

I now dare affirm that this is ever after, the Believer's Status. It was his belief that placed him where he is; it was his faith that caused his obedience, and his faith and obedience was all that was required of him in order to the remission of his sin; and when free from sin he is free indeed! Was this glorious result achieved yesterday? Yes. Has any change taken place since? No. Then he is a believer today; he is in Christ Jesus today; he is free from sin today; there is no charge against him today; there is no condemnation to him today; it is not possible that he can be the subject of a judicial inquiry today. And this is true of every day until he cast away his confidence. It is the Believer's Status we are discussing now. When he ceases to be a believer we dismiss the subject, as he himself is dismissed from the body of Christ.

The question might here be asked, when, and how does a man cease to be a believer? I answer, that man may mentally assent to the truth as it is in Jesus, and still not be in Christ Jesus. The faith of such does not work by love,—does not induce obedience; they have not the spirit of Christ, and are none of his. They walk after the flesh and not after the Spirit. If a believer lapse into that condition, he is no longer a believer; he is no longer free from sin; no longer justified; no longer free from condemnation; he is an unbeliever in the Bible sense of the term.

The reader is now invited to consider another passage in the 8th of Romans, at the 14th verse, we read, "For as many as are led by the Spirit of God, they are the sons of God.... and, if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together." It is worthy of note that they are not constituted sons at some future time, but when they submit to be led by the Spirit of God. They do not become heirs of God at some future time, but when they become children, and they remain heirs as long as they remain children. And they remain children as long as they are led by the Spirit of God, no longer. All God's children belong to Christ, and they have his Spirit. "But if any man have not the Spirit of Christ, his case, too, is decided then and there. It is this: "He is none of his!" If we wish to follow the destiny of the man who has so grieved the Spirit of him who raised up Jesus from the dead, that he will no longer dwell with him, we cannot do better than consult the words of Jesus himself in John xv. 5, 6:—"I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me he is—What is the blessed Master about to say?—If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them—withered branches—and cast them into the fire and they are burned." When, then, one does not abide in Christ, Christ does not own him. He is not regarded as one whose case is undecided; he is cast forth as a branch and is withered. He at once ceases to be a son of God, an heir of God, and a joint heir with Christ. And when Christ comes for those who are his, he does not come for severed and withered branches. 1 Cor. xv. 23.

The Status of the believer is further illustrated by Gal. iv. 6, 7: "And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying Abba, Father; wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ." It must be observed, that real, legal transactions have taken place. The adopted Son of God is a rightful claimant of the inheritance; he is actually entitled to a portion of the all-things Christ is heir to; a joint heirship means that every time.

I next quote from 1 John v. 11, "He that hath the Son, hath life." This may be strong meat; but it reads just so; and we are obliged to conclude, that, by virtue of his new relation to God and to Christ, life, unending, imperishable life, has already been awarded to him who hath the Son, or who is in Christ. It is the same as saying he is an heir of God; God's will bestows it, the right to it has been given him; it is already reckoned as his; because we read in Col. iii. 2, 3, 4, "Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." As it says your life is hid with Christ in God, it cannot be withheld from them.

Paul in writing to Timothy says, "There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." Whatever others may say or think, Paul knew and said there was a crown laid up for him, and for all who loved the appearing of the Lord.

We saw from Gal. iv. 6, 7 that God sent forth the spirit of his Son into the hearts of the Galatian believers, crying Abba, Father, because they were sons; and in Eph. i. 14 we are told that the church at Ephesus were, after they believed, sealed with the holy spirit of promise, which was the pledge of their inheritance, until the redemption of the purchased possessions. Just to think of the goodness of God. He does not have the adopted ones to rest alone upon his naked promise, he graciously gives them the first installment of the Spirit,—the firstfruits—as a pledge of what is to come, when the purchased possession is redeemed. He also seals them, puts his stamp upon them—marks them as his by the Holy Spirit of promise, and even this is not all, an heirs of the kingdom which he has promised to them that love him, he actually anoints them to their high office, 2 Cor. i. 21.

Yes, indeed, the Father in heaven is in earnest; he has a desire for the work of his hand; and his condescension, and his adoption of means to our infirmities are surpassing great. What infinite pains he has taken to sustain the believer in his conflict with the world, the flesh and the devil, that we cast not away our confidence of reward. The idea of a judicial investigation to see if the bestowment of the firstfruits of the Spirit, and the sealing, and the anointing, and the adoption of, was an infinite mistake, must be founded in error. God makes no mistakes.

In the 4th chapter of John, and at the 13th and 14th verses we read these words of Jesus to the woman of Samaria:—"Whosoever drinketh of this water [from Jacob's well] shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst, but that water I shall give him shall be in him a well of water springing up into everlasting life." This beautiful figure, I apprehend, conveys the same idea as that by the words of the Spirit in 1 Pet. i. 23, "Being begotten again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The germination of this incorruptible seed is assured when received into good and honest hearts, and by and by, when corruption puts on incorruption, it is the direct result of incorruptible seed. In recurring to the words of Jesus at the well, he it observed that the language used is very positive: "Whosoever drinketh of the water that I shall give him shall never thirst." There are no contingencies here, except the drinking. Only partake of the water of life, and it will be in you a well of water springing up into everlasting life. To fully realize that, is to be inexpressibly happy in the thought of the grand result announced in advance.

M. JOBLIN.

*Dear Restitution:*

By request of brethren I submit a short report of my last work in Kansas. After my return from the north, held several meetings with the brethren at Bitter Creek. April 11, went to Geuda Springs, hired a hall and began a course of lectures. Brethren Vickery, Randolph and others came down, and helped to increase the interest in the meetings. Gave five lectures, and then had to stop on account of rain, which all were glad to see, as it has been very dry.

We nevertheless had awakened quite an interest, took four subscriptions for the paper, and distributed a goodly number of papers and tracts to those whom I think will read them.

April 25 I bade the brethren of Bitter Creek farewell, and started homeward, coming by the way of Millerton, where I received the papers and books sent me by Bro. Underwood. Visited the brethren there and held one meeting. Owing to the prevalence of the measles we thought it best not to continue.

May 2, said good by to the friends, with the promise to return in September. Drove to Wichita the same day, and visited Bro. Isaac Miller, formerly of Walkerton, Ind., and John Hinman, the only brethren I know of in the city of Wichita.

As this was the first opportunity I had of seeing the "Salvation Army," I concluded to improve it, and in company with Bro. Miller, went to their hall. There was a large crowd, with some of the baser class, for though Kansas is prohibition, some in the hall were intoxicated, and one fellow let his bottle drop on the floor.

The boisterous conduct of the crowd did not in any way disturb the Army, for with a big bass drum and half a dozen tamborines they could drown the noise of the crowd. I sat an hour in amazement to see men and women of apparent intellect, and all ages, swaying up and down the rostrum, with heads thrown back, beating their instruments and throwing their arms in the wildest manner. If I could have imagined myself in some heathen land, it would not have seemed so strange. But to see them acting so with Bible in hand—well, I went out, not caring to witness the sight again.

May 4, bought my ticket for Ligonier, Ind., arriving at home May 6, and found my family all well. I left Kansas in full faith that good seed has been sown, and as prevailing Providence, I expect to go back in September and look after the result of my labors. The brethren in Kansas were all very kind to me. My address is now Ligonier, Ind.

Your brother in the one hope.

H. R. CARTER.

**NOW** is the time to renew.

BOOKS! BOOKS! BOOKS!

## GROUPS OF THREE!

### Do You Want Them?

GROUP No. 1.

Emphatic Diaglott $2.50, Magruder's Reply to Ingersoll, 50c., Pettingell's Unspeakable Gift, 50c., the three together for $3.

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Smith's Bible Dictionary, $1.50, The Gospel of the Kingdom, 50c., Reading for the Young, $1, the three together for $2.50.

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Cruden's Complete Concordance, $1.50, Bible Triumphant, 75c., The Law and the Covenants, $1, the three together for $2.75.

GROUP No. 4.

The Coming Age, $3, Crystal Drops, 40c., The Unspeakable Gift, 50c. the three together for $3.25.

GROUP No. 5.

Views and Reviews, by J. H. Pettingell, $1, Gospel of the Kingdom, 50c., Reading for the Young, $1, the three together for $2.

GROUP No. 6.

Views and Reviews, $1, Unspeakable Gift, 50c., Reply to Ingersoll, 50c. the three together for $1.40.

As a final offer we will add to any one of these Groups, One Pound of Tracts, same as our 60 cent package, for 40 cents additional.

We have a large stock of these books on hand, and need the money, so have decided to give our patrons the opportunity to buy them at wholesale prices. In ordering just give the number of the Group you want.


## Poetry.

### IN THE WINE-PRESS ALONE.

In the dusk of our sorrowful hours,
The time of our trouble and tears,
With frost at the heart of the flowers,
And blight on the bloom of the years,
Like the Mother-voice tenderly hushing
The sound of the sob and the moan,
We hear, when the anguish is crushing,
"He trod in the wine-press alone."

How sudden soe'er the disaster,
Or heavy the hand that may smite,
We are yet in the grace of the Master,
We never are out of his sight;
Though the winnowing winds of temptation
May forth from all quarters be blown,
We are sure of the coming salvation,—
The Lord will remember His own.

From him, in the night of his trial,
Both heaven and earth fled away;
His boldest had only denial,
His dearest had only dismay.
With a cloud o'er the face of the Father,
He entered the anguish unknown:
But we, though our sorrow may gather,
Shall never endure them alone.

We bend in the human frail fashion,
And sway 'neath the weight of the rod,
But swift to its blessed compassion
Still hastens the help of our God.
And the sigh of the sybrit faint hearted,
Goes up to a song to the throne,
Such strength to its need is imparted:
"He trod in the wine-press alone."

And therefore be known to the utmost
The pangs that the mortal can bear;
No mortal hath pain that the Master
Refuses to heal or to share.
And the cries that ascend to the Loving,
Who bowed him for us to atone,
Are hushed at the gentle reproving,
"He trod in the wine-press alone."

—*Margaret E. Sangster.*

## Communications.

### The Bible, and the Jewish Nation.

Scientists who insist that there are thousands of worlds beside this, and that this compared with the rest is a very small and insignificant one, find fault with the Bible because it treats mainly of this world, or the inhabitants of this earth. Leaving the question as to worlds innumerable, for it is quite beside our object, it is sufficient to remark, that the design of the Bible is the redemption and advantage of the human family; so that the real question is, whether its teachings and provisions are adapted to that end. Will mankind be led to salvation and happiness if they follow its instructions? Since the condition and needs of man are taken into account, and an adequate redemption is provided and set forth, including the restoration of all things, is not Divine wisdom manifested in confining the Scriptures to the race who are the subjects of this redemption and restoration? Other races and other orders of intelligent beings are referred to, as they have had to do with the Adamic race; but the family of Adam are the people for whose benefit the Bible was written, and therefore, it deals almost exclusively with them. We have their fall a while after the first pair were created; we have God's dealings with them, his attempts to rule and their dejection and rebellion; we have their redemption from the penalty annexed to the first transgression, and the purchase with the blood of Jesus of a people who shall be gathered out of the nations for his name and his glory, and who shall be kings and priests with the Christ in his rulership of the world when he takes the dominion from the present rulers. Let the design of the Bible, and the unity of the plan of the Bible, be studied with an unprejudiced mind, and let proper regard be paid to the laws of language, and the divine inspiration and authority of the Bible will not fail to be seen.

Every attentive reader of the Scriptures must have noticed what a large proportion of the Old Testament is devoted to a history of the Jews, and what a little is said of other existing nations except as they had to do with the Jewish nation. Great and powerful nations are passed over with comparatively little said of them. Of all the peoples who figured in the history of those times, none were so prominent as the Israelitish people; and of all countries, of all lands, no land in importance, in deep and thrilling interest, equalled the holy land, the land promised to Abraham and his descendants. Where can we find the explanation to this? Only in the kingdom which is promised to them. This explains numerous things which if not taken into the account, must remain mysterious. It is surprising that so many scholars and theologians overlook this fact, and still more surprising that so many, after the fact is pointed out to them, turn away from the subject with prejudice because it seems to exalt the Jew more than the Gentile.

Some sceptical writers, with some knowledge of the fact that God attempted to establish a kingdom among the Jews according to his own will, but which after a considerable trial was set aside, urge this as an objection to Divine revelation, especially to the Bible conception of God, as they regard it as an evidence of failure. But this is proof that they have only a very imperfect knowledge of the subject in all its parts, as set forth in Scripture, or they would see that what they call a failure is no more than a delay. God has always treated his people as free moral agents, and though he foresaw what the result would be, he saw it would be wise to set up a kingdom among them, and proclaim himself as their Ruler, so that they might bear the responsibility of his rule, through their not accepting it, was withdrawn. After repeated trials and long forbearance with their defection, it was withdrawn. Then at the first advent of Jesus, the kingdom was again offered to the nation if they would repent; but refusing to repent, their fall, or disobedience, was made the occasion of salvation being offered to the Gentiles; and so the kingdom was taken from them, and its restoration was deferred till the Christ should appear the second time. They knew not the time of their visitation, and their house was left unto them desolate. Before the first advent the tabernacle of David fell, the mitre was removed, and the last who wore the crown had it taken from him, and the once highly favored people were compelled to go under Gentile power; and since the treading down of their city by Titus, they have become widely scattered and sorely chastised. But the end of Gentile domination, which is now near, will be the hour of their redemption. God will yet fulfill his covenant respecting them. As a people, they are now under Divine chastisement, but when the King returns at the consummation of the age, they will be convinced of their unbelief, will repent, and will accept him as the Messiah. And foreseeing all this, God has marvellously preserved them during the long ages of their dispersion and being cast off from the Divine favor. Though scattered every where among the nations of the earth, God has kept them distinct from all. And shortly the wisdom of all his dealings with them will be seen, and his ways will be justified before the world.

SILAS HENN.

(Concluded in our next.)

HALSEY, Oregon.

*Dear Restitution:*

Please find herein money order to pay for three months. A dear friend and neighbor of mine has furnished me THE RESTITUTION for some time, and I like it better than any paper I ever read, and shall ever feel thankful to my friend for lending me his paper. This paper, together with his kind teaching, has opened to me the way of eternal life, and thanks be to God for it. By the help of the Lord I intend to obey his word from this on.

Yours in hope, C. M. W.

[The above letter shows the good we all may do, by simply handing a copy of THE RESTITUTION or a good tract to some friend, and calling his attention to its contents by a few words spoken in love. Brethren and sisters, sow the seed, the Lord will soon come, the harvest is ripening for the sickle.]

### ANNOUNCEMENTS.

The Third Quarterly Conference of the Church of God, of Indiana, D. V., will convene at the Antioch Meeting House, five miles south of Plymouth, and three miles north of Argos, Marshall County, Ind., commencing at two o'clock, on Thursday, June 9th, 1887, and continue over Sunday following.

The reason for commencing Thursday instead of Friday, as heretofore, is this: A large amount of very important business has been mapped out to be transacted, and we will need more time.

Those coming by the Pittsburgh, Ft. Wayne & Chicago R. R., or by the Vandalia R. R. will leave the cars at Plymouth, where conveyances will be on Thursday to take them to the place of meeting. Those coming by the Indianapolis, Peru & Chicago R. R., or the "Nickel Plate" R. R. will leave the cars at Argos, and inquire for Robert Railsback. It will be a great accommodation to residents at the place of meeting if those contemplating attending this meeting will notify the Secretary at Plymouth, Ind., of the fact, and the direction they will come from, and the probable time of arrival.

A large number of the brethren and sisters have been personally requested to prepare papers upon various subjects, to be read before this conference. These papers will be used as the basis for considering these different subjects, and where the authors of the papers are present they will lead the discussion.

What our people need more than anything else, is system in our work. A large majority of our members are well versed in Scripture and are able and willing to do valiant service for the Master. All that is needed is a plan of operations whereby each one shall be assigned certain work to do. The brethren and sisters are willing to work and will only be too glad of an opportunity of leading some precious one into the fold of Christ, and thereby save a soul from death and add a star to their crown. We want therefore to take such action at the June conference as shall finally result in giving everyone some specific work to do, so that at the great harvest time we may all come bringing in the sheaves. A few can't do this work and do it as it should be done. In the multitude of counsel there is wisdom, we therefore urge every one who loves the Lord and loves his cause, to not only come to conference but to come so as to be there at the beginning of the meeting. The committees, to whom will be referred the different branches of the work, will be appointed at the first meeting.

Able ministers will be present on Thursday and one of the best, if not the best sermon of the conference will be preached on Thursday night. Every church in the state will of course send delegates: but we not only want the delegates but we want a large representation from each church in addition to the delegates. We also want the brethren and sisters, who reside where we have no organized church, to come. We also extend a very cordial invitation to the brethren in other states to be present with us and assist us by their good offices and prayers. To all who cannot come, please do as Paul did, write us a letter of good cheer. Now brethren let us all pray from this time until the close of the conference, that we may have an interesting and profitable meeting, and that much good may be done in the name of our dear Redeemer.

R. S. DWIGGINS,
Pres. Ind. Conference.
A. R. UNDERWOOD,
Secretary.

The 30th Annual Meeting of the Michigan Church Conference will be held, the Lord willing, in the Christian Church, at Watson, Allegan County, Mich., commencing Thursday evening, June 2, 1887, and continue over Sunday. All lovers of the truth are cordially invited. Those coming by the G. R. & I. R. R. will leave the cars at Martin, and those coming by the M. & O. R. R. will leave the cars at Fisk. Teams will be at each place to convey all who may come to the place of meeting. Those coming with their own conveyances may inquire for G. B. Myers or James Pellett. For further particulars address the writer at Menden, Michigan.

H. L. PERRY, Sec.

There will be a Grove Meeting held at Watkins' Great Flowing Well, three miles southwest of Story City, Story County, Iowa, commencing on Friday, June 10, 1887, and holding over Sunday. Let all who can bring covered wagons and tents. Those of the Gospel faith are especially invited to come, as we expect Gospel preaching, and a good time. Those coming by rail will stop at Story City, where you will be met and conveyed to the ground. Come, brethren, help us by your presence, and let us leave our cares and labors for a day, to enjoy this meeting and serve our Master upon the beautiful prairies of Iowa.

C. H. WATKINS,
A. J. EICHANER.

### Baalbec.

Everything at Baalbec is colossal. The area is larger than that of the Temple at Jerusalem. We may begin with the walls, which are half a mile round, and of such height and depth as are rarely attained in the most tremendous fortress. When from within I climbed to the top, it made me giddy to look over the perilous edge to the depth below; and when from without the walls I looked up at them, they rose high in the air. Some of the stones seem as if they must have been reared in place, not by Titans, but by the gods. There are nine stones thirty feet long and ten feet thick, which are larger than the foundation stones of the Temple at Jerusalem, dating from the time of Solomon, or any blocks in the Great Pyramid. But even these are pigmies compared with the three giants of the western wall—sixty-two, sixty-three and a half, and sixty-four feet long! These are said to be the largest stones ever used in any construction. They weigh hundreds of tons, and instead of being merely hown out of a quarry which might have been on the site, and left to lie where they were before, they have been lifted nineteen feet from the ground, and there embedded in the wall! Never was there such Cyclopean architecture. How such enormous masses could be moved is a problem with modern engineers. Sir Charles Wilson, whom I met in Jerusalem, is at this moment in Baalbec. Standing in the grounds of the Temple, he tells me that in the British Museum there is an ancient tablet which reveals the way in which such stones were moved. The mechanics were very simple. Rollers were put under them, and they were drawn up inclined planes by sheer human muscle—the united strength of great numbers of men. In the rude design on the tablet, the whole scene is portrayed to the eye. There are the battalions of men, hundreds to a single roller, with the task-masters standing over them, lash in hand, which was freely applied to make them pull together, and the king sitting on high to give the signal for this putting forth of human strength *en masse*, as if an army were moving to battle. A battle it was, in the waste of human life it caused. These temples of Baalbec must have been a whole generation in building, and have consumed the population of a province and the wealth of an empire.—*Dr. H. M. Field.*

### Notice.

A third edition of my book, "The Gospel of the Kingdom," is called for; and to expedite their sale I offer the first 300 cloth-bound, 278 pages, at 50 cents a copy or ton for $4.00. Please send orders at earliest convenience to THE RESTITUTION office, Plymouth, Indiana.

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| | Depart |
|---|---|
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| Fast Line | 2:15am |
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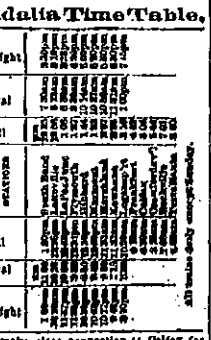


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But we pass to other Scriptures that define the believer's status. From Rom. iv. 7, we read thus: "Blessed are they whose iniquities are forgiven, and whose sins are covered." Yes, indeed, they are blessed. They are blessed now. I would not barter this blessedness for all the gold of Ophir, or all the world calls great. It is the fruit of the Spirit; it is love, and joy, and peace, and long-suffering, and gentleness, and goodness, and faith, and meekness, and temperance; and, thanks to the God of all grace, "against such there is no law," Gal. v. 22, 23, and therefore, they cannot be brought to trial; and if they were, must of necessity be discharged.

Perhaps the reader is mentally enquiring if I do not claim a good deal in reference to myself in the previous paragraph? Is he asking if I claim to be perfect? Does he ask if love be always in the ascendant? Does he come to ask me if I am always joyful, and peaceful, and long-suffering, and gentle, and good, and faithful, and meek and temperate? Alas, no, my friend. Would to God it were always thus with me. But it is not. But notwithstanding delinquencies all along the line, I claim to be in Christ, and therefore, am free from condemnation. I know that in me, that is, in my flesh, dwelleth no good thing, yet I claim to be a Christian because Paul was one under precisely the same circumstances. See Rom. vii. 15-23 inclusive. He discovered a law in his members warring against the law of the mind, and so have I. He says, "That which I do, I allow not; for what I would, that I do not, but what I hate that do I. If, then, I do that which I would not; I consent unto the law that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me. I find, then, a law, that, when I would do good, evil is present with me; for I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." That is my experience, exactly. The apostle then adds: "Oh, wretched man that I am! Who shall deliver me from this body of death?" Then follows the answer to his own question: I thank God, through Jesus Christ our Lord. [I shall be delivered from it]. "So, then, with the mind I myself serve the law of God; but with the flesh the law of sin; there is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Here too, I stand beside the apostle. Here, too, stand all who are in Christ Jesus. And, like Paul, they should know that they shall be delivered from the body of death; and they should know, too, that they shall be delivered through Jesus Christ our Lord. Have they believed the Gospel and obeyed it by baptism for the remission of sins, and thus put on Christ—baptized into his death? Then they are of the number to whom there is no condemnation; "for," says Paul, "the law of the Spirit of life in Christ Jesus, hath made me free." Free from what Paul? "Free from the law." Free from what law, Paul? "Free from the law of sin and death." Most exalted privilege for Paul; and yet by God's favor all who are in Christ Jesus stand beside him,—stand free from the law of sin and death.

In order, if possible, to make this matter clear I invite the attention of the reader to Rom. iv. 8: "Blessed is the man to whom the Lord will not impute sin." To impute is to reckon, or count, or charge. And it must be borne in mind that the man to whom the Lord will not impute or charge sin, is a Son, an adopted Son of God; a member of his family, having all the rights and immunities of a child. He is free from the law of sin and death, as we have already seen, but amenable to the rules of conduct enjoined upon each member of the household of faith, love being the motive power of obedience. For this elect company, this household or family, the Heavenly Father has graciously instituted a family throne of favor, a throne where only the children may obtain forgiveness for their trespasses, and find favor to help them in time of need. See Heb. iv. 16. So that there are no long, running accounts to be settled, at some future time. Between a kind father and loving children there will arise occasional interruptions of the usual happy intercourse, through misdemeanors; but the very nature of the case demands short reckoning. Unless the child speedily becomes an outlaw, that is to say, as long as a child is regarded as such, constant intercourse forbids long standing difficulties; and the dependence of the one on the other, will not allow differences to remain unsettled. These reasons apply with double force to the Family of the Father in Heaven; hence the rich provision made to meet the case. The household of faith, have, in the person of their Lord and perfected Brother a High Priest—a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, as they occur every day, always, until sins through frailty vanish along with corruptibility. See Heb. ii. 17. This High Priest has himself suffered, and is therefore able to succor them that are tempted; "Let us therefore," says the apostle, "come boldly unto the throne of grace." Knowing our frames and remembering we are but dust, these provisions have been made, and we are invited to avail ourselves of them boldly; not presumptuously, nor cringingly, but as children tenderly dealt with by a merciful father. The injunction is, first of all, "sin not;" but, "If any man—[justified man, no other has an advocate]—sin, we have an advocate with the Father, Jesus Christ the righteous." It is by these heaven appointed means the believer maintains his heirship, retains his sonship and keeps his title clear. The neglect of these means piles up unpardonable sins, till the past uncovered, and the present, unforgiven, he is cast forth as a branch. As faith, reformation and baptism, followed by justification, sonship and heirship, transpired without a grand assize, so does the casting out for doing despite to the Spirit of Grace, and the neglect to seek pardon for trespasses.

But the good God has not yet exhausted his means for the benefit of those who are heirs of salvation. The angels are employed to minister to them, see Heb. i. 14. "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for, as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. viii. 26. Such infinite pains are taken to enable the believer to overcome the world as Jesus did, that nothing but the grossest indifference and the basest ingratitude, the utter distaste of God and goodness, and the most unconquerable love of the bad, and the total absence of love for him who died on his account, would allow him to neglect the means of grace within his reach. The society of the faithful now, even, would be distasteful to such an one, and he would go out from them because he was not of them.

In Rom. v. 8, 9, we read: "But God recommends his love toward us, in that while we were yet sinners, Christ died for us; much more, then, being now justified by his blood, we shall be saved from wrath through him; for if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." God's Son was given to die for us while we were sinners; but that is nothing to be compared to what he will do for us as justified ones—we shall be saved from wrath—saved by his life.

To prove that God takes cognizance of every act that goes to make up the character of his elect ones, and decides in advance that they shall participate in his great salvation, I invite attention to Luke xiv. 14. "When thou makest a feast, call the poor, the lame, the blind, and thou shalt be recompensed at the resurrection of the just." Then the just have a resurrection not participated in by others, or else it would read, "recompensed at the resurrection, or, at the resurrection of the just and the unjust;" but no, they are to be recompensed at the resurrection of the just—a special resurrection of just ones. In John v. 28, 29 this subject is further elucidated. It reads thus: "Marvel not at this, for the hour is coming in the which all that are in the graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of judgment." Two resurrections are here distinctly brought to view: the resurrection of life, and the resurrection of judgment. The resurrection of just ones is proof that they are just, and are then ready to be recompensed for their labors of love and acts of charity while still in the flesh. The resurrection of the just is the resurrection of life—then resurrection at that time and with that class is proof that they have been judged worthy of it and endued with it.

It it be asked, on what principle a resurrection of just ones takes place, I answer, on the principle enunciated by Paul 2 Tim. ii. 19, The Lord knoweth them that are his; and that is all sufficient. Dead or alive he knows them. What! asleep in Jesus and he not know them? Is it not preposterous to think so? I would just as soon doubt they were asleep in Jesus, as that he knows them. If he does not know them, can he know they are asleep in him? Ah! but they are known; the apostle's words show that, for he says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." He certainly knows them. Said Jesus, "my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." John x. 27, 28, 29. "And this is the Father's will which hath sent me that of all which he hath given me, I should lose nothing, but raise it up again at the last day." John vi. 37.

Having now referred to a few of the soul inspiring truths which define the believer's status, I now invite those who believe them, after the apostolic fashion: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." God has not given us the spirit of fear, 2 Tim. i. 7. We have not received the spirit of bondage again to fear. "Abba, Father," has taken its place. Rom. viii. 15. With a dread uncertainty before a man, he must be fearful; and the fearful man cannot draw near in full assurance of faith; "There is no fear in love; but perfect love casteth out fear; because fear hath torment." What, then, is the matter, John? Ans. "He that feareth is not made perfect in love." 1 John iv. 18. The secret is out. Fearful ones, the spirit in John knows what ails you. Perfect love would certainly dispel the cloud that hovers over you. In order to perfect your love you must make use of John's recipe: "We love him, because he first loved us." His love was manifested by what he did, and what he promises to do. Fearfulness and uncertainty in reference to the outcome on your part proves that in many things you do not half believe God; if you did, you could say with Paul, "There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day;" and with Peter and the elect ones scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, rejoice even now, with joy unspeakable and full of glory. 1 Pet. i. 8.

What more can I say to the fearful ones? I will say: "God is able to make you stand," Rom. xiv. 4. He is able to build up? Acts xx. 32. Are you willing that he should? He will not suffer you to be tempted above that ye are able. 1 Cor. x. 13. Do you believe it? He is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy." Jude 24, and what more could you ask? Have you really committed anything to his care? That's the question. If you have, he is as able to keep it for you against that day, as he was for Paul. 2 Tim. i. 12. Are you persuaded of this? If not, why not? Ye did run well, who did hinder you, from realizing the present blessedness of the man to whom the Lord will not impute sin? Jesus speaks to you that you may have what you are now a stranger to—peace. Just believe—with all your hearts as you once did, that faith, reformation and baptism ensures pardon and peace and sonship, and heirship, and freedom from the law of sin and death;—believe that no one can lay a charge against the believer, believe there is no law against such; and oh! believe the words of Jesus: "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into judgment, but is passed from death unto life," and there the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. And when he who is your life, shall appear then shall ye also appear with him in glory.

M. JOBLIN.

### Restoration of Israel.--Concluded.

Did not Zechariah, Haggai, and Malachi write their prophecies after the return from Babylonish captivity? And did they not then still predict a future restoration? The restoration when they returned from Babylon does not correspond with that predicted by the prophets. There is a wonderful contrast between them. It is impossible to make the former answer to the predictions of the latter without doing the utmost violence to the language of the Bible. It cannot be done without treating God's word in a way that but few would dare to treat man's word. There is quite a lengthy list of blessings to be possessed and enjoyed at the future restoration which were not bestowed at the restoration caused by Cyrus.

When the kingdom is restored, the promised King will then be over them; but no king in the Davidic line was set over them when they came from Babylon. When the kingdom is restored, all the tribes will be united; but when they came from Babylon, the two and the ten tribes were not united. When the kingdom is restored, there will be seen a thorough change in the nation and an acceptance of the Christ, and all will become righteous; but that did take place when they came from Babylon. Various prophecies portray a great and terrible battle between the Jewish nation gathered in the Holy Land and some Gentile nations around, and a remarkable deliverance by the Lord, the Redeemer, who shall appear on the scene, when the kingdom will be restored; but neither did they take place when Cyrus gave them their liberty to leave Babylon. When the kingdom is restored, there will be a dreadful slaughter of the enemies of Israel, as the result of Divine interposition in their behalf; but no one can claim that this occurred when they were let go free from Babylon. There was, indeed, a colony, insignificant in its dimensions, still subject to Persia, established, with dependent princes: but this was no fulfilment of the prophecies relating to their restoration and supremacy as a nation, under one King of the royal line of David.

Now it seems to us impossible to examine impartially all the foregoing evidence without arriving at the conviction that the dispersed nation will again be restored and settled in the land of their fathers. Today there are more Jews in Jerusalem than have ever been known to be there at one time since the overthrow of the city by Titus. Of late thousands on thousands have immigrated there and to other parts of Palestine.

Several years ago a terrible persecution was instituted against the Jews in Russia, and Austria, and Roumania, which resulted in great oppression and the destruction of considerable property; and Germany in some measure cherished and manifested the same bitter spirit. This persecution may have arisen from several causes, partly perhaps from their nationality, partly from their religion, but mainly from their enterprize, their shrewdness, their business tact, their grasping avarice, and their accumulation of wealth. The hardships and sufferings to which they were subjected, caused multitudes to flee from those countries and seek a home in the land of their fathers. And strange to say, some who immigrated to America, hoping to find shelter and security in that country which makes such a boast of freedom, were sent back again. But in this there was no doubt an overruling providence, as the day seems near for the re-establishment of the Jews in the Holy Land. The terrible manifestation of this envious, malignant, cruel, and persecuting spirit, has been used by Jehovah as a means of creating discontent with their state of exile, and an ardent desire to find a place of rest in the land of promise. And one thing very favorable to their return is, that the Turks, though holding the land of Palestine, are more merciful and lenient toward the Jews than those of Greek and Romish Churches.

Preachers and writers do not question that the threatenings in the prophets are to the Jews; yet strange to say, the blessings that are promised, and which are sometimes found in the same passages that contain the threatenings, they apply to the Gentiles. "Can any thing be more absurd," asks one writer, "than to explain the prophecies which foretell the calamity which is to befall the Jews in a literal sense, and those which speak of their future felicity in a spiritual and mystical sense?" To support a theory, some will wrest Scripture from its connection, and discard the grammatical sense of the language. Many of the promises in the prophetical writings, which belong peculiarly to Israel, are wrested from them and applied to Christians, or Gentile nations. But care should always be taken in applying Scripture, to examine its connection and ascertain to whom it was spoken and to whom it belongs.

"Dispersed as they are," says Clarke, "they are still a distinct people, a nation within other nations. Like drops of oil floating on the water, but never mingling with it, so the Jews are found every where floating drops of national life in the midst of other nationalities." Milman says, "However opposite the institutions, the usages, the manners of the people among whom they dwell, whether the government be mild or intolerant; the Jews, equally inflexible and unsocial, maintain their seclusion from the rest of mankind." And what is this for? For what end, in the order of Providence, are they thus preserved through so many hundreds of years but that when the times of the Gentiles shall have ended, they may again form themselves into a nation which so many Scriptures predict?

So clearly, and in language so definite and strong, is the return of the Jews and their establishment again as a nation taught in Holy Scripture, that many writers of eminence acknowledge this truth, who have not received the Pre-millennial doctrine, or whose attention, from some circumstances, has not been drawn to the consideration of it. It is indeed singular that any should receive the one truth without the other, as the two are so closely united; but there is the fact existing in numerous instances.

SILAS HENN.

## Selections.

### MUTUAL REPRESENTATION.

Christ in heaven represents believers on earth; believers on earth represent Christ in heaven. His appearance in the presence of God for them, and their appearance in the presence of men for him, are the two aspects of the union between the Head of the Church and its members. In his representation of them they have the unspeakable advantage of his personal and official perfection; in their representation of him there is deficiency at the best, and often sad imperfection. Yet, as there is none but him to appear before God for them, so are there none but them to appeal before men for him. This mutual representation is a holy and wonderful reality in the economy of grace, not an adjunct or accident but an essential element of its constitutional life. Let us then look at it earnestly, that we may see its meaning with some degree of clearness, and try henceforth to give a somewhat better and brighter representation in the sight of the world of what our glorious Representative is in the sight of God.

Our Lord left his character in the keeping of his friends. Just think of it! As the reputation of our holy and ever-blessed Life-Giver is left to the guardianship of his followers, what manner of men should they be! With what honor have they been invested! What an unspeakably precious charge is theirs! And how determined should they be that, so far as they are concerned, no spot should dim the lustre of the word "Christ!" "As thou hast sent me into the world, even so have I also sent them into the world," is his word to the Father respecting his apostles. "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth," is the last word he spake to those apostles themselves just before he ascended to the Father. Now, although official apostolic succession is an absurdity, fellowship in apostolic testimony respecting the Head of the Church is a glorious truth. The links in this golden chain of witnesses are all unbroken. Apostolic succession is a reality, in the case of every man of apostolic character, holding apostolic doctrine, and making it the chief joy of his life to honor the Lord Jesus. The spirit, the mind, the disposition of the Savior, is the pattern for the every-day life of the saved. "If any man have not the Spirit of Christ, he is none of his." "I in them, and Thou in Me," is the condensed expression of this sacred mystery, by the Lord himself, in that marvellous prayer which introduces the believer into the holy of holies, the very presence chamber of our Father in heaven. And this expression is no accidental association of words, brought together by the force of the Great Intercessor's love to his Father and his followers, but the declaration of a profound truth hidden from former ages, but contemplated from the time—or rather the eternity—when God resolved to make redeemed men living temples of the Holy Spirit.

And it is this indwelling of the Spirit that enables Christians to represent their Lord. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. iii 16, 17. "Your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own," vi. 19. "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people," 2 Cor. vi. 16.

From these premises three things are so obvious that we can hardly imagine an intelligent eye failing to see them; or, at any rate, when they are named we are sure of the concurrence of every thoughtful reader who wishes his religion to bear the apostolic test.

1. A mere passive assent to the truth of the Gospel is not a representation of Christ. Such assent is, of course, a necessity, and therefore has not the slightest claim to merit or virtue of any kind, far less to be considered that religious life which moulds character and makes one a witness for Christ. By "necessity," in this connection, we mean that to deny the truth of the Gospel is simply to fly in the face of all history, sacred and secular. No sane person will do this. But assent to the incontrovertible implies no change of heart, and such assent has been given times without number by men of whose character a decent heathen would have been ashamed.

2. Nor does a profession of belief in Jesus as the Redeemer prove the possession of the representative qualifications. If all who are known as "Communicants," or "Church members" were in reality what those words should imply—light-bearers, reflecting the light of Christ—what a splendid testimony "Christendom" would bear to the Son of God! The world could not resist such testimony. All nations would yield to the irresistible evidence of such a constellation of stars! But alas! things have been done in the name of Christ which for horrible cruelty have never been surpassed by the most atrocious deeds of Oriental despots. Enormous wrongs, outrageous villanies, wholesale murders have been perpetrated, avowedly for the glory of the Redeemer, by priestly monsters who ostentatiously proclaimed that they were his only loyal servants—the ministers of the true Church! Had not the Gospel been divine, a real living message from the living God, it would have perished long ago amidst the suffocating abominations through which it has lived. It has thus lived just because of the immortality that dwells in its heart. If you ask me for the best evidence that Christianity is from God, I reply—Its existence today! The grand miracle of the ages is the continuance of the doctrine of Christ among men after all that the *pseudo* guardians of his name and truth have done to make both odious to the nations. The captivity of Judaism in Babylon was a trifle compared with the captivity of Christianity in Rome.

3. It is likewise clear that the preservation of the Redeemer's character was not entrusted to the world's secular governments. The hands of kings and courtiers have seldom been clean enough for such a sacred trust; and, besides, the Lord will not depart from the fundamental law of his Church—"Ye must be born again"—to secure the patronage of the purple. We will pay Cæsar his taxes, provided he does not tax us beyond our ability, which he is frequently inclined to do—for secular government is an expensive luxury—but we must not leave in his royal hands the guardianship of our Master's honor. Neither personally nor by proxy can he be trusted in this holy matter. What then? We must do this ourselves! Yes, brother, you and I must represent our absent Lord by living in his life and walking in his steps, and thus we shall be his living epistles, "known and read of all men."

—*Rainbow.*

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 26, 1887.


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## EDITORIAL BREVITIES.

Lake Linden, a mining village in Northern Michigan, was almost entirely wiped out of existence by fire one day last week, and 2000 people are left homeless in consequence.

A collision occurred on Thursday last between two steamships of the White Star Line, in which the Celtic crashed into the Britannic, killing five or six passengers, and injuring about a dozen others.

The condition of affairs in the East is very much like a smothered fire, liable to burst out with destructive fury at any moment. The national antagonism in Europe is, politically, an "irrepressible conflict," to be finally settled on the battlefield sooner or later. The Oriental Question is a Gordian Knot that diplomacy can never untie. Like Alexander, the Northern Autocrat will probably soon cut it with the sword.

## ISRAEL AND PALESTINE.

The eminent leader of the Hebrew Christian movement in Russia has recently visited his Christian friends in London, who have been taking a deep interest in his work. On his return to Russia he wrote the following letter to John Wilkinson, missionary to the Jews in that city.

"By the grace of our Heavenly Father I arrived yesterday morning home safely and found my wife and family all well, and keeping near to Christ our Lord. All the brethren rejoiced on account of the love the Lord bestowed upon me all along the journey which I undertook for the sake, and in the name o. our Lord Jesus, to whom be glory forever, and for the sake of his ancient people of Israel. I found at home many letters from Jews of different places in Russia, all lamenting over the sin of their forefathers in rejecting the Son of God, our Lord Jesus Christ, and requesting me to show them the way of light, to help them out of the darkness of the Talmud, and to initiate them into the Temple of which Christ is the foundation, also to send them New Testaments, and my addresses in the Hebrew and Russian languages. I spent a week in St. Petersburg, where I introduced myself to those high in office, and into whose hands the interests of the Lord's work are entrusted. They received me very kindly, and encouraged me by promising to help on the cause as much as lies in their power, and to enable me to distribute the New Testaments in all Russian towns inhabited by the Jews, and to permit men authorized by me to teach our brethren the pure gospel of our Lord. The prohibition to baptize is only temporary, because many break away from the Greek Catholic Church, and the Government is anxious not to add another sect of baptized Jews, which could influence the Gentile sects, against the will of the Government and the Church. They told me distinctly that they were pleased with the work which is quietly carried on among our Jewish brethren, and that only through it the Jewish question in Russia would be solved, to the joy of all those who seek the welfare of Israel, and who are waiting for the second coming of our Lord. Your brother in Christ,

JOSEPH RABINOWITZ."

In effecting his work of removing the veil from the heart of his ancient people, God is opening up the way for enlightening their minds by having the New Testament translated into the Hebrew language, in order that Israel may come to the knowledge of the Son of God as the Mediator of the new covenant. We copy the following from a very late monthly.

"Delitzsch's Hebrew translation of the New Testament continues to be a wonderful missionary agency. It has now found its way to the Jews in Siberia, and has there entered on its mission conquering and to conquer as it has done in the Eastern provinces of European Russia, where no less than 30,000 copies of the work have been scattered among the Jewish people. The Jews of Siberia are reading the translation with avidity, and a movement has been inaugurated among them that much resembles that in Kischneff in Bessarabia. These Jews are but little acquainted with the Talmud, and are, for this reason, thought to be more open to gospel influences. The Testaments are sold and distributed from the city of Tomsk."

From another journal we quote a very interesting account of the influence the gospel is exerting on the heart of a Jewish Rabbi in a town in Hungary now a part of the Austrian Empire. Surely the heart of Israel is beginning to turn to the Lord. The extract is as follows:

A RABBI'S TESTIMONY.

In the neighborhood of Peath there is a small town called Tapio Szele, containing a proportionately large Jewish population. This small town has, of late, attracted the attention of the Jews of Central Europe, by the fact of the Rabbi of the Jewish congregation of Tapio Szele having published a pamphlet, in which he expresses himself favorable to the Christian doctrine of salvation. The pamphlet bears the title, "My Testimony (*Mein Zeugnis*): by L. Lichtenstein, District Rabbi of Tapio Szele, Budapest. Printed by Victor Hornyansky, 1886." Dr. Bloch, a Jewish member of the Austrian Reichstag, has published in the Mayence *Israelit*, an article in which he impeaches Rabbi Lichtenstein, for what he calls his traitorous utterances. From that article we extract a few passages taken from the pamphlet in question; and it should be remarked that Dr. Bloch and the editor of the *Israelit* have such an intense horror of the name of Jesus, that whenever the writer of the pamphlet uses that name, the *Israelit* puts five dots in the place of it. The passages quoted are as follows: "What makes me hesitate in writing these lines is the fact that my testimony in favor of Jesus appears to me so simple, so clear, and self-evident that, were I to forbear from bringing it forward, the very stones would bear witness. What is the foundation corner-stone of the sublime Christian doctrine, the dew from heaven that comforts the poor, anxious, tortured and despairing, yet believing heart, and causes its innermost chords to vibrate in compassion at the sight of the sufferings of others? It is none other but Jesus. And Jesus is the veriest tower of truth, the glorious treasure of heaven, the proudest ornament of creation. Jesus is the noblest son of man that ever lived upon earth. He is the incarnation of right and justice, the Savior of the world, the Messiah of the world. As the mighty ocean receives within its bosom all the brooks, streams, and rivers of the earth, thus do we find all the most sublime and Divine virtues embodied and blended in celestial harmony in Jesus, of whom Moses says, 'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' For the law was given to only Moses, but grace and truth have come unto us by Jesus Christ.' John i. 17."

We conclude these extracts by giving a letter written from Palestine by D. D. Patterson, Editor of *The Jews of the Morning*, who is now visiting the Holy land, and who, among other matters writes about visiting the scenery east from Jerusalem, for the May number of the above named paper. Surely the time to favor Zion even the set time is just about come. That we are now living in the last generation of the "Times of the Gentiles" is susceptible of very clear demonstration. The "Times of Restitution" are at the very door. The redeemed church will soon be crowned, Israel will soon be restored, the nations will soon enjoy righteous rule, deliverance will soon come to a groaning creation. May our God hasten along that age of glory. The following is the letter alluded to above:

MOUNT OLIVET.

The day is lovely and with feelings of deep reverence we start for the sacred Mount Olivet. Passing the Damascus gate we soon reach the brook Kidron. Here Christ in sadness of soul trod. Here he sighed for his Zion. Here he travailed in agony for us. We cross the Kidron and enter the

"solemn shades of Gethsemane."

The garden is enclosed by a high stone wall, and within, the sacred spot and the trees, including the trees of agony which occupies the center of the garden, is all inclosed by an iron railing. The trees indicate great age. We knelt before God, and wept. Ah, here I received an evidence which told me, in as it were, tones of thunder, that Jesus in this very vicinity groaned for a mortal race. Nor would I yield up this evidence for all this a thousand worlds like this would offer. My soul exclaimed, Precious Redeemer I know thee better now, yea, and I love thee more. With a mind concentrated we leave the garden and proceed up the Mount. To the right as we ascend is the Jewish cemetery, extending from the Kidron half way up the mountain. Jews of past ages lie here, and Jews from all countries have come to Jerusalem to die, that they might here be buried. Up a little higher we rest beneath the shade of an olive tree, and look down upon the finest picture we ever gazed upon. There at our feet, so to speak, on the one hand is the valley of Jehoshaphat, on the other the Pool of Siloam, and beyond is the valley of Hinnom, and the mountains about Jerusalem appear in all their loveliness. As a learned Jewish rabbi to me a day or two ago (the man who could stand on the side of Mount Olivet and look around and then deny the Bible or the Savior, he must be dead in him of little account." In fact the Scripture is the best guide book we can have for the Holy land. We might have mentioned that the Russians have built a tower on the top of the Mount and have placed a large bell within it. The bell was hauled up the mountain side by 500 women, they (the Russians) are now building a magnificent temple immediately above the Jewish cemetery. A French prince has a palatial residence and enclosure just above the temple. It is wonderful how people of all nations are flocking hither.

To return. We ascend to the summit and go over to take a view from the other side. As we pass along,

"I could but think where Moses stood
And view'd the landscape o'er."

But here we stand on a far more glorious spot. Here prophets have prophesied. Here Christ often walked and prayed, and moreover the scene from this point is more transporting. There, lying just before us now, is the Dead Sea with its dark blue waters, and there is the valley of the Jordan and the river winding its way toward the sea. Yonder are the mountains of Moab, and the hills on the which Moses stood to view the landscape o'er," which are really but the bank of the Dead Sea, for their summit is a vast tableau or rather it constitutes one vast plain. You see the Dead Sea is evidently an indentation of the earth's crust, for it is nearly 1300 feet lower than the Mediterranean sea. There also at our feet is Bethany. Oh, what sacred memories rise up, rather well up in our mind. The sun shines out strongly; yet the sky overhanging this favored land is of a deeper blue than anything we ever witnessed. The distant hills are of a darker hue than the sky. The nearer hills are variegated. The plains are clothed in beautiful verdure. The picture is grand. Words cannot describe it. We kneel on the top of the mountain and in tears remember Zion before God. It is a hallowed moment.

Returning we rest beneath the shade of a locust tree. Again we cross the brook Kidron which is nearly dried up at the present season, and passing over the reputed mound of Calvary, of which we will hereafter speak, we return home to our quiet room to ponder over the scenes of the day.

## Programme of Exercises for the June Session of the Indiana Conference.

THURSDAY AFTERNOON, JUNE 9.

2:30 Devotional Exercises.

2:45 "Cannot Women do the Work of an Evangelist?" Paper by Bro. Robert Railsback.

At the close of this discussion the committees to whom will be referred the various subjects to be considered by the conference, will be appointed.

THURSDAY EVENING.

7:30 Prayer and praise meeting.

7:45 Sermon by Elder Benjamin Woodward, on the subject, "Is it Contrary to the Teachings of the Bible for Women to Act as Evangelists? If not would it not be Wise to to take the Necessary Steps to get the Women Actively Engaged in this Work?"

FRIDAY MORNING, JUNE 10.

9:00 Devotional exercises and praise meeting.

9:30 "Must all Evangelical Work be done by the Preachers? Cannot this Work be as well and successfully done by Persons who are good Singers, and who can give Bible Readings and Blackboard Talks on Bible Subjects?" Papers by Brother Ezra Bainhill and Brother Israel G. Roberts.

10:30 "Bible Readings and How to Give Them." Paper by Sister Lizzie Reed.

11:00 Bible reading service, led by Sister Bennie T. Dwiggins.

FRIDAY AFTERNOON.

1:00 Devotional Exercises.

1:15 "How can we Secure the Services of Enough Proclaimers of the Gospel to Enable us to Evangelize the Entire State?" Papers by Brother J. H. Willey and Brother Richard Railsback.

1:45 "How to Study the Bible?" Papers by Sisters Roxanna Wince and Mary Babcock.

2:15 "How shall we Organize the Scattered Brethren into Churches?" Paper by Brother John L. Wince.

3:00 Reports of committees.

FRIDAY EVENING.

7:30 Devotional exercises and praise meeting.

7:45 Preaching by Elder L. L. Conner.

SATURDAY MORNING, JUNE 11.

9:00 Devotional services and praise meeting.

9:30 "Is it Desirable and Practicable to hold a National Conference of all our Churches?" Papers by Brother H. V. Reed and Sister Mary A. Woodward.

10:00 How many Members are Necessary to Organize a Church, and what Steps are Necessary to Perfect an Organization? Paper by Elder S. A. Chaplin.

10:30 Consideration of reports of committees.

10:50 "How to Interest the Young People in Religious Matters." Paper by Sister P. C. Thompson. This service will be conducted by the Sisters in such manner as may seem best.

SATURDAY AFTERNOON.

1:00 Devotional exercises.

1:15 "How to Conduct Prayer and Social Meetings." Paper by Sister Sarah Chaplin.

1:40 "How Can we Bring About a More Perfect Union of all our Churches?" Paper by Brother A. R. Underwood.

2:20 Consideration of the reports of committees.

3:00 Miscellaneous business.

SATURDAY EVENING

7:30 Prayer and praise meeting.

7:45 Preaching by Elder Benjamin Woodward.

SUNDAY MORNING, JUNE 12.

9:00 Social meeting.

10:30 Preaching.

SUNDAY AFTERNOON.

2:30 Social meeting and celebration of the Lord's Supper.

SUNDAY EVENING.

7:30 Preaching.

Each member of the conference is expected to participate in the discussion of the foregoing questions.

R. S. DWIGGINS, Pres.

A. R. UNDERWOOD, Sec.

## Communications.

### "THE DEVIL AND HIS FAMILY."

"I speak that which I have seen with my father; and ye do that which ye have seen with your father. They answered and said to him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they unto him, We be not born of fornication, we have one Father even God. Jesus said unto them, If God were your Father ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech even because ye cannot hear my word. Ye are of your father the devil and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it. And because I tell you the truth, ye believe me not." John viii. 38 to 45.

Here is a divinely drawn picture of this the largest family upon earth. Its father a murderer, in apostate from the truth and the inventor of lies. And in him the truth does not exist. His children or family proclaimed by themselves among men as scribes by occupation, and Pharisees by profession of great regard for the law of God. By Jesus they are classified as the children of the devil; because they come to him with protentious questions, in the hope of finding a ground of accusation against him. John viii. 6. Because they accused him of bearing witness of himself and therefore of being an untruthful witness; they knew not whence he came nor whither he was going; they judged after the flesh; they were from beneath, they were of this world; they claimed the, never were in bondage, that they were the children of Abraham, and the children of God.

The real ground or point which determined the paternity of these men was their disposition to kill him for telling them the truth as he had heard and seen with his Father. Jesus had simply one thing to affirm concerning himself. This one thing was that he was the Son of God. He had only one reliable witness to offer in demonstration of this claim. "I speak, said he, that which I have seen with my Father." This shows that the revelations which Jesus gave of the Father were not discovered but seen by him. They prove that the Father had taken him into partnership with himself, and the demonstration that this partnership was real consisted in his doing the works of his Father. The evasion of the only fair conclusion to be drawn from the sayings of Jesus was therefore, the grounds upon which he affirmed that they were of their father the devil. No murder was ever committed without a motive or reason by him who did the deed. This motive therefore, resulted from a rejection of the first principle in the law of God, viz: "Thou shalt love the Lord thy God with all thy heart, and all thy strength, and all thy mind, and thy neighbor as thyself." Love worketh no ill to thy neighbor. It is therefore the fulfilling of the law, and the absence of it is the breaking of the law. The devil therefore is he who first evaded the meaning of God's revelation, and then disobeyed it. His large family now living, is composed of those who know not God, and who obey not the gospel which he sent by his Son Jesus Christ, and his chosen apostles, of all that they saw and heard. The rejection of the paternity of Jesus is the turning point which determines the paternity of every one who is favored to have his testimony. For to as many as received him, to these gave he the right, or favor of becoming the children of God John I. 12. On the other hand he who rejects the record that God gave concerning his Son, hath made him a liar, every rejector, is therefore a child of the devil, and exposed to the judgment written concerning the devil and his angels.

Neither the rejector nor the neglector of this great salvation can possibly escape the righteous condemnation of him who sent it. The reasons for these conclusions are transparent. Jesus affirms in this connection, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." The one who rejects Jesus therefore, rejects the light of the world, and the light of life specially given to it by God. It is impossible therefore for him to be acceptor and rejector of God's favor at the same time. The rejector thus judges himself unworthy of the light, and also of the life, and cannot have either of them.

Again he says "If ye believe not that I am the Son of God, ye shall die in your sins." Here it is affirmed indirectly by Jesus that they were perishing in their sins. I have supplied the words Son of God as his claim was rejected by those to whom he was speaking. The rejector of the divine paternity of Jesus is therefore still in his sins and exposed to the death due to these sins.

Again the rejector of the Son is a rejector of the freedom which the Son alone can give, for God hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father who sent him.

This family of the devil claimed to be children of Abraham but they rejected his heir. They claimed that God was their Father, yet they rejected him whom God honored. They professed to listen to him, but simply listened with the view to catch but not to understand. Wherever therefore today the words of Jesus are not read with an honest, earnest purpose to understand and do them, there we have the spirit of those children of the devil, the spirit of evasion, indifference, neglect, or which in any way by tradition, or any other cause renders of none effect the claim of Jesus, to be the Christ the Son of the living God, the light of the world, or where men who profess to believe and obey him, but yet are living in sinful practices, there we have the members of this large family, lying not safely, but securely in the arms of their father the devil, whose works beyond mistake show the spirit they are of. The paternity of every man is determined by himself just as certainly as the fruit of a tree determines the kind of tree. Jesus affirms that the tree is known by its fruit. The absence of fruit proves the tree barren, while the quality and quantity determines the value of the tree. When therefore a man claims to have God for his Father but does not bear the fruits of righteousness, peace and joy, his claim is not sustained. If he bring forth the fruits of strife and division he is a liar and of his father the devil. The offering of an excuse for the existence of such fruit only serves to confirm the truth of the relationship. A righteous man cannot be found practicing unrighteousness nor a peaceful man engaged in strife. A diligent servant is not found in a state of idleness. A loving son does not neglect his parents. The real character is determined by the habitual and spontaneous and not by the accidental and the artificial. A good tree may have some unripe, imperfect or abortive fruit upon it. These determine the rank or degree of goodness but not the goodness itself. A vine may have many of these imperfections arising from a great variety of causes, but so long as they are not the dominant but only the subordinate they certainly lower the rank but do not change his state from good to bad.

Every branch in me, said Jesus, that bears fruit he purgeth it that it may bring forth more fruit. But the branch which bringeth not forth fruit is removed. The bringing forth of fruit is therefore the proof of being in the true vine. Fruit is borne upon the vine every season but is not found upon it in the state of ripeness at every part of the season. Yet the practised husbandman knows very early in the season whether the branch be living or dead. As soon as the fruit season has passed the branch, if vital, begins to prepare for the next season's fruit. The vitality of the vine and the branches are thus prematurely engaged in the formation of fruit or in the elements necessary for the production of fruit. There is no such thing as rest in the living vine or fruit tree, no more can there be rest or the stoppage of work in the case of him who has been made alive by the living voice of Jesus Christ. The eternal life spring of water has been struck in his affections. These have been overcome by love and are therefore changed from hatred to love. They therefore produce the fruit of the spirit which is love, joy and peace. But in the production of fruit the husbandman is the first cause. He produces the vine and the vine produces the branches and the branches produce the fruit.

A perfect husbandman therefore must succeed in producing fruit. He does not wither the branches but simply removes them, after they have ceased to live. They have ceased to let the vitality of the true vine flow through them. Every effort of the husbandman and also of vine were directed to the production of fruit. The obstruction began in the branch refusing to bear. This obstruction arises from the branch acting in opposition to the will of both the husbandman and the vine. Disobedience therefore is the cause of barrenness, and barrenness will be visited by removal. This barren branch has therefore denied obedience to the husbandman and cut off its connection with his vitality, and the husbandman cuts it off from the vine. He therefore who began by being planted or grafted into the true vine and afterwards turned away and despised him shall be cut off and consumed. Let all therefore who have obeyed the husbandman and put on the name of Jesus Christ, his true vine, take the utmost care to abide in him and bring forth the fruits of righteousness which are to his glory and praise.

W. ELLIS.

## ANNOUNCEMENTS.

The Third Quarterly Conference of the Church of God, of Indiana, D. V., will convene at the Antioch Meeting House, five miles south of Plymouth, and three miles north of Argos, Marshall County, Ind., commencing at two o'clock, on Thursday, June 9th, 1887, and continue over Sunday following.

The reason for commencing Thursday instead of Friday, as heretofore, is this: A large amount of very important business has been mapped out to be transacted, and we will need more time.

Those coming by the Pittsburgh, Ft. Wayne & Chicago R. R., or by the Vandalia R. R. will leave the cars at Plymouth, where conveyances will be on Thursday to take them to the place of meeting. Those coming by the Indianapolis, Peru & Chicago R. R., or the "Nickel Plate" R. R. will leave the cars at Argos, and inquire for Robert Railsback. It will be a great accommodation to residents at the place of meeting if those contemplating attending this meeting will notify the Secretary at Plymouth, Ind., of the fact, and the direction they will come from, and the probable time of arrival.

A large number of the brethren and sisters have been personally requested to prepare papers upon various subjects, to be read before this conference. These papers will be used as the basis for considering these different subjects, and where the authors of the papers are present they will lead the discussion.

What our people need more than anything else, is system in our work. A large majority of our members are well versed in Scripture and are able and willing to do valiant service for the Master. All that is needed is a plan of operations whereby each one shall be assigned certain work to do. The brethren and sisters are willing to work and will only be too glad of an opportunity of leading some precious one into the fold of Christ, and thereby save a soul from death and add a star to their crown. We want therefore to take such action at the June conference as shall finally result in giving everyone some specific work to do, so that at the great harvest time we may all come bringing in the sheaves. A few can't do this work and do it as it should be done. In the multitude of counsel there is wisdom, we therefore urge every one who loves the Lord and loves his cause, to not only come to conference but to come so as to be there at the beginning of the meeting. The committees, to whom will be referred the different branches of the work, will be appointed at the first meeting.

Able ministers will be present on Thursday and one of the best, if not the best sermon of the conference will be preached on Thursday night. Every church in the state will of course send delegates: but we not only want the delegates but we want a large representation from each church in addition to the delegates. We also want the brethren and sisters, who reside where we have no organized church, to come. We also extend a very cordial invitation to the brethren in other states to be present with us and assist us by their good offices and prayers. To all who cannot come, please do as Paul did, write us a letter of good cheer. Now brethren let us all pray from this time until the close of the conference, that we may have an interesting and profitable meeting, and that much good may be done in the name of our dear Redeemer.

R. S. DWIGGINS,
Pres. Ind. Conference.

A. R. UNDERWOOD,
Secretary.

The 30th Annual Meeting of the Michigan Church Conference will be held, the Lord willing, in the Christian Church, at Watson, Allegan County, Mich., commencing Thursday evening, June 2, 1887, and continue over Sunday. All lovers of the truth are cordially invited. Those coming by the G. R. & I. R. R. will leave the cars at Martin, and those coming by the M. & O. R. R. will leave the cars at Fisk. Teams will be at each place to convey all who may come to the place of meeting. Those coming with their own conveyances may inquire for G. B. Myers or James Pallett. For further particulars address the writer at Mendon, Michigan.

H. L. PERRY, Sec.

There will be a Grove Meeting held at Watkins' Great Flowing Well, three miles southwest of Story City, Story County, Iowa, commencing on Friday, June 10, 1887, and holding over Sunday. Let all who can bring covered wagons and tents. Those of the Gospel faith are especially invited to come, as we expect Gospel preaching, and a good time. Those coming by rail will stop at Story City, where you will be met and conveyed to the ground. Come, brethren, help us by your presence, and let us leave our cares and labors for a day, to enjoy this meeting and serve our Master upon the beautiful prairies of Iowa.

O. H. WATKINS,
A. J. EYCHANER.

The Illinois Conference will convene at East Plum River, Ill., Friday, June 3, at 8 o'clock p. m. and continue over the following Sunday. Teams will be in Lanark to convey the brethren from a distance to the meeting. A general invitation is extended to all.

M. M. MITCHELL.

Card.

To those who have ordered my book and are looking for it, I will say that it was in the publisher's hands May 3rd. I must wait on them. They are now working on it, but are pressed for time to complete, having much work ahead. Let patience have her perfect work.

CARRIE WILLIAMS.


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## Poetry.

### MY HEART IS IN CANAAN.

My heart is in Canaan, my heart is not here,
My heart is in Canaan, its fountains anear;
Its fountains anear; I see their bright glow,
My heart is in Canaan wherever I go.
O mountains of Canaan I sing to your world,
The birth-place of Jesus! the center of earth!
Fair city of Zion, the place of my King,
I pray for the triumphs your triumph will bring.

I pray for the time when your stones shall be laid,
Your windows of agates most precious be made;
When God your afflicted shall comfort again,
And fill all your valleys and mountains with rain.

My heart is in Canaan, my heart is not here.
My heart is in Canaan, its fountains anear:
Its fountains anear, I see their bright glow.
My heart is in Canaan wherever I go.

S. ROXANA WIXON.

## Communications.

### A Chapter in Jewish History of Real Interest to the Jews.—No. 2.

בני בכרי ישראל
"Israel is my son, my first-born." Ex. iv. 22.

מזרה ישראל יקבצנו
"He that scattered Israel, will gather him." Jer. xxxi. 10.

וכרתי את־בית "ישראל ואת־בית יהודה ברית חדישה
"I will make a new covenant with the house of Israel, and with the house of Judah." Jer. xxxi. 31.

There is another phase of the death and resurrection of the Messiah, which we find intimated in a remarkable prediction by Isaiah the prophet. In this we have not only the revival from death with an extended season of prosperity following it; but also the death itself invested with the character of a sacrifice for sin. The prophet says: "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." This seems to be what is briefly expressed by the angel Gabriel to Daniel the prophet, when he speaks of Messiah the Prince being "cut off but not for himself," and also plainly answers to a prediction by David in the Messianic Psalm (xl.) concerning the priesthood of one there spoken of as David's Lord.—"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Is not this the great Antitype of the remarkable institution of sacrifice for sin which was established by God himself from the beginning of the world, and which constituted one of the most important parts of the Divine service in the nation of Israel under the law of Moses?

This phase of the death and resurrection of the Messiah also finds illustration in the predictions concerning sacrifices in the future. Let a few examples suffice. Isaiah the prophet intimates:—"Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . . All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory."

"The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."

And Jeremiah:—"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

And Malachi:—Chap. x. "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in former years."

It is evident that while the sacrifices of the past foreshadowed the great sacrifices of the Messiah, the sacrifices of the future shall be a commemoration of that sacrifice.

It is well also to bear in mind that sacrifice for sin has a twofold bearing, national as well as individual. There is to be made with Israel a New Covenant, an important provision of which is the blotting out of the national sin of Israel. This covenant is predicted by Jeremiah in these terms:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Concerning the Old Covenant, it is recorded in the Second Book of Moses that "he wrote all the words of the Lord," and builded an altar, and sent young men of the children of Israel who offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. This was the Old Covenant for the confirmation of which blood was necessary; and so also shall it be with the New Covenant. The Old Covenant contained provisions for the reward of obedience and for the punishment of disobedience; the New Covenant shall contain a provision for the remission of Israel's national disobedience, at the same time as it provides for their enlightenment in the knowledge of God. For this end the Messiah "poured out his soul unto death;" in the shedding of his blood as "the blood of the covenant." This blood is also effectual for the forgiveness of every individual who accepts the Messiah as God's appointed King, and submits to him as his Lord and Master.

But it is time that some answer be given to the question—Who is this great one calling himself the Messiah, the King of Israel? In these remarks even his name has not yet been mentioned. Another historian of some of the events of that period gives the following account of his parentage and birth:—

"The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

"And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds."

The first historian quoted records the following circumstance connected with the infancy of this personage:—

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it was written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

"The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

It will be observed that this child was to be named *Jesus*, which in the Greek in which those historians wrote, is *Iesous*, and in the Hebrew *Joshua*. This name is significant and means "he will save." One of the historians already quoted expressly says it was to be given to him "because he should save his people from their sins." There can be no doubt that the primary reference here is to the people of Israel in their national captivity, with a secondary reference to individuals both of the Israelites and of the nations.

There is little recorded of this personage till he was about thirty years of age, when he began his public ministry. One incident may be here given:—

"His parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these saying in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."

An important event in the outset of his mission may also be given:—"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

It is not recorded that John had any subsequent interview with this claimant of the Messiahship, but the following incident is worthy of mention:—

"When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in me."

His own account of his Divine Sonship is recorded, and is in the form of a disputation with the Jews. It is as follows:—"It was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed from my Father; for which of those work do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in yor law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle, but all things that John spake of this man were true. And many believed on him there."

J. CAMERON.

The Pittsburgh, Ft. Wayne & Chicago R. R. time table is changed this week, but too late for correction in this issue. A new train daily each way is added, going west at 8:42 a. m. and east at 8:33 p. m. *Corrected table in our next issue.*

## Selections.

### THE JUDGMENT OF THE NATIONS.

The idea that the twenty-fifth chapter of Matthew is a resurrection scene has caused, and, wherever this mistaken notion is entertained, still causes perplexity and confusion. It is a parabolic representation of what the Son of Man will do with the nations of Christendom, the nations professedly named after him, when as King he sits upon his glorious throne. The popular teaching that this Scripture refers to the resurrection of all the dead, we have more than once shown to be utterly untenable. From Burlington Wale's *Closing Lays of Christendom*, we quote part of his exposition of the later parables of Matthew. Referring to the two opinions respecting the meaning of the phrase, "this generation," Mr. Wale says:

"But we contend that neither meaning would be right. Let the reader observe, that the verse occurs in each of the three Evangelists, after and immediately consequent upon the 'unequalled tribulation' mentioned by Matthew and Mark, and the fulfilling of the times of the Gentiles, as mentioned by Luke. And if we have shown, as we think we have, that tribulation is yet future,—it follows that 'this generation' which is to be in it, and pass through it, must be yet future. And that the words 'this generation,' whatever be the grammatical difficulty, must refer to the generation then living when these events take place. The words themselves do not occur in either of the Evangelists in connection with the predicted destruction of the city and temple of Jerusalem. Taken in connection with the exposition we have given, this verse constitutes the only difficulty. If the reader rejects this application of the words 'this generation,' and insist upon limiting them to the Apostles' age, the difficulties are multiplied tenfold, and are literally insurmountable.

"Note.—The 'unequalled tribulation' is produced by the unrestrained actions, iniquity, and lawless passions of evil men. The retributive judgments which follow upon the great tribulation, come down from God.

"The 25th chapter of Matthew stands closely connected with the 24th; the contents of both being uttered by our Lord at the same time as parts of the same continuous discourse. This chapter ought properly to have begun with the 45th verse of the previous chapter. After telling his disciples that as it was in the days of Noah so shall also the coming of the Son of Man be, the Lord gives a solemn word of warning as to the conduct of his servants, his ministers, during his absence, the period between the two Advents, 'Who then is a faithful and wise servant whom his Lord hath made ruler over his household to give them their meat in due season (to feed them ministerially). Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the intemperate, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth'—then—at that time when he comes to punish the unfaithful servant,—not during the whole period of his absence, but just on the eve of his second Advent, then shall the kingdoms of heaven—i. e., Christendom—be likened unto ten virgins; then at the time when the King comes, all the wise and foolish alike, will slumber and sleep. All will be indifferent to the coming of the Lord,—wrapt in drowsy self-indulgence. For fifteen centuries, that is from the fourth to the nineteenth, the Church lost sight of this 'blessed hope,' as for twelve centuries she lost sight of the doctrine of justification by faith, and now, though it has been brought before the Church somewhat prominently for the last fifty years,—it is regarded by many with indifference, and by some with hostility.

"This first parable describes the ecclesiastical condition of Christendom, when he comes; 'they all slumbered and slept'—the same crisis is upon them all; the awaking will not be till the sign of the Son of Man is seen in heaven. But there is this important difference between them when they awake to the fact that the Lord is near: the wise have oil in their vessels with their lamps,—the others have lamps without oil;—the form of godliness without its substance or its power. And let the reader observe that their preparedness for the marriage supper consisted not in what they did but in what they had.

"The second parable of the talents gives us Christ's judgment when he comes, upon ministerial fidelity.

"'After a long time'—eighteen centuries at least—the Lord of those servants cometh and reckoneth with them. Whatever faculty or talent is bestowed upon a man as a servant of Christ he is responsible for;—for its right use and exercise; it is not his own. This is the true idea of stewardship; the gifts are not his own, they are bestowed by Christ, and on the principle of stewardship he is responsible for their proper use. These gifts are bestowed in different proportions, on different individuals, one, two, five talents.

"Every professing minister of Christ comes under the responsibility of a minister of Christ to Christ. But what is he responsible for? That he is a constituted custodian of the word of God, the Bible. This is the 'one talent.' He professes to be a faithful expositor of the Book; the minister who makes this profession, and yet hides, conceals, dilutes, or explains away any portion of it, because it is unfashionable, or unpalatable to the age in which he lives, is the wicked and slothful servant, whose doom is recorded here, while the faithful servant has further gifts and service conferred upon him in the age to come. These are the rewards of service super-added to salvation.

"The third parable is national and secular, and represents the judgment, or judicial decision of the Son of Man upon the nations of Christendom. 'Before him shall be gathered all' the nations, i. e. all the nations which constitute Christendom, or call themselves Christians, not the whole of the human race. This is the constant use and meaning of the phrase in the Gospels and in the Epistles. It is the judgment of the 'living' nations. Nothing is said of, nor reference made to, the resurrection of the dead. The sheep and the goats are in the same fold, the nominal and actual subjects of the King. He separates them; man cannot, any more than he can separate the tares from the wheat, or the bad fish from the good.

"Note. This chapter gives us the judgment of Christ upon the nations of Christendom under the form of a set judicial assize. It describes in the first parable his judgment upon the professing Church, part saved and part shut out in the outer darkness; in the second, the rewards of ministerial fidelity and the punishment of the unfaithful minister cast into the outer darkness. In the third, the judgment of the entire nations of Christendom; the separation of the true from the false, and the latter consigned to everlasting punishment (*Kolasin*, abscission, cutting off). It is a parabolic representation of the termination and issue of the present system of things, and of Christ's estimate of and judgment upon it. We learn from it (1) that the motive determines the value of the action: 'Ye did it not to me.' (2) The 'brethren' of Christ are those who hear the word of God, and keep it. (3) That it represents Christ coming as a 'King' to judge the nations which bear his name, are nominally his subjects, i. e. Christendom. (4) That the 'throne' he is represented as occupying is the throne of his own power and personal glory, (verse 31). The throne which he occupies now is his Father's throne, Rev. iii. 21. The throne he will rule from during the Millennial age is the throne of his father David, Luke i. 32. The Lord God shall give unto him the throne of his father David. David never occupied a throne in heaven, and Christ never occupy d a throne on earth; and certainly David never reigned in human hearts. The 'throne of David' must therefore mean the centre or city from which David ruled, that is Jerusalem; and the promise points to that day when the law shall go forth from Mount Zion, and the word of the Lord *from Jerusalem*."—*Rainbow.*

Any one knowing the present address of John Baylor, who used to live at Willow Point, Texas, will confer a favor on us by sending it to this office.


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| Lakeville | 6 05am | 1 53pm | 10 55am | 4 10pm |
| LaPaz June | 6 18am | 2 06pm | 11 18am | 4 44pm |
| Plymouth | 6 33am | 2 23pm | 11 39am | 5 06pm |
| Hibbard | 6 38am | 2 28pm | 11 49pm | 5 09pm |
| Marmont | 6 46am | 2 36pm | 12 03pm | 5 20pm |
| Maryland | 6 51am | 2 42pm | 12 13pm | 5 29pm |
| Kewanna | 7 01am | 2 52pm | 12 34pm | 5 39pm |
| Logansport | 8 05am | 3 55pm | 2 45pm | 7 45pm |
| Tyners | 8 18am | 4 08pm | | |
| Frankfort | 9 02am | 4 55pm | | |
| Colfax | 9 43am | 5 16pm | | |
| Crawfordsv'l | 10 03am | 5 35pm | | |
| Rockville | 11 05am | 7 00pm | | |
| Terre Haute | 12 20pm | 8 07pm | | |
| Effingham | 4 10pm | 8 45am | | |
| St. Louis | 7 30pm | 1 00am | | |

GOING NORTH.

| STATIONS | Mail | Express | Local | Thro' Freight |
|---|---|---|---|---|
| St. Louis | 2 00pm | 9 00am | | |
| Effingham | | | | |
| Terre Haute | 4 00am | 8 45pm | | |
| Rockville | 5 00am | 4 45pm | | |
| Crawfordsv'l | 6 10am | 5 55pm | | |
| Colfax | 6 30am | 6 40pm | | |
| Frankfort | 7 22am | 7 18pm | | |
| Tyners | 10 27am | 8 20pm | | |
| Logansport | 10 40am | 8 45pm | 6 05pm | 8 30pm |
| Kewanna | 11 50am | 9 21pm | 7 05pm | 9 55pm |
| Maryland | 11 40am | 9 27pm | 8 05pm | 10 10pm |
| Mayo cut | 11 52am | 9 40pm | 8 32pm | 10 30pm |
| Hibbard | 11 56am | 9 45pm | 8 42pm | 10 40pm |
| Plymouth | 12 06pm | 10 10pm | 9 03am | 11 00pm |
| LaPaz June | 12 19pm | 10 20pm | 10 03am | 11 19pm |
| Lakeville | 12 36pm | 10 35pm | 10 15am | 12 15am |
| South Bend | 12 56pm | 10 55pm | 11 05am | 1 00am |

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## Poetry

### THE IVY POEM.

The Ivy in a dungeon grew,
Unfed by rain, unwatered by dew,
Its pallid leaflets only drank
Cave moisture foul, or odors dank.

But through the dungeon grating high
There fell a sunbeam from the sky,
It slept upon the grateful floor
In silent gladness evermore.

The Ivy felt A tremor shoot
Through all its fibres to the root,
It felt the light, it saw the ray,
It longed to blossom into day.

It grew, it crept, it pushed, it clomb,
Long had the darkness been its home;
Yet well it knew, though veiled in night,
The goodness and the joy of light.

It reached the beam, it thrilled, it curled,
It blessed the warmth that cheers the world;
It grew towards the dungeon bars,
It looked upon the moon and stars.

Upon that solitary place
Its verdure threw adorning grace,
The smiling birds became its guests,
And sang its praises from their nests.

By rains and dews and sunshine fed,
Upon the outer wall it spread,
And in the day beam roaming free,
It grew into a stately tree.

Would'st know the moral of the rhyme?
Behold the heavenly light and climb.
To every dungeon comes a ray
Of God's illimitable day.

—*Charles Mackay.*

## Communications.

**Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas.—No. 12.**

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

They say that Jesus must have been begotten by Joseph, because Joseph was in the Solomon line of the tribe of Judah; but that Mary was not. Their own words are as follows: "But Mary was of the Tribe of Levi,' Luke i. 36; therefore the statement in Matt. i. 18, cannot be genuine. This statement, Luke i. 36, is not truthful if he was begotten of the Holy Spirit!" This foolish, presumptuous denial of the Scriptures, as not truthful, and "cannot be genuine," is a pure assumption based upon the fact that Mary's cousin, Elizabeth, was of the Tribe of Levi, when it is well known by the Josephites and all others, that intermarriages between the Tribes of Levi and Judah were quite common, and therefore Mary's father and mother may have both been of the Tribe of Judah, as I have no doubt they were, and yet if Mary's father's sister was the wife of Elizabeth's father, who was of the Tribe of Levi, then Elizabeth would have been of the Tribe of Levi and cousin to Mary, and yet Mary of the Tribe of Judah by both father and mother, or if Mary's mother and Elizabeth's mother were sisters, then Mary and Elizabeth would have been cousins and yet Mary of the Tribe of Judah. There are also other ways; Mary's father might have had a second wife. I prove positively that Hell, Mary's father, was of the Tribe of Judah. John Wesley, M. A., founder of the Methodist people, says: "Persons continually intermarried, particularly the families of David and Levi." What shall we think of persons, who, knowing these facts, still continue to assert that Mary was of the Tribe of Levi; and that these Scriptures "*cannot* be genuine?" Independent of this, however, or of any other evidence, it ought to be sufficient for any person to know that as the Messiah was according to the Scriptures, to be "the seed of the WOMAN," and of the house of David—the seed or descendant through Solomon, as I have shown—and that Mary, being the mother of Jesus, she must therefore of necessity be that woman, of the flesh of David; and hence could not possibly have been of the Tribe of Levi, nor other than the blood descendant, and in the royal line of David; as God's word cannot fail, or as Jesus said, "the Scripture cannot be broken." What folly then to say that Mary being a cousin to Elizabeth proves that she was of the Tribe of Levi, when there is no positive evidence whatever of even any blood relationship. Again I ask, what can we think of persons who pretend that this is evidence, and who try to sustain their theory by such evidence—mere worthless trash. It seems to me just about as silly as it would be to hold that when John the Baptist was eight days old, *his* mouth was opened and his tongue was loosed and he spake and praised God, instead of his father Zacharias who had been made dumb until the day of that event; or about as silly as to hold that all men die because of their own sins instead of Adam's sin, and other like absurdities. But, the Bible being true, I shall prove conclusively, in a way that amounts to actual demonstration, that Mary, as well as Joseph, was of the Tribe of Judah, a descendant of David, of the Solomon line. I shall do this by submitting the genealogical tables of both Matthew and Luke in connection exactly as they put it; and carefully examining and comparing them, thus showing their remarkable agreement in affording ample and positive proof, in connection and harmony with the third chapter of first Chronicles, that Joseph, Mary and Jesus, were all flesh and blood descendants from David through Solomon and all in his line, clear down to the birth of David's Royal Son and Lord; just exactly according to God's covenant with David, above examined. But this will only show the flesh of Jesus, the material of which he was made, not the mental *organism* or mind. This will show that he was the seed or flesh of David, transmitted as "the fruit of his loins according to the flesh;" Acts ii. 30; first into the makeup of Solomon, then of Rehoboam, Solomon's son, and so on down until it became "the woman," Mary, from whose seed or germ and flesh, by the Power of the Highest, which "came down from above," was elaborated the "prepared body" of Jesus with a wonderful mental organism; by which Power he was constituted not only the Son of David as to the *flesh*, but also the unique or *only* begotten Son of God, full of grace and truth, as to the spirit or moral powers; thus being the word made flesh.—God manifested in flesh. The seed or ovum, the human germ, within the ovarium in the uterus of Mary, was evidently impregnated and vivified by the Power of God, thus producing a human embryo developing into a foetus which being nourished and built up by the blood of Mary, ultimately became the "prepared body" of Christ. Heb. x. 5. Jesus was therefore in body or nature *human;* but in origin, mind, spirit, disposition, character and power, he was divine—Son of man, Son of God. His own therefore, was in the will and purpose of God.

Again; Josephites say, "Whoever will read critically the genealogy of Jesus as given in Matthew and Luke, will find that they are as wide apart as the poles." Let us see. We shall find when we come to examine it carefully, that this is another mistake; which, however, is one of their chief reasons for rejecting these chapters as spurious interpolations. We shall see that the wonderful harmony as to the genealogy of Christ, and as to Mary being of the Tribe of Judah, and a descendant from David through Solomon, is the strongest evidence of genuineness and truthfulness; and therefore when Josephites say "these Scriptures *cannot* be truthful," they contradict Jesus who said "the Scripture *cannot* be broken." John x. 35.

GENEALOGICAL TABLE,
founded on both Matthew and Luke, and exactly as they put it.

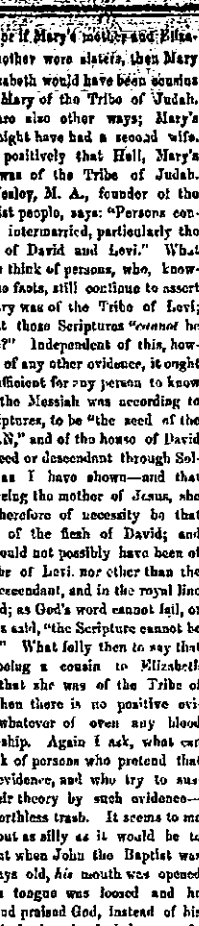


It has been said as follows: "If you turn to Luke iii. 23, and onward, you will find that, while Joseph came of the royal line, as Matthew testifies, Mary came of that obscure one beginning with Nathan." Now this is a mistake, another misunderstanding. First, let me say that the two genealogical records, are simply, as Matt. i. 1, says, "the generation of Jesus Christ the son of David the son of Abraham." Luke does not mention this, just as he omits other things which Matthew tells, and as Matthew omits things which Luke tells. It is not the generation of Joseph, or Mary. Lut of Jesus.

There was only one Royal line—the line of Solomon. Both Mary and Joseph, according to both Matthew and Luke, descended from David through the Solomon line, by Jechonias, Salathiel and Zorobabel. Any person by carefully comparing this table with Matthew and Luke for a few moments, will see that it is exactly as there recorded: the left hand column or Solomon line being that of Matthew from David down, and the right hand column or Nathan line, being that of Luke from David down; (or in other words; Luke's line *up* to David). But the careful person cannot fail to notice that the *Nathan* line from David down ends with Neri; being then merged, all one, with the Solomon line, by the marriage of Jechonias with a daughter of Neri, and their son Salathiel, and his son Zorobabel.

Then by the two sons of Zorobabel, Abiud, (Matt. i. 13), and Rhesa, (Luke iii. 27), there were two other lines of descent started, Joseph being of the Abiud line, and Heli and his daughter, Mary, the mother of Jesus, being of the Rhesa line; but *all* in *both* these lines, came through Zorobabel and Salathiel, according to both Matthew and Luke; as can be easily seen in two minutes by any one. Matt. i. 12, 13; Luke iii. 27. No person can fail to see that both these lines, all below or after Zorobabel, descended through him from David, in the royal male line of Solomon. This fact has been strangely overlooked. It is a remarkable fact that only one person by the name of Salathiel or Shaltiel as sometimes spelled, and only one Zorobabel, or Zerubabel or Zerubbabel, as sometimes spelled, (which means born in Babylon) can be found in all the Scriptures, and these in the Solomon line, as shown by the above table, and through which line therefore, of necessity came Joseph, Mary and Jesus as to the flesh; and it will also be seen that Salathiel was the son of Jechonias, a descendant of David through *Solomon;* (corroborated by 1 Chron. iii, 16-17).

It is true, Luke says, "Salathiel was the son of *Neri;* but Matthew says "Jeconias *begat* Salathiel," which agrees with 1 Chron. iii. 17. As both Matthew and Luke's records are true, therefore Luke must have meant that Salathiel was the grandson, otherwise the son *by law* of Neri, by his mother, the daughter of Neri and wife of Jeconias. If Jeconias "*begat*" Salathiel as in Matt. and 1 Chron. then he was the natural son of Jeconias, and could only have been the grand-son of Neri. So also in Luke it is said that "Joseph was the son of Heli." But Matthew says "Jacob *begat* Joseph," and as both statements are true, it follows that Luke meant Joseph was the legal son, or *son-in-law*, of Heli, by his marriage with Mary, Heli's daughter; which is in perfect harmony with the fact stated by Matthew, that "Jacob *begat* Joseph;" Joseph thus being of necessity the *natural* son of Jacob, and the *son-in-law* of Heli. Josephites say there is no evidence that Mary was the daughter of Heli, that it is only *assumed*. But any person can see, except they shut their eyes to the light and refuse to think, that the fact is proved by the above; for as Joseph was the natural son of Jacob, then he could not be the natural son of Heli; it follows therefore that he was the son-in-law of Heli, and that Mary his wife was the daughter of Heli. This is proof that cannot be denied or get over, without rejecting the sacred record. But in addition to that, the Jewish Talmud, which contains the body of the Hebrew laws, traditions and explanations, says Mary was the daughter of Heli. Again the learned Dr. Barrett says that "in the writings of the Jews, the mother of our Lord is called "Mary the daughter of Eli (Heli) of the royal family of David;" and that "Joseph the husband of Mary being the nearest kin to Heli, the father of Mary, he was espoused to her according to law. He was the natural, that is by birth, son of Jacob, and the legal son of Heli, or as we call it, son-in-law, hence called by Luke, the son of Heli, in virtue of being Mary's husband." And then again, the Dictionary of the Bible, got up with the aid and sanction of Kitto, and many other learned men of various countries, says, "The two lines descend from Solomon and Nathan. David's sons, they unite in Salathiel, and again in Christ. Joseph was the *legal* father of Christ, and of the same family connections with Mary;" and in speaking of Zorobabel, it says, "From him both Joseph and Mary descended." (See also Religious Encyclopedia). So that the Messiah was a descendant of David both by law, and according to the flesh. Hundreds of similar testimonies could be added, if it were necessary, corroborating the fact thus *proved* by the record itself. But let the reader take notice that although there is abundance of corroborative testimony from the ablest and most learned writers who have carefully looked into this and other disputed points, yet it is the Scriptures, "the sure Word," upon which we depend as *positive* proof. Let the reader again take notice, that the above record by Matthew and Luke being true, it follows therefore that it DOES NOT MATTER, nor is it *necessary* to prove that Mary was the daughter of Heli, or some one in the other line, so long as both lines as given by Matthew and Luke, come through Zorobabel and Salathiel, descendants from David through Solomon. As before said, writers have strangely overlooked this important fact. Neither does it matter in the least, who was the wife of Jechonias, so long as he himself was of the royal line. I repeat, that no person can fail to see these facts, that if Joseph was begotten by Jacob as Matthew says, chap. i. 16, and yet was the son of Heli, as Luke says, chap. iii. 23, then his wife, Mary, must have been Heli's daughter, which made Joseph son-in-law to Heli, and hence both records true and in harmony. And so again, if Jechonias begat Salathiel, as Matthew says, chap. i. 12, and 1 Chron. iii. 17, and yet Salathiel was the son of Neri, as Luke says, chap. iii. 27, it follows that he was either son-in-law or grandson of Neri; son meaning descendant, as in many other cases. See 2 Kings xvi. 1, 2.

The learned Dr. Barrett in his elaborate dissertation on this subject, from a MS. in Trinity College, Dublin, shows clearly that in 1 Chron. iii. "A verse is transposed (showing how and why it occurred) a thing not unfrequent in the sacred writings, and that the text therefore, of verses 18-22 inclusive, should be read in the following order: verse 18, And the sons of Salathiel; Zorubabel and Shimei; and the sons of Zorubabel Meshullam, Hananiah and Shelomith their sister," etc., including Pedaiah, sometimes called Rephaiah, which was "Rhesa," and Obadiah, which was "Abiud;" giving sufficient evidence as to how the changes and mistakes occurred—some Hebrew words and names being very different in the Syriac and Arabic, etc. He thus shows that instead of Zorobabel being the son of Pedaiah, he was his father, and that Zorobabel was the son of Salathiel; agreeing with Ezra iii. 2, 8, and v. 2; Neh. xii. 1; Haggai i. 1, 12, 14, and other Scriptures—as many as eight places.

The following questions (with several others which are answered above) have been asked me by a person in Glasgow, Scotland. 1st. How does Luke give so many more generations between Jesus and David than Matthew does? 2nd. How do you account for Matthew's discrepancy, when he says that between Jechonias and Jesus there were fourteen generations, yet he only mentions twelve?" I answer, that Matthew speaks of natural sons, properly such by way of natural generation. But Luke speaks of both natural and legal sons, that is, he includes those who were legally sons of one who had died and his brother had taken his widow and raised up sons to the deceased brother, and whose name they bore as his legal sons, and also sons-in-law by marriage, as in the case of Neri and Heli. Besides, Matthew, for some unknown reason, left out some, which fact can only be determined by close careful examination and comparison of the Scriptures in many places, one illustration being the leaving out of Joakim between Josias and Jechonias, as corrected in the margin, Matt i. 11, and 1 Chron. iii. 14-16, Joakim being the father and Josias the grandfather of Jechonias. This accounts for the above discrepancy in Matthew. Joakim and Jesus being included make the fourteen generations. It will be noticed that Luke does not use the term "begat," as he included putative sons as well as natural.

No reasonable person who has faith in God and the Bible, should expect this subject to be so plainly revealed as to deprive superficial quibblers of any chance to object and refuse the truth. There is not a single Bible truth so plain that it cannot be objected to and rejected by those who are so disposed. It has been wisely permitted that the Bible as a book should contain what may be properly termed a small "human element;" that is, mistakes of various kinds, as the results of the human agency employed by its Author.

Again; It should be borne in mind in the examination of the genealogical record as given in 1 Chron. etc., and by Matthew who commenced with Abraham and came down; and Luke who commenced with Jesus, ontending it clear back to Adam, and the promise relative to "the seed of the woman," the great variation in the spelling of names, and that a person is frequently called the son of another, when he is the grandson, or even a lower descendant—son in many places meaning simply descendant—and son meaning son-in-law; and father sometimes meaning father in-law. Hence Isaban is called the son of Nahor, because he was his grandson. Gen. xxix. 4. It is on this principle that Christ is called the son of David.

There are many instances where the children male and female are called the children of their father's brother. "Moses said if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother." Matt. xxii. 24; Deut. xxv. 5. Again; it was evidently intended and necessary that Joseph also should be a descendant of David. As the husband of Mary, Joseph was legally one with Mary. The two were made "one flesh" by marriage. By both Joseph and Mary being "of the house and lineage of David," all the natural and legal rights and requirements of the Jewish law in the case, were met and made complete, without clashing or interfering in any way with Christ's supernatural begettal. Hence we see the necessity of the *two* genealogies—of Joseph as well as of Mary, both being given to show the one object as worded by Matthew, viz, "The generation of Jesus Christ, the son of David, the son of Abraham."


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THE RESTITUTION advocates the ideal "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of Kings, and the immortal saints as joint heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the desideratum of the wicked; eternal life only through Christ, and many other kindred truths. A full, hearty belief of the Gospel, repentance, and immersion are pre-requisites to the forgiveness of sins, and a holy life as essential for admission.

## Communications.

A Chapter in Jewish History of Real Interest to the Jews.—No. 3.

בני בכרי ישראל

"Israel is my son, my first-born." Ex. iv. 22.

מזרה ישראל יקבצנו

"He that scattered Israel will gather him." Jer. xxxi. 10.

וכרתי את־בית ישראל ואת־בית יהודה ברית חדשה

"I will make a new covenant with the house of Israel, and with the house of Judah." Jer. xxxi. 31.

After a short but busy life of only a few years, occupied in preaching and teaching, he the Messiah, was put to death in the circumstances already related.

Shortly before that event took place he told his followers that he was going to leave them, to go to his Father, but that he would come again. After his resurrection from the dead, he appeared to his disciples on several occasions and after a few weeks, having led them to the Mount of Olives to the east of Jerusalem "they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

In carrying out their mission those men proclaimed the resurrection of their Master, and his exaltation to the right hand of God. One of them referred to the latter as the fulfilment of Psalm cx.—"The Lord said to my Lord, Sit thou at my right hand until I make thine enemies thy footstool." On this occasion three thousand professed their belief in the claims of the "despised and rejected of men;" and were baptized. The following is the full text of the part of the address referred to:—"Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand. Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom they have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

On another occasion the same preacher addressed a gathering at the temple, near Solomon's porch, in the following terms:—

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus: whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before has showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear the prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard. So when they had further threatened them they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom the miracle of healing was showed."

Having again appeared in the temple in carrying out their mission, they were again arrested. We read:—

"Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees), and were filled with indignation. And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, we ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space: and said unto them, Ye men of Israel, take heed to your selves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

At this time it is recorded that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

J. CAMERON.

## Selections.

### CHRIST'S METHOD OF TEACHING.

Jesus of Nazareth, soon after his baptism, and his fasting and temptation in the wilderness, appeared before the Jewish people in the character of a religious teacher. His assumption of this character was *sua sponte*, of his own accord, without license or appointment by any earthly authority, and, to the outset, without followers. He belonged to no religious school then known among the Jews, had no connection with the ecclesiastical authorities of that age, and, at the commencement of this ministry, was not even known to them. He was simply Jesus of Nazareth, and, so to speak, set up for himself, acting wholly upon his own motion, and his own responsibility, without the supervision, advice, or support of anybody, and without being educated in any institution of learning. He sought no commission from priest, Levite, or Sanhedrim. He was himself his own authority, and had no resources other than those existing in himself. His residence at Nazareth did not commend him to public attention, and his earthly parentage was no help to him.

The truth is, that Jesus suddenly burst upon the Jewish nation as a new, original, and peculiar light, self-moved, self-called, and self-appointed to the task which he had undertaken. Although he had a forerunner in John the Baptist, the people generally had no adequate idea of the person whom John announced. They did not understand the full import of John's ministry as we do in this age. They were excited by the preaching of John, and some of them thought that perhaps he might be "the Christ" who was to come; but they failed to see this "Christ" in the person of Jesus of Nazareth. Such, in brief, to human seeming, were the circumstances under which the great career of Jesus was inaugurated.

And, after Jesus had entered upon this career, he had no hall, academy, or place to which he resorted at stated periods, and where he delivered lectures to the people. He sat in no professor's chair. He was rather a travelling preacher, going from place to place without a fixed habitation anywhere, and spoke to the people as he met them. He went where they were that he might speak to them. He made three successive circuits through the villages and cities of Galilee, was occasionally in Samaria and Judea, and attended four annual passovers at Jerusalem. When, by reason of his miracles, he had become widely known, crowds were sure to meet him wherever he went; and to them he spake, according to the circumstances of the moment, sometimes in the street, sometimes in private houses, sometimes in the synagogue, sometimes on the shores of the lake of Galilee, sometimes in the temple at Jerusalem, sometimes to a single individual as in his conversation with the woman of Samaria, and sometimes to a large multitude. The migratory character of his ministry gave him an opportunity for intercourse with the people which he otherwise would not have had.

Twelve disciples of his own selection were associated with Jesus in the relations of special intimacy. These disciples accompanied him in his missionary journeys. To them he talked more frequently and fully than to any other class of persons. His design was that, with the exception of the traitor Judas, they should be his apostles and the preachers of his Gospel after he had personally left the world. They were humble and unimportant men, and in themselves imparted no strength to his cause. What they afterward became was due to what they received from him. Their relation to him is the one great secret of their significance to mankind. He taught them that they might be the teachers of others.

The preaching of Jesus was purely *ex tempore*, without any preparation beforehand other than that supplied by his own perfect knowledge of God and man. He does not, in order to say what he did, seem to have studied in the usual sense of this term. He had no need of doing so. The words of truth and wisdom came forth from his lips spontaneously, and apparently without the slightest effort to find either thoughts or words. He spake as the occasion required, and always met each occasion at once, when presented to him, without any delay or hesitation. He never took time to think what he should say. He knew upon the instant what to say, and said it. Brevity of utterance was one of the characteristics of his ministry. What he said, though loaded with the material for thought, was not diluted with an unnecessary multiplicity of words. That which is the result of art acquired by men, was with him perfectly natural.

Jesus never spake as if doubtful or uncertain as to the truth of what he said, or as if stating mere conjectures or opinions that might be true, or might be false. Though dealing with the gravest questions relating to God and man, he never implied the possibility of mistake on his part, and always assumed that his utterances were to be accepted as absolute laws binding upon the faith, the conscience and practice of men. He, indeed, spake as if he were divine as well as human, and as if it was the duty of men to believe what he said, and do what he commanded. "But I say unto you" was a very common preface to what he was about to say. The people noticed that he spake with authority, and not as the scribes.

No utterances ever heard in this world were more completely marked with the elements of absolute positiveness, than those which fell from the lips of the Great Teacher. His words, in respect to all the matters embraced therein, give us a positive philosophy; and what we are to do with them is to ascertain their meaning and then believe them. We cannot do so too implicitly. Faith resting on his words need raise no question as to the safety of its foundation. He is "the true Light which lighteth every man that cometh into the world."

The colloquial and conversational method of teaching was a conspicuous feature of the ministry of Jesus. No small part of that ministry consists simply in conversations between him and others. He talked with the people and they with him. He asked them questions and they asked him questions. He heard their answers, and they heard his. His interview with the woman of Samaria, as recorded in the Gospel of John, is a fair example of this method of teaching, whether he was instructing his disciples, or speaking to the people, or dealing with the scribes and Pharisees, who, as a class, were hostile to him, watched him with a critical and jealous eye, and sought to catch him in his words. There was in him no taciturnity or studied reserve that repelled familiar approach. Anybody could speak to him with no sense of embarrassment. He was accessible to even the humblest person, and always ready to hear any one who desired to speak to him, and just as ready to respond to any question that might be asked him. This attitude on his part naturally gave to his ministry the conversational character, and also impressed upon it that miscellaneous variety in the topics of discourse which appear in the Gospel narrative.

The style of Jesus, in the words used, was that of common life in that age, without the parade of scientific formulas, and without the technical terms and phrases of human philosophy. Common words were abundantly sufficient to convey his ideas; and because he used such words the common people could and did understand him. He spake to them in a style with which they were familiar; and this is one of the reasons why they heard him gladly, and were so strongly impressed with what he said. Those who preach his gospel will do well, in this respect to imitate his example. It is a great mistake in them to speak to the people, as if talking to a school of scientific experts and trained dialecticians. The language of common life best befits the Christian pulpit. It is always good enough for popular instruction, and is the only language which ordinary minds will so understand as to feel its power.

The parable was one of the common methods of Jesus in conveying truth to others, seldom interpreted by him, but always so drawn in its recitals as to be self-interpreting in respect to the point he meant to impress upon others. The Kingdom of God, as embodied in his mission and work, was in this way simplified to human apprehension. Sometimes pungent rebuke was given in the form of parable. How clear the distinction between the penitent sinner and the self-righteous moralist, as set forth in the parable of the publican and the Pharisee—the one smiting his breast, not so much as lifting up his eyes toward heaven, and asking God to be merciful to him as a sinner, and the other thanking God that he was not as other men, and parading his good works before the Almighty? The Jewish lawyer who wished to know who was his neighbor, had his question promptly and fully answered in the parable of the Good Samaritan. The parable of the Prodigal Son sets forth the sinner in his estrangement from God, the same sinner when coming to himself and penitently returning to God, and also God in the abounding clemency of grace toward the returning penitent. The parable of the Talents and that of the Ten Virgins explain themselves at sight. Jesus knew how to make parables tell on human thought and feeling. The study of his parables cannot fail to impress one with the pertinency to the end he had in view, and will certainly disclose their great spiritual force.

So, also, tender invitation and entreaty, accompanied with the richest promises in the event of compliance therewith, are scattered all through the ministry of Jesus. He invited all classes to come to him that they might have life, with the assurance that by so doing they would have life. Looking out upon this sinning and suffering world he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." His promise reads thus: "Him that cometh unto me I will in no wise cast out." "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Jesus always assumed his own absolute and all-sufficient competency to be the helper of humanity in the great matter of our salvation from sin and its curse. He proclaimed himself to be the Savior who had come into the world "to save that which was lost," and "to give his life a ransom" for sinners. No feature of his ministry was more prominent or constant than that of invitation, addressed to men in all conditions of life. God, as he tells us, had sent him to earth upon the errand of love; and wherever he went he preached the love of God, and preached himself the expression and medium of that love. He is, in respect to our supreme wants, the best friend this world ever had, and the only friend that is clothed with the power of salvation.

Jesus, however, knew how to be severe as well as tender and affectionate in dealing with men; and this feature strongly appears in his terrible denunciation of the Scribes and Pharisees of that age. He called them hypocrites, binding heavy burdens for other men's shoulders, but not willing to touch them with one of their fingers. All their works they did to be seen of men. They made broad their phylacteries, enlarged the borders of their garments, and loved the uppermost rooms at feasts, the chief seats in the synagogues, greetings in the markets, and to be called of men, "Rabbi, Rabbi." They shut up the kingdom of heaven, neither entering themselves, nor suffering others to do so. They devoured widows' houses, and for a pretense made long prayers. They strained at a gnat and swallowed a camel. They tithed mint, anise, and cummin, but omitted the weightier matters of the law, judgment, mercy, and faith. They made clean the outside of the cup and the platter, but within were full of extortion and excess. They were like whited sepulchres, beautiful without, but within full of dead men's bones and all uncleanness. They were serpents, a generation of vipers, in respect to whom Jesus said: "How can ye escape the damnation of Hell?"

The Scribes and Pharisees of that age, considered as a class, were, according to this picture, sanctimonious religionists, but in reality base and wicked men. Jesus understood their character, and denounced them and warned his disciples against them. They were filled with the intensest wrath against him, because he thus exposed them, and sought to destroy him. They conceived and executed the plot which ended in his death.

Such, in brief, are the salient features relating to the method and manner in which Jesus pursued his ministry among the Jewish people. It was a short ministry, not exceeding at the longest more than about three years and a half, and ending at last in a violent death; and yet it made a profound impression upon that age, and laid the basis for a permanent impression on the human race. No other teacher ever spake to man with so much power, and no other ever produced such lasting effects by what he said. Jesus still lives in the world's thought, as the great Teacher, and will so live to the end of time. The wisest men of earth have felt it a hallowed privilege to sit at his feet and learn of him. The more one studies his earthly life the more will he be impressed with the grandeur and glory of that life. One and but one such life was ever lived on earth; one and but one such Teacher ever appeared among men. We must recognize the divine element in the life of Jesus before we can explain that life.—*Samuel T. Spear, D. D., in N. Y. Independent.*

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 1, 1887.


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## EDITORIAL BREVITIES.

How many efforts put forth to secure worldly ends and objects are lost. Even if the object earnestly desired and most earnestly pursued should be attained, it may turn out a worthless prize, or worse, a damaging possession. But nothing done for Christ is ever lost. If we have the costly box of ointment, we may pour it on his dear feet in token of our love. The cup of cold water given to a child of his does not escape his notice. The consecrating Spirit gave to the widow's mite its supreme value. The much or little that we do for Jesus will never be forgotten.

The "gall of bitterness" is a very bad corroding fluid to dip our pens into when writing to any one—especially to one of the same household of faith. Neither are we very likely to "work the righteousness of God," or edify our brother, by scraping our words in this fluid before we utter them. When we are "out of sorts" we better keep our paper blank and let our tongues rest.

## LESSONS FROM MOSES AND THE PROPHETS.

The following article was written by G. R. Lederer, a learned Jew, a few years ago for the *Israelite Indeed*, of which he was Editor and Publisher. He gives us, in this article, among other things, the correct idea concerning the institution of the Seventh Day Sabbath, showing that it was an institution ordained only for Israel. As we have not the leisure just now to continue our own articles on the Sabbath question, we submit this selection to our readers instead of an article of our own.

The biblical Pentecost, or "Feast of the Weeks," occurred this year on Friday, the 10th day of June, being the fiftieth day from the morning of the Passover, or the second day of the feast of unleavened bread. The orthodox Jews continue to celebrate the traditional second day; consequently, Saturday, the 11th, was to them a double Sabbath. The reformed Jews, however, have done away with that rabbinic addition, which is often a source of inconvenience to all, and of oppressive expense to the poorer classes; and therefore Saturday was the usual weekly Sabbath. It is a source of inconvenience to all, because it deprives the Jew of either one day's labor or business more than required by the law of Moses, and it often happens that the feast comes off on Thursday, in which case they lose four days. Thursday and Friday is the feast, Saturday the weekly Sabbath, and Sunday, or the first day of the week, they must keep from pursuing their weekly avocations by the laws of the country in which they live, being the Christian Sabbath. To the poor, however, this additional feast becomes a double burden, for he loses not only a day in his business, but must expend more of his means than on any other ordinary day, as it is a part of the sanctification of a feast day to have a better table and to wear better clothes than on week days. Still, most pious Jews bear all these inconveniences with perfect resignation to the will of God—which they believe it is—and labor hard, for weeks before, in order to make the feast a really "good day."

The Mosaic lesson of the first day comprises the nineteenth and twentieth chapters of Exodus, which includes the giving of the law on Mount Sinai. Here is the conditional promise that if Israel will obey the commandments of Jehovah, and keep his covenant, they shall become a royal priesthood, and be the most beloved of all the nations of the earth. What a lesson should this be to Christians. Israel has, by disobedience, forfeited that glorious privilege of royal priesthood; they were broken off from the olive tree in order to make room for the wild branches of the Gentiles to be grafted in their place, purchased for them by the blood of Messiah, who in due time came, first to the lost sheep of the house of Israel. It was the intention of Jehovah to make the whole people of Israel a priesthood; and, had they not soon strayed from their God by the making and worshiping of the golden calf, the tribe of Levi would not have been separated as a special priestly tribe, but the first born of each family would have been the priest, the leader in the worship of Jehovah; no Tabernacle, no sacrifices would have been instituted, but the worship of God in spirit and in truth, which the Messiah afterward introduced, would have commenced then. For, by obedience Israel would have become a holy people, and such a people needed no bloody sacrifices. Israel, however, soon forgot the wonderful works which Jehovah had performed before their eyes in Egypt, on the Red Sea, and in the wilderness; the sound of the living word, spoken by Jehovah himself on Mount Sinai, had scarcely died away, when they came to Aaron and said: "Make us gods who shall go before us;" and the crown of royal priesthood was lost at once, and God chose one tribe, the same which did not participate in the worship of the idol of gold, and established a visible tabernacle and sacrifices amongst them. And, though God has, in answer to the supplication of his faithful servant Moses, forgiven them their great sin, yet he said: "but in the day of my visitation I will visit, or remember, to them their sins," that is, the sin of the golden calf. The ancient Hebrew commentators say this means, that, whenever God punishes Israel on account of their then current sins, that of the golden calf is brought into account. And, indeed, from henceforward Jehovah turned in compassion toward his chosen people whenever they cried for mercy, confessed their sins and repented; but they were not admitted to the royal priesthood until the antitype of Aaron, the true highpriest, Jesus Messiah, purchased back that which was lost at Horeb—the royal priestly crown. He purchased it, however, for individuals, and not for the nation, and at the same time opened the door for Gentiles to participate in the same glorious privilege, being grafted, by faith, into the olive tree of Israel.

Moses, introducing on this very day the dispensation of the law, could not but make obedience to the law, the condition by which the royal priesthood was to be obtained. "Cursed be the man who does not keep all the words of this law," said Moses, and, as no man ever kept the whole law, none could ever attain to that high station; Messiah, however, who, at his first coming, introduced the dispensation of grace and mercy, made faith the condition of obtaining eternal life, or the high station of royal priesthood in the Kingdom of God, when Messiah shall sit upon the throne of his father David, and when all the kingdoms of the earth shall have become his. Faith, then, Abraham's faith, is the condition; without faith in Christ and his proclamation there is no eternal life; and no royal priestly diadem will ever adorn the head of one who does not believe that Jesus is the Messiah. When Israel as a nation rejected their Messiah, they excluded themselves again, as at Horeb, from the royal priesthood as a nation, and were, therefore (as many as remained in unbelief), broken off the good olive tree, while, on the other hand, Gentiles who forsook their evil ways, believing in the kingdom of God and the name of Jesus Christ, were grafted in their place, partaking of the fatness and the sap of that goodly tree. But, remember the apostle's warning: "Boast not against the branches....for if God spared not the natural branches, take heed lest he also spare not thee." That part of this lesson which contains the ten commandments has already been considered in a former volume of this magazine, and we shall only make one remark concerning the word "remember," with which the fourth, the command of the Sabbath, is introduced. It is a mistake, we think, of most theologians to infer, from the word "remember," that the keeping of the Sabbath was already commanded, known and observed by the patriarchs, from the days of creation. We believe that the sanctifying of the seventh day does not indicate a charge to the human race the keeping of it, but that God, by setting aside that day had a certain purpose in view, and that purpose became manifest in the wilderness, after the deliverance of Israel from the house of bondage. Here, first, it was commanded to keep that day, the Sabbath of the Lord, as a holy day, a day of rest. Now we know from the sacred record that Israel transgressed that command, to rest on the seventh day, when scarcely the sound of the lawgiver had died away, by going out for manna; upon which God said unto Moses: "How long will you refuse to keep my laws and my commands? Behold, Jehovah has given you the Sabbath, etc." This, we think, is a sufficient proof that this was the first ordinance of the Sabbath, and, when it was included in the "ten," the Lord introduced it with the word Remember, referring to the incident that happened a few weeks previously.

From this portion of the Scripture we learn also the doctrine of the necessity of a mediator between God and man. The people of Israel, who were assured that Jehovah would make them a nation of royal priests, a well-beloved nation above all others, having been prepared for three days, and sanctified, for the purpose of receiving the most holy law from the mouth of the Omnipotent, and, indeed, heard his voice, were, notwithstanding, afraid that they should die if the Lord should continue to speak to them. Therefore they said unto Moses: "Speak thou with us, and we will listen; but let not God speak to us, lest we die." Moses gave them two reasons for God's speaking to them directly; first, God came to try you, and secondly, that his fear might be upon you. This meant that God had shown them his fearful power and glory, that to approach him is death, which should convince them that the sinner needs a mediator, which they indeed felt, and they requested Moses to become their mediator, to stand between them and the fearful God.

We cannot conclude our observations on this lesson without mentioning the reason which the ancient Rabbies give for the command to build an altar of stone, without using iron tools (Ex. 22). They say the altar was created to sacrifice upon it for the forgiveness of sin, the wages of which is death; the altar, therefore, is for the prolongation of life; while iron, though very useful otherwise, it was created to shorten life; for all the implements of death are made of iron, and should therefore not be brought into close connection with the altar. This also, they say, is the reason why all the utensils of the temple and tabernacle were of gold, silver or brass, but none of iron except the knives, and those were used for putting to death the animal appointed for an offering.

The prophetic lesson consists in the most beautiful and most sublime vision of Ezekiel, the whole first chapter of that book. This lesson is not only appropriate for the occasion, and has a strong resemblance to that of Moses on Mount Sinai, but corroborates the vison of Daniel in the seventh chapter, and is therefore one of the strongest Messianic passages.

The prophet's description of the different classes of angels is most sublime, glorious, and yet fearful to behold. They stand around the throne of Jehovah, the sound of their wings when moving was like the roaring of the great waters, and as the voice of the Almighty; they carry a canopy upon their heads, upon which was the throne of glory. And whom did the Seer behold on that glorious throne? He saw a man, one in the form and likeness of a man. What, a man occupies the throne borne by Cherubim and Seraphim! Yes, it is the same Son of Man whom Daniel saw sitting on the throne, and to whom was given dominion, and glory, and a kingdom, that all people, nations and languages shall serve him, whose dominion shall be an everlasting dominion, which shall never pass away.

But there is a great difference between the vision of Ezekiel and that of Daniel, and the teachings of the spirit in both must not be understood as being for one and the same object. The former Prophet saw, in the vision now under consideration, the Son of Man, the Messiah, on the throne of his Father in heaven, where he now sits as our great high priest and mediator. Ezekiel makes no mention of dominion and power, nothing of an everlasting kingdom, and nothing of nations, peoples and languages that should serve him; but he saw Messiah as Stephen did, at the right hand of the Majesty On High. The latter, however, saw the Son of Man on the throne of his father David, on which he will sit at the time when power and dominion over all the peoples, nations and languages will be given unto him, and whom they all will serve forever, because there shall be no boundary of his empire on this globe. The sublime description of heavenly powers surrounding the throne and supporting it, the voices of their wings—like the roaring of the great waters—and the blinding brightness of him whom Ezekiel saw on the throne, are entirely omitted in the vision of Daniel, which proves that the glory of Messiah, when he shall ascend the throne of his father David, shall be of such a nature that mortal eyes will be able to look upon him, and the saints that shall then surround his throne and support it—not on their ascenders, like the angels in Ezekiel's vision, but with their cooperation in ruling the nations of the earth—shall not have that dazzling brightness which mortal eyes cannot behold, but shall be like other human beings, though glorified and invested with power to execute the decrees of the great King.

## Communications.

Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. J. C. Thomas.—No. 13.

"What think ye of Christ? Whose Son is he?" Matt. xxii 42.

Again; by the two records in connection it can be shown that the supposed discrepancies between Matt. and Luke as to Joseph and Mary taking Jesus and fleeing into Egypt, and other apparent discrepancies disappear in the light of careful study and thought, and the fact that words and expressions often admit of different senses and construction. Instead of these little difficulties and seeming discrepancies invalidating the record; to my mind they afford proof of its genuineness; as they are evidences of the honesty, and absence of intended fraud by the writers of it, who had they been giving a false record, would have been careful to avoid any apparent conflictions or difficulties. But it be observed that the words "the Son," in Luke, are in italics, that is, they are not in the orginal.

Thus it will be seen, that instead of Matthew and Luke being as wide apart as the poles, we have a perfect argument, so far as necessary at least to prove and settle the genealogy of Jesus—that he was of the royal line, of the Tribe of Judah, of the house of David, through Solomon; and that the first two chapters of Matthew and Luke, are not only in harmony with each other, but also with the entire Bible. John Cummings D. D., referring to the harmony of the two genealogies, on this point, says, "There is not a particle of contradiction between them."

However, astute minded Josephites have said and written that "the account given in the first two chapters of Matthew is a direct contradiction to all the rest of the Bible!" That was written before they rejected Luke's account also.

Then again they tell us that the prophecy, Isa. viii 14, which says, "Behold a virgin (*hah-almah*, which signifies 'the maiden, virgin, marriageable, but *not married*') shall conceive and bear a Son and shall call his name Immanuel;" does not apply to Mary and Jesus at all. But if they would look into it a little more carefully and thoroughly, and not be so ready to stumble and be offended at God's way and word, I think they would come to a different conclusion.

The prophecy begins with the seventh chapter and extends to the end of the ninth. By careful examination and study, it will be seen that it briefly refers to and includes events, and God's dealings with Israel from that time clear down to their still future, everlasting kingdom and national salvation.

Two very different and distinct "sons" are named, which represent two distinct features of God's dealings, and two different kinds of events.

Josephites make the great mistake of confounding these two sons—Immanuel the Son of the virgin, (the Son of God) and Maher-shalal-hash-baz, the son of "the prophetess," (the son of a man). These two sons were for two distinct "signs" or omens. The meaning of these two signs or omens, was signified by their names; the names being significant of the nature and character of the sons, and of the purposes of God. It is a fact well known to all Bible students that Names in the Scriptures are very significant, and that God frequently and in many instances, signified and made known his purposes, or at least indicated and foreshadowed them, by *names*. Such as the case of Cyrus, which signified one to fill a throne—one who was foretold and named in the purpose of God as a Cyrus, more than a century before he was born; raised up and chosen as one anointed of God to fill the throne of Persia, and to be "stirred up" of God to perform his purposes in the restoration of the children of Israel from the captivity of Babylon, and the rebuilding of Jerusalem; and who was evidently a significant type of Christ and his work yet future. See Isa. xliv. 28; Ezra i. 1; Jer. xxv. 12; etc. Such also is the case in the first chapter of Hosea, where the three names of three children—two sons and one daughter—named an God directed, indicated his purposes by the meaning or significance of the names, clear down through to the age to come; similar to the case under consideration.

This prophecy speaks sometimes of things and events of which one of the names is ominous, and sometimes of the things and events of which the other name is ominous. The circumstances of the time which gave occasion for these signs, were as follows: A hostile alliance—a "confederacy"—had been formed between Rezin the King of Syria and Pekah king of Israel, or Samaria—Ephraim—for the purpose of destroying Judah. And it was told to Ahaz king of Judah "saying Syria is confederate with Ephraim." And the heart of Ahaz and the hearts of his people were moved with fear. Then God sent his prophet Isaiah to say to Ahaz, "Take heed and be quiet, fear not, neither be faint-hearted because they have taken evil counsel against thee saying: let us go up against Judah." Subsequently, "the Lord spake again unto Ahaz saying, ask thee a *sign* of the Lord thy God." But Ahaz declined to ask a sign. He said, "the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son and shall call his name Immanuel." "(Behold this child is set for the fall and rising again of many in Israel; and *for a* SIGN which shall be spoken against." Luke ii. 34).

The Josephites defiantly ask "how could this be a sign to Ahaz, if it applies to Christ and his birth, and the virgin Mary?"

I answer as before intimated that the sign consisted in the *name* IMMANUEL—GOD WITH US. It was evidently intended as a plain sign and declaration of the reason why Ahaz and his people should "take heed, be quiet and *fear not*." It was given to enable them to understand that God was over with his people, to protect them, if they would trust in him and be obedient. It was given as a remarkable sign and pledge of that fact. It seems evident that the reason God proposed and finally gave them a sign, was, that he desired to make use of the perilous circumstances then surrounding the house of David, to give them a sign and prophecy of a wider scope and application than their *present* troubles and perils—a guarantee of protection and deliverance, not only from the perils of the moment, but that should also be seen and recognised by them as a pledge for the future—all time to come. It consisted in the wonderful revelation and declaration that the Jehovah Power, signified by the name of the promised Son of the virgin—"*Immanuel*"—the Power of the Highest—(by which, they were even then to be protected from their immediate danger, from the confederacy just formed) was eventually to be manifested in a descendant of that very house of David then in peril—that God would manifest himself in flesh—in a "Son of David according to the flesh"—who should be called JESUS, (after his FATHER, "the name above every name," Phil. ii. 9, by "inheritance," Heb. i. 4) "Savior"—I shall be the powerful; or, IMMANUEL—"God with us;" and that he should be conceived in a *virgin* by the "Power of the Highest," the very Power then protecting them. In other words, that name signified that Ahaz and his people need not have any fears as to the confederacy, because the house of David cannot be crushed, or destroyed by the alliance of Syria and Ephraim; for a *virgin* of that house, is, in the future, to conceive and bear a son, Immanuel, who is to protect and save his people, and ultimately to crush the serpent's head; according to the original promise, as to "the seed of the woman." And the virgin is to conceive by the Power of the Highest, the same Jehovah Power, that will now protect the house of David in their *present* perilous situation. Hence, now that the Lord has made known his purpose as to Judah, and given the virgin [illegible] first born," [illegible] ted into dust. In the [illegible] days of evil are brought to view; even the land of Judah should be overrun by Assyria, and so depopulated that there would be an abundance of good living for the few survivors. "He shall pass through *Judah;* he will overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of *thy* land, O IMMANUEL," Chap. viii. 8.

Then the prophecy brings to view the confederacy of the nations even yet in the future, as in Joel iii. 9–11. "Associate yourselves, O, ye people, it shall not stand, for GOD IS WITH US." Chap. viii. 9, 10.

Here we see the wonderful ominous memorial Name (*I shall be the Powerful*, or *God with us*. See Diaglott Matt. i. 21–23, Notes) which was given for a "sign," and which was to be manifested by supernatural begettal and birth of of Jesus Messiah, in distinctly connected with the ultimate triumph of Israel over all hostile alliances and enemies. The prophet is therefore also warned (chap. viii. 11–13, etc.,) not to participate in the prevailing fear and alarm among the people; but to "set apart Jehovah of Hosts himself; (Dr. Young) and let *Him* be your fear, and let him be your dread."

Then the prophecy distinctly brings to view the days of Christ, the embodiment of the name, the personage represented by the sign-name; showing that he was at first to be "a stone of stumbling and a rock of offence, to both houses of Israel, for a gin and a snare to the inhabitants of Jerusalem;" the occasion of the greatest calamity that ever befel the Nation; their terrible fall, destruction and dispersion; because of their rejection of Christ, and their disobedience. That "many among them would stumble, and fall and be broken, and be snared, and be taken." ("They stumbled at that stumbling stone." Rom. ix. 32. "They fell upon that stone and were broken.") That Jehovah would "hide his face from them," after their rejection and crucifixion of his Son, by whose death the promises were to be confirmed. Also bringing to view the "*disciples*," or Christ's Brethren, who were also to be *signs* in Israel; by their miracles, and their "testimony" to be "sealed" and established as the new law, or covenant subsequent to Christ's death, resurrection and departure to the presence of the Father. "Behold I and the children whom the Lord hath given me, are for *signs*." Chap. viii. 14–18.

Then followed the long dark centuries of desolation, and "great tribulation," Jehovah having cast them out of his sight and hidden his face from them, during the times of the Gentiles. "The people that walked in darkness, (the Gentiles) were to see a great light;" chap. ix. 2, and Matt. iv. 16; all finally culminating in the promised recognition and regathering of the scattered nation, and their still future supernatural deliverance and protection from the power of the confederate nations and all their enemies, and the restoration of the kingdom of Israel. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning fuel with fire. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder" etc., as before quoted. Chap. ix. 5, 6.

Then the prophecy reverts again to Ephraim and Syria and their kings, with which it commenced, bringing to view several things I have not room to notice, and thus showing it to be the same prophecy of the wide and comprehensive scope here set forth.

But I now come to a brief consideration of another feature of this prophecy; the other son and sign-name, which is introduced by a "moreover," (Chap. viii. 1.)—*Mahershalalhashbaz*, which signifies, "in making speed to the spoil he hasteneth to the prey." While the other son and name, Immanuel, were for a sign of wonderful things and events, and a distinct omen or token of Divine protection, immediate and continual, all the way through, *upon the condition of obedience*, clear down to the consummation of Jehovah's purpose, as before shown. This son and name, Mahershalalhashbaz—"in making speed to the spoil, he hasteneth to the prey," distinctly betokens evil, calamity, war, rapine and ruin. His birth guaranteed ruin and destruction upon Ephraim and Syria, who had formed an alliance against Judah. The other was to be a child of the *Spirit*, this a child of the *flesh*, a pledge of evil and calamity, first against Judah's enemies, then against Judah *for disobedience*, afterwards to be turned back *from* the house of David by Immanuel.

This prophecy like many others, contains abrupt and alternate changes,


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"Swift to hear" the gracious voice,
"Swift to hear" the Shepherd's bidding,
While, maybe, the careless feet
Are transgression's maze is threading.
"Swift to hear" the cry for help,
Coming from a brother weeping;
"Swift to hear" the cry for light,
Coming from the earnest seeker,
Lord, may I, with open ears,
List attentive to thy calling;
So may I through coming years,
By thy word be kept from falling.

"Slow to speak" the angry word,
Thus the Holy Spirit grieving;
"Slow to speak" the foolish jest,
All the words of folly leaving;
"Slow to speak" the idle tale,
"Slow to speak" the vile detraction
That may sully some one's name,
Blight and pare though be his action.
Lord, help me speak words of grace,
Golden words so fitly spoken,
To the weary, words in time,
Purest words of heart the token.

"Slow to wrath" when sorely tried,
Scorned, insulted, bruised, and blighted—
Hear and forbear, Christ has died
All the ills of life to sweeten.
When revilled, revilled he not;
Suffering long, yet not redressing—
Leaving an example bright—
For the curses, giving blessing.
Lord, help me to cherish aught
Of wrath, or vengeance, or ill feeling;
"Swift to hear" and "slow to speak,"
In all acts thy truth revealing.

## Communications.

### MICA PEN-NOTES.

What changes are ever happening in life, and ever also impending! During a five years absence from my old home in western New York, I think perhaps two hundred persons died, that I had formerly known. At all events the number was wonderful. I have sometimes stood in this Westfield Post Office, and watched the throng of people coming and going, at the time of distributing of evening mail, and I reflected that if an army were marching past me, four abreast, day and night, it would represent the interminable procession of human kind passing forever from the cradle to the grave. I might watch the never-pausing progress for fifty years, and not one of those flitting faces would I ever read a second time. Just thus are the born millions of this sun-lighted earth ever tramping, tramping, on to the goal of the tomb.

And of ninety thousand die each twenty-four hours, and for every one dead there are only five mourners—then each successive day, there are about half a million weeping and newly bereaved sorrowing friends. Every day, that half million is succeeded by another mighty congregation of equal magnitude, and in a week, more than three millions stand tearful around the new made graves of their friends. This estimate is only upon the minimum reckoning of five bereaved. Whereas, it might be put at twice that number. And the earth rolls on, while the spades of them that dig in her bosom for places where the dead may rest, are busy in every quarter from Norway to Cafire-land, and from Wales in England, to the other Wales in Australia. We have read, the time is coming when the earth shall have a spasm of expulsive force, when she shall develop an irresistible inward energy, and "cast out her dead." She will be satiated with interments. She will be all ready to respond to the voice that speaks from the upper place of dominion, having the same effectual power of working, as in the case of the Divine Nazarene who called Lazarus. Thus far, for nearly thirty times two hundred years, the earth has been constantly receptive of the strange consignments; slowly and rarely at first, but with rapidity increasing, until at every average breath of a full grown man, four of his fellows have ceased to breathe. The earth is still yet *receiving her* deposits of exanimate dust, but the time is near, doubtless, when the order will be strangely reversed.

Death has lately claimed an esteemed personal friend, and an excellent Christian woman,—Mrs. Mary Weisgerber, of Buchanan, Michigan. Among the many whom we transfer from our list of living, to the column of departed friends, there is now and then one, at whose death we pause, and say, "this is an affliction, and by so much the world is poorer." And so I may truly say of the beloved Christian woman, who died quietly at her own home, May 8, after a painful illness of nine weeks, leaving behind in sadness and tears, an affectionate husband and daughter, and many regretful and appreciative Christian friends. How shall I recount her virtues? Coming to her house for the first time, nigh a year ago, I was so simply and generously welcomed, that I felt immediately at home, and she has ever since seemed by loving like one whom we have known for half a lifetime, a new acquaintance thus taking the beauty and strength of an old and precious friendship. Providentially she [illegible] the social, sympa- [illegible], reasoning, genuine, generous, truth-loving qualities, that long leave their savor of sweetness behind, and all the more when there has come the absence, the silence, the vacancy caused by death. How she enjoyed New England air and scenery! With what zeal she re-visited the land and country of her early girl-life! And as we bade her adieu at the station, little did we think that she would so soon fall under the power of fatal disease, sading in death. Recalling a visit to the old Westfield cemetery, (and her diligent prolonged scrutiny of old head stones with nearly vanished inscriptions, one dating back to 1683) she wrote, "I often think of our ramble through the silent city of the dead. There is something about a cemetery that makes one feel chilly, even in the warmest day, but for those who have a good hope for a *better* world beyond, the resting place of the dead loses most of the dread connected with it. I am looking forward to a glorious time in the future—where there are no more tears, and former things shall not be remembered nor brought to mind. What a glorious day when we can meet in unbroken families, and enjoy life and love forever! How it would rejoice my heart to see people turn from their evil ways, and seek the Lord with full purpose of heart." Again she says' "our good Father is in deed and truth good to the children of earth,"—and referring to our enclosed "Christmas gift," she says—"What we have to spare, is not ours,—it belongs to a loving Father, the giver of every good gift. What a mere trifle will dethrone us, and as we are laid away, whose then, shall all these things be? We have a world of things to be thankful for."

Such was the language of a heart in which dwelt the loving, gracious, unselfish spirit of Christian love and consecration. As the end drew near, she many times exclaimed, "I am so happy." To Mrs. B. a friend, who was in tears—her senior in years, she said, "mother, don't cry; I am so happy." And again, "I have just one more river to cross; it will soon be over." She said in substance to her sister, when she was about to retire to rest for the night, that while she would rest on an earthly couch—she, Mrs. W. was going where no bed for repose would be needed, and bade her good night.

Thanks that the dear sister's wish was granted, and the prayers of her loving friends answered, in that her intellect was so unclouded, and that she died without struggle or pain.

I have seldom written an obituary column, but in this case, there was such a symmetry of Christian character, and such conscientious and loyal sense of stewardship for Christ, such characteristic desire to be good, such a recognition of the briefness and greatness of opportunity, such a noble interest in the welfare of others, such consideration, and charity, that I am unwilling to have unmarked by others the shining example of her excellence.

While believing earnestly in the boundless goodness and benevolence of God, and joyful in anticipation of the magnitude and majesty of coming restitution, she felt in her own heart the impulse and power of that Divine gentleness and sympathy that led her to think and act kindly to others. Here was faith working by love. Social, domestic, sympathetic, reflective, practical, a lover of good, and loving to do good, and nobly considerate of the honor and opportunity of making the world better for living in it. She seems to me one of those estimable women whose monument is a useful, Godly life, is greater than any monument of marble can be, and of whom it may be said, without an atom of exaggeration "the memory of the just is blessed." She quietly, thoughtfully, selected the pall-bearers, and singers for the funeral occasion, selected the text, and the preacher, and then "wrapping the drapery of her couch about her" and leaning her head in repose on the blessed arm of omnipotence, closed her eyes on this transient earthly scene.

Bro. Paton of Almont, addressed a large congregation, from Psa. xl. 3,—(in R. V.). "The Lord will support him upon the couch of languishing,—thou makest all his bed in his sickness." O. COLEMONVS.

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## Selections.

### WATCH-TIDINGS.

#### THE MAN OF SIN.

Rev. H. Grattan Guinness has been delivering a course of lectures on this subject in Exeter Hall in London. The lecturer has created a powerful impression. He has shown with great clearness how the line of Popes sitting on the throne of the *Cæsars*, whom they succeeded, answers to the dreadful prediction of Paul concerning "that wicked one," who was to arise and develop, and finally be destroyed by the brightness of the second coming of Christ. We quote from the *London Christian*.

In the fourth century, with the fall of Paganism, began the Imperial Christianity; in the fifth and sixth centuries sprang up the Papacy. The seat of sovereignty was removed from Rome to Constantinople. Then, slowly, on the ruins of old Imperial Rome, rose another monarchy of loftier aspirations, and more resistless might, claiming dominion, not only over the bodies, but over the consciences and souls of men—dominion not only within the limits of the fallen empire, but throughout the entire world. Higher and higher rose the Papacy, till, in the dark ages, all Christendom was subject to its sway. Of this several proofs were given from a Roman Catholic work by Gosselin on the power of the Pope:

Popes crowned and uncrowned. They usurped supreme authority in the double realm of things temporal and things spiritual; they commanded; if any resisted, they waged war; they excommunicated; their anathemas fell like a deadly blight; their excommunication was as a terrific storm sweeping over a nation, a destructive tempest of thunder and lightning; kings bowed before its might: sceptres were broken, and crowns were crushed and scattered. Our own King John, after vainly raging against the Papal curse, was compelled to humble himself before the awful Pontiff who had deprived the country of all its spiritual privileges; who denied to its living the rites of religion, and to its dead the rites of sepulture; who shut against it the kingdom of heaven, and let loose upon it the artillery of hell.

A passage followed descriptive of the glory with which the Pope surrounds himself, and the rights which he assumes:—

He never rises from his pontifical throne to any persons whomsoever, nor uncovers himself to any; nor does he ever condescend to honor any by the least inclination of his head. He wears the keys as the sign of his power to open the gates of heaven to all believers. He holds two swords as judging in things temporal and spiritual. He is the husband of the Church, and as such wears a ring indicating her perpetual betrothal to himself. Thousands upon thousands kneel before him, they struggle to get near his person, they stretch forth their hands to obtain his indulgences, and gorge down his benedictions. With the tiara upon his head, he gives the people his heavenly benediction; the deluded people rend the air with acclamations.

Then we come to that incredible spectacle witnessed at the Vatican in 1870, when the decree of Infallibility was agreed to by 700 bishops from all parts of the earth, the representatives of more than thirty nations and of two hundred millions of Christians. They confessed and professed the twelve articles which Rome has added to the ancient Nicene Creed, and swore adhesion to them:—

O creed of Pius—or *Impius*, as he deserved rather to be called—thou art a millstone round the neck of the Roman Pontiff, of the College of Cardinals, of the archbishops, the bishops, the priests, the people, of the whole Papal Church; a mighty millstone that must sink them in destruction and perdition. There is no shaking thee off. Alas! they have doomed themselves to wear thee; Rome's last word is spoken. Her fate is fixed—by her own action, her own utterance, her own oath. Individuals may escape, may flee the system, but as a Church it is past recovery, and utterly beyond the reach of reformation. O that thousands might escape from it while yet there is time! O that they would wake from this blind and abject submission to the tyranny of hypocrites!

Mr. Guinness, in conclusion, quoted the Usurline Manual as showing that, in the confessional, *every* priest sits as an image of the Pope, his master, with the secret consciences of men and women beneath his feet; yea, as though he were God. This manual says distinctly: "Confessors should not be viewed in any other light than.....as holding the place of Jesus Christ." In the volume of the laws and secret constitution of the Jesuits, it is also laid down that the superior, whoever he may be, must be recognized, reverenced, and submitted to with perfect and complete subjection of act and thought, as occupying the place of Jesus Christ. Putting into a dozen sentences as many damning facts about the Papacy—in one of which reference was made to the fact that a medal was struck by the Pope to commemorate the massacre of St. Bartholomew—Mr. Guinness, in closing, uttered these words: "A fulfilment of prophecy, so detailed, so dreadful, so complete, a fulfilment his rical, geographical, chronological, political, ecclesiastical, religious, stamps the Papacy as the dark and bloodstained power foretold, and stamps the wondrous Book which has foretold it as the Word of the living God."—*The Watchword.*

### FRUIT CULTURE IN PALESTINE.

It is remarkable that even in a dead country like Palestine one of the most interesting features should be the cultivation of fruit; we ought rather to say the growth of fruit, for the scientific cultivation of fruit does not exist. The vast orange groves at Jaffa are, always attractive, and so likewise are the thousands of olive trees scattered everywhere upon the hill sides and plains.

The natives divide the kinds of olives raised into the "black," the "white," the "large," and the "small." To the eye there is no difference in trees, and perhaps not more than one in a thousand will produce what are called the the "large olives." Likewise very few "small olives" are raised. The production is confined chiefly to what are termed the "white" olives, which are really green, and the "black," which are very dark purple. These two kinds are considered by far the best.

Olive trees are produced from the stem of the wild olive trees which are raised for the purpose. Planted about thirty feet apart, grafted at the age of eight or ten years, they begin to bear three or four years later. The usual period is from ten to fourteen years from the time the wild olive tree starts from the ground before any fruit is produced. Olive trees are of very slow growth. The land between the young trees is always cultivated, and care is taken to place the roots deep enough not to be molested by the plough. Were they watered their growth would be more rapid, but the farmers are too poor to expend money in irrigating an olive orchard.

It is not possible to say how long an olive tree will continue bearing, nor is it possible to determine the age of these trees. The tradition in Jerusalem is that some of the oldest trees there date from the time of the Romans. It is not probable that there is any foundation in fact for this tradition.

It is a curious fact that the Palestine olive trees bear a good crop every other year. The reason for this is not in the nature of the trees themselves but is due wholly to the method of gathering the fruit. The olives grow on the tiny twigs which sprouted the year previous. To gather the fruit the trees are beaten, which destroys most of the tender twigs of that year, consequently the next year there is only a small crop of olives. Then they are not beaten, hence the young twigs get a start, and the following year produce a heavy crop. Were proper care taken a good crop might be produced every year. The reader may wonder why they do not change their method of gathering the olives. If they did so they would cease to be Arabs.

Olive trees in the valleys and on the plains produce the largest quantity of fruit, while those in the mountains produce the most oil and that which is of the finest quality. Every traveller in that country has seen earth and stones piled up about the roots or trunks of olive trees, and the reason is that in many cases the earth has fallen away and these terraces of stone and earth have to be built to protect the roots from the effects of the sun, otherwise they would be injured or ruined during the long summers.

The "green olives" always remain green. They are gathered just before they are fully ripe, otherwise they would be too soft for use. The "black" or purple olives remain on the trees until they are nearly ripe, when they are gathered, put into baskets with salt, and subjected to a slight pressure. After three or four days they are removed from the basket and put into earthen jars or wooden barrels without the addition of salt, water, or anything, in which state it is supposed that they will keep for an indefinite period.

Olives that are designed for oil are left on the trees longer and gathered only when fully ripe by being beaten off as explained above. After remaining in heaps for twenty or thirty days they become soft, when they are crushed in great stone mills, and afterwards subjected to heavy pressure, being first placed in large straw baskets, through which the oil is strained as the pressure is applied.

When the yield of an olive tree is two measures it is considered a small tree. A medium-sized tree produces six, or perhaps eight measures, and a larger tree twelve measures of fruit. A measure roughly estimated, is about twenty-four pounds. The yield of an olive orchard is never reckoned by the acre. One measure of olives produce about three-fourths of a gallon of oil. The oil is taken from the presses in the field or country, put into skins and carried to the large towns, sold to oil merchants who store it in large cisterns and sell it at their convenience. Most of the Syrian oil is shipped to France, where it is mixed, adulterated, and at last sent into the markets of the world as genuine French olive oil. —*Selah Merrill, LL.D., late U. S. Consul at Jerusalem.*

## Youth's Column.

### Forbearance.

If we knew the secret anguish
Borne by those we censure now,
Our reproach would change to pity,
And our hearts in sorrow bow.

Oh, the little while we linger
Where all suffer and all die,
Let us be one with one another,
Let us pass each weakness by.

Death is just beyond us waiting,
We've no time for anger here—
Only time to sow and garner
Loving thoughts and words of cheer.

### Shining Christians.

A friend told me that he was visiting a light-house lately, and said to the keeper, "Are you not afraid to live here? It is a dreadful place to be in constantly."

"No," replied the man, "I am not afraid. We never think of ourselves here."

"Never think of yourselves! How is that?"

"We know we are perfectly safe, and only think of having our lamps burning brightly, and keeping the reflectors clear that those in danger may be saved."

Christians are safe in a house built on a Rock which cannot be moved by the wildest storm, and in a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that imperilled ones may be guided into the harbor of heaven.

*Dear Children:*

Money has purchased you some pretty garment this spring, which with pleasing delight you have put on. A new straw hat decked with costly ribbon, feathers or flowers encircles your youthful brow, and perhaps a pearl, steel, or gilt hat pin may embellish it. Your plump little hands may be covered with kid gloves, and your feet wear a goodly appearance in a pair of kid or leather shoes.

It is my desire to enhance the real value of these things by upholding to your young minds the immense labor that has been expended on each article. Have you ever considered that the beautiful straw hat, or bonnet, was once little grains, which the farmer sowed in his field? requiring the sun, rain and dew to ripen it; then it had to be reaped, gathered and threshed, passing through a number of hands before it was separated for the factory's use, or made fit for weaving.

Now let us ponder a little. From whence came the material from which the beautiful ribbon was constructed? Can it be possible that the busy little silk worm has toiled many days to spin costly silk to adorn my bonnet? If I am robed in a silk dress must I thank the worm for this rich clothing? A short life is allotted it, and did it spend its life in toiling and spinning to make me look beautiful? After the worm has accomplished its work, think of those who have to color the silk, and the weaver's hands through which it has to pass, and perhaps a designer's brain has been employed in working out a pattern to add to its loveliness.

Must the sweet melody of some handsome bird be hushed, and it be stripped of its feathers and wings, that my desires may be gratified? Has the hunter been sent to distant lands in search of the bird which the Scriptures declare is void of wisdom, that those who possess the greatest wealth may adorn themselves in what a bird of flight once wore?

Has the diver risked his precious life in search of a pearl or gem which lies in the bed of the ocean, or deepest cave? And after the treasure is gained, how many hands it has to pass through to increase its lustre. If steel, or gilt, the very bowels of the earth had to be excavated to produce the ore before melted, brought into form and polished.

Perhaps a little lamb, or sheep once wore your gay dress, or the material from which it was spun. Think of the toilers who have worked early and late to produce your clothing. The cotton fields had to be sown and reaped to prepare your first garment. A skipping, sporting, joyous little lamb, or goat had to be slain to cover your hands with neatly fitting kid gloves or shoes. A calf, or cow once wore the leather from which your nice shoes were made. O, how paltry! how mean! how contemptible! money seems to give in exchange for such an expenditure of time, labor and risk of life.

Children beloved, look at everything you wear, and seek to find from whence it was derived, then you will never waste what you cannot make. Everything you see on the dining table, in the parlor, or any where else, inquire from some one, how it was obtained. This practice will lead you to study and gather most pleasing instruction from the simplest thing.

Your affectionate Teacher,
E. COFFMAN.

### ANNOUNCEMENTS.

The Quarterly Conference of the Church of God will convene at Dutton, Kent Co. Mich., Friday, June 17, and last over the following Sunday, the Lord willing, in connection with the dedication of the new church. Bro. R. S. Dwiggins of Indiana, will be with us during the Conference, also other preaching brethren. We cordially invite, and expect a general rally of God's children present. Come, brethren, come and come praying, for we cannot expect God's blessings unless we ask for them. A few more reunions under Satan's rule, and then, O brethren, Christ's welcome smiles, when we can see the King in his beauty, when the cross shall be exchanged for the crown of victory, where the pearly gates will stand ajar for the faithful, pass through upon the golden streets of the new Jerusalem, and along the river of life, among the everdying flowers of Paradise. Then my brethren, my sisters, be faithful to the cause a little longer, and your cares and labors lay aside, and let us at the Conference meet and humbly bow at Jesus' feet, and by the strength that he will impart, change the vilest sinner's heart.

K. N. WOODWARD, Sec.

## Publisher's Notes.

Any one knowing the present address of John Baylor, who used to live at Willow Point, Texas, will confer a favor on me by sending it to this office.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

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# Poetry.

## WHO IS WAITING FOR THE KING?

"Who is waiting for the Kingdom?
Who is waiting for the King?"
Is it you, O careless worldling?
Are you going home to sing?
Are you going home to sing?

Are you ready now to meet him,
Going forth your Lord to greet?
Would you lay your gathered trophies,
Gladly at the Master's feet?
Gladly at the Master's feet?

Would you enter Golden City,
Canaan's heights and Jesus see?
Now, oh now, your follies leaving,
To the Christ for refuge flee!
To the Christ for refuge flee!

E. E. Wever.

# Communications.

To the Church of God in Christ Jesus Greeting.

"This generation shall not pass away till all these things be accomplished." Matt. xxiv. 34

This text has been foundled deceitfully by skeptics, and sadly misapplied by superficial thinkers, especially within the last half of the present century. Skeptics tauntingly say, "That generation has long since passed away, but many of the things here referred to have not been fulfilled." Therefore say they, "It is a false assertion and so in keeping with much else in that book you hold so sacred and reliable." The superficial reader places the beginning of that generation in 1780 when the sun was darkened though not by eclipse. They say that some who were then alive and witnessed that phenomenon in the heavens are still living, and hence all that generation has not passed away, and that some, however few they may be, will still be found living of that generation who shall witness the personal coming of our Lord to earth. I invite the reader to a brief study of this subject in the hope of shedding the light of Scripture harmony upon that which may have seemed absurd through false teaching.

The word *genea*," here translated generation, has most frequently the sense of race, nation or people; e. g., in Luke xvii. 25 we read, "But first must he suffer many things and be rejected of this generation." In this text we know that the word generation refers to the Hebrew race, as it was to them, that Christ came as their Messiah and they rejected him. The Gentile nations living at that time did not reject the Christ for he did not come to them. But he did come to the Jews. Again in Luke xi. 45-52, where the Master is rebuking the lawyers of his own nation for their wickedness. He tells them that the blood of the prophets shed by their fathers, will be required of that generation. Acts viii. 33. In his humiliation his judgment was taken away: his generation who shall declare. Here Philip gave to the Eunuch the history of Jesus as the promised Messiah of the Jewish nation. Heb. iii. 10. "Wherefore I was displeased with this generation." This is spoken of the children of Israel soon after their deliverance from Egypt, when God constituted them his nation, his peculiar people. These few examples out of the very many that might be given will suffice to show how the word generation is used in the Scriptures.

By looking back to the end of Matt. xxii. and all through xxiii., we find that Jesus was talking to the learned of his own nation. He strongly denounced their hypocrisy and showed to them that they admitted that they were the children of those who slew the prophets of old, and he told them of the retributive justice that awaited them when he said, "Verily I say unto you, All these things shall come upon this generation." Then in most pathetic language he lamented over their chosen city, and declared that as they had persistently refused to acknowledge him as their Messiah; their house, i. e., their temple, "is left desolate," and closes his address with the prediction, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

Now we know that all who then heard those words from our Lord have for centuries been sleeping in the dust of earth. The continuous cycles of the ages have laid them all low; but the race, the Jews, are here yet, and they will remain until by and by, they will acknowledge him who they then rejected. Matt. xxiv. The disciples no doubt heard this prediction against their nation, city and temple, and apparently inclined to doubt the possibility of so massive a building as the temple ever being left desolate they call our Lord's attention to its wonderful structure, when he replied, "Not one stone shall be left upon another that shall not be thrown down." This seemed to settle the matter in their minds, and our Lord went on to tell them of the deceptions that would be practiced, and of the tribulation that would come upon their own nation, for their disobedience to Jehovah, their abuse of his holy prophets, and last of all for the rejection of him, his well beloved Son. Jesus knew their thoughts, (for we read that he knew what was in man) and no doubt he knew that the thought came to them, "Surely this nation, our nation, will be utterly blotted out as other nations have been, by the avenging hand of Jehovah," and therefore he said to them in verse 34, this generation, this nation, race, or people, shall not pass away, shall not be extirpated from the face of the earth, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. The ruling powers of earth and all things subordinate to or dependent on them shall vanish away, but my words, the words relating to me proclaimed by my Father through his inspired messengers, "shall not pass away." The angel said to Mary concerning her son, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 33.

Daniel saw in the night vision one like the Son of man, the son of David. He came with the clouds of heaven and there was given him dominion and glory and a kingdom, that all peoples, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed Dan. vii. In Ezek. xxxvii. Jehovah, by the mouth of his holy prophet, speaks great and marvelous things of "this generation" or race. He sees them scattered as the dust, in all the nations of earth, buried as a nation, neither possessed of national life, or power. Yet he calls them forth from their graves, their hiding places, and causes life to enter into them so that they arise and live, as a nation. Israel and Judah will then be united, and they shall dwell in the land covenanted to their fathers, and David, that is the son of David, "shall be their prince forever." And so it is written of them. of God's chosen people, "This generation," people or race shall not pass away until all that Jehovah hath said concerning them, will have been fulfilled. Amen.

CARRIE WILLIAMS.

FULLER.—At Mendon, St. Joseph Co., Mich., May 4, 1887, David Fuller, aged 74 years, 11 months and 18 days.

The cause of Brother Fuller's death was heart disease. He was born in Erie Co., N. Y., May 16, 1812. In 1839 he was married to Mary A Whaley who now mourns his loss. They lived in Livingston Co., N. Y., five years. In 1844 they settled in the town of Bedford, Wayne Co., Mich. Here they lived for a year and a half and then moved to Mendon, St. Joseph Co., Mich., where they lived until his death. Brother Fuller was baptized by Elder E. Miller sixteen years ago and has ever since lived a consistent Christian life. He was esteemed and respected by all who knew him. Soon after his baptism he was chosen deacon of the Mendon Church of the Abrahamic Faith, which position he held at the time of his death. The church has sustained an irreparable loss. But we sorrow not as others who have no hope. He died in the full hope of the soon coming of our Blessed Savior to raise him and all them that are looking and waiting for his appearing to an immortal life. He leaves a wife, daughter and son, and a large circle of friends to mourn their loss. The writer spoke words of comfort to a large circle of friends and relatives at his late residence from that portion of the Scripture found in 2 Tim. iv. 7, 8. The body was interred in the Dutton cemetery, where it now rests awaiting the coming of the blessed Master to restore it to life eternal.

LYMAN H. CHERRINGTON.

EHMELMAN.—At Canton, Ohio, May 11, 1887, Henry Ehmelman, of heart disease, aged 70 years.

Brother Ehmelman served the Lord many years, having been a reader of THE RESTITUTION from its beginning, away back under its various names, from *The Voice of Truth*, Editor Jos. Marsh, until the present time. His walk and conduct always being that of a consistent Christian. Though not a public speaker, in conversation he could convey his ideas very clearly, which he did so that all who knew him knew what he believed, and while they may not always have agreed with him in his views, they all had great respect for him and bore testimony to his sterling worth, many remarking at the funeral that if there were any worthy, upright, Christian men, he was one. His sufferings were quite severe for a long time, and as there seemed no probability of his recovery he felt quite willing, rather longing, to fall asleep in Jesus, having on three different occasions bid farewell to his dear ones, expecting to see them no more till Jesus should come and raise the dead incorruptible, and change the living. He at last fell asleep in full assurance of faith; no doubt darkened his mind. He fully believed that what God had promised he would surely perform. We laid him away in the beautiful cemetery at Canton to await the voice of the Archangel and the Trump of God.

His family could not all be present at his death, being so widely scattered over the country. One, Brother J. F. Ehelman, residing in Seattle, W. T.; he, however, came all the way from there but a few weeks ago to bid his father a last farewell, but was obliged to return. The readers of THE RESTITUTION will remember his name as also Brother A. D. Ehelman's, as they did often appear in its pages. I would like to see them more often now. Many will also remember *Good Tidings*, a very good little paper, published by A. D., assisted by Sister Anna. Brother A. D. occupies the homestead with his sister—wife and his widowed mother; all are in the faith and active, live members. Sister Anna is wife to our beloved Brother Geo. W. Young, of Brooklyn, N. Y., both of whom are known to your readers; she had been home several days assisting the other members of the family in making the dying bed of her father as soft as downy pillows are.

The funeral was very largely attended and a long procession followed to the grave. The writer of this addressed the people, showing that while death does now and long has reigned over all, yet the time is coming when the reign of death will end, for the Lord will come and take the kingdom and reign till all enemies are destroyed including death. May that time soon come is the sincere desire of your brother,

GEO. ELDON.

CARY.—Near Glasco, Cloud County, Kansas, at eight o'clock, a. m. Friday, April 29, 1887, Cynthia, wife of Liston D. Cary, aged 30 years and 27 days.

Funeral services were held in the Presbyterian church the following Sunday, conducted by Elder H. E. Ballou, who addressed one of the largest and most sympathizing gatherings ever held in Glasco.

The subject of this notice was born April 2, 1857, near New Chambersburg, Columbiana County, Ohio, and reared on her father's farm.

She was the only child born to Henry and Margaretta (nee Edwards) Messimore, and on her mother's side a blood relative of the world renowned traveller and poet, Bayard Taylor.

Her paternal ancestors were of German descent, she being the sixth generation from ——— Messimore who came to this country in the early part of the seventeenth century and settled in York county, Pennsylvania. Her maternal ancestors came from England, she being the fifth generation from John Edwards who came to the New World in the middle of the seventeenth century and settled in Chester county, Pennsylvania.

Her parents emigrated to Kosciusko County, Indiana, March 30, 1864.

She attended "Pleasant Hill College" during 1872 at Warsaw, Indiana, and in the Fall of 1873 entered the "National Normal University," Lebanon, O., to complete her education, where she graduated in the famous class of 1875, with high honors.

Her subject, "American Literature" was delivered August 19th in Washington Hall and pronounced by good judges the best in the class.

She attended the "Warsaw Conservatory of Music" at Warsaw, Indiana, in 1876 and 1876, after which she remained at home until her marriage to the writer, Sunday, January 14, 1877, at her parent's home. Elder S. A. Chaplin officiating. The next day they started for their distant home in Cherokee, Iowa.

In the Fall of 1878, she, with her parents and the writer, settled in Lyon township, Cloud County, Kansas, their present home.

Under the influence of Christian parents she became an earnest Christian in early life, and for years contributed to various religious papers and periodicals and maintained her allegiance to Christ unto the end of her probation.

She was baptized (immersed) at Lebanon, Ohio, in March, 1874.

She united with the "Advent Christian" church, Cherokee, Iowa, in February, 1877, under the pastorship of Elder John Ridley and was a bright and shining light in the church.

She was always a devoted, earnest, genial, liberal, peace making and zealous Christian; an exemplary woman, a loving wife and mother. She believed and advocated the mortality of man, or life in Christ; the immediate personal coming of Christ to reign on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

She was the mother of two small children, Mabel nine, and Luther seven years of age, who deeply mourn their loss. May God bless these dear little motherless children and help their sorrowing father to keep them together and bring them up in the nurture and admonition of the Lord.

She rests from the anxious, wearisome toils of this bitter life in the dark and silent house of the dead, where no pang can disturb her or poisonous dart reach her.

Her quiet and peaceful slumber can only be broken by the trumpet of God, which will call the dead to life, and praise the Lord, it will be the same precious one that died and was buried, made alive again, and changed to immortality to die no more. In other words, it will be "CYNTHIA CARY" clothed upon with immortality.

This is the "Blessed Hope" of the Bible and it alone sustains in the hour of bereavement, without it death would be an eternal sleep. Over ten eventful years have passed between the day of marriage and day of burial. These have been years of happy Christian enjoyment. Together have we labored in sympathy and interest. The joys and burdens have been shared together, and many times have we expressed the hope that together we might die or be spared until the Master should come to finish the work of redemption. A mysterious providence has ordered otherwise.

Our great consolation in this deep sorrow is, she was a Christian. The evidence of this was a living testimony and not a dying one. She honored every position in life to which she was called.

She was just recovering from the measles and unexpected to herself and friends was suddenly stricken down, and a brief sickness of about one hour during which time she was conscious, closed the short but sweet life.

Her greatest regret was in parting with her little family. A few minutes before she breathed her last she threw her dear arms around my neck saying, "My dear little treasure, how can I leave you and our dear little children? how can I?"

A loving father, mother, husband and children deeply mourn the loss.

Scarcely a night passed, but that verbal prayer was offered by her for these and others. May they not be forgotten by him who answers prayer. For many years she was a praying Christian. Her pleasant, genial ways and sweet voice in song had won for her a wide circle of friends, many of whom have recently remembered her in sadness and tears.

The cup has indeed been bitter, but we have been compelled to drink; we earnestly pray for submission and hope for life from death.

The hope of a resurrection and the soon coming of Christ which she fondly cherished is doubly precious to us now.

Dear father and mother, may this irreparable loss wean us more and more from this transitory world, and center our affections and hopes upon things eternal, that when the morning dawns and the shadows flee away, we may meet our loved one beyond the corroding cares of mortality to part no more forever, in a country where sickness, pain and death can never come.

"Where no chilling winds, nor poisonous breath,
Can reach that healthful shore;
Nor scorching heat of a sultry clime,
Can sweep the new earth o'er."

We wait in hope of the reunion and pray that it may be hastened.

Farewell, dear Cynthia, thy rest be sweet,
Though sadness fills this heart of mine;
At last, for such a slumber sweet,
I, too, would share the rest that's thine.

Farewell. The pain the words to give,
As memory views the cherished past,
Where loom a thousand joys too great to live,
And, like thyself, too good in earth to last.

Farewell in hope, but yet in pain!
We leave our joy and thee behind,
And trust our loss for thee shall be but gain,
And pray for grace in all to be resigned.

Farewell, but not forever be the grief
Of parting, here so sadly known.
The harvest time, the golden sheaf,
Shall come when death and night are flown.

LISTON D. CARY.

## ANNOUNCEMENTS.

The Third Quarterly Conference of the Church of God, of Indiana, D. V., will convene at the Antioch Meeting House, five miles south of Plymouth, and three miles north of Argos, Marshall County, Ind., commencing at two o'clock, on Thursday, June 9th, 1887, and continue over Sunday following.

The reason for commencing Thursday instead of Friday, as heretofore, is this: A large amount of very important business must be transacted, and we will need more time.

Those coming by the Pittsburgh, Ft. Wayne & Chicago R. R., or by the Vandalia R. R. will leave the cars at Plymouth, where conveyances will be on Thursday to take them to the place of meeting. Those coming by the Indianapolis, Peru & Chicago R. R., or the "Nickel Plate" R. R. will leave the cars at Argos, and inquire for Robert Hollebeck. It will be a great accommodation to residents at the place of meeting if those contemplating attending this meeting will notify the Secretary at Plymouth, Ind., of the fact, and the direction they will come from, and the probable time of arrival.

A large number of the brethren and sisters have been personally requested to prepare papers upon various subjects, to be read before this conference. These papers will be used as the basis for considering these different subjects, and where the authors of the papers are present they will lead the discussion.

What our people need more than anything else, is system in our work. A large majority of our members are well versed in Scripture and are able and willing to do valiant service for the Master. All that is needed is a plan of operations whereby each one shall be assigned certain work to do. The brethren and sisters are willing to work and will only be too glad of an opportunity of leading some precious one into the fold of Christ, and thereby save a soul from death and add a star to their crown. We want therefore to take such action at the June conferences as shall finally result in giving everyone some specific work to do, so that at the great harvest time we may all come bringing in the sheaves. A few can't do this work and do it as it should be done. In the multitude of counsel there is wisdom, we therefore urge every one who loves the Lord and loves his cause, to not only come to conference but to come so as to be there at the beginning of the meeting. The committees, to whom will be referred the different branches of the work, will be appointed at the first meeting.

Able ministers will be present on Thursday and one of the best, if not the best sermon of the conference will be preached on Thursday night. Every church in the state will of course send delegates: but we not only want the delegates but we want a large representation from each church in addition to the delegates. We also want the brethren and sisters, who reside where we have no organized church, to come. We also extend a very cordial invitation to the brethren in other states to be present with us and assist us by their good offices and prayers. To all who cannot come, please do as Paul did, write us a letter of good cheer. Now brethren let us all pray from this time until the close of the conference, that we may have an interesting and profitable meeting, and that much good may be done in the name of our dear Redeemer.

R. S. DWIGGINS,
Pres. Ind. Conference.
A. R. UNDERWOOD,
Secretary.

There will be a Grove Meeting held at Watkins' Great Flowing Well, three miles southwest of Story City, Story County, Iowa, commencing on Friday, June 10, 1887, and holding over Sunday. Let all who can bring covered wagons and tents. Those of the Gospel faith are especially invited to come, as we expect Gospel preaching, and a good time. Those coming by rail will stop at Story City, where you will be met and conveyed to the ground. Come, brethren, help us by your presence, and let us leave our cares and labors for a day, to enjoy this meeting and serve our Master upon the beautiful prairies of Iowa.

O. H. WATKINS,
A. J. BYCHANER.

The 30th Annual Meeting of the Michigan Church Conference will be held, the Lord willing, in the Christian Church, at Watson, Allegan County, Mich., commencing Thursday evening, June 2, 1887, and continue over Sunday. All lovers of the truth are cordially invited. Those coming by the G. R. & I. R. R. will leave the cars at Martin, and those coming by the M. & O. R. R. will leave the cars at Fisk. Teams will be at each place to convey all who may come to the place of meeting. Those coming with their own conveyances may inquire for O. B. Myers or James Pallett. For further particulars address the writer at Mendon, Michigan.

H. L. PERRY, Sec.

The Illinois Conference will convene at East Plum River, Ill., Friday, June 3, at 8 o'clock p. m. and continue over the following Sunday. Teams will be in Lanark to convey the brethren from a distance to the meeting. A general invitation is extended to all.

M. M. MITCHELL.


## Nature and [illegible]

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GOING SOUTH.

| STATIONS | Mail | Express | Local | Thro' Freight |
|---|---|---|---|---|
| South Bend | 5 45am | 1 37pm | 10 05am | 3 50pm |
| Lakeville | 6 01am | 1 53pm | 10 35a m | 4 10pm |
| LaPaz Junc | 6 10am | 2 01pm | 11 16a m | 4 40pm |
| Plymouth | 6 35am | 2 25pm | 12 05pm | 5 20pm |
| Hibbard | 6 38am | 2 29pm | 12 20pm | 5 30pm |
| Marmont | 6 54am | 2 45pm | 1 20pm | 6 30pm |
| Marshland | 7 10am | 2 45pm | 1 40pm | 6 50pm |
| Wawaka | 7 21am | 3 00pm | 2 05pm | 7 30pm |
| Longansp't | 8 04am | 3 45pm | 3 05pm | 8 45pm |
| Wyneet | 8 15am | 3 55pm | | |
| Frankfort | 8 32am | 4 05pm | | |
| Colfax | 9 45am | 5 15pm | | |
| Crawfordsv'l | 10 30am | 5 55pm | | |
| Rockville | 11 55am | 7 05pm | | |
| Terre Haute | 12 30pm | 8 00pm | | |
| Effingham | 4 10pm | 3 45am | | |
| St. Louis | 7 30pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail | Express | Local | Thro' Freight |
|---|---|---|---|---|
| St. Louis | 8 05pm | 9 00am | | |
| Effingham | | | | |
| Terre Haute | 9 00am | 3 45pm | | |
| Rockville | 7 00am | 4 40pm | | |
| Crawfordsv'l | 8 15am | 6 00pm | | |
| Colfax | 8 30am | 6 45pm | | |
| Frankfort | 9 25am | 7 10pm | | |
| Clymers | 10 07am | 8 30pm | | |
| Logansport | 10 40am | 8 45pm | 5 35am | 7 10pm |
| Wawaka | 11 18am | 9 21pm | 7 15am | 8 05pm |
| Marshland | 11 32am | 9 37pm | 8 00am | 8 25pm |
| Marmont | 11 48am | 9 45pm | 8 32am | 10 45pm |
| Hibbard | 11 48am | 9 55pm | 8 50am | 10 55pm |
| Plymouth | 12 07pm | 10 12pm | 9 25am | 11 45pm |
| LaPaz Junc | 12 19pm | 10 29pm | 10 02am | 11 57pm |
| Lakeville | 12 37pm | 10 45pm | 10 15am | 12 17a m |
| South Bend | 12 55pm | 10 59pm | 11 00am | 1 00am |

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GOING WEST.

| | Depart |
|---|---|
| Mail Express | 10 45am |
| No. 55 (Passenger) | 12 40pm |
| Fast Line | 12 40pm |
| Chicago Express | 4 20pm |
| Ft. Wayne Accommodation (Arrive) | 10 30am |
| Local Freight | 11 00am |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 10 10pm |
| No. 56 (Passenger) | 2 40pm |
| Fast Line | 2 40pm |
| Day Express | 11 10am |
| Ft. Wayne Accommodation | 7 10am |
| Local Freight | 11 00am |

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THE RESTITUTION.

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## Communications.

A Chapter in Jewish History of Real Interest to the Jews.—No. 5.

בני בכרי ישראל
"Israel is my son...my first-born." Ex. iv. 22.

מזרה ישראל יקבצנו
"He that scattered Israel will gather him." Jer. xxxi. 10.

וכרתי את־בית ישראל ואת־בית יהודה ברית חדשה
"I will make a new covenant with the house of Israel, and with the house of Judah." Jer. xxxi. 31.

On a subsequent occasion Paul had been at the feast of Ingathering (or Pentecost), when certain Jews of Asia Minor stirred up the people against him, laying violent hands on him, and making certain false charges against him. In the words of the historian:—"Crying out, Men of Israel, help: this is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place."

Rescued by the military, he was afterwards brought before the Sanhedrim, and in consequence of a conspiracy on the part of the Jews to put him to death, he was sent to Cæsarea the residence of the Procurator Felix. After his accusers and he had been heard before the Procurator, and also before Porcius Festus, his successor, King Herod, Agrippa, who had come on a visit to Festus, expressed a desire to hear Paul himself. The following is the recorded account of his address:—"Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, persecuted them even unto strange cities. Whereupon I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should show light unto the people, and to the Gentiles. And as he thus spake for for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, this man might have been set at liberty, if he had not appealed unto Cæsar."

Having appealed to the judgment of the emperor, Paul was conveyed by sea to Rome under the charge of a centurion of the cohort of Augustus. After suffering shipwreck the crew [illegible] on the island of [illegible] Mediterranean sea; where they were detained during the winter season for three months. The historian, who was a companion of Paul, thus narrates what followed their arrival at Rome: —"And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

This was Paul's first visit to Rome, but he had written a long letter to the Christian disciples in Rome in which he expressed a strong desire to pay them a visit for the purpose of proclaiming the gospel of the Messiah. In that epistle he also expressed his earnest desire for the welfare of his brethren according to the flesh, the descendents of Abraham whom he calls "the father of the faithful." He thus expressed himself:—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

And in regard to the relative position of Jews and Gentiles, he said:—"I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

From various statements of speakers quoted in what has been advanced, it must be evident that those men looked for the return of their Master, according to his own promise. "If I go away I will come again." The intimation by the two Divine messengers at his ascension must also have greatly confirmed their hopes. Their words "shall so come in like manner," have an evident allusion to the fact that "a cloud received him out of their sight;" and this again recalls the vision of the prophet Daniel already referred to, which is worthy of being here quoted in full:—"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This "Coming" or "Appearing" again of their Master was a frequent theme in the writings of those men to their fellow disciples in various places. Only one example shall be here quoted:—"Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

J. Cameron.

## "SUBSTANTIALISM."

This word is employed to distinguish a new phase of philosophy. It treats of "sound, light, life, electricity, magnetism and gravitation" as entities, existing substantialities though invisible; in other words, "immaterial substances."

When this was spoken of by Dr. Hall and his associates, in his office of *The Arena*, his new serial, at No. 23 Park Row, N. Y. I saw light through it or else I was mistaken.

The subject is now recalled by a question to Brother W. Sheldon, with his interesting but unsatisfying answer in the *World's Crisis*, June 1, 1887.

My abiding thought, based on over sixty years in the Christian life, is that the Christian system embraces the magnitude, the plenitude and "the power of God unto salvation—the wisdom fro[illegible]bodiment of [illegible] the [illegible]wise [illegible]t would not, brethren, that ye should [illegible]thom ignorant of this ministry, lest [illegible]dew should be wise in your own con[illegible] that blindness in part is happe[illegible]n Israel, until the fulness of th[illegible]n [illegible] be come in. And so all [illegible] be saved: as it is writte[illegible]ro; b[illegible] come out of Zion the [illegible]oreath shall turn away ungo[illegible]ness from Jacob: for this is my c[illegible] when I shall take away [illegible]r sins. As concerning the gospel [illegible]orcas; mies for your sakes; b[illegible]ssionate[illegible] the election, they are bele[illegible]were fathers' sakes. For the gifts [illegible]ub[illegible] ing of God are without repe[illegible]. For as ye in times past have no[illegible] Heed God, yet have now ob[illegible] mercy through their unbelief: even so have these also now not believed, that [illegible]d through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Observe. The invisible, immaterial and eternal, etc., belong mainly to the yet "secret things that belong to God," but those that are revealed belong to us and to our children, that we may know I do them, with confidence and evident advantage.

To get our start on this line, we read of Adam's departure and the reign of sin and death; of the ancients "who knew God but glorified him not as God, and so became vain in their imaginations," etc. Rom. i. 18-25; of "the four" great Gentile governments, Babylon, Medo-Persia, Greece and Rome, that is to the end of judgment! Dan. vii. 11; Rev. xvii. to xix.

Now with this knowledge of God's creation and the record of all that is distressing in human condition, demonstrated to all our capacity for knowledge; I durst not go after wisdom as did Adam, or Israel and the leading rulers of this our present dying state, (awaiting through mercy the restitution.)

But what of this new phase of inquiry, substantialism? The answer should be as easy as it is satisfactory to those "taught of God, in Christ!" We have received "not the spirit of the world which lusts to find out its own way to wisdom and life, but "the spirit of God" given through Christ at Pentecost, and to all on receiving and obeying the word of life—the life-giving gospel Acts ii.; Rom. x. 17.

God whose mechanism of creation gives us our seasons of "seed time and harvest," according to covenant engagement, to sustain the present life of his creatures. Gen. viii.; Psa. civ. 24-30. ("All wait on him") God, I say, who provided for the present life of his creatures, has also provided for that which is as "yet to come," the life everlasting, angelic, divine! Amen and amen! Psa. lxxii. 20.

The past and the present of our world and our race is all preparative and the substructure for our faith; his all-comprehending purpose to instruct angels, principalities and powers in the heavenlies (his universe) in his manifold wisdom!" Eph. iii. 8-21.

This outcome will come as the morning, without clouds. It will come as all promise comes, in "due time."

Then, while all the forces of nature exist, named in "substantialism," and we may recognize and appropriate them in our limited sphere and measure; our proper sphere of "substantialism" for this life and the life to come are concentrated in "the Spirit of grace—of the gospel—the powers of the world to come!"

These unseen "powers of the world to come" are to my apprehension "the powers of miraculous healing, resurrection, restitution" and all that has appeared miraculous in the past. They centred up in God's ancient interpositions for the patriarchs and Israel, in the grand events of the first advent of Christ, including "the Pentecost" to inaugurate "the gospel of the kingdom!" The apostles were "clothed with these powers," and they are apparent subordinately in "the called, the chosen and the faithfull" These are contrasted with "the powers of darkness," for "evil lamentation, mourning and woe."

Note. Our God is the living God, who maketh his angels spirits, his ministers a flame of fire," Heb. i. 7; that is, all-natural forces are obedient to his holy, all-loving will, of all which [illegible]sophy seems entirely oblivious, r. i. 18-31. Much omitted for

A fellow helper,

J. B. Cook.

[illegible]elation.

[illegible]T-RESURRECTION CHURCH, Part 2.

[illegible]ll I go and prepare a place for you, I [illegible]me again, and receive you unto myself; [illegible]where I am, there ye may be also."—John [illegible].

The Post-Resurrection Church will be distinguished for its perfect unity. "One" is the ruling numeral of redemption; because unity is its ruling thought. We are asked to endeavor to keep the unity of the Spirit in the bond of peace, and the reason is assigned thus in detail: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And in that wonderful prayer of our High Priest, which he spake in the world, before he passed behind the vail of the opened heavens, that we might have joy, unity, oneness, is repeatedly prayed for: "That they may all be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." The world has seen nothing of the kind yet. For a brief period there was union in apostolic doctrine and fellowship, but it rapidly gave place to divisions, rebuked and mourned over by the apostle, who was jealous of his Master's glory, and upon whose ear, therefore, it grated harshly to hear one say, I am of Paul, and another, I am of Apollos, and a third, I of Cephas, and a fourth, I of Christ. These divisions have continued ever since, and have multiplied enormously as the years came and went. True, we comfort ourselves, under these humiliating circumstances, by saying, There is but one Church, the Church which is the body of Christ, consisting of all regenerated persons, in whom the Spirit of Christ dwells, and who are sealed by that Spirit until the day of resurrection, or redemption of the body. This is true, sacredly and delightfully true, but it is true only to anointed eyes. The world does not see it, and cannot see it. The evidence derived from the unity of the Church, which shall convince the world of the Divine claims of Jesus, has never yet been given. But the prayer of our Lord cannot remain unanswered. A day is coming when the world, the vast aggregate of tribes, tongues, people, and nations to whom Christ at present is but a name, will have evidence overwhelming and irresistible that he is the Prince of Life, and the glorified Head of the redeemed. That evidence will consist of the manifestation—*apokalupsis*—uncovering, revealing of the sons of God; and when this illustrious brotherhood, God's royal family, is thus openly seen, the question whether Jesus was sent by God will be set at rest for ever.

The unity of the body of Christ is frequently referred to in the apostolic letters. The gifts which the Lord gave after his ascension to the Father, namely, apostles, prophets, evangelists, pastors, and teachers, were for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,....from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." So again: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." And, "Ye also as living stones, are built up a spiritual house." But the process is silent. The world hears nothing of this. Of the holy temple it is recorded, "The house was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe nor tool of iron heard in the house while it was in building;" but when it was finished and the Syrian sun fell, upon its golden dome, the eye of the traveller could not gaze upon the splendor. He needed no one to tell him, that is the house of God. So when the New Jerusalem, the place which Christ went to prepare for his people, descends from God out of heaven, the unity of the redeemed body of the Son of God will be manifested in a flood of glory which will declare its own meaning to every spectator in the universe.

Let us now ask if we have any light on the question, how will the Church be employed after resurrection? Surely there is a meaning in Christian discipline beyond that which finds adequate expression now. The training process through which the Lord puts each of his followers may be meant for valuable service in the world to come. That a man's spiritual education does not terminate upon himself here and now is abundantly evident. Here is one illustration suggesting many more: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." This is the noble principle of Christian sympathy—the Christian distribution of Divine gifts. In this respect we may all be in the direct line of apostolic succession. Have you light? Don't hide it. God honored you as his steward. It was given to be given, and the more freely you give it, the brighter it shines in yourself. Have you love? Nourish and strengthen it by letting it flow freely towards your brethren in Christ for if you understand him yourself, you are sure to see something of him in them all; nay, let the love you have drawn from his heart flow out to the poor and needy who are strangers to One who, in your sight, is "the chief among ten thousand and altogether lovely."

Well, this is the principle. Can we apply it to the future? Is the resurrection, whatever characteristics the spiritual body may have, the moral and mental qualities which belonged to the man here must be retained as the basis of personal identity. If this be so, we shall find excellent use in the vast future for the training and discipline to which we are subjected now. And our wisdom will be, in the exercise of implicit faith, cheerfully to obey that severest of Christian precepts: "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

The Lord intends to associate his people with him in the future government of the world. He is training now his high ministers of state for their future positions. "Unto the angels hath he not put in subjection the world to come"—*oikoumenen*—the habitable earth—"whereof we speak." The apostle was vexed by some litigious persons at Corinth, and he speaks thus sharply: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" Now it is not merely to this grand statement itself that I call attention, but to the manner of putting it. "Do ye not know?" or, "What! know ye not?" The writer seems surprised, as if it were a perfectly well known thing that the saints were to have dominion over the world. Possibly Paul may have told the Corinthians that in private conversation, as he told the Thessalonians something about the hinderer, "Remember ye not that when I was with you I told you these things?" But information on the subject is abundant, although modern theology has almost forgotten this among other things which it has quite forgotten, whilst unhappily it has given us in their stead theories and speculations which have thrown clouds of fog between us and the heavenly beauty and majesty of Divine revelation.

When the King of Israel came to his mountain throne in the terrible wilderness to legislate for his subjects, he was attended by myriads of angels, as the first martyr-deacon, who has shed such a halo of glory on the Church, said to his countrymen, "Ye received the law through ranks of angels"—angels disposed in orderly ranks, as if the king's guard of honor —"and have not kept it." But the same King comes again, and how? The oldest prophecy in existence tells us, "Behold the Lord cometh with myriads of his saints to execute judgment." Other Scriptures speak thus: "The Lord my God shall come, and all the saints with thee;" "The upright shall have dominion in the morning;" "The time came that the saints possessed the kingdom;" "He that overcometh and keepeth My works unto the end, to him will I give power over the nations;" "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with my Father in his throne;" "If we suffer we shall also reign with him;" "Thou hast made us unto our God kings and priests, and we shall reign on the earth;" "And they lived and reigned with Christ a thousand years."

Of course, much more might be said on the various points that have passed rapidly in review in this paper. The field is very wide and rich in varied scenery of surpassing beauty, and the subject ought to be of profoundest interest to those who "look for that blessed hope, the glorious appearing of our great God and Savior Jesus Christ."—*Rainbow.*

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 15, 1887.


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THE Conference at Antioch was a meeting that will long be remembered by all our brethren and sisters whose privilege it was to meet and participate in its religious enjoyments and exercises. The weather was very favorable, the representation from abroad very good, and the congregations, especially on Sunday, quite large. A number of papers on different topics were read, which will probably appear next week. We leave a fuller report to the secretary.

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FOR ourself we wish to say, that in regard to the nature of our Lord Jesus Christ we fully and unwaveringly believe in his divinity—that he really is Immanuel, God with us. Though we might not be able to formulate all that the Scriptures say about his divine nature into a creed, we embrace God's revelation concerning his own Son with all our heart. That "In him dwelleth all the fulness of the Godhead (Greek, *theotes, deity*) bodily" we accept as a fundamental truth. There are some wonderful statements made in God's word concerning the Son of his love. These we can believe whether we can explain them or not—and we have no disposition to *explain them away*. The effulgency from the sun is like the sun exactly—the effulgency of God's glory in the Son is like the Father's glory in all respects. Heb. i. 3.

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THE DAY OF HIS PREPARATION. This is an expression used by Nahum in his prophecy that has an emphasized meaning in the crisis of history through which the world is now passing. We are sometimes asked, "What is now transpiring in the Old World indicative of the nearing close of this gospel dispensation?" Our reply, briefly expressed, is, The nations are *preparing* for "the war of the great day of God, the Almighty." R. V. Rev. xvi. 14. The nations are preparing such instruments of destruction as past generations have never conceived or even imagined. Mighty hosts are being drilled and disciplined to use these terrible implements in the most effective manner, whether by land or by sea. The nations destined to become the grand actors in the awful closing scenes of this age, are even now placing their outposts in advantageous positions. When we reflect that a battalion or two of modern warriors, armed as they are, would sweep an army like that led by Alexander the Great to the conquest of the world into annihilation in a time that would scarcely amount to a drill exercise, we may well shudder in contemplating the events of magnificent horror looming up in the Orient. We are now in the lull before the earthquake, in that atmospherical languor that beasts and birds feel when nature is preparing and just ready to energise her forces of ruin in upheaving the foundations of the earth, or sweeping it with her cyclonic besom of destruction. When the apostle spoke of the "ends of the world having come"—rather "the ends of the ages"—he meant that dispensations lapped into each other. That is precisely the condition of this existing generation; we are now living in the transition period that closes Gentile times and commences the Day of the Lord. The 1843–1844 movement brought us to a transitional period of seventy years—a generation period, Matt. xxiv. 34—that will witness events destined to eclipse all human history. We close our brief editorial with saying, *watch and pray.*

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## Communications.

### What Must I Do to be Saved?

This is truly every one's question just because every one is born in a state where sin reigns. Apart from any choice of our own we find ourselves forming part of a perishing race and at the same time not hopelessly perishing, for a means of salvation has been revealed by the Creator who alone has the power to save or to destroy. The question therefore in full asks, What does the Creator of man wish him to do that he may save him from perishing? One of his replys or declarations meets this case exactly in all its breadths. "Look unto me," says he, "and be saved all ye ends of the earth, for I am God and there is none else." Isa. xlv. 22. He continues in the same connection, "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say in the Lord have I righteousness and strength, even to him shall men come and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory. This declaration simplifies the whole matter into the act of looking to the Lord. From this we learn that the Lord who has the power to save is most anxious to save not a few but all the ends of the earth as the invitation runs. This also implies that all the ends of the earth are perishing, whether they know it or not and whether they confess it or not. There is therefore only one who can save and who alone can destroy.

There is only one reason why the ends of the earth are perishing, and that is they are disobedient to him who calls. They have chosen each one his own way and found it to be the way of death. To perish means to be brought to the state of knowing nothing, for the dead know nothing. All the ends of the earth are passing on to this state of unconscious dust. The cause is that they have failed in their state of consciousness to discern the only power which gave them conscious being, and refused to hear his voice. Perishing is therefore a matter of preference, a matter of choice at the first although a matter of final necessity after the choice is made. The invitation "Look unto me," addressed to those already perishing makes their state no longer one of necessity but of choice. The condemnation now is that light has come out of the world and men have chosen darkness rather than light, because their deeds are evil.

Evil deeds therefore or evil habits form the weight already in the scale which has turned the eyes downward and away from the light. Light is the most powerful element known. It is also that most sought after by every man who is in his right mind. To manifest a preference for darkness to light [illegible] sign of one who is void of judgment. In itself it is unnatural but at the same time it is the natural state of every evil doer. To look unto the Lord implies first a stopping of the evil deeds previously engaged in, as no one can do the two things at the same time. The act of looking to one who has invited us to look must for the time at least absorb every part of our attention in order to hear what he wishes us to do. And as we are to look to himself it can only mean that we are to note carefully what he is doing. Salvation is reduced to acts of imitation after we have been saved from the past. We are saved from the darkness when we turn to the light, from disobedience when we turn to obedience, from hatred when we turn to love, from death when we turn to life. W. ELLIS.

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DOUGLASS, Kan., May 25, '87.

*Dear Restitution:*

I promised some time since to write some obituaries for THE RESTITUTION, and send six months' subscription for the paper. I should have done it long ago but for sickness in our family. Another dear daughter has passed away. One last October and now another in May. I have been intending to write our dear Lillie's obituary all winter, but have been so sad that I could not get about it. I wanted it inserted as a good many of the brethren and sisters were acquainted with her, and now it is my sad duty to add the loss of another. We shall be so glad to get the papers as we are alone in this neighborhood—my daughter, son-in-law and myself. We occasionally meet those of "like precious faith" as there are many from fifteen to twenty miles from us, but have no organization nearer than twenty miles, and but one there, at Oxford.

I often feel the Advent Church is not living out its teachings. We believe and teach that Christ will soon come to "make up his jewels," and does our non-conformity to the world, our devotedness to his cause, who gave his only Son to redeem and bring back into favor with God, does it all show we believe truly what we teach? How explicitly we are commanded to "come out from the world and be separate, and touch no unclean thing"? and if we do not we are disobeying a plain command. Dear ones, is that hard to do? Is it hard to "love our Savior with all our mind, might and strength, and our neighbor as ourself"? It truly is unless we have much grace, unless we go often to the fountain and drink of the healing stream "that makes glad the city of our God." Let us, I say in love and deep sorrow, do it, that our regrets and remorse be not great when we too are called to lay down these bodies, or it may be, "be changed in a moment of time, in the twinkling of an eye."

Died, in Douglass, Kan., Oct. 7, 1886, Libbie M. Campbell, daughter of Micah and Mary R. Campbell, aged 23 years and 1 day. The cause of her death was congestion of the stomach and bowels. She quietly fell asleep in Jesus, saying calmly just before she passed away, to a friend who could break the news to her, "The Lord's will not mine, be done." A heavenly smile was on her countenance and she looked up as joyful as if her dearest friend was coming. It was remarked by this friend that she saw something we did not, and added, she carried that smile to her grave. I was so overcome by my sudden and unexpected loss that I could not look on my dear precious child in death, and as she was away from home, not one of the family had reached her until she had gone. The sadness of those hours and the following weeks and months no one on earth knows but those who have been called to pass through. I did not have to pray as did Jeremiah, "Oh, that my eyes were a fountain of tears that I might weep day and night, etc."

The following beautiful lines were composed by this dear friend spoken of above, on the death of this precious child.

> Dear as thou wert and justly dear,
> We will not weep for thee,
> One thought shall check the starting tear,
> It is—that thou art free.
>
> And thus shall faith's consoling power
> Tho' tears of love restrain,
> Oh! who that saw thy parting hour
> Could wish thee here again!
>
> Triumphant in thy closing eye,
> The hope of glory shone,
> Joy breathed in thy expiring sigh,
> To think the fight was won.
>
> Gently the passing spirit fled,
> Sustained by grace divine:
> Oh, may such grace on us be shed,
> And make our end like thine.

(Composed by Amelia Yetzer, a Quaker preacher.)

Died, May 14, 1887, Martha A. Kerr, daughter of Micah and M. R. Campbell, aged 21 years and 9 months. After four weeks of suffering she fell asleep, leaving a husband and two helpless little ones, parents, brothers and sisters to mourn their loss. She was baptized by Brother Jones when sixteen or seventeen years of age, and believed the advent faith, although she united with the church in Winfield, as no Advent Church was there. She did not speak of [illegible] and we were prevented from it by the physicians (although Christians) telling us that the least excitement might cause instant death, as her heart was so much affected. But her calm and sweet departure, her angelic look in death, are a satisfactory proof and comfort to our bereaved hearts that all is well, and that she and Lillie will be among those who will have part in the first resurrection with all who are thus ready to share in that glorious kingdom, where "the former things have passed away," and to go no more out forever. "For these light afflictions (they seem so heavy) worketh out for us a far more exceeding and eternal weight of glory." Happy thought! Glory! Finite minds cannot realize. But there "we shall see as we are seen, and know as we are known."

WE SHALL NOT BE SUNDERED LONG.

> Friends we've buried in the tomb,
> Laid them low in shroud gloom;
> Now them in that dreamless sleeping,
> All unconscious of our weeping;
> We have sadly thought, with tears
> Of the coming lonely years;
> "We shall not be sundered long."
>
> All along life's weary ways,
> Till shall end my pilgrim days,
> Loved ones fall like withered leaves,
> And their loss my spirit grieves;
> But the morning soon shall break,
> When the ransomed shall awake!
> So I sing in hope the song,
> "We shall not be sundered long."
>
> Oft I've sung that song before,
> I believe it more and more;
> For the time is drawing nigh
> When the Savior from on high
> Shall awake each sleeping one,
> And shall say to saints, "well done."
> There is comfort in the song,
> "We shall not be sundered long."
>
> Smiles shall beam on faces worn,
> Joy shall come to faces torn;
> To the weary hearts that ache
> For some loved and lost one's sake;
> For that voice, now hushed but dear,
> Soon shall thrill again the ear;
> So with joy we sing the song,
> "We shall not be severed long."

MRS. MARY R. CAMPBELL.

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### The Bible Triumphant.

Voltaire's house is now used by the Geneva Bible Society as a repository. The old promises of the British and Foreign Bible Society, in Earl street, Blackfriars, stood where, in 1678, the Council forbade Wycliffe circulating portions of the Holy Scriptures, and where he uttered the words, "The truth shall prevail." The Religious Tract Society's premises are where Bibles were publicly burned.

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## Youth's Column.

### Brave Belle Franklin.

A TRUE INCIDENT OF PRAIRIE LIFE.

> "Run home, dear children, the sun goes down
> With cannot fires all glowing;
> Across the prairie, now sere and brown,
> Comes Mollie, my cow, a-lowing.
> Don't swing your bag so, Rosie Snell.
> Jacob, take care of Lea!
> Be sure you study your lessons well,
> And Nancy, tie up your shoe!"
>
> The children have their parting bow
> With many a smile and shout,
> Thus sweet Belle Franklin milked her cow,
> And did the chores about.
> She had built a 'shack' on a prairie claim,
> And when lessons all were done,
> Worked hard to secure it to her name,
> Each morn, and till set of sun.
>
> A lonely girl with soft gray eyes,
> That were far too brave to weep,
> When tired of work, the prayerful sighs—
> "Now I lay me down to sleep,"
> And wait but the noon and year
> From her near but homely bed,
> And thought of loving friends afar
> While resting her weary head.
>
> Till sleep at last her eyelids close.
> She dreamed that the sunset's glow
> In wondrous billows roll and rose
> Like a molten river's flow;
> Then started, for a glare was shed
> On all the room around;
> A prairie fire—the sky is red,
> There comes a crackling sound.
>
> "O, save us, Christ," that rear is near,
> And clear as light of day,
> She saw the home of farmer Weir
> Just half a mile away.
> The house was closed—for to the mill
> That day her neighbor went:
> One moment fear subdued her will,
> The next in prayer was spent.
>
> Soon clothed, she ran and found the racks
> Where Bright and Champion stood,
> She flings the harness on their backs,
> Then on to the prairie land.
> A plow rests by the grassy fields,
> The fire comes leaping near,
> The sod beneath her guidance yields,
> The horses snort with fear.
>
> She plows around that homestead farm,
> And stays the raging flame,
> Who says our girls live but to charm?
> That weakness is their name!
> Fair wives and daughters through the land
> Are found in cot and hall.
> With strength of will, if fragile hand,
> When duty's voice may call.

—*Annie L. Peck, Woman's Magazine.*

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D. D. Paterson, Editor of the *Dawn of the Morning*, who is now visiting the Sacred places [illegible], writes the following [illegible]. It is [illegible] published [illegible] *Dawn*.

Next on the [illegible] of Rephaim comes in sight. This was the ancient boundary line between Judah and Benjamin. (Josh. xv. 8). Here David defeated the Philistines. The valley is fertile and the hills beyond it are lovely. We soon come to the reputed plain where the rulers of Jerusalem came out to meet Abraham after his interview with Melchisedec. A little over half way we reach an eminence from which Jerusalem is in view behind us and Bethlehem in sight before us. The scene is transporting. There indeed is the city of David—the birthplace of our Lord and Savior Jesus Christ. In about fifteen minutes' ride from this summit we reach Rachel's tomb, of which we will in another article have something to say. What luxuriant olive groves away to our right—a real forest of olives. And there is Bethlehem on the summit of a rocky terraced hill. What magnificent gardens! Fig trees, olives, almond trees in abundance. The fig is nicely formed. Green almonds are already in the market, (April 20). The rocks are also adorned with wild flowers of exquisite beauty. Yonder are the fields in which Ruth gleaned, and yonder to the east is the field in which the shepherds watched their flocks by night when the glorious announcement of a Savior born was made unto them. On some of these hills David watched his father's sheep. O what a spot of sacred story. Ruth be it remembered was David's grandmother and consequently the ancestress of Christ. As we entered Bethlehem and passed through the streets our feelings were simply indescribable. Yea, and the witness of the Divine Spirit fell sweetly upon us, as we passed along those very streets once trodden by the Son of God. The air we breathed was holy. The ground upon which we stood was sacred. Here the great Redeemer of the world was born. Toward this spot the wise men were guided. Here was cradled in a manger the Coburn King of kings and Lord of lords. Praise the Lord, O my soul!

At the eastern end of the town stands the Church of the Nativity. The nave of the church is considered to be "the oldest monument of Christian architecture in the world." Its marble columns are of the Corinthian order. Rough cedar from Lebanon composes, or rather supports the roof. Here the birds in plenty make their nests, and their sweet chirping is rather in striking contrast with some of the religious exercises carried on in the [illegible]. In the grotto of the church we felt sorry to see the natural hid by modern pictures, etc. Here is the Chapel of the Manger, the Altar of the Magi, the Chapel of St. Joseph, the Altar of the Innocents, the so-called tomb of Eusebius, and the Chapel and tomb of St. Jerome. We only gave a cursory glance at some of these, as there is much tradition mixed up with their histories. Suffice it to know here somewhere near by at least our Lord was cradled in a manger—striking, solemn and all-glorious truth. The thought filled our soul with awe. Pilgrims from all lands visit the spot yearly; nor do they leave without imprinting a kiss upon the sacred stones. Of a form of godliness there is plenty, as to realness of their piety it is God's alone to judge. From the roof of the church the view is magnificently grand. The town lies around you—comprising some 500 dwellings. Beneath are the terraced gardens, with vines and figtrees in abundance. Still further down are the cornfields in the valley. Northward are the hills which surround Jerusalem. Eastward is the shepherd's field with lovely hills on either side and the Mountains of Moab in the distance. You can readily imagine the song of the heavenly host. "Glory to God in the highest, and on earth peace to men of good-will." As we gaze around, our soul is lost in wonder, love and praise. Bethlehem is often mentioned in the Scriptures—Ephratah and Bethlehem-Ephratah are names given to it expressive of its fruitfulness. It has a population of some 8,000. Mother of pearl and olivewood [illegible] is a leading industry of the [illegible]tants. Bethlehem is indeed [illegible]ful for its situation. Though [illegible]s of eternal importance, as [illegible]t has said: "And thou, [illegible]phratah, though thou be [illegible] thousands of Judah, [illegible] shall he come forth [illegible]be ruler in Israel; [illegible] have been from of [illegible]lding." (Micah v. 2). [illegible] of the town, on the [illegible]usalem, is David's well, [illegible]to in 2 Sam. xxiii. 13–[illegible] Chron. xi. 15–19. When [illegible]om was in the hands of the [illegible]ines, David, who was then in [illegible]ve of Adullam, expressed a desire for a draught of water from this well. Three of his men at once risked their lives and obtained the water. Knowing their lives had been endangered by the brave act, David, instead of partaking of the water poured it out before the Lord.

Wonderful town indeed! It is a volume of history, the cradle of earth's future King and the witness of heavenly glory. "And thou Bethlehem-Ephratah" who hast given birth to the only begotten Son of God, surely thou shalt welcome him, when he cometh back to earth in the glory of the Father! And the time is at hand.

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## Selections.

### BIBLICAL RESEARCH.

At the last anniversary meeting of the Palestine Exploration Fund, Sir Charles Wilson contrasted the present condition of things in Palestine with that of twenty-three years ago, when he first went out to survey Jerusalem, with reference to a better water supply. To almost all his friends it seemed a useless journey, while many prophesied danger and disaster. It was considered impossible for a Christian to survey a Moslem town not under a Christian rules, with any sort of secrecy at least; and even so well-informed a traveller in the East as Mr. Hepworth Dixon warned him when he started not to venture out in the streets of Jerusalem after dark, or he would infallibly have his throat cut. The black Dervishes of the Haram-area were an especial terror, being supposed to be very blood-thirsty and murderous. But, after all, Captain Wilson, as he then ranked, succeeded perfectly in his undertaking without harm; and as for the black Dervishes, they became his friends, and even assisted him in measuring their sacred buildings. At this time, too, the country at large was really unsafe; the great plain of Esdraelon, for example, being annually raided by the Bedawi tribes from the east of the Jordan, and so insecure that a man rarely ventured what he had saved there. Now all this is changed; the entire plain is well cultivated, and in harvest-time is a sea of waving grain. The whole country is comparatively settled and better cultivated, particularly in the extensive planting of olive groves and vineyards. A new town has sprung up outside the walls of Jerusalem; and much building has been done on the Mount of Olives. Besides, every year the Holy Land is visited and traversed from one end to the other by an increasing number of tourists.—*N. Y. Independent.*

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The exact site of Capernaum, the central place of Christ's activity in Galilee, has been a vexed problem among Palestine explorers ever since the inauguration of a thorough and scientific study of the Holy Land, and indeed earlier. Two localities claim the honor of being that famous city, namely, what is now called Chan Minje, on the western border of the lake, and Tell Hum, on its northern extremity, near where the Jordan enters. The authority of Robinson has induced many to accept Chan Minje as the original Capernaum. But against this, later investigators have adduced weighty reasons. The last one to join the ranks of the advocates of Tell Hum, or rather to renew his allegiance, is Franz Delitzsch, in the third edition of his "A Day in Capernaum," recently issued in German. His arguments are both negative and positive. Negatively, he shows that, aside from a single tradition of unknown age and very doubtful value, there is really nothing that speaks for Chan Minje. On the other hand, this identification is open to the serious objection that Capernaum is by the New Testament reported as lying where the tribes of Naphtali and Zebulun join. From Biblical, as also from rabbinical sources, it appears that this boundary line can have been only at the northern edge of the lake, where the great ruins of Tell Hum are found. It is indeed noteworthy that the fate of the three cities over which Christ uttered his woes, should have been so terrible. Capernaum is a mass of ruins, and its site disputed, although when it was destroyed does not seem fixed; Chorazin was already in ruins in the days of the church historian Eusebius, and Bethsaida was destroyed so effectually a few years later that its site can no longer be identified.—*Old Testament Student.*

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### Under His [illegible]

That means today, not some other time! Under his wings, the shadowing wings of the Most High, you, poor little helpless one, are to trust today.

When the little eaglets, that have not yet a feather to fly with, are under the great wings of the parent eagle, how safe they are! Who would dare to touch them? If a bold climber put his hand into the nest then, those powerful wings would beat him in a minute from his hold, and he would fall down on the rocks and be dashed to pieces. So safe you will be "under his wings;" "nothing shall by any means hurt you" there.

When the wild snow storms rage around the eyrie, and the mountain cold is felt that it is death to the unprotected sleeper, how warm the little eaglets are kept! Not an arrow of the keen blast reaches them, poor little featherless things, not a snow flake touches them. So warm shall you be kept "under his wings" when any trouble or cold day comes, or even any sudden blast of unkindness or loneliness.

"Under his wings shalt thou trust;" not "shalt thou see." If one of the eaglets wanted to see for itself what was going on and thought it could take care of itself for a little while, and hopped from under the shadow of the wings it would be neither safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quiet and peacefully "under his wings;" stay there, not by peeping out and wondering whether God is really taking care of you! You may be always safe and happy there. Safe, for "in the shadow of thy wings will I make my refuge." Happy, for "in the shadow of thy wings will I rejoice."

Remember, too, that it is a command as well as a promise; life what you are to do today, all day long; "Under his wings shalt thou trust!"—*F. R. Havergal.*

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### The Failure of Christ.

God was pleased that he who came as the Son of man, our brother, should have this also as one of his trials—to labor in vain. "He came to his own, and his own received him not;" he stretched out his hands all the day to a gainsaying and rebellious people: he encountered dead indifference, fierce opposition, reproach, and calumny; he was betrayed and deserted; was lifted up on a cross in the midst of that Jerusalem over which he had wept in vain, died a malefactor's death, and was buried in a stranger's grave. Those of you who have failed to find position or comfort, fame or sympathy, in the world, may have One who can bear his share with you here, who chose this place in life, which you call lone, that he might be nearer you, and show you that life has greater things than all you have coveted. Those of you who complain that you have labored for your fellowmen with God with small return, have One here who gave up infinitely higher things, and met from men a more cruel award. Is it not a token of God's compassion, that into a world of loss and disappointment, of bruised hearts and shattered hopes, he sent his own Son to be the sharer of them—their sharer, that he might show men how to bear them? He had his thoughts of depression as we have—true, real, deep—explain it as we will; but he put his motive before the eye of God, and left the result unto him. "He did not fail, neither was he discouraged." Through clouds of depression he had star-like glimpses of the travail of his soul—the fruits of his toil that made him say, "I thank thee, O Father"—and that helped him to press on till he uttered from his cross, "It is finished"—that grand prophetic word which assures us that every life that has sought to do the will of God is a complete and perfect life, whenever and however it may close. The word, "It is finished," repeats the saying which came up from his Spirit long before—"My judgment is with the Lord, and my work with my God."—*Dr. John Kerr.*

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### Embodiment.

If through aversion to matter as defiling the spirit, or clogging and hindering it, the disembodied state is regarded as the heavenly and the highest, we import into the Scriptures a pagan notion which destroys the unity of the divine purpose, and makes their consistent interpretation impossible. The true goal to which God points us—likeness to his Son raised from the dead and glorified—being lost, the true nature of redemption, as embracing all the elements of our humanity, body, soul, and spirit, joined in indissoluble union, is misapprehended; the resurrection becomes meaningless; and the existence of the material world an enigma. Mortality is not swallowed up of life, but life of mortality. The human race, like a river which pours itself forth upon the sands and disappears, sinks away in its successive generations into the depths of the grave. It needs scarcely be said that a religion which exalts a transient and imperfect form of our humanity, the fruit of sin, into its perfected and permanent form; and finds in death, not in resurrection, the door into eternal life, makes open confession of its impotence to solve the problem of man's destiny. It goes backward to the vague, shadowy, ghostly future of pagan religions, that know nothing of our humanity as redeemed and ennobled in Christ, and made immortal and incorruptible; but only as abiding dismembered under the law of death. To the Christian alone it is given to see the Man, Christ Jesus, radiant in resurrection life, filling with his brightness the eternal future; and with him, his redeemed, perfected in their humanity, body, soul, and spirit.—*S. J. Andrews.*

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"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

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Any one desiring copies of THE RESTITUTION containing the papers read at the conference at Antioch, can obtain them at 25 cents a dozen by sending their orders immediately.

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## Poetry

### WHY AND WHEREFORE.

WHY!
Lone lifted by the breeze,
Why lift thy feeble wrath,
Like straw the rushing current
Of error,—all in vain.

The worlds past thee pouring,
Nods not thy leafy forlorn;
And who are not ignoring
Are laughing they to scorn.

WHEREFORE.
The rock of Truth unshaken,
He who is grounded on,
Shall never be forsaken,
And never stands alone.

Though be the accents broken,
If God and truth inspire,
Each faltering sentence spoken,
Is launched a shaft of fire.

A fire wherewith to profit,
A light that may illume,
Or else a spark of Tophet,
To lure thee to thy doom.

J. F. GILLETT.

## Selections.

### THE CONCERN OF GOD FOR HIS OWN CHARACTER ON EARTH.

"Herein is My Father glorified, that ye bear much fruit."—John xv. 8.

The whole succession of sacred books, whose composition extended over 1,463 years, is distinguished from all other religious writings, European or Asiatic, by urging incessantly the "glorification" of God on earth. The books of Moses, the book of Psalms (the work of perhaps a score of different writers), the Prophets, the Evangelists, the Apostles, all alike represent God as caring for the just representation and vindication of his character on earth; as pleased and delighted by its true representation; and as grieved and indignant at its concealment or perversion. Every one will recall a hundred passages where this idea is prominent. This is one of them. Christ is forever speaking of the glory of God. "I have glorified Thee on the earth. I have finished the work which Thou gavest Me to do." The representation is that God is concerned to be loved by his creatures. He loves to be loved. And he is equally concerned to be respected, honored, believed in, reverenced, delighted in, by rational beings. He really cares what we think of him, feel towards him; and wishes to be seen to be such that we can really love and honor him with all our souls, with all our minds, and all our strength.

This gives a very different view of God's nature from that which prevails in ordinary society. Men of all ranks, and women of every grade, are generally convinced that, if there be a God at all, he is much too great to care an atom what they think of him, or how they feel towards him. There is no opinion more rooted in men's minds this. The notion is, that an Infinite Being cannot really concern himself with the ideas or opinions of an insect like man, let him think of Deity as he will, or not think at all. Of course, anything like a fixed and rational conviction that there is a God around us who is seriously grieved and vexed by our distance, contempt, and perverseness of thought, would at once exert an immense influence on us. If it were only an archangel who, unseen, was about us, and who was "grieved" at our holding a false opinion of his character, it would move us to ask: What, then, is he, in reality? But how much more when, if the Bible is true, it is the Everlasting God who is "grieved at his heart" with our "hard and impenitent hearts," and "contempt of his word and commandments."

The first question men should settle is whether the Creator of the universe is likely to care anything about the ruin of his works. If into some great gallery of Art or National Museum, as our own National Gallery, or the Louvre at Paris, full of the most wonderful and delightful specimens of human skill and beautiful work, a gang of wicked ruffians should enter, and should begin to break in pieces the finest sculptures, and to tear in pieces the finest pictures, radiant with the colors of Titian, Raffaelle, or Turner, what would be the feeling of all the artists of England or France who should be compelled to stand by and witness the demolition? Why—if there be indeed a God who made the world—their indignation and grief would be nothing at all in comparison with the feeling of him who made all things at first "very good;" who made man upon the earth to be the image of his own intelligence and righteousness; yet who is compelled by human wickedness daily to look upon a world ruined by the horrible vices, crimes, and violences of a race of obstinate transgressors and destroyers, "alienated from the life of God" through the brutality and ignorance which is in them. If God made us that we might know him as the highest and of our creation—know the Infinite and Eternal Being as he is; might enter into the pebble-like treasures of his intelligence; find our joy in sympathetic obedience to his will; find the mainspring of life in love to him and willing service—what must be the thought of God in looking at a world, now reduced to such a state, by wickedness and waste, by drunkenness and lust, by deception, by offending oppression and bloodshed, by atheistic license, by ignorance of the blackest dye, by bad government, by slavery, by war, by cruel neglect of the rights and claims of woman and children; reduced to such a state that bystanders on earth by millions incline to think there is no God at all, or else that the Power behind Nature is absolutely evil, or absolutely indifferent to humanity. All the while there is one other solution—namely, that God is, that God sees all, and that God will "judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." All the while there is this other solution—that the men and women who have reduced the world to this state by their atrocious wickedness shall every one pay the penalty of their crimes "to the uttermost farthing." And then it will be seen whether it is a matter of indifference to God what is thought of him by his creatures, and whether he concerns himself about his own glory and character. Nothing is more certain than that it will be vindicated one day, in the doom of all who have made the name of God a mockery, and rendered it hard for others to believe in him; while those who have "glorified him by bearing much fruit," by representing his true character in their own lives, shall be welcomed to his everlasting embrace.

The history of this world is one continual battle between the powers which are striving rightly to represent God, and the powers which are striving to calumniate him, and to blot out the memory of him from the universe. And each one of us, in his own life, is engaged in one or the other of these enterprises. We are either revealing God as a reality in a godly life; revealing him as a just and righteous Being by our own zeal for justice and righteous conduct in affairs; revealing him as the Ruler of the world by doing his will, and seeking his guidance; revealing him as good by our own [illegible] the Supreme by our own earnest study of his works and of his word—resulting in a rational faith which rends the veil of eternity and embraces the prospect of everlasting life—revealing him by a purity and tenderness which speaks to all of a destiny beyond the stars, and a dignity which will not be lost amidst the dishonors of death and the grave; or, we are spending life in an atheism which does its utmost to blot God out of the creation; in a speculative atheism which under fine phrases of Nature and Evolution, is seeking to assassinate the very idea of Deity—or in a practical atheism, which is in daily life an argument for "living without God in the world;" so that "when men know God, they glorify him not as God," but either strive to represent him as, in fact, the devil—the author of the evil they themselves commit—or to banish the thought of him out of the creation.

Alas, how large a part of mankind live daily in the execution of this infernal scheme of existence. While "the heavens are telling the glory of God," and the "firmament is declaring his handiwork," while nature murmurs the eternal Name in solemn accents on every side, the lives of men, the crimes of men, the miseries and woes of men and women, brought by oppression, lust, ambition, selfishness, violence, and fraud, seem to overpower the testimony of all the stars of light and all the loveliness of the world, so as to tempt whole nations to plunge headlong in the abyss of atheism.

What the Jewish rulers and scribes, and Herod and Pilate, and their ruffianly soldiery, and the malignant mob of common people did at Jerusalem to Christ—scourge him, mock him, spit upon him, buffet him, crucify him, so as to brand him as a felon, and bring him to an ignominious death; that, or the like of that, more than half the world are daily trying to do, to the Omnipotent himself. They despise him; they ignore him; they render the name of his religion ridiculous; they philosophize against him; they use his name only to curse with it, or to blaspheme it—with the result of rendering it a sort of bad dream, or fable, without reality, without authority, without honor.

This is the world in which our heavenly Father—the Father of our spirits—will be "glorified by our bearing much fruit." The majority are against him altogether, and are determined to ignore him; so that the few who are left to be marked on the forehead as his sons must live with double zeal in his service, so as truly to reveal his character.

Here, then, was the battle in the life of Jesus himself. Amidst this darkness that might be felt"—this almost solid darkness—the piercing beams of the true light shone from him with a brightness and power that penetrated even that awful night. "I have glorified Thee on the earth:" Yes; he represented God as the Real Being, as near at hand, as righteous, and as merciful. He brought out with such splendor the reality, the beauty, and the majesty of the Life Divine, in contrast with the Herods, the Caiaphases, the Iscariots, the ostentatious saints who were no better than hypocrites and men of straw; that it has never been possible since for long together, to deny that such a life would form the noblest pattern for the whole race to be modelled on. A world full of men like those who crucified him would be hell realized on earth; a world of men like Jesus Christ himself would be the New Jerusalem descended from the skies.

Now, the doctrine is, that God, our Father, is deeply and sincerely pleased when we vindicate him on the earth by showing what he is in such a world by our practical conduct. If any man love Me he will keep My words, and My Father will love him, and We will come unto him, and take up Our abode with him. We all love those who do us justice, even if it be late, and notwithstanding all our faults. And, God loves those who do him justice by revealing him, even partially, as he is, against all the misrepresentations of Deity in this wicked world, and amidst the ruins of his works on every side around us. God loves also those who vindicate the true idea of a man or a woman—originally the counterpart of the idea of Deity—by showing openly in their lives that a man does not mean a surfeited sodden drunken creature, lower than the beasts which perish; does not mean a frivolous, false, impure, dishonest, blasphemous creature, whom would have disgraced even the [illegible] have created;—that a woman, made her, does not mean an [illegible] tling, trifling, self-admiring ate, changeable creature; crown and glory of creation being whose tenderness surface, but whose her courage lay concealed good works, like Dorcas, insight and compassion those who, of old, were cross and first at the tomb

Be assured that you do [illegible] to God,—when men see that you say No against a world resolved disobedience; when you forego the excessive pleasures and luxuries which blot out the soul, and redden and dim the eyes, and degrade the body itself, and render it a cage of very unclean and hurtful lust. Be assured you do glorify God when your mind becomes clear and strong through temperance and purity, when your heart becomes loving through prayer and praise, and benevolent works. You do give him pleasure when your honest word of truth goes like a cannon-shot through the consciences of mankind, and when you reveal the holiness of God by exhibiting the reality of a life governed by the oracle within the breast. The chief means of doing good is being good. Life passed in a hurry, without thought, without prayer, without preparation, without deliberation, brings no credit to its Author. But a life, like that of any of the leading good men and women of our time, leaves a trail of glory behind it, which tells of a divine original, and a divine end. Life that is the foreshadowing of the Divine Life is itself a proof, a prophecy, of the kingdom of God beyond.

One word now on the "much fruit." In many histories, day after day passes without anything that deserves to be called an Action—lives of the sort that Addison ridicules in *The Spectator*, in which he brings in a man keeping a journal, of which the entries consist only of the changes of the weather, of the materials of his meals, of the names of the persons whom he met at the coffee-house, with their sapient remarks on the policy of the Grand Turk, or the Parliamentary Opposition. It is lamentable to see how many lives would furish only similar materials to those for a biography. Life is spent in self-pleasing and in sloth. As for acts or words on a higher level, there are none to record. On the other side, there are many lives so full of business from year to year, that they seem to have no pleasure from themselves to serve and sympathize. Their souls move on in their round of daily toil, like prisoners on a treadmill; but there is no moral or even intellectual element in their activity—no motive, no end which raises their industry above the level of ordinary labor. It tends to the battering [illegible] outlook to others, no upward look to God, no sacrifice for an idea; no life-long labor for a noble enterprise, or noble end; no breathing of loftiness amidst the hardness of the world. These are poor subjects for a biography, to be written by the finger of God. They live, no one really knows why, and when they die, they go no one exactly knows where. They have consumed a vast quantity of the fruits of the earth, but have brought no fruit to perfection in themselves. Their life has not been a revelation of God, and they have brought no honor to his name among men.

Must we, then, all become public characters to "bear much fruit?" Not a thousand times. No! The private life and personal character must be first divine before any public life can shine for God's honor. It is the absence of this inward personal character which nullifies so much public and popular verbal testimony. The man's self-seeking ostentation, his vulgar worship of the multitude, his audacious love of gain, his ceaseless "eloquence" over the sufferings of Christ, assure the world that this teaching never deeply tells on the human souls. But the common life-work of a true Christian is of a God-glorifying quality; what you call business life, family training, household management, daily labor. Yes; habits of exact honesty, conscientious perseverance, and punctuality, all glorify God when they are the works of a Christian. And they all abide in memory as subjects of pleasant and inspiring remembrance.

An act in common life, which is performed by a hand that is moved by a spirit in union with God, because thereby spiritual, and will bear thinking of for ever. It will bear writing down and reading of for ages. The Bible is half filled with such actions, which have h[illegible] through the spirit [illegible] even [illegible] ...ng," their frenzied cries, despite the mortal anmother may know, she the sun went down on freezing wintry day. the axe she loaded they could hold sticks like to learn it on were her babes, her two, three, four, five, his place, ten—each and her to her noble heart as der ones, favored mother, over the dying fire in the cooling stove, barefooted, half-ked, with hunger-pinched faces, and claw-like hands; some were crying vociferously, while some only moaned in low, plaintive tones of cold and hunger.

For two weeks these eleven had subsisted on the milk of one cow, and turnips. The cow had come so short of food as to be fed from their straw beds. After giving the starving children the milk and feeding the dumb giver the last armful of straw in their beds, she built a fire and sat down to warm her frozen feet. First, she took off one thin petticoat and pinned it about the shoulders of the oldest child and putting off her shoes and ragged stockings for its feet, sent it off to the wood pile to bring in the wood she had chopped.

The fire burned up bright and warm and the famished children cuddled down beside the stove under their scant bed-covers, and forgot their woes in sleep. Not so the tired, starving mother. She took a turnip and sat up to scrape it as she warmed her frozen feet. Ere the morning dawned another babe was added to the ten starving beside her.

Think of this true picture, mothers, you who have passed the fiery ordeal of motherhood amid the luxuries of warmth, food, clothes, comforts, husband, friends, and physicians—think of this frail, starving, frozen woman alone with the rayless midnight and her mortal anguish. Have you forgotten with what grateful avidity you seized a cup of hot tea held by the hand of ministering friends? Contrast that moment of grateful refreshment with the empty, craving stomach of this long famished creature, comforted only by the cold, scraped turnip, she would have perhaps given worlds for a taste had it not then been frozen. Can you not drop a tear over this poor neighbor? My own flow like summer rain as I write.

You will ask where this "brute of a husband," the father of eleven children, was at such a time. Hush! indignant matron! Name not one of the "lords of creation" in such a tone!

I'll whisper it in your ear; be careful your busy tongue reveal not the secret! He was only down to Pasadumkeag on a little bit of a spree, lasting a couple of weeks or so! They can drink or let alone, you know; so we must not say anything about their doing either, lest we get to saying it on the wrong side and pop over into prohibition. One of that heretical party in all this good Republican town can tolerate.

Two or three days after the new babe came to the poor woman a neighbor learned and reported her condition. A noble Scot came gallantly to her relief, with food, clothes, and fire-wood. The eager, starving children crowding about the hunger-queller could not be fed carefully enough to save them from the reaction consequent upon repletion after famine. Tears flowed so thickly over the cheeks of sooty Scotch build, that one poor, naked, starveling got just a cake too much, and though the physician was called, its little life went out a sacrifice to the god Bacchus to whom the nations of earth deem it necessary to sacrifice so many human lives yearly. —*L. C. J. in Portland, Me., Herald.*


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## Poetry.

### THE FARMER'S PITY.

Though wool be gloom and snow,
Through warp of rain and sleet,
There flashes bright a silver thread
Amid the rigid gray!
For as a father pitieth
The children of His love,
So with compassion is He not,
Our mother from above.

And even our need and weakness,
And not its tragedy alone,
Sends down the dark celestial
That blocks the mingled years.
Never wise to guide us,
And always fast of love,
Nature's leader pity seeks
To renew our thoughts above.

For yet, when our hearts are heavy,
Clear, though our eyesight dim,
The old, old word of Heaven comes
With life's sun up to him.
Even clear, when flesh is failing,
That Breath of heavenly Fire,
Which whispers in the silent ear
Of God's paternal love?

Into hath its desert shadow,
Its interspace of tears:
And yet a rainbow often breaks,
And scatters swift one fears.
For as a father pitieth
The children of his love,
So God, our Father, watcheth us
With pity from above.

Our feeble frame he knoweth,
Remembereth we are dust:
And ere we ask His face to see,
His ways are ever just.
It is ours and in blindness,
Through darkened paths we rove,
But still our Father leads us home,
By strength of mighty love.

—Margaret E. Sangster, in S. S. Times.

## Communications.

### Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Circumstances being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. O. Thomas.—No. 15.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

Again; they foolishly assert and write as follows: "Thus Jesus of Nazareth must be raised up in *every way* just as Moses was!" If that be true then he must have been of the Tribe of Levi as Moses was; and saved in an ark of bulrushes, as Moses was; and raised up by the daughter of the king as Moses was, etc., etc. But such silly assertions are unworthy of notice.

Again; they ask "If Jesus was not the natural son of Joseph how could he descend from the loins of David and they tell us Paul stated "clearly that Jesus came from the fathers by NATURAL descent," Rom. ix. 5. I have fully answered this question, and the incorrect putting of Paul's statement. Speaking of the Israelites Paul [illegible] says, "of whom as concerning the flesh Christ came, who is over all, God blessed forever." Now this is just what he said of Jesus in chap. i. 3, also, viz., "made of the seed of David according to *the flesh;* and just what God promised David in the covenant. "I will set up thy seed after thee, which shall proceed out of thy bowels;" 2 Sam. vii. 12; and just what David said, Psa. cxxii. 11, "The Lord hath sworn, of the fruit of thy body will I set upon thy throne;" and just what Peter said, Acts ii. 30, when quoting David's words, "that of the fruit of his loins, according to the flesh, he would raise up Christ," etc., and agrees exactly with God's promise to Abraham, concerning his son or seed, Isaac and Christ, of which I have just been treating. As I have shown, for Christ to be of the seed of David according to the flesh, or to have come from the Israelites as concerning the flesh, does not mean that he was begotten and conceived, or produced by the will and power of the flesh, according to the *natural* law of generation; no, no, this is mere assumption, and assertion, not only without a particle of proof, but is a direct contradiction of the Scriptures as before shown. God was able to produce his own Son either by natural law, or supernatural law, just as suited his own purpose. He was just as able to produce and raise up his promised "seed of the woman," "prophet like unto Moses," "seed of Abraham," "seed of David according to the flesh," Son of man and Son of God, one way as another. It was just as easy for God to produce this personage, Jesus his own Son, in the flesh of David, without the aid of a man as with it. The aid of puny man was not necessary in order for God to produce a son of David *according to the flesh.* The true meaning of that expression, "son of David as to the flesh," (as rendered by the Diaglott) is, that which accords with the covenant, viz., so far as the *flesh* of Jesus was concerned, it descended from the loins of David to Solomon, from Solomon to Rehoboam his son, and so on down through the Solomon line of David's descendants, David's son, to Mary, whose flesh was David's flesh, and *from* whose flesh was elaborated the flesh of Jesus—God's Son made of a woman," Gal. iv. 4; that is, of the substance of a woman—by the Power of the Highest. The same blood that flowed in the veins of David and Solomon, and built up their flesh, sustained through the veins, of all their descendants even down to Mary and Jesus. It was only as to *the flesh* that Jesus thus descended from David. There was something of Jesus more than the flesh—the WORD that was with God and was God, and which by his own Power became flesh by impregnating the ovum or seed of Mary. The flesh of Jesus came down from David, but the Power that impregnated the flesh and produced Jesus, came down from above. Hence Jesus said, "I proceeded forth and came from God." The flesh was simply the material, the Power which energized, vivified and organized that material into a wonderful Being, was of much more importance. The mere material or flesh is one thing but that flesh organized into a Being is another thing. "He took not on him the nature of angels; but he took on *him* (took hold of—margin and R. V.) the seed of Abraham, flesh and blood—the common human nature, in the line of Abraham and David. It was the incarnation of the Word or Power of God, through the means of the virgin Mary, a descendant of David. It was not the incarnation of the Son of God, as supposed and called by many: for Jesus the Son of God did not exist as a person until produced by the Spirit-Word, or Power of God "taking hold not of the nature of angels, but of the seed of Abraham," human nature, and clothing or embodying itself in the flesh of David, through the means of the virgin Mary, thus becoming the Word made flesh—the "eternal Spirit" incarnate in the Son of God and Son of David. Heb. xix. 14. To the carnal mind, the idea is of course absurd and incomprehensible, because it judges according to the flesh. "Great is the mystery of Godliness: God manifested in flesh." Paul says, "we speak the wisdom of God in a mystery."

Permit me once more to illustrate. The material of a steam engine is one thing, but the power and skill which originated, fashioned, organized and produced the engine from that material, is another thing, and of much more importance, and had its *origin* in the mind of the designing mechanic; and when by the same skill, the organism of the engine is connected with steam (life) it becomes active and powerful to perform its work or mission as designed and manipulated by its originator. This to some extent, will illustrate the wonderful birth process. [illegible] the natural begettal and conception of a mere man, it has been ascertained that the brain or mind element and life-principle have their origin in the male; so in the production of the only begotten Son of God, it is evident that the mind or mental element and organism, and the life-principle, had their origin in the purpose and Power of the Highest. This was no more miraculous, no greater miracle, and required no greater power, than did the immediate and constant actual production of bread, in addition to the five loaves, sufficient to feed five thousand men besides women and children, until they were all filled, leaving twelve baskets full.

Again; why can they not see that Joseph himself has settled this matter as to the Spirit-begettal instead of by Joseph. After Mary was espoused to him, before they came together, she was found to be with child. What did Joseph do? Was he not going to put her away because he was not the father of the child? But after the angel made known to him that she had conceived by the Holy Spirit, he changed his mind. He no longer believed her to be a harlot: "and took unto him his wife: and knew her not till she had brought forth her first born son; and he called his name Jesus." No human testimony could have convinced him that a pregnant maiden had not had intercourse with a man. But he was convinced for he abandoned his original purpose of repudiation, publicly acknowledged her as his wife by being married to her after she had become *enciente* not by himself, and by abstinence, and by calling the child's name as directed by the angel—Jesus, or in Hebrew—*Yah shua,* which signifies, *"I shall be the power-full"* or Emmanuel—"God with us," which God-appointed and God-signifying name JESUS, is, of itself, independent of all that is said in the first two chapters of Matthew and Luke, sufficient evidence that Jesus was not the son of Joseph but literally the ONLY BEGOTTEN Son of God his Father, after whose name he was called—that he was actually begotten of God his Father by the power of the Holy Spirit.

Here then, in the denial of Joseph himself, by his own acts, that he was the natural father of Jesus, we have the most positive and [illegible] testimony, for he was a just man" and therefore an honest man.

But in addition to this we have the testimony of Mary herself, the mother of Jesus, saying, "How shall this be, seeing *I know not a man?*" Then we have the angel's answer to Mary's question as to how it should be, viz: "The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee: THEREFORE that which shall be begotten, shall be called the Son of God." Stronger and more positive testimony against any false theory, could not be than this against the abominable Josephite notion.

### PREACHING THE KINGDOM.

Only a very small proportion of the prophecies is taken up in delineating the sufferings of the Christ, but a very large proportion is taken up in delineating the glory and blessedness of his reign. Why should we reverse this order in our preaching? Why should we dwell chiefly on the Savior's humiliation, and but seldom speak of his exaltation as king? Let it not be thought for a moment that we undervalue his work at his first Advent; for without his death, without the great sacrifice for sin, and his being raised up again, there could be no forgiveness of sin, no resurrection of the dead, no future kingdom, no future glory. The glorious kingdom will be the result of his submission to the death of the cross. Without the latter, the former could not be. Throughout eternity we shall have cause to give thanks to God that Jesus became the propitiation for our sins; but while we dwell upon this, and show the value and preciousness of this, let us follow the example of the sacred writers in dwelling chiefly on that which is accomplished and secured for us by the atonement. When upon the cross Christ poured out his soul unto death, he sealed the covenant; but when he comes again and reigns as King, the blessings of the covenant will be bestowed and enjoyed.

The humiliation, the sufferings, and the death of Jesus are made far more prominent than his future exaltation and glory and triumph as King, and the sufferings of Jesus were and [illegible] to an end. The end—the glory that is to be reached, therefore, and the submission to the death, parents should have the first [illegible] ing. We do not [illegible] Brother J[illegible] tidings, if we keep [illegible] kingdom is established [illegible] open, his blood-bought Advent Church, his washed people, are united [illegible] the rulership, that his soul [illegible] from it [illegible] fied. It is only then that [illegible] desires and longings of [illegible] be completely realized. It is [illegible] then that the eternal purpose of [illegible] is developed and perfected.

It is not until the second Advent that salvation, in the fullest sense of the word, will be completed. The work accomplished on the cross and by the resurrection of Jesus, and by his intercession as our Advocate, will be consummated at his coming again. The work of this age is the work of preparation for the next. The resurrection of the saints does not take place, and consequently their reward is not given, till the parousia of Jesus. The restoration of Israel is not accomplished, and through them wonderful blessings are not given to the nations, till the second Advent. The great and perfect salvation, the complete deliverance is to be realized at the ushering in of the Millennial day. The superstructure is begun, and is being reared on a firm basis, but the finishing, the crowning is when Jesus comes again. Those, therefore, who do not preach the second Advent, do not preach more than half the Gospel. They withhold from the people a large proportion of the glad tidings.

Some dwell so exclusively on the blessings to be enjoyed now and the happiness and glory of the separate state, or unclothed state, that they do nothing like justice to the great work of redemption. Redemption includes the resurrection of the body, the restitution of the Davidic kingdom, the restoration of all things, the co-heirship of the saints with Christ, and their ruling with him over the nations. These things are almost generally passed over in silence; they receive but little attention. Though much is made of them in the Word, but little is made of them in many books and sermons. Indeed, some dwell so largely on the disembodied soul being crowned and glorified and rewarded immediately after death, that it seems to us they must undervalue the resurrection. But it should be remembered that though the soul may consciously survive the death of the body, and may have life and rest and hope in Christ, as some believe, it is not crowned and rewarded till the resurrection. Paul

This concluded the exercises of the Conference. Good order, good attendance, and a good feeling generally prevailed throughout the entire meeting. All seemed to enjoy themselves and we considered it one of the best meetings that we have attended.

H. L. PERRY, Sec.

### ANNOUNCEMENTS.

The Quarterly Conference of the Church of God will convene at Dutton, Kent Co. Mich., Friday, June 17, and last over the following Sunday, the Lord willing, in connection with the dedication of the new church. Bro. R. S. Driggins of Indiana, will be with us during the Conference, also other preaching brethren. We cordially invite, and expect a general rally of God's children present. Come, brethren, come and come praying, for we cannot expect God's blessings unless we ask for them. A few more reunions under Satan's rule, and then, O brethren, Christ is welcome smiles, when we can see the King in his beauty, when the cross shall be exchanged for the crown of victory, where the pearly gates will stand ajar [illegible] the faithful, pass through upon the golden streets of the new Jerusalem, as I along the river of life, among the neverdying flowers of Paradise. Then my brethren, my sisters, be faithful to the cause a little longer, and your cares and labors lay aside, and let us at the Conference meet and humbly bow at Jesus' feet, and by the strength that he will impart, change the vilest sinner's heart.

K. N. WOODWARD, Sec.

[illegible] Conference Report.

The thirtieth Annual Meeting of the Michigan Church Conference was held in the Christian Church at Watson, Allegan Co., Mich., commencing Thursday evening, June 2, 1887, and holding over the following Sunday.

The meeting was called to order by President E. Hoyt. Exercises opened by singing and prayer.

Introductory discourse by Brother E. Hoyt, from 1 Peter i. By request Brother Joel A. Simonds followed with appropriate remarks from the same chapter.

L. H. Obesebrough, G. B. Myers and C. H. Richardson were appointed as committee on arrangements.

Friday, *Morning,* [illegible] met for a social [illegible] the Sacred [illegible] It is [illegible] the follo[illegible] publ[illegible] Quaker [illegible] A. [illegible] and M. R. [illegible] and [illegible] mon[illegible] and 9 [illegible] to an end. The end—the [illegible] ering she [illegible] [illegible] years with a [illegible] she fought against her dismission to the death, parents, [illegible] ption) but in vain. She should have the first [illegible] [illegible] and one son and many ing. We do not [illegible] Brother J[illegible] [illegible] hands to mourn her tidings, if we keep [illegible] [illegible] sorrow not as kingdom is established [illegible] died without hope of a open, his blood-bought [illegible] when Jesus comes. A washed people, are united [illegible] of friends followed her the rulership, that his soul [illegible] from it [illegible] the family burying lot. fied. It is only then that [illegible] Brother John Bowers took desires and longings of [illegible] A. C. WEST.

[illegible] be completely realized. It is [illegible] then that the eternal purpose of [illegible] is developed and perfected.

It is not until the second Advent [illegible] ONLY THIRTY CENTS.

Next on the [illegible] Western comes in sight. [illegible] Chase, L. H. Obesebrough and [illegible] and J. Watkins) reports were called for. The work reported as having been done was [illegible] but little.

A report from the churches was next in order. But very few were represented and of those only two or three reported as being in anything like an organized or prosperous condition.

Next was the election of officers which resulted as follows: Brother E. Hoyt, President, Grand Rapids; H. L. Perry, Secretary, Mendon; William McGrodan, Treasurer, Dutton. The following brethren were elected as Executive Board, viz, L. O. Chase, L. H. Obesebrough and A. K. Richardson.

Article II. was amended by substituting the word "six" for thirteen members of the Executive Board.

At a meeting of the Executive Board the following brethren were chosen as Evangelists, viz., L. O. Chase, L. H. Obesebrough, Wm. McCrodan, E. Hoyt and J. Watkins.

In the evening, Brother L. O. Chase gave an able discourse from these words, "And all flesh shall see the salvation of God." Luke iii. 6.

Sunday morning we met at 9 a. m. for a social meeting of an hour and a half. A goodly number of the brethren were present and nearly all gave testimony concerning their faith in the gospel of the kingdom.

At 10:30 a. m. Brother L. O. Chase preached a discourse from the words, "Comparing spiritual things with spiritual." 1 Cor. ii 13.

At 12:00 m. Brother E. Hoyt spoke from John xiii, 34, 35, followed by Brother Joel A. Simonds.

After this discourse the congregation was dismissed. The brotherhood remained and partook of the Lord's Supper which was observed with due solemnity.

At 7:30 p. m. Brother L. O. Chase gave a discourse from Isa. xiv. 12.


KEARNEY.—At Millbrook, May 4th, Sister Jane, wife of Brother George Kearney, and oldest child of the late Brother Peter and Caroline Decker, aged nearly 34 years.

When about seventeen years of age she put on Christ by baptism and lived up to her convictions of truth, and any can bear testimony of her zeal [illegible] earnestness. Even after her voice [illegible] her, how she whispered exhortations [illegible] and warnings at our meetings [illegible] will be remembered by [illegible] few long years with a [illegible] she fought against her dismission [illegible] ption) but in vain. She [illegible] and one son and many [illegible] hands to mourn her [illegible] sorrow not as [illegible] died without hope of a [illegible] when Jesus comes. A [illegible] of friends followed her [illegible] the family burying lot. [illegible] Brother John Bowers took [illegible] A. C. WEST.

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| LaPorte | 2 40am | 1 55pm | 8 00am | |
| Wellington | 3 05am | 2 20pm | 8 30am | |
| Peru | 4 40am | 3 55pm | 10 00am | |
| Plymouth | 5 00am | 4 15pm | 10 20am | |
| Argos | 5 20am | 4 35pm | 10 40am | |
| Rochester | 5 45am | 5 00pm | 11 05am | |
| Macy | 6 00am | 5 15pm | 11 20am | |
| Peru | 7 40am | 6 55pm | 1 00pm | |
| Logansport | 8 05am | 7 20pm | 1 30pm | |
| Delphi | 8 45am | 8 00pm | 2 10pm | |
| Lafayette | 9 40am | 8 55pm | 3 05pm | |

GOING NORTH.

| STATIONS | Mail | Ex. Press | Local |
|---|---|---|---|
| Indianapolis | 8 00am | 9 00pm | |
| Lafayette | 9 40am | 10 40pm | |
| Delphi | 10 05am | 11 05pm | |
| Logansport | 10 40am | 11 40pm | |
| Peru | 12 05pm | 1 05am | |
| Macy | 12 20pm | 1 20am | |
| Rochester | 12 35pm | 1 35am | |
| Argos | 12 55pm | 1 55am | |
| Plymouth | 1 15pm | 2 15am | |
| LaPorte | 2 45pm | 3 45am | |
| Wellington | 3 05pm | 4 05am | |
| Peru | 4 40pm | 5 40am | |
| Michigan City | 6 40pm | 7 40am | |

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| LaPorte | 6 40am | 2 25pm | 11 15am | 9 50pm |
| Plymouth | 7 05am | 2 50pm | 11 40am | 10 20pm |
| Hibbard | 8 00am | 3 50pm | 12 40pm | 11 30pm |
| Vermont | 8 25am | 4 15pm | 1 05pm | 12 00m |
| Marshland | 8 40am | 4 30pm | 1 45pm | 12 30pm |
| Kewanna | 9 01am | 5 01pm | 2 10pm | 1 00pm |
| Logansport | 9 50am | 5 50pm | 3 05pm | 1 45pm |
| Clymers | 10 15am | 6 15pm | | |
| Frankfort | 10 30am | 6 30pm | | |
| Colfax | 10 45am | 6 45pm | | |
| Crawfordsville | 11 30am | 7 30pm | | |
| Rockville | 11 45am | 7 45pm | | |
| Terre Haute | 12 30pm | 8 30pm | | |
| Effingham | 4 10pm | 2 45pm | | |
| St. Louis | 7 00pm | 10 00pm | | |

GOING NORTH.

| STATIONS | Mail | Ex. press | Local | Thro' Freight |
|---|---|---|---|---|
| St. Louis | 8 00pm | 9 00am | | |
| Effingham | | | | |
| Terre Haute | 6 00pm | 8 45pm | | |
| Rockville | 7 00am | 4 45pm | | |
| Crawfordsville | 8 15am | 5 30pm | | |
| Colfax | 8 30am | 5 45pm | | |
| Frankfort | 8 45am | 6 00pm | | |
| Clymers | 10 45am | 8 00pm | | |
| Logansport | 10 40am | 8 45pm | 8 00am | 2 10pm |
| Kewanna | 11 15am | 9 15pm | 8 45am | 2 45pm |
| Marshland | 11 30am | 9 30pm | 9 00am | 3 00pm |
| Vermont | 11 45am | 9 45pm | 9 30am | 3 45pm |
| Hibbard | 12 10pm | 10 10pm | 10 00am | 4 15pm |
| Plymouth | 12 45pm | 10 45pm | 10 45am | 5 00pm |
| LaPorte | 12 10pm | 10 30pm | 10 10am | 11 10pm |
| Lakeville | 12 50pm | 10 50pm | 10 45am | 11 50pm |
| South Bend | 1 20pm | 11 20pm | 11 20am | 12 30am |

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| Local Freight | 4:00pm |

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| | Depart |
|---|---|
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THE RESTITUTION.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

Terms—TWO DOLLARS A YEAR.

Payable in advance. Three and Six Months in proportion.

TO CORRESPONDENTS:

THE RESTITUTION advocates the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the second resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for Scriptural

## Papers Read at Antioch, Indiana, Conference, June 9-12, '87.

### Cannot Women do the Work of an Evangelist?

An Evangelist is a publisher of glad tidings. A name given to those which went from place to place to preach the gospel. Or to spread the good news of a risen Savior, and of the glorious kingdom to come. Now that women worked as evangelists, or helped the evangelists I will endeavor to show. In Rom. xvi, we find that Phebe was a servant of God, and that she was a successor (or helper) of Paul, also of many others. There was Priscilla who was a helper in Christ, who with her husband was willing to die for Paul, or as Paul quotes it, who have for my life laid down their own necks. Paul says, salute Mary who labored much for us. (Diaglott). Salute Tryphena and Tryphosa those sisters laboring in the Lord. (Diaglott). Also salute Persis the beloved, which labored much for the Lord. Now it seems from these passages that the women in those days were evangelists (or helped the evangelists) and labored much for the cause of Christ, or for the spreading of the gospel of Christ, our dear Savior.

We find that Peter on the day of Pentecost spoke of a prophecy which said, your daughters should prophesy, and by turning to Acts xxi. 9, we find four daughters of one man that did prophesy. That shows that the prophecy was fulfilled. Now if women could prophesy, which they did, I think they would also make good evangelists, which I think they will without a doubt.

I will now show by turning to the 3rd chapter of Gal. that women are heirs of the promise just the same as men. Commencing on the 26th verse reading to the close of the chapter, reads as follows: For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Now we see from these verses that women as well as men were required to have faith and baptism in order to become heirs with Christ to the glorious promises made to faithful Abraham.

In looking over the past history of the church, since the days of the apostles, down to the present time, especially in the last few centuries, we find many women taking a very active part in the ministry, or as evangelists in spreading the gospel. Now in the last few years we find some preaching the near coming of Christ. As did sister Mansfield and sister Seymore a few years ago, they were both able teachers, and now at the present time we have many dear sisters that are not only able but willing to help spread the glad tidings of the glorious kingdom soon to come. And dear brethren and sisters let us all help spread the truth as it is in Jesus, and we will soon receive that precious crown which is eternal life through our blessed Savior, and get to reign with him in that glorious and everlasting kingdom which shall never end, where there is no sickness, sorrow, pain, nor death, but where every thing will be grand and beautiful, nothing to hurt or annoy, but all will be peace and happiness through endless ages. Let us all be faithful and do our duty, is my prayer.

ROBERT RAILSBACK.

### "Must all Evangelical Work be done by the Preachers?"

"For as we have many members in one body, and all the members have not the same office: so we being many are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy with cheerfulness." Rom. xii. 4-8.

The lessons here taught by the apostle, are quite plain; we all have a work to perform, though possessing different gifts or talents, there is something for each to do, and a way to do it. With an organization or society, religious, political, or otherwise, the success of that body depends, not alone on its presiding officer, but on all the members working harmoniously together, and the greater their efforts, the better the success: the cause is of like interest to all, and the promised blessings, or rewards will be shared alike by all the faithful believers and workers. A soldier enlisting in defence of his flag and country, through purely patriotic motives, needs no urging or persuading by the captain to keep him in the line of duty; but rather the love of the cause, will not only prompt him to endure the privations, fatigues and hardships of a soldier's life, and inspire him to deeds of valor and heroism; but will be an incentive to him to endeavor to persuade and enlist others in the same glorious cause, and give them aid and encouragement, to cheer them on in the Fac of duty. So with the soldier in the Christian warfare, enlisted under the "blood stained banner of the cross of Christ," the inducements, "Everlasting life in the kingdom of God;" "angels equals," "heirs of God, and joint heirs with Christ," and kindred promises are so grand and glorious, so soul-inspiring, that he needs no persuading or exhorting, by evangelist or preacher to keep him actively engaged in the glorious work; but rather, he will turn evangelist himself, and do all in his power, in his own quiet way (though feeble it may be) to induce others to enlist in the same glorious cause. It does not necessarily follow, that we should have the command of language and eloquence of a Paul at Athens, or before King Agrippa, we may possess some of the talents of the "sweet singer of Israel," and with the soul-inspiring strains of music, both vocal and instrumental, [illegible] melody in the heart unto the Lord," Eph. v. 19, [illegible] worshiping one another in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord with grace in your hearts," Col. iii. 16. He [illegible] for his wonderful [illegible] of men.

Eternal life, Eternal life,
We have it through our Savior,
Eternal life, Eternal life,
O, come and live forever,

may touch the strong heart that could be reached in no other way. Or while we may not possess this gift, nor the talent to portray in burning words of eloquence before an audience, we may be able in our quiet simple way, to select Bible subjects, "compare Scripture with Scripture," give Bible talks, illustrated by chart or blackboard or otherwise, and in this way aid much in furthering on the glorious cause of our Heavenly Father.

Timothy iv. 3 and 4th verses says, "For the time will come, when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Was there ever a time when this prophecy of the apostle Paul was more fully verified than now? Is it not a fact that the largest audiences are to be found where fine oratory and rhetoric are to be heard, to the exclusion of the "Gospel of the kingdom of God?" The custom now is, to employ a fine orator at a big salary, who can satisfy the "itching ear," with a fine flow of words, couched in such guarded language that their senses will not be shocked by the cutting words of our Savior, in reproof of their evil deeds. Too much gospel will not do. "For they will not endure sound doctrine," they do not wish to hear of "life only in Christ," of a coming Savior, of "Jesus being seated on the restored throne of his father David on Mount Zion in Jerusalem," That prophecy of Isaiah, "The law shall go forth from Zion and the word of the Lord from Jerusalem," etc., when universal peace, prosperity, docility, and happiness shall reign supreme, has no charms for the general masses of today, it is too plain, simple and literal, "and they shall turn away their ears from the truth and shall be turned unto fables," the fable "thou shalt not surely die," and the dogma of the immortality of the soul, etc., sounds more sweet than the language of the good old patriarch Job, who says, "their rest together is in the dust." "But thanks be to God who giveth us the victory through our Lord Jesus Christ" we have a glorious gospel, glorious because of its simplicity, of its reality and of its being so easily understood and taught. It may be taught in the scholarly eloquence of rhetoric and oratory, or in the simple language of the humble peasant; it is the same sweet story of "Jesus and his love," of a coming Savior, of a re-living again of all the dead, and the translation of the living saints; of the consummation of the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." May we all aid in the noble work of teaching this glorious gospel, by our preaching, by our teaching, by our singing and by our praying, and in every way that we can command, until "the times of the Gentiles shall be fulfilled," and we hear that welcome plaudit, "well done good and faithful servant, thou hast been faithful over a few things, I will make the ruler over many, enter thou into the joys of thy Lord."

E. K. Barnhill.

### Bible Readings.

*Dear Brother Driggins:*

Yours inviting me to furnish a paper on the above theme to be read at our conference, came duly at hand, but a multitude of cares and duties have prevented the preparation of a paper at all worthy of the occasion. I cannot do more than to suggest thoughts which may be ably elaborated in the oral discussion upon the subject.

The importance of the work cannot well be over-estimated. Bible reading, whether in public or in private, is of inestimable value when properly done, but it is not a charm which purifies mens' hearts and lives, independent of their own thoughts and actions.

The Bible differs from other books, in that [illegible] he, not only intellectually [illegible] spiritually discerning [illegible] give the full benefit [illegible] capable of imparting. The [illegible] receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned," 1 Cor. ii. 14.

The question worthy of our best thoughts and most prayerful efforts is how to attain the high spiritual condition alluded to by the apostle in the 15th verse, "But he that is spiritual judgeth all things."

The methods of Bible reading in public so far as I know are two. 1st. The reading of a chapter with running comments upon what seem to be the most important points. This method is comparatively easy, and if well done, it is instructive and beneficial. 2nd. The selecting of a subject and the reading of all the texts in both the Old and New Testaments which bear directly upon it. This plan requires more preparation, but it has also the advantage of being more beneficial, as the mind can more clearly grasp a subject treated in this way. Both methods have been pursued in my Bible class of adults during the last few months. The easier method being resorted to as a change, after the other had been pursued all winter. Questions are always in order, and should be, at the close of all informal Bible readings, but the querist should be careful to confine himself, not only to the subject, but also to the main features of the subject, and anything like controversy, should be most carefully avoided. Speculations as to what God is going to do outside of his revealed will, are always unprofitable. God has told us what he wished us to know, and we may safely leave the completion of his designs in his own faithful and competent hands.

On the question of subjects it seems to me, that we as a people need carefully prepared and published documents which can be used for worship in localities where there is no minister. A beautiful responsive service, or several of them adapted to various occasions, might be arranged, and used to great advantage in school houses and private dwellings, for meetings of God's little ones who are comparatively isolated.

A Praise service might be one theme. Thanksgiving may be another. Comfort in affliction and trial, another. Doctrinal subjects might be interspersed and occasionally used, but only one theme at time, and perhaps the burden of such meetings should be praise and devotion, stimulating a constant effort to follow more faithfully in the footsteps of the Master, and cultivating His pure and obedient spirit of submission to the will of the Father.

How much for instance we need a funeral service, so that words of hope and comfort can be read to the mourning hearts, even by one of their neighbors. How well we all know that there is no consolation in earth's darkest hour except in the golden promises of God. Human sympathy is very dear and very sweet, but it fails to reach and heal the heartache which hovers above the open grave, while the glory-lit promises of God, reach down into its darkest depths and hold the dear one in loving clasp until that glad triumphant morning, when death shall be no more.

Then let these golden promises be grouped together, with all their genuine consolation, into a funeral service, which can be used in the desert or upon the mountain top, or out in the cabin of the brave pioneer. Let careful selections from God's Word interspersed with Scriptural hymns, bring comfort to the mourning heart, by pointing to him who holds the keys of the grave, to him who has illumined its dark portals by passing through its gates, even to him who is the resurrection and the life.

The vital need of the hour is practical thought, practical effort, and practical work. What we as a people, as well as every other people need, is the knowledge of our duty for today, and the grace and patience to do it. The Book is our resource for information, and we must abide strictly by its teachings.

It is often easier to see another's duty than it is to see our own, but the Bible is explicit in precept and illustration, and sometimes it presents requirements which humanly is too [illegible] to perform as guided by him who is the help of the helpless.

For instance, our Master forgave his tormentors even while enduring the agonies of the cross at their hands, and we as his faithful followers, must forgive our enemies even while they persist in their deadly work. We must forgive them while they drive the cruel nails of torture through our quivering hands and feet, even while they thrust the spear of wrong into our crushed and bleeding hearts. If we cannot do this for his dear sake, we cannot be loyal to the King that we are pledged to follow through the dark night of suffering to a crown that so surely lies beyond.

The Christian warfare is not a holiday parade, it is self-denial, self-reproof, self-discipline, self-conquering. It is not a physical warfare, nor an intellectual battle-ground, where one set of ideas contends with another for the championship. "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Our battle-ground is unseen by mortal eyes and the muffled feet of the combatants give forth no sound. Right is struggling against might, love against selfishness, and duty against temptation. The conflict goes silently and fiercely on. Through storm and sunshine, in noonday glare or beneath the cold star light, the tide of battle ebbs and flows. The fight is close and doubtful, no man can fight it successfully alone for he must contend against himself. He needs the whole armor of God, the shield of faith, the helmet of salvation, and the sword of the spirit which is the word of God. Let our Bible readings then, be mainly practical and helpful, that we may contend successfully against the love of self, the love of ease, the love of money, the love of form, and the love of power. Far away in the distance stands the glory-crowned mountains, and at their feet is the fair river of life. Hope is pointing to victory, and help is near at hand. The Lord of hosts stands ready to vindicate the right. The God of battles has pledged himself to assist every soldier that calls for his aid. When worn by trial and borne down by temptation, he has only to call for reinforcements, and faith comes near in robes of victory, while hope unveils a gleaming crown. Soon the warfare will all be over, and the victors will meet in glad reunion on the banks of the beautiful river.

MRS. H. V. RICE.

### Evangelization.

Raise a fund sufficient to pay one or two general evangelists to go out into localities where the gospel (as we understand it) has but little if ever been preached. Work to commence about the first of Oct., and continue until the first of May, or longer, if sufficient funds is raised. It shall be the duty of the evangelist (or evangelists) to organize churches wherever they are successful in gathering in a sufficient number of believers to do so. Teaching them that it is not hearers only but doers of the word that have the promise of being saved. Encourage every good brother and sister that has even one talent, to go to work in their own vicinities, hold meetings in church houses, school houses, private houses, in fact any suitable place where there is any prospect of going good. Always conduct meetings in a solemn, earnest way, by singing, praying earnestly to God for assistance and guidance. Select some plain Bible subject, (having previous arranged a few plain Scripture evidences) present the message in as clear and brief a manner as possible, telling the people of this age what they must do to be saved.

Where there is no one to take the lead as a proclaimer, let the church meet at stated times, inviting their friends and neighbors to meet with them. Open these meetings by singing, prayer, and reading of the Scriptures. Study the bible by subjects, and if possible have all present take a part, avoid heated discussion but compare Scripture with Scripture, this [illegible] teach, [illegible] parts of divine [illegible] as our present duty [illegible] to his faithful children. [illegible] large amount of tracts and books on the various subjects of our faith, put them into the hands of brethren or sisters, (sisters preferred) to canvass and sell as many as they can, and wherever they find any one that will read but has not quite interest enough to buy, give them a tract such as, "A letter to a friend," take subscription for THE RESTITUTION, send out none but faithful workers, and I feel sure that great good might be accomplished by these silent proclaimers of God's Message to fallen man.

RICHARD RAILSBACK.

### The Study of the Bible.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." "The life is more than meat."

"All flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, the flower thereof fadeth, but the word of God abideth forever: and it is this word which by the gospel has been preached unto us."

"All flesh is as grass, and all the glory of man as the flower of the grass." He comes up like a flower; he gathers to himself riches; he glories in his power; but the years silver his head, steal away his strength; and lay him like the grass, in the dust. His wisdom, his power and his wealth, are but naught; his glory, evanescent as the flower of the grass. But "the word of God abideth forever, and it is this word which by the gospel has been preached unto us."

It is by heeding this word, that we too may abide forever. In and through the Scriptures, we have eternal life. They testify of Jesus. They tell us of the only name given under heaven among men, whereby we can be saved. They teach us how to flee from the coming wrath: how to lay up a good foundation against the time to come, how to become wise unto salvation.

Then the question as to "how we shall study the Bible" becomes one of paramount importance not only to the child of God, but to those who are ignorant of the way of life. To the latter class, I shall first address my remarks. If desirous of learning what you must believe and do in order to be saved what course shall you pursue? How and where shall you begin the study of the word? How make sure of the Truth? How find for yourself the pearl of great price? How settle to your own satisfaction whether this or that doctrine is so? How learn to rid yourself of a constantly accumulating debt that you can never pay? Take up a reference Bible, have a good concordance at hand, and begin with the word truth. Turning to (Deut. xxxii. 4, you will see that God is "a God of truth," to (Psalm xlv. 4) that he desires truth in the inward parts: (cxliii. 3) and that it is God's light and truth that alone can guide us to his holy hill. From Sam. xii. 24, you will learn that if you would fear and serve the Lord, you must serve him in truth with all your hearts, from Psalms xxvi. 3, that David walked in his truth; xcix. 4, that his truth, and that only can be your shield and buckler. cxlv. 18, that he is nigh unto all them that call upon him in truth. John iv. 24 will tell you that if you worship the Father, you must worship him in Spirit and in truth; xvii. 17, that it is the truth that sanctifies, and that God's word is truth. Tim. i. 3, that God wants men to come to a knowledge of the truth."

Having gone thus far, and found from Hebrews xi. 6, that without faith it is impossible to please God, your next question will be, "if I must come to a knowledge of the truth and must believe the truth, must obey the truth, worship in truth, serve in truth, what is truth?" "Of all the religious theories in the world, what shall I believe? How satisfy myself whether this or that doctrine is true?" The answer comes back in plain tones, (and precious words they are), "God's word is truth." We have not to worry "about these commandments and doctrines of man," but first to go to the Bible, and see what it says. Knowing [illegible] or death hangs on the issue. [illegible] forevermore, if we find the [illegible] and obey the truth; and [illegible] if we receive not the love of the truth. God has told us so and so, and to please him, we are to believe it, that is what it is to have faith, and faith comes by hearing.

Paul says in Rom. i. 16. For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth. The gospel then is the power that God uses to save people. It is salvation to every one that believes it (because if really and truly believed it will be obeyed, its precepts will be carried out in the life, it will be faith made alive by practice). Jesus told his disciples to go into all the world and preach the gospel, he that believed it and was baptized should be saved, while they who refused to believe it when heard, and refused to be baptized, should be condemned, just as a criminal is condemned who has committed murder and has been tried and proven guilty.

Having found out so much, you will take up the word Gospel, and will see that it is glad tidings of a kingdom, of which Jesus and his disciples preached wherever they went. Tracing up the word Kingdom, you will find that it is to be located here on this earth and that you, with Christ, if believing and obedient, are to have a share in a coming reign.

You will look out all the promises made to Abraham and through him to Christ, and through Christ to you. Then you will take the same course as to the words repentance, and justification, and on the question of human destiny, and of Christian duty. If in earnest God will bless you and lead you into all truth, and will give you a place in his glorious and everlasting kingdom. May the word of the kingdom be sown in your hearts and grow and bring forth fruit an hundred fold, is my prayer.

Learn to love the Bible, read it, study it day by day, until it becomes a lamp unto your feet and a light to your path, shining more and more unto the perfect day.

And if the question of "How to study the Bible?" is one of paramount importance to those who are ignorant of the way of life, is it not of just as much importance to those who have entered the narrow way and who are endeavoring to reach the prize that lies at the end of the race?

If we love God, ought we not to love his Book? ought we not to learn all we can of the best means to "grow in grace and in the knowledge of the truth?"

We take up the Bible, it is a book worthy of study, it teaches the way of life, it comes from God: God's words are written here. Its precepts, its commands, are God's precepts, God's commands. Then we are not to study it for mere pleasure, or for the sake of intellectual advancement, but that we may keep in the way, that we may not be turned aside from the truth, but may keep hold of the hope which is our strong consolation, an anchor to the soul both pure and steadfast, and which entereth into that within the vail. God does not want us to continue babes in knowledge. He wants us to abound in knowledge, to be filled with the knowledge of his will, to increase in knowledge, to be renewed in knowledge, to be not barren or unfruitful in knowledge, that we may be able to make known to others the knowledge of his will, and the riches of his grace.

To be able to tell a story we must know the story. We cannot teach what we do not know for certain, and know by heart.

We profess to desire the salvation of others. We want to see people coming to Christ. We want them to come and listen to the truth. We want them to believe it, we feel sad because ears are not found to hear, or if ears, no willing feet to run in the way of righteousness and peace. But is it not our own fault? Is it not because we as a people, are neglecting the study of the Bible? Is it not because we, ceasing to love its pages as we ought, are no longer able to tell the "old, old story" as it should be told?

Oh, my dear brethren and sisters, the Bible is the Book of Life, on it hangs all our hopes, let us not give it up, nor lay it aside for anything else, but be diligent in the study of its pages, that we may be wholly equipped for the service in which we have enlisted.

In the study of grammar, we classify, we separate, we analyze, we go step by step up the rounds of language until we have learned not only the names of the parts of speech, but also the rules that govern the construction of the rounded period and rythmic verse.

We take pains, we go over the ground again and again, until all is as familiar as a nursery song. So it should be with our study of the Bible. We should classify, separate, and analyze. God has not seen fit to do this for us. He wants us to knock, seek, dig, and ask, because this very process fixes in memory the desired knowledge.

We may read the Bible as a whole; chapter by chapter, and verse by verse, or, we may read each book as a whole, but to gain a saving knowledge of divine truth, we must take it up by subjects as we would the science of Philosophy or Chemistry. God has not told us all about any one thing in one chapter or book: he has written a little in this letter, and something more in another, and has left to us the pleasant task of putting it all together, of arraying his witnesses on the stand, and letting each speak in turn for him. It is in this way that we come to the stature of full grown men and women in Christ. We cannot grow without food, and our food as Christians is the life-giving word. It is our meat, the meat that endures unto everlasting life. By partaking of this food, we are purified in life, and are made fit to lead others into the fold. We come to rejoice more and more in the graciously given knowledge, until all our desire is to make known to those around us the love of God, that has sent an only Son to suffer and die on their behalf. To illustrate, we want to know what we shall have if we forsake all and follow Jesus? We take up a concordance, and find "fear not little flock, it is your Father's good pleasure to give you the kingdom." Where will that kingdom be? Daniel says, "that the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. The very kingdom that has been ruled by Babylonian, Medo, Persian and Roman, will some day be the kingdom of Christ. In what sense will it belong

to the saints? John the Revelator says, he that overcometh and keepeth my works unto the end, to him will I give power over the nations." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. The same course may be taken with any subject and may be varied by beginning at different starting points, dwelling on the meaning of words, and bringing in kindred subjects.

Another way to impress divine truth upon the heart, and to make it a part of the life is this, When in our reading of chapters, any passage particularly impresses us, put beside that passage some other one or two on the same theme, and make them the lesson for the day. So often in our morning lessons, has some phrase or text seemed to stand out from all the rest, as if marked by the hand of God, to be our strength and comfort for the day, and we have paused in the reading and commented upon it, and turned it over and over in our minds, and been thereby drawn nearer to God, and made more fit to come into his presence, and could afterward go about our daily tasks with hearts full of gladness and of gratitude. We think this daily reading of the Word a great help not only in the Christian life, but also in our hours of closer application. Then, when friends come in, we usually have some text at hand to talk about that is fresh and new to us all.

So what is my text for today? should be the question with us all. What has God given me to think about? What message has he put into my mouth to tell? Has my lamp been filled with oil at the great well, and is it burning so that it gives light to all around?

Is it lighting not only my own feet, but is it showing to others the path that leads to endless day?

To become interested in the study of the Bible, we want to use maps of the Bible, we want to follow Jesus from Bethlehem to Bethany, from Bethany to Nazareth. We want to sit with him on the mountains, and talk with him by the sea. We want to see him healing the lepers, and casting out demons, and to make the scenes all real we must have the drapery in which to clothe them.

We can picture it all, when we know where each scene occurred, and what its surroundings were.

We are among the tombs on the Mount of Offence where the lepers hide their home. We see the scorched vegetation and the stony path. We follow them as they go to catch sight of him, the wonderful Nazarene, who can by a word take away their disease. Anon, we pause by the Jordan, and look off to "the old palm lands of Jericho, for here at this lonesome ford, here by this barren steppe, just across on the other shore, once gathered the multitudes who listened to the preaching of John the Baptist. Up there by Jericho, Christ touched the eyes of two blind men and they saw: over on Olivet he ascended in a cloud.

And what brightness it throws around the subject in hand, when we come to paint it for others, if in talking on prophecy we can tell how and when the language was fulfilled. We lose ourselves when we listen to any one who can tell all about such things, and would it not add to our usefulness if we too could know and tell about the wonderful things that God has foretold, and how all has been brought about?

Suppose for example, we take the prophecies in reference to the ancient city of Babylon, that great and powerful city, whose wall towered up like the forest trees, whose provisions were almost inexhaustable and whose supply of water could not be taken away. Who could batter down such a wall? Who force the brazen gates? What army could stand outside until she said, "We starve, we die of thirst, name your terms?"

Yet God predicted that that very city should fall, that it should be a dwelling place for dragons, an astonishment and an hissing without an inhabitant. The language has been literally fulfilled. In your study of the Bible take up history and see. Read the works of travellers that you may wsow what God can do. Babylon has become heaps. It is one vast succession of mounds, it is without an inhabitant, no Arab will pitch his tent there. The land around no more produces the golden harvests—the sower and the reaper are cut off.

Take the same course with the prophecies of Jesus and of John, reading them in connection with all the helps that may come to your hands. Some of the lessons may be difficult but if a pupil wants to please his teacher, and to become fitted for some important place in life, he will study all the harder when he comes to the hard places. He will expect to apply himself with more diligence when he comes to the problems of geometry, and the mysteries of Euclid.

So with us, if we want to please our teacher, if we want to become fitted for teachers and rulers in the coming ages, we must study, study, study. The harder the lesson, the greater the need for application.

The word of God abideth forever, and we want to remember as I said before, that if we are faithful in the study and in the practice of the word, we too may abide forever. So we want to take many ways to gain a knowledge of God's word. We must commit whole chapters to memory, not only for our own comfort and instruction, but that we may have a store of blessed words laid up wherewith to bless and comfort others.

Commit passages on the kingdom, on life and death, on prayer, on hope, and on faith. So that you may be able to give a reason for the hope that is in you, for how can you give a reason for your hope if you have no reason at hand to give.

God wants you to have his words written on the tables of your hearts. He wants you to bind them about your necks, and to have them as frontlets between you eyes. If you are filled with a knowledge of his will, there will be no room for the evil one. You can drive him away with a text.

It is not possible for any one who does not study the Bible to have on the whole armor of God. The sword will not be in the hand, no helmet will protect the head, no girdle of truth be about the loins, no sandals on the feet.

David said, "Thy word have I hid in my heart that I might not sin against Thee!" Our steps can only be ordered of the Lord, as we come to him in his appointed way, by study of his word, and by a faithful observance of it in our lives.

God help us all to look at this matter as we should, and to feel that if we dislike the Bible and do not care to read it, that it is either because we do not know how to study it, or because we are in great danger.

The day of the Lord is hastening on and we want to be clothed in Christ's righteousness when he comes, so that we may share in his glory.

All other knowledge is vain compared with the knowledge that can save. May we all be sanctified by the truth, is my prayer.

Search the Scrip[illegible] Scriptures dail[illegible] them, feel the bless and b[illegible] to place them in to be glorifi[illegible] repose confidence brought into the gree[illegible]xpect all from them in to his name honor and glory through the everlasting ages. Amen!

"Golden-headed youth and silver-headed age,
Come seek for treasures in the sacred page,
Earthly fountains fail you, hasten to message,
Every grief of childhood, every pang of age."

S. ROXANA WINCH.

## Organization of Churches.

The question of church organization ought to concern every lover of good order and the blessed cause of truth. That baptised gospel believers conveniently near one another in any given locality should organize by electing or appointing a plurality of elders, is an obligation based upon divine precept and precedent. Concerning this there is no room for doubt or disagreement unless it is made to rest on the supposition that what was binding in Paul's day is not binding now. This supposition destroys the obligation to preach the gospel, to immerse believers and to assemble for public worship. If the first is not obligatory then the others are not.

That believers in the earlier apostolic days met and worshiped and preached the word and attended to all the affairs pertaining to the body of Christ prior to the appointment of an Eldership in the churches is a fact freely admitted. This they did under that supernatural order of things immediately following our Lord's ascension to heaven when he "gave gifts to men" qualifying some for apostles, evangelists, pastors, teachers for the perfecting of the saints unto the work of ministry or service unto the edifying of the body of Christ (Eph. iv. 7); when everything was done under the impulse of the one spirit with its diversities of gifts and operations and administrations. This does not change the fact of the appointment of elders under the instruction of this same inspired apostle, who gave direction to the church at Corinth how to exercise these supernatural gifts for the good of the body of Christ.

The appointment of an eldership in the different churches was to subserve a divine purpose in the economy of God's grace, and to be continued as a permanent arrangement after the church should come to its unity of faith and knowledge, unto its perfect manhood under the operation of the Holy Spirit. Order must be maintained, the truth be preached, exhortations be given and the work and business of the church attended to properly, after the miraculous has all disappeared or vanished away. In proof of the proposition that elders were appointed in the early Christian churches let us hear Paul: "For this cause I left thee in Crete, that thou shouldst set in order things that are wanting (margin, left undone) and ordain elders in every city." Titus i. 5. Paul had proclaimed the gospel to the people of this isle of the sea, and then went to Macedonia leaving Titus behind to attend to what was left undone. In every city of this island where men and women had embraced the gospel, elders were to be ordained. In Lystra, Iconium and Antioch Paul and Barnabas ordained elders in every church. A plurality of elders in each church is meant by this language.

Before the apostles had completed their ministry the organization of churches by the appointment of elders had become an established fact, with little ground for questioning throughout the vast Roman Empire as far as Paul and his co-workers had successfully extended their labors. There were elders in the church at Jerusalem. Elders in all the churches of Judea, as the relief sent by the disciples of Antioch was borne by the hands of Barnabas and Saul to the elders of Judea, for the dearth predicted by Agabus extended over the whole land. See Acts xi. 28.

From Miletus Paul sent to Ephesus and called the elders of the church. This was the divine arrangement in Asia Minor. James whose letter was addressed to gospel believers of the twelve tribes scattered abroad, instructs the sick to call for the elders of the church, and Peter writing to the strangers scattered throughout Pontus Galatia, Cappadocia, Asia and Bithynia exhorts the elders which were among them to feed the flock of God.

The same necessity exists today for organization by ordaining elders as existed in Paul's day. The reason for placing each and every church in apostolic times under the oversight of chosen men can be successfully alleged for subordinating the churches of today to the rule, care, instruction, direction and oversight of the eldership. What is every one's business is sure to be neglected. Men must feel the weight of [illegible] before they will carry [illegible] of place and office, [illegible] also. It would be useless to attempt to organize those unorganized believers without some very earnest preliminary work performed by teachers with warmth of heart and wisdom of brain. They must be waked up to a realizing sense of their obligations, be made to feel that divinely imposed duties neglected from year to year and responsibilities shirked under the poor plea that temporal affairs so exhaust time and strength as to make it impossible to attend to spiritual things, will result in their eternal condemnation, that go on through years toiling and accumulating property with the sole view of enjoying it in this fleeting life, or bequeathing it to heirs worthy or unworthy as the case may be, to give them a good start in the world and neglecting to consecrate a part of their wealth to carry the message of love and mercy to dying men and women, will surely bar the entrance to the kingdom against all pursuing such a course.

Organization of believers into permanently active working churches would be easily affected where the love of God and his blessed truth is real and not merely professed, where faith is more than a mere pulseless assent of the intellect to the propositions of the gospel, where it reaches down into the affections and emotions of the heart; where the will is completely subjected to the will of the Great Teacher.

It would be impossible to organize and to keep organized a set of professed Christians whose only satisfaction in the truth comes from their love of debate, of disputation. To carry a point in argument, to gain a victory over an opponent, to demolish an orthodox dogma, is the heighth of their ambition, beyond this, truth does not serve their purpose. Shall we attempt to organize those who profess to love Bible doctrine but give the lie to this profession by neglecting to subscribe for THE RESTITUTION and pay for it, alleging as a reason for their non-patronage of the paper poverty, or quite as often, "I am taking three or four other papers now and these are more than I find time to read." These three or four papers are secular. Lovers of the truth, and also claiming to share the love which the compassionate and loving Lord Jesus bore toward a world of sinners, and yet unwilling to pay two dollars for a paper which bears its weekly messages of light, love and mercy to those who [illegible] lishing for lack of the knowledge that saves eternally.

Shall we organize those who find time to attend County and State fairs and contribute of their means to forward these societies? who find time to travel to distant places for pleasure, amusement and profit, and have not for years, or never, taken the short run up to the Indiana Conference to enjoy the goodly fellowship of the saints, to share in their deliberations, and to consecrate a part of their worldly gains to the furtherance of the work of Christ in its various departments? Organize those who are far more worldly than wise, political than pious, theoretical than practical; who confess that the truth is all important and vital to the question of salvation and have made no effort to have the truth preached for years in their locality, nor to have it proclaimed in the regions beyond; who never meet to worship the God who has blessed them with the bounties of his providence; who have not prayed for so long a time that were they to attempt it the heavens above them would seem to be brass and the earth beneath them iron; who have not sung one of the sweet songs of Canaan for years, till, from want of exercise the musical apparatus fails to respond to the wish of the heart to pour forth in the melody of song?

Such is the sad state of many believers in the State of Indiana, who in the outset ran well, whose profession was more than a sounding brass and tinkling symbol. Over these every lover of our common Lord can but mourn, and for their reconversion earnestly and devoutly pray. To bring about such a reformation as will prepare these scattered brethren for organization, association and work in the one faith is an object worthy of the most prayerful effort and sacrificing labor. On such as shall engage in this work of the day God will pour down his rich blessings. Who will go with the message of love to these neglecters of duty? If they can be made to feel and realize the peril to which they are exposed, to feel that a profession of love to God involves the keeping of his commandments, to see that their discipleship in the beginning was a solemn compact with God the Father to yield up to his service all the talents in their possession at the time they entered the one body, and to continue to improve their capabilities for work in his church as long as mortal life should last, growing in grace and in the knowledge of the Lord Jesus Christ, abounding in every good word and work and increasing more and in faith and love.

Now if this mighty transformation can be wrought, then organization can be easily effected and churches will continue in their labor of love and work of faith and patience of hope till the Lord comes. The heart thoroughly imbued with the love of God seeks work, must have work and will work. Men with this divine principle in full operation will prepare themselves for service, some for the minor duties, the lesser sphere of Christian life, others for the wider fields of labor to which the brethren may call them. Some with original talents, fitting them for the eldership, and these improved in the school of Christ will be chosen to fill this high and holy office in each congregation. Love will prompt them to do the best they know, inspire them with the desire to learn more and more about the will of the Lord, and with this in view they will become earnest and prayerful students of his word. They would subject their natural and acquired abilities to trial, to repeated trial. We would soon have five exhorters and preachers where we have one now. To the call of the Lord men would say, Here am I, send me, send me. Every congregation should have preaching and exhortation at stated times supplied by some of its own membership or by some one invited from abroad. This is almost, if not quite, absolutely necessary to the continuance of organization.

JOHN L. WINCH.

## Is it Desirable and Practicable to hold a National Conference of all our Churches?

This is a question I have thought much about for two years past, and I would be glad if I was able to come to you, or write all the real need and good I think I can see in just such a gathering. We think it is necessary for the good of ourselves and families, to attend daily worship, we know a church soon grows weak and cold spiritually without the weekly worship. We are getting rapidly to understand that without thorough organization, and state church gatherings [illegible] will not grow and [illegible] either financi[illegible] anxio[illegible] and must not be [illegible] remember the Lo[illegible] world besides me and by w[illegible] John and his wife. But to reach the way to this end is what we have been weighing in our own minds for some time, and it seems to me the only way to reach it is in the proposition before us, of a National gathering of ministers and churches. We have many isolated cases that might be found out, an evangelist sent to them, a flourishing church organized in their midst, a Sunday School started to drill others in the light of the blessed hope, missionary societies formed. O, so much, so much might be done if we were all working in unison, and I can see no other way to bring it all about but by the national gathering. We have all felt the power of communion with kindred spirits, have felt how dark the day and how heavy the burdens ahead of us, until lightened by a smile, and a kind, sympathising word from some kindred spirit. A word only had been dropped but it was just what we needed, for it suggested the way out of a plan we were just about to abandon, though it had been cherished with prayers and tears for some worthy object. So it has been with both ministers and churches of our faith. Working hard, sacrificing much, with scarcely one thing to encourage them, only that they were doing their duty.

But I think the time has come when we can see that our duty is not all done, but that ahead of us is a field as yet untouched, long waiting, but of our common Lord can but mourn, and for their reconversion earnestly and devoutly pray. To bring about such a reformation as will prepare these scattered brethren for organization, association and work in the one faith is an object worthy of the most prayerful effort and sacrificing labor. On such as shall engage in this work of the day God will pour down his rich blessings. Who will go with the message of love to these neglecters of duty? If they can be made to feel and realize the peril to which they are exposed, to feel that a profession of love to God involves the keeping of his commandments, to see that their discipleship in the beginning was a solemn compact with God the Father to yield up to his service all the talents in their possession at the time they entered the one body, and to continue to improve their capabilities for work in his church as long as mortal life should last, growing in grace and in the knowledge of the Lord Jesus Christ, abounding in every good word and work and increasing more and in faith and love.

Now if this mighty transformation can be wrought, then organization can be easily effected and churches will continue in their labor of love and work of faith and patience of hope till the Lord comes. The heart thoroughly imbued with the love of God seeks work, must have work and will work. Men with this divine principle in full operation will prepare themselves for service, some for the minor duties, the lesser sphere of Christian life, others for the wider fields of labor to which the brethren may call them. Some with original talents, fitting them for the eldership, and these improved in the school of Christ will be chosen to fill this high and holy office in each congregation. Love will prompt them to do the best they know, inspire them with the desire to learn more and more about the will of the Lord, and with this in view they will become earnest and prayerful students of his word. They would subject their natural and acquired abilities to trial, to repeated trial. We would soon have five exhorters and preachers where we have one now. To the call of the Lord men would say, Here am I, send me, send me. Every congregation should have preaching and exhortation at stated times supplied by some of its own membership or by some one invited from abroad. This is almost, if not quite, absolutely necessary to the continuance of organization.

JOHN L. WINCH.

## The Church, Its Nature and Organization.

The particular question submitted to the writer for response and elucidation is—"How many members are necessary to organize a church, and what steps are necessary to perfect an organization?"

The Greek word—*ecclesia*, ekklesia—occurs 115 times in the New Testament, and is rendered every time in the Authorized Version by the word *church* in either the singular or plural number except three times, where it is rendered *assembly*. Of the 112 times where the term church is employed, it is in the plural number 36 times, and in the singular 76 times. As the literal meaning of the original word may assist us in our inquiries we will give its definition in English from two Lexicographers. Donnegan defines it—"An assembly, *of the people of Athens, convoked by heralds*, also the place of assembly." This is, of course, the original classical use of the word. Schleusner defines it—"*any assembly whether convoked from a promiscuous multitude; whether confused or orderly, whether political or sacred.*" Considered in its etymology, then this word means any assemblage of persons, greater or smaller, which has been called out from the general population for some social, political, or religious purpose by some proclamation made by a public herald. Our English word *church*, though remotely derived from the Greek, is etymologically connected with a word of altogether a different signification.

Lexical and trustworthy literary authorities derive the "English word church from the Greek *supiakon*—kuriakon—used to express the Lord's Supper, 1 Cor. xi. 20, and the Lord's Day, Rev. i. 10, whence comes also the Saxon Kyrok and the Scotch Kirk—all meaning the Lord's house, or, literally, the Lord's, i. e. relating to the Lord." This is explained by an author by saying—"The Gothic Nations, receiving the Gospel from the Greeks, took most of their ecclesiastical words from the Greek tongue." Beginning with the history and development of the church, and taking the inspired New Testament account for our guide, we find that a congregation of believers had been called out by the [illegible] history of our Lord Jesus [illegible] and that the number was about [illegible] and twenty. It appears [illegible], commissioned by the [illegible] ascension into heaven, [illegible] with this church and [illegible]cio, the oversight thereof. A feature in church management is particularly noticeable right here at the very commencement of church history, which is, that in choosing an apostle to fill the place of Judas, the whole church acted in the election: which demonstrates that any such thing as a *close corporation* consisting of officials alone, acting independently of the congregation, finds no warrant, in the practice of this Jerusalem Church composed of members taught by Christ himself, and at that time under the oversight of the eleven apostles whom he had specially instructed. When the day of Pentecost was fully come, we find this assembly once more together in one place. As it is not our object to enter into details aside from the strict line of church development it suffices to state that in consequence of the out-pouring of the Holy Spirit, in its miraculous gifts, and of the wonderful arguments of the Apostle Peter in his thrilling discourse, three thousand persons were baptised and added to the true Mother Church at Jerusalem. Of this church it is said that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers." As the church continues praying the apostles continue preaching and working miracles, till we soon learn that the number was about five thousand. Persecution soon ensues, but the apostles go to their own company, and again, and hold a prayer meeting, and "when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spoke the word of God with boldness." When we next notice the increase it is "believers were the more added to the Lord, multitudes both of men and women."

It was not till after the martyrdom of Stephen, and a great persecution against the church at Jerusalem that the proclamation of the gospel was made in other localities, and it is not till Peter had preached the word of faith to Cornelius and his house, and the conversion of Paul that we begin to get more definite conceptions of church constitution and organization. In prosecuting his first missionary journey Paul, in company with Barnabas, preached in several cities in Western Asia, and many believed. The history that sums up the completion of the labors of Paul and his fellow-workers will give us important information relative to the question before us. The history is to this effect. "The next day he (Paul) departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they, commended them to the Lord on whom they believed." Acts xiv. 20-23. From this quotation we get an accurate idea of church organization. Paul and Barnabas proclaimed the gospel to the public in these several cities. Some of those who heard believed, and accepted the message, and became associated together as an assemblage of converted or called-out ones. Such an assemblage becomes organized when elders are elected from among their own number and ordained. It will be noted that these churches are independent bodies. Each church having its own elders. As to the number constituting any one of these particular churches there is nothing said. From Acts xv. 4, 6, 22, we learn that, although the church at Jerusalem had the inspired apostles, commissioned by the Lord Jesus Christ himself, as teachers and guides, this church had also elders, and that in the discussion of a question of paramount importance, not only the apostles and elders were connected with its authorative settlement for all time, but the "whole church," "the brethren," were joined with them with "one accord." "The apostles and elders and brethren" all join in sending out a circular letter that has become a part of sacred Scripture: as its contents and teachings "seemed good to the Holy Ghost" as well as to that Mother church of "apostles, elders, and brethren." To become more accurately acquainted with church organization a quotation from Acts xx. 17, 28 will be very appropriate. These verses read:—"And from Miletus he (Paul) sent to Ephesus, and called the elders of the church." Passing over the intervening verses v. 28, says—addressing these same elders—"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Here we meet with a new term—Gr. *episcopos*—Episcopos—which means an *overseer*, and is used as a term to explain the elder's duty rather than suggesting some new and higher office in the church. It will be noted that as there is a *plurality of the elders* in this particular church that these elders constitute the same *plurality of overseers*, or bishops as the word is translated in other places. As this word *Episcopos* is used only five times in the New Testament Greek, it may be best to make a special reference to each particular case. The first use of the word has just passed in review before us. The next occurrence of the term is Phil. i. 1, which reads:—"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The Syriac has *Elders* in this verse and Wakefield gives the Greek word its proper meaning, by translating it *overseers* in this place in his version. Observe that there is also a plurality of these overseers connected with this church. The next place where we find this term is 1 Tim. iii. 2—"A *Bishop* must be blameless, etc." Wakefield renders that word in this place "overseer," and the Syriac has "Elder." For those conversant with the English Version only, it may be said that the word *bishop* in the first verse is from another kindred term, meaning not the *overseer*, but his work of *superintendence*, or *oversight*. Wakefield's reading of these two verses is—"If one desire the office of an overseer in the church, he wisheth for an honorable employment. This overseer then must be blameless," etc. The Syriac, being a version of the greatest authority, reads—"It is a faithful saying, that if a man desireth the eldership, he desireth a good work. And an elder ought to be such that no blame can be found in him." The next place where the term is found is Titus i. 7,—reading, "a bishop must be blameless," etc. Wakefield renders the word *overseer* here also, and the Syriac has *Elder* as in other places. We are able to prove that Episcopos designates the same office as Elder by comparing this seventh verse with the preceding fifth verse, which reads: "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Taking both verses together we learn that the elders are the very persons explained individually by the term Episcopos or

overseer. Observe that a plurality of these Elders, or superintendents, is supposed to be connected with each city church, as in other places. In the next and last use of the word, 1 Pet. ii. 25, it applies to the Messiah "as the Shepherd and Bishop of your souls" in Peter's address to the brethren. Wakefield renders, even this place, "Shepherd and guardian" and the Syriac has a word so different that Murdock translates "Shepherd and *Curator* of your souls."

When speaking of an association of brethren and sisters in any particular city it is spoken of as the church of that city; as the church of God at Corinth, the church of the Thessalonians, etc.; when speaking of a province the expression is changed, and becomes to the churches of Galatia and the churches of Macedonia. There is however another form of expression used which is calculated to give us the impression that congregations, or churches of believers, were not always by any means composed of a large number of persons. In his epistle to the Romans, among others, he sends greetings to Priscilla and Aquila and to the church that is in their house. This expression of a church in connection with the house of the persons, or person where the congregation met is found in three other places. This shows two things—first, that the brethren at the first had no public places for convening together such as Meeting Houses; and, secondly, that these congregations might have been comparatively small so far as numbers are concerned. We briefly direct attention to one point more. When the church at Jerusalem became so numerous that it was necessary for the apostles to have assistance, they gave directions to the church to choose out seven men to help in a sort of subordinate sphere. Other churches were organized on this plan, and so we have another office created in order to complete a church organization. The persons that fill this place are known as deacons.

The conclusion we arrive at then from our hasty sketch is—that a church is a number of obedient believers of the gospel message, in any locality, consenting and agreeing to associate, and meet together for mutual edification, and also to hold forth the word of life to others, and who,—taking the New Testament teaching for the guide—select and duly appoint and ordain both Elders and Deacons. The administration of the ordinances, as a matter of course and of good order devolves on these persons so set apart for this purpose.

S. A. CHAPLIN.

### How to Interest the Young People in Religious Matters.

We are all familiar with the boasted assertion of the Roman Church: "Give me your children until they are fourteen and then you may have them." First impressions are most lasting. Daily examples of this universal fact are presented before us. Of what does the aged talk and dream when the curtain of life is slowly withdrawing from his vision? Not of happenings of his last years, but the joys and sorrows of childhood and early youth. Gems of poetry, snatches of song and golden words of inspiration have I seen brought forth from the memory of far away childhood, to light the pathway of a venerable Christian woman through the dark valley. I have seen the last years of a man whose thoughts only reverted to selfish deeds, and whose only words were revilings against the Providence which had heaped many unmerited blessings upon him. Every one of us perhaps can look back, if prone to do so, and see at some point an influence which in a great measure shaped our future career. Perhaps a word from the right source may accidentally, or shall I say Providentially, have done for some of us what has only been impressed upon others through years by some patient, guiding hand.

The person who wishes to lead the young aright must search diligently into the hidden springs of human nature. Physical nature has given endless variety in leaf and tree, cloud and flowret. But in nothing has she equalled the variety of man's organization and disposition. Infinite are the sources of influencing him for good or evil. Youth naturally likes gayety and joyousness. We must take into account the love of play which every child possesses, and not try to overburden him with the awfulness of human destiny, while at the same time he should be made to feel that he is a part of the grand whole of existence and must share in its work and responsibilities. Give him something to do, and above all encourage and assist him in finding duties of his own accord. The question of much anxious thought to us, as a people, is, what are the things to be done. We have no foreign or home missionary work in which to engage. No organized societies of any kind through which the young may expend their zeal and energy in the good cause.

It has been the practice among us to entirely ignore the younger members of the church so far as practical work is concerned. Not only has this been noticeably true as regards public services, but I am sorry to say in the home circle it is even more marked. How seldom if ever do we see the young people taking any interest in Bible conversations. I have attended conferences where the older ones were garnering much strength for future usefulness by Christian communion with each other, while the children were either present, silent and uninterested, or more frequently absent seeking more amusing entertainment. I think this greatly due to the fact that so little of our converse has been upon practical, tangible subjects, within the comprehension of the children. But more is due to the fact that so few of us take pains to draw them into the conversation.

How many of us, brethren and sisters, make it a duty as well as pleasure to make the acquaintance of each and every child in every house we enter? Do we try to find them at their best? Do we make an effort to drop a word personally which shall be for the upbuilding of character? Do we do it in simplicity and indirectly? In such a manner as not to be repulsive? Do we allow ourselves to be instant in season as often as out of season? Or do we approach them with condescension or fault finding? We must come down to their plane and walk hand in hand with them through the delightful fields of youthful thought and endeavor. The world around us is teeming with evidences of God's handiwork. It is only a step from the contemplation of nature to nature's God.

Paul reminds us that milk is food for babes and meat for man. I have sometimes thought that in practice we mistake water for milk in the mental food provided for the young. I am convinced that the mental vigor of the age is being lessened by the insipid [illegible] bands of [illegible] be[illegible] wi[illegible] attemp[illegible] de[illegible]tisement, until [illegible]ppetite is formed for sensational reading, which it is very difficult in after years to eradicate. Brethren and sisters we are responsible for this. It is not enough to banish all poisonous and unhealthy literature from our midst, but we must in its place provide healthy life-giving food for the expanding minds of our little ones.

It is not only possible but very easy to create in the minds of the young a love for the best authors. History, when presented in the form of biography and sketch may become as interesting to the young as romance. The history of great men and great deeds when read philosophically has much to do in moulding the thoughts and future actions of the reader. The Bible cannot be understandingly read without a knowledge of contemporary history, geography and literature. The American people read too much and too superficially. Thoreau advises well when he says, "Read not the 'Times' but the 'Eternities.'" Teach your young people to read the eternities and yourself read with them from its golden pages, and you will find in it an inspiration which shall bear fruit an hundred fold. The young members of the church would be more active and manifest more interest were there more meetings expressly for the young, and conducted wholly by them. They can not develop without exercising their powers. One evening of each week might and should be devoted to assembling for prayer, praise, Bible reading or social intercourse. Great good may be accomplished in this way. The efforts of a little child may be crowned with grand results.

It would promote the interest among the young if they could be induced to contribute short letters or productions to THE RESTITUTION. Normal classes in Bible study have proven very successful in other churches, why may they not be made to do so among us? Much must be known about the Bible in its historical character to fortify the mind against the snares of infidelity.

A good field of work is open to our young church members in supporting an evangelist. I think at least one home missionary in Indiana could be kept constantly in the field through the united efforts of the young people under twenty years of age. In order to accomplish this it will be necessary to organize a young people's association. This could easily be done and meet as a branch of the General Conference. Special sermons or services especially for the instruction of the young are absolutely unheard of in our churches.

Year by year we have come to this place, so endeared to us all by memories and associations connected with our blessed hope. But I can not in all the years since its venerable walls were reared, call to mind a sermon or a service exclusively devoted to the children or young people. I am tempted to venture the assertion that such a thing has never occurred. Of one thing I am quite certain, I have never heard such a sermon by one of our ministers in all my life, and but very few that were within the comprehension of the child mind, while many are preached over the heads of those who are supposed to have put away childish things. Grand results would be accomplished if at least one fourth of the time were given to the young.

It seems scarcely necessary to mention that greatest of all blessings to childhood, the Sunday School, but some of our brethren do not seem impressed with its paramount importance. Many of their children do not attend where they are organized and in many of our congregations no effort is made to sustain one. Here is a broad field for youthful members of the church to work, when timidity might prevent attempting public work in church meetings. Here is the place to begin with evangelistic work. Encourage to bring others into the fold.

There is a subject which requires delicate handling, which affects both old and young,—the social feeling and habits of the different congregations. As far as possible and consistent with other duties, social intercourse should be maintained. In a certain sense each member should consider himself his brother's keeper. The injunction to bear one another's burdens can not be observed without a knowledge of those burdens. Frequent social gatherings for the avowed purpose of learning more of each other, for conversation and home enjoyments greatly promote the interest of church work when judiciously managed.

The Bible is full of beautiful lessons and examples which appeal to the child understanding. Moses in the [illegible] never-failing text of interest. Around this may be built the whole fabric of God's Providential care for his chosen people, and connected with it the sisterly love of the little girl who stood afar off to witness what would be done with him.

The early dedication of children to the service of the Lord is beautifully shown in Hannah, who said, "Therefore also I have lent him to the Lord." The proverb "The glory of young men is their strength," is shown in the history of the youthful Samson. And again, "Better is a poor and wise child than an old and foolish king who will no more be admonished." The wisest of all men seemed to appreciate this in very early life, for we hear him saying, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." "Train up a child in the way he should go, and when he is old he will not depart from it," is exemplified in Timothy, of whom Paul said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

We find the Master himself at the age of twelve in the temple "sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed." Whenever occasion offered Jesus never failed to impress upon his followers the duty of taking notice of the children. For examples see Matt. xviii. 2-6; Mark x. 14-16.

The tender heart of the Savior was not only moved to compassion for their spiritual needs, but the Great Physician came with healing power for physical weakness and deformity. When was he ever known to turn from the afflicted? Even the Syrophenician woman besought not in vain, "And when she was come to her house she found the devil gone out and her daughter laid upon the bed." See also John iv. 46-51; Luke viii. 41-56; Luke vii. 12-15.

Let us emulate the example of the Savior in helping the young to a better knowledge of the plan of salvation, and try daily to impress them with the idea of their own responsibility. "For the promise is unto you and your children and to all that are afar off, even to as many as our God shall call."

P. C. THOMPSON.

NOTE.—This paper was shortened considerably, to make room for other matter.

### How to Conduct Social Meetings.

Friends, as we have had a reorganization in church affairs, and as each one has promised to do more for the Master's cause in the future than any one of us has been doing in the past—then in order that we may work together it has been thought best to assign to each member a work to do. Brother Dwiggins, not knowing the strength of each member among us has made a mistake in selecting the one he has to write on so important a subject as, "How to Conduct Social Meetings," as this is a theme of vital importance, and, as I fear, the practice is not altogether what it should be. I would be glad if this theme had been given to a more able pen.

Our Heavenly Father has left instructions in his holy word; so then when we come together for social meeting and exhortation nothing could be more in place than, in the first place to read a portion of the word of life, and then, as prayer is the appointed way to approach God through Jesus his Son, to offer up a petition to the throne of grace to which we are invited to come boldly to find grace and help in every time of need. Heb. iv. 16.

In still another place the apostle tells us "to be careful for nothing, but in everything by prayer and supplication with thanksgiving to let our requests be known to God."

In another place the apostle, speaking of the church as one body, says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts, to the Lord; and whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii. 16, 17.

Once more the apostle directs, Heb. x. 22-25, "Let us draw near with a pure heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the [illegible] approaching."

From these and other directions to the early churches the manner of conducting social meetings seems plain. Our relation to God is that of children to a father, while our relation to each other is that of brothers and sisters; and as nothing is more natural than for brothers and sisters to converse about their common and individual matters, so nothing would be more in place than for brothers and sisters in the Heavenly Father's household of faith to talk about their common interests in heavenly things.

And as God's house is a house of order, would it not be well for some one to take the lead—though not necessarily the same one every time—by reading a suitable selection from the Scriptures, followed by a song of praise and then the leader offer prayer. It might then be best for the person thus opening the meeting to speak briefly by way of exhortation, encouragement, or comforting instructions on the practical portions of Bible truth in relation to Christian character, as it is the great aim of religious teaching to make us Christlike.

Each and every one in these meetings should feel interest enough to take some part, if it be only to select a few verses from the Scriptures to read, especially as this course very often opens the way for a few practical and edifying words, and a few words from a heart filled with the love of God and his cause, even if spoken in a simple, plain way, are a great deal better received than a long, drawn-out talk on some uninteresting hobby.

Yes, we would rather hear from the children too, and I fear we too often forget them in our prayer meetings. I remember calling on some children to read, and thus take a part in our social meeting one day, and they did so, and we had a most excellent meeting. In a day or two after I was talking to a sister, the mother of a bright little boy, about the good meeting that we had on Sunday; and I made the remark that if each one would take some part, our meetings would be so much more interesting, but it seemed that some were so timid; at which the little fellow, looking up from his play, said, "I should think anybody could say that he believed on the Lord Jesus Christ." I thought, O, what a lesson for me; even if I can't say more than the little seven year old boy, I will say I believe on the Lord Jesus Christ.

How is it with you, my brother and my sister? Do we do all we can in our prayer meetings? When we read how the great work of preaching the gospel at the very earliest period of its history was conducted, we find it was connected with earnest social and prayer meetings. O, my dear friends, do we not too often forget to pray? Are we not more mindful of earthly friends than we are of our Heavenly Father who has done so much for us, and who gives us richly all things—yea, more than we are able to ask, or in anywise worthy to receive? And yet how forgetful we are to return him thanks.

It is not so with earthly friends. If they only do us the slightest favor we are profuse with our thanks. Should some friend present us with only a cup of cold water, we are ever ready with *thank you* on our lips. Then as we quench our thirst at the flowing spring should not our minds revert to *Him* who created the fountains of water with the expression, *I thank you my Father?*

We read, Prov. xv. 8, "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight," and, 1 Pet. iii. 12; "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." As we all should pray for each other, I ask an interest in the prayers of all God's children, that I may never bring any reproach on the cause of my Master, so that when he shall come to reign, whose right it is, I may be accounted worthy of some humble place in the kingdom, and be one of his "little ones."

MRS. S. C. CHAPLIN.

### How can We Bring About a more Perfect Union of All Our Churches?

In discussing this question it will be well first to try and find out what we have to work with, or bring into Union.

In going over the ground we will find here a few brethren and sisters banded together, calling themselves *Disciples*, there a few saying we are *Christians*, other few say we are *Restitutionists*; while some take the name *Church of God*, others "Church of God of the Abrahamic Faith," and so on till a dozen or more names are taken.

But some one will say, The *name* need [illegible] so long as [illegible] name. [illegible] of man, [illegible] the earth, the "Restitution of all things which God has spoken by the mouth of all his holy prophets since the world began," with all that this implies, are well understood by all our brethren. We all believe that the kingdom of God is to be established on this earth, that God's Son, Jesus Christ, is to be its King, that his own peculiar people, resurrected and immortalized will assist him in his government of the world during the Millennial reign of 1000 years. In this comes of necessity the resurrection of the righteous, or those chosen to be co-rulers with Christ. The restoration of Israel is believed by all of us. We all concede that it is necessary if we would be a joint-sharer with Jesus Christ in his glory, that we believe with all our heart the "things concerning the kingdom of God, and the name of Jesus Christ"—the "Gospel"—to tell it short—that we must repent of all our past evil deeds, that we be adopted, in God's appointed way, into his family—baptism for the remission of sins—that we arise from the watery grave new creatures, to walk in a new life, and we all will *admit* that we must follow this adoption into the family of God by living holy lives, devoted to his service. I say we all *admit* that this holy life is necessary, we *consent* to it, and start out with *love* in our hearts, and a firm determination to live, every moment, in obedience to his will. Good resolutions! Would God we each might continue so to the end.

But some brother, older than we, makes a statement, argues his case, and proves to his own satisfaction that a certain class will be resurrected and adjudged worthy to suffer the second death, and still another class whose good deeds have not been enough to merit for them eternal life, and whose evil deeds have not been sufficient to warrant their condemnation, will be given another chance at sometime, and he considers he has been very fair and arranged the whole matter of the resurrection well. You are young, and so impressed with the goodness, love and mercy of God, in accepting you, vile as you was, and so full of every thing contrary to his will, that you immediately take issue with the brother, remembering that "God *wills* that all men should come to him and be saved, and that if God *wills* it, he certainly will provide some way for its accomplishment.

You all know the outcome of this. One is accused of being a *Universalist*, the other of being narrow and selfish. Where, brother, is that *Love* one to another, that you was so certain you would show always, under whatever circumstances?

I need not mention the hundred and one different "Hobbies"—(to use a common though homely expression) that are ridden—you all know their history too well—but just stop and tell me it this course of discussion is a part of the holy life you resolved to live when you took the name of JESUS upon you? Why not say—"Brother mine, don't let us argue this question—Let us stand agreed, as we all can, that ALL, who come to Christ, accept him in his own way, and live righteously and Godly in this present life will SURELY be resurrected, and immortalized too. Now, let us join hands, and *pocket books* too, in this great work of spreading the good news of salvation," and if we engage our whole minds and the means entrusted to our care in this cause, we will have no time or inclination to dispute, but in consequence of having this one end in view of telling our fellowmen of the love of God—we will ourselves live Holy Lives.

Each Church—by which I mean that banding together of two, three, or more of this faith, for mutual improvement, to exhort and encourage one another, to do better work for the Master,—should have some distinct aim in view. There should be a strong cord binding its several members together, this cord we call LOVE. Without this cord encircling each and every member, holding all together as a whole, we cannot call this a Church—for it is dead—a body made up of living parts should be alive—it *must* be alive.

Such an organization will of necessity be what it is intended to be, a Light bearer. Its light will not be under a bushel, but will shine out clear and bright, and lighten all who come near it, and indeed it will *attract* some from the darkness without. If its *whole* object is to do good, to lead some one outside to see the beauty of our blessed hope, that organization or church is ready for *union* with another such one. The union of the two with the purpose of putting some of their means and talent together to work in directions where individually neither could do anything, to aid and encourage each other, just as their several members are joined together—LOVE still the band encircling them—would be a Union of Churches, and from two would go to three and four and five till all the churches in one state would be joined, with a common purpose—that of spreading abroad the glad tidings of a soon coming Savior.

Still I hear some one say, Well brother you have not yet told us how to bring about a more perfect Union of all our churches? I have not but have been sitting before you what I consider the *basis* for such union. The Churches in Indiana have been for years holding Annual and Quarterly Conferences. Much good has been done, but for some time we all have felt that much more could be done if we only took the work in hand more systematically—and worked more together. So in Sept. 1886, at Argos, Ind., a Declaration of Principles and Constitution was adopted, that declaration setting forth that the need was felt of closer union, and contained all the points of our peculiar faith. Thus we organized our State Conference.

I recommend as a start toward a more perfect union of all our Churches, that the Presidents of this Conference request all the delegates present to join this Conference by going through the *form* of having their names recorded on the Secretary's book, and that these delegates when they return home tell their Church clerk that when again delegates are appointed to the next Conference meeting, he present said delegates with a proper credential, to present at that meeting.

If the churches represented here by delegates will, through these delegates, properly unite with this Conference, and thus if the Conference will authorize some person to visit such other Churches as are not represented here, and urge them to join us in the work we are engaged in; in this practical way I think that in three months all the good brethren and sisters in the State of Indiana could be united in one Association, the object being to advance the Master's Cause.

I wish to emphasize this—*The object being to advance the Master's Cause.* Anxious to be in *fact* what you are in *name*—LIGHT-BEARERS.

No time or money to be expended to send speakers out to waste their time in endeavoring to settle controverted side issues, that get no nearer settlement after years of discussion. But have your ministers seek localities where dying men can be found who will listen to the message of *Salvation only in the Name of God's only begotten Son, Jesus Christ.*

With each state united in this it is but a step to a National C[illegible] once of Delegates from each [illegible] and you have a Perfect Union [illegible] our Churches.

A. R. UNDERWO[illegible]

NOTE.—This paper was shortened consi[illegible]bly, to make room for other matter.


# THE RESTITUTIO[illegible]

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 22, 18[illegible]


THERE being five Wednesday[illegible] the present month, our next paper bear date July 6. Consequently [illegible] will be no paper next week.

As papers read at our Confer[illegible] at Antioch occupy quite a large [illegible] of the present number, we have compelled to defer several comm[illegible] cations to future numbers of RESTITUTION.

ON Tuesday of this week Q[illegible] Victoria completed the term of [illegible] half century as occupant of the th[illegible] of Great Britain. The event was [illegible] the occasion of magnificent displa[illegible] London, as well as in other part[illegible] England. There has never been [illegible] riod of fifty years in the world's hi[illegible] more remarkable than this half [illegible] tury. Events and discoveries [illegible] would have made a past millenn[illegible] wonderful have been crowded into [illegible] limited circle of time. Sublim[illegible] have become common place ov[illegible] and marvels bordering on the mir[illegible] lous quiet ordinary affairs. It is a [illegible] riod measuring off a part of the "[illegible] of the end."

## Publisher's Notes

The report of business transacted [illegible] our conference at Antioch is of ne[illegible] sity laid over to our next issue.

Any one desiring copies of THE R[illegible] TITUTION containing the papers [illegible] at the conference at Antioch, can [illegible] tain them at 25 cents a dozen by s[illegible] ing their orders immediately.

### Fourth July Excursion Rates.

Excursion tickets will be sold [illegible] tween all ticket stations on the Pe[illegible] sylvania Lines west of Pittsburgh, [illegible] July 2d, 3d and 4th, good to ret[illegible] until July 5th inclusive, at one [illegible] for the round trip. No excu[illegible] tickets will be sold to [illegible] at [illegible] than twenty-five cents, nor to child[illegible] at less than fifteen cents.

### Fourth of July Excursions.

Extensive preparations are bei[illegible] made by nearly all the cities and tow[illegible] on the line of the "Natural G[illegible] Route" to celebrate the coming 4th [illegible] July in the most interesting and el[illegible] orate manner. The numerous gas [illegible] oil towns in particular expect to ri[illegible] all past efforts, not only in the ord[illegible] ary 4th of July attractions, but mo[illegible] especially in the pyrotechnical displa[illegible] which with the combination of natur[illegible] gas and artificial fireworks, will [illegible] magnificent and awe-inspiring in t[illegible] greatest extreme.

In order that everyone may have [illegible] opportunity to visit their neighborin[illegible] towns and thoroughly enjoy the glor[illegible] ous Fourth, the Lake Erie & Weste[illegible] Railroad—"Natural Gas Route," wi[illegible] sell excursion tickets between all st[illegible] tions on its lines, at one fare for th[illegible] round trip. Tickets to be sold on Jul[illegible] 2d, 3d and 4th, 1887. Good going o[illegible] date of sale and good to return unti[illegible] July 5th, inclusive.

Tickets, time of trains, etc., can b[illegible] procured upon application to any ticke[illegible] agent of Lake Erie & Western Rail[illegible] road.

### An Old Established Rule Continued.

Of late years, Railroad Excursions [illegible] on the Fourth of July have become so [illegible] general, that the public have had [illegible] cause to look for reduced rates on that [illegible] day as a matter of course.

This year there may be a doubt in the minds of some as to the continuance of this practice, formed from opinions they may have of the effect of Inter-State Commerce Law. If so, we are pleased to dispel them, and quote the announcement for that day made by the Vandalia Line. In substance it is as follows: The rate will be One Fare for the Round Trip between all stations. Tickets will be good going on July 2d, 3d and 4th, and good to return including July 5th, allowing four days for a visit or an outing. If the latter, the announcement reads, no better place can be found than Lake Maxinkuckee, which is no doubt so, as Boating and Fishing can there be indulged in to your heart's content. It is the Indianans' Home Resort.


EXAMINE

*The label on your paper, and if it bears a date previous to* JUNE 7, *please renew NOW. Do not wait for other notice to be sent, but*

RENEW TODAY.

# Poetry.

### LIFE IN CHRIST.—Gal. ii. 20.

I live, I live, who once was doomed to die;
I live, and yet not I,
But Lo who gave His life to make me free,
Christ Jesus, lives in me.

I live! Yes, quickened by his life I live,
In Christ, my life, I live,
And death can never reach with sting of sin,
This blessed life within.

Thus, hid with Christ in God, my sheltered life
Shall rest from carnal strife,
And learn to know the secret of the Lord
Within his living word.

Oh, blessed life of faith, and hope, and love,
So like to that above;
To rest, complete in him, with boundless grace,
In love's secure embrace.

Now faith and hope with kindling ardor burn
For our dear Lord's return;
Still waiting for that hope that comes apace—
The vision of his face.

And then, when he whom in our Life, appears
To those each hr still more dear,
And we appear in glory by his side,
I shall be satisfied.

—*H. B. Hartzler, in Evangelical Messenger.*

# Selections.

### SATAN'S MIMICRY OF THE DIVINE.

Christ set up a visible Church on the earth, to be his witness and representative before the world. Satan has also set up his counterfeit. The true Church is represented under the emblem of a bride, "the Lamb's wife;" the corrupt and false Church is also seen under the emblem of a woman. In Rev. 17 John beholds her seated on a scarlet-colored beast. This beast is full of names of blasphemy, has seven heads and ten horns. The woman is clothed in purple and scarlet, and decked with gold and precious stones and pearls. On her forehead is a name written—"Mystery, Babylon the Great, Mother of the Harlots and Abominations of the Earth." She is drunk, but it is with blood, the blood of the saints and the martyrs of Jesus. This is the only place where John expresses wonder. But when he saw this woman he wondered with great wonder. The idea had never entered into the mind of the apostle that degeneracy and corruption in the professing Church could reach this issue.

The bride, the true Church, like her in the Canticles, comes up through the wilderness, leaning on the arm of her beloved—her Head and Husband, the Lord Jesus; the false Church, the harlot, sits upon the beast—the emblem of the powers of the earth. The beast supports her, and from him she derives her wealth and authority. In truth, she directs him, as a rider does his horse, and uses his power for her own purposes; among others, to destroy the servants and witnesses of the Lord Jesus.

What this mimicry of the bride of Christ, through the whole period of the Church's degeneracy until now, is, it is not needful to inform the thoughtful reader. When he asks himself what it is which, while professing to belong to Christ, has lost for support upon the powers of the earth, and has used those powers to shed the blood of the saints and martyrs of Jesus, he will be at no loss to determine.

The true Church mourns her absent Lord; she is a stranger in the earth, and waits for the Bridegroom from heaven; the false Church is at home in the world, and enjoys its wealth and honors.

The one by the world is hated and persecuted, even as her Lord was; the other is caressed and endowed with wealth, titles, and honors; from the world she receives her purple and scarlet, her gold, and precious stones and pearls. Christ has the affections of the true Church; the world the affections of the false one.

The true Church is that mystery hidden in the mind of God from the beginning, revealed in this dispensation, as the apostle Paul tells us, unto the holy apostles and prophets by the Spirit (Eph. iii. 4-6), that believing Jews and Gentiles should form one body, united to one Head—Christ; the false Church is also the development of a mystery hidden in the mind of Satan, which Paul saw working in his day, and which shows itself fullblown in this woman seated on the scarlet-colored beast.

That the Church of Rome is the root and centre of this mystery of iniquity, may be seen from one fact to which we already adverted as a mark of the apostasy of the last days: she enjoins celibacy upon all her clergy and upon all her religious orders. Under the pretence of superior holiness, this has led to the most scandalous vices, and the most abominable iniquities. It has also furnished that false system with an army of men qualified for the perpetration of the most heartless yet heart-rending cruelties. The Church of Rome could never have shed the blood of saints as it has done had not its priests and monks been devoted to celibacy. Superstition turned their hearts to iron, and made them insensible to pity, because they had no domestic or social ties (Tim. iv. 1-3).

This celibacy has also, doubtless, been advantageous to the Church's revenues. It has brought wealth into her coffers which she could not otherwise have hoped to possess. Thus Rome, for her cruel and mercenary purposes, by violating the instincts of nature, has swelled the world's torrent of vice and crime.

One of the claims of the Church of Rome to be the Church of Christ is her antiquity. We admit her premises, but deny her conclusion. We cannot but acknowledge that she existed, as the mystery of iniquity, in the days of the apostle Paul. We must admit that, in one sense, she is older even than Christianity itself. She is a reproduction of Judaism, or legality, as to the ground of a sinner's justification. As to her ritual and worship, she is a revival of paganism. Her purgatory, her holy water, her holy places, her hero-worship, or worshipping of saints, are all derived from paganism, are in fact, paganism with very slight modifications. In this view Popery is, without a doubt, as old as any other religion in the world.

The alliance of Christianity with political power was not the primary cause of the Church's degeneracy. Had she not been in a degenerate condition she would not have swallowed the gilded bait of Constantine, and moulded herself on the secular model. Her affections were to a great extent, alienated from Christ before she transferred them to the kings of the earth. Any one carefully reading her early history will not fail to see this.

It was philosophy, so-called, [which helped, in the first instance, to hasten on the corruption of the early Church. The Platonists and Pythagoreans held it as a maxim that it was not only lawful, but even praiseworthy, to tell a lie, or deceive, for the promotion of piety. This principle was adopted by many professing Christians. It fostered Gnosticism. It also caused many, in order to circulate their views and doctrines, to write and publish books under forged names, "The devils," says Sir Thomas Brown, "do not tell lies to one another; for truth is necessary to all societies: nor can the society of hell subsist without it." In this particular devils were outdone. This principle Rome still holds and [illegible] far [illegible]ices.

Another early source of corr[illegible] was the introduction into the public worship of pomp and ceremonial. This was done to gain favor with the pupulace, and to take away the reproach of the heathen on account of the simplicity of the early Christian worship. Gregory, surnamed Thaumaturgus, or the wonder-worker, went so far in this spirit of accommodation as to make the anniversaries of the martyrs similar to the heathen festivals. This went beyond the pomp of worship, and led to licentiousness. The tombs of the martyrs became places of feasting, sporting and dancing.

As early as the second century, to take the Lord's Supper was considered necessary to salvation. Hence portions of the bread and wine were sent from the church to its sick members. But what was still worse, the communion was administered to infants, as if innocent children could not enter heaven without the rites of the church.

As to baptism, Dr. Mosheim tells us "the remission of sins was thought to be its immediate and happy fruit, while the bishop, by prayer and the imposition of hands, was supposed to confer the sanctifying gifts of the Holy Ghost, that are necessary to a life of righteousness and virtue" (Eccles. Hist., cent. III., chap. iv. sec. 4). We need not wonder, on this showing, that in the following century men were accustomed to put off their baptism to near the time of their death, that they might ascend spotless from the water, where they had lost their sins behind them, to the presence of God. Even Constantine the Great himself was not baptized till a few days before his death, when Eusebius, Bishop of Nicomedia, performed the rite for him.

These are the things which prepared the church to abandon Christ, and to put the kings of the earth in his stead. And this charge will lie as directly against the Eastern branch as against the Western. The Greek Church is as truly a part of the mystery of iniquity as the church of Rome is. In truth, we dare not attempt the vindication of any church which leans on the arm of flesh....

Until the appearing of the Lord Jesus, the Church is only betrothed to Christ. When he appears in his glory, the marriage will be consummated. He will then, before earth and heaven, take her to be the partner of his throne, the object of his infinite love, the sharer of all his bliss and glory. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteous acts of the saints" (Rev. xix. 7, 8). "To this end Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

Here we learn who, in that day, will compose the church, the bride of the Lamb. They are all, wherever found, who are washed in his blood, and have walked in obedience to his commandments; all others being found without the wedding garment shall be excluded from the marriage-supper. The harlot chooses earth for her portion. In the earth she perishes. The church is in the earth a stranger and pilgrim, waiting for her Lord from heaven. From heaven comes her salvation. When her absent Lord has accomplished for her his ministry within the holiest, he will come again to receive her to himself, that where he is there she may be also. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." May God grant unto us grace that, after the pattern of our Blessed Master, we may be content until that day to be strangers and pilgrims in the earth! Amen.—*C. Graham, in the Silver Horn.*

### The Grace of Profuseness.

Nowhere are words of appreciation so seldom given as in the immediate family circle. To the stranger within and without the gates are given words of praise, of encouragement. Like the little acts that help make life beautiful, they are seldom offered where love is deepest and interest unflagging. We take too much for granted that our joy and pride in work accomplished, in effort made, are known and understood. A walk through a graveyard, where words of appreciation are carved in stone, rouses the question, Was this an act of penance? are they carved in stone to make known a fact that was never told to hungry hearts or listening ears? [illegible]antine walls that [illegible]out a gate, [illegible] far [illegible]ere [illegible] and [illegible]rowful facts of life. How often a word of praise would stimulate a feeble thought into action! How often the indifference and half-concealed ridicule kills the effort that would result in creating influence and character! They of our own household have the first and dearest right to the best there is in us, the best we have to give.

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|---|---|---|---|
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| Walkerton | 9 30am | 7 40pm | 10 35am |
| Kewanna | 9 57am | 8 10pm | 11 10am |
| Plymouth | 10 20am | 8 35pm | 12 10pm |
| Argos | 10 47am | 8 55pm | 1 30pm |
| Walnut | 10 59am | 9 07pm | 1 45pm |
| Rochester | 11 43am | 9 50pm | 2 45pm |
| Macy | 11 56am | 9 59pm | 3 05pm |
| Denver | 12 16pm | 10 20pm | 4 10pm |
| Peru | 12 50pm | 10 50pm | 5 05pm |
| Indianapolis | 3 30pm | 10 30am | |

GOING NORTH.

| STATIONS | Mail | Express | Local |
|---|---|---|---|
| Indianapolis | 7 40am | 1 30pm | |
| Peru | 11 00am | 4 55pm | 7 35am |
| Denver | 11 30am | 5 15pm | 8 10am |
| Macy | 11 50am | 5 30pm | 8 50am |
| Rochester | 11 59am | 5 50pm | 9 00am |
| Walnut | 12 45pm | 6 35pm | 10 45am |
| Argos | 12 59pm | 6 50pm | 11 10am |
| Plymouth | 1 20pm | 7 10pm | 11 50am |
| Kewanna | 1 46pm | 7 30pm | 12 30pm |
| Walkerton | 2 10pm | 7 55pm | 1 05pm |
| LaPorte | 2 45pm | 8 40pm | 2 10pm |
| Michigan City | 3 25pm | 9 25pm | 3 45pm |

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THE RESTITUTION,

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION,

*Terms--TWO DOLLARS A YEAR.*

Payable in advance. Three and Six Months--proportionate.

TO CORRESPONDENTS:

THE RESTITUTION addresses itself to "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for the final attainment.

## Communications.

A Chapter in Jewish History of Real Interest to the Jews.--No. II.

בני בכרי ישראל
"Israel is my son, my first-born." Ex. iv. 22.

מזרה ישראל יקבצנו
"He that scattered Israel will gather him." Jer. xxxi. 10.

וכרתי את־בית ישראל ואת־בית יהודה ברית חדשה
"I will make a new covenant with the house of Israel, and with the house of Judah." Jer. xxxi. 31.

If it has not already been perceived by the careful reader that the writer of this paper acknowledges the Hebrew character of the Messiahship, he has now no hesitation in expressing his most decided conviction that the plain and obvious sense of the sacred writings, with a due, but no more than a due, regard to the use of figurative and symbolical language, is the only right method of understanding those writings.

He finds a plain rule provided by God himself in regard to the blessing of Israel in the future, which cannot be made of none effect by any traditions:—"Thus saith the Lord; Like as I have brought this great evil upon this people, so will I bring upon them all the good that I have promised them." Neither has he any hesitation in affirming that such a departure from this principle as has existed more or less for so many centuries, is directly responsible for much of the infidelity which exists in the world, both among Jews and Gentiles.

The principle of interpretation now current in the religious world of nearly all denominations is called "spiritualizing," but it not generally known that it has been inherited pure and simple by Protestants from the Roman Catholic Church, which a glance at their respective commentaries will show. I shall here only quote one example. In the prophecy of Daniel it is written—"The God of heaven shall set up a Kingdom which shall never be destroyed." In the Roman Catholic English Version (called the Douay) a note on the word Kingdom is in these terms:—"The Kingdom of Christ is the Catholic Church." Dr. Thomas Scott, a Protestant Commentator, says—"The Kingdom of Christ was evidently intended; from small beginnings it has already made immense progress," etc.

There are now, and have been, in former ages notable exceptions to this style of interpretation. I need not refer to modern instances, many of which must be well known to the reader. I shall quote a case just 200 years old, in which the writer of a work of 560 pages, inserted in the very fore front of it, in large type, an appeal to the Jews. The work is entitled "THE ACCOMPLISHMENT OF THE PROPHECIES, or the APPROACHING deliverance of the Church—etc. Written in French by Peter Jurieu, the present Minister of the *French* church at Rotterdam, and from this second edition faithfully Englished. London, Printed in the year 1687." The Appeal referred to is as follows:—"To the Nation of the Jews. I desire of that People that they would please to read this *Book* attentively and without prejudice; especially from the middle of the Second Part to the end: they can find nothing there that can irritate 'em. I confess the hopes they conceive of a *Kingdom* of the Messiah, which shall be chiefly for them, is built upon express and unquestionable *Prophecies;* that even their *Jerusalem* should be *rebuilt*, and that they shall be again gathered in their own land. And if anything be capable to recover them from their obstinacy, for the establishment of the Law of *Moses*, and against the Law of Christ; this is certainly the most likely method, which we make use of, because it grants them almost all the advantages which they expect."

Mr. Jurieu has a chapter consisting of 17 pages with this heading:—"The Second spring of Arguments to prove the thousand years' reign is the reign promised to the Jews. The promises made to them have not been fulfilled, but must be. The conversion of St. Paul is a type of that of the whole Nation." The chapter begins thus:—"The second spring of my Argument shall be the Prophecies and Oracles which promise unto the Jews extraordinary blessings, a reign upon earth; yea, an elevation to a kingdom unto which all nations must pay homage. These Oracles are without number! We must only produce some of them." Two pages are then occupied with quotations from the prophets, setting forth the purpose of God to establish the Kingdom of Israel in the land of their fathers in prosperity and glory; and says:—"There must therefore come a *time* that shall be the Reign of Messiah and the Jews, in which this Nation shall be exalted (as hath been promised them) above all the Nations."

Thus far we have treated mainly of the Messiahship in its bearing on what may be termed the political, ecclesiastical, and social amelioration of the people of Israel and the nations of the world. But this is far from being all that is involved in the Messiahship, as it is not all that is needed to fully satisfy the cravings and aspirations of the human family.

One of the Jewish historians quoted speaks of the purpose of his writing in these terms:—"Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The "life" mentioned here was not more temporary life, but everlasting life: for we find the claimant of the Messiahship himself, as recorded by the same historian, speaking of it in this way:—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And again, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

This question of "Everlasting life" looks back in history to the Garden of Eden. In the first book of Moses we read:—"the Lord God said, Behold, the man is becoming as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and live for ever; Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east end of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The sentence of death had just been formally pronounced in these terms:—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This was the natural sequel to the breach of the law which had been committed by the first human pair, as recorded in the preceding narrative.

The mention, of "living for ever" here is the first among the very few occurrences of the idea of "everlasting life" in the Hebrew Scriptures. Another instance is in Psalms cxxxiii. and a third in Daniel xii. 2; and I know of only one more, where the question is asked—"The prophets, do they live for ever?"

The words in Daniel, however, are highly significant. They are these:—"At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." They distinctly point to what is amply treated of in the writings of the historians referred to, to be immediately quoted.

A prominent feature in the first book of Moses just quoted is "the tree of life" which is said to have been placed "in the midst of the garden." Exclusion from it was necessary to the execution of the penalty of death, which with the two exceptions of Enoch and Elijah, has come upon the whole race of mankind. As we see from Daniel, deliverance from death by means of a resurrection is to be the privilege of a portion of the Jewish people, who only are there referred to. The claimant of the Messiahship, as has been quoted, extended this privilege to "whosoever" of "the world," believe in him. Another promise made by him has a remarkable allusion to "the tree of life" already referred to. He is recorded to have said:—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

There is even a more pointed reference to what took place in Eden given by Paul in one of his many letters to disciples. He says:—"Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

"There is a natural body, and there is a spiritual body. And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit."

It seems proper to remark here that considerable confusion of ideas exists regarding the "everlasting life" thus promised. Many think that the term "life" here signifies simply happiness. But no Jew, who knows the Hebrew Scriptures, need be led away with such an idea. When God through Moses set before the people of Israel the consequences of their obedience and disobedience he clearly distinguished between "life" and happiness. His words were:—See, I have set before thee this day LIFE, and GOOD, and DEATH, and EVIL."....

Therefore choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days." Substantially agreeing with the utterances of Paul and others, one of which I quote—"God will render to them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life."

The various foregoing quotations from historians and others are but specimens of what they have put on record regarding the glories of the Messiah's coming kingdom, and the everlasting life provided for those who shall be privileged to reign with him over the nations of the earth.

For the sake of any reader who may not be aware of it, I may mention that the volume containing the entire collection of histories, discourses, letters, etc. (originally written in Greek) has been translated into all the languages of Europe, any of which may be purchased for a very small sum. The following are a few of the principal obtained on inquiry at the office of the National Bible Society of Scotland here. The New Testament in Hebrew, one shilling or 25 cents; in Russian, one shilling and three pence, or 30 cents; in German, five pence, or 10 cents; in French, three pence or 6 cents; and in English at various prices, but also as low as ONE PENNY or 2 cents.

I beg respectfully to submit the foregoing remarks for the careful and intelligent consideration of those members of the Jewish community into whose hands it may happen to fall, and to wish them every blessing which the truth of the God of Israel is fitted to bestow.

"The Lord bless thee, and keep thee;
The Lord make his face shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace."

J. CAMERON.

Among the things which thirty-five years ago went to make up the crime of high treason in Italy was the possession of a Bible, which was in the list of revolutionary and forbidden books, and for a man to own it was to subject him to prison, the galleys, and even to death. Now Bible depots are established in every Italian city, and itinerant venders circulate the book freely. In a conspicuous store in the Corso, Rome, a whole window is filled with copies of the Italian Version of the Scriptures. The New Testament can be purchased for five cents, and a separate gospel for two.

### MICA PEN-NOTES.

Some, I see, are rather busy with measuring rods of prophetic periods, and finding such a computation of their extremities with years in ancient and modern times, as to bring in the kingdom and coming of our Lord, about 1889. To such reckoning and computations I would say nothing by way of objection, only that failures teach caution, and calculations having had a proved uncertainty, we had best go slowly. And yet, there is enough in the aspect of things, chronologically, and currently in events, and in certain portraits of things imminent, whether in aspects ecclesiastical, political, or social, to produce expectation and make one watchful and wakeful. The Lord may come very soon indeed, and even before 1889. I know not,—and I know not, even, to the contrary. I know, that I have often felt and do feel, that it would be blessed, indeed, if he would come and bring rest, and renovation. For I am never likely to be satisfied, until I am renewed with immortal life, and I know that there is a charm in the thought and hope of actual reconstruction. Do we feel that we have been imperfectly born, that our earth-birth and our mortal life, have the mark of much imperfection? Well then, the great desideratum is to be born again of course. How natural, how reasonable, how necessary? That is, the longing is natural, and the realization a necessity. Blessed is, and will be, an entire reconstruction, while there is indeed an element in us of the future glory, in the experience and discipline of the present life, and in something like a proof and achievement of character, through sufferings and temptations.

Do we speak of 89? Who knows what is before us of gravity and importance before that? I think those who weigh things, and understand the critical situation and relation of nations, the secret and open working of elements threatening change, even to revolution, are all the while, thoughtful, and more or less deeply impressed. France and Germany, what startling possibilities are continually suggested? The volcanic force that is ever most irrepressible and menacing, seems to be in France. And it seems to be a force also at all times eluding or baffling calculations. A fierce unrest, or passion of resentment, kept under restraint for seventeen years is now and then revealed in a sudden flash of excitement, and then again put under the curb of prudence, and restrained for expediency's sake. Every thing is made subject to the logic of time and opportunity.

But letting France and Germany go there is enough for the burden of serious thinking. Just now, I am pondering the mixed and complex condition of things, the union, or rather, universal proximity and intermixture of good and evil. The wisdom of the press, generally, the wisdom of the world of the age, is a wisdom forecasting pronouncing and progress. But even granting it, does that forecast remember or consider, the terrible struggles and convulsions that are coming? Are the interblendings of good and bad, light and shadow, to be rectified without violence. Will the cry of peace do it? Will the preaching of what is called, the Gospel, make the good victor over evil? Is not the Gospel so misunderstood, and so misprached, as practically to illustrate in itself the conjunction or inter-blending of good and evil,—and how can such a medicine be a remedy? The good shall overcome the evil, but not by the promised method. Scripture plainly teaches the agency of force, and the breaking up of wrong and false conditions, by energies that will rend, and break, and shatter. I see in mind, the whole fabric of things torn, as a man tears cambric that he has measured,—torn with a sudden gesture, and unhesitating purpose. It may be that great good may hereafter come from extensive Bible distribution, and from missionary enterprises of the last fifty years and more, but prior to that, if I understand it right, must come war, revolution, up heaval and terrible shaking, and somewhere and somehow what we understand, or what Scripture teaches, as a coming of Christ to order, organize, reconstruct and perfect the whole system of things, and bring in righteousness, and establish the law and rule, and power of righteousness. Somehow, there is a resurrection of the dead, associated with that advent, and an instantaneous change of living and waiting saints. Call that last a resurrection of the dead, too; I have no objection. It is an equivalent of resurrection, in its instantaneous transition from mortality to immortality. I have often prayed—"O Lord, raise me from the dead," and felt that I would take a translation as a resurrection.

The fact is, one is pained at what he sees, and constitutionally and irreconcilably unable to recognize the present order as permanent. There is the vital incongruity and incompatibility of things. There are elements of evil ever active and threatening. There is a worm in every efflorescence of earthly glory. There is selfishness, infidelity to trust, and error in every sphere, and in every direction. There is much in itself good, but yet fettered and antagonized with the neighborhood and the influence of evil. Bones that have united badly, are re-fractured to attain sympathy. Structures that are radically unsound and unsafe, must be pulled to pieces and rebuilt. Nay, some materials must be not only broken, but ground to powder, in order to be in the condition best suited for reconstruction into something solid and durable.

Look at rum ruling men and ruining them. Look at its recklessness and calculation. Has it any heart, any conscience, any shame? By it, crimes multiply and become frightful. By it hearts are wrung and humanity outraged. Who can count the deeds of darkness perpetrated by it, the pain and despair wrought by it?

Look at gain, with all its pride and fraud, its selfishness without pity, and its ostentation without benevolence. Look at its enormous accumulations, and its boundless ambitions, its unscrupulousness and its conspiracies. Who can count its robberies, and its merciless exactions? Look at England with its Irish evictions. Will her noble lords abate from rent-rates, and give the miserable tenants air to breathe and leave to be? Yes, sir enough, surely when the poor mud huts and thatched cabins are broken into, and the wretched turned, crying and despairing, into the street. Surely judgment will overtake a nation thus cursing and in-human.

Look at the wickedness of men who profane the name of God with every breath. What blasphemies of men every where, by land and sea—among the crews of great sea-going steamers, and the crews of thundering railroad trains—of men in prosperity and adversity. Let a drought scorch the land and threaten destruction of every living thing. Then when God in mercy and kindness, opens the windows of heaven, and sends abundant showers of rain, the unthankful creatures prove their unworthiness, and give horrid piquancy to their ingratitude, by a profanity as reckless as ever.

Every thing is ready for reading when the hour strikes. Even in far-famed Connecticut, a land of reputed steady habits, what a strange spectacle did I behold a few days ago. In a single town of modest dimensions, are today about a dozen distilleries for the manufacture of brandy from apples. All done in a very orderly and quiet manner no doubt. Even the women tend the stills, and I was warned of the impolicy of stirring up things by remonstrance. Why, good and pious men do these things, and their good and pious fathers and mothers did them, half a century ago. How unwelcome would be interference! A church now orderly and prosperous, would be distracted by the invasion of a temperance crusade. Not even a missionary of the W. C. T. U., with all her refinement of manner, and splendor of diction,—her goodness of heart, and force of intellect, would be wanted. In vain, genius, consecration, or eloquence. These people love their old ways, their privileges of money making, the privilege of converting the fruit of thriving orchards into damning draughts of poison. Are they not peaceable, are they not church-going? And as to tracing the future course of their gallons and casks of cider—Brandy—are they expected to do that? They have other things to do. No matter if their brandy is be-devilled by buyers, with villainous things to make it go further and pay more, is that any concern of theirs? If there are deeds of darkness done, through the influence and inspiration of their brandy, if the world is made worse by their work, if it is caused by their agency, is there time to investigate such a question? This one "steady habit" of making money, by killing some and making many miserable, must not be interrupted. The right must not be controverted, nor the production arrested.

As I ride through beautiful valleys in New England, I notice large fields devoted to tobacco-raising. Are not the rows beautiful—is not the cultivation intelligent, is not the production remarkable? Let me ask a counter-question. Is God pleased with it? And another. Is the world made better by it? Will it be grown in the Millennium? Will the King authorize it, will he permit it? Think of the slavery of the millions to this poison! Do the smokers feel compunctions of consciences? They reck naught of sots or results. Who shall abridge their liberty? I could raise it, or I could sell it, but I have the impassable barrier of a forbidding conscience. It is better to obey the edict of a restraining, than to suffer the condemnation of an accusing conscience. What is the reason of this agriculture of poison? The reason is in the lust and indulgence, the unrepenting self-allowance of the user, and the loving-to-make-money, of the raiser.

Look again at the opium-raising of profit-loving England, where is her conscience? Its protest is drowned in her love of revenue. But some will be poor rather than get gain by iniquity. Better is the poor in his self-denial, than he who seeks to be built up with the revenues of unrighteousness. I repeat, all the present order of things seems destined to be abruptly disturbed. Many a man will be awakened by a thunder-clap from a dream of peace. Is it therefore worth the while for us to strive unceasingly to make every thing earthly minister to enjoyment? To make elegant nests to be lined with lamb's wool or eider-down? To be liberal and lavish on our flitting earthly present, and reluctant and niggardly toward the gospel and toward the poor? Is it worth the while?

Let us live literally as minute-men, ready for the day foretold by the prophets of God. Let us not live so as to be heart-broken at separation from the glitter and preciousness of earthly treasures, but full of joy at the revelation of our Master in glory.

O. COLEGROVE.

*Dear Restitution:*

The measure of our power as a people depends upon the genuineness and breadth of our loyalty to the truths and trusts which make us a people. One of these great truths is the literal resurrection of the dead; another the literal reign of the Messiah on this planet of ours; the destruction of death and him that hath the power of death, that is the devil; that we have proof that we are living in the last days; that perils are ever on the increase; and in view of all this we must not cover up the light we have seen lest darkness and condemnation settle down upon us so near the time of reward and we lose the crown of life promised to the overcomer. Great are the responsibilities of the hour and it will not do to cover up or allow the truth to be smothered by others when we are counseled to contend earnestly for the faith once delivered to the saints. And if we prize the evidence of the near coming of the Master we shall be glad of every chance to defend it. We must speak the word of the Lord faithfully if we would hear the "well done" from the lips of our blessed Christ. If we only watch we can heed the injunction coming down through the ages, "Take heed lest your hearts be overcharged with the cares of this life to such a degree that the day of the Lord comes upon us unawares." We are not only to be diligent in business but also fervent in spirit serving the Lord.

Strength is given for duty. If then we pray for strength, let there be first an acceptance of duty and an unreserved purpose to perform it and whatever God calls us to do at any time is important to be done, and he never calls us to do anything without accompanying the obligation with strength and help enough to enable us to discharge our duty faithfully. We distrust God when we refuse to do his bidding through fear of failure. Our future is eternally guaranteed if we stand firm; if we are faithful to God we are assured he will be faithful to us. Lean on Jesus then and he will rest you; labor for Jesus and he will bless you; live for Jesus and your soul shall mount up on wings as eagles, you shall run and never weary, you shall walk arm in arm with him and never faint. Yours in the blessed hope,

LAURA H. PERKINS.

### The Breach Widening.

LONDON, June 7. The Russian ukase, forbidding foreigners to acquire estates on the Western frontier of Russia, is designed principally to put an end to the influx of Germans into Russia. There are in Russia so many German factories, workshops, warehouses and firms, the productions of which are of profit to Germans exclusively, that the Russian Government regards them as detrimental to the country, owing to their competition with Russian industries. Besides, most of the Germans in Russia are members of the German army reserve, and in the event of war they might become hostile outposts, familiar with Russian topography, resources and strategic condition, and might seek an alliance with the Poles. The ukase will not effect its object immediately, as it does not disturb foreigners who are already landlords. Many hold land under temporary concessions which will not be renewed when their terms expire. It is expected that the tenants will then leave their holdings and that the owners of the land will then find circumstances so adverse that they will be compelled to leave. This, together with the Russianizing movement in the Baltic provinces, will produce an increasing breach between Germany and Russia and render impossible a renewal of their former cordiality which was undermined by Prince [illegible]'s action at the Berlin Congress and his policy in the Bulgarian crisis.

### Home Centeries.

"I am one of those whose lot in life has been to go out into an unfriendly world at an early [illegible] and of nearly twenty families which I made my home in the course about nine years, there were only th[illegible] that could be designated as happy families; and the cause of trouble was so much the lack of love as the lack of care to manifest it."

The closing words of this sente[illegible] give the fruitful source of family [illegible]ations, or heartaches innumerable sad faces and gloomy home[illegible] "Not so much the lack of [illegible] lack of care to manifest it." [illegible] than three happy families" [illegible] and the cause so easily remo[illegible] the "small courtesies of [illegible] power resides! In a look, [illegible] tone, how much of happi[illegible] quietude may be comm[illegible] us all think of it, and t[illegible] home to our own li[illegible]

*Secretary.*

There is a state of [illegible] truth credible the[illegible] It is credible to s[illegible] what they are. [illegible] loving heart; purit[illegible] pure mind; life is e[illegible] is which life ever [illegible] incredible to other [illegible] that man believe[illegible] state—a state of love [illegible] makes the divine kin[illegible] natural at once—the [illegible] "Blessed are they that [illegible] and yet have [illegible]

*Robertson.*

Fathers and mot[illegible] vertisements in anot[illegible] paper of new books [illegible] Remember, your ch[illegible] thing, and in this d[illegible] literary world, desi[illegible] the young, it is the [illegible] every parent to p[illegible] the hands of his c[illegible]

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 8, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

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By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## EDITORIAL BREVITIES.

אין אמר ואין דברים בלי נשמע קולם:

There is no speech and there is no language: their voice is not heard. Psa. xix. 3.

The language, written in resplendency on the azure scrolls above, is addressed to the eye, not to the ear. From this world of ours, "poised in the crystal air," we look upward to peruse the luminous pages of that book upon which God's own fingers have traced lines—

"Shining in order, like a living hymn
Written in light."

The eloquence of the skies is not in voice, but in the glory-script of lights beaming out from suns and constellations of suns, from galaxies of interwoven Aheon, and from nebula of glittering star-dust, that crowd and throng, and whirl, and blaze in the universe of a creation of unfathomable infinitudes. Of these shining Scriptures only a near page or two can be read by unassisted sight. Beyond the deep mysterious blue, with all its magnificence of constellation and galaxy, the telescope reveals remoter skies sown thick with suns that stream with light across tracts of space untraversed except by angels on celestial pinions. Remoter still are lucent apocalypses of glory and of God that are revelations of the Omnipotent and the Eternal only to those Sons of God and those Morning Stars that hymned creation's earliest anthems.

Now what is man? O, child of earth, God's image molded out of dust, look upward once more, and, if a child of God by faith, read thy destiny in the apocalypse above as well as in that apocalypse written by the holy seer in the sea-girt isle. The Son of God is also the Son of Man. In this Divine Personage, our Lord Jesus Christ, our humanity has been transformed and transfigured into glory imperishable. As we look into the sun-jeweled spaces of heaven's measureless infinity, we rejoice to know that on the central throne of "the heaven of heavens"—the throne of his Father—he is seated who is also our kinsman. He that once descended into the lowest parts of the earth, is the same that also ascended far above all heavens, that he might fill all things."

Though there be no speech nor language, nor audible voice from the heavenly canopy, yet the illuminated glory-script entrances our vision and "proselytes our hearts." In Christ our connection is made both with the universes of light that will never darken, and with the ages of ages in an eternity to come. Up what golden stairs we shall be permitted to ascend to reach one of the upper mansions of our Father's House, in the on-coming eternity, no one can tell. When God shall make all things new—resulting in new heavens as well as a new earth—we cannot tell how far the transformation will extend. In Christ we are linked to Immensity and to Eternity, and may be ours, if faithful, to behold the new Heavens in order to see the revelations of God's glory in ages yet to come.

יחזק יהוה את לב פרעה: hardened the heart of Pharaoh.

The meaning of the Hebrew verb in its Piel form, which is the word form used in this phase, is *strengthen, make firm, encourage*, or the like. It is used when speaking of strengthening the hands, the arms, the loins, of persons, and it is sometimes rendered *to encourage*, to make courageous. It is used of strengthening nails, as to straighten stakes, to strengthen a kingdom, to fortify cities, to strengthen bars. It is also spoken of restoring the weak and sick to health and the fainting to strength. From this primary meaning of the word, as applied to Pharaoh, it is clear that God did not change the qualities of the heart of the wicked king, but *made firm*, or confirmed his evil cowardly heart, in order that his cruel, oppressive nature might be fully manifested.

Pharaoh was cruel, vindictive and oppressive by natural disposition. Instead of softening down, and yielding in submission to God, he became more and more stubborn and rebellious. The plagues only frightened him, their removal *confirmed* and *made strong* his base depravity. God's dealings with Pharaoh were not designed to break him down, but to maintain him in power till his incorrigibleness should be made manifest. When this was fully demonstrated, God gave his hosts a watery grave in the Red Sea. If Pharaoh himself survived, it was that he might be exhibited as a serpent without fangs.

And upon this came his disciples, and marvelled that he talked with the woman. John iv. 27.

It is most probably the common supposition that the reason why the disciples were surprised to find their Lord and Master in communion with this woman was that she was a Samaritan. The real reason may be seen from the following quotation from a Jewish work entitled *Pirke-Aboth*—meaning the Sayings of the Fathers. These sayings have been translated from the Hebrew Edition of Prof. H. L. Strack, of Berlin, Germany, by B. Pick, Ph. D., for Hebraica, from which we make our quotation. The sayings are numbered:

"5. Jose, the son of Joohanan of Jerusalem, said: Let thy house be wide open, and let the poor be the sons of thy household, and indulge not much in conversation with a woman. (They—the sages—said this with reference to one's own wife, how much more with the neighbor's wife. Hence the sages said: Whoever indulges much in conversation with a woman, causes evil to himself, and neglects the study of the law, and his end is that he becomes an heir of gehenna."

As the Jews shaped their course of conduct after the "tradition of the elders," the reason for the surprise of the disciples is obvious; and further comment is unnecessary.

STILL ANOTHER SCRIPTURE ILLUSTRATION.

Be not deceived; evil communications corrupt good manners. 1 Cor. xv. 33.

The Greek New Testament makes the phrase—"evil communications corrupt good manners"—a quotation of some well known proverb, as employed by the apostle. From *Pirke-Aboth* we quote another saying, by number:

"7. Nithai of Arbela said: Keep aloof from a wicked neighbor, and attach not thyself to a wicked man, and do not think thyself exempt from punishment."

As we understand Nithai, "Do not think to escape contamination and its final punishment." A good reason for Paul's solemn warning.

A PAST EVERLASTING.

Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting thou art God. Psa. xc. 2

Hugh Miller thus, in lofty conception, and sublime diction, casts a mental gleam into a by-gone eternity and its creation evolutions.

"There are no sermons that seem stranger or more impressive to one who has acquired just a little of the language in which they are preached, than those which, according to the poet, are to be found in stones; a bit of fractured slate, embedded among a mass of rounded pebbles, proves voluble with ideas of a kind almost too large for the mind of man to grasp. The eternity that hath passed in an ocean without a further shore, and a finite conception may in vain attempt to span it over.

But from the beach, strewed with wrecks, on which we stand to contemplate it, we see far out towards the cloudy horizon, many a dim islet and many a pinnacled rock, the sepulchres of successive eras,—the monuments of consecutive creations; the entire prospect is studded over with these landmarks of a hoar antiquity, which, measuring out space from space, constitute the vast whole a province of time; nor can the eye reach to the open shoreless infinitude beyond, in which only God existed; and, as in a sea-scene in nature, in which headland stretches dim and blue beyond headland, and islet beyond islet, the distance seems not lessened, but increased, by the crowded objects—we borrow a larger not a smaller idea of the distant eternity, from the vastness of the measured periods that occur between."

## Communications.

### "The Day of the Lord."

Is Christ to come to salvation? Thus it is written. Heb. ix. 28.

Will the day come to burn up the proud and wicked—the man of sin—by its brightness, but be "the sun of righteousness with healing in his wings?" So it reads. Mal iv. 2; 2 Thess. ii. 3.

Take the resurrection, restitution, regeneration, the days of heaven upon earth, all the sweet, precious and loving words, employed to win the heart of man and group them as one bright word-picture of the second coming of the Deliverer to earth's deliverance, with all blessing to be blessed, and then ask what bearing these visions of beauty and bliss have as to the notion that the "antichrist" is yet to come?

Answer first. It ignores the sphere and meaning of "anti" as "against, opposed, contrary to Christ."

Second. It ignores the deadly opposition to Christ at his birth. Matt. ii., and at his death, Acts iv. 27; "The kings of earth stood up against the Lord and against his Christ."

Third. It ignores the fact that "the antichrist" is characterized, centered in the professing church, and named 1800 years ago as "against, opposed, contrary" to Christ, in doctrine and controlling authority, even unto the martyrdom of his saints, Dan. vii. 23–26; Rev. xiii. 5–6; xvii. 6, 18, 24. The horn is feminine, in accord with "the woman, both reeling in Rome till its doom in fire!"

Fourth. It ignores the fact that horn and woman both abide there and end only at this fiery judgment. Dan. vii. 11; Rev. xvii. 1–6; xviii. 8; and the kingdom of Christ. Dan. vii. 14.

Fifth. It ignores "the time appointed," Dan. viii. 19; Acts xvii. 31, and that of the French Revolution and our age of travel and increase of knowledge are God's landmarks into "the time of the end!"

Sixth. It ignores the Jesuitical origin and aim of "the future antichrist" theory—that it was to exalt or canonize Roman saints, apotheosize the Pope, and crush out all reformation; itself being antichrist in all its makeup—blindly!

Seventh. The ultimate answer is that at every sign and promise for hope of salvation, it thrusts itself in with, "No, not now, nor nigh at the doors!" Antichrist first! (The future antichrist has precedence always, where it is so accepted in the drift of opinion.)

Thus it deranges and blindly perverts the prophecy, the promise, and revealed providence of God over our age. Hence, it has no rights in "his church" except to be known and cast out with "the enemy" who sowed such senseless tares.

For this purpose "the judgment is the righteous judgment of God" to end this and all evil, deliver man and earth from the bondage of corruption, Rom. viii. 21; and fill creation with hallelujahs transcending the seven thunders!

Antichrist having about had his day faith now cries, "come Lord Jesus" to accomplish the oath-confirmed promise of salvation, for thine is the kingdom and the power and the glory, for ever, amen. "In the love of the spirit."

J. B. COOK.

### Notes by the Way.

I left home May 26th and stopped over night with Brother and Sister Miller at Dakota, Ill. Had a pleasant visit with them and also visited my old time friend Mr. Lapp, living near the same place. Arrived at Lanark at 4:40 o'clock the 27th, and was received into the hospitality of Brother and Sister Ohmes, where I remained until next day, when, in company with Mr. Fox, I made my way to his place in the vicinity of the Union Church. Held meeting over Sunday. Visited with the brethren and friends in the vicinity till time for conference at East Plum River. Met with the brethren Friday evening. June 3rd we had a very pleasant meeting. Had a picnic or basket dinner in the grove both Saturday and Sunday. Our people seemed to enjoy the meeting very much.

As it is not my place to give a report of that meeting we will leave it and proceed on my journey. Left Plum River Monday morning and proceeded to Lanark in company with Brother Myers and was again received into the hospitality of Brother and Sister Ohmes, where I remained until Wednesday morning when I started for the grove meeting to be held at the great flowing well of Brother Watkins in Story Co., Iowa. Taking the C. M. & St. Paul R. R. at 8:10 in the morning I proceeded to Collins, Iowa, where I was met and conveyed to the residence of Brother Rogers in Story Co., where I remained under their kind hospitality until Friday morning, when I started for the meeting in company with Brother and Sister Rogers, a distance of about twenty-four miles, our conveyance this time being a team and buggy. We arrived there about four o'clock p. m., and met Brother G. M. Myers and others, who had preceded us there.

Now to behold the great wonder of the age, the great flowing well, which empties into a great tank through two eight inch tubes which carry the water to the height of about eight feet above the level of the ground. The tank empties out over the top of these tubes into the tank, from which it is conveyed into an artificial lake of about twelve or fifteen rods in width and forty rods long. On this lake Brother Watkins keeps two pleasure boats for the accommodation of all who like pleasure on water. This is quite a resort for invalids, the water containing great medicinal properties. This great abundance of water is obtained at a depth of sixty-three feet. I might say many more things about the well and its water, but we forbear and return to the meeting.

By time to commence meeting quite a number of brethren had gathered in. I spoke to the people the first night, Brother Myers next morning, and Brother Eychaner in the afternoon. I spoke again at night and Brother Myers again in the morning. We then had our dinners on the ground after which Brother Eychaner spoke again and I again in the evening. And let me say that such a throng of people I have not seen for many days; it put me in mind of an old fashioned Methodist camp meeting, such as they used to hold in my boyhood days.

Here we met many of our brethren whom we had not seen for years; Brother Page, formerly of Antioch, two Brother Appleyards, of Odebolt, Brother Robbins, of Sac City, Brother and Sister Hills of Storm Lake, Bro. and Sister Hipsher and Cbown of Irving, two Brother Eychaners of Jasper County, Brother and Sister Eychaner, of Marshalltown, and a number of brethren and sisters with whom I was not acquainted before.

This was the best meeting I ever attended in Iowa, without any exception. We held a breakup meeting on Monday morning, when all the brethren expressed satisfaction upon the result of our meeting. Here we took the parting hand, here we left the great flowing fountain of Story County and came in company with Brother and Sister Eychaner to their home in Marshalltown. Stopped over night with them, partaking of their hospitalities. Next morning, taking our leave of them we made our way to the depot. We took the train for Gladbrook, getting to Brother Berry's about one o'clock and remained with them till morning. Will finish this when I get home. Yours truly,

T. J. WHITESITT.

### How to View the Second Appearing of Christ.

The appearing of Christ to the true believer should never be contemplated with fear. While his coming will be the occasion of alarm and sorrow to the unbelieving, it will be the occasion of unspeakable joy to Christians. We are to love and to look and wait for his appearing, and this is evidence that his manifestation is designed as a source of blessedness. What wonderful blessedness will be ours in the kingdom of God when in sweet and holy conversation with many who have lived in past ages; when they tell us how the hope of Christ's second coming and kingdom strengthened them and encouraged them in persecution and suffering.

No greater incentive to faithfulness and heavenly mindedness can exist than the thought of being chosen by God to be a joint-heir and a co-ruler with the Christ in the kingdom. If this thought will not lead the soul up to talk and commune with God, we know not what will. Nothing is better calculated than this to wean the soul from the world, and to make it forgetful of self in its efforts to please God.

It is very strange that any should be so blinded as not to see the close relation between this doctrine and practical godliness. The true tendency of it, if rightly viewed and held, is to lead to a holy life. Its influence in this direction is most powerful.

To us it seems sad that any should treat this doctrine with silence or indifference, still more sad that any should speak or write against it. They are leading their fellow-Christians astray, and if saved, cannot avoid suffering loss. The subject is of such infinite consequence that we earnestly beseech opposers to reconsider this matter, and accept the word of God as true, however contrary it may seem to preconceived opinions.

SILAS HAHN.


Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

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## BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

Lesson I.

Prepared by the committee appointed at the Indiana State Conference.

"THE WORD, THE BIBLE, GOD'S BOOK."

*Texts in Proof.*

Isa. i. 2. Hear O heavens, and give ear O earth, for the Lord hath spoken.

Luke i. 70. As he spake by the mouth of his holy prophets.

Jer. i. Behold I have put my words in thy mouth.

Ex. iv. 12. I will be with thy mouth and teach thee what thou shalt say.

2 Sam. xxiii. 2. The Spirit of the Lord spake by me and his word was in my tongue.

Isa. xxviii. 14. Hear the word of the Lord, Jer. xix. 3.

Isa. vii. 3. Then said the Lord unto Isaiah.

Jer. i. 1–3. To whom the word of the Lord came. Then the word of the Lord came unto me. vs. 11.

Jer. ii. 1, 12.

Ezek. i. 3. The word of the Lord came expressly unto Ezekiel.

Dan. ii. 20–23.

Hosea i. 1. The word of the Lord that came unto Hosea.

Joel i. 1. The word of the Lord that came unto Joel.

Amos i. 6; ii. 1; iii. 1; ix. 13. Thus saith the Lord, etc.

Jonah i. 1. The word of the Lord came unto Jonah.

Acts i. 16. But these things which God had before showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

2 Peter i. 21. Holy men of God spake as they were moved by the Holy Ghost.

Mark xiii. 11. For it is not ye that speak but the Holy Ghost.

1 Cor. ii. 13. Which the Holy Ghost teacheth.

Acts ii. 38. As it is in truth the word of God.

James iii. 16, 17. The wisdom that cometh from above.

Remarks from teacher on the importance of coming to the book as God's book, studying it as God's book, and receiving its wisdom as from above and superior to all other wisdom.

God is a God of truth, Deut. xxxii. 4; Psa. xxxi. 5; Num. xxiii. 19; 1 Sam. xv. 29; Titus i. 2; Heb. xvi. 18.

## Selections.

### THE REMOVAL OF THE VAIL.

THE PRESENT.

It is an obvious fact, that an intellectual covering, or vail, resembling an entwined hedge, full of thorny obstructions, surrounds the minds of all nations, and "That the whole world lieth in darkness and wickedness," Gal. i. 4; 1 John v. 19—a darkness which ancient and modern philosophy never could remove or evade. It is not only a covering of the mind, in not fathoming scientific and abstruse problems—it is a darkness impenetrable in regard to spiritual things. The Lord Jesus has proclaimed: "Except a man be born from above, he cannot see the kingdom of God." John iii. 2, 3. And although the Vail is already partly removed, it is not "swallowed up." For now, we see through a glass "in a riddle." 1 Cor. xiii. 12 (margin), and, how true is that word of the great Apostle of the Gentiles. What a diversity of opinions are found concerning the fulfillment of the prophetic word! there is "a running to and fro." Dan. xii. 4, although knowledge, or "the teachers" are increased. Some learned men not only disbelieve the personal coming of our Lord, but combat it in their writings. Some, who profess to believe the prophetic word, never speak of the restoration of Israel, and many of their explanations are far from clear, not having the true ring in them. Indeed, how very few of those, who are waiting for the kingdom to come, live in a daily expectation and joy, to meet their Lord? and in a heavenly atmosphere that fills their hearts and enables them to walk as priests of God. Rom. xii. 1. Without any reserve, we must acknowledge, that we are yet babes in Christ, babes in understanding, hoping for the coming day of freedom and joy.

THE FUTURE.

Israel, and the future, the ingathering of Israel, and receiving the first Hebrew: "the head dominion" Micah, iv. 8, of the nations, is a fact, which is plainly taught in the prophetic word—and at that time the Lord of Hosts shall make on Mount Zion such a joyous and intellectual feast, of which we are not able to give an adequate description, only we desire to point out, that the Vail wrapping or covering shall not be taken away by degrees, but that it shall be "swallowed up." At the present time, darkness of the mind is only taken away by degrees, but then, it shall be removed and destroyed—it will be expelled, like darkness is expelled by the rising of a clear morning light. No doubt, in higher decree the saints shall experience the same blessing, which was enjoyed by Solomon: 2 Chron. i. 7–12, "That wisdom and knowledge was granted unto him." Is Isa. xxx. 26, in connection with Isa. xix. 6, and Isa. lx. 19, 20, is given a glorious description of that conquest of light over the powers of darkness; and that, that light surely will embrace; "Intellectual powers" is plainly stated in Heb. viii. 10–12, where the Lord saith concerning the Jews, the house of Israel, "I will put my laws unto their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbor and every man his brother, saying: know the Lord, for all shall know me, from the least to the greatest." In Zech. xii. 8 we read: "At that day, Israel shall be as David and the house of David shall be as God, as the Angel of the Lord before them."

What a joyous state! and what a glorious freedom it shall be, to rise to such a high standard of intellect, to be free from perplexing doubts, and to walk in the full light of God's countenance! Then the book of nature will be studied and the confession will be made carefully: "I believe in God, the Father, the Maker of heaven and earth."

That Vail, being taken away, the saints shall see the depth of the riches, both of the wisdom and knowledge of God! and fathomed the length and breadth and depth of that ocean: "the love of Christ which passeth knowledge." Eph. iii. 18, 19, and then the inner mind shall be full, (as far as they shall be able to comprehend) "that God was in Christ, reconciling the world unto himself." 2 Cor. v. 19.

At that time, Israel especially, will discover the vast extent of the Abrahamic and Davidic covenants of which "Their elder brother" after the flesh, Jehovah Jesus, is the beginning, the centre, and the end. Rev. v. 5. When they shall stand "at the mount" with Adonai Jehovah they shall experience: "a love which many waters cannot quench, neither the floods can drown," and when they shall taste the honey-drops taken from the slain Lion of Judah and will sing that new song, Rev. vii. 4; Rev. xiv. 1–5, which no other nation ever could learn, a privilege which never was enjoyed by the first Adam, then they shall understand the words of Isaiah xxv. 6–8, being partakers of that "banquet of present fat things" prepared for them by the faithful God of the covenant. Psa. lxxxix. 1.

But, above all, who is able to give a graphic description of that period, when the covering, now spread over all the nations, shall be swallowed up! In that day, there shall be one Lord, and his name One." Zech. xiv. 6, and in every place incense and a pure offering shall be offered to him. Mal. i. 11. Who can comprehend the degree of clearness which the Holy Spirit shall shed upon every page of God's inspired word, Acts ii. 16–21; when the Spirit will be poured out upon all flesh, indeed, every one shall see and observe the union and unity existing between the Old and New Testaments. Moses, the prophets and the Psalms will shine as a galaxy, and the Revelation of Jesus Christ will be an open volume of heavenly treasures and heavenly light. Then the garden of Eden will join hands with the garden of Gethsemane. Then the mountain of Moriah will be connected as a chain of so many links, with the mountain of Transfiguration, with Mount Olivet, and with the mountain spoken of in Isaiah ii. 2; xxv. 6, and all will centre, as in one focus, the hill of Calvary, where the Lamb was slain, as the Alpha and Omega, the first and the last; yea, then the redemption of our bodies revealed in Romans viii. 23, will be experienced, bodies made glorious and strong, to receive the fulness and effulgence of the revelations of God, when "the earth shall be full of the knowledge of the Lord as the waters that cover the sea." Isa. xi 9. One chorus will arise from the purified earth: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." Amen.

RETROSPECT.

How clear in mind, how bright in pure ideas, and how delightful in contemplations must have been the soul of the first Adam! and how joyful must have been the communion with his Creator, when he heard the footsteps of the Eternal walking in the garden in the cool of the day! and although his mind was not matured by sweet experiences or reminiscences of the past, yet he was in such a state of sweet repose and tranquility of mind that his thoughts were as so many pearly dewdrops shining in the light of the morning. He had, as it were, the grasp of his own self; his individuality and intellectuality were unclouded and fresh. What an incomparable loss has been caused by his departure from God! and his fall was the ruin of mankind; but, thanks to God, the time is coming that the prophecy found in Isa. xxv. 6–8 must be fulfilled.—*A. C. Tris, in Christian Herald and Signs of Our Times.*

## OBITUARY.

ZINK.—At Philomath, Benton County, Oregon, December 29th, 1886, Benjamin F. Zink, aged 57 years, 4 months, and 20 days.

He has been a member of the Church of God for nearly sixteen years, has lived in this county fifteen years, where he was all alone in this faith until the last three years when three of the family joined to that blessed faith, in the faith of the Lord's return to gather his children home at the resurrection morn, when the trumpet shall sound. So we do not morn as those who have no hope in Christ our Lord.

ALFRED M. ZINK.

ZINK.—At Philomath, Benton County, Oregon, Sept. 6, 1886, Willis Zink, aged 18 years, 4 months and 18 days.

He died in faith, believing the promises of the Lord to his faithful followers at his glorious appearing to awake us from our graves and give us a home in his bright kingdom. And we sorrow not as those who have no hope.

ALFRED M. ZINK.


For the Information of Teachers.

The Pennsylvania Lines west of Pittsburgh will sell excursion tickets to Chicago and return on July 5th to 12th, 1887, for the annual meeting of the National Educational Association. Return coupons will be good until July 18th. Special extension of time for return trip can be arranged at the meeting through W. D. Parker, Superintendent of Transportation. The Pennsylvania Lines, operated by the Pennsylvania Company, Pittsburgh, Cincinnati & St. Louis Railway Company, and Chicago, St. Louis & Pittsburgh Railroad Company, control direct and short routes to Chicago. The fare for the Teacher's Convention will be as low as via other routes. Pullman Palace Sleeping and Parlor Cars and comfortable day coaches run through on all express trains, landing passengers in the Union Passenger Station in the heart of the city. Before making final arrangements you will find it worth while to call upon or address the nearest ticket agent of the above named lines or Mr. F. M. Caldwell, D. P. A., Ft. Wayne, Ind.

He will surely enjoy the favor of both mothers and babies who invests another baby-play as available as "This little pig went to market, etc.," which is said a thousand times a year, while the happy mother counts the five little rosy toes to the music of baby's alternate suspense and ringing laughter.

A well-known Boston kindergartner has made, and "Babyland" prints, a series of nursery jingle-tales with running accompaniments of pictures and finger-play which mothers and babes go over together with equal delight.

There are two sets of pictures, one for the eyes and one for the hands. The latter show how the fingers can represent rabbits, pigs, mice, birds, flowers and clouds in the sky.

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There is only one rich and beautiful Babyland. Send to D. Lothrop Company, Boston, five cents for a sample copy.


Dr. L. C. Thomas of Dover, Delaware, wishes us to state that he is absent from home and will be for several weeks, but letters addressed to him at the above place will be forwarded to him.

EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning June seems to confuse some, and to be taken to mean January. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

# Poetry.

## THE CROSSING PATHS.

Our far diverging lines of life
Have for a moment crossed,
To touch, and wind away, and be
In the dim distance lost;
No chance is all our wanderings
Has brought us heretofore
So face to face, to pause, and speak,
And part, and meet no more.

As passing ships, where wide-flung sails
Are for an instant furled,
We hail, and barter words of cheer,
Brought from the under world;
With eager question, quick reply,
Across the deck we leant
Then part, and put the alleaves
Of ocean wastes between.

We turn and watch the fading sail
Until our eyes grow dim,
And the blue billows melt away
On the horizon's rim.
How sad it seems! a few brief words,
A kiss, a hand-clasp given;
Then—paths that cross on land or sea,
No more this side of heaven!

Well, let them cross, or cross they may,
And let them still diverge,
Sundered by leagues of desert land,
By mountain or by surge,—
We know there is one central spot
No traveling feet have neared,
Where earth's divergent, crossing paths
Shall meet and end at last!

—*Margaret J. Preston, in N. Y. Times.*

# Communications.

## Conference Report.

According to announcement the Church of God in Indiana met in Conference capacity at Antioch, Indiana, Thursday afternoon, June 9, 1887. The programme that had been prepared and published in these columns was taken up in regular order and with only slight variation followed throughout the entire meeting. In our last issue appear the different papers read at the Conference. These papers were recommended to be published in THE RESTITUTION that all might see the spirit that pervaded the meeting throughout, namely, a determination to do more and better work for the Master.

A committee on Bible readings was appointed to consider and report the best methods of holding Bible reading services. Also as to the desirability and practicability of preparing and printing Bible reading lessons. This committee reported as follows:

"Your committee recommend varied methods of Bible readings. Assigning references at outset to volunteer readers to produce passage when called for; distributing reference slips among class at beginning, to be read as called for during the reading; and where class is made up of persons who are ready at finding Bible passages, pre-assignment of references may be dispensed with. The leader may allow questions at the close of the reading, to be confined to the subject under consideration.

"The preparation and printing of Bible readings is both desirable and practicable. These readings can be published in our paper, THE RESTITUTION, so as to bring into the hands of all its readers a means of work which they can use in their several localities.

"These readings may be arranged by a committee which may be persuaded to do the work for some time to come free of expense, and the publishing will cost nothing more (through the courtesy of our publisher) than any other equal amount of matter in the columns of THE RESTITUTION.

"Your committee recommends the appointment of suitable persons as a committee to prepare and publish a system of Bible readings."

The following was then offered and carried:

Believing as we do that much good may be done in the name of the Master by holding Bible reading services, therefore,

*Resolved*, That a committee be appointed whose duty it shall be to prepare Bible reading lessons and cause the same to be printed and circulated among the brotherhood.

*Resolved*, That all the other State Conferences be and they are hereby requested to appoint committees to co-operate with and assist the committee of this Conference in this work.

A committee was then appointed for this work, consisting of S. Roxana Wiese, E. O. Thompson, Fannie T. Dwiggins, S. A. Chaplin, Robert Railsback and L. E. Conner.

A committee on church work was appointed whose duty it was to report to the Conference,

1st. The best method of keeping up an interest among the members of a congregation which has a minister who preaches for them.

2nd. The best way of keeping up an interest in congregations where there is no minister to preach.

3rd. How can the young people be best interested.

4th. How can those outside of the churches be interested and brought into the church.

This committee reported,

1st. The members should work in union with the minister especially in singing, praying, and exhorting one another, and in social meetings, using their influence in securing a congregation.

2nd. One of the members lead in meeting by appointment previous to meeting, and meet often.

3rd. Treat the young courteously and teach them that they too must appear at the judgment.

4th. By the members showing by precept and example that there is reality in the work.

A committee appointed to report to the Conference the best ways of doing evangelical work, returned the following:

"In the judgment of your committee the best way to do evangelical work is by the tongue of the enthusiastic, warm-hearted and clear-headed evangelist, such being the mode of the apostolic church. That the evangelist or the evangelists be supported by a fund raised by the several churches composing the conference. That tracts and papers, paid for out of a fund raised in the same way as the evangelist fund, shall be furnished free of charge for distribution.

"Second, that an another plan and auxilery to the first mode, Bible readings should be given by the evangelists or any other person competent to perform such work. In our judgment regarding women, as equally fitted with men for this work. And further that tracts and papers be placed in the hands of persons giving Bible readings.

The following was offered and carried:

*Resolved*, That it is not contrary to the teaching of the Bible for women to do the work of an evangelist, and we believe it to be our duty to encourage all Christian women in this great and glorious work.

The following churches were represented and are placed upon the list kept by the Secretary as belonging to this Conference.

Churches at Macy, Argos, Plymouth, Rensselaer, Antioch, Roll, Claysville, Pierceton, Hamlet and Teegarden. The Eagle Creek Church was not represented, owing to sickness.

Brother John Foore of Kansas reported the condition of the Master's cause in his State, as also did Brother H. R. Carter, who labored in Kansas all last winter. Brother S. T. Hook reported his labors which are mostly in Illinois, and show earnest and favor attended with success.

The Treasurer's report showed $23.50 on hand for evangelical work, and several churches reported amounts ready but not yet paid in that will swell it to about $50.00.

A committee was appointed to arrange places for work to be done by one or two evangelists to be engaged at our yearly meeting, which comes in three months. This committee consists of I. G. Roberts, W. Tuttle and Wm. Railsback. This committee was instructed to have Brother L. E. Conner start out one month previous to our next meeting and visit all churches in the State who do not now belong to this organization and urge them to send representatives and join us in this work for Christ.

A committee was appointed to correspond with other State Conferences looking to a National Conference of delegates from each State. This committee being A. P. Harsh, J. H. Willey, T. O. Taber, A. R. Underwood and R. S. Dwiggins.

This report is already long and I will close it. Brother B. W. Woodward, of Michigan, was with us and did some excellent preaching, as he always does. The meeting throughout was good, much work was planned for, and much depends on the different committees appointed, for the lasting good of the gathering together. To *each* member of a committee, I say, the responsibility is upon *you*. Do not wait for some one else, but *act*, and act *now*—not next week.

A. R. UNDERWOOD, Sec.

## Report of Meeting.

On Friday June 10th, our meeting began at Watkin's Grove, four miles south of Story City, Iowa. We had a good meeting. Brethren T. J. Whitesitt, G. M. Myers and myself did the preaching. The subjects discoursed upon were, "The Things Concerning the Kingdom of God and the name of Jesus Christ." The meeting closed Monday, June 13th.

It is estimated that over six hundred people were upon the ground at one time, notwithstanding the rain.

The great flowing wells poured out volumes of sparkling water for the thirsty people, and we tried to show them that there was a well of living water of which if a man drinks he will never thirst again.

Our best meeting was on Monday, when brethren long separated united in a social meeting. Those who were present were mostly old veterans, men who have grown gray in the Master's service, men who have fought for the truth so long and so faithfully that their courage and their fidelity is beyond question, and the many tears of joy told more eloquently than words the story of our common hope. So long had we been separated that in some instances kind faces once familiar had so changed or faded from memory that at first we did not recognize them. But there was one thing we had not forgotten. Though many years had passed and many changes had come, we all had the same hope and faith. We rejoiced together in the promises to the fathers, and in the prospect of eternal life when Jesus comes.

The burden of the meeting fell upon Brother Watkins and his amiable companion who did all in their power to make it pleasant for all who came. The neighbors too were very kind. They not only attended our meetings but opened their doors and cupboards to share with us. God will reward them for their kindness, for has not the Master said that they "shall in no case loose their reward."

Here we met Brother L. W. Page, of Antioch, Ill., whom so many know, also the Appleyard brothers, faithful in the truth; Nathan Hill and wife formerly of Illinois; Brothers Wm. and Milton Eyebanker of Jasper Co., Ia., who are always at our meetings. Brother Hipsher and wife, of Irving, and Brother G. W. Chowe, who have long been in the battle field; Sister Gilbert, once a pioneer of the truth with her husband at Cordova, Ill., twenty-five years ago. Her husband has long ago fallen under the power of death, but in hope of a resurrection to eternal life. Her home is now in Iowa.

There were also new faces—new accessions to the truth—present. I may mention among them Brother Henry Leonard, of Zearing, Iowa, and Brother J. E. Robbins of Sac City, Ia. Sister Griffeth, 75 years old was also present. She spoke touchingly of her loneliness and the hope of a future resurrection when her dead would live again.

So we are scattering the good seed on the prairies of Iowa and hope that fruit will follow. May many rejoice in the kingdom of God as the result of this grove meeting and be saved by the truth first set before them at Watkins' great flowing wells. Yours for the gospel, A. J. EYCHANER.

## Meeting at Irving, Iowa.

Sunday, June 26th, we spent in preaching at Irving. We had a good time. Four persons yielded obedience to the gospel of the kingdom. Grandmother Edmunds, aged 83 years, came forward and requested baptism. She is mother-in-law of Brother Levi Marsh whom so many of the brotherhood know. It was a surprise to us all. She became convinced that the only door into the Christ was through baptism, and with a heroic firmness she followed the Master down into a watery death, "baptized into his death," and arose in a new life in Christ Jesus. She now rejoices in the hope founded upon the promise whosoever believeth and is baptized shall be saved. Then there were baptized also Brother Hipsher's daughter, Mrs. Nobles, Mrs. Fox and Brother Sugart's daughter, a young lady of intelligence. In the morning we spoke from the text, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 36. In the evening we spoke from the first Psalm, and tried to show the tendency and end of a sinful life and the blessedness and peace of a life of virtue and holiness. We return again the first Sunday in August when we hope more will be baptized. Yours in the hope, A. J. EYCHANER.

## Conference Report.

The Conference met at East Plum River, Ill., from June 3rd to 5th, 1887. A goodly number were present and some from a distance, with Dr. S. I. Jacobs, T. J. Whitesitt, David Gans and G. Myers present to preach the word. Saturday was entirely taken up in discussing different subjects.

1. Shall we as a people live.

2. Shall we organize.

3. How shall we utilize our forces and to what extent to do the most good. Quite an interest prevailed in the discussion of these questions with no dissenting voices till the last of the second question, to organize, on which all seemed to be a unit, but one stood aloof from all.

With Brother G. Myers in the chair, Geo. Piper, M. M. Mitchell, D. Gans, were appointed a committee on arrangements, and the writer clerk.

Preaching Sunday forenoon by Bro. Myers, then a lunch and afternoon preaching by Brother Whitesitt. In the evening Brother Whitesitt addressed the people again. On Sunday a large number of brethren and sisters partook of the bread and wine in commemoration of our Lord's death and suffering. On Sunday our house was too small to hold the people; many had to stand outdoors at the windows. SIMON P. RENNER.

## The Book of Jobab, called Job, Son of Zare, Son of Hruguel, Son of Hesau, Son of Isme, Son of Habraam.—According to the Septuagint.

### CHAP. XLII.

1. And Job taking up the discourse saith unto the Lord;

2. I know that thou hast all ability, and that nothing is impossible with thee;

3. Who indeed is he that hideth counsel from thee; and is sparing of spoken (oracular) words and thinketh to hide thee? and who will tell me what I have not known, great and wondrous things that I have not fully understood?

4. Hearken unto me, O Lord, that I also may speak plainly; I will inquire of thee indeed, and do thou teach me.

5. I have heard a report of thee before with the ear, but now just now mine eye hath seen thee.

6. Therefore I consider myself of little account and have melted away; and I account myself earth and ashes.

7. And it came to pass after the Lord had spoken all these (oracular) words unto Job, the Lord said unto Eliphas the Thaimanite, thou hast sinned, thou and thy two friends. For ye have not said anything true in my sight, even as hath my courtier Job.

8. And now take seven yearling bullocks and seven rams a year old and go your way unto my courtier Job, and he will offer in the way of a fruit-offering for you; and Job my courtier will offer a votive offering for you, because if he doth not I will not accept his face: Yea, if it had not been for his sake, I had destroyed you. For ye have not spoken anything true against my courtier Job.

9. And Eliphas the Thaimanite and Baldad the Sauchite and Sophar the Minaite went their way, and did even as the Lord had directed them, and he unloosened their sin for Job's sake.

10. And the Lord increased Job; and when he had offered his votive offering for his three friends also he remitted their sin; and the Lord gave Job twice as much as he had before in a duplicate way.

11. And all his brethren and sisters heard of all that had occurred to him, and they came unto him, and all that know him from the first; and eating and drinking with him they comforted him, and wondered at all that the Lord had brought upon him: and each one gave him a lamb and a tetradrachmos [four drachmes in weight value] of gold and unstamped [not coined].

12. And the Lord blessed the last of Job more than the first; and his chattels were fourteen thousand sheep, six thousand camels, a thousand yokes of cattle, a thousand female asses of the pasture.

13. And seven sons and three daughters are begotten by him:

14. And he called the first daughter Day, and the second Cassia, and the third Horn-of-Plenty:

15. And there were not found when compared with the daughters of Job any better disposed in that which is under the heavens, and the father gave them an inheritance among their brethren.

16. And Job lived after his affliction one hundred and seventy years; and all the years he lived were two hundred and forty: and Job saw his sons and his sons sons, a fourth generation;

17. And Job came to his end, an old man (or but an Elder) and full of days:

18. And it hath been written that he will stand up again in the midst of those whom the Lord standeth up.

This person is interpreted from the Syriac book as being a dweller in the Ausitic land, on the borders of Idumaia and Arabia; and he was first named Jobab; and his father was Zare a son of the sons of Hesau, and his mother Bosorra; so that he was fifth from Habraam.

And these are the kings that reigned in Edom, of which province he also was a ruler. First Balak son of Beor, and the name of his city Drunaba; and after Balak Jobab the one called Job; and after him Asom the one who was a Sheik (a leader, lit.) from out the province of Thaimani: and after them Adad a son of Barad, the one who smote Madiam, (Midian O. V.) in the plain of Moab, and the name of his city Gethaim: and the friends who came to him were Eliphaz of the sons of Hesau; king of the Thaimanites; Baldad petty ruler of the Sauchites; Sophar king of the Minaites.

G. GARDNER.

## The Coming of Christ Again.

When Christ went up into heaven from Mount Olivet, it was for the advantage and good of his followers; for his going away was the sending of the Spirit, who has continued with them all through the ages—for they are now being prepared for the kingdom—and when Christ comes again, it will still be for their advantage; for his coming the second time will be to receive them to himself. Oh, let believers in this precious truth rejoice in it more and more. Receive from it all the benefit it is designed to give, all the strength and encouragement it is intended to impart. No truth is used more frequently than this as a motive to growth and development in the Christian graces. Fellow-Christians who see not this truth, and who have never tasted of its preciousness and sweetness, may sneak slightingly of you and of the doctrine; some may so far forget their religious obligations as brethren, and the common courtesies of social life, as to sneer and ridicule. Never mind that. No opposition can take it out of the Bible. No sneers or ridicule can prevent the fulfilment of the prophecies. No persecution of the truth, or of those who hold it, will retake the Savior in heaven when the hour has come for his descent.

SILAS HENN.

# Youth's Column.

## "God Knows."

Through all my little daily cares there is
One thought that comfort brings whene'er it comes;
"He this—" "God knows." He knows
Each struggle that my hard heart makes to bring
My will to His. Often when night-time comes
My heart is full of tears, because the good
That seemed, at morn, so easy to be done,
Has proved so hard; but then remembering
That a kind Father is my Judge, I say,
"He knows." And so I lay me down with trust
That His good hand will give me needed strength
To better do His work in coming days.

From *Herald's Herald* we take the following description of a visit lately made to the Sea of Galilee by Z. T. Sweeney a correspondent of the *Christian Evangelist*.

"After dinner (7 P. M.) a number of us walked down the shore of the lake and spent an hour in overlooking the scene by moonlight. I shall never forget the holy memories of that hour. The moon was shining brightly and the lake was perfectly calm. No sound was heard but an occasional howl from a jackal in the distance, and the silvery ripple of the scarcely perceptible waves that lapped the sand at our feet. An occasional cloudlet would cover for a moment the face of the moon and throw its shadowy form upon the beautiful waters and then pass away to leave the scene all the more beautiful for the momentary shadow. It was such a time as the poet mentions, when he says: 'The lips move not when the heart feels most.' We sat in silence, drinking in all the sweet inspirations the surroundings recalled, till at last, one of us started with gentle voice:—

'Oh! I love to think of Jesus
As he sat beside the Sea,
When the waves were only
Murmuring on the strand.'

All joined in and we sang it through. Then some one else began 'Sweet Galilee, blue Galilee,' which was also sung with a number of other songs suggested by the surroundings. It was an 'evening of song' never equaled in any of our experiences, and probably never will be surpassed till we shall sing with sweeter cadence than mortal tongue can sing, the song of Moses and the Lamb, upon the sapphire shores of God's eternal Sea of Life."

## A Singular Coincidence.

In the course of conversation with the Rev. W. C. Van Meter, who is on a visit to this country in a brief interval of his mission work in Italy, he informed us that he has been enabled to print a large number of copies of the Gospel according to John in Italian for use in the Sunday-schools of Rome. The children there are following the International Course; the subjects of which just now are in that gospel. A singular coincidence, which shows the changes which God has worked, is that the gospel was actually printed in the room used as the torture-chamber of the Inquisition. The printer who had undertaken the work was obliged to leave his former business premises, and, looking around for a new location, selected rooms in an ancient edifice that appeared suitable. There he set up his presses and compositors' cases. A strange-looking iron ring in the ceiling arrested his attention, and on making inquiries about it learned that he was actually in the old Inquisition, and that the room he occupied had served as a torture-chamber. There within the walls that have resounded with the cries of men and women suffering for conscience' sake, he set up and printed the gospel of John.

# Selections.

## The Last of the "Hermit Nations" Opened to Receive the Gospel.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." Matt. xxiv. 14.

Here is a sign of the proximity of the end, from Christ himself, which it would seem could hardly be questioned by the most determined opposer. Some six years ago H. W. Beecher wrote: "I know of but one tribe or people who have not at some time received the gospel as a witness." Whether he referred to Thibet I do not know, but suppose he did. It will be remembered by those who were present at our anniversary at Hebron last year, that Bro. Blackstone, in his address on missions, referred to Thibet as the only nation which had not received the gospel; and also said, "A deputation of Moravian missionaries is laboring on the border of Thibet, and determined to enter the moment the door is opened." They were expecting English influence to open the way. The *Faithful Witness* for March contains a part of a letter written by a Moravian minister, Rev. Eugene Siebert, from which we make the following extract: "Our missionaries, I would add, have been laboring for a number of years in the West Himalaya district;..... and not until last year would [could?] they penetrate into Ladak, which is in Thibet proper. They are not tolerated there; and what concessions have been made have been through English official influence. They have, however, accomplished very much and very important preliminary work, in the way of translating large portions of the Scriptures,....and those have been printed and large editions distributed far and wide." He also speaks of four families having united with the missionary to form the first church of the Thebians "in his own hired house."

Thus the last of the "hermit nations" is opening to receive the gospel; the last impediments are being removed out of the way of "the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" How long it may take the witness to complete this, his final testimony, we know not; but we know when a case has been pending many days in court—when an innumerable company of witnesses have been called till the public become weary—the announcement that the last witness is on the stand, brings relief,—the end is expected at once. So here, the long array of witnesses have been hasting on their way year after year, and century after century,

"Bringing to every nation
The knowledge of its end."

until the world had almost forgotten the scene that shall follow the final testimony. But the announcation rings in our ears: The last witness is giving his testimony! How it should startle every one to inquire: Am I ready for the decision of the court? Then shall the end come! Saints of God, "lift up your heads; for your redemption draweth nigh."

Sinners, beware! the last call of mercy is ringing in your ears. Oh, make peace with him—

"Whose wrath you cannot bear;
Fly to the shelter of the cross
And find salvation there."

## The Supernatural Claims of Jesus.

In a recent issue of the *Sunday Republican* there was an editorial on the "Egoism of Jesus," suggested by a late remark of a distinguished Unitarian clergyman in the East to the effect that a majority of that body "now recognize nothing as supernatural about Christ." The *Republican* thinks it ought not to require the culture of Unitarians to see that there is at least one thing about Christ that is supernatural, namely: "His transcendent, unapproachable egoism." While he is described by the Evangelists as "a perfect example of meekness and self-sacrifice," yet "his talk was constantly of himself." He "not only spoke continually of himself but put forth personal claims for himself the like of which had never been made before and have never been made since, and such as had never even been conceived before." The following illustrations are cited:—

Before Abraham was I am.

Heaven and earth shall pass away, but My words shall not pass away.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

Whosoever drinketh of the water that I shall give him shall never thirst.

He that heareth My word, and believeth on Him that sent Me hath everlasting life.

I am the bread of life. He that cometh to Me shall never hunger, and he that believeth on Me, shall never thirst.

I am the light of the world.

I am from above.

I am not of this world.

I am the way, the truth and the life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die.

He that loveth father or mother more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me.

"There have been," says the *Republican*, "great and good men in the world—and there have been great and bad men. There have been fanatics and impostors; but no man, however great and good, or great and bad; however wild a fanatic, or enormous an impostor, ever lived who dared to make such claims, or could even have conceived them, supposing he possessed the hardihood to assert them. Even now, eighteen centuries after they were spoken by this wonderful person, no man has dared to repeat and appropriate them. All men do not accept the words and recognize the supreme and absolute claims of this wonderful person, but all men—those against him as well as those for him—do by common consent, carefully abstain from the ground covered by these claims, and leave it to him alone." These lofty claims would indicate the most inordinate, not to say insane vanity, coming from a mere man. But they were uttered by one who was "meek and lowly in heart," and who could stoop to the humble service of washing his disciples' feet. They were spoken by one who treated with disdain all those adventitious aids which seekers after earthly fame and power covet so eagerly, such as wealth, the approval of the mighty, and an earthly crown and sceptre. What possible explanation is there of these remarkable claims, blended with an equally remarkable meekness and unselfishness, save the consciousness of his divine nature and mission?

## The "Star of Bethlehem."

The Kentucky astronomer who is reported to have discovered the Star of Bethlehem is Prof. John M. Klein of the observatory at Hartford, Ky. He is indignant because of the doubt which has been cast by Prof. Proctor and others upon the genuineness of his discovery, and in a letter dated June 9, and published in the St. Louis *Globe-Democrat*, he describes his method of observation and its results as follows:

"I belong to the modern school of astronomers, and have discovered that by the use of a smoked glass and a mirror attachment to my telescope I can detect heavenly bodies, even in close proximity to the sun, in broad daylight. Any schoolboy or any person who has gazed upon an eclipse of the sun through a smoked glass can readily understand the principle involved in my new method. It is not necessary for me to wait until the shades of night appear in order to detect a heavenly body, which by that time would be below the horizon, and consequently invisible from our latitude.

If Prof. Proctor will take the trouble to provide himself with modern astronomical instruments—with a smoked glass and a mirror—and endow his old-fogy mind with a few modern and progressive astronomical ideas, and will take a peep heavenward about 4 o'clock any afternoon this time of year, he will find the constellation of Cassiopeia in the position I have described it, and in the midst of that rich constellation he will see the Star of Bethlehem blazing forth with most intense."

Prof. Klein does not claim the discovery as being the Tycho B... which appeared in the year 1264 in a tract in the heavens... Cassiopeia and Cepheus, but claims it as the original Star of Bethlehem, and challenges any one to prove that it is not.

Among the curiosities... sylvania Museum and... moral Hall, Philadelphia, is one of the... struck off by order of... XIII, in commemoration... ere of Protestants in Fr... ere of St. Bartholomew, 24, 1572. About 50,000... were murdered. The P... the event by a grand p... *Te Deum*, and the proc... year of jubilee, and s... medal that we have m...


EXAMI...

*The label on your p... bears a date previous... please renew NOW. other notice to be sent,*

RENEW

# Poetry.

### THE HEBREW'S LAMENT.

Thou art the land of all my dreams,—
Thy wanderer's heart is thine,
And oft he lingers by thy streams,
O holy Palestine!

A stranger in a stranger's land
O'er hill and vale I roam;
But hope forever points her hand
Towards my father's home.

They tell me that on Zion's hill
The Cross and Crescent shine:
But oh, my heart is with thee still,
Beloved Palestine.

I know that Israel's weary race
Are scorned on every shore,
And scarcely find a dwelling place
Where they were lords before.

Yet, 'mid the darkness and the gloom,
A light begins to break;
O Israel, from the dreary tomb
Thy buried hopes awake,—

And lips that raise the fervent prayer,
"How long, O Lord, how long?"
Shall change the wailings of despair
To the triumphant song.

And I may live to see the hour—
The hour that must be near,—
When in his royalty and power
Our Shiloh will appear.

Till then my prayers will rise for thee,
Till then my heart be thine,
O land beyond the stormy sea,
O holy Palestine.

*Miss Helen M. Johnson, in Hebrew Christian.*

# Communications.

**Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas.—No. 10.**

"What think ye of Christ? Whose son is he?" Matt. xxii. 42.

Then again, they tell us, in their own words, that "Jesus was the begotten Son of God by faith, as the saints are the begotten sons of God!" Let us see, how are the saints begotten? Paul says, "Ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. So then, Christ Jesus became the Son of God by faith in Christ Jesus, did he? Paul also says to the church at Corinth, where he had been preaching the gospel, "I have begotten you through the gospel." So then, Christ was begotten through the gospel of Christ! Think of this. Could anything be more preposterous? But they forgot that the saints are to be at the most only *adopted* sons while Jesus is "God's *own* Son." The saints in being begotten by faith, receive only "the *spirit* of adoption," and are then "*waiting* for the adoption." Rom. viii. 15, 22. "That we might receive the adoption of sons." Gal. iv. 5. "God having predestinated us unto the adoption of children by or through Jesus Christ." Eph. i. 5. Thus we, mortal human beings, are begotten in mind, by faith in Jesus Christ, the word of truth, the gospel, and by baptism, which is a *figure* of burial, resurrection and adoption, we are adopted into the "household of faith," ultimately, if faithful, to be adopted in *fact* into the son-ship or God-family, by being made "partakers of the divine nature" by the *gift* of the Father of the family. But Jesus, the elder brother, was begotten, mind and body, as a person or being, by the Power of the Highest, Holy Spirit, and was therefore God's own, real and only supernaturally begotten Son. When we were the children of another:—"children of the wicked one"—the diabolos, in the flesh-nature, the Father granted the privilege to become the children of himself, the children of God (John i. 12), by being begotten by faith, and ultimately being born from the dead with Spirit-nature, thus becoming by *gift* literally adopted sons or children, into the God-family, possessed of the Father-nature. But Jesus, by his [illegible] begettal and birth, being God's own Son, and by his holy and sinless life as a sequence, was *entitled* to the Spirit-birth from the dead, to the Father-nature, as the first-born among many brethren; that in all things he might have the pre-eminence. He *inherited* the family name, as well as the same which signified that God-nature, because of his right. He was therefore not an *adopted* son like his brethren, for he was God's own from his conception and birth. He was not even begotten by the Power of God thus become God's unique Son; it was not necessary for him to be begotten again like a mere man of a sinful mind and character, in order to be born from the dead with a divine nature. That is the vast difference between the begettal of the saints and that of Jesus.

Again they take another position and claim that Jesus became the only begotten Son when he was baptized, and the Holy Spirit then descended upon him, and he was then *filled* and anointed with the Holy Spirit, and the voice from heaven said, this is my beloved Son. But if this position be true, Jesus a son of Joseph, it follows that he was not God's Son until then; besides, there is not a word in the declaration that Jesus *then* became God's Son. It is therefore simply a groundless assertion. (But I will again notice this being filled with the Spirit.) And more than that; about eighteen years before Jesus was baptized, when he was only twelve years old, he showed that God was his Father, and said, "he must be about his Father's business," and thus informed his mother when she spoke of Joseph as his father, that he knew and understood that his real Father was God. This is positive proof that Jesus was God's beloved Son long before he was baptized, when he was a boy only twelve years old. "And he *increased* in wisdom and stature, and in favor with God and man." Luke ii. 48-52. Then again; John the Baptist called Jesus "the LORD" before he was baptized. He said, "I am the voice of one crying in the wilderness, Prepare ye the way of *the Lord*." Matt. iii. 3; Luke iii. 4, 21. This is additional proof that he was the Son of God before his baptism, and also that he was not begotten by Joseph—a mere man. David also called him Lord, and he said, "the Spirit of the Lord spake by me." The Spirit in all the Prophets spoke of him as the Lord. Did they mean the son of Joseph—a mere man? Just stop and think a moment. Were the prophets always talking about a mere man? When Isaiah, speaking prophetically of him said, "The Lord (the Father) hath laid on him the iniquity of us all, neither was there deceit found in his mouth; by his knowledge shall my righteous servant justify many." Did he mean a mere man? Oh no; Jesus as a person or Being was "the Lord," the Father's Son, from his birth. He was the "Holy One" whom the Father "*formed from the womb*, to be his servant to bring Jacob (the twelve tribes scattered all over the world) again to him, that Israel be gathered to him." Isa. xlix. 5-7. R. V. margin. He was the Holy One of Israel, of whom it will soon be said, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Isa. xii. 6. The Holy One of God. Mark i. 24. Yes, the angel told the truth, when he said, "that Holy One which shall be born of thee shall be called the Son of God." He was begotten and born the Holy One, the Lord, the Son of God, the Messiah, the king of Israel; for he said himself, "to this end was I born BORN;" not to this end was I begotten by faith and baptized.

Then again they take another turn, and tell us that Jesus became the Son of God by his resurrection. Their words are, "he was begotten of God when raised from the dead, read Acts xiii. 33-35." Let us see; if Jesus was not the Son of God until his resurrection, then he was not the Son of God when he died—when he was crucified—and the Son of God has never died; and therefore Paul must be mistaken when he says "we were reconciled to God by the death of his Son:" and when he said, "He spared not his own Son but delivered him up for us all." Jesus himself also must have been mistaken when he told Nicodemus that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Here we have positive proof by Jesus himself, that he was the Father's only-begotten Son when he was conceived, born, raised up and sent into the world and given to die as the Lamb of God, to take away the sin of the world. The passage referred to in the above Josephite quotation, Acts xiii. 33-37, contains a reference to Psa. ii. 7, "This day have I begotten thee." I have already shown that according to Dr. Young, this phrase includes the Spirit begettal, the birth, and the resurrection of Jesus—the raising him up from his conception to his resurrection, that is, raising him up by his begettal and his being brought forth at birth, and then "raised up *again*" by being born from the dead, and brought forth into the world at his resurrection. See verse 33, and also Heb. i. 5, 6. Note the absurb position of this Josephite; "begotten of God when raised from the dead"—*begotten* and *born* from the dead at one and the same time! No need of a word on this.

Then again he tells us that in verse 8, which reads as follows: "But unto the Son he saith, thy throne, O God, is for ever and ever;" the word "God" is from *elohim*, which being plural, denotes a plurality of beings—not Jesus as the Son of God only, but Jesus and his brethren. But this is another mistake; for "God" in this place is not from *elohim* but from *Theos*, which is not plural, and applies to Jesus as the only begotten Son of God, being called as directed by the angel, Jesus, Savior, God, the name *inherited* from his real Father, as before shown. But stupids "God" in the 8th verse of Heb. i. was from the Hebrew *elohim*; who does not know that *elohim* is rendered God, in hundreds of places, applying to the one "eternal God"—the Father; as in the following: "Hear O Israel: the Lord our God is one Lord." Deut. vi. 4. The writer of the above must or ought to have known these facts, as well as other facts which show their statements to be positively incorrect and absurd. But such is the way they, either intentionally or unintentionally, misunderstand, misrepresent and mislead the people who place confidence in them. I confess that to me, their course is strangely unaccountable. I cannot avoid regarding it as literally blind infatuation.

*Dear Restitution:*

May 27th I left my much loved home, and took the Chariots of Nahum for Oshawa, Ont. Stopping at Toronto one hour, I reached my destination at 7 p. m. Found my good friend Emanuel at the car to help me off and give me a warm shake of the hand, and convey me to his pilgrim home where his good wife, Sister Jane, had a good cup of tea with all the eatables to nourish the inner man.

The next morning, while at breakfast, my good brother, D. Hogarth, was on hand to take me back to his lovely home, where I have always been made welcome during the past twenty-eight years, and never more so than during this visit. Everything was done to make me comfortable and my mission pleasant by all the brethren and sisters. I stopped over two first days, preaching twice on each day. Our chapel was filled as usual with intelligent and attentive listeners, some of whom had never heard me before.

On the last Sunday we ate the memorial supper. It was a blessed season, and the best of all we had the privilege of going to the water twice, where I immersed four mortal souls into the all-saving "name of Jesus Christ for the remission of sins," one male, an eminent school teacher, and three females, the younger about twenty-three years of age. It was a joyful time, to see the banks lined with attentive spectators. As they sat and stood a sister said to me, her mind ran back to the time John immersed in the river Jordan. My discourses were predicated upon the following Scripture. Rom. vi. 17; 1 Cor. iii. 21, 23; Jer. xxiii. 5, 6; Acts viii. 12. Truth moved the audience.

During the week I visited the brethren in the vicinity at their homes, which were profitable seasons. Attended the silver wedding of Brother and Sister Pascoe. Between forty and fifty present. I was called upon by the chairman to make a speech, and with pleasure I complied with the invitation. It was a delightful time to all.

Twenty-eight years ago, on the first Sunday in this month, I preached my first sermon in this place, from John iii. 16. Much have I labored with them, and they have always done their duty to me, and I record this visit among them as the best of all. I had great freedom and presented what I believe to be the truth. My prayer is that God will reward them for their kindness to me and mine in the age to come. Fraternally, R. V. L.VON.

P. S. As my eye sight is bad, so that I cannot read common print, Bro. D. Hogarth read the Scriptures and the hymns. I leave on the 15th inst. for a visit and missionary tour east.

R. V. L.

FAIRCHILD.—At her residence near Knox, Stark Co., Ind., on June 3, 1887, Martha (Cline) Fairchild, aged 45 years, 3 months and 27 days.

Sister Fairchild was born in Highland Co., Ohio. In her youth she emigrated with her parents to Indiana. She was united in marriage to G. W. Fairchild, August 16th, 1857. In December following she was baptized and united with the Christian Church. In the year 1881 she embraced the doctrine of life only through Christ, the destruction of the wicked, the pre-millennial coming of the Lord and reign on the earth over the nations, with other views of Bible teaching as held and taught by us as a church. The record of her Christian life is one of good deeds. She left a husband, two sons, and a little grandchild to mourn the loss of one so affectionate and kind in the family circle. But there is hope in the death of the righteous,

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

The little church at Eagle Creek have met with a loss which they will feel deeply for years to come. How sad are these separations! But the glad reunion will come by and by. The funeral services were held in the school house where she had so often worshipped, a discourse being delivered by the writer based upon the fourteenth chapter of Job. JOHN L. WINCH.


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| Marshland | 8 20am | 4 20pm | 3 20pm | 9 20pm |
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THE RESTITUTION.

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## Communications.

Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas.—No. 17.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

Then again; when we ask how it is possible that these Scriptures can apply to a man—such as, "I proceeded forth and came from God." "I came forth from the Father." "He was before all things." "O Father glorify thou me with thine own self with the glory which I had with thee before the world was." "By him were all things created," etc., etc. They reply that all such Scriptures can be applied to Joseph's son because of his being filled and anointed with the Holy Spirit and becoming the begotten Son of God at his baptism. But such a reply is pure assumption without a particle of proof or the least Scriptural foundation; besides, John the Baptist was "filled with the Holy Spirit, even from his mother's womb;" Luke i. 15; and yet he was not an only begotten Son of God, nor could those Scriptures be applied to him; although Jesus said of him, Among them that are born of women, there hath not arisen a greater than John the Baptist," Matt. xi. 11. Now what did Jesus mean? Did he mean that he himself was no greater than John? For he himself had been born of a woman. He could not have meant that, else John's words would not have been true: for John said, "He that cometh after me is preferred before me; for he was before me; whose shoe's latchet I am not worthy to unloose." What then did Jesus mean? He evidently meant, among them that are born of woman by natural begettal and birth; knowing that he himself, although born of a woman, was *supernaturally* begotten by the Spirit-Power of his Father. Then also John's father, Zacharias, was *filled* with the Holy Spirit. Luke i. 67. So also, the 12 apostles and about a hundred and twenty disciples altogether, on the day of Pentecost were *all filled* with the Holy Spirit, and spake with other tongues as the Spirit gave them utterance. Acts ii. 4. But not one of all these, not even the twelve Apostles, although they could work miracles by the Holy Spirit with which they were filled; yet not one of them was ever called, or thus constituted, an only begotten Son of God: neither could such language as the above—I came forth from the Father, etc.,—be applied to them; from the fact, that not one of them was "the Word made flesh," as it was in the case of Jesus. Permit me here again to illustrate this important passage. The Word was with God, and the Word was God; and the WORD became flesh. See R. V. A man—a carpenter—says "I will build me a house." He begins at once, and when that house is completed, the man's *word*, which was in the beginning, which was with him, and which was him (in one sense) and which he uttered by the *power* that was in him, and was him, because materialized so to speak, became a house, by the continued operation of the same *power* that was in him, and was him, and which spoke the word. ("He spake and it was done." Psa. xxxiii. 4, 9.) His word was fulfilled by the completion of the house. The house with all its arrangements, its size, form, style, place, etc., had its *origin* in the carpenter's power to think, conceive, speak, and act; in the thought and intent of his mind, the word of his mouth, and the action of his body, or physical power. When completed, it was exactly like the archtype or plan at first conceived in the man's mind: perhaps superior to any other house. The materials of which it was built had their origin elsewhere. They were produced from other sources, and by other powers. The house itself had no pre-existence; other than as the power, conception and purpose in the mind, and as the WORD of the man, its originator. This is a finite illustration.

But we will take a Scriptural one. See 1 Kings vi. 38; viii. 24. God said Solomon should build a house for the Lord; 1 Chron. xxii. 10; telling David the "fashion" or pattern. When that house was completed, as with his own "hands," 1 Kings viii. 24, 2 Chron. vi. 4; then God's word had become a house for his name, by the fulfilment of that word.

The materials made use of by the Spirit in producing the "prepared body" of Jesus, were human flesh and blood. See Heb. x. 5. As before said, God by the Spirit, "took hold" of the seed or flesh of Abraham and David, in begetting and manipulating. (See 1 Kings viii. 24) for himself a Son in the flesh of Mary; and the result was the production of the Son of God.

But we now call your attention to their *chief* objections and reasons against the Spirit begettal of Jesus, in their own words. They say, "We object to this story of the miraculous begettal and conception of Jesus because it nullifies the covenant [with Abraham and David] by bringing in one by the law of adoption, one who has not come from the bowels of Abraham, but who has come from an outside source, whose life has come from God." This language shows clearly that they do not understand the subject, and fail to apprehend the meaning of the Scriptures. Did not Mary descend from the bowels of Abraham and David as well as Joseph? Have I not proved this most conclusively? The Word says that as to the flesh, Jesus was to be the seed of the *woman* by the power of God. They say he was to be the seed of the woman by the power of a *man*. Thus they both add to and contradict the Word. They do not see that the seed of the woman, and the seed of Abraham and David as to *the flesh*, are the same. They do not see that Jesus could be the seed of Abraham and of David as to the flesh, from their bowels, without being begotten by Joseph. They thus ignore both the Word and the Power of God. It seems really unnecessary for me to say more on any of these points. I think I have clearly shown that instead of nullifying, nothing but a Spirit begettal could possibly fill and fulfil the covenants; that Jesus *did*, as to the flesh, come from the bowels or loins of Abraham and David, and *not* from an outside source; and just as much and just as direct as if he had been begotten by Joseph: that it was the Power, the origin, the life, the Word, that came down from God. They do not seem to understand that Jesus the Anointed was to be Son of God as well as Son of Man, literally as to his inception as a Being; that the kingdom is God's kingdom, as well as David's kingdom; that Jesus must therefore be by *begettal* and *birth* God's heir and David's heir—God's heir by being his literal legitimate Father; David's heir by a daughter or descendant of David being his mother. This is not, "by the laws of *adoption*" as they say, but the very reverse—begettal and birth heirship—an actual inheritor.

### MICA PEN-NOTES.

One thing is certain, whatever else is thought or done or wished for, or pursued, a great and main thing is head and front before all, I mean rightness of heart. Here is a way and place for divine power, that one may not be within, like the rugged Andes, fruitless and verdureless. I am solemnly impressed with the idea of singleness toward God. There may be many things that look innocent and that may have much air of plausibility, But a heart born and moulded after the Blessed, is most concerned about that which is best. And things less than the best, less than the highest standard of action, and the perfect will of God, are therefore rejected, as even unholy and contemptible. For example, have I any part, by sympathy, with the pomp and splendor in London today? I quite respect the queen, and think her estimable, and her reign of fifty years has in it something wonderful of providential preserving care and goodness. But my heart is not at all in that grand ceremonial in London. Suppose the apostle Paul were alive and with us, what would he say? Would he crave a place in that mighty throng? He would have, as he did eighteen and a half centuries ago, the fire and power of Christ, love. That would govern and impel him, and be the master-might and glow of his life. He would turn aside to nothing inconsistent with that.

Was not Paul a patriot? Certainly he was. But chiefly he was a citizen of the heavenly country, and so earnestly so, I doubt if he would stop long to gaze at a magnificent pageant, and he would contrast the glitter of human greatness with the infinite glory of God. Would he take part in the bustle and parade of a scene like that we shall have here on Independence Day? I repeat then, the things that might be extenuated, that might be called laudable even, by a multitude of worldly folk, and Christians that one might term second-rate, he would entirely disaffect, and care for not so much as a penny's worth, simply because they would for him have no charm, no glory, no excellence, no advantage. By comparison they would be paltry and pitiful and he would have neither heart nor part in them. But the Christ love should have first place and absolute dominion. He would say, "My choice is made, my heart is fixed, my aim and mind and life are one and indivisible and immovable.

Now let us try ourselves by this high and holy principle. How are we, and how do we, in the light of it, and by the test and temper of it? Is there happiness or honor in indecision, or in a conflict of preferences and purposes? The beauty, the glory of the Christ-mind is in its absolute possession of your life, its entire and supreme control of it. There is just the intensity, the individuality of this, which gives freedom joy and power. What are monuments in honor of men, in the light of God? What are jubilees, parades, commemorations, dedications and unveilings? What are excursion trains, and processions, thunder of artillery, pyrotechnics, and all the enthusiasm of hero-worship? I can scarcely see anywhere time for such man-honoring expenditures. Time is short and swift and precious. I do not affect to decry all entertainment for poor, hard-worked men and women. But I speak of fellow citizens of the household of faith, who have outgrown the petty relishes and affinities of child-life, and who feel a nobler work of God within,—a spirit astir which leaves or gives no room, or time, or taste, for puerile studies or transient earthly enthusiasms. What an age is this for inventions of honor, and construction of monumental In not the creature glorified? Where is the honor of God planned and contemplated? Does a stately prayer, ordered to give a kind of dignity to an occasion, make it grand and noble? Does it truly consecrate it? I say again it is a time of complicated and elaborate laudation of men. Is Christ loved the more, and sought and served with new zeal and desire? Read the columns of rhetoric from the chosen orator of the day, and do they raise you toward the place where Christ sitteth at the right hand of God? Have they heaven-wending wings?

Now I say, there is no time for third-rate things. The call is to the highest and best. Mine it well. There is neither room nor time for aught but the best. The less valuable must be surrendered, and it ought to be, from a clear understanding, and from an elevated and incorruptible choice. It is time for the best thoughts, the best conversation, and the best behavior. What excellence will he attain who is content with the transient, the paltry and inferior? Who has time for novel reading, yacht or any other racing, for church or any other festivals, for political or any other parades, for neighborhood or any other gossip, for any or all the planning for superfluous pastimes, for any or all the thousand devices and varieties of mere policy and frivolity? The God-born and God-called man seeks a kingdom of super-earthly preciousness. He seeks it in God and from God. He struggles for it even—in temptations. He cries with an intense earnestness for it. The better nature in him is a holy passion for every possible good to which God calls him. Nothing less, not a whit, will answer his need or his petition.

Perhaps he has sacrificed something for an idea or belief. But it is not that only that I have to point out. Mark again this, it is the language and the action of choice. The better mind hates the sordid and meaner things, hates the time-killing, the waste of mind, the degradation, the nonsense and vacancy of "occasions," or that magnifies the intellectual and literary above the spiritual, and thinks to save the world even with colleges and universities. There is a holy hating, and hearty as well as holy. There is great virtue and force in righteous hating. It would be grand to preach a sermon on healthy heavenly hate of hateful things (not insects and reptiles that we do not much love, but) the hate of what the Lord himself hates, and what good Scripture-writing men of God have hated. It is all part and parcel of the kingdom of God within, that mates with and matches the kingdom of glory coming.

You know very well who hated the assembling of wicked men, not the men in their persons, but their assembling. And when, since land and water stood parted enough for man's habitation and convenience, has such a rage of assembling prevailed on the earth as now? When? Nothing will do but men must form into endless networks of conventions and councils till the world bids fair to be covered and swallowed up with them. Some of these are with the best intentions, and some are practically useful and grandly benevolent, but these have their counterpart in unions and aggregations that are selfish and sinister, covetous of earth, but yet not revealing the spirit of those to whom the earth is promised.

In re-reading what I have written above, I am querying if some reader might imagine a querulous trait or quality, in the latter portion at least. But if the personal return of our Lord is drawing near, and if we are not influenced by this fact to greater purity and elevation of character, how are we fulfilling the very charge of a chief apostle? O, it is good to have the clear, warm, strong, affectionate spirit of a man, God-informed and blameless, giving us the very life of his faith and doctrine and labor for our steadying and instruction. He taught us to look not at the things that are seen but those that are unseen. And it seems to me the spirit of the age is powerfully in the line of looking at the things that are seen. It may be all right, but I am puzzled to see how even great investments of capital in works of architecture, and in many other ways (not openly iniquitous either) is in harmony with a belief in the imminent parousia of our Lord. Outlays, calculations, enterprises are largely independent of ideas of changing dispensations. Let not frail mortal rashly judge, but I venture a suggestion of many things I see and hear, that are not according to that high and divine premonition of "Watch, for in such an hour as ye think not, the Son of man cometh." C. COLEGROVE.

*Bro. Chaplin:*—If you find anything objectionable, don't spare, but cross it out. C.

[Rather than strike out any would choose to have more in the same strain.—ED. RESTITUTION.]

### Conference Report.

The meeting commenced June 13th, according to announcement, and was called to order by the President. Meeting was opened by singing and prayer followed by a sermon from Psa. lxxii by Elder Bennett after which we held a social meeting.

Adjourned until morning at nine o'clock. Social meeting opened by several prayers and a reading from John iv. by Brother Moses. Many and grave were the testimonies that were offered by the brethren. At 11 o'clock Brother Dwiggins preached an able discourse on "God's Power to Heal the Sick." Adjourned until 3 p. m., when we listened to a sermon from Rev. xxiii. 3, by Elder Woodward. Adjourned until evening.

Meeting opened Saturday evening by music, prayer, and reading Cor. xiii. Preaching from Christ's sermon on the mount. Meeting adjourned until Sunday morning at 9 o'clock. Social meeting opened by reading the last chapter in the Bible by the writer, to a large congregation. Then over one hundred testimonies were offered, after which Brother Dwiggins preached the dedication sermon to the largest congregation ever assembled in Dutton. Adjourned until 3 o'clock when we met to commemorate the scenes of Calvary. Two resolutions were passed, first, to appoint a committee to call a National Conference. Committee appointed: Noah Howard, Clark West, Newton Pike, Mary Woodward, K. N. Woodward. A committee was also appointed to select Bible readings for Sunday Schools. Committee appointed: W. W. Jamison, Calvin Winchester, Mary Smith, Essie Anderson, B. W. Woodward.

Meeting adjourned until evening when we reopened with a packed house. Brother Dwiggins preached a masterly discourse on the ministration of angels, with telling effect.

Would say in conclusion that the meeting was one grand success, the largest gathering ever assembled in the State at a Conference. Sunday and Sunday evening there were between three and four hundred present that paid good attention. Brother Underwood and wife were with us; they left the love and respect for them with the brethren of Michigan.

The cause is prospering finely since the organization in Michigan. All the brethren need to do now is to work and pray and set an example of Christian life, and to work with love and harmony, for if a house is divided against itself it must fall. Instead of a few isolated brethren here and there, are good, organized churches in different parts of the State. Brethren, keep on working and praying and God will recompense your labors, remembering that every soul you convert from the error of his ways will add a star to your crown.

K. N. WOODWARD, Sec.

## Selections.

### SANCTIFICATION.

Jacob and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which was quick and strong perception, which gave them a talent for gaining property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike in what philosophers call conscientiousness. They were educated in the sternest Calvanism. Theodore expected every good thing, and that every advantage belonged to him, and had a vague but comforting assurance that he was elected, if anybody was. Jacob, however, who was generous and unselfish, felt that if anybody was reprobated it was most likely to be himself. When the brothers were sixteen and eighteen a fatal epidemic prevailed, and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor of God, and the welfare of man, as by a general idea that he was a sinner.

The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted but little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all as seen in the light of divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and governments, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon: what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob labored by precept and example to save men, making no display. Few knew him. * * * * *

Jacob Schoonerhoven was asked to give his views of "sanctification." The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between the services, and they were alone. "It is forty years," said Mr. S., "since my brother Theodore and myself experienced reliction. Soon after our conversation he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive higher wages than others for public service or mechanical labor; what he sells ought to bring a higher price; what he buys ought to be got for little.

"My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment but of a life-time; agreement, union, and harmony with God; self-lost in humanity; self-lost in God; living for the honor of God and for human welfare, at all times, seven days in a week, three hundred and sixty-five days in a year; in all places, at home and abroad; in the sanctuary, at the mill or at the market; in all business; laboring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said, 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, 'I do, Lord;' and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered 'I do, Lord.'" The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.' I went to my house in a happy frame, singing hymns. A week after this I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book, and never took it up again. I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on, and said: 'Peter, keep your colts: they will make the most valuable horses among all I know.' Peter said: 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now, Mr. Schoonerhoven, the fact is, I must sell them to save my house and land, which is mortgaged.' 'I will lend you the money,' I said, 'to save your house. keep your colts.' He did keep them, and finally sold them for five hundred dollars.

A man came to me to buy some city lots. I was about to take the price he offered, when the Lord said, 'Jacob, remember thy word.' I said, "Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I the more need for my increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord. 'Jacob, arise and be sanctified. Remember thy word.' I arose, and coming from my lodging-room I met a committee of three, informing me that, for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, chose my trial and was excluded. To be separated from the church of my early choice, tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered, 'Yes, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I [illegible] in my heart and cried: 'Speak, Lord, for thy servant heareth.' The Lord said, 'Jacob, art thou ready to be sanctified in the loss of all?' I said, 'Yes, Lord, take all. Thou gavest, and it thou takest away, blessed be thy name.'

I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said, 'Will you send us back?' And the Lord said, 'Jacob, will thou obey my laws or the laws of man?' I answered, 'I obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail and lost all: house, land, herd and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in heaven."

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never heard you speak of it. 'I never speak of it,' said Jacob; "the word has become a term of reproach. Selfish, willful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed [illegible]. We should, however, [illegible] every day in [illegible] volitions, motives, purposes, [illegible] in our affections, in [illegible] and spirit, and in all our [illegible] transactions. All other sanctification is mere emotion, excitement and [illegible] fanaticism; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor.—*Wesleyan Methodist Magazine.*

When you see [illegible] people busy teaching, praying, [illegible] you may be sure something [illegible] as you are when you see men plowing and watering. There [illegible] prior in the ralleries, [illegible] sowing determines [illegible] planting may be [illegible]

When there [illegible] there are rainbows [illegible] over every black [illegible] buca.

THE RESTITUTION.

*Terms—TWO DOLLARS A YEAR.*

Payable in advance. Three and Six Months in the meanwhile.

### TO CORRESPONDENTS.

THE RESTITUTION advocates the Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Assurance is hereby given, that the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous and the annihilation of the wicked: eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

VOL. XXXVI. PLYMOUTH, INDIANA, JULY 13, 1887. NO. 26.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 13, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourself responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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As to book notices and news we have neither time to write nor room to print in this issue.

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OCCASIONALLY a brother writes to us relative to some business matter. We kindly say to our brethren and [illegible] that our only connection with THE RESTITUTION at the present time is, to edit it according to the best of our ability. When treasurer and keeping the books relating to the finances, we could attend to this kind of business because we had some chance to know how everything stood. Now we know nothing more about these matters than any one who has no connection whatever with the paper.

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On Sunday, July 10, our regular appointment for preaching was at the Antioch Church about six miles from Plymouth. After the meeting held at 11 a. m., we resorted to a selected place on the bank of Yellow River, and immersed three persons into the all-saving Name; and, also, into the *blessed* relationship of children to God—a relationship that our Heavenly Father bestows upon all who, from the heart, yield the obedience of faith to the requirements of the gospel. The locality selected was at a place where the banks were fringed with the natural growth of the original forest. The day was beautiful. The sun shone down upon the whole scene of woodland and stream from cloudless skies, illuminating the immersing waters with a resplendency that made the symbol grave radiant with light from above so significantly emblematical of that light that illuminates the Christian's grave with bright golden hope. At 4 p. m., we returned to the Meeting House, and the little church, while singing a hymn of praise, gave to the new converts the right hand of fellowship and welcome to an association with the household of faith. After a short discourse on Christian privileges and duties we gathered around the Memorial Emblems so expressive of our Savior's sufferings and death, and parted hoping to meet and greet one another again when the dear Redeemer shall gather the church of the ages home to be forever with him in his glory. The gospel when preached in *spirit* is still the power of God unto salvation, and the blood of Christ still cleanses from sin.

"Dear Lamb of God, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

## Communications.

The attention of the brethren is called to the series of Bible Lessons being published in THE RESTITUTION. They are designed for missionary work in new fields; for Bible-classes in organized churches; and wherever their use will promote the cause. It has been felt for some time that a movement in this direction was needed. At the Conference at Antioch in June, a Committee was appointed to furnish such matter. The wants of the brethren are not fully understood. Suggestions, inquiries, and help from the brethren and sisters are earnestly desired by the Committee. Communications should be sent to Sister S. R. Winne, Pierceton, Ind., who is Chairman of this Committee. Persons who will conduct Bible classes will be furnished printed slips free if they will apply to THE RESTITUTION Office.

COMMITTEE.

Prepared by the committee appointed at the Indiana State Conference.

### BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

Lesson 2.

FAITH.

Scripture Reading, Rom. x. 1–18.
Singing. Prayer. Singing.
Remarks on the [illegible] by the
[illegible]

Faith is from the Latin *fides*, faith, belief from *fidere*, to trust. It is *reliance on testimony*. In the Hebrew and in the Greek the word carries the idea of *faith, fulness, steadiness, steadfastness, stability*. It is *resting* steadfastly on God's word, it is holding the faith faithfully, it is *trusting* God without being "shaken," "moved," "wavering" or "doubting."

TO BELIEVE GOD, WE MUST BELIEVE THE BOOK, MUST HAVE FAITH IN THE WORD.

*Texts in Proof.*

Deut. xxxii. 1. Hear, oh earth, the words of my mouth.

Job xxii. 22. (Eliphaz speaking,) Receive I pray thee, the law from his mouth and lay up his words in thine heart.

Heb. xi. 6. But without faith it is impossible to please him; for he that cometh to God must believe that he is (that God exists), and that he is a rewarder of them that diligently seek him.

Examples of the manner in which men of ancient times believed or disbelieved God. In the day thou eatest thereof thou shalt surely die.

Adam disbelieved God, Gen. iii. 6. "and he did eat," and brought death into the world. 1 Cor. xv. 22.

The word of God to Noah, Gen. vi. 13, 14, "I will destroy them with the earth." "Make thee an ark of gopher wood." Gen. vii. 1, 2. "Come thou and all thy house into the ark." "And Noah went in, and his sons and his sons' wives with him into the ark.

Remarks. Noah believed God by believing his word. God said, "The flood is coming." Noah said, I believe it, I will make the ark, I will hide from the storm that is to destroy the earth." He did not say, "God has told me to build an ark, but I guess it will do just as well to take my family and the animals up into that high mountain yonder, and build some kind of a shelter there," but he believed it necessary to his salvation to do just what God had told him must be done, and that he must show his faith by his obedience.

Abram called, Gen. xii. 1, 4, "and departed as the Lord had spoken unto him."

Lot flees from Sodom, believing God. Gen. xvii. 22.

Disbelief and disobedience of souls Hearken unto the voice of the words of the Lord, destroy all that they have; 1 Sam. xv. 1, 3; but Saul and the people spared Agag and the best of the sheep and of the oxen and of the fatlings and of the lambs," etc.; vs. 19, "one is turned back from following me;" vs. 23, "hast rejected the word of the Lord;" vs. 26, "the Lord hath rejected thee from being King over Israel."

How faith comes, Rom. x. 17. "Faith cometh by hearing and hearing by the word of the Lord;" (remarks by teacher on the importance of having the word of the Lord as the groundwork of faith).

Acts vi. 7. Priests were obedient to the faith.

Rom. iii. 28. Justified by faith.

Acts xxvi. 18. Sanctified by faith.

Acts xv. 9. Purify hearts by faith.

Rom. i. 17. Live by faith.

Rom. v. 2. Have access by faith into this grace wherein we stand.

Rom. ix. 30. Righteousness is of faith. x. 6, 8, 9, 10, 11, 13, 14.

Cannot attain righteousness without faith. Rom. ix. 31, 32.

Faith stands not in the wisdom of men, but in the power of God 1 Cor. ii. 5.

The gospel, the power of God unto them that believe. Rom. i. 16.

Children of God by faith. Gal. iii. 26.

Saved through faith. Eph ii. 8.

Must be unity of faith. Eph. iv. 13.

One faith. Eph. iv. 5.

That faith, the faith once delivered to the saints. Jude 3.

That faith, the faith of the gospel. Phil. i. 27.

Faith, the substance of things hoped for. Heb. xi. 1; 2 Cor. xiii. 5.

We must have the faith. Rom. iv. 16; xi. 20.

Must stand in the faith. 1 Cor. xvi. 13.

Take the shield of faith. Eph. vi. 16.

Continue in the faith. Col. i. 23.

Fight the good fight of faith. 1 Tim. vi. 12.

Not deny faith. Rev. ii. 13.

Trial of faith. 1 Peter i. 5.

End of faith. 1 Peter i. 9.

John v. 4. And this is the victory that overcometh the world, even our faith.

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### To the Brotherhood in Michigan.

By invitation of the faithful and tried ones of our glorious hope of God, I attended their June Conference at Antioch, and I feel that it deserves more than a passing thought. This was the best Conference I ever had the pleasure of attending, not that any better feeling prevailed, or that it was more spiritual. The warm, hearty welcome, the fervent "God bless you," was not more earnest than at other times, but it was the best meeting because the most business was accomplished which was calculated to, and which will forward the cause of truth, and I wish every reader of our RESTITUTION would carefully read those papers as presented during that meeting, then preserve them for future reference; yes brethren, Brother Dwiggins struck the key note when he proposed the idea of every member in every church having something to do. The Lord has a place for each of us and something for us individually to do. One of our greatest mistakes has been to throw all the work upon the ministers, forgetting that every member of Christ's body has its office to perform. Our lack of preaching material has been the means of much loss of valuable time, for after the evangelist has built up a church they have to be left while he fills other pulpits, tells the glad tidings to other eager listeners, and they are left to starve and die. What is the cause of all this? No responsibility of individual members, no order, no financial system to meet the necessities of each church. Must it always be so? No. God forbid, if he will forgive us for wasting so much time in the past, the coming years shall place a brighter record on its pure white pages. The Indiana brethren are now wide awake to the all-important subject of organization, and by their declaration of principles adopted by their Conference, are able on a nice printed sheet to present to the world a declaration of what the church of God in the Abrahamic faith as a whole believe and what is meant by the "One faith." Now brethren let us be awake to this subject. The brethren in our sister state are working nobly, determined to evangelize the entire state as fast as possible, let us do likewise in Michigan. The dear Father has blessed us wonderfully, spiritually and financially, since we organized and went to work in earnest. Our watchword is onward but not one step backward, and the doors of the Lord's house are wide open to receive all who love his cause and will work for it. Come with us and we will do each other good, and together further the Lord's cause. Yours with Christian love.

B. W. WOODWARD.

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## Selections.

### What Do We Owe to the Jew?

Let us briefly consider some of those blessings which they have conferred on us. We owe to them the sacred Scriptures. God made his revelation to Jewish minds. To Jewish eyes were spiritual visions granted; to Jewish ears were divine words spoken; Jewish hands inscribed them on the sacred page; Jewish lips first made them known. The eternal word took on itself a body, before the word became flesh. It still abides. Who can estimate the value of the Bible? It is said that he who makes two blades of grass grow where only one grew before is a benefactor to his race, how much more he who writes a good book; but, here is the best of books—a pillar of fire and a pillar of cloud to guide us through the wilderness, to the promised Canaan. We owe to the Jews the record of God's mind and will, which is "more to be desired than gold, and which is sweeter than honey and the honey-comb."

To the Jews we owe our best methods of education. They were the best educationalists our world has ever known. Parents taught their children in early youth to read the law of God, the mother as well as the father—girls were instructed as well as the boys. Schools were everywhere opened, and they seem to have been able to solve the problem which has perplexed even the present age—how to combine secular and religious instruction.

To the Jews we owe the art of alphabetical writing. They seem to have known nothing of it when they escaped from their bondage in Egypt. Did they invent it when in the wilderness? The opinion, which is supported by some of the ablest historians, is, that it was taught by God himself. "Moses carried the two tables of stone up the mountain, and God himself, with his own finger, wrote the law of the Ten Commandments in alphabetical characters. He gave Moses the first copy, set him the first lesson, and taught him how to read it. Moses taught the Jews, the Jews the Phœnicians, the Phœnicians the Greeks, and the Greeks the other nations; and it is now generally admitted that we owe to the Jews the art of expressing our thoughts by alphabetical signs, which has done so much for the instruction, pleasure, and advantage of the civilized world.

We owe to the Jews the first theory of constitutional government. Kings in the earlier periods of the world's history were irresponsible rulers; they governed as their inclinations or passions prompted them. They stood above the law, their will was law. But the Jewish kings administered the laws which had been given to them by him who is the King of kings and Lord of lords; they did not govern the people of Israel according to their own personal pleasure, but within the limits of the prescribed constitution.

Where shall we stop in the enthusiasm of the benefits for which we are indebted to this remarkable race? From it has come the sublimest poetry—the hymns which best express our loftiest ascriptions of praise, the prayers which best express our devoutest feelings and holiest aspirations. The church with all its helpful means of grace is a Jewish institution. And its national history furnishes us with examples of the noblest types of men, the grandest, the most heroic, the saintliest that ever walked the earth. Jesus, our blessed Savior, was a Jew, he who was God's Unspeakable Gift, "without whom we should be of all men most miserable," and having whom, "we rejoice with joy unspeakable and full of glory." Scattered amongst the nations, they have been some of the greatest benefactors of the world.

Let us, then, recognize our obligations, and seek to pay back the debt we owe. In a thousand ways has the influence of God's ancient people permeated and blessed our individual, domestic, social and national life, contributing to our well being, our morality and our religion. Gratitude is one of the finest dictates of our nature; it is commanded by the law of God. Ingratitude is branded as the basest of crimes, as one of the most heinous sins. The services which have been rendered by the Jewish race should not remain unacknowledged or unrepaid. Too long have they been neglected, despised and oppressed. Let us give them back that Savior which, in a sense, they have given to us. Let us try to draw away the veil which covers their hearts, and may God by his Holy Spirit anoint their eyes that they may see Jesus of Nazareth as their promised Messiah, and turn to him who is the Hope of Israel—nor shall our "labor be in vain in the Lord."

"Higher honor, only meaneth
Greater service, to be done,
Perfect self-renunciation
The reward and work in one."

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### Probable End of Mohammedanism at the End of this Century.

We have seen that the seventh chapter of Daniel describes a little horn (the Papal Antichrist) which was to rise in the West and become the most prominent figure in the last ages of Christendom. In the very next chapter, however, he describes another little horn which was to rise in the East, out of the subdivisions of the Greek Empire, and become the most prominent figure in the subsequent history of the Jewish people. It is to this we turn our attention at this time.

This vision describes the fall of the Persian before the Macedonian Empire, the breaking asunder of Alexander himself, and the rise of four horns that succeed him. These are the four sections into which Alexander's empire was divided. Out of one of these the little horn was to rise. That one was Syria. Its fulfilment is to be found only in the rise and progress of that widespread and long-continued system of iniquity and Satanic policy which has overspread the Eastern world for centuries, just as Romanism has the West. We mean Mohammedanism.

This little Horn was to attack Christianity, to magnify itself against the host of heaven, and to cast some of the stars down to the ground, and to cast the truth down to the ground.

This was terribly fulfilled in the first conquests of the Moslems. Their opponents were chiefly the Eastern Christians and the armies of the Greek Empire. Their victims received no quarter except by embracing the Koran, and multitudes of people and pastors perished in the awful tempest. When we remember that Syria, Palestine, Persia, Asia Minor, and North Africa were the very seats of Eastern Christianity, and that it was in a generation almost wholly obliterated from all these regions, and we only find today a few scattered Nestorians, Armenians, and Copts, who have almost forgotten the very elements of Apostolic Christianity, we can realize how complete has been the desolation of this Oriental scourge.

It was to be "because of transgression" that God would thus suffer his cause and people to be spoiled and scourged. Oriental Christianity had become as thoroughly corrupt as the Roman Papacy. Image-worship filled all the Greek churches, and Mohammed considered himself a real purifier of religion and destroyer of idolatry. And the latter he surely was, although he brought in a more terrible substitute.

It was especially to desolate the Holy Land—take away "the daily sacrifice and tread down the place of the sanctuary," and to set up "the abomination of desolation." The word "sacrifice" does not occur in the Hebrew. It is simply "the daily" or "continual," and it may refer to worship as much as sacrifice. We know that in the year 637 Omar captured Jerusalem and set up the Mosque of Omar on the site of Solomon's Temple. The place of the sanctuary was, indeed, cast down, and the old Bishop went out of the city crying, "The abomination of desolation is set up." Since that time for twelve hundred years the Turk has been the desolator of Jerusalem and Judah. It was to recover the city of Jerusalem from this humiliation that the Crusades were undertaken. But the Turk still treads down the ancient land, and will till the seed of Abraham inherit again.

This power was to "be broken without hand." And so the Moslem power has been breaking now for many years by the Unseen Hand of God, and all the fostering and sedulous care of Europe cannot much longer keep the Turk alive.

The time that should elapse according to Daniel viii. 14, from the initial date until the end of its oppression and the restoration of Jerusalem was to be 2,300 years. If this period be measured from the most natural points of departure—viz., the beginning of the Restoration by the Decree of Artaxerxes by Ezra (a) 457, or by Nehemiah (b) 444; or from the close of the Old Testament (c) 400, we reach the following dates in order of time, respectively—(a), 1844; (b), 1858; (c), 1900.

In 1844 Turkey was compelled to pass an Edict of Toleration, revoking the law which prohibited a Turkish subject from embracing Christianity under pain and death. Our next important date is 1856, and that marked the close of the Crimean War and the Treaty of Paris, by which Turkey virtually passed into the hands of the European powers, who have since acted as pall-bearers for the slowly dying corpse. In 1860 a cruel massacre of Christians in the Lebanon compelled the interference of France and England, and the renewal of the Treaty of Toleration, with stringent provisions for its observance, including the appointment of a Christian Governor of Syria. In 1877 a further dissolution of Turkey followed. After a series of atrocious cruelties in Bulgaria, committed by Turkish officials and soldiers, Russia declared war against her ancient enemy, and in a few months left her a shattered wreck, only saved by England's interference from the loss of Constantinople. The Treaty of San Stefano left Turkey despoiled of part of Armenia, all of the Dobrudscha, Roumania, Bulgaria, Servia, Montenegro, Cyprus, and with Great Britain as protector of Turkish interests in Syria and Palestine.

In 1882 the Egyptian war struck a final blow to Turkish power in that land, and revealed the imbecility of the Sultan. Every day shows more clearly the speedy approach of Turkish dissolution. The country is so bankrupt that it cannot even pay interest on its enormous debt. And its incorrigible worthlessness and wickedness make it an event to be heartily desired by all good men. The latest dates, according to the figures given, expire with this century. May God grant that with them may expire this infamous and monstrous imposition.

It should be added, that in the closing chapters of Daniel the exact duration of Mohammedanism proper in its oppression of Jerusalem is 1,260 years. There are two dates from which to measure this: 622, the Hegira; and 637, the fall of Jerusalem under Omar.

In lunar, calender and solar years the dates reached by this 1,260 years are 1844, 1860, 1878, 1882, 1897. The first of the Decree of Toleration, the second its Enforcement, the third the Treaty of San Stefano, the next the Egyptian war. The last is still to come, and with it perhaps the final stage of Islam's fall.

Mohammedanism as a system is still intensely alive. From its great university in Cairo 10,000 students are ever going out as evangelists of Islam. It holds 175,000,000 of the human race yet under its thrall and they are almost inaccessible to the Light. Its followers are rapidly increasing every year. It will not be fully destroyed until Christ's coming. Then as the Word of God declares: the Beast and the False Prophet shall both be cast into the Lake of *Fire.—A. R. Simpson, in Prophetic News and Israel's Watchman.*

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It is the honey in the glass, and not the elegance of the glass that draws the bees; and it is the power of the gospel in the hearts and lives of its professors, and in the preaching of the pulpit and labors of the pastor, which gives the Word success.

### Joseph Rabinowitz and the Jewish Movement in Eastern Europe.

The remarkable conversion of Joseph Rabinowitz, of which we have given an extended narrative in the *Prophetic News*, together with his subsequent labors among the Jews, are sufficiently known to the friends of Israel, and his recent visit to England has impressed all who came in contact with him with a strong conviction of his unfeigned faith and fervent love, as well as his singular adaptation to the Jewish work. A council of a representative Catholic character has been formed, whose endeavor it will be to assist this servant of God by sympathy and advice, as well as by supplying him with the necessary material means to carry on his labors. This step was taken partly at the earnest request of Professor Delitsch some time ago, who is in thorough sympathy with the movement, and who is convinced, from his knowledge of the case, that only in England the requisite spiritual, moral, and financial support could be secured.

The importance of the movement in South Russia must be estimated, not by its numerical strength, but by its intrinsic character. It must be viewed in connection with the present condition of the Jewish nation, and in the light of the Prophetic Word. A crisis is evidently approaching. Talmudism and the attempt to modernize Judaism, and to reduce it to rationalistic Deism, have both failed and proved themselves to be without vitality; yet the national consciousness has been roused and strengthened by the recent experiences of the anti-semitic movement. The Jewish Mission has been abundantly blessed; to a greater extent than is generally believed, not merely in numerous conversions, but in spreading the knowledge of Scriptural and vital Christianity among the Jews, and circulating the New Testament. But in our missionary efforts among the Jews we have dwelt almost exclusively on the conversion of individuals, who found a spiritual home in Christian churches. The consequence of this has been that we have not impressed sufficiently on the Jews that the Gospel does not come to them, so to speak, *ab extra*: that the question, "Is Jesus of Nazareth the Messiah and Lord?" is not so much a question between the Christian Church and the Jews, as in the first instance a Jewish question; and the prevalent feeling among the Jews is that to become a Christian is to become as it were a Gentile. It seems to them like being broken off their old tree and grafted into another tree.

It appears, therefore, as an indication—a foreshadowing of a national movement, when we hear of Jews (however few in number) who have come to the conclusion that their dispersion and condition during the last eighteen centuries is the consequence of their rejection of Jesus—that Jesus is the promised Messiah, Son of David, and King of Israel; that the writings of Evangelists and Apostles are the continuation of the Divine Record entrusted to the fathers; that salvation is by grace and righteousness—not by the works of the law, but by faith in the crucified and risen Redeemer.

We must regard it as the Lord's doing, and an answer to our prayer, to see Israelites who call themselves of the new covenant, and to hear the gospel proclaimed in Hebrew by Jews, who, in the spirit of Zechariah, Mary, and aged Simeon, bless the Lord God of Israel, who hath visited and redeemed his people, and raised up a horn of salvation in the house of his servant David, and in the spirit and very words of the Apostle Peter, declare unto their brethren, "Unto you first God having raised up his Son Jesus, sent him to bless you."

Mr. Rabinowitz reaches a multitude of Jews in Russia, hitherto almost inaccessible, by his preaching and his Hebrew tracts as well as by personal intercourse. His influence extends beyond Russia, and is felt almost throughout the Jewish mission field: for the same tendencies are at work among the Jews of the Austrian dominions and Germany. The movement gives an impulse and encouragement to all who labor among the Jews.

We would, therefore, earnestly ask all Christians to bear in mind and to help his work, as a great evangelistic movement, bringing the light of the gospel of Jesus Christ to multitudes of Jews in a manner most suited to them, and in harmony with the history and position of their nation; spreading the New Testament and Scripture publications; and stirring up a spirit of inquiry, such as we have never seen in God's ancient people, whether Jesus is not the promised Messiah, the centre of Israel. We must leave to God's hands the development of this movement: we can only rejoice in a testimony of Jewish brethren confessing their faith in Jesus, not although, but because they are Jews.—*Prophetic News.*

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### Trust and Work.

Do your work, but do it in quietness and confidence; do your duty, but do it without this corroding anxiety; and he who even in the desert spreads his table for the birds, who clothes the flowers in their embroideries of beauty, will feed and clothe you. That trust which, unconsciously, God's humble creatures show, that do you show reflectingly and consciously. Trust in God for those lower things, because he gives, and will give, and has given to you, higher things than these. Do not degrade and drag down your life in the mire by the spirit of mean, selfish, grudging, untrusting accumulations. If you seek first the kingdom of God, all these things, or things transcendently better than these, shall be added unto you. There is nothing wrong in your trade or merchandise, and your daily work to earn your own living; that is altogether right; so far from being a rival business to these, the seeking of the kingdom of heaven is a divine law which should regulate, a divine temper which should pervade and transfigure them. Only for the sake of all that makes your life worth living, for the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better than the gold of heaven. Let conscience and faith enter into every necessary act of your daily life. Learn to feel habitually that the life, the true life, the spiritual life, is more than food, and the body than raiment. Let justice, goodness, kindness and purity be your aim; not the selfish scramble of scheming competition, not the brutal appetence of sensual desire. Do not let your daily necessities blunt the edge of your ideal aspirations: do not sink into groveling appetites or money making machines. Man lives by bread, but he does not live by bread alone.—*Farrar.*

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"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

### MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

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Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

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"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 A. M., to which services we heartily invite the reader after divine truth. This service will close at 11:30, after which the church will meet for conference, "Breaking of bread and prayers." 118 Grand st., on first floor, Brooklyn, N. Y.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Keller's Block, Room 36, 614½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all peace-lovers after truth are welcome.


## THE HEIR OF ALL THINGS.

WHOSE SON IS HE?
WHY DID HE DIE?
WHAT DID HIS DEATH ACCOMPLISH?

APPENDIX.
OBJECTIONS CONSIDERED.
HISTORIC NOTES.

CONCLUSION.

This little book of 160 pages on the above named subjects is now ready and may be had from THE RESTITUTION office, or of the author, for 25 cents, or free to those not able to buy.

MRS. CARRIE WILLIAMS,
1011 N. 18th Street,
St. Joseph, Mo.

# Communications.

### WESTHEE'S GREAT WORK ON THE PROPHECIES.—IN TWO VOLUMES.

Vol. I. The Eastern Question in its Egyptian—its British—its Russian—its Ottoman—its Hebrew—its American, and in its Messianic Phases.

Vol. II. The Coming Age, its Nature and Proximity. A new work of eleven hundred and fifty pages, for six dollars per copy, about one half a cent per page. (1) A scheme of Individual and Co-operative Benevolence, worthy to be patronized by every Christian and Bible Reader. It proposes to place a copy of this excellent work in the possession of every family or person that has, or that reads the Scriptures, as a cheap, safe, and ready Key to that Sacred Volume; and side by side with it as an invaluable aid in its intelligent Reading and Exposition. (2). Its claims to be a safe and interesting Key to the prophecies, established from the work itself. (3). Brief summary given. (4). A list of miscellaneous topics, named, and discussed in the Work, subjoined. (5). Nature, element, and use of the Prophetic Scriptures: (6). Ways and means proposed for the extended circulation of the work: Read, Digest, Circulate. (7). The scheme itself in one of very great moment, since it aims to meet the demands of pressing want, felt by every student and reader of the prophetic Scriptures, by circulating a book, whose object is to afford a safe, cheap, and ready Key to the investigation of the prophecies, a full exposition of the great chains of prophecy, and a lexicon of symbolic terms, so as to free the Bible from those obscurities which are the result of not being familiar with its grammar of tropical language. A scheme, whose definite and only object is to place such a work in the hands of every Bible reader, is worthy of general patronage, as it affords the means of rendering the examination of the prophetic Scriptures a pleasure, and their interpretation intelligent and satisfactory. (8). Does Westhee's work furnish such a Key and Lexicon? Of this, a careful perusal of the Volumes, will furnish abundant proof. A brief, distinct outline of their more prominent features, will afford all the satisfactory testimony that can be reasonably demanded.

Its field is the world. It traces the foot-prints of Jehovah, as he walks sovereign of the nations:—elevating, or working their overthrow at pleasure; mustering armies or dispersing them; removing diadems, or crowning princes at will. Westhee's work assumes, that Jehovah, as the Creator of the earth, and the Author of its life, has a right to carry out his purpose in all its infinitely varied departments, and to shape its future and ultimate destiny: that he has a perfect right to keep secret his purpose and plans, relative to the earth and its population, or to reveal them to whom, and in the manner he may deem proper, selecting his own agents, and conversing with them as seems best; that he has a right to delegate any being he sees proper to choose, to be its visible and acting governor, to occupy the throne of universal dominion, and to select any family, that more readily suits his purpose, to colonize the earth, and to give birth its seed of perpetual and endless royalty: in a word, that the Divine Being, has, over his creation, at least, the same power that man claims over his own workmanship.

Assuming these points as axiomatic, our author throws wide open the petition gates of national fields, and follows the Deity among families and empires, noting remarkable transactions, as they unfold the plans of Jehovah, relative to human government, and the universal and endless reign of Messiah. Our author never loses sight of the divine Majesty, nor fails to recognise his hand-writing upon the palace walls of doomed and falling royalty.

Let us follow him in the rapid, yet impressive sketches, of his origin, growth, noted acts, and future missions, of seven great national families. Read his summary of *Egypt*:—A valley of surpassing beauty, and fertility: composed of every variety of African soil, wafted on the waters of the Nile from all parts of that Continent, drained by the river with its tributaries: thus formed, to be a home of infant Israel, where they were to be cherished by Jehovah till they should multiply into a generation. At the time appointed, in the Divine Council, Joseph, through a remarkable chain of Providence, is sent forward into Egypt to prepare the heart of Pharaoh to resolve and nourish his own son Jacob (first born family) till he should expand into the primary nationality predicted, into that land (Blessed be Egypt, my people)—"Goshen," expressly made, and enriched for my people, Israel, Is. xix. 25. There they grow during the many years of their freedom, and then groan under long and weary years of severe bondage. Their cries are heard; and by an infliction of terrible judgments, the oppressor falls, and the oppressed go free. For the infliction of such a cruel and protracted servitude, Egypt falls under the despotic rule of foreigners, which has continued to the present time; and will fetter that land till the return of Earth's Great Deliverer.

How vast and infinitely varied have been its revolutions, of races, dynasties, and nationalities; its political, religious and social changes. This land of Ham has been full of wonders. Its history is replete with the doings of the God of Israel, and defines with singular emphasis, his immutable purpose. Following Egypt, in its progressive history to the present, it is described, during the period of its partial occupancy by the British Empire, then traced into the scenes of the coming conflict.

(2) Leaving the land of the Pharaohs, our author takes a hasty glance at the origin, growth, and special history of the Prince of modern nationalities—the British Empire. Its peculiar locality is briefly described. Its agricultural and commercial wealth, and its peerless mineral resources, are noted. The Anglo-Saxon family is, in its origin, traced into the Orient; and the modern locality of the ten lost tribes of Israel is investigated. Are the Anglo-Saxon Israelitish? is a problem fully and impartially laid before the reader. The mission of the British Empire, in the purpose of Jehovah; the part she is to act, in the great political drama, now approaching, as the *head* of the great Southern Confederacy of nations, is stated, defined, and intelligently scrutinized. The British Phase of the Eastern Question, abounds in great national problems, and events now in their graphic paintings, and of most thrilling interest.

(3). The Russian Empire, for reasons which prophecy and history bring to view, comes next in place, as King of the North. The Russian field is bounded; and its peculiar features graphicly set before the reader, and fully described. Its races, tribal, at first then, after centuries of nomadic life, national, we followed through their emigrations, divisions, and despotic developments, till, numbering 100 tribes, speaking 40 languages, with a German head and Slavonian body, they stand forth as the Gog of Ezekiel, and Daniel's King of the North.

The Russian position in the coming struggle is noted. That despotic power is made the head of the great Northern Confederacy that is brought by Jehovah to his judgment throne upon the mountains of Israel, as described by Ezekiel, xxxviii., and xxxix.

(4). Ottoman Empire: With the Russian and British Empires, our author associates the Ottoman Empire, as a rampart between the Lion and the Bear: the northern power being the constant aggressor. Seven times during the last thousand years, first under Grecian occupation in the "latter time of their kingdom," (Dan. viii. 23), and for the last four centuries, under Ottoman rule, has Constantinople, been seriously threatened by the boundless ambition of the northern Autocrat.

The Almighty arm has been apparent in keeping back the King of the North, till the return and national union of Judah and Israel (Ex. xxxvii. 16–28), and the resurrection of the Hebrew monarchy, in the land of promise, preparatory to the Coronation of Messiah as King on God's holy hill of Zion, and his reign as heir to David's throne over the house of Jacob forever. Psa. ii., and Lu. i. 32. The Ottoman Empire, therefore, by virtue of her official position, is as impregnable to Russian overthrow, as the purpose of Jehovah, for the reason that the return of Israel and Judah hangs upon the holding back of the Russian Power.

(5). The Hebrew family is traced from the call of Abraham, and the promise to his seed as the central family of Messiah's Empire through its eventful history of nearly 40 centuries, till it is organized, the second time, into a kingdom under Messiah. That history as given by Westhee in his "Eastern Question," cannot fail to interest and instruct every Bible reader. It is a new delineation of old facts. The Parental care of Jehovah over Israel as his own special family, shines forth on every page of the history of their remarkable birth, growth, chastisements, under a protracted captivity, their return, national union, and endless prosperity, under Messiah. Their history covers twelve epochs. The author, by condensing the facts of their history, carries the reader, rapidly onward, seizing every opportunity to present the Divine Philosophy of their reverses, and the absolute certainty of their return and national union on the mountains of Israel. The instruction contained in the Hebrew Phase is worth more than the price of the entire work.

(6). American Phase.—Westhee's sketch of the origin, growth, and mission of the Great American Republic cannot fail to secure the most profound attention of every American citizen that reads and masters its contents. Jehovah is seen in the events which led to the discovery of a New World. Its shape, and its vast physical resources; the origin of its population, its admixture of all races, for the purpose of constructing a new man; its position in the Anglo-Saxon family, made a combination at once new and exceedingly attractive. It is a sketch comprehensive, yet not lengthy, and contains facts, providential movements, and a collection of brief incidents, such as cannot be found in any other work.

(7). Messianic Phase of the Eastern Question.—This Phase our author has described in a very summary manner, from the fact, that the elements of Messiah's reign are extensively dwelt upon in other great national movements which the author had already described.

The Coronation of Messiah on God's holy hill of Zion, closes his volume on the Eastern Question. No one can read this volume without a full conviction that it is a live work, written by a live man, one that is familiar with his subjects, and sees the Deity; its national problems, and that he exhibits skill in their solutions.

The Second Volume, (first issued) is called the "Coming Age, its Nature and Proximity." As the Age is future; and as it is the Age of *Messiah's* royalty, which follows the great national movements, towards the Orient, its golden event, the whole earth full of the glory of the Lord, Num. xiv. 21), it is in its nature, the concluding volume. To such let us follow our author into the second field, the earth as under the reign of Messiah, new earth, new people, new and endless era. His second golden text is 2 Pet. iii. 7–13. The earth itself is to be reduced by fire to a state of chaos. This seventh catastrophe (the Earth having passed through fire) will be succeeded by a new creation or re-construction called New Heavens and a New Earth. This will be the most perfect physically, of all that have been. It will be clothed in its bridal vesture. Its surface, clothed in more than Eden-bloom; its waters—pure river of life; its atmosphere void of all death elements; its light, its temperature, and all its attributes, everlasting in their most perfect state, will be suited to the highest type of organic life. On this earth thus made new, and furnished with every natural object in perfection, man in his highest type, physical, moral, and intellectual perfection, shall reign under Messiah, Son of God, and David's son and Lord, over the house of Jacob for ever. Our author then describes the reign of subjugation (Rev. xx. 25), followed by the joint reign of the Father and the Son. Rev. xxi., and xxii. Such being described as the Nature of the "Coming Age," he enters immediately, and with spirit, into the Scripture testimony, as to its Proximity, fully investigating seven chains of prophecy, which extend from about the time of their delivery to the holy seers, in a series of consecutive events to the age itself, or to its immediate vicinity.

In his examination of these extended lines of prophecy, he has been careful to distinguish the literal from the symbolic elements of each vision. In these chains of prophecy, he has clearly and conclusively demonstrated our present position in Prophetic history.

His first through line of prophecy is the vision of the metallic image, and the stone increasing to a mountain. Dan. ii. 44; the second through line, is the vision of the four wild beasts, of Dan. vii. His third chain of prophecy, is traced very critically through Dan. viii., to the xii. inclusive. His illustrations of the symbols, and the facts of history, carry conviction to the mind of the attentive reader, that his subjects are within his grasp, and are handled with no ordinary intelligence, and that his interpretations are quite reasonable. The prophetic shade passing out of the Old Testament, through the symbolic prophecies of Zechariah, are followed through the New Testament as enunciated by Jesus (Matt. xxiv., and Lu. xxi.); by Paul in 2 Thess. ii. 1–8, relative to the Man of sin; and by John in the Apocalypse. His examinations and interpretations of the symbolic visions of John are pointed, full, critical; and when thoroughly investigated, and made familiar, produce thorough convictions of the accuracy and famous value, in the study of the Apocalyptic prophecies. Connected with the destiny of Israel, he has critically examined and expressed his thoughts on the prophecies of Ezekiel, xxxvi., to xlviii., relative to the promise, the national resurrection and union of the whole house of Israel (Judah and Israel), the overthrow of Gog upon the mountains of Israel and the new division of the land. In his investigation of the through lines of prophecy he has furnished for the attentive reader a fund of very useful information. The *signs* of the times have, by our author, received much attention. He has very clearly defined their classes, their character and intent. He has conclusively demonstrated the great apostasy of our times by men's criminal neglect of making themselves familiar with the signs of his triumphant return in his kingdom as the Nobleman (Lu. xix. 12, 15). This volume is also replete, with marks of an overruling and superintending providence, of Jehovah and the future, and eternal government of his beloved Son.

Such is a very brief outline of the plan of Westhee's great work on the Prophecies: a work, which, for its size, the grandeur of its topics, its close reasoning and unity of thought, has no peer in the English language. It is a vast store-house of prophetic thought; especially on those prophetic Scriptures, whose fulfilment lies beyond the bounds of sacred history, and can only be found in profane history, either accomplished during the years and centuries of the Christian era, or such as are in the process of accomplishment, but extend into the future.

To such prophecies Westhee's work will be found to be a ready key and lexicon which should at all times be convenient to the Bible reader and student of prophecy.

Our author, having learned the unsatisfactory character of the commentaries relative to the interpretation of obscure prophecies, has given special attention to the exposition of such parts of the Divine Revelation. Hence the special value of his work.

Of this class of difficult prophecies, please consult his interpretations of (1) Isa. xviii. 1, 2, "Ho to the land shadowing with wings which (is) beyond the rivers of Ethiopia;" also on Isa. xix. 19–25, relative to the "Pillar of witness," the "Highway out of Egypt to Assyria;" "whom the Lord of hosts shall bless, saying, blessed (be) Egypt my people (the land I have made for my people) and Assyria the work of my hands, and Israel mine inheritance." Though the reader may not agree with all of our author's views, advocated in his work, he will still find his thoughts interesting and quite suggestive. The reader will be ready to ask, if our author's views are not correct, what do the passages mean? Please give us others more reasonable. It is one thing to reject an interpretation; quite another to furnish a better and more probable substitute.

Having presented to the reader a summary sketch of the plan of Westhee's prophetic work, which is a connected and rapid narrative of Jehovah's plans and movements in colonizing the earth, arranging its families, tribes and nations around his own beloved family of Israel, the apple of his eye, and tracing that family by revelation and history to its restitution from its long dispersion, their national union under Messiah, the heir of David's throne, we shall now take the liberty of placing before the reader some specimens of some miscellaneous topics named and discussed in his work.

1. The coronation of the Son of God as King upon his holy hill of Zion, thus demonstrating the central locality of Messiah's kingdom. 2. The official reign of subjugation. 1 Cor. xv. 25. 3. The joint reign of the Father and the Son. Rev. xxi. and xxii. 22, 25. 1, 2, 3. 4. Our location in the prophetic Scriptures. 5. The special agents preceding the return and reign of Messiah. 6. Signs of that return, physical, national, religious and social. 7. Constantinople as connected with the Eastern Question, and the political complications of the European world. 8. The great national confederacy of the North, under the control of the Russian Empire. 9. Great national confederacy of the South, under the control (visible) of the British Empire. 10. Jerusalem, under the future restored Hebrew nationality and royalty of the Messiah. 11. The Anglo-Saxon world. 12. The Mongolian world and the Dragonic power—paganism. 13. Great contest between the Anglo-Saxon and the Mongolian races. 14. Messianic world under the reign and dominion of the Messiah. 15. The supposed will of Peter the Great of Russia, its far-reaching national policy. 16. The divine construction of the European balance of power system. 17. New heavens and new earth; the propriety of the names. 18. Restitution and union of Israel and Judah under David. Eze. xxxvii. 19. House of Joseph, birth-right, and the numerous and powerful nationalities born of that family through Ephraim and Manasseh. 20. House of Judah, appointed to redeem, educate and rule. Gen. xlix. 10; Isa. ix. 6, 7. 21. Family of Jehovah. Deut. xxxii. 8–13. Its origin, growth and destiny. 22. Priesthood of Messiah; location of the antitypical temple. 23. Manasseh, personal and tribal; what relationship between it and the great American Republic? 24. The seal of the United States; origin of the device; whence? 25. Ephraim and the ten lost tribes; where are they? who are they?

The history of the Hebrew family in the seed of Isaac, from the call of Abraham, to the union of Judah and Israel under the Messiah, with a brief sketch of associated families, the drift of all history, sacred and profane, are the most interesting and entertaining narrations of human existence, and of human actions, since they are the history of God's plans and movements, the history of the workings of his system of Providence, as shown to Isaiah and Ezekiel, set in motion to carry forward his purpose relative to the union of Judah and Israel under the government and endless reign of his Son Messiah on the throne of his father David, over the house of Jacob forever. For such historical narrations we should aim to cultivate a taste in every Bible reader. We should inspire in the minds of our youth a taste for the reading and literature of the coming age, when a king shall reign in righteousness.

The themes that interested Christ and his apostles, that occupied the minds of holy men of old, should be the delight of such as expect in the resurrection state to dwell in their society. The grave will not impart any new affections. What pleased us here, will delight us *in* the resurrection. Things that are soon are temporal, but the unseen should enlist our affections, as they are eternal. The most noble characters of earth have their biography in the Bible. Read the epistle to the Hebrews; what a catalogue of worthies is found in its chapter on faith. What are the great men of Greece and Rome compared with these? What Gentile lands of antiquity produced such men as the patriarch Moses and the prophets? How superior to Nebuchadnezzar was Daniel, Isaiah to Homer, Jeremiah to Virgil, the prophets to Grecian philosophers. What a vast field for holy and endless investigation is locked up in the writings of the holy seers!

It is assumed by some professedly pious people that the prophetic Scriptures cannot be read with any special profit or interest, since their contents have no practical bearing on the Christian, that they are speculative rather than practical. Let us look into these Scriptures, their nature, extent and use.

What is prophecy? Ans. A declaration of something to come, uttering truths and events in advance. A holy prophet is one that speaks for God. Holy prophets are holy men that God commissioned to declare his messages to man; *pro for*, and *emi*, to say or speak. God sent persons to speak for him. The words they uttered were God's words, prophecies, words for God. What they uttered for God were prophecies of God or words for God. The sacredness and value of such utterances can be thus very distinctly seen. God never commissioned a person to utter a message for him unless that message had in it all the dignity, power and authority of Jehovah himself. Who then dare say that the message is not in the highest sense practical? Strictly speaking, the Bible, so far as it is the word of God, is all prophecy, since it is a revelation in advance of God to man and for man. In a more limited sense, every revelation that relates to man's future destiny, the resurrection of the dead, future life, Christ in his official character, faith, hope, in a word, the gospel is composed, in all its elements, of prophecy. The entire system of redemption is built upon unaccomplished prophecy. What should we know of Messiah's reign or of the Christian's hope? Take away the element of prophecy, and the future is as intensely dark as night without a luminary. Prophets then speak for God on all subjects which he designs to accomplish. Through them God spake to the people. Heb. i. 1. Holy men of God. 2 Pet. i. 21. There were prophets during a space of 1000 years. Their modes of communication were by the Shekinah; Ex. xix. 23; xxix. 42; Num. viii. 89. The Urim and Thummim. Num. xxvii. 21; 1 Sam. xxviii. and xxx. 7; Ezra ii. 63. Revelations by visions and dreams and by inspiration; Bath Kol, voice from heaven. See Job iv. 13. There are sixteen books of prophecy, four major prophets and twelve minor prophets.

"The testimony of Jesus is the spirit prophecy." Rev. xix. 10. "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts x. 43, See Luke xxiv. 27, 44. The prophets speaking for God gave the life of his Son in advance. Why then is not their record as practical as the same record given by the four evangelists?

All our knowledge of men and things, of the future state, is from prophecies; the hope of the promise, the gospel itself, is the glad tidings of prophecies yet unaccomplished. Prophecy is the golden chain that extends from a fickle, corrupt age to the glories of Paradise. Let us not expose our ignorance and stupidity by undervaluing prophetic knowledge. The Bible without prophecy is a book of blanks. Blessed are they that read, hear and keep.

The subjects of prophecy are exceedingly numerous, and, in their nature, more precious than rubies; more to be desired than much fine gold, sweeter also than the honey and the honey comb. Let us cultivate a taste for the unseen, for its brightness is glorious. What precious treasures in the store house of unfulfilled prophecy! Eye hath not seen nor ear heard, nor hath it entered into the heart of man the things that God hath prepared for those that wait for him.

#### WAYS AND MEANS FOR THE CIRCULATING OF WESTHEE'S WORK.

It must be accomplished by individual and by co-operative efforts, both classes being required to develop the resource of each district. To the wealthy means are abundant. A willing mind is all that is required to make them, at once, very efficient agents in carrying forward the scheme proposed. To convince them, therefore, of the great good to be accomplished by the circulation of such a work, is that which should be secured. The work should be read and its parts fully explained as to its being a key and lexicon in prophetic lessons. Then let the scheme for its circulation be explained and fairly and fully laid open. Once fully enlisted in the enterprise, they could be induced to assist in supplying their district, and in contributing funds to furnish copies for those absolutely poor. Thus the wealthy are made missionaries in this great scheme of benevolence.

The second class are those who are in moderate circumstances, neither rich nor poor. This class can lay claim to the majority in almost every community, including principally those in active life, in the departments of arts, trades and professions; persons who are the movers in all benevolent movements, and who, by active co-operation, keep the wheels of social, moral, civil and religious operations in constant activity. Accustomed to motion, it is only necessary that they should discern the character of the enterprise to secure their aid in the work. To such the scheme should be made quite familiar, and with their co-operation success must follow. It is proposed to make use of every agency, honorable and Christian, to interest this great class of workers in this scheme of benevolence.

Third class. This class is composed of such as have such means only as could be readily consumed in what might seem to be the necessaries of life. With this class the scheme has much to do. There are, in the matter of living, many real wants. Others, called such, may lay no claims to be ranked among the accessaries of life. Many articles of food, drink and clothing are made apparently necessary by improper and expensive habits. To consult economy and health means would be readily released, sufficient to pay, in a few months, for a copy of Westhee's work. In deciding whether you can furnish yourself a copy, take the following methods. Sit down and with paper and pencil calculate what are really the necessaries of life as to food and clothing; you will soon find, where, by close scrutiny, small amounts can be saved so as to less than a year; perhaps in a few weeks, the sum $6.00 can be obtained; $6.00 in one year would be about one cent and a half per day. This could be obtained by a very little self-denial on some few minutes of extra work. Habits of strict economy would readily supply the necessary funds. In the course of a year multitudes of chances to make or save the amount occur. There are articles in daily use which are expensive and injurious to health. It is not proposed as a necessity that any one should abandon an injurious habit, but simply to moderate its use one fourth; this will give you funds and better health. Please try this; experiment on those habits which should be moderated or abandoned. One fourth of the cost of those useless or injurious articles for one year can be received as the price of the work. Keep a strict account of these healthy or economical abatements for one year, and those sums will be received as the full price of the work. A small amount of extra work will secure the same.—

Fourth. Another method for raising funds to pay for the work is suggested, by voluntary associations, or by co-operation. Let societies or reading associations be formed, where there shall be regular Bible readings by topics, such as biographies of noted Scripture characters, particular families and nations. Let those topics be examined and discussed. At those weekly meetings a few cents, one-half dime or dime should be contributed. Funds would thus soon accumulate so as to put the work beside the Bible in many families.

Fifth. Other means can be used as occasions and peculiarities of districts may require, having in view the one object, to place a copy of the work in every family where there is a Bible or a Bible reader. General Agent.

### Faith and Action.

Innocence unsullied and untried has a loveliness all its own, but it lacks the pathos of suggestion, the depth of significance, and the strength of permanence, that make the glory of virtue that has borne the brunt of battle, and has known the bitterness of defeat, the agony of retrieval, and the exultation of recovered victory. We talk proudly of the faith that has never felt a doubt, that has been pierced by no perplexity, and shows no mark of the sweat and stress of conflict. We look askance on difficulty of faith, have no mercy on lack of assurance, and reckon them happy who are convinced without trouble and believe without effort. That is not quite the Bible estimate. The Psalms echo with the prayers of hard-pressed faith, and throb with the cries of agonized doubt. The New Testament speaks of faith as a fight, counts them happy who endure, and pronounces blessed the man who encounters and overcomes temptation. If "strait is the gate and narrow is the way that leadeth unto life," how should faith be easy, since faith is that gate, that way? The truth is, that we invert the divine standard of values, and put last what God puts first. We count enviable the landlocked harbors of unthreatened belief, that are protected from assault by their very shallowness and narrowness. We are blind to the providential discipline which ordains that men should wrestle with difficulty, and in overcoming it attain a tried and tempered faith possible only to those who have passed through the furnace of temptation.

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Nature sometimes creates minds independent of circumstances. She also creates other things which appear to be equally so. Take one example. Owing to their geographical position, the central and western regions of South Africa are almost constantly deprived of rain. They contain no flowing streams, and very little water in the wells. The soil is a soft and light colored sand, which reflects the sunlight with a glaring intensity. No fresh breeze cools the air: no passing cloud veils the scorching sky. We should naturally have supposed that regions so scantily supplied with one of the first necessaries of life could be nothing else than waste and lifeless deserts; and yet, strange to say, they are distinguished for their comparatively abundant vegetation, and their immense development of animal life. The evil produced by want of rain has been counteracted by the admirable foresight of the Creator in providing these arid lands with plants suited to their trying circumstances. The vegetation is eminently local and special. Nothing like it is seen elsewhere on the face of the earth. Nearly all the plants have tuberous roots buried far beneath the ground, beyond the scorching effects of the sun, and are composed of succulent tissues, filled with a deliciously cool and refreshing fluid. They have also thick fleshy leaves, with pores capable of imbibing and retaining moisture from a very dry atmosphere and soil; so that if a leaf be broken during the greatest drought, it shows abundant circulating sap. Nothing can look more unlike the situations in which they are found than these succulent roots, full of fluid, when the surrounding soil is dry as dust, and the sandpeople say seems utterly destitute of moisture; replete with nourishment and life when all within the horizon is desolation and death. They seem to have a special vitality in themselves; and unlike all other plants, to be independent of circumstances.—*Bible Teachings in Nature.*

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Fathers and mothers, read the advertisements in another part of this paper of new books for the young. Remember, your child *will* read something, and in this day of trash in the literary world, designed specially for the young, it is the positive duty of every parent to place good books in the hands of his child.

# Poetry.

## THE COMING REIGN.

O we dream of a day that is nearing,
A day of sweet promise and trust,
When the captive and long-sodden city
Of Zion shall wake from the dust;
When nations in beautiful garments
Shall shake off her burden of pain,
And the north and the south without mourning
Shall loosen her captives again.

When the gospel for Messiah of Ages
Shall bring its bright mandate down,
And shall take as a gift from the Father,
Of earth's mighty kings one the crown,
When the fierce haughty colors of nations
To him in submission shall bend,
And the cruel cold steel of the warrior
Be changed for the hook and the plow.

When the saints in their raiment of glory,
Shall sit with him on his throne,
And shall rule on all nations and kindreds
The blessing of Abraham known:
When the law of the Lord shall praise him
With song it is not rather may learn,
And the palm on the conqueror's forehead
When even His footstep may turn.

O we dream of a day that is nearing,
A day of rest, peace and trust,
When the earth in her restitution of beauty,
Shall be the bright home of the just.
When forgotten the day of our trouble,
The tears shall be wiped from our face,
And the sorrowing and crying and anguish
Have never in Eden a place.

S. ROXANA WIXON.

# Communications.

## NO MILLENNIUM PREVIOUS TO THE SECOND ADVENT.

It is the general belief of all the great denominations, and hence of most Christians, that the Millennium will be ushered in through the proclamation of the gospel under the ministry and the various agencies of the church. And by the Millennium they mean a thousand years of righteousness and blessedness in which Christ, while still up in heaven, will reign spiritually on the earth. It is confidently asserted by John Angell James that "what is wanted—all that is wanted, under God's blessing, for the world's conversion to Christ, is—an earnest ministry, and an earnest church." And referring to "the ministers of religion and the members of our churches," as the principal agencies "of accomplishing this greatest of all happy revolutions—this wondrous spiritual renovation," he says, "These are the men to whom the world will stand indebted for its restoration to God, to happiness and immortality." We have made choice of this language of J. A. James, a well known and highly esteemed writer, because it echoes the common teaching of the churches.

Men often speak and write as if their labors, or the labors of the church, would introduce the Millennium. Such men should ponder the words of John Knox. "What were this else but to reform the face of the whole earth, which never was, nor yet shall be, *till* that righteous King and Judge *appear for* the restoration of all things."

"In sermons preached specially in behalf of mission funds, and in speeches on the missionary platform and in published addresses or appeals for the same object, ministers will often describe with glowing eloquence, the universal triumphs of Christianity. Under the present system of means, every evil, they tell us, is to fall before the spread of the truth, and righteousness is to exist and prevail every where. The whole world is to be subdued and turned unto the Lord. But where do we find such teaching and such descriptions in the New Testament? They are not to be found any where in the Book. Where is it taught that the thousand years' reign is to be a spiritual reign while Christ remains up in heaven? The exact opposite to this is taught in numerous parts of the Word. The Scriptures plainly connect the restoration with his returning from heaven, and his setting upon the throne of his father David. They never teach the universal or even the general acceptance of the truth in this age. Indeed, they teach the reverse as clearly as language can be made to teach it. False hopes, false expectations are raised in the mind of the church, by which it is moved to give to the cause of missions. Now there should be no more waning in our love and zeal for missions, and it would give us joy if the amount of money contributed to send the gospel to the heathen was much larger than it is; but let the truth be told; let no false appeals be made; let the true design of the proclamation of the gospel be made known. The fulfilling of God's great purposes does not require the aid of dishonest human means.

Every believer in the Pre-Millennial Advent of Christ is a friend of missions. Believing that the kingdom cannot be established until the elect number who will be co-rulers with Christ are gathered out of the nations, they sympathize with the multiplied efforts that are put forth both at home and abroad to win men to the truth. This belief, instead of hindering Christian activity and labor, is a powerful motive to it. How shall we meet Christ at his appearing, if we do not fulfil his will in his absence? How can we expect to be rewarded in the kingdom, if we are not faithful, and if we do not overcome? The very tendency of faith in this doctrine—if the doctrine is Scripturally apprehended—is to beget and foster the missionary spirit. And it is a well known fact that many who have gone to heathen lands are looking for the appearing of Jesus before the conversion of the heathen; they expect the conversion of some; and in instances of extraordinary prayer and faith and labor, they may witness great blessing and numerous conversions; but they do not expect their conversion as nations, or in large numbers, previous to the Advent. And in the word of God, no authority is given to them to expect it sooner.

But it has often been said, and though refuted a hundred times, it is still affirmed, that unless the world is converted under the Gospel dispensation, it will prove the Gospel to be a failure. We deny this. The statement is based on a total misapprehension of the design of the gospel in the present age. No believer in the Pre-Millennial Advent regards Christianity as having failed in its mission. We do not believe that the word of God has returned to him void, but that it shall accomplish that which he pleases, and shall prosper in the thing whereto he has sent it, as he declares by the mouth of his prophet. The gospel is sent to save those who believe, that out of the peoples,—the masses of humanity, a holy and peculiar people might be gathered for the Lord, to whom with the Christ shall be given the rulership of the kingdom.

The view of a constantly increasing morality and religion, of an ever widening spread and triumph of the truth till it culminates in the conversion of the world, will not bear the light of Scripture. It can find no support in the word of God. There is not indeed a shred of Bible authority for such a view. However pleading such a view may be, however much to be desired the thing itself may be, the Scripture holds out no such hope. In this age there will be no universal reign of righteousness; the age will close with abounding and alarming wickedness and lawlessness. Satan will have a temporary triumph before he is bound. The anti-christ will be allowed a short but terrible reign before he is destroyed. The teaching of Christ and Paul and other inspired teachers conflict with the common teaching on this point.

We believe in the faithful use of the present agencies of the church in order to gather out from the world as many as will obey the call of God, but we do not by this means hope for the world's conversion. We have no Scriptural basis for such a hope, and such a hope, therefore, if cherished, would be delusive. Thousands have been deceived by having embraced that hope, and now, in their turn are deceiving others. The church is exhorted to watch and look for the Lord Jesus, but it is no where exhorted to watch and look for the Millennium prior to the Lord's coming. A time of yet greater apostacy followed with terrible persecution and trouble, is rapidly approaching; and many will awake from their dream to find themselves unprepared for the things that are upon them. Not a single text can be found in the whole Bible that teaches the Millennium prior to the Advent.

SILAS HENN.

## THE DOCTRINE OF THE KINGDOM REJECTED.

It would be well for those who raise objections to our view of the kingdom of God to pause, and re-examine the grounds of their opposition, for we are persuaded that they are opposing the true Scriptural teaching on this subject. On the part of multitudes this opposition arises from their having listened all their life to spiritualizing teachers, and they find it difficult to run their thoughts on any other lines than those they have been accustomed to. And many who look somewhat into this matter have not got free from the trammels of their early creed; they are still under the influence of their first teachers. And not a few are afraid of being thought shanglings; and others are afraid of losing their church position, or their social standing, or their income. But none of these things should weigh against an impartial searching of the Scriptures. Truth should be esteemed of greater value than wealth, or honor, or the friendship of men whether in the church or in social life.

This doctrine, disbelieved by many professors, finds no favor with the world. Sinners and ungodly men oppose it; and while by a faithful proclamation of the truth some will yet be won to accept it, the Divine Spirit has foretold that the multitude will reject it.

It is the repentance and the self-denial, it is the preparation, the spiritual and moral qualification for the kingdom that men object to. That is the real ground of their opposition. Their deeds being evil, they love darkness, knowing that the light would reveal their evil deeds. The conditions of heirship to the kingdom are unpalatable; the human heart with its love of self-pleasing rejects them and seeks to justify itself in its opposition.

In the present day men not only object to the kingdom of God, as the Scriptures teach it, but many of the learned, the philosophical and scientific unbelievers, are trying to set up a kingdom of their own, a kingdom according to their own carnal desires and vain imagination, which they call the "kingdom of man."

But the very fact that the Bible teaches a holy kingdom, and that holiness is absolutely necessary as a qualification for heirship, is an evidence that the whole conception of it is divine. Sinful and depraved man would not teach a kingdom from which all sin would be excluded. He would not deny heirship to all but the pure in heart. The Bible in teaching a holy religion furnishes its own evidence that God inspired holy men to write it. Is it credible that man, loving the unlawful gains and the carnal pleasure of sin, would write a book to condemn sin in every form, and even require the weakness and depravity of the mind resulting from actual sin, to be entirely removed? Is it credible that man would require, as a condition of future blessedness, inward cleanness, purity of motive, holy thoughts and desires, and a life of righteousness and benevolence? If man had formed a plan of salvation for himself, is it likely that it would have begun, on the human side, with self-abasement, with sorrow for sin, with confession of sin, and with the begging for mercy at the hands of God?

SILAS HENN.

ERRATUM.

In my article, RESTORATION OF ISRAEL.—CONCLUDED, I am made to say the opposite of what I mean. In second paragraph, 4th line from bottom of column "did take place when they came from Babylon," should read "did not take place," etc. S. H.

## "And They All Began to Make Excuse."

We read about a great king who made a supper and sent word to the invited guests to come in and partake of the rich feast that he had prepared, but, that they, instead of being glad, and making haste to present themselves at his table, all began to make excuse; one had just got married, and one had bought some oxen, and another some land, not one could come.

I thought as the story came into mind, how like to people now. The invitation to the King's table is still out, his servants are asking the guests. But one says, "My friend is sick, I cannot go today;" another, "I must wait till my companion is ready to come too;" "I do not want to go alone;" or "I am too young, when I am older I will go." They all begin to make excuse.

Is it wise? Is it obeying the King? when he says come today? If it were a fair, or a Fourth-of-July or Christmas tide, there would be no excuse, the guest would be there, but oh, when Christ calls, when he says "come, for all things are ready;" men will dally and trifle, and wait till they fling life away.

Pleasure's haunts are full, she calls not in vain, men linger not for storm, or sickness, or care; they crowd her tables, they joy in her voice, but when eternal life is at stake they wait, and wait, and wait till the day of grace goes by. "Do not linger longer, come today." S. ROXANA WIXON.

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| Marshland | 10 10am | 2 54pm | 11 30am | 4 14pm |
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| Logansport | 10 45am | 3 30pm | 12 05pm | 4 48pm |
| Clymer | 11 04am | 3 49pm | | |
| Frankfort | 11 24am | 4 08pm | | |
| Colfax | 11 34am | 4 18pm | | |
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|---|---|---|---|---|
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| Effingham | | | | |
| Terre Haute | 6 40am | 3 45pm | | |
| Rockville | 7 03am | 4 25pm | | |
| Crawfordsv't | 7 18am | 4 39pm | | |
| Colfax | 7 28am | 4 49pm | | |
| Frankfort | 7 42am | 5 03pm | | |
| Clymer | 10 27am | 5 07pm | | |
| Logansport | 10 50am | 5 30pm | 5 30pm | 8 30pm |
| Kewanna | 11 11am | 5 51pm | 7 01am | 9 00pm |
| Marshland | 11 25am | 6 05pm | 7 00am | 10 15pm |
| Maxwell | 11 31am | 6 11pm | 8 31am | 10 45pm |
| Hibbard | 11 39am | 6 19pm | 8 39am | 10 55pm |
| Plymouth | 12 05pm | 6 45pm | 9 05am | 11 20pm |
| La Paz Junc | 12 20pm | 7 00pm | 9 20am | 11 35pm |
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. Read PLYMOUTH, INDIANA, JULY 20, 1887. NO. 27.

THE RESTITUTION.

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## Communications.

### THE FIRST RESURRECTION OF REV. XX. 1-6.

"And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

If these first six verses follow the nineteenth chapter in chronological order, as they appear to do, it is impossible for the church to be in this resurrection; they must have been raised previously. In the vision of the nineteenth chapter, they come with Christ from heaven. They are present at the punishment of the beast and the false prophet, and of those who worship the image of the beast, and therefore, their resurrection must have been a previous event, unless they come with Christ as perfected, glorified spirits while their bodies are sleeping in the dust, of which there is no proof. Then follows in the first three verses of Rev. xx., an account of the binding of Satan. And then, in the next two verses, an account of the resurrection of the witnesses. There are two things to be noticed in the language employed here which, to our mind, exclude the church, or the body of Christ, from this resurrection. There is one general class of persons referred to, but two things are said of them. One is, they have been beheaded for the testimony of Jesus, and for the word of God." Another is,—and this is made prominent; it is said of them specially, referring to their character previous to their martyrdom,—that they "worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. . . . This is the first resurrection." Now the phrase, "And they lived," applies simply to those who had been beheaded." How can it apply to the vast body of believers who lived before the revelation of the man of sin, and who have not suffered martyrdom? Some, it is true, have sealed their testimony with their blood in all ages of the church's history; but that does not affect our position. We are here speaking of the generality of real Christians from the time of Christ until now who have fallen asleep; and also of those who will be beheaded in the three years and a half of unparalleled tribulation under the persecution of the beast, or the man of sin, who is punished at the second coming of Christ. And the conclusion we come to is, that the phrase, "And they lived," or lived again, simply refers to the latter class, to those who had been "smitten with the axe" for their witnessing for Christ, and not to the former. Following this are the words, "And they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection." The living again of those who had been beheaded a little while before the beginning of the Millennium, is one resurrection; and the living again of the rest of the dead at the end of the Millennium, is another resurrection. Of these two resurrections, the living again of the martyred witnesses, is the first, both as to priority of time, and pre-eminence. But how could this include the millions of Christians in past ages who fell asleep through disease, or the decay of nature? John not only saw these, seated on thrones and acting as judges, when he saw the souls of the martyred witnesses, but he sees them before the thrones are set up, before the kingdom of the world is taken by Christ, before Satan is imprisoned, and before the beast and the false prophet are cast into the lake of fire. He sees them following Christ from heaven before these events transpire. Nay, he sees them before he saw the seven trumpets, before he saw the bowls, before he saw the great multitude, before he saw the "hundred and forty and four thousand, sealed out of every tribe of the children of Israel," and before he saw the book close sealed with seven seals; he saw them among the first objects upon which his eyes fell after he was called up into heaven; he saw them arrayed in white garments, with crowns of gold on their heads. Then after he sees these crowned saints in heaven, he is permitted to have a vision at the opening of the fifth seal, of them that had been slain for the word of God; but they were not yet resurrected; and they cried to be avenged on their enemies; but the time for their resurrection had not then come; others, they were told, would be slain for the testimony which they held, and they must wait a little and be raised to life with them. How is it possible, therefore, that the resurrection of the church should not take place till the resurrection of these slain witnesses, since John sees the church crowned in heaven while the souls of the witnesses are manifesting anxiety to be raised from the dead, and they are told to wait, for the time for their resurrection is not yet come. Besides, the period of time in which they play their part is quite distinct from the period in which the church live and act. And the prayer which they offer would not be pleasing to God from the lips of any in the present period, or the period of the church. They manifest solicitude for the pouring out of righteous judgments on their enemies and murderers. They even seem to be in haste for God to let loose his vengeance on them. And in desiring God to judge and avenge their blood on them that dwell on the earth, they desire what God has promised to do at the end of the age when the antichrist is destroyed; but this desire and prayer would not be pleasing to God from any of his suffering saints in this age of grace and mercy and forbearance. It will only be proper at the consummation of the age, or when the age is closing in terrible judgments. This is evidence that the periods of time are distinct. While the true church are dwelling on the earth, and the Holy Spirit is dwelling in the church, and the number of the elect is not yet perfect, there is a hinderance to the revelation of the man of sin; and however numerous may be our enemies now, and however fierce their wrath, we are commanded to love them, and do them good; but when the church is called up at the parousia of Christ, and that wicked one is revealed, and those who will not worship the beast and his image are slain, a period quite distinct from the present will have arrived; the age will be just closing; the doom of the rebellious nations will be impending, divine judgments will be gathering ready to be poured down. This will be known to the saints living in that hour of trial; it will be known as part of the divine plan that the blood of those killed under the power of the desolator will be avenged; and hence the prayer, which would be out of place now, will be in place then, for God to avenge their blood on their enemies. This is the prayer of the souls of those whom John saw under the altar, who had been slain for their testimony for Christ. From all these considerations, we conclude that their resurrection takes place at the close of the great tribulation, when the last saint has been slain for the testimony he has held; and that the resurrection of those who now sleep in Jesus, will take place when Jesus comes into the air, and before the man of sin is revealed. But both companies, be it observed will belong to what is, by way of eminence, called the first resurrection; they will all share in the glorious privileges of the Firstborn.

After the church comes down from heaven with Christ, the beast and the false prophet are cast into the lake of fire. After the punishment of the beast and the false prophet, the devil is laid hold of by an angel that comes down from heaven, and is shut up in the abyss for a thousand years. Then it is after the imprisonment of Satan that the martyr-saints are raised from the dead. The conclusion, therefore, seems inevitable that the church, the dead in Christ, must have been raised previous to the martyr-saints whose souls cry out from under the altar, previous to the binding of Satan, and previous to the taking of the beast and the false prophet and casting them into the lake of fire; for they descend from heaven with Christ previous to the transaction of the first of these events.

Silas Henn.

### Paternity, (Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. U. Thomas.—No. 18.

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

Were Jesus a Son of Joseph, *then* he would not have been "*God's own Son*," Rom. viii. 2, 32, then he could only be God's heir by *adoption*, like ourselves, as before shown.

Again; they say, "2nd. The covenant made with David is equally explicit in telling us that the heir to the throne was to be David's *Son*, was to be David's *seed*, of the *fruit* of his *body*, of the fruit of his loins, and to proceed out of his bowels. This story of the miraculous conception of Jesus conflicts with all these statements and completely sets them aside." This I have already shown to be a misapprehension of the covenant with David. Instead of the supernatural begottal and conception conflicting and setting aside the statements of the covenant, those statements were exactly fulfilled, and could not possibly have been fulfilled by a more natural begottal and production of a mere man. Nothing but a Son begotten and conceived through the augency and action of the Spirit Power of God, with a body prepared of the seed or flesh of David could possibly have fulfilled the terms of the covenant, and thus produce a literal and real Son of God, and heir to his throne and kingdom; and at the same time a literal descendant or "seed of David according to the flesh," and therefore heir of David's throne and kingdom. Besides, take notice, that the covenant does not say, nor neither does it follow, that David's promised Royal Son, whose inception as to the flesh-substance, began with Solomon, should be *begotten* by David in person, or by any of *his* descendants, but simply as to Paul and Peter both explain the covenant, and even David himself, when he said "*my flesh* shall rest in hope," and not see corruption; speaking of the death and resurrection of Jesus. He thus shows that the promised Messiah was to be his Son because he was to be made of his flesh: that Jesus was to be "the Son of David according to *the flesh*," or as worded by the Diaglott, "as to the flesh;" which flesh did actually proceed out of the bowels or loins of Abraham and David just as direct as if he had been begotten by Joseph; of which flesh-substance Jesus was made in Mary his mother, David's seed or descendant, as before shown. It is pure assumption and assertion without the least proof, that Jesus must have been begotten by a man, a descendant of David, because he was to be made of the flesh of David which came from his loins. God could just as easily produce his own Son, the Second Adam, by Spirit-begottal, using the flesh of David to do so, without the aid or agency of a man, as he produced his own Son, the first Adam, by creation, using dust, without the aid or agency of a man. Why, it is written, that God is able of these *stones* to raise up children unto Abraham.

Again; they say, "This story contradicts and completely sets aside the genealogy by both Matthew and Luke." (What do they care for the genealogies? It is themselves that set them aside.) But the reader cannot fail to see the incorrectness of this assertion after having read what I have said, and carefully examined the genealogical table as given and explained above. Other supposed discrepancies over which Josephites stumble, can be easily reconciled, by careful examination and study. Nothing could be more absurd and silly, than some things put forth by astute Josephites as difficulties and disagreements, asking for reconciliation: such as whether the wise men guided the star, or was the star them; and "was the star of the first or second magnitude, or a planet, or meteor." Then they trump up pretended difficulties, and then like Ingersoll ridicule them. Then again turn round and exclaim "terrible *frauds*." They seem to think because there are some little things which *they* don't understand, that they are therefore irreconcilable; and of sufficient importance to justify repudiation of the whole account. Oh what folly!

Again; they say, 4th; "There are several statements recorded in the writings of the Apostles telling us that Joseph was his father." Now to show how much truth and candor there is in this statement, I will here repeat a few facts before shown. The words "*Son of Joseph*," occur only four times in all the Scriptures; twice by the ignorant Jews, once by Luke, and once by Philip. As to the wicked ignorant Jews who knew nothing about the Spirit-begottal of Jesus; their calling him the son of Joseph, could not of course be any evidence, or of any consequence whatever; and as to Philip, he spoke of him once like the other Jews as the son of Joseph; (and he *was legally* the son of Joseph—his adopted son) but this was on the first day he saw Jesus, before he was an apostle, and before he fully understood as to his origin and character, and which Jesus afterward explained to him. And lastly, as to Luke; his language was positive proof that Jesus was only "*supposed*" to be the son of Joseph.

Again 5th; they change "(as was supposed) the Son of Joseph," because, say they, "the word *enomeo* signifies just this; defined law, legal, hence legitimate," meaning by legitimate, according to the natural law of begottal. This is another mistake. The word "supposed," is *not* from *enomeo*, but from *nomizo*, which is defined "*to reckon* (or suppose) lawful." They evidently know this, or ought to know it. But there are three kinds of law; natural, supernatural, and human or civil law. Jesus was a legitimate Son because he was begotten according to God's supernatural law, which is a higher law than either natural or human law, and therefore *not* according to the *natural* law of begottal. He was also Joseph's *legal* Son, that is, according to civil law, because he was the Son of Mary his wife, and not begotten by any man who was not her husband; but not Joseph's natural Son, because not begotten by him. The Josephites say Jesus was an *illegitimate* Son if not begotten by Joseph!! And yet they know that an illegitimate son is one begotten by a man who was not the legal husband of his mother. They know therefore, that it is not possible for Jesus to have been an illegitimate Son. And yet that is the way they talk. It is as much as to say, if Jesus was not the natural Son of Joseph, then he was the son of some other man not Mary's husband, and therefore an illegitimate. I consider this blasphemy. If I am right, will they not be ashamed when Jesus comes, and they find as they surely will, that he was actually God's only direct Spirit-begotten Son? Oh, shame will then be the doom of blasphemers, and more than shame.

Again 6th; they say the phrase Son of Man, occurs many times, applied to Jesus. "This expressions must have some signification at least. What can they mean if Jesus was not a Son of man but begotten by God direct. They must be *untrue*." Yes, Son of Man must have some signification at least; and have I not clearly shown what its meaning is? That it means just what it is used and defined to mean throughout the Scriptures whenever it is applied to Jesus; and especially defined by David, Paul, and Peter? That Son of Man means son of Abraham, and son of David? Not that Jesus was begotten by Abraham or David, or any other man in order to be Son of Man. But he was called the Son of Abraham, Son of David, Son of Man, because he was their seed or descendant, *as to the flesh;* not as to begottal. Not that he must have been begotten by the will of the flesh, and according to the natural law of generation, as they foolishly assert; but to be a Son of Man according to the Word, it was only necessary that he should be produced by the impregnation of the human-flesh-germ in a woman, and by her blood built up, and ultimately born; thus becoming a being in human nature, even though such impregnation was produced by the direct power of God. Jesus was to be a Son of David simply because made of David's flesh; not a son in every sense, but in that one sense; not as to begottal, but as to the flesh. This is the testimony of the Word itself "as to the flesh." But, says one, it is an established law, that "like begets like;" and therefore only a human being could begot a human being. True according to *natural* law: that is, true in part only, for although like begets like, yet no two persons by the same father and mother were ever *exactly* alike. But how many times has God ignored, suspended, or set aside natural law, either wholly or in part, when his purpose required; and effected what was necessary, by supernatural law and power? May we not say in hundreds of instances? In the case of every miracle in both the Old and New Testament? It was necessary that the Son of God should be more than a mere human being—a more man. Hence he was produced by the joint operation of both natural and supernatural law.

The word "seed" which occurs so many times in the Scriptures, signifies simply as defined by Dr. Young and others; *progeny or offspring*; which of course necessarily includes the flesh germ from which the offspring is produced. So "the seed of the woman," defined, is "the *substance* which nature prepares for the production and the conservation of the species." Or in other words, the ovum, (an egg) which is defined "the *body* formed by the female, in which after impregnation, the development of the fetus takes place." In natural generation, the power of impregnation is in the male, and is therefore technically called the seed. But the flesh germ, the substance, the egg which by impregnation develops into the offspring, is in the female. This of course applies to animals as well as human beings; as in the case of the male and female fowl and other animals; the female producing the egg, and the male causing impregnation. In the case of those persons who are begotten by the gospel, the seed is spoken of as being both "the seed or word of the kingdom," and the persons who are begotten by that word. Matt. xiii. 19-23; Luke viii. 21-15; 1 Pet. i. 23-25. Another definition of seed is, "that from which anything springs; first principle; original; as the *seeds* of virtue or vice."

In the light of this explanation and illustration, it will be seen that in order for Jesus to be the seed of David as to the flesh, it was not that he should be *begotten* by David or any other man: that it was only necessary that the woman, his mother, should be a daughter or descendant of David. This was clearly God's way, as revealed in his word. He by his own Power impregnated the human germ in Mary and thus produced "his own Son," a Being who was Son of David as to the flesh, and Son of God as to the Spirit;" just such a wonderful Being as his purpose required. Josephites seem to think God could not produce a Son of David without having him begotten by a man—a descendant of David. They might with equal propriety, nay even more, assert that David could not have a son who was not begotten by himself *in person*, because the promise was "which shall proceed out of thy bowels." God is able to produce a being his own way, and in various ways. "Is anything too hard for the Lord?" asked the Angel when Sarah distrustfully "laughed, saying, shall I of a surety bear a child, which am old?" Gen. xvii. 13. God produced his Son Adam, in one way, his Son Jesus, the Second Adam in another way, and his sons, the brethren, of Jesus in still another way. There is no more reason for rejecting the miraculous conception of Mary's Son, Jesus, than the miraculous conception of Sarah's son, Isaac; although accomplished by the Spirit in two different ways, yet both were equally supernatural. So also the conception of Jacob. So have there been numerous miraculous things and events accomplished in the development of the purpose of him who worketh all things after the counsel of his own will.

## Letter Drawer.

Shoals, Ind.

*Dear Restitution:*

I wish to say to the readers of The Restitution that Brother John Foore, of Galesburg, Kan., has been holding a series of meetings for us, commencing Sunday, June 19, and ending Monday night, June 27, preaching in all twelve discourses. On the first Sunday we held a basket meeting in the grove, near Winebaugh School House, four miles distant from our regular place of meeting, where the elders of our congregation have heretofore occasionally held meetings. Brother Foore preached two able discourses that day to quite an audience, and we trust that the word preached may find lodgment in some honest hearts at that place.

On the second Sunday of our meeting we held another basket meeting in the grove in our own vicinity, and the remainder of our meetings were held at night in the new Christian Church, thanks to them for inviting us into their house. The interest to hear and the number in attendance increased from first to last, and we hope much good will result from this meeting.

On Tuesday morning before our dear old brother took his leave we met on the banks of Lost River and beheld three obedient believers buried beneath its yielding waves, to rise to walk in newness of life. They were two married daughters and a son-in-law of Brother and Sister McDonald who were overjoyed to see their children coming into the fold of the Great Shepherd. Brother McDonald remarked to one of the brethren that "this is a day of rejoicing."

This is the third time that Brother Foore has come and held meetings in our community and we know of no one who has borne the burden and heat of the day more than he has. We know that he has made much sacrifice of time and also of means for the cause of the Master. He preaches the gospel in its purity, and has no use for hobbies, nor neither have we. He is much beloved by all our brethren here, and his happy, earnest manner of presenting the truth to the people and his Christian deportment is highly commendable and has won for him the respect of others and removed much prejudice. We hope we have not heard the sound of his voice the last time in mortality, but if such should be the case, may we live in that way and manner that we may be permitted to meet with him and all the faithful in that bright Eden home where they never take the parting hand, and where no farewell tear is shed. May the rich blessings of our Heavenly Father be upon him wherever he may be, is our prayer.

Louisa Stewart.

*Dear Restitution:*

I thought I would say a few words to my friends who read The Restitution. I am up and down during the day and sometimes can walk a quarter of a mile by resting several times. I cough and spit much. Sooner or later it will wear me out. I am just waiting the Lord's time, I am aiming to die at the feet of Jesus, the life-giver. I am alone here, away from those of like precious faith. My wife and self ate the Lord's Passover Supper the seventh of last April by ourselves. My nearest neighbor lives one-fourth of a mile away; he is a Baptist deacon and a very kind man. If it had not been for him we would have suffered much, but he was the Good Samaritan to us. The Lord reward him.

Last Thursday my wife was seventy-one years old and this day makes me sixty-seven years old. The Restitution comes to us weekly with its load of cheer and comfort to the lonely pilgrim; it contains more Bible truth than any other paper. I fail to hear from some of the old brethren; where are they? Have they drifted away from their first love? Permit me to exhort you to return to your first love. If you do not return you will loose the crown of righteousness for the restitution age and then for the never-ending ages in the kingdom of God and of Christ and the saints. This is the time of the joint rulership of God, Jesus and the saints, after the subjects are selected and all wicked persons have suffered the second death and the devil also is destroyed—none left but the loyal. This is the time the earth is filled with the glory of God. Amen and amen.

I had a letter from Brother J. S. Hatch; he is still strong in the faith. I shed tears of joy when I read some of the articles in The Restitution. How I would have enjoyed being at the Antioch meeting, but do not expect to be at a meeting of the brethren this side of the kingdom of God. I am striving for a crown of righteousness thereto. Pray for me that I may be steadfast to the end of my pilgrimage. I am in the world but not of the world. I would like to live till the Lord comes for his people, but do not expect to. Good by to all,

Jonah Peirce.

### Success in Preaching the Gospel.

For the last month I visited the following places. First, Clinton County at the Plummer School House; held meeting over two Sundays, then visited Huntington County and held meeting some ten days. While there I formed the acquaintance of Brother Lewis H. Schlosser. He is a brother that is apt to teach and all the dear brethren among whom he may labor in word and doctrine should give him encouragement. We need all the help we can get. Many of us are getting old and we need younger ones to take our places soon, if the dear Lord does not soon come.

From Huntington County I went to Gospel Grove and held meeting over two Sundays. From there went back to Tipton County and held meeting over one Sunday; also preached the funeral of Brother and Sister Atkinson's child, that died at the age of three years and three months. From Tipton County I came here to Clinton and held meeting over last Sunday. The immediate results was nine immersed, and three that had been immersed united, making in all twelve, and some four to be immersed at my next meeting.

I return to Huntington County the third Sunday in August and hold a grove meeting near Claysville, then to Gospel Grove and hold a protracted meeting over the fourth Sunday in August, and from there to Clinton County and hold a grove meeting over the first and second Sundays in September. From here I go to Paris, Edgar Co., Ill., and hold meeting over two Sundays, and from there to Lanark, Ill., and hold meeting over the the first and second Sundays in August. So my appointments are given out up to the first and second Sundays in September. J. S. Hatch.

*Dear Restitution:*

I know that my subscription expired May 7th, and I am so thankful for its continuance. It is a great pleasure and comfort to me and the greatest solace I have next to my Bible, for we hear nothing from the pulpit here to equal its teachings. Their fashionable and aristocratic preachers dare not advocate such unpopular doctrine. One of the preachers of the Campbellite Church said the doctrine was true but it would not do to preach it—and he is such a popular man.

We are having a great deal of trouble with sickness at present and have had a great deal at times ever since we were married, and were it not for that bright and glorious time soon to come for the suffering ones I could scarcely bear up under much more affliction. It is feared that the yellow fever will come here this summer and we expect to leave here by the first of July, at which time I will renew my subscription, if nothing occurs to prevent. I cannot renew at present owing to our misfortunes. I solicit the prayers of the brethren and sisters. Have tried to get some trial subscribers but failed. In the one hope,

Mrs. R. E. Bullion.

# THE RESTITUTION.

E. A. CRAPLIN, EDITOR.

Plymouth, Indiana, July 20, 1887.


## IMPORTANT NOTICES.

All persons addressing us, should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or in ordering the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your Address changed, give both your old and new address.

By complying strictly with the above, you will have us much annoyance, and your orders will be much more promptly attended to.

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We have just received two articles from J. Cameron, Edinburgh, Scotland, for THE RESTITUTION.

We received an article from Sister E. Coffman for the Youth's Column, which has unfortunately been lost or misplaced, as we cannot find it. This is much to our regret.

AN *"irrepressible conflict"* is still the result of the Oriental Question among the Great Powers of Europe. Egyptian and Bulgarian affairs are now the disturbing elements.

FROM the effects of the excessive heat, that has prevailed throughout the country, numerous deaths have occurred. Yellow fever prevails at Key West, Florida; 119 deaths have been reported. Shocks of Earthquake have been felt in Egypt and on the Italian coast, as well as on some islands in the Mediterranean. In addition to these items accounts come of destructive storms in the vicinity of New York City—also in several other localities East and West.

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M. Godet, a somewhat celebrated expositor and commentator, recently published an article in the *Revue Theologique* on *"L'Enseignment de Saint Paul concernant la Vie Future,"* *The Teaching of Saint Paul Concerning the Future Life*, and as an editorial notice was given that no reply would be admitted, E. Petavel-Olliff published a response in the, "Revue de Theologie et de Philosophie," entitled, "Quelques Difficultes du Dogme Traditional concernant la Vie Future," "Some Difficulties with respect to the Traditional Dogma regarding the Future Life." This has been re-published in Pamphlet form, and a copy, in the French language, has been kindly sent us by the author from Geneva, Switzerland. Although we have not that thorough knowledge of the language, so indispensible, for the work of translating, we have given one section of the pamphlet to our readers in the present number of our paper. As we have learned from the *Rainbow*, that Mr. E. White contemplates translating the Pamphlet for that Journal, we may, for the remainder await his rendering into English before placing any more of the Review before our readers. Many thanks to the Author.

### EDITORIAL BREVITIES.

*Αφες· ουτω γαρ πρεπον εστιν ημιν πληρωσαι πασαν δικαιοσυνην.*

Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Matt. iii. 15.

The baptism administered by John, our Lord's forerunner, was a baptism instituted to be administered to persons confessing sinfulness and pledging themselves to the practice of righteousness in their life after their baptism. A hereditary descent from the father of the faithful was not the only requisite for the reception of this rite. This relationship might have sufficed the unrepentant Sadducee and self-righteous Pharisee when presenting a sacrificial offering at the Temple altar; but John had come to teach the necessity of a heart change. Neither kinship to Abraham by lineal descent, nor ceremonial purification would avail the candidate. Personal righteousness was the imperial necessity in this crisis of the ages. John's baptism was not for the self-righteous nor for the *race-righteous*, but for the repentant at heart—a repentance resulting in the righteousness of life. The outcome of John's close requirements was that the people and the publicans justified God by being baptized, while the Pharisees and lawyers rejected the counsel of God, being not baptized of him. Among the repentant sinful, and the unrepentant race-righteous, appeared a person, holy, harmless, and undefiled,—a person divinely righteous in both nature and character, demanding baptism at the hands of the great Reformer. John was perplexed. How can a baptism connected with a confession of sins, and with repentance unto righteousness, be adapted to one already perfectly and independently righteous? The answer is, "I come to do thy will, O God." It was the *righteous* will of God that his own dear Son should come into this world "to put away *sin* by the sacrifice of himself."

The death and resurrection of the Son of God's love was involved in the great plan of redemption. In God's *righteous purpose* the baptism into the deep dark floods of death was predestined for the world's Redeemer. To fulfil God's holy will the loved Son must die. Perfect submission in obedience—even unto death—was absolutely requisite to consummate all righteousness. Of this future obedience unto death, as the Father's righteous requirement, Christ's baptism by John was both the pledge and symbol picture. A sinless Redeemer *does and suffers* what is *righteous*, that the redoomed sinful may *become righteous* through his redemption. Unto him who loves us, and washes us from our sins in his own blood, be present and eternal praise. Let us be glad and rejoice that the blood of Jesus Christ cleanses from all sin.

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### IMMORTALITY ACCORDING TO THE BIBLE.

The words *spirit* and *soul* are met with more than sixteen hundred times in the Scriptures, but no one ever finds the expression "immortal soul" or "immortal spirit." God only. It is said, possesses immortality. M. Godet is well aware of the correctness of this fact. Very many authors have come to the conclusion that the immortality of the soul—in the commonly adopted traditional sense—is not a Bible doctrine. Men of all creeds have come into accord respecting this matter. We cite for example M. Thomas-Henri Martin, whose work on *The Future Life* received the approbation both of Pius IX. and M. Ernest Renan. "We agree voluntarily," says M. Martin, "that the philosophical doctrine, pure and simple, of the immortality of the soul is not to be found in any place in the Scripture." M. Renan reminds us more than once, that the first Christians were "a thousand leagues from the conceptions of the immortality of the soul which have been derived from the Greek philosophy; they—the Christians—thinking that all men die one time, but that the wicked die twice; for after the resurrection and judgment they are plunged into nihility."

"Neither the doctrine of the immortality of the soul nor the name itself can be found in the Bible" says Olshausen. The venerable Delitzsch, also, explicitly declares, that "in all the Bible there is nothing that implies the natural immortality of the human soul."

M. Reuss is of the same opinion. He affirms repeatedly that "the philosophical thesis concerning the immortality and the indestructibility of the human soul is absolutely foreign to the religion of the Bible." On the 30th of October 1885, Professor August Sabatier maintained exactly the same thing in the very midst of the Theological Society of Paris, with no one to contradict him. M. L. Bonnet, whose caution is well known, often speaks, in his commentary, of a "heathen doctrine of the immortality of the soul. The Scripture knows nothing," says he, "concerning the sterile notion of a state of sheer Spirit—of an immortality of the soul independent of the resurrection, and the special renewal of our whole being. This false spiritualism is as contrary to a true philosophy as to the Gospel." M. Godet is of a different opinion. On his part the natural indestructibility of the soul is a supposition to be implied from biblical intuition. In other words, if the Bible never mentions an immortality natural and inalienable, it is because this doctrine is apparent enough without being stated. Here our difficulties begin. 1. It seem to us that if the immortality of the soul is so obvious as to be taken for granted, then no one could call it in question; yet it, nevertheless, has continually been disputed. The Epicureans at Athens, and the Sadducees in Jerusalem, denied the immortality of the soul, and also any life at all after the death of the body. These two sects were numerous and powerful. In the time of Isaiah there was not wanting a people whose motto was, "Let us eat and drink; for *tomorrow* we die." Consequently the immortality of the soul could not be so obvious as to need no formal statement.

2. "The Biblical sphere is limited to the sphere of morality" says M. Godet. So be it, if he will concede to us that precisely as the immortality of the soul promotes morality it, in the same degree, avails for the interest of religion. The belief in a future life is, of itself, at the very foundation of religious morality. But he makes the immortality of the soul something above the Bible sphere. Strange inconsistency that the Scriptures give no intimation upon that which pertains most intimately to its sphere. As Luther says:—"We are not Papists but Christians; we know nothing relative either to faith or morals except what is amply and explicitly taught in the Holy Scriptures." One may entreat to know why the scholastic doctrine concerning the immortality of the soul should be the sole exception to this principle so generally embodied in the very heart of Evangelical Protestantism.

3. One may be permitted to say, for himself, that the Bible has a very superfluity of declarations for the support of doctrines which might have been taken for granted far better than that of the essential immortality of the soul. For instance the existence, the spirituality, and the eternity of God are frequently and explicitly affirmed. "God is a Spirit," says Jesus; "One must believe that God exists," writes the author of the Epistle to the Hebrews. He is frequently spoken of as the One God "immortal," "eternal," "imperishable."

In order to believe in man's natural imperishableness we should be pleased to come across the place—which has not been the case as yet—where one single passage applies, either one or the other of these epithets to the human soul. But we are compelled to relinquish any such satisfaction.

4. But may it not be claimed that—as a general thing—one should avoid attributing to a man opinions which he has never expressed, and gratuitous suppositions, which have no basal connection whatever with what one might term, constructively, a process at law?

What would be said of a judge, who would send one to the scaffold merely because he had "the intuition" that this man was a murderer, and that too without so much as considering any counter pleadings whatever? This is something like what is done when anyone attributes to Bible writers the opinions of certain Pagan philosophers. Imbued with their Platonic conceits, the adherents of the traditional dogma are by far too often forgetful to bear in mind that principle so essential to all truly Exegetical science;—*Sensum ne inferas sed efferas*—i. e. you must not bring the meaning into but must bring it out,—or, you must draw out the meaning of the texts, and not thrust a meaning into them.

5. In this case one has something more than a mere absence of proof; he has something in proof to the contrary. Very far from leaving it supposable that the soul is absolutely imperishable the Bible categorically teaches that it is mortal. A celebrated Hebraist, whom M. Godet will not be very ready to challenge, Prof. Franz Delitzsch, has acknowledged this: "According to the Bible view," says he, "the soul can be put to death and lodged in the dust; it is mortal." Num. xxiii. 10; xxxv. 11; Isa. xxv. 18. [Comp. Ps. vii. See texts in Heb. —ED. RES.]

6. But there is still more. In a hundred passages, both in the New Testament as well as in the Old Testament, the Scripture teaches that sinners will be completely destroyed. The sacred writers have exhausted the resources of the languages of which they have made use. The New Testament terms are the very same which Plato employs to designate that annihilation of which he had the most perfectly clear conception. It is impossible to apply to the silence of Scripture, in regard to a feigned, natural immortality, the familiar proverb, "Silence gives consent." It would become better to speak of silence as *disallowing*. The more so as the explanation drawn from an evidence unexpressed is by no means entirely satisfactory to M. Godet. After making mention of this for the sake of remembrance, he then proposes a second consideration. That this phenomenal silence arises from this—that in applying such an epithet as *immortal* to the soul, (luminous only from its entire absence) the Scripture "might appear, by connecting such an element to our nature, to attribute an existence to us not depending on the divine will." "Appear to attribute!" Is this not to say that this would be to, introduce an incorrepient epithet? or, in plain words, a dangerous term? Is there not exceeding danger from this in our own days?

The Bible dreads exalting the pride of man. In our age there is the utmost reason for the existence of such a fear. Men have become so very modest as to dare most recklessly to record that immortality to all that the Bible reserves only for the truly faithful. They can, without peril, place on their own heads one of the most majestic ornaments in the divine crown. Is it not most just to affirm—on the contrary—that never has human pride displayed itself with more audacity, never has man-worship (Fr. *anthropolatrie*) so advertised itself with such great impudence. Without doubt God has eroded man in his own image, but most surely if man be an image he is not the reality itself. The sun mirrors itself in a basket of water, but that emanation of luminousness is not a sun, for it easily vanishes. That tarnished mirror of divinity, the human soul, has but the brittleness of glass. So, indirectly, and with great reason, M. Godet finds himself censuring the churches for prodigally heaping upon man such an expression as "immortal soul," which, for many excellent reasons, the Bible has always carefully avoided doing.

M. Godet has even made us one important concession. He concedes that "immortality appertains to God alone in an absolute and inalienable manner;" and that he always has "the right to withdraw from anyone the gift of immortality." But if the immortality of man is not "absolute and inalienable" if it depends on the good pleasure of the Creator, then it is, in fact, *relative* and *conditional*. Without a moaning doubt, M. Godet is himself, also, a conditionalist; with this difference, however, that he does not accord to the soul the liberty of suicide; which, in our eyes, is an immortality forced upon humanity to damage greatly its liberty. Nevertheless, in all he writes, M. Godet has shown that he realizes the really destructive effects of sin.

"The soul of the vicious," says he, "is dissolved under the deleterious action of its own depravity." In conformity with Littre, "dissolves itself;" that is surely *to be destroyed*. Could M. Godet himself attach to the term of which he made use, any different signification? "*Dolutere*" comes, intermediately through the Latin—from a Greek verb signifying *to destroy*, *to kill* (λυειν, Gr., *to kill; deleo*, Lat., *to blot out, to kill*.—ED. RES.)

"The soul," elsewhere says M. Godet, "corrupts itself through its lusts." "*Corrompre*," that is, "to break the whole into pieces, and, consequently, to spoil, or putrify, to ruin, wipe out." The propriety in employing these resemblances demands that corruption puts an end to the soul as a resultant analogy. By merely consulting the dictionary M. Godet must, from these premises, and taking our point of view, share with us in our conclusions.

[Translated by the Editor from a pamphlet, in the French language, kindly sent him by the author, E. Petavel Olliff, from Geneva, Switzerland.

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## Communications.

### The Restoration of the Kingdom to Israel.

When they therefore were come together, they asked of him, saying, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, who also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus (not another) shall so come in like manner as ye have seen him go into heaven. Acts i. 6–11.

It was not the fact of the restoration of the kingdom again to Israel, but the time, as Christ's answer fully sustains. It is not for you to know the times or the season which the Father hath reserved to himself, agreeing exactly with what Christ said on another occasion. "Of that day and hour knoweth no man, no, not even the angels in heaven, neither the Son, but the Father only."

The disciples, in Christ's and the apostles' day were premature in their belief with regard to Christ's second coming, and the simultaneous establishment of the kingdom. This was Paul's view of the matter, which will be found by turning to his second letter to Timothy, chap. iv. He says, I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine, vs. 2, 3.

Why the necessity for this, Paul? The answer is found in the third and fourth verses. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. Are we who are living near the close of the nineteenth century, near the closing scenes in the great drama of earth's career, witnessing the fulfilment of this prophesy? Also in his first letter to Timothy iv. 1, 2. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils? In Paul's second letter to his Thessalonian brethren, he corrects them in regard to the speedy coming of the Lord. Hear him: "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him; that ye be not soon shaken in mind, nor be troubled, neither by Spirit nor by word, nor by letter as from us, as that day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. i. 1–3. In the remainder of the same chapter the apostle gives a graphic description of a power which had begun to develop itself, but had not at that time reached the zenith of its power; it is believed to be none other than Daniel's "little horn power," a fac-simile of Catholicism. Paul's man of sin fully exemplifies the Popes of Rome in their different aspects or phases.

The difference which now exists between the Catholic and Protestant sects, is simply in the fact, that the former interdicts the circulation of the Scriptures and the reading of the same on pain of excommunication, torments of hell, and the forfeit of prayers for their egress from purgatory. The Protestants do not forbid the circulation of the Scriptures, but on the contrary encourage it; so far they are justly entitled to praise. And further they have, of late years, (tacitly at least) repudiated the God-dishonoring doctrine of eternal torture in hell fire. This dogma, like "the Salem witchcraft," is virtually one of the past, because no man who sets any value on his reputation as a scholar cares to stand up and be counted as its advocates. No Bible doctrine is so fully proven as the doctrine of the restoration or restitution, (words of the same import, viz., from the verb, to restore) which means to bring back to a former state or condition.

In the Acts of the Apostles, chap. iii. 19–21, we find the following, viz., Repent ye therefore and be comforted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, who before was preached unto you. Whom the heavens must receive (retain) until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Yea, and all the prophets from Samuel and those who follow after, as many as have spoken have likewise foretold these days. vs. 24. This testimony takes in a very wide field or range. The kingdom of God, of his Son, of Israel, (terms used interchangeably) of which kingdom in its restoration, is simultaneous with Christ's second coming. See the proof before cited in Acts and in 2 Tim. iv. 1. The kingdom thus spoken of is a plain tangible (not a mythical) kingdom. All the properties or constituents inhering in a kingdom are alike applicable to this also, viz., territory, king, subjects, laws and capital city. Jerusalem was used as such with Israel in the type, and it will be the capital again. The New Jerusalem, "built again on its own little hills," no more utter destruction, but to be safely inhabited. It will be the capital city of the new earth wherein will dwell righteousness." In these "days of fables," which have become such by a departure from the word, as the legitimate sequence.

Modern theology has a great horror of anything literal or tangible to the corporeal senses. The idea prevails (but erroneously) that literal is opposed to spiritual. The scattering of Israel, as all are ready to admit, was literal, but their gathering must, as they say, be spiritual, but no such warrant can be found in the word for such an arbitrary dividing or classification. Excessive spiritualizing or mystifying the Scriptures, appears to be the order of the day among the Protestant sects as well as among the Catholics. No wonder that infidelity is on the increase and is so rampant as it is at the present day under such teaching.

M. L. LEWIS.

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It is right that late to measure the real universe. By day it is dark. We see only this earth and earthly sun. By night God withdraws the veil, reveals eternity with its far-off shores of sparkling worlds, and fills the soul with infinite longings, which make it conscious it has a universe within, greater than the universe without, and which can be satisfied only with God. —*Kerr.*

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### DIVORCE.

"And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman, shall put away her husband, and be married to another, she committeth adultery." Mark x. 11, 12.

"But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever marrieth her that is divorced, committeth adultery." Matt. v. 32.

It is strange, with this explicit language of Jesus before them, that the lawgivers of professed Christian nations, should have framed the laws of divorce as they have. Marriage is a divine institution, and as such, all laws relating to its obligations, should be made in accordance with the divine will. God joins men and women together in the conjugal relation, and "what God hath joined together, man may not put asunder." When the man has given himself to the woman and the woman to the man, in the presence of witnesses in the legal way, promising to be for each other alone while they shall both live, no law has been made, no law can be made that will divorce them, so long as they keep that covenant. When the husband commits fornication, he is already divorced from the wife, because the covenant, to keep himself for her alone has been broken. He is the sinning party; she can separate herself legally, and rightfully from him, and be free to marry another. And so with the wife if she commits fornication, the husband is free and may marry another.

Neither shall put away the other, "Saving for the cause of fornication." How plain and simple the law! How easy to understand!

It matters not that men and women are said to be divorced for other causes according to the laws of the land: they are not divorced, and are not free to marry again: the marriage covenant has not been broken; they are still husband and wife. Whoever marries, having been divorced for any other cause "saving that of fornication," commits adultery, and all laws, permitting persons thus to marry, are wrong, and in direct opposition to the language of the Savior. Our laws in reference to this matter sadly need revision. They deceive even professed Christian people, and by deceiving cause them to commit sin. The wife is bound by the law to her husband so long as he liveth: but if her husband be dead, she is at liberty to be married when she will, only in the Lord," God's word needs careful reading, and when read the most strict compliance must be given to its precepts. God requires obedience more than he requires burnt offerings and sacrifices. "Obey my voice," is the requirement from him, and "I will be your God, and ye shall be my people," the promised reward. There may be cases, where compliance with the strict letter of the Savior's law may seem to the mind of the flesh to be hard and almost impossible of fulfilment, but to the Christian, intent on obedience, and looking to an incalculable weight of glory, there is nothing impossible about it.

In cases of drunkenness, of cruelty, of unbelief, of incompatibility of temper; the Savior gives no license to separate, obtain a divorce and re-marry.

The re-marriage, in any one of these instances is adultery. The wife is not to depart from her husband, but if she depart, she is to remain unmarried or be reconciled to her husband. The husband is not to "put away his wife," and if he puts her away, or departs from her; or, if she departs from him, has he any right, judging from the context to marry another? Most assuredly not, he must remain unmarried, or else be reconciled to his wife. Paul, would not contravent the language of Jesus. The "departing," gives the one that is left no license to marry again.

In the instances that Paul gives of unbelieving wife or husband, one of the parties had been converted to Christianity and the other not, and this, after the marriage union had been formed. If the unbeliever departed, the other party could only let him or her go; there must be no strife about it; believers having been called to peace. The brother or sister, was not under bondage to hold the unbeliever in such cases. God had called them to peace, and if they did not strive about the matter, how did the wife know but that she might save her husband; or the man, but that he might save his wife, proving conclusively, that although the unbelieving one had departed, the husband was still a husband to the living wife, and vice versa.

If "the departing," gave the other party the right to marry again, then would not Paul say, "For what knowest thou, O wife, whether thou shalt save thy husband? or, how knowest thou, O man, whether thou shalt save thy wife?"

The wife is still considered a wife, and the husband a husband.

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It has long troubled me to think that there was any conflict between Paul and Jesus, or that Paul had added any thing to the explicit language of Jesus. He has no conflict, he has added nothing. There is only one cause for separation, where the innocent party may marry another.

I know that this is a delicate subject, and one that but few care to handle. Yet where there is danger of dear ones sinning from ignorance, and thereby endangering their hope of future life, ought not some one to speak? ought not the matter to be made plain? Loyalty to God and his word, and love for the household of faith, compels me to speak. God help all the waiting ones, to be careful in all things. Lovingly. S. R. WIXOM.

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Prepared by the committee appointed at the Indiana State Conference.

### BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

Lesson 9.

### FAITH.

The world is suffering for lack of faith, skeptics are ever trying to remove the ancient land-marks of historic facts, because persons with present environments do not act as the Ancients did, with different environments, they deny that such and such things ever occurred. Almost every position taken by religionists called faith, whether it is found in the Bible or Heathen Mythology. Christ seems to have seen this time in prophetic vision, when he said, "Nevertheless when the Son of Man cometh, shall he find faith on the earth," Luke xviii. 8. Without faith, it is impossible to please God. The Bible speaks of one Faith. The faith once delivered to the saints. Paul says, "I have kept the faith. Notice the definite article "The" is used to denote a particular faith. "Faith is a confidence in respect to things hoped for, a confidence of things not seen." Heb. xi. 1. Sawyer's Trans.

Paul says in Rom. x. 17, "Faith cometh by hearing, and hearing by the Word of God." Then we must look in the Bible for the Faith that pleases God. Christ said "Ye believe in God, believe also in Me." What shall we believe about him? All that is taught in the Old and New Testament concerning him. In looking for an example we turn to the great apostle Paul. He says, he has kept the Faith. We find that when he found what his duty was, he arose and was baptised straightway, and began to teach that Jesus was the Christ, although he was persecuted all his life, and became a martyr for the cause of Christianity. He exclaims when near the close of his life "I have fought the good fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a crown of life which the Lord, the righteous judge will give, and not to me only, but to all those who love his appearing." He places the reward when Christ comes to raise the dead.

Paul was a great preacher because his subject was great. He did not have large audiences or fine churches. He says himself that he preached the gospel from house to house, in prison and by the way-side, in the synagogues of the Jews, and the courts of Kings as well as the little flock, called the church of God at Corinth, and the other churches that he established, and his letters come to us today like a divine benediction. Let us follow his example, accept Christ as our Savior, live a life of devotion to his cause, that when Christ comes the second time, without sin unto salvation, we may appear with him in glory.

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### National Conference.

The committee appointed at the recent conference at Antioch to correspond with State Conferences in the matter of a proposed National Conference composed of delegates from each State, recommend and request that our conferences everywhere at their next meeting consider the question of a National Conference, and upon approval at once appoint delegates thereto; they also invite correspondence relative to the proposed National Conference, which will receive attention if addressed to the chairman of the committee at Plymouth, Ind.

A. P. HARSH,
Chairman.

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EXAMINE

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# Poetry.

## LIFE'S STORMS ARE PASSING.

The storm has broken, and the heavy blast
That stifled morn's free breath, and shook its dew,
Is dying into sunshine; and the last
Dull cloud has vanished from yon arch of blue.

I know it is but for a day, the war
Must soon be waged again 'twixt earth and heaven;
Another tempest will arise to mar
The tranquil beauty of the fragrant even.

And yet I joy as storm on storm awakes;—
Not that I love the uproar or the gloom:
But in each tempest over earth that breaks,
I count one fewer outburst yet to come.

No groan Creation heaves is heaved in vain,
None's e'er shall be repeated; it is done.
Once heaved it never shall be heaved again;
Earth's pangs and throes are lessening one by one.

So falls the stroke of sorrow, and so springs
Strange joy and comfort from the very grief,
Even to the weariest sufferer; so brings
Each heavy burden its own sweet relief.

One cross the less remains for me to bear;
Already borne is that of yesterday:
What of today shall no tomorrow share;
Tomorrow's with itself shall pass away.

That which is added to the troubled past
Is taken from the future, whose sad store
Grows less and less each day, till soon the last
Dull wave of woe shall break upon our shore.

The storm that yesterday ploughed up the sea,
Is buried now beneath its level blue;
One storm the fewer now remains for me,
Ere sky and earth are made forever new.

—*Bonar.*

# Selections.

## COLONIES IN PALESTINE.

In November, 1882, Mr. Lawrence Oliphant took up his residence at Haifa, under the shadow of Mount Carmel, and commenced a series of delightful letters to the *New York Sun* upon Palestine and the domestic life of its people. Thanks to Mr. Dana the letters, which are spread over a period of three years, have been gathered together in a book.

Western Palestine has been so thoroughly explored from Dan to Beersheba by the officers of the Palestine Exploration Fund that sensational discoveries are hardly to be expected; rich gleanings were, however, necessarily left behind, and of these Mr. Oliphant has gathered up his full share. An exhaustive examination of Mount Carmel brought to light the ruins of six ancient towns in addition to fourteen found during Capt. Condor's survey, and showed the extent to which its lovely hills and dales were cultivated, and the high state of civilization which must once have prevailed there.

The changed condition of Palestine is in great measure due to the large influx of colonists during the last twenty years. The first to arrive were the ill-fated American Adventists, who settled down at Jaffa, but soon disappeared under climatic and other adverse influences. The Americans were followed by colonists from the "Temple Society," founded by Prof. Hoffman, of Wurtemberg, who had decided that it was the first duty of those who were waiting for the second coming of the Messiah "to restore the land to which so many Biblical promises especially attached." In 1869 four colonies were established: on the slope of Mount Carmel, near Haifa; at Jaffa; at Sarona; and in the immediate neighborhood of Jerusalem, where Prof. Hoffman now resides. The society numbers over 5,000 members, of whom 1,000 are in Palestine. An interesting description is given of the results produced by the influence which the simple, honest farmers and artificers have exercised upon the surrounding Arab population, and of the striking contrast between these results and those produced by the influence of the Carmelite monks, who have held Mount Carmel for seven hundred years. New stone houses have sprung up in all directions; the value of land has increased threefold; omnibuses, owned and driven by natives, now run four or five times a day between Haifa and Acre, where fifteen years ago a cart was unknown; a carriage road has been made between Haifa and Nazareth, a distance of twenty-two miles; and one can now ride and walk with safety at all hours in places where formerly no one ventured for fear of being waylaid and robbed.

The most interesting colonies are, however, those of the Jews, and of these eight have been established during the last two and a half years under circumstances which would have discouraged people "animated by no higher sentiment than that of merely finding a living." Four of these colonies are near Jaffa, and two of them are under the protection of Baron Rothschild, who will doubtless see that they have such pecuniary support as will secure their future. It has frequently been maintained that Jews are not well fitted to make good agricultural colonists. From this view, it is pleasant to find, Mr. Oliphant strongly dissents, and as the question is of some interest in view of late occurrences in Russia and Roumania, we quote his words:—

"So far as energy, industry, and aptitude for agricultural pursuits are concerned, the absence of which has always been alleged as the reason why no Jewish colony could succeed, the experience of more than two years has now proved that such apprehensions are groundless, and that with a fair chance Jews make very good colonists, and are likely, in fact, to succeed better in this country as agriculturalists than in America." Besides the colonies, a large Jewish agricultural college near Jaffa, founded by the Israelite Alliance, has for the last fifteen years been educating Jewish youths in agricultural pursuits; and though at first it entailed a heavy outlay on its promoters, it is now a financial success. On the southern slopes of Carmel a thousand acres of pasture and arable land have been purchased by the Central Jewish Colonization Society of Roumania, and here is being tried the interesting experiment of associating Jews and Moslem fellahin in field labor. The political aspect of the recent immigration of Jews from Russia and Roumania is discussed in the chapter "The Jewish Question in Palestine." The Russian Government, by adopting the policy of encouraging Jewish immigration into Palestine, and of protecting immigrants when there, has obtained a ready excuse for political interference in the country. Like the French Government in the case of the religious orders, the Russian Government pursues one policy at home and another abroad: the Jew driven to emigrate from Russia is forced as a colonist upon the unwilling Turk, and then protected.

Less satisfactory colonists than Germans or Jews are the Circassians who have been settled at several places east of Jordan, and on the coast plain south of Carmel. The site of Cæsarea, with its extensive ruins, has been given to Slav Moslems, who have emigrated from Bosnia and Herzegovina since those provinces were handed over to Austria; and near Acre a Persian colony has collected round the successor of the founder of the Babi, who lives in complete seclusion at a ville on the plain.

To those who remember Palestine twenty years ago nothing shows the progress that has been made better than the present condition of the great plain of Esdraelon. At that time it was annually harried by Bedawin; now it is in the highest state of cultivation and the Bedawin have been forced east of the Jordan. The plain, it appears, is divided between two great proprietors, the Sultan and the Sursooks, the richest bankers in Syria, and this has perhaps led to the grant of a concession for a railway across the plain.—*The Athenæum.*

## THE SLAUGHTER OF THE INNOCENTS.

There is nothing which affects me with such a serious feeling as the sight of a company of children. For I know that there may be a saint or a fiend, a benefactor, or a criminal, wrapped up in each one of those mysterious bundles of humanity. And which it shall be depends on the teaching and the training which we shall give to them. For while I am a strong believer in predestination, I do not hold that each child is a seed from which a saint or a criminal is certain to blossom. Rather I would say that the child's heart is a seed-plot, where the germs of life or the germs of death are planted. And according to the seed will be the harvest. You are familiar with the oft-told story of Michael Angelo stopping in an obscure street of Florence and putting his shoulder to a piece of discolored, unsightly marble, which lay half buried in the mud, trying to lift it out of the dirt. "What are you about?" cried his companions. "Oh, there is an angel in that stone," he said, "and I must let it out!" And so getting it into his studio, he went to work to release it. That is very well; because it happens to be Michael Angelo, the father of the angels, the fashion of saints and seraphs, who came along. But it might have been some ingenious Mephistopheles who came along. And he would have seen a fiend instead of an angel, and set himself to bring out his black ideal. Ah, that is the serious and exact fact. Our cities are full of boys and girls playing in the streets; but they do not meet with good Michael Angelo's at every turn. On the contrary, there are fiend-makers watching them from open bars; artists of ruin leering at them with lustful eyes from every street corner, and demon-manufacturers only asking the chance to shape the white marble into a thing of doom instead of making it a thing of beauty and a joy forever. And my feeling is that the peril is so serious that the whole Christian community ought to form itself into a popular vigilance committee for the protection of our children.

The danger is, that a kind, social stupor may creep over us, so that we shall dream ourselves to sleep with our platitudes about 19th century progress and culture, and all that. We ought to have our eyes open to the perils of rising generations that we should not call those persons croakers who sound the cry of danger.

"One swallow does not make a summer," says the proverb. True: and you say that one ruined child does not prove that the danger is universal. But one vulture does indicate that there is prey lying somewhere very near us. And the vultures have come in flocks, from licentious France, from drunken Ireland, from priest-ridden Italy,—these birds of omen have lighted upon every street corner, ready to pounce down upon our children, with the temptations of beer and cigarettes, and corrupt books and degrading vices,—that they may slay them and then feed upon their moral death. "The slaughter of the innocents" is going on right under our eyes. That is why we try to rouse you to fight the liquor traffic, and the trade in obscene books. It is for the sake of the children, that they may be saved and not destroyed. "Beautiful sight," do you say, "on the Lord's day, to see the army of little ones marching to Sunday School, with banner and song?" Yes! and thank God for it. But if you were to station yourself on some lofty lookout, you would see a vast army of children going for beer and strong drink for their besotted parents, revelling in every kind of vice and profanity. These are the advanced guard of that foreign army which is marching upon us to overthrow our free institutions and to destroy our Sabbaths, to debauch our morals, and to tumble down our homes. One black-winged vulture is enough to make us snuff the pestilence from afar. But behold a cloud of them, "Wherever the carcass is," says Jesus, "there will the eagles be gathered together." And so many birds of prey building their nests at the street-corners; roosting in the high places of our city government; gorging themselves at our public treasury—point very ominously to the speedy corruption of our social and political life; unless a stop can be put to their ravages. What, then, is our defence, but to lay swift hold upon the children; and so make our Sunday Schools the arsenals and training grounds for that army which will have to fight the battles of the next generation. Every boy and girl we can educate in the principles of total abstinence, and personal integrity is a picket-guard thrown out against the incoming of the enemy. But not that only. Every child we can get converted and trained into a true Christian manhood, will be fitted to be a soldier of the cross in the great conflict that is to come. I do not speak in parables, but according to literal fact. The Duke of Wellington, in his old age, paid a visit to the school at Eton, where he had been educated as a lad. Addressing the youth of that famous school, and looking at the bench where he had sat when a child, he said, "Boys the battle of Waterloo was won here." He doubtless spoke the truth, since the child is father of the man, and the school-house the drill hall for our social and civil battles. But our Waterloo is coming. Let us have our army of little ones under training.—*By the Editor of the Watchword.*

## Modern Babylon.

A traveller who has recently visited the site of ancient Babylon, and the town of Hillah adjacent, gives the following description in the pages of the *Israelite*.—"By the rivers of Babylon there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.' These words of the 137th Psalm are still confirmed to this day. Within a couple of hours' walk from Hillah, on the right bank of the Euphrates and close to the road that leads to Syria, there is a long-stretched wood of water-willows which being close to the river, are green and flourishing. These are some of the willows beneath which the Levites sat of yore, weeping bitterly, as they thought of Zion and its past grandeur and magnificence. The traveller coming from the North descries for the first time Hillah, the sad ruin of the celebrated Babylon, the mistress of the world, the city within which dwelt Nebuchadnezzar, the first destroyer of our political existence which centered in Jerusalem and its holy temple. Hillah lies within the midst of the heaps of ruins that once were Babylon. How the sight of it makes one think of the words of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.' The once million-peopled city has become a Turkish country town, with no more than 20,000 inhabitants, of whom about 2,000 are Jews. These inhabit a separate portion of the town, consisting of several streets, and, according to a local tradition, identical with the part of Babylon that was assigned to their fathers when they were brought as prisoners of war and forced to settle there by King Nebuchadnezzar. However, the district assigned by that king to the captive Jews must have been very extensive, for there is reason to believe that it stretched as far as the *Magdil Babel*, or Babylonial tower, which the Arabs call Birs Nimrod, Nimrod's Castle. It is also to be assured that the village of Tehiffik, which lies at five or six hours' walk from this place, formed a suburb of the city of Babylon. In that village, Ezekiel's grave is still to be seen, and from this may be inferred that the tradition must be true, according to which Ezekiel died at Babylon. One of the synagogues also is called 'the house of prayer of Ezekiel the Prophet,' for tradition will have it that he worshiped in that building. Even at this day a stone is shown in that synagogue, on which Ezekiel is stated to have stood when blessing the people. No doubt the place has been renovated and built over a good many times in the course of centuries, but there can be no doubt about its being the very building that was erected by the exiles of Babylon. Hillah is on a small scale what Bagdad is on a larger, 'a city and mother in Israel;' throughout Mesopotamia, its Rabbis are celebrated as being among the most learned and are consulted in all doubtful cases. Among the Jews of Hillah, the recollection of Jerusalem is as vivid as ever. On the ninth day of the month of Ab, the anniversary of the fall of Jerusalem, the Lamentations of Jeremiah are chanted with greater fervor than they are by the Jews in any other part of the world; and the 137th Psalm is so much the national anthem of the Jews of Modern Babylon, that it is sung on every occasion, even at weddings, and special stress is laid on the 5th verse: 'If I forget thee, O Jerusalem, let my right hand forget her cunning.' The language spoken by the Jews of Hillah is Arabic, but some of them converse also in the Neotorian or Old Chaldean language, in which the Syrian Christians, called Nestorians, perform their worship, and in which the symbolical books of these are written. Some of the Kurds of Mesopotamia speak the same tongue, and have a special written alphabet, called *Estrangela*, which is derived from the one of the ancient Chaldeas. The rite in use in the synagogues is Sephardic, while the sermons are delivered in Arabic. The Jews of Hillah, however, do not dress in Arabic, but in Turkish garb; everybody, regardless of sex, wears the fez."

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The one aim of Russia, according to a French traveller in the East, is not so much to obtain Constantinople, but his highest object of ambition is to become the Pope of Jerusalem. In support of this view attention is called to the fact that the germ of the war in 1854 was the quarrel over the Holy Places in Palestine, the conflict being only a continuation of the old struggle between East and West, which the Crusades still left unsettled. "Every step," says the French traveller, "towards Constantinople is a step toward Jerusalem. It is of great significance that Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did. He wishes to procure a more official and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme protector of the Eastern Churches and the Orthodox Faith, and so rally all the Greek-Oriental Churches and peoples around the person and office of the Czar as the Constantine of the modern world. This bold project has been long in preparation, and is never lost sight of. Numbers of settlements of Eastern monks have been founded, and Russia finds the money for the purchase of the land. Two of the Vienna papers adopt the view of the French traveller, and one of them adds, "the Czar would hold a coronation on the site of the Holy Sepulchre to be the highest possible consecration of his authority."

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As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so man and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*F. W. Robertson.*

# Communications.

BROADHEAD, WIS.

*Dear Restitution:*

I closed my last when I reached Brother Berry's in Tama Co., Iowa, June 14th. Visited with the brethren at their homes during the week and preached twice on Sunday. Had a splendid time. We here had a very good rain that made many hearts rejoice. The long drouth that had prevailed seemed to make many feel as though they had been forsaken by kind Providence, but when the refreshing showers came they felt as though the good Lord had remembered them, and it caused them to rejoice and trust in him. One thing I was sorry to find and that was that only one of all the brethren there take THE RESTITUTION. We tried to stir them to duty and to support the paper. We concluded arrangements to hold a grove meeting there some time the last of August or first of September.

After a stay of seven days we took our leave of them. One thing more we wish to mention, that is the death of Mother Bowen who fell asleep in Jesus since I last visited them. She received the truth during the time I preached there when I lived in Iowa, and I baptised her into the all-saving name of the Anointed One, since which time she has lived a consistent Christian life. She sleeps in Jesus, waiting to be raised in the likeness of her blessed Lord who shall change her vile body and fashion it like unto his glorious body.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

I took my leave of them to visit the brethren at Marysville, Benton Co. Brother Morideth not being able to meet me at the cars sent his brother-in-law to meet me who conveyed me to Brother Morideth's. I found him quite unwell with something like dropsy. He and his wife are both sound in the faith, but their age and Brother M.'s affliction renders it almost impossible for them to attend meeting or to do much for the cause, yet they have it at heart.

Next I visited Brother and Sister Titus. Their situation is such that they are not able to get to meeting or do much, neither of them being very well and living alone, their family all having married and gone. They, seemed to be steadfast in the faith.

Next I visited the village of Marysville. To my great surprise I found those in the village without interest. Was not able to get up a meeting here at all, so we left for Bros. Remington and Long's, a distance of some four or five miles. Found them all right and anxious for meeting. We had meeting over Sunday at the Pleasant Prairie school house; the interest was good. Here we had the pleasure of visiting the Hillard boys, the four sons of Sister Calla Hillard, of Pleasant Valley, Jo Davis Co., Ill. Here we had a sociable time. We visited all four of those boys at their homes and became acquainted to some extent with their very genial companions.

On Monday morning I was brought by Smith, the oldest son, to Marysville, where I got conveyance to the B. R. station at Center Point with one of Mr. Burrell's teams, at which place I took the train for home, arriving at seven o'clock, June 28th, after an absence of almost five weeks. Taking all things together we had a most enjoyable trip, a good time and good meetings. And now let me express my thanks and gratitude to the brethren for their liberality in aiding me on my journey. Found everything at home all right. T. S. WHITESIT.

*Dear Restitution:*

After the preaching service today by Brother W. A. Prosser, Grace and Raphael Skeels, children of Brother Wm. Skeels, were buried by baptism in the likeness of their Savior's death, that, as Christ was raised up from the dead by the glorifying of the Father, even so they also should walk in newness of life. May they always look to their Heavenly Father, whose servants they now are, for his help to run with patience the race set before them through this sinful world, and, at their Savior's coming be rewarded with the crown of life. There were nineteen believers present to partake of the emblems of our coming King's death, five of our company not being with us. At an afternoon meeting we formed an organization that will be known as the "Church of God" of Scholls Ferry, Ore. Bros. E. E. Brooks and Wm. Skeels were elected elders.

By a vote of the church the secretary of the meeting was instructed to write through THE RESTITUTION to others of like faith in the Northwest, inviting them to correspond with him relative to the advisability of meeting in a conference at this place in the early fall. We know of quite a number of scattered ones of our faith in Washington Territory and Oregon, and no doubt there are others of whom we have not heard. Even if our first conference be small, it will be a beginning, and if all that can will unite and help there is no doubt but that our Father in heaven will own and bless our efforts to extend the glad tidings of his kingdom. Let us by our works show that we do love him with all our heart, and with all our soul, and with all our strength, and with all our mind.

We want to hear from everyone in the Northwest who is at all interested in this matter, and want their opinion either for or against the proposed conference. I would suggest that the replies to this call be as complete as possible, especially giving information about those of the brotherhood who may not chance to see this call, and all other information that will make this attempt to obey and fulfil our part of the Savior's commission a success. Address as below. Yours in the faith, W. W. JAQUITH,

Scholls Ferry,
Washington Co. Oregon.

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*Dear Restitution:*

Inclosed please find Post Office Order for eighty cents, for which please send me two of the Unspeakable Gift, thirty cents each, and twenty cents for Bible Pearls. I want them to give them to the Sabbath School as rewards for pieces committed to memory. I have been trying for a long while to get the members of the M. E. Church to read THE RESTITUTION, but it proves to be a failure. I am going to try giving books and tracts, to see if I can reach them in that way. They have a membership of about four hundred. But they are like the brethren say of them at Salem. I have been trying to convince them that man is not immortal until the resurrection, and also that death is only sleeping until the resurrection morn. The first Sabbath in May, the new minister at this place takes for his text a part of the 35th verse of the 15th chapter of Corinthians. But some will say how are the dead raised? In his introductory remarks, a great many people, both old and young, had asked what becomes of the soul at death, he said emphatically I answer that the soul either goes to heaven or hell at death. I write this to show you what kind of preaching we have here.

I will give another, an elegant preacher belonging to the Christian brotherhood, came here on last Sabbath to preach his quarterly sermon, he said he had been requested to preach on the immortality of the soul of man. He took up his text in Ecclesiastes, after citing a few verses in the Old Testament to prove the immortality of the soul he went into science and reason, philosophy, and art, and sciences, mineralogy, the great Atlantic Cable, and gravitation by Newton, he wanted to prove that man was not capable of making these improvements in a mortal state. He finally closed his sermon. John's view of the celestial city, with the shining throng of the redeemed that had washed their robes and made them white in the blood of the Lamb, he proved by his reasoning that the soul of the Christian went to glory at death. I write this to show you what kind of preaching we have here. I want if possible to distribute books and tracts amongst them believing it will have its desired effect. You say in a previous issue of THE RESTITUTION, you want to evangelize your state, wanting to do it by distributing tracts. If you have any tracts you can spare for gratuitous distribution, please send them here as they are as much needed here as anywhere in the world. If you have any small reward books for children, please send me a sample with prices I think I am now in a position to make some changes. I am appointed as Superintendent of our Sabbath School, there has not been any Sabbath School at this place for a long time, the different denominations all wanted a school after their own creed, therefore they could not agree. I organized on the first Sabbath in May a Nonsectarian Sabbath School, we commenced with 40 scholars and teachers, today have 65 scholars besides officers. If you publish any Lesson Leaves, please send me a copy with prices. I will close fearing I am trespassing on your valuable time. Yours in hope.

H. E. BEAUMONT.

[We recommend to Bro. Beaumont the Bible Lessons now running in THE RESTITUTION.]

## "So Precious."

A beautiful answer was once given by a little girl in one of the London Homes for Destitute. The question was asked, why Jesus was called an *"unspeakable gift."* There was silence for awhile, and then with trembling voice this dear child said, "Because he is so precious that no one can tell *all* his preciousness."

BUZZELL.—At Osseo, Trempealeau Co., Wis., July 8th, 1887, Brother Curtis Buzzell, aged 36 years.

Brother Buzzell was converted the winter of 1870 under the labors of Eldors W. B. Putnam and G. W. Turner and was baptized the following spring. He was a consistent follower of Christ during the seventeen years of his Christian experience, and in all those subsequent years was a firm believer in the coming of Christ to raise the dead and reign with his people on the redeemed earth. Curtis was a son of Elder William M. and Mary Buzzell, who survive their son. They with his sorrowing wife and two sisters are comforted by the gospel hope of soon meeting each other in the kingdom of God. He leaves two children, a daughter aged ten and a son aged four years. ELDER RUFUS SNOW.

## Take Your Choice.

On Wednesday, July 20th, the Pittsburgh, Ft. Wayne & Chicago Railway will run a special excursion train to Warsaw, Eagle Lake and Lake Side Park, at very low rates for the round trip.

The distinguished Revivalist, Rev. Sam Jones, will preach one of his famous sermons at Lake Side Park on on the day of the excursion.

There resorts afford various facilities for spending a pleasant day. For time of trains and rates of fare, see small bills.

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"The Unspeakable Gift," by J. H. Paddegall, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

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# Poetry.

## "THE CHRISTIAN'S HOME."

I am thinking tonight of a better home,
A home awaiting so far away.
A glimmer of the dawning light I see.
The coming of a brighter day,
When all who love and serve Him here,
Will find a surcease heavenly rest,
Fair Eden aglow with blooming bowers.
The royal home of all the blest.

Oh the rapturous thought of the many joys
That we may find awaiting there,
Will bear the peace of a mighty love,
And help the struggle light to bear.
Thorns will abound in the rose's bed,
Thus with the sin upon us here,
We pray for strength to triumph win,
That we the glory there may share.

Oh a hope in the real—for the time to flourish,
May our light so shining be,
That we who await the Christian's home,
May cherish ever to will lingly,
A better thought for all weary-hard ones.
The pilgrim of mercy bids them come;
Oh why not listen to the Saviour call,
And ever say, "Thy will be done."

The dear ones that have gone before
Will all awake to hear his voice,
The visions of the heavenly home
Will make the waiting ones rejoice.
The home over there—the beautiful home.
The city that cometh from above.
Will enlighten earth through every clime,
"T is the Savior's home, a home of love.

HAVEN.

# Communications.

## "AWAKE! AWAKE."

"Awake, awake; put on thy strength, O Zion! put on thy beautiful garments O Jerusalem, the holy city: for hence forth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise sit down O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold your selves for nought, and ye shall be redeemed without money." Isa. lii.

This is the invocation of Zion's Redeemer in view of what he had determined to do for her. She had acted foolishly. She sold herself for nought and he assured her that she shall be redeemed without mercy. She was now wearing the garments of her master to whom she sold herself, but he invites her to awake from the stupor of her folly and put on the strength or the garments of strength instead of those of a degraded captive. She was still the holy city in his estimation although degraded by her folly. She was still able to cast off her captivity and rise to the state of royalty which he conferred upon her. The garments of his royal priesthood were still in readiness to be put on even by a miserable prostrate captive. She however is asleep and unconscious of the favor which the gracious Redeemer had devised for her deliverance. He therefore comes to rouse her into consciousness of her folly, and to a sense of the good things he had provided for her. She had sold herself for nought to the unclean, and put on his filthy rags. She was no more worthy to be called his daughter. But he did not act so towards her for he provided for her garments of strength, and beauty, and had determined that no more henceforth would she be a miserable foolish captive. But she must first awake. Sleep is a state of rest after labor. She had labored as a degraded captive, and had fallen asleep from exhaustion. She is without strength, or is unconscious of having it.

The strength she had was small. She put it off when she turned away from her creator, for he was her strength. But he was still by her although cast off. He had not cast her off. He brought near to her his righteousness. It was not far off. She was wearied, and heavy laden, and worn out. She had come to feel the way of transgressors is hard. She sank into sleep saying, there is no hope for me in God, I have loved strangers and after them I will go. Her Lord however knows better, and therefore he invokes her to awake out of her stupor to put on her strength. His invocation is a mockery if she be incapable of awaking and of putting on the strength. Jerusalem also is invoked to put on her beautiful garments. This shows that these garments were not in use although she was the holy city. She was naked and repulsive to the eyes. She is not simply capable of putting on more strength; but also of being more beautiful. Her Lord who made her, knows her capacity for strength and beauty, better than herself. He knows also her capacity for the enjoyment she is losing by her refusal to use the strength and beauty he has given to her. The first result to her after she awakes, and shakes herself clear of the dust, loosens herself from the bands of her neck, and puts on her beautiful garments is the consciousness that she is strong, and beautiful, and her power to inspire all who would seek to come into her with the same consciousness, so that the uncircumcised, and the unclean, shall no more seek to enter into her. Her own strength, and the beauty of her garments are the cleansing and repelling powers to guard her from the approach of the unclean.

It is manifest therefore that all these separate actions which she is invited to do, must be done by herself when she hears her Lord's call to do so. She has therefore the power to awake when called, to put on her strength whatever that strength may be. Jerusalem has beautiful garments ready to put on when called to do so and she can put these on. She can shake herself from the dust, she can arise and then sit down. She can loose herself from the bands of her neck. All these separate things she can do as easily as she sold herself to do every act which brought her down to her present state of lying in the dust. No one else can awake instead of her, she personally must awake, or remain forever asleep. No one else can put on her strength instead of her, she must put it in her own self, and on herself. Jerusalem must also put on her beautiful garments. No one can do that for her, nor instead of her. She must put on herself, her own garments and wear them. She must arise and shake herself from the dust. No one else is invited to do it for her, nor instead of her, she alone can do it. She alone is able to loose herself from the bands of her neck, and must do it or remain in bondage.

While therefore it is true that the daughter of Zion and that Jerusalem can do all these things for themselves, and must do them or perish, it is also true that they cannot call upon themselves to awake, nor to do any of the actions which their Lord has invited them to do. Neither are they called upon to do any of the things which he has affirmed he will do for them. The line between them and their Lord clearly defines what he will do for them. This part he will attend to whether they will believe he will or not, as he will prove faithful to himself as the apostle says, "If we believe not yet he abideth faithful, he cannot deny himself." This position to has been chosen of his own free favor. "Ye, says he, have sold yourselves for nought, and ye shall be redeemed without money." As there are two parties to the sale so there are two in every case of the Redemption. They sold themselves to the service of their own lusts, and nothing stood between them and the wages which is death. If there had been no lust or device there could not have been subjection to it. Again, if there had been no decree on the part of the Spirit to redeem them from the lust of the flesh and bring them into obedience to himself, he never would have uttered the words, "Ye shall be redeemed without money." The sale of themselves was their own act, so is like manner the purchase of them back to himself was his act altogether independent of their choice. They having sold themselves to disobedience, they were bound to receive the wages and he having bound himself to redeem them he was bound by his own word to perform the redeeming act, namely to give up the price as freely to the will of men. The giving up of the price completes the transaction. Henceforth these forwhom the price is given are the purchased property of the buyer. The witnesses to the fact that the price has been paid over or given by the redeemer of purchaser are witnesses to a complete transaction. Eye witnesses have simply to declare what they have seen with their eyes. They bear witness to the act of other persons, not their own. The witnesses to the death of a just man by the hands of an unjust man, upon a charge that was not true are the witnesses that a righteous man suffered death in obedience to the will of God. The rejection of the testimony of these simply places the rejector of one who does not accept their testimony, and as a matter of course where he cannot get any benefit from the things they declare they saw with their eyes, but the rejector says they did not. Zion and Jerusalem have until this day rejected the testimony of Jehovah their God, and the witnesses he chose to send to them, and hence although he has laid the foundation for their redemption, they have despised and rejected the evidences of what he has done. Hence they are still lying in filth and nakedness, for despising the reason which he has given, and the rejection of his chosen witnesses, sealed their testimony with their blood. The Lord Jesus was the sealed ransom of Jehovah. This he proved by many deeds which could not be denied by those who despised. His chosen witnesses also performed through his name many deeds of healing which were beyond the power of their persecutors to deny. They refused to arise and shine although the light came to them. Let us of the Gentiles beware lest we also fall after the same manner of unbelief, and lose the results of Jehovah's act of favor towards us. For Jesus gave his life a ransom for us as well as for them.

W. ELLIS.

## Asleep in Jesus.

Samuel J. Anderson one of the oldest settlers of Miama Co., Ind., fell asleep in Jesus, at his residence in Washington Township, seven miles south of Peru, Sunday morning, June 26, 1887, of typhoid fever, after an illness of four weeks, at the age of 64 years, 4 months and 28 days. He came to Miami County fifty years ago and had ever since been one of its best citizens. He was an honest man and by an upright life gained a foremost place in the esteem and respect of his friends and acquaintances.

He was born in Rockingham County, Virginia, January 29, 1824, and was married to Celia F. Roberts, Dec. 22, 1853. He joined the Christian or Campbellite church at an early day, in which he lived a consistent member. About twenty-five years ago when Brother Jacob Sheller and Brother J. F. Wagoner preached in his neighborhood, he began to see more light, and after a careful study he was baptized into the Christ of the Bible and united himself with the Church of God, on Eel River, in which he was a faithful member until death.

While I was back in Indiana I paid him a visit and staid three nights with him. He was sick then but was reconciled to his fate. We all expected his death at most any time, and after I got home to Kansas I received a letter from Sister Anderson. I will give you a portion in her own language:

"I will tell you the sad news of our loss. For four weeks he lay but did not suffer so very much. That is one thing I feel thankful to our Heavenly Father for, he was so patient, never worried about anything, spoke as if he was doubtful about his getting well, felt as if he was getting weaker all the time, but seemed perfectly resigned to his fate. Of one thing I assure you, he was strong in the faith of the soon-coming King. Ever since we laid away our dear son, he seemed to have no particular desire to remain here, until since we had the care of those little orphans. He sometimes spoke as if he would like to see them raised. He said at one time, it was hard to leave his babies. He thought of them every day. Oh, the loss we so deeply feel. He was so much needed at this time. I do not know how often we had the pleasure to go to conference; Emma's sickness prevented twice, and you know what prevented this year. We wanted you to preach the funeral sermon. Cunningham went over to the station to send a telegram to you, but as you said in your letter you would be in the southern part of the State, said you was too far away and could not reach here in time. We do ask you to remember us in your prayers that we may be able to bear our sorrows. We had one doctor from Logansport eight times besides two doctors here. But the Lord's will be done. I want you to write an obituary for THE RESTITUTION, as he was a life-long subscriber to the paper."

Now dear sister and dear children, you have followed your husband and father to the cold and silent grave, laid him into his quiet and silent house (Job xvii. 13, 14) to rest till Jesus comes to wake him up at the last trumpet. 1 Cor. xv. 50 to end of chapter. Dear sister, you have had sorrow upon sorrow. First your dear son had to go, and then your son-in-law, poor Emma's husband, had to be killed by a cowardly wretch. David Condo was the son-in-law of Brother Samuel. I would not wonder very much if that did not have something to do with the death of your dear husband. Those are the poor orphan children left in the care of Brother and Sister Anderson and Emma, the widow of D. Condo.

Brother Anderson left a wife and two daughters to mourn the loss of their husband and father. But they need not mourn as those that have no hope, 1 Thess. iv. 13 to end.

Now dear children get into the faith of the gospel that your father and mother have been walking in, and your father died in, eternal life through Christ, not through Adam the first. And we must seek for it, Rom. ii. 6, 7, 8, and put it on at the sounding of the last trump. 1 Cor. xv. on to end of chapter. Brother Anderson leaves a host of friends, and six brothers, if I am not mistaken. All sympathize and mourn with Sister and the children.

Now dear brethren one more of our number is gone; by him let us take warning that we too must go, and perhaps our turn will come next. Let us try to so live that whether we shall be awake or asleep that we may meet with our dear brother who was laid away by the fey hand of death, and also with our blessed Jesus who was once dead but now alive and holds the keys of death and hell. Rev. iii. 18, 19. I have been acquainted with Brother and Sister Anderson; they were always kind to all. Their house was ever open to Jesus and his friends; and while the neighbors miss him none will miss him as does Sister Anderson and the dear children. We will close by singing

Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

At last asleep in Jesus, soon to rise,
When the last trumpet shall rend the skies,
Then burst the fetters of the tomb,
To wake in full immortal bloom.

"O death where is thy sting, O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Yours in hope of the soon coming of our Savior who is the resurrection and life.

JOHN FOORE.


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| Plymouth | 10 57am | 3 10pm | 8 45am |
| Argos | 11 16am | 3 29pm | 9 04am |
| Wolcott | 11 30am | 3 43pm | 9 18am |
| Monticello | 11 47am | 3 57pm | 9 35am |
| Lafayette | 12 45pm | 4 55pm | 10 33am |
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| Delphi | 10 43am | 4 40pm | 8 23am |
| Lafayette | 11 02am | 5 00pm | 8 42am |
| Monticello | 12 00m | 5 55pm | 9 39am |
| Wolcott | 12 15pm | 6 10pm | 9 54am |
| Kniman | 12 29pm | 6 24pm | 10 08am |
| Argos | 12 43pm | 6 38pm | 10 22am |
| Plymouth | 1 02pm | 6 57pm | 10 41am |
| Tyner | 1 23pm | 7 18pm | 11 02am |
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| La Paz Junc | 6 10am | 1 54pm | 11 15am | 3 32pm |
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| Marmont | 7 05am | 2 30pm | 1 00pm | 5 30pm |
| Marshland | 7 10am | 2 35pm | 1 15pm | 5 50pm |
| Kewanna | 7 24am | 2 49pm | 1 45pm | 6 45pm |
| Logansport | 7 45am | 3 05pm | 2 15pm | 7 45pm |
| Frankfort | 9 23am | 4 55pm | | |
| Colfax | 9 45am | 5 15pm | | |
| Crawfordsv'l | 10 20am | 5 55pm | | |
| Rockville | 11 33am | 7 08pm | | |
| Terre Haute | 12 30pm | 8 05pm | | |
| Effingham | 1 10pm | 9 00pm | | |
| St. Louis | 7 20pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail | Express | Local | Thro' Freight |
|---|---|---|---|---|
| St. Louis | 8 00pm | 9 00am | | |
| Effingham | | | | |
| Terre Haute | 4 05am | 3 45pm | | |
| Rockville | 7 00am | 4 45pm | | |
| Crawfordsv'l | 8 15am | 6 05pm | | |
| Colfax | 8 55am | 6 45pm | | |
| Frankfort | 9 22am | 7 15pm | | |
| Clymers | 10 24am | 8 20pm | | |
| Logansport | 10 50am | 8 45pm | 8 30am | 5 10pm |
| Kewanna | 11 15am | 9 15pm | 7 30am | 7 40pm |
| Marshland | 11 40am | 9 45pm | 8 00am | 10 15pm |
| Marmont | 11 50am | 9 55pm | 8 30am | 10 45pm |
| Hibbard | 11 55am | 9 55pm | 8 55am | 11 05pm |
| Plymouth | 12 30pm | 10 30pm | 9 30am | 11 55pm |
| La Paz Junc | 12 50pm | 10 50pm | 10 00am | 12 30pm |
| Lakeville | 12 57pm | 10 57pm | 10 15am | 12 42pm |
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| Fast Line | 1:00pm | 1:00pm |
| Chicago Express | 6:57pm | 6:57pm |
| Ft. Wayne Accommodation (Arrives) | | 10:30pm |
| Local Freight | 10:30pm | |

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| | Depart | Arrive |
|---|---|---|
| Mail Express | 12:45pm | 12:45pm |
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| Fast Line | 1:00pm | 1:00pm |
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## Communications.

### "THE GOSPEL OF THE KINGDOM OF GOD."—No. 13.

THE KINGDOM AND THE PARABLES.

The last paper of this series, (No. 12) was devoted to the Parable of the Mustard Seed producing a great tree. We come now to consider the next parable in Matt. xiii. namely, that of the Leaven and the Meal—"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I contended that the mustard seed growing to a great tree signified simply "growth from small to great—quantity irrespective of quality," mentioning that "the idea of deterioration in quality" had been imported into it, and that mainly from the parable of the Leaven and Meal; and confining the application of both to the present dispensation. As this idea has been mainly derived from this parable of the Leaven it becomes necessary to examine the argument upon which it is rested somewhat carefully, so as to enable the reader to judge on which side the truth is to be found.

Let it be kept in mind as before mentioned that the five parables following that of the Tares and Wheat, are left without explanation, and that we are thus left at liberty "to guess as best we may from the fitness of things, as derived from the plainer teachings of Scripture, what that explanation is and especially as to whether there is anything in any of these parables to warrant the idea that the kingdom is the church."

I need scarcely do more than mention that the current view of this parable is that the effect of leaven in fermenting, and raising dough described in the parable, is intended to signify the influence of the church—that is the kingdom of Heaven—upon the world at large in the present dispensation, in converting it to God and so producing that millennial blessedness predicted in the Scriptures. I presume that enough has been advanced to show the untenableness of this side. In principle it stands on the same footing with that already referred to, only substituting amelioration for deterioration, and this from the view that each party happens to take of the character of the "leaven." I hope to show that while there is a measure of truth underlying both views, most, however, as regards the ameliorative view, they both fail to harmonize with plain Scripture teaching on the subject.

Judging naturally, from what we know of the process of making leavened bread, there seems to be no good reason to suppose that strictly speaking there is involved anything beyond an influence which may be described as penetrative, diffusive alterative and irrespective of anything either good or evil in the character of the result. We might even go a step farther and affirm that from what we know of bread in general that there is nothing physiologically evil but rather the contrary in the quality of bread that is made from leaven. Anything employed in producing leavening or fermentation, is said to be dissipated in the process of baking or firing to which the dough is subjected before it becomes bread.

But it is now time to look at the arguments employed to maintain the view of deterioration referred to. Mr. Newton, formerly quoted, says on this parable—"As regards the parable of the woman spreading leaven, we cannot suppose that there is inconsistency in the manner in which Scripture employs its emblems. In every other place throughout the Bible, leaven, whenever mentioned, is always used to indicate corruption. It would be strange therefore if, in this passage it should represent the diffusive power of good." Mr. T. Smith whose "Lecture on Prophecy" have been already quoted, says "Leaven, everywhere else in the Scriptures, mean something evil. We read of 'the leaven of the Pharisees which is hypocrisy,' of 'the leaven of malice and wickedness' of 'the old leaven' which must be 'purged out'.... In twenty places we have mention of leaven and it always denotes evil. In the sacrifices of old it always was typical of evil. Therefore the paschal bread—pure type of Christ the holy bread of God—might not be leavened."

This doubtless looks very strong. But it is more in appearance than in reality; for it lacks what it claims, namely, a basis of fact. It is simply not true that "in the sacrifices of old it (leaven) always was typical of evil," as affirmed by Mr. T. Smith. I shall now note some other points in his statements.

1. He gives no evidence that any prohibition against leaven in connection with Jewish sacrifices, or in its use as an ingredient in food, was given because it was in itself evil.

2. Although the reason of its prohibition is plainly and frequently given, he does not once mention that reason.

3. While several instances of its use to illustrate the influence of evil occur in the New Testament, there is no evidence that such use exclusively belongs to it.

Let us now inquire as to the facts of the case concerning leaven as found in the law of Moses.

The Israelites were in the habit of always preparing their bread by means of leaven, both in Egypt and in their own land. The evidence of this is found in two facts.

First; they were driven out of Egypt in haste, and each family on the eve of their departure had to prepare a lamb by roasting (to save time) and had for the same reason, to use unleavened bread. (See the directions for this in Ex. xii. 8, 9), the manner of eating thus followed, "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover," (verse 11). When they left it is stated that "the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.... and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual," (verses 34 and 39). That is, their "preparation" of "victual" had been prevented by their not having sufficient time to leaven their dough. This habit of time was caused by Pharaoh having at length yielded to the severity of the tenth plague—namely, the destruction of the firstborn, and, as had been foretold, he thrust them out. The following extract will show this clearly:—"It came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on the throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and begone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses"

This is offered as conclusive evidence of the constant usage of the people up to the time of leaving Egypt, namely, to eat leavened bread.

Second—after leaving Egypt, the only interference with this usage that we read of was during seven days at the yearly observance of the feast of the Passover; during which they were forbidden to make use of leaven, in any form, or even to have any remains of it in their houses or domestic utensils. With this exception the Israelites were at perfect liberty to use, as an ordinary article of food, the kind of bread they had been accustomed to in Egypt. We find no prohibition against the ordinary use of leavened bread except the above exceptional instance.

We come now to examine more closely the allegation that "in every other place throughout the Bible, leaven, whenever mentioned, is always used to indicate corruption;" and again, that "in the sacrifices of old it always was typical of evil." Keeping in mind what I have already advanced regarding the former statement, I would now specially cite the Scripture testimony not only permitting, but commanding the offering of "leavened bread" in the Divine service. In Leviticus xxiii., it is intimated (verse 2) "Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Then follow directions as to (1). The Passover; (2) the feast of First Fruits or Harvest (Pentecost) and (3) the Feast of Tabernacles or Ingathering. At these feasts all the male Israelites had to attend once a year. Regarding the first, as has already been stated, no leaven was to be used, and it was even termed "the feast of unleavened bread." Regarding the third, no mention is made of bread or cakes of any kind. But regarding the second it is positively and clearly enjoined that "leavened bread" shall be offered, and that as a "sweet savor" and to the "holy Lord." As the matter is of some importance I quote the portion relating to this feast:—"And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord. And the meat offering thereof shall be two-tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two-tenths deals; they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savor unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations." (Lev. xxiii. 9-21).

It might be mentioned here that Dr. Jennings (in *Jewish Antiquities*) states that "the reason of the injunction to eat the paschal lamb with unleavened bread was partly to remind them of the hardships they had sustained in Egypt, unleavened bread being more heavy and less palatable than leavened bread; and it is therefore called the 'bread of affliction' (Deut. xvi. 3); and partly to commemorate the speed of their deliverance or departure from thence, which was such that they had not sufficient time to leaven their bread." And he afterwards quotes the Rabbies as saying that "the loaves offered at Pentecost (with leaven) were in behalf of the bread which they were ordinarily to eat."

From what has been advanced it is submitted that there is no evidence to show that leavened bread is either unwholesome as an article of ordinary food, or entirely excluded from the offerings under the Mosaic law. On the contrary it was in constant use by the people of Israel both in Egypt and in their own land, with the the single exception of seven days in each year, at the feast of the Passover. And the offering of it was expressly enjoined once a year at the feast of firstfruits. The most probable reason why leaven came to be generally associated with evil is the sacred character with which unleavened bread was invested, in virtue of its having been associated with the greatest festival of the nation, by which the most important event in their history was celebrated, and especially in view of the strict manner in which for seven days in the year every vestige of leaven was purged from their dwellings. But it is clear that this exceptional prohibition of leaven affords no reasonable ground for the theory which is sought to be reared on it.

Having noted these points I would now direct attention to some positive reasons why, in the parable in question, the action of leaven is used to represent the diffusive influence of good, rather than of evil.

First. Because it is used by our Lord himself here to represent the influence of "the kingdom of heaven." Until it be conclusively shown that the kingdom of heaven "signifies the church there is little use in trying to show that leaven is an evil thing. It is at once admitted that the corruption of the professing church was foretold by the Apostles; and if our Lord had given a parable comparing the professing church to the action of leaven in meal, we need to be at no loss to adopt the reasoning of our friend. Such however, not being the case, we must decline to place any reliance in such a mode of reasoning.

Second. Because the kingdom of heaven when it shall be "set up" by our Lord at his Second Appearing shall amply fulfil the diffusive and ameliorative properties of the leaven in the meal, in its influence on the world at large. The "righteousness and peace, and joy in the Holy Spirit" which form the grand features of the kingdom of God; shall permeate the entire population of the earth; for no one who receives the Scriptures as the word of God can doubt the prayer which our Lord taught his disciples shall be fully answered—"Thy Kingdom Come. Thy will be done on earth as it is in heaven." Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The relation of Israel, Zion and Jerusalem to the other nations is here set forth as that of a medium of a blessing. It is the house (or temple) of the God of Jacob which becomes the centre of law, instruction and worship, to all peoples. It is thus that "Salvation is of the Jews" in a national as well as in an individual sense. From restored and regenerated Israel there radiates a diffusive and ameliorative influence, which, like the leaven in the meal, transforming the whole mass into a batch of wholesome dough, brings about the blessedness of the nations, promised to "the father of the faithful."

J. CAMERON.

### GOD IN SUMMER.

The pious mind recognises God in all the forms and appearances of nature, in the regions above, and on the earth beneath. All the variety of existence is the work of his hand,—a revelation of his wonderful being in its complexity of attributes. The heavens declare his glory and so does this earth in its products and seasons and changes. The Psalmist says of him, "Thou hast made summer," and is it not pitiful to think that any intelligent child of his should be so insensate as to behold the delightful period through which we are now travelling without ascending in adoring reflection to the Creator who surrounds us with such countless charms and indications of his wonder-working power. Of course, when he makes summer, and other seasons, there is no immediate interposition on his part for the production of the grand result. The movement of the globe on its axis, and in its relation to the orb which is our fountain of light and warmth, accomplishes the design, bringing to our land in the passing months, as for the first time, a flood of sunshine and a welcome diffusion of heat. These in their turn evolve, by help of genial showers, the wealth of green leaves, and the gem-like blossoms on plants and shrubs and trees, till a paradise bursts into view for our refreshment and joy. What we see now has already presented itself along thousands of years; and under all, and guiding all, adorning all by the noiseless action of undeviating laws, lies, as the stay and strength of the whole panorama, the invisible forces—the Divine, eternal essence, which is the life of all life, and the resistless factor in every transformation.

As we look upon one of the famous pictures that enchant the world, we are moved to exclaim, what a genius he had who wrought out this exuberance of beauty, this assemblage of great and expressive figures! We never dream that the wonders on the canvas formed themselves by chance. We assume at once that a gifted mind drew the lines and laid on the colors which impress us with unwearied admiration. And so it well may be with us as we look abroad on a summer scene, and inhale its sweetness, and count up its promised blessings advancing towards maturity in the sunshine of glorious days. God is here! How astonishing is his skill, and what pleasure he provides for his human offspring, in the sky above with its cloudy isles and mountains, and in the fields and forest stretching far and wide beneath the canopy they form! And yet, according to many in this age of intellectual pride and audacious unbelief, "God remains the Great Unknown, pavilioned in impenetrable darkness, withdrawn in eternal silence." "Unknown!" with all this excess of beauty and goodness; in "darkness!" when myriads of suns blaze on us by his fiat; in "silence!" when the rich emblems of his infinite mind are uttering, though it may be without a ripple of sound, the sublimity of his Name and the vastness of his love for man. True, no audible voice may reach mortal sense; but surely it cannot be forgotten that in many ways, by looks and movements and deeds, man is revealed to man without one syllable passing from lip to ear. It is thus with the Lord of the universe, he abides in silence, but the tokens of his presence are innumerable, and to the serious and docile they need no interpreter. By all who are content with signs, forth-shadowings, refulgent symbols, what the ancient singer delivered is found to be substantially true, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

It will be remembered that after the Deluge, recorded in Genesis, God made this gracious promise, fittingly to be remembered at this time: "While the earth remaineth, seedtime and harvest ...and summer and winter shall... not cease." And has not the good Lord kept his pledge? It is more than 4,000 years since the promise was delivered, and as we write, and as the reader's eye scans these lines, his faithfulness is once more being demonstrated in our common view. Summer becomes in this way a revealer of God. After thousands of such fulfilments, may we not confide in his faithfulness without a suspicion and without a fear? Yes, he is the ever-true and the ever-kind. Men may forget him, but he continues his watchfulness over them; men may deny his existence, but in numberless ways he endeavors to win the homage of their intellect and heart; men may withhold confidence from him, but he brings on another seedtime and another "summer," and in a tender appeal beseeches them to consider if He is not a Father in whom they may centre all their trust, and all their love, and all their devotion.

W. G. MONCRIEFF.

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The testimony of the apostle John is very full and strong. Again a new commandment I write unto you, which thing is true in him and in you. He that saith he is in the light, and hateth his brother, is in darkness even till now. He that loveth his brother abideth in the light." 1 John ii. 8. "Beloved let us love one another, for love is of God, and every one that loveth is begotten of God, and knoweth God. Beloved, if God so loved us, we ought also to love one another." John xl. 8, 9, 11. "In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." John iii. 10, 11. "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also." John iv. 20, 21. "Herein is our love made perfect, that we may have boldness in the day of judgment." 1 John iv. 17. "And now little children abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming." 1 John ii. 28. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "This is my commandment that ye love one another as I have loved you." John xv. 10. If we desire to abide in the love of Christ we must obey this new law of love.

This law, so clearly and fully revealed by Jesus and his apostles, makes it our solemn duty to do all we can to promote Christian fellowship and love and to remove all hindrances that prevent obedience to the law of fellowship and love commanded. Union, among those who are earnestly looking for the glorious second appearing, for the salvation of all the dead and living saints and the restitution of all things spoken of by all the holy prophets, is immensely important not only to convince the world that God sent Jesus the first time, but that he will send him the second time to accomplish the great redemption that he purchased with his own blood when he died on the cross. For this union Jesus prayed. Union is essential to brotherly love. Its opposite, division, is condemned by Christ and the apostles and directly calculated to destroy brotherly love and promote brotherly hate, and John says, "he that hateth his brother is a murderer."

In union there is strength. In division there is weakness. All can see the great advantages to the world and the church of obedience to the law of love and the fellowship of the saints. The churches that are modeled and not in order as the apostolic churches were, are independent bodies and should not be governed by general assemblies and conferences, they should break down the walls that divide them and be one in proclaiming the gospel of the kingdom and stand united on the broad platform of the prophets and apostles and Christ the chief corner stone, casting out the many man-made creeds, and take instead "the sword of the spirit" which is the word of God as their only sure weapon and guide. We should follow no teacher or leader but Christ, not even an apostle or patriarch if they should divide us into conflicting parties. "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal, and though I have all faith, so that I could remove mountains and have not love, I am nothing." 1 Cor. xiii. 1.

So far as national conferences are concerned, or general assemblies, they have furnished an opportunity for a few ambitious men to exert a controlling influence over the churches below them and "lord it over God's heritage." Mr. Finney said some years ago, that every time the General Assembly of the Presbyterian church met there was a "jubilee in hell" on account of their quarrels over "new and old school" doctrines. Human nature remains about the same. We find no trace of great national organizations in the New Testament; it was left for the apostasy and the "man of sin" to create them after the purity of the primitive church had departed. Paul declares, "ye have come unto Mount Zion and unto the city of the living God, the New Jerusalem and to an innumerable company of angels. To the general assembly and church of the first born which are written in heaven and to God the judge of all, and to the spirits (spiritual bodies) of the just men made perfect." I desire to belong to that "general assembly." We have come much nearer to it than they. E. HOYT.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 27, 1887.


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THE lull in the strife among the nations regarding the great questions of the day, is most probably only the awful calm before the earthquake. The pent-up forces are by no means dissipated. The clouds are gathering and thickening for the final tempest. Watch and pray.

### THE WEAPONS OF WAR.

Prophecy indicates that this age will close up amid scenes of most destructive war. It speaks of the hosts innumerable, and of the "weapons of war" with which the millions will be armed. In these days of preparation for those dreadful scenes, foretold by the ancient seers, the energies of the world are taxed and strained to muster, arm and equip the mighty men of war for the final conflict. O what harvests of death will be reaped on the sanguinary fields of that "war of the great day of God Almighty." We clip the following from one of the latest papers:

FRANCE'S WONDERFUL NEW RIFLE.

The Lebel rifle, the new arm with which the French infantry will be supplied before next spring, is, according to all accounts, a wonder, and several models of the gun which have been received here have excited great interest. The new rifle is known by the name of its inventor, Lebel, and is smaller and lighter than the rifles now in use; the French soldiers call it "the little gun." The most authentic descriptions given of the gun agree in attributing to it a carrying power beyond that of any rifle heretofore in use. The models received in New York are not known to be accurate copies of the Lebel gun, and experiments with them are impossible, owing to the fact that the powder used is a secret compound of which the French Government has the monopoly.

According to all accounts the Lebel gun will carry its bullet more than a mile and a half, and with a more certain aim than has been possible with ordinary rifles. The bore of the gun is very small, and the ball, which is of steel and sharply pointed at one end, is said to revolve at a speed of a thousand revolutions a second. In tests made by the French Government this bullet has penetrated a brick wall eight inches thick at a distance of 500 yards; it will go through any kind of armor which can be worn by soldiers, and at a distance of more than a mile will pass through a man as easily as at ten paces. The gun has no recoil under fire, and the powder gives out no smoke whatever. It has been said that the powder used must be a form of smokeless hunting powder already in the market; but this is denied by the inventor, who says that he uses an entirely new compound. The Lebel gun is, of course, a repeater, and the cartridges are so small that each soldier carries 220 rounds of ammunition, as against 116 rounds, formerly considered the maximum.

The French Government is now making at the rate of 500 a day at Saint Etienne, and is preparing to turn out double that number. Four factories, those at Chatellerault, Tulle and Saint-Etienne, will soon be at work upon them.—*N. Y. Evening Post.*

## Communications.

### Union with the Son the Source of Spiritual Life.

"He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John v. 12.

What is life? What is the nature of life? This is a question which the wisest philosopher cannot answer. Scientists have long studied the subject, and made experiments upon it, but it baffles all their skill. It is something outside, something beyond, something above all their investigations. "Science," says one, "can tell us what it is not; it cannot tell us what it is. Science cannot grasp life, cannot understand what it is, cannot define it." There is a mystery about it which is not revealed, and this thing, therefore, cannot be expounded. Neither vegetable life nor animal life can be explained, that is, fully explained. They are both, in a great measure, mysterious in their nature and in their development. A seed is sown in the earth, it takes root, in a while we see the stem, or stalk, then the branches, then the buds, then the blossoms, then the fruit. There is life there, but who can explain it? A child is born: first comes the development of the animal nature, then the development of the intellectual nature; and how slow is the development. There too is life,—life in a higher form and of a nobler sort; but who can explain it? But there is a kind of life higher still. Christ offers to raise us to a higher plane than that of mere animal life; he offers to raise us to a life higher than intellectual life; he offers to raise us to a life which is spiritual and divine.

This life is the result of union with the Christ. "He that hath the Son hath the life." And this union relates not simply to the soul, or mind, but to the Spirit. The soul, or mind, may be alive when the spirit is dead, or dormant. In other words, there may be intellectual life where there is no spiritual life; but there cannot be spiritual life without a measure of intellectual life. It is a man's conscience, a man's heart, a man's affections that have to do with spiritual life. It is the spirit of man that is most like the nature of God, for "God is a Spirit;" and when the spirit is quickened by union with the Christ, or by the dwelling of Christ's Spirit with man's spirit, there is spiritual life. The believer has within him an unseen life,—the life of God. The Holy Ghost moves and rules within him. The light of heaven burns and shines in his soul. He is, in a sense, divinely inspired.

This new or regenerate life is the life which God originally designed man to live. Having been dead in sin, he is now as one alive from the dead. He has experienced a spiritual resurrection, and is brought into a new condition of things. He partakes of the Divine life, shares the Divine nature, and is taken into fellowship with Deity.

Spiritual life, if nourished and maintained, leads to eternal life, and is, indeed, the foretaste, the earnest, the promise, the pledge of eternal life. And it seems to be eternal life that the apostle in this place is speaking of; for the verse preceding the text reads thus: "And the witness is this, that God gave unto us eternal life, and this life is in his Son." Then follows the text, "He that hath the Son hath the life." The verse following the text also confirms this view: "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." It will be observed that the phrases used here are in the present tense, while eternal life, in the strict sense of the word, is yet future. But the Bible sometimes speaks of future things, on account of their certainty, having been promised by God, in language really applicable only to the present time. It does so in these passages. Eternal life to the believer is only a present gift in promise and foretaste. In Luke xviii. 30, Christ speaks of everlasting life as a gift to be bestowed in the world to come, or age to come. And the apostle, in Rom. ii. 7–10, teaches that it will be bestowed in the day of the Lord.

But though eternal life is the life mentioned in the text,—which however is only a present possession in promise, anticipation, and title,—we shall treat of spiritual life, which is a present possession in the absolute sense of the term, and which, if nourished and preserved, will lead to life eternal.

Addressing the Colossian believers, the apostle Paul says, "For ye died, and your life is hid with Christ in God." Col. iii. 3. That is, the life of self-ishness has been slain, and the true life, the divine life, has taken its place. And this new, spiritual life is secure in Christ. Christ is its source, and he will feed it, and protect it, and keep it.

Speaking of "Christian life being life in Christ," Maclaren says, "We surely do not reach the whole depth of such words when we regard them as a mere metaphor, or take them to imply nothing more than yielding our will and understanding to our Teacher. It is something much deeper than that. The indwelling is reciprocal, and its very nature, as well as its blessed results, implies the true divinity of that Lord who can enter human souls in all ages by a path that no finite creature can traverse.... and hide them in the depths of his own heart in an intimacy of which our closest friendships here are but pale shadows. They tell us that no two atoms ever touch; some film of air is ever between them. And after all sweetness of closest society there is a gap between the most loving souls. But we can be joined to Christ in real perfect union.... He is in us as the source of our being; we are in him as filled with his fulness. He is in us as all-communicative; we are in him all-receptive.... He is in us as the sap in the veins of the tree; we are in him as the branches."

In endeavoring to explain this union, H. W. Parkinson uses the following illustration,—an illustration very simple and yet very beautiful. After observing that "some parts of the New Testament speak of Christ being in us, and others of our being in Christ," and that "there is no contradiction in such diverse words," he says, "The flower is in the light and the light is in the flower, because they are the joint heirs of the common glory of the skies; so may we be in such intimate union with the Lord as to be joint-heirs with him." This joint-heirship is secured to every one who is in union with the Son.

SILAS HEIN.

### The Adoption.

As some are inclined to ignore the plain, positive teaching of the Scriptures on this point and substituting opinions of their own, claiming that we are adopted at baptism, I thought perhaps a few Bible facts in relation to adoption might possibly be of use. In the first place the Bible nowhere says we are adopted at baptism, neither does it intimate any such thing. Shall we build a theory without a foundation and thereby contradict Paul in Rom. viii. 23, where he says, "even we ourselves groan within ourselves waiting for the adoption, to-wit, the redemption of our body." It takes but little strain of the intellect to comprehend this. Shall we set aside the teaching of Paul here and take that of uninspired men? If this rule is adopted nothing that is contained between the lids of the Bible could be relied upon as positive. It is true the Diaglott says, "waiting for sonship," which amounts to the same thing, for we are not natural sons, and if we ever get to be real sons it has got to be by adoption, by being taken out of the Adamic nature and transferred to the divine nature, as Paul intimates in the foregoing quotation. I see no necessity for setting this Scripture aside and substituting the opinions of uninspired men in its place.

Again, Eph. i. 5, Paul says, "Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." Here again adoption lies in the future. God does not adopt children and then lose a portion by the way while forming characters. But they are begotten by the word to a faith in the gospel baptism for the remission of sins. This confirms their faith then, if they walk in newness of life, and form a character worthy of adoption, they will be taken out of the Adamic nature and transferred to the divine at the time appointed of the Father. We are children here only by faith; see Gal. iii. 26; sons in prospect, as God often speaks of things that are not as though they were.

Again in Gal. iv. 4, 5, Paul says, "But when the fulness of the times was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Here again it lies in the future; no discord.

Once more, Rom. viii., "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption (or sonship, Diag.) whereby we cry, Abba, Father," "for if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." That is, make alive, transfer to the divine nature, the adoption of sons. There is nothing in the Scriptures of truth that in the least contradicts Paul in the plain and positive statements on this subject.

W. S. FINN.

## Selections.

### THE CRISIS; THE CONSECRATION.

One fact is obvious to us all who read God's Word with even ordinary care, viz.: "All these things must soon be dissolved;" Jesus soon will come. The world would soon destroy itself, if this increasing ratio of self-ruin is continued as at present. All visible forces—moral, social, religious, political and prophetical, conspire to say man's controversy with God is speedily to culminate in harmony with the divine prediction. The nations are to yield their temporary, usurped possession of this world, in the mental throes of the battle-day of God Almighty, and our immortal King of kings will take his rightful throne and reign forever.

But what have we to do at such a crisis? What does God's Word declare is the duty of the Bride of Christ at such a momentous period? We are to proclaim the solemn message in tears and in love, clothed with his grace and panoplied with his power. Yes, this we should surely do; but these qualifications of spirit and grace are just as essential to the proclamation, as the words which we employ to express the idea; as necessary to condemn the world, as Noah's works were to condemn the world that then was. The character we form through grace and love, at this time, is as essential to the message, to meet divine approval and condemn the world, as is hearty, sincere obedience to mere lip service, or the spirit to the empty letter.

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? In all holy conduct and Godlikeness, is the idea. Indeed, this is potential, apostolical, and present truth—a supper question. What for supper?" "Meat in due season, of course." But what is it? Seeing this present state is about to be dissolved, what holy, godly men ought we to be in preparation of soul to be ready.

The great national conflict and Jesus' coming to close out the scene, is impending today. What shall we eat to strengthen us to meet it? Will mere verbiage do? Shall we cry the words over as a city crier vends his goods till all ears are accustomed to the sound, and we ourselves sense not the words we breathe? Not in that spirit, brethren, can we do our work to the approbation of heaven; but in all holy conduct and Godlikeness, in view of impending judgment. Here is true, Bible holiness taught—God's judgment people—and who is so blind as not to see that this admonition does not mean simply an ordinary passive holiness due at all times and places, simple profession of conversion or justification. No. Is it not a special plea for a special purpose: clean hands, pure hearts, holy lives, because of a most remarkable change, or crisis, demanding such preparation?

You know it is just this dear brethren; and love demands we regard the call. Peter is inspired here to paint this scene; and further on he says, after portraying the fiery ordeal of nature. "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace without spot and blameless." Here we are again in this same connection, requested, to be "diligent" (consecrated) for a reason: that ye may be found of him in peace." "What is required to insure peace, then, Lord? "Without spot and blemish," is the rule for this day.

Wherefore, in view of looking for these things, consecrate yourselves to God, and his abundant grace is just as able to cleanse away all spots, save from all sin, as to heal your hurt slightly. Purity, holiness, blamelessness, etc., are the same thought for our consecration and God's sanctification of ourselves to God. Paul, with Peter, James, John, Jude, the Prophets, and "that Prophet," Jesus, all give one voice. This culmination of all the probationary dispensations, this harvest, this maturity of redemption in its final triumph, its closing stroke, will find what the Gospel has premeditated from the first—purity, holiness, power, with that glorious Church Christ presents to himself spotless, blameless, robed in pure, white, ready, indeed, through grace, all ready at his coming. They are saved here before he comes, and saved, too, by the Gospel standard:—grace the agent, holiness the test, Jesus Christ the Judge. —*L. E. Pendleton, in Herald of Life.*

### TWO CHRISTIAN RABBIS.

RABBI RABINOWITZ.

Rev. Dr. Saphir has forwarded to us another letter from Rabbi Rabinowitz, dated Kishineff, May 17, in which he says: The Lord's cause is daily increasing. Every Saturday many very earnest and very respectable Jews come to our place of worship to listen to the Gospel of Christ. Who would have predicted the time when Russian Jews would push each other for the sake of obtaining New Testaments from the hands of one of their own brethren who is preaching the gospel publicly? Who would have thought that night after night Jews would steal into a house in order to listen to the gospel of the Lord Jesus, with a view of obtaining through it life eternal? But "With God all things are possible."

During the Passover season one Jew sent ten roubles to be distributed among the poor of the congregation of the "children of the New Covenant," with the following remark: "Formerly, even when I earned thousands, I was unable to give any charity out of it; but since I received the New Testament from Mr. Rabinowitz, although I earn only hundreds, I can do it very easily, and it is with my whole heart that I give ten roubles for the sake of the Lord Jesus, who taught us to do good to all men. I trust that in the future he will enable me to assist my believing brethren according to my heart's desire." As far as I am aware, adds Mr. Rabinowitz, this is the first time that a Talmudical Jew has rendered assistance to his brethren who are believers in the Lord Christ.

Mr. Rabinowitz is very anxious that a new place of worship should be built as soon as possible. The present one (for which he pays £50 a year) is too small to hold the large number of those who come to listen to the gospel and to join the community. He is greatly in need also of Judeo-Polish and Russian New Testaments.

RABBI LICHTENSTEIN'S WORK.

Rev. C. A. Schonberger, missionary of the British Society for the Propagation of the gospel among the Jews, recently went to visit Rabbi Lichtenstein at Tapio-Szele. The visit at first appeared rather untimely, for the Rabbi's son, a young medical doctor, was on the brink of death; but this dark cloud of affliction only served the more clearly to show that the Rabbi is indeed taught by the Spirit of Christ.

In conversation, Rabbi Lichtenstein said that his aim in writing the pamphlets, thousands of which Mr. Schonberger has himself distributed among Jews, was to make the name of Jesus known and loved among them, and to impress them with his gospel as the Divine source of regeneration for Israel, as well as for the Gentiles. He spoke also of the trials he had to pass through because of his stand for the truth, telling how on one occasion he was visited by three Rabbis, who left nothing undone to make him recant, and how many of them, seeing their efforts were futile, asked privately for a New Testament, that he might see for himself what it was that could convince this old Rabbi of the truth of Christianity and make him so boldly confess Christ as the Messiah and Savior.

Mr. Schonberger was permitted to see the dying man, who said it had been his cherished hope to become the stay of his parents, especially after the publication of the pamphlets which so roused Jewish hatred against his father. He described how he himself, when practising at Pesth, was greatly troubled about these at first, and said it was not till he received his father's answer to a letter on the subject that his doubts were dispelled, and he was fully convinced that his father followed, not men, but a higher power, in raising his voice for Christ. Then Mr. Schonberger spoke to the dying young man of the love of the Savior, and his power to save, and left him greatly comforted. Two days after he died.

Mr. Schonberger, previous to his present appointment, had worked at Prague, where his labor was greatly blessed. Last year seventy-four Jews were admitted by baptism into the Christian Church in Vienna, and twelve of these were the direct fruit of the labors of Messrs. Schonberger and Weiss, his co-worker. The firstfruit of Mr. Schonberger's labors in connection with the British Society was Mr. Venetianer, one of the honored pastors in Trieste, and for eloquence a very prince of preachers, who reviewed the Rabbi Lichtenstein's pamphlet, 'My Testimony.'—*Prophetic News and Israel's Watchman.*

### The Next Eclipse.

The total eclipse of the sun on August 18 will be remarkable on account of the length of the land line traversed by the shadow of the moon. In fact it will be many years before another eclipse will occur the path of which will be so continuously upon the land and so little upon the ocean. The shadow of the moon will strike the earth first at Berlin, early in the morning. It will pass eastwardly from this point and, traversing the entire width of Russia and Siberia, will reach the Sea of Japan a little south of Vladivostock. Trending southeastwardly the shadow track will pass across Hindo, the main island of Japan, in a line running from Niigata, upon the western coast, to Mito. The observers upon the streets of Tokio will be favored with a sight of the eclipse a little south of the line of totality. The giant shadow will rise and disappear from the surface of the earth at a point of nearly 1,000 miles east of Japan in the Pacific Ocean.

The total phase of the eclipse is not as long as astronomers would wish. The longest total eclipse which has been observed during the present century occupied a period of nearly six minutes. This was in India, some twenty years ago. The total phase of the present eclipse will last about four minutes at Lake Baikal, the most favorable point, with the sun at maximum altitude; while at most of the observing stations at either end of the line the length of the total phase will occupy from three and a quarter to three and a half minutes.

### The Papacy in Prophecy.

Papists are expressly foretold in Scripture, and described by their chief doctrines:—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith,....forbidding to marry, and commanding to abstain from meats" (1 Tim. iv. 1–3).

Here is an interesting prophecy, plainly set down in your Bible. It distinctly foretells that in the latter times, "some" (not all) would depart from the faith; and it describes these false teachers by two prominent signs or marks. Notice them well. Don't forget them!—(1) Forbidding to marry; (2) Commanding to abstain from meats.

These are the two marks, and they happen to be "Chief Commandments" of the Romish Church. Their Catechism says, "Which are the Chief Commandments of the Church?" and it answers. "Not to marry at the forbidden times," and "To abstain from flesh-meat on all Fridays."

Here is a startling agreement. How do you account for it? Observe: not only are both the precepts exactly matched (almost word for word, too, with the prophecy), but also, they are "chief" or principal commandments in the Church of Rome. Is this merely an accidental hit on the part of the prophecy, or was it intended? Proceed to another point. Branded in their breasts. The Roman Breviary, translated into English by our present Marquis of Bute, says, on p. 1233: Saint Jerome Francis branded on her chest with a hot iron; "not to marry." Why, here is a third mark of the apostasy: Branded in their breast, or conscience with a hot iron. You can read in verse 2: "Having their consciences seared with a hot iron; forbidding to marry."

How literally this is fulfilled. It is carried out (so to speak) to the very letter. Ah! but you may say, "The breast does not answer to conscience." Indeed! then how comes it that a person is told to make a clean breast of it, when they urge him to unburden his conscience? Well, you may object, that is merely an accidental coincidence. Most astonishing things these "accidents," to be sure! You are aware, however, perhaps, that all nuns, friars, bishops, priests and deacons in the Church of Rome are strictly forbidden to marry. Their Council of Trent gives it straight and unflinchingly, "If any shall say that such may marry, let him be accursed." And again it declares, "that the clergy may not marry, and that marriage to them is pollution." (Sess. xxiv.) Now, it is a striking fact (yet only another "accident," of course) that the prophecy has, immediately previous to it, a beautiful discourse on the marriage of the clergy. You can read it in chap. 3: "A bishop should be the husband of one wife. Let deacons be the husbands of one wife," etc., etc. Observe: it says, "Let them"—that is, don't hinder them, don't forbid them. Then it follows up this discourse on the wife-ing of bishops by the prophecy, that "Some would come, forbidding to marry." Yes, they shall depart from the faith in latter times. How beautifully the prophet foretold this practice of latter times which the Spirit of God said would creep in! Now the Roman Breviary admits that this is the approved discipline of the Romish Church. It says (p. 1134), "The Archbishop of Magdeburg was a strong upholder of the discipline of the Church, especially contending against the marriage of the clergy." Observe! the identical thing that the prophecy expressly foretold. — *Protestant Times (London.)*

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Delitzsch's Hebrew translation of the New Testament continues to be a wonderful missionary agency. It has now found its way to the Jews of Siberia, and has seemingly entered there also on its mission conquering and to conquer, as it has done in the eastern provinces of European Russia, where no less than 30,000 copies of the work have been scattered among the Jewish people. The Jews of Siberia are reading the translation with avidity, and a movement has been inaugurated among them that much resembles that in Kischneff, in Bessarabia. These Jews are but little acquainted with the Talmud, and are for this reason, thought to be more open to gospel influences. The Testaments are sold and are distributed from the city of Tomsk.

### Walking with God.

"And Enoch walked with God three hundred years."—Gen. v. 22.

I have always had a taste for lingering in graveyards and spelling out the inscriptions on gravestones and monuments. And when I have met one that ascribed the highest virtues to him whose memory it penetrates, I have said, If I only knew all this is true. But perhaps the character was the very reverse of that here given.

But I have selected an inscription to one who lived far back in the twilight of the world's history, brief, comprehensive, most honorable, and we know it is true. It was written by an unerring pen. And it contains almost all we know of the subject of it. He walked with God. But that little is enough. The most labored and extended inscription could add nothing to it. Oh, blessed, thrice blessed, the man over whose grave could be written, with truth, the words, He walked with God. It matters not whether he was rich or poor, his home a hovel or a palace, whether he was a ruler or a humble subject in a great kingdom,—enough that he walked with God. But what is it to walk with God? One feature out of many of this companionship I would develop.

It implies a consciousness, an habitual consciousness, of God's presence. Walking with a friend, you feel his presence. But can one be always thinking of God? Amidst the busy and absorbing cares of life, can God always be in his thoughts? Perhaps not. Certainly not. Well, can I be conscious of the presence of one of whom I am not thinking? If not, there must be long seasons every day in which I am not conscious of God's presence. But is it certain I cannot carry the consciousness of God's presence into busiest cares of the day, and down deep in my heart beneath its intensest thought, feel that presence? I believe this is possible.

I have seen a little child occupied with his toys in one corner of a large sitting-room while the mother is busy with her needle in a distant part of the same room. The child is not thinking of his mother. He is absorbed in his play. But the child, though he neither sees nor thinks of the mother, feels her presence. How do I know?

Let the mother, noiselessly and unperceived by the child, pass out of the room. And when the child, turning from his toys, looks for her and does not see her, his tears and sobs will soon reveal that he had all the while felt her presence. He did not think of her, he did not see her, but he felt she was there.

So it seems to me may the child of God, however busy and absorbed, carry all along the journey of life the feeling of the Father's presence. And when this becomes habitual, he does indeed walk with God. There is such a life, and many a saint since Enoch has lived it. Is it not, must it not be, a blessed life? Walking with God here, and then, when the earthly walk ceases, going to be forever with him!—*Wm. Lawson, D. D.*

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Rev. John Wilkinson, sometimes called "the Jew's man" because of his interest in the welfare of Israel, regards London as the finest mission station in the world, inasmuch as Jews are constantly passing through it to all parts. With the help of a gift of £3,000 he has been enabled to purchase 100,000 New Testaments, in Hebrew, which are being distributed by missionaries in Europe and the north of Africa. Over 3,000 of these Testaments were recently sent to as many Jewish Rabbis on the Continent; and with the examples of Rabinowitz and Lichtenstein, both aroused and converted by the reading of the New Testament, it requires no extraordinary faith to pray for a pentecostal blessing, in the awakening of many sons of Abraham through this work.

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Outward duties may be done to God when there is inward prevailing love to self, to sin, and to the world. It is not so much the matter as the manner of your duties that argues your freedom from captivity; not what you do, as for what end you do them, that doth distinguish the devil's captives from the Lord's freemen. Know, therefore, though you should hear ten thousand sermons, and make as many prayers, yet, without an inward real change by converting grace upon your hearts, they avail nothing. Except you love God above all, you may not be released from captivity for the present nor saved hereafter.—*Thomas Hopkins.*


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# Poetry.

## REWARD.

No work of life for God is lost;
The seed may be on stones tossed,
But sometime, on a farther shore,
What it hath borne is ours once more.

The rain revives the fainting flower,
So words of truth have mystic power,
And earnest words of ours may bear
Some fruit beyond of answered prayer.

S. M. Wilson.

# Communications.

**Paternity, Genealogy, Nature and Character of Jesus; in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas.—No. 19.**

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

I have now considered nearly all the arguments and reasons Josephites have given, most of them in their own words, for rejecting the supernatural begettal of Jesus, and for thinking that he was the son of Joseph, with the exception of one, which I will now notice. It is this. They say that the record of the begettal and birth of Jesus, as given by Matthew and Luke is spurious. Therefore they actually reject the first two chapters of both; and some of them reject much more, even the entire four gospels—Matthew, Mark, Luke and John, and the Acts of the Apostles!!! And still others of them even more than that!!! They think by so doing, they destroy all the evidence against their theory that Jesus was the begotten son of Joseph. But I fancy the reader will see ere this, that the entire Scriptures are clearly and directly against that theory; and therefore, in order to get rid of the evidence against it, they will find it necessary to abandon the whole Bible. They first commenced by rejecting only the first two chapters of Matthew, as in the following words of their own. "We do not find a single intimation of the miraculous conception of Jesus Christ, neither in the Old or New Testaments, with the exception of the account given in the first two chapters of Matthew, which is a direct contradiction to all the rest of the Bible!!!" But they do not stop here. They have later found it necessary, in order to make out that Jesus was begotten by Joseph, to condemn and cut off the first two chapters of Luke also. But they will now see it necessary to chop out John i. 13, which says, when correctly rendered, as I have shown, in speaking of Jesus, "who was begotten not of blood, nor of the will of a man, but of God." Not only so, but in order to sustain that delusion, they will find it necessary to repudiate almost the entire Bible. In fact, astonishing as it may and will appear to many, they are getting along very rapidly in that direction already. Hear the words of a Josephite, in *"Zion's Day Star"* of Jan. '84.

"In fact we were never so thoroughly convinced as now, that the Four Gospels of the New Testament have comparatively no inspiration about them! Very many of the New Testament teachings do not correspond with those of the Old, but do, on the other hand flatly contradict them! Peter draws a clean-cut line between Jesus as the man and his after exalted state as Lord and Christ. Note this well, for it is a death blow to the Miraculous Conception theory!" "We question the inspiration of the Four Gospels, and we challenge those who teach such a theory to harmonize it with Daniel's prophesy!" "To claim that Peter, James and John were inspired, is simply child's talk!" "Let us look well to what we pin our faith; or upon what we build an argument; and especially when using *statements* found in either of the four Gospels or Acts of the Apostles!" "You ask, then, what is our opinion of him? (Jesus). We answer, it is that he was a man," etc.

Such is Josephite language. Such is what they have come to already. At first they rejected only the first two chapters of Matthew, then the first two chapters of Luke. But when they find by the last Revised Version, that the first two chapters of Matthew and Luke are confirmed and given entire as correct, they still persist in rejecting them, and in their infatuation they go on still further, repudiating and rejecting (some of them at least) the greater part of the New Testament. Now, to all such, to all who are thus infatuated and presumptuous, I am done. I regard them in the same light, as belonging to the same category with all other infidels and sceptics; such as Julian the apostate, Pliny, Celsus, Hume, Gibbon, Paine, Voltaire, of the past; and such as Bradlaugh, Ingersoll and others of our own day. It is useless and futile to try to convince such persons as to the truth of Scriptural questions. It is worse than folly for those who thus reject the Scriptures, to profess to be greatly interested in the glorious things there taught; or to profess to believe in Christ, and to be the children of God, having faith in God and his Word. I would as soon talk Bible, and quote Scripture to any of those infidels above named. All such infatuated, and presumptuous persons are equally incapable of seeing and understanding the truth; except some items or features in harmony with their contracted and unreasonable ideas. What! quote Scripture to those who reject whole chapters and whole books, because they contain some little things not in accord with their opinions and notions; or little things irreconcilable according to their finite minds without careful patient study and thought; little things permitted by God for a wise purpose; little things which are of too little consequence to invalidate or materially interfere with the truth? No. "From such turn away." 2 Tim. iii. 5. And yet, they themselves, some of them, seem to feel as sure that they believe the Scriptures, as were the Jews, who at the same time crucified the Savior! They do not discern the fact that those chapters which they reject, are corroborated, and the genuineness of their record proved, by the entire Bible.

The Josephites find that there are Unitarians, infidels and skeptics—writers who hold and try to make it appear that those chapters are not genuine: and whose writings they quote. Such as the philosopher Origen, of the second century, a follower of the doctrines of Plato, and of whom Martin Luther said, "Origen is to be avoided;" and Tyndale, who first translated the Bible into English, said, "Origen and the doctors of his time, drew all the Scripture into allegory, insomuch as that twenty doctors expounded one text twenty different ways, and say the literal profiteth not." Dr. Clarke also says of Origen's interpretations of Scripture, "the most futile, absurd, and dangerous that can possibly be conceived:" and of which Mosheim also says, "All sorts of errors which a wild and irregular imagination could bring forth." D. T. Taylor also says, "finally Origen and his followers prepared the way of Mystery Babylon."

Josephites also quote from Jerome, born in Dalmatia A. D. 330, of whom we are informed by Mosheim, that he "was a bitter anti-millenarian, and decidedly a Monk and a Roman Catholic, and tinctured like the other fathers of the fourth century, with corrupt principles of monstrous errors, namely: 'It is an act of virtue to deceive and lie, when the interests of the church [Catholic] may be promoted." etc. The London Quarterly Journal of Prophecy, says of Jerome, "in whose works the seeds of most every Popish error may be found."

Such is the character of those corrupt "Fathers," from whose writings they quote to disprove the genuineness of God's record by Matthew and Luke. But even some of these, like Origen, do in other places of their writings, evidently admit its truthfulness. Josephites do not find anything against the record in the writings of the earlier and better of the "Fathers;" such as Barnabas, Clement, Polycarp, Papias, and Ignatius who speaks of Jesus as "of the race of David, of the Virgin Mary." And again he says, "Christ was conceived in the womb of Mary, of the seed of David, by the Holy Spirit." Then again, Justin Martyr speaks of the virginity of Mary, and of the miraculous conception of Christ by the Holy Spirit, contrasting the record by Matthew and Luke, with the licentious amours of the heathen deities as given by their poets. In fact, so far as the evidence of "the fathers" goes, as to the truthfulness of the record, and as to its being contained in Matthew and and Luke in their time; it is beyond dispute. Besides this, we have the evidence of the Sibs. Of these, not less than 300 have been discovered in various countries. Every one of these contains the first two chapters of Matthew's gospel, with the exception of the Hebrew gospel used by the Ebionites and Nazarenes, and Marcion's Evangellium. Be it known, that because these chapters are not found in the one MS., used by the Ebionites, although found in all others extant, is the chief reason for their rejection by the Josephites, and some of the Unitarians. Says an able Biblical expositor of England, "their only ground of objection lies in the fact that the chapters in question were wanting in the copies used by the Nazarenes and Ebionites; and also in the Evangellium used by Marcion." Does not such a position, such a reason, look not only flimsy but actually silly? Let us see. Who are these Ebionites? The first writer who mentions them is Irenaeus, who speaks of them as a sect of the second century, who not only separated from the general body of Christians, but who opposed the doctrine preached by the apostles, and rejected, not only these chapters, but the greater part of the books of the New Testament, rejecting all the epistles of Paul. Says Epiphanius, "In that gospel which they (the Ebionites) have called the gospel according to Matthew, which is not entire and perfect, but corrupted and curtailed,... they changed the true account into a falsehood.....They have taken away the genealogy of Matthew." In the Religious Encyclopedia by "Rev's. B. B. Edwards and J. Newton Brown; we have extracts from Watson, Henderson, Buck, and Williams; to the effect that the names Ebionites and Nazarenes were applied to a certain kind of people which subsequently divided into two parties, one of which were called "the true Ebionites," and the other parties "denied both the divinity of our Lord, and his miraculous conception,....and held in execration the doctrines of the apostle Paul!" Now then, who was this Marcion? We are informed by Dr. Burton, Head, and Buck, that he "flourished between the years A. D. 130 and 160, and was one of the most distinguished and influential heretics of the second century.....He denied the resurrection of the body. And it is said he rejected the whole of the Old Testament. He rejected also, not only these chapters, but the two epistles of Timothy, that to Titus, and the Hebrews, and the Apocalypse." Thus it is easy to be seen why the important record of the begettal, conception and birth of God's own Son, was omitted by them from their New Testaments; when we find that they rejected Paul's epistles, and other Scriptures. The first two chapters of Matthew and Luke did not coincide with their notions and therefore they struck them out, just as they did the other Scriptures, and as some are doing nowadays.

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*Dear Restitution:*

June 16th I bid adieu to my home and Mrs. L. and took the Chariots of Nahum at 8 p. m., for North Windham, Conn., a distance of 481 miles, where I had been invited. Not making connection at Palmer, Mass., and Willimantic, Conn., I did not reach my destination until the 17th, at 7 p. m. But I found my good Brother Chamberlin in readiness to escort me to his pilgrim home, where I met with a warm reception. This was comforting to one of my age. The next day being the Sabbath, which embraces the evening and morning, we spent joyfully in conversing upon advanced truths. Gave a discourse on baptism and the memorial supper. Immersed a daughter of Brother and Sister Chamberlin's into the all-saving name of Jesus Christ for the remission of sins, and ate the memorial supper. It was a day not to be forgotten while memory lasts. I have had the honor of immersing Brother and Sister C. and three of their daughters. Their views of doctrine and practice are in harmony with the writer's.

On Sunday I gave two discourses in the free chapel to a good audience, some coming seven miles. Forty-five years have rolled away since I preached my first sermon in this place. Subject in morning, "The disciples legacy." Text in afternoon, Isa. xxxi. 1.

On the 20th I took my leave of this dear family at 8 a. m. for Abington, arriving at 7 a. m., where I stopped until the next morning with Capt. Chase and family. This family were members of the Baptist Society and Sunday School in Hampton, and were my warm friends and supporters during my years of ministerial labor with that society, and have always been my true and abiding friends. The Capt. is 89 year old and is in possession of a sound mind and enjoying good health. Said he, "Your book, 'The kingdom of God and life only in Christ,' I have read a number of times; it is a masterly production."

My next call or visit was at Putnam; but upon my arrival I was informed that Judge Lyon, a cousin of mine, was dead, and the funeral was to be at 1 p. m. This was sad news to me. We had always been on the most friendly terms, though in past years we had often met in public debate before large audiences, he being my opponent. The large audience in attendance at the funeral was evidence that he was highly respected by the community. By request of relatives I followed the M. E. preacher in a speech predicated upon 1 Cor. xv. 26. The Baptist minister prayed.

On the 22nd, I visited a number of cousins and friends in Woodstock, and the place of my former residence, also the graveyard where my first wife was buried. Had her grave and those of her mother, grandmother and aunt neatly and tastefully fitted up and seeded down. Then taking my leave perhaps for the last time, started for Putnam. Called on Brother McDonald, editor of the *Patriot*, where I enjoyed a pleasant conversation for an hour. Then I took the chariots for West Dudley, Mass., where I stopped two nights with my sons. Her husband then took me to Southbridge, where I spent four days in visiting my brothers and old schoolmates; also the old homestead.

On Sunday I gave two discourses predicated upon the following Scriptures: Matt. vi. 9, 10; Rom. xv. 8, in a beautiful grove which had been fitted up for the occasion, to large audiences, especially in the afternoon, made up of all classes, who sat upon the rough seats and in their carriages for an hour and a quarter, as though spellbound. And when I was through many of them came to the platform and gave me a warm shake of the hand, some saying they were richly paid for coming and wished to hear me again. Others said it was a wonderful sermon; others, the greatest they ever heard. There is no place where I have so great freedom in preaching as I do in the town where I was raised. A lad of twelve years asked his mother, "How is it that Eld. Lyon can quote history and Bible, giving book, chapter and verse without stopping to think?" Never has there been a time in my judgment when there could be more accomplished by competent, faithful, fearless and uncompromising men in preaching the gospel, the plan of human redemption, than at the present time. I often wish I had my eyesight and former energy and strength.

On the 30th I bid my relatives farewell, the homestead where I was born, the neighborhood where I received the first principles of my education, where I started to serve the Lord, and where I commenced to hold meeting more than fifty years ago. A sad parting! But the sadness was drowned in the knowledge that I was on my way home, having taken the stage at quarter before eight, a. m. Reached Syracuse, N. Y., at 7:15, a distance of about 280 miles, 16 of it by stage. Here I found rest with my good Brother and Sister Finn for a couple of nights, and on July 1st, at 3:30 p. m. I took the Chariots of Nahum for the city of Auburn, where I spent the Sabbath and Sunday with pleasure to myself and to all whom I met or addressed. And on the morning of the fourth I took my leave of Mrs. L.'s relatives and started for my own much loved home. Stopped in Rochester about three hours and reached home about 6 p. m., where all was in readiness for my comfort. R. V. Lyon.

# Youth's Column.

## How to Do It.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our workers so weak,
We can not teach others;
How then shall we seek
To work for our Lord in his harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in his harvest?

Until, by and by,
As the years pass at length,
We, too, may be reapers,
And go forth in strength
To work for our Lord in his harvest.

## Leisure Hours.

A boy was told to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of a gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a very little book on English history that he found on the road. Having learned that thoroughly, he borrowed of a minister "Goldsmith's History of Greece." This good man became greatly interested in him, and lent him books, and was often seen sitting by him on the log conversing with him about the people of ancient times. Boys it will pay to use your leisure hours well.

## Keep the Life Pure.

An Arabian princess was once presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled around. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling hasts unlocked the treasure; and lo! reposing on delicate satin lining, lay nothing but a shroud of rust: the form of something beautiful could be discerned, but the beauty had gone forever. Tearful disappointment, she did not at first see a slip of parchment containing these words: "Dear girl: May you learn from this a lesson for your life. This trinket, when fashioned, had upon it a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its surroundings. So a little stain on our character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society and a source of true pleasure to yourself and your friends."

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*Dear Children:*

Two school mates were taking a pleasure walk before breakfast which was the custom in England. The dewy freshness of the morning stimulated thought to forth ideas. As the girls journeyed along something caught Mary's attention, which made her tarry a moment. Stop, Jane, she cried, do not hurry so fast. I have found a stone which positively claims my interest, if polished it would be beautiful. O come along said Jane, I am not going to bother my brains over a stone, I never did, and I don't think I ever will. But Jane, memory will not gather again the circumstances of this bright morning if we do not impress it with some lesson of instruction. Yes, that is true, but what lesson can we gather from that pebble? An inanimate thing. Much indeed Jane, for it whispers its own language in reason's listening ear. We know Jane, nothing in the universe possessing form is older than a stone. Antiquity's hushed voice has sweetly echoed its creation, and perhaps the rushing stream of a century may have been passed over this smooth surface, for only water will wear it away. Probably before its tiny particles were united into form, it was little grains of sand, carried by tempest and water very many miles. Indeed Mary your remarks has brought to mind what Grandma said to father the other day. He had promised her a pair of spectacles, and she insisted that none would suit her but pebbles. Is it possible that Grandma's sight can be renewed, by the little pebble from the brook? True it is Jane, for the pebble when reduced to the finest powder if combined with other stones will produce glass, lens, rock-crystal, even when it becomes dust, so that a breeze could waft it away, it affords sight to the aged, and few articles are more valuable than glass. Why Mary, you have given the stones quite a history. Yes Jane, it has been useful in many ways. One smooth pebble from the brook fashioned to a sling in the hand of a shepherd boy, destroyed a mighty warrior, who was a giant. And Israel's first school book written by the finger of God was on stone. And fearing Israel may forget to instruct their dear children, Jehovah commanded them to gather quite a number of whole stones, and on each write the law of the Lord very plainly, and with them build an altar, so that the little ones could constantly have it before them. Truly Mary this pleasant walk, and interesting chat will not soon be forgotten by me, To tell you the truth Mary, I have never studied anything long enough to make it profitable to me. In my home there seems to be no leisure moments for reflection, all is hurry and drive. Tell me Mary, what has produced this studious mind in you? I am pleased to inform Jane, for I love the one who has expanded my young mind, and gave force to reason. It was my mother, who gathers sweet instruction from the most simple thing, she never tires in asking me questions, which seem to absorb my whole attention doing it in the most attractive manner. One morning while eating an egg, she said, Do you know my daughter you have been feeding on that which constitutes flesh, bones, and feathers? I looked amazed at her, for I had not considered that beside the hard shell was the substance which formed a little chicken, requiring only heat which engenders life to perfect it. She also gave me a sweet idea, saying the egg unfolded to her mind three degrees, or stages of circumstances. The first was hard, requiring pressure to break through. When done, this brought to view something pure and spotless holding within its embrace an inner little golden globe of its own.

Mary, you have created quite a desire in me to investigate. Shall we renew our walk tomorrow? It will be a pleasure for me to do so Jane. If nothing unforeseen occurs, I will be ready.

Your affectionate Teacher,
E. Coffman.

## EXAMINE

*The label on your paper, and if it bears a date previous to* JUNE 7, *please renew NOW. Do not wait for other notice to be sent, but*

RENEW TODAY.

## To the Scattered Ones in Indiana.

Having been chosen by the committee appointed at the June Conference as Evangelist to visit churches not belonging to the Indiana State Conference, and other places where we have no organization, I take this means of finding out your whereabouts. To such I will say, if you will address me at once, giving location, etc., I will try and visit you before the annual conference which will convene in September. To isolated brethren, where the Abrahamic faith is not preached, I will say, If you can arrange a place to hold a series of meetings, and believe that good may be accomplished, address me at once, and arrangements will be made to be with you as long as the interest may demand. Truly, "the harvest is great but the laborers are few." "Let us labor therefore that we may enter into the rest that remaineth for the people of God." Address,

L. E. Conner,
Miami Co. Macy, Ind.

Craft.—In Topeka, Kansas, July 8rd, 1887, of cancer, Sarah J., wife of Wm. Craft, aged 83 years.

Sister Craft was a devoted Christian, faithful until death. She became an Adventist in 1844 under the preaching of Wm. Miller. She died in the blessed hope of having part in the first resurrection. Blessed are the dead that die in the Lord, from henceforth, saith the Spirit, for they rest from their labors and their works do follow them. Funeral services by the writer. Eld. P. J. Snyders.

## National Conference.

The committee appointed at the recent conference at Antioch to correspond with State Conferences in the matter of a proposed National Conference composed of delegates from each State, recommend and request that our conferences everywhere at their next meeting consider the question of a National Conference, and upon approval at once appoint delegates thereto; they also invite correspondence relative to the proposed National Conference, which will receive attention if addressed to the chairman of the committee at Plymouth, Ind.

A. P. Harsh,
Chairman.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary in ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

## MISSIONARY FUND.

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## EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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## Poetry.

### God.

How wondrous is our God, how manifold
His mighty works, with cunning hand
He paints the varied robe of nature o'er
With beauteous skill, oft, many hued.
The eye is soothed, the senses charmed,
When viewing earth's salt emerald green
Or heaven's tender blue fleeced with white clouds,
Like foaming billows in an azure sea,
Or thickly set with heaven's glittering lamps—
Countless they hang in the dark depths of space
Upheld by the strong arm of him who placed
Them in their course. How true the hand that guides
These many worlds through heaven's broad expanse,
And keeps with watchful care each whirling sphere
Within its orbit bound. The gray of earth
That at its bidding sped for countless years
Upon her trackless course; nor weary yet she wings
Her ceaseless flight around the orb of day.
Day follows day, and night, dark winged,
Gives place to rosy morn. The years speed by,
The summers come and go, and yet the sun
Doth shine as brightly now as when of old
It lit the splendors of the temple walls of Israel's mighty King,
Or warmed the tender buds and bowers that fed the flocks
Of ancient Abraham. The golden moon
Doth shed her rays as mellowly now as then
And that mysterious rugged cloak on which one of
The humble manger where our Savior lay
A tender babe—the wondrous gift of God
To fallen man. How many men have trod
The dusty earth; each played his part,
Spent his short life, and then, the tolling bell,
The funeral knell tells of another gone
To his long home. The earth's mounds on, nor stops
For life or death, for weal or woe: but God
Doth count each tear that falls, and knows
The number of the hosts who, in the silent past
Have come and gone upon the earth, and of those
Who live and breathe to-day. Oh, mighty God
How wondrous are thy works! Thy ways
Past finding out. All nature doth proclaim
Thy wisdom; from the dew drop that gleams
A liquid diamond in a lily's breast,
To the deep-sounding ocean, rolling on
From pole to pole in majesty sublime.
Its billow echoes tell of him who said,
"Thus far shalt thou go, and here
Shall thy proud waves be stayed." No eye
Have God's, hath seen the treasures rare,
Hid 'neath the rolling deep. Rare gems
Gleam from the hollow caverns; all access
From mortals man. And fiery hosts
Sport 'neath the dancing waves and safely dwell
In peace within their briny home, for fear
The raging storms that lash the crested waves
To awful fury. When the wind's wild,
Rites, like huge mountains reaching heavenward,
And the vast sea a seething cauldron boils,
Then ocean's tenants find a safe retreat,
Far, far beneath the angry billows, tempest-tossed,
And sporting in the hollow caverns, 'mid the grove
Of branching coral, and where lustrous gems
Lie all unsought. Where none save the Omnipotent
Hath marked the wonders of the pathless deep.
Oh wondrous God! infinite, great, beyond the reach
Of mortals to conceive thy wondrous power.
The heaven of heavens cannot contain thee, yet
Thou deignest to dwell within the hearts of those
Who love and worship thee. Oh, what is man
That thou art mindful of him! The son of man
That thou dost visit him? May the creatures of thy hand
Thy holy name adore, and render thee
The praise and honor due thy awful majesty.
The love and true obedience of loyal hearts
That bow in sweet submission to thy holy will,
Knowing 'mid love's sorrows, toils and tears
That thou, our God, art true and faithful still.

MRS. H. L. ANDERSON.

## Communications.

### MICA PEN-NOTES.

ON THE SEVENTH DAY.

I notice there are good and conscientious people who keep the seventh day, and I think towardly and say openly, let them do it if they choose. Let them have their preference and privilege. Why should I oppose or disturb their choice? It is a land of liberty, and I instinctively abhor controversy. But I can nevertheless modestly dissent from the claim of imperative obligation to observe the seventh day myself. And I can give reasons, ample and satisfactory, for my choice and my action. I have sometimes thought I would briefly summarize them, somewhat after this manner.

1. The law of the ten commandments, (and including the Sabbath,) was never given to any nation but the Jews. How then is it binding on the Gentiles. This is a notable consideration, so far as I can see, fatal to any claim of the obligatory nature of the Jewish Sabbath.

2. The same law, i. e., the decalogue, was a vital part of the entire Jewish system and inseparable from it. When therefore any part was revoked and abolished, every other part was decadent with it. The ceremonial and the statutory law were repealed together, or rather expired by limitation, as parts of an essential whole. It is impossible to indicate when, where and how there was a distinction in the parts by which one was reserved from the destiny common to both or to all. The ceremonial law was fulfilled by its completion in Christ, and the completion of that law was the consumation of it. The statutory was two-fold, in the decalogue of ten brief edicts, mostly negative, and in sundry minor and special requisitions, the two being quite mutually related. Now when one part of the system failed or fell, all fell, and I think this is simply incontrovertible.

3. There is no caution, admonition or injunction in the New Testament relative to the perpetuity of the Sabbath. Our Lord never gives a single relative to it, and on the other hand, how imperative and careful was the order to obedience in the Old Testament! No apostle gives a word of caution relative to Sabbath keeping. Why this marked silence? Certainly if either Jew or Gentile had any inherent or imposed duty of obedience to the decalogue Sabbath, it would have been distinctly stated. Who was more zealous and careful than Paul to teach and warn and exhort his brethren? Every kind of virtue, every Christian grace, every moral duty was faithfully inculcated. Touching questions of Sabbath-keeping, the apostle was either silent or he dreaded their intrusion. I might say right here, that he was exceedingly earnest in protesting against a legal life and a legal mind, as a peril to gospel growth and strength. He calls the law holy, just and good. So it was. It was perfect in its sphere. It was adapted to its place. It accomplished its object. But it had its limitation. Heaven and earth could not pass away until it was fulfilled. It was fulfilled in Messiah, the antitype and end of the law.

4. The law could not save the covenanters. It had no power of life. It was a summary and series of prohibition. It did not immediately lead up to anything, or contain in itself anything that had power to renew, enlarge or redeem. Contrast the nine total of duties growing out of it, with those embraced in the gospel. The gospel teaches meekness, humility, patience, gentleness, faith, hope, love, temperance, and a world of duties and virtues. It magnifies and associates excellencies that are inherent and varied and mutually related.

5. Contrasted with the Sinaitic code, is the law of the Spirit of life. This is something new, vital, enduring and inherently great. It is truly divine. It involves characters and touches the heart. It is the law of liberty. It is a law inseparable and eternal. It is in the very nature and system of things, and has life-giving power. It has Christ for its pillar of majesty.

6. The relative weakness and strength, inferiority and glory, fleetingness and permanence of the two systems are expressly set forth in the second epistle to the Corinthians. What could be more express and conclusive? On the one side are tables of stone, a covenant of the letter, a covenant that killeth, the ministration of death, the ministration of condemnation, an ordinance with no glory (relatively), and which passeth away. On the other side, are tables of the heart, a covenant of the Spirit, a covenant of life-giving, a ministration of the Spirit, a ministration with glory, a ministration of righteousness, a covenant that remaineth, and a glory that surpasseth. On the one side was the old covenant, with its veil, its blindness, the hardening of the mind. On the other is the Spirit of the Lord, a vanishing of the veil, reflection of the divine glory, liberty and transformation. If the contrast is not plain and the conclusion is not clear, I need hardly add any words of mine.

7. If the ten commandments are in force, if they are of present and binding obligation, as a legal statement, as an unrepealed system, then they are so in their entirety, including their penalties. Can a law as such be valid and operative with its penalties ignored and annulled? The penalty of transgression of the Horeb law was death, death by swift and imperative necessity. Is the penalty of Sabbath-breaking in force? If not, how or why was it repealed? Is the law binding with its penalty revoked? Is the law operative with its penalty unenforced? A law, national, state, or municipal, the penalty of whose infraction is not looked after or enforced, is a dead letter. A law void in penalty, is void in fact, or at least, if this is not so, what are we to think? The government, the civil and hierarchical authority, that was to guard the Mosaic law and punish its infractions, is nowhere visible, it has vanished and perished from among men. Government, law, penalty, are all gone.

8. But some will anxiously and honestly insist that the decalogue is inseparable, that its specifications and provisions are in the nature of things enduring. This is worthy of careful consideration. It is true that all morality is intrinsic and eternal. In other words, the morality involved in, and enjoined by the arrangement and constitution of things, endures while that constitution endures. Obedience to parents is always right, while the family order remains. So is adultery a great offence also against family order and the order of society. But when an entirely different condition of things obtains, when parentage ceases, and sexual relations are unknown, certain laws of the decalogue necessarily lapse. The Sinaitic law, therefore, as a system is necessarily temporary, unless human nature and relations are to permanently or eternally continue. But whatever is absolutely endless in its nature and obligation can know no repeal. What I wish to notice in this. The decalogue was an offshoot from the eternal law of right for a specific end and adaptation. It was a bough from the tree, bending over the Jewish nation, a stream from the fountain, running to their land and time. But in process of time, its purpose was accomplished and it failed and passed away.

Now there remains the eternal law of right, the law of universal obligation and that is, love to God and his intelligent moral creatures. To that law we come absolutely in the gospel, and no other. That law includes and enjoins every purely moral duty. The law of faith in Jesus Christ opens the way to the whole precious and blessed category of duties and virtues. The virtues of Christian life and character spring from our recognized relation to God. They are virtues of the mind and life. They have their life and root in the heart. The Jew might obey the ten commandments as a matter of strict necessity, rather from compulsion than choice, and out of expediency more than preference. Though we call to mind the law of love from which the decalogue sprung, nevertheless the latter was, not in itself, vital with the passion of love to God in the breast of its keeper, nor vital with the power to inspire affection either to God or man. And obedience without love, is obedience without life or glory. It would be highly useful to create unity of the nation, and to private and public prosperity, but yet would have a painful and perpetual imperfection, as compared with the law of the Spirit. In the gospel we leave the law of Sinai entirely and totally, and come to the head and front and fount of knowledge in the law of the Spirit of life. Christ illustrates love. He, in himself, and his life and teachings, is a library of all law in rectitude and liberty. All duties find their root and illustration in him. Sinai with all its brightness and heat is poor and weak in comparison. I have nothing to do with Sinai. I cannot put my neck and limbs into leash of legalism. If I am carried back to a former age, I am disabled and useless and dead. If I go to Horeb, I die. I am rather called to liberty, and to life in the immaculate Lord and Master. He is the Sun of glory. Why should I corrupt his life and majesty by a return to the bogarrly elements of an old dead dispensation? Is he not equal to every need of man? Is he not life and light and truth? Did he not call the world to himself by every possible claim of sufficiency, and power, and motive in invocation? Must the splendor of his brightness be heightened by the glow-worm lustre of the decalogue? If we come to him, may we not, can we not, and shall we not learn of him? Have we not the assurance of all treasures of understanding in him? He did not come to destroy the law, but to fulfil it, and when it was fulfilled, it was absolute by accomplishment, as much as a prophecy by its fulfilment, is absolute. It is historic as a record, but not future as an expectation.

In regard to the question of a weekly rest, there can be no mistake. Its need is obvious and is proved by experience. The fact or truth is illustrated by the statute given to the Hebrews, and it is undoubtedly desirable to have one day in the week for quiet meditation, for religious refreshment, and even social converse and Christian worship. But, as I understand it, there is no explicit "thus saith the Lord," for this sacred setting apart of time. An instinct of propriety will, however, invariably suggest the remembrance of a day of rest, with a thought of sacred privilege associated with it. Indeed, the ground of privilege is that which is chiefly to be considered. But there are no New Testament prescriptions of observance. The whole matter is left open in the Providence and wisdom of God to the course of events. Did the Romish church ordain a change of days from the seventh to the first? I am not at all concerned with it, one way or another, for though any power or authority on earth has prescribed a new day, or ordained one day above another, I am not thereby bound by it. Neither Judaism nor Romanism has jurisdiction or authority over the world, and especially over the freedom of the conscience of the enlightened Christian responsible to Christ alone. Some power may physically compel an outward strictness, but there would be no glory in it, because the spirit of obedience was wanting.

It is true, one may be happy and content in taking for a day of praise and congratulation, the illustrious day of our Lord's resurrection. There is a glory and blessing in that day, that can never be wearied out or bedimmed. It is a day of days. It is a day of fame, of honor, of victory. It is a day of precious endearment and grateful remembrance. No need of any law of verbal rehearsal, or letter-writing in stone, to make it honorable and renowned, or to vivify its recognition. Gratitude ever magnifies it. It stands peerless. It is the opening day of a new era. Then the demon death was given a hint of a catastrophe that should wreck and end his dominion, for into the pit which he had dug for millions, he should surely fall himself.

There is no warrant for saying that the first day is substituted for the seventh, by any enactment human or divine. But there is a sweetness in hallowing such a day as that of our Lord's resurrection, and is it incredible that it should in a future age become the Sabbath of the Jews? Deeply grieved at their former blindness, and intensely grateful for their gracious illumination, may they not seek to make memorable the great day of their beloved Messiah's emergence from death?

Much stress is laid on some portion of the sermon on the Mount, and the perpetuity of the law is inferred from its coevality with heaven and earth But heaven and earth often represent ecclesiastical and civil authority. And even if such is not the meaning here, the law was "accomplished" (R. V.) not only by the perfect obedience of our Lord to all its demands on it, but by the perfect consummation of all its typical mystery in his incarnation and sacrifice. It was perfectly accomplished in him, and then the Jewish heaven and earth passed away. We are cited to the peril and penalty of "breaking one of these least commandments." Were they the ten? The obedience was enjoined to them till the kingdom of heaven should come, in pentecostal time, and there was a minor sense in which it might come then.

But what commandments were meant? Of those enumerated the keeping of the Sabbath was not one. Murder, adultery and profanity were enumerated, or if you please, swearing for corroboration. But there is not the least allusion to the seventh day. For hate, impurity, and all or any profane invocation, Jesus teaches kindness, marital fidelity, and simplicity in affirmation, teaches forbearance, and pity even towards wrong-doers; teaches privacy in prayer, piety without ostentation, confidence in God, singleness of mind, which is most favorable to illumination and strength, and various duties and virtues, to which a few citations from the law are introductory. Indeed, the sermon on the mount may be viewed as transitional, and as suggestive of the entire transitional character of the time, when doctrines and ideas of the Mosaic law, should merge and lose their splendor in the greater light of the gospel. Literalism should make room for love, and a routine obedience of statutory enactments be changed to a voluntary choice and obedience of truth, and Christ who is truth incarnate.

I have thus given only in brief some of the reasons why I think the seventh day is not obligatory. If some prefer to observe, I am quite willing they should. I will not have any controversy with them. And if I am censured for holding and teaching as I do, I will not return reproof for reproof. It may seem a remarkable use of Revelation to derive from it and apply a remarkable and peculiar penalty, such as one sense derived and applied, to the detriment of those who in some degree observe the first day of the week, but there I leave it. C. COLEBROOK.

P. S. I have left much unsaid in the above, and I have left some points less elaborated than I could wish, but in a single article, and at a single setting, I could not avoid the lack of completeness, of course.

[Please elaborate the other points more fully.—ED. REs.]


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THE RESTITUTION.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. PLYMOUTH, INDIANA, AUG. 3, 1887. NO. 29.

## Communications.

### "THE GOSPEL OF THE KINGDOM OF GOD."—No. 14.

THE KINGDOM AND THE PARABLES.

The next two parables in the series in Matt. xiii., namely, the "Treasure hid in a field" and the "Pearl of Great Price," are generally allowed to be one in design, but, like those that precede them, are understood to have no reference to the kingdom of God as a future institution. The terms in which they are given are as follows: —

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Regarding the latter, Mr. Newton (already quoted) views Christ as the merchant seeking pearls, and the church the pearl sought for. He says "No one who valued or understood the gospel of grace could interpret the parables of 'The Treasure,' or of 'The Pearl,' of believers, for what is there that they purchase? Christ, however, purchased the church, and in purchasing it, purchased a pearl, for like a pearl it will one day be." This is very strongly put by the writer in the *Rainbow*—"Is the kingdom of heaven anywhere symbolized by a poor sinner coming to Christ as a wealthy merchant to make the purchase of pardon, heirship, and eternal life, when the fact is that all such are bankrupt with not a penny in their pocket? No. To be brief the field is the world, the 'pearl' and 'hid treasure' is the church, 'Ye are bought with a price!' The merchantman is Christ; he had something wherewith to make the purchase, 'sold all that he had' the glory with the Father before the world was,' 'became poor for the sake' of the purchase, both field and treasure. Man was not all he bargained for; he bought his birthplace, his habitation; the soil was moistened with his tears, and crimsoned with the blood of God's only Son! It is now the 'purchased possession,' redeemed by price, and shortly to be redeemed by power," etc.

Another view is expressed by Mr. Godson in a quotation already given, "The Savior next shows the sacrifices some will make to enjoy the inestimable blessings of the gospel, in the parables of the 'hid treasure,' and of the 'man seeking goodly pearls.'

This view of Mr. Godson seems to me to meet most fully the requirements of the case as represented in these two parables, notwithstanding the argument of the bankrupt sinner's inability to "purchase pardon, heirship, or eternal life." It is quite true that Christ purchased the church with his own blood, and much of what I have quoted on this point on the poverty of the sinner is undoubted truth.

But these two parables are quite capable of another explanation. Although salvation in all its aspects is a free gift, we must not forget that there is in regard to obtaining possession of it, such a thing represented in the Scriptures as "buying without money and without price." However paradoxical it may seem to "buy without a price," it is nevertheless so placed before us by the sacred writers. We are to "buy from the Lord gold that we may be rich," and even "white raiment that we may be clothed." Though not only poor but weak and helpless, we are to strive (or agonize) to enter in at the strait gate;" we are to seek after knowledge as silver, and search for her as for hid treasures."

Here we might pause to ask—How is a poor feeble sinner to do all this, if he is not to be considered as, in some sense, compared to a wealthy merchant? We might answer by asking another. How were the widow's two mites considered to be more than the rich offerings of the wealthy? Was it not because those mites were all her living? The poor is reckoned wealthy if he submits his mind and will to the Lord. As the Apostle James testifies—"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and Heirs of the kingdom which God hath promised to them that love him." (chap. ii. 5). There is also such a thing as being "rich in good works."

This testimony of the Apostle James brings the question involved in these two parables before us in its true aspect. "Heirs of the kingdom promised," and yet the poor of this world rich in faith. In the parables it must not be forgotten that it is "the kingdom of heaven" which is likened to "the pearl of great price," and to "treasure hid in a field." This "kingdom of heaven" which I hold to be the "promised kingdom," and not the church, is the inheritance of the saints, is one of "the inestimable blessings of the gospel," referred to by Mr. Godson; and I submit that the truth taught in these two parables is the inestimable worth of the kingdom of heaven and the necessity of obtaining it any sacrifice, however great, "seeking first the kingdom of God and his righteousness."

I think it will be evident from what has been advanced that there is a sense in which sinners and especially forgiven sinners, are rich, and in a position to "buy the truth," and to make sacrifices in order to obtain that "kingdom that cannot be moved;" and also that these two parables were designed to teach the transcendent value of that Kingdom as well as the difficulty there is in the way of many who may, through ignorance, prejudice, self-will, sensual gratification, cares of the world, and many other obstacles, fail to reach the prize.

The closing parable of the chapter is given in the following terms:—

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

So far as I can see at present this parable seems to be much akin to that of the Tares and the Wheat; namely, representing the existence for a time of good and bad in the kingdom of God, and the separation of the same at the end of the world or age. It has been pointed out that there shall be an epoch of judgment at the close of the thousand years, and as it is the kingdom of heaven that is likened in the parable as in those preceding, that epoch seems to be the most fitting counterpart to the end of the world in the parable.

On the whole subject of these parables in Matt. xiii., which we have passed in review in these papers, it must be evident from what has been advanced that the field is not to be left altogether to those who contend that the church is the kingdom. In short the fact is nothing in any of these parables which can be held as demonstrating that "the kingdom of heaven" is either the church or anything pertaining to the present dispensation.

The practical conclusion, therefore, is that the subject of the preaching of our Lord and his Apostles, styled "The Gospel of the Kingdom of God," is not to be explained away by any fanciful interpretation of the parables of our Lord. On the contrary those parables afford corroborative proof that that gospel of the kingdom was glad tidings concerning that kingdom promised to him as the Messiah of Jehovah, at once the Son of David and the Son of God.

One grand truth taught is that this kingdom though it shall be small in its beginning, shall ultimately extend over the whole earth, and, as the prophet expresses it, "under the whole heaven," assimulating all peoples to its heavenly characteristics of "righteousness and peace and joy in the Holy Spirit." To "those who by patient continuance in well-doing, seek for glory, honor, and immortality," only to be found in that kingdom it will prove indeed an invaluable treasure a "pearl of great price." To secure its possession the Christian disciple must be prepared to take up the language of the Apostle and say—"What things were gain to me those I counted loss for (The) Christ. Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ," etc. He must also, at whatever sacrifice deny ungodliness and worldly lusts and live soberly, righteously, and godly in this present age; looking for that blessed hope, the appearing of the glory of the great God, and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Like Moses who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." The exceeding great and precious promises are concerning that kingdom, and the faith that takes hold of them is "precious faith;" and unto all them that believe he (the Anointed) for that kingdom, is precious. Let us therefore who profess this faith seek to "hold it fast that no man take our crown." J. CAMERON.

### Union with the Son the Source of Spiritual Life.—No. 2.

"He that hath the Son hath life; he that hath not the Son of God hath not the life." 1 John v. 12.

Remarking on the difference between the regenerate and the unregenerate man, Dr. Daniel Steele says, "The difference is not external, but internal. The one feels the heart throb of a new life; the other lies pulseless in the sepulchre of spiritual death. The one is God-centered, gravitating upward, drawn by the magnetism of love; the other is self-centered, moving downward with the accelerating velocity of depravity. The one throbs through all the mystery of his being with the pulses of a divine life; the other is insensible to those spiritual truths which thrill the former with rapture unutterable. Though both obey the decalogue and minister their charities to the needy, the one acts with a single eye to the glory of God; the other is actuated by a highly refined selfishness. The obedience of the one is freedom; of the other, servility."

But this spirit-life, this life in the Son of God, is a thing that cannot be described—cannot, at least, be fully described. To the unregenerate man, it cannot be described in any proper sense of the word because he cannot understand it. The law relating to this divine gift forbids it. It can only be understood by those who receive the gift. It is a personal matter; it is something which each one must experience for himself, know for himself, feel for himself, and enjoy for himself. A man comes into the world alone at his birth, and he goes out of the world alone at his death; these are experiences which none can pass through for him, or share with him; they cannot be borne or endured by a substitute. So the heavenly life, the effect of being united to Christ, is an experience which must be obtained, which must be commenced and continued alone by each believer. It is a matter for each individual; for me personally; for you, personally.

Some unregenerate persons, because they cannot have this spiritual life explained to their unenlightened minds, and their unquickened spirits, reject the doctrine altogether. But the fact that some are blind, and do not see the beauties of nature and art, is no proof that there are no beautiful things around them. The fact that some are deaf, and hear no sweet sounds, is no proof that there is no charm in music, no melody in a choir of well-trained voices. So the fact that some are dead in trespasses and sins, and therefore, neither perceive the beauty nor feel the power and peace and joy of religion, is no proof that these things do not exist. We who have been quickened to a new life know that they are a blessed reality. Hallelujah! It were in vain for the unbeliever to attempt to reason us out of this experience.

Now to have this life, to have the Spirit of Christ within us, to have his renewing and comforting influences pervading our souls, to have his will ruling our will till ours is lost in his, to have his desires and purposes giving purity and strength and godly aim to ours, to be one with him and live in his love and under his smile, is the grandest idea, the most blessed privilege made known in the Christian Scriptures. For in this new state, as we have shown, we have a hope of endless life, and that hope is well grounded, because we have both God's promise of it and the earnest of it already in possession. Christ's life is imparted to us in regeneration, which is the germ of life eternal. Hence Christ is the great centre of the believing soul.

Again; faith in the Son of God is the only means by which this spiritual life may be obtained. We are aware that this is a point not mentioned in our text, but there are many other texts which mention faith as a condition of life, or salvation; and this point is so important in the discussion of the subject, that its importance will justify a few words upon it, and our treatment of it would be incomplete without it. "For by grace have ye been saved through faith." Ephes. ii. 8. "That we might receive the promise of the Spirit through faith." Gal. iii. 14. "That Christ may dwell in your hearts through faith." Ephes. iii. 17. "For ye are all sons of God, through faith, in Christ Jesus." Gal. iii. 26. All the passages which promise eternal life, on the condition of faith, are appropriate here, because spiritual life is included in eternal life, and is the beginning of it. Take several. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him may have eternal life." "He that believeth on the Son hath eternal life." "For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life: and I will raise him up at the last day."—John iii. 14, 15, 36; vi. 40. As the instrument or means of life,—spiritual life now resulting in everlasting life,—faith is the only revealed one. In this faith there is included not only the assent of the mind to the truth, but conviction of sin, repentance of sin, and renunciation of sin, for where sin is indulged, saving faith cannot be exercised. This life-giving faith is the heart's believing, trusting, resting in Jesus. Hence what is called wrestling, or agonizing, or struggling is over, and the soul calmly, sweetly, reposes in Jesus, leans on Jesus, surrenders all to Jesus. A good man once prayed, "Lord, teach the church that there is no struggle in faith." Believing is ceasing to struggle. As long as the struggle continues, there is unbelief. Unbelief is the cause of the struggle. Faith is yielding, resigning, submitting, giving up all to Christ. It is acquiescing fully in his word, and in his will, and in his atoning work. The question was once put to a child, "What is faith?" when he replied, "Doing God's will, and asking no questions." There is perhaps more implied in this answer than the child intended. Asking questions, or reasoning about the promises, hinders believing. Let us not inquire, how can these things be? or, Will God give us so great a blessing? If he has promised to do so, let us lay aside all questionings, and have an unhesitating faith. There is a sense, we know, in which faith is the gift of God, for he gives us the power to believe; but our believing is our use of that gift, and the act of believing, therefore, is our own act.

Having once become united to Christ, and thus received his life giving Spirit, let us take care that we never sever the union between us and him by unbelief. A branch severed from the trunk of a tree dies; and a believer severed from Christ loses his spiritual life. The connecting link is faith. If that is broken, a separation takes place. The union can only be maintained, the life can only be preserved, by faith. "But Christ liveth in me," says Paul; "and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Gal. ii. 20. The greatest care then is necessary never to lose our faith, nor even to weaken it. Now the commission of sin, let it be remembered, paralyses faith; and the doing of things of which we doubt the lawfulness, weakens faith. Hence every temptation to sin, or to the least departure from the divine will, must be resisted.

But nothing seems more difficult than to get Christians to walk by faith, or to trust in God, when their feelings are depressed. If their feelings are low, their faith is weak. They measure their piety by their feelings. They take pleasure in their work for Jesus according to their feelings. They decide in respect to their preparation for death, their readiness to meet Jesus, and their fitness for the kingdom, by the state of their feelings. But in this they err, for all this has to be decided by the attitude of our will, and our faith in Christ. If our will is fully surrendered to God, and our faith is centered in the Lamb of God for purity of heart, all is right whether we have ecstatic emotion or not. No word is more sure than Jehovah's word; no rock is more firm and solid than his promises: do not fear then to rest upon then, and trust in God in all circumstances.

SILAS HENN.

### "The Star of Bethlehem."

This star as first noticed in Numbers 24, is associated with "the sceptre that shall rise out of Israel" to smite and devour the adversaries of all good. For "out of Jacob shall come he that shall have dominion." This "star" (announced by Balaam; B. C. 1452 years) appeared to "the wise men of the East" 1887 years ago, who came to Jerusalem to pay the Messiah their homage, and form a link in the chain of evidence that God would bless the world through this promised Messiah. Matt. ii. 2.

It seems noted by the apostle Peter as "the day star that shall arise." 2 Peter i. 19; and the bright and morning star. Rev. ii. 28; xxii. 16, at the close of Revelation. Thus it is interwoven with divine promise from Moses to the Messiah's birth, and thence on into the closing chapter of apostolic teaching.

"The wise men" doubtless made use of it for instruction to their generation and placed it on record for those other wise men who might profit thereby through the gospel age. Hence, having become historic, and embodying a primal truth of the original promise of a Savior, Gen. iii. 15, it has become a part of the very alphabet of science, the world's wisdom, and the foundation of faith in salvation by our Lord Jesus, the Christ, at his second coming to sway his "sceptre of mercy, overcoming evil with good."

The point of interest to us lies in this class of facts; "the wise men" got it, recorded it, and made it the basis of the interest now taken in it by astronomers and the honored scientists who may be to believers as the breakwater to the land it protects from the ocean waves.

Prof. Grimer, of Harvard University, Mass., Ed. Dunkin, T. R. S., etc., of the Royal Observatory, Greenwich, England, and other honored names are mentioned that should hush down sceptics in! God's world, his servants and all are the objects of his care, in their order.

But there is special interest investigating this "star" now as it comes out through Professor John M. Klein of the Hartford, Observatory, Ky., who has reported it already visible in the constellation Cassiopeia.

Then with a little play of fancy and with ancient history, it is applied by the *Prophetic News*, London, to Victoria, "Empress of India; the omen of joy, the jubilee star."

No one need interpret it or attempt to express its full significance. It did herald the Messiah's birth! It did reveal to those "wise men" what the angel announced to the virgin Mary, with further promise, and what the angel anthem embraced, "Glory to God in the highest, and on earth peace, good-will to men!" Therefore by the law of the association of ideas, and concurring with all other manifold evidence, it may make its own impression by the mind that moves it. Faith cries now as through the beloved disciple, "come Lord Jesus, come quickly! Amen." Lovingly in hope,

J. B. COOK.

### Upon the Terms Elder and Bishop.

These are apostolic terms and in every attempt to return to apostolic faith and practice, they must come up for acceptance or for rejection. That they have been abused by unfaithful men in the past and present history of those who claim to abide by the revelation of God is true. The man, however who refuses the use of what is good because his neighbor has made a bad use of it, acts foolishly. An elder is one who is far advanced in years and in experience, apart from any appointment to any special duty in the church or state, while a bishop in addition to being advanced in years, has been appointed to oversee in the church or state. The distinction between the two terms is therefore formed by the act of appointment. Every bishop is by age an elder, but no elder is a bishop except by appointment. For any one to be simply advanced in years is not sufficient in itself to constitute him an elder. He must in addition to age have the specified qualifications given by Paul to Timothy and Titus. The qualifications are not the appointment. Neither can the appointment of any church confer upon any man any qualification whatever. If an appointment had been made by the Holy Spirit that would mean the possession of the qualifications. But there is no evidence whatever that would entitle us to believe that the Holy Spirit at any time conferred upon any one the qualifications. They are things acquired by all who earnestly desire to have them by a careful obedience of the instructions of the Holy Spirit. But they are not themselves the gifts of the Spirit. This fact cannot be too carefully noted that the line of separation is invariably drawn between what he confers by gift and what is attained by the efforts of the elder.

The line we believe is this, that what ever man is not able to do for himself God will do for him. No one can be foolish enough to contend that blamelessness; having only one wife, to be vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre: but patient, not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity. Not a novice. One who has a good report of those that are without, I say no one can imagine that any one of these is a gift of the Holy Spirit. They are the fruits of the Spirit dwelling in one who is begotten of the Spirit and are such virtues as grow naturally in every one who desires them. Timothy could not confer them by any means in his power. Neither could Titus; yet if they conferred the office of a bishop upon any one who did not have them, they acted contrary to the apostolic instructions.

The appointment of men to oversee the flock of God is one thing and the possession of the divinely specified qualifications is another. The one or many who make the appointment of overseers may be Timothy, Titus, or the church of any locality, and if they do so according to the instructions of the Holy Spirit as given by Paul to Timothy, then the appointment is as really of the Spirit as if he had done it personally, upon the principle that whatever is done according to his will by any of his servants is done by himself.

A church therefore claiming to be a church of God without elders has no claim to be an organized church, as no church that we read of was in such a state. A church with only one elder or bishop is not one according to the Scriptures. A church with any number of elders or bishops who have not the divinely given qualifications is not one according to the mind of God, and cannot accomplish the purpose for which he called them out.

In Paul's instructions to Timothy there is no mention of who will make the appointment of the bishops. He left Titus in Crete that he should set in order the things that were wanting and ordains elders in every church. Thus it is clear Titus could do and we judge that in doing so he would consult the churches in the different places as to who among them had the different qualifications named by Paul. But again it is also evident that in taking the judgment of any company called out to inherit God's kingdom that the judgment of the experienced among them would be of more value than of the young so that in practice it would come naturally that the elders in years would of themselves decide who of themselves were in possession of the qualifications named. One newly converted to the faith or one who had little knowledge of the elders among them would necessarily be diffident in giving an opinion. Although there was therefore the utmost freedom for these young persons to do so, their own conscious youth and ignorance would induce them to silence or to modesty in giving their opinions. Thus the best judgment of the whole body would be reached and the result approved of by God because the spirit of his instruction was obeyed.

It is plain therefore that the whole body of the believers in any place decides who of their number possess the qualifications for being overseers or bishops. I have not referred to the election of one bishop or elder, as in every case of appointment referred to the terms are plural and not singular. For any man therefore to call himself the elder of a church or a group of churches is to assume a title wholly foreign to the letter and spirit of both Old and New Testament usage. The one man elder, or the one man bishop, or overseer of the church of God is wrong in principle and must be wrong and hurtful in practice.

W. ELLIS.

*Dear Restitution:*

Mr. Talmage, in his discourse on "hunting for immortal souls," as reported in the *N. Y. Witness*, June 29th, speaks of the "bodies and souls of immortal men." He says, "If you go out to hunt for immortal souls, not only bring them down under the arrow of the gospel, but bring them into the church of God," etc. Now we would like to have this great sensational preacher turn mighty hunter before the Lord and hunt for one passage in all the Bible that speaks of any "immortal soul" or "immortal men." That declares that man is mortal and corruptible. See Job, and Paul's letter to the Romans, first chapter, that "God only hath immortality," and that Christ is King Immortal. The Bible teaches mortal men "to seek for immortality by patient continuance in well-doing," and gives us the cheering promise that those who do thus seek shall put on immortality at the resurrection of the just. We need an army of hunters who will proclaim the true gospel of immortality and eternal life as brought to light by Christ and the apostles. E. HOYT.

A remarkable meteorite fell in Fulton Avenue, Brooklyn, on July 17. A violent thunder-storm broke over the city soon after noon on that day, with high winds. As some persons stood on the corner of Fulton and Troy avenues, watching the vivid flashes of lightning, they observed an object about the size of a man's head descending apparently from the sky. It came swiftly, and struck the earth with terrific force. It was broken into fragments by the concussion, and there was a rush to secure pieces of it, which have been preserved as curiosities. The substance is of a vivid green color, and porous. When first secured it was soft and plastic, taking the impress of the fingers. After remaining over a day it became brittle and friable. It resembles precisely in appearance the green deposit left on a battery. At first it was thought that the lightning had struck a copper wire or roof, had melted portions of it, and, oxidising it, had carried it to a great distance. Analysis, however, showed its meteoric origin, as it gave with the reagents and the blowpipe unmistakable evidence of the presence of cobalt and nickel, which twin metals are always found in meteorites. There were no traces of copper and faint indications of iron. From the quantity of the material it is thought that the ball when intact must have weighed twenty pounds. Portions have been sent to the Smithsonian Institution. Happily the meteorite did not strike anyone, or it would certainly have caused death. The descent of so formidible a missile reminds us of the boundless resources which God holds in his hand for the execution of the judgments in the last days. Rev. xvi. 21.

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 2, 1887.


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## EDITORIAL BREVITIES.

### DIVIDED SUFFERINGS.

"For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake." Phil. i. 29. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Col. i. 24.

Unquestionably the idea of divided sufferings must have been familiar to the Apostle Paul from the instructions he received from Gamaliel. In an article in the *Hebraica* for July, entitled, "Old Testament Passages Messianically Applied by the Great Synagogue," by B. Pick, Ph. D., we have grounds for this conclusion. By way of illustration we quote: "But he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Isa. liii. 5. Rav Huna, in the name of Acha, said, The chastisements (or afflictions) were divided into three parts—one to David and the fathers, and one to the rebellious generations, and one to King Messiah."

For himself David says, "I am afflicted very much; quicken me, O Lord, according unto thy word." Psa. cxix. 107. Speaking of rebellious Israel it is said, "In all their affliction he was afflicted, and the angel of his presence saved them." Isa. lxiii. 9. In divided sufferings between the divine head and the members of the redeemed body, it is encouraging to remember that "if we suffer with him we shall also reign with him." If we patiently share his sufferings we shall be sharers in his glory when he is revealed in all the glory of his Father. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"The path of sorrow, and that path alone,
Leads to the land where sorrows are unknown;
No traveller ever yet that road trod
That finds not thorns and briers in the road."

### THE CONTINUING SOUL.

In the July number of *Hebraica* is a somewhat lengthy notice of a New Hebrew Dictionary. This dictionary, by S. J. Finn, purports to be, when finished, a complete thesaurus of the entire Hebrew language. The writer of the notice in *Hebraica* is Rabbi B. Felsenthal, Ph. D., of Chicago. A complete dictionary of the Hebrew language must contain many words not used in the Scriptures of the Old Testament. Our attention is directed in the notice to quite a number of these terms. To one of these words we wish particularly to direct the attention of our readers. It is well known that there is no term in the earliest Hebrew tongue equivalent to the Greek *athanatos, athanasia*, or to the Latin *immortalis*, or to the English immortal as derived from the Latin. The discussions of the later ages have made it necessary to invent some term for the Neo-Hebraic expressive of this word. We find then that the connected words "immortality of the soul" is expressed in modern Hebrew, "the continuance of the soul," הַשְׁאָרַת הַנֶּפֶשׁ. The Hebrew radix, שָׁאַר, meaning to remain, be left, to continue, and its derivations occur a great many times in the Hebrew of the Old Testament, but in no single instance is any form of the word ever connected with the Hebrew נֶפֶשׁ, soul, or life, as this word is often rendered. It is not, however, to discuss any doctrines that we call attention to this subject, but rather to show that there is a vitality in the Hebrew language, as there is a vitality in the scattered nation. The expressive roots of the grand old tongue are capable of growth and expansion sufficient to meet all the requirements of the vast literature of the times. If theologically an error, still the expression, immortal soul, is an established phrase, and the idea is certainly well represented in its Hebrew form by the combination, continuing soul. Immortality, or the continuance-of-the soul, is conditional, and dependent upon the redemption which is in Christ Jesus. Hebrew philology probably better content itself with using the inspired language, עוֹלָם, life everlasting, Dan. xii., 2, when teaching theology.

## Selections.

### THE FINAL RESIDENCE OF THE REDEEMED.

The final residence of the redeemed: where is it? Is it on high? Up yonder? Above the sky? Or some remote orb? So we are often told. But we are no wiser; for, after all, no locality is designated.

The final residence of the redeemed is this earth. That is the doctrine of the Bible everywhere. Not this earth, as it now is, polluted by sin and banned by the cursed, but this earth as it shall be after the devil and his angels, sin and death and the grave, have been cast into the lake of fire and brimstone, and when it is restituted to purity, emerged from the plastic wing of the Spirit brooding over chaos,—sparkling with brighter jewelry than the pristine dewy brilliants of holiness, bridal-robed in the smiles of him who redeemed it with his blood, and vocal with his praise, never to be disturbed by the sin of man; then this earth will be the fit and final home of the redeemed.

This is distinctly taught in God's covenant with Abraham, when he says: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting (eternal) possession; and I will be their God." This land Abraham and his seed have not yet got; but, to secure the fulfilment of this covenant, God has sworn that he will bring them up out of their graves that they may possess it. From this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, it is manifest that this earth is to be their everlasting residence. Could God have declared it in stronger terms? If they are to inhabit the earth forever, after they are raised from the dead, or come up out of their graves, if then it is to be given to them for an everlasting possession, it is evident this earth must be the place of their everlasting residence. So says Ezekiel, xliii. 3, 25, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children (perpetual generations) forever (to eternity), and my servant David (or the beloved, that is, Christ) shall be their Prince forever (or eternally)." If language could teach eternal residence anywhere, this teaches the eternal residence of the resurrected children of Abraham in Canaan upon this earth; for it is most positively declared by Jehovah, that they and their children's children, through unceasing generations, shall dwell therein forever. But all the saved are to be with Abraham, Isaac, and Jacob, in the kingdom: consequently, this earth will be the kingdom and the final residence of the saints.

The same doctrine is clearly taught by Dan. vii. 27, "The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The kingdom under the whole heaven must mean this earth, for we know of no other kingdom under the heaven, and the Bible speaks of none, and this kingdom is to be given to the saints. It is peculiarly worthy of notice that this kingdom is not on high, nor above the heavens, nor away up yonder, as the kingdom of the saints is frequently said to be, but under the heavens. Here the common teaching of men and that of the Spirit of God are in direct conflict. Men say the final residence of the redeemed is on high, above the heavens, somewhere (but they know not where) in the unexplored regions of space; but Daniel, by the Spirit, positively teaches it is under the heavens; that is, the kingdom which the God of heaven shall set up upon this earth, and which shall never be destroyed, but which shall break in pieces and consume all these kingdoms upon earth, and which shall stand forever or to eternity. The same doctrine is taught by John in Rev. xi. 15, "The kingdoms of this world—earth—are to become the kingdoms of our Lord and his Christ: and he shall reign for ever and ever." It is a common saying, and often used to conceal our ignorance, "Where Christ is, there will be heaven." We admit the truth; it is herein taught that the kingdoms, not of a world on high, or above the sky, but of this world, earth, are to become the kingdom of Christ, and that here he is to reign for ever and ever, or to eternity and eternity. If, then, Christ is to be on this earth forever, when renewed, and his dwelling-place is to be the dwelling-place of the redeemed, then beyond all controversy this earth is to be the final dwelling-place of his saints.

This doctrine is everywhere taught in the Prophets, the Psalms, the Gospels, the Epistles, and Revelation of John: but we shall not attempt at present to present it as exhibited in these. Enough has been said to convince every unprejudiced student of the Bible, that this earth, restituted at the time of the restitution of all things, will be the final home and everlasting dwelling-place of the redeemed.

Instead, then, of looking for a home beyond the skies, to which we are to be taken by Christ after the judgment, of which the Bible says not a word (for it never says that Christ will leave this earth after he comes to judgment), let us be looking for the renewal of this earth, which shall be accomplished at the times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began, and for which prophets and apostles, according to the promise of God, with one hope and faith, looked: for this will be our glorious dwelling-place forever. Then his tabernacle will be with us, and our communion with him will be more intimate than that of Adam and Eve with him in Paradise before the fall. Here, on this earth, the second Adam, the Lord from heaven, with his glorious Bride,—the redeemed children of men,—will dwell for ever and ever.—*Prophetic Times.*

### The Jews in Palestine.

Encouraging reports are sent home by Mr. D. C. Joseph, who is now in the Holy Land. He writes: "Although it is only a little more than a fortnight since the Lord brought me to the Holy Land, I have seen sufficient to enable me to fill a volume. It causes the heart to leap with joy to see the readiness of the Jews to listen to the preaching of the gospel. The bitter aversion against Christ has almost disappeared, and the open doors for the servant of God are an encouragement to expect greater things yet to come. Although it is not quite a year since I first visited Jerusalem, the great change which we found is something surprising. Property is rising in price, for about a mile and a half on the Jaffa road very fine buildings are erected, and the city spreads itself as far as the Damascus gate near 'Galgato.'

"Although there is now a great restriction in the emigration of the Jews, nevertheless the more the Turkish Government forbids the entrance of the Jews to Palestine, the more they flock to it. Alas! as it was with the children of Israel in the time of Moses, so it is now. The poor Jew is oppressed and persecuted by the people of the land. But the pain is even greater when converted Jews are slighted by the Christians. There is an anti-Semitic spirit, not only against the unconverted Jew, but also against the converted Israelite. We ask prayer that that feeling may be uprooted from the hearts of men.

"The distress is great among the unbelieving Jews, but we are more concerned about the converted Jews who are starving in the city. There is very little provision made for the convert. We earnestly desire to be able to at least give them a night's lodging and a morsel of bread.

### Samaria Now and in Prophecy.

Rev. G. T. Sweeny, writing to the *Christian-Evangelist* under date of April 22, 1887, respecting a place that was for a long time the capital of the ten tribes of Israel, says:—"The modern name of Samaria is Sebastiyeh, which is a corruption of Sebaste, which name was applied to it by Herod. It is situated upon the hill of Samaria, and is nothing but a group of dirty houses. The fences are all made of cactus plants, which grow to great size and are very effective as fences. As at Shiloh, so at Samaria, the utter desolation of this once proud city brings to mind the prophecy of God against it; 'Samaria shall become desolate, for she hath rebelled against her God.' 'I will make Samaria as a heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley, and will discover the foundations thereof.'... The street of columns running around the hillside presented to us the greatest attraction, and as Mr. Thompson has given us a fine description, I will take the liberty to quote: 'The remains of the ancient city consist mainly of colonnades, which certainly date back to the time of the Herods, and perhaps many of the columns are much older. The Grand Colonnade runs along the south side of the hill down a broad terrace, which descends rapidly towards the present village. The number of columns, whole or broken, along this line is nearly one hundred, and many others lie scattered about on lower terraces. They are of various sizes and quite irregularly arranged, but when perfect it must have been a splendid colonnade. The entire hill is covered with rubbish, indicating the existence and repeated destruction of a large city."

### TEMPERANCE.

#### THE DRUNKARD'S WIFE.

The woman that, in her youth and modesty and purity and beauty, put her maiden hand into his before the altar of God, and swore away to him her young heart and her young love; the woman who had the trust in him to take him for ever and for aye; the woman who, if you will, had the confiding folly to bind up with him all the dreams that ever she had of happiness, or peace, or joy in this world; the woman that said to him, "Next to God, and after God, I will let thee into my heart, and love thee and thee alone;" this is the woman, and her children and his children, upon whom the drunkard brings to bear the most terrible of all calamities—poverty, blighted beauty, premature old age, misery, heart-breaking, sleepless eyes, broken hearts, ragged, wretched poverty of the direst form, the woman whom he swore to love, and to honor, and to cherish, and to render her the homage of his true and manly affection! O my friends, every other sin that a man may commit may bring against him the cry of some soul scandalized, but the drunkard's soul must hear the accusing voice of the passionate cry of misery wrung from the broken heart, and the curse laid at the foot of the altar, where that young heart was given away.

#### WHO ARE THE SUFFERERS?

The most tragic pages of human history will not be written until the agonies inflicted by the saloons upon the mothers, wives, sisters and children of drunkards have been portrayed. That can be never fully done. The sufferings of these victims of a fiendish traffic are too horrible to be fully described. The drink shop curses rests with crushing force upon women. The horrors to which the drink shop exposes them are worse than those of slavery. The suffering of the wives and daughters of drinking men are more acute and dreadful than any others experienced in this world. The drink shop turns men into wild beasts, and then lets them loose upon their families. A living man chained to a putrescent corpse is not more terribly situated than the wives of drunkards. Unable to escape the close relationships of wifehood, they are constantly exposed to brutalities so revolting and heart-rending that their very existence is a prolonged tragedy. Children born with an inherited appetite for drink, of refined, pure mothers, tell a story of the beastliness of drunken fathers and of marital misery that we shudder to think of and dare not describe. Hell itself cannot be worse than the lives of such wives with such husbands. Vivisection has aroused a great deal of indignation; but what is the torture of a few animals in the name of science in comparison with the vivisection of the hearts of wives and mothers which goes on daily under the operation of the drink shop.

### The Unsealed Book.

John had about completed the volume. What shall he do with it? Fold it up and lay it away for future ages? Nay; seal it not (Rev. xxii. 10). Place it immediately in the hands of the church. Let her read and understand. She is entering into the events depicted so vividly in white and red and black. This will be her chart on the tempestuous seas; a light that will ever flash upon the distant haven. The Revelation is a readable book. No human mind can understand it all; yet any mind can understand it well. The greatest may not translate the symbols, but the least can feed on the pastures. The strongest may not go deep enough to bring up the pearls, but the weakest can sip the cream. The most scholarly may not agree upon the seals, the trumpets, and the vials; but all must be assured of the final victory awaiting the church, and the crown of life for the faithful.—*J. O. M'Peters.*

In Prov. xxii. 6 we read: "Train up a child in the way he should go; and when he is old he will not depart from it." No Scripture is more often quoted than this. As the verse reads in our English Bible, it declares that the child will follow the path of duty if we bring him up therein. But the Hebrew conveys a very different idea. It says: "Train up a child according to his way, etc." It is a proverb of educational economy, not of the religious life. The vast majority of the proverbs are economic and not religious. This one enjoins upon parents to note what the special bent or taste of the child is, and to use that in determining its education.—*Howard Crosby.*

## Youth's Column.

### What is Home?

Home is not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with artless the heart hath builded.
Home! Go watch the faithful dove
Sail beneath the heavens above us;
Home is where there's one we love:
Home is where there's one to love us.

Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind heart to cheer it;
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us!

### A Merited Rebuke.

One evening during the "rush hour" on the Brooklyn bridge a young woman, neat and tastefully dressed, succeeded by some strange oversight of the man in securing a seat in one of the cars. As the train passed the clock on an adjoining building she glanced at it, and then took out a handsome gold watch, evidently with the intention of comparing the two time pieces. Two young men who were standing in front of her observed the action, and one of them observed to the other in a sneering tone:

"I say, Fred, we must throw away our old silver watches and buy ourselves gold ones."

The young woman looked up with the quiet comment:

"Young man, evidently you had a poor bringing up, or else you have forgotten your early training."

The youth's face turned scarlet, much to the amusement and delight of the surrounding passengers, who had overheard these remarks. If ever a person looked as if he would like the floor to open and let him through it was this would be smart young man.—*New York Tribune.*

### True Politeness.

A kind heart is the first essential of true politeness. The other day we saw a poor woman, her arms laden with bundles, trying to open the lid of a street letter-box. Dozens of people jostled by her without offering to help, but presently a finely-dressed young lady came along, who, with her daintily gloved hand, lifted the lid, then smiled and passed on, as if she were in the habit of being thoughtful for others. The same spirit characterized the following act, told in the *Christian Advocate.*

An aged truckman bent under the weight of a big roll of carpet. His hale-hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament, and smiled at his look of bewilderment. No one ventured to help him.

A fashionable dressed young woman came along, took in the situation at a glance, and without looking to the right or left, stepped into the gutter, picked up the hook in her dainty, gloved fingers, and handed it to the man with a pleasant smile.

The idlers looked at each other, and at the fair young woman. The old truckman, in a violent effort to express his thanks, lost his hat. It rolled into the gutter where the hook had been.

This was almost too much for any woman, young or past, but this New York girl was equal to the occasion.

Into the gutter she tripped again and got the hat. When she handed it to the truckman, a happy smile was seen to play about her lips. "God bless ye, miss," the old man said, as the fair maiden turned her back on the idlers, and went on her way.

### Fine Manners.

No one who has any appreciation of grace and beauty in nature or in art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of deep enough to bring up the pearls, but the weakest can sip the cream. The most scholarly may not agree upon the seals, the trumpets, and the vials; but all must be assured of the final victory awaiting the church, and the crown of life for the faithful.—*J. O. M'Peters.*

In Prov. xxii. 6 we read: "Train up a child in the way he should go; and when he is old he will not depart from it." No Scripture is more often quoted than this. As the verse reads in our English Bible, it declares that the child will follow the path of duty if we bring him up therein. But the Hebrew conveys a very different idea. It says: "Train up a child according to his way, etc." It is a proverb of educational economy, not of the religious life. The vast majority of the proverbs are economic and not religious. This one enjoins upon parents to note what the special bent or taste of the child is, and to use that in determining its education.—*Howard Crosby.*

a counterfeit of the true mental or moral condition of a man. When adopted as a veil to hide what is there, however ingenious the artifice, the beauty and grace of truly fine manners cannot be reached. There will always be an indescribable something to dim their lustre and cast suspicion on their verity. The bland courtesy which covers up dislike or indifference cannot command absolute trust; the gracious condescension which is often adopted to hide a mild contempt generally betrays it in the end. The finest manners are those which express, frankly and unconsciously, the actual presence of fine qualities in their most delicate shades. All mere imitations of them, where they do not exist—all artificial airs and graces for the sake of appearances are mere mannerisms, which soon become apparent and disclose what they are intended to hide. If fine manners require the expression of the good, they equally demand the repression of the evil.

Anger, heat, exaggeration, violence, ill-nature, selfishness, are all foes to good manners. Self-control and self-respect will diminish them by forbidding them to vent themselves. Kept in subjection, they will subside; allowed free expression, they will become intolerable. The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Wherever familiarity exists there is a tendency to lose the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company are rude and careless with those whom they love best. Emerson says, "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices one for another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindliness will never lose their power or their charm, and while all spurious imitations of them are to be despised, their real presence should be honored and cherished by all.—*The Voice.*

Prepared by the committee appointed at the Indiana State Conference.

### BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

#### Lesson 4.

*Lesson Chapter, Eph. i.*

"THE GOSPEL OF THE KINGDOM."

Gospel is a Saxon word meaning God's spell, or the word of God, embracing the things concerning the kingdom of God, and the name of Jesus the anointed, Acts viii. 12 (Diaglott translation), and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. The word occurs seventy-six times, and it is translated to proclaim good news, fifty-six times.

We get from the same root the word, evangelist, a gospeler, or gospeliser. Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.

The gospel was preached to Abraham by an angel. Gen. xxii. 15–18; Gal. iii. 8. The Old Testament prophecies speak of Christ's coming and kingdom.

The New Testament opens with the fulfilment of these prophecies. The wise men enquire, who is he that is born King of the Jews. Matt. ii. 2. John the Baptist says, "The kingdom of heaven is at hand."

We find Jesus preaching the gospel of the kingdom. Mark i. 14. This was his subject all through his ministry. He instructed his disciples to preach the gospel of the kingdom. This theme in all its phases was ever upon their lips. They never were without a subject, like some modern preachers who wonder all week what they will preach about, and the people wonder all the next week what they did preach about.

Let us see what this gospel of the kingdom means. A kingdom implies 1. A king; 2. Territory; 3. Subjects; 4. Joint-rulers with Christ.

1. Christ shall reign as King. Zech. ix. 9; Psa. xxii. 27, 28; Rev. xi. 15.

2. It shall be established under the whole heaven. Dan. vii. 27; Ivii. 13, 14; Psalm. lxxii. 8.

3. The subjects of the kingdom shall be the nations. Psa. ii. 8–12. See again Psalm xxii. 27, 28; notice that the world, is the place or territory of the kingdom, that the ends of the world are to turn to the Lord; the Lord to be governor and all nations to worship or pay homage to him. Also notice Rev. ii. 26, that the overcomers are to have power over the nations and in Psalm lxxii. 11, 17, that all kings and nations are to serve Christ, all nations to call him blessed.

4. The joint-rulers of the kingdom shall be the saints. Rom. viii. 17; Dan. vii. 18; Luke xii. 32; Rev. v. 9–11; Rev. ii. 26; Rev. iii. 21.

Some take the position that the kingdom is already set up, but we do not see the things taking place that the prophets foretold when Christ should reign. Isa. xl. 4–10; Isa. xv. 8, 9; Isa. lxv. 18–21.

The hope of Christ's return to set up his kingdom, was what cheered the disciples and early Christians. It should be our hope, as we find no other hope in the Bible. Read the promises of the kingdom. Matt. xxv. 34; Luke xii. 32; xix. 12, 13; xxii. 29, 30; James ii. 5; Peter i. 3, 4, 5, 11.

### The Coming One.

While sentence was still sounding in the ears of the guilty pair, behold! the promise of himself is given! "Hear, O heavens! and give ear, O earth!—for the mouth of the Lord hath spoken it," the wounded seed of the poor sinful woman is to rise victorious, and bruise the serpent's head. "He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Yes, glory to God! that bright and Morning Star, that shone out six thousand years ago, shedding its hopeful rays over this sin-stricken earth, has come on descending like a bright comet, more and more clear as it approaches the earth. So we distinctly trace—"the seed of the woman;" then, farther on—"the seed of Abraham;" and, farther still—"the seed of David;" and, still more near—"the virgin's seed,"—until heaven opens, and the Son of man is proclaimed the beloved Son of God.—*Wm. C. Baynes.*

### Indiana State Fair.

We are reminded at this early day of this approaching annual event, commencing September 19th, by the bright and cheerful posters to be seen everywhere, and a call at the business office plainly demonstrates that the Fair season will soon be upon us. The number of applications for exhibition space, sales of privileges, and the amount of mail matter gives every encouragement for success, and something more. Improvements are being made, more special exhibition buildings erected, a new roof on the main exhibition hall and the grounds enlarged.

The Indiana State Fair is now recognized as the centre of the great breeding grounds of improved stock. Herds of improved cattle were shown at the last Fair from nine different States. Eighteen States and the Canadas were represented, and the show of live stock and machinery never excelled on the continent.

An exhibitor making an application for space recently, remarked: "We have got to make an exhibition to keep up with the times or be considered as dead. The people come to see the improvements; the progressive men of the community attend the State Fair, in fact, can not afford to stay away, and the State Fair is doing more good for the industrial community than any other influence."

"The Unpeasable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

### MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

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Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 80 cents.


The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Hilliard and Heller's Block, Room 26, 2745 Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad or like mind and all searchers after truth are welcome.

# Poetry

## YEARNING FOR THE END.

Breathe soft and low, O whispering wind,
Above the tangled grasses deep,
Where those who loved me long ago
Forgot the world and went to sleep.
No towering shaft or sculptured urn,
Or mausoleum's empty pride,
Tells, to the curious passer-by,
Their virtues, or the time they died.

I count the old, familiar names,
O'ergrown with moss and lichen gray,
Where tangled briars and creeping vines
Across the crumbled tablets stray.
The summer's sky is softly blue;
The birds still sing the sweet old strain;
But something from the summer-time
Is gone, that will not come again.

So many voices have been hushed,
So many songs have ceased for aye,
So many hands I used to touch
Are folded over hearts of clay!
The busy world recedes from me;
I shake to hear its praise or blame:
The mossy marbles echo back
No hollow sound of empty fame.

I only know, that calm and still
They sleep, beyond life's woe and weal;
Beyond the fleet of sailing clouds,
Beyond the shadow of the vale.
I only feel, that, tired and worn,
I hail upon the highway bare.
And gaze with yearning eyes, beyond,
On fields that shine supremely fair.
—*Philadelphia Record.*

# Selections.

## THE GROWTH UP JERUSALEM.

About one mile west of Jerusalem, the country is higher than Jerusalem itself; and formerly, when the traveller had reached this point, he could see the walls, domes, and minarets of the city resting against the Mount of Olives, which formed a kind of background in the east. Many of the old pictures of Jerusalem give this view, which is now incorrect, because, during the past ten or twenty years, this section has been covered with houses, which prevent the city from being seen. Formerly, as one drew near to the city, he would, for several hundred yards, pass along under the walls; but now, modern shops, stores, and houses, have been built between the road and the walls, and the sight of these is neither imposing nor impressive to a newcomer. Above these buildings, the top of the wall appears, which the traveller will notice, if his attention happens to be called to it.

These remarks apply to the section just outside the Jaffa Gate, through which most of the travel and traffic enters Jerusalem. Many travellers arrive in the night; many, in the early morning, after an all-night's ride; or in the evening, after an all-day's ride,—a tedious journey, whenever made,—when they are so nearly exhausted that they think of little else than a place to rest. Probably not one traveller in five hundred has, under these circumstances, any such "profound emotions" as are sometimes purported to have been felt on approaching the Holy City.

Jerusalem has four gates: the Jaffa Gate, on the west; the Damascus Gate, on the north; St. Stephen's Gate on the east; and Zion's Gate, on the south. We do not count the Dung Gate, at the foot of the Tyropean valley, since it is not used for either travel or traffic, and it is with difficulty that a person on horseback can pass through it. These gates have other names: the Jaffa Gate, for instance, is known to the natives as the Gate of Hebron; while the Damascus Gate has two other names,—the Gate of the Column, and the Gate of Victory. The last name is in use among the Moslems. Every new Pasha, and every high Turkish official, who comes to Jerusalem, enters the city for the first time by this gate.

Formerly, this gate was closed at night; but, for the last ten or more years, they have not been thus closed, and access to the city has been free at any time. All the gates have guards, custom house officers, etc.; for the peasants are carefully examined for smuggled goods, and every loaded animal that enters the city must pay a certain tax.

These one hundred and fifty or two hundred buildings that have been erected in this quarter, are scattered over a considerable territory, and give the appearance of a new Jerusalem outside of the old one. People say, "what a wonderful growth;" "Jerusalem is being rebuilt;" "Prophecy is being fulfilled." There is growth, certainly, but I ought to explain what kind of growth it is.

In Boston, for instance, new buildings, improved streets, embellished public and private grounds, indicate the wealth of the city itself. Money has been accumulated in legitimate business, which is expended in these different ways. But in Jerusalem there is no business. No money is made. This apparent growth is not the result of any accumulated wealth, either in the city or in the country. If among these new buildings we should count up the hospitals, asylums, schools, churches, mission premises, houses owned by convents, and consular residences, the number would embrace most of the larger ones. This "growth," therefore, is due largely to money that has been sent to Jerusalem for religious and charitable purposes. This I do not call legitimate growth. Still, I see, in some letters from Palestine, fabulous, exaggerated, and misleading accounts of "the growth of modern Jerusalem."

Jerusalem has no wealth. Fifty or one hundred years ago, it could boast of some wealthy families. Their property has, however, been scattered and reduced, until their descendants of the present generation are either poor, or possessed of barely means enough to support them. The city is poor, the people are impoverished, and half of the inhabitants scarcely know from day to day where they are going to get their daily bread.

But, poor as people and city are, rents are exorbitantly high. Since the houses are built of stone, there is no danger of loss by fire. Hence families having a little money on which they are dependent for support, will build a house with it, because the investment is the very best one they can make. There is no risk, and the high rents insure a good rate of interest.

Only a very well-to-do family can occupy an entire house. In hundreds of cases, a family numbering four to eight persons will occupy but a single room. In a house of six or eight rooms, there will be as many families. They all cook and wash in a large open court, to which each family has access. This fact will give an idea of how crowded some of the houses are. The people are obliged to live in this way, because they have not money enough to hire more room.

It is very expensive building houses in Jerusalem. The first step is to dig a cistern. This costs so much, that the owner will build only a small cistern, when he should build one five times the size. All the families in the house use the water from this cistern. During the rainy season, there is sufficient water; but by May, or the first of June at the latest, the cistern is dry. No rain falls until November or December; consequently, these people must buy water for four or five months. Water is brought in *skins*, holding on an average three pails full each; and for a skin of water one must pay from five to ten cents. For poor people, this is a very great hardship; consequently, the least possible amount of water is used, and it hardly need be said that indescribable filth abounds.

Supposing some other equally safe means of investing money should be afforded, the building of houses would be checked at once. During the past two or three years, it has in a measure been checked by the government. Permits have to be obtained of the government for the erection of new houses, and even for any repairs, however slight, on an old house. Permits to build new houses are obtained at present—and this has been true for three years past—with very great difficulty, and none whatever can be obtained for any building, edifice, or structure of any kind, that has any connection with a school or church.

One would think, that, if one owned a piece of land, he might be allowed to build on it. The Turkish government does not think so. Moslems can build, and they obtain permits therefore without difficulty; but Christians, and especially foreigners, can not. The government is jealous of foreigners and of foreign influence, and struggles hard against both.

Houses are invariably built of stone, and are much more expensive than one would suppose. Stones have to be quarried, transported on the backs of camels, cut into proper shape, and finally built into walls. If the house is two stories high, and the rooms are large, the walls have to be two and sometimes three feet thick, in order to support the great weight resting upon them. A vast amount of stone and mortar is consumed in making the arches that support the upper floor or the roof, and likewise in the roof itself. The amount of water used in preparing the mortar sometimes costs alone several hundred dollars, if the house is a large one. This water is all brought in skins, as I have described.

It is much less expensive building a house at Jaffa, than at Jerusalem, because along the coast there is a kind of sandstone, which can be cut with ease, and which, though very porous, and apparently fragile, combines with the mortar so as to form a solid mass. Hence, fewer stones are required, and the walls, as compared with those in the houses in Jerusalem, are surprisingly thin. This style of building would not answer in the mountains, where the hard limestone blocks do not absorb the mortar.

Many plans have been suggested for providing cheap houses, but without success. Corrugated iron has been tried in two or three instances, but in the summer the interior of such houses is like an oven. For a few years past, tiles have been imported from France for roofing purposes, and they have been employed in very many of the modern built houses. People object to them, because they do not keep out the heat sufficiently.

It is natural to suppose that the people of that country would have learned, after four thousand years, how to make themselves comfortable in hot weather; and experience has taught them that a stone roof one or two feet thick, resting on stone walls two or three feet thick, is the best protection against the heat of summer. Such houses seem cold in winter, and strangers often complain of dampness, when there is not a particle of dampness about them. They are simply cold; and, while the natives do not mind it, foreigners need a fire much of the time. On the other hand, in the long hot summer these thick stone walls are a great blessing.—*Selah Merrill, D. D., L.L.D. in Morning Star.*

## What May Happen to the Holy Land About April 2, 1889.

The termination of the 2,300 years of Daniel, viii. 14, on the first day of Nisan (March 21, 1844) in its initial commencing fulfilment of the predicted "cleansing of the Sanctuary" of the Holy Land from the "desolating" persecution of the Mohammedan "abomination," was one of the clearest verifications of prophetic interpretations ever known, as we will proceed to explain. And the importance of it to us is that in this initial commencement fulfilment, the 2,300 are to be followed by the additional 45 years (the same as they are undoubtedly followed in their ultimate concluding fulfilment by Daniel's 45 years from the last day of the Passover Week in April, 1856, to the last Passover Week on April 11, 1901), then there will be a termination of these 45 years in such initial fulfilment on Tuesday, April 2, 1889, because that day being the first day of Nisan in 1889, will be exactly 45 years from the first day of Nisan in 1844, which happened in that year to be Thursday, March 21. In such case the event to be expected about April 2, 1889, may be some marked and signal step of progress in the increasing liberation and deliverance of the Holy Land from the Turkish-Mohammedan abomination of desolation; in connection with the mystic "drying up of the Euphrates" in the decay and breaking up of the Turkish-Mohommedan empire. The event may be the separation of the Holy Land, and perhaps also of Syria from Turkey, so as to become practically independent of it.

The reasons why the 2,300 years were understood in their initial commencing fulfilment to end on March 21, 1844, were stated by the Rev. R. Bickersteth as follows:

"The European Powers made the Sultan of Turkey in 1844, promise not to execute persons any longer for becoming converts to Christianity. The causes of this intervention were remarkable. In August, 1843, an Armenian youth who, after, under fear of epunishment, becoming a Turk, had returned to his Christian faith, was put to death. This called for the interposition of the British Government and its serious remonstrances, and produced in November 1843, some promises of terminating such affairs without capital punishment. In December, however, a young Greek, who had become a Mussulman, returned to his own creed as a Greek Christian, at Biligik, adjoining to Brussa, was executed. This taking place in the midst of the correspondence, called forth Lord Aberdeen's decisive letter of January 16. Thus we are indebted to the faithfulness of Greek and Armenian martyrs for this remarkable change.

Turkey even on the 14th of March, 1854, would have put off the European Powers with a statement that the law did not admit of any change, but such measures as were possible, should be taken. The Ambassadors of the European Powers refused to receive this.

At length, on the 21st of March, 1844, the question of religious execution was, as the British Ambassadors observed, "happily, and to all appearance, conclusively settled. The concession has been obtained with great difficulty, and even to the last moment it required the firmness of resolution, inspired by your Lordship's instructions to overcome the obstacles which were raised against us." He enclosed in this letter the following "Official declaration, of the Sublime Porte, relinquishing the practice of executions for apostacy: (Translation.)

"It is the special and constant intention of his highness the Sultan, that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

"The Sublime Porte engages to take measures to prevent henceforward the execution and putting to death of the Christian who is an apostate.

"March 21, 1844."

To this must be added the following "declaration of his Highness the Sultan to Sir Stratford Canning at his audience on the 22nd of March, 1844.

"Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in anyway persecuted for their religion."

The date of the official declaration, March 21, is very remarkable as being in fact the first day of Nisan, the first sacred month of the Jews. And this is the more remarkable, as it is connected with the termination of the remarkable date of 2,300 years, which closed in 1843. The remarks on this date were printed by the Rev. E. Bickersteth in April, 1839, and published in his 'Guide to the Prophecies,' in August, 1839, as follows:

"It will be observed that Ezra is very specific in stating the dates. On the first day of the first month (Nisan in B. C. 457) began he to go up from Babylon (Ezra vii. 9). And they made an end with all the men that had taken strange wives by the first day of the first month (Nisan in B. C. 456). Ezra x. 17. The whole time of the return and restoration taking exactly a year.

"The prophecy of this period is in these words: (Dan. vii. 13, 14). 'How long shall be the vision of the daily sacrifice, and of the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days (or evening morning); then shall the sanctuary be cleansed.'

"Ezra's commission for the restoration of the sacrifice (Ezra vii. 15; viii. 35), was 457 years before Christ. The period of a year was occupied in this work and his return, that is to the first day of Nisan 456 B. C. (Ezra. vi. 9; x. 17). The restoration of sacrifice continued, with slight exceptions, to the destruction of Jerusalem by the Romans, since which Jerusalem has been trodden down of the Gentiles, to the period of March 21, 1844; this period according to the Jewish year, ending March 20, 1844, makes 2,300 years."

On the first Nisan, 1844, the power of the Mohammedans to persecute Christianity passed away, constituting a measurable cleansing of the sanctuary. This is the more remarkable also, as 1844 is the 1,260th year of the Hegira (the date fixed by the Mohammedan Antichrist as the rise of this branch of the apostacy), and so the closing year in Mohammedanism of that remarkable prophetical period 1,260 years. In a letter from Tangiers, in 1844, given in the public journals, speaking of the difficulties besetting the kingdom of Morocco, it is stated: "It seems that the Moors have always been exhorting each other to beware of 1,260 (that is of the Hegira), which, according to our reckoning, is the present year."

The Rev. E. Fysh, M. A., in his "Sure Word of Prophecy" (312 pages) published in 1839, also interpreted the same 391 years as a period of the rise of the Turkish Empire in 1062, the first year of Alp Arslan's reign to its zenith in 1453, and thence again of its gradual decline to 1844. He said: "The Turkish Empire was at its height in 1453, and another period of 391 years will end with its fall in 1844, although its final extermination will not take place until some years later." He also said "In 1898 the Jews will be established in their own land."

Alfred Addis, B. A., in his large volume on Prophecy in 1880, clearly showed that 2,300 years would end in 1843, which, as the Jewish ecclesiastical year, ended on March 20, 1844.—*M. Baxter, in Christian Herald and Signs of Our Times.*

## JACOB'S WELL.

This is one of the spots in Palestine whereof all tradition concurs as to its identity. This makes it venerable. And now we are looking down into the well at which Joseph so often watered the flock of his father Jacob. The top has been partly arched over, covering a little space around what we would call the "curb" of the well. The dragoman gave me his strong arm, and let me over this upper and outer rim, and down a few feet to a point where I got a nearer view of the depth below. Explorers who have measured it have found it over a hundred feet deep, but a part of this has been filled up by the stones cast into it.

But how came Jacob to dig such a well? is a question often asked. He was close to the Vale of Shechem, which is full of streams. What need of boring a hundred feet through the solid rock to find what a mile or two distant was running away in exhaustless abundance? The answer is, that the inhabitants of the towns and the shepherds of the plains had little to do with each other, and even might be in open feud. In Christ's time, "the Jews had no dealings with the Samaritans," and seventeen hundred years before, a progenitor of the Hebrew race may have been to them a stranger and an alien. The people of Shechem might be friendly today and enemies tomorrow; and though they might have water flowing through their city, they might at any moment shut it off from him. With all his flocks and herds, he could not be dependent on such an uncertain supply. And so he dug his well, "and drank thereof himself, and his children, and his cattle." The woman of Samaria who came here to draw water, had probably been out on the plain tending the flocks, and at the sixth hour—noon—had no other spring to go to but Jacob's well.

But the chief interest of this spot is, that one greater than Jacob or Joseph has been here. On this very ground, sitting where we now sit, our Savior sat and talked with that woman of Samaria, revealing to her astonished eyes that in the worship of God the place matters little; that "neither in this mountain," looking up to Gerizim, which rose above him, "nor yet at Jerusalem," shall men "worship the Father;" for that "God is a Spirit, and they that worship him must worship in spirit and in truth.—*H. M. Field, D. D.*

## The Pool of Siloam.

A vial of water from this celebrated Pool stands before us. It was given us by the Rev. Leander Thompson, of No. Woburn, Mass., who was once a missionary in the Holy Land. The water is so clear that it looks as though a draught of it might be "cool" and refreshing in a hot day; yet the following description of the Pool, which Mr. Z. T. Sweeney sends to the *Christian-Evangelist* under date of April 11, 1887, does not make us long for a drink of it:—

"The Pool of Siloam lies across the Kidron from the village [of Siloam], and is therefore just outside the Jerusalem wall. It is still flowing and the villagers obtain their water supply from it. It is, however, in a ruinous state of decay. The dog-fennel and other weeds line its crumbling banks and all sorts of rubbish have fallen in it. I can never again sing 'with the spirit,' the sentiment that formerly fired my soul,

"By cool Siloam's shady rill,
How fair the lily grows!"

There is neither 'lily fair' nor 'dewy rose' anywhere to be seen; but notwithstanding its present repulsive appearance, I feel that it must have appeared very beautiful to the poor blind man to whom our Savior said: 'Go, wash in the Pool of Siloam (which is, by interpretation, Sent). He went his way therefore, and washed, and came seeing.' To the south of the Pool stands an old mulberry tree, protected by an enclosure of stones. It is called 'Isaiah's Tree,' because this is supposed to be the spot where the prophet Isaiah was sawn asunder in the presence of King Manasseh."

Soap, as a civilizing agent, is having great success in the Holy Land, it is said. A large soap factory has been established on the site of the ancient Sachem, and the people are beginning to use it on their persons instead of trying to eat it as they did at first. Along with the introduction of soap other reforms are going on. Bethlehem has been rebuilt, and the streets are lighted with gas. Cesarea is having a building boom. Nazareth is becoming the headquarters of big olive oil speculators. Corner lots in Joppa are going up with a rush, and real estate in Mount Carmel is largely held by speculators for an advance. The ladies of Jerusalem take all the Persian fashion journals, and know all about the latest styles of hair dressing.—*Boston Journal.*

I have made a thousand dollars during the last three months," said a saloon keeper boastfully to a crowd of his fellow townsmen. "You have made more than that," quietly remarked a listener. "What is that?" "You have made wretched homes—women and children poor and sick and weary of life. You have made my two sons drunkards," continued the speaker with trembling earnestness. "You have made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. Oh, yes, you have made much—more than I can reckon up—but you'll get the full account some day."

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## "FOLLOW ME."

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Matt. iv. 18-20.

No one who believes in and loves Christ will question the fact that it is always the best thing we can do, to ascertain and carry out the mind and will of Christ as constantly as may be; in other words—"Follow me." This was spoken to the apostles, yet there is no question but what it as truly applies to all his disciples, in every age and every clime, to every one, high and low, rich and poor, bond and free; possessing ten talents or one, all who call Jesus Lord by the Holy Spirit, all who partake of his grace and share his blessing. In this matter I think the laity in the church are wont to excuse themselves quite too much. If we examine God's word carefully, shall not we discover that all are expected to labor in the vineyard—working for the Master—working directly too as much as possible and as far as circumstances will allow, to save men—bringing sheaves to Jesus?

Following Christ fully, constantly, lovingly; and then as an outgrowth of this we shall enjoy the blessing of his promise, become fishers of men—win souls to Jesus. This is the great evangelistic work of every child of God; of every one who calls on the Lord out of a pure heart. But let all know that as a pre-requisite, a matter all important, we must as the apostle says of his Corinthian brethren "first give their own selves to the Lord." 2 Cor. viii. 5. Having thus laid the foundation on and in Christ, all are to go forth proclaiming by word and deed, at all times, under all circumstances, and also in all ways to all men, the world wide message of the forerunner of our Lord, "Behold the Lamb of God who taketh away the sin of the world." John i. 29.

In carrying out the "high and holy calling" in manner most effectual, who shall prescribe the mode? Who shall set this matter before us in all its simplicity and godly sincerity" but Jesus and his apostles? As they did, so should we do (abating circumstances); they taught the people individually and collectively; in "Simon's house," "by the river side," at Samaria's well, on the mount, in the synagogues and in the temple. Just as persistent also was Philip in preaching the gospel to the eunuch; as was Peter on the day of Pentecost. The same unction of God too was necessary and realized as well on one occasion as on the other.

Neither was this law confined to the apostles, as we are informed in Acts xi. 19; "Now they that were scattered abroad upon the persecution that arose about Stephen, Acts viii. 1, traveled as far as Phenice and Cyprus, and Antioch preaching the word," etc. Persecution drove them out. Perhaps faithfulness to God might cause some of us also to leave all for the Master and induce labor to save men, which to those all mixed up with worldly affairs would appear almost suicidal! In seeking to save men I fear we have been using means too indirect, indoctrinating them instead of appealing directly to their innate or inwrought (by the Spirit) perceptions of truth, and making this appeal from hearts melted down and overflowing with the love of God. Most men know more than they are free to practice, and it seems as foolish to encumber ourselves with such knowledge as for men to accumulate money to lay aside and rust in their coffers. This, as James tells us, (v. 1; 1-5) is the sin of the age. "Knowledge (theological as well as any other) puffeth up, but charity edifieth, and if any man thinketh that he knoweth anything ("esteemeth himself to be wise") he knoweth nothing yet, as he ought to know. But if any man love God, the *same* is known of him." (1 Cor. viii. 2, 3).

The great want of the church is an indwelling, living Christ. This would make all Bible truth acceptable when presented in its proper order and place. To a soul overflowing with love for the Master and good will to all his children, no Bible subject will be treated in an unchristian manner. Remember this, brethren, and seek by love to draw men to people into the truth as it is in Jesus. Heat is genial. Cold is repellant. One who cannot be drawn, is not worth driving. Our harvest work is short, let us then concentrate our forces that our labor be not in vain in the Lord, and so we come at the sound of the "harvest home" bringing our sheaves with us.—*A. Boynton, in Herald of Life.*

"The Gospel of Our Salvation and Kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 159 Grand st., on first floor, Brooklyn, N. Y.

## How to Read the Bible.

There are those who have read the Bible through, in course, from five times to twenty, who have never studied the Bible, and who have never gained an appreciable understanding of a single text in the Bible. A fuller sense of the special teachings of the Bible can be gained through the careful studying of one verse at a time in the Bible, than through the reading of an entire chapter of the Bible every day for ten consecutive years, without close attention to its particular meaning. But Bible reading in course, and Bible studying, text by text, can easily be combined. Let him who reads a chapter daily always stop, after he has read through his chapter, and pick out the verse, or one clause of a verse, which he deems most worthy of special attention at that time. Then let him study that verse as best he can; or, at all events, let him bear it in mind for meditation until he comes again to the Bible for his daily reading. By doing this, a man will be kept from that rote-reading, or that thoughtless reading, which leaves no impression of a single noteworthy passage in his Bible portion for the day.

## To the Scattered Ones in Indiana.

Having been chosen by the committee appointed at the June Conference as Evangelist to visit churches not belonging to the Indiana State Conference, and other places where we have no organization, I take this means of finding out your whereabouts. To such I will say, if you will address me at once, giving location, etc., I will try and visit you before the annual conference which will convene in September. To isolated brethren, where the Abrahamic faith is not preached, I will say, If you can arrange a place to hold a series of meetings, and believe that good may be accomplished, address me at once, and arrangements will be made to be with you as long as the interest may demand. Truly, "the harvest is great but the laborers are few." "Let us labor therefore that we may enter into the rest that remaineth for the people of God." Address,

L. E. CONNER,
Miami Co. Macy, Ind.

## National Conference.

The committee appointed at the recent conference at Antioch to correspond with State Conferences in the matter of a proposed National Conference composed of delegates from each State, recommend and request that our conferences everywhere at their next meeting consider the question of a National Conference, and upon approval at once appoint delegates thereto; they also invite correspondence relative to the proposed National Conference, which will receive attention if addressed to the chairman of the committee at Plymouth, Ind.

A. P. HARSH,
Chairman.

## EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "8" and reads "Jny8" it means your subscription expired the first day of January, 1888. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.


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# Poetry.

## THE NATURAL AND THE SPIRITUAL.

A little seed by the way-side thrown,
Where the sun's rays fall and the rain comes down;
A little bud through the soft earth driven,
A little stem that points up to heaven;
A few tender twigs where a bird may rest,
A tuft where a sparrow may build her nest;
A sapling growing up tall and wide,
A tree that the flocks and herds gather beside;
A shelter and shade on the arid plain,
And the hurricane sends at its boughs in vain.

A little truth, but expressed in sound,
An honest heart where it lodgement found,
A strange meditation begotten there,
An upward look, and a breathed prayer,
A dawning light, a refreshing dew,
And the cloke on the Spirit are pierced through;
And the soul looks up from its resting place
To bask in the beams of a Father's face;
And to grow and increase as a living tree,
Spreading its branches far and free.
And when by the heat or the storm dismayed,
Multitudes shelter beneath the shade.

F. F. GILLETT.

# Communications.

Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. THOMAS.—No. 20.

"What think ye of Christ? Whose Son is he?" Matt. xxii.42.

It seems very probable that in the Ebionites, we have the origin of Unitarians and Unitarianism. But there are some eminent Unitarians, like Mr. Newman Cappe, of the last generation, who speak out honestly and independently. Mr. Cappe wrote as follows: "I find in the first two chapters of Luke's gospel in particular, no internal trace of forgery or fiction, but many of genuineness and truth. Here are no mistakes, here is nothing inconsistent with manners or with facts.....The narratives of Matthew and Luke agree perfectly together, and they reciprocally elucidate and support each other," etc.

Again, they say, that the oldest of all manuscripts now extant, and all of which, as aforesaid, contain these chapters, "dates only back to the middle of the fourth century;" and yet they know, or ought to know, that the Peshito, or old Syriac version, the oldest known, is understood to be nearly or quite coeval with the apostolic age, and contains these chapters. Alex. Roberts, D. D., member of the English New Testament Company for the R. V., says of this old Syriac version, that it "is truly an admirable translation." And in the Religious Encyclopædia, we have the following, "Perhaps the old Syriac version of the New Testament, called Peshito, furnishes the strongest proof of the canonical authority of all the books which are contained in it. This excellent version has a very high claim to antiquity, and in the opinion of some of the best Syriac scholars, who have profoundly examined this subject, was made before the close of the first century. The Syriac Christians have always insisted that this version was made by the apostle Thaddeus." Here we have evidence that the oldest and one of the best versions contains the disputed record; and for aught we know, or anything that can be shown to the contrary, by the Josephites or any one else, was the work of one of the apostles.

Then again, they tell us that these chapters are interpolations foisted in by the Roman Church, to sustain the immaculate conception doctrine; that is, that the virgin Mary was conceived without the stain of original sin. Foisted in, say they, in the early times of corruption of the truth. And yet they quote the argument of Jerome, who was a Roman Catholic of the fourth century, to prove that Jesus was the son of Joseph, and not supernaturally begotten. Hence this is evidence that the Catholics did not insert those chapters. Besides, that cannot be true because the idea of the immaculate conception was not introduced into the church of Rome until the twelfth century, causing a "vehement controversy." Besides again, if that had been the object, the interpolation (so-called) would certainly have been such as to afford evidence of that Romish dogma; whereas there is not a particle of support for the unscriptural assumption of immaculate conception, either in those chapters, nor in the entire Bible. Therefore it is folly to say that those chapters were inserted for that purpose. But the kind of epistles and works got up and sanctioned by the Catholics and other unbelievers, are against the truth, against the Spirit conception of Christ, such as the gospel and epistle of Barnabas (so called) of which, Origen of the second century, Jerome of the fourth century, and other Catholics, as well as the Mahometans, speak so highly, pretending that they were written by the apostle Barnabas, although admitting they were apocryphal or uncanonical. These works give a very different history of Christ and his origin from our Bible. We are informed they are "full of forced allegories and extravagant explications of Scripture, and stories concerning beasts, and such like conceits; and that the so-called gospel of Barnabas has been published in Arabic, and corresponds very well with those traditions which Mahomet followed in his Koran. It was probably a forgery of some nominal Christians." Such are the works sanctioned by Catholics, Mahometans and unbelievers of the pure word; not works that contain "the record that God gave of his Son; which, to refuse to believe, is to make God a liar." 1 John v. 10.

It certainly seems to me that those who doubt, reject and ridicule this greatest of all truths, the rock and foundation of the Church of God, Jesus Christ the Son of the living God, and therefore "God manifested in flesh," are well represented by the earliest rejectors of Christianity; such as the subtle infidel Porphyry, of the third century, Julian the apostate of the fourth century, and Celsus of the second century, except that now-a-days unbelievers have become so wise that at this late day, this distance from the apostles, they have discovered that not only the first two chapters of Matthew and Luke, but the Acts of the Apostles and other Scriptures are not genuine, but spurious interpolations; and yet they profess to be Christians! But those early infidels, as we are informed by Dr. Cummings and others, "never disputed that the gospels according to St. Matthew and Luke, and the epistles, etc., were actually written by the persons whose names they bear and at their professed date. Those men of acute minds, and who labored night and day to overturn the claims of the Bible, both admitted its genuineness, and quoted long passages as unquestioned portions of its contents, and as written by the men named as its writers. Thus these men who hated the gospel, and were anxious to overturn it, yet retained in their writings portions of that gospel, just as we now find them in the Bible, and never think of disputing their genuineness; demonstrating thereby that the Bible is unmutilated, and that we have it now, as it was in the first five centuries of the Christian era.

Celsus, above named, was a philosopher of the forepart of the second century, and of the Epicurean school, who composed a book against Christianity. It is invaluable on account of the admissions of the grand facts and doctrines of the gospel, as preached by the apostles, and contained in their writings, by an enemy, who lived so near, almost in, the apostolic age. We are informed that this book contained "nearly eighty quotations from the books of the New Testament. He everywhere ridicules the idea of our Lord's divinity, which proves not only that the Christians of that early age avowed their belief in the doctrine, but that Celsus himself, though an unbeliever, found it in the documents to which he refers, as the source of his acquaintance with the Christian system. He says in his book, against the doctrine of divinity, the God manifested in flesh by begettal of Holy Spirit Power, as follows: "You will have him to be God, who ended an infamous life with a miserable death. If he thought fit to undergo such things, and if, in obedience to the Father, he suffered death, it is apparent they could not be painful and grevious to him, he being a God, and consenting to them." This is positive proof that the Spirit-begettal of Jesus by the Power of God, which constituted him, Immanuel—God with us, according to the record, was at that early date held by the disciples of Jesus and contained in their Scriptures. It also shows us the character of those who oppose the doctrine — unbelievers like Celsus, Like Josephites, Celsus could not understand how Jesus could be God as to origin, mental organism, mind and character, and yet made of the flesh of David, in human nature, capable of suffering and death. We see therefore, that as infidels, Catholics, and all other unbelievers, opposed and ridiculed this wonderful and most important truth, it does not look likely that they introduced and inserted it into the Scriptures, making it such a prominent feature, by the interpolation of the first two chapters of Matthew and Luke. No, they would have been more likely to chop them out, like some of the Ebionites and the Josephites.

Then again, we are asked to explain and reconcile some statements in those chapters as to the reign of Herod and Cyrenius, and as to the wise men, and the magnitude of the star (?) that guided them, and as to Joseph and Mary fleeing into Egypt, etc., the most of which are easily understood and have been many times consistently explained to the satisfaction of such honest, intelligent minds like Mr. Newman Cappe, above named.

# Selections.

## The Modern Papacy and Persecution.

It is curious to contrast the opposing views that two classes of men take of the Romish church at the present time. One thinks Rome, though grossly in error, a "branch of the Church of Christ," regards the priests as a self-sacrificing band of godly men, admits that papacy has been a terrible persecution in the past, but believes that as the spirit of the world has changed it has changed, and that it is now tolerant, gentle, lamblike, harmless. The other believes that Rome is constantly plotting St. Bartholomews, that every monastery is a kind of inquisition, that our country may look out for gunpowder plots and Guy Faulkes who will do their fiendish work at some unguarded moment. The truth evidently lies between these extreme views, and perhaps nearer the latter extreme than the first. The spirit of Rome has not changed, but the world has. Rome does not foster St. Bartholomews, burn at the stake nor break at the wheel now, but it is not so much because she has changed as because the world would not tolerate the bloody policy of the times of Bloody Mary, Alva, and Torquemada.

Let him that thinks otherwise consider the history of the Papacy in our times wherever it possessed the power to manifest its real spirit. In sections of our country or Great Britain where it is weak it is gentle as the cooing dove, for it is wise as a serpent, but where it is mighty it rules with a rod of iron. It is about seventeen years since the temporal power of the Pope was overthrown, and his own personal dominion over the city of Rome and the States of the Church brought to an end. Does not all the world know that until the soldiers of Victor Emmanuel rushed over the papal bulwarks in 1870 not a single Protestant church could be found in the Eternal city? No Protestant preacher dared to preach the gospel for the peril of his life, and religious liberty was as much unknown as in the times of Hildebrand. The same state of things existed in all countries where the Papacy had an uncontrolled power. Until the revolution that sent the dissolute Isabella, the faithful daughter of the Pope whom he had decorated with the golden rose, out of Spain, the iron hand of persecution was laid as severely upon "heretics" as in the day of Philip II. So too in Mexico. Until the church party was overthrown by the triumph of Juarez the man who ventured to preach Protestantism invited prisons, persecution and death. The reader must bear in mind that these facts do not relate to the last century, but to our times and to a period within this generation.

The claim of the Pope has always been that he is king of kings and the rightful ruler of the nations of the earth. Wherever his right to interfere with the government has been acknowledged, even down to the year of our Lord 1887, there has existed intolerance. Most governments of the world have rejected this arrogant assumption in recent times and this accounts for the decrease of the persecution. There is one country, however, which is as faithful still to the Pope as England, France and Spain were in the Middle Ages, a country whose bishops, appointed and controlled by the Pope, control the State. Ecuador, in South America, is the one State of the world which, at this time, does not question the right of the Pope to be its paramount and absolute ruler. This is the one country, then, that shows what the modern spirit of the Papacy is where it has full power, and what its spirit would be in every country if it could secure undisputed control. It should be carefully studied by those who desire to know whether it has laid aside the intolerant spirit of former generations and become imbued with the gentler spirit of the age.

I quote some facts: "In Ecuador the Pope still names the president, the priests still make the laws, and as a natural result in that whole country there is not a railroad nor a telegraph, not a stage-coach, nor a highway upon which a carriage or a cart can be driven except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the Church, and Jesuit priests act as inspectors at the Custom House, to prevent the dissemination of intelligence among the people."

"Quito, the capital, has 200,000 population, but there has been no growth, no progress for three hundred years. There is no knowledge here of what the outside world is doing; no newspapers here are published to chronicle events; no schools are permitted but those of the priests, who teach only the Catechism and the Lives of the Saints; and the result is moral and mental depravity that is not paralleled in Egypt and India. There are no Protestants in Quito, and none allowed to reside in the city. Everything is tolerated but opposition to the Church, and he who will not partake of the sacrament is stoned."

He who fancies that the Papacy would exhibit a different spirit in this, or any country where it became supreme, is either willfully blind, or a subject for commiseration.—*Christian Evangelist.*


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THE RESTITUTION.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. PLYMOUTH, INDIANA, AUG. 10, 1887. NO. 30.

## Communications.

**Paternity, Genealogy, Nature and Character of Jesus, in the Light of the Covenants; being two Lectures, with some Additions, Delivered at Wyoming, Delaware, by Dr. L. C. Thomas ...Concluded.**

"What think ye of Christ? Whose Son is he?" Matt. xxii. 42.

We are also asked by some who consider themselves wise and far-seeing, as to "what end does the miraculous conception seem capable of answering? Now for this miracle there does not, as near as we can judge, appear to be any necessity or any advantage in it!" Oh no! A mere man could have answered just as well for a Redeemer, a Savior of the world! The death and blood of a mere man would have been adequate to save the world; to answer and fill the purpose of God! A person so wise and astute as to be capable of conceiving such an idea, must be not only "wise above what is written," but above the great Creator. Such a person should be like some others, capable of perceiving that it was possible for this great creation to have created itself, and run itself, without any God! But this same writer, with his astute powers, cannot see how the matter of the Holy Spirit begettal, could have been kept so quiet in those days, nor how it could have failed to diminish the credibility of the Messiahship of Jesus, and so to have interfered with, and upset his mission, and his Father's purposes: and hence he concludes that it "is altogether inconsistent; and indeed such an occurrence would have entirely frustrated the plan!" Let all who take any stock in such foolishness, and fleshly conceits, bear in mind that our heavenly Father himself, (in connection with his Son after his birth) superintended and manifested those matters, in those days, so as to just exactly meet and accomplish his own purpose; as he always has and does now; "working all things after the counsel of his own will."

Is it not most inconsistent, for those who accept the Bible as God's Book, containing as it does, a small human element, which was doubtless permitted for a wise purpose—so many little mistakes, spurious passages, and little things which we cannot as yet fully understand and reconcile; although not sufficient to invalidate or interfere in the least with its general teachings and all-important truths to reject these chapters because, as they say, they contain a few of those things which to their finite minds seem irreconcilable? Another inconsistency is this: here is a question raised as to whether these chapters were not interpolated by designing men. Josephites find that there are a few writers who hold the affirmative. They readily accept and quote them; while on the other hand, there are a thousand to one of (equally as great and astute thinkers and writers, who hold the negative. The testimony of these they reject. It does not coincide with what seems to be their shallow fleshly conceit. Perhaps in charity I should attribute their unbelief more to their not understanding God's Word and purpose as to his Son, than anything else. But, as I have shown, the record in these chapters, is corroborated by the concurrent testimony of the entire Scriptures. Mind, they have no proof of interpolation; but they say, "there was ample opportunity for the corruption before the Peshito Syriac!" These are their words, and this is all their proof—"ample opportunity!" So, as witnesses, they gaily cry out, "terrible picture of fraud!" And yet they have as good grounds for rejecting the Bible as a whole, as for rejecting these chapters only. Says one of them, "we have as much confidence in the word of God today as we ever had." That may be true. But there is no doubt whatever, that these persons are, as days, who are like those Jews that crucified the Savior, who really think they understand and believe the Scriptures, but in fact do not; who really think they know and believe in Jesus, but in fact do not; who read and talk about the Scriptures constantly, and yet like those Jews, fail to apprehend their meaning, and therefore do not know Jesus, nor as a consequence can they be believers in him. Let us hear what Paul said of those Jews, and take warning. "For they that dwell at Jerusalem, and their rulers, because they knew him not nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him." Acts xiii. 27. And Peter told them that in order to be saved, it was necessary for them to repent and believe in him whom they had thus ignorantly condemned and crucified. Acts iii. 17, 18. I cannot conceive how it is possible for a person to be a believer in Christ, who does not understand nor believe that he was more than a mere man: who does not understand that a natural son of Joseph, a mere man from his birth, could not be the Lamb of God that taketh away the sin of the world, by laying down his life: could not possibly be the Redeemer and Savior of the world.

I will now give some quotions from a very able work by T. H. Horne M. A. of St. Johns College, Cambridge, Eng. He says, Book 4-Page 239, as follows. "Though we have such a chain of unbroken evidence, the most clear and decisive, that can possibly be addressed, to the genuineness of St. Matthew's gospel; several attempts have of late years been made by those who deny the miraculous conception of our Savior, to expunge the first two chapters from the sacred code as being a spurious interpolation: and hence, a recent antagonist of Divine Revelation has taken occasion (without examining the mass of evidence to the contrary) to affirm that the whole gospel is a falsehood. We have however indisputable evidence, both internal, and external, that these chapters form an integral part of the gospel.....In the second place, it is worthy of remark, that the two first chapters of Matthew's gospel are to be found in all Ancient Manuscripts which are now extant, which are now entire: as well as in many that have come down to us mutilated by the hand of time; and also in all the Ancient Versions without exception. Not only all Ancient Manuscripts now extant; but also all the Ancients Versions (two of which are of Apostolical antiquity) contain the first two chapters. They are also found in a genuine epistle of Ignatius, the only apostolic father who had occasion to refer to them. Justine Martyr, Hegesippus and Clement of Alexandria, who all flourished in the second century, have referred to them, as also Irenæus, and all the fathers who succeeded him, and whose testimony is undisputed. Celsus, Porphyry and Julian, the most acute and inveterate enemies of the Gospel in the second, third, and fourth centuries, admit them. Thus we have a continued and unbroken series of testimony of Christians, as well as persons inimical to the Christian faith, from the days of the Apostles to the present time. And in opposition to this, we find only a vague report of the state of a Hebrew copy of St. Matthew's gospel to be received, amongst an obscure and unrecognized description of Hebrew Christians (Ebionites) who are admitted, even by the very writers who claim the support of this authenticity, to have mutilated the copy which they possess, by removing the genealogy. Ignatius who flourished A. D. 107, has in his epistle to the Ephesians, an express reference to the history of the virgin Mary's conception of our Lord and to the appearance of the star that so wonderfully announced his birth. Now, as this father was contemporary with the Apostles and survived the evangelist John only six or seven years; we have in his testimony what amounts to that of the Apostles for the truth and authenticity of St. Matthew's gospel. Besides the uncontradicted testimony of manuscripts, and versions, we have the clear and undisputed evidence of the ancient fathers, in favor of the genuineness of these chapters, whence they have cited both words and verses in their writings. To which we may add, that the earliest opposers of Christianity never appear to have doubted their genuineness. Clement of Alexandria, who lived towards the close of the second century (A. D. 194), speaking of the order of the gospels which he had received from the Presbyters of more ancient times, says expressly that the gospels containing the genealogies were first written. (See the passage at length both in the Greek and English in Dr. Lardner's works 8d Vol. pp. 211—and notes). Here then we have assurance of the genuineness of the genealogies of Matt. i. ii.; and Luke iii. This testimony is so strong as to put its antiquity and genuineness beyond all question.

I will now close this investigation with two or three remarks. First, I do not think it possible for any person with an honest heart to carefully read and understand the foregoing pages, without being convinced that Jesus was not the son of Joseph, but the Son of God. Second. I think it impossible for any person to be saved without faith in the Lord Jesus Christ; which of course includes faith in his teachings—his gospel: and that to believe in him (into him) is to believe that he was not a mere man, but that his origin was in heaven, having been the Word with God, and which by the power of God became flesh—God's unique or only begotten Son in human nature from his birth. And that such faith is not saving faith, until it worketh by love, producing obedience in the observance of all things whatsoever he has commanded, as far and as fast as possible. Third. The most important truth is that which Jesus denominated "the rock," in union with "God in Christ reconciling the world unto himself," through the means of his gospel, the only gospel, "not another;" Gal. i. 7, 8; which consists in "the glad tidings of the kingdom of God—the things concerning the kingdom of God and the Name of Jesus Christ;" Acts viii. 5, 12; which Jesus himself preached everywhere, in "all the cities and villages;" and which is "the power of God unto salvation to every one that believeth." Rom. i. 16. It is, that this great and wonderful Personage, the Redeemer and Savior of the world, who is now in heaven with his Father—gone like a "Nobleman into a far country to receive for himself a kingdom and to return"—when the time appointed shall have arrived for that kingdom to come and be set up "under the whole heaven;" Dan. vii. 27; for which the King when he was here taught us to pray, thy kingdom come. Then the Son of Highest will return and "restore again the kingdom to Israel;" Acts i. 6; "and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 32.

## Selections.

### MODERN DELUSIONS.

Theosophy is the latest religion of transcendentalists. In it, the attenuated unbelief of our times is seeking to find relief from the ennui of denial. How to describe that which takes for itself the name of "Occultism," how to give an idea of doctrines which claim to be hidden from all but the initiated we do not know. It is enough to say that substantially it is Buddhism seeking conquests in Christian lands; "the light of Asia," offering itself to those who have turned away "from the light of Christ." It has its circles in many of our great cities, where its occult philosophy is diligently studied; though its following is small compared with that of spiritualism, it being the religion of the literary elite, as the other is of the common people. If we question it in regard to its doctrines, it tells us that they are the same as those of "the sacred mysteries of antiquity." It inculcates a very attenuated philosophy of evolution; it teaches the pre-existence and transmigration of souls, and instructs its disciples how by rigid asceticism they may extirpate what is called "the intuitional memory" by which they can enter into profound recollection of what they know in far distant ages. In a couplet which it is fond of repeating it declares that

Descending spirits have conversed with men,
And told him secrets of the world unknown.

And these words give the most reasonable hint of its origin. For its creed is "the doctrines of demons from beginning to end." No personal devil that which is mystically called the devil "being but the negative and opposite of God." No atonement except man's "unification" with himself; no forgiveness of sin, souls being required to wear away their guilt by self-expiation; miracles, mysteries, ultimate deification—these are specimen articles of its delusive creed. Its whole character and contents so far as we can comprehend them are yet another phase of satanic delusion.

Now if we compare these three systems, counting ritualism as incipient Popery, we find them agreeing remarkably to fill up the outlines of the predicted apostasy. The "forbidding to marry" realized in the celibacy of Romanism; the enforced continuance of theosophy and the antimarriage doctrines of spiritualism; the "commanding to abstain from meat" appearing in the superstitious fasts of ritualism, and the rigid abstinences from flesh enjoined on the initiates of esoteric Buddhism; the doctrines of demons manifested in the magic and idolatry which ritualism substitutes for the chaste and simple doctrines of ordinance of Christ, and which in many particulars hold a common ancestry with those of theosophy and spiritualism, and the fantastic miracle-working which characterize them all. All three of these delusions give a practical denial of Christ's second advent—that doctrine at which demons fear and tremble—spiritualism and theosophy declaring that in them the promised Epiphany of Christ is taking place; while ritualism by its doctrines of transubstantiation makes the communion declare the "real presence of Christ" in flesh and blood, when the Lord ordained it to declare his real absence "till he come" I mean, of course, bodily absence.

What now is the prophetic significance of all that we have said? This it seems to me, that according to the predictions of Scripture we are witnessing an irruption of evil spirits who are again working powerfully along their favorite lines—ritualism, superstition, and philosophy.

We hear much said about infidelity and communism "heading up" in a personal antichrist. Believing as I do, that antichrist came long ago, and that he was crowned a few years since in St. Peter's at Rome as the deified man—infallible and supreme, I see in the present aspect of affairs his final bodying forth, rather than his ultimate heading up. As in the case of Christ, so in the case of "the man of sin" the head is revealed first, and the body gathered throughout all generations grows up in all things unto "Him who is the head." For the career of antichrist is the exact parody and evil counterpart of that of Christ. If you say "the antichrist must be an individual as certainly as Christ is," I remind that the word Christ does not always stand for a single individual in description, for in 1 Cor. xii., the apostle describes the body of believers, gathered to the Lord through all time with its divers gifts and administrations, and this corporate whole with its many members, but all "baptized by one spirit into one body," he names *Ho Christos*—the Christ. So that evil system with its various offices and administrations yet baptized into unity by "the Spirit which now worketh in the children of disobedience" is the antichrist. The one is the head of the ecclesia; but the head and the body are so identical that they bear the same personal name.

"But he is called 'the man of sin,'" you say, "and therefore must be an individual." Not of necessity. For the line of believers extending through all ages is declared by the apostles to be taken out from Jews and Gentiles to "make of twain one new man." I cannot believe that "the mystery of iniquity," which Paul declared to be already working in his day, has been toiling on for nearly two thousand years in order to bring forth a single short-lived man, and he so omnipotently wicked that the Papal antichrist, with the blood of fifty million martyrs on his skirts, is too insignificant a sinner to be mentioned in comparison. And now, I hear the objections coming thick and fast. "But is he not to open infidel stage he is said to deny the Father and Son?" Search your Concordances for the word "deny," and observe how constantly it signifies the denial of apostasy and false profession. But is he not the incarnate of Satan since he is called "the son of perdition?" Yes; Judas was named the "son of perdition;" and "Satan entered into Judas Iscariot;" but so far from atheistically denying Christ he openly professed him, saying, "Hail, Master," and then betraying him with a kiss. But is he not a godless blasphemer, since he is declared to have "a mouth speaking great things and blasphemies?" The counterfeit of Christ again, for Christ was twice falsely accused of blasphemy, because he made himself equal with God, and because he presumed to forgive sins.

The Pope is justly accused of blasphemy on both these grounds, for he profanely calls himself God, and assumes to forgive sins. Said Alexander VI.: "Cæsar was a man; Alexander was a God." But must he not be a Jew established in Jerusalem, since it is said that "He sitteth in the temple of God, showing himself that he is God?" No. This particular phrase "temple of God," is never in a single instance in the New Testament applied to the temple at Jerusalem, but always to the church, the body of Christ, to its head or to its members in heaven or on earth. But could the Holy Ghost call that "the temple of God" which has become apostate? Just as possibly as Christ could call the apostate Laodicean whom he spues out of his mouth "the church of Laodiceans." "But does not this view commit one to the year-day interpretation, since the career of antichrist is three and a half years and a papal system extends through centuries? Yes, for the one instance of prophetic time which has by unanimous consent been fulfilled, the seventy weeks of Daniel is demonstrated to have been upon this scale. Since the period was actually 490 years—a day for a year—and this may be taken as a clue to the prophetic time of Revelation. But if the Holy Spirit meant years in the Apocalypse, why did he not say years? you reply. Why, when he meant churches and ministers and kingdoms and kings and epochs, did he say candlesticks, and stars, and beasts, and horns, and trumpets? Yet, having used these miniature symbols of greater things, how fitting that the accompanying time should also be in miniature! To use literal dates would distort the imagery as though you should put a life-sized eye in a small photograph.

I have said that antichrist is the evil counterpart of Christ. When Satan offered Christ all the kingdoms of the world if he would fall down and worship him he refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdom of our Lord and his Christ. The papal antichrist accepted the kingdoms of this world when the temptation was presented him, and proceeded to announce himself the "King of kings" and that the kingdom had come, and that in himself was fulfilled the Scripture, "He shall have dominion from sea to sea, and from river to river, unto the ends of the earth."

The bride of Christ—the church—was left in the world to share her Lord's rejection and cross, enduring present suffering and widowhood, and waiting for the return of the bridegroom. But the harlot bride of the antichrist accepts an earthly throne and a present glory, boastfully saying, "I sit a queen and am no widow and shall see no sorrows." Do we not see that it was thus usurpation of the headship of the church by the man of sin; this premature grasping of the kingdom and the setting up of a mock millennium under rules of a pseudo-Christ, that destroys the millennial hope of the church and has infested generation after generation, with the delusion of a present reign and a present kingdom, while Christ is yet absent in person from his flock.

But this enemy of God and his saints must soon come to an end. In Daniel and in Thessalonians this end is predicted in two stages: gradual, and then sudden and complete. "They shall take away his dominion to consume and destroy unto the end," says Daniel. "Whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming," says Paul in Thessalonians. The consuming process has been going on mightily in our generation by the breath of the Lord's mouth in the world-wide diffusion of the inspired Scriptures. "And now the devil is come down with great wrath because he knoweth that he hath but a short time." He is putting forth the energy of despair. He is sending his legions to work along various lines, which will center, visibly or invisibly, in one head. On the line of sacredotalism he is seeking to thwart the work of the Reformation by again insinuating popish worship into our churches; on the line of superstition he is aiming to bewitch the godless and curious multitudes through the energy of unclean spirits; on the line of culture he is moving to foist upon the literary elite a diluted paganism as an extra fine religion. But these things cheer us rather than saddon us, for all the shadows point to the dawn.

The church's salvation means antichrist's destruction, and the same Scripture which speaks to us so powerfully today in the light of passing evils, "Yet a little while, and he that shall come will come, and will not tarry," says also, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen." All this which I have set forth I have declared with unutterable sorrow. All this I can think of only with weeping, crying O, bride of Christ, how are they increased who would rob thee of thy chastity." All this I now review with a fervent prayer that if I have spoken aught against any of the Lord's anointed, he will forgive me, while for myself I cry daily unto him "Deliver me from the evil one."

Man and brethren: We are here for a candid and courteous discussion of certain great prophetic questions. Among these none is more important, as affecting our present testimony, than the one upon which I have just now touched. I need not remind you that one of the first tasks which the ritualistic leaders fifty years ago felt called upon to undertake, was that of getting rid of the Protestant interpretation of antichrist as the Pope of Rome. How desperately they wrought at this task, will be apparent to those who read Newman's essay on "The Man of Sin," and observed especially his earnest wrestling with the ominous saying of Gregory the Great, that "Whosoever adopts or desires the title of universal bishop, is the forerunner of antichrist."

If I must take sides between parties on this question, my sympathies will be with Latimer and Cranmer and Bradford, whose vision was clarified by the fires of martyrdom, to recognize their persecutor and call him by name, rather than with Manning and Newman, whose eyes are holden by the charm of mediævalism. But our appeal is not to man, but to the sure word of prophecy. The profoundest discussion of this question which has appeared in fifty years in my opinion, is contained in the two recent volumes of Mr. Grattan Guiness. There history is shown to answer to prophecy like deep calling unto deep; there the mysterious chronology written ages ago by God is verified point by point, by the terminal periods which are running out under our own eyes. Such correspondences cannot be accidental; such clear pointings to the man of sin as a story of his predicted age as 1260 years gives, cannot be fortuitous. One of the ablest prophetic scholars of the Futurest school in this country, declares that he knows not how the conclusions of these volumes can be gainsaid.

I humbly concur in that opinion. Nay, I speak rather of the Book than of any human books, and avow my conviction that the papal "Man of Sin" was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him today would need any other description of him than that which is found on the pages of the Bible. Taking these photographs of Daniel, and John, and Paul, and searching the world upside down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing for a few moments at the pontiff, who sits there gnawing the bone of infallibility, which he acquired in 1870, and clutching for that temporal sovereignty which he lost the same year, he would lay his hand on him and say: "You are wanted in the court of the Most High, to answer to the indictment of certain souls beneath the altar, 'who were slain for the Word of God and for the testimony which they bore,' and [who are crying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?'"

My brethren, let us search the Scriptures anew, and let us be sure that they do not require it of us before we silence our testimony against the Man of Rome as antichrist.—*Dr. A. J. Gordon, in Christian Repository.*

### Myself for Christ.

Paul in his letter to Philemon, which is a model of courtesy and delicacy, says to him, "Thou owest unto me thine own self besides." His true self, his new spiritual life, he owed to the instrumentality of the great apostle who led him to Christ. But if Paul could use this expression to his Colossian convert, how much more may our Lord and Savior apply it to all of us who claim to be Christians. His own self bare our sins in his own body on the tree. With a perfect right, therefore, may the crucified Redeemer lay his pierced hand on every one of us, and say, "Thou owest unto me thine own self." He will not be put off with anything less, any more than a true hearted bride would be satisfied with a gold ring or a finely furnished house. The only equivalent for a heart is a heart. Christ's self for me means myself for Christ.

At the very gate of discipleship he plants this challenge, "If any man will be my disciple, let him deny himself." This is a demand that the great, greedy monster sin shall ground arms and submit. Sam Jones is right when he says that hell is only human selfishness on fire. The perpetual battle of Christian principle is with that artful, cunning, many-headed sinner, self. Pardon and eternal life are free gifts, but self-conquest is not a gift, it is an achievement. There is more pugh than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and good fare on the road.—*T. L. Cuyler.*

### Grove Meeting.

At Odebolt, Sac Co., Ia., commencing Thursday, Sept. 1st, and continue over the following Sunday. Preaching each morning, afternoon and evening. Elder T. J. Whitsitt, A. J. Eychaner and others will be present to preach the word. Teams will meet the 4:17 train from the east each day. Those coming on any other train write to J. W. Appleyard. The place of meeting is at the Appleyard Grove, three miles east of Odebolt. Let the brethren everywhere come. It is your meeting; come.

A. J. Eychaner.
J. W. Appleyard.

### Conference Notice.

The Second Annual Conference of the Church of God in Southwestern Nebraska will convene, D. V., Sept. 1, 1887, in Brother J. N. Prime's Grove, five miles southeast of Arapahoe and three miles southwest of Edison. Brother C. C. Ramsey will be present to preach the word. Now brethren let us come together and make this one of the most interesting meetings ever held in the State. All visiting brethren should notify the President so arrangements can be made to convey them to place of meeting. All come praying.

Almus Adams, Pres.
J. S. Miller, Sec.

### National Conference.

The committee appointed at the recent conference at Antioch to correspond with State Conferences in the matter of a proposed National Conference composed of delegates from each State, recommend and request that our conferences everywhere at their next meeting consider the question of a National Conference, and upon approval at once appoint delegates thereto; they also invite correspondence relative to the proposed National Conference, which will receive attention if addressed to the chairman of the committee at Plymouth, Ind.

A. P. Haren,
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# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 15, 1887.


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## EXAMINE

*The label on your paper, and if it bears a date previous to* Aug. 7, *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

### EDITORIAL BREVITIES.

Benjamin Davidson, author of the Analytical Hebrew and Chaldee Lexicon, gives the following interlinear rendering of Psa. cx. 3, in his Syriac Reading Lessons: "Thy people shall be praiseworthy in the day of power, in the magnificence of holiness, from the womb, from of old thee the Son have I begotten." Such a variation from the Hebrew in the Syriac led us to examine the Septuagint and Vulgate Versions, and we found them both in accord with the Syriac, so far as the closing phraseology is concerned. The Septuagint gives this sense: "With thee the sovereignty in the day of thy power among the resplendent ones of thy saints. From the womb before light-bringing (before a morning-dawn) I begat thee." As the Vulgate is a very close rendering of the Septuagint, and may be better understood by a portion of our readers, we give the Latin: "Tecum principium in die virtutis tuæ in splendoribus sanctorum; ex utero ante luciferum genui te." In English, "With thee the pre-eminence in the day of thy power amid the splendors of the saints. From the womb before light-bringing I begat thee."

Having written thus far it occurred to us to examine some versions in the modern European languages, and we give the rendering in these with as near a word for word translation as possible. We begin with the German: "Nach deinem Sieg wird dir dein folk willig opfern in heiligem schmuck. Deiner kinder dir geboren, wie der thau aus der morgenröthe." In English, "After thy conquest thy people shall willingly offer to thee in holy adornment. Thy children will be born to thee as the dew out of the morning-dawn." The French reads: "Ton peuple sera un peuple plein de franche volonte, au jour que tu assembleras ton armee avec une sainte pompe; ta posterite sera comme la rosee qui est produite du sein de l'aurore." English, "Thy people shall be a people full of free-will, in the day when thou shalt muster thy army with a holy pompousness; thy posterity shall be as the dew which is brought forth from the womb of the day-dawn." The Italian reads: "Il tuo popolo sara tutto volenteroso nel giorno che tu raseguerai il tuo esercito, nel magnifico santuario; la rugiada della tua giovantu ti sara prodotta dalla matrice dell' alba." In English: "Thy people shall be wholly willing, in the day when thou shalt review thy army in the magnificent sanctuary; the dew of thy youth shall be produced for thee from the womb of the dawn." The Spanish is, "Tu pueblo sera voluntario en el dia de tu ejercito en hermosura de santidad; como el rocio que sale de la matrix del alba, asi te nacesan los tuyos." Translated, "Thy people shall be willing in the day of thy army-muster in the beautiful display of the holy-ones; as the dew which falls from the womb of the morning even so to thee shall those who are thine be born."

The two earliest versions made were the Septuagint and the Syriac, and they were both made directly from the Hebrew. The way they speak of the Son having been begotten of old, and before any dawning light, seems to indicate that the Hebrew manuscripts used must materially have differed from the one from which the authorized English Version has been made. Compare their statements with Micah v. 2. Note also how some of the modern versions vary from the English in rendering the Hebrew, as it now stands, in regard to a future increase of numbers in Christ's coming glory, an increase numerous as glistening dew-drops in morn's resplendent dawning. We submit the whole to our readers as a specimen of different versions.

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Appointed by the resolution Appointed at the Annual State Conference, —

## BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

Lesson 8.

### THE IMPORTANCE OF HAVING THE GOSPEL AS THE SUBJECT OF FAITH.

*Lesson Chapter, Gal. i.*

Sixth verse: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." It seems from this verse that some had left the grace (or favor) of Christ for some other gospel.

Seventh verse: "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." We learn from this verse that in that early day there were some who did pervert the gospel and cause trouble. Now for the warning in

Eighth verse: "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed."

Ninth verse: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received let him be accursed." It seems from the last two verses that it is dangerous for any person to preach anything that the gospel does not contain.

Tenth verse: "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." It was God persuading men by Paul to come to him. Paul did not seek to please men, but to please God by being a servant of Christ. Paul was not preaching his own gospel, but the gospel of Christ, just as he had received it by inspiration.

Eleventh verse: "But I certify you, brethren, that the gospel which was preached of me is not after man." Paul had not received the gospel from man but from Christ.

Twelfth verse: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Now Paul taught the gospel just as he received it from Christ, or as it was revealed by God's own dear Son. Eph. iv. 5 reads, "One Lord, one faith, one baptism." This verse shows there is but one true faith, therefore great care should be taken to obtain that one faith. Rom. i. 16 reads, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." This verse shows that the gospel is the subject or ground work of faith, also the power of God to save all them that believe and obey the gospel.

Acts xxviii. 23, "And when they had appointed him a day there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning until evening." Vs. 30, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him." Vs. 31, "Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." These two last verses show how faithful Paul was in proclaiming the glorious gospel of the kingdom of God.

Rom. ii. 16, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." How necessary it is for all of us to believe and obey the gospel if we are to be judged by it, which is true.

2 Cor. iv. 3, 4, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." From these two verses we learn that the god of this world has so blinded some persons that they cannot see the light of the glorious gospel of our dear Savior. Vs. 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." Col. i. 23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard."

2 Tim. i. 10-12, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. Paul was not ashamed of the gospel of our dear Savior, which brought life and immortality to light, is also the power of God unto salvation to every one that believeth." which was committed to my trust."

1 Tim. i. 11, "According to the glorious gospel of the blessed God, which was committed to my trust."

Matt. iv. 23, "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom." We see from the above that Jesus himself went around preaching the glorious gospel of the kingdom.

Mark xvi. 15, 16, "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned (or condemned). You see from the two last verses that Jesus commissioned his apostles to preach the gospel to every creature (or person). It is those that believe and obey that will be saved. This is a warning to the world.

Acts xx. 25-27, "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." How faithful Paul was.

2 Thess. i. 7, 8, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." How necessary it is to believe and obey the gospel.

Rev. xxii. 18, 19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, etc." How careful we should be to neither add to nor take from the Scriptures of truth.

Summing up our lesson we note these points:

1. We may be removed from him that called us.

2. This removing may be brought about by accepting a perverted gospel.

3. Whoever preaches such a gospel, has the curse of God pronounced upon him.

4. That the gospel is not after man nor from man, but was taught to Paul by Jesus himself.

5. That God made Paul an apostle; that he called him, and revealed his Son in him, that he might preach him among the heathen.

6. That the gospel of Christ that Paul preached was the gospel of the kingdom of God, because in persuading men concerning Jesus he expounded and testified the kingdom of God.

7. The gospel, being God's power unto salvation, must be believed.

8. As that gospel relates to a kingdom, we must believe in that kingdom, if we would have the promised salvation. Jesus said he was sent to preach the gospel of the kingdom of God, Luke iv. 43, and going back to Mark xvi. 15, 16, "He that believeth (the gospel) and is baptized shall be saved." The gospel being manifestly the gospel of the kingdom of God that Jesus preached.

9. To the last, this gospel is hid. They let the god of this world blind their eyes. For them, the light of the gospel does not shine; they do not believe, hence will not have the proffered salvation.

10. God, when Jesus comes, will take vengeance on them that do not obey the gospel.

Reviewing our former lessons, we must keep in mind that it is the Lord that is speaking to us through his word: that it is his book that we are studying, and that to please him we must believe him.

It is God that is talking in Gen., it is God in Gal., it is God that is speaking in Eph.

He has given us but one faith. That faith must be in the kingdom of God. It is God's spell. It brings life and immortality to light.

The faith must be kept, we must have the faith and continue in the faith. We must not be moved away from the hope of the gospel—the hope of Christ's return to set up his kingdom.

In holding this faith and in endeavoring to spread it abroad, we may not please man, but we shall be the servants of Christ, and have our part in the book of life and in the holy city.

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Read our book list—The Emphatic Diaglott, reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.00. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Paulgrell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.


## Selections.

### "Over Whom Will Christ Reign During the Millennium?"

This is a difficult question to answer briefly, and yet intelligibly. We require to have, in the first place, a clear conception as to the condition of the world at the end of the present dispensation. The Christian dispensation can point to great achievements, but the world at large remains obdurate, and this will continue to the end. The visible church has shown to the world a vital force and grandeur which proclaims its heavenly origin; but how much of worldliness, error, and corruption has accumulated within and around it, marring its force, progress, and beauty! and prophecy leads us to look rather for the intensifying of the evil than otherwise.

The Jewish nation is an unsolved problem, and is destined to come more prominently before the nations as the age draws to a close. Their preservation as a distinct nation amid the sufferings, privations, and persecution to which for ages they have been exposed, is a standing miracle. But they are God's witnesses. Their restoration to Palestine, their vitality as a people, their national glory in the latter day is the burden of their prophets, and the hope of the nation. But these glorious predictions have their fulfillments, not in the present, but in the Millennial dispensation. There will be a partial restoration, but they will return in unbelief, and it is a state of things not so much the subject of prediction as of acceptation and recognition. It is spoken of as a condition of things existing at the end of this dispensation, which will call down judgment upon the people rather than blessings. It will be through a regime of severe discipline that they will eventually reach the golden goal. Politically, the far-seeing statesman discerns the lifting shadows of this coming event passing over the plains of Palestine, and offering a slight solution of the Eastern Question in keeping the way open to India and the East, and preventing the land falling into undesirable hands. But, notwithstanding the increase of light and knowledge in the world, the zeal and energy displayed by the Christian church, the brightening of the national outlook for the Jewish people, the world's conversion, the church's purity, Israel's glory will not be fully realized according to the prophetic word until the Millennium has begun.

The judgments which usher in the Millennium—and there would be no judgment if there was no rebellion—falls upon the church, the Jewish nation, the world at large. Judgment is to begin at the church; the mere professor in, and the apostate from, the kingdom of heaven receive their doom. The Jewish nation pass through a time of trouble, greater than they or any nation has ever before experienced; but their doom is not that of the apostate church, for a repentant remnant is spared, the nucleus of the nation's glory in the coming age. The world at large is startled and alarmed at the display of Almighty power and vengeance which lead men to seek for his grace, which will will be extended to them in the Millennial Age.

Hence we have the state of things upon earth, immediately upon the establishment of the Millennial kingdom, as the repentant remnant of Israel wholly converted, accepting their true Messiah, the King of Glory, setting themselves to the grand work of gathering their scattered tribes from every corner of the earth, and proclaiming the loving kindness and faithfulness of their God in every land; so that the knowledge of the Lord may cover the earth as the waters cover the sea. Thus their restoration shall prove to the world as life from the dead. And the kingdoms of this world having become the kingdoms of our Lord and his Christ, the peoples shall bow before him, and all the world shall own his sway. Thus Israel will, in the future become the first of the nations. From Jerusalem will then go forth living waters, and there the ever-green and the ever-fruitful trees shall grow, whose leaves, in the hands of these zealous and devoted missionaries, shall be for the healing of the nations. These are the people over whom Christ and his church shall reign.

Conceive the marvellous change which will be effected upon the earth. We may rest assured that all the wonderful inventions of the present age will be preserved, and extended, and will minister materially to the comforts of the coming age. But what a mighty moral influence will be effected by the display of power, and the glorious appearing of earth's great King. And how will they be moved by the earnest, living, and flaming words of those who have tasted that the Lord is gracious! while the powers of darkness will be chained. During the Millennium no class will exist on earth. The nationality of Jew and Gentile—though one in gospel privileges and blessings—will be distinctly marked. Business transactions, and the cultivation of the soil, though probably not attended with the same anxiety and toil as now, will still be needful.—*Edward Heath, of Wigan, in Prophetic News and Israel's Watchman.*

### The Temple of Bubastis.

The London religious papers very generally recognize the value of Dr. Naville's latest discoveries in Egypt. The London *Christian World* has this to say:

Mr. Naville and his co-workers on the staff of the Egypt Exploration Fund have succeeded in unearthing some stupendous relics of the ancient city of Bubastis, the Pi-Beseth of Scripture, and its Temple dedicated to the cat-headed goddess Bast, which has been described in such glowing terms by Herodotus. After the unsuccessful researches of Mariette Pasha among the mounds of Tell Basta, near the Zagazig station of the railway which connects Cairo with Ismailia, archæologists despairingly accepted the conclusion that nothing beyond a few blocks of red granite remained as memorials of a structure which, thousands of years ago, drew together immense crowds in annual pilgrimages. Superb monolithic columns, massive architraves, building blocks sculptured with bas-relief groups, and portrait statues of colossal proportions, have already rewarded the labors expended in clearing one-third of the site of the temple, which, it is estimated, must have been 600 feet in length, with an average width of 150 feet. Among the statues are several representing Rameses II.; of two of these in black granite the size will be understood when we mention that the eyes are seven inches in length. A statue in black granite of very much earlier workmanship—in accordance with a common practice among Oriental potentates—has been utilized as a memorial of the son of Rameses, who is described in an inscription as "General of Cavalry of his Father." The bas-reliefs, which are at present in Cyclopean heaps, are believed to have formed two large tableaux, one of which represented a great festival given by King Osorkon II. It is not a little curious that the fragment of an inscription which refers to the festival as one "which takes place every fifty years," after being hidden from the eye of man for uncounted centuries, should have been brought to light in this Jubilee year. Among other groups figured are processions of priests carrying shrines and sacred boats, and others engaged in religious dances. The first temple upon the site thus laid bare is believed to date from about 3,300 years before the Christian era. Usertesen III., a thousand years later, erected a new building, which, after another interval of a thousand years, was enlarged and marked by Rameses II.; Osorkon II., some 600 years later, added a festive hall. It will be a gratification to many of our readers to know that several of the remarkable monuments thus discovered are now on their road to this country, and will be shortly open to public view.—*N. Y. Observer.*

### Paradise.

The Bible opens and closes with visions of transcendent beauty and glory. A Paradise stands at each end. The two are alike, yet unlike. They resemble each other as resplendent creations of God, of the home of human beings, as the scenes of the display of grace, mercy and infinite love. They are also unlike. The first shows how sin entered into and ruined a pure community, the second how it will be finally expelled from the abodes of the redeemed; the first was a state of probation, the second will be a state of eternal security; the one was the scene of contest with the arch destroyer, the other will be a memorial of final victory over him. The earthly Paradise was inhabited by only a single pair, the heavenly by an innumerable company brought out of all tribes and kindreds of the earth; the first looked forward to the unfolding of the history of a planet with its struggles, reverses, its shadows and sunshine; the second looks back over a contest completed and merging into the supreme glory of God and the ineffable felicity of the saints; the one was a failure, the other will be a glorious success; the one was the starting-point of innumerable ills and sorrows, the thrusting out of good by the influence of Satan, the other marks the entrance of supreme felicity, the raising the notes of the everlasting song of victory, as by the exclusion of sin all tears are wiped away. The vision of the first Paradise fades in the dim haze of history, a picture remembered, tale of early innocence, of untried virtue, which failed in the first attempt; the vision of the second, rises and expands before us as the city which hath foundations, having the glory of God and a light like unto a stone most precious, and peopled by the myriads who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. The Paradise of Eden will be a perpetual reminder of our loss by sin; the Paradise to come of our infinite gain by the redemption of Jesus Christ, who loved us and gave himself for us that he might present unto God a church without spot or wrinkle, a glorious example of saving power. The opportunities and possibilities of the first estate are lost; those of the second, thanks be unto God for his amazing grace, are possible to us all. See that ye refuse not him that speaketh from heaven.—*Messiah's Herald.*

### Offer Yourselves.

Most of us wish that God would use us for some great purpose; but very few of us are so wholly given up to God in loving trust that we are in a condition to be used by him for a great purpose—or a little one. God is a great deal readier to use willing servants who proffer themselves unreservedly, than men are to proffer themselves unreservedly to God as his willing servants. We should all like to be taken "just as we are," for the honorable duties assigned to those who are wholly the Lord's. But the Lord wants us to come, "just as we are," and submit ourselves wholly to him, for whatever duty he may have for us to do. It is first the enlistment and then the detail; not first the detail and then the enlistment.

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Now that the Pope and his coadjutors at Rome have come to a decision about the course of the church towards the Knights of Labor in America, perhaps they will have time to give attention to matters in Spain. Mr. William Moore writes to the *London Standard* from Puerto Sta. Maria, Spain:

"Your readers are aware that in cases of administering the rite of extreme unction to the dying it is customary in Spain to go in procession through the streets, the priest carrying aloft the 'custodia,' and an acolyte ringing a hand-bell, at the sound of which all passers-by are expected to kneel until the procession passes. Since the establishment of religious liberty in 1868 it is no longer obligatory on all to conform to this custom, and consequently many, from conscientious scruples, refrain from doing so, although, if possible, they endeavor to get out of the way, so as not to give needless offence. A poor woman—a member of the Protestant community—was passing through one of the streets of this town, and on turning a corner came into contact with 'the procession of the Host.' Not prepared to kneel, and unwilling to appear disrespectful, she stepped aside into a doorway to let the procession pass; but the priest rushed after her, dragged her out, and with great violence endeavored to force her on her knees. Not succeeding in this, he handed her over to two policemen, and charged her before the Judge of First Instance with insulting the 'established religion.' The judge took the priest's declaration (in writing), absolutely refused to hear the poor woman, and ordered her off to prison to await her trial. Heaven knows when this 'trial' may come on, and so this poor wife and mother is excluded from her home for an indefinite period. When her trial comes, it will be merely travesty of justice, unless we can secure the services of a respectable advocate. We are anxious to make this a test case, to see whether, under the Spanish Constitution, Protestants can be imprisoned for not offering an act of worship to the 'Host.'"

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How shall we define this golden attribute of mercy? Is it not the one perfection which we creatures give, or seem to give to our Creator? How could he have mercy were it not for us? Mercy in the tranquility of his omnipotence, and the sweetness of his omnipresence; the fruit of his eternity, and the compression of his immensity; the chief satisfaction of his justice, the triumph of his wisdom, and the patient perseverance of his love. Wherever we go, there is mercy, the peaceful, active, broad, deep, endless mercy of our Heavenly Father. If we work by day, we work in mercy's light, and we sleep at night in the lap of our Father's mercy.—*F. W. Faber.*

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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Heller's Block, Room 56, 275½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.


### Indiana State Fair.

We are reminded at this early day of this approaching annual event, commencing September 19th, by the bright and cheerful posters to be seen everywhere, and a call at the business office plainly demonstrates that the Fair season will soon be upon us. The number of applications for exhibition space, sales of privileges, and the amount of mail matter gives every encouragement for success, and something more. Improvements are being made, more special exhibition buildings erected, a new roof on the main exhibition hall and the grounds enlarged.

The Indiana State Fair is now recognized as the centre of the great breeding grounds of improved stock. Herds of improved cattle were shown at the last Fair from nine different States. Eighteen States and the Canadas were represented, and the show of live stock and machinery never excelled on the continent.

An exhibitor making an application for space recently, remarked: "We have got to make an exhibition to keep up with the times or be considered as dead. The people come to see the improvements; the progressive men of the community attend the State Fair, in fact, can not afford to stay away, and the State Fair is doing more good for the industrial community than any other influence."

### Conference Notice.

The Annual State Conference of the Church of God will meet at Claysville, Brackon, P. O. Huntington Co. Ind., beginning on Friday, Sept. 2, 1887, and last over Sunday following. Those coming by the Nickle Plate R. R., will stop at South Whitley. Those coming on the Wabash, St. Louis & Pacific R. R. or the Cincinnati, Wabash & Michigan R. R., will stop at North Manchester, where they will be met and conveyed to the place of meeting. The brethren and sisters at Claysville are able and willing to accommodate all who will attend. Make arrangements to attend this meeting. Appoint delegates and have them there early, prepared to select evangelists for the fall and winter work. Do not delay. Act now.

A. R. UNDERWOOD, Sec.

The church of God in Iowa will meet in Conference at Deep River, Thursday, Aug. 25, and continue till over Sunday the 28. A general invitation is extended. Bros. A. J. Eychaner and G. M. Myers, will be in attendance.

G. R. CROWN, Chairman.

By request I visited Dixon, Ill., July 24, made two discourses and baptized four young ladies into the Christ. The Dixon Congregation is in a prosperous condition.

G. M. MYERS.

"The Unspeakable Gift," by J. H. Paulgrell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

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A fund of free will donations to send books and papers to mission workers in this and other lands.

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# Youth's Column.

### Tobacco Poison.

Tobacco, a poisonous weed and destructive narcotic, is a native of our continent. "Americans are becoming smoked sardines," says a writer of note. Who, in passing through our streets, can conclude that our country is other than a vast smoke-house? The chemical constituents of tobacco are a volatile oil, a volatile alkali, and an empyreumatic oil. The volatile oil has the taste and odor of tobacco, and produces an irritating sensation on the throat and lungs. The evil effects of tobacco are mainly due, however, to the volatile alkali, nicotine. This poison is scarcely inferior to prussic acid, one-tenth of a grain killing a large dog in the space of three minutes. A hundred pounds of dry leaf yield seven pounds of pure nicotine. Thus, in smoking a quarter of an ounce of tobacco there may be drawn into the mouth "two grains of one of the most subtle of known poisons." The empyreumatic oil is also an acrid and dangerous poison.

To the most deleterious habits of smoking and chewing we would now give a few moments' attention. Smoking has become so common with young and old that we wonder, as we see boys just emerged from short clothes with cigars in their mouth, at what age they acquired the habit. Smoking debilitates the nervous system and weakens the physical powers; but one of its distinctive evils is the injury which it inflicts upon others. The smoker has neither the power nor the wish to consume his own smoke. All in his company must share it. No one expects the strong arm of the law to be invoked to remedy the wrong done to the non-smoking public; but common justice and the popular idea of right should purify the atmosphere.

The evil and listless effect of the continued use of tobacco on nations is finely illustrated in the case of the Turks. Centuries ago they stood high among the powers of Europe; but becoming a race of inveterate smokers, they have lost all strength as a people, and are now the most indolent of Europeans. The extravagance of the habit alone would condemn it. More gold is expended by the people of the United States for tobacco in its various forms than is required to furnish our whole population with daily bread.

### Alcohol-Poisoning.

In wines and all fermentations the alcohol is about fifteen per cent., and the rest is water. Such is the wonderful affinity of alcohol for water that it cannot, after repeated and various distillations, be absolutely freed from it. The so-called pure alcohol has from one to ten per cent. of water. It is well known as a heavy, colorless fluid, volatile in the open air and readily vanishing when heated. It thus goes to the upper atmosphere of our planet, where doubtless slowly oxidizes and plays an important part, perhaps in forming clouds, or in the Aurora Borealis, until finally its chemical elements may return to the earth to play again that important part in the eternal round of nature. By thus going aloft this poison is removed from endangering animal life, and returns finally, changed into innocent forms.

But, while thus volatile, alcohol is one of the hardest chemical substances to break up. It is a firm or stable combination of its three elements, C. H. O., and cannot be changed or broken up by any one ordinary process, such, for instance, as it meets with in the human body. It burns with a very hot, blue, hydrogen flame; but fire is necessary to set it afire; that is, to break up the firm chemical union of its elements by combustion. Hence it is used to preserve fruits, anatomical specimens, etc., because it is practically indestructible and because microbes cannot live in it. For these and similar reasons, it is very useful in the arts and sciences, and its discovery by the "worm," and its subsequent uses, were important steps in civilization, for which all should be grateful, but for the inhuman use to which it has been put by deluded men.

These sciences has already told us what alcohol really is; and if you wish to know it further, get some as pure as you can from your druggist; burn it in a lamp, volatilize it by heating; use it to preserve dead animals and to kill living ones; and if you wish to know how it does that, take a little of it in your mouth, nose and eyes and your contortions of pain will bring you to consider seriously—

2. The effect of alcohol in the human system.

The fact was stated above that in fermented liquors, like wine, cider, etc., the amount of alcohol was not above fifteen per cent; while in brandy and distilled liquors it was about fifty per cent. But why only fifteen per cent? The answer is the key to the solution of the question in hand. The reason is this that alcohol is so deadly a poison to all living animal cells and tissues that when it reaches fifteen per cent. in a fermenting liquid it kills the yeast-animal which excretes it, and the fermentation stops; and because it stops, the wine is said to be made, and it will keep until the alcohol is removed, when fermentation may occur again if glucose still remains in the liquor.

Now, just what alcohol does to the cell which produced it, it does to all animal cells and tissues; it is death to them to the extent used. No living thing can live in it an instant. The human system is large and tough, and will endure a great deal; but a small dose of pure alcohol—only half an ounce—is immediate death. It fells the strongest man as though struck with a stone, and for much the same reason, as we shall see; it causes a shock which is an explosion of the nervous system. But, as you say, people do take alcohol constantly. Yes, but only in drams, largely diluted with water, so that fifteen to twenty per cent is the highest rate of alcohol. Whisky and brandy are diluted generally more than half. If taken pure, the quantity is small and seldom taken or it soon means delirium tremens and death.

When alcohol is taken it never gets further down the alimentary canal than the stomach. The lower gate of the stomach, the pylorus, utterly refuses to let it pass into the lower and finer intestines. We cannot sufficiently wonder at the strict prohibition sense of this organ. For if alcohol could pass into the finer tissues and so reach the lacteals, they would wither at once and death would certainly ensue. The stomach has, therefore, to extrude the alcohol through its coats into the blood, so that it may be carried out of the system by the skin, the lungs, and the kidneys. Until this extrusion takes place, this devil, alcohol, simply plays destruction in the human system, in every organ through which it passes, in proportion to the amount used. It excites the stomach, and if used in quantity or for a long time, destroys that organ by inflammation; literally burns it up. It burns the life-carrying corpuscles of the blood, and makes its serum a thin watery and useless fluid. It inflames the liver until it finally becomes a "hob-nail" mass of sores. It inflames the liver, so that Bright's disease is liable to ensue at the least provocation. It inflames and rots the lungs so that pneumonia is invited and is generally fatal. The skin becomes inflamed, dirty, congested, and diseased. Not an organ of the body but cries out, "I am poisoned!" and by its inflammation shows its frantic efforts to get rid of the destroying corrosive that turns its very life into inflammatory disease.

But the most terrible consequences are seen in the brain, which is the most wonderful of organs, the seat and citadel of the soul. Its outer portion is composed, as you know, of a mass of fatty, gray matter, made up of millions of little cells, whose action is our life. From thence, little white nerves, motor or sensitory, go to and come from every part of the body. The music which these little gray cells play is the substance of our life, mind and soul! If their healthy normal action is disturbed or stopped, it is all up with us, as far as we can pretend to be rational, moral or responsible beings. Alcohol, when in the blood, is carried by it directly to these gray cells, for they are fed constantly by the blood. Then what occurs? Let us consider how these wonderful cells are constituted and we shall see.

They are chiefly composed of "the oleo-palmitate of the glycero-glacial phosphates of choline: "which is to say that a butter-like fat, similar to olive and palm oils (C. H. O.) holds a glacial and deliquescent form of phosphoric acid (H. O. P.) by the side of a nitrogenous substance called choline (from Greek chole, bile, for there it was first found), of which the elements are C. H. O. N. In the last two of these substances we have phosphorus and nitrogen; in unstable chemical equilibrium and constantly undergoing the interplay of change, felt and known to us as consciousness, thought, soul. In a word, these elements are chemically arranged in these gray cells like a most delicately attuned musical instrument, upon which the world plays by means of our sensitory nerves; and the music is carried by the motor nerves throughout the body so as to adjust it and keep us in harmony with the world. If we do not obey this music and so fall out of the order of the world, its mighty changes soon overwhelm and destroy us. It is only by being able to conform to the order of the world, that we can live at all. How to do this the world tells us by playing through the nerves of sensation upon the grey cells of the brain, and thence the motor nerves provide for our safety. The blood constantly brings the nourishing elements to these cells, which keep them in order, and in good time and tune.

But now suppose that the blood, in addition to its nourishment, brings this dirty, acrid poison, alcohol, with it; what happens? The water (HO) of the phosphoric acid, and of the choline is at once taken by the affinity of the alcohol, the nitrogen, phosphorus, and glycerine are thrown together, and a minute nitro-glycerine explosion takes place in the little microscopic cells of the brain, as surely as it did when General Newton's little girl touched the key which threw similar unstable chemical elements together under the rocks of Hell Gate. Whenever nitrogen, glycerine, and phosphorus are brought together in unstable chemical equilibrium, then you may be sure there will be "mischief to pay," whether under Hell Gate or in the human brain; for that is the chemical condition of the most terrible explosives known.

When alcohol gets into the blood, it does and must "go to the head;" millions of little cells at once undergo explosions; the play of the regular, divine world music is stopped by an unnatural intruder which knocks the instrument out of tune at once. The soul is thus stricken down in its citadel; the motor nerves have only disorderly messages to carry, or stand motionless and paralyzed. What is the result? That most complex organism, the human body, is no longer under orderly or rational control. The little nerves that hold the gate-ways of the blood at the ends of the arteries let go their hold for they are paralyzed! The blood rushes to the face and flushes it. The heart has a torrent of blood poured upon it, and beats and flutters. The limbs move without will or purpose. The tongue moves wildly and incoherently; the truth is told in wine because mental order and control are lost. The passions are let loose, but yet are impotent, as Shakespeare describes in the Porter scene in Macbeth. The head aches, throbs, and is finally "on fire" with these explosions. The next day after the drink it aches with soreness while the blood brings us its kindly nourishing elements to rebuild the cells and to renew the healthy music—which is our soul—to take the place of the wild orgie of this devil in the brain. You know, too well, this story of drunkenness. It is too common to need description of the stages which lead to death by delirium tremens, if happily kidney trouble or some inflammatory disease does not anticipate that most terrible death.

Well, you may say, taken in small quantities, it may have some good effects. When science discovered the true nature of alcohol, as above explained, it gave a decisive No! to every question of the kind. Doctors Benjamin W. Richardson, Willard Parker, W. H. Draper, and thousands of our other distinguished physicians express the true verdict when they say in the words of the latter, "Alcohol is our worst enemy; always baleful, more or less in its effects."—*Thaddeus B. Wakeman, in Kansas State Register.*

# Communications.

TORONTO.

*Dear Restitution:*

By invitation of very kind friends in Toronto to pay them a visit, I took the north-bound train on the K. & O. R'y. at noon of July 15th, and arrived at Cleveland 9:45 p. m. I spent the following day (one of intense heat, and dust) in that lovely and rapidly-growing city (its population being 200,000). I had a very pleasant interview with Pres. C. Latimer, Chief Engineer of Nip. & O. R. W. He is a brother of great intellectual powers, high scientific attainments, and closely occupied with Bible investigations relative to the Great Pyramid, weights and measures, and with the prophetic destiny of the Great American Republic. I promised to call when returning, and will probably address their society on the Hebrew Phase of the Eastern Question.

On Monday I took the cars for Buffalo and Niagara Falls. I crossed the Suspension Bridge about dusk and slept on British territory. I slept quietly under the deep thunder of the rushing waters of one of the world's wonders. What will this be in the coming age?

Tuesday, at 10 a. m. I was in Niagara, Ont. As this village has bright prospects in the very near future I give a brief notice of its location and attractions as a "Watering Place" for summer visitors. It is situated in Canada at the mouth of the Niagara River. Its boundaries are the river, the lake (Ontario) and the mainland. Its streets, wide, level and sandy, are at right angles, running parallel with the lake, and crossing perpendicular to the lake. It contains, usually, a population of about 1500. The Queen's Hotel fronts Lake Ontario, and commands one of the most charming water views that can be imagined. It is of immense dimensions, with grounds fitted up with taste, making an attractive paradise of this age. It was made the principal boarding house of the Prophetic Conference. The Pavilion, for the permanent meetings of the International Conference is erected on "Conference Hill," in the Hotel Park, by the proprietors of the Queen's Royal Hotel, and for the special use of said Annual Conference. Its commanding lake view is most charming. The building (pavilion) seats comfortably an audience of about 400 persons.

Another attraction of this Niagara locality is the location and permanent establishment of the Canadian Chautauqua Assembly, whose dedication I had the privilege of attending and to whose principal officers I was introduced, but a simple recognition was all that my time would allow. They have purchased about 100 acres along Lake Ontario, and laid out the grounds tastefully; have erected an auditorium that will seat an audience of 8000; put up a hotel of large dimensions, and are zealously preparing to accomplish a great work. Thursday was to be the day of their chief attraction, when Dr. Vincent, Chancellor of the American "Chautauqua" was expected.

The meetings of the Annual International Conference in July of each year, and the permanent location of the Canadian Chautauqua Assembly, will make Niagara-on-the-Lake an attractive village.

THE CONFERENCE.

By invitation I attended the conferences and was present at nearly all its sessions from the 19th of July to the 28th. I was very kindly received into the family of John T. Shapter, of Toronto (he being a member of the Conference) and entertained by him at his own personal expense. Such liberality and kindness from one whom I had till then never seen, and by whom I was known by my writings only, gave me pleasing testimony that my pen-work is not wholly unappreciated. The house of Brother Shapter, commodious and attractive, commanding a beautiful lake view, will be one of my interesting and welcome homes during my visit to Toronto. This free and unaffected kindness is a pleasing attribute of the entire family. One thought more, if brotherly associations are so sweet in this mortal, imperfect state, how intensified will it be in our new abode?

That the special work of this conference may be the better understood, we append its own list of subjects for daily study: Inspiration, Creation and Revelation, the Successive Names of God, the Redeemer and the Redemption, Vicarious Atonement, Christ and the Fulness of God, Regeneration, Justification, Sanctification, the Flesh and the Spirit, Calling and Responsibility, Our Inheritance, the Davidic Covenant, the Premillennial Coming, the motives of Foreign Missions, Probation after Death, How and What to Preach for the Conversion of Sinners, Israel the Priestly Nation, the Thousand Years in the Apocalypse and in the Old Testament, (by Dr. West, of St. Paul, Minn.), the Church and the Kingdom.

"There will also be a special study of select portions of the word, such as parts of Zechariah and of the Apocalypse, some of the Messianic Psalms and sundry chapters of Isaiah and of the Epistles." Let me further quote their published views.

"The number of students and teachers of the word who are interested in this Annual Conference is now so large that it is unnecessary to mention any names of brethren expected to lead in the study of these various subjects. It is enough to say that the brethren identified for years with this meeting expect to attend (they were there), as also others, pastors and evangelists, whose sympathy has often been expressed but who now for the first time hope to be present and take part in the teaching. It may again be repeated that this meeting to which Christians of every name are cordially invited, has had from the beginning as its object not merely the study of the Word of God, but rather through such study the mutual comfort and refreshment of the children and servants of God, the increase of their work of faith and labor of love and patience of hope in our Lord Jesus Christ, and the better understanding of the revealed purpose of God concerning the Jew, the Gentile, and the Church of God in this present age and in that which is to come. Special request is made for fervent and unceasing prayer that the blessing of God may be upon the meeting this year in larger measure than ever. The critical character of the times, the increasing antagonisms in the world and in the Church, the pressing demand for laborers in fields white for the harvest in this land and in all lands, the deepening conviction that the night is far spent and the day is at hand, all prove the need of more zealous devotion and holy living, more practical knowledge of the Scriptures for every form of service, and more prayerful heed of the word of prophecy, as unto a light that shineth in a dark place until the day dawn and the day star arise." W. J. Erdman, 193 Springfield St., Boston, Mass., Secretary. Committee: J. H. Brooks, 212 5th St., St. Louis, Mo.; W. J. Erdman, Cor. Sec.; T. C. Lowe, L. W. Munhall, G. C. Needham, R. Norton, H. M. Parsons, S. H. Kellog, J. Donovan, S. R. Briggs. Besides there were many other able men, such as Dr. Pierson from Philadelphia, and Dr. West from St. Paul, Minn. There was an educated native minister from Burmah, and a converted Jew (minister) from Montreal.

I was anxious to learn whether their written and spoken declarations would agree. To ascertain this point I had the constant and zealous teachings of nine days. The intelligence which clothed the thoughts of the speakers, and the spirit in which they were uttered, did ample credit to the heads and hearts of the teachers. To an inquiry put to the President relative to the denomination to which a certain one belonged, he answered with much warmth, "I don't know and I don't care what church he belongs to, so he is a Christian." I think that I can say with perfect truth that I have never listened to so many teachers on such a variety of Bible subjects, with such an entire harmony with my own views; on the inspiration of the Bible, character of God, of Jesus Christ, the Holy Spirit, the nature and practical use of the prophecies, the character and nearness of the second advent, the looking for and watching for that event, the Jews, definition of church and kingdom! They were clear and full on the personal and premillennial coming and reign of Messiah, the new earth and nearly every point. The ideas uttered, the manner and spirit in which they were uttered and the readiness that the most able teachers transformed themselves into pupils under others, certainly did honor to their humble character, both as teachers and pupils.

They constituted and exhibited themselves a body of intelligent and able believers. Some may wish to know how I myself, as an entire stranger to all their ablest men, and, I may say, to the whole body, was treated. To this I answer freely, I have no complaint to offer for the following reasons: 1. Able men among them are assigned their subjects a year in advance that they may have the year for preparation, to make their yearly meeting full of mature instruction. 2. The secretary had sent out circulars, as early as March 15, 1887, requesting the names of those that purposed to attend the meeting. 3. They have had eleven annual meetings. 4. I came there without giving them any previous notice of my expectation to attend or desire to take any part in their exercise. 5. They knew nothing of such a person nor of his claims to notice until his work on the prophecies (Eastern Question and Coming Age) placed on their stand attracted their attention. This did not take place till one week of the conference had passed.

The pavilion was generally full with intelligent lovers of prophecy from nearly all of the States and from Canada. I had, during the whole time taken my seat far back in the audience, (I never push myself into notice). On Tuesday of the second week, near the close of the morning exercises, the secretary, in reading notices, said, If Brother Westbee is in the audience, let him please come forward to the stand. I went forward, when the secretary remarked that he wanted to introduce me to the principal teachers of the conference, which he very kindly did. He said that he had lost sight of me for a few days. The next day I was called forward publicly again and called upon to open the conference with prayer, and afterwards to dismiss the audience. In the afternoon I took leave of the conference, and soon left for Toronto. My work gave me the introduction first, as the size commanded notice, and its variety of prophetic problems interested. The President, Dr. Brooks, said that he should like very much to read the work but that he could not carry it around with him. I took his address and promised to send it to him. Dr. West and others looked over the books. I hope that this visit will open up a new and extended field for their circulation.

In conclusion there are a few points I wish to notice:

1) Do they occupy the front rank in the army of pre-millennial advent proclaimers? Many reasons can be urged against the possibility of their occupying such a position? They do not seem to claim any special work in view of the speedy advent.

2. They believe in a future personal antichrist in the covenant week, ignoring the papacy, because there were many popes, overlooking the fact that it was the one-man-power, spliced 200 times like all human domination.

3. There was nothing taught relative to the signs of the times.

4. The special agents of Rev. xth and xivth were not noticed.

5. The national union of Israel and Judah received no special notice.

6. Life only through Christ was neither noticed nor believed.

7. We have, therefore, an advanced field which we must occupy.

8. I do hope that we can organize as a whole body to do this work.

9. Union then is great power. Why not call such a general conference? The work is vast; the time is short.

J. P. WESTBEE.

### "Jesus Led into Temptation of the Devil by the Spirit of God."

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. Matt. iv. 1. Immediately the spirit driveth him into the wilderness, Mark i. 12. And Jesus being full of the Holy Spirit returned from Jordan and was led of the spirit into the wilderness. Luke iv. 1.

These quotations establish the fact that Jesus was led or driven of the spirit of God into the wilderness to be tempted of the devil. What led the devil into the wilderness to tempt Jesus we are not told. Jesus' baptism in the Jordan was done openly. The declaration which followed immediately in audible voice from heaven, "This is my beloved Son in whom I am well pleased," as well as the descent of the spirit of God upon him, and seen by John who was told that he would be divinely marked out, furnished both Jesus and John with evidences not simply that he was the Son of God, but that the time had now arrived for his public manifestation to Israel as such. By what other name this one who in here called the devil was then known, nor any thing further of him beyond his having access to the battlement of the temple and his profession to be able to give all the kingdoms of the world (habitable) and the glory of them to Jesus if he would fall down and worship him; it is not said. The two first parts of the temptation relate to the present faith of Jesus in the public declaration of God that he was indeed the Son of God.

The third related to his possession of the kingdoms of the habitable. The two first show that in the judgment of the temple the Son of God should not suffer himself to be hungry or deny himself indulgence in any freak of his fancy because it was written that he would give his angels charge of him to save him from injury. These temptations were either the honest convictions of the tempter or assumed with the view to entrap Jesus into his power. The inference to me seems fairer to accept them as this real, although mistaken convictions. The Son of God could as easily have turned stones into bread as water into wine, and also as easily have walked upon the air as upon the water. The power was already in Jesus to do the one or the other either, to put forth or restrain, as he judged best. The evidence that he was the Son of God would be made more manifest by his subjection to the will of God than by any power put forth by him. He has showed that sonship is proved by obedience rather than by wonderful works. The popular idea as presented by the tempter that wonderful works were stronger evidences of sonship than obedience is abundantly manifested to be a mistake. The temptation presented by the devil is therefore simply such as is believed and taught by all men who judge and act according to their own judgment in preference to the expressed will of God. Jesus was hungry and could have satisfied his hunger if he had chosen; but the evidence of submission to the flesh could have been given and of obedience to the Spirit would have been wanting if he had done so. He chose that the world to manifest to men that he was the Son of God, but he could do this without tempting the Lord his God by presumptuously exposing himself to injury. The third part of the temptation is also based upon the human conception of how the end sought can be obtained in contrast with the divine. The possession of all the kingdoms of the world was already the promised inheritance of the Son of God. Both he and his tempter were under the same law which said "Thou shalt worship the Lord thy God and him only shalt thou serve." To fall down therefore and worship any one else was to violate the law and although it might give temporary possession of the kingdoms of the world deprive the worshiper of the permanent. Jesus knew that as the Son of God he was also the born heir of all these kingdoms and that no human power could either give to him or withhold from him his inheritance when the time came if he worshiped and served the Lord his God. The temptation therefore is a true and natural picture of the Spirit's ways of accomplishing his purposes which never fail in the end, however they may appear to fail in the progress to that end and the flesh's ways of accomplishing his ends which at best have only partial and temporary success for the present and total failure in the future, and in the end. Temptation or trial is the divine and perfect method for instructing men in his ways and of putting to silence the professedly wise and prudent, who prefer their own to his. Jesus proved by his successfully resisting the wisdom of the tempter that he had faith in God's declaration of himself as the Son of God and King of Israel. The tempter also knew that as he could not succeed by corrupting Jesus his only course now was to seek his destruction by denying his claims. He departed from him for a season but during that season put forth all his power to set aside his claims and account for the extraordinary powers manifested by him by affirming that he was mad and under the power of a demon or of Beelzebub the reputed prince of demons.

The kingdoms of the habitable contemporary with Jesus were not at the disposal of one man or one administration. There was a sort of triple power existing by compromise. This was composed of the Roman, Hebrew and the Aaronic. Each part striving for the mastery but neither one able to succeed. All these were moved by the success of John the Baptist and rejoiced when they put him to silence. All three were moved by the success of Jesus, and were frightened by the consequences to them and their power if they let him alone. The one however who was most bitterly moved was the Aaronic, and they are invariably found taking the lead and drawing the other two to partnership with them in their murderous purposes. It seems fair to infer therefore that the Aaronic or priestly power was the devil in the temptation who were defeated in it, but which on every occasion possible after that defeat attempted to entrap him until they became desperate through failure and determined to risk the effect of his destruction. This last resolve however only served to demonstrate the weakness and wickedness of human wisdom when brought into contrast with the divine. Divine wisdom sees the end from the beginning of every act or cause, and therefore can measure and reveal all the details arising out of it. Human wisdom deceives itself into the belief that it can do the same until its failure is made manifest to all. The flesh has lusted against the Spirit ever since there was flesh upon the earth. It is not subject into the law of God neither indeed can be. The history of Jesus from his immersion until his ascension to the right hand of God is the history of the contest and the failure of the flesh the beginning that is the flesh to gain success in any one thing which it attempted. The devil aimed from the beginning; for this purpose the Son of God was manifested that he might destroy the works of the devil, that is of the flesh, and deliver those who all their lifetime were subject to it or the bond slaves of it by obedience to its lusts and passions. Glory therefore be to God who giveth us the victory over the flesh, that is the devil, through Jesus Christ our Lord.

W. ELLIS.

### To the Scattered Ones in Indiana.

Having been chosen by the committee appointed at the June Conference as Evangelist to visit churches not belonging to the Indiana State Conference, and other places where we have no organization, I take this means of finding out your whereabouts. To such I will say, if you will address me at once, giving location, etc., I will try and visit you before the annual conference which will convene in September. To isolated brethren, where the Abrahamic faith is not preached, I will say, if you can arrange a place to hold a series of meetings, and believe that good may be accomplished, address me at once, and arrangements will be made to be with you as long as the interest may demand. Truly, "the harvest is great but the laborers are few." "Let us labor therefore that we may enter into the rest that remaineth for the people of God." Address,

L. R. CONRAD,
Miami Co. Mexy, Ind.

# Poetry.

## WHAT SHALL IT PROFIT!

What shall pleasure profit,
When the Christ appears!
Hoarded gold and rubies,
Of the wasted years!
Wilt thou for earth's poor honors,
Its joys and fancies gay,
Sell the *future* riches?
Give thy soul away!

Charm may stun voices
With their veiled strains;
And the hand of friendship,
May weave the golden chain.
But what is wreath of laurel,
To bend anear the lamb,
What the smile of flowers,
On the day of doom!

All thy treasured riches,
Bubbles fate of sin,
To the coming kingdom
Will not fit thee in,
Nor life, nor kingly glory,
Canst thou with these things buy;
Pleading at the judgment,
Vain will be thy cry.

S. ROXANA WIRES.

# Selections.

## MICA PEN-NOTES.

ON THE SEVENTH DAY.—NO. II.

It is remarkable that the introduction and enjoining of the Sabbath observance was in connection with the perishable and corruptible manna in the wilderness. But even if this has no significance, we notice the strictly local and Jewish argument of the decalogue. "I have brought thee out of Egypt." Every single and separate charge of the law was to this delivered nation. In the proclamation of the ten commandments, the various forms of direct address, thou, thee, thy, and thyself are used not less than thirty-five times, thus remarkably particularizing the new and rising nation of Israel, and twelve of these local and identifying terms are expressed in the charge of keeping the Sabbath. And there are twenty or more references of the great Law-giver to himself in similar variety of expression, unless the phrase, "Lord thy God" be taken as a unit. Thus in mode emphatic and clear, is this whole covenant defined and established between two parties only. The great Gentile and Christian world of today have never entered into that covenant or been embraced in it, a covenant of works, a covenant mainly of negations, prohibitions of transgression. It was a promulgation of a code, in terms of strictness, in marked contrast with the spiritual nature of the gospel. The law-giver was pleased to speak of temporal results of actions, whether good or bad, as to this decalogue.

Children of four generations should feel the pain and penalty of parental transgression, and for filial disobedience, the term of life in trans-Jordanic Canaan, might be, and would be brief. Thus temporal motives were urged. The terms of the law were in spirit and language peremptory, and obedience might be, as no doubt in great degree it was, profunctory. At all events, the original, unmerited, unchanging, heart-compelling love of God, his pity and grace, his purpose of salvation, is not revealed here, as in the gospel. Clearly the process and purpose of the divine leader out of Egypt was nation-building. This commenced with the call of Abraham, was continued in the work of Joseph and Jacob and Moses. A nation must have a birth, a constitution, must have law and organization, territory and religion. And everything in this Israel was an introduction, and adumbration of something better to come in another age. When the better has come, the introductory has vanished.

It is said that the political fabric of that time is the foundation of national order in all ages, that the institutes and statutes of Moses are practically embodied in all the best governments. This is true within limits, but not absolutely, by any means. For the Mosaic system recognized concubinage, and contained special provisions which were certainly not intended for all ages and nations.

Relative to the Sabbath, it was a "sign between" the Most High and the Hebrew nation, "throughout their generations." It is so expressed in terms. Its penalty was death. It was a bond of a "perpetual covenant." It was a legally and regularly recurring period of rest, with the negative requirement of abstention from labor, without any positive injunction of religious service or worship, certainly not in the terms of its announcement. Its purely Israelitish character therefore is sufficiently obvious. It never was changed or expanded from this function and application in the new covenant by express and revealed enactment.

It is particularly worthy of notice and attention that our Lord and his apostles have in the most varied and ample language, instructed us in Christian duties. Every kind of religious excellence is unfolded. Character-forming is constantly encouraged and assisted. Moral obligations are explained. The fruits of faith or its sequences, if you please, are given, in ever so liberal and edifying measure. And the Christian, in fact, comes by enlightened instinct, to see that with the true knowledge of God, comes the enlarged faculty or power or moral perceptions. This is the key of virtue. The believer in Jesus Christ is gifted with the secret of knowledge and love of righteousness. And hence it is, that the Sinaitic system loses its glory or force to him.

There is no need nor occasion for it. All fulness and power and preciousness are seen and accepted elsewhere. The glory of the law is but as the dim light of the gibbous and retiring moon, an orb whose opacity is more striking than its light enough to declare its desuetude. Its faint and trivial glow but pronounces it obsolete. And accordingly, to be informed in religious duty, and stimulated to its performance, I have other and higher motive influence, and have no occasion to turn back to the echoes of old thunder. I can not admit in the smallest degree that the code of Christ, if I may so express it, is not enough. There is enough, abundantly enough, in the gospel to satisfy every want, and to encourage every exertion. There is no longer need of stones for killing, nor darkness for alarming. Disobedience to the Christian, forever contains a formidable penalty in itself. He who falls short in growth and grace, is himself punished every step of the way. His own grief is a felt penalty, if penalty it should be called, or rather there is a chastening pain in conscious non-conformity. But in truth the genius of the gospel is not chief or real in penalty, it is in inspiration. It is in the call of God to come up higher. It is in spirit-quickening. It is in enlarged and enlarging views of truth. It is in new views of divine character. It is in the omnipotence of love, its inflexible purpose, its exalted and glorious persistence. He who breathes this fragrant air, who tastes this breath of heaven, has no call to go to Horeb. He who tastes the speckless and peerless honey, has no mind to nurse with his lips the discolored stave of a broken sugar cask.

Do this or die, is not the argument of life and action to him, but the gracious perceptions of the sweet supreme will, and the felt and gentle impulses of the Infinite Spirit, and the uttered goodness of the Lord in the land of the living, both in inspiration and nature, these are the things which move and mould a man born to the higher life. Does any man that lives beneath the cope of heaven dream that a single "shalt not" from a cliff of the stony peninsula, will have more potency to move a true pilgrim heart, than the "come and welcome" of the divine Jesus? Is a thunder burst from the old land of judgment needed to quicken him, to whom the cross with its dying Lamb has a pathos and appeal louder and more powerful than any vibration of Judaism? The moment we receive Judaism (except by and through the evangelism of the new covenant, when in fact it will be transformed) we galvanize a dead corpse to life. To me the Sabbatarian idea has an odor of a holy sepulchre, not that in which Jesus died, but that in which the legal system was entombed. Does it need to be resurrected? There be those who find for us dead Parachs, mute and grim in their mummy-cases, but I scarcely see the need for discontombing Judaism, even though it had been laid away in spices.

It is unnecessary to bring citations of blessing and approbation in the law and prophets for faithful Sabbath-keeping. It was the plain duty of Israel to keep the seventh day. But to extend the legal system of the Jews beyond its allotted limit, either of time of place, would be as *mal-apropos* as to deny that a Jew was bound by it. We may say that a misfit either way, would be an error and a misfortune.

For myself, I have no sectarian ambition. The truth is supreme in value and obligation. Amid the myriad jars of Christendom, I would seek that with a single eye. And a zeal not according to knowledge, to my apprehension, is as regretable as apathy with the truth fairly in the palm of the hand. And it has long ago been proved that an object with a lustre and brightness of truth in seeming, has enlisted a zeal of pursuit, and excited an order of attachment, and enthusiasm of propagation as intense as truth is sanity and purity.

With respect to the observance of the first day, I make no affirmation of duty, or positively, of expediency. But I look at the matter of days a little in this light. On the seventh day of creation the mighty Maker of the terrestrial frame, in some notable sense, rested. Very well. That rest was commemorated by a chosen people, constituted under law, into a nation, for fifteen hundred years, more or less. Then Messiah came, the elect of God. He was God's arm in another work, that is to say, of redemption. The heavens are the work of the fingers of the Omnipotent. But there was an arm bared like that of an athlete, for redemption. Here was power, and even labor in pain. There is something equal to a new creation in this work of zeal and strength, and in this witness of tears and blood, to the suffering of the Redeemer, with which nature itself sympathizes. When Jesus died he said, "It is finished." What? The work he came to do was finished, and he entered into rest. The resurrection brought rest to the glorious sufferer. That day was a day of delightful rest to him, it seems to me. When was there another rest day equal to that, since the world was made? And did not God rest also in the rest of his beloved Son? It seems to me so. Do we say Deity cannot suffer? Are we certain the heart of the one invisible God did not suffer, in the day of our Savior's agony? At all events I cannot see any day of rest grander than the day when our Lord rose from the dead. Then if such a rest-day is worthy of commemoration and regard, there is something Sabbath-like in it, and about it. It has a preciousness and a glory. Its observance is rather a voluntary than a commanded act of a Christian. In a sense, too, all time, since that great achievment of victory over death, has a kind of sacredness if we are sensitively alive ourselves, by a spiritual resurrection.

There is something notable, but not to be treated in a manner over-theoretic or dogmatic in the Jewish Sabbathe, beside the seventh. There is the waving of the sheaf of first fruits, on the morrow after the Sabbath. Yet again, counting seven Sabbaths from this morrow after the Sabbath, we come to a morrow after the seventh Sabbath, and there is again a priestly waving of holy things slain, with bread of first fruits. The tenth day of the seventh month, also, is a Sabbath of rest, and the fifteenth day of the seventh month begins a week of offerings by fire, and the first and eighth days are days of holy convocation, in which servile work is interdicted. I build no system, or construct no hypothesis on these or other institutions or observances.

It is not unnatural or wrong to remember, however, that on the question of Sabbath keeping our Savior was assailed with a greater bitterness, and regarded with a deadlier dislike, than perhaps on any other question. It was the Sabbatarian intensity that sharpened itself at last into a sting of death for the friend of man and the Redeemer of the human race. And I hardly need repeat the manifest unreadiness of Paul, in the view of this and other things that powerfully affected his mind, to make the smallest concession to the spirit of legalism, or to give charges or cautions of any kind whatever, in all the multitude of his brotherly and apostolic lessons, relative to keeping the seventh day. If there is no eloquence in this silence, there may be, at least, room to consider the allowance of liberty on the subject. Paul would give no charge if God did not, while with equal certainty we may believe he would if he did.

Some one may look up and say, "Honestly and candidly, now, do you think the law of the ten commandments is of no service to the church, has no influence, gives no light or help, and is worth nothing to the world?" In answer, I say, if there are those who need, or think they need, or are believed by others to need some stimulus from the law, I would not refuse it to them. There may be those of unspiritual mind, to whom a pedagogic rod has force. Those will use their discipline who are willing or desirous to take the responsibility. If children in or out of any ecclesiastic order need help other than the infinite possibilities of gospel and grace can give I have no thought of saying taboo. It may be well to be careful how we rear any structure however on a very narrow foundation, or strive with much labor to rear a pyramid in the inverted order, of apex on the earth, and base in the sky. The more this building grows, the less secure it is. The great rock of ages is Messianic. Here is the true building site. And here shall rise the structure whose top shall forever bathe in heaven, and glow in the light of the glory of God.

C. COLEGROVE.

Corrections.—In my last article, for "a law inseperable," read "a law irreposable." For "a law absolute by accomplishment," read "a law obsolete by accomplishment," and for "an article written at a single setting," read sitting, in its proper place.


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| Ft. Wayne Accommodation (Arrive) | 4 25pm |
| Local Freight | 1 00pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | *1 17pm |
| No. 55 (Passenger) | 6 25pm |
| Fast Line | 1 39pm |
| Day Express | 11 10am |
| Ft. Wayne Accommodation | 8 17am |
| Local Freight | 10 05am |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. Dead PLYMOUTH, INDIANA, AUG. 17, 1887. NO. 31.

THE RESTITUTION

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the annihilation of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisite to the forgiveness of sins, and a holy life as essential for final salvation.

## Selections.

### JERUSALEM.

There are many things connected with Jerusalem, which one who has never seen the city, or, rather, who has not lived in it, can not possibly realize. Most of the references to Jerusalem which he has read or heard in his life have led him to think of it as a place of beauty and strength, attractive in situation, and imposing in size. The common mistake is, after all, a very natural one,—of supposing that the fervid religious language which is applied to the Holy City describes its present condition. No greater mistake, however, could be made, since the disparity between such religious phrases and the actual condition of Jerusalem is beyond conception.

Although this mistake is so common, every person has himself to blame for it in a measure, since every library contains carefully written books, which give all kinds of facts respecting this ancient city; and from these one can inform himself thoroughly, if he chooses to do so.

Let me mention a few points in regard to which one's preconceived notions of Jerusalem are widely at variance with the truth.

1. Its size. It is impossible for one to realize that Jerusalem is one of the smallest cities in the world. The longest distance across it, from north-east to south-west, is but a trifle more than three-quarters of a mile. The distance from east to west is less; and that from north to south is still less than that form east to west.

2. Its surface. It is impossible for one to realize that it is one of the most uneven cities in the world. This feature is not so striking now as it must have been in ancient times, since the *debris* in the parts where it is shallowest is about ten feet deep, and in the parts where it is deepest not less than ninety feet in depth. This little spot, so famous in history, was made up of four or perhaps five hills, separated by valleys of varying depths, in such a way that the hillsides were at some points exceedingly abrupt and almost vertical.

3. Its Poverty. It is hard for one to realize that Jerusalem is one of the poorest cities in the world. It can no longer boast of families of wealth. Most of the people are very poor, and it is true that a large percentage of the inhabitants scarcely know from day to day where they are going to get their daily bread.

4. Its Filth. It is hard for one to realize that Jerusalem—once "beautiful for situation," "the joy of the whole earth"—is one of the filthiest cities in the world. The inhabitants take no pains whatever to keep it clean, and the government does but little towards this end, and what it does is done in a very intermittent and slovenly manner. During the long, hot, dry summer, when, from the first of April to the last of November, the sun reigns supreme, everything—filth and carrion included—is burned up. Thus the natural effects of filth are to a degree obviated. People who talk of "modern miracles" need look no farther than Jerusalem to find one. It is a perpetual miracle that the city is not swept by a plague or a pestilence every year. Anyone from civilized lands, who goes about the streets of Jerusalem, especially in the Jewish quarter, during the rainy season; when he is obliged to wade in filth until he is actually nauseated by it, exclaims, involuntarily, "Why is it that this city is not visited by pestilence?" In the uninterrupted burning heat of the sun during the long summer, is found the probable explanation.

This subject is one which can not be dwelt upon in detail. All house, kitchen, and night filth goes into the street. Dead cats, rats, fowls, are left lying in the streets. Dead donkeys and dogs, after some hours or a whole day perhaps, are drawn outside the walls. Water closets are simply openings in the thick walls of the houses, descending to within five or ten feet of the ground, where they stop. Here, in the walls, which are not too closely built, all the deposits accumulate, year after year; and these pestiferous sinks are cleaned only when the atmosphere about them becomes too vile for even a Jew or an Arab to endure. Many facts, in corroboration of what I am saying of the filthy condition of the city, could be given, were they not too disgusting for public print. I could give, furthermore, the testimony of resident physicians, and I could speak of the efforts which physicians and consuls have made to induce the government to do something to remedy this terrible state of things. Individuals also have made efforts to induce single families or shop-keepers to clean in front of their own premises, but these various efforts have been of little avail.

People talk a great deal of nonsense about the Jews being healthy and long-lived, because they observe so closely the sanitary laws of Moses. So far as this is applied to the Jews of Jerusalem, it is pure fiction; for no other people on earth defy all sanitary laws so universally, persistently, and constantly, as do the Jews of Jerusalem.

5. Its Society. One can not realize how strangely society is organized in Jerusalem. Perhaps the word "organized" is quite inappropriately used in this connection. "Thrown together" would better express the fact. People are here from every country in Europe. Also from all parts of Central and Western Asia, from Northern Africa, and the islands of the Mediterranean. At one time I made a list of languages that I knew were spoken in Jerusalem, and they amounted to thirty-five. The variety in habits, manner of life, and especially in costumes, of these different peoples, is very great. Were a person to stand at the Jaffa Gate, through which most of the travel and traffic enters Jerusalem, and watch the motley crowds come and go, he could not possibly fail of being intensely interested and entertained. The speech, the dress, and the features of these his fellowmen, from different parts of the world, would awaken in him the liveliest curiosity.

6. Its Religion. This is another surprising fact connected with Jerusalem. The inhabitants of the city are divided into Moslems, Jews, and Christians, several kinds of Jews, and at least two kinds of Mohammedans. Altogether, the inhabitants number about 42,000. Of these, 20,000 are Jews, 12,000 Mohammedans, and 8,000 Christians. Many of my readers know already—still, the fact can be restated—that the word "Christian" has not the same signification in Jerusalem that it has in our own or in any other occidental country, since it is applied to any person who is not a Moslem or a Jew. This makes it a comprehensive term,—"Broad Church," with a vengeance.

The "Greek" church embraces the "Catholic" and the "Orthodox" branches. Many of the natives—that is, Syrians or Arabs—belong to this church, as well as the Russians, and persons of Greek nationality.

The "Latin" church embraces all Roman Catholics. There are also Copts, Abyssinians, Armenians, Syrians, and Protestants. Perhaps it should be said that the difference between the Copts and the Abyssinians is not very great.

These sects of Oriental Christians are very jealous of each other, and quarrels among them are by no means infrequent, especially in regard to matters connected with the Holy Sepulcher. The Latins and the Greeks are zealous in their efforts to secure new converts, and in the means which they use to retain the members of their respective communions. These great establishments pay, therefore, assiduous attention to the physical wants of their people, knowing full well that the spiritual allegiance of an Oriental is best secured in this manner.

Both of these churches have a large amount of property in their possession, consisting of lands, convents, and houses. They give every family of their communions house-rent free. They also give them bread twice a week, and frequently soup. Some families who own houses will rent them, and occupy a house belonging to the convent free of rent. The convent makes no objection to this. These things seem so strange to us here in New England, that I must add that I am reporting only what I know to be facts. By such means the good-will of these simple-minded Orientals is retained. That religion which furnishes house-rent and a large share of one's food free of expense,—why, "that is the kind of religion to have." Thus the people reason, and thus their superiors, or the church officials, allow them to reason. Some families, it is true, are so nearly destitute that help is very necessary; but no distinction is made, and rich and poor share alike in these favors of the convents.

I have often said that Jerusalem was a very difficult place for Protestantism to flourish in. And, if one wishes to know the reason why it is so, let him consider what I have just stated. The principles which actuate Protestantism on the one hand, and these two great Oriental religions on the other, are totally unlike. Protestantism inculcates independence and self-reliance. A man must provide for himself and his family. Charity is bestowed in cases of permanent disability, help is always given, in the hope that the recipient will soon cease to need help. In the Greek and Latin churches of Jerusalem, "charity" is given in the first place to secure converts, and, in the second place, to retain them. Under this "bonus" system, it is not strange that these two churches flourish.

A somewhat similar state of things exists among the Jews. Every Jew is helped by money that comes from abroad. "This 'haluka,'" or present, is a curse to the Jews of Jerusalem. It undermines independence, and encourages pauperism. A very few admit this, but the great body of the Jews look upon this money as a blessing, and reckon upon it as a part of their income.

In such an atmosphere,—where that is the best religion which furnishes most house-rent and bread free,—what foothold can Protestantism have? Nevertheless, in spite of these obstacles, Christian missionaries have not labored wholly in vain, even in this forbidding field. In a few cases, Christian manhood has asserted itself; and, while there is but a handful of native Protestants in the city, among them may be found families that, by independence, self-reliance, education, and uprightness in all their conduct, really adorn the doctrine which they profess.

—*Selah Merrill, in Morning Star.*

### Seventh-Day Adventism Renounced, after an Experience of Twenty-eight Years, by a Prominent Minister and Writer of that Faith.

As I propose to write a few articles upon my experience in keeping the Seventh-Day, probably the reader would like to know something of my connection with that work. The following from different papers will give all that is necessary. The Kalamazoo *Daily Telegraph*, May 20th, 1887, says: "Elder Canright has been a Seventh-Day Adventist for twenty-eight years, and has preached among them twenty-two years. He was acknowledged among all as one among their ablest, leading men. He has labored extensively from the Atlantic to the Pacific, from Minnesota to Texas. About one thousand persons have embraced the Seventh-Day faith under his labors, and ten ministers are now preaching that faith who were his converts. Besides writing extensively for their papers, he is the author of twenty-two books, pamphlets and tracts on that faith, which have been sold by tens of thousands, and scattered to the ends of the earth. The Elder has held many responsible positions among them. Last summer he was sent to ten different States to attend their great conventions. At the time he dissolved his connection with them he had the charge of eighteen churches in Michigan, was assistant editor of the *Gospel Sickle*, was teacher of theology in the Battle Creek College, where he had a class of nearly two hundred, and was writing lessons for their Sabbath Schools throughout the world. He was decidedly the ablest debater in the denomination, having held fourteen set debates with able ministers, from Maine to California.

"Last fall he was selected by his people to debate the Sabbath question with Prof. D. R. Dungan [Disciple], President of Drake University, Des Moines, Iowa. Canright said it cost him a terrible struggle to break away from all these long settled associations of personal friends and dearly cherished plans and ideas. But at last his convictions that Seventh-Day Adventism in some of its main features was an error, became so strong that he was compelled to abandon it. He parted from his former brethren with the kindest of feeling. Their leading paper, the *Advent Review and Herald*, of March 22d, says of him: 'In leaving us, he has taken a much more manly and commendable course than most of those who have withdrawn from us, coming voluntarily to our leading brethren, and frankly stating the condition of mind he was in. He did this in his own church in our presence, and so far as we know, has taken no unfair, underhanded means to injure us in any way. He goes from our midst with no immoral stain on his character, and chooses associations more pleasant to himself. This is every man's personal privilege if he chooses to take it.'"

The *World's Crisis*, Boston, Mass., March 23d, 1887, says: "This letter will be a pleasant surprise to the *Crisis* readers who have known Elder Canright to be an able, zealous, and remarkably successful advocate of Seventh-Day Adventism. Probably he has made more converts to that system in New England than any other person ever did, or ever can."

The *Christian Oracle*, Des Moines, Iowa, May 5th, 1887, says: "It is idle for Adventists to say that he is not the peer of any man they have ever had in their ranks. I have for a number of years been referred to Mr. Canright as the man that could defend their doctrine against anything that I might bring against it. At the very mention of debate last summer in this city, he was the choice of all men who were heard to say anything on that side of the subject."

The *Christian Herald*, Detroit, Mich., April 28th, 1887, says: "Rev. D. M. Canright was for many years one of the leading ministers among the Seventh-Day Adventists, and until his change of denominational relationship, he was professor of Biblical exegesis in their college at Battle Creek. He is the author of more than a score of books and pamphlets published in the interest of that denomination."

The *Otsego* (Mich.) *Union*, says: "Mr. Canright has long been known in the church, as one of the very ablest ministers in the Advent society. We publish a letter from the reverend gentleman this week. Mr. and Mrs. Canright are held in the highest esteem by our whole people."

I give the above that the reader may know whether or not I am qualified to speak understandingly on this subject.

WHY I LEFT THEM.

I did not leave the Seventh-Day Adventists because of any ill treatment by them, for they have treated me in the most kindly manner, paid me liberally, given me the best of positions, appreciated all I did, loved me as a brother, and did all it was possible to do to keep me with them. I left them because I became profoundly convinced that it was a system of error which was working evil to the believers, to society, and to the gospel. I cheerfully bear them record that they are an honest, earnest, self-sacrificing class of Christians, who believe in the fundamental principles of the gospel the same as other people do. In moral character and purity of life they will compare favorably with other churches, yet they have their full share of black sheep, as well as other churches. But to be honest is one thing, and to be right is quite another.

It cost me a terrible struggle and a great sacrifice to leave them, for in doing it I had to leave all my life-long friends, the cherished hopes of my youth, the whole work of my life, all the means of my support, every honorable position I held, and bring upon myself reproach, hatred and persecution. I had to begin life anew among strangers, with untried methods, uncertain where to go or what to do. No one who has not tried it can ever begin to realize the fearful struggle it requires. It is the dread of all this which holds many with them who are yet dissatisfied where they are. I know that this is so, for many have confessed it to me and yet remain where they were.

I will quote a few words from letters received: "I have had many blue times in my experience because of doubts. . . . Once I decided that I must follow the convictions of my own judgment in these things; but when the time came the pressure was so strong that I tried to convince myself that I was wrong. . . . The facts are, I am just miserable. . . . It seems like a terrible thing to take a course that will cause all the cherished friends of this world to look upon you as one fallen from grace; and here I am bound with these chains." And there he and hundreds of others remain today. Another writes: "It seems to me that the views held by Seventh-Day Adventists are so burdensome that they will crush me. They are a yoke of bondage which I cannot stand up under. Still I do want to be right." Another writes: "I tell you I am in a badly muddled up state in religion, and knowing you have been to the very bottom of the Seventh-day Adventist faith, and now have bidden adieu to it, I apply to you." Another minister writes: "How am I straightened, while the fetters are being forged for most unwilling limbs! . . . What a distress we are in as a people! how miserable! and is there no relief?" And still another talented minister writes me: "Our ministers, and people as well, are growing to be a denomination of hypocrites, by a slavish fear of expressing an honest belief. . . . I am sick and disheartened. . . . The basis of confidence is gone; and I shall only await the come-out of the matter." Still another writes: "There is a fear on the part of the powers that be, of free thought and free discussion. So far as this is the case it is a shame and disgrace to us." Another leading minister in writing me hits the point exactly when he says: "If any people ever were wise in bondage we are. Every point of our faith is covered by a vision [of Mrs. White], and we therefore have no right to investigate for the purpose of receiving new light. Our study must be to defend the faith because God has told us it is right." And yet all these good brethren patch up the matter some way, and go right on as though nothing were wrong. I know how to pity them without censuring them, for I myself have passed through precisely the same experience.

These are fair samples of how scores among them feel, men in leading positions to the humblest in the church. Largely they keep it to themselves, but occasionally it will out. Many of them almost get out, and then fall back to linger along in bondage all the rest of their lives. Some backslide entirely; some go off into Spiritualism, into Universalism, into infidelity, or into some fanatical notion, and so are ruined forever. I have before me a list of thirty-six ministers who once preached the Seventh-Day Adventist faith, but in the end were either ruined by it or else gave it up for Spiritualism, for Universalism, for infidelity, for some fanatical sect, or for nothing. Nearly all these were talented men, persons who were first-class ministers, fully as able, and in some respects, more talented, than any now remaining with them. In fact, more first-class, able ministers have left them than they now have with them.

Elders T. M. Preble and J. B. Cook were the very first Adventist ministers who embraced and preached the Seventh-Day Sabbath. They were both men of decided talent and wide influence. They wrote the first books in favor of that day in connection with the Advent doctrine. See Andrew's "History of the Sabbath," pp. 501, 502. Thus they were the real fathers and founders of the present Seventh-Day Adventist movement. But both these men finally gave up, and finally opposed it ever afterwards. This is a significant fact which makes a bad showing for a work which claims so much of divine guidance in its origin.

The ministers of less talent who have quit preaching it are more numerous still. Also I judge that about one-third of those who embrace the Seventh-Day finally give it up, while many of those who hold on to it live in a backslidden condition. Also, at different times, quite large parties have split off from them, holding on to the Sabbath, but opposing the visions of Mrs. White and other points.

WHY I GAVE UP THE SEVENTH DAY.

I gave up the observance of the Seventh-Day because I became fully convinced that the evidence was not sufficient to justify its observance, and that the blessing of God did not go with the keeping of it. Like thousands of others, when I embraced the Seventh-Day Sabbath I thought that the argument was all on one side, so plain that one hour's reading ought to settle it, so clear that no man could reject the Sabbath and be honest. I felt willing to meet the world in its defence. The only marvel to me was that everybody did not see and embrace it.

But after keeping it twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse after verse, more than twenty times; after having scrutinized, to the very best of my ability, every text, line and word in the whole Bible having the remotest bearing upon the Sabbath question; after having looked upon all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armsful of books on both sides of the question; after having read every line in all the early church fathers upon this point; after having written several works in favor of the Seventh-Day, which were satisfactory to my brethren; after having debated the question for more than a dozen times; after seeing the fruits of keeping it, and after weighing all the evidence in the fear of God and of the judgment, I am fully settled in my own mind and conscience that the evidence is against the keeping of the Seventh-Day. Now, if others think that they know better about this question than I do, and that they can settle it in a day, as I once did, I shall not quarrel with them, but pity their credulity.—*D. M. Canright, in World's Crisis.*

### FRUIT CULTURE IN PALESTINE.

Orange groves are confined chiefly to the sea coast, where the alluvial soil washed down from the hills and plains mixed with the beach sand, seems to favor their growth. At Jaffa there are no less than five hundred different gardens containing altogether not far from 800,000 trees. The trees are planted about fifteen feet apart, although there is no regularity or exactness in this, any more than there is in anything else that the natives do.

In July or August cuttings are made from the sweet lemon tree, each about eighteen inches long, and planted in beds and watered twice a day. In the second year they are budded. When the bud has taken, the lemon stalk is cut off a few inches above the bud, and the new shoots begin to bear in the third or fourth year. The trees continue bearing for twenty or thirty years.

Gardeners aim to water their trees every fifth day. A great well exists in every large garden, and an ample supply of water is found at a depth of thirty feet below the surface of the ground. The water is brought to the surface by horse power, horses, mules, donkeys, or camels being used, according to the owners' convenience. In first-class gardens the expenses, including the cost of irrigating, are reckoned at one-fifth of the value of the crop. In small gardens the expenses would amount to one-third or one-half of the crop.

Orange trees in Palestine do not suffer from any noxious insects, fungus growths, or diseases of any kind. Both climate and soil seem admirably adapted to produce healthy trees. In selling oranges fifteen hundred are reckoned as one thousand, and the reason is that the purchaser may, after the oranges are assorted, have one thousand good oranges that are fit for exportation. Large quantities of this fruit are sent to Europe, and among other ports Odessa is becoming one of the best markets for the Jaffa oranges. Thousands of boxes are sent to London, and an attempt has been made to introduce them into American markets; but the difficulties and uncertainties connected with shipping them so far, makes it problematical whether the experiment will prove a success. To our taste, there are no finer oranges in the world than the Jaffa oranges, and there are no others in the world so large as these. Their shape is oval, like immense lemons. As to lemons, a sufficient quantity is raised for home consumption, but very few are exported. Like the oranges, they attain a very large size, and are less acid than those found in our American markets.

Vines seem to flourish everywhere. Grapes that are raised on the hillsides are, however, the sweetest and best, and they also produce the greatest quantity of wine. The wine is likewise of a finer quality than that from grapes raised near the sea. All the hill country of Palestine being limestone, it is there that the best results in every respect are obtained. Where the ground will admit of it, the plough is passed between the vines twice a year. In some cases the vines are laid on the rocks or on piles of stones, but very seldom are they trained on sticks. Three years are required for vines to become bearing, and they continue bearing for an indefinite period, the natives say "for a hundred years."

The pruning of vines, and this is true of all fruit trees in the country, is done in the rudest manner; but even under the present poor system of cultivation it is astonishing what quantities of grapes Syria and Palestine produce, and their delicious sweetness will never be forgotten by those who have ever feasted on them. Great quantities of grapes are eaten. A large amount of wine is made, and the production of raisins is also an important industry.

The natives count as many as twelve kinds of figs, of which the "white" (which are really green) are the best. The trees begin to bear in the third year of their growth, and attain full bearing in their fifth year. From the nature of the fruit fresh figs cannot be shipped from the country. They are eaten fresh, and are dried in great quantities, and make a staple article of food in every household. The poorer qualities are used for making a very cheap kind of intoxicating liquor,—the vilest kind of "Arak,"—used largely by the Jews.—*Selah Merrill, in New York Observer.*

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Fifty years ago, the Bible was circulated in 188 languages; today it is actually printed in 260 tongues and dialects throughout the world. During the last fifty years, 14 fresh languages of Europe have been honored by the publication of the Bible, while 12 fresh languages in Central Asia and Siberia, 12 in India, 14 in China and Mongolia, 10 in Japan and Malaysia, 19 in the Pacific, 30 in Africa, and 18 languages in America, now have the Holy Scriptures, or portions of them, written in their character.

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We are not only created with ability to love, but are placed in the midst of objects worthy our affection. Love sweetens the sacrifices we make for others, lightens the burdens, and makes pleasant what would otherwise be irksome. "Wherefore love is the fulfilling of the law," for it "beareth all things, believeth all things, hopeth all things, and endureth all things."

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EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jay6" it means your subscription expired the first day of January, 1886, "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 17, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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*The label on your paper, and if it bears a date previous to* Aug. 7 *please renew NOW. Do not wait for other notice to be sent, but*

## RENEW TODAY.

In the German text of Psa. cx. 3, as given in our last, the auxiliary verb "werden" was left out before the words "dir geboren."

In another part of our paper will be found an article written by Eld. D. M. Canright, which is one introductory to a series he contemplates writing for publication in the Michigan *Christian Advocate*. We give his circular letter and the notice of contemplated publication of these articles by the *Advocate* below. There was no notice in the *Crisis* showing that the articles were to be copyrighted. We shall write at once to the author, and if our limited means will permit us to secure the forth coming articles for THE RESTITUTION we shall be glad to lay them before our readers. If we can not do this we hope the *Advocate* will bring them out in pamphlet form so that our readers can finally obtain them in that way. The design will best be explained by the following paper. As there was no intimation of copyright, we conclude that this full publication of the author's circular, and the publishers notice, will prove perfectly satisfactory to both parties. May God's blessing attend the publication. We cannot add more now, as our paper is nearly full.

The Author, Eld. D. M. Canright sends the following, and a proof sheet of first article alluded to above.

OTSEGO, MICH., July 28, 1887.

*Editor Restitution:*

I herewith send you the first one of a series of articles I have written upon the subject named in the articles. Having had such a long, wide, and prominent experience in the Seventh-Day Adventist faith, as soon as I gave it up I was flooded with letters from all parts of the United States and from persons of all denominations urging me to give the reasons why I abandoned that faith. The only possible way in which I could answer all these was through the press. This James H. Potts, D. D., (Methodist) editor of the Michigan Christian *Advocate*, Detroit, Mich., invited me to do. Seventh-Day Adventist doctrines and literature are rapidly being spread all over this country and to the ends of the earth. Every church is affected by it more or less. They have missions in most of our large cities and all around the earth, they publish some twenty periodicals and a list of over 200 books; and they have three large schools where hundreds are trained to go out and teach these doctrines. If it is an error, the public should know it. Every religious paper should be interested to post its readers on the question before they are misled. The question of Sabbath observance is a vital one and one rapidly coming up for discussion. Would you not do a favor to the truth and to the public to publish these articles? There will be about a dozen in all, covering the vital points of the Seventh-day Adventist faith. They are copyrighted. In order to cover the expense of time and money in preparing these articles I have to charge any paper which uses them a small amount for the privilege of doing so. If you wish them for your paper, please write me or Mr. Potts for terms or any information desired. Yours truly,

D. M. CANRIGHT.

Pastor of First Baptist Church, Otsego, Mich.

IMPORTANT ARTICLES.

Next week we shall begin the publication of a very important series of articles on the Sabbath question from the pen of D. M. Canright, who recently renounced the Seventh-Day Adventist faith, after an experience with that sect extending over a period of twenty-eight years. The articles will attract wide attention and do much good. They are strongly written, and come from a heart rejoicing in newfound freedom after nearly a life time of doctrinal bondage. We solicited the articles expressly for the *Advocate*. They will be copyrighted, but other journals can secure proofs of them for simultaneously publication by negotiating with us or with Mr. Canright, Otsego, Mich. Let them be widely printed. They are what the people need.

JAMES H. POTTS, D. D.,

Editor of *Christian Advocate*.

# Communications.

The Will as a Factor of Life, both Natural and Spiritual. Its Importance as Emphasized in God's Word, as well as in the Phenomena of So-called "Mind-Cure."

"Choose ye this day whom ye will serve, God or Baal." "Today if ye will obey his voice harden not your hearts." "Then said I, Lo I come (in a chapter of a book hath it been written of me) to do thy will, O God." "In which will have we been sanctified through the offering of the body of Jesus Christ once for all." "God in you to will and to do that which is satisfactory."

And the whole teaching of the Old and New summed up and emphasized in a plain statement of the fact that an offering or a sacrifice without the will of the one who offers it or makes it, as a prime factor, is unacceptable to God and comparatively worthless, might be taken as a text for the further elucidation of our subject. But passing to a consideration of the will as related to the natural life first, let us note its importance as seen from the standpoint of mere mentality. In passing note the common proverb and its common sense universal acceptance that "where there's a will there's a way." The indefinite way so aptly implies limitations and a certain uncertainty, while the positive assertion of some way as a fact or a factor that can and must be supplied, because and simply because its correlated factor, the will, is present, emphasizes, as in no other way it could be emphasized, the dominant nature, the *exigence* as it were that is in it. It is a form of reasoning that not only embodies the mathematical seeming paradox of let x equal the unknown factor we seek, the present known will being the convenient x laid hold of like the magician's wand to invoke the unknown we seek and drag it to the light; but it is an appeal to the imagination which in itself is a presage and prescience of victory and in the act there is "the promise and potency" of the infinite because it is an act of faith, and because this is the only rational way in which the creature can become the conformed image of his Creator.

If we are to "walk by faith and not by sight" (ordinary) and "as though seeing the Invisible" our path must be the royal highway of the understanding lighted by the sun of an illuminated fancy. If then as a mere act of mentality I can by willing so to do, travel here and there and anywhere along the beaten track of understanding, my power to proceed is limited within the sphere of the natural only by my power to will. What factor then in natural life even so potent as the will? And if so potent as an impulse of life, what may it not do as an emancipator of life when trained and developed to manifest-its higher powers in the gymnasium of a more rational philosophy? And if the individual will be so potent a factor in the individual life why may there not be "a correlation of forces," of will forces existing between the aggregate individual wills that own a common life? And if these postulates be accepted, namely, that the will has in it not only an energy to impel, overcome and emancipate within the individual sphere, and the energies of the individual spheres are correlated, what is more reasonable than to conclude that the power to influence through the will is only limited by the power to will according to the laws of a normal mentality?

This, in substance, is the claim of the new school of "mind-cure" practitioners although their theoretical statements and teachings of the why and wherefore and how are interesting to the trained thinker of any school of metaphysics principally for their logical absurdities and refreshing assumptions of original discovery, over which they are now fighting for pre-emption rights and patentee privileges. The facts or phenomena, so far as they are accredited are all that is worthy of serious attention and consideration on the part of the trained thinkers, and it must be confessed that while the phenomena are in no sense strictly new, the recent manifestation of them is hitherto unprecedented in number and degree of intensity, so much so indeed as to raise the question whether an entire new sphere of practical utility may not be developed in the great realm of mentality by a more careful inquiry into and a better understanding of the law or laws according to which the human will acts, and a better apprehension of the latent forces inhering therein providentially designed to be laid hold of and utilized in the great process of man's evolution from the lower to the higher organic development.

We should learn moreover from past experience in the realm of inanimate nature that mere theoretical inquiry and speculation has proved to be of very little value as compared with the conclusions of patient and exhaustive experimental tests. For instance; how much was ever discovered of any practical value in regard to electricity and its laws until the time of Benjamin Franklin and his actual kite? All the theoretical kite-flyers in this field before his day had brought down no single practical truth to the general apprehension of mankind, much less any general or specific utility. The same analogy holds good of steam and Robert Fulton's day. If then man's dominion over inanimate nature has been thus extended only by the discovery and intelligent manipulation of its uniformly working laws, are we not justified in supposing that his wider influence as a dominant factor in the sphere of animate nature must be asserted in this way if at all?

And if this be true and if we may assume as a first premise at the door of inquiry after fact, as this experience in another sphere would prompt us to do, that uniformity of phenomena in time and place imply both existence of law and uniformity of law, we have our *pou sto* and are prepared to move an earth. Then if we discover in this sphere of the animate as we have already analogously done in the inanimate, a law of subordination or better perhaps as a statement of fact subordination of law; may we not expect to find a dominant law in short in this animate sphere similar to and correlating with the law of gravity in the inanimate? And if sought for inferentially from phenomena where should we expect to find it except in the human will? The reader will bear in mind that in using the term law, the writer is using it not in the common acceptance of the term, even according to the older schools of philosophy, but in the latter and more accurate sense of an energy asserting itself uniformly in time, place and degree according to certain conditions.

The assumption that there resides in the human will an energy corresponding analogously at least to the energy in the physical universe which in action we know and define as the law of gravity, an energy which is constantly and uniformly asserting itself in the moral sphere of man's life in time, place and degree according to certain conditions known or unknown, and here and there becoming manifest to man's consciousness in ordinary or extraordinary phenomena according as these certain conditions are intentionally or unintentionally fulfilled and to which all the other moral forces are subject and subordinate as to a dominant factor, such an assumption I say serves to explain much that is now mysterious in so-called animal magnetism, clairvoyance, mind-reading, odic force, etc. For granting this first assumption to be true there are many postulates that logically follow it. If there be a dominant energy perchance in the human will which defies the ordinary limitations of time, space and matter, what more natural than to conclude that intelligence goes with this energy wherever and whenever it goes. We do not know enough yet about the processes of ratiocination to say how perhaps. But this plea may not bar our tentative inquiry. Because I cannot call up in memory a previous conscious state experienced, does this inability militate against the fact of the experience? May there not be dominant acts of intelligent will on your and my part which make no impression upon the palimpsest of memory, and which are not and were not intended to be subject to the mnemonic laws? Are you conscious of the law of gravity and its uniform energy in your normal, healthful condition? Yes, further, are you conscious through its phenomena of anything more than results? This assumption of an intelligent, dominant energy in the human will manifesting itself in unexplainable phenomena, involves no greater mystery and suggests no more insurmountable difficulties to the human reason. This, however, needs to be assumed only so far as conscious intent subject to the recall of memory fails to follow the dominant energy in the will. The influence of the will within the sphere of conscious mentality is a too well recognized fact to need proof. Our only additional assumption is that it is a dominant factor of life both in consciousness and beyond any consciousness that can be recalled and reviewed at will in memory.

And passing over now from natural mentality in the moral cosmos to "spiritual mindedness" as it *is* termed in revelation or the spiritual mentality would we not expect to find similar or analogous phenomena which in their correlation indicate analogous law or laws? How else can "God be in us to will and do" except that his dominant will set through our will? And if it does so act, it may be according to our assumption of dominant law in the merely human will both within and beyond simple mnemonic consciousness.

When the Christ asks, "Who touched me?" conscious that healing energy had gone out of him, was he really unconscious of where this energy had gone and how it had spent its force? Did the healing handkerchiefs and other garments of the apostles need in their healing application the conscious knowledge and intent of the apostle in order to be effectual? Did the apostle know always when, where and whom his shadow served to heal as he passed? Why did not the disciples always heal where they willed to heal? "Why could we not do this" they ask Christ. What light does his reply throw upon this inquiry? It implies that there is a specific way in which to accomplish the end sought and that means are to be used to bring about the desired end in this spiritual realm of law even as in the natural. But does it even by inference answer our query of whether conscious intelligence always follows the effectual energy according to the usual laws of mnemonic mentality? To my mind it serves to imply unconsciousness of anything except of results. "Do if ye would know of the teaching" also implies the same thing in principle. Indeed this seems to me the prime condition of any faith that is distinctively called a "living faith." It must from the very nature of things be experimental in contradistinction to hypothetical condition. From the very nature of faith one cannot be in a hypothetical condition of faith in other words. I cannot suppose myself to have faith in the genuineness of a dollar. I either have and am exercising faith, or I have not and am not.

The further inquiry is, what are the laws of mentality in this new condition of religious faith which accompanies or is a phenomenon of regeneration? The word regeneration implies a new life begun in which the individual organic will is or is not a dominant factor. We have assumed from analogy and for reasons drawn from revelation that the will is a dominant factor, and that its sway is co-extensive with its new sphere as we have shown it to be with its old sphere of the natural, and we have raised the most pertinent and common objection, namely, that will cannot as a dominant factor act beyond the sphere of conscious influence. But before raising this objection we have taken pains to show that this has not been proved to be true and is not probably true in the sphere of mere natural mentality and that the only rational solution of the phenomena of animal magnetism, clairvoyance, etc., is by assuming as a first premise that the human will does act as a dominant factor of life beyond the sphere of conscious mnemonic mentality.

The only further question is whether intelligence though unconscious in the ordinary accepted sense, goes along with the energizing impulse to direct and use means to an end as in the ordinary state of conscious volition. Having argued that it does in the merely natural, we are forced to the assumption that it is also true in the spiritual. For if it be true that "the natural man cannot apprehend spiritual things" for the reason that they are spiritually and not naturally discerned, I am justified in assuming that the converse is true that the regenerated spiritual man can discern spiritual things in some way. Now all Christians will confidently assert that they know or are acquainted with God. Can they tell when, where and how they knew him or how they reached this acquaintance? I will not say more than they can tell how, where and when they first knew their parent according to the flesh. If there is a natural instinct that brings along with it cognition we may assume that there is a corresponding divine instinct. Explain the relation of the will to the natural instincts in man and beast and we can then analogously at least explain the relation of the will to the new spiritual instincts that come with regeneration, and one of them is this power of the will beyond the sphere of conscious knowledge.

Can any one explain how the honey bee from any given point within a certain sphere takes "a bee-line for home?" Has the bee anything more to do in instinct than to will and act? Is the spiritual power to heal by a mere volition any more unexplainable than this? How does the dog find his old home a thousand miles away over a road and through a region he has never traveled? Is there anything more than active volition in this instinct exerted continuously to the end desired? Did intelligence go before the actual going and discover the way, or was it merely a constant concomitant of the way or was there neither will nor intelligence in the act? Who will dare to assert dogmatically on this point? Does the bird foresee the necessity of a nest before the nesting-time? Or does intelligence merely accompany the purpose to build? In short, what is instinct and how is it related to intelligence? If it be the divine intelligence and *dunamis* working through organic life, shall we be surprised at stranger phenomena and more wonderful results when manifested through the human organic life than that of the mere animal? Are these things "the greater works" which the Christ tells his disciples that they were "to become the cause of" because he was going his way to the Father?

CHAS. GARDNER.

*Place to stand.—ED. RESTITUTION.*

## To the Faithful in Christ Jesus Greeting.

"The Lord is good to all, and his tender mercies are over all his works." Psa.

On account of failing health my pen has been laid down for some time past. On June 14th I left my home in Missouri to seek a more invigorating clime. Having a more distant point in view I stopped off in Chicago to visit Brother H. V. Reed and family; was most kindly and hospitably received and entertained by them for a few days, and then decided to try what benefit I might receive from the lake breeze, so I sought and found a temporary home near its shore, and find my health slowly improving by the change. I am, however, as yet in feeble health, but hope to improve still more as the season advances. For the three past weeks I have enjoyed the rare though highly esteemed privilege of meeting with the Church of God in this city on the first day of the week, and hearing the word expounded, as well as the word of exhortation by Brother Reed. The church though not very numerous seems to walk in harmony paying kindly deference to each other's views. That there exists such a difference of understanding of the word amongst those who have come out of Mystic Babylon is a matter of regret, especially to those who realize that we are exhorted to "speak the same things." Now it seems as if this might be easily done, if we would only divest ourselves of all preconceived opinions and go to the same dear old book to know what it teaches.

If we would know what the will of the Lord is we must go to the document which he has left for our instruction. Assuredly that word is not yea and nay. There is no conflict. It is all one grand and glorious harmony, uniting every member of God's entire plan and purpose toward our race. The night of Gentile darkness is far spent. The day of Israel's glory is near at hand, it heateth greatly. Then let us arise and go forth unitedly in the strength of our God, and proclaim to those who sit in darkness the wonders of his love as manifested in the great salvation wrought out by the Son of God for all those who accept of him by faith and follow him in obedience. To many whose letters lie unanswered I will here say, bear patiently with my infirmities. "The spirit is willing but the flesh is weak." Your sister looking for redemption.

CARRIE WILLIAMS.

## God's Order of the Kingdom.

To my beloved sister in Christ, our life! As my quoting of the word of the Lord to the brethren seems taken as if it is too high, too vague, or too comprehensive to be determinate, allow me, as you called on me, to talk over the subject, to vary my form of statement. The habit or drift prevailing is taken as truth, instead of saying, "Speak Lord, thy servant heareth!" Please observe:

1. The antichrist, the power of darkness, the god of this world, the adversary, the devil, as a roaring lion, seeking whom he may devour; and "the rulers of the darkness of this world" were all in authority over 1800 years ago, while Jesus was then but the babe of Bethlehem.

2. "The fourth kingdom," Rome, officered Judea and "the whole world," Luke ii. 1, to "tax" it and dominate over it! Hence Herod the King (under Rome) could send forth and destroy all the children in Bethlehem and its coasts, from two years old and under, Matt. ii. 16, to make sure of crushing Christ!

3. "Why did the heathen rage? The kings of the earth stood up, the rulers were gathered together against the Lord and against his Christ." (Against Christ, is antichrist.) Acts iv. 23–27; Matt. xxii. All this God over-ruled, of course; Jesus was delivered from their rage, and when they crucified him he was raised up from the dead, he ascended to heaven and sent the Holy Spirit to sustain his apostles, and through this age, gather his church preparatory to his second coming and kingdom.

4. This officered, organized, world-wide opposition to Christ has prevailed. The Roman Emperor Constantine did confess Christ, and the Pope, against (or anti to) the example of Christ, Matt. iv., aspired to take the kingdom in Rome, as Satan would have had Jesus do under "the power of darkness."

5. We read of "eyes darkened that they see not." Psa. lxix. 23; Rom. xi. 10. Surely those who "will not" receive such abundant proof that the antichrist was then and there against Jesus, his apostles and the entire gospel of salvation, need a second conversion, like Peter after his denial of his Lord.

6. The gospel embodies this record of antichrist, names him five times, and as the "poneros," the wicked one, nine times; and as antidikos, your adversary the devil, as a roaring lion. 1 Peter v. 8. This should suffice! For to reject all this is to be joined to the antichrist. For "he who is not with me is against (anti) me."

7. Take the Bible view of the world's condition at the first advent, in contrast with what it will be at his second coming. Then the fourth beast, Rome, by its emperor and subordinate kings, etc., ruled the world. Luke ii. 1; Dan. vii. 23–25. But at his second advent, at the last trump, 1 Cor. xv. 52; Rev. xi. 15, "the kingdoms of this world become our Lord's and his Christ's!" He reigns for ever and ever! God in Christ is supreme! Antichrist, the man of sin is destroyed by the (splendor) brightness of his coming! 2 Thes. ii. 8.

The image portrays the truth, 1 Dan. ii. 31–45. (Thou, "The King of kings,") art—"This head of gold!" i. e. the Gentile-system of government, centered up in the person. Nebuchadnezzar "Thou art this head of gold." But trace out this "image" and see that, at the inauguration of the fifth kingdom which "The God of heaven will set up—all that composed the image of the kingdom men," (four times told chap. iv. 17, 25, 32; v. 21), is crushed out by "the stone!" No place left for them. The divine kingdom then fills full the scene forever. What dense darkness it is that does not even discern which God (or part) of the image is up!!

The Gentile system—the Iron Roman—ruled the world, when Jesus was, "the child born!" Cæsar, the Roman had taken his place in the line of succession from Nebuchadnezzar. Thence this "fourth" Gentile, ungodly power, has maintained its opposition to "God in Christ." This opposition is named the antichrist, and ends in the judgment, Dan. vii. 11. After the example of Sodom, Jude 7; Rev. xviii. 8.

Our world has not been converted! The second coming is to overcome antichrist, all obstacles, and introduce "the days of heaven upon the earth."

Yours in hope,

J. B. COOK.

"I am a Pharisee. The son of a Pharisee."

It was more than mere shrewdness that made the apostle in that furious mob avow himself a Pharisee, they held much that was Scriptural and truthful, and he gloried in those truths, "I believe there shall be a resurrection from the dead, both of the just and the unjust." That divided the mob, the Pharisees and Sadducees. Let us not indulge in a sectarian spirit, but let us take sides and defend any truth, though held by a Pharisee. If I must choose between the Pharisee and Sadducee, then "I am a Pharisee."

C. BOARDMAN.

Brother Dwiggins, President of our State Conference, suggests that churches who contemplate sending delegates to the Conference at Clayville, Ind., meet at their respective places of worship at 10:30 a. m., Sunday, Aug. 21st, and appoint delegates and arrange to send them to the Conference. Bro. Dwiggins says:

"The sisters can act as delegates as well as the brethren. Very important business will come before the Conference. It is therefore very important that each congregation in the State be represented. Some of the churches have failed to send delegates heretofore. We hope that every congregation in the State will send delegates to this meeting. This is the Lord's work and let us do it faithfully and well. This may be the last annual conference that we will have the privilege of attending before the blessed Savior shall come to claim his own. Let each one lay aside the business cares of this world and spend a few days in the glorious work of the Master."

A. R. UNDERWOOD, Sec'y.

*Dear Restitution:*

Shortly after returning from Conference, we commenced the agitation of a young peoples' society, which was formed two weeks afterwards, and has met weekly ever since.

The plan we pursue is to meet at the homes of the members one evening each week, and one public meeting at the church per month.

The programme consists of

1. Praise service.
2. Concert Bible Reading.
3. Scripture reading on a subject previously selected and prepared after the manner of the lessons published in your paper.
4. Essay on the subject of the evening.
5. Quotations.
6. Recitations.
7. Closing with benediction.

The society met with us last week, with an attendance of about twenty-five, although the weather was warm, the meeting was interesting, many expressed themselves pleased with our plan. And indeed with these societies in all the churches there is little time left for idle amusements.

MRS. F. T. DWIGGINS.

HILL.—At Floyd, Iowa, August 11, 1887, of dysentery after an illness of three weeks. Mary E. youngest daughter of R. J. and Cornelia B. Hill, aged 16 years and 11 months.

Her disease was of a very malignant type. She suffered terribly, but death came to her relief at last, and she sleeps in Jesus. She was prepared to go, and her hope was that she might receive eternal life at the appearing, of Christ. Although our hearts are filled with grief yet we sorrow not as those that have no hope. My wife is now down with the same dread disease. We ask the prayers and sympathy of the brethren and sisters in this our terrible affliction. Yours in hope.

R. J. HILL.

## Soldiers Reunion at Warsaw, Ind.

From August 19 to 21 inclusive a reunion of the Veterns of the late war will be held at Warsaw, in Lake-Side Park. Rev. J. H. Wilson will deliver his famous lecture on Andersonville Prison. Artillery and Military parades, sham battles and naval engagements will be among the chief attractions of this reunion. Excursion tickets will be sold to Warsaw on each day of the reunion over the Pittsburgh, Ft. Wayne & and Chicago Railway at very low rates, good returning until August 23d, inclusive. See small bills giving time of trains and rates of fare.

## Second Annual Excursion to Pittsburgh.

On Saturday, August 20th, 1887, the Lake Erie & Western R. R., in connection with the B. & O. R. R., will run their Second Annual Excursion to Pittsburgh. Trains will leave Plymouth at 8:58 p. m. Fare for the round trip, $7.00 Tickets will be good returning until August 25th, inclusive. Through solid trains to Pittsburgh, passing through Zanesville, Wheeling, and through the great Oil and Gas Fields of Washington Co., Pa. Sleeping cars on all through trains from Walkerton. Take advantage of the low rates, and visit the Great Iron City.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

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| Previously published | $17 20 |
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# Poetry.

## THE WAITING ONES.

There are some among the blessed
Waiting, watching every day,
Peering through the misty shadows
To the clear and lighted way;
Listening in the dusky twilight,
Waiting even in the night,
'Mid the toil and heat of noonday
Bending forward to the light.

And they speak in eager whispers—
"Can we see His chariot yet?"
"Will the Master come this evening?"
Will the heavenly Friend forget?"
So they stand, these earnest servants,
Waiting, watching evermore
For the clouds to part asunder,
And reveal the open door.

There are dark-browed ones among them,
Looking through their eyes of night;
There are fair-haired little children
Passing up with faces bright;
There are aged pilgrims, longing
For the Master's spoken word;
There are some in every country
Waiting, watching for the Lord.

But they take their daily duties,
And perform them as for Him;
And they read His loving message
When their eyes are tired and dim.
They are living lives of blessing—
Lives of love for His dear sake,
While they wait with eager longing
For the morn of joy to break.

He will come, And will not tarry;
He will fold them to his breast;
He will make his watchers happy
In a calm and holy rest;
He will give them satisfaction
For their days of waiting here;
He will fill them with joy unceasing
When the Master shall appear.
—*Christian Advocate.*

# Selections.

## The Power of His Resurrection. Phil. iii. 10.

Oh, this wonderful prayer of the Holy Spirit, in and through our beloved brother Paul! Only to be fathomed by its divine Author, and yet by the abiding anointing which we have received, teaching us of all things, we may surely in a measure enter into the arena of this knowledge also. It seems to me that this entire verse (10th) must have a power and reality to those who love and look for the glorious appearing of our Lord, which it cannot have to others. To you, my dear brethren of the "W. P. U.," I now write. Have we apprehended that herein, for which we have been apprehended? Are we living the resurrection life today? "I am clinging to the cross" may be good poetry, and true experience to many dear Christians, however bad its theology; but it will not and cannot do for those who are ardently awaiting his return. It is a life hid with Christ in God which must be ours—but his life is a resurrection life: one which has at once the cross, the place of penalty, and the tomb, the place of death, forever in the past—the unreachable, the untouchable past. But it has also the present with its waxing grandeur, its inspiring hope, and its assured glory, touching and interpreting for us every possible contact of thought or thing earthward, attaching us to the waxing life, and detaching us from the waning experiences of this sojourning hour.

Resurrection necessitates, first, a previous life; secondly, a previous death; thirdly, a present life, which from death at its inception, has the divine "everlasting" as its necessary sequence. With life unending, instead of death impending, what possible attitude of human energy is unaffected? I can only suggest the thought, which to follow closely and constantly will fill the spirit with divine joy, and the whole being with an energy and character, both noticable and knowable to all beholders. The life lived in the realised "power of his resurrection" will be the only life among men which consistently answers the question of the Holy Ghost—"What manner of persons ought ye to be?" 2 Peter iii. 11.

The "touch me not, for" of the Master at the shattered portal of the rifled tomb, spoke of the necessity of divine communication prior to all human contact; grandly supplemented however by that other "handle me and see, for"—which gives at once the proof and privilege of the divine-human contacts of all true resurrection life. Thenceforward step by step accompany him throughout his journey, to the place and hour of his ascension; his true selfhood unseen and unknown to any save his chosen ones; his spirit buoyant, and his face effulgent with the hastening hour of his glory—the garden, the cross, the tomb henceforth forever impossible; a life still among men, attesting his selfhood both of body and spirit, but his superiority to all human conditionings of matter, time, or place; the power of his resurrection life attesting the power in the resurrection fact. Follow him also to his seat at God's right hand, our intercessor, on which his resurrection places him, and consider the intensified expectation with which he awaits the nesting resurrection of his sleeping saints and the rapture of the living ones, the nuptial hour with his beloved bride, and the coronation day.

We, beloved, I know, are still in the fleshly body waiting, but with this exception only; for we in him, and with him, has forever passed the cross, the tomb, and we await with rest resurrection life the hour of our ascension. We may, while body pent, be body spent in human contests of rescue and testimony, but before us otherwise is all of resurrection fact, and resurrection meaning, and resurrection attitude toward the world, and from the world, which he the Master had and has.

With him we enter within the vail. With him we are unknown, yet well known. With him, already conquerors, we wait the coming, crowning consummation.

Oh, the power of his resurrection! Do we know it? Do we show it? Do we plead for it? Do we dare to grasp it, and by faith today to claim it? If not, why not? But let this whole prayer become a groan of pleading, until being so possessed thereby, it shall become a cry of praising, "that I shall know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Yours pleadingly and lovingly, awaiting him.—*J. P. Ludlow (Baptist), in Prayer Union Quarterly.*

## FRESH MUMMIES.

The following are extracts from a private letter of Rev. James S. Dennis, D. D., of Newark, now in Syria:

"The excavations and discoveries at Sidon still continue with remarkable results. The number of sarcophagi at present brought to light is eighteen, and some of them are most magnificent, and will rank high among archæological treasures. They are of enormous size, and the sculpture is elaborate and in perfect preservation. Upon one of them alone are eighteen almost detached statues about three feet in height, without a single scratch, and of pure marble.

"The most remarkable of them came to light last week. It is an ancient Phœnician sarcophagus, which has never been opened, and contained a mummy and a large amount of jewelry of great value. The mummy, when unrolled, was found to be the body of a man in middle life, and the state of preservation was astonishing. The features, and in fact the whole body, were intact; the flesh was tender, and yielded to pressure; and teeth, hair and viscera were all in place. Upon the outside lid of the sarcophagus is an inscription of seven and a half lines in Phœnician characters, and also one in Egyptian hieroglyphics. The bi-lingual inscription of such an ancient date excites great expectations. We shall have to wait to have it deciphered by the savants before we can know the full value of the statements it contains. The sarcophagus is of black basalt such as comes from Egypt, and it may have been made in Egypt by order from Sidon. The date of it is, of course, a matter of conjecture as yet. It may be anywhere from 800 to 1500 B. C., and even older. This strange being, who has been brought forth literally from the tomb of the ages to face the nineteenth century—who is he? What if he should be Ethbaal, King of the Zidonians' and father of Jezebel, or some older King who flourished in the earlier days of 'Great Zidon?' It is more than probable that he was a royal or princely character.

"The value of this enormous find is roughly estimated as approaching a sum not far from $800,000. One of the European Consuls at Beruit has offered $25,000 for one of the sarcophagi. It was not accepted, and the Turkish Government is boxing the entire lot, and have sent a special steamer to transport them to Constantinople.

"The discovery of the sarcophagus of Ashmunazer, in 1855, just outside of Sidon, was regarded as an important event. It also had a Phœnician inscription of twenty-two lines, and several interesting data were gathered from it. This is a far more marvelous and magnificent upturning of old Sidonian remains.

"The excavations still continue, and other treasures may be brought to light. A government official, Hamdy Bey, from Constantinople, is superintending the operations. These are days of great archæological wonders. Think of the old Pharaohs on exhibition in the Boulak Museum in Cairo!"—*Los Angeles Times.*

## Science vs. Theology.

Remember the Bible is not a book of science, but it contains truths deeper than science. In it we have a lamp to light our feet towards the Infinite One, who was able to create the world. The Bible warns upon the lower life of man, and it commends everything that makes humanity better. It handles man as a social being. It gives the first great book on political economy. Industry, economy, temperance and virtue are woven into its system.

Scientists insist, after much study, that all languages are traceable to three great families. Yet centuries ago it was written, "Shem, Ham and Japheth divided after their families, and after their tongues in their lands." It has taken scientists thirty centuries to discover this, yet there it is in this great book. Physicians today are beginning to believe that most of man's maladies are traceable to imperfections of the blood, yet way back there we learn that the life of the flesh was in the blood. Scientists have recently discovered that air can be weighed, yet the Bible says, "He marks the weight of the winds and he weigheth the waters by measure."

The generally accepted theory as to the origin of the world is the "nebular hypothesis." First, the universe was diffused light. The light cooled and condensed, broke off into masses, and began to gravitate around centres and take on a globular form. The mists united and we then had the shoreless sea. The earth began to cool, the crust formed, and as it did this a vacuum was formed within, and the crust began to break, thus forming the ocean beds and the continents. Then came the lower orders of life and finally men appeared. This theory almost exactly coincides with the statements of God's book. The scientist speaks of a diffused light, a phosphorescent vapor, but he does not touch the origin of this light. Science has to do only with modes, theology with cause. "God said, let there be light, and there was light." Voltaire asked of the saints of his time: "What kind of a god is that of yours to order light three days before there was any sun or moon to give light?" and those old saints had to sit down and endure his irony, but before the old skeptic had been dead and damned for a century science had gone over to Moses. I tell you, it pays to stick by that book of God. It is safe to believe that God knows fully as much about the Bible as the scientist does. When I first began preaching I thought that if only those first chapters of Genesis had been left out what an easy time we clergymen might have had of it. We could then have carried conviction to mankind by the Bible's moral teachings; that is, if God had known as much about the Bible as I did he would have left them out; but there is that in this chapter that will carry God's teaching through storm and tempest.

The book says, "in the beginning," but it does not date that beginning. Again, science says there was a mist everywhere. And then the Bible says that God divided the waters above from those below. Science tells us of a shoreless sea, and how, as the earth cooled, it wrinkled and threw up the continents. The Bible says: "The dry land appeared." Science speaks thus of the vegetable and animal life. The Bible says, "Let the waters bring forth abundantly the moving creatures that hath life." And the Bible goes further in regard to vegetation and speaks of the seed after its kind. Science says that after all this man appeared. The Bible says, "Let us create man after our own image."

If there is any deviation in science from the teachings of the Bible, it must be remembered that as yet not one ten-thousandth part of the earth's surface has been examined, and the time may come when all shall be in perfect order.

How happens it that through all the ages no great thinker has ever ventured on an order of creation? It is related that the world was made of a winged egg, fire, the four winds, but to old Moses, in the desert, at the head of a gang of slaves, has it been left to give the first order of creation, and now, after thirty centuries, we have at last hit upon the theory that fits the order of this old man.

Then come the laws of Moses. Solon and Lycurgus wrote laws, for little patches of people. They died, and with them their laws, but Moses gave to the world a code of laws that underlies the constitution of every civilized nation of today.

It is a great comfort to find these two books teaching the same fundamental principles.

From the lowest order animals were created till in man physical perfection was reached, and we can hence advance only in spiritual perfection. Let us welcome truth and all criticism on truth. Nothing can be done that will injure it. If anything will not stand the test let it go down. I stand today in repose on the teachings of Moses. May God help you all to find your way through this book to eternal life.—*Bishop Fowler.*

## A Recondite Historical Point.

The Rev. Dr. Daniel Steele, in the *Christian Advocate* gave the following explanation of the capture of Major Andre; "At the centennial of Andre's capture and execution, the fact that this important event was in answer to prayer should be widely proclaimed. The facts are these: On the voyage of Major Andre up the Hudson to meet the traitor, Arnold, and arrange the terms of his treasonable surrender of the fortresses of West Point, he required the aid of his private secretary, in the preparation of the papers. When the secret was disclosed to the secretary a pious young man and member of one of John Wesley's societies, he was struck with horror at the stupendous iniquity of Andre's scheme, yet he performed the required clerical service demanded by his superior. As soon as Andre left the Vulture to meet Arnold on the night of September 21, 1780, the secretary retired to his room overwhelmed with sadness at the thought of the great wrong to the colonies which was about to be committed. He saw that the iniquitous design was to cut off New England from the other colonies by the British possession of the Hudson and Lake Champlain, and then to conquer both parts of the country in detail. He saw that this would intensify and prolong the war, bringing ruin upon the colonies, and loss of life to many thousands of British soldiers. He fell upon his knees and spent the night in earnest prayer to Almighty God to interpose for the defeat of that stupendous treason which Andre and Arnold were then plotting at the foot of a shadowy mountain called Long Clove. He was probably the only praying man on earth who was cognizant of that great crime which was to strangle our infant Republic. On that prayer hung the destinies of the American nation. The prayer was heard, the plot was foiled. We have all hung with breathless interest over the account of Andre's arrest on the neutral ground when he incautiously declared that he belonged to the 'lower party,' thinking that his captors were Tories because they wore the refugee uniform. This slight mistake cost him his life and saved the Republic. God was answering the prayer of the pious secretary. Let his name be praised.

My authority for this account, which I communicated to Mr. Bancroft to be incorporated into his history of Arnold's treason, is found in the autobiography of the Rev. Ebenezer F. Newell of the New England Conference of the Methodist Episcopal Church. He received these facts from the secretary himself in New Brunswick about the year 1800. The Rev. E. F. Newell died in 1867."—*The Christian.*

## THE WATCHMAN'S ANSWER.

"The morning cometh." Isa. xxi. 12.

If the Christian Church were in truth—as so many people erroneously suppose—the great kingdom of prophecy—that "Kingdom of the Heavens" for the establishment of which on this earth we are taught continually to pray, there would be a difficulty in understanding this and other passages of Scripture. One passage especially, which is full of grand and glorious meaning when correctly understood, is otherwise comparatively meaningless. It is that in which the Apostle Paul reminds Christians, Rom. xiii. 11, 12, of what they ought to be in view of the fact that "the night is far spent; the day is at hand." The image before the apostle's mind is that of men who have been redeemed by the blood of Christ, cleansed by the washing of regeneration and sealed with the Holy Spirit of promise, spoken of as still covered by the shadows of the night; still needing to be awakened out of sleep; still uncrowned with the anticipated great salvation. In what sharp contrast with this is the language of the same apostle, in another Epistle: "But ye, brethren, are not in darkness, that the day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of the darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that are drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." 1 Thess. v. 4–8.

And yet there is no real contradiction between these two Scriptures. All that is needed in order to harmonize them is, that we understand that in the one case the night and darkness are spoken of objectively, and in the other subjectively. True believers are even now "children of the light and of the day," the day-star has already arisen in their hearts; but they are still walking in that St. Paul calls "this present darkness," Eph. vi. 12; waiting and watching for that long-promised and radiant morning without clouds, which will only come when the Sun of Righteousness shall arise, with healing in his wings.

Let us for a few moments meditate on some of the most marked characteristics—first, of the "night" whose approaching termination is now near; and, secondly, of the glorious "day" which succeeds.

1. The night, then, which is far spent, is the night of nature's darkness. Its shadows fall upon the groves of the lost Eden, when man's sin had dimmed its primal sunshine, and its wailing winds awoke when he was driven out and heard the clang of its closing gates behind him. Above all, the moral night has been deep and abiding; "darkness has covered the earth, and gross darkness the people." Oh! long and weary night! shall it never end? Yes; even when St. Paul wrote, four thousand years of it had passed away, and, therefore, it was very true that "the night was far spent." But, if true then, how emphatically true is it now, for how much nearer are we to that blessed day when "the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God."

2. Again, the night to which the apostle refers, is the night of Satan's dominion. In Eph. vi. 12, we read: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." And our Lord himself speaks of the evil one as "the power of darkness," Luke xxii. 53. As long, then, as Satan rules, not only in the hearts of men and the government of the nations, as we are taught in the Book of Daniel, but in some sort over the powers of nature, the night must continue, and not till he is bound and imprisoned can the morning dawn. This shows the folly of those who anticipate that by the advance of civilization, the more earnest and universal preaching of the Gospel, and the larger outpouring of the Holy Spirit, the dark shadows of the night will be dispersed, and the Millennial day dawn upon the world. No; the night, though "far spent," will not be passed till the oppressive curse be removed—till Satan be bound—till the Lord has come.

3. Once more, the night which is, blessed be the Lord of Life, so soon to end, is the night of death's desolation.

The history of this fallen world is most emphatically the history of death. Death has reigned, not only "from Adam to Moses," and from Moses to Christ, but even from Christ to the present hour, and still the veil of its dreadful night is spread over the world. Oh! ye bereaved ones, believing, how may you rejoice in the thought that the night of death is far spent! One by one we have laid the beloved ones—parents, friends, children,—in the silent tomb. But, glorious tidings!—"the night is far spent, the day is at hand."

"The night is wearing fast away,
The glorious light is dawning,
I see the streaks of coming day,
The bright Millennial morning."

"The day is at hand!" What day? We have seen some of the characteristics of the night.

What kind of day is it that we look forward to?

1. It is the day of creation's deliverance. For this the winds are sighing, as they make their sweet but melancholy music amid the leafy groves of summer; for this the wild waves cry aloud, as they dash themselves upon the rocky shore; for this the starving beasts of the forest, and the birds perishing in the cruel frost, and all the innocent, suffering creatures God has made, send up to him their constant, inarticulate prayer. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Oh, blessed thought! "The day is at hand. The day when all Nature's wounds shall be healed; when her sorrowing heart shall be comforted; and when, as in a mirror from which all obscurations have been removed, she shall truly reflect the glory of her Creator.

2. Again, the day which the Apostle declares to be at hand is the day of resurrection-life. Of the wicked it is said, in the 49th Psalm, "Like sheep, they are laid in the grave (sheol); death shall be their shepherd." But, it is added, "the upright shall have dominion over them in the morning." And what morning is this but the morning of the resurrection? When they that have slept in Jesus shall awake, and be—to use the exquisite figure of the Psalmist—as the multitudinous dewdrops shining in the brightness of the morning sun.

Oh, glorious day! when disease and death shall no more torture and destroy "this trembling house of clay;" when by the possession of nobler powers we shall be fitted for a nobler though not a more acceptable service than we have been able to render here; when that which was "sown in corruption shall be raised in incorruption, and that which was sown in weakness shall be raised in power."

4. Lastly, "the day" which not only inspired testimony, but many concurrent signs also assures us is even now "at hand" is the day of Christ's presence. As long as he is absent, the night continues, for is he not the Sun of the moral and spiritual world? Yes, even before he rises on the world as the Sun of righteousness, he will be to his waiting and watching saints "the bright and morning star." Hence, in the parable of the Ten Virgins, the period during which the Bridegroom tarries is represented as the time of night, for it is "at midnight" that the cry is made, "Behold the Bridegroom cometh," and the prophetic midnight immediately precedes the dawn.

In vain do we hope that the night shall end and the shadows flee away till the Day-star shines in the eastern sky; in vain we look for the dawn of Millennial day till "the Sun of Righteousness arise, with healing in his wings." No rest for creation till Christ comes; no binding of Satan till Christ comes; no Millennium of peace till Christ comes; no consummation of bliss in body and soul till Christ comes; for is his presence only is the fulness of joy, and on the wings of love and power he brings the everlasting day.

And, oh glorious assurance! that day is about to dawn. Yes, "the night is far spent, the day is at hand." And what then? What are the solemn words which the Apostle adds? "Let us, therefore, cast off the works of darkness, and let us put on the armor of light." Strange and sad that such an exhortation should be needed by "the children of the day!" stranger and more sad that it should never be so much needed as now.—*Christian Herald and Signs of Our Times.*

## TEMPERANCE.

### "Please Do Not Sell My Father Rum."

"Please do not sell my father rum,"
Said a little girl, with ankles bare;
Tattered her dress, uncombed her hair;
And her bright blue eyes, in tears upturned
To the face of one in whose heart there burned
A love of gin, and a love of self,
That prompted him, for the love of pelf,
To sell her father rum.

"Please do not sell my father rum.
For ma is sick, and we are poor.
The rich, they drive us from their door,
When I ask them for a crumb of bread
To feed my ma and brother Ned;
And pa comes here with all the change,
And then comes home so very strange,
Because you sell him rum.

"Please do not sell my father rum—
It used to be, when home he came,
I'd leap for joy my father's name,
And clamber up about his knee,
And feel so happy and so free;
But oh! he's changed, and now I fly
And hide myself when he comes nigh,
Because you sell my father rum.

"Please do not sell my father rum—
Poor mother's life is almost gone;
Her face it looks so sad and wan;
He used to love her, and is kind yet
When not by appetite beset;
But when he tips the wine-glass red,
He drags poor mother from her bed,
And says you sold him rum.

"Please do not sell my father——"
But ere the child had said the word,
The demon dark was in him stirred;
With clenched hand and hellish grace,
He struck the child full in the face,
Who, with a shriek, fell to the floor;
And then he kicked her out of the door,
Saying, "I will sell your father rum!"

"What! not sell her father rum!"
With horrid oath and fiendish frown,
He said "If all the good folks of the town,
In one grand, long petition, try
To stop his sale, even then would I
Sell what, and when, and where I please;
I'd sell her father rum.

"Yes, I will sell her father rum,
Though hearts should break and eyes run dry:
Thats why I'd catch, their tears I'd buy,
And mix them with the father's drink,
(It's just the same to him, I think);
I'd drench the land with infants' blood,
Though drops should fall like Noah's flood;
Though tears should run like summer rains,
And every drop a thousand pains;
Though anguish weep, and Christ should pass
My doom for every burning glass,
Could I but gain the heavenly land,
I'd pluck the life fruit with my hand;
And did it pay me but one nail,
I'd damn the nations with its sale;
I'd ransack heaven and hell, before
I'd turn her father from my door;
No, child! I still will sell him rum."
—*W. C. Pinkney, in Pittsburg Catholic.*

## Trying Moral Suasions.

A young man once advised me to advocate moral suasion. At a meeting where this young man was present I said to the audience, pointing to him: —"Some say we ought to advocate moral suasion exclusively. Now, I will give you a fact. Thirteen miles from this place there lived a woman who was a good wife, a good mother, a good woman." I then related her experience as she told it:—

"My husband is a drunkard; I have worked and hoped and prayed, but I almost give up in despair. He went away and was gone ten days. He came back with the small-pox. Two of the children took it, and both of them died. I nursed my husband through his long sickness—watched over him night and day, feeling he could not drink again nor ever again abuse me. I thought he would remember all this terrible experience. Mr. Leonard kept a liquor-shop about three doors from my house, and soon after my husband was well enough to get out, Mr. Leonard invited him in, and gave him some drink. He was then worse than ever. He now beats and bruises me.....I went into Mr. Leonard's shop one day, nearly almost to madness, and said, 'Mr. Leonard, I wish you would not sell my husband any more drink.'

"'Get out of this,' he said, 'away with you. This is no place for a woman; clear out.'

"'But I don't want you to sell him any more drink.'

"'Get out, will you? If you wasn't a woman I would knock you into the middle of the street.'

"'But Mr. Leonard, please don't sell my husband any more drink.'

"'Mind your own business, I say.'

"'But my husband's business is mine.'

"'Get out! If you don't I will put you out.'

"I ran out, and the man was very angry. Three days after a neighbor came in and said, 'Mrs. Tuttle, your Ned's just been sent out of Leonard's shop, so drunk that he can hardly stand.'

"'What! my child only ten years old?'

"'Yes.'

"The child was picked up in the street and brought home, and it was four days before he got about again. I then went into Leonard's shop and said, 'You gave my boy Ned drink.'

"'Get out of this, I tell you,' said the man.

"I said, 'I don't want you to give my boy drink any more. You have ruined my husband, for God's sake spare my child!' and I went upon my knees, and tears streamed down my cheeks. He then took me by the shoulders and kicked me out of doors."

"Then," said I pointing directly to my friend, "young man, you talk of moral suasion. Suppose that woman was your mother, what would you do to the man that kicked her?" He jumped right off his seat, and said, "I'd kill him."....I believe this, that you might as well attempt to storm Gibraltar with a pop-gun, dam Niagara with a bundle of straw, or do any other impossible thing, as to move a man by moral suasion who has no moral principle.

## To the Scattered Ones in Indiana.

Having been chosen by the committee appointed at the June Conference as Evangelist to visit churches not belonging to the Indiana State Conference, and other places where we have no organization, I take this means of finding out your whereabouts. To such I will say, if you will address me at once, giving location, etc., I will try and visit you before the annual conference which will convene in September. To isolated brethren, where the Abrahamic faith is not preached, I will say, if you can arrange a place to hold a series of meetings, and believe that good may be accomplished, address me at once, and arrangements will be made to be with you as long as the interest may demand. Truly, "the harvest is great but the laborers are few." "Let us labor therefore that we may enter into the rest that remaineth for the people of God." Address,

L. E. CONNER,
Miami Co. Macy, Ind.

## Indiana State Fair.

We are reminded at this early day of this approaching annual event, commencing September 19th, by the bright and cheerful posters to be seen everywhere, and a call at the business office plainly demonstrates that the Fair season will soon be upon us. The number of applications for exhibition space, sales of privileges, and the amount of mail matter gives every encouragement for success, and something more. Improvements are being made, more special exhibition buildings erected, a new roof on the main exhibition hall and the grounds enlarged.

The Indiana State Fair is now recognized as the centre of the great breeding grounds of improved stock. Herds of improved cattle were shown at the last Fair from nine different States. Eighteen States and the Canadas were represented, and the show of live stock and machinery never excelled on the continent.

An exhibitor making an application for space recently, remarked: "We have got to make an exhibition to keep up with the times or be considered as dead. The people come to see the improvements; the progressive men of the community attend the State Fair, in fact, can not afford to stay away, and the State Fair is doing more good for the industrial community than any other influence."

# Poetry.

## 1 Will.

"Thou shalt call me Ishi (my husband), and shalt call me no more Baal (my Lord) and I will betroth thee unto me forever." Hosea ii. 24, 20; 2 Cor. xii. 2.

"O, my heart is full of laughter,
And I'm very, very glad,
For I have a new experience,
Such as I've never had.
I will tell it to the world,
Since he is mine own doll—
Are you sure you're all right?
Holy Bible of mine—"

All my [illegible]
All his wondrous gifts and power,
Casting hope's crowning [illegible]
[illegible]
I count my name [illegible]
All the wealth my eyes can tell of,
In the city whose streets are gold.

Many [illegible]
Brother, sister, all who [illegible]
How they yearn to [illegible]
Such daily [illegible]
Where [illegible]
Those [illegible]
[illegible]

[illegible]
[illegible]
[illegible]

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### Union with the Son the Source of Spiritual Life.—No. 4.

"He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John v. 12.

But there are two sides to this great subject, a bright side and dark side, a portion for believers and a portion for unbelievers. Our text not only tells us that "he that hath the Son hath the life;" but it also tells us that "he that hath not the Son of God hath not the life." We have dwelt so far on the former part of this passage, but we must not close without a few words on the latter part. Awful indeed will be the consequence of not having the Son, or not believing on the Son. On this point Scripture speaks as with a trumpet voice. "He that disbelieveth shall be condemned."—Mark xvi. 16. "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him."—John iii. 36. The teaching of these passages is implied by the strong affirmation of the first part of our text, and the doom of the unbeliver would be certain from that even though the latter par had not been written. "He that hath the Son hath the life." Now if he that hath the Son hath the life, it follows, as a natural consequence, that he that hath not the Son of God, hath not the life. Than this, nothing can be plainer, nothing can be more certain. He is destitute of the divine life, and without the life of God here, there can be no eternal life. Immortality comes to us through Christ, and he who has no union with Christ cannot have immortality. God "only hath immortality," the apostle Paul says. It is one of Jehovah's natural attributes. If any of his creatures, therefore, are brought to possess it, it must be by his special gift. And Scripture plainly teaches that this gift comes only through Christ, and is conditioned to man on faith in Christ. Nowhere within the covers of the Bible is there the least proof that any man will have immortality who is separated from Christ. To bolster up the unbelieving, Christless sinner in the belief that he is immortal, is to cause him to err and stumble over the devil's lie. We tell you solemnly that apart from the Life-Giver, you are dead in sin. You have no spiritual life, and therefore, can never possess the life everlasting. Without union with the Son, you shall die the second death; you shall be destroyed both body and soul in hell; you shall be punished, even with eternal destruction; you shall be burnt up as chaff with unquenchable fire; you shall utterly perish in your own corruption. "He that hath not the Son of God hath not the life." Oh, what a terrible doom is the doom of the Christ-rejecting sinner. Without Christ, there is reserved for you the blackness of death; and suffering death, you will be deprived for ever of all the unspeakable blessings associated with life and immortality.

We are addressing some whose future prospects are thus dreary and dismal; some who have no hope of immortality, because destitute of a living faith in Christ; some whose spirits are dormant, who have no spiritual life, but who, in the language of Scripture, are "dead in trespasses and sins." The pulse of your heart does not beat towards the Son of God, and from his heart to yours there flows no divine life. And in that state of spiritual death, you do not see the dreadful danger to which you are exposed. We, who have been enlightened, and have life in Christ, do see it, and hence feel deeply in your behalf, and warn you. Alas many are on the very brink of ruin, and seem not to know it. It is as if they were seized with a moral nightmare, and were constantly under its power. O may that power be broken by the Holy Ghost through the word we are now speaking to you. We beseech of you to shake off your slumbers and arise; to cut off yourselves from sin, which is life indeed. Our desire and prayer is that you may do this now: not when special services may be held, but now; not when sickness may come, but now; not when ye go home and retire to your closets, but now. Our greatest difficulty, as ministers of Christ, is to overcome the strong tendency of the heart to procrastinate. Untold millions have been ruined by procrastination, by their delusive purpose of seeking, and believing on, the Christ in the hour of their death, or a little while previous to that event. But of all the periods of human probation, that is the worst for such an object. The most inconvenient season of all the seasons, between the cradle and the grave, for a man to become a Christian, is when he is dying. He has then little strength of body; sharp pains may be shooting through his wasting frame; his mental faculties may be impaired; his heart may be rendered callous; and Satan, by cunning and powerful temptations, may be striving to keep firm hold of his victim. We tell you on the authority of the Book, we tell you on the authority of a great cloud of witnesses, we tell you on the authority of the testimony of every man's conscience when enlightened by the Spirit, that the most convenient season is now, now, now! Every thing favors the present as the hour of decision, as the hour of renouncing sin, as the hour for believing on the Son of God. The Spirit is warning and wooing, believers are compassionating your condition and praying for your salvation, the truth is flashing light and conviction upon your minds, the angels are ready to shout for joy over your repentance; these and other considerations unite in declaring that now is the time to surrender to Christ. And remember this,—if you forget even the greater part of the sermon, remember this,—take this thought home with you and ponder it, that if you do not face the truth now, and reflect upon it now, and yield to it now, and get saved by it now, you may have to face it in the judgment when it will terrify you, when it will sting you, when it will condemn you, and when the hand of justice will hurl the thunderbolts of heaven upon you and destroy you utterly and for ever.

SILAS HENN.

(To be concluded.)

### A Message to Loved Ones.

Almost three years have elapsed since I bade a hasty adieu to the scenes and associations of forty-five years. How strongly they had become interwoven in the fabric of my life I did not realize until I viewed them from a long distance. But how often now is memory busy re-enacting the scenes of that brief period. Now and then some pleasant association passes in review and I seem to view the scene as vividly as though painted upon canvas. Taking the most social view possible I conclude that this is mutual, that those who mingled with me in the pleasant associations of the past still retain a thought of the absent one. This view is confirmed by a question that was sent here to a brother in the faith. The question was this, "Is Brother Wagoner preaching the same gospel he preached in Indiana." Whether the question was answered or not I cannot tell, or if answered I cannot say that the answer was satisfactory. But this I do know that the language of Paul "though we or an angel from heaven preach any other gospel than that we have preached let him be accursed" is just as significant to me now as it was then. I suppose I might be called old-fashioned, for in preaching on any Bible theme I use the same old texts employed in Indiana.

An additional proof that may be given is that the same results follow my preaching here that followed it in Indiana. But still to some all this may not entitle me to the claim of being sound in the faith, for I often see in print now such expression as "advanced truth," "liberal views," "broader views of God's plan." Now without a desire to be censorious I would suggest that we all advance with the truth. This is done by "letting the truth of God dwell in us," by being learners in the school of Christ. Some are so concerned about the salvation of nations that are dead and the unborn nations of the coming ages that they can hardly preach a present salvation to present dying men and women. They remind me of a character in the school books, a Mr. Phantom, who had gigantic schemes that interfered with his attention to any small affair, and of whom it was said that "between the great things that he could not do and the small things he would not do, his life would pass and nothing be accomplished."

What has led to this false sympathy for millions that bear the same relation to God's plan that the surplus bloom of the fruit tree bears to the fully developed and perfect fruit that golden autumn pours into the lap of the husbandman? What would you think of the orchardist who wasted his sympathy upon the fallen bloom and premature fruit of his trees even to the neglect of the healthy vigorous fruit? It may shock the tender sensibilities of some to institute such a comparison when such high values have been placed upon one of the human race. One human being has been put in the balance with millions of worlds and by this unjust valuation estimated as of more value than all these worlds. There are no such exalted views of man's worth found in the Bible. Here is God's estimate of human beings taken as nations. "Behold the nations are as the drop of a bucket and are counted as the small dust of the balance." As the small particles of the dust on the scales does not affect the true weight of the article weighed, so the loss of nations will not affect the true balance of God's plan. No wonder in view of this the Psalmist exclaims, "What is man that thou art mindful of him."

Out of the great moral forest of humanity God will select the material to accomplish his purpose, and who shall dictate to him how to dispose of the surplus? This surplus of human beings is to God's plan what the scaffolding is to the building; when not needed it is taken away. And who will object to the removal of the unsightly mass? Let us fear no false sympathy for the scaffolding, it served its purpose with the architect and now let it perish. Do not have any fears that any really valuable material will be overlooked; this matter of the selecting is in the hands of God, and remember that material that to us would appear faultless in the sight of God it may be full of blemishes. Never lose sight of the great truth that "the judge of all the earth will do right." The false hope of universal restoration or that God will finally bring all to salvation weakens the force of the gospel; it lessens men to say, "If I am not saved now I shall be in some coming age and now I will enjoy the pleasures of sin in this life." That this is its tendency the writer has good reason to believe.

The destruction of whole nations will no more interfere with God's purpose to fill the earth with his glory than the rejection of a single individual now of the offer of life and salvation will affect God's purpose of selecting the ruling element for the coming kingdom. Both these grand purposes will be accomplished. In this age the gospel calls or selects individuals for rulers in the coming age; hence "in every nation he that feareth God and worketh righteousness is accepted of him," but in the next age God deals with the race nationally. "But the nation and kingdom that will not serve shall utterly perish." The saved individuals of the past and the present ages will constitute the Lord's cabinet of rulers for the coming age, hence it cannot be said that this part of God's plan is a failure for it accomplishes the purpose for which it was intended. In the age to come there will be enough of the saved nations to fill the earth with the glory of God, therefore that will not prove a failure, for God says my word shall not return unto me void but it shall accomplish that which I please and shall prosper in the thing whereunto I sent it." Thus the grand consummation is reached, the earth filled with God's glory, his word fulfilled, the original purpose accomplished; and God vindicated by all creatures that then enjoy the blessings of that age. The present age demands all our energies, for as we near the end the danger increases, crime is multiplied, infidelity becomes more bold, the truth is more fiercely attacked than ever before; hence let us be diligent, watchful and steadfast in the truth.

A short time after I came here I began a series of meetings three miles from my home. After laboring as faithfully as I could for about one year and no direct results visible I began a series of meetings at another point where I labored hard for almost a year, and still no direct fruit of my labor. I then began a series of meetings at a third place, and now, thank God, I begin to see good results from my labor. None have as yet obeyed but a good interest has been awakened and the neighborhood is stirred to its very depths. A frantic effort is being made by the advocates of the soul's immortality to save their sinking craft; committees are sent to the members who are investigating the truth, ministers are riding over the country warning the people to beware of that "infidel Wagoner;" in short the usual weapons employed by such men are brought into action, and I trust in God that the result may be that these honest yet deluded people may soon rejoice in the truth.

Now to all the dear ones in whose memory I still live, may I still crave an interest in your prayers? can you still extend the endearing title of brother to one while he may have been slow to accept "advanced truth" still feels solidly planted upon the rock of truth? And while the charge of infidelity or heresy has been rung by my enemies, this I do confess to all, that after the way they call heresy a "worship I the God of my Father, believing all things written in the law and the prophets. Dearly beloved, I bear with pleasure of the effort you are making to extend God's truth. May the Lord reward you. Amen.

J. F. WAGONER.

### MICA PEN-AGTES.

I notice in THE RESTITUTION, an article by brother A. J. Gordon, from the *Christian Repository*, carefully insisting on the error and futility of the suggestion of any future "antichrist personal," so-called, and maintaining as a fact not to be denied, that the Pope of Rome has already, in its fullness and entirety, accomplished the prophecy of the "Man of Sin,"—or will have done so when the system of the power of papacy has fulfilled its allotted period.

I am well aware of the unprofitableness of any treatment of this subject not marked by Christian gentleness and carefulness, and nothing is more unwise and abhorrent than a spirit and manner of dogmatic assertion. I will therefore make some little rejoinder to the *Repository* article, with no disposition to insist and contend that I am right, but rather desirous only that the truth shall be seen and known, whatever it is. I had much better be dumb than dogmatic, and if the Pope as we know him now, and have known him in history, is the final and complete accomplishment of any and every antichrist of prophecy, I shall be as ready to accept and acknowledge it, as any one, I am sure. But let us see a moment.

That the pope is antichrist, I for one, do not now, and never have, for one instant denied or doubted. And so this being at once fully confessed and confirmed with every emphasis and heartiness, is not at all a matter for doubt or debate. It is settled by common agreement of all Protestant interpreters.

But the question is, if the pope himself has no momentary intensified antitype, has he not a deteriorated reproduction in any sense whatever under the canopy? If this is all a fancy and a fable, if it is all childishness and mere futile conjecture, let us know it and discard it. It is a question of Bible teaching and that only, and if it is not in the Bible, let it be remitted and resigned to the misliest midnight of oblivion.

To me it appears that with a large measure of typical fulfillment in the pope, there are prophecies which have never strictly been fulfilled in his career, but are yet future, but reserved to a little inch of space after an eruption of firstfruits. This withdrawal of the finer salt of the earth, leaves room for the closing exaggerated form of wickedness, when a Christianity deteriorated and degenerated for nearly thirteen hundred years, becomes utterly infidel in the end, and the self-apotheosis of man is complete.

To my mind there are some things not yet fulfilled. For example, I never yet could see how, or where, or when, such a marked and amazing phenomenon as calling down fire from heaven ever had any adequate fulfilment. Let us be candid. Did any pope ever do such a thing? Was a mere semblance or pretence of doing it, in a poor and meager way at best, a fulfilment of this startling photograph? Whenever I can see it, I will own it, instantly. Was burning men and women at the stake the fulfilment? Could the inquisitors summon fire from the sky to kindle their heaps of fuel, and did they?

Again I never read anything authentic and distinct, that should any where nearly fulfil a thing so graphic and tremendous as stamping the whole world of popish votaries with an indelible mark of allegiance in the forehand and right hand.

As to the sign of the cross which the papist makes himself, it is rather a type, than the thing itself—or am I so blind that I cannot see what some one more clear-eyed than I, can. Every Greek scholar knows that the word *charagma*, rendered "mark," signifies literally "a sculpture,—a mark cut in, or impressed." For illustration, "Ptolemy Philopator ordered all the Jews who applied to be enrolled as citizens of Alexandria, to have the form of an ivy leaf, the badge of Bacchus, to be impressed upon them with a hot iron, under pain of death." Have the popes, cardinals, legates, councils, Jesuits, inquisitors, kings or princess of the Romish world, made, or caused this kind of engraving to be made and executed, for twelve hundred and sixty years? I am teachable. Will some one please enlighten me?

Again, with careful and scrutinizing search, I have looked to see and to "count the number of the beast," and to see when, and where, in Popery or Romanism, the name or number of the beast, was, or was to be found, bearing in mind that it is "the number of a man." It is not the number of a system, church or kingdom, but the number of a man, and yet more crucially and explicitly the "number of his name." In other words, rightly counted. It is the name of a man. If this is not so, I want to be enlightened. It may be there is one pope out of two hundred whose private or official name will count six hundred and sixty-six, but if there is one, then each one of a hundred and ninety-nine will count something else, I suppose. I have searched this matter carefully, but I am ready to be enlightened. The word "Satan," or the word "apostate," is vague and general, and is not the number of a man, nor the number of the name of the man. And in fact, this very name of a man, is to be stamped on the forehead or right hand of every votary or servitor of the wild beast.

Again, there are the ten toes of the great image of Nebuchadnezzar's dream. They are at the last extremity of the colossal metallic stature. I wish some one would kindly explain by what fair interpretation, ten kingdoms traced back to the disruption of the old Roman empire, and continually shifting for more than thirteen hundred years and their place in ten terminal toes of the image. The toes are but a fraction of the foot in length. They are a much smaller fraction, lineally, of the feet and legs together. Commentators have given as many as sixty-five different kingdoms in twenty-eight different lists, to represent the ten. It would be a singular and extraordinary view of the image, to discern ten divisions extending backwards and upwards through the meta-tarsus of the foot, through the tarsus of the ankle, and up the leg to the knee, in order that there may be a correspondence between it, and a ten-kingdomed division of the Roman empire for fourteen centuries. On the other hand the true interpretation of the toes, their relative place and size, being terminal and fractional,—what does this naturally and fairly signify and require? Perhaps I am blind and benighted—but if I have got eyes to see, then, the ten kingdoms are found, and found only in the very closing period of the times of the Gentiles. Their very formation is to be looked for strictly and truly at the very last point of the evil period of man's proud prosperity before the Lord's return. On these toes the stone falls, or on the feet of iron and clay, but the life and power of the whole image is evidently in the toe-formation of kingdoms—since it is "in the days of these kings," represented by the ten toes, that the God of heaven shall set up a kingdom which shall not be destroyed. In harmony with this ten toe division of power, may we look at the ten horn division of the beast in Revelation, in its seventh-eighth headship, and these "receive power as kings one hour with the beast,"—and "they agree and give their kingdom unto the beast." Here is a solid confederation of powers, for a short time only, with a potent intelligent head, if I understand it. They are not plenty powers, but mighty, or at least respectable kingdoms. And they do two things,—they hate and waste the harlot, and they make vain and suicidal war with the Lamb. Have they done it yet? And let me ask is the beast identical with the pope, or the papacy, or the power of the Romish Church? If so, then the ten kings are confederate with the pope to destroy the pope. And if that is not the case, who or what is the harlot? These are simple questions, and I am waiting to be enlightened. If the harlot is the papacy, then the beast and the ten kings that destroy the papacy, are evidently another power or confederation. I cannot see the ten toe or the ten horn kingdoms in ten petty Italian States, which in fact, are now solidified with lost identity, into one kingdom. I can not see them except in type, or introduction, in ten new present European kingdoms. Why not? Simply because they are not confederate together at all, but ready to spring at each other in combat. And because still less are they confederate together to burn and destroy the Romish harlot, although they do not permit heretics to be put to death, and they have allowed Italy to make Rome the capital of the kingdom. Let us be honest and true to facts. Look at a firm and zealous alliance of ten kings under a final intelligent head, to utterly crush the Romish church system, and then in turn to be overcome by the Lamb. They are confederate for one hour, simply I suppose, a brief period without strict definition of duration, unless it be for twelve hundred and sixty literal days we have such expressions as "the hour cometh," and "the hour is coming," "the hour of temptation," "the hour of his judgment," etc.

For my own part, it is simply and entirely impossible for me to see this ten kingdomed close compact in the past,—to see the wild beast headship party to the compact, in the past, to see the papacy wasted to death, in the past, and to see the pope and the beast one and the same, when the beast destroys the pope and the entire belongings and appurtenances of Rome ecclesiastic. I want the light, and until I can see good reason for a contrary view, it is evident to my mind that a power must yet arise to supplant the popo. Call it antichrist or not. But it seems to me, that it is actually first antipope—and then vastly and truly antichrist. If not, will some one kindly show how it is.

And then again. I teachably and kindly ask some one to show how it is, that the ten-toe kingdoms which in symbol belong to the two feet of the image, can in fact be properly found only on one foot. And yet are not the so-called ten kingdoms of Europe, at present found in the western half of the old empire? At all events, Turkey, Egypt, Syria, Greece and North Africa were once Roman.

I know very well how it is that some who ardently love and desire the Lord's coming, shrink back, half appalled, at any further programme of prophecy anterior to that event. To me it is all easy and right, for the satisfactory and sufficient reason that an ablation of ready saints will probably precede the full evolution of the evil to come. If God's people are safe in the chamber of his hiding, what have they to fear of man's devising? If Christ so comes again in like manner as his apostles saw him go into heaven, he will not at first be visible to the world, but only to his elect. Is this hard and awkward, and trying, and incredible to faith?

I have left much unsaid, I have most carefully avoided dogmatism. I will sit at the feet of a wise man instructed of God, who will teach me better than I have yet learned. But pray, do not let him merely be content with a series of simple assertions. Take up the points of reference, one by one, carefully, lucidly and candidly, and I will be an honest reader, and a teachable pupil.

C. COLEBROOK.

Although, for myself, we have never embraced the theory of a future personal antichrist still we are teachable, and therefore ask Bro. C. to carefully state his points in full.—ED. RES.

### UNDER WHAT BANNER?

Young man, young woman, under what banner are you going to enlist? I want soldiers to fight the battles of my king, and I want you? Will you go?

Better pay, you cannot get than that which he offers. He promises you a hundred fold down at the start, now in this present life, and in the world to come, eternal life. He promises you a land flowing with milk and honey, for an eternal possession. He promises you such honors and riches as no potentate of earth can bestow, for the are everlasting. His pleasures, are forevermore.

He proffers quietness and safe-dwelling, to them who "choose the fear of the Lord." but destruction as an whirlwind to them that "hate knowledge" and "set at naught his counsel."

Will you enlist? Will you become a soldier of Jesus? Will you bear his name aloft on your ensign?

He will go before you, you have only to walk in his steps. His angels will encamp around you; his hands will bear you up.

True, you must suffer, you must deny self, you must be submissive to orders. You must face the fiery darts of the enemy; but your leader has suffered to, set you an example; and if you suffer he says "you shall reign."

Soldiers are expected to endure hardships, they pride themselves on obedience to the commands of their captain, they glory in going forward, though it be into the very jaws of death, and all for the poor pay and praise of an hour; cannot you do all this, for a greater captain, eternal pay, an heavenly crown?

Enlist for the world,—she proffers treasures and pleasures, joyous gaiety, and sadless mirth, with a hopeless grave at the last; but you will find her promises a cheat; her treasures will flee, her pleasures go by, her mirth, be turned into mourning.

You will be left at life's close a poor, helpless beggar,—life gone, its golden opportunities wasted, the enduring riches thrown away.

Enlist for Satan, he proffers the kingdoms of this world, an envied fame on earth's brightest tablets, but your soul is the price, his promises a lie. Work out his will with might and main; forward his designs; fight over so feebly on the side of wrong, or over so bravely when it comes to the end, though you may have had the glory of the kingdoms of this world; it all goes by, and you stand "wretched and poor and blind and naked" with death for your pay.

Then, will you enlist for my King? Will you work for the wages he proffers? Will you take his gracious gifts?

Cowards will never come. They will never wear the resplendent robes of the golden city, they will never be saved.

Are you cowards? Are you afraid of the service?

Or would you rather enlist for Satan. Serve him and lose all that God has promised?

The time is passing, choose now.

The restitution of all things has ap. proached.

S. ROXANA WIXON.

EXAMINE.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the resurrection of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance, and immersion as prerequisites to the forgiveness of sins, since holy things are unclean for unholy ones.

# FREE OUT!

We have promises from quite a number of our friends that they would pay indebtedness "after harvest," "in a few days," "very soon," etc. All of these "times" are "out." Had we a large bank account this should not be mentioned, but we are like the farmer who raised 100 bushels of choice wheat. Neighbor A asked for only one bushel for seed, saying he would "pay it back." Of course such a little accommodation could not be refused. Neighbor B asked a similar favor, and it was granted. The farmer granted favors to 100 neighbors. Not one of the 100 realized that the farmer had no crop to market, and it was such a *little* thing that he neglected to pay for his bushel of wheat. A word to the wise is sufficient. Just at this season of the year we have to exert ourselves very much to meet bills. Cannot you by a little exertion send us at least a small part of what you owe? Please don't we'll "next week" to attend to this, but act today, and then "next week" we will be relieved of our embarrassment.


THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 24, 1887.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering back numbers or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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THERE being five Wednesdays in August, our next paper will bear date of Sept. 7.

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To a selected article, "The Times of the Gentiles," taken from a volume of great merit, entitled, "The Closing Days of Christendom," by Burlington B. Wale, we direct the especial attention of our readers. Do not pass over the article because it is somewhat lengthy, as it will well repay careful perusal.

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READ with special care Elder D. M. Canright's articles on the Seventh Day question. His accurate quotations from the works of the early writers in the church of the first centuries will be of special value to our readers who have not the facilities nor the opportunities for consulting the original authorities. We have made arrangements with the author to publish these lectures. This course became necessary as they are fully protected by copyright.

### HUMAN DESTINY.

Countless millions of human beings, having the same origin as ourselves, have gone down into death without any clear knowledge of God, and, also, without any conception whatever of the plan of redemption through the Lord Jesus Christ. This is most certainly an important factor to be taken into consideration in the solution of the great question as to the final destiny of the race. The long entertained doctrine, that the vast multitudes of the heathen nations, who have lived and died in their gross ignorance, are doomed to the unutterable agonies of hell-fire to all eternity, is too horribly monstrous to be entertained, and, above all, to be taught as a part of the revelation of God, whose tender mercies are over all his works. While we are perplexed with the idea that all these are only a sort of lost rubbish of creation, to be left in death, where they are, without any future life, we still must regard this theory as infinitely more consistent with the character of our God, who is not only holy and just, but also a God of loving kindness and tender mercy, than the horrific hypothesis that consigns a vast majority of the human race to unending agony. While not calling attention to this subject to commit ourself to any speculative hypothesis, at this time, we are willing to state an opinion, which is—that if the heathen are raised up from the dead at all, it will be for some benevolent and glorious purpose on the part of our Heavenly Father, or that they will be left in death where they now are. While teachable, we are not as yet prepared to commit ourself to either one of the theories, viz; that the heathen will all be raised up to be consumed into annihilation, or to have their future estate determined by a trial of indeterminable forever. The grand object, in our humble ministry, is to present the glorious gospel of the Son of God to the living, and to leave the dead, where they are, in God's hands, without speculating on what may be done for them in the economy of the ages to come. If salvation, in its wider range embraces the raising up and future enlightening of the untaught heathen who have gone down to the grave, we well know that the Judge of all the earth will do right.

### Romanism in Ireland.

The following, which we clip from the Montreal *Family Herald and Weekly Star* of August 10, shows the true inwardness of Romanism. If that awful apostasy from everything Christian had the same power now that it had in the dark medieval ages, Sunday School children would fare no better in these United States. Romanism is now rising in the world, but it is to that toppling eminence spoken of by the Revelator, Rev. xviii. 7, 21, from which she will be hurled down to "be found no more at all." The ruler of this "great apostate city" is the anti-christ pre-eminently; and, for our own part, we are not expecting another. Though heaven's revenge has been slow in coming, yet the doom will be strangely dreadful when the hour of destiny strikes. Let Christians possess their souls in patience, "for strong is the Lord God that judgeth her"—the harlot city. The following is the clipping:

"As a party of Sunday School children connected with the parish church of Westport, and who had been on a picnic to Old Head, were returning home they were met at Lecanvey Catholic Chapel by about 150 people who groaned, hooted and threw stones at them. The drivers pressed on their horses, but at other parts of the road where there were hedges the party were stoned. One of the children received a severe blow in the spine while another had her cheek laid open and a third was knocked senseless. As there was no demonstration of any kind, religious or political, in connection with the excursion, the attack is supposed to have been due to the fact that they carried five little flags, 18 inches by 12 inches, to mark the ground for the sports. One of these was a union-jack pocket-handkerchief tied on a stick and another bore a harp and crown.

## Communications.

### THE SEVENTH-DAY, No. 2.

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DID THE POPE CHANGE THE SABBATH?

The one great point in the Sabbath question upon which Seventh-day Adventists stake the most, upon which they insist the strongest, the point which they repeat the most frequently and the most confidently, is that the pope of Rome did change the Sabbath from the Seventh-day to the first day. They assert that this is all and the only authority Sunday keepers have for observing that day. Sunday is the pope's Sabbath, and Sunday keeping is the mark of the beast, Rev. xiv. 9-12, a terrible sin in the sight of God. See almost any work on the Sabbath published by them. Thus:

"As an institution, Sunday is both pagan and papal; as a rival of the Sabbath of the Lord, it is wholly papal." Who changed the Sabbath? p. 23.

"Almost all the world now wonder after the beast, and observe the pagan festival of Sunday, which the great apostasy has substituted for the holy Sabbath. But when we profane the Lord's Sabbath, and observe in its stead the Romish festival of Sunday, we acknowledge the papacy above God, and able to change his times and laws." The third message, by J. A. Andrews, pp. 20, 21.

"Here we find the mark of the beast. The very act of changing the Sabbath into Sunday, on the part of the Catholic church, without any authority from the Bible." The mark of the beast, p. 23.

"Sunday-keeping must be the 'mark of the beast.'" The Marvel of Nations, by U. Smith, p. 183.

"Those who worship the beast and his image, by observing the first day, are certainly idolaters." *Advent Review, Extra*, Nov., 1850, p. 11.

To this claim Mrs. White has set the seal of divine inspiration. She says: "The change of the Sabbath is the sign or mark of the authority of the Romish church." "The keeping of the counterfeit Sabbath is the reception of the mark."—*Great Controversy*, Vol. 4, p. 281.

This settles it with every Seventh-Day Adventist.

My object now is not a belief of this as a fact induces many persons to give up Sunday for Saturday than all other arguments made by the Seventh-Day people. Convince a man that Sunday keeping is only a Catholic institution, a rival to the Lord's Sabbath and hateful to God, and of course, if he has any consistence, he will keep it no longer. Every one of them accepts this as a historical fact to fulfilment of Daniel vii. 25. Indeed, this is the one main pillar in their whole system, upon which all the rest depends. If their position upon this point is false, then their whole system of prophetic interpretation is also false, as they will readily admit. They claim to be raised up in the special providence of God to preach against that change of the Sabbath by the pope. For proof of this see almost any of their publications. The unmingled wrath of God is soon to be poured out upon all who continue to keep Sunday, the pope's Sabbath.

It would seem that such a bold and radical position should be supported by the clearest and most abundant evidence. They claim that it is an actual historical fact that at a certain time, about 500 after Christ, the pope did change the Sabbath to Sunday. If this be so, of course they should be able to produce reliable historical proof for it, giving the time, place, manner, facts and reasons for so remarkable an occurrence. I have before me two books written expressly to prove this assertion. They are "Who Changed the Sabbath?" 24 pages, and "Marvel of Nations," 282 pages. But the only proof offered is simply quotations from Catholic Catechisms, which claim that their church made the change! And is this all the historical(?) proof they can present on this point? Yes, for all that the Sabbatarian writers and scholars for the last 200 years have been able to find is just this and nothing more. Not one single historian in all the annals of the world has ever stated that the pope changed the Sabbath. For twenty-eight years I longed for such a testimony, but found it not.

Then if we admit on their mere assertion the boastful claim of the Catholics that they changed the Sabbath, why not also admit their claim that the pope is infallible, that he has the keys of St. Peter, the chair of the apostle, the only true apostolical succession, etc.? Seventh-day people quickly repudiate all these other claims of the Catholics, but eagerly admit their claim that they changed the Sabbath, simply because this suits their theory, for which they produce no other proof.

Moreover, even the claims of the Catholic Catechisms are misrepresented. The theory is that some hundreds of years after Christ the pope, by his own authority, changed the Sabbath, and the Catechisms are explained to teach this idea. But not one of them makes such a claim or anything like it. Every one of these Catholic quotations states distinctly that the change in the Sabbath was made, not by the pope, but "by the church" in the days of Christ and the apostles, not several hundred years afterward. Thus.

Ques. What are the days which the church commands to be kept holy?

"Ans. 1. The Sunday, or Lord's day, which we observe by apostolic tradition, instead of the Sabbath."—*Catholic Christian instructed*, p. 200.

From the same work, we take the following additional testimony:

"Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

"Ans. We have for it the authority of the Catholic church, and apostolic tradition."

Of course Catholics claim that their "church" originated in the days of the apostles, and any change made by the apostolic church was made by the Catholic church. Hence they claim that the "Catholic church" changed the Sabbath in the days of the apostles. Seventh-Day Adventists in using these quotations from the Catechisms wholly ignore this fact and carry the impression that the change was made by the apostate popes hundreds of years after the apostles. But the Catechisms claim no such thing, as is seen in the above quotations. Thus even the Catholic Catechisms, when fairly read, teach that Sunday observance originated with the Christian church in the days of the apostles—just the truth exactly.

We will now present an abundance of historical evidence, proving that the observance of the first day of the week as a day of worship was universal among Christians in the days immediately following the apostles. If Sunday worship originated here, then it did not originate with the papacy, which came up several hundred years later.

I have before me a small book entitled "The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day," by Eld. J. N. Andrews. It is published by the Seventh-Day Adventists. Some years since all the writings of the Christian Fathers, from the very days of the apostles down to A. D. 325, were gathered together and translated into English, under the title of the "Ante-Nicene Christian Library." So all these are now accessible to any English reader who chooses to examine them. Eld. Andrews, whom I personally know and esteemed as a very careful and conscientious man, the best scholar in all the ranks of the Seventh-Day Adventists, copied out of these volumes every sentence relating to the Sabbath question. He says: "I have undertaken to give every testimony of every one of the fathers, prior to A. D. 325, who mentions either the Sabbath or the first day. Though some of these quotations are comparatively unimportant, others are of very great value. I have given them all, in order that the reader may actually possess their entire testimony. I have principally followed the translation of the 'Ante-Nicene Christian Library'" (page 4).

I prefer to quote from this work rather than any other because it is published by the Seventh-Day Adventists themselves. I take the quotations just as Elder A. gives them, and accept the dates as he fixes them. I omit the testimony of all such authors as he questions and take only those which he himself accepts. So the utmost reliance can be placed upon the following quotations touching early first-day worship.

The passages in the New Testament which are generally accepted by Christians as indicating that the apostles did use the first day of the week as a day for religious meetings, are so familiar to all that I need not quote them here. After all that has been said to the contrary by myself and other advocates of the Seventh-day, I am convinced that Acts xx. 7; 1 Cor. xvi. 2 and Rev. i. 10, etc., do refer to the custom of the early church of holding their meetings upon the first day of the week. Knowing how strongly Seventh-Day people are intrenched in their views against anything which may be said upon these texts, I will make no argument from them. I only call the reader's attention to the fact, which will be abundantly manifest as we proceed, that the term, "the Lord's Day," Rev. i. 10, whenever and wherever used by the early Christian fathers, was always applied to the first day of the week. It was thus used in a familiar manner and questioned by none. In not a single instance is it ever applied to the Seventh-Day. It is evident to me that John used the term "the Lord's day" just as it was always used by Christians afterward, to designate the first day of the week. "The Sabbath" was the term invariably used for the seventh day, both in the Old and New Testaments. It was the term by which John himself always designated the seventh day. See John v. 9, 10, 16, 18; vii. 22, 23; ix. 14, 16; xix. 31. If John in Rev. i. 10, had meant the seventh day he certainly would have said, "the Sabbath," just as he always had before. "The Lord's day" was a new term made necessary by the use of a new day.

The Greek expression rendered "Lord's day," is not composed of two nouns, but of an adjective and a noun, and would be more accurately expressed by *Lordean* or *Iordic* day. The adjective *kuriakes* was 'formed by the apostles themselves.' (Winer, N. T. Gram., p. 236.) To the same effect testify Liddell and Scott. Of the mode of dealing with words in their lexicon, they say, 'We have always sought to give the earliest authority for its use first. Then, if no change was introduced by the later writers, we have left it with that early authority alone.' (Prof. p. 20). When we turn to the word *kuriakos*, they give as their first citation, and therefore as its earliest authority, the New Testament. The question now arises, why form a new word to express a sacred institution, if the institution itself be not new? Winer says: 'Entirely new words and phrases were constructed mainly by composition, and for the most part to meet some sensible want.' (Gram., p. 25.) What conceivable sensible want respecting the Sabbath did the Old Testament leave unexpressed? Clearly the new want arose from a new institution. This position receives additional strength from the fact that the only other New Testament use of *kuriakos* is found in 1 Cor. xi. 20, designating 'the Lord's supper,' which is certainly a new institution." (Peter Vogel, in debate with Waggoner, p. 110).

The lexicons define this term as applying to the Lord Jesus. Thus: "*Kuriakos*—of or pertaining to the Lord, i. e., the Messiah; the Lord's. 1 Cor. xi. 20; Rev. i. 10." (Greenfield).

"*Kuriakos*—pertaining to the Lord, to the Lord Jesus Christ; e. g., *kuriakon deipnon*, the Lord's Supper (1 Cor. xi. 20); *kuriakē hēmera*, the Lord's day (Rev. i. 10)." (Robinson).

"*Kuriakos*—of, belonging to, concerning a lord or master, especially, belonging to the Lord." (Liddell & Scott).

The Lord's day, then, is the day belonging to the Lord Jesus, as "he is Lord of all" (Eph. i. 22) in the gospel. We shall find this fact abundantly confirmed in the fathers. I now quote from "The Complete Testimony of the Fathers," by Eld. Andrews:

"Justin's 'Apology' was written at Rome about the year 140." "He is the first person after the sacred writers that mentions the first day, and this at a distance of only forty-four years from the date of John's vision upon Patmos." "It does not appear that Justin, and those at Rome who held with him in doctrine, paid the slightest regard to the ancient Sabbath. He speaks of it as abolished, and treats it with contempt." (Pages 33, 36).

This is the confession which even the historian of the Seventh-Day Adventists is compelled to make. The Jewish Sabbath was wholly disregarded by Christians within forty-four years of the death of the last apostle. And this is proven by the testimony of the very first Christian writer who mentions the first day, after the apostles. Does Eld. Andrews question the genuineness or truthfulness of this statement? Not at all.

But now hear what this same Justin says about the first day of the week, at the same time. Here are the words of his Apology on the subject: "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we all hold our assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Savior, on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration." (Chap. lxvii.)

Does Eld. Andrews question the genuineness or truthfulness of this statement? No, indeed. What answer does he make to it? Simply that Justin does not call Sunday the Sabbath nor the Lord's day! This is readily answered by the fact that Justin was writing to a heathen emperor who would have been wholly ignorant of the meaning of either of those terms, but who was familiar with the term "Sunday." So Justin of necessity used that term. But there the naked facts stand, clear, positive and undeniable, that within forty-four years after the book of Revelation was written Christians did not keep the Seventh-day, but did hold their assemblies on Saturday. And Justin says that Jesus taught these things to the apostles. With these undeniable facts before him, it is a marvel how any man can say that the Sabbath was changed to Sunday three or four hundred years after this by the apostate popes. Such statements are contrary to all the plainest facts of history, as may be seen by the above unquestioned statement of Justin Martyr.

D. M. CANRIGHT.

### What is the Object of a National Conference?

To unite in one grand body the church of God, those of the One Faith. "In union there is strength, in division there is weakness," is often quoted by some of the brotherhood, and yet with this truth ever before them, with the effects of no union, no order, no organization, still staring them in the face, they cry down every effort that is being made to advance the cause. We have an example before us at every turn we make of a body of believers, starting out at nearly the same point that our brethren did, who with all their false theories, Sabbatarianism, a later day violoist to inspire them to action, are today sending out tons of reading matter, scores of workers, and are educating yearly, hundreds of men, women and children in their peculiar false views. What is the secret of their success? One word tells the whole story, Thorough Order. But while we would not for one moment have our people ground down with their scheming system, we must have some method if we ever expect to do any thing in this age, and we will never accomplish any thing by staying at home year after year, burying our own talents and discouraging others.

We want to build up a system from which we may send out "Armies of ministers" from which every member in the body may walk forth a light to the world, no longer hidden under a bushel, but like a city set upon a hill that cannot be hid. We do not propose to have a meeting of the brotherhood to furnish material for the devil to have a "great jubilee" at their house; neither to furnish an opportunity for a few ambitious men to exert a controlling influence over the church below them, and lord it over God's heritage, but rather to give an opportunity for every ambitious (and the Lord wants no one else in his work) man, woman, and child, to work, devise ways, means, money, time and human souls to enter the great harvest field, where humanity is hungry for truth, and gather sheaves for the Master's use. We want a meeting that the angels in heaven will rejoice over, that the waiting ones of earth may rejoice in, that the world may see a beauty in and be glad that Christianity is making an onward move. We thank God for a brother Westbee, who says: "Union then is great power. Why not call such a general Conference. The work is vast, the time is short." We thank God too for our aged, and loved father Chaplin, so glad to sacrifice for the truth, for an earnest Bro. Dwiggins, and scores of others who are ready, willing, and waiting for the work. And now brothers and sisters, shall a few work alone, do any of us want to stand and see the cause trail in the dust, or pass a head of us and we left behind? No! No! a hundred times no! but with God's help we will band ourselves in one common band of love, and with an earnestness, and zeal that should characterize every worker for the kingdom of heaven, with an effort and sacrifice never before made, let us send out the clarion notes of Onward for the Master; let the call come from hill and vale, from rich and poor, Here am I Lord, send me, send me, not when another year shall come, but now, today, this year, before the opportunity is lost in the great eternity of uncertainties, let us begin; and no better way to get the talent, and thought of good workers together, than by a general Conference.

MARY A. WOODWARD,
Chairman Committee National Conference for Michigan.

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*Dear Restitution:*

Having returned home again after a short visit to Salem, Columbiana Co., Ohio, by request I give a statement of the same. Was away from home 26 days, and preached 22 discourses in the parlor and yard of Brother John Barber, we trust to acceptance to the brethren and sisters and to the few outsiders, especially to some aged and middle-aged persons that have long since been disgusted with the popular religion of the day. One man nearly 75 years of age, said he had attended our meeting more than all the meetings he had attended in ten years. He, as well as others that were constant attendants, manifested their interest in the word spoken in various ways, by the hearty shake of the hand, come again, inviting me to go to their houses, giving me of their money to help pay expenses, etc. Brother Barber said that in all the meetings they ever had, it was the first time that any outsider gave anything to a speaker. We feel in hope that they will yet come out, and fully identify themselves with us as a people, and be found among the company that are "waiting for his Son from heaven." To do so must know something about it, and be ready, so as to say with the prophet Isaiah, "we have waited for him." O Lord help us all to be ready to hail him with joy, and receive the reward promised.

The brethren are working at the church building as mentioned by Bro. Westbee, and soon expect to have a place of worship. The Lord bless them in their sacrifice and numbers be added to them, such as shall be saved in the blessed kingdom under the reign of our Messiah, is my earnest prayer.

We have waited to hear from the brethren in answer to our appeal for a meeting-house in the State of Ohio. If no other place can be had more central (although as the edge of the State joining Pennsylvania and West Virginia,) the brethren and sisters of Salem will, as soon as their house is finished, open their house, hearts and homes to accommodate and have a conference. Now dear brethren and sisters of the One Faith, let us try and see what can be done. Sacrifice time and means, which is only borrowed, and only for a little time, and see what can be done, and hear the welcome, "You have done what you could," etc. Yours in the blessed hope. JOHN T. ONGLEY.

Address, Idaeolarille, Pa.

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### Programme of Exercises for the Indiana Annual Conference.

FRIDAY AFTERNOON, SEPT. 2, '87.

2:00 Prayer and Praise Meeting.
2:30 Calling of the Delegates.
3:00 The Subject of holding a National Conference. Papers by Brother H. V. Reed and Brother Amos P. Harsh.
3:45 Election of Officers.

FRIDAY EVENING.

7:15 Praise Meeting.
7:45 Preaching.

SATURDAY MORNING.

9:00 Prayer and Praise Meeting.
9:30 Subject, The Propriety of Holding a Normal Next Summer for the Study of the Scriptures. Papers by Sisters Lizzie Reed and Phœbe Thompson.
10:15 Young Peoples' Work. Paper by Sister Fannie T. Dwiggins.
11:00 Preaching.

SATURDAY AFTERNOON.

1:30 Praise Meeting.
2:00 Bible Lessons. Paper by Sister S. Roxana Wince.
2:45 How can we Evangelize the State? Discussion led by Elder L. E. Conner.
3:30 Miscellaneous Business.

SATURDAY EVENING.

7:15 Praise Meeting.
7:45 Preaching.

SUNDAY MORNING.

9:00 Praise Meeting.
10:30 Preaching.

SUNDAY AFTERNOON.

2:00 Preaching, followed by the celebration of the Lord's Supper.

SUNDAY EVENING.

7:15 Praise Meeting.
7:45 Preaching.

In the consideration of the subjects named in the programme all persons present at the conference are expected to take part. The papers that will be prepared and read, will only be introductory to each subject.

R. S. DWIGGINS, Pres.
A. R. UNDERWOOD, Sec.

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### War in Europe.

Senator Frye, of Maine, has returned from a five-months tour in Europe, impressed with the conviction that war in that part of the world is not far distant. Peace is now preserved by the aged Emperor William, who is absolute with the German army, but trouble is likely to break out upon his death. Bismarck is strong politically, but is powerless with the army. The only way to avoid war, in Mr. Frye's opinion, is to disband the armies, and that it is impossible to do.

The Maine statesman corroborates the judgment of many observing foreigners in these views. The vast, standing armies of Europe can not always be maintained for mere show. Soldiers and Generals alike grow impatient of protracted life in camp. They want to see service in the field, are anxious for something to do. An eternal dress parade will never satisfy the soldier who has any bravery in his blood. New implements of warfare also are being constantly invented, and there is a desire to try their efficacy upon the battle-field.

The wonder is that a European war has been staved off so long as it has, and the fact is undoubtedly due, in a large measure, to the pacific policy of Emperor William. But the aged ruler's life is liable to be cut short any day, and when that event happens the dogs of war will be likely to break their chains.

### Grove Meeting.

At Odebolt, Sac Co., Ia., commencing Thursday, Sept. 1st, and continue over the following Sunday. Preaching each morning, afternoon and evening. Elder T. J. Whitsell, A. J. Eychaner and others will be present to preach the word. Teams will meet the 4:17 train from the east each day. Those coming on any other train write to J. W. Appleyard. The place of meeting is at the Appleyard Grove, three miles east of Odebolt. Let the brethren everywhere come. It is your meeting; come. A. J. EYCHANER.

J. W. APPLEYARD.

# Poetry.

## SEEDS.

We are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rain,
Seeds that rest upon the surface
Of the dry, unyielding plain.

Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random in the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquickened,
Lifeless on the teeming mould;
Seeds that live and grow and flourish
When the sower's hand is cold;
By a whisper now we bless'ng,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone!
Did Thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with fruit of life eternal
From the seeds we sow in fears.

Check the forward thoughts and precious,
Stay the hasty, heedless hands;
Lest the germs of sin and sorrow
Mar our fair and pleasant lands.
Father, help each weak endeavor,
Make each faithful effort blest,
Till thine harvest shall be garnered,
And we enter into rest.

# Selections.

## THE TIMES OF THE GENTILES.

A clear apprehension of the meaning of the phrase which constitutes the heading of this chapter—a phrase which originated with the Savior—is all important to the proper study and understanding of unfulfilled prophecy. What is the meaning of the term? When did the period, indicated by the phrase, begin? What are its special characteristics? Have we any Scriptural clue to its close? Are we nearing its termination? And if so what are the circumstances which point more immediately to its termination? By what is it to be succeeded? These are questions which demand our most careful consideration, and to which, as far as possible, we shall endeavor to give Scriptural answers.

The phrase occurs first in our Lord's answer to the question of the disciples as to the signs which were to portend the destruction of the city and temple of Jerusalem. Luke xxi. 24. Speaking of the destruction of the city and dispersion of the Jews, the Lord says, "and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." By this we learn that the "times of the Gentiles" stand intimately connected with and are representative of the subjugation of Jerusalem and Judea to Gentile dominion and control, and that when the times of the Gentiles are fulfilled Jerusalem and the Holy Land shall be freed from their dominion and restored to their original possessors, the Jews. The language of the apostle, in the 11th chapter of Romans, confirms; he says (vs. 25), "I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part has happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written there shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob." Remembering then that the phrase "the times of the Gentiles" means the subjugation of Jerusalem and Judea to Gentile dominion, we proceed to inquire into the origin of that dominion, and the circumstances by which its commencement was accompanied. From the moment that the Lord began to deliver Israel from Egypt, to conduct them through the wilderness, and to establish them in the promised land, up to the election and reign of Saul as king, the Jewish state was a Theocracy, governed and ruled over by God.

The tabernacle was the palace, the dwelling place, the tent of the "Pilgrim God," the mercy seat was his throne—the throne of grace, the Holy of Holies, his throne room, Jehovah its occupant—the Shekinal cloud, the symbol of his presence on earth, and at Jerusalem, over and among the Israelites. The cherubim, or sherubic figures above the mercy seat were the heraldic supporters of the throne, and the conservators of the glory. "The Mercy Seat was the covering of the Ark, and the two combined constituted the throne of the Lord." Now, in the days of Eli, this "throne of the Lord" was captured by the Philistines. But the Lord smote them with sore plague and thus compelled them to send it back. The time of the Gentile supremacy had not yet come. In the days of Samuel, Israel demanded a king like the nations around them, and Samuel was sore grieved at the request; but the Lord said, "they have not rejected thee, they have rejected me, that I should not reign over them." With the rejection of God, and the election of Saul as king, the Jewish monarchy was put upon its trial, though the throne rightfully belonged still to God; hence it is said of Solomon, when he came to the crown, that "Solomon sat upon the throne of the Lord."

Upwards of five centuries after the capture and enforced restoration of the Ark, the "throne of the Lord," by the Philistines, Nebuchadnezzar besieged and took Jerusalem. The Jewish monarchy had been on its trial five centuries, and had failed, and with the conquest of Jerusalem by the king of Babylon, the "times of the Gentiles" began. From this time the Ark, the "throne of the Lord," was missing; whether captured by Nebuchadnezzar, or buried by Jeremiah in Mount Nebo, as stated by the author of the book of Maccabees, must remain unknown. But as a symbol of the divine presence with and rule over Israel, it left Jerusalem then and has never since been discovered. In harmony with this fact, and as further illustrative of the idea involved in its loss, we find Ezekiel observing and chronicling the vision of the Shekinal cloud of glory leaving the Holy of Holies, halting at the threshold of the temple, then for a time hovering over the doomed city, and then finally, and as it were reluctantly, disappearing on the mountain on the east side of the city. chapters x. and xi. Now this symbol of the divine presence and power had been with Israel a thousand years. It inaugurated their deliverance from Egypt at the "burning bush;" it came between them and the Egyptians at the Red Sea; it was a light to the one and a darkness to the other; it went before them to choose their halting places during the forty years wandering in the wilderness. It took possession of tabernacle and temple when the first was consecrated by Moses, and the other dedicated by Solomon. It rested for a thousand years upon the mercy seat, and reflected back its glorious responses upon the Urim and Thummim of the High Priest. The prophet now sees it leave Israel, reluctantly depart from the altar and the temple, threshold and city; the "times of the Gentiles" had begun.

Contemporary with Ezekiel was Daniel. God gave to Nebuchadnezzar a vision of this bestowment of power upon himself, as the head of the first four monarchies, as the inaugurator of Gentile supremacy over Jerusalem. Daniel, inspired by God, recalled the dream to the memory of the despotic king, and interpreted it, "thou art this head of gold." He was the first beneath whose feet "Jerusalem was trodden down," and from that hour to this it has never been free from Gentile dominion and control. It passed from Babylonian rule to the Persian on the night when Belshazzar was slain, and Darius the Median took the kingdom. It was while under Persian rule that Nehemiah wrote the words, "behold we are servants this day, and the land which thou gavest our fathers to eat the fruit thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over it because of our sins." When the Persian power was destroyed by Macedon, the rule over Palestine and Jerusalem passed to the Greeks, and from the Greeks to the Romans, and from the Romans to the Saracens and Turks, as conquerors of that portion of the Roman Empire, who are its possessors at the present moment. Thus the "times of the Gentiles" have lasted already nearly two thousand five hundred years. Is there any indication that we are approaching their close? Yes!

(a) The ideal of government in the mind of God, is the rule of one. When he created Adam he made him earth's autocrat. Adam by the fall lost his dominion.

(b) The Jewish government was the rule of one, it was a theocracy; when Israel became unfaithful to its mission and its trust, the theocracy passed away. The times of the Gentiles began in the bestowment of power upon Nebuchadnezzar; "thou art this head of gold;" again it was the rule of one. Power in its origin and bestowment is divine—golden; passed into the hands of men it deteriorates. Darius could do nothing to deliver Daniel without consulting his counsellors, and even then, nothing against their will. Nebuchadnezzar cast the Hebrew youths into the furnace without consulting any one but himself, and if his counsellors had opposed the act would probably have cast them into the furnace too. The Macedonian monarchy was associated with, and limited by, a military oligarchy—a further removal from God's idea of government (i. e., the rule of one), and so, represented by brass, a metal far inferior to silver, and still more inferior to gold. The deterioration of power continues, and "iron" becomes the representative of Roman power. But in its last stage the "iron" is seen seeking to effect an unnatural and impossible amalgamation with the "clay," in other words, the monarchic principle—the rule of one—seeking to ally itself with the democratic principle, or the rule of all—a principle which has chiefly and marvellously developed itself throughout all Europe during the present century, and has within the last few years been professedly recognized by and incorporated with the stolid despotism of Turkey.

Now it is while this principle is developing itself, and compelling its adoption by the governments of Europe, as in the present day, that the stone cut out of the mountain without hands is seen to smite the image upon its "clay-iron" feet, and God sets up his kingdom upon earth, and earth returns to the rule of one—the second Adam, the "Lord out of heaven." The times of the Gentiles will have closed, the fulness of the Gentiles will have been brought in, and there will "come out of Zion the deliverer, and will turn away ungodliness from Jacob." The prophetic history of the four monarchies which was thus presented to Nebuchadnezzar under the figure of a great metallic image, was presented to Daniel under the figure of four wild beasts, ravaging and destroying the earth This is God's estimate of the four Gentile monarchies. In both visions the teaching is the same; the rise and successive subversion of four universal monarchies, followed by the setting up and establishment of Messiah's kingdom upon earth. But to the man of the world—the Babylonian monarch—Gentile dominion is typified by a golden image, while to the prophet—the man of God—it is represented by a wild beast! The closing scene in the first vision is the demolition of Gentile dominion by the "stone" smiting the image, and then becoming a great mountain, and filling the whole earth; in the other, the investiture of the Son of man with supreme authority by the Ancient of days, and the "saints" associated with the "Son of man" in taking the kingdom.

Now what is the summary and result of this vision's teaching?

1. It is manifest that no careful student of prophecy could have expected the setting up of Christ's kingdom upon the earth while either of the first three empires were in their glory before the fourth had appeared upon the stage.

2. Nor could Messiah's kingdom have been looked for while the fourth empire itself (the Roman) yet retained its undivided unity, and had not been split up into a number of separate sovereignties by the inroads of the Goths, Huns, and Vandals; for the vision, by its explicit language, and the angel, by the interpretation given to the vision, would have forbidden such an anticipation.

3. Nor until three of these separate sovereignties had been uprooted by, and in the presence of another little horn, by which their territories were appropriated, could the stone "cut out of the mountain without hands" be expected to smite the image and supplant its rule.

4. For the "little horn" is seen to persecute the saints, and thus a period of prolonged persecution follows the rise of the little horn before it is consumed and destroyed, and its body given to the burning flame.

5. Nor even then could Messiah's kingdom have been expected, till the democratic principle, "the clay," should arise in its power and compel its recognition and enforced amalgamation with the principle of autocracy or despotism, the rule of one, symbolized by the "iron."

But when the first three empires had passed away, and when the last—the fourth, the Roman—had appeared, and when that, losing its compact unity, had been divided by invasion and conquest into a number of separate kingdoms; and when the little persecuting horn had appeared and uprooted three kingdoms, and persecuted the saints; and when, as the last event in the series, democracy had compelled its recognition and adoption by the kings of the earth and the autocratic principle; then we have the fullest Scriptural warrant for constantly and intently expecting the setting up of Messiah's kingdom. As far as we can see or judge, we have reached the last scene and are gazing upon the last display of Gentile power, as in a dissolving view it passes away in the glories of Messiah's reign!

And now we ask, at this stage of our remarks, when did democracy, the last predicted event in the secular aspects of Gentile power, begin its course, and what is the position it has at present attained? We doubt not that in answer to the first question, the reader's mind will instantly recur to the French Revolution of A. D. 1793. That that event was the cradle of modern democracy is beyond dispute. Consequently it is not yet a century old, whilst its most rapid strides and its most determined advances have been made within the last fifty years, notably as starting from 1848. In reply to the second question, what is the position it has already attained? we direct the reader's attention in the first place to the language of the angel when interpreting the vision to Daniel, ch. ii. 43. He says, "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

From this we learn that the attempt to blend the two principles, the monarchic, and the democratic will not be permanently successful; we should therefore be led to expect, just prior to the end of the Gentile supremacy, a political illustration of the truth of this statement, in, first, the attempted and temporary amalgamation of the two principles, and then their practical and permanent divorce from each other, or the destruction of the monarchic by the democratic. Question.—Have we reached this last stage? or, in other words, have we yet witnessed any historic illustration of this prediction? We are certainly to expect it, prior to the setting up of Christ's Kingdom, according to the prediction of the angel. For, let the reader note, it is not the harmonious co-operation of the two principles, but their severance—not from the other—after their futile attempt at amalgamation, that we are to look for as immediately preceding the overthrow of Gentile power.

Now what is the fact? France, the birth place of democracy, after nearly a century of revolutions—after vainly attempting to associate the two principles in government action—has been compelled practically to admit that the iron and the clay will not mix nor mingle with each other. She made the attempt in the closing years of Louis the Sixteenth, again under Napoleon the first, under Louis the Eighteenth, Charles the tenth, Louis Philippe, and finally under Napoleon the third, to find it fail in every case, and now for the last few years seems finally to have abandoned the attempt and to have committed her destiny into the hands of democracy pure and simple. Whether similar results are to be anticipated in the other European kingdoms, before the "time of the end," we know not; but it seems, to our mind, that such a result is not necessary to filling in the conditions of the vision. Enough if, by some palpable and clearly recognizable fact the incompatibility or non-coalescence of the two principles should be unmistakably demonstrated, more especially if, as in the case of France, that fact should receive its demonstration, in the very country in which democracy took its rise. From this it is clear that the conversion of sinners by the preaching of the gospel is not the setting up of the kingdom of Christ on earth. For the gospel was preached with the most power and efficacy in the apostolic age, and the following century, and while such despots as Nero and Domitian swayed the Roman sceptre, and Rome in its terrible unity and undivided strength ruled the world; and when as yet the ten kingdoms of prophetic vision had not been formed out of its broken and scattered fragments. Furthermore, to make this still more manifest, we may recall the question of the disciples and the answer of the risen Savior, as recorded in the 15th chap. of the Acts of the Apostles. "Lord wilt thou at this time restore the kingdom (the rule) to Israel?" The Lord replied, "it is not for you to know the times and the seasons which the Father hath put in his own power." Now this question was asked subsequently to the commission given to them to go into all the world and preach the gospel to every creature. But if this "preaching the gospel" constituted the setting up of the kingdom, how childish and ignorant was the question itself, and how utterly unintelligible the answer! It is at least clear that neither the Lord nor the disciples confounded the one event with the other, i. e., the preaching of the gospel, with the setting up of Messiah's Kingdom. The one was then commencing; the "times and seasons" of the other, remote, unrevealed, and therefore unknown, kept by the Father in his own power—known only to him to whom all ages form one mysterious and everlasting Now!

Note. What the author of the second book of Maccabees says about the disappearance of the Ark is as follows, "And Jeremiah being warned of God ... went forth into the mountain where Moses climbed up and saw the heritage of God (Mount Nebo). And when Jeremiah came hither he found a hollow cave wherein he laid the Ark and the altar of incense, and so stopped the door.... And said as for that place it shall be unknown until the time that God gather his people together again in mercy; then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also." ch. ii. 4, 8. Now what ever may be the value of the above statement as authentic history, the following facts in relation to the Ark as gathered from the sacred records, and grouped together here are not void of interest. (a) All the details and specifications for its construction were prescribed by God himself to Moses on the Mount. "See that thou make all things according to the pattern showed thee in the Mount." (b) The principle and ultimate object of the rearing of the Tabernacle was to enshrine the Ark which was fixed in the Holy of Holies—its most sacred spot. (c) It constituted the Mercy Seat—which was its covering—the throne of the Lord, and therefore the symbol of his Kingly presence with Israel and upon earth. (d) When captured by the Philistines, in the days of Eli, the Lord smote them with sore plagues till they returned it. (e) It was solemnly inducted into its place, in the Holy of Holies, when Solomon had furnished the Temple, and instantly upon its induction the glory of the Lord descended and filled the house. 2 Chron. v. 13, 14. (f) That the Ark remained in the Temple upwards of four hundred years; i. e., from its induction by Solmon till the destruction of the Temple by Nebuchadnezzar, the first Gentile invader who captured the city and Temple. (g) that Jeremiah, who gives a complete list of the sacred treasures and vessels which were taken away by Nebuchadnezzar from the Temple to Babylon, ch. lii., does not mention the Ark as being among them, though it was the most costly thing in the Temple, overlaid within and without with pure gold. Exod. xxv. 11, 12. (h) That it was in the third and last expedition of the Babylonians to Jerusalem that the Temple was despoiled and destroyed, and that Jeremiah, between the second invasion—when the city was taken; and the third—when the Temple was destroyed—had been left in the city under the care of Nebuzar-Adan (after the removal of Zedekiah, and the destruction of the Jewish nobles), with full and ample liberty to do as he wished, according to Nebuchadnezzar's special command. Ch. xxxix. 11, 14. (i) That in the interim he went down into Egypt, i. e., passed down from Judea to Egypt, the self-same way that Moses came up with Israel from Egypt to the borders of the promised land. (j) That Ezra, who records a list of the sacred vessels brought back from Babylon to Jerusalem at the restoration, (ch. i. 6, 11) makes no mention of the ark. (k) Finally the Jews themselves admit that it was lacking in the Second Temple.

This much is certain, that the mysterious disappearance of the Ark—the throne of the Lord—synchronizes, and is coincident with the beginning of the "times of the Gentiles." Nor must we forget that the "glory of the Lord," the glowing cloud, the Shekinah, which always rested on the Ark, and was the special symbol of Jehovah's Kingly presence, was seen by Ezekiel (ch. x. and xi.) to come out of the Temple (in vision) to linger on the threshold, and finally to leave the city, the Temple, and, we may add, the earth, and ascend from the Mount of Olives till it became invisible. It was a vision alike historic and prophetic. Historically it pointed to the destruction of the "Holy and beautiful house" by the Babylonian King, consequent upon the withdrawal of God from the city and Temple. Prophetically it pointed to the ascension of the Savior from the same spot five centuries later, when he led them out as far as Bethany and blessed them, and was received up in glory, (Lu. xxiv. 50; and Acts i. 9–12). The prophet (Ezek. xliii.) saw the glory—the Shekinah—returning by the way of the East, down the Mount of Olives. The "return of the glory" is described as being coincident with the restoration of the Jews and Israelites to their own land; the building of the future temple, and the perpetual presence of God with his restored people; (ch. xliii.) circumstances which stand closely connected with the inauguration of the Millennium, when He, the true "glory of his people Israel shall descend, and his feet shall stand in that day upon the Mount of Olives, when the sign of the Son of Man shall be seen in heaven;" and as "the lightning cometh out of the East and shineth even unto the West, so shall the coming of the Son of Man be." The departure of the glory in the prophet's vision pointed to the destruction of Jerusalem. The restoration of Christ was the prelude to its second destruction. The return of the glory (Ezek. ch. xliii.) was the accompaniment of Israel's future Restoration. The return of Christ—the Second Advent—stands connected with the same event. So harmonious are the teachings of Scripture, and to this there is nothing dissonant in the statements or anticipations of the author of the Book of Maccabees.—*Burlington Wale in Closing Days of Christendom.*

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"In Ezekiel, 39th chapter, where Egypt is threatened with desolation and captivity, the same phrase is used as is used here by the Lord to designate the period of Israel's desolation and captivity. vs. 3, 4. It shall be the "time of the heathen," i. e., the Gentiles.

גוים

goyim, compare vs. 23.

The "Times of the Gentiles" transpire in an interval between the "times" of the Jews. The "times of the Gentiles" began when Nebuchadnezzar destroyed Jerusalem and the Jewish Monarchy, and thus terminated the "times of the Jews." The times of the Gentiles are to continue through and during the existence of the four Great Monarchies, and when Judea is delivered from Gentile (Turkish) dominion, the times of the Gentiles will be fulfilled, and the "times of the Jews" return. Then the expression denotes the time of Gentile dominion over the Holy Land. And can the reader doubt, looking simply at the signs of the times, that when the Turkish dominion over Judea (already trembling in its fall) ceases that the Jews will re-possess their own land, from which they had been exiled eighteen hundred years! The jealousy of the European Powers will insure this.

SHINEHOLTZ.—In Frederick Co., Va., July 17, 1887, Emma Shineholtz, wife of Brother Asa Shineholtz, aged 28 years.

The great enemy of man laid his fatal grasp on Sister Shineholtz in the form of consumption from which she has been a great but patient sufferer for several years. But like Mary of old she chose that good part, which can not be taken from her; which was to fall at the feet of Jesus in her early life, by faith in the promises made of God to the fathers and being baptized by the writer in the all-saving name of Jesus Christ, which gave her a lively hope that if she died she would live again. This hope cheered her in all her afflictions, as she often expressed if it was not for this hope she would of all creatures be the most miserable. But although a monument of affliction herself she was ever ready to do all in her power for the sick and dying of her day and age. Like Dorcas in the days of the apostles, she was full of good works and alms deeds which she did. The writer was sent for by our much esteem Brother Shineholtz to come and see her in her last moments. A short time before she fell asleep in Jesus, which was on the 17th of July, 1887, she grasped my wife's hand with one of hers and mine with the other, and with a low, weak tone of voice said, "Farewell." And for her consolation I related to her the parting words of Brother Dull, of Philadelphia; just before he fell asleep, reached out his hand and said, "Good night, brethren, we will meet in the morning." She fastened her eyes upon me and with a serene, calm countenance, with an expression as if listening to something in the distance, she lay quietly while I continued to console her by referring her to the hope of the old man of Uz, the patriarch Job; that he knew his Redeemer liveth, and would stand upon the earth in the later day, and though worms destroy this body yet in my flesh shall I see God.

Soon after this, without the least struggle to deliver herself from the dominion of him who hath the power of death, she meekly and quietly submitted to his summons, by falling asleep like a little child on its mother's knee. Having talked up the propriety of memorial discourses instead of funerals at the time of interment, while there was a hymn being sung by the brethren the dear sleeper was laid away quietly in her old grandfather's family graveyard. An appointment was made for a memorial discourse to be preached by the writer on the first Sunday in August. There was quite a preparation made in Brother Jacob Good's grove to accommodate the meeting. We, according to appointment, met with the dear bereaved husband and four dear little children and a large family of near relatives and many friends, to mourn the loss of one who we all had learned to love. And like our Lord whose mission it was to bind up the broken-hearted, comfort all that mourn, after dilating several portions of the form of sound words, applicable to the occasion, we made an humble proclamation of the gospel of the blessed God from the nineteenth chapter of John as embracing the only hope or comfort for the fallen sons and daughters of the Adamic family, either the dead or living, and concluded with the apostle Paul's testimony to the Thessalonian brethren, that we should comfort one another with the word of the Lord in which we have the blessed assurance in the language of Martha to Jesus of the dear bereaved soon meeting the dear "sister" with the saints of all ages, and he who is the resurrection and the life in the resurrection at the last day. N. J. MORGAN.

The enemy hath late laid low,
With his cold hand and icy blow;
But one more strong than he will come,
Thy prison then shall be undone.

We then shall sing the victor's song,
"Oh, monster death, where is thy sting?"
Sweet be thy rest, 'twill not be long,
'Till we shall see our glorious king.

SARAH F. MORGAN.

## Announcement.

The Annual State Conference of the Church of God will meet at Claysville, Bracken, P. O. Huntington Co. Ind., beginning on Friday, Sept. 2, at 10:30 a. m., and last over Sunday. Those coming by the Nickle Plate R. R., will stop at South Whitley. Those coming on the Wabash, St. Louis & Pacific R. R. or the Cincinnati, Wabash & Michigan R. R., will stop at North Manchester, where they will be met and conveyed to the place of meeting. The brethren and sisters at Claysville are able and willing to accommodate all who will attend. Make arrangements to attend this meeting. Appoint delegates and have them there early, prepared to select evangelists for the fall and winter work. Do not delay. Act now.

Any one intending to attend this meeting, who is not acquainted with the route, etc., will do well to write to A. G. Brookover, or Dr. C. W. Fry, Brookes, Ind., stating what time they expect to get there, and they will be cared for.

A. R. UNDERWOOD, Sec.

The Second Annual Conference of the Church of God in Southwestern Nebraska will convene, D. V., Sept. 1, 1887, in Brother J. N. Prime's Grove, five miles southeast of Arapahoe and three miles southwest of Edison. Brother C. O. Ramsey will be present to preach the word. Now brethren let us come together and make this one of the most interesting meetings ever held in the State. All visiting brethren should notify the President so arrangements can be made to convey them to place of meeting. All come praying. ALMUS ADAMS, Pres.
J. S. MILLER, Sec.

The church of God in Iowa will meet in Conference at Deep River, Thursday, Aug. 25, and continue till over Sunday the 28. A general invitation is extended. Bros. A. J. Eychaner and G. M. Myers, will be in attendance.

G. E. CROWN, Chairman.

The Annual Assembly of the Church of God will, if the Lord will, convene at the house of the brethren, Winchester, Va., on Friday before the second Sunday in September, and will continue over Sunday. All who love the truth in sincerity and all members of the A. P. P. C. and A. P. C. K. are especially invited and the public in general. All of the former, both churches and individuals who can not come will please not fail to prepare letters and send in good time. Just address, Church of God, Winchester, Va. All who can come will please write at once and they will be met at the Winchester Depot and conducted to the house of the brethren where they will meet with all the word expresses while they are a mind to stay.

J. J. SPAID,
JOHN D. GOOD,
JACOB GOOD,
A. J. MILLER,
WILLIAM GOOD,
N. J. MORGAN,

"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 36, 316½ Ontario Street, Corner of Bolivar, north of Ontario Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

# Poetry.

## "ALL THE DAY IDLE."

All around you, everywhere,
Men and women do and dare;
With a purpose all alive,
In the swarming human hive.

Up and down, and to and fro,
On the endless round they go;
Patiently they bear their lot,
Life and death they question not.

Through the darkness, o'er the waste,
Voices call them, and they haste;
To the wind their fear they fling;
All their best they gladly bring.

If the wind blow east or west,
They can neither play nor rest;
So much work beneath the sky,
They can scarcely stop to die.

You are idle, and you stand
Just a dreamer in the land,
Having neither name nor place
With the runners in the race.

Are you made of finer clay?
Have you redder blood than they?
Must they always lay the meat,
Which they strive for at your feet?

Must they always, first and last,
Stand between you and the blast?
Are you God's peculiar care?
Has He favorites anywhere?

It were best that you should feel
Force of tempest, touch of steel;
Best to let your fancies flee
Quicken into flames divine.

Men and women, with their loads,
Toil along the endless roads;
Overtake them, help them lift,
And no longer dream and drift!

—*Alice M. H. Gates.*

# Communications.

Prepared by the committee appointed at the Indiana State Conference.

## BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

### Lesson 6.

*Lesson Chapter, Gen. xv.*

THE COVENANTS OF PROMISE MADE TO ABRAHAM AND TO DAVID TO BE FULFILLED IN AND THROUGH CHRIST AS THE SEED OR SON OF DAVID AND OF ABRAHAM.

Proof: Christ the seed of David.

"Jesus Christ the son of David, the son of Abraham." Matt. i. 1. Jesus Christ, David's seed through Mary. Luke iii. David's seed, through Joseph, his legal father. Matt. i.

COVENANT MADE WITH DAVID.

Deut. xvii. 11–14; repeated in Psa. lxxxix. 3, 4, 18, 27, 28, 29, 34, 35, 36. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up his throne to all generations. For the Lord is our defence, and the Holy One of Israel is our king. Also I will make him my first-born higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. My covenant will not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."

CHRIST TO REIGN ON DAVID'S THRONE.

"The Lord hath sworn in truth unto David of the fruit of thy body will I set upon thy throne." Psa. cxxxii. 11.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it, with judgment and with justice, from henceforth even forever." Isaiah ix. 6, 7.

That this child, this son, is Jesus. See Luke i. 32, 33. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Refer also to Matt. xxviii. 18.

"Concerning his Son Jesus Christ our Lord which was made of the seed of David according to the flesh; and declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." Rom. i. 3, 4.

"Behold the days come saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our Righteousness." Jer. xxiii. 5, 6; John i. 45; 1 Cor. i. 30.

Proof: Christ the seed of Abraham. Jesus Christ the son of David, the son of Abraham. Matt. i. 1; Rom. ii. 16, 17. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed which is Christ." Gal. iii. 16.

COVENANT MADE TO ABRAHAM.

"And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward; for all the land that thou seest, to thee will I give it and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, thou shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee." Gen. xiii. 14–17. We learn from these verses that Abraham was then in the land of promise for the Lord told him to look at the land and to walk through it.

COVENANT TO BE ESTABLISHED.

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." Gen. xvii. 7, 8. Notice, it is the land of Canaan that is promised to Abraham and to his seed (which is Christ and those that are his) for an everlasting possession.

Abram made to know that he will inherit the land, covenant ratified. Gen. xv., in the sacrifice of victims, and the passing of the divine glory between the pieces. The covenant being a divine, and not a mutual one, Abraham does not perform the usual ceremony; God's presence alone goes between the divided victims.

GOD MAKES OATH TO PERFORM THE COVENANT.

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all families of the earth be blessed." Gen. xxii. 15–18.

What a multitude will be blessed through Christ the promised seed.

The covenants of promise, the hope, and the consolation, of the heirs of promise. Heb. vi. 12–20.

THEY WHICH ARE OF FAITH THE CHILDREN OF ABRAHAM THROUGH CHRIST.

"And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to promise." Gal. iii. 7, 8, 9, 14, 26, 27, 28. These verses show that they which be of faith and put on Christ in baptism, become adopted into the Abrahamic family and heirs with him to the glorious promises made to Abraham. Heb. ix. 8; Gal. iv. 1–8.

COVENANT TO BE FULFILLED THROUGH CHRIST.

"But when the fulness of the time was come God sent forth his Son made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons. . . . and if a son then an heir of God through Christ." Gal. iv. 4, 7.

"I saw in the night visions and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 13, 14, 27. The kingdom spoken of here, will be under the whole heaven. Paul says the world was promised to Abraham. Rom. iv. 13.

"And the seventh angel sounded, and there was a great voice in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. xi. 15.

"Behold I come quickly and my reward is with me, to give to every man according as his work shall be. Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Rev. xxii. 12, 14.

We think we have shown from the Scriptures of truth that Christ is the promised seed (or descendant) of David and of Abraham and the one through whom all the promises will be fulfilled. Our faith should be founded on the glorious promises of God or upon God's word which is truth.

Reviewing, we see that the Covenants of Promise, relate to a kingdom. That that kingdom is "the inheritance" promised to Abraham, Gal. iii. 18; Eph. i. 14; Heb. xii. 28; Rev. v. 10, appointed unto Christ, Luke xxii. 29, from which all things that offend and that do iniquity are to be gathered out, Matt. xiii. 41, in which the righteous are to shine, Matt. xiii. 43, the dominion from sea to sea, spoken of by David, Psalm lxxii. 8, and the kingdom prophesied of by Dan, Dan. vii., and preached of by Christ and his apostles.

"Let the truth stand." "Buy the truth and sell it not."

## He Lived in 1752.

James James, a negro and citizen of the United States, who resides at Santa Rosa, Mexico, is probably the oldest man on earth. He was born near Dorchester, S. C., in 1752, and while an infant was removed to Medway River, Ga., in the same year that Franklin brought down electricity from the thunder clouds. In 1772 there was quite an immigration into South Carolina, and his master, James James, (from whom he takes his name), moved near Charleston, S. C., in company with a number of his neighbors. On June 4, 1776, when 24 years of age, a large British fleet, under Sir Peter Parker, arrived off Charleston. The citizens had erected a palmetto wood fort on Sullivan's Island, with twenty-six guns manned by 500 troops under Col. Moultrie, and on June 28 the British made an attack by land and water, and were compelled to withdraw after a ten-hours' conflict. It was during this fight that Sergeant Jasper distinguished himself by replacing the flag, which had been shot away upon the bastion, on a new staff. His master, James James, manned one of the guns in this fight, and Jim, the subject of this sketch, with four other slaves, were employed around the fort as general laborers. Jim followed his master throughout the war, and was with Gen. Moultrie at Port Royal, S. C., February 3, 1779, when Moultrie defeated the combined British forces of Prevost and Campbell. His master was surrendered by Gen. Lincoln at Charleston, S. C., on February 12, 1780, to the British forces, and this ends Jim's military career.

He remembers of the rejoicing in 1792 throughout the country in consequence of Washington's election to the Presidency, he then being 40 years of age. In this year his first master died, aged about 60 years. Jim then became the property of "Marse Henry" (Henry James), owning large estates and about thirty slaves near Charleston. On account of having raised "Marse Henry," Jim was a special favorite with his master and was allowed to do as he chose. His second master, Henry, died in 1815, about 55 years of age, and Jim, now at 63 years of age, became the property of James James, Henry's second son. In 1833 the railroad from Charleston to Savannah was completed, then the longest railroad in the world, and Jim, with his master, took a trip over the road, and was shown special favors on account of his age, now 81. James James was 10 years of age at his father's death, and when he became of age inherited large estates, slaves, etc., among whom were "old Uncle Jim" and his family. James James lived in South Carolina until 1855, when he moved to Texas with all his slaves. James decided that his slaves should be free at his death, and in 1858 moved into Mexico, so that they could be free before his death. James returned to the United States and died in Texas, and in 1865, after there were no longer slaves in the United States, Uncle Jim's children and grandchildren returned to the United States. Five years ago, at the age of 130, Jim could do light chores, but subsisted mostly by contributions from the citizens, but for the past two years, not being able to walk, he remains for the most part in his little cabin, his wants being supplied by generous neighbors. The rheumatism in his legs prevents him from walking.—*Montreal Family Herald and Weekly Star.*


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| Dyment | 8 15am | 3 46pm | | |
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| Crawfordsv't | 10 03am | 5 33pm | | |
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### MICA PEN-NOTES.

Spiritual advantage and advancement, perfect daily living, and indwelling in God! Child of light and of hope,—that is what you chiefly desire, and indefatigably seek. There is nothing else or less, to be talked of, or thought of. What a struggle and strife, what an ever new and fresh rising and aspiring! In each waking hour of night, when the air is full of insect chimes, you look steadfastly and importunately up, you stretch your arms upward in the darkness. With the breaking day, again, you beseech the King of glory to make you wholly and entirely true, and light, and right and wise. There is no rest absolutely, and never can be, until you have surmounted every difficulty, and won the victory over earthliness. Hence how can one but say incessantly—"raise me, O thou God of might and righteousness, raise me from the dead, first spiritually, and then utterly and literally."

God is rich. He is infinite in all treasures of power and blessing. He can speak a word, and it is irresistible. What endless and boundless wonders he can do, without weakness or weariness or failure! And I know this perfectly. And I know my own weakness and poverty and ignorance. And I know yet further, that whosoever will grow best and most, must have the best and highest ideas possible of God. There is where so many come so disheartenlingly short. That is how and why I am myself so unequal in fact to the ideal, and then to the real, possibility of dwelling mentally aloft in God; and this in spite of the apparent paradox. In other words we must not bring him down by ignoble conceptions, but raise him far above all height of greatness and brightness. We see how the prophets rouse and exhort the people to exalt the Lord. Of course we cannot literally raise him above what he inherently and infinitely is, but we can raise him higher and higher in our own estimate, in the two fold faculty of imagination and faith. There is great error and wrong in ideas of God, and this is forever an impediment and an embarrassment. Perhaps we form images in the mind of a figure that we worship, but O, how paltry and poor is the idea of a shape, even though clothed with an ideal brightness! For the most part, I am afraid to worship a picture, even though it is purely mental. I query if it is not an infraction of the caution to make or adore no image. Hence, I worship rather, God invisible, God wholly invisible, but believed on with all the heart, as real, universal and full of energy and might. What shall stand as representative of that glory? First, I think, intelligence. A , that perfect, unsleeping, infallible and great intelligence! God is infinite intelligence. He is always seeing, and he is more perfectly familiar with all the secrecy and intricacy of all things, with all details, all minuteness and all vastness. And he is perfect truth and purity. And interior to all, and pervading, and present in all is goodness.

I know how it is that the righteously aspiring heart, desires to be perfectly purified and pure;—desires to be penetrated and wrought and transformed. O, what a want, what a felt need of the soul in which is a spark of new begotten life! And I realise that nothing would seem sweeter and more welcome than a felt working power within. Hearts yearn to feel the fire of God and would welcome a flame borrowed from the bush. Even Christians are not without a thought of something blessed and noble in the burning that quickens every spring of life, and makes heaven of earth. What good and great things, to them, are entertained in the heart beat of those two Emmaus-bound disciples! And I would never say such holy burning were impossible or unworthy of pursuit. I know the truth is a centre of power, and truth is power. And with it, a fire of joy, or a joy of fire, is both welcome and potent. Yet, in the main, the forces and fervors of the Spirit are secret and still, like manifold forces in nature. Like the power that makes the tree first faintly green with buds, and then strong and grand in perfected foliage, the power of God is in inaudible sparks of life; is in energy, it may be, mainly unfelt in its operation, but evident in results. I some times think it is faintly imaged by the most wonderful mute and delicate flesh and efflorescence of the Northern Aurora. There is no sound, but there may be unimagined power in these sky-painting flames. At all events, thus marvelously with a kind of occult power, does the Spirit work,—not with sparklike crackling and little explosions of force, but with an influence hardly more than a breath, a working of tenuity almost,—of gentleness and fineness, but yet of such real energy that it overcomes the very stoniest hardness, penetrates the profoundest darkness, and raises from painful deterioration, to life and glory. But it is all with a man's own seeking and asking, and never-ceasing entreaty to God for his unexampled and incorruptible Spirit-working, a divine and precious activity.

God is a Spirit. There I am glad to rest, and by that I am glad to press on, and I daily seek spirit life and power, perfect purity of purpose and imagination, and complete redemption from folly and faultiness. God will have his own. He will lead and train them. He will teach and perfect them. He hath set apart the godly for himself. Mind that, and consider that. Accordingly he will not permit such ones to go on their knees, in worship of worldly glory, and the fatness of earthly success and abundance. He will save them from human flattery, and the dizzy and hurtful pride of life. He may save them from fame, as that word is commonly understood. In harmony with his will, then, how we ought to prize the high and great election, and work it out with our own intelligent and filial will also! How we ought to say again and again—"none but Thee, O Father, Lord of heaven and earth!" How we ought to be simple and single-minded, and true, having in mind Christ in his perfection, and having a God-like discontent with aught but a perfect Christ-likeness.

I look at a mighty sun-flower through our pantry window. What a stately, unassuming, but noble, stature! And how it bends and bows, with its broad and weighty bloom of gold, simple in its mantle of rude, broad leaves, saint-like with a perpetual humility, and seraphic with an instructive reverence! So was even our Divine Lord. So should be every soul of God's own. The grander the character,—the nobler the stature, the statelier and the weightier; by just so much, in the humility grander, that acknowledges God! And so God does and will raise up great ones, and they shall be Christ-like, and glorify his name;—glorify it, by first knowing and feeling the glory—and then, by causing others to know it, and all together as one confessing and extolling it. These, thus raised up, shall be distributing centers of Divine light. The more they are expanded and enlarged; the more nobly they will represent the perfection of the great Original. And so God will be the more exalted in ever-increasing numbers of souls reclaimed, intelligences loyal, and organic and immutable in loyalty. Are plants loyal to their sun? Do they change or waver. No more will the redeemed waver. O, what glory in store!

And, now, where are the humble people, that sent little letters of hope, and faith, to THE RESTITUTION, Where are they? Are they like crickets hid in the grass, that in the nighttime of trials, have hushed their minstrelsy? Is the night so weary and long, they can pipe no more? Are the clouds so thick and dark, they have no heart to sing again? To change the figure, some shepherd with his mantle and lantern might think it fit to go out calling. Perhaps some sheep would answer with a hearty bleat of greeting. If the gloom is but feebly cheered with stars, then there will be intelligence and love in the candle-beams streaming out into the midnight. "Beloved of my fold"—cries the bereaved keeper of sheep, peering out into shadow—"Where have ye strayed? Are ye cold, are ye faint, are ye far off in some glen, or have ye climbed some dizzy crag, and are ye afraid to put one foot down for fear of a fall? Give me a sign, that I may come to you with the warm red beams of my lantern, and show you kindly the way home?"

Think of only one sheep lost out of a countless host! And that shepherd, thinking of his one unfortunate sheep, can not go to his couch with an unclouded brow. If in all the broad area of his estate, there is one lost, then there is sorrow in his heart. He resolves and declares with a purpose as fixed, as love is undying,—"that lost one, must and shall be found. I will go and seek him. I will penetrate the blackest darkness. I will scale the giddiest height. I will venture to the most inaccessible recesses. I will brave the bitterest cold. My heart bleeds for the wanderer, and I shall not let him die alone and unfriended in the pitchy night. I reared that sheep myself. He was always wayward and shy, but I always loved him. I always yearned to win his confidence. Poor, fugitive, unfortunate, distrustful thing. I shall find him caught in some bush, or lost in some thicket, or lamed by some fall, or else palsied with fear, or shivering with cold, or nearly dead with hunger. I shall call him with the old halloo, that he will recognize, and I shall let my candle-light shine into his blurred eyes and on his burr-tangled forehead. I shall come to him with love and gentle words. I will win him with my compassion. I shall bind up his bruised feet, and take him in my arms, for I am strong, and I would carry him, if he were twice as heavy. Do people talk of a shepherd love that ever dies? They know not a shepherd's pitying heart, that would bear the heat of Ceylon, or the cold of Iceland, for the waywardest, or the paltriest of his flock. It is the waywardness and weakness that moves me to pity. It is the thought of that emaciated form, that scared look and haggard aspect, that makes me sorry and tearful. My heart-ache only makes me resolute. I shall face any danger. I shall confront every difficulty. I must find my sheep, and I shall win his confidence and affection. He will surely believe in me when I have saved him, and that will be joy and reward enough for all the trouble."

But I have said enough. The days are strange and tragic with warning and awful events. How true it is, though, in spite of all, that that day cometh as a snare! Some will have fears and misgivings, but multitudes will be full of excuses and explanations, and take no lesson to heart. Famines, drownings, burnings, whirlwinds, crashes, explosions, all pass on, as a tale that is told. But the day of God steals on steadily. And what a day it is, and will be!

C. COLEGROVE.

[O for more like this for every paper; and where, too, are the "humble people that sent little letters of hope and faith!"—ED. RES.]

### THE SEVENTH-DAY, No. 6.

(Copyrighted, 1887.)

DID THE POPE CHANGE THE SABBATH?

We continue our argument from last week:

Elder Andrews admits that the epistle of Barnabas (A. D. 150) "was in existence as early as the middle of the second century, and, like the 'Apostolic constitutions,' is of value to us in that it gives some clue to the opinions which prevailed in the region where the writer lived." "Testimony of the fathers," p. 21.

We will accept the date which Elder A. himself fixes for the writing of this epistle, though others put it much earlier. Its tendencies, only ten years later than Justin, and within fifty-four years of St. John. In this epistle we read: "Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure." He has therefore abolished these things." chap. 2.

Elder A. admits that "he presently asserts the abolition of the Sabbath of the Lord." "Testimony," etc., p. 22. This agrees with Justin. Coming to the first day of the week Barnabas says: "Wherefore, also, we keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead." chap. 15.

What does Elder A. say to this testimony? He freely admits that it touches the abolition of the Jewish Sabbath and the keeping of Sunday, and that, too, only fifty-four years after the close of the New Testament. But he argues that such a doctrine is contrary to the Bible; that is, to his idea of the Bible. While I was yet a first believer in the seventh day, when reading this book, I was struck with the fact that Elder A., all through his book, had to oppose and combat the teachings of all these early fathers! The reason is manifest; he held one doctrine and they held another. He believed in the seventh day, and they believed in the first day. They lived early enough to have converse with the apostles themselves, while he lived eighteen hundred years later! Which would be apt to know the best?

In his "History of the Sabbath," p. 308, he says: "The reasons offered by the early fathers for neglecting the observance of the Sabbath show conclusively that they had no special light on the subject by reason of living in the first centuries, which we in this latter age do not possess."

What a confession that is from the ablest historian the seventh day ever had! He freely admits that "the early fathers" "in the first centuries" neglected "the observance of the Sabbath." What further need have we for witnesses to prove that the seventh day was not observed in the first centuries? But how does this harmonize with the theory that the Sabbath was changed to Sunday by the pope several hundred years afterwards? Suppose those early fathers were not good theologians, nor able reasoners; could they not testify to a simple fact? Could they not state whether they did or did not keep Saturday? Surely they knew enough for that, and this is all we wish to ask.

But we will hear further from these fathers themselves as to whether they kept Sunday. Again I quote from "The testimony," etc., p. 62: "Dionysius, bishop of Corinth, about A. D. 170, wrote a letter to the Roman church, in which are found these words: 'We passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition.'"

Elder A. is not certain that the "Lord's day" is the first day of the week; but we have seen and shall see that this term is always applied to the first day. Coming only ten years later we have the "testimony of the heretic Bardesanes. Bardesanes, the Syrian, flourished about A. D. 180. He belonged to the Gnostic sect. He says: 'On one day, the first of the week, we assemble ourselves together, and on the days of the readings we abstain from (taking) sustenance.' This shows that the Gnostics used Sunday as the day for religious assemblies." "Testimony," etc., p. 53.

Here is another good testimony for Sunday, and another good confession from Elder A. All parties, orthodox and heretic, kept Sunday as early as A. D. 180. How, then, is it that Constantine and the pope changed the Sabbath to Sunday two to four hundred years later? Elder A.'s own words utterly refute such an idea.

Clement, of Alexandria (A. D. 194), calls Sunday "the Lord's day." Book V, chap. 14.

Tertullian (A. D. 200) is one of the most noted of the fathers, his writings being many and well known. He wrote only about one hundred years after the last apostle. Elder A. freely admits that he taught the abolition of the Jewish Sabbath and the observance of Sunday. Thus: "He asserts that the Sabbath was abolished by Christ." "He speaks of the Sabbath as abrogated by Christ." "With the observance of Sunday as the Lord's day he brings in offerings for the dead." "Testimony," etc., pp. 63, 64. Then he quotes Tertullian as follows: "'We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish customs, which they are now very ignorant of.' Tertullian again declares that his brethren did not observe the days held sacred by the Jews: 'We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days.' 'We, however (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our business, lest we give any place to the devil.'" "Testimony, etc., pp. 65, 66, 67.

Does Elder A. or any Seventh-day Adventist deny the genuineness or truthfulness of these statements of Tertullian? They do not attempt to. Thus Elder A. is compelled to admit that as early as A. D. 200, or within 101 years after the close of the New Testament, Sunday was "generally honored." Thus: "The entrance of the Sunday festival into the church is an age of apostasy when men very generally honored it, was not merely not difficult to be effected, it was actually difficult to be prevented." "Testimony," etc., p. 65.

Again we ask, how does this agree with the idea that Sunday-keeping is the mark of the beast, brought in by the papacy about A. D. 688, or 338 years after Tertullian? These quotations from Elder A.'s own book have already utterly demolished that theory.

Origen (about A. D. 226) was a man of immense learning, and his writings are numerous. He says: "If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as, for example, the Lord's day, the preparation, the passover, or pentecost." "Testimony," etc., p. 87.

This plainly implies that he did observe the Lord's day.

Of the "Apostolic constitutions," A. D. 250, Elder A. says: "The so-called 'Apostolic constitutions' were not the work of the apostles, but they were in existence as early as the third century, and were then very generally believed to express the doctrine of the apostles. They do therefore, furnish important historical testimony to the practice of the church at that time. Mosheim, in his 'Historical commentaries' (cent. 1, sect. 51), speaks thus of these 'constitutions': 'The matter of this work is unquestionably ancient; since the manners and discipline of which it exhibits a view are those which prevailed among the Christians of the second and third centuries, especially those resident in Greece and the oriental regions.'" "Testimony," etc., p. 13.

These, then, will be good witnesses to the practice of the church about A. D. 250. In section 7, paragraph 69, we read: 'And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus and sent him to us.' 'Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection.' In book 7, section 2, paragraph 30, he says: 'On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together without fail, giving thanks to God,' etc. In the same paragraph, in speaking of the resurrection of Christ, the writer says: "On which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day,' etc." "Testimony," etc., pp. 14, 18.

These testimonies are decisive, and do show beyond a doubt that the Christians of those early days used Sunday just as it is used now, for religious worship. Did they, then, have "the mark of the beast" at least 250 years before the beast had arisen, according to the Seventh-day Adventists' theory? These unquestionable facts of history, taken from their own published works and admitted by them to be true, show the utter absurdity of their position that Sunday-keeping is the mark of the beast.

Plenty more testimonies of the fathers from the same book could be given to the same effect if necessary.

Sabbatarians make much of the famous Sunday law put forth by Constantine, A. D. 321. It shows, they claim, that Sunday had been a day of common labor by all Christians up to that date, and that here they first began to observe it as a holy day. I am fully satisfied that their view of the case is utterly false. Certainly the pagans did not keep Sunday, and if the Christians did not, then what was the object of Constantine in making such a law? He made it to please and accommodate somebody; who was it? The wording of the law shows that it was not addressed to Christians but to pagans. He styles Sunday "the venerable day of the sun," a pagan term. The facts are that Christianity had become strong enough in the empire to make it politic for the emperor to favor and thus win Christians to his support. They universally kept Sunday, but had no law to protect them in it. To favor them he required all to cease work that day. This of course, secured a better observance of the day than before. Thus the historian says: "The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been." Mosheim, cent. 4, part 2, chap. 4, sect. 5.

On this point Smith's "Bible Dictionary" (article "Lord's day") justly says: "That Constantine then instituted Sunday for the first time as a religious day for Christians .... is absolutely refuted, both by the quotations made above from writers of the second and third centuries and by the terms of the edict itself."

As a fair, impartial and clear statement of the teachings of the early Christian fathers concerning the observance of Sunday we refer the reader to the above quoted authority. Here is a book easy of access to all anywhere, unsectarian, embodying the results of the most thorough and scholarly examination of every passage in all the fathers having any bearing upon the Sunday question. Any one who has read the fathers must confess that its statements are fair and truthful. I have only room for one more short quotation:

"The results of our examination of the principal writers of the two centuries after the death of St. John, are as follows: The Lord's day.... existed during these two centuries as a part and parcel of apostolical, and so of Scriptural Christianity. It was never defended; for it was never impugned, or at least only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it.... It was not an institution of severe Sabbatical character, but a day of joy and cheerfulness, rather encouraging than forbidding relaxation. Religiously regarded, it was a day of solemn meeting for the holy eucharist, for united prayer, for instruction, for alms-giving; and though being an institution under the law of liberty, work does not appear to have been formally interdicted, or rest formally enjoined. Tertullian seems to indicate that the character of the day was opposed to worldly business. Finally, whatever analogy may be supposed to exist between the Lord's day and the Sabbath, in no passage that has come down to us is the fourth commandment appealed to as the ground of the obligation to observe the Lord's day."

The man who will shut his eyes to all this mass of testimony, and still insist that Sunday-keeping is only an institution of the popes of later ages, is simply held by a theory which he is bound to maintain anyway. I have had a sad experience in this matter, and know just how a seventh-day man feels in reading these historical facts. I read some of them twenty years ago. They bothered me some, but I got over this by my strong faith in our doctrines and by believing them to be mostly forgeries. Afterwards as I read more, I saw that these testimonies were reliable and very decidedly against our theory of the pope's Sunday. This disturbed me quite a little, but I still got over them by simply ceasing to think of them at all, and by dwelling upon other arguments in which I had perfect confidence. In debate I was always anxious to shut these out of the discussion. I know the Seventh-day Adventist ministers generally feel just as I did, for we often referred to these testimonies of the fathers and the effect they had in debate. Of course, the great body of the members never read these things, and are in blissful ignorance concerning them. Or, if they do read them, it is in their own books where they are all explained away. Their unbounded faith in "the message" and in their leaders carries them right over these facts as matters of no consequence.

For myself, when once I decided to look these historical facts squarely in the face and give them whatever force they fairly deserved, I soon saw the utter falsity of the claim that the "pope changed the Sabbath." That old feeling of uneasiness on this point is entirely gone. I feel that so far as the evidence of history is concerned, my feet stand on solid ground. I feel so thankful to God for the relief that it has brought to my own mind that I would gladly help my old friends out also if I could, for I know full well the bonds with which they are held.

D. M. CANRIGHT.

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## Youth's Column.

### Slumber Song.

Evening is falling to sleep in the west,
Lulling the golden-brown meadow to rest;
Twinkle like diamonds the stars in the skies,
Greeting the two little slumbering eyes.
Sweetly sleep; Jesus doth keep;
And Jesus will give his beloved ones sleep.

Now all the flowers have gone to repose,
Closed are the sweet cups of lily and rose;
Blossoms rocked lightly on evening's mild breeze,
Unconsciously, dreamingly, swinging the trees.
Sweetly sleep; Jesus doth keep;
And Jesus will give his beloved ones sleep.

Sleep till the flowers shall open once more;
Sleep till the lark to the morning shall soar;
Sleep till the morning-star, lighting the skies,
Bids thee from sweet repose joyfully rise.
Sweetly sleep; Jesus doth keep;
And Jesus will give his beloved ones sleep.

### A Brother's Charge.

One day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone and could not step over anything that lay in her way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes sir; on smooth ground."

"And how did she get over those stones which lie between us and the house?"

"Oh, sir, mother charged me to be careful that she did not fall; and so I put my hands under her arms and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That's right George; and I want to tell you one thing. You see now how to understand the beautiful text: 'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone!' God charges his angels to lead and lift his people over difficulties, just as you have lifted little Annie over these stones. Do you understand it now?"

"Oh, yes, sir; and I never shall forget it while I live."

Can one child thus take care of another, and can not God take care of those who trust him? Surely he can. There is not a child who may read this story over whom he is not ready to give his holy angels charge.—*Dr. Todd.*

### Excursions to Philadelphia.

Extensive preparations are being made by the citizens of Philadelphia for a fitting celebration of the centennial anniversary of the adoption of the Federal Constitution on September 15th, 16th and 17th. The President of the United States, his Cabinet, and other distinguished gentlemen will be present. Excursion tickets will be sold to Philadelphia and return from September 8th to 17th, inclusive, at one fare for the round trip from ticket stations on the Pennsylvania Lines west of Pittsburgh. These tickets will be good for return passage until Sept. 22d, inclusive. No other lines can furnish such excellent facilities and accommodations for reaching Philadelphia as the Pennsylvania. Call on or address the nearest ticket agent of the Pennsylvania Company, Pittsburgh, Cincinnati and St. Louis Railway, or the Chicago, St. Louis and Pittsburgh Railroad Company.

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 7, 1887.


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OUR CAMP-MEETING near Claysville was one of the best meetings we ever attended, but we must wait till next week to give full notice.

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NEAR the close of the second article on the Sabbath Question by D. T. Canright, for the phrase—"hold their assemblies on *Saturday*," read "hold their assemblies on *Sunday*."

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WHEN letters on business are addressed to the Editor, he can do nothing more with them than hand them over to Bro. Underwood who transacts all the business. The Editor has nothing whatever to do with subscriptions, sending out books, or anything else pertaining to the office except editing the paper.

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### IN MEMORIAM.

Our little church in Plymouth has sustained a loss that deeply saddens the heart of every surviving member of the congregation. Death's relentless hand has deprived us of a sister for whom a slight acquaintance was sure to elicit praise, and a more intimate knowledge equally sure to win, not only high esteem, but sincere loving friendship. Sister Palmer is with us no more! These words have indeed a melancholy meaning to us all, want, as we have been, to see her presence in the little sanctuary that her loving heart and hands did so much to fix up and prepare as a place to worship God, and hold forth the words of life. From her bereaved companion, Mr. Charles Palmer, we have received the following brief notes of her past history.

Betsey Maria Walbridge was born in Co. bridge, Vt., Sept. 22, 1818. Her mother died when she was about ten years old. In 1838 her father, with a family of seven children, moved to LaPorte Co., Ind., where she was married to Chas. Palmer in 1840. In the fall of 1841 they moved to Marshall Co., where they have lived ever since, and where her death occurred, in Plymouth, Thursday evening, Aug. 25, 1887, after an illness of nineteen days. In early life she united with the Baptist church, but for a number of years past has been a member of the Church of God in Christ Jesus who are looking for the consummation of the promises made to Abraham, the Father of the faithful, in that "glorious restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Our deceased sister was possessed of a very loving, affectionate, and sympathetic nature—a nature joyfully responsive to every kindly sincere demonstration of true friendship. But human amiability is not God's highest ideal of human perfection. A conformity to the image of his own dear Son is what God has predestinated with regard to all whom he will acknowledge as his children, and as belonging to the heavenly family. Accordingly, while our sister highly prized the holy and solemn outward institutions and ordinances of the gospel, she, as all true Christians should, regarded these as divinely appointed means and helps toward the attainment of Christ-likeness. She was well aware that new creative energies were required to quicken and energize faculties merely moral into a new life of divine activity, beauty and loveliness. This conformity to the divine image, this Christ-likeness, this new life, she sought to attain through the power of God's word of truth, and the operation of the Spirit of his grace. Although we are persuaded that her record is on high, and that her life is hid with Christ in God, still it was with sorrow of heart that we saw her in the casket for the last time, and with sorrow intensified that we saw that casket lowered into the grave. We felt how much we shall miss her in the Bible Class, how much in the worshiping assembly—how much at that sacred table spread with memorial emblems of redeeming grace and dying love. We feel there is a shadow of gloom in our little Chapel Hall. With grief we look upon the empty seat. But we sorrow not as those that have no hope. We believe thy last sleep is that sweet sleep in Jesus from which none ever wake to weep. In a darkened room of that house prepared for all living thou hast found thy chambered rest. In that stilly retreat from all life's cares and sorrows rest, dear sister, rest, till trump of God and arch-angel's voice shall call thee forth to the incorruptibility, immortality, and glory of the life eternal; to wear the fadeless crown, and enter within the pearly gates. Rest till earth's deserts become blooming Paradises, till the thorn, the thistle, and the brier give place to trees of life that shade the crystal river. We, the left and sorrowing ones, will toil on for the loved in heaven a little while longer; we have parted, but to part to meet again. When the parting skies shall reveal our savior we expect to meet thee in the general assembly and church of the first born ones in the Heavenly Jerusalem. Till then adieu, adieu.

The funeral services were conducted by the writer Saturday, August 27th, at 2 p. m. An unusually large number were in attendance, as Sister Palmer was universally loved and esteemed. S. A. CHAPLIN.

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## Communications.

### Some Food for Thought.

In the early days of the church, Irenæus, Bishop of Lyons, successfully exposed the false teachings of the Ebionites, who persistently taught that Jesus was the begotten son of Joseph. And how sad it is that their followers are still with us teaching their God-dishonoring doctrine. The thought has often occurred to me that if Jesus was the begotten son of Joseph, how could he then be heir to the throne of David? Please note the following point:

If you will refer to the first chapter of Matthew you will there discover that Joseph is a descendant of Jechonias the son of Josoin, king of Judah, and concerning whom the Lord has distinctly said: (Jeremiah xxxvi. 30) "Therefore saith the Lord of Jehoiakim, King of Judah, he shall have none to sit upon the throne of David," (ver. 31) "and I will punish him and his seed, and his servants for their iniquity." See also Jeremiah xxii. 30;—"For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Now, is it not reasonable to conclude that if Jesus is the begotten son of Joseph, would he not also be reckoned as the seed of Jehoiakim, of whom the Lord so clearly affirms, "That no man of his seed shall prosper sitting upon the throne of David;" and being reckoned as the seed of Jehoiakim, would have no claim to the throne of David; and if the position I have taken is correct, does not the doctrine that Jesus is the begotten Son of Joseph undermine the foundation of the Christian's faith and hope?

WM. H. WILSON.

### The Heir of All Things.

How many readers of THE RESTITUTION have availed themselves of the privilege of reading this little work from the well known pen of our beloved sister Carrie Williams?

It is richly deserving of our attention and if we do not need it ourselves the most of us have friends who do. I was particularly interested in her argument on Isa. vii. 14, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel," etc. "We sometimes wonder that so plain a prophesy should need an argument, but the hosts of infidelity have contended for years that the child born of the virgin and named Immanuel is the same as the one born of the prophetess and named Maher-shalal-hash-baz in the eighth chapter.

The author quotes a long extract from somebody, I do not know who—which very fairly represents the infidel argument on this subject, and then proceeds to show that the two children cannot be one and the same. The book also contains historic notes on the Gospels from the pen of Dr. Alexander, and from Thomas H. Horne which gives valuable historical data.

A careful knowledge of this subject should be within the reach of every one who is liable to be assailed with the infidel statement that "the gospels were not written until about three hundred years after the death of Christ." Sceptics wrote this assertion in the face of all history and then coolly quote each other for authority. It is very amusing to see these men decide with a wave of the hand that Eusebius is inauthentic, Josephus interpolated and other histories forgeries, and then with some dignified remark about "better scholarship" quote the statements of some fourth rate infidel on this subject.

The more intelligent of them, to their credit be it said, have too much respect for the ordinary intelligence of humanity to insult it in this way. Many other points in the book are valuable, for instance the chapters on "Whose Son is he?" "Promises to the Fathers," "Promises to David, etc." Enclose a dollar to Carrie Williams, St. Joseph, Mo., and get four copies one for yourself and three for your friends.

MRS. H. V. REED.

[This little work is for sale at this office for 25 cents each, or is sent free to those not able to pay for it.]

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*Dear Restitution:*

Since writing to you in May last, if I forget not, I have received letters from Bro. W. A. Prosser, Scholl's Ferry, Oregon, also letters from sister M. E. Leppo, of Foster, Umatilla Co., Oregon, which were thankfully received as well as others from brethren in this State. Oh what comfort it is to me to get THE RESTITUTION and read a letter from brethren of like faith, to look at the lines they have penned. I cannot speak only for myself, but it is consoling to me if written in the right spirit. Knowing we are but pilgrims here traveling to the bar of God, and there is a prize to the one that wins the race, immortality. When clothed with that life we are promised to sit with Christ upon his throne even as he has overcome, and sat down with his Father on his throne, which will make us a holy priesthood, 1 Peter i. 9; Exodus xix. 6; Rev. iii. 21. If this is the case who are we to officiate with and between whom? The Christ and the mortal nations of the earth. They shall learn righteousness. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea, Hab. xi. 13 14. But by reading Acts xv. 16, you will find those that have the name of Christ called on them in truth (or as the Scripture has taught) are to be sought after. Also Amos ix. 11. If this is correct why should we not learn patience, for we must enter the kingdom through tribulations. Brethren, can you not see why? If such was not the case our feelings (or minds) could not in the ages be touched by the infirmities of the weak. Yes our High Priest was tempted in all things as we. Would like to hear from some one of our faith on these things pertaining to the kingdom. Yours in the blessed hope, with love to all. J. R. FISK.

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*Dear Restitution:*

I have been exercised much in mind on the subject of the Rights and Privilege of the sisters in the church, meeting when they feel the Spirit filling their hearts. To me it seems to "quench the Spirit" when our hearts are full to keep silent. If God moves upon a brother's heart to speak, will he pass by a sister, and say, be still, keep silence? I have been pondering much on the subject of woman's sphere as to where God would wish to place her. Woman can be (in many ways) superior to man, and women need something to arouse them to a sense of duties we owe ourselves. I have had much feeling always on the subject of Paul's particular sense of placing women in the church. I know the state of the Corinthians in their church turmoil, at one time some boisterous) and yet probably good and useful women workers in the church, forgot themselves and demanded positions. We often see this in our day. Paul loved order, and thus his advice, "Let your women keep silence." I suffer "not a woman to teach." I am a weak sister myself and am at home when I hear others talk, and I keep silence but my heart gets very full and though I enjoy my silence, I wish the right to speak as the oracles of God. I could wish that all churches would give us an opportunity as we do here (at times). I feel that mothers in Israel of long years of study and experience should not keep still and crowd down the immense fulness of God's pure love in the heart, and feel that she must not say a word of good cheer to encourage the inquirer or help the babes in Christ who are living on the milk of the word and need our help. I could not profane the communion or bread and wine if I held not back a helping hand by words of cheer and encouragement, then I think we ought to speak of our progression in the divine life, it is a help to us all. Undoubtedly woman has a sphere and the only difficulty seems to be in defining its limits, or rather setting limits to it, when a woman speaks that she does not usurp authority over a man, Paul is sometimes misunderstood. In his closing letter to the Romans see how warmly he appreciated and commended his fellow-workers, the sisters. "I commend Phœbe our sister (perhaps a deaconess). This Phœbe (her name means moon) she had made the gloomy night of doubt, light as the day spring of promise, silvered the cloud overcasting the murky shadows of despondent man, as she groped the darkpath. If the skies were gemmed with stars she moved among them the queen of the firmament. Paul, Peter, John, may be glorious suns of splendor, but sister Phœbe only the moon shines with a light, moves within an orbit nearer the world, close to humanity, and tenderly out-line them all. Greet Priscilla (means Ancient) an old fashioned sweet freed woman with a gentle touch and low voice, loving the old ways of ancient days; a lovable woman too, for Paul calls her by a fit name, being the diminutive of Prisca, but we will not go back of Paul for he boarded with Pet and her husband, made tents and preached the Gospel. He sends his greeting to her and her husband at Corinth. This is what it should be, Her first. (The saints forbid that we put the man before the woman)," who for my life lay down their own, all the churches of the Gentiles bow down to this woman and her husband, Aquilla (it means eagle), she made a Pure Note of his Eyrie, just the church that their home. Do you suppose that this woman kept silence in that church? The apostle for whose life she had laid down her own, would he have shouted at her "let your women keep silence in the churches?" no by no means, she had influence in that church, and authority as much as a board of trustees. Greet Mary who bestowed much labor on us. We lift our eyes and look down along a vista of history where we get that name, (Mary same as Miriam) across the tossing billows of the Red Sea, minister of the wrath of God, gleams the white bright light of the Shekinah, the roars of the closing waters thunder to the lowering heavens that give back again their angry voices. The fury of the contending waves subsides, the sea smiles contentedly above its dead, we hear the sound of timbrel and the voice of song. Miriam and a daughter of Israel, "Sing to the Lord for he hath triumphed gloriously." Who should sing when Pharaoh's host was overthrown if Miriam must be silent? Mightier than Moses, the helpless infant, was the mother whose mother-love and woman-magnanimity was devising means for preserving his life while his father was doubtless in manlike helplessness or imbecility. Not Moses' brother, no, no. If not in the epistle to the Romans it is in the Pentateuch. There was no injunction against a woman, when I call the wife of Heber the Kenite deliverer of Israel. No man should let your woman keep silence. Resolute with sublime purpose then comes Esther carrying her life before the golden sceptre for her people's sake. Woman bringing their little ones before the Savior (whose mother was a woman) in the face of the disciples, rebuke; he does not censure them for usurping anything over a man neither in that prayer meeting in that upper room, women were there also, a woman washes his feet with tears. Joanna, Susana, Mary, minister to him out of their substance, women last at the cross, first at resurrection. Men are dependant on the nurse while in the cradle, a woman, a handmaiden to a big brother although a sister near.

MRS. J. L.

[We only say here, that, in our own opinion, the Apostle Paul's interdiction was not by any means directed against women's taking part in religious worship such as our sister alludes to above. His reference was to other matters.—ED.]

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### Report of Meeting.

The meeting held at Deep River as announced in THE RESTITUTION commenced Aug. 26. The attendance was not large of the brethren, but outside attendance was good and much interested. Bro. Myers and the writer did the preaching. The subjects treated were the kingdom of God. The Rest. The mission of Jesus, and condition of man in death.

The Iowa Conference met on Saturday at 3 o'clock, called to order by G. R. Chown, President. The minutes of last Conference were read and approved, when we adjourned to meet at 6 o'clock p. m., Aug. 26. Met as per adjournment. Election of officers for the coming year resulted as follows, G. R. Chown, Pres. A. J. Eychaner, Sec. A. Hipsher, Treas. The following Resolution was then passed, That the Board of Directors of the Conference heretofore elected be discontinued and the business be done by the Pres. Sec. and Treas., and that all articles conflicting with this resolution be hereby repealed. The minutes of this meeting were then ordered sent to THE RESTITUTION for publication. Adjourned to meet at call of Pres. and Sec.

While here we had an invitation to speak on temperance from the W. C. T. U., to the Band of Hope, of Deep River, which we accepted, and Bro. Myers and myself addressed a crowd of boys and girls on the issues of the day. Bro. Myers remains to continue our meetings. A. J. EYCHANER, Sec.

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## Selections.

### HEREDITY AND TEMPERANCE. No. 1.

Our ultimate design is to bring the facts and the law of heredity to bear on temperance, or on the consequences of intemperance; but for the present let us endeavor to understand the import of heredity, and the influence it exercises in the world of life, to which man, of course, belongs. What a man leaves the members of his family, who were his heirs, comes into their possession as his will or the law of the land happens to determine. To assist apprehension, we may venture to style that heredity in respect of money, goods and real estate. From such a transaction the scientific term heredity (Latin: heres, an heir) takes its origin, and relates to facts having an intimate and inevitable relationship to life, health, bodily organization, and mental qualities. In a general way we are all conversant with the action of the law and the principle described by the new term, which of late has come into popular favor. The law can be seen operating in all the races of living creatures on the globe. Swallows produce swallows, elephants produce elephants, horses produce horses, and man produces and so continues his kind. The same is true of grasses, flowers, trees and grains. There is no uncertainty as to the definite continuance of a given species of animal or grain-bearing plant. Parents, in a word, reproduce themselves—make a new link in their special chain of being, so that each race or line is continued when the parent-tree, or the parent-quadruped or the parent man, has mouldered into dust.

The same mysterious force operates in producing color, and specialties of form and features. It creates also distinguishing marks of difference in the human family, for example, between the Briton and the African, the Japanese and the Hindu, the native Australian, and the copper-hued tribes in our own far west. Each race is thus prolonged in its offspring from year to year and from age to age. Dr. W. C. Edwards, in his work on "The Physical Characters of Races," published at Paris in 1829, gives an admirable illustration of the point we have under notice. "Jews in all ages," he writes, "resemble each other, and differ from people among whom they live."..... "At distant periods, they had the same external characters. In the Last Supper of Leonardo da Vinci, this painter, who was an excellent naturalist and close observer, has painted faces which might be portraits of living Jews. This was 300 years ago; but we have evidences that 2,000 years ago the Jews had the same characters," or more exactly, physical characteristics.

While the variety of mental feelings and faculties are in ordinary circumstances transmitted from parent to offspring in varying proportion, sometimes qualities conspicuous in one of the parents, or it may be in both, are handed down in birth as conspicuously to the children. Thus mechanical ability, musical talent, humor, thought-power, imagination, or mathematical skill, re-appear, and indeed often re-appear in descendants, perchance along a series of generations. This becomes almost a certainty when both parents have been more or less signally endowed. But a child may resemble that one of his parents who happens to be deficient, say in musical or constructive skill, in which the other remarkably excelled, which would amply explain an obvious difference in the matter of endowment between it and its more gifted father or mother. The same holds true of all other attributes or functions of the human mind. Benevolence re-appears in a child, so does greed, and obstinacy, and reverence, and warm-heartedness, and conscience, and vanity, and pride, and so does integrity, and nobleness of character. But as both parents always differ from each other, sometimes very broadly, the child may take more from the one or the other, it may be as a deficiency, or as a shining excellence.

There is not merely the transmission of the essential or normal properties of the mind-talents and emotions, but there is such a thing in the animal life as the transmission of acquired qualities, or parental attainments, to the offspring, becoming at length what may be pronounced instinctive hereditary properties. The property of setting and pointing, for instance, in certain hunting dogs has really been imparted to them by skillful training, till at length they have become a part of their nature and an addition to the original intelligence of their class. An informed English writer, speaking of the painter has this: He "is disciplined in this country, into staunchness; and what is most singular, this quantity is, in a great degree, inherited by his puppy, who may be seen earnestly staring at swallows or pigeons in a farm yard." We see the same law, or something very like it, operating in the physical improvement of certain domestic animals, and even in the quality of fruits, and flowers and cereals. The antecedent being transmits improved qualities to its descendant, be it in the animal or vegetable kingdom. Animals are thus improved in form, in quality of tissue, in aptness for control, and in disposition. So on the other hand, by neglect, poverty of diet, and improper methods of originating progeny, races of animals can be deprived of their superindowed qualities and placed on a level far below the point to which they had been artificially raised.

But there is another fact of immense importance in the animal region of nature, and especially in the human department thereof, namely, diseases, or tendencies to disease, are transmitted to offspring also. Some maladies in such a classification rise to an alarming pre-eminence, frequently as they develop themselves entailing acute suffering and premature death, in spite of all the nostrums that quacks have invented for their cure. Among them are to be named consumption, scrofula, cancer, insanity, rheumatism, and gout, which latter a humorous writer pronounces "a most unjust disease. The father has had all the fun, and the son catches most of the pain." Even blindness and deafness and dumbness are known sometimes to be hereditary, and involve those afflicted with them in sorrows manifold, from which there is no escape. These and peculiarities go down from generation to generation, and are all the result of violating the organic laws, which operate benignly when they are wisely obeyed, but as certainly inflict misery and often early dissolution on those who run counter to their unalterable appointments.

From this rapid survey of admitted facts, it must be apparent that heredity is a mighty factor in racial and social problems and conditions. As a thoughtful writer has said: "This law shows how the ancestral life lives in the descendant, how it moulds form and feature, and weaves itself into nerve, fibre, and brain tissue, and into the finer fabric of the soul." As a factor it is unfortunately ignored in the prolongation of the human species, and as a result untold miseries descend upon families and generations because its rigor and requirements are so commonly overlooked.—*W. G. Moneriff.*

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### Cheap Rates via the Vandalia Line for St. Louis Fall Festivities.

We have just received official information that the Vandalia Line has made the following very liberal arrangements from points east of Effingham and north of Terre Haute for parties desiring to visit St. Louis to witness the various Fall Festivities, which are unusually magnificent for this year.

Excursion Tickets to the Exposition will be sold on Mondays and Thursdays from Sept. 8th to Oct. 22d, at one and one-third fares for the round trip, with 25 cents added for an admission ticket to the Exposition. Tickets will be good going on date of sale only, and returning five days from such date, but in no case later than Oct. 24th.

Excursion Tickets to the G. A. R. Reunion will be sold from Sept. 26th at rate of one cent per mile each way, with rate over St. Louis bridge added. Tickets will be good going on date of sale and returning until Oct. 5th, inclusive, subject to special extension of the time limit. From Terre Haute and points north and east the tickets will not be good to return before Sept. 28th.

Excursion Tickets to the Fair will be sold from Oct. 1st to Oct. 8th, inclusive, at rate of one fare for the round trip, with 50 cents added for an admission ticket to the Fair. Tickets will be good going only on date of sale and returning until October 10th, inclusive.

Write to the nearest ticket agent of the Vandalia Line for a detailed programme of the above attractions.

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### St. L. & E.

The Lake Erie & Western R. R. will sell special tickets to St. Louis, Mo., and return, from Sept. 24th to 28th, for the G. A. R. encampment, at very low rates.

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JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents.


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### Announcement.

The Annual Assembly of the Church of God will, if the Lord will, convene at the house of the brethren, Winchester, Va., on Friday before the second Sunday in October, and will continue over Sunday. All who love the truth in sincerity and all members of the A. P. P. C. and A. P. C. K. are especially invited and the public in general. All of the former, both churches and individuals who can not come will please not fail to prepare letters and send in good time. Just address, Church of God, Winchester, Va. All who can come will please write at once and they will be met at the Winchester Depot and conducted to the house of the brethren where they will meet with all the word expresses while they are a mind to stay.

J. J. SPAIN,
JOHN D. GOOD,
JACOB GOOD,
A. J. MILLER,
WILLIAM GOOD,
N. J. MORGAN.

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The Annual State Conference of the Church of God of Michigan will meet at Watson, Allegan Co., Thursday, Sept. 29, 1887, and last over the following Sunday (the Lord willing). Able speakers will be with us from abroad. We are hoping to have a general rally of God's people press in and try, if possible, to beat the record of the June conference, for if we are doing our duty we are growing in the grace and knowledge of our Lord and Savior Jesus Christ. Sacrifice, if necessary, that ye may be with us. We earnestly hope and expect all who are able will come and come with hearts full of love, souls full of prayer and lips ready to speak forth the mighty songs of deliverance through the Almighty God, as good old David of old, and especially those chosen on the different committees, as we have considerable important business to attend to.

Those coming from the north will leave Grand Rapids at 11:45 a. m., change cars at Monteith, reaching Fisk's Station at 2:30 p. m., where they will find welcome friends to meet them. Those coming from the south step off at Monteith, where the brethren will meet them Thursday and Friday at the three o'clock trains.

To shorten time with our business there have been committees chosen previous to meeting that they might be better prepared for duty.

Finance committee: Jacob Lemon, W. W. Jameson, Clark West, John Grant.

Committee on the best mode of evangelizing and doing missionary work: W. B. Woodward, Frank Bennett, Newton Pike, Martha Pike, Mrs. Jacob Lemon.

Committee on National Conference: Noah Howser, Clark West, Newton Pike, Mary Woodward.

Committee on Bible readings: W. W. Jameson, Calvin Winchester, Mary Smith, Essie Anderson, W. B. Woodward.

JACOB LEMON, Pres.
K. N. WOODWARD, Sec.

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All members and friends of the Association for the Promotion of Christian Knowledge, are invited to attend the Fourth Annual Meeting, to be held in the "Blessed Hope" Church, Cumberland St., near Lafayette Ave., Brooklyn, N. Y., commencing 8 o'clock Saturday Eve., Sept. 17, and closing Tuesday Eve., Sept. 20. Those who expect to be present will please notify the Secretary. Those who cannot attend, a letter from them offering suggestions for future work, with any interesting results of our united labor in their locality, will be thankfully received by,

JOHN DONALDSON, Sec.,
656 Halsey St.,
Brooklyn, N. Y.

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### Special Rates to Indiana State Fair at Indianapolis.

The Lake Erie & Western R. R. will sell tickets Sept. 19th to 24th at one fare for the round trip, good returning until Sept. 26th inclusive.

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EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jan" means January, and when it is followed by a figure "8" and reads "Jan8" it means your subscription expired the first day of January, 1888. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning June seems to confuse some, and to be taken to mean January, "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881. "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

# Poetry.

## O ANGELS, SING FOR ME.

Of him my grief-fruit soul would speak.—
The Lamb of Calvary;—
But harp is broke, and I am weak;
O, angels, sing for me!

From hands and feet, from head and heart,
The crimson streams I see;
The nails, the thorns, the keen spear-dart.—
O, angels, chant for me!

Attune the trembling chords you string
To sorrow's tenderest key;
The agonies of Christ you sing
If you shall sing for me!

"'Tis finished!" Hear the heart-rent cry
Come from that blood-stained tree;
Last Mother-love's soul-killing sigh;
Then tune grief's plaint for me!

From eyes that watch that stone closed tomb
How bitter tears stream free;—
The Lord of life is in that gloom;—
O, angels, mourn for me!

O soul that love without a bo'som —
Wail like the mourning sea!—
My broken lute can give no sound;
O, angels, swan for me!

S. A. CHAPLIN.

*Plymouth, Ind., Aug. 30, 1887*

# Communications.

### The Young Preacher,—and How We Felt on Returning Home From Hearing him preach, last Lord's-Day, Aug. 21, During his Vacation.

Daughter began singing snatches of the hymn—"Looking off unto Jesus," —which so inspired my heart with the desire to get the books and sing the whole hymn that I called the family together and we enjoyed one of the richest seasons before the Lord; and all so unexpected. We not only sang, but we prayed and praised and felt truly that we had had a second blessing after the thrilling discourse from the text "Looking unto Jesus," Heb. xii. 2, from the young Timothy which the Lord has raised up among us; and now the tide seems to carry me on to tell the story of his mother's conversion.

This will take us back to a scene of twenty-three years ago before our young friend saw the light.

His father, a man of intelligence and influence, living about twelve miles from us, on hearing of the meetings in highways and hedges became interested, and sent a request that we hold meetings in his neighborhood. We responded, and met with a warm reception from himself and wife, a lady of marked sincerity and comeliness of person, and also from their large family of interesting sons and daughters who shared their parents' cordial spirit. Although none of the family professed religion yet they all seemed concerned for our mission-work and had procured the use of a large, new, and nicely painted white school-house in the vicinity for the meetings which we continued for a number of months.

Our "host" became very much interested in Bible research. We also had a supply of Bibles from the "American Bible Society," from which we furnished the children, and the family read with us in worship. Thus things moved on until one pleasant morning in May, 1864, just as I had finished an epistolary chat with distant friends, and prepared a package of good reading for our colored friends in Rochester, N. Y., a carriage drove up, and who should alight but this our distant friend, with his wife, whom I did not at first recognize so greatly had she changed in the few weeks since we last saw her. A severe cough, night sweats, loss of appetite, and voice, with general prostration had rendered her case so alarming that she summoned her little remaining strength and wished to be brought to our house as a last resort, as her husband said as he led her in "I have brought up my wife that you may do her good both soul and body."

We referred him to the Great Physician. In the first leisure moments I sought the Lord with all my heart to take the case into his own hands and to accomplish all his will in her coming, and to suffer her to remain a few days at least. This prayer was answered; for, after a careful examination of her lungs had revealed to her their critical state, she consented to remain; and her husband bade us adieu just as the first drops of what proved to be a heavy shower began to fall—so soon did the Lord let us see his hand in her tarry.

On Saturday, the third day after her arrival, she pressed me to know husband's true mind, as physician, in her case; which was, that for her he had no faith in medicine. If the Lord did not help he saw none for her. Then I added my own conviction—that if she would surrender herself without reserve to God he would delight to make manifest to her his loving heart in her restoration to perfect health.

In the afternoon I felt that God was working in her heart with power, for she remained by herself and did not, as usual, come out where I was obliged to be. Having finished preparation for the Lord's day, I went to seek her. Found her in my room, before my little rocking-chair in tears before the Lord. Joined her. Now the promises of God came in freshness to my mind in her behalf. Now it was that she opened her heart saying—"I came in here and threw myself before the Lord with this resolve—

If it be his will I will not rise until I feel that I am his. I have my desire, I am blessed."

At this time she also vowed a vow unto the Lord, that if he would spare her life and give her health again, she would consecrate it all to him; and train up her family for him.

We rose up praising God while she continued—"I want to be baptized before I go home. Will not brother Willard baptize me? I do not wish to wait for Elder Hastings. I may not live to see him come. I am so weak I feel I may drop away any time, even in my chair; and I wish to do all."

Husband assured her of his willingness to assist her, and, in the name of the Lord, bade her go forward. She passed a poor night, having several sinking-spells in which she almost despaired of seeing the morning; but her resolve to obey God continued firm. At ten o'clock in the morning we set out for the lake at Old Hammonton, N. J., two and a half miles distant. When she heard the distance, she was almost in despair but she took courage. The place was one of the most commodious and lovely for an invalid, a bathing house on its margin, in a beautiful park of native trees spread with a carpet of nature's own green. After the singing of that beautiful hymn—"Jesus I my cross have taken," we prayed; at the close of which she summoned all her strength, Yes, she laid hold on God's strength and broke forth in a most impassioned prayer that God would now manifest his power, and cleanse her inside and out, and heal her both soul and body. To the little company of devout souls kneeling about her the conviction was strong that that prayer had entered into the ears of the "Lord of Sabaoth" and that she would live to witness its answer. As she came up out of the water she laid her hand upon her breast saying, "I feel strengthened here." A shout of praise went up from the shore as we received her; and, after the prayer for her entire sanctification through the Holy Ghost and practice of the truth she, in quite an audible voice exclaimed—"O, I cannot tell you how much better I feel."

She really enjoyed her homeward ride, remarking with interest upon passing objects; such a contrast from her going.

At four o'clock in the afternoon, in our hall with about twenty of the dear saints, we celebrated the Lord's Supper. "And glory crowned the mercy seat."

I was lifted up in the Spirit and caused to glorify God that we were made the instruments to open the way of salvation to a fainting dying child of Adam, to make her escape from the city of destruction to the city of God; and prayed that this house might still be made a Bethesda to all such. She, too, praised God in the fullness of her soul; and we rejoiced together for what he had done for her.

In the evening the hall was well filled and after the sermon precious testimonies were given for God; and this feeble sister who, by the blessing of God, had not lain down during the day, now added her testimony and was really a well woman. She slept all night without waking, was bright and cheerful in the morning, conversed with ease, read with us in worship, and prayed with voice sufficient to be heard by all in the room.

With the Psalmist we exclaim, "This is the Lord's doing; it is marvelous in our eyes;" and she lives to this day praising God for his healing power, and witnessing to all that,—"To obey is better than sacrifice, and to hearken than the fat of rams."

In a few years from this we had the happiness of witnessing upon the banks of our most noble river—The Delaware—in the soft twilight of a spring evening the baptism of her oldest daughter.

Since that time two sons and two daughters have made profession of his name. The elder one of these two sons is our "Young Timothy" and was the first child given his mother after her surrender to God.

The father has gone the way of all the earth. And as he lay in his casket I could but remark to his eldest daughter, whose filial devotion was unremitting to the very last act, He has the head of a senator.

Now my heart goes out to the Editor of this paper who for many years was over us in the Lord, and admonished us; whom we esteemed very highly in love for his works' sake, and whose sphere has been enlarged to feed thousands of the "flock of God" with whom, as with himself let me say—"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

E. S. WILLARD.

*Dear Restitution:*

Let me say to the many brethren and sisters that I am at home again, for which I feel truly thankful to my Heavenly Father. I left home on the 25th day of May. Got on board Nahum's Chariots at Parsons, Kan., and landed at Macy, Ind., on the 28th. Found all well. Mother seems well and hearty for her age, 85 last February. Found the brethren in good spirits at that place. Preached for them over the fifth Sunday to a house well filled, and all seemed interested there. On the first Sunday in June I had an appointment at Roll, in Blackford Co.—a new place to me. There I found J. T. Brotherton at Hartford City, waiting at the train to convey me to Roll. He took me to the hotel and here the outward man had to be fed, which was done very satisfactorily to me at least. Then for Roll on a lumber wagon, a distance of eight miles. At Roll we met a part of the strange brethren and friends so far as their names are concerned. They are still strange, but I think I will recognize them when we shall meet in the kingdom. This much I can say, I never was treated any better in any place than I was there, and I expected to remember the names but have forgotten nearly all. We had a good meeting. All seemed to be glad that they were alive and at the meeting. Spoke only three time. Once on the downfall of the Adamic man, then on the plan of the ages or restitution of all things spoken by the mouth of all God's holy prophets. Acts iii. 19–23. On account of poor health and threatening rain I staid with Brother and Sister Brotherton all the time and therefore formed only a slight acquaintance at that place. I hope and trust that sometime in the future there may a way be opened so we will become better acquainted.

As I had left an appointment near our late deceased Brother Samuel Anderson's for Monday night, I had to say farewell to the brethren and leave for Bunker Hill to fill my appointments Monday and Tuesday night. The Progressive Dunkards opened up their church house and gave me a large congregation to preach to. Brother and Sister Anderson could not attend meeting. Preached two discourses, one on the creation of man, his trial and downfall, and the other on the restitution of all things; that God had been and now is still taking or selecting a bride to help Christ in the restitution or in the blessing of all nations. Some seemed to think that looked very reasonable. I left them with the promise that if I ever should come to Indiana again that I would give them a call. I believe that would be a good place for an evangelist to go, that is, if he is not bound to a creed, so that he can preach the gospel that was preached to Abraham, saying, "in thee shall all the nations be blessed." I staid all night with our beloved Brother and Sister Anderson as he was then lying on his last sick bed. Looked upon him on Wednesday morning for the last time in this mortal life. Bid him my last farewell and started for Macy; spoke that evening at Rabbit's Glory school house to a well-filled house.

On Thursday went to old Antioch Church to attend what the brethren call conference. There I met a great many old soldiers, and a great many young in the cause; Brother Israel Roberts, the Brother Hallsbacks and their families, Brother Underwood and family, Brother Thompson, our beloved brother, the Editor, R. S. Dwiggins, Brother Woodward and others. To make a long story short, we had a good time for about three days, lots of good singing and praying and exhortations. Very little preaching done. What was done seemed more like exhortations to the church, Brothers R. S. Dwiggins and Woodward doing it all. It was all right to me as I was glad to hear their noble exhortations, but I should like to have heard Bro. Hook and Bro. Jones speak some; as I believe from their conversation that they believe in the blessing of all nations.

To say all that can be said we had a grand old fashioned social meeting, but the conference part was more like a legislative body than the old fashioned conferences that I used to attend in Indiana and Kansas. But it may be that it is all right; God only knows, I don't. When there is anything done outside of the Bible I always go slow as I do want to do right, or at least want to please my Heavenly Father. Well, the parting song was sung on Monday night, "When Jesus shall come to reward his servants." All sang with spirit, and parted no more to meet till Jesus comes, or at least some of us will never meet till Jesus comes. Monday I went to Macy and stayed there three more nights and preached for them. This is where our young brother, L. E. Conner lives. He is zealous and will make a good worker some day in the cause if he should keep his health and strength.

On Thursday evening bade them farewell at Macy, staid with mother one more night, Friday morning bade her farewell and started for Shoals, Martin Co., Ind., where Brother and Sister Stuart live, whom I baptized in Crawford Co., Kan. Two more zealous and devoted Christians you will never meet, all in the faith of Abraham and heirs of the promise. They believe strongly in the word and oath God has made to Abraham, saying, "in thee shall all nations be blessed." There I staid over two Sundays, had two old-fashioned basket meetings in the grove and a good time generally. The Christian or Campbellite brethren opened up their church house for us and came out themselves to hear and also to help us sing.

On the night of the 20th of June our meeting closed. One came out and on Tuesday morning we met at the water to bury this one and the result was that two more came out. There we saw our brother, Alvin Stuart, bury three souls by baptism into the all-saving name of Jesus the Christ of the Bible. Two were daughters of our beloved Brother and Sister McDonald. They had two daughters that had been buried by baptism before, but these two have gone to their resting places, awaiting the call of the Master who is the resurrection and the life. The Lord gave them two more in place of the two that have died, and one son-in-law. My prayer to God is that they may do as their sisters did, continue faithful till death or till Jesus comes. A more faithful church can not be found. They are all poor so far as this world is concerned, but rich in faith and heirs of the promised kingdom. They have come to this conclusion, that preacher's women wear clothing and so do preachers likewise, and that the iron horse must be fed or he will get stubborn and wont let you ride; and the preacher must eat too, as well as they themselves. Oh, if they were rich, they would move things, unless they should do like the rich generally. If you want to preach a whole gospel go to the poor.

Well, we bade them farewell and started for Rich Hill, Mo., where our old Brother John Willis lives. Got off the train at Rockdale, Mo., where I met Brother Robbins, a brother-in-law of John Willis. Went twelve miles by means of a spring wagon. Arriving at Brother Robbins we took refreshment and a good night's rest. Thursday evening began meeting at what is called Lee's school house, to continue over Sunday. Had a good time and a good turnout all through the meeting. On the first Sunday I was at that school house bid them farewell and on Monday started for Fort Scott. The brethren at this place remembered my necessities as they also did at Roll. They did well at both of these places. At Macy they throwed in their mites, and so at conference also. At the school house at Brother Willis' one sister gave me $4.00, so that in all I was only out $8.60 when I landed home. I feel truly thankful to the brethren and sisters and hope and pray that they may be rewarded when Jesus comes.

To return to my trip, I landed at Fort Scott at a little after midnight, July 4th, at the home of Brother and Sister Herron. On the 5th day of July I buried by baptism a daughter of Brother Herron in the river in the town of Fort Scott, in the presence of quite a number of ladies. It seemed something new to the people of Fort Scott. Brother Heron said that I should say to the brethren that any one coming through Fort Scott, to give him a call, as his house is ever open to Jesus and his friends. On the 6th of July I started for home where I found all well. I feel thankful to my Heavenly Father that all was well. My health is not improved very much as yet, and I feel as though I had made my last trip to Indiana. But the good Lord knows how that is, let his will be done. Finally, my dear brethren, be of good cheer, be of one mind, live in peace and the God of love and peace be with you all is my prayer for Christ's sake. Amen. Yours in hope of eternal life when Jesus comes.

JOHN FOORE.

[Note. Our conferences are not legislative bodies in the remotest sense of the term. Each and every church is a perfectly independent organization in no way under the control or dictation of any other church whatever. Some things can be done by co-operation that cannot be done in any other way. For instance, there is need of an evangelist, or evangelists, to spread the glad tidings of the grace of God. No one of our little churches alone and by itself can raise a sufficient amount to sustain a man in the field; hence we combine to accomplish this purpose. Brother Foore has doubtless found out that the good wish, "God bless you," uttered ever so heartily, will not feed or clothe the preacher's family or supply his own personal wants. True, we emphatically counsel our churches to conform to the Bible requirements in their organization, and to select both deacons and elders. To speak plainly we have sufficiently seen the outcome of loose-jointed disorganization.

Furthermore, the gospel, authorized to be preached by Christ's commission, is to be preached in all the world to take out a people for God's name. Acts xv. 1–16. When this shall have been accomplished, our Lord will return—as the same connection of Scripture shows—and rebuild the fallen tabernacle of David that "the residue of men might call on the name of the Lord, and all the Gentiles upon whom my name is called saith the Lord, who doeth all these things."

Rev. xvi, 6, directs our attention to the ministry that will proclaim this (elsewhere, not everlasting) "gospel of the age to every nation, and kindred, and people, and tongue." Let us distinguish the times. Individuals out of nations, kindreds, etc., are converted in this age to share with our Lord in future royalties. The conversion of whole nations, or of the world belongs to the next age. Sabbatarians have been making very clumsy work of Rev. xiv. 6–11. While we read "Millennial Dawn" with quite a degree of pleasure, still, in preaching we confine ourself to the gospel of this new passing age, and leave the gospel of that coming age to its "angel" or appropriate messenger. In love.—ED. RESTITUTION.

### Individual Preparation.

Here is importance greater than any other matter to each one. How oft are we led in ways seeming to our own ideas adverse to the course of service to God. But he knows us as we do not. We plan and we are disappointed at the result, although we planned in the fear of God. Blame is not here on our part. We acted conscientiously and sought divine guidance. This guidance is granted, but the experience is unlike our expectation. Long years spent in the fear of God turn up much, far too much to be told in few words. "To me human life is a mystery," remarked a man in my hearing. It is indeed a mystery to the reflective mind unenlightened by the Holy Scriptures. Why we live, is a puzzling query to such. Ethan, the Ezrahite (Psalm lxxxix. 47), seemed perplexed in his thoughts about mankind as he pondered matters concerning Israel.

And not the writer only, but I opine many, very many others, who have seen mature years, not to say old age, have at times had troublous thoughts about existence. What is its purpose? The Bible tells us it is ultimate and eternal good. Look anywhere but in the Bible and the thoughtful mind is bewildered about the future of the race. To the query once put in the presence of intelligent men, Will the earth ever become incapable of sustaining its population? a New York citizen of superior attainments remarked: "There will always be a safety valve, war or somewhat else will come to sweep off the surplus;" a dread lookout indeed at the future! Others, perhaps, think that infanticide, fratricide, etc., must be resorted to. Relief, however, we find only in Revelation. Thank God for the determined issue! A new creation. "No more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

To attain to this immortal state is, or certainly should be, the chief concern of each one. Possession of tenets, sound though they may be, will, of themselves alone be unavailing. Personal knowledge of God and of Jesus Christ is life eternal. John xvii. 3. Plain words; woe to any who would weaken them! Again, John xiv. 23, "If a man love me, he will keep my words, and my Father will love him, and he will come unto him, and make our abode with him." What an assurance! Disregarding Christ's words is a proof of lack of godliness, and would we appear without shame before him we must prove ourselves by his commandments. Faithfulness with ourselves is true wisdom. Let us not shun self-examination. If we are afraid of looking directly at our Lord's commands we cannot be true lovers of the Master. His eyes are as a flaming fire. He searcheth the reins and hearts; let us so be that we can bear his scrutiny. With earnest sincerity let us pray with the Psalmist, cxxxix. 23, 24, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way (way of pain, or grief, Heb. margin) in me, and lead me in the way everlasting."

"Every man (1 John iii. 3) that hath this hope in him purifieth himself, even as he is pure." Are we thus pure? Here is a personal matter, and it is our wisdom to satisfy ourselves about it. Are we thus like our Lord? "Examine and prove yourselves."

H. H.

# Selections.

### A Disregarded Beatitude.

Perhaps no other one of the beatitudes of Christ is so overlooked and so disregarded as that which he pronounced among the peacemakers. Who ever heard a sermon on it? How many strive to get its benediction? Surely no Christian duty is more neglected than that of peacemaking. There are many people who are really strife-makers, rather than peacemakers. They do not seek to heal estrangements between others, to prevent quarrels and contentions, and to bring together those who have been divided or alienated. Their whole influence goes toward widening breaches, intensifying bitterness, and exciting anger and hatred. When they meet a man who speaks qualifiedly of another, they take the opportunity to emphasize the qualification, thus confirming the man's doubt or suspicion concerning his neighbor. When they find a rankling in one man's mind a bitter feeling against another, they do not try, in a brotherly, generous way, to remove the feeling, but manage to deepen and intensify the bitterness. The true peacemakers are few, even in Christian society. Is it not time that we should get our Lord's beatitude down from the shelf and brush the dust from it, and try to win its benediction?

### The Bible.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind—has banished idol-worship—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumph by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed—many codes of jurisprudence have arisen and run their course and expired. Empire after empire has been launched on the tide of time, and gone down and expired. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encouraging the patient, calming the troubled spirit and soothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God?—*Dr. McCulloch.*

### Seed-Time.

There is a time for the sowing of seed. No matter how good the seed nor how fertile the soil, if the seed is not sown in the proper season, the desired crop will not be obtained. A man who should plant his garden in midsummer could not expect to gather the fruits of his toil as he would if he had done his work equally well in the proper season. God gives summer and winter, seed-time and harvest. The seed-time must be improved, or the time of the harvest will bring no fruits.

There is a seed-time in life. In infancy, in childhood, and in youth, good seed may be sown within the heart, which shall produce a harvest blessing in this world, and fruit unto life eternal in the world to come. Minds may be stored with knowledge, hearts filled with pure thoughts; and righteous principles and precious truths may be implanted in the soul, which shall make the whole life luminous and fragrant. And if this opportunity is neglected until the mind is preoccupied and habits are formed, we cannot expect the results that might have been secured by timely and persistent endeavor.

Let those who desire a harvest of blessing improve the seed-time, sow beside all waters, and their toil and patience shall be rewarded by precious fruits in the harvest day.

# Obituary.

Mrs. Harriett Covey, widow of Lucius Covey, died at Rhinelander, Wis., July 31, 1887, in the 74th year of her age.

Deceased was born July 2, 1814, in St. Lawrence Co., N. Y. About thirty years ago, she, with her husband and family, moved to Canada, where they resided until 1864, when they moved to Wisconsin. In 1871 she was left a widow by the death of her husband, since which time she has made her home with her daughter, Mrs. H. J. Davis, at Omro, Wisconsin, until a few weeks ago when she came with them to Rhinelander. She leaves two daughters and three sons to mourn her absence. In childhood she gave her heart to Christ, since which time she has lived a life wholly devoted to his cause. Ever forgetful of self, she was constantly thoughtful of the welfare and comfort of others; and her patient, gentle ways made a lasting impression on all who knew her. Those who knew her best were able to say: "We never heard her speak a quick nor impatient word." Her funeral was held at the residence of her son, C. C. Covey in Omro, Rev. I. S. Eldridge officiating. She was laid to rest by the side of her husband in Rushford cemetery. "He giveth his beloved sleep."

### Indiana State Fair.

The experience of thirty-four years will be brought to bear by the management in their efforts to excel in every particular with the coming State Fair, commencing September 19th, being one week earlier than usual.

They realize the importance of sustaining their reputation which has become national in its character, having been the pioneers by introducing the principal features of the Model Fair of this day and age. This is no vain boast, as facts will prove, and letters of inquiry from distant States and Territories show that the Indiana State Fair is a credit to the State.

It was the first to offer premiums without limit "open to the world." The first State Association to own its Fair ground and other property. The first to adopt the system of paying awarding committees. The first to create the Superintendent of each department from the members of the Board. The first to abolish the sale of Liquor on the Fair ground. The first to abolish the offering of premiums on machinery without actual tests. The first to (create and) erect a large Exposition building in connection with the State Fair, and last but not least the first to organize a Woman's Association to take charge of that part of the Fair, which has proved an immense success.

The Board has distributed over a quarter of a million dollars in premiums, and has about $200,000 in Fair ground property. They have this season invested $18,000 in improvements and extension of the Fair grounds. The main building has been re-roofed and remodeled, with a thorough painting inside and out and the grounds put in complete order.

At present the indications are that some of the exhibitors in their delay of applications for space and stalls and pens, "are going to get left."

President Cleveland is confidently expected to be present.

SPECIAL PREMIUMS OFFERED.

The American Jersey Cattle Club offer in competition at the Indiana State Fair $100 for the best herd of registered Jersey cattle, consisting of one bull and four females.

The Holstein-Friesian Association of America offer as a special premium for Holstein-Friesian cattle $100 to add to the first premium of $150, for the best milk breeds in competition.

The American Clydesdale Association offer a silver medal to the owner of the best recorded Clydesdale stallion, also same for best recorded Clydesdale mare bred in Indiana on exhibition.

The American Percheron Horse Breeders' Association offer a gold medal, to be awarded for the best Percheron bred in Indiana.

The Oxford Down Breeders' Association offer a silver medal for the best breeding pen of six recorded Oxford Down Sheep owned in Indiana. Pen to consist of one ram and five ewes, any age.

The Lake Erie & Western R. R. have placed on sale at all coupon stations mileage tickets at $20 each, good for one year.

# Poetry.

## IN REMEMBRANCE OF ME.

This do in remembrance of me,
The Savior in tenderness said,
My body here broken for you,
Now take as you take of this bread.
O Savior, with wonder and grief,
Thy body here broken we see;
And though of all sinners the chief,
We eat in remembrance of thee.

This do in remembrance of me,
Oh take ye and drink of this cup;
It tells of my blood freely shed,
When high on the cross lifted up.
O Savior, we see thy blood spilled,
Thy thirst for our sake on the tree;
The cup with thy blessing so filled,
We drink in remembrance of thee.

This do in remembrance of me.
Be this the sure pledge of my love,
The bond of sweet fellowship here,
The seal of a sweeter above.
O Savior, this feast thou hast spread,
Our hallowed communion shall be;
And one, as we eat of one bread,
We love in remembrance of thee.

This do in remembrance of me.
Until I in glory return,
Fulfilling the prayer of all saints,
Who for my appearing do yearn.
O Savior, that glory's foreplann,
Illuming thy cross we can see;
And seeking its fullness supreme,
We live in remembrance of thee.
—*Edward S. Ufford, in N. Y. Observer.*

# Communications.

## Some Things that will Take Place at the Lord's Coming.

The living saints on the earth when the Lord appears in the clouds, who will be accounted worthy to escape the judgments, will be those who are living in a state of constant watchfulness and prayer, or a state of earnest longing for his appearing and to be with him where he is. These will be preserved from "the hour of trial," who thus keep the word of the Lord and live in close fellowship with him.

And those highly favored ones will be with him at his next manifestation when he descends to Mount Zion to call around him another chosen band. The first manifestation of the Parousia will be only to the elect, the holy nation, those who are looking and waiting for him. But when he comes with these and stands on the Mount Zion, he is surrounded with another company, virgins, the gathering of the first fruits purchased from among men, numbering a hundred and forty and four thousand. Rev. xiv. 1–5. After this the harvest of the earth will be gathered; (verses 14, 16) all under the one coming, but at different stages of that coming.

In Rev. x. 7, we read, "But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." That part of the Divine plan respecting the ages which was not previously made known, except in the broad outlines, will then be manifested; and God's wonderful design in raising up a people for his name, who with Christ should form the promised seed, the Lord's anointed, will then be accomplished. The body of Christ, consisting of many members; the spiritual house, with Christ the chief corner-stone, will then be completed. Wonderful blessings for the nations will follow that stupendous work, for which all the previous dispensations have been a preparation. A work so vast, wrought at such infinite expense, and in its preparatory steps covering a period of six thousand years, must be worthy—will be seen to be worthy—of the wisdom and goodness of Jehovah.

In the day when the Lord shall come, special deliverance is given to his people, the Jewish nation; for though they have been long scattered and punished for their rebellion, yet God's relationship to them, made by solemn covenant, still continues. It is after long centuries of chastisement that salvation comes to them. Their hardness of heart and unbelief having yielded to the claims of the Messiah, and giving evidence of a sincere change of mind, of deep contrition and humility, and earnest seeking after the Divine favor, they are again restored. And it will be in place to fully establish this point by numerous quotations from Scripture, because this point is so strongly questioned by some writers. That it should be questioned by any, is matter of surprise, since no truth is more plainly set forth than this. But prejudice, when once conceived against any revealed truth, and for a while fostered, seems deaf alike to argument and Scripture. "Behold, God is my salvation; I will trust, and will not be afraid: for the Lord Jehovah is my strength and song; and he is become my salvation." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will he appoint for walls and bulwarks." "And there shall be stability in thy times, abundance of salvation, wisdom and knowledge: the fear of the Lord is his treasure." "Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you." "But Israel shall be saved by the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end." "And all flesh shall know that I the Lord am thy Savior, and thy Redeemer, the mighty one of Jacob." Isa. xii. 2; xxv. 9; xxvi. 1; xxxiii. 6; xxxv. 4; xlv. 17; xlix. 26. "In his days Judah shall be saved, and Israel shall dwell safely." "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. xxiii. 6; xxx. 7.

Olshausen says, "The coming of Christ (i. e. his parousia) is therefore to be conceived as coincident with the times of refreshing, and his sojourn in the heavenly world closes with his return to the earth for the completion of his work." And referring to Acts iii. 19–21, it is correctly argued by Judge Jones "that the apostle urges the Jews, as a people, to repentance and conversion. It is implied that until this is done, such promised times cannot be set up, as predicted, without it."

At his second Advent and the restoration of the kingdom the Son of Man will meet with a wonderful reception and a glad and joyous welcome from redeemed Israel. A reference to this is made in several passages. In Micah ii. 14, we read, "The breaker is gone up before them: they have broken forth and passed on to the gate, and are gone out thereat: and their king is passed on before them, and the Lord at the head of them." In Zeph. iii. 14–17, we have a prediction of wonderful rejoicing at this Advent. "Sing, O daughter of Zion; shout, O Israel: be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: The king of Israel, even the Lord, is in the midst of thee: thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear thou not: O Zion, let not thine hands be slack. The Lord thy God is in the midst of thee, a mighty one who will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing." Then in Zech. ii. 10–12, we have another prediction in reference to the Advent which shows that there will be great rejoicing. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall join themselves to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem." The Savior also foretells the reception he will have in that day, when the house of David, now desolate, shall then be occupied. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39.

SILAS HENN.

## ROYAL EGYPTIAN RELICS.

In the place of honor at Manchester—that is to say, on the dais immediately under the dome in the centre of the exhibition building—stands an Egyptian looking-glass case containing a group of relics described in the catalogue as "the throne, signet, draughtboard, and draughtmen of Queen Hatasus, B. C. 1600." The date is sufficiently startling, but, due allowance being made for chronological difficulties, it is no doubt fairly correct. As for the contents of the case, whether as regards their extreme antiquity or their historical associations it is not too much to say that they are the most remarkable objects in the exhibition. The throne is unique. Specimens of the ancient Egyptian stools and chairs, some very beautifully inlaid with marqueterie of ivory and various woods, may be seen in several European museums, but in none do we find a Pharaonic throne plated with gold and silver, and adorned with the symbolisms of Egyptian sovereignty. It is not, of course, absolutely intact. The seat and back (which may have been made of plaited palm-fiber or bands of leather) have perished; but a leopard skin hides the necessary restoration of these parts, and all that remains of the original piece of furniture is magnificent. The wood is very hard and heavy and of a rich dark color resembling rosewood. The four legs are carved in the shape of the legs of some hoofed animal, probably a bull, the front of each leg being decorated with two royal basilisks in gold. These basilisks are erect, face to face, their tails forming a continuous coil down to the rise of the hoof. Round each fetlock runs a silver band, and under each hoof there was originally a plate of silver, of which only a few fragments remain. The cross-rail in front of the seat is also plated with silver. The arms (or what would be the arms if placed in position), are very curious, consisting of two flat pieces of wood joined at right angles, so as to form an upright affixed to the framework of the back and a horizontal support for the arm of the sitter. These are of the same wood as the legs and rails, having a border line at each side; while down the middle, with head erect at the top of the upright limb, and tail undulating downward to the finish of the armrest, is a basilisk carved in some lighter wood and incrusted with hundreds of minute silver annulets, to represent the markings of the reptile. The nails connecting the various parts are round-headed and plated with gold, thus closely resembling the ornamental brass-headed nails in use at the present day. The gold and silver are both of the purest quality. On the royal ovals which formerly adorned this beautiful chair of state, only one longitudinal fragment remains. This fragment measures some nine or ten inches in length, is carved on both sides, and contains about one-forth part of what may be formed the field of the cartouche. Enough, however, remains to identify on one side the throne name, and on the other side the family name, of Queen Hatasu, or, more correctly, Hatshepsu. The carving is admirable, every detail—even to the form of the nails and the creases of the finger-joints in part of the hand—being rendered with the most perfect truth and delicacy. The throne names, "Ra-ma-ka," is surrounded with a palmiroad bordering, and the family name, "Amen Kmun Hatshepsu," by a border of concentric spirals. The wood of this cartouche is the same as that of the basilisk upon the arms, being very hard and close-grained, and of a tawny, yellow hue, like boxwood. Some gorgeously colored throne-chairs depicted on the walls of a side chamber in the tomb of Rameses III. at Thebes, show exactly into what part of the framework these royal insignia were inserted, and might serve as models for the complete restoration of this most valuable and interesting relic.

Among other objects in Queen Hatshepsu's case is a fine female face—part of an effigy from a sarcophagus lid—carved in the same rich dark wood as the throne. In profile this face not only bears a close resemblance to the face of the seated statue of Hatshepsu in the Berlin collection, but it is almost identical with the profile of Hatshepsu's grandmother, Queen Aahhotep, carved in effigy upon her sarcophagus lid in the Bulak museum. It is a beautiful, low-browed, full-lipped, oriental face, of Egyptian type pur sang, without the least touch of Semitism. Is it a portrait of Hatshepsu? This question (which is perhaps impossible to answer) is one of no ordinary interest, for Hatshepsu was not only a principal actor in the long and splendid drama of Egyptian history, but she was also one of the most extraordinary women in the history of the ancient world. A daughter of Thothmes I., she appears to have inherited certain sovereign rights by virtue of her descent in the female line from the old legitimate twelfth dynasty stock. Intermarrying with her brother, Thothmes II, she ratified that Pharaoh's succession, and after his death she reigned alone, literally as Pharaoh, for many years. As Pharaoh, she is represented in the garb of a king crowned with the war helmet, and wearing a false beard. She was one of the most magnificent builders sovereigns of Egypt, her great temple at Dayr-el Bahareo, like western Thebes, being architecturally unlike every other temple in Egypt, and her obelisks at Karnak being the most admirably engraved and proportioned, as well as the loftiest known. One yet stands erect beside the fallen fragments of its fellow. The most striking incident of her reign was, however, the expedition which she dispatched to the "land of Punt," now identified with the Somali country, on the east coast of Africa. For this purpose she built and fitted out a fleet of five ships, which successfully accomplished the voyage and returned to Thebes laden with foreign shrubs, gums, spices, rare wood, apes, elephant-tusks, and other treasures. The departure and return of this fleet, the incidents of the voyage, the lading of the ships, and the triumphal procession of the troops on re-entering Thebes are represented on the terrace walls of Hatshepsu's temple in a series of sculptured and painted tableaux of unparalleled interest. This is the earliest instance of the fitting out of a fleet, or of a voyage of discovery known in history.—*From Los Angeles Tribune.*


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|---|---|---|---|---|
| South Bend | 5 15am | 12 45pm | 10 05am | 2 30pm |
| Lakeville | 5 36am | 1 05pm | 10 56am | 3 17pm |
| LaPaz Junc | 5 47am | 1 21pm | 11 16am | 3 32pm |
| Plymouth | 6 05am | 1 40pm | 12 02pm | 4 00pm |
| Hibbard | 6 21am | 1 56pm | 1 30pm | 4 00pm |
| Maxinkuc | 6 31am | 2 05pm | 1 50pm | 4 20pm |
| Marshland | 6 38am | 2 10pm | 2 02pm | 4 50pm |
| Kewanna | 7 04am | 2 31pm | 2 30pm | 5 30pm |
| Loganspo't | 7 46am | 3 15pm | 3 05pm | 7 45pm |
| Clymers | 8 04am | 3 35pm | | |
| Yeagh'stow'n | 8 13am | 3 45pm | | |
| Colfax | 8 45am | 5 14pm | | |
| Crawfordsv'l | 10 10am | 6 56pm | | |
| Rockville | 11 33am | 7 02pm | | |
| Terre Haute | 12 30pm | 8 00pm | | |
| St. Louis | 7 30pm | 7 30am | | |

GOING NORTH.

| STATIONS | Mail 42 | Ex. press 64 | Local 62 | Thro' Freight 66 |
|---|---|---|---|---|
| St. Louis | 8 00pm | 9 00am | | |
| Terre Haute | 6 05pm | 3 30pm | | |
| Rockville | 7 00am | 4 45pm | | |
| Crawfordsv'l | 8 45am | 6 05pm | | |
| Colfax | 8 58am | 6 20pm | | |
| Yeaghstow'n | 9 24am | 7 15pm | | |
| Clymers | 10 03am | 8 10pm | | |
| Logansport | 10 45am | 8 40pm | 5 30pm | 3 10pm |
| Kewanna | 11 30am | 9 31pm | 7 04pm | 5 00pm |
| Marshland | 11 43am | 9 58pm | 7 45pm | 10 25pm |
| Maxinkuc | 11 53am | 9 53pm | 8 00pm | 10 45pm |
| Hibbard | 12 02pm | 10 07pm | 8 20pm | 10 55pm |
| Plymouth | 12 22pm | 10 25pm | 8 50am | 11 20pm |
| LaPaz Junc | 12 40pm | 10 53pm | 9 24am | 12 00am |
| Lakeville | 12 56pm | 11 09pm | 10 11am | 12 25am |
| South Bend | 1 15pm | 11 40pm | 11 00am | 1 15am |

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| | Depart | Arrive |
|---|---|---|
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| No. 20 (Passenger) | 12:55am | 8:00am |
| Fast Line | 3:31pm | 11:05pm |
| Chicago Express | 4:27pm | 12:05pm |
| Ft. Wayne Accommodation (Adrian) | 11:30am | 6:30pm |
| Local Freight | 11:30pm | 6:30am |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 2:40am | 11:40pm |
| No. 23 (Passenger) | 12:30pm | 9:30pm |
| Fast Line | 11:20am | 8:20am |
| Day Express | 11:20am | 8:20pm |
| Ft. Wayne Accommodation | 7:30am | 5:00pm |
| Local Freight | 7:30am | 5:00pm |

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## Communications.

### THE MILLENNIUM.

There are not a few of the popular writers and preachers of our day who see no need for a second appearing of Jesus Christ on this earth in order to bring about the Millennium. They think the Millennial blessedness and glory will come without his personal presence. Indeed, they tell us that it is coming, and that we are now on the eve of it. In proof of this, they point to the various Christian agencies now in operation. They point to the increase of schools, and churches, and charitable institutions, and the frequent proclamation of the gospel not only in buildings, but in the highways. They also point to the various openings which of late years have been gained into heathen lands, to the numerous missionaries who have gone to preach the gospel, and to the success—in a few instances signal success—which has attended their labors; and from these things they conclude that the world is growing better. Well, now, look at this for a moment. And in what we say we will depend upon facts more than upon arguments. Arguments may be sound or unsound; they may be based on Scripture or on a perversion of Scripture; they may be based on general facts; that is, on some facts disconnected from others which are necessary to their right understanding. Now it is a fact that during the last quarter of a century the gospel has been carried into some parts of the world where it had not been previously carried. And this fact is made much of at missionary meetings. But it can serve no wise end to withhold the fact, which is just as true, that any opening made into any country for the missionary of the cross, is an opening also for the rum and whisky-seller; and the great ships that carry Bibles, Testaments, and smaller portions of the Scriptures, carry also a cargo of intoxicating drinks; so that with the spread of civilization and religion there is also the spread of drunkenness and degradation. With the introduction of new blessings, there is the introduction of new vices and new curses. It is a fact also, according to a work lately published, that during one hundred years of Protestant mission work in various heathen countries, about 3,000,000 of the heathen have been won over to Christianity as taught by the several Protestant denominations engaged in that work. And this too is a fact not lost sight of on the missionary platform, and it is a fact for which all should give thanks to God. But in close connection with this there is another fact which, we fear, is seldom named at the same time; and that is, that during the one hundred years in which 3,000,000 have left heathenism, the heathen have increased in number about 200,000,000. So at these rates, where is the hope of their conversion since their number increases more than sixty times faster than their converts to Christianity? It is, then, without doubt, a fact that the world never contained so many Christians as it does today; but it is equally true that the world never contained so many unbelievers, ungodly men and sinners. The world, it is said, is growing better. In some respects that is true; but if we are to judge of this matter by comparing the numbers of believers on the one side with the number of unbelievers on the other side, and with the ratio of increase continually going on on both sides, then the conclusion is inevitable, that the world is growing worse.

Look at this matter in another light. If the world is growing better, as some maintain, there will be a better understanding and a better feeling between nation and nation, and less fear of war one with another. But is that so? The question is negatived by the increase in the army, and the constant preparations carried on on a large scale, for improvements, so-called, in the weapons of warfare, being designed not to kill as many as possible at a single blow, or fire. The ingenuity of man has lately devised weapons of terrible slaughter. At no former period of warfare could such destruction of life be inflicted as now.

If the world were growing better,—if education and learning were not only civilizing men but promoting good-will and benevolence, we should have more union between masters and servants, or between capitalists and laborers. But what are the facts? There never was a period when there was less union. There never was a period in all the world's history when there were such large and well organized bodies of working men to oppose their employers. If the world were growing better, we should have increased satisfaction on the part of the masses with their lot in life, and more submission on the part of the many millions of subjects to the various governments of the world under which they live. But what say the facts? Every observer of men and things knows that there never was a period when dissatisfaction with their earthly lot and with existing governments was so wide spread, as is evidenced by Nihilism, Socialism, Communism, and Fenianism. There is unrest every where. In many parts there is anarchy. There are organized attempts to oppose and overturn established law and order. If the world were growing better, fewer of the middle and upper classes would be going into scepticism and infidelity, and fewer of the working classes would absent themselves from church and chapel, and we should have a greater number of conversions among all classes under the preaching of the word. The world, viewed as it really is, with a population estimated at 1,424,000,000, and about three-fourths of the whole made up of heathen, Mohammedans, and unbelievers, presents a dark and gloomy picture, and gives no hope of its conversion by the present means and agencies. Now, according to the teaching of God's word, we have, before the Millennium, the wide spread defection and falling away, the general prevalence of unbelief, agnosticism, atheism, the worship of humanity, and other darling blasphemies; we have the seven seals, the seven trumpets, and the seven bowls; we have the judgment of the nations at the coming of the Christ and his saints; we have the destruction of the antichrist and his allies, and the depriving Satan of his power: all these things must take place before the thousand years' reign of Christ.

But there are another class of writers and preachers,—persons, strange to say, who give some attention to the study of prophecy,—who place the millennium, or the thousand years, in the past. Some date it from the beginning of the Christian era; some date it from Constantine, when Pagan Rome fell, and when Christianity was taken under the patronage of the state; some think it commenced in the reign of Charlemagne; and others date it from the year 804, and make it end in the year 1804. But the facts of past history contradict such a theory. Indeed, at no period in the history of the church have Millennial blessings, as portrayed by the prophets, been enjoyed. When was Satan bound? When did resurrection saints reign with Christ? When were the children of Judah and the children of Israel restored to their own land and united in one kingdom? When were they all righteous, and all dwelling in unity and in safety? When did wars cease, and all preparation for war cease, and even the very art of warfare pass out of man's memory? These are some of the blessings to be enjoyed in the Millennium. Such questions—which might easily be multiplied—show at once the absurdity and falsehood of the theory; and were it not that some able men have advocated this view, and some yet hold it who are leading others astray, it would seem unnecessary even to name it. But some will ignore the plainest texts. Interpreting Scripture according to their own fancy, they go far astray from the truth, and adopt the most foolish vagaries. They propound theories which are both unscriptural and contradictory. Those who believe the Millennium commenced with the Christian era; those who believe it commenced in the reign of Constantine; those who date it from the reign of Charlemagne; and those who date it from the year 804, all place themselves in opposition with both history and Scripture. Indeed, to give any thing like a show of reason for these hypotheses, recourse is had to a most reckless misapplication of history and to misinterpretation of Scripture. SILAS HENN.

### MICA PEN-NOTES.

GOODNESS.

Paul, to his Galatian brethren, after an enumeration of grevious offences (seventeen in number, reduced to fifteen in the Revised Version), which would be an inseparable and disqualifying barrier to a place in the kingdom of God, gives a list of spiritual graces, with the immortal number of nine. They are truly spiritual, for he calls them "the fruit of the Spirit." They are not arbitrary things, such as a man can have at his own sovereign pleasure, and by his own unaided wisdom. They are wrought and imparted by the wisdom of God. That is a good thing to understand. Of course the one desiring them, seeks, asks, and even earnestly begs their development in his mind and life. And because he asks that which God delights to give, he has great comfort of expectation that he will have these lovely and blessed graces. Graces, I say, because they are things given, and excellent things. We gave a look at one the other day. Its name was gentleness. I would like to follow that with the contemplation of the one that follows it, that is goodness. Gentleness, or kindness, was locally the central one of all, the fifth of the nine, and goodness follows immediately after.

One would like to ask what grace of character could, as a fruit of spirit-power, be more comprehensive and lovely than goodness? We have known some people so thoroughly cast in the mould of goodness, so good in their thoughts and dispositions, so good in their language and actions, so good in conduct and character, that only the good God could give such treasures to men, and he only could, with skill and spirit energy, new-create them. And so glorious was the aspect and influence of their lives, that they remain precious in memory forever. They were gentle, cheerful, sympathizing, generous, patient, harmless, and God-like. They were good, and goodness shone in their countenances. It shone, even if they were homely, and unlearned and poor. It shone, even though they were in the world's view, common, uninteresting, or inferior. There was the stamp of royalty on them, because they had the work of God wrought in them. It was inextinguishable in them, and ineradicable in them.

Some people of this royal stamp I have known who would never scold. No, not under provocation, or in special temptations to impatience. The noble benignity of their goodness was radiant then. I know very well that some people who do scold, are nevertheless good, but have not conquered an infirmity, which has remained an incident of sore experiences of trial perhaps in the rearing and care of children, and in fatigues incessant, and weariness long-continued. Some are tortured with ill health, and some have been cruelly wronged by men that have artfully over-reached and robbed them. Some women have been plagued beyond expression with the ungenial society, and brutally harsh treatment of drunken husbands. On some infirmities we may have compassion, making a difference. But yet there were those we have known, who had the sweet and stately serenity that we attach, ideally, to such pictured graces, as Faith, Charity, and Hope. Perhaps our saint was an aunt, unmarried and childless, who was an almost heavenly guest in the families of others, and who loved children and was loved by them. Perhaps it was a mother, who bore all the pressure of domestic care with an unruffled brow, and soothed the fretfulness of her babes with words of love and playing tenderness. Just think of the trials of such as are taxed by night and day to answer the calls or minister to the needs of the dependent flock. How often is the mother roused from her sleep by an appeal she cannot disregard, for nourishment, covering, medicine or sympathy! What book will contain the thousand million trials of the mothers of earth?

There is another form of goodness in a persistent and positive preference to suffer wrong rather than perpetrate it. And this is proved in act and fact. Cases occur where a decision is absolutely compelled between doing or enduring an injury. Temptation or provocation, too, may be severe and urgent. There will be men in every community who are ready to rob or confiscate, if they can escape the rough and ready hand of the civil law. They are unscrupulous and sharp and greedy. They will do a great and flagrant wrong, a wrong life-long and heart-breaking in its working and results, for the sake of their own selfish convenience. What a painful and shameful spectacle! What a harpy eagle's egg of remorseful accusation lies within them, that in due time will manifest life, and utter its dissonant cry of complaint! And there are the children of God, bitterly suffering, who will bear the worst without retaliation, but uttering their sighs in secret to the ear of him who is supremely wise and good.

Goodness has its true and grand inspiration from God, who is himself goodness in perfection. That God is good to all, and good without reservation or imperfection, and good beyond impeachment, in a kind of knowledge of unspeakable value. Its influence is mighty. To have secret queries or suspicions of the goodness of God, is at once unfortunate and pernicious. It works havoc in the mind where the questions are harbored. Our model, practical and ideal, must be perfect, and we wrong our own interest severely by allowing distrust to pray on the mind, with a subtle voracity devouring the most precious things of life. Whereas, on the other hand, an instructed understanding of the boundless benevolence, and unimpeachable goodness of God is a treasure of immeasurable worth. This assurance, built as an immovable foundation into the mental framework, will prove a fruitful source of all pure and elevated and noble dispositions and gracious impulses. With a thought of malevolence or wrong in Deity, lodged in the mind, there is a germ of hatefulness whose poisonous susceptibility, let him calculate who can. Has not the world been rent and deluged with calamities in consequence of utterly wrong ideas of God? Has not the belief of cruelty without compassion, and rigor without relenting, in the height of intelligence and power, stimulated to deeds of awful inhumanity and desperate wickedness?

Let us cultivate goodness. Let us consider its transcendent value, learn its delightful lesson, and be captivated by its celestial charm. Let us imbibe the genial savor of those phrases of courtesy and affection by which the apostle seeks to foster goodness in the brotherhood. With what sincerity of appreciation, and discreet adroitness of compliment, he seeks to nourish them toward perfection in Christian character! "And I, myself, am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another." And the sense of goodness in such a gentle and affectionate epistolary address is something like our sense of those gentilities we see in nature, where the beautiful things of God are grouped in unconscious sweetness and harmony, where order is the rule, loveliness the trait, and perfection the end of all ministrations. We observe not alone the goodness the apostle is seeking to foster in others, but his own, also, in language evincing such depth of solicitude, tenderness of sympathy and enthusiasm of hope. C. COLEGROVE.

Correction.—In a recent article an error crept in, which I should correct. The word "Satan" should have been "Latsinos," and apostate need not be regarded. The whole subject, however, may in a future number, be considered thoroughly, but not just at present. C. C.

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All members and friends of the Association for the Promotion of Christian Knowledge, are invited to attend the Fourth Annual Meeting, to be held in the "Blessed Hope" Church, Cumberland St., near Lafayette Ave., Brooklyn, N. Y., commencing 8 o'clock Saturday Eve., Sept. 17, and closing Tuesday Eve., Sept. 20. Those who expect to be present will please notify the Secretary. Those who cannot attend, a letter from them offering suggestions for future work, with any interesting results of our united labor in their locality, will be thankfully received by,

JOHN DONALDSON, Sec.,
656 Halsey St.,
Brooklyn, N. Y.

## Selections.

### OUR COMING ASCENT INTO THE HEAVENS.

The Apostle Paul, describing the rapture of saints which will take place when Christ descends into the air, says briefly, "We shall all be changed" (1 Cor. xv. 51). How radical that change will be, how complete must be the alteration in the physiological conditions of human bodies that must take place at the moment of our translation alive, without dying, at Christ's Second Advent, to meet him in the atmospheric heavens, is strikingly shown by the undermentioned experience of some aeronauts who ascended in a balloon to a height of seven miles—the greatest ever attained. They barely escaped with their lives—being rendered more or less insensible. In another case two French Aeronauts died of suffocation at the height of five miles, through the rarefaction of the air. Yet far higher than five miles will the translated saints ascend.

St. Paul says, "The Lord himself shall descend from (the highest) heaven with a shout, with the voice of the Archangel and the trump of God; the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up to meet Christ in the air, and so we shall ever be with the Lord"—"We shall not all sleep (die), but we must all be changed: in a moment: in the twinkling of an eye, at the sound of the trump," etc. 1 Thess. iv. 16, 17; 1 Cor. xv. 51.

In Revelation xiv. 1-5, we are told that 144,000 watchful living Christians—the wise Virgins of the Parable in Matthew xxv., will thus be caught up alive, without dying, into the air, at Christ's Second Advent, before the three and a half years of the Napoleonic antichrist's final persecution of the Christian Church. The date of this First Stage of Christ's Advent is stated in Daniel ix. 25, to be exactly 69 weeks of literal days after "the going forth of a future commandment to rebuild Jerusalem"—which 69 weeks are also stated to be "determined" or "cut off" (ix. 24) from the commencing part of 2,300 literal days or evening-mornings in Daniel viii. 14. Now, as the 2,300 days are to commence on Thursday, November 3, 1894, 2,345 days before the end of this Age which is on Thursday, April 11, 1901—the last day of Passover Week—therefore the 69 weeks of days will reach from Nov. 3, 1894, "unto Messiah the Prince's" Second Advent about Thursday, March 5, 1896.*

It is a solemn and awe-inspiring reflection that within so few years' time 144,000 living Christians will be caught up alive into the heavens; and in this connection it is interesting to read the following account of the experience of the adventurous Aeronauts:

The two French Aeronauts who are to attempt to eclipse everything that has yet been done in reaching the highest altitudes of the air are Joris and Mallet. The highest balloon ascent ever made, namely, to a height of seven miles, was accomplished five-and-twenty years ago by two Englishmen, Mr. James Glaisher, F. R. S., the Meteorologist, and Mr. Henry Coxwell, the balloonist. DeFonvielle, Tissandier, Flammarion and Guillemin, among others, have declared that never was worthier heroism than was shown by these two Englishmen. More than once French Aeronauts and savants have tried to rival this famous ascent, but hitherto in vain, and in one instance with distressing results.

Twelve years ago M. Tissandier, M. Sivel and M. Croce Spinelli rose in a balloon from La Villette on the 15th of April, 1875, to a height of 8,000 metres, or five miles, then all three becoming unconscious, fell to the bottom of the car—fortunately after they had opened the valve and begun to descend; but M. Tissandier, thanks to a strong constitution, alone survived; his two comrades lay dead at the bottom of the car. Sivel's face was black, his eyes glassy, and mouth open. Croce Spinelli, had his eyes shut, and the mouth of each was full of blood." But these two daring explorers were not near the height attained by their English forerunners, for Glaisher and Coxwell rose, it is believed, two miles higher, and now Captain Paul Jovis and M. Mallet in their balloon the Horla, will endeavor, nothing daunted by the fate of some of their compatriots, at least to equal—if possible, surpass—that achievement. The unparalleled high ascent of seven miles by James Glaisher and Henry Coxwell was made on September 5, 1862, from Wolverhampton. Their balloon or aerostat was charged with specially prepared and very light gas, approaching pure hydrogen. They left the earth at 1:3 P. M.—the temperature of the air being 59. In ten minutes they had risen nearly a mile, and were rushing through a dense cloud 1,100 feet thick. Ten minutes later they were looking down upon that cloud, which seemed like a sea with huge billowy waves, or like a Switzerland with endless hills, hillocks and mountain chains. Their car was a physical laboratory filled with a score of different sets of scientific instruments, hypometers, barometers, thermometers (wet and dry), a photographer's camera, chemicals, compasses, and what not, to test the weight, the heat, and the moisture of the various strata of the atmosphere. At 1:40 they were four miles high; the barometer sank to below fifteen inches, which means that the air was now only half the weight of that on terra firma, and two breaths were now only equal to one, and the thermometer recorded eight degrees. What followed is told in the scientist's own words:

"Discharging sand, we in ten minutes attained the altitude of five miles; the temperature had passed below zero, and then read minus 2 degrees. Up to this time I had taken observations with comfort, and experienced no difficulty in breathing; while Mr. Coxwell, in consequence of the exertions he had to make, breathed with difficulty for some time. Having discharged more sand, we ascended still higher. The aspirator became troublesome to work, and I also found a difficulty in seeing clearly. At 1:51 the barometer read 10.8 in.; about 1:52, or later, I read the dry bulb thermometer as minus 5 deg.; after this I could not see the column of mercury in the wet bulb thermometer nor the hands of the watch, nor the fine divisions of any instrument. I asked Mr. Coxwell to help me to read the instruments. In consequence, however, of the rotating motion of the balloon, which had continued without ceasing since leaving the earth, the valve-line had become entangled, and he had to leave the car and mount into the ring to readjust it. I then looked at the barometer and found its reading to be nine and three-fourth in., still decreasing fast, implying a height exceeding 29,000 feet.

Shortly after I laid my arm upon the table possessed of its full vigor; but on being desirous of using it, I found it powerless—it must have lost its power momentarily. Trying to move the other arm, I found it powerless also. Then I tried to shake myself, and succeeded; but I seemed to have no limbs. In looking at the barometer my head fell over my left shoulder. I struggled and shook my body again, but could not move my arms. Getting my head upright for an instant only, it fell on my right shoulder. Then I fell backwards, my back resting against the side of the car and my head on its edge. In this position my eyes were directed to Mr. Coxwell in the ring. When I shook my body I seemed to have full power over the muscles of the back, and considerably so over those of the neck, but none over either my arms or my legs. I dimly saw Mr. Coxwell, and endeavored to speak, but could not. In an instance intense darkness overcame me, so that the optic nerve lost power suddenly, but I was still conscious. I thought I had been seized with asphyxia, and believed I should experience nothing more, as death would come unless we speedily descended. Other thoughts were entering my mind when I suddenly became unconscious, as going to sleep. I cannot tell anything of the sense of hearing, as no sound reaches the ear to break the perfect stillness and silence of the regions between six and seven miles above the earth. My last observation was made at 1:54, above 29,000 feet. Whilst powerless I heard the word 'temperature' and 'observation,' and I knew Mr. Coxwell was in the car, speaking to and endeavoring to rouse me; therefore, consciousness and hearing had returned. I then heard him speak more emphatically, but could not see, speak or move. I heard him again say, 'Do try; now do.' Then the instruments became dimly visible, then Mr. Coxwell, and very shortly I saw clearly. I said to Mr. Coxwell, 'I have been insensible.' He said, 'You have, and I too, very nearly.'

"Mr. Coxwell told me that he had lost the use of his hands, which were black, and I poured brandy over them. He informed me that while in the ring he felt it piercingly cold; that hoar-frost was all around the neck of the balloon, and that on attempting to leave the ring he found his hands frozen. He had therefore to place his arms on the ring and drop down. When he saw me he thought for a moment I had lain back to rest myself, he then noticed that my legs projected, and my arms hung down by my side. He wished to approach me but could not, and when he found insensibility coming over himself too, he became anxious to open the valve, but in consequence of having lost the use of his hands he could not do this. Ultimately he succeeded by seizing the cord with his teeth, and dipping his head two or three times, the balloon took a decided turn downwards.

Mr. Coxwell says he saw the aneroid stand at 7 in.; a delicate thermometer recorded 11.9 deg., below zero—all which indications pointed to an elevation of 36,000 feet or 37,000, or about seven miles. Such is the record which our French friends have to surpass. It is an altitude where air is so thin and tenuous as to be only one-fourth its weight at the sea level—an air that few men can respire and live. It is far above the region where birds can fly. At a height of three miles a pigeon was sent out, and it extended its wings and dropped like a piece of paper; another at four miles flew vigorously round and round, but took a dip each time; while between four and five miles high a third pigeon fell like a stone. The French Aeronauts will have an advantage in taking up with them a supply of oxygen, which inhaled judiciously, is very useful. They have been submitted to a number of scientific tests. One of these is said to be that the aeronaut is placed in an iron chamber, from which the air is gradually pumped until by an exhaustive process the pressure is brought down to the lowest he can bear. If he can continue breathing and conscious when the mercury stands at seven inches he may perchance rise to the height of seven miles and live to tell the tale. Benumbing cold and acute pain is felt between three and five miles high. The voyager in these high regions must be sound in heart and lungs or death is certain.—*M. Baxter, in Christian Herald and Signs of Our Times.*

*We confess that we feel quite a lack of confidence as to the realization of all the events noted in this paragraph both in time and circumstances. We believe with the author that Christ's Advent is impending.—ED. REST.

### Excursions to Philadelphia.

Extensive preparations are being made by the citizens of Philadelphia for a fitting celebration of the centennial anniversary of the adoption of the Federal Constitution on September 15th, 16th and 17th. The President of the United States, his Cabinet, and other distinguished gentlemen will be present. Excursion tickets will be sold to Philadelphia and return from September 8th to 17th, inclusive, at *one fare for the round trip from* ticket stations on the Pennsylvania Lines west of Pittsburgh. These tickets will be good for return passage until Sept. 22d, inclusive. No other lines can furnish such excellent facilities and accommodations for reaching Philadelphia as the Pennsylvania. Call on, or address the nearest ticket agent of the Pennsylvania Company, Pittsburgh, Cincinnati and St. Louis Railway, or the Chicago, St. Louis and Pittsburgh Railroad Company.

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**R. S. Dwiggins.**
**Pres. of Board.**



# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 14, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in sheets of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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We shall not occupy space editorially this week, as health for a day or two has not been very good.

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UNREST is the word most descriptive of the state of the world, and this unrest foreshadows approaching calamity.

"Earth, what a scene lies before thee,
Near like it in the history past!"

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SOME communications may be delayed a week or two. Would that we could have less of criticism and speculation, and more of the deeply practical. When poor health distracts head and heart, articles on loving, experimental topics are by far the most soothing to depressed spirits.

## Communications.

### Conference Report.

According to announcement the Church of God in Indiana met in Conference at Claysville, Ind., Friday, Sept. 2, 1887. The programme as arranged was taken up, and followed as near as it was possible to do.

The churches belonging to the Conference were all represented except two.

The election of Officers for the ensuing year resulted as follows: President, R. S. Dwiggins, Vice Presidents, J. L. Wince and Robert Railsback, Secretary, A. R. Underwood, Treasurer, E. K. Barnhill. A paper written by A. P. Harsh in regard to a National Conference was read, and followed by general discussion of the subject, after which the following resolution was offered and adopted:

*Resolved*, That we favor the holding of a National Conference, composed of delegates from all the churches in the Nation. We therefore recommend the committee heretofore appointed to take the necessary steps, in conjunction with committees appointed by other State Conferences, to bring about the holding of such a Conference.

This committee consists of A. P. Harsh, J. H. Willey, T. O. Taber, A. R. Underwood, and R. S. Dwiggins.

A paper written by Sister P. C. Thompson favoring the holding of a Normal next summer, for the study of the Scriptures was read, and fully discussed, ending in the adoption of the following:

*Resolved*, That we favor the holding of a Normal next summer for the study of the Scriptures. We therefore recommend the appointment of a committee of six to take such action as may be necessary to enlist the assistance of the brotherhood in all the states, and bring about the holding of such a Normal, to be held at such place as may be agreed upon.

This committee consists of Lizzie A. Reed, A. R. Underwood, Fannie T. Dwiggins, Josiah Hoffman, Ellen Railsback, and Ettie Fry.

Sister Dwiggins being prevented from reaching the meeting, owing to a burned bridge on the Rail Road, the paper she had prepared on "Young People's Work" was not presented, but is given a place in this paper. The subject was discussed, however, and the following resolution adopted:

In the opinion of this Conference much good may be accomplished by the young people of each church holding "Young people's service" each week, to be conducted in such manner as may seem best. We therefore recommend that each church take the necessary steps to bring about the holding of such a service.

The Conference also recommended that each Church encourage its young members to start a Young People's Prayer Meeting.

Sister S. R. Wince read a very interesting paper on "Bible Lessons," and the subject was discussed quite freely. The committee who have had this matter in charge were commended for their faithful work, and asked to continue the same for another quarter. This committee is S. R. Wince, P. C. Thompson, Fannie T. Dwiggins, S. A. Chaplin, Robert Railsback, and L. E. Conner. It is recommended that they secure the assistance of like committees from other States.

The discussion led by L. E. Conner on "How can we evangelize the State?" was sharp and pointed, and resulted in the decision that if the money can be raised the State can be evangelized. The following resolution was adopted:

*Resolved*, We favor the keeping of an evangelist in the field all the time. We therefore recommend the Evangelical Committee to correspond with the various churches in the State, and ask them to contribute for the support of an evangelist.

This committee consists of I. G. Roberts, W. Tuttle, and Wm. Railsback.

The Treasurer's report showed about $13.09 on hand.

A resolution was adopted, ordering the Treasurer to make an itemized report, at each quarterly meeting of the Conference, of the funds in his hands, showing by whom money is paid, to whom it is paid, and amount on hand.

The preachers present were B. W. Woodward, S. A. Chaplin, L. E. Conner, R. S. Dwiggins, and J. L. Wince. Each speaker faced large and attentive audiences, and good order was maintained throughout. The thanks of the Conference are given to the owners of the commodious church building in which the meeting was held, for their kindness in opening the house to us. We appreciate this kind action and their friendly words very much. The brethren and sisters at Claysville are few in number, but wide awake to the cause of the Master, and entertained the visitors so well that an invitation to hold another Conference meeting there, will, I think, be accepted. On Sunday evening three willing souls stepped forward, and united with the little band, and were baptized Monday morning. Brethren and sisters, be faithful, the crown is yours if you do well.

A. R. UNDERWOOD, Sec.

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### Young People's Work, Written for the Annual Conference.

I wish to emphasize the work that received an impetus at the June meeting. It has been my pleasure to organize and attend one of these Young People's meetings for some months past, and find my expectation, more than realized in the earnestness with which they take hold of the work, and the ability displayed in conducting it. I have often wondered why these active minds have not been utilized to make the meetings more interesting and keep our numbers from growing less, but at this time it seems a necessity to keep our ranks from being decimated.

In many localities we find the sons and daughters of prominent members uniting with other churches, and becoming zealous workers.

Our good brethren have been so interested themselves, that they have failed to see that the young people are left idle for want of work to do. It is only in works that a lasting interest is created. The young people in our schools are able with some study, to prepare an article on almost any Bible subject, that will interest an audience of young people, yes, and older ones also, with the freshness and originality with which it is presented.

If every church had a society of "Willing Workers," actively engaged in weekly meetings, and we had a column in our paper filled with original matter, it would be better appreciated than selected matter, be it ever so good.

It has been my observation that the younger classes do not read THE RESTITUTION as they should, having an idea that the articles are above their comprehension.

With a lively young people's column, they would be interested and soon get to reading the more learned articles.

*I submit the following Plan for Organizing the Young People for Religious Work.*

The Society shall be known as the "Willing Workers." The officers shall consist of a leader, treasurer, and an executive committee, consisting of from three to five members.

1st. It shall be the duty of the leader to preside at all meetings, have a general supervision of all services, and see that the programme of exercises is carried out.

2nd. The secretary shall keep a record of all business done, all moneys received and paid out, and copy each programme in the record book of the society.

3rd. The treasurer shall take charge of all money belonging to the Association, and pay the same out as directed by the society.

4th. It shall be the duty of the Executive Committee to prepare a programme of exercises for each meeting and notify each member of the duty assigned them, giving them at least one week to prepare. Such committee shall also have a general supervision of all services, and with the leader shall be responsible for the success of the meetings.

5th. All meetings shall be opened with singing, reading of Scripture lesson and prayer. The services shall consist of such exercises as will be best calculated to interest the Young People in the study of the Bible.

6th. It is recommended that the society hold monthly a public meeting at the church, and weekly meetings at the houses of the different members.

F. T. DWIGGINS.

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### Conference Report.

On Sept. 1st, the Conference of the Church of God, of south-west Nebraska, held its anual session on the banks of the Republican River for the second time in its history. There were present at one time from four to five hundred persons who listened to Bro. Ramsay as he set forth the gospel from the great Book of God. The feeling of interest was deep and intense, five were baptized into Jesus the Christ. Bro. Adams baptized his own brother in the flesh, others are ready to obey. The meeting was well conducted and was a happy success in every way and manner. Many requests were received desiring a continuance of the meeting, which could not, consistently, be complied with this year. But next year D. V., we hope to tarry for the slow ones, in order that they might have a fair chance with the rest of us. Our members are increasing, and practical Christianity comes to the front with the gospel power. Brother and Sister Nowell, formerly of Baptist faith, have cast their lot with the Truth, the Kingdom, the Christ and the God of the Bible, and they both enjoyed their first gathering with the brethren which has made in them a lasting good impression. The Denny family of Indiana, were there and pronounced it the best. While here Bro. Ramsay received a letter from Philadelphia, Penn., giving him a call to that place, he is going. Our officers were re-elected for ensuing year. On the morning in the which we were to part for our several homes we called the brethren together for a good bye meeting. Well, I can't describe it; all broken up and broken down, as it were, all meeting and running over with heart love for God and the Master and the brethren. Some were sorry we had to go home, and some wished we all lived together. All seemed ready for the end of the dispensation. And oh, brethren, may we retain this readiness is my prayer.

J. S. MILLER, Sec.

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### Held Firm by Christ's Love.

We are told that no permanent fixture of the lighthouse tower to the rock is required to increase the stability of the structure. Our first thought, doubtless, is that the foundation-course of stones must be bolted or fastened in some way to the rocky bed on which it rests. But nothing except the weight of the superincumbent mass is needed to keep the lighthouse in its place. The foundation-course becomes in the end the most stable of all, because it has the greatest weight above it. In the Skerryvore Lighthouse, off the island of Tiree, in Argyllshire, the tower rests with a weight of 4300 tons upon the island rock, and has stability enough to receive the shocks of the storms which dash upon it from the Atlantic with a pressure of three tons and a half to the square foot. No more does the stability of Christian character depend absolutely upon our love for the Savior. In the end, no doubt, the love of the Christian for his Lord does join him to Christ as with hooks of steel. But it is something else which must give the young convert, distrustful of himself as he ought to be, the assurance that he will hold out. And what is that? It is the love of Christ that cannot be measured or weighed, shed abroad in the heart, and at the same time inspiring love for him that keeps the character of the Christian steadfast, so that all the dashings of the storms of temptation and trial cannot remove him from the Rock of Ages.

## Selections.

### WOMAN'S PLACE AND WORK.

The right determination of this question seems to involve, in a pre-eminent degree, the extension of the Savior's kingdom in the world. In our time, under the pressure of the world's needs and the awakening zeal of the church, the question seems to be solving itself. Christian women are admitted, nay are urged, into spheres of labor and influence which until lately were closed to them. But whether this is right and according to the Master's will, must be decided, first of all, by the touchstone of the inspired Word.

I do not pretend that the subject is without difficulty; but the difficulty seems less to me than to some of my friends. There are two passages which at first sight seem to assign narrow limits to the place and work of women in the church. In 1 Cor. xiv. 34, the Apostle says, "Let your women keep silence in the assemblies; let them be in subjection, as also saith the law; and if they would learn anything, let them ask their husbands at home." And, again, in Timothy, 1 Tim. ii. 11, 12), presiding over the church in Ephesus, he says "I suffer not a woman to teach, nor to usurp authority over the man." In both these passages, the Apostle employs a first principle of the human society (that God has placed women in a subordinate position to her husband, Gen. iii. 16), to enforce a direction which, I am persuaded, was intended to be neither universal nor permanent.

"If they would learn anything let them ask their husbands at home." This obviously belongs to a temporary state of things. The Apostle certainly does not intend to hand over to the sorry and precarious teaching, even of Christian "husbands at home," the women in our time, who might have such husbands, and who "would learn anything" of Christian truth. In how many hundreds of instances, teaching "at home" has come from the wife to the husband, awakened to inquiry.

These counsels were adapted only to the condition of women in the churches of Corinth and Ephesus; a condition which was not universal, and which it was the very design of Christianity to remove. The women in Greece and in Asia Minor were in a degraded condition, and unfit for the position of teachers, or even of intelligent questioners in the church; a position, however, which they were prematurely asserting for themselves, in the new-found liberty of the Gospel. The Apostle insists on their silence in the assemblies, as only leading to disorder. This chapter, 1 Cor. xiv. is occupied with directions, for the most part applicable only to a temporary condition of things, connected with the exercise of special gifts which were not to be permanent in the church. Yet, even then, this direction was not to be taken without exceptions; for he speaks (in ch. xi. 4, 5), of women as well as men "praying and prophesying" (i. e., preaching with special divine assistance), and insists that women should pray and prophesy with their heads covered.

Moreover, there are many other lights of Scripture which prove that St. Paul did not intend his words, "I suffer not a woman to teach," to have any universal or permanent application.

The truth is, the bondage of special rules and prohibitions does not belong to the Christian religion. These were characteristic of "the law," as adapted to the spiritually infantile condition of Israel. Christianity inspires motives and implants principles, and leaves large liberty for their application to the life of individuals and of the church.

Thus, e. g., in the establishment of Christianity, the Gospel was preached first to the Jews only, but when the men of Cyprus and Cyrene came to Antioch, under the constraint of the love of Christ, and without any special direction, they broke through the barriers of prejudice and "spake unto the Grecks also, preaching the Lord Jesus" (Acts, xi, 20). The need of perishing men was in their view. They felt the Gospel which they possessed was the only and the sufficient reply. The opportunity was present, and constrained by the love of Christ, they used it, and God gave his sanction to their work.

And such was the divine method for providing for the growth and extension of the Christian church. Not as Judaism, of which the pattern was shown to Moses. Complete from the first, and to be strictly followed, the Christian system was to be a providential development, free from the yoke of multiplied ceremonies, and leaving room to be supplied, as they arose, by the best wisdom of the church, under the guidance sought from her living and her present head.

First, the need was felt of deacons, and this was supplied. Afterwards of elders in the church at Jerusalem, etc., and soon the requirement was felt for such work as Christian woman was well fitted for, and the want was supplied. Woman's place and work in the church was found, as we have seen. And for some centuries she held her place and did useful work, till in the growing corruptions of what have been sadly, but truly, called "the Dark Ages of the church," her zeal became a wretched superstition; noble gifts were suppressed or prostituted, while the opportunity for their beneficent use was abandoned in the name of "the religious life." We are devoutly thankful that no small part of the revival of spiritual and evangelical life in this century has been the awakening of all the churches to a sense of the immense value of woman's work to the life and growth of spiritual religion in the world.

The abundant blessing with which God has crowned the lives and labors of Christian women at home and abroad in this age has forever established woman in a high place of honor in the church, and has amply illustrated the value and importance of her work for Christ. Let Christian people become acquainted with such books as "English Hearts and English Hands," by Miss Marsh; with the grand work of the Daniells and Miss Robinson among our soldiers, of Miss Weston and her companions among our sailors, and the work of Miss Hopkinson among the policemen and their families in Manchester, and of the thousands of "devout and honorable women" who are laboring much in the Lord" to bring his light into the darkest dens of ignorance, and infamy, and woe. Let them read the story of the blessed lives and work of such women in the great mission field, as Mrs. Judson, of Burmah, and Mrs. Baker, of Travancore, and they will feel that the warrant which St. Peter alleged as justifying his work in the house of Cornelius is the ample vindication of woman's place and work in the church: —"Forasmuch as God gave unto them the gift as he did unto us, what was I that I could withstand God?"

Oh, that the prayer might go up to the throne from faithful hearts night and day!—"O Lord, renew and continue the power of Pentecost in the church! Pour out thy Spirit on thy servants and on thy handmaidens still, and more abundantly and everywhere!"

Oh, that every Christian woman, as well as every Christian man, young and old, would open their eyes to see the need around them for work for Christ, and the gifts and opportunities they possess, by which the need might be supplied; and then as good stewards of the manifold grace of God would say, "Here am I; Lord, what will Thou have me to do?"—*Frederick Macdonald, in Words and Weapons.*

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### ETERNAL PUNISHMENT.

"The many are not always right, the few not always wrong." Else would Christianity never have achieved much success.

All who have read ecclesiastical history are aware of the extensive corruptions, both in doctrine and practice, which, from Pagan sources, crept into the early Christian church. These corruptions are frequently referred to in the Epistles (2 Tim. ii. 17, 18; 2 Peter ii. 1; Titus i. 9–16; 2 Tim. iv. 3–4; etc.); and have been transmitted, chiefly through Papal channels, to all present sections of the church in a greater or less degree; until in those latter days "the whole lump" seems to be "leavened." In order to make the Sacred Scriptures present at least the appearance of authorising their teachings, the early Christian writers—so-called "fathers" and others—dealt with the New Testament pretty much as did the ancient Pharisees with the Old Testament; namely, they "rendered the Word of God of none effect by their tradition" and by their systems of mystical and figurative interpretation.

Martin Luther writes—"That which I have so often insisted on elsewhere I here repeat, that the Christian should direct his first effort to understand the literal sense of the Scripture, which alone is the substance of faith and Christianity. The allegorical sense is commonly uncertain, and by no means safe to build our faith upon, for it usually depends on human opinion and conjecture. It has come to pass that men make just what they please of Scripture, until some accommodate the word of God to the most extravagant notions; and, as Jerome complains of in his own time, they extract a sense from Scripture repugnant to its meaning." Again:—"I permit the Pope to make articles of faith for himself and his faithful, such as.... that the soul is immortal, with all those monstrous opinions to be found in the Roman decretals."

John Locke writes—"By death, some men understood endless torments in hell-fire. But it seems a strange way of understanding a law, which requires the plainest and dreaded words, that by death should be meant eternal life in misery. Can any one be supposed to intend, by a law which says, 'For felony thou shalt surely die,' not that he should lose his life, but be kept alive in exquisite and perpetual torments? And would any one think himself fairly dealt with that was so used?" See Ezek. xviii., John vi., and 1 John v.

I think all will admit that there is not in the Old Testament a single intimation, expressed or implied, that any of God's creatures shall be tormented eternally. We find Moses and the prophets threatening temporal calamities as the punishment of sins, without ever once referring to a post-mortem state of eternal suffering. So that, if eternal misery be really the punishment due to sin, then it was only "brought to light through the Gospel;" and we are thus driven to the conclusion that God permitted the race to go on sinning for over 4000 years without once warning them that the fearful consequence would be everlasting woe!

No stronger threats are contained in the Old Testament than the following: —Psalm xxxvii. 9, "rooted out;" 10, "shall not be." Psalm xxxvii. 38, "shall be destroyed together." Prov. x. 25, "so is the wicked no more." Ezek. xviii. 4, "the soul that sinneth it shall die," etc., etc. Those who regard such passages as referring to punishment in this life only, virtually admit that the Old Testament is altogether silent regarding the ultimate destiny of the ungodly. In saying this I do not ignore Daniel xii. 2, which may simply mean that the remembrance of the wicked shall be had in "everlasting contempt." In any case there is no eternal torment in the passage. It is not their "shame" which is "everlasting," but the "contempt" in which they shall be held.

Coming to the New Testament, I would observe that the apostle Paul was a man who felt intensely and spoke forcibly. He "shunned not to declare the whole counsel of God." Yet, although he refers many times to the end of the wicked, he never describes it as endless agony, but invariably in such terms as "death," "destruction," "perish," "corruption," etc. The inappropriateness of these words to express eternal torment, appears from the phraseology which so-called "orthodox" theologians find it necessary to resort to in order to convey that idea. We find their writings teeming with phrases like the following:—"The wicked will live for ever in eternal suffering." "The wicked shall never die" (James Grant); "shall never be consumed" (Johnathan Edwards). Need I say the Scriptures declare the very opposite?

In this connection, Dr. Weymouth, a leading Greek scholar, writes thus: —"My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy' or 'destruction,' are explained to mean—maintaining an everlasting but wretched existence."

As to the "Immortality of the soul," ....it is, I need scarcely say, nowhere declared in Holy Writ. Olshausen writes:—"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." Plato, who attempted to prove the soul's immortality, endeavored, also, with equal success, (that is to say, with no success) to prove, by similar arguments, the soul's pre-existence! So far from describing the soul as never-dying, the Bible warns us that "the soul that sinneth it shall die," and reveals to us that the Messiah bore our punishment, not by suffering eternal anguish, but by "pouring out his soul unto death."

The truth is great and will prevail—ultimately. But not in this age. For, if there is any inspiration in such passages as 2 Tim. iv. 1–4; 2 Peter iii. 1–4; Math. xxiv. 37, etc., it is clear that not the truth, but error will "prevail" until the day shall dawn when he who is himself "the truth," shall come in Person to this earth, to subdue all things to himself. "Even so: come, Lord Jesus!"—*John S. Howden, in Bible Standard.*

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### THE LIGHT OF TRUTH.

Ignorance gives a sort of eternity to prejudice, and perpetuity to error. Where baleful superstition, like that of the church of Rome, has once got footing among a people in this situation, it becomes next to impossible to eradicate it; for it can only be assailed with success by the weapons of reason and argument, and to those weapons it is impassive. The sword of etherial temper loses its edge when tried on the scaly hide of this leviathan. No wonder the church of Rome is such a friend to ignorance; it is but paying the arrears of gratitude in which she is deeply indebted. How is it possible for her not to hate the light which unveils her impostures, and detects her enormities?

If we survey the genius of Christianity we shall find it to be just the reverse. It was ushered into the world with the injunction, "Go and teach all nations;" and every step of its progress is to be ascribed to instruction. With a condescension worthy of its Author, it offers information to the meanest and most illiterate; but extreme ignorance is not a state of mind favorable to it. The first churches were planted in cities (and those the most celebrated and enlightened), drawn neither from the very highest nor the very lowest classes; the former too often the victims of luxury and pride, the latter sunk in extreme stupidity; but from the middle orders, where the largest portion of virtue and good sense has usually resided. In remote villages its progress was extremely slow, owing unquestionably to that want of mental cultivation which rendered them the last retreats of superstition; inasmuch that in the fifth century the abettors of the ancient idolatry began to be denominated Pagani, which properly denotes the inhabitants of the country, in distinction from those who reside in towns. At the Reformation, the progress of the reformed faith went hand in hand with the advancement of letters; it had everywhere the same friends, and the same enemies; and next to its agreement with the Holy Scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause.

In the representation of that glorious period, usually styled the Millennium, when religion universally prevails, it is mentioned as a conspicuous feature that men shall run to and fro, and knowledge shall be increased. That period will not be distinguished from the preceding by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High. It will be a period of remarkable illumination, during which the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days. Every useful talent will be cultivated, every art subservient to the interests of men be improved and perfected: learning will amass her stores, and genius emit her splendor; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love.—*The late William Jones.*

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We hope our friends to whom notices have been sent this week will be prompt in renewing. If you cannot send for a year, send a part of it, and state when you can likely remit the balance. We always try to accommodate our friends all we can, but just now we need money to pay running expenses of publication.

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There is no sin more dishonoring to God, and none for which there is less excuse, than profanity. It gratifies no worldly ambition. All it can do is to foster a spirit of irreverence for God, and manifest the natural hatred of the heart for all that is sacred and divine.

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**Special Rates to Indiana State Fair at Indianapolis.**

The Lake Erie & Western R. R. will sell tickets Sept. 19th to 24th at one fare for the round trip, good returning until Sept. 26th inclusive.

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The Lake Erie & Western R. R. have placed on sale at all coupon station mileage tickets at $20 each, good for one year.

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"The Unpardonable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

# Poetry.

## THE END OF THE WAY.

The following beautiful lines were written by a young lady in Nova Scotia, an invalid for many years:

My life is a wearisome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briers are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But he who appoints me my pathway,
Knows just what is needful and best;
I know in his word he has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All his people have been dearly purchased,
And Satan can never claim such.
By and by I shall see him and praise him
In the city of unending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day;
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Savior himself has said "come."
So when I am weary or lonely
And longing in spirit I
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint;
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

# Communications.

## THE SEVENTH-DAY. No. 4.

(Copyrighted, 1887.)

### WHY NOT FOUND OUT BEFORE?

If Sabbatarians are right on the Sabbath question, then the whole Christian church has broken the Sabbath for the last 1800 years, and has kept Sunday, "a Popish institution," "the mark of the beast," in its stead. During all these long years all the holy men, martyrs, reformers, commentators, historians, and Christian scholars, with all their seeking of God, searching the Bible, and studying history, never discovered this great mistake!

Is it reasonable to believe that the whole Christian church, for at least nine-tenths of its entire history, has been trampling upon one of God's most holy commandments? Can it be that the wrath of God is now to be poured out upon the church for keeping the same day that all others have kept for 1800 years? Would God have blessed the reformers and his church as he has, if Sunday-keeping is such a fearful crime against God as is now claimed?

Let us see what Seventh-day Adventists say upon the sin of Sunday-keeping: "All who keep the first day for the Sabbath are Pope's Sunday-keepers and God's Sabbath-breakers." "History of the Sabbath," p. 502. "History is plain, and the Bible is plain, that the Sunday-Sabbath is purely a child of papacy. It is the mark of the beast." *Advent Review*, Vol. I., No. 2, August, 1850. "Sunday-keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast and receive his mark, the mark of the beast.'" "Those who worship the beast and his image by observing the first day are certainly idolaters as were the worshipers of the golden calf." *Advent Review*, extra, Nov., 1850, pp. 10, 11.) Sunday-keeping "is in reality one of the most enormous of all errors." "The nature of the change which the little horn has attempted to effect in the law of God is worthy of notice. With true satanic instinct, he undertakes to change that commandment which, of all others, is the fundamental commandment of the law, the one which makes known who the Lawgiver is, and contains his signature of royalty." "This change of the fourth commandment must therefore be the change to which the prophecy points; and Sunday-keeping must be the mark of the beast!" "The Marvel of Nations," by U. Smith, pp. 181, 182, 183. "The most fearful threatening ever addressed to mortals is contained in the third angel's message (Rev. xiv. 9–12, the warning against the mark of the beast—Sunday-keeping). That must be a terrible sin which calls down the wrath of God unmingled with mercy." "Great Controversy," Vol. IV., p. 282, by Mrs. E. S. White.

Sunday keeping, then, according to these men and Mrs. White's revelation, is the "mark of the beast," "idolatry," "the most enormous of all errors," "a terrible sin," etc. Now, just to think that the entire church of Christ, almost immediately after the death of the apostles, should fall into this fearful sin and error, and practice this crime without rebuke during the entire history of the church, till just a few days before Jesus comes, and then only a few find it out and give it up! That pious men should fall into error on speculative doctrines, as the nature of the soul, future punishment, God's decrees, etc., would not be strange; but when it comes to so important and so practical a question as the weekly day of rest, the case is different. According to Seventh-day Adventists, as above quoted, Luther, Calvin, Knox, Wesley, Moody, with all the church of Christ for hundreds of years, committed two fearful sins each week of their lives—they broke the holy Sabbath, the most important commandment in the decalogue, and kept Sunday, the mark of the beast! Yet God has let the whole thing go on without any protest, till the last minute of time, and now everybody is to be hopelessly damned for doing what all Christians have always done! In all candor, this is a pretty big pill to swallow.

But Sabbatarians say that this has nothing to do with the case. "Our appeal is to the Bible alone. The Bible plainly teaches it, and we will go by that." So they say, and so they honestly believe; but the fact is, it is only their interpretation, their explanation, of the Bible which makes it say so. Did you ever know a sect under heaven, even the wildest and most fanatical, who were not always on hand ready to "prove it all by the Bible?" Yes; they know that they are right beyond a doubt, "because the Bible just says so." They will argue you blind, and grow more confident every day, and always end by saying, "It is true, not because I say so, but because the Bible says so." Meet a Mormon, and he has the Bible at his tongue's end. He "proves it all by the Bible." So the Shaker, and the Swedenborgian, and the Universalist, and the rest of them, "prove it all by the Bible." How many persons and sects have arisen at different times with a perfect furore of enthusiasm over some new idea besides "the old, old story of Jesus and his love." No matter what harm it does to other Christians and to the gospel, "the Bible teaches it, and that is enough. When we give this up we will give up the Bible too." So they go on till time alone demolishes their theory, and then they do indeed give up the Bible and all, while precious souls are lost.

God pity the good, old Bible! for it is made to teach all the fanaticism and tom-foolery that has ever disgraced Christianity. The Bible is all right, but you need a little common sense and some proper idea of the nature of the gospel with it. The effects of a doctrine are to be considered as well as the supposed Bible proof for it. We must be very cautious how we accept some unreasonable, useless and impracticable theory, just because some sharp person can construe and color the Scriptures to favor it.

If a doctrine is not in harmony with the general tone of the gospel; if it turns upon mere technicalities; if the plain, simple statements of the New Testament have to be explained away to harmonize with it; if it leads you to tithing mint and rue and straining at gnats; if it does not lead you to more love for your fellowmen, to more benevolent deeds in your own community, to a sweeter and lovelier life; if it leads you to become more contentious, more narrow, bigoted and sectarian; if it leads you to think of anything more than of Jesus, then, as you value your peace here and your soul hereafter, avoid it.

Jacob Knapp, in rebuking hair-splitting theologians, said; "It is not God, but the devil, who sets men tanning a mosquito's hide on shore, while a shipwrecked crew are perishing unhelped before them." There is a volume of sense in that homely remark. It well illustrates the work of the Seventh-day people. They will compass sea and land and turn the world upside down to get one good old Christian to rest on Saturday and work on Sunday, while thousands of lost souls are dying all around them, uncared for. How much better to assist in the great work of leading sinners to Christ, instead of bladdering those who are doing it.

D. M. CANRIGHT.

## What is Truth?

Almost all believe they can answer this question, but standing out prominent in a sect of professing Christians who claim that they and they only have "the truth," and consequently are the only sect who can answer. Solomon says, there is a way that seemeth right to a man, but his neighbor cometh and searcheth him (or trieth him). Let us try this sect. Jesus said, "Except a man be born again he cannot enter the kingdom or reign of God." As that which is begotten or born of the flesh is flesh, and cannot rise above its own level, Jesus said, ye must be begotten or born again. This sect of which I write declare that when a man believes certain things and is baptized, "he is born out of water, and becomes a candidate for the birth of the Spirit." —*R. Roberts.*

Is this truth? It is not! To prove it hear what Paul says: "Though our outward man (the flesh) perish, our inward man is renewed day by day." What is this inward man, how was it begotten? It is neither more nor less than the new creature that was begotten of the spirit (by the incorruptible seed of the word) and is spirit? It is the creature that requires spiritual food to sustain and nourish it. The creature that discerns spiritual things. Now as this sect cannot lay claim to having any spiritual ones amongst them, (as children cannot be counted in the family before they are born), this accounts for the want of spirituality so complained of amongst themselves. In short that which is called the true Ecclesia, is only an intellectual affair. Exhortation, according to Scripture, has no place amongst them. It cannot be. Instead of the elders taking the oversight and feeding the others, according as they are fitted by the Spirit, and set in the body, by God as has pleased him; so is the case in the true body of the Christ. The whole thing is ignored. The members of this sect are placed in their body by open vote or ballot, and the spirit is denied all operation in the matter.

I wish to call attention to just a few things:

1. They are the only sect I know of that have a "form of godliness but deny the power thereof," which is the Spirit.

2. It is a mark of the church of Christ that they love one another and speak the same thing, being of one mind. This sect are famed for their differences of mind and their contentions one with another.

3. The church of Christ manifests the wisdom of God. This sect manifests the folly of man.

4. The church of Christ being begotten of the spirit, is spirit, and can only be sustained by spiritual food which is administered through the members according to the measure of the spirit unto them, and so by the effectual working in due measure of each part, it tendeth to the edifying of itself in love.

Let no one be surprised any longer that their greetings instead of being affectionate are cold and formal; instead of the humble and chastened spirit, there is the proud look and the indifferent countenance. In the place of exhortation, welling out of an overflowing heart, there is a rigmarole of words without meaning, and irreverence stamped upon the whole. Neither let them be surprised that their ideas of the Christ, of resurrection and of judgment, are perversions of the teaching of God's word. When the light is darkness how great is the darkness. Be cautious ye that are asking, What is truth? J. P.

## "If Ye Know These Things, Happy Are Ye if Ye Do Them."

What profit is it, if we know the things that must be done to secure eternal life, and yet do them not? Will it give us a place in the kingdom to believe the gospel as preached by Jesus and his disciples, if we take no steps to secure the blessings promised in that gospel? We may enjoy hearing about coming glories, may listen with pleasure to the songs of God's children, we may assist in the service with our voices, and may give of our means to have the truth proclaimed, but God wants something more than this, he wants you, oh man! oh woman! "He commandeth all men everywhere to repent." Let no man deceive you, he that doth righteousness, is righteous."

He commands you to repent; have you done it? Have you turned away from your sins? Every hour that you neglect to repent, you are sinning against him. Repentance must be added to faith, and after repentance must come obedience. You must hear the sayings of Jesus and do them if you would build your house upon a rock; must do the will of the Father in heaven if you would enter into the kingdom of heaven.

But you say, you have counted the cost and you are not able to build; nor can you go to war with ten thousand men when he that cometh against you has twenty thousand. You are not able? "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." You are not fit to come? "The blood of Jesus Christ cleanseth from all sin." You cannot stand? "Unto him that is able to keep you from falling!" You are afraid you cannot live a Christian life? "The Lord, let him be your fear." Isa. viii. 13, for "the fear of man bringeth a snare," Prov. xxix. 25, but the fear of the Lord is the beginning of wisdom, Psalm iii. 10, and of knowledge, Prov. i. 7; ix. 10; it is "to hate evil," Prov. viii. 13; "it prolongeth days," Prov. x. 27; "it is strong confidence," Prov. xiv. 26; it is "a fountain of life," Prov. xiv. 27; by it men "depart from evil," Prov. xvi. 16; by it are "riches and honor and life." Prov. xxii. 4.

You are afraid? when God has "laid help upon one that is mighty to save?" when God is "able to make you stand," is not going to let you be tempted above that ye are able to bear, is "able to do abundantly above all that you ask or think," is "able to subdue all," "able to keep that which you commit to him against that day," "able to succor you," "able to raise you from the dead," "able to save?" The arm is an omnipotent arm upon which you are to lean. You are not to trust in yourself. Your strength cannot save. Do not be afraid to cast yourself upon God.

Lay hold on eternal life, grasp the enduring riches, do not hold the truth in unrighteousness but show your faith by your obedience. Go down into the watery grave, and come up bearing a name that you never wore before, the precious, blessing name of Jesus. Go down and come up to walk in the new life, fearing not but that God is able to help you and make you worthy of him that hath called you to glory and virtue. Not until you do can you say, "Our Father which art in heaven," not until you do can you have a title to the future inheritance, not until you do can you have hope of a resurrection to eternal life.

Whom will you serve? Whom will you fear? Choose the fear of the Lord and be quiet from the fear of evil. Prov. i. 24 to close of chapter.

S. R. WISE.

# Selections.

## New Testimonials to Biblical Records.

What a wonderful resurrection that a in Nineveh upon the banks of the Tigris, in Mesopotamia. The burial of that city was in a grave which the Lord made: "I will make thy grave" Nahum i. 14). This prophecy was made about 700 B. C., and the burial took place one hundred years later—608 B. C.

Nineveh was a beautiful and powerful city when its last king shut himself up in its walls for two years before its destruction by Cyaxares, the king of Media. At this time Media covered a territory, on the east of Nineveh, of only about the area occupied by the States of New York, Pennsylvania and Virginia, or little more than twice the size of New England. But the Medes were mountaineers and a hardy race, and certain testimonies from the monuments show that the Assyrians had been growing effeminate for many years before the destruction of their capital. The last mention of Nineveh in the Scriptures is the prophecy of Zedekiah (ii. 13) who wrote in the days of Josiah, king of Judah, and Nineveh was then proud, voluptuous and weak.

It has been only within the past forty years that anything of much value has been known of Nineveh, and it is less time since the monuments, including thousands of tablets, have revealed to us the history of that ancient and splendid empire.

Comparatively speaking, very few of those who read the Bible are aware of the fact, that at the present day immense numbers of these historical monuments and tablets have already been removed from the clay hills and mounds of Nineveh to the museums and private collections of Europe and of this land, and great numbers of scholars are translating the Assyrian and other languages found upon them, and marvelous testimonies to the accuracy of the Old Testament are yearly discovered.

An interesting fact is, that the clay that was packed down upon these remains sealed them from both air and water, and that so tightly that the letters, where the slabs are unbroken, are as though they were fresh from the writer's hands. Let us imagine a finely lettered clay slab, a little more than a foot square and about an inch thick, and this makes one of some 11,000 now in the British Museum, which form what may be called the pages from the library of Asshur-bani-pal, king of Nineveh. Twelve of these little slabs form what is known as the "creation tablets," because they contain some records of the creation, and particularly of the deluge. This last-mentioned king reigned from 667–647 B. C. So that these tablets have actually survived the burial of twenty-five centuries.

One of the most important facts learned from this tablet history is, that the belief in the one God prevailed in those earliest ages, long before the time of Asshur-bani-pal, for these tablets assert that what they narrate was copied from far earlier tablets found in the sacred city of Erech, ninety miles southeast of Babylon, in ancient Chaldea.

On these tablets we read that the one God explains to the newly created man his duties—the phrase "God and man" sometimes occurs; "God and the king" is very frequent. The evidence is clearly developed on these tablets, as translated by Mr. G. Smith, that in the earlier ages the doctrine of one supreme God was taught. It is very interesting to learn from other cuneiform tablets, now in the British Museum, dated in the reign of several ancient Greek kings and found at old Erech, that the doctrine of the one God supreme was taught to a late period: the only name of a deity found on these tablets, and this many times repeated, is "God One."

Now, this city Erech, mentioned in Gen. x. 10, was an old city several centuries before Abram left Ur. It was only fifty miles northwest of Abram's native place on the opposite side of the Euphrates, and it was the seat of learning of all Chaldea, and in after centuries for Babylon and Nineveh. It is probable that both Abram and Melchizedek received their early impressions of the Most High God from these traditions descended from the time of Noah, "the preacher of righteousness." —*Pulpit Treasury.*

SEE the notice of Bro. Dwiggins in regard to the Christian Hymnal, and supply your churches at once, for this offer is only for a short time. The postage will be paid on single copies, but when quantities are ordered they will be sent by express, when it can be done, and when sent by mail you will be expected to pay postage of 90 cts. on each dozen.

Will the brother who sent us a money order of $2 00 from Fresno City, Cal., please send a letter stating what he wants done for it.

### *Cheap Rates via the Vandalia Line for St. Louis Fall Festivities.*

We have just received official information that the Vandalia Line has made the following very liberal arrangements from points east of Effingham and north of Terre Haute for parties desiring to visit St. Louis to witness the various Fall Festivities, which are unusually magnificent for this year.

Excursion Tickets to the Exposition will be sold on Mondays and Thursdays from Sept. 8th to Oct. 22d, at one and one-third fares for the round trip, with 25 cents added for an admission ticket to the Exposition. Tickets will be good going on date of sale only, and returning five days from such date, but in no case later than Oct. 24th.

Excursion Tickets to the G. A. R. Reunion will be sold from Sept. 28th at rate of one cent per mile each way, with rate over St. Louis bridge added. Tickets will be good going on date of sale and returning until Oct. 5th, inclusive, subject to special extension of the time limit. From Terre Haute and points north and east the tickets will not be good to return before Sept. 28th.

Excursion Tickets to the Fair will be sold from Oct. 1st to Oct. 8th, inclusive, at rate of one fare for the round trip, with 50 cents added for an admission ticket to the Fair. Tickets will be good going only on date of sale and returning until October 10th, inclusive.

Write to the nearest ticket agent of the Vandalia Line for a detailed programme of the above attractions.

### G. A. R.

The Lake Erie & Western R. R. will sell special tickets to St. Louis, Mo., and return, from Sept. 24th to 28th, for the G. A. R. encampment, at very low rates.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.


# THE CHRISTIAN HYMNAL

The above is the title of a New Hymn Book just issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 23 pages of Hymns for Children to use in Sunday Schools or at home. We want some good brother or sister in every locality to take this work in hand and introduce it to the friends in your neighborhood. Will every minister of our faith please send us the name and address of some good, energetic worker in each congregation where he labors.

Price 75 cents each, singly; 6 copies for $4.00; 12 copies, $7. 20. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

GRANT.—In Jasper Co., Ind., August 24th, 1887, Rebecca R., wife of Daniel Grant, aged 84 years, 7 months and 1 day.

Rebecca R. Hale was born in Fleming Co., Ky., Jan. 23, 1803; was married to Daniel Grant Sept. 24, 1820, with whom she lived until the messenger of death separated this long and happy union, they having lived together one month short of sixty-seven years.

In 1827, with her husband, she moved from Kentucky to Rush county, Ind., and in 1834 to Wabash Co., this State. Soon after moving to Wabash Co., she and her husband confessed their confidence in the gospel of Christ, and were among the first pioneers of the Disciples Church. A Church Organization was perfected in their neighborhood in 1836, and their meetings were held each first day of the week, alternately at the houses of Bros. Wm. and Daniel Grant. Mother Rebecca R. Grant ever continued a faithful and sincere helper in the church.

They moved in 1860 to Jasper Co., Ind., where they have lived to the present time—a period of thirty-seven years. There was born to Mother Grant ten children, six sons and four daughters, now grown to manhood and womanhood. Her aged husband, the six sons and two of the daughters, Mrs. Norman Warner and Mrs. Fleming Phillips, survive their aged mother. She and her husband were very devoted to their children, who in turn have never forgotten the commandment to honor their parents, and with their children and children's children have lived almost in the immediate neighborhood of their aged parents, that they might be a comfort and support to their declining years. In 1860 Mother Grant and her husband, through the preaching of Elder Wm. P. Shockey, united with the Church of God, with their hope of a future life, with its blessings, anchored within the promise of a resurrection from the dead. Ever since mother Grant has been a devoted Christian with her faith ever stayed in the glorious gospel of God's dear Son.

The undersigned was called to assist the bereaved friends in the solemn yet Christian rite of burial. The loss to her feeble yet devoted husband is most severe. But we are glad we can say he sorrows not as those who have no hope. Decrepit with old age, leaning upon his staff, his head silvered o'er with the frosts of many winters, yet his faith is strong in the hope of a reunion beyond the tomb. Truly with the devoted follower of Christ, in the evening time of life it shall be light. We endeavored to cheer the saddened hearts from the following, Thes. iv. 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Yours in hope, J. H. WILLEY.

PERKINS.—Fell asleep in the glorious hope of the resurrection, Joseph J. Perkins, at Galesburgh, Mich., aged 74 years.

He leaves a wife and four sons to mourn his loss. Funeral services at the Advent church conducted by Elder A. P. Moore, of Buchanan, assisted by J. Carver. Your Sister in the hope of the gospel. L. PERKINS.

### Excursion Rates to Ft. Wayne, Ind., Account Inter-State Fair.

The Inter-State Fair will be held from September 27th to the 30th, on which dates the P., F. W. & C. Railway will sell excursion tickets to Ft. Wayne and return, with limit of return passage until October 1st, inclusive.

See small bills, giving time of trains and rates of fare.


JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents.


### Announcement.

The Annual Assembly of the Church of God will, if the Lord will, convene at the house of the brethren, Winchester, Va., on Friday before the second Sunday in October, and will continue over Sunday. All who love the truth in sincerity and all members of the A. P. P. C. and A. P. C. K. are especially invited and the public in general. All of the former, both churches and individuals who can not come will please not fail to prepare letters and send in good time. Just address, Church of God, Winchester, Va. All who can come will please write at once and they will be met at the Winchester Depot and conducted to the house of the brethren where they will meet with all the word expresses while they are a mind to stay.

J. J. SPAID,
JOHN D. GOOD,
JACOB GOOD,
A. J. MILLER,
WILLIAM GOOD,
N. J. MORGAN.

The Annual State Conference of the Church of God of Michigan will meet at Watson, Allegan Co., Thursday, Sept. 29, 1887, and last over the following Sunday (the Lord willing). Able speakers will be with us from abroad. We are hoping to have a general rally of God's people present and try, if possible, to beat the record of the June conference, for if we are doing our duty we are growing in the grace and knowledge of our Lord and Savior Jesus Christ. Sacrifice, if necessary, that ye may be with us. We earnestly hope and expect all who are able will come and come with hearts full of love, souls full of prayer and lips ready to speak forth the mighty songs of deliverance through the Almighty God, as good old David of old, and especially those chosen on the different committees, as we have considerable important business to attend to.

Those coming from the north will leave Grand Rapids at 11:45 a. m., change cars at Monteith, reaching Fisk's Station at 2:30 p. m., where they will find welcome friends to meet them. Those coming from the south stop off at Martin, where the brethren will meet them Thursday and Friday at the three o'clock trains.

To shorten time with our business there have been committees chosen previous to meeting that they might be better prepared for duty.

Finance committee: Jacob Lemon, W. W. Jamieson, Clark West, John Grant.

Committee on the best mode of evangelising and doing missionary work: W. B. Woodward, Frank Bennett, Newton Pike, Martha Pike, Mrs. Jacob Lemon.

Committee on National Conference: Noah Howser, Clark West, Newton Pike, Mary Woodward.

Committee on Bible readings: W. W. Jamieson, Calvin Winchester, Mary Smith, Essie Anderson, W. B. Woodward.

JACOB LEMON, Pres.
K. N. WOODWARD, Sec.

There will be a meeting of those of our faith at the Brock's school house, near Scholl's Ferry, Oregon, commencing Friday evening, October 28th, 1887, and holding over the following Sunday. If agreeable to those present a State conference will be organized, and measures for extending the work of spreading the "glad news" discussed. In view of the signs of our times we urge all who can to be present and participate in the meeting. If any who wish to attend will give us due notice, we will be glad to meet them with teams at Portland, which is about seventeen miles northeast of us.

W. W. JAQUITH.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Weller's Block, Room 36, 274½ Ontario Street, Corner of Bolivar, north of Central Market. Testimonies from abroad of like faith and all searchers after truth are welcome.

"The Gospel of Our Salvation and Kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 174 Grand st., on first floor, Brooklyn, N. Y.

# Poetry.

## CONFESSION.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. ix.

I am so weary and so weak tonight, dear Savior,
So tired of striving and so sick of sin,
That were I worthy of a place in thy fair dwelling
I'd ask that I just now might enter in.

Here let me kneel in sorrowful contrition.
And lean my head against thy wounded side,
And kiss thy hands and feet all torn and bleeding,
And whisper to myself, "for me he died."

And I have grieved Him whom I love. Oh shame to say it!
Such base ingratitude it seemeth to me now,
How could I pierce again so dear a heart that loved me,
And bind the thorns again upon that brow.

I did not mean it Lord! some sudden gust of passion,
Some snare the tempter laid with wily art,
Entrapped my thoughtless feet, and ere I knew it,
My path and thine were lying wide apart.

And as I stand, my wayward steps retracing,
I meet thine eyes, so full of grace and love
It breaks my heart; Ungrateful soul how could'st thou sin so,
So wound his kindness and so faithless prove?

And falling at thy feet I plead for pardon.
And speak bitter tears of grief and shame;
While thou hast only loving words of comfort for me.
Not one reproach, not one just word of blame.

Thus knowest I love thee, Lord: though in my weakness,
Tempted and tried, thy love I often grieve,
Thou knowest I love thee! stay thou ever near me,
That from thy heard my heart may strength receive.

Strength to o'ercome, to conquer every failing,
That mars my life and makes it incomplete,
Strength that shall keep me safe from sin and weariness,
Faithful and pure, forever at thy feet.

—*Lillie M. Alexander in Christian Herald.*

# Selections.

## HEREDITY AND TEMPERANCE. No. 3.

Before leaving inebriety in connection with the law of heredity, explained at some length in the first of these contributions, it seems proper to say a word on the physical and moral injuries that the victim of alcoholism must inevitably undergo in his own person. Every organ is at length injured by the fiery stimulus, till nature can bear the wrong no longer, and the self-enslaved sooner or later perishes by his own doings. Of this most of us have seen deplorable instances, and those who have been destroyed are unfortunately not the last who will point the moral of continuous sobriety. Stop, make heroic efforts to stop the indulgence else your doom is sealed. You are going toward the whirlpool, and when its center is reached, and it does not take long to reach it, where are you? None can rescue the intemperate but themselves. It is a triumph of will, which friends and heaven may aid, but personal will must be exercised. The fallen brother must resolve to be free—must will to resist in future; and if he wills not the battle is lost that might have been won to his own credit and the joy of his friends and well-wishers.

But the special question before us demands our attention, and it intimately connected with the enslaved condition of those whose case has just been described, not without genuine pity for them in their great feebleness and sometimes despair.

Sad as the inebriate's state is when viewed by itself, the case becomes tenfold more alarming when the fact is recognized that this disease of alcoholism, for in fact and it really becomes disease, if it was not so at first, may be transmitted at birth to innocent offspring. The law of heredity is thus indisputably associated with the law of penalty. Evil is transmitted from parent to child, and so is evil; vice comes down as well as healthful moral natures; tendencies towards ruinous courses, and impulses in the direction of conduct that is crowned with honor, prosperity and peace. The healthy child has had healthy parents; the offspring which at an early age droops in consumption, had at least one parent through whom the fatal malady had its descent. To limit the law of heredity to the transmission of good, like sound physical tone and vigor, would require a perpetual miracle, and hinder the growth of human beings, we may say, of the human race, in wisdom and self-restraint. Whatever suffering it may entail on the blameless, the law is as we have described it, and in a God-ruled world it must be founded in equity and love.

Any amount of evidence exists to establish the doctrine that drunkenness is transmissible from parent to child, exactly like consumption and scrofula. From a volume lying before me, written by one who deeply studied this matter, as well as the general nature of man, I take leave to present the following quotations:

"A friend told me that in his youth he lived in a country in which the gentlemen were much addicted to hard drinking, and that he, too frequently, took a part in the revels. Several of his sons, born at that time, although subsequently educated in a very different moral atmosphere, turned out strongly addicted to inebriety; whereas the children born after he had removed to a large town and formed more correct habits, were not the victims of this propensity. Another individual, of superior talents, described to me the wild and mischievous revelry in which he indulged at the time of his marriage, and congratulated himself on his subsequent domestication and moral improvement. His eldest son, born in his riotous days, notwithstanding a strictly moral education, turned out a personification of the father's actual condition at that time; and his younger children were more moral in proportion as they were removed from the period of vicious frolics."

A distinguished Continental physician mentions, in one of his treatises, the case of a Russian family, "in which the father and grandfather fell victims in early life to their propensity to drunkenness. The son, although he foresaw the consequences of this pernicious habit, continued to abandon himself to it, in spite of every resolution to the contrary. The grandson, who was only five years of age when the physician composed his book, displayed even then a most decided inclination for spirituous liquors."

Dr. Caldwell, a distinguished American physician, in an article that appeared in the *Transylvania Journal*, wrote as follows:

"In hundreds and thousands of instances, parents, having had children born to them while their habits were temperate, have become afterwards intemperate, and had other children subsequently born. In such cases it is a matter of notoriety that the younger children have become addicted to the practice of intoxication much more frequently than the elder—in the proportion of five to one. Let me not be told that this is owing to the younger children being neglected, and having corrupt and seducing examples constantly before them. The same neglects and profligate examples have been extended to all, yet all have not been equally injured by them. The children of the earlier births have escaped, while those of the subsequent ones have suffered."

The writer has before his mind some vivid illustrations of the relationship between drunkenness in the parent and its reappearance among the rising members of the family. In one case at least two sons became victims of the bottle, their mother having been habitually intemperate before they were born. A promising young lady who contracted the alcoholic propensity about the seventeenth year, and sank to the lowest depth of degradation under its weight, was the child of a man low in his nature, and for years a slave to intemperance. Other instances might be detailed but the subject is painful, and we shall add no more. Any reader who has noted with even moderate care the fortunes of households with which he is acquainted can scarcely fail to supply additional confirmations to his own reason of the startling truth we have attempted to evolve and confirm. It is satisfactory to observe that this matter, so intensely practical in its bearings on individual and social existence, is attracting wider attention than ever. These few sentences from the *Evangelical Churchman* for the 7th of October last deserve to be gravely pondered:

"The laws of inheritance which perpetuate the sins unto the third and fourth generation are literally fulfilled in the inebriate. Were it not for the inexorable law of selection which brings the physically weak to an early grave, and hurries the morally diseased to the center of death, our race would be burdened with a festering tide of corruption propelling it backward into the night of barbarism. It has been said an inebriate transmits poison enough to require ten generations to annihilate it."

These articles may have suggested bitter thoughts to some who discover themselves firmly bound within the sweep of a law that no mortal can expend or control. Far be it from our purpose to wound any troubled sensitive nature. As every one must allow we can have no personal references in our remarks. If the truth is painful, is that a reason why it should be covered up from view? The teaching of science is of all things dispassionate and impartial; flatteries and scorns, it has none of them. When properly regarded it is emphatically human. It comes not to annoy but to guide, and even when its revelations seem to have no cheer for those who are bound to suffer for the follies and ignorance of others, it may give them courage to bear their portion of all with a clear perception of sublime wisdom in the general arrangement under which they are fated to pine and struggle.—*W. H. Mumford.*

## Cheerlessness of Infidelity.

There is something very suggestive and instructive in a remark attributed to the arch infidel, Robert G. Ingersoll: "Life is very sad to me; it is very pitiful; there isn't much to it." From Mr. Ingersoll, considering all things, this is remarkable language. He is not a poor dyspeptic whose stomach often gets above his heart and lies on it with a load that crushes all joy out of it. He is a man of good digestion, good blood and plenty of it, has a physique to be admired and to be coveted. In the prime of life, with comfortable competence, enviable reputation for the most popular and captivating gifts, hailed and applauded by immense audiences wherever he speaks, happy, according to Dr. Field, in his family, where he is lovable and devotedly loved, yet this man says: "Life is very sad to me," etc.

This must be a revelation to the hundreds of thousands who screamed with laughter at his wit and drollery and sarcasm as he employed them in his raillery at the Bible and Bible characters. Will it not seem surprising to his gay admirers that this man, so full of humor and fun and ridicule, should be sad and cheerless and say of life: "It is very painful; there isn't much to it." If there "isn't much to it" for a man so peculiarly favored by nature and fortune what shall be said for the lot of those—and they are in the immense majority—to whom life comes as an inheritance of physical infirmity and pain, of poverty and toil, mental disquietude and spiritual unrest, unceasing domestic and social burdens and sorrows? What has Mr. Ingersoll to say to them? What has he to say for himself? Fortunate as he is he has had some experience of the troubles from which none of us can escape. Some years ago he was bereaved of a brother whom he loved. He officiated at the funeral. His address on the occasion was characteristic for rhetorical beauty and also for its utter cheerlessness and barrenness of hope. "Life is but a narrow vale between the cold and barren peaks of two eternities." No wonder if this is all and the best, there isn't much to it.

At another time, with this burden off him, the like of which is always crushing some bleeding hearts, he is frivolous and comical, and talks about being "as ready," should there be a future life, "as the next man to enter on any remunerative occupation." But "the peaks are barren and cold" which lie between this and that contingency, and he has nothing but jokes about it, and scorn and sarcasm for those who look as "seeing him who is invisible," and wait to be "satisfied when they awake in his likeness." But Mr. Ingersoll's experience as an infidel about the sadness and emptiness of life is not singular. Other noted infidels, much more serious and profound, able to disclose to others and enjoy themselves any secret comforts there may lie hidden in philosophic unbelief, if such there be, have anticipated him and even yet more bitterly bewailed the calamity of human existence. As Mr. Ingersoll only notoriously rehashes the old infidel arguments and sneers, adding absolutely nothing original, save it may be the brilliant tinsel of a unique sarcasm, or a jaunty blasphemy to paint the inconsequent logic of his predecessors and his own, it is not to be expected that his occasional sober confessions, such as the one quoted in this article, should be very different from theirs. How Mr. Ingersoll's lament resembles that of his great French master and superior, Voltaire, who said: "The world abounds with wonders, also with victims. In man is more wretchedness than in all other animals put together. Man loves life, yet he must die; spends his existence in diffusing the miseries he has suffered, cutting the throats of his fellow-creatures for pay; cheating and being cheated. The bulk of mankind are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born." To the French sceptic "the cold and barren peaks" were burdened with slaughter and crimsoned with blood. To the philosophic Hume they were shrouded in blackness and darkness. He said "When I look abroad on every side I see dispute, contradiction and distraction. When I turn my eye inward I find nothing but doubt and ignorance. I begin to fancy myself in a very deplorable condition, environed with darkness on every side." Yes, take the soberest things the noted infidels have said of life or death and they are at once a comment upon what Mr. Ingersoll has said, and a confirmation of his judgment when the light of Revelation is not permitted to illuminate the little valley bounded by the also cold and barren peaks of the two eternities.

But what is the testimony of those for whom that light shines; for whom there hang high above and casting light over peaks and valley, a cross and suffering Savior? One has said: "Yes, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me." Another has said: "For me to live is Christ, and to die is gain." Such an one after, "Rejoicing in hope, patient in tribulation and finishing his course with joy," said: "I am ready to be offered and the time of my departure is at hand." Then after a sweet and collected retrospect upon a glorious and fruitful past, he anticipated in "the full assurance of faith," beyond the peaks, not cold and barren, but radiant with the light of hope, "a crown of righteousness" in the immediate and blissful future. Millions holding his faith have confessed life a rich and blessed opportunity, and exit from it a coronation and a joy. Contrast life, its significance, dignity and joy in Christian experience with the mystery, barrenness and gloom of it in infidel confessions and lamentations and say which is to be preferred. The apples of Sodom do not grow on the tree of life, nor among the leaves which are for the healing of the nations. Judging infidelity by its manifest fruits and by the bitter confessions of its wisest and best representatives the true, root, leaf, flower and fruit is only evil.—*Joel Swartz, D.D., in New York Observer.*


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| Syracuse | 10 04am | 4 38pm | 2 23pm | 7 50pm |
| Logansport | 11 15am | 5 50pm | 3 00pm | 9 45pm |
| Cicero | 11 50am | 6 25pm | | |
| Frankfort | 12 18am | 6 50pm | | |
| Colfax | 12 45am | 7 15pm | | |
| Crawfordsv't | 1 40pm | 8 10pm | | |
| Rockville | 11 35am | 7 05pm | | |
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| Terre Haute | 2 00am | 2 40pm | | |
| Rockville | 7 00am | 4 20pm | | |
| Crawfordsv't | 8 16am | 5 05pm | | |
| Colfax | 8 40am | 5 30pm | | |
| Frankfort | 9 10am | 6 00pm | | |
| Clymers | 10 35am | 8 10pm | | |
| Logansport | 10 55am | 8 40pm | 6 35am | 3 10pm |
| Kewanna | 11 56am | 9 40pm | 7 40am | 4 10pm |
| Carnland | 12 43pm | 9 30pm | 7 55am | 5 00pm |
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Children! the word of the Lord says, "seek first the kingdom of God:"—and that is two fold—"peace, righteousness, and joy in the Holy Ghost,"—and also the government of God, by Christ and his saints, wherein righteousness, peace and divine joy, reign and shine, the purest and finest fire of the immortal life of God. And how comes the godly seeking? From a sensitively felt need, and from a gleam of intelligent apprehension of the preciousness of such a kingdom with its inherent triune sisterhood of blessing.

How are we doing, now, in this way? how faring and thriving in this road of duty, this call to come up higher. When the Lord, said, "seek," he said well, and when he said "seek first" he said well in that also. And there is where the old man carnal, is ever ready to thrust his shaggy rebel head into sight, and say with a whispered grimness,—"let us seek the earthly things first, seek them a little, seek them carefully, and prayerfully, but seek them first, and so lay a foundation for seeking the kingdom next. Yes,—and doubtful foundation, if not outright, a sandy one! For the Lord knows best, and his order should be not reversed. The good God first; the good God of all boundless power, blessing and possibility, first. If we put the fear before the greater, we are wrong-minded and unwise. The Lord will have our faith, to begin all right-living. I see the beauty and power of faith. If I have a patient whom I am to treat, I want his confidence—or if I have a people to whom I am to preach, I want theirs, as that in the one case, I can prescribe well, and in the other case, can preach well. So God wants our faith. This gives him Divine liberty of action." It gives him moral support, and justifies and invites his large and grand operative miracle-working, even,—in the sphere of mind, where the creature is endowed with sense and will, with reason, and judgment and moral choice. And still more. Unless I seek God first, and his moral government first, I am unfit to use temporal good aright. Nay the very more I get and have, the more awkwardly and even blindly I may use it.

But, come, now, let us trust God truly, trust him fittingly, trust him legally. Let the motto be,—God only;—God's will only;—God's Kingdom first, God's righteousness first and to the front. If I am tempted, let me resist temptation. If I reason on the low plane of my selfishness, or the low level of mere present and petty expediency, if I do that, I will be sure to smart for it. I will have a thorn in my time-serving mind. Some hornet of worry or compunction will thrust his sting into my comfort, and poison it. Come now. We have a call to a higher life. We have a call from our blessed and dearly beloved shepherd. Do we not hear it? Tell me who is like him, for loveliness, and exalted God-likeness? Does no not say, lean on God, live to God, love God and learn of him?

I always heard and read a great deal about consecration,—unreserved and entire consecration. I dare say I have heard preaching that almost fired and frightened me. I thought it was a thing high and hard. I had not the genius or fitness for it. I had a fear of it, and a shrinking from it. But God spared my life—and I thank him for it,—and I have treaded my way on and on, erring, and trembling, seeking the truth, suffering disappointments,—dashed and broken and desponding. But the voice of Jesus said, come. I heard faintly, and struggled on. Many a time, I said, "O, thou good and omnipotent One, by all that is merciful and mighty in God, hear me. By all that is lovely and precious and pure and pitiful and kind, help me. Raise me from the dead. Raise me with power irresistible. Speak and it is done. Give the word and I live. Do wonderfully like God." And I say it many times yet, and again. And in the course of experiences and events, there comes more and more a consecration. Sins are wrestled with and not least of all unbelief. I bare all my heart and mind to God, and say a thousand times, "Come in. Thou art a thousand times welcome." And then I must not doubt and disbelieve that God is willing to come in, and does come in. My believing sets the seal to his coming, and makes it mine in priceless possession. And I find myself saying—"Now, good God,—blessed Father—I am thine with all my soul and power. I am thine with every faculty, every gift, every possibility of thought and intention—of behavior and achievement, of life and labor. I am thine to do just that thou callest me to do, and that I do joyfully.

Children;—I believe in God's call to any work he has for us, to any duty or labor under heaven—and the recognizableness and efficiency of the call, if we are full of earnest seeking. Day and night will prayers go up like the endless smoke of incense. And deathless must be the longing for the perfect immortal life, which is to be the finished fitness for kingship, and happy will be the dawn of that day, when the Immortal Friend, with a smile shall give his beloved, rest, and with a word, speak their fears and woes and weariness forever fled and ended.

O. COLEGROVE.

### A FEW REMARKS ON PROPHECY.

It is a mistake to suppose that only men of learning can understand prophecy. Of course, learned men, if they are not wise above what is written, can understand it better than unlearned men. But men of common sense and ordinary judgment, and able to read Scripture for themselves, may, if they are spiritually minded, and seek divine guidance, understand prophecy in its great and important features. And the most learned cannot understand it in all its details. Let us cherish a desire to understand all that we can, and in a teachable, prayerful spirit, search the word. But we must do this without attachment to any particular theory; our object must be not to find proofs of any preconceived opinion, but to ascertain just what the word teaches whether for or against views we have already formed. The desire for the truth must be supreme. And the love of the truth must be greater than our love of popularity. It is better to be in the minority with the truth, than in the majority with error.

Some think that instead of studying unfulfilled prophecy, they should let it it alone and wait patiently for its fulfilment, and then the fulfilment, whenever that might take place, would confirm their faith in the word of God. But this certainly cannot be the only use God intends us to make of prophecy. He purposes that we should study it now, and so acquaint ourselves with events that are really coming upon us. Why are future events foretold if they are not to be considered, and, as far as possible, understood, that we may be prepared for them? The word of prophecy is given to us as a light to enable us to know the things that will shortly come to pass. If we do not make use of that light, we shall continue in ignorance of those things, and some of them may come upon us unawares and find us unprepared. The future is dark except as prophecy throws light upon it.

The fact of such a diversity of opinion has been a source of discouragement to every student of prophecy. And the first important inquiry on this point is to ascertain, if possible, the source of that diversity. Now we do not hesitate to say that many expositors—we fear, the greater number of expositors—have started wrong; they have begun their interpretations on a wrong principle. The basis has been unsound, and therefore, the superstructure has been unsound. There seems to have been a pretty general desire to find many of the prophecies already fulfilled; and hence history has been searched most diligently to find events which would correspond with the things that predicted. Many of the things are predicted, and which are yet future, will one day become history; and as it is not difficult, therefore, to find some things in past history which bear a partial resemblance to some of the things which are yet to take place. Hence one expositor, to find a fulfilment of a certain prediction, will fix upon one class of events that have transpired, and claim that that prediction has been fulfilled in them; and another will fix upon another class in which he insists that that prediction has met with its fulfilment; and so of others. Now the fact that they cannot agree is evidence that they are all wrong; for when any particular prophecy is fulfilled, the events will be of such a nature that it will be impossible to mistake them.

There are certain things to be accomplished in connection with the fulfilment of the principal predictions, which we know have never yet been accomplished, and therefore, do not belong to past history. By this we feel certain that the fulfilment is still future. And when the prophecies are fulfilled, there will be more than some resemblance between what is foretold and what has come to pass. There will be an exact correspondence. What God has foretold, will be found to come true; not one jot or tittle of his word shall fail. There will be no difference of opinion then as to whether what God predicted has come to pass. The present diversity exists through trying to find a past fulfilment in things to which there is only a partial resemblance.

Many of the prophecies, in relating the glorious things that shall take place in the reign of the Messiah, mix up with them relations of the awful judgments that shall also take place; for guided by the Holy Spirit, the prophets foresaw that great worldly power would be arrayed against the rotting up of David's throne. Hence the analogy of Scripture must be prayerfully considered, and great discrimination must be used, in order rightly to locate the judgments and the blessings.

Past fulfilments of prophecy confirm our faith in those which have yet to be fulfilled. Scores of prophecies, some in relation to the first Advent of Christ, some in relation to the Jews, and others in relation to the Gentile powers have already been fulfilled to the very letter, and this should dispel all doubt in regard to the fulfilment of others. We should believe the prophecies so that all can see that our belief has a saving influence upon our lives.

SILAS HENN.

## Selections.

### THE SEVENTH-DAY. No. 5.

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#### THE SABBATH CONTROVERSY NOT A NEW THING.

If the seventh-day is still binding, and Sunday is only the Pope's Sabbath, why was it not found out before? This is always a hard question for Sabbatarians to answer. They claim, however that the time had not come till now for the light on this question to be given. The reformers and the church did not have their attention called to the Sabbath question, did not have the light on it, and so sinned ignorantly and were not guilty, because they knew no better. But now the time has come when the arguments for the Sabbath must, for the first time, be clearly set before the world, and every honest man will obey it, and the rest will be damned. This is now the test of acceptance with God and a preparation to meet Jesus. *Mrs. E. G. White, in "Experience and Views"* p. 25, states in substance as above, and this is what they all hold. This is what I was led to believe when I began to keep the seventh day.

But the truth is, as I have found since, that this very question has been up time and again all along the history of the church, all the arguments for the seventh day have been brought out and urged as now. They have been examined and refuted by the most pious men of the past the same as now. It is simply an old Judaizing notion often revived in some new phase, to flourish awhile, and then go down, as it had often done before.

In proof of this, one only needs to turn to the pages of the "History of the Sabbath, by Elder Andrews, the Seventh-day Adventist historian. As they will not question his statements, I refer to it rather than to other authors.

On page 400, he finds observers of the seventh day in Rome as early as A. D. 600. They were numerous enough to attract the attention of the Pope. About A. D. 1100 he finds Sabbatarians in France "of sufficient Importance to call down upon themselves the anathema of the Pope." p. 420. Nicetas, one of the most learned men of his day, "wrote a book to prove that the Sabbath ought to be kept holy." p. 422. At that time the Anabaptists "maintained the Saturday Sabbath to be in force." p. 423. In the latter part of the fifteenth century he finds the whole nation of the Abyssinians in Africa keeping Saturday. pp. 425, 426.

Coming to the time of the reformation he finds all the leading reformers speaking plainly and very decidedly on the Sabbath question. They all held that the Jewish Sabbath was abolished and that Christians should keep the Lord's day. pp. 433-446. Elder Andrews says. "It is worthy of notice that at least one of the reformers of considerable prominence—Carlstadt—was a Sabbatarian..... The Sabbatarian principles of Carlstadt, his intimate connection with Luther, his prominence in the early history of the reformation, and the important bearing of Luther's decision concerning the Sabbath upon the entire history of the Protestant Church, render the former worthy of notice in the history of the Sabbath." "Hist. Sabbath," pp. 446, 447. "Of Carlstadt's scholarship and of his conscientiousness, D'Aubigne speaks thus: '"He was well acquainted," says Dr. Scheur, "with Latin, Greek and Hebrew," and Luther acknowledged him to be his superior in learning.'" "Hist. Sabbath," p. 451.

Here, then, was an able and learned advocate of the seventh day right in the midst of the reformation. His arguments for the seventh day he laid before Luther, who examined them. Here is Luther's decision in his own words: "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy; he would truly make us Jews in all things, and we should come to be circumcised; for that is true, and cannot be denied, that he who deems it necessary to keep one law of Moses, and keeps it as the law of Moses, must deem all necessary, and keep them all." Quoted in "Hist. Sabbath," p. 457.

Luther's argument against the Jewish Sabbath is sound, and has never been answered to this day. So, then, the "light" on the Sabbath question was given to Luther, and he rejected it, just as the great body of Christians do now. Then was he an "idolator," a "Sabbath-breaker," having "the mark of the beast?" If this is true of those who reject the Sabbath now, why not also of him? Let our Sabbatarian friends think of this a little, for they all esteem Luther highly. The other leaders of the reformation were likewise familiar with the arguments for the seventh day, but, as Elder Andrews confesses, they, "as a body were not friendly to such views." "Hist. Sabbath," p. 460. These facts show how untrue it is to say that people have been unacquainted with this Sabbath question before.

Next Elder Andrews gives the history of a large body of Sabbatarians in Transylvania, Europe, in the middle of the sixteenth century. One Elder Davidis, a very learned man, was their leader. "There were many Sabbatarians in Transylvania at this time," says Elder Andrews, and then enumerates a long list of men of high distinction who held these views. "Hist. Sabbath," p. 462.) So also he finds Sabbatarians in Bohemia during the time of the reformers. pp. 463, 464. Of them he says: "They were of some importance, and they must also have published their views to the world," for one writer of Zurich "replies to the arguments of these Sabbatarians." So, then, the Sabbatarian arguments are not now for the first time published to the world. This very thing was widely done in the time of the reformation, over three hundred years ago.

In Russia also there were Sabbatarians hundreds of years ago. pp. 464-467. In Germany also, in the sixteenth century, there were seventh-day observers, and "their numbers were such as to lead to organization and attract attention." "Hist. Sabbath." p. 467. In France also there were Sabbatarians, and one of their learned men "wrote in defence of the Sabbath." p. 468. Books and arguments in favor of the Jewish Sabbath are not a new thing in our day. The people were familiar with them three hundred years ago the same as now.

In England Sabbatarians were numerous in the sixteenth century. See "Chambers' Encyclopedia." article "Sabbath." It says they "became numerous enough to make a considerable figure for more than a century in England." Of this time, Mr. Gilfillin, in his book, "The Sabbath," p. 60, says there was then "a great diversity of opinion among the vulgar people and simple sort concerning the Sabbath day and the right use of the same, some maintaining the unchangeable obligation of the seventh-day Sabbath." This controversy, then, over the Sabbath day is not peculiar to our age. Precisely the same ground has been gone over time and again hundreds of years ago. Thus Mr. Andrews himself says: "In 1607, an English first-day writer, John Sprint, gave the views of the Sabbath-keepers of that time, which in truth have been substantially the same in all ages." "Hist. Sabbath," p. 480.

This confession of their champion writer upsets one of the main arguments of the Seventh-day Adventists. They hold that the light on the Sabbath question was reserved in the special providence of God to be brought out as a test in this last generation. Thus Mrs. White claims to have been shown this by the Lord in vision: "I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished and he had passed within the second vail; therefore, Christians who fell asleep before the door was opened into the most holy, when the mid-night cry was finished at the seventh month, 1844, and had not kept the true Sabbath, now rest in hope, for they had not the light and the test on the Sabbath which we now have since that door was opened." "Experience and Views," p. 25.

Now the stubborn facts of history, even as presented in their own "History of the Sabbath," show that this statement is not true, for substantially the same arguments which Sabbatarians are now giving the world, have been given over and over again by Sabbatarians for ages in the past. Yet nearly all who are led into keeping the seventh day are led there with the idea that this is a new truth to which the attention of the church and the world has never been called before since the early apostasy in the church. But here, again, all the facts of history are against them.

Again I quote from Elder Andrews: "John Trask began to speak and write in favor of the seventh day as the Sabbath of the Lord about the time" of King James II., 1618. "He was brought out before the infamous Star chamber, where a long discussion was held respecting the Sabbath." "Hist. Sabbath," pp. 480, 481. Here was a man who preached and wrote in favor of the seventh day, and discussed the subject with the most noted men of the realm, more than two hundred and fifty years ago. On page 488 of the "Hist. of the Sabbath" is given a summary of the arguments then used by Sabbatarians. They are precisely the same as those used now by the Seventh-day Adventists. What then becomes of the claim that this is a new truth, and that the light upon it has never been given before?

In 1628, and again in 1632, Mr. Brabourne, "a learned minister of the gospel," wrote a book in defence of the Jewish Sabbath and dedicated it to the king. The king appointed Dr. White, bishop of Ely, to answer it, who says: "Now, because this Brabourne's treatise of the Sabbath was dedicated to his royal majesty, and the principles upon which he grounded all his arguments being commonly preached, printed and believed throughout the kingdom, might have poisoned and infected many people either with this Sabbatarian error or with some other, it was the king, our gracious master, his will and pleasure, that a treatise should be set forth, to prevent further mischief and to settle his good subjects who have long time been distracted about Sabbatarian questions," etc. "Hist. Sabbath," p. 434. Here we find all England distracted about the Sabbath question. Sabbatarian views preached, printed and believed all over the kingdom. And yet this is a new question, come up in our day, upon which the light has never been given before!

Next one Philip Tandy promulgated these Sabbatarian views over the north of England, and held public disputes about them. In 1642 James Ockford "wrote a book in defence of the Sabbatarian views." "Hist. Sabbath," p. 456. In 1650 Edward Stennett wrote another book in favor of the ancient Sabbath. p. 486. Other books on the same subject followed in 1654 and 1671. p. 487. Richard Bampfield was a famous Sabbatarian preacher and writer. He formed a Sabbatarian church in London. "His brother, Mr. Thomas Bampfield, who had been speaker in one of Cromwell's parliaments, wrote also in behalf of seventh-day observance." So says Elder Andrews, "Hist. Sabbath," p. 489. These were far more eminent advocates than the seventh day can boast of in our times, and the question appears to have been more widely discussed then than now. Sabbatarian churches were formed and Sabbath-keepers were scattered over the kingdom.

In the beginning of the present century there arose in England a body of Sabbatarians in many respects very similar to the Seventh-day Adventists of our day. For some reason Elder Andrews omits all mention of these, though they were by far the largest body of Sabbatarians that has ever arisen. They were led by a woman who had visions, as Mrs. White does. Thus I read: "Sabbatarians, or New Israelites, is the name of a religious sect founded by Joanna Southcott." She "ordered the strictest observance of the Jewish law and Sabbath... Her followers, who at one time numbered one hundred thousand, continued till 1831 to observe the Jewish Sabbath." "Schaff-Herzog Encyclopedia of religious knowledge."

Here were 100,000 people keeping the Jewish Sabbath in England only fourteen years before the Seventh-day Adventists arose in America. And yet Mrs. White says nobody has had the light on this Sabbath question till after 1844. This is a fair illustration of the groundlessness of all these Sabbatarian claims. In the ignorance and simplicity of my youth, when I was ensnared into keeping the seventh day, I knew nothing of these historical facts about these numerous attempts in the past to resurrect that day. And it is so with those who are being led into it now. They honestly think that it is a brand new truth and the grandest movement ever inaugurated in religious reform! I personally and positively know that scores of Seventh-day Adventist ministers are now preaching this theory of the present Sabbath movement, who themselves have never read one single volume of church history of any kind. Only last year I was sent to ten different States and examined their ministers upon this very point, and hence I know. "If the blind lead the blind," etc.

In 1664, over two hundred years ago, the Seventh-day Baptists began teaching that doctrine in America at Newport, R. I. The first church was organized Dec. 23d, 1671. See "Manual of the Seventh-day Baptists," pp. 39, 40. From that time on they industriously taught the observance of the seventh day, both in America and other lands, even as far as China, by preaching, by tracts, books and periodicals, till the religious world was familiar with their views. They were numerous enough to organize a General Conference as early as 1802. See "Hist. S. D. Bap. Gen. Conf.," pp. 15, 238, or any cyclopedia. This was over forty years before the Seventh-day Adventists started. And yet it is now claimed that the world never had the light on the Sabbath question till Seventh-day Adventists rose up to give it. In the light of the above facts, what a modest claim that is! In fact, instead of receiving this "light" on the Sabbath question directly from heaven after 1844, or even by studying the prophecies, as is claimed, the Adventists simply learned it from the Seventh-day Baptists. Thus in their own "History of the Sabbath," I read:

"The Sabbath was first introduced to the attention of the Advent people at Washington, N. H. A faithful Seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Savior at hand. Being instructed in this subject by the Advent people, she in turn instructed them in the commandments of God, and as early as 1844, nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord.....From this place, several Advent ministers received the Sabbath truth during the year 1844." pp. 500, 501.

The "great new light upon the Sabbath question" which the Adventists found in 1844, was simply the old threadbare arguments from the Seventh-day Baptists, which that people had been giving to the world for over two hundred years! Here is just where they got that doctrine, as Elder Andrews plainly states.

Now contrast with these sober facts the following glowing account of how the Sabbath truth was found by the Advent people. It is from the inspired pen of their prophetess, Mrs. White: "After Jesus opened the door of the most holy (1844), the light of the Sabbath was seen and the people of God were to be tested and proved.....It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory. Jesus raised the cover of the ark and beheld the tables of stone, with the ten commandments written upon them. They trace down the lively oracles; but they start back with trembling when they see the fourth commandment living among the ten holy precepts, while a brighter light shines upon it than upon the other nine, and a halo of glory is all around it. They find nothing there informing them that the Sabbath has been abolished or changed to the first day of the week.....They see that they have been trampling upon the fourth commandment of the decalogue." "Spiritual Gifts," Vol. I.-II., pp. 168-165, edition of 1860. Thus she goes on describing how the Advent people found the light on the Sabbath directly from heaven by studying the subject of the heavenly sanctuary after 1844. But the claim is utterly false, as we have already seen. They got the Sabbath from the Seventh-day Baptists, and not from heaven at all. The controversy over keeping the Jewish Sabbath is not new, but old. All the main arguments now being presented in favor of the seventh day have been familiar with the religious world ever since the days of Luther. They have been examined, rejected, and refuted time and time again by the best men the church has ever had, from Luther down. Those who are now being led into this doctrine with the idea that it is some new light are simply being misled.

D. M. CANRIGHT.

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# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 21, 1887.


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By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

We hope our friends will be prompt in responding to the notices sent out last week. Quite a number have answered the call. We thank you for it. Let each one that received a notice reply immediately.

### WHAT WE CANNOT DO.

We cannot accept a money stipulation, whether ten dollars or ten thousand dollars, to insert a series of articles in THE RESTITUTION advocating a theory concerning our Redeemer that demands, in the very outset, that we expunge whole chapters from the evangelical histories, and that, even when this is done, flatly contradicts a multitude of plain statements left in other parts of the divine record that God has given us concerning his Son. Eternal life is to us a matter of such momentous importance, that we must feel most perfectly assured, that the person from whom we expect to derive an endless existence, is possessed of a nature to impart this, the most transcendant of all gifts. To have life everlasting we become possessed of the attributes of immortality and incorruptibility, and, as these are divine attributes, we must be make "partakers of the divine nature" ourselves in these respects. Now nothing is stated with more emphatic clearness than the fact that these attributes and this nature are derived from and inhere in a personage who is himself spiritual, heavenly, and divine. See 2 Peter i. 4, and 1 Cor. xv. 48–50.

To demonstrate the necessary connection that *eternal life*, as a bestowment, has, with the fundamental doctrine, that Jesus Christ is the SON OF GOD, we quote only a few passages:

"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 31.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 11, 12.

If these solemn statements mean anything, they unequivocally demand, as a condition of attaining *eternal life*, that we shall believe unreservedly that Jesus Christ is the SON OF GOD. If persons are willing to incur the displeasure of God, and hazzard the loss of eternal life, by endeavoring to prove that he is only the natural Son of Joseph, we cannot help it. Our faith in the holy inspired records is not an article on sale at any price—God helping us—neither are the columns of THE RESTITUTION for the purpose of propagating such gross fundamental errors.

HEALTH better than it was a week ago. Time will determine whether we can attend the Conference at Watson, Mich., or not. Railroad connections are not very good, and we may deem it unadvisable to encounter too much fatigue.

IN writing articles for our paper our correspondents will do us a particular favor if they will give their own views in the spirit of love, concerning the meaning of any particular passage of Scripture, or in regard to any other topic, without any criticism whatever on what some other person may have written. Personal allusions almost invariably give offence. Although we are all liable to err, we none of us like to be made the objects of ruthless censure, or even of gentle fault-finding.

THE following is an Editorial notice written for *Words and Weapons*, by Geo. F. Pentecost, D. D., in praise of the Pennsylvania line of Railroad, which passes through Plymouth. As the Editor of THE RESTITUTION has passed over the entire line east and west several times, he can say truly that the tribute of praise is well deserved.

"We went west from New York to Chicago on N. Y. Central and L. S. Limited Express. It is a marvel of comfort and speed, but returning from Chicago to New York, we traveled by the Pennsylvania Limited. They have but just put on an entire new equipment of what is called Pullman Vestibule Cars. These cars (there were seven or eight on our train) are made by means of a vestibule on the platform of each car, enclosed by plate-glass doors, and, connected by an ingenious device form one splendid, flexible car, passing from one car to another without going from under cover. The furnishings of these cars are luxurious beyond anything ever put on any railroad in the world. The library car, elegantly furnished, is most popular. A free circulating library furnishes reading matter for the guests without charge; in the hotel car sumptuous meals are served at moderate prices. The barber shop and buffet are additional luxuries. The attendants, conductors and porters are polite and courteous. Indeed, everything that money, art, inventive genius, and best railroad enterprise can provide, is here furnished. The roadbed of this splendid railroad is about perfect, the speed "lightning," and the journey between New York and Chicago, a luxury. We speak impartially, but the N. Y. C. & H. R. Rv., must look to their laurels and appointments, or the Pennsylvania Central Railroad will carry off the passengers."

## Communications.

### Will the son of Man, When he Comes, find Faith on the Earth? Luke xviii. 8.

In the preceding verses Christ introduced a parable to the end that men ought always to pray and not to faint, vs. 1; and in the next six verses following he illustrates the same by the familiar parable of the unfortunate widow and the unjust judge, and from the same he deduces the following principle, viz., that the unjust judge, though by his own concession he feared not God nor regarded man, and without regard to justice between man and man, yet because of the importunity of the woman he consented to avenge her of her adversary, and not on the ground of justice or equity; and now God makes this appeal to our sense of justice or to that of those whom he addressed, "And shall not God avenge his own elect who cry day and night unto him, though he bear long with them?" Then come the words of the text, "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh shall he find faith on the earth?"

This question at once suggests the idea of doubt in regard to it, to say the least. The elect will be in the attitude of crying or imploring to be avenged of the adversaries with whom they find themselves surrounded at the time of Christ's coming, and although he promised to hear and answer their petition, yet he asks the pertinent question, "Nevertheless when the Son of man cometh shall he find faith on the earth?" Christ gave his disciples to understand that during their pilgrimage they would be surrounded by adversaries as their Master had been before them; they being his representatives, and that they must necessarily tread the same thorny path which he had trod. In the context, and in other parts of the Scriptures, Christ was faithful in apprising his followers of the buffetings they would receive from the enemies of the cross, and also of the allurements and enticements to turn their eyes from beholding the mark, "the prize of their high calling which is in Christ Jesus their Lord."

False Christs and false prophets were predicted to arise who would show such great signs and wonders that even the very elect would be deceived if it were possible. In view of all this, is it strange that Christ should make the inquiry that he did? It is axiomatic truth that human nature is the same under the same circumstances. The same inquiry has been the question of all the ages, when the time of Christ's appearing "the second time without a sin offering unto salvation" was contemplated. What kind of faith would be required to meet the crisis? What faith is now required? The length of time intervening does not, nor cannot change the faith. Indeed, the question is more particularly addressed to us who are living in the closing scenes of the great drama, and the opening of the new and grand scene which will cast all the others into the shade of oblivion. The new scene will extend through the untold cycles of eternity. Oh, glorious day! may it soon dawn on this now sin-cursed earth; when sin, "sorrow, sickness, pain and death, shall be felt and feared no more." The faith—the belief of the gospel—the glad tidings concerning the kingdom of God and of his dear Son, is the essential requisite. Yes, and the indispensable requisite in order to salvation and for an inheritance and participation in the glories of this kingdom.

It is not a faith in everything in general and nothing in particular, but the faith in what Christ himself, his apostles, and all his holy prophets since the world (or age) began have taught relative to the restitution of all things, which must of course include the kingdom of Israel under David's greater Son, and particularly what he, Christ, has taught relative to what should transpire at his appearing, and what he should accomplish at that time.

It is not our province to judge in regard to anything before that time, until the Lord comes; but from any standpoint of observation in viewing the professed churches, we have a right to expect from them a true exposition of "the faith once delivered to the saints." But what do we witness? We are compelled by what we see and hear to say that this great central truth, the coming of Christ and the setting up of his kingdom, is, to put it in the mildest form possible consistent with truth, greatly ignored.

M. I. LEWIS.

### THE DIVINE—THE HUMAN.

The prince of the apostles, as first chosen—Peter—states this contrast. 2 Pet. i. 19–21. After unfolding the "precious faith" and the sevenfold stages of the Christian life that lead up to the "abundant entrance into the everlasting kingdom," he records what he saw with his own eyes and heard in the holy mount, Matt. xvii., Mark ix., and then draws the contrast between the "more sure word of prophecy" and "private interpretation." Please read the text.

"The prophecy" is given of God, to which we do well to take heed as our light in a dark place, till the day dawn, knowing that holy men of God spake as moved by the Holy Ghost, while "interpretation" (epilusis—determination) is "by the will of man!" Thus, the plainest, most essential portions of "the sure word—*logos*," are taken as determined, by interpretation. "Baptism is ignored for rantism (the word for sprinkling) and babies for believers! "The living soul"—the dying person—is made "the immortal soul!" Yet Lazarus died and was buried (as all die) and was raised to life after four days, John xi.; yet "by interpretation" all such ascend to heaven at death! Brevity is imperative.

The contrast in our text relates to "the day of Christ in his kingdom" as it always comes out in "the sure word" which opens like "the path of the just" from "the dawn to perfect day!" It is never arrested and reversed by "the power of darkness," to give the rulers of the darkness of this world (age) the entire control for a carnival of evil. No, not God has never allowed such a condition. "He is the Lord," and "changeth not" or our sinning race would perish.

Note 1. There are but "four" great Gentile oppressors over Israel and the church—God's people. Zech. i. 18–22; Dan. vii.; Luke xxi. 24; Rom. xi. 25. The fourth, the last, is Rome, with its horn which reaches "the judgment." Rev. xvii. to xix. "Take heed" to it.

2. "How long" is the controlling question. Dan. viii. 11–19; Hab. ii. 1–4; Matt. xxiv. 3; Rev. vi. 10. The answer embraces the sum of history, through two thousand three hundred years.

Note. This cord, 2300 years long, is "the cord" of Gentile time, on which the grand events of all its history are strung! Now assume to break the cord and keep the events! Conceal the "light in our dark place," and float off on a raft of "interpretation!" Deny the confirmation of prophecy which the records of its fulfilment assures and hold your faith! No, no, dear brethren.

3. No prophet of old could speak for God except on the plane and in the line of Moses and the Law. Deut. xviii. Of course no one of our age has authority to teach except in "the light" of God's word by Jesus and his apostles! To which take heed.

4. The Roman Cæsar assumed to be God,—receive adoration and give law to the world. The papacy claimed authority above and over the emperor! Hence, it has its appropriate name, "The mother of harlots." Her paramour is "the man of sin" to perish by the brightness of Christ's coming. 2 Thess. ii. 8. Christ calls his servants out as sanctified and set apart from the world; but the pope and prelates of Rome have claimed what Christ and his people reject. Thus the system of Papacy, with its apostate head is "the antichrist!" It fills the role of "the little horn" of "the beast," the last Gentile power, wearing out the saints, and doomed to end in fire. Dan. vii. 11; Rev. xviii. 8; Jude 7, as Sodom.

Instead of raising questions for doubt let it be our aim to give heed to "the sure word," till the day dawn, to speak as the oracles (*logia*—wordings) of God! 1 Peter iv. 11. "Interpretation" to the winds. Amen.

"Prophecy" is foretold history, with all its elements in brief; geography, chronology, ten kings, Babylonian harlot and her daughters, much of minutiæ would only number and bewilder.

Our need is faith. Heb. xi. "All things are possible to him who believeth."

Note. "The ages and generations" were ordered by Christ. Heb. i. 2. The second coming for consummation is the goal, the day, the crowning event of the ages! Lovingly for truth and grace.

J. B. COOK.

### A Short Catechism.

Will the nations be in existence when Jesus our Lord shall set up his kingdom on the earth?

In the days of these kings shall the God of heaven set up a kingdom. When the Son of man shall come in all his glory and all the holy angels with him; then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats, etc. Matt. xxv.

What is the object of this great gathering of the nations?

Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations that I may assemble the kingdoms to pour upon them mine indignation, even all mine fierce anger; for all the earth shall be devoured by the fire of my jealousy. For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent. Zeph. iii. C. BOARDMAN.

## Selections.

### SOCIAL PURITY.

Said an aged Christian man, "I never heard one straight and brave sermon on the Seventh Commandment in all my life."

It may be proper and beneficial for Christian women to traverse the country, lecturing on "Social Purity," and raising what they call "the latest and greatest crusade," but it certainly is pre-eminently proper and beneficial for ministers of the Word to speak out no weak or uncertain tones upon this subject. Only when society is ashamed to sin should we be ashamed to speak of sin.

"The Pulpit
Must stand acknowledged while the world shall stand,
The most important and effectual ward,
Support, and ornament of virtue's cause."

The pulpit must ever lead the van of all moral and spiritual forces. The sanctions of religion are essential. As Paul made Felix tremble when he reasoned of "righteousness, continence, and a judgment to come:" so the preacher of today should make libertines in high places tremble, and public sentiment should lead them down and out.

Let us note that the sins against the Seventh Commandment are more frequently specified and more severely condemned than those against any other commandment of the decalogue, and Christ, in his sermon on the Mount, calls special attention to the searching, spiritual character of this mandate.

The Levitical law (Lev. xx. 10) punished this sin, committed in several ways, by death to both parties. The prophets, again and again, denounced it in bold, bold language, and with divine anathemas. They thundered and lightened against it. The trumpet gave no uncertain sound. Christ and the Apostles were alike explicit and denunciatory, regardless of the prudishness of the pure and the criticisms of the vile. In Gal. v. 19–21 the first four works of the flesh are, "Adultery, fornication, uncleanness, and lasciviousness." Paul declares in Eph. v. 5, that "no whoremonger or unclean person hath any inheritance in the kingdom of God." Jude declares, that for this awful sin in varied forms, Judgment fire came upon Sodom and Gomorrah. John says, in Rev. xxi. 8, that such sinners "shall have their part in that lake that burneth with fire and brimstone." Christ frequently, plainly and severely denounced this sin in promiscuous assemblies, and the Seventh Commandment was the first one specified to the rich young ruler in Luke xviii.

Mark well again, what may be challenged by specialist reformers. Social impurity has been from the beginning, is now, and probably always will be to the end of time, the most prevalent and destructive vice in the world. Sacred and profane history confirms this, in spite of the modest reluctance to put on record these dark and shameful works of the flesh." The Antediluvians, Egyptians, Assyrians, Babylonians, Canaanites—all the ancient nations were corrupted and besotted with social impurity. Greece and Rome in their finest culture and proudest civilization were no better. The vilest impurity was even made a part of religious worship, so Paul says it is "a shame even to speak of the things done of them in secret."

This monarch vice still reigns and ravages in all our modern cities. It caused even good King David to sin with a high hand, closed the life of righteous Lot in guilt and shame, and probably led the wisest man of ancient times into hopeless apostacy, after recording solemn and repeated warnings for future generations. See Proverbs. Its prevalence in Christ's time, even among God's professed people, may be inferred from the self-convicting reticement of every man gathered around the "woman taken in adultery." The civilized world is frequently startled at the discovery of this vice in horrible forms and in high places, as in London. This vice which is the foul and incurable cancer of all modern cities, seems at times to be almost universal among men. There are 80,000 publicly abandoned women in London and perhaps about that proportion in other modern cities. Multiply this by ten for the sum of abandoned men.

God stamps his abhorrence of this sin by affixing to it one of the most painful, loathsome, contagious and incurable of all diseases. The libertine burns and rots with disease, dies and seems to go a diseased ghost to judgment, leaving by the laws of heredity, the burning curse to roll down upon future generations. No other vice seems to be so utterly corruptive and destructive to both soul and body as this, and no other class of sinners quite so hopeless as these.

In view of these facts, let me present some safeguards against this sin of social impurity—

1. Cultivate diligently and prayerfully purity of thought. Beware of a lawless and an impure imagination. Keep the soul, body and spirit pure, and secure the beatitude of Christ upon those who "are pure in heart." Be warned by the Savior against even the lustful look, and let the "young man cleanse his way by taking heed to God's Word."

2. Shun most scrupulously all impure literature, not only what is positively obscene, but what *is* romantic and exciting to the passion. Parents should be the safeguards of their children here. Even the details of vice given by "reformed men" may be as gross an immorality as a *Police Gazette*. Anthony Comstock has revealed enough to fill every judicious parent with alarm.

3 Abstain at all times from all uncleanness or indelicate conversation, and rebuke it in others. Paul instructs us in this, (Eph. iv. 29 and v. 3, 4). These are rules for both sexes alike. When an officer in the presence of Mr. Lincoln began a story with a

# Poetry

## DAMASCUS.

I have dreamed of the wonderful city,
The Syrian's glory and pride,
Of her beautiful gardens of roses,
Of her palaces fair and wide;
Of the tall and feathery palm-trees,
Where the pearl-mist flickers and gleams;
Of the vines, with their purple clusters,
Overhanging the crystal streams—
The streams, from the snow capped mountains
Which spring at the cedar's roots,
And bring to the thirsty valley
Its treasures of blossoms and fruits.

Damascus, the oldest of cities,
Through the centuries ever the same;
The past, with her story unwritten,
Comes back at the thought of her name!
Here patriarchs and prophets have traveled,
To rest in the shade of her palms;
And kings, with their conquering legions,
Have shaken her walls with their arms.
They drank of these crystalline waters;
But the patriarchs and prophets are gone,
The king and their armies have perished,—
Yet still the Abana flows on.

On the road that leads to Judæa,
I look for that sacred place
Where the Syrian sun, at noon day,
Was dimmed by the Lord-Christ's face.
I see, as the day declineth,
A lifted man led through the gate,
And lodged in the house of Judas,
On the street that is still called Straight.
He came in sorrow and darkness,
Low bowing beneath the rod:
But forth from that hallowed chamber
He went, the Anointed of God.

Damascus! Again shall the glory
Of Christ's face outreal her sun,
And the Kaaba shall arise to salute him,
As he beams on the lands he has won.
The blossoms he coming will nurture
Are sweeter than lily or rose;
And the desert will sing and rejoice,
When the fountain he opens o'erflows.
The night-hooding Covenant shall vanish,
O'erwhelmed in his life-giving rays;
And Damascus, the oldest of cities,
Shall crown him with honor and praise.

—*T. G. Kenney.*

# Selections.

## A DELAYED ARTICLE.

The article below was sent some time ago for reprint in THE RESTITUTION. We placed the paper away among others which we preserved and forgot what disposal we had made of it. In looking over these papers it has turned up both to our own satisfaction as well as to that of the respected Author.—ED. RES.

THE INFLUENCE OF PAGANISM ON CHRISTIANITY.

It is matter of history, it is evident to all scholars and is openly confessed, that Christian teaching, after apostolical authority was lost, became permeated with the thought of the Gentile nations where it was preached, and in which it made many converts.

Let us notice some of the evidence of this fact. No one can read Bicksteth's history carefully, without being deeply impressed with his statements as to the flood of Platonism which rushed into the pure stream of apostolic teaching, and gave it a heathen hue. Hellenistic Jews had long ago tainted a pure Hebraism. It is said that Philo, of Alexandria, was not only ignorant of the Hebrew language, but also of the Aramaic. This is a significant fact. It should have its influence in making a distinction between Jewish traditions and Jewish faith, which was directed by the ancient prophets of Israel.

Christianity, as preached to the Gentiles by the apostle Paul, was altogether different from that which they themselves taught after the days of the apostles. The heathen, in accepting the gospel, retained to a great extent the belief in which they had been educated. Ammonius Saccas, of the Neo-Platonic school, in the second century, with his Eclecticism, had great influence in tainting the gospel. All these different systems—Grecian and Indian philosophy, came in and were absorbed by the church. Neander, in speaking of the age of Origen, remarks: "There were many partition walls between this age and the apostolic, which prevented a free insight into that age." In King's Primitive Church we read: "The church was gradually spotted and corrupted as to her doctrines, so also in her worship." Jacobs' Ecclesiastical polity of the New Testament furnishes this testimony: "Almost all the doctrines and practices which characterize modern Romanism are to be found, only a little less intensified, in times long before the date of what is considered the commencement of the Papal system; beginning indeed at the end of the second century; making large growth and gaining strength and development in the third and fourth, and numbering among the adherents, expositors and supporters the greatest names in patristic divinity. And consequently a reverent and admiring study of those times, pursued to any length, must exert a powerful, if not irresistible influence in this direction, —an influence which naturally and necessarily lands the captivated student in something scarcely distinguishable from full-grown Romanism, unless the New Testament is placed high and above all other authorities in his mind, and the words and deeds of the best and most honored of men and churches are constantly brought to the test of the Inspired Record, and of the apostolic teaching in the really primitive church."

Again this author remarks: "The church of the apostolic period is the only church in which there is found an authority justly claiming the acknowledgment of Christian bodies in other times; and such authority is found in this church—not because it was possessed of a truer catholicity, or a purer constitution, or a more primitive antiquity, or purity of form, that it confers any right to govern or command; but because it was under the immediate rule and guidance of the apostles; and it is their infallible judgment alone, as exhibited in this church, which has a legitimate claim to our submission.....Nor can the nearness of the early church to the apostles' time be with any effect pleaded in behalf of its authority. For it is not being near to truth and wisdom that makes men true and wise. And there is unquestionable evidence that soon after the apostles disappeared, the church was no longer always guided by the spirit of truth and wisdom; but on the contrary gradually yielded to the seductions of error; was corrupted by its contact with Judaism, Gnosticism and heathenism, and advanced more and more along the downward road of superstition and formality.

"The only difference, therefore, which we owe to church antiquity as distinguished from the inspired authority of the apostles is this,—that whenever good men, either singly or unitedly, have said or done what is right and good, we should love to listen to them, and to tread in their steps; to follow them as they followed Christ. But we must use our own judgment, guided by Scripture, reason and experience, in deciding what is right or wrong, in their words and deeds. I appeal therefore from the Nicene Fathers to the apostles of Christ; from ecclesiastical authorities and practices of post-apostolic centuries to the primitive church of the apostolic age."

In the history of the church, by Martin Ruter, D. D., it is said, when speaking of the second century: "Ammonius adopted the doctrine of the Egyptians concerning the universe and the Deity as constituting one great whole; the eternity of the world, the nature of souls, etc. These sentiments he associated with the doctrines of Plato.....This philosophical system was soon embraced by those among the Alexandrian Christians who were desirous to unite the profession of the gospel with the dignity, the title, and the habit of philosophers.....The rules prescribed by this sect were extremely austere; the people at large were indeed permitted to live conformably to the laws of their country and the dictates of nature; but the wise were enjoined to extenuate by mortification the sluggish body which confined the activity of the immortal spirit, that in life they might enjoy communion with the Deity, and ascend after death, alone and unencumbered, to dwell in His presence forever."

May we not see here the origin of the modern error of going to heaven at death, which has displaced the doctrine of the Advent of Christ and the resurrection of the dead? The idea of the body being but a cage of confinement for the immortal bird is an old heresy.

The introduction of Pagan philosophy into the Christian church is a fact which is witnessed to by scholars of different views. Macaulay in his history of England observes: "At length the darkness begins to break, and the country which had been lost to view as Britain re-appears as England. The conversion of the Saxon colonists to Christianity was the first of a long series of salutary revolutions. It is true that the church had been deeply corrupted, both by that superstition and by that philosophy against which she had long contended, and over which she had at last triumphed. She had given a too easy admission to doctrines borrowed from the ancient schools, and to rites borrowed from the ancient temples. Roman policy and Gothic ignorance, Grecian ingenuity and Syrian asceticism, had contributed to deprave her."

M. Renard, when asked by a reporter to give a brief outline of his English lectures; said that he intended to show "how Rome modified the Jewish Christian church, which was founded by the apostles.....Christianity as we know it is more Roman than anything else. The root was Hebrew; the graft was Pagan.....The Jewish instinct must finally prevail over all existing theologies." "What is the Jewish instinct?" I asked. "Monotheism and a belief in the immortality of the human race and in the renovation of the world." The Jews never much believed in the immortality of the individual soul. They never troubled themselves with the world beyond the skies. They looked forward to a millenarian spring, or restoration, or resurrection; and to the reign of justice upon earth.

Whatever may be the objectionable view of M. Renard, this testimony as to pagan corruption agrees with that of Evangelical Christian scholars and historians; and his testimony as to the Hebrew instinct is certainly valuable. We would call it the Hebrew faith received from Revelation. "What advantage hath the Jew?....Much every way, chiefly that unto them were committed the oracles of God." The Hebrew faith was a resurrection of the dead and a renovation of the earth. It had its illustration in the resurrection of Christ, and the promise will be seen in the splendor of fulfilment in the second coming of Christ.

Dr. Channing, as reported in *Miss Peabody's Reminiscences*, said "But the Christian Church is an institution by no means produced by the truth which Jesus came to reveal. It is very largely the old Pagan world into which Christ's divine principles fell, and have been all but choked."

Rev. John Miller, in his "Questions awakened by the Bible," says, "What a good thing it would be if all the borrowings from Paganism were set down in a chart.....It is horrible to see the ravages of Platonism. We are occupied with it yet. And it has furnished so much example of the world dominating over the faith, that I need not mention my plea, which is, that it is the commerce with the past that has made men sick into the rut of the soul's being immortal."

The only possible way to discover the truth is to go to the Sacred Scriptures. The very days and months, as named by the heathen, are retained, and Platonism is preached in the name and under the guise of Christianity in almost every pulpit, and to differ from it is considered heresy.

Edward Beecher, in his "History of Retribution," remarks: "No eminent father, and very few if any modern orthodox divines, can be mentioned who have not introduced into their systems the elements of some foreign philosophy, or who are not involved in some form of self-contradiction."

Can we question all this testimony, from so many sources, representing different views, as to the influence of heathen thought upon Christian teaching? O to get clear of Paganism! then we would see primitive Christianity shine forth in her true glory, and tower in templed brilliance. Just in proportion as we clear away the rubbish, will we see the importance of the resurrection of dead men and the coming of Christ in the grandeur of his kingdom.

Let such passages as these have their force as we turn away from Plato and Edward Arnold's "After death in Arabia:" "I have more understanding than my teachers, for thy testimonies are my meditation;" "I understand more than the ancients, because I keep thy precepts,"—*Geo. R. Kramer.*

## Talmage's Sermons.

Are Talmage's sermons the product of Bible inspiration, or man's imagination? We are induced to ask this question by reading his sermon "From the dungeon to the palace," the whole of which seems designed to teach that death is the greatest blessing ever bestowed on man, delivering him from his dungeon state to a state of ecstatic joy and felicity.

Is this in harmony with the teaching of the Bible? We think not.

Death was the penalty for man's disobedience. God told Adam that he must not eat of the fruit of the tree of knowledge of good and evil, for in the day that he eat thereof dying he should die. But Adam lived many years after he disobeyed, therefore many say the penalty was not inflicted. But day does not always mean our ordinary day of twenty-four hours. Peter says "one day is with the Lord as a thousand years and a thousand years as one day." Therefore we conclude that the Lord's day is a thousand years, and Adam dying when 930 years old died within the day, and so of all his progeny, none have lived to see a thousand years, or the length of the Lord's day.'

After Adam disobeyed, the Lord pronounced sentence upon him: "In the sweat of thy brow shalt thou eat bread until thou return to the earth from which thou wast taken, for dust thou art and unto dust shalt thou return." The Bible record of the patriarchs and prophets is they all died except Enoch and Elijah. Not a word or intimation of their being transferred to some other locality to live in either pleasure or pain; and we firmly believe the Lord told the truth when he said that if they disobeyed they should die, and we believe the divine record that they did die, although Satan said: "Ye shall not surely die, but be as gods, knowing good and evil." If this statement of Satan that man should not die, and of Talmage that man does not die, that he is only transferred to another locality, be true, Satan and not Christ is the great benefactor of our race. Had not Satan told our first parents that they should not die, but be as gods, thereby inducing them to eat of the tree of knowledge, they must have remained in their ignorant dungeon state, and would not have been elevated and transferred to a palace.

Christ said: "Satan was a liar from the beginning," therefore we cannot accept his (Satan's) teaching as truth, for we believe the divine record that man did die, that death is the cessation of life, and not a transfer from one locality to another, and if a mediator had not been sent to open the way for deliverance from that death state, man would remain forever dead. In the Bible there is not any promise of a future life save through the resurrection. Paul said: "If the dead rise not, they that have fallen asleep in Christ have perished." Could they be perished if they were not dead, only transferred to live in another locality? No, impossible. We will quote the passage from which Talmage selected his text and see if it teaches and sustains his assertions. "Second Timothy 4th chapter, 1st to 8th verse: I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and teaching. For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside to fables. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing." R. V.

Paul does not say that he was expecting to be immediately transferred to glory. He said there was a crown laid up for him which the Lord would give him at that day and also to those who had loved his appearing; and Christ will judge the living and the dead at his appearing and kingdom. Therefore it is very plain that Paul expected his crown at Christ's appearing and not at death.

Paul admonishes Timothy that the time would come when the people would not endure sound doctrine, etc., and no doubt he had reference to the present time, for in the third chapter of this epistle he describes the state of the church and world in the last days of this dispensation. This is an age of fiction, a large portion of the publications of the present day are fictious, the product of man's imagination; and fiction takes better than facts with both the world and church, and there are few persons who will take the trouble to examine God's word to ascertain what is truth. By comparing Talmage's sermon with the Bible we are forced to the conclusion that his discourse is the product of his imagination and contrary to the teachings of the Scriptures of truth.—*S. Harper, in Otsego Farmer.*

## The Servants and the Pounds.

Did it ever strike you that this nobleman had a very kindly design toward his servants? Did this nobleman give these men one pound each with the sole design that they should make money for him? It would be absurd to think so. A few pounds would be no item to one who was made a king. No, no. It was as Mr. Bruce says, "He was not money-making but character-making." His design was not to gain by them, but to educate them. This nobleman said to himself, "When I am a king I must have faithful servants in power around me. My going away gives me an opportunity of seeing what my servants are made of. I shall thus test their capacity and industry, their honesty and their zeal. If they prove faithful over a few things they will be fit to be trusted with greater matters." The test was only a pound; and they could not make much mischief out of that, but it would be quite sufficient to try their capacity and fidelity, for he that is faithful in that which is least will be faithful also in much. They did not all endure the test, but it revealed their characters.

It was also a preparation of them for future service. He would lift them up from being servants to become rulers. They were, therefore, to be put in a place of measurable responsibility, and to be made men of thereby. They were to be made rulers over a very little—say a pound—and that which came of it, and this would be an education for them. In the process of trading they would be in training to rule. For see, when he came to the man who had earned ten pounds, he gave him ten cities. Think of that! There is no proportion between the poor service and the rich reward. A pound is rewarded with a city.

The rewards of the millennium will evidently be all of grace, because they are so incomparably beyond anything which the servants' earnings could have deserved. Their Lord was not bound to pay them anything; they were his bond-servants; but what he gave them was of his overflowing grace. I do not think that he who brought five pounds was in the least blamed. He may have been just as diligent as the other, but he had less capacity. But how he must have opened his eyes when his master gave him five cities. Perhaps he wondered more than the first. All the vessels will be full, but they will not be all equally large; the man of the ten pounds will simply be a larger vessel, full to the brim, and the man with the five will be less capacious, but quite as full, to his own glad amazement and joyful bewilderment. However, let us go in for winning the ten pounds if we can. For our Lord's sake let us trade in spiritual things with all our hearts.—*C. H. Spurgeon.*

## Time for Self-Culture.

It is asked, how can the laboring man find time for self-culture? I answer that an earnest purpose finds time or makes time. I seize on spare moments, and turn fragments into golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command; and it is astonishing how fruitful of improvement a short season becomes when eagerly seized and faithfully used. It has often been observed, that those who have the most time at their disposal profit by it the least. A single hour in the day, steadily given to the study of some interesting subject, brings unexpected accumulations of knowledge.—*Dr. Channing.*

Nearly twenty years ago the true site of Calvary was advocated by Mr. Fisher Howe, of Brooklyn, to be on the north of Jerusalem, at the mound of Jeremiah's Grotto as Golgotha or the Kranion. At the same time the identification was favorably entertained by Dr. Charles S. Robinson, of this city, at that moment revisiting the Holy Land. Since then the theory has received other supporters, who have not, however, added materially to the considerations which were originally brought forward in its favor. Two of the latest converts to this view are the late General Gordon, of heroic memory, and Professor Edward Hull, of the recent expedition to Arabia Petræa and the valley of the Southern Arabah. While it is putting the matter too strongly to say that this site "is now generally regarded as Mount Calvary," the Professor's own words will serve to show how the locality wins its partisans.

"Looking across the domes and flat-roofed houses, crowded together, and beyond the Damascus Gate towards the north, there may be observed a low, flat-topped hill, usually covered with grass; and breaking off in the direction of the city-wall in a cliff of limestone rock. A cave, known as 'Jeremiah's Grotto,' where the prophet is supposed to have dwelt when penning the Book of Lamentations, has been hewn in the face of the cliff. The hill is the property of a Sheikh, and its summit is used as a Moslem burying-ground. Unprofaned by any structure, secular or sacred, this platform 'without the Gate,' and overlooking the city from the north, as Olivet does from the south, is now generally regarded as Mount Calvary. For myself, I feel confident that this is so. Seen in certain directions, the rocky platform bears a not unfanciful resemblance to a skull, which may have given to it the name of 'Golgotha.' It lies beyond the gates of the city, and an ancient Roman road has been discovered to lead from the precincts of the temple in this direction—probably that by which the Savior was led to Calvary. No determination carries with it more interest, or certainty, than that of the place of crucifixion."

By "the precincts of the temple," Professor Hull means the north-west angle of the Temple Area occupied by the Prætorium, or Herod's Judgment Hall.—*The Independent.*

## G. A. R.

The Lake Erie & Western R. R. will sell special tickets to St. Louis, Mo., and return, from Sept. 24th to 28th, for the G. A. R. encampment, at very low rates.

# Communications.

OLEANDER, Cal.

*Dear Restitution:*

I notice with interest and joy all attempts to organize effort in the spread of the glad tidings of life through the Son of God. I, too, long to preach the good news of the kingdom, but, knowing that very many of the called, chosen and faithful are, like myself, poor in this world's goods, and being hampered by business connections entered into for the purpose of providing for my family things honest in the sight of God and men, I have supposed it were impossible to obtain the needed means to enable me to devote my time to preaching. So I have kept silent. But when I read of the call for laborers, when I see the fields white for the harvest, when I go to hear professed gospel preachers who are blinded by the errors of the apostasy and see how the people are feed on husks while our Father's storehouse is full of rich food for the hungry, ready for their use if only the shepherds would give it to them.

Oh, my heart burns within me, and I long to give all my time, all my energies to this work. My heart is full of love and pity for the erring, the blinded, the famishing, the dying men and women around me on all sides. Starving, but not for the food which perishes—this is a land of plenty—but for the bread which comes down from heaven. But how can one who has a wife and five children, all young and non-productive of material needs, who has no money except as earned slowly by daily toil, to feed, clothe and educate these dependent ones, how can such an one go out and preach the word in a land containing but a handful of brethren?

I have a little country store here but am partly in debt for my building and my stock. It is a good location, in the very midst of the fruit and raisin industry which makes this part of our State famous already. My store is situated between and about one hundred yards distant from two packing houses and fruit driers. Last season the Curtis Fruit Company, which owns one of them, put up 23,000 boxes of raisins, and this year the two institutions together will probably put up 50,000 boxes! This gives employment to many man, women and children at fair wages. It is a new but prosperous neighborhood, all the while improving. We have either a family or young bachelor living on nearly every twenty acres. We are nine miles south of Fresno and five west of Fowler, and have most of the conditions necessary for a good country business. We have a good school house and a postoffice, and with the exception of about three months of hot weather (in June, July and August) a very fine climate indeed. Eastern people are usually delighted with it.

My house is new, worth about $1500, stock and fixtures $500 more. Hence $2000 is about what I consider my place worth as I have it now. With an additional $2000 the place and business can be put in fine shape for a comfortable home and moderately remunerative income for one or two small families. The postoffice, which can be had in the store if desired, pays now $10 a month and would draw trade besides. Now if some brother who has the capital and a taste for mercantile life in a humble way in the country will join me or buy me out possibly I can devote more if not all my time to the ministry or gospel preaching. I have been lecturing in the school house on Life and Death and trying to interest and instruct the people. Considerable interest has been manifested.

Perhaps I should say that I was educated at Amherst College, Mass., (class of 1870) and was for a time in Auburn Theological Seminary at Auburn, N. Y., that I preached for a short time among the Presbyterians and then for some seven years among the "Disciples," but that, seeing the way of the Lord more clearly in reference to the life eternal and the gospel of the kingdom, I was baptized on the confession of this faith by Brother Richard Corbaley in Yolo County, Cal., in 1878 or '79. Since then I have been isolated from brethren a good deal but have been giving myself to reading and the study of God's word as I have had opportunity, never neglecting to speak a word in private or in public as occasion occurred if I could aid a fellow mortal or honor my Father in heaven and our elder brother Jesus of Nazareth the Christ of God and our only true life-giver.

I have thus hastily told you of myself and how I wish to give myself wholly to the gospel work. Do you know of any way to accomplish this end? Or do you know of any brother who would trade for my store or go in with me in such an enterprise. My idea would be, so far as I am concerned, to make the store only a means of support while I gave myself mainly to preaching and teaching the word. We have a few brethren and sisters here but no regular organization. Brother Benj. Wilson is here, two Brothers Balch and Brother Calder and their wives, about a dozen of us in all. Circumstances have made it out of my power to do more than speak to them and others who were interested to come and hear. There are causes not necessary to name here which have operated to prevent any attempt at organization, but which I hope soon will be removed. If you see fit to state my case in an abbreviated way (what I have written is too long and rambling to print) in THE RESTITUTION, I would like to see if the Lord may by such means open a door for me. I am with much love

Your brother in Christ,
H. B. RICE.

## Future Events.

Are the details of coming events revealed in the Bible? We think not.

For while Paul in his letter to Timothy gives the state of the professed church in the last days, and James tells of the weeping and howling of the rich who have heaped up treasures in the last days; and Daniel who says there shall be a time of trouble such as never was before. Yet it is not stated how or by whom these things will be brought about, but we are commanded to watch, watch passing events, compare them with the prophecies, then shall we be able to form a more correct judgment of what is before us, and be the better prepared to meet it. I do not think the prophecies are all fulfilled, yet I am not expecting a personal antichrist to arise before the Savior comes, but think there will be a federation of kings with the Czar of Russia at the head, which will materially change the attitude of affairs in the east.

I desire to keep clear of dogmatism, and being wise above what is written, because it leads to confusion, strife and division of those who ought above all others to be united in publishing to a dying world the good news of the Deliverer soon to come and make all things new.

S. HARPER.

Prepared by the committee appointed at the Indiana State Conference.

### BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

Lesson 7.

*Lesson Chapter, John vi.*

Question. How did the first man obtain life?

Answer. Gen. ii. 7.

Q. Did he obtain immortal (spiritual) life?

A. Gen. v. 5; 1 Cor. xv. 46-47.

Q. What caused Adam's death?

A. Gen. iii. 17-19.

Q. How did the Lord prohibit Adam living forever?

A. Gen. iii. 22-24.

Q. Does Adam's transgression and death effect the people of this age?

A. Rom. v. 12.

Q. Will those who die ever receive life again? If so through whom does it come?

A. 1 Cor. xv. 21, 22; Rom. v. 17, 18.

Q. Will any, or all those who live again receive "eternal life?"

A. John v. 28, 29; iii. 14-16; vi. 39, 40; 47-54; Rom. v. 21.

Q. What will be the end of those who are not worthy of eternal life?

A. Rev. xx. 12-15; xxi. 8.

Q. What is the difference between the reward of the sinner and that of the righteous?

A. Rom. vi. 20-23.

Q. Who "brought life and immortality to light," and how?

A. 2 Tim. i. 10.

Q. What are the conditions, and how may we obtain "eternal life?"

A. Mark xvi. 15, 16; Rom. ii. 7.

Choose you this day whom ye will serve. Josh. xxiv. 15.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "8" and reads "Jny8" it means your subscription expired the first day of January, 1888. "Feby" February, "Mar" March "Apr" April, and "May" are well understood, but "Jun" meaning June seems to confuse some, and to be taken to mean January. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

Will you help us by getting one or two Trial Subscribers?

# Poetry.

## THE ANGEL'S SONG.

*A Reply to "O, Angels, Sing for Me."*

Heart of weakness, heart of fear,
Wherefore hearkest thou death's primeval
Veil thy sadness, calm thy fear,
For thy Lord he is not here,
He is risen.

Ravening hell* hath now no dread.
The tomb is empty, come and see;
Christ hath risen from the dead,
Gone before you as he said,
To Galilee.

Bear the joyful message free,
Cheer the children of despair;
Where he said, there shall he be,
Haste them on and they shall see
Jesus there.

J. P. GELLEATT.

September 2, 1887.

*Acts ii. 27.

# Selections.

## ON A MISSION TO THE LAND OF MY FATHERS.

The Committee of the British Society for the Propagation of the Gospel among the Jews, having a desire to find out the spiritual needs of the Jews in Palestine through their own representative, instructed me to undertake this Mission, and to report to them from personal observation. Charmed with the prospect of treading those holy fields most precious to every Jew, and objects of veneration to every Christian, I gladly undertook the responsible and yet delightful task. The anticipation of visiting the homes, and preaching the Gospel to my brethren in Palestine was a prospect of peculiar delight, for which I thanked God with all the powers within me. After a brief sojourn in Rome, Naples and Brindisi, we proceeded at last at the Austrian Lloyd's steamer enabled us, to Alexandria.

After a most enjoyable voyage on the lovely, blue Mediterranean for a little over three days, we were charmed when beholding the pilot boat nearing us to take us into harbor, through the complicated channels of the Western Old Port, which are beset with shoals and reefs. At last, thank God, we reached the harbor in perfect safety. The view of land on right and left was most interesting. In the distance we recognized the grand Pillar of Pompey, a splendid monument recalling a thousand memories. As we landed, strange feelings of awe came over us, as we exclaimed: "We are now in the land so famous in history! The land distinguished for its civilization and powerful monarchy, when the father of the faithful 'Went forth from Ur of the Chaldees to go into the land of Canaan'" (Genesis xi. 31). It was in great splendor when the patriarch's sons were there in wretched slavery. It saw its best and most brilliant times when David and Solomon reigned over the chosen tribes. Egypt, home of some of the grandest heroes with whom the world has ever been honored. Wonderful land! the attraction of the Roman conquerors, the desire of the Persian and Macedonian warriors. Egypt, home of some of the finest philosophers from Greece. Egypt, land of delightful meditation to saints, such as, Athanasius and Origin, who delighted to dwell there. Land of the Pharaohs! how inspiring a view of that land, when recalling the most thrilling event in the history of the infant Savior, when Joseph "Arose and took the young Child and his mother by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called My Son.'"

Having got safely landed and comfortably settled in the hotel, and after some rest and breakfast, we went out to ramble about the streets of an oriental city for the first time. Curious, indeed, to us, was the sight of many half-naked Arabs and others, in costumes so unfamiliar to a European. There were garments and turbans of many colors. The dervishes had on high light caps. The faces of the women were covered with black veils, showing their eyes only. Maidens were carrying earthen vessels upon their heads with dignity. Mothers were carrying their children on their shoulders, reminding us of the descriptive prophecy of Isaiah xlix. 22: "Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Still more strange and interesting was it to see other women tenderly carrying their offspring upon their sides, charmingly reminding us of the words of Isaiah lxvi. 12, "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees."

We visited Pompey's Pillar, which stands on a splendid eminence. Obelisks and ruined fragments of ancient deities lie scattered over the plain. Beholding these gods, made by the hands of men, in shapes most revolting and disgusting, we were constrained to remember the words, "How are thy gods fallen, O Egypt. Against all the gods of Egypt I will execute judgment."

Not having sufficient time to make acquaintance with Jews in the ordinary way, I went to the synagogue during the time of morning service. After witnessing the evident want of earnestness in their devotional exercises, I entered into conversation with an elderly man, with whom I remonstrated for the want of reverence in the house of prayer, to which he pleaded guilty, but excused himself thus: "We have no temple, and no sacrifices, and no priest," and worship in this place could not be of such great importance as in the ancient sanctuary. After some further conversation, I reminded him of the words of Israel's greatest Teacher and Prophet, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John iv. 24).

After spending a couple of days in Alexandria, we started for Cairo: a journey of about four and a half hours by rail, a distance of 130 miles. The ride is intensely interesting. Objects of considerable curiosity constantly meet the eye. Passing through the different stations, we found boys and girls flocking with their earthen jars, offering the thirsty traveller a refreshing draught of cold water; men and women thrusting their oranges into the carriages for prices which seemed to us ridiculously cheap; and half-naked children and adults holding out their dirty hands, and asking for baehshiah; and as I responded to the requests of some, and gave them small gifts, I could not help exclaiming: "Here am I, a descendant of the race that once was in slavery in this land, oppressed by these people; but now how different! Now they humbly beg and gladly accept baehshish from me!"

At last we arrived in Cairo. Having found our way to a comfortable hotel, we hastened to visit such places of interest as Cairo offers. The narrow streets with their strange irregularities told us that we were in a truly oriental city. The bazars, mosques, the strange exteriors of the houses, all help to impress upon the mind the strangeness of the Arabic style. A visit to the Mosque of Sultan Hassam is worthy of undertaking. Its lofty and beautifully ornamented porch, the rich coraise of its towering walls, its minarets, and the arches of its spacious court, are most interesting and instructive. The mosque is considered by the Ostrecns as superior to all others. It is said that when the architect completed this edifice, the king ordered his hand to be cut off, so that he might never be able to build another like it.

After visiting the tombs of the Caliphs of Egypt, of the Bahrite Mamlook Kings, the Baths, Pyramids, etc., we visited the Jewish synagogue. Here we found a number of Jews, who were most willing to show us everything sacred to them. We freely conversed with them on the "Hope of Israel," to which they listened with respectful attention.

Our object being to reach Palestine as soon as possible, we took train to Ismalia, and thence by boat through the Suez Canal, and arrived in Port Said in time for the boat to Jaffa.

The steamer for Jaffa was crowded with Jewish pilgrims, who were on their way to the Holy Land. Many of those were from Russia, Poland, Austria, Spain and Portugal. Soon I found myself in conversation with some, with whom I was delighted to be able freely to speak of Moses and the prophets and, above all, Christ—the Greater than Moses. How charmed I was to find that some of those sons of Abraham had already heard the Scriptures expounded by our noble missionary, Dr. Ben Zion of Odessa. These Jews seemed perfectly acquainted with the Messianic passages of Scripture. It was most interesting to me to listen to some of them as they rehearsed the story of the Crucified Redeemer, which they had learned from our dear missionary. Having provided myself with some portions of Scriptures and tracts, I distributed them; and some offered payment for these gifts. Several shook hands with me, repeating the old Jewish blessing: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—*Isaac Levensohn, in Jewish Herald.*

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Will the brother who sent us a money order of $2.00 from Fresno City, Cal., please send a letter stating what he wants done for it.


# THE CHRISTIAN HYMNAL

The above is the title of a New Hymn Book just issued from THE RESTITUTION office, containing 168 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 23 pages of Hymns for Children to use in Sunday Schools or at home. We want some good brother or sister in every locality to take this work in hand and introduce it to the friends in your neighborhood. Will every minister of our faith please send us the name and address of some good, energetic worker in each congregation where he labors.

Price 75 cents each, singly; 5 copies for $4.00; 12 copies, $7.20. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.


## Announcement.

The Annual Assembly of the Church of God will, if the Lord will, convene at the house of the brethren, Winchester, Va., on Friday before the second Sunday in October, and will continue over Sunday. All who love the truth in sincerity and all members of the A. P. P. C. and A. P. C. K. are especially invited and the public in general. All of the former, both churches and individuals who can not come will please not fail to prepare letters and send in good time. Just address, Church of God, Winchester, Va. All who can come will please write at once and they will be met at the Winchester Depot and conducted to the house of the brethren where they will meet with all the word expresses while they are a mind to stay.

J. J. SPAID,
JOHN D. GOOD,
JACOB GOOD,
A. J. MILLER,
WILLIAM GOOD,
N. J. MORGAN.

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The Annual State Conference of the Church of God of Michigan will meet at Watson, Allegan Co., Thursday, Sept. 29, 1887, and last over the following Sunday (the Lord willing). Able speakers will be with us from abroad. We are hoping to have a general rally of God's people present and try, if possible, to beat the record of the June conference, for if we are doing our duty we are growing in the grace and knowledge of our Lord and Savior Jesus Christ. Sacrifice, if necessary, that ye may be with us. We earnestly hope and expect all who are able will come and come with hearts full of love, souls full of prayer and lips ready to speak forth the mighty songs of deliverance through the Almighty God, as good old David of old, and especially those chosen on the different committees, as we have considerable important business to attend to.

Those coming from the north will leave Grand Rapids at 11:35 a. m., change cars at Monteith, reaching Fisk's Station at 2:30 p. m., where they will find welcome friends to meet them. Those coming from the south step off at Martin, where the brethren will meet them Thursday and Friday at the three o'clock trains.

To shorten time with our business there have been committees chosen previous to meeting that they might be better prepared for duty.

Finance committee: Jacob Lemon, W. W. Jameson, Clark West, John Grant.

Committee on the best mode of evangelising and doing missionary work: W. B. Woodward, Frank Bennett, Newton Pike, Martha Pike, Mrs. Jacob Lemon.

Committee on National Conference: Noah Howsor, Clark West, Newton Pike, Mary Woodward.

Committee on Bible readings: W. W. Jameson, Calvin Winchester, Mary Smith, Essie Anderson, W. B. Woodward.

JACOB LEMON, Pres.
K. N. WOODWARD, Sec.

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There will be a meeting of those of our faith at the Brock's school house, near Scholl's Ferry, Oregon, commencing Friday evening, October 28th, 1887, and holding over the following Sunday. If agreeable to those present a State conference will be organized, and measures for extending the work of spreading the "glad news" discussed. In view of the signs of our times we urge all who can to be present and participate in the meeting. If any who wish to attend will give us due notice, we will be glad to meet them with teams at Portland, which is about seventeen miles northeast of us.

W. W. JAQUITH.

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Excursion Rates to Ft. Wayne, Ind., Account Inter-State Fair.

The Inter-State Fair will be held from September 27th to the 30th, on which dates the P., F. W. & C. Railway will sell excursion tickets to Ft. Wayne and return, with limit of return passage until October 1st, inclusive.

See small bills, giving time of trains and rates of fare.


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Emphatic Diaglott $2.50, Magruder's Reply to Ingersoll, 60c., Pettingell's Unspeakable Gift, 50c., the three together for $3.

GROUP No. 2.

Smith's Bible Dictionary, $1.50, The Gospel of the Kingdom, 50c., Reading for the Young, $1. the three together for $2.50.

GROUP No. 3.

Cruden's Complete Concordance, $1.50, Bible Triumphant, 75c., The Law and the Covenants, $1. the three together for $2.75.

GROUP No. 4.

The Coming Age, $3, Crystal Drops, 40c., The Unspeakable Gift, 50c. the three together for $3.25.

GROUP No. 5.

Views and Reviews, by J. H. Pettingell, $1, Gospel of the Kingdom, 50c., Reading for the Young, $1, the three together for $2.

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Contents of November number: "The Resurrection According to Natural Laws." H. V. Reed. "Unquenchable Fire and the Worm." W. Brookman. "Paul's Choice — Death or Life?" John Donaldson. "The Law of Life Everlasting," and "Analysis of the Living Soul." Samuel Wilson.

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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. is Bland and Keller's Block, Room 56, 274½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth. This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 178 Grand st., on first floor, Brooklyn, N. Y.

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What was the Sabbath, and What was the First Day of the Week.
A Letter to a Friend.
Christ's Kingdom: Where is it? What is it?
Thanatopsis, or the First and Second Death Scripturally Considered.
A. S. Magruder's Reply to R. G. Ingersoll.
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| Rockville | 9 00am | 4 48pm | | |
| Crawfordsv'l | 6 12am | 8 05pm | | |
| Colfax | 8 30am | 5 40pm | | |
| Frankfort | 9 00am | 6 10pm | | |
| Gilmore | 9 20am | 6 30pm | | |
| Logansport | 10 45am | 8 00pm | 8 50am | 3 10pm |
| Kewanna | 11 30am | 8 50pm | 7 05am | 3 55pm |
| Marshland | 11 45am | 9 05pm | 7 45am | 10 05pm |
| Marmont | 11 56am | 9 15pm | 8 05am | 10 45pm |
| Hibbard | 12 05pm | 9 25pm | 8 20am | 10 55pm |
| Plymouth | 12 22pm | 9 37pm | 8 45am | 11 20pm |
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*Christ's Kingdom—Where is it? What is it?* The above is the title of a discourse delivered at Berwick, Pa., July 30, 1879, by Jos. Leclaz. It was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed, and can be had at this office, or of the Author, Jos. Leclaz, Mauch Chunk, Pa., at 10c., each, 3 for 25c. or 75 for $2.

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## Communications.

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Now let us look at the facts of every day life. I know, or think I know, what is the matter with many people. It is their need of being comforted a little. What almost resurrection power there is in a word of sympathy and encouragement, at the right time! How many, even of God's beloved children are discouraged with the weariness and monotony of life! Some live in isolation and obscurity. Some struggle with poverty. Some suffer with long continued ill health. Many are ardently longing for sympathy and friendship. They feel almost forgotten and forsaken. They are familiar with disappointment and discouragement; they are buffeted with temptations and reverses. If some one only cared for them, if some one knew and noticed their hidden heart sorrow, some one that was good and kind and strong! And yet, poor tired hearts, you are the ones that God pities. And he is strong, and kind and good, strongest and kindest of all.

Ah, but you say, "how do I know that God pities me? Why am I so unfortunate, and so unprosperous, and so tempest-tossed, if God pities me? Let me tell you. God gives you, in this life, the honor, the distinguished honor and opportunity of trusting [illegible] Suppose you were living [illegible] age, when you could [illegible] were walking [illegible] only, and not specially by faith. You could never, no, never, attain such honor and renown as you now can, by believing God who is invisible, and I suppose never could glorify him as you now can. Think of it, over and over. Dear heart, do you not know and consider that God does pity you, pity you sincerely and deeply? Why should you not remember that he is everywhere present, that he is daily and hourly where you are, knowing and noticing every pain and every sigh? If he should speak to you audibly, it might either terrify you on the one hand, or impair your privilege, and interrupt your perfection of faith on the other. It is a grand thing, it is intelligence, it is learning, it is accomplishment to believe in God. Some day this kind of intelligence will outshine all the glory and all the penetration and erudition of science, and the mastery of mysteries in nature. Mastery of mysteries? No, science with all its power and progress, cannot master mysteries. But even if it could, the glory of faith is greater, and the one who simply believed God in the darkness, believed him calmly and strongly in trials and griefs, will be noticed, will be summoned forward, will be singled out for commendation.

I seem to hear a voice from the excellent glory, saying, "This is my child, who trusted me." With what a smile and look of recognition—that will be heaven—is it likely that will be said! It will be worth worlds. And let me tell you right where you are, that in your very time of tribulation, suffering one, there is an aspect in which you are actually to be envied. You have the grandest opportunity to exalt the great God by the firmness and fidelity of your confidence in him, by your pious and intelligent patience. We shall see what intelligence is, presently. We shall see what the grades and qualities of intelligence are, and we shall see the intelligence of faith (the mother of precious children), radiant with a glory greater than the intelligence of mere intellectual culture, the knowledge of books and the discipline of schools.

Yes, if angels had envy, (but they have not; they have the tenderest love and sympathy), they might envy you in your financial strait, in your fatigue and weariness of toil, in your bodily disability and pain, and in any and every trouble and trial, wherein your faith may shine like a star, like an electric light, like a diamond. Just consider the probability that in no other age of ages but this, will there ever again be such an honorable and wonderful privilege of faith. Just think, the time is coming when the former things will have passed away. Now, now, is your golden moment, your high hour of possibility. God gives you the honor of faith. Have intelligence, and know your privilege. This is what the martyrs did.

I said you should know and consider how truly God pities you. And who is he that does so? It is the King of glory, the father, the author, the fountain, the beginning and perfection of all good. From him comes the rose in its aromatic loveliness, from him the bee in its busy life of delving and diving among perfumes and gathering its luscious sweet; from him the dove with its gentle, innocent ways, and the humming bird with its delicate flutter of wings, and its arrowy flash from flower to flower. God is love and truth and preciousness, the sum and substance of all good. And this God is with you, he is surely with you. He says so: "And even to old age I am he, and even to hoar hairs will I carry you." And the grand thing, the grand attainment, the grand science, and the glorious memory, is to know and remember all this goodness and truth and love in God. Cultivate the friendship and acquaintance of the Almighty. Give him your heart, your whole heart, with all your might, without the shadow of a doubt, hesitation or reserve, and glory and rejoice in the gift. Rejoice in the boundless excellence and boundless benevolence of [illegible] great heart, remembering [illegible] mits evil only [illegible] [illegible] [illegible]

# THE RESTITUTION.

E. A. CRAVEN, Editor.

Plymouth, Indiana, Sept. 28, 1887.


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## IF Your Subscription has Expired, Renew Now.

We expect to be absent from home several days, and in making preparation for this purpose, we have not the time to write Editorially for this number. We have just received a book from its author, L. C. Baker, entitled "The Fire of God's Anger," which we will peruse and notice when we return home. It will be almost a sufficient recommendation to all those who have read his work entitled "The Mystery of Creation and of Man," to state that this second work is from the pen of the same gifted author.

FROM the *Hebrew Christian* we take the first number of a series of articles entitled, "The Story of Isaac Lovinsohn." It was originally furnished for another periodical—"Faithful Words," the Editor of which says:—

"Our friend Mr. Lovinsohn has kindly rewritten his life for our Magazine. The story is of the greatest interest, and shows the wonder-working hand of God in our own day. We trust its perusal will arouse in every true Christian reader a deep desire concerning the salvation of the Jews."

## Selections.

### Solemn Admonition to Ministers of the Gospel.

But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. 2. Tim. iv. 5.

Sayest thou this thing of thyself, or has some one else taught thee? is the interrogation silently addressed to every preacher. Have you convictions, or are you only a vocal memory? Is it a 'paper,' or a message? Is there a reciter in the pulpit, or a man with fire in his bones who is weary if he forbears, and cannot stay from delivering the burden of the Lord? 'It's of no use to preach to me from without,' says Emerson, 'I can do that too easily myself.' Know your message, then. Find it in the Scriptures, in Christ Jesus, and in the life of man. Get it clearly. Fix it in the mind. Speak it with the whole force of the soul, and you will speak as the nun, who, having seen the Holy Grail, addressed the knight,—

"And as she spake
She sent the deathless passion in her eyes
Through him; and made him hers and told her mind
On him, and he believed in her belief."

But it is imperative you should not forget that you are in training, not only for the preaching of the gospel of God, but also and especially for the guidance and upbuilding of communities of men and women whose Sovereign is the Lord Jesus himself, whose rule is the New Testament, and whose basis is that of brotherhood and freedom, independence and equality, spirituality and service. You are to be a teacher in a society of teachers, some of whom have thrice your experience, ten times your faith and sanctity, and a thousand times your consecration. You are a worker in a band of workers who will wait your word as that of a general, and accept your example as that of an authority. Above all, you are the pattern saint in the company of saints, called to be the most self-sacrificing member of a body whose law is self-sacrifice, and the most devoted of the host, whose ideal is one of consecration to God.....

Yet the minister is in no respect a 'priest.' Nothing is so entirely alien to the Christianity of Christ Jesus as the presence of the priest, or so debases and lowers the spiritual life as the superstition of the priesthood. Christ gave apostles and prophets, pastors and teachers, and evangelists, but not priests. You are not intended to be 'clergymen' in any sense. A mere ritual grinding functionary or an automatic phrase-monger cannot discharge your responsibilities. You are not a successor to Aaron, but to Christ and Paul; and your power will depend not on badges of separation, or titles of dignity, or orders of precedents, but on your personal influence,—on what flows from you quietly and strongly into the lives of men; on the quality of your thoughts and ideals, motives and aims, powers and religion.

Take heed, therefore, to thyself, as well as to thy ministry; to thyself, and take heed now. Each day is making character. You are now developing the qualities you will use....in the management of churches. Therefore now (1.) you must conquer self. He who would guide and sway others must be skilled in the art of self-mastery. The violent temper that wrecked a church was left unsubdued at college. 2. Eliminate all self-seeking and pride. By that sin fell the angels from their first estate; and many churches have fallen from the same fault. Whitefield said, 'I cannot buy humility at too dear a rate.' Vinet described the Christian ministry as 'not a profession but a martyrdom;' and it is the hardest martyrdom of all; one in which you bring the fagots of personal ease, and emoluments, and vanity, and set fire to them with your own hand, and whilst the flames are burning around you, lock your lips, lest opening them even in self-defence should bring discredit on the name of the adorable Master. Learn, I beseech you now, how to suffer for his sake. Invite self-denial, if only that you may be training in bearing meekly and with cheerfulness the cross for others. 3. Maintain a strong spiritual life, for fortunately you cannot get on in our churches without some real religion. Not rhetoric, be it ever so glowing; or learning, be it of unequaled extent; or fervor, be it most intense, will suffice, if a glowing spiritual life be absent. Ah! my friend, I know no sphere so inviting to a soul that yearns for the most exalted and loving service of man and God, as that of a pastor of one of our free Christian churches.

With fine penetration, Dr. Bonsor says, 'The elements of this world's life are so numerous, and so infinitely are they blended in every conceivable variety, that it must seem that ere the world ends there will not have been any possible combination of the atoms of trial, privilege, gift, or suffering with which some one human will shall not have been exercised and proved.' That complex, much-embracing world is the area of your strife, the sphere of your service; and you ought not to close your eyes to the numberless contingencies it contains, or the mightily influential certainties it holds. He who would do his work well in life must often look ahead so that he may know the men he is going to talk to and work for; what forces are now making or marring him, what powers are likely to close his heart to Christ, and what to open it; what will give facilities for the richer and wider application of the manifold energies of Christ in Christ, what and will obstruct its full and free use. We need to get at the facts of the world, so that we may know how to commend the gospel we preach to every man's conscience, whoever he is, and make it a good to repentance, a source of fresh ethical inspirations and of wide spiritual reforms."

Do you ask, Who is he that dares accept an ideal of training so exacting, painful, and exceeding broad, conquering body and mind, heart and conscience, will and character, requiring sleepless vigilance, incessant industry, and unflagging enthusiasm?

I answer, Only he to whom Jesus Christ is Master and King; only he who, conscious of his redemption through Christ's sacrifice, delights in offering him a hearty and unabashed enthusiasm, undismayed by a dominant criticism, unchilled by the coldness and opposition of the world: only he who says in the white heat of his devotion, 'To me to live is Christ.' Existence finds in him center and goal, inspiration and interpretation, light life; only he who says,—

"O Christ, the way, the Truth, the Life,
Through whom we find the Father's calm,
And peace from guilty fear and strife,
And knowledge of his holy will,
We come to thee, the Heavenly Road,
We learn of thee, the Truth Divine,
We seek from thee the life in God—
Thou art our all, and we are thine."

It is the choice of the Master that marks and makes the man. Take this low one, and watch him, and you are nothing and achieve nothing. Take that high, divine, best one, and he will uplift, enlarge, and fill out your magnificent ideals; inspire sustained passion for toil, in the place of aggravated failure; give tone to your speech, 'till all the stops of life with tuneful breath,' keep your heart warm and fresh, so 'that, like Paul, you will exclaim after a quarter of a century of unrelaxed toil, still 'one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press on toward the mark for the prize of the high calling of God in Christ Jesus.'

Nothing else will suffice to bring every thought into captivity, every power into use, every responsibility into privilege, every duty into delight. Not the church, not theology, not ordinances, not worship, not work; be himself is the heart of all true theology, the life of the church, the key of the ordinances, the spirit of worship, and the power for work.

Therefore the one law of laws in all your training, is that continuous faith in Christ Jesus, prolonged study of his ideas, principles of work, perfect obedience to his example, heart to heart fellowship with his Spirit. This is all in all. Lose sight of him, and you die. Dwell with him in the heavenlies, and earth itself is paradise, labor is joy, and preaching is blessedness. On this hangs all the law of ministerial training.

In our Kensington Gardens one parable has been given of late many times. Among it may be trees clad with beauty in the leafy month of June, some here and there show just a little decay at the top, only discernible by those who look aloft. Near the sight of the gathering crowds, leaves are plentiful and loveliness abundant. The bark is without a sign of decay, the boughs are strong and the form is stately. All is well or seems so; but the winds rise and beat about the trees on a cold November night, and one falls, broken off near the ground; and then it is seen that myriads of tiny creatures have eaten their way through its substance, reduced its fiber to powder, and so removed its strong core. For years it has gone on, from the top downward, and nobody knew it, not even the tree itself. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye hide in me.....Without me ye can do nothing."—*Extracts from an address by J. L. Clifford, LL. B., of England.*

### THE BIBLE.

What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, life and death, the whole drama of humanity are in this work.—*Heine, on the Bible.*

A WONDERFUL BOOK.

The "Bible," says Hately Maddell, has been quarry for sculptors, a gallery for painters, a text book for orators, a standard for poets, and a dictionary of quotations for everybody. It was a fountain of melody to Handel, to Mendelssohn, to Haydn; a field of phantasmagoria to Dante; a spectrum of human life to Goethe; a consecrating oil to Shakespeare; a window in heaven and a light upon earth to Bunyan; a mystery of mysteries to Byron, and a pocket companion to Scott."

A book, as well as a man, is known by the company it keeps; and this book has kept the grandest company this world ever saw. Written by men of all classes it comes to men of all conditions, and meets the needs of the universal heart. Blessed are they who have tasted its sweetness and learned its worth, and who can say, "The law of Thy mouth is better to me than thousands of gold and silver."

THERE IS WORK FOR ALL TO DO.

The birds do not sow, nor reap, nor gather into barns; but Christ does not tell us we are not to sow and to harvest. The flowers toil not, neither do they spin; but say one who should follow the example of the lily in this regard would not find himself arrayed in the glory of the lily. Indeed, the very birds whom Christ cites forage, though they do not harvest, and set an example of wise forethought in every recurring season. In autumn, before winter snows have come to hide the food of the bird, he prepares for his flight to warmer climes; in spring, when he returns, he plucks the feathers from his own breast to line the nest for the little ones whose coming love prophesies. The birds and the flowers each fulfil their allotted mission in life; they each do, in the way in which God has appointed, the work which God has appointed; and God takes care of them. If we, in this respect following their example, are doing God's work in our way and place, God will take care of us. He will not keep our feet from falling nor our eyes from tears. Not a sparrow, it is true, falleth to the ground without our heavenly Father seeing it. But he sees many a sparrow fall. All we can be sure of, is this: if our hearts are set to do, or to suffer, his will, he will see to it that we are not disappointed in that.

GOD'S SYMPATHY.

The Heavenly Father gives his sympathy to every soul that struggles toward a higher, better light and life. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Hunger and thirst are the only conditions. Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. He does not give us a golden rule and practice on a silver one. He who says to us, "Whatsoever ye would that men should do to you, do ye even so to them," connects this counsel—observe that—with what goes before by the little but significant word therefore. Therefore, because God so sympathizes with you, do ye sympathize with others. He puts himself in your place. He takes on him the form of a servant. He does for us what, if he were a man and we were God, he would have us do for him—all that strength can do for weakness, wisdom for ignorance, love for the meaning and restlessness of sin. This is the first great truth; the one truth oftenest dwelt on in the Scripture, oftenest obscured by our poor earthly teaching, and forgotten and disbelieved by us in our extremity: God is more than mother or father in his nobought, unsought, unasked readiness to help whoever desires help to a higher, better, purer, diviner life.

### The Central Land.

It is worthy of note that the land of Israel, so long neglected and desolate, occupies a position in the very centre of the ancient world. Palestine, though an insignificant territory, had Egypt on the south, Babylon on the east, Nineveh further north, and Rome further west; so that by drawing a circle extending twelve degrees to each direction, we take in all the great capitals of the ancient world. A little to the north-west on the coast of the Mediterranean, lay Tyre, the Liverpool of the world; while on the north-east was Tadmor or Palmyra, marking the route of the caravans which brought from afar the treasures of the east.

Had Israel been obedient to the commands of God, had they listened to his commandments and observed his precepts, that land thus centrally located, might have been the light and joy and glory of the world. But Israel rebelled against God; and, fallen from their high estate, were scattered amongst all nations, while the land flowing with milk and honey was brought to desolation.

Today the traveller journeying through Palestine looks on with surprise. Out of that land have gone forth influences mightier than any which the world has ever known. From that land have flowed the streams of civilization and enlightenment; law and gospel, morality, and religion have gone forth thence to save and bless the world. The enlightened and human principles that have pervaded the advanced civilization of mankind, and the hopes of life and immortality which bless and cheer the race are traced back to these hills and valleys now so desolate and abjected.

In these facts we see the evidence of the Divine origin and authority of these great principles. There is no other way of accounting for the things that have come forth from this land. There is no other way to explain the prolonged existence of the Jewish nation, the diffusion of the principles of the Mosaic law, or the spread of the gospel of the Son of God, unless it be the fact that a Divine wisdom superintended, and a Divine power wrought out these results.

It is not the land, the climate, the scenery, the mountains, or the valleys that have made the Jewish nation what it is; but it is the law of the Lord which is perfect, converting the soul: the testimonies of the Lord which are sure, making wise the simple.—*The Christian.*

### A Bulgarian Confederation.

I learned yesterday from the very best authority that the movement for a Bulgarian confederation has grown immensely in importance within the last two months, also that some effort to establish this confederation may be made before the cold weather comes. The Hungarians have, it is said, gained a complete ascendancy over King Milan of Servia. During his visit to the Austro-Hungarian Kingdom he has been carefully watched and guarded by the Hungarian aristocracy, and has never been outside of their influence for an instant. The Hungarians now say to Austria: "We have an army of 800,000 men equipped as well as any in the world; we have spent millions upon millions on it and know how to use it; Servia has a compact little army of 80,000 or 90,000 men; Roumania, which will never take the initiative, but which would quickly follow in an attempt to make a Balkan and a Danubian confederation, can put 150,000 men into the field, and justified her boast that her army was good and valiant in 1877; Bulgaria can certainly furnish 100,000 men, and here we have nearly 700,000 good troops sufficient to outlive us to careful consideration." The Austrians fully realize their own weakness in presence of this Hungarian manifestation, and it is said that the Count is greatly perplexed. Of course the one unknown factor in the whole problem would be the attitude of the mysterious Chancellor of the North. He knows perfectly well that the great conspiracy is on foot, and while he smiles at the audacity of these inland States boldly asserting their independence in face of the tremendous power of the triple alliance, he does not say which way he would throw his weight. It is almost impossible to estimate the changes which would take place in European policy within a very short time if this Danubian-Balkan confederation scheme should bear fruit. It would entirely change the attitude of England toward Eastern questions, would be a substantial check to Russia, and would, to my thinking, in the twinkling of an eye upset the triple alliance. The first battle ground would naturally be Roumania, which would be invaded by both Austria and Russia, each hoping to get the vantage ground first, but the consequence of this invasion of Roumania would be so wide-sweeping, would cause such a panic and revolution in Austro-Hungary, with the Hungarians hostile to such invasion, that Austria might disappear in the conflict. Any one who has been through the lately subjected provinces of Turkey within the past few years knows the burning desire for independence which animates nearly all the inhabitants of each principality. If some statesman and soldier combined were suddenly to arise out of the ranks of the people and to carve a grand new State or confederation of States out of Southeastern Europe, he would make more changes in English, Russian, Austrian, German and French policy within six months than have been made the last two generations by any other event. This is not an idle theory; the reports are based on facts, and facts which are kept out of the Continental newspapers as much as possible because of their great significance and the menace which they constitute to the maintenance of the triple alliance.—*Edward King.*

## Communications.

### God's Way.

Oh, the awful grandeur, the mystery, the deep meaning, and the tragedy of our human lives! And these hearts of ours, what curious things they are! How they break in upon the even tenor of our way, and twist and turn us in this direction and then the other! One hour we are high up on the Delectable Mountains, everything is bright, life flows on peacefully and we have come to the land of rest and contentment. Suddenly, we are hurled headlong down into the depths of despondency. Things are not what we thought they were, and everything seems dark and gloomy where once was sunshine and peace. What does it all mean? We are dazed, numbed for awhile. We had prayed that God would purify our hearts. We had hoped that we were growing more like Christ. We fancied that we needed no more discipline, that we would be allowed now to enjoy some of the comforts and pleasures which are in the world and which he has promised shall be ours.

Why then are we here in humiliation? For just this: We have not remembered that "they that are Christ's have crucified the flesh with the affections and lusts." We thought we were seeking first the kingdom and its righteousness, but there were hopes hidden away in our hearts that we might have some of the good this world gave. We had given ourselves to God, as we thought, and we had prayed for holiness. He answers our prayer. How? By showing us to ourselves, by revealing to us how much of the world there was yet in us, and how empty and worthless it all was after all. He thereby draws us to himself, therefore 'tis best that we should stumble because of the surety with which we turn to him who is all fullness and faileth not.

But if we should stumble and fall down, down into the depths of misery and destruction, what a tragedy it would cause in human life. God's dealings with us are so strange! He knows and watches every event in our lives, we who are his. He uses every trifling circumstance, trifling in our short-ranged vision, to mould our character and fit us for the work and wisdom of the other life, when we wish to give ourselves to him.

He sends us trials and perplexities and leads us into hard and dangerous places. He scourges us until we are ready to cry out, "It is more than I can bear." We have forgotten our prayer to be made Christ-like, forgotten that God uses means to accomplish ends, forgotten that trials and tears work out patience, holiness and sanctification. We have failed to see that the weeds must be pulled up from the roots in order to be exterminated, that the fountains of our souls must be stirred to their very depths ere our hearts can become pure and holy. He uses the very opposite means to accomplish his ends to those we would use were we to mark out the discipline. If he would make us strong, he sends opposition and criticism and many stumbling blocks; if patient, irritating circumstances, petty cares, and thorns in the flesh; if we are to become resigned to his will, and are to be made holy and sanctified, "a peculiar people," it is by the thwarting of all our bright hopes, the denial of this world's happiness, and the almost constant envelopment of clouds and darkness. 'Tis his way.

Thus our lives go on; we live and learn and suffer it out, and the greater our desire for purity and holiness, the thicker and faster the trials come, for only thus can our prayers be answered. Men and women cross our path, they grow into our lives, they teach us our lessons as we too teach them. Then they drift away, their mission to us fulfilled. Other lives perhaps take their places and finish or perhaps only add to the work the others have commenced. The drama of life goes on. We learn our lessons, with tears sometimes, sometimes with joy, but oftenest and truest and deepest through tears. Blessed tears, God's safety-valve to bursting hearts. He is so good to us through it all, for we are his children, his very little children. He knows just how much we can bear, and when he sees that we are just ready to sink under the burdens laid upon us, suddenly he sends relief in ways we never would have thought of and could never have planned for ourselves. And we learn that "all things work together for good to them that love God," to them that are the called according to his purpose.

He lets us make mistakes that we may learn how little wisdom we have, but does not charge them to our account because "he knoweth our frame," but only considers that we were trying to do his will. He will not allow us to be plucked from his hand but will lead us, even weak and bleeding as we are after our many encounters, into the rest that remaineth for the people of God.

Look him then to take you just as he wills you to will and to do of his good pleasure. He expects us to give ourselves to him. He says, "My son, give me thine heart;" not a hand or a foot or some little part of thy life, but "thine heart." "Out of the heart are the issues of life." All the ambitions, and all our hopes must be given up, willingly, without regret, we must be crucified together with him, our hearts emptied of self. It comes not all at once, but gradually, imperceptibly, God's grace comes stealing in upon us and we find it easy to do what once we could not, with so much selfishness in our hearts, be willing to do. We must believe as Christians, that God orders all of our life, not a part of it, not that some things we bring upon ourselves, and that some are sent by him, but that every circumstance incident to our daily life is under his control and governed by him. We are not wise enough to even discriminate as to which came from him or which was the result of our own errors or wisdom. We can draw the line but leave it all to him who cared for us.

We must aim higher—live higher. We must learn that all the world contains is not worthy to be weighed in the balance with the honor and glory and peace which those attain who gain "the prize of the high calling of God in Christ Jesus."

Let us seek the things which bring us into a clearer knowledge of how God means us to live in this life rather than to be wise in all the doctrines. It is not how much we know but how much we live, how much we love and help we give our neighbor. We are to learn how to curb violent tempers, to be charitable toward those who do not think just as we do, to avoid evil speaking, to be gentle and patient and forgiving as our Savior himself was. It implies for us, submission to God's will in all things, and the keeping of a tight reign upon ourselves. But we are living for him if we do, and we can smile even through tears, seeing that the end is so well worth the winning. "We shall be like him for we shall see him as he is" and "we are made perfect through suffering."

EMILY C. BENNETT.

ANY minister of our faith who can go to Liberty, Mo., please write to Mrs. N. G. Calkins, at that place, and arrange to hold meetings there.

"Until that Day that I Drink it New"

The word "new" suggests the idea of that which is fresh, and pure, grape juice newly pressed out. It is this that Christ will drink with us at his table in the kingdom of God.

We take the cup at the sacramental feast to symbolize the crimson stained side that Jesus shed to take away our sins. This cup must be filled with new, pure grape juice or it cannot represent that blood. His blood takes away sin. In it is life. The blood is the life. Through the shed blood we have hope of future life.

That which has in it the seeds of decay and death cannot typify the blood. There must be no ferment, no leaven in the cup. Christ is our Passover, our sacrifice. All leaven was put away at the time of the Jewish Passover; "the blood of the sacrifice must not be offered with leaven;" "no leavened bread must be eaten." Reasoning from these facts, we would put away all leaven from our sacramental feast.

We think of sin, of hypocrisy, of wickedness, when we use the word "leaven." Paul says we are to "purge out the old leaven," meaning sin.

"Chomits," leaven, is used to signify "sick or sour wine." That which has in it anything that typifies sin, will not do to typify the sinless blood of Christ. Let the cup be filled with the pure, unfermented juice of the grape. A Baptist lady said to me the other day "that the wine used at church which she attended was detestable; it always flew right to her head." I have been thinking our conversation over, and with the above result. The consequences of using anything but pure, unfermented wine, might in some instances be terrible. Let us not put temptation in the way of those for whom our dear Savior gave his life.

S. ROXANA WING.

### Unsuccessful Workers.

Despondling Christians do not make successful workers or valiant soldiers. "Feeble-Hearts," and "Ready-to-Halts," and "Little-Faiths," will not battles, and wear no crowns. They are so occupied with themselves, with their own experiences their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith;" and having performed them, they are so intent upon analyzing them, in order to ascertain what or they be all of the exact quality or quantity which will recommend them to God, that they leave no space for "joy in believing" and no room for the free, large-hearted labor which such joy cannot fail to lead us to. Tossed up and down on the waves of unbelief and fear, they have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work—nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle-field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat the less they seem to be fed.—*Bonar.*

The sheep are led by many a way—sometimes through sweet meadows, sometimes limping along sharp-flinted, dusty highways, sometimes high up over rocky mountain passes, sometimes down through deep gorges, with no sunshine in their gloom; but they are ever being led to one place, and when the hot day is over they are gathered into one fold, and the shining sun sees them safe, where no wolf can come, nor any robber climb up any more, but all shall rest for ever under the Shepherd's eye.—*Maclaren.*

We hope our friends will be prompt in responding to the notices sent out last week. Quite a number have answered the call. We thank you for it. Let each one that received a notice reply immediately.


The church of God at Cleveland, O., will hold meetings at 10:30 p. m. every Sunday (D. V.) in Bland and Heller's Block, Room 36, 1794 Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad or like mind and all searchers after truth are welcome.

"The Gospel of Our Salvation and kindred Doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth. This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 179 Grand st., on first floor, Brooklyn, N. Y.

# Poetry.

## IN MEMORIAM.

(The following little poetic effusion was composed as a memorial invocation for bereaved hearts over the last resting place of our departed Sister Palmer.—ED.)

NAOMI'S GRAVE.

Savior, bend in lifelong sorrow,
O'er the sacred mound we rear,
Let the tears of thy compassion
Flow upon our loved one's grave.

Pour the balm of holy healing
O'er the wounds that death hath made,
Tenderly, thyself revealing,
Bind them up the broken reed.

Grant to our weak faith, a vision
Of the mansions of the blest,
With the light that shines from heaven
Hallow them Mark's rest.

Help us bow in resignation
To thine ever blessed will,
Help us feel through deepest anguish
Still thou hast done all things well.

LOIS HELEN LITTEL.

# Youth's Column.

By him life's morning foretelt be,
Who loved, and lived, and died for thee;
So shall thy noontide never know
Earth's burning thirst and withering glow;
And then shalt fear no gathering night,
At even-time it shall be light.
—*Frances R. Havergal.*

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro,
Down lowly ways if God wills it so.

### The Scarlet Thread.

A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note and could not be withdrawn. "Ah," said the banker, you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting." Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn. It marks it as his.

### The Seed is the Word.

The fallow field, if never sown, can bring forth no rich sheaves of golden grain; the hillside if never planted with the vine, will hang no tempting clusters of grapes in the autumn sun; nor can the sunny, southern slope, if the husbandman's hand never sets the trees, lift up its lovely crimson apples to the breeze.

So it is with your hearts, dear children. They must be sown, or no fruits of righteousness will appear in your lives. The field, the hill, the slope, left to themselves, bring forth nothing but unsightly weeds; your hearts, all manner of evil things.

A crop of good fruit cannot be looked for unless good seed is put into the ground. God has given you such seed. It is his own precious word. It will purify you, and make you worthy of a place in the glorious mansions of light, if you will but make it a place and let it grow. You do not want your hearts to be like the wayside, the hard roadbed, where nothing can find lodgment, nor like the stony places, where there is no depth of soil to hold the seed, nor yet like the thorny spots where all the bright plants must be choked out and die.

Then study the language of Jesus, where he says over and over again "the seed is the word." Try to understand that word, "the word of the kingdom" so the wicked one may not catch it away out of your hearts, and when received with joy, become so "rooted and grounded in the truth" that you will not be "offended" and give it up when persecution comes on account of the word, and be careful, lest other things, the cares of life, and the desire to get great wealth, choke down the good seed, so that you will bear no fruit. S. R. WINCH.

### THE STORY OF ISAAC LEVINSOHN. No. 1.

I am a native of Russia, and was born in the year 1855 in the town of Kovno. My parents were pious Jews, much devoted to the glory of God under the Jewish traditions. My father fasted every Monday and Thursday, with the object of mortifying the flesh, and in order to justify himself before God, who has said, "Ye shall be holy; for I am holy," Lev. xi. 44, and "Thou shalt be perfect with the Lord thy God," Deut. xviii. 13.

It was my father's wish that his children should be brought up in the fear of God, and especially that his sons might be devout Jews. My elder brother did not wish to follow the desire of his father and become a Rabbi, as he preferred the study of foreign languages, science and philosophy. He entered the college in Kovno and finished his studies at Gradno. Seeing his eldest son give so much time to the world did not at all satisfy my [illegible] and [illegible] a devout Jew, under the teaching of a Rabbi full of zeal and piety.

When I was five years of age, my father began to instruct me in Hebrew. He read the prayers of the Liturgy every morning, afternoon and evening, and informed me that if I did what the Rabbi wished and obeyed him in all things, and also prayed three times a day, God would be very pleased with me.

The idea that God would be very pleased sank deep into my heart. I tried to do everything that my parents, and especially my Rabbi, wished me to do, respecting the great law in the Bible, "Honor thy father and mother," and also the words of the Oral law, "The fear of the Rabbi is as the fear of the Lord."

When eight years of age, I could read any part in the Hebrew Bible, the Targum, and the great Rabbi Rashi's "Comments on the Bible." My Rabbi began also to instruct me in the Talmud, and gradually led me to give up reading the Bible, as he considered the study of the Talmud was more important. My whole time was devoted to the studying with him in his house, for I was the only pupil he had undertaken to bring up and instruct in the Rabbinic doctrines.

On my tenth birthday, my father invited a few of his learned friends, with the Rabbi who was my teacher, and three others, to examine me. They were to give their judgment as to my qualifications for becoming a minister. The examination was passed through to their satisfaction, which so pleased my father that he gave a dinner to the poor of the synagogue, and asked them to pray to God on my behalf. He also promised me fifty roubles on my thirteenth birthday if I succeeded well in another examination. All this made me more earnest than ever in living a holy life.

About this time serious questions began to arise in my heart, and I asked myself, what is really the Word of God? and, after some reasoning, I came to the conclusion that the Bible must be the book given by God. So I asked the Rabbi if I could devote a little more time to its perusal. But he wished me to occupy myself solely in Talmudic study. However, I spent one hour every night before going to bed, and two hours every morning before prayers, in perusing the Bible alone.

When my thirteenth birthday approached, I was instructed in the articles of the Jewish faith. The Rabbi told me that as soon as I reached thirteen I should be regarded as a man, and should have to be responsible for my sins before our God, Jehovah. This great thought of responsibility for sins filled my mind with solemn thoughts, and led me to enquire earnestly, "What must I do to be saved?"

At the age of twelve years and eleven months, my father took me to the synagogue, and informed me that all the sins that I had committed were upon him: but for all the sins I committed from my thirteenth birthday I should be responsible before God. I entreated him to continue to bear my sins for two or three months longer, as I was afraid that I should very soon sin against the Holy One. But he told me this could not be done. Then I cried bitterly, being perfectly certain that it was an utter impossibility for me to live a perfect life.

The infinite holiness and purity of the great Creator, and the depravity of man's heart, convinced me that there was nothing in me but sin. But there was no way open: my father said I must undertake the responsibility of my sins before God, so I undertook it, and confess that after that day I felt the burden very heavy.

My thirteenth birthday came, and my father took me to the synagogue, where he offered me to the Lord, with prayer, according to the Jewish custom, and thanked God that he was no longer responsible for my sins.

On the same day he invited the Rabbi to his house with several elders of the congregation to examine me in what I had learned since my tenth birthday. They expressed their belief that the God of our fathers, Abraham, Isaac and Jacob, had called me to the ministry of the Jewish faith, but I rejoice to know that the God of grace had a better office and much greater honor for me—namely, to be a servant of his in the vineyard of Christ, and to be a priest before the Most High, and to reign with Christ forever. My father and the Rabbi then put their hands upon me, and blessed me, saying, "God make thee as Ephraim and as Manasseh." Gen. xlviii. 20. The promised present of the roubles was given me, and was distributed among the poor of the synagogue, who were asked to pray for me.

The next [illegible] [illegible] my birthday [illegible] and [illegible] [illegible] [illegible]

# Poetry.

## UNFINISHED MUSIC.

I sat alone at the organ,
At the close of a troubled day,
When the sunset's crimson embers
On the western skies lay.
I was weary with vain endeavor,
My heart was ill at ease,
And I sought to soothe my sadness
With the voice of the sweet toned keys.

My hands were weak and trembling,
My fingers all unskilled,
To render the grand old anthem
With which my soul was filled.
Through the long day's cares and worries,
I had dreamed of that glorious strain,
And I longed to hear the organ
Repeat it to me again.

It fell from my untaught fingers
Discordant and incomplete,
I knew not how to express it,
Or to make the discord sweet;
So I toiled with patient labor
Till the last bright gleams were gone,
And the evening's purple shadows
Were gathering one by one.

Then a Master stood beside me,
And touched the noisy keys,
And lo! the discord vanished
And melted in perfect peace.
I heard the great organ pealing
My tone that I could not play,
The strains of the glorious anthem
That had filled my soul all day.

Down through the dim cathedral
The tide of music swept,
And through the shadowy arches
The lingering echoes crept;
And I stood in the purple twilight
And heard my tune again,
Not my feeble, untaught rendering,
But the Master's perfect strain.

So I think, perchance, the Master,
At the close of life's weary day,
Will take from our trembling fingers
The tune that we cannot play;
He will hear through the jarring discord
The strain, although half expressed;
He will blend it in perfect music,
And add to it all the rest.

—Minnie E. Kinney.

# Selections.

## THE SEVENTH-DAY, No. 0.

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### KEEPING THE SABBATH DAY NOT A SUCCESS.

Since the introduction of the gospel, the blessing of God, for some reason, does not go with the observance of the seventh day. Whenever tried, and that is many times, it has been a failure. An inclination to cling to the forms of the old law and turn back to Judaism in one way or another, has manifested itself in the church now and then from the days of Paul down. Christians of this stamp were the pests of Paul's whole life. Their earnest warning was, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts xv. 1. With the same spirit they now warn us that, "Except ye keep the seventh day, ye cannot be saved." Paul was deeply moved by these errors, for he knew that in the end they led away from Christ. The Galatian church was nearly ruined by these Judaizers, till Paul exclaimed, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8. Paul's curse has seemed to follow all such attempts ever since. It has been so with the numerous attempts to revive the Jewish Sabbath, as history abundantly shows.

Elder J. N. Andrews, seventh day Adventist, has industriously gathered up the notices of those, here and there along, who have kept the seventh day. Of course he has set them out in the most favorable light; yet even then their weakness as Christians and their generally heretical notions in other respects are manifest.

Elder A. says: "The first of these ancient Sabbatarian bodies was the Nazarenes. Of these Moser testifies that they 'retained the Sabbath; and though they pretended to believe as Christians, yet they practised as Jews, and so were in reality neither one nor the other.'" ("Hist. Sabbath," p. 388.) Not a very good recommend for the day to start with. Of their final end Gibbon says: "The Nazarenes retired from the ruins of Jerusalem to the little town of Pella, beyond the Jordan, where that ancient church languished above sixty years in solitude and obscurity." (Decline and Fall," chap. 15). That was the character and end of the first Sabbatarian sect. It is a pretty fair sample of all that have followed since.

During the dark ages we find a body of Sabbatarians who were, as usual, half Jews. They are thus described by Mosheim: They held "that the observance of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath." ("Eccl. His.," cent. 12, part 2, chap. 5, sect. 14). Poor kind of Christians those were! They soon disappear entirely. The Abyssinians in Africa kept the seventh day for ages, and observed Sunday also. Elder A. claims that they derived their Sabbath-keeping either from the apostles or at least very early. They still kept it in the fifteenth century. Now, what did it do to them? Did it make them better Christians than Sunday-keepers were? No indeed; on the contrary, they were sunken lower than any other sect bearing the name of Christians. Elder A. confesses that "in many respects they have lost the pure and spiritual religion of our divine Redeemer." ("Hist. Sabbath," p. 424). They hold to circumcision, the worship of the Virgin Mary, and all sorts of fanatical notions. They are described by a modern author as sunken in "spiritual barrenness and ecclesiastical putrefaction." ("Schaff-Herzog Encyclopedia," article "Abyssinian church.") In fact their doctrines are a mixture of Jewish, Christian and heathen notions. This is all that Sabbatarianism has done for them. It explodes the idea so strongly urged by Sabbatarians that the keeping of that day will preserve a people from all other errors. Here it has had a fair trial on a whole nation for 1,500 years, and proved an utter failure.

The reformation developed some prominent Sabbatarians. Among the most noted of these was Carlstadt, a talented and highly educated man, the friend and companion of Luther. He kept the seventh day, wrote in favor of it, and urged it strongly. Elder A. devotes one whole chapter to the history of this man. (See pp. 446—469). Nor was Carlstadt alone in his Sabbatarian views. Elder A. says: "When the reformation had lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France and England." ("Hist. Sabbath," p. 460).

Here, then, the seventh day had a strong foothold and a fair start in the very beginning of the reformation. Now test this Sabbath-keeping by the rules laid down in the Bible, and see how it will come out. "And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed." Acts v. 38-40. That was an excellent test, and the apostles were glad to abide by it. In a few years they filled the world with their doctrine and their churches. But at the reformation what became of all the seventh day advocates and their widespread effort for the Jewish Sabbath? Just nothing at all. It all fizzled in the pan. And now, after three hundred and fifty years of trial, scarcely a remnant of them can be found in any country of Europe. They number less now than they did then. It has come to nought because the blessing of God did not follow it. But those who rejected the seventh day and kept Sunday have been mightily prospered till they number 136,000,000. They have revolutionized the world, and done a noble work for the gospel and the salvation of souls. Which has borne the test? Now this is remarkable if Sunday-keeping is indeed "the mark of the beast," "an enormous error," "a most fearful sin," a violation of the law of God. And if keeping the seventh day is such an important thing in the sight of God, why did he not bless those who tried it? Laban said to Jacob, "I have learned my experience that the Lord hath blessed me for thy sake." Gen. xxx. 27. Yes, actual experience is the very best test in the world of anything. Now, if experience, if the history of the church, if the providence of God, proves anything, then keeping Saturday is not a success. No class of people are more ready than seventh day Adventists to point to any little success they may have as proof that God is with them. They have just published a pamphlet of forty-eight pages devoted to proving that the success of a church is evidence that God is with it, and the failure of a church is proof that God is against it. Then they contrast their growth with the feeble efforts of a little party which drew off from them, and conclude that God is with them and not with others. But, according to their own test, what kind of a show do they stand when compared with the success of Sunday-keepers?

Take another rule: Jesus says: "By their fruits ye shall know them." Those who have kept the Jewish Sabbath in the Christian age have generally mixed with it many fanatical and heretical notions. As we have seen above, the Nazarenes were Judaizers, and the Abyssinians were sunken in many superstitions. Carlstadt was one of the most noted fanatics of the reformation. During Luther's absence he came near ruining the reformation entirely. (See Andrews' "History of the Sabbath," pp. 446, 449, and "Schaff-Herzog Encyclopedia," article "Carlstadt"). The Sabbath keepers in Transylvania denied the divinity of Christ and took extreme Unitarian grounds. ("Hist. Sabbath," p. 461.) Those in Russia held to circumcision and the ceremonial law. (p. 456.) Other points will be noticed as we proceed.

As we have already seen, the seventh day Baptists began in England in the time of the reformation, over three hundred years ago. They had many able men, ministers and writers. They published many books, discussed the subject widely, and made many converts. Here again they had a fine field and a fair start. How did Sabbath-keepers succeed? What have they accomplished in England? Three hundred years ought to be long enough to tell whether it is a success or not. Let Elder Andrews tell the sad story: "In the seventeenth century eleven churches of Sabbatarians flourished in England, while many scattered Sabbath-keepers were to be found in various parts of the kingdom. Now but three of these churches are in existence! And only remnants, even of these, remain!" ("Hist. Sabbath," p. 491.) Since he wrote the above, two more out of the three, I believe, have expired, and only one little company of less than ten members survives! Elder A. sorrowfully asks, "To what cause shall we assign this painful fact? The cause is evident; God is not in it. It comes to nought every time it is tried. Three hundred years hence, if time should last so long, the same mournful requiem will be chanted over the grave of seventh day Adventism.

Less than one hundred years ago another effort was made in England by the Sabbatarians, or new Israelites, to revive the observance of the Jewish Sabbath. A high authority says of them: They "ordered the strictest observance of the Jewish law and Sabbath." This sect, "who at one time numbered a hundred thousand, continued till 1831 to observe the Jewish Sabbath and the ceremonials of the law." ("Schaff-Herzog Encyclopedia," article "Sabbatarians.") This is by far the largest number of professed Christians who have ever kept the seventh day. Now did it come out? Just as it has every time before, and always will: it failed entirely, and now scarcely a remnant of them is left. "Four congregations of believers, comprising 198 persons, were reported in England by the census of 1851." ("Johnson's Cyclopedia," article "Southcott.") The hand of God seems to be against their seventh day keeping every time.

Now, look at the history of Sabbatarian effort in America. They began their work at Newport, R. I., in 1664, over two hundred years ago. December 23, 1671, they organized their first church. (See "Manual of the seventh day Baptists," pp. 39, 40.) What have they accomplished? Almost nothing. They now number only about 8,000, and are hardly holding their own, or, at most, only gaining a few score per year, less than the increase of their children. Largely their youth abandon Saturday for Sunday. With many of the older people keeping the seventh day is merely a nominal affair. They will let their shops and their business run right on while they themselves go to church! For convenience they mostly colonize together, and so have little influence on the world. To their praise be it said that they are an excellent people, and free from any fanatical or other heretical notions. Here again the seventh day has had the fairest possible chance of success. Its advocates are intelligent, highly educated, respected, free from any other heretical or fanatical notions, and live in this free land and age of investigation. Why has it not succeeded? That it has not they themselves must admit. These sober, stubborn facts should have weight with us Sabbatarian brethern, stop and weigh these things fairly. What is the use of wasting life contending for what is a practical failure?

There is a body of German seventh day Baptists in Pennsylvania, who practise trine immersion, foot washing, and teach celibacy. Another body of seventh day Baptists, in Virginia, observe the law of Moses touching meats, and hold other peculiar ideas not according to the gospel. It is observable that the seventh day generally goes with some other heretical or fanatical idea.

If, now, keeping Saturday is so highly pleasing to God, why does he not prosper it more? If Sunday observance is such a sin in the sight of God, why does he so remarkably bless those who persist in it? At least one-half of those who now keep the seventh day were themselves converted in Sunday-keeping churches! How is this? Theory is very nice, but often delusive and impracticable. Experience is the only safe test of any theory. Tried in these balances, the Jewish Sabbath is found wanting every time.

D. M. Canright.


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## Communications.

### MICA PEN-NOTES.

I like very much, Romans xv. 13.—"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

There are three, yes, four blessed qualities, or titles, applied to the good and Holy One, by the apostle in this chapter. He is called the God of patience, of consolation, of peace, and of hope. What a precious sum of definitions or designations! God is patient,—patient toward the weak, the unreasonable, the wrong-headed, the wilful, the wicked,—and patient toward the infirmities and short-comings of his people. And as for consolation, he loves to console the bereaved, the poor, the buffeted, the head and hand and foot weary, and the heart-broken. He loves to comfort them, and through their faith in him in particular, a faith springing from the knowledge of his infinite and wonderful goodness. God is so kind and consoling in his nature, that he is called the God of consolation, just as a bee is an example of industry, a dove of innocence, or a lion of courage. And he is the God of peace. Not only does he dwell in peace, the peace of an infinite loving instinct, and harmony of all thought and operation in colossal works, but he loves to bestow, to create, to encourage and accomplish peace,—peace where it shall come as the dew and the dawn, peace like balm, like a mother's lullaby. And he is the God of hope. Not that he hopes anything, when he sees and orders all things without doubt or mistake, and knows as perfectly what he will do, and what he will be, as if it were already done. Hope belongs to beings limited and dependent. And to them, to creatures subject to infirmity, liable to discouragement, disappointment and reverses, he loves to encourage and establish hope. He is the God of hope! Glorious revelation. Over him in gentle majesty rises the rainbow, that has no wrath or terror in its arch. He loves to minister hope to all who will see hope and heaven in him, and take their most delightful incentive to hope, and inspiration of hope, from his word, his mercy and his power.

God teaches through such as Christ, his Son, and Paul his apostle, that he loves to give the grandest of gifts to beget and begin hope, that is, his Holy Spirit. Yes, he gives us this most blessed, special, precious, imperial gift. One will say, "Would to God I had money,"—another;—"Would to God, I had talent, education, prosperity." But Jesus here passes by all the longed for goods and gifts, and says, God will give you his Holy Spirit if you ask him, and that is power, life, light, riches and preciousness. And the Spirit, among the other blessed products of its presence, begets this blessed sentiment and power of hope.

There are some people that have no great gift or habit of hoping any way. They seem comparatively indifferent to life. They have little joy, or anticipation of good, and live indifferently if not indolently. Others live in a state of despondency bordering on despair. They have trials, losses, ill-health, hardship, and great mental darkness and forlornness. It may be they have a constitutional, a hereditary gloominess. Others have plenty of the buoyancy of anticipation. They are hopeful even in adversities. Their hopes may be even audacious and unreasonable. They may hope for unlikely or impossible things, hope for things that would be pernicious even if they were practicable. Others again hope for what is good and right and wise, hope for what is possible, and what is promised, and what is desirable, and hope for it from God, and rejoice in the greatness and wealth of their possession. They hope because they have learned—(O, the glory and happiness of the knowledge) of what inestimable preciousness is the Spirit of God, dwelling in their hearts. They have ceased from sin, that bane of hope, or they trust in God that they will be delivered from its power, and O, the trust is the mother of hope. They hope by the help of the Spirit. They pray earnestly, sometimes instantly, and incessantly,—they pray to God above them and God within them, and trust in his pure, perfect, blessed and unfailing truth and faithfulness. The apostle hopes for those Roman brethren, all fulness of joy,—nothing less—and fulness of hope, by the power of God.

How gracious and admirable is the working of the Spirit, that grandly and soundly produces hope,—hope without deceitfulness, hope not false and illusory! No matter though the working is secret and silent, and it may be largely unfelt. How like the magical and myriad processes in nature! Each atom in the kernel of grain is placed silently but exactly. Each kernel is set in the ear, with most perfect orderliness. The sap steals inaudibly along its channels in the fruitful wood. Only the ear Divine hears its delicate murmur of motion. Thus quiet yet marvelous, are the activities of the Spirit. But in the Christian heart, the work is perpetual. It goes on day and night. How welcome to the spiritual mind is this most exalted potency! If there are those who seem to feel the working of this life in any special measure, and wish to shout aloud, let them do it, I have no objection. Only let it not be a mere animal excitement. Let it not be a misapprehended or stimulative experience.

In view of the exceeding and exalted importance and preciousness of the Spirit, working hope in the heart, with what eagerness should it be coveted! This is a holy covetousness, for which there is no rebuke. With what order of pursuit, with what importunity of prayer, whith what intensely earnest, secret or vocal pleading, may it well be sought for! Think of men with eyes flashing, on the hunt for hidden prey in the jungle;—or the gold hunter with flushed face and rapid strife, marching for the mines. Think of all the hearts that burn for riches and honor on earth. How should not hearts touched with the fire of love and light from God, burn for the gift of the spirit in priceless working power to produce hope, and all godly fruits and graces in the soul and in the life! How little we know of the power and effect of intensity and persistency in seeking. These are the things that tell. Mighty seeking will have mighty winning. Count all else trash in comparison. Have singleness of mind. Be exclusive for once and for always toward God for a grand quest. Be wonderfully limited to God, and most discreetly and carefully beware of limiting him. Think nothing too great or large to ask, within the wide and vast area of the Divine will, and word of promise. Believe possibilities boundless, when motive is pure, and the understanding is ruled by God's word of truth and mind and wisdom. No height of attainment of other times, or of other saints, need seem impossible now. For we are not to compare and measure ourselves altogether with others, but seek to have whatsoever it seemeth good for an Infinite God to give. We are to rise to the height of his holy calling in the election of grace and love. Soul! Brother! Since thy Father is the God of hope, to what power and abundance in hope, doth he call thee? Is there not mighty power in hope? Doth it not almost raise the dead to life? Doth it not kindle a beam of light in the eye lustreless, by suffering; and the wear and tear and drag of disappointment? What magic in words and looks that enkindle hope in hearts weary and faint! How a physician's hearty voice and manner rouses the invalid from his stupefaction, and flushes his wan face with an auspicious and almost luminous ray of hope! There are people who truly need rebuking, and who should accept it even gratefully; who may well say, "that is right, I deserve to be reprimanded. I take it heartily, and endorse the judgment. Nay, I reprove and condemn myself." But I presume a greater number need the rousing and cheerful influence of encouragement. They need electrifying with some word or power that will enkindle new hope. Hope, as a motive, is something positive and elastic and transforming. It has in it magic and health and power. A sound hope, a good hope, a hope without self-deception—without the deceitfulness of sin,—a hope built on truth and promise, a hope growing out of concord with God, and growing along with the love of righteousness, —this is it,—this is the treasure, this is the gold without alloy, this is the nidus of the spiritual electricity, or if you please the evolution of it. It is in itself electric. People of God,—then begin life anew,—have at least a new impulse and invigoration. Things in nature grow slowly for awhile, and then suddenly manifest a new vigor, and progress with redoubled speed. So may you. Have this power of hope in you mightily. Or if you do not feel it spring up within you, as you desire and pray, then cultivate it faithfully and busily. Believe in God, and believe God dwelling in you. Trust in the very Spirit of the living God. Seek without ceasing. Cry without wearying. Call without ever forbearing. With the foolish ones prayer is unfashionable. In the esteem of the silly ones, it is unprofitable and useless. In the sound sense, in the consciousness and confidence of the people of faith, prayer is just as in Elijah's time—just as in the apostles' days—just as in the times of Luther and Knox and Wesley, a key of God. God respects it, and he respects courage, persistence and determination. And he loves to reward the grand indomitableness that takes no denial, but presses on and wins. Aye, beloved, we must cultivate hope. We have no business with despair. Does God love despair? Does he delight in it, or encourage it? And yet some almost fancy a half-despair something necessary, something almost virtuous, something which if pitiful, may have its benefit. But what lesson or benefit can it have, except to reveal its own unlovelieness, that hope may glow and shine and be glorious by contrast? Did you ever know a child morbidly and curiously desiring to be sick, with a vague and vain idea of some enjoyment or profit in it? But no more foolish is such a fancy than the vain idea of any virtue in sighing and despondency. Despondency is the gate of misery, and those who flounder in the barren sand-drifts, or in the miry abysses of a hopeless melancholy, may be rather bluntly said to have all the hell they live for. But we call the desponding and floundering, to hope. We would have the bugle call of God in the gospel, heard with a thrill, and answered with a spring, and honored with a new life and a new walk. We are called to walk before God. It is to us, as well as it was to Abraham. Do you not hear the call? Do you not feel it? What saith God by David in one Psalm? "The eye of the Lord is on them that fear him, on them that hope in his mercy." Further on, trumpet-tongued, is this again, "the Lord taketh pleasure in them that fear him, in them that hope in his mercy." Here is a holy fear first and a sweet, serene, cheerful, intelligent hoping in God, that is actually praised, and in which God is pleased. What a call to hope! Hear again the psalmist remonstrating with himself, and saying to his soul, as if it were another entirely. "Why art thou cast down, O my soul? Hope thou in God." And he very properly associate his God to be health; for the countenance is an index of health or disease. And what is healthier and more health-promoting than hope? O, hoping in God! How magical, how natural, how noble and right! And if we are awkward or ignorant in the way, or walk, or act, of hoping in God, then it is time that we learned. We must learn by coming to God, learn by thinking how healthy and strong and good he is; that he is the soul of truth and kindness and good will, that in his every thing kind and wholesome and attractive in his nature, and that he has and is the best for us in the universe.

C. COLEBROOK.

### Soul Distinct from Body.

A gentleman, who was eminent as a scientist, some years since died in the city of Brooklyn, N. Y., from a wasting and protracted disease. He was also a devout Christian. On one occasion, as he lay on his bed, he stretched forth his pallid and emaciated hand, and, as nearly as we can recall his words, spoke as follows:

"You see this hand. Let me tell you that it is not myself. It is my hand and not yours. I do not call it myself, or think of it as such. I might lose it, and yet be myself. And what is true of this hand is also true of every other part of my body. This whole body with all its organs is not myself. My doctor tells me that I must die before long. He is mistaken. I am not going to die at all. It is only my body that will die. That body is not and never was myself. I live in this body now, but shall soon quit it, and then I shall live elsewhere. My friends will bury this body, but they will not bury me. I shall not be there to be buried with it. I expect then to be in heaven, where Christ is; and I expect to be perfectly holy and happy there. This cancerous tumor which is about to destroy my body will destroy nothing else. My essential self will still remain."

Such, for substance, is what this gentleman said at the last interview the writer ever had with him. It was said in a quiet, peaceful and scholarly manner, with a slow and thoughtful utterance. The dominant thought running all through this utterance is one that we ought to emphasize in our meditations, as we go through life, and when we come to the final hour. It is a Biblical thought. That materialism which traces mental life to the body, and makes the latter essential to the former, has no warrant in the Bible, or in sound reason. The body is simply the "earthly house of the tabernacle"—the present abode and the present instrument of the mental man resident therein, but essentially no part of that man, and not indispensable to his existence or to the activity of his powers. He can exist and act out of it as really as he ever did in it. So Paul thought when he said: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Beautiful thought with which to live, and a beautiful thought with which to quit this world!

*Dear Restitution:*

Is it not strange that in matters pertaining to human nature and human destiny, eminent scientists should be quoted in preference to the unerring word of inspiration. The writer of the above article seems to make as much ado over the death-bed delirious utterances of some man who died in Brooklyn recently, as our French and English subterranean explorers make over some long-concealed ruins, corroborative of sacred history.

"You see this hand. Let me tell you that it *is* not myself. It is my hand and not yours, etc." He says this is true of every other part of his body! I wonder how it would be if instead of the hand it was his head taken off? This talk reminds me of a story I heard at Bay Ridge the other day. An Irishman was proving that the body and not the head was the seat of intelligence. To prove his position he told the following chicken story: "The rooster," said he, "had found something which he wanted to share with his female companions. The farmer was on the spot and being annoyed at the way the chickens were scratching up his seeds, the first hen that started toward the rooster he cut her head from her body with an old grass hook he had in his hand, the hen though made her home run without her head!" Most of us doubted the story and it made him very angry. My Methodist friends are also very angry when I tell them that my head, body and limbs are myself. The vitalizing part, spirit or breath I must surrender some day. When we surrender a thing it ceases to be sure.

The writer of the above surely believes we have to surrender something in death. I wonder what he calls it; O yes, I know now, it is this "mortal coil," "prison house," or "tenement of clay." "He can," he says, "exist out of it and act as really as he ever did in it." "Beautiful thought with which to live, and a beautiful thought with which to die." Yes, very beautiful, but truth in such solemn matters is better than beauty. Will anyone doubt this? "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

I believe if I keep and practice the faith, I will get this house not made with hands when the time comes in the divine order to bestow it. The Scriptures plainly teach that time to be at resurrection and not, as the writer intimates, at death. Isaiah, many hundred years before the birth of our Lord wrote, "Unto us a child is born," not will be born; and speaking of his death, he spoke of it in the present tense also. Paul writing of our house not made with hands and kindred topics, speaks of things to come as though they were already here. Strange that men possessed of common sense in other things, should be so dull in learning the peculiarities of the Scripture style of stating things past, present and future.

"It was said in a scholarly manner." Yes, yes! Scholarship now it would seem takes precedence over truth. What has scholarship to do with God's unchanging law relative to human destiny? "The world by wisdom knows not God."

ISAAC MCCURRY.

### Notes by the Way.

I left home August 18th, arrived at Lanark, Ill., at 4 o'clock the same day and was received into the kind hospitality of Brother and Sister Olsown for the night. Spent next day visiting brethren in Lanark. Saturday, the 20th, went in company with Brother Renner's son, to East Plum River, and was received into the kind hospitality of Brother and Sister Renner. Preached Saturday night and Sunday at 11 o'clock; had a basket dinner, then preached again at 2 o'clock, then went to the Union Church, preached again to a small congregation at night, but it looked so much like rain that but few turned out.

Passing over the incidents that occurred from then till Wednesday: at 5 o'clock we started for Gladbrook, Iowa, reached there at 8 o'clock Thursday and was received into the kind hospitality of Brother and Sister Berry, where we remained until the meeting commenced on Friday evening. The meetings were continued over Sunday, and the interest growing deeper, we concluded to continue them each evening until Wednesday. On Wednesday we repaired to the water where we baptized four willing souls into the all-saving name of Jesus the anointed. On Wednesday evening closed our meeting at Gladbrook, the brethren being much refreshed and encouraged. We took the parting hand and started Thursday morning, Sept. 1st, for Odebolt, Sac Co., Ia., where we arrived about 4 o'clock and were met at the depot by Brother J. W. Appleyard. Having got in company on the train with Brother Eychaner, we were conveyed by Brother Appleyard to the place of meeting, a distance of three miles. Here we met for the first time, Brother Boyes, of Geneva, Ill., Brother and Sister Appleyard, of Wall Lake, Iowa, who had preceded us to the place of meeting.

Preparations having been made to hold the meeting in the grove in Brother Appleyard's enclosure, we found it around his house well seated. At 8 o'clock we met in the grove and listened to a discourse on the kingdom of God and the name of Jesus the anointed. Friday morning we found it raining, and it being so wet at meeting time that we could not occupy the grove, we repaired to the school house close by at which time the writer discoursed to those assembled from Paul's charge to Timothy, 2 Tim. i. 4. It still being wet, we met at the school house again in the evening to hear a discourse from Brother Eychaner upon the kingdom. This brought us to Saturday, and as it still continued to rain, we had to go to the school house again. Brother Eychaner preached this time upon the new birth. I preached in the evening. Sunday morning it cleared up and by meeting time was dry enough so that we again assembled in the grove. At 10:30 o'clock Brother Eychaner preached, after which we had dinner in the grove. At 2 o'clock I preached again, at which time meeting was appointed for the evening, but before that time it began raining again so that no one came. The brethren remained after the afternoon meeting, and having retired to Brother Appleyard's house, we commemorated the death of our blessed Lord. The rain coming up the majority remained all night. An inquiry or investigation meeting was held till about 11 o'clock. It was thought about the best meeting we had. This ended our meeting at Odebolt.

Monday morning Brother Appleyard started with myself, Brother Eychaner, and another man, in his buggy, for Wall Lake, where we were to take the train. On our way we stopped on the bank of the Boyer River and I baptized the man that was in company with us into the all-saving name of Jesus the anointed. When we reached Wall Lake we found that the terrible rain of the night before had broke the road so that there was not any train either way till afternoon. So we stopped at Brother Thomas Appleyard's till our train arrived at about 3:30 o'clock. When the train came that was to take Brother Eychaner, he got aboard and I was left to wait for my train which did not arrive till about 7 o'clock, when we left Wall Lake for Sac City where we arrived about 8 o'clock p. m. and were received by Brother and Sister Robbins for the night. Next day we visited with Brother and Sister Brown, of Sac City, whom we found firm in the faith and waiting for the kingdom of God. Here I will stop for the present.

Yours Truly,
T. J. WHITNEY.

*Dear Editor:*

I read: "When poor health distracts head and heart, articles on loving, experimental topics are by far the most soothing to depressed spirits." The paper drops from my hand and my heart goes out to you in sympathy, and here I am writing to you. What shall I say. Thoughts are so mute sometimes that one can only feel, not speak. How many times we are tired,

"Tired, and earth so full of resting places,
Wearied with the dreary march of life."

We feel weak in body and in spirit, so closely has God woven the bond of sympathy between the different elements of our nature. We long for sympathy and a lifting hand, and when they come it is as though they had taken us by the hand and led us under the trees to breathe the sweet perfume of flowers, and rest.

"We are so tired, my heart and I."

We are so weary of earth's pilgrimage, we are hungry and faint and footsore, sick with pain of body and heart. Would that thou wouldst come, our Savior and take our hands in thine and lead us, thy little children, whithersoever thou wouldst have us go. We are thine, we wait for thee, we are lonely without thee. Thou art our Shepherd, we know thy voice and cry out to thee

"Like children crying in the night,
With no language but a cry."

Many times my sympathy has gone out to you as I have read words of yours. I have thought, too, how many other tired hearts and hands there were in the world who needed encouragement and soothing words. You have worded my thought when you say, "Would that we could have less of criticism and speculation, and more of the deeply practical."

Time goes on apace, and it seems as though the waiting ones were being tried and weighed and tested. Worldly things attract the Christian at every point, and allure him away from the coming of Christ. We ought therefore to be trimming our lamps that they may shed abroad a brighter light, and attract the gaze of the worldly-wise. Arguments, learned and long, will never make a Christian. Loving words and deeds, forgiveness of evil, patience in trial these are better arguments for the kingdom. This brought us to thoughts for the Christian's use in our [illegible]

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. PLYMOUTH, INDIANA, OCTOBER 5, 1887. NO. 37.

THE RESTITUTION

*Terms—TWO DOLLARS A YEAR.*

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TO CORRESPONDENTS:

THE RESTITUTION advocates the doctrine of "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the annihilation of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion as pre-requisite to the forgiveness of sins, and a holy life as essential for the salvation.

vertigo sinners to Christ than all the wordy logic of the world. Christians are the result of a willing heart, not of the knowledge of the head. Head Christians are those who are answered by, "I know you not," while the willing heart hears the welcome call, "Come ye blessed of my Father, inherit the kingdom prepared for you."

Let us all then by our loving words and thoughtful deeds win souls to him who loves and forgives us all. He was all love and gentleness and patience, and he is our pattern in all things. He bade the weary come to him for rest, and we as his disciples, his servants, sent out to do his bidding, must comfort his weary children as we journey along side by side on the road of life.

I thank you for the many comforting words and beautiful thoughts I have read in your paper, and if it be God's will, may you be spared to minister to us for many years to come. I would be greatly pleased to know you personally, but God has cast our lot so far apart that it may be that only in the other life we shall meet "face to face." Now we are only known by the responsive chords which awaken in our hearts through written words. With kindly regard I am your fellow-worker and friend.

EMILY C. RAMSEN.

### Love Eradicates Anger.

You know men who are all but perfect; and who would be almost entirely perfect, but you say they are hasty—they are touchy—they are ill-tempered. Now, there is nothing that a Christian has to take more trouble to eradicate forever from his being than ill-temper. It requires the struggle of years—perhaps of a life-time; but it has to be done. It has to be done. It is not to be looked upon as an accident of temperament; but it is a sin—one of the blackest of all the sins. It is the symptom of an unloving nature at bottom. A want of patience, a want of kindness, a want of generosity, a want of humility, a want of courtesy, a want of unselfishness, are all symbolized in one flash of evil temper. It is the revelation of what is inside a man, and therefore the man who has that must have his whole nature sweetened. It is not enough to deal with the temper. You must go to the root, and sweeten the whole nature, and then temper will die away of itself. But how can a man who has not had a victory over that part of his nature, have a part in God's people in this world or in the next world? How is it possible? Why, a man with a temper such as I have described would make heaven miserable for all the people who are in it; and except such a man be born again he cannot enter into the kingdom of God. Christ says: "If you offend one of these little ones, it were better for you that a mill-stone were hanging about your neck and that you were cast into the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. It is better not to live than not to love.

"He will swallow up death in victory." Isa. xxv. 8.

We must not amend that expression —"swallow up." There is a sound in it which is equal to an annotation. We hear a splash in the infinite Atlantic, and the thing that is sunk has gone for ever. It was but a stone. Death is to be not mitigated, relieved, thrown into perspective which the mind can gaze upon without agony; it is swallowed up. Let it go! Death has no friends. Who names the ghastly monster with healthy pleasure? Who brings death willingly to the feast? Asks him to join the dance? Begs him to tarry through the night, and weave stars of glory in the robe of bloom? He is to be swallowed up, slain, forgotten. Yet in another aspect how gracious has death been in human history! What pain he has relieved; what injuries he has thrust into the silent tomb; what tumult and controversy he has ended. Men have found an altar at the tomb, a house of reconciliation in the graveyard, music for the heart in the toll and throb of the last knell. Even death must have his tribute. He may not work willingly. He never saw himself. Let us be [illegible]

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 5, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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POSTAL NOTES are payable anywhere and to anybody, and are sent at risk of remitter. Buy Money Orders.

A PORTION of our issue of Sept. 21, principally New York and New England States, was destroyed in a railroad accident. If you missed your paper say so on a card, and we will supply you.

HAVING been absent from home about five days, we have no time left to write much editorially. Will give an account of our journey, and of the excellent meeting at Watson, Mich., next week.

THE copy for article No. 7, on the Sabbath, did not come to hand soon enough for insertion in this number of THE RESTITUTION, but as we now have just received it, we shall give it a place in our next. These articles are able and timely and should be attentively read by all lovers of the gospel. Some of the unhappy results of turning away from grace to legalism are faithfully depicted in the number for next week.

HON. William Windom, ex-Secretary of the Treasury, delivered an address last July on "The Saloon in Politics," which was printed in the *New York Independent*. We reprint somewhat lengthy extracts from that address, as it shows that the whole business of Saloon keeping is not only calculated to make criminals, but that the trade itself ought to be branded as a criminal calling. It is impossible to express the meanness, vileness, and loathsome wickedness of the whole work of drunkard-making—although legalized—in language too expressive. The Hon. ex-Senator and ex-Secretary has done well; and would that all in high places would disclaim all sympathy with the abominable traffic as pointedly and faithfully as Hon. William Windom has done.

WHILE we sympathize with individuals in their troubles, with local churches in their trials, and with conferences in conflicting views; and while all these matters have been spread out before the Editor, with the object of having them further displayed before the readers of THE RESTITUTION, we must say, for ourself, that we most earnestly desire to be excused from all personal participation in any of these matters; and, also, that we deem all such themes of discord entirely unsuited to our columns. It is by far best for individuals, churches, and conferences, to settle all their difficulties, misunderstandings and discords among themselves in the fear of God, and of the retributions of the great day, as the wider all such things are proclaimed it is only so much the worse for the parties concerned. As Editor of THE RESTITUTION we propose to take a neutral stand, and if this policy does not suit, our brethren can displace us next month. When we go abroad to preach we meddle with none of these matters. So never refer them to us.

*Dear Restitution:*

I was glad to see in THE RESTITUTION of Aug. 10th, Brother Waothee's review of the Niagara Conference, and particularly his deductions from their standpoint constituting them only third rate in the Advent platform. I had the privilege of assembling with them last year and was forcibly impressed with their non-allusion to the object for which Christ predicts his coming again, and at its close I wrote to one of its agents in effect that while listening to the varied able speeches delivered at the Conference so erudite in diction on the subject of the second advent, I was forcibly struck with the absence of allusions to the object of Christ's return, so expressive in inference and detail in the proclamation of the gospel, denominated in synonymous terms glad tidings of the "Kingdom of God" and "of Heaven," the latter term so generally adopted by Matthew, and through its more Hebraistic cast, had become the common expression of the Jew in our Lord's time for denoting the state of things expected to be brought in by the Messiah. These expectations were the result of their acquaintance with the prophets, the whole of whom detailed his glorious kingdom, the use of the expression by Matthew and uttered by our Savior himself without a note of explanation, as it all perfectly understood what was meant by it, seems alone conclusive evidence of this, and is therefore the more impressive in its proclamation and commission.

The Old Testament constitution and the writings belonging to it, had familiarized the Jews to the employment of the terms, King and Kingdom, to God, not merely with reference to his universal sovereignty, but also to his special connection with the people he had chosen for himself, and while the polity set up among the covenant people did not formally differ from that of the other States and peoples around them, yet, there was a grand peculiarity in Israel's case, viz., that an invisible head was chosen to hold the place of king—the Lord of heaven and earth—the sequel and overturning is matter of history, the restoration of which necessitates the return of him to whom it belongs, "whose right it is," and this constitutes our hope and the nucleus of the advent cause, but it, as orthodoxically maintained, the kingdom was not thus known. If it is correct to assert that the Jews and the disciples utterly misapprehended its meaning through its spiritual significance, if the announcement denoted one thing to its hearers and something entirely different in its development, how comes it that Christ did send out his disciples to preach the kingdom without previous instruction as to its real meaning? The conclusion is obvious. Their acquaintance and familiarity with the kingdom through its plain portrayal in Old Testament phraseology, needed no spiritual interpretation to its overthrow.

Prominent to view as held by Jews is the personal coming of the Messiah, the literal restoration of the Davidic throne and kingdom, the personal reign of Messiah on David's throne, the resultant exaltation of Jerusalem and the Jewish nation, and the fulfilment of the millennial description of that reign. And this being all future constitutes the hope and anticipation of those in the Christ, the components of the Advent Church, that polity of believers having not only their lamps burning, but in this having their supply of oil for renewal in their lamps at the voice of their bridegroom coming. Notwithstanding the shortsightedness in this respect, I conclude the Advent Conference a step in advance in this our day, and the prominence now given to it, helpful in the removal of the cobwebs of superstition and darkness, and I trust it will soon emerge from the fetters of educational bias and give forth the resplendent light of the truth; then what a phalanx of power would be contained in the agregate of such master minds as were there assembled for the dissemination of the truth, if with single eye they saw and conspired to promulgate it in uncertain sound. The above will somewhat illustrate the advisability and necessity for a National Conference of those more advanced in the cause, such as I have noticed is advocated in THE RESTITUTION. Yours respectfully in Israel's hope.

JOHN T. SHAFFER.

## Selections.

### HOW READEST THOU?

The ancients had a saying concerning the Scriptures that is useful here. They said, "Distinguish the periods, and the Scriptures will harmonize." "Distinguish the periods;" and here comes the very point—the period. The Jew had fastened his attentions so on one portion of the prophecies that he saw but one period—the glorious period of the Messiah's reign; and the Christian church had for centuries so fixed its attention on one part of the prophecies only that it saw but one period,—the coming of Messiah to be crucified. Jewish prejudices arose from the partial attention to the prophecies, and Christian prejudice has arisen from partial attention to the prophecies. It should be our privilege to distinguish the periods; and while we maintain, as Christians, the literal fulfilment of Isaiah's prophecy of the Virgin's Child, and the birth at Bethlehem as foretold by Micah, and therefore that the Messiah has come, we ought to maintain, also, with the Jews, the literal interpretation of Isaiah's prophecy, that the Messiah shall reign at Jerusalem and the prophecy of Micah, that Jerusalem shall be chief of the nations, and therein to believe with the Jews that the Messiah shall come. He has come, and he shall come. Surely this was the real nature and genius of what the angels said to the disciples, as you may read in the first chapter of the Acts of Apostles. The disciples, in astonishment, saw their Divine Master carried up into the air from them, and disappearing in the clouds; and, while they were looking up in amazement, two angels appeared, and said, "Ye men of Galilee, why stand ye gazing up into heaven?" What was the cause? Have you ever asked yourselves what was the cause of the amazing astonishment of the disciples? Not the mere physical miracle: they were too much accustomed to the physical miracles of their Master to be surprised at that merely, and to make us suppose that to have been the cause of their astonishment. How does what the angels said afterwards address itself to that? "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus whom you have seen go, shall so come." Was that calculated to abate their astonishment at the miracle which had taken place? Nay, but it was to assert another miracle. How, then, shall we interpret the incident? What was the basis and ground of their astonishment? I think it very plain and instructive. They had learned unmistakably that Jesus was the Messiah; they were present when they heard Peter's confession, and the remarkable approbation which was expressed of it by the Lord Jesus: they knew then that he was the Messiah, the one that was to come, and they expected great things for their nation; they knew that a number of the prophecies, still unfulfilled, were connected with the Messiah's name: they were looking for them; and when he was taken from them and put to death, their expectations were dashed to the ground. When, however, they saw him again after the resurrection, their expectations revived, and they said, "Wilt thou at this time restore the kingdom to Israel?"—will you finish it all now? And when he had given them an answer, not, indeed, to reject their idea that the kingdom would be restored, but only to tell them the time was not for them to know,—when he had done this, he was suddenly taken up from among them, and they were left in amazement. What were they ready to say within their own minds and hearts? "After all, is he not the Messiah?" Is it possible that we are wrong? And if he be, how can he have gone away, leaving so much undone that was predicted of the Messiah? He has done enough to assure us that he is the Messiah. He has fulfilled some prophecies: at his word the deaf man heard; at his word the tongue of the dumb man sang; at his word the lame leaped for joy; at his word the dead have come to life. He must be the Messiah; and yet he is gone! no kingdom restored to Israel! no reigning at Jerusalem!" There was ground for astonishment; and in that state of astonishment the angels addressed them—"Ye men of Galilee, why stand ye gazing up into heaven?" as if he had left undone what had been promised. Do not imagine that all is to be done at one time. "Distinguish the periods." He is gone, it is true, but he is not gone forever. That same Jesus whom you have seen go "shall so come in like manner as ye have seen him go into heaven." Then is the time of the fulfilment of the prophecies. I do not know whether I told you of a conversation I overheard some years ago, between a clergyman of the Church of England and a Jew, in the vestry of a church in London. I had been preaching on Jewish prophecies, and giving to the congregation, as plainly as I could, what I have now been endeavoring to convey to your minds; and to the vestry, after the service, two Jews came, to express their gratification for what they had heard and their willingness to hear from me more about Jesus of Nazareth, and to invite me to go the next morning to breakfast with them. They were willing to hear me more. Well, I referred them to the clergyman who came in at the same moment; and he was a man of some mark in our church, too. He had come into the vestry room, holding the back of his hand towards me, and said, "How can you preach such nonsense?" "Well, now," I said, "if you will allow me, while changing my dress, I will refer you to these Jewish gentlemen to converse;" and they very soon got into the thick of the argument. The Jew said to him, "Oh, upon that sort of interpretation, sir, I deny that a virgin ever had a son." "Oh, but," said the clergyman, "we know that it is true." "How do you know it?" "It is said in the Bible." "Well," said the Jew, "what more is said in the Bible?" "He shall reign upon the throne of his father David: —is not that in the Bible?" "Yes." "Well is not that what the gentleman has been telling us? and you didn't believe it. You call it nonsense. Now, if you deny that, I deny the other." "Well," said the clergyman, "but we know that the prophecy of the birth of Christ of a virgin is true, because it is a matter of fact." Sir, I shall never forget the Jew's face,—he looked at him with such a withering sneer. "Ay," said he, "you believe because it is done; we believe because God has said."—*Prophetic Times.*

### The End of Evil.

When we are told that Christ is to "reign till he shall have put all things under his feet," and that "the last enemy that shall be destroyed is death," this does afford some ground for expecting the ultimate extinction of evil and suffering, by the total destruction of such as are incapable of good and of happiness. If "eternal death" means final death—without any revival we can understand what is meant by "death being the last enemy destroyed," viz.: that none henceforth are to be subjected to it. But if "death" be understood to mean everlasting life in misery, then it would appear that death is never to be destroyed at all; since, although no one should be henceforth sentenced to it, it would still be going on as a continued infliction for ever.

On the whole, therefore, I think we are not warranted in concluding (as some have done), so positively concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the "death" and the "destruction" spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive forever.

"Life," as applied to their condition (the condition of the righteous) is usually understood to mean "happy life." And that their's will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word "life" does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a "happy life;" and a contradiction to speak of a "miserable life;" which we know is not the case, according to the usage of any language. In all ages and countries, "life," and the words answering to it in their languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one.

Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to their condition the words "life" and "immortality" never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his Apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be "destroyed," and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as for instance: "Ye will not come unto me that ye may have life;"—"He that hath the Son hath life; and he that hath not the Son of God hath not life." And again, "perdition," "death," "destruction," are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.—*Archbishop Whately.*

### Christ the Centre.

As the sun is the centre of our solar system, so Christ is the Christian's sun and centre of desire. As gravitation holds the planets in their proper orbits so love holds the resting heart in the pathway of willing obedience. As in completing the solar circuit, the earth receives the pleasing variety of seasons adapted to beauty and health, and to promote all organic life, so in our loving service of Christ, there is a pleasing and useful variety of gracious and profitable experiences. Sometimes fierce storms sweep across our pathway to drive us into the shelter of his promised grace. Sometimes the cold repulsiveness of the world's unbelief and sin chills us like a winter's blast, driving us to the central, steady sunlight of a Savior's constant love, causing springtime to burst forth in the Christian's heart, and bursting buds of developing faith and love to expand into the fruits of Christian grace. But there is no winter in the sun. And he who has the Sun of Righteousness in his heart will have constantly the springtime of his abiding love.

## Jewel Casket.

### THE GOLDEN AGE.

For, lo! the days are hastening on
By prophet bards foretold,
When—with the ever-circling years
Comes round the age of gold:
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.
—*Edmund Hamilton Sears.*

We may know the love of Christ, and be filled with it, and constrained by it, even as we know by experience the cool refreshment of a fountain whose depths we cannot fathom, and rejoice in the warm beams of the sun whose greatness we cannot comprehend. They who best know that love, understand best what the apostle means when he says that it "passeth knowledge."—*Dr. Van Dyke.*

Do Christ this one favor, for all his love to thee: love all his saints; even the poorest, the meanest, and the weakest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breast plate, so are the names of all God's saints engraven on the heart of Christ. Let them be likewise so on thine.—*Wilcox.*

Little boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath, while the great ship sinks deeply and more deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives steadfastness of motion to the soul. Under all the pressure of error and unbelief, and false doctrines it is unmovable, abounding in the work of the Lord.

### THE ANCESTRAL LINE.

There is a relation between the smallest insect that hums in the summer air and the archangel on his throne. God can trace a direct ancestral line from the blue-jay that last spring built its nest in a tree behind the house, to some one of that flock of birds which, when Noah hoisted the ark's window, with a whirl and dash of bright wings went out to sing over Mount Ararat. The tulips that bloomed this summer in the flowerbed were nursed off last winter's snowflakes. The farthest star on one side of the universe could not look to the furthest star on the other side and say, "You are no relation to me;" for, from that bright orb a voice of light would ring across the heavens, responding, "Yes, yes; we are sisters."

God's plans are magnificent beyond all comprehension. He molds us, turns and directs us, and we know it not. Thousands of years are to him but as the flight of a shuttle. The most terrific occurrence does not make God tremble, and the most triumphant achievement does not lift him into rapture. The one great thought of God goes on through the centuries, and nations rise and fall, and eras pass, and the world itself changes, but God still keeps the undivided mastery, linking event to event and century to century. To God they are all one event, one history, one plan, one development, one system. Great and marvellous are thy works, Lord God Almighty.—*Talmage.*

## Miscellaneous.

The first verse of Gray's "Elegy in a Country Church Yard," reads:

The curfew tolls the knell of parting day.
The lowing herd winds slowly o'er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness, and to me.

The origin of the word "curfew" is thus explained:

The word "curfew" is from the French *couvrefeu*, cover-fire, and was revived, or introduced in England by William the Conqueror, 1068. On the ringing of the curfew bell at eight o'clock in the evening, all candles and fires were to be extinguished, under a severe penalty. The curfew was abolished by Henry I., in 1100. A so-called curfew bell was rung at West Ham so lately as November, 1859.

### GEORGE WASHINGTON'S FATHER.

George Washington was the son of Augustine Washington, a planter, by his second wife, Mary Ball; Augustine was a descendant of John Washington, who emigrated to Virginia from England about 1657, and was a grandson of John Washington, mayor of Northampton, and first lay-proprietor of the Manor of Sulgrave, in Northamptonshire, who married a daughter of Shirly, Earl Ferrars. John and his brother Lawrence, being royalists in the time of Cromwell, both emigrated and became landed proprietors and planters in Virginia, in the district between the Potomac and the Rappahannock Rivers. Augustine Washington died when his second son George, the future President, was twelve years old, and to him bequeathed the lands and mansion which were the family homestead at the time of his decease. The other children were all handsomely provided for by his will, and to the widow was left a life interest in the property of those by his second marriage.

### MONEY.

Of very ancient origin is money. It is mentioned as a medium of commerce in the Bible, in Genesis xxiii., where Abraham purchased a field as a sepulchre for Sarah, in the year of the world 2139. Homer speaks of brass money as existing 1184 B. C. The invention of coin is ascribed to the Lydians. Their money consisted of gold and silver. Iron money was used in Sparta, and iron and tin in Great Britain. Julius Cæsar was the first person who obtained the express permission of the Senate to place his image on the Roman coins. Earlier they had placed the image of their deities on the coins. The Romans called their silver *moneta*, because it was coined in the temple of Juno Moneta, 269 B. C. Money has been made of different materials, even of leather. It was made of pasteboard by the Hollanders as late as 1574. The North American Indians in early times used shells strung together, which they called wampum. Coins were made in many different shapes. English coins were partly square, oblong and round, until the Middle Ages, since when round coins only have been used. The Chinese and Japanese coins are square, with a square hole through the center. The names of many obsolete pieces are met with in Shakespeare and some other English authors, such as the angel, angelot, noble, groat, guinea, etc. The first coin struck in England was the ancient silver penny. It was struck with a cross so deeply indented that it might be easily parted into two for half pence and four for farthings.

### All have Their Trials.

Whatever a man builds, the storm will find him. Temptation, bereavement, disappointment, will come upon saint and sinner alike. It's of no use trying to dodge trouble by dodging duty. The man who lives for pleasure, and who has no thought of any enjoyment beyond the present life, has got to have a hard time of it sooner or later. He must know sickness, he must know sorrow, he must meet death, he must give account of every deed done in the body, and of every word spoken, and every thought indulged, also. There is no escaping this. Nor can a child of God expect his Father to preserve him from the times of testing. He who spared not his own Son from the temptations of the wilderness, from the struggle of Gethsemane, from the betrayal by a chosen disciple, from the agonies of Calvary, will not consent that any follower of that Son shall reign with that Son in glory without having been a partaker of the sufferings. Whenever a man's spiritual house is builded the thunders will burst above it, the rains will descend upon it, and the floods will surge about it. The only question is, How can a house be built so as to weather the storm? There is no such thing as being out of the tempest's track. The region of bad weather is traversed by both the broad and the narrow way.

### Understanding All Knowledge.

A man may know all about the rocks, and his heart remain as bare as adamant; he may know all about the winds, their courses and their currents, and be the sport of passion as turbulent and fierce as they; he may know all about the stars, and his fate be the meteor, that blazes for a little while, and then is lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God: his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, cannot rest, but throws up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own; he may know how to turn aside the thunderbolt, but not the wrath of an angry God. You may know all, in short, that man's genius has discovered or his skill invented, but if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you when they are fixed in their sockets, glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question, What shall it profit a man if he shall gain the whole world—all its learning, its wealth, its pleasures and honors—and lose his own soul?

Brother J. S. Hatch may be addressed at Michigantown, Ind., until further notice.

Address T. J. Whitcraft at Broadhead, Wis.

### The Glory Filled Earth.

You will find, as early as in Numbers xiv. 21, this word of promise: "As truly as I live, all the earth shall be filled with the glory of Jehovah," —not merely shall we see it outside the earth, through an open heaven, on the throne of God, but the earth itself filled with the glory of God! We know it has not as yet been filled. It has been going on from bad to worse; but all the earth is to be filled with this same glory. We work for that glory; and if we work in any other way, or for any other motive, we are not in the mind of God. We are looking for the whole earth to be filled with the glory of Jehovah; but that time "cannot come till the glory come" back; and there is no glory but in the face of Jesus Christ; and until the face of Jesus Christ is seen, the glory of Jehovah cannot fill this earth.—*Dr. W. P. Mackay.*

One lukewarm Christian may do untold harm to a whole church. Pour a quantity of tepid water into a vessel that contains boiling water, and immediately the temperature of the whole will sink. Just so the contact of men who are indifferent with those who are fervid deadens their fervor, and tends to reduce them to the same lukewarmness.

### Announcement.

The Annual Assembly of the Church of God will, if the Lord will, convene at the house of the brethren, Winchester, Va., on Friday before the second Sunday in October, and will continue over Sunday. All who love the truth in sincerity and all members of the A. P. P. C. and A. P. C. K. are especially invited and the public in general. All of the former, both churches and individuals who can not come will please not fail to prepare letters and send in good time. Just address, Church of God, Winchester, Va. All who can come will please write at once and they will be met at the Winchester Depot and conducted to the house of the brethren where they will meet with all the word expresses while they are a mind to stay.

J. J. SPAID,
JOHN D. GOOD,
JACOB GOOD,
A. J. MILLER,
WILLIAM GOOD,
N. J. MORGAN.

There will be a meeting of those of our faith at the Brock's school house, near Schell's Ferry, Oregon, commencing Friday evening, October 28th, 1887, and holding over the following Sunday. If agreeable to those present a State conference will be organized, and measures for extending the work of spreading the "glad news" discussed. In view of the signs of our times we urge all who can to be present and participate in the meeting. If any who wish to attend will give us due notice, we will be glad to meet them with teams at Portland, which is about seventeen miles northeast of us.

W. W. JAQUITH.

The next Michigan Quarterly Conference will be held at Raisin Center, Lenawee County, Mich., commencing Friday evening, Oct. 28th, 1887, and continuing over the following Sunday. Brother H. V. Reed, of Chicago, Ill., and other able speakers are expected to be present. All lovers of the truth are cordially invited.

Those coming from the north will take the Lake Shore R. R. and stop off at Raisin Center; those coming from the east will take the Jackson Branch at Lenawee Junction and stop off at Raisin Center, and those coming from the west stop off at Adrain. Those coming on the Wabash, St. Louis & Pacific R. R. will stop off at Raisin Center. Conveyances will be at these stopping places to meet all who may come on Friday. For further particulars address L. C. Chase, Box 567, Adrian, Lenawee Co., Mich.

By order of Executive Board.

H. L. PERRY, Sec.

### Harvest Excursions via Pennsylvania Lines West of Pittsburgh.

On Monday, October 10th, 1887, excursion tickets will be sold to points in the West, Northwest and Southwest from all stations on the Pennsylvania Lines west of Pittsburgh, at very low round trip rates. These tickets will be good for return passage thirty days from date of sale. For further information call on or address the nearest ticket agent of the Pennsylvania Company, Pittsburgh, Cincinnati & St. Louis Railway Co., or Chicago, St. Louis & Pittsburgh Railroad Co.


Do you want new Hymn Books? If you do hurry and take advantage of the special offer made on first page of this paper.

# Poetry.

## HE RESTORETH MY SOUL.

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.

But aye when the struggle is severest,
And dark are the clouds on my soul,
Dear Lord, the sweet cup that thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant station
Is thrilled through this spirit of mine.

No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way.
No look but thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.

But ever thy help is the nearest
When help from the earth threats none,
And ever the word that is dearest
Is the word of the crucified Son;
And aye when the tempest-clouds gather
I fly for sweet shelter and peace
Through the door to the heart of the Father,
That terror and tremor may cease.

He restoreth my soul, and I praise him
Whose love is my chrism and crown;
He restoreth my soul: let me raise him
A song that his mercy will own.
For often so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow,
When the ransomed their freedom shall win.

—*Margaret E. Sangster, in Illustrated Christian Weekly.*

# Selections.

## THE SALOON IN POLITICS.

The discussion of this subject seems to me quite appropriate to the occasion. Perhaps the highest honor we can pay to the founders of our Government, is to accept with profound gratitude the blessings which, under God, they have transmitted to us, and to face with manly courage and patriotic determination whatever problems remain to be solved. Among those problems none are so grave and pressing, and none threaten consequences so disastrous to all that is most sacred in our institutions, as are involved in the American saloon system. Time will not permit me to even notice the multiform phases of this gigantic evil, which, in its tendencies, magnitude and destructiveness, is the most dangerous foe to the Republic, and the direst curse that afflicts mankind. I shall therefore waive for the present, those broader and higher moral considerations, which demonstrate the liquor traffic, as now carried on, to be the stupendous crime of the nineteenth century, and confine myself mainly to the political and economical features presented by the saloon in politics.

I insist that, considered merely upon the lower plane of political economy, there is no one subject now before the American people, at all comparable in gravity and importance to this one. It embraces and involves problems of taxation, industrial prosperity, material progress, political purity, general intelligence, social order, personal and domestic security, and even the foundations of the Government itself. In the wide sweep of its malign influence it touches, and threatens the very warp and woof of our social, political and industrial organisms.

How to curtail and finally destroy this evil is the great problem of the hour. Its solution stands next on the world's calendar of progress. It has been called for trial, and cannot be dismissed or postponed. The saloon has boldly entered politics, and it has come to stay until vanquished or victorious.

Briefly stated, the question is, Shall the Liquor Power, with its dire and deadly influences, rule and ruin, or shall it be utterly destroyed?

This malign Power has organized and massed its mighty forces for the conflict. It has raised the black flag, and proclaimed that he who will not swear allegiance to it, and thereby become *particeps criminis* in its work of destruction and death, shall politically perish. It has even drawn the assassin's knife, and lighted the torch of the incendiary, in order to inspire dismay in the ranks of its enemies. The time has therefore come when this issue must be met. Political parties can no longer dodge it if they would. Private citizens must take sides openly, for or against the saloon, with its methods and its results. "Neutrality is henceforth impossible; indifference is henceforth a betrayal of the trust involved in citizenship."

Let us therefore briefly inquire: What is the American Saloon System? What are its relations to politics? By what right does it exist? How shall it be utterly destroyed?

### WHAT IS THE AMERICAN SALOON SYSTEM?

As now existing it is a thing of comparatively recent origin. The Rev. Canon Farrar says "It was only some 150 years ago that there began the distinctive sin of the dram-shop and the gin-palace. . . . Distillation replaced the comparatively harmless wines of our forefathers, by those poisonous draughts of liquid fire, which are at this moment the soothing, blighting and degrading curse of myriads—the fellest and the foulest temptation with which our working classes have to struggle." Within the memory of many present, this business has undergone a radical change, in several respects. The liquors sold are not as pure as they were in the days of our youth, when it was no uncommon thing to see old men who had been steady drinkers all their lives, and yet were apparently unharmed. Now the adulterations, and poisonous drugs which are added, make short work of human life. Twenty years ago the liquor shop was to some extent a branch of trade, supplying what was deemed a natural demand. Now the saloon system is an active agency deliberately organized, and encouraged by distillers and wholesale dealers, for the purpose of creating a market for the vast surplus on their hands. To accomplish this it hesitates at no methods, however monstrous. As pure liquors work too slowly for its purpose, poisonous drugs are deliberately added to inflame the stomach and increase the desire for drink, thereby increasing the demand. In the eloquent and truthful words of the National Anti-Saloon Republican Committee:

"It creates a demand where none before existed, that it may profit by supplying that demand. It artificially stimulates an evil habit, that it may thrive by pandering to it. It methodically breeds debauchery, poverty, anarchy and crime, for pay. It purposely seeks to multiply the number of drinkers, and hence of drunkards. It invades every new community, demands tribute from every home, and lies in wait with fresh enticements for each new generation of youth. . . . . Each one of our 200,000 drinking places forms a distinct centre of aggressive forces and skillful devices for spreading the drink habit among men. Every plausible temptation and solicitation that trained talent can suggest are used to entrap the young, the ignorant, the toiling and the homeless, with the knowledge that a customer once secured is usually a customer for life. . . . . Experience indicates that four-fifths of American drinking and drunkenness is due in the first instance, not to any natural appetite of our people, but to the presence and sleepless efforts of the gigantic engiery, working seven days a week and twenty-four hours a day, unrestrained by any scruple and everywhere contemptuous of public and private right."

This is by no means an overdrawn picture of a system, which insists upon the right, untrammeled by law or conscience, to manufacture drunkards, paupers and criminals, for pay, and then to cast them upon society to be supported or punished, itself meanwhile refusing to bear any part of the burden its work imposes. To maintain this right the saloon power has organized its vast forces, formed its political alliances, and now, conscious of its strength, bids open defiance to the law and public sentiment. To maintain the right to get money by the wholesale destruction of life, health and property, it corrupts the ballot, bribes legislatures, tampers with juries, and seeks to intimidate the weak and cowardly by arson and assassination. This brings me to consider the relation of the saloon to politics.

The statement would perhaps be more accurate to say, the relation of politics to the saloon; for in most of our cities the drinking saloon is the central power around which politics revolve, and which dictates candidates and party policies. Even in our National elections it sometimes exercises a controlling influence and decides Presidential contests. By the peculiar relation of political parties New York has become a pivotal state. The saloons rule the city, the city rules the state, and the state decides what shall be the ruling power for the Republic. We are, therefore, to all intents and purposes, a rum-ruled nation. We shall not be surprised at the ability of this organization to accomplish these results if we glance at its magnitude and resources.

Its claims to have, in the United States, $1,000,000,000 invested in the business of making and selling liquors. There are at least 500,000 direct employes. Millions of poor miserable victims and camp-followers stand ready to do its bidding. It is supported and defended by the vicious habits, appetites, passions and prejudices, of millions of our people. Its revenues are larger, and the percentage of profits far greater, as the statistics prove, than are derived from all of our 140,000 miles of railroad. Add to this, the disgraceful fact that, with these mighty resources at command, it has formed a close alliance, offensive and defensive, with one of the great political parties of the country. Is it any wonder, then, that such an organization, with such resources, and such political alliances, has become the ruling power in many parts of the Republic, and that it boldly proclaims its purpose of supreme political dominion? I do not pause to describe the hideous character of its rule in our cities and towns, where it has full sway, for your own experience and observation will speak more eloquently on that point than any words of mine. My purpose just now is to show that while we read with honest pride our grand and immortal Declaration of Independence, we are today the subjects of a tyrant more exacting, cruel, intolerant and hateful, than ever wielded a royal scepter, or disgraced a kingly crown.

Let a few facts, selected from the many at command, confirm this statement. Take, first, that which is among the least important—viz.,

It is estimated upon the best attainable authority that this tyrant's revels cost annually more than $700,000,000; that 500,000 victims, rendered worse than useless, are staggering along in his triumphal procession to dishonored graves; and that his army of immediate retainers—the makers and venders of "liquid fire"—numbers 500,000 more.

Estimating that this million of makers, venders and victims, if engaged in some legitimate business, could have earned $1.50 per day, we have a loss in productive power of $450,000,000 per annum, which, added to the $700,000,000 wasted for strong drinks, makes a total of $1,250,000,000. Add to this taxation—estimated at $100,000,000—for the support of jails, criminal prosecutions, penetentiaries, almshouses, pauperism, and all the unnumbered burdens imposed upon the country by this tyrant, and you have $1,350,000,000 as the annual cost of his reign. How does this compare with the administration of King George, or with the tax on the historic tea, that a century ago was put to steep in Boston Harbor?

Let it be borne in mind that this burden rests most heavily upon the poor, who are least able to bear it. It is doubtless true that a large portion of it is borne by the rich and prosperous, but if only one-half of it falls upon the wage-workers of the nation, there is an opportunity for an Anti-Poverty Society, with possibilities beyond the wildest dreams of Mr. George and Dr. McGlynn. Mr. Powderly, in a recent speech said, "In one Pennsylvania county, in a single year, $17,000,000 was spent for liquor, and it was estimated that $11,000,000 of the amount came from workingmen." The savings that could be made through an Anti-Saloon Anti-Poverty Society, would in ten years buy half the farms in the United States, and in fifteen years more furnish a fund large enough to purchase every railroad in the country, and pay for them more than their actual cost.—*Hon. William Windom.*

## THE SACRIFICE OF THE BODY.

The constant tendency of a man's physical nature is to gravitate into sloth and sluggishness and consequent enfeeblement of health. This tendency is resisted by activity. Hence the value of work as a means of grace.

We need to stand guard against and beat back that languor and debility which are the result of a want of proper employment of our life-powers, and especially in God's service. There is no elixir of life for the body like the presence in it of God's Spirit. This is his saving health. This is the joy of the Lord which is our strength. It is just at this point that Satan seeks to defeat the purpose of our calling, by oppressing in us this new life from God which can vivify us in body as well as soul, and which certainly should overcome that heaviness which so clogs the spiritual life, and makes so many Christians dead lumber in the house of God where they ought to be "living stones."

And this leads us to speak further of the duty of standing guard at all the inlets of our life in the body against the invisible enemies of our salvation. Man's physical nature has long been a tramping-ground for these enemies. Satan and evil spirits enter into men now as truly as in the days of Judas and Ananias. The prince of the power of the air is still the spirit that worketh in the children of disobedience. Ephes. ii. 2. Our bodily appetites, our mental cravings and emotions, are all inlets which these enemies may enter. Around all the weak points of the fortress the enemy prowls. We have seen that our conflict is essentially a fight for the prize of inheritance and dominion in this vast system of God's works. Our interests involves the overthrow of the kingdom of darkness, and the advancement of a new race of kings and priests in embodied immortality on to the throne of power. It is a life-struggle therefore, which provokes Satan to great rage, for his time is short. And God's word is forever settled in heaven that the seed of the woman shall bruise the serpent's head. This offering of our bodies, then, upon God's alter centers into the very heart of that conflict against principalities and powers about which he exhorts us so earnestly to stand fast, girt with the whole armor of God.

And let us never forget that, great as is this conflict they that be for us are more than they that be against us. Jesus is our Forerunner in it all. In a body like ours, he offered unto the Father the sacrifice of a perfect human life. He, through fierce temptations, in which he agonized unto the blood, subdued and held captive all these warring elements of which man's nature is the seat and bound them forever to his throne. And, through death, he gave the death-wound to him who hath power over them all. He rescued our nature, body and spirit, from his fatal dominion and raised it to the right hand of power in the heavens. And now he is the Friend and brother, the sympathetic High-Priest to every man who desires a like deliverance and trusts him for it.

And let no man imagine that because this is the path of restraint and self-denial, it may be of harsh discipline, that it is therefore a way of sorrow and gloom. Rough though this path may be, it opens out, even in this world, into new and glad regions of life. For it is the carnal mind which is death. While to be spiritually-minded is even now life and peace. And beyond, this path opens out into regions of unclouded light, of everlasting dominion and fulness of joy.—*Mystery of Creation and of Man.*

## THE HOPE OF THE BRIDEGROOM.

It is, we believe, one of the excellent Boners who writes that, The hope of the sin-burthened earth, the hope of the oppressed nations, the hope of the groaning church, and the hope of the absent Lord himself, is his own last glorious coming. This fourfold hope centres in, and is only consummated by that stupendous divine manifestation,—the return of the heavenly Bridegroom, the reign of the King of kings. Even so. Matt. xxv. 10; Rev. xix. 16.

Please consider the question, does our Lord live and wait in hope? Most evidently, for "He is from henceforth expecting [*ekdekomenos*, waiting,] till his enemies be made his footstool," Heb. x. 13. In every other place, the Greek word, found eight times, is placed in connection with a promised, and therefore an expected event. Seven times men are thus said to wait, but here the Lord Christ is the waiting one, and waiting, he expects, and therefore hopes. The beginning of the season of expectation in his breast was his ascension, Heb. x. 12. The end of the waiting time of our Lord is the era of subjugation of this creation to his rule, the era of the destruction of death, the time of the completed restoration of the rebellious world to the Father's sovereign rule, 1 Cor. xv. 25–28. It is the end of the age. Therefore during all the long period of his tarry and intercession on the upper throne, Rev. iii. 21, our dear Lord is an expectant. His hope is not yet consummated; still greater joy is set before him; there remains for him a magnificent future, Luke i. 32, 33.

It only remains to suppose there exists in his sacred breast a holy yearning for the day of return and kingly rule to complete the fulness of this divine hope. Does he thus yearn? Who can doubt it? Would he bid the church pray for the divine kingdom, Matt. vi. 10; would he present her as the importunate widow in loud cries for justice and judgment, Luke xviii. 1–8; would he so repeatedly shout back from the upper throne to his Bride, "I am coming quickly," Rev. xxii.; would he make it a rare virtue to wish him here again, 2 Tim. iv. 8, were that returning nothing to him, were he uninterested in it, could he just as well remain where he is, and were he animated and inspired by no longing hope? Nay, verily. What then? Why, this should follow as day follows the rising sun—*every* Christian should enter into sympathy with the waiting, expectant, yearning Lord. And all other sympathy for lost man, all wishes, desires, hopes, should be subordinate to this. This sympathetic yearning, this harmony of purpose, this oneness of mind and desire, should be supreme in the breast of the Bride, and be all controlling. Massillion, the eloquent French preacher, said that a believer in the ranks of the early Christians who did not sigh after the return of the Lord was an apostate. Assuredly it was so deemed, or Tertullian had never penned for that church the words: "Our desires post after the end of this age, the passing away of the world at the great day of God." Hvade it as men may, ignore it as men will, here is a test of the professed believer's love for his divine Master. To say we love him, and yet not wish to see him, John xii. 21; to affirm devotion to him in absence, and yet dislike to think of his presence; to gush with endearing terms of affection and yet be dumb or vexed when his advent is mentioned, and of that advent say, the farther away the better—this is to blunder over the Bridegroom's message; nay, it is to play the hypocrite. Such protestation may well be doubted, such love must be false.

As the babe lovingly leaps to its mother's embrace, as the true bride longs to look in the face of her faithful Lord, as creation groans for its Restorer: so the church in unsuspected, unfaltering loyalty must long to see her King. Let us then tell him so. Let us shout it in the ears of the dead, unloving, disloyal professor. Let us thunder it to an evil world—his enemies. Let affection be centered where he is seated, Col. iii. 2. Let hope be twined about his sacred person, Col. i. 5. Let imagination view him gazing down on earth's countless sainted dead, and saying to the celestial hosts, "I go that I may awake them out of sleep," John xi. 11. Let yearning love cry out, "Come quickly," Rev. xxii. 20. Let fancy behold all heaven astir with magnificent preparation for the royal descent, the triumphant return, the mighty day of earth's Lord.

Let faith arise and climb the hills,
And from afar descry
How distant are His chariot wheels,
And tell how fast they fly.

—*By Eld. D. T. Taylor, in Prayer Union Quarterly.*

## A Literal Resurrection.

Modern theorizings, some with Swedenborg and some with German rationalism to lead the way, have attacked the literalness of the resurrection. A part teach that the resurrection takes place at death; that then we drop the material body, but that our immaterial —or psychical—body, in which the soul dwells, passes into another state of existence. Others say all this language about resurrection is figurative, only an intense form of expression to emphasize the wonderful transformation the soul experiences when it is set free from the bondage of its earthly body. It rises up, breaks forth into a new life, just as the soul does when the touch of God first comes upon it to quicken it when dead in its trespasses and sins. That is called a resurrection, and what occurs at death, or after death is only a more pronounced form of the same experience.

But neither of these views is what the Scriptures teach concerning this great truth. They set forth unequivocally and emphatically the doctrine of a literal resurrection of the body. No language could be more clear and decisive than the language they use. It is the bodies, not the souls, of men that are to rise again. "They that are in the graves shall hear his voice, and shall come forth." John v. 28, 29. "He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 11. "Who shall fashion the body of our humiliation, that it may be conformed to the body of his 'glory.'" Phil. iii. 21, Rev. Ver. Then the mighty argument of the great apostle in that wonderful resurrection chapter, 1 Corinthians, xv., of itself ends all debate. The whole pith and force of it turns on the fact that Paul is speaking of the resurrection of the body. The seed that is put into the ground has a body, and that new growth which is developed therefrom has a body, and every seed has its own body, i. e., a growth-form peculiar to itself and given to it of God. There are also celestial bodies and bodies terrestrial, and each with its appropriate and divinely appointed glory. So also is the resurrection of the dead. It is sown a natural body; it is raised a spiritual body. "It"—the natural body—"is sown in corruption;" "it"—the spiritual body—"is raised in incorruption;" "it"—the natural body—"is sown in dishonor;" "it"—the spiritual body—"is raised in glory;" "it"—the natural body—"is sown in weakness;" "it"—the spiritual body—"is raised in power." The argument hangs absolutely upon the literalness of a bodily resurrection. It is this mortal that puts on immortality, this corruptible that puts on incorruption. It is not some awakening of the soul as from a sleep, nor some sudden development of it into a larger activity, nor some mystical dropping of its gross outer enswathement, and passing into a freer and higher state of existence. What the Scriptures teach is that the same body that is put into the ground is the body that is to be raised. Just as truly and literally of our bodies, and more, as it was of the body of the Lord Jesus Christ. He was the first fruits, and the harvest must needs be identical in kind with the first sheaf. He was the first-born from the dead of God's great redeemed family, and the rest of the household of faith must needs be like him. And this they clearly teach cannot be except by the literal resurrection of the body. No matter as to the question involved, what the difficulties may be, difficulties as to bodies burned and their ashes scattered to the four winds, or as to bodies drowned and devoured by the fishes of the sea, or as to bodies buried turned to dust, and their elements incorporated into trees, animals, or other human beings. These are God's questions, not ours. With him nothing is impossible, and the resources of omnipotence are as ample now as when they availed, however unphilosophically, or in contravention of natural law, to create a universe out of nothing, and make the original man out of the dust of the earth. Of one thing we may rest assured—whatever the pledges of his word, God will make them good in every jot and tittle. Our concern is not with the difficulties of the Word, but with its teachings. And these compel us to hold that these bodies are to be resurrected, and that in the resurrection, although transformed and ineffably glorified, they will be just as identical with what they now are as was the body of our risen Lord with the body laid in the tomb of Joseph. They will be literal, visible, glorious, just as his was, and because his was.

You have anticipated, no doubt, the force of this as related to the subject under discussion. The doctrine of resurrection not only makes our future bodily existence certain, but it conditions that future estate upon the bodily existence and return of our Lord. It is at "His coming" that the righteous dead are to be raised, and with believers then living are to be caught up to meet him in the air, and, as in the twinkling of an eye, changed into his image. I need not stop to cite the passages so familiar to all upon this point. 1 Cor. xv. 23–52; 1 Thes. iv. 14–17; Phil. iii. 20–21. But you will notice this: that the resurrection of the bodies of the dead saints and the transformation of the living saints is conditioned not only upon the fact that our Lord actually rose from the dead and that he is actually to return, but that at his coming he shall possess still his body, the identical body with which he left the tomb. For only so can the bodies of our humiliation be conformed unto the body of his glory. Only so can we see him as he is, and therefore be like him. Only so can we meet him in the air, and in our transformed and glorified bodies, the likeness of his own, abide with him forever more. It is, therefore, the clear necessity of the Scripture teaching as to the resurrection that our Lord's return should be literal, personal, visible. And this is precisely what we know it must be from other testimonies of the Word. For these require that he should come "in the clouds of heaven;" that "men shall see him," that "they that pierced him shall look upon him," and that he shall "come as the Redeemer to Zion," take the "throne of David" and "reign over the house of Jacob forever."—Matt. xxv. 30; Rev. i. 7; Zech. xii. 10; Isa. lix. 20; Luke i. 32.—*E. P. Goodwin, D. D.*

## Asking and Receiving.

There is only one place where we are always sure of finding just the help we need. Sometimes we are not wise enough to know what is right; sometimes we are not strong enough to turn away from Satan when he tempts us; we need wisdom, we need strength, we need a guide. Jesus says to us: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Asking is not saying your prayers, but praying in earnest from your very heart; seeking is wanting help so much that you will let nothing hinder you from finding it; knocking is to ask and to keep on asking. Help for every one. Jesus says everyone who comes to God in this way will get what he wants—wisdom, help, a guide; God's own hand will lead him into the right way. We may be sure of this because God is our Father, who delights in helping us. Earthly parents, even if they are not very good, give their children food when they ask for it, and will not our Heavenly Father be as good as they are? God knows what is best. Children sometimes ask for things that would be very bad for them. The baby sometimes wants the bright light, or a sharp knife, but the mother will not give it to him. So we sometimes ask our Father in heaven for things which he knows would hurt us, and he is so good and wise he does not let us have them.

**Slusser.**—In Huntington, Huntington Co., Ind., Sept. 13, 1887, Lewis H. Slusser, aged 35 years.

He was born in Huntington Co., Ind., in 1852, and resided in his native county to the time of his death. He was baptized into Christ and became a member of the Church of God in 1882, since which time he has been a close student of the Bible and occasionally preached the word. The bright hopes he entertained of winning many to see the truth, as it is written, were suddenly blasted by the ruthless hand of death. He leaves a wife and three children, with many sympathizing friends to mourn his loss.

Brother Slusser was at all times a very earnest contender of the truths of the gospel; so deep were his convictions of the doctrines of our glorious hope, that even in the agonies of death he was led to exclaim, "Oh, I have such a glorious hope, for Jesus said: 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;' and 'all the days of my appointed time will I wait, till my change come.'" Job. xiv. 14. When very near to death he was asked whom he desired to conduct his funeral services, he answered, "O, Father Chaplin, Brother Woodward, or some dear brother of my faith." We are very sorry to state that circumstances were such that this last wish of his could not be granted.

Our little church here at Clayaville will sadly miss his welcome presence. He has paid the pens. (wages) for "The wages of sin is death." He sleeps the sleep of the unconscious dead, for "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 4. With all this what a glorious hope we have even if the grave has conquered him; we have a bright evidence in his life while among us that his life was hid with Christ. This is not all our hope, for Jesus said, "I am he that liveth and was dead; and behold I am alive for evermore, and have the keys of hell (grave) and of death." For when he comes in the clouds of heaven, with all his holy angels, unlocks the graves of the sleeping dead, brings them up out of the death state, clothes them with immortal life, then shall they know he is the Lord God. Then will our brother be able to shout, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

O, dear brethren and sisters, in all sincerity let us pray God to deepen our purity, enable us to all live more devoted and more willing to labor and sacrifice for his cause, till we are called to sleep in death, or to meet our soon-coming Lord. We must be like Christ in our disposition if we would be like him in the physical likeness through the resurrection. May we all meet in God's most glorious kingdom.

C. W. Fay.

"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

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# Poetry.

## ONE THING NEEDFUL.

Ah what if the sighing and care
Be left for a time for another to bear,
When the soul that is eager to learn,
From the sordid lessons of earth would turn,
Coming where Mary came,
With the eyes and the heart aflame
To sit at the feet of Jesus,
To sit and learn of Jesus!

No labor profits that love is done,
Though riches be won and fame be won;
And earthly wisdom is foolish made,
And vain the pleasures that pall and fade;
Coming where Mary came,
With the eyes and the heart aflame
To sit at the feet of Jesus,
To sit and learn of Jesus.

"One thing is needful" the Master said,
And nought may stand in the place stead.
Laying the burdens and care adown,
To run the race for the golden crown;
Coming where Mary came,
With the eyes and the heart aflame
To sit at the feet of Jesus,
To sit and learn of Jesus.

S. ROXANA WELLS.

# Youth's Column.

## God Cares for Me.

I stood in the door at eventide,
My heart was full of fears;
And I saw the landscape before me lie,
Through mists of burning tears—
I thought to myself, the world is dark,
No light nor joy I see;
Nothing but toil and want is mine,
And no one cares for me.

A sparrow was twittering at my feet,
With its beautiful auburn head,
And looked at me with dark, bold eyes,
As it picked up crumbs of bread;
And said to me in words as plain
As the words of a bird could be:
"I'm only a sparrow, a worthless bird,
But the dear Lord cares for me."

A lily was growing beside the hedge,
Beautiful, tall and white,
And it shone through the glossy leaves of green,
Like an angel clothed in white;
And it said to me, as it waved its head
On the breezes, soft and free,
"I'm only a lily, a useless flower,
But the Master cares for me."

Then it seemed that the hand of the loving Lord
Over my head was laid,
And he said to me: "O faithless child,
Whereforе art thou dismayed?
I clothe the lilies, I feed the birds,
I see the sparrows fall;
Nothing escapes my watchful eye,
My kindness is over all."

## THE STORY OF ISAAC LEVINSOHN.
### No. 2.

SEARCHING FOR SATISFACTION.

My trouble of mind was such that my father desired me to give up study, and, instead, to enter upon some business pursuit. I found employment in an office, but after some months was constrained to tell my father and the Rabbi I could not continue in any other work than that of God.

This pleased them much, so I began again to study the Bible every morning and evening. With much surprise I read these words of the Psalmist, "There is none that doeth good, no, not one," liii. 3. This made me perfectly sure I should never go to heaven. Even the Bible informs me so, I said, for I am not righteous. I went again to my mother, begging her to tell me "what to do to be saved." She cried bitterly and replied, it will be well with you, if you continue in the written and Oral laws."

After months of misery and despair, I became very ill and sank into despondency. In vain I sought to feel that the God of our fathers was to God and Father, and to realize his Fatherly love.

The physician who visited me thought my recovery doubtful. Upon hearing this my mother fell upon my bed and, with bitter lamentations, kissed me, saying, "My dear, I remember you asked me several times what to do to be saved; you also told me you were afraid to die because of your sinnership before God. How do you feel now?"

With all the energy left me I replied, "I am lost! I am lost!" Then lifting up my hands and heart to the Lord, said with the Psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law," (cxix. 18), and fell back exhausted and unable to speak for several days and nights.

The Rabbi and others came to see me; thinking it would be the last time, they engaged in prayer and repeated many Psalms of David, a custom generally practised in houses of sickness.

Being able to speak a little, I said, "Pray that the Lord may open my eyes, that I may know the God of our fathers as my God, and it shall suffice me."

The Lord heard my prayer; I began to recover, and after a few weeks was restored to health.

Then I told my father that I must leave my native land and search for, if possibly I could find, that for which my soul longed. His wishes to the contrary were of no avail, and it is impossible for me to express the determination which filled my mind.

One night while reading the Gemara, I fell asleep, when suddenly awaking, these words of Genesis xii. 1, "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee," so riveted themselves to me in such a way that I could not possibly shake them off. So I said to my father that, with or without his permission, I must go, and if I die, I die! but I must go! Upon this he consented, praying that wherever I went the God of Israel might be with me.

In July, 1871, my father invited several friends and relations to his house, to see me before I left my home, and to join in persuading me to remain. It was a heartbreaking time, but I could only say, if I cannot go, I cannot, must not live! Then all began to comfort me, and to wish me success in my journey. I was then sixteen years of age.

The morning of my departure came, and many assembled to bid me farewell! In the afternoon we started to the railway station some five miles off, about one hundred people following us. The eyes of my beloved mother were dim with tears, and her tenderness of heart, and the thought that I should never meet with any one in this world with such love, filled me with grief. My father, as he bid me farewell, put his hands upon my head, and said, "May the God of Abraham, Isaac, and of Jacob, our fathers, keep and preserve thee near to his holy word, the Bible, and to the holy writings of our holy Rabbis," and I replied "Amen and Amen."

The train started. The assembled friends, with my most beloved father and mother, who had a babe in her arms, lifted up their hands, and from the railway carriage I saw my mother faint away. Never shall I forget that time. I, too, fell upon the floor of the carriage fainting, but was revived by the people around; then, whilst sitting in the carriage, I lifted up my voice and prayed unto the Lord to take me in his arms, and be my Father, Mother, Brother, and Friend, yea, my All in all.

The train brought me to the small town, Vorbelow, on the Russian frontier. The boundary of Russia is here marked by a wide ditch, full of water, some parts of which are shallow, while others are deep. No one is permitted to cross the boundary, unless by permission from the government. It is the law of Russia, that whoever wishes to leave the country must have a special passport from the chief governor of the province, and no passports are granted to young men who are not likely to return, especially if it is probable they will be wanted for the military conscription. I had no permission. When evening came on I entered the house of a Jew, and requested to be allowed to stay there the night, but the house was very small, and there was no room. They asked if I would go up on the roof to sleep, which I was glad to do.

About six o'clock in the morning I got up and started on my way, looking wistfully at the boundary and at the soldiers on duty, who shoot any one attempting to cross without permission. I hid in a cornfield some time and watched the soldiers, and found to my joy they had not noticed me. I took off my boots that I might run the more quickly, and, when the soldiers had gone a few yards in the opposite direction, ran with all my speed, crossed the broad ditch and hid myself in the cornfield on the other side.

Then the soldiers caught sight of me and fired, but I ran on through the cornfield and escaped.

By and by I came to a small village in Germany, where I took the train to Koningsberg. In the carriage a young man introduced himself to me and appeared to be polite. We were alone, and I was weary and fell asleep. As the train neared the station, I heard the door shut and found the young man had jumped out of the carriage. He had picked my pockets. I informed the station-master what had happened, who immediately sent off half a dozen gendarmes to search for him, and in a very short time back came a gendarme with the thief bound to his horse. The culprit had been found sitting under a tree counting out the money from my purse!

Having regained my money, I proceeded to Koningsberg, where I stayed a few weeks, but my soul found no satisfaction there.

From Koningsberg I went to Berlin, and wrote to my parents. My father replied, wishing me God's blessing, and hoping that I should not go farther away.

I obtained a situation as junior clerk in Berlin, but as the Jews in Germany are not very pious, nor so particular in their rites and worship as the Jews of Russia and Poland, I wrote to my father informing him that I must leave that country.

"My darling child," he replied, "I cannot tell how we feel for you. Every day your mother sheds tears, and laments because our Isaac is not with us. Dear child, we rejoice if you would return home. Your mother says, since her dear child has gone, the joy and comfort of her heart has departed from her.....For God's name sake, keep the commandments very strictly—the Oral and written laws. May they be the object of your life, and your near companions. Try and keep your phylacteries perfect. And may the God of our fathers, Abraham, Isaac, and of Jacob be with you, Amen. Adieu, adieu, adieu."

My answer was, that I felt it was not the will of God that I should stop in Germany or return to Russia. Since leaving home, I wrote, I had not had one happy hour, but every night bitterly lamented the comforts left behind. But still, my letter continued, on I must go, a long journey, till the God of our fathers should satisfy my soul, adding, "Dear mother, I shall never forget you! Yea, I cannot help thinking of you every moment, and shall do so."

I left Berlin for Hamburg on foot, desiring to see Germany, and, after walking three or four hours, I overtook two young men—one a Pole, the other a Prussian—who said they were travelling to England, but intended seeing Germany, Saxony, Hanover, Brunswick and Austria first, and with them I journeyed.

Not having passports, we were not permitted to lodge anywhere, for it was not long after the French and German war, and the inhabitants were very particular; so we slept in cornfields, or woods, or cemeteries, and often lay down weary and tired to get up drenched with rain.

One day we came to a wood, and while I was asleep, my companions stole the money out of my pockets, took away my bundle of clothes from under my head, and left me. Not having money nor change of clothes, I did not know what to do, and, as I lifted up my face heavenward, cried unto the Lord, "Lead me in thy truth."

For several hours I walked straight on. Then the night came and I was alone, weary and hungry. On, on I went in the darkness, weeping and praying, till I saw a light shining in the distance; it was a very long way off, and looked very small. I kept it before my eyes for about two hours, and then came to it. It was a candle in the window of a farmhouse.

In answer to my knock an old lady opened the door, asking who I was. "I am a poor Jew boy, going to England; I am hungry and weary; I think I am dying," was my reply. She welcomed me in, gave me food and a bed to sleep on, and in the morning set me on my way.

I hastened to the nearest village which was about eighteen miles off. The piece of bread, which the kind old lady had given me was eaten, and, after some hours walking, I entered a large forest. There I met an old man, and asked him if he would give me a piece of bread. He did so with pleasure, but the bread was buttered, and, as a Jew, I would not eat butter made by Christians; so I was obliged to refuse his bounty, and had to go on hungry as I was. After walking for about four hours more I lost my way, and lay down in the forest, and fell asleep. When I awoke the night had come on and I was alone in the darkness.

[To be continued.]

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| Marmont | 7 35am | 2 09pm | 2 05pm | 5 30pm |
| Mankland | 7 46am | 2 19pm | 2 40pm | 6 10pm |
| Kewanna | 7 56am | 2 29pm | 3 40pm | 6 30pm |
| Logansp't | 7 15am | 2 15pm | 5 00pm | 7 45pm |
| Clymers | 8 06am | 2 35pm | | |
| Frankfort | 9 15am | 4 00pm | | |
| Colfax | 9 45am | 5 15pm | | |
| Crawfordsv'l | 10 35am | 5 55pm | | |
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| STATIONS | Mail 52 | Express 54 | Local 60 | Thro' Freight 62 |
|---|---|---|---|---|
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| Terre Haute | 6 00am | 3 45pm | | |
| Rockville | 7 05am | 4 45pm | | |
| Crawfordsv'l | 8 15am | 6 00pm | | |
| Colfax | 8 50am | 6 45pm | | |
| Frankfort | 9 25am | 7 25pm | | |
| Clymers | 10 35am | 8 10pm | | |
| Logansport | 10 45am | 8 40pm | 5 30am | 8 10pm |
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| Mankland | 11 45am | 9 30pm | 7 45am | 10 00pm |
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| Local Freight | 11:20p m |

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| | Depart |
|---|---|
| Mail Express | 9:11p m |
| No. 49 (Passenger) | 1:45p m |
| Fast Line | 5:30p m |
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## Communications.

THE SEVENTH-DAY. No. 7.

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ORIGIN AND WORK OF THE SEVENTH-DAY ADVENTIST MOVEMENT.

The seventh-day Adventist denomination originated in the Advent movement of Wm. Miller in 1843–4. All the founders of the seventh day Adventist church, and nearly all its leading men since, were in Miller's work. The main point in their faith today is that they are still holding on to and carrying forward the work which Mr. Miller started. That work, the setting of the time both in 1843 and again in 1844, was just right, was in the special providence of God, and was the "first message" of Rev. xiv. 6, 7; the announcement that all prophetic periods had ended, Rev. x. 6, and the judgment had begun. Thus Elder L. Smith says: "They believe the chronological argument of the great Advent movement of 1844 was all right." ("The Seventh-day Adventist," p. 3.) Mrs. White thus states a revelation she had about it: "The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures." ("Present truth," vol. I., Nov., 1850.) "I saw that God was in the proclamation of time in 1843." "Prophetic time closed in 1844." "Woe to him who shall move a block or stir a pin in these messages." ("Spiritual gifts," vol. I., pp. 133, 148, 168.)

Thus the seal of heaven is placed on the work, the figures, the setting of time, etc., both in 1843 and in 1844, though both failed! Thus seventh day Adventists to the end of time, with all their scholars, theologians and colleges, are pledged to stand by all the mistakes of that move because a young girl who was totally ignorant of all history and all chronology saw that it was right!

Mr. Miller and the great body of the Adventists soon saw that they had been mistaken in the time, and honestly confessed it. Soon after 1844 a little handful of Adventists embraced the seventh day Sabbath from the seventh day Baptists, and drew off *from* the main body on that issue. J. B. Cook and T. M. Preble, the starters of the move, soon saw that it was a mistake, and gave it up, but the idea had caught. Elders Bates, White, Mrs. White and others took it up and went on with it. But surely a mistake had been made somewhere, for the end did not come as predicted. Again Mrs. White had a revelation which settled this point. She says: "I was then shown what did take place in heaven, as the prophetic periods ended in 1844." ("Spiritual gifts," vol. I., p. 168.) It was this: Miller said this earth was the sanctuary of Dan. viii. 14, and that it would be cleansed by fire at the end of 2,300 days, in 1844. As the time passed and the earth was not burned, seventh day Adventists now figured it out that the sanctuary was not the earth at all. There was the mistake, and the only mistake in the whole move. The sanctuary is a building in heaven exactly like the temple on earth. The cleansing of the sanctuary, which was set for 1844, was the work of the judgment, which began in heaven that very year! This was only a slight mistake, not material to the work. So the time, 1844, was right after all, but the event was a little different from what had been expected and preached! The arguments are now removed from the troublesome facts of earth to the beautiful theories of heaven where such little mistakes are not so easily proved. All seventh day Adventists have unbounded faith in this explanation of the disappointment of 1844. All who opposed and rejected Miller's work of 1844 were rejected of God and hopelessly lost. "Babylon is fallen," Rev. xiv. 8, is the "second message" given by them about the close of 1844, announcing that all the churches, except themselves, were rejected of God and lost. Of them Mrs. White says: "I saw the state of the churches since the second angel proclaimed their fall. They have been growing more and more corrupt.... Satan has taken full possession of the churches as a body.... The churches were left as were the Jews, and they have been filling up with every unclean and hateful bird. I saw great iniquity and villanies in the churches; yet they profess to be Christians. Their profession, their prayers and their exhortations are an abomination in the sight of God. Said the angel, God will not smell in their assemblies. Selfishness, fraud and deceit are practiced by them without the reproving of conscience.... Jesus and the angels look upon them in anger." ("Spiritual gifts," vol. II., pp. 189, 190.) As this is a divine revelation, the whole seventh day Adventist denomination implicitly accepts this view of all the rest of Christendom.

Now the seventh day Adventists are giving the "third angel's message" of Rev. xiv. 9–12. This is the last message to a lost world. Its object is to gather out of the fallen churches and the world a pure people without fault, to be translated when Jesus comes, which is soon to occur. Of these there will be just 144,000—no more, no less. To accomplish this work, God in his providence, has reserved the light on the Sabbath till now. It is now the one great test of acceptance with God. See "Early writings," p. 27. With it the 144,000 will be sealed for translation. All who reject the Sabbath will be lost. Hence the Sabbath must now be preached, pushed and urged in private, in public, by voice and pen, among the churches and into the world, as rapidly as possible.

Sunday is the mark of the beast, and all who are keeping it when Christ comes will be lost. The United States is the beast of Rev. xiii. 11–18. Here church and state will soon unite and pass a Sunday law to prosecute seventh day Adventists. They will not be allowed to buy or sell, their property will be confiscated, and they will have to flee to the mountains to save their lives. See "Spiritual gifts," p. 201. The present reform and temperance movements will bring all this about. This will explain the unbounded zeal of our Sabbatarian people to push the Sabbath as they do. Mrs. White, their divinely-inspired prophetess, has been shown all this; hence they know it is so without a doubt.

These are the leading ideas around which all others cluster. I, myself, believed all this for many years, and advocated it with all my might, as tens of thousands well know. Some thirty thousand believe it now, and their numbers are increased yearly, and the work is spreading to the ends of the earth.

However, as the years went by, I came to see more and more very serious objections, both to the theory and to its practical workings, till at last they became so manifest to me that I was compelled, with a sad heart, to give it up as an error. Some few of my reasons for this I will now give very briefly, though I might fill volumes with them. It is difficult to handle a wounded man without hurting him. So I fear I cannot point out the failures in this work without grieving those who believe and love it; yet truth and the love of souls is more precious than any man's feelings. Besides, if these people are in error, they should be thankful to be shown that error, though this is seldom the case. I have the kindest of feelings towards these brethren, and would help them if possible, for I am sure they are engaged in a work which is bound to be a failure and bring disaster to them in the end.

From the first there has been a vein of secrecy and an effort to cover up something, which I am sure tends to evil. Such an odium attached to the Millerite disappointment of 1844 that seventh day Adventist ministers on entering new places were careful to keep out of sight the fact that they were in reality that same people. So other objectionable features of the faith, such as Mrs. White's visions, the fall of the churches, Sunday the mark of the beast, etc., are carefully kept back till a foothold has been obtained in the confidence of the people. Their colporters and canvassers have as far as possible, without telling a direct falsehood, covered up the fact that they were selling seventh day Adventist books. Their city missionaries do the same thing. They introduce themselves into houses under a name which will give no clue as to who they are, only that they are "city missionaries." All good people will of course favor and assist them, and even ministers will open the way for them, till at last they find out who they are. I know that these things are so, for I have been perfectly familiar with it all for twenty-eight years. Now, these persons do not mean to be deceitful, but their great zeal for what they call "the truth" betrays them into questionable methods of advancing it. But God's truth needs no deception to carry it forward. A short time since thousands of names were obtained from the W. C. T. U., ostensibly to send them temperance literature, but when the door had thus in confidence been opened, advantage was taken of it, and strong Sabbatarian literature was sent to all those names. Ministers and others who had under a false pretence been led to send them these names were justly indignant. But these good brethren laughed and thought they had done a smart thing. But was it fair and honorable? Again, it has always been a well understood fact with them that "new fields," where this people are entirely unknown, are by far the best fields for success. Where they are well and long known they can do little or nothing. Why is this so? Because the thing does not wear. Their old conferences in the east, where the work began, have a hard struggle to hold their own. New fields away from home is where they make their best gains. This looks badly for any cause.

Then it can not be denied that their work is largely to proselyte. Their faith necessarily leads them to this. All others are in the dark, breaking God's law. Hence, they will work just as hard to convert a devoted Christian to their views as they will to convert an infidel, and rejoice over his conversion just as much. They have many "city missions," but what is their work? Do they go among the destitute, the vicious, the paupers, the fallen, the drunkards, the orphans and homeless, and help them? Not a bit of it. They go among the best society to which they can obtain access, into Christian families, if possible, and bend all their efforts to get them to keep Saturday instead of Sunday. They will work months with one family to accomplish it. If they can get enough members out of a church to break it up, they rejoice over it greatly, as their reports any week will show.

They take great pride in their foreign missions, but what is their work? Is it to convert the heathen or carry the gospel to those who know it not? No, indeed; they make not the slightest efforts that way. They simply go to lands already Christianized and win as many as possible to their views. I became sick and tired of helping to maintain such work and longed to preach the simple gospel to lost sinners.

Another thing I have always noticed: when we enter a town the churches all oppose us, but the disaffected members, the infidels and opposers of religion, will be our warm friends, talk for us and shout when we show up the weaknesses of other churches. This looks a little suspicious. Then, also, large numbers come to believe the doctrine, and so lose all faith in other churches and will not go near them any more; but neither will they keep the seventh day and go with the Adventists. So they go nowhere, become wholly irreligious and disregard all days. This is bad fruit.

According to my best judgment, at least one third of all the companies raised up are left to go down and die out. This leaves that community and those members in a far worse condition religiously than before the Sabbath was preached there. Bad fruit again. Often, during the first few weeks of an effort in a new place, the attendance is larger, and it looks as though it would be the largest church in town. But as their peculiar doctrines are brought out, the attendance drops off till in a few months, not one soul attends their meetings, except those who keep the seventh day. This is invariably the result. They have no preaching, as the minister always leaves them alone after a few weeks; their meetings are held on Saturday when everybody is at work, and often held in a private house or some out of the way place to save rent. The consequence is that they soon become a little, isolated society all by themselves, with no interest in anything else. To "spread the truth" and make converts to their faith is the one absorbing passion of all, old and young. All the time and means they can spare go this way. As a rule, they take little interest in anything else. As a denomination, they do far less outside of their own membership, for the poor, the destitute, the drunken, and unfortunate classes, than any other church with which I am acquainted. Intense devotion to their doctrine is the one great thing. Deeds of charity, efforts to benefit society generally, and make things better now, are secondary matters, good enough for those who have nothing better to do. Hence, practically, I can not see that keeping the seventh day does people a particle of good. They are no more spiritual, benevolent, kind-hearted, patient, or devoted to good works than other Christians. Many live all alone in a community where there is no church of their own. They will not attend other churches nor let their children go. So they come up without any religious privileges.

Many of them, when old enough to do as they choose, will keep neither Saturday nor Sunday, and so their influence on society is bad. Then their members never take any part nor join in any religious efforts outside of their own church, but rather talk and work against anything of the kind done by others. A thorough Seventh-day Adventist feels sad when he sees a revival among other churches and members joining them. He has no confidence in the work, for Mrs. White says of all these revivals: "These who professed a change of heart, had only wrapt about them a religious garb which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen they would appear as black as ever." "Present truth," Vol. I., No. 2, p. 32. This he believes; hence he would rather his friends should remain non-professors than to have them profess religion in any of the churches. This is an ugly feature of that system. It makes people narrow, uncharitable and useless in religious work.

All the reformations of the past, which are now recognized as of God, bore a very different stamp from this. Look at those by John the Baptist, by Jesus, by his apostles, by Luther, Calvin, Wesley and the like. They got hold on the public heart and conscience; they influenced the irreligious masses generally to a better life; their influence for good was felt far outside of their own immediate church membership; they preached Christ and a simple gospel which could easily and quickly be understood, even by the most simple or ignorant.

Notice how different it is with a false religious movement. Take the followers of Mrs. Southcott, of Mrs. Ann Lee, the Shakers, of Swedenborg, or the Mormons, the followers of Joseph Smith. In each case some pretended prophet or prophetess stands at the head; all other churches but themselves are apostate; something else than Christ and the simple gospel is made the prominent object; a long, complicated, fanciful system of doctrine, radically different from that generally accepted by the great body of the Christian church, is presented; no public good comes of it, either to society or to religion; proselyting is the main business; and a little, isolated sect entirely shut up to itself, is the result. And that is exactly what seventh-day adventism is in almost every particular. Mrs. White stands at the head as an inspired prophetess; all other churches are "Babylon" and apostate; keeping the Sabbath is the one great thing; their system of doctrine is so long and complicated that a minister needs to give about sixty "lectures" to decently present it to the people; the result is a small, weak company, entirely secluded from all else. I do not mean by this that seventh day adventists are a bad, immoral class of people, like Mormons, for they are not. I think I have spoken plainly enough as to their moral character and sincerity so as not to be misunderstood, except by those who will want to misunderstand and misrepresent what I say, and they will do it anyway. It bears neither the marks nor the fruit of a genuine gospel reformation. Then it has failed entirely of accomplishing the results expected and promised. The Sabbath test was to separate out the wheat from the chaff, the good from the bad. Thus Mrs. White says: "I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers, and that the Sabbath is the great question to unite the hearts of God's dear waiting saints." "I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished." 1844. "Early writings," pp. 27, 33. "The seal of God is the holy Sabbath." "Thoughts on Revelations," p. 453. Here we have it in plain English. Not faith in Jesus, but the Sabbath is now the test; not devotion to Christ, but keeping the seventh day, is what separates between saints and sinners; not the Holy Spirit, Eph. iv. 30, but the Sabbath, is the seal of God!

Verily, this is "another gospel," Gal. i. 6, 7, which Paul never preached, and concerning which the New Testament is totally silent. How different this sounds from the teachings of the apostles, where a heart made pure by faith in Christ is the only test of discipleship. Let us see now how this new gospel has worked. If the Sabbath is now the test of acceptance with God, if it is the seal of God, if it does separate between the true Israel and unbelievers, then all who keep the seventh day have stood the "test," have the seal of God, and are the true Israel, saints of God, every one of them. Either this is so, or else the Sabbath as a "test," "seal" or "separating wall" is a failure. And if it is a failure here, then the whole seventh day Adventist doctrine is a failure, for their idea of the Sabbath as a test and seal is the corner stone of the whole system, as every one of them knows. How has it worked?

Now, after a trial of forty-four years it is found that keeping Saturday does not shut out bad men and poor material at all. Sabbatarians have just as large a share of undesirable adherents as other churches. There are hundreds all through their ranks of whom they would be glad to be rid. Hundreds have to be expelled every year, others censured, and others merely tolerated. They have frequent church trials, sad and balky members, and perplexing difficulties, just the same as other churches—no more, no less. With these they have also some noble men, large-hearted and true, with "devout women not a few," and fine young people who would be an ornament to any church. But all churches have these, as well, and just as large a share of them. So where is the great benefit of keeping Saturday? The theory was that the cross and disadvantages of keeping Saturday were so great that none but honest, self-sacrificing, God-fearing people would embrace it. Hence it was that Mrs. White saw that keeping the Sabbath was now the test of a holy life. This is what I thought when I embraced it, and began preaching it. But, alas! how soon the pretty delusion vanished when tried. With the good there always comes in also to keep the day, a lot of the riffraff, irresponsible, good-for-nothing class, who are the shame of all churches. Elder White used to say that the devil sent them along to disgrace the truth! Any way, there they are in the Sabbatarian ranks, just the same as among Sunday keepers. Stingy men, dishonest men, liars, adulterers, thieves, passionate and quarrelsome men, along with the good, are found keeping Saturday the same as among Sunday keepers. I could name several of the most prominent and successful ministers in that church who had to be silenced for adultery, while zealously urging everybody to keep Saturday! I do not mention this to show that that church is morally worse than people who observe Sunday. God forbid that I should say or insinuate any such thing, for I know better. Such things are not countenanced by that church, but are a great grief to its good members. All churches are more or less troubled by the same thing, fight against it as they may. But these sad facts do prove that the keeping of the seventh day Sabbath is not that test of Christian character and fitness for heaven which Mrs. White and the seventh day Adventists have claimed.

I have personally known scores of individuals who keep the seventh day who are not even professors of religion at all, and, according to their numbers, backslidden Sabbatarians are as common as backslidden Sunday keepers. So as a test it is a failure, and every Seventh-day Adventist knows that this is so. Besides, here is the whole "Marion party" in the west, zealous Sabbatarians, but they are denounced as "rebels" by seventh day Adventists. Then there are 8,000 seventh day Baptists, and several other small sects, who keep Saturday. Are they all sealed, ready for translation? No, for seventh day Adventists are as anxious to proselyte them as anybody, and regard them as little better than the Sunday churches.

After twenty-eight years of the most extensive acquaintance with the seventh day Adventist work and that people, I have failed to see any good that has come to anyone from keeping that day, while many evils have grown out of it, as mentioned above. Hence, if the observance of that day is not really required by God, if it is simply a mistaken notion that it ought to be kept, then it is a great misfortune to fall into that error. "Bondage," Gal. v. 1, is the word which exactly expresses the feeling of unpleasantness which, in a majority of cases, goes with the effort to keep the seventh day. How keep that day from choice, but because they feel that they must do it or be lost. Specially is it disagreeable to children and youth to be kept in while all others are at play or work, and to have to work while all others go to church. In this way many grow up with a dislike for all religion, and keep no day.

Then, too, a spirit of legalism does, more or less, go with the keeping of the seventh day. It is impossible that it should be otherwise, from the fact that the law and the Sabbath are, and have to be, almost constantly dwelt upon in order to hold their people and convert others to their faith.

I do not think that a copy of the *Advent Review* for thirty years past could be found in which there was not an argument in some way about keeping the law or the Sabbath. They affirm and teach that righteousness is keeping the law, notwithstanding Paul says, "If righteousness come by the law, then Christ is dead in vain." Gal. ii. 21. The duty to keep the law, to obey, and to sacrifice, the danger of disobedience, and the reward of obedience, are so constantly urged upon them that the common mind comes to feel that salvation is the reward of what they do. Hence, with many their service to God is largely a service of legalism. They hope to be saved because they keep the commandments. The freedom, the joy, the peace, the pardon, which come through simple faith in Jesus are seldom spoken of. I do not say that this is true of all, but I do say that it is true of large numbers of them. I have often seen persons embrace the Sabbath who were all alive and active and full of spirituality. In one year it was all gone. A spirit of fear, of self-condemnation and of bondage would come over them. They could not tell the reason themselves. But the answer is easy—legalism. Any system which does not make Christ first and last, all and in all, the theme of every thought and teaching, is not the gospel of the New Testament. I believe as strongly as anyone can in obeying God strictly in all he requires; but to obey God in order to be saved is one thing—legality; and to obey him because you have been forgiven is quite another thing—the gospel. What was the trouble with the Galatians? Had they professedly repudiated Christ as their Savior, and faith in him as the condition of forgiveness? Not at all. They knew better than that. But they did urge the keeping of abolished law and expired rites as necessary to salvation. Compare Gal. ii. with Acts xv. "Except ye be circumcised after the manner of Moses, ye cannot be saved." Here was their test. Now our seventh day brethren are taking a similar course by urging as a test, obedience to the Jewish Sabbath, which expired at the cross.

D. M. CANRIGHT.

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### How?

The little word at once arrests the attention when we read the passage, "How shall we escape if we neglect so great salvation?" How? Is there any way open, other than God's way? If we neglect his salvation, where are we going to turn? Is there any other name given under heaven except the name of Jesus?

God once appointed cities of refuge for places of escape for those who should accidentally kill any one. Outside of the appointed place there was no safety. If the person neglected the means of salvation the relatives of the slain man might kill him wherever found.

God has given us a place of refuge. It is his own name, and the name of his dear Son. If we confess our sins, forsake them and hide in Jesus, we shall be safe in the day of judgment, we shall live forever. Jesus will be our refuge. Like those men of old we must run for life.

All sinners who seek to hide somewhere else besides in Jesus will be put to death in the judgment. We cannot hide *from* God.

Yet there are many who think they can escape. They put on their own good deeds, they hide in little mountains of alms, giving in hills of honest dealing, in great towering peaks of munificent gifts to the Lord, but they never bow in submission to God; they forget that to obey is better than sacrifice and to hearken than the fat of rams.

The little word obedience is in God's way to the kingdom, and they can never cross over by so hard a way. It holds in itself the key into the place of safety, but they will lay no hand on the key.

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# THE RESTITUTION.

S. S. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 13, 1887.


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It was expected that Bro. R. S. Dwiggins would attend the Conferences at Watson, Mich., but poor health, as we understand, prevented him from going from home at that time.

### EDITORIAL TRIP TO MICHIGAN.

Early in the summer of 1883 it was our privilege to attend a conference held at Meadon, Mich., at which time we formed a very pleasing acquaintance with many of the brethren and sisters residing in that State. During that meeting, if we rightly recollect, it was our privilege to deliver three discourses on different subjects. Again in the latter part of Sept. 1885, we attended a conference held at Watson in the same State, renewed our acquaintance with some, with whom we had met at Meadon, and, at the same time, formed the acquaintance of several others of like precious faith. At this meeting we delivered three discourses. On Sunday, Sept. 27, eleven persons, mostly in the morning of life, yielded the obedience of faith and were baptized in one of the beautiful Sylvan-bordered lakes of that region by Bro. Woodward. At both of the above meetings there were others who proclaimed the glorious gospel of God's dear Son, but in just what order, we do not recollect. From the acquaintance thus formed it resulted that we were requested to visit Watson again this year with which request we felt it our duty and privilege to comply. Accordingly on Wednesday, Sept. 28, 1887, we took the noonday train at Plymouth, and staid at a Boarding House over night in Fort Wayne. This city is the capital of Allen Co., and is situated on an elevated plain at the confluence of the St. Mary's and St. Joseph's rivers which unite to form the Maumee. This inland city contained in 1870, 17,738 inhabitants, which number has since been largely increased. The following important railroads intersect at this point, viz:—Toledo, Wabash and Western; Pittsburgh, Fort Wayne, and Chicago; Fort Wayne, Jackson, and Saginaw; Fort Wayne, Muncie, and Cincinnati; Grand Rapids, and Indiana; and the New York, Chicago, and St. Louis Railway, otherwise known as the Nickel Plate. These railroads give the place ample facilities for travel and commercial transportation. It is recorded that the site of the town was visited as early as 1700 by the French, for the purpose of trading with the Indians. Early in this century they established a trading post here, and afterward built a fort, named Fort Miami. In 1760, the British built a fort on the east bank of the St. Joseph's near its mouth. On the 17th of September, 1794, Gen. Anthony Wayne, a commander of Revolutionary celebrity, arrived with the army under his command, on the site of the deserted Miami village, which stood at the confluence of the St. Joseph and St. Mary's. On the following day, Sept. 18th, Gen. Wayne reconnoitered the ground, and selected the site for a fort, which was completed by Oct. 22nd, and garrisoned by a strong detachment, composed of infantry and artillery, which was placed under the command of Col. John F. Hamtramck, who gave to the new fortification the name of FORT WAYNE—a name by which it was always subsequently known, and which name it retains as a city at the present time. In this paper we cannot stop to narrate the history of remarkable persons and events connected with this place. Romanism, in its Papal form, has a strong foothold here, as well as in many other cities. For the disappearance of this, and all other forms of evil, the saints of God must patiently await the introduction of the times of the Messiah. On Thursday, Sept. 29, we took our seat on board of a car connected with the regular train on the Indiana and Grand Rapids Railway,—a good and well-managed road, passing through a pleasant and productive part of the country both in Indiana and in Michigan. At Rome City, in Indiana, is a beautiful lake, named,—if we mistake not—Sylvan Lake. This is a place, like Maxinkuckee Lake in our own county, of great summer resort. The most important place we passed in Michigan, was Kalamazoo, a flourishing town pleasantly situated on the left, or west bank, of a river of the same name, in the midst of a beautiful and fertile country. As we learn this village was first settled in 1829, and organized in 1831. It was known as Bronson, from the name of the first settler, till 1836.

On the evening of Thursday we arrived at Watson in Allegan Co., Mich. This county, on the west, borders on Lake Michigan, and is thus situated in the celebrated "Fruit Belt" that extends along the whole Eastern Shore of the Lake. Peaches of the best quality, and in the greatest abundance, are annually produced in this highly favored district of country. Apples of standard excellency seem also to abound there this year also. At this meeting we were agreeably surprised to meet Bro. Samuel Wilson, of Rahway, New Jersey, and Bro. G. W. Young, of Brooklyn, N. Y. With these brethren we formed a pleasing acquaintance on our visit East five years ago in the month of May and June. Both these brethren hold important positions in the *Association for the Promotion of Christian Knowledge* with headquarters at Brooklyn, N. Y. Their visit was most welcome and timely, as each one delivered some excellent discourses at different times during the continuance of the Conference. Bro. Woodward could only be induced to deliver one single discourse. The writer spoke, in his way, four times. One marked and good feature of both the Conferences that we have attended at Watson in 1885 and 1887, has been the willingness of all to take an active part in the social meetings. To isolated brethren and sisters these opportunities for social intercourse in prayer, praise, and exhortation were like *oases* in the deserts—like living springs in the hot sandy wastes.

Notwithstanding the unfavorable rainy weather the attendance was good indeed as regards numbers. From remote points in Michigan brethren and sisters convened on this occasion, united in acts of worship and devotion, and departed to their several homes to work for God, and to await the return of his Son from heaven. We understood that three persons were to be baptized on Monday morning by Eld. Houser; but the early arrival of the train at Martin compelled us to leave without witnessing the performance of this beautifully significant ordinance—solemn emblematic representation of the death, burial, and resurrection of our Redeemer, God's dear Son, and solemn picture prophecy of our own burial and uprising from the grave. How accurately and expressively the ordinances of the Gospel illustrate its cardinal doctrines. From baptism, in the burying waters, we emerge to walk "in newness of life" in this world—from the grave, in the covering earth, we emerge to enter into the eternal life of the world-to-come. Of this eternal life Christ Jesus is the source, and this endless life is hid with the dear Christ in God; and it will never be manifested in us till we shall awake in his likeness, then to appear with him in glory.

Bro. Young was in company with us as far as Fort Wayne on our return. We requested him to give our readers a sort of pen picture of his tour west and back. The first paper of his interesting narrative is given in this No. of THE RESTITUTION. Bro. Samuel Wilson had to leave Saturday, as his business demanded his personal attention on the following Monday in New York. We trust Bro. Young will be quite full and specific in his account of his western tour, and especially of the meetings he and Bro. Wilson attended. Since our visit there in 1885 some have fallen asleep; of whom Bro. Perkins, of Galesburg, was one. His warm exhortations impressed themselves deeply on our memory. While Sr. Perkins is left to "weep the widow's woes," she sorrows not in hopeless grief. With him she was at Watson in 1885—without him she was at Watson in 1887—with him again we trust she will soon be at the resolution of our Lord Jesus Christ, in resurrection life and glory.

For worried head and saddened heart how soothing—nay, more, how exhilarating—is communion with saints; with saints in whose heart is the Spirit of Christ.

"That joy in the heart we'll be longing to tell
When the beautiful spirit comes there to dwell."

Well, beyond the sunshine and the shadow, beyond the smiling and the weeping, beyond the heart-thrill and the heart-throe, beyond the laughing and the mocking, beyond the blooming and the fading, beyond the birth-cry and the death-gasp, we shall all be soon.

"How sweet it will be in that beautiful land,
So free from all sorrow and pain,
With a song on our lips and a harp in our hand,
To greet one another again."

Dear brethren and sisters, Jesus is coming—coming back to this earth again—and he "holdeth our crowns in his hands." We have met and we have parted—perhaps to meet no more on earth. Shall we meet in the Paradise of God? We commend you all to God and the word of his grace; which is able to build you up, and give you a lot and portion among the sanctified. Farewell. May we meet in the kingdom.

### ROMANISM IN MEXICO.

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. vii. 21, 22.

The following, taken from the last number of the *Christian Herald and Signs of Our Times*, shows us what Papal Romanism is, in its true nature, in a country where it can act that nature out in overt deeds. Unmasked, it is today what it was in the days of the horrible Inquisition. Like sin its nature is unchangeable; and notwithstanding we may differ with some of our respected brethren in this matter, we are persuaded that the telescope of prophecy reveals, as sin's embodiment, or as the man of sin, the dynastic monster that wore the triple tiara and occupied the vacated throne of the Cæsars for 1260 years, till ousted from that seat of power by Victor Emanuel in 1870. In saying this we are only expressing our own personal views, and this with all deference toward others for whom we have warm esteem notwithstanding these differences in prophetic interpretation. Although cast out from the temporal throne it remains one of the worst powers for evil, and this power it will employ, to a certain extent, till the kingdom of God shall supersede all wicked earthly governments. "Thy kingdom come," though as yet an unanswered prayer, is a petition that will soon meet its response.

"Rome shall perish! write that word
In the blood that she hath spilt:
Perish by herself abhorred,
Deep in ruin as in guilt!"

The abominable system is doomed. Read the "hand-writing" upon the wall, in Rev. xviii.

THREE MEXICAN MARTYRS.

The sad news of the martyrdom in Mexico of three native teachers is sent by the Rev. Hubert W. Brown. The particulars had not reached him when his letter was sent, but he had received a dispatch which said briefly: "In Ahuacualtitlan, August 7, were assassinated Abraham Gomez, Cipriano Gomez and Felipe Zaragoza; wounded Felix Gomez. This calamity is a source of grief to the Liberal Governor, General Arce, who would gladly have saved the men if he had been able. The intolerance of the Roman Catholics, however, is beyond the power of the government to control. His advice to missionaries is: 'Leave this neighborhood for awhile; I cannot protect you just at present.'" One of the martyrs, Abraham Gomez, appears to have been a very bright young fellow, a good musician, who always led the singing to college and an earnest student. "He was licensed," says Mr. Brown, on leaving the seminary, and then two years later, at the last meeting of the presbytery, was ordained and sent to Guerrero. He went bravely and cheerfully to that dangerous field. His last letter was full of hope. Then came the terrible news of his violent death. I read the sad news to the young men in the seminary, and it made on some an impression I had not anticipated. They wrote Mr. Thomson and myself a short notice, stating that any one of those who signed it was willing to go to Guerrero and carry on the work in fanatical Ahuacualtitlan." Thus in Mexico and in our own day men are ready, as in the early Christian church, to face death for Christ's sake.

## Communications.

### A Pleasant Trip and Visit.

After having had a very delightful feast of reason, and flow of soul during the convention at Brooklyn, N. Y. where our "Ass'n. for Prom. of Christian Knowledge" was held, my wife and I were kindly invited to visit our Bro. Samuel Wilson and wife at their home in Rahway, N. J. While there, and contrary to all expectation before coming, I concluded to accompany Bro. W. to Watson, Mich., to attend conference to be held there; the consideration on my part being in accord with Bro. Wilson's desire we started together Saturday Sept. 24, and after a delightful ride through the rugged scenery of the D. L. & W. R. R. whose course runs through a much wooded and hilly country, whose hills and valleys at this time of year are clothed in the beautiful dress of the changing leaf. I have travelled many thousands of miles by land and by sea, but never saw so much of beauty in Nature's transformation. True, this was a change from life to death; nevertheless there was in it lessons suggestive, and while death and decay seem written on all we come in contact with, yet to those who only look upon the present as the vestibule to the great and unseen future, there are "Sermons in brooks, etc." The varied hues of the scared and sometimes yellow leaf, reveal to us lessons only to be learned, as we aim to know God!

Our first stopping place was Scranton, Pa. There we were met by Bro. T. Finn who conveyed us to his hospitable home, and here we found freedom to compare notes on many things; and while, as it ever has been, so will it ever be, we may not all see, that is, understand alike, how refreshing it is when in the spirit of inquiry, we can, as brethren, sit down, and not see how far we can get apart from each other, but how near we can come to a knowledge of God's Word, and the obedience thereto required of us.

Here, at Scranton, there is quite a goodly company whose hope is in the Lord Christ, not only as the "Life Giver" but as the future "King over all the earth," regular meetings are kept up, and the preached word is always acceptable, but "cranks," and those whose lives are crooked, will find less welcome here than some might expect; and so it should be everywhere! This remark suggests to me a thought, and I offer it for the good of all, not only to those who preach, but to those who are preached to.

There are those today, as also in Apostolic times, who have no claim to a cordial reception, they come sometimes uninvited and unknown, and for pretence make long prayers, and think because they can say "Shibboleth" therefore have they right to friendship and fellowship. It seems to me, none should object who go forth as "preachers," yea, if not as such, to always carry with them an endorsement, and that too of recent date, from those with whom they have church relations; this would secure to all such a welcome, and save many feelings of regret by those who receive:—If letters of commendation were proper, are they today less so?

To return however. On Sunday, (and I am not afraid to use the word 'Sunday,' even if the keeping of this day is denounced as the "Mark of the beast" as some foolishly affirm) we met for worship in a very pleasant and commodius building erected by the brethren—and paid for—here Bro. S. Wilson preached the gospel of Love, not as an abstraction, but as that which has a fulness of significance! Oh that all who claim to be sons and daughters of the Lord Almighty, would strive after this, which is greater than "all faith," even to "the removing of mountains"—"Love abideth for ever." Sunday night Bro. Wilson again preached on the all-important theme—Resurrection: Yes; this is so important, that if there be no resurrection of Christ then those who have believed they were falling asleep in Christ have perished! Yes, the whole fabric of Christianity is one stupendous cheat and failure. We were not unmindful of the privilege of gathering around the table of the Lord, and in memory of his dying love show forth his death as a past act, to be perpetuated till he come again.

Monday night found us again assembled for preaching, when I was invited to speak; the subject being the great importance of our speaking forth words of truth and soberness, and saying none other things than that which is written, not in "Bodies of Divinity" nor in accord with "creeds" or "confessions of faith," but according to the oracles of God—outside of which give attention to no man, though he speak as an angel from heaven! Yea, bid him not Godspeed! and at the same time be careful as to what judgment ye judge; be not rash in the judgment, but prove all things.

Right here I am reminded of the educational character of genuine Christianity. Paul has said, and the same has been said in other forms of teaching—"When I was a child I thought as a child, when I became a man, I put away childish things." So it is with all who desire to know, and be properly instructed in the things which make for peace.

Education is a process, and the wisest of earth have had to confess they were only venturing on the threshold. This being true, is it not equally true, that as new born babes need and desire the sincere milk by which they grow, so we should desire that life in, parting spirit, without which we are none of Christ's, that we should grow up into full stature, even the measure of Christ, not of man!

After meeting, we parted company with those who we hope to meet in the brighter and better land, which, let us hope is not far off! There, in that beyond, the inhabitant shall not say, I am sick! Monday found us well on our journey, stopping for an hour or two to view the Falls of Niagara, a scene beyond the possibility of description by words, and even Churchs' masterpiece of painting only faintly presents the real. The day was beautiful, and the scenery grand. One thought came to me while viewing this grand overflow. Is it so, that the mind of the religious world is so lacking in appreciation of the sublimely beautiful in nature, even as it is, that they have to picture a heaven of departed souls winging themselves over in the presence of a Being whom they profess to believe is overspread throughout his universe having neither "body, parts or passions." Incompetent as I am to determine the exact configuration of God, I must have a personal being before me, or I could not truly draw near to him, or in anywise come into his presence! No! I shall see him; and in every deed God shall dwell with men:—call this materialism if you will! I must believe that he is, as well as that he is the rewarder of those who diligently seek him. God in nature, and nature in God, may be good Pantheism—thus getting away from personal responsibility to a personal Creator!

I parted from Niagara, as I had on former occasions, with regret, and here I part with my subject "A pleasant trip and visit" to renew at a future time.

GEO. W. YOUNG.

[Hope Bro. Young will continue his interesting narrative at his earliest convenience.—ED.]

*Dear Restitution:*

Though I am an old subscribor and an interested reader, and advocate the doctrines set forth in its columns, yet I have not seen a RESTITUTION for some time. Having been brought down to my bed with a severe fever in the early part of the season, and not recovering my strength in my convalescence, upon the advice of my physician, the latter part of July I took leave of my home (Dunnigan, Yolo Co., Cal.) relatives and friends, to travel along the coast southward, believing that the cool, bracing, and invigorating breeze from the water of the Pacific, might restore my shattered nerves.

Since then I have traveled over an extensive country, followed the windings of many a beautiful vale and stream, and some plains bleak and desolate, have climbed some high mountains, have met with and parted from some dear friends, had presented to my observation a fine chance for the study of the works of nature and more so of human nature, and finally at Santa Monica, had the privilege of stopping on the beach and taking plunge baths in the breakers of the waters of the great and majestic Pacific. I am now stopping awhile at Norwalk, and so mild is the climate of Los Angeles County, and so rapid and great the vegetable growth, I am often reminded of the Paradise of God and the Garden of Eden. Then would not the earth be so bad a place after all when the curse shall be removed, paradise restored, the curse lifted, the kingdom of God and his anointed established in the earth.

Yes, when our Lord and Savior shall come back again from heaven to receive his people, the saints, by changing the living ones, and resurrecting the sleeping ones who shall be sleeping in Christ, when he by that act shall change our vile nature by giving unto his saints eternal life, immortality and incorruptibility, to die no more forever.

For, "Behold, the tabernacle of God" "shall be "with men" "and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." For the promise is that the Lord's anointed "shall sit upon the throne of his father David," that "he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." For "the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the prince of Peace, and of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it, with judgment and with justice from henceforth even forever." Yes, and "the zeal of the Lord of hosts will perform this." Then why be looking for a future home "beyond the bounds of space and time."

As I reflect on these things I feel that I must try and do more than I have done for a few years past, and would like to make the acquaintance of as many of the brethren as possible who reside in the State. We are in the minority of other religious bodies, but with the hope we have, we should never be discouraged. And may God grant us "according to the riches of his glory, that we may be strengthened with might by his spirit, in the inner man." Your brother in hope of eternal life. S. S. GIBBS.

*Dear Restitution:*

We are greatly pleased with the Bible Lessons prepared by the Committee appointed by the Indiana Conference. It is exactly what we want and need, there is just enough of it and it is perfectly adapted to the needs of children from twelve and thirteen upwards to adults.

It seems to me, that a better plan of Bible study cannot be conceived. I do not see that our committee need any suggestions. These lessons will be valuable for adult Bible classes all over the country and especially in new localities.

In connection with this noble work we hope to have ere long a very valuable catechism for young children from the pen of Sister Carrie Williams. Every one who has ever read any thing from her pen will know that the work will be ably prepared.

We as a people have too long neglected this work and depended upon aids from sectarian sources. Let us all take hold and encourage in every possible way this noble effort. Your sister in hope. MRS. H. V. REED.

### TEMPERANCE.

#### WHO'LL BUY?

[Suggested on seeing the advertisement of a wholesale liquor dealer.]

Forty casks of liquid woe—
Who'll buy?
Murder by the gallon. Oh!
Who'll buy?
Larceny and theft made thin,
Beggary and death thrown in,
Packages of liquid sin—
Who'll buy?

Foreign casks imported pure—
Who'll buy?
Warranted, not slow, but sure—
Who'll buy?
Empty pockets by the cask,
Tangled brains by pint or flask,
Vice of any kind you ask—
Who'll buy?

Competition we defy—
Who'll buy?
Dye, to make the soul jet black;
Dye, to make the conscience black;
Making wife do our cooking task—
Who'll buy?

—*R. Reedy, in Amusement Herald.*

#### WHAT INTEMPERANCE DOES.

Intemperance cuts down youth in its vigor, manhood in its strength and age in its weakness.

It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachments, blights parental hope and brings down mourning age in sorrow to the grave.

It produces weakness, not strength; sickness, not health; death, not life.

It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars.

It feeds rheumatism, nurses gout, welcomes epidemic, invites cholera, imports pestilence and embraces consumption.

It covers the land with idleness, misery and crime.

It fills your gaols, supplies your almshouses and demands your asylums.

It engenders controversies, fosters quarrels and cherishes riots.

It crowds your penitentiaries and furnishes victims for your scaffolds.

It is the life blood of the gambler, the element of the burglar, the prop of the highwayman and the support of the midnight incendiary.

It countenances the liar, respects the thief, and esteems the blasphemer.

It violates obligations, reverences fraud and honors infamy.

It defames benevolence, hates love, scorns virtue and slanders innocence.

It incites the father to butcher his helpless offspring, helps the husband to massacre his wife and the child to grind the parricidal axe.

It burns up men, consumes women, detests life, curses God and despises Heaven.

It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine.

It degrades citizens, debauches the legislature, dishonors statesmen and disarms the patriot.

It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and, nonplussed with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out the national honor, then curses the world and laughs at its ruin.

Will you help us by getting one or two Trial Subscribers?

## News Items.

Baron Hirsch has donated 1,800,000 florins for the erection of a school of industry for Jewish orphans of Galicia.

The epidemic of scarlet fever in London is still spreading. There are now 1800 cases in the hospital.

The British Naval department after a long series of secret trials has just adopted an automatic torpedo which passes through water for four hundred yards at the rate of 27 knots an hour. It is fattered with absolute certainty and set to remain at any depth.

Up to Sept. 27, the returns of the petitions for clemency to the condemned Chicago anarchists as far as they had been turned into the Secretary of the Amnesty Association showed about 15,000 signatures. On the list are the names of two prominent Jewish divines.

Jacob Bupp, of Woods Run, Pittsburgh, Pa., has written to Sheriff Matson, of Chicago, for the contract of making the ropes with which to hang the condemned Anarchists. Mr. Bupp has made the ropes used in every execution in Philadelphia since 1840 and nearly every one used in Pennsylvania.

The *Presbyterian Journal* of Philadelphia devote two pages to answering the reasons given by President Kasson for having Cardinal Gibbons deliver the closing prayer at the centennial ceremonies in Independence square on the 17th inst., and to denunciation of the managers of the constitutional centennial celebration for the prominence given to Cardinal Gibbons in the roster of ceremonies.

WASHINGTON, D. C., October 8.—Surgeon General Hamilton this morning received the following telegrams:—TAMPA, Fla., October 7.—Four deaths from yellow fever and about twenty cases. Few of these have passed the fever stage of seventy-two hours. Many people have fled. It may be necessary to establish a camp of refuge in the country. The malls can be fumigated.—*J. M. Wall, M. D.*

Uncle Dick Bennett, of Bentonville, Mo., recently joined the Christian church and was immersed. Uncle Dick is 109 years old and very vigorous.

### For the Boys.

Let no boy think he is to be made a gentleman by the clothes he wears, the horses he rides, the stick he carries, the dog that trots after him, the house he lives in or the money he spends. Not one or all these things do it; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly and honorable, by keeping himself neat and respectable; by being civil and courteous; by respecting himself and others; and finally, and above all, for fearing God and keeping his commandments.—*Parish Visitor.*

The great want of the church is an indwelling, living Christ. This would make all Bible truth acceptable when presented in its proper order and place. To a soul overflowing with love for the Master and good will to all his children, no Bible subject will be treated in an unchristian manner. Remember this, brethren, and seek by love to draw—melt people into the truth as it is in Jesus. Heat is genial. Cold is repellant. One who cannot be drawn, is not worth driving. Our harvest work is short, let us then concentrate our forces that our labor be not in vain in the Lord, and so we come at the sound of the "harvest home" bringing our sheaves with us. —*A. Boynton.*


SEE the notice of Bro. Dwiggins in regard to the Christian Hymnal, and supply your churches at once, for this offer is only for a short time. The postage will be paid on single copies, but when quantities are ordered they will be sent by express, when it can be done, and when sent by mail you will be expected to pay postage of 20 cts. on each dozen.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 80 cents.


### MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

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| Previously published | $66 20 |
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# Poetry.

## SEPTEMBER DAYS.

Ceasa plays his viol 'mid the grasses,
The last shrill sound at night, the first at morns;
Late poppies glow along the garden passes,
And light winds gently in the ripening corn.

The sluggish creek in meadows lately greening
Is flecked with gold and purple, either brink,
From dusty hedge the last wild rose is leaning
A deathly pallor on her lovely pink.

With Tyrian fruit the lowly poke is laden;
Wych-hazel weaves "her thread of golden bloom";
The wandering woodbine like a gypsy maiden
Warms with its color the deep forest's gloom.

The morning suns with pearls Arachne's weaving;
The orchard peach looks out with cheeks a-blush:
From shady nook the ring-dove's note of grieving
Floats far and faint upon the noontide hush.

By country roads the scarlet sumach's burning,
And over zigzag fences spread and shine
The lush dark elderberries, daily turning
Their loyal heart's blood into purple wine.

Down the lane-path, where cows come in the gloaming,
The thistles stand with faded armor on:
In buckwheat bloom the weary bees are roaming,
To gather sweets till the last day is done.

With all thy gift and grace, O fair September,
Some sad remembrance it is thine to bring
That fools the unwilling eyes but to remember
And choke with sighs the heart that fain would sing.

And yet when God has filled the earth with beauty,
And given the soul a quickened consciousness,
One may go forth in pleasant ways of duty,
And feel the chastening hand in close caress.

—*Elliot C. Tree, in Independent.*

# Communications.

## THE PAPACY AND THE MAN OF SIN NOT IDENTICAL.—No. 1.

While the spirit of antichrist, or the spirit of antagonism to the Christ, has been long in the world, and while there have been many antichrists, many individuals of prominence who have manifested opposition to the anointed one, we hold that the antichrist, the great antichrist of prophecy, or the man of sin, is yet future. We hold that his revelation, and that many of the judgments foretold in the Apocalypse, take place between the rapture of the church and the Lord's coming to the earth with his saints.

God revealed to Jesus Christ wonderful things which are to transpire at the consummation of this age and the beginning of the next, and these things Jesus Christ signified to his servant John by his angel. Concerning these it is affirmed that they are "things which must shortly come to pass." This word, shortly, is used in Rom. xvi. 20, in the same sense. "And the God of peace shall bruise Satan under your feet shortly." This refers to the time when he shall be cast down and bound for a thousand years, when Christ and his people shall have perfect authority. In God's reckoning of time, it does not mean what we should call a short period. Among these things one is the rising up of the beast, which is identical with the man of sin treated of by Paul, or the antichrist treated of by John, or the little horn portrayed by Daniel.

Three dispensation bring man to the end of the present system of things,—the patriarchal, the prophetical and the Christian dispensation. The Christian dispensation, or the dispensation of the Spirit in which we are now living, is the one which brings us to the end of the age, when that wicked one will have been revealed and have played his part.

Holy Scripture represents the last great antichrist as a person; he is represented as speaking and acting; and the pronouns he, his and him are used in describing his doings. Commenting on Paul's description of him in 2 Thes. ii. 3, 4, Olshausen says, "The individuality of antichrist can manifestly be excluded from this passage only by forcing its meaning." Another writer says, "If words have meaning, these words designate an individual." He is further represented as the head of the fourth great kingdom in its revived state; as the leader of the great armies that will come against Jerusalem, and that will make war with the Lamb. Every evidence is furnished that could be desired to show that the antichrist is not a system but an individual. Still while he is the leader of the great world power, the head of the fourth great kingdom, which is symbolized by the beast, this *very* term is sometimes applied to him individually, because he is the centre of power, and by his wonderful influence guides the affairs thereof. We know that the head of gold of the great image symbolized the first Gentile kingdom; yet all the power centering in Nebuchadnezzar its head, its great leader, the prophet said to him, "Thou art this head of gold."

The antichrist will be an incarnation of Satan; he will be energized and upheld by Satan; he is to have come up out of the abyss, doubtless, because Satan will possess him.

It is confidently asserted, however, by the majority of expositors that the Romish Church is the great antichrist of prophecy. And many believers in the premillennial advent affirm the same. Dr. J. A. Gordon, of Boston, Mass., avows his conviction that the papal "man of sin" was accurately photographed on the camera of prophecy thousands of years ago. He declares that "taking those photographs of Daniel, and John, and Paul, and searching the world upside down for their originals," he is confident that the Pontiff would be indicted to answer for certain souls beneath the altar who were slain. Now in dissenting from this view, so commonly held, let it not be thought for a moment that we have one word to say in extenuation of the persecuting spirit and bloody cruelties of the Popish Church. It is not easy for language, however strong, to exaggerate her apostacy, her duplicity, her bigotry, and her hatred of those who differ from her. No church has done more than the Church of Rome to corrupt Christianity. It has been guilty of the sin of adding to the word of God. It has multiplied traditions, professedly with a view to help the understanding of the word, but really to teach what is not in the word. It has treated the writers of the New Testament as if they were unable to make themselves understood by any but learned men; and so all through its existence its adherents have been kept, to a very great extent, in ignorance of the Scriptures, and taught to receive as divine truth the teachings of Popes and Councils; and in the days of her greatest temporal power, millions of persons suffered martyrdom for refusing to accept her teachings. But notwithstanding this, we do not believe that the Papacy answers the requirements of the antichrist, the little horn, or the man of sin, or the beast. Dr. Gordon, in calling the man of sin portrayed by Paul, the "papal man of sin," assumes the very point he should have proven.

Some of the particular predictions relating to the fourth kingdom, have never been met by the Romish Church. When has there been any Pope whose doings have answered to those which are to characterize the man of sin, the beast, the leader of the fourth great world-power? There never has been such a one. The defenders of this view know there never has been such a one. The most that they can do to make out their case is, to show some points of resemblance; but that is not the way God fulfils his word. When he fulfils a prophecy there will be a complete fulfilment.

The beast who makes war with the saints, is to prevail against them until the Ancient of Days comes; this is evidence that the Romish Church is not the beast, for the Romish Church has long since ceased to prevail against them.

The period of Rome's devastations and persecutions and cruelties, and the wicked doings of the little horn, or the beast, or the man of sin, are separated in time, and therefore they cannot be the same, and the papacy cannot be the antichrist. The terrible doings of the little horn described in Daniel viii. are to take place in the time of the end. Gabriel said to Daniel, "Behold I will make thee know what shall be in the latter time of the indignation: for it belongeth to the latter time of the end." Then after further speaking of the actions of the little horn, he repeats his assertion, "Shut thou up the vision, for it belongeth to many days to come." Verses 19, 26. How can writers, in the very face of the angel's declaration, declare that this has been fulfilled in the Papacy? They put it in the past; Gabriel puts it in the time of the end. George N. H. Peters, than whom no man living perhaps has gone more fully into the study of prophecy, says, "That class of interpreters who make the first beast of Rev. xiii. the antichrist, in its last head, are to be commended as correct, when thus made aside or separate from the Papacy." SILAS HENN.

P. S. DEAR BRO.: Have been unwell, or this would have been sent off sooner. In discourse on "Union with the Son the Source of Spiritual Life," 8th and 7th line from bottom, first column, of last part, the words, "to cut off yourselves from sin, which is life indeed," should read, "to cut off yourselves from sin, which keeps you from laying hold on the life which is life indeed." I do not see how proof could have been read with copy.

S. HENN.

[When we inform Brother Henn that we have to devote quite a portion of our time to pursuits aside from editing the paper in order to obtain a livelihood, he will be very lenient toward us. As matters are with us, we are compelled to trust entirely too much to others. With a meagre compensation at best, and at times with none at all, we cannot do what an editor could do who is sufficiently remunerated to give all his time and attention to his business.—Ed.]

# Youth's Column.

## Lines for the Lowly.

A tear-drop of the morning
Hung on a blade of grass,
A simple bead of water—
A thousand you might pass;
But when the flaming sunlight
Streamed down in morning pride,
Then you might see my water drop
Transfigured, glorified.

I looked—it shone a diamond,
Bright sparkling, clear and keen;
I looked again—an emerald
Hung pure in living green;
Again—it beamed out golden,
A topaz to the view;
Then flamed a ruby fiery red:
Then sapphire; Summer blue.

I saw thee how a water-drop
Is rife to all things fair;
Can give as bright and beauteous hues
As arching rainbows wear;
Can shine as bright and radiant,
And show as varied gem,
As the holy city fresh from God—
The new Jerusalem.

And I thought how many an action,
Of simplest, lowliest guise,
May yet, beneath the beam of heaven
Shine lovely to all eyes;
May show such beauteous motive
As angels shall applaud—
Truth, honor, virtue, goodness,
The love of man and God.

Two mites that make a farthing
Insured the widow's fame;
A single cup of water
Can buy a deathless name;
The humblest work for Jesus,
The gentle word or look,
The soothing sigh, the cheering smile,
Stand written in His book.

Fear not, then, lowly Christian,
Though deep in shade ye dwell;
The Lord will make thy faithfulness,
He will requite thee well;
The dew that wakes the dawning
Shall glitter in the rays
And bright shall shine thy jewell'd crown
When Christ shall bring the day.

—*Francis Tucker.*

## The Alpine Rose.

The following beautiful story of an Alpine rose was written by a German girl only fifteen years of age:

April had just past with its snows and changeable weather, and the first warm sun of May was shining upon the earth; the snowdrops began to peep out of the ground, and by the soft ringing of their delicate white bells seemed to announce to the other flowers that it was time to appear and decorate the world by their sweet perfumes and brilliant colors. The birds that had been so long absent, commenced to sing and express their joy; —all was happiness and glee; the whole world seemed to have put on its festive garment in order to welcome the return of spring. Thus was all nature amongst the mountains of beautiful Switzerland! The astonished and almost dazzled eye of the spectator does not know where to fix his gaze, and what to admire most of all in this inspiring picture of extreme loveliness. There, on the top of the mountains, are magnificent glaciers in which are mirrored the brilliant rays of the sun, so that they appear to be strewn with rubies, emeralds and amethysts, while farther down there is a vast space which is covered with the most splendid white Alpine roses, intermingled with ferns and broad leaved ivy.

One would think it was impossible for any one to look at this beautiful landscape without pleasure and admiration, yet there was one person who could not feel thus on looking at these lovely flowers among which he was standing. It was a boy about fourteen years of age, dressed in the costume of the Swiss peasants. The morning wind had dishevelled his dark brown hair, and his eyes appeared swollen from weeping; he seemed to be in deep thought as he filled his little basket with roses, and he seemed greatly touched by a rosebud which looked so delicate as it peeped out of the green leaves by which it was surrounded. To a close observer it was evident that he knew not what he did. From time to time he cried out, "O, Lillie, my dear, dear, little sister; and no I must loose you,—also you—the last consolation left to me after my dear father's death: Oh, shall I never see your smile again; never will my labors be rewarded by your thankful looks; never shall your beloved lips say 'Charlie, my own dear brother.' These are the last flowers I can gather for you, and oh, they are to adorn your death bed!" And thus he went on with this outburst of grief as he slowly strolled down to the foot of the mountain, entered a little cottage, and went into the room where his poor dear sister lay. He knelt down by her side, and as he looked into the pale, but angel-like face before him, his sobs gradually ceased,—he became more calm, and his lips moved in prayer.

He then arose and taking the basket strewed the white roses over the silent death-bed, buried a beautiful wreath among her fair ringlets, and placed the half opened rosebud in her little folded hands; and she too, indeed, resembled that rose-bud, though pale, not less lovely, and as the rosebud had been plucked from its stem, she had been taken away from life before she had attained her full bloom. There were no signs of terrors of death to be seen in the quiet heavenly expression of that innocent face. The child seemed to sleep and to be dreaming of happy remembrances which caused a sweet smile to play upon her face. Two days had passed. It was the morning on which Lillie should be buried. For the last time Charlie came to cast a long sad look at the beloved one; he took from her hand the faded rose-bud, and pressing it to her cold lips, fervently exclaimed: "If I should ever be about to depart from the way of virtue I will look at this flower and it will remind me of you, darling sister, and preserve me from giving way to temptation; then I may hope to rejoin you in the heavenly country never more to be parted." One last fond kiss on the pale brow, and then he left her to the care of those who should carry her away to her dark cold grave. He could not accompany them, he had bade adieu and made the necessary arrangements with the clergyman of the village, and would now wander far, far away from his native village where nothing more was left for him to love or cherish.

Thus he went away—away from his own loved home, guarding the precious rose-bud carefully wrapped up in his little bundle as a last remembrance of his fond Lillie. He often looked upon it during his long and solitary journey, it softened his fatigues and consoled him in his loneliness.

At length he arrived at Paris, where he had often to suffer hunger and fatigue. Often he was about to despair, often having sought whole days in vain for employment, but he looked on his rose and he began his researches again with renewed strength.

It is needless to say how he passed his time in Paris; how often he was nearly fallen into the snares of the evil one, and how often his little rose-bud, —the souvenir of his sister, protected him from all harm. One day he was sent by a merchant to take a parcel to a rich man's house. He was waiting in the parlor for the return of the gentleman; he took the rose out perhaps for the thousandth time in his life and gazed upon it, not noticing that the gentleman stood watching him. All at once he approached, and laying his hand gently on the boy's shoulder, questioned him thus: "My boy, why do you always look at that faded flower? I have already seen you do so before, and marked how attentively you fixed your thoughts upon it, and I told Mr. G——to send you here in order that I might enquire its history. It is not from a mere curiosity that I have done so." "Oh, sir," replied Charlie, "It is a remembrance of my dead sister, and a safe-guard that shall always keep me from the broad paths of sin and vice and guide me into the narrow one of virtue." He then told the gentleman all we have already related, and in such a simple and touching manner that it brought tears into the eyes of his listener. "Will you stay with me my boy? I, too, have lost a treasure, my beloved and only son. I have wished for a boy whom I might have to cheer me in my old age. I will be a loving father to you; confide and trust in me." Charlie then flung himself into the outstretched arms of his new found friend that his rose-bud had procured him, and never again quitted him. He returned to see the graves of all his beloved ones, but then his native valley seemed so lonely to him that he soon left it. The rose-bud was now always kept in a golden case, and had the opportunity of testifying to some rich Jews about Christ. Then we went outside and spoke to one group after another, until we reached the Jewish quarter. Here, after earnest conversation with several, we were stopped, for the alarm had spread and Jews from all parts flocked together, some fanatical Talmudists stirring them up against us. "Brethren," cried one, "beware of these fishers of souls. They want to lead you to destruction. It is not lawful even to go near them; they are like lepers who ought to go about crying 'impoleon, unclean.'" Then there was a rush upon us, and a cry of "Let us stone them!" But, thanks be to God our Protector, we were not stoned.

Then we returned, but after dinner Jews began to flock to our rooms in parties of seven or eight, and though boisterous at first they gradually became most attentive and respectful listeners to the gospel. Several Talmudical students left their addresses to have Hebrew Testaments sent to them. If we appeared outside, a crowd would follow, some of whom kept crying, "Tell us, is Messiah come already?" "Is Jesus of Nazareth the Messiah?"

One Sabbath, seven wealthy, intelligent merchants from various parts of the Empire gathered in our room. Eagerly they put one question after another in a most earnest, inquiring spirit, asking if Moses and the prophets really spoke of Jesus, and wanting to see the passages with their own eyes. "It is all nonsense," says one; but he is soon put down by another who stands up, and, with many gesticulations, says, "It is no folly; it is truth, and I declare these men are right. They do not tell us to forsake God but to worship him in spirit and in truth, and not in mere forms and ceremonies. They say that Jesus Christ was the one sent from God, human and at the same time divine." Then handing us his card, he says, "Gentlemen, I live in Epirus; come there; I will welcome you; I will join you." "But do you mean to say that this is Christianity which we see around us?" asked the objector. "This cannot be a true religion." "Believe me," quaintly replies a third, "if Christ had known that Catholicism would be the outcome of his doctrines he would have wept. No, Catholicism is not true Christianity, but these gentlemen have told you they are not Catholics." And so the little meeting breaks up, but everyone leaves his card, begging for a New Testament to be sent to him! In a letter written from Buda-Pesth, Mr. Baron thus speaks of Rabbi Lichtenstein, whom he visited at Tagliassla:

He has taken upon himself the task, as he himself expressed it to us, "of making the name of Jesus Christ popular with the Jewish nation, and of lifting up the Gospel as the only source of spiritual renovation." He is an old man, with an honest, open face, a tender heart, and a soul which is sincerity itself. It was by no human teaching that he was brought to a knowledge of Christ. He could not tell, he said, how the New Testament found its way into his house, but the anti-Semitic movement which instigated the Tisza-Eslar trial, and the, to him, remarkable spectacle of Christian professors and pastors from various parts of the world writing in defence of the Jews, made him study it, and the more he read the more the beauty of the character of Jesus opened before him, until, "driven against himself by the Spirit of God," he felt obliged to publish "My Testimony," the first of three pamphlets, setting forth Jesus as the Messiah.

Living in an out-of-the-way place, he is unconscious of the sensation his pamphlets, which are being circulated by thousands, have created. He only knows that his testimony has set many wolves ready to devour him, but he has counted the cost and risked all for his convictions, and now, though severe is the test and heavy the trial through which he is passing, so that his aged head is bowed with grief, he stands firm. He was summoned before a synod of all the great Rabbis in Buda-Pesth, but to the universal clamor for recantation he was indifferent. All sorts of falsehoods are being circulated concerning him. Some say that he is mad, others that he has received a large sum of money from missionaries to write as he has done. Now they demand that he should resign his post as Rabbi, which is his only means of subsistence. He has presided over this community for thirty-five years. "Last week," said he to the writer, "three Rabbis came here, and after trying to stir up my people against me, they came to my house and argued with me for a long time, trying to persuade me to renounce my new position. They were at first clamorous and noisy, but before leaving the most zealous of the three asked me for a Hebrew Testament, as he would like to examine it for himself. I had just one to give him." Rev. Andrew Moody, of the Scotch Free Church in Buda-Pesth, has largely helped to scatter his pamphlets, and the Rabbi has also received a very friendly letter from Professor Delitzsch. Not long ago his daughter was married, an expensive event among the Jews. The Rabbi, whose income is small, being short of funds, a Jewish friend pressed on him the loan of 250 florins, saying it did not matter when it was returned. But now that he has taken up his position, this Jew, out of spite, has called upon him, in the public papers, to pay, without any previous notice. The same morning a Roman Catholic priest, whom he had never seen before, called at his house with 250 florins, begged him to accept of them, which the old man gratefully did, but at the same time frankly told him that he must not consider him as in sympathy with the Roman system of Christianity. He has since repaid part of this sum. This shows how Jews will act to those of their brethren who dare lift up their voice in favor of Jesus.—*The London Christian.*

# Selections.

## JEWISH AWAKENING.

Rev. J. Wilkinson, at the Mildmay Mission to the Jews, writes:—"Another important movement amongst the Jews has broken out near Buda-Pesth. The most remarkable feature of it is that Rabbi Lichtenstein, who has been brought to Christ by the reading of the New Testament alone, is still the officiating Rabbi, while urging his congregation to accept Jesus as Messiah and Savior.

"A day or two ago I heard of another Rabbi having confessed Christ in Galilcia. It is evident the Lord is about to do wonderful things amongst his ancient people. Rabinowitz and Lichtenstein have both been brought to Christ by the New Testament, applied by the Holy Spirit. What an encouragement to distribute widely that precious Book in Hebrew!

"Further, several of us have been praying for some years, and are still praying, that the Lord would give such a mighty movement of the Holy Spirit amongst the Jews throughout the world as the church has never witnessed since Apostolic times. He seems to be giving the answer; we will begin to praise him, and continue in prayer, in which we affectionately ask all Christians to join us."

Mr. Wilkinson has also forwarded to us some most interesting letters which he has received from Mr. Baron, who, with Mr. Barnett, is evangelizing amongst the Jews in Austria, Hungary, Bohemia, and Galilcia. We append some extracts from the letters:

VIENNA.

We commenced mission work after much prayer and counsel with several of the Lord's servants here. There is no need to seek for a Jewish quarter, for every street nearly swarms with Jews, who number over 75,000. But oh, for the freedom of England! The law forbids us to give them a Bible or New Testament to guide them to Jesus Christ and heaven. We made a strong effort to obtain permission, but with no success.

By the Salzgries, the lower part of which used to be the Jewish quarter, the Gallician Jews especially congregate. There we reasoned and conversed with group after group for a long time. We asked one old man what his hope for eternity was, and he opened his coat to show that he wore fringes, Num. xv. 38. We urged him to trust in the Messiah, and he thankfully accepted a Testament, which he promised to read.

Another Gallician, whom Mr. Schonberger sent to us, exclaimed, as I spoke of the New Testament: "Oh, what a glorious book this is! The teaching in it is so noble and grand; no one ever spoke like Jesus. Why should our people in their ignorance reject such a treasure? I am a teacher, and because I teach the sayings of Jesus I have over so many pupils." A Jewish medical student was in the room, and he also is not far from the kingdom of heaven.

PRESSBURG.

This picturesque old town on the Danube, which used to be the capital of Hungary, has a population of 50,000, of whom more than a fourth are Jews. There is a Rabbinical school of great fame, at which Jews of all ages, but mostly old men, from various parts of Hungary and Galitsia, gather to study the Talmud. At breakfast we had the opportunity of testifying to some rich Jews about Christ. Then we went outside and spoke to one group after another, until we reached the Jewish quarter. Here, after earnest conversation with several, we were stopped, for the alarm had spread and Jews from all parts flocked together, some fanatical Talmudists stirring them up against us. "Brethren," cried one, "beware of these fishers of souls. They want to lead you to destruction. It is not lawful even to go near them; they are like lepers who ought to go about crying 'impoleon, unclean.'" Then there was a rush upon us, and a cry of "Let us stone them!" But, thanks be to God our Protector, we were not stoned.

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## Sweet Lips.

"Ah! lonely seats like those we've known,
Where lips, one sweet endeavor,
All crowned with beauty and with bloom,
The hand of death did sever,—
Their memory, like the summer's day,
Will linger round us ever."

In "Annals of a Quiet Neighborhood" there is this gem: "So, for my part, I said to myself as I walked home, 'If I can put one touch of rosy sunset into the life of any man or woman of care, I shall feel that I have walked with God.'"

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely, whether the way be smooth or rough. We cannot, perhaps, be like the mountains, grand, stately, magnificent, seen from afar and admired by the multitude; but we can be like the grassy dell, beautiful with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which seek to remove obstructing thorns from another's rough path; and there is never a thorn thus removed from the path of another, without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life—the suppression of unkind words another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates grouping souls. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs!—*Christian at Work.*

## Announcement.

There will be a meeting of those of our faith at the Brook's school house, near Scholl's Ferry, Oregon, commencing Friday evening, October 28th, 1887, and holding over the following Sunday. If agreeable to those present a State conference will be organized, and measures for extending the work of spreading the "glad news" discussed. In view of the signs of our times we urge all who can to be present and participate in the meeting. If any who wish to attend will give us due notice, we will be glad to meet them with teams at Portland, which is about seventeen miles northeast of us.

W. W. JAQUITH.

The next Michigan Quarterly Conference will be held at Raisin Center, Lenawee County, Mich., commencing Friday evening, Oct. 28th, 1887, and continuing over the following Sunday, Brother H. V. Reed, of Chicago, Ill., and other able speakers are expected to be present. All lovers of the truth are cordially invited.

Those coming from the north will take the Lake Shore R. R. and stop off at Raisin Center; those coming from the east will take the Jackson Branch at Lenawee Junction and stop off at Raisin Center, and those coming from the west stop off at Adrain. Those coming on the Wabash, St. Louis & Pacific R. R. will stop off at Raisin Center. Conveyances will be at these stopping places to meet all who may come on Friday. For further particulars address L. C. Chase, Box 567, Adrian, Lenawee Co., Mich.

By order of Executive Board,

H. L. PERRY, Sec.


BOOKS! BOOKS! BOOKS!

GROUPS OF THREE!

Do You Want Them?

GROUP No. 1.

Emphatic Diaglott $2.50, Magruder's Reply to Ingersoll, 50c., Pettingell's Unspeakable Gift, 50c., the three together for $3.

GROUP No. 2.

Smith's Bible Dictionary, $1.50, The Gospel of the Kingdom, 50c., Reading for the Young, $1. the three together for $2.50.

GROUP No. 3.

Cruden's Complete Concordance, $1.50, Unspeakable Gift 50c., The Law and the Covenants, $1. the three together for $2.75.

GROUP No. 4.

The Coming Age, $3, Crystal Drops, 40c., The Unspeakable Gift, 50c. the three together for $3.25.

GROUP No. 5.

Views and Reviews, by J. H. Pettingell, $1, Gospel of the Kingdom, 50c., Reading for the Young, $1, the three together for $2.

GROUP No. 6.

Views and Reviews, $1, Unspeakable Gift, 50c., Reply to Ingersoll, 50c. the three together for $1.40.

As a final offer we will add to any one of these Groups, One Pound of Tracts, same as our 50 cent package, for 10 cents additional.


Prepared by the committee appointed at the Indiana State Conference.

## BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

### Lesson 9.

Golden Text: "I am the resurrection and the life." John xi. 25.

Question. Was Christ literally raised?

Answer. John 20, 19-28; Matt. 28, 9; Acts 2, 31, 32; Rev. 1, 18.

Q. Will all the dead be raised?

A. 1 Cor. 15, 21-23; Dan. 12, 1-3; Acts 24, 15.

Q. Will there be order in the resurrection?

A. 1 Thess. 4, 16; Rev. 20, 4-6.

Q. When will the reward be given.

A. Luke 14, 13, 14; Rev. 22, 12.

Q. Do the old Scriptures teach the resurrection?

A. Dan. 12, 1-3; Isa. 26, 19; Psa. 16, 10; Job 14, 14, 15; 17, 3; 19, 23-28.

Q. Are the wicked raised to eternal life?

A. Dan. 12, 2; John 5, 28, 29; Acts 24, 14, 15.

Address T. J. Whitsett at Broadhead, Wis.

# Poetry.

## JOY COMETH.

"Weeping may endure for a night, but joy cometh in the morning."

Out of the weary shades of night,
Out of the darkness cometh light;
Into fearful doubt or midnight storm,
Courage and hope of faith are born.

From mountain height the tempest flings
Earth's hope beneath death's angel wings,
But lo! there shines the "morning star,"
Gleaming in glory from afar.

Beyond the storm king's mocking shroud,
God's signet-ring upon the cloud;
Pledges his love and truth and light,
When Faith herself is lost in sight.

MRS. H. V. REED.

# Selections.

## THE SALOON IN POLITICS. No. 2.

Not less than 80,000 victims go annually to the drunkard's grave. Pestilence and war combined do not, in this country, equal its destructive energy. I repeat what I have had occasion to say elsewhere, that the waste of human life wrought every five years by our 200,000 saloons, is equal to the destruction of life by both armies, numbering millions of armed men, during the entire War of the Rebellion. In their hands strong drink is a weapon so fatal that the 300,000 drunkard-makers are able to accomplish more in the same period than four times their number could with shot and shell, fire and sword, and all the appliances of modern warfare. The cruelty of war is not measured by the number of those who fall in battle, but by the unutterable woe and bitter anguish of broken hearts and desolated homes. Most emphatically is it true, that the mere destruction of 80,000 lives every year affords no measure of the relentless cruelty of the liquor power, in its war against society. To realize this you must go to the dishonored homes, question the broken hearts, read the voiceless misery in wan and haggard faces, hear helpless children cry for food, see them stricken down by drunken and infuriated fathers, and sometimes even by besotted mothers, witness the decay and ruin of youth, and the utter degradation, ignorance, poverty and misery which everywhere and always accompany the victims of the saloon. Do you say that all these are the incidents of the business, not the motives for it? Certainly. Let us do these men no injustice. Human misery is not their motive. They only want to get money, and knowing that these things follow as effect follows cause, they are not deterred. Doubtless they would prefer to get money without these disagreeable consequences of their acts. A like plea may be made for the burglar and highwayman. Their motive also is money, not murder.

In addition to its waste of property and productive power, and its relentless cruelty, the saloon is a most dangerous enemy to the Republic.

The home and the ballot are the very corner-stones on which our free institutions rest; the very holy of holies behind the sacred altars of Freedom. Destroy the one, or corrupt the other, and free government is a failure. The liquor saloon aims its deadly blows at both. If the hopes of our fathers, and our own ambition for this great Republic are to be realized, we must protect and cherish the myriads of homes, where children are daily taught those lessons of Christianity, liberty, justice and forbearance, which alone will qualify them for the sacred trust of citizenship. Whatever else the liquor saloons have done, they have never made one happy Christian home, and they never will. On the other hand, they have created unnumbered thousands of places, miserable homes, where the seeds of disorder and anarchy are daily planted and nourished in the minds and hearts of the young. These desecrated homes are the primary schools, in which are taught by precept and example, the first lessons in disorder and crime, while the saloons themselves are the colleges from which the most dangerous order of criminals are graduated. They stand open night and day—Sundays included—ready to receive the myriads of poor, ignorant and misguided wretches, whose childhood blighted in the drunkard's home makes them the ready victims to the teachers of disorder, socialism, and anarchy, who here find their council-chamber and their inspiration. I verily believe that if the saloon were abolished, the dangerous classes which now menace society would to a great extent disappear with it. What think you would become of the anarchist and socialist without his ally and assistant? Where would he rally his forces? Where would he teach his treason? Where would he find inspiration for his followers? The saloon system is itself a league of law-breakers, whose example affords a most powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way, and at whatever sacrifice.

The corrupt use of money is, in my judgment, one of the most dangerous evils which now threatens the future of this Republic. It is the blighting, festering source of many of the other evils of which we complain. It is sapping the very foundations of public confidence and respect for law, by polluting the sources of political power. It stalks with brazen face into our legislative halls, and with scarcely a pretense of concealment dictates our laws. It too often corrupts the press, and changes truth into a lie. It is the ready and well-known instrument by which the will of the people is thwarted in a thousand ways. It is the efficient means by which individual wealth and corporate power aggrandize themselves at the expense of the people, and by which giant evils maintain their hold upon society. Let it be generally understood and acquiesced in, that elections depend not upon the free will of the people, but that their results are purchased with money, or whisky, and the end of free institutions is not far off. Upon the ruins of Judah is written "Idolatry," of Greece and Rome "Sensuality," of Spain "Avarice," and upon the ruins of the Great Republic will be written "Corruption," unless there be virtue enough in the people to rescue it from the bottomless abyss toward which its steps are tending. Combine and aggregate all the other corrupting agencies and influences of our times, and they are dwarfed beside the Liquor Power. Indeed, but few of the other methods of corruption are complete without it. I know of no other agency which openly proclaims its right and its purpose to control elections, and to prevent the passage of distasteful laws, by the use of money.

### BY WHAT RIGHT DOES THE SALOON EXIST?

I know of none. Slavery had some excuse for existence, because, wicked as it was, it had a place in the Constitution. The saloon system can plead no constitutional guaranty. Even the absurd and oft-repeated claim of "personal liberty," put forth by the liquor drinker, does not apply to the seller. If we admit the right to commit suicide, it does not prove the right to commit murder. If I have the right to destroy my usefulness and my life, by strong drink or poisonous drugs, it does not follow that you have the right to sell them to me, knowing the use I will make of them.

Nor can the saloon system base its right to exist on any claim of usefulness. It is not a legitimate branch of trade, supplying a natural and healthful demand, but, as we have already seen, an active, tireless agency in the creation of an unnatural demand for that which is only pernicious in its effects. If its dreary pathway of vice be illumined by one good deed done for country or for humanity, it has not yet been reported. If it has one redeeming virtue to offset against an unbroken monotony of wickedness, it has been most successfully concealed. Its character, purpose and history declare it to be a proper subject for political outlawry, without title to sympathy, or the right to be.

If society has the right of self-protection against unjust taxation it most assuredly may protect itself against the unequaled burden imposed by the liquor traffic. If the right exists to guard the community against crime, corruption or the spread of contagious disease, for a much stronger reason it exists against the saloon, which is the known cause of more crime, corruption, disease and death than any other agency.

The only honest ground on which the saloon system can claim the right to be, is the right of the individual to get money regardless of the consequences to society. And for the same reason that we punish criminals who put that principle into practice, we have the right to abolish the saloon.

The apparent indifference with which many good people seem to regard this evil is incomprehensible. How shall we account for it? A few weeks ago the whole civilized world was shocked, and justly so, by the burning of two hundred people in a theater in Paris. That very night, the fires of the saloon probably destroyed more than that number in the United States alone, and under circumstances far more shocking. The existence of a dozen cases of cholera in New York would alarm the whole country, and yet there are nine thousand saloons in that city, each of which is more dangerous than a dozen cases of cholera.

Is it not true that our long familiarity with the saloon and its work, has blinded us to its enormities? Suppose we had never seen or heard of it until it suddenly burst upon us in all its destructive wickedness. What indignation and horror would thrill every breast! The patriotic response to the first rebel gun at Sumter would seem cold in comparison with the popular uprising, which would overwhelm and utterly destroy the hideous and hateful thing.

Or suppose that while the nation slept, wearied with the care and toil of daily life, an enemy had crept in and planted his minions on every block, and on every street of our cities and villages, and we had suddenly awakened, on the Fourth of July morning, to find him destroying our people at the rate of 80,000 per annum, filling our jails and poor-houses with his victims, taxing us hundreds of millions for his own gain, debauching our young men and maidens, converting our homes into hells, breeding anarchy and violence, polluting our elections, and bribing our law-makers, in order to maintain his power. Would good men be indifferent? Would politicians court his favors? Would political parties form alliances with him for mutual protection and support? Precisely, such an enemy is in our midst. Shall he remain until he subverts all we hold sacred, or shall we, by a common patriotic impulse, renew our declaration of Independence, and banish the destroyer forever from our homes and our country?—*Hon. William Windom.*

## JEWISH NOTES.

The Russian Church, which has been in the process of construction during the last ten years on the Mount of Olives, is now finished. A small convent or pilgrim-house has also been completed, new roads have been made, trees planted, and grounds laid out, by the same Russian ecclesiastics, who are exhibiting of late unusual activity in the acquirement and improvement of sites. Above all, on the highest point of the mount rises the square tower, which forms so novel a feature in the character of the Holy City; already carried to the height of three stories, another remains to be added from whose apex it is hoped that the Mediterranean Sea may be visible. As a campanile it lifts aloft a chime of a dozen bells, lifts them even now in place—bells the peculiar antipathy of Mohammedans.

In order more readily to bring in stones for the construction of a Mohammedan school on the site of the convent of Maria Maradolfo, or more commonly known by the name of Mumnish, on the northern border of the Muslim quarter of Jerusalem, the authorities of the city have allowed the closed door of Herod's Gate to be opened, known in Arabic as Bab es-Zahari, or the Gate of Flowers. It stands half-way between the Damascus Gate and the northeast corner of the city wall. Just opposite Jeremiah's Grotto the wall makes an inward bend in its course; and from this point the stones required for the new structure are broken from the living rock.

A short distance to the southeast of the Garden of Gethsemane, between the two roads leading southward, the Emperor of Russia and his brothers are building a small but costly and beautiful church as a memorial of their mother. Its walls are completed and ready for the roof. In style it is peculiarly and decidedly Muscovite, embracing seven towers, terminating in onion-shaped cupolas; and when finished the structure will form a strange and striking object in the scenery of the Kedron Valley.—*From the Independent.*

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|---|---|---|---|---|
| South Bend | 5 15am | 12 05pm | 10 05am | 2 30pm |
| Lakeville | 5 54am | 12 52pm | 10 50am | 3 10pm |
| La Fayette | 8 45am | 2 45pm | 1 11pm | 5 20pm |
| Plymouth | 9 45am | 3 55pm | 2 18pm | 7 00pm |
| Hibbard | 9 51am | 4 03pm | 2 28pm | 7 10pm |
| Marmont | 9 54am | 4 08pm | 2 33pm | 7 15pm |
| Marshland | 10 05am | 4 24pm | 2 48pm | 7 30pm |
| Newman | 10 14am | 4 34pm | 2 58pm | 7 40pm |
| Legansport | 10 45am | 5 05pm | 3 30pm | 8 15pm |
| Kenyon | 11 04am | 5 25pm | 3 50pm | 8 35pm |
| Clymers | 11 08am | 5 29pm | | |
| Frankfort | 11 45am | 6 05pm | | |
| Colfax | 12 05pm | 6 25pm | | |
| Crawfordsv'l | 12 35pm | 6 55pm | | |
| Rockville | 1 05pm | 7 25pm | | |
| Terre Haute | 1 30pm | 7 50pm | | |
| St. Louis | 7 30pm | | | |

GOING NORTH.

| STATIONS | Mail No 32 | Express No 92 | Local No 60 | Through Freight No 62 |
|---|---|---|---|---|
| St. Louis | 8 00pm | 9 00am | | |
| Terre Haute | 2 00am | 3 40pm | | |
| Rockville | 2 30am | 4 10pm | | |
| Crawfordsv'l | 3 00am | 4 40pm | | |
| Colfax | 3 30am | 5 05pm | | |
| Frankfort | 3 55am | 5 30pm | | |
| Clymers | 4 30am | 6 05pm | | |
| Logansport | 4 45am | 6 20pm | 5 05am | 8 10pm |
| Kenyon | 5 15am | 6 50pm | 5 40am | 8 45pm |
| Marshland | 5 30am | 7 05pm | 5 55am | 9 00pm |
| Marmont | 5 40am | 7 15pm | 6 05am | 9 10pm |
| Hibbard | 5 45am | 7 20pm | 6 10am | 9 15pm |
| Plymouth | 6 00am | 7 35pm | 6 25am | 9 30pm |
| La Fayette | 7 00am | 8 35pm | 7 25am | 10 30pm |
| Lakeville | 7 45am | 9 15pm | 8 11am | 11 20pm |
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| No. 100, Local, | " | 12 55pm |

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| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 9 [illegible] |
| No 101, Local, | " | 12 [illegible] |

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| No. 24 (Passenger) | 12 [illegible] |
| Fast Line | 4 [illegible] |
| Day Express | 4 [illegible] |
| Pacific Express | 8 [illegible] |
| Fort Wayne Accommodation (Arrives) | 10 [illegible] |
| Local Freight | 4 [illegible] |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 9 [illegible] |
| No. 23 (Passenger) | 12 [illegible] |
| Fast Line | 4 [illegible] |
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## Communications.

THE SEVENTH-DAY, No. 8.

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THE SABBATH ON A ROUND WORLD.

I shall not attempt to give a methodical exhaustive argument on the Sabbath question. There are scores of able works of that kind already, easy of access to all if desired. I shall only take up some of the main pillars upon which Sabbatarians build their arguments. If these fall, the whole building must go with them.

But before I do this, let us consider the nature of the Sabbath commandment. That this precept is partly of a moral, and partly of a ceremonial nature, has generally been held by the best theologians. This position is well founded. It is a well proved fact that man's nature, physical, mental, social and spiritual, requires a day of rest and worship about as often as one day in seven. Probably this principle is applicable to all intelligent beings, whether men or angels or inhabitants of other worlds. So far the precept may be called moral. But when you come to the particular day or time for this rest, that must vary with circumstances, and may be one day as well as another, if God so direct.

All must admit that this commandment does differ from these which are admitted to be wholly moral. No one could all his lifetime live in open violation of the commandments against idolatry, blasphemy, murder, adultery, stealing, etc., and yet have the least claim to the blessing of God or the hope of heaven. Yet the most zealous Sabbatarian will readily admit that millions of devout Christians have lived holy lives, and will be saved, who never kept the seventh day, but rested Sunday instead. And the most devoted Sunday-keeper will as cheerfully admit that those who conscientiously keep Saturday instead of Sunday are Christian people, and will be saved. Now, certainly one or the other of these classes does not keep the [illegible] commandment, if the essential [illegible] to keep the particular day. [illegible] could any other commandment be thus broken by a person, and he still be a Christian or even a moral man? Would any seventh day man for a moment recognize as a Christian any person who would every week violate the letter of any other commandment? No, nor would he excuse him on any plea of ignorance either. Yet they will freely admit that thousands right around them who do not keep the Sabbath commandment as they read it, are yet good people and Christians. So, they themselves being judges, this commandment does differ from the others in some way.

Again, all the benefits of Sabbath-keeping are secured just as truly by keeping Sunday as Saturday. Physical rest, cessation of business, a quiet day, mental rest, social advantages, religious worship, the moral influences—everything that can be secured by keeping the Sabbath day, is secured by keeping the first day. So, if in the providence of God, any other day of the week had been selected, all these advantages of Sabbath-keeping would have been secured by one day as well as another. But could such a course be pursued with any other precept with as good results? Certainly not. Sabbatarians can afford to meditate on this point a little.

Furthermore, without a direct command of God to keep it, it would never have been wrong to work on the seventh day. In itself, and by its own nature, that day is no different from any other day. But would not idolatry, blasphemy, disobedience to parents, murder, etc, have been wrong and wicked, even though God had given no commandment against them? Surely they would. Why this difference? Because, in the very nature of things, these acts are wrong, while it is not so with regard to keeping a particular day. The sanctity of the day does not rest upon the nature of the day itself, but simply upon God's appointment.

In their very nature all purely moral laws are universal and eternal in their application, are binding in heaven, in Eden, on Jews or Gentiles, saints or sinners, now or hereafter. Test the particular seventh day, Saturday, by that rule, and it fails everywhere. Go to Venus, where the days are about twenty-three hours long; to Jupiter, where they are only about ten hours long; to Saturn, where they are only about twelve hours long, or to some of the larger planets, where their days are much longer than ours. How could the inhabitants of those worlds keep our *seventh* day? They could keep a seventh day, their own, but that would not be of the same length of ours, nor come at the same time of ours. Even seventh day Adventists now admit this. Thus the *Review and Herald* of July 19, 1887, says in answer to a request to "explain, how the inhabitants of the different planets belonging to our solar system can observe the Sabbath, as the length of the days on other planets varies from the length of the days on earth." "The time occupied by the revolution of a planet on its axis constitutes its day, and it matters not whether that time be longer or shorter. Seven of those days would constitute a week for each planet, respectively, and the seventh could be observed as the Sabbath as easily on other planets as on our own."

Exactly, but their seventh day would not be our Saturday, nor would the seventh day of any two planets be alike, nor come at the same time. All the universe can keep a seventh part of time, but not the same seventh part. Not knowing this, see what a blunder Mrs. White made. She says: "I saw that the Sabbath would never be done away, but the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity." ("Spiritual gifts," vol. I. p. 113.) Elder U. Smith, ("Biblical institute," p. 146) says: "We infer that the higher orders of his intelligences keep the Sabbath also.....The Sabbath of each of his creatures will be the Sabbath of all the rest, so that all will observe the same period together for the same purpose."

Here you have your definite seventh day theory with a vengeance. Look at the utter absurdity and impossibility of the theory. All intelligent beings in heaven and earth, and on all the planets, keep the same period together." So the Sabbath day on this little planet of ours regulates the Sabbath days of all the planets in the universe! I wonder how they manage it in Jupiter, where their days are only ten hours long, or in Venus, where they are twenty-three hours long, or on some of the planets where they are as long as several of our days? As the Sabbath must be kept from sunset to sunset (Lev. xxiii. 32), I wonder how they find out, on all those planets, just when it is sunset down here!

But stubborn facts nearer home show that God's children do not, and can not, all "observe the same period together." Everybody knows that it is Saturday in India some twelve hours sooner than it is here, and that it is Saturday here twelve hours after it has ceased to be Saturday there. In Australia the day begins eighteen hours sooner than it does in California. So the seventh day brethren in California are working nearly the whole time that their brethren in Australia are keeping Sabbath! Come even nearer home than that. The sun sets about three hours later in California than it does in Maine. So when the seventh day Adventists in Maine begin to keep the Sabbath at sunset Friday evening, their own brethren in California, where the sun is yet three hours high, will still be at work for three hours! So, very few of them even on this earth, "observe the same period together." While some of them are keeping Sabbath on one part of the earth, others of them are at work on another part of the earth. How much less, then, do all the heavenly host keep the same period with men on earth.

Now, if, as Mrs. White and Bro. Smith say, the angels keep our Sabbath, the question is, with which party do they keep it? With those in Australia, or with those in America? If the angels keep the Sabbath at the same time the Sabbatarians keep it in Australia, then the Sabbatarians in America are working while the angels keep Sabbath, and so, of course, the angels work while those here rest. So we see how absolutely false and absurd is the theory that all can keep the Sabbath at the same time.

I have to confess that for many years I was so stupid as to suppose that the Lord himself kept the Sabbath at the same time I did here. I supposed that when the sun set Friday evening and I began keeping the Sabbath, the Lord and the angels began keeping it, too. But now I see how utterly impossible that is; for if the Lord keeps the Sabbath at the same time I do here, then he does not keep it with the brethren on the opposite side of the globe, because they begin the Sabbath at least twelve hours earlier than we do here. In fact, it takes just forty-eight hours, or the time of two whole days, from the time any one day first begins in the extreme east till it ends at the furthermost place in the west. Will the reader stop and think carefully, sharply, on this point, for it is an important one? It takes twenty-four hours for the first end of a day to go clear around the earth. Then, as the last end of the day is twenty-four hours behind the first end, it must also have twenty-four hours more to go clear around the earth, and that makes forty-eight hours in all that each day is on the earth somewhere.

I am quite certain that the average Sabbatarian feels when he keeps the seventh day that he is now keeping holy time with the Lord himself, and with the angels, and with all his brethren. I used to feel that way I know, and the above quotations from Mrs. White and Elder Smith show plainly that even they think so, too. But it will be seen that this cannot be so unless the Lord keeps the time of two whole days each week. And in that case, those on this side of the earth would be working while the Lord was keeping the Sabbath with those on the other side of the earth. Then those on the opposite side of the earth would be working while the Lord kept the Sabbath with those on the other side. And so none of them would keep the Sabbath with the Lord after all. In fact, taking it all around the earth, there is not a *single* hour in the whole week when there is not some Sabbatarian at work on some part of the earth!

But, further, does the Lord keep our seventh day with us, or does he keep the seventh day with the people on other planets? Our days and weeks are not at all in harmony with theirs, nor can one of them be like another. Now, if the Lord rests only on our Saturday, then he could not rest on the seventh day of Venus or Mars or Jupiter, etc., as the seventh day of each planet differs in length, and comes at a different time, from that of our earth or any other planet. How, then, could God rest on all these days? If he did, he must keep Sabbath all the time, and then nobody, angels or men, could keep the Sabbath with the Lord if they worked at all!

What, then, becomes of Mrs. White's statement that "all the angelic host" keep our Sabbath? or Elder Smith's hypothesis that all the universe "will observe the same period together?" Both are utterly absurd. The same definite seventh day can not be kept by all the universe; even on this earth alone it can not be kept by all at the same time; but all can keep a seventh part of the time. This principle upon which the fourth commandment was based, may be of universal application in earth and in heaven, in time or eternity. But just which day that will be, is a matter of minor consequence to be determined by the circumstances in the case, which may and must differ at different times and in different places. To the Jewish people it certainly was the seventh day, or Saturday, and no other day would have met the commandment. All the rigorous limitations and exactions of the Sabbath day, as under the Jewish law, could be carried out by a small people in a limited territory where the church here rule. A particular day, the seventh, Deut. v. 12, 15; definite hours, sunset to sunset, Lev. xxiii. 32; no fires in all their houses, Ex. xxv. 3; stoning to death for picking up a stick, Num. xv. 32-36, this was the Jewish law. But we are not Jews, nor under the Jewish law. Under the new dispensation of the gospel, other circumstances have arisen plainly and grandly marking another day as the all-important day in Christian memory—the resurrection day. When the gospel was to go to all nations, to all climates, and around the earth, the Christian rest day was necessarily and wisely left upon a far different basis.

Then, how do our Sabbatarian friends know just where, at what place on the earth, to begin reckoning the day? They certainly know nothing about it, but have to guess at the whole thing. Open your map at longitude 180 deg. west, where the day line is located by common consent by Sabbatarians and all. It runs across a point of Asia, and through the Pacific ocean. On the west side of this line, as the sun sets Friday evening, the seventh day is reckoned to begin. A few rods on the east of this line the same day does not begin till twenty-four hours later, as now reckoned.

But who knows that this is the exact place where the Lord began the day? No one, as there is no evidence of it whatever. It is all guess work. It was only by accident and for convenience that it was located here. At a comparatively recent date the English began to reckon longitude from the royal observatory at Greenwich, England. From this place 180 deg. east or west are reckoned, and there the day line was located by them, and finally accepted for convenience by other nations. But suppose that Jerusalem, Rome, Paris, or Washington, had been selected, instead of Greenwich; then what? In that case, which easily might have happened, and may even yet, the day line would have been thousands of miles from where it is now. Then for thousands of miles it would have been Saturday where now it is Sunday, and Sunday where now it is Saturday! If the day began in the traditional place where Eden is supposed to have been located, then it would have been away east of this some 7,000 miles, west even of Australia; and then the seventh day people in Australia are not keeping the Sabbath at all. In that case the Sunday keepers of New Zealand and Australia are now actually keeping the original seventh day, and Sabbatarians there are keeping the sixth day! Do they know, and can they prove, that this is not so? No; they simply have to take the reckoning just as it happened to be, right or wrong, without knowing which it is. And yet, at great expense, they have sent missionaries there to convert the people over to keep another day, when actually they do not know but what those people are really keeping the seventh day, and they themselves are wrong! None, not even themselves, pretend to know where God began to reckon that day; yet they draw the line on a hair, and say that all will be damned who do not toe that line and count from that spot! Does the salvation of a man's soul depend upon such mathematical nicetics and such uncertainties as these? If it does, we may well despair of heaven.

The very fact that God has never revealed just where the true day line is, or where the seventh day began, shows that it is of no consequence for us to know. As a matter of fact, the people of Alaska and of Pitcairn's Island, both lying on the American side of the day line, having come to those lands from the east, brought with them the reckoning of the *east*, and so call our Saturday Sunday.

Look also at the difficulty in crossing this supposed day line in the Pacific Ocean. I have personally conversed with Sabbatarians who have crossed this line both ways, east and west. Going west, a day is added, going east, it is dropped, and this is done at noon of the day which finds the vessel a man going west sits down to dinner at 11:59 a. m., Friday. While he is eating the time is changed and he rises from dinner Saturday noon! Then he has only six hours of Sabbath till sunset; on coming east, he sits down to dinner Saturday noon and rises from dinner Friday noon! He has kept eighteen hours Sabbath; then it is gone in a second at high noon, and he has six hours to work till sunset. Now he must begin Sabbath once more and keep it over again, twenty-four hours! In one case he only kept six hours Sabbath, and in the other case he kept forty-two hours!

These stubborn facts demonstrate the utter absurdity of the Sabbatarian view. They claim that these things do not bother them any; but I know that they do, and badly, too. They have written much on it, devised all sorts of diagrams, illustrations and arguments to meet the difficulty; but none are satisfactory, even to themselves. Hence new methods are constantly being devised to dodge the difficulty. The latest discovery is that adopted by the seventh day Adventist ministers of the New York conference. It is, that the earth is absolutely flat and stationary, with sun, moon and stars much smaller than the earth and revolving around it! "The sun, he do move," the old darkey said, and they say, Amen.

Now test the definite seventh day theory in the frozen regions of the north. The day must be kept from sunset to sunset (Lev. xxiii. 32.) But in the winter there are months when the sun is not seen there at all, so they have no sunset. And again, in summer there are months when the sun is above the horizon all the time, when there is no sunset. Here the theory breaks down entirely, and the day must be reckoned by artificial means. They can keep one-seventh of the time, and that is absolutely all that can be done. Seventh day Adventists have argued that there was no real difficulty here; it was all imaginary. But I happen to know that they themselves have got into serious trouble right there. They have churches so far north in Norway, that in winter the sun sets at 2 p. m. Nearly all the brethren work in mills. Of course they must lose Saturday any way. Then if they begin at sunset they can not work Friday afternoon. This breaks up the time so that they could not get work nor make a living. So it was decided to begin the day at 6 p. m., instead of sunset. In this way they would work four hours after the seventh day began. Mrs. White and her son, Elder W. C. White, were there, and favored the change. This, it will be seen, abandoned the whole definite day theory. In the fall of 1885 I was on a theological committee to investigate this case, and hence know how it was. What endless and needless difficulties people get themselves into by trying to keep a law which was only designed for the Jews in a limited locality. How contrary to the freedom and simplicity of the gospel!

In reply to all these facts, which can not be denied, seventh day people say, Is not the first day of the week, or Sunday, just as definite a day as the seventh day, or Saturday? Is it not just as difficult to keep Sunday all around the world as it is to keep Saturday? Do you not claim that you should keep the first day in honor of the resurrection? and will it do, then, to keep some other day? The answer to these questions is not hard to give. The essential idea is that we should devote one day in seven to religious duties. To secure the highest good, all should unite in observing the same day. From the days of the apostles the Christian church has, with one consent, observed the day on which Jesus rose from the dead, the first day of the week, or Sunday. But it is not claimed that it is absolutely essential that exactly the same minutes and hours, or even the same definite day, must be kept always and under all circumstances, whether or no. That would be legalism, and contrary to the very nature and freedom of the gospel. Suppose the Jewish day on which Jesus arose was reckoned from sunset to sunset, as doubtless it was, must we also reckon it that way? As it is found more convenient to reckon the day from midnight to midnight, and as all are united in doing so, it is for the best interests of religion to conform to this custom. If, in travelling around the world, men should mistake their longitude, as in the case of Alaska and Pitcairn's Island, and call Saturday Sunday, it is not material. They had better all unite on that, than to quarrel over it. If, in the long period of darkness at the north pole, men should lose the time, and then select some other period than that which exactly corresponds to our Sunday, hour for hour, the difference would not be material. Or, if in locating the day line from which to reckon the beginning of the day, that line had happened to be located 5,000 miles further east or 10,000 further west, it would not have made a particle of difference. And as to whether we now begin the day just where God did in Eden or not, is a matter of no consequence. And whether our brethren in China rest at the same time we do or not, is of little account. And whether the Sabbath of Jupitor and Mars and Neptune, and of heaven itself, comes when ours does or not, is of little interest to us. It will be time enough to settle that matter when we go to live with them. So while travelling around the earth, east or west, or crossing the day line, whether or not we are able to keep exactly the same time, or even exactly one seventh part of the time to a minute, is of little importance. We do the best we can under the circumstances, and conform to the time as reckoned by those where we go. To "strain at a gnat and swallow a camel," is not a good practice in any cause. But with the strict Sabbatarian all this is entirely different. A certain day, beginning at precisely such a line to a hair, and at such a minute to a second, is holy time. If you don't hit that exact time just right, you might as well keep no day at all! That may do for Judaism, but it certainly is not according to the spirit and freedom of the gospel.

I believe this is a fair statement of the position held by the great body of the intelligent observers of Sunday. It harmonizes exactly with the statement of our Savior, that "the Sabbath was made for man and not man for the Sabbath." Mark ii. 27. Man and his highest good are first; the Sabbath is secondary and subservient to these. Practically, the Sabbatarian exactly reverses this order. The Sabbath is the all-important thing, a rigid, iron rule, unbending and inflexible. Man and his necessities and his good are of little or no account in comparison with the supremely great duty to keep the Sabbath. "Man was made for the Sabbath, and not the Sabbath for man," would much better express their idea of the relative relation and importance of the two. It is well for the people and the world that such pharisaical ideas have found few advocates in the church of Christ.

D. M. CANRIGHT.

THE PRESENT SYRIA.

[Extracts from a letter from Ira Harris, M. D., a graduate of Albany Medical College, Albany, N. Y., Medical Missionary stationed at Tripoli, Syria.]

BEYROUT, Syria.

*My Dear Doctor:*

My health is improving slowly and I am impatient to get to work again. .....We are 2500 feet above the sea. The temperature is 86 deg., from 8 a. m., to 6 p. m. The nights are cool; this partly takes off the ill effects of the day's heat. Down in Beyrout the temperature is from 90 to 98 degrees, daily. Last week I visited the city, and was glad to get back to a cooler place.

Those Sarpot sigi, mentioned in the *Independent* last April, have been taken to Constantinople, to be placed in the Government Museum. I tried my best to get negatives of them, but the director saw to it that no one stole his thunder. He is going to write a book on the grand find. Sidon is the oasis of Syria, for antiquities. I have many in my collection, from that place.

Last spring I visited Palmyra. The journey is so long and the country so full of wild Arabs, that travellers seldom visit the place. I had a chance to join a government party. I had a grand time, and came away with substantial evidence of my visit, including four dozen excellent photograph negatives, taken under difficulties; this gives additional value to them.

Next month I visit Mount Hermon. This venerable hoary-headed mountain is only fifteen hours from here. Will take a tent, and will probably camp some days on and in the vicinity of the "Baal-Hermon." Old Cæsarea Philippi lies at the southern base; also the great fountain of the Jordan, near this is Tel-el-Kady, the Dan of the children of Israel. This will be my second visit to that vicinity, so I can get the places more deeply impressed on my mind.

Beyrout has just gotten over a severe epidemic of small-pox,—over two thousand deaths. When we see the freedom allowed to persons affected, we do wonder that any escaped taking the disease. The government officials take no notice, other than to keep their precious bodies out of danger; this they do effectually, leaving the people to do just as they please.

In the city of Hunes, they have every year an epidemic of diptheria. Since 1885 there have died over 3000 from the disease. I have full notes, and some interesting facts connected with treatment, etc.

One of the "funny" sights to be seen in the homes of these simple mountaineers, is the stuffing of the sheep. The old custom of purchasing a lamb in the spring, to fatten through the summer, still prevails in Syria. The mode of feeding is for the women to take a mulberry leaf, wrap it around some moist meal, open the lamb's mouth, and push it down its throat with the finger, at the same time stretching the neck to insure the passage of the food into the stomach. They repeat the feeding every two hours. The poor beast's digestive organs sometimes will not submit to this overwork, and refuse to fulfill their functions. I was once called to prescribe for a sick sheep. I said I knew very little about the diseases of sheep, but would offer a suggestion, not to stuff it as they were doing. They laughed and kept on. The animal did not improve. When nearly dead they killed it, and the family made a feast, and ate it. They did not seem to be the worse for their repast.

One of the American ladies called at a village near here to read to the women. They assembled at a house. Fourteen women came, each bringing a sheep, and food. During the reading, these women kept the stuffing process going, thus combining business with pleasure.

I visited Jerusalem last spring. I stopped at the Prussian Hospice. I found some of the books and publications like those you gave me before I left the United States. [THE RESTITUTION, of Plymouth, Indiana, Lost Israel Identification Society's tracts, etc.] How they came to be sent to this far-away city, no one knows, excepting the donors. They look as if they had been well-read.....Sincerely yours,

IRA HARRIS.

[Many thanks to the person, Dr. I. H., who kindly sent the above.—ED.]

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There is trouble in the Samoan group of Islands, arising from the displacement by Germany, backed up by man-of-war, of Malietoa in favor of Tamasese as king of Samoa. War threatens. The American and British consuls have published the following card:

*Whereas*, The Government of Germany has this day proclaimed Tamasese King of Samoa, now we the undersigned representatives of the United States of America and of Great Britain, hereby give notice that we and our Governments do not, and never have recognized Tamasese as King of Samoa, but continue as heretofore to recognize Malietoa. We advise all Samoans to submit quietly, not to fight, whatever their provocation, but to await peaceably the result of deliberations now in progress, which alone can determine the future of Samoa."

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It is reported from Tangier that the Sultan of Morocco is dead, and that Spain has sent 6,000 troops to the Spanish possessions in Morocco to enforce the *status quo* in the event of any of the Powers intervening.

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. Read PLYMOUTH, INDIANA, OCTOBER 19, 1887. NO. 39.

THE RESTITUTION

*Terms—TWO DOLLARS A YEAR.*

Payable in advance. Three and Six Months Thereafter.

TO CORRESPONDENTS:

THE RESTITUTION advocates the "restitution of all things which God has spoken by the mouth of all His holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

# THE RESTITUTION.

B. A. CRAMER, EDITOR.

Plymouth, Indiana, Oct. 19, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts, send us a copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## If Your Subscription has Expired, Renew Now.

### STOCKHOLDERS' MEETING.

The Annual meeting of the Stockholders of the Christian Publishing Association, will be held at Plymouth, Ind., on Saturday, Nov. 12, 1887, for the purpose of electing a Board of Directors, and for the transaction of such business as may come before the meeting.

BY ORDER OF THE BOARD.

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AMONG the interesting articles and contributions that we expect to lay before our readers next week will be a letter from Torre Pellice, Italy, written by O. Coisson, Editor and Publisher of a periodical in the Italian language entitled *The Bible Bee*.

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As the time is now at hand for the Annual Meeting of the Stockholders of the Christian Publishing Association, we can only say to our readers that we do not know whether our connection, as Editor of THE RESTITUTION, will close at that time or not. We may not Edit more than three numbers more of THE RESTITUTION. We most heartily wish that our brethren might find one to fill the place of Editor far better qualified in every respect than ourself. May God direct in this, and in all other matters pertaining to the advancement of his precious cause.

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BROTHER Silas Hoen, of Dudley, England, is writing a few articles in the endeavor to prove that there will be a future antichrist manifested as an individual person before the final establishment of the Kingdom of God under the administration of his Son, our Lord Jesus Christ. While according to our esteemed and talented brother the opportunity to present his reasons for his belief, we must say for ourself, that it is a view that, as yet, has never won the assent of our own mind. Without directly controverting the views of our worthy correspondent we shall place the other side of the question before our readers, in some articles both selected and original and leave our readers to draw their own conclusions.

### THE CRUELTIES OF FASHION.

It is with pleasure that we give the following article a place in THE RESTITUTION. It was written for *The Union Signal* by the gifted authoress, and by her sent to be reprinted in our paper. The short introduction is from the Editor of the *Signal*. The writer of this pungent article has written several books and pamphlets that have won for her admiration and applause both in our own country and in Europe. It is a horrible spectacle to see a man brutalized by avarice; but demonized is hardly expressive enough to characterize men guilty of such atrocious acts of torturing anguish inflicted upon God's harmless and beautiful creatures as Mrs. Reed holds up to the scorn of all true womanhood. We hope her plain, pointed, withering admonitions will be heeded. If any of us have sinned thoughtlessly, in using such decorations, let our repentance be deeply sincere, and our reformation correspondently thorough.—[ED. RES.]

TORTOISE SHELL.

[Our readers will be shocked, as we are, at the brutality exposed in this article, and we trust will give expression to their convictions in the practical way Mrs. Reed suggests.—*Ed. Signal.*]

The *Chicago Times* recently contained an account of the process whereby tortoise shell was obtained, which will doubtless be new to some of our readers. It seems that the variety of tortoise that furnishes the finest shell for commerce, is captured and kept in vats until ready to be operated upon. The tortoise is then secured in position before a fire and slowly roasted until his back is sufficiently cooked to cleave easily from the shell, which is then cut from the lower parts, and torn from the roasted flesh of the victim. After which the tortoise is put back into the vats and in a year nature will have so far repaired the damage that the same victim can be again roasted and shelled alive. This sketch has not been repeated for amusement, but simply as a matter of duty—that American ladies may respond to this mute appeal of animal suffering, by forever avoiding even the imitation of tortoise shell ornaments.

Give the avaricious brutes who can be guilty of such an outrage to understand that every good woman, every humane woman, nay every human woman, on earth, will condemn such practices. Women can make tortoise shell unfashionable, and thereby take it from the market, if all women will join in the movement. American women have saved thousands and millions of birds by refusing to trim their hats and bonnets with the pitiful little corpses, and it is a resolution worthy of them.

It is true there are still some—you may call them ladies if you choose, but I object to their wearing the grander name of woman—who are perfectly willing that God's loveliest humming birds shall be skinned alive, in order to preserve the beauty of the plumage, wherewith, to gratify their vanity. They would claim they didn't want it done, and they are so very sensitive that they couldn't look on and see it done, but they will pay handsomely for the skin, provided the quivering bird is kept out of their sight while the slow torture is going on. The painted squaw who gaily adorns herself with a scalp of golden curls from the head of an innocent child, exhibits the same sweet spirit of tenderness and compassion as does the painted white woman who decorates herself with the skins of tortured birds.

One of Will Carleton's characters is represented as feeling that

> "Nothing is too good and nothing too nice,
> And nothing she won't get for
> For the one she loves,
> And when all is said and done,
> She 'hasn't only' to 'ask and have.'"

and Will was right, for we occasionally see just such a character, but we have reason to be thankful, that the mass of women were cast in a grander mould, that they will not allow birds, beasts, mice, nor even a snake put to torture to gratify their vanity.

There are some things that women cannot accomplish alone, yes, many of them, but if all of us will try, we can stop the roasting alive of the helpless tortoise, and the skinning alive of God's loveliest birds.

Shall we do it? Do we care enough for this thing to stamp it forever out of existence, or shall we merely shudder at the horrid details, and feel that it is very cruel to have such subjects presented to our sensitive nerves, and go on wearing tortoise shell or its imitations, and continue to trim our bonnets with the pitiful corpse of a martyred bird? Some one will ask what harm there is in wearing imitation tortoise shell? The answer is, it helps to keep up the fashion of the genuine article and knowing the whole story, a piece of even imitation shell will be revolting to the feelings of a genuine woman. Let us be true to ourselves and true to each other; let us be true to the Lord who bought us, and loyal to his creatures. Let us teach our daughters that true womanhood will not encourage torture for the sake of vanity; will not degrade their own souls by offering a premium to horrible brutality; will not outrage God and humanity for the sake of an additional ornament.—*Mrs. H. V. Reed.*

### Romanism in the United States.

In our last week's issue we gave an account of the martyrdom of three persons in Mexico as a result of the intolerance of Romanism in that Priest-ridden country. Below we give two examples of the workings of the same detestable system in our own country. We take the first from the *Christian Herald and Signs of Our Times* regarding the shameful violations of the laws both in Wisconsin and Minnesota. The next article—"A Godless School"—we take from the *New York Observer*, which refers to affairs in Pittsburgh, Pa. The last—"Protestants Aroused"—is from the *Grove City Telephone*. For ourselves we regard Papal Romanism as a mortal foe to the Public Schools; and not only so, but to all the free institutions of this country. A designed enemy of the Bible, and of Bible Christianity, could not be otherwise.

An attack on the Public School System is reported from the Northwest. The Roman Catholics are endeavoring to so curtail the efficiency and development of the public schools as to fill sectarian schools with the children for whom the public schools have no provision. The *Evening Post* mentions several movements of this character. At Harlow, Wis., the Roman Catholics attended the annual meeting in force, and passed a resolution that no public school should be maintained for a year. At Melrose, Minn., the priests succeeded in getting the public school year shortened, thus giving the parents the option of letting the children remain idle or sending them to the Romanist schools. And in Stearns County, Minn., the Romanist catechism is openly taught in the schools in defiance of law, while religious instruction is given by the priests either at the opening or closing of the schools. These are startling facts, which must convince the most apathetic that a very serious danger menaces the system of which the nation is justly proud.

A "GODLESS" SCHOOL.

Pittsburgh presents the climax of Roman Catholic arrogance in destroying or capturing our public schools. Father McTighe, of St. Michael's church, has actually succeeded in having himself appointed principal of the 33d ward public school in that city. This is the very consummation of unprincipled audacity. Having denounced the schools officially everywhere as "immoral and godless," a priest sanctioned by his superiors, takes possession and pretends to administer an "immoral, godless" school. Either he intends secretly to make it Romanist or else he attempts to do precisely what Protestants wish, and therefore stultifies himself and his church as natters of our public schools. It is believed that he intends to keep what he and his church call a "godless" school during the regular school hours, and then retain all those who will stay, for the purpose of giving them religous teaching in other hours. It is said that the nuns are to be employed as teachers. Such an illustration as this of the purpose and spirit of Romanists ought to rouse the nation. They ought to be taught a lesson now which will need no repetition. Our people will not tolerate this trifling with the very first principles of our polity, namely, that the State shall not in any way whatever engage in sectarian education, sectarian benevolence, or sectarian enterprises of any kind whatever. It is a disgrace to the civilization of any neighborhood, when it permits, for the sake of conciliating the enemies of the public schools, these gross violations of both the letter and spirit of our laws.

PROTESTANTS AROUSED.

The National Grand Lodge of the Junior American Protestant Association in session at Reading, Pa., passed the following resolutions:

Whereas, at a meeting with closed doors in Pittsburgh the School Board elected as Principal of the Monongahela Public School Rev. Father McTighe, acting as Priest of St. Michael's Roman Catholic Church, and, whereas, such election is repugnant to every American Protestant, therefore, be it

Resolved, That the National Grand Lodge Jr. A. P. A., in annual session in the city of Reading, hereby enters its solemn protest against the action of said Board.

That it recognizes the public schools of our land as the basis of our free institutions, and to that end they should be exclusively in charge of those whose fidelity to that truth and liberty is native and potent, which the powers of Rome would extirpate by destroying the Word of God.

That giving their representatives places in our political economy is subversive of that moral training which, under the guiding hand of Providence, has so wonderfully prospered us as a nation.

That the Catholic Church is secretly and insidiously at work establishing herself in our midst for the destruction of that most glorious privilege—"liberty of conscience"—which to preserve inviolate, should be the purpose of Protestantship and Protestant Christianity.

That if 'eternal vigilance is the price of liberty' we must put more on guard who will connive at the open or covert attacks of our enemy.

Resolved that a copy of these resolutions be forwarded to the secretary of said School Board, as well as the Superintendent of public schools.

## Selections.

### DANIEL'S VISION OF THE FOURTH EMPIRE.

That Daniel's vision of the fourth beast, chap. vii. 2-27, represents the same power as is presented to us in Rev. xiii., is manifest from the following considerations:

1. That the "fourth beast" of Daniel's vision represented the Roman Empire is universally admitted.

2. That the ten horns, both in the visions of Daniel and John, represent ten kingdoms into which that empire was to be—in some period, future, from the times of both Daniel and John—divided.

3. That the little horn of Daniel's vision, rising up in the midst of the ten, and before which three of the other horns fell, is identical in character with the "Second beast" of John's vision.

4. That the period in which they have power to persecute is the same in point of duration, variously expressed as a "time, times and half a time," 42 months, and 1260 days or years.

5. That both continue in existence to the coming of Christ. And every feature indicated in these combined visions is found and seen to be distinctly prominent in the Papacy, though we are aware that the half-hearted Protestantism of the nineteenth century—especially that which has grown up under the deadly night-shade of the Universities—rejoices in its breadth of view and sympathy, and while it coquets with the Papacy, seeks to fling the veil over its sanguinary history, to palliate its errors, and to extenuate its crimes. The harlot of Apocalyptic vision, which John saw reeling down through the avenue of history, drunk with the blood of the saints and the martyrs of Jesus, is—in the opinion of the silver-slippered religionist of the nineteenth century—to be pitied rather than blamed; and because she can no longer quench her thirst in the blood of the saints, her enforced abstinence is regarded as a virtue indicative of her penitence for the past, and as assuring her good behavior for the future. But the Romish harlot boasts that she is infallible, and whatever others may do or say on her behalf, she has never yet confessed her sins, nor mourned over the sanguinary deeds of her past history.

1. The Papacy began to assume a prominent position about the same time that the ten kingdoms were forming out of the wreck of the old Roman Empire.

2. It "exercised" or gained all their power to carry on its work of persecution through all the countries of Europe.

3. Three horns, or kingdoms, were plucked up before it, and given to it by Pepin Le Bref and Charlemagne, namely, the Dukedom of Rome, the Exarchate of Ravenna, and the Kingdom of Lombardy, and in commemoration of the event, the Popes wear a triple crown.

4. The time when all authority (over the churches) was given its hand, was—as we have before remarked—A. D. 606–608; and the actual time when its power to persecute, ceased—even in Rome itself—was A. D. 1870, when the Italian troops took possession of the eternal city—1262 years. [See remarks at end of this article.]

In relation to the division of the Roman Empire into ten kingdoms, we give the following from Machiavelli, a Catholic by religious profession, but a sceptic in fact, and who, of course, wrote without reference to prophetic views of any kind—Futurist or Historic—and is, therefore, a perfectly independent witness: 1. The Dukedom of Rome; 2. The Exarchate of Ravenna; 3. The Kingdom of Lombardy, (in relation to these three there is a general unanimity among expositors); 4. The Kingdom of the Vandals; 5. The Suevi; 6. The Alimanni; 7. The Burgundians; 8. The Franks; 9. The Visigoths; 10. The Angle Saxons. And with these agree Mede, Bishop Lloyd, Sir Isaac Newton, G. S. Faber; and with one exception in each case, Whiston and Bishop Newton; and with substituting the modern names of those kingdoms, Bishop Chandler, Daubuz and Allix, and Messrs. Cuninghame, Frere, and Habershon. And at the time of the Reformation, the ten kingdoms were, 1. Italy; 2. Germany; 3. France; 4. Spain; 5. Portugal; 6. Scotland (then an independent kingdom); 7. Hungary; 8. Poland; 9. Denmark; 10. England. — *From The Closing Days of Christendom, by Burlington B. Wale.*

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Just 1260 years from the death of Phocas, A. D. 610. Bower, speaking of the imperial edict of Phocas, vesting the Pope with the title of universal bishop and declaring him the "head of the church," says: "The imperial edict therefore, if we may so call the edict of an usurper and a tyrant, was not as popish writers pretend, a bare confirmation of the primacy of the see of Rome; but the grant of a new title, which the pope immediately improved into a power answering to the title. And thus was the power of the pope as universal bishop, as 'head of the church,' or in other words the papal supremacy, first introduced. It owed its original to the worst of men; was procured by the basest means, by flattering a tyrant; and was in itself, if we stand to the judgment of Gregory the Great, antichristian, heretical, blasphemous, diabolical."

Bower further says: "It were to be wished the successors of Boniface had been satisfied with the title, which he procured for them, and even with the power of universal bishops. But no sooner had they brought that power to its highest pitch, than they began to extend their views, to join insensibly the temporal to the spiritual power; nor did their boundless ambition allow them, or the world, to enjoy any rest till they got themselves acknowledged for universal monarchs as well as universal bishops, as we shall see in the sequel of this history." In A. D. 809, says Bower, "The new pope" (Boniface IV) "availing himself of the partiality of Phocas to his see, begged of him the famous Pantheon; and having obtained it, (for the tyrant could refuse nothing to the pope, the only friends he had in the whole empire), he changed it into a church, substituting the Mother of God to the mother of the gods, and the Christian martyrs to the other pagan deities adored there before; so that only the names of the idols were altered."

We may add that the Pantheon was a heathen temple erected by M. Agrippa, the son-in-law of Augustus, B. C. 26, and dedicated to the honor of Cybele, known in Greek and Roman mythology as the mother of the highest gods and goddesses. It was not only dedicated to her worship, but also to the worship of all the gods. Hence its name. Here in 607–610, commenced the power of the Papal Pontifex Maximus to rule over all the churches as well as to institute a new form of idolatry in an Idol Temple.—ED. RES.]

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The immediate cause of the surpassing fertility of the Nile Valley is well known to be a deposition of rich silt from the waters of the annual inundation; but the remote cause or source of the fertilising silt has been a mystery for ages. Even yet the explanation is not popularly known because never, so far as we are aware, collected or thrown into succinct form from its disclosure in the report of Sir Samuel Baker's expedition to the Nile tributaries of Abyssinia. Lately in his "Mount-Soir," Prof. Edward Hull has reduced the scientific relation to a brief and simple account which should clear up the mystery generally and forever.

The Nile below Khartum consists of one undivided stream; but at El Damer, about 170 geographical miles lower down, it receives the waters of a great tributary, the Atbara, descending from the highlands of Abyssinia. This river undergoes the most extreme transformations. During the early months of the year the waters are so reduced as sometimes to form only series of great, stagnant pools, in which are collected in very close quarters all the aquatic inhabitants, consisting of fishes, crocodiles, and huge tortoise. The banks, through a long line of country at the base of the mountains are formed of masses of mud and silt, easily undermined and liable to fall into the waters on the rise of the river. About June tremendous thunder-storms, accompanied by deluges of rain, break on the Abyssinian highlands. The waters of the Atbara rise with extraordinary rapidity, and descend with a roar like that of distant thunder, giving warning of the approaching deluge. Soon the channel is filled up with the flood, the banks of mud are undermined, and fall down in large masses into the waters, where they are speedily broken up and converted into silt, the finer portions of which being carried along finally enter the Nile, and impart to its waters much of the turbid character for which they are known in Lower Egypt. A good deal of sediment is also brought down by the Bahr el-Azrek, or the Blue [dirty-watered] Nile, some of the sources of which also are found in the Abyssinian highlands. The river now becomes a great fertilising agent, and when allowed to flow over the cultivated fields imparts the necessary moisture; so that, under the influence of a powerful sun, two or three crops can be annually gathered off the land; giving rise to an extraordinary amount of natural wealth. That this sediment originally caused Lower Egypt to be reclaimed from the Mediterranean Sea was known to Herodotus, who calls this country 'the gift of the Nile.'"—*N. Y. Independent.*

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SEE the notice of Bro. Driggins in regard to the Christian Hymnal, and supply your churches at once, for this offer is only for a short time. The postage will be paid on single copies, but when quantities are ordered they will be sent by express, when it can be done, and when sent by mail you will be expected to pay postage of 90 cts. on each dozen.

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Brother J. S. Hatch may be addressed at Michigantown, Ind., until further notice.

## Letter Drawer.

*Dear Restitution:*

Enclosed find two dollars and sixty cents for which please credit two dollars on RESTITUTION and send tracts for the balance. In my last communication I wrote that an interest had been aroused in the precious truths of the Bible. The investigation has resulted so far in the noble confession being made by nine at our last meeting. Seven of the number were baptized into the saving name of the Life Giver, the baptism of two being postponed. The scene brought vividly to mind incidents that took place in Indiana when a large concourse of people assembled to witness the ceremony of putting on Christ by a burial in the watery tomb. A discourse was delivered to an attentive audience, the theme being, "Man's Relation to Future Life," or how immortality is to be obtained. The interest still continues but the opposition is fierce and bitter. Houses of worship are closed against us, but dwelling houses are put in condition to hold meetings in. But puny man might as well forbid the sun to shine as to forbid honest seekers after truth to investigate the Bible. Our hearts are filled with gratitude to God for the grand victory the truth has gained. Yes, thank God, "the Bible is triumphant" here now; No banner of truth has been grasped by nine converts for Christ, and in the name of the Captain of our salvation we trust that glorious banner may be held aloft and never soiled by the dust of human tradition. Amen. Yours rejoicing in the truth. J. F. WAGONER.

WEBSTER, Dak.

*Dear Restitution:*

Enclosed find order for two dollars to apply on the paper. Reporting labor would say that I have preached to the church I organized for two years up to the present time, and have been wonderfully blessed in seeing the power of the gospel of God among the people. Have baptized in the last three weeks, twenty-one, in the beautiful Clear Lake in the likeness of our blessed Lord's death. Ordained one brother to the ministry. My Sunday School has been a grand success. May heaven keep us to the end, amen.

Have been preaching to the Church of God at Andover, Dak., over Sunday. Find Elder Halstead a staunch, sturdy, Christian man, well beloved by his people and respected by all. I will remain with them for a few evenings as there are omens of good. Will say to any or all of the RESTITUTION brethren that I will be at liberty this winter to preach the word as the way may open. Address me at Sac City, Iowa. Yours in hope, C. W. PITSON.

*Dear Restitution:*

As we are about to leave this place I will want you to change my address from Dakota to Iowa. We are too lonely to stay here. The grand old gospel has never been proclaimed in this vicinity. The people seem to have but little or no love for Christianity. It is a new country and thinly settled, and is not the place for old people like we are. We have felt so isolated walking alone, yet we are not alone, for those wonderful words of the Master just before he suffered are as sacred to his followers now as when they fell from his hallowed lips eighteen hundred years ago, "I will not leave you comfortless, I will come to you." Every member of the family of God can or may realize the sweetness of those words. My hope is that he will not tarry. Oh, that the Life Giver would soon come. May we all be ready and able to say amen and amen. So come Lord Jesus, come quickly. Thou wilt save us. Yours in love. MARGARET HAYNES.

### To the Faithful in Christ Greeting.

"The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly."

Beloved in Christ: Ere these lines reach you, we hope to be on the Pacific Coast. Medical advice as well as close observation induces us to make this move, in the hope of benefiting my health. I hope in a more genial clime to so renew my strength, as to be able to lift my pen as in the past in the interests of the truth. Let us one and all, watch and pray that we enter not into temptation.

Should any wish to obtain my little book "The Heir of All Things," I will as in the past forward it for the price named in THE RESTITUTION. Or if unable to pay it shall be free. My address will be San Diego, California.

CARRIE WILLIAMS.

### MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

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Prepared by the committee appointed at the Indiana State Conference.

### BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

Lesson 10.

FAITH.

Golden Text: "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11, 1.

Question. Can we please God without faith?

Answer. Heb. 11, 6.

Q. If we are required to believe that God exists, where do we find the evidence?

A. Gen. 17, 1-35; Ex. 3, 14, 15.

Q. If we have learned what he says of himself shall we not find further evidence in the works of creation?

A. Gen. 1st, 2nd and 3rd chapters.

Q. If we have evidence of his existence in the works of creation, have we not also in his power to work miracles?

A. Ex. 13, 20; 14, 15 to end; 1 Kings 18, 11 to 41.

Q. If we have found that God exists, will he reward men according to their works?

A. Psa. 58, 11; Isa. 3, 10, 11; Isa. 40, 10; Isa. 62, 11; Matt. 6, 1, 4, 5, 6, 16, 18.

Q. If we have found that he rewards according to works, how may we receive the reward of the righteous?

A. 1 John 5, 1-13; John 3, 33-36; Acts 2, 37-40; Rom. 2, 7-12.

### When Will the Kingdom Come.

The kingdom is dependent upon a certain number of elect ones that must previously be gathered out. After the rejection of the Jewish nation for a set time, a seed must be raised up unto Abraham to inherit the promises; this seed is now in process of adoption, and when a determinate number has been thus ingrafted—a sufficiency to fill out the divine theocratic purpose—then will the kingdom come. This number requisite, God only knows; it is one of the secrets that pertains to himself alone, as the bestower of the kingdom to David's Son, and his co-heirs, and which he has purposely clad in symbolic vesture, and in the most general expressions. To make up this predeterminate number, is assigned as a reason why God is delaying his promises (2 Peter iii. 9, etc.) so that by the exercise of long-suffering, men may be led to repentance, and become of the number of the elect, chosen ones. Hence, while this necessarily forbids the fixing of a definite time, owing to man's utter inability to fathom the theocratic ordering of the kingdom in its appointments, etc., yet, at the same time, the thoughtful student will feel, when looking at the number already gathered during eighteen centuries of contest and trial, that, at least, a very large advancement has been made in gathering out such a seed for Abraham, to be co-inheritors with the Christ. Therefore, from this even, it is reasonable to think that the kingdom is not far distant, seeing that already so much has been done to secure such a class.—*The Theocratic Kingdom.*

### A Blessing or a Curse.

Two Scotchmen emigrated in the early days to California. Each thought to take with them some memorial of their beloved country. The one of them, an enthusiastic lover of Scotland, took with him a thistle, the national emblem. The other took a small sample of honey bee. Years have passed away. The Pacific coast is, on the one hand, cursed with the Scotch thistle, which the farmers find it impossible to exterminate; on the other hand, the forests and fields are fragrant and laden with the sweetness of honey, which has been and is still one of the blessings of the western slope of the Rocky Mountains. Even so does every Christian carry with him some thing plucked from the old man, or honey from the new man, with which to bless or curse men according as he makes choice for God. How precious is our influence; how we should watch and guard it.—*Words and Weapons.*

---

Can anyone give us the present address of any of the following persons. They have left their old homes, and gone away leaving their accounts with us unsettled, and we wish their addresses that we may place the accounts in the hands of a collector for settlement.

We have waited on these and some others, until they have, by their conduct, all but proved false, and if we can find any one of all of them we will try and find out why they do not pay.

J. W. Huffman, Rolling Green, Kan.
G. W. Huffman,
J. M. Parker, Gatrin, Tex.
E. M. Ames, Rock Creek, Wyoming.
B. P. Pierce, 18 N. Ann St., Chicago, Illinois.
Thos. Garner, Marshall, Ill.
A. L. Bowman, Marshall, Mo.
G. H. Watson, Conway, Ark.
August Dean, Canyon City, Oregon.
Mrs. L. J. Mackinnis, Darrell, Minn.
L. C. Goodrich, Martin, Kan.
S. P. Parkins, Boise City, Idaho.
C. H. Williams, Chico, Tex.
G. M. Shelby, Mazzard, Ark.

## Poetry.

### "WHOM HAVING NOT SEEN, YE LOVE."—1 Peter i. 8.

Savior, my feet have never trod with thine
The "solitary place,"
My eyes have never seen, in human form,
Thy manifested grace;
My hands have never touched thy garment's hem,
With faith's unerring plea,
Nor hast thou tarried, when the day was spent,
And broken bread with me.

But, Lord, my mental feet are steadfast set
Upon the King's Highway,
And though as yet I may not see thy face,
I follow on each day;
My waiting eyes are unto thee, dear Lord,
In whom I live and move,
Whose love, to Heaven, is the fait at best
That earth or heaven can prove.

The needs be of thy ways may not be clear
To my imperfect sight;
Love trusts them wholly, where it cannot trace,
And knows that all is right.
It is enough for me by faith to stay
My hidden life on thee,
And in the secret of thy covenant
To rest implicitly.

I know that thou art gone to beautify
A place in heaven for me,
And when thou comest to take thy children home
I shall be like to thee.
Then shall I wake, and see thee eye to eye,
Whom now, unseen, I love;
Faith's darkly pictured glass exchanged at last
For rapturous sight above.

## Communications.

### A Pleasant Trip and Visit. No. 2.

After leaving Niagara we were soon looking upon what once was the "far West." How much labor is involved in the cleared land; how many have toiled to clear for house and home—in these parts it is not as apparent as where not only trees, but stones have had to be gotten out of the way! All praise to the pioneers who have steadily broken down barriers, and opened up a country where civilization, commerce and art are, where once the rude savage, as we call the poor Indian, made it his home! How self-satisfied we are with the newly coined words—"Survival of the fittest," and settle down with the belief that we are the "fittest!" It is even possible that such we are not; and although mighty and majestic strides have been made to bring the earth into subjection, how far from this is the creature man! Man, proud man, is a boastful creature, no less so now than was the King of Babylon, who was brought very low, even to see his kingdom vanish, and he reduced to a level he dreamed not of. Being somewhat of a hero worshiper, for as was well said at the Brooklyn Convention, we have heroes today every way equal to those gone before, and who are held up as models to pattern after. Yea we have not only heroes but martyrs, who for the maintainance and defence of unpopular truths are ostracised by "respectable" society, and who if not burned at the stake, are branded, and the warning voice is given, if not from pulpit or platform, it is by innuendo; and if the alarm of mad dog is not sounded—bad dog is.

Passing through London, Ont., we decided to make an evening call on our Bro. W. G. Moncrieff, and holding him as one who had well earned the title of hero, we felt we should be honored if only we could converse for a short time with him. Having recently visited London, England, I was qualified to compare the London we were in and that, and as I thought of the restless millions now peopling old London, and the seeming quiet of this pretty place, my mind was carried back, as history has given it to us, to the earlier and very rude character of the early Britons. And I could but feel grateful that I lived not then, but now! Our visit at our Bro's. was quite short, but one long to be remembered; and as we parted we could, and did sincerely wish that the days of his usefulness were far from being past, and that yet, rays of light may come from his pen, as they have in the past to break through darkness which may indeed well be called such! Thank God, there are not only scintillations but broad beams now flooding the world on the glorious truths of "life only in Christ" and doctrines immediately connected therewith; this, and other things gladdens me, and makes me to rejoice that labors of the past have not been in vain!

On, on at the height of steam speed are we carried forward to our point of destiny, at which we arrived one day before time; we were assured by the man who conveyed us that Bro. Grant would take us in hand and do well by us; as he deposited us at this pleasant farm home, where we were welcomed by Sr. Grant; it did not take us long to get out into the fields and find Bro. Grant, who at once made us feel at home; and yet, here we were hundreds of miles from home; but our Father's children were here, and we all speak the language known to those who have "like precious faith."

Our visiting here was one round of pleasure and profit. We met with some of whom we only knew by seeing their names in "THE RESTITUTION," but now we could grasp their hands, look into their faces, hear their voices, and feel free in their presence. With two exceptions—Bro. Chaplin and Sister Woodward, all were unknown to us; and as we looked upon the venerable forms of these patriarchs in the gospel hope, we felt glad. We were also gladdened at the presence of so many young persons, who declared their determination to hold fast to the form of sound words, and their faith in all the promises of Jehovah. These will soon be called to fill up the ranks of those who may fall by the enemy death; therefore, how important they should not only say this, and ask an interest in the prayers of others, but give themselves to reading, as the apostle Paul advised Timothy.

The young believer excites my sympathy, and I feel like saying to all such "Take heed lest ye fall;" for, snares, pits, and footfalls are just ahead of you; look to the blessed Savior, and put very little trust in man; his breath is in his nostrils, and as a leader he is scarcely to be counted on! We who have journeyed the road these many years can advise from the standpoint of experience: and some of us have bought this at considerable cost.

From Thursday night to Sunday night great harmony prevailed, and it was indeed good to see brethren and sisters dwelling together in unity.

Our going to Watson Conference was that we might know more of the Western brethren, we had no thought of being called upon to preach, believing this would be attended to by others better qualified, but in answer to solicitations Bro. S. Wilson and myself gave our contribution of testimony from the word of the Lord. If any seeds of truth were sown in good and honest hearts the day will declare it; let us hope that what was done in weakness, may help some fainting soul to take courage and continue to fight the good fight of faith, laying hold on the life that is life indeed.

We were all greatly edified by the words of our esteemed Bro. Chaplin, his exposition as to the "Thief on the cross," Whether in the body, etc." "Baptism"—"Lord's Supper"—"The Fig tree"—and other most excellent words, found, and I trust will continue to hold a place in my memory.

During our session the several Committees reported, and I leave them, or their Sec. to fill out what I leave unsaid.

Both Bro. Wilson and myself were indeed well "taken in hand," and the hospitality of our Bro. Houser and family, also Bros. Kent, Pike and others, who contributed to freely to the entertaining of such as were to them strangers heretofore.

I must leave others to tell how they enjoyed or were helped on by this annual gathering.

One thing I must not pass by, and that is, the kind feelings expressed with reference to "Words of Truth" and "The Rock" publications of the A. P. O. K., Bro. Woodward never ceased praising these, and telling how helpful they had been to him in his preaching travels. We said then, what we again repeat, Our work in this effort of publishing is, that a pure gospel shall be given, and as heretofore, so in the future, these shall not give forth any uncertain sound, but sound words which cannot be gainsaid:—the Editor and other officers of the Assn., are fallible men, and need, and ask the prayers of all God's people who love the truth, that they speak through these channels "None other things than these which are plainly given to us of God in the Word of the gospel."

It was very gratifying to have so many come forward, and from five cents to one dollar show their readiness to take hold, and help others push on, forward, and never tiring degree, this work of spreading a knowledge of such truths, as shall free the minds of many, who are waiting the dawn of truth! That there are such, and many too, we have abundant reason to hope and believe.

By comparing notes, it was truly pleasing to find that the faith of the gospel was not confined to the East; but, that those in Watson, Byron Centre—Vicksburgh and elsewhere in the West, hoped the same things, believed the same things, this was well illustrated in a stirring discourse by Bro. Woodward concerning the promise of God relating to the Davidic throne, and sceptre of universal sway, as shall be, when David's Lord and Son shall take to himself his power, and become King. If there were any dissenting to this clear presentation of Bible truth, I did not hear it, and I do not think there were any who could but say with Bro. Woodward, and with David, Amen and Amen, let the whole earth be filled with his glory!

The time for parting came, and as is always the case, regrets are felt and expressed, we have every reason to believe these were genuine.

An hour or so delay, waiting the train to bear us onward, gave us an opportunity to talk over the experiences of the past, and to feel encouraged thereby to hold fast the beginning of our confidence firm unto the end.

GEO. W. YOUNG.

### THE PAPACY AND THE MAN OF SIN NOT IDENTICAL.—No. 2.

When the man of sin is revealed, "darkness shall cover the earth, and gross darkness the people;" the whole earth—the whole of earth's inhabitants are to wonder after the beast, "and all that dwell on the earth shall worship him, every one whose name hath not been written in the Lamb's book of life." Now those who teach that the man of sin has been revealed in the Papacy, or the succession of popes, must show that this has been the state of the world for 1260 years, the period that the Papacy has had power. We insist that this is a point that cannot be evaded. If they cannot show this, their system of interpretation is proved to be false. Yet who would undertake such a task? To undertake such a task would be to unsay thousands of their own sayings in regard to the spread of light and truth, and the worship of the true God. This revelation of the man of sin, this wide-spread worship of the antichrist, cannot take place till the church are removed.

The 1260 days, according to the year-day theory, have passed; dating from the year 533, or rather, dating from the year 606,—the latest date usually fixed upon,—they were fulfilled twenty years ago; yet the end is not reached. At the close of these days certain things are predicted to take place which have not yet taken place, which evinces the year-day theory to be a false theory.

Before the seven bowls are poured out, before even the first is poured out, John sees those as victors who refuse the worship of the beast; they are in the midst of the persecution and strife, and overcome. "And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God." Rev. xv. 2. But the worship of the beast and his image is not yet set up; and hence these conquerors are yet future, and also the seven bowls, although some affirm we are living under the sixth.

The phrase, a "glassy sea mingled with fire," refers doubtless to the purifying influence of the fiery trials. The chastisement is severe, the scourging is sharp and painful; but the beneficial effects are great and permanent.

After the hour of God's judgment is come, and Babylon is just on the point of falling, the man of sin persecutes those who will not worship him. This beast, this head of the fourth world-power has yet to arise; the evidence is clear that he is still future. The two witnesses of Rev. xi. are put to death by this beast. In this chapter he is said to come up out of the abyss, and in the 13th chapter he is said to come up out of the sea. The killing of the two witnesses, with some other events, are included in the second woe. But as these events have not yet taken place, the second woe is still future.

According to Paul, 2 Thess. ii. 4, "the man of sin" is to sit "in the temple of God, setting himself forth as God." And this agrees with the prediction of Daniel, and also with the prediction of Christ, which is a repetition of Daniel's, and shows clearly that the temple in Jerusalem is meant. But seeing that this is opposed to the theory that the Papacy is the man of sin, the popes having had no footing in Jerusalem, and the temple of God, during the existence of the Papacy, not having had an existence. It is sought to make the temple of God in this passage mean something else. Dr. Jordan, knowing that the plain grammatical sense of the passage is opposed to this theory, says, "This particular phrase, "temple of God," is never in a single instance in the New Testament applied to the temple at Jerusalem; but always to the church, the body of Christ, to its head or to its members in heaven or on earth." Now this is so manifestly untrue, that such a statement can only come from one who is biassed in his judgment, nor can it be received by any but the prejudiced. If the phrase, "temple of God," is always applied to the church, of course it must be so here. How will it read then to say that the man of sin sitteth in the church, setting himself forth as God? The phrase, indeed, is used figuratively of the church in 1 Cor. iii. 16, 17: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?....for the temple of God is holy, which temple ye are." But to explain the Papacy to be the man of sin, and the temple of God in which he sits to be the church, is just asserting that this blasphemer, in the succession of popes, has been sitting in the Church where the Holy Spirit dwelleth, setting himself forth as God. Such an interpretation needs no refutation; it refutes itself. But the incongruity of this is thought to be set aside by regarding the Church as having become apostate. What church become apostate? The church called the temple of God, and which is declared to be holy, and to be the abode of the Spirit of God? Never, no, never. The church of Rome, as such, of which the pope is the head, is an apostate church; but that is not the church Paul calls the temple of God, and in which the Spirit dwells, and which is holy. In referring to all the visible organizations throughout the world, containing many who are more professors of religion as well as the few who are possessors, we not unfrequently apply to them, in the aggregate, the word church; but in this broad sense it is not used in the New Testament. It is used there to signify the body of faithful believers, the body of Christ, the bride of Christ.

SILAS HENN.

### 2 Corinthians v. 1.

The earthly house, tabernacle, building mentioned in the above text may have reference to the present life in mortal flesh. But I think it will bear another interpretation. I wish here to note some inexplicable difficulties in the way of accepting the common view of the subject.

If the earthly house is the mortal body, it follows that the house not made with hands, is a body. It seems fair to infer that the house to be dissolved was made with hands; which could not be said of the mortal body. But we are told by some, that the disembodied spirit is better off without a body. That it is a clog, a prison to the spirit, from which it is to be freed at death.

What can a disembodied spirit do with two bodies—One from the grave, the other "Eternal in the heavens?" Giving to every individual a house to loll! When every one would be better off without any.

There was a tabernacle made with hands according to a pattern shown to Moses in the mount, Heb. viii. 5. This tabernacle, with its priesthood, its sanctuary service, and its ordinances, was being "dissolved" and passing away, in Paul's day. "But Christ being an High Priest of good things to come by a greater and more perfect tabernacle not made with hands, that is to say, not of this building," Heb. ix. 11. "For Christ is not entered into the holy places made with hands which are figures of the true; but into heaven itself now to appear in the presence of God for us," Heb. x. 24. Paul "desired to be clothed upon with the house which is from heaven." We now look for such a building, house, tabernacle from heaven. The prophet Ezekiel has spoken, ch. xxxvii. vs. 26, 27, "I will place them and multiply them and will set my sanctuary in the midst of them, for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he shall dwell with them," Rev. xxi. 1.

I. SHARLS.

### The Question of Headship.

We all know that the meanest and mightiest animals that exist as living creatures on earth have a head; and those that spring from the earth as its vegetation have a root. Nay more; even the ordinances of religion have some originating event that they commemorate, or doctrine they are designed to maintain and teach.

I need not stop to specify at length as the facts fill our entire range of rational thought.

The temple worship was "The example and shadow of good things to come." Heb. viii. 5.

The baptism and Lord's supper service of our gospel age originated in the dispensational facts on which they rest. Baptism embodies the truth of Jesus, Baptism by "the baptizer," his burial in death and his resurrection, Rom. vi. 2–5.

The Lord's supper shows forth his death and his second coming to salvation. 1 Cor. xi. 23, 27; Heb. ix. 28.

But the present great question of headship finds its special authority in these few facts. The divine headship is given thus:

1. "The head of woman is the man; the head of the man is Christ; and the head of Christ is God—over all and blessed forever;" 1 Cor. xi. 3; Rom. ix. 5; John i. 1–14; Psa. xxx. 6–9; Gen. i. 2. "Christ is the head of the body, the church." 1 Cor. xii. 12; Col. i. 18; the head of the gospel system.

3. Moses was the head of the Mosaic age. Thus was "Moses read and preached." Acts xv. 21.

The modern "Babylon the Great" was "the mother of harlots," the head of all the family in "the apostasy." Rev. xvii. to xix.

Now, comparing Scripture with Scripture, on every principle of revelation or reason, "the man of sin," unfolded from "the mystery of iniquity," is the head, husband, emperor or correlative of that whorish mother and her apostate household!

"That great city" on seven hills was Rome that then (and has through our age) ruled the Gentile world. Rev. xvii. 18; Dan. ii. 31–45; vii. 7–25.

J. B. COOK.

## Youth's Column.

### Might Have Been.

I might have been more patient—
Ah! would the angry word
Upon my lips had perished,
Unuttered and unheard!
Some heart would now be lighter
To-week its toilsome way;
Some life would be more cheerful,
More sunshiny today.

I might have been more kindly—
How trifling is the cost
Of simple deeds of goodness,
Whose power is never lost!
The golden moment vanished,
And never to return;
The glory of beckoning,
Too late, too late I learn!

I might have been more loving
To those who hold me dear;
What little deeds, neglected,
Had soothed their pathway here!
The hasty word or action
That pained a gentle heart,
Ah! will its mournful memory
From out our life depart!

"I might have been"—and burden
Of life's remorseful song,
Within the heart forever
Its haunting echoes throng.
Oh, youth, upon the threshold,
To this sweet lesson bow!
For deeds of love and kindness,
Life has one season—Now!

—Geo. Cooper, in Golden Days.

Be polite or courteous to everybody. True politeness is giving attention to little things, little acts of self denial, kindness and love, striving to make everybody happy. It is benevolence flowing from a noble, generous, pious heart. It is in a word, doing to others as we would that they should do to us.

### Evil Communication.

If you put a piece of lead into a pocket full of shillings and sixpences, the lead has no intention of blackening its neighbors; but let them jingle together for a week, and then take them out, and you will find the silver pieces all black. So a bad man blackens the hearts of his neighbors without intending it. A rose as it stands in the garden on a fine summer day has no intention of doing any good, but it cannot help casting its fragrance in the air and tempting you, as you walk through the garden, to come and rejoice in it. My children, all your life long you will be doing others either good or evil, not only when you intend it, but when you do not intend it. It all depends on this—whether you are good or bad yourself.—*New Song.*

### Wasn't Wanted There.

She was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats, for a great man preached on that day, and the house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect, and goodness, and they wondered at the presumption of the old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something, but she was hard of hearing, and smiled a little withered smile, as she said gently,—

"Oh, I'm quite comfortable here, quite comfortable here."

"But you are not wanted here," said the sexton pompously. "There is not room. Come with me, my good woman; I will see that you have a seat."

"Not room!" said the old woman, looking at her sunken proportions and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon today, because—"

But the sexton took her by the arm, and shook her roughly in a polite, underhand way, and she took the hint. Her faded old eyes filled with tears, her chin quivered, but she rose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the spot she left vacant, she said gently, "I hope, my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr.—— preach for. She would not be able to understand a word he said."

"These people are so persistent. The idea of her forcing herself into our pew! Isn't that voluntary lovely? There's Dr.—— coming out of the vestry. Isn't he grand?"

"Splendid! What a stately man! You know he has promised to dine with us while he is here."

He was a commanding looking man, and as the organ stopped and he looked over the vast crowd of worshippers gathered in the great church, he seemed to scan every face. His hand was on the Bible, when suddenly he leaned over the reading desk, and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church, to return with the old woman, whom he placed in the front pew of all, its occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded, and he preached a sermon which struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," replied that functionary, in an injured tone.

How few remember that "while man looketh on the outward appearance, the Lord looketh on the heart."

### A Test of True Love.

True love is known from the false by its way of behaving habitually to those who are nearest to us. The true Divine love is known by our conduct to our relations. There is a spurious loving kindness which is full of attachment to a sect or a party, a church or a faction, full of sympathy for outsiders, full of respect and gentleness for people by whom it hopes to rise, full of demonstrative regard for strangers; but is hard, selfish, petulant, brutal, and unconsiderate at home; bland in the forum, but blunt and harsh at the fireside. In ecclesiastical phrase—you, sir, "love the brethren." But do you love your brothers? You, young man, converted seven years ago in a revival, you "love the saints." But how do you behave to your sisters, or your mother? You man, with a sanctimonious look, you feel a "concern for the welfare of Zion;" but how do you act toward your own wife? You, wife, who give out soup tickets to the poor, —what sort of a reception do you give at nights to your jaded husband? In a word, how do you treat your relations, those with whom you live? Does your love shine out there? That is the test. What are you to your parents? to your children? to your employers? to your servants? for service itself can be made delightful in an atmosphere of love. What we really are is seen best at home. Does your love take the form of trying to smooth the path of your constant companions? That, if it does—that alone is the genuine diamond. If not, all the rest of the jewellery in which your soul delights is silex and potash, mere brittle and perishable glass, such diamond stars as you may buy in east London for three shillings apiece in copper settings, sold to the ignorant as the "finest gold;" such as the Indian Rajah possessed, who came into the English court arrayed in what he imagined to be a boundless wealth of jewellery, but which turned out after all to be nothing but an imitation, packed in his trunks by his wicked courtiers in Hindostan.

Will you say, "Ah, but the people at my home are so common and so disagreeable, so uninteresting, and so unreasonable. It is impossible to be noble and heroic towards them!" Who asked you to be heroic? The question is, if you are treated unjustly how do you return it? Nothing reveals character more than the way in which men fall out and manage their quarrels. Some there are who quarrel like evil spirits, whom some small wrong or slight kindles into fury, or drives into long fits of sullenness and wrath. Others in their very differences show themselves like good angels who have had the misfortune to fall out. The moment of passion does not occasion forgetfulness of a lifetime of loving kindness. There is a large-hearted way of managing a difference, as when Paul and Barnabas had a sharp contention, who soon forgot it in an abiding affection which was utterably incapable of making a spiteful "remembrance of him every year." Now true love shines brightest near at hand—and it is a flame kindled at the very centre and heart of Deity. God dwells as a living flame in the souls of those who live peaceably at home. And they are the persons who, being one with the Eternal Love, will live for ever. All others, though they spring numberless as the grass, shall perish under the fiery breath of avenging justice. O, wicked man, thou shalt surely die!—*Edward White.*

### Announcement.

The first Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 10, 1887, at 7:00 p. m. and continue over the following Sunday. The different committees appointed at our last meeting should make reports at this gathering. On their action depends much of the success of our work as a Conference. Brethren and sisters, we want each one of you to attend this meeting. The friends here will do their best to entertain you. Send us word what time you will arrive, and we will meet you at the train. Come and enjoy one more good meeting—time hastens on—this may be the last in this dispensation. Can you afford to miss it?

A. R. UNDERWOOD, Sec.

### Public Discussion.

At Vales Mills, Vinton Co., O., Oct. 27, 28 and 29, Elder Jas. Moler, (Later day Saints), and F. J. Davis, (Church of God).

PROPOSITIONS.

1. Is the Book of Mormon of divine origin? M. affirms.

2. Do the Holy Scriptures teach the unconscious state of the soul or spirit of man between the death of the body and its resurrection? D. affirms.

3. Is the Church of Jesus Christ of Latter day Saints, of which I, Jas. Moler, am a member, identical in faith, organization and doctrine with the church organized by Christ and his apostles? M. affirms.

Two sessions daily, 9 a. m., 2 p. m.

TRUSDELL.—At her home near Scholls Ferry, Oregon, Sept. 11, 1887, Sister Ida Trusdell, daughter of Brother William, and step-daughter of Sister Maria Trusdell, aged 18 years.

Sister Ida had been afflicted with the dread destroyer consumption, for nearly a year, which finally caused her death. She had been instructed from early childhood in the gospel of the kingdom. She was immersed last spring; her health being too poor at that time for her to go to the river, a tank was made in which she was buried in baptism. Her faith was in him who said, "I am the resurrection and the life." The writer addressed a sympathising congregation of brethren and neighbors on the occasion of her funeral. May her bereaved friends and relatives hold firmly to that hope "concerning them which are asleep that they sorrow not as others which have no hope." W. I. SHARLS.


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GROUP No. 4.

The Coming Age, $3, Crystal Drops, 40c., The Unspeakable Gift, 50c. the three together for $3.25.

GROUP No. 5.

Views and Reviews, by J. H. Pettingell, $1, Gospel of the Kingdom, 50c., Reading for the Young, $1. the three together for $2.

GROUP No. 6.

Views and Reviews, $1, Unspeakable Gift, 50c., Reply to Ingersoll, 50c. the three together for $1.40.

As a final offer we will add to any one of these Groups, One Pound of Tracts, same as our 60 cent package, for 40 cents additional.

Address T. J. Whitesitt at Broadhead, Wis.

My God, how at thy feet to-night I bow,
Remembering my sins of every day,
Happy, though sad, to know, my child,
With head bent low, I sing thy praise.

I've climbed many a weary day;
Almost beyond thy power to call,
In the deep anguish of despair, I turned
From thee, my Lord, my life, my all.

But the promise that the sower reaping may,
The sounds of grief have ceased and hope
Each breeze that 'round my dwelling murmured,
Seemed freighted with the notes of love.

In wild despair at times I cried,
"My peace is gone, nor all but I repent:
I'm left to walk my desolate way
With every heartache, truly a tear."

And I wonder as I gaze in hopeful trust,
The light of faith almost meets mine,
The last faint throbbing of the heart
Shows nothing in the chasm of despair.

Then I turn my eyes, and lo! I see
Of broken vows, from Eastern lands;
Yet up to pardon fair and white,
Can the stain from such be lifted?

It told the story of wondrous birth
Of one who trod on the shore of Jordan;
Of answers to prayers of those
Who knew to God will all earth's woes.

I read with eyes by tears made dim,
And heart as contrite and wife its guilt,
There ended with the fatal words,
"Go, and thy sins no more will."

I prayed for pardon, and it came
A glow of love throughout my soul;
For faith to rest I stood, for I knew,
How dear bought the broken roll.

My way I walk, with's ways above,
A still, sweet voice does whisper to me,
"Behold no more, but ever hear,
Be I am with thee, dearest heart."

O hear me, dear Christian friends,
When e'er the world to entice,
Ye little know how oft your words
May try the soul, despairing fear.

Mrs. J. C. Cook.

## Selections.

### The Coming Struggle With Romanism.

England's Protestantism has long been England's glory, and the direct cause of her unrivalled prosperity and peculiar pre-eminence among the nations of Europe. That Protestantism is now sustaining a double attack, from without and from within. Yet few seem alive to the danger. The late Lord Beaconsfield saw it clearly enough, however. "Your empire and your liberties are in danger at this moment," he said, "more than when Napoleon's army of observation was encamped at Boulogne." What would he have said had he lived to see the present position of affairs! Fifty years ago the eminent statesman, Sir Robert Peel, said, with remarkable foresight: "The day is not distant, and it may be very near, when we shall have to fight the battle of the Reformation over again." That day has come. It has found us unprepared, and as a result the battle has to some extent gone against us. More than three centuries of emancipation from the yoke of Rome—360 years of Bible light and liberty—had made us over-confident, led us to underestimate the power and influence of the deadliest foe, not only of the Gospel of God, but also of Protestant England. Britain's honorable distinction of being the leading witness among the nations for the truth of the Gospel and against the errors of Romanism had come to be lightly esteemed among us. Our fathers won this distinction through years of sore struggle and strife; they purchased it with their best blood, and prized it as men prize that which costs them dear. It had cost us nothing; we were born to do it; we knew not its value by contrast as they did. In the early part of this century the power of Rome was in these lands a thing of the past, and it seemed to be fast decaying even in other lands. The nation grew up among us that there was no need to fear any revival of that deadly upas-tree, which is the blight of all that is great and good, pure and prosperous. The light of true knowledge had for ever dispelled the dark fog of superstition, so it was supposed; mediæval tyrannies and exactions clouked under a pretence of religion could never again obtain a footing in these lands of light and liberty. We might deride and deride the pretensions and follies of Rome, but as to dreading her influence—no. She was too feeble to inspire fear, or even watchfulness. This was all a delusion, but we have been roughly deceived. The difficult and dangerous crisis through which England is now passing is the direct result of the course of action taken under this delusion, and God only knows what the ultimate consequence may be. A serpent may be scotched, yet not killed; it may retain life enough to hurt and befool, on its foe's fatal ground. The ground may be purged from a destructive weed, but the little remnants left behind may sprout and spread so as speedily to pervade the plot again. It has been thus with Romish influence in Protestant England.

Protestantism has not been destroyed, but it has been sorely wounded. Romanism has not been crushed, but it has been greatly strengthened. Protestantism has not been extirpated, but it has been largely undermined. Romanism has not been banished, but it has been largely admitted. Protestantism has not been overthrown, but it has been greatly weakened. Romanism has not been weakened, but it has been greatly strengthened. Protestantism has not been destroyed, but it has been sorely wounded. Romanism has not been crushed, but it has been greatly strengthened. Protestantism has not been extirpated, but it has been largely undermined. Romanism has not been banished, but it has been largely admitted. Protestantism has not been overthrown, but it has been greatly weakened. Romanism has not been weakened, but it has been greatly strengthened.

[The above paragraph is printed exactly as it appears in the original publication. It is evidently a duplication error.]

THE RESTITUTION,

ISSUED WEEKLY BY

A. R. UNDERWOOD, *Publisher*,

FOR THE

*Christian Publishing Association.*

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## SPECIAL!

In order to raise money to meet the indebtedness on the Christian Hymnal, we will sell the same at the following prices for the next sixty days only: Fifty cts. for single copy or $4.00 a dozen.

R. S. Dwiggins,
Pres. of Board.

## Communications.

### THE GOSPEL.

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8.

According to the above statement, the gospel is a proposition to bless all nations. The conditions through which this blessing is to come is stated by the apostle in the next verse. "They which be of faith are blessed with faithful Abraham." Here then we have justification through faith for "All nations." Faith first, then justification, then the blessing. Thus we are at once that the blessing is conditional.

But faith comes by hearing, and hearing by the word of God: so if, all nations are to be blessed, all must first be justified, and since justification follows faith, and faith comes by hearing the gospel, it follows, that all nations must hear the gospel.

Faith is of such a nature that its exercise is the result of individual effort, or in other words, a nation can have no faith as a nation, but the faith is purely the belief and trust, of the individual. So that the blessing contemplated in the gospel is not a wholesale affair, but wholly of a retail nature, and affects the nation only as the individuals which compose the nation receive the blessing.

Referring to the promise in Genesis where the apostle finds his proof, we see this idea clearly set forth. God does not say I will bless the nation that blesseth thee, and curse the nation that curseth thee, but he does say, "I will bless them that bless thee, and curse him that curseth thee." The pronouns "them" and "him" are evidently used in an individual sense, and in the blessing of all nations God certainly excepted every individual who is not justified by the faith of the gospel.

There never has been in the past and possibly may never be in the future such a thing as a whole nation—every individual—being righteous, and so too a nation never was wholly wicked, for we read in Revelation that some "out of every kindred, and tongue, and people, and nation" were among the redeemed, and shall reign on the earth. It is evident that the cursing comes to none but those who are disobedient, and the blessing comes only to those who are faithful and obedient. The whole system of pardon justification and redemption is projected upon the plan of individual merit or demerit, in harmony with, or contrary to an acknowledged standard. The gospel then comes to every individual for his acceptance or rejection. Jesus says, "And this gospel of the kingdom shall be preached in all the world (habitable) for a witness unto all nations." It is an individual gospel. It seeks the interest of the individual. Its promises offer an individual inheritance, an individual crown, and individual eternal life: and that this offer extends to each individual person of every nation of earth, whether past, present, or future is evident from the whole tenor of God's plan of salvation as well as the most direct and copious statements of the sacred Scriptures. Witness the statement of Paul at Athens upon this point. He says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands as though he needed any thing, seeing he giveth to all life and breath and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they might seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us, for in him we live, and move and have our being." The time of a nation's existence is not only fixed but also the bounds of their habitation, and whoever reads the above statements of the apostle with care, must, it seems to us see that individual responsibility in every nation is clearly taught, and every man is called upon to repent and that too in view of the fact that God "Hath appointed a day in which he will judge the world in righteousness."

If then individual responsibility is taught in the Bible, so too must individual opportunity. Responsibility can not accrue to the individual except through opportunity. When there is no law there can be no transgression. The gospel must bring the opportunity: while the rejection of the gospel and transgression of God's law brings responsibility and punishment. The opportunity of seeing the light is the point upon which men disagree. But John says, he "Was not that Light, but was sent to bear witness of that light that was the true light, which lighteth every man that cometh into the world." Every man then will see that light, but whether he will walk in the light or not, is another question. The light only brings the offer of the blessing within man's reach, but obedience brings the blessing. This is evident from what Peter says to the people at the gate of the temple. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities." Here individual turning away from iniquity is made the condition of receiving the blessing promised to Abraham in the gospel.

The attention is here called to the fact that while the Scriptures teach a blessing to Abraham and to his seed, and being blessed with faithful Abraham, they also teach a blessing through Abraham and through his seed. The distinction is thus: those who are called out in this and past ages are Abraham's seed, and are heirs with Abraham and are blessed with Abraham. When that seed is complete—when the kingdom is set up through Abraham and through his seed, the blessing will come to all the nations of the earth in the ages to come. But the greater part of the nations who have lived in the past are now dead without ever having heard the gospel, without ever having had an opportunity of obtaining the blessing offered by the gospel. The plan therefore of blessing them must almost utterly fail unless they arise from the dead. Jesus says that this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

It is useless to say that the phrase, all nations, in the above language is limited to the living nations at the time the declaration was made, for many of those nations have already passed away, and others have taken their places, and yet the gospel is being preached, and will be preached until the end. If it is limited to the living nations where is the hope for any one outside of those nations? Equally disastrous is the view that the "All nations" means those who live during the millennium, for would it not exclude the nations of the days of the apostles and up to that time? This view is too limited. All the nations of the earth in the promise covers all the nations who have fallen beneath the curse. If there ever have existed any nations that were not affected by the curse, they may not be included in the scheme of redemption. The gospel and its agencies are the plan of redemption. To say that the nations—all the nations of the earth, are not reached by the gospel is only to say that God's plan is not adequate to the fulfilment of his promise, and that the means employed is not commensurate with the end to be reached. It is only saying in another way that Christ did not taste death for every man.

If I never have an opportunity of hearing the gospel—if I never have the opening room to write my name in the book of life, if the theme of redeeming love is never whispered in my ear, if I am consigned to the silent land without a ray from the bright and morning star, if the Sun of Righteousness never dawns upon me and the light of my life goes out in eternal night, tell me, oh! tell me, how Jesus tasted death for me. God's promise to Abraham reads, all the nations of the earth. Anything short of this is not the gospel.

This gospel is called the "gospel of the kingdom" because through the kingdom this work alone can be carried out. The establishment of the kingdom of God is not the end to be reached. It is only the means through which the end is to be reached; and that end is the blessing of all nations, upon conditions of obedience.

A. J. EICHANER

### A Pleasant Trip and Visit. No. 3.

"Knowledge shall be increased," and this is true in more things than one; the knowledge however that makes wise unto salvation, is the knowledge most desirable, and wherever we see this spreading, there we are assured is a candle lighted which ought never to go out. But alas! in some places, where once a vigorous and growing gathering of truth lovers assembled there now is only found one or two. Some have been enticed by the vanities of this present evil world, some have gone to seek gold, and failed to find it. Some have mixed in the busy pursuits after the bread that perisheth, and in so doing have lost sight of the "Bread which is from heaven." Some have said "What profit is there in serving God," and have thus turned to the beggarly elements of the world, or as it were "To seek the bubble reputation if needs be at the cannon's mouth." But what is our joy or hope? are we called upon by anything human to lay our armor off? have we not enlisted for the war? Yea, be it for a day, a month, or for life!

Bro. S. A. Chaplin and I kept together until we parted at Fort Wayne, his expectations were to reach home early in the afternoon, mine were that I should not reach home for two or more weeks to come. Railway travel oft times becomes tiresome, yet there are some things which happen to break the monotony, and one thing occurred which did this:—We were not far from Fort Wayne when our ears caught the voices of two earnest talkers in the seat behind us. I turned round and saw they had each an open Bible, and the subject on which they were conversing, and like all good students of the Word should, were determining their differences of understanding thereby. The words "Kingdom," "Reign of Christ," "Yet future," etc., drew me out to offer a word or two, and I felt pleased that I could echo the thoughts of one (they were both Baptist preachers), and now and then an objection, or rather difficulty would present itself, and an explanation required; this was readily forth-coming from God's word! Thank God for his word; it is a lamp and a light, and there is no need of stumbling if we give head thereto; it is when we depart therefrom, and give attention to fables, and I do not care whether they be "Old wives," or such as come from the too much learning which has virtually turned the brains of men; I would not set a light value to the highest attainments in learning, but would rather be a "fool," as men count such as simply believe, than know all mysteries, and have all knowledge, and yet fail to know him, whom to know is life eternal.

Night brought me to the home that was of my beloved wife, Canton! I felt a strangeness entering this city, I never felt before. Years have come and gone since I first came here, and took a loving daughter from a loving home of Father and Mother Eshelman. My feeling of "strangeness" was sadness; for here when I last visited—three years ago, all were then living, since which the enemy has entered this home, as he has thousands of others, and has borne therefrom the dear old father, who only a few months ago resigned his life into the hand of a faithful Keeper, who knoweth his own, and is known by them. A good and faithful son and wife, with the dear good mother remain to battle for life, and we know not which may first be called, to lie down and sleep the sleep that knows no awaking until "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Oh, glorious day, to all who await the coming of the King in his majesty and beauty! Lord hasten the time!

Only a few flowers are left, only a few more leaves to fall, only a little while at longest, and the shadows will be upon us! But for all this, what an inspiring hope is ours—"There is a morning dawn"—The Day Star is yet to arise, the sun of righteousness is yet to arise, and healing, not disease—is to be in his beams! Therefore, wait patiently as those who wait for the morning!

I was surprised to find Canton grown so greatly, had doubled its population in less than ten years; now said to have some twenty-four thousand souls, and not one of these immortal!! Here a great industry will soon be in working order. "The Hampden Watch Company." Elegant workshops are in course of erection now known as "Dunber Heights;" the city contributed many thousands of dollars to have this company locate here, and it is expected some fifteen hundred persons will find employment here. I could but think of the first man who invented the pendulum, and of the first maker of clocks; who, were he to rise from the dead and see this huge establishment, would indeed wonder. Concentration of forces, and monopoly, seems the order of the day; and it almost seems useless to hope for any other form of government and order this side the time when a King shall reign in righteousness. Many are the schemes of men, whereby an amelioration of existing conditions, in which the governments of earth place us, can be bettered upon; all sorts of "Reforms" are proposed, and the rising cry is—Give us a stable form of government! We are tired of this or that form! From one extreme to another they rush, and the latest form seems the Henry George movement—whose great point is to bring things to such a leveling, as shall secure to man his hard earned accumulations, and to cease taxing, for the support of government, such accumulations, putting all taxation on land. Here in New York, where the working man is indeed a power, this scheme seems to carry many minds favorably. We are indeed living in an age when unrest seems written on all things, and there seems none to guide! This being so, how important we who look not for schemes of men to prevail, but the incoming of the age which shall witness all this, and more too, under the benign administration of Jesus Christ, whose reign shall be as "showers that water the earth." When not a Henry George, nor a Father McGlynn shall hold the reigns of government, but those who shall be Princes in all the earth, with a King who shall not judge after the hearing of the ear, nor the sight of the eye, but in righteousness will he judge (rule) the world.

The "Golden age," for which men have sighed and cried, has more in it than unbelievers, of whatever stripe they may be, have objected to! There is an underlying truth in many, if not all, the mythical conjectures contained in fable; and they who have read these, will readily allow this! "Man never is, but always to be blessed," is an incentive to hope, and were it not that a well defined future of this earth, and all that doth it inhabit, were shown us in the Holy Scriptures, I think, with our history back of us, the outlook would indeed be a sad one!

Our visit at Salem, as we had every reason to expect, was every way satisfactory! an absence of three years had wrought great changes here; in the material character of the place, which was very marked, in the increase of the number of new dwellings, but also in the establishment of Water Works, a much needed public benefit and blessing! none know the advantages of a full supply of pure water so much as those whose wells have dried up consequent on the short supply of rain in these parts.

Another wonderful industry here, is the Salem Wire Nail Factory. I visited these works, and was indeed surprised to see how very extensive these were, and how many were employed. The words "No admittance" were over the door of entrance to where the nails are being made, and being myself of a timid and retiring nature, as all who know me will be ready to testify—it so disposed—it is questionable whether I had dared venture in, but being led by our honored Bro. John Barber, I was as bold as any dog would be, following his master!!

My arrival in Salem was on the Friday night, and the next day being Saturday, I sallied forth to see the city, and instead of finding it Salem, i. e., Peace, I found it Babel, or confusion; for the showman was on hand, and all the wonders of the sign boards and more too, were to be exhibited to the gaping crowd at 50 and 25 cents a head, and cheap at that, to those who have money to spend for such things, as for me, I can use my small change to better purposes! I thought it possible some here professing to love the Lord Jesus Christ, and the truths of the Abrahamic faith, as some call it, would probably witness the show. I know of none who did, and if not then more to their credit! not only as a matter of dollars, but a cleaner conscience when they came to lie down at night.

I was greatly pleased on seeing the church building which our brethren are putting up here, so well advanced. It stands at the fork of two roads, and fronts the city, it will easily hold two hundred persons, it is a frame building 30 by 46 and the whole of the inside woodwork is of red oak, and the workmanship is unexceptionable! The platform and desk was in course of construction when I was there, but judging from what is done, these will prove harmonious and satisfactory.

On Sunday the meeting was to be at Patmos, about seven miles from Salem; in company with Bro. John Barber, his wife and others assembled, at the house of sister Sallie Regal, we met to call to remembrance our Lord's death, and "preach the Word." We felt great freedom in presenting him who is the hope of his people, as the Monarch who "shall live," and to whom every knee shall bow. I could but say, in substance, to those present, why not bow now! if such bad not, and there were those present who knew the right, and yet the wrong pursued To such, "Now is the acceptable time, now is the day of salvation," delays are dangerous, and temptations of a crafty character surround us.

After meeting closed, I was kindly invited to visit with our Bro. and Sr. W. Townsend, who live some four miles from the place of meeting: of course I accepted the invitation; and am glad I did, as I saw more of the country, and enjoyed their company the balance of Sunday and part of Monday. The country about where Bro. T. lives is very pretty, and I was told it was exceedingly so in the spring and summer seasons, and I would not question the statement.

Having been born and "raised" in two large cities, and thus continually having my ears filled with the ever rolling noise of the same, it was a relief to enjoy the quiet and subdued surroundings here found.

God bless the dear ones at 'Salem,' 'Beswell' and elsewhere, who have set up their banner in Salem, and who purpose by the grace of God, to let their light shine before men! To all such I can only say—Be faithful to your trust, let your lives correspond to your confession of faith; be men and women such as your Lord shall command; though for his sake your names may be cast out as evil, by those who choose the darkness, to the rejection of the light when presented to them.

Having parted with those of like precious faith at Salem, it was in hope that some other time my steps may be directed here, and a renewal of loving friendships may again occur.

GEO. W. YOUNG.

SEE the notice of Bro. Dwiggins in regard to the Christian Hymnal, and supply your churches at once, for this offer is only for a short time. The postage will be paid on single copies, but when quantities are ordered they will be sent by express, when it can be done, and when sent by mail you will be expected to pay postage of 80 cts. on each dozen.

### What is Truth?

It is in language "open, frank, honest,"—a fair, candid statement of a case, with nothing concealed, kept back or covered up. It embraces facts and realities of any matter and lays them open to view. Like Apocalypse, aletheia, truth is the uncovering, the laying open, making known what has been concealed. It is from God revelation. It is with us an inquiry answered plainly with knowledge.

The mind is constituted to crave and delight in truth—in the facts and realities of all subjects, as no one likes to be deceived or misled.

The grand question of all ages before Pilate concerned the Jews and Gentiles as to a Savior, or impostor—salvation or destruction. It centered in the fact that Jesus was the Son and heir to David's throne and all embraced in that fact. Hence this was the truth of God's word—the good confession before Pontius Pilate, as required by prophecy concerning the Jews and Jerusalem; the resurrection and his sending the Holy Spirit for this age of gospel calling, and the revolutions of the Roman,—Pagan and Papal—Gentile world—his coming and kingdom.

The full answer to our question of truth involves the Bible and comprehends the creation; Gen. i. 26–30; and man; Ps. cxv. 16–16; their disorder and restoration, Acts iii. 21; Rom. viii. 19, 26.

Note I. The demonstration of this lies in the facts and realities of the universe, as given in the record of creation; Gen. i. 6, 7. The earth and its order of "day and night,—seedtime and harvest—summer and winter,—cold and heat!" The earth and sea bringing forth abundantly. The division of time into seven days—as weeks—The reign of sin unto death as it takes in our race,—The recognition of God and some form of religion with sacrifice,—all had a common origin in reference to mercy. Hence Noah's sons knew God, but "became vain in their imaginations and changed the truth into a lie, and worshiped the thing made rather than the maker! Rom. i. 18–25; Isa. xlv. 20; Jer. x. 14.

Thus the origin of the earth's order of its seasons—the good with the evil,—is unveiled, laid open, apocalypsed God's word gives the truth. The facts and realities of earth and man are monumental—they exist to sustain and justify the record.

II. We have more than the past origin of earth and its heavens, and ages; introduced by John, the Baptist, the birth and life of Jesus—his "one offering once for all"—his resurrection from the dead, his gift of the spirit of God,—his entrance not into the Holy place made with hands, the figures of the true, but into heaven itself, there to appear for us,—and to come "the second time to salvation, restitution" all new covenant blessings in the life everlasting.

III. We have the germs of language and of the great nations, their geography and history, from Nimrod (Bel, Belus, Baal) the grandson of Noah through Nebuchadnezzar to Napoleon.

These names and events from the Babel builders of Babylonia became monumental, and so far perpetual. From Nebuchadnezzar and Babylon they descend to Cyrus the Persian, thence to Alexander the Macedonian, and Cæsar Augustus the Roman. Thence his imperial and Papal successors to the French Revolution and our present generation.

As the four seasons fill out the circuit of each year so the four great empires will complete the times of the Gentiles in governing the world.

These four have been contemporary with the great Patriarch of Israel and Judah, during the Mosaic and Christian ages! The truth and people and cause of God trodden down by them will be emancipated at the second coming of Christ and his kingdom; the prayer, "thy kingdom come" will be answered! The whole earth will be Paradise restored and all again good, and that forever, Amen!

IV. Teaching and preaching generally have no origin, outline or end; except as isolated, incidental parts of what belongs to God's grand whole purpose. It is to show to angels, principalities and powers in heavenly places, his manifold wisdom and love, Eph. iii. 11–21.

Thus he will bring and bind Jew and Gentile, men and angels into bonds of all blessing under the new and everlasting covenant.

The freedom of Man's responsible nature demands government and hence come reward and penalty—In parable it is as wheat and chaff. The wheat is garnered, the chaff consumed. All governments must exert this prerogative to rid itself of obstacles.

There has been much research to get at "the sign of the Son of Man in heaven. My mind and heart have waited here as at all other points in this profound subject of "the Second Advent of Christ." Now, on my knees in earnest prayer, and with no preposession or thought that way, the fact of "the Star of Bethlehem" was suggested as this sign.

At the first advent this was the sign. Not what has been confectured, but what was fore told. A star was announced. Num. xxiv. Hence a star came that moved the wise men and Herod the King and all Jerusalem. Here is fact and it was the basis of a great public awakening.

J. B. COOK.

TOURN PELLICE, Oct. 4, '87.

*Editor Restitution:*

I want to tell you that, by the grace of God, I am still living and working here, and thanks to him, not without fruit.

I receive THE RESTITUTION and want also to thank you for your kindness in sending it to me. I find sometimes there some items fit for being reproduced in our monthly magazine, *The Biblical Bee.*

I see in the last No. (Sept. 14th) the groups of books at low prices. As I want to have the Emphatic Diaglott, the Smith's Bible Dictionary and the Cruden's Concordance, I would like to know if you could make a special group of these three, and at what price? Or better, if among your friends, some liberal souls were disposed to help the Italian work in that way, i. e., in sending me those books, they would be very useful.

To speak the truth, my salary is so little that I cannot spend much in books, so that a help of that sort is of a double value.

Please, meantime, to send me a copy of Thenatopsis.

Our work in Italy goes on and makes its way in despite of all the obstacles, which are neither little nor few.

We find the truth is more acceptable among Catholics than among Protestant people.

We observe that it shows its power even over its adversaries who are obliged to acknowledge certain facts which are contrary to their beliefs.

We anticipate the day when the enemies will say, "Well we always have believed like you." But it will not be true faith, and Christianity will die in infidelity and apostacy.

Besides my local work here, I go sometimes to deliver some lectures in some Italian city. I went several times to Milan. I hope soon to be able to visit Genoa.

The Lord bless you and your brethren. Please remember us in your prayers. Accept my best regards and cordial wishes in the love of Jesus.

*Tuus in Nostro,*

O. COCORDA.

(The above mentioned books will be sent on receipt of $4.50.]

### Public Discussion.

At Valpo Mills, Vinton Co., O., Oct. 27, 28 and 29. Elder Jas. Moler, (Latter day Saints), and F. J. Davis, (Church of God).

PROPOSITIONS.

1. Is the Book of Mormon of divine origin? M. affirms.

2. Do the Holy Scriptures teach the unconscious state of the soul or spirit of man between the death of the body and its resurrection? D. affirms.

3. Is the Church of Jesus Christ of Latter day Saints, of which I, Jas. Moler, am a member, identical in faith, organization and doctrine with the church organized by Christ and his apostles? M. affirms.

Two sessions daily, 9 a. m., 2 p. m.

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. PLYMOUTH, INDIANA, OCTOBER 26, 1887. NO. 40.

THE RESTITUTION.

*Terms—TWO DOLLARS A YEAR.*

Payable in advance. Three and six Months thereafter.

TO CORRESPONDENTS:

THE RESTITUTION of "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a matter to take up, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as co-laborers with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion as preparatory to the forgiveness of sins, and a holy life as essential for admission.

# The Restitution.

E. A. GRAPHAM, Editor.

Plymouth, Indiana, Oct. 25, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

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### STOCKHOLDERS' MEETING.

The Annual meeting of the Stockholders of the Christian Publishing Association, will be held at Plymouth, Ind., on Saturday, Nov. 12, 1887, for the purpose of electing a Board of Directors, and for the transaction of such business as may come before the meeting.

BY ORDER OF THE BOARD.

PRESENT appearances strongly indicate that nothing will be done by the Supreme Court of the United States to prevent the execution of the condemned anarchists in Chicago on Nov. 11, according to the sentence of the Illinois Supreme Court. It is exceedingly doubtful that a writ of error will be granted. Probably the question will be settled Thursday, Oct. 27. Should the writ not be granted, the fate of these men is decided beyond all hope from any court. It is not at all likely that the Governor will interfere.

FROM Mr. Charles F. Mills, Secretary of the Illinois Board of Agriculture, we have the announcement of the Annual Horse and Cattle Show, to be held in the Chicago Exposition Building, Nov. 8-18. Reduced fare on all railroads centering in Chicago during the continuance of these shows. The exhibition of cattle, horses, poultry, and dairy products will render it of particular interest to farmers and stock raisers. Thanks for complimentary card of admittance.

## Selections.

### For Gospel Ministers.

A metropolitan preacher of high and deserved fame, and of more than thirty years' experience of the difficulties and successes of ministerial work said, not long since, in answer to an indirect compliment on his preaching ability, "I really don't think I know how to preach yet. I am trying all I can to succeed in getting a perfect mastery of the divine art, and I hope I shall succeed after awhile; but at present I am a long way off my ideal." In that statement of the gray-haired veteran, voice is given to the inmost soul of every true preacher of the gospel of Christ. In his convictions, in his self-depreciation, and in his hopes, if not in his success, he represents every minister whose lofty aims and enlarging conceptions of the superhuman greatness and grandeur of his task fill every day with works of self-discipline, touch with transforming magic the entire field of life, and arouse to unequaled industry every power of his redeemed and renewed nature. Till the volume of life is closed, we must follow on so that we may apprehend that for which we were apprehended by Jesus.

But you are at the threshold of your career. Your indentures are but recently drawn out. You stand at the golden door of opportunity and hope. This is your formative period in a superlative degree, and on your initial acts infinite issues hang. "Well begun is half done." Sow bad seed to-day, and a harvest of weariness and misery will meet you as the new century dawns. Know your work now, and do it with the strength of Christ-redeemed and Christ-called men, and your reward will be exceeding great in the opening heavens of futurity.

You cannot make an effective preacher, faithful shepherd of souls, out of a mean, hard, little, self-conceited, self-centered man. The finest training ever known would as easily get blood out of a stone as make an able minister of the New Testament out of the thinnest "fribble" of human biped. "Apprentices" must have some manly fiber in them if the skill of tutors and governors is not to be used in vain.

Some men, like Paul, are "born out of due time," and have much to overcome before they become "all things to all men;" but he who is made man worthy here (for man," a living, loving, growing man; a man with soul in every part of him; broad and tender in his sympathies; able to enter into and live with all sorts and conditions of men; sensitive to the sorrows of the poor and the woes of the wretched; able to bear gently with the ignorant and erring, "for that he himself is also compassed with infirmity;" with a genius for brave self-denial, knightly chivalry, sustained by overwhelming conceptions of the vastness of life and the grievousness of its issues; large in faith, soaring in aspiration, strong in will, rich in patience, and glowing in the love of God and souls. Ordinary Christians—I say it full well knowing the loftiness of the claim I make, but assured of the truth of my assertion—ordinary Christians are not the stuff to make preachers of, any more than ordinary and commonplace politicians are fitted to lead you in legislation, or ordinary soldiers to marshal your armies, or ordinary painters to fill your Royal Academy, or ordinary letter-writers to edit your newspapers. The ministry demands men with a genius for religion, i. e., self-denial, abandon, enthusiasm, severe self-discipline, exulting, venturesomeness, faith, self-control, joy, and God; as other men have a genius for song, or for building, or for money-making. A man whose nature is lucrarily mean, who is capable of petty prejudices and little resentments, who flares into anger at trifles, should take that as the sign that he is not intended to minister magnanimity, love, goodness, and joy to others. These things cannot get through him. He is the bog that absorbs all heaven's moisture; not the clear-cut channel that distributes it. He wants soul, kingly will, splendid self-sacrifice, abandonment, the championship of exalted ideals; let him stick to his yard measure and column-making, or a good business may be lost without a preacher being secured. He may drive an engine; he will not build up souls. He might even become a dissector or a defender of creeds, a classifier of opinions, a systematic theologian, or he might preside at an inquisition; but a loving, heart-moving preacher, never! It is soul that lifts soul.

Christ's apostles were not ordinary men. He spent the whole night in prayer to his Father before he chose them from the wider ranks of his disciples, and it was in the most perfect wisdom that he lifted them to the positions of messengers and witnesses for him. They were the very best that could be found in the circle of disciples; most devout in spirit, eager in expectation, fresh in feeling, open-eyed in inquiry, and bold in deed. "It is no inattentive idlers hanging on the skirts of the group that he thinks good enough to go and carry his message." They had qualities that gave promise of expansion, service, fidelity, leadership, patience, heroism, and victory; and therefore he chose them from the rest, bade them follow him, and devoted many months of sacred companionship to make them "fishers of men!" God forgive us that we have so sorely forgotten the meaning of that divine election, and imagined that any sort of Christian would suffice to preach the unsearchable riches of Christ.

Young men, seek first greatness of soul! Get up above and beyond all littleness! See the dignity of your work, and covet earnestly magnanimity, total freedom from pettishness, vanity, conceit, subtle self-pushing, and all weak and unmanly ways. Recall the image of that fine and noble spirit in a poor and ignoble time, young Milton, and imitate his wise choice, firm will, and patient consecration. It was his calling to be the poet for God, and he accepted it as Isaiah the burden of prophecy, Jeremiah the mandate to rebuke Israel, and Savonarola the vocation of preaching repentance to the Florentines.—*Dr. J. Clifford, LL. B.*

### Replenish—Fill.

It is now a trite remark that the translators of the Authorized English Version of the Bible seem to have regarded it as a principle that as great a variety of rendering as possible should be given to the same Greek or Hebrew term, even in the same context. As an example of this we select Gen. i. 28, 38. In verse 38 the same word *malah* is rendered replenish, which in verse 22 is rendered fill simply. We may, indeed, reasonably believe that the translators meant no more than fill completely, stock abundantly. Such is the sense given to replenish and to replenished in Johnson's Dictionary, edition 1760. Milton and Bacon being cited as authorities. Compare, replete and repletion; full, completely filled, the state of being overfull. Bacon. But the use of two translations of the same word in such close proximity is misleading, and so we find some translators, both in the Common Version and in the Revised, use the word "replenish" in Gen. i. 22, that the earth must have been filled with men at some period anterior to the "six days' creation."—*Elpis Israel*, 1st edition, p. 50. The basis, however, does not sustain the theory. The Hebrew term is correctly rendered fill in verse 22 ("fill the waters in the seas"), and should have been so rendered in verse 28; and is so rendered in Dr. Young's translation. It has been well remarked by a thoughtful and well educated writer that "it must be emphatically stated that no argument in favor of 'filling again' can be built on the verse by enlightened and conscientious people. If the 'filling' was actually 'a filling again,' the fact must be established from other testimonies."

It has been argued by some who hold the theory of Pre-Adamite man, and seek to support it by the authorized version translation of Gen. i. 28, that in Gen. ix. 1 the context favors the rendering replenish, or fill again. "And God blessed Noah and his sons, and said unto them, Be faithful, and multiply, and replenish the earth." It is beyond question that the filling of the earth by Noah and his sons would be a re-filling of it, since the narrative informs us that, except those who were saved in the ark, all the descendants of Adam had perished in the flood; but this could not have been learned from the word *mal-A* itself, and to argue as the writer of *Elpis Israel* has done, that, because in Gen. ix. 1, the word in question practically means to fill again, therefore it is allowable to infer that it means fill again in Gen. i. 28, is altogether unsound. There is no information in the sacred narrative that the earth had been peopled before it was, as described in Gen. i. 2.

*Malah* as a verb occurs upwards of 250 times in the O. T. Six times the A. V. renders it replenish, or replenished, viz.:—Gen. i. 28; ix. 1; Isa. ii. 6; Jer. xxxi. 25; Ezek. xxvi. 2; xxvii. 25. Five times have the O. T. Revisers followed the A. V., i. e., in all the instances named, except Isa. ii. 6. By referring to these passages, it will be found that the ordinary lexicon definition—fill, filled—agrees with the sense of the context, without the slightest strain. In Young's translation fill, filled, is the rendering given in all these instances.

Gesenius renders the verb *malah*, "1 Trans. fill, to make full. The primary idea seems to be that of abundance, overflow. 2. Intrans. to be filled, to be full." Upwards of 100 examples are given, Gen. i. 28; ix. 1, amongst the rest. This is true also of the use of the word as an adj., as *malu*, and an adv. In the Hebrew Scriptures the word has a wide and varied application; as to fill the waters with fish, the earth, or a country with inhabitants, to fill a cup, or measure, to fill one's days, etc., but never to express the idea of filling again.

I have been thus particular with this matter because it is common to hear certain parties prate about Pre-Adamite man; and it is well that we should be able to tell them that they must seek their evidence elsewhere than in the book of Genesis.—*W. Leask, in Messenger.*

### Our Lord's Prophecy.

"As the days of Noe were, so shall the coming of the Son of Man be, for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, In that night there shall be two men in one bed; the one shall be taken, the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where Lord? And he said unto them, Wheresoever the body is thither will the eagles be gathered together." Matt. xxiv 37, 38; Luke xvii. 26-37.

We may here regard "eating and drinking," marrying and giving in marriage, as standing generally for the indulgence of the body. This, if it be the great pleasure of our lives, may prove fatal to us though we never step over the line of worldly morality and propriety. Absorption of business and commerce, that most prominent characteristic of modern times, is indicated by "buying and selling." And in "building, and planting," we discern the use to which wealth is usually applied, that is, for comfortable settlement in the doomed world.

Now the exclusive, or too eager pursuit of these things deprives men of all spiritual perception; so that they laugh at the threats of God, until the very moment of judgment has arrived. And yet even believers cannot avoid more or less entanglement in the actions mentioned, which are not, of course, necessarily sinful. The latter must, therefore, watch and pray, lest, becoming absorbed in that which is earthly, they should be surprised by the coming of the Son of Man, and so should be left by him to endure the hour of temptation with the world.

For Christ will, at his Advent, pass as lightning round the whole globe, summoning all those who profess his name to leave home and kindred and ascend to him. And whosoever loves him better than aught besides, and really wishes to obey, will prove able to do so, even as the impotent man, when he made an effort to respond to the Lord's command, "Arise," found that the power to rise and walk was present with him. But he who hesitates, remembering something which he must first do, or turning in his heart any object of love other than Christ, will have lost his opportunity.

"In that day," continues the Lord, "he which shall be on the housetop, and his goods in the house, let him not go down to take them away; and let him that is in the fields likewise not return back." At that instance, he that is on the housetop must have no thought of precious things within the house, but must stand where he is, ready to be caught into the presence of Christ. Not that there will be any time for actual motion before the King has gone by with his train, and the awful moment has passed; it is but the inclination of the heart one way or the other that will decide the matter. The attractive power which will proceed from the Lord during his progress, will be sufficient to draw to him only those who are not weighted with earthward desires.

So, again, he that is in the field must not seek to return back. He may have father and mother, brothers and sisters, wife and little ones, at home; but not a thought must be bestow upon them when the sudden summons comes. Up to that time it is his duty to think and care for them; the law written for him is: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8 But the instant he becomes conscious that the Lord is come the duties of this life are ended. His love for his Creator, Savior, and King must overpower all other love; and his trust must so abound that he can at once resign even his dearest ones to the Almighty and tender care of him into whose presence he has been called.

Such must be the condition of every believer who would be able to respond to the Master's voice. But there are some who, remembering th the summons will come suddenly, and that literally no more than an instant will be given for its acceptance, may be disposed to fall into dispondency, "How," they say, "can we prepare ourselves for such a time; how can we always be watching?" God by his own love and power has justified us, and by that same love and power he must sanctify us. On our side it is required that with purpose of heart, and not merely in sentiment, we put ourselves into his hands, being willing that he should do with us whatsoever he sees to be necessary.

To us the command is given: "Work out your own salvation with fear and trembled; for it is God which worketh in you, both to will and to do, of his good pleasure," Phil. ii. 12, 13. Of him, then, is our preparation, just as from him the very desire for it comes into our hearts. And as soon as we recognize this fact, all our perplexities vanish, and there is no longer any ground for despair. For it is his touch that transmutes all things to gold; it is he who chooses the base things of the earth to make them honorable, who "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory," 1 Sam. ii. 7.

Let us, then, if doubts oppress us, cast the burden of them upon him, and remember the prayer of Paul for the Thessalonians in regard to the very point which is now before us. For after the Apostle has urged them to walk worthily of their vocation, he closes his address with the pregnant words: "And the God of peace himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it," 1 Thess. v. 23.

As the lightning of Christ's Advent speeds through the night, husband and wife may be reposing on the same bed; the one is borne away, and the other is left to weep alone on the dark earth. Two women may be employed together in some ordinary work, such as the Eastern duty of grinding corn, for the day's food, in the early morning; in an instant the one is removed in a flood of glory, while her companion must labor on in bitterest grief. Two men may be tilling the ground in the heat of the day: a sudden flash far exceeds the brightness of the sun; and when it has passed, there remains but a solitary figure in the field.—*G. H. Pember, in Christian Herald and Signs of Our Times.*

### His Greatest Thought.

At a dinner at the Astor House, when Daniel Webster was the Secretary of State under President Fillmore, after a period of silence which fell upon the company of some twenty gentlemen who were present, one of the guests said:

"Mr. Webster, will you tell me what was the most important thought that ever occupied your mind?"

Mr. Webster slowly passed his hand over his forehead, and in a low tone enquired of one near him:

"Is there any one here who does not know me?"

"No; all are your friends."

"The most important thought that ever occupied my mind," said Mr. Webster, "was that of my individual responsibility to God." And after speaking on this subject in the most solemn strain for some twenty minutes, he silently rose from the table and retired to his room.

This incident, related by Harvey in his Reminiscences, serves to illustrate the attitude of great minds towards eternal things. Great men are not scoffers. The men of flippant sneers and godless jests are men of small caliber and shallow intellect. It is not the wise man who has "said in his heart there is no God." It is not the great man who casts off fear and restrains prayer before him.

A great man comprehends something greater than himself, for he is but the image of a divine Creator, marred, defaced and distorted by sin, yet bearing testimony to the dignity and grandeur of the divine original, whose glory is so faintly shadowed in the man whom he has made, and endowed with intellect and will and conscience, and whom he has made to feel, in the depths of his soul, the importance of "individual responsibility to God."

### Rome's Saloons and Our Public Schools.

*The Catholic Review* arraigns the public school system as the chief cause of the degeneracy of morals in our republic. It makes a needless journey round Robin Hood's barn in search of a cause, when the true and sufficient one may be found in its own constituency. Simple facts are fatal to its theory. The vast majority of criminals in our jails and penitentiaries have been innocent of all contact with the school-room. They come from the Catholic Churches of Europe, where no priestly care has trained them to true religion or pure morals. If Roman cathedrals and confessionals will reclaim vicious Catholics, and the European scum that floats to our shores, the public schools will take good care of our own people. It is a curious logic for the Catholic press to hold our schools responsible for the failures of their own priesthood.

But we must give some of the Catholic clergy credit for an honest attempt to reform their parishioners. We called attention recently to Father Byrne's pungent rebukes in Boston. His told plain truths, when he said that Irish Catholics are the keepers and patrons of the worst saloons in the city. Worcester priests have been imitating his example in a more personal way. They have told from the pulpit the exact number of their own parishioners who are keepers of the saloons, and it appears that most of the saloons are in charge of regular members of Catholic parishes. Does *The Catholic Review* imagine that these saloon-keepers owe their degenerate habits to the training of the public schools?

The friends of the public schools will be more seriously alarmed at the growing illiteracy in New England, incident to foreign immigration. It is an appalling fact, that the number in Massachusetts who can neither read nor write has increased in five years from 94,000 to 125,000. The banner State of the Union is sinking towards the level of South Carolina and Arkansas. Compulsory education seems to fail of reaching the children of foreigners, and bringing them into the public schools; and it is not surprising that degeneracy in morals keeps pace with social ignorance.—*Prof. Herman Lincoln, in Morning Star.*

## Communications.

### THE PAPACY AND THE MAN OF SIN NOT IDENTICAL.—No. 8.

But Dr. Gordon, to justify the Holy Ghost, as he thinks, calling that the temple of God which has become apostate, refers to Christ as calling the Laodiceans whom he spues out of his mouth "the church of Laodiceans." To this we reply, the Holy Ghost never does call an apostate church the temple of God. It is the saints, the elect race, that he calls the temple of God. And Dr. Gordon's reference to the church of Laodiceans shows up, further, the utter weakness of his cause; it has no point in it. It would be enough simply to reply that the church of Laodiceans is not the church that the Holy Ghost calls the temple of God. But in Scripture there are many instances in which the term, churches, is used, referring to religious assemblies in different localities in which may be sometimes unworthy persons. Hence we read of the churches of Galatia, the churches of Macedonia, and the seven churches in Asia. Now Dr. Gordon knows that it is the faithful ones, the elect of God, scattered in all the churches, in all nations, that form the true church, the church that is called the temple of God in the New Testament; and just as well does Dr. Gordon know that in this holy temple the man of sin has never dwelt, but the Holy Ghost. It is simply amazing what absurd and inconsistent things men will say to hold up a theory to which they have once committed themselves.

The phrase, then, the temple of God, in which the antichrist, the man of sin, shall sit, setting himself forth as God, can refer to no other temple than that which will yet be built in Jerusalem.

Now it is a very significant fact—a fact that can be well sustained by history—that this theory of the Papacy being the antichrist, or the man of sin, is comparatively of late origin. It does not harmonize with the view held by the Christian fathers, and dates about a thousand years later than the time of Christ. Numerous quotations could be adduced, from various ones among the fathers, to show that it was the general belief among them that the antichrist would be a man, "an individual person, the incarnation and concentration of sin," and that this prediction relates to the future. This view continued to prevail in the church till the eleventh century, when the church, already at the head of the civil power, and asserting a pre-eminence which did not rightfully belong to her, caused some to conclude that Paul's words referred to the Papal hierarchy. "This view," says Dean Allord, "first appears in the conflict between the emperors and the Popes, as held by the partisans of the imperial power, but soon becomes that of all those who were opponents of the hierarchy, as wishing for a freer spirit in Christendom than the ecclesiastical power allowed. It was held by the Waldenses, the Albigenses, the followers of Wickliffe and Huss.... Thus towards the time of the Reformation, this reference of Antichrist to the Papal hierarchy became very prevalent; and after that event it assumed almost the position of a dogma in the Protestant Churches. It is found in almost all the foreign reformers, and many subsequent commentators; in the symbolical books of the Lutheran Church, and in Luther's own writings; and runs through the works of our English Reformers."

Prevalent, then, as this view is now, it must ever be kept in mind how it originated. A very different view to this was the one entertained by the Christian Fathers; they held the same, substantially, as we hold; they held that the antichrist, the man of sin, would be a man, not a succession of men, nor a system, but a person, who should rise up near the end of the age, and have power given to him by Satan to oppose the Christ and persecute the saints: and they who lived in the most primitive and purest times, and came nearest to the influence of apostolic teaching, were most likely to get the true sense of that teaching. And it is a notorious fact that in the centuries following the union of the church with the state, both doctrine and practice became greatly corrupted. But the fact that the theory does not agree with Scripture, is fatal to it. We do not deny that there are points of resemblance. Some things predicted seem to have their fulfilment in the Papacy; but it should be remembered that the characteristics should be complete; there should be no discrepancies such as we see, no difficulties which involve absurdities, inconsistencies, and plain opposition to facts. It is not thus that Jehovah fulfils what he has foretold shall most surely come to pass.

But on another phase of this subject we have numerous writers who are mixing up things that differ. Some whom we know, and who in learning are greatly our superiors, confound the Papacy, and the great harlot, and the man of sin, or the little horn, or the beast together. And the beast and the harlot, it is taught, come to their end at the same time at the fiery judgment. Yet the great harlot, it is clearly taught in Rev. xvii. 16, is destroyed by the little horn, or the beast and the ten kings, ere he is himself destroyed. How then can the beast and the harlot be the Papacy? The beast cannot be that which he destroys. The beast, or the last head that governs it, that governs this fourth great world-power, is the antichrist; but the Papacy, we are told, is the antichrist; and the woman, or harlot, it is insisted, is the Papacy. But if the woman is the Papacy, and the little horn, or the head of this beast, destroys her, how can the little horn be the Papacy? Daniel's little horn of chapter vii., is in active operation when the Lord comes in judgment, and it is by divine judgment that he is overcome and destroyed: not so the woman, as any one may see from Rev. xvii. 16. In the face of this inspired distinction between the little horn, or the beast, and the mother of harlots, writers should not confound them together.

Satan, in order that the world may be the more fully ensnared, in order that the number may be as small as possible who shall be apprised of the real character and of the terrible doings of the antichrist, has persuaded multitudes of even good men to turn their attention to the Papacy as having fulfilled the peculiar traits of the antichrist. He has been a deceiver from the beginning, and he is now deceiving men with regard to the things that are foretold shall come to pass in the time of the end. He thus seeks to frustrate the very design of prophecy. And in thousands of cases he succeeds. He has succeeded in persuading tens of thousands that the great tribulation is past, that the unparalled day of trouble has gone by, and that there is now in store for the world a bright and glorious future towards which it is constantly approaching, and which any hour may burst upon us, the reign and wicked career and presuming power of the antichrist being now a matter of history. SILAS HAHN.

Can anyone give us the present address of any of the following persons. They have left their old homes, and gone away leaving their accounts with us unsettled, and we wish their addresses that we may place the accounts in the hands of a collector for settlement.

We have waited on these and some others, until they have, by their conduct, all but proved false, and if we can find any one or all of them we will try and find out why they do not pay.

J. W. Huffman, G. W. Huffman } Rolling Green, Kan.
J. M. Parker, Garvin, Tex.
E. M. Ames, Rock Creek, Wyoming.
R. P. Pierce, 16 N. Ann St., Chicago, Illinois.
Thos. Garner, Marshall, Ill.
A. L. Bowman, Marshall, Mo.
G. H. Watson, Conway, Ark.
August Dean, Canyon City, Oregon.
Mrs. L. J. Mackinsie, Darnell, Minn.
L. C. Goodrich, Marvin, Kan.
S. P. Perkins, Boise City, Idaho.
C. H. Williams, Chico, Tex.
G. M. Shelby, Maynard, Ark.
A. Harsley, St. Paul, Ark.


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# Poetry.

## OH, FOR A PERFECT TRUST!

Isa. xxi. 3; Phil. iv. 6, 7.

Oh! for the peace of a perfect trust,
My loving God, to thee;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant:
In this I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but thine!

And even though disappointments come,
They too are best for me,
To wean me from this changing world,
And lead me nearer thee.

Oh! for the peace of a perfect trust
That looks away from all;
That sees thy hand in everything,
In great events or small;

That hears thy voice—a Father's voice—
Directing for the best:—
Oh! for the peace of a perfect trust,
A heart with thee at rest!

[Reprinted by request.]

## JOY COMETH.

"Weeping may endure *for* a night, but joy cometh in the morning."

Out of the weary shades of night,
Out of the darkness comes the light;
In fearful doubt or midnight storm,
Courage and hope of faith are born.

From mountain height the trumpet rings
Earth's hope beneath death's angel wings,
But lo! there shines the "morning star,"
Gleaming in glory from afar.

Beyond the storm king's mantling shroud,
God's signet ring upon the cloud,
Pledges his love and truth and light,
When faith herself is lost in sight.

MRS. H. V. HEED.

# Communications.

## Saving Faith.

The salvation revealed in the Scriptures is not made known elsewhere. It is to them we are indebted for all reliable information upon the subject. At no stage of the world's mental development have its foremost thinkers managed to hit upon an analogous scheme. To the Oracles of God, therefore, we turn for the one true solution of the problem, which meets us at the earliest dawn of reason. In them alone do we read of a salvation that answers to our deepest needs. It is therein connected with, and made conditional upon, a certain attitude of the mind which is described by the word faith. The house of Israel are spoken of in Deut. xxxii. 20 as "children in whom is no faith." This accusation is borne out in the epistle to the Hebrews, iv. 2, where is a reference to those who fell in the wilderness, of whom it is said, "The word preached did not profit them, not being mixed with faith in them that heard it." In the same epistle, xi. 6, it is broadly stated that "without faith it is impossible to please God." This being the case, it is clearly of the utmost consequence that we be well informed as to the nature of faith, what it rests upon, how it is produced and sustained, and what it will end in. Now, what is the demand here made upon us? Is it a blind and unquestioning acceptance of certain propositions without regard to their coherence or probability, or reasonableness? That would be mere credulity, not faith. God does not ask us to close our eyes. It is the well-known contention of Papacy that reason steps out of its proper province the moment it employs itself on matters of religion. There is, of course, no imaginable absurdity that might not be defended on such grounds. But the Scriptures invite us to a reasonable service. The wisest man of history applied his heart, "to know, and search, and to seek out wisdom, and the reason of things."

It is the peculiar province of faith to deal with the future. In this respect it may be said to differ from belief. The latter is concerned with what is past, with the things God has already done upon the earth. He has chosen the nation of Israel, dispersed them among the Gentiles, and promised of old to restore them to their land, and place them under the care of a king and shepherd of their own. He has raised his Son Jesus Christ from the dead in view of this, and has committed to him the jurisdiction of the whole earth. It is quite possible for a man to believe all this who is but imperfectly acquainted with all the evidence that goes to prove it. For it is not like an abstruse literary question, requiring for its settlement an extensive acquaintance with books. No erudition is needed to enable a man to know and understand the promises of God, which are the foundation of saving faith. He has simply to turn up his English Bible and search those promises out. There they are, couched in no ambiguous terms; and not all the ministers and clergymen in the world could make them one whit plainer. The only mistake he is in danger of is in supposing that they mean something other than that which is warranted by the simple, grammatical import of the terms in which they are expressed.

What was it on which rested the faith of God's saints in ancient times? Surely there ought to be no great difficulty in answering a simple question like that. "Abraham believed God and it was counted unto him for righteousness. . . . They which be of faith are blessed with faithful Abraham." Gal. iii. 6–9. In order thus to share the blessing of Abraham, we must have his faith, and this we cannot have unless we know and believe what was promised him. It is unfortunately the case that much of the faith of which we hear in religious circles, is in no way founded upon any promise which God made to Abraham. If you were to examine all the definitions of saving faith contained in theological literature, you would not find a sentence referring you to any covenant which God made to Abraham, the progenitor of the Israelitish nation. And it is by no means clear how those can be said to be "blessed with faithful Abraham" who do not believe what God told him, or who are ignorant upon the point. His faith was no hazy, nebulous impression that, somehow or other, all would come right in the end. It was the belief of specific testimony. "The Scripture, foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 5

If our faith is to be of any advantage to us, must it not rest on that ancient foundation? "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised, he was able to perform." Rom. iv. 20, 21. We certainly can have no simpler or more Scriptural definition of saving faith. What bishop could give us a better, or one easier to understand? A full persuasion that God will do what he has said—a persuasion based upon his own promises. This is that which constituted Abraham "the father of all them that believe," Rom. iv. 11, an honorable distinction truly! Righteousness is to be imputed to all who walk in the steps of his faith. They are just required to believe what he believed, and to look for the things which were objects of faith and hope to him. Then comes the question, What sort of a promise did God make to Abraham? For, whatever it was, Paul regarded it as lying at the very foundation of the gospel which he preached. He declared that he was "judged for the hope of the promise made of God unto the fathers." Acts xxvi. 6. He says also that "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers." Rom. xv. 8. Thus it is abundantly manifest that the very gospel itself, which we are required to believe, finds its germ and significance in that which God covenanted to Abraham. Did the Most High then say anything to his servant about a final deliverance from the pains of hell, or a translation to celestial palaces? Was his immortal soul to be conveyed at death to realms beyond the sky? It would, I suppose, be considered by many in our day a very defective gospel which did not emphasize and dilate upon these particulars. But God had not a word to say to Abraham about any such matters. The patriarch's faith fastened itself upon no such ideas.

Let us see. In Rom. iv. 13, Paul defines the promise as a guarantee that Abraham should be "heir of the world." In Gal. iii. 18, he says that God gave him the inheritance (of the land which fleshly seed afterwards possessed under the law) by promise. And in Heb. xi. 3, we read that he "was called to go out into a place which he should after receive for an inheritance." Turning to Gen. xiii. 15, we find that this inheritance of land was to be held on no limited tenure, but on one that should be permanent. "All the land which thou seest, to thee will I give it, and to thy seed forever." Paul shows that the "seed" in this case is Christ, Gal. iii. 16, and as many as have been baptized into him. vs. 27, 29. Any one can see what such a promise as this involved. A mortal man can inherit nothing forever. He might inherit a property for the term of his natural life, but that would be all. We brought nothing into this world, and it is certain we can carry nothing out. No man's goods or glory can descend after him into the grave. But Abraham did not even have his inheritance for this limited period, and he quite understood that such was to be the case. As Stephen said, Acts vii. 5, "God gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a possession." He was told, when the promise was made, "Thou shalt go to thy fathers in peace: thou shalt be buried in a good old age." He sojourned in the land of promise as in a strange country," Heb. xi. 9, a country in which he had no sort of proprietorship; and he was content to do so down to the day of his death. In pure trust and confidence that the whole territory would one day have him as its perpetual owner and lord. He must, therefore, have been a believer in the resurrection of the dead. His must have been the conviction that God would bring him back to life again, and give him a nature that would last as long as his everlasting inheritance.

And what better hope could any man, in any generation have or want? There were life and incorruptibility bidden in that promise, which quite enables us to understand how the gospel was preached unto Abraham, for Paul says that Christ "hath abolished death," and brought these things to light through the gospel. 2 Tim. i. 10. We have simply to let our faith run in this groove. It will be worthless and unavailing if we place it anywhere else. It must be Abrahamic. Deliverance from the power of the grave and a permanent inheritance in the earth, are the things to which it must ever and exclusively point as the needle to the pole. This is real Scripture belief on the Lord Jesus Christ, who has been constituted a name of salvation. God has deposited these things in him who by delivering over to the claims of death the flesh and blood nature, has become free from its dominion, and by his resurrection has opened the gates of death, and prepared the way for the fulfilment in due time of all that was promised to the fathers. To him has been committed the honor of recalling them from their long sleep in the oblivion of the grave, and of endowing them with that immortality which will qualify them for their everlasting inheritance. It would seem indisputable that before we can have saving faith we must know what it is that we need to be saved from. Faith implies intelligence on this point. It does not admit of our being in a state of uncertainty about it. If we were struggling in the water, and believed that we should get out, our faith would fix itself on a distinct form of salvation. Under such circumstances we should know the precise nature of the peril to which we were exposed.

But there are, unfortunately, so many different opinions in the world touching what is to happen in the future, that most people are really unprepared to speak very definitely upon the subject, and the few that are, run the risk of exciting pity or indignation of the rest. But, pray, what is it from which we all need to be saved? What news would be most welcome to us in our present evil plight? Here we are, getting older every day, the grave ready for us at any time. If we form friendships they are snatched from us, or we from them, by the ruthless hand of death. If we are in tolerable health one day, we are liable to be prostrate and incapable the next.

Besides all which, we are harassed with a thousand cares which arise from the difficulty of getting enough for the requirements of this present vanishing existence. Surely deliverance from all this, even though not involving our transfer to some other part of the universe, would be exactly the salvation we need. We should be satisfied if we could permanently remain on this beautiful earth under better conditions than those which at present prevail, if we could always be strong and well, and be entirely free from distress and care, and see all mankind living in purity, and peace, and plenty, and the fear of God. Well, all this is wrapped up in the covenant made with Abraham. We read the Scriptures and find that this is none other than the salvation which God has promised in Christ. The whole human race is death-stricken because of sin, "By one man sin entered into the world, and death by sin." This is what is amiss! The nations of the earth are mortal—hasting to the grave. Their succeeding generations vanish from the scene, and are no more. Man fail to realize this, and cherish the delusion that they are deathless beings—the heirs of illimitable duration. Hence they are blind to the peril which actually lies before them, and are grossly prepared to listen to any way of salvation which recognizes the real facts of the case. No doubt it is pleasanter to live in ignorance of those facts, for there is not a little that is distressing and sad about them. But earnest minds are more anxious to know what is the bitter truth than to cherish attractive fiction. That truth may indeed be dreadful, stern and repellant, but the opposite of it can do us no real good. Let us then by all means open our eyes to the exact position of affairs. If we do, we shall see that the tribes and families of mankind are in the state we have already described.

They are doomed to the desolations of the grave, and they cannot deliver themselves from this destiny by any act or virtue of their own. The strictest morality we may practice, cannot alter our natural relation to the law of sin and death.

The gospel alone is the divinely appointed agency of salvation. "Jesus said, I am the resurrection, and the life." "No man cometh unto the Father but by me." Paul declared that it had pleased God by the foolishness of preaching to save them that believe." It would be difficult to justify the mission of the Apostles if salvation were attainable independently of their testimony. This is no merely speculative affair, or bit of barren theological discussion, it goes down to the roots of all that concerns us as living men and women who desire to live forever. The possession of a saving faith will work wonders for us even now. It will do for us what it did for Abraham. It reconciled him to his lot as a stranger and pilgrim on the earth. He did not look for real and permanent satisfaction in this mortal state. His faith saved him from perpetual fret, and worry, and chafe over the vanities of a transient existence.

His worldly affairs might prosper, or they might not. It did not matter a very great deal. All would soon be over and gone, and he could rest in peace against the promised day of endless inheritance and blessing. He would then wake up surprised to find how long, and yet how short his many centuried sleep had been; for "the dead know not any thing," and are as oblivious of the lapse of time as they were of the eternity that went before their birth.

I know that such views of life would by many be pronounced unhealthy and abnormal; but are they not, after all, in strict accord with obvious fact? Think of the generations that are gone, with all their business, their anxieties, their worldly hopes and fears! There are thousands of skulls lying empty and pulseless in the cemetery that once were the seats of thoughts as scheming and distracting as yours today; and in a very short time (shorter perhaps, than you may suppose) yours will be lying in a similar condition! What then, is the good of fixing your whole heart's sympathy and care upon a vanishing picture, a mere passing panorama? "The fashion of this world passeth away." "He that doeth the will of God abideth forever." Life may be full of troubles, and barren of joys, but it cannot last beyond a certain time; and if it be lighted up with the glorious hope of the gospel, it will not be very difficult to lay it down. There is, after all, to the believer a genuine satisfaction in the fact expressed so pathetically by David in his declining years. "We are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding." With the worldling it is far otherwise; the prospect of death darkens his brightest hours, and the well assured fact that he must soon bid farewell to his cherished associations inflicts a sting in his fondest joys. Even if there were no issues to faith of the kind the promises exhibit, if the whole affair turned out a magnificent dream and fiction, and there was in reality nothing but an eternal grave before the sons of men, still let me pass through life under the inspiring and purifying influence of this splendid lie, rather than exist without aspiration, and die without hope! Expectancy, joy, nobility and elevation of character are better than their opposites, even though the foundation on which they rest be a foundation of sand. But we are by no means driven to this alternative. There are issues to faith of a demonstrably certain character. Its roots stretch far out into the historic past, and entwine themselves around facts which are among the best accredited of all that appertain to the human race. And it will culminate in such blessedness as hath not entered into the heart of the natural man. It is no trifling thing to be offered a body that will never decay, but have life in itself, and be perpetually resplendent, and vigorous, and perfect in all its faculties and functions, its every fibre throbbing with the pulsations of an immortal existence! To be accounted worthy of recognition by him to whom God has given all power in heaven and in earth, to be called to his side, and invited to assist him in the great work the Father has given him to do, to wield authority over the cities of the nations, and have unlimited resources of wealth, and wisdom, and beneficence, and strength at instantaneous command? These are the prominent characteristics of a future that will be crowned with transcendent glories—"an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven" for the person of Christ, in whom is treasured up all promised blessing for them "who are kept by the power of God unto salvation, ready to be revealed in the last time."

R. ANCROFT.

## THE SEVENTH-DAY. No. 9.

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### THE SABBATH IN THE NEW TESTAMENT.

With the opening of the gospel comes the most glorious period of the church's history. The Son of God himself stands before us clothed with all the authority of heaven. Matt. xxviii. 18. God says, "Hear ye him." Matt. xvii. 5. He came to introduce the gospel, "a new and living way," Heb x. 20, "the new covenant," "a better covenant," viii. 6, 8, which sets aside and supercedes the old (verse 13). Compared to the Jewish age it is a "great light," Matt. iv. 16, and the gospel church is represented as "a woman clothed with the sun, and the moon under her feet," Rev. xii. 1. All agree that the sun is the gospel, and the moon the old dispensation. Much which before was dark, shadowy, and mysterious, is now light and plain. Rom. xvi. 25, 26.

A great and radical change in the mode of worshiping God is now introduced. The new wine of the gospel must not be put into the old bottles of the Jewish law, nor the new covenant patched on to the old. Mark ii. 21, 22. Hence, "there is made of necessity a change also of the law," Heb. vii. 12, which was only a schoolmaster to bring us unto Christ," Gal. iii. 24, who "is the end of the law," Rom. x. 4. Now we are to hear Jesus, Matt. vii 24, and keep his commandments, John xiv. 15, 21, for we "are not under the law," Rom. vi. 14. Many institutions of the Old Testament which were once given in the most solemn manner, and by the authority of God himself, are no longer binding.

Now, where shall we look to find the clearest light upon these old institutions? Where shall we go to learn the real design of them all? Where shall we turn to obtain the necessary rules for a Christian to live by? Shall we go back to the moonlight of the Jewish law? to the starlight of the patriarchal age? or shall we come to the full sunlight of the gospel? Evidently the New Testament furnishes the clearest, best and only authoritative guide for the Christian. The Old Testament can only be read and rightly understood in the light of the New. But it is a fact that Sabbatarians have to go back to the Old Testament, even clear back to the uncertain institutions of the patriarchal age, as their clearest and most certain authority for the seventh day. The evidence from the New Testament only comes in as secondary and collateral. All their strongest arguments for the Sabbath are away back among the shadows of the Old Testament. Take these from them, and the very foundation has fallen out from their theory. I know that this is so, for I have gone over the ground a thousand times. I know just how a seventh day man feels, and where he rests his confidence. It is in Genesis and the law. Of the New Testament he is always a little shy. But is there any other Christian duty which is plainly laid down only in the Old Testament? I do not think of a single one, though in the past I rifled hard and long to find it. On all other points the New Testament is clear and full. In it we have chapter after chapter, epistle after epistle, and book after book, packed full of instruction on every Christian duty in every possible phase of it. The duty or the sin covered by each of the other nine commandments is directly named many times over in the New Testament. Out of many texts which might be quoted, see the following: First commandment, Matt. iv. 10; second, 1 John v. 21; third, Matt. v. 33–37; fifth, sixth, seventh, eighth, ninth, Matt. xix. 18, 19. Strange to say, the duty to keep the seventh day is not once mentioned in the whole New Testament. There is not one single command from either Christ or any of his apostles to keep that day. It is not once said that it is wrong to work on the seventh day, or that God will bless any one for observing it. There is no promise for keeping it, no threatening for not keeping it. No one is ever reproved for working on the seventh day, nor approved for observing it. If disregarding the seventh day is so great a crime as its advocates now claim, it is unaccountable that no warning against it should be given in all the New Testament—not even once. Is all this silence merely accidental? No Sabbatarians have to believe; but the supposition is absurd. Evidently it was left out on purpose, the same as the pentecost, passover, new moons, sacrifices and the like.

The usual answer is that the Jews were already keeping the Sabbath, even too strictly, and therefore the Jewish Christians needed no instruction on this point. But this answer is not satisfactory. The Jews were just as strictly opposed to false gods and images, and yet over and over Christians are warned against these things. Besides, the great body of the Christian converts in the latter years of the gospel, were Gentiles, who had never kept the seventh day at all. Why should they not be instructed how to keep it? Why should they be repeatedly warned against all other evil practices of their former lives, but never warned against breaking the Sabbath as they certainly had done before? This was a point which I was never able to answer satisfactorily to myself while I kept the seventh day. The simple and manifest fact is, that it was not intended to bind the Jewish Sabbath upon the Christian church. Hence it was quietly allowed to drop out with other old covenant holy days and institutions.

The arguments offered out of the New Testament for the observance of the seventh day are few and not hard to answer. Let us examine the main ones. Jesus kept the seventh day, therefore we must. With Sabbatarians this argument has more weight than all others from the New Testament. It always did with me. But now I am satisfied that, when fairly considered, there is nothing in it. Jesus was born and lived all his life under the law. Gal. iv. 4. That law was binding till his death. Col. ii. 14. Of course he ought to have kept every item of that law till the cross, just as he evidently did do. On this point Elder Geo. I. Butler, the present leader of the seventh day Adventists, says: "He [Jesus] was born as a Jew, was circumcised when eight days old, and his parents went through the accustomed days of purification, according to the law of Moses. They presented the child as their first-born, as the law required, and offered as a sacrifice a pair of turtle doves or two young pigeons. He lived under all the ceremonies and observances of the law of Moses, the same as did the other Jews. Thus he was 'born under the law' and subject to it. All his life he was careful not to break any of its provisions, and he never permitted his disciples to do it to the day of his death. He even refused to labor especially for the Gentiles, because he was sent to 'the lost sheep of the house of Israel.'" ("The book of Galatians," p. 50.)

This is the plain truth in the case, and well stated. But it shows the utter fallacy of arguing that we must keep the seventh day just because Jesus did. If we observe one institution of the old law just because Jesus did, then, we should also keep all that he did; that is, live just as Jews did under the law of Moses! for that is just what Jesus did. He instructed his disciples to offer gifts upon the altar, Matt. v. 23, 24, sent a man to offer a gift, Matt. viii. 4, commanded his disciple to observe all that the Scribes taught, Matt. xxiii. 2, 3, and was very particular to keep the passover just according to law only the day before his death, Luke xxii. 7–15. But who thinks now of doing all these things because Jesus did? No one. Then why pick out the seventh day from all other holy days and rites and hold on to that while rejecting all the rest which he also observed? It seems as though a candid man must admit that this argument for the Jewish Sabbath is not a success. If that day is binding upon Christians it must be upon some other ground than because Jesus kept it while living as a Jew under the Jewish law.

Sabbatarians think they have a fair argument in the Acts. Here the seventh day is always called "the Sabbath," and it is evident that the Jewish Christians still observed it, and met with the Jews in worship on that day. From this it is concluded that all Christians should keep that day, too. This is based upon the false assumption that whatever customs and laws of the old covenant were still observed by the Christians after the resurrection, must be binding upon the church now.

A careful examination of what the disciples did really do for many years after the resurrection will show that they keep all the Mosaic law, including feast days, the Sabbath day, sacrifices, circumcision, vows, and the whole Jewish ritual. But they did this as Jews, according to their national law and long established custom. That they did not do so as a Christian duty is manifest from the fact that Gentile Christians were not required to observe these things. Acts xv. 19–28; xxi. 25. "As touching the Gentiles which believe, we have written and concluded that they observed no such thing."

Every mention of the Sabbath in Acts, without a single exception, is in connection with the Jewish worship on that day. Acts xiii. 14–16, 42, 45; xv. 21; xvi. 13; xvii. 2; xviii. 4. The law and the prophets were read, and Jewish worship conducted as usual. Certainly the disciples could not hold a distinctively Christian meeting here under these circumstances. They must assemble by themselves to worship Jesus and have the Lord's Supper, and that is just what we find them doing on the first day of the week. Acts xx. 7. There is no record of a single meeting of the Gentile Christians upon the seventh day, nor of Jewish Christians, except in the Jewish synagogues or Jewish worship.

As to the use of the word Sabbath, the facts are these:

1. Sabbath was a Jewish word never used till Moses. Ex. xvi. 2. Being used and appropriated by the Jews to the seventh day as the proper name of that day, it could not be used by the Christians for another day. 3. When the word "Sabbath" was used of the seventh day, it was used simply as the long established name of that day, and not as indicating any sacredness to the day. So another Jewish holy day, pentecost, continued to be called by that name, pentecost, though no sacredness of the day was meant by it. See Acts ii. 1; xx. 16. 4. The early Christians for several hundred years continued to call the Jewish day "the Sabbath," generally repudiating it as abolished, and always claiming Sunday as the day of Christian worship—the Lord's day. See Rev. i. 10, and any church history. 5. After the Jewish day had long been dropped out of notice the word "Sabbath" came to be used for the Christian rest day. It would have been better if the inspired term, "Lord's day," had been always retained and exclusively used.

D. M. CANRIGHT.

STILES.—In Minneapolis, Minn., May 24, 1887, of apoplexy, Mrs. P. M. Stiles, aged 77 years.

The subject of this notice early professed faith in Christ, uniting with the M. E. Church, and later took advanced ground with the Christian denomination. When the glad news of Christ's near coming with kindred doctrines, was proclaimed, she, with her now aged companion, gladly believed and continued steadfast in the faith through all the following years. The Bible was her daily study and THE RESTITUTION prized above all periodicals. Perhaps it is enough to add, she was best loved by those who knew most of her, and many tokens of respect were shown by friends gained in her few years' residence in this city. Service in harmony with her faith was conducted by Elder W. J. Hobbs.

M. M. NICHOLS.

P. S. The foregoing is a synopsis of an article written for THE RESTITUTION soon after our mother's death, which was lost in transit to the publishing office.

M. M. N.

ROBBINS.—At Ripley, Ill., Aug. 30, 1887, Elizabeth Robbins, aged seventy-two years, five months and twenty-eight days.

Mother Robbins was born in Fairfield Township, Crawford Co., Pa., on March 2, 1815, and resided in that County until 1839, when her husband, Garrett W. Robbins, she moved to Brown Co., Ill., where she has since resided. She embraced the One Faith of the gospel, and became an obedient believer some thirty years ago. She was an earnest and faithful worker in the Master's Vineyard showing her faith by her works, ever forgetful of self, constantly thoughtful of the welfare of others, and beloved by all who knew her. She leaves two sons and five daughters, besides grand children to mourn the loss of a loving mother, who was ever ready with sympathy and counsel. Feeling that her end was near, she called her brothers and sisters and children to her bedside taking each one by the hand, bade them farewell, requesting them to meet her in the kingdom. She fell asleep with the full assurance that she would have a part in the first resurrection when the Life-giver comes to make up his jewels.

I would not live always,
No, welcome the tomb;
Since Jesus has lain there,
I dread not the gloom.
There sweet be my sleep
Till he bids me arise,
And hail him in triumph
Descending the skies.

D. L. DRAKE.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50, Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

# Poetry.

## THE CHURCH OF GOD.

"Elect, glorious! here I seek in songs
Of everlasting praise to belong,
To God eternal praise belongs,
Who doth my feet directory.
Then church of God, awake, awake,
For light beams from on high,
From earth and dust my garments shake,
My glory's dawning nigh.

"To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.
Arising, put thyself array,
In all thy garments gloriously,
Thy way shall lead thee to the holy,
Holy, holy city.

"Jerusalem, the Lord will place his name,
And place on thee his delight,
And place on thee a diadem,
Divinely full and bright;
And it no more be the dwelling place
Of him that reigns above,
Yea, thou shalt be a town'd with grace
And everlasting love.

"The joy of nations thou shalt be;
A bright and shining light;
For God is in the midst of thee,
To keep thee day and night.
He'll bring thy wandering children home,
And gather those without;
And with a wall of jasper stone,
Will guard this sacred about.

"Arise, O Zion, praise thy King,
And make his name thy theme;
With joy and triumph loudly sing;
For he is true and just.
O Zion, sing with truthful voice,
Thy great Redeemer's praise;
In his almighty power, rejoice
Throughout eternal days."

# Communications.

## The Angelic Rule and its Relation to Mankind and the Messianic Rule.

When the Most High was distributing nations by allotment, while he was sowing sons of Adam, he set boundaries for nations according to a number of God's angels; and Jacob's royal people became the Lord's distributed portion, Israel his inheritance with assorted boundaries. Deut. xxxii. 8, 9.

Here is a definite statement of the assignment of the affairs of mankind to the angelic rule or to "a certain number of God's angels," "the Most High" reserving for himself and his own special care and direction a single nation, the descendents of Jacob namely. This event seems to have occurred soon after the "fall of Adam" and the result of this divine decree is clearly apparent in revelation from this time on. All the patriarchal "visitations" of God are through the agency and the personal appearances of these angelic rulers under God. The cherubim indeed lead Adam and Eve out of the "paradise of delights" after their disobedience; angels appear to Habraam and Sarra and Agar with messages of wisdom, mercy and love; the law "is delivered to Mouses as a mediator at the hand of angels;" God's angel calls Mouses indeed to his great work "from out the flaming bramble-bush," and it is God's angel in the pillar of cloud by day and fire by night that goes before Mouses as a leader of God's "royal people" through that forty years test-trial in the wilderness; all along in the experiences of the prophets it is through the supernatural powers of angels spiritually and not naturally exerted that revelations and manifestations of God's will and wisdom are made known to God's "royal people."

"Not so hath he dealt with any other nation." "The way of vision" was one of these many ways. The manifestation by "signs and portents" was another. The divine direction of the "prophet" and "leader's" thought and purpose in "dreams" was another. The specially inspired, oracularly delivered "spoken word" to be exactly and minutely written and handed down to posterity was another and perhaps the highest form of the divine use of the angelic instrumentality. As evidence of this see Dan. viii. 16, 17. "And I heard a voice of a man in the middle of the Ouhai (river) and he called and said, Gabriel, cause this one to understand in the way of vision; and he came and stood near to where I was standing; and when he had come I was struck dumb with awe and fell upon my face; and he said unto me, understand, thou son of man, For yet awhile unto the end of an appointed time is the way of vision." Also Dan. ix. 21-23. "And while I was yet speaking in my votive prayer, lo even a man, Gabriel, whom I saw in the vision, namely, in the headship (vision) (the one given in the 7th chapter where "the headship" or "authority" is bestowed by "the Ancient of Days" upon Christ and his saints); and he touched me about the hour of the evening sacrifice; and caused me to understand and talked with me and said, Daniel, I have come forth now to conduct thee in the way of understanding. To the full extent of thy supplication did word go forth and I have come to announce it to thee, because a man of longing desire art thou; and be thou apprehensive in the spoken (or unspoken) word and do thou understand in the coming way.

See also Judges vi. 12 and context, where the angel appears unto Gideon; also 13th chapter of Judges where the angel appears unto Manoe and his wife and announces the birth and mission of Sampson. All these instances illustrate what I have already stated in regard to the angels being instrumental controlers of the destinies and affairs of individuals and nations under God.

Coming down now to the record of the New Covenant Scriptures, though very much more could be said from the Old had I time and space, see the announciation to Elizabeth of the forerunner "John the Baptizer" and to the virgin Mary of Jesus, the Christ, by this same angel Gabriel. Also the several appearances to Joseph in "dreams;" their constant watchfulness and frequent appearances in the experiences of the Christ, specially significant among these being the "ministering angels" in the "trial in the wilderness for forty days" and the "angel strengthening him" in the garden of Gethsemane. Also the angels at the sepulchre who were instrumental in his resurrection. Also the angelic manifestation to Paul or Saul when Christ called him to his great work and tribulation. Also the angel of the Apocalypse after Christ's exaltation, and specially designated as his angel. Why his angel? Because the "authority" had been "changed" as it had been announced to Daniel that it would be. God's angels had now become "his Christ's" angels. For "what are they all but serving spirits sent forth to serve those who are destined to inherit salvation?"

And what is this special "out-pouring" of "the spirit of the truth" but the increased activity of this angelic host wielding means and agencies according (not as Drummond puts it to "natural law in the spiritual world") but spiritual law, in the natural world? "Ye are in the world (this cosmos or this order of things) but not of it." Why? Because ye have at your call these intelligent spiritual agents wielding subtle spiritual agencies and forces that are higher than the natural but not contrary to them any more than my ability to overcome gravitation within my sphere is contrary to the so-called law of gravity. If we are renewed or regenerated, a new creation has begun in us according to the spiritual and we are in and under the energizing forces of this spiritual kingdom as we were before in and under the physical or natural even though we be in the embryo or germinal condition.

Consider the latent force in an acorn before it is put into the ground and dies; and then think of that force being asserted in the germinal process of its new life. When the conditions of its germinal environment demands it, it has even been known to rend asunder the solid rock. Reason then by analogy up to some faint conception of the latent spiritual energy in every "child of God in promise" with the spiritual potency of God's own life waiting only for its own homogeneous environment. "Shall anything separate us from the love of God in Christ Jesus?" If a rock cannot separate the germinal life of the oak from the sunlight and the other beneficent environments of the natural cosmos, is there any rock of impossibility that shall separate our germinal life from the "Son of Righteousness" in our spiritual cosmos and all its other beneficent environing influences?

"Doth not the angel (or angelic host) of the Lord camp about those who fear him?" "Do not their angels in heaven (not the angels of little children according to the flesh, but little children according to the spirit, Christ's newly begotten ones) always look at the face of my Father who is in heaven?" The angels here referred to are the angels we have been talking about, the angelic "authorities, official powers and intelligent forces" referred to so often by Paul and Peter and Jude in their epistles, whom Peter speaks of as "greater in might and ability" than mere human beings, but by their Lord made subject to our needs through our Lord Jesus Christ, not to be worshipped, (Paul cautions us against this particularly as well as does John in the Apocalypse) but under God to be enlisted in the service and royal work of the saints. The Catholic Church has fallen into the trap set by Satan for it in this matter, and has done just what Paul cautioned the saints against and has allowed this great constitutional right in "the heavenly constitution of things" to be "arbitrated away" from the saints, and the Protestant Church has inherited the apostate error.

"The night is far spent, the day is at hand and it is full time we awoke out of sleep" and realized "our high calling in Christ Jesus" and the "great power" that is committed to the saints on earth. The "all things are yours" and "all official power hath been given me in heaven and on the earth" mean a great deal more to the Church of Christ than has yet been realized—more now and here, right here, not off in some indefinite, intangible kingdom of the hereafter and of ghosts. The saints, if they only know it, have the power, and that too officially conferred, to assert spiritual law in the natural world through spiritual servitors who not only understand the spiritual laws but are bound by the fiat of the Almighty to obedience. "Whatever ye shall bind on earth will be bound in heaven, and whatever ye shall loose on earth shall be loosed in heaven," was addressed to saints. Christ as a "Son of God" in promise, or same, but "a son of man" in fact, exemplified this truth. The apostles and early church as saints or sons of God in promise but sons of men in fact, likewise exemplified it; and this is the significance of the "sonship" and true sanctification. "To them gave he official power (or qualification) to become offspring of God" means a great deal more than repentance and conversion. "With what sort of official power (not authority) dost thou do these things" finds its answer in what has been thus far said, but not in perfunctory "ghostly" teaching.

CHAS. GARDNER.

## Announcement.

The first Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 10, 1887, at 7:00 p. m. and continue over the following Sunday. The different committees appointed at our last meeting should make reports at this gathering. On their action depends much of the success of our work as a Conference. Brethren and sisters, we want each one of you to attend this meeting. The friends here will do their best to entertain you. Send us word what time you will arrive, and we will meet you at the train. Come and enjoy one more good meeting—time hastens on—this may be the last in this dispensation. Can you afford to miss it?

A. R. FISHERWOOD, Sec.

There will be a meeting of those of our faith at the Brook's school house, near Scholl's Ferry, Oregon, commencing Friday evening, October 28th, 1887, and holding over the following Sunday. If agreeable to those present a State conference will be organized, and measures for extending the work of spreading the "glad news" discussed. In view of the signs of our times we urge all who can to be present and participate in the meeting. If any who wish to attend will give us due notice, we will be glad to meet them with teams at Portland, which is about seventeen miles northeast of us.

W. W. JAQUITH.

The next Michigan Quarterly Conference will be held at Raisin Center, Lenawee County, Mich., commencing Friday evening, Oct. 28th, 1887, and continuing over the following Sunday. Brother H. V. Reed, of Chicago, Ill., and other able speakers are expected to be present. All lovers of the truth are cordially invited.

Those coming from the north will take the Lake Shore R. R. and stop off at Raisin Center; those coming from the east will take the Jackson Branch at Lenawee Junction and stop off at Raisin Center, and those coming from the west stop off at Adrain. Those coming on the Wabash, St. Louis & Pacific R. R. will stop off at Raisin Center. Conveyances will be at these stopping places to meet all who may come on Friday. For further particulars address L. C. Chase, Box 507, Adrian, Lenawee Co., Mich.

By order of Executive Board.

H. L. PERRY, Sec.

EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "8" and reads "Jay8" it means your subscription expired the first day of January, 1888. "Feb" February, "Mar" March "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June, "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Heller's Block, Room 36, 874½ Ontario Street, Corner of Bolivar, north of Central Market. Strangers from abroad of like faith and all searchers after truth are welcome.


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|---|---|---|---|---|
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| Lakeville | 5 38am | 12 27pm | 10 56am | 3 40pm |
| LaPaz Junc | 6 45am | 12 35pm | 11 14am | 3 55pm |
| Plymouth | 6 07am | 12 55pm | 11 35pm | 4 25pm |
| Hibbard | 6 21am | 1 10pm | 1 50pm | 5 00pm |
| Marmont | 6 34am | 1 23pm | 2 04pm | 5 30pm |
| Maryland | 6 46am | 1 34pm | 2 46pm | 5 50pm |
| Kewanna | 7 05am | 1 50pm | 3 07pm | 6 30pm |
| Logansport | 7 05am | 2 35pm | 5 00pm | 7 45pm |
| Clymers | 8 05am | 2 50pm | | |
| Fairfort | 8 18am | 3 15pm | | |
| Colfax | 8 45am | 4 07pm | | |
| Crawfordsv'l | 10 00am | 7 10pm | | |
| Rockville | 11 35am | 8 50pm | | |
| TerreHaute | 12 30pm | 9 30pm | | |
| St. Louis | 7 30pm | am | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 60 | Thro' Freight 62 |
|---|---|---|---|---|
| St. Louis | 5 00pm | 9 00am | | |
| TerreHaute | 6 00am | 3 45pm | | |
| Rockville | 7 00am | 4 45pm | | |
| Crawfordsv'l | 8 18am | 6 05pm | | |
| Colfax | 8 50am | 6 55pm | | |
| Frankfort | 9 15am | 7 27pm | | |
| Clymers | 10 25am | 8 17pm | | |
| Logansport | 10 45am | 8 40pm | 5 00am | 4 10pm |
| Kewanna | 11 05am | 9 25pm | 7 05am | 5 45pm |
| Maryland | 11 45am | 9 55pm | 7 45am | 10 35pm |
| Marmont | 12 04pm | 10 15pm | 8 00am | 12 45pm |
| Hibbard | 12 16pm | 10 01pm | 8 40am | 12 55pm |
| LaPaz Junc | 12 29pm | 10 35pm | 9 24am | 2 10am |
| Lakeville | 12 50pm | 10 45pm | 10 14am | 2 25am |
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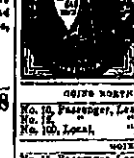

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| Fast Line | 12:00m | 8:00pm |
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| Ft. Wayne Accommodation (Airline) | 4:30pm | 10:00am |
| Local Freight | 5:00pm | 3:00am |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | 7:10am | 4:40pm |
| No. 23 (Passenger) | 10:45am | 8:10pm |
| Fast Line | 12:00m | 8:00pm |
| Day Express | 3:00pm | 12:05am |
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## Communications.

### THE SEVENTH-DAY. No. 10.

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THE SABBATH IN THE NEW TESTAMENT.

Consider a few facts as to why the Jewish Christians did not immediately give up the observance of the seventh day. How carefully and gradually Jesus unfolded his new doctrines, even to the chosen apostles. To the multitude he spoke only in parables "as they were able to hear it." Mark iv. 33. Had Jesus at once plainly told the people of the radical change which he had come to make in the Jewish system of worship, they would have killed him immediately. Even the apostles would have been horrified, and doubtless would all have left him. During all the ministry of our Lord, nothing stands out more prominently than the fact that he was gradually but cautiously preparing the minds of his disciples for the great change which his gospel was destined to make in the w[illegible] of God. The great obstacles he had to contend with were their narrow views, their tenacity for the forms and ceremonies and letter of the law, and Jewish ideas of God's kingdom. That he was to take the throne of David, subjugate the world to Israel, and carry on the Jewish mode of worship with the temple service—this idea was so firmly rooted in the minds of even the apostles, that they could not understand Jesus even when he plainly told them to the contrary. Hence the Savior simply left them to outgrow these ideas as the nature of his gospel more fully dawned upon them after his resurrection and ascension and the descent of the Holy Spirit. Just before Jesus died, he said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth." John xvi. 12, 13. How often he had to say to them, "O fools, and slow of heart to believe." Luke xxiv. 25. "Are ye also yet without understanding?" Matt. xv. 16.

Forty days after the resurrection still found them clinging to their old Jewish idea of the temporal reign of Jesus at Jerusalem. "Lord, wilt thou at this time restore again the kingdom to Israel?" Knowing that it was impossible to correct their wrong notions by a mere statement, Jesus left them to outgrow these errors as they learned more of the gospel. Now follow them through the book of Acts, and observe how long and tenaciously they held on to all the observances of the old Jewish law, not only the Sabbath, but all the temple service and ceremonies of the Mosaic law. On Pentecost we find them keeping the sacred day with the other Jews. Acts ii. As late as ten years after the resurrection they were "preaching the word to none but unto Jews only." Acts xi. 19. Not a sermon had they thought of preaching to a Gentile till God, by a special miracle, sent Peter to Cornelius. Acts x. As late as this Peter was scrupulously regarding the Mosaic law of meats. He said, "I have never eaten anything that is common or unclean." verse 14. And he designed to keep right on observing it. And when the Holy Spirit came upon the Gentiles, the disciples were astonished "because that on the Gentiles also was poured out the gift of the Holy Ghost." verse 45. When he returned to Jerusalem the whole church was in an uproar over it. "And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." Acts xi. 2, 3.

Up to this time, then, we find the church at Jerusalem, with Peter at its head, still keeping the Jewish law concerning food, and refusing to eat with Gentiles. Now study the great council at Jerusalem, held over twenty years after the resurrection. Acts xv. Not only did the whole church in Judea keep the entire Mosaic law in all its rites, including circumcision, but they endeavored also to force it upon the Gentile converts. verses 1, 19. But through the influence of Paul, this move was defeated. If it had not been that, in the providence of God, Paul was raised up to oppose it, the whole Christian church would have been placed under the bondage of the Mosaic law. As it was, that council freed only the Gentile converts from obedience to Moses' law. Acts xv. 19, 23; xxi. 25. All Jewish Christians still keep it.

Even as late as A. D. 60, or nearly thirty yers after the cross, we still find the whole Jewish church in Judea strictly keeping the law of Moses as to circumcision, offerings, vows, shaving of the head, etc. Not only did they themselves observe all these rites of the old law, but they required all Jewish Christians throughout the world to do the same. When Paul went up to Jerusalem only a few years before his death, they demanded of him a pledge that he himself also kept these rites. Read carefully the following: "And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them. Them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." Acts xxi. 20-26.

These words prove all I have claimed above, and show conclusively that the Jewish Christians observed all the rites of the law of Moses as late as that, which was but a few years before the fall of Jerusalem. All church historians agree that the Jewish Christians continued to observe the seventh day even for some time after the fall of Jerusalem. But they also observed Sunday. The Ebionites, Jews, "observed both the Jewish and the Christian Sabbath." ("Ritter's church history," p. 29.) Neander says: "Churches consisting of Jewish converts, although they received the festival of Sunday, retained also that of the Sabbath." (p. 186.) "The Jewish Christians of Palestine retained the entire Mosaic law." (Giesler's "Ecclesiastical history," quoted in Andrew's "History of Sabbath," p. 334.) These historical facts help us to understand the record in Acts.

If we consider a moment we shall not wonder that they clung with such tenacity to the observances of that law. Every item of it had been given to their forefathers in the most solemn manner, either directly by God himself or through his holy prophets, whose memory they held in the greatest reverence. The wrath of God had been threatened against the slightest violation of this law. All the blessings of heaven were promised for obedience to it. Deut. xxviii. 1-20. Its unchanging perpetuity seemed to be taught throughout the Old Testament. Thus: "All his commandments are sure. They stand fast forever and ever. Psa. cxi. 7, 8. "Every one of the righteous judgments endureth forever." Psa. cxix. 160. God gave Levi "the covenant of an everlasting priesthood." Num. xxv. 13. Aaron was to offer "a perpetual incense before the Lord." Ex. xxx. 8. Circumcision "shall be in your flesh for an everlasting covenant." Gen. xvii. 13. "Ye shall keep it [the passover] a feast by an ordinance forever." Ex. xii. 14. "Observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever." Ex. xxxi. 16, 17. Easily enough a Jew would give these expressions the strongest possible construction, and conclude that every item of that law was to be perpetual. Every child was taught this from infancy up.

It was the observance of this law that had separated the Jews out from, and lifted them above, all the nations of the earth as the special people of God. Every rite and ceremony of that law had been hallowed by the observance of 1,500 years. Their forefathers had laid down their lives for that law. A word against it was blasphemy. Acts vi. 13, 14. In view of all this, think of asking a pious Jew to give up the keeping of his holy law, or any item of it. No indeed, such a thought could not be entertained for a moment, not even by the disciples. Hence Jesus, as a wise leader, did not attempt it, but allowed them time to learn better as they came to comprehend more clearly the wonderful change which the gospel really carried with it. Even among the apostles, Paul seems to have been the only one who fully took it in. Elder Butler, the seventh day Adventist leader, truly says: "Indeed, it may well be doubted whether a large portion of the early church who were Jews before conversion ever fully realized the scope and extent of the gospel in setting aside those laws peculiarly Jewish. They clung to them, and were zealous for them long after they were abolished at the cross. To Paul we are indebted, through the blessing of God, for the only full explanation of the proper relation of these laws to the plan of salvation." ("Law in Galatians," p. 8.)

This is the simple truth exactly. Hence it is that in the earlier gospels of Matthew and Mark and in the epistles of James and Peter, you find little or no reference to a change of the Jewish law. It was certain who "came from James," Gal. ii. 12, that tried to enforce that law upon Gentile converts, and it is to Matthew and James that Sabbatarians now go for their strongest texts. Matt. v. 17-19; James ii. 8-12. It is Paul who furnishes us the strong statements against the keeping of the Mosaic law, Sabbath and holy days. Let Sabbatarians meditate upon this point a little. The hottest battle which the great apostle to the Gentiles had to fight all his life was right upon the question of the observance of that law and these things, and his bitterest opponents were his own Christian brethren who were Jews. Acts xv. 1, 2; Gal. ii. 1-14. To conciliate these as far as possible, according to his own rule, "unto the Jews I became as a Jew, that I might gain the Jews," 1 Cor. ix. 20; he, himself, as a Jew, not as a Christian, submitted to keep all the Jewish law, as we have seen. Acts xxi. 20-26. He circumcised Timothy "because of the Jews," Acts xvi. 3, and kept the pentecost, Acts xx. 16.

How much, then, does it prove in favor of the Jewish Sabbath to find that it was still called "the Sabbath," or that it was kept by the Jewish Christians, or even by Paul himself? Just nothing at all; for by the same argument, as we have seen, we must observe the passover, pentecost, offer offerings, make vows, shave our heads, be circumcised, and keep all the rites of the Mosaic law the same as those disciples did for years.

One of the strongest arguments the seventh day people make from the New Testament is from Paul's statement, Acts xxv. 8; xxviii. 17, that he had done nothing contrary to "the law of the Jews" or the "customs of their fathers." Then he must have kept the Sabbath, for that was the law and custom of his people. Yes, indeed, and so it was also to circumcise, to keep all the feast days, offer offerings, etc. Hence Paul must have done all these, and therefore we must do it too! So it is that the arguments for the seventh day lead right back to keeping all the Jewish observances of the old law.

It was zeal for the law that stirred up the Jews to the most intense hatred of Paul, the one apostle above all others who, as the apostle of the Gentiles, showed the fulfilment and end of that law in Christ. They cried out, "Men of Israel, help, this is the man that teacheth all men everywhere against the people and the law." Acts xxi. 28. For this they dogged his steps from city to city, plotted his destruction, and never rested till he was killed. It was the same mistaken zeal for that law which led the believing Christian Jews "to command them [the Gentiles] to keep the law of Moses." Acts xxv. 5. Everywhere they followed after Paul, entered the churches which he had gathered, and urged upon their necks that yoke of bondage from which Christ had made them free. Of all the trials which Paul had to endure, this stirred up his righteous wrath the most, till at last he denounced against them the curse of God. Gal. i. 18. To his children he cried out, "O foolish Galatians, who hath bewitched you?" "Tell me, ye that desire to be under the law, do ye not hear the law?" "Ye did run well, who did hinder you?" Gal. iii. 1; iv. 21; v. 7. Paul bore with more patience even the sins of his churches than he did the Judaizing teachings of these misguided disciples; for the one was only personal and temporary, but the other was fundamental, a perversion of the gospel, leading away from Christ back into Judaism.

A study of church history shows that this same Judaizing spirit has cropped out here and there all along from the days of the apostles down. Honest, conscientious men, reading the strong expressions of the Old Testament, conclude that these old institutions must still be binding. Hence all who disregard them are sinners, breaking the law of God. Immediately they are fired up with zeal to proselyte everybody to their views. Into the churches they go, into other men's labors they enter, just as their brethren of old followed after Paul, taking his converts, dividing his churches, turning them against their own father in the gospel, judging and condemning everbody who did not "keep the law" according to their ideas. "They have a zeal of God, but not according to knowledge." Rom. x. 2. Paul exactly describes them thus: "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart." 2 Cor. iii. 13-16. Yes; reading Moses and the Old Testament is where they are blinded. There is where Judaizers dwell the most, just as all Sabbatarians do now, till they have more of the spirit of the old law than they do the spirit of the gospel.

It was my misfortune to fall under these influences in my youth. Twenty-eight years of the best of my life I gave to such work. I have been through the mill, and know its sad effects. It has blighted and saddened my life, as it has thousands of others. From my heart I pity those who are now daily being led into the same error. A few can be helped; the most cannot. "Bewitched," is what Paul calls it, and my experience is that he hit the right word.

D. M. CANRIGHT.

P. S.—Lest my position should be misunderstood before I have time to explain it, I will say here that I believe as strongly as Sabbatarians do in the perpetuity of the holy, immutable law of God, and every moral principle taught in the Old Testament. The Methodist Discipline (Articles of religion, sect. 6) exactly expresses my position on the law: "Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

### Faith as a Grain of Mustard Seed.

Jesus came down the Mount of Olives from Bethany. On the way he cursed a fig tree, on the return at the close of the day the tree was dried up. His disciples were astonished. "If ye had faith as a grain of mustard seed ye shall say to this mountain, be thou removed and cast into the sea, and it shall be done." The Mount of Olives is the mountain spoken of. If you have a seed of genuine faith, it shall increase in strength and power until you shall control the physical world. And when my feet stand on the Mount of Olives in that day we shall command this mountain to remove. It shall obey the command. A part to the north and part to the south into the Dead Sea. It will be by the faith and power of his saints that Zechariah's prediction will be fulfilled. No mountain has yet been removed. Power over the physical world is a fact yet to be realized. When Paul and Silas prayed and sang praises at midnight to God there was an earthquake shock that shook the prison to its foundation and the prison doors were opened and their chains fell off. This mighty power will be first felt and exercised in the City of the Great King.

C. BOARDMAN.

### Conference Report.

The Michigan Annual Conference commenced Thursday evening, Sept. 29th, at Watson, Allegan Co., Mich., according to previous announcement. Our hearts were made glad at the commencement by meeting Bro. Chaplin, whose countenance tells of a Christian heart and life. And this was not all. To our joyful surprise two more preaching brethren had come from the old Atlantic shore, Brother Samuel Wilson and Brother G. W. Young. Though these two brethren had lived so far from us yet they preached the same gospel as we. Our brethren were all thankful for their labors while with us. Our meeting was well represented from different parts of the State. There were nine discourses delivered, two by Brother Wilson, two by Brother Young, four by Brother Chaplin, and one by Elder B. Woodward, with also several social meetings where all spoke of their hopes and joys in and through Christ. Meeting closed with the Communion Supper. Four were buried with Christ in baptism, and may the good Lord direct them that they may prove faithful unto the end.

M. A. WOODWARD, Sec.

## Selections.

### JAFFA.

ITS ANTIQUITY.

Jaffa, the proposed new Mission Station of the British Society in the Holy Land, is undoubtedly one of the oldest cities of the ancient world. Classic authors assign to it a wondrous antiquity, for they affirm that it existed before the deluge, and Pliny asserts that Noah built the ark at Jaffa! To Greek and Roman writers, however, it was known only in connection with the mythological fable of Andromeda, and the same author—Pliny—says, that in front of the city stood a rock, whereon were to be seen the vestiges of the chains by which Andromeda was bound, when Perseus rescued her from the sea monster that threatened to devour her, and washed the wounds he received in the conflict, in the waters of its sea. Considering its geographical position, as the only natural port of Palestine and Jerusalem, the date of whose foundation is lost in hoary antiquity, there can be no doubt that Jaffa is also a very old city. It was, at all events, well known in the days of Joshua, who names it as on the boundary of the territory assigned to the tribe of Dan. Josh. xix. 46.

ITS NAME.

Jaffa is mentioned four times in the Old Testament—in Joshua xix. 46; 2 Chron. ii. 16; Jonah i. 3; and Ezra iii. 7—as יָפוֹ *Yafo*, but with the addition of an א—*alef*—in Ezra, a characteristic of the Hebrew of his age. Most etymologists derive its name from the Hebrew verb יָפָה—*yafa*—"beautiful," and the situation of the town, covering the declivities of a conical eminence, projecting into the blue waves of the Mediterranean, with a back-ground of very luxuriant evergreen orchards of orange, lemon, and olive trees, must make it beautiful indeed, specially when viewed from the sea; and this goes far to confirm the etymology that links its name with *yafa*, "beautiful." Others derive it from Japheth, Noah's son, which, could it be sustained, would go to illustrate the classic tradition about the building of Noah's Ark. The Greek transforms *yafa* into *Joppy*, which the Latin renders *Joppe*, and thence the English *Joppa*.

Geographically, it will suffice to describe Jaffa as the port of Jerusalem, distant about forty miles, and quasi-distant from Gaza and the promontory of Carmel.

DEEPLY INTERESTING ASSOCIATIONS.

Whether Jaffa owes its origin to the ante-diluvians, like Baalbek and other places, or to Noah's son, it is unquestionably a town of deep interest to the Biblical student, and especially to the Christian.

Here it was that the wisdom and enterprising spirit of Solomon, the great promoter of commerce and the arts among the Jews, built a navy, in alliance with those renowned navigators of antiquity—the Phœnicians—thereby opening an outlet for the products of Palestine, and fostering foreign traffic with the shores of the Mediterranean. At the same time, he established on the opposite side—at Eziongeber, on the Red Sea—another emporium of maritime trade, from whence his ships went to Ophir, and returned laden with gold and other valuable merchandise. 1 Kings ix. 26-28. It was the golden age of God's ancient people: a reign of peace and prosperity.

To Jaffa it was that the Tyrians carried the cedar timber of the forests of Lebanon, "as floats," for the construction of the Temple of God at Jerusalem, 2 Chron. ii. 16; as also for the building of the second Temple. Ezra iii. 7.

From Jaffa the prophet Jonah embarked in a ship going to Tarshish, in the vain attempt to flee from the presence of the Lord, rather than convey what he thought was likely to prove a fruitless warning to the inhabitants of Nineveh. Jonah i. 3.

In the days of the Maccabees—those lion-hearted sons of the priests—Jaffa was a great fortress as well as a port of extensive commercial transactions with maritime nations, so that Phœnicians, Egyptians, Syrians, Greeks, and other strangers constituted the majority of its population. These foreigners became so wealthy and powerful as to be, with the aid of their fleets in the port, the virtual rulers of the city. Josephus relates that on one occasion they enticed 200 Jews on board, and then drowned them in the sea. For this act of treacherous and barbarous cruelty, Judas Maccabæus took signal revenge of the cosmopolitan inhabitants, for he stormed the town by night, and burnt all the shipping in its port.

During the last Jewish war against their conquerors, Jaffa suffered terribly, for the Roman army recaptured it by a sudden attack, and put upwards of 8000 of its inhabitants to death.

But it is in Apostolic times that Jaffa becomes a place of thrilling interest to the Christian. Jaffa was the dwelling-place of a disciple—a Christian woman—whose name is a household word in all Christian lands, as the very emblem of charity and good works; and all female associations for the relief of the poor and needy delight to call themselves by her Greek synonyme. Dorcas has left a noble example of purest charity and self-denial. Her name will remain enshrined in Christian hearts while the world lasts, and will be re-echoed in heaven with affectionate admiration. She had sickened and died. Peter was just then at Lydda, only ten miles distant across the celebrated plain of Sharon—the land of roses and lilies, Canticles ii. 1,—and he was sent for. He went, and all the widows, surrounding the lifeless corpse of their beloved Tabitha in the upper chamber, showed him with tears the coats and garments which her devoted fingers had wrought for the poor. Sending them out of the room, he knelt in prayer, and turning to the inanimate body, called out "Talitha, cumi," and she arose and sat up, and the name of the Lord Jesus was magnified. Her restoration to life was well known throughout all Joppa, and many believed in the Lord. Peter tarried many days there with one Simon, a tanner, whose house, by the sea-side, is shown to this day. Acts ix. 36-43.

It was during Peter's sojourn at Jaffa that another event of the highest importance and world-wide results, took place, whereby the Gentile world became partakers of the blessings of the gospel. The deeply interesting story of Cornelius, the centurion, and of Peter's remarkable vision, while he prayed on the house-top; and the wondrous results that have ensued to the world at large through that vision, are familiar to all attentive readers of the Acts of the Apostles. chap. x. There, at Jaffa, it was that Peter learnt the grand lesson of God's love to all men, whether Jews or Gentiles—that Christ had come to be "a Light to lighten the Gentiles," as well as "the Glory of his people Israel." Luke ii. 32. What a change has that vision produced in the world!

THE PROPOSED MISSION.

And now, after the lapse of eighteen centuries, it is proposed that, like as God sent Peter, the Jew, to Jaffa, to preach the gospel to Cornelius, the Gentile, so now Gentile Christians should send a missionary to that same Jaffa, to preach Christ to its Jewish residents, and to the thousands of Jews from Russia and other lands, who land at Jaffa on their way to Jerusalem and the interior of Palestine. It would be giving practical effect to that most eloquent "Even so" of Paul, the Apostle of the Gentiles. "Even so," as ye, Gentiles, have obtained mercy through the Jews, even through their unbelief, which left the apostles free to turn to the Gentiles and carry the Gospel to them—"even so," now, it is proposed that through the mercy of you, Gentile believers, the Jews of Jaffa may likewise obtain God's mercy in Christ. Rom. xi. 30, 31.

ITS IMPORTANCE.

The importance of such a mission, if conducted by an experienced and tried missionary, could not be exaggerated. He must be a man of no inconsiderable qualifications and attainments, for he must be a linguist, as well as a Christian whose heart yearns for the salvation of souls. He must know—1. Judæo-Spanish, the vernacular or domestic tongue of the Jews of Palestine; 2. Arabic, the language of the country; 3. The Lingua Franca—a mixture of Italian, French, etc.,—spoken by the commercial and educated classes of whatever nationality throughout the Levant; and 4. He must be able to converse in Hebrew with learned Jews, and be thoroughly conversant with Jewish literature in its different branches, and with Jewish modes of thought, life, and customs. Above all, he must be possessed of a sympathetic and kindly heart with the Jews in all their sorrows and trials.

Such a laborer, so qualified, and imbued with a spirit of genuine love to the Jews, will be a great blessing to these of Jaffa. If he does no more than exhibit true Christian sympathy with their trials and sufferings; be a ready counsellor and helper in their difficulties; and induce them to read the New Testament and religious tracts, he will do a good preparatory work, by removing prejudices and encouraging enquiries. But, by the blessing of God on his ministry, he may achieve greater victories over sin and Satan, and contribute to the hastening of that glorious day when "all Israel shall be saved." Rom. xi. 26.—*A. Ben-Oliel, in Jewish Herald.*

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The Restitution advocates the grand "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint helps with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous and the total destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

# THE RESTITUTION.

S. A. CRAVEN, EDITOR.

Plymouth, Indiana, Nov. 2, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## STOCKHOLDERS' MEETING.

The Annual meeting of the Stockholders of the Christian Publishing Association, will be held at Plymouth, Ind., on Saturday, Nov. 12, 1887, for the purpose of electing a Board of Directors, and for the transaction of such business as may come before the meeting.

BY ORDER OF THE BOARD.

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WE reprint an article from the pen of Dr. Gordon in which he clearly shows that Romanism is the same demonized system that it was in the palmy days of the Inquisition. The Great Harlot is perfectly characterized by the Revelator as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. xvii. 6. "Her sins have reached unto heaven," and God remembers and will soon avenge the blood of countless millions upon her. Her burning day is nigh.

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THE Supreme Court of the United States has not yet announced its decision in the anarchist cases. Some few days will be required to prepare and place before the world a decision in a case that is now challenging the attention of every civilized country. Judge Gary, States Attorney Grinnell, and others, are receiving threatening letters from the anarchists denouncing vengeance should the condemned criminals be executed. The officials treat these cowardly missives with the contempt they deserve.

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BROTHER G. W. Young's fourth paper —"*A Pleasant Trip and Visit*"—came too late for this week's issue. He gives us an assurance that he will write more frequently for THE RESTITUTION hereafter; a purpose that we shall be glad indeed to have carried out. Brother L. C. Thomas has also sent a very interesting paper giving an account of a tour he has made with cheering results. Papers like these make us better acquainted with the brotherhood, and with the prosperity of the cause we all have so much at heart.

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THERE is no subject existing more attention or undergoing more careful investigation in our own times than the subject of Human Destiny. Resultant conclusions are quite divergent. The doctrine of eternal torment, as the doom of the ungodly, is being rapidly discarded. To give our readers some idea of a book recently received, and of the views of its author, we print an entire chapter from the work in the current issue of our paper. In some instances we should find occasion to differ with the talented author in both his premises and conclusions. Notably so in the wide application he gives to our Lord's parable of the sheep and goats. We are gravely mistaken if this parable has reference to any portion of the human family excepting the existing nations who shall be found living upon earth when our Lord returns and who remain after his own people, the church, are taken away. Nations are one of the subjects of prophecy as well as individuals—a matter of Eschatology that deserves more critical attention than it has hitherto received. Both the works issued by Mr. L. C. Baker are deserving of dispassionate reading and careful comparison with the Scriptures. We close with saying that we are also persuaded that Hades and Gehenna are states and conditions of doom of a more distinct nature than our author seems to teach.

Price of Mystery of Creation and of Man, 80 cts.; Fire of God's Anger, 75 cts. Address L. C. Baker, 2023 De Lancey Place, Philadelphia, Pa.

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Wm. H. Wilson writes us to change his address from Chicago to Hammond, Louisiana. His correspondents will please make a note of this change.

Brother J. S. Hatch may be addressed at Michigantown, Ind., until further notice.

## Selections.

### Futurism and Fact.

It is obvious that one may gaze so fixedly into the future as to be unconscious of the most palpable facts which are occurring in the present. This is the exceeding peril to which the system of interpretation called "Futurism" is exposed. It is looking so intently for an antichrist yet to come that it seems quite oblivious to what has come and what is now passing on the earth, as indicating the presence of Antichrist.

Benjamin Willis Newton, an eminent expounder of that school, finds a proof that the Papacy is not the "little horn," or antichrist, which seems to him so decisive that he prints it in capitals. Daniel vii. 21, (R. V.) reads: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came," etc. Upon which Mr. Newton remarks: "If I am sure of anything, I am sure of this, that neither myself nor my fellow-Christians are at this moment being persecuted unto death," etc. Therefore he concludes, that the Papacy cannot be the predicted Antichrist, since that power must be found persecuting until the coming of Christ.

Now, as throwing light on the question whether the Papacy is still persecuting, I append the following items cut from the religious newspapers which came to me in one single week. Let the reader answer from the evidence which they contain whether Mr. Newton's "fellow-Christians" are at this moment exempt from persecution unto death:

*The Converted Catholic* quotes the following from the *Western Watchman*, a Roman Catholic journal published at St. Louis: "Protestantism! We would draw and quarter it. We would impale it and hang it up for crows' nests. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead and sink it in hell-fire a hundred fathoms deep."

Rev. J. M. Green, of the City of Mexico, gives an account of the assassination of three Protestants in Ahuacuatlan, State of Guerrero. The victims were Rev. Abraham Gomez, a young Indian, ordained less than a year ago, Miguel Cipriano and the wife of Felipe Zaragoza, on Aug. 7. Father Vergara, the Catholic priest, in celebrating mass the day before urged his people to "make an example of the ministers of Satan" who had come among them, adding that they might "kill him" with all safety, counting upon his own protection and that of the chief of police. Vergara had been given the parish of Teloloapam by the Bishop of Guerrero, on condition that he would exterminate the Protestant congregations in all that region. "This was on Saturday. The following day at midnight, seven drunken women appeared in the Protestant quarter of the town and began to commit disorders, which seemed to deserve rebuke at the hands of the authorities, and Abraham with six of the brethren visited the judge and prosecuted their complaint. Strangely enough, the only reply given was the arrest and imprisonment of five of the brethren, and the dismissal of Abraham and of Felipe Zaragoza, who returned full of anxiety to the house of the latter. Very soon after the judge ordered the church bell to be rung, and thus gathered some 200 men and women in the court room, to whom he gave his instructions, and sent them forth on their bloody mission. Like infuriated savages they made their way at once to Zaragoza's house, and being unable to force the door, they tore up the roof, and with machete and pistols killed first Mrs. Zaragoza. Felipe seeing the danger of Abraham, ran to him and threw his arms about him, but was immediately torn away and disabled by a pistol-shot in the left arm. He was then stretched on the floor, and his Bible placed under his head as a pillow in derision. This done the ruffians turned to Abraham, who sat on the bed with his head resting on his hands, and dealt him a terrible blow with a machete, then he was shot with a pistol, and his poor mangled body, lifeless and bleeding, was dragged from the house out into the street and along the highway, receiving all sorts of indignities, being literally hacked to pieces with machetes."

The *Independent* having called attention to this bloody massacre, the *Freeman* of New York, an influential Catholic organ, replies thus:

"They (Protestant missionaries) are honest people trust in honor of the Annunciation and the Incarnation at the sound of the *Angelus*. The Bible, they say, will soon wipe out such 'superstition.' A light burns before an image of the Mother of God. 'Ha!' cries missionary, 'we shall soon teach the benighted to break that symbol!' And so on. If the killing of a few missionaries of this kind would keep others like them at home, we should almost—we Papists are so wicked!—be inclined to say: 'On with the dance; let joy be unconfined.'"

Persecution has, even in its extreme form, still to be endured for Christ's sake. Our watchful contemporary, *Evangelical Christendom*, makes mention of the Episcopal Methodist church at Vienna: "It has been established about three years, and has been doing a good work, pushing on the efforts for evangelization as far as its forces, spiritual and temporal, have permitted. However, a severe trial has overtaken it. In one month two of its members have been assassinated; and although these cruel deaths have been, indeed, only too terrible, they are not the only trials which have beset this young congregation. The increased virulence of the Romish persecution (for genuine persecution there is, in spite of the law guaranteeing full liberty of conscience and worship) causes the members to go about in fear of their lives."—*Word and Work.*

Rev. C. G. Moule repeats in the *Record* the painful story of the Papal persecution in Madeira, of Dr. Robert Kalley and the converts resulting from his labors, which issued in the expatriation of about one thousand persons. In a brief explanatory note Mr. Moule says:

"The writer, Major Freeman, who wrote it for the *Lahore Church Gazette* of March 8th, 1884, kindly allows me to make further use of it. For myself, I am deeply convinced both that the Romish Church is making immense and most skillful efforts to win England back, and that her essential principals are *semper eadem*. Meanwhile, great and strange is the indifference of Englishmen in general to the matter."

Although referring to events transpiring some years back, considerable present interest attaches from the fact that Rome is now making great strides. Rome is unchanging, and her triumph means assuredly the crushing down of all who venture to oppose.—*Word and Work.*

Pastor Thummel, of the Lutheran Church, in Prussia, who some time ago was sentenced to a fortnight's imprisonment for "insulting the Roman Catholic Church," and who was released by order of the Emperor after a week's confinement, has again been brought up at Everfield. With his publisher, he is charged with contempt of court, and with again insulting the Romish Church, by certain passages in a pamphlet. He has been sentenced to nine months' imprisonment, the publisher escaping with only two. One of the "insulting" remarks is to the effect that the Romish Apostasy is "built upon superstition and idolatry."—*Messiah's Herald.*

For many years past Rev. Mr. Doane, an American missionary, has been laboring most successfully in the Caroline Islands, and the light of Christianity has shown upon the natives. As soon as the Pope decided that the Islands belonged to Spain, the Spanish government sent out a man-of-war, six priests, and fifty soldiers. The priests at once set about annoying Mr. Doane, and finally sent him into prison when he refused to surrender the mission house to them. Mr. Doane protested in vain. The Islands belonged to Spain—the Pope had so decided, and no other religion but the Pope's could be tolerated there. After being kept in prison on board the men-of-war for two weeks, Mr. Doane was transferred to one of the islands where he was not allowed to communicate with his people. There was no ground for the arrest of Mr. Doane except that he refused to give up the property of the American mission.—*Converted Catholic.*

There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated but opposition to the Church, and he who will not partake of the sacrament is stoned.—*Christian Evangelist.*

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How shall we define this golden attribute of mercy? Is it not the one perfection which we creatures give, or seem to give to our Creator? How could he have mercy were it not for us? Mercy is the tranquility of his omnipotence, and the sweetness of his omnipresence; the fruit of his eternity, and the compassion of his immensity; the chief satisfaction of his justice, the triumph of his wisdom, and the patient perseverance of his love. Wherever we go, there is mercy, the peaceful, active, broad, deep, endless mercy of our Heavenly Father. If we work by day, we work in mercy's light, and we sleep at night in the lap of our Father's mercy.—*F. W. Faber.*

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Do you want new Hymn Books? If you do hurry and take advantage of the special offer made on first page of this paper.

### WHO IS IT?

Who is it that lolls at ease while you toil from morning till night? The saloon-keeper.

Who is it that makes two hundred per cent. profit from what causes the misery and degradation of families and the woes of little children? The saloon-keeper.

Who is it who sets tempting food to draw you into his den, as a bait is set to lure a rat into a trap? The saloon-keeper.

Who is it that buys houses and lands, and struts in fine clothes, with the money which might have kept your family from being turned into the street, and from going in rags? The saloon-keeper.

Who is it that takes your last cent for his poisonous drinks, and shuts the door in the face of your wife when she asks credit for a five-cent loaf of bread? The saloon-keeper.

Who is it when your money and reputation are gone, and you have no friend left to pay for your drink, will take you by the collar and kick you into the gutter? The saloon-keeper.

Who is it robs you of sense and reason, puts you lower than brute beasts, drives you into jails and penitentiaries, and sends you to the gallows? The saloon-keeper.

Is this man who lives by crushing human hearts, the man you should delight to honor by placing him in office? Throw his chain off your neck, and shake his clutch from off your soul.—*Union Signal.*

### Interesting Discoveries.

An interesting discovery has very recently been made in the direct line between Pompeii and Nocera. The digging of a well in a vineyard revealed the existence of a street of tombs, 100 feet east of the amphitheater of Pompeii. If the whole street is as closely lined with tombs as is the portion laid bare, it will be one of the most important discoveries lately made in that part of the world; but unfortunately money is wanting, so that the excavation is going on very slowly. Most of the tombs are covered with rude inscriptions painted in red, many of them being of the nature of advertisements, the tomb thus serving the purpose of a newspaper along the much-frequented road. The exact date has not yet been accurately ascertained, but they probably belong to the periods of Julius Cæsar and Tiberius. A contrast may be drawn between the condition of Pompeii and that of Pergamon, which, although double the size of Pompeii, has, thanks to the energy of the Prussian government, been laid clear within eight years. In the latter, beautiful, finely painted statutes, votive offering to Athena, and belonging to the sixth century B. C., have been found buried in the earth, and literally forming the foundation of the houses above. Their style of art is one hitherto not supposed possible at so remote a period, and they cause the ruins of Pompeii to appear quite modern. The discovery of an aqueduct which probably dates back to the time of King Solomon is reported from Jerusalem, and it is confidently anticipated that the further excavation of it will bring to light some extremely interesting and valuable inscriptions.

### The Glory-Filled Earth.

You will find, as early as in Numbers xiv. 21, this word of promise: "As truly as I live, all the earth shall be filled with the glory of Jehovah,"—not merely shall we see it outside the earth, through an open heaven, on the throne of God, but the earth itself filled with the glory of God! We know it has not yet been filled. It has been going on from bad to worse; but all the earth is to be filled with this same glory. We work for that glory; and if we work in any other way, or for any other motive, we are not in the mind of God. We are looking for the whole earth to be filled with the glory of Jehovah; but that time "cannot come till the glory come": book; and there is no glory but in the face of Jesus Christ; and until the face of Jesus Christ is seen, the glory of Jehovah cannot fill this earth.—*Dr. W. P. Mackay.*

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In reading the four Gospels I am ever more and more impressed with this fact: That the language ascribed to Jesus not only occasionally asserts his possession of authority far above that of Hebrew prophets and Grecian philosophers, but that it very frequently, undesignedly, betrays his ever-present consciousness that God was dwelling in him, and giving him dignity, authority and power which had not, at that time, ever entered into any other heart to conceive. It is this which has in those rare hours when my soul has fallen into deep darkness, made the entrance of his Word give a light above that of the sun.—*Thos. Hill.*

## Communications.

### THE HOUSE OF GOD.

"EVERY HOUSE IS BUILT BY SOME ONE."

It is generally understood by the most of us that God is now selecting and fitting up material for the erection of a building that will answer the design of the great Architect who arranged the plan and purpose of the same before the world began. And it is as generally admitted that that house when erected will be used for the benefit of some of the human family. But there is a diversity of opinion as to how many of our lost race will at last find shelter under its spacious roof.

Some argue that the building when completed will benefit those only who are used as material in the building. This view confers but little honor on the builder. Others compare the human family to a forest of which God is selecting a few of the best sticks of which he intends to build his beautiful and glorious temple, and the surplus of this great forest is no more to the builder than the scaffolding is to the building, and we are exhorted by those holding that view to have no sympathy with the balance of this useless lumber. I would ask in all humility and charity, how does this view accord with the word of him who had authority to speak?

"The Son of man is come to seek and to save that which was lost." Luke xix. 10. None can doubt that the human family are all lost in sin and death, the crooked as well as the straight sticks. And who dare question the ability of the Son of man to accomplish what he came to do. And the Scriptures teach that Jesus is the Lamb of God which taketh away the sin of the world; and "he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." John i. 29; 1 John ii. 2. Again, in the mouth of two or three witnesses every word shall be established. A third witness testifieth, "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. v. 18, 19.

From the above statements we might reasonably conclude that God places a higher estimate upon lost sinners, and the world at large, than our dear Brother who of late exhorts us by saying, "Let us bear no false sympathy for the scaffolding; it served its purpose with the architect, and now let it perish." Again the same writer introduces a beautiful illustration of the human family, in which he compares them to "the falling bloom from a tree, and the ripe fruit when gathered." But his application seems to me unwarranted. He says, "What has led to the false sympathy for millions that bear the same relation to God's plan that the surplus bloom of the fruit tree bears to the full developed and perfect fruit that golden autumn pours into the lap of the husbandman?"

It is true indeed that a large per cent. of the human family fall into the embrace of our common enemy, death, while in the bloom of childhood and youth, while few arrive to mature age. But will the above application bear the test of the word of truth? Infants were brought to Jesus who said "suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Luke xviii. 15, 16. Matthew and Mark add their testimony that the statement is true.

From the foregoing we must conclude that the master of the house places a higher estimate on the falling bloom of our race than our brother seems to, unless death separates his sympathy from those he came to save. Others assume "that God has no use for idiots and scrofulous babies in his kingdom." Jesus while here demonstrated his sympathy for the most repulsive and loathsome specimens of humanity, by taking time in the midst of all the urgent calls for help, to cure the leper, Mark i. 35-42.

I am thankful that a heart has been given me to feel and faith to believe that even scrofulous and weak-minded children are still the objects of compassion with our tender and sympathetic Shepherd. And that "Jesus Christ, yesterday and today is the same, and for the ages." Diaglott trans. Heb. xiii. 8.

Our esteemed brother cites for proof of his position, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balances. This is no proof that God has not forces in reserve sufficient to gather the drop and the dust, and utilize them in his own due time. Jesus had plenty of help to gather the fragments, which were many, after feeding the multitude with the few loaves.

When the time comes that "The Lord of hosts shall have swallowed up death, and that there shall be no more death," Isa. xxv. 6-8; Rev. xxi. 4, then comes the feast of fat things, and the time for the removing of the "vail that is spread over all nations." The material for God's house having been prepared, and gathered, will be cemented together in love, as one body." And the roof will be large enough to accommodate the lost, wandering prodigal who has spent his money in riotous, or fast living; hungry and naked he will come to his mind or to himself, and return to the father's house. (That house must be erected first.) There he will be received joyfully by every member of the house (except his older brother who seems disposed to find fault), and he will be well clothed and fed. This will be a merry time and a consummation worthy of him who has all power in heaven and earth. (No doubt the Father will manage to reconcile his elder son after a while, although he may refuse to go in and enjoy the festivities of the occasion. J. D. S.

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Prepared by the committee appointed at the Indiana State Conference.

### BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

Lesson 11.

REPENTANCE.

Golden Text: "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts 17, 30.

Question. Why has God commanded all men to repent?

Answer. Because he hath appointed a day in which he will judge the world in righteousness. Acts 17, 31.

Q. What did Jesus tell those persons who told him of the Galileans whose blood Pilate mingled with their sacrifices?

A. Except ye repent ye shall likewise perish? Luke 13, 3.

Q. What did Jesus preach to the people after he heard John was in prison?

A. From that time Jesus began to preach and to say, repent, for the kingdom of heaven is at hand. Matt. 4, 17; Mark 1, 15.

Q. What did John the Baptist do and preach in the wilderness?

A. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Mark 1, 4.

Q. What did Peter say to them that asked what they should do?

A. Repent and be baptised, every one of you in the name of Jesus Christ for the remission of sins. Acts 2, 38.

Q. If it was necessary in the days of the apostles to repent and be baptised, is the command yet binding?

A. For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call. Acts 2, 39.

Q. Why is it necessary for all to repent and be converted?

A. See Acts 3, 19-23.

Q. Is the Lord willing that any should perish?

A. See 2 Peter 3, 9.

Q. Is it not the goodness of God that leads to repentance?

A. See Rom. 2, 4.

Q. Is it necessary to pay attention to the word of God?

A. See Heb. 2, 1-3.

In summing up we find the following:

1. That God commands all men to repent.

2. Because God will judge in righteousness.

3. Except we repent we shall perish.

4. We find that Jesus taught repentance.

5. We find that John the Baptist taught repentance for remission of sins.

6. That Peter taught that repentance and baptism were necessary in order to remission of sins.

7. We find that the command came to all that are called.

8. We find that all that will not hear Jesus will be destroyed.

9. That God is not willing that any should perish, but wants all to come to repentance.

10. That it is the goodness of God that leads to repentance.

11. That it is necessary to pay attention to the word of God, and not let it slip from us.

12. Finally, if we expect to receive a crown of life, when God shall send Jesus Christ to restore all things which God had spoken of by the prophets, we must repent, or reform our lives in accordance with his will and keep his commands and then he will accept of us when he comes to reign.


IF Your Subscription has Expired, Renew Now.


## SUBSCRIBERS TAKE NOTICE.

PLYMOUTH, Ind., Nov. 2, 1887.

*Dear Subscriber:*

The season of the year is approaching when most subscriptions expire. If you will favor us with a renewal (paying to Dec. 31, 1888), between now and Nov. 30, 1887, we will send to your address anyone of the following books that you may name:

The Gospel of the Kingdom, by Wiley Jones;

The Christian Hymnal, or

The Unspeakable Gift, by J. H. Pettingell.

### Announcement.

The first Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 10, 1887, at 7:00 p. m. and continue over the following Sunday. The different committees appointed at our last meeting should make reports at this gathering. On their action depends much of the success of our work as a Conference. Brethren and sisters, we want each one of you to attend this meeting. The friends here will do their best to entertain you. Send us word what time you will arrive, and we will meet you at the train. Come and enjoy one more good meeting—time hastens on—this may be the last in this dispensation. Can you afford to miss it?

A. R. UNDERWOOD, Sec.

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BABYLAND splendid *Babyland!* Mother and baby enjoy it together. It lightens the mother's care and labor by giving her stories and pictures to read and talk about. Baby grows to understand them almost as soon as he understands chickens and birds and kittens. Don't let him tear it. Beautiful *Babyland!* excellent *Babyland!* Mother with a baby a year or five years old, it is for you. You can get a sample copy by sending five cents to D. Lothrop Company, Boston.

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"The Unspeakable Gift," by J. H. Pettingell, is now offered at Thirty Cents. The regular price of this edition is Fifty Cents, but to all who wish them to loan or otherwise use for missionary work, will be supplied with them at Thirty Cents each, singly or in quantities. We have 500 copies of this work and should like to have them all taken in the next three months. This book contains absolutely conclusive proof of Life only in Christ, and as a missionary is ahead of anything published. If you do not need it yourself, don't you know a friend who could read it to good advantage? It will only cost a few cents to place it in his hands, and who can tell the good that may come of such a little effort on your part. We want to place a quantity of these books in the hands of missionary workers in this and other lands, and for this purpose will open a fund of free will gifts. Those of our friends who wish to take part in this missionary work may do so. The door is open, and though we do not urge this upon our brethren (for it should need no urging) we will just say, the privilege is yours.

### MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

| | |
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| Previously published | $55 70 |
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### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "8" and reads "Jay8" it means your subscription expired the first day of January, 1888. "Feb" February, "Mar" March "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*, "Jan" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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Address T. J. Whitsell at Broadhead, Wis.

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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Miller's Block, Room 96, 274½ Ontario Street, Corner of Bolivar, north of Central Market. Strangers. Brethren from abroad of like faith and all members of the truth are welcome.


## CRYSTAL DROPS.

A splendid book for all young people and Sunday School scholars. Full of Scriptural teachings in truthful stories. By Mrs. Pamela S. Bradford. Bound in cloth, price 40 cents.

# Poetry

## GET WISDOM.—To Keva.

Pleasure is fleeting and beauty vain,
And hollow and empty is worldly fame,
The love and friendships of earth go by,
Its glory fades and its bright things die.

Whatever we seek, be it knowledge or gold,
Though strive we hard in our hands to hold,
Must be laid at the tomb's cold brink adown,
And ourselves be lost to the world's renown.

Then Keva seek in thy youth's fair hours
To crown thy brow with the deathless flowers,
Blossoms of wisdom that upward spring
In the garden of peace where the angels sing.

No ruby brought from the distant mine
Can give such grace to that brow of thine,
Naught else so lovely on earth be found,
Of shell or pearl in the ocean's round.

Wisdom can keep from the paths of sin,
Through the gates of pearl she can lead thee in;
Exalt her now and beyond the tears
She shall set thee high in the endless years.

Get wisdom, then, 'tis the principal thing,
Most precious strain that my pen may ring;
For life is held in her happy hand,
And a crown and home in an Eden land.

S. ROXANA WIXOM.

# Selections

## THE FIRE OF GOD'S ANGER.

Some few weeks ago we received from the author, L. O. Baker, a Vol. of nearly 300 pages bearing the above title. The author is a Presbyterian Clergyman residing in Philadelphia, and author also of another work that has attracted considerable attention from its unique theological teachings, entitled—*The Mystery of Creation and of Man.* The author's style is forcible, impressive, and often beautiful and sublime. As the best means of giving our readers some definite idea of the Vol., so lately sent us, we place an entire chapter before them under its appropriate heading as follows:—

### ETERNAL FIRE A FACT OF SCIENCE AS WELL AS OF SCRIPTURE.

We have thus far examined the Scriptural use of the term "Eternal fire" and its cognates sufficiently to determine,

1. The one radical idea, common to them all, is that of destruction.

2. The term comprehends and is the exponent of all the agencies by which the consuming energy of Nature wastes and destroys the bodies and souls of men.

Thoughtful men have long been waiting for some statement of the doctrine of future punishment which should be scientific as well as Scriptural. If we are not yet able to arrive at this, we may at least indicate the direction in which it may be found.

Our primary source of knowledge upon this subject is the Holy Scriptures. But its interpreters have too often forgotten that God has revealed himself to men in other ways than through his word. As man was made in his image, no conception of God's government of the world can command permanent assent which violates what he has revealed of himself in man and in the constitution of human society. And as all things were made by him, nothing can be true which does not accord with what he has made known of himself in the system of creation. The mistake of Theology has been in its too exclusive view of God as the moral governor of the world, and of man as his subject. Whereas man is also the product of a created system of which God is the Author, and the subject of natural as well as of moral law. His plan and destiny in this system of nature needs to be studied before we can appreciate the Bible terms which define his destiny as a subject of God's moral government. We therefore pause here to inquire whether there is anything in nature corresponding to the Bible doctrine that sinful men must be cast into eternal fire. The observations of science convince us that the primary condition of the elemental substances out of which all created forms have been built up, was one in which their atoms were held apart by great heat. The visible universe is for the most part a wilderness of fire. The nearest star to us in space is the sun, a vast incandescent globe of fire, in whose photosphere vaporous masses of iron and sodium, and other minerals are glowing with intensest heat. On the earth these same substances have been cooled down, and have combined according to their chemical affinities. In this process of combination the heat-energy has been rendered latent. There has been a progress in the creative process from the state of primeval fire, to one of chemical combination and equilibrium, and cosmical order, by which these elements have become subordinated to the ends and uses of *Life.* Two antagonistic forces seem to have been contending for the mastery on this arena of the universe, the eternal fire and the eternal life. The fire resolves all things into their primary elements. It is constantly claiming back the things that have been wrung out of its bosom. All processes of decay are but the slower gnawing of the tooth of this eternal fire. Life, however, has been from the first capturing and subsidising these substances to the ends of its manifestation. Under its transforming power they are organized into a variety of creature forms, advancing from one stage of development to another, until finally man has appeared at the summit of the series, the highest embodiment of created life. It has been from the first, however, a law of creation that all defective forms of creature life cannot abide. They are but transient and must give way to higher forms. There has been a constant struggle in nature toward a perfect and abiding form, but it has not yet been reached. Type after type, race after race, has been suffered to sink back into the womb of the eternal fire out of which they were brought forth. But along all the series the abiding life has been conserving the fruits of past triumphs and making new conquests. Still, however, it remains the law of nature that all defective forms of life must yield to the law of decay and go back to the elemental abyss out of which they sprang. And to this law man is no exception. He exists as yet only in a sinful and imperfect type of manhood. And therefore he is made subject to vanity, and is under bondage to this law of corruption. He must depart into the eternal fire.

The eternal life, however, has at length been manifested in the person of the perfect Man. It was "with the Father" from the beginning, and has now been "manifested unto us." 1 Jno. i. 1, 2. The man-nature in Christ has reached its ideal as the perfect and indestructible image of God, the depository and vehicle of his life, the representative of his authority, the inheritor and administrator of his vast estate. As such, Jesus is now triumphant over death and all the powers of the universe, crowned Lord over all. It is not then only in obedience to the requirements of a moral law, but also to the law of nature, that sinful men are consigned to the eternal fire, and that only those who, by faith in Christ are made partakers of his nature, enter into the eternal life. This is no arbitrary sentence of an irate Judge. It is according to the eternal law of nature. We have already seen that the term "fire" stands in Scripture as the representative of all the death-dealing forces of nature. In them all God is seen as a "consuming fire." We have also here to notice that a wide generalization of the passages in Scripture which refer to angelic powers, convinces us that they are either closely identified, if not identical, with what we call the forces of nature. They are the executive forces of the one Supreme force in Creation. And as it is these forces which draw men down into the abyss of dissolution which, in this economy of nature, may be viewed as its gulph of eternal fire, it is in their agency that we find the proper explanation of the angels which attend the administration of the Son of Man. They "gather out of his kingdom all things that offend, and them which do iniquity and cast them into a furnace of fire." Matt xiii. 41, 42. And they are the angels of his might who shall attend him at his revelation from heaven in flaming fire. 2 Thess. i. 8. The language of Scripture also accords with science in assuming that there are two classes of forces in the realm of nature, the one life-giving, the other death-dealing. There are two classes of effects, and it there are not to be referred to two classes of agencies, the one constructive, the other destructive, there must be at least an essential difference in the mode of operation when the forces of nature transcend the sphere of beneficent action, and become the ministers of evil, and of death, without, however, seeking to penetrate this mystery, which is beyond our ken, it is sufficient to know that the common language of both science and Scripture recognizes these two realms of cosmic forces, in one of which the energy of nature is directed toward the production of order out of chaos, of light out of darkness, of life out of death. And in the other its energy is bent to produce the counter class of effects, resounding to darkness and chaos, dissolving the elements that had combined to the production of forms of life and beauty, breaking down organisms, and carrying down into the vortex of dissolution the creature forms which life had built up, and beautified out of the substances it had rescued from their grasp. Now, as the angels of light are identified in Scripture with these beneficent operations, so on the other hand it has a name for these destructive and death-dealing forces. It calls them "the devil and his angels," "the ruler," "the kingdom of darkness." It has been a great mistake to regard these evil powers as operating against man in the sphere of moral agency alone. They are more truly and deeply his physical enemies. They have the power of disease, Luke x. 19; xi. 14–18; xiii. 16; Acts x. 38, and of death, Heb. ii. 14. The devil is a prince over all death-dealing forces in nature, Job. i. 12–19; Psa. lxxiii. 49; Ephes. ii. 2; vi. 12. The difference between the Scriptural and the scientific conception of these forces is that the former always views them as living spiritual agents. But ever here science is gradually approaching the Scriptural conception. Herbert Spencer admits that the final postulate of science, the omnipresent, inscrutable, unknowable Force may be living and spiritual. Why may not all minor forces in this created system be also living powers? Indeed we were not long ago assured by an able writer upon the "Fallacy of Materialism," that "the theory that the universe consists entirely of mind stuff," and that "mental and physical phenomena, although apparently diverse, are really identical, is the one toward which all the greatest minds that have studied this question in the right way are tending." There is one sublime luminous truth, however, revealed in Scripture, which is beyond the province of science. And that is that the author and energizer of this created system is diverting all its forces, not only to the preparation of it as an abode for the highest forms of life, but toward its ultimate transformation and deliverance from the yoke of these evil powers that have wrought in it this work of corruption and death, Rom. viii. 19–23; Rev. v. 13; xxii. 1–5. The "Eternal fire," which is the concrete expression of all these devouring agencies of nature, must finally consume them all in its own bosom. For we read that it is "prepared for the devil and his angels," Matt. xxv. 4; Rev. xx. 10–14. The death-dealing forces contain within themselves the principles of self destruction. The whole realm of death and hell, with the "devil and his angels" must be "cast into the lake of fire." And the Scripture term for this fate is "destruction." 1 Cor. xv. 24–26; Heb. ii. 14. "There shall be no more death," Rev. xxi. 4. But although science halts here, where Scriptures advances with firm tread and lifts the veil, there is yet complete accord in what both teach as to the pit of dissolution which nature, or rather the God of nature, has dug for all the imperfect forms of created life which have heretofore appeared, and which contain within themselves the principle of decay and death. And the natural man, as belonging to the same system, must depart, under the common curse, into the eternal fire. The sentence of the Son of Man, Matt. xxv. 41,—"Depart ye cursed," is as truly a sentence of the law of Nature as it is of the law of God. Only one Man has as yet appeared in whom the eternal life was so manifested as to enable him to rise above and out of this pit of death into the glory of a divine and immortal manhood. Union with him, by faith, is the only power of life that can save our lives from destruction and redeem us out of all the hands of our enemies. It is true only of those in whom this purifying and conserving life-power dwells, that they "go into life eternal." It is manifest therefore, that before we can arrive at any true doctrine of future or present punishment for sin, we must learn to view man in his relations to this natural system in which God has placed him, of which he is a product and with whose destiny his own is involved. The fire of hell is not merely a future torment of the mind. The Scripture terms are too literal for this. Nor, on the other hand, is it a gulf of flame specially created for the endless torment in body and soul of lost men. It is a present fact of nature a fact the proofs of which are all around us, and the signs of whose activity are everywhere in nature apparent; yea, even in our own bodies and souls, depraving, blighting, and consuming. We walk each day along the edge of this bottomless pit. Each night we go to sleep upon the confines of this outer darkness. The fire that burns in our very life blood is a shred of this eternal fire. The vices that feint and inflame it, that blight the bodies of men and consume their energies of soul are but the outer lappings of the billows that toss on this lake of fire and beat themselves on these shores of life whereon we tread for a few brief years. And the yawning gulf of this sea of raging forces and of elemental unrest waits to receive us all. The cry of even Jesus, in presence of it, was, "Save me, oh God; for the waters are come into my soul. I sink in deep mire, where there is no standing; I am come into deep waters where the floods overflow me.....Let me not sink....neither let the deep swallow me up, and let not the pit shut her mouth upon me.....Draw nigh unto my soul and redeem it; deliver me because of mine enemies." Ps. lxxix. With such "strong crying and tears" did even this Divine Man offer up prayers and supplications unto him that was able to save him from death, and was heard in that he feared. Heb. v. 7. We must, therefore, open our minds to take in this full and Scriptural significance of death, the appointed wages of sin, if we would understand the Scripture terms which set forth its punishment. The meaning of death in God's economy of nature and of moral government, has been strangely perverted by a Satanic perpetuation in the minds of men of the original lie "Ye shall not surely die." Men have believed themselves of an immortal nature apart from God. And hence the real significance of the death-sentence has been missed, and also the real value of the gospel record that God hath given us eternal life in his Son. We need, therefore, to know that all these Scripture terms, "Gehenna," the "hell of fire," "Eternal fire" the "Fire that cannot be quenched," all pertaining to this realm of death and dissolution, and describe to us the pit, which not only the law of God, but the law of nature, has dug for the sin-blighted bodies and souls of men. It is not to a realm of endless torment, but to an abyss of inexorable dissolution, protracted indeed beyond the death of the body, for the soul, as a finer essence of Man's being, is longer in its dying to which wicked men are consigned. And even the righteous, as to their flesh and blood nature, which is but carnal, and must see corruption, do not escape this pit.

It is only as they are made partakers of the divine nature, and become in life and spirit identified with it, that they "go into life eternal." This is the profoundest teaching of the scene in Matt. xxv. 31–41. Their life in manhood has become incorporate with the life of the Divine Man. And so they go with him into his kingdom of joy and into life eternal. But here again, this doom of the wicked, and of this we cannot be reminded too often, is immediate, and lies on this side of the resurrection. The eternal fire is a present fact. It pertains to this present economy of nature. This, indeed, is the real significance of the adjective which describes it. It is the *aionion*, the age-during fire. It pertains specially to this order of nature and not to the ages to come. Its power then will be gone, and there shall be no more curse nor death. Rev. xxii. 3. It is therefore a present Son of Man, now exalted to Headship over all the forces of the universe—Eph. i. 20–23—, seated on the throne of an ever-present judgment, and executing the law of this present system of nature, whose voice we are to hear in the dread sentence, "Depart ye cursed into eternal fire, prepared for the devil and his angels." This is the consignment, not of a future host of resurrected dead, who are not here in view, but of the living generations of unrighteous men, to that present abyss of dissolution which yawns beneath us all as a gulf of consuming fire. It is from this now-impending peril that his gospel is sent out with its glad tidings of rescue. Its gift of eternal life is the antidote to this death. And so great is the power of life now deposited in the new source of Life to men, that "power has been given to him over all flesh" to give not only eternal life to a chosen seed who are to be associated with him in his life-giving work, John xvii. 2, but also to raise up out of the abyss of death to lower orders of life (each in his own time and order), the masses of mankind who have gone down into this pit. Jno. v. 28, 29. Their resurrection, although it be to judgment and corrective discipline, is yet the result of his redeeming work and a manifestation of his triumphant power. And it violates the whole order of God's working in the plan of creation, and the whole spirit and meaning of his Word in its dealings with these great problems of life and death, to view this recovery of the unjust dead, as anything but a blessing, even though it bring new risks with the new opportunities of life.

Moreover this view of God's gracious purpose to recover men from the abyss of eternal fire into which they are cast by the law of nature, as well as by the sentence of the Son of Man, is necessary to show how his goodness answers to his severity. The eternal fire is not a master in this universe, only a servant. The devil was no triumphs that are not turned into defeat by him who was manifested to destroy him and his works. No! even death can hold its trophies. "The last enemy that shall be *destroyed* is death." And death and hell shall be cast into the lake of fire. Rev. xx. 14. There is, indeed, before sinful men a fearful punishment. It is no light thing to die and sink down, body and soul, into that abyss where burns the eternal dissolving fire. It is no small privation to be shut out from the light and life and blessedness of those of whom Jesus says, "They shall never taste of death," "I give unto them eternal life." Jno. viii. 52; x. 28. And wicked men, when raised, must still be adjudged unworthy of this life. And yet their recovery will prove the truth of what the book of Creation and the book of God both teach, that the eternal life is master of the realm of eternal fire, that Love is stronger than wrath. To take away every element of hope from the resurrection of all but the small class, who now receive Christ, is to limit his grace and power as the Prince of Life, and to deny that his gospel is glad tidings of great joy to all people.

# Communications.

## Omissions Annul Conclusions.

"The Papacy and the man of sin not identical." Of course not. Identical signifies the same. The first, papacy, is feminine, and the word for its symbol is "the woman—the mother of harlots and abominations of the earth." Rev. xvii.

"The man of sin" is, of course, masculine, and so is not "the woman!" Easy to be seen.

"The woman" rides "the beast that carried her!" Hence the rider on the beast is not the beast she rode upon. All easy to see.

The pronoun applied to the beast is "he, him; Rev. xiii. 5–8; in Dan vii. It is "he, his;" in Dan. viii. "the ram, he-goat, and horn that waxed exceeding great," are masculine in both noun and pronoun. Thus, the name and nature, the official position and administration, were not identical. Please note the profound mistake as to personification, also.

The assertion is that "if words have meaning, these words designate an individual," a personal antichrist. 2 Thess. ii. But that depends on the sense, the subject and limitations in which the author uses them!

Observe, Moses hath in every city them that preach him, being read every Sabbath." Acts xv. 21. These personal terms embrace the Mosaic system of government teaching and order of worship! That system is Moses personified!

Paul preached Christ. He preached the gospel unto them. Here these terms have a dispensational sense, and not one of mere verbal and personal import, confined to Paul.

Thou art this head of gold. Dan. ii. 38; (and this was misused when arguing to confine it to a person; the symbol, golden head, embraced all Babylonia).

If this does not suffice, take Dan. iv. 22. "It is thou, O King,"—personified by the great tree—its height reached to heaven, and the sight to the end of all the earth!

Please do yourself the justice to count a few of like import, and applied to the symbolic word. These great beasts, which are four, are four kings (symbol terms—analogous to Nebuchadnezzar) that shall arise out of the earth." Dan. vii. 17.

In this sense "Tyre" was addressed at length by Ezekiel, xxvii. 3, and Gog, xxxviii. "Prophesy against him!"

As I count, the personal pronouns, "she, her," etc., are used of "Babylon the Great," the mother of harlots, over fifty times in one chapter. Rev. xviii. Then, "the man of sin" is "he," etc., the precise correlative of "the mother of harlots"—all know that the husband is correlative to wife!

To climb and crown this climax of prophetic teaching, note that the symbols and their geography, chronology, and history of fulfilment, even into our generation, "the time of the end," forbid another, a 2nd or double evil accomplishment. "The antichrist" was then and is yet awaiting his doom. Dan. vii. 23–26.

It is passing strange that any hair of promise should argue out a future and more baleful form of feminine or masculine anti-dominion! They've about had their day, now the Lord's day seems due! Even "the wise men" announce "the star of Bethlehem" this year! Amen. Lovingly for truth and grace.

J. B. COOK.

P. S. To my apprehension it is not in the nature of faith or hope to look for the greatest evil! No, indeed. The gospel addresses itself especially to faith and hope! Hence this, in its very nature tends to allay fear. Its the rejection of provided and promised blessing that brings fear. Then the notion of a future antichrist originated in and for Rome, the seat of the beast. It turned the thought of "anti-christ" on to the Protestant counsel Bishop Walmsley of the Roman Church assigned "the key," Rev. ix., to Luther, who he says "opened hell!" To this he ascribes Luther's heated zeal, and he argued out the end of Protestantism in 1835–1838—over 52 years ago!

But all prophecy of overpowering evil belongs to and in Rome, where all Gentile power of darkness, desolation and oppression centered. Of course it must have come through the Papacy, as that has been the great controlling form of Roman administration and persecution that followed the Pagan (with variations) through near 1500 years!

Rome represented by the 4th beast antedates the Christian era. It has been the treading down power, Dan. ix. 26–27, viii. 9–11; and is to go with its blatant "horn" to "the judgment written." Rev. xvii. to xix. The prophecy was foretold history straight on to the end of Gentile times in judgment, preparatory to "the restitution of all things spoken." Rev. xxi. 15.

J. B. C.

## Notes by the Way.

I closed my last when I reached Brother Brown's at Sac City. From there I made my way across the country by means of a livery team to Bro. Ketchum's, a distance of about twenty-two miles, and was received into their kind hospitality. Brother and Sister Ketchum seem to be sound in the faith. From there I was furthered on by Brother Ketchum to the neighborhood where my sons live. Made them a short visit and was conveyed by one of them to the place of meeting of the brethren in Fairchild. This brings us to Friday evening, Sept. 9th. There we were met again by Brother Eychaner, who came to help us in this meeting. Brother Eychaner opened the meeting by introducing the things of the kingdom of God and the name of Jesus the anointed. The meeting was continued until Sunday night, when two persons manifested a desire to be baptized. On Monday morning we repaired to the water, and by this time three more had made up their minds to follow the Savior and we baptized five willing souls into the all-saving name of Jesus. Brother Eychaner did most of the preaching. Monday night we held our last meeting in this place and after a most interesting and heart-cheering sermon from Brother Eychaner we commemorated the death and sufferings of our blessed Lord. We then sung, "In the sweet by and by, we shall meet on that beautiful shore."

Thus closed a meeting of as deep interest as we have witnessed for many a day. We then took the parting hand. Tuesday Brother Eychaner took the train for his home, and in company with Brother W. H. Garton, I started on my journey. Brother Garton brought us to Gonda Station, on the Illinois Central Railroad. There we took the train to Jessup and stopped off with the express purpose of visiting Sister Craton, widow of Brother George Craton, with whom many of the readers of THE RESTITUTION were so well and favorably known. We learned that Sister Craton had just been moved to her son's, her health failing her so that it was not thought safe for her to live any longer alone; hence they moved her to live with her son, Dr. Milton Craton, who is well and favorably know in and around Jessup, both as a man and a physician. His place of residence being four miles from Jessup, I did not see Sister Craton. I stopped over night in Jessup and took the 7:50 train to Independence, there changed to the Chicago, Burlington & Northern R. R., and came to Walker, where I was met and conveyed to the place of meeting, this being Sept. 16.

We commenced our meeting by introducing the things of the kingdom of God and the name of Jesus, the anointed, and continued the meetings till Sunday night, when two persons manifested a desire to be baptized. On Monday morning we repaired to the water, and by this time three more had made up their minds to follow the Savior and we baptized them into the name of Christ for the remission of sins. Monday night we closed our meeting in this place. This is a new place and much interest is manifested. Hope we may be able to visit them again in the future.

This closed our meetings in Iowa. We start this morning for Jo Davis Co., Ill. Thus we have spent four Sundays in Iowa, held four meetings, baptized twelve persons into the Christ, and had a most enjoyable and refreshing time. And now let me express my thanks to the kind brethren and friends who furthered me on my way by their financial aid and may the God of peace keep and preserve them unto his heavenly kingdom. Amen.

T. J. WHITCHETT.

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# Poetry.

## DEAR SISTER.

[Thoughts on visiting my sister's grave, Oct. 15th, 1887, St. Joseph, Mo.]

I've come to bid thy resting place
Perhaps a long farewell,
Dear sister,—But my own heart knows
The thoughts that in it swell,
As I think perhaps it is the last
On earth I ere shall see
Of the sacred spot where thou dost sleep,
From all earth's troubles free.

Full well I know that soon shall break
The day that knows no night,
That from thy slumbers thou shalt wake
Robed in immortal light;
That though to far off lands I go
Our parting wont be long;
The life eternal we shall know,
And join redemption's song.
With all the ransomed hosts we'll swell
The everlasting song,
And while the endless cycles tell,
The harmony prolong.

Then farewell to thy quiet grave,
My sister ever dear,
I'll trust in him who died to save
For he is ever near.
He will sustain in every hour,
He will my portion be:
I'll trust in him who has the power,
From death to set us free.

CARRIE WILLIAMS.

# Selections.

One of the greatest obstacles to living unwaveringly the interior life, is the difficulty of seeing God in everything. People say, "I can easily submit to things which come from God; but I can not submit to man, and most of the trials and crosses come through human instrumentality." Or they say, "It is all well enough to talk of trusting; but when I commit a matter to God, man is sure to come in and disarrange it all, and while I have no difficulty in trusting God, I do see serious difficulties in the way of trusting man."

This is no imaginary trouble, but it is of vital importance, and if it can not be met, does really make the life of faith an impossible and visionary theory. For nearly everything in life comes to us through human instrumentalities, and most of our trials are the result of somebody's failure, or ignorance, or carelessness, or sin. We know God can not be the author of these things, and yet unless he is the agent in the matter, how can we say to him about it, "Thy will be done?"

Besides, what good is there in trusting our affairs to God, if, after all, man is to be allowed to come in and disarrange them; and how is it possible to live by faith, if human agencies, in whom it would be wrong and foolish to trust, are to have a predominant influence in moulding our lives?

Moreover, things in which we can see God's hand always have a sweetness in them which consoles while it wounds. But the trials inflicted by man are full of bitterness.

What is needed, then, is to see God in everything, and to receive everything directly from his hands, with no intervention of second causes. And it is just to this that we must be brought, before we can know an abiding experience of entire abandonment and perfect trust. Our abandonment must be to God, not to man, and our trust must be in him, not in any arm of flesh, or we shall fail at the first trial.

The question here confronts us at once—"But is God in everything, and have we any warrant from the Scripture for receiving everything from his hands, without regarding the second causes which may have been instrumental in bringing it about?" I answer to this, unhesitatingly, Yes! To the children of God everything comes directly from their Father's hand, no matter who or what may have been the apparent agents. There are no "second causes" for them.

The whole teaching of the Scripture asserts and implies this. "Not a sparrow falls to the ground without our Father. The very hairs of our head are all numbered." We are not to be careful about anything, because our Father cares for us. We are not to avenge ourselves because our Father has charged himself with our defence. We are not to fear, for the Lord is on our side. No one can be against us, because he is for us. We shall not want, for he is our Shepherd. When we pass through the rivers they shall not overflow us, and when we walk through the fire we all not be burned, because he will be with us. He shuts the mouths of lions, that they can not hurt us. "He delivereth and rescueth." "He changeth the times and the seasons; he removeth kings and setteth up kings." A man's heart is in his hand, and, "as the rivers of water, he turneth it whithersoever he will." He ruleth over all the kingdoms of the heathen; and in his hand there is power and might, "so that none is able to withstand" him. "He ruleth the raging of the sea; when the waves thereof arise he stilleth them." He "bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect." "Whatsoever the Lord pleaseth, that does he in heaven, and in earth, in the seas, and all deep places."

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth; and there be higher than they."

"Lo, these are a part of his ways; but how little a portion is heard of him? But the thunder of his power who can understand?" "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

And this "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." "I will say of the Lord he is my refuge and my fortress, my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "Because thou has made the Lord, which is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

To my own mind, these Scriptures, and many others like them, settle for ever the question as to the power of second causes in the life of the children of God. They are all under the control of our Father, and nothing can touch us except with his knowledge, and by his permission. It may be the sin of man that originates the action, and therefore the thing itself can not be said to be the will of God; but by the time it reaches us, it has become God's will for us, and must be accepted as directly from his hands. No man or company of men, no power in earth or heaven, can touch that soul which is abiding in Christ, without first passing through him, and receiving the seal of his permission. If God is for us, it matters not who may be against us; nothing can disturb or harm us, except he shall see that it is best for us, and still stand aside to let it pass.

An earthly parent's care for his helpless child is a feeble illustration of this. If the child is in its father's arms, nothing can touch it without that father's consent, unless he is too weak to prevent it. And even if this should be the case, he suffers the harm first in his own person, before he allows it to reach his child. And if an earthly parent would thus care for his little helpless one, how much more will our Heavenly Father, whose love is infinitely greater, and whose strength and wisdom can never be baffled? I am afraid there are some, even of God's own children, who scarcely think he is equal to themselves in tenderness, and love, and thoughtful care; and who, in their secret thoughts, charge him with a neglect and indifference of which they would feel themselves incapable. The truth really is, that his care is infinitely superior to any possibilities of human care; and that he who counts the very hairs of our heads, and suffers not a sparrow to fall without him, takes note of the minutest matters that can affect the lives of his little children, and regulates them all according to his own sweet will, let their origin be what they may.

The instances of this are numberless. Take Joseph. What could have seemed more apparently on the face of it to be the result of sin, and utterly contrary to the will of God, than his being sold into slavery? And yet Joseph in speaking of it said, "As for you, ye thought evil against me; but God meant it unto good." "Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." To the eye of sense it was surely Joseph's wicked brethren who had sent him into Egypt, and yet Joseph, looking at it with the eye of faith, could say, "God sent me." It had been undoubtedly a grievous sin in his brethren, but, by the time it had reached Joseph, it had become God's will for him, and was in truth, though at first it did not look so, the greatest blessing of his whole life. And thus we see how the Lord can make even the wrath of man to praise him, and how all things, even the sins of others, shall work together for good to them that love him.

I learned this lesson practically and experimentally long years before I knew the Scriptural truth concerning it. I was attending a prayer-meeting held for the promotion of Scriptural holiness, when a strange lady rose to speak, and I looked at her wondering who she could be, little thinking she was to bring a message to my soul which would teach me such a grand lesson. She said she had great difficulty in living the life of faith, on account of the second causes that seemed to her to control nearly everything that concerned her. Her perplexity became so great that at last she began to ask God to teach her the truth about it, whether he was really in everything or not. After praying this for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced towards her from a distance a body of light, which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, "This is the presence of God—this is the presence of God." While surrounded with this presence, all the great and awful things in life seemed to pass before her—fighting armies, wicked men, raging beasts, storms and pestilences, sin and suffering of every kind. She shrank back at first in terror, but she soon saw that the Presence of God so surrounded and enveloped each one of these, that not a lion could reach out its paw, nor a bullet fly through the air, except as his presence moved out of the way to permit it. And she saw, that let there be ever so thin a sheet, as it were, of this glorious presence between herself and the most terrible violence, not a hair of her head could be ruffled, nor anything touch her, unless the presence divided to let the evil through. Then all the small and annoying things of life passed before her, and equally she saw that these also were so enveloped in this presence of God, that not a cross look, nor a harsh word, nor petty trial of any kind, could reach her unless his presence moved out of the way to let it.

Her difficulty vanished. Her question was answered for ever. God was in everything; and to her henceforth there were no second causes. She saw that her life came to her day by day and hour by hour directly from his hand, let the agencies which should seem to control it be what they might. And never again had she found any difficulty in an abiding consent to his will, and an unwavering trust in his care.

If we look at the seen things, we shall not be able to understand the secret of this. But the children of God are called to look "not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal." Could we but see with our bodily eyes his unseen forces surrounding us on every side, we would walk through this world in an impregnable fortress, which nothing could ever overthrow or penetrate, for "the angel of the Lord encampeth round about them that fear him, and delivereth them."

We have a striking illustration of this in the history of Elisha. The King of Syria was warring against Israel, but his evil designs were continually frustrated by the prophet, and at last he sent his army to the prophet's own city for the express purpose of taking him captive. We read, "He sent thither horses, and chariots, and a great host: and they came by night, and compassed the city about." This was the seen thing. And the servant of the prophet, whose eyes had not yet been opened to see the unseen things, was alarmed. And we read, "And when the servant of the man of God was risen early, and gone forth, behold an host encompassed the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" But his master could see the unseen things, and he replied, "Fear not, for they that be with us are more than they that be with them." And then he prayed, saying, "Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The presence of God is the fortress of his people. Nothing can withstand it. At his presence the wicked perish; the earth trembles; the hills melt like wax; the cities are broken down; "the heavens also dropped, and Sinai itself was moved at the presence of God." And in the secret of his presence he has promised to hide his people from the pride of man, and from the strife of tongues. "My presence shall go with thee," he says, "and I will give thee rest."

I wish it were only possible to make every Christian see this truth as plainly as I see it. For I am convinced it is the only clue to a completely restful life. Nothing else will enable a soul to live only in the present moment as we are commanded to do, and to take no thought for the morrow. Nothing else will take all the risks and "suppose" out of a Christian's life, and enable him to say, "Surely goodness and mercy shall follow me all the days of my life." Abiding in God's presence we run no risks. And such a soul can triumphantly say—

"I know not what it is to doubt,
My heart is always gay:
I run no risks, for, come what will,
God always has his way!"

I once heard of a poor colored woman, who earned a precarious living by daily labor, but who was a joyous triumphant Christian. "Ah, Nancy," said a gloomy Christian lady to her one day, who almost disapproved of her constant cheerfulness, and yet envied it,—"Ah, Nancy, it is all well enough to be happy now; but I should think the thoughts of your future would sober you. Only suppose, for instance, you should have a spell of sickness, and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do; or suppose—" "Stop!" cried Nancy, "I never supposes. De Lord is my Shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem supposes as is makin' you so mis'able. You'd better give dem all up, and just trust de Lord."

There is one text that will take all the "supposes" out of the believer's life, if only it is received and acted on in childlike faith: it is Heb. xiii. 5, 6—"Be content, therefore, with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." What if dangers of all sorts shall threaten you from every side, and the malice, or foolishness, or ignorance of men shall combine to do you harm? You may face every possible contingency with these triumphant words, "The Lord is my helper, and I will not fear what man shall do unto me." If the Lord is your helper, how can you fear what man shall do unto you? There is no man in this world, nor company of men, that can touch you, unless your God in whom you trust shall please to let them. "He will not suffer thy foot to be moved: he that keepeth thee will not slumber....The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore."

Nothing else but this seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing his tender and wise purposes towards us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring us.

Nothing else will completely put an end to all murmuring or rebelling thoughts. Christians often feel a liberty to murmur against man, when they would not dare to murmur against God. But this way of receiving things would make it impossible ever to murmur. If our Father permits a trial to come, it must be because that trial is the sweetest and best thing that could happen to us, and we must accept it with thanks from his dear hand. The trial itself may be hard to flesh and blood, and I do not mean that we can like or enjoy the suffering of it. But we can and must love the will of God in the trial, for his will is always sweet whether it be in joy or in sorrow.

In short, this way of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart, and, more than that, a gaiety of spirit that is unspeakable. Some one says, "God's will on earth is always joy, always tranquility." And since he must have his own way concerning his children, into what wonderful green pastures of inward rest, and beside what blessed still waters of inward refreshment is the soul led that learns this secret!

If the will of God is our will, and if he always has his way then we always have our way also, and we reign in a perpetual kingdom. He who rides with the Lord cannot fail to win in every encounter; and whether the result shall be joy or sorrow, failure or success, death or life, we may, under all circumstances, join in the Apostle's shout of victory, "Thanks be unto God which always causeth us to triumph in Christ!"


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| Valparaiso | 8 04am | 2 20pm | 12 20pm | 4 50pm |
| Kouts | 8 44am | 3 00pm | 1 00pm | 5 30pm |
| Wheatfield | 9 04am | 3 20pm | 1 20pm | 5 50pm |
| Kniman | 9 24am | 3 40pm | 1 40pm | 6 10pm |
| Medaryville | 9 45am | 4 00pm | 2 00pm | 6 30pm |
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| Monon | 10 45am | 5 00pm | 3 00pm | 7 45pm |
| Crawfordsville | 12 20pm | 6 40pm | | |
| Colfax | 1 05pm | 7 25pm | | |
| Frankfort | 1 45pm | 8 05pm | | |
| Clymers | 2 15pm | 8 35pm | | |
| Logansport | 2 45pm | 9 05pm | | |
| Kewanna | 3 45pm | 10 05pm | | |
| Rochester | 4 15pm | 10 35pm | | |
| Argos | 4 45pm | 11 05pm | | |
| Plymouth | 5 15pm | 11 35pm | | |
| Walkerton | 6 00pm | 12 20am | | |
| North Liberty | 6 30pm | 12 50am | | |
| South Bend | 7 00pm | 1 20am | | |

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| Terre Haute | 9 00pm | 8 45am | | |
| Brockville | 7 00pm | 4 45pm | | |
| Crawfordsv'l | 8 15pm | 6 00pm | | |
| Colfax | 8 50pm | 6 45pm | | |
| Frankfort | 9 35pm | 7 30pm | | |
| Clymers | 10 05pm | 7 50pm | | |
| Logansport | 10 45pm | 8 40pm | 6 00am | 3 30pm |
| Kewanna | 11 45pm | 9 40pm | 7 00am | 4 30pm |
| Marmont | 12 25am | 10 20pm | 7 40am | 5 10pm |
| Hibbard | 12 40pm | 10 35pm | 8 00am | 5 25pm |
| Plymouth | 12 55pm | 10 50pm | 8 20am | 5 40pm |
| La Paz Junc | 1 45pm | 11 40pm | 9 05am | 6 30pm |
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*Christ's Kingdom—What is it? What is it?* The above is the title of a discourse delivered at Berwick, Pa., July 30, 1878, by Jos. Lesher. It was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed, and can be had at this office, or of the Author, Jos. Lesher, Mount Olivet, O., at 10c., each, 5 for 25c., or 12 for $1.

# Pittsburgh, Ft. Wayne & Chicago Railway.

*Schedule in effect May 22, 1887.*

Trains run by Standard time and arrive at PLYMOUTH, Ind., as follows, Central time, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 10 45am |
| Fast Line (Express) | 12 01pm |
| Fast Air Line | 2 01pm |
| Chicago Express | 7 17pm |
| Ft. Wayne Accommodation (Accom) | 12 05pm |
| Local Freight | 2 00pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 10 08a m |
| No. 45 (Express) | 4 45pm |
| Fast Line | 10 05a m |
| Day Express | 11 40a m |
| Ft. Wayne Accommodation (Accom) | 10 05a m |
| Local Freight | 10 00a m |

Passengers holding tickets, only carried on Local Freight Trains.

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THE RESTITUTION.

—ISSUED WEEKLY BY—

A. H. Underwood, *Publisher*,

—FOR THE—

*Christian Publishing Association.*

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## SPECIAL!

In order to raise money to meet the indebtedness on the Christian Hymnal, we will sell the same at the following prices for the next sixty days only: Fifty cts. for single copy or $4.00 a dozen.

R. S. Dwiggins,
Pres. of Board.

## Communications.

*Dear Restitution:*

Having returned home from my tour in the North, among the congregations of brethren in the cities and other places; I desire to mention, out of many pleasant and profitable seasons and interviews, and causes of rejoicing which I had, two or three of special interest. First: I rejoice to have it to say, that though the Divine providence and blessing of our heavenly Father, my youngest daughter, wife of a merchant in Otsego Co. N. Y., whom I visited, has heartily and thankfully received the truth—"the gospel of Christ, which is the power of God unto salvation, to every one that believeth"—as a result of my visit: and that her husband also is greatly interested, and will, I think, soon accept it in its entirety, and render a loving obedience, by baptism into the all-saving Name; thus becoming a member of the "one body"—the "Household of God." They had my books, and I had tried before to talk with them; but had never succeeded in getting them interested. Being worthy acceptable members of the old Christian Denomination, so-called, they felt themselves secure like thousands of others, although never having understood and believed the only gospel, preached by Christ and the apostles. Mark. i. 14, 15; Luke i. 32, 33; viii. 1; ix. 1-9. Acts i. 3; viii. 12; xix. 7-10; xxviii. 22-31. Gal. i. 6-9. 1 Cor. xv. 1-4. Luke xxiv. 27, 44-47. They did not seem to know that it is necessary to believe the gospel, and then obey it, in order to be saved. They did not seem to realize the importance of the Master's own words; he that believeth not the gospel shall be condemned. They did not realize the importance of the "one faith" first, and afterward the obedience—that it is not possible to obey the gospel, by baptism and a holy life, before they have believed it. They did not realize the importance of Christ's coming back to "restore again the kingdom to Israel"—"to build again the tabernacle of David"—"to reign on the throne of his father David, over the house of Jacob (the twelve Tribes of Israel) forever, and of his kingdom no end." They had not realized the importance of the prayer which our Lord taught his followers, to brethren and sisters," Mark iii. 35,—"thy kingdom come, thy will be done on earth as it is in heaven." They were looking to go to heaven when they die—a false hope which God has never promised. Well, I got the privilege of escaping the Christian meeting house, two Sundays, and of talking the glad tidings of the coming reign and the hope of eternal life for all obedient believers, who having this "one hope" have "purified themselves" even as he is pure;" which resulted, through the blessing of God, as aforesaid. Praised be his holy name. Others were also interested. May the good seed continue to take root, and ultimately produce fruit. After I left and was visiting the congregation in Rochester, N. Y., where my brother Dr. J. H. Thomas resides, I received a long letter from my daughter containing many such words as the following. "My dear father, the Bible is a new book to me. It seems so much more clear. I never before took any interest in the study of the Scriptures. Now, the Bible, and these books explanatory of it, are all I care to read; I am so anxious to learn more of the plan of salvation, to feel sure that I am all right. It fills my mind. Astonishing, is it not? Such a change! Oh, I am so thankful. Dear father, you know the spirit in which I say this is not of self praise, but of thankfulness, that my mind is thus changed; and of earnest prayer that I may continue to "hunger and thirst after righteousness," and also because I know dear father, that you will rejoice with me, because all this was under God, through your interest in me. I read my Bible every night on retiring. You cannot imagine how different I feel in regard to that book than what I did before you came here. In teaching me how to understand it you taught me to love it. Thank God!"

I have copied this much, because I think it may be of benefit to others; and because I know that all the true brethren and sisters of Christ, Mark iii. 35, who see and read it, will "rejoice with them that do rejoice." Rom. xii. 19.

While in the city of Toronto, I had the pleasure of seeing and making the acquaintance of Prof. J. P. Weathee of Ohio. Dr. Sparrow, with whom he was stopping, gave us an introduction at the meeting in the Hall Sunday morning. After the meeting, Bro. De Guerre with whom I was stopping, invited him to his house to take dinner with us. I also had the pleasure of hearing an able lecture from him in the evening. He is an eloquent speaker. I was much pleased with him. I regard him as a noble self-sacrificing learned man. One who has devoted his life, abilities and means, to the patient investigation of the purposes of God as revealed in the Scriptures. So far as I have been able to examine his two masterly Works, "The Eastern Question," and "The Coming Age," I find them well calculated to inspire the reader with interest in every subject discussed. Taking both volumes as one mammoth work, it is for many reasons and in many respects, more than masterly, it is marvelous! The field of investigation is the entire world, past, present, and future. I am astonished at every step, and profoundly impressed with the magnitude of the work, the scholarly ability of its author, and the immense amount of study, research and thought which must have been expended in getting it up. Of course I could not endorse everything I find in the work. But it matters not what the reader believes, or how much he knows; in this work he can learn more. It is not possible for any person to read either of these volumes, without being interested and benefitted. It has been well and truly said, that whoever reads these volumes, will lay them aside with enlarged views of the greatness of the Supreme Majesty, his wonderful and glorious purposes, and the irresistible power of the Divine Sovereign who guides and governs all.

The work contains a brief but able defense of the genuineness of the genealogy, betrothal, birth and paternity of Jesus, as recorded by Matthew and Luke; that he was not the begotten Son of Joseph, but the only begotten Son of God: thus corroborating the positions taken in my work on the Paternity, etc., of Jesus, which is soon, I trust, to be forth-coming in pamphlet form. (All who desire to have a copy or more, can order at once and pay after receiving it. Price 25 cents in postage stamps, or five for $1.00.) Many have been spoken for at a number of places on my route.

The entire trip, and in every place without exception, not mentioning any one in particular, was one full of repast Christian love and fellowship, on the part of the brethren and congregations or ecclesias, and of mutual enjoyment, heartfelt thankfulness, and we trust, under God, of spiritual development and benefit. But before closing permit me to express my impressions, which have been greatly strengthened during my long tour. It is my impression that this is emphatically the "sleeping and slumbering time of the virgins." Half, at least, will after all their faith in the word, their light and their waiting, be found to be destitute and "foolish" ones. It also seems evident that we are just entering upon a new and wonderful era. The greatest deceptions that ever cursed our world, seem to be insidiously working their way. Their dawn is quite visible in the moral horizon. The air or moral atmosphere seems ripe with a terrible pestilence or epidemic, a moral leprosy, consisting of a mammoth medley made up of all forms of atheism, skepticism, infidelity, and godless systems—Spiritualism, "Theosophy;" or Wisdom Religion; "Christian science;" so-called; "Esoteric Buddhism;" "Hindooism;" or Brahminism; "Occultism;" "Rationalism;" "Humanitarianism;" "Josephism;" "Darwinism;" Faith-cureism; Universalism; Agnosticism, etc. etc. etc.; including all other forms and systems of error. All are developing. Their development is rapid. Some of the leaders tell us, we have just entered upon another great cycle and that very important changes are soon to occur. That a union of all these systems is to culminate in a "Universal Brotherhood—The true religion of humanity." Say they, "Such a reconciliation of religion, philosophy and science, a platform on which all can stand, without the sacrifice of intelligence or self-respect, seems too good to be true." Jesus said, "if it were possible, they shall deceive" the very elect. Behold I have told you before. Let all his brethren and sisters, therefore, beware. Taking in connection, the Freethinkers, the anarchists, the revolutionists, the dynamiters, etc. etc.: and then again, "the great upheavals in the political world, the rapid change in every direction, the progression in art and science, the wonderful and multiform modern inventions, the new discoveries constantly being added, etc. etc. Who cannot see, except they shut their eyes, what these things betoken; that this world is in a transition state; that we must be living in the near approach to a culminating period of the world's history?

L. C. Thomas.

### Is Elijah the Prophet yet to Come?

"Behold, I send you Elijah the prophet before the great and terrible day of the Lord come." Mal. iv. 5.

Near four hundred years before the birth of Jesus, God spoke these words, through the prophet Malachi; adding also the mission of Elijah, which is, "And he shall turn the heart of the fathers to (with Marg. R. V.) the children, and the heart of the children to (with) their fathers; lest I come and smite the earth with a curse." verse 6.

But if we turn to the first chapter of Luke, we find the angel Gabriel, appearing to Zacharias, and making a promise to him, that his wife Elizabeth shall have a son, and shall "call his name John." The angel also said, "For he shall be great in the sight of the Lord.... And many of the children of Israel shall he turn unto the Lord their God. And he shall go before *him* in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him." In Matthew eleventh chapter we read, in the language of Jesus, "For all the prophets and the law prophesied until John, and if ye will receive it (him Marg. R. V.) this is Elijah, which is to come."

And in the seventeenth chapter, after the disciples had seen Moses and Elijah (in vision) on the mount, when Jesus was transfigured before them, they asked Jesus, "Why then say the Scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things, but I say unto you: that Elijah is come already, and they knew it not, but did unto him whatsoever they listed."

So was not John the Baptist Elijah conditionally, and as he was rejected, shall we not look for Elijah yet to come?

As John was the forerunner of Jesus the Christ in the first advent, will not Elijah be his harbinger in the second advent?

It occurs to me that the prophecy was not fulfilled by John, but must be fulfilled before the great and terrible day of the Lord come.

The promise of the coming of Elijah is, to prepare the way of the Lord when *he* shall come to *exalt* the saints, and to destroy the wicked. For they shall be ashes under the soles of the feet of the righteous, see Mal. iv. 3. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Chap. iii. 18.

[If there should be some future fulfilment of the prophecy concerning Elijah it is our own conclusion that it will be in some way connected with Israel's restoration, and will have no connection whatever with Gentile salvation.—Ed.]

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. Read PLYMOUTH, INDIANA, NOVEMBER 9, 1887. NO. 42.

## Selections.

### The Sources of the Jordan.

On the very peak of Mt. Hermon may be seen the ruins of a Phœnician temple to Baal, its bevelled stones attesting great antiquity. It was located so that the first rays of the Eastern sun could be seen streaming over the boundless plains of the Syrian desert, and the priests hail with joyful hymns the reappearance of the great Fire God, and at sunset observe and lament the disappearance of their glorious divinity beneath the western horizon.

Adjacent to the temple ruins, we are told by Prof. Porter, may still be seen an excavation in the living rock, where at sunset the great fire in honor of Baal was kindled, and liberally fed with fuel by his devotees during the night. The bright flames shedding their baleful light over so large a part of Syria and the Holy Land, a beacon ten thousand feet high, calling mankind to the worship of Baal, and how well surmise that the Mt. Hermon priests carefully guarded this part of their temple courts from profane view, and spread far and wide the legend that the Fire God nightly kindled his own fires, and that the light so widely seen was a constant miracle attesting the power and divinity of their beloved Baal, and that in allusion to this the prophet of Israel gave the fire challenge to his idolatrous brethren, which they so promptly accepted, believing that the miracle on Mt. Hermon would be repeated on Mt. Carmel.

The Mt. Hermon temple was a central shrine of Baal worship, and probably the most venerated one. On the eastern slopes of the mountain and not far below the temple ruins, breaks out a small fountain, fed by melting snows around the temple area, which is the head of a rivulet, gradually increasing in size and becoming one of the sources of the Jordan, thus connecting the sacred river in its very origin with the worship of Baal.

Let us see if there are no other superstitions connected therewith. At the southern base of Mt. Hermon a great limestone cliff rears its majestic front, interesting enough to a Christian, because doubtless Christ was standing in full view, if not in its grateful shadow, when he said to Peter "On this rock I will build my church," and that remarkable conversation occurred, the perverted interpretation of which is the corner-stone of the great Romish heresy. From a cave in this great cliff issues the fountain of Banias, which, with the adjacent springs, constitutes the main sources of the Jordan. The name "Banias" is a corruption of Paneas (belonging to Pan). The ruins of the ancient city of Paneium, and also those of Cæsarea Philippi are near by.

Here was the chief and the great temple to Pan, the central shrine of his worship, a cave-temple enclosing the fountain, somewhat after the manner of the Hindu cave shrines, which claim the greatest antiquity. The curious traveller may find still the ruins of the temple, trace the carriage in the grotto, and see the niches cut in its sides for the statues of Pan and other deities.

Marvellous indeed that the main source of the Jordan should be thus intimately connected with Grecian and Roman idolatry in its very origin.

To the west or southwest of Banias rises the Hill of Dan, and beneath this, the Fountain of Dan. The Hill of Dan was, as we well know, for many ages the chief locality for the worship of the Golden Calf by the Israelites and others, and a grand temple crowned its summit, whilst a source of the Jordan streamed from beneath its precincts. How strange it is that a river held sacred by Christian, Jew, and Moslem, should have its rise amid scenes of such varied superstitions! No other river can show so many at its sources. No other spot on earth has such varied religious associations.

What caused this remarkable aggregation of cults? Did the dim traditions of the past speak of Jordan's holy nature? Were its waters held to be sacred from the very dawn of the human race? Did some ancient seer behold in prophetic vision the Son of God standing in its course with the water of baptism, consecrating him to the work of redemption, and proclaim that the Redeemer of mankind would thus in ages to come sanctify the waters of the venerable stream?—*By A. G. Grinnan, in N. Y. Observer.*

### JERUSALEM.

[From an exchange we take the following. Our readers all feel an interest in the "City of the Great King," and, especially what is transpiring in Palestine now when the "times of the Gentiles" are so near their close. Israel's long period of dispersion is nearly past, and the day of final restoration is at hand.]

Mrs. Davis writes from Jerusalem under date of August 3d, to the editor of the *Herald and Pioneer*, Cambridgeport as below:

"The tower on Mt. Olives is to have an electric light placed at the top, which will be seen at Jaffa, so they say; and they are still building higher, so high that Jaffa can be seen from the tower.

I assure you there is much building around Jerusalem. I hardly know how much. We had a slight shock of earthquake last week, the people were a little frightened of course. May the Lord help us in our weakness. We can't do much now. There is not much power on earth but money, and the devil have got that, so we must needs wait.

August 15. The railroad scheme from Jaffa to Jerusalem is growing in favor with the people, and we hope and expect that in time it will bear fruit. Everywhere we see fine buildings going up like magic.

Aug. 27. Our hot weather is now over and the wonderful refreshing night dews have commenced. This morning we went with some friends to the Vineyard where we saw the sun rise in all its majestic splendor over Jerusalem, the Holy City. I could not help thinking as we sat on the wall, how many times Christ and his disciples had watched this glorious sun from the same point; the same sun that now shines upon us. After this scene we built a fire, made tea and enjoyed a quiet breakfast in the shade. Of course we talked of our friends in America, hoping that soon they may join us in our social gatherings.

The body of a wealthy American was brought to Jerusalem this week for interment, at a cost of five thousand dollars. This man died very suddenly. He was the owner of several valuable lots of land in this city which cannot be bought. This man must have had great love for Jerusalem.

Sept. 1st. Mrs. Dargin has been very ill with Syrian fever, but is now, thank God, quite well again. The fruits of this country are so delicious and tempting that we eat a great deal too much and it brings fever, but these fevers are in reality friendly, and when we recover we feel stronger than before. One must learn to live in this country, probably one half of what we eat would be sufficient to sustain life, and the effort of nature to get rid of the surplus causes these fevers. We hear that the coming season is to be a busy one as more than a usual number of tourists are booked for Palestine.

The missionaries in Palestine are getting jealous of each other to the extent that they say very naughty things of each other, it may be a war of words but it looks rather serious. We fail to see the reason of their trouble as all preach the same absurd old Gentile doctrines. No one cares for any truth of course—they are wise enough to see that truth with her bright shining robes and open face would ruin them all financially, and this is a fact. But I am convinced that the Jew is today in a condition to listen to the truth—at least I have found it so. The Jews are far more enlightened in matters of science than the Christians, and are in a better condition to receive the truth. There is much to be said on this subject in future.

Sept. 13th. The *Herald* came to hand last Saturday and I was much pleased too with its contents.

I am glad to see the firm stand which you have taken for the right regardless of a few dollars. I feel sure that Christ will help the noble defense in his behalf. We know sure that he has a care for this world which his Father has given him, and of his interests much more than people are aware of. Men may and do deceive each other; but him they cannot deceive, thank God! I have never to my knowledge tried to defend the truth or what I understood to be the truth when I was assailed, that I have not had cause to be thankful afterward. To defend the truth is to honor God, for he is truth."

### PALESTINE AWAKENING.

The world-wave of progress has not failed to make its mark in Syria, in spite of the grinding and corrupt rule of the Turk. Turkey does nothing to promote the products, trade and prosperity of her subject provinces, but grinds them down with burdensome and merciless taxation, much of which is pocketed by corrupt officials. In spite of all this, and in spite also of the fact that on all the coast of Syria there is not one harbor, and only two roads (one of which, a fine macadam road from Beyrout to Damascus, was made twenty years ago by the French) the people of Syria appear to be progressing rapidly. Beyrout, though without a harbor, has changed, during the last twenty-five years, from a squalid and filthy town of 20,000 people, to a handsome city of 80,000 with well-lighted, well-paved and well-cleaned streets, public water introduced, a public carriage service, and streets of elegant modern houses, as well as a $100,000 paper-mill, which supplies the best qualities of paper for all Syria.

The shipping has in the same twenty-five years grown from 100 vessels, aggregating 30,000 tons, to 400 steamers and 3,500 sailing vessels, with a gross tonnage of 460,000. Trade has so increased that the custom house has been enlarged. The only unchanged thing is the polite Turk in charge, as ready as ever to take his bribe.

At Jaffa, the (harborless) port of Jerusalem, still greater improvements are reported. The old wall has been torn down, the moat filled up, and streets filled with new buildings are rising where these relics of feudal and barbarous times once were. The country round about Jaffa is even more changed than the port itself. It is being converted into an earthly paradise, one vast orange grove, a region of orchards and fruit gardens. The number of such holdings has increased fourfold in the past quarter of a century, and it is estimated that there are now in the immediate vicinity of the port, four hundred of these orange gardens, ranging in size from two to fifteen acres; and finer oranges than those of Jaffa are not grown in the world.

The orange production of Jaffa is said to amount now to eight or ten millions. Land around Jaffa is worth more than it was in Jonah's day. It has risen fifteen-fold. Haifa shows a similar change. The interior towns, too, are showing marked improvement. Jerusalem has cleaner streets, better houses, more toleration for Christians—and is growing faster outside her walls. Her outside population already equals that of her urban inhabitants. Bethlehem, too, is waking up to modern improvements, and so is Tiberias; while filthy Nazareth is showing some sense of awakening.

Gas lights and horse cars will soon change the old, filthy condition of the ancient towns of the Christian story, now haunted by robber Arabs, and Turks that are not less robbers for being more polite. Nablous, the ancient Shechem where Joseph was sold, "is become one vast soap-boiling establishment." It is good to learn also that "its product is in general de-

THE RESTITUTION

Terms—TWO DOLLARS A YEAR.

Payable in advance. Three and Six Months Subscriptions.

TO CORRESPONDENTS:

The Restitution is devoted to the publication of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalization of joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisite to the remission of sins, and a holy life as essential for these attainments.

mand throughout Syria," and that the town is furthermore to be a great centre for the making of boots. Olive trees are planted between Nazareth, Safet, and Maplous, at the alleged rate 500,000 annually; and the product of olive oil in the district is said to be upwards of fifteen million pounds' weight! This is one phase of a varied awakening of agricultural production and improvements throughout most parts of Palestine; cattle-rearing is another.—*Hartford Times.*

### THE CHARTER OAK.

It was an old tree on the Wyllys estate at the settlement of Hartford in 1636, and was spared from being cut down at the particular request of the Indians. In 1687, when Sir Edmond Andros attempted to seize the Charter granted in 1662 by King Charles the 2d, to the Connecticut Colony, it was secreted by Capt. Jeremiah Wadsworth in a hollow of the Oak; and there remained till May 9, 1688, when it was resumed as the Charter of the Colony. The tree was blown down about ten minutes before one o'clock in the stormy morning of Aug. 21, 1856.

Immortal Tree! Relic of ages past!
Monarch of other Long centuries have come
And slowly gone, till thou art left the last
Of all thy race; but vigorous still, like some
Young forest tree! Thou hast endured the blast,
And met the storm unhurt. The stirring drum
Has beat beneath thy boughs, and the war song
Of the rude savage sounded loud and long.

Tell us, O Tree, how long thou hadst stood
When first our fathers saw thee!—then an acorn
And hollow Oak! If thou will be so good,
Reveal the silent past! Thy life unfold!
What wonderous scenes those mighties relate, that would
Be strange and new! Hast thou seen war-riors bold
Meeting in savage warfare, long before
The pale face landed on this western shore?

Have council fires blazed beneath thee? Canst thou tell
When first the dear one startled from his cell?
Or whether savages did always dwell
Upon Columbia's soil?—If not, from where
They came, and why they scattered? Thou couldst tell
The page of history, and we should stare
At thy disclosures, if thou wouldst disclose
What has transpired since first thy sun arose.

Posterity will reverence thy name
Above all other trees! and they will tell
Their sons, when thou art gone, about thy fame!
That here once stood the tree that guarded well
The Charter of our Liberties, when came
The oppressor, tyrant foe, to pound the knell
Of our young freedom. Still, may thy form stand
For ages yet, the glory of our land.

Other trees have had a short lived fame;—thy
Proud name is destined to endure until
The memory of present times shall lie
Buried in oblivion! Time may kill
Thy beauty; but thy name shall never die.
Then stand, O Oak! and grow and flourish still,
Our country's pride, our city's choicest tree—
The badge, the emblem of our Liberty.

Our thanks are due to the Hon. Isaac W. Stuart, the owner of the Charter Oak Estate, for compliance with our solicitation for a piece of the tree, and to the publisher of the *Courant* for a like favor.

The *Courant* says, the interest felt, all over our country, in the old Charter Oak of Connecticut, is evinced in the fact that the same morning the tree fell, there were applications to Mr. Stuart, from residents of Texas, Georgia, Alabama, Mississippi, (the President of Jefferson College in that State,) Minnesota, (for the Historical Society in that Territory,) for fragments of the tree to be preserved as sacred relics. One man applied for a piece for a cabinet of Natural History in San Francisco, and also for a cane for Rev. Horace Bushnell of that State. Both his requests were complied with. It was estimated that a cord and a half of wood was carried off the morning the tree fell. Mr. Stuart, however, provided watchmen to see that undue liberties were not taken; and he had a guard about the tree all night long. Old men bowed with age, begged a sprig in commemoration. They had heard the story of the tree in their childhood, and were saddened at its fall in their old age. Mr. Stuart has contributed a piece of the tree to the N. E. Genealogic Historical Society, located in this city.—*From an old Paper.*

Do you want new Hymn Books? If you do hurry and take advantage of the special offer made on first page of this paper.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 9, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## STOCKHOLDERS' MEETING.

The Annual meeting of the Stockholders of the Christian Publishing Association, will be held at Plymouth, Ind., on Saturday, Nov. 12, 1887, for the purpose of electing a Board of Directors, and for the transaction of such business as may come before the meeting.

By Order of the Board.

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Prof. Gardner's article on the "Bible Covenants" is deferred to our next number.

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Before our next issue the Board will meet to arrange for the publication of The Restitution for the coming year. Whether we remain connected with the paper as Editor any longer or not will then be decided. May God overrule all for the best.

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Secular journalism has seldom had a theme to discuss of so absorbing concern as the one presented in the case of the seven doomed anarchists at Chicago. As was generally expected, the Supreme Court of the United States denied granting the writ of error for which the counsel employed in behalf of the criminals applied. Since this refusal became known, all kinds of appeals have been made to Governor Oglesby for a commutation of the death sentence. The sickly sentimental class, reinforced by a larger class of timid cowards, have been signing petitions to induce the Governor to interfere in arresting capital punishment. Missiles of a threatening character have been sent by the murderous sympathizers outside to the Chief Executive to frighten him into compliance with their demands. What the Governor's final decision may be is not at all obvious to surmise or speculation. The finding of four dynamite bombs in Lingg's cell on Sunday morning has caused great excitement in Chicago. This fact is, of itself, sufficient to show that a new conspiracy had been formed for a greater destruction of life than what occurred at the Haymarket scene on May 4, 1886, when seven men were killed, fifty-eight wounded, making thirteen children fatherless, and five wives husbandless. The Christian can only leave all these matters to the "powers that be." We know that wicked men will wax worse and worse till this age shall end. It is possible that the Governor may commute the death sentence in the case of one or two, but no way certain that he will. It is said that about 5,000 picked regular soldiers of the U. S. Service are coming to Chicago armed with repeating rifles, and revolvers, and furnished with an extra amount of cartridges, and that the State troops are to hold themselves in readiness for any emergency. Whether the unparalleled crime shall meet the doom, as sentenced by the courts, will soon be decided. The civilized world awaits the outcome with anxiety.

## Selections.

### MACEDONIA.

About 1835 years ago, or A. D. 52, the Apostle Paul was directed from heaven to proclaim the gospel in Europe. In a night vision a form appeared to come and stand by him; and he recognized in the supernatural visitant "a man of Macedonia who prayed him, saying, Come over into Macedonia, and help us." *Acts xvi. 9.* From an exchange, *The World's Crisis*, we reprint the article below taken from the *Judgment Message*. Our readers will learn with pleasure that God still remembers Macedonia. On the nature and personality of God we have always felt to speak with reserved awe. "God is a Spirit;" and we read with profound veneration all Scripture allusions to his most wonderful being. Finite conceptions are far too limited and feeble to grasp the Infinite and Eternal. While we should speak with more reserve on the Divine Personality we place the entire article before our readers.

THE WORK OF GOD IN MACEDONIA.

The following brief history and experience of Bro. Basil Stephanoff of Macedonia, European Turkey, we solicited from him for our personal gratification; but believing it would serve to awaken a deeper missionary spirit to spread abroad the light that has illuminated the soul of Bro. Stephanoff, we publish it and send it abroad, praying that it may be followed with the divine blessing.—*Judgment Message.*

*Beloved Brother in Christ:*

With Christian salutation and greeting I come to testify of the goodness of God toward me in his far off land of Macedonia, from whence it comes to you the same and still greater cry, "Come over into Macedonia, and help us."

I was born May 3rd, 1860, in Constantinople. My father died when I was in the second year of my life in this evil world, and after his death we returned to our native land—Macedonia, in the city Monastir—my mother and brother and myself.

My parents and myself have been members of the Greek Church, which is almost like the Roman Catholic, and perhaps in some respects worse. We worshiped images, and prayed to the Virgin Mary, and to all saints for forgiveness and salvation, and sometimes we had to pay the priest a few dollars to get forgiveness or peace; that was the way we have been kept in darkness and in the bondage of the beast of Rome. My mother and brother are still members of the same sect; but they know a good deal that their church is not in harmony with, of the precious word of God, who loved us and gave his only begotten Son of God for us to die upon the cross.

In my younger years I was sent to school till my eighth year, and then I was compelled to learn a business that I may take care of my mother and myself; also in the same time I was studying a good deal. I had great desire and love toward spiritual books—i. e., church books on religion. The Lord supplied me in the fifteenth year of my life with the Book of books, which is the Holy Bible that tells about God and us; and oh! how I liked to read in it, and while reading I found that the Greek Church in which I belonged was entirely opposed to the Bible. Our Church Catechism taught me that the Bible is the book on which is found the religion of Christ. The Bible was to me sweeter than honey, and dearer than any book in the world. I found wonderful things in it that helped me to know better the way of God that leads to life. While studying this book I found once these words: "Thou shalt not make unto thee any graven image, or any likeness of anything.....Thou shalt not bow down thyself to them nor serve them: for I am the Lord and beside me there is none else." And I read many other texts like the above that worshiping images and serving them I found it was a sin, and displeasing before God, and a heathenish mode of worship, and so I gave them up and never turned since then.

But this was not all; this was the first thing; and then I asked in myself why we pray so much to Mary and to the saints and very little to God. I began to study this in myself, and from common sense I thought it was wrong. In my Bible I found passages that are opposed praying to Mary, etc., etc. "There is none other name under heaven given among men, whereby we must be saved" beside Christ, the Son of God. "I, even I, am the Lord, and beside me there is no Savior." Still further I read about Jesus that, "Him hath God exalted with his right hand to be a Prince and a Savior;" "I am the way, the truth, and the life." These passages and many others made me believe that Mary and all the other saints cannot save us, nor can save themselves without Jesus, who came to save the lost. But the Greek Church taught me that they intercede before us. Praise the Lord that his book tells us all about interceding: "For there is one God and one Mediator [not many] between God and men, the man Christ Jesus." "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "Wherefore he is able also to save them to the uttermost that come unto God by him [not by Mary or the saints], seeing he ever liveth to make intercession for them." "And if any man sin we have an [not many] advocate with the Father, Jesus Christ the righteous." The above and a great many other texts convinces me that it was vain to trust the saints to intercede for me, for they "know not anything;" and that they are not in heaven at present, neither can be, but they are sleeping in the grave, and will till Christ comes the second time on earth to establish the Kingdom. And so I was led to know that Christ is the only Mediator or Advocate who interceedes for me and none else; this is a blessed knowledge to know that forgiveness by him only can be received and without money; as we did while giving money to the priest for forgiveness and salvation to be obtained.

Now I lost faith in the Greek Church and in all their teachings, as praying for the dead, and giving alms for their salvation, etc., and so I was converted toward the Protestant Church, and for many years I was in darkness, and with doubts for many things, and could not find any rest or peace or any difference.

First I thought that the Protestant faith must be the same faith of the Son of God, but after studying my Bible, and then in the theological school, I fail to find it so. Their views about God is entirely outside of the Bible, and really while with them I did not know what I worshiped; for they believed that God is an immaterial thing, not a person with organism of shape and parts, merely spirit, wind, air, and breath. I began to study nature and the Bible, for these are the two books that we have; the one is older than the other; nature tells me that there is a God; the Bible tells me about him and his attributes, nature, etc.

While Protestant theology teaches that "God is an immaterial thing," I was wondering with the words of Matt. v. 8, "The pure in heart shall see God," and how can I see God if he has no personal form or shape? I read, "Let us make man in our image, after our likeness." "For in the image of God made he man." This plainly speaks that God has an image or likeness, form or shape; but what with Protestant mythical doctrine? We turn now also to read in Heb. i. 3, and we find that Christ is "the express image of his [God's] person," and in Rev. xxii. 4 we read, "And they shall see his face;" and I thought it a strange thing. How can I see his face if he has no face? and how can I pray to him "Our Father," when he is not a person, but an immaterial thing—and how can such a thing hear or see? Now I came to the knowledge of the true God, and worshiped a real, personal, great and good Being, whose face I expect by and by to see. I began not to worship an immaterial or a nonentity God,—I didn't recognize such a God as the Protestant taught me. I neither believed that Christ or the prophets, or the apostles, did recognize such a mythical and abominable error that Satan has established about God.

The more I studied of God, the more I began to know my sinful state or condition. Now I began to doubt that I had been a Christian, for I never knew God. I was worshiping (so to say) nothing, and my worship was heathenish, nothing else. Great hunger and thirst came to me after God. I began to pray that he might have mercy on unworthy me, and to forgive me, and to wash me by the precious blood of his Son from all sin. One day I made up my mind not to go anywhere till I found God, and had peace with him. I opened my Bible and read the 51st Psalm, and began to weep before God as never before; but weeping does not save, nor knowledge. Oh, how wretched I was! Did not know what to do. Some have told me before "only believe, and it is done." I believed in God, in a personal God, and in Jesus Christ; but still I was a sinner, not forgiven—just as I was before. Oh, poor me! What must I do to be saved was the thinking part in me, and it came to me the words of Jesus, "Come unto me all ye that labor, and are heavy laden, and I will give you rest;" but this could not do me any good, for I came to Jesus only with my body, and did not carry my heart to him to cleanse it; still I felt miserable; wept and cried out before God: O God, save me, and give me peace, or I rather die. It seemed to me life was not worth living while without God, without Christ, and without hope.

I read the 55th chapter of Isaiah, and found the words: "Seek ye the Lord while he may be found: call ye upon him while he may be near." These words encouraged me still to seek him, and to call upon him while he is near. I did so, but still I was miserable. At last I began to think in myself what is the matter? Why can I not find God, and have peace with him, and how others become Christians so quick, and I am still not a child of God. While my Bible was opened I read again, Isa. lv. 6, 7, and began to read the seventh verse, but could go no further; began to think on the words: "Let the wicked forsake his way, and the unrighteous his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

This text took me a good deal of time to understand that it meant me, and when I came to Isaiah lv. 8, I began to read it differently to see if it was right. I read now, "Let the wicked [Basil] forsake his way, and the righteous [Basil] his thoughts, and let [Basil] return unto the Lord, and he will have mercy upon [Basil], and to our God, for he will abundantly pardon [Basil]." This text broke me down; it cut me like a two-edged sword; this showed me what was the matter that I did not do, and what kept me away from God; this told me that self was the biggest burden that bore on me; and this self made me miserable; this text at last showed me how to come to God through Jesus.

I know began to pray; knelt down weeping before God; forsook my evil ways and evil thoughts; repented from all sin that I knew, and I returned to the Lord, gave myself to him, and cried out as never before, and the more hungry and thirsty after God I was until I found him; it went so for several hours; that day I gave up my will and did not care for anything else but God. Now while I was on my knees I made a complete surrender to him; and said, O God, take my life, my moments, my hands, my feet, my lips, my voice, my youth, my intellect, my will, my heart, myself, my all, to be thine forever, and keep me and lead me by thy hand, and help me to do always thy will, and give me power to fight the battle until the end for Jesus' sake. Amen!

Now my prayer was received, and oh what a blessing fell on me. It seemed to me I was immersed in something. I could not rise from my knees: tears after tears were shed for joy. O, what peace! Now I was reconciled to God, and had peace with God, and peace in my heart. Now I knew that I am the child of God; now the Spirit beareth witness with my own spirit that I am his child; now my sins were taken away once forever; now sadness and sorrow was taken from me, and instead of it singing, "Happy day! happy day!" Now my heart became filled toward a personal God, glorious Father, who loved me, and gave his only Son to die for me a sinner, that I might be saved. I at once began to testify what God had done for me and in me, and from darkness into the light brought me by his mercy toward unworthy me. Praise the Lord, O my soul!

Now the world and Satan got terribly after me to get me out of the Book of Ages; and while they could not, began to persecute me and trouble me, the battle was becoming great and greater and now still greater, but the throne of grace became nearer and the grace of God sufficient for weak me; God with me and in me by his Spirit, and around me and so the devil and his ministers could not do me any harm. Calvary was the place where I found power at the feet of Jesus, at the cross; here I sat down at the feet of Jesus, and was willing to learn of him. At the cross Satan could not come, for the cross blinds him and so he could not do me any harm. And until now the Lord has protected and kept me, and he will until Jesus comes to save me completely from this evil world.

While I give myself to God, and to follow the footsteps of Jesus, and to preach the gospel, Satan tried to make me a popular preacher of his own through money offering; and the more he tried, the more grace was given to sustain and help me to preach the word by his power, and to wait on him for all I need. Now he opened before me wonderful truths that I never knew. Now the Spirit of God truly led me into all the truth as far as I understand. Now the theology that I was studying became to me entirely vain, and I gave it up.

While studying about the saints that they go up to heaven and the wicked to hell, I was wondering what need of Christ to come? What need of a resurrection from the grave, if the saints are in heaven? and another for the wicked if they are in hell-fire? And what need of a judgment day, if they were judged at death? And why rewarded at the great day, if rewarded at death as modern theology teaches? And I began to study my Bible, for I loved this book from my fifteenth year ever since, and I find always news that comforts me to go on until he comes. I found in my Bible its teachings or the teachings of the Apostolic Church or Church of Christ, is entirely changed by the beast of Rome, the mother of harlots.

1. On God, as I have spoken before.

2. The nature of man. Theology teaches that man is immortal—this I do not find the Bible proves—to the contrary I find that man is totally mortal, soul and body. My Bulgarian Bible teaches me that God only has immortality. Also that it is promised to us to be given at the great day. Still further it teaches me that man is a seeker of immortality, and if he has it why does he seek? Now the doctrine of the never dying soul leads to many errors, such as that the children of God at death go up to heaven; when my Bible teaches the contrary: "No man hath ascended up into heaven," neither can. This leads to another error, that the dead go into two places when my Bulgarian Bible teaches no contrary; that all righteous and unrighteous go into one place, and that is the grave.

Also it leads to another error that the saints are rewarded at death when the Book of books teaches the opposite, that the reward will be granted at the great day—at the resurrection. It leads to another error which theology teaches that the wicked at death go into hell-fire to be tormented forever, which is against my Bible—but they go into the grave, and will be there until the resurrection to be punished by destruction.

The Bible tells me that Christ soon is coming to establish his everlasting kingdom on earth restored. The world will not be converted before his coming as theology teaches. The Bible tells me that there will be two resurrections. The Bible tells me our own inheritance will be the earth not heaven. The Bible tells me that the city of God the New Jerusalem is coming down or earth restored, to be inherited by the bride of Jesus. How then can I preach the doctrines of the beast of Rome and her daughters the Protestant sect? I rather suffer hunger and die than to lie against my God and his word. The truths that I hold so dear I got from the Bible, and it is confirmed with a "Thus saith the Lord!" not Wesley, or Calvin, or Luther, etc. I praise God for this wonderful truth given to me, and to us he gives still greater light daily. The coming of the Lord has been preached here from 1881, for I remember the first sermon that I preached that he is soon coming to establish his kingdom, and give life eternal to all that wait for him, in Sofia, Bulgaria.

My soul praises God for this hope of his coming, for since I began to preach it God gave me more power for service, and led me to watchfulness, patience, self-denial, righteousness and godliness, purity of heart, to love the saints all over the world, to faithful work and consecration to God; yes, this led me to endure sufferings and reproaches for Christ's sake, and to abide in him till he comes with the glorious city of God. O, blessed hope! O, glorious hope! O, that we might be ready to see the King of Zion, and be with him forever in Paradise! For this I work; for this I pray; for this I suffer; for this I will wait until the new birth comes by and by, and the time is not far distant.

Till then I will go on by his grace and fight the battle of faith, and fear not, for God is my protector, keeper, and all in all. I will hold up the banner of truth and holiness unto the Lord, by his power; for if we suffer with him, and for him, we shall reign with him: "For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us" at the great day of our King Jesus. Yes; till then I will bear the cross cheerfully and thankfully to him that I might become perfect through suffering as my Savior did.

O reader, our sufferings are for a short time—soon they will be removed—but we shall abide with him forever.

O brethren, help us to carry on this work in this far off land of Macedonia! Our greatest cry is: "Come over into Macedonia, and help us." Oh, who of you are ready to say, Here am I, Lord, send me, from the bottom of his or her heart? Oh, don't forget Macedonia; give us a helping hand that we might give the message of his soon coming on earth.

Brother, sister, a cry comes to you,
From an ancient far off land,
'Tis from sighing Macedonia,
Can you send a helping hand
To prepare us
That we may before Christ stand?

May God help you to help us in my prayer. I am greatly in need of help even for our living. Oh, pray that God may provide and that I may work for him until he comes to bring souls into the ark of salvation. Yours in faith and hope forever.—*Judgment Message.*

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### The Weight of a Name.

The "weight of a name" generally signifies to the popular mind the influence the name carries by reason of the weight of reputation which attaches to it; and to weigh a hair has been as impossible as to number all the hairs of the head. An exchange describes a little machine which will literally weigh a signature—that is, the amount of black lead rubbed upon the paper to make the name—and accurately weigh a hair.

In a Broadway store, which is a branch of a big out-of-town scale factory, are specimens of every grade of weighing machine. The smallest scales of all are made for delicate tests in assaying. The weights are mere atoms of aluminum, not half as large as the head of a pin. The machine is so delicate that a little dust blowing in from the street might affect its workings, and it has to be carefully cleaned after its exposure. It is made of aluminum, platinum, and the finest tempered steel, and costs as much as its weight in gold. Every once in a while a sceptic comes along who doesn't believe it will weigh a hair from a man's head, and if the manager of the store has plenty of time at his disposal he will bring out the wonderful little machine and operate it. A reporter happened in the other day while the operation was going on. The manager took a slip of ordinary writing paper and weighed it. It weighed thirty-eight milligrammes. He then gave it to the visitor with a lead pencil and the visitor wrote, "John Henry Larned," on it in a full, free hand. Then the manager put the little slip on the scale and fixed the little weights. When he struck a balance again he had forty-three milligrammes on the other side. The signature weighed precisely five milligrammes. Then the man pulled a hair out of his head and the manager found it weighed three milligrammes.—*The Voice.*

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### HOW TO BE A "NOBODY."

It is easy to be nobody, and the *Watchman* tells how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. In the meantime play dominoes, checkers, or something else to kill the time, so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day. Thus go on keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be a first-class nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies.—*Scientific American.*

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Cuplin.—At the home of her parents, near Norfolk, Neb., Sept. 7, 1887, Alice, eldest daughter of John and Matilda Cuplin, aged 19 years, 6 months, and 20 days.

Friend Alice was born Feb. 9, 1868. She was sick only three days, but suffered severely. She had strained her back while working as attendant at the Asylum at Independence, Iowa, but no one imagined her in a dangerous condition until it was too late. All was done that could be done, but to no purpose; death had claimed her as his victim, and in spite of all aid and medical skill, she fell asleep in the quiet sleep of death. What makes it doubly sad, her mother was away from home at the time of her death, not knowing anything of what was transpiring at home till she arrived the next evening after her death. Imagine the grief of that mother who had looked forward to a happy re-union with husband and children, now to step in and see sorrow's trace on every face. She knew at a glance all was not right, and how could they break the news. But the father who had watched so faithfully by the bedside of his dying child was the one to speak, and O, how sad! But such is life, so full of trouble and disappointment. The oldest brother arrived home a short time after the mother's arrival. He was at Lincoln attending school when the sad news reached him. So sudden and unexpected was her death that it was a great shock to him. Her brother John, who is at the Black Hills, did not reach home at all. And the one who is a short time expected to share her joys and her sorrows with her through life, did not get there till the next morning after her burial. It was a sad blow on him and he has the heart-felt sympathy of the entire community. O may the good Lord help all to look forward to the day when sorrow and sighing shall be done away; when the last enemy shall be destroyed, which is death; when all that are in their graves shall come forth. O, mourning ones, look up, for soon the day will dawn when he that is to come will come and not tarry.

Dearest Alice thou hast left us,
Here thy loss we deeply feel!
But 'tis death that has bereft us,
God can all our sorrows heal.

Mrs. R. S. Foale.

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Hartouin.—At his home in Goffs, Nemaha Co., Kan., Sept. 23, 1887, of catarrh of the stomach, Brother Hartough, aged 53 years.

Brother Hartough was born in Blowenburg, Somersett Co., N. J., on Feb 21st, 1834. He leaves a wife, one daughter and two sons to mourn their loss, besides a large circle of friends. He was a devoted husband and father, a kind neighbor and one who won the respect of all who knew him. He was a firm believer in the second coming of Christ; in fact that was his theme. How he loved to talk of the glorious restitution. We have now before us the letter from the dear bereaved companion, telling us the sad news, and requesting us to send the papers to The Restitution. We extend to her and family our deepest sympathy. We realize how one so kind and devoted will be missed. She says he did not give up until the day before he died. He thought all the time he would recover. When he began to realize he could not live, he said, "Dear wife and daughter, I am going to die, I am going to die; I think I shall live again." What a glorious hope this is. Just such a hope as Paul had. In his epistle to Timothy he said, "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but all them that love his appearing." 2 Tim. iv. 8.

Hear Paul again to the Thessalonians: "But I would not have you ignorant brethren concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 13–18.

Dear bereaved friends, are they not comforting words? O may the blessed assurance of a resurrection comfort you like Martha of old, who knew her beloved brother would rise again in the resurrection at the last day. John xi. 24.

The funeral services were conducted by Brother Boge.

Nancy Barber.

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### The Cedar Grove of Lebanon.

You have often read of the cedars of Lebanon. Some of them still remain. The grove from which King Solomon brought so much lumber now consists of some 400 trees, about three-fourths of a mile in circumference, partly young ones. Learned travellers think that most of the trees in the grove may be 200 years old, and several between the ages of 400 and 800 years. There are twelve trees whose age is incalculable—seven standing very near each other; three more a little further on, and two on the northern edge of the grove. The largest of these two is 63 feet in circumference—following the sinuosities of the bark; one of the others measures 49 feet. These trees are more remarkable for their girth than stature, their height hardly exceeding 50 feet. The age is variously estimated. The rules by which botanists determine the age of trees are not applicable to them, for their stems have ceased to grow in regular concentric rings. The Arabs, of all creeds, have a traditional veneration for these trees.—*Philadelphia Times.*

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It is not always the strength we ask that is given us, but that which we need.

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"The life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Savior;" it is quite another to say, "He is my Savior and my Lord." The devil can say the first; the true Christian alone can say the second.—*J. C. Ryle.*

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As Josh came with a kind salute to Abner and thrust him under the fifth rib, while Abner thought of nothing but kindness, so she comes smiling, comes pleasing and humoring thee, while it giveth thee a deadly stab.—*Anthony Burgess.*

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Wm. H. Wilson writes us to change his address from Chicago to Hammond, Louisiana. His correspondents will please make a note of this change.

Brother J. S. Hatch may be addressed at Michigantown, Ind., until further notice.

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Do you want new Hymn Books? If you do hurry and take advantage of the special offer made on first page of this paper.

# Youth's Column.

### The Waning Year.

The year has passed its middle life,
Its locks are getting thin,
For it has reached the mystic bound
Where somber days begin.

The little birds which sang so sweet,
Are hushed to silence now;
They've left their pretty nests which swing
Upon the yielding bough.

On every tree we see the march
Of the relentless thief,
Which steals the beauty June bestowed,
And leaves the yellow leaf.

October wears a mottled coat,
November sheds a tear,
And winds which sweep the hill and plain,
Will rock the waning year.

Thus year by year, with breathless haste,
Swift time speeds nimbly by;
The ages creep, the centuries walk,
While years take wings and fly.

We look around, and lo! we see
Our kin bowed down with grief;
Springtime and summer are no more—
Life's in the yellow leaf.

We raise our eyes and look aloft
Above the din of strife,
To him who rides his loved ones o'er
To an eternal life.

Then hurl old Time speed on the wing,
Roll round the hastening year,
Till God shall take his ransomed home,
And dry the falling tear.
—*A. B. Russell, in Zion's Herald.*

### A Hero of Duty.

In the north of Holland, over an extent of three leagues, the country is not protected from the incursions of the sea by any natural barrier. Some two hundred years ago the Dutch undertook the gigantic task of erecting enormous dykes of granite blocks and clay to resist the force of their terrible invader. Behind this shelter numerous villages arose, which flourish to the present day. Alkmond, in particular, which number 10,000 inhabitants, is built a little below the dyke, which is kept in constant repair by two hundred workmen under the direction of an engineer.

One afternoon in November about a century ago, a furious wind was blowing from the northwest, increasing every moment. The engineer in charge was a young man, engaged to be married, whose friends and family lived in Amsterdam. He was to go to Amsterdam that very evening to join a great festival, long looked forward to and eagerly desired. His preparations were all made and he was in high spirits, ready to set out. Suddenly the sound of the rising wind struck upon his ear, and he remembered with a pang of anxiety that it was the time of the high tides. He thought of his dyke and of all that depended on it. It would be a dreadful disappointment not to go. But the dyke! His friends would be all expecting him. What would they think. But the dyke! There was a fierce conflict between inclination and duty.

It is six o'clock. The sea is rising. But at seven he must set out for Amsterdam. Shall he go? His heart says yes; duty says no. Again he looks at the sea, watches the rising storm, and decides to remain at his post.

He then runs to the dyke. It is a scene of the utmost confusion. His two hundred men are aghast, bewildered. The storm has become a hurricane. The supply of tow and mortar is exhausted! They are at their wits' end to know how to repair the breaches—how to defend the place against the terrible enemy which is every moment gaining upon them. But as soon as the young engineer appears a joyous cry bursts from every breast, "Here is the master! God be praised! Now all will be well."

The master places each workman at his post and a desperate battle begins between man and the furious ocean. About half-past eleven there is a cry from the center—

"Help! help!"

"What is the matter?"

"Four stones carried away at a blow!"

"Where is that?"

"Here to the left."

The master does not lose a moment. He fastens a rope around his body; four workmen do the same; and forty arms seize the ropes, while the five brave fellows throw themselves into the waves to repair the damage. The mad waves struggle with them. No matter; they do their duty, and then are hauled on land again.

But the cry, "Help! help!" soon rises from all parts.

"Stones!" cries one.

"There are no more."

"Mortar!"

"There is no *more*."

"Take off your clothes!" cries the master, tearing off his own; "stop the holes with them!"

What will men not do for a noble leader in a great cause? Cheerfully, without a murmur, straining every nerve, the gallant two hundred toil on, half-naked, exposed to all the fury of a November tempest.

It wants a quarter to midnight. A few inches more and the sea will have burst over the dyke and spread furiously over the defenceless country. Tomorrow there will not be a living soul in all those flourishing villages. The clothes are all used up; but the danger increases; the tide will rise till midnight.

"Now, my men," said the clear, thrilling voice of the master, "we can do nothing more. On your knees, all of you, and let us each cry mightily to God for help."

"And there, in the midnight darkness, on the dyke, which shook and trembled beneath the fury of the tempest, the brave two hundred knelt, lifting their hands and their hearts to him who can say to the winds and waves, "Peace; be still." And as upon the Sea of Galilee, so now he heard his children cry and delivered them in their distresses.

Meanwhile the people of Alkmond ate and drank, sang and danced, little thinking that there was but a few inches of mason work between them and death! Thousands of lives had been saved because one man had done his duty.—*British Messenger.*

# Communications.

### "Who Is My Mother?"

I need not remind Bible readers about the circumstances that prompted, caused, our Lord to ask the above question. Some I believe are disposed to think our Lord here gave another evidence that he was lacking in filial affection. From our poor, frail, craven standpoints, the question is a little harsh; but when we remember that truth to him was of more importance than family ties or even life itself, the question is just what it ought to be under the circumstances. It is a common thing to hear church people say, "I want to be like my Lord." We can have no grander wish. If we are in earnest when we say this, nothing will be allowed to come between us and the truth as taught by Jesus; not even our mother and brethren standing without sending or calling for us. "And he looked round about on them which sat about him, and said. Behold my mother and my brethren! Whosoever shall do the will of God, the same is my brother, and my sister and my mother." Mark iii. 35. What a precious "whosoever" this is; does it include me? One of the commonest and weakest arguments urged by disputants, especially if their opponents happen to bear hard upon their peculiar notions or dogmas, is that their mothers taught them so and so in infancy. This is usually considered a cloncher which admits of no reply. But is it fair, and does it accord with sound sense? Could not our mothers be mistaken?

My poor mother loved me and used to tell me beautiful witch stories, now must I believe all the fairy tales she told me just because she is my mother? Her opportunities of learning truth were never equal to mine. Don't understand me as depreciating either a mother's precepts or influence where it is proper. There is no truer, safer or holier guide than a good mother. I do protest though against allowing mother's teaching to shut out all investigation in questions pertaining to human nature and human destiny. Jesus says, "Learn of me," not of our mothers, nor of man made creeds. (Put this in your hat.) The Christian religion is perfectly able to stand alone, and those who deprecate investigation are enemies rather than friends of truth. Christ's teachings need no extraneous bolstering. If stripped of every accessory with which controversy and unwise dogmatism have surrounded them, they would still be as true, as thoroughly fitted to every age and condition of society, and as sublime as when first uttered.

Independent thought, which is beginning to flood the world, is not the enemy but the friend of Christianity. This brings me to what came of a little independent thinking by a dear friend here in Baltimore recently. He is a genuine Scotch Presbyterian from Fife. For several years I have been on intimate terms with him, meeting him in the morning, at noon and at night. During the last six months or so I thought I would question him about his "immortal soul." At first he appeared to treat my talks as a good joke. He laughed heartily at my presumption, taking him to be a poor, neglected Scotsie. He no doubt had thoughts akin to the great Naaman when he first met the rough looking man of God, Elisha, and if he did not say it, he at least thought it, are not my teachers in Green Caledonia as good as your teachers in Green Erin? May I not obtain a knowledge of the truth through them?

After failing to laugh me out o' court, he intimated that we might by an exchange of views be helpful to each other. I proposed at once that we write, at our respective homes what the Bible says about mortal souls, avoiding with care all allusion to "immortal souls." I led in the examination of mortal souls, and then I asked him to lead off in an article on "immortal souls." Need I tell you that we have not reached the immortal soul subject yet. While waiting I wrote to Brother I. C. Welcome that I had a bite, the kind of fish, etc. He kindly responded with a copy of the "Unspeakable Gift," by our deceased Brother Pettingell, which I loaned my friend who read it carefully. It was a 50 cent copy. In his office the other day I asked him if he was ready to return it. "Well, look here," said he, "it is somewhat rubbed, and I thought I would like to have it in more substantial binding. Here is $2.00; won't you kindly try and obtain two one dollar copies, one for yourself and one for me. I have been greatly benefitted by reading it, and I thank you for putting it in my hands. It meets a want myself and others have long felt, but were unable to meet. Mr. Pettingell deserves the gratitude and thanks of truth seekers everywhere." Amen. This is the voluntary testimony of my Presbyterian friend to the "Unspeakable Gift." I enclosed his two dollars and one more to pay for the Hymnal sent me some time ago. I think if every church member in our land would read this book in a "who is my mother" spirit, "The Unspeakable Gift" would prove an unspeakable help to the earnest seeker for a better understanding of God's word. Contrive some way of letting good Brother Welcome know the result of his gift, "the Unspeakable Gift."

ISAAC MCQUERRY.

*Dear Restitution:*

Just returned home from Missouri, where I held a meeting at two different places; one at Modoc, in the neighborhood of Brother H. Morrison's, where I baptized three precious souls into the all saving name of Jesus the Christ—two from the Campbellite church and one from the Methodist church; got one new subscriber for THE RESTITUTION. From there I went into the neighborhood of our Brother and Sister Finn, where I staid over the fifth Sunday in October. Had a good time with the brethren, a good turnout and all seemed interested. Bid them farewell and left for home, having been gone just fifteen days. The brethren remembered me, knowing that they that preach the gospel must live off the gospel. Yours in hope,

JOHN FOORE.

# Selections.

### Words of Brotherly Exhortation and Cheer to the Leaders of the Forlorn Hope.

Possibly I may be regarded by some as a gloomy *Pessimist* for asking their attention to such a theme as just announced. Allow me therefore to define and illustrate what I mean by the topic selected. The lexical meaning of forlorn is destitute, forsaken, alone, etc. Now it is not in this sense we use the term—but rather in the sense a grateful country attaches to it. The history of our country records the deeds of small bands of noble, brave, valiant men, reckless of danger, fearless of death, who have performed prodigies of valor. Nelson's name will be covered with naval glory, while the Archives of Britain remain. Wellington and Waterloo will never be forgotten. Havelock's relief of Lucknow is a sample of what we mean by leading a forlorn hope,—that frightful siege and the prolonged sufferings of those who held out against the besiegers; Jessie, worn almost to death by long watching, hearing the slogan and crying out, —in hopeful weakness—"Dinna ye hear it, the Campbells are coming." The hard fight and then the deliverance of the starving captives. Now it is in this sense of bravery, self-sacrifice, and noble daring, we wish you to interpret the "Forlorn Hope." I believe it is on record that when the Patriots of Switzerland made their grand struggle for independence they were surrounded by a vast forest of the enemy's spears, when their leader called out, "Will none of you make a way through?" A few brave devoted ones sold their lives dearly, but successfully, and their country was free. That was forlorn hope,—not in the sense of being destitute or forsaken, but it was the courage of desperation, it was the resolve to conquer or to die in the attempt. It was noble and grand of Gordon to ride alone through the sandy desert to try and appease the Soudanese at Khartoum; and though he died in the attempt it was noble on his part to make it.

But we leave the fiery scenes of war and bloodshed to look at other Leaders. Christian Missionaries have sold themselves to be galley slaves that they might preach the Gospel to the condemned ones, to whom they became companions. Hundreds of brave men have risked their lives in the Arctic regions, to find the North-West passage, and reach the North Pole; and numbers have laid down their lives in this forlorn hope. Livingstone and Stanley in exploring Africa, for science and geography have their martyrs, as well as Christianity.

But we are ready to venture the assertion that every effort to bless and benefit mankind by leading them to reconciliation with God may be regarded as a forlorn hope. Satan's grand stratagem fatally succeeded in Eden—and his twofold falsehood—"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil"—continues to influence poor sinful humanity. To the first we owe the frightful dogma of the natural immortality of the soul: the second I think was sought to be developed in the dreadful crime that brought the deluge when the sons of God saw the daughters of men that they were fair, united with them in marriage, and the offspring of these unions, were the *Nephilim* or Giants—an entire corruption of human nature. But this atrocious attempt to thwart the plan of God, utterly failed. God found Noah righteous in his generation, and he and his family were spared to perpetuate the human race, —while in righteousness God destroyed the mongrel products of unholy union. Yet mercy lingered for 120 years, during which Noah fed this forlorn hope as a preacher of righteousness.

Moses and Aaron often proved, as leaders of Israel from Egypt to Canaan, that theirs was a forlorn hope. When they came to the Red Sea, and had to stand still and see the Salvation of God that he wrought for them and his people, by dividing the sea for them and destroying the host of Pharaoh. Gideon, in generations afterward, led a forlorn hope with his three hundred men, with their lamps, pitchers and trumpets against the hosts of Midian: the Lord gave them the victory. Elijah, that wonderful Prophet, at the time of Ahab's wickedness and Israel's idolatry, was the leader of a forlorn hope:—Whom, after all the grand displays of Jehovah's power and glory, Jezebel the Queen sought his life, and under the juniper tree he asked the Lord to let him die for he was no more successful than his fathers. Ezra and Nehemiah were leaders of a forlorn hope when they returned with a small band of men to rebuild the Temple and City of Jerusalem. Jonah, of querulous temper—was the leader of a forlorn hope when he went to Nineveh crying, "yet 40 days and Nineveh shall be destroyed."

Passing by numbers of other Scriptural illustrations, let us look at the noblest the universe has ever seen, or known, that of our Incarnate Redeemer. Do you shrink, brethren? and say this is too daring an illustration to make,—the Divine Redeemer—the Conqueror of sin, death, and hades —the leader of a forlorn hope! yet in reverence we venture to show that he was such. 1st. Because he only in all the universe of being could undertake this vast enterprise. He alone could fulfil the conditions, take our nature, bear our sins, lay down his life as God's penalty for sin, and then in resurrection take it again. 2nd. The Scripture facts that are recorded of him prove our position. He was despised and rejected of men; the world esteemed him stricken, smitten of God and afflicted; betrayed by one of his disciples. His own nation's rulers and priests clamored for his life,—crying, "Away with him: crucify him: his blood be on us and our children." Crucified between two thieves, the object of scorn and derision to the rulers, priests and people, he hangs there suffering and dying as if forsaken both of God and man,—for the cry of his dying lips is, "My God! My God! why hast thou forsaken Me?" yet the conflict ends in victory: for with a loud voice of triumph he cries "It is finished" and gives up his spirit to his Father. He has trod the winepress alone, poured out his soul unto death, sinks into the state of the dead, comes under the power and dominion of death, lays in the prison house of death—the grave—until the call of the righteous covenant-keeping Father on the morn of the third day, then in the power of an endless life, and as the Life-giver he rose to die no more; but ever lives to confer everlasting life on all who put their trust in him.

And now, brethren, we, and all true Christians, are the followers—the disciples of this crucified and risen Savior. What is our mission? What was that of his apostles? Listen! "As my Father hath sent Me, even so I send you." How did Christ send them? As all conquering Ambassadors, to whom the world would submit, as soon as they heard their message? Nay—"Behold, I send you forth as sheep in the midst of wolves," Matt. x. 16. Or as Luke x. 3, "Go your ways, behold I send you forth as lambs among wolves." They were to be "wise as serpents, but harmless as doves," and so it is still, it is the meekness and gentleness of Christ; even the power of the Divine Spirit was to strengthen in the passive virtues—endurance, patience, and faith in the unseen Savior. The numerical result of Christ's personal ministry was not great, for after his resurrection and ascension, the number of the names of his disciples were but 120, or at most 500. True, larger numbers soon were gathered, but persecution broke out and they were scattered abroad, and they preached Christ, and the grand message was soon widely spread. But it was a proscribed mission, strictly forbidden, both by Jew and Pagan. Proscription, banishment, martyrdom, awaited those leaders of the forlorn hope. When it was tolerated it soon became corrupted from its Divine simplicity.

Passing over the dark ages we come to the harbingers of the reformation, till we reach Luther, who was a leader of a forlorn hope, a bold champion for buried truths, a noble witness against the corruptions of Rome. As witness, when he said he would go to Worms, though there were as many devils to oppose him as tiles upon the houses.

You see your calling, brethren, "not many wise after the flesh, not many mighty, not many noble," have part in this calling: it is the weak and the despised that God hath chosen to be the leaders of this forlorn hope. "Orthodox" Christianity in our day has a grand halo of respectability cast around it, endowed and established by the State, or built up into powerful denominations, with their Colleges, and vested interests. It stands now hoary with years—rich in blessed memories of myriads of sleeping saints as well as living ones—though as taught it is largely tainted with traditions of the Elders, and sadly diluted with Pagan philosophies; some of its grand distinctive truths ignored altogether, and others quite distorted from their Scriptural connection.

Do you, brethren and sisters, accept our position as witnesses for some of the forgotten, the ignored, despised, and rejected truths of God's holy Word? We are honored of our Lord to have had these truths brought home to our understandings. Now suffer the word of exhortation. Do you accept the solemn responsibilities of our sacred trust? Dare we keep silence when our Father's name is dishonored, as the God that dooms Immortal souls to endless torment in hell?—When our Glorious Redeemer is robbed of the brightest Jewel in his redemption crown, viz.: that of Life Giver to all those who without this priceless gift must die and cease to be. Can you allow the illusion to pass unchallenged —that the Church's Mission is to convert the World—while it distorts the truth of the nature of Christ's kingdom—making it to be the Church, or work of grace in the individual, rather than that rule of righteousness and peace, in the territory under the whole heavens. Are we agreed on these neglected, and, some of them, despised truths,—nay, some of them regarded as heresies? I say, are we agreed that it is our Mission to witness to them, as well as others we have not named? Have you, dear brethren, sat down and counted the cost? the loss of status, friendships, and church honors? Are you willing to have your fellowship with the the world's nobodies, but Christ's heroes? It involves sacrifice of various kinds. It is never likely to be a financial success. It is a credit enterprise. The recompense —the dividend—is not until the resurrection of the just. Are we prepared like Moses rather to suffer affliction with the people of God, than to enjoy the pleasures of modern Christianity? Do we esteem the present reproach of Christ greater riches than the treasures of the Laodicean Church? These are matters betwixt the Lord and ourselves, and they must be fully set forth, dear friends, if we are to be leaders of the forlorn hope.

It is one, Apostasy has set in, judgment clouds are gathering, the perils of the last days are appearing; we are they on whom the ends of the ages are come. And our Lord asks the question—When he cometh shall he find the faith on the earth? Now, beloved, if we have thus consecrated ourselves to the Lord and his truth, burnt the bridges, drawn the sword of truth and thrown away the sheath, then foot to foot, and to shoulder to shoulder let us follow our great Commander, in evil report, in reproach or in honor, assured that none of our labor shall be in vain in the Lord.

And now, in conclusion, for a few words of cheer. And, first of all, let us claim our Birthright privilege, beloved, "Now are we the sons of God:" "Accepted in the Beloved:" "Christ loved us and gave himself for us:" "Ye are the messengers of the churches and the glory of Christ." Your battle is the Lord's. "Put on the whole Armor of God:" "Go in the strength of the Lord God." Let the memories of past success strengthen faith and courage. Hundreds, thousands, have more or less accepted the precious truth. But few thoughtful preachers continue to libel our Father's character, that he will keep the wicked in hell to torment them forever. You little know the extent of good your testimony has done. But it is imperative that it be followed up: Cheer, brethren, cheer! Our work is in the trenches:—

"Spare not toil, nor blood, nor pain,
Not a stroke descends in vain;
Wounded, still no foot we yield
On this ancient battle-field.
More than Conquerors, even now,
With the war-sweat on our brow;
Onward, o'er the well-marked road,
March we as the host of God."

A little longer and our work is done. Our great Captain will come and lead us to the grand triumph of victory. Our forlorn hope shall end in final and everlasting triumph. Look, brethren, and read in yonder heavens the order, "Hold the fort, for I am coming: Jesus signals still." Let us "Wave the answer back to heaven: by thy grace we will."—*Thomas Vasey, at Birmingham Conference.*

### "Woe to the Bloody City."

Among the curiosities of the Pennsylvania Museum on exhibition in Memorial Hall, Fairmount Park, Philadelphia, is one of the medals that was struck off by order of Pope Gregory XIII. in commemoration of the massacre of Protestants in France on the eve of St. Bartholomew's Day, Aug. 24, 1572. About 50,000 Protestants were murdered. The Pope celebrated the event by a grand procession and *Te Deum*, and the proclamation of a year of jubilee, and struck the medal that we have mentioned above.—*Herald of Life.*

In our small cabinet of curiosities we have, reproduced in bronze by the American Association of Numismatics, a *fac simile* of this Massacre-Medal of St. Bartholomew,— a description of which we copy from the *Numismatic Pilot* of Feb. 1877:

"*Obverse.* Face of the Pope, Gregory XIII, to the left, with pontifical cowl, hood and cloak. This is the celebrated Pontiff, who as the successor of Julius Cæsar, *Pontifex Maximus*, reformed the calendar as we now have it: [including the method of adjusting the leap-years so as to harmonize the civil year with the solar.]

"*Inscription* (abbreviated): Gregorius XIII. Pont. Max. An. I. (Supplied), Gregorius 13. Pontifex Maximus. Anno Primo; 'Gregory 13, High Priest (or Pope) in the first year' of his reign, viz. A. D. 1572. In the *Exergue* are the letters P. P., probably the initials of the artist.

"*Reverse.* The destroying Angel, gradient to the right; bearing in her left hand a cross, in her right a sword. Before her is a flying and prostrate band of Huguenots of both sexes and of various ages.

"*Inscription:* Vgonottorvm strages, 1572. The slaughter of the Huguenots, 1572. In all Greek and Roman medals we have found no group of human figures expressing horror and despair like this."

Dr. Dowling, in his History of Romanism, brought down to 1863, says (p. 490):—"A new issue of this celebrated medal in honor of the Bartholomew massacre has recently been struck from the Papal mint at Rome, and sold for the profit of the Papal government." Thus showing that the apostate Church had not up to that date repented of her complicity in the horrible slaughter perpetrated by the civil power of France—one of the ten kingdoms of the fourth prophetic empire, but rather gloried in it. For a thousand years or more it was the practice of the Popes to commemorate important events in the history of the Papacy by striking medals and coins; but since about 1870, through a loss of secular dominion, the Popes have ceased to coin money. In spirit and effort the Papal Hierarchy is however as antichristian as ever; and is leaving nothing undone that it can do, to secure again the reins of State and drive its deadly daggers into the bodies and souls of men. But our hope is in the return of the true Christ to destroy antichrist; and in the words of Charles Wesley we say:

"Yet, we know our Lord will come—
Smite the Antichrist of Rome;
All his plagues and judgments pour,
Earth accurst with fire devour.
But the curse shall soon remove
But the incarnate God of love,
Sitting on his throne, shall shout
*Earth renewed to Heaven below.*"

Address T. J. Whitesitt at Broadhead, Wis.

# SUBSCRIBERS TAKE NOTICE.

PLYMOUTH, Ind., Nov. 2, 1887.

*Dear Subscriber:*

The season of the year is approaching when most subscriptions expire. If you will favor us with a renewal (paying to Dec. 31, 1888), between now and Nov. 30, 1887, we will send to your address anyone of the following books that you may name:

The Gospel of the Kingdom, by Wiley Jones;

The Christian Hymnal, or

The Unspeakable Gift, by J. H. Pettingell.

### Announcement.

The first Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 10, 1887, at 7:00 p. m. and continue over the following Sunday. The different committees appointed at our last meeting should make reports at this gathering. On their action depends much of the success of our work as a Conference. Brethren and sisters, we want each one of you to attend this meeting. The friends here will do their best to entertain you. Send us word what time you will arrive, and we will meet you at the train. Come and enjoy one more good meeting—time hastens on—this may be the last in this dispensation. Can you afford to miss it?

A. R. UNDERWOOD, Sec.

The First Quarterly Conference of the Church of God for southwestern Nebraska will convene in the Stowe School House, seven miles southwest of Arapahoe, Friday, Dec. 9, 1887. Dear brethren and sisters commence now to make arrangements to attend this meeting, and have a pleasant gathering in the name of the Lord.

ALMUS ADAMS, Pres.
J. S. MILLER, Sec.

The Church of God at Salem, Ohio, will have their new meeting house ready to hold service in Nov. 13th. Professor J. P. Westbee will conduct the meeting which will be held the following week. We are expecting some of the brethren from Cleveland. Hope to see Brother Samuel Wilson from New York, and as many of the brethren and sisters from other points as can conveniently come.

JOHN BARBER.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "8" and reads "Jny8" it means your subscription expired the first day of January, 1888. "Feb" February, "Mar" March "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June, "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Cruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 80 cents.

### MISSIONARY FUND.

A fund of free will donations to send books and papers to mission workers in this and other lands.

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Will you help us by getting one or two Trial Subscribers?

## If Your Subscription has Expired, Renew Now.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Keller's Block, Room 36, 676½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

CRYSTAL DROPS.

A splendid book for all your people and Sunday School scholars. Full of Scripture teachings in parabolical stories. By Mrs. Frankie E. Bradford. Bound in cloth, per 100 copies.

# Poetry.

## HE RESTORETH MY SOUL.

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that profaneth,
Nor even the spoiler hath trod.

But aye when the struggle is sorest,
And dark are the clouds on my soul,
Dear Lord, the sweet cup that Thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.

No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way.
No look but Thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.

But ever thy help is the nearest
When help from the earth there is none,
And near the word that is dearest
Is the word of the Crucified Son;
And aye when the tempest-clouds gather
I fly for sweet shelter and peace
Through the Son to the heart of the Father,
The terror and tremor shall cease.

He restoreth my soul, and I praise Him
Whose love is my chorus and crown;
He restoreth my soul; let me raise Him
A song that his mercy will own.
For often so weary of sorrow,
So weary of fighting with sin,
I looked and I long for the morrow
When the ransom'd their freedom shall win.

# Communications.

## A Pleasant Trip and Visit. No. 4.

The memories of nearly thirty years ago crowded upon me as I looked upon, and trod the streets of Cleveland, Ohio. There, when on my wedding trip, we stopped and spent two days, enjoying ourselves as newly married folks are apt to! Then, there were none in that city, that I knew of, who sympathized with me in the hope I then had, and which, thank the Lord, I have never let go of! Then, there was not much city beyond the Public Square, and no city railroads, if I remember aright. But now, how changed; in every direction almost, these modern luxuries, purchased at the cost of a "nickel," as they say in these parts, can be obtained. What a growth of the far famed Euclid Avenue, with its elegant homes and well kept lawns; its many and beautiful trees! All these seemed as though in their combination, sufficient to complete the happiness of man or woman; and while I looked upon these I could but believe, there was a "skeleton" in many of these homes, and gladly would the occupants exchange residences and conditions with the more humble in life and situation! There I thought it eminently true, "a man's life consisteth not in the abundance of the things he is in possession of."

I would not have any believe I looked upon these with envy; nor would I have any believe that only true happiness is found in the home of the humble in life! "All sorts and conditions of men" have a relative bearing, and it is as true today as ever it was. "What is one man's meat, is another man's poison;" and it seems to me, as I view the relations we as a people bear to the faith and hope of the gospel of God's dear Son, that we should raise our voices and pens with personal effort, and living example, to crowd down, and out of existence, this crying evil! And were we sufficiently careful to lay to our hearts the Scriptural advice to "avoid the appearance of evil," we should in this, as also in our home, business and church relations, lead happier and more useful lives.

I have no intention, were I capable of so doing, to "write up" Cleveland; and I simply desire, as with open eyes, and to profit withal, that what little of information I possess I may add thereto, making it portable, and to be drawn on in the future, as time and opportunity may afford.

I could but wish while in this beautiful city, that anthracite coal were used here instead of bituminous, for, at times, the very sky is obscured on account of the smoke belching forth from factory smoke shafts as well as from the chimneys of ten thousand houses; but I am told by old residents, this is nothing when you are used to it! And I suppose it is so, even as the old fish woman said with reference to the skinning of eels!

It is is a common saying, and is true, there are no advantages without some corresponding disadvantage, and in this consists one at least of the lessons of life.

Having made reference to the city itself, I will acquaint my readers of the character of the "Church of God." Do not anticipate me and think I am going into a detailed account of the individual character of each constituting that church; by no manner of means! I can say of this church, as I gather the fact from old members, they have never yet had what is termed a "split," and this is indeed a most gracious and commendable characteristic. I would it were so elsewhere, and am greatly of the opinion that schisms need rarely be, if the animating spirit of those who have entered into covenant relations was of the Christlike character! Submission and obedience to the higher law of love over law would always tend towards cementing in one body the "called, chosen and faithful." I am well aware, as we all should be, that so long as differences of our individual make up exists, so long must there be a looking at questions of doctrine from differing standpoints. We are required to be wise according to that which has come to us, dictated by the spirit of God, and not to be wise in our own conceits, having Israel of old as an example.

One word here as to creeds. I am not aware that the church in Cleveland have committed themselves to any such thing, and if they have, the sooner they give it the burning flames the better for them! Nevertheless, I am assured, because of their good order, they, as we all must, if we desire to put a bold front face to the enemy, have an agreed-to belief; and good order is best promoted on the principle, "He is governed best who is governed least."

It has been my happiness for many years to visit from time to time this healthy church, and I have seen their numbers increased, and their faithfulness in matters of the one faith and hope, I dare not question, because I have no grounds for so doing. I was very much pleased, as I looked around, while offering a word of exhortation, to see so many young men and women of the number. These I trust are now schooling themselves to take hold of the work before them, that of making known by life and sound doctrine the things pertaining to the kingdom of God and name of Jesus Christ; not touching these things as an abstraction, but as having a force which has life in it! My acquaintance with some of the brethren and sisters has been more intimate than with others; this I could not avoid, as circumstances have seemed to throw us together, but I can say that from one and all I have always found the charity commended by Paul.

While visiting at Brother McLeechlan's I had the pleasure of renewing the acquaintance of our veteran Brother and Sister G. W. Cherry. I first made his acquaintance over twenty years ago, and only once or twice have I met him since then. He is now seventy-eight years old, and is subject to the feebleness of age, intensified from several falls and hurts received in recent years. Yet I was pleased to hear him say, and his beloved wife echo the words, his hope was never more bright, and his faith in the living Christ as the Author of life, future, never more complete! Our talk was not of men so much, as of that which rejoices the heart, and makes us glad.

My visit at our dear Brother and Sister L. C. Cattell was, as it always had been, very pleasant. Our talk was of present duties and delights, and concerning the great future known to Jehovah, and in part revealed to us. The great outlines of the future are well marked; the details are in reserve but which shall burst upon us in the "age of the ages," filling space and time as he best knows! Here I rest my hope, and desire not to be wise above that which is written. The mind of Jehovah needs no revising, and this "once have I sworn unto David" is to me an end of all controversy; I can comprehend and understand this, but "Elpis Israels"—"Eureka's"—Lectures, be they many or few, being the work of man, are constantly needing revision. God Almighty is jealous of his word, and I fear to write almost on questions about which there is yet great diversity of belief, or opinion, call it which you may, lest I add to his words and deceive some thereby. Authors take upon themselves great responsibilities!

My visit at Collinswood, the home of my dear Bro. and Sr. G. Elton, was, as it had ever been, joyous! We found time to read the Scriptures together, to bow the knee, and call on the name of the Holy One, in the name of Jesus. Our visit was short, but long to be remembered. Bro. J. T. Smith and wife contemplate removal from Collinswood to the Western slopes of San Buenaventura, or Los Angeles, or somewhere in that mild and equable climate; their health requires the change; and while it is hoped they may secure this boon of boons, those they leave behind will miss a most skillful physician, surgeon, and one who has ever graced the walks of Christian virtue; may heaven's blessing attend them is the prayer of all who know them!

I have not yet done with the church in Cleveland! It has a membership of over fifty, who as a rule make it a point to be in their places every Sunday at 10.30.

The church is organized according to the law of apostolic recommendation, and is also according to the laws of the State, in this I think I am correct! The Elders are well chosen, and serve alternatively; one of these is Bro. G. Elton, who, so far as I can judge has all the necessary qualifications of an evangelist, and so long as he is not in this field of usefulness, so long the church suffers loss. There are outlying posts in various parts of the State, where such a man—a better one than he if to be obtained—can fill in a good amount of time in declaring a pure and simple gospel. We need men who are qualified for this work, and who will hold themselves aloof from party spirit, whose characters are always first class! Such, I feel assured can gain admission to the hearts and consciences of those who now know not God, not having believed the gospel and not having obeyed. The field is the world! It is not Cleveland nor Brooklyn, it is not London nor Paris, it is the world!!

And now, after an absence from home of five weeks, here I am in the family circle, happy in being here, and happy in the experiences gained in my recent trip from Brooklyn, N. Y., to Scranton, Pa., Watson, Mich., Canton, Ohio, Salem, Fairmon, and Cleveland, Ohio. Tomorrow I hope to meet in fellowship, breaking of bread and prayers, the "Church of God" and with those whose names I trust are written in heaven, hold sweet communion.

GEO. W. YOUNG.


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| STATIONS | Ex press 41 | Mail 43 | Local 45 | Thro' Freight 51 |
|---|---|---|---|---|
| South Bend | 5 15am | 12 05pm | 10 05am | 1 20pm |
| Lakeville | 5 25am | 12 17pm | 10 15am | 1 30pm |
| LaPaz June | 5 45am | 12 35pm | 11 15am | 2 05pm |
| Plymouth | 6 07am | 12 55pm | 12 35pm | 2 50pm |
| Hibbard | 6 21am | 1 10pm | 1 05pm | 3 30pm |
| Marmont | 6 34am | 1 23pm | 2 05pm | 3 55pm |
| Marshland | 6 46am | 1 34pm | 2 47pm | 4 30pm |
| Kewanna | 7 04am | 1 54pm | 3 40pm | 5 30pm |
| Logansp't | 7 46am | 2 35pm | 5 00pm | 7 45pm |
| Clymers | 8 06am | 2 55pm | | |
| Frankfort | 9 12am | 4 15pm | | |
| Colfax | 9 45am | 4 45pm | | |
| Crawfordsv't | 10 20am | 5 20pm | | |
| Rockville | 11 22am | 6 35pm | | |
| TerreHaute | 12 35pm | 7 50pm | | |
| St. Louis | 7 30pm | Am | | |

GOING NORTH.

| STATIONS | Mail 42 | Ex-press 54 | Local 40 | Thro' Freight 52 |
|---|---|---|---|---|
| St. Louis | 8 00pm | 9 00am | | |
| Terre Haute | 9 00am | 3 45pm | | |
| Rockville | 7 00am | 4 42pm | | |
| Crawfordsv't | 8 15am | 6 05pm | | |
| Colfax | 8 50am | 6 45pm | | |
| Frankfort | 9 15am | 7 10pm | | |
| Clymers | 10 25am | 8 19pm | | |
| Logansport | 10 45am | 8 40pm | 5 0am | 8 10pm |
| Kewanna | 11 46am | 9 35pm | 6 05am | 9 05pm |
| Marshland | 11 42am | 9 38pm | 7 45am | 10 32pm |
| Marmont | 11 58am | 9 56pm | 8 30am | 10 46pm |
| Hibbard | 12 06pm | 10 06pm | 8 40am | 10 56pm |
| Plymouth | 12 20pm | 10 17pm | 9 00am | 11 10pm |
| LaPaz June | 12 40pm | 10 36pm | 9 41am | 11 40am |
| Lakeville | 12 59pm | 10 49pm | 10 12am | 12 05am |
| South Bend | 1 10pm | 11 00pm | 10 30am | 1 10am |

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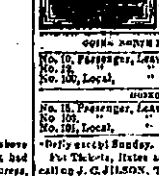

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|---|---|---|
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| No. 12, | " | 4 37pm |
| No. 102, Local, | " | 12 40pm |

GOING SOUTH.

| | | |
|---|---|---|
| No. 15, Passenger, Leaves | | 12 40pm |
| No. 103, | " | 4 37pm |
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| Chicago Express | 9 25pm |
| Ft. Wayne Accommodation (Arrives) | 4 35pm |
| Local Freight | 11 30pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 4 37pm |
| No. 23 (Passenger) | 12 40pm |
| Fast Line | 10 45pm |
| Day Express | 11 25am |
| Ft. Wayne Accommodation | 12 20pm |
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THE RESTITUTION,

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## SUBSCRIBERS TAKE NOTICE.

PLYMOUTH, Ind., Nov. 2, 1887.

*Dear Subscriber:*

The season of the year is approaching when most subscriptions expire. If you will favor us with a renewal (paying to Dec. 31, 1888), between now and Nov. 30, 1887, we will send to your address anyone of the following books that you may name:

The Gospel of the Kingdom, by Wiley Jones;

The Christian Hymnal, or

The Unspeakable Gift, by J. H. Pettingall.

## Communications.

SALEM, Ohio, Nov. 5, 1887.

*Dear Restitution:*

Being so far on my return lecturing tour to Cleveland, Toronto, Ont., and also to other northern cities, allow me to sketch my visit to certain districts in south-eastern Ohio, particularly in Athens and Meigs Counties. It is well to note such events as may be of interest to such as desire to learn the state of affairs where the reign of *Messiah* and his life have been the topic of inquiry, and special investigation.

A meeting was held near my Millfield home in what is called Green's Run meeting house; it being a church of the Disciples, which, though some years since, it had been full and prosperous, was dwindled to one of weakness and inefficiency. A minister of the order of Bible Christians, had drawn away from its membership. His effort, aided by removals and death, laid the congregation in ruins, scarcely any efficient members remain. The edifice was good. In the summer I was invited by two persons, not members of the church, to commence preaching. I spoke as often as my circumstances would permit. A congregation was gathered; a Sabbath school formed, and kept up. During my long absence in Canada and in northern cities, the exercises continued. On my return, I immersed four persons; and our meetings were attended with considerable interest. The congregation is made up principally of youth. A large and interesting field is gradually opening.

They will sustain the meetings during my absence, and, I trust, a harvest of youth will soon be added to their increasing numbers.

A few persons gather to their meetings who (though females) are efficient workers. Their names are well known in their community.

This church is in a mining region, and is therefore well calculated to be a future centre of very extended usefulness.

This church has had a remarkably varied history. In the early years of the Advent movement I labored in this valley (Sunday Creek) many years, and with some considerable success.

For a number of years I had but little opposition. During one series of meetings, held in three localities, touching each other, I immersed over fifty persons. On my leaving, other ministers, hostile to our views, came in and gathered most of the converts into the churches of the Disciples. By degrees they worked up a hostile feeling and the fruits of our labors were diverted from our views.

This valley will be one of great value, and should by no means be neglected. Its resources in mineral wealth, are exceedingly great. It has heavy deposits of limestone, iron ore, and stone coal.

The coal deposits excell all others in the State, averaging in two veins not less than about 12 feet, villages spring up at every shaft. There will soon be almost one continual town from the mouth of the Sunday Creek to its sources. This mining population will require the labors of many missionaries. The population will be composed of all nationalities of the old world where Christianity exists principally in the name, and the saloon is the most popular institution.

# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. Read PLYMOUTH, INDIANA, NOVEMBER 16, 1887. NO. 43.

I made three trips into Meigs County which extends to the Ohio river. There is a Church of God near Middleport, in what is called the Bradford Neighborhood. Their meeting house (Church house) was dedicated to the worship of God many years since. Since that dedication (in which I officiated) I have made the congregation many pleasant and profitable visits. It has always been, what is termed, a live congregation; it sustaining preaching, and keeping alive other church institutions. The original members of the Bradford church are very intelligent in the Scriptures. Their ordinary services are interesting and unusually instructive. Two at least, of the young married members, could readily instruct as public ministers of the truth, provided their domestic affairs would allow it. This church has had its trials through the conduct of the Free Methodist denomination, ignorant, dogmatic and exceeding aggressive. They have however, come out of the fire purified, and strengthened. That whole district has heard our views, and have become more or less familiar with our doctrine, and, in many instances friendly to them. On the whole, the doctrines of the Advent and eternal life through Christ are decidedly on the advance. We have a field that should be fully occupied, and, if well cultivated, would yield a plentiful harvest. Two brothers, ministers, (Riley and Lu. Pickens) have done a great work among the people and members of other denominations throughout a large scope of country in south-eastern Ohio.

They are intelligent in the Scriptures, bold, fearless, and very acceptable teachers, and ministers of the word. Bro. O. Tinker, has been doing some very good work. Though his knowledge of our views is rather limited. With more application to reading and investigation of the Scriptures relative to the return and reign of Messiah, he may become a useful proclaimer of the special messages of our age.

One difficulty stands in the way of some of our teachers, who are fully bent on getting all the money they can, by their religious instructions. To do this they labor for those congregations which pay the best. In this manner they are tempted to suit their teachings to the tastes of their hearers rather than to God. They become all things to all men.

Such ministers have one lesson yet to learn, to obey God rather than man. If they are the servants of Christ, it is their duty to teach the doctrines which Christ and his apostles taught.

Much advent truth is kept back from the people by those who are resolved to lend themselves to such a damaging compromising policy.

As long as they are not thrust out of the churches, they lend their efforts to sustain false views of the doctrines of Christianity. Messiah's return and reign; and the preparing of the people for those events, are the great duties of the religious teachers of our age.

I delivered two public discourses in the Disciples' church in Middleport. I think that they will result finally, in opening that place and its neighbor Pomeroy, on the Ohio river, to hear the truth more fully.

Those two towns (cities) contain about 12,000 inhabitants, they are in the great coal and salt region. At this time the coal and salt interests are down. Such has been the drouth of the season, that the river is useless, it being nearly bottom upwards.... Towns along that great river are now in a state bordering on destitution. Rail roads, however, will soon obviate the sufferings consequent of these water deficiencies. Some time again, perhaps in the early part of winter, I may be called to deliver a full course of lectures in Middleport or in Pomeroy, or in both. Should such be the result of our visit to that city, it may be productive of much future good.

Visiting Athens I received from the Ohio University (my Alma Mater) and from the public citizens, such as Judges Legislators, Editors, Congressmen, ex-secretary of State, etc., the highest testimonials of character, literary worth and ability as an author and lecturer to be used by me as an introduction to our large cities and other localities, when on my lecturing tours.

On the 27th Ult. I left Millfield, on my northern trip to Cleveland and Toronto, where I am invited to lecture on those subjects contained in my work on the Prophecies.

So far are my works in advance of the age that I find it difficult to draw their attention from the affairs of the age to coming events. The seen things are sufficient to enlist all their energies.

I could most devoutly wish that this mental state could only be appropriately applied to men of the world. Members of the popular churches are very generally absorbed in worldly matters, equally, perhaps, with those business men that make no profession of Christianity.

That day, therefore, will come upon them also, as a snare. From my own observation, many of our own people take but little interest in the doctrine of the coming of the Lord. They have families growing up, to be educated, and provided for, a living to make, and homes to make comfortable. These things, aided by the old Adamic current, cause them to float along the shores of this age, fishing out the products which add to their worldly affections, while they keep out of view the beauties, the life and the glories of the coming age. I spent the last Sabbath at Millersburgh, the county seat of Holmes County. I was there invited to speak in the Methodist church to a Methodist audience. They listened with much interest. I may return there again. The people know nothing about the Coming and reign of Messiah. Could they hear many would believe. On Monday night I arrived in this city, where I am called to open their new church.

J. P. WRETHEN.

### THE PAPACY AND THE MAN OF SIN NOT IDENTICAL.—No. 4.

Not a few prophetical students teach that the seven heads of the beast are so many forms of government. In an article by W. Lewis, in the *Christian Lamp*, he says, "That these seven heads denoted seven forms of government is evident, for in verses 9 and 10 of the chapter just quoted these words occur, 'The seven heads are seven mountains, on which the woman sitteth, and these are seven kings.' Now the very reason here given to show that the seven heads denote seven forms of government, we induce to show that they do not. There may be forms of government under those heads differing somewhat one from another, but the phrase here used is not designed to denote them. The seven heads, it is said, are seven kings; and in chap. xiii. where this beast with seven heads is treated of, it declares that one of the heads, or kings, was smitten, or slain, by the stroke of the sword; and his death-stroke was healed. Now any one may see how incongruous it would be to speak of a form of government being smitten by the stroke of the sword. Inspired writers do not thus blunder in the use of figures. The pronouns his, and him, used of this head, or king, confirm our statement, that the seven heads are not forms of government, but kings, as, indeed, the passage says; or men, who will exercise kingly rule, and each in his turn be the head of the beast, or the great world-power.

Prior to his having the death-stroke of the sword, he is one "of the seven;" but when his "death-stroke" is healed, he "is himself also an eighth." Remarking on the horn of Dan. vii., and this peculiar phrase, Geo. N. K. Peters says, 'He is not precisely an eighth head, having a relationship to the seventh, but has special characteristics of his own which, in one aspect, gives him a certain independency, and yet, in another, shows him to be virtually a seventh-eighth head, i.e., in some respects a seventh, and in others an eighth head."

At this healing of the deadly wound, or living again of this seventh head, or king, John teaches that the whole earth will wonder after him; but if it was simply the falling and rising again of some form of government, there would be nothing in that to excite the wonder of the whole earth. Things of that kind have happened without exciting much wonder. But there will be something really astounding, something to make the world wonder with a great amazement, when this king, the antichrist, shall be fatally smitten by the sword, and then miraculously healed, the healing doubtless by Satanic power.

The miracles which will be performed by the antichrist will astonish and perplex men, and lacking Christian principle and the Spirit's guidance, they will be deceived by them and render him homage. They will also be alarmed and awed into sinful submission by his cruel persecution of the faithful.

It is worthy of notice that as the first king of the Gentiles set up an image to claim worship, so the last great leader of Gentile power will also claim worship, and will set up an image in order to enforce it.

Those who worship the beast, etc., "Shall drink of the wine of the wrath of God," which is contained in the seven bowls, Rev. xvi. 1. The pouring out of these bowls, therefore, is yet future. This is certain; for this worship of the beast and his image, and the receiving a mark on the forehead or upon the hand, cannot take place till the manifestation of the beast in its last head.

Those who advocate the view that the Revelation has been fulfilled, or mostly fulfilled, endeavor to enumerate the ten kingdoms. Numerous lists have been made out by commentators and prophetical students, who have taken the historic view, most of them lacking in agreement one with the other. But these are made out in such a way that the number might be easily increased. Indeed, on the principle they have adopted, they might have reckoned up twice ten, for various kingdoms have risen up during the divided state of the fourth great world-power. In the most reliable histories of the Roman empire, men fail to find ten kingdoms existing at one time, no fewer and no more, and yet among them another horn coming up who plucks up by the roots three of the other horns, or kings, and the head of those kingdoms. This blundering shows that they have been on the wrong track; that they have been looking for them where they are not to be found, in the past, instead of in the future.

But the course and the doings of the man of sin and his allies, though terrible, will be short. At the Advent of Christ, when he comes with the armies of heaven, to smite the nations and deliver his people, the beast and the false prophet will be "cast alive into the lake of fire that burneth with brimstone." And while the followers of the antichrist are meeting with their doom, while destruction is coming upon them, the penitent and believing among the Jews, or a remnant of Israel, are delivered. They will hide themselves in their chambers while Jehovah is meting out punishment to the wicked inhabitants. After that, Satan will be bound for a thousand years; after the thousand years, he will be loosed for a little season, and ultimately he will be cast into the lake of fire, where the beast and the false prophet were previously cast. And this is clear evidence that Christ's coming to the earth is before the Millennium. While Satan is at large and exercises his power in tempting men to sin, we need not look for the promised reign of righteous and blessedness.

SILAS HENN.

SCHOLLS FERRY, Ore.

*Dear Restitution:*

Some weeks ago I read the inquiry, "Where are the little infants?" and our dear Editor echoed the same. So have I wondered and asked myself, where are they? Why do we not have more of them? Like myself, perhaps, the authors of them feel that they cannot interest people, like the greater lights. But I love to read them; they tell me of those that live in different parts of the country, perhaps far away from those of like faith, that they too love our dear Savior, the blessed Redeemer. My mind of late has been greatly troubled about the great use of tobacco. Now to come right to the subject, why is it that so many of the members of the Church of God use the noxious weed. The use of tobacco is getting very great in the United States, not only with the worldly people, but this terrible habit is in the church. When I talk to young boys about this filthy practice they point out to me members of the church, yes, even ministers of the gospel of Christ.

Now my brethren, this ought not so to be. We ought not to do anything, or put a stumbling block, "or an occasion to fall in our brother's way." It seems to me that the use of tobacco is a sin; if so how can we say we are clean, and claim the promise that we shall be kings and priests unto God and the Father? We censure the poor drunkard because he does not abstain from the cup, and quote Scripture to him about the sin of intemperance, and forget that we are using a filthy weed that very often leads to the wine glass.

Arouse ye men in God's own name,
To worthy deeds the land inflame,
Abstain from this dread foe,
Unfurl the flag and hang it high
To stream along yon azure sky,
For God would have it so.

Leave not the young to slavery's doom,
Strike from our land the curse; when done
You will then feel more like men:
Ah! some have received trophies proved
Where tobacco's host victorious moved,
And lost their diadem.

God speed the bright and glorious day,
When all false deeds are swept away,
And his own wisdom shine.
When loud thanksgiving fills the air,
When all shall lift their hearts in prayer,
To majesty divine.

ALMIRA BROOKS.

## Selections.

### An Afternoon Tea in Jerusalem.

If there be one place told of in Holy Writ, if there be one spot in this land of wondrous memories, which brings home to the follower of Christ a more individualized idea of his earthly pilgrimage than any other, that spot is the Mount of Olives. There is no doubting here, no questioning whether the ground on which you are standing may not have been called "the mount" by some Byzantine Sophia, whether traditions respecting it can go farther back than the days of Constantine, whether, in truth, this is the hill over which Jesus walked when he traveled from Bethany to fulfill his mission in the Temple.

The garden of Gethsemane, over the brook Kedron, where he left his disciples while he went farther for that last agonizing prayer; the hill-side on which the divine strength came to him, and where the multitude came to take him; Bethany, the town of Mary and Martha, where Lazarus was raised from the dead; the spot whence he sent for the ass's colt; the path thence to the city by which he rode when the multitude cried, "Hosanna to the Son of David!"—the same multitude which afterwards came out against him with swords and staves,—all these are there beyond even the doubting of the unbelievers who assail the sacred sites.

This is the Mount of Olives; this water-channel, whose bed is almost dry, is the brook Kedron; and the hamlet on the other side is the veritable Bethany. Cavilers are silent before these, the true holy places of Jerusalem,—places for which the Greeks and Latins do not fight; places guarded by no turbaned Turk; places which need no official firman to enter,—open to all men under the heavens, and desolate enough to any one who will come to sit there and meditate on the wondrous history of the city which lies over against him. Wondrous indeed, so close it seems that you might put out your hand and touch it; but lying between is the valley of Jehoshaphat, where the Jews long to lay their bones,—for there, according to them, is the site of the resurrection, and those who patiently go thither in their old age, and die there, can there be buried. Thus they save themselves the pilgrimage when the last trump shall sound, and shall be the first to rise when they shall be summoned once more to the upper world.

Before us lay the walls, rising up erect from the hill-side,—for the city is still a fenced one,—stretching from hill to hill in one varying but continuous line. Here facing us is Mount Moriah, where Solomon built the house of the Lord, where Abraham offered his costly sacrifice, where Jehovah appeared unto David before the altar which he had reared on the threshing-floor of Ornan the Jebusite. For this city had been in still more ancient days, before the Promised Land had been given to the sons of Abraham, the city Jebus,—a city even then fenced up, and inhabited by a warlike race. And here was the threshing-floor which Araunah offered to David without money and without price, but which the king had bought for fifty shekels of silver. "Shall I serve my God with that which costs me nothing?" was the indignant answer of the king to the offer of the Jebusite.

The Canaanite Tribe has perished from the face of the earth; the Temple, "exceeding magnificent, the glory of the whole earth," has disappeared, not one stone being left upon another, and in its place stands the Mosque of the Prophet. On the threshing-floor of Araunah the children of Muhammad chant the Quran and sing praises to Allah; and there on the pinnacle of the dome shall Muhammad himself stand to judge the earth. What a change from the treading of the Jebusite oxen to the mussein call to prayer! "O Jerusalem, Jerusalem!" is the not silent, but outspoken, thought with which we stretched our hand over the city, as one could not fail to do in that spot; "O Jerusalem, thou that killest the prophets, and stonest them that are sent unto you! ....Behold how your house is left unto you desolate."

The short twilight of the Syrian evening fell upon us, and we slowly turned and took our way down the hill, thinking of the weary feet that had so often trodden that toilsome way. As we picked our steps among the tombs with which the steep incline is so thickly set, we heard our names called, and, looking up in astonishment, found a party of ladies and gentlemen coming across the hill from Bethany, and recognized in them friends whom we had known years ago in America. They were overjoyed to see us, had heard from home that we were on our way, and had been looking out for us. Would we not come and stay with them, and see how they had imported American home life to Jerusalem? or, if not, we must come and take tea. The invitation to tea was accepted with pleasure, and the next afternoon started out from the hotel, but presently found ourselves so lost in the maze of the narrow streets or lanes that we were forced to come back for a guide. In a handsome house, for Jerusalem, but queer and quaint to our American eyes, we found *L'Americaine Colonel*, as they are called. The house is just inside the Damascus gate, and was built for a Muhammadan harem by a wealthy Musulman.

They are a settlement in themselves, a peculiar people, and anywhere but in Jerusalem would be the subject of comment and remark; but the Holy City is the rendezvous for so many curious phases of religious belief that everything is accepted, and nothing is singularly enough to excite more than a passing comment.

The colony started from America about five years ago with ten members, who were told to come to Jerusalem, and there wait the coming of the Lord. In England they gained some accession, and, since coming here have had several others, so now they have twenty-five. Mr. S——, the temporal head as his wife is the spiritual one, was a well-known and leading lawyer in Chicago, and an elder in one of the churches. Some years ago, his attention was called to the faith-ours; and he gradually gave up his business, devoting his time to the study of prophesy, until, as he thought, in obedience to a Divine command, he left his home to come to Jerusalem, and here they have been ever since. They are directed in all their movements by a "thus saith the Lord" which comes through Mrs. S——, who is the spiritual ruler. She receives instructions as to every detail of life directly from the Lord,—sometimes through the Bible, a powerful agency, so calling her attention to some passage as to leave her in no doubt of the meaning, or else the voice comes directly to her ear. She feels, she says, "an extraordinary Divine agency working in me while I am giving instruction to others, whereby I am told what I shall write or speak."

They had expected the seal to be placed on their belief by some miraculous manifestations that were to take place. When Mr. S——stood on the Mount of Olives, the mount was to open, and a voice was to be heard.

THE RESTITUTION

*Terms—TWO DOLLARS A YEAR,*

Payable in advance. Three and Six Months Subscriptions.

### TO CORRESPONDENTS:

THE RESTITUTION advocates the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints associated with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for the salvation.

Even when that prophecy failed of fulfilment, there faith was not shaken. They had some plausible reason why this mistake had arisen. Theirs is not an aggressive faith. They do not care to convert any one to their ideas. "You do what the Lord tells you," they say, "and we will do what he tells us. Let us be friends." They are not missionaries, do no active work, but indirectly they do many works. Last winter, a waning tribe of Russian Jews came to Jerusalem. Just in the midst of the rainy season, without food and almost naked, they arrived, and encamped just outside of the Damascus gate. As soon as the colony found them out, all the clothing of the family not in actual use was sent to them, and every available vessel in the house was used in preparing soup. They divided everything with them, without knowing where another supply would come from; for they live by faith. The gratitude of the sufferers was touching. One woman, whose starving baby Mrs. S——had nursed back to life, came and asked if she might but kiss her feet. They took us through their rooms, which were bright and pretty, with carved olive-wood ornaments, pressed flowers; and home like decorations, on to the flat roof of the house; and there we, a company from the Western world, the very existence of which was unknown when Jerusalem was in glory, stood and watched the setting sun as it glided the glittering minaret of the great Mosque, lit up the twin domes of the Church of the Holy Sepulchre, and flashed into sight the distant bosom of the Salt Sea, while we talked of the new Jerusalem which should descend as a bride from heaven.

Mr. S——told us of his visit to the leper colony, where he had been that day to carry some alms sent from England. He said it made his heart sick to see the inexpressible melancholy of that race of mutilated pariahs, beggars and outcasts by inheritance, but still possessing souls that would give them the hope of glory if they could only be brought to realize it.

The tinkle of a bell called us down, and there in a large upper room were gathered about forty persons,—Jews, Muhammedans, and Christians; for the teas are informal, and all are welcomed. A small table at one end of the room held the tray with tea, edibles, bread, and jam. Their diet is prescribed for them. They said long ago they had been told to eat no meat, and latterly butter was given up in obedience to a command. Whether the failure of the means of living had anything to do with the proscription, of course we did not know. The ladies made the tea and the gentlemen handed it around, and the whole was very enjoyable. After it was over the table cleared away, books were distributed, and the evening was closed with the Gospel Songs, which are the links that bind together the whole Christian world in these services of song.

The *Colonel* knew every foot of the city as if it had been their native heath; and together we roamed through the Tyropœan Valley, explored the underground caverns where the great stones for the Temple were quarried, up the sides of Olivet, among the tombs of the kings, and gathered and pressed the wild-flowers that clothe the ruins with beauty; into the Church of the Sepulchre, where even the mummeries practiced cannot take away the spell of the place.

At last, and all too soon, we reluctantly turned our faces westward to the work that awaited us in the home land, leaving our friends behind to wait for the coming of the Lord. Where his coming will find us, matters little. How his coming will find us, matters much. "What I say unto you I say unto all, Watch."—*Sara Lee, in N. Y. Times.*

### Appointment.

The First Quarterly Conference of the Church of God for southwestern Nebraska will convene in the Stone School House, seven miles southwest of Arapahoe, Friday, Dec. 9, 1887. Dear brethren and sisters commence now to make arrangements to attend this meeting, and have a pleasant gathering in the name of the Lord.

ALMUS ADAMS, Pres.
J. S. MILLER, Sec.

# THE RESTITUTION.

E. A. CRAGIN, EDITOR.

Plymouth, Indiana, Nov. 15, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money lost in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and seldom any that you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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To our readers we will briefly state that we are chosen to remain in Editorial charge of THE RESTITUTION for one year more, should our Heavenly Father see good to spare our life through that period of time. On our own part we shall spare no effort to make THE RESTITUTION a paper worthy of the support of our brethren. In return let them co-operate with us in the endeavor to increase its circulation so that it may be fully sustained against all financial embarrassment. On some matters we will speak more fully hereafter.

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THE fate of the condemned Anarchists is no longer a question in suspense. The Governor of Illinois commuted the sentence of two to imprisonment for life. One committed suicide in the jail, and four were executed according to the sentence pronounced by the court that first tried their case, which sentence was sustained by the higher courts. It was our supposition that the Governor might commute the sentence of one or two of the less guilty. The whole affair has been a sad chapter in human history.

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FROM the *Sunday School Times* we take an article on Luther's work in translating the Bible. This is of importance to all Protestants because it was the commencement of the still greater work that it has since accomplished of giving God's word to the world in so many languages and dialects. This is in fulfillment of our Savior's prediction, and is by him made a sign of the nearing end of this gospel age. He says: "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." Matt. xxiv. 14. Of the *Sunday School Times* we can say, that it is an excellent paper filled with contributions from able writers whose articles elucidate many difficult passages.

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In this number we can do no more than briefly allude to our Conference here in Plymouth. We have had a good meeting indeed. The community favored our ministers with an attentive hearing while they presented some of the more important themes of the gospel hope; especially those themes concerning the saints' future inheritance that distinguish us in belief from the denominations of our times. Our little church in Plymouth has made arrangements to have meetings continue for a while longer in order to more fully present the features of our blessed hope more in detail, as well as to stir up the minds of believers with practical truths and exhortations from God's holy word. While a correct theory is of great importance, it nevertheless remains true that God demands the heart. Even our intelligent obedience is only valuable when rendered as resulting from affectionate love. In praise of the Roman brethren Paul says, "Ye have obeyed from the heart that form of doctrine which was delivered you." Rom. vi. 17.

## Selections.

### Luther as a Translator of the Bible.

The richest fruit of Luther's leisure on the Wartburg, and the most important and useful work of his whole life, is the translation of the New Testament, by which he brought the teaching and example of Christ and the apostles to the mind and heart of the Germans in life-like reproduction. It was a republication of the gospel. He made the Bible the people's book in church, schools, and house. If he had done nothing else, he would be one of the greatest benefactors of the German-speaking race.

His version was followed by Protestant versions in other languages, especially the French, Dutch, and English. Hereafter the Reformation depended no longer on the works of the Reformers, but on the book of God, which everybody could read for himself as his daily guide in spiritual life. This inestimable blessing, of an open Bible for all alike as language advance in Church history, and can never be lost.

Luther was not the first, but by far the greatest, translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the old translations into the shade and out of use, and has not been surpassed, or even equaled, by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsacker), but none that can rival Luther's for popular use.

Luther had a rare combination of gifts for a Bible translator,—familiarity with the original languages, perfect mastery over the vernacular, faith in the revealed word of God, enthusiasm for the gospel, unction of the Holy Spirit. A good translation must be both true and free, faithful and idiomatic, so as to read like an original work. This is the case with Luther's version. Besides, he had already acquired such fame and authority that his version at once commanded universal attention.

His knowledge of Greek and Hebrew was only moderate, but sufficient to enable him to form an independent judgment. What he lacked in scholarship was supplied by his intuitive genius and the help of Melanchthon. In the German tongue he had no rival. He created, as it were, or gave shape and form to, the modern High German. He combined the official language of the government with that of the common people. He listened, as he says, to the speech of the mother at home, the children in the street, the men and women in the market, the butcher and various tradesmen in their shops, and "looked them on the mouth," in pursuit of the most intelligible terms. His genius for poetry and music enabled him to reproduce the rhythm and melody, the parallelism and symmetry, of Hebrew poetry and prose. His crowning qualification was his intuitive insight and spiritual sympathy with the contents of the Bible.

Luther was gradually prepared for this work. He found for the first time a complete copy of the Latin Bible in the University Library at Erfurt, to his great delight, and made it his chief study. He derived from it theology and spiritual nourishment; he lectured and preached on it as professor at Wittenberg day after day. He acquired the knowledge of the original languages for the purpose of its better understanding. He liked to call himself a "Doctor of the Sacred Scriptures."

He began with the New Testament in November or December, 1521, and completed it in the following March, before he left the Wartburg. He thoroughly revised it on his return to Wittenberg, with the effectual help of Melanchthon, who was a much better Greek scholar. Sturz at Erfurt was consulted about coins and measures. Spalatin furnished from the electoral treasury names for the precious stones of the New Jerusalem (Rev. 21). The translation was then hurried through three presses, and appeared as soon as September 21, 1523, but without his name.

He at once proceeded to the more difficult task of translating the Old Testament, and published it in parts as they were ready.

In the progress of the work he founded a Collegium Biblicum, or Bible club, consisting of his colleagues, Melanchthon, Bugenhagen, Cruciger, Justus Jonas, and Aurogallus. They met once a week in his house, several hours before supper. Deacon George Rorer, the first clergyman ordained by Luther, and his proof-reader, was also present. Occasionally foreign scholars were admitted, Jewish rabbis were freely consulted. Each member of the company contributed to the work from his special knowledge and preparation. Melanchthon brought with him the Greek Bible; Cruciger, the Hebrew and Chaldee; Bugenhagen, the Vulgate; others, the old commentators. Luther had always with him the Latin and the German versions, besides the Hebrew. Sometimes they sparely mastered three lines of the Book of Job in four days, and hunted two, three, and four weeks for a single word. No record exists of the discussions of this remarkable company; but Mathesius says that "wonderfully beautiful and instructive speeches were made."

At last the whole Bible—including the Apocrypha as "books not equal to the Holy Scriptures, yet useful and good to read"—was completed in 1534, and printed with numerous woodcuts.

In the meantime the New Testament had appeared in sixteen or seventeen editions and in over fifty reprints.

Luther complained of the many errors in these irresponsible editions.

He never ceased to amend his translation. Besides correcting errors, he improved the orthography, fixed the inflections, purged the vocabulary of obscure and ignoble words, and made the whole symmetrical and melodious.

He prepared five original editions, or recensions, of his whole Bible, the last in 1545, a year before his death. This is the proper basis of all critical editions.

The edition of 1546 was prepared by his friend Rorer, and contains a large number of alterations, which he traced to Luther himself. Some of them are real improvements; for example, *Die Liebe horet nimmer auf*—"Love never ceases,"—for *Die Liebe wird nicht mude*—"Love never grows weary" (1 Cor. xiii. 18). The charge that he made the changes in the interests of Melanchthonism seems to be unfounded.

Luther's version of the Bible is a wonderful monument of genius, learning, and piety, and may be regarded in a secondary sense as inspired. It was, from beginning to end, a labor of love and enthusiasm. While publishers and printers made fortunes, Luther never received or asked a copper for this greatest work of his life.

We must judge it from the times. A German translation from the original languages was a work of colossal magnitude, if we consider the absence of good grammars, dictionaries, and concordances, the crude state of Greek and Hebrew scholarship and of the German language, in the sixteenth century. Luther wrote to Amsdorf, January 13, 1522, that he had undertaken a task beyond his power, that he now understood why no one had attempted it before to his own name, and that he would not venture on the Old Testament without the aid of his friends. He felt especially how difficult it was to make Job and the Hebrew prophets speak in barbarous German. He jocosely remarked that Job would have become more impatient at the blunders of his translators than at the long speeches of his "miserable comforters."

As regards the text, it was in an unsettled condition. The science of textual criticism was not yet born, and the materials for it were not yet collected from the manuscripts, ancient versions, and patristic quotations. Luther had to use the first printed editions. He had no access to manuscripts, the most important of which were not even discovered or made available before the middle of the nineteenth century. Biblical geography and archæology were in their infancy, and many names and phrases could not be understood at the time.

In view of these difficulties, we need not be surprised at the large number of mistakes, inaccuracies, and inconsistencies in Luther's version. They are most numerous in Job and the Prophets, who present, even to the advanced Hebrew scholars of our day, many unsolved problems of text and rendering. The English version of 1611 had the great advantage of the labors of three generations of translators and revisers, and is therefore more accurate, and yet equally idiomatic.

The basis for Luther's version of the Old Testament was the Masoretic text as published by Gerson Ben Moshah at Brescia in 1494. He used also the Septuagint, the Vulgate of Jerome (although he disliked him exceedingly, on account of his monkery), the Latin translations of the Dominican Sanctes Pagnini of Lucca (1527), and of the Franciscan Sebastian Munster (1534), the "Glossa ordinaria" (a favorite exegetical *vade mecum* of Walafried Strabo in the ninth century), and Nicolaus Lyra (d. 1340), the chief of Mediæval commentators, who, besides the fathers, consulted also the Jewish rabbis.

The basis for the New Testament was the second edition of Erasmus, published at Basel, in Switzerland, in 1519. His first edition of the Greek Testament had appeared in 1516, just one year before the Reformation. He derived the text from the Mediæval manuscripts. The second edition is disfigured by a large number of typographical errors. He laid the foundation of the *Textus Receptus*, which was brought into its mature shape by Stephanus, in his "royal edition" of 1550 (the basis of the English *Textus Receptus*), and which maintained the supremacy till Lachmann inaugurated the adoption of the older textual basis. Luther did not slavishly follow the Greek of Erasmus, and in many places conformed to the Latin Vulgate, which is based on an older text. He also omitted, even in his last edition, the famous interpolation of the heavenly witnesses in 1 John v. 7, which Erasmus inserted in his third edition (1522) against his better judgment.

The German language is divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxon and Bavarians, Hanoverians and Swabians, could scarcely understand one another. Each author wrote in the dialect of his district, Zwingli in his Schweizerdutsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms." Scholars preferred to write in Latin; and when they attempted to use the mother-tongue, as Reuchlin and Melanchthon did occasionally, they fell far below in ease and beauty of expression. Luther brought harmony out of this confusion, and made the modern High German the common book language. He chose as the basis the Saxon dialect, which was used at the Saxon court and in diplomatic intercourse between the Emperor and the states, but was bureaucratic, stiff, heavy, involved, dragging, and unwieldy. He popularized and adapted it to theology and religion. He enriched it with the vocabulary of the German mystics, chronicles, and poets. He gave it wings, and made it intelligible to the common people of all parts of Germany. He adapted and united the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He substituted even *undeutsch* (i) for "barbarian" in 1 Corinthians xiv. 11. He turned the Hebrew shekel into a *silberling*, the Greek drachma and Roman denarius into a German *groschen*, the quadrans into a *heller*, the Hebrew measures into *scheffel*, *malter*, *tonne*, *centner*, and the Roman centurion into a *hauptmann*. Still greater liberties he allowed himself in the Apocrypha, to make them more easy and pleasant reading. He used popular alliterative phrases; as "Gold und Gut," "Land und Leute," "Ruth und That," "Stecken und Stab," "Dornen und Disteln," "matt und mude," "gang und gabe." He avoided foreign terms, which rushed in like a flood with the revival of learning, especially in proper names (as Melanchthon for Schwarzerd, Aurifaber for Goldschmid, Oecolampadius for Hausschein, Camerarius for Kammermeister). He enriched the vocabulary with such beautiful words as *holdselig*, *Gottseligkeit*.

Erasmus Alber, a contemporary of Luther, called him the German Cicero, who not only reformed religion, but also the German language.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version is the first English classic. It anticipated the golden age of German literature as represented by Klopstock, Lessing, Herder, Goethe, Schiller,—all of them Protestants, and more or less indebted to the Luther Bible for beauty and vigor of style. The best authority in Teutonic philology, Jacob Grimm, pronounces Luther's language to be the foundation of the new High German dialect on account of its purity and influence, and the Protestant dialect on account of its freedom, which conquered even Roman Catholic authors.—*By Professor Philip Schaff, D.D., LL.D. in S. S. Times.*

## Communications.

### The Church of God and of Christ.

The Bible is the book for Protestants! and when I say "Protestants," I mean more than Anti-Catholics; and here I declare without fear of contradiction, that Jesus Christ at no time during his ministry established what now passes for the church! Development has always been the order of all God's movements, and I need not stop to argue this statement: for when Christ came, he came in the fulness of time, and it remained for him to first be proclaimed as Son of God, and afterwards to call around him those who should lengthen out the sound of his claims as the Messiah, as the Savior, his mission was rather iconoclastic than otherwise, and so far as I can discover she never constituted one disciple the superior of another, all alike were called with that calling which was holy. At no time did he constitute Peter the prince of the apostles, at no time did he make John a bishop, or James a deacon. It is true he called Simon, and Andrew and Philip and Bartholomew and the others as disciples, or followers, and after this he constitutes apostles or sent ones giving them their commission as recorded in Matt. x. He sent these disciples out with miraculous power, this same power remained in the church so long as it was deemed necessary. I find the first use of the word church is in Matt. xvi. 18. "Upon this rock," etc., and much as has been said on this question I can only understand it as Christ being the "Rock," chief corner stone "Stone of stumbling," and the confession necessary is to acknowledge Jesus as the Messiah, Son of the living God; this I believe can most fully be sustained by an appeal to other Scriptures. A church, is simply a body of called out believers! "All ye are brethren." I now come to the main feature of these remarks. After a general has called around him his chosen staff, he gives each of them his work to perform; this unquestionably was an after development in the history of the church, and it was for expediency these several offices were filled. Christ the foundation, his followers the superstructure. I read in Acts xvi. 23, the first mention of elders, and they were ordained in every church; and this was the act of Paul and Barnabas, this was out until about thirteen years after Christ's ascension, and this same duty Paul imposed on Titus some sixteen years after this. And some twenty-seven years after Christ's ascension, I read Paul to the church in Cenchrea speaking of the "Church in the house of Priscilla and Aequila," Rom. xvi. 3-5. As I have before said, the proof is wanting of what is known as "The established Church," whether of Rome, England or America. All the true followers or believers in Jesus Christ are as much saints as was Paul, or Peter, or Timothy, or Titus, and they who make a distinction fail to discover the difference, for none exists!

From the foregoing I deduce the following, as I gather it from the writings of the authors of the books of what we style the N. T. First then, there was a church, I have defined what that is. The duties devolving upon the church, so far as the head of it declared, were at the same time very limited as they were also comprehensive. The duties of the brotherhood are stated in Matt. xviii. 15-17, and again verses 21, 22. Paul in his writings gave certain directions to some of the churches which he did not give to others, thus to my mind proving the expediency of some things, and the circumstances justified the action. I deduce from this, that the circumstances of the case are the only justifiable reasons which may lead the church of today to do that which might not have been consistent in former times, as to its forms and ceremonies, claiming, as I do, that no act shall at all militate against general principles acted upon in Apostolic times.

I further argue, that in matters of faith, the whole round of Christian confession is simplified and brought within the compass of the life of the Bible comprehending all the books from Genesis to the Apocalypse, and if any speak not according to this he is blind, and whatever his professions may be, they go far enough. My belief is that all Christians are not alike informed, and God knows why! My belief is that those who are taught of God by his word are the exponents of the same, and this I believe for the reasons above stated. A novice is certainly not competent to teach, therefore a proper respect is due to those who teach, as shown in Rom. xii.

As for what is termed a "confession of faith" I have very little, if any respect for such, believing, that from bedsteads are things Christians cannot grow upon, and we are admonished to grow, not only in God's favor but also his knowledge. I therefore can only ask of one who shows his willingness to serve the Lord Christ. Do you love him? If he says he does, I would ask him will you show your love by doing his commandments; if he says he will, I am justified in further saying, arise and be baptised calling on the name of the Lord, and then as the way opens to you, follow on in all the declared ordinances of Christ's house of which you now constitute a part, strive to sustain the privileged relation of one of the brethren of Christ, by loving those who bear his name and image, and by no means stop short of the highest attainments it is your privilege to reach.

GEO. W. YOUNG.

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My beloved sister, Harriet, sleeps in Jesus. She died Oct. 23, 1887, of tumor of the liver, aged 61 years. How many precious hours have we spent with her and her venerable husband, both at their house and at our own—but never again shall we meet her until the resurrection morning. The Lord hasten it in its time I pray. Her precious remains were carried to the Baptist Church and there a full house assembled to show their sympathy with the deceased and with the mourning husband and son. Precious words were spoken of her both in the life she lived, and in the death she died, and in her prospect of a glorious resurrection when the Lord shall come. We laid her away in Mt. Hope Cemetery until that day.

Her maiden name was Sarah Thorp. Was born in Staffordshire, England, Sept. 18, 1806. They emigrated to America in 1835, and have lived in Hammonton, N. J., for the last twenty-five years. By their godly lives in those years, and their humble deeds of love they so won the hearts of the people of H. that there was nothing in their power to do for them left undone, not only in her last illness but in bygone years. How tenderly she loved them and how sincerely she prayed for them. May we all meet her at the right hand of the Judge and hear the King say "Come." In this hope I am a mourning friend.

E. S. WILLARD.

## Exegetical.

### A BRIEF CRITICISM.

Attention is directed to Matt. xx. 23, "But to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father." Compare Mark x. 40. The Revision reads: "But to sit on my right hand, and on my left hand, is not mine to give, but *it is for them* for whom it has been prepared of my Father. These renderings, as they stand, certainly imply, very strongly, a limitation in the authority of Jesus as the Christ. They imply that the future positions of glory in the kingdom are not the Christ's to bestow, which is antagonistic to the analogy of Scripture on this point. If we turn to such passages as John v. 22, 23, 27; iii. 35; Acts xvii. 31; Rev. xxii. 12, etc., it will be found that complete judgment and power of rewarding are fully ascribed to Jesus at his second coming. The lodgment of all authority and power in him is sustained by the tenor of the Old and New Testaments. Hence there is nothing faulty in these renderings, which are open to suspicion in view of the number of italicised words introduced. Now able critics, in accord both with the Greek idiom and with the uniform Scriptural teaching, give renderings that remove this antagonism and preserves unity of doctrine. Thus, for example, Dr Wordsworth, Judge Jones, and others, translate: "Is not mine to give *save* to them," etc. That is, Jesus bestows the stations according to character, and the divine purpose of the Father. So Prof. Bush: "Is not mine to give, except to those," etc. So also Barnes and others. Such a rendering is required, and is in accord with the usage of language. It removes the necessity of employing italics to make out a meaning. It indicates the greatness and majesty of the Coming One. To enforce the correctness of this criticism, it is only requisite to read in the preceding chapter (v. 28) how this same Jesus, knowing and doing the will of the Father, assumes the authority of virtually bestowing in anticipation such positions of honor and glory upon the twelve. This promise of sitting upon thrones and judging, is a specific bestowal upon individuals of distinguishing privileges, and can only be attributed to the authority lodged in him which he ever retains.—*O. N. H. Peters, A. M., in Messiah's Herald.*

## Miscellaneous.

The death has just occurred at Constantinople of Demetrius Antippa, who was educated in Paris during the Revolution. He was personally acquainted with Robespierre, Marat and Danton. He was intimate with Camille Desmoulins, and in Mme. Tallien's saloon danced and sung "Ca ira." He was a witness of the murder of Marie Antoinette.

### THE WORLD'S LETTERS.

The number of letters exchanged annually is 5849 millions, of postal cards 1077 millions, of printed matter 4610 millions, and of patterns 104 millions. This gives an average of about five letters and postcards per annum for each inhabitant of the globe, the continent on which the proportion is highest being Australia, where it reaches 24 letters, etc., per head, as against 14 per head in Europe, and less than one-half per head in Asia.

### THE NUTMEG.

The nutmeg tree flourishes near the equator. It is raised from the nut in nurseries, where it remains until the fifth year, when it puts forth its first blossoms. It is then set out permanently. The trees are planted thirty feet apart, in diamond order; they begin to bear in the eighth year, increasing for many years, and they pay a large profit. There is no nutmeg season. Every day in the year shows buds, blossoms and fruit, in every stage of growth to maturity. The nutmeg is a large and beautiful tree, with thick foliage, and of a rich green color. The ripe fruit is singularly brilliant. The shell is glossy black, and the mace it exposes when it bursts is bright scarlet, making it one of the most beautiful of the vegetable kingdom.

### ANTS AT WORK.

A traveller in Central America witnessed the following:

The ants, which were of a very minute size, carried a dead, full-grown scorpion upon the wall of our room from the floor to the ceiling, and thence along the under surface of a beam, to a considerable distance, where at last they brought it safely into their nest in the interior of the wood.

During the latter part of this achievement they had to bear the whole weight of the scorpion, together with their own in their inverted position, and in this way to move along the beam. The order was so perfect that we could not detect the slightest deviation from an absolute symmetry, either in the arrangement of the little army of workmen or in their movements.

No corps of engineers could be drilled to a more absolute perfection in the performance of a mechanical task. According to a rough calculation there must have been five or six hundred of these intelligent little creatures at work.

Besides those engaged in the labor of transportation no others were seen. A single one was sitting on the sting at the end of the scorpion's tail, as if stationed there to overlook the whole proceeding; all the rest, without an exception, were at work.

### A STRANGE OCCURRENCE.

A lady of New York moved last May a distance of perhaps a quarter of a mile. In the first house she left a young cat, but took with her another pet, a Skye terrier, which had been pussy's playmate. A year or so after, while cultivating some flowers in the yard, the dog annoyed her by persistently pulling her skirts and then running toward the back basement door. At last her attention was fully secured, and she resolved to see what the brute meant by his unusual conduct. He ran ahead of his mistress, barking at a great rate and manifesting his delight and satisfaction by peculiar capers. When the lady reached the front room she found the dog on the window sill whining at a strange cat, and upon nearer approach discovered it was the tabby that she had deserted just a year ago! Upon opening the window the cat, now full grown, bounded in and began to purr at the feet of the mistress. The dog's delight knew no limit, and the three together improvised quite a love feast. The questions naturally arise: How did the animal discover the new home and how long had she been in search of it? How was it that she remembered the dog and the dog remembered the cat?

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## Poetry.

### NOT FAR.

Not far, not far from the kingdom,
Yet, in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait,
Yearning to enter in boldly,
So lingering still at the gate;

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song;

Seeing the warmth and the beauty,
The unbidden love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though he is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be the last and forever,
Out of the resting place.

## Communications.

THE SEVENTH-DAY. No. 11.

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THE JEWISH SABBATH ABOLISHED.

That circumcision, sacrifices, the Levitical priesthood, distinction of meats clean and unclean, the feast days, new moons, Sabbatical year, and the Jewish Sabbath, were all set aside by the gospel is as plainly taught as any gospel truth. 1. Circumcision. "If ye be circumcised, Christ shall profit you nothing." Gal. v. 2. 2. Sacrifices. "Sacrifice and offering thou wouldst not." See all of Heb. x. 1–10. 3. Priesthood. "The priesthood being changed," Heb. vii. 12. 4. Sabbatical years. "Ye observe days and months and times and years. I am afraid of you," Gal. iv. 10, 11. 5. Meats, feast days, new moons and Sabbath days. "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day (feast day—R. V.), or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ," Col. ii. 17, 18.

No one questions at all with regard to any of these terms except "the Sabbath days." But this is just as plain as any of them, except to those who dare not admit its most manifest meaning lest it overthrow their theory. That this does refer to the Jewish weekly Sabbath is manifest from many facts. In the Old Testament the Sabbath is repeatedly classed with the very list here given of meats, drinks, feast days and new moons. Thus: "Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts" verse 2. "Six days shall work be done; but the seventh day is the Sabbath of rest" (verse 3). "In the fourteenth day of the first month at even is the Lord's passover" (verse 5). "And on the fifteenth day of the same month is the feast of unleavened bread" (verse 6). "In the seventh month, in the first day of the month, shall ye have a Sabbath" (verse 24). "Also on the tenth day of the seventh month there shall be a day of atonement" (verse 27). "Also in the fifteenth day of the seventh month" (verse 39). "These are the feasts of the Lord" (verse 37). Here we have the Sabbath directly associated with meats, drinks, and all the Jewish feasts, just as Paul puts it in Col. ii. 16.

So Num. xxviii. 9–31: "And on the Sabbath day two lambs." "And in the beginning of your months (new moons) ye shall offer a burnt offering." "And in the fourteenth day of the first month is the passover." "His meat offering . . . . and their drink offerings." In no less than twelve different places in the Sabbath classed right in with these new moons and feast days. Yet I, like all my seventh day brethren, firmly believed and have said a thousand times, that the seventh day Sabbath was never associated with new moons and feast days. It is now unaccountable to me how I ever could have been so blind.

But it is argued that as "the Sabbath days" of Col. ii. 16 "are a shadow of things to come" (verse 17), and the weekly Sabbath is a memorial of creation, pointing back to the beginning, therefore they can not be the same, for the Sabbath could not point both ways. But is not this a mere assertion without any proof? How do we know that it cannot point both ways? The passover was a memorial of their deliverance from Egypt, and always pointed back to that event, Ex. xii. 11–17. Yet it was also a shadow of Christ, Col. ii. 16, 17. "Even Christ our passover is sacrificed for us," 1 Cor. v. 7. So all those annual feasts were types of Christ in some way, and yet all were memorials also of past events, as all know. Elder J. N. Andrews, in his "History of the Sabbath" (chap. 7), admits this. But who would ever have thought of this if the apostle had not told us?

If, then, these feast days could be both memorials and types, pointing both ways, so can the Sabbath. Paul says plainly that the Sabbath days are a shadow of things to come, and one plain statement of inspiration is worth a thousand of our vain reasonings. This is in harmony with Paul's argument in Heb. iv. 1–11, that the seventh day is a type. For fifty years we have tried to explain away this text, and to show that it really can not mean what it says; but there it stands, and mocks all other theories. The Sabbath is a type, for inspiration says so.

But that upon which they rely the most of all to save this text from applying to the Sabbath, is the confident assertion that there were several yearly or annual Sabbath days, and that Paul's language must apply to these instead of the weekly Sabbaths. It is true that in our English version the word Sabbath is applied to four of these feast days. Thus, "In the seventh month, shall ye have a Sabbath," Lev. xxiii. 24. "Also on the tenth day . . . . shall be unto you a Sabbath" Lev. xxiii. 24. "Also on the tenth day . . . . shall be unto you a Sabbath." (verses 27–32). Also of the feast on the fifteenth to the twenty-second of the month, "the first day shall be a Sabbath, and on the eighth day shall be a Sabbath" (verse 39). Here it is claimed are at least four annual Sabbaths, and to these are referred "the Sabbath days" of Col. ii.

But we turn to the Greek, in which Paul wrote, and find that the word for "Sabbath days" is *sabbaton*, exactly the word and the only word that is ever used for the seventh day Sabbath. Is that the term used where the word Sabbath is applied to the annual feast days? No, indeed, except in just barely one instance. The day of atonement, the tenth day of the seventh month, is called a Sabbath (sabbaton) in the Greek, Lev. xxiii. 32. The Hebrew word for Sabbath is *shabbath*. In only this one instance is it ever applied to any of the annual festivals. The word "Sabbath" in the English version, when applied to these annual feasts, is from the Greek term *anapausis*, and in the Hebrew from *shabbathon*. These words should not be translated "Sabbath," but should be rendered "rest," as they are in the Revised Version. Thus all these texts read in the new version: "In the seventh month, in the first day of the month, there shall be a solemn rest unto you," Lev. xxiii. 24. "On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest" (verse 39). So also in the English version of the Hebrew used by the Jews these words are translated rest, not Sabbath. Thus: "In the seventh month, on the first day of the month, shall ye have a rest," not Sabbath (verse 24). "On the first day shall be a rest, and on the eighth day shall be a rest" (verse 39).

Hence, except the weekly Sabbath, among all the feast days and holy days of the Old Testament, only one single day in the whole year is ever called a Sabbath. So it is not correct to speak of "the annual Sabbaths," much less to say that there were seven of them. There was just one, and no more, and this one was included in the annual feast days. This even Elder Andrews confesses. He says, "The annual Sabbaths were part and parcel of these feasts" ("History of the Sabbath," p. 86). So, then, that one annual Sabbath was embraced in the term, feast days. Therefore, "the Sabbath days" of Col. ii. 16, can not possibly be applied to the annual holy-days, for *sabbaton*, the word there used, is not the word used for these days. Feast days (*heortes*) is the term embracing all those days, as we have seen. Hence, "the Sabbath days" (*sabbaton*) must apply only to the weekly Sabbaths. Or to say the least, this term being pre-eminently, almost exclusively, applied to the weekly Sabbaths, must include them any way, whether it did say others or not.

And if Paul had meant to name the weekly Sabbath days, he could have used no other term for them than the one he did use, *sabbaton*. Let Sabbatarians weigh this well. Now read together a few of many texts where we certainly know that the weekly Sabbaths are meant. It will be noticed that the plural number is used, the same as in Col. ii. 16. "Verily my Sabbaths (plural) ye shall keep, for it (singular) is a sign," Ex. xxxi. 13. We know this is the weekly Sabbath. "Keep my Sabbaths," Lev. xix. 3. "Ye shall keep my Sabbaths," Lev. xix. 30. "Besides the Sabbaths of the Lord," Lev. xxiii. 38. All claim this to be the weekly Sabbath. "Keep my Sabbaths," Isa. lvi. 4. "I give them my Sabbaths to be a sign." "My Sabbaths they greatly polluted." Ezek. xx. 12, 13. "On the Sabbath days the priests in the temple profane the Sabbath." "Is it lawful to heal on the Sabbath days?" Matt. xii. 5, 10. Jesus "taught them on the Sabbath days." Luke iv. 31. "Is it lawful on the Sabbath days?" Luke vi. 9. "Three Sabbath days reasoned," Acts xvii. 2. "Let no man therefore judge you . . . . in respect . . . . of the Sabbath days," Col. ii. 16.

Who can read this list of texts and not be profoundly impressed that by "the Sabbath days" of Col ii. 16, Paul means just what that language means in all the other cases? Of course he did, and no other reasonable application can be made of it. Add to this the fact that in the Greek the same term is used in all these cases, and the conclusion is inevitable. Not only the same word, but precisely the same form of the word that is used in Col. ii. 16, is time and again used for the weekly Sabbath. Thus, Matt. xxviii. 1, "In the end of the Sabbath;" Luke iv. 16, "on the Sabbath days." Exactly the same original word, letter for letter, in all these texts, as every one who can read a word of Greek knows. All the others mean the weekly Sabbaths. Then why not this also?

Once more. The word Sabbath occurs sixty times in the New Testament. In fifty-nine of these sixty times it is freely admitted by all the seventh-day people that it means the weekly Sabbath; but in the sixtieth case, where exactly the same word is used, both in Greek and English, they stoutly contend that it must mean something else! Does not this look a little suspicious? But, as we have seen, there are no other Sabbath days to which it could apply.

Further, Paul simply and squarely said "the Sabbath days," without making any exception, hence the weekly Sabbaths must have been included at least. It is certain that no Sabbatarian would ever have written as Paul did here. I have often wished that this text was not in the Bible, and it troubles my seventh-day Adventist brethren as much as it did me, say me, say what they will.

But what settles it beyond a reasonable doubt that Col. ii. 16 does refer to the weekly Sabbaths is the fact that exactly the same list of holy days here given by Paul is given about a dozen times in the Old Testament, where we know it means the seventh day.

Let us look at the law concerning these holy days. In Numbers xxviii. and xxix. you have a detailed law as to just what offerings shall be made on each day of the whole year. The first were the daily offerings of "two lambs," day by day, for a continual burnt offering. "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at the even." vs 3, 4. The second were the offerings on the Sabbath. "And on the Sabbath day two lambs of the first year without spot." vs. 9, 10. None will deny that this was the weekly Sabbath. Third, in the very next verse come the new moons. And in the beginnings of your months ye shall offer a burnt offering unto the Lord." vs. 11–15. Fourth, comes the annual feast days. "And in the fourteenth day of the first month is the passover of the Lord." vs. 16. Then follows a complete list of all the annual feast days, including the day of atonement, and closing with these words, "These things shall ye do unto the Lord in your set feasts." Num. xxix. 39.

Here we have the law for the daily, weekly, monthly and yearly offerings; or, those on each day, on the weekly Sabbaths, on the new moons, and on the set or appointed yearly feast days. Now read the following texts, and notice how this list of daily offerings, offerings on the Sabbaths, on the new moons and on the set feasts, as were laid down in the law of Moses, is repeatedly referred to in almost exactly the words of Col. ii. 16.

1 Chron. xxiii. 30, 31: "And to stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt sacrifices unto the Lord in the Sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them." Here is a direct reference to the daily offerings, offerings on the weekly Sabbaths, new moons and set feasts, just as ordered in Num. xxviii. and xxix. Can any one doubt that "the Sabbaths" here are the weekly Sabbaths, the same as there? Certainly not.

2 Chron. ii. 4: "For the burnt offerings morning and evening (daily), on the Sabbaths (weekly), and on the new moons (monthly), and on the solemn feasts (yearly) of the Lord." Precisely the same list again, and in the same order, hence the weekly Sabbaths are the ones named. Besides, it would be absurd to suppose that Solomon would name all the other and minor holy days, but say nothing about the chiefest of all days, the weekly Sabbaths, and so they are in all the passages which follow.

2 Chron. viii. 13: "Even after a certain rate every day (daily again), offering according to the commandment of Moses, on the Sabbaths (weekly), and on the new moons (monthly), and on the solemn feasts (yearly), three times in the year." Same list and order as before.

2 Chron. xxxi. 3: "The morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." The same list again, daily, weekly, monthly and yearly offerings, just in the order they would naturally come, and just as given "in the law of the Lord." Num. xxviii. and xxix. But if these Sabbaths are not the weekly Sabbaths, then the Lord names the daily, monthly and yearly offerings, but skips the weekly offerings. Every thinking man knows that such an interpretation is false. But it is the only way the Sabbath can be saved from Paul's list, Col. ii. 16, for that is the same as all these.

Neh. x. 33: "For the shew bread, and for the continual meat offering, and for the continual burnt offering, of the Sabbaths, of the new moons, for the set feasts." Same list again, daily, weekly, monthly and yearly. Either the weekly Sabbaths are meant here, or else reference to the worship of God on the Sabbath is always studiously avoided, while all the rest is carefully mentioned. The evidence is too plain to mistake which it is.

Hosea ii. 11: "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts."

Col. ii. 16: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day (R. V.), or of the new moon, or of the Sabbath days." Here, as before, are the yearly, monthly and weekly holy days just as laid down in the law, Num. xxviii., xxix., where we know the weekly Sabbaths are meant. It is evident that Paul had in his mind those lists of holy days so often given in the Old Testament, where the Sabbath is included.

But on Hosea ii. 11 an effort is made by Sabbath keepers to distinguish these Sabbaths from the weekly Sabbaths because they are called "her Sabbaths." But the assertion is unsupported by any proof. Why were the yearly holy days her days? Did the Jews appoint them? No; the Lord appointed them just as he did the Sabbath, and gave them to Israel to keep. Hence, from one point of view they are her days. God's, because he commanded them; hers, because given to them. "I gave them my Sabbaths." Ezek. xx. 12. So we read of nearly every sacred institution of the Bible. In one place it is "the Lord's," and in the next it is "hers," "yours" or theirs," but the same institution all the time. Thus we read of the temple: "Mine house," Isa. lvi. 7; "your house," Matt. xxiii. 38. Of the sacrifices: "The sacrifices of the Lord," Lev. x. 13, and "your sacrifices," Deut. xii. 6. Of the law: "My law," Jer. vi. 19; "your law," John x. 34. Now notice particularly that the feast days are spoken of in exactly the same manner that the Sabbath is; that is, "my feasts" and "her feasts," "my Sabbaths" and "her Sabbaths." Thus: "The feasts of the Lord," Lev. xxiii. 4; "the Sabbaths of the Lord," vs. 38; "my feasts," vs 2; "my Sabbaths," Ex. xxxi. 13; "a feast unto the Lord," Lev. xxxiii. 41; "the holy Sabbath unto the Lord," Ex. xvi. 23; "her feast days, her new moons, and her Sabbaths," Hosea ii. 11. These quotations are sufficient to show the fallacy of trying to make a distinction between "my Sabbaths," and "her Sabbaths." The same argument would prove that "my feasts" and her feasts," "my sacrifices" and "your sacrifices," "my house" and "your house," etc., were entirely different. But everybody knows better. These expressions apply to the same thing from different standpoints; the Sabbaths of the Lord as appointed by him; her Sabbaths as kept by them; and this is the whole of it.

In the above from Hosea ii. 11, is a plain prophecy that all these holy days should cease, just as we know has happened in fact; and in Col. ii. 16, is proof that they were nailed to the cross.

But it is said that this view of Paul's language abolishes all holy days and leaves the church without any rest day. The answer is easy and manifest. Paul was treating of the old institutions of the Jewish age, which has been nailed to the cross, Col. ii. 14. Hence his language has no reference to the new institutions of the gospel, of which there might have been a dozen holy days, so far as these texts are concerned.

After the most careful investigation on both sides, I solemnly believe, in the fear of God, that the above position on Col. ii. 16 is correct. I have not one doubt about it.

D. M. CANRIGHT.

Prepared by the committee appointed by the Ladies' State Convention.

### BIBLE LESSONS FOR EARNEST STUDENTS OF THE BIBLE.

Lesson 12.

HOPE.

(Desire, expectation, confidence.)

Leading thoughts: A heavenly country, and a never-ending life.

Golden Texts: "Christ in you the hope of glory." Col. i. 27. "Be always ready to give an answer to every man that asketh you a reason of the hope, etc." 1 Peter iii. 15.

*Lesson Chapter: Heb. vi. 10 to close.*

Question. What does the apostle speak of in verses 18 and 19?

Answer. The hope of the promises made unto Abraham. Gen. 12, 1–3; 13, 14–18; 17, 7, 8; 22, 17, 18; Psa. 105, 9–11; Luke 1, 72, 73, 77.

Q. When Abraham was called to go out into a strange land, how did he go out? and how did he dwell in it?

A. By faith; "expecting that city having the foundations, of which God is the designer and architect;" "sojourning in the land as in a strange country." Heb. xi. 10, 9.

Q. How did he regard the country?

A. As "a place which he should after receive as an inheritance." Heb. 11, 8.

Q. What is this country called?

A. "The Land of Promise." Heb. 11, 9.

Q. Has it any other name?

A. The heavenly country. Heb. 11, 16.

Q. If Canaan, in Palestine, is "the land of promise," "the heavenly country," which Abraham in the hereafter is to receive for an everlasting possession, and if he has been made "the heir of the world" will not the same glorious inheritance, be our future abode?

A. "God gave the inheritance to Abraham by promise," and he says, "If ye be Christ's then are ye Abraham's seed and heirs according to promise." Gal. 3, 18, 29; Rom. 4, 13, 16. Note, "the promise is sure to all his seed."

Q. Is this promise for all who are called and whose sins have been purged?

A. Yes; Heb. 9, 15.

Q. What was Paul's hope and how did he manifest it?

A. The hope of the promise made unto the fathers, manifested by his willingness to be judged. Acts 26, 6–8; 23, 6; 24, 14, 15, 21, 24; 28, 20.

Q. Was there in the promise made to Abraham of an everlasting inheritance in the land of Canaan, the promise of an everlasting life?

A. Yes. "I will be your God" was equivalent to saying, "I will raise you from the dead and give you eternal life." See the argument of Jesus in Matt. 22, 31, 32; Mark 12, 26; Luke 20, 35, 36, 37.

Q. Is not then "the hope of the gospel" the hope of eternal life and of eternal inheritance through a resurrection of the dead?

A. It is; judging from the expressed hope of Paul, and from the language of Jesus. See also Matt. 5, 5; Psa. 37, 9, 11, 18, 29; Titus 1, 2; 3, 7; 1 Pet. 1, 3, 4; Rom. 6, 5, 22, 23. Paul was made a minister of "the hope of the gospel," and his hope was "the hope of the promise made of God unto the fathers." Col. 1, 23; Acts 26, 6.

Q. Is there more than one hope revealed in the Bible?

A. Eph. 4, 4.

Q. What does hope do for us?

A. It saves us. Rom. 8, 24, 25.

Q. With what should the Christian be armed?

A. 1 Thess. 5, 8, 9.

Q. In whom should we have hope?

A. In the Lord. Psa. 146, 5; 33, 7; 71, 5; Rom. 5, 1, 2; Gal. 5, 5.

Q. What hope is an incentive to a purification of life?

A. The hope of being made like Jesus when he shall appear. 1 John 3, 1–3; Titus 2, 11–14.

Q. Will the Canaan, the world, promised to Abraham, and which the righteous are to inherit, remain as now when Christ comes?

A. 2 Peter 3, 13, 14; Rev. 21, 1–5, 7; 22, 3.

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. 2, 16, 17.

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O the night is dark and fearful,
And the colors of God are fearful,
'Tis the wrong that wears the purple,
And the poor are trodden down;
But the throne of earth shall crumble,
Christ uplifts the poor and humble,
For the mire is rich with jewels
That shall shine in Jesus' crown.

Let who fears his God and neighbor,
Faithful watch and faithful labor,
Lighting with his candle gleaming,
Each a brother's doubtful way;
Till the word of God be spoken,
Let the night of death be broken,
And the eastern heavens are lighted
By the golden feet of day.

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"Only a little while,
Of walking with weary feet,
Patiently over the thorny way
That leads to the golden street."

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## Jewel Casket.

HIS CARE.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's care were here
Without its rest?
I had rather he unlock the day,
And as the hours swing open say,
"My will is best."

The very calmness of my sight
Makes me secure,
For, groping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I cannot read his future plan,
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot do can one,
And in his care I sure shall be
Forever blest.

—*John Parker.*

GOD REACHES DOWN TO US.

The one great fact which needs perpetual witness in our life is this: that God dwells in nature, and God dwells in man; that his hand is reached out from the infinite to lay hold of the hand of every one that seeks him; that the ladder up which the angel prayers do run is let down from heaven to men, not built up from earth heavenward; that there is no way by which we can climb laboriously up to God, but that God, the Father, is forever stooping down, and lifting up his children in his arms, that he may give them the kiss of welcome, and pour into their bosoms the breath of his own life; that today, as in the Garden of Eden, he still takes our frozen and cold frames, and breathes into us the breath of life, if we will but let him. And the Church of God is the Church of God only as we make it a monument to this, existing, ever-present, ever life-giving God, and as we make it a meeting place between ourselves and him, a witness to all that he has done in the past, a witness to all the wonders that he has wrought in the past; a witness to the mercy and grace that led the children of Israel out of Egypt and through the Red Sea; to the mercy and the grace that attended them in all their history; to the mercy and the grace that manifested itself in the living and in the dying Savior of mankind, and touched with a coal of fire the lips of the Apostle to the Gentiles—a witness to all this, but a witness to much more than this; a witness to the God that dwells in the hearts of his people here, a witness that speaks to every man that it is God dwelling in him; that touches with a coal of fire every lip that is consecrated to speak or to sing his praise.

ILLUSTRATION OF THE LIFE OF THE CHRISTIAN.

Some Indian shawls are made of hundreds of pieces, some so small as to be only an eighth of an inch square, others of various sizes, none larger than a square half-yard. Each piece, even the smallest, forms a complete bit of the pattern, and the right side, being the under one in the frame on which it is woven, is not seen by the weaver until the piece is finished. The pieces are all so beautifully joined together that it is impossible to find the joining.

How often we "are discouraged because of the way;" because we can only see the wrong side of the pattern our daily life is weaving. We forget that "the Lord knoweth them that are his," and that "all things work together for good to them that love God." And should we not try to remember also, that, though our place in the work may be a very small one, the great fabric, the Church of God, would be incomplete if that place were not filled?

There is another point of similarity; each thread is bleached perfectly white before being re-dyed for the shawl; so we also, before becoming a part of the Church, must be washed and made white in the blood of the Lamb, "that he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing;" but that it should be holy and without blemish.

"I know the hand that is guiding me
Through the shadow to the light,
And I know that all building me.
Is meted out aright.
I know that the thorny path I tread
Is ruled by a golden line;
And I know that the darkest life's tangled thread,
Has richer the deep design."

This may be for the encouragement of some tried child of God, who, perhaps, feels as though the way by which the Lord is leading is dark and incomprehensible to human eyes.

EXPLANATION OF LABEL-MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "6" and reads "Jny6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

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[illegible] are brought [illegible]
Others are hallowed by day pain and tears,
But all are benedictions from above.

In thoughtful joy we take the gifts of God
As though by virtue of ourselves they came,
And when he touches with his chastening rod,
His blessings we forget and him we blame.

I met a little child upon whose face
Was written innocence and health and glee.
No blush of shame had ever marred its grace
Or tainted its sweet childish purity.

I stopped and asked her what she knew of life,
Amid its cares and sorrows, hopes and fears:
Whether she ever heard of toil and strife:
Whether her joys were ever mixed with tears.

The child replied, her face serene and bright,
"This world is very happy. All day long
I play among the flowers, and at night
The birds lull me to sleep with evening song."

"But," said I, not satisfied in mind,
"Suppose the birds are flown, the flowers all dead;
Suppose the sun is hid and winds unkind
Fright snow-flakes where your little feet now tread."

"Ah, then I hide my face in mother's breast.
And, while she tells me of the winter storm,
I grieve and happiness content I rest:
For well I know the spring will soon be here.

"And then how happy I shall be once more,
For God will send the birds and flowers again.
My joy will be far greater than before,
Because my loss has taught me of my gain."

Dear fellow pilgrim, what has life for thee?
Has God sent blessing not unmixed with grief?
Have burning tears chilled up the morning dew?
Has bitter anguish tempted unbelief?

Doubt not that he who said, "Come unto me,"
Can turn to blessing every sigh and tear,
Believe, rejoice, and every grief shall flee:
Love, confidence, and hope will banish fear.

If we but rightly know our several parts,
Life is a melody of sweetest strains;
God plays with marvelous skill upon our hearts,
And makes a harmony of joy and pain.
—*C. H. Mont, in Religious Intelligencer.*

## Communications.

### The Covenant Between God and Man, Called the Bible Covenant, Not a Testament or Testamentary Will of a Dead God, or Any Other Person.

As theology has made out and the whole Christian hierarchy has come to tacitly accept and *seem* to believe, I say seem, because to ordinary intelligence, *starting* with the first postulate that there is a God who is the First Cause and author of all things, to somehow conclude that, although "ever-living" and "all-controlling" he finally became involved in the catastrophe of his creation and creatures to the extent of suffering death, a death too that he himself had decreed to be the penalty of the violation of his own law; with this first premise given, such a conclusion I say, is absurd on the face of it. Stripped of its fine-spun sophistry and delusive verbiage this is the kind of reasoning that has finally crystallized in the following terms now almost universally used to designate the collection of books known as the Bible, "The Old and New Testament" namely.

What is a testament and what is testamentary evidence? Reader, if you do not know already, ask the first lawyer you meet. They are legal terms and he ought to know. He will tell you a testament is a "will," and "that it is not valid during the life of the testator." For while the testator is alive he may change it or make an entirely new one of later date. It must therefore be "his last will or testament," and after his death this fact must be proved to insure its validity.

Now no one will deny that the Scriptures known as "The Bible" purport to be a revelation of man of God's will or purpose in creation and redemption. Does not the term "testament," "the Old and New Testament" constantly imply and convey to the mind of the hearer and reader that its author has died? Has "the ever-living God, who alone hath immortality" died? For if you believe its teachings, the simplest and plainest of them all is that this God is the author of them and that their human authorship is merely putative. (The prophet was but "a mouth-piece" of the Lord.) Then the conclusion is unavoidable if the term "testament" applied to these Scriptures be a correct term, that this God their author has died. To convince you, my reader, that I am not exaggerating the folly of theological reasoning and perversion of the truth, let me quote for you a passage from Hebrews ix. 14-18 of "The New Covenant Scriptures" according to the "Revision." Read it also in the Com. Ver. The variations are suggestive and instructive.

14. How much more shall the blood of Christ, who through the eternal spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God.

15. And for this cause he is the mediator of a new COVENANT that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

16. For where there is a covenant it is necessary that the death of the one covenanted (i. e., the victim, not the one who makes it,) be brought about.

17. For a *covenant* over dead ones (i. e., victims) is valid, since, while the one covenanted liveth, it is not *strong* (in the sense of validity, of course).

18. Whence not even was the first (covenant) *renewed* without blood." (*Hence* here refers to the yearly "renewing service" in the temple, a part of the regular Levitical service—a formal renewing of the *original covenant* made by Moses as a "mediator" between God and his people.)

This was the particular Levitical *ceremony* referred to by John x. 22 of his gospel, and it reads in this wise:

22. And the "renewing service" had occurred in Jerusalem. It was winter.

23. And Jesus was walking in Solomon's porch.

Now those who think of God's Covenant as a "testament," if they do any thinking that is worthy of the term think, cannot help reaching just such a conclusion as this passage given above from the Revised Version very plainly teaches and indicates, namely, that the maker of this "testament," "the ever-living God," has died. For that he is the *maker* of this covenant which they have made to read "testament;" See the 8th chap. 7th verse and seq.

7. For if this first (covenant) had been faultless, a place would not have been sought for a second.

8. For finding fault (with it) he saith unto them, Lo days are coming, saith the Lord, and I am going to consummate in unity (make) over the house of Israel and over the house of Joudah, a *new covenant*, etc."

Here we have the prophecy uttered hundreds of years before that God was going to "make" a new covenant and in the passage first quoted we have the statement that this prophecy had been fulfilled, and that as Moses was the mediator of the first or Old, so the Christ was or is the mediator of the second or New.

All the argument of salvation and redemption hangs upon this covenant between the ever-living God as "the party of the first part" and mankind as "the party of the second part" with Jesus the Christ as the mediator of it.

What right has any translator to mistranslate in such a way as to interpolate a conclusion in regard to a covenant that can be drawn only from an argument in regard to a "testament" which anybody who has ordinary common sense and intelligence knows is an entirely different instrument or instrumentality? I am a Protestant and I protest against any such tampering with reason as well as revelation. In the ordinary affairs of life we do not use language in any such loose way. Shall we be less careful in spiritual and eternal things?

CHAS. GARDNER.

## Selections.

### OUR GYPSIES.

Never a people on earth had so strange a story to tell as the race of gypsies which is fast passing away from England. Little they know concerning themselves; little we know concerning them; yet they have been prominent in our literature and in our legal statutes for centuries. English children were once terrified into momentary subjection by threats of coming gypsies, who would stick a plaster over their mouths and carry them away. Richard Brinsley Sheridan made, concerning the literary thieves of his day: "Steal to be sure they may, and good, some your best thoughts as gypsies do stolen children—disfigure them to make 'em pass for their own."

The poor Rommani have been accused of every crime under the sun, from witchcraft to cannibalism; they have been hunted over all the earth like wild beasts; suffered at the stake, by the rack, by fire and sword. The hand of every man has been against them; yet they still tarry with us. Never a race on earth had so strange a history; never a race on earth had so sad a story to tell. They have walked with us for long centuries, but we know them not; their dusky skins, dark eyes, and straight black hair are familiar to us all, yet we know not anything concerning them. We have crossed our palms with silver, and they have lifted the curtain which hides us from the morrow, yet we know not anything concerning them. They have a soft, sweet language of their own; they have rude ballads, and a quaint folklore, but they have no literature. They have no Rommany books, no Rommany writing, but the stories they tell and the ballads they croon have passed from parent to child for untold generations. The scholars say that our nation is an Indo-European nation; that our language came from India; that the civilization of our land was born on the banks of the Oxus, in the far East; our folklore, our Cinderella and the little glass slipper came from the East. The story of Gelert and his faithful hound came from India, so did the gypsies. Their soft Romanes language is an Indian language; their songs, their traditions are Indian; the root words of their daily lives came from far-off Sanskrit sources, and their fables were born under sunny skies in the distant East.

How came these dusky fortune-tellers to Europe? Not by the same route nor at the same time that we came, but by some more modern path. They cannot tell us, but the Romanes language will tell us. The Sanskrit of India has been mixed with the language of the lands through which they passed. They came, not by Arabian sands, for they have no Arabic words, but by the land of the Persian and the Greek; for their soft Rommany tongue is touched with Greek and Persian words. Their very name, the Rommani, is of Indian origin. The gypsy calls himself a Rom—a man—and the great god of India, Rama, is nearly related to them all. They came into Europe no man knows when or how; but the earliest trace of them is about the fourteenth or fifteenth century. They came in hordes, some led by rich "dukes," others by "kings." They came as pious pilgrims from Egypt, but it was soon discovered that they were thieves and robbers. The Magyars call them, even unto this day, *Pharao nepek*, or Pharaoh's people. The Dutch call them *Heydens*, or heathens; and the Turks call them *Haramai*—villains. We call them gypsies, from Egyptian; while the Scotch call them tinklers, from the trade of tinkers, which they often followed. In southern parts of Scotland they are known as muggers, from the fact that they carry mugs and pots for sale on their strong, well kept donkeys. That they came not from Egypt is certain, for there also they were strangers, and every man's hand was against them. In the land of the Pharaohs they were serpent charmers, in other lands they were fortune tellers, in every land they were counted as knaves.

During the Middle Ages they were said to be descendants of Simon Magus, the sorcerer, who would fain have purchased the Holy Ghost power with money; but whoever the poor Rom was said to be related to, he was accursed. They were driven from every country in turn; they were imprisoned, tortured, slain, and in some places exterminated. Sometimes they were welcomed as guests, as in Scotland, where, in 1530, they "Domith before the king in Halyrudhous." But within a century of that time four were hung in Edinburgh for "abyding within the kingdom, they being Egyptians." At Hadington, too, it was ordered against a party of unfortunate Rommani that "the men are to be hangit and the wemen to be drowned; and suche of the wemen as has children to be scourgit through the burgh and burnt in the cheeke." Even worse things were done in England to these wandering Ishmaelites, who were captured in gangs and shipped off to desolate places in Norway and Africa. Every man's hand was against them, and necessarily theirs were against every man. Better days came for the dusky children of the far land, and they have passed in and out amongst us for a long time, telling fortunes, stealing chickens, and mending pots and pans.

But the days of the wandering Rommany race in England are almost over. The broad lands are being enclosed; the merry greenwoods are "preserved;" the policeman is everywhere; and so the poor Rommani must change their habits or perish. Once upon a time they told the fortunes of ignorant people, and at times persuaded some credulous old dame to bury her treasure in a certain spot, and it would increase in a week, or before the new moon. When the dame sought her treasure it was gone—with the gypsy. Now even, the gypsy tells the fortunes of credulous folks at our fairs. But the gypsies in our land today are learning to earn a living in the ways of civilized people. Sometimes a gypsy grows rich and leaves his people, becoming a Rommany-rye, or a gypsy gentleman, but not often.

Many and tender are the bonds which bind this homeless, landless race to us today. They are a kindly people, who have been persecuted as no other race on earth ever was. They have no religion of their own, but seem to share more or less, in the creed of the nation with which they dwell. They used to bury their dead in the sweet, green spots near their camps, for a gypsy maiden said that they liked to think of their loved ones being camped near their grave, and so she would not be laid in a churchyard where her people would never come near. They are kind to one another; they are kind to their dumb beasts. They are the most inveterate beggars in the world. It sounds strange to English ears to listen to the voices of the dark-eyed children as they beg for coppers in the name of the Madonna. The women all beg most piteously, and the baby hands are stretched out appealingly for charity; but the men look lazy; they are all fond of finery, and they play at cards, and play a game very much like our English "duck-stone;" and, one way or another, they touch us that although vagrants on the earth, as all their fathers were, they are true to the habits of their people. They are very much what centuries of cruelty and oppression have made them. They are a mystic race, and are disappearing from our land along with the green fields and breezy moors which once were common to every man.—*E. MacMillan, in the Index.*


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|---|---|---|---|---|
| South Bend | 5 15am | 12 05pm | 10 05am | 2 50pm |
| Lakeville | 5 33am | 12 23pm | 10 56a m | 3 10p m |
| LaPorte | 6 03am | 12 52pm | 11 21am | 3 35pm |
| Plymouth | 6 07am | 12 56pm | 11 25am | 4 00pm |
| Hibbard | 6 21am | 1 10pm | 11 39am | 4 20pm |
| Marmont | 6 24am | 1 13pm | 11 42am | 4 30pm |
| Maxinkuckee | 6 34am | 1 23pm | 11 52am | 4 50pm |
| Kewanna | 7 04am | 1 54pm | 12 22pm | 5 30pm |
| Logansport | 7 45am | 2 35pm | 1 00pm | 6 30pm |
| Gilmore | 8 05am | 2 55pm | 1 20pm | 7 45pm |
| Frankfort | 8 18am | 3 10pm | | |
| Colfax | 9 06am | 4 00pm | | |
| Crawfordsv'l | 10 03am | 4 30pm | | |
| Rockville | 11 03am | 6 30pm | | |
| Terre Haute | 12 20pm | 7 45pm | | |
| St. Louis | 7 30pm | 1 [illegible] | | |

GOING NORTH.

| STATIONS | Mail 42 | Mx press 54 | Local 49 | Thro' Freight 60 |
|---|---|---|---|---|
| St. Louis | 8 00pm | 8 00am | | |
| Terre Haute | 6 00am | 6 45pm | | |
| Rockville | 7 00am | 4 45pm | | |
| Crawfordsv'l | 8 15am | 6 00pm | | |
| Colfax | 9 [illegible]am | 6 [illegible]pm | | |
| Frankfort | 9 45am | 7 10pm | | |
| Logansport | 10 45am | 8 40pm | 5 0am | 9 10p m |
| Kewanna | 11 20am | 9 [illegible]pm | 7 05am | 9 [illegible]m |
| Marshland | 11 45am | 9 [illegible]pm | 7 45am | 10 25p m |
| Marmont | 11 [illegible]m | 9 [illegible]pm | 8 [illegible]m | 10 [illegible]m |
| Hibbard | 12 [illegible]pm | 10 [illegible]m | 8 [illegible]m | 10 [illegible]m |
| Plymouth | 12 [illegible]pm | 10 [illegible]m | 8 [illegible]m | 11 [illegible]m |
| LaPorte June | 12 [illegible]pm | 10 [illegible]m | 8 [illegible]m | 11 [illegible]m |
| Lakeville | 12 [illegible]pm | 10 [illegible]m | 10 [illegible]m | 12 [illegible]m |
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|---|---|---|
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| No. 24 (Passenger) | 11 [illegible]m | 4 [illegible]m |
| Fast Line | 2 [illegible]m | 7 [illegible]m |
| Chicago Express | 5 [illegible]m | 10 [illegible]m |
| Ft. Wayne Accommodation (Antrim) | 9 [illegible]m | 12 [illegible]m |
| Local Freight | 11 [illegible]m | 3 [illegible]m |

GOING EAST.

| | Depart | Arrive |
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| Mail Express | 8 [illegible]m | 12 [illegible]m |
| No. 23 (Passenger) | 11 [illegible]m | 4 [illegible]m |
| Fast Line | 2 [illegible]m | 7 [illegible]m |
| Chicago Express | 5 [illegible]m | 10 [illegible]m |
| Ft. Wayne Accommodation (Antrim) | 9 [illegible]m | 12 [illegible]m |
| Local Freight | 11 [illegible]m | 3 [illegible]m |

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THE RESTITUTION.

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

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Payable in advance. Three and Six Months the same rate.

TO CORRESPONDENTS:

THE RESTITUTION of all things which God hath spoken by the mouth of all His holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: Israel's only hope through Christ, and many other kindred truths. Above hearty belief of the Gospel, repentance, and immersion, unpre-requisite to the forgiveness of sins, and a holy life as essential for salvation.

## Communications.

*Dear Restitution:*

It has been supposed by some, that through Solomon's disobedience and wickedness, the coming of the Messiah through him and his descendants was forfeited and changed to the Nathan line.

Others have supposed that Jesus being a descendant of the wicked king, Jehoiakim, "would have no claim to the throne of David."

Again another has said, "Dr. Thomas gives the whole question away in trying to make out that Jesus came of the stock of Jeconias."

Now all these various and conflicting ideas, and many other similar ones, which might be given, are the result of a lack of careful examination and thought.

It was Jehoiakim, the seventeenth king of Judah—there having been only nineteen in all, and all of course in the Solomon line, Zedekiah being the last—who was one of the wicked kings, and of whom it was said, "He shall have none to sit upon the throne of David." This was not said as some suppose, of Jechonias, called in other places Jehoiachim, 2 Kings xxiv. 6, and Coniah and who was the son of Jehoiakim. It was said of Jehoiakim because of his great wickedness, and his cutting out with his penknife the leaves of the roll book, containing the word of the Lord to him, and burning them. And *also because the kingdom was soon to be discontinued.*

"Thou shalt say to Jehoiakim, king of Judah thus saith the Lord; Thou hast burned this roll, saying (to Jeremiah), why hast thou written therein saying the king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of *Jehoiakim* king of Judah; he shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish *him and his seed* and his servants for *their* iniquity." Jer. xxxvi. 29–31. By this we see that both Jehoiakim and his son Jeconiah,—Coniah, were to be punished. But it was Jehoiakim who had done the terrible deed of despising and burning the words of the Lord, and who by his wickedness had corrupted not only his son but the kingdom and nation.

But what is meant by the words, He, Jehoiakim, shall have none to sit upon the throne of David? It could not have meant just as there worded without some kind of qualification; for Jehoiakim's son, Jechoniah (called also Coniah and Jehoiachim, did succeed his father, and sat upon the throne of David, occupying it as long or longer than one other king before him; though his reign was not a *prosperous* one. What then do those words mean? Why, the prophet evidently meant just the same as he did in chapter xxii. 18–30, where the same prophecy against Jehoiakim is also recorded, but expressed more at length and in a little different words. Both places taken together and in the light of the existing circumstances—the deplorably wicked rebellious state of the kingdom of Judah at the time—we have the real meaning, viz: that no son of his (Jehoiakim's) should sit *and "prosper"* upon the throne of David. Commencing at the 18th verse of said chapter, Jer. xxiii. 18–30, we read, "Therefore, thus saith the Lord concerning Jehoiakim, the son of Josiah king of Judah. They shall not lament for him saying, Ah, my brother! or Ah Lord! or Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.....As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah, were the signet upon my right hand, yet would I pluck thee thence [because of his father's wickedness, and because the kingdom was then to be discontinued], and give thee over into the hand of the king of Babylon, and into the hand of the Chaldeans. I will cast thee out and thy mother that bare thee, into another country [Babylon] where ye were not born; and there shall ye die." This was all literally fulfilled. Jehoiakim's son, here called Coniah, was plucked off the throne of David, and he and his mother carried to Babylon. 2 Chron. xxxvi. 9, 10; and 2 Kings xxiv. 8–12. Thus we have the meaning of the prophecy, even as expressed in verse 30. "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days." What does this mean? *Let us see.*

It does not mean that Coniah—Jechonias—was not the father of any children, for that would contradict both the Old Testament and the New, which tell us he was the father of Salathiel and others. However, at the time this was written of him—at the time he succeeded his father and began to reign independent of him [being the eighth year of Nebuchadnezzar's reign]—he was only eighteen years old, and was then, without doubt, the same as childless; that is, he had no child old enough to be king on the throne of David, although we are informed he had wives. 2 Kings xxiv. 17. But the announcement is, that neither Coniah nor his seed—descendants—were to prosper IN HIS DAYS—for the time being—that no man of his seed should prosper as a ruler on the throne of David in Judah "ANY MORE," at present. It was the same therefore, for the time being, as though he had been literally childless. Three months and ten days after that he was plucked off the throne and taken to Babylon. He had, however, been reigning in connection with his father, as we are informed, about ten years—from the time he was eight years old. When the king of Babylon dethroned him, while as yet he had no child old enough to succeed him, he therefore took his uncle, Mattaniah, and made him king and changed his name to Zedekiah. 2 Kings xxiv. 17. Thus we see God's way of bringing about the failure of a man to sit upon the throne of David, which he had so many times told them would occur unless they were obedient. In these facts therefore, we have the meaning of those words, write ye this man childless, that is, as to the present continuation and prosperity of the kingdom by any son of his, but not childless in fact, as to its ultimate restoration and endless prosperity through and under one of his descendants—Jesus Christ—according to the unconditional declarations of the covenant with David.

When Coniah was thus plucked off the throne as he was, by the direction of God, it was virtually the discontinuation of the kingdom because of the literal failure of a man to sit upon the throne of David. The kings and people altogether had become so corrupt and vile in the sight of God, that there was no remedy. In the wisdom of God it was therefore necessary to discontinue the kingdom, and to do it at once. He therefore plucked Jechoniah off the throne just at the time when in his wisdom and purpose it was absolutely necessary to do so. It turns out that Jechoniah had no seed or child old enough to be put upon the throne at that time; hence the literal failure of a man in the direct appointed line, and consequently the discontinuance not only of the prosperity but of the kingdom itself. The king of Babylon was permitted to make the uncle king, and change his name to Zedekiah—signifying Jehovah is mighty—this is all the result of his power and direction. (Zedekiah was not in the direct line, and his name is left out of the genealogies of Christ.)

The kingdom was not to *prosper* any more, and did not. He was just as wicked and rebellious as the others, and was called a profane and wicked prince of Israel. God sent his prophet to him to say, "Thou profane wicked prince of ISRAEL; [he was the representative of the entire nation—Prince of the kingdom of ISRAEL. The kingdom of the entire Hebrew nation was to be overturned in him] whose day is come, when iniquity shall have an end; thus saith the Lord God; remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." Ezek. xxi 25.

Zedekiah was taken by the king of Babylon. "Then he slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover, he put out Zedekiah's eyes, and bound him with chains to carry him to Babylon." He also sacked the city of Jerusalem, burned and destroyed it. Although God had told them that, if they would be obedient, "*this city shall remain forever.*" Jer. xvii 19–25. "The Lord God of their fathers sent unto them by his messengers rising up betimes, and sending; because he had compassion on his people and on his dwelling-place; but they mocked the messengers of God and despised his words and misused his prophets, until the wrath of the Lord arose against his people, until there was no remedy." 2 Chron. xxvi. 16. They had to be cast out. God must keep his word. He had told them over and over again for hundreds of years, that if they turned away from following him and from keeping his commandments, then he would "cast them out of the land," and destroy the city. Deut. iv. 25; Jer. xvi. 13; 1 Kings ix. 7. The time had now come. It was a great and important crisis in his dealings with his chosen people, and in his purpose.

The question is asked, Jer. xxii. 28, "Why are they cast out, he and his seed"—Jechoniah and his children or descendants, and all Israel, for the time being? Then the earth is called upon to hear the important declaration of God's purpose. "O earth, earth, earth, hear the word of the Lord." What is it? God's kingdom on the earth, which had been standing for over 500 years, is about to be discontinued, about to be overturned. A failure of a proper man to sit upon the throne is about to occur. "Thus saith the Lord, write ye this man childless, a man that shall not prosper *in his days:* for no man of his seed shall prosper sitting upon the throne of David and ruling *any more* in Judah," until he come whose right it is, and who can fulfil the words of David, viz: "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxiii. 3.

The time had arrived when that stiff-necked, disobedient, wicked people were to be cast out of God's chosen spot, and out of his constant guidance and protection; when his own literal rudimentary kingdom, on earth among men, was to cease and come to an end and be no more for a long, very long period—an interregnum of nearly twenty-five centuries, at least 2477 years—until his "OWN SON," his own representative, as well as man's representative, should be produced by his own power and in his own way; lay down his life for the people; be raised from the dead with an incorruptible nature, and endowed with all power; ascend up into heaven, during the development of his Father's purposes; and then return to reorganize and set up the kingdom of God in its perfect and permanent form. It was a great and important announcement that was to be made. That was the reason that the earth with all its peoples, was called upon to hear; and not because of the wickedness of either Jehoiakim or his son Jechoniah. They, as individuals, were no worse than others of the kings of Judah had been.

Jehoram, or Joram, the fifth king of Judah, was very wicked and actually murdered his six brothers; and "*compelled* Judah to sin:" and was therefore smitten by God until his bowels fell out, and was not permitted to be buried in the sepulchres of the kings." 2 Chron. xxi. 18–20.

Uzziah, the ninth king, abused so greatly that he was smitten by God with that terrible disease, leprosy, and continued a leper till his death.

Think also of the deplorable sins of Solomon, who was the third king of Israel. He was a child of promise, and a most important type of Christ; of whom it was said, "the Lord loved him," and therefore had him called "Jedidiah—beloved of the Lord;" 2 Sam. xii. 24; and "Shelomah—Prince of Peace;" the name given by the Lord nine years before he was born; and who was, as to his flesh, the incipiency or beginning of the flesh of Christ who "was made of the seed of David according to the flesh;" and who was so wise that it is said, "all the earth sought to Solomon to hear his wisdom, which God had put in his heart." Surely an important personage in God's purpose relative to his "own Son." Think, I say, of the way he forsook the Lord at a certain period of his life—how his "many strange women, seven hundred wives, princesses, and his three hundred concubines, turned away his heart after other gods;" (methinks enough to turn away any man's heart) so that it is said, Solomon did evil in the sight of the Lord, and went not *fully* after the Lord as did David his father. 1 Kings xi. 1–6. It is evident, however, that he subsequently repented and turned his heart again fully unto the Lord. His writings (Ecclesiastes and Proverbs) are evidence of this. He was God's appointed "Prince all the days of his life." But the twelve tribes were rent away, not only because Solomon had forsaken God, but "because *they* (the *people*) had forsaken him and did not walk in his ways, to do that which is right." 1 Kings xi. 33. *But, note this.* God said, "I will for this, (this forsaking him) *afflict* the seed of David (Solomon and his descendants, which include Jehoiakim and his son, but not all the people) BUT NOT FOREVER: and he said, "this thing is from me." 1 Kings xi. 9, 11, 33–39; and xii. 15, 24. No. David's seed not to be afflicted forever: for one of his seed, a descendant of Solomon, is still living and is to reign on his Father's throne forever.

Again, think of David's terrible sin at one time. He "*despised* the commandment of the Lord, killed Uriah (a good and worthy man) and took his wife to be his own *wife.*" Shocking! Did Jehoiakim and Jechoniah do worse than this? "Howbeit the Lord would not *destroy* the house of David (the family or descendants of David) because of the *covenant* he had made with David, and as he had *promised* to give a light to him and his sons *forever.* 2 Chron. xxi. 17.

Oh the weakness and faultiness of human nature! But no matter how faulty and how wicked; the terrible sins and crimes of the descendants of David cannot be allowed to annul or make void or defeat the purpose of God. His promise, his unconditional covenant with David must be fulfilled. "The Lord hath *sworn* in truth unto David; he will not turn from it. Of the fruit of thy body will I set upon thy throne. If *thy children* will keep my covenant and my testimony that I shall teach them, THEIR children shall *also* sit upon the throne forevermore," Psa. cxxxii. 11, without an interruption; without any interregnum: But if not, then it shall be discontinued; there shall be a vacation—a long interregnum.

Then again, the other line of kings, the kings of the ten-tribe kingdom, during their two hundred and fifty years of separation, were equally wicked and more so. It was said of king Ahab, that he "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." And God said by Elisha, that he would take away his posterity, and *cut off* his house—family. 1 Kings xxi. 21, 22.

Not only the kings, but the people also, "mocked the messengers of God, and *despised* his words, till there was no remedy."

Thus the children of David and of Solomon, by their disobedience, forfeited their conditional privilege of rulership and uninterrupted continuance of the kingdom, which God granted them in such words as the following, to David and Solomon, both, namely, "IF thy children take heed to their ways, to walk before me in truth with all their heart and with all their soul, THERE SHALL NOT FAIL THEE (said he) A MAN ON THE THRONE OF ISRAEL. But if ye shall at all turn *from* following me, or *your children,* and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I *cut off* Israel [the entire nation—rulers and subjects] out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight [cause it to be destroyed] and Israel [the entire Hebrew nation] shall be a byword among ALL PEOPLE." 1 Kings ix. 4; ix. 4–7. [Not the ten tribes in England, and the two tribes scattered among all people, as taught by Anglo-Israelism.]

The whole nation, except some individual cases, failed to keep the condition; and as the result, there is and has been ever since Jeconiah and Zedekiah were "plucked" off the throne, a *failure* of a man to sit upon the throne of David. The failure of Solomon and his children or descendants, was a failure of David's children. The failure of a man to sit upon the throne was a failure to David as well as to Solomon. The words to David were, "There shall not fail *thee* a man," if thy children are obedient. It will be seen, as before shown, that the failure was not on account of the disobedience and wickedness of merely two or three individual kings, like Solomon, Jehoiakim and Jechoniah, but of the nation, rulers and ruled; and that it was not a change from the line of kings, through which the royal heir was to come, to another line; and also that the failure is not a total or *endless* one, but only a temporary one; a vacancy of the throne and kingdom for the time being; and which interregnum we are expecting soon to terminate by the appearance upon the scene of the rightful never-dying heir.

No, it is not an *utter* failure; for God's word to Daniel is, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes, [beginning with Solomon, 2 Sam. vii. 14, and which he has been doing ever since; nevertheless my loving kindness will I not *utterly* take from him, nor suffer my faithfulness to FAIL. My Covenant will I not break, nor ALTER the thing that has gone out of my lips.....His seed shall endure forever, his *throne* as the sun before me.....But thou hast *cast off* [the last kings off the throne, and the people off the land] and abhorred, thou hast been wroth with thine anointed. [David's representatives, Solomon, Jehoiakim, Jechoniah, etc.] Thou hast made void the covenant of thy servant [David] thou hast profaned his crown by casting it to the ground [for the time being but *not utterly*] thou hast made his glory to cease, and cast his throne down to the ground;" until he come whose right it is. Psa. lxxxix. 30–44. This is *exact* truth spoken and written *prophetically.*

In the light of all this, it looks like a lack of careful examination and thought, and consequently a misapprehension, otherwise a lack of faith in God's word, for any person to say, "gives the whole question away in trying to make out that Jesus came of the stock of Jechonias." It is *trying* to make out and giving away the question, to quote the word of God—the plain words of Scripture—and rest the whole question on them? (Matt. i. 11, 12; Luke iii. 27; 1 Chron. iii. 16, 17; and other Scriptures as I have shown.) Is there any doubt as to the meaning of the word "begat?" But are there not grand-sons, and sons-in-law, as well as begotten sons? Have I not presented the only genealogies of "Jesus Christ the son of David," given in God's word? Do they not harmonize with God's covenant with David? Do not all of both lines below Jechonias, descend through Salathiel his son, and Zorobabel? Was Jeconias, think you, any worse, or even as bad as other kings before him? Can we get around these conclusions without denying God's word? Should we reject or even doubt his word? Was it not the disobedience and wickedness of the rulers and people generally, that was the cause of their being "cast off," and of the discontinuance and downfall of the kingdom, and their deplorable condition ever since?

*L. O. THOMAS.*

### LETTER FROM PALESTINE.

I am rejoiced to hear that an iron house is to be sent to our shores. An iron house will be a novelty, and should it prove to be suitable and right for this climate, as I expect it will be, such houses will find a ready sale here. I shall be happy to see the American flag floating over the little iron house to remind me of my native country, which we used to call "the home of the free."

During my stay in Jerusalem most of the time for a period of over thirty years, I have never ceased to love America and its people. It is impossible to express my feelings upon that point, and any service rendered by Americans to my brethren in the Holy Land, is prized more by me than though it were from any other country. Nothing but the more glorious future can cause me to cease loving America, its government and people.

Yesterday I visited the grounds where the new Russian Hospice is being built. About two hundred workmen are engaged cutting and fitting stone. It was a pleasing sight; though it is the work of the Russian government, improvements by any power are welcome to us here at this time. But it would be much more pleasant to see the same progressive work carried on by your people, and I have faith to believe that such will be the case in due time.

The Russian tower on Mount Olives, has already risen to the height of ninety feet. The work has ceased on account of the rains, but it will be finished next year. The height, when complete will be nearly one hundred and twenty feet. They will then have been three years building it. The large bell in the top of this tower will be distinctly heard at Jaffa, Jericho, Hebron and beyond the Jordan. You will remember this bell was brought up to Jerusalem from the sea upon a carriage built expressly for the purpose at Jaffa, and drawn by five hundred pilgrims. That was the only way in which it could have been brought up.

Upon visiting Jaffa lately, to my joyful surprise, I found the road between Jerusalem and that city had been greatly improved since I last passed that way. I saw with my own eyes about two thousand men at work cutting through the mountains and levelling up the valleys. I was so astonished at first that I said, "Can this be Palestine? or am I dreaming?" But the reality was before my eyes and I could only return thanks to our God who moves the hearts of all men to do his will. The bed of the road, where finished, is as smooth as a floor and very beautiful. There is something inspiring and encouraging in the very fact and appearance of this road, as it winds its way among the grand old hills of Judea and over the flowery plains of Sharon to the blue waters of the Mediterranean. Soon we will see the most elegant carriages rolling over it to the "City of our God."

As all acknowledge, great credit is due Rauph Pasha, who superintends this work in person; and also Mayor Selim Effendi; who has left his beautiful mansion in the city, and whom I found living in a humble tent by the roadside. His excellency Rauph Pasha, and also his excellency Salim Effendi, only commenced their terms of office about three years ago; but more has been accomplished in the direction of real progress during their administration than ever before since Gentile domination, and we earnestly pray that the lives of these noble men may be spared to see the fruits of their labors; and that they may be agents under God of doing much more towards the restoration of his people and city. I am sure that God prepares agents to labor for reforms and improvements, and these men are most certainly of that class.

I am sorry to be obliged to inform you that the Rabbi from Warsaw has been unable to buy land for colonization on account of the Sultan prohibiting the natives from selling. But he has purchased several gardens about three hours from Tiberias, where he will plant citron groves; and families will be sent from Jerusalem to take care of them, which will make good homes for many. The citron fruit is of great value and is exported to all parts of the world.

The fine block which Mr. Trumbauer has been building is nearly finished; and we have already commenced upon another near the Damascus gate, of which I will give some account in the future. I have now under my care the erection of four buildings, and consequently have little leisure.

I can see very distinctly that God has put his Spirit in the hearts of the rulers and people of Jerusalem to prepare places for his people, "Who are at hand to come." Those who build do not seek their personal interests altogether, but seem to be looking more particularly to the improvement of the country. Is not this remarkable? To me it seems to be a most wonderful fulfillment of prophecy.

The block of tenement houses on Mount Tabor, upon which I have been engaged eight months is completed. It will accommodate twelve families.

In excavating near the Damascus gate, we found an ancient cistern, of great capacity, cut out of solid rock. Such cisterns are of great value. We found the mouth of the cistern covered with an immense slab which we are using in building. One cannot dig about Jerusalem much without discovering ruins and many things of great interest. We have also discovered a canal which we hope will lead us to another valuable cistern. The cisterns and wells cut out of the solid rock are still in a very good state of preservation and need but little repairing.

The government is now pulling down the old walls around the castle of David's tower near the Jaffa gate, and will build a handsome wall with iron finish which will make a most decided improvement, as it is situated on the most sightly spot in the city.

The Hebron road is being pushed forward and soon we shall have a splendid highway between Jerusalem and Machpelah's sepulchre which contains the three patriarchs, Abraham with Sarah, Isaac with Rebecca, and Jacob with Leah. Carriages of some kind will run daily between these two cities, a distance of about eighteen miles. Many will buy land and make residences in this really beautiful city of Hebron, which David chose for the capital of his kingdom, and where, perhaps, the kingdom of our Messiah will be set up.

I wish to acknowledge my most heartfelt thanks to Raupt Pasha of Jerusalem, for the strong protection he is giving to all the improvements which are being pushed forward in the city and country; and also to Mayor Salim for his untiring zeal, and the interest he manifests in all the public works. It appears to me evident that these men, who have ruled over us and superintend our public works, are taking more interest in the welfare of Jerusalem, with the small means at their command, than any other officials do in any other place, either in Europe or America. But we all admit, at the same time, that "there exists a power behind the throne" which doeth all things and which can never fail.

Mr. Sawetzki, president of the Baron De. Rothschild's colonies in Palestine, visited Jerusalem recently with the object of securing a competent teacher for the new colony at Akron. He selected one from Mr. Baskar's school, a teacher who had received a thorough education in the Hebrew, French and Arabic languages.

I saw a man from Haifa this week who told me the government was going to build good roads from Haifa, Acre, and Beyrout to Nazareth, Tiberias and the Hauran. All know that the Hauran is one of the finest grain countries in the world; but hitherto the expense of conveying it to the coast has been so great that it brings no wealth to the country. When these new roads are built, the gold and silver of the nations will flow to this land as money does now to the western states of America, for grain; until the population shall increase to consume the vast quantities that the large country northeast of us is capable of producing.

The Lord fulfills prophecy in harmony with the laws of science and the wants of his people; thus it is often accomplished when man does not perceive it and while he is looking for marvelous events to occur. The spirit of progress is being poured out all over this land, and the restoration has already as surely commenced as the putting forth of leaves is evidence that summer is nigh; and my ardent desire is that my brethren and friends in America may be drawn by the promises of what is to be done here and hasten to share in the rich blessings which are soon to be realized.—*N. Kaufmann, in Age to Come Herald.*

—Will you help us by getting one or two Trial Subscribers?

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 22, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittance should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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THERE being five Wednesdays in November our next paper will be dated Dec. 7.

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TO our correspondents we now have to say, that we shall devote our energies to our work on the paper. We shall try on our part to do what we earnestly desire our contributors to do —write short, practical articles calculated to benefit the living, passing generation.

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OUR meetings in Plymouth were continued until Tuesday evening, Nov. 22. As a result, four young persons yielded the obedience of faith, and were baptised by Brother Woodward in Yellow River on Monday. The preaching was done by Brother Woodward and his discourses were instructive and eminently practical. We enjoyed some good interesting social meetings, as the little church took hold of the work. A good impression has been left on the minds of the community, and our brethren and sisters feel to engage in the Lord's service with renewed energy and more entire consecration to the dear Redeemer's cause.

### THE TEN VIRGINS.

Brother Silas Hunt, of Dudley, England, sends us an exposition of our Lord's parable on the Ten Virgins in which he greatly differs from the generally received view. While not as yet indorsing his explanation, it may be said in his favor that the Syriac Version seems to sustain his position, at least in part. It reads: "Then may the kingdom of heaven be *shadowed* forth by ten virgins, who took their lamps and went out to meet the bridegroom and bride." We were too deeply interested and engaged in that solemn movement of 1843 and 1844 to ever forget it. Although we were all sadly disappointed, yet the writer has an unwavering belief that the warning then given to the church, and to the world, was heaven ordained, and came at the right time. This particular point we propose to consider in a future number of our paper. At this time it may be better to say something of a practical nature. As the true church of God has not lost her love for the Bridegroom, his tarrying only seems to intensify her longing for his return. A groaning creation is in birth-pangs for the regenesis. An eminent author has said, speaking on this subject, "Nature—uncorrupted nature—through all her regions, cries aloud for him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience, long despised,—her sublime testimony to the Creator, so long questioned or overlooked. But what is this to the demand of grace for the coming of him who is not only the great God, but our Savior? Tit. ii. 13. If the whole creation groaneth and travaileth together in pain for the manifestation of the Sons of God, what shall be the desires of the sons of God themselves! What shall be their ardor to realise that liberty of the children of God, of which such great things are spoken; to behold their own lowliness glorified in the glory of the man of Nazareth, their humble labors recognized by the approval of a God once more manifest in the flesh, their persevering faith vindicated, their hope consummated, their charity brightening into a reward eternal and infinite. They know well the value of that union which identifies the triumph of the Savior and the saved. They rejoice to think that, as a humiliated Redeemer came first to point us to the path of humiliation, so must a glorified Redeemer point us the path of glory, that the Captain of salvation, who bore the cross in front of his army of believers, must come to teach them also how to wear the crown.

Yes; all proclaims and demands the return of Christ to the world,—all but the unsanctified heart of man! There alone no voice is heard to welcome the mighty stranger. There alone the dawn of this eternal day is contemplated with hatred, horror and dismay. Hearts that are inured to the world's corruptions, how shall they hail an immortality of meekness, simplicity, and love? Spirits habituated to seek unholy ends by means yet more unholy, how shall they endure the bringing in of an everlasting righteousness? Those whose whole hopes, prospects, and calculations are bound up with the fortunes of the world as it is, how shall they regard otherwise than with terror this awful revolution in the administration of the universe, when he who now rules behind a mass of permitted evil, shall himself personally and visibly assume the reins of universal empire?" O, how solemn were the hours when that tenth day of the seventh month was moving by. Those that passed that ordeal of heart searching, and heart-consecration, well know what it was to be crucified to this world. One has well said, that to inspire watchfulness, and to cherish anticipation, God has permitted gleams of light to cross the darkness; to baffle presumption he has made them *only* gleams." But never in all the history of the Church have the *gleams* shone out upon her desert pathway so brightly as they have gleamed out upon this now passing generation. Upon the longing sight of the weary watchers the "last lovely morning" will soon dawn to usher in the splendors of an eternal day. Watchfulness and earnest prayer are now most imperatively necessary if we would be found of our soon-coming Savior "without spot and blameless."

### GOD IN HISTORY.

It was said by a popular historian that "*God is in history.*" It is a grand conception of the prescience and providence of God to realise that all that pertains to the rise and fall of nations, to the establishment and overturning of governments is so pre-arranged and controlled as to assure the believer in a Creator of this world, and in a dispenser of its affairs, that the final outcome of all revolutions will be a "kingdom that cannot be moved." From chaos, in its "voidness and wasteness" was evolved a world and an Eden, over which the sons of God exulted, and, in the contemplation of which, the Morning Stars sang their sweetest anthems. Christ was a man of sorrows, and ended a sad, weary life on the cross; but that lowly suffering life, and that agonizing crucifixion, led onward to the *brightest* crown, and the *most* exalted supremacy the Heavenly Father had to bestow. The pathway of the Church to immortal life and imperishable honors has been along a pathway of blood and through the tortures of the horrible Roman Inquisition.

But this bloody pathway leads to the golden city, and these insufferable agonies to ecstasies unalloyed. The tears and heart-aches precede the undying joys and the everlasting rejoicings. The thorn and the brier line the weary road that leads to the groves planted with the "tree of life." The parched and thirsty lips, that drain Marah's bitter waters, will one day drink the crystal stream that shall gladden the city of our God. God works the "formless and the void" into a Paradise of delights, and he will evolve New Heavens and a New Earth from this old creation under the curse. God is in history though earthly kingdoms pass away. The grand march of events is toward God's everlasting kingdom, if it be over the "ruins of empires." Though dust and debris may make the grave of idolatrous Babylon, and though Rome, the centre and sink of abominations Pagan and Papal, may be utterly barred in judgment fires, yet the New Jerusalem shall one day lift its golden spires into the cloudless, pelucid atmosphere of the world made new. Earth's golden age is in the future, and will be realised when God shall "make all things new." Though death and the grave are here, yet immortality and incorruptibility shall be made triumphant. Evil in God's universe is temporary, not permanent. God is in history. Providence "walks not with aimless feet." History's final consummation will be reached when "God shall be all in all."

### BAPTISM.

As our Bible Lesson in the present number, is on baptism, we take the following from an exchange, which was written as a notice of a Lexicon of the Greek New Testament recently published. The extract from the work gives full and accurate definitions of all the original words which refer to the ordinance. We trust our readers will carefully read and ponder these definitions in connection with the Bible Lesson.

A VALUABLE WORK.

The Messrs. Harper and Brothers have just issued a voluminous book of 750 double-column quarto pages, which bears the following title:—

"A Greek English Lexicon of the New Testament; being Grimm's Wilke's Clavis Novi Testamenti, Translated, Revised, and Enlarged, by Joseph Henry Thayer, D. D., Bussey Professor of New Testament Criticism and interpretation in the Divinity School of Harvard University. New York: Harper and Brothers, Franklin Square. 1887."

This work, or the Latin original from which it is rendered, has received the highest commendation from scholars on both sides of the Atlantic. Professor Grimm, of Jena, has sanctioned all changes and additions in the present edition that would better adapt this dictionary to the English-speaking public. The translator and editor of this lexicon is a Congregationalist. Having said this much by way of preliminary, we will now quote extended definitions of the Greek words *baptizo, baptisma, baptismos, baptistes*, and *bapto*, as found in the above-named work.

"BAPTIZO (verb) I. 1. Properly *to dip repeatedly, immerse, submerge* (of vessels sunk, Polyb. 1. 51, 6; 8. 8, 4; of animals. Diod. 1. 36). 2. *To cleanse by dipping* or *submerging, to wash, to make clean with water;* in the mid. and the 1 aor. pass. *to wash one's self, bathe;* so Mark 7: 4; Luke 11: 38; 2 Kings 5: 14. 3. Metaphorically, *to overwhelm, to be overwhelmed with calamities*, of those who must bear them, Matt. 20: 22; Mark 10: 38. II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom. *a.* The word is used absolutely *to administer the rite of ablution, to baptize. b.* With prepositions, *eis, to*, to mark the element into which the immersion is made; *eis ton Jordanen*, Mark 1: 9. bb. *en*, with dative, of the thing in which one is immersed: *en to Jordane*, Mark 1: 5. *En pneumati hagio*, to imbue richly with the Holy Spirit; with the addition of *kai puri*, to overwhelm with fire (those who do not repent), i. e., to subject them to the terrible penalties of hell, Matt. 3: 11.

"BAPTISMA (noun). A word peculiar to New Testament and ecclesiastical writers, *immersion, submersion.* 1. Used tropically of calamities and afflictions with which one is quite overwhelmed; Matt. 20: 22; Mark 10: 38; Luke 12: 50. 2. Of John's baptism, that *purificatory rite* by which men on confessing their sins were bound to a spiritual reformation, obtained the pardon of their past sins, and became qualified for the benefits of the Messiah's kingdom soon to be set up; Matt. 3: 7; 21: 25; Acts 1: 22; 10: 37. 3. Of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ, are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church, and are made partakers of eternal salvation.

"BAPTISMOS. *A washing, purification effected by means of water;* Mark 7: 4, 8; of the washings prescribed by the Mosaic law, Heb. 9: 10. (Among profane writers, Josephus alone uses the word, and of John's baptism.)

"BAPTISTES. *A baptizer; one who administers the rite of baptism;* the surname of John, the forerunner of Christ. Matt. 3: 1; 11: 11.

"BAPTO. a. *To dip, dip in, immerse;* John 13: 26. b. *To dip* into dye, *to dye, color;* Rev. 19: 13."

The above definitions are copied *verbatim*, with the emphasized words, from Dr. Joseph Henry Thayer's new Greek-English Lexicon. What a convincing argument on the question of baptism!

### A REPORT OF STOCKHOLDERS' MEETING.

It is requested that we make a brief report of the Annual Meeting of the Stockholders of The Christian Publishing Association, and in compliance with the desire I will say, The Stockholders met as per notice published, on Saturday, Nov. 12, 1887. Meeting was called to order by I. G. Roberts, Vice President of the Board of last year, and on motion J. H. Willey was chosen Chairman, and J. L. Wines Secretary.

A report was made by the treasurer, showing that the debt of $594.00 due one year ago, had been paid, and the paper issued according to contract for the past year.

A new Board of Directors was then elected to serve the coming year, consisting of Robert Railsback, William Railsback, W. D. Thompson, J. H. Willey, and A. R. Underwood.

At a meeting of the Directors, held on Monday, Nov. 14, 1887, a contract was made with S. A. Chaplin to Edit THE RESTITUTION for another year. By this contract his salary is increased materially, he is relieved of some of the detail work of the office, and has agreed to write one or more columns of editorial matter for each issue for the coming year. It was the unanimous expression of all that the Editor request all correspondents to write shorter and more practical articles than has been the custom, and that the brethren and sisters be urged to write more short letters and communications, telling of every day Christian walk and conversation. We hope the brotherhood will take this work in hand, and fairly flood the Editorial room with the articles we all love the best.

The contract to publish the paper for the coming year was let to A. R. Underwood, who will have charge of all business connected with the office in any way.

The friends of THE RESTITUTION every where are requested to try and do just a little more than ever before. If each one will only get ONE new name for us, the list will be doubled. A better paper can then be given our patrons, and more and better work can be done for the Master's cause. The time is short, brethren, we have but few years to labor at best, and it behooves us all to lose no time. Do not sit still waiting for an opportunity to do something for Jesus; but stir about, and you will find occasions for your charity at every turn. Editor and Publisher will do all in their power to make THE RESTITUTION more useful than ever before in spreading the glad news of the soon coming Savior. Will you do your part? We trust you will.

A. R. UNDERWOOD,
Secretary for the Board.

## Selections.

### OUR MISSION HOUSE, SPITAL-FIELDS, CROWDED WITH JEWS.

שבת תשובה

Mr. Friedberger, our missionary, who came from Birmingham to London, is having a blessed time at the Mission House, which is at present unusually well attended. The approaching winter tide fair to be a busy one; at the Mission House; so we pray that the Lord's blessing may rest on all the workers, that they may be upheld in their difficult task.

The Saturday before the day of Atonement—called שבת תשובה—the Hall was nearly full. The congregation consisted of Jews from all parts of the world—principally young men; but also some Hebrew Christians and a few Gentile-Christians came to encourage Messrs. Friedberger and Hoeder, and Mrs. Zuckerkandl in their labor for the winter season.

Mr. Friedberger opened the service with prayer in Hebrew, and after the hymn, "I hear Thy welcome voice," had been sung, he read Isaiah lv. in Hebrew, and gave a most interesting exposition of it.

When a solo had been sung by Miss Pash, Mr. Dunlop engaged in prayer, after which Mr. Roeder addressed the meeting in German on the feast "Rosh Hoshanah," which the Jews had celebrated a few days before. During the month of Tishri, he said, Israel celebrates three great feasts—the New Year, the Day of Atonement, and the Feast of Tabernacles. After some introductory remarks, he continued:—"Israel, scattered all over the world, is still a nation, keeping its fast and feast days as in the days of glory; and so long as we (Jews) with all our sorrows and joys, our sufferings and our prospects, move—even in a modern society—as a people, so long we are living witnesses for the truthfulness of God's Word, and form the best argument on behalf of the inspiration of the Bible. Contrary to other peoples, who regard the first of January as the beginning of the New Year, the Jew keeps the first of Tishri as his ראש השנה New Year's Day. Can you tell why? He imagines or pretends that on that day the world was called into existence. Do you find anything about it in this book—your Bible? Yes; we find—Exodus xii. 2, xiii. 4—that the month of Abib, or Nisan, was to be the beginning of months, because in that month Israel was delivered from the bondage of Egypt, and took its place as a nation among the peoples. But why do the Jews keep the first day of the seventh month as their New Year's Day? In Numbers xxix. 1–6 we find that the first of Tishri shall be a day of blowing the trumpets—יום תרועה—a special sacrifice had to be brought unto the Lord; no work was to be done, and a holy convocation was to be held. This was the feast ordained by God, and in accordance with this command in every synagogue the *shophar* (horn) sounds forth, Numbers x. 10; Leviticus xxiii. 23, but we do not find anything whatever about a New Year's Day. The prayers offered in the synagogues are most solemn; all sorts of sins are confessed, but one sin they do not bring before God—the *rejection of* Jesus of Nazareth, Israel's Savior. All the prayers, all the tunes of the *shophar* are in vain, so long as he—"the Lamb of God, which taketh away the sins of the world"—is not acknowledged. The different tunes, which are given in succession, about 30 in number, from the *shophar* are sounded in hope that the right tune, which was heard from Mount Sinai, when the law was given, Exodus xix. 16, may be hit upon. The true melody will not be heard until songs of praise to Jesus will re-echo from every synagogue. There is one synagogue, thank God, where the right tune is sounded, where the true melody has been found, where they sing with renewed hearts the song of Moses and of the Lamb, who is the Lion of the tribe of Judah, Israel's Shephord and Israel's King. When Mr. Dunlop, the gentleman before you, visited a few years ago Kischineff, a Hebrew-Christian community was founded there, who now assembles in their temple under Joseph Rabinowitz to pray to the God of our fathers and to our God in the blessed name of Jesus. This congregation has the right tune, and spreads its influence over the whole Russian empire and still further. The glad tidings of great joy have reached even Siberia, where a Jew, Jacob Zebi Schulman, for years a believer in Jesus, was, in consequence of his faith, falsely accused by his brethren and transported by the Russian Government to Siberia. There he heard of this Movement, and his heart was filled with joy that Israel is awaking there without rabbis to hinder their faith in Jesus as the Messiah, their Savior. From another part (Hungary) we have encouraging news about Rabbi Lichtenstein, who has given a beautiful testimony for Christ. From Galicia we hear that Mr. Faber will go thither to establish a Hebrew-Christian church; and is it not a proof that Israel begins to move, when we look around and see such an assembly of Jews here even today, the Sabbath before the Day of Atonement. My brethren, I beseech you do not bury your heads like the ostrich in the sand; do not remain blind to what is going on in the world; remember that your indifference, or your feigned blindness, would not alter the facts. Keep this day, keep your ראש השנה by all means, and begin a new year, a new life, praying to God, that it may please him to pour out his Spirit on Israel, that the time may speedily come, when Jews and Gentiles shall bow their knees before Jesus, and confess him to be the Christ, the Lord of glory.

Mr. Dunlop then addressed the meeting in English in his usual eloquent and earnest manner. He kept the whole congregation in rapt attention, and his illustrations evidently made a deep impression upon many of his Jewish hearers. Mr. Friedberger closed the meeting with the Benediction.

Afterwards Mr. Friedberger invited them to the Reading Room, where tea was served, and where a lively but friendly and interesting discussion was kept up. Twenty-six Jews remained after this, in order to attend the Night School.

The Sabbath following, October 1st, the attendance was larger still, when Mr. R——spoke on "The Day of Atonement." On Sabbath, October 8th, the subject was "The Feast of Tabernacles." On Sabbath October 15th, the Hall was crowded. Mrs. Brown sung most touchingly two beautiful solos, and Mr. Levinsohn prayed most fervently for the work, and for his people Israel. In the evening a class had to be arranged up-stairs, as the Hall was too small to accommodate the number who remained for the school. We are greatly in want of more teachers, as the school is open *every* night. We hope that some friends will come forward to help us. —*M. A., in Jewish Herald.*

### What the Jewish Papers are Saying.

THE JEWS OF OREGON.

In the days of the apostles, Greece must have had a very large Jewish population, for in every one of the numerous pieces of the peninsula that Paul visited in succession, we are generally told in the "Acts" that he found a synagogue within which he would generally dispute with the Jews, and seek to instruct them in the Gospel of Christ, so as to make them understand that it is the power of God unto salvation to every one that believeth "to the Jew first, and also to the Greek." There was, for example, in Paul's days, a flourishing synagogue at Athens, to which the apostle of the Gentiles repaired before he addressed to the people of that city his celebrated oration about the Unknown God.

Very little seems to be left of the congregations of Jews that existed in Hellas in the first century of the Christian era, and some of which became the nucleus of the churches which the apostles founded or established in different places of the peninsula. In the July number of the reports of the *Alliance Israelite Universelle*, we find an account of the state of the Jews in the Kingdom of George I., from which we cull the following particulars:

At Athens, which now contains near 90,000 inhabitants, the number of Jews does not exceed 250, or about forty families. Only a few of these are of "Ashkenasim" descent, whereas by far the largest number are Sephardim, hailing from Constantinople, Smyrna, Salonica, and the Ionian Islands, who first came to Athens about thirty years ago. All the Jewish children are educated in Christian schools, and not the least ill-feeling exists between them and their Gentile schoolmaster. But no provisions of any kind are made for their religious instruction, and from this the correspondent of the *Alliance* derives the worst apprehensions. The Athens synagogue is a very different thing from what it must have been in the days of Paul. The writer says:

"The place in which public worship is celebrated is a very poor affair indeed. It is a low and narrow room, holding no more than twenty persons. If there are more worshippers, they must stand outside in the yard. The impression I carried away with me after visiting this synagogue is most unfavorable. The Government has made the congregation a present of some land to build a new synagogue on; but this site is at a considerable distance from the centre of town, and the means required for the new building do not exist."

Politically speaking, the Jews of Greece, whose aggregate number is about 6,000, are very favorably situated. The Greek constitution secures equal rights to people professing any creed. Socially also it cannot be said that there exists anything like an invidious line of demarcation between Jews and Gentiles, and the sideboards of some firms exhibit quite a suggestive mixture of Old Testament and Hellenic names, such as: Levy-Vassiliades-Arabantinos, or Cohen-Leon.

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The French Historian, M. Guizot, who died a few years ago, and who for a long period was notorious for his scepticism, enshrined in his will the following testimony, which has just been made public: "I have examined, I have doubted, I have believed that the human mind had power enough to solve the problems presented by man and by the universe, and that the human will had force enough to regulate human life according to the dictates of law and morality. After a long life spent in thought and action, I became, and I am still, convinced that neither the universe is competent to regulate its own movements, nor man to govern his own destiny by means only of the permanent laws by which they are ordered. It is my profound conviction that God, who created this universe and man, governs, preserves, and modifies them either by the action of general laws, which we call natural, or by special act, which we call supernatural. I have, therefore, returned to the faith of my childhood. I am still firmly attached to the use of my reason, and to the free will which are my gifts from God, and my birthright and my title of honor upon earth, yet I have learned to feel myself a child in the hands of God, and sincerely resigned to my large share of ignorance and weakness. I believe in God, and worship him. I see his presence and his action, not only in the unchangeable laws of the universe, and in the secret life of the soul, but in the history of human society, and especially in the Old and New Testaments—those records of Revelation, and of the Divine action of the mediation and sacrifice of our Lord Jesus Christ for the salvation of the human race."

## SUBSCRIBERS TAKE NOTICE.

PLYMOUTH, Ind., Nov. 2, 1887.

*Dear Subscriber:*

The season of the year is approaching when most subscriptions expire. If you will favor us with a renewal (paying to Dec. 31, 1888), between now and Nov. 30, 1887, we will send to your address anyone of the following books that you may name:

The Gospel of the Kingdom, by Wiley Jones;

The Christian Hymnal, or

The Unspeakable Gift, by J. H. Pettingell.

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### Freedom in Jail.

"In the spring of 1885 during nine weeks time, the city of Boston issued 2870 licenses to sell intoxicating drink, and two permits to preach the gospel on the public grounds. There had been thousands of licenses granted before, but for years no permits for preaching had been granted by the Common Committee, the chairman of which was described in court by a policeman under oath as "a wholesale and retail rumseller."

For preaching the gospel on Boston Common, without a permit from the "wholesale and retail rumseller," after permits had been repeatedly applied for and publicly refused, seven persons were summoned into court, prosecuted and fined. The cases were appealed,—the appeals were overruled and the following were punished: Dr. A. J. Gordon, by a fine; W. F. Davis, by a fine; U. B. Peckham by a fine and imprisonment; H. L. Hastings, by fine and imprisonment. More than one half of the parties being convicted, sentenced, and fined, to stand committed till the five was paid; H. L. Hastings being required to pay forty dollars or remain in Charles street jail for four months for this great crime.

When H. L. Hastings was brought into court, he was placed in the dock with twenty-three common drunkards, not one of whom was fined as heavily as he was for reading the Bible and preaching the gospel on Boston Common; and in this year of grace, 1887, a City Government which does special honor to rumsellers and pugilists, has again and again fined W. F. Davis fifty dollars—the largest fine which the city charter allows them to impose—for preaching the gospel on Boston Common. And at this moment, Oct. 20, 1887, he is lying in Charles street jail, where he must remain for a year unless a fine of some $350 is paid, for the heinous offence of preaching the gospel of Christ on Boston Common without a permit from the Roman Catholic authorities who rule the city of Boston.

The explanation of this fact may be found when we consider that seven out of eleven of the population of Boston are foreigners by birth or by parentage, that three-quarters of the prisoners in the Massachusetts State's prison are foreigners; that about four-fifths of the paupers, and criminals in public institutions about Boston are foreigners; that the politics of Boston are mostly under the control of liberty-loving Irish rumsellers, and that they largely choose their own friends and fellow-countrymen to fill the offices and administer the affairs of the city of Boston. Here is one aspect of the Irish question which should not be overlooked. Irishmen love liberty, hate tyranny, and flee from Ireland to escape British oppression. They land in America and enjoy the liberties, the privileges, the schools, and the institutions which they never could have gained in their own country, and which my ancestors came over and helped to plant in the wilderness in 1635; and which for four successive generations they as ministers of the gospel have upheld. And now these same liberty-loving, whisky-drinking, tyranny-hating Irish patriots turn around and show their love for liberty by locking me up in Charles street jail for reading the Bible on Boston Common, while at the same time they hire a brass band to go there and play jigs Sunday afternoons in defiance of State law, and tax me to pay the piper, when I do not dance nor wish to hear the music.

That is the way the gospel fares at the hands of rum-ridden and priest-ridden Boston, under an Irish Roman Catholic government. Is it not time for a change?

One evening last summer we started with the gospel wagon of the Y. M. C. A. to preach in the streets of Boston. We gave a gospel talk to four or five hundred quiet listeners who gathered at the corner of Charles and Boylston streets, and then the wagon drove on, and halted on Charles street, near Cambridge street, near an electric light which cast its rays on the entrance of Charles street jail of famous memory. Some hymns were sung, and then a gentleman was to give a temperance address, with black-board illustrations. He had hardly commenced when missiles began to fly, and whack came an egg! which struck him on the side of the face. He wiped his face, stood fire, and went on with his talk. The people cried "shame!" at the outrage, and hundreds of them listened with interest and attention till the address was concluded. We met this gentleman not long ago and he recalled the circumstance and said, "That egg came out of a rum shop near by, and that rum shop is kept by a member of the Boston Common Council."

It is a wonder that the egg wasn't rotten! But the incident will give an idea of the character of the men who are so interested about preaching on the Common.—*The Christian.*

## Poetry

### PATIENT CONTINUANCE IN WELL-DOING.

Near the borders of the blossom,
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form:
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow
Reads thy breast to Him unknown.
He today and he tomorrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen
Long endurance wins the crown:
When the evening shadows lengthen,
Then shall lay the burden down.

—*Public Herald.*

## Communications.

### SYMBOLS AND TYPES.

In order to secure a correct conclusion, a proper and correct beginning is necessary; and therefore would I follow the advice of one when advising with this object in view: "Gentlemen define your terms!" Aware as I am, that a want of understanding, has misled many well intentioned persons, I am the more impressed with my subject, than I otherwise might be. A symbol, then, is a type, an emblem; a type is a mark, an emblem; an emblem is a picture imaging a truth, a type. These definitions are sufficient for our purpose, and therefore we proceed to a further consideration, of the symbolism of the Book; in which perhaps, a greater display of these are found, than in any other book. A writer has well said, "The various modes of communicating the will of God to man, are revealed from heaven thus:—1st. Sounds. 2nd. Written signs. 3d. Types, and 4th. In Symbols." All these are appropriately employed by him, who in all cases has beautifully, because harmoniously blended the sounds, signs, types and symbols.

It shall be no part of mine, in this paper to beg or steal points where none really exist; I mean by this, I am not going to manufacture or create, but in as clear and as forcible a manner as possible, present such thoughts as shall come to me, either from what others have said, or what I may determine from my standpoint of observation. I am well and fully aware, at the outset, as my mind runs over the brief history of my religious life of the past thirty years; how many have written on the symbolic character of the books of Isaiah, Ezekiel, Jeremiah, Daniel, and the Apocalypse. Torture, is a mild word, to express the way in which men have harassed themselves, and racked their brains, to give answers to symbols, sufficiently expressive in themselves; and today, we have not far to go in order to find this same element in humanity; a disposition rather to distort; wrench from its legitimate place and bearing, those clearly defined symbols, which, the Book like, explain themselves. My observation leads me to see, too great a disposition on the part of exponents, or would be exponents, of the symbolism of the Bible, to manufacture out of whole cloth, and as I have known, where men arrogate to themselves names and titles which belonged to those of the past ages, or are yet to come and unjustly claim that to which they have no just right or title.

"It is a distinguishing mark of symbols, that they are represented to the Seer as visibly acting out their mission," exhibiting conditions, relations, qualities and characteristics which they represent; let me illustrate. The four beasts which Daniel saw fully represent forms of government afterward to arise; these symbolic beasts, have all the elements in them, that are found in all human forms of government. The principal feature, as it appears to me, in them is a greater ferocity, that as the exigencies of the case demand, so are they competent for the assigned task. It is a mark of symbols, as a mode of revelation, that all the intellectual faculties are brought into requisition, as—sensation, memory, imagination, judgment and reason to unfold them. But in literal prophecies, there is merely an appeal to the judgment and memory. The events are simply described as coming to pass. Our judgment tells us the meaning of the terms, and our memories treasure up the events. In reading the Bible, as in any other book, we need to exercise precision of thought, lest we lose sight of the object before us; if we have before us the construction of the Tabernacle with all its appurtenances, and the mind of the maker of the ark; two cubits and a half long, and a cubit and a half the breadth, and a cubit and a half high, and the overlaying of it with gold; we should not from this (so I think), conclude that these measures were necessarily typical or symbolic. The same line of proportion is held to now, and considered good!

It seems however, to me, that in the construction of the ark, there was symbolism, both comprehensive and clear. This ark was the container of the two tables of testimony, and it might well be agreed to, that this ark was to Israel, sacred indeed! It was called the ark of the testimony, and of the covenant; and "the ark whose name is called by the name of the God of Israel that dwelleth between the cherubim," they whose attitude is adoration and admiration. To me, this ark is representative of him who kept the law, as did the ark; who was holy, as was the ark; and this I think is well shown by the action of Jehovah at its removal, and its resting in the house of Obed-Edom. And without desire to create and associate with this, I proceed to further consider our subject. The symbols of the Old Testament are very many, and examples are not wanting, and where ingenuity takes the lead of the minds of those who have made a speciality of this branch of study, it is both amusing and astonishing how much has been made out of them! I do not know a more expressive, clear and demonstrable symbolic exhibit, than that of Joseph's dream; there was a very marked symbol, and the outcome corresponded with great minutia. Always keep before you, in the study of symbolic language that "agents represent agents, and acts represent acts." Notice—"And behold the sun, and the moon, and the eleven stars made obeisance to me." All I can possibly make out of this is the comprehensiveness of the agents here presented, and if instead of eleven stars, only three were employed, the point would be as plain to me. Much has been made out of the parable of Lazarus and the five brethren, and I think to little purpose. One word as to symbolic prophecy; and we have this most certainly in Ezekiel's vision. The two sticks. The hair. The measurement of Jerusalem. The valley of dry bones. A symbol then, is a representative agent, whether it be horse, rider, fire, sword or whatever else! Take away the symbols of the Bible and the suggestive and instructive features of the book would be gone; the thing most needed is, that we do not become wise in our own conceits, and ignore correct principles of interpretation, and thereby make confusion more confounded! I can perhaps clear this point, by showing very briefly, that the methods generally followed in interpreting symbols, lead us into inconsistencies of every kind. The calling a white horse the gospel, they bear no resemblance! We cannot reason from a horse to the gospel. Christ does not ride on the gospel, as a warrior does on a horse. What all this does mean, it is not for me here to say, even were I able to do so. Analogy is a fundamental principle, and the laws, characteristics, and marks of symbolization are few; and embodied in what I have herein stated, are the principles which can be made portable and useful. I recently read, "that were the symbolic prophecies of the Scriptures, collected into a separate Volume, they would make a book of thirty chapters, of twenty-five verses each. That is, seven hundred and fifty distinct symbols, with their counterparts; and these are embrasive of living and active agents, intelligent and unintelligent, that may be drawn from the celestial world. From the terrestrial world. Natural inanimate objects. Artificial objects. Affections, characteristics, qualities, relations, and acts.

I confess to great pleasure, in studying this interesting and instructive feature of God's holy word, and at the same time I am made desirous of avoiding that rock, on which so many have split—making the book literal where symbols exist, and vice versa! And praying that he who was seen walking in the midst of the golden candlesticks, may soon rend the heavens and come down, that his reign may commence, for the blessing of the world, by his presence and his glory. And that what in symbol remains unanswered may obtain, is the desire of your brother in hope.

GEO. W. YONKE.

### Conference Report.

In accordance with the call published in THE RESTITUTION we met on the evening of Oct. 28th, and listened to a sermon by Brother W. L. Skeels on the subject of the "Past and Future of Israel."

On Saturday morning the brethren met, and after careful consideration it was unanimously resolved to organize a conference including Oregon and Washington Territory, to be known as the Northwest Conference of the Church of God.

Brother W. A. Prosser was elected President of the Conference, Brother J. W. Sutton, of Lebanon, Vice President, Brother E. E. Brooks, Treasurer, and W. W. Jaquith, Secretary.

At 11 o'clock Brother Prosser delivered a discourse upon the second coming of the Lord, showing plainly that the Lord himself shall descend from heaven; that his coming as well as his reign is to be in no mythical sense, but is to be a sober, substantial fact, only separated from us by a rapidly lessening space of time.

At a business meeting in the evening, rules were adopted governing the officers of the conference and the executive committee. The latter is to consist of the President, Vice-President and Secretary. They are to have discretionary powers in the disbursement of funds belonging to the conference, in employing and paying evangelists. They were instructed to require a report of any brother employed by them to preach the gospel, of all moneys received by him, the same to be applied in defraying the expenses of the particular mission in which it is resolved.

Attention was called to the necessity of a fund for the work, and a beginning was made by several paying to the treasurer an amount to be used for conference purposes.

Letters of recommendation as preachers of the gospel were granted to Bros. W. L. Skeels, W. A. Prosser, and W. W. Jaquith.

Letters from several brethren who were unable to attend were listened to with much interest, and their expressions of sympathy with the meeting and love for the Master, touched a responsive chord in the hearts of all who heard them. We hope to see them all at our next meeting, and without fail at the Grand Reunion.

The day closed with a sermon by Brother Prosser from the text, "In this mountain shall the Lord of hosts make unto all people a feast of fat things." Israel's calling, blindness and restoration were prominent topics in the discourse.

The social meeting on Sunday morning was enjoyed by all as only such meetings can be enjoyed by those who have been almost or quite isolated from others holding the same faith. Such was the case with quite a number of the brethren present. Such seasons are nearer like the first meeting in the kingdom than any this side of that time. Are they not?

At 11 o'clock Brother Skeels addressed us upon the subject of baptism as an act of obedience, showing its relation to gospel truths, repentance, and remission of sins.

After a basket dinner in the school house, we had the pleasure of seeing two of our young people, Anna and Marion Skeels, arise from baptismal waters to "walk in newness of life." That they may never yield themselves to the Adversary, and finally be received by the Lord when he comes, is the prayer of all their brethren.

Brother Prosser addressed us in the afternoon, and again in the evening on the new creation and the second Adam, compared to the old creation and the first Adam, closing with an exhortation to repentance that must have awakened serious thoughts in the minds of every one present.

Such, in brief, is the report of the first general meeting, as far as known, of the Church of God in the Northwest.

There were seven different localities represented, and encouraging letters were received from seven other localities in Oregon and Washington Territory.

Requests were made for an evangelist from different places.

Taking everything into consideration we have reason to be very much encouraged at the result of this effort at unity in the Lord's work. We have the assurance from our Father that "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Our manifest duty then is to place ourselves in accord with his word if we wish to partake of the blessings promised therein. In our conferences and other meetings, therefore, if they are not as largely attended as those of other churches, we do not need to be discouraged if those who are present show that they have the Spirit of Christ, that they are acting in harmony with God's revealed plan.

Holding, as we do, that the end is near at hand, that the Lord Jesus may, at any moment, call us to come with him, ought we not, more than any other people, to be zealous in spreading the glad tidings, and untiring in our efforts to conform our lives hourly to his loving commandments?

In conclusion, we must call attention to the fact that if the good we may is to be realized the coming year, we must be able to accomplish through our contributed liberality dependent upon the amount of means at our disposal for commencing and carrying on evangelical work.

Any brother in the East, desiring to locate in the Northwest, and wishing information regarding the country will be furnished with the addresses of the members of the conference upon application to the Secretary. Yours in hope,

W. W. JAQUITH.

### Conference Report.

According to announcement the Church of God in Indiana met at Plymouth, Ind., on Thursday, Nov. 10, 1887.

The following churches were represented: Macy, Argos, Plymouth, Rensselaer, Antioch, Claysville and Pierceton. A report by Elder L. E. Conner as Evangelist was heard, showing good work done in a number of localities. Brother Conner stated that not knowing the officers of the different churches of the State hindered his work very much, and a resolution was adopted requesting each church to report to the Secretary of this Conference the names of the Elders and Deacons with their P. O. address, and the number of members of their several organizations. Also that each person present go home and report this meeting at once to his society, and have his Church Clerk make the above report and send it immediately.

The Treasurer made a detailed report, showing the amount received, and the different sources, amount paid out, and balance on hand, as follows: Received $64.25; paid out $53.00; on hand $31.25.

Brother L. E. Conner was employed for one year, as Evangelist, and he will receive a letter from the Conference stating that he is our regularly appointed Evangelist. Now, brethren, Brother Conner must be supported, and all must make some little sacrifice to keep him at work. He is capable of doing much good, and it will take but little from each one, if every one will do his part. Some have pledged certain amounts for this work. Let each church take hold and gather up all they can, and send at once to our Conference Treasurer, E. K. Barnhill, Plymouth, Ind. The season of the year is just at hand when the best work can be done, so act without delay.

The ministers present were B. W. Woodward of Michigan, L. E. Conner of Macy, Ind., and J. L. Wince of Pierceton, Ind. Attentive audiences filled to overflowing our little hall at every session throughout the entire Conference time. Brother Woodward remains with us to continue the meetings for some time. Our prayer is that good may result.

A. B. UNDERWOOD, Sec.

Prepared by the committee appointed by the Indiana State Conference.

### BIBLE LESSONS FOR EARNEST MEN.
### DEATH OF THE BIBLE.
### Lesson 18.

BAPTISM.

Leading thoughts: Death, burial, and resurrection.

Golden text: "But thanks be unto God, that, after being slaves of sin, ye are become obedient from the heart to a form of doctrine unto which ye were transferred." Rom. vi. 17, Wakefield's Version. The Revision reads: "But thanks be to God that, whereas ye were the servants of sin, ye became obedient from the heart to that form (pattern, Mar.) of teaching whereunto ye were delivered."

Conybeare and Howson render the verse: "But God be thanked that you, who were once the slaves of sin, have obeyed from your hearts the teaching whereby ye were moulded anew."

Macknight translates: "But thanks to God, that although ye were the slaves of sin, yet ye have obeyed from the heart, the mould of doctrine into which ye were delivered."

Lesson notes: Macknight says: "The original word *tupos* (Gr. τυπος), among other things, signifies a mould into which melted metals are poured to receive the form of the mould. The apostle represents the gospel doctrine as a mould, into which the Romans were put by their baptism, in order to their being fashioned anew. And he thanks God, that from the heart, that is, most willingly and sincerely, they had yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and practice."

Conybeare and Howson say: "Literally, the mould of teaching into which you were transmitted. The metaphor is from the casting of metals."

Lesson for general illustration. But the eleven Disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came to them and spoke unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you, and lo, I am with you alway (all the days, Mar.) even unto the end of the world (consummation of the age, Mar.)" R. V. Matt. xxviii. 16–20.

Question. Who authorized and commanded baptism to be administered?

Answer. Jesus Christ, the Son of God. See above and Matt. 16, 16.

Q. Is submission to this ordinance a matter of any great concern and importance?

A. Yes, if obedience to the Son of God is made a condition of final salvation. In proof read Heb. 5, 8, 9; Rev. 22, 14; Jno. 14, 15–24; 16, 10.

Q. Who, and who only, are the proper subjects of baptism?

A. Disciples who have been instructed. See lesson above, believers of the gospel. Mark 16, 16. For apostle's practice, see Acts 2, 37–42; 9, 10–19; 11, 34–48.

Q. What does the word *baptism* signify? Is there a definite, special act, or ceremony required? What is "the mould of doctrine?" Are the Scriptures plain as respects some all-important doctrine and its "form, mould," or symbol?

A. Our golden text, as a symbol, employs the process of moulding something into a new form out of melted metal. To accomplish this the metal to be transformed into the desired shape must be wholly placed within the transfiguring mould. What gives the metal "mould" or "form" must completely contain, or infold it on every side. It follows that the person baptized must be wholly inclosed in some medium, otherwise there is no significancy in the symbol. Inspiration makes no such mistakes. To further illustrate, let us read some Scriptures where both the "doctrine," and its symbol, are connectedly brought together, and explained. In doing this, it will be best to take both the translation and exposition from learned authors, who believed in, and practiced both pedo-baptism and sprinkling. Conybeare & Howson translate Rom. 6, 3, 4: "Have you forgotten that all of us, when we were baptized into fellowship with Christ Jesus, were baptized into fellowship with his death? With him therefore we were buried by the baptism wherein we shared his death, (when we sank beneath the waters and were raised from under them), that even as Christ was raised up from the dead by the glory of the Father, so we might walk also in newness of life." Macknight's expository translation is: "Our baptism teaches us that we have died by sin. For are ye ignorant, that so many of us as have by baptism become Christ's disciples, have been baptized into the likeness of his death, (ver. 5) have been buried under the water, as persons who, like Christ, have been killed by sin? (ver. 10.)

Parenthetical Lesson Notes.—On these last quoted Scriptures, Conybeare & Howson say: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." Again they say: "St. Paul's view of the Christian life, throughout the sixth, seventh and eighth chapters, is that it consists of a death and a resurrection; the new-made Christian dies to sin, to the world, to the flesh, and to the Law; this death he undergoes at his first entrance into communion with Christ, and it is both typified and realized when he is buried beneath the baptismal waters. But no sooner is he thus dead with Christ, than he rises with him; he is made partaker of Christ's resurrection; he is united to Christ's body; he lives in Christ, and to Christ; he is no longer "in the flesh," but "in the Spirit." Life and Epistles of St. Paul, Vol. I. p. 169, 170.

Macknight says: "Buried together with him by baptism,—Christ's baptism was not the baptism of repentance; for he never committed any sin; but he submitted to be baptised, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial, and resurrection." Notes in loco.

Q. Is the action, or ceremony, of baptism to be repeated by a single performance, or by a trine repetition?

A. Burial and resurrection take place but once. Once Christ died, was buried and rose again. Believers are to die but once, to be buried but once, and to rise from the grave but once. This is the doctrine, and the symbol must correspond or lose all significancy. The one that "moulds" metals into some new form does not "mould" his work over three times. Besides the Bible decides this question in positive language: "One Lord, one faith, one baptism."—see Imprimis. Eph. 4, 5.

Q. Into what relationship to God does our baptism into "the name" (Matt. 28, 19) with which the relative terms, "Father, Son and Holy Ghost," are connected, bring us?

A. That of children of God. The term which explains what is meant in coming "into a name" is "adoption." Our baptism "into the name" divine brings us into the family of God, as his children. We die to the old Adam family, are buried, and rise up to enter the household of God, and live the new life. Speaking of God, the apostle says: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3, 14, 15. For adoption and sonship read Eph. 1, 5; John 1, 12; Rom. 8, 14–23; Gal. 3, 28–29; 4, 6; Rev. 21, 7; 1 John 3, 1–3.

Q. What is the present state of believers, who, after having believed the gospel, are baptised into Christ and the family of God?

A. There is to them no condemnation; Rom. 8, 1; they enjoy the forgiveness of sins; Eph. 1, 7; Acts 2, 38; 22, 16; Rom. 6, 17–22.

Conclusion. Repent of sin, believe the gospel, and be baptized, and ye shall receive the gift of the Holy Ghost.

### Signs of God in the Flowers.

A pleasant writer tells of a Texas gentleman who became convinced of the existence of God in the following manner: One day he was walking in the woods, reading the writings of Plato. He came to the place where that great writer uses the phrase, "God geometrizes." He thought to himself, "If I could only see plan and order in God's works, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its petals, finding there were five. Counting the stamins, and the divisions at the base of the flower, he found five of each respectively. He then set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of mind, and having in it these three fives: the chances against it were one hundred and twenty-five to one. He thought that was very strange. He examined another flower and found it the same. He multiplied one hundred and twenty-five by itself to see how many chances there were against there being two flowers, each having these exact relations and numbers; he found that the chances against it were thirteen thousand six hundred and twenty-five to one. But all around him were multitudes of these little flowers. They had been growing and blooming there for years. He thought this showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, picked up the little flower, kissed it and exclaimed: "Bloom on, little flower! Sing on, little birds! You have a God, and I have a God. The God that made these little flowers made me."

### Announcement.

The First Quarterly Conference of the Church of God for southwestern Nebraska will convene in the Stowe School House, seven miles southwest of Arapahoe, Friday, Dec. 9, 1887. Dear brethren and sisters commence now to make arrangements to attend this meeting, and have a pleasant gathering in the name of the Lord.

ALNUS ADAMS, Pres.
J. S. MILLER, Sec.

Our annual meeting will be held with the church at Millbrook, Mich., commencing Dec. 29, and holding over the following Lord's day. Teams will meet the trains on the D. L. & N. at Millbrook and Blanchard. Come one and all, and let us make this meeting the best one we ever held in the name of our Master.

A. L. FOX, Pres.
J. G. S. SATTERLEE, Sec.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50, Gruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Terms for distribution by the pound for 50 cents.


## If Your Subscription has Expired, Renew Now.


Wm. H. Wilson writes us to change his address from Chicago to Hammond, Louisiana. His correspondents will please make a note of this change.

HILLS.—At his home near Storm Lake, Iowa, Nathan Hills, of consumption, aged 58 years, 4 months and 22 days.

Deceased was born in Warren Co., N. Y., and when four years of age removed with his parents to Stephenson Co., Ill. He united with the Church of God sixteen years ago. Came to Storm Lake in 1874 where he has since resided. He leaves a wife and seven children to mourn his loss. In his two years of sickness not one impatient word passed his lips. He was ready and willing to go, but thank God we mourn not as those without hope, for has not God promised that them that are his he will bring at his coming with him? The funeral services were held at the M. E. Church at Alta, Nov. 11th. The text, John xi. 25, was selected by the family, and chapter read, 1 Cor. xv. Your sister in the hope of the gospel. EMMA J. HILLS.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "8" and reads "Jay8" it means your subscription expired the first day of January, 1888. "Feb" February, "Mar" March, "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jan" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.


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# Poetry.

## CLOCK-TICKS AND HEART-BEATS.

Threescore years and ten
Man draweth his mortal breath:
As the flower of the grass doth he fade and pass,
In the blight of the blast of death.
The moments come, and the moments part,
With silent pinions spread;
Each tick of the clock, and each throb of the heart
Is the knell of a moment dead.
Hark to the clock's light tick!
Time flies.
Hark to the heart-beats quick!
Man dies!

Threescore years and ten
That slip like grasped sands—
Too brief, too brief for selfish grief,
Too brief for folded hands:
Go forth in the might of a love sublime,
And ere thou fall as a leaf,
Thou shalt reap from the fading fields of time
A deathless harvest sheaf.
Hark to the clock's light tick:
Time flies.
Hark to the heart-beats quick!
Man dies!

# Communications.

## THE TEN VIRGINS.—Part 1.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came: and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour." Matt. xxv. 1–13.

The doctrine of this parable is clearly the second coming of Christ. The Savior speaks very distinctly of his coming in the latter part of chap. xxiv., and in verse 1 of chap. xxv., connects this parable with it by the word Then. "Then shall the kingdom of heaven be likened unto ten virgins." That is, at the period referred to, the condition of things will exist among the people,—most probably the Jewish people though they may include some others,—which is so graphically set forth by the principles of the parable. It is an error to suppose that by the truth here illustrated, is intended the condition of the professing Church, and that this will be its condition till the coming of the Lord, to which reference is made, and which though at hand, is yet in the future. We do not question for a moment but some parts of the parable are illustrative of the professing church, both past and present, and as it will continue down to the end; but the location of the parable is not the period of the church, and therefore, it is not the condition of the church that is here primarily represented. That this cannot apply to the period of the church, is made clear by the fact that the ten virgins "went forth to meet the bridegroom." The virgins and the bridegroom met on the way. But the period of the church is the period of Christ being seated on the right hand of the Father in heaven. It cannot, therefore, be said that those represented by the virgins go forth to meet Christ; for he has not yet come down to the earth, and the announcement of his coming is not yet proclaimed; for that coming is a coming with his bride to Mount Zion after the first resurrection, and will probably be by way of Edom and Bosrah. The word "then" emphasizes the time, the particular period referred to, which is the open coming of the Son of Man, as we shall presently show. Hence it is a great mistake to apply this to any thing in the past or the present. To consider that time as having commenced in the past, as some teach, is, indeed, dangerous error. It is so plain a departure from Scripture teaching, that we think man must be under a strong delusion of the evil one before they can embrace such a view. Yet this view is received and promulgated. We remember when in America some years ago seeing this view advocated in one of the religious papers we read. And right along for many years this view has continued to find advocates. And recently, in an address delivered "to the preachers composing the Second Advent Conference of Southern Georgia," the speaker, John A. Cargile, declared it as his belief that they were then "sounding the midnight cry of the ten virgins." And he further declared his belief, in a very solemn manner, "that the first cry of the virgins started with Mr. Irving in Asia in 1818, Mr. Wolfe in London in 1820, and Mr. Miller in America in 1840." Now it is not a want of charity but faithfulness to truth, which compels us to say that such belief can only result from ignorance of Scripture analogy and the laws of language. We affirm that the midnight cry has not yet been sounded, and when it is sounded, it is not the cry of the virgins. How a leading preacher and an author can blunder so strangely, we cannot conceive. The cry is not from the virgins, but is addressed to them in order to awake them from their slumbers. Both the time of this warning and the cry itself are yet future, which we shall make plain as we proceed.

"Then shall the kingdom of heaven be likened unto ten virgins." The meaning of this is, that the kingdom of heaven shall resemble, in its inauguration, or setting up, the ceremony of marriage, and the presence of guests, or friends, who are invited to sit down with the bridegroom and the bride at the wedding supper. No relation in this life is so binding, so lasting, so close, so sweet, so blessed as that of marriage; and hence it is used to set forth the closeness and blessedness of union between Christ and those chosen to be co-heirs with him in the Theocratic rule.

Now the Jews, to whom this parable was spoken, were well acquainted with the Eastern marriage custom, from which the parable is drawn. The ceremony was attended with a good deal of show and solemnity, a number of friends being present belonging to the bridegroom and the bride. "After the ceremony of marriage," we are informed by Albert Barnes, "succeeded a feast of seventy days if the bride was a virgin, or three days if she was a widow. This feast was celebrated in her father's house. At the end of that time the bridegroom conducted the bride, with great pomp and splendor, to his own home. This was done in the evening, or at night, Jer. vii. 34; xxv. 10; xxxiii. 11. Many friends and relatives of the parties attended them, and besides those who went with them from the house of the bride, there was another company that came out from the house of the bridegroom to meet them, and welcome them. These are the virgins mentioned in the parable. Not knowing precisely the time when the procession would come, they probably went out early, and waited by the way till they should see indications of its approach." When the two companies met, and the whole procession, now enlarged, reached the bridegroom's house, there was another feast. This also was called the marriage feast, as it was included in the marriage ceremony, or forms of civility.

Now it is very important to remark here—for there has been a great misunderstanding of this parable through not observing the point we wish to make—that this going forth of the virgins is not to the marriage, but to the marriage feast, after the marriage itself has been performed. This is not seen in the authorized version, but is made plain in the Revised Version; and, indeed, prior to the publication of the latter, was pointed out by scholars, as by Dean Alford, in his comments on the passage, and by Albert Barnes, in his Notes. It is designed to point to the marriage supper of the Lamb, after the marriage ceremony has taken place between Christ and his faithful people,—the resurrected and the translated saints. This going forth, therefore, must be located, not at the first stage of the great Bridegroom's appearing in the air, but when he appears with his holy ones who constitute the bride. The virgins, therefore, represent a class who will be left after the secret parousia. Almost all expositors regard the parable as setting forth the condition of the church at the coming of the Bridegroom. But this is a mistake. The church proper, the true church, or the faithful ones in the professing church will then have been gathered, or caught up to meet the Lord in the air; but it may be used to illustrate, in some points, the condition of the professing church after the removal of the elect race. We think the designed reference is to some of the Jewish nation when he appears with his saints. It illustrates their attitude at the open manifestation. And it must be so interpreted in order to accord with other portions of the prophetic word. Besides, the number ten—ten virgins—is strictly Jewish. Dean Alford says, "Ten was a favorite number with the Jews—ten men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number in marriage processions." In Luke xix. 13, we read concerning the nobleman who went into a far country, "And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come." The Jews then regarded this number with favor.

Several reasons may be given to show that the parable does not harmonize with the first stage of the Lord's coming. When the Lord comes for his chosen ones, there is no procession with lighted torches such as is referred to in the parable. When he comes for his elect, there is a sense in which he will come as a thief, secretly, and at the particular moment unexpectedly; but in the parable, the bridegroom's coming is announced, and the virgins go to meet him. There is nothing secret about it. At his coming in the clouds, he comes that his elect and chosen ones may be joined to him in marriage; but the coming of the bridegroom in the parable is after the marriage, it is a coming to the marriage feast. At the first stage of the Lord's coming, there may be many of the elect race, pure in heart and holy in life, who, as the result of being brought up under false teaching on this subject, had not regarded his coming as imminent; but in the parable, all the virgins were expecting the coming of the bridegroom, and all went forth to meet him.

But while the parable is not illustrative of the secret parousia, it is illustrative of the open manifestation. At the open manifestation, the bridegroom and the bride are already united; the marriage ceremonial has previously taken place; and the Lamb has brought his wife arrayed in fine linen, bright and pure: so the bridegroom in the parable, after his marriage, is bringing his bride to her future home, where a feast is prepared for them and their friends. At the open manifestation a great number,—the majority probably Jews,—will profess to be his friends and go forth to meet him, hoping to secure his favor; but only those will be received whose hearts beat true towards the Lord, and who by repentance have obtained a proper attitude towards him, and the rest will be refused his favor: so in the parable, while ten virgins went forth to meet the bridegroom, with lighted lamps, only five were allowed to enter with the bridegroom to the marriage feast, because the others appeared with their lamps going out, and no oil to replenish them, which evidenced a degree of carelessness and a lack of full preparation. They went away to procure more, but the delay prevented them from entering with their companions, for on their return the door was shut.

One idea made prominent in this parable, and the solemnity and importance of which should be pressed, and which may be used to illustrate the condition of many at the open revelation of Christ, is, the readiness of some of the virgins, and the unreadiness of others. It is a sad thought that this will be the actual condition of multitudes in the midnight of this age, and just before the Millennial era will dawn upon the world. This thought should stir us up to self-examination; for should the first stage of his coming take place while we are yet alive, and we are not accounted worthy to share in the translation of the saints, we shall be left behind, and some of us may be spared to witness the revelation of Christ in power and glory and judgment.

The inquiry should be raised by every one, Am I ready to meet the Lord? Is the light of truth shining, and the fire of love burning, in my heart? Am I prepared to join those who will be raised up to meet the Lord in the air?

To make sure of being ready for the Lord's coming, you must get ready now, and you must keep in a state of readiness every hour until the very hour of his coming is present with us. This thought is of the first importance. Allow yourself one hour's indifference, one hour's frivolity, one hour's unwatchfulness, one hour's prayerlessness, one hour's unpreparedness, and that may be the very hour of the Master's parousia. Who will dare to run such a terrible risk?

Another point not to be overlooked, but upon which only a word is necessary, is that illustrated in the parable, that the bride of Christ form one company, and the guests, or those bidden to the marriage supper, another company; just as in the parable the bridegroom and the bride are one party, and the virgins who went to meet them, and accompany them to their home, and rejoice with them on the happy feast, and partake of the wedding supper, are another party. There will be in the great future more than one company of the saved, and one will occupy a much higher position than others.

SILAS HEMS.

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| South Bend | 6 15am | 12 05pm | 10 05am | 3 10pm |
| Lakeville | 6 34am | 12 27pm | 10 24am | 3 29pm |
| LaPaz Junc. | 6 45am | 12 38pm | 10 35am | 3 40pm |
| Plymouth | 6 57am | 12 50pm | 10 48am | 3 52pm |
| Bidwell | 7 04am | 12 57pm | 10 55am | 3 59pm |
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| Marshland | 7 21am | 1 14pm | 11 12am | 4 16pm |
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| Frankfort | 8 16am | 2 09pm | | |
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GOING NORTH.

| STATIONS | No. 51 Mail daily except Sunday | No. 53 Express daily except Sunday | No. 59 Local daily except Sunday | No. 61 Fast Freight daily except Sunday |
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THE RESTITUTION

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher,

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### TWO WRONGS NEVER MADE ONE RIGHT.

Some things are questionable, and others are beyond question; they are self-evident! But says one, why is it, if the Scriptures are from God, and with him is no variableness or shadow of turning, why is it that there is so great want of harmony amongst those who take these Scriptures as the only rule of faith and practice?

These questionings are decidedly easier offered than answered; and all will agree with me in this!

I dare not, with the knowledge I have of very many, call in question the honesty of heart, and perfect purpose of life of such. I have heard it said, and with a good show of force—"Here are three of us, each holding differing views as to the future state of the dead, and specially as to the 'wicked' dead; we are all agreed as to the present condition of the dead, that the good, bad and indifferent are all alike dead, and when we say 'dead' we mean wholly unconscious; now we three, differing as we do, cannot all be right; two must be wrong!"

The "show of force" however fails, when we consider who the three are! for, they all may be wrong in part, and only right in part! Well say some, is it so that we are left to drift, having no certain anchorage? No! most certainly not! Well, seeing there is such differings, who or what shall decide?

To me it seems plain, and beyond question as to the final disposal of those termed "wicked"—having none of the life which Christ gives to his followers, these must perish, as our Lord has said—"I give unto my sheep eternal life, and they shall never perish"—again his reference to those on whom the tower of Siloam fell, "Unless ye repent, ye shall all likewise perish." The difficulty presenting itself to the minds of many is—as to the time and mode of disposal.

Let us hear the Teacher, for we are told to "Hear ye him," Matt. xxv. 4. "Then shall he also say unto them on the left hand—depart from me ye cursed"—the "then" is manifestly "When the Son of Man shall come in his glory." The manner of their disposal will be as expressed in 2 Thess. i. 8, 9, 10, "*Eternal destruction from* the face of the Lord, and from the glory of his might, when he shall come to be glorified in his saints."

On those testimonies there should not be a dissenting voice!

Having been brought into relations of close intimacy with those holding opposing views on the question, what is my line of duty—shall I cease to associate, and brand as heretics all who do not see as I see, or shall I grant them that claimed by myself, viz., the charity that thinketh no evil, is not easily puffed up?

Right here let me say—I feel a deeper interest in the dying than in the dead, inasmuch as "the dead know not anything"—and therefore, for many years I have given what is called the future condition of the dead (wicked dead), a wide birth in my theology! Not because I was undesirous of knowing the truth concerning these, but knowing the contrariety of existing belief, I have much preferred to present the Lord Christ as the hope of the dying, than dwell upon the dark side of the last things.

I have an unchanged belief in the final condition of the righteous as well as also the wicked; and this after 30 experience—valuable to me—of over thirty-seven years! God's gift of life everlasting is obtainable to all who believe into the Lord Jesus Christ, and here I stop not to amplify as to "belief." God's punishment for sin and transgression is the *loss* of that everlasting life found only in the blessed Son of God—"He that hath the Son hath the life—he that hath not the Son hath not the life."

I have lived to see those whose life and demeanor, education and purpose, has been the most exemplary, who at a certain part of their lives have written and contended both in public and in private, for a view of the final destiny of the wicked being that of no future life after the one now held is let go of. I have seen such, and they are not a few, take strange departures therefrom, and so strange, as to advocate the re-vivifying of the entire race of man either to eternal life, or a probationary condition, where, under favoring environments those who have not known God, or been known of him may, if they will submit their wills to the Will of him who judgeth righteously. These so believing, claim that matters are out of joint now, and sufficient evidence has not been adduced to lead men to Christ now, as shall be then!

I have stood and looked on; I will not say unmoved. No, I have been greatly moved, and had I not the settled belief, that however men have looked upon these questions, and made them tests of Christian fellowship, etc., that the Judge of all the earth would do right. I really believe had I not this settled belief, I too, with many others would have let go my hold on him who is the Arm of the Lord. Thank God "The Lord knoweth them that are his."

The course then that I have pursued I shall continue in, until such a blaze of light shall assure me beyond question of a more excellent way.

"Interpretation" has been the bane of the professed follower of Jesus Christ, and desperate efforts to "harmonize" has too often been the outgrowth of the following of some man or men, who, claiming superiority in knowledge and attainments, have thereby established a school of thought, not wanting in followers!

The orthodox (?) church of today is far from what it was only a few years ago, on the question of retributive justice, and now, the old methods of scare of eternal existence in a hell of fire and brimstone is, I am happy in knowing, a belief of the past—and past I believe without hope of resurrection.

The growing tendency, yea even to, expression, from exalted stations is that of the "Larger Hope," and this view is quite taking with not a few! I do not wonder at this, as seems natural in man to go from one extreme to another.

I have no purpose in what I am offering, to discuss at length, or go over ground well worn and with which we are well acquainted; but, if possible, offer a reasonable plea, in view of the widespread differences why we should not sink, so deep these, and combine with full purpose of heart, to exalt him who has been lifted up, as was the brazen serpent.

There there are, who live in very circumscribed quarters; they are shut out from much that is going on all around them, they can only see so much as their limitations permit, and therefore it is not strange should they never be able to tell of a sunset or sunrise view! such are to be pitied, not blamed! There are others who have voluntarily set bounds to their vision, by the erection of high walls beyond which they are determined never to see—this is their creed! such are not to be pitied but to be blamed! There are those who are constitutionally affected in their organs of vision, and certainly they are not to be blamed, should they not be able to tell you from actual observation, of all the glories of the rainbow, and describe the properties that inhere in light.

There are those, who have seen a great light in the person and character of Jesus the Anointed; they have confessed—by sight—that he was a Teacher sent from God, and a revealer of the character of God; they have seen that the life in Christ was communicable, even as in his case it was derived; and yet, strange to say, such are today unwilling to get out and see the sunrise and sunset, get out from behind their high walls of creed and formulas use the eyesalve which is God given, that they may see indeed!

To all such I must say—Show your hands! buckle on the sword of the Spirit; go forth in the power of the Holy One; and leave your creeds the other side of the bridge, and burn the bridge behind you!

Do not allow the question of the future of wicked men or women to stand in the way! The call is, to "Follow me." Had Paul in his call have stopped, and enquired of his Lord—*First*, What is man; next what are the promises; next, what about the inheritance; and next what about the state of the dead, baptism, the Supper, and as a last question—What about the wicked dead? I question if he would not have formed one or two more questions after that: as—What about the devil—and the antichrist? No! his only query was "Who art thou Lord?" and his answer was complete.

So, dear brethren and sisters, who are such because you love the Lord Jesus; it seems to me if we have enquired diligently of the Lord, and have found out who and what he is, we shall not tarry by the way asking questions, but having been commissioned from the Lord, we will not hesitate to sound out the glorious gospel of life from the dead now, and also as a future work of him into whose hands all flesh has been given, and that whatsoever has been given him he also may give eternal life to if they truly know God, and Jesus Christ whom he sent.

OLIO. W. YOUNG.

*Dear Restitution:*

I want to whisper in the ears of the sister readers who peruse your columns, a few words. It is for Christ's sweet sake I would plead. I have been thinking so much of late about plans for working for our coming king. Cannot we do something, personally, I mean, sacrifice a ribbon, or a flower, or a cherished bit of decoration for our homes, to promote the good of our Savior's cause. How sweet such a sacrifice would be in the eyes of our Heavenly Father! Did you ever reflect that through the spirit of sacrifice we are to obtain the rich blessings of the future. The willingness of Abraham to sacrifice his only son for an offering unto the Lord just because he was commanded to do so; through that obedience the world is to be blessed. Oh, then, what a spirit of sacrifice should govern our lives. When tempted to indulge our tastes for agreeable and pleasing objects, let us, also, say, Nay, I do not really need that; I can get along a while longer with my old hat or my faded old-fashioned gown. Better a thousand times I should be looked down upon as the world looks down upon the humbly clad, than that I should miss wearing the robe of righteousness, should walk naked in the eyes of him who is pleased with the adornment of a meek and quiet spirit. No earthly wealth can purchase for me that robe of purity bought by the precious blood of Christ.

O, God, give us this spirit of self-sacrifice! O, teach us, if it must come through tribulations of every kind, to give ourselves to thee. Meager and poor and worthless seem the costliest of earth's treasures compared to the beauty and loveliness of a life devoted to Christ and his cause. Such an one walks in heavenly places, beside still waters and in green vales; the smile of the dear Lord is his perpetual sunlight. With such an one a royal heavenly guest comes in to sup. What moments of inexpressible joy are those visits; and so with my poor, faulty pen, (Oh, so faulty it seems when advocating such a theme,) I would gather to my heart all the dear ones of his heavenly household and ask you to renew your allegiance to his cause.

Does thine eye offend thee, pluck it out. Does it cover beautiful articles to adorn your persons or your homes, pluck it out, dear sisters, and put in its stead the eye that only sees Christ and is single to his glory. Dear Marys and Marthas, if you do this, untold visions of beauty and splendor will be visible to your mental visions, more desirable and to be longed for than the richest emporium of fashion could produce though it brought to its aid all that earth can give. But you say God has given me this spirit of loving beauty and should I not indulge it? Yes, dear ones, God has given us this desire, for does he not tell of the rainbow-hued throne, the streets of gold and walls of precious stones, to draw our hearts thither? But he also says that the cross comes before the crown, the humiliation before the glory. Even his only begotten Son was not spared, but he endured all for the sake of the joy set before him. I know that his ineffable grace saves us, but that unspeakable grace demands our life, our all, and then if having done all we may be able to stand before him or to creep up near to the throne that we may behold his glory, shall we not be satisfied? In Christian love,

ALICE J. KERR.

*Dear Restitution:*

We wish through your very interesting paper to refer to a few very valuable texts of Scripture, which the Indiana Committee on Bible Lessons may have overlooked in connection with lesson 2nd, on Repentance.

John (the Baptist) came preaching and saying, Matt. iii. Repent ye, for the kingdom of heaven is at hand. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto *them*, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy for repentance, Matt. iii. 7, 8, for by their fruits ye shall know them, Matt. vii. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Matt. xxi. 4. The ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire, Matt. iii. 10. And the people asked him, saying, what shall we do then? John answering said, he that hath two coats, let him impart to him that hath none; and he that hath food let him do likewise, Luke iii. 10. One come and said unto him, Good Master, what good thing shall I do that I may have eternal life? Jesus said, if thou will enter into life, keep the commandments. Love thy neighbor as thyself. The young man said, all these things have I kept from my youth up, what lack I yet? Jesus said, if thou will be perfect go and sell what you have and give to the poor, and thou shalt have treasures in heaven: and come and follow me. Matt. xix. But he went away sorrowful, for he had great possessions. Then said Jesus, It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. When his disciples heard it . . . they were astonished . . . be saved. . . . Then Peter said, Behold we have forsaken all, and followed Thee, what shall we have therefore? Jesus said, every one that hath forsaken houses, brethren, sisters, fathers, mothers, wife, children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life. Matt. xix.

Then Peter said unto them, Repent, Acts ii. 38. And with many other words did he testify and exhort, saying save yourselves from this sinful generation. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every one had need. Acts ii. 44, 45. Repent ye therefore and be converted that your sins may be blotted out. Acts iii, 19. And bring forth fruits worthy of repentance. And the multitude of those that believed were of one heart, and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the price of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every one according as they had need, Acts iv. 32 to end. By their fruits ye shall know them. Matt. vii. 20. But Ananias and Sapphira his wife sold a possession and kept back part of the price, and brought only a part to the apostles. But Peter gives them a sharp reproof for their hypocrisy (for by their fruits ye shall know them). When they fell dead it causes fear to come upon as many as heard these things. And believers (who sold all that they had as Christ had commanded and gave to the poor) were the more added to the Lord, multitudes both of men and women. Acts v. 1-15. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34. For I was hungry, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison, and ye visited me.

Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me, Matt. xxv. Not by their fruits ye shall know them. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matt. vii. 20, 21, 22. Bring forth fruits worthy of repentance. Matt. iii. 7. For by their fruits ye shall know them.

GEORGE COX.

## Selections.

### Present Condition of Affairs in the City of Jerusalem.

T. F. Wright, who has returned from Jerusalem recently, talks interestingly with an *Advertiser* representative in regard to the condition of affairs there at the present time. In response to questions by the reporter, Mr. Wright said:

"The state of religion in Jerusalem is very interesting. I remained five weeks in the city and was brought into contact with persons of every class. It must be confessed that Christianity is seen at its worst there, and Mohammedanism at its best. The Mohammedan, in the early morning, hears the cry—"God is great, prayer is better than sleep"—arises, prepares himself, puts on his white outer garment and goes up into the Mosque grounds where Solomon's Temple formerly stood, and there goes through with his devotions, bowing down before God and asking that he may be guided through the day. This means to him that he must be strictly temperate, truthful in every statement, kind to all men and that he will in no case bow down to any idol. In all Mohammedan lands, idols, images and pictures are utterly excluded. The single exception to this rule is an equestrian statute of Mehamet Ali in the great square of Alexandria in Egypt; and the erection of this statute was strongly opposed, on the grounds that it might become, to some of the people, an object of worship.

CHRISTIANS' SECTARIAN CONFLICT.

"The Christians in Jerusalem are in a state of bitter sectarian conflict. They are not agreed among themselves as to the sacred sites, and they have taken sides and fought. Bloodshed is going together in the veneration of some of the Christian festivals. In the Cave of the Nativity at Bethlehem, where a silver star in the pavement marks the place where our Lord is believed to have been born, a Mohammedan soldier of the Turkish army stands always with loaded musket to keep the Christian worshipers from slaying each other. In the church of the Holy Sepulchre, in Jerusalem, the traveller notices at once a group of Turkish officials who have no interest in the place and spend their time smoking, and drinking coffee and chatting with each other, but whose presence is needed to keep the monks from actual warfare. At the time of Easter, the Turkish guards are increased to a whole regiment, so that it is difficult to make one's way through them to reach the interior of the church. In the church the Latin Franciscans alternate with the Greek monks in the performance of masses, and sometimes simultaneous masses are performed by priests standing within a few feet of each other. The lamps with which the shrines are decorated, have been apportioned to the different bodies—Latin, Greek, Armenian and Coptic—so that they may not come into conflict in lighting the place. The greatest and most unpleasant excitement is reached at the time of the descending of the holy fire, which is believed by the more ignorant to descend from heaven, and to be received by a priest. It always arrives at a certain hour or a certain day, and its arrival is waited for by a crowd which surrounds the place, waiting for many hours. When received, every one present seeks to light his candle in the flame; and runners immediately set forth to every part of the land, seeking to obtain the prizes which are offered to those who first arrive at the outlying villages.

"The bells on the church of the Holy Sepulchre and on the Mount of Olives are rung by the rival sects, apparently only for the purpose of expressing their unkind feelings. They never sound in harmony; they never ring a chime, although they are fitted to do so, but they continually raise in the ears of the contemptuous Mohammedan their unpleasant sounds.

"The English church has, by an arrangement with the American mission, the sole charge of the missions in Jerusalem. This would seem to be a mistake, for the church of England affiliates very closely with the Greek church. The bishop lately consecrated for Jerusalem has entered into a public allegiance with the Greek patriarch; and this, in the eyes of the non-Christian people of Palestine, has very greatly diminished his influence for good. In a school for the children, kept by one of the missions, an article of wearing apparel was lost, and every scholar in the school received a severe flogging in consequence—a mode of dealing with the children which is utterly abhorrent both to the Jew and to the Mohammedan, who have great love for their children, and who bring them up with little or no use of the rod.

"There is in Jerusalem, at the present time, a remarkable American colony which it was my privilege carefully to examine. About 20 persons arrived in Jerusalem in the year 1881, having gone mostly from the city of Chicago, where some of their number had been active Christian workers under Moody, and where they had been led to think that they could do more good by going to the Holy Land. On their way out, they received some accessions from England. Among their number is Mr. H. J. Spafford, once a leading Chicago lawyer; another, Capt. Sylvester, was formerly of the English army; another was a clergyman of the Church of England, who visited the Holy Land in company with the late Gen. Gordon, and who decided to remain with these people; another is a venerable lady, the widow of a colonel of the United States regular army. All are most deeply interested in their work, and share and have a common purse, and have now become known far and wide through the region, because they make no professions of faith, but simply acknowledge their allegiance to the Christ, and express by constant deeds their desire to live their religion in themselves.

"They have arrived at the time an interesting migration of Jews had just taken place from Arabia. About 300 Jews,—called Temanites, and believed by themselves to be a remnant of the tribe of God,—had moved from the desert in which the tribe long had its home, and had come to the Holy Land. They are small in stature, delicate in features, wholly free from the money-changing disposition, grateful for every kindness and eminently childlike in their characters. They were lying, when the Americans arrived, in the fields outside of the city, with no one to care for them. The Americans immediately began to prepare daily rations of soup for them, to tend the sick and in every way to watch over them according to their ability. At the present time the Temanites have established themselves in a prosperous colony south of the village of Siloam, and in their synagogue every week they have a prayer in which Horatio Spafford and his friends are mentioned, and the divine blessing is invoked upon them for their many good deeds. The house of these Americans is daily visited by persons coming from all parts of the land, to inquire into this wonderful phenomenon. The Bedouins of the desert lean their tall spears against the wall, and are cordially welcomed, and occupy a room in the house as long as they desire to remain, and the Americans, going fearlessly across the Jordan, have returned these visits and been received with the utmost kindness, and have had an influence over the lives of the Bedouins. They deal especially with the Adwan tribe, long known to be the fiercest class east of the Jordan. The Fellahin, or peasant class of the country, find always here a cordial welcome. No evening passes without seeing his company of poor and rich, of peasants and Turkish effendis gathered in the Salon, to listen to the hymns which the Americans sweetly sing; and every one, on leaving the room, expresses his gratitude for what he has come to regard as the greatest comfort of his life. In this way, Mohammedans and all classes in Jerusalem are reached for good, and a lesson is taught us in regard to the spirit in which Christian missions should be carried on.

"While the London society for the conversion of the Jews can show no converts, or nearly none, these Christians have in their own family several Jews who have become so filled with the Christian spirit that they have gradually cast in their lot with them, and are doing the same work with the others. This influence which they exert in Jerusalem is certainly to be reckoned as promising a better future for the city. Sooner or later sectarian differences will feel the influence of this life of charity. Already the Mohammedans, including the Pasha himself, have expressed their appreciation of the deeds of the Americans, and on every hand the poor people of the land pronounce daily blessings upon their work.

"The Jews are now rapidly returning to Palestine. They are not coming, as heretofore, merely in old age to obtain a grave in the land, but they are coming with means and intelligence sufficient to change the face of the country. A school is now taught in Jerusalem in which the young Jews learn to make shoes, to make clothes, to work in wood and iron, to draw, and in every way to make themselves useful and independent citizens. It is believed that in the near future, the Jew of Palestine will not only be permitted to land at Jaffa, which is now closed to him, and to remain in the land as long as he chooses, but that he will also be found tilling the soil and practicing the various mechanical arts.

"The American missionaries of the Presbyterian church in Syria, with their headquarters in Beyrout, have accomplished wonders in comparison with what has been done by their English brethren in Palestine. A large printing office now exists, books and periodicals are published, many mission stations have been established throughout the whole Lebanon district, the college is in a flourishing condition, the graduates of its medical department are found all over the East, and a theological school has lately been established for the training of native preachers. A new department of the university, likely to be very useful indeed, is the archæological department, which it is intended shall give to young ministers who go to spend a year in the Holy Land, such practical information in archæology as comes from viewing ruins and inscriptions in their own places, and from travelling over the land itself. It is greatly to be hoped that this department will receive full recognition on this side of the water, and that the archæologists of the future will receive their training, so far as Bible subjects are concerned, in the land itself, from the very competent corps of instructors connected with the Syrian College at Beyrout."

"In regard to the site of Calvary, it is wise to suspend judgment. The traditional site may yet be vindicated, and the now generally accepted site over Jeremiah's grotto may yet be rejected. The present wall of Jerusalem is modern, and it is possible that it is not built on the line of any one of its predecessors. The foundation of a previous wall has lately been found near the Jaffa gate, and outside of the present one. Excavations are not permitted except for building purposes, and therefore no systematic study of the subject can be made at present. Pending scientific investigations, the decisions made by Lieut. Conder and others on probabilities are to be received with caution. There are several places near the city which may present a reasonable claim."

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One of the greatest mistakes in Church finance is to underrate the value of systematic giving of small sums by persons who are not able to give much. The feeling that it is useless to give because one's gift must needs be small is discouraged by the systematic neglect of such persons by those in charge of subscription papers and offerings. Every individual should feel that it is a privilege to give something for church work, and those who have charge of the finances of the congregation should take all pains to give every one the opportunity. It should be the ideal in every parish and mission that every communicant give something in a systematic way. There can be no doubt that the gifts of the poor are greatly blessed; for the same Lord who noted the widow's gift of all her little living still watches by the treasury of his Church. Let us take humbly and gratefully the gifts of the poor. And where these are systematically collected the volume of the offerings of the congregation is always increased.

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 7, 1887.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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ARTICLES from the following correspondents are on file for our next number, Dec. 14; viz: Brother J. P. Weethee, Brother J. B. Cook, and Brother John Goodliffe. The last mentioned brother speaks about another article which we can not find among all our papers. In some way it has been lost.

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WE have obtained the last work written by H. Grattan Guinness, F. R. G. S., entitled, "Romanism and the Reformation, from the Standpoint of Prophesy." Like his two preceding volumes, "The Approaching End of the Age," and "Light for the Last Days," it is a book demonstrating the eminent ability of its talented author, and his singular qualifications to unfold the teachings of prophesy as prediction receives its remarkable fulfilment in past history. We propose to give our readers some important extracts from this valuable work.

## RAIN—BLESSING.

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. xxxii. 2.

The Boschuanas inhabit a parched and arid country in South Africa. In such a land the expression explored by Ezekiel, xxxiv. 26, "Showers of blessing," has a depth of meaning entirely unknown to lands where the rains often fall to water the earth. It is said that the word PULO, in their language, means *rain*, and that this word is the only term they have to express blessing or blessings. All that pertains to outward enjoyment or internal happiness with them is *rain*. The blessings of hope, peace, joy and friendship are all alike *rain*. How emphatic their word *pulo* would become could they only know by a blessed experience the enjoyment of the religion of Christ in all its spiritual influences.

## THE PRINCELY PRIESTHOOD.

"But ye are an elected race, a kingly priesthood, an holy nation, a purchased people, that ye should declare the perfections of him who hath called you from darkness into his marvellous light." 1 Peter ii. 9. Macknight's Translation.

Election is to honor and rulership. Fitness for exaltation will be the sole and, at the same time, the absolute pre-requisite for kingly crown or priestly coronal in the coming ages. Contrary to commonly received ideas, the saints are now training for future dominion. To be called out of the world into the church, in this world, is one thing; but to be chosen out of this church to the royalties of the world to come is altogether quite a different thing. How few realize what the *sainthship* is to which the Royalties and Priesthoods of God's everlasting kingdom will be awarded. To merely be saved is one thing, but to be glorified with Christ, and to sit with him in his throne is a very distinct matter. It is one thing to *sing* about crowns, and another thing altogether to *win* them. The prize of royalty in ages yet to be was the object of Paul's ambition, and the crown awaits him when the Lord comes. We are in the race, and the fadeless diadem is the stake.

## CONDITIONAL IMMORTALITY.

The doctrine of everlasting life being attainable only through Christ is year by year receiving more careful and earnest attention. On Thursday evening Dec. 1, The Conditional Immortality Association met in the lecture-room of the Methodist Church Block, Chicago, Ill. At this meeting Rev. Joseph D. Wilson, rector of St. John's Reformed Episcopal Church, delivered a lecture on "The Awfulness of the Sinner's Doom." In this lecture he stated that, although he had formerly believed in the endless torments of the ungodly, he had embraced the belief that the end of the impenitent would be extermination of being. His view of the future was eternal life for the righteous and total extermination for the wicked. He believed that those who served God and tried to do his will would be blessed with eternal life, while those who said "O, one life is enough for me" would only have one life. It is said that the lecture was received with marked approbation by the audience.

This Association is of quite recent origin and organization. We hope it will be an efficient means of bringing out a grand and fundamental truth to the prayerful earnest consideration of the denominations of that great city. May God bless the originators and managers of this new and important enterprize.

## COMING EVENTS.

In a letter to his paper, the *Troy Times*, the Honorable John M. Francis predicts that a European war is coming. Mr. Francis has resided in Europe for a long time and has been a careful and shrewd observer of political affairs in the old country. From Vienna he thus writes: "The political situation of Europe, is now the subject of great anxiety and not a little serious apprehension in business circles and among ministers of state. The continental nations, with the exception of Germany, are burdened with almost insupportable debt. It is all they can do to preserve credit and position with peace assured them. A great European war would involve appalling national bankruptcies, shaking the very foundations of business throughout the continent, and bringing untold distress upon millions of people. And the fact is not to be disputed that there is imminent danger of a great war of the nations here."

## EMMANUEL'S LAND.

The land of promise and prophecy is a land never to be sold: "For the land is mine; for ye are strangers and sojourners with me," was the declaration of the Lord to Israel. Lev. xxv. 23. By a covenant deed, ratified by the most solemn sacrifices, this land was conveyed to Abraham and his seed for an everlasting possession. Gen. xv. 18; and ch. xvii. 7, 8. This land of covenant blessing is Palestine, and the one heir Immanuel. What thrilling associations clusters around this wonderful country. O land chosen of the Lord—land of Patriarchal story—land of the pilgrimages, of the tents, and the altars of the olden times—land of angel communings, of heavenly visions, and of supernatural inspirations—land of the Psalmist and the Seer—land of Holy City and sacred Fane—land of Messiah's humiliation and sufferings, of his manger-cradle and his agonizing crucifix—land of Tabor, Gathsemane, and Olivet—of transfiguration, soul-sorrow, and heavenward ascension—land of law and gospel, of Passover and Pentecost—land of cedar and palm, of the lily and rose—of vine-clad hill and grain-waving vale—O land loved of the Lord—land that the Lord hath blessed—delectable holy land—how long shall foot of Gentile destroyer trample thy sanctuary ruins under foot? The sword of the Roman and the Crusader, the scimitar of the Persian, the Saracen, and the Ottoman, have crimsoned thy fields with rains of blood, and the blazing brand of the Pagan has kindled the flame that consumed the "holy and beautiful house" of thy magnificent temple of "holy and most holy places" to the ground. O weeping, widowed Zion, put off thy sackcloth and ashes, for the days of thy mourning are ending. Put on thy beautiful garments, O Jerusalem, for thy King returneth. Immanuel is soon coming, wearing his crown of glory, to take the throne of David, and sway the sceptre of Universal Empire. Return to the loved Fatherland, O wearied, wasted, exiles of Judah and Israel to greet the descending Messiah. Come back, O come back, Immanuel, and make the land a name and a praise to the whole earth. Let Earth hail thee King of kings, and Lord of lords.

# Selections.

## Russian Jews' Conversion to Christianity.

Not since the days of the Apostles has the history of the Gospel conquest witnessed an episode like the Jewish-Christian movement among the Jews of the Russian province of Bessarabia, under the leadership of the learned lawyer, Joseph Rabinowitch. It is nothing more or less than the conversion of a large number of orthodox and Talmudic Israelites to the conviction that Jesus of Nazareth, whom their fathers crucified, is the Messiah promised by Moses and the prophets, and the birth and healthy growth of this conviction is not through the influence of Christian missions, but from an independent comparison of the Hebrew Scriptures with the records of Jesus' words and deeds in the New Testament. During the Russian and Roumanian persecution of the Jews in 1882, Rabinowitch went to Palestine in the interest of a colonisation scheme for his unfortunate brethren in South-Eastern Europe. While there the studies of many years ripened, and he returned with the device of "Jesus our Brother," and "The key to the Holy Land lies in the hands of our brother, Jesus." He began to preach this truth when he returned: he found ears and hearts among his fellow-Israelites in the city of Kischeuev and elsewhere; and now a constantly growing communion of Jewish Christians has been established there under his leadership.

An event of such importance naturally attracted the attention of Christian workers everywhere, and the friends of the mission cause were on the *qui vive* as to the outcome of a Gospel movement so unique in origin and character. Christian mission workers fortunately did not attempt to interfere with the development of the singular agitation, but on all sides the hopes, fears, and prayers of earnest Christians attended the unfolding of every new feature of the movement. Naturally its importance could not be and was not measured by the number who were courageous enough to break the fetters forged by centuries of tradition and superstition, and join in the recognition of Jesus the Messiah, but by the evangelical spirit and inner development of the faith of the new converts. In this regard the hope of the friends of the Gospel cause have been fully realized.

Four years of steady growth in knowledge and faith have settled the character of the movement as one that is thoroughly evangelical in character, however this or that minor external feature may yet seem to us not to be in harmony with a full consciousness that Jesus is the Messiah. Of the official utterances of these peculiar people but few are known to the general reader. It will, therefore, not be a work of supererogation to translate from these documents a few points showing to what a degree of Christian knowledge this Jewish Christian communion has attained.

In the Original Theses of Rabinowitch, (of which there are thirteen) adopted also by the congregation, the tenth reads as follows: "The man who unites within himself all the characteristics (i. e., those predicted of the Messiah by the Old Testament) we have, after a thorough examination of the books of the history of our people, the children of Israel, found in the one Jesus of Nazareth, who was killed at Jerusalem before the destruction of the second temple." In the "Articles of Faith of the National Jewish-Christian Congregation of the New Testament," after the various promises given to Israel are recorded in eight theses, the ninth continues: "The word of the Lord to Abraham, our father, and to Moses, our prophet, and to David, our king, and to his servants the prophets, was fulfilled and carried out about seventy years before the destruction of our second temple; for the Lord has taken pity and has exalted the horn of our salvation in the House of David, his servant, and has caused to shoot forth the righteous branch—namely, the Lord Jesus, the Christ, who has gone forth for us from Bethlehem, the city of David, in order to become the ruler of Israel; he, the mighty Son of the Most High, to whom his Father has given the throne of David—he it is who rules over the house of Jacob eternally, and his kingdom has no end. He has suffered, and has been crucified and has been buried for our salvation; he has risen again from the dead, and lives, and, behold, he sits at the right hand of our Father in heaven."

The latest official utterance of the new congregation is the "Symbol of the Congregation of Israelites of the New Covenant." This is a confession of faith, accepted and published by the congregation, of which the following paragraphs are of special interest in this connection:—

"I believe with an unwavering faith that our Father in heaven, in accordance with his promises given to our fathers, our prophets, and our king David, the son of Jesse, has raised up for Israel a Redeemer—namely, him who was born of Mary the Virgin, in the city of Bethlehem of Judea, who suffered, was crucified, died, and was buried for our salvation; who arose again from the dead and lives, and, behold, he is sitting at the right hand of our Father in heaven and will come from there to judge the circuit of the earth, the living, and the dead, and he is King over the House of David for ever, and his kingdom knows no end."

"I believe with an unwavering faith that only through faith in Jesus the Messiah any man can be justified without the work of the law, and that there is one God, who, through faith, justifies the circumcised Jews and the uncircumcised Gentiles, and that there is no difference between Jews and Greeks, servants and freemen, men and women—they are all one in Christ."

"I believe with an unwavering faith in one Holy Apostolic Church."

"I confess one baptism unto the forgiveness of sins."

The other confessions of the faith made by these people are in full agreement with these words.

The central truth of Christianity has been accepted, and is certainly under the circumstances one of the greatest Gospel victories recorded in this century of mission success. As yet the great and good work in Bessarabia is in its incipient stage; but its character and faith are more than reasonable sure guarantees that the same truth that has gained such a firm foothold will continue in its mission conquering and to conquer. The Jewish-Christian movement under Rabinowitch is a star of hope and promise that the Israel of the flesh also may after centuries of error and rebellion accept Christ the Lord as the fulfilment of the law and the prophets.—*By Professor G. H. Schodde, Ph. D.*

## Temperance Lesson.

### THE SERPENT OF THE STILL.

*Harper's Weekly* for October 22d contained a picture which is a powerful temperance lecture. In the background is a building on which the sign "whisky" is painted, and before it is the smoke and steam that come up from the distiller's furnaces. Out from the steam, the coils of the worm are extended into a great serpent, which is encircling in its cruel folds a helpless family. A drubby boy lies crushed to death with one of the serpent's folds around his body. A little bare-footed, lightly-clad, pleading-faced little girl clings to her mother's skirt. The mother holds a little baby with one arm while the other grasps the throat of the monster, whose coils are around her little ones, and whose forked tongue and great fangs are threatening her. Etc. The picture is thrilling and saddening, and an explanation of it is given below in the following poem, written by Will Carleton:

The tempter, as God's law sets forth—
Allowed on earth to roam—
Crushed that which woman loves so well,
Her sweet and sacred home.
From Eden, lost by his black art,
She wandered out forlorn;
She caused him in her gentle heart,
With quick but steadily scorn
And sorrow, to reveal pulse of sin,
He works his baneful will,
And reappears today within
The serpent of the still.

He comes not now in subtle mood—
With smiles as false as fair—
Enfleing her by honeyed food,
And mysteries she may know:
He makes no smiling, with advance
Into her bright home-nest,
Admitted and embraced, perchance,
By those she loves the best.
He brings the world where he must dwell,
Her days and nights to fill,
Transmuting Paradise to hell—
The serpent of the still.

He twines about her trembling life,
And coils it with his slime:
He fills the hours with foolish strife,
He sows the seed of crime.
And poverty, and fierce disease,
And hunger and disgrace,
And death by drunken quarrels,
Are in his cold embrace.
To grieve, to hurt, to rend, to strike,
To ruin and to kill,
Are laden links of his delight—
The serpent of the still.

Rouse, woman, in your quiet peace,
Your heart's soon-withering duties,
Your hand that rules the feelin' heart,
And crush the monster down!
You shape the human form and soul,
You mark the infant's way,
Youth's fabry you can still control.
Man's action you can sway:
Head every bleeding of your life
To fight its deadliest ill!
Strike—daughter, maiden, sister, wife—
The serpent of the still.

## Hope and Salvation.

Did it ever occur to you what a world of thought is wrapped up in that little word "hope?" Hope is man's birthright, which, after all his blandishment, delusions and mockeries never maketh him ashamed to hope on, hope ever. Airy fancies may allure him, and smiling foes beguile him into treachery, but hope fits eternal around the head and breast, and hangs the rainbow on the blackest cloud in all the chaste sparklings of an angel from immortal life. Thunder-bolts may leap from the fair bow in the clouds, and hope may vanish as a fair scorner from that bright spot, but the fascinating form soon appears elsewhere in fairer robes than ever, and with a wreath of flowers to crown the child of endless disappointments. Now, when you connect the word "hope" with "salvation," then what a wonderful word it becomes! At once it comes to measure man's most delightful Christian attainment. Indeed, so intimately is it associated with practical godliness, that religion itself is called "a good hope through grace." More than this, our God is called the God of hope, our Savior is called Christ our hope, and his finished work is known as "the hope set before us in the gospel," while those who accept him are said "to rejoice in the hope of the glory of God."

## The Millennial World Exhibition.

World exhibitions have been held in Berlin, London, Paris and New York, and as we all know are institutions of modern times, producing great national improvements, and a cosmical intercourse of nations.

The most unique world exhibition has yet to come, and is in store for the nations of the world, when Israel shall be gathered in their land of Canaan, and when Jerusalem shall be the metropolis of the whole earth. Isa. lxii. 7. lxv. 18. Jer. xxxiii. 9. "And it shall be to me a name of joy, a praise, and an honor before all the nations of the earth, which shall hear all the good that I do unto them."

To take a ramble through this wondrous scene of the future, and to bring this interesting subject into the light of present day thought will be our endeavor.

The Holy Land with Jerusalem as its metropolis will once be the object, the attraction, and the desire of all nations. Zech. xiv. It will be a curiosity to see a nation "a diversity in unity;" a people gathered from all countries, and from all lands; to look at the Israelites arrived from the Flowery Kingdom and Orient, dwelling with the opulent refined Jews migrated from Spain, England, and America, mingling themselves with the colored Jews of Ceylon and Tangier, and living in peace with the Caraite and Polish Jew. It may be called, a world exhibition of "one nation" as never before was exhibited. It will indeed afford an interesting study to become acquainted with their singular customs, usages, and diversified manner of dress, and how easy it will be for the children of Abraham to become a homogeneous people, and adapt themselves to their circumstances.

Another fact will draw the attention of the nations, namely, that the returned Jews shall possess and be acquainted with the arts and sciences, and the curiosities of ages; and how they have accumulated stores of wisdom and experience. The Chinese, Japanese and Oriental Jews knowing the secrets of China and Hindoostan, associated with the Jews of the Occident will profit of their experience in machinery, and great developments may be expected. In Agriculture, in Botany, in Horticulture and other arts, the returned Israelites will bring a wealth of knowledge and discoveries from the lands visited in their Dispora. Especially in Astronomy, Jurisprudence, Physics, and in many curious arts, in which the Jews are experts, will be subjects of the closest attention. The acute, penetrating eye, ear and cultivated mind, of thousands of Jewish Savants, having a cosmotic experience and sagacity, all drawn as it were into "a focus," must be an event worthy the attention of all civilized nations, and no doubt it will be. In Micah v. 4, is said: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord."

When Israel went out from Egypt, "They" asked "of the Egyptians jewels of silver, and jewels of gold and raiment." Exod. xii. 35, and went out loaded with gifts and wealth from the land in which they had been strangers and in bondage. We do know, as a certainty, that when Israel shall bid farewell to the nations, and depart to their own land, that they shall go loaded with "the wealth" of nations, "gold, silver and precious stones." Isa. lx. 16, 17: "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings." And to accomplish this fact, the God of Israel has brought to light in this nineteenth century the hidden treasures of the globe, the gold mines of America and Australia, the diamond-fields of Africa and the treasures of Asia, and Israel has reaped already a golden harvest, and this is only the beginning of "the gathering," spoken of in Zech. xiv. 14; Israel must be paid and receive an equivalent for their labor of the ages past. And when returned, the "wealth" of the Gentiles and that of their kings shall be brought. Isa. lx. 11; Psa. lxxii. 10. Palestine will be the treasury vault of the earth, and consequently the nations will manifest an anxiety to see that country and come from afar.

It must be indeed a curious city and environs, where the lovers of the pagodas and Eastern minarets live together with persons who have an inclination and desire for Western architecture and Western improvements. No doubt but the East will join hands with the West, and no doubt a unity and yet a diversity will be seen in taster and enjoyments. The description of Jerusalem found in the prophets and in the revelation, directs our attention to order, beauty and glory. Hygiene will be a prominent feature in the commonwealth of Israel; temperance and cleanliness will be applied in all things; natural and spiritual laws will be observed, and architecture of course must and will occupy a prominent place among the people.

That spiritual-mindedness shall be the portion of Israel above all the nations of the earth is a fact undeniable. In Rom. xi. 26, "And so all Israel shall be saved." In Heb. viii. 11 the Lord says: "For all shall know me, from the least to the greatest." In Ezek. xliii. 4-5, "The glory of the Lord came into the house, and filled the house." In Isa. xxx. 26, their light shall be "as the light of seven days." Isa. xxv. 6-7, "the veil" shall be taken away. The prediction of Christ, which we find in Matt. xxiii. 39, will then have its fulfilment, "For I say unto you, ye shall not see Me henceforth, till ye shall say: Blessed is he that cometh in the name of the Lord." It is not our design, at this time, to speak about the personal return of our Lord to his throne and people. Our aim is but to speak of the intellectual and spiritual-mindedness of Israel, and their great privileges, which will at that time stimulate the nations to visit Jerusalem and Canaan; and in that connection, we point out archæology, the great revealer of secrets and the witness of the truth of Jehovah. We fondly hope that the stones and the parchments, on which the Mosaic laws were written, will be found, and every problem will be solved; and that the Hebrew-Chaldean Aramean characters yet will be seen in their originality. In the hands of Israel, the greatest linguists of all nations, the wealth of the language will shine, and the plenary inspiration will be fully acknowledged and every dark sentence in the Bible fully explained.

The return of the Jews to Palestine, and the going of the nations is not a dream, neither is it "one of the Thousand and One Arabian Nights stories;" it is an event already in accomplishment. Jerusalem with her fourteen thousand Jews can already be called a Jewish city under Moslem rule, visited from year to year by a multitude of representatives of many nations; already that land of Canaan and the City of Jerusalem have an attraction, not experienced since the times of the Crusaders.

Not only the true followers of the Lord Jesus are looking to the East—the followers of Mohammed, according to their Koran, believe that Jesus will return to Jerusalem, and call that place the Holy City. There is an idiosyncrasy among Jew, Greek, Catholic and Protestant to look upon Jerusalem as a magestic city. There is a sentiment slumbering in the mind of nations about Jerusalem that cannot be explained but by the student of prophesy; and, indeed, it cannot be denied, that the way to its fulfilment is already pro-eminently prepared. It is only seventy years ago, since the first steamboat was launched, and now, as by magic "steam engines" have shortened the distance; the telegraph has annihilated, as it may be said, time and distance. Every thing is concentrating, and drawing to one focus. Already a cosmical spirit is observed, a spirit for travel is growing rapidly, and an unrest is found in the movement of nations and people.

Shall a kind Providence provide all these means for the use of commerce and for the pleasure of sinful men, and lose sight of the future? We answer: all these great improvements of the nineteenth century are made to accelerate the great events in the kingdom of our Lord, and the return of Israel to Canaan.

Finally, we hear in John xii. 20, that Greeks desired to see Jesus. We do know that Islam has Mecca, the Roman Catholics, Rome and Loretto; that Ireland has Knock. It seems that the love of "going up to some shrine is deeply buried in the hearts of the multitude"—and who, we ask, can reasonably doubt, that the prophesy found in Zech. xiv. 16-17, shall remain unfulfilled? We emphatically declare: God shall bring to pass that great event: "That nations shall even go up from year to year to Jerusalem to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles." What a joyous time that shall be, to do homage to him, whom we love supremely; and when that glorious anthem will be sung in the most melodious voice:

Oh sing in joyful strains
In songs His truth make known;
God over all the nation reigns,
High on His holy throne.

The lords of Gentile thrones
With Abram's children meet,
The shields of earth belong to God,
Exalted in His seat.

—*A. C. Tris, in Christian Herald and Sign of Our Times.*


# SPECIAL!

## REMEMBER

That it is always better to renew you subscription BEFORE your time is out, as you are then sure of getting all the papers. If you wait a week or two *after* your time is out before you think of sending your renewal we are at a loss to know what to do. If we stop your paper, we run the risk of incurring your displeasure (which we do not wish to do), and if we continue it after the time is out we run the risk of losing. So if you intend to renew, send at least a week before your time expires. You can tell by looking at your label when your time is out. In case it is not convenient to renew at once, send us word when you can renew, that we may know your good intentions. We always try to accommodate whenever we can.

We shall try to make THE RESTITUTION better the coming year than ever before. Will you aid us by getting at least *one* new subscriber? We will labor to *help* you to give you the very best paper we can with the means placed in our hands. Will you work just for a *few hours* and see if you cannot get some one to send with you for our paper?

## "THE GOSPEL OF THE KINGDOM."

We have arranged with Bro. Wiley Jones to furnish us a limited number of copies of the above named work, to offer as premiums to all who renew promptly for the year 1888. Each one renewing his subscription and paying all up to Dec. 31, 1888, will receive a copy of this excellent work if he wishes it. This offer is good until Dec. 31, 1887, so be in time if you want the book. The supply is limited, and those who come first will be served first.

## "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2 00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.


## MISSIONARY FUND.

Free will donations are solicited for the purpose of sending papers to the poor, and supplying books and papers to mission workers, in this and other lands. We do not want, and will not accept a penny for a "Sinking Fund," but every cent placed in our hands will go as the donor would have it, to further the cause of the blessed Master.

Received since November 12, Dec. the following sums:

| | |
|---|---|
| Mrs L Z Baker | $1 80 |
| Polly Green | 2 00 |
| Enos Cox | 1 00 |
| Jacob Fiser | 3 00 |
| Mrs R C Gilbert | 1 00 |
| Mrs J C Judson | 2 00 |
| F Nell | 1 00 |
| G P Barnes | 3 00 |
| L H Lincoln | 3 00 |
| Mary M Higbee | 5 00 |
| Jos. Gardiner | 1 00 |
| Hiram Anderson | 1 00 |
| Catharine Harrold | 25 |
| Mrs F Polasky | 1 00 |

## Holiday Excursions.

The Pennsylvania Lines West of Pittsburgh, will sell excursion tickets at one fare for the round trip from all stations December 24th, 25th, 26th, and 31st, 1887, and on January 1st and 2d, 1888. All tickets good returning until January 3d, 1888. No excursion tickets will be sold to adults for less than 25 cents, nor to children for less than 15 cents. No excursion tickets will be sold on Dec. 27th, 28th, 29th and 30th, 1887. For further information call on or address nearest Ticket Agent Pennsylvania Company.

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Grand Holiday Excursions via "Natural Gas Route."

For the coming Christmas and New Years' holidays the Lake Erie & Western Railroad, "Natural Gas Route," will sell excursion tickets between all stations on its line at One fare for the round trip. Tickets will be sold December 24th, 25th, 26th and 31st, 1887 and January 1st and 2nd, 1888, limited going to date of sale and limited returning until January 3rd, 1888, inclusive. Tickets can be procured upon application to any agent of the above company. T. W. Lea,
Genl. Pass. Agt.

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Pullman Service to Washington City.

Beginning with Sunday, December 4th, 1887, Train No. 8, East Line of the Pennsylvania System, will carry a Pullman Buffet Sleeping Car through from Chicago to Washington, D. C. This train leaves Plymouth at 5:47 p. m., passes the scenery of the Alleghany mountains by daylight, and arrives in Washington at 7:15 p. m.

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Wm. H. Wilson writes us to change his address from Chicago to Hammond, Louisiana. His correspondents will please make a note of this change.

# Poetry.

## IN REMEMBRANCE.*

We're gathered here as best we may,
To celebrate our friend's birthday
Who's lived for Jesus seventy years,
And left behind all doubts and fears.
When ten years old her heart she gave
To Jesus, trusting Him to save;
And His kind hand in spite of tears,
Has led her on to eighty years.
The lilliones so bright and fair
That added joys and brought her care,
Have grown to be a comfort now
When marks of age are on her brow:
And they too feel the blood applied
That flowed from our dear Savior's side:
While some proclaim his holy word.
All watch to see the coming Lord.
May we who gather here today,
Walk on, like her, the good old way,
And they who've known the Savior long,
Help others sing redemption's song.
Till freed from carnal doubts and fears,
We'll dwell with him through endless years.
When on her brow her crown she wears,
Think you she'll mourn these seventy years
She spent in service of the one
Whom first and brought her safely home?
Although the home's a pleasant place,
She loves to see her Savior's face,
For Jesus sure will come again,
As he has promised here to reign!
And what rejoicing there will be,
When we the king of glory see.
With all his bright, angelic train.
And meet our loved ones once again.
Redeemed, redeemed, our song shall be,
And are through all eternity.

ESTHER WARD.

*Lines written on Mother Woodward's 80th birthday. In remembrance of the day her children made her a little surprise at her home, took her an easy chair to sit in at the church, and after the dinner about fifty hymns of praise and prayer went over to the church close by and finished the day in congratulations and praise. Out of eleven children given her only three live, and all were present. It was a happy day for mother and we wish her many returns of the day.

MARY A. WOODWARD.

# Letter Drawer.

LIGONIER, Ind.

*To the Brethren Scattered Abroad:*

As I have of late received some letters of enquiry relative to what I was doing, will say that I am doing about as little as I ever did, and yet I believe I have as much interest in the truth as ever, but circumstances seem to hold me back. When I left Antioch last June I visited several places but found the brethren generally too busy to attend meeting. At Eagle Creek, our old stamping ground, held several interesting meetings, also gave a few discourses at Teegarden. Left with a promise to go back, which we did in September and commenced a course of lectures. After giving four or five was called home where I have been ever since waiting for some of the brethren to get ready for meetings. I am ready and waiting, saying, here am I, send me. Now I had expected to go to Kansas last September, but my sickness last spring and other things prevented me from going. I would gladly go to Kansas if I had the necessary means. Now if there is anything discouraging it is to go to a place where there are brethren and speak about meetings, and they will have about a dozen excuses, such as this, "Well I am afraid we can't get out a crowd. Then we have had so much preaching here, and I don't think it will do any good." etc. Now if we would adopt the old adage, "If at first we don't succeed, try, try again," we would see more accomplished. Your brother of the one hope,

H. R. CARTER.

MANCELONA, Mich.

*Dear Restitution:*

Enclosed find two dollars to renew Sister Parker's subscription for 1888. Please send her the "Unspeakable Gift," by J. H. Pettingill. I am here on my way home and Sister P. wishes me to say to you that her eye sight is becoming quite dim, but she can see to read some yet, and she wants that book to read and lend to her neighbors. We are both strong in the faith yet, and though old and feeble, mean to hold on, by God's blessing, to the end. In love,

L. ADAMS.

*Dear Restitution:*

As my subscription has expired I am going to renew. Enclosed you will find one dollar for THE RESTITUTION. I would like to send more, but this is the best I can do now. I have no privileges here, no meetings, no friends of like precious faith to talk with. I can't think of doing without my paper as long as I can see to read it. Your unworthy sister contending for the faith once delivered to the saints.

LOIS NEWELL.

ALDEN, Iowa.

*Dear Brethren and Sisters:*

I write to inquire whether there are any people of like precious faith with us living in the city of Cedar Rapids, Iowa, and if there are any there who read this, will they be so kind as to call at 171 South 6th St., as there is a sister living there who is trying as best she can to keep herself unspotted from the world and help others to see the truth, and is herself instructing her children, both week day and Sunday to shield them from vice and false teaching. She does not know of another of the faith in the city and never met one until she kindly lodged me in her home for a week during my stay in the city as a delegate to the State Convention of the W. C. T. U. She has never been baptised and is very anxious to find some one who will administer it for her, and wished me to say to Brother Whitecott, or any other of the preaching brethren who are passing through and can do so to stop and see her. Her name is Mrs. J. M. White. I shall send her some copies of THE RESTITUTION. Yours in the fellowship of love.

LIBBIE PALMER.

*Dear Restitution:*

I cannot renew my subscription now not before next summer. I have lost my dear husband. He died June 24th. Had he lived till the 28th he would have been fifty-seven. He had catarrh of the stomach and an abcess on the liver. He was sick five months, and of all that time he never complained; when he would complain I would ask him what hurt him, and he would say nothing, that he was so tired. He was a dear lover of THE RESTITUTION and a diligent reader of the Bible. He was a strong believer in the soon-coming kingdom. When he would get THE RESTITUTION and see any thing that he did not understand he would get the Bible and hunt it up and say, "That is correct." He converted himself by reading the Bible four years ago. He wanted to be baptized, but could not as there was no chance. God help him is my prayer. I have not seen a well day since my husband died. I trust to God for health and strength. My husband's name was Abner M. Tribbey; died at Lovelock, Butte Co., Cal. He leaves a wife and two little children, a grown son and a grown daughter to mourn his loss, besides a large circle of friends.

MRS. MARTHA TRIBBEY.

*Dear Restitution:*

I have been a reader of your paper for thirty years, and some of the old time brethren have gone clear ahead of the Bible. But I like the paper in its present phase of the blessings of Abraham in blessing the world in age to come. I believe that Christ died for the sins of the whole world. I believe the present teachings of the paper consistent with the Bible, its large print, and that is wherein I like it. I have been nearly blind for a number of years with the granulated sore eyes. Send me the paper as long as you have means and God will reward you in the kingdom.

G. W. PLUMMER.

OMAHA, Neb.

*Dear Restitution:*

I now write a few lines in answer to a request in your paper to send before Nov. 30th; as I suppose you are in need of money I herein send you ten dollars to renew my subscription for another year, from Jan. 1, 1888 to '89, one paper, and instead of one of three books, please send me all of them and use the balance as you think best, for the times seem to tell of something to come not long hence, we do not know how long; but we do long to see the coming of the Son of God as King to establish his kingdom on the earth and to put an end to all this worry and strife on account of a supposed tyranny on the part of some. But I suppose it some had the whole world they would not be satisfied. I for one am thankful to our Heavenly Father for the blessings he has bestowed upon us. We have no reason to complain. We have tried to do what we understood to be our duty, and have been blessed. Although we are almost alone as regards the one faith, yet we have baptised some three or four since we have been here. I think altogether there have been about sixteen brethren in Omaha, but quite a number have gone away to other parts; we are still holding to the faith wishing that some brethren would give us a call who would give some lectures on the gospel of the kingdom, or in other words that would preach the gospel of salvation to a lost and fallen people. If any such brethren should pass through Omaha, we would like them to find us out. We live near the Fort called Fort Omaha. I remain yours in hope of eternal life through the gospel.

JASON ELTON.

OSAWKEE, Kan.

*Dear Restitution:*

I thought I would comply with your request, and will therefore send you two dollars for another year's subscription. Also have secured another trial subscriber for three months. I would like all the books but prefer the Christian Hymnal. Times are very stringent here at present, and this is the best I can do now. We would like to have preaching here of our faith, but we are only few in number and cannot well afford to send money to pay expenses, or we would have some one to come and preach for us. We have hopes that perhaps some may come through and stay with us awhile, and preach for us. We will try to entertain them as long as they will remain with us. What few are here are still firm in the one faith and still pressing forward toward the mark of the high calling and looking and waiting for the blessed Redeemer to return and set up his kingdom on this earth, which shall never be destroyed; where the righteous shall never more feel sickness or sorrow, nor pain nor death be felt nor feared more, but love, joy and peace in abundance, and to this we may say, glory to our Savior. The health in this vicinity is quite good. Living is plenty and cheap. Yours in the faith. MRS. FANNIE AIKEN.

# Communications.

## To the Faithful in Christ, Greeting.

As we have the fore opportunity let us do good unto all men; especially to those who are of the Household of Faith. Gal. vi. 10, Noel Heb. xiii. 16.

We read in the book that our beloved Master "went about doing good." By closely observing the record of his daily doing we see that the good he did had not exclusive reference to spiritual matters. When he saw the multitude suffering from hunger, in his great goodness and by his divine power he enlarged the supply of bread and fish till he had fully satisfied the physical wants of the great multitude. When he saw the widowed mother bowed with grief over the bier of her only son he lifted the pall, and caused the sleeper to awake from death's cold slumber that he might again comfort the heart of her who mourned for him as no more. We are not told that those, and a thousand other acts of pure benevolence had reference to anything higher than relieving temporal wants and bestowing blessings circumscribed by the present life. He is our great exemplar; and in all things we should seek to follow after him, who at all times sought to do good to all, yet ever maintained as the first principle, obedience to his Father's will in all things, and next, the good to others, leaving self last if not quite out of sight. Through the tender mercy of our Father whose watch-care followed us with journeying mercies, we arrived safely in San Diego, Cal., Oct. 26. The fatigue and weariness of the journey soon passed off in this genial clime, of which the half has not been told. I will give a few statements which I have received as facts, and of which I have no doubt. Then I leave others to do according to their own judgment as to changing their present for a more westerly home. This city is situated on the Bay of San Diego, which is about a mile wide and is said to be one of the finest harbors on the coast.

The climate I believe is unsurpassed in loveliness anywhere on earth. Frost is unknown, and so also is that dry parching inland heat that in summer is so exhausting in the more eastern and northern portions of the Union. The mercury ranges between 54 and 80 degrees almost the entire year. It is just 16 miles to the Mexican line.

Today, Nov. 18th, flowers of numberless color, fragrance, and beauty adorn the gardens. Geraniums seem here to have found their native soil, I have seen them ten or twelve feet high, they bloom continuously, and are in endless variety. All the flowers, and many other varieties that in more northern climes we are accustomed to see tenderly cared for in pots, here grow and flourish in the open air. Heliotrope here is seen as a beautiful shrub from three to six feet high. Nesturtiums are very numerous and are trained up to the second story windows. Beds and beds of the pure Calla Lily greet the eye on almost every street.

Tomatoes continue growing and bearing for five years, but are most fruitful the second and third years. Orange and lemon trees are now laden with their precious fruit which is just changing from the green. Fig trees too, are showing their luscious brown fruit, also olives, dates, nectarians, and others too numerous to mention. Nothing we have found here in fruit equals the white or raisin grape. I cannot speak in terms too high of these choice delicious satisfying fruits. The season for them is about over here, though they bring some down from the mountain regions. In Oct. they were five cents a pound, now they are ten. Very many fan palm trees are seen in the yards. The base of the trunk is sometimes a foot in diameter. The principle street shade tree is the pepper. It is very beautiful in foliage, in its graceful drooping it resembles the weeping willow. The fruit (the same as the black pepper of commerce) is now hanging in abundant red clusters. They do not grow very high but are quite spreading in their branches. The Yucalypta is a tall peculiar tree with large thick shining green leaves. It grows tall and seems to shed its bark when a few years old; this gives it a rather shaggy appearance when not cared for. Here we have rose trees as well as roses. The most gorgeous shrub is the "Christmas rose." A cluster of red and yellow tiny flowers in the center, then a tier of crimson leaves, making the rose appear from 8 to 15 inches in diameter. The cypress tree here flourishes abundantly as well as numerously, we often see them trained and clipped into the most beautiful hedges. But I must withhold on these less important items and pass on to that which pertains to the more matter of fact. Two years ago San Diego had a population of about 5,000 souls. Now her citizens are variously estimated at 25,000 to 35,000, and still they come pouring in by land and water till there seems no room to contain them. All the hotels, and boarding houses are crowded to overflowing, and others are being built in all directions. You cannot I believe get out of the sound of the hammer anywhere in the entire city.

There are some very fine business houses well stocked with all that eastern markets offer for sale. As yet, there are no very costly public buildings, for the city has had such a sudden growth that there is not time as yet for their erection. The city slopes up gradually from the Bay. From some of the elegant private residences on the many beautiful elevations within the corporation, you have a most magnificent view of both land and sea, mountain and plain.

As yet the streets are not paved and for this reason dust is the all prevailing annoyance of the inhabitants. A feather duster hangs outside every door, as a rule. Prospects are that ere long the streets will be asphalted. This when done will very largely add to the comfort of the inhabitants. There are 18 church buildings and the sects not yet able to build, meet in halls or other buildings. The seventh day Adventists here number about forty. They have a plain comfortable church building in which they hold meetings and Sabbath School.

There is a well appointed public library. A fine Commercial College well conducted and well patronized. There is one particularly fine school called the "Russ School House" after the name of the donor of the site (I am told) which is a most magnificent one. A high plat of ground overlooking both land and sea for many miles around. I notice that as a rule the children look plump and rosy. The grown people of both sex as a rule seem less haggard by care and toil than in other climes. Of course there are here as in all lands, the wretched and the poor, and worst of all the slaves of opium and intoxicants. The woman of the varied churches have banded themselves together as an host to work against this hydra-headed foe under the name of the W. C. T. U. They have also organized a "Woman's Home Association" for the aid of indigent women and homeless children. To still further aid their own sex they have organized a "Woman's Exchange" where all kinds of handiwork may be disposed of for the benefit of the seller.

Labor rates higher than in Eastern cities. House girls get from $2.50 to $3.50 per week. Carpenters from $2.50 to $4 50 a day, and other grades of labor in proportion.

Provisions are I think rather higher also dry goods, and furniture is a good deal higher, and rents are enormous. Out in the suburbs of the city, houses of two to five rooms rent from $15.00 to $30.00 a month, while down town rooms in the third story bring from $10.00 to $40.00. Offices and stores are proportionally high. On this account I do not see that it is wise for persons to emigrate here who have not some means on hand, as it takes time to become established anywhere, and that time in this city at present prices, would cost a good deal of cash outlay. But to those who have a few hundreds or thousand of dollars that they wish to invest in real estate and retain enough to keep them a while till that investment increases in value, there is every variety of opportunity offered, from the full bearing orange grove or vineyard in the near surrounding country to the very centre of the business portion of the city.

The business done here in real estate is almost incredible. I am informed that there are between two and three hundred first class agencies and about seven hundred others. They all seem to be kept busy. I notice many of them drive fine horses and their names and business is seen in large white letters on their carriages. At present the city is supplied with water from the San Diego river. The water is very abundantly conducted in pipes to the various streets and houses. But there is now a better and in every way a larger system of waterworks under course of construction, viz: an immense flume is being laid down from the mountain, about thirty miles distant. This the contractors guarantee to have completed by March 27th, 1888. Coronada Beach is separated from this city by the Bay. The lower portion of the Beach which is now so great an object of interest consists of about 1100 acres of the most fertile land in the world. The altitude is from 30 to 50 feet above the sea, thus presenting one of the finest views of old ocean in the world. Within two years this entire tract was purchased by the C. Beach Co., for $120,000. They have already sold $3,000,000 worth of lots, and have now in course of erection one of the finest hotels of any land in modern times. There are several other fine hotels. Many elegant residences and cottages, as well as tents, also a church and school house on the beach. The Co. celebrated the first anniversary of their sale of lots on Nov. 12, 1887. Of course very eulogistic speeches were made on that occasion. One speaker remarked that "without a Babcock (he is the principle stock owner of the Co., and worth many millions) there would have been no Coronada." This reminded me, when I read it, of a certain great one of old whom the people eulogized saying, "It is the voice of a god." How soon their idol was dethroned. I thought how soon he who has set the bounds of the mighty deep might loose their bounds and with one tidal wave sweep the whole beach into ocean's depths. "Cease then from man whose breath is in his nostrils." In such an event how vain would be the help of man? I sometimes wonder whether all this re-discovery and this wonderful boom in this most favored of all lands has any part in the things that pertain to "the day of his preparation." The most notable feature on Coronada Beach is the grand hotel which covers 7½ acres and will require 17½ acres of carpet to cover the floors. The court in the centre is 150 by 250 feet. In the centre is a beautiful fountain which will keep in continual verdure the lovely plat surrounding it. This plat is studded with the very choicest tropical fruits and flowers loading the ocean breezes with their delightful fragrance. I cannot here describe this magnificent structure which is shortly to open its capacity of accommodations for 2000 guests. It is right on the very strand of the bold Pacific on whose restless bosom the guests from every clime may gaze with varied emotions. From the ferryboat, which crosses the bay from San Diego, there runs Orange Avenue, 140 feet wide. It is planted with orange trees 30 feet apart and between them alternate Palms and geraniums. On this avenue a steam Motor, double decker, runs every 20 minutes. It crosses the peninsula from the ferry to the hotel. The view from the upper deck of this steam car is magnificent beyond description. Ocean gleaming like a sea of glass in the glorious sunshine, while vessels from many climes and of various burdens hoist their colors to the breeze. The ranges of purple mountains bound the landed horizon and in between rises dome and castle, tower and hamlet, the work of Man's genius.

The busy throng hurry to and fro as ignorant of the times in which we live as were the Ninevites of the destruction that awaited them. Lots, and lands, real estate is the all-absorbing topic on every hand. And the real object for which life is given seems to be almost entirely lost sight of.

The Post Office is in a most deplorable condition, simply for want of sufficient help from Washington. We have not seen a RESTITUTION since Oct. 19th, nor need we hope soon to do so as there are piles and piles of papers and letters too that the overworked help in the office cannot reach. We can have no confidence either in posting or looking for letters. Therefore let not our friends complain if long silence seems to separate us. The citizens all hope for better things after Congress meets. We are happy to say we have found a few here who know the truth. Sr. Drosser, known to many of the readers of THE RESTITUTION is here, also Sr. Maria Thompson of Ill., a relative by marriage of Bro. B. Wilson. We here also found Bro. S. D. Fahrney, who has been contending for the faith for the last 20 years, and is well known to the churches of Ill. and Iowa. We hope to have a little meeting in the near future where we can at least commune with one another. All these unite with us in greeting those of like faith who are scattered abroad. Should any wish to make particular inquiries regarding this goodly land, I shall be happy to answer all such questions as soon as their letters come. Commending you all to our Father's care, your Sister in Christ.

CARRIE WILLIAMS.

## THE PAPACY.

I here offer but a few words in illustration of a subject on which, if necessary, a volume might be written. When Paul, speaking in the singular number says that "the high priest" did thus and so (Heb. ix. 7, 25), he means no individual high priest only, but the whole succession of them during the 1500 years of the Mosaic law. Therefore, by "the man of sin" (2 Thess. ii. 3), we may well understand no individual pope only, but the whole succession of them during the 1260 years of the papal career. Even in the precise manner of the law, "the priest that standeth to minister," or, "the judge," points to a whole succession of men. Deut. xvii. 12.

Often the same symbol represents different characters, and different symbols different characteristics of the same person. Hence, there is no force in the objection that it would be incongruous to represent the same false church by a "man" and also by a "woman;" for so is the true church represented, but with this difference—that the false is a bad man or woman, and the true is a good man or woman. Ephes. ii. 15; Rom. vii. 3, 4; Rev. xvii. 4; xxi. 9. In neither case do we suppose the term "man" or "woman" to be restricted to any single individual. If it would be absurd to suppose the "woman arrayed in purple and scarlet" means a single woman, why not equally so to suppose the "man of sin" means a single man? By a single beast is often meant a realm and its entire succession of kings, and the actions ascribed to the beast are done not by any one of the rulers but by the whole succession of them in the aggregate. Dan. vii.; Rev. xvii. 7, etc.

Those writers in the 2nd and 3rd centuries who thought the antichrist or man of sin would be a single person, were more excusable for such a mistake than we; because they lived before the prophesy had developed so clearly into history as it has done since they wrote. They, looking as it were endwise at a long line of trees might be able to perceive only one tree, and that the nearest to them at the head of the line. But we, at this late day, may, by the telescope of history, glance with a clear perspective down the avenue of centuries and count, from the first pope, the whole succession of "that man of sin" with their bloody deeds and blasphemous claims. By history we can also count many successive generations of the "one new man" with whom the multitudinous man of sin has, in various ways, continually "made war." Dan. vii. 21; Rev. xiii. 7.

Tertullian, about A. D. 200, assigns it as a particular reason why Christians prayed for the Roman empire as it then was, because they knew that antichrist (of whom they seem to have had a greater dread than of the pagan emperors) would be its successor. And it was well understood and clearly affirmed in these days that by the expression "he who now letteth" (or the "one that restraineth now," R. V.), Paul meant no single emperor of pagan Rome, but a succession of them. Accordingly Bishop Newton, speaking of affairs at the beginning of the fifth century, says, "Jerome was himself a witness of the barbarian nations beginning to tear in pieces the Roman Empire, and upon this occasion exclaims, 'He who hindered is taken out of the way.'"

Now, if a succession of emperors of pagan Rome is called in the singular number "one" or "he" that restraineth, may not a succession of popes be also in the singular number called "that wicked" or "the lawless one?" 2 Thess. ii. 3, 7, 8; R. V. The phrase "one that restraineth" is, therefore, a grammatical key to its sequel "the lawless one;" and thus Paul's language is self-interpreting.

And it seems entirely reasonable and fair to say that as the one that restrained in Paul's day has long ago been "taken out of the way," so the lawless one or antichrist has long ago made his appearance, and that too in the very city where the restraining one was formerly seated. History shows too plainly for dispute what power sprang up and has held away in Rome and largely beyond, since the imperial reign over was uprooted and "taken out of the way."

I would not say, however, that the Papacy has already exhausted the characteristics of the man of sin, or the fangs and virus of the antichrist; for as the king reigning in opulent Babylon when it fell, was even more implous than his predecessors, so perhaps the reigning pope when papal Babylon falls will be worse than any yet seen.

Perhaps the culminating phase of papalism will be its heading up in the Grecian power that first rents itself in Constantinople, and thence comes against the mountains of Israel, in the latter days. Ezek. xxxviii. It was by a decretal epistle of Justinian, from this Constantinople, A. D. 533, that the Roman pope was imperially pronounced "Head of All the Holy Churches," and about seventy-five years later, by decree of Phocas, confirmed as "Universal Bishop." And if a similar ukase in favor of the pope should ever be issued from the same city of Constantinople by the Russian Autocrat, what a wide-spread power for mischief would coalesce in the united pope and czar at the closing scenes of this dispensation!

Let us "abide under the shadow of the Almighty" and pray that we may be accounted worthy to escape the fate of the wicked, and "to stand before the Son of man." Psa. xci.; Luke xxi. 36.

WILEY JONES.

MOORE.—At his home in Arkansas, Nov. 20, 1887, Milton M. Moore, aged 57 years, 10 months and 19 days.

He died after an illness of four weeks, the last week of which his suffering was intense. We have sustained a loss that deeply saddens the heart of each surviving member of the family. Death's relentless hand has deprived us of a father for whom a slight acquaintance was sure to elicit praise, and a more intimate knowledge equally sure to win not only high esteem, but sincere, loving friendship. Father was born in Park Co., Ind., Jan. 1, 1820. He united with the Christian church at the age of twenty years and was a faithful member until the winter of 1863-6 when he heard for the first time the gospel of the kingdom preached by J. F. Wagoner, at Rochester, Ind. Since that time he has been a member of the Church of God in Christ Jesus, who are looking for the consummation of the promises made to Abraham, the father of the faithful in that glorious restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Although we are persuaded that his record is on high, and that his life is hid with Christ in God, still it was with sorrow of heart that we saw him in the casket for the last time, and with sorrow intensified that we saw that casket lowered into the grave. With grief we look upon the vacant chair, but we sorrow not as those who have no hope. We believe thy last sleep is that sweet sleep in Jesus from which none ever wake to weep. In that stilly retreat from all life's cares and sorrows rest, dear father, rest, till the trump of God shall call thee forth to the incorruptibility, immortality and glory of the life eternal, to wear the fadeless crown and enter within the pearly gates. Rest till earth's deserts become blooming paradises; till the thorn, the thistle and the brier give place to trees of life that shade the crystal river. We, the left and sorrowing ones, will toil on for the loved Redeemer a little while longer; we have parted, but we parted to meet again. When the parting skies shall reveal our Savior, we expect to meet thee in the general assembly and church of the first born ones in the Heavenly Jerusalem. Till then adieu. The deceased leaves a wife and five children to mourn the loss of a kind father and loving husband.

LAURA E. BROWER.

[Rochester papers please copy.]

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# Poetry.

## "HE CARETH FOR YOU."

"Casting all your cares upon him; for he careth for you." 1 Peter v. 7.

How strong and sweet my Father's care!
The word, like music in the air
Comes answering to my whispered prayer—
He cares for thee.

The thought must wonder with it brings,
My cares are all such little things,
But to the truth my glad faith clings,
He cares for me.

Yet, keep me ever in thy love,
Dear Father, watching from above,
And let me still thy mercy prove,
And care for me.

Cast me not off for all my sin,
But make me pure and true within
And teach me how thy smile to win,
Who cares for me.

O still, in summer's golden glow,
Or wintry storms of wind and snow
Love me my Father; let me know
Thy care for me.

And I will learn to cast the care
Which like a heavy load I bear
Down at thy feet in lowly prayer
And trust in thee.

For nought can hurt me, shade or shine,
Nor evil thing touch me, nor mine,
Since thou with tenderness divine,
Dost care for me.

# Communications.

## THE TEN VIRGINS.—No. 2.

At the inauguration of the kingdom at the open manifestation, while the elect race, who will be co-rulers with the Christ, will occupy the most distinguished position, yet the Jewish people, who make themselves ready by repentance and faith, will share in the blessings of those days, and at the beginning, or are the beginning, of the Messianic reign, will be "bidden to the marriage supper of the Lamb." And those who will be bidden are pronounced blessed; it will be an occasion of exceeding great joy: so the virgins in the parable who were ready to go with the bridegroom to the marriage feast, shared in the rejoicings of the occasion.

Again: the coming of the bridegroom in the parable is at midnight. This may be illustrative of the coming of Christ at the ending of the present age. His coming, indeed, will be its consummation; then will be the separation between the tares and the wheat; then will be the destruction of his enemies.

Some writers and preachers, as we have already said, err greatly in reference to the cry at midnight, "Behold, the Bridegroom! Come ye forth to meet him." By some strange method of interpretation, and by not observing the analogy of Scripture, they insist that the midnight cry, proclaiming the Lord's coming, has been raised. If so, where are the results? In the parable, all the ten virgins, the foolish and the wise, on hearing the cry, "Behold, the bridegroom!" arose, put their lamps in order, and started off to meet and welcome and congratulate the bridegroom. Where can we find anything to correspond with this? The truth is, there is nothing to correspond with this. Even during the last half-century, while the Lord's second Advent has been made a special theme by thousands both in this country and America, nothing can be pointed out to answer to this part of the parable. We may be told that a company in America in 1843 went forth to meet the bridegroom. But that movement—based on ignorance, and if sincere, yet fanatical in the extreme—in no sense agrees with the parable. The virgins in the parable did not go forth to meet the bridegroom till some days after the marriage, when the bridegroom was returning to his own home, and bringing his bride with him. But Christ, the heavenly Bridegroom has not yet gathered his scattered and believing people who are to form his bride. And until that is done, those represented by the virgins cannot go forth to meet him; they cannot go to meet him till he is again on the earth; they cannot go up in the clouds to meet him. The virgins in the parable also waited, took their rest, till the actual presence of the bridegroom was announced; then they arose and trimmed their lamps; but the actual personal presence of the heavenly Bridegroom has not yet been announced, and will not be until after the secret parousia.

*It is true we are now in the world's night; the night too is far spent; but we have not yet reached the midnight of the present age. Before midnight,* before the consummation of the age, the great Bridegroom comes for his bride, his believing, faithful people who are now espoused to him, and who will be co-rulers with him in the millennial kingdom in the age to come. Then it will be said, "Let us rejoice and be exceeding glad, and let us give the glory unto him; for the marriage of the Lamb is come, and his wife hath made herself ready." And then, it is not until he is seen coming with his bride, gloriously arrayed in fine and pure linen, that the midnight cry is heard. And this cry is raised by one of the distinguished company, or perhaps by an attendant angel. The cry is not Go, but "Come ye forth to meet him," showing that the invitation proceeds from the royal company. And this invitation is a bidding of guests to the marriage feast, to participate in the wonderful rejoicings of that event. This is plainly set forth by the parable; for the cry in the parable does not come from the virgins, but from one accompanying the bridegroom and the bride, after the wedding has taken place, and they are on their way at midnight to the house of the bridegroom. On this point, Geo. N. H. Peters says very forcibly, "The midnight cry is one that arose not before the wedding, but after; not before the procession had started, but after; not before the very last period, but just when expiring." They are grossly mistaken, therefore, who think this cry has been raised by the proclamation of second Advent truth and the warning given the church and the world of the near coming of Christ; for the cry in the parable is raised by one or more in the procession following the marriage ceremony.

Another point of interest in the parable is the question sometimes raised, whether those represented by the foolish virgins will be lost. We answer, not necessarily. They may be saved; for at that judgment period an angel flying in mid-heaven will have "an eternal gospel to proclaim unto them that dwell on the earth," and if they accept, they cannot be lost. They will certainly be excluded from the marriage feast; they will lose much that they might otherwise have gained; but it does not follow that they will be finally lost. They may, by repentance and faith, obtain mercy. The words, "I know you not," may simply mean, I do not recognize you as guests, or friends, at my marriage feast; for when the invitation was given you, and the door was open, you were not ready. It will be seen from the parable that the five who were not admitted to the wedding feast, were virgins as well as those who were admitted. The foolish virgins had lamps the same as the wise. They trimmed their lamps the same as the wise. They went forth to meet the bridegroom the same as the wise. But they differed from the wise virgins in that they took no oil with them besides what their lamps contained. For this they are pronounced foolish, for the bridegroom tarrying longer than they expected, the oil already in their lamps was not enough; and on the coming of the bridegroom their lamps were going out, not gone out; they were still burning, but burning dimly for want of more oil. Not wishing to be excluded from the feast, they went to the store to purchase more, after having tried in vain to get some from their companions; for the wise virgins were afraid if they parted with any of theirs, none of them might have enough. Returning from the oil merchant with a supply, they replenished their lamps; but, alas, this hindrance threw them too late to enter with the rest. They sought admittance, but the door was shut. They were not blamed for slumbering and sleeping, for the wise virgins did that as well as themselves. They were culpable for their lack of oil, and so not being ready when the bridegroom came. The class of persons, therefore, represented by the foolish virgins, when the great Bridegroom, the Lord Jesus Christ, shall appear, will evidently suffer the loss of distinguished privilege and blessing; but nevertheless, they may be ultimately saved. Under the righteous reign of the Christ and his saints, wonderful blessings will be enjoyed, and obtaining forgiveness and favor, their salvation may be secured; but though saved, they will suffer a loss which can never be repaired.

This parable shows most conclusively the falsity of the prevailing view concerning the world's conversion previous to the Lord's coming. When he comes, he will not find the peoples of the earth to be all wise virgins; he will find a great many foolish ones. He will not find them all holding the truth and enjoying the light concerning his appearing and his kingdom. He will not find all in a condition of preparedness. On the contrary, he will find a lack of faith and a lack of love, and multitudes will be even in an attitude of opposition to his building up again the throne of David.

This parable is also intended to enforce the duty of watchfulness on the ground of the exact time of the Bridegroom's coming being unknown. He is expected to come, and yet not knowing the hour of his coming, He will come at a moment when, by many, at least, he is not expected. This duty of watching, and which is the chief end of the parable, is given in verse 13: "Watch therefore, for ye know not the day nor the hour." We are not to understand by watching that we are not to take rest and seek invigoration of body in sleep, but that we are to live in a state of readiness for the Advent; that we are to meditate upon it, converse upon it, spread the truth concerning it, and even regard it as imminent. The virgins in the parable were not blamed for slumbering and sleeping; for waiting till midnight they naturally became drowsy. The wise virgins were overtaken with sleep as well as the foolish; their wisdom consisted in being ready at a moment's notice on the announcement being made of the bridegroom's appearance, for they not only had their lamps lighted, but a sufficiency of oil to keep them burning as long as they were needed on that occasion. And the folly of the foolish virgins consisted in not being ready, in not having a sufficiency of oil. It is a great mistake, and yet one that is often made, to regard the drowsiness of the wise virgins as illustrative of the carelessness and indifference of even the better part of the Church; for this, pressed to its legitimate conclusion, would prove that none were prepared to meet the Bridegroom. For, as in the parable, *the preparation consisted, not in keeping off sleep,* which is natural at so late an hour, but in having well trimmed and brightly burning lamps, and oil in their oil-vessels, all in readiness at a moment's warning; so when the trumpet sounds, the Christian's preparation will be in having truth and light and grace and love and hope in the heart. Dr. W. Nast, in his comment on this passage, says, "To understand by this falling asleep a spiritual drowsiness or lukewarmness involves a self-contradiction; for, how can such a state exist when the heart is filled with the Holy Spirit, as is indicated by the wise having oil in their vessels." Albert Barnes, in his Notes, says, "Waiting till near midnight, they fell into repose. This circumstance is not to be pressed to prove that all Christians will be asleep, or cold and careless, when the Lord Jesus *will come.*" The slumbering then is not to be taken in an unfavorable sense. The great thought inculcated in the parable, the practical teaching to be deduced from the whole is, the vast importance of constant preparation. "Therefore be ye also ready: for in an hour that ye think not the Son of man cometh." Matt. xxiv. 44. SILAS HENN.

Prepared by the committee appointed by the Indiana State Conference.

## LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 14.

Leading thought: Justification.

Golden Text: "Who was delivered for our offences, and was raised for our justification." Rom. 4, 25.

Mankind has been seeking for justification ever since Abel offered his sacrifice for sin. All through the different dispensations we find types and shadows that point to something better by which the sinners unto might be made perfect.

The Hero of the New Testament undertook for man and "he is our justification." Acts 13, 39.

Question. What is justification?

Answer. Justification is to be saved from the consequences of sin.

Q. What are the consequences of sin?

A. Rom. 6, 23.

Q. How do we get life?

A. Tim. 1, 10.

Q. How are we justified?

A. Gal. 3, 27–29; Titus 3, 5–7; 1 Cor. 6, 11; Rom. 8, 17, 18; Acts 13, 38, 39.

Q. Did the Law make perfect?

A. Gal. 2, 16.

Q. What was the use of the Law?

A. Gal. 3, 24.

Q. Will faith alone bring justification?

A. James 2, 20–26.

Q. Are we justified by works?

A. James 2, 17, 18.

Q. Are works alone sufficient?

A. 1 Cor. 13, 2, 3.

We, who live in the gospel dispensation, have much more to found our faith upon than had the early Christians. The Patriarchs believed the simple promise.

If our love were but more simple,
We should take him at his word,
And our lives would be all a canticle,
In the sweetness of our Lord.

"The Gospel of Our Salvation and kindred doctrines—*as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God,* etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which *services we heartily invite the reader after* divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 176 Grand st., on first floor, Brooklyn, N. Y.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Keller's Block, Room 36, 574½ Ontario street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all *researchers after truth* are welcome.

## What Constitutes Burial!

The excuses which people can devise in order to bolster themselves up in a wrong practice, are legion. An excuse is not an argument, although it commonly passes for one. The *Congregationalist* of June 2nd quotes the following from a tract published by W. Emery, 284 years ago, saying, by way of comment, that the writer "pushed immersionists hard toward a conclusion more rational than agreeable." He said: "How are you 'buried with Christ by baptism' when Christ's burial was not his going into the earth and rising suddenly as you do out of the waters; but his burial must be three days and three nights which is a mystery you know not; let the Anabaptists lie so long in the waters, then I'll say they are dipped indeed!" And this is thought to be a disagreeable pressure of immersionists. It must then be considered the strongest argument in behalf of sprinkling. Let us therefore analyze it.

1. Granting for the moment that his point against immersion is well taken, his argument would amount to this: "Immersion in water is not in the likeness of Christ's burial, because those immersed do not stay under the water as long as Christ was in the earth; therefore sprinkling is a likeness of Christ's burial!" This is the common way of self-justification. When one is accused of wrong-doing, he points to some one else, and says, "Well, he is doing wrong too;" and then he feels that he has fully cleared himself of the charge brought against him, and proved that he is in the right. Such methods are childish in the extreme.

2. Our author not only denies that immersion is baptism, but he denies that immersion is dipping. Says he: "Let the Anabaptists lie so long in the waters, then I'll say they are dipped indeed." As much as to say that a thing cannot be said to be dipped in water unless it remains there a few days! Our Pedo-baptist friends will have to give us a new vocabulary, so that we may know what word to use in the place of "dip," when we wish to speak of anything placed in the water for only a moment. When Christ was importuned to tell who should betray him, he replied: "He it is, to whom I shall give a sop, when I have dipped it." John xiii. 26. And the same verse continues: "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." Would our ancient author, and the *Congregationalist,* which sustains him, claim that the sop remained in the dish three days and three nights before it was given to Judas? Certainly not, for they know that the whole supper lasted but a portion of one evening. But the sop was "dipt," for the Scriptures so declares. Then a thing may be said to be dipped, even though it remains immersed only a moment. It ought not to be necessary to go to Scripture to prove a thing which is proved by the language of common sense; but many people imagine that Bible language has a different meaning from that of common sense.

3. This also shows the absurdity of supposing that immersion cannot exhibit the likeness of Christ's burial unless the person immersed remains under water as long as Christ was in the earth. "Baptize" means to immerse, to plunge, to dip; and just as a thing is dipped, even though it remains in the liquid but a moment, so a person is baptized although he is in water but a moment. Christ would have been buried, even if he had been raised immediately after being placed in Joseph's tomb; so a man who is buried in the water for only a moment is as surely "buried with him by baptism," as though he remained under the water forever. And added to all this is the tacitly admitted fact that baptism must be a likeness of the burial of Christ, and that nothing but immersion does represent that event.—*Signs of the Times.*

## Announcements.

The First Quarterly Conference of the Church of God for southwestern Nebraska will convene in the Stowe School House, seven miles southwest of Arapahoe, Friday, Dec. 9, 1887. Dear brethren and sisters commence now to make arrangements to attend this meeting, and have a pleasant gathering in the name of the Lord.

ALMUS ADAMS, Pres.
J. S. MILLER, Sec.

Our annual meeting will be held with the church at Millbrook, Mich., commencing Dec. 29, and holding over the following Lord's day. Teams will meet the trains on the D. L. & N. at Millbrook and Blanchard. Come one and all, and let us make this meeting the best one we ever held in the name of our Master.

A. L. FOX, Pres.
J. G. S. SATTERLEE, Sec.


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| Chicago Express | 4:57pm |
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|---|---|
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|---|---|---|---|---|
| South Bend | 5 14am | 12 40pm | 10 05am | 2 30pm |
| Lakeville | 5 34am | 12 57pm | 10 24am | 3 10pm |
| LaPaz Junc | 5 43am | 1 03pm | 11 14am | 3 45pm |
| Plymouth | 6 07am | 1 26pm | 11 40am | 4 30pm |
| Hibbard | 6 24am | 1 44pm | 12 00m | 5 00pm |
| Marmont | 6 34am | 1 53pm | 12 09pm | 5 30pm |
| Maryland | 6 46am | 2 07pm | 12 25pm | 6 00pm |
| Kewanna | 7 04am | 2 24pm | 12 40pm | 6 30pm |
| Logansport | 7 25am | 2 50pm | 1 00pm | 7 45pm |
| Clymers | 8 05am | 3 24pm | | |
| Frankfort | 8 18am | 3 42pm | | |
| Colfax | 9 45am | 4 49pm | | |
| Crawfordsv't | 10 07am | 5 05pm | | |
| Rockville | 11 55am | 6 53pm | | |
| Terre Haute | 12 50pm | 7 40pm | | |
| St. Louis | 7 50pm | | | |

GOING NORTH.

| STATIONS | Mail 24 | Express 26 | Local 30 | Thro' Freight 28 |
|---|---|---|---|---|
| St. Louis | 8 00pm | 9 05am | | |
| Terre Haute | 6 00am | 6 40pm | | |
| Rockville | 7 05am | 7 45pm | | |
| Crawfordsv't | 8 35am | 9 05pm | | |
| Colfax | 8 50am | 9 48pm | | |
| Frankfort | 10 45am | 11 40pm | | |
| Clymers | 11 03am | 11 59pm | | |
| Logansport | 12 45pm | 1 40am | 5 45m | 4 10pm |
| Kewanna | 1 20pm | 2 15am | 7 04am | 4 40pm |
| Maryland | 1 44pm | 2 39am | 7 46am | 5 10pm |
| Marmont | 2 18pm | 3 08am | 8 00am | 5 40pm |
| Hibbard | 2 26pm | 3 16am | 8 10am | 6 05pm |
| Plymouth | 2 40pm | 3 30am | 8 30am | 6 30pm |
| LaPaz Junc | 3 04pm | 3 54am | 8 54am | 7 10pm |
| Lakeville | 3 20pm | 4 10am | 9 11am | 7 50pm |
| South Bend | 3 40pm | 4 30am | 9 30am | 8 30pm |

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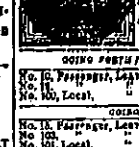

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVI. PLYMOUTH, INDIANA, DECEMBER 21, 1887. NO. 47.

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## Communications.

### A Son of God, and its Significance as used in the Scriptures.

There is so much misapprehension even among religious and church people in regard to the significance of this term "a son of God" that it seems timely to once more emphasize the true Scriptural teaching on this subject of the "sonship." Every one who is at all familiar with the Scriptures is, of course, aware of the constant recurrence of the phrases "son of man" and "son of God;" but very few comparatively, even of religious people, seem to understand the significance of these phrases as clearly taught in the Scriptures themselves. This signifi cance it is the object of this article to make clear. It should first be said, however, that the translators of the "Old Covenant Scriptures" have obscured this subject by mistranslation, omission, and perversion of passages which directly as well as indirectly teach this truth, some of which passages will be referred to in the course of this article.

To premise, therefore the doctrine of the "sonship" as assumed or revealed in the Scriptures is this. "A son of man" is a descendant of Adam according to the well known physical laws of natural generation, and under the simple "covenant of obedience" which God made with Adam, namely, that with obedience he should continue to have life, but that with disobedience he should incur death. In each case natural generic results or consequences spoken of or meant. Life here means physical, natural life, and death means natural, physical death, nothing more nor less.

Of course this first covenant of life contemplates and looks forward to its ultimate enlargement "in Christ;" but we have no right to assume this enlargement before it comes, in either of its consequences, namely the second life or the second death, in short we have no right "to go outside of the record." And up to the point of the Adamic transgression no immortality or eternal life good or bad had been conferred upon mankind so far as the record shows. But a conditional promise is made that "in the seed of the woman" this possibility and this enlargement of life would be ultimately realized. And this promise and this possibility gives rise to the hope and the embodiment of the hope in the phrase "Son of God" as applied to mortal men as early even as in Genesis, but never throughout the whole range of Scripture, Old or New, to the angels or any other created being. "For to which of the angels hath he said at any time, thou art my son, today have I begotten thee?"

Just here comes in the iniquity of mistranslation and perversion. For in flat contradiction of this statement in Hebrews, chap. i., you find in the Common Version as well as Revised, Job i 6, the angels called "sons of God." In the text, however, it reads "angels." This same perversion occurs in several of the Psalms also.

To return, however, from the time of "the promise" and the selection of Seth as the progenitor of the "seed" line on down through the ages to the fulfilment of this promise in "the Christ" this phrase "Son of God" or "gods" is of constant recurrence as a distinctive phraseology applied to mortal men who come under the "covenants" of law and of grace. One Psalm will suffice to illustrate this fact to the general truth-seeker; the 82nd namely, from which the Christ himself quotes to justify himself when accused of presumption and blasphemy for having claimed to be "a son of God." In this Psalm it is evident even to the casual reader that God is addressing men (not angels nor any other being) under the phraseology first of "gods" (disposers) and then of "sons;" and it is just as distinctly stated in this same Psalm that these same persons who have been called "gods" and "sons of God" are mortal and that they die like the rest of mankind.

What then is a "son of God" in Scriptural phraseology? Very evidently a mortal human being who has a conditional promise and possibility of becoming immortal or "a partaker of the divine nature," or in other words "a son of God in promise." What then is the first condition of realization? The Scripture answer to this interrogatory is found in the Christ's own language to Nicodemus, not "you must be born again," but "you must be begotten from above." Of course this implies a second begetting. Common sense would accept this without being specifically told. The important fact here emphasized is the source of the begetting. It is taken for granted and goes without saying that we all have had a lower begetting or a first begetting according to the flesh, or a natural begetting, and the important thing for us to understand is that we must be begotten from above if we expect to become "sons of God" and "offspring of the Most High." For according to our first begetting we are only "sons of men." The grafting process is used to illustrate this truth in the Scriptures. If by nature we be wild olives, how can we become changed to the tame or the higher utility of the domestic olive? By having the tame grafted into our wild stock, or vice versa is the statement.

People have a difficulty in understanding and object to the dual life, which is the result of the new spiritual begetting of the natural man while still in the flesh. But here in the blended life of the wild and the domestic olive is a practical solution of the difficulty and an illustration of the process. Is it any more difficult for the Author of all life to blend the natural and the spiritual life in the individual human being than it is in the individual olive tree?

The illustration of this truth is also given under the figure of the vine in the Christ's own language, as given by John in his gospel. "I am the true vine and my Father is the husbandman. Every branch engrafted (this word commonly translated branch means just what we mean by an engrafted scion; there is another word for the general term branch) in me that beareth not fruit he taketh it away." Christ is also called a "shoot from the root of Jesse" in Hesaias. If this be a true figure how can we come to be "in Christ" except we be grafted into this "shoot from the root of Jesse."

This is the only rational explanation of the legal history of the Christ himself and makes it clear why he constantly refers to himself both as "a son of man" and "a son of God." He first receives the natural Adamic life which every human being receives, from his mother in the line of David through the special intervention of God's power exerted spiritually, in other words "is created in all points" as we are, in other words "becomes a partaker of flesh and blood;" in other words, "For surely not of angels does he take upon himself (that is become a partaker) but of Habraam's seed doth he take upon himself," in other words becomes mortal. Why? "That through death he might abrogate him who hath the control of death, namely, the devil. Any one who has made a study of this word "diabolos" (Anglicised into devil) and its general as well as specific use in the Scriptures will understand how the death of the Christ "abrogates (a legal term) the control of the Diabolos." He, the devil, is as it were by the appointment of the Most High at the court of heaven "The State's Attorney." He is called "the accuser of his brethren." He is constantly represented as a malicious perverter of his office and power.

The characters of Aman and Mardochaios in the book of Esther are designed to illustrate this truth. The scene opens with Aman filling the office and acting as the Court Accuser, in his personal spite and wickedness maliciously perverting his office and power. By divine intervention through human instrumentalities his plan and purpose is thwarted and he is punished, while the very one toward whom his wicked spite is directed is exalted to fill the office vacated by his punishment and death; and both these persons in their official relation to the Court of the Great King, both Aman and Mardochaios are called diabolos or "devils." Also dragons in the explanation of the dream. Mardochaios in other words is a type of the Christ as "our advocate" opposed to the wiles and machinations of our "Great Adversary" Satan, of whom Aman (no verity) is a remarkable type also. The meaning of the name Mardochaios (a recipient of illumination) also significant. Now how did Mardochaios abrogate the controling power which the wicked Aman had over death? By getting him removed from his office and power and through death as an instrumentality. Even so does the Christ, and even so will the Diabolos Satan be abrogated by "the Son of God" as the "true Advocate." Was Mardochaios "a Son of God?" Yes. "I have said ye are all sons of God and offspring of the Most High." Who is meant by "ye?" "All Israel." All God's people whether under the Old or the New Covenant. All regenerated people. Are "sons of God" in promise perfected spiritual beings? No. The resurrection is the spiritual birth and the time when the spiritual body is received and the "promise" realized. "These (the roll-call of the martyrs) all died not having realized the promise, God having looked forward to something more efficient for us, that they might not be perfected without us."

How was the Christ as "a son of God" perfected? Through "suffering and death." When was he perfected? "On the third day." Lo, I go my way today and tomorrow and the third day I shall have been perfected." And again, "The issues of life are through and out from death." And again, "He (the Christ) is the first born (brought forth) from among the dead," and "the first born of many brethren." He was the first to realize the promise, in other words, and the first to become a full organic "partaker of the divine nature," or "a Son of God" in fact and the full sense of the term.

Where it says in the translations, "Now are ye sons," it should read, "now are offspring."

CHAS. GARDNER.

## Selections.

### On a Mission to the Land of my Fathers.

At last the long-cherished hope fulfilled. We arrived in Jaffa, or ancient Joppa. Now memory is taxed to its utmost in calling to mind the numerous legends, historical facts, and, above all, Scriptural associations, so tenderly engraven upon the heart, when, at a mother's knee, truth was learned about the Land of Israel. And who can look upon and walk through the streets of that city, without thinking about him whose is the earth and the fulness thereof? The city itself stands close to the shore; very picturesque from the distance.

This city, according to Pliny, was full of life and power before the Flood. Standing on the shore, the sea view is delightful; numbers of small boats passing through the legendary spot where stands the jagged reef, to one point of which the famous Andromeda was chained, and rescued by Perseus.

In this locality the tribe of Dan distinguished itself with its conquest, when, under Joshua, the land was taken. Josh. xix. 46.

To this city was brought the wood from Lebanon, for the building of the first and second temples for Israel's tribes, and for the glory of the God of Israel, 2 Chron. ii. 16; Ezra iii. 7.

It was from here that Jonah started on his unfortunate voyage when he fled from the Lord and from the path of duty. It was in this city that Dorcas lived, as an angel of mercy ministering unto the needy; as a true disciple of Christ, extending his kingdom by a noble life of charity.

It was here that Peter, in the name of the Lord, performed his great miracle, when, after the death of Dorcas, he prayed, and raised her from death. Here stands the house where Simon, the tanner, lived, and whose hospitality Peter enjoyed—spot of many sacred and precious associations. Here many blessed hours were spent by the disciples of Christ as they worshiped their risen Lord. The house is built of large stones; the walls very thick. In every sense the mark of many generations is upon the antique building. Narrow steps lead up to the flat roof from whence Peter saw, in vision, "Heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. Acts ix. 36; x. 1-34. The house is now largely used by the Mohammedans for prayer. Here several followers of the Arabian prophet spread their praying rugs, on which, with seeming great earnestness, they prostrated themselves in prayer to Allah and the prophet.

Leaving this interesting traditional spot and turning to the right we again come into contact with a busy crowd of pilgrims from Russia who were hastening to Jerusalem, and some returning from the holy city, with the satisfaction of having been present at the important service in the church where the holy fire was seen, and the Patriarch's benediction received.

A most touching scene, which I will never forget, was, when a company of Jews having just landed, and so overcome with the thought of being, for the first time in their lives, in the land of their fathers, as if in ecstacies, fell on the ground, and most devoutly kissed the soil under them, repeating, *Arets Israel! Arets Israel!—Land of Israel! Land of Israel!*—and these poor fellows were surrounded by a crowd of half-naked Arabs, who howled and yelled like savages; and some of them took special delight in jeering and offering insults to the sons of Abraham.

A walk through the bazaar offers considerable interest and amusement: people from all nations taking delight in observing the ways and manners of Oriental business transactions; Bedouins making their purchases; Jews selling their goods with an enthusiasm as if attending to the most sacred duties in life; shopkeepers generally sitting on the ground, smoking cigarettes and pipes and drinking coffee, whilst their goods are being inspected by customers. Here I was delighted in meeting a young man who conversed with Jews about the truth of Christianity. Having joined the company in conversation, it was delightful to find the readiness with which some of these Israelites listened to the message of peace, and received Christian tracts in Hebrew.

A visit to the Protestant school, under the management of Miss Arnot, is interesting. Here Arab and Jewish children receive a good education, and gospel truths are instilled in the minds of the young. This school is specially for girls. Considering the condition of Oriental women, being a state of ignorance, superstition, and degredation, I was more than ever proud of my adopted country when finding that the school was liberally supported by the English Christian public. God bless the school and reward every subscriber for the interest and help on behalf of the lamentably ignorant daughters of Jaffa.

The scenery all round this ancient city is most charming. Orange flowers and ripe fruit are seen on the same trees. Their fragrance is wafted for several miles over the plains of Sharon, and for considerable distance over the sea. Walking round the balconies of our hotel, a magnificent view of the city and its neighborhood presents itself. On one side we behold orange gardens in great loveliness, a fine view of the environs of the city, and the mountains of Judea. On the other side we behold with interest and considerable amusement stalking camels in single file procession, tied together by halter and tail, laden with produce; others obediently resting on their knees, ready to receive the burdens they are so accustomed to carry over the sandy deserts.

Having rested long enough in this city, and seen everything of interest with delight, we made our preparations for the journey to Jerusalem.

Everything was now ready for the start. A lively and interesting scene presented itself. Travellers of various nationalities, with Arabian attendants, with their colored flowing garments, some of them fully armed, as if going to war; some, for the first time, take to ride on horseback and donkeys; others, not bold enough to venture a long ride on the saddle, prefer going by carriage.

The journey, once begun, continues to attract and interest.

After a short ride of about half an hour, the traveller finds himself in the country that reminds him of the ancient description, "A land flowing with milk and honey." If the traveller does not see milk and honey, he certainly beholds other objects of delight and luxury. On the right are the beautiful orange, lemon, pomegranate, and other fruit gardens. After a curious view of the place, where our dragoman informed us is the spot of Dorcas' tomb, we proceeded to the famous plain of Sharon, from of old celebrated for its exquisite fertility and beauty. While passing through it, we gazed and admired with feelings of sacred pleasure; we gathered bunches of flowers, lilies, tulips, and roses; we thought of the Royal preacher who said, "I am the Rose of Sharon." We thought of the poor downtrodden sons and daughters of Jacob, who, alas! are like a wilderness; who "shall yet blossom abundantly; and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God," Isa. xxxv. 1. 2. After going a little further on, we passed the old village, Hazer-Shual, which was, under Joshua, no doubt, a prosperous town. Josh. xix. 3.

Near this village, Abraham's fountain is pointed out to us by the dragoman, who is, however, careful to say that he is not very sure that it really was the "Fountain of Abraham!" With pleasure we proceed until we arrive at Beth Dagon—house of Dagon. Josh. xv. 41.

With no little interest did we inspect well the village and plains of Yazur, the memorable scene of Samson, with the three hundred foxes and firebrands, Judges xv. 4, 5.

Being tired by our long ride, we rested at Ramleh—the Arimathea of the New Testament. Here resided the disciple Joseph, in whose new tomb the Lord was laid. Matt. xxvii. 57.

Here were scenes of great and bitter conflicts between the Crusaders and Moslems. The mosque, once a church built by the Crusaders, still stands as a monument of the conflict between the heroes of the Cross and Crescent.

From Ramleh we pass on to the valley of Aijalon. With an open Bible in hand we are forcibly reminded of the marvellous triumph of Joshua, when the sun stood still in Gibeon, and the moon in the valley of Aijalon. Josh. x. 12–14.

Passing through Latroon, Naopolis, Yalo, Beit Nuba, we come to Kiriath Jearim. Josh. ix. 17. This is one of the most interesting spots on the road between Jaffa and Jerusalem. Here, no doubt, was a stronghold of the Canaanites and the worship of Baal. The well-preserved ruins of the grand old church, which, in its time, was in the possession of the Saracens, Crusaders, and early Christians.

Here was a landmark between Benjamin and Judah. Here the Ark of Israel rested in the house of Abinadab, until David took it to Zion. 2 Sam. vi. Oh, oh, we go, gazing with wistful eyes, while every movement is bringing it nearer and nearer to the old metropolis of the world, the City of David, the Mount Zion of our poetry and song, at length we behold the Tower of David, and with reverence and emotion we pass through the Jaffa Gate, and for the first time in life we walk in the streets of Jerusalem.

"Jerusalem, my happy home,
Name ever dear to me."

—*Isaac Levinsohn, in Jewish Herald.*

(To be Continued.)

### The Gardens of Egypt.

At the beginning of March the gardens of Egypt are really wonderful; the orange and lemon trees spread their most pungent odor; the rose trees are covered with innumerable flowers; the palms, with their green and white crowns, swing them in the wind; the oleanders there border the avenues; on the lawns, anemones, annual and perpetual flowering pinks, chrysanthemums, violets, alyssus, periwinkles, snap-dragons, mignonette, pansies, and petunias blend their innumerable colors with the green trees, bushes and shrubs. Groups of bamboo lift here and there their long green and golden stems, crowned with an immense plume of pretty little trembling leaves. One comprehends, on seeing these stems, which assume in a few months enormous proportions, the cruelly ingenious punishment of the Chinese in binding a criminal to a young bamboo. The plant grows, and the wretch is quartered in a few weeks. No wood is lighter or more useful than that of the bamboo. But what gives, at least during winter and spring, the most smiling aspect to the Egyptian gardens are the great sheets of rose bougainvilleas that cling to the walls, the trees and groups of foliage, and which displays everywhere the exquisite tints of their flowers. The bougainvilleas is certainly the finest of climbing plants. During five months its flowers under the winter sun take shades of extreme delicacy—one might say a light rose trail, the intensity of which every play of light varies. The aloes, the agave, attach themselves to rocky slopes. On the banks of the watercourses the blue lotus and papyrus still revive antique reminiscences. Grass cannot be raised in Egypt. The layer of soil is so thin that the sun dries it up immediately, and unless the grass be constantly submerged, it turns yellow and perishes at once. It is not the heat alone that produces this result, for there is much fine grass in the tropics; but the heat accompanied with the shallowness of the soil, renders the cultivation of grass impossible in Egypt. It is with difficulty that a few isolated blades of grass sprout during winter along the Nile and the canals; they disappear as soon as spring begins, so that everywhere in the country where artificial cultivation finishes, the dry, bare desert begins.

### Excommunication Braved.

Missionary work in the United States of Columbia has of late been restricted almost entirely to the city of Bogota, owing to the difficulties of travel and the unsettled state of the country. The gospel, however, has made its way into the country, through pupils in the mission schools at Bogota going to reside in other cities. Recently, Mr. and Mrs. Caldwell have ventured on a tour, which they describe in a letter to the Church, and have been surprised to find that their former pupils have been enabled to do. They encountered opposition in every place from the Roman Catholic priests, but were not driven back, and in many places were welcomed in spite of them. Mrs. Caldwell says:

"The war the priests make against the Bible is something surprising. From Tunja they sent word to one place and another, and the priests of each place have preached against us and our 'prohibited books.' They are careful not to say that it is the Bible we desire to sell, but say that the books are bad ones, very bad ones, and thus make the people think that they are immoral, obscene books. Some have been very much surprised when they have found that it was the Bible we were selling. Where the priest comes out openly and attacks Mr. Caldwell in the streets, the sales as a rule have been increased, because he could be answered before the people, and the falsity of his statements shown; but where they only preach against the books in a church crowded with ignorant people, with no one to refute the misstatements, the effect is often very great. For example, the Sabbath before we arrived at Pie de Cuesta, the priest announced our coming, and spoke at length about the very bad books, saying over and over again that the people should not buy the dreadful books, or even look at them, and threatening anyone who should disobey his commands with instant excommunication. He also warned the people that they should not give us boarding, and said that he would excommunicate any one receiving us. I asked our landlady if she was not afraid of losing her soul for having received us and treated us so kindly. 'No,' she replied, 'I am not afraid, and it makes but little difference to me what the priest says.'"

### "THE GOSPEL OF THE KINGDOM."

We have arranged with Bro. Wiley Jones to furnish us a limited number of copies of the above named work, to offer as premiums to all who renew promptly for the year 1888. Each one renewing his subscription and paying all up to *Dec. 31, 1888*, will receive a copy of this excellent work if he wishes it. This offer is good until Dec. 31, 1887, so be in time if you want the book. The supply is limited, and those who come first will be served first.

# THE RESTITUTION.

H. A. CHAPLIN, Editor.

Plymouth, Indiana, Dec. 21, 1876.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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From Robert Gun, of London, England, we received a card this morning, Dec. 20—of the following purport:—"I wish to find John McDonald who left Greenock, Scotland, for Marshall Co., Ind., in 1873. He may possibly be a reader of THE RESTITUTION." Do any of our readers know him? If so, please inform us.

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A rumor comes by way of Vienna that the Czar of Russia was wounded in an attempt made to assassinate him, and that a revolutionary movement had broken out at St. Petersburgh. ANOTHER item of news is, that a tract of land in China larger than the State of Massachusetts, and much more densely populated has been completely submerged under water, causing one of the greatest calamities of the world's history.

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### JERUSALEM.

Prophesy abundantly shows that the golden age of Immanuel's land, and the exalted position to be occupied by the metropolis of the country promised to the Father of the Faithful and his exalted heir—the City of the Great King—are to be realized after the times of the Gentiles shall have been fulfilled. As we are now almost certainly living in the last generation of these Gentile times, everything pertaining to Jerusalem, Palestine, and the Orient generally, are matters of paramount importance. Commercial as well as political changes are to be carefully noted. The following item is certainly significant as a sign that Jerusalem's warfare is nearly accomplished, and that God's holy Sanctuary places are not much longer to be trodden under foot. How surprising has been the changes that a very few years have effected, both in the political and commercial condition of Palestine and Jerusalem.

THE TRADE IN JERUSALEM.

"The total imports of goods into Jerusalem in the year 1836, according to the Customs Office figures, amounted to the value of 6,706,400f., and the total exports to 4,749,200f. Among the principal imports are sugar from Austria, France, Egypt, and Russia; rice from Egypt and England; flour, chiefly from Russia and Austria; iron wares, from England and France; wood, from Austria, Russia, etc.; manufactured goods from England, France, Switzerland; cotton goods, from Austria, Germany, England, etc. The principal exports were oranges and lemons to Europe, America, Turkey, and Egypt; sesame to France, Italy, Egypt, Russia, Turkey; soap to Egypt; water melons and vegetables to Egypt and Turkey."

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### PALESTINE SCENERY.

The name Palestine was originally restricted to a strip of country situated along the southeastern border of the Mediterranean Sea, a country originally extending perhaps as far north as Mount Carmel. At first it meant nothing more than Philistia. In later times the name of this maritime province was extended so as to embrace the whole country of the Jews, both west and east of the Jordan.

In 1874 Ralph Merrill was appointed archæologist of the American Exploration Society, and he entered upon his work in Dec. 1875, and continued his labors until the summer of 1877, when he returned to America. The account of his explorations and travels is given in an interesting volume of about 550 pages, entitled, "East of the Jordan." It was in the country beyond the Jordan that John the Baptist exercised most of his ministry, and it was in the castle of Machaerus on the eastern shore of the Dead Sea that he was imprisoned and finally beheaded. A part of the time of our Lord's ministry was spent on the same side of the river. From Mr. Merrill's work we select two extracts illustrating our heading. The scenery described was near the Wady Yabis, a stream flowing into the Jordan on the East side some thing like about one third of the way down from the Sea of Galilee to the Dead Sea. It is supposed that in the name Wady Yabis the ancient name Jabesh Gilead has been preserved, a town made famous in Old Testament narratives from certain events connected with its history. The time when Mr. Merrill was encamped on this stream was March, 1876. As pen pictures of nature, as displayed just east of the Jordan, we feel sure our readers will be pleased to peruse these animated descriptions which follow, the day of date being Sunday, March 12, 1876.

"Today I hoped to read a great deal, but it is almost eight o'clock in the evening and I have just commenced. It occupied me nearly all the forenoon to take care of my flowers — a which must be done or they would spoil. After dinner some Bedawin Sheiks came and stayed a long time; when they had gone I tried to take a nap, but was awakened by the cold nose of one of our dogs in contact with my own, and so gave it up. I then went to the top of one of the foot-hills in the rear of our tents, overlooking the lower portion of Wady Yabis, in order to enjoy the view of the great valley stretching out before me and on either hand, through which ran the Jordan in its winding course, and beyond which rose the magnificent hills of Western Palestine.

"I can hardly express how thankful I was for a day of rest, even though I knew I could not enjoy or observe it in the way I should were I at home. But it has been a perfect summer day, like one of those during the last part of June or the first part of July in New England when the weather is sweltering. All nature is alive here; trees, shrubs, grass, flowers, are growing with all their might. The air is thick with the steam of rank, luxuriant vegetation. At home we talk about 'the hum of insects.' It is not an exaggeration to say that the air here has been filled with the roar of insects. As I sat on the hill-top just referred to, the volume of sound swelled up from the great plain and filled the sky. I never before witnessed or experienced anything of the kind so impressive as this. It was inspiring to realize that I was surrounded by as much vocal life, as well as by an infinite world of life, that could express itself only by greenness, fragrance and beauty. But the day, with all its loveliness, was fearfully hot. At noon it was 70 deg. in our tent, and as uncomfortable as 100 deg. would be in New England. Towards night some clouds and a slight breeze came up, and this evening the air is quite cool. The broken clouds, as they pass before the sun, throw some beautiful shadows on the hills and plains. One day recently I saw a large section of the Jordan plain which seemed to have been transformed into a lake. All my companions said that the resemblance was striking and perfect. Any person seeing it suddenly would have exclaimed: 'Yonder is a lake twenty or thirty miles in length, and how beautiful it is!' But that section was covered by a dense cloud which stood above it, all around which the sun was pouring down its rays."

Mr. Merrill then describes the rank growth of the vegetation on the uncultivated lands. This description shows most plainly the fertility of the soil, and how well adapted it would be to the production of the most abundant crops of grain if cleared of its wild noxious growth. The careful culture of the skilled agriculturist would, as in the olden times, be rewarded with the "thirty, sixty, and a hundredfold." Our author thus describes the wild growth of the Wady Yabis:

"No one who has not experienced it can realize the savage nature of these alder bushes and trees which are so abundant in this valley. Sometimes, by accident, one gets jostled against a bush of that kind, and it is almost impossible to extricate one's self from its grasp. When a fine bird was perched upon such a tree, we seldom shot it, but waited until it flew elsewhere, for if when shot it fell into the alder bush it was generally impossible to recover it, and we gave it up for lost. Trees, shrubs, weeds, and flowers, and, in fact, almost all kinds of plants in this country, appear to be armed with thorns. A field of thistles will sometimes send us a mile or more out of our way in order to go around it, for we could not make our way through it. Besides the mustard, which is often as high as my shoulders when on horseback, fennel stalks are likewise ten and twelve feet in height. It grows wild here, and the seeds have the same taste as the sweet fennel, which we cultivate at home. The farmer or gardener in America often complains of the weeds; but here I could show him a paradise of weeds, out of which it would be difficult to make sufficient mowings, or climb without a ladder. I have forced my way through them for an hour at a time without once seeing the ground except where I trod them down, my head and shoulders only appearing above the great sea of color. In wading through oceans of weeds and thistles, and struggling with alder-bushes, where I am constantly scratched, torn, and bruised, I have often thought how convenient a sole-leather suit would be. One of the most difficult tasks I have to perform is that of mending my clothes after a day's experience with these thistles, alder-trees, and other thorny shrubs, and likewise with the rocks in these wild ravines and with the stones in the various ruins. I could get along better if my hands did not become scratched, bruised, and stiffened in this rough work. There is one passage of Scripture uppermost in my mind at such times, namely, where it speaks of "the crackling of thorns under a pot." I get a good deal of comfort from those words, "the crackling of thorns," for I realize that, although they may tear my flesh and clothes, yet they can be subdued by fire. The satisfaction comes from thinking of these cruel persecutors as being consumed by flames."

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### TWO FRIENDS OF THE PERSECUTED JEWS.

In the *Christian Herald and Signs of Our Times* of Dec. 1, we find the following narratives of two ladies who have devoted themselves to the cause of Israel. They have not only endeavored to alleviate the sufferings of the exiled Jews, but have also made earnest efforts to lead them to see the truth as it is in Jesus. For the kindness they have shown to the persecuted outcasts of Israel they are worthy of all the honor that they have won for themselves for all their labors of love. As all the readers of THE RESTITUTION feel a lively interest in the literal fulfillment of prophesy in relation to the return of the exiled nation to the land of their fathers, the following account of these two ladies will be perused with pleasure. As several of our subscribers are lineally descended from Abraham, to whom—in connection with his one seed, the Messiah—the original promises were made, we trust our selection will specially please them. Some time ago we published an instructive article on the ten pieces of silver, and the piece that was lost, as rendered in Luke xv. 8, 9. Which was a part of one of Miss Finkelstein's lectures.

MRS. FINN.

Mrs. Finn is a native of Warsaw in Poland, where she was born nearly sixty years ago. Her father was the late Dr. McCaul, the eminent Hebrew scholar and historian, who for many years made his home amongst the Jews of Russia and Poland, and found his most intimate friends among the Jewish Rabbis of those lands. She passed her early years in Warsaw, and saw much of these Jewish teachers, one of whom was so much interested in the child that he taught her Hebrew and guided her studies in Jewish literature. Subsequently her father removed to Breslau, where she became proficient in the German language and literature. Still later she accompanied her father to Ireland, and finally to his last place of residence at Palestine Place, London, England. There he continued his labors on behalf of the Jews. At his house Jews from every nation under the sun might be found, who, called to London on business, found there congenial society and ready sympathy, and since his death it has not lost its associations, for it has now become the centre of the missionary operations of the London Society for Promoting Christianity among the Jews.

In the year 1841 the King of Prussia, whose acquaintance Dr. McCaul had made in Germany, proposed the foundation of a Protestant Anglo-Prussian Bishopric in Jerusalem, and asked him to be the Bishop. This honor Dr. McCaul declined on the ground that it should be held by one of Jewish birth, and recurred to nominate his friend Dr. M. S. Alexander. The nomination was accepted, and at Dr. Alexander's consecration Dr. McCaul preached the sermon. There was present at that ceremony a friend who had taken active interest in the Bishopric, and in the work going on in the Holy Land, and who himself was an excellent Hebrew scholar, and had published a valuable work on the Spanish Jews. This was Mr. Finn, whose friendship for Dr. McCaul was destined to develop into a closer connection. He became a frequent visitor at Palestine Place, drawn thither, at first, by a community of interest in the Jews, but later by a growing affection for Miss McCaul. His affection was reciprocated, and they were married in 1846. Shortly afterward Mr. Finn's profound Hebraic knowledge, and his well-known interest in the Jewish race attracted the attention of the British Government, who at that time needed a representative in Palestine. Mr. Finn was made Consul for Palestine with a residence in Jerusalem itself, and there he and Mrs. Finn removed, and commenced a life of beneficent labor, congenial to them, beneficent to the country, and useful to the British Government. They held the position for seventeen years, and during that time endeared themselves to thousands of persons to whom Mr. Finn's official position enabled him to become a protector. Many remarkable incidents occurred during Mr. Finn's official term, which he has graphically described in his book entitled "Stirring Times."

The English Consulate at this time occupied the house adjoining Christ's Church on Mount Zion, and immediately faced the Castle of Hippicus, from which during Mohammedan feasts, it is customary to fire salutes with artillery. Mr. and Mrs. Finn having been away from home during one of these festivals, returned to make an unexpected discovery. The clumsy Turkish gunners had damaged their house. In firing one of the castle guns they had thrust into it, as an extra wadding, a soldier's old jacket with brass buttons, and this had been fired through the windows of the Consulate, the distance being very short. The bundle had crashed through the window, carrying glass and woodwork before it, and hit the wall opposite just above a bed in which a child would have been sleeping, if the Consul and Mrs. Finn had been at home.

Mr. Finn says: "The gunners were in the habit of ramming anything that came to hand into their cannon, to make the greater noise in the discharge. Some years before, a poor Jewess had a narrow escape of her life from this cause. She was passing down the narrow lane close to our house at the moment when a salute began. A troop of donkeys, just released from their loads, came scampering down the lane behind her, the donkey-boy lagging in the rear. The donkeys pushed past, one of them pinning the Jewess to the wall. At that instant the cannon was again fired; the wadding (an old soldier's jacket in this instance too) struck the donkey on the head killing it on the spot. The woman was covered with dust and blood of the slain beast, which had to be removed before she could be extricated, terribly shaken and frightened, but safe. The donkey had saved her life at the expense of his own."

The question of the employment of the poor Jewesses and of Jews, had from Mr. and Mrs. Finn's first arrival in Jerusalem engaged their attention. These poor people go to the Holy City from religious motives, and finding no employment there, sink into a condition of hopeless poverty. The first effort made was on behalf of the Jewesses, some of whom were given employment in sewing and knitting. After a couple of years this branch of the work was handed over to the late Miss Cooper, who founded a sewing and knitting school, which is still one of the Institutions of Jerusalem. Various occupations were tried for the men and boys, but with promised permanent success except agriculture and the various industries therewith connected. Efforts were made to encourage and promote agricultural industry during the whole time of Mrs. Finn's residence there, and the great fertility of the land was abundantly proved in the work carried on at Urtas, near Solomon's Gardens, where waste land was turned into a very paradise of luxuriant verdure. The willingness of the Jews themselves to earn even scanty wages by hard work, was also shown at a place near Jerusalem called the Industrial Plantation. Here Jews of all ages, including men of learning, glad of any occupation which would maintain them near their beloved city, thankfully labored under the hot sun at building and clearing the ground, receiving in return bare peasants' wages and a bit of bread.

"After operations were fairly started on the plantation," observes Mr. Finn, "I one day, after a hard day's work, rode out towards the land, to see the men return from their labor. They were met coming over the lanes and fields carrying their baskets and tools on their shoulders; a happy troop, very ragged but very happy, singing a chorus in Hebrew, 'We are laborers in the field of Abraham, our father.' My eyes filled with tears as the words came to recollection, 'They shall return to Zion with singing, and everlasting joy shall be upon their heads.'"

A priest's mishap is another incident related by Mr. Finn. On one occasion, while Mr. and Mrs. Finn were exploring in the region of Khan Nakhora, they had their table-cloth spread upon the ground by the roadside, when there came up a portly priest belonging to the Convent of the Savior, beyond Sidon, riding a mule and escorted by a peasant on foot. In attempting to dismount alone, the mule's girth being loose, the saddle turned round, so that the priest tumbled on his head, and lay prostrate, his feet still in the stirrups, unable to move, and in imminent danger of being dragged down the road by the mule. He was rescued by Mr. Finn's cook, who ran up and cut the stirrups off with his sword. The priest felt deeply humiliated, and finding that he was indebted for his rescue to the servant of Protestants, he rode off without a word of thanks.

An interesting circumstance described by Mr. Finn was the first admission of Christians since the recapture of Jerusalem to the Temple Sanctuary. This was granted to Mr. and Mrs. Finn in 1853, and they were allowed to conduct to that hallowed spot the Duke and Duchess of Brabant (now the king and queen of the Belgians), and subsequently the eminent Jewish philanthropist, Sir Moses Montefiore, who, as a British subject, was under the protection of the consul. Of this visit Mr Finn thus wrote: "We were to approach the very interesting, if not awful spot, where the threshing-floor of Araunah the Jebusite had been; the site of King David's altar; the site of Abraham's altar on Moriah; the site of the Holy of Holies; the earthly throne of Divine majesty and presence, the spot where the Veil had been rent in twain. There was a multitude of eager expectants. We passed through a narrow, dark passage, which forms the private entrance to the Sanctuary precincts from the Pasha's residence. On a sudden we emerged into daylight and bright sunshine; and we stood within the Sanctuary, on the smooth scarped rock, cut away about a thousand years before. Here the main body of the Turkish garrison awaited the company. The soldiers were fully armed, and closed around us as we followed the Pasha, who, with the officers in command, led the visitors forward. The innovation was astonishing, and as fanatical Turks regarded it as sacrilege, it was not without its dangers. Not many years before, the resident English mission physician had been attending one of the chief Moslem families in their house, which overlooks the Haram precincts. Out of gratitude they led him a very little way within the gates of the open court, that he might behold, if even only a glimpse, something of the beauty of the Sanctuary. But two of the watchmen espied the intruders, and fiercely rushing upon them with their clubs, they knocked down, not only the English doctor, but the Moslem gentleman who was conducting him, and would have killed both had not help been at hand, and the gate so close by that they could be dragged out of reach by the Hereditary Guardian himself, who was friendly, and who was just in time to save them, though with extreme difficulty."

Departure from Jerusalem and the abandoning of the beneficent work to other hands, became unavoidable in 1863, by the chronic sickness of Mr. Finn. He and his devoted wife quitted the country with poignant regret, but continued residence there would have been fatal to the sufferer. He lived until 1872, and though retired from active life never ceased to take a deep interest in the welfare of "God's chosen people." Since his death Mrs. Finn has devoted her life to the same cause. She became Secretary of the movement for assisting Jews to settle in the Holy Land known as "The Syrian Colonization Fund." During the recent Russian persecution her house was besieged by Russian Jews pleading for help to go to the land of their fathers. Mrs. Finn seemed to be an instrument specially prepared for such a crisis, as during her childhood she had acquired familiar knowledge of both the Russian and Hebrew tongues, and could converse with all who came. The money she distributed from the public fund and her own private purse during that time was enormous.

MISS LYDIA VON FINKELSTEIN.

Many of our readers have already made the acquaintance of Lydia Manasseh von Finkelstein. She resided for several years in this country and lectured in most of our great cities. The father of Miss Finkelstein was a Russian noble, whose sympathies with the people and persistent advocacy of constitutional government brought him into collision with the Czar, and rendered his flight from Russia imperative. He eventually migrated to Syria, and settled in Jerusalem, where his daughter Lydia was born, and where she spent the first eighteen or twenty years of her life. There in "The City of the Great King" she herself lived the life she now graphically describes in her lectures, in many of its modes.

A few years ago Miss Finkelstein left the Holy Land and settled in the United States, and here she was led to consecrate herself to the important work in which she is now engaged. Atheists of the lowest type, full of coarse conceit and noisy bluster, and trading, as is their wont, on the ignorance of the masses, were publicly attacking the Bible, and by distortion and misrepresentation were laboring to destroy all confidence in its accuracy. They openly asserted that its descriptions of places and persons, manners and customs of the East, were fallacious, and from this argued that no faith could be placed in its revelations of moral and spiritual truth. To counteract these falsehoods, Miss von Finkelstein felt moved to inform American audiences of such details of Eastern life, derived from her own personal experience and knowledge, as would place the Bible in its true light, and thus destroy the ground on which the infidel attack was made.

Her lectures were exceeding vivid as commentaries on Biblical themes, for she had brought with her the wardrobe she and her brother used in the Holy Land, and at her lectures her brother wore the dress of the Bedouin, or the country shepherd, or the city man, as the case might be; while she herself personified representatives of each of the different classes. The lectures were delivered in many parts of the States to large audiences, and were highly appreciated.

In the summer of 1887 Miss von Finkelstein revisited the Holy Land and collected new facts respecting it and its Jewish settlers. She has now embodied these in new lectures showing how marvellously God is preparing the way for Jewish nationalization in Palestine, and is delivering them in the chief cities of Europe. The influence is very beneficial in arousing public interest in the Jewish people and enlisting public sympathy in their exiled condition.

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RIPLEY, Ill.

*Dear Restitution:*

I have been requested to write to let the brethren know that we have a few believers in the one faith of the gospel in Ripley, Brown Co., Ill. Some twenty years ago we had quite a flourishing congregation. But grievous wolves entered in and scattered the flock until there are but a few left. Some moved away, some joined the Disciples (or Campbellites), some became careless and neglected to attend meetings, while death claimed some of our best members. The few that were left have struggled hard to keep up meetings among the scoffs of the opposing sects. We feel able and willing to give a thus saith the Lord for all the truths we hold and teach. We were favored with a visit from Brother John Foore, of Galesburg, Kan. He delivered fifteen discourses to large and attentive audiences. The brethren and friends to the cause of truth were edified and encouraged, while our opponents opposed and misrepresented us. Brother Foore is a workman that needeth not be ashamed, rightly dividing the word of truth, presenting it in a plain and forcible manner, so that he having ears might hear and understand. There were six willing souls put on Christ by baptism, one reclaimed, and some others purpose being baptized in the near future; and my prayer is that they may walk worthy of the high calling with which they are called. I have been a reader of THE RESTITUTION since its first publication; that is evidence of the estimation I put upon it. It is the best exponent of our views of any paper we are acquainted with. Its weekly visits are looked for with pleasure and we take delight in perusing most of the articles therein. Through it we get the best that is written on the restitution of all things spoken of by all the holy prophets since the world began. Also the signs indicating the near approach of the end of Gentile times. We hope that our worthy brother and Editor may be blessed with health to continue in the good work. Your brother in hope of eternal life when Jesus comes,

HIRAM BOWMAN.

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### NOTICE.

Mrs. Fannie Chase has been appointed agent of THE RESTITUTION at Adrian, Mich., and money paid to her will be promptly receipted for.

Bro. H. S. Birchall has been appointed agent of THE RESTITUTION at Cleveland, O., and money paid to him will be promptly receipted for.

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### MISSIONARY FUND.

Free will donations are solicited for the purpose of sending papers by the poor, and supplying books and papers to pioneer workers, in this and other lands. We do not want, and will not accept a penny for a "Fishing Fund," but every cent placed to our hands will go as the donor would have it, to further the cause of the blessed Master.

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Prepared by the committee appointed by the Indiana State Conference.

### LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 16.

RIGHTEOUSNESS.

(Uprightness, justice, godliness; to be right, just)

Golden Text: "For I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5, 20.

*Lesson Chapter, Psalm 4.*

All God's commandments, words and ways are righteousness. Psalm 119, 172; Psalm 145, 17.

He requires his children to be like himself, "sanctify yourselves, and be ye holy." Lev. 20, 7; John 15, 3; 18, 17, 19; Acts 15, 9; 1 Peter 1, 15-20; this holiness must be perfect. 2 Cor. 7, 1; Heb. 12, 14.

Q. What made Abraham a righteous man?

A. He believed God, and it was accounted to him for righteousness. Gen. 15, 6; Rom. 4, 3, 13, 16, 23; Gal. 3, 6.

Faith, without works is dead, being alone. James 2, 17. Abraham's faith, wrought with his works, and by works, faith was made perfect. James 2, 23.

Abraham kept God's commandments and statutes, Gen. 26, 5; if we would be righteous, we must keep his commandments. 1 John 2, 4-6; 3, 7.

Q. How can we attain unto righteousness?

A. But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness....for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness. Rom. 6, 16-19.

Q. What are the fruits of righteousness?

A. James 3, 17; Gal. 5, 22.

Q. What is the reward of righteousness?

A. Rom. 6, 22, 23; Rom. 5, 21.

Q. How long will the reward of the righteous endure?

A. The righteous shall inherit the land and dwell therein forever. Psa. 37, 29, 28. For the righteous shall dwell in the land and the perfect shall remain in it. Prov. 2, 21; Psa. 55, 22; 52, 1. The righteous shall never be removed, but the wicked shall not inherit the earth. Prov. 10, 30.

Summing up the lesson we find that to attain unto the righteousness that God requires, there must be faith, we must believe God; secondly, there must be obedience, we must keep God's commandments, the form of doctrine must be obeyed from the heart.

God has given us a system of truth whereby to purify our lives; our lesson tells us that we are purified and sanctified by the word, or through the truth.

We have had lessons on Faith, on Repentance, on Baptism and on Justification. We believe, we repent, we obey from the heart, we are justified, and thus are accounted righteous in God's sight, and if we persevere in the service of righteousness, will "inherit the land and dwell therein forever."

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# Poetry

## THE UNANSWERED PRAYER.

"Lord, who am I, that thou shouldst call
Thy servant to a task so great?
Forgotten in my low estate,
I, void of wisdom, power, and all
The needs that on such service wait.

"The people know not who thou art;
They would not heed my prayers or tears;
A fugitive full forty years,
Within the lonely desert's heart,
How could I move their hopes or fears?

"I am not eloquent. My speech
Is slow, my tongue is shorn of grace,
I dare not take the prophet's place
Without the prophet's power to reach
The heart of a despairing race.

"Send whom thou will I all excuse is thine;
Thou canst fulfill thy act decree
Through other hands more meet to be
Ephemeris in thy so vast design:
But, Lord, beseech thee, send not me!"

Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win,
No pillared fire, no magic rod,
No wonders in the land of Zin,

No smiting of the sea, no tears
Ecstatic shed on Sinai's steep,
No Nebo, with a God to keep
His burial! Only forty years
Of desert watching with his sheep!

—Margaret J. Preston, in Independent.

# Selections.

## THE PERSONAL RETURN.

We have a certain number of texts given to us in connection with this subject, that seems to me to be most admirably chosen. But to these passages I venture to add two more to which I would direct your attention. In 2 Tim. iv. 8, Paul writes, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." What day is that? It is the day spoken of as "that day" throughout the whole of the New Testament, that day towards which the whole world has been hastening from the first hour of its creation, that day when Christ shall come and claim his own. But what more? "Not to me only, but unto all those also that love his appearing." Now I turn to my Greek concordance and find that this word *epiphania* (the epiphany) is used six times in the New Testament, and every one of these six times the word refers to our Lord's second coming. Now, we remember at the epiphany of Christ, his first coming, when he came in person, he was revealed in different ways to wise men of the Gentiles and others. There are different revelations of Christ, but the same word is used in the New Testament, not referring to that epiphany but to the epiphany when he shall appear again in triumph.

Now one other verse, from Heb. ix. 28; "Unto them that look for him shall he appear the second time without sin unto salvation." The second time: then what was the first time? It was a personal appearing, and it will be personal the second time. The first time without sin for the purpose of taking away sin, "for he made him to be sin for us who knew no sin;" but the second time without sin (sin offering) unto the fulfilment of the complete salvation of his people, the church. The sign of those for whom Christ's coming will be the glorious some of their salvation is this: "Unto them that look for him shall he appear the second time without sin unto salvation." To them that wait for him, as it is in the Revised Version. Wait! The idea occurs to me: Do we wait for his coming in the body? I never wait for anybody in my house. They are there in my room, they are there with me. But when friends are coming, perhaps by invitation, by previous arrangement, sometimes one has to wait for them, look for them, looking out at the window, saying, "Are they coming?" But when they are present I do not do that. Christ is now with us spiritually. We know the words "Lo, I am with you alway, even unto the end of the age." Yes, he is here in our midst by the power of his Spirit. What, then, do we look for? What do we wait for? If it be only a spiritual coming, he is here spiritually now. He is here teaching us to look for and wait for that glorious moment when he shall come again and we shall see him as he is.

*For* what do we look? *For* something vague and indefinite? *No*; but that the Master will soon come into the harvestfield and say, "The day's work is over; come home, my child; the struggle is over; come to the feast, the joyous feast, and you shall struggle no more." He is coming to give us work though. We shall work then for Christ, and serve him fully. How? As disembodied spirits? I think not. I believe these bodies shall rise again, and that Christ in his body will appear. Yes, these bodies have not done their best for Christ yet; they are often hangers-on. God made the body, and it shall be glorified, sanctified, and some day or other become the means of serving him perfectly. These wretched bodies seem indeed to be tormenting and hindering us now in many ways. Then they shall be free from all that, and be used for the Master's service. Look at our limbs, and remember they are to be sanctified in the end; every hand, every head sanctified when he cometh, and used for him. Yes, he is coming that all this may be done.

He cometh to rule the earth, for it is Christ's world. I know that he speaks of Satan upon three occasions as "the prince of this world." He is the prince of this world, but Christ is coming to overturn him. Christ is to have the pre-eminence, Christ is to rule the whole world. He is to have the whole power. He has not got it now. People may talk as they like, but he does not rule over it all. I know Satan cannot go beyond Christ's commands now, but Christ is coming in his glory to rule over the whole earth. If this is to be only a spiritual coming, what is that glory in which Isaiah seems to revel when he speaks again and again of Christ reigning, and of all owning him from the least to the greatest?

What do we gather from the Word of God about Christ's coming? Well, first of all, it is the hope of the church at all times. You may as distinctly mark upon the page of the history of the church of Christ the times of true revival by their expectation of the personal coming of Christ, as you may mark upon a map the cholera places where cholera has been cured or alleviated at any time. I believe the bright times in the history of the church of Christ in these eighteen hundred and eighty years have been when she has been looking for the Lord's Second Advent. Some people refuse to acknowledge this, but laugh at you for having such a hope. Age after age, just when praying people like you here at Millbury, have been gathered together looking for his coming, they have been scorned, and it has been said, This is madness. The Bible says that there shall be scoffers, those who shall say, "Where is the promise of his coming?"

I turn to Heb. ix., and there I find the declaration that the saints of the Old Testament died in the faith, not having received the promise, but still they looked for it, and Christ came at last just at the right time. Simeon and Anna saw him. The saints looked for a personal coming, and they rejoiced. Just so the church has since then had times of revival, marked by distinctive looking for the personal coming of Christ. In the midst of all the darkness and sadness, and frightful depression, perhaps more spiritual than commercial at the present time, there is one glad and glorious thought, that the children of God are alive to the fact, and are looking for the Lord's coming.

The Bible is not a book written to deceive; it is written to guide and teach us; it is the brightness amidst the darkness and the gloom. But there was no book ever written which is so deceitful as the Bible if the Lord's coming is not personal. I dare not preach another sermon from this book if it does not mean what it says. "If I go away I will come again and receive you unto Myself; that where I am there ye may be also." The church of Christ should ever keep her eye fixed upon this her great hope; not the hope of the gradual civilization of the world, for that will not be accomplished till he come.

Jesus is a Person to be expected, loved, obeyed, and trusted. I remembered reading in the life of General Havelock, that great and noble Christian hero, that at one time, when he was here in London with his son, he took him about with him, and on one occasion, having some business where he could not take his boy, he told him to go somewhere else and then wait for him on London Bridge. The boy was trained to obedience, but the General, occupied with many things, forgot the boy. Having finished his work, he went home and sat down to dinner. He asked, "Where is my boy?" "Not at home." "Where is he then?" "He went out with you." Then it flashed into General Havelock's mind that he had forgotten all about the boy, and that his son would be walking up and down on the bridge, shivering with the cold probably. The father went out and found the boy there. Well, our Master has told us to go there to fill that post or this, to occupy that position of humiliation it may be, or to do that work so exceedingly unpleasant to us. We must go and stay there where he tells us. But we are not forgotten.

Dear friends, waiting may sometimes seem very long. As we stand upon the bridge of this world the streams of people pass by who know not him for whom we wait—they pass by some to pleasure, some to sin, and some to business—but they care not for whom we wait. Yet still we keep our waiting watch there, longing for his return. Hold on, Christian, keep that hope bright, it will keep you warm when the world is very cold; it will sustain you when you are very weary and cast down. The trumpet shall sound, and he shall come with a shout, with the voice of the Archangel, and so shall we ever be with the Lord. "Even so, come, Lord Jesus."—*F. A. C. Lillingston, in Prophetic News.*

## THE SEVENTH-DAY. No. 12.

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### MODERN FALSE PROPHETS.

Mrs. White is only one of a large number who, in modern times, have claimed to have Divine revelations. Each has found zealous followers. Let us briefly notice a few.

1. Swedenborg. He was born in Stockholm, Sweden, in 1688 and died in 1772. His father was a nobleman of high standing. Hence Swedenborg was highly educated and moved in the highest society. He traveled extensively, and conversed with the most learned men of the age. The king appointed him to a high office, which he filled with great acceptance for over thirty years. He rose to great eminence in science and wrote seventy-seven books, covering every branch of science. He was a favorite of the king and royal family. He was of the purest character and devoutly religious.

At the age of fifty-five he began to have visions of heaven, hell, angels, and the spiritual world. He says: "I have been called to a holy office by the Lord himself, who most mercifully appeared to me, his servant, in the year 1743, when he opened my sight into the spiritual world and enabled me to converse with spirits and angels." Exactly like Mrs White's claims. This work he continued for about thirty years, and wrote about thirty inspired volumes. He made most remarkable predictions, which were exactly fulfilled.

He founded a new religion based upon his revelations. The Bible is sacredly held to as well as all Christian truth. This church has steadily increased, till it has societies in all parts of the world and in the leading languages. They publish three weeklies, five monthly journals, and one quarterly, besides many books. He got the start of Mrs. White just one hundred years. His followers believe in him just as implicitly as hers do in her. In many respects both moves are much alike. The above is condensed from Schaff-Herzog's Encyclopedia.

2. Mrs. Joanna Southcott. She was born in England in 1750, of poor parents, and was wholly uneducated. She worked as a domestic servant till over forty years of age. She joined the Methodists in 1790. In 1792 she announced herself as a prophetess, and "published numerous (over sixty) pamphlets setting forth her revelations." (Johnson's Cyclopedia, article "Southcott.") She had trances the same as Mrs. White does, and announced the speedy advent of Christ. See Encyclopedia Americana, article "Southcott." She carried on a lucrative trade in the sale of her books. Strange as it may appear, many learned ministers believed in her, and thousands joined her followers, till in a few years they numbered upwards of one hundred thousand! She made many predictions, which her followers claimed were fulfilled. "The faith of her followers, among whom were several clergymen of the established church, rose to enthusiasm." (Encyclopedia Americana, article, Southcott.") The following I quote from Schaff-Herzog's Cyclopedia, article, "Sabbatharians." She "regarded herself as the bride of the Lamb, and declared herself, when sixty-four years of age, pregnant with the true Messiah, the 'second Shilo,' who she would bear Oct. 19, 1814. She surrounded herself with prophets, and in order to prepare the way for the new dispensation, ordered the strictest observance of the Jewish law and Sabbath. A costly cradle was kept in readiness for the Messiah, and for a long time she waited for his birth. At last a supposititious child was declared to be he. But the fraud was detected.... Joanna died in her self-delusion, Dec. 27, 1814; but her followers, who at one time numbered a hundred thousand, continued till 1831 to observe the Jewish Sabbath." "A post mortem examination showed that she had been suffering from dropsy." (Johnson's Cyclopedia.) "Death put an end to both her hopes and her fears. With her followers, however, it was otherwise; and, though for a time confounded by her decease, which they could scarcely believe to be real, her speedy resurrection was confidently anticipated. In this persuasion many lived and died, nor is her sect extinct." (Encyclopedia Americana, article "Southcott.") See also almost any cyclopedia.

Let candid people consider these facts. This movement occurring only thirty years before Mrs White's work, was almost exactly like the present seventh day Adventist move. An illiterate woman is the leader. She has visions, writes numerous pamphlets and revelations, predicts the speedy advent of Christ, and says that the Jewish Sabbath must be kept. Her honesty is plainly manifest; her enthusiasm and that of her followers is great. In a short period one hundred thousand accept her "testimonies" and keep the seventh day. The present seventh day Adventist move is small and feeble compared to that. After forty-three years effort they number less than one-third as many.

And here notice the terrible tenacity of fanaticism when once started. When Joanna died we would have supposed that all sane persons would have given it up; but not a bit of it. They fix it up some way and go right on, and there they are now. So with the followers of Mrs. White. No matter what blunders or failures she makes, they fix it up some way and go right on. They still do it after she is dead and gone.

3. Ann Lee and the Shakers. These are so well known in America that I need say but little about them. Ann Lee, their leader, was born in England, in 1736, died, 1784. Like Mrs. White, "she received no education." She joined a society who were having remarkable religious exercises, and soon began "to have visions and make revelations," which, just like Mrs. White, she called "testimonies." "Henceforth she claimed to be directed by revelations and visions." (Schaff-Herzog Encyclopedia, article "Ann Lee.") She was accepted as leader and as "the second appearing of Christ." Like Mrs. White, she required a "peculiar kind of dress," "opposed war and the use of pork" (Johnson's Cyclopedia, article "Shakers.") They have no intercourse with other churches; are renowned for their purity and devotion. They number about 8,000. A careful comparison shows many points of similarity between Mrs. Lee and Mrs. White. The main evidence upon which Adventists rely for proof of Mrs. White's inspiration is the purity of her life and the high moral and religious tone of her writings. They say her revelations must either be of God or Satan. If of Satan, they would not teach such purity and holiness. The same reasoning will prove Mrs. Lee also as a true prophetess, for she exceeds Mrs. White in this line, so that "Shaker" has become a synonym for honesty. Adventists, please note this point.

4. Joseph Smith and the Mormons. This prophet and his visions and revelations are so well known that I mention them briefly. Smith was born in 1805, and died in 1844, the year before Mrs. White began her revelations. He came out in a great religious awakening, as Mrs. White did in the Advent move of 1843–4. In 1833 he also began to have "visions" and "revelations" and see angels. The second advent of Christ was at hand, he said, hence the name, "Latter Day Saints." His mission was to introduce "the new dispensation." They are the "saints," and all other churches are "heathen," or Gentiles. So Mrs. White's followers are the saints; all other churches are "Babylon" and apostate.

The proof of their inspiration beats Mrs. White all to pieces. They work many miracles, as the Adventists themselves own; have the gift of tongues, and can show many predictions strikingly fulfilled. I have met them frequently, seen Smith's son, and know them well. They have increased ten times as fast as the Adventists. They also have a Bible, a new revelation, have started a new sect, and will have nothing to do with others, but proselyte from all.

So Mrs. White, with her revelations, is only one of many similar movers of late. One fact, which I know to be a fact, has impressed me deeply. It is this: A person who has once fully accepted the doctrines of any one of these modern religions, is as a general rule forever spoiled for anything else. Once a Swedenborgite, or a Shaker, or a Mormon, or a seventh day Adventist, and they are that forever; or else they go into unbelief and are nothing. The exceptions are few. The reason is, because they have first had their confidence in everything else destroyed. Then, when it is shaken in their new faith, they have nowhere to go. Doubt and infidelity are the result. That a few years will bring this fearful catastrophe to the followers of Mrs. White, I feel certain.

### MRS. WHITE'S MISTAKES.

I will give only a few of her mistakes, enough to show that she is a failure.

1. The shut door. After the time passed in 1844, seventh day Adventists believed that probation had ended, that there was no more salvation for sinners. Elder Butler confesses that this is so. (See *Review and Herald*, March 4, 1858.) Mrs. White believed this and had a revelation saying so, and here it is: "The reformations that were shown us were not reformations from error to truth, but from bad to worse; for those who professed a change of heart had only wrapped about them a religious garb, which covered up the iniquity of the wicked heart. Some appeared to have been really converted, so as to deceive God's people, but if their hearts could be seen they would appear as black as ever. My accompanying angel bade us look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time for their salvation is past." (Present Truth," page 22, published August, 1848).

They may quibble over this till they die, but there it stands against her, plain enough to any candid man.

2. Slaves. In 1848 she foretold what would happen when Jesus comes, and said: "I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion." ("Experience and Views," p. 43). But now there are no slaves. She had not then dreamed of the abolition of slavery.

3. Nations angry. "The nations are now getting angry." ("Early Writings," p. 39.) That was thirty-eight years ago. It takes a long time for them to get fighting mad! Pshaw!

4. Another mistake. "Some are looking too far off for the coming of the Lord." (Page 48.) That was thirty-eight years ago, and no Adventist then looked for time to last ten years.

5 Another blunder. "The time for Jesus to be in the most holy place was nearly finished." (Page 49.) Jesus went there in 1844. Hence, he had then been there six years. She saw that the time for him to be there was nearly finished, but it has continued thirty-eight years since. A false prediction, as any one can see.

6 A few months only in 1849. "Now time is almost finished, and what we have been years [six years] learning, they [new converts] will have to learn in a few months." (Page 57). But instead of a few months they have had thirty-eight years!

7. She broke the Sabbath for eleven years. Though she had vision after vision about the Sabbath, yet for eleven years they all began it at six p. m. instead of at sunset, as the law requires, Lev. xxiii. 32. When they found their mistake, she saw it, too, in vision. She says: "I inquired why it had been thus that at this late date we must change." ("Testimony No. 1," p. 13) A poor leader she.

8. Occasionally, when prominent men have left them, she has ventured to predict immediate destruction to them. In 1855 she predicted this of Elder Stephenson (Testimony No. 1," p. 15), and in 1862 of Moses Hull ("Testimony No. 10," p. 457.) But both have lived and grown fat under it!

9. The rebellion. Her predictions about the war alone are enough to destroy all confidence in her revelations. Here are short samples: "Slavery.... is left to live and stir up another rebellion." ("Testimonies," Vol. I. p. 256. Has proved false. "It seemed impossible to have the war conducted successfully." (Page 256.) Yet it was. "When England does declare war....there will be general war." (Page 259.) England did not declare war at all! "Had our nation remained united, it would have had strength; but divided it must fall." (Page 260.) It was not divided nor did it fall. "It looked to me like an impossibility now for slavery to be done away." (Page 266.) Yet it was.

I could give scores of such quotations all through her writings, showing how they have failed always and everywhere; but I will close. I pity her and I pity those who are being misled by her. That it is a fearful delusion I feel certain, but it will have to run its course like other delusions.

D. M. CANRIGHT.

### Report of Annual Meeting.

The Annual Assembly of the Church of God, met according to announcement in THE RESTITUTION at the House of the Brethren, Winchester, Va. And as we prepared a somewhat lengthy report soon after the meeting and sent it on for publication, with a remittance of some money, which seems to have shared the fate of the man in the gospel, going from Jerusalem to Jericho, in order to a regular succession of such meetings, I will just condense the original manuscript. It was said frequently by the brethren and sisters present that it was the best meeting we ever had. The usual modes of reasoning were debased from the form of sound words, by the writer, for the edification of the dear ones assembled, which was listened to with intense interest by a well filled house of the citizens of the town and country, among whom was the present mayor of the city, for the purpose as he said, first to show his respect for the meeting and also to see that there was good order during the services. The ex-mayor, J. B. F. Reed, formerly an Episcopalian minister, says now he will stand up for the truth regardless of what men may say or do, and joined us in an humble proclamation of the word, much to the edification of the Assembly.

On Sunday evening all seemed to get a crumb from the Master's table by partaking of the memorial feast, and all the more was the occasion a feast of fat things, as there were some present who since our last meeting had been led to the "Rock that is Higher than I," by changing their relationship from the First to the Second Adam, that Lord from heaven a quickening Spirit, that we had the happy privilege, while singing one of the sweet songs of Zion of receiving into our full fellowship in the all-saving name of the anointed one. May they ever be mindful of their covenant, so as to hold fast the beginning of the confidence of rejoicing firm unto the end, that they with all the ransomed ones receive a crown of glory that fadeth not away.

On Monday, the reading of letters from the brethren and sisters of like precious faith from different parts of the habitable, which was commenced on Saturday, was finished. This is always one of the most enjoyable features of these assemblies, as they enlarge our borders and strengthen our stakes, and make our hearts all aglow with heavenly union.

THE BUSINESS PHASE OF THE MEETING.

1. The decision of the Assembly was that we fall in line with the brethren of other States, by holding State Conferences, so if a National Conference be held we may be in order to send delegates to the same.

2. That our beloved brother, N. J. Morgan, visit all of the churches in East and West Virginia, in order to consult them with regard to the time and place of holding State Conferences and of sending delegates thereto.

The meeting closed on Monday night by the usual farewell greeting mingled with a song of praise to the giver of every good and perfect gift, that we had been thus blessed in sitting together once more as it were in heavenly places, and to have a foretaste of that glorious day, when the saints of all ages will assemble together, and being overcomers, participate together of the hidden manna or the Tree of Life, which is in the midst of the paradise of God, and live forever in a new heaven and a new earth, wherein dwelleth righteousness.

ELDER OF THE CHURCH OF GOD.

### Grand Holiday Excursions via "Natural Gas Route."

For the coming Christmas and New Years' holidays the Lake Erie & Western Railroad, "Natural Gas Route," will sell excursion tickets between all stations on its line at One fare for the round trip. Tickets will be sold December 24th, 25th, 26th and 31st, 1887 and January 1st and 2nd, 1888, limited going to date of sale and limited returning until January 3rd, 1888, inclusive. Tickets can be procured upon application to any agent of the above company. T. W. LEE,
Gen'l Pass. Agt.

### "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

### Holiday Excursions.

The Pennsylvania Lines West of Pittsburgh, will sell excursion tickets at one fare for the round trip from all stations December 24th, 25th, 26th, and 31st, 1887, and on January 1st and 2d, 1888. All tickets good returning until January 3d, 1888. No excursion tickets will be sold to adults for less than 25 cents, nor to children for less than 15 cents. No excursion tickets will be sold on Dec. 27th, 28th, 29th and 30th, 1887. For further information call on or address nearest Ticket Agent Pennsylvania Company.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Keller's Block, Room 36, 376½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

### COMING LORD TO THEE.

My years are but a span,
My time is passing by;
My life, oh, Lord! is in thy hand,
The end, who knows how nigh.

CHORUS:
I am coming Lord, coming Lord to thee,
Help me by thy precious word
To put my trust in thee.

When I [illegible] my race,
And time with me is no more,
Oh, let me find a hiding place
On that celestial shore.

Then on this earth renewed,
With Jesus for my King,
I hope to join the heavenly hosts,
And praises loud we'll sing.

We then will sing this song,
Oh, death where is thy sting,
Oh, grave where is thy victory,
You could not hold our King.

S. F. MORGAN.

## OBITUARY.

HOCKMAN.—Elizabeth Hockman, wife of Brother Obadiah Hockman, Nov. 17th, 1887, aged 71 years, 11 months and 7 days.

Mother Hockman leaves one son, three daughters and a large family connection, with many dear friends, to mourn her loss. As the religious history of this dear old mother and family will doubtless be of interest to the readers of THE RESTITUTION, we will give it at some future time. We will just add that after reading several portions of the word of God applicable to the occasion, for the comfort and consolation of the bereaved family and friends, we preached the word to a very large and attentive audience from the 16th. chapter of Acts, in which we showed that even death first or second, was an exhibition of the love of God. That notwithstanding man had violated his law, he (God) sent him, the man, forth from the garden of Eden to till the ground, from whence he was taken, and placed at the east of the garden cherubim and a flaming sword which turned every way to keep the way of the tree of life, lest he, the man, put forth his hand and take of the tree of life and eat and live forever in a sin-cursed state, which produces its daily fruit of sorrow, grief and woe. And that was positive proof of the mortality of man. For if he had immortality or an immortal soul, he could have lived forever independent of the tree of life. But Sister Hockman, having seen or learned this great truth, her only hope if she died, of living again was in reaching forth the hand of faith and partaking of the antitypical tree of life, which is the Lord of life and glory. She was baptized by the writer in the all saving name for the remission of sins some twenty odd years ago, and having held fast the beginning of the confidence of rejoicing firm unto the end, she now rests in hope of a glorious immortality, as was sung at her interment from the Psalmodist:

There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep,
In Jesus now low in the ground.

The storm that sweeps the wintry sky,
No more disturbs her deep repose
Than summer evening's latest sigh
That shuts the lily and the rose.

Soon, if renewed by grace divine,
In God's own image from that clay,
Immortal she shall rise and shine,
In glory bright, a star of day.

N. J. MORGAN.

### Vandalia Line Holiday Rates.

The Vandalia Line will sell excursion tickets between all stations on its line where the one way rate is twenty cents or over, at one fare for the round trip. Tickets will be sold on Dec. 24th, 25th, 26th, 31st, 1887, and Jan'y 1st and 2d, 1888, good going only on date of sale, and good returning until Jan'y 3d, 1888. These tickets will not be sold on Dec. 27th, 28th, 29th and 30th.

For further information apply to the nearest ticket agent of the Vandalia Line.

### Announcements.

Our annual meeting will be held with the church at Millbrook, Mich., commencing Dec. 29, and holding over the following Lord's day. Teams will meet the trains on the D. L. & N. at Millbrook and Blanchard. Come one and all, and let us make this meeting the best one we ever held in the name of our Master.

A. J. FOX, Pres.
J. G. S. SATTERLEE, Sec.

I will begin meeting at Liberty, Mo., Dec. 24. Should any of the brethren desire meetings while I am in the State, address me at Liberty, Mo., until Jan. 5, 1888.

ALMUS ADAMS.

### To California, December 19th and 24th, 1887.

Excursions to Los Angeles and San Francisco, Cal., will be run from all points on the Pennsylvania Company's Lines on Monday December 19th and 26th, 1887. Pullman Buffet Cars and Eastlake Coaches will run through to Chicago, where connections will be made with through cars running over California lines. For full information regarding rates, time of trains, and choice of routes, call on or address the nearest agent of the Pennsylvania Company, or C. L. Kimball, Asst Gen'l Pass'r Agent, Cleveland, O.

# Poetry.

## CHRISTMAS CAROL.

Jesus came, and there was light,
Chasing all the mists of night;
Jesus came and there was love,
Hearts were kindled from above:
Upward soars the living flame—
Glory, glory to his name!

Jesus came in time of need—
Hidden long the promised seed—
Lo! the Bud, the Branch, we see,
Of the ever-living tree:
Blessings on the root and stem—
On the babe of Bethlehem!

Man, created in his mould,
Had a glory sinking cold:
Jesus, born a little child,
Life's immortal morning smiled.
Song and cherubrops and the ray—
Herald of eternal day

Jesus, like the shining sun,
Hath, forth his race to run,
Clouds and shadows intervene,
Veiling for the flowing stream:
But, in midst there is a voice—
"Evermore in him rejoice."

Jesus, Lord, again appear!
Come, our stooping souls to cheer;
We are waiting for the day,
Heavenly Bridegroom, why delay?
"Hope deferred" will ery, "How long
Ere the sight be turned to song?"

Jesus—once on earth a child—
Dwells in glory undefiled:
Now in that all bridal sweet:
God in man—O joy exceeding!
Hallelujah! make the chime!
Endless praise to Christ our King!

—Mrs. Joseph Swain.

# Communications.

"The fool hath said in his heart, there is no God." Psa. xiv. 1 and liii. 1.

We see from these words that skepticism is not of modern origin, but it is an ancient error; it existed in the days of King David, and still exists in this nineteenth century. How many are there among us who claim to be wise, are just foolish or simple enough to roll this error under their tongue like a sweet morsel.

Who can deny the existence of a God, when we look around and see the order of nature, how everything works as from the beginning; if 'all things came by chance all would be confusion and anarchy, but now we see all things come after their kind. "The heavens declare the glory of God: and the firmament showeth his handiwork." "O Lord, our Lord, How excellent is thy name in all the earth!"

Not that "old serpent, which (John says) is the devil and Satan," who so successfully deceived our first parents, has been working through his evil spirits, the demons, upon the minds of men, and enticed many to believe, "There is no God." And upon the religious world Satan has been very busy with those who claim to believe there is a God, and influenced many to believe that there is no personal God, but the God they worship is an immaterial spirit. The reason they assign is, Jesus said, "God is a Spirit." Worcester's dictionary defines the word "Spirit" to be "an immaterial substance;" now this seems to be a self contradiction, for a substance is material not immaterial, if God is immaterial, he would be no being at all. Is that not equal to saying, "There is no God?" How can we worship that which is immaterial?

The Bible teaching is, There is a God, and that that God is material. The first Bible proof is the first chapter of Genesis. "In the beginning God created the heaven and the earth." Can that which is not material create anything? In this chapter we read, "And God said" nine times, how can that which is immaterial speak and say something? Once in these nine times, he talked with his co-workers (who these were I know not except they were the angels who kept their first estate), and said to them, "Let us make man in our image, after our likeness. And God created man in his own image." We see man is a material being, how could he be made in the image of God if God himself is not material? an image is a corporeal representation, and a likeness is a resemblance or a similarity. Man then being composed of corporeal parts, God also must be a bodily being.

Paul in his letter to the Hebrews says, when speking of Jesus, "Who being the brightness of his (God's) glory, and the express image of his person." Revised Version reads, "Who being the effulgence of his glory, and the very image of his substance." (Margin) "the impress of his substance." So Jesus said, "He that hath seen me hath seen the Father." Therefore, they were both alike in appearance, while one in purpose.

Again Paul says in his letter to the Philippians, "Who, being in the form of God, thought it not robbery to be equal with God." What is a form but a mould, method, shape, figure, etc. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." So now we see Jesus was made in the likeness of God, and in the likeness of men. Adam was first made in the image or likeness of God, then Jesus the second Adam, the only begotten Son of God, took on him the seed of Abraham. Well did Paul say to Timothy, "God was manifest in the flesh," by "the image of the invisible God," Jesus the Christ.

Surely the above is sufficient to prove that God is a personal God, still he is invisible to the human eye, but Jesus whom he sent has revealed him unto us. With this view before us we feel to have something real to worship, and can realize the promise of our Savior when he said "Blessed are the pure in heart, for they shall see God." "For now we see through a glass darkly: but then face to face," Paul.

But "the God of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." This seems to be the difficulty, our minds are too much blinded, and we yield too much to the popular teaching of the age.

But the question is presented to us, If God is a real tangible personal substance, how can he be a Spirit? In the conversation Jesus held with the woman of Samaria, he said to her "God is a Spirit." If we notice the margin in Revised Version, the article *a* is left out, which makes it read, "God is Spirit." Is it necessary that because God is Spirit, he should not be a personal being? not at all. It is true that when Jesus appeared to his disciples at night after he was raised from the dead, they thought they had seen a Spirit, (a frightful apparition) But Jesus said unto them, "See my hands and my feet, that it is I myself: handle me, and see; for a spirit (apparition) hath not flesh and bones as ye see me have." It was Jesus himself, but he was no longer a natural man, he was not now supported by blood as he was before his death. He is now a spirit body. Paul says, "It is sown a natural body, it is raised a spiritual body." Still he was a tangible being. He said to his disciples, "Handle me and see," can we handle and see that which is not substance?

The angels to are spirit beings. Paul says, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" P. V.

As to the form of those heavenly messengers, they so much resembled men, that when they appeared to Abraham as he sat in the tent door in the heat of the day, Abraham ordered his servant to fetch water to wash their feet, he killed a calf and dressed it, and his wife (Sarah) made bread or cakes, and with butter and milk "they did eat." Abraham addressed one of them as his Lord, the others are called angels in the next chapter.

And again. At the resurrection of Jesus, Matthew says, "An angel of the Lord descended from heaven, and rolled away the stone, and sat upon it." And John says, "And she (Mary) beholdeth two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had lain." These angels are what Paul called ministering spirits. And they so resemble men, that Mark says, "And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe." And Luke's record is, "behold two men stood by them in shining garments." So we see that the angels of God in heaven, are material spirit beings.

In the regeneration, at the coming of the "Lord Jesus Christ, who shall fashion anew the body of our humiliation," "and this mortal shall have put on immortality," then all such will become spirit beings, "and partakers of the divine nature."

So when we hear such mythological doctrine from the lips of eloquent theologians, as that God is not a material being, can we wonder at the skeptic coming to the conclusion "There is no God?" For Satan is continually busy by his demoniac power to derange the minds of men, and entice them to deny the existence of their Creator. Paul forewarned us of this, that in the later times, speaking of some, "giving heed to seducing spirits and doctrines of demons." And again he said, "Evil men and impostors shall wax worse and worse, deceiving and being deceived."

As the name of God was blasphemed among the Gentiles because of the inconsistency of the Jews. (See Romans ii. 24.) so the popular teachers among us may lead their hearers astray in their attempts to disprove a personal God.

A careful study of the book of nature, should convince a man that there is a God. But when we meditate upon the Bible, there we learn of his attributes, and of his long suffering toward them who say, "There is no God."

J. B. Cox.

[We know nothing of the inherent nature of either *matter* or *Spirit*. While each has its peculiar qualities and attributes there is an immense—if not an infinite—difference between the two. The Scripture is positive in its teaching that "God is Spirit," and we rest our faith in this revelation. *Personality* and *Materiality* are not convertible terms. *Personality* is the idea we suppose that the writer would make prominent.—Ed. Res.]

## BIBLE vs. FABLES.

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 1-4.

As such a wide divergence existed between the word of God and fables in the apostle's day, and the same is true at the present day, and of course will continue until the "last syllable of recorded time," for there can be no affinity between them. Christianity is not of spontaneous growth, but it is like wheat, previous to the sowing; and growth of which the fallow ground must first be broken up; its growth comes by dint of hard labor; the seed must not be sown among thorns, for they too often choke the word, the seed, so as to render it unfruitful. Tares (as schollars and oriental travellers tell us) are a kind of grain that resembles wheat in its early stage, and is often mistaken for the same, and if so, then we can the more readily see the significance and propriety of Christ's interdiction as to the rooting up of the tares until the time of the harvest, for then the characters represented by the wheat and tares, would be like "living epistles, known and read of all men."

Fables, a counterfeit Christianity, and tares which greatly resemble wheat, are plants indigenous to every variety of soil and climate; very hardy, and flourishing alike wherever the foot of man has ever trod; in the snowy cliffs of Greenland, the sun-burnt plains of Africa, the rugged mountains of Norway, or the fertile fields of Italy; on the banks of the Ganges or the Mississippi, whether we inhale the zephyrs wafted from the groves of the Arabian spices, or shiver beneath the blasts of Patagonia's wilds, the same traits remain intact. When they are not of spontaneous growth, they will readily spring up in uncultivated or poorly cultivated wheat or corn fields. It is an old adage, that "nature abhors a vacuum." Lack of tillage or poor tillage, invites thorns, thistles or noxious weeds to fill this empty space. These very fitly symbolize fables, or any system of false religion or spurious Christianity.

The fables which the apostle foresaw would spring up as a result of a neglect of preaching or expounding of the word, were in his day only in their incipiency; as the mystery of iniquity had already in his day began to work or develop, and by the aid of the telescope of faith he foresaw the finale, or the culmination of the career of the man of sin, the son of perdition, (unmistakably the Pope of Rome as the head of the mother church.) "He shall be consumed with the spirit of his (Christ's) mouth, and shall be destroyed by the brightness of his coming. History, up to date, corroborates or tallies exactly with the prediction. Fables had their origin in paganism, as they constitute the chief factor of that system of religion. Modern spiritism, or better known as spiritualism, is but a second edition of ancient necromancy, which is defined by Webster, "the art of communicating with the dead by means of a pretended revelation; the art of magic, conjuration, etc," all of which is the legitimate outcropping from another pagan dogma, viz: the dual or double entity of man—soul and body. The Catholics improved on this dogma and got up a second edition of the same, and established a purgatory, the invocation of saints, etc. And the Protestants have got a third edition—they have copied the climax in the case of Old John Brown. We believed the good old man died a martyr to the down-trodden slave, but according to the lines of their favorite hymn,

"Old John's body lies mouldering in the grave,
While his soul goes marching on."

If the soul, which according to their idea, is the man proper, then, on that hypothesis, he is not yet dead, and, as a consequence, his martyrdom is a misnomer, or a farce. The spiritualists proper, or those who are not ashamed to stand up, and be counted openly, honestly and above board say, that there is no such thing as death; what men call death, say they, is but the mortal struggle for immortality. The above is a fair sample of the inscriptions which are found on all their tombstones.

It is only a question of time when all who believe in the dual nature of man, and the inherent immortality of the soul (the man proper) which virtually robs Christ, the second Adam, of conferring immortality or eternal life by a resurrection from the dead, for the reason already assigned, viz: that there can be no such thing as death on their hypothesis. Death is defined as a cessation of all the vital functions; not only have they ceased to act, but they have lost the susceptibilities of renewed action. By accepting this fable, it not only denies the conviction of our own corporeal senses (the only medium by which knowledge on any given question is acquired). We can reason on any or all questions or subjects in the same proportion as our senses take cognisance; and we can go no farther. Our senses are in perfect accord and in unison with the Scriptural account of man in death. "The dead know not anything." See Eccl. x. 5. "The dead praise not the Lord, neither any that go down into silence," said the Psalmist. "The living (not the dead) shall praise thee, as I do this day," said good old Zedekiah. But there is no need of further citation from the Scriptures, as their concurrent testimony is to the same effect. Space forbids going farther on this head.

But I can hardly forbear saying a few words with regard to one other popular fable, which, if carried to its logical sequence, subverts Christ's mission and work, viz: the post millennial advent of Christ, and it necessarily carries with it the previous conversion of the world to Christ, which plainly contradicts God's own words, to cut nothing of Paul's testimony, and also of all the holy prophets.

First, Christ's testimony. "As it was in the days of Noah so shall it be at the coming of the Son of man." How was it at that time? Ripe for destruction. See Gen. vi.

Secondly, Paul's testimony. The text at the head of this essay, also chapter iii. entire. "This know also, that in the last days perilous times shall come." The balance of the chapter shows the recklessness of the people at that epoch; at the very time our friends vainly imagine that the world is to be converted by the preaching of the gospel. But run and Romanism, if they are not completely counteracting the missionary work, are greatly retarding the same. The missionary work is in obedience to Christ's commission to "go into all the world and preach the gospel to every creature." The rewards to the believer and the condemnation to the unbeliever, presupposes that not all will believe, so no umbrage can be taken from the commission that all the world will be converted. The gospel is a sufficient motive power of itself, without any extraneous or superadded motives for its prosecution.

Thirdly, the prophet Daniel, without going into, shows conclusively the decadence, depreciation and the deterioration of the four kingdoms which precede the fifth, or the kingdom of God. The analysis of the symbols employed by the prophet to illustrate the characteristics and the different phases of these four kingdoms. In the metallic image chap. ii. is shown the depreciation from gold down to potter's clay. In chap. vii. the deterioration is from the noble lion to the nondescript, and terrible beast. These kingdoms will be converted by the smiting process—the constituents to be broken to pieces by the stone (symbol of Christ) which is to become a great mountain and fill the whole earth. Let this kingdom speedily come! M. J. Lewis.

EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "8" and reads "Jny8" it means your subscription expired the first day of January, 1888. "Feb" February, "Mar" March "Apr" April, and "May" are well understood, but "Jun" meaning June seems to confuse some, and to be taken to mean January. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.


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|---|---|
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| Fast Line | 2:10 p.m. |
| Chicago Express | 4:37 p.m. |
| Ft. Wayne Accommodation (Arrives) | 10:30 p.m. |
| Local Freight | 11:30 p.m. |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2:10 p.m. |
| No. 35 (Passenger) | 10:30 p.m. |
| Fast Line | 11:30 p.m. |
| Day Express | 11:50 a.m. |
| Ft. Wayne Accommodation | 7:50 a.m. |
| Local Freight | 4:00 p.m. |

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*Takes effect August 28, 1887.*

GOING SOUTH.

| STATIONS | Ex. press 21 | Mail 55 | Local 59 | Thro' Freight 61 |
|---|---|---|---|---|
| South Bend | 8 15am | 12 05pm | 10 05am | 7 20pm |
| Lakeville | 8 38am | 12 31p m | 10 28a m | 7 46p m |
| LaPazPone | 8 48am | 12 40p m | 11 14am | 8 25p m |
| Plymouth | 9 07am | 12 59p m | 12 00m | 9 00p m |
| Hibbard | 9 24am | 1 16p m | 12 20p m | 9 20p m |
| Marmont | 9 34am | 1 26p m | 12 35p m | 9 35p m |
| Maryland | 9 44am | 1 36p m | 12 45p m | 9 50p m |
| Raymond | 9 56am | 1 48p m | 12 59p m | 10 05p m |
| Logansport | 10 40am | 2 30p m | 1 40p m | 10 45p m |
| Kokomo | 11 30am | 3 15p m | 2 30p m | 11 30p m |
| Marion | 12 30p m | 4 15p m | 3 30p m | 12 30a m |
| Muncie | 1 15p m | 5 00p m | 4 15p m | 1 15a m |
| Hillsboro | 2 00p m | 5 45p m | 5 00p m | 2 00a m |
| Greenfield | 2 30p m | 6 15p m | 5 30p m | 2 30a m |
| Cumberland | 2 45p m | 6 30p m | 5 45p m | 2 45a m |
| Indianapolis | 3 00p m | 6 45p m | 6 00p m | 3 00a m |

GOING NORTH.

| STATIONS | Mail 54 | Ex. press 56 | Local 60 | Thro' Freight 62 |
|---|---|---|---|---|
| St. Louis | 8 00p m | 8 00a m | | |
| Terre Haute | 1 05p m | 1 40p m | | |
| Brazil | 1 40p m | 2 20p m | | |
| Greencastle | 2 13p m | 2 55p m | | |
| Cloverdale | 2 30p m | 3 10p m | | |
| Fillmore | 2 45p m | 3 25p m | | |
| Roachdale | 2 55p m | 3 35p m | | |
| Bainbridge | 3 05p m | 3 45p m | | |
| Crawfordsville | 3 20p m | 4 00p m | | |
| Ladoga | 3 35p m | 4 15p m | | |
| New Ross | 3 45p m | 4 25p m | | |
| Lebanon | 4 00p m | 4 40p m | | |
| Thorntown | 4 20p m | 5 00p m | | |
| Lafayette | 5 10p m | 5 50p m | 5 | 5 |
| Monon | 6 10p m | 6 50p m | 5 05a m | 6 10p m |
| Kirklin | 6 30p m | 7 10p m | 5 25a m | 6 30p m |
| Westfield | 6 45p m | 7 25p m | 5 40a m | 6 45p m |
| Sheridan | 7 00p m | 7 40p m | 5 55a m | 7 00p m |
| Arcadia | 7 15p m | 7 55p m | 6 10a m | 7 15p m |
| Atlanta | 7 30p m | 8 10p m | 6 25a m | 7 30p m |
| Cicero | 7 45p m | 8 25p m | 6 40a m | 7 45p m |
| Arcola | 8 00p m | 8 40p m | 6 55a m | 8 00p m |
| Tipton | 8 15p m | 8 55p m | 7 10a m | 8 15p m |
| Kokomo | 9 15p m | 10 00p m | 8 10a m | 9 15p m |
| Peru | 10 30p m | 11 15p m | 9 30a m | 10 30p m |
| Wabash | 11 30p m | 12 15a m | 10 30a m | 11 30p m |
| Huntington | 12 30a m | 1 15a m | 11 30a m | 12 30p m |
| Fort Wayne | 2 30a m | 3 15a m | 1 30p m | 2 30p m |
| Pittsburgh | 10 00a m | 10 45a m | 9 00p m | 10 00a m |
| Chicago | 7 00a m | 7 45a m | 6 00p m | 7 00a m |

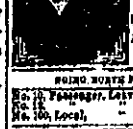

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|---|---|---|
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| No. 100, Local, | " | 9 15am |

GOING SOUTH.

| | | |
|---|---|---|
| No. 34, Passenger, Leaves | " | 2 05am |
| No. 36, " | " | 10 27pm |
| No. 101, Local, | " | 9 15am |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, JANUARY 11, 1888. NO. 2.

THE RESTITUTION

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the remission of sins, and a holy life as essential to final salvation.

## Communications.

### THE RESURRECTION OF THE DEAD IN CHRIST.—No. 3.

Some insist very strenuously that there is no long space between the resurrection of believers and that of unbelievers, and they ground their belief on 2 Tim. iv. 4, quoting this passage according to the authorized version, and grounding their views on a word which is wrongly translated, although the Revised Version substitutes the correct word, and which indeed was given by Greek scholars before the Revised Version appeared. In King James' Version the passage reads, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Now this does seem to teach, on the surface of the passage, that the judgment both of the living and the dead will take place at the commencement of Christ's reign, and if the judgment, of course, the resurrection, as the latter must precede the former. But it is well known among scholars that this is not the correct translation of the passage. It is said that according to the three oldest manuscripts, the word *at* should read *and*. Both Dean Alford and Bishop Elliot adopt the following as the true reading: "I charge thee, therefore, before God and Christ Jesus who is about to judge the quick and the dead, and by his appearing and his kingdom." Dean Alford has taken this translation "from Scholz and Tischendorf; and this, in that part of the passage now under consideration, is exactly the same as that in the Revised Version. Now this reading harmonizes with the obvious meaning of other texts on this subject, and thus preserves the analogy of Scripture.

Again; some speculate and philosophize and refine and bring so much worldly wisdom to the resurrection, that they make of it a re-creation which has really no connection with the body returned to dust. The various growths which spring up from the variety of seeds sown in the earth, bear a close union or relation with those seeds, otherwise Paul's reasoning is fallacious when he says, "Thou foolish one, that which thou thyself sowest is not quickened, except it die." 1 Cor. xv. 36.

The instances of resurrection that have taken place, and are recorded in the Scriptures, serve to throw some light on the resurrection yet to come.

The resurrection of Lazarus was not a new creation, but a recalling to life of the body that had been laid away in the grave. "He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John xi. 44.

In Matthew xxvii. 53, after speaking of the rending of the veil of the temple, and the rending of the rocks, Matthew says, "And many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." Now the laws of language demand that we understand this to have been a corporeal resurrection. If it was not a restoration to life of the dead bodies had been put into the tombs, the language is deceptive.

In John v. 28, 29, Christ teaches that all that are in the tombs shall hear his voice, and shall come forth. Such language is misleading if there is not a real resurrection.

If there is no connection between the body that dies and the body that is raised,—if the corruptible body does not form the basis, so to speak, of the incorruptible one,—if it is not the body of humiliation that is raised and fashioned like unto Christ's glorious body, then the phrase in Rev. xx. 13, "And the sea gave up the dead which were in it," is meaningless.

Some greatly mistake the meaning of the term used by the apostle, "a spiritual body." They understand by it a body of the nature of spirit, an ethereal, intangible body, a body that cannot be perceived by the touch. But this ericonity is not the meaning. A spiritual body is a body animated not by blood, but by the Spirit of God, and governed, not by the laws of nature,—the laws of the fleshly nature as we now inherit it,—but by the laws of mind and spirit acting in union with the Holy Spirit. It does not follow that because the resurrection body will be a spiritual body, it will not therefore be a material, tangible body.

Some writers insist that in death the whole man dies, and that in the resurrection the whole man, and not a part of him, is raised from the dead; evidently ignoring the teaching of the wise man, that while the body,—the dust,—returns to the earth as it was, the spirit returns unto God who gave it. They seem also to overlook the following passages which refer particularly to the body as that part of man which comes under the power of death. Rom. viii. 11: "He that raised up Christ Jesus from the dead shall quicken also your mortal bodies." Verse 23: "Waiting for our adoption, to-wit, the redemption of our body." Man, in his tripartite nature consists of spirit and soul and body; and it is the body that is brought under the condemnation of that enemy. Then, these two words, *quicken* and *redemption*, mean all that the word resurrection implies. To quicken is to make alive; and the quickening of that part of the man which is mortal will be by the Holy Spirit, who has already made his abode with you. The quickening of your spirit in justification and sanctification, is the pledge and promise of the quickening of your body. The redemption of the body is its deliverance from corruption and the grave. 1 Cor. xv. 53: "For this corruptible must put on incorruption." The apostle had here in his thoughts his own body, that part of himself which was under the law of corruption, but which would be immortalized in the resurrection. Phil. iii. 21: "Who shall fashion anew the body of our humiliation." Our body is that part of us which is under the sentence of death as the sequence of Adam's sin, and which is ever liable to suffering by sickness and disease. Thus it is humiliated. But when the Lord Jesus comes from heaven, our bodies shall be fashioned anew and shall "be conformed to the body of his glory."

SILAS HENN.

*Dear Restitution:*

We are admonished to stir up pure minds by way of remembrance; and only in the interest of what is true, would I suggest a candid, impartial and strictly Biblical looking into the question as to what sort of drink offering are we to offer unto the Lord in the "Lord's Supper" service. From observation, this question has not been before the readers of our paper for a great length of time; and since anything has been said, a new generation has arisen; and some probably have come into the church with a bias, favoring the "strong drink" of Numbers xxviii. 7, while others have come blessed in favor of "the fruit of the vine," Matt. xxvi. 29, and that of an unfermented character! Others again may have come in, who are totally indifferent whether it be one or the other, and have said, "Let every man be fully persuaded in his own mind," a text too often used to gloss over, or cover up, many irregularities in the church!

The real question is, are we at liberty to adopt, or use accommodatingly, measures in accordance with individual judgment, or have we a prescribed form, with associate facts.

We have been closely studying the epistle to the Romans in our Bible Class and have discovered some very practical thoughts therein; and while not new to all, to some they have come with a preciousness of more than ordinary character.

In the 14th chapter there is a liberty and a restraint which is very suggestive, and this it is that has led me to suggest the consideration of the "Supper" service, and if I may further suggest, that you, editorially, present this matter; for I am assured you are competent to this and more too!

I herewith enclose a one-page tract, signed "F. C." I know the author, and as a writer as well as controversialist, in former years, he was well known; he sleeps, I trust, the sleep of the justified, and to his own master he stands or falls! There are those I learn who hold to the views set forth in the leaflet, and whose consciences will not permit them to associate, scarcely, in the same hall, and in no wise to "break bread," and to "drink of the cup," with those whose consciences are even as tender in the behalf, that the cup our Lord gave at the close of the Passover service, was as void of the element of leaven as was the commandment in Exodus xii. 20.

Question. If nothing leavened was to be in all their habitations, and they were not to eat of that which had leaven in it, does it seem reasonable they might have wine in their habitations? for wine is the fermented juice of grapes, quite as much as leaven is ferment in bread dough!

My object is not to discuss this, but to have you, or some one well versed in the Scriptures, and who, when they quote original Hebrew or Greek, know what they are doing! "Flings" or "taunts" at those who conscientiously believe it wrong to use "strong wine," are not arguments, and *vice versa*. I have heard of some who have not dared to participate in the memorial service because the drink used was strong—admitting it to be wine! which article it is almost impossible to procure in its pure form; adulterations such as were not certainly known under Mosaic law! Therefore, however ridiculous those who may side with the "strong drink offering" may strive to make it appear, it seems to me, in view of what the apostle Paul has said with reference to meats and drinks, we do well to avoid the appearance of evil, by not putting to our brother's lips that which may cause him to stumble, and ultimately fill a drunkard's grave. No more can saying, "Am I my brother's keeper?" with the foregone conclusion, I am not! The language of the blessed Lord and of his selected apostle Paul, is against such conclusion!

GEO. W. YOUNG.

COMMUNION BREAD AND WINE.

"This is my body;" what is his body? He had something in his hand; what was it? Some things we assume; we assume, that when Christ sent the disciples into the city to intimate that he would keep the feast of unleavened bread at the house of a certain one, he sent his disciples to the house of a one who kept the passover according to the law of Moses, not to one who would substitute one thing for another. Therefore, it was unleavened bread he had in his hand when he said: "This is my body," keeping the law of Moses, he could not have anything but unleavened bread in the house. Christ had access to no other. "This (unleavened) bread is my body," etc. With those who think they can take liberties with Christ and place something else in the mouth and hands of Jesus, we have no argument.

"This is my blood;" what is his blood? He had a cup containing something. What? Again we assume that what he had was in accordance with the law; we have no controversy regarding the different kinds of wine mentioned in the Bible, we care not what kind of wine Noah got drunk with, we care not what kind of wine, or how obtained, the King of Babylon or any other King drank, we care not what kind of wine the Savior made out of water, as for total abstinence, we do as the Savior did, ignore it. These are all questions raised to bamboozle and confuse the simple mind. All we want to know is: What was in the cup when our Savior said, "This is my blood." What only could be in it, according to the law of Moses? Again we leave them to their own conceit, who think that to gratify the caprices, and crotchets, and teetotal consciences of the multitude—a little substitution may be indulged in—a little liberty may be taken with the words of the Savior—only a little—grape juice or stewed raisins instead of wine—all will surely agree to this—it is perfectly innocent, and offending the prejudices of none, we shall have peace, harmony, and our seats well filled, etc.

What says the law? turn to Numbers xxviii. 24. "After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering."

It may be said that this does not define the kind of wine to be used. Turn to the description of a drink offering, Num. xxviii. 7.

"And the drink offering thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering."

Now in conclusion, when it can be shown that grape juice, stewed raisins, or unfermented wine, so-called, is strong wine, then we will be satisfied to adopt these commodities as the article or articles addressed as "This," in the Savior's words, "This is my blood," etc.,—until then we insist that wine is the only article chosen by Jesus to represent his blood. We wait also until it can be shown that the words of a Father Matthew or any other apostle of total abstinence can over rule, alter, or set aside the words of him who spake as never man spake. Until then we insist upon the cup containing the identical article called "This" by our Savior, to wit, wine.—*Frank's Coghill.*

DOVER, Del.

*Editor Restitution:*

I would say a few words to you and all the dear children of faith scattered abroad who are readers of THE RESTITUTION that we have read so many years and still prize it above all other religious papers that we have the privilege of reading from time to time. It is the only one we take now and should feel sorry to give it up.

Another year has run its swift race to the ocean of eternity, and carried many millions of mortals to that bourn from whence no traveller returns. Why my poor, unprofitable life has been spared to see a new year, I do not know.

[illegible] from those of "like faith" from week to week amid all the changes, cares and perplexities of this mortal life. There is a little company of believers here in Dover, but we have not been permitted to meet but a part of the time the past year, for Dr. Thomas was away some months and we had but two or three meetings during his absence. I was sick while he was gone and went away to the north to get rid of malaria that was working in my system. I went to my old home in Connecticut and soon recruited.

We meet at Brother Baker's house now, and have quite interesting sessions "searching the Scriptures" in obedience to the Master's command. Dr. Thomas preaches to us once a month. Bro. Baker has not been in the faith but a short time, but he and his wife are firm believers now of the gospel of the kingdom and future life only in Jesus Christ. He has chronic rheumatism, is a cripple, having to use crutches to get about the house, and cannot go out in the winter, and so likes to have the children come to his house and hold meetings. He is a pattern of patience and love, and has been a true friend to us since we came to Dover. Brethren and sisters remember him in your prayers, that he and his companion may have the grace and strength they need in their trying circumstances, and that he may be healed, "if the will of God be so." O, the suffering there is in this earth today, and increasing yearly. There is no deliverance for earth and its groaning inhabitants but in the coming and kingdom of our divine Lord and Savior. Then let us pray with more fervor, "thy kingdom come," than we have ever done.

We have much to encourage us in the tidings from the Holy Land. How can anyone doubt, that "the time to favor Zion" has really come when there is so much of interest transpiring in that land to confirm that prediction. Then the tidings that the Jews are becoming interested in the New Testament and are awaking to life after ages of unbelief and hardness and blindness, and are beginning to believe in him whom as a nation they have so long despised, proves indeed how literally every word spoken by God's prophets will in his own time be fulfilled. I hope we shall hear often from all the household. Let us strive to encourage one another, brethren and sisters, and build each other up. We cannot all see alike or "eye to eye," and never shall till "the Lord brings again Zion." If "charity covers a multitude of sins," it certainly should some "errors." God help us to discern truth and walk in love. Your sister,

ADDIE A. HOWARD.

## Selections.

### "WHAT ADVANTAGE THEN HATH THE JEW?"—No. 2.

You can go back in your own country, you can hunt up the dignitaries that lie sepulchred in their greatness; the men who built castles and the men who lodged in palaces—men who were honored in their times with all the pomp of royal state; but one old tinker from Bedford Jail, shining in the light of God's Word, gives more lustre to his age than ten thousand of them, and will be better known and longer remembered than multitudes of nobles with all their pomp, their wealth, and their splendor, simply because to him was committed the oracles of God—simply because he, gazing through that divine telescope, could see the beauty of the hills of God, and trace the pathway of the children of light until they walked in white in the city of the redeemed.

Take out of the literature of the world today the light that flashes from the Book of God, and how little would remain. Remove from the most precious productions, the most ornate and most beautiful master-pieces of human thought, the gems from God's Word that adorn those coronets that crown the intellect of man, and what is left is simply dead and worthless and vain. Let the teachings of God's Word, the unsightly [illegible] only found in God's Word, be dropped out of your laws, your poetry, your eloquence, and your history, and you would hardly find a book in the English language that would be worth the reading. Your Shakespeare would be a disjointed mass; of your Milton there would be nothing but shreds remaining; your poems, with their soul-stirring power, would simply be a chaos of confused ideas; the words that breathe would breathe no longer, and the thoughts that burn would burn no more, for the light of life would have faded out, and scholars would stand as amid the ruins of an intellectual palace that had been rocked by the earthquakes or riven asunder by thunderbolts.

Now, if it be true that the Bible is at the foundation of our civilization, at the foundadation of our domestic life, and at the foundation of all intellectual and literary eminence; if it be true that this Book, in its influence on mankind, is paramount to all other influences, and is really and truly the voice of God speaking to man's soul, the Holy Spirit describing and recording Divine wisdom for man's benefit, the principles of Truth writing themselves first on the parchments of the prophets and apostles, and next on the hearts of believers, and in the "living epistles known and read of all men;" if it be true that all advantages and blessings, all joy and gladness, all health and happiness come through the knowledge of these oracles of God,—then is it not the duty of Christian men who have this Book, and who look out on the world that perishes for lack of knowledge, on the multitude whose hands have never grasped the light of life, whose eyes have never beheld its brightness,—is it not their duty to scatter it far and wide? It seems to me there can be no question concerning the duty of Christian men under these circumstances:

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of light deny?
Salvation, O salvation,
The joyful sound proclaim,
Till earth's remotest nation
Shall learn Messiah's name."

And when this Word goes forth, it is of the utmost importance that there go with it the living influence of men who love that Word, and who rejoice in it. There are instances where the Word alone has done its work. There are instances where men simply reading the Book, have been changed by its marvellous power. There are instances where the Book, cast out into the darkness of heathenism, has kindled a flame which has blazed aloft like a beacon on the mountain top.

I recollect hearing of a man in a heathen land who read the Old Testament. It was all he had; all he had ever seen. He read that Book—read it and believed it—and he sought after God in his way, and, as well as he knew how, he tried to serve him. After many years, by some kind providence of God the New Testament came into his hands. Can you imagine what a revelation that was? Familiar with the writings of the prophets, he could read. "Thus it was written, and thus it behoved Christ to suffer and to rise from the dead." He could read, "This was done that the Scripture might be fulfilled." He could read of Christ who was the seed of the law, the promised seed of the woman who was destined to bruise the serpent's head; the seed of Abraham, who had come to bless the world; the seed of David, who was born to be a King over all the earth; the Lamb of God, the anti-type of all sacrifices, the Son of God, the Savior of the world. He had before read the first volume of the Book, and now he had found the second; and he said it was as if one who long had been walking in the glimmering starlight, walking in the night with faint beams from above, but who had come at last to see the sun arise and bathe the whole landscape with its glory.

Now, this is just the condition of many a devout Israelite today,—Israelites who keep the law of Moses having much advantage even now over the heathen world, and even over many in Christendom, chiefly because to them are committed the Oracles of God; yet they lack the continuation, the completion of the wondrous story. They lack the words of him who "came not to destroy the law but to fulfil it." They lack the testimony of the apostles to the fulfilment of the words of the prophets. The foundation is only partly laid. The prophets are there, but the apostles are lacking; and upon Jesus Christ, Who is the chief corner stone, they never have learned to build. When this new revelation comes to them, when they read, in their own tongue, "the wonderful works of God," we may be sure many of them will see the light and rejoice in it.

You remember that devout man who had been to Jerusalem to worship, and was returning, and had, somehow, perhaps at Jerusalem, secured a copy of the sacred Scriptures, and was reading, with the freshness of a devout curiosity, from the book of the prophet Isaiah,—"He was led as a sheep to the slaughter, and like a sheep dumb before his shearer, so he opened not his mouth."

Just then the servant of God, sent by an angel, and moved by the Holy Spirit, came to him and said—

"Understandest thou what thou readest?"

And he said, "How can I, except some one guide me?"

Then Philip preached to him Jesus, and told him that story with which he was so familiar, and rehearsed the scenes which he very probably had himself witnessed only a very few weeks or months before; and when the story was told, how readily the man believed! Just so there is many a man who might take the Old Testament and fail to comprehend it. He needs the living influence of the living teacher to testify the Gospel of the grace of God, and beginning at that same place to preach unto him Jesus, reasoning out of the Scriptures as did the apostle in his ministry, proving that Jesus is the promised Messiah, and so opening the path of light and life to those who have so long sat in darkness and the shadow of death.

Hence it should be our joy to labor with heart and hand, and with earnest faith and fervent love to press forward this work, and thus scatter the leaves of that Book which, like the leaves of the tree of life, are for the healing of the nations, and tell abroad to the man who sit in darkness, and who say, "Who will show us any good?" the words that God hath given to us, the words that teach us the way of peace, the words that are able to make us wise unto salvation, through faith that is in Christ Jesus. And we may be sure that our labor will not be in vain; for, "As the rain which cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off," Isa. iv. 10-13.—*H. L. Hastings, in Quarterly Record of the Trinitarian Bible Society.*

### Honorable Labor.

There are some people who seem to regard labor as dishonorable and beneath their proper dignity. They are mistaken in this estimate, for God has ordered that man should labor. A Puritan minister, named Carter, coming upon a Christian brother who was busily employed in his work as a tanner, clad in the begrimed and filthy garments appropriate to his calling, gave him with his salutation a friendly slap upon the shoulder. The tanner looked back and said to the minister:

"O, sir, I am ashamed that you should find me employed in this way."

"My friend," said the minister, "may the Savior, when he comes, find me doing just so."

"What," said the tanner, "doing such dirty work?"

"Yes," said the minister, "I mean performing the duties of first

Dirty work sometimes [illegible] Rich money, and no man has a right to be ashamed of faithfully following an honest calling.

Years ago a student from one of the Southern States came to attend the Theological Seminary at Andover. When winter set in he purchased a cord of wood for his stove. But how to prepare it for his fire was the difficulty. He could find no extra hand to chop it for him. There were no circular saws and steam wood-splitting works going then. In his perplexity he went to Professor Stuart to advise him. The learned professor, who knew how to use his hands as well as his head, made short work of the matter.

"Young man," said he, "I am in want of a job myself; and, if you have no objections, I will saw the wood for you, and split it up."

The student concluded that he would not trouble Professor Stuart to saw the wood for him, but preferred to do it himself.

A story is told of a young gentleman who purchased some provisions in a Boston market, and when looking around for some one to carry home his purchase, at last found a quiet man who was willing to do it, and he was so pleased with his conversation and appearance, that thinking he might be glad to employ him again, he asked him his name. After some questioning he found out that the man who had served him so satisfactorily was "Billy Gray," the merchant prince of Boston, the sails of whose ships whitened every sea, and who, perhaps, could have bought out a hundred such men as the one who he had consented to serve.

Are there other examples? Yes. "for the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Let him be our pattern and example.—*Common People.*

Right dreads not the scrutiny of the investigator. Truth can stand the noonday brightness. The Bible can endure the electric flash. The friends of Jesus need not fear when the citadel of their faith is stormed. Christianity is invincible. The severest tests and most hostile criticism only bring into bolder relief its verity, its beauty and its excellence.

The everyday cares and duties, which man call drudgery, are the weights and counter-poises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion.—*Longfellow.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Jan. 11, 1888.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk. Money loses in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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Do not send money loose in letters. Do not send money by Postal Note. It is unsafe. Several amounts have been lost lately by this means.

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We have not the time nor space for some Literary Notices, remarks on *fermented* or *unfermented wine*, and some other matters, in the present issue. Some communications also must go over to the future.

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We have been sending several papers to residents in foreign lands. Some of these have been going to localities in Southern Asia, and some to places in different parts of Europe. As a general thing these papers are sent to persons who are laboring for the promotion of the truth, especially in relation to the soon coming of Christ and the consequent establishment of the kingdom of God. Friends of the cause have subscribed and paid for these papers in years past. As a general thing some brother or sister has singled out some name of a dear servant of Christ, and prepaid the subscription price of THE RESTITUTION for one year. As we have to prepay special postage, the cost of each such subscription is $2.50 a year. Some of these foreign subscriptions are already provided for by the same individuals who have sent them in past years. Several are not as yet thus attended to. Who would like to send a copy of THE RESTITUTION to two or three in Southern India, or to Southern Europe, or to Jerusalem. There is a chance to send to all these localities. [illegible] are called for, and they [illegible]ENT.

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THE following is a copy of the letter to which we alluded two weeks ago. Who of our subscribers would like to subscribe for our brother in Macedonia, by paying for THE RESTITUTION for one year, and having it addressed to him? The price for foreign countries is $2.50 a year. The Editor sends one prepaid to Pastor Byse, Lousanne, Switzerland. A sister in Argos sends it to Masulamini in Hindostan. Some others send to other names in different parts of the Old World. We could send two or three more if some friends choose to meet the expense. We now give the letter.

MONASTIR, Macedonia,
European Turkey,
Nov. 26, 1887.

*Elder S. A. Chaplin:*

DEAR BROTHER IN CHRIST:—Some one has sent me a copy of "Christ's Kingdom," by Joseph Lacier, and also "The Restitution," by E. Miller. I find that you believe firmly in the soon coming of the Christ of God to establish his everlasting kingdom, etc. Praise God! Enclosed you will find my history and experience briefly. If you think best, print it in your excellent paper, THE RESTITUTION. Our need is great for workers. I am the only one at present with a little flock. Pray for us and Macedonia. I am yours in Jesus, the Son of God.

BASIL STEPHANOFF.

P. S. Any book or tract will be much appreciated by us. If you can, also send me THE RESTITUTION. I expect to publish a magazine in the Bulgarian language by and by. We trust God for all. My address is,

PASTOR BASIL STEPHANOFF,
Monastir,
Macedonia,
European Turkey.

☞ Acts xvi. 9, 10.

We give the full and exact copy of the letter, not omitting the Scripture to which he directs attention by the index finger. By a reference to Zell's large Atlas accompanying his Encyclopedia, we find Monastir situated in a division of Macedonia named Roumelia, and that it is a city containing 14,000 inhabitants. Paul preached through these regions though he may not have visited this place. Brethren, let us help Macedonia.

In our issue for Nov. 9, 1887, we printed the account of the life and experience of our brother *from the Judgment Message*, to which we refer our readers.

## SUSPENDED CONSCIOUSNESS, AND DURATION.

Of the essential nature and distinctive qualities of both matter and spirit we are profoundly ignorant. From the same omnipotent creative source both have originated, and through both, separate or combined, the Infinite and Eternal displays his wonder-working perfections. From the revealed fact that "God is Spirit," and from the conceptions that we have formed of celestial beings, as spiritual existences, we have become disposed to greatly depreciate the material. We are forgetful that to man, at least, the power, wisdom, and goodness of God have been manifested only through the material. The world over which the Morning Stars sang their heavenly anthems was a material world, made glorious and beautiful by the creative energies of God himself. And man, too, as a "fearfully and wonderfully made" paragon of perfection, was formed of material elements, before the Creator inbreathed into him the vitalizing, animating breath of life. Of the nature of life, or vitality, in all its higher or lower manifestations, we are also profoundly ignorant. All we know of the "Spirit of life," or, more fully, of "the breath of the Spirit of life," has been in its connection with materially organized forms, and substantial entities. This vitalizing element,—call it *life* or *spirit* as we please,—has come from God into all the organized beings belonging to this mundane sphere. Of vitality energizing any organization into activity, or of an inspiriting essence of any kind, as detached from the material form to which it was united by divine power, we have no kind of sensible knowledge. From man in life to reason about man in death, we can only reason from what we know. Conceding that the "Spirit of life" is an essence of some kind,—even of a very exalted kind,—would not demonstrate that it must of necessity, be capable of moral and intellectual manifestations of itself—or could even be conscious—in that state where it is bereft of all that grand organization purposely made for the conscious, intellectual, and moral manifestations of its powers and faculties. Of our conscious personal existence, and of the succession of events connected with that existence, we must draw our illustrations from the lessons taught by our personal experience, while existing as organized beings in our perfect living state, rather than from some hypothesis, however ingeniously framed, concerning the death state. For the human spirit to exercise its functions the bodily organization seems absolutely indispensible, and to pronounce the body a mere clay-clog, or something equally depreciating, looks very much like reflecting on the wisdom of our Creator. Should death be a state of suspended consciousness—as we conclude from Scripture teaching that it is—the personal identity—the *selfhood*—is in the power of the Omnipotent One for its perfect preservation and restoration to the saved when raised up in Christ's likeness at the last day. On this point we are fully assured that OUR LIFE is hid with Christ in God, and that when he appears we shall also appear with him in glory. It is not our conception that the *hidden life* of the saints can be, at one and the same time, a most gloriously *revealed life* in Heaven or Paradise. Without pursuing this thought any farther at this time we give an extract on Duration and Suspended Consciousness from a work of Prof. T. C. Upham, entitled *Elements of Mental Philosophy*. We quote from Vol. I. pp. 242, 243.

"ORIGIN OF THE NOTION OF DURATION.

There is usually understood to be a distinction between the idea of succession and that of duration, though neither can be defined. The idea of succession is supposed to be antecedent in point of time to that of duration (we speak now of succession and duration relatively to our conception of them, and not in themselves considered).

Duration must be supposed to exist antecedently to succession in the order of nature; but succession is the form in which it is made to apply to us; and is, therefore, naturally the occasion on which the idea of it arises in men's minds. Having the notion of succession, and that of personal or self-existence, a foundation is laid for the additional conception of permanency or duration; in other words, it naturally arises in the mind, or is suggested under these circumstances.

As we cannot, according to this view of its origin, have the notion of duration without succession, hence it happens that we know nothing of duration when we are perfectly asleep, because we are not then conscious of those intellectual changes which are involved in succession. If a person could sleep with a perfect suspension of all the mental operations from this time until the resurrection, the whole of that period would appear to him as nothing. Ten thousand years passed under such circumstances would be less than a few days or even hours.

That the notion of succession (we do not say succession itself, but only our *notion* or *idea* of it) is antecedent to, and is essential to that of duration, is in some measure proved by various facts. There are on record a number of cases of remarkable somnolency, in which persons have slept for weeks and even months. One of the most striking is that of Samuel Chilton, a laborer of Tiverton, near Bath, in England. On one occasion, in the year 1670, he slept from the ninth of April to the seventh of August, about seventeen weeks, being kept alive by small quantities of wine poured down his throat. He then awoke, dressed himself, and walked about the room, being perfectly unconscious that he had slept more than one night. Nothing, indeed, could make him believe that he had slept so long, till, upon going to the fields, he saw crops of barley and oats ready for the sickle, which he remembered were only sown when he last visited them.'

The result is similar when the suspension of the mental action is caused in any other way. It is related, for instance, of a British captain at the battle of the Nile, that he was giving an order from the quarter-deck of his vessel, when a shot struck him in the head, depriving him instantaneously of sense and speech. Living, however, he was taken home, and remained in this condition for the period of fifteen months in the Greenwich Hospital. At the end of that period, during which he had exhibited signs of intelligence, an operation was performed on him by a skilful surgeon, that restored him at once to the exercise of his mental faculties. And it is stated, as the first result of this mental restoration, that he immediately rose in his bed, and completed the order which had been so abruptly interrupted so many months before.

In the Proceedings of the French Royal Academy of Sciences in 1718, there is a statement illustrative of the subject under consideration, to the following effect:—There was in Lausanne a nobleman, who, as he was giving orders to a servant, suddenly lost his speech and all his senses. Different remedies were tried, but, for a very considerable time without [illegible] six months, he appeared to be in a deep sleep, unconscious of everything. At the end of that period, however, [illegible] and having been had to certain surgical operations, he was suddenly restored to his speech and the exercise of his understanding. When he recovered, the servant to whom he had been giving orders happened to be in the room, he asked him if he had done what he had ordered him to do, not being sensible that any interval, except a very short one, had elapsed during his illness."

If an unnatural, profound sleep, or a partial disarrangement of the bodily organization, while life is not extinct, suspends consciousness, and involves the loss of all idea of duration, are we to conclude that the awful sleep of death, and the total disarrangement and destruction of all organization, will have no effect on spirit consciousness and the realization of duration? Can the vitalizing spirit exhibit its functions independent of all organization?

## ROME—CONSTANTINOPLE.

The events of these last days are prophetically connected with the wasting away and final downfall of these "Abominations of Desolation." As these are fore-doomed to a marked and dreadful overthrow it becomes the student of prophecy and history to carefully note all events transpiring in connection with either or both with carefulness. As smaller matters in the chain of history we note the following items:

ROME, Jan. 5.—The Pope's speech to the pilgrims is regarded as distinctly putting an end to the idea of conciliation with the Italian Government.

BOSTON, Jan. 5.—Intelligence received at the rooms of the American Board here shows that the Turkish Government is revising its school laws, with the evident aim of suppressing American and other foreign schools. The new law provides that no foreigners can open a school without a special firman given by the Sultan himself, and such documents he is very slow to give. The law forbids any Ottoman subject from attending such a school until he shall have taken a course of religious training in one of his own schools, while foreign schools are to abstain entirely from religious instruction. The schools already existing are to be suppressed unless they conform to these regulations within six months. As a large amount of capital is invested in educational institutions in Turkey, our Minister, Mr. Straus, has protested against this law, and he has urged that their embassies to join him in opposing it.

## Selections.

### Shepherds in the East.

To see the sheep following the shepherd brought back to one's mind the words of our Lord, especially when I found that the goat or ram which led the flock, and some others that followed the shepherd closely, had a name to which they answered when called by him. John x. 3. As there are no fences, and many flocks, it is necessary that each flock should learn to follow its own shepherd; nor must it wander off to the green patches of wheat or barley, as it would if not thus trained. To go astray in the open plain brings danger, for a lost sheep is a ready prey to some chance wild beast from the mountains. But if it be lost in the desolate hills its destruction is almost certain if it be not found again, for there wolves and jackals abound, while leopards still prowl in the hills of Gilead in those round the Dead Sea, and about Carmel and the hills of Galilee.

On the lonely, unfenced hills and stony mountains, the danger that wild beasts will attack the flock is always sufficient to make a careful guard necessary. The yell of the hyena, and the shriek of the jackal may, even this day, be heard close to Jerusalem, and venomous snakes are common in the hot season. The limestone rocks and chalky hills afford the serpent tribe the very haunts they love, and in summer they become very dangerous. The deadly cobra—perhaps the "asp" of the Bible, the viper in two varieties, and six other poisonous snakes, are more or less common; one of them, the horned snake, only twelve or eighteen inches long, being so deadly that a man bitten by it dies in half an hour. Besides these, the shepherd has to guard against huge birds of prey, which swoop down on a stray kid or lamb, and need all the vigor of the shepherd to beat them off. But none of these fees terrify the brave protector of the flock. If the flock be small, he is generally its owner, or one of the family, for though "hirelings" are necessary when the flocks are large, they cannot always be trusted, John x. 12–15.

There are no lions in Palestine now, and bears are only seen in the upper gorges of Lebanon; but the shepherds of to-day are often as manly and faithful as David long ago, when he went out single-handed, at one time after a lion, and at another after a bear, and delivered the lambs out of their mouths, 1 Sam. xvii. 35.

But wild beasts are not the only danger to a flock. The hills abound in caves and hiding-places which are often the resort of robbers, and the wandering Bedouins, in their black tents, are always ready to steal goats, sheep, or cattle when opportunity offers. Round Kerak, in Moab, the sheep masters give so much a year to the Bedouin sheikhs as a security that these hereditary thieves will not harry the folds—a state of things exactly like that of which David speaks when he reproaches Nabal at Carmel for refusing his followers food and refreshment, 1 Sam. xxv. 7.

Shepherds often, like Jacob, or like the shepherds of Bethlehem, abide in the field or open country, keeping watch over their flocks by night, Luke ii. 8; the parching drought consuming them by day and the frost by night, Gen. xxxi. 40. In the early spring the best pasturage is on the sea-coast plains; but, as the heat increases, the flocks are driven higher and higher, till the hot summer finds them on the tops of the mountains. When no sheepfold is near, a ring of thorny bushes is heaped up, but the wolf, after all, may leap into the guarded circle, though the dogs of the flocks be watching outside. On the lowland plains the ruins of the ancient towns and cities supply stones for permanent folds, the walls of which are often protected by a ring of thorns laid above them. A slight shelter near at hand is frequently all the protection through the night for their guardians; indeed, in the highest ridges of Lebanon, far above human habitation, they often have to content themselves with the shelter of some slight bend in the ground, setting stones around it, and strewing rushes within, for a bed. A fire kindled in the center, so that they can lie with their feet to it, is their only comfort, and their furniture consists of nothing more than a few pots or pans, some sheep skins, and old rugs, under charge of faithful dogs during the day, when the shepherds are perhaps miles away. In the south they often sleep in the open air throughout the year.

With the dawn of day the shepherds wake, and each of them "putteth forth" his own sheep, counting them as he lets them pass slowly out under his rod, through the one doorway. To help him in doing so "he calleth his own sheep by name, and leadeth them out," John x. 3, for flocks of different shepherds may have rested through the night in the same fold. Unlike the thief or robber who stealthily climbs the wall, he goes in through the door to bring out his flock; the shepherd who, for the time, is acting as gate-keeper gladly opening to him as he approaches.

The usual color of the goat in Palestine is black, so that the comparison in Canticles of the locks of the Beloved, hanging in rich abundance over her shoulders, to a flock of long-haired goats, feeding on the slopes of the Gilead hills, one above the other, was as natural to a poet of the country as it is beautiful. The Beloved herself, exposed to the scorching heat, in the vineyards of which her brothers had made her keeper, says, as she thinks of her complexion, burnt black "because the sun hath looked upon her," that she is like the tent of Kedar, "beautiful" in their outline as an encampment, though the tent coverings, woven of goats' hair, were black, like her own sun-tanned features (Song of Sol. i. 5. One especially useful purpose once served by goats' hair, is told us in David's history, when his wife, Michal, took one of the household images, or teraphim, and having duly laid it on a bed under the bed-clothes, put on its head an extemporized wig of goats' hair, no doubt like his own in color, so that the counterfeit passed off as the young hero himself, and saved him from the emissaries of Saul, 1 Sam. xix. 13–16. It must, however, have been the hair of a reddish-brown goat, not of a black one, that Michal used, as David had auburn hair, 1 Sam. xvi. 12; xvii. 42; "ruddy"—red-haired. There is a kind of goat with such brownish-red hair, and there are also goats pied and speckled, like those which Jacob had for his share, though the black ones greatly predominate.—*Dr. Cunningham Geikie.*

### The History of the Jewish Nation.

The history of the Jewish nation cannot be written alone. It entwines with the history of all other nations; rather it is the central axis, around which all other history revolves. Indeed, most of the nations of antiquity are only seen at all by the light which flashes from the cloudy pillar which guided the course of the chosen people of the Lord. To write the history of this nation, we must write the history of all nations and of all lands. We shall find the history of this race touching these ancient memories which otherwise had faded from human recollection. The dwellers in Mesopotamia; the kings of Sodom and Gomorrah; the founders of Nineveh; the long-forgotten government of the Hittites; the Assyrians; the Babylonian, Persian, Grecian, and the Roman empires, are all seen most clearly in their connection with this strange and mysterious people. And since the days of their dispersion we find them in every quarter of the globe; in all the kingdoms of Europe; in the depths of Asia; in the heart of Africa; separated from all, hated and despised by all; and yet surviving hate and persecution, exile, and oppression; and still dwelling in the presence of their enemies, an anvil which destroys the hammers which smite it; a burning bush which stands unconsumed amid the flames.

Forty, perhaps fifty, centuries rest upon this venerable contemporary of Egypt, Chaldea, and Troy. The Hebrew defied the Pharaohs; with the sword of Gideon he smote the Midianite, in Japthah, the children of Ammon. The purple chariot-bands of Assyria went back from his gates humbled and diminished; Babylon, indeed, tore him from his ancient seats, and led him into captivity by strange waters, but not long. He saw the Hellenic flower bud, bloom, and wither upon the soil of Greece. He saw the wolf of Rome, suckle upon the banks of the Tiber, and prowl, ravenous for dominion, to the ends of the earth until paralysis and death laid hold upon its savage sinews. In every kingdom of the modern world there has been a Jewish element. There are Hebrew clans in China; on the steppes of ancient Asia; in the desert wastes of Africa. The most powerful race have not been able to assimilate them,—the bitterest persecution so far from extermination them, has not eradicated a single characteristic. In mental and moral traits, in form and feature even, the Jew today is the same as when Jerusalem was the peer of Tyre and Babylon. In the greedy energy of the Jewish trader smoulders something of the old fire of the Maccabees. Abraham and Mordecai stand out upon the sculptures of Nineveh, marked by the same eye and beard, and the same nose and jaw by which we just now recognised their descendants.—*The Story of the Jews, pp. 4. 5.*

## Letter Drawer.

*Dear Restitution:*

Let me say to the dear brethren and sisters, that I am at home again after an absence of just twenty-eight days. I found all well at home, for which I thank my Heavenly Father. My health is also a little better than it was through the summer, for which I also thank God.

I left home Friday before the second Sunday in November and staid over the first Sunday in December. I went to Ripley, Ill., where Brother Bowman and Brother Laning live. When I landed there I was somewhat discouraged as the Campbellites and also the Methodists had a meeting at the same time, so that did not leave many for me. To begin with, we started with about thirty at the third meeting, but they began to flock in and the result was good. Some six put on Christ by baptism and two or three more expected to on the following Sunday; one backslider reclaimed and made to rejoice. The Campbellites were all excited and now say they do not believe in the inherent immortality of the soul. Several of them have embraced the one faith; some of them have obeyed from the heart that form of doctrine, others are just ready to obey.

I left them Thursday evening before the fourth Sunday in November. At parting we sang, "When Jesus comes to reward his servants." Many were the tears that were shed that night, not only by church members but by outsiders. A number of outsiders came to me and asked me when I was coming back again. The answer was, whenever there would be a way opened again. The brethren, although poor in this world's goods, remembered me kindly and remembered that those that would preach the gospel must live of the gospel. Farewell to the brethren and sisters at Ripley.

I started for Morrill, Brown Co., Kan., where the Brethren Saylers live. At that place I held forth over two Sundays. The weather was somewhat unfavorable but we had good meetings and a good interest. Started a Bible reading class at that place and also one at Ripley, Ill. All seemed anxious for a class at both places. What the result will be God only knows. They also remembered my wants. These brethren, both at Ripley and Morrill, believe a whole gospel. They believe the gospel preached to Abraham, "Saying, in thee shall all nations be blessed," Gen. xxii., the oath God has made to Abraham. I also promised them I would return to their place in the spring if my life was spared and the Master had not come before that time comes.

I am also glad that our Brother S. A. Chaplin still holds the Editor's place in THE RESTITUTION office and hope he may continue till the Master comes when we will need THE RESTITUTION no more. I have tried to get new subscribers for the paper, but times are so hard that it is almost impossible to get one to subscribe, but still they will have their tobacco, tea and coffee, and some political paper. I have got a lot of promises for next spring or summer if they can. I bid the dear brethren adieu and started for home.

And now I will say in conclusion that I believe what will be done will have to be done inside of five years. I am of the belief that the bride will be taken inside of that time. Now is the time to come out of Babylon and be a separate people. Rev. xviii. 4. Not go in, take part with her, say amen at her ignorance that she is abiding the purple with. Let us persuade all of God's children to come out. Those of you that have dollars and cents put the money to good use. If you can't preach yourself send some one to preach; do not hoard up your money in banks, do not loan it out to your poor brother at 10, 12, 18, 24, per cent. on the dollar. For the time is not far in the future when you will wish that you was one of those men that James speaks of when he says, "Hearken my beloved brethren, has not God chosen the poor of this world, rich in faith, and heirs of the kingdom of God."

Well, dear brethren, I expect to preach while I live if there should be a way opened, or at least as long as I can speak, and after that I will point with my finger up to heaven to the Lamb of God that takes away the sin of the world. Since last June I have baptized some 88 or 40. I have sung no hymn to excite men and women into obedience; only took the good old way of the Savior and the apostles, and the good work is still going on. I am hard up; I got behindhand on the account of bad management, but I will not murmur nor complain, as I learn that those whom the Lord loves he chastens, and he worketh out everything after the counsel of his will.

What I have written I have written in haste, as I have much to do here before I am ready for winter and am not able to do much at a time. So what I write I have to do in a hurry. May we all fare well in the kingdom of God. May we all fare well when Jesus comes to reward His servants. May you and I be of that chosen number, for many are called but few are chosen. May we all meet in the kingdom of God, is my prayer, for Christ's sake, amen.

JOHN PHONE.

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PAPILLION, Neb.

*Dear Restitution:*

I have of late much interest Silas Heath's article on the parable of the ten virgins. It has recalled to mind my experience of those exciting times, '43 and '44. I was told those who professed to believe the Lord would come and when 1843 passed by, the time was postponed until 1844 the 10th day of the 7th month; delusion. I was living in Watertown, a few miles from Boston, Mass. In the Fall of 1842 I attended lectures in the evening on Christ and was astonished beyond measure to hear that the kingdom of God was to be set up on this planet, concerning which kingdom our Savior proclaimed glad tidings. How my heart did rejoice in the full conviction of this truth. The time might be all right; I was not so clear. How I read the Bible from childhood and wondered I could not understand it. I sought to commentaries, but they generally made the word darker. But the truth concerning the kingdom was the key that unlocked and opened the treasures of that book. I now did not simply read the book but searched it with an intense desire. Not much progress could be made, however, during the whirlwind excitement of '43 and '44. There were some fifty of us, and as time passed on fanaticism sprung up among us and finally the Watertown band came to be the very hot bed of fanaticism. There were those in our midst who claimed they had no use for the word of God, they were so filled with the spirit. "The letter killeth," said they. I have a Bible given me by one of the sisters. She said she had no use for it. I felt to pity her but she was part holden. I think this fanaticism was due to time resting.

Well, our numbers decreased on account of these things. However, my heart was so captivated by the "glad tidings" I had no idea of leaving. We went along still we reached and passed the climax. Then there came a breaking time. Our band dissolved and melted away. I don't know one among them all that ever progressed beyond the world burning theory. The prophet says that "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end." No, says the Second Adventist, they are all going to be burnt up in 1843 and '44, and they still stick to it.

The prophet says, "Thou will cast all their sins into the depths of the sea." I cannot write this without a thrill of joy. Is it a light thing to say the Lord will deny his word? That he will not fulfil it? Then we may call death an eternal sleep. Our future hopes hang entirely on the restoration of Israel. They are being schooled and fitted for a purpose, that they may fulfil their destiny and stand at the head of the nations. "Saved with an everlasting salvation;" then will come in the song, "Hallelujah the Lord God Omnipotent reigneth." "He will rest in his love." In love with truth,

JOHN PERKINS.

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### The Cost of War.

The civil war in the United States carried to the grave over six hundred thousand men, and cost over six million dollars. This vast sum, if carefully divided, would give a handsome homestead to every family in the United States. A house and ground enough to cultivate for all necessary food could be given without inconvenience to every family, north and south, for the money spent in this cruel conflict. The older struggles in Europe besides the bloody sacrifice demanded have impoverished the nations. Over twenty thousand million dollars of public debt now hang like a millstone about the neck of productive industry in consequence of those wasting wars. Over nine hundred million dollars are now paid in annual interest on this sunken treasure. The ordinary taxes would be comparatively light if it were not for the burden left by wars already past and the heavier weights imposed by the constant preparation for possible or expected strife.

## MISSIONARY FUND.

Free will donations are solicited for the purpose of sending papers to the poor, and supplying books and papers to mission workers, in this and other lands. We do not want, and will not accept a penny for a "sinking fund," but every cent placed in our hands will go as the donor would have it, to further the cause of the blessed Master.

Received since November 12, 1887, the following sums:

| | |
|---|---|
| Previously Published | $53 40 |
| S A Chaplin | 0 50 |
| R H Cobbs | 1 00 |
| Josephine Lowry | 5 00 |
| Enos Cox | 1 |
| Cash | 1 |
| M M Nichols | 2 |

# Poetry.

## CHRIST CRUCIFIED.

My God, my God, O why am I
Forsaken and alone?
By sinner's hands I'm tied and bound,
Who mock and scoff my pain.
They wag with cruel looks around,
And think by sorrows vain.

My bleeding hands and feet they pierce—
Behold this body torn—
And save around like flaming fierce
With anathematic scorn.
But O, they know not what they do—
Forgive them, O, forgive—
They know not such I observe who
Expired that they might live.

Let pardon to their souls be given
Through his atoning blood—
They crucified their only friend,
Yet, O forgive, my God.
Thus did the great Redeemer pray
With his expiring breath.
Though he dissolved his soul away,
And gave him to death.

Then did the sun in darkness hide,
The earth was in mourning;
The Prince of Life they crucified,
The Lord they did not Know.

Lord, let my heart in sorrow melt
For sufferings such as these;
And let the pains my Savior felt
My soul from sin release;
For there Christ my sins has died
That I might live in Him;
Let all my sins be crucified,
But mercy show to me.

# Selections.

## TEMPERANCE--INTEMPERANCE.

### WHAT WHISKY COSTS.

It costs the people of the United States $900,000,000 annually for liquor.

A silver dollar is about an eighth of an inch thick, or about nine to the inch. This would require 100,000,000 inches of space to pile this money in, or in feet 8,333,333. This makes in rods 505,050, and in miles 1578. Just think of it, 1578 miles of silver dollars laid down, packed closely together, is what it costs the people of the United states for liquor. This is ten times more than what it costs to maintain the public schools of that nation annually.

### BEER IS AS BAD AS WHISKY.

For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcohols, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful and contains a large amount of nutriment; also that bitters may have some medical quality which will neutralize the alcohol which it conceals. These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammation of both the liver and kidney being constantly present. Intellectually a stupor amounting almost to a paralysis arrests the reason, changing the highest faculties into mere animalism, sensual, selfish, sluggish, varied only with paroxisms of anger that are senseless and brutal. It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our city are beer drinkers.

### A PERPETUAL MENACE.

Rev. Dr. Darby, who was called upon recently to preach the funeral sermon of a woman at Evansville, Ind., who had been murdered by a man crazed with liquor, spoke in very strong and courageous terms of the saloon evil to the crowd who had been drawn to the house by curiosity. Among other things he said: "Go up and down these streets and read the word 'saloon,' 'saloon,' till it is repeated nearly 250 times, and you will arrive at the source whence this stream of evil proceeds that bears destruction everywhere in its course. * * * The saloon is a perpetual menace to society. Here is a home they have helped to ruin, not intentionally, but still it has been done. Whose wife, whose husband, whose child will be the next victim of their debauchery and death in this community? There is not an habitual drunkard, not a drinking man, but a vile character in all the city who may not procure from almost any saloon all the liquor he may desire at midnight, or Sunday, or any other time. This being true, whose home, whose wife, whose child is safe? The blood of this innocent woman, not only appeals to heaven for justice to be visited upon the murderer, but it appeals also for the protection of our homes against the vile stuff that maddened the murderer's brain."

## Rome's Fight in New England.

Never since the fires of Smithfield were lighted, has Rome been more desperate than now. The decree of the Provincial Council in Baltimore in regard to parochial schools is bearing fruit. Thousands and tens of thousands of children are being withdrawn from the public schools. Parochial schools are not only being founded for Roman Catholic children, but in Massachusetts the attempt is begun to quarter the parochial schools in the buildings erected for the children of the State. This has been received in Malden, Massachusetts. A solicitor gave his decision that if rooms were unoccupied in the school-houses they might be let for suitable purposes.

The Romish priest withdrew hundreds of children from the public schools, thus leaving emptied the rooms. Then the priest offered to hire the vacated rooms, and did so at twenty dollars per month, and the fight has begun. It seems terrible. The secular press in Boston has stood beside this great bulwark of liberty. Rome brags even. In towns all round about, the priests have said, We regret it, but we cannot resist the decree. McGlynn lost his place because he would not build a parochial school, we do not wish to incur the ban. On the other hand the people begin to resist. Hundreds of Roman Catholics are saying, if this is done, we leave the church.

Will it be done? It will. Rome is determined to break up our school system. What is the religious press doing about it? Nothing. There is lethargy or a cowardice among Christian people that reminds one of the conduct of the Huguenots. In Lawrence, where one of the most beautiful and one of the largest Roman Catholic houses of worship in the State stands as a monument of the robbery of the poor shop and factory girls, I preached on Sabbath evening, Oct. 2nd, on "The Huguenots, their folly and their fall." There was great fear. The First Baptist meeting-house is in close proximity to this monument of robbery. Is it not strange that Romanists will tolerate such rascality? The Augustinian fathers established a savings bank, received all the money, promising to pay interest on deposits, took all they could get, as did Archbishop Purcell, of Cincinnati, and when they had enough, put it into that great stone pile, covering its walls with the rarest of pictures, and when finished and they were ready, shut down the gates, and sent the poor people adrift. Some fought. A few went to law and recovered their loss, but the mass bore it and are today like sheep, dumb before their shearers, going on as before.

In Pittsburgh, Pa., the same fight is on and one of the most popular priests, the heir to an immense fortune, has, after the seventy-seventh ballot, been elected head of one of the public schools. This is the Priest's uncovered hand. It means education by the religious. The Protestants say they are going to withdraw from this school. Don't do it! Use your votes at the primaries and at the ballot box and abide the result.

The devil is long-headed, and so Rome is full of cunning. When the people gave them Woman Suffrage for the purpose of electing a school board, they surrendered the large cities to priestly control unless our Christian women will take a hand in the fight. For eight weeks I have been in Boston, and have spoken to immense audiences each Sabbath afternoon in Tremont Temple and Music Hall on the various phases of Romanism. Never did I see braver men and women. They are ready to stand up and be counted. The fight is on. It will go to the ballot box, and to the legislature, and in the end Romanism will be beaten, because God and his people are true.—*Justin D. Fulton, D. D.*

## The Form of a Sermon.

There is story of a missionary—a Moravian—who was sent out to the West Indian Islands to preach the gospel to the slaves; but he found that they were driven so hard, that they went forth so early, and came back so late, and so spent, that they could not hear. At night they came from their toil to gnaw their crust, and roll in on their straw, and snore, through their brief hours of repose; and the bell and the whip brought them out again by light in the morning, to go to the field; and he saw that he could not reach them. He was a white man, and they were black. It was the white man that oppressed them. There was nobody to preach to them unless he could accompany them in their labor. So he went and sold himself to their master, who put him in the gang with them. For the privilege of going out with the slaves, and making them feel that he loved them and would benefit them, he worked with them, and suffered with them; and while they worked, he taught; and as they came back he taught; and he won their ear; and the grace of God sprang up in many of these darkened hearts. He bowed himself to their condition, and took upon him their bondage, in order that he might show his sympathy and love for them.

Tell me, is not that the very epitome of what Christ did, who, in order that he might reach the poor and needy, and bring the power of the truth to bear on their understandings, and mitigate their sufferings, and rescue them, and empower their moral nature against their animal nature, "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross?" He loved me, and gave himself for me."

## Prayer.

It has commonly been taught that prayer has four requisites—adoration, confession, thanksgiving and petition. But there is a fifth part in all true prayer, and it is, total surrender to God. I maintain that all true prayer must contain that, and that he who prays to God truly will have experimental evidence of the efficacy of prayer. Whoever will yield himself truly to God, to the best light that he has, will have more light, and must, if he yields to that added illumination, go forward in the path that leads to perfect day. You young men may think that prayer is only sentimentality, but this is because you have never tried it.

Put God to the test. God does not give instincts to mislead, neither to the bird who trusts to the instinct which leads him to fly, nor to the man who trusts to the instinct which impels him to prayer. Prayer is natural, and can not mislead. But it is the efficacy of secret prayer that I desire to lay most emphasis upon. What it does for good is incalculable. After many years, or after only a few hours, of religious awakening, in some great movement, the spirit perceives the hollowness of everything in mere time, and out of some great humiliation, out of the shadow of death, it may be, the soul utters once for all its "Utterly and forever thine." The instant that is said, the world is new. Prayer in all its parts has been offered to God. There is a strange feeling that something from the infinite above has flashed down to the soul and filled it with new light. A well of eternal joy is at once suddenly sprung up in the heart. Its transfigured treasures of soul are no longer in time, but in eternity. The act by which the mind brought itself into communion with the Divine Mind is ratified by the Holy Spirit. I teach no doctrine of perfection, but I maintain that he who throws himself utterly into God's arms will never be allowed to drop from them.—*Joseph Cook.*

## Edison's New Phonograph.

It is now reported that Mr. Edison has perfected his phonograph, or talking machine, so that it will take very delicate sounds and reproduce them almost in equal volume. He has also made an arrangement whereby the tablets containing the sound impressions can be taken from the machine and sent by mail or otherwise to any part of the country, and be reproduced. The difficulty with the first phonographs was that they were not sensitive enough to record anything but very loud sounds, and those spoken close to the instrument. If Mr. Edison has remedied these defects and perfected the machine that will take and register ordinary conversation anywhere within a radius of ten or twelve feet, he has made an invention that will revolutionize our system of phonography, etc. Only think of the possibilities of a machine that you have only to set on a table in a committee room or on a pulpit or platform, in order to obtain a perfectly accurate report of every word that is spoken near it, in the very volume and accents in which it is spoken! Think of receiving a phonographic sheet sent you by a friend in some distant part of the world, which you might place in your own machine and by turning a wheel have your friend conversing with you "as natural as life!" In the same way you might, by preserving the sound tablets, hear the voices of friends and loved ones speaking to you again in the old familiar way, long years after they had departed from the earth. Such results as these are not vain imaginings, but are even now within the range of actual realization.—*Christian at Work.*

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# Youth's Column.

### SUNSHINE AND SHOWER.

Two children stood at their father's gate,
Two girls with golden hair,
And their eyes were bright and their faces glad
Because the morn was fair—
For they said, "We will take that long, long walk
To the Hawthorne copse today,
And gather great bunches of lovely flowers
From off the scented May:
And oh! we shall be so happy there,
'Twill be sorrow to come away."

As the children spoke a little cloud
Passed slowly across the sky,
As I one looked up in her sister's face
With a tear-drop in her eye.
For the elder one said, "Oh, heed it not,
'Tis far too fair to rain,
That little cloud may chase the sky
For other clouds in vain."
And so the children's voices rose
In merriment again.

But ere the morning hours waned
The sky had changed its hue,
And that one cloud had chased away
The whole great heaven of blue;
The rain came down in heavy drops,
The wind began to blow,
And the children in their nice warm room
Went fretting to and fro;
For they said, "When we have ought in store
It always happens so."

Now these two fair-haired sisters
Had a brother out at sea,
A little midshipman aboard
The gallant Victory;
And on the self-same morning when
They stood beside the gate,
His ship was wrecked, and oh a raft
He stood all desolate,
With the other sailors round him,
Prepared to meet their fate.

Beyond them shone the cool green land,
The land with its waving trees,
And its little brooks that rise and fall
Like buttertiles on the breeze;
But above them the burning noontide sun
With scorching stillness shone,
Their throats were parched with bitter thirst,
And they knelt down one by one,
And prayed to God for a drop of rain
And a gale to waft them on.

And so the little cloud was sent,
That shower in mercy given,
And as a bird before the breeze
Their barque was landward driven.
And some few mornings after,
When the children met once more,
And their brother told the story,
They knew it was the hour
When they had wished for sunshine,
And God had sent the shower.

### "DID YOU SAY G'AWAY?"

A little four-year-old boy whose parents were not in the habit of invoking the blessing of God at table had occasion to spend a few days at his grandmother's, where he soon learned to appreciate the blessed privilege of hearing grace said before partaking of food. But one day his grandmother happened to be absent, and he as usual took his seat at the table with the rest of the family and reverently bowed his little head; but observing the rest begin to eat, he raised his head and quietly asked, "Did you say g'awa?"

### THE FOXES HAVE HOLES.

A little boy between four and five years old was one day reading to his mother in the New Testament; and when he came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter, but for some time he could not answer. At length, as well as his sobs would let him, he said: "I am sure, mamma, if I had been there I would have given him my pillow."

### CIGARETTES QUICKLY KILLED HIM.

A son of one of the professors of Columbian University in Washington died suddenly last week after short detention in his room. So sudden was the attack that a party of young men who had been invited by the deceased to call upon him to play whist kept their engagement only to find their friend a corpse. It was learned that the deceased, who was employed in the Patent Office, had been in the habit of indulging in cigarettes excessively and inhaling the smoke. Two physicians held a consultation, and, after investigation, decided that this practice had exercised a depressing effect upon the action of the heart and had hastened his death. Aortic regurgitation was given as a primary cause of death, which had been increased by the indulgence of the deceased in the inhalement of cigarette-smoke. Everything possible was done by the physicians for their patient, but his constitution had been too surely undermined, and in his last days he was unable to rest quietly in bed, but maintained a sitting position.

### A LIGHT FOR OUR FEET.

May lived in a big city where the streets were bright with light every night. Once she went to visit her grandpa in the country. May saw many things she had never seen before. She had fine rides in grandpa's carriage, and walked by the side of the brook and saw the fish playing in the water. One evening grandpa and May went to church. Grandpa got down his lantern to take it along. May wondered what the lantern was for. When they started to go home from church grandpa lighted the lantern. When they walked along the way the light in the lantern showed them where to walk. May was much pleased for she had never walked by the light of a lantern before. Then grandpa said, "The Lord's Word is like this lantern." Then he told May what the Psalmist meant when he said, "Thy Word is a lamp unto my feet, and a light unto my path."

It is a dark world through which we are passing: there are dangers all about us, and to get through it safely we need a light to guide us. We may all have this same lamp the Psalmist talks about as a guide for our feet and a light for our path. We will find it in the Bible. Let us all try to walk by its light.

### MY SAVIOR.

The sun's rays stole through the windows of the school-house, gently lighting on many a fair face. It was Sunday, and the children were listening again to the old story of the Savior's love. With tears in eye and voice, a lady was picturing something of what our dear Lord suffered and bore for us.

The lesson had been brought to a close, school was dismissed, teacher and taught passed forth into the scented June air, when the lady caught sight of one little loiterer, all alone and silently weeping.

"Jessie, what is the matter?" she asked.

"Oh, ma'am, I never felt before what my Savior went through for me! Oh, what can I do for him?"

There was a moment's silence. The lady knew the wayward heart to which she spoke.

"Jessie, darling," she said, "you can try to be the very best girl in all the class and school for his sake."

That week the lady was called for some months to a distant country. On her return she was speaking with the school-mistress when the latter, knowing nothing of that Sunday afternoon's talk with the child, said suddenly: "I can't think what has come over Jessie Brown. She used to be so troublesome; now she is the best child in all the school."

Little reader, this is true. Resting on and trusting in Jesus' love did, indeed, work this great change in Jessie's life. Has it done the same in yours? Have you ever said, like her, "What can I do for my Savior who did so much for me?" Ah, perhaps not; perhaps the reason is you do not yet know or love him, though he loves you and is calling you to himself. Will you obey his call? "Hear, and your soul shall live!"

### BURIAL PLACE OF WILLIAM PENN.

The church and chapel of Chenies, the burial-place of so many generations of Russells, is occasionally the object of a pilgrimage by those who happen to take a pleasure in the delightful scenery of the Valley of Chess, or who wish to see a place of no little historical interest. It is not unworthy of note that so many miles from Chenies, in the middle of what are sometimes called the Buckinghamshire Uplands, is another burial-place, certainly not less interesting than Chenies and scarcely less pleasing to the lover of sylvan scenery. This is the burial-ground of the Society of Friends at Jordans, as it is called—a place about three miles to the east of Beaconsfield. Were it merely the burial-ground of a few undistinguished members of this sect, it might well have received little notice; but as the last resting-place of William Penn and Isaac Pennington, it forms a kind of Mecca for the Quakers of the present time, and a place full of interest to any one who cares at all for the history or religious movement of this country. There is over the grave of William Penn a small upright stone with the name and date of his death. His first and second wives, Gulielma and Hannah, lie by his side; and not far off is the grave of Isaac Pennington, whose fame has been overshadowed by the international celebrity of his son-in-law, but who stands out as remarkably as any of the first adherents of George Fox. It seems somewhat doubtful if these are the original gravestones; the figures appear to be of too modern a character and the inclosure too clear to have withstood the effects of more than a century and a half of rain and decay. That, however, is a small matter; no one will go to Jordans to look for artistic monuments, as they may do to Chenies. If they go, it will be to see the burial-place of a man as remarkable as any in the history of England and of America, and for the purpose of recalling more vividly than is otherwise possible the first days of the Quaker movement in a time when it attracted the notice of the whole English people. While on most days nothing can exceed the rural peace of the place whatever be the time of year—in spring, when the hedgerows about are full of primroses, and the woods and coppices, which abound in all these Bucks bottoms are blue with wild hyacinths; or in the autumn (the season of all others to wander about this country), when the beechwoods glow with color and the cherry orchards seem to be masses of crimson trees—on the first Thursday in June a gathering of Friends from all parts is held, and due honor is done to the great Quaker.—*St. James's Gazette.*

Prepared by the committee appointed by the Indiana State Conference.

## LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 18.

### CHRISTIAN GRACES.

Graces defined: The favorable influence of God, or divine influence or the influence of the spirit in renewing the heart and restraining from sin.

*Lesson Chapter,* 2 *Peter* 1.

Golden Text: Rom. 5, 10.

Leading Thought: A state of reconciliation to God.

Question. What is said of those of the faith who have obtained like precious promises?

Answer. Fourth verse of lesson chapter.

Q. What are we taught to add first to our faith as a Christian grace?

A. Virtue.

Q. What is virtue as used in the lesson?

A. Moral goodness; the practice of moral duties and the abstaining from vice, or, a conformity of life and conversation to the moral law.

Q. What is the second grace mentioned in our lesson?

A. Knowledge.

Q. What is knowledge?

A. It is a clear and certain perception of that which exists, of truth and fact, and it therefore follows that we must know of a certainty the facts in relation to God's plan of salvation, and not rest our hopes upon men's theories.

Q. What is said of the third Christian grace, temperance?

A. And every man that striveth for the mastery is temperate in all things. 1 Cor. 9, 25.

Q. What is said in the Bible in relation to wine or the subject of temperance?

A. Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise. Prov. 20, 7; also Prov. 21, 17, and Eph. 5, 18.

Q. What is said of the next grace, patience?

A. In your patience possess ye your souls; Luke 21, 19, and that we through patience might have hope, Rom. 15, 4; and be ye not slothful but followers of them who through faith and patience inherit the promises. Heb. 5, 12.

Q. What is meant by adding godliness?

A. A careful observation of the laws of God and performance of religious duties, proceeding from a love and reverence of the divine character and commands, for "Godliness is profitable unto all things." See Tim. And add to all these brotherly kindness, that is, live and think and act to all God's creatures with that kindness that would naturally exist between two affectionate brothers.

Q. What is said of the remaining grace in our lesson, namely charity?

A. Charity edifieth, 1 Cor. 8, 1. If I have not charity I am nothing, 1 Cor. 13, 1. Charity shall cover the multitude of sins. 1 Pet. 4, 8; and many other passages.

"Now if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these is blind and cannot see afar off and has forgotten that he was purged from his old sins; wherefore the rather brethren give diligence to make your calling and election sure. For if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ, amen." 2 Peter 1, 8–11.

## NOTICE.

Mrs. Fannie Chase has been appointed agent of THE RESTITUTION at Adrian, Mich., and money paid to her will be promptly receipted for.

Bro. H. S. Birchall has been appointed agent of THE RESTITUTION at Cleveland, O., and money paid to him will be promptly receipted for.

# DIED.

McCHESNEY.—At the home of her father in Marshall Co., Ind., Jan. 2, 1888, Jessie McChesney, aged 27 years, 1 months and 5 days.

Our sister was born August 28, 1861. She was baptized in Feb., 1871, by Elder H. S. Barnhill, since which time she led a consistent Christian life, and died in the enjoyment of the blessed hope of the resurrection to eternal life when Christ, the Life Giver, shall appear. She attended our Conference held in November, at Plymouth, Ind., and communicated the sufferings and death of our dear Redeemer with the brethren and sisters of the Church of God for the last time. Her funeral was attended at the Church of the United Brethren, and a discourse was delivered to a large audience by the Editor of THE RESTITUTION, Tuesday, Jan. 3. So quickly came our first call to a funeral in 1888.

# MARRIED.

TANNER—CLEAVELAND.—At the residence of the bride's father, Plymouth, Ind., by Eld. S. A. Chaplin, Thursday, Jan. 5, 1888, Mr. Zachariah M. Tanner, and Miss Carrie M. Cleaveland, both of Plymouth, Marshall Co., Indiana.

## "THE GOSPEL OF THE KINGDOM."

We have arranged with Bro. Wiley Jones to furnish us a limited number of copies of the above named work, to offer as premiums to all who renew promptly for the year 1888. Each one renewing his subscription and paying all up to Dec. 31, 1888, will receive a copy of this excellent work if he wishes it. The supply is limited, and those who come first will be served first.

## "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2 00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

### EXPLANATION OF LABEL NAMES.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jny" means January, and when it is followed by a figure "8" and reads "Jny8" it means your subscription expired the first day of January, 1888. "Feb" February, "Mar" March "Apl" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50, Cruden's Complete Concordance to the Bible, for $1.50, Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

### Who Is It?

Some one sent us a postal card from Owen Sound, Ont., dated Dec. 23, 1887. No name is signed. Who sent it?

# IF Your Subscription has Expired, Renew Now.

"The Gospel of Our Salvation and Kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth. This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers," 316 Grand st., on first floor, Brooklyn, N. Y.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. Y. Ingland and Heller's Block, Room 56, 97½ Ontario Street, Cornor of Dollar), north of Central Market. Restitutes, Brethren from abroad of like faith and all searchers after truth are welcome.

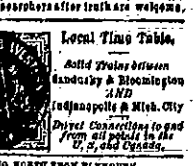

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# Poetry.

## A GERMAN PEASANT HYMN.

The beloved Dr. James Hamilton, of London, just before the close of his work, made a fine translation of a German "Peasant Hymn," with which American readers are not generally familiar. It was so exquisitely fresh and beautiful that it was sung at Dr. Hamilton's own funeral.

Neighbor, accept our parting song,
The road is short, the rest is long:
The Lord brought here, the Lord takes hence.
This is no place of permanence.

The bread, by turns of mirth or tears,
Was thine these checkered pilgrim years:
Now, landlord world, shut to the door.
Thy guest is gone forevermore.

Home to a realm of sweet repose,
Our convoy follows as he goes:
Of toil and moil the day was full.
A good sleep now, the night is cool.

Yet village bells ring, softly ring,
And in the blessed Sabbath bring,
What from the weary, work-day tryst
Awaits God's folk through Jesus Christ.

And open wide, thou gate of peace,
And let this other journey cease:
Nor grudge a narrow couch, dear neighbors,
For slumbers won by life-long labors.

Beneath these seals how close ye lie:
But many a mansion's in yon sky:
E'en now beneath the sapphire throne,
Is his, prepared through God's dear Son.

"I quickly come!" that Savior cries;
"Yea, quickly come!" this churchyard sighs;
Come, Jesus, come! we wait for thee—
Thine, now and ever, let us be.

# Selections.

## THE SEVENTH-DAY. No. 14. Conclusion.

[Copyrighted, 1887.]

### THE PHILOSOPHY OF MRS. WHITE'S VISIONS.

I believe the proof is abundant that Mrs. White's visions are merely the result of nervous disease—a complication of hysteria, catalepsy and ecstasy. That she honestly believes in them herself, I do not doubt. I have personally known four other women, all Seventh-day Adventists, who likewise had visions. All were excellent, sincere Christians, and fully believed in their own visions. But all were sickly, nervous females, and hysterical. Not being encouraged in them, but opposed by their ministers, they finally gave them up. In every age such cases have been numerous, of whom a few, like Mrs. Southcott, Mrs. Ann Lee and Mrs. White, have become noted for awhile.

Medical books and cyclopedias under the words, "hysteria," "catalepsy," and "ecstacy," give a complete description of Mrs. White's case as stated by herself and husband. This any one may see by one day's study. My space will allow me to give but a few points.

1. The sex, a female. "The vast preponderance of hysteria in the female sex has given rise to its name." ("Reynold's System of Medicine," article, "Hysteria.") So say all the authorities. See Dr. Kellogg's "Handbook." Thus fits Mrs. White.

2. The age. "Hysteria is infinitely more common among females, beginning usually from fifteen to eighteen or twenty years of age." ("Theory and Practice of Medicine," by Roberts, p. 399.) "In the female sex, hysteria usually commences at or about the age of puberty; i. e., between twelve and eighteen years of age." ("Reynold's system of Medicine," article "Hysteria.") Here again it exactly fits the case of Mrs. White. She had her first vision at the age of seventeen. (See "Testimonies," Vol. I. p. 82.) At first she had visions almost daily, but they have grown less frequent as she grew older and healthier, till after about forty-five years of age since which time she has not averaged one in five years, and even these are short and light, till now she has ceased entirely to have them. Now read this: "Hysteria generally attacks women from the age of puberty to the decline of the peculiar functions of her sex." (Johnson's Cyclopedia, article, "Hysteria.") Mrs. White's case again, exactly.

3. The cause—hysteria, catalepsy, epilepsy and ecstacy, are all nervous diseases which sometimes co-exist or alternate or blend together so it is difficult to distinguish them. The causes noted are: "(1) mental disturbance, especially emotional; for example, a sudden fright, prolonged grief or anxiety; (2) physical influences affecting the brain, as a blow or fall on the head." ("Theory and Practice of Medicine," Roberts, p. 393.) "In ten of my cases the disease was due to reflex causes, which consisted in six cases of injuries to the head." ("Fundamental Nervous disease," Putzel, p. 66.) This is Mrs. White again, exactly. At the age of nine she received a terrible blow on the face, which broke her nose and nearly killed her. She was unconscious for three weeks. (See her life in "Testimony," Vol. I. pp. 9, 10.) This shock to her nervous system was the real cause of all the visions she afterwards had.

4. Always weakly and sickly. "Most hysterical persons are out of health." ("Theory and Practice of Medicine," Roberts, p. 404.) "Fainting fits, palpitation of the heart appear very frequently, and are sometimes so severe that persons affected with them seem to be dying." ("Encyclopedia Americana," article, "Hysteria.") Now read the life of Mrs. White, and she tells it over and over, times without number, about fainting frequently, pain at the heart, and about being so sick that she expected to die. And it is remarkable that most of her visions were immediately preceded by one of these fainting death-spells. This shows plainly that they are the result of nervous weakness. Her first vision is a fair sample. "My health failed rapidly, I could only talk in a whisper, or broken tone of voice. One physician said....he thought I could not live long: might die very suddenly....I would often awake with my mouth full of blood. My first vision"—and then follows an account of it. ("Spiritual Gifts," Vol. II. p. 30.) There was the cause of her vision—sickness. It was really a hysterical or cataleptic fit, and that is all. On page 48, same book, she falls from the wagon and has a vision. Pages 51, 52, she is insane two weeks, and has a vision. Page 62—sick again, and another vision. Page 83—"Ill and fainted; wrapt in vision." Page 84—"I often fainted like one dead." Page 98—fainted, dying, vision. Same order again. Page 148—"I fainted;....taken off in vision." Who can fail to see the cause of all these visions? On page after page the same story is repeated by herself. In the account of her last vision, Jan. 3, 1875, she is very sick till it ended in a vision. ("Testimonies," Vol. III. p. 570.) Dreadful sick, almost dead, then a vision—this is the story, times without number, from her own pen. That tells the story: the vision is the result of her physical weakness.

5. Visions in public. "As a rule a fit of hysteria occurs when other persons are present, and never comes on during sleep." ("Theory and Practice of Medicine," by Roberts, p. 401.) Most of her visions occur in public, and generally while she is very sick or when praying or speaking earnestly. This was the case with her first vision. ("Spiritual Gifts," Vol. II. p. 30.) So, again, on pages 37, 48, 51, 62, 83, and many more, she has her visions in the presence of many. I do not know that she ever had a vision while alone, or, if so, only once or twice.

6. Does not breathe. "Stoppage of respiration usually complete." "Generally appears to hold his breath." ("Roberts' Theory and Practice of Medicine," pp. 393, 394.) Elder White, describing her condition in vision, says, "She does not breathe." (Life Incidents," p. 272.)

7. Has visions of heaven, etc. "Upon recovering from the spell the patient generally remembers his thoughts and feelings more or less accurately, and sometimes tells of wonderful visions that he has seen, of visits to the regions of the blessed," etc. Mrs. White exactly.

8. Importance of self. "There is a prevailing belief in the importance of self, and the patient thinks that she differs from every other human being." ("Raynold's System of Medicine," article "Hysteria.") Mrs. White to a hair. Hear her herself: "It is God, and not an erring mortal who has spoken." "God has laid upon my husband and myself a special work.' "God has appointed us to a more trying work than he has others." ("Testimonies," Vol. III. pp. 257, 268, 280.)

I regret that space will not allow me to fill out every particular of her experience by quotations from medical works compared with her own statements; but even these are sufficient to show the nature and philosophy of her attacks. They are the result of nervous disease, precisely the same as has been often seen in the case of thousands of other sickly females.

D. M. CANRIGHT.

## ON THE STUDY OF UNFULFILLED PROPHECY.

All true interest in the subject begins with realizing our relationship to God as his children. Thus we read, Rom. xv. 13, of being "filled with all joy and peace in believing unto the end of our 'abounding in hope,'" i. e., apprehending the blessed future as revealed, and to be yet revealed by our Heavenly Father. For to care for such revelation belongs only to him who is consciously reconciled to God. First, from "the knowledge of the glory of God in the face of Jesus Christ," he drinks into his soul joy and peace—even as the eye drinks in light. Then, delivered from self, i. e., finding his true self in God, he thirsts after increased appreciation of that God, from further acquaintance with his thoughts and ways, which constitutes the ailment of hope. Accordingly, God is emphatically entitled THE GOD OF HOPE, the exercise of hope—like love—being to "abide" for ever, because God, the object of it, is the INFINITE ONE from whom will be ever shining forth fresh displays of his glorious perfections; and because the aspirations of man, made after the divine image, and endowed with a capacity for knowing God, require an ever-expanding horizon to satisfy them. How significant the following confession in the autobiography of the late John Stuart Mill, wherein, owing to a mood of seriousness, which he likens to that of "converts to Methodism when smitten by their first conviction of sin," he records: "It occurred to me to put the question directly to myself—Suppose that all your objects in life were realized; that all the changes in institutions and opinions which you were looking forward to could be completely effected in this very instant, would this be a very great joy and happiness to you? And an irrepressible self-consciousness distinctly answered 'No.' At this my heart sank within me; the whole foundation on which my life was constructed fell down. All my happiness was to have been found in the continued pursuit of this end. The end had ceased to charm; and how could there ever again be any interest in the means? I seemed to have nothing left to live for." Such is the verdict of the poor orphaned spirit of man, lacking the knowledge of God, the Fountain and End of his being. And so the question has virtually come to be propounded by the agnostics of our day: "Is life worth living?" But how blessed to contemplate that he, whom, alas! they perversely ignore, while insatiably crying in their confusion of tongues, "Who will show us any good?" has graciously revealed himself in the person and work of his only begotten Son—"the beginning of the creation of God," Rev. iii. 14. Thus, whatever evolution there is discoverable in the order of the universe, from the lowest to the highest organization of existence, is DEVOLUTION from him, who is elsewhere to the same effect entitled, "THE FIRST BORN OF EVERY CREATURE;" "for," adds the inspired writer, "in him" (the correct translation) "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist." Col. i. 16, 17. Whereupon, be it remembered, when this GLORIOUS CHRIST OF GOD comes into the world, one of his oracular utterances, for all who have eyes to hear, is as follows: "All things are delivered unto me of my Father; and no man" (no one) "knoweth the Son but the Father; neither knoweth any man" (any one) "the Father save the Son, and he to whomsoever the Son will reveal him." And then from this depository of the divine fulness—this opened bosom, as it were, of the Father—flows the touching invitation for all time: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt xi. 28–30.

Thus, to participation in his own blessedness in communion with the Father, ever appreciating and doing the Father's will—the yoke he loved to wear with its fruits of "meekness and lowliness"—does the incarnate Son of God tenderly draw the children of men AS TO THEIR TRUE CENTER. Oh that our laborious scientists, with whom, like Mr. Mill, "increase of knowledge is increase of sorrow," would indeed learn of this blessed one so as to find rest unto their souls, and hereby introduction to the unfathomable depths of divine wisdom and love, in which to expatiate for ever throughout the ages to come! And may not this aspiration be addressed as an admonition to our British Association for the Promotion of Science, which lately at its annual meeting (through its President) sounded forth as its keynote of progress the sad sentiment of Lessing: "If God should hold in his right hand all truth, and in his left hand the ever active desire to seek truth, though with the condition of perpetual error, I would humbly ask for the contents of the left hand, saying, 'Father, give me this; pure truth is only for thee.'"

For what, be it asked, is "ALL TRUTH" but another term for GOD HIMSELF? And in preferring to the knowledge of him the exercise of continuous inquisitiveness after creation outside of him, must not man's enjoyment come to an end in the exhaustion of that creation, the same being finite, and in thus having nothing left to live for—the sad contemplation of Mill? Alas! for the deluded. *The truth* being that, in the eternal life of the believer—though love will be ever in the ascendant, the greatest grace—yet faith and hope will also *abide*, taking in as the ailment of that love the knowledge of God—THE INFINITE ONE—with his ceaseless flowings forth in blessing. Alas! how few think of this "abiding" character of faith and hope, even as they neglect the word of prophecy which ministers to these graces.—*James Kelly, in Rainbow.*

## Wide Awake 1888.

The readers of this wonderful magazine for young people are so accustomed to good reading and pictures that they will wonder how it is going to be better than ever this coming year. But it is.

The new year has already begun with the holiday number just out—a truly great number, larger and richer, more varied, and therefore it must be better than ever before. And the publishers have a primer to send to those who want to know what the *Wide Awake* is going to have in it in 1888.

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|---|---|---|---|---|
| South Bend | 8 15am | 12 05pm | 10 05am | 5 30pm |
| Lakeville | 8 43am | 12 37pm | 10 34am | 6 00pm |
| LaPaz Junc | 9 00am | 12 54pm | 10 51am | 6 20pm |
| Plymouth | 9 27am | 1 24pm | 11 20am | 6 50pm |
| Bidwell | 9 44am | 1 41pm | 11 37am | 7 07pm |
| Marmont | 9 54am | 1 51pm | 11 47am | 7 17pm |
| Marshland | 10 04am | 2 01pm | 11 57am | 7 27pm |
| Kewanna | 10 20am | 2 17pm | 12 13pm | 7 43pm |
| Logansport | 11 00am | 2 55pm | 12 50pm | 8 20pm |
| Walkerton | 9 30am | 1 25pm | | 6 50pm |
| Culver | 10 00am | 1 55pm | | 7 20pm |
| Knox | 10 20am | 2 15pm | | 7 40pm |
| Crown Point | 11 10am | 3 05pm | | 8 30pm |
| Rockville | 11 45am | 3 40pm | | 9 05pm |
| Terre Haute | 12 30pm | 4 25pm | | 9 50pm |
| St. Louis | 7 05pm | 9 00 | | 1 45am |

GOING NORTH.

| STATIONS | Mail 30 | Express 28 | Local 98 | Through Freight 60 |
|---|---|---|---|---|
| St. Louis | 8 00am | 8 00am | | 8 15pm |
| Terre Haute | 1 00pm | 1 00pm | | 1 15am |
| Rossville | 1 30pm | 1 30pm | | 1 45am |
| Crawfordsville | 2 00pm | 2 00pm | | 2 15am |
| Colfax | 2 15pm | 2 15pm | | 2 30am |
| Frankfort | 2 45pm | 2 45pm | | 3 00am |
| Clymers | 3 00pm | 3 00pm | | 3 15am |
| Logansport | 3 40pm | 3 40pm | 5 [illegible] | 3 55am |
| Kewanna | 4 00pm | 4 00pm | 6 [illegible] | 4 15am |
| Marshland | 4 20pm | 4 20pm | 7 [illegible] | 4 35am |
| Marmont | 4 30pm | 4 30pm | 7 [illegible] | 4 45am |
| Bidwell | 4 40pm | 4 40pm | 7 [illegible] | 4 55am |
| Plymouth | 5 00pm | 5 00pm | 8 [illegible] | 5 15am |
| LaPaz Junc | 5 25pm | 5 25pm | 8 [illegible] | 5 40am |
| Lakeville | 5 40pm | 5 40pm | 9 [illegible] | 5 55am |
| South Bend | 6 10pm | 6 10pm | 9 [illegible] | 6 25am |

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VOL. XXXVII. PLYMOUTH, INDIANA, FEBRUARY 8, 1888. NO. 6.

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## Communications.

### "HONOR TO WHOM HONOR IS DUE."

Time is ever on the wing, and we it is that are passing away! The place and those with whom we associate will soon know us no more; even those near and dear to us will forget much of us; and one or two generations hence, will ask who or what we were, how we looked, and how we acted! In our sphere we all seem to fill our niche; it may be we do not fill pose in that niche as some think we should, and criticism as to matter as well as manner will be freely dispensed, for oh, we do like to give our opinion! and sometimes it is given regardless of cost!

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." This is as true today as when the proverb was written. "Self-praise is no recommendation," this is equally true! The purport, and only intent of this article is, to present a few extracts, and a few comments possibly, on the course of one "Though dead yet speaketh," and to whom I have thought an insufficient amount of credit has been given for bold utterances made when the voice of the people, specially those occupying the pulpits and platforms were loud in denunciation of seeming innovations on "established" doctrines.

June, 1854, thirty-three years ago, a very memorable convention was called to "Freely and fully canvass the origin, authority, and influence of the Jewish and Christian Scriptures." The call was made by about one hundred and seventy-five persons, among whom were Revs., Profs., "strong-minded women," avowed infidels, spiritualists, and Freethinkers of all stripes, not forgetting that wonderful class called philosophers! In the call were these lines:

"He who has a truth and keeps it,
Keeps what not to him belongs.
But performs a selfish action,
And his fellow-mortal wronges."

Such persons as Andrew Jackson Davis, William Lloyd Garrison, Joseph Barker, Henry C. Wright, and others, were expected to take active parts in the discussion. The first resolution was spoken to by Andrew J. Davis. Resolved, that each mind, by virtue of its endowments, rights and liberties, should "prove all things, and hold fast that which is good." Strange as it may appear, the Bible being on trial, that its very language should be used in quotation, as a basis of discussion! I have no intention whatever of introducing all the speakers, whose speeches cover 320 pages of a 12mo. volume, but simply do as I have already said.

The glittering generalities which Mr. Davis used, and his reflection on the "priestly and dogmatic pulpits," as contrasted with "the freeman's pulpit," were indeed presented as A. J. D. was wont else to do. Having seen and heard the man, who could, and did say in my hearing, that "the identical notes of music could be seen as they came forth from an instrument of music, and that the perfume of flowers could also be seen, and that he, when in the 'raft condition had seen all this, and more too! Such a person, known as the Poksepsie Seer, was the opening mouthpiece for this convention, and from him we certainly should expect such language as "Brethren, let us free ourselves from the sectarianism of the churches, from the mythology of the Bible, from the slavery of fear, from the chains of superstition!"

Those who then argued for the hanging, drawing and quartering of the Bible, and consigning it to oblivion, as a tissue of falsehoods, only said what had been said before by Paine, Hume, Bollingbroke and Voltaire; and they have kept up what they have said in the face of superabundant evidence, and that of the cumulative character to the contrary!

'Tis a very pleasing pastime with many, to live to die; and that ends all! And whether it is foreseen the Magnificent, living in, and surrounded with the pomp and pride, the Art and fawning of his courtiers; or he who has lived in drunken riot, blaspheming the name of Him who only is his friend, there comes a time when the palsied limb, and the unsatisfied desires are felt, then comes a wish to know as to a future for me! Send for Savonarola! send for the priest! send for that humble man whose life has manifested that the Lord is God, ask him for me, can I be saved? Admitting Christianity to be a system of superstition, its principles are pure, and therefore worth living by; its teachings are consoling, and therefore good to die by!

Among the first to rise in this convention for the defence of the Scriptures was Geo. Storrs, one who for many years had stood for the truth of God, but who for ten years specially, prior to this convention, had lectured and written quite extensively; his life, from his earliest public presentation, had ever been in the defence of truth vs. error, and with a quickened conscience, when to be an anti-slavery man was to be a tabooed man, he boldly advocated the boudsman's cause, and suffered for it! Not at all strange then, that he should rise in this assembly for the defence of that which was arraigned as a criminal—the Bible—and demand by what law this criminal was to be tried! For the information of those who are living, a generation after this occurred, and that they may prize what he then said, I will quote his words.

"You have charged the Bible with crimes. Point us to a clear law by which the Bible is to be tried and we are ready to defend it." The law by which the Bible was to be tried, it was said by Mr. Henry C. Wright, was the law of natural. Mr. Parker Pittsbury, after paying a just tribute of respect to Geo. Storrs, endorsed the words of H. C. Wright.

The whole religious world had been invited to participate in this discussion, yet, if I mistake not, not more than two or three others, of all the clergy or laity as they are called, took sides with Geo. Storrs in the defence of the Divine Origin of the Christian World, that the Bible is of God. One of these was Joseph Turner, who also was dubbed "Rev." with Geo. Storrs, while neither of them claimed the title, as can be proven from the writings of both these men; and personally I glory in them for this; for whether it is a "title of honor," or a "badge of distinction," I am convinced that none have any claim to this distinguishing appellation, other than he of whom it can be said, "Holy and reverend is his name." Just one word in passing. If "Rev." may be used as a prefix to any man or woman, why should such object to "Most Rev.," or "Holy Father in God," or like meaningless titles, unless they be titles of blasphemy, and in this I see one no more or less so than the other!

I would like to quote verbatim the able arguments of both Geo. Storrs and Joseph Turner, in their defence of the Bible, for I consider them sound, terse, and they drive the nail home, every time! Both G. S. and J. T., with thousands of others, have been branded as infidels, and the doctrines believed and taught by them called "pernicious;" to read their writings or hear them preach; those who dared not meet the Hartford Infidels, have in pulpit, prayer meeting, and by the press, warned their supporters and sympathizers to have nothing to do with them! Why? - Because they dared do what they were too timid to do? or for fear their craft might suffer? Facts are stubborn things, and were it not that the tendency of the age is that of the "let us alone" character, there would be no need for such men as Storrs, Turner, and a host of others, who today, by voice and press, are battling for the truth of God as found in the Bible, and opposing the errors of theologians as they have embodied them in "Forms of Faith," "Rituals," and Mummeries of every description!

The "law" by which, at this convention, the Bible was to be tried, was this, "That God has given to man a rule of life, by which if he lives, he will be just what God designed him to be, and that law is incorporated in the physical, intellectual, and spiritual nature of every human being." Mr. Turner said, "If this is the law by which the Bible is to be tried, if in the mind of man there is a law of right and wrong of sufficient authority to allow us to bring the Bible to it, then that law should be universal, it should be found in all human nature; for every mind, every human soul is called upon under such circumstances to render a verdict, or to bear a part in erecting the standard by which the Bible is to be tried." The proofs of fallacy as to the "law" are offered, and the failure whereby the Bible can be tried by this are well presented by J. Turner. He says, if this law is "universal" then those who are called "heathen," as also those who claim civilization in these United States, as those also who are Hindoos, with these also of the most cultured should have one, and only one, rule of determination; need the question be asked, is it so, that all have uniformity of judgment? If those who called this convention were agreed in this, then there might be some show of plausibility; but not there, as the world over, variety and shades of opinion are the ruling characteristics. Mr. Turner also said, "The Bible was not all given in a day, and that it was designed to be adapted to the natures, the religious wants of mankind in all ages of the world, and is given with reference to God's advancing plan in the world. In the Bible we have three kinds of truth: historical, in which we are taught by example; present truth, which informs us of ourselves, our natures, and our relations which we sustain to, and the position we should occupy in the moral government of God; we also have prophetical truth, presenting to us the future. And until the law is fixed, by which the Bible is to be tried, we insist the Bible is the standard by which man is to be tried. For there must be a standard.

Geo. Storrs said, If the trial is by natural religion, I ask you to prove that God is possessed of a solitary moral perfection. Tell me, how by natural religion you are going to demonstrate that there may not be a million gods in the universe? Does natural religion teach that God is good? If so, why so much misery and woe, war, slavery, sickness, death, graveyards! By natural religion you cannot prove that God is good; for aught you know he is just such a being as sanctions war, slavery, polygamy, etc. Natural religion can prove nothing only that there is a God; whether one or many cannot be determined, and that that God possesses power and intelligence, but can lead us not one step further in determining his character. Hence, I say, that the rule by which the Bible should be tried is a defective one, and that the Bible cannot be tested by it. But perhaps I shall hear some one saying, You are not going to compare us with the lower and inferior animals? But sir, what are you but an animal? My friend Wright said, if he did not have any brains, he would have no life; but take away his brains he would be dead, as dead as any other animal. I maintain that man by his creation is only an animal of the highest order, and capable of higher development than any other animal; but as to his having an immortal soul, there is no such thing taught in the Bible; therefore the Bible is clear of that charge. After discussing questions which have come to be to us, who have refused the chaff of the philosophers, as Plato, Aristotle, and others, who have labored to develop a harmony, consistent with foregone conclusions, we find the Bible perfectly in harmony, while ions of every shade are manifestly lacking in this.

Geo. Storrs further said, "The Bible has been complained of on account of its teachings concerning woman. They read to you, on the one side, passages telling the duties of the wife, but they read nothing prescribing the duties of the husband. Paul commanded that husbands should love their wives as they love themselves. It is a dreadful thing for a woman to be loved by her husband as he loves himself! I venture to say that there is not a woman of good sense in this house that will not risk the consequences if she can get a husband that loves her as he loves himself." Again, referring to the account of man's creation, he said, "The old theological notion of there being infants in hell a span long has been adverted to. Suppose we throw the Bible away, and do not let a ray of its light shine upon us, I ask you where your infants go when they die? They go down into the grave don't they? Then all the infants that die go into hell, your natural-religion hell; and you cannot demonstrate by your natural religion but that every infant goes into hell. The infant comes into the world a suffering being, travels on in pain and suffering, and drops into the grave. Now where is your natural religion to comfort you. "Oh, I guess it has a soul that goes off in progression." "I guess!" I guess it is all guess-work. It is the Bible that brings to our view another state, and that by a resurrection through Jesus from the dead.

In reply to Mr. Dorrance, who had spoken, G. Storrs said, Mr. D. gave an illustration of the law of nature as follows: "The blade of grass comes up by a law infixed into its very nature; it does not ask any other blade of grass whether it may grow and expand itself or not. That law is a law that cannot be interfered with." But, sir, here comes up an oak right by the blade of grass, and roots it up and destroys its claims and rights. Is there any law violated there? Suppose we go a step farther. Yonder is a piece of ground, covered with beautiful things that grow well, and this oak comes up, and spreads its boughs far and wide, overspreading the little things, and cuts off the sun from them. Natural religion says it has no business to interfere with them. Does natural religion say that that oak is guilty of a crime? or does it say that the oak has a right to grow as well as the grass and take off the sun from the grass? I am only showing that natural religion, after all, is not a religion or theology by which we can try the Bible. But to travel a little further in this scale of upriseing, we come to the animal creation. Here are the fishes. Every fish has a right to grow; but a big fish comes along, he has the right to swallow down the little fish, and down he goes! Where is the law by natural religion, to swallow down this little fellow? Does not natural religion say he was a "great sinner"?

One of the charges brought against the Bible is that it countenances polygamy! Indeed! Well, how do you know but that that is right? Does natural theology teach the contrary? Travel through the whole animal creation, and do you find anything that forbids it there? I am not here defending polygamy, only to show that the rule by which you claim to judge the Bible is both defective and unreliable. Now if this law means anything it means that you should respect the right of every creature—it means that you should respect the right of the horse, the ox, and the honey-bee; to prove it, put your yoke upon the neck of the young ox, and though he may roar, you good him to do contrary to his sense of right and liberty, and use his services all his life long without recompense or reward. Does natural religion forbid this right of taking the inferior creatures and subjecting them to our use, even to taking away their liberties and their lives? If natural religion does not forbid it, how do you know that natural religion forbids God using man in the same way man uses animals. I admit that when God has promulgated a law, he allows us to use our reason. I also admit that revelation is made to reason, and we have a right to employ our reason upon it. God has constituted man with a capacity for reasoning, but that capacity has to be developed under some system of instruction. Shut up a man, put him where he cannot see his fellowman, then allow years to pass away, see how much he can receive, or how much he knows about right or wrong. Natural religion can never reach the point, or give us one ray of light as to the moral perfections of God! It has not been shown by what law of natural religion, we have the right to take away the self from the cow, producing so much injury to her feelings! How do they know but that this Being who is above us may take away our life when he pleases?

The more I read the arguments of these champions in defense of the Bible, the greater my admiration; and in these days, when the Bible, having undergone such crucial tests as it has, is shining in greater brilliancy than before, having, by many proofs in geological research, and other evidences of a corroborative character, proven itself, as a whole, not of man, but indeed of God, spoke as moved by his spirit, I am the more in love with the Book! And we do well to take heed to it, as the lighted lamp, shedding its rays backward as well as forward.

At this convention, other points were introduced, as to what is inspiration, whether plenary or partial? As to the law of sacrifice, atonement, "woman's rights," slavery, punishment, life, death. The answering of these points, so far as relevant to the discussion, were given by both Geo. Storrs and Joseph Turner, and if advisable I may present these at another time. The "Proceedings of the Hartford Bible Convention" were published in New York by the Committee, and the edition was limited. If any who read the foregoing, have a copy of the book, you own something worth more than it cost; if not in cash, certainly in value which is intrinsic!

GEO. W. YOUNG.

### LOVE, AND ITS RELATIONSHIP TO LIFE ETERNAL.

"And this is Life Eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John xvii. 3.

Prof. Drummond, in that very suggestive book "Natural Law in the Spiritual World," treats the above text as a parallel with the definition of Eternal Life as given by Mr. Herbert Spencer from a scientific standpoint. "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."

From this basis he demonstrates most conclusively the harmony that exists between the scientific and Scriptural definitions of Eternal Life; showing, that the only true correspondence in which there are no elements of weakness or decay is to come into harmonious relationship with that which is divine—in short to "Know God and Jesus Christ."

But what is it to know God? Is it to believe that God exists? Is it to know about God—to be able to locate his dwelling place, describe his attributes and tell of his mighty works? Are we to know him through the experience of others; or can we individually and personally come into such a relationship with the Heavenly Father and his Son that from our own experience we can say of a truth that they are known to us?

In answering these questions let us refer again to the text above quoted, and we learn that Life Eternal is a consequence of knowledge of God. Now Life Eternal, or eternal existence, is not natural to man, but is an attribute of divinity. If man is to obtain it he must in some manner be brought into such a relationship with God as to become partaker of the divine nature. A mental, superficial knowledge of God is like faith without works—dead; and that knowledge of God and Jesus Christ his Son that is to quicken the pulses with divine life must be a real vital correspondence that cannot be mistaken as of God.

Much has been written and said about personal experience in learning to know God, and all are familiar with the wonderful tales told in experience meetings; some grotesque, some tragic, and others breathing forth a most earnest spirit of Love and devotion: and amid the medley of "feelings" epistles and convictions the searcher after truth is likely to retire in confusion with no clear answer to his question, "How can I know God?"

Fortunately the Word of Life gives a very explicit answer to the question as recorded in John iv. 7, 8:—"Beloved let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is Love."

Another and kindred answer is given in 1 John ii. 3-5; "Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

From these testimonies we gather that to know God is, First, to manifest the divine Spirit of Love. Second, to keep the commandments of Christ.

The second answer is however comprehended in the first, as Jesus has said, "This is my commandment that ye love one another, as I have loved you. "John xv. 12; xiii. 34; and again, "Thou shalt love the Lord thy God with all thy soul and with all thy mind. "This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37, 40.

In a former article I endeavored to show under the caption, "God is Love," how Love is not natural to man but is of Heavenly derivation, and with this thought in view we can see a most significant and beautiful harmony in the Scripture passages under consideration. We have learned that the way of life is to "know God." We have shown that to know God is to manifest the godly attribute of Love; and as "God is Love" whosoever is filled with Love is in that degree a partaker of the divine nature; or as expressed in John iv. 16, "God is Love, and he that dwelleth in Love dwelleth in God and God in him." With this thought to illumine them how radiant do the Savior's words become, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23.

It is therefore by this heaven-derived spirit of Love that Christ and the Father make their abode in the hearts of their people, purifying, beautifying, ennobling and transforming until that which was a very charnal house becomes a temple of the living God—and as a result, "As we have borne the image of the earthly so shall we also bear the image of the heavenly." God is eternal—Christ is eternal, and if they "come unto us, and make their abode with us," if we be "in Christ," and "Christ in us the hope of glory," if we be "Christ's" as "Christ is God's" is it not positive that we also shall be eternal; and we can say with assurance, "This the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life, and he that hath not the Son hath not the life." 1 John v. 11, 12. (R. V.).

Thus by a process of inductive reasoning the close relationship between the questions of Love and Life eternal is clearly established; nay, we may say, the absolute dependence of one upon the other is proven. Clearly as this may be demonstrated however, we are not left to depend upon reason for our testimony, but have a most positive statement of the identification of the two principles given by the apostle of Love in those words, "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii. 14, 15.

To summarize the argument, it has been shown:—

1. That the way of eternal life is to "Know God," or to come into relationship with that which is divine.

2. That to "know God" is to manifest the spirit of Love, for God is Love.

3. That whosoever thus manifests Love is begotten of God, and Christ and the Father dwell in him.

4. That he who thus has the Son of God has eternal life.

5. That this manifestation of Love is a positive assurance of eternal life; and its absence as certain proof of abiding in death.

Love is supreme. It was the motive power that led the Father to save a ruined world. For "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting Life. It is the only law of the followers of Christ; the cement that binds together the living stones of the temple of God; and the manifestation of the spirit of God in humanity. This is God's glorious system of "survival of the fittest"—those only can abide forever who do the will of God, and that will is Love.

In the pyramid of Christian virtues as enumerated by Peter, Love caps the climax. In the list of fruits of the Spirit as given by Paul, Love is the first, as though comprehending all.

Without Love there is no life there is no light, and none can find the way of life. Without Love all human effort is vain. "If I speak with tongues of men and angels, but have not Love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith so as to remove mountains, but have not Love, I am nothing."

"And now abideth faith, hope, Love, but the greatest of these is Love." Faith is born of weakness and reaches out to that which is stronger, hope is the child and dependent of faith, and both will cease with fruition; but Love is from God and is eternal. It is as the Spirit of God brooding over the waters of humanity that shall bring forth out of the chaos a renewed and beautified world. To love is to know God; and that approaching day when "all shall know him from the least unto the greatest," and when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," will be a time when universal Love shall reign, and Life Eternal be the portion of all. God hasten the day!

Brethren and friends! In the light of these testimonies can we add anything to those words which it is related the aged apostle John repeated over and over again as the sum of all godly knowledge. Little children, love one another!

SAMUEL WILSON.

### Labor and Liquor.

At present the workingman can hardly make both ends meet. Last pot because he insist on creating capitalists out of the saloon-keepers, and, not content with that, on submitting all his rights of citizenship to the same object of worship? The saloon in politics is the most hideous abuse of the day; but where would it be if the workingmen withdrew their support from it? It keeps them poor, it keeps our politics corrupt. It supplies a constant stream of base adventurers who disgrace the American name at home and abroad. It makes the terms "public office" and "public plunder" synonymous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingman's back, disease in his body, and shame and despair in his heart. Yet when labor is most disturbed, when the demand for advanced wages is the loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home, but there is always beer and whiskey at the bar; and the man who consider themselves victims of circumstances, or the "thralls of capital," squander their earning and spend their savings in these dens.—*Atlantic Monthly.*

### A Race of Little People.

The inhabitants of the Andaman Islands are the smallest race of people in the world. The average height of a full grown Andaman is four feet five inches, and a few weigh over seventy-six pounds. They are marvelously swift on foot, and, as they smear themselves over with a mixture of oil and red ochre, present a very strange appearance. Few travellers care to encounter any of the bellicose little people, for their skill in throwing the spear and using the bow is only equalled by their readiness to attack strangers.

### "THE GOSPEL OF THE KINGDOM."

We have arranged with Bro. Wiley Jones to furnish us a limited number of copies of the above named work, to offer as premiums to all who renew promptly for the year 1888. Each one renewing his subscription and paying all up to Dec. 31, 1888, will receive a copy of this excellent work if he wishes it. The supply is limited, and those who come first will be served first.

# THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Feb. 8, 1888.


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## LOOK HERE.

*We hope that every one who received a notice last week, will respond without delay.*

For the limited amount of Editorial this week we must offer the excuse that we have been afflicted with a severe cold for a few days past.

We republished the account of the "Boy Preacher" from the *Indianapolis News*. We know nothing in addition to what was contained in that paper.

We are enabled in the present number to continue the interesting story of Isaac Levinsohn from where we left off in October. We reprint this account of the trials of a Jewish youth from the *Hebrew Christian*, an excellent little Journal printed and published once in two months by Jacob Freshman, Pastor of a church made up of converts from Abraham's children, if we are rightly informed. His place of address is No. 17 St. Mark's Place, New York City.

It is evident enough to every student of prophecy and history that we are now living in the very last times. While we know not the day nor the hour when our absent Lord will return, yet it is nearly susceptible of demonstration that we are now living in the very last generation of Gentile times. Already are the closing events of this age blending with the nearer events of the coming age. The existing generation is living in the conjuncture of ages. Dispensations are soon, very soon to change.

It will be seen from Sister Reed's communication that the Scripture doctrine of Eternal Life through Christ alone is becoming the subject of earnest investigation in Chicago. In a line accompanying her article she says:—"Truly knowledge is being increased. Mr. Reed said this winter that he had never expected to see the time when, after delivering a radical discourse on the nature of man, an Episcopal Clergyman would rise in the audience with kindly words of commendation, and indorse all that he said on that subject. Yet that very thing has taken place here." Many of our brethren are abundantly able to help forward this work that has been commenced in Chicago, and we trust that it will be a pleasure to them to assist in making known a most important truth of divine revelation that has been so long hidden from sight under a mass of ecclesiastical errors.

### WORSHIPERS OF BAAL.

"Yet have I left to myself seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him." 1 Kings xix. 18.

This was God's assurance to Elijah when he had to flee for his life from the wrath of Jezebel after the slaughter of Baal's prophets. Elijah had come to the conclusion that he was the only true worshiper of God left in Israel; but God assures him that there are "seven thousand" left in Israel who have never manifested any allegiance to the idol god of the heathen.

The high priest of that abominable system described as "Mystery, Babylon the Great, the Mother of Harlots and abominations of the Earth," Rev. xvii. 5—has just been holding an ovation—calling it a jubilee—at which the magnates of the earth have been seemingly vieing with each other in their efforts to pay their homage to the head of the great apostate anti-christian system. It is stated that the aggregate of all the costly presents amounts to $15,000,000.

In 1870 the political supremacy of the Popes was wrested from them, and the recent demonstration at Rome may seem strange in view of the fact that the Popes since that time have been representing themselves as prisoners in the city that was formerly the capital of their domain. The question is why should there be such an effort to honor a dethroned monarch? We can only answer briefly and inappreciably at this time that just such a state of things is demanded in order to fulfil God's word respecting the Great Harlot; and, hence, this strange movement is a striking sign of the times. After becoming depressed to a state of widowhood through the loss of her royalty, in consequence of the crown being taken by force from the head of her paramour, the Pope, she subsequently is so exalted by the adulation she receives from the great ones of the earth as to say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. xviii. 7.

It will be seen by reading this chapter through, that her rich gifts, that are precisely so many marks and tokens of the "fornication" of all that bring them, are presented to her, just before the day "when her plagues shall come, and she be utterly burned with fire." The warning voice to all God's true people, is "to come out of her that ye be not partakers of her sins, and that ye receive not of her plagues." We are glad to have it to say that we believe there are many thousands in the world that have no disposition to bow the knee to this human Baal as did the Queen's envoy, the Duke of Norfolk, who kneeled three times when presenting the rich gifts of gold in the form of a plate and a ewer basin which were used by the Pope in celebrating his Jubilee Mass—that abomination of abominations. These are days of peril; let us keep aloof from Babylon.

## Selections.

### Syro-Phœnicia and the Land of Israel.

By the mention of a single name in describing a certain unknown woman, Mark vii. 26; comp. Matt. xv. 22, the Gospels open before us a door that leads to a wide field of history. By recording a simple incident connected with that name, they disclose in a quiet but impressive manner the characteristic wisdom of our divine Lord. We have an unexpected incident, brought about in an unexpected manner, and conveying an unexpected lesson.

Evidently the readers of the Gospels at the time they were written would have no difficulty with the words "Canaan," which is used by Matthew, Matt. xv. 22, and "Phœnicia," which is used by Mark, Mark vii. 26; for both names were then applied to one and the same country. Likewise "Syria" had a well-known but much wider signification. To combine the two words, Syria and Phœnicia, as Mark has done, would be to confine the district or region to which this woman belonged within very narrow limits. She was of Syria, but locally from Phœnicia, and there is every reason to suppose that she resided in the district that belonged to Tyre. Beyond this general statement it is not necessary to give exact boundaries; nor could they be given, even were they desired.

The limits of Phœnicia, of the territory belonging to Sidon, of that belonging to Tyre, of that belonging to Damascus, and of Syria itself, varied greatly at different periods. The kingdom of Tyre, as we know, sometimes extended inland as far as Damascus, embracing all the country between, including such places as Mount Hermon, Cæsarea Philippi, and Dan. Kadesh also, the most northern of the three cities of refuge on the west of the Jordan, was probably in Galilee; but in the time of Christ it belonged to the Tyrians. At other times the limits of Tyre and Sidon were confined to the narrow plain lying between the sea and the mountains. The territory of Tyre was small; but, like Palestine, Assyria, Egypt, or Greece, its influence in the ancient world was very great.

The Phœnicians established themselves here at a very early period. Even before Abraham arrived in the land, they were already a prosperous people. An ancient coin of Sidon, in my possession, bears the legend in the Phœnician language: "Sidon the mother of Carthage, Hippo, Citium, and Tyre." Although Tyre was a colony from Sidon, in Bible times it seems to have enjoyed the supremacy in commercial and many other respects.

Friendly relations existed between the Hebrews and the people of Tyre in the days of Solomon, when Phœnician workmen took an important part in the building of the temple. Timber and skilled laborers were needed by the Hebrews, and on their part they could furnish the Phœnicians with necessary supplies which they could not raise, at least in sufficient quantities, for themselves, see Acts xii. 20.

The languages of the two countries were nearly identical, and on this account the inhabitants would be drawn more closely together than they otherwise might have been, even had not this been necessitated by their peculiar geographical position. The chief relation, however, that existed between the two peoples from the earliest to the latest times, was of a commercial character. If we consider an agricultural people on the one hand, and a commercial and maritime people on the other, brought for centuries into the closest relations, as we have, in brief, the conditions upon which these two nations existed side by side.

Historians have noticed the fact that, so far as is known, there was never any war between Phœnicia and Palestine; and, no doubt, the true reason was their mutual dependence upon each other. Phœnicia could not exist without the supplies that came from Palestine; nor could Palestine exist without the market which Phœnicia afforded for the products,—her choice wheat, her honey, oil, and balm. No one presumes to say that these two countries were perfectly harmonious during all the centuries of their intercourse. Where people trade together extensively there will always be some friction; and at times we find the Jews calling the Phœnicians "fraudulent traders," and the Phœnicians retorting by calling the Jews a race of "cheats." Such sharp language, however, never led to hostilities.

Ancient writers are unanimous in praising Tyre on account of his beautiful situation. Earth, sky, and sea combined to make their little "kingdom" an earthly paradise. Behind them were the grand mountains, and before them the great sea, which, in an important sense, was a part of their domain. The heights above were clothed with cedars, the foot-hills with forests of oak, and the plain was attractive by its groves of palm. Flowers and fruit-trees of many kinds filled the gardens and adorned the landscape; and the fields abounded in choice productions, which the rich soil and the favoring climate brought to perfection.

One of the most eloquent passages in the Old Testament, if not in all ancient history, is that where Ezekiel describes the wealth and power, the character and influence, of Tyre, Ezek. xxvi. to xxviii. From the blue waters of the Mediterranean it rose in "perfect beauty." Man gazed with admiration upon its walls, towers, and buildings perfected by her builders' hands. Her seamen were renowned for their skill, and her ships were the wonder of the age. It was the most famous mart in the world. Merchants, and rich, and costly goods from every land, were there,—gold, silver, and precious stones; mineral products of every kind; purple, blue, and embroidered work; costly garments, spices, and scented woods; honey, oil, and balm; wheat, wool, and wine; choice varieties of fish, the fattest of sheep and lambs, and horses of the finest breed. She possessed beauty, wisdom, riches,—everything that heart could desire or name as requisite to the highest development and prosperity to which a city might aspire. To describe the great privileges she had enjoyed, we may use the words which the prophet applies to her king: "Thou hast been in Eden, the garden of God." "Thou hast walked up and down in the midst of the stones of fire." The man of God counts up the many claims she has to distinction, and the catalogue has all the bewilderment and splendor that one might experience in a dream of Eastern life. All this, however, was worldly glory which had no moral quality.

As a seafaring people, the Phœnicians acquired a knowledge of the world. With this kind of culture there is always connected a certain freedom of thought and liberality of feeling. There is little or no place for severe rules of life. That religion is best which is not too exacting in its demands. The interests of such a people require that they live at peace with all men; and, as a rule, the Phœnicians did not interfere with the religion, government, or laws, of the many strange people with whom they came in contact.

It was but natural that such a people should increase in wealth. They made commendable progress, also, in the arts and sciences, and were not without scholars, historians, and learned men, the loss of whose works, so famous in the ancient world, has ever been regarded as a most serious calamity. They sought out favored localities in the mountains, and occupied them as religious centres; a notable instance being that of Cæsarea Philippi, where they had their altars and practiced their rites long before the place was known to the Greeks. Fountains, caves, and hill-tops, especially about Mount Hermon, were consecrated to Baal-worship. On the other hand, they were the unconscious channel through which the fame of Israel, of its temple, and of that land so full of the wonders of Jehovah, were carried through the world. In the matter of building houses they went to an unprecedented degree of extravagance, which was intimated by at least one town in Galilee,—that of Zabulon, "a place of great beauty, whose houses were modeled after those of Tyre and Sidon," Josephus' Wars, II., xviii. 9. This statement must be supplemented by that of Strabo, who says that the houses of Tyre were many stories in height, "more even than at Rome," where it seems that Augustus, in order to check this strange fashion, found it necessary to issue a decree against it.

But commercial prosperity brought with it many and great temptations to which the Phœnicians yielded until their land was full of immorality and vice. The strict worshipers of Jehovah, who had little connection with the outside world, could not look upon the morals and religion, or, as they felt, upon the lack of both, in Tyre and Sidon, with any degree of toleration. The godly men among the Hebrews regarded those cities as places that were wicked beyond the hope of reformation, —beyond even the mercy of God. They were severe in their judgment, but there is no doubt that in the main they were correct. Those people had abandoned themselves to licentiousness and immoralities of every kind, until they had become as corrupt as any people on earth have ever been.

Worst of all, the forms of irreligion and immorality so prevalent and notorious in those cities were made attractive by all the arts that luxury could devise; and the Hebrews being brought into constant contact with these influences, yielded to them, and fell again and again into terrible sin. The vices that were practiced under the very shadow of the temple in Jerusalem, in the name of the false gods of Phœnicia, were too appalling to be named. It is no wonder that the few who remained faithful to Jehovah cried out bitterly against those who brought moral and spiritual ruin upon their people. It is a noticeable fact that the denunciations of the prophets against Tyre were based chiefly on religious grounds. It is impossible to describe, or even to appreciate, the intensity of feeling which, in the time of our Lord, the Jews cherished towards those cities by the sea, and their inhabitants, because of the things we have mentioned.

It is necessary to have in mind this historical background, which we have indicated only in part, before we can realize the significance of Christ's reference to Tyre and Sidon, in the woes which he pronounced against the impenitent cities of Galilee, Matt. xi. 20.

—*Selah Merrill, D.D. LL. D.*

## Communications.

### A CRITICISM.

A communication from my brother George, introducing an article by F. Coghill, in a recent number of THE RESTITUTION, on the wine of the Lord's Supper, is worthy of review.

After certain disdainful allusions to total abstinence, etc., the writer concludes that there is only one wine; viz.: fermented; and therefore but that one is representative of the blood of the Lord Jesus.

A brief glance at any concordance, Young's Analytical specially, will soon disprove the first assertion; as no less than twelve different Hebrew and Greek words are translated wine.

About one hundred and fifty times it is thus translated from the word "Yayin," what is pressed "out, grape juice," this is the Hebrew, and seems not to discriminate between the fermented and unfermented product.

But the strong argument of F. C. is, that the drink offering was of "strong wine," referring to Numbers xxviii. 7, the word "shekar," is that here translated and here only is used! The inference that this was what our Lord used is without foundation. The strong wine here spoken of was that used in the daily burnt offering, having no reference to the Passover.

Further. No command is found for the use of wine at the Passover; it seems to have been a mere incident at the Supper; and as was remarked, the interdiction of all fermentation in the food of the passover, would certainly include fermented drinks!

If then, not an essential part of the passover feast, there can be no authority for identifying it with the "strong drink" of the daily burnt offering. Yet, it may be that the daily burnt offering required fermented wine as expressing the destruction of sin! Leaven, or fermentation, being in Bible figure, expressive of wickedness.

But it is not proven that "strong wine" is intoxicating! Which has most nutritive strength? the unfermented, or the fermented juice of the grape? Every unperverted, natural appetite would give a truthful answer; and even the drunkard would be apt to say "the unfermented," after a few days fasting from nutritious food. Men have been cured of the love of intoxicants, by an over supply instead of food.

We are told in the Bible, that a blessing is in the new wine and surely, a curse is in the old: for, half the crimes on the calendar arise from the direct, or indirect influence of intoxicants.

It is not probable that he who "blessed the wine" of the last supper, ever blessed that, upon which we are forbidden to look "When it is red, when it moveth itself" in its alcoholic development

If any nutriment of strength remains in fermented wine, it is because fermentation is arrested at a certain point! Surely such "wine is a mocker."

If then the argument of F. C., or any who hold with him, rests upon a baseless assumption, it is a mere rope of sand.

At the same time it may be suggested that any part of a command not expressed in detail, and leaving a possibility of a difference of view, cannot be essential to obedience—cannot be a ground of separation, is not part of the faith once delivered to the saints. Schisms are classed among the works of the flesh: a zeal for our private inferences or convictions, may be taken for the zeal of God's house.

To tithe mint, anise, and cummin, may be permissible, if not to the neglect of weightier matters of the law of Christ.

It is certainly blamable for any brother to cast contempt on any reasonable effort to check the license of indulgence in hurtful drinks! and if the blood of the Lord Jesus is better represented by the pure, life giving fruit of the vine juice, then certainly, safety and propriety will be both satisfied by its use.

If fermented wine is not absolutely commanded, the simple juice of the grape must be permissible.

If my own observation is of any value, I might in conclusion add, that those who advocate fermented drinks, for medicine or sacred services, are apt to keep them in the house for "social" indulgence. With all due respect.

R. T. YOUNG.

### A Chance for Charitable Work.

First of all we desire to express our thanks to many of our friends who have responded to calls to send papers into mission fields, both in our own and foreign lands. Every paper sent out is appreciated to the fullest extent by the person receiving it. But in going over our list we find there are still others to whom we hope to be able to continue sending our paper.

We have twenty-nine preachers, either active or who have grown old in the warfare, who as yet are unprovided for this year.

We have fourteen good faithful sisters, all but one widows, some with families of children to support, others old and dependent, each one a worthy member of the body of Christ.

We have twenty-five brethren who are old, or crippled, all dependent on the charity of others, some of whom are inmates of public charitable institutions, each one of whom has, in his better days, been an earnest, active worker for the cause.

Each one of these sixty-eight brethren and sisters look week by week for the coming of THE RESTITUTION, and we cannot bear the idea of dropping them from our list, but it is a load that single-handed we are not able to carry. Neither do we feel like asking those who have already given liberally to do more; but we feel certain that there are some who have been prospered by the Lord in this world's affairs so much that it will be but a slight sacrifice on their part to contribute a little to this cause. We do feel certain that could you see the names on this list it would be but a short time till all would be supplied. You would find the names of quite a number whose articles you have read in our paper in time past, to whose words you have listened as they told the sweet story of Jesus and his love to a dying world.

To anyone who will contribute to this cause, we will send the name and address of the person to whom their money is applied, and they will be able to communicate with him and ascertain direct his circumstances.

Brother, Sister, God has given you health and strength, his blessings he has showered upon you, till every reasonable desire of life is satisfied. He has opened for you, through his dear Son, the pathway to future glory in his soon coming kingdom. Will you brighten the path of some dear child of his by placing THE RESTITUTION in his hands for the year 1888? WHO WILL YOU PAY FOR?

Prepared by the committee appointed by the Indiana State Conference.

### LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 21.

PRAYER.—PART 2.

Q Are there any other examples of prayer offered for definite objects being heard and answered?

A. Yes. Abraham's prayer for Ishmael was answered in the blessing of Ishmael. Gen. 17: 18, 20; the prayer of his servant, in the pointing out of the future wife of Isaac. Gen. 24: 12-20; fire was quenched at the prayer of Moses. Num. 11: 2; Hannah's request was answered in the birth of Samuel. 1 Sam. 1; 27; Samuel was heard in the thunder and rain. 1 Sam. 12: 17. Solomon's prayer for wisdom was granted. 1 Kings 3: 9, 12. Hezekiah prayed for the people and they were pardoned at his request. 2 Chron. 30: 18: he prayed against Sennacherib, and Sennacherib was turned back. Isa. 37: 17, 20, 29; he prayed when sick and fifteen years were added to his life. Isa. 38: 2, 3, 5. Job prayed, and the Lord turned his captivity. Job 42: 10. Nebuchadnezzar's dream, and the interpretation of it was revealed to Daniel in answer to prayer. Dan. 2: 18, 19. Jonah prayed and was saved. Jonah 2: 1, 10; Jesus prayed to the Father and the Holy Spirit was given to his followers. John 14: 16, 17; Acts 2: 4.

Q Are we commanded to pray?

A. Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that are coming upon the earth, and to stand before the Son of man. Luke 21: 36.

Q. How are we to pray?

A. In faith, believing that we shall receive the things we ask for. Matt. 11: 24; forgiving, if we have aught against any, that we also may be forgiven. Matt. 11: 26,—for enemies and for those who despitefully use us,—for the coming of the kingdom,—for one another,—in secret. Matt. 6: 6—with others Acts 20: 6—21: 5; 1 Cor. 11: 4, 5; Acts 1: 14; 2: 42; 3: 1; in truth, Psalm 145: 18, and according to God's will. 1 John 5: 14.

Q. How should we not pray?

A. Not for a pretense, or for a show; not with vain repetitions, nor with feigned lips. Matt. 23: 17; Luke 20: 47; Matt. 6: 7; Psalm 17: 1.

Q. Shall we be heard if we ask amiss?

A. James 4: 3.

Q Will God listen to the prayers of those who are living in the practice of sin, even though they may make profession of his name?

A. Isa. 59; 2; 1: 4, 15; Zech. 7: 11, 12, 13; Psalm 66: 18; Prov. 15: 29.

Q What must we do to be heard?

A. Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Isaiah 1: 16, 17—Zech. 7: 9, 10.

Q Will there a time come, when they that have hated the knowledge of God, who have not chosen the fear of the Lord, who would have none of his counsel, and have despised his reproof, will call, and will not be heard?

A. Then shall they call upon me but I will not answer. Prov 1: 28, 32; Job 27: 8, 9.

Q How can we have the boldness to come to God?

A. Because we have a great high priest Jesus, the Son of God, who can be touched with the feeling of our infirmities, and who was tempted in all points like as we are yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in every time of need. Heb. 4: 14, 15, 16.

Summing up the Lesson, we find that

1. In everything, we are to make our requests know unto God, nothing is too small or trivial to take to him. He is concerned about all the affairs of life,—because by the way we act in our daily affairs, is our destiny to be determined. So he tells us to come to him, and his peace shall guard us; we shall be kept from temptation: we shall be found worthy to stand before the Son of Man.

2. That we are commanded not only to pray, but to pray always, and everywhere, presenting our requests to the Father in the name of Jesus.

3. That we must pray in faith expecting to receive.

4. That the hands that are lifted up to God must be holy hands; it is the prayer of the righteous that availeth; the ears of the Lord are open unto their cry; iniquity separates from God.

5. That God's ancient servants prayed for special objects, and as they were our ensamples, we should do the same, the church should pray for her ministers, and the ministers should pray for the church, and all should pray for one another.

6. That as a vow and living way has been opened, thereby we have boldness to enter into the holiest by the blood of Jesus, we should draw near, with a true heart in full assurance of faith, holding fast the profession of our faith without wavering (for he is faithful that promiseth) so shall we obtain mercy and find grace to help in every time of need.

### Announcements.

The Second Quarterly Conference of the Church of God of Indiana will be held at Argos, Ind., commencing at 2 p. m. on Friday, Feb. 24, 1888, and hold over Sunday following. Argos is located at the crossing of the Lake Erie & Western and the New York, Chicago & St. Louis Railroads. The brethren at Argos desire a good turnout of the brotherhood. This is another privilege of assembling, so let all who can improve it, and attend this meeting.

A. R. UNDERWOOD, Sec'y.

From the report of 1886, issued by M. Faltin, a missionary to the Jews at Kischineff, Bessarabia, we learn that he had interviews with 131 Jews from several different parts of the Russian Empire. Several of these had been baptized, and 2,007 books and tracts had been distributed. An agricultural colony is in formation, where a certain number of these Christian Israelites who are without resources may be able to earn a living. There are, the report states, symptoms of a remarkable religious movement in all parts among the Jews. They are seeking the truth, and many are very near accepting the Gospel, simply through reading the New Testament. This impression is confirmed by some interesting details in the *Ami de l'Israel*. This spiritual fermentation is very much the result of the testimony to Jesus Christ borne by Rabbi Lichtenstein, Hungary, as well as to the Kischineff movement.

Rev. Paul Warschawski writing from Brighton, England, says:—We are here again on our annual visit, busy with distributing New Testaments, tracts and booklets among residents and visitors. As a rule, the foreign Jews are more friendly towards the missionary, and are ready to discuss religious subjects freely; while the British Jews are, strange to say, not only adverse to, but bitter against the truth as it is in Jesus.

Mr. W. Lethaby, who has undertaken a mission to Palestine, affirms that the Mussulmans are not so fanatical as supposed; but, though very ignorant, they are disposed to listen to the Gospel. A Rabbi asked why Jesus did not show himself to the Sanhedrim after his resurrection, to which Mr. Lethaby replied: "They have Moses and the Prophets; if they will not hear them, neither would they be persuaded if one rose from the dead."

Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or of suffering with a mysterious and awful importance entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches compared to which all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance.

Religion is not a candle to be lighted and blown out at pleasure. It is not a garment, to be put on and off, to suit the company we are in. It is not a flaming torch on the Sabbath and a dark lantern during the week. It is a shining light that giveth light to all that are in a dark place.

Do not send money loose in letters. Do not send money by Postal Note. It is unsafe. Several amounts have been lost lately by this means.

Will you help us by getting one or two Trial Subscribers?

### "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

Read our book list—The Emphatic Diaglott reduced from $4.00 to $2.50. Gruden's Complete Concordance to the Bible, for $1.50. Smith's Bible Dictionary only $1.50. Views and Reviews in Eschatology—the last work of J. H. Pettingell—for $1.00. Do not fail to secure this book, it is good, and worth double the price asked for it. Tracts for distribution by the pound for 60 cents.

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## Poetry

### "WE SHALL BE LIKE HIM."

We shall be like him. Oh, how rich the promise!
What greater could our Father's love prepare?
Few are the words and softly too they spoken,
But who shall tell the glory hidden there?

We shall be like him, for he took our nature,
To lift us up, and with his glory bless;
He took our sin, oh, wondrous condescension!
That he might clothe us in his righteousness.

He bore our sickness, grieved with our weakness,
That he might give us perfect strength and health;
He walked with us in poverty and hunger,
To make us sharers in his boundless wealth.

We shall be like him, raised above all weakness,
Never past all weariness and pain;
Even death itself shall have no power to touch us
When, like our risen Lord, we with him reign.

While now in gracious love he calls us children,
And we the royal robes with gladness wear,
Faith grasps the promise of the glorious future—
"We shall be like him when he shall appear."

Oh, what has earth our thirsting souls to offer
Compared with that abundant life to come?
How poor its pleasures and how dim its brightness
Beside the glory of our promised home.

Now looking forth beyond time's misty shadows,
With eyes of far-off ages we may sing,
"I shall be satisfied when I awaken,
With thine own likeness, O my God and King."

So, in the hope of bearing his dear image,
Rejoicing in his precious gift of peace,
His love shall keep our hearts in patient waiting
Till we in righteousness behold his face.

—S. K. Hodgdon.

## Communications.

SAN DIEGO, Cal., Jan. 16, '88.

Doubtless some of those who read my previous letter touching this gentle land have wondered how it has fared during the recent cold wave that seems to have swept over all parts of the country. Well, the lowest point the mercury reached in this region was 30 deg. above zero, and this was I believe but for a day. Several nights there was a slight frost about like our September frosts in Missouri. But strange as it may seem the flowers still are in bloom in all directions, and the orange, lemon, fig and other fruit trees bear their precious fruits and seem to have braved the biting cold of this unprecedented cold wave. The oldest inhabitants of the western coast in looking back to 1849 say that nothing like the recent cold snap can be remembered. We as yet have suffered no inconvenience from cold, either out doors or in the house, although the hard coal "base burner" has been supplanted by the little oil stove. As I now sit writing even that is turned out as it is not necessary to our comfort. We are more and more delighted with the climate, yet there are many here who seem greatly displeased and are absolutely unhappy and only too anxious to get out of such a terrible place.

Society here I think is largely made up of enthusiasts and cranks (I am rather inclined to be the former.) To the one all the good things are magnified, and to the other they are diminished and the disadvantages are all magnified. This is a comparatively new city and lacks many of the conveniences that are enjoyed in older cities; e. g., there is not as yet a paved street in the city, but they are putting an excellent system of sewerage all through, and when that is completed then we hope to have paved or asphalted streets and good sidewalks. The city proper has a waterfront of about three miles, where commercial business is carried on at a very lively rate the entire year, as there is no such thing as vessels being frozen in or laid by for the winter. To this busy waterfront may be added at least seven more miles, which is of less importance at present, being farther from the business centre of the city which stretches back and up from the bay about one and one-half miles, while the suburbs I believe may be safely estimated at double that distance. At a distance of two miles from the bay the altitude above sea level is about 200 feet. The air is pure, clear and bracing. So far as I have seen fogs are not at all frequent and rise early during the forenoon. I do not remember of seeing fog as late as ten a. m. at any time. From where I now set in our cottage home we can see an almost crescent chain of mountains stretching from northeast to southeast. Towards the northeast these are covered with snow. They are distant forty to sixty miles, and a picture more lovely cannot be drawn by the most lively imagination than these present as the golden setting sun casts his last rays upon them. The most noted of these mountains are San Mc Gill and Table Mountain, which is in Mexico about fifty miles distant. From here it looks like an immense table all ready set for a banquet to nature's children. Mc Gill is so much higher than the rest that when I look on it I think, "The mountain of the Lord's house shall be established in the top of the mountains," etc.

Between us and Table Mountain lies an arm of the bay on which the growing National City lies, two and one-half miles from us. It is the southern terminus of the Atchison, Topeka & Santa Fe R. R. We are just six blocks from the bay and between it and our home the above road runs, also a steam motar line of cars which run out into the new additions southeast of here, a distance of twelve or fourteen miles. They make four trips a day each way. There is also a line of horse cars that run every ten minutes one block from us on which you can go down to the wharf where the ferry boat crosses over to Coronada Beach, every twenty minutes. There are now in running order about eight miles of horse car lines and about seventy miles of steam motar as also about fifteen miles of electric motor car lines. These various lines are being constantly added to and new lines projected in all directions. People are still flocking in from all parts of the world and the large majority seem pleased, yea even delighted with all that they behold.

One thing which would seem to throw a damper over the present boom is, that the hotels and public houses were not prepared for the recent unusually cold weather, 30 deg. above zero, and their buildings were not calculated to furnish artificial heat. This mistake no doubt will in time be fully corrected so that travellers need not fear to venture here in winter as well as summer.

There are some cases of typhoid and other fevers in the city. I am fully satisfied that these diseases are not necessary evils of this climate or location, but are in nearly every case brought on by imprudence in diet and exposure for want of sufficient and suitable clothing. Ladies and gentlemen as also children, will step out of their sunny homes on to the cars, ride perhaps two or three miles close to the bay, where the breeze is always cool and then start home in the evening without any extra wrap. Of course the result is a cold which has its course on the weakest part of the system.

Very many have come here in poor health and with little means. They find their means soon exhausted or nearly so and their health but little if any better. Many of these individuals are very incompetent workmen or women, and the consequence is they find it very hard to get employment, and hence are so worried by their circumstances that it is impossible for them to get well and they reasonably enough regret having made the change. For these reasons I say it seems to me unwise to come without either means or health. Yes without some means as health is not always found even here. So far as I can judge the resources of San Diego and its numerous additions, are almost boundless. Nor can I see any likely termination to its present wonderful growth, only that change which we so earnestly look for when the Son of God shall come again and assert his rightful sovreignty over all the earth. I cannot think that even then these beautiful landscapes will be turned into an howling desert. No, no; the curse will be removed and a king shall reign in righteousness and princes shall rule in judgment. Isa. xxxii. 1. What a glorious change when even this lovely land shall be unspeakably more lovely. When Edenic beauty shall be restored in its fullest and most literal sense. Then there shall be no more curse. It is our duty to be diligent in business as well as fervent in spirit. To labor with our own hands that we may have need of nothing and too that we may have to give to those who need.

In this city and its surroundings there are fine openings for almost any kind of manufacturing, and some of our wealthy real estate owners would be glad to make it advantageous to any seeking to establish such enterprises. More anon. Your sister in the faith,

MRS. CARRIE WILLIAMS.

### Conditional Immortality Association.

The leaven of truth has been working in for Chicago for some time and we can see some fruits that a few years ago we never expected to see. We now have an organized "Conditional Immortality Association of America." Dr. Fish, our President, is an enthusiastic convert to the (to him) new faith; and although past seventy years of age, is praying to live long enough to undo the evil he has done in preaching endless misery. Our Treasurer is a Methodist minister, also a strong believer. One of our most prominent members is the Rev. J. D. Wilson, rector of St. John's, one of the leading Episcopal churches on the South Side. He delivered an address before the Association not long since in which he took strong grounds. One of the most earnest and active members is Rev. Calvin Blackwell, pastor of the Disciple Church on the South Side. Then we have a few prominent business men and earnest-hearted women. We have both of the deacons of Dr. Larimer's church (Baptist), and at the last meeting one of the deacons of the Western Avenue Church applied for membership. We learn that a goodly number of the members of both these churches are in sympathy with us.

The Association is not a church, or sect. It is simply a society for the promotion of this cardinal truth concerning the nature of man, which is the key-note of much Bible truth. We issue certificates of membership for the purpose of organizing all of the forces and also raising a fund for the publication of tracts and other "campaign documents." A certificate of membership for one year is one dollar, a life membership only five dollars. It is proposed to raise if possible twenty-five thousand dollars to be used in missionary publications. The funds will be in the hands of careful, conscientious business men, who will see that the best results come from every dollar invested. All members have the privilege of buying the publications for missionary work at the bare cost, and it is hoped after a while to be able to scatter quantities of our publications gratuitously. It is hoped that all believers in these glorious truths will send in their address with either one dollar (or more) and receive their certificate of membership and occasional reports of how the good work is gaining ground. Mr. Reed is away for a few weeks, if our friends will send their money and addresses to me I will send their certificates to them, and have their names recorded. The way is opening to do more good than we have been able to do for a long time. Let us all work together and work hard. Yours for truth,

MRS. H. V. REED,
41 Seeley Ave., Chicago.

## Youth's Column.

### BE KIND.

Be kind to thy father, for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thine innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with gray,
His footsteps are feeble, once fearless and bold:
Thy father is passing away.

Be kind to thy mother, for, lo! on her brow
May traces of sorrow be seen,
Oh, well may'st you cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother, for thee will she pray
As long as God giveth her breath;
With accents of kindness then cheer her lone way,
Even to the dark valley of death.

Be kind to thy brother, his heart will hath dearth,
If the smile of thy love be withdrawn;
The flowers of feeling will fade at their birth;
If the dew of affection is gone.
Be kind to thy brother, wherever you are,
The love of a brother shall be
An ornament purer and richer by far,
Than pearls from the depths of the sea.

Be kind to thy sister, not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown,
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

*Dear Youthful Workers:*

I think I promised to tell you something more about the meetings that I used to go to when I was a little girl. I wish you could have seen the house. It was always nice and clean, but there was no carpet on the floor, and the walls were rough logs. The cracks between the logs, were stopped up with mud, then boards were nailed over the mud. There was no paper on the walls. The hearth before the fire was made of great flat stones. There was a very large rosebush back of the house, that in the spring-time was always covered with great creamy flowers. Some smaller rosebushes grew in front, not far from the door. These bore lovely red roses.

Well, one time I went to meeting to grandfather's house, and the room was crowded full of folks. Two preachers had come all the way from the state of Michigan, where Bro. Woodward lives. I expect they had seen the pine trees too.

Their names were Hoyt and Miller. I hardly know what it meant, but over the fire place hung two charts, made of cloth, and covered with painted pictures.

One was the picture of a great image, that looked like a man. The preacher said, that the head of this great image was of beautiful yellow gold, its breast and arms, were of shining silver, (just like your mother's castor is made of), the rest of its body, was of bright brass, its legs were of dull iron, and its feet were made of iron and clay mixed.

A king had dreamed about this great image. Then he forgot what his dream was about. He sent for some men that knew lots of things, to come and tell him. But of course they couldn't tell what he had dreamed. They made the king mad. He said all the men should be killed.

You have heard about Daniel, han't you? He was the man that was put into a great den with the big lions, and left there all night. The lions didn't hurt him. God wouldn't let them, he was such a good man.

Daniel heard that the king had dreamed a dream and had forgotten it. He went and told the king to wait and he would tell him what his dream was and what it meant.

Then he went back to his house and told some of his friends to ask God to tell him all about it.

When Daniel went to sleep, God showed the great image to him, and told him how to explain it.

He got up in the morning and went to tell the king. He said "You saw a great image. Its head was made of gold, its breast and arms of silver, the rest of its body and its thighs of brass, its legs of iron, and its feet, part of iron and part of clay. God means you, by that head of gold. You are a great king. But by and by there will be another kingdom. It will not be as strong as yours. That is what is meant by the silver. The third kingdom will rule the whole earth: it is the brass. Another kingdom will be as hard to break as iron: this is what the iron legs of the great image mean. Then a kingdom will come that will be strong in places, and weak in places. It is the miry clay and iron of the feet. When the time comes that the kings meant by the feet are ruling, then the God of heaven will set up his kingdom on the earth."

This is what Daniel told the king about his dream.

It was a curious dream, wasn't it? The preacher that preached in the little log house, told the whole story to us. There were a great many more pictures too. One was a bear, another was a goat. Then there was a picture of a leopard, and of a lion with wings, and one of a dreadful looking beast that had no name.

The preacher said that Daniel saw these beasts, in his dreams. God told Daniel that they meant the same kingdoms, that the great image did, and that the Son of man was coming, after awhile, and all these great kingdoms would be given to him, and his kingdom would last always. I liked to hear that Jesus was coming, and I never forgot the charts nor the preachers. The feast days are ruling now, so we know Jesus will soon be here. Be good little ones, so you can have a place in his kingdom.

AUSTIN WING.

### STORY OF ISAAC LEVINSOHN.

(Continued from Rec. of Oct. 5, 1887.)

Upon finding myself alone in the forest, I reflected upon the comforts of home, and began to think that leaving it had been but the folly of my wicked heart, and I cried bitterly to the God of my fathers to take away my life. The more I lamented and prayed, the more did darkness, fear, and misery enter my soul, till, overcome with weariness, I fell asleep.

Then, in my dreams, I saw my dearly loved mother seeking me, and in agitation awoke. Though it was still night I could lie no longer under the tree, but started on my journey. After wandering about for some time the day began to break, and this cheered me. In a few hours I reached a village, and asked if any Jews lived there.

The people told me all the inhabitants were Christians, and most of them Roman Catholics. "I am a poor Jew boy," said I, "travelling to a far country. I have been robbed both of my money and spare clothes, and am perishing with hunger." Immediately the kind villagers offered me meat and bread, which I received with many thanks, but, while holding the food in my hand, reasoned thus with myself, "Shall I be justified in eating bread and meat given by Gentiles?" Then the Rabbi's instructions, together with my parents' words, came to my remembrance, and I begged the pardon of the villagers, and returned the gift, saying, "As I am a Jew, and believe in Jehovah, the God of Abraham, I dare not eat the food." This incensed the people, and the man, on whose threshold I stood, pushed me out of his house.

What was I to do? I determined to destroy myself. Two miles off the village, lies the town of Wittemberg; I took the road to it. On the way I saw a large tree, and I resolved to hang myself on it and end my misery. With this thought in my heart these solemn words flashed before me: "He that is hanged is accursed of God," Deut. xxi. 23, and filled me with terror. I cried to Jehovah to be gracious to me, and to save me from my distress and trouble; and he heard, for these words entered my soul: "I will not fail thee, nor forsake thee," Josh. i. 5, and again, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. lix 1. Thus encouraged, I went on my way, with the assurance that God was listening to my prayers.

Approaching Wittemberg, my strength almost failed me, for I had eaten nothing since the previous day, and had been walking many miles. On inquiring where the Jews dwelt, I was directed to the Rabbi; he gave me food, and sent me to several Jews, who at once helped me.

Before leaving the town I explained my difficulties to the Rabbi, and besought him to bless me. He asked me many questions, and then put his hands upon my head and pronounced the blessing: "The Lord bless thee and keep thee: the Lord make his face shine unto thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." Num. vi. 24-26. Overjoyed at having obtained it, I went on my journey.

In the evening I reached a small village, and applied for a night's lodging, but having no passport, my application was refused. It was raining in torrents, and during the night I walked about the fields. The town I wished to reach was about three days' journey off; after travelling for a long time I could still see no house, but only a cemetery. Here I lay down upon a grave, and took off my wet coat to dry in the sunshine, and imprudently hung it upon a tombstone. There were a few thalers in the pocket, which had been given me in Wittemberg. Being exhausted I fell asleep, and dreamed again of my mother. She came to me as I slept upon the grass, and besought me thus: "My child, my child, come to me! see your nice soft bed at home!" I awoke, and found, to my amazement, I had been sleeping nearly a whole day, for it was night time. In vain I tried to find my coat, seeking for it in the dark, up and down the cemetery; then lay down upon another tombstone, and so spent the remainder of the night. In the morning I resumed my search, but fruitlessly, and concluded that some passer-by had stolen it during my sleep the previous day.

I was much ashamed at going on without a coat, and the more so, as my clothes were dirty and ragged through their rough usage; I could but go forward, thinking step by step of my father's house and the comforts there.

After a time I came to a small town where, as usual, I inquired for the Jews, and was directed to a certain house. The servant would not let me enter, for I was to all appearance a beggar, but the master saw me and came to the door and bade me come in. Then I burst into tears, for, as I thought of my parents, it went hard to my heart to be regarded as a beggar. I asked the goodman of the house if he would give me something to eat; and this he did, saying nothing but looking earnestly at me.

After some moments he left me, and soon returned with his wife, who too looked hard into my face. He then asked if my father's name was Lion Levinsohn.

"Yes," I answered; "and my mother's name is Brainah."

Then they made several inquiries as to my family, and having heard the answers, the lady burst into tears, and brought her children to see me, and they too wept. "I know your father and mother well," said the gentleman, "for he saved my life in 1863, during the Polish revolution."

They were natives of Poland, and had been persecuted and imprisoned in the revolution, but, at my father's instigation, were released from prison in Koyno on bail, for he was well acquainted with the governor of the prison and the chief of the police. Having obtained their release, my father induced them to leave Russia, and when they were called for, he paid their bail.

"You shall have good clothes at once, and shall be as happy as my own son," said Mr. A., and I was clothed and fed and made at home.

This was on the eve of the Sabbath, and, dressed in good clothes, I went with the whole family to worship in the synagogue. After the service we returned to an ample supper, and I was asked to offer the prayer and praise, according to the Jewish prayer book.

In this gentleman's house I stayed a few days, and thence wrote to my parents, telling them of all that had befallen me.

My father, addressing me as his "dear and soul-beloved child Isaac," replied as follows:

"We received your letter on the eve of the Sabbath. I assure you we did not enjoy any rest on that Day of Rest. As we came from the synagogue, instead of sitting down at the table and celebrating the Sabbath, we all sat down and read your letter and wept very bitterly. Your beloved mother fainted several times, as we were speaking about our precious child. My son, since you have left us, all things seem to be against us. In fact, in whatever your mother and I attempt to do we fail, for our hearts are overwhelmed with trouble to think that you should suffer so much from poverty and hunger, whilst we have good houses and our servants never want anything, for which we thank the Holy One—blessed be his Name. My darling child, I shall be happy indeed if you will think of me, your father, and your mother, sisters, and brothers, and come back home. Then you will make us happy, and you will be happy too. You know how I longed to have you remain in Russia, and be perfectly trained and educated to become a Rabbi, and yet my hopes have gone. Your sister Melita Esther, asks me to beg of you to return, and also your little brother continually cries and asks when his good and sweet brother Isaac will come home. Indeed, my child, when they all cry bitterly for your return I cry with them."

What was I to do? I thought of the trouble through which I should have to pass in order to reach England, yet I felt that I must go on, till the God of Abraham, Isaac and Jacob would visit me; so I told my parents I felt I must travel much farther, until I could find the satisfaction my soul longed for. I was sure that the Jewish was the only true religion that could save a soul, but I also felt certain that the great God was too holy to look upon so great a sinner as I; adding, I was determined, even if I travelled through the whole world, to seek satisfaction for my soul.

Mr. A., at whose house I found so kind a home, entreated me to remain with him, but I resolved to recommence my travels. Then he begged me to accompany him to the Rabbi of the town, in order that he might bless me, and we visited him.

The Rabbi asked me what had induced me to leave my native land, and requested me to stay with him, hoping that I should find the satisfaction of heart I sought. I told him of my fear of death, hell and judgment, and said if he could do anything to drive it away I should be happy indeed—happier than the greatest king on the throne—and then asked him the same question I had put to my parents and the Rabbi in Russia, "What must I do to be saved?"

"You must obey the holy law given us by God, through his servant, our lord Moses," he answered; "and, if you observe all the precepts of the Law, it will save you."

"Dear Rabbi, all this I have done with all my heart and power, but the more I do, the more fears and terrors of death I have! Something tells me in my heart that all that will never justify me before God."

Finding he could not persuade me, the Rabbi told Mr. A., he thought that hard study in Russia had injured my brain, and that I was going mad. Overhearing the remark, I replied, "Very likely it may be so; nevertheless, I must travel all over the world until I find a cure for my soul." The Rabbi then placed his hands upon my head, and pronounced a blessing, but so softly was it spoken that I could not hear a word.

I had no thought whatever, at that time of distress, that there is a good Physician—One who can heal the leprous soul! The name of Jesus Christ was an abomination to me. Little did I know then how he gives satisfaction to the soul, and delivers them, who through fear of death were all their lifetime subject to bondage.

Upon leaving his house, my kind friend, Mr. A., presented me with a purse full of thalers, and plenty of good clothes, and told me to write to him if I wanted help or money, adding that nothing would be too hard for him to do for me out of regard for the great kindness of my father to him in years gone by; and, with his generous help and promises, I bade farewell to him and his household, and started on my journey toward Hamburg.

## DIED.

WAYMIRE.—At Rinehcart, Vernon Co., Mo., January 9th, 1888, Sister Ella Waymire, beloved wife of Brother Chas. Waymire, aged 37 years.

She leaves a sorrowing husband and five little ones and a large family connection to mourn her loss; but Sister Ella, having seen or learned this grand truth her only hope if she died of living again was in reaching forth the hand of faith and partaking of the tree of life, which is the Lord of life and glory. She was baptized in the all saving name for the remission of sins, some seventeen years ago, and having held fast the beginning of the confidence of rejoicing firm unto the end, she now rests in hope of a glorious immortality. She lingered eight weeks of pneumonia. Her last words were, "I am ready to go." We sorrow not as those that have no hope. She sleeps in Jesus, blessed sleep, from which none ever wake to weep. The writer is a sister of the departed one and also your sister in Christ.

MRS. FLORA BROWN.

MOSES.—At Lincolnville, Pa., Dec. 17, 1887, Thomas Moses, aged 95 years.

Brother Moses was born in Connecticut, where his youthful years were spent, and where he married his wife, Miss Rhoda Sturdevant. His first removal was to Ohio, where he remained several years, and in 1838 came to Athens township, this County, where he raised a family of four sons and six daughters. His wife, one son and two daughters preceded him in death. About seven years ago he took up his residence at Lincolnville with his daughter, Mrs. A. S. Geer, where he spent the remainder of his days.

Brother Moses was one of three that entered into an organization in this neighborhood about 1866, as the "Church of God." The other two were Aaron Ellis, author of Bible vs Tradition, and Henry Porter. They all sleep, waiting the resurrection morn. I was away in Kentucky visiting an only brother and his family when Bro. M. died. His son-in-law with whom he was living, came after me, supposing I was at home. This is the reason why I did not preach at the funeral. The last four or five years of his life he lost his mind, yet at times would appear quite rational, especially when talking on the Scriptures, and towards his last would frequently say, O death, where is thy sting, O grave, where is thy victory. He always seemed to know me, and would say, "Why, yes, it is Brother Ongley." The friends of truth said that Elder Shreves (Baptist) did the best they ever heard him. Well, the aged pilgrim is laid away for a little while and soon it will be our turn. Oh Lord, help us to be prepared for what awaits us, and be able to stand in the great day. Yours in hope,

JOHN T. ONGLEY.

### Excursions to New Orleans and Mobile, February 6th to 12th 1888.

The Pennsylvania Company will sell excursion tickets to New Orleans, La., and Mobile, Ala., from February 6th to 12th, inclusive, to all persons desiring to attend Mardi Gras. Tickets will be good for return passage until March 1st, 1888, inclusive.

We are in receipt of a circular from the N. Y., Q. & St. L. R. R. Co., announcing the important fact that Mileage Tickets are on sale at all stations on that railroad. Individual, non-transferable tickets, will be sold for $20.00 each. Transferable Mileage Tickets good for the use of more than one person will be $25.00. Six

Two Cents a Mile.

E. A. Ford, General Passenger Agent of the Vandalia Line, advises us that it has been decided to at once commence the sale of one-thousand-mile tickets, at the rate of two cents per mile, or $20.00 each. These tickets will be sold to all applicants without discrimination, but they are valid only for the individual named thereon, being absolutely non-transferable and limited to six months from date of sale. The tickets are also good between East St. Louis and Chicago and East St. Louis and Cincinnati at the short line mileage.

Henry Neale, formerly of Adamsdale Ont., can now be addressed at San Diego, Cala.

# Poetry.

## THE HEM OF HIS GARMENT.

Lord I come to thee in sorrow burdened,
weary, sore distressed.
Come ere dawning Of the morrow brings
my troubled spirit rest.

Chorus:
Glory! glory! Hallelujah, Jesus comes and
fills my soul,
Faith has touched the hem of his garment,
and his blood has made me whole.

Jesus to my soul has spoken, fills me with
his peace divine,
Yes! the power of sin is broken, I am his
and he is mine.—Chus.

Now I consecrate forever, all I am or hope
to be,
And I will forsake thee never, ever more
I'll trust in thee.—Chus.

Christ has come to me in power, cleansed
the stain of sin away,
And with living Rays of fire, fills and
thrills my soul today.—Chus.

Selected by S. E. Wines.

# Communications.

## THE DIVINE WILL AND THE HUMAN WILL.

Since the time of Origen, the allegorical interpreter of the Scriptures, down to the present day, a class of Bible students ranking in point of talent and learning on an equality with their opponents, have endeavored to make God's word teach universal salvation. They have succeeded quite well in argument as against the partialism of Augustine and his orthodox followers, with their eternal torture as the terrible doom of the vastly greater part of Adam's race. Universalists have put the goodness, love, justice, and mercy of God in most damaging contrast with that malignant spirit which in the orthodox theory, consigns nine-tenths of the human race to a punishment so fearful as to shock every sense of goodness and justice in every mind untrammelled by creed or unwarped by prejudice.

Their arguments in favor of the salvation of all men as against the plainly revealed and stubborn fact that death is the wages of sin, are only specious, yet capable of deceiving men who have great pity for human weakness, and who regard man's environment as a sufficient excuse for man's not turning to the Lord with full purpose of heart, even under the full blaze of light and knowledge. I will now in a few words notice one very specious argument alleged in proof of universal salvation, and will if I can spare the time criticise some other arguments which seem to some men quite plausible.

"The will of God controls all things." This statement is supposed to be put beyond successful contradiction by quoting this text in proof: "Who worketh all things after the counsel of his own will." Eph. i. 11. The verb "worketh" is in the present tense, yet revelation abounds with testimonies touching the fact that human wills for six thousand years have gone counter to the Divine will, from Adam and Eve, whose one offense brought sin and death into our world, down to the present generation of their sinful children. The very fact of a revelation of the plan of reconciliation and salvation, plainly shows a conflict between the will of the creature and that of the Creator. This going in opposition to the revealed purpose of God is styled "sin," "a violation of the law." God is not the author of sin, but it is here, and in spite of his will. It is not after, nor according to the working of his will, but contrary to it, "Set at naught his counsel," Prov. i. 25, is what destroys the peace and harmony of the world.

If the all things which he worketh after the counsel of his own will include all human wills, and these are controled by the superior will, how is it that there is such a thing in the world as sin? for that is not sin which accords with the Divine Mind. God's energy or will working in the moral and intellectual realm of his reasoning and responsible creatures operates through motives addressed to their understanding with the clear recognition of their power to choose or refuse, obey or disobey. He sets before men life and death, blessing and cursing, and says choose life and live. Deut. xxx. 19. Ye will not come to me that ye might have life, John v. 40. These texts echo the one great leading thought of law and gospel, man's capability of choosing either of two opposite courses, of life, ending in opposite destinies.

God works all things after the counsel of his own will on the divine side of the plan of redemption, but not in controling or coercing human wills by a power of motive against which there could be no resistance, thus making man's salvation a matter of "moral necessity." It is foolish to take this view of the subject when the whole history of the world of mankind contradicts it. The earth is full of rebellion against Jehovah's revealed will, therefore his wrath is revealed from heaven. Rom. i. 18. I wish the reader to keep in mind the fact that the verb in the text quoted in proof, is in the present tense, Eph. i. 11. God works now in the heart of the believer but not in such a way as to coerce the will and make it morally impossible for him to do wrong. "For it is God that worketh in you both to will and do of his good pleasure," Phil. ii. 13.

But God only works in that heart where there is the disposition to co-operate and therefore the need of the apostle's exhortation in the 12th v. "Work out your salvation with fear and trembling." It is God's will that believers should be sanctified that they should abstain from fornication. 1 Thess. iv. 3. That no man should defraud his brother (6th v.) and many other things they were not do, being contrary to the will of God. Now while this "model church" at Thessalonica conformed to the divine will in all its requirements, we know that some of the members of the church at Corinth were for a time unsanctified, were fornicators. 1 Cor. v. 1, were defrauders, (6th chapter 8th v.), and guilty of many things over which Paul shed tears as he penned his letters to that church. But it is claimed that the wills which here held out persistently against God's will, against all good agencies and influences will be made to yield the obedience of faith in another life and under better advantages; but who knows that the "superior will" will overpower then if it does not now? No such conclusion can be drawn from the statement that God works all things after the counsel of his own will, until it can be shown that his will so controls and overrules in its working here as to make obedience a *moral* necessity and an absolute certainty in all the cases where it operates through his appointed agencies and means. This can not be done; therefore the argument utterly fails and the belief that the entire race of man will be eternally saved finds no support here, and if supported at all in the Scriptures it must be by other arguments. The advocates of this idea which I have been combatting feeling a lack of strength, here begin to talk of "better ballanced brains," more light, fewer and less powerful temptations, and more abundant means of reformation over there than here, for those who fail or fall in this life.

J. L. WINCE.

## THE RESURRECTION OF THE DEAD IN CHRIST.—No. 5.

Again; it will be in place to dwell a little on what follows the resurrection. The resurrection saints and the changed living saints are caught up simultaneously to meet the Lord in the air. We have treated of the translation of the living saints in another essay, but in speaking now of some of the events connected with, and immediately following, the resurrection of the dead in Christ, we shall necessarily include the translated saints, as both will then form one glorious company. The question has doubtless often come up before the mind, as to what takes place in the interval between the resurrection and translation, and the open manifestation of the Christ and his coheirs. Does he remain with his believing people in the air where they meet, or does he descend with them at once to the earth? We believe that he does neither of these things. It is evident that a short period will elapse, probably about three years and a half, though some think much more, before they come to Mount Zion; for it is after the holy ones are taken up, and he that now restrainath,—the Holy Spirit in the Church, hindering until the Divine purpose is fulfilled in reference to the number of the elect rulers,—shall be taken out of the way, that the lawless one shall be revealed, and the unequalled time of trouble shall take place. We think we are warranted in saying that part of the interval will be passed in heaven. We believe that the glorified saints will be with Jesus in the place which he has gone to prepare for them; for when he comes to the earth to fight against the beast, and the kings of the earth, and take the kingdom of the world from its present possessor and usurper, he is represented in Rev. xix. as sitting on a white horse, coming forth in triumph from the opened heaven. He is called Faithful and True; his name is called the Word of God; and conspicuously on his garment and part of his person he hath a name written, King of kings, and Lord of lords. His saints are also represented as following him. "And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure." Now we know that these armies are the saints, because in the eighth verse it is said, "For the fine linen is the righteousness of the saints. Holy angels will doubtless be in the procession, but that the risen and translated and glorified saints will be there, is certain. And just prior to this triumphal procession, while yet in heaven, Hallelujah is shouted and repeated by the great multitude; and salvation, and glory, and power are declared to belong to our God. His judgments are declared to be true and righteous, because he hath judged the great harlot. And the multitude rejoice and are exceeding glad, and give glory unto God, because the marriage of the Lamb is come, the blessed union—never to be severed—between Christ and his blood-bought and blood-washed Church. What a wonderful hour that will be for the saints! They will then have reached the highest point of honor. They will then realize the greatest things that God has promised them.

Some speak of believers as married to Christ now, but in this they err. The present state of the Church is one of betrothment to Christ as his bride. Hence Paul says, "For I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you as a pure virgin to Christ." 2 Cor. xi. 2. Theophylact, as quoted by Dean Alford, says, "The present is the time of betrothal: the future, that of the nuptials, when the cry shall be, 'Behold the Bridegroom.'"

Again; at this stage of our remarks, another question of deep interest arises, namely, whether Christ and his saints, in coming down to the earth, when the Lord shall punish the antichrist and his allies, and deliver the Jewish people then under their persecuting power, will come down direct from heaven to "the Mount of Olives, which is before Jerusalem." Our belief is that they will not. The parable of the ten virgins sheds some light on the manner of Christ's coming with his Church to the Holy Land, where, be it remembered, "the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills." Isa. ii. 2. Now the bridegroom and the bride in the parable, at the marriage, had a number of friends present to witness the ceremony and partake of the feast that followed, and share in the rejoicings of the event. This may represent the marriage of the Lamb in heaven, the union between the heavenly Bridegroom and his bride, the Church, and "they which are bidden to the marriage supper of the Lamb," who are pronounced blessed for being so highly favored. But the bridegroom and the bride in the parable, some days after their marriage, set out with their friends to the house of the bridegroom; his coming is announced at midnight, when he and his bride and the others in the procession were met by the ten virgins, five of whom, being ready, joined the procession and went with them into the bridegroom's house to the marriage feast; this feast also being called the marriage feast the same as the one at the marriage held at the house of the father of the bride, being a continuation of the usual marriage customs. This may represent the coming of the great Bridegroom with his bride, the glorified saints, to their dwelling place in the top, or at the head, of the mountains, where they will drink together the fruit of the vine, and where their union will also be celebrated, and where friends of the Bridegroom will be admitted. And when his coming is announced, a company will go forth to meet him, a part only of which company, however, will be received, the other part not being in a state of readiness or fitness for the presence of the Bridegroom. But a moment's thought will now show the impossibility of a company going forth to meet Christ, or the heavenly Bridegroom and his bride, if they descend direct from heaven to the Holy Land. Men in the flesh could not go up into the air to meet them. How then are we to understand that when the coming of the Bridegroom is announced, a company will set out to meet him; represented by the virgins in the parable? The difficulty to our mind is solved by understanding that Christ and his holy ones will come down to the highway prepared for our God in the desert, or, perhaps, to Mount Sinai, and thence proceed to Palestine along the highway by way of Edom and Bozrah.

SILAS HEIM.

(To be Concluded in our next).

## PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

"The Gospel of Our Salvation and Kindred doctrines—at Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth. This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 170 Grand st., on 2nd floor, Brooklyn, N. Y.

## Announcements.

A Union Quarterly Conference Meeting of the Church of God, in Michigan, will be held at Watson, Allegan, Co., Mich. Feb. 18, 1888, and continue over the following Sunday.

This meeting is called for the purpose of taking action to form a union of the two churches in Michigan.

All brethren coming from the north or south will please stop off at Martin. And brethren will meet you there on Thursday and Friday. Any one wishing to come on any other day, please write to Bro. Reuben Catt, Martin, Allegan Co., Mich.

Every Bro. and Sister who intends to work for union and the good of the cause, should be on hand at the first meeting Thursday, at 7 p. m. Each Bro. and Sister in Michigan is urged to be present at this meeting.

MARY A. WOODWARD
HORACE L. PERRY
Secretarys of Conferences.

The Second Quarterly Conference of the Church of God for S. W. Nebraska will convene Feb. 24, 1888. All interested in the truth are invited. Brethren let us come together in the spirit of Christ and have a good meeting once more. The signs indicate the soon coming of the Lord.

ALMUS ADAMS, Pres.
J. S. MILLER, Sec.

### EXPLANATION OF LABEL MARKS.

Some having complained that they do not know what the marks on labels mean, we will just say, "Jay" means January, and when it is followed by a figure "8" and reads "Jny6" it means your subscription expired the first day of January, 1886. "Feb" February, "Mar" March "Apr" April, and "May" are well understood, but "Jun" meaning *June* seems to confuse some, and to be taken to mean *January*. "Jun" means June. "Jul" is July, "Aug" August, "Sep" September, "Oct" October, "Nov" November, and "Dec" December. The figure following the month stands for the year, "1" means 1881, "2" means 1882, etc. A postal card of inquiry will bring you any information you wish.


## BOOKS! BOOKS! BOOKS!

## GROUPS OF THREE.

### Do You Want Them?

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Emphatic Diaglott $2.50, Magruder's Reply to Ingersoll, 50c., Pettingell's Unspeakable Gift, 50c., the three together for $3.

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Smith's Bible Dictionary, $1.50, The Gospel of the Kingdom, 50c., Reading for the Young, $1. the three together for $2.50.

GROUP No. 3.

Cruden's Complete Concordance, $1.50, Unspeakable Gift 50c, The Law and the Covenants, $1. the three together for $2.75.

GROUP No. 4.

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| 6 30 a m | 6 40 a m | | Buffalo | 4 30 p m | 4 40 p m |
| 9 40 | 9 50 | | Cleveland | 1 20 | 1 30 |
| 4 30 | 4 40 | | Norwalk | 6 30 | 6 40 |
| 5 50 | 6 00 | | New Haven | 6 15 | 6 20 |
| 6 00 | 6 10 | | Ft. Wayne | 5 00 | 5 05 |
| 8 40 | 8 50 | | Attica | 2 20 | 2 30 |
| 9 50 | 10 00 | | Marion | 12 50 | 1 00 |
| 11 35 | 11 45 | | Galatea | 11 00 am | 11 10 am |
| 1 05 | 1 15 | | Akron | 9 40 | 9 50 |
| 2 35 | 2 45 | | Wanatah | 8 10 | 8 20 |
| 3 10 | 3 20 | | Ind. Valparaiso | 7 45 | 7 55 |
| 4 00 | 4 10 | | Hobart | 7 07 | 7 20 |
| 4 55 | 5 05 | | Hammond | 6 25 | 6 35 |
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| Chicago Express | 4:30pm |
| Ft. Wayne Accommodation (Arrives) | 8:30pm |
| Local Freight | 11:30pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 4:15pm |
| No. 19 (Passenger) | 8:15pm |
| Fast Line | 2:30am |
| Day Express | 11:10am |
| Ft. Wayne Accommodation | 7:30am |
| Local Freight | 4:30pm |

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*Takes effect August 28, 1887.*

GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 59 | Through Freight |
|---|---|---|---|---|
| South Bend | 4 15am | 12 40pm | 10 05 am | 3 40pm |
| Lakeville | 4 38am | 1 02pm | 10 38a m | 4 10pm |
| LaPaz Junc | 4 45am | 1 09pm | 11 10a m | 4 20pm |
| Plymouth | 5 07am | 1 35pm | 12 05pm | 5 00pm |
| Bidwell | 5 51am | 2 19pm | 1 00pm | 5 50pm |
| Marmont | 6 01am | 2 29pm | 1 09pm | 6 00pm |
| Maryland | 6 06am | 2 34pm | 1 14pm | 6 05pm |
| Kewanna | 7 06am | 3 34pm | 2 40pm | 6 55pm |
| Logansport | 7 45am | 4 05pm | 3 00pm | 7 40pm |
| Clymers | 8 05am | 4 25pm | 3 20pm | 7 40pm |
| Frankfort | 9 12am | 5 15pm | | |
| Colfax | 9 46am | 5 50pm | | |
| Crawfordsville | 10 30am | 6 30pm | | |
| Rockville | 11 03am | 6 50pm | | |
| Terre Haute | 12 20pm | 7 30pm | | |
| St. Louis | 7 00pm | Ar. | | |

GOING NORTH.

| STATIONS | Mail 54 | Express 52 | Local 60 | Through Freight 58 |
|---|---|---|---|---|
| St. Louis | 8 00am | 9 00a m | | |
| Terre Haute | 8 00am | 9 00pm | | |
| Rockville | 8 00am | 9 40pm | | |
| Crawfordsville | 8 30am | 10 05pm | | |
| Colfax | 8 50am | 10 40pm | | |
| Frankfort | 9 14am | 11 05pm | | |
| Clymers | 9 34am | 11 25pm | | |
| Logansport | 10 00am | 11 45pm | 5 00a m | 8 10pm |
| Kewanna | 11 00am | 12 45am | 7 00a m | 9 40pm |
| Maryland | 11 54am | 1 34am | 8 00a m | 10 40pm |
| Marmont | 12 00m | 1 40am | 8 05a m | 10 45pm |
| Bidwell | 12 09pm | 1 49am | 8 15a m | 10 55pm |
| Plymouth | 12 53pm | 2 33am | 9 00a m | 11 40pm |
| LaPaz Junc | 1 17pm | 2 57am | 9 25a m | 12 05am |
| Lakeville | 1 25pm | 3 05am | 9 35a m | 12 15am |
| South Bend | 1 50pm | 3 30am | 10 00a m | 12 40am |

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, APRIL 4, 1888. NO. 13.

THE RESTITUTION

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### After the Order of Melchisedek and after the Order of Aaron.

It is a very singular thing in the history of ethical Christianity that with all the study that has been given to God's word and all that has been written and published in this field, the Aaronic and Melchisedek orders of priesthood and their moral significance in the scheme of redemption seem to remain as much as ever a sealed mystery. It does not seem to have occurred to the enquirer to look for the key to this mystery in the typical names themselves. Let us see then if we cannot find the key in an analysis of these significant names that have given nomenclature to the two orders, and first the name Aaron. In the Greek the word is *Aaron* and formed in this way *Aaw* is an old Epic word obsolete except in a few of its forms and meaning "to hurt," especially "to hurt the understanding." In the middle derivatively "to have the understanding hurt" as by a divine judgment and as a result "to go astray" or "err." Root of this word, *Aa, Paw*, root of *παυομαι*, "to strengthen," "to make strong." In the passive, "to be strong." Whole meaning, "damaged strength," or "strength impaired." The "official power" of a person bearing this name then would be an impaired one in its "efficiency."

Now any one at all familiar with the official character and significance of the Aaronic priestly order knows that it ministered to a law of outward forms and ceremonies, and that too to a law that was "inefficient to give life," and that it accomplished its work as a ceremonial law with the fulfilment of the dispensation immediately preceding "The Christ" being then abrogated with the full assertion of the Melchisedek priestly office in the person of "Jesus the Nazarene," of the house and lineage of David. For it is distinctly stated in prophesy as well as divine history that this person has become a high priest "in continuity" or for the whole official term beginning with that period "after the order of Melchisedek," and moreover that "the offering and sacrifice" ministered by him "once for all" is "efficient to give life."

Let us see therefore if the official significance pointing to this result, namely, "righteousness unto life" is not in the very name itself. The word as Grecoized in both the Old and New Covenant Scriptures is *Melkysedek*. This word analyzed gives us four roots as follows, *Mel, χι, σε, δεκ*.

The first is from *μελω*, root *μελ*, meaning "to care for" or "to have solicitude." *χι* is the letter *χ* spelt out according to the Greek and has always been significant of sacrifice, true sacrifice as opposed to the Roman and other idolatrous forms of it expressed symbolically otherwise. *σε* is the pronoun "thee" in the accusative case, singular number, showing that it is here used in the objective case in relation to the principal verb *Helso*, also showing that the object of the "solicitude" is individual and not collective. *δεκ* is the root of the verbal noun *δεκτον* here used as an adjective modifying the pronoun *σε* and meaning "acceptable," it being the word always used in the Levitical ceremonial law to describe an offering or a sacrifice that was pleasing to God.

The whole word freely translated would be as follows. "The person bearing this name holds an official position in which he exercises a crucial care that you (you and me) be acceptable." This in connection with the rest of the teaching in regard to "The Christ" makes it clear to us that "this crucial care" has accomplished its object, and that we are "acceptable" even to the extent of obtaining life and to the extent of remedying the inefficiency of the law and Aaronic ministration of it. The Christian "perfectives" as taught in the Melchisedek type and applicable to "those who are Christ's at his coming" as well as to The Christ himself are first "a king of righteousness;" second "a king of peace," and third, "a priest of the Most High God after the order of Melchisedek." Moreover "The Christ" so far as the record teaches is the only one who has as yet reached this "third perfection." On this point, however, we have the very explicit statement namely, "And on the third day I shall have been perfected." And again it seems to be very clearly taught that one at least of the glorified utilities of the "worthy ones" "the little flock" will be to serve as a "Melchisedek priesthood" during the thousand year reign of The Christ, the law they will minister to being "the law of grace or of love upon which hang all the law and the prophets."

The reason, no doubt, why the only one of this very ancient order clearly identified whose name has been preserved and handed down to us has so few details recorded of him, is to emphasize the importance of the few facts we do have, namely the importance of the difference between this order and the order of Aaron.

For instance, a recorded genealogy of the Aaronic order was an imperative condition of legitimacy and the right to serve. Not so of the Melchisedek order. The latter were kings we are to infer from the type as well as priests. Not so the former. The Aaronic order served merely outward forms. Not so the Melchisedek. For it ministered to life. See the account of the bread and wine ministered by Melchisedek to Father Abraham (Habraam). The Aaronic order paid tithes; the Melchisedek received tithes. See Abraham giving a tenth of all the spoils to him.

The Aaronic order served "a tabernacle." The Melchisedek served God directly without any instrumental mediation. There being no record of birth or death in relation to this order the "indissoluble" nature of the life they served is taught, or rather typified, as well as the "continuity," not the "eternity" of the office. There will be no need of a priest or priestly office when sin has been eradicated and this occurs before death is abrogated. "For the last enemy abrogated is death." The whole object of redemption is "to reinstate" the royalty of righteousness" and "the eternal life" is an incident to it, not the ultimate object sought.

"Then said he, lo I come to do thy will, O God." "A body hast thou restored to order for me"—the harmonic Adamic or natural body, namely, free from the discordant weaknesses of sin. He was "the only begotten one," the significance of this being that though begotten "in flesh" and "under law" he received the impulse of the divine, righteous will in controlling measure and degree, enabling him to use the instrumentality of the restored nature) body completely to the glory of God and his own blessedness. In support of this interpretation see Messias (Isaiah) chap. vii. 15, 16.

15. Butter (the condensed wisdom of the word) and honey (the sweetness of this wisdom) will he eat, before he comprehends the bad or prefers it, to choose the good,

16. Therefore before the child hath comprehended good or bad, he will distrust the bad to choose the good, and therefore having chosen the good he does the good perseveringly "unto the end" and attains his first "perfection," namely becomes a "king of righteousness."

To receive this divine impulse of righteous willingness is evidence therefore not only of "the begetting" but "an earnest" of the ultimate "birth" into "the eternal life" of which the Melchisedek priestly office is "a perfection," in due time and order.

And so we have it said that "in this will have we been sanctified." The will is the important factor, the "offering" and "sacrifice" are relatively but concomitants, "where there's a will there's a way."

The Aaronic priesthood served the will of a law of negations, a "law that was added because of transions."

The Melchisedek priesthood serve the will of God exemplified in love, a love whose covenant promises in the Christ are all "yea and amen" in this life as well as the life to come. "All things are yours." The weakness and inefficiency of the flesh counts nothing, if you have "God in you both to will and to do." To realize this and nothing short of this is to be "endued with power from on high" and thus rising to an apprehension of one's high calling" to become a useful factor in working out the plan and purpose of God in time and eternity. The Christian cannot serve a "form." He must serve life and minister to it however humbly. Perfunctory formalism has had its day, and served its end. The Christian must first become "a king of righteousness," then "a king of peace" and then "a priest after the order of Melchisedek." These are the prizes of his "high calling in Jesus The Christ."

CHAS. GARDNER.

### MEEKNESS OF CHRIST. No. 2.

In a former article attention was directed to Christ's view of wrong done to himself as sin against God, and his pity for those who injured him by their malice, as potent agencies in adorning his character with the meekness for which he was so distinguished. There was another factor in its production, which had to be reserved for this occasion. It was an inward perfect assurance that at length the unblemished integrity of his life would be recognized by signal tokens of his Father's approval. "He committed himself (or his cause) to him that judgeth righteously." Even during his ministration these tokens were not withheld. More than once, at his transfiguration, for instance, a voice from heaven thus witnessed in his favor—"This is My beloved Son." Moreover, the surpassing glory that enveloped him on that occasion was, when properly viewed, an utterance of the same judgment and loving testimony in symbolic form. But his resurrection, which he anticipated and predicted, was the crowning intimation to earth, and heaven, and extra-mundane wicked intelligences, of the Divine estimate as to his character and mediatorial services. It was followed by his translation from Mount Olivet to the right hand of the Majesty on high,—a solemn rebuke to those who had treated him as a deceiver while he tarried here below, and to all who still deny his claims as the Son of God and Savior of the world. In reward of patience so uniform, and suffering so extreme, God highly exalted him and gave him a name above every name. Having in the midst of his trials the consciousness that his acquittal from every charge was as certain as eternal love and faithfulness could make it, he let the calumnies descend on his head, and the nails pierce his hands and feet, without one look of anger or note of complaint. The hallowed vision of such moral greatness, as we picture it in imagination, is more than we can realize. We are lost in wonder and amazement. His life, till its sorrowful ending, re-echoed the entreaty—"Learn of Me, for I am meek and lowly." His death, so cruel and agonizing, was a silent embodiment of the same truth, which, thank God, has exerted its transforming influence on millions who have pondered over the record of his woes.

Nor should it be forgotten, as we contemplate his mild and dispassionate behavior, that he had force in his arm wherewith he could have smitten the slanderers with dumbness, and withered in death those who consigned him to shame on the accursed tree. But that resistless energy he would not employ for his own defence and his own deliverance. He had to teach the world a sublime lesson of silence beneath unmerited reproaches; the surpassing dignity of enduring in like manner even mortal throes, when they meet one discharging duty with a brave and pious spirit, being confident all the while that by-and-by the just and unerring tribunal will assert the integrity of the martyr, and crown him with unfading honor in the home of the blest.

Let no student of the gentle Nazarene's history confound in his case meekness with feebleness of character. Weak our Master was not. Though he did not rebut the accusations brought against himself, or resent the painful treatment he had to undergo, he was resolute in fulfilling his mission in spite of unrelenting opposition. He could interpose on behalf of others who were endangered, and deliver the most fearless condemnation of those who persistently wronged the poor and the feeble, especially if the crimes were perpetrated in the name of religion. When the armed band reached Gethsemane, and likely gave intimation in some way of their intention to seize his disciples also, though he made no resistance to his own capture, firmly yet with mild speech he took the part of his friends, saying—"If therefore ye seek Me, let these go their way."

Should any wish to observe how indignant he could be at injustice wrought on others, and how boldly he could express his condemnation of sanctimonious rapacity in particular, the 23rd chapter of Matthew's Gospel will furnish all they could desire. In that address these words, and others of like point and vigor, may be found—"Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation."

With his infallible insight, and Messianic authority, he could speak of transgressors in language his followers would seldom, if ever, be justified in using. We safely allow him to occupy the judgment seat and announce its awful decisions. Let us curb our indignation and be silent, even when we more than suspect the worst; while in our hearts we cannot foster an abhorrence of wickedness too intense, more particularly when it comes into day with solemn looks, and impiously pretends to have God's sanction.

W. G. MONCRIEFF.

### THE SABBATH.

We are told by Sabbatarians that the Sabbath was given at the beginning, from Adam's time; and that we are bound therefore to keep it: because God rested on the seventh day and sanctified it. Gen. ii. 2, 3. The Bible says: Deut. v. 2, 3, that the command to keep the Sabbath was not given to our fathers: that is, it was not given to man as an ordinance, in any way whatever; before it was given to the children of Israel in Horeb; "For the Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." You will find by reading on in this chapter, that the covenant God made in Horeb with Israel, was the ten commandments, written on stone. And you will find that God lays particular stress upon the reason why he gave them the Sabbath, after giving them the fourth commandment: He says: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore (or, for this reason) the Lord thy God commanded thee to keep the Sabbath day." verse 15. The Lord also tells them that the Sabbath was "a sign between me and the children of Israel forever." Again a specific reason is given: that is, "for in six days the Lord made heaven and earth." Evidently to show and teach them that he was the only true and living God, who alone had power to create all these things, and then to stop creating; having finished all his works, he "rested and was refreshed." Exodus xxxi. 18 to 18.

And where is there one jot or tittle of evidence to show that God ever commanded any of the Gentile nations, either in this or any preceding dispensation to observe the seventh day Sabbath? There is none. "The law and the prophets were until John." And we do not find that even the believers and followers of Jesus Christ, were commanded to keep the Sabbath from John to the crucifixion of God's dear Son. Neither were they commanded to keep it after the crucifixion: not by Jesus, the apostles, nor by the comforter, or Holy Ghost, or Spirit of truth, which is to guide the church into all truth; was any one commanded to keep the seventh day Sabbath.

The Apostle Paul who was an able minister of the New Testament, who preached the whole counsel of God, and kept back nothing that was profitable to the church of God, nowhere commands, nor says that we must observe the Sabbath day; but he does positively declare that we are no longer under the law that was holy, and good, the school master which brought us to Christ: but that we are delivered from it, that it was fulfilled, and is dead: that 'Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. The law is "abolished," taken away;" and is not now obligatory upon any one.

Paul further says to his Galatian brethren, that he was afraid of them, that he had bestowed labor in vain upon them, because they had known God according to the Gospel of faith in Christ, and in the promises, but had "turned back again to the weak and beggarly elements" "to observe days, and months, and times, and years." Gal. iv. 9 to 11.

He warns the Colossians not to let any "man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." If the keeping of the seventh day Sabbath is of such vital importance to be kept by believers and followers of Christ in this dispensation, why do we not have a single command to keep it in the New Testament? Why no word of warning or of exhortation to Sabbath breakers?

Let us beware how we "put new wine into old bottles;" but rather let us know the truth, that the "Gospel is the power of God unto salvation unto every one that believeth." Rom. i. 16.

J. M. FIKE.

### To the Church of God in Christ Jesus, Greeting.

"Hear O Israel, the Lord our God is one Lord:and thou shalt love the Lord thy God with all thine heart....And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." Deut. vi.

These are the words of the Most High given to his chosen people Israel, through his inspired servant Moses. They are words of wisdom, pure words; and given for the special benefit of the young that they might be instructed in the way of the Lord. Though they were then spoken to Israel after the flesh, and for the avowed purpose of fortifying them against the influence of the surrounding heathen nations, they are none the less imperative, or binding on those who today profess to worship the one living and true God. The allurements of the world are, if possible more besetting than they were in those early times. Every means is resorted to to lead away children and youth from all fear of God or love of his holy works.

To be in and of the world today implies a ceaseless round of worldly pleasures and deceptions, of which Israel, and even our immediate forefathers knew nothing. In this special matter ignorance was surely bliss. Can it be that parents and guardians realize the great responsibility that rests upon them as to the characters formed by those under their care? Are they indeed under their care? or are they not too often wholly uncared for, and uninstructed in the precepts of the Most High? How many can be found among those who profess the One Faith who teach their children when they sit in the house and when they walk by the way? How many papers are published, and little books written in pleasing and instructive style unfolding to their capacities, the wonderful truths—the glorious doctrines set forth in the Book of books? The world and the nominal churches are continually pouring out their vilest fiction, and their silly sentimentalism of piety of such style as to captivate the young. But we look in vain for a counter influence to be exercised by those who profess the One Faith. I have thought much on this subject and it seems to me as much a mystery now as when first I professed to know the truth. Brethren and sisters why is it? Can it be that there is neither ability to write, nor means to publish anything suitable for childhood and youth, that will tend to make more plain the way of life? We do not want anything to take the place of the Blessed Book. No, give it the first place all the time. The many papers, periodicals, tracts and books in circulation advocating the doctrines we believe, do not lessen but rather increase our interest in the written word, and, were they all to be at once blotted out we would feel a very sad loss. Then perhaps we could in some measure realize the want now felt in the classes to which I refer. They have comparatively nothing of Bible literature. Then let me ask, Are we older ones altogether blameless if the minds of childhood and youth are poisoned by false teaching which is not only dishonoring to the Great Jehovah, but is assuredly leading them down to death?

Deeply impressed with the grave importance of the subject I have completed and arranged "A Catechism of the Bible" a part of which came through the "*Youth's Examiner*" some few years ago. This will be a small book of 75 or 100 pages, containing several hundred questions and answers not according to the "creed books" but answers directly from the Bible.

The fundamental doctrines of the Word are brought out so plainly that any child may grasp them understandingly. The Christ is presented as the seed that was promised in Eden—that it is only through him we obtain the future life—that faith in him as the only begotten Son of God and obedience to his precepts is necessary to enter into that life. That he came as the King of the Jews,—that he was rejected of them. That they crucified him, that he was buried—that he rose the third day as it was foretold of him—that he will come again to the earth and reign upon the throne of his father David. That Abraham and his seed shall inherit the promised land forever, that Israel and Judah shall again be one nation in their own land. That our life in the future comes through resurrection from the dead, not by going to heaven while we are dead—that this earth renewed will be the final abode of all the good, and that the Lord Jesus Christ will be king over all the earth.

The little work has been in the hands of Bro. Underwood as publisher for some weeks past, and I hope soon to hear that it is ready for sale, and when it is ready, I hope the church will send and get them at the price named. By doing this they will enable me to publish something else. Fellow laborers let us not be found hiding our talents—either if coin or ability—in a napkin. Our stewardship will soon be done. Your sister in the one faith,

MRS. CARRIE WILLIAMS.

### "I WILL STAND FAST IN THIS FAITH."

In attending our monthly meeting at Gospel Grove, the 18th of March, I was made more than usually happy. The drive is a long one, and we were a little behind hand, but the brethren were singing, as we stopped by the door, and the song seemed like a joyous welcome. We went in and met the bright, expectant faces of the little church and soon after bowed in prayer, and all the outside world was shut out as I plead for a blessing. It came and I rose with tear-wet eyes, to join in singing "When Jesus comes to reward his servants." My thoughts were brought right down to practical subjects, "had I been true to the trust he left me?" The sermon that followed deepened the impression. It was on "the denial of self, as a test of discipleship."

I listened, glad of something to make me stronger for the journey. The benediction was pronounced, then were the warm hand shakes, and kindly words that are worth so much to the weary pilgrim. Reluctantly we said goodby, and accompanied a dear sister home for dinner.

During our conversation, she made the remarks, "I will stand fast in the faith till I die! If I must stand alone I will still stand! The more I read the Bible, the stronger I grow!" It was the culmination of the blessing for me. I was made to rejoice, and give glory to God, and I could not refrain from telling the household about it. This is the spirit that we want. This is the courage that we must feel.

Stand fast in the faith dear ones, stand fast till you die! It will help others to stand, and you will in the end gain the crown.

S. ROXANA WING.

### HOLD ON, HOLD IN, HOLD OUT.

Hold on, my heart, in thy believing;
The steadfast only win the crown;
He who when stormy waves are heaving,
Parts with his anchor, shall go down.
But he who Jesus holds through all
Shall stand, though heaven and earth shall fall.

Hold in thy murmurs, heaven arraigning;
The patient see God's loving face,
Who bear their burdens uncomplaining,
'Tis they that win the Father's grace.
He wounds himself who fears the rod,
And sets himself to fight with God.

Hold out! there comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow;
The cross points on to Paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold in, hold out.

### INTEMPERANCE.

#### WHERE THE CRIME OCCURRED.

Passing sentence on a criminal, Judge Johnston solemnly said, "Nor shall the place be forgotten in which occurred the shedding of blood. It was one of those thousand ante-chambers of hell, which mar, as foul plague-spots, the fair face of our land. Need you be told that I mean a tippling-shop: the seething-place of Satan's minions, the noisome cess-pool, which by spontaneous generation breeds and nurtures all that is vile and loathsome. There for a pitiful sum is furnished that which made deceased a fool, and this trembling culprit a demon. I would not be the owner of a groggery for the price of the globe converted into ore."

#### A CROWNING CURSE.

Intemperance is a crowning curse. Its horrors have never been fully portrayed. No pencil is black enough to paint the picture, and do it full justice. No tongue is eloquent enough to tell the sad story in all the dreadful details. Drunkenness is a wide and withering curse—blearing the eye, blistering the tongue, deranging the stomach, paralyzing the nerves, hardening the liver, poisoning the blood, congulating the brain, inducing and aggravating many diseases and digging myriads of premature graves. It is a financial curse, draining the pocket, inviting poverty, diminishing comforts, multiplying miseries, filling almshouses and creating hard times. It is a moral curse, clouding the judgment, dethroning the reason, promoting ignorance, producing imbecility, and transforming its victims into maniacs and fools. It is a moral curse, weakening the will, inflaming the passions, hushing the voice of conscience and preparing the way for every vice and crime. The attendant miseries of intemperance swarm like a locust plague. In the slimy trail of the alcoholic serpent you find everything that is dark and dreadful—everything that is regretful and ruinous. You find men without manhood, women without womanhood, age without solace, and infancy without hope. You find want and woe, rags and wretchedness, squalor and filth, disease and death. You find broken vows, broken bones, broken fortunes, broken hearts. You find bad manners and bad morals, bad words and bad actions, bad reputation and bad characters, bad plans and bad performances, bad parents and bad children, a bad beginning and a bad end. Surely intemperance is the crowning curse of American society.

### The Future Mission of Israel.

It is beyond all doubt that the Jews are destined, in the providence of God, to be the heralds of mercy in spreading the Gospel among all nations. The disciples were commanded to "preach the Gospel to all nations, beginning at Jerusalem." Surely this was a manifest proof how greatly our Lord cared for his ancient people, and how intensely he desired to bring them to the saving knowledge of the great and glorious truth of his salvation. Let us not forget that according to our faith and love for them, will be the degree and earnestness of our prayers on their behalf.—*F. R. Gervis, in Gospel Light.*

Brother S. T. Hook, formerly of Sugar Creek, Ind., can now be addressed at Rosco's Mills, Ind.

# THE RESTITUTION.

J. A. CHAPLIN, Editor.

Plymouth, Indiana, APR 2, 1868.



IMPORTANT NOTICES.

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WHILE we may and do differ from many expositors of prophecy, we are more and more confirmed in our first convictions, from reading this volume "Fifty Years in the Church of Rome," that we need not hunt for the "Man of Sin" any further than Rome Papal. In our humble opinion the Papacy fills the bill to an iota. We wish that millions of copies of this work were in circulation. While there are most important revelations for the true Christian in this startling book, there are other revelations no less startling for the liberty-loving American citizen. To write epigrammatically the very "depths of Satan" are fully revealed in this book as existing in the horrible Romish system. The works of H. Grattan Guinness also ought to be in universal circulation. Prof. Westbee's works also.

THE QUESTION OF MAN.

We can form no idea of the formation of any organized being or of any arranged matter without some pre-existing material. Before anything can be formed there must be material. Hence we see that, in the origin of all things, the creation of the material precedes its formation into anything whatever. So far as the Bible teaches us with regard to creation and formation processes it presents us with an account of original matter in a state of the most complete disorganization. We are at first presented with created material in an abyss of formlessness. Not one of the single elemental principles, of which philosophy and chemistry treat in detail, had a separate existence. All was a blended, formless confusion. The divine work was, then, in the first place, to create elementary principles before organizing either inanimate or animate existence. From the formless chaos the multiplicity of simple substances is produced, then these simple substances are formed into organizations, and the vegetable and animal creations are the result, with man as the crowning work of the great Creator's hands.

As about fifteen simple substances, out of the sixty-five or more chemical elements constituting in the aggregate what we call earth, enter into the composition of the human body, creation, in the case of man, means vastly more than merely moulding some soft earth into a human form. While man, in his created completeness, was the consummation of the work on the sixth day, the designed elaboration of the elementary materials was all previously effected, and the grand creative act was the combining and grouping these simples into compounds, and organizing all into that "fearfully and wonderfully made" being, man. In an important sense God was making man all through the six days. He was creating material for bone, blood, brain, nerve, muscular fibre, etc., in mother earth itself. Our great Creator has only made one man in this way, by constituting him an organization out of elementary earths. As the watchmaker takes separate metals and constructs his time-piece, so God took separate substances previously created and constructed man. Woman was then formed out of the man. Then wonders do not cease as all living organizations are *procreative*. Successive creations originate proximately from first life perpetuated into new forms in a series extending onward and onward.

Infantile organization and life are from a parental source, but how is an infant created into a man? By a creation process, and a most wonderful one, too. The vegetable creation is endued with powers to transform the unorganized earths into organized combinations, and the infant life creates itself out of these combinations. God creates the successive generations of man, less directly than he created Adam, but it is creation still. As the first man was made of separate materials existing in the earth everywhere, scattered, so the increase of the infant in full-grown man comes from its life-powers appropriating nutrition, from combinations for life and material for growth, from all over the world; almost every single individual, in his full development, has been built up from fruits, grains, and other productions from all climates, quarters and zones of the world. God is our Creator, and creation is wonderful.

## Communications.

### By Promising Them Life.

Have all men the promise of eternal life? What saith the word of God? The Bible says no. Proof, Ezek. xiii. 22, "And strengthen the hands of the wicked, that he should not return from his wicked ways by promising him life." In these days of departure from the old land marks, there are some promising the vilest of sinners eternal life, and by so doing they are encouraging sinners to continue in sin. Jer. vi. 16, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein;" and Jesus said, "Ye will not come unto me that you may have life." This is eternal life Jesus is talking about. Now if people will not come to him that they may have eternal life, will he force eternal life on them? John v. 39–40. See Ezek. xviii. 27, "And again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right he shall save his soul alive, because he considereth and turneth away from his transgressions that he hath committed, he shall surely live, he shall not die." These words of Ezekiel are conclusive, that if the sinner will not turn, he shall die, "the soul that sinneth it shall die."

Now if we teach the sinner that God will save all men, whether saint or sinner, then we strengthen the hands of sinners that they should not turn from their evil ways. Jesus says, in John iii. 36, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life," that is eternal life he shall not see. This is the teaching of our Life-Giver. With such statements I cannot teach sinners that they will get eternal life if they continue in sin. Again, 1 John xi. 10, 11, 12, "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son, and this is the record, God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life and he that hath not the Son of God hath not life." This stands forever against the doctrine that all men will get eternal life, good and bad. They deny the record. John says, "And this is the record," and then says if men will not believe the record they make God a liar, because they believe not God's record; the record says, "This life is in his Son, then he that hath the Son hath this life, and this life is in his Son, and he that hath not the Son has not got that life in his Son, therefore they have no promise of eternal life. Eternal life is a promise; see Paul in Titus i. 2, "In hope of eternal life, which God that cannot lie, promised before the world began." Eternal life is a promise. Now who gets it? Rom. ii. 7, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life is the reward."

Is this promise to all of the race, as they say. Is this the hope of the world as men say in their publications? The world lieth in wickedness, says the record; sinners are without hope and without God in the world. If Christians are commanded to seek for immortality, when all are destined to get it, why strive to enter in at the strait gate, when all are destined to enter in whether they seek or not? Jesus should have said, "Broad is the way and wide is the gate that leadeth unto eternal life, and all go there, good and bad, while strait is the gate and narrow is the way that leadeth unto death, and none there be who go in thereat." Paul says, "Jesus, being made perfect became the author of eternal salvation unto all them that obey him." Then what about them that disobey? Rom. ii. 8. "But unto them that are contentious and do not the truth," will they get eternal life? No, but to those who obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also the Gentile."

Again see Rom. i. 29–31, the worst class of persons, Paul says they are worthy of eternal life? No, are worthy of death. Again, "The wages of sin is death," not eternal life. The apostle Peter says the people of Sodom were reserved to taken, making them examples to others who should live ungodly. David says, "All the wicked will he (God) destroy; the enemies of the Lord shall be as the fat of lambs, into smoke shall they consume, into smoke shall they consume away."

Dear ones, let us be careful what we teach, lest we strengthen the hands of sinners in their sins. We want to preach more present salvation, and God will take care of the ages to come. "Now is the accepted time, now is the day of salvation; today if you will hear his voice," the record says. Present time belongs to this generation, God will take care of the future. These are perilous times. There are departures from the faith and a loose way of living. It stands us in hand to be on our guard, for there are many ways to lead away from the truth. Let us watch and pray. Take all things to God in prayer. Love to all the dear ones.

J. S. HATCH.

PEARISBURG, Ohio.

*Dear Restitution:*

I have had it impressed on my mind for some time to drop a few words of encouragement to the dear ones scattered abroad. If perchance I may say a word of cheer for some lonely pilgrim I will be satisfied, as I have often received cheer and comfort from letters in our dear paper, THE RESTITUTION. If we really believe our dear Redeemer is soon coming, if we are watching and waiting for him in expectation sweet, how happy and joyful it is our privilege to be. Wishing, if possible, to lead some poor wanderer to the fountain which cleanses from every stain, may I humbly follow in the Master's footsteps. Although we may be weak and weary of watching, yet are we strong in him in whom we trust. Like one of old, though he slay me yet will I trust him. Although foolish, according to the world's estimate of foolishness, yet wise in the things pertaining to eternal life.

Though by sickness and sorrows and trials oppressed,
When we come to the Savior we feel there is rest;
He has promised us grace as our days may demand,
If we lean on his great and Omnipotent hand.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," Rev. vii. 14. Then, dear ones, if we overcome and hold out to the end, we have the promise of a crown of life. If we fail or come short, then what? O, dear tried ones, let us strive to enter in, yea to seek to be always ready to meet him, for we know not the day when our Lord cometh. The desire and prayer of my heart is,

O, to be ready, ready our dear Lord to meet,
O, to be ready, watching his smile to greet;
Ready and waiting when Jesus shall come
To gather his poor wandering children home.

If we are rooted and grounded upon the Rock, Christ Jesus, then will we be at peace. Then indeed will our hearts be tuned to sing praises to the Lord; then indeed will our conversation be in heaven, whence cometh our help. Then can we lift up our hands crying day and night:

O Thou, our crown of rejoicing!
Come quickly Lord our hearts would say,
And bring, O bring the glorious day,
When sin and strife and death shall cease,
And all creation be at peace.

This I send greeting to the lonely scattered ones. Yours waiting and watching in hope.

SIMEON SKEELS.

### "A Better Resurrection."

The saints of the olden time patiently endured the trials and sufferings of their day that they might obtain the better resurrection. If there is a better, then there is one not so good. Paul, the apostle, said, If by any means I may obtain the resurrection out from among the dead ones. There is a common salvation, common to man and animals. Noah's salvation and the Hebrews in Egypt were of this character; men and animals subject to death afterwards. But those who obtain that world and the resurrection out from among the dead cannot die any more but are equal to the angels, etc. The great salvation, the better resurrection.

C. BOARDMAN.

### How to Grow Like Christ.

"The life of a Christian should be one perpetual sacrament. Every moment of his daily life may unite him by faith with Christ, so that his clothing, food, home, friends, work and leisure may all nourish and feed the life within, and bring into his storehouse things new and old, to enrich the mind of the spirit from without. By thus receiving Christ in his providences and his creation, by his outward no less than by his inward teachings, we shall be fashioned after his likeness, and grow to manhood in his kingdom."

## Selections.

### PAPAL BENEDICTIONS.

I propose to show that a Papal benediction is often the bitterest curse that can fall on a human heart, and a Papal malediction the greatest blessing; and that, in the very nature of things, it must be so. So long as there are millions of people who believe that Papal benedictions and maledictions are ratified in heaven, it is well to call attention to such facts as the following.

This year of grace, 1868, is the three-hundredth anniversary of the sailing of the Invincible Armada, to bring England under the Papal yoke. Elizabeth was to be dethroned. Mary Stuart, a devout Catholic, was to reign in her stead. The Spanish Inquisition was to be transferred to England, and Englishmen were to be taught to revise their creeds by the ministry of the rack and the stake, red-hot lead and red-hot pincers. The exiled Cardinal of England wrote from Rome urging faithful Catholics to rise and rebel against their government. "The Holy Father," he wrote, "has brought the princes of Christendom to assist him in the chastisement of that wicked monster Elizabeth, the scourge of God and the shame of womankind."

Pope Sixtus issued his bull, and gave his benediction to Philip II of Spain, who undertook to enforce it. Vast preparations were made. Three whole years were spent in building ships and enlisting soldiers. At last, on the first of June, 1588, one hundred and twenty-nine ships of war, bearing an army of 30,000 soldiers, set sail to invade England. The Armada carried 2,430 pieces of artillery. The English fleet consisting of only thirteen ships-of-war, the largest of which was not equal to the smallest of the Spanish galleons. But the English were at home on the sea. God sent a great storm to their aid, and after several day's fighting that storm completed the overthrow of the Invincible Armada. Only 10,000 of the 30,000 soldiers ever saw their native land again; and but a few hundred of the 10,000 who reached their home ever recovered from the hardships and exposure to which they had been subjected. The Papal benediction fell on their heads as a bitter curse. It must always be so till there is a radical change, for the Pope is sure to get what is bad and cursed what is [illegible]

Look at the events of the past quarter of a century—events which have transpired before the eyes of many who read these words—for confirmation of the truth of the foregoing statement.

In the year 1864, we were in the throes of a civil war in the United States. The question whether this Union was to live or die, was being settled on the field of battle. Pio Nono had sent his congratulations to Jefferson Davis. Gladstone, the Premier of England, who is now seeking to give Home Rule, which means Rome Rule to Ireland, had said approvingly, "Jefferson Davis has created a nation." The *London Times* had printed an editorial headed, "The Great Republic is No More." Now was the opportunity of the Jesuits. The Monroe doctrine could safely be trampled under foot. An empire must be created in Mexico. President Juarez had been doing good work there. Mexico was, under his enlightened rule, emerging from the darkness and superstition of Romanism. The clerical party had been defeated. One-half of the ill-gotten wealth of the Church had been confiscated for the relief of the government and for the education of the people. This would never do. Mexico must have a ruler who could be ruled from Rome. Maximilian of Austria was selected. On April 9, he renounced his rights as an Austrian prince. On the 14th, with his lovely wife, Carlotta, he set sail for his dominions. On June 12 he entered Mexico. Louis Napoleon sent an army under Marshal Bazaine of 10,000 soldiers to seat the new Emperor upon his throne. The Papal benediction was bestowed upon the Emperor and Empress. The little army of Republicans under Juarez was driven to the mountains, and all seemed to be going well.

Despite the Papal benediction, however, Grant kept pounding away at Richmond. Sherman marched to the sea. Lee surrendered April 9, 1865. Johnson soon followed the example of his chief. The war for the Union was over; the Republic was saved. The triumphal procession marched through Washington, but somehow many thousands of the best soldiers were not discharged. Secretary Seward wrote a letter to Louis Napoleon—a very polite letter indeed; but the information it contained in plain, blunt English was this: "If you do not order your troops out of Mexico in short metre, the Grand Army of the Republic will know the reason why." Napoleon obeyed. The order for evacuation was given. Poor Carlotta heard of it. She took a swift steamer and flew to France. Securing the good offices of Eugenie, she gained an audience with his majesty. She implored him not to abandon her husband, the Emperor of Mexico. Eugenie united with her in the prayer. No doubt Napoleon's heart was moved, but he looked at Secretary Seward's letter, and informed the ladies that his order for the evacuation of Mexico could not be rescinded. Carlotta went from his presence a raving maniac. The Papal benediction had fallen upon her, and because it was contrary to the interests of the human race and advancement of the true Church in the world, it was changed to a withering curse. She never recovered her reason. She was a victim of Jesuitical plotting. They brought her to her ruin. Eugenie was walking that same road of peril and sorrow. If a vision of the near future could have been granted her that day, she would have seen the crown of France falling from her own head, and herself bereft of throne and husband, a broken-hearted widow, flying for refuge to claim the protection of a Protestant queen. To such ruin the Jesuits were leading her and the Empire of France. Maximilian, left to himself, without military support from Europe, was speedily conquered, tried and shot, for the Papal benediction had fallen upon him. Heaven failed to ratify that benediction, and it became a curse.

It has ever been part of the policy of the Jesuits to humble any nation which declared for liberty of conscience, which Pius IX in one of his "Encyclicals" speaks of as "that pestiferous heresy." They stirred up the war against Switzerland centuries ago because that little republic refused to bow the neck to the Papal yoke. They stirred up the war against the Dutch Republic for the same reason. In the year 1866, they brought on a conflict between Austria and Prussia to break the power of that Protestant nation. There was no adequate cause for that war, for which vast preparations were made. Three hundred thousand soldiers were assembled to march against Prussia. Papal benediction was sought and obtained. Austria declared war June 17; Prussia answered June 18. On the third of July, less than three weeks from the declaration of war, the battle of Sadowa was fought. It was a most disastrous battle for Austria. Peace was made upon the generous terms of the conqueror. The statesmen of Austria saw a light. They immediately repealed the concordat with Rome. Civil and religious liberty was proclaimed, and the very heresy which the Pope dreaded so much, was introduced into that priest-ridden empire, and today there are nearly four millions of Protestants under the rule of Francis Joseph. Enough leaven to leaven the whole lump!—*Zion's Herald.*

### The Ubiquitious Jew.

It has been frequently remarked that the Jewish race has a wonderful power of adaptation to all climates. Jews are found in all parts of the globe and seem to possess a remarkable facility for acclimatization, even under the most unfavorable circumstances. Mesopotamia is considered the mother country of the Abrahamic family, as well as the cradle of the human race. Some years ago a small colony of Jews were found in the ancient city of Sennar in the south of Mesopotamia, and in the vicinity of ancient Babylon. Of the seventy families composing the colony, one claimed to be descended from King Jeachim, the rest from the house of Levi. A colony of Jews appear to have settled in China about the beginning of the third century of the Christian era, under the dynasty of Han. In 1704, Father Gouseal, a Roman Catholic missionary, found seven Jewish families near Pekin.

In 1686 a Portuguese Jew of Amsterdam named De Paris, discovered a sect of Jews in Cochin China. According to a tradition preserved among them they were descended from a tribe of Jews who had quitted Palestine on the destruction of the second temple. From their long residence in Cochin they had become completely bronzed. These are not the same as the Malabar Jews. The Jewish traveller, Benjamin, sometimes called Benjamin II., discovered a colony of Jews, evidently of Persic origin, in Hindostan. They were known as Babylonian Jews, on account of their having migrated from Babylonia. They observed the essential rites of Judaism, and strictly avoided intermarriage with other sects. In the beginning of the seventeenth century a Jewish colony settled in Cayenne, in the West Indies, one of the most inhospitable climes in South America.

Cayenne was subsequently conquered by the French, who made it a penal settlement, and the Jewish colony was forced to retire to Surinam. Notwithstanding frequent persecutions, Jews are still found in Persia, more especially to the south of the Caspian Sea, where the soil is very fertile but the climate very unhealthy. The principal city is Balprush, where about 150 Jewish families reside in almost complete isolation. They trade with their brethren in Great Tartary and are engaged in the wool and silk trade or in the sale of citrons. They, too, trace their origin from the Babylonish captivity, for, according to a tradition still possessed among them, their ancestors settled in Persia in the time of Nebuchadnezzar, and did not respond to the appeal of Ezra, to return to Palestine. Their mode of life resembles that of the Persians in general. They hold the beard in high esteem, and wear long, flowing robes. They have several synagogues and obtain scrolls of the law from Bagdad. The celebrated African traveller, Mungo Park, found a colony of Jewish families in the heart of Africa, about eighteen hundred miles from the coast. It is no doubt this peculiarity of the Jewish race which induced a French writer on "Medical Geography" to express the opinion that "it is questionable whether the crossing of human varieties confers on the issue constant advantages in relation to the species: for the Jewish race seems in a wonderful manner capable of adapting itself to every change of climate, while others are scarcely able to bear the least change."

The Jew is found in every part of the world; in Europe, from Norway to Gibraltar; in Africa, from Algiers to the cape of Good Hope; in Asia, from Cochin to the Caucasus, from Jaffa to Pekin. He has peopled Australia and has given proofs of his powers of acclimatization under the tropics, where people of European origin have constantly failed to perpetuate themselves. —*Jewish World.*

### A Wonderful Book.

D'Arcy McGee, the great Irish-Canadian orator and statesman who was so tragically murdered, once said: "There is always as a corrective to diseased imagination the Book of books itself—the Bible. I do not speak of [illegible] agreement on all Christians—it is not my place to insinuate religious critics—but I speak of it here as a family book, mainly; and I say that it is well for our New Dominion that within the reach of every one who has learned to read lies this one book, the rarest and most unequalled as to matter, the cheapest of books as to cost, the most readable as to arrangement. If we wish our younger generation to catch the inspiration of the higher eloquence, where else will they find it? If we wish to teach them lessons of patriotism, can we show it to them under nobler forms than that of the maiden-deliverer who smote the tyrant in the valley, or in the grief of Esdras as he poured the foreign king his wine at Susa, or in the sadness beyond the solace of song which bowed down the exiles by the waters of Babylon? Every species of composition, and the highest kind in each species, is found in these wondrous two Testaments. We have the epic of Job, the idyl of Ruth, the elegies of Jeremiah, the sermons of the greater and lesser prophets, the legislation of Moses, the parables of the Gospel, the travels of St. Paul, the first chapters of the history of the church. Not only as the spiritual corrective of all vicious reading, but as the highest of histories, the truest of philosophies, and the most eloquent utterances of human organs, the Bible should be read for the young and by the young at all convenient seasons."

### Newton and Voltaire on Prophecy.

It is a singular and most remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that if the predictions of those books were true, as he knew that they were, it would be necessary that new modes of travelling should be invented and brought into use. And he further said that the knowledge of mankind would be so increased before a certain date or time alluded to in the prophecy, namely the 1,260 years (which most commentators agree in fixing not far from A. D. 1860,) that men would be able to travel at the rate of fifty miles an hour.

Voltaire got hold of this statement of Newton's, and, in the sneering spirit of skepticism, said, "Now look at the mighty mind of Newton, the great philosopher who discovered the law of gravitation; when he became an old man and got into his dotage he began to study the book called the Bible, and in order to credit its fabulous nonsense he would have us believe that the knowledge of mankind will yet be so increased that we shall by-and-by be able to travel fifty miles an hour! Poor dotard!"

Doubtless the sneer of the philosopher infidel afforded a laugh to his skeptical friends, and both he and they probably thought it evidence of his wisdom and of the superstitious weakness of Newton. But the most confirmed skeptic, if he should get into a railroad train today, would be compelled to say that Newton was the wise Christian philosopher, and Voltaire both illmannered and unwise.—*American Messenger.*

### A Letter from an Israelite.

The British and Foreign Bible Society *Reporter* publishes the following letter, which was written in the Sclavonic character, and sent from Galacia. The letter was sent to Vienna, to M. E. Millard, to be translated, and the following was the translation:

"TO THE HOLY BIBLE SOCIETY, IN LONDON:

"'Behold, I have heard out of the mouth of a true and well-informed man, that the honorable Society is in possession of documents, dating from the times of the Holy Messiah, and containing many proofs of his being sent by the Almighty for our good.

"'Since I heard this, terror has seized upon me. I dread lest we should bring sin upon ourselves by denying him, and lest we should have to suffer for this in the world to come. I have therefore determined to examine those documents so long as a living breath is in me.

"'I am agent for an Insurance Company, but my chief employment is teaching Jewish children. Perhaps my scholars will one day thank me if I introduce this new light to them. Can the whole world be in error? There must be some truth in this thing.

"'May I respectfully request you to send me a Hebrew Old Testament, and also a New Testament in Hebrew, with the German and Polish translation; also some Hebrew and German Prayer-Books, and several instructive books for children in the fourth and fifth classes?

"'I will unveil the new, hidden light gradually to my scholars, and may the Eternal One in Heaven be with the Society and all its supporters.'"

The Hebrew Scriptures have been sent as desired, and the letter itself has been put into the hands of one of the Jewish missionaries at Vienna, and has already led to further correspondence.

With such evidences of awakening life in the broken branches of the olive tree, may we not redouble our exertions and our prayers for the chosen people, assured that if they abide not in unbelief God is able speedily to graft them into the good olive tree once more.

PHARISBURG, Ohio.

*Dear Restitution:*

According to the custom of those in this community who are looking for and expecting the soon coming of the blessed Lord, met on the evening of March 29th to commemorate the great feast of the Passover and the betrayal, etc., of our blessed Lord, by partaking of the emblems. And if you had been present and saw the vacant chair, and heard the earnest petitions for our Lord's speedy return to take the reins of government in his own hand, you would have thought that there was a few left on the earth yet who would cry "come Lord Jesus, and come quickly." E. M. SHERMAN.

See notice elsewhere of tracts by Bro. McLauchlan. You will find these tracts excellent, and the price is so low as to be but cost of postage. Every brother or sister in the land should at once secure a supply of these works, and hand one to every friend who will read them. Our preaching brethren should each one have them to hand to interested inquirers in their audiences. Send for them brethren, and get them out into the field to work.

T. J. Whitehill has changed his residence to Milledgeville, Ill., and after May 31st, will be free to answer any calls he may receive.

Any one knowing the present address of Mary E. Minter, formerly of Watsonville, Cal., will confer a favor by sending the same to us.

Do not send money loose in letters. Do not send money by Postal Note. It is unsafe. Several amounts have been lost lately by this means.

**IF Your Subscription has Expired, Renew Now.**

# Poetry.

## THE SPRING.—John iv. 14.

There's a little spring by the river's side
And it sometimes is hid in the flowing tide,
But the flooded river can do it no ill,
For from far underneath it is welling still.
When the river is bound in an icy hand
That spring still comes welling up through the sand;
And in the heat of the summer's glare
A refreshing coolness still hovers there.
And the little birds pass by the river's brink
And come to the little spring and drink;
They come in gladness and drink and sing
Their thanks and praise by that little spring.

Oh, for a heart that can thus abide
Unmoved by the risings of passion's tide,
That soothing refreshment and strength can bring
To some little wayfarers like that spring,
And in winter's night and in summer's day
Be fed by a Fountain from far away.

J. F. GELLETLY.

# Communications.

## MODERN TEACHING REVIEWED.

The religious teachers referred to appear willing to make a compromise with Evolutionists by admitting the probability of all the fixed species of animals, except man, having been developed from the earth by gradual process of evolution! Can believers in the inspiration of the Bible make such an admission as this? The same Bible which informs us that "The Lord God formed man of the dust of the ground," tells us that "God created great whales, and every living creature that moveth;" and furthermore that "Out of the ground the Lord God formed every beast of the field, and every fowl of the air." The reader will please observe that the same word—"formed"—is used in reference to man, and to every beast of the field, and every fowl of the air.

Now, if the account we have of the creation or formation of beasts, fishes, and fowl be not correct, why should the account of the creation of man be more reliable? And if the narrative of man's creation be doubtful, then must the account of the Fall be equally uncertain; and when you do away with the Fall, the plan of redemption goes with it. Giving upone battery might lead to a surrender of the fort, and a surrender of the fort, to abandoning the citadel to the enemy. Those who make creeds may be willing to give and take in such a way, but those who have no creed but the Bible cannot afford to barter any part of its sacred records.

Again, it is assumed by some that a certain form of election exists in the present age, and has existed in past ages, but in the next age free grace will prevail, and whosoever will may come and drink of life's fountain freely.

Now we confess we are at a loss to see how the offer of salvation could be more free and universal than it now is. Did not Jesus command his disciples to go into all the world and preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved?" Mark xvi. 15. "Come unto Me all ye that labor and are heavy laden, and I will give you rest?" Matt. xi. 28. And Jesus cried, saying, "If any man thirst, let him come unto Me and drink," John vii. 37. Peter said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is accepted with him," Acts x. 34, 35. And Paul says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation"—to whom?—"to every one that believeth; to the Jew first, and also to the Greek," Rom. i. 16.

Furthermore it is said that as Jesus tasted death for every man, "Hence every man is entitled to a new trial for life." Strange, that men claiming to be Bible Students and Bible Teachers should make such an assertion as that! If Christ had not tasted death for every man, how could the offer of salvation have been made free to all? But Scripture and experience show that while pardon and forgiveness are offered to all, a few only accept, while a large number reject the proffered mercy: as Jesus said to the Jews, "Ye will not come to Me that ye might have life."

But we are further told in the same line of argument that of Jesus it is said, "That was the true Light that lighteth every man that cometh into the world," John i. 9. A more correct rendering of this passage, and one that is found in some translations is as follows:—"That was the true Light which having come into the world is enlightening every man." Here we see that the coming into the world has reference to the Light, and not to every man coming into the world. It is the Light that comes into the world, and it enlightens—how many? Every man that accepts it; and that is all that Christ, the greatest of Teachers, claims for it, and he is certainly more capable than any one else of putting a correct construction on the passage. Let us hear his own words, "I am come a light unto the world"—for what purpose?—"That whosoever believeth on Me should not abide in darkness," John xii. 46. And instead of the Light enlightening every man that comes into the world, on the contrary Christ says it will be a source of condemnation to some. "This," says He "is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," John iii. 19.

Having disposed of this proof text for universal restoration, we shall now consider another which has been pressed into the service, namely, "We trust in the living God who is the Savior of all men especially of those that believe," 1 Tim. iv. 10 And the statement has been made, "Here are two classes of saved ones, all the world, and believers." But it must be remembered that the term "Savior" has different significations, and one of them is Preserver: and in accordance with this idea we find in some versions this passage is rendered "Preserver of all men." And if any one will consult the marginal reference at this place in the common version he will see that it gives Psalm xxxvi. 6, as a parallel passage, "Lord, Thou preservest man and beast," which shows plainly that whoever made that reference had the idea of Preserver in his mind, not Savior.

But it is again claimed that the restitution of all mankind is taught in the Bible, and Acts iii. 21, is quoted as teaching the restitution of all things. But so far from this being the case, a careful reader will observe it is the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began;" or, as the Revised Version has it, "The times of restoration of all things whereof God spake by the mouth of his holy prophets which have been since the world began." So, in order to find out what things are to be restored, we much consult the writings of the holy prophets. It is thus evident that the restitution of all things, much less the restitution of all mankind, is not taught in the passage, but only such things concerning which the prophets have spoken.

Besides, it must be noticed that "every" and "all" are frequently limited, and the extent of their application has to be determined by other portions of Scripture, as for example, "Submit to every ordinance of man," 1 Pet. ii. 13; "Obedient to their own husbands in every thing," Ephes. v. 24; "Children obey your parents in all things," Col. iii. 20; "There went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him," Mark i. 5; "Ye shall be hated of all men," Matt. x. 22. Should magistrates, or husbands, or parents, be obeyed when they command wrong things! And is it not written that "the Pharisees and lawyers" were "not baptized" of John? Luke vii. 30. And must we suppose that good men hated the Apostles, because he says, "Ye shall be hated of all men?" Is it not readily seen that they could be hated of all bad men? Hence, "all" has to be taken with limitation.

In connection with this it is claimed that there will be hereafter a gathering together of all things under Christ, and sometimes the expressions "by Christ" and "through Christ" are used, and reference is made to Ephes. i. 10, which reads as follows: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

There can be no doubt that the time is coming when Christ shall subdue all things unto himself, for he must reign until he hath put all enemies under his feet, 1 Cor. xv. 25; but I respectfully submit that the words "in," "by," "through," and "under," are widely different in their signification. In means within, inside, not out; and by would denote the agency or agent by which anything was done or accomplished; while "under" would indicate the relative position of two or more things or subjects. In harmony with this definition of in, we read, "If any man be in Christ, he is a new creature," 2 Cor. v. 17. "Salute Andronicus and Junia, who were in Christ before me," Rom. xvi. 7. "There is now no condemnation to them which are in Christ Jesus," Rom. viii. 1. "And the dead in Christ shall rise first," 1 Thess. iv. 16. From these it is evident that the term "in Christ" is distinctive, descriptive, and expressive of character, inasmuch as it distinguishes those in Christ from all others; and we could not change the word "in" in these passages to "by," "through," or "under," without doing great violence to the language and its clear import. Thus we see that the phrase "in Christ" (which occurs about seventy-two times in the New Testament), when applied to persons, distinguishes the righteous from the great mass of mankind; as when John says of the one class, "We know him that is true, and we are in him that is true," and of the other, "The whole world lieth in the evil one," 1 John v. 19, 20; Revised Version. So Paul describes the same two classes as the one "in Adam" and the other "in Christ." This leads us to conclude that those "made alive" in 1 Cor. xv. 22, 23, are those that are Christ's at his coming, for each one of them is raised "in incorruption," "in glory," "in power," "a spiritual body." There is no "chance" or probation needed for such risen ones.

Some also claim that Christ taught when the kingdom of God should come, it would be everywhere present and everywhere powerful, yet nowhere visible; and that those who constitute the kingdom will be as invisible as the wind; and it appears that some who teach, also teach that Christ has already come, and is now personally present in the world, although unperceived and unobserved.

In reply to such teaching we would ask, Was Christ not visible after his resurrection? seeing he ate with his disciples, and conversed with them, and was seen of above five hundred brethren at once. And did not his disciples see him as he went up into heaven? And did not the white-robed attendants say, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven?" He was visible when he went away, and will be as visible when he comes again; and the prophet Zechariah says, "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley;" etc., Zech. xiv. 4. Can that "very great valley" occur without being seen? And the fact that it has never yet been seen there, is one proof that he has not yet come. Why is his appearing again and again spoken of in the New Testament, and since his glorious appearing, if the kingdom is to be nowhere visible? The spiritual bodies of the risen saints will be as real and tangible as was the body of the risen Savior: theirs being fashioned like unto his glorious body, Phil. iii. 21. He was the first fruits, and the balance must be like him; as Paul says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," 1 Thess. iv. 14. "Even so," that is, in like manner. It is true that Christ could vanish out of the sight of mortal men, and so will his saints be able to do in like manner, but the power to do this does not make them invisible beings that never can be seen; on the contrary, if they were never visible they could not vanish out of sight.

Furthermore, if Christ has already personally returned, then why observe the Lord's Supper any longer? seeing that it was instituted to be observed "till he come," 1 Cor. xi. 26. That he has already come would be sad news to us, for then the dead saints have been raised, and the living changed, and we have been rejected and left behind, and we have no Intercessor now in heaven! no Advocate at the Father's right hand! and we cannot any longer pray, "Come, Lord Jesus, and come quickly!" The time for that prayer would be a long time in the past,—gone, and gone for ever, and nothing would now remain for us to do but to hang our harps upon the willows, and bury our hopes in our unassuaged grief, for our case is more hopeless than was that of the captives of Israel by the rivers of Babylon, as they wept when they remembered Zion. The Revised Version warns us against those who say "that the day of the Lord is now present," 2 Thess. ii. 2.

Another theory promulgated in said Publications, is that during the Millennial Age the resurrection will be going on at intervals, and those awakened from death will have the love of God testified to them, and their individual trials or probation for everlasting life will begin. The line of argument or proof for such a state of probation is both novel and unique. It proceeds somewhat in this way,—"God will have all men to be saved, and to come unto the knowledge of the truth," 1 Tim. ii. 4; and since the mass of men have died in ignorance, and since there is no work nor device nor knowledge nor wisdom in the grave, therefore God has prepared for the rising of the dead in order to their enlightenment, faith, and salvation. Hence (as they go on to say), his plan is that as through Adam all die, even so through Christ shall all be made alive. I need not here repeat what I have already written on the expression "in Christ," and the differences in, by, through, and under, to show how very inapplicable this passage is for any such purpose. It is true that "the Lord is not willing that any should perish, but that all should come to repentance." But the same authority tells us that the day of judgment will be the day of perdition of ungodly men, 2 Pet. iii. 7. That does not sound much like restitution of all men. And Paul, the apostle of the Gentiles, who is generally considered good authority on such subjects, and well qualified to judge, says, "For as many as have sinned without law, shall also perish without law." When shall this take place? "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel," Rom. ii. 12–16.

I would kindly suggest to such teachers and their readers to study for a short while the meaning of the word "perish." Webster says it means: "To be destroyed, to go to destruction, to pass away, to come to nothing, to be ruined, to be lost." And having studied and pondered this well, they may then be better prepared to give heed to the solemn warning, "Behold, now is the accepted time, behold now is the day of salvation," 2 Cor. vi. 2, and hereafter "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." And they are not to be favored with a Millennial probation or to have the love of God testified to them for conversion, but are to "be punished with everlasting destruction" for not knowing and obeying, 2 Thess. i. 7–9. What a fatal snare and delusive hope, then, is the theory which offers a premium to present ignorance and neglect of the Gospel!

The idea of a succession of resurrections during the Millennial Age, of companies who shall from time to time be awakened from the tomb, for education and mental and physical development, etc., appears so much at variance with the teaching of Paul and John on the glorious subject of the resurrection, which is a fundamental doctrine of the Christian's faith and hope, and dear as ever to every honest heart, that I would here remind your readers of what they say on the subject. Paul who was inspired of God, and who had such visions of the future as are not granted to mortals generally, ought certainly to be preferred to human speculation. If Paul had believed anything of the kind, we would expect his letter to the Corinthians to read in this way, "But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming, and then from the outstart of the restitution age to its close, they shall arise in companies, allowing time for their education, and mental and physical development," etc. This would have been the right place to have brought this in, and a pearl of ink would have settled the whole matter. But no: Paul said nothing of this modern invention; hence he passes over the whole period of the Millennial Age and locates the end of the resurrection at its close, just as John does in Rev. xx. 5:—"The rest of the dead lived not until the thousand years should be finished:"—Revised Version.

We have the very best authority for retaining this passage notwithstanding the attempts in the aforesaid publications to cast doubt on its genuineness. It is retained in the Improved Version, upon the basis of Archbishop Newcomb's new translation: in the American Bible Union Version; in the Critical English New Testament, by Bagster & Sons: in the Emphatic Diaglott: in the Revised Version: and in the translation from the Greek Text of Tischendorf (*Sinaitic* MS.), by Doctor Noyes. All of which are now before me. In the above-mentioned translation of the Sinaitic manuscript, the verse reads thus, "And the rest of the dead lived not until the thousand years were ended."

I believed the text of the Sinaitic manuscript obtained by Tischendorf, which is the oldest Greek manuscript of the New Testament in the world, is considered the best by the majority of competent scholars everywhere.

In keeping with this idea of a protracted series of resurrections, comes another novelty, namely, that those who they suppose will be raised from the dead subsequently to the resurrection of the saints during the Millennial Age, are simply restored or brought back to the original perfection lost in Eden, and will always be of that mortal nature which could suffer the wages of sin (death) if they should commit sin,—in other words, they will have a nature susceptible of death. And we ask in utter amazement, Is this to be the finished work of Christ, to leave myriads of the human race in a condition susceptible of death? And I ask your readers, What kind of a salvation is this? What do you think of it? How would you prize it?

I rejoice to know that he in whom I trust is "mighty to save," he is a strong Deliverer, and his salvation will be complete, and his deliverance absolute. Christ hath abolished death, 2 Tim. i. 10, in promise in the Gospel, and will abolish it, in fact, before he will deliver up the kingdom to God even the Father: "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death," 1 Cor. xv. 25, 26. And he will not only destroy death, but him that hath the power of death, that is the devil, Heb. ii. 14. And when death and the devil shall have been destroyed, the great and glorious proclamation shall be made to a ransomed world, "And death shall be no more; neither shall there be mourning, nor crying, nor pain any more," Rev. xxi. 4: Revised Version. No aching heart, nor fevered brow shall ever again crave human sympathy, for the former things will have "passed away." And if death shall be no more, then earth's inhabitants shall be deathless, and if deathless, then immortal.

O, who can imagine the universal shout of gladness, rejoicing, and thanksgiving that shall then go up from the redeemed throng, while the hosannas of earth and the allelulahs of heaven shall mingle together in one universal song of praise.

It is saddening to think that so much error is published and put into the hands of so many who are ill prepared to detect and expose its fallacies. O, that men would drink from the pure crystal fountain of divine truth (instead of from human fountains), taking God's message direct from the prophets, Christ Jesus, and his apostles; always looking unto Jesus, and allowing him to be not only the Author, but the Finisher of our faith as well, and as gladly abide by his teaching, without wandering into the unprofitable fields of human speculation and uncertainty, but resting in Christ as the Alpha and the Omega, the beginning and the ending, the first and the last of the Christian's hope and expectation.

We deplore any theory or system which by seductive insinuations, and far-fetched inferences, beguiles men away from the plain utterances of Jehovah. And I would impress upon your readers so to discipline their minds that their thoughts, words, and actions may be subordinate to his will, and bow submissively to his purposes; for his counsel shall stand, and he will do all his pleasure.

Trusting that the foregoing may be instrumental in awakening in the minds of many a closer, more earnest, critical, and reverential study of the Scriptures, I subscribe myself. Yours for the Truth,

R. McLAUCHLAN.

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DOVER, Del., March 12, '88.

*Brother Chaplin:*

I sit down on this tempestuous day to talk awhile with my pen to the readers of THE RESTITUTION, of which you are the beloved and honored "head." May God in his mercy spare you to fill that place (if his will be so) till the great and glorious "Head over all things to the church" "shall take to himself his great power and reign;" then may you be permitted to share with him the glory and honor in reserve for all the faithful, the "overcomers." My heart is sad while I think of the suffering there is all over the earth in these closing days of Gentile rule. Such terrible things as are constantly transpiring, especially since the dawn of 1888, ought to make us pray more fervently than ever, "Thy kingdom come," and if they do not, we certainly are not right in the sight of God.

A friend handed me a paper last Friday, containing an account of the conversion of a Jewess under the preaching of D. L. Moody, and a remarkable incident that transpired. (I will enclose the piece). I asked the man for the paper that I might read it myself. When I took up the paper in the evening to read, the first thing that my eyes fell on were, "Terrible Scenes," "The Fire in the Union Building, Springfield, Mass.," "Six Persons Lose their Lives," "The Foreman and Proof Reader Burned to Death." I became very much interested, as I am acquainted with many there, and read the terrible details with a throbbing heart, but cannot express my feelings when I read the proof reader's name, Miss Gertie Thompson (18 years of age), and the thought flashed across my mind that she was the beloved daughter of Brother Thompson, who used to be one of the most interested readers of THE RESTITUTION. He and his wife I used to count among my best friends in the truth. Have not seen them in several years, but oh, my feelings when I read that name, and was sure it was their interesting and beloved child.

We cannot understand these wonderful providences. My prayer is that it may be sanctified to those afflicted and agonized parents. How could a father witness such a scene—his own child burning to death in his sight, yet beyond his power to reach—and not become insane, but by the grace of God? Dear brethren and sisters, ought not the things that are constantly transpiring in these days, some of them so shocking, quicken us to watchfulness and prayer? The end of this age is certainly drawing very near, and oh, that we may live in such readiness as to exclaim, "Come Lord Jesus, and come quickly." The grace of our Lord Jesus Christ be with you all.

ABBY A. HOWARD.

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We append the clipping alluded to and leave it for our readers to judge as to its credibility:

WAS IT A MIRACLE?

Rumor as a general thing has a reputation for veracity which is none of the best, says the Louisville *Post*, but the following bit has been told me by reliable persons for the truth, and, if true, proves that the age of miracles is not past. During the Moody meetings a young Jewish lady of high connections in the city became converted to Christianity. Her parents, grown gray in Judaism, were furious at her apostasy from the faith of her fathers, but their wrath was impotent to turn the purpose of the young recusant. Soon after her conversion she bought a New Testament and took it home, and going to her room sat down before the fire that filled the grate and was burning brightly, and began to read.

In such an occupation her mother found her. She was in high dudgeon on the instant, and, snatching the sacred book from the girl's hands, she threw it among the flames and the glowing coals. Then for fully ten minutes, so runs the rumor, she berated her daughter, who, girl like, buried her face in her hands and wept. After the scolding mother had gone out of the room the young lady sank into her chair and began to meditate sorrowfully. Suddenly her eyes fell upon the grate, and there, through her tears, she saw her Testament unburnt. She snatched it, in surprised joy, from the fire, and lo! the flames had not even scorched it. Such is the story of the miracle. I give it to you for what it is worth. I have heard a minister of the gospel vouch for its truth.

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*Dear Restitution:*

February 5th commenced meetings in the Myers school house in Calhoun County, Mich., about three miles from Burlington, in a neighborhood where there had been no religious meetings for five years. Our last meeting gave them fifteen discourses besides a lecture on the labor question from a Bible standpoint, in the Methodist Church in Burlington with a good audience and close attention.

The meetings at the school house were crowned with success. A goodly number were specially benefitted; two precious mothers of families were constrained to begin a new life. The interest continued to increase until the close; extra seats had to be provided. The careless ones were quickened into a new activity. They now have regular prayer meetings with their numbers increasing. The few that have been holding on to the blessed hope a number of years are greatly encouraged in view of what the Lord has done for them. I find it blessed to labor for the Master whenever and wherever the door may open. The loving fervent spirit of the Master will pave the way among all the true children of Christ of every name. If we present the truth in love, it will find a lodging place in some hearts that are honest. We must by sound argument convince the intellect and it will make its way to the affections of the heart. If we go out in the spirit of discussion we merely take the chances of any lasting benefit.

The spirit of the Lord was in the meeting from the first to convince of sin and the necessity of obedience, baptism included, in order to be saved. I enjoyed a blessed liberty in presenting the glorious truths we hold dear, holding back nothing that was profitable. The Lord blessed his word and I will praise his blessed name. Yours in the blessed hope.

LAURA H. PERKINS.

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Henry Neale, formerly of Allandale Ont., can now be addressed at San Diego, Cala.

# Obituaries.

BRAND.—At Milledgeville, Carroll Co., Ill., March 11, 1888, Frances Lotta Brand, aged 34 years, 10 months and 7 days.

The deceased was born in Green Co., Wis., May 4, 1853. She was the third daughter of the writer. About 1872 she embraced the faith and was baptized into the all-saving name of Jesus the anointed by Brother Geo. Cratsw. In 1873 she was married to Boswell Brand, of Carroll County, Ill., where they have resided since she commenced and established her Christian character in the Abrahamic faith, which faith she never abandoned though she was influenced to unite with the German Baptist Church where she held her standing till the time of her death, and her funeral service was conducted by the German Baptist minister, X. Livengood, of the Progressive Order. She leaves a husband and three children, two sons and one daughter, and a large circle of friends to mourn her loss. But we sorrow not as those that have no hope, for she died in full triumph of a living faith that she should soon meet her friends where death will come no more.

T. J. WHITSITT.

# Married.

STANBUCK—ALLARD.—At Gladbrook, Iowa, March 8th, 1888, Mr. Lawman Stanbuck, of Grunda Co., to Miss Lillia Allard, of Gladbrook, the writer officiating. May long life and prosperity attend them through this world, and in the world to come may they enjoy the fruitions of an endless life.

T. J. WHITSITT.

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We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Least Prophecy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

"The Satan of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1 25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

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### Western and Southern Excursions.

Tickets at One Fare for the Round Trip to representative points in Iowa, Minnesota, Dakota, Nebraska, Kansas, Arkansas, Texas and New Mexico will be sold from stations on the Pennsylvania Lines West of Pittsburgh on March 20th, April 3d and 24th, May 8th and 22nd, June 5th and 19th, 1888.

Tickets at One Fare for the Round Trip to representative points in Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, North and South Carolina, and Florida will be sold on March 26th and April 9th and 23d, 1888.

All tickets will be good returning within 30 days from date of sale. For further and complete information apply to the nearest passenger or ticket agent of the Pennsylvania Co., Pittsburgh, Cincinnati & St. Louis Ry. Co., or Chicago, St. Louis & Pittsburgh R. R. Co.

March 21–t5.

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The Presbyterian *Witness*, Halifax, N. S., says: "Of Father Chiniquy's new book we must frankly speak in superlatives. It far surpasses in interest any book hitherto issued by the author, and if we do not misjudge, it is sure to become a standard work relative to the internal economy of the Roman Catholic Church. The great organization of which he formed so brilliant and popular a member is laid bare in its innermost workings. The unveiling is in all cases profoundly interesting; it is not always distressing or humiliating. The book is brilliant on every page with the genius, and the rhetorical skill of the gifted author. The narratives are vivid and fascinating, and many chapters are of tragic interest." "Adherents of the Church of England should read this book in order to realize the meaning of the Confessional. Presbyterians and others should read it to see the unwisdom of sending their daughters to Convent and Nunnery Schools where the training is so superficial as it is shown, and where the chief aim is to win the public over to the Church of Rome." See advertisement.

# Pastor.

## THE SUBJECT OF LIFE.

The stream is calmest when it nears the tide,
And flowers are sweetest at the evetide;
And birds most musical at close of day,
And saints divinest when they pass away.

Morning is holy, but a holier charm
Lies folded close in evening's robes of balm,
And weary man must ever love her best,
For morning calls to toil, but night to rest.

She comes from heaven, and on her wings doth bear
A holy fragrance like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eyes of day in peace.

All things are hushed before her as she throws
O'er earth and sky her mantle of repose;
There is a calmer beauty and a power
The morning knows not, in the evening hour.

Until the evening we must weep and toil—
Plow life's stern furrow, dig the weedy soil—
Trawl with and feel our rough and thorny way,
And bear the heat and burden of the day.

Oh! when our sun is sailing may we glide
Like summer's evening down the golden tide;
And leave behind us, as we pass away,
Sweet, starry starlight round our sleeping clay.

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Prepared by the committee appointed by the Indiana State Conference.

## LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 28.

### WATCHFULNESS.

To WATCH—"to observe" "take heed," "keep guard," "be awake," "be sober," "be vigilant."

Lesson Chapter, Heb. ii.

GOLDEN TEXT: Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him.

Q. What ought we to do?

A. We ought to give the more earnest heed to the things we have heard. vs. 1.

Q. Why should we do so?

A. Lest at any time we should let them slip. vs. 1.

Q. What about the word spoken by angels?

A. The word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward. vs. 2.

Q. Can we escape, if we fail to watch?

A. How shall we escape if we neglect so great salvation, which was first spoken by the Lord, and was confirmed by them that heard him. vs. 3.

Q. How should we live in regard to Christ's coming?

A. Therefore let us not sleep as do others; but let us watch and be sober. 1 Thess. 5: 6; also Matt. 24: 42, and 25: 13.

Q. What armor should we put on?

A. The breastplate of faith and love, and for an helmet, the hope of salvation. 1 Thess. 5: 8.

Q. How then should we live?

A. Be ye therefore sober, and watch unto prayer. 1 Pet. 3: 4-7.

Q. Why is it always necessary to watch and pray?

A. That ye may be accounted worthy to escape all the things that shall come to pass, and to stand before the Son of Man. Luke 21: 36; and Rev. 3: 2, 3.

Q. On what should we take heed?

A. Lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares. Luke 21: 34.

Q. Why did Christ tell his disciples to watch and pray.

A. Lest they should enter into temptation. Mar. 14: 38.

Q. Upon what especial servant of the household, does the command "to watch" rest more than upon any other?

A. Upon the porter: or the man that has charge of the gate or door to the house,—the minister, Mark 13: 34.

Q. Upon whom is a blessing pronounced?

A. Upon those whom the Lord when he comes shall find watching. Luke 12: 37; Rev 16: 15.

Q. What are we to be watchful about?

A. To strengthen the things that remain, Rev. 3: 2; to stand fast in the faith, to quit ourselves like men, 1 Cor. 16: 13, and to keep our garments, Rev. 16: 15, in short, we are to be watchful in all things. 2 Tim. 4: 5.

Q. What will happen if we do not watch?

A. The Lord will come unexpectedly and find us sleeping.

Closing text:

And what I say to you, I say to all, Watch.

# Youth's Column.

## SEEDS.

We are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rain,
Seeds that rest upon the surface
Of the dry, unyielding plain.

Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random in the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquickened,
Lifeless on the teeming mould;
Seeds that live and grow and flourish
When the sower's hand is cold;
By a whisper now we blessings,
By a breath we scatter strife;
In our words and looks and actions
Like the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone!
But thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with mellow, ripened ears,
Filled with fruit of life eternal
From the seed we sow in tears.

Check the froward thoughts and passions,
Stay the hasty, heedless hands;
Lest the germs of sin and sorrow
Mar our fair and pleasant lands,
Father, help each weak endeavor,
Make each faithful effort blest,
Till thine harvest shall be garnered,
And we enter into rest.

PEMBROKTON, Ind.

*Dear Little Workers:*

Auntie Winee has told me so much about your meetings, that I thought I would write to you. I suppose you have nice meetings. I would enjoy coming to see you. Keep on working for Jesus and he will guard you through your life and keep you from all evil, if you try to trust in him and live up to his word.

LULU QUACKENBUSH.

## THE STORY OF LUTHER, NO. 4.

*Dear Youthful Workers:*

We left Luther in our last letter to you, in what would seem to us great danger. But you remember what I said about God's having a great deal of work for Luther to do, do you not? He has not got that work done yet, and God is going to keep him safely, no matter how much the Pope may want to have him killed.

The German people had great meetings called Councils, or Diets, where the Emperor and all the great men met to make laws. Luther said he would go before this Diet and have his case tried.

The Pope did not want the Council to meet. If it met, it would be the same as saying that the Council had more power than he had, but Charles, the new Emperor of Germany, wanted to please his German subjects and so he called the Council.

It met in an old city called Worms. Luther went in a carriage with three of his friends. When he got to the city of Weimar, some men were nailing up a paper from the Pope, that said "No one was to have anything to do with Luther."

His friends tried to get him to go back. They told him, "he would be burned to death," but he answered that "he would go on, though his enemies should make a fire, flaming to the skies all the way from Wittenberg to Worms." "He would pass through it to behalf of truth and in the name of the Lord."

When he was in sight of Worms he stood up in the carriage and sang,

"God is a castle and defence,
When trouble and distress invade,
He'll help, and free us from offence,
And ever shield us with his aid."

Wasn't it a nice song? You can see from the words just how Luther felt. He knew God would help him, and hide him when danger came. Ever so many people went out to meet him, a great many more than went out to meet the Emperor. The old town was full of people. They were looking out of every window. The streets were so full that no one could get through. Everybody wanted to see Luther, the man who had written so many books, and who was preaching such strange things. He had to be taken through the gardens to get to the Council. The Pope's men had wished he would stay away. They didn't want him to come.

They told the Emperor of Germany "to seize him at once." The Emperor had promised Luther that he should not be hurt if he would come. No one could get him to break his word.

When Luther went into the Council, he found the greatest crowd met that had ever been seen in Germany. There were more than two hundred of the great men of the world there. One of these asked him if he had written some books that were lying on a table close by? He said he had. The man told him that he must take everything back. He said, "He could not and he would not take anything back, God helping him." "Amen."

The Council met again the next day. Luther's case was to be decided, now. He had dared to think and to say that "the Pope could not forgive sins." He believed that if a man left off sinning and obeyed God he was forgiven. The Bible taught him this. He knew it was true. God had said so, and he was not going to give it up.

The Emperor Charles was angry. He was the one who had to tell what should be done with Luther. He said "it was wicked in Luther to stand against the faith of all Roman Catholic people." "He would give up all that he had; his kingdom, his money and his life, to stop such wickedness." He said "no one must give Luther anything to eat or to drink; no one must help him in any way." As soon as the time had gone by during which he had promised Luther that he should not be hurt," anybody might 'seize him.'"

Some of the great men of Germany did not like this. They were a part of the Council. They thought Charles might have given them a chance to say something about Luther's case.

They thought they would do as they pleased any how. So when Luther was going home they sent men on horseback after him. The men took him out of the carriage, put a cloak on him and made him get on one of their horses. Then they rode off with him just as fast as they could. They rode back and forth, and everyway, so that no one should find out where they had gone. They never said a word. It was in the night. They took Luther to a stone castle and hid him. They made him put on other clothes. They called him Knight George, instead of Martin Luther. They told him to let his hair and beard grow, then they went out.

He was treated kindly, he was given plenty to eat. His friends thought he had been put to death, but the bad men did not know where he was. Their plans had failed. They intended to kill him, but God put it into a great man's head to hide him. The time had come for him to do some more work for God. He could do it in this old castle, shut in from everybody, better than anywhere else.

The bad men think he will trouble them no more." What do you think he did? He took a Latin Bible and wrote it all out into the German language, so that his people might have it to read and might know for themselves that he had told them the truth. That Book would give the bad men more trouble than anything he had ever done.

Luther was shut up about a year. His friends kept on writing and preaching all the time that he was gone. They were very glad to have him come back.

He worked awhile longer and then he died. People read the Bible; they blessed it, they would no longer mind the Pope. He had a great many of them put to death, but that did not stop the work that Luther had begun. It only made more people see how bad the Pope was, and what a bad faith he must have. Luther has been dead about three hundred and sixty years. In that time three hundered and sixty million copies of his translation of the Bible have been printed, and bad men can no longer keep people from reading it. But it has been a long, long story, and I know you must be tired. Good-bye. Your loving friend.

AUNTIE WINOR.

## "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2 00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

## PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.


## Something that Will Interest You.

The Lake Erie & Western Railroad—"Natural Gas Route," will sell excursion tickets to the principal points in Minnesota, Dakota, Nebraska, Kansas, Arkansas, Texas, New Mexico, and northwestern Iowa on March 20th, April 3d and 24th, May 8th and 22nd, June 5th and 19th, 1888. Also to the principal points in southern Kentucky, southeastern Virginia, Tennessee, Alabama, Georgia, Mississippi, Florida, North and South Carolina, on March 13th and 26th, April 9th and 23d, 1888. Rates only one fare for the round trip, and tickets are good to return for thirty days from date of sale. Free reclining chair cars on day trains between Sandusky and Bloomington, and Elegant Monarch sleeping and parlor chair cars on night trains.

For rates, tickets, through baggage checks, and general information, call on or address any ticket agent of the Lake Erie & Western R. R.

T. W. LEE,
Gen'l Pass. Agt.

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FIFTY YEARS
—IN—
## THE CHURCH OF ROME.
—BY—
## CHARLES CHINIQUY.

A handsome volume of 886 pages, printed in clear type, on fine tinted paper. It is bound in strong cloth, marbled edges, and gilt stamp on side and back. Contains two portraits (one representing him in priestly robes) of the author.

There is no book upon the Romish controversy so comprehensive as this. It is a complete picture of the inner workings, aims and objects of Popery. It is from the experience of a living witness, and challenges contradiction. It is a large but very valuable work, and is fast becoming a standard authority. Six millions were sold in one year, and large orders are being daily received for the present and 8th edition. The book commends itself to the American people, and to lovers of liberty everywhere.

The book contains, among other startling revelations, thrilling chapters on, The Bible and the Priests of Rome; the Confession of Children; Fertility as a Percentage; Protestant Children in Convents; the Trade in Nuns; Rome and Education; the Miracles of Rome; Murders and Thefts in Quebec; Papineau and the Patriots; Perversion of Dr. Newman; Grand Dinner of the Priests; the Abomination of Auricular Confession; Some of the Thousand Acts of Folly and Idolatry which form the Life of a Monk; the Vow of Celibacy; the Impurities of the Theology of Rome.

We have received a supply of this book, and can fill orders direct. If you wish to inform yourselves as to the inside working of Romanism, send us $2.25 and you will receive the book postpaid at once.

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What was the Sabbath, and What was the First Day of the Week.

A Letter to a Friend.

Christ's Kingdom: Where is it? What is it?

Thanatopsis, or the First and Second Death Scripturally Considered.

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THE COMING AGE is the product of laborious research covering a period of more than forty years, involving careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. Its analysis largely in political history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophecy.

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GOING WEST.

| | Depart |
|---|---|
| Mail Express | 6:05am |
| No. 54 (Passenger) | 12:44pm |
| Fast Line | 10:20pm |
| Chicago Express | 2:45am |
| Ft. Wayne Accommodation (Arrives) | 7:30pm |
| Local Freight | 11:30am |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 6:05pm |
| No. 55 (Passenger) | 12:44pm |
| Fast Line | 10:20am |
| Day Express | 2:45pm |
| Ft. Wayne Accommodation | 7:30am |
| Local Freight | 11:30am |

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†Daily. ‡Daily except Sunday.

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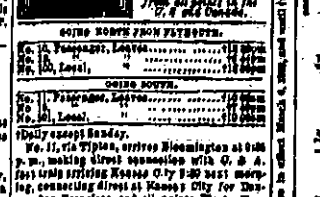

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GOING NORTH FROM PLYMOUTH.

| | | |
|---|---|---|
| No. 15, Passenger, Leaves | | 11:30am |
| No. 13, " | | 11:45pm |
| No. 53, Local, " | | 11:00am |

GOING SOUTH.

| | | |
|---|---|---|
| No. 14, Passenger, Leaves | | 12:15pm |
| No. 16, " | | 12:30am |
| No. 52, Local, " | | 12:00m |

†Daily except Sunday.

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## VANDALIA TIME TABLE.

*Takes effect August 28, 1887.*

GOING SOUTH.

| STATIONS | Express No. 4 | Mail No. 2 | Local No. 42 | Toledo Freight No. 66 |
|---|---|---|---|---|
| South Bend | 5 15am | 12 05pm | 10 00am | 5 00pm |
| Laporte | 6 06am | 12 57pm | 10 55am | 7 10pm |
| Valparaiso | 6 35am | 1 26pm | 11 24am | 8 00pm |
| Plymouth | 7 07am | 1 56pm | 12 00pm | 8 30pm |
| Hibbard | 8 04am | 2 52pm | 1 00pm | 9 30pm |
| Marshland | 8 44am | 3 30pm | 1 40pm | 10 10pm |
| Wanamaker | 9 04am | 3 50pm | 2 00pm | 10 30pm |
| Lodgingp't | 9 15am | 4 00pm | 2 10pm | 10 40pm |
| Clymers | 9 25am | 4 10pm | | |
| Frankfort | 9 48am | 4 30pm | | |
| Colfax | 9 58am | 4 40pm | | |
| Clarkesdale'l | 10 06am | 5 00pm | | |
| Rockville | 11 04am | 5 46pm | | |
| Terre Haute | 12 30pm | 7 00pm | | |
| St. Louis | 7 40pm | | | |

GOING NORTH.

| STATIONS | Mail No. 1 | Express No. 3 | Local No. 41 | Toledo Freight No. 65 |
|---|---|---|---|---|
| St. Louis | 8 00am | 8 00am | | |
| Terre Haute | 1 05am | 5 45pm | | |
| Rockville | 2 05am | 6 47pm | | |
| Crawfordsv'l | 2 45am | 7 07pm | | |
| Colfax | 3 05am | 7 30pm | | |
| Frankfort | 3 15am | 7 40pm | | |
| Clymers | 3 25am | 7 50pm | | |
| Lodgingport | 3 35am | 8 00pm | 5 0am | 6 10pm |
| Wanamaker | 3 45am | 8 07pm | 7 04am | 6 40pm |
| Marshland | 3 55am | 8 20pm | 7 45am | 10 20pm |
| Hibbard | 4 15am | 8 35pm | 8 30am | 10 40pm |
| Plymouth | 5 10am | 9 10pm | 9 30am | 11 30pm |
| Laporte | 5 50pm | 10 05pm | 10 10am | 12 10am |
| Valparaiso | 6 20pm | 10 40pm | 10 45am | 12 50am |
| South Bend | 7 15pm | 11 10pm | 11 00am | 1 15am |

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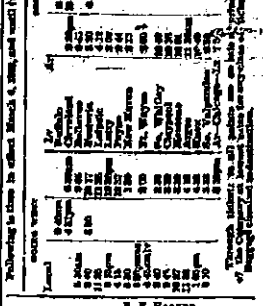

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, APRIL 11, 1888. NO. 14.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### Letter from Mexico.

I have had several enquiries about this country and will answer them all at once through the columns of THE RESTITUTION.

I do not think there is a country anywhere with greater possibilities than Mexico. The mineral wealth of the country is very large. The gold and silver mines of the country have been worked for many hundred years, long before the conquest by Cortez. Yet what has been done hardly amounts to a "prospect."

Perhaps one third of the land in Mexico is good for agricultural purposes. The country is mountainous. The valleys are almost uniformly rich and well adapted to raising all kinds of grains. Grass does not grow as abundantly as it does on our prairies, still sheep, cattle, mules and horses do well here. The grass is very nutritious. Many of the mountain sides are good grazing lands. All fruits, including tropical fruits, do well here. Vegetables of all varieties can be grown at all seasons of the year. There is very little timber. Some places oak, pine and other varieties are found equal to the very best, but there is not much comparatively of this kind of land. Most of the timber is very scrubby. Our people would not call it timber. As a rule, the water in Mexico is not good. Where we are it is very good, but this is an exception. Most of the land requires irrigation to make it produce. This, however, is not as expensive as persons not accustomed to it would suppose. The natives build dams and in this way make large ponds or lakes, which fill up during the rainy season. In this manner they secure water for irrigating purposes.

The climate is comparatively good. The winters are very pleasant; the sun is hot in the summer, but from my experience here last July and August, I think I can stand much more fatigue here out in the sun than I could at home. It is always pleasant in the shade and the nights are cool. I was in the city of Mexico in August last and did not suffer half as much from heat as I did in Chicago. The altitude makes the difference. At Vera Cruz and on the coast, a northern man could not live during the summer season if he exposed himself to the sun. The yellow fever prevails along the coast but there is none of it in the interior. The prevailing diseases are lung trouble and bilious diseases in a light form. Small pox is very prevalent, more or less, at all seasons of the year, but worst in March and April. The natives do not mind this disease very much. It is not as severe on them as it is on white people. An old physician, who has had a large experience in treating small pox here, told me that if a person was vaccinated in Mexico they would not have the small pox in even a light form. I doubt the statement, however. Persons coming to Mexico at any time of the year should be vaccinated before coming. There is no reason why small pox should be worse here than elsewhere except the uncleanly habits of the people. In the cities all persons are required to be vaccinated. No sanitary measures are taken to stamp the disease out when they have it and hence it lies dormant ready to break out at any time.

I have never met a Mexican who had consumption. The high altitudes are hard on the lungs and the natives have colds and some times a little throat trouble by reason thereof, but it is not permanent. The natives wrap their blankets over their mouth and nose in the mornings and evenings to protect their lungs.

The native Mexicans are nothing like the "greasers" met with in Southern California, New Mexico and Texas. The "greaser" is an half-blood Mexican. The general notion which prevails among our people that the Mexican people are slow, indolent, ignorant, and dull of comprehension is a mistake. I never met a more active people than these. They do not do very much for the very good reason that they haven't much to do, but they never let an opportunity pass to earn a shilling. They are quick-witted and will excel a Jew in their trading and dickering. They know nothing about doing anything on a large scale, for the reason that they have never had any experience in that direction. They are very quick to learn. Like the Chinamen, you never have to learn them but once. Teach them the right way the first time and you have no further trouble. Their language consists very largely of shrugs of the shoulders and motions with the hands. A person who is apt in these things and knows a few words of Spanish, can make himself understood without difficulty. Their language is very expressive, one of their words answering to many words and sentences in our language.

They are comparatively peaceable. Like all people living in the tropics or semi-tropics, they are quick tempered. But they live on vegetables and haven't that blood thirsty disposition that people have who eat large quantities of meat. The liquor they drink is said to be the worst in the world—in my judgment there is none anywhere that is good—and when they become intoxicated, like all drunk people, they lose their senses and quarrel and fight. They never fight with their fists but with some kind of deadly weapons, usually stilletos, and frequently kill each other. Human life among them is cheap, still I do not think there is any more, perhaps not as many, murders in Mexico as there is in Chicago in proportion to the population. The laws are well executed as a rule. The word of the officer is the law. The government has within the last year or two taken very vigorous measures to break up the bandit bands that have heretofore infested this country. When caught they are shot at once without ceremony. The result is that away from the Texas border life is, with a little precaution, as safe as it is in the States.

It is the policy of the government to encourage the investment of capital here, especially in mining enterprises.

In answer to the question, "Is Mexico a good country for our people to move to?" I answer, No. While nearly everything can be cheaply produced here, from the growing of cotton, wheat, corn, barley, rye, oats and everything else down to green peppers, there is no market except a very little near the cities and where there are large mining works. Then again you can't compete with labor at eighteen cents per day. That is the price farm laborers are paid, and they get very little of that in money. Our people would use in a single month what these people will live upon a year.

When reading Sister Woodward's words of encouragement to the afflicted ones, it occurred to me that God wanted for a special work in the age to come a few tried ones, tried as it were by fire. Our dear Savior was made perfect by suffering. Our Heavenly Father does not afflict his children to no purpose. The Lord doeth all things and all he does is well done. He will surely reward us for all that we do and all that we suffer for him. In view of all these things should we not be cheerful and contented with whatever may come to our lot, always rendering to the Master the very best service in our power. How very, very many blessed words of encouragement we find in the chart that points out the way that leadeth to that better life. Hear our blessed Lord when he says, "Let not your heart be troubled, ye believe in God, believe also in me." Do we believe in Christ? If we do, will we let our hearts be troubled when he so kindly requests us to believe in him and thus drive trouble away? When he comes to receive us unto himself, as he says he will, can we meet him and say, "Dear Savior, I took you at your word, I believed in you, I knew that you had gone to prepare a place for me and I knew you had promised to come back and receive me unto yourself that I should be ever with you. I have waited patiently all these years. I have done all I could to lead others to the end and make them patient and happy by pointing them to the blessed promises that you left on record for us." May the Lord help us all to patiently wait his sure coming, ever keeping our armor bright with constant use in his service. Your brother in hope of eternal life.

R. S. DWIGGINS.

### WHO IS THE SINNER?

It is easy enough to get an individual to admit that somebody else is a sinner; that somebody else is violating God's law by lying, or swearing, or defrauding his neighbor, but that he, himself, is a sinful man, the very idea is preposterous! But look here, my friend, what does the Bible say about it? It says just this, that "all have sinned and come short of the glory of God." How are you going to get away from that "all?" Does not that include you? Does not that mean that you have sinned? You Mr. David Thompson, and you, the Hon. Henry Clayton?

Knowing God, have you glorified him as God, have you been thankful to him: have you worshiped and served the Creator more than you have the creature? Have you obeyed God in loving him with all your might and mind and strength, and in loving your neighbor as yourself? Have you?

There is a righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Have you that righteousness?

You are commanded to believe the gospel, to repent, to be baptized, to live a new and blameless life; to love the brethren, to suffer for Christ's sake, to let the light of truth shine out from you to others, to meet with God's people, to pray, to be not conformed to the world.

You are not obeying him in one of these things; how then are you righteous? how then have you become justified before God?

God is only the "justifier of him that believeth in Jesus," and to believe in Jesus with acceptance to God, is to believe in him by obedience. There must not only be the faith but also the following. Faith without works is dead; it amounts to nothing, it neither justifies nor saves.

But you say "you are not a bad man, you do not lie, nor swear, nor drink rum, nor defraud your neighbor. You are honest and respectable."

"You have never been irreligious, you go to church, and give of your means to every good cause. You help the poor, and care for the sick." "You cannot see what more is required."

But see here, my dear, self-satisfied friend, has God ever said that he would justify you by works without faith in the Gospel, and that, an obedient faith? If faith does not save without works, neither does works save without faith.

The righteousness of faith comes only upon those that believe. You have got to be clothed in the righteousness of the sinless one, before you can hope for salvation. So long as you are without Christ, you are without hope. So long as you are without Christ you are a sinner.

"There is one way and only one for both respectable and non-respectable sinners."

You must render to God that which is due to him. You must make application for pardon through Jesus the Savior, before you can have any ground of acceptance with God.

The name of Jesus is the only name through which you can come; his merits the only merits that you can plead.

You cannot walk into God's presence claiming salvation, because you have lived a pretty fair clean life without Jesus.

The righteousness upon which you are resting, would be found a very foul and tattered garment, when you got there, it would not cover your sins at all.

Sin is the violation of God's commands, it is disregarding what God has told you to do.

You are violating his commands. You are not doing a thing that he has told you to do.

Who then is the sinner? It is you, it is you. You are ashamed of Jesus and of his words, believe, repent, and obey, lest he "be ashamed" of you "when he shall come in his own glory and in his Father's and the holy angels".

Take the narrow path that leads to life, break off your sins by righteousness and your iniquities by turning to the Lord.

S. ROXANA WINCE.

Many shall be purified, and made white, and tried. Dan. xii. 10.

The entire fulfilment of Daniel's prophecy is undoubtedly near at hand. "How long shall it be to the end of these wonders?" is being asked by the saints scattered abroad. And while no exact date is given them, they still watch and say, "What shall be the end of these things?"

The voice of prophecy answers and gives them a star to guide. "Many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." Since the days of the apostles there never has been a time in the history of the church, when so many of all denominations were seeking light and purity as at the present time. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin," 1 John i. 7.

What a coming out from the world and taking Christ as a complete Savior has been going on the past ten years. And yet the prophet says the wicked shall do wickedly. And wicked church members as well as wicked people who have never joined a church, have been persecuting the pure ones, and opposing the purity taught in the word. But the pure ones, the tried ones, stand firm with shining faces, and shining lives. With hands uplifted for God and his word, with the one they point back to the cross, saying "He died to purify us," and with the other they point upward to the clouds, saying, "Behold he cometh to receive us."

The doctrine of the second coming of Christ is being preached in all churches as never before, and yet may who profess to follow God, are among the wicked who do not understand, and are saying, Where is the promise of his coming?" They are making no preparation to meet him, and seem not to be concerned about that church that is to be holy and without blemish. Eph. v. 27. But the wise shall understand. And while the cold professor, the careless worldling, and the scoffing infidel, are neglecting the dear old Bible, the guide book, and are pursuing their business, and following after the pleasures of this life, as if there was never to be any change, the wise are studying the prophesies and the plan of the atonement, and are making preparation for a great change. Dear readers let us be among the wise that shall understand. Now is the time to be purified and made white. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

LURA A. MAINS.

### HEAVENLY REALITIES.

We are invited to share a perfect sympathy with the Bridegroom of our souls, to have a complete oneness of interest with him in all that concerns his kingdom and glory; as well as live continually upon his grace, holiness, wisdom, power, and love. Just as we live our natural lives by breathing in the air that surrounds us, unconsciously, more often than consciously, we may still live and move and have our being in Christ, even when we are necessarily occupied with other thoughts and duties; and be ready, the instant we are "let go" from outward objects and claims, to return joyfully "to our company," our Blessed Lord himself. Into the purer, higher atmosphere, all who have accepted Jesus as their Savior might be lifted up, simply by looking unto him with the same look of hope and trust with which they passed from death unto life. Looking unto Jesus—to be made patient with his patience, active with his activity, loving with his love; asking, not "What can I do," but, "What cannot he?" and waiting upon his strength, which is made perfect in weakness. Looking unto Jesus, in order that the bright rays of his life may be the light of our darkness, that our joys may be holy, and our sorrows calm.—*Miss Marsh.*

Do not send money loose in letters. Do not send money by Postal Note. It is unsafe. Several amounts have been lost lately by this means.

## Selections.

### THE HOLY LAND AND ITS AFFAIRS.

#### MOAB IN HISTORY AND PROPHECY.

Mr. Schick contributes the substance of a lecture delivered by him before the German Society at Jerusalem. The subject is "Moab." Having referred to the conquests of the Israelites east of the Jordan, the writer says:—"That part of the country from the Arnon to the Jabbok, which for a short time had formed an Amorite Kingdom, was not restored to Moab, but became, according to the law of conquest, a part of the Israelitish territory, though, when speaking of this region, Moses, in order to be better understood, calls the highlands 'Sedeh Moab,' and the lowlands 'Arboth Moab.' In the English Bible we read of "the field of Moab" and "the plains of Moab." If for field we understand the "hill country" we shall only just show a due appreciation of the dual division of "the land of Moab" set forth in the two expressions. In the January issue of *Hebraica*, 1887, Dr. Peters of Philadelphia adduced ample evidence to show that originally the word *sadeh* meant "mountain" as well as "land."

It likewise appears that the Moabites, at that time, neither advanced claims on their former lands nor dared to do so, though they had still hopes of regaining them, tried to use every opportunity that offered itself for this object, and cherished the thought as a darling wish. Balak, King of Moab, thought of obtaining by subtlety what he evidently could not obtain in any other manner, and he sent to call the celebrated soothsayer, Balaam, from a distance, that he might curse Israel and thereby cause its destruction, but, as is well known, exactly the contrary was effected. On the other hand, the godless advice of Balaam really caused the Israelites great injury. His counsel was to seduce the Israelites to idolatry by means of women. This was repeatedly successful, so that not only did several individuals perish in consequence, but during the time of the Judges even the Moabites were employed by God in order to scourge Israel for such transgressions.

"The Moabites united with the Ammonites and Amalekites as a league against Israel, and subjugated, not only the two-and-a-half trans-Jordanic tribes, but, crossing the river, placed the tribes on this side under bondage, so that the Moabite King Eglon even resided at Jericho till Ehud slew him and saved Israel, Judges iii. 12–31. Later on, the Ammonites, in concert with the children of Moab, made claims on Israel, but by a brilliant victory, Jephthah swiftly decided the dispute, Judges xi. 12–34. Here Moab is certainly not mentioned, but the cities taken by Jephthah were the ancient Moabite ones, and as the King of Ammon demanded the country from the Arnon to the Jabbok (the very district Sihon had taken from Moab) back from Israel, it is clear that he made the claim in the interests of Moab. In spite, however, of Jephthah's victory, the friction between Moab and Israel continued, though in the intervals we meet with records of more friendly intercourse; thus Elimelech of Bethlehem goes to Moab with his family, Ruth i. 1; and Ruth, a Moabite, goes with her mother-in-law to Bethlehem, remains there, and becomes the ancestress of King David—though a Moabite was not to enter the Lord's congregation till the tenth generation, Deuteronomy xxiii. 3.

"When the kingdom had regained strength under David, the Moabites and ten other nations made, according to Psalm lxxxiii., a league against Israel, and David prays 'Against Thee (the God of Israel) do they make a covenant,—the tent of Edom and the Ishmaelites; Moab and the Hagarenes; Gebal and Ammon and Amalek; Philistia with the inhabitants of Tyre; Assyria also is joined with them; they have holpen the children of Lot. Make them like the whirling dust,—as stubble before the wind: that they may know that Thou alone, whose name is Jehovah, art the Most High over all the earth.' This prayer of David was heard; he humbled all these nations, so that they became subject to the Kingdom of Israel, and we read that of the Moabites two-thirds were killed and one-third was permitted to live. Moab was very much, and for a long time, weakened by this, and it makes it all the more remarkable that the wise Solomon was so foolish as to keep at his court Moabitish women who inclined his heart to idolatry, so that, on a height over against the temple of the God of Israel, he erected a place of sacrifice to Chemosh the God of the Moabites. Here again the counsel of Balaam had been acted upon, and with the same destructive consequences. Hereby the germ of the later division of the monarchy was laid. In the course of a century Moab had so recovered that in the districts beyond Jordan aggressive wars could be successfully undertaken against Israel, so that Mesha was able to settle firmly at Dibon.

It was at Dibon that the well-known Moabite Stone was found in the year 1868. Thereon Mesha records how he secured independence. In the Second Book of Kings we have information of the commencement of the rebellion; on the Stone we have a history of its successful conclusion.

"Various Bedouin tribes now live in Moab. According to prophecy there is yet a future in store for Moab, for the numerous threats and announcements of punishment in Isaiah xvi., and Jeremiah xlviii., and (v. 47) with the words, 'Yet will I bring again the captivity of Moab in the latter days, saith the Lord.'"

Dr. W. Fakenham Walsh, in his handbook on the Moabite Stone, writes: "Amidst the scathing woes that were denounced on Moab by prophetic lips, there fell one short but pregnant promise of future glory and restoration —'Yet will I bring again' etc. That promise shall be fulfilled, as surely completely as any of the denunciations which accompany it. How or when it shall be accomplished, we cannot tell; but, in God's own time, Moab shall rise again, to be, perhaps, the partner of Jerusalem in its future glory, and to be reckoned, not as of old amongst the enemies, but amongst the friends (as well as the kindred) of the seed of Abraham."

#### THE SANITARY CONDITION OF JERUSALEM.

Dr. A Berliner makes a contribution to a history of Hebrew printing in Syria from the sixteenth to the present century; and Dr. Schwarz, medical officer of Baron Rothschild's Hospital, writes on the sanitary condition of Jerusalem during the year 1886. He enlarges upon the filthy habits of Jewish immigrants from Europe, and points out that though some doctors send persons suffering from lung diseases to reside in Jerusalem, the climate is actually one that predisposes to rheumatism and chest affections. He condemns the conditions under which boys are educated in Talmudical lore, and exposes the custom of early marriages, saying that a fourteen-year-old mother is not at all an extraordinary thing in Jerusalem. Health statistics and particulars of the commerce of the port of Jaffa close the English portion of the "Year-book."

#### RECENT DISCOVERIES IN JERUSALEM.

"Recent Discoveries in Jerusalem" is the title of a second article by Dr. Merrill. An account of the recovery of the second wall, described by Josephus as encircling the northern quarter of the city, is followed by particulars of the opening in the year 1886 of some tombs near the Damascus Gate. The tombs appear to be Christian and not Jewish; a few hundred yards to the north of them, an ancient church has been unearthed, and about half-way between the church and the tombs a beautiful mosaic floor, of considerable extent. The writer says: "Those who are interested in such matters will be surprised when told that the accumulations of earth and rubbish above these various ruins was ten feet and from that upwards. The tombs were ten feet under the surface. The mosaic floor was fifteen feet, and parts of the old church as many as twenty feet below it. How old ruins get covered to such a depth is a constant surprise even to one who has studied them for years. This peculiarity was well illustrated in 1885 when an attempt was made to grade the streets for a few hundred yards in front of the Castle and the Mediterranean Hotel in this city. At a depth of four to eight feet the tops of six or more ancient houses were reached, also a number of old cisterns, old walls, and large squared stones, the existence of which was not known. The old houses were filled in by the workmen where this had not been done before, and likewise the cisterns. The substantial wall of a building in which there were places for doors and windows, was utilized as one side of a sewer, the great blocks of stone were broken up, and thus, after the paving stones had been laid, all traces of these antiquities were obliterated! Wherever one digs inside the walls of Jerusalem he is sure to find old remains, and this is true to a great extent of the region outside the wall in their immediate vicinity."

#### ANOTHER PICTURE—PALESTINE AS IT IS TO BE.

The Hebrew pages of the "Year-book" are filled with matter of limited interest, the subjects including items of archæology, contributions to the history of the Jews in the Middle Ages, Rabbinical expositions, and a review of Palestine affairs during the past few years. It is gratifying to learn from the pages of such a book what is the actual state of things in the Holy Land, the information is at once a commentary upon the past, and, in view of the promises of God, an augury of better days in store. Palestine as it is, the land of desolation, cannot be regarded as an attractive picture in the highest sense; Palestine as it is to be, the land of gladness, is a picture attractive beyond conception. By the word of prophecy alone can the future blessedness be described, and here is a bird's-eye view of the city of the Great King, and the Land of Promise:—"Comforted hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people. He hath redeemed Jerusalem. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. At that time they shall call Jerusalem the Throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart," Isaiah ii. 4; iii. 9; lxi. 4; Jeremiah iii. 17—Revised Version. The "time appointed" will come. In the meantime, let God be praised for his gracious promises, and for giving us a knowledge of his purposes of love.—*James William Thirtle, in Messenger.*

### Regulation of Liquor Traffic.

Journals conducted in the interests of the rum-sellers deny the right of any one to interfere with a man who wishes to buy and to drink any beverage that he desires. This sounds like a defense of personal liberty, but it is mere nonsense.

1. No man has any right to carry on a business which produces results for which other men must pay heavily. The taxes of every citizen are more than doubled by the evils which flow directly from the rum traffic. The rumsellers pay for and the mass of tax-payers pay millions of dollars every year that they may have the privilege of doing so.

2. No man has any right to carry on a business which corrupts the morals of other men. Nine-tenths of the crime in this country springs directly from the rum traffic. It corrupts the young, debauches the old, destroys families, cripples workmen, makes politics vicious, defies the Sunday laws, wastes the people's substance, injures trade, and produces pauperism, theft, murder, and insanity. If society has no right to meddle with such a monstrous public nuisance as this, then it has not the ordinary right of self-preservation.—*Textile Record.*

Will you help us by getting one or two Trial Subscribers?

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 11, 1888.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

**Will each one of our friends who has neglected to renew for 1888 please write a letter before reading this paper, enclosing the money? We do hope you will.**

THE Editor does not by any means agree with all that is published from correspondents. Each writer is responsible for himself for his written utterances.

THE war cloud hangs as heavily over Europe as ever. Before old discords are settled new and irritating vexations arise to render the situation more and more complicated.

IT was with the feeling of profound grief that we learned from the *International Standard* for April, that its Editor, Mr. Charles Latimer, died March 25, 1888, at his home in Cleveland, Ohio. He was stricken with apoplexy while apparently in perfect health. While on his knees at morning family prayer the summons came. We were hoping that he would be spared to conduct an expedition to explore the monuments in the valley of the Nile. In the furtherance of Egyptian investigations science has met with a great loss in Mr. Latimer's death.

### PERPETUATED IDOLATRY.

The poisonous streams of idolatry all proceed from the spring-head, Old Pagan Babylon is the source of the rivers of death. Mr. G. H. Pember, in a lecture printed a few weeks ago in the *Christian Herald and Signs of Our Times*, shows that the world's idolatry in a single system in transformations among different nations, and that it is as old as history. Speaking of the Harlot system so widely spread even among Protestant nations, he says: "The harlot is represented as "the mother of harlots and the abominations of the earth." Some suppose her to be Popery, but while Popery is included, this goes farther, for the harlot is the great source of wickedness from the earliest times. Therefore we must search for some system from which all others have sprung. There is one such, and it is the Babylonian, the great feature of which is a Trinity in imitation of the blessed Holy Trinity. But the Pagan Trinity is Father, Mother, and Son, which may be traced in all Pagan systems. This idolatry commenced with the worship of the sun-god, doubtless Satan himself.

It is remarkable that the very name of Satan passes through its Chaldean form "Bheltan," into the Greek "Titan," the sun-god. And this Babylonish form of idolatry betrays itself in Theosophy and Romanism by the feminine element in the Trinity, Father, Mother, and Child; but the Father soon passes out of notice, and everywhere is seen Woman and Child; Moon goddess and Sun-god. Now you may have been astonished at some of the vestments in so-called Protestant churches. Whence do they come? Not from the Bible; not from any Jewish scenes. Whence then? Go to the museums and study the sculptured slabs, and signets, and clay tablets; there you will discover the source. These robes are Babylonish. When you understand this, then, if you see such in any church, you know whose service is going on. Again, if you see a tonsured priest, you recognize him as *attached to the sun*, and as a rebel against God, for God has commanded his priests *not* to make bald the head. The head of a picture or image surrounded with a circular halo reveals to you one of the minor deities or saints invested with some attribute of the sun. The round wafer administered to the communicant is recognized as the sacrament of Mithras. Nor do you fail to notice how it breaks the Christian symbolism, which demands that all the bread distributed be parted from one loaf.

The turning of worshipers towards the East reminds you of the universal practice of Heathendom; and you remember that the Creator commanded his holy of holies to be set toward the West, in order to distinguish between his worshipers and those of the Sun and Satan. Nor do you forget the incident of Ezek. viii. 15, 16, where the greatest of all the abomination of Jerusalem is exemplified in the twenty-five men, between the porch and the altar, with their backs towards the temple of the Lord and their faces towards the East, worshiping the Sun. Wherever you see these things, there is the finger of the harlot; the influence of Babylon, of Babylon in mystery it may be, but unmistakably of Babylon. The harlot, then, is the organizer of this secret sect, the chief propagator of false religion. Her system of evil rose in Babylon, and eventually found its seat in Rome."

For a complete and most startling expose of the idolatries and abominations of Romanism procure and read Chiniquy's book, of which we have previously spoken. Among many other startling revelations the reader will learn how the assassination of President Lincoln was brought about. The deadly viper is now aiming to strike its venomed fangs into the very vitals of the American Republic. Keep your sons and daughters from the pernicious influence of the heaven-doomed system. After Protestants once read Chiniquy's Book they will keep their children from all the influence of Papal Rome. May God watch over and preserve our country and its liberties till Jesus comes and rids the earth of all such abominations.

## Selections.

### PAPAL BENEDICTIONS. No. 2.

Prussia, victorious and progressive, still stood in the way of the schemes of the Papacy. The Jesuits appealed to Louis Napoleon. Eugenie helped them in their suit. The Pope's benediction upon the arms of France was promised. Taking offence at a mere trifle, the Emperor of France declared war against Prussia on the 15th of July, 1870. The day before, the Vatican Council had decreed the infallibility of the Pope. One would think he would need some council to bolster him up a little after all those blunders. Then in spite of the lessons to be learned from Jeff. Davis and Maximilian, in spite of the lesson of the Austro-Prussian war and the repeal of the Concordat, a council of men claiming to be sensible and in their right minds, did on the 18th of July, 1870, in the city of Rome, proclaim the silly dogma of Papal infallibility, and millions of deluded people accepted it. The council hurled that decree in the face of the nineteenth century, and the nineteenth century, bearing on its bosom the Bible of God, swept on in its ever-brightening way.

The Jesuits with kindling eyes saw the legions of France marching out of Paris the very next day after that decree of infallibility. "*A bas Berlin!*" was the war-cry. Napoleon with his son by his side bade Eugenie a gay good-by, no doubt expecting when he came back he would bring old King William and Bismarck home to Paris as prisoners of war. The battle of Sedan occurred Sept. 1. Napoleon surrendered to Von Moltke with 183,000 men. When did you ever hear of 183,000 Protestants surrendering to any power on earth with arms in their hands? As the metaphysicians say, "It is unthinkable."

On the 5th of October, King William and Bismarck made their headquarters at Versailles, where are the magnificent palaces of the Bourbon kings. They were there not as prisoners, but as conquerors. On December 10 the German Empire was proclaimed, and William, king of Prussia was elected emperor of Germany. Little did that proud monarch, Charles V. dream of such an event when he looked into the face of the monk of Erfurt at the Diet of Worms and heard him say, "Here I stand. I can do no other, God help me!" The German Empire came from the Reformation. Luther built it. There it stood, a man on whose head the Papal maledictions which were hurled against him turned to blessings for himself and for his country.

Paris surrendered to Emperor William, January 28, 1871; so that it only took the German army two weeks to break the military power of France and overturn the throne of Napoleon; and it only required six months and nine days to march leisurely from Sedan to Paris and receive the surrender of the city. Quick work that! Was there ever anything like it in human history? It is part of the retribution which is visited upon the Roman Catholic Church for her bigotry and intolerance, that the nations which accept her yoke lose the manly qualities necessary to produce good soldiers. The only nations which have attained to real greatness are those which have thrown off that yoke, or which have refused to put it on. This is in fulfilment of the decree of the Almighty: "I will destroy the strength of the heathen nations." Mariolatry is as subversive of all truly spiritual life as idolatry, and the history of Catholic nations shows that they come sooner or later, without exception, to illustrate the impossibility of escaping the destiny prophesied in this decree.

Macaulay, England's greatest historian, has some strong words upon this subject. He says:—

"During the last three centuries, to stunt the growth of the human mind has been the chief object of the Church of Rome. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have under her rule, been sunk in poverty and political servitude and intellectual torpor, while Protestant countries, once provincial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Scotland and Italy naturally are, and what four hundred years ago they actually were, shall now compare the country around Rome and the country around Edinburg, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise."

Nations fulfill the prophecies of the Bible and the decree of the Almighty without knowing it. Statesmen attribute to this cause and that the fate of battles and the results of great conflicts. They will tell of the difference in the arms, or of the drill, but the difference is to the men who handle the arms, and who have gone through the drill. The history of the world shows that bigotry, superstition and cowardice are inseparably linked together. This is the retribution of God upon the nations that accept the yoke of this apostate church.

Napoleon III did not know this. From Sedan he went as a prisoner of war to Chiselhurst, and there he died, broken-hearted, crownless, and throneless—a victim of the Papal benediction which fell upon his head and upon his fortunes a withering curse.

But now another scene in this tremendous drama. Napoleon needed all his troops. His bayonets had preserved the temporal power of the Pope for years. The last detachment of them was withdrawn August 8, 1870, and on the 20th of the following month Garibaldi and Victor Emmanuel entered Rome. On the 2d of October the Pontifical States were absorbed into the Kingdom of Italy, and Rome became the capital of a united people. The Papal maledictions were hurled at these great leaders, but they fell in blessings on their heads. Heaven failed to ratify both maledictions and benedictions.

Plain as these lessons seem to a Protestant mind, they are far from being accepted by Roman Catholics. Monsignor Preston, of New York, said recently in a sermon:

"Leo XIII, like Pius IX, is held a prisoner by the hostile bayonets of his ungrateful children, but he is stronger and more powerful today than ever before. The infallibility of the Pope is unquestioned. He can not teach false doctrine. He cannot err. Every word Leo speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart comes no thought but obedience.

"You must not think as you choose. You must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic. The church teaches that the Supreme Pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him.

"Leo XIII is not only the prince of princes, but the king of kings. He is not only a spiritual ruler, but a temporal ruler. In tones as strong as those of Pius IX, Pope Leo has said, 'I will never yield; I will never give up my temporal principality.' And God, in his own time, will bring it back to him. Whether Leo XIII receives his temporal principality soon or not, we know that some day it will come back to him."

The editor of the *Western Watchman*, a Catholic paper published at St. Louis, used the following language in an editorial:

"Protestantism—We would draw and quarter it. We would empale and hang it up for crow's meat. We would tear it with pinchers and fire it with hot irons. We would fill it with molten lead and sink in it a hundred fathoms of hell fire."

Catholics have done all these things to Protestants many times. Listen now to the utterances of Cardinal Manning of England. Addressing the Third Provincial Council of the Archdiocese of Westminster, he said:

"It is yours, Right Reverend Fathers, to subjugate and subdue, to bend and to break, the will of an imperial race—the will, which as of Rome of old, rules over nations and peoples invincible and inflexible. You have a great commission to fulfil, and great is the prize for which you strive. Surely, a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of the faith. None simpler or nobler could be found. It is the head of Protestantism, the centre of its movements, and the stronghold of its power. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world. Overthrown here, all is but a war of detail. All the roots of the whole world meet in one point. England is the key of the whole position of modern error."

And to assure the complete success of this infernal conspiracy against the happiness and progress of mankind, Ireland is to be secured as the rendezvous of England's foes, and in some supreme hour of her struggle with some continental power, the Pope will absolve all Catholics in the British Empire from their oath of allegiance to their government, and while fighting for her very existence she will have to deal with millions of enemies in her own household. Stripped of its Gladstonian glamor, this is the Home Rule scheme. The Jesuits and the devil are at the bottom of it, and the Pope has given it his benediction. Wm. E. Gladstone is the James Buchanan of England. Never did two rulers so nearly resemble each other.

If U. S. Grant had been Premier of England, Gordon would not have been left to perish at Khartoum. The friendly tribes of the Soudan would not have been driven all Jews who are not residents of Jerusalem to remain longer than thirty days in the city, but the all-powerful "bakshish" enables them to live here as long as they wish without molestation. They are still coming in great numbers. Wealthy Jews have built hospitals and founded homes for them in and about the city, and as many of these who come are poor, they live from the charity of their brethren.

This increase in Jewish population has also largely increased the company which goes on Friday afternoon to the wailing-place. At three o'clock the place was already full, and for two hours the narrow streets leading to the place were crowded with Jews, either going to or returning from the place. Their number amounted to several hundred. It was indeed an affecting sight. They stood against the wall, often three or four deep. Those in front embraced the stones, and kissed them, while those behind reached over the shoulders of the others in order to touch the wall, all the time praying or reading from their books, and many of them weeping and sobbing in a most pitiable manner.

There are now two Christian missions to the Jews here. The work is making some progress, but is indeed slow. The London Society mission has often a congregation of fifty Jews. The Home for Jewish Orphans brings up many in the Christian faith. Mr. Joseph, a converted Jew, has also an independent mission. His congregation varies from five to thirty. He has been here only a short time, but his earnest and persistent efforts give promise of success.

The various missions to the Moslems here have many in attendance, so long as money is freely distributed. They are willing to come so long as they are paid for it. But the genuine progress of the missions seems to be small.

The Greek church is by far the most numerous of all. The Russian Government has done a great deal to encourage the numerous pilgrims by building large houses for their accommodation. A new and beautiful Russian quarter is being built just outside the Jaffa gate. They now have accommodations for about four thousand pilgrims. Great numbers of them are here now. They are led about in droves to visit the holy places. They kiss the stones of the walls, floors, tombs—everything in fact; and are continually prostrating or crossing themselves. They are mostly Russian peasants, and a sorrier looking lot could scarcely be gotten together. They are clothed, too, in the peasant's dress, and men and women wear immense top boots, which they generally remove before going into the Holy Sepulchre. The stone pillar in this church, which is said to mark the centre of the earth, is an object of special veneration to these pilgrims. It is continually surrounded by a crowd of them, who kneel about it and embrace and kiss it.

The Greeks have many monasteries here and in the neighborhood. One of the most interesting and picturesque of them is Mar Saba, situated on the continuation of the brook Kedron, about three hours' ride from the city. The sides of the valley rise in cliffs and terraces to a height of 800 feet, and are full of caves which formerly served the monks as cells. The place has been inhabited by monks for about 1,500 years.

The cloister clings to the side of the valley and is built on terraces and jutting rocks, wherever a few feet of ground could be reached. The buildings are held in position by immense half arches and supporting walls. It is a rich cloister and has consequently often been sacked. In 614 Chosroes II, King of Persia, burned it and killed the monks. The skulls of three of them are now exposed for the pious pilgrims to kiss. In consequence of the dangers from the Arabs it is surrounded by a high wall which gives it the appearance of a fort. Fifty-five monks are now here. They live very simple, and their rules are very strict. They rise at one o'clock in the night and spend five hours together in prayer. Each one has manual labor to perform during the day. I found the Abbot, or head monk, at work in his garden, carefully removing the weeds from among the vegetables. I accosted him in Greek and he bade me a hearty welcome, in words at least, though he scarcely looked up, and went on with his work.

In this lonely place they are far removed from all the noise and bustle of the world. However, some of them who were Bulgarians were interested in the Bulgarian question, and wanted to know what was going on in Sofia. Two of them asked about the size of the earth, the moon and the sun, and how far away from each other they are. Some one had told them that there are fish in the ocean larger than the mountains about their cloister, and their credulity was greatly taxed by it. They were very glad when I told them that it was not true. It was strange to hear men fifty years of age asking questions which even children are expected to know.

The cloister once possessed some fine manuscripts, but the Patriarch of Jerusalem has brought all the libraries of the monasteries together at Jerusalem. I visited him and asked permission to see the library, which was gladly given. He has called a very efficient epigraphist, Mr. Papadopulos-Keramous, from Constantinople, who is now making a descriptive catalogue of the library. There are about 1,500 manuscripts in the library, some of them containing writings entirely unknown. Only about half of them have been examined. He will soon publish a preliminary report of his work, and the catalogue will appear in about a year. The Patriarch will also publish some of the most interesting and important manuscripts. He showed me some beautifully illuminated manuscripts ranging from the eighth to the fifteenth century.

A walk around the walls of Jerusalem by the bright moonlight makes a deeper and more agreeable impression than the same trip by day. The filth is not so apparent and the crowds of dirty Moslems are not in the way, and for once you hear no cry for "bakshish!" Mount Zion, with its tomb of David, seems grander. The garden of Gethsemane and the Mount of Olives lie peacefully in the bright moonlight, and the quiet of the place is very inviting. The gates so crowded by day are empty. Golgotha is deserted, and here alone in the moonlight, one easily pictures to himself the scene of agony and death where Christ suffered for us. At this lonely hour and place his mercy and the love seem greater, his humiliation deeper, and his glory which we hope to see, more radiant than ever before.—*C. J. Thatcher, in New York Observer.*

### To Those of Like Precious Faith.

I left home March 30, and went to fill an appointment at the Roose School house, six miles from Bremen. Commenced Saturday night March 31, continued over two Sundays. Had a good meeting. Brother Geiselman was with me a part of the time, and helped in the preaching of the word. As a result of our efforts three were immersed into the name of Christ for the remission of sins, and then organized with seventeen members. Brother Geiselman is to preach for them as often as he can. They were organized there some years ago, but the former elders moved away; and they became dissatisfied to remain unorganized and concluded to reorganize. May the dear Lord bless them in their efforts to do good in the world. I will try and visit them again some time this season. Love to all the dear ones.

J. S. HATCH.

GARDNER—STEWART.—Thursday evening, March 29th, at the residence of the bride, 670 Fullerton Ave., Chicago, by the Rev. R. F. Coyle of the Fullerton Ave. Presbyterian Church, Charles Gardner and Miss Jessie Louise Stewart.

### MISSIONARY FUND.

Free will donations are solicited for the purpose of sending papers to the poor, and supplying books and papers to mission workers, in title and other lands. We do not want, and will not accept a penny for a "sinking Fund," but every cent placed in our hands will go as the donor would have it, to further the cause of the Blessed Master.

Received since November 16, 1887, the following sums:

| | |
|---|---|
| Previously Published | $410 45 |
| Peter Jeffrey | 2 |
| Hulett West | 2 50 |
| Levi T Cole | 2 50 |
| Mrs N B Benham | 50 |
| David Elton | 2 |
| S P Blessing | 2 |
| J L Wines | 2 |
| Carlie Williams | 2 |
| Linton Willson | 2 |
| A Ball | 2 |
| Mrs John Sipes | 1 |
| John S Avis | 1 |

T. J. Whitsitt has changed his residence to Milledgeville, Ill., and after May 31st, will be free to answer any calls he may receive.

Brother S. T. Rook, formerly of Sugar Creek, Ind., can now be addressed at Reece's Mills, Ind.

### This is for Your Information.

The Vandalia Line will run five more of their popular Excursions in months of April, May, and June, leaving Plymouth on dates as follows: April 24th, May 8th and 22nd, and June 5th and 19th, 1888, to points in Nebraska, Kansas, Arkansas and Texas, at rate of one fare for the round trip. Tickets good returning within thirty days from date of sale. Liberal stopover tickets, giving you time to visit friends or look at the country. Full and complete information, maps, time cards, etc., will be cheerfully furnished on application to A. L. Bigham, Ticket Agt., Vandalia Line.

June 13.

Prepared by the committee appointed by the Indiana State Conference.

### LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 29.

DIVINE HEALING.

GOLDEN TEXT: "Who forgiveth all thy iniquities; who healeth all thy diseases." Psa. 103: 3.

Q. Who, in the gospels, is represented as that Great Physician, or Healer, who heals all diseases?

A. Jesus. Proof: And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. Matt. 4: 23; 12: 15.

Q. In the work of Jesus, as Redeemer, is the pardon of sin connected with the healing of diseases? In other words, has Christ the power to save from all the guilt of sin and from all its destructive consequences?

A. Thou shalt call his name Jesus, for he shall save his people from their sins. Matt. 1: 23. See also Isa. 53: 1–6. Surely he hath borne our griefs, and carried our sorrows; yet did we esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, the Lord hath laid upon him the iniquity of us all. Comparing this with the New Testament we have, Matt. 8: 16, 17, When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bare our sicknesses. See also Matt. 9: 1–6; Luke 5: 18–32.

Q. In what other important ways is Christ a Savior from the consequences of sin?

A. In both redeeming man from death, the final result of sin, and from him that has the power of death. Heb. 2: 14, 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. See also 1 Cor. 15: 26, 54–57; 1 Jno 11: 25, 26.

Most emphatically then is Christ the Healer of the breach which sin has made in all who come unto God by him. Yea, from the marrow of their bones to the outermost cuticle of their flesh is this healing. And why? Because he was commissioned of high heaven to strike the blow that was destined to kill as dead as a stone the prime mover of this rebellion, even that old serpent the devil and Satan by bruising or crushing his head. Gen. iii. 15: This Christ did by faith when he rose from the dead, and will do it in fact when he comes the second time to judge the world in righteousness. Acts 17: 31; Heb. 2: 14. Now the victory which Christ has gained by faith, he transfers to each one of his children.

As Christ overcame by the faith of God in him, so we overcome by the faith of Christ in us. "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

Now is not Christ the healer of the breach which sin has made? has not Satan received from him his death blow? As it is written, "Thou shalt be called the repairer of the breach, the restorer of paths to dwell in." Isa. 58: 12.

Q. In what terms do the Scriptures present the glorious condition of the redeemed when the wounds that sin has made shall all be healed?

A. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21: 4; 1 John 3: 1–3; Phil. 3: 21; Col. 3: 4.

PRACTICAL REFLECTIONS ON THE LESSON.

"The name of the Lord is a strong tower; the righteous runneth unto it, and is safe." A safety known only to those who have thus entered into the secret of the Lord; and this secret is for every child of God. Christ is our hope of glory. Not our faith in Christ but the faith of Christ in us to do the work for us, or through us. Herein is the secret of all successful work for God—Christ in us the door of it. Do you want wisdom, righteousness, sanctification and redemption? Christ is of God, made all these unto us. Do you want healing? Take Christ as your healer. In the language of Mr. Simpson, "It is pouring in a flood of life that sweeps disease away, and then remains for all your future need. O, take him in his fulness, take him now." Here are "Beauty," Stability and Health, these three, all to be found in Christ, and Christ in us.

# Poetry.

## "THOU HAST THE WORDS."
John vi. 68.

To whom shall we go? Thou hast words
that can save us,
How then can we trust to the doctrines
of men?
How lean for salvation on arm that would
fail us?
What hope in the judgment would be
for us then?

To whom shall we go? All in vain to the
Father
Would any one seek his own merits to
plead,
For thou among'st men art the one Medi-
ator,
All helpless to thee do we come in our
need.

To whom shall we go in our pitiless hunger,
Far bread that if eaten one never can
die?*
Who gives us his flesh? Thou alone art the
manna,
To thee from the dread condemnation we fly.

To whom shall we go for the end of our
thirsting?
That ever-cleansing fountain where else
shall we find?
Who lift from our slumbers this weari-
some burden?
Whose blood may we trust, O our Savior
but thine?

To whom shall we go? If we leave thee,
O Master,
None other can give us the weapons for
strife,
None other can help in the conquest of
evil,
Thou, thou art appointed to give us the
life.

S. ROXANA WING.

*See Luke xx. 36, "Neither can they die any more.....being children of the resurrection."

# Communications.

## Our Bodies a "Scaffolding."

The body has often been compared to a "house," or a temporary dwelling place; but Dr. Talmage has changed the figure somewhat in a sermon delivered lately on "Wifely Ambition." The following is a quotation from the sermon. "You, having had a sanctified and divinely ennobled wifely ambition, will pass up into the palaces, and what becomes of your body is of no importance, for it is only a scaffolding, pulled down now that your temple is done. You will stand in the everlasting rest, and see your husband come in, and see your children come in, if they have not preceded you. Glorified Christian wife! Pick up any crown you wish from off the King's footstool, and wear it, it was promised you long ago, and with it cover up all the scars of your earthly conflict."

According to these statements, and being uttered by a Doctor of Divinity, they ought to be true, the wife who has the right kind of ambition, passes into the palaces above when the body called the "scaffolding" is pulled down; and in those beautiful eternal dwelling places, will see her husband and her children come in if they have not preceded her. In that case I suppose they will see her come in. She can pick up any crown she pleases and put it on her head. I see no reason why the husband and children can not have the privilege of doing the same, for they can not get there unless they have the sanctified, divinely ennobled, "ambition."

Then the whole family will be in "palaces," and crowned according to their several tastes. That is they will all be kings and queens. That appears to be according to the Scriptures. But over whom are these crowned families to reign? The other part of the great family of man, according to this Doctor's divinity, or theology, go to another place, and of course these sanctified ones do not reign over them. What then? Is this wearing crowns a sort of play that they are to be always engaged in? That might do for children, but scarcely satisfactory to minds who have had a noble "ambition" and have been engaged in honorable labor and conflict here. But it appears that the body is to have no part in the "everlasting rest." The spirit is to stand there crowned without the body. The body is only the "scaffolding," pulled down when the temple is done. What the "temple" is we are not informed, but as the spirit goes up into a palace, the palace must be the temple. But who builds the palace? Certainly not the spirit. According to the Scriptures the builder of the eternal dwelling place is God. Does God use the body as a scaffolding in building the heavenly house? The Bible contains no such teaching. Then what about the bodies of the unsanctified? As there are no temples prepared for them their bodies cannot be scaffolding. Then what are they? The Doctor does not say. When an infant's body, the scaffolding, is pulled down, is the temple done?

If the body is but a scaffolding, does the spirit exist without a body when the scaffolding is pulled down? If so how can it wear a crown? How will the wife spirit know the husband spirit having never seen it before. Do spirits see without eyes, and hear without ears, and wear crowns without heads? Of what use are "palaces" to bodiless entities?

If the body is a scaffolding it was designed from the beginning so to be. Then why does the sacred record say "The Lord God formed man out of the dust of the ground?" etc. It should have read, He formed a scaffold out of the dust of the ground, and put a spirit man in it or on it. And why did God cause man to die because his scaffolding ate of the forbidden tree? The falling down of a scaffolding is not dying, and, of course, a spirit man could not be crushed by the fall. And why was the body of the second man the Lord from heaven, raised from among the dead, if it was but a scaffolding pulled down on the cross when his temple was "finished?"

Now it is very plain that if the body is a scaffolding, it is of no importance what becomes of it when it is pulled down upon the completion of the temple, for having answered the purpose for which it was reared up, it is not the design of the builder to rear it again. Consequently there is no resurrection of the dead. A fallen scaffold is not a dead person. The person according to the Doctor goes up into the prepared temple, and therefore does not die. As therefore, according to the Doctor, "there are no dead," it is absurd to affirm "the resurrection of the dead." And if the dead rise not, says Paul, "then Christ has not been raised: and if Christ has not been raised," our "preaching is vain," our "faith is vain," we "are yet in our sins," Doctor Talmage and all; then they that have fallen asleep in Christ have perished, scaffolding and all, and the whole superstructure has gone to ruin. Thus as comparing this doctor's theology with the gospel preached by the apostles of Jesus Christ, we find that it is in direct opposition to the gospel, and as that gospel is the sum and substance of "the law and of the testimony," we must come to the conclusion that there is no "light" in the Doctor on this subject, notwithstanding the apparent beauty of his language. His "scaffolding" is a mere castle in the air which vanishes away when we come to examine the foundation upon which it is reared up. To the law and testimony then we will cling, and build our hope of life on the foundation of the promises of Israel's God confirmed by the resurrection of his Son, our Redeemer, and Israel's Messiah.

J. W. NILES.

## My Seventh Day Sabbath Experience.

Elder Benjamin Woodward, of Dutton, Mich., made me a visit lately, and while at my house I gave him some of my experience touching this subject, and he found it so interesting that he thought it would do good to have me write it out and send it to THE RESTITUTION to be published, and so by his solicitation I will do so.

In my early experience in coming to Michigan to labor in the cause of our soon-coming Lord, I or we was the means of leading Elder M. E. Cornell into the faith of the Savior's coming, and soon he commenced preaching what is called the Advent doctrine, but unfortunately he fell into the ranks of Sabbath keepers, and they nosed him up and put a new song into his mouth, and puffed him through the *Review and Herald*, so that he became quite a noted man in their ranks. And while I was holding a protracted meeting some three miles from the village of Moscow, where I had a regular appointment once in two weeks, he came and secured the M. E. Church to hold some meetings, then came down to see me and through his urgent solicitation I gave up my appointment and went to hear him. When we got to the church, before we went in, he took me aside and said to me, I am going to preach on the Sabbath question today and I do not want you to oppose me. Well, said I, go ahead, do your best, for I want to see the best you have got. After the meeting was out, I invited Elders Cornell and Curry, another Advent minister who had endorsed the truth through our labor, to go with me to my evening appointment, some six miles away. I invited Brother Curry to fill my appointment in the evening and he had turned up a seventh day man. After this meeting was over I invited Elder Cornell to go home with me. So I took him into my carriage and drove home with him, some twenty-five miles, and took him into my house where he stayed eight days. I announced an appointment for him to lay sabbatarianism, and he preached eight discourses, but none of them on the Sabbath question I then called for a collection and raised $8.00. Then I took him to Hillsdale, eight miles, where he took the cars for Battle Creek.

Before we parted he urged me hard to attend their Conference at Jackson, Mich. He was exceedingly solicitous, and would not take no for an answer. He said all their leading ministers would be present, and I finally told him that if I could arrange my business at home I would do so, thinking if I had come to a wrong conclusion on the subject I should get my eyes open by listening to their most able advocates. So I went to that conference. Elder M. Curry (the brother mentioned above) made some remarks as follows to the company already assembled. Said he, "Brother Seymour will not come to this meeting unless he comes a converted man." M. E. Cornell said, "Yes he will; he will come to test this matter." And soon I rapped at the door. When the door was opened and they saw who it was that knocked, all expressed great satisfaction and joy on seeing me there at D. Palmer's to attend their conference. I was acquainted with nearly all at this meeting. Brother Curry said to me after taking my seat. "Brother Seymour, I consider you my spiritual father; you have led me into a good many good things and now I think I have got a little the start of you on the Sabbath question, and now I want to lead you into that;" said he, "you have come to embrace the Sabbath, have you not?" Yes, said I, if you have the truth on that question I want it, but in answer, I said, I want you to definitely understand that your love nor your sympathy, nor your money (for money had been held out to me twice as an inducement to lead me to the Sabbath); no, said I, nor Mrs. White's visions will have any tendency to lead me in. No, said I, nothing but a "thus saith the Lord" will ever lead me. If you have that I shall be with you with all my heart. So they did not put forth any effort to convert me but by presenting testimony drawn from the Bible.

So on their Sabbath Elder D. P. Hall took the stand and preached one hour on the Law; then J. M. Stephenson arose and spoke another hour; when he was through, James White arose and spoke another hour; three hours in one meeting without any intermission for my special benefit, for I was the only unbeliever in the congregation. I listened with critical attention but could see a place for almost everything that was presented during this three hours of tiresome mental labor. Their Sabbath night I was with Elders Curry, Cornell, James White and wife, and others invited to stay over night with Cyrenus Smith's family, former friends in deed and in truth. That night I slept with Brother Curry. As soon as day had dawned Brother Cornell came up stairs into the bedroom. "Well," said he, "Brother Seymour, how does the Sabbath look to you this morning?" Oh, said I, Brother Cornell it looks glorious. I never saw it so clear in my life. As he did not comprehend my saying fully well, said he, "How do you view it?" Well, said I, Brother Cornell; I never was more satisfied in my life than I am now that you are wrong on the Sabbath question. He dropped his head and retraced his steps, and reported to the company my convictions. They discovered that their three hours' labor was a sad failure. They did not catch their desirable bird. They thought if they could secure me in their Sabbath net they would sweep all the Adventists in Michigan in with Brother and Sister Seymour, as we were about the first ones who came to Michigan to labor and had raised up some friends and some preachers to stand by the cause we loved so well.

When they discovered that they had failed to catch their longed-for game, they then began to try to destroy my influence. So J. H. Wagoner published me through the Battle Creek paper as a wolf in sheep's clothing, and some two years since they sent with another message about me and stated that I was the most crafty and bitter opponent they had in the United States. Quite notorious. I was not aware till of late that I occupied so exalted a place in the United States. But that announcement has not in the least hurt me, for since they puffed me so highly my pamphlet has been called for in almost every State in the union. And even now and then, every little while, some get troubled on that question and write to me on the subject and call for my work on that subject. I sincerely thank my seventh day fraternity for giving me such a noble commendation. And this same class has given D. M. Canright a very rich commendation from the pen of George I. Butler, J. H. Wagoner and Uriah Smith (Editor of the Battle Creek paper) in an extra paper containing fifty-nine columns. So three of their able ministers do what they can to lower his influence, but instead of that they exalt him before all the religious world as well as political, but nevertheless all candid and intelligent and worthy people are going to see fair play and will give him a hearing. I know the man and believing him to be a strictly honest Christian man, worthy of full confidence, I bespeak for him a candid and critical hearing. Let the dogs bark, they cannot hurt him. He is a power in the Christian world on the question at issue. The very best posted man they ever have had, Brother Canright, has got around to the place where I arrived twenty-five years ago, and I bid him God speed, for he is now hard at work undoing what he has been doing for twenty-eight years. He has been thrown under the most destructive influences of these last days; they have befogged, befooled, bewitched and bedeviled him for a long time, but by the sunlight of truth and righteousness the seventh day scales have been gently sliding off till now the shackles that have so long bound him are entirely dropped off, and now he is a freeman in Christ Jesus, and doing much good. He is now getting out a book on the Sabbath question, and I hope all will secure a copy when it is ready for sale.

A. N. SEYMOUR.

*Bible Banner, World's Crisis*, and other papers please copy.

# Youth's Column.

## TEACH US HOW TO PRAY.

"I will not say old *Lay me down,*
I want a new sweet prayer,"
Oh, little child with eyes so brown,
And face, to me, so fair,
Those simple lines, sacred to me,
Were taught me at a mother's knee.

But to repeat them over and o'er,
Words meaningless to you,
As if your only "stock and store"
You ask for something new,
And some of us, much older grown,
The self-same wish have often known.

How much vain and hypocrisy
Might sooner have an end,
If we would teach our knees to see
The risen Christ a friend.
If we could learn with truth to say,
Oh, Father, teach us how to pray.

MARTHA HAMMAN.

*Dear Little Workers:*

How often I have thought of you all since visiting you both at Plymouth and Rensselaer, and I have thought how thankful you ought all to be for Sisters Chaplin and Dwiggins who have taken so much interest in your future eternal welfare as to spend their time and thought in helping you to begin while still in youth to form habits that will make good, honest men and women of you. Do you remember, dear children, of one in olden times who gave her son to the Lord while he was still a babe, and as he grew from babyhood to boyhood, how he fulfilled his duties in the house of the Lord, and though they were only to put out the sacred candle-stick and open the doors at sunrise, it was done for God; and there in that sacred place he learned the lessons of truth, consecration and devotion which followed him all his life, and he was loved of the good Father. So you, dear little lambs of the heavenly fold, will, if your hearts are right, learn in these little meetings of yours to be true followers of the little babe who was born to redeem you from all sin. No matter how small the duties you are asked to perform, if you do them well, working for the good of Christ's cause, you will all be rewarded in the time when Christ comes to reward all his faithful ones. May you all, like Samuel of old, follow God in youth and be ready for the coming king, is the wish of your brother in Christ.

E. W. WOODWARD.

## THE STORY OF ISAAC LEVINSOHN.

When the Feast of the New Year was over, I purchased a ticket for Hull, leaving Hamburg on Tuesday, September 10, 1871.

On reaching England I found myself in a strange land, and amongst people whose language was entirely foreign to me. It was the eve of the Sabbath when the boat arrived there, and I walked about the shore, not knowing what to do, for I could neither speak nor write English. At length I went into the streets, and coming to a bookseller's shop, began to speak to the people in German. Finding this of no use I tried Hebrew, then Russian, and then Polish, but yet a word did they understand. So I thought I would make myself understood by writing, and said several times, "Gib mir ein pen." The people in the shop thought I begged, and they offered me a penny. So I showed them a shilling, and wrote with my finger upon the counter. They then guessed my meaning, and brought me a pen and ink. They did not understand the German words I wrote, but one of them fetched a gentleman who understood German, and he kindly interpreted for me. I desired to buy an English-German and German-English dictionary, to carry about with me, so that if I had anything to say I might find out the words, write them down on paper, and then by showing what I had written manage to make myself understood.

My first want was to know where the Jews lived, for I was anxious to rest on the Sabbath day according to the Law. So by the help of the dictionary I made my question known to a young man in the shop, who very kindly took me to the house of a Polish Jew, and he welcomed me, seeing I was a stranger. Very pleasant it was to be addressed according to the manner of the Jews in Russia, Poland, and Palestine, with "Shalom alachem"—Peace be unto you!

I asked him where I could obtain lodgings, and he allowed me to remain with him. In the evening he led me to the synagogue where the Sabbath service was celebrated. The Jewish brother was very pious, and observed every precept of the oral law.

I was very anxious to keep the Great Day of Atonement in London, and obtained permission from the Rabbi at Hull to travel on the afternoon of the Sabbath, in order that I might reach London on the eve of that day; and arrived in the great city on the following morning.

On coming to the London docks, I resorted again to my dictionary, and wrote out a few words, explaining that my desire was to reach a Jews' lodging-house. I showed this paper to a lad, and he took my parcel of clothes and led the way. He walked on for some time along the winding paths of the docks, but whither he was going, of course, I knew not. At length we came to a court, at the corner of which there was, as I afterwards learned, a public house. Beckoning me to wait awhile, the lad went into this building. I waited a long time indeed, but the lad never came out again. Then I began to suspect that I had been robbed of my parcel, and went into the house. I noticed that there were several doors to the house, and was sure the lad got away through one of them with my belongings. I stood in the public house for some time, not knowing what to do, but managed to make myself understood by the aid of the dictionary and paper, and then a young man offered to lead me to a lodging-house in Spitalfields.

How relieved I was on reaching the lodging-house to find myself once more amongst Jews! They rewarded my guide for his trouble, and spoke kindly to me, and, on my informing them of the way in which I had been robbed, they said, "Oh! you must expect this in England." I replied, "Then I shall not stay in England long."

As it was the eve of the Great Day of Atonement, I was anxious to observe all the rites according to the Jewish customs which relate to that holy and solemn season. My first anxiety was to obtain the necessary sacrifice. Having some money, I asked my new friends to prepare a cock to be my atonement. This they did in haste, for it was growing late. Then, according to Jewish custom and law, I offered certain prayers, and presented the bird to the Shochad (a man whose duty it is to slay the sacrifices) for him to kill it on the behalf, and to shed its blood for my sins.

These words are used on the occasion: "This is my substitute; this is my commutation. This cock goeth to death, but may I be gathered, and enter into a long and happy life, and peace!"

As the bird was being killed, and I watched its blood flow, and saw its dying struggles, I felt deeply moved. My sins were the cause of its death, and I wondered deeply in my soul, "How can the blood of this bird cleanse me from my sins?"

Oh! how little did I think that I should ever believe and rejoice in the blood of Jesus Christ, God's Son, which cleanseth us from all sin. 1 John i. 7.

Here it should be mentioned that, ever since the destruction of Jerusalem by the Romans, and the dispersion of the Jews, the Talmud teaches that *every male* must offer a cock, and *every female* a hen, in sacrifice for the Great Day of Atonement, these sacrifices being substituted for those commanded by Moses. The reader will remember how the solemn sacrifice for sin, on that great day, are recorded in the sixteenth chapter of Leviticus, when the blood of the sacrifice was carried into the Holiest of all, and how on God's acceptance of the atoning blood for the sins of the people, the High Priest came forth, and so all Israel beheld through him the proof that their sins had been atoned for. But the Jews *today* have neither Aaron nor Holy Place; instead of the priest they have but the Shochad, and instead of the sacrifice appointed by Moses, they have but those taught by the Talmud. Indeed, one of the most touching parts of the Atonement Service for the synagogue, appended to the description of the former glories of priest, and temple, and service, is this constant refrain, "Happy the eye which saw all these! but verily, to hear only of them afflicts our souls."

After the blood of the bird is shed, the offerer, in devout prayer and thanksgiving, lifts up his heart to God for the atonement wrought for him, taking it as a matter of course that his sins are put away. Then he takes up the sacrifice, which is subsequently eaten by him as a peace-offering, the thought being that his sins are put away by the blood of the victim, so that he can feed upon the sacrifice in peace before God.

The sacrifice being killed, I went to the synagogue, where, washing my hands and taking my shoes from off my feet, I began the appointed prayers. And there I remained for that evening and night, and also for the whole of the following day—the Day of Atonement.

After the services I returned to my lodging, and, as I had been fasting since the previous day, I enjoyed my meal. Yet as I sat over my supper I could not but think of the innocent creature which had been killed for my sins, and was not able to satisfy myself as to how God could require the blood of a poor bird to atone for my iniquity.

I was by no means at peace with God, though I was eating what the Jews observe as a peace offering. I expressed my feelings on this anxious question in a letter to my father, which I lay before the reader:

"I am now in London, with my health perfectly established, for which I thank God with all my heart. I would also inform you, dear father, that I worshiped on the Great Day of Atonement in a synagogue, among our brethren, the English Jews. On the eve I procured a cock, as you always do, to be killed as an atonement for my sins; I could hardly spare the money, but was glad to do so, knowing, as you have always taught me, this is the desire of Jehovah, our God. You will, I hope, truly pardon me for troubling you, but I wish to tell you all that crosses my mind; and in my difficulties I want to tell you only, and then I shall be satisfied. I offered the cock to the *shochad*, and when it was killed, I was surprised and amazed, for although I have witnessed it at home every year, I never felt more solemnized about my soul than on this occasion, and never felt more deeply about the atonement which is to take away my sin.

"I can hardly imagine, beloved father, why God expects the sacrifice of the creatures, which are killed for me and for others who have sinned.

"Indeed, my dear father, I think that God has not been pleased to manifest unto us all his truth; but I suppose all these difficulties will be made plain to us when the Lord, our Messiah, comes, and takes us unto himself to make us happy forever, and when the Gentile nations of the earth shall perish."

Having one great object on my mind—the study of the law—I visited several Jews, and begged them to teach me the ways of the God of Israel. They granted my request, but the result was very unsatisfactory; yet I blamed my own depraved heart, and laid the failure of the Jews to speak peace to me, to the corruption of my soul.

I was so uneasy and unquiet that I began to ask various persons privately if they were happy in their souls, but the answer was always "No," and this perplexed me very much.

My means were now becoming exhausted, and I was anxious to obtain employment to earn my bread. Just at this time a letter enclosing money, came from my father, and this enabled me to purchase good clothes, and being respectably attired I was successful in obtaining a situation.

(To be Continued.)

## How to be Holy.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi. 22.

There has been a great deal said on the subject of holiness, and many speculations which, I fear, only bewilder some. But I purpose to state only the scriptural basis on which it rests leaving all human theories. Before one can become holy he must be free from sin, as the text proves. Purity can never dwell where sin exists. The Holy Spirit will not occupy that heart which has not been cleansed from all pollutions. It is useless to implore the fullness in Christ until sin has been utterly banished.

Holiness, then, is the fruit of a clean heart. God is ready to bestow his richest blessings on those who are prepared to receive them. The sacred soul then experiences a higher degree of nearness to God. There is a joy in his service, a delight in obedience to his will. Holiness is also progressive. There are heights and depths, lengths and breadths farther on. The end is everlasting life. Who can fathom its import? A life free from every mortal ill, and endless in duration is the greatest gift ever offered to man. And yet how few accept it. How sad to see the multitudes turn away from their only hope and choose death. Such is the terrible effect of sin.

To be holy, one must forsake sin, believe on Jesus, obey his commands, and follow his Spirit. We have the word of God, which very plainly points out the way, so that there is no excuse for ignorance. To all I would say, "Search the Scriptures," which if followed, will make you wise unto salvation. Take Jesus for an example rather than fallible men. Believe his words rather than human speculations and theories. Thus only can we be holy, and maintain a godly walk and character.

"All other ground is sinking sand."

—*T. L. Waugh.*

We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Last Prophecy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

"The Satan of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

*Wide Awake* for April greets us with eighty pages overflowing with beautiful pictures, delightful stories and poems. Mrs. Sherwood's serial, "Those Cousins of Mabel's," enforces the usages of good society by the experiences of the heroines. The frontispiece, "Easter Lillies," is a charming illustration; a lovely girl, her arms filled with lillies. Lieut. Fremont's breezy Indian story for boys, a paper on "Old Ballads of London Bridge" (the London Bridge famous in the nursery jingle), an article on Landseer, the famous animal painter, beautifully illustrated, are all thoroughly entertaining though written with a serious purpose. A tale of two children and a lion, thrillingly illustrated by Sandham, gives the exciting element this month. Gregory meets with an unpleasant surprise in Sidney Luska's serial "My Uncle Florimond." Your newsdealer has this issue for 30 cents, or it will be mailed by the publishers, D. Lothrop Company, Boston. A couple back numbers of any of the Lothrop magazines cost but 5 cents.

The Presbyterian *Witness*, Halifax, N. S., says: "Of Father Chiniquy's new book we must frankly speak in superlatives. It far surpasses in interest any book hitherto issued by the author, and if we do not misjudge, it is sure to become a standard work relative to the internal economy of the Roman Catholic Church. The great organization of which he formed so brilliant and popular a member is laid bare in its innermost workings. The unveiling is in all cases profoundly interesting; it is not always distressing or humiliating. The book is brilliant on every page with the genius, and the rhetorical skill of the gifted author. The narratives are vivid and fascinating, and many chapters are of bright interest." "Adherents of the Church of England should read this book in order to realize the meaning of the Confessional. Presbyterians and others should read it to see the wisdom of sending their daughters to Convent and Nunnery Schools where the training is so superficial as it is known, and where the chief aim is to win the public over to the Church of Rome." See advertisement.

**IF Your Subscription has Expired, Renew Now.**

In the Memory of J. J. Perkins, who died Aug. 5, 1887. Composed by his Wife.

My husband's voice is hushed in death,
I miss him everywhere;
He calmly sleeps in Riverside,
Beside our soldier boy.

At morning's dawn or evening's shade,
I miss him everywhere;
At table he no more gives thanks,
Or lifts his voice in prayer.

When in my quiet, lonely home
I kneel in earnest prayer,
And supplicate a Father's throne
For strength my lot to bear.

He used to cheer me when cast down,
And bid me joyful be,
But he can comfort me no more,
Or with me bend the knee.

His love was strong for God and truth,
His sufferings none could tell,
But as he neared the journey's end
He said that all was well.

And precious in the sight of him
Who bought us with his blood,
The death of those who keep the faith,
He'll raise them from the dead.

From out the darkness into light,
He endless life will share,
In resurrection glory bright,
A crown of life to wear.

O may we meet him in that land
Where tears will never flow,
And we among that happy band
Shall no more sorrow know.

LAURA H. PERKINS.

## Communications.

"That Which is Born of the Flesh Is Flesh."—No. 2.

That Jesus affirmed in the above proposition that man was not finished, or possessed only his physical nature, the mere image, form of God, for his true likeness to God consisted in his possessing God's own nature and that a birth of flesh cannot impart that; this fact is taught also when God represents himself by the pen of Isaiah as the potter and the people the clay, which he is working into finished and perfected vessels for his own honor. Isa. lxiv. 8, reads, "But now, O Lord, thou art our Father; we are the clay, and thou our potter, and we all the work of thy hand." And so Jeremiah xviii. 6, "O house of Israel, cannot I do with you as the potter, saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." And so Paul, Rom. ix. 20, 21, says, "Nay but, O man, who art thou that replies against God? Shall the thing formed say to Him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" These Scriptures establish the fact that our Father is "creating us in the Christ Jesus" in following the process of the potter in creating from clay pottery ware finished for use.

In the process of making pottery simple clay is the material. This is first fashioned by the potter into the form it is to bear, and when thus fashioned, it is set away on the shelf in the drying room, that all the water or moisture used to temper or prepare the clay and make it fit to be handled by the potter, may be dried out, and so it will be fit to have the extraordinary heat of the kiln applied to it without fracture or injury. This is not the entire process, for it has to be dipped in the fluid glaze, and fired a second time before it is finished ware. But the first process is sufficient for my illustration, and what I want to say here is this. No one would think of taking the ware out of the potter's drying room and before he had either fired or glazed it, put it in service as crockery! No, they know that at that stage of its make, it is but dried clay to which no artistic shape has been given, but that it possesses no higher attributes than clay.

Now we are but dust or clay, as evidenced by the fact that we return to dust, our original element, even as the dried clay vessel would speedily do if used as crockery, but after it has been finished, fired and glazed, I should like to see man who could reduce it back to clay. So after "flesh and blood" has been begotten by the word of truth "the word of the kingdom," quickened by the Spirit's inworking, matured and perfected by education and discipline, and the body of the Spirit by a resurrection from the dead, it cannot return to dust, it has been converted by Spirit power into Spirit, and possesses the nature and attributes of Spirit, and I believe not to say, but according to the Scriptures this is the only way by which flesh and blood individuals ever can ever become spiritual, and finally Spirits like their Maker, who has begotten them.

To continue of them while they remain upon their present plane of existence, they are "flesh and blood" beings which belong to them as the mind men, namely, "Sons of God," those "who are born of the Spirit" is simply ridiculous, and to insist that they are responsible for spiritual defects before they are "born of the Spirit," would be simply like the person who should condemn the dried clay of the potter because it is incapable of performing the service of finished crockery. So long as man is incomplete, only half made, he cannot be judged or condemned for not performing the service that will be obligatory on his finished nature. The bugaboo of wrath and punishment has served the hireling clergy's purpose to frighten people into church service and church sustenance, but Father has well considered his creation as in process of being accomplished, and would as soon hold the foetus in the womb of the mother as a responsible being, as his half-finished child, his simply "flesh and blood" child.

O fie for the illusion that has blinded the eyes and the hearts of the teachers of men, and bound heavy burdens upon their hearts and lives, and caused them to go mourning and sorrowful all their days till ended in physical death. Thank God light is shining; we feel at liberty to believe the words of Jesus regardless of men's theology or their systems, and rejoice that "the truth has made us free and we are free indeed," and we pray that the eyes of the understanding of our brethren with whom we have walked in common belief, may be opened, and that they may see the truth as taught by our Elder Brother, accept it, love it and bow submissively to its teaching. No logic or reasoning can invalidate the plain and emphasized teaching of our Lord. He took pains to emphasize as strongly as language would permit, the imperative truth he taught Nicodemus, "Ye must be born again." "The kingdom of God" cannot be perceived even, until you are "born again;" "flesh and blood" cannot see and therefore cannot enter "the kingdom of God." "Marvel not that I said unto you, ye must be born again." Again he emphasizes the subject in these words, "Verily, verily, (or most assuredly, most assuredly) I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness."

To doubt, to call in question, or hesitate to receive these testimonies of Jesus is all their emphasized force, is to invalidate his testimony as far as you individually are concerned, and will any one presume to antagonize the Lord Jesus who proclaimed himself "the Way, the Truth, the Life." A Judas under the impression that it was impossible to hold or operate successfully against the Lord, suffered his personal greed to receive the offered bribe, no doubt expecting that the authorities would have paid their money in vain. But his conduct was innocent as compared with that of those who attempt to invalidate "the truth," who place themselves in opposition to this plain and emphasized teaching, and insist that flesh and blood can see, perceive and weigh, and estimate the value of "the kingdom of God" to them, and can act intelligently and responsibly in relation to it. No matter, the apostle has affirmed that "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned." This amounts to nothing. Man must be held responsible and condemned if he does not act wisely in relation to "the kingdom." Oh, there must be "the wisdom of this world" and "foolishness with God," because it ignores the facts of history, which upon their hypothesis would be found to be the most absurd and incredible. For instance, if man's eternal interest is of such pressing immediate necessity that every possible agency must be employed to save from impending destruction, which is suspended on the mere thread of life. It must have been always so, for "with God there is no variableness, neither shadow of turning." Why then did God only record two divine teachers, Enoch and Noah, during the antediluvian age, 1656 years. And then 427 years before he even called Abraham, and 440 years from the call of Abraham to the giving of the law or the perfect installation of Moses as their teacher. And how many teachers did he provide Israel during the 1562 years of their organized economy to the entrance of Jesus on his mission? Only the regular priesthood and the prophets. But after Jesus entered his ministry did he not limit himself and his apostles to the lost sheep of the House of Israel, and the apostles to whom he committed the proclamation of the gospel till he gave the vision to Peter to go to the house of Cornelius? Do these facts justify the present frenzy to save souls, or rather our feeling that mere being with only half made, is not yet ready for "the blessing of the gospel?" I beg brethren to examine the subject in the fear of the Lord, remembering that nothing but truth is valuable, or life giving.

G. B. STADY.

### Among the Lions.

"The young lions roared upon him, and yelled, and they made his land waste; his cities are burned without inhabitant." Jer. ii. 15.

That comes of going from home, leaving sacred discipline, taking life into one's own hand, assuming the mastership of one's own fortune and destiny. Woe betide the man who goes beyond the bounds which God has fixed! Immediately outside those bounds the lions waste, or the plague, or the pestilence, or the pit hardly hidden but deep immeasurable. Luther said: "Who would paint a picture of the present condition of the Church, let him paint a young woman in a wilderness or in some desert place; and round about her let him figure hungry lions whose eyes are glaring upon her and whose mouths are open to devour her substance and her beauty." Is the Church in a much better condition today? That is the natural condition of the Church. The Church always challenges the lion, tempts the devourer, excites the passions of evil men. When an evil generation tolerates the Church, applauds its dogmas, and flatters its ministry, it is because that Church has surrendered her prerogatives and trampled her functions in the dust. "All that will live godly in Christ Jesus shall suffer persecution." That is not a historical statement limited chronologically; it is the eternal truth: wherever there is light it must fight the darkness; wherever there is holiness it must judge all evil, and make bad men afraid, and set them on the defensive, and extort from them the most vehement denunciations. Beware of a fictitious peace; beware of the flattery of bad men; it is because you are turning your eyes away from their false weights and scales and measuring-rods; it is because you wink when you pass by their revels and their orgies; it is because you are deaf when you hear their evil speeches and their blasphemies. Know that the Church of the living God is alive, and is fulfilling her destiny, when all round about her are men more cruel than ravenous beasts. Israel, the home-born slave, who ought to have walked arm-in-arm with the son of the house, left the precincts of the family and plunged into the way of the lions.—*Joseph Parker, D.D.*

### Western and Southern Excursions.

Tickets at One Fare for the Round Trip to representative points in Iowa, Minnesota, Dakota, Nebraska, Kansas, Arkansas, Texas and New Mexico will be sold from stations on the Pennsylvania Lines West of Pittsburgh on March 20th, April 3d and 24th, May 8th and 22nd, June 5th and 19th, 1888.

Tickets at One Fare for the Round Trip to representative points in Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, North and South Carolina, and Florida will be sold on March 20th and April 9th and 23d, 1888.

All tickets will be good returning within 30 days from date of sale. For further and complete information apply to the nearest passenger or ticket agent of the Pennsylvania Co., Pittsburgh, Cincinnati & St. Louis Ry. Co., or Chicago, St. Louis & Pittsburgh R. R. Co.

March 21–15.

### "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

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A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

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—BY—
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Can you Believe, Age to Come not a Heresy, Unity of Man in Death, Human Government a Failure.

Is it Essential to Believe in the Royalty of Jesus?

What was the Sabbath, and What was the First Day of the Week.

A Letter to a Friend.

Christ's Kingdom: Where is it? What is it?

Thanatopsis, or the First and Second Death Scripturally Considered.

Scriptural Baptism Defined.

Letter to a Baptist Minister on the Literality of the Kingdom of Heaven.


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The Coming Age—Its Nature and Proximity. By J. F. Wetbee.

This is a religious book of surpassing excellence. Its facts with consummate ability, a topic which of late years has commanded the most profound thoughts of Christian thinkers, and which is exciting in the popular mind, among religious people, a strong and constantly growing interest. Already the masses are enquiring: "What are the signs of his coming?" The great upheavals in the political world, the rapid increase of knowledge, the profound wisdom and immense wealth employed in commercial enterprises, the miracles of modern inventions, railways, telegraphy and the telephone, to which new discoveries are constantly being added—these and many similar tokens, point unmistakably to the fact that we now live in the near approach to a culminating period of the world's history.

The Coming Age is the product of laborious research covering a period of more than forty years, involving careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. It deals largely in political history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophecy.

It points out the fallacies of superficial interpretations, and presents instead views consistent alike with Scripture and with reason. It outlines the events of unfulfilled prophecy, and shows that they are near at hand.

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*Schedule in effect Feb. 20, 1888.*

Trains depart from and arrive at PITTSBURG, (Station, Central time, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 7:00am |
| No. 10 (Passenger) | 9:00am |
| Fast Line | 12:00m |
| Chicago Express | 3:00pm |
| Ft. Wayne Accommodation (Arrives) | 5:30pm |
| Local Freight | 11:00pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 7:00am |
| No. 10 (Passenger) | 9:00am |
| Fast Line | 12:00m |
| Day Express | 3:00pm |
| Ft. Wayne Accommodation | 5:30pm |
| Local Freight | 11:00pm |

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Buffet Cars attached to through trains run without change westbound to Chicago; eastbound to Pittsburgh Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running of trains, apply to J. R. HANNA, Ticket Agent Plymouth, Ind.

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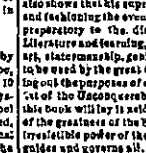

Local Time Table.

Solid Trains between Sandusky & Bloomington AND Indianapolis & Mich. City

Direct Connection to and from Pittsburgh on the P. F. W. & C. R'y.

GOING NORTH FROM PITTSBURG.

| | | |
|---|---|---|
| No. 12 | Passenger, Leaves | 11 [illegible] |
| No. 14 | Local, " | 11 [illegible] |

GOING SOUTH.

| | | |
|---|---|---|
| No. 11 | Passenger, Leaves | 11 [illegible] |
| No. 13 | Local, " | 11 [illegible] |

†Daily except Sunday.

No. 11, via Tipton, arrives Bloomington at 6:05 P. M., making direct connection with C. & A. fast train reaching Kansas City 1:30 next morning, connecting direct at Kansas City for Denver, Ogden, Pacific Coast and all points West. Free Reclining Chair Cars between Tipton and Missouri river for through passengers.

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A Letter to a Baptist Minister on the Literality of the Kingdom of Heaven, the Return of the Jews, and the Establishment of the Throne of David. Daniel Howard. Price 15 cents, or 75 cents per dozen.

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*Christ's Kingdom—What is it? What is to be?*

The above is the title of a discourse delivered at Fairview, Pa., July 29, 1879, by Jos. Lasher. It was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed, and can be had at this office, or of the Author, Jos. Lasher, Mpech Chunk, Pa., at 10c., each, 5 for 25c., or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches.

The above is the title of a neatly printed pamphlet of 17 pages, by W. Brittle, of Mahaney City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

## VANDALIA TIME TABLE.

*Takes effect August 28, 1887.*

GOING SOUTH.

| STATIONS | Express No. 91 | Mail No. 93 | Local No. 95 | Fast Freight No. 97 |
|---|---|---|---|---|
| South Bend | 8 15am | 12 05pm | 10 05am | 2 30pm |
| Lakeville | 8 55am | 12 37pm | 10 44a m | 3 10pm |
| La Paz Junc | 9 45am | 12 50pm | 11 14am | 3 40pm |
| Plymouth | 9 07am | 1 05pm | 12 10pm | 4 30pm |
| Hibbard | 9 24am | 1 19pm | 1 30pm | 5 00pm |
| Wanatah | 9 34am | 1 29pm | 1 40pm | 5 20pm |
| Maryland | 9 44am | 1 39pm | 2 05pm | 5 40pm |
| Kewanna | 9 59am | 1 54pm | 2 40pm | 6 20pm |
| Grayson's | 10 21am | 2 15pm | 3 00pm | 7 45pm |
| Cayuga | 10 40am | 2 30pm | | |
| Frankfort | 9 15am | 4 15pm | | |
| Colfax | 9 45am | 4 40pm | | |
| Crawfordsville | 10 05am | 5 00pm | | |
| Rockville | 11 24am | 6 20pm | | |
| Terre Haute | 12 25pm | 7 30pm | | |
| St. Louis | 4 30pm | 10 | | |

GOING NORTH.

| STATIONS | Mail No. 90 | Express No. 94 | Local No. 96 | Fast Freight No. 98 |
|---|---|---|---|---|
| St. Louis | 10 00am | 8 00am | | |
| Terre Haute | 1 30pm | 3 40pm | | |
| Rockville | 2 40pm | 4 45pm | | |
| Crawfordsville | 3 15pm | 5 05pm | | |
| Colfax | 3 30pm | 5 20pm | | |
| Frankfort | 3 45pm | 5 40pm | | |
| Clymers | 4 00pm | 6 00pm | | |
| Logansport | 4 40pm | 6 40pm | 5 00a m | 8 10pm |
| Kewanna | 5 05pm | 7 05pm | 6 00am | 9 10pm |
| Marshland | 5 20pm | 7 20pm | 6 30am | 9 40pm |
| Wanatah | 5 30pm | 7 30pm | 7 00am | 10 00pm |
| Hibbard | 5 40pm | 7 40pm | 7 30am | 10 30pm |
| Plymouth | 6 05pm | 8 05pm | 8 00am | 11 00pm |
| La Paz Junc | 6 50pm | 8 50pm | 8 45am | 11 50pm |
| Lakeville | 7 05pm | 9 05pm | 9 00am | 12 10am |
| South Bend | 7 40pm | 9 40pm | 9 30am | 1 00am |

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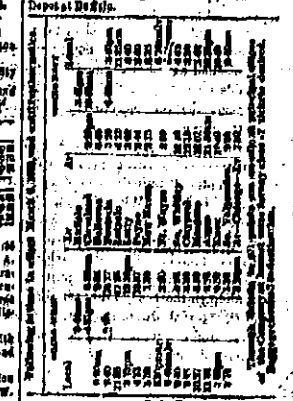

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VOL. XXXVII. PLYMOUTH, INDIANA, APRIL 18, 1888. NO. 15.

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## Communications.

### GOD'S PURPOSE AND OBJECT IN MAKING MAN.

And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. i. 26. Here we perceive, that at the very start of the human race, the reason given why he was created. God made the earth for man, and man for the earth, as is stated, "the earth hath he given to the children of men." Now upon the line of what is so definitely stated in Gen. i. 26 the whole Bible is an elaboration. Upon this plane we have perfect harmony presented in the whole Scriptures of truth. Neither prophet, nor apostle, nor Jesus teach anything that clashes with this comprehensive statement. This of itself clearly indicates that the controlling spirit of God is guiding all things for the consummating of his purpose which he had in Christ Jesus before the world began. That his ultimate object, embraced Christ and his co-heirs, is fully sustained, and confirmed throughout the entire Scripture, I shall clearly show. That the inspired psalmist so understood it, is shown in Psa. viii. 6. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." etc. See how Paul understood it quoting from this very psalm. Heb. ii. 8. "But now we see not yet all things put under him." Do not these testimonies show a future for the fulfilment of the purpose of God? Not only so. But that it is "Christ and his co-heirs who were designed by God to be its inhabitants. Mortality is but a preliminary stage to this end. Sinless conditions are the essentials for the everlasting inheritance. Taking for a basis, what has been already said, we will now proceed to give the accumulative evidence of harmonious Scripture truth. We pass along down to the calling of Abraham. Here we have a strong link in the chain of evidence corroborative of the proposition stated. "I will give unto thy seed this land," Gen. xii. 7. Yes, says the casual reader, that is true, God did give the descendants of Abram, the land that he showed him. But what has that got to do with the subject you are considering. Well, let us look a little further. See Gen. xv. 7. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Here we see Abraham himself is to inherit the land. Well, but did he? Why not? If he did not, then the time is yet future when he is to inherit it. Again, see Gen. xvii. 8. "And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, for an everlasting possession; and I will be their God." Who will say that God is slack concerning his promises? I trust none will be so guilty. Such being the case these unfulfilled promises must literally be fulfilled. Is it not clear therefore, that Abraham must be raised from the dead, before he can inherit what was promised? But the objector might say, Did not Abraham's descendants according to the flesh inherit the land? Yes, partially so. But that was a temporary provision, there was nothing permanent about it. They continued not because of their iniquity. The Lord has cast them out. Where are they now? Scattered among the nations. Surely no one can say truly, God hath fulfilled the oath and promise he made to Abraham and his seed. Therefore we must look further for the everlasting inheritors. I think the apostle Paul put things in a very clear light for our understanding. See Rom. iv. 13. For says the apostle, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." We see now, that the law under which his natural descendants were placed, did not entitle them to the promised inheritance. Yet any of them who obeyed God, and clung to the faith of their father Abraham, became the children of promise, but no more so than those of any other nation who became the children of God, through the faith and its obedience. The promise made to Abraham took hold of future things, not of present. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." The promise made to Abraham was a saving promise from the time it was made to all those who believed it, and lived in harmony with it. The law was simply an addition given 430 years after the promise. But it did not interfere in the least. The promise is still in force though the law has been abolished. I think I am correct, taking Paul for my guide. Let us learn a little more from him. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Here we see the law gave no privilege. Therefore it is of faith, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, (those not under the law) who is the father of us all. Does not the apostle show clearly, that the promised inheritance is for those only who have the faith, whether of those under the law, or from among the Gentiles? We notice here that Paul speaks of the promise being sure to all the seed. And by consulting what he says in Galatians we learn that this all constitutes a multitudinous unity. All embraced in the one, and that one Christ. See Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." We see surely from this, that Christ is personally interested. Such being the case, all those who are in him are equally interested. Why? because they are partakers of his promise in Christ by the gospel. This of course includes Gentiles as well as Jews. There are some very wise people in this world, or in their own conceit, who do not think that these promises are necessary to understand or believe before they are baptized. Or in other words, that they are no part of the essentials of the faith that saves. It would seem as if they were hiding the light under a bushel of rubbish, lest Paul answer such. But the Scripture hath concluded all under sin, (Jew and Gentile) that the promise by faith of Jesus Christ might be given to them that believe. Believe what? What has Paul been writing about? Why that Christ was the seed referred to in the promise made to Abraham. Inevitably then the believer must understand what Paul is talking about, and be interested also in it. Yes, but says the objector, does not Paul say, before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. What do you make of that? Certainly not confusion, but harmony. Does not Paul say the law was added? Added to what? I would ask the objector, What can you say but that the law was added to the promise? Whom did the promise refer to? Christ? When the seed came to whom the promise was made, the law which was a schoolmaster had served its purpose what remains? Faith in Christ as the one to whom the promise was made. Justification by faith in him without the deeds of the law. The objector might seem to think it is a different kind of faith now that Christ is come. I can see no difference but this, and that is, that Jesus is the Christ, the one presented to us as the hope of the promise made of God unto the fathers. Jesus was Abraham's hope, Moses's hope. David and all the faithful of Israel, looked forward to the coming of Christ as their hope. He was the object of faith, from the garden of Eden, down to this present time. But Paul has something more to say. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Yes, according to some, a person may become an heir according to promise, and yet know nothing about it. He need not know whether Christ is referred to in the promised inheritance. Such teaching may please the multitude, but cannot enlighten them about the Christ who died for us according to the Scriptures.

But there is a point in Paul's argument I want to look at for the sake of some who claim, that a greater and a more glorious reward awaits those who have believed since Christ came into the world. The apostle says, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4. Is there any distinction here, between those that were under the law, and those that were not? They both receive the adoption of sons. Redemption is the same for one as for the other. If there is a distinction it is without a difference. Again Rom. iv. 16. "Therefore it is of faith, that it might be by grace to the end, that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; (without the law) who is the father of us all." Is there not a perfect equality, an even plane! all under grace. There under the law come in under grace just the same as those who were never under it. "That it might be by grace," covers the whole ground. One more reference upon this head. See Heb. vi. 17. "Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." We see the strong consolation is derived from the oath, which confirmed the promise made to Abraham in which Jew and Gentile alike are both interested. So far we have only touched upon bottom facts. The simplest intellect can understand these things if they are honest. A few there are who claim that Jesus is heir of all things. This is perfectly correct when we have a proper conception of what constitutes the all things he is heir to. But in the minds of these few, all things with them means the whole universe of God. I think the apostle fixes the limit of all things in his letter to the Hebrews ii. 8. "He left nothing that is not put under him." Why was it that Paul said this? He was quoting from the eighth Psalm, and the "all things" referred to embrace the limit of the whole earth and nothing more.

Try hard as they may, they can make nothing more out of it. What would be the use of telling mankind about something they know nothing about? What do they know about the stars or their occupants? The earth may be a better place to enjoy everlasting life in than any other sphere. More especially as we know what a beautiful earth it is to be when the curse is removed. I must confess I have no longings to be absent from here. I should feel lost anywhere else. I know Jesus is coming again; yes to take up his abode here in Mount Zion. "Beautiful for situation is Mount Zion, on the sides of the north, the city of the great King. For the Lord hath chosen Zion for his dwelling place; here will I rest forever for I have desired it. And the Lord of hosts shall reign in Mount Zion, and in Jerusalem, before his ancients gloriously. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Ayo, my apostles, who have followed me in my temptations, in the regeneration, when the Son of man shall sit upon the throne of his glory, shall also sit upon thrones judging the twelve tribes of Israel. Thou hast made us unto our God kings and priests, and we shall reign on the earth. For he must reign until he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

It is pretty clear where the Son is to reign, and what the all things are that are put under him. There is nothing more promised to the Son (that is Scripturally speaking) than the earth for a possession. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. ii. 8. This promise covers the whole groundwork of all that is taught concerning the inheritance of Christ and the saints. It is true we read of heavenly places both in the Old and New Testaments. But does it ever signify anything more than exalted stations. For instance, the principalities and powers in heavenly places, conveys a very clear idea of what is meant. See Eph. iii. 10. Are not the powers referred to, simply the powers that ruled in Paul's day. Remove these powers, and substitute Christ and the saints; what then? Why you have them in the heavenly places. We read that Christ is at God's right hand in the heavenly place. It surely does not signify that any one else is to ever occupy such an exalted position. And what is this heavenly place other than the most exalted station? It is the most glorious seat of honor, and Jesus alone has been invited to a seat there for a time. It is his Father's throne, and Jesus in his only begotten Son. His own throne will be upon earth. It is his by right of inheritance, and when he comes to occupy it, it will be the throne of the kingdom of heaven.

We get an idea of the meaning of heaven in Gen. i. 8. God called the firmament heaven. This, we understood, was the space above the earth. We read in Daniel, the heavens do rule. We understand this to be the overruling power of God in the affairs of men, developed through the angels of his power. Again the earth helped the woman. Of course this is highly figurative language, but if it indicates anything, it shows a distinction in the powers ruling upon the earth, which might be designated as heavenly and earthly. Again, Moses makes use of the term heaven, which clearly indicates he is addressing two distinctive classes, the rulers and the ruled. Deut. xxxii. 1: "Give ear, O, ye heavens, and I will speak, and hear, O earth, the words of my mouth."

From what I have deduced from the Scriptures, we learn, in regard to the term heaven, or heavenlies, that it signifies the ruling powers in the high places. It never means that a person must be taken up into some undefined region, and there remain invisible rulers over the destiny of this world or any other. The heavenly places in the world to come will be filled by Jesus and the saints, just as visible and tangible as was Jesus after he rose from the dead. He was seen by mortal eyes, the angels have been seen by mortal eyes, and it does not follow because they withdrew or ceased to be seen, that Jesus or the saints will be invisible to mortal eyes. I do not say the power to do so will not exist with them, and may be exercised, but it does not follow that that will be the order of things. Jesus will have a table in his palace, and the twelve apostles have been especially invited to a seat at it. Communication between heaven and earth will be established. Then the heavens will be open, and the angels of God will ascend and descend upon the Son of man. The Eden condition will be re-established. The nations will then be joined to the Lord and become his people. And the Lord of hosts (Jesus) shall reign in Mount Zion before his ancients gloriously. Come Lord Jesus, come quickly. JOHN GOODLIFFE.

### None Liveth to Himself.

God has written on the flower
That sweetens the air, upon the breeze
That rocks the flower upon its stem,
Upon the rain-drops that swell the mighty river, upon the dew-drops that
refresh the smallest spray of moss that
rears its head in the desert, upon the
ocean that rocks every mammoth in its
channel, upon every downiest shell
that sleeps in the caverns of the deep,
as well as upon the mighty sun which
warms and cherishes the millions of
creatures that live in his light—upon
all he has written, "None of us liveth
to himself."

### "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2 00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

## Selections.

### SOME STRIKING WITNESSES FOR CHRISTIAN TRUTH.

A child, instructed in a Sabbath School, on being asked by the teacher if he could mention a place where God is not, gave the following striking and unexpected reply: "Not in the thoughts of the wicked." "God is not in all their thoughts." "He that believeth not is condemned already," John iii. 18.

These solemn and significant words speak of condemnation in the present, and imply a terrible retribution hereafter. What a lookout for the unbeliever! "Sowing the wind, reaping the whirlwind," presents to us a picture too awful for contemplation. If so, what must the realization be? The unbeliever is "without God and without hope" in the great future.

From Jewish history we may have some rays of light, to remove the dark shadows of infidelity, which are spreading over the land its noxious pestilence, and bringing with it such a sad calamity to our churches, families, and the social fabric. If we refer to Matt. xxvii. 3–8, we read, "And they took counsel, and bought with them the potter's field, to bury strangers in." In Dr. Wilde's narrative on Palestine and Egypt, published in the year 1844, he gives a deeply interesting account of his journey to Jerusalem, also of his visiting the Aceldama—the field of blood, the potter's field. He contrived to secure several skulls, which he found there, and brought them to England to have them examined by Dr. Owen, who declared them to belong to the Caucasian and Mongolian tribes. Not a Jewish skull could be found among them. The cemetery is a silent witness for the truth of God's inspired Word; and stands forth a living record of the fulfilment of prophetic writings, and administers a stern reproof to the prevailing scepticism of the age. During eighteen centuries, this place of sepulchre has been set apart exclusively for the burial of strangers. "The Scriptures cannot be broken" by all the subtlety and arguments brought to bear against them. This field of blood still retains its name, and is so called in every language, and by every people, within or about Jerusalem—Aceldama. Dr. Wilde adds that it is not far from the stream of Gihon. At the period of his visit, there were still the marks of old remains of bricks and pottery ware in the adjoining ravine; a place always likely to be used for their manufacture, as it contains the clay suited for such purpose, and was in the vicinity of a rivulet. It is in itself a wonderful proof of divine prophecy fulfilled to the very letter.

Next we have to look to a remarkable prophecy concerning the Eastern, or Golden Gate of the city of Jerusalem. In the forty-fourth chapter of Ezekiel, 1–3, we read: "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch." Dr. Wilde remarks, "May not this entry of the Lord through the gate have been fulfilled when our Lord came from Bethphage, which is eastward of the city, and made that triumphant entry when the people cast their garments in the way and acknowledged him as a Prince and King, crying, 'Hosanna to the Son of David!'" In the forty-third chapter, and 4th verse, there is another reference made to the same fact: "And the glory of the Lord came into the house by the way of the gate whose prospect is towards the east." This, so far as we can interpret, alludes to the Messiah's second coming, when his feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, opposite to the gate. Tradition states it to be the Golden Gate, and from this gate it is that, an inspired writer records, that the waters are to issue out toward the east country, and go down into the desert and sea; evidently a picture of the flowing of the water of life from the river that "maketh glad the city of God," to bring healing and salvation to the people. In the fortieth chapter of Ezekiel, and 6th verse, the Eastern Gate is also spoken of, and described with much precision and accuracy. In Dr. Wilde's narrative, he says: "The upper part of this gateway consists of a double arch, with part of the capital and pillars; but all the rest is built up in the wall, and guarded with the greatest care by the Muslims; not only because it is the outer wall of the mosque, but because they have a tradition that through this gate the Christians and Jews are one day to enter in, and retake Jerusalem. It can plainly be distinguished from Mount Olivet. The ornaments exhibited on the gate are of undoubted Hebrew origin." The Jews are not allowed to come near the gate, without the visit of severe punishment.

We will now turn to the eleventh chapter of the Book of Deuteronomy, verses 13–15: "The rain . . . in his due season" was promised continually, solely on the obedience of the Israelites to the laws of God. In the third chapter of the Book of the Prophet Jeremiah, and 3rd verse, we further read, that "the showers have been withholden, and there hath been no latter rain." In the fifth chapter, 24th verse, there is another reference to it: "Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season." It is a remarkable fact how minutely God's threats of withholding the showers of rain have been verified. In an interesting paper written on the Holy Land, we have the testimony of Mr. Lowthian, a gentleman from the north of England, who, under some peculiar religious impressions, proceeded to Palestine with the view of renting a farm, and cultivating it after the English fashion, and teaching the natives to do the same. His experience was that there was a deficiency of seasonable rain, which rendered cultivation precarious, and high cultivation impracticable. The inference drawn therefrom is, that in consequence of the final great disobedience of the house of Israel, the latter rain has been withholden, and thus the soil, although rich and capable of being fertilized by timely rains is left comparatively unproductive. There is, hence, a deficiency of the products, not only of tillage, but of pasturage. How completely have God's judgments been executed upon this devoted land.

We have next to turn to the third chapter of the Book of the Prophet Micah, 12th verse: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." How literally this prophecy has been fulfilled has been attested by numerous writers on the condition of Palestine, and the city of Jerusalem. The heaps of rubbish are said to be fifteen feet deep before the solid work of ancient Jerusalem is reached.

In one of the "Eastham Series" of Book Tracts, No. 32, there is a most interesting account given of Solomon's quarry, from which the huge stones were prepared for the building of the temple. The entrance—through a large cave—to it, lies at the bottom of a perpendicular rock or cliff. The city wall and streets of Jerusalem were over it. It is a most known cave as spacious as an immense church, and from this, passage after passage went in different directions. This wonderful place was once a huge, massive quarry; it is three thousand years since it was worked. On the ground were lying stones cut from the rock, but never removed, because of some flaw. There they lie, just as they were left three thousand years ago. The marks of the workmen's tools—the axe, and the hammer, and the chisel—are visible. On the sides of the quarry are here and there little niches roughly cut out in the rock, for the workmen's lamps to stand in. Even the black smoke from the oil lamps of the workmen, which blackened the niches where they were placed, is as plainly to be seen as when the lamps were removed. Each stone was to be exactly prepared for its place in the magnificent temple. This great sight corroborates the fact that a clue has been found by the discovery of this quarry, for the building of the temple, affording as it did greater facilities for the removal of the large blocks of stone from the proximity of the quarry to the city of Jerusalem.

In the first chapter of the Book of Exodus, 11th verse, we read: "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." In the year 1883, there was a deeply interesting narrative in the *Congregationalist* (p. 845), of the discovery of Pithom, or Succoth, by the Egyptian Exploration Society; the account was written by the late Sir Erasmus Wilson (the President). The mound at Succoth, where the Israelites first camped on leaving Egypt, was first discovered by Mr. Naville, an eminent Egyptologist, at a station called Ramesse. Ramses was the new king over Egypt which "knew not Joseph." On excavation, a tablet was found, on which was written a long paragraph by Rameses the Second. On the 7th of February, Mr. Naville found a statue of a standing man: his title was—"The Chief of the Storehouse," also a title of a magistrate, the good Recorder of Pi-tum, or Pithom; and its civil name, Succoth. And so the site of the first camp of the Israelites, or the route of the exodus, is accurately fixed. Exodus xii. 37. The builder of Pithom was Rameses the Oppressor. In six weeks the city was laid bare; the temple wholly excavated. The wall of the city was twenty-two feet thick, the extent was ten acres; bricks large and well-made were lying about, some with straw, others not. The place was full of large, square pits. There were no doors to the rooms: one room was placed above another; the upper room was the dwelling-place, the lower was a granary for the corn, for stores of grain or treasures. Mr. Poole says: "I have not only walked within the very rooms which the Israelites built, but I have slept a night where they slept, when Moses led them out of the land of Egypt." The granaries of Pithom, or Succoth, stand alone, apart from all the other buildings of the Pharaoh's. Surely there is enough in all this minute statement and discovery to prove the truth and authenticity of Bible history, and confound the awful sinfulness of ungodly men? With the fearful spread and progress of infidelity, such proof and facts, which are now brought to light by scientific research should lead to solemn reflection and sober judgment, to check the tide of scepticism abroad.

In a small book, whose title is "Stone Witnesses; or, What some old stones say about the Bible," published by Messrs. Morgan & Scott (price 6d.), there is to be found at page 18 a most deeply interesting account of Joseph, who was the king's prime minister. "We choose Sakkara, one of the large pyramids, the tomb of Pharaoh Apophis. By its side is the tomb of a prince, whose name and titles are in hieroglyphic writing. The name is 'Eliuph,' and from his many titles we choose two,—Director of the king's granaries,' and the other is an Egyptian title—'Abrech,' this signifies a sort of viceroy in high office; he was something approaching to our Lord Mayor, and, like him, was distinguished by a chain of office, and a signet ring. Pharaoh Apophis reigned in Egypt in Joseph's time, and if we turn to our old book, Genesis xlii., and read the history of Joseph, we find how—because the Lord was with him—he rose from the degraded position of dungeon-slave to the highest point of honor in the land of Egypt; was made director of the royal granaries; rode in the king's second chariot, attired in his state robes of silk, with his chain of gold about his neck, the signet ring on his finger, and before whom the royal herald cried 'Abrech,' to announce his approach. The term, or name 'Eliuph' was an indication of the identity, it means 'to save;' the name given to Joseph was 'Zaphnath-paaneah,' a word like 'Abrech,' which is purely Egyptian, and means 'Savior of the age.'" —*Frederick E. Garvin, in Jewish Herald.*

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 16, 1888.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

**Will each one of our friends who has neglected to renew for 1888 please write a letter before sending this money? We do hope you will.**

SOME specimen numbers of a paper entitled the *Primitive Catholic* have come to hand. The paper is edited by E. H. Walsh, an ex-Trappist Monk. In this journal the abominations of Romanism are handled with a truthful and unsparing vigor. Like C. Chiniquy he shows that Romanism is, politically, socially, and ecclesiastically, the master-piece of Satan; just what the Revelator described her as being prophetically, Rev. xviii. 2.

THE condition of the Emperor Frederick of Germany is reported worse, as symptoms of bronchitis and attendant fever have increased. As the prolongation of peace in Europe seems to depend, to a considerable extent, on the life of this newly crowned monarch, the question of life and death with him becomes one of importance to all the world at this crisis of its history. Spring has come, and now will Russia make some movement toward the consummation of her long cherished designs? It is clearly discerned that a Russian invasion of Bulgaria would be only a preliminary step toward the capture of Constantinople. A pretext for the invasion of Turkey and the overthrow of the Ottoman power is all that is sought for by the great Northern Power in meddling with the affairs of Bulgaria. Austria at present seems to block the way, but the Czar may conclude to take all risks. God rules, and out of all the confusion and political entanglements will finally evolve his own glorious plan.

THE following pamphlets have been sent for editorial notice, viz.:

1. Three from J. C. Welcome, Yarmouth, Me., entitled respectively, "The Rich Man and Lazarus," "The Evidence of a Future Life," and "Everlasting Punishment." These are tracts varying from eight to sixteen pages each, very well worthy of perusal on the subject matter discussed.

2. Two pamphlets, constituting numbers 18 and 19 of the Anti-Infidel Library, a monthly publication issued by H. L. Hastings, Boston, Mass. No. 18 is entitled, "The Wonderful Law," and No. 19 bears title, "The Separated Nation." These are very interesting pamphlets, containing over 110 pages each; price 20 cents. No better investment can be made than to take this serial, as its cost is only $1 a year. Taken altogether the nineteen numbers issued leave infidelity with scarcely a fig-leaf apron to hide its naked deformities.

3. A pamphlet from C. H. Jones, written by Edwin R. Graham, entitled, The "Ancient of Days," or the Pyramid of Jeezeh, containing 72 pages. Contains a good condensed view of the subject of its title. Price 25 cents.

### THE GLORIFIED AND THE SAVED.

To wear a crown of glory, as one of the "priestly priesthood," is one thing; and to be merely saved, is a very distinct and different matter. It has been the common and prevalent opinion that the highest good or hope proffered in the gospel system, is for human beings to be saved from a common guilt and ruin on the one hand, and on the other, to enter upon a common enjoyment of blessedness in the future heavenly life. To "sit with Christ in his throne" is a special preferment, an exaltation, the "prize of the high calling," and "of the heavenly calling," far beyond the blessedness of being merely saved so as to enjoy the boon of a future endless existence. Without doing more at this time than to suggest these distinctions to our readers, so far as presenting our own conclusions from Scripture teaching is concerned, we will at once proceed to present some testimony appropriate from the comments of Jamieson, Fausset & Brown on 1 Cor. vi. 2. In speaking on this particular passage they say: "There is a distinction drawn by able expositors between the saints who *judge* or *rule*, and the world which is ruled by them; as there is between the elected—Matt. xx. 23—twelve apostles who sit on thrones judging, and the twelve tribes of Israel that are judged by them. To *reign*, and to be *saved*, are not necessarily synonymous. As Jehovah employed angels to carry the law into effect when he descended on Sinai to establish his throne in Israel, so at his coming the saints shall administer the kingdom for and under him. The nations of the earth, and Israel the foremost, in the flesh, shall, in this view, be the *subjects* of the rule of the Lord and his saints in glorified bodies. The mistake of the Chiliasts was, they took the merely carnal view, restricting the kingdom to the terrestrial part. This part shall have place with the accession of spiritual blessings such as Christ's presence must produce. Besides this earthly glory, there shall be the heavenly glory of the saints reigning in transfigured bodies, and holding such blessed intercourse with mortal men as angels had with men of old, and as Christ, Moses, and Elias, in glory had with Peter, James and John, in the flesh at the transfiguration. 2 Tim. ii. 12; 2 Pet. i. 16–18."

Many of our dear Advent friends would see far less difficulty in the fulfilment of prophecy regarding the national restoration of Judah and Israel if they noted the difference there is in forfeiting *royalties* and forfeiting salvation. It is the "*kingdom*" the "princely priesthood" that has been taken from Israel and given to the Church of the living God. Compare Ex. xix. 4–6 with Matt. xxi. 43; 1 Peter ii. 5–9; Rev. iii. 21; Rev. v. 10. Salvation is glorious, but the *crown* is the *prize*. Phil. iii. 14; 2 Tim. iv. 7, 8.

### THE JEWS AND PALESTINE.

The fulfilment of prophecy has far more to do with Judah, Israel, Jerusalem and Palestine than very many who are looking for the soon appearing of our Lord are disposed to admit. We make it a specialty, in conducting THE RESTITUTION, to place before its readers all important news in reference to the descendants of Abraham, as well as what is transpiring in the land from which they have been expelled, and to which they are now destined very soon to return. The Jews and Palestine are important factors indeed in the Oriental Question, and factors, too, that can never be left out in its final solution. From our latest exchanges we quote some important news for our columns for the present week. The *Hibis Standard* for April of the current year, says: "We call the following instructive facts from a letter from Palestine, published in the *Age to Come Herald*. The Russian Government is building a large Russian Hospital in Jerusalem. The same Power is building a tower on Mount Olivet, which, when complete, will be 120 feet in height. It is to have a large bell which may be heard for thirty miles. The bell is on the spot, having been drawn from Jaffa by 500 Russian pilgrims. A fine new road is being cut, by the Turkish Governor, from Jaffa to Jerusalem; 2000 men are employed upon it, 'cutting through the mountains and levelling up the valleys.' The writer was so surprised that he said to himself, 'Can this be Palestine? or am I dreaming?' Speaking of the new residences which are rising up, he adds: 'I can see very distinctly that God has put his Spirit into the hearts of the rulers and people of Jerusalem to prepare places for his people, Who are at hand to come. Those who build do not seek their personal interest altogether, but seem to be looking more particularly to the improvement of the country.' A new road is being built to connect Jerusalem and Hebron, eighteen miles distant. Roads are shortly to be made from Haifa, Acre, and Beyrout, to Nazareth Tiberias, and the Hauran. The latter is declared to be 'one of the finest grain countries in the world.'" The roads will simplify the transit of the grain to the coast for export, and so poor wealth and labor into Palestine. Pray for the peace of Jerusalem."

In addition to this quotation we take another from the *Watchword*. The Editor, Dr. Gordon, makes an extract from a recently printed volume with some prefatory remarks which we give verbatim as follows:

In the last edition of his "*Jews—Prediction and Fulfilment*," Prof. Kellog shows how steadily along many lines of Providence the movement towards the restoration of Israel to their land is progressing. What a significant fact which he mentions, that "In Russia alone, between forty and fifty Palestine colonization societies have been formed in the past four or five years!" He further says: No less significant is it, that simultaneously with these incipient colonization movements, and in a more rapid degree, goes steadily forward the general improvement of the Holy Land. On this, besides many others, we have again the valuable testimony of Mr. Oliphant, who says: "It is a remarkable fact, that while every province in Turkey has been steadily retrograding during the last few years, Palestine alone has been rapidly developing in agricultural and material prosperity." Abundant proofs of this statement are given by himself and other travellers. Within the past twenty years the price of building sites about Jerusalem has risen fifty per cent., and is still increasing; while in twenty years the population has doubled. A later writer from Jerusalem in the *Jewish Chronicle*, says, that about the Jaffa gate the price of building sites has increased fourfold in the last five years. The population of Haifa has doubled in ten years, the value of exports and imports has largely increased, and land has increased threefold in value from 1878 to 1883. Almost every acre of the great plain of Esraelon is in a high state of cultivation, and "presents one of the most striking pictures of luxuriant fertility which it is possible to conceive." In 1882 the cost of transporting Surseck's share of the wheat crop of this fertile plain to the seaport was $50,000. The Bedouin raids which made the fruits so uncertain a few years ago throughout Eastern Palestine, have become a thing of the past. Roads are now being constructed in a land where, till lately, there were none. In Haifa, a few years ago, a cart had never been seen; but lately an omnibus was running four or five times a day to Acre, and a good road has been finished to Nazareth. A road is also in progress from Jerusalem to Hebron. Similar accounts reach us from other points. In 1883 a company of Syrian capitalists obtained a concession from the Sultan for a railway from Acre to Damascus, and for placing steam tugs upon the Sea of Tiberias, and the route was surveyed. The concession lapsed "through difficulties which arose at the last moment in the formation of the company," but Mr. Oliphant adds, that he has "little doubt but that the work will be ultimately accomplished."

Such then, very briefly, is the present state of things with regard to the Jewish nation and their land. The remark made by Dr. Moody Stuart, in the General Assembly of the Free Church of Scotland, a few years ago, is still as true as then: "The modern world is at a loss what to do with the Jews, and the Jews are at a loss what to do with themselves." Slowly the idea of restoring the people to the land, and the land to the people, is taking shape and form in the minds of increasing numbers of Jews and Christians.

In copying the above into THE RESTITUTION, we feel prompted to add in the spirit and language of love that the stern logic of events will finally convince many, who are looking for the Lord's speedy return, of their error in denying that prophecy touches the return of Judah and Israel to the land of their fathers. The fulfillment of prophecy has a distinct relation to the future of the Church, Israel and the nations. In the Old Testament Scriptures vastly more is predicated of Israel and the nations than of the Church. And while the Church becomes prominent in the Scriptures of the New Testament, Israel and the nations are by no means lost sight of by the inspiring Spirit. That Israel is an Everlasting Nation, is none too strong language to employ in our appeal to the Scriptures.

### PERPETUATING LIFE.

He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal, John xii. 25.

The following, which we take from *Words of Reconciliation*, furbishes an illustration from nature that God is not willing that any should perish, but rather that sinful man may return and live. In human experience the quickening influences are brought to bear again and again upon the heart, before God abandons the soul to death. The lesson from nature is beautiful and instructive. Heavenly, spiritual, and divine influences alone can bring immortality.

THE FIVE LIVES OF SEED CORN:

Professor J. Boal's record of interesting and useful tests of the germinating possibilities of small grain, especially wheat, was communicated to the *Tribune* some weeks ago, showing that repeated sprouting followed drying up, the fifth or sixth time. Dr. E. Lewis Sturtevant of our State Experiment Station, has since published a report of similar investigations with the seeds of maize, indicating the same wise provision of kindly nature to the end that harvests may not fail. He introduces his data with a pleasing statement of the curious fact, the existence of which may well excite wonder and gratitude.

"It is often surprising to see how admirably a plant has sometimes become possessed of functions for meeting and overcoming the variable changes to which it is subjected by climate. Seed is planted, germinates, a drouth comes and the soil becomes dry and parched. The swollen seed has commenced its life, but apparently the attempt has been in vain, for the seed is now dry and hard, and the caudicle appears withered and dead; the rains come; the seed again swells and renews its attempt to grow. The vital functions of the seed are so strong, and so arranged that its resistance at this period of its life to unfavorable agencies is great, and with a return to the conditions favorable to growth, its suspended life starts again into animation."

That this vital function should withstand one repression is indeed noteworthy; that it should endure to be nipped four successive times and still show some degree of effective life, is very remarkable.

## Communications.

"THE FOUNDATION OF GOD STANDETH SURE." 2 Tim. ii. 19.

*Dear Restitution:*

As we are bound by natural and moral ties, we cannot dissolve them. Hence, in the spirit, we are prompted to aid each other, and as we can, "each one seek each other's welfare."

The two groups of the sun, moon, and earth—my six-fold argument, noted in my last—copied from Webster, suggested the inquiry as to the number of eclipses in a year, or a hundred years.

From Herschell's astronomy I get these answers—very satisfactory. "In 223 lunations, full months—eighteen years and ten days—there are ordinarily seventy eclipses." This averages nearly four in a year, 400 in 100 years! The fractional variation is unimportant to the grand, unshakable facts in the result as "seen and known of all men." They belong, "not in a corner," but fill all space!

There are over five and one-half times eighteen in 100 years, and hence the number of eclipses—over 400—in a century, is quite enough to confound all scepticism as to the orbicular form of the earth, the same as that of sun and moon, all in harmonious movement.

Please note that back of all this number of eclipses, we see that all bodies within sight, the sun, moon, and stars (transcending our capacity to count) appear as they are, ovall! Nay, more, they appear without any material foundations, as you claim for the earth! These universal, unnumbered facts are primary and essential! They are not speculative, or theoretic, but all in reality! So far, they are like the four seasons of the year, the day and the night, summer and winter, seed-time and harvest, cold and heat, all sealed to us by God in the rainbow covenant! Nay more, they are founded and maintained by the Omnipotent will of Almighty God—their Creator!

Please, then, look again at the sun, moon and stars, and ask yourself if our earth is likely to be an exception, and so divorced from the sun that makes and rules its day and seasons, and gives us the rainbow, according to the covenant; or the moon that rules its night?

Note. A coal dealer said he could float only about 150 tons gonefully to his dock, but with the favoring and ruling moon at perigee, he could carry 600 tons! Please reflect, there cannot be such an exception or divorce, because the universe is one. It bears some slight analogy to some grand mechanism of man, each part fully needful to achieve some stupendous purpose in our rushing "time of the end!"

The thought of such isolation of earth from its relation to the floating orbs, sun, moon and stars abroad through all space, would involve universal collapse and perdition in our world, for all life on earth depends, under God, on this order for its seed time and harvests. Gen. viii.; Psalm civ. 24-30. Stagnation involves corruption.

You see, that my rest of faith is in the Creator and his wisdom and loving will to sustain this order of his own creation, with reference to the regeneration as revealed in the gospel, and to show to the angels, principalities and powers in heavenly places, his manifold wisdom, according to his eternal purpose in Christ, the second Adam, our coming Restorer, to "make all things new!" As the present order of the universe had its germ in "the Logos," John i.; Gen. i., so the future glorious consummation, has its foundation in "the same word!" For of him, through him, and to him, are all things." Amen. Rom. xi. 36.

Faith fastens here and "builds on this foundation." Hence it is all assumption of divine truth that is based on the human sound and usage of words, like foundation and pillars. Nay it must be a delusion. Please see 1 Cor. iii. 10–12; 1 Tim. iii. 15; 2 Tim. ii. 19; Gal. ii. 9; Eph. ii. 20; Heb. 2–6; Isa. l. 8; xxviii. 16; ii. 16; iii. 8; Jer. xxvi. 18. St. Paul says, as he was the apostle to the Gentiles, I have laid the foundation—for the Gentile calling—another buildeth thereon; other foundation can no man lay, who is Christ Jesus. 1 Cor. iii. 10-12. If any man build on this foundation, it is for the house of God, the pillar and ground (stay) of the truth, the gospel system. 1 Tim. iii. 15.

James, Cephas and John seemed to be pillars, and gave me the hand of fellowship. Gal. ii. 9.

"The foundation of God standeth sure, having this seal: The Lord knoweth them that are his" 2 Tim. ii. 19; Deut. xxxiii. 26, 27.

"Ye (Gentile Christians) are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, builded for an habitation of God, through the Spirit." Eph. ii. 20-22.

The Old Testament usage corresponds. Hence it is like Swedenborgian, Shaker, and Jesuit bewilderment, that parallax and others stumble and so greatly err, not knowing the Scriptures, nor the power of God," for "of him, through him, and to him, are all things." Rom. xi. 36. No creature, no dispensation, is self-sustaining, and independent. The Roman Church is "the mother church, yet the mother of harlots," all personified, and descended from or identified with Rome, "the great city that reigned (then and since) over the kings of the earth," Rev. xvii. 1–18; but its end is to be burned like Sodom! Rev. xviii. 8.

Thus Mt. Zion also had "her daughter," and is noted as daughter twelve times by the prophet Isaiah. Then Jeremiah has this daughter as a widow, sitting solitary; and yet we read, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he who believeth (on him, Rom. ix. 33) shall not make haste; Isa. xxviii. 16; this is applied seven times, N. T., to Christ. Here then is the foundation of God's great purpose. Nay more, the stability for the universe restored lies in this arrangement.

Note. "Thus saith the Lord of Hosts, Zion (as then, and yet, existing) shall be (and now is) ploughed as a field." Micah iii. 12 re-affirms it. The facts of Zion are historic, like those of Rome. Zion had both her daughter and her foundation! Nay, more, we read of her city, Jerusalem, as "daughter," sitting solitary as a widow; the words are of course used in an accommodated yet truthful sense.

In this light you may talk of Mount Zion and the earth as a plain, and loose your mind in your conclusion. But you should know that "God in Christ," the maker, is above those temporalities as "things made;" and that his power and loving will are as the everlasting arms of the eternal God, underneath, and that the foundation for "the earth" like that for Zion, lies in his eternal purpose which he purposed in Christ Jesus our Lord, (Eph. iii. 8–11; Titus i. 1–3, before the world) to the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God," (which opens up to) "the whole family in heaven and earth the riches of his glory, the breadth and length, and depth and heighth, and the love of Christ, that ye might be filled into all the fulness of God!" To him be glory in the Church by Christ Jesus throughout all the generations of the age of the ages. Thus the moral system for earth and heaven, for men and angels, has its foundation in Christ and its superstructure is in progress! Its consummation centers in the new heaven and the new earth! "All very good!" Your notion, with its author, is as grass; but the word of the Lord abideth forever.

J. B. COX.

### MISSIONARY FUND.

Here will donations are solicited for the purpose of sending papers to the poor, and supplying books and papers to mission workers, in this and other lands. We do not want, and will not accept a penny for a "missing Fund," but every cent placed in our hands will go as the donor would have it, to further the cause of the blessed Master.

Received since November 15, 1887, the following sums:

| | |
|---|---|
| Previously Published | $276 55 |
| Mrs Julian B Anderson | 2 |
| Alex Williams | 2 35 |

Prepared by the committee appointed by the Indiana State Conference.

### LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 60.

LOVE TO GOD.

LESSON Chapter 1 John ii.

GOLDEN TEXT:—Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. Matt. xxii. 37.

Q. Why should we love God?

A. Because he first loved us, Rom. 5: 8; John 3: 16; 1 John 4: 19: and sent his Son to be the propitiation for our sins, 1 John 4: 10. Sent his only begotten Son into the world that we might live through him, 1 John 4: 8; and hath given us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature having escaped the corruption that is in the world through lust. 2 Pet. 1: 3, 4 These promises are, Eternal life. 1 John 2. 25. New heavens and new earth. 2 Pet. 3: 12. Eternal inheritance, Heb. 9: 15; a crown of glory, 1 Pet. 5: 4; James 1: 12; rulership, Rev. 2: 26, 27. David loved the Lord because he had heard his cry.

Q. What is the first step toward accepting the love of God?

A. Believing the love that God hath to us, by confessing that Jesus is the Son of God, and that he is our Savior. 1 John 4: 15, 16.

Q. How can our love to God be perfected?

A. By dwelling in love and so dwelling in God.

Q. What will be the result of dwelling in love?

A. We shall have boldness in the day of judgment. Perfect love casteth out fear. If we dwell in God, there will be no fearful looking for of judgment and fiery indignation to devour. 1 John 4: 17, 18; Heb. 10: 27, 28, 29.

Q. Can we love God and yet hate a brother?

A. If a man say, I love God and hate his brother, he is a liar.

Q. What then is the commandment?

A. That he who loveth God, love his brother also. He that loveth not knoweth not God.

Q. How may we know that we do not love God?

A. If any man love the world, the love of the Father is not in him. 1 John 2: 15; John 5: 42. He that loveth not his brother abideth in death. 1 John 3: 14.

Whosoever hateth his brother is a murderer, 15 verse.

He that seeth his brother have need and has no compassion, 17 verse, how dwelleth the love of God in him?

He that loveth me not, keepeth not my commandments. John 14: 24.

Q. How are we to love God?

A. In deed and in truth, not in just words of the tongue—that is, we are to relieve want, to help the destitute, to comfort the afflicted.

Q. If we do not so love God, will not our own hearts, or conscience condemn us? and can we have confidence before God, that he will not condemn us?

A. Most assuredly we stand condemned, knowing that we are not doing right in God's sight, who is greater than our hearts, and who knoweth all things. He knows when we shut up our bowels of compassion, against the cry of a needy brother, and that our profession of love to him is but a profession of the tongue, and not that of deed, and of truth.

Q. What had the Pharisees passed over in tithing mint and cummin?

A. Judgment and the love of God.

Q. How is the sincerity of our love shown? How is it to be proven that we are what we profess to be?

A. By the abundance of our joy, even in deep poverty, abounding in riches of liberality, in ministering to the saints, in the grace of giving to the glory of the Lord. 2 Cor. 8: Matt. 6: 28, 24. 44; Prov. 22: 29. By supporting the weak. Acts 20: 35. By bearing the burdens of those who have gone to the war. 1 Cor. 9: 7, 8, 9, 10, 11, 12, 13, 14. By keeping God's commandments. John 5: 3; 1 John 14; 15, 23.

Q. What should love be without?

A. Dissimulation: there must be the deed as well as the profession. Rom. 12: 9; 2 Cor. 8: 8.

Q. How does faith work?

A. By love.

Q. If our love is sincere, will anything be able to separate us from the love of God?

A. Rom. 8: 35–39; Psalm 48: 20; Nah. 1: 5.

Q. Can we be the disciples of Christ and love anything more than we do him?

A. Matt. 10: 37; Rev. 12: 11.

Q. What was against the church at Ephesus?

A. They had left their first love.

Q. What were they to do?

A. To repent and do the first works, begin again doing deeds of mercy.

Q. What should be the closing exhortation?

A. Let us consider one another to provoke unto love and good works. Heb. 10: 24, 25, and building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life.

Now unto him that is able to keep you from falling and to preserve you faultless before the presence of his glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and for ever. Amen.

### Satisfied.

When King David was in the wilderness of Judah, fleeing from his rebellious son Absalom, and hard pressed by those who sought his life, he had a wondrous appreciation of the presence and smile of Jehovah. He was happy even in the desert. "There was no desert in his heart, though there was desert around him." How sweet the language in which he expresses his holy desires after God, and his confidence in him: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me." What a blessed state of mind! With the Eternal Comforter as our abiding portion we may rejoice evermore, and find causes for continual thanksgiving. Life is dear, but the smile of the Lord is dearer. And this unspeakably precious boon is within the reach of all.—*Evangelical Messenger.*

The appalling earthquake in China, a brief report of which was received in January, shortly after its occurrence, appears to have been more disastrous to both life and property than was then supposed. A lengthy despatch from China was published by the New York *Herald* on April 2, from which it appears that not less than fifteen thousand persons were killed during four days during which at short intervals the shocks continued. The capital district of Yunnan is absolutely one mass of ruins. At Lainon, another Chinese town, the effect on buildings has been almost as terrible, with the additional horror of the earth yawning till a frightful chasm was produced, from which red-colored water was ejected. Further north, at Lo Chin, where ten thousand met their doom, the aspect of the country has been completely changed. Large tracts of land suddenly disappeared in the course of the visitation, and in their place lakes formed.

### This is for Your Information.

The Vandalia Line will run five more of their popular Excursions in months of April, May, and June, leaving Plymouth on dates as follows: April 24th, May 8th and 22nd, and June 5th and 19th, 1888, to points in Nebraska, Kansas, Arkansas and Texas, at rate of one fare for the round trip. Tickets good returning within thirty days from date of sale. Liberal stopover privileges will be granted on these tickets, giving you time to visit friends or look at the country. Full and complete information, maps, time cards, etc., will be cheerfully furnished on application to A. L. Bigham, Ticket Agt., Vandalia Line.

June 13.

See notice elsewhere of tracts by Bro. McLauchlan. You will find these tracts excellent, and the price is so low as to be but cost of postage. Every brother or sister in the land should at once secure a supply of these works, and hand one to every friend, who will read them. Our preaching brethren should each one have them to hand to interested inquirers in their audiences. Send for them brethren, and get them out into the field to work.

Brother T. J. Whitesitt can be addressed at Lorne, Ill., till June 1, 1888.

Henry Neale, formerly of Allandale Ont., can now be addressed at San Diego, Cala.

# Poetry.

## Lines on the Sunset.

Oh, the sunset on the mountains, it is beauteous to behold,
And it sometimes forms a mirage like a wondrous sea of gold;
I often think when gazing on it of the glorious mount of old,
Where the chief disciples saw Christ transfigured, shining bright,
For his face was like the sunshine, and his raiment like the light.
All this glory was a vision of the kingdom yet to be,
In which, if we are worthy, there is a place for you and me:
Then let us try to form his image on this dreary world of sin,
That when Christ comes in glory, we will be sure to enter in;
And amid life's toils and trials, all the Psalmist we can sing;
I shall be satisfied to awaken in the likeness of my King.

F. T. Bowmans.

# Communications.

Funeral Sermon on the death of Miller Barber, Salem, O., Dec. 4, 1887.

THE RESURRECTION.

Miller Barber, the subject of this memoir and discourse, was the son of John and Nancy L. Barber. He was born November 14th, 1861, and died November 19th, 1887. His age was, therefore, 26 years and 4 days. His early youth was marked by conduct unusually exemplary. He was kind and benevolent. It is said that he was never known to tell a lie, or do a mean act.

Being early drawn towards Christian duty, he became obedient to the commands of Christ: confessed publicly his faith in the atonement; and put on Christ in the act of immersion. At the time of his death he had been a member of the church of God for about 9 years, taking an active part in all its acquirements.

He leaves a tender and beloved wife and one child to mourn this sad bereavement: also an affectionate father, kind mother, devoted sisters and brothers.

Discourse—The Resurrection. Bible readings. The following passages will serve to give a proper direction to our Scripture interpretations and expositions. It may be well to say, that the doctrine of the resurrection is a matter of pure revelation, and not of human research. It is true that the resurrection has, in nature its analogies. The chrysalis, the spring season, and other physical phenomena demonstrate the practicability of the event.

One of the most ancient questions propounded for the consideration of the human family is found in Job xiv. 14, and fully answered in Job xix. 25, 26 and 27. "If a man die, shall he live again?" "I know (that) my Redeemer liveth, and (that) he will stand at the latter (day) upon the earth: and (though) after my skin (worms) destroy this (body), yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; (though) my reins be consumed within me."

It has often been a query whether the doctrine of the resurrection was revealed to God's chosen family the Hebrews. It is quite reasonable that it should be; and it is made clear by the following passages, the first being Gen. iii. 15. Here the resurrection is intimated in the denunciation against the serpent, and his seed. The sentence is that of taking away his power, that of holding the human family under the dominion of death.

Those that seem to think that the resurrection was not known to the Hebrews, do not discern God's purpose in the resurrection of the dead. God has promised his Son, Messiah universal dominion over the earth, in the place of the first Adam. That nation will be composed of the nation of Israel as the central family, associated with the choicest spirits out of every nation, kindred, and tongue, and people. The great masses of those that shall compose that empire are now sleeping in the dust of the earth. That kingdom is in the coming age, and must be organized out of the dead as well as from the living. The promise to Abraham is founded on the doctrine of a future resurrection since no other act can gather all the elements of the kingdom. Let us examine some of the old covenant promises relative to a resurrection. Gen. iii. 15, has been examined, Exodus iii. 6 reads as follows:—"Moreover he said, I am the God of Abraham, the God of Isaac, and the God of Jacob." Jesus explains this passage as follows: But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. Matt. xxii. 32. See also Mark xii. 26; Luke xx. 30; and Acts vii. 32. God had made a promise to Abraham, confirmed it to Isaac and Jacob, which was not accomplished while here living. And since it involves God's oath, it must be fulfilled in the resurrection state: consequently there must be a resurrection. Such also is the interpretation of the Abrahamic promise as given by Stephen: and by Paul, Gal. iii. 16; and Acts xxvi. 6, 7, 8. In 2 Kings iv. 34, is the following: And he (Elisha) went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm, vs. 33, then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. This case is very peculiar, yet it is a sample of a resurrection, since the child had been dead. The doctrine of a resurrection from the dead is very distinctly taught in Is. xxv. 8; and in Is. xxvi. 19; Ezek. xxxvii.; and in Dan. xii. 2, 13. In Is. xxv. 8 it is said, He (God) will swallow up death in victory. In Is. xxvi. 19, it is said, "Thy dead (men) shall live (together with) my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew (is as) the dew of herbs, and the earth shall cast forth the dead." A resurrection is here taught in very clear and distinct language. In Ezek. xxxvii. 1–11 is taught the resurrection of the whole house of Israel. In Dan. xii. 2, 13, The sleepers in the dust of the earth awake in two classes. Some to endless life, and some to shame and everlasting contempt. These are specimens of the old covenant teaching relative to the resurrection. No one can fail to see that the Hebrew teachings relative to a future resurrection had a common origin with the New Testament instruction. The New Testament, or Christian Scriptures. What did Jesus teach relative to the resurrection?

Jesus said (Matt. xxii. 23, 28, 33; Luke xx. 36; and Jno. v. 29; and xi.) in answer to the Sadducees, "You do err, not knowing the Scriptures, nor the power of God. For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob." God is not a God of the dead but of the living. Ex. iii. 6, 16. In Luke xx. 37, it is said, Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto him. It is said in Jno. v. 28, 29, Marvel not at this: for the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation (condemnation.) In these passages a resurrection is distinctly taught. And it is also clear that two classes have a resurrection. Jesus not only taught the doctrine of the resurrection, but he illustrated its practicability, and his power over the dead by raising three persons to life. Let us now examine these cases, as they bring to view all the facts and the elements of the future resurrection.

1. Daughter of Jairus. Matt. ix. 18, 19, 23, 26: "While he spake these things unto them, behold there came a certain ruler, and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her and she shall live. And Jesus arose and followed him, and (so did) his disciples. And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise, he said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn, (knowing that she was dead, Luke viii. 53). But when the people were put forth he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land." On this record we remark, (1) the maid was really dead according to the testimony of the father and all the people. (2) Jesus called it a sleep, since it was to be followed by life. Death that is followed by waking or bringing to life is truly called sleep. (3) If Jesus calls such a death, why may we not make the same application under like circumstances? (4) Jesus raised the maid by his own power, the power was communicated by his hand, and, therefore, went out of himself.

2. Only son of the widow of Nain raised. Luke vii. 11–17.

And it came to pass that after (the healing of the centurion's servant), that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, and they that bare (him) stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people. This is an affecting narrative of a most interesting scene. A widow, highly esteemed is, by an early death, deprived of a son:—an only son, her support and comfort, in the years of her declining vigor. The certainty of his death; and, consequently, of his resurrection made it a noted topic throughout the city and upper Galilee. The meeting of the two companies, the love, boldness, and power of Jesus on that occasion, are worthy of all admiration. His confidence in his ability to raise the dead, command our profound attention; and fully assure us that Jesus of Nazareth is what he declared himself to be: The resurrection, and the life. Truly has he the keys of hades and of death.

3. The resurrection of Lazarus.—Jno. xi. 1–47. This narration is too lengthy to repeat in full. Let us therefore call your attention to some of its most noted incidents. Jesus, when in Bethany, made the house of Lazarus his home. It is said that Jesus loved him, and also his sisters Mary and Martha. He was at a distance when informed of the sickness of his friend Lazarus. When a physician is called to see a patient dangerously ill, feels it a duty to hasten to his bedside, to administer all possible relief. Here Jesus, the beloved physician, sent for to aid his most devoted friend, one whom he dearly loved, knowing his situation, abode still two days in the same place; till Lazarus was dead. This fact he knew; for he said, Our friend Lazarus sleepeth, is dead. What was the nature of this death? Why did he keep at a distance till the fatal termination? Its nature is explained by calling it sleep. The reason of his delay is given in vs. 4. This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. He even says in regard to Lazarus's death, I am glad for your sakes that I was not there to the intent ye may believe. As this resurrection is the most noted of the three, it will be well to dwell more at length on some of its distinctive features. 1. The fact that Jesus said, I am the resurrection and the life, should be carefully considered, since it fully demonstrates that Jesus is not only the author of eternal life, but its life-giver, so that having put on Christ, and continued in him, being partakers of his nature we shall come forth in his likeness at the resurrection.

Three points in the narrative, are worthy of special attention; the conversation of Jesus with his disciples when informed of Lazarus' illness; and his free intercourse with his sisters Mary and Martha after his arrival at Bethany. The doctrine of the resurrection, and his power over death, and the dead are fully explained with his own divine nature and mission set forth in a clear and interesting light.

It seems, that, to this time, Christ's character and the work that he came to accomplish, were not understood by his disciples and apostles themselves. This appears from their questions and answers. They mistook Jesus' ideas relative to the term "sleep," and "death;" also his power in defending himself against impending dangers; since they were opposed to his going to Jerusalem. It is evident from vs. 4, 28 and 40, that Lazarus was allowed to sicken, die, and be buried, that Jesus' supreme power, over the dead, and death itself might be fully demonstrated. Jesus desired by a clear example of a resurrection to establish his claim to be the great Life-giver. "I am the resurrection and the life." Why in speaking of the nature of death, should we fear to call it sleep, when Jesus himself, who fully knew its nature, called it sleep? "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. "Then said Jesus unto them plainly, Lazarus is dead." What language is more distinct than that used by the Savior? Having corrected the notions of his apostles and disciples he goes to the late residence of Lazarus, where he meets with his sisters Mary and Martha.

His conversation with Martha, corrects many false views. "If thou hadst been here, my brother had not died;" as if his power was limited by distance, and that he had no inherent power to life. Her view of the future resurrection seems to leave out the agency of Jesus.

Mary appears to have the same view of Jesus' power over the dead, for she fell at his feet saying unto him "Lord, if thou hadst been here my brother had not died:" as if she had said if you had come immediately while his breath was in him, but now his life is beyond your power to recall, since he has been dead and buried a number of days, and no power on earth can recall him to life before the resurrection at the last day. How little did they know of his true character and mission. When following Jesus to the grave of their brother Lazarus how little did they understand the intention of that visit. Mary and Martha supposed that it was simply a visit of affection to the grave of his beloved companion, not discerning the object of that ardent and protracted intimacy, thus to culminate in this very noted resurrection. Let us now come to the act itself. He stands by the tomb of his sleeping friend. He has come from a distance to wake him out of his profound slumber. A man of sorrow stands over his dead friend, whom he proposes to restore to life. "Jesus wept," out of sympathy, not out of any fear that he should fail in his effort as the great Life-Giver. His words are simple yet all-powerful, "Take ye away the stone." "Lazarus, Come Forth." And he (Lazarus) that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. "Loose him and let him go." This act of power over the dead made many converts. We have dwelt upon this act of Jesus, because it demonstrates him to be the divine Life-Giver. Jesus is still the same Life-Giver, and has unlimited power over the sleepers in earth's dust. What a consolation to those who have friends asleep in Jesus. His unlimited power over death is seen in his own resurrection. He said I have power to lay down my life, and I have power to take it up again.

The great Empire (Roman) instigated by the Jews urged on by supreme Satanic power, put forth its mightiest efforts to hold Jesus under the dominion of death, that his mission might be a failure; but on the morning of the third day he arose, with the keys of hell (hades) and death suspended to his girdle. His victory over death sealed his character as the Life-Giver.

Allow us to close our remarks by noticing two passages from the writings of Paul, viz: 1 Cor. xv.; and 1 Thess. iv. 13–18. In connection with those please read Phil. iii. 20, 21.

1 Cor. xv. Our limits will not allow us to quote this chapter. We simply state the drift of Paul's argument relative to the resurrection of the dead. (1) The resurrection of Jesus is first established by first class testimony; (2) then the dead, being in the power of him that holds the keys of hades and of death must come forth at his call. The resurrection of the righteous is sure, for Christ is the first of the first fruits, afterward they that are Christ's at his coming, 1 Cor. xv. 23.

1 Thess. iv. 13–18. Our brother Barber was much interested in the doctrine of the resurrection as taught by Paul in the above passage from the first epistle to the Thessalonians. (1) This letter is addressed to believers and those who are spoken of are those who sleep in Jesus; and such language cannot be applicable to such as are in possession of active, conscious bliss, as the popular churches represent the righteous dead. (2) The order of events is clearly stated: (a) the dead in Christ rise first (before the living righteous are changed) hence the living righteous shall have no advantage over the righteous dead. This language would not be appropriate if the righteous sleeping were conscious; for, then, being in perfect bliss, the advantage would be with them.

J. P. Weethee.

## NATURAL IMMORTALITY THE BASIS OF THE DOGMA OF ENDLESS SUFFERING.—No. 1.

Human destiny is a solemn subject, and is fraught with interest to every human being. None should approach this subject with indifference. A spirit of reverent inquiry, a spirit of earnest devotion, and a spirit of fervent prayer is the disposition in which we should approach it. What are we? What is our nature? What are our capabilities? What is our future destiny? What awaits us beyond the grave? Shall we be, or what shall we be, or what shall we do, if we be, a thousand years hence? These are questions of momentous import. But where shall we find the answers to these questions? We shall find them in that Book, and only in that Book, which claims to be divinely inspired. To the book of nature we need not look for light concerning these great problems. Our inquiries can be met and satisfactorily answered only in the word of God.

The command of the great Teacher to search the Scriptures has, in every age of the church, been a reasonable command; but in no age has the injunction been more needed than it is today. The only hope for the spread of true views on this subject is, in men ceasing to rely on the creeds and on the traditional teaching of the sects, and coming direct to the Sacred Oracles.

Now the popular creeds and the popular teaching on the nature of the soul, and the teaching of the Bible, are in conflict. The creeds teach that the soul in its nature is immortal, imperishable, indestructible, that it cannot die, that it possesses in itself an eternal existence. The Bible teaches the exact opposite of this, and it teaches the opposite of this uniformly from the beginning to the end of the Book.

On some questions in theology we would speak with great caution. There are some phases of some doctrines, some details of some great truths, or some plainly revealed broad outlines of things, which are left in a measure of obscurity; and on such matters we would never speak positively. But on the question of natural immortality, there is no need for such caution. If we may speak dogmatically on any subject, we may on this. We have no hesitation in affirming that the common doctrine of natural, inherent immortality is false. It is false, because there is not a single passage in the whole Bible that teaches it; it is false, because there are a great multitude of passages that are opposed to it.

Adam and Eve, the first parents of our race, had immortality placed before them on the condition of obedience to the command of their Maker; they disobeyed the command, forfeited the proffered boon, and became mortal. The eating of the tree of life was necessary to their immortality; but on account of their disobedience they were not allowed to eat of it. The tree of life was guarded that they could not touch it or approach it. The Lord God placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life," lest the man "put forth his hand, and take also of the tree of life, and eat, and live forever." Thus failing when put on trial, not standing the test, choosing to take what God had forbidden, and falling into sin, God in mercy would not permit Adam to eat of the tree of life, and live for ever, or to become an immortal sinner.

And our first parents, forfeiting immortality through their disobedience, all their descendants were and are still mortal. Natural immortality, and the various terms in common use by which it is expressed, are all foreign to the Bible. Even learned Jewish writers who have embraced this popular error, and therefore, contend for the soul's inherent immortality, nevertheless acknowledged that this dogma "is not to be found in the Mosaic writings." The search for it in the Pentateuch is acknowledged to be a vain search. And, indeed, the search for it in any part of the Bible, whether the Old Testament or the New, were equally a vain search.

But immortality, which the first Adam forfeited by sin, the second Adam has won—won for the Adamic family—by his righteousness, or his obedience to the death of the cross. This is the position we take; this is the ground on which we stand; this is the doctrine we hold and which we affirm to be the teaching of the Holy Scriptures. Paul teaches that Jesus "abolished death, and brought life and incorruption to light through the Gospel." 2 Tim. i. 10. And this life and incorruption, this immortality is conditioned to us on our faith in the Son of God. Numerous passages, especially in the Gospel of John and the Epistles, teach this most plainly. Take one, as a sample of many: "He that hath the Son[1] hath the life; he that hath not the Son of God hath not the life." 1 John v. 12. This life, this immortality, is a part of the Divine nature, and it will be given to none but believers in Christ. In 1 Tim. vi. 15, 16, the apostle Paul declares that he "only hath immortality," "Who is the blessed and only Potentate, the King of kings, and Lord of lords." But if God only hath immortality—if he only in his nature possesses immortal life, the evidence is clear and full and absolute that we do not possess it by nature; therefore, immortality can only become ours by special gift. And this is what Scripture teaches, and what we teach. Immortality is the great, the wonderful, the precious gift of God through the Christ to them who believe in his name. The very pith and marrow of the Gospel is life—eternal life—to men under condemnation of death, conditioned on their acceptance of the gift. This is a message which must needs cause joy and gladness to those who receive it. And we would emphasize the fact that this doctrine is not supported simply by a few difficult and misunderstood texts; it has the support of all the plain texts in the Bible on this subject. Especially does it run through the New Testament. Hence it is rooted so deeply in the Word of God that nothing can overturn it; no sound principles of exegesis can separate it from that Word.

When men understand the true doctrine of immortality—when they learn that immortality is given to none but believers, and that the germ of it is given in the new birth, it will enable them to read the Scriptures, in respect to man's future, in the light of the Holy Spirit. Much that now seems dark and gloomy, and mysterious and distressing, will then be removed, and God himself will be better understood, and his character will be seen in a clearer light.

When men see that there is immortality only in the Christ, they will be more likely to realize the fact that they must perish if they continue out of Christ. The multitude having been taught that they are immortal by nature, and hoping, though conscious that they are sinners, that they will somehow escape eternal suffering, that being a penalty in excess of their demerit, neglect to seek immortality in whom alone it is to be obtained.

We believe that the Almighty Creator has implanted in the human heart the desire for immortality; that this desire is universal in the Adamic race, and no doubt in other races also that have been civilized; but that desire is evidence not that immortality is a natural possession, but just the opposite; for what is inherited as a birthright we need not wish or long for. The desire for immortality is evidence that it is placed as a glorious prize within our reach, to be obtained on certain conditions.

Immortality is to us a most precious doctrine, and our faith in it is so strong as the faith of those who oppose our view of it. They regard it as inherent in their nature, for which view they are unable to adduce a single proof from Scripture. We regard it as God's gracious gift to us through his only begotten Son, and for this view we have abundant proof in numerous plain passages. They look upon it as a natural possession by birth; we look upon it as a supernatural possession through the second birth, or the being born from above. We submit, therefore, that for our view of immortality we have some of the plainest and most definite statements found in the Gospels and the Epistles; while for the common view of immortality by natural birth, not a single passage can be given from Genesis to Revelation.

Silas Hehn.

## My Seventh Day Sabbath Experience. No. 2.

After we had been in Michigan some two or three years, laboring as best we could, and raised up many friends, we, by private conveyance, left Michigan for a visit in Western New York. We were gone some nine months. When we were absent Joseph Bates and Edson came to Jackson, Mich., came in among our dear little church of some thirty members, and succeeded in drawing nearly all into the Sabbath delusion. Upon our return to Jackson we called on Brother Dan Palmer. Mrs Seymour alighted from the carriage and went into the house, and I drove to the barn as usual and put up my horse, and then went to the house. Dinner was soon ready and we were invited to take a seat at the table. When the family became seated Brother Palmer said to his son, "pass the bread." He did not stop to ask a blessing, nor did he ask us, which he never failed to do before. The idea was, they had been sealed with the Sabbath seal, and we had not got rid of the mark of the beast, so the two classes could not worship together. We felt strange enough over this sad departure from thanks giving for the temporal blessings of our Heavenly Father, but we kept quiet and watched carefully every movement.

When we had been there some three hours we hitched up our horse and drove out to Brother Cyrenus Smith's, some three miles from Jackson where we had made our home a great deal. When we got there we discovered the same influence there as at D. Palmer's, but not quite to that extent. Brother Smith and wife, three daughters and two sons composed the family. We loved them dearly and they seemed to love us before we went to New York, but now they had changed very materially since we left them. When supper was ready we sat down to the table and Brother Smith said to his son William, "pass the bread, William." So no thanks for the blessings that lay before us given. They had never failed in calling upon us before, but the sequel is revealed above, the "seal" and the "mark" had made the difference.

After supper the Sabbath question was introduced, and the evening was spent in talking over the Sabbath, till finally the children began to retire. At last all retired but myself without any prayers, which they had been very punctual in doing before. I became so tried and afflicted by such a departure from the purity and sublimity of the Christian religion that I took my hat and retired to the barn, where I crawled down under the horses' manger and prayed and wept bitterly till twelve o'clock at night, wondering what kind of an influence had come among us that had utterly destroyed all love and affection for Christian friends that had formerly become so strongly attached to each other, and had done so much to cheer and comfort them with the blessed hope of the soon coming of the dear Savior.

Mrs. Seymour, who had retired, could not sleep, and becoming somewhat troubled by my long absence, she aroused Brother Smith who took his lantern and came into the stable where I had lain for some three hours, but he did not happen to see me so went out to another barn close by; as he did not find me, and believing he was looking after me, I crawled out from under the manger, went to the house and went to bed. But neither of us slept a bit all night; we could not cease from thinking, so as to sleep, wondering why the devil should send to deceive God's dear people, and bring them into such a sad condition of mind and spirit. But we got through the night full of sadness and sorrow. Breakfast was made ready, and as soon as seated, Brother Smith said, "William, pass the bread." As soon as this came out as on the evening previous, I could scarcely restrain my feelings. Well, I said to myself, we are not welcome here; so I shoved back from the table. Mrs. Seymour followed my example. I harnessed my horse, drove up to the door, we both got in, and rode twenty-five miles that forenoon before we got anything to eat.

Now I ask, is this Christianity, the religion that Jesus Christ brought into the world? No, no; emphatically no, nor any part of it. My mind has undergone no change from that day to this. The people that are at work practicing this deception are not worthy of any Christian confidence. The *leaders* are deceived and those who follow their influence are deceived also and both will fall into the ditch sooner or later. But I do thank God with all my heart that their deceptions will soon come to an end by the return of the dear Savior. I have no relish for that kind of religion, no not the least. It is heart-sickening and perfectly deleterious to Christian society. So beware of its baneful influence. It has no love for any one who has not been sealed with the Sabbath seal. I have chosen to be sealed with the Holy Spirit after believing in the gospel of God revealed through the Lord Jesus Christ, for when we obtain that seal we are dead, delivered from the law which made nothing perfect, but the bringing in of a better hope did. There is more to follow and the most interesting part.

A. N. Seymour.

*Bible Banner, World's Crisis*, and other papers please copy.

The Presbyterian *Witness*, Halifax, N. S., says: "Of Father Chiniquy's new book we must frankly speak in superlatives. It far surpasses in interest any book hitherto issued by the author, and if we do not misjudge, it is sure to become a standard work relative to the internal economy of the Roman Catholic Church. The great organization of which he formed so brilliant and popular a member is laid bare in its innermost workings. The unveiling is in all cases profoundly interesting; it is not always distressing or mortifying. The book is brilliant on every page with the genius, and the rhetorical skill of the gifted author. The narratives are vivid and fascinating, and many chapters are of tragic interest." "Adherents of the Church of England should read this book in order to realize the meaning of the Confessional. Presbyterians and others should read it to see the unwisdom of sending their daughters to Convent and Nunnery Schools where the training is so superficial as it is showy, and where the chief aim is to win the public over to the Church of Rome." See advertisement.

Any one knowing the present address of Mary E. Minter, formerly of Watsonville, Cal., will confer a favor by sending the same to us.

Brother S. [illegible] Hook, formerly of Sugar Creek, Ind., can now be addressed at Rouse's Mills, Ind.

# Poetry.

### WATCH THOU HIM.

As I kneel beside my chair,
Offering up my evening prayer,
Asking God most reverently
My safeguard at night to be,
Voice of some one seemed to speak,
"Oh, how helpless man and weak!
Locked in silent, deathlike sleep,
Who shall watch above him keep?"

Robber foe around his bed
Moves with stealthy, cat-like tread:
Not his goods nor hoarded gold,
His poor helpless hand can hold;
Wife and children, joy and pride,
Sleeping calmly by his side,
He in silent deathless sleep,
Over these no watch may keep.

Yet I lay me down to rest,
Not a fear within my breast;
One there is who guardeth me,
His strong arm my trust shall be.
With his angel sentries round,
Though no lock or key be found,
I am safe in death like sleep,
If these watch above me keep.

S. ROXANA WINCE.

# Communications.

Copy of a Letter to the Rev. A. C. Dixon.

March 26, 1888.

*Respected Sir and Brother:*

I have listened with interest and attention to some of the popular sermons that you are now delivering in opposition to the errors of Romanism, and being a believer in stirring things up, I believe that good may come from a stir on this subject. But sir, the man that attacks thorns and briers must be "fenced with iron" and he that enters the field of controversy must be armed with "the truth" himself.

Unfortunately Romanism is not confined to the Roman Catholic Church, for as she has begged, borrowed and stolen her errors from a heathenism that was anterior to her, so many of the so-called reforms and religions might be better termed rehashes, as they have only altered some of the minutiæ of the old system and called it by "another name" to make it "smell sweet."

I was particularly struck, sir, with your reference to the experience of the young Luther in regard to his conception of Christ as inculcated by the Church of Rome, it reminded me of old times, not so very old either, say twenty-five or thirty years ago. I was brought up piously in the Methodist Church, and I can bear testimony that my impression received there of God was an exact parallel of Luther's impression of Christ. Why, sir, I have "shook and trembled" over the pit of hell. I hated to go to church and hear the dread terrors when I was a boy, and had not youth been on my side and a happy knack of sleeping sound at night afterward, there is no saying what the consequences might have been, for you know in those days boys had to do as their parents wished, and my parents at that time evidently considered that "hanging over the pit" was the right and proper treatment for your humble servant.

And O, the memory of the times we had then every Sunday night! What groans and agony! What shouts of warning from the zealous preachers! What startling delineations! What lurid lights! Flames, horror, despair, deathlessness of all-enduring torture, Dives, Lazaruses and damnations! and the poor minister in the eloquence and sulphurosity of his peroration, sank exhausted on the gold-edged Bible on the pulpit desk and buried his tear-drenched face in his pocket handkerchief in mournful silence.

And again, my dear brother, your description of Luther's conception of the interceding Virgin so exactly corresponds with mine—altering names merely—that I was remarkably struck with it. In place of an angry Christ and an interceding Virgin, we had an angry God whose wrath had to be appeased and whose "justice" had to be satisfied, and we had an interceding Jesus to beg for us and pay our dues, a sort of effeminate divinity in place of the usual heathen feminine one, and thus we had to "shelter beneath the covert of his blood? and cringe like a parcel of ours from the lash of a tyrant who used power because he had it.

Long ago that was though, so far as I am concerned. I thank the God and Father of our Lord and Savior Jesus Christ that the gladness of his eternal countenance and the benignity of his character has shined on my spirit and I know that nothing intervenes, no one intervenes between the Omnipotent Father and the meanest of his children, that it was him in his boundless graciousness that sent to us an ambassador of mercy to mediate with us and conciliate and reconcile us, rebels as we were, and when we come back to the paternal home begging and pleading, any one else to beg and plead, is absolutely useless. "I my self," says Jesus, "that I will pray the Father for you, for the Father himself loveth you," and all children in the great family we have direct access by one spirit unto the Father.

But sir, when I go into churches and "gospel meetings" of Protestants, I find them praying to Jesus whether or no he is the "one" that loves them, the distant Father is supremely removed from their theology. "Jesus paid it all, all to him they owe," and as he paid the bill and scored off the consequences, it's most reasonable to suppose they would care most or altogether for him and regard with awe if not suspicion a being too terribly just and bloody in his demands with the terrors of eternal torture and the stifle of attenuated sulphur to enforce his will. Ah, my dear sir, we have not seen the last of Roman Catholic power or Roman Catholic doctrine. The trail of the serpent has been dragged far and wide, and we ought to be careful to rid ourselves of her slime so that we will be better prepared to dust our neighbor off. In Christian love,

J. F. GELLERLY.

### A Boy Preacher.

A Williamstown, Ky., correspondent of the Cincinnati *Enquirer* says: "Great and unflagging interest has been manifested nightly for the past week in the eloquent and wonderful preaching of the boy preacher Rev. Pascal Porter, who lives near Madison, Ind., and is only eleven years old. Ministers in the prime of their ministry, ministers grown gray in the service of their Master hung with rapture upon the words that fell with burning eloquence from his youthful lips.

"Never in the history of this place have such crowds assembled to hear the preaching of one person. People of every creed and denomination and without a creed, and men who had not entered a church for fifteen years, attended nightly and were thrilled with interest and filled with wonder. He is a handsome boy, with a bright brown eye, and a well shaped head. Out of the pulpit there is nothing in his manner or speech to indicate his wonderful gift, but in the pulpit he is a veritable giant. He possesses a most wonderful memory and great gift of language, and his sermons were logical, doctrinal and deep, and on each night he spoke on an entirely different subject. While all here proclaim that his preaching is wonderful and interesting, the community are about equally divided as to whether his sermons are original or whether he has committed to memory the sermons of another; but all admit, whether they are original or not, that the boy preacher is a wonder and a prodigy.

"He is never at a loss for the right word in the right place, and so thoroughly does he seem to understand and appreciate his subject that if he were not a boy the originality of his discourses would never be questioned. The interest in them is not by any means confined to the fact that they are delivered by a boy. If they were delivered by a minister of mature years and with the same degree of eloquence all would be no less deeply interested.

"He was born near Madison, Ind., November 6, 1876, and is the youngest of a family of seven children—three boys and four girls. As soon as he was old enough to talk he manifested a desire to preach the gospel and make the world better, but was not permitted to enter the ministry until he was nine years of age. His education is limited, only having advanced as far as the fourth grade in the public schools."

### Boys and Trades.

A short time since a correspondent of a Southern paper, who evidently knew how to wield something besides his pen, and this he uses to a good purpose, made some observations, from which the *Jewelers' Journal* quotes as follows:

"I believe," says the writer, "in schools where boys can learn trades. Peter the Great left his throne and went to learn how to build a ship, and he learned from stem to stern, from hull to mast, and that was the beginning of his greatness. I know a young man who was poor and smart. A friend sent him to one of these schools up North, where he stayed two years and came back as a mining engineer and a bridge builder. Last year he planned and built a cotton factory, and is getting a large salary. How many college boys are there in Georgia who can tell what kind of native timber will bear the heaviest burden, or why you take white oak for one part of a wagon and ash for another, and what timber will last longer under water and what out of water? How many know sand stone from limestone, or iron from manganese? How many know how to cut a rafter or brace without a pattern? How many know which turns the faster—the top of a wheel or the bottom—as the wagon moves along the ground? How many know how steel is made, and how a snake can climb a tree?

"How many know that a horse gets up before and a cow behind, and the cow eats grass from her end the horse to him? How many know that a surveyor's mark on a tree never gets any higher from the ground, or what tree bears fruit without bloom?

"There is a power of comfort in knowledge, but a boy is not going to get it unless he wants it bad, and that is the trouble with most college boys, they don't want it. They are too busy, and haven't got time. There is more hope of a dull boy who wants knowledge than of a genius, for a genius generally knows it all without study. The close observers are the world's benefactors."

We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

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"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peak, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

### This is for Your Information.

The Vandalia Line will run five more of their popular Excursions in months of April, May, and June, leaving Plymouth on dates as follows: April 24th, May 8th and 22nd, and June 5th and 19th, 1888, to points in Nebraska, Kansas, Arkansas and Texas, at rate of one fare for the round trip. Tickets good returning within thirty days from date of sale. Liberal stopover tickets, giving you time to visit friends or look at the country. Full and complete information, maps, time cards, etc., will be cheerfully furnished on application to A. L. Bigham, Ticket Agt., Vandalia Line.

June 13.

### Western and Southern Excursions.

Tickets at One Fare for the Round Trip to representative points in Iowa, Minnesota, Dakota, Nebraska, Kansas, Arkansas, Texas and New Mexico will be sold from stations on the Pennsylvania Lines West of Pittsburgh on March 20th, April 3d and 24th, May 8th and 22nd, June 5th and 19th, 1888.

Tickets at One Fare for the Round Trip to representative points in Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Georgia, North and South Carolina, and Florida will be sold on March 20th and April 9th and 23d, 1888.

All tickets will be good returning within 30 days from date of sale. For further and complete information apply to the nearest passenger or ticket agent of the Pennsylvania Co., Pittsburgh, Cincinnati & St. Louis Ry. Co., or Chicago, St. Louis & Pittsburgh R. R. Co.

March 21–15.


## IF Your Subscription has Expired, Renew Now.

## PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.


### Something that will Interest You.

The Lake Erie & Western Railroad—"Natural Gas Route," will sell excursion tickets to the principal points in Minnesota, Dakota, Nebraska, Kansas, Arkansas, Texas, New Mexico, and northwestern Iowa on March 20th, April 3d and 24th, May 8th and 22nd, June 5th and 19th, 1888. Also to the principal points in southern Kentucky, southeastern Virginia, Tennessee, Alabama, Georgia, Mississippi, Florida, North and South Carolina, on March 12th and 26th, April 9th and 23d, 1888. Rates only one fare for the round trip, and tickets are good to return for thirty days from date of sale. Free reclining chair cars on day trains between Sandusky and Bloomington, and Elegant Monarch sleeping and parlor chair cars on night trains.

For rates, tickets, through baggage checks, and general information, call on or address any ticket agent of the Lake Erie & Western R. R.

T. W. LEE,
Gen'l Pass. Agt.


## FIFTY YEARS
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## THE CHURCH OF ROME.
—BY—
## CHARLES CHINIQUY.

A handsome volume of 839 pages, printed in clear type, on fine tinted paper. It is bound in strong cloth, beveled edges, and gilt stamp on side and back. Contains one portrait (one representing him in priestly robes) of the author.

There is no book upon the Romish controversy so comprehensive as this. It is a complete picture of the inner workings, aims and objects of Popery. It is from the experience of a living witness, and challenges contradiction. It is a large but very valuable work, and is fast becoming a standard authority. Six editions were sold in one year, and large orders are being daily received for the present and 6th edition. The book commends itself to the American people, and to lovers of liberty everywhere.

The book contains, among other startling revelations, thrilling chapters on, The Bible and the Priests of Rome; the Confession of Children; Festivities in a Parsonage; Protestant Children in Convents; the Trade in Masses; Home and Education; the Miracles of Rome; Murders and Thefts in Quebec; Papineau and the Patriots; Perversion of Dr. Newman; Grand Dinner of the Priests; the Abomination of Auricular Confession; Some of the Thousand Acts of Folly and Idolatry which form the Life of a Monk; the Vow of Celibacy; the Impurities of the Theology of Rome.

We have secured a supply of this book, and can fill all orders direct. If you wish to inform yourselves as to the inside working of Romanism, send us $2.50 and you will receive the book postpaid at once.

We can also furnish Mr. Chiniquy's other work, "The Priest, the Woman, and the Confessional." A cloth bound book of 368 pages; price $1.50 postpaid.

Also "Romanism—the Danger Ahead," by A. J. Gumey; contains 190 pages; cloth binding, 25 cts., paper cover, 40 cts., postpaid.

The three ordered together we will send for $2.50

## An Important Appeal,

on the chief points of a discussion by Rob. T. McLachlan, of Cleveland, O., in the subject of a neatly printed tract of 32 pages. Price two cents each, or 20 cents per dozen. They are both good missionary works, and we will be pleased to have our friends send for a supply to circulate. Send to 168 office at once.

## Dr. Smith's Bible Dictionary.

A Dictionary of the Bible comprising its Antiquities, Biography, Geography and Natural History, with sixteen full-page Engravings, numerous smaller Illustrations, besides Maps of the Holy Land in the time of David, the time of Christ, and General Maps of the Countries mentioned in the Bible. It contains every name in the Bible concerning which anything can be said. It gives an account of each of the books of the Bible; explains all civil and religious institutions, the manners and customs of the Jews as well as other nations alluded to in the Scriptures. This work by Dr. Wm. Smith, is just the "aid" to Bible study that you need, and every thorough student should place a copy on his table—you cannot read a chapter in your Bible without coming to some question on which you wish more information, and the best help you can get is Smith's Standard Bible Dictionary. Bound in cloth, 718 pages, price $4.50.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Miller's Block, Room 68, 274½ Ontario Street, Corner of Bolivar, north of Central Market, Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

"The Gospel of Our Salvation and Kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 176 Grand st., on first floor, Brooklyn, N. Y.

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The above price is for those who want this work for their own use. If you want to use one or more in mission work, or for a gift to a friend we will send them for only 30 cents each.

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The work also includes the consideration of Sunday, conditional immortality, the gospel, return of the Jews, the restoration of the kingdom to Israel, punishment of the wicked, the state of the dead, the new birth, the one faith, the one hope, the image of God, nature of Christ, the atone, the religion, morality, Christianity, etc. This work contains 350 pages, Cloth bound, Price $1.00,

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What was the Sabbath, and What was the First Day of the Week.

A Letter to a Friend.

Christ's Kingdom: Where is it? What is it?

Thanatopsis, or the First and Second Death Scripturally Considered.

Scriptural Baptism Defined.

Letter to a Baptist Minister on the Literality of the Kingdom of Heaven.


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The Coming Age is the product of laborious research concerning a period of more than forty years, favoring careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. It deals largely in political history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophecy.

It points out the fallacies of superficial interpretations, and presents instead views consistent alike with Scripture and with reason. It outlines the events of unfulfilled prophecy, and shows that they are near at hand.

In brief it tells us concerning the Coming Age, whatever can be gleaned from the Inspired Word, supported by the drift of current events. It discloses the wonder-working hand of God in the history of by-gone ages and shows that the same hand in the present age, is shaping the course of events and forming its history. It also shows that his supreme hand is moulding and fashioning the events of the Age to come, preparatory to the dispensations yet to be. Literature and learning, science and philosophy, art, statesmanship, genius, piety, all are shown to be used by the great Guiding Hand in working out the purposes of Divine wisdom and the fiat of the Unconquerable Will. Whoever reads this book will lay it aside with enlarged views of the greatness of the Supreme Majesty and the irresistible power of the Divine Sovereign who guides the course of all.

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The above is the title of a 16-page tract, containing the two articles in "THE RESTITUTION" Jan. 25, and Feb. 8. Price 5c. each, 12 for 50 for $1.00

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A Pamphlet of 48 Pages, showing what Baptism is, and its connection with the Forgiveness of Sins as the Obedience of Faith. Price 15cts.

*Christ's Kingdom—Where is it? What is it?*

The above is the title of a discourse delivered at Berwick, Pa., July 29, 1878, by Joe. Leclar. It was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed, and can be had at this office, or of the Author, Joe. Leclar, Mount Chunk, Pa., at 10c., each. 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches.

The above is the title of a neatly printed pamphlet of 32 pages, by W. Brittle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 13 cents for a copy postpaid, or eight copies for $1.00.

## VANDALIA TIME TABLE.

*Takes effect August 28, 1887.*

GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 59 | 2 hrs' Freight 57 |
|---|---|---|---|---|
| South Bend | 6 18am | 12 05pm | 10 45am | 2 30pm |
| Lakeville | 6 36am | 12 25pm | 11 04am | 3 10pm |
| La Paz dune | 6 48am | 12 39pm | 11 16am | 3 28pm |
| Plymouth | 6 57am | 12 50pm | 11 26am | 3 40pm |
| Hibbard | 7 04am | 1 00pm | 11 33am | 3 50pm |
| Marmont | 7 15am | 1 20pm | 11 45am | 4 20pm |
| Maryland | 7 24am | 1 30pm | 11 55am | 4 40pm |
| Kewanna | 7 40am | 1 50pm | 12 10pm | 5 10pm |
| Logansp't | 7 50am | 2 05pm | 12 20pm | 5 30pm |
| Sycamore | 8 06am | 2 20pm | | |
| Frankfort | 8 18am | 2 35pm | | |
| Colfax | 8 48am | 3 00pm | | |
| Crawfordsv't | 10 00am | 4 00pm | | |
| Rockville | 11 22am | 5 22pm | | |
| Terre Haute | 12 20pm | 7 00pm | | |
| St. Louis | 7 30pm | 4m | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 60 | 2 hrs' Freight 62 |
|---|---|---|---|---|
| St. Louis | 8 00pm | 9 00am | | |
| Terre Haute | 6 00pm | 7 45pm | | |
| Rockville | 7 00pm | 8 40pm | | |
| Crawfordsv't | 8 16pm | 9 56pm | | |
| Colfax | 8 50pm | 10 30pm | | |
| Frankfort | 9 20pm | 11 00pm | | |
| Sycamore | 10 42pm | 12 20am | | |
| Logansport | 10 45pm | 3 40pm | 5 00am | 9 10pm |
| Kewanna | 11 38pm | 9 21pm | 7 04am | 9 46pm |
| Maryland | 11 48pm | 9 35pm | 7 15am | 10 00pm |
| Marmont | 11 58pm | 9 55pm | 8 30am | 10 40pm |
| Hibbard | 12 09pm | 10 05pm | 8 40am | 10 55pm |
| Plymouth | 12 20pm | 10 17pm | 9 00am | 11 40pm |
| La Paz dune | 12 40pm | 10 35pm | 9 16am | 12 10am |
| Lakeville | 12 50pm | 10 45pm | 10 11am | 12 35am |
| South Bend | 1 10pm | 11 00pm | 11 00am | 1 15am |

Trains 53 and 54 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest. Also with the Evansville Route, via Evansville, to all southern points.

For through tickets, maps, time tables and other information, apply to A. L. BIGHAM, Station Agent at Plymouth.

All trains daily except Sunday.

R. A. FORD, Gen. Pass. & Ticket Agt.
JOS. HILL, Gen. Sup't. St. Louis, Mo.
St. Louis, Mo

## Pittsburgh, Ft. Wayne & Chicago Railway.

*Schedule in effect Feb. 20, 1888.*

Trains depart from and arrive at PLYMOUTH Ind., Station, (Central) time, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 9:34am |
| No. 24 (Passenger) | 12:45m |
| Fast Line | 2:25pm |
| Chicago Express | 10:25pm |
| Ft. Wayne Accommodation (Arrives) | 12:20pm |
| Local Freight | 12:20pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2:34pm |
| No. 23 (Passenger) | 12:20pm |
| Fast Line | 2:25pm |
| Day Express | 11:32am |
| Ft. Wayne Accommodation | 12:20am |
| Local Freight | 12:20am |

Passengers holding tickets, only carried on Local Freight Trains.

Pullman Palace Sleeping and Buffet Cars attached to through trains run without change westbound to Chicago; eastbound to Pittsburgh Harrisburg, Baltimore, Washington, Philadelphia and New York. For time tables, rates of fare, through tickets and baggage checks, and further information regarding the running of trains, apply to J. E. HAMER, Ticket Agent Plymouth, Ind.

*Daily. †Daily except Sunday.

JAMES McCREA, Gen'l Manager. R. A. FORD, Gen'l Pass. Agt. THOS. HILL, Gen'l Sup't. St. Louis, Mo.

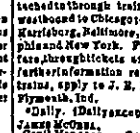

### Local Time Table.

*Solid Trains between Sandusky & Bloomington AND Indianapolis & Mich. City*

*Direct Connections to and from all points in the U. S. and Canada.*

GOING NORTH FROM PLYMOUTH.

| | |
|---|---|
| No. 10, Passenger, Leaves | 2 18pm |
| No. 12, " | 6 45pm |
| No. 100, Local, " | 7 10 30pm |

GOING SOUTH.

| | |
|---|---|
| No. 11, Passenger, Leaves | 10 05am |
| No. 13, " | 12 [illegible] |
| No. 101, Local, " | 10 05am |

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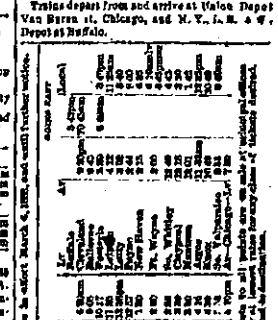


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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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The Restitution of creation, the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.

BY DR. J. K. THOMPSON.

INTRODUCTION.

The work of the ages,—the agencies brought into being and effective force, for the performance of that work, and the conditions pertaining to each in its course—constitute the grandest themes, as connected with man's origin, nature and destiny, which it is possible to contemplate. And when we consider that not only man, the earth-birth man of a period when all the preponderating life types were earth-born and of the earth, earthy—as he now is, imperfect, and impure is one of the chief actors in the drama; —that from him as he now is, will be developed the higher type of existence attainable in the age to come, and that the earth has been in preparation for long ages prior to his existence, as his future home;—that it embodies the master-thought of the Creator of the universe, as well as the fulfilment of the labors and the prophecies and the promises of the olden time, and the fruition of the gospel period and all that pertains thereto, yet reaching beyond even this to the grandeur and glory of the age to come,—each part and parcel of the age-work becomes a living object of interest to the investigator.

How pertinent is the remark of Agassiz, relative to one portion thereof. Says he, "To me it seems that to look on the first land that was ever lifted above the waste of waters; to follow the shore where the earliest animals and plants were created, when the thought of God first expressed itself in organic forms,—to hold in one's hand a bit of stone from an old sea-beach, hardened into rock thousands of centuries ago, and stranded with the beings that once crept upon its surface, or were stranded by some retreating wave, is even of deeper interest to men than the relics of their own race, for these things tell more directly of the thoughts and creative acts of God."

The lamented Hugh Miller, too, says, "We must look upon the schemes of creation, salvation, and providence, not as schemes of mere adaptation to man's nature, but as schemes also specially adapted to the nature of God as the pattern and original nature. Further, it speaks, I must hold, of the harmony and unity of one sublime scheme that after long ages of immaturity,—after the dynasties of the fish, the reptile and the mammal, should in succession have terminated, man should have at length come upon the scene in the image of God; and that, at a still later period, God himself should have come upon the scene in the form of man; and that thus all God's workings in creation should be indissolubly linked to God himself."

David, the sweet singer of Israel was inspired with similar feelings, thus, Psa. viii. 3, 4, "When I consider thy heavens, the work of thy fingers, and the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psa. xix. 1–3, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech or language where their voice is not heard."

Writers both sacred and profane, ancient and modern, who seek to inform themselves, testify as a unit in relation to the grandeur of the topic.

Geology only investigates the lithological and stratigraphical structure of the earth's crust as taught by its rocks and fossils, and neither reaches the beginning of creation, on the one hand nor the prophetic future on the other. The science of Geology begins with the Laurentian and Huronian deposits peculiar to the Eozoic age. Prior to this the earth's history is enveloped in the mists of hypothesis and obscurity as thick and impenetrable—as far as geological research is concerned—as the dense pall of misty vapor that enshrouded the earth and intercepted the sun's rays, ere the Creator said "Let there be light and there was light."

It is quite doubtful if any of the rocky stratum that formed the earth's primary coating have ever been seen by man. If any of it still exists it is in the form of basic rocks lying deep in the earth, superimposed on the unexplored interior of the earth. Everything pertaining to the earth before this period—to its formation, and to the processes employed in its evolution from chaos is more or less uncertain and hypothetical. Subsequent to this period, however, hypothesis gives place to recorded facts, uncertainty to reality, and the geologist, opening up leaf after leaf of the rock-album, observing stratum after stratum, and classifying the fossiliferous deposits in each, has established a system or order in their arrangement equivalent to scientific certainty as to the relative period of existence as living forms, continuance and finality.

The periods of duration may, therefore, be divided as follows, to-wit:

1. THE PRE-GEOLOGICAL PERIOD, which speculates upon the origin of the earth and its relation to the planetary system from before the time when it is said, that "In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness covered the face of the deep" to that portion of its history when the rocky formation remains in existence with the fauna and flora of the age locked fast in its recesses, subject to exposure and inspection to this day.

2. THE GEOLOGICAL PERIOD extending from the close of the former to the creation of man, near the close of the Tertiary or Cenozoic Age.

3. THE ANTHROPOMORPHIC PERIOD covering the history of the earth under the combined labors of God and man, extending from man's creation to the completion of the earth in the world to come.

These three periods have been divided, by geologists, into separate, successive eras or ages, according to the fossiliferous remains (fauna and flora) found embedded in the different strata. They naturally succeed each other in the following order, to-wit:

*The Chaotic or Forming Age.*

Strata: 1. Mica-slate, 2. Gneiss.
Fossils: Wanting.
Age peculiarities and labors: 1. Beginning of earth-creations, 2. Dense darkness with intense heat, 3. Diffusion of light. Gen. i. 2, 3.

FIRST DAY.

Time of judgment on the works of the age.

*The Archæan or Eozoic (first life) Age.*

Strata: 1. Laurentian, 2. Huronian.
Fossils: Rhizopods, Protozoan animalcules.
Age peculiarities and labors: Separation of waters. Gen. i. 7.

SECOND DAY.

Time of judgment on the age-labors.

*The Silurian—Molluscan—Age.*

Strata: Lower, 1. Potsdam, 2. Trenton, 3. Hudson. Upper, 1. Niagara, 2. Salina, 3. Lower Helderberg, 4. Oriskany.
Fossils: Sea-snails, Corals, Crinoids, Trilobites, Earth-worms, Fungi, Algæ, Lichens, Mosses, Ferns, etc.
Age peculiarities and labors: Exposure of dry land areas. Gen. i. 9.

THIRD DAY.

Time of judgment on the age-labors.

*The Devonian—Fish & Coal-plant—Age.*

Strata: Devonian, 1. Upper Helderberg, 2. Hamilton, 3. Chemung, 4. Catskill. Carboniferous, 1. Subcarboniferous, 2. Carboniferous, 3. Permian.
Fossils: Ganoid and Placoid fishes, Cycadeæ, Conifers, Tree ferns, and rank vegetation.
Age peculiarities and labors: Development of clear sunshine, moon, and starlight. Gen. i. 14.

FOURTH DAY.

Time of judgment on the Devonian creations.

*The Secondary or Mesozoic—Middle Life—Age.*

Strata: 1. Triassic, 2. Jurassic, divided into the Lias and Oolite groups, 3 Cretaceous.
Fossils: Gigantic Lizards, Sea-monsters, Birds, Palms, Grasses, Orchids, Lilliaceæ, Monocotyledons, Dicotyledons.
Age peculiarities and labors: Gen. i. 20, 21.

FIFTH DAY.

Time of judgment on the Mesozoic world.

*The Tertiary or Cenozoic Age.*

Strata: 1. Lignite, 2. Alabama, 3. Yorktown 4 Sumter.
Fossils: Mammals, Placental mammals, Pachyderms, Domestic animals, and last of all near the close of the age MAN, Dicotyledonous trees.
Age peculiarities and labors: Gen. i. 24-27.

SIXTH DAY.

Time of judgment on the age of four-footed beasts.

*The Post-Tertiary or Quarternary—Historic—Age.*

Strata: 1. Glacial, 2. Terrace, 3. Pleistocene, 4. Alluvium.
Fossils: Remains of animals now living, and of plants common to the present time.
Age peculiarities and labors: Species improvement, both in the animal and vegetable kingdoms. History, traditional and recorded. God's will and purpose unfolded to man.

SEVENTH DAY.

Time of judgment on the Historic age.

*The Theozoic—age to-come—Age.*

Strata: Unrevealed.
Age peculiarities, etc: The kingdom of God, embracing the Saints, the Jewish nation, and the Gentile nations, in completeness. Tree of life. God's rest.

### SALVATION.

"For the grace of God that bringeth salvation hath appeared to all men," Titus ii. 11.

"Salvation! O the joyful sound!
What pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears."

Salvation forms the theme of many a discourse preached by the clergy of the various sects and denominations of modern Christianity. It is presented to their hearers in various ways so as to attract their notice, and many reasons are given and motives presented in order to induce them to accept the proffered gift of God; but I am sorry to say that there is too much vagueness and uncertainty attached to their definitions of the word and methods to obtain the blessing. In a subject of such vast importance everything should be plain, and according to the Word of God.

We read that "now is the accepted time; behold, now is the day of salvation." Of course present salvation is indicated and taught by this language. The promise of forgiveness of sins in the name of Jesus implies it. The apostles offered salvation through the gospel to all who heard them preach it, and declared that "there is none other name given under heaven among men whereby we can be saved, than the name of Jesus," Acts iv. 12. "All men have sinned, and come short of the glory of God." "There is none righteous, no, not one." Jews and Gentiles are all under sin. "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." Rom. iii. 9–12. All the world has become guilty before God; consequently all are under condemnation, and in need of salvation. Peace with God, justification, freedom from condemnation, forgiveness of sins, are freely offered to all who "believe on him who raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Through this man the apostles preached and offered the forgiveness of sins. Acts xiii, 38. This was present salvation, and this salvation gives to the recipient of it, the hope of future salvation. This future deliverance is not what many say it is —a salvation from eternal misery. The Bible does not teach such a doctrine. It gives to the believer the hope of life, through a resurrection from the dead. This will be salvation or deliverance from the condemnation and consequences of sin, giving victory over death and the grave, through our Lord Jesus Christ. God's love for us has provided a Savior, "who is able to save to the uttermost all who come to God through him." "God sent his Son into the world, not to condemn the world, but that the world through him might be saved."

The salvation offered to us in the gospel is an individual or personal matter. The apostles have been appointed as Christ's ambassadors, as Paul writes in 2 Cor. v. 20, "as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." To them was committed the ministry and word of reconciliation, and if we would know the way of salvation, we must learn it of them. They are the only safe guides. Consult them, and follow their guidance and you are safe. Paul tells us that "the Gospel is the power of God unto salvation to every one that believeth." Rom. i. 16. Belief then is necessary. "Without faith it is impossible to please God." Belief of the gospel is required. God sent a message by his Son, and says to us by a voice from heaven, "This is my well-beloved Son; hear ye him." If we believe on the Son, and hear him, we shall respect the message he brings to us from his Father. Jesus said that he was anointed and sent to preach the kingdom of God. Luke iv. 18, 19, 43. This word was sent to the children of Israel. Acts x. 36. Many of them heard and received the word, but they were only wayside hearers; a few received the good seed into honest hearts. These brought forth fruit unto life eternal, but the others when tried and tested were found wanting, and rejected the Messenger whom God had sent. If we would be saved, we must receive both the Messenger and his message. He has the words of eternal life. John vi. 68. The Father has given him power over all flesh, "that he should give eternal life to those who believe on him. John xvii. 2. He has life in himself, and promises to give this eternal life to all who come unto him. He says, "I give unto them (my sheep) eternal life, and they shall never perish," John x. 28. But his sheep hear his voice, and follow him. They know him as the Good Shepherd, and he knows them; "and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," John xvii. 3. Then in order to have salvation we must know God and his Son, and this knowledge can only be obtained through the Scriptures of the prophets and apostles. We must hear the voice of the Good Shepherd, and follow him. This implies belief of his message, the glad tidings of the kingdom of God which he preached, and sent his disciples to preach; also, obedience to his authority. He requires nothing of us, but what he himself practised. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all that obey him." Heb. v. 8, 9. There is only one one way of salvation open for us. Jesus is "the way, the truth, and the life." There is only "one Lord, one faith, one baptism." Belief of the gospel, repentance or reformation, and baptism in the name of the Lord Jesus for the remission of sins, Acts ii. 38, is the only legitimate course to be followed in order to be on safe ground, or in harmony with the Bible record. Let every reader be careful what he adopts and follows as truth in the important matter of personal salvation, for "many false prophets are gone out into the world," "teaching for doctrines the commandments of men," which are by no means able to save the sinner. Such teachers worship God in vain, and are not safe to follow. They are only "blind guides." "And if the blind lead the blind both will fall into the ditch," Matt. xv. 14. How important it is then for us to be guided by the truth! Jesus is the truth, and the light of men. To be enlightened by him is to pass out of darkness into light, from error into the truth, and "the truth will make us free."

Reader, do you desire salvation? You can have it through Jesus, in the appointed way. He is the Savior of sinners, "neither is there salvation in any other." But he does not save sinners in a direct manner, as some teach. The apostles are his ministers, appointed by him to teach men "the way of salvation." To hear them is to hear Jesus; and to hear him is to hear and obey God. There is no other safe way. God heareth not sinners except in the appointed way. Then seek to know that and follow it, and you will be saved.

R. WILSON.

## Selections.

### THE POWERS OF THE WORLD TO COME.

A much-debated phrase in a much-vexed passage is that which we find in Heb. vi. 5, in the description of a certain class of persons, of whom the writer says, that "if they shall fall away," it is "impossible to renew them again unto repentance." These are described as being persons who, among other experiences of privilege, "have tasted....the powers of the age to come" (*loc. cit.* R. V.) What is intended by these last words, is the present question. What is meant by "the powers of the age to come?"

Numerous and diverse have been the answers to this question. Thus, *e. g.*, Kuinoel and Bretschneider interpret the phrase to mean, "the riches or consolations of the Gospel dispensation;" Stuart, similarly, "all gracious Gospel influences not included in the foregoing enumeration;" Bloomfield and Scott, "the motives and supports drawn from a future life;" McKnight, "the ordinances of the Church for converting sinners," and so on. But, considering first the first word in the phrase, it is certain that the word *δυνάμεις*, rendered "powers," never in New Testament Greek has any such meaning as any of these interpretations assign to it. They all disregard the usage of the term. In every place where this plural, *δυνάμεις*, occurs in the New Testament, with the exception of five—three of which are found in parallel passages in the synoptic Gospels—it denotes work done by superhuman agency. In the excepted Gospel passages, Matt. xxiv. 29, and parallel, in the phrase, "the powers of Heaven shall be shaken," the plural denotes the forces of physical nature. The other two excepted passages are, Romans viii. 38; and 1 Peter iii. 22, in both of which it denotes certain exalted orders of heavenly beings.

In each of the remaining twenty passages in which *δυνάμεις* occurs it denotes miracles, regarded as manifestations of a supernatural power. As illustrations, may be cited the following texts: "a man approved of God by mighty works," Acts ii. 22; "thirdly, teachers; then miracles," 1 Cor. xii. 28; "He that worketh miracles among you," Gal. iii. 5; and so also in the same Epistle to the Hebrews, ii. 4: "God also bearing witness with them....by manifold powers" (R. V.) We thus are led to conclude that the plural *δυνάμεις* according to New Testament usage, must denote "miracles" in this passage also. The force of the reference to miraculous endowments in its bearing on the argument of the context, may be well illustrated by Matthew vii. 22, where we read of some rejected persons who will say, at the last day, "Lord, Lord, did we not....by Thy name do many mighty works?" Matt. vii. 22, R. V.

But what, then, is to be understood by the qualifying words "the age to come?" A large part of modern commentators insist that by the phrase thus rendered, *μέλλοντος αἰῶνος*, is to be understood the present Gospel dispensation. So interpret the expositors above named, and many others. Lindsay inclines to interpret the whole phrase as describing "miracles viewed as manifestations of the invisible state," thereby meaning, as he explains, "the world into which we enter after death." But the question must be settled by reference to established usage. As for *αἰών*, often rendered in King James' version "world," it denotes, in contrast with *κόσμος*, the world as existing in time. "Age" if not fully adequate, is a better rendering in this phrase than "world," and it is accordingly given in this passage, in the text of the Revised Version. Miracles are then here described as "powers of the age to come." "The age to come," one would suppose, clearly enough indicated an age to follow the present age. But, strangely enough, the most of commentators tell us, that in this and other similar places where the phrase occurs, it denotes, not an age to come, but the age which is already here, the Christian dispensation. They refer us to the familiar Hebrew phrase, *ha' 'olam habba*, by which the Jews designated the expected reign of the Messiah; of which words, this *ὁ αἰὼν ὁ μέλλων*, is the Greek translation. Then it is argued, that as this phrase, "the age to come," denoted the age which should be introduced by the coming of the Messiah, therefore, as this age in which we live was thus introduced, the phrase must in the New Testament, designate this present Gospel dispensation.

But to such an interpretation there are weighty objections.

1. In the first place, granting that the Jew, before the advent of Christ, did describe the dispensation which his advent should introduce as "the age to come," surely it does not follow that, when with the appearing of the Messiah it had now begun to run its course, the Jewish believer would still speak of that coming age as if it had not yet come, and go on calling it, as before, "the age to come." This were in the last degree unnatural and unlikely. Prof. Lindsey, indeed, in his Commentary on the Epistle to the Hebrews (*loc. cit.*) adduces the use of this same verb, *πέλλειν*, in Rom. v. 14, where it is said of Adam, that he was *τύπος τοῦ μέλλοντος*, "a type of him that was to come." Here, we are told, this participle, *μέλλοντος*, is used of a fact of the past, the first coming of the second Adam. But the supposed analogy is only superficial and apparent. This participle refers to future time, as really in Rom. v. 14, as elsewhere. The first coming of Christ is here conceived of as future, not indeed to the actual present, but to an ideal present mentally assumed in the past—the time of the creation of Adam. But in the present and similar passages, where the phrase "the age to come" is used, there is no evidence that an ideal present is assumed.

2. But if we should assume that "the age to come" designates the present dispensation, why should miracles be described as "powers of the present dispensation?" Certainly not because specially characteristic of the present age, for this they have not been. It is true that they did conspicuously mark its beginning, but this gives no reason for speaking of them as distinctively powers of this age, any more than, for instance, as powers of the Mosaic age, which was also introduced by stupendous displays of miraculous power. These *δυνάμεις* or "mighty works" have, in fact, been characteristic, thus far, of no dispensation. It is not therefore supposable that the inspired writer should have intended to distinguish miracles as powers specially pertaining to the present dispensation, for that they are not so is a matter of history.

3. But it is a mistake of fact to affirm that the New Testament writers used this phrase "the age to come," to denote the present Gospel age. When they have occasion to speak of this dispensation, they employ words expressing present time, exactly as we should ourselves. Thus we read of *ὁ αἰὼν οὗτος*, "this age" in "the cares of this world (age)" (Matt. xii. 22); "the children of this age marry and are given in marriage," Luke xx. 34. Or, again, the phrase is, *ὁ ἐνεστὼς αἰών* "the present age," as in Galatians i. 4, "that he might deliver us from this present evil world (age)." Or it is *ὁ νῦν αἰών*, "the now-age," as in 2 Tim. iv. 10, "having loved the present world (age, or time-order);" and Titus ii. 11, 12, "we should live soberly, righteously and godly in this present world (age)." That these various expressions are used to denote the existing order of things in time, no one has ever doubted. So common are these expressions as to justify the statement that the sacred writers habitually denote the present order of things, just as we should do, by various phrases expressing present time.

"Are we then to conclude that in the lips of the Apostles and our Lord, the two phrases, *ὁ νῦν αἰών* and *ὁ αἰὼν ὁ μέλλων*, "the present age," and "the future or coming age," meant the same thing? Is it not the reasonable conclusion that since they so commonly use these expressions denoting present time to designate this dispensation, therefore when they depart from this very natural usage, and use instead an expression denoting future time, they do so because they are now referring to a different and future time?

This is the clearer, if possible, when we observe that often the phrase before us, or its equivalent, is used in connection with the others above noted, to mark the contrast of the future with the present. Thus we are told of the sin against the Holy Ghost, that it shall not be forgiven, *οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι*, "neither in the present age, nor in that which is to come," Matt. xii. 32 and parallels). So we read, Eph. i. 21, that God has given to Jesus Christ "a name which is above every name, not only *ἐν τῷ αἰῶνι τούτῳ* "in this age," but also, *ἐν τῷ μέλλοντι* "in that which is to come." Again in Mark x. 30, we read, that they who give up all for Christ shall receive abundantly *ἐν τῷ καιρῷ τούτῳ*, "in this present time," and *ἐν τῷ αἰῶνι τῷ ἐρχομένῳ*, "the age to come, eternal life." No less emphatic is the contrast in Luke xx. 34, 35, where with "the sons of this age," are contrasted those "who shall be accounted worthy to attain to that age," as being "sons of the resurrection."

From this examination of New Testament usage it is plain that the sacred writers distinguish two aeons or "ages," which they very naturally contrast as "the present age," meaning the present dispensation, and "the age to come," which is to succeed to the present, as the last-cited passage shows, by resurrection.

We now return to the question before us, and are in a position to understand why the writer of the Epistle to the Hebrews should speak of miracles as "powers of the age to come." Miracles, all will agree, as a matter of history, are not characteristic of the present age. It is not according to the present order of things that even Christian men should be endowed with such power as a few in the primitive age exercised over physical nature. On the contrary, instead of thus dominating nature, man remains, to a great extent, subject to nature. "We see not yet all things put under him." The extraordinary supremacy over nature which miracles exemplify, is not the law of the present age, but the exception. But though powers which, with reference to the existing order, we call miraculous, are not characteristic of this present age, they are "powers of the age to come." That is, these powers over spirit and nature which, in the present order, are foreign and exceptional, shall be characteristic of those who, to use the words of our Lord, "shall attain unto that other age, as sons of the resurrection." They are anticipations of resurrection endowments. The phrase expounded reminds us of the word of Paul touching the resurrection, that "that which is sown in weakness shall be raised in power." We may close with the striking words of Prof. Delitzsch, in his Commentary on the Epistle to the Hebrews, *sub loc.* 2, 5 *cit.*, which have come under the writer's eye since the foregoing was written:

"The powers of the world to come"—among which the apostolic signs and wonders must be reckoned—are already felt, and project themselves into the present....They are a prelude and foretaste already of that future redemption which is already in progress. 'The world to come'....the habitable earth to be, of Hebrew ii. 5, has not yet appeared, but is already present as the hidden background of the world that now is, waiting for its manifestation, perpetually breaking through the crust that binds it, in manifold effulgurations.

"Such is the real nature of the miraculous endowment. And yet, the sacred writer asserts us, that even though a man here should have attained here to this endowment and shall fall away, it shall be impossible to renew him again to repentance."

Such, then, we believe to be the true interpretation of the phrase discussed, and such its place in the argument of the context.—*S. H. Kellogg, D.D., in Pulpit Treasury.*

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## YOUR ATTENTION, PLEASE.

*Dear Friends:*

We have just started on the Fifth month of this year. We have carried on our list all the time since Jan. 1, about 200 names of persons who have promised to pay as soon as able. We have exhausted our means, and now ask each one whom we have accommodated so long to remit to us some portion, at least of your dues. If you cannot send all, send a part, and that right away. We ask you to do this because we *Need* it—queer as it may seem to you, yet we do actually need it—and as we have waited so long on you, we trust you will be very prompt in responding to our call.

Brethren, you who have abundance, remember that we have on our list a number of poor brethren and sisters—actually too poor to pay for THE RESTITUTION. You who have large and well-stocked farms, a superabundance of this world's goods, are at liberty to pay for the paper for them.

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THERE has been a slight mitigation in the sufferings of the German Emperor for a few days past. There are, however, no good reasons to conclude that his complete restoration to health is at all probable.

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THERE is some misunderstanding between Turkey and Greece on the ground that Grecian officials have been fomenting political agitations assisted by Russian agents. The Turkish Government has recalled the Turkish Minister at Athens.

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FROM a marked number of the *Public Ledger*, published in Philadelphia, Penn., we learn that Rev. L. C. Baker has withdrawn from the West Jersey Presbytery. He is editor and publisher of *Words of Reconciliation*. His views regarding human destiny are not at all in harmony with the standard doctrines of the Presbyterian Church, and this difference has resulted in his severance from the Presbytery. His continuance in the Presbytery was considered by an advisory committee, and we give the result. "The discussion was continued at the afternoon and evening sessions on the report of the committee, which recommended that Mr. Baker withdraw from the Presbytery. A vote was taken on the recommendation, which resulted in 55 yeas and 5 nays, and the report of the committee was then adopted as a whole. Mr. Baker then tendered his resignation, and, by motion, was permitted to withdraw."

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### INDULGENCIES AND ROMISH MORALITY.

Last week we gave our readers some account of the sale of indulgences to commit all kinds of crime, just before, and at the dawn of the great Protestant Reformation, copied from Dr. John Mason Good's Book of Nature. We this week copy some additional account of this abominably nefarious traffic from the same learned author, having a special bearing on the depraved character of the Romish Popes and clergy of that age, and, at the same time, showing how demoralising the licentiousness of the papal hierarchy was, in its effects, upon the nations benefited by its superstitions. Continuing from where we left off last week our author says:—"If we turn immediately to the Vatican itself, and observe the personal conduct of the direct successors to the chair of St. Peter, and of the sacred college by which they were surrounded, what is the picture which is unfolded to us? We behold pope fighting against pope, cardinals, in a multiplicity of instances, against cardinals; the former occasionally deposed, and the latter still more frequently strangled. We behold Leo X., when only an infant of seven years old, made abbot of the rich benefice of Font-dolce; a few years afterward holding not less than twenty benefices equally rich and valuable at the same time; and nominated to the grave and [illegible] dignity of cardinal. We behold Alexander VI., a most profligate pope, living incestuously with his own daughter, the lovely but beautiful and accomplished Lucrezia Borgia, a common prostitute to her father and two brothers; and we behold one of the brothers assassinating the other, and shortly afterward her legitimate husband, in the precincts of the apostolic palace, and upon the threshold of St. Peter's church, from a jealousy of their superior pretensions to her favor. While, to close the whole, for it is disgusting in such a slough of moral filth, we behold the council of Lateran inveighing against the scandalous lives of its own ministers, who, not satisfied with living in a state of concubinage themselves, consented to receive the wages of iniquity, and sell licences to the laity for the grant of a like indulgence. But it may, perhaps, be said, that in these instances the soft and enervating power of an Italian climate and the licentious habits which so peculiarly characterized the decline of the Roman empire, and which to the period before us had never been altogether eradicated, laid a foundation for vices which would not otherwise have been exhibited. Let us then direct our attention to a climate of another kind; let us turn to the hardy and proverbially virtuous inhabitants of Scotland, and proverbially virtuous, too, from the very nature of the climate itself; what was the effect of ignorance and papal superstition amid the corruption of the fourteenth and fifteenth centuries upon the physical temperance, and chastity of the Highlands? The following is Dr. M'Crie's account in his life of John Knox, and which he supports by sufficient authorities:—"The corruptions by which the Christian religion was universally depraved, before the Reformation, had grown to a greater height in Scotland than in any other nation within the pale of the western church. Superstitions and religious imposture, in their grossest forms, gained an easy admission among a rude and ignorant people. By means of these the clergy attained to an exorbitant degree of opulence and power; which were accompanied, as they always have been, with the corruption of their order, and of the whole system of religion. The full half of the wealth of the nation belonged to the clergy; and the greater part of this was in the hands of a few of their number, who had command of the whole body.

Avarice, ambition, and the love of secular pomp reigned among the superior ordain. Bishops and abbots rivalled the first nobility in magnificence, and preceded them in honors. They were privy-counsellors and lords of session as well as of parliament, and had long engrossed the principal offices of State. A vacant bishopric or abbacy called forth powerful competitors, who contended for it as for a principality or petty kingdom; it was obtained by similar acts, and not unfrequently taken possession of by the same weapons. Inferior benefices were openly put to sale or bestowed on the illiterate and unworthy ministers of courtiers; on dice-players, strolling bards, and bastards of bishops.—There was not such a thing known as for a bishop to preach:—the practice was ever gone into desuetude among the secular clergy, and wholly devolved on the mendicant monks, who employed it for the most mercenary purposes. The lives of the clergy, exempted from secular jurisdiction, and corrupted by wealth and idleness, were become a scandal to religion, and an outrage on decency. While they professed chastity, and prohibited, under the severest penalties, any of the ecclesiastical order from contracting lawful wedlock, the bishops set the example of the most shameless profligacy before the inferior clergy; avowedly kept their harlots; provided their natural sons with benefices, and give their daughters to the sons of the nobility and principle gentry; many of whom were so mean as to contaminate the blood of their families by such base alliances for the sake of the rich dowries which they brought. Through the blind devotion and munificence of princes and nobles, monasteries, those nurseries of superstition and idleness, had greatly multiplied in the nation; and though they had universally degenerated, and were notoriously become the haunts of lewdness and debauchery, it was deemed impious and sacrilegious to reduce their number, abridge their privileges, or alienate their funds. The ignorance of the clergy respecting religion was so gross as the dissoluteness of their morals. Even bishops were not ashamed to confess that they were unacquainted with the canon of their faith, and had never read any part of the sacred Scriptures except what they met with in their missals.'"

It will be in order to show in a future [illegible] how [illegible] was introduced [illegible] and [illegible] how [illegible] this [illegible] system [illegible] and [illegible] to [illegible] Christianity with so vile a system as Romanism has ever been. As a system it is nearing its final doom, and its overthrow will be a most frightful exhibition of the wrath of an offended God. Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. Rom. xviii. 8. Keep entirely out of her horrible precincts, and keep your children away from her abominable schools.

## Communications.

### "Death is a Friend Carrying Us Home to Heaven."

This headline was used by the Rev. Mr. ——— at a funeral service in the neighborhood in which I live. The sentence is very pretty, and if true, very comforting to the bereaved friends; if not true only false comfort is afforded, because the idea is only supported by fiction and not by fact.

The words, "Death is a friend carrying us home to heaven," were said and repeated as many as ten times during his discourse, and whether true or untrue, they seemed to be well received by the audience.

The prophet Jeremiah once said, "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." Jer. v. 31. We see by this Scripture, that there are false prophets among the people, as Peter said; then he added, "as among you also there shall be false teachers," 1 Peter ii. 1.

So it is possible that the pet words, "Death is a friend carrying us home to heaven," may be numbered with those "destructive heresies" By which it is said, "denying even the Master that bought them." To deny the Master is to reject his word. If this sentence should prove false, then the preacher is likened unto Job's comforters, to whom he said, "How then comfort ye me in vain, seeing in your answers there remaineth only falsehood." Job xxi. 34.

If death is a friend, why should we mourn when our loved ones die? To meet a friend is a time of rejoicing and not of sorrow. We generally long for the time for a friend to arrive; then why should we dread death? If death will change our condition and elevate us to a glorified position, why should the mourners go about the streets?

Now we ask, What is death? The theologian says, The death (of man) is a separation of the soul from the body; they also say the soul is the man proper, so death is only a change from one condition to another; therefore we get the idea that "death is a friend to carry us home to heaven," from a false source.

The dictionary definition is, "Extinction of life." This is a more common sense view, much more in accordance with the word of God. When God said to our first parents, "Thou shalt surely die." He had given them life, and if their loyalty would stand a fair test, they should still continue to live; if not, they should die: just the opposite. So death stands in opposition to life. Death is for the work of an enemy, God's antagonist. God is the author of life, but the Devil is the author of death. How then can death be a friend carrying us home to heaven? If death is simply a separation of the soul from the body, why did God say to Cain, "The voice of thy brother's blood crieth unto me from the ground"? Why did he not say to him, the soul of thy brother has left his body, and came and told me of your crime? But nothing of it, Abel had ceased to live, therefore he could not communicate, so God had taken the blood of Abel as evidence of the crime of Cain.

Throughout the Bible we fail to find any evidence in favor of man going to heaven at death. Only three persons are referred to in the whole Bible as leaving this earth and ascending to heaven, they were first Enoch, of whom we read, "And Enoch walked with God, and he was not; for God took him." Gen. v. 24. "By faith Enoch was translated that he should not see death, and he was not found; because God translated him; for before his translation he hath had witness borne to him that he had been well-pleasing unto God." Heb. xi. 5, R. V. Second, Elijah, "And it came to pass as they (Elisha and Elijah) still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them asunder; and Elisha went up by a whirlwind into heaven." 2 Kings ii. 11. Third, Jesus, "So the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down on the right hand of God." Mark xvi, 19. "And when he (Jesus) had said these things, as they were looking, he was taken up, and a cloud received him out of their sight." Acts i. 9.

These three are all the persons referred to in all the Bible as going to heaven, and they all bodily, and not as disembodied spirits; two of them never saw death, the third died, was buried and rose again from the dead, before he ascended to heaven.

But the patriarchs, prophets, and all the saints who have died, still remain in darkness, and in silence, waiting for the trumpet to sound when they shall come forth from among the dead and shall be caught up with the living saints to meet the Lord in the air. And the wicked with the beasts of the field; "all go to one place: all are of the dust, and all turn to dust again." So the wise man asked the question, "Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?" Eccle. xix. 20. R. V.

When Abraham died, he was buried. See Gen. xxv. 8-10. When Moses died, he too was buried. See Deut. xxxiv. 6. David also slept with his fathers, and was buried in the city of David, 1 Kings ii. 10.

On the day of Pentecost, Peter said, "David has not ascended into the heavens," Acts ii. 34.

We can enumerate a large catalogue of names, whose house is the grave, and the grave will be their house until "the trumpet shall sound, and the dead shall be raised incorruptible. 1 Cor. xv. 52.

So "death is not a friend, carrying us home to heaven," as we are told by the clergy, but it is an enemy according to the divine record, and death will hold all in its embrace until Jesus who "abolished death, and brought life and immortality to light through the gospel" shall come "For he must reign, till he hath put all enemies under his feet, the last enemy that shall be abolished is Death." Then at the resurrection the saints will be raised immortal and shall ascend bodily to meet the Lord in the air.

Therefore those teachers who advocate death as a friend, are like Job's "Miserable comforters." Job xvi. 2. To whom he said, "My spirit is consumed, my days are extinct. The grave is ready for me. Job xvii. 1. R V.

J. B. Cox.

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*Dear Restitution:*

The truth seems to move slowly yet it cannot but give back soon. I went afoot across Henderson Co., about twenty-three miles, to the Church of God, called by the name of Gallimore Gap. I tried to prove by written word that we as a called out people must be ready. My text was, "Set thy house in order for thou shalt die and not live." Brother E. M. Anderson preached about the two Covenants in a more interesting way than common. By his able and logical contention for the truth at that place he has attracted many of their orthodox neighbors to attend his preaching of the word. Brethren of the Ore Edith rest assured that Brother Anderson gives no uncertain sound. I feel glad that I can tell all your readers that at that Church, though small, there are some good and faithful ones. I cannot forget the names of Brother Manning Case and his wife Amanda, who are certainly good and faithful workers for the truth. A good proof of their "Faith" is their children who seem to be so intelligent in the Bible faith and have already shown their belief by two of them putting on Christ by baptism. Their oldest Son, Willie Case, not yet eighteen years old, and the second girl, Nina, not sixteen, have been immersed out of old Adam into Christ, the new and living Adam. Their oldest girl will, they think, obey soon. Brethren, these children excel a great many of their neighbors. The truth is mighty and will prevail, error cannot control nor stop the truth. It is my wish for all your readers, to always be ready, so we can meet those at Gallimore Gap, and all the faithful in the kingdom.

Elijah M. Ginn.

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### "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $3 00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

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☞Any one knowing the present address of Mary E. Minter, formerly of Watsonville, Cal., will confer a favor by sending the same to us.

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☞Brother T. J. Whitesitt can be addressed at Lorah, Ill., till June 1, 1888.

## Miscellaneous.

### The Vatican Palace.

In the first place, the Vatican is the largest palace in the world. It stands at right angles to the basilica of St. Peter, which it joins on the right as one faces the wonderful church. The Vatican in the growth of years and of centuries, having been again and again enlarged, beautified and enriched by successive popes, until it now covers many acres of ground, has twenty courts and more than eleven thousand halls, chapels, saloons and private apartments. In it are gathered many of the most noted works of art known to the world; its immense library is celebrated for the richness of its treasures in literature; its gardens are cultivated in the best style of the art, and its galleries and *loggie* contain many of the masterpieces of the most renowned painters of all the ages. It is here that the Pope has his apartments; over this immense pile he is supreme. Swiss soldiers, in gaudy attire, guard it by night and by day. How many rooms the Pope himself occupies or uses, it is doubtful if even he himself knows; and moreover it is doubtful if he has ever been in half of those contained within the walls, or has seen all the wonders and curiosities which they contain. From its windows he looks out upon the gardens, the city of Rome, over the Campagna and away to the Alban hills. It can be readily understood that to keep such a building in repair and in order requires the labor of a vast horde of people; but how many of them are women, and in just what relation these stand to the Pope, it is probable that no one outside of the walls knows, or can know. The Pope himself is an old man, and few besides old men have ever been elected to the high office; but many of those serving him there are young men. A small army of men and a great host of women are in and around St. Peter's, and the roof is covered with residences of families to such an extent that it looks like a considerable village. In the immediate vicinity of St. Peter's and the Vatican, there are about 2,600 monks and about 1,100 nuns; and only a few rods away, between the "piazza" of the church and the Tiber, is a noted asylum devoted to the care of infant children whose parents are not known. In the outer wall of this building is a window with a peculiar shutter. It is in the form of a cylinder, and shuts out the gaze of those who would peer within; but by pressing it with the hand and turning the cylinder on its axis, it presents a concave space in which an infant can be laid, and there, by turning the cylinder, the child is turned inside of the building, and no one within can ever know whence the infant came, who was its mother or people must be ready. My text was, "Set thy house in order for thou shalt die and not live." Brother E. M. Anderson preached about the two Covenants in a more interesting way than common. By his able and logical contention for the truth at that place he has attracted many of their orthodox neighbors to attend his preaching of the word. Brethren of the Ore Edith rest assured that Brother Anderson gives no uncertain sound. I feel glad that I can tell all your readers that at that Church, though small, there are some good and faithful ones. I cannot forget the names of Brother Manning Case and his wife Amanda, who are certainly good and faithful workers for the truth. A good proof of their "Faith" is their children who seem to be so intelligent in the Bible faith and have already shown their belief by two of them putting on Christ by baptism. Their oldest Son, Willie Case, not yet eighteen years old, and the second girl, Nina, not sixteen, have been immersed out of old Adam into Christ, the new and living Adam. Their oldest girl will, they think, obey soon. Brethren, these children excel a great many of their neighbors. The truth is mighty and will prevail, error cannot control nor stop the truth. It is my wish for all your readers, to always be ready, so we can meet those at Gallimore Gap, and all the faithful in the kingdom.

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### Another Blow at Evolution.

Theologians, scientists, and philosophers are greatly excited over a speech recently delivered by that renowned scientist, Prof. Virchow, of Germany, before the congress of scientists at Wiesbaden. The surprise is fully equal to that which would be occasioned by the explosion of a dynamite bomb in a fashionable club-room. Prof. Virchow is, or has been, a member of the legislative bodies of both Germany and Prussia, and his reputation as a pathologist, microscopist and general scientist, is probably second to that of few men now living. He has been referred to as the ultimate authority in the cancerous affection of the throat of the present Crown Prince of Germany. To this congress Prof. Virchow declared that the Darwinian doctrine of the transmutation of species and of mechanical evolution, the theories upon which it is now sought to construct so much science and a great deal of morality, and which has become very unpopular, if not a sign of dense ignorance, to doubt, are fundamentally false, unscientific, and impossible; and that science can no longer afford to move along a line which seeks to construct its phenomena upon imaginary and impossible bases. These unqualified declarations from so eminent a source, one entitled by his unquestionable scientific attainments to speak authoritatively, will probably cause a halt in the march of evolutionism, a discarding of some of its assumptions and speculations, and a reconstruction of many of its teachings upon a sounder basis.—*The Interior.*

### A Letter to Jews.

*Dear Brethren:*

You have found fault with myself and others for trying to make you see that Christianity is the true Judaism. In this fair, not only do general principles that every man should try to promote his own views if he is honest in them, but also be the more special ground of a sincere love which we bear to our Jewish brethren, actuated by which we address you?

We believe that you are God's chosen people, and we believe that he has a great glory in store for you. We hold dear your own Scriptures, and accept every word of them as heavens' own light. Further than that, the New Testament, which we also accept, was written by Jews, and the Jesus of Nazareth, whom that Testament shows to us as the Son of God and Messiah, was a Jew. Our whole Christianity was born of Judaism, and we hold that it is its legitimate flower and fruit from the Abrahamic root. We see the Old and New Testaments as one revelation of a great substituted sacrifice for sin, the Lamb of God, "by whose stripes we are now healed."

Now, is it fair to find fault with us when we endeavor to show the reasons of our belief to our Jewish brethren, that they may rejoice with us in the fulfilment of Jewish prophecies, in which fulfilment is peace to every sinner's soul? Why should our motives be impunged and our characters slandered? Why should malice and hatred be stirred up in our hearts? Let us leave to low-minded men all this business of prejudice and contumely, and, as humble believers in the God of Abraham, stand on the ground of the brotherly love according to the Scripture which we all revere "Thou shalt love thy neighbor as thyself." It is only in that love we long to see you recognising the glorious Messiah who has died for the sin of the world.—*Howard Crosby, in Hebrew Christian.*

### Grove Meeting and Conference.

The Lord willing there will be a Grove Meeting and Conference at the Watkins Flowing Wells 4 miles South of Story City, Story County, Ia., commencing on Friday evening June 8, and continue until Sunday evening June 10, 1888.

This meeting has three purposes in view. (1) A reunion of the brethren of this and adjoining States. (2) To compare views, investigate Bible doctrines, promote personal holiness and strengthen each other in the Christian life, and (3) to preach the gospel to the people.

WHO OUGHT TO COME.

Every preacher of the gospel however poor he may be, every believer in the gospel, every isolated, lonely, tired, discouraged one, every one whose hope is bright, every one to whom the way seems dark, every one who has lost business or property, every one who is struggling to keep the faith, every one who is so crowded with work that he feels he has not the time to spare, you of all others ought to come; every one to whom God has given success in life and good health, every one who has lost health, ought to come, and while you drink the mineral water of these flowing wells you may drink more deeply of the water of life, for some how or other righteousness and good health are harmoniously mingled, you ought all to come.

Don't begin to look for excuses, but overcome every objection and come. We want to meet you all. Let this be the event of the season. Begin to prepare for it now, arrange business, farming, household work so that you can leave them. If we cannot spend a few days now for conference, instruction and spiritual good, how can we ever go up to Jerusalem once every year by and by? Ezek. xiv. 16-18. Remember the time and come.

WHAT TO BRING.

Come with the Spirit of the Master.
Bring the Bible.
Bring the wife and children.

If you come by R. R. bring a tent and bedding. If you have no tent bring a bolt of sheeting, some wool-twine or binding-twine, a needle and thread, and make a temporary tent after you get there. There need none of the sheeting be wasted for it can be used in the family afterward.

If you come with team bring the covered wagon, bedding and provision. Bring a few dishes and other things that you will need. Your wagon will be your home.

REMEMBER

That you are to be self-sustaining if you come to this meeting, you are to camp for a week and take care of yourself. Bread and butter can be had at Story City, and you will be expected to look after yourself. If you are disposed to complain stop and think of those worthies who "wandered about in sheep skins and goat skins being des-

[illegible] for the form of worship [illegible] to meet together under circumstances as favorable as these. May it is a duty not to forsake the assembling of ourselves together. Again we say come.

For any further information about the meeting address A. J. Eychaner, Marshalltown, Ia.

Last year our June meeting was held at the above named place, and brother Watkins sustained the burden but he cannot afford to, and this year we ought not to let him do it.

Come, enjoy with us the camp, the mineral water, the boat ride, the preaching and the social meeting for one week.

A. J. EYCHANER.

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*Dear Restitution:*

As a reader of THE RESTITUTION allow me to say just a few words. Having read several articles in THE RESTITUTION on the time of The Man of Sin, allow me to suggest, that there will soon be a marriage between the Greek (Russian) church, and the Roman. Then she will say "I sit a queen and am no widow." About the time the Czar is taking Constantinople. Then look for the two horned beast, Rev. xiii. 11, "and he exerciseth all the power of the first beast before him." The Roman Church received her power from Constantinople. Then comes the slaughter of Jews and Mohammedans.

They will do their miracles, their union being the image, Rev. xviii. 8. Therefore shall her plagues come in one day.

GEO. S. BRIGGS.

[We give our brother's suggestion a place, but have our doubts about the Greek ever marrying the old harlot. While the Greek has no virtue to boast of he will hardly get down low enough to form a union so scandalously disreputable.—ED. RES.]

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*Dear Restitution:*

Perhaps it may be interesting to some to know that we are still trying here in Kansas, to do something for the Master. After several years of patient waiting we have succeeded in forming a little class of eleven members, four of them young and new beginners, baptised by Bro. Chapman. We should be exceedingly glad if it could be arranged so that we could be united with a Conference within a reasonable distance, and have a meeting with us soon. We have a good school house to hold meetings in. Perhaps we could unite with the Conference of S. W. Nebraska. We will be glad to confer with some of those brethren by letter. Please address me at Roscoe, Kansas.

Yours waiting for the Master.
R. J. RICHARDS.

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### Announcements.

The Third Quarterly Conference of the Church of God in Indiana, will convene at the Antioch Meeting-house, five miles south of Plymouth, and three miles north of Argos, on Friday, June 8, 1888, and continue over Sunday following. Organized Churches throughout the State are requested to be represented by delegates; but all who can, whether appointed delegates or not, and all isolated ones, are cordially invited to this meeting at Old Antioch. The best meeting of the whole year is held at this place—time is on the wing, brethren, and this may be the last meeting at Antioch. So let every one who can possibly do so come to this gathering. Come to transact business connected with the cause of the Master. Come, and receive the blessings that are always in store for those who do their duty.

A. R. UNDERWOOD, Sec.

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## DIED.

BARNES.—At his residence near Black's Station, Yolo Co., Cal., April 11, 1888, Silas P. Barnes, aged 83 years, 1 month and 4 days.

Mr. Barnes was born in Dearing, New Hampshire, March 7, 1805. At the early age of 17 he began life's battle for himself. He made his way to Boston, where he began with the lowly, but being active and energetic, in a few years he found himself one of the prominent business men of that city. He was married in 1832 to Miss Olive Chapman by whom nine children were born, three daughters and six sons, of whom only four survive him. He came to California in 1854 where he has since resided, and successfully followed farming until the time of his death. About sixteen years ago he was led to embrace the Abrahamic faith in the kingdom of God and conditional immortality through Christ the seed royal of the covenant. He came to his grave in full age like a shock of corn in its season fully prepared for the life of the "Age to Come," thankful for the length of days God had given him. A large concourse of friends and relatives, who gave evidence by their tears of sorrow how highly he was esteemed, was in attendance. He maintained a good Christian character to the last. We laid him to rest, awaiting the resurrection of the just.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

M.

# Poetry.

## CHRISTIAN GRACES.

There is a faith some hearts may know,
Built not on shifting sand,
That 'mid the storms of earthly woe
Can grasp a helping hand:
The rock of faith's foundation stone,
Is Christ the Lord, and he alone.

All hope for an eternity,
Who draw this fleeting breath,
That robs the grave of victory,
And takes the sting from death;
The purest hope to mortals given
Is that which anchors us to heaven.

Sweet charity, though deemed so rare,
With those who walk alone,
Her bounteous cloak will ever share,
Nor give for bread a stone.
Truly of heaven-born graces, three,
The best is perfect charity.

MARTHA HAMMAN.

# Selections.

## THE HUGUENOTS.

### BARTHOLOMEW'S DAY AND THE EDICT OF NANTES.

Charles IX., that crowned enigma, another son and dupe of Catharine de Medici, came to the throne in 1560, aged ten years. The Venetian Ambassador, coming to court, cried in the language of the Bible, "Woe to thee, O land, when thy king is a child!" Prophetic words; for the throne of Charles IX. cast the most woful shadows that ever fell upon France.

There soon occurred the wholesale butchery of the Protestants of Vassy by the Duke of Guise in person. The terrible example was followed elsewhere, until the land was in flames of internecine war. Condé and Coligny threw down the gauntlet; the King of Navarre, however, deserted to the Romish side. Thousands fell at the battles of Rosen and Dreux. A peace was patched up, only to break out again in 1567. Then Spain came to the help of the Catholic party in France; but at St. Denis the Huguenots were victors, and exacted some liberties by threatening to take Paris itself. But the hands of the Court party were too deep in blood to lift them out. Ten thousand were massacred during the six months of pretended peace. Conspiracy was weaving about Condé and Coligny. They left their estates and fled with their families. One night they crossed the Loire with their households, singing the 114th Psalm, "When Israel went out of Egypt," and shut themselves up in Rochelle, which became the refuge of the Protestant nobles, the secular bulwark of French Protestantism as Geneva was its intellectual and spiritual defence. At Rochelle it sharpened its sword; at Geneva its pen. From Rochelle Condé and Coligny sallied forth. Their following was 20,000. The Catholics matched them at Jarnac. Condé with a few horsemen cut his way deep into the enemy's crowded ranks. With one arm crushed, and one leg broken in the melee, he pointed to his wounds, then to his banner, on which was the device, "Sweet is danger for Christ and fatherland!" then shouting, "Nobles of France; this is the desired moment! Remember how Louis de Bourbon enters battle for Christ and fatherland!" he lowered his head and led the charge of three hundred upon thrice the number of the enemy's lances. He swept everything before him. His horse killed, he was too weak to mount a fresh one. The enemy, reinforced, returned the charge. Alone, with his back against a tree, his broken leg bent upon the ground, he fought with such valor that his foes refused longer to contend with him; but a wretched coward shot him from behind. The battle was lost. The Catholic joy over Condé's death was celebrated with a *Te Deum* at Court and in all the churches. The Pope himself carried the captured banners to St. Peter's church in Rome.

When Jeanne D'Albert, the Queen of Navarre, heard of Condé's death, she took her son Henry, fifteen years old, afterward Henry IV., and Condé's son, seventeen years old, and brought them to the army. The young Henrys made a vow like Jonathan and David, saying to each other, "Your cause is mine, your interests are mine. I swear on my soul, honor and life to be wholly yours." Henceforth their double signature was affixed to the official documents of the reformed party. The medals of the patriots bore the image of the Queen of Navarre with the legend, "Alone, and with the rest, for God, the king, the laws, and peace." Bravely did Coligny and his two Henrys press the war. With shattered forces he forged his way through fresh armies of foes until he threatened Paris. Then came peace with allowance of Protestant liberties. But it was only the velvet on the paw of the lion, Catharine de Medici. She was scheming the most infernal plot that ever rose so high above the soldiers of hell as to be executed on earth. Coligny was invited to Court. The king called him "my father." Perhaps Charles IX. was honest in wishing reconciliation. Coligny was certainly frank, and begged the king to forsake the Spanish league and ally himself with the great Protestant countries, England and the Netherlands. It was the counsel of a far-seeing statesman, and would have made France the dominant nation of Europe. The king, no doubt, felt the touch of the sublime spirit of his great-hearted counsellor. Catharine and the Guises felt it too, but could not endure it. "How can the land be rid of him and his followings? War has failed. What if all the heads of French Protestantism could be got together and taken off at one blow!" The Huguenot chiefs were invited to Paris to be present at a marriage arranged between young Henry of Navarre and Margaret of Valois. A wretch was hired to assassinate Coligny. The ball, not well aimed, only wounded him. The king, Catharine de Medici and her two other sons, visited the Admiral in his sick chamber; an act of hypocrisy, which is perhaps unparalleled in the annals of deceit, unless we take into said annals those of the jungle, where the boa licks the victim he is about to swallow. The honest old Admiral drew the king's head close to his and warned him of his mother's craft, and the woe it was preparing for France. The next day there was a conference of the royal family, which was so interesting that it was continued until midnight. The king was entreated to do something; he hesitated, until in impatience he rose and said, "By God's death, since you think proper to kill the Admiral, I consent; but all of the Huguenots in Paris as well, in order that there remain not one to reproach me afterwards! Give the orders at once!" And the bell of St. Germain-l'Auxerrois struck. Coligny's door was burst open, and the wounded man impaled upon a huge hunting spear. "Behmet have you done it?" cried the impatient Duke of Guise, from the courtyard below. They threw the body from the window. "Faith, 'tis he, sure enough," said Guise, and hasted away. They cut off Coligny's head and brought it to the queen mother, as John the Baptist's head was brought to Herodias. St. Bartholomew massacre was well inaugurated, nor did it cease until the Seine floated thousands of dead bodies on its crimsoned tide to the sea. Other cities followed the example of Paris, and at least twenty thousand Protestant victims fell throughout France. When the news reached Rome, the Pope ordered a *Te Deum*, and a medal to be struck, having his own head on the one side, and on the other an image of the destroying angel with the words, "*Hugonotorum Strages.*" He ordered also a historical painting of the slaughter to be executed by Vasari, for the walls of the Vatican, with the inscription, "*Pontifex Colignii necem probat.*" But elsewhere the slaughter awakened horror, and a cry of shame went up over the world.

King Charles besieged Rochelle with an army of forty thousand, but the brave defenders held out, and the Protestant cause was stronger than ever before. Two years after the massacre, in 1574, Charles IX. died, a crazy bigot or a mere imbecile—which? History cannot decide.

The Duke of Anjou, another son of Catherine de Medici, came to the throne as Henry III. During his reign of fifteen years France may be said to have been "sobering off" after having been drunk with blood. One of the chief results of the massacre of St. Bartholomew's day was the rise of a liberal party among the Catholics, whose motto might have been "Live and let live!" But against this came the League, a combination of ultra-Catholics, under patronage of the Pope, and with the help of Phillip II. of Spain, to stamp out Protestantism and prevent the crown of France going to the King of Navarre, who since the tigress Catherine had no more whelps, was next heir. The new king sided rather with the liberal Catholics, and entered into friendly relations with Henry of Navarre. Together they fought in the field as good friends as was possible for the most contemptible man and the most magnanimous man of France to be. On the death of Henry III. Navarre determined to fight his way to the throne. The schoolboys know the story, especially of the battle of Ivry, before which he gave orders, "My children, if you lose sight of your colors rally to my white plume. You will always find it in the path to honor and glory." Nothing could withstand him. He could ride up the steps of the throne. But should he?

Here was a problem. Less than a quarter of the people of France were Protestant. He could not maintain his power except by force, and he was only one to four. If he admitted kingship the League would triumph and Protestantism be exterminated. Henry has been blamed for his decision, but there was shrewd policy in it, if not such straightforward honesty as we could wish. He decided to formally enter the Catholic communion. He took the Romish creed, cut from it whatever conflicted with the Biblical belief, and subscribed to so much as remained. He assumed the name of Catholic, but pledged the protection and liberty of Protestantism. The liberal Catholics and the bulk of the Huguenots were satisfied. Extremists of both parties were gradually won by the personal nobility of the king; and, though eighteen attempts were made assassinate him, he for twenty-one years was one of the best loved kings that ever sat upon a throne. He was devout. In the heat of battle he paused, threw the reins upon his horse's neck, clasped his hands and prayed, "O God, thou knowest my thoughts, and thou seest to the very bottom of my heart; if it be for my people's good that I keep the crown favor my cause. Otherwise, O God, let me die in the midst of these brave soldiers who give their lives for me." The grand act of his reign was the giving of the Edict of Nantes, the Magna Charta of Protestant liberty in France, which lasted for nearly one hundred years; repealed in 1685, when the Huguenots were driven from France, to enrich other countries with their arts, their industries and faith.—*James M. Ludlow, in New York Observer.*

# Communications.

"Prayer is Appointed to Convey the Blessings God Designs to Give."

"No time to pray!
What fear! so pure, so clean within,
That needeth not some check from sin,
Needs not to pray?"

When one considers the estimate put on the act of prayer, is it not strange that our Lord did not say more about it? Indeed it would appear that he had well nigh omitted any allusion to it until his attention is called to it by his disciples, "Lord teach us how to pray as John taught his disciples."

In my church (the M. E.) the act of prayer rates in importance with "the collection." Cut either of these and you cut a main artery. It has been said Methodists excel in prayer, that is, can do more of it, can utilize it better, than other church people. I do not think Methodist prayer is any better to the square inch than any other prayer.

One of the many things I have learned since I have been reading THE RESTITUTION is the importance of faith in securing, making our own, the blessings God designs for the race.

A few nights ago at the "Class Meeting" a new member; after speaking of certain difficulties in the way, etc., the leader advised him "take it to the Lord in prayer." (This is the one-all in my church.)

Quick as a flash my thoughts flew to Ireland, and I asked myself, What has prayer done for Ireland? Don't papists pray enough? Why they are at it from Monday morning until Sunday night, without any visible improvement to mind, body or estate. The same is true of my own church. Those members who have not missed a meeting for prayer, well, say for ten years, are just as ignorant of God's word today as they were ten years ago.

They have become familiar with the Hymnal, they know a number of verses by heart in the Hymn Book, but not one verse in the Book for which they profess so much reverence, the book which contains God's word. If they would carefully study that book of wisdom they would learn that much of the doggerel we sing in our meetings is not only silly, but worse. They cover up, mislead, hide the truth, so plainly to be seen on every page of God's book.

"Prayer appointed to convey" indeed. The unspeakable gift of eternal life, the best in all the catalogue, is the work of Jesus, is his gift to the race. We are, I know, required to pray for it in my church; but in all the gospels we are assured that it is ours by the exercise of faith, not prayer. Not that prayer has no place in the Christian life, I just mean it has no place here. "By grace are ye saved, through faith," etc., not through prayer. Not the slightest hint in our Lord's prayer about praying for salvation.

Paul "what must I do to be saved?" Pray? No, "believe on the Lord Jesus," etc. This is what Paul told his jailor. My class leader would have told him, "take it to the Lord in prayer." How very few even in our Protestant churches, understand the law of grace, or justification by faith. Justification by prayer, by fasting, by visitation, by gifts of money, food or clothing to the poor, by hearing sermons, by reading the Bible as an act of mortification! By something I can do myself is what would please many. There is nothing which so completely takes the self-consequence out of us, as God's method of justifying us by faith. How the king and the beggar have to meet. God asks none of us any personal assistance. If prayer was appointed to convey this greatest of God's gifts, my church would not be satisfied with an equitable portion of it. By virtue of their long prayers, they would want to make "a corner" in God's free grace. (Have a preferred claim somehow.) When the day of reckoning comes, my church will have much to answer. Professedly they believe in being saved by grace through faith, but they do not practice what they preach. Bookbinders and others are exhorted to kneel an hour or so in public at a "front bench," praying for salvation instead of taking God at his word and believing for it. If I intended to make a friend a valuable gift, and notified him of my purpose, if he were then to attack me every day, and several times each day about it, it is very likely, with my present mind, I would change my purpose and bestow my gift on some one with better manners.

No wonder so many Methodists have such a hard time in "getting religion." They want their prayer answered, while God wants to answer their faith. "Believest thou that I can do this?" "Be it unto thee according to thy faith." "I have not seen such faith, not even in Israel." "O ye of little faith." "All things are possible unto him that believeth." "When the Son of Man cometh will he find faith on the earth?" "Abraham believed God and it was counted unto him for righteousness."

Paul asked his fellow Christians to unite with him in prayer for success in preaching; we may also pray for recovery from sickness, for pardon, for protection from contagious disease, from evil men, etc., etc. Prayer, though, without faith, is worthless. Prayer cannot stand alone, but faith can. Faith in God's promises is the equipment by means of which we overcome the world and all other opposition that may dispute our progress.

At the meeting I have already alluded to our leader spoke of the beautiful work of "helping others on their way to heaven." I told him I thought a much better work would be to instruct those who needed instruction, and so improve their usefulness to others here and now. Developing character, teaching, is the work God wants the church to engage in. Helping poor sinners on their way to heaven is not mentioned in any part of the Bible.

Methodists are very hard to please in the matter of awards. They are not satisfied with the earth, nor with a life of service. As soon as they enlist they begin to whine about getting home—want to be mustered out right away. They want to get home to heaven right away off, and let the heathen continue bowing to stocks and stones. But I must stop to keep from getting away from my topic, viz., faith in God, rather than in prayer. The prayer of faith invoking the divine presence and things in harmony with the divine will, must be ever pleasing to our Father in heaven, but too much mediation is a big trance rather than a help in obtaining divine favor.

Every little evangelist now on the road wants the people to hold up their hands pleadingly for his prayers. Like Rome's Peter, he too has a key which opens or closes the door to heaven. All this to me is but pious nonsense. A Methodist prayer as an article of merchandise is as impotent as a Popish prayer. Jesus is the World's Advocate and he is sufficient.

ISAAC MCCURDY.

The *Golden Rule*, Boston, says: Protestants will do well to bear in mind the warning of Father Chiniquy, who tells us that "the priests of Rome themselves boast that more than half of the pupils of the nuns are the children of Protestants, and that seventenths of those Protestant children, sooner or later, become the firmest disciples and the true pillars of popery in the United States." See advertisement.

See notice elsewhere of tracts by Bro. McLauchlan. You will find these tracts excellent, and the price is so low as to be but cost of postage. Every brother or sister in the land should at once secure a supply of these works, and hand one every friend who will read them. Our preaching brethren should each one have them to hand to interested inquirers in their audiences. Send for them brethren, and get them out into the field to work.

# Youth's Column.

## I WONDER WHY.

I wonder why this world's good things
Should fall in such unequal shares;
Why some should taste of all the joys,
And others only feel the cares!
I wonder why the sunshine bright
Should fall in paths some people tread,
While others shiver in the shade
Of clouds that gather overhead!

"I wonder why the trees that hang
So full of luscious fruit should grow
Only where some may reach and eat,
While others faint and thirsty go?
Why should sweet flowers bloom for some,
For others only thorns be found?
And some grow rich on fruitful earth,
While others till but barren ground?

"I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblest with aught of tenderness?
I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn till night,
Their hearts so crushed with sorrow here?

"Ah well! we may not know indeed
The ways, the wherefores of each one;
But this we know—there's One who sees
And watches us through joy or strife.
Each life its mission here fulfils,
And only he may know the end,
And loving him we may be strong,
Though storm or sunshine he may send."

—Bernard Fontaine.

BAILEYVILLE, Ill.

*Dear Little Workers:*

Your earnest industry to understand the precious things in the Scriptures reminds me of a bee-hive, each gathering and some living from the flowers of immortal bloom hid in God's word. It is written, "The bee is little among that which flies, but her fruit is the sweetest of all things." Go on my dear little workers, and if God should spare you to become old, you will always be so thankful that you remembered your Creator in the days of your youth.

Would that I could nourish you as your worthy teacher, Auntie Wince, does; she seems to know just how to talk to you. Since I wrote my last letter for the Youth's Column, I have been bereaved of my husband. His long sickness previous to his death hindered my pen. This circumstance has caused me to remove to the home of my son, whose three dear little ones I want to tell you about. They are exceedingly delighted to hear me read of the Little Workers, in THE RESTITUTION, and often wish they could come to your pleasant meetings. Nearly every morning the oldest girl of eight years writes a verse from God's blessed word on the blackboard, which is in the dining room. This they learn, and it is astonishing how much they have stored up in their tender minds. They have also learnt a sweet prayer David used to say, and every morning and evening they all bend the knee together, Grandma kneeling with them, and in solemn earnestness they lift their infant voices to him who once took the little ones in his arms and blessed them. The youngest, five years old, often says, Grandma, you talk to God first, and ask him to hear us. Perhaps some of my dear little workers would like to hear their prayer:

"O Lord, teach us to pray. Create in me a clean heart, O God, and renew a right spirit within me. Behold thou desirest truth in the inward parts. Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. Let thy blessing rest on my father and mother. For the Redeemer's sake. Amen."

Before they fall asleep I tell them some sweet story in the Bible which they love to hear, and in the morning I refresh their memory by asking them questions. It is pleasant to hear them contrast the things of the present time with the glorious things to be revealed in the kingdom of our Lord Jesus Christ. Affectionately yours,

E. COFFMAN.

### THE STORY OF ISAAC LEVINSOHN.

One day, during the factory dinner hour, I passed by a Protestant Church, the door of which was open, and, tempted by curiosity, I entered. There were no pictures, no graven images there, as I had been accustomed to see in the Christian Churches in my native land; and, though I did not understand the service, yet its simplicity struck me so much that I almost began to think I was in some kind of a Jewish synagogue, and not in a Christian Church at all.

On returning to my work, I could not forget what I had seen, and at length asked one of my friends if he had ever been in such a building.

"What! in a Christian Church!" said he. "I have never been into one, and never mean to do so. I hope you have not been into such a place; now have you?"

I was afraid to confess, yet dared not deny, and was therefore silent in answer. My friend's suspicions were aroused, and I was obliged to tell the truth, adding that I would not see what harm I had done. Upon this my friend began to curse me for saying a word in favor of a Christian Church, and made me promise I would not enter one again.

A few days passed by, and once more, in my dinner hour, I passed by the church, the door of which was again open, but I dared not break my promise, though I felt a great desire to enter the building. I stood in the street, watching the door, for the hour, and then returned dumbfounded to my work.

For the rest of that day I regretted not having gone in, and for some time after I remained in a low and melancholy state. At last I made up my mind that go to the church I would, and see for myself what it was like, but determined to keep my movements secret. Many times did I attend the service, and was much impressed by the solemnity and earnestness of the preacher, and the manner in which the service was conducted, and how I wished I could understand the words which fell from the lips of him who spoke so fervently!

One day there sat not far from me in the church a gentleman, whom I took to be a Jew. I was afraid he was an agent sent by my friends to spy me out, and I trembled lest I should be discovered, and that my father should hear I had been into a church of the Christians, whom he detested and hated with all his heart, even as I did. However, observing the gentleman reading the prayers, I was relieved, and judged he was one of the worshipers.

When the service was over, I remained a few moments in the pew. When this gentleman caught sight of me, he at once made his way to me, and addressed me in Hebrew, saying, "*Atta Jehudah achi?*" ("Are you a Jew, my brother?")

I was startled, and, seeing he was indeed a Jew, thought, after all, this is not a Christian Church, but the place of worship of some new sect of Jews—perhaps the reformed Jews.

I answered him, "*Ani Jehudah*" ("I am a Jew"), whereon he shook hands with me, and commenced speaking in German. He gave me his address on bidding me farewell, but I destroyed it, lest my Jewish friends should see it.

Several days passed by, and, hoping to see the gentleman again, I made my way once more to the church, and there found him, as before.

On the service being ended, he again spoke to me, asking what my circumstances were, whence I came, and who were my parents. He was so kind and generous in speaking with me that I opened my heart to him, and told him exactly why I had left my native land, and how that I sought to be saved, and to know the God of Israel. I explained to him how that since I had left home my soul had been cast down—that ever since I began to seek the truth I had but felt I was lost—adding, "I know I want something, but do not know what it is."

"Are you going mad?" said he.

"If the truth be told, I am mad," was my reply.

Then he smiled, and said, "I hope you will get much worse."

Surprised and pained at the unkind answer, I asked him what he meant, upon which he said that a few years ago he had been in the same state of mind, that he had left his native land, Austria, and his father, mother, relatives and friends, and that he did really nearly go mad for misery of soul, but that he now thanked God for that madness, for God had given him wisdom and everlasting satisfaction.

Now for some years I had been seeking for rest of soul, and here stood before my eyes, for the first time, a man who could say he himself had everlasting satisfaction. My whole soul was filled with intense desire to know what he meant—what it was that he had, which neither my parents nor my Rabbi in Kovno, nor my friends in Germany or in England possessed. "Tell me all about it," I cried.

He then propounded several questions concerning the Messiah, which I had often wished to understand. He also quoted several portions of the Holy Writ, which had ever seemed to me hard to explain. In fact nearly all his questions were the very same as those I had put to my Rabbi in Kovno and to my beloved father, and which neither of them could satisfactorily answer. All this filled me with astonishment, for I was in the presence of a man who had evidently had the same difficulties as myself, and I was very pleased in thinking I should now have these difficulties cleared up.

This gentleman then bade me explain the saying in the Talmud, "They of the school of Elijah have taught that the world exists for six thousand years, then shall it fall into ruin, and only the Lord will be exalted in that day."

## Poetry.

### HE MADE THE STARS ALSO.—Gen. 1, 16.

So crowded is yon boundless space
The stars seem pressed for room,
Yet each with its peculiar grace
Drops thro' this nether gloom
A beam from else an empty place.

What glorious streams of stellar light
Rush where I walk alone!
How studded are those arches bright,
Where sits upon her throne
The radiant Queen of Night!

There's not a star-flake in the drifts
Which bank the milky way,
But thro' yon silvery net-work sifts,
And on the feet that stray
Its far-off trembling lifts.

Nor stays one star its trembling ray
Because 'tis weak and small,
But gladly lights my lonely way
And fain its beam lets fall,
And simply shines because it may.

The lamp I hold is weak and small
Amid earth's moral night,
Sometimes I feel it it should fall.
No one would miss my light,
Or ever know it shined at all.

And yet should none my taper mark,
Or know that it is mine,
I still must let my slender spark
Upon the dark world shine;
And shine because it is so dark.
—Joel Swarts, D.D., in New York Observer.

## Communications.

### My Seventh Day Sabbath Experience. No. 2.

Some years ago Eld. Ephriam Miller and myself held a council together and agreed to meet each other on Climax Prairie or near by and so on the Jewish Sabbath go down to Battle Creek, 14 miles distant, and keep the Sabbath with the Sabbatarians. So we met on Friday night at the place appointed, and on Saturday morning went down to Battle Creek, called on Bro. Abraham Dodge, a man with whom we had formed a very intimate acquaintance, put out our horses, got a lunch and then repaired to church, where an appointment had been made at 12 o'clock which was in their church. Some forty or fifty Sabbath people were present with two local preachers, and Uriah Smith the resident Editor of the *Review and Herald*. Eld. Kellogg the local preacher took the stand and tried to preach, and took for his text 1 Cor. ii. 1, 2; and after making some few remarks became wonderfully embarrassed, turned pale and stopped, and after standing silent a moment, he cried out to his congregation, brethren there are some dark spirits present. Bro. Miller and myself sat in the second seat from the pulpit and we realized that he considered that we were the dark spirits which stood in his way, and after a moment of silence he said, brethren we must pray. Then after another silence he spoke out and said, the Lord will give us the victory, the Lord will give us the victory. Then another silence, the he quoted his text, again but he could not preach from his text, for the dark spirits stood right in his way when he so signally failed on his text. He tried to tell us how he was initiated into the Sabbath question, but he was so wonderfully shut up and after standing in the pulpit some 10 or 15 minutes he sat down by giving liberty to the brethren to speak. Four of the members arose and spoke quite readily and when they were through a man gets up in the back part of the church, a large portly man with long heavy whiskers and says "Brethren this is the first time I ever met with you, but I have read about you through the *Review and Herald*." Said he "I have just sold out my possessions in Illinois and moved into this place. I have come here to worship with you, to make a sacrifice. I have come here to put all onto the altar, then addressing himself to the church exhorted them to do the same thing, put all onto the altar, and while talking he continued to raise his voice higher and higher till he was troubled to convey his thoughts, froth flowed out onto his long beard, and when on his highest key or strain the man that had tried to preach but could not on account of the dark spirits present, cried out to the Illinois man that was delivering his message on such a high key "That Spirit is not of the Lord and I rebuke it in the name of the Lord." The man dropped upon his seat muttering out some words like following as near as we could understand, I did not know that I was saying any thing wrong; upon this sharp rebuke they quickly dismissed the meeting. Bro. Ephraim Miller, my co-laborer arose, called the attention of the congregation and said, Brethren, Bro. Seymour and I have come to see and make you a visit and preach to you on the Sabbath question. Now as we have your pulpit and your ears to most part of the church brethren and sisters, will you not open your doors to us and allow us to preach to you on the Sabbath question. We have been reading your books and listening to your preachers and we conclude you have not got the truth on the question, so we would like to preach to you on that question for we have some new arguments that you probably have never thought of. Can we occupy your pulpit and have your attention? No, no was the decided reply, and Cyrenus Smith arose and said no, I object to giving them a hearing, and finally said as for my part I do not want to hear anybody preach in opposition to the law of God. I arose and said, we are not here to preach in opposition to the law of God, we are here to sustain it, but said I what Bro. Smith means by the Law of God is the ten commandments. Said I, I have yet to learn that the ten commandments are ever called a law at all in the whole range of God's revelation to man, and now if any one knows of any such evidence I would like to have them tell me where the chapter and verse is that says so. I waited for an answer although a large congregation of Sabbath keepers were present, two local preachers and the Editor Uriah Smith. No one attempted to produce any evidence. I arose again and said, Brethren do not be backward in presenting this testimony If you have any such. You say it is so, your books publish it and your paper, you sing it, pray it and teach it, now if you have any such testimony present it, for when you find it, it will have a tremendous influence over my mind, but none was presented, every mouth was silent as death. At this juncture of the meeting they closed and Bro. Dodge where we put up went to Daniel Hewit, one of their local preachers and asked him to invite us home with him to dinner. So we were invited and as we left the church Bro. Miller said to Brother Hewit, I have seen a great many bigoted Methodists but I never saw such a bigoted set as you are here in my life. As soon as we got to Bro. Hewit's dinner was rushed on to the table speedily, and when we had partaken of the hasty dinner, Bro. Hewit said to me, Alva is there any body in this place that believes as you do? Said I, I do not know of any. Well, said Bro. Hewit, we thought we would get dinner early so that you could be going. Said I, Bro. Hewit, We are not in a hurry, we are going to stay till we get ready to go. Bro. H. had been traveling over the country as a kind of colporter circulating his Sabbath Literature, visiting our brethren, getting his meals and lodgings free of expense, and I knew it. Hence the answer I gave him, but we had no desire to stay with him. So we donned our wraps and returned to Bro. Dodge's and tarried with him over night. After we retired we made up our minds as they had refused us their house and a hearing that we would visit all the Sabbath keepers at their houses and so shed what light we could among them. So after a refreshing sleep and rest, we arose in the morning for work, and when we had partaken of our breakfast, Bro. Dodge handed the Bible to Bro. Miller with the request for him to read and pray. Bro. Miller said, Bro. Dodge, I do not want you to ask me to read and pray in your family, you refused to call me Brother, you do not acknowledge me as a Christian, so I choose to pray under different circumstances, and while they were talking I got the impression that Bro. Dodge did not want that I should pray in his family. So I said Bro. Dodge do you refuse to let me pray in your family. No I will not refuse, but his answer came out in such a way I took it for granted he did not want I should, but Bro. Miller finally concluded to read and pray, and I followed and we had a good time praying with them. After prayer we called for our overcoats, hats, and mufflers, and enquired for Henry Lyon (M. E. Cornell's father-in-law) a man that both of us were well acquainted with, and had been for years, but he had been induced to sell his fine farm and home in or near Plymouth, Wayne Co., Michigan, and move to Battle Creek where the Sabbath fraternity could prey on his means, leaving his children without what really belonged to them.

A. N. SEYMOUR.

The *Coloradan Chronicle* says, "Mr. Chiniquy is eminently qualified, both by experience and reading, to state what the confessional really is; and he hesitates not to say that he has produced one of the most thrilling books with which we are acquainted. See advertisement.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Holter's Block, Room 26, 276½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

Prepared by the committee appointed by the Indiana State Conference.

### LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 22.

REDEMPTION.

Lesson Chapter, Rom. 3: 24, "Being justified freely by his grace through the redemption that is in Christ Jesus."

Redemption Defined: Recovery by a price. The word implies former possession.

GOLDEN TEXT: "In whom we have redemption through his blood, the forgiveness of sins." Eph. 1: 7.

Q. What was the price paid for our recovery?

A. "Not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."

Q. What offering under the Law most closely represents the offering of our sacrifice, the Christ?

A. The Lamb without spot or blemish.

Q. When is the redemption finished?

A. Rom. 8: 23, "Waiting for the adoption (viz., the redemption) of our body." This is embraced in the hope.

Q. What was the price of redemption under the Law?

A. The blood of beasts.

Q. Could this take away sins?

A. No. Heb. 10: 4, "For it is not possible that the blood of bulls and of goats should take away sins." "But there was a record made of sins every year."

Q. What is obtained for us in the offering of the Lamb of God?

A. Heb. 9: 12, "By his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Q. Are our sins still handed over from year to year?

A. No. Rom. 8: 1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

Q. What is it that purges our conscience?

A. The blood of Christ or the price of our redemption. To the end that "we might receive the promise of eternal inheritance."

### This is for Your Information.

The Vandalia Line will run five more of their popular Excursions in months of April, May, and June, leaving Plymouth on dates as follows: April 24th, May 8th and 22nd, and June 5th and 19th, 1888, to points in Nebraska, Kansas, Arkansas and Texas, at rate of one fare for the round trip. Tickets good returning within thirty days from date of sale. Liberal stopover privileges will be granted on these tickets, giving you time to visit friends or look at the country. Full and complete information, maps, time cards, etc., will be cheerfully furnished on application to A. L. Bigham, Ticket Agt., Vandalia Line.

June 13.

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What was the Sabbath, and What was the First Day of the Week.

A Letter to a Friend.

Christ's Kingdom: Where is it? What is it?

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*Schedule in effect Feb. 20, 1888.*

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| | Depart |
|---|---|
| Mail Express | 9:05am |
| No. 52 (Passenger) | 11:20am |
| Fast Line | 2:20pm |
| Chicago Express | 4:30pm |
| Ft. Wayne Accommodation (Arrives) | 10:00am |
| Local Freight | 2:00pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 9:05am |
| No. 51 (Passenger) | 11:20am |
| Day Express | 2:20pm |
| Ft. Wayne Accommodation | 4:30pm |
| Local Freight | 12:00m |

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| | | |
|---|---|---|
| No. 10, Passenger, Leaves | | 12:05pm |
| No. 12 | " | 11:45pm |
| No. 100, Local, | " | 7:00am |

GOING SOUTH.

| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 11:00am |
| No. 13 | " | 12:45am |
| No. 101, Local, | " | 7:00pm |

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The above is the title of a discourse delivered at Berwick, Pa., July 29, 1878, by Jos. Lacier. It was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been published, and can be had at this office, or of his Author, Jos. Lacier, Mauch Chunk, Pa., at 10c., each, 3 for 25c. or 15 for $1.

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VANDALIA TIME TABLE.

*Taken effect August 28, 1887.*

GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 55 | Through Freight 57 |
|---|---|---|---|---|
| South Bend | 4 15am | 12 05pm | 10 05am | 2 30pm |
| Laporte | 5 25am | 1 37pm | 10 44am | 3 10pm |
| Lake and Line | 5 46am | 1 58pm | 11 14am | 3 40pm |
| Hanna | 6 07am | 2 19pm | 11 40am | 4 00pm |
| Hibbard | 6 24am | 2 36pm | 12 00m | 4 20pm |
| Maynard | 6 34am | 2 46pm | 12 10pm | 4 30pm |
| Marshland | 6 46am | 2 58pm | 12 25pm | 4 45pm |
| Kewanna | 7 04am | 3 16pm | 12 45pm | 5 05pm |
| Logansport | 7 45am | 3 55pm | 1 30pm | 5 45pm |
| Cyrus | 8 06am | 4 16pm | | |
| Fair Mount | 8 16am | 4 26pm | | |
| Colfax | 8 34am | 4 40pm | | |
| Crawfordsville | 10 10am | 6 20pm | | |
| Roachdale | 10 34am | 6 45pm | | |
| Terre Haute | 11 00am | 7 00pm | | |
| St. Louis | 7 00pm | 1am | | |

GOING NORTH.

| STATIONS | Mail 54 | Express 52 | Local 56 | Through Freight 58 |
|---|---|---|---|---|
| St. Louis | 8 00pm | 8 00am | | |
| Terre Haute | 6 05am | 6 05pm | | |
| Roachdale | 6 30am | 6 30pm | | |
| Crawfordsville | 6 55am | 6 55pm | | |
| Colfax | 8 30am | 8 30pm | | |
| Fair Mount | 8 45am | 8 45pm | | |
| Cyrus | 8 55am | 8 55pm | | |
| Logansport | 10 45am | 5 45pm | 5 00am | 6 10pm |
| Kewanna | 11 24am | 6 24pm | 5 40am | 6 50pm |
| Maynard | 11 42am | 6 42pm | 6 00am | 7 10pm |
| Marshland | 11 52am | 6 52pm | 6 10am | 7 20pm |
| Hibbard | 12 06pm | 7 06pm | 6 25am | 7 35pm |
| Hanna | 12 20pm | 7 20pm | 6 40am | 7 50pm |
| La Paz Junc | 12 40pm | 7 40pm | 7 00am | 8 10pm |
| Laporte | 12 50pm | 10 45pm | 10 11am | 12 30am |
| South Bend | 1 35pm | 11 30pm | 11 00am | 1 05am |

Trains 53 and 54 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

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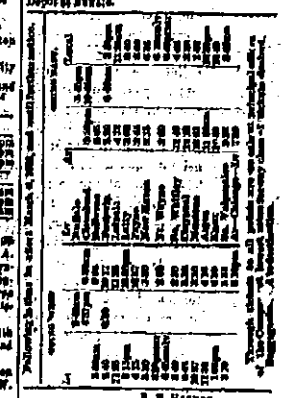

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, MAY 9, 1888. NO. 18.

## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.

BY DR. J. K. THOMPSON.

#### THE CHAOTIC AGE.

Of the first, or Chaotic, age of creative work on the heavens and the earth little record remains for observation and study by the geologist and scientist, since its rock formations have undergone metamorphisms that have destroyed their original texture, during the long ages which have subsequently elapsed; those first deposits being uniformly gneiss rock and mica slate, which become disintegrated by attrition, moisture, heat, electricity, etc; then suspended as sediment in the waters covering the face of the earth, and finally deposited together with the organic remains of succeeding eras, as sedimentary strata such as remain now, peculiar to each particular era. One author (Hugh Miller) says of the rocks now under consideration "it is indeed doubtful if the human eye has ever beheld any part of the rocks that formed the original crust of the earth;"—and yet, the peculiar conditions pertaining to it, and the God-directed forces employed, may be traced almost as readily, theoretically, as can be those of the later ages, when subjected to direct examination.

That years developed into centuries and were extended into eras, and the eras into periods of vast duration; and that those periods were repeated to the accomplishment of the summary of the age and age-work till their extension was commensurate with the grand work to be accomplished, is scarcely doubtful, while the actual work wrought by creative energy is equally certain. That the earth in the beginning of creative labor upon it, was devoid of life, animal and vegetable, the lack of such remains in the Huronian and Laurentian strata of Upper Canada, transformed to stone in succeeding aions, clearly prove, while its present form and the clearly established fact that the great mass of the earth's substance remains, to the present time, in a molten condition, with only a comparatively thin covering of rocks and alluvium, as an external shell or crust, attest to its beginning and of the forces which were correlated to effect these grand results, and to the progress of the earth under creative guidance through the age, to a degree scarcely less concise and plain than the positive statements of the inspired penman as recorded in the first chapter of Genesis.

The Bible and scientific analogy agree that "in the beginning," (of creative work on earth), "the earth was without form and void, and darkness covered the face of the deep;"—that it was an unshaped, shapeless bulk of material probably larger, somewhat, than at present; destitute of vegetation, devoid of animal life, and powerless to effect any change in or of itself, since matter can only act as it is acted upon.

Scientific research has reached back to a period of the infinite past even far more remote than that with which the Mosaic record introduces the history of God-creative work on the earth, and referred to therein as the "In the beginning." The Nebular Hypothesis, which is almost universally accepted as true, teaches that the entire planetary system,—embracing the central sun of our solar system, the earth and all the other satellites, as well as the other planetary systems, each with its own central luminary, constituting the grand universe of worlds,—originally existed in a minutely subdivided gaseous condition, comprising in that form all the proximate and ultimate elements that now enter into the formation of the various planets (suns) and their satellites; yet occupying a much larger portion of unbounded space than at present; that the entirety of this space was fully occupied by these gaseous materials, the particles of which were mutually repellent,—resisting chemical union and consolidation. It teaches, also, that by a gradual condensation an agglomeration of nebulous matter was formed; that subsequently a central consolidation around separate centres gave a nucleus for each of the planetary bodies which was completed by further condensation, cohesive attraction and the force of gravitation;—each separate centre approximating to itself all the condensations within its sphere of individual attraction. In consequence of molecular and gravitating forces, each acquired axial motion, which when once induced would ever continue the same unless prevented by extraneous force. With a certain degree of condensation, molecular combination would be attained, and heat would result, which in turn would be overcome or restrained by radiation and intensity; bringing along with them further consolidation of the now separate masses, till instead of gasses, the elements would be resolved into central bulks of molten constituents of great density surrounded with those uncondensed gasses universally evolved by heat and retained in a gaseous form from masses of inorganic matter subjected to high temperatures.

Rotation, and the slight cohesion of the fluid matter, detaching portions from the central planetary bodies from time to time, strictly in obedience to the established principles of compound motion, would become satellites of the body from which they were projected,—each molten, and subject to the laws and mutations by which the parent-planet was affected.

That the earth had such an origin is evidenced by the following facts, to-wit:

1. By its annual motion, by which it passes entirely around the sun once every year.

2. By its diurnal motion, which is in the same direction with the sun's motion on its axis,—from west to east.

3. From the demonstrated fact that the vast bulk of the earth's interior is yet in a molten state.

4. The relative size, distance, and relation between the earth and sun proclaim its sun parentage.

5. The spectroscope indicates a striking uniformity in composition and elementary principles.

What then would have been the earth's status at the beginning of the first age, or period of creative work by the Almighty?

The plastic, molten material, entering into the earth's composition, hurled from its parental planet,—the sun,—just far enough for an exact equipoise between the tangential force of projection and the sun's attraction, in obedience to these two forces, became a perpetual satellite of the paternal orb, containing within itself and accompanied by, all the elements now entering into its composition, or in any wise connected with it.

It was a burning, seething, molten mass of matter, whirling through space in its orbit at the rate of more than 3000 miles per hour; as yet shapeless because cohesive attraction, rotation and gravitation had not yet given it its later spheroidal form. It is the nucleus of a world yet uncreated.

God's creative power exerts itself,—his Word goes forth,—conserved forces become correlated to accomplish his will, and the work of molding the molten mass begins. Creation begins. Revolving upon its center of gravity, performing a revolution once every 24 hours; with all preponderating elements tending to a common focus, the liquid mass becomes a sphere. One step has been taken for the production of a new world.

That which was without form and void assumes a form. The diurnal revolution of the plastic mass from west to east upon its pivotal center forces a larger portion of the material towards the equatorial circumference, with a corresponding subsidence or flattening at the poles, making of it an oblate spheroid.

The atomic elements (ultimate elements between 60 and 70 of which are now known in the laboratory of the chemist), including oxygen, hydrogen, carbon, nitrogen, sulphur, chlorine, etc., each rested in its own stratum determined by its specific gravity, temperature, etc., above the molten earth, till, becoming commingled, intermixed and combined by the earth's motions,—by the violent upheavals of earthquakes and earth convulsions,—by their change of position incident to variations of temperature,—and, by the peculiar magnetic and electric conditions of the age, various combinations were effected all tending towards the increased solidity of the earth in its selected form, and to the accomplishment of the Divine purpose of earth-creation. The separate atomic elements each having its own density, gravity, cohesion and elasticity,—its individual rotations to heat, to electricity and to magnetism, besides its chemical affinities, which form an endless maze of laws of combination, through which elements differing from every other are connected with each other in creation, awaited the constructive direction of Omnipotence to accomplish his design. Suppose the present aerial superstratum to have been filled with these substances resting conformably on the heated surface of the earth, with their constitution perfect, and their properties suitable to combination,—the earth still remains a chaos. They must be put in their places, and not where their properties would leave them. They must be commingled, finished, arranged and fitted into their places with the exactness and nicety of the most delicate mechanism, and in accordance with the will and purpose of the Supreme Architect of the ages.

Herein is the work of creative energy manifest.

Oxygen diluted with nitrogen then as now formed air,—an atmosphere heavily charged with noxious vapors. Oxygen chemically combined with hydrogen, atom to atom, yielded water, a new compound essentially different from either of its factors;—and so on through the interminable labyrinth of chemical and cosmical compounds, of which the earth and its inhabitants are now composed and which enters into the formation of all known substances.

The chaotic mass which commenced its separate career as a molten bulk of unorganized earth-materials, at once, by surface cooling began its process of rock-deposit. A larger of gneiss and mica slate rock soon formed over its surface, cooled to hardness by radiation into space, and latent absorption. Earthquakes rent the thin earth-crust, upheaving, submerging, dissolving the fragments of vast areas thus rent and torn, only to have the chasms refilled and the rocks replaced by thicker and firmer layers of the same material. Rocking and fissured the crust gradually thickened with the advance of unnoted years, centuries and eras of the chaotic periods to the termination of the age. Air and water in contact with its heated surface cooled the exterior of the earth only to afford, as steam, a dense, vaporous covering for it, miles in thickness; yet each atom of water converted to steam, and each particle of rarefied air that rose from the heated rocks to the upper strata, bore aloft in its ascent, a mite of latent and sensible heat with which it parted ere it returned to kiss the heated rocks that overspread the level surface of a new born earth. Thus through the earlier eras of the age, did the rocks thicken and the surface heat lessen; thus was the level face of the rock-covered earth eventually flooded with water, no more to subside till long ages of successive creations should culminate in the separation of waters by the upheaval of permanent land areas.

Undulations, exposing half-molten island tracts, and anon submerging them, kept the hot-waved ocean in a constant tempest. Fiery jets spurted forth from yawning rents in the corrugated crust of semi-fluid rock, and bore aloft stifling gases and volcanic debris with clouds of watery vapor. Geysers, too, emitted their fountain streams of heated steam and water, while the lurid glare of lightning, evolved by the mighty agencies chemically and physically engaged, flashed with fitful gleam through the misty shroud. The thunder rolled unechoed over the watery waste, and the groan of the earth as the earthquake convulsed it from pole to pole, and vast water-filling chasms in its thin rocky crust, gave little evidence of future stability, or hope of habitableness.

Each of these agencies, and probably more also, were, however, potent means in the control of an Omnipotent God, to carry on the work of creation; and right well did they effect the end designed. The cloud-vail, which had been impenetrable to the rays of light during the early and middle periods of the Chaotic age, near its close, by the cooling of the earth's outer coating, diminished the density of the aerial envelop so as to allow light from the sun's rays to penetrate through it to the earth. Dim, obscure and often shut out at first, it gradually brightened with the advance of the age and at its close was an established fact; marking each returning day and night with the regularity and certainty of distinct separation. Working through the correlations of matter and force, God said, Let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light, Day, and the darkness he called Night, Gen. i. 3–5.

"Ethereal first, of things, quintessence pure
Sprung from the deep, and from her native east
To journey through the airy gloom began,
Sphered in a radiant cloud, for yet the sun
Was not; she in a cloudy tabernacle
Sojourned with the while. God saw the light
And saw it was good
And light from darkness by the hemisphere
Divided: light the day and darkness night
He named." (Milton)

And here ends the age-work for the Chaotic Age in succession. A bright, new star has been added to the innumerable thousands of brilliant orbs that deck the evening sky. Its silvic cadence becomes the evening close, preparatory to the morning dawn of another age of creative work,—a day of which, as a judgment era, little record remains except in the book of God.

*Note.—Professor Milton. It is an accepted aphorism of general physics that a body moved by two forces at right angles to each other will pass in a line corresponding to the diagonal of a parallelogram, the sides of which are formed by the two forces. Thus, if a boat is running in a stream at equal rate of speed. An object thrown from the stern of one boat to the stern of the other passes in the diagonal of a parallelogram in obedience to both forces. Again, a globular body revolving rapidly on its axis parts with a particle from its surface by reason of the centrifugal force. If it is not carry the particle forever away from the globe in a tangent, if it was unopposed: but if the particle be restrained by a string attached to the equator of the globe and to the particle cast off, (representing the force of gravitation) the tangential, rectilinear motion is changed to circular motion, and the particle becomes the satellite of the globular body as long as the two forces continue to act.*

## Selections.

### LEAVES FROM THE LIFE OF A HEBREW CHRISTIAN.

Personally, as a Christian, I am very proud I came from the Jewish race. And, as a race, are they not worthy of every consideration, remembering their past history? Are they not worthy of a supreme effort being made to remove the veil of unbelief from their eyes? I am addressing myself to all sincere followers of our Lord Jesus Christ. They are good citizens, and, if accorded fair treatment, a credit to the country in which they live. They are sober and industrious, and always willing, in case of need, to make sacrifices for the benefit of the nation among whom they dwell. But, on the other hand, they have bare justice done them, even in free America. Witness the expulsion of them from some of the hotels. The whole race is condemned because of the indiscretion of a few. I will here say, I believe the Jews, man for man, are the best behaved citizens of all nations. It is most unfair to compare the uncivilized Christian. There is not the slightest shadow of doubt that their lower classes are far better behaved than the lower classes of their fellow-countrymen of other beliefs. I will illustrate this by relating an experience that befell a cousin of mine, who occupies a prominent position among the London Jews. He was visiting a sea-side resort, where a number of Jews congregate every summer. One day, he was resting on a seat bordering the promenade. Two other gentlemen occupied the same seat. One of these turned to his friend, and, pointing toward the sands, observed, "How conspicuous those Jews make themselves!" My cousin, overhearing this remark, turned to the speaker and said, "You will excuse me, but I am a Jew." The gentleman at once apologized for having said anything that could be construed into an insult, and asked pardon. My cousin gladly granted this, and requested permission to make an explanation. He said, "You see those people," pointing toward the group that had drawn forth the remark: "they are the lowest class of Jewish people; they are kind husbands and fathers. They are industrious and sober, and have saved their hard-earned money for the purpose of giving their wives and families an outing. It is true, they make themselves conspicuous by their loud talking and tawdry finery. But, after all, this is harmless. Now, compare them with their fellow-countrymen of other beliefs, occupying a similar position, and I ask you, Are they worthy of condemnation?"

I would observe, I believe the educated Jews also compare favorably with their fellow-countrymen of the other beliefs, because, knowing the criticism they are exposed to, they are extra careful in the efforts they make to avoid attracting attention. I will illustrate another phase of their lives. They stand pre-eminent as loving husbands and fathers. While I was residing in Sydney, Australia, a new divorce law was being argued before the legislature. The Bishop of Sydney, in the course of one of his sermons, made reference to the old Mosaic law concerning divorce. The chief rabbi residing there took exception to his interpretation of the law and in the course of his remarks said: I would not have referred to this bill in my public capacity, as I do not consider as a Jew I have any occasion to interest myself in the divorce laws of our country. I have had charge of this [illegible] for a period of more than twenty-five years, and during that time, out of all the couples I have united in marriage, only two divorces have occurred, and one of these couples were reunited. I am quoting from memory, but this was the substance of his remarks. I believe a like state of affairs will be found to exist among the Jews in every part of the globe. And, again, what lessons in love might the Christians not learn, if they mingled more with the Jewish race! When I remember the loving kindness experienced on all hands from Jewish brethren during my wanderings around the world, and contrast it with the reception I met with from the Christian people among whom I was thrown during the early months of my conversion, when the want of sympathy and the cold blast of doubt through which I passed nearly withered my sweet blossom of faith,—when I consider all this, I think what vast possibilities in Christ's kingdom might not be the outcome, if this intercommunication could only be brought about! What a coldness, what a deplorable want of loving kindness and sympathy, seem to exist in the Christian Churches! And so it will remain, I believe, until they realize and do their duty toward the Jewish race.

Out of regard for the kindness I have received from individual Christians, I would willingly have left these facts unrecorded; but a higher duty demands I should not. All individual feeling must be sacrificed at the altar of Christ's cause. I need only mention that I had to offer up at the same altar a mother's loving heart and darling sister's affections, although fully conscious that the act would be as a death stroke to them; and, although I loved them as dearly as mothers and sisters were ever loved, I did not hesitate to sacrifice them when the final struggle came. No sacrifice is too great in Christ's cause, and I could only commend them to God's unbounded love and care.

Alas! the facts I mention are only too true, and call for the strongest protest from all sincere followers of Christ.

I believe the Jews, by the grace of God, would be easy of conversion, if you only succeeded in awakening their slumbering consciences, because they are naturally reverential. I would here remark—and I am pleased to be able to record it—that I do not remember having heard a Jew (even if not religious) blaspheme the name of God or Jesus Christ. Very few of the Jews read the New Testament, and I believe a large proportion of those who do accept Christ as their Redeemer and Savior.

Professor Drummond, author of *Spiritual Life in the Natural World*, during one of his addresses at the recent Northfield Conference, related the experience of a young converted Jew, who is a student at the university of which he is a professor. This Jew was a member of an atheist society. One evening, during the discussion, a speaker blasphemed the name of Christ. The Jew, who had never read of Jesus, took exception to the speaker's remarks, and defended him as having been a good man. The discussion was running high, when a friend advised the Jew to give up the discussion until he had read the life of Jesus as recorded in the New Testament. He did this, and, on the following meeting of the society, came forward, and not only defended Jesus as a good man, but also announced that he believed him to be the Son of God, the Redeemer and Savior of the world, and accepted him as such. Professor Drummond also said the same Jew had since informed him that, had he mingled with Christian people before he read of Jesus, he did not believe he would ever have become a Christian their lives being so inconsistent with the teachings of Christ. The Jews see, nothing of professing Christians, and naturally judge the religion of Christ from the so-called Christians. The fault with the really pious Christians is, they keep themselves too secluded. They do not let their "light shine," as is commanded. There is truly a deplorable state of affairs existing in the Churches, and will remain so until [illegible] Christian ministry [illegible] Jews [illegible] breaking entirely away from their religious observances. Now is the opportunity of the Christian Churches to commence their education, and so fit them for the glorious future that awaits them.

Out of regard for that one touch of nature that makes the whole world kin, by the love I bear my sweet mother and sisters, whom I offered up an innocent sacrifice at the altar of my faith and to whom I prophesied good would come of the act, although I did not then see how,—in their name I ask you, ministers of the Gospel, to preach to your congregations loving-kindness toward the Jewish race, God's ancient chosen people, to whom you owe by his grace so deep a debt of gratitude, and toward whom in the past the Christian Churches have so deplorably failed in duty.—*Jewish Herald.*

### PRAYER.

"And this is the boldness we have toward him, that if we ask anything according to his will, he heareth us." John v. 14.

Let us consider what prayer is, as thus viewed in all the fulness of its confident assurance. It is not simply petitioning; it is not monotonous reiteration; the incessant sending up to heaven again and again the same appeal, the same demand for some specific deliverance, some promise and definite benefit that may seem to us indispensable, that we feel as if we could not do without. It is a far more confidential dealing with God than that. It is our becoming "the men of his secrets." It is our getting into the inmost chamber of his house, and consulting with him there; seeking to know his mind; ready to make his mind ours. I say it is consulting with God. And the consultation may and must be full and free. Hence everywhere and always, and with reference to everything, we must be thus consulting with God; not only upon cases of difficulty or distress, but upon all sorts of cases; little cases, as well as cases of rare and grave emergency. Prayer of this kind may be short, like the Lord's strong cry of agony in the garden; it may be silent like his groaning and weeping at Bethany. But it may be long, ever so long, without falling under the Lord's censure of the long prayers of the Pharisees. In such prayer he himself often spent the whole long night. He was at home then and there with his Father; consulting with him about many things, about all things bearing on his Father's glory and his own work; laying his own views and feelings and wishes unreservedly before his Father; and reverently learning his. Brethren, pray thus without ceasing. "In everything by such prayer and supplication make your requests known to God." Carry everything, literally everything, everything that befalls you, or seems likely to befall you; every choice you have to make; whatever you have to say or do; carry everything to God. Converse with God about it. Turn it over as between God and you. And the issue will be the clear, calm "peace of God keeping your hearts and minds through Jesus Christ your Lord." Then let us consider how close and intimate is the connection between life and prayer; between God's giving us eternal life in his Son, and our asking thus confidently and confidentially. The two are really one; the eternal life is realized and acted out in thus asking. It is as partakers of the life which the Father has in himself, and which, by his gift, the Son has also in himself that we ask and pray. The essential characteristic of that life is its self-communicativeness. If I may repeat a phrase, its independence of things without; its drawing from within its [illegible] the motives of all its [illegible] actions. So the Son also lived, the "man Christ Jesus" [illegible] mate points only with the Father in purpose and desire, in will [illegible] You; one in thus we have the [illegible] secure we, having the [illegible] life in each from [illegible] in the family afterwards [illegible] If you come with [illegible] bargain-trading [illegible] Jesus will deed. You [illegible] terms, and all the small [illegible] alities by which, for a [illegible] aims and hopes may be [illegible] beset. Such communing [illegible] ality, and about time as [illegible] eternity, is prayer; the prayer [illegible] acts out "the eternal life which [illegible] have as God's gift in his Son." [illegible] the charm of this life of prayer [illegible] peace; the peace of God; the [illegible] conscious sympathy with the God [illegible] peace. But all worldliness and selfishness, all diversity of judgment or feeling on any point between us and him whose eternal life we share—in a word, all unholiness disturbs that peace. Therefore, as he who has called us is holy, let us also be holy.—*Lectures on John's First Epistle, by the late Dr. Candlish.*

### WILL 1888 BE A YEAR OF WAR.

The present year is the fifth year of modern times in which the aggregate of the figures is twenty-five, and there will be but five more years in which such a combination is possible prior to the year 2693. Probably but few have ever heard of the old prophecy, which runs as follows:

In every future year of our Lord,
When the sum of the figures is twenty-five,
Some warlike kingdom will draw the sword,
But peaceful nations in peace shall thrive.

Students of modern history will readily recall how faithfully this prophecy has been fulfilled in the four previous years to which it applied.

In 1809 Russia, Denmark and Poland formed the coalition against Sweden, which inaugurated the great war that ended in the disastrous defeat of Charles XII. at Pultowa. The year 1789 will ever be memorable on account of the breaking out of the French Revolution.

The year 1792 witnessed the [illegible] reign of Bonaparte in Egypt, the formation of the second [illegible] alition against France, [illegible] broke out between [illegible] ghanistan, followed by [illegible] the latter country. [illegible] In what manner [illegible] verified in 1892 [illegible] seen, but the pro[illegible] rope seems to [illegible] fulfillment of [illegible] *phia Inquirer.*

# THE RESTITUTION.

...APLIN, EDITOR.

..., May 0, 1889.


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## YOUR ATTENTION, PLEASE.

*Dear Friends:*

We have just started on the Fifth month of this year. We have carried on our list all the time since Jan. 1, about 200 names of persons who have promised to pay as soon as able. We have exhausted our means, and now ask each one whom we have accommodated so long to remit to us some portion, at least of your dues. If you cannot send all, send a part, and that right away. We ask you to do this because we *need* it—queer as it may seem to you, yet we do actually need it—and as we have waited so long on you, we trust you will be very prompt in responding to our call.

Brethren, you who have abundance, remember that we have on our list a number of poor brethren and sisters—actually too poor to pay for THE RESTITUTION. You who have large and well-stocked farms, a superabundance of this world's goods, are at liberty to pay for the paper for them.

---

SISTER H. V. REED sends another good and pointed article in answer to certain objections urged by infidels against some Bible statements with all [illegible] usual overweening confidence. [illegible] faith in unbelief is by no [illegible] founded on a rock.

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[illegible] there will be [illegible] of the not far distant [illegible] a foregone conclusion. It is [illegible] conceded that it will be one of [illegible] dimensions and consequences.

[illegible] Bible warrants that the students of prophecy should observe natural phenomena among the events of these last days. It is reported that "during a terrible hail-storm in India recently, chunks of ice fell weighing two pounds, crushing many houses, and killing and injuring many people." Another item announces that "During last December, January, and February there were ten shocks of earthquake in various towns in China, which killed thousands of people."

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THE world manifests much interest in the continued life of the German Emperor. It is the general impression that his death might precipitate the so much dreaded war that seemingly must come sooner or later. But the probabilities are most decidedly against his living very much longer. There is an occasional change apparently for the better, but these flattering mitigations of his sufferings are soon followed by dangerous relapses. The very last news is that his condition is extremely critical. It is also stated among the latest news items, that the Emperor of Brasil is alarmingly ill at Milan, Italy. Crowned heads are not exempt from death.

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### ROMISH INDULGENCES.

We do not wonder that the Romish hierarchy are averse to having the books opened on this detestable subject, but, like the mark on Cain, it is an ineffaceable mark on Romanism, and let history unveil it for the benefit of all lovers of true Christianity and political and religious freedom. There is no temptation to exaggerate, as the plain simple facts of indisputable history are too awfully criminating to [illegible] any desire to heighten the horrible [illegible] colors. We shall continue to [illegible] from authors whose testimony [illegible] not set aside or impeached. We [illegible] leisure to arrange our [illegible] history in the most systematic manner, neither shall we try [illegible] some repetition in [illegible] as from different authors [illegible] is a case of this [illegible] that more than a [illegible] necessity.

We will in the present paper commence with extracts from Kohlrausch's History of Germany and learn what was the state of morals in the Romish community just before the great Protestant Reformation, and knowing this we can easily apprehend that the sale of indulgences to commit every sin in the whole catalogue of crime would and did follow as a matter of course. We give a few prefatory extracts from Chapter XVI, as our historian alludes to this in the next chapter when treating on the subject of "indulgences." He says:—"The church had for centuries been subject to violent agitation and disorder in every shape, and the reckless abandonment of all external discipline had operated materially to shake the faith of numerous Christians, as well as to corrupt the morals of the people generally. Complaints of the decline of the church, and the desire of its general reform, had long been growing loud and urgent in expression. There were none, but those belong to whatever doctrine or sect they may, who, knowing the history of those times, will not admit that these complaints were at that period too well founded. They were raised in the name of entire nations, and proceeded more especially from the mouths of the faithful adherents of the ancient church as well as the venerable bishops themselves, together with the most learned and profoundly minded men of the church and state. At the time of the great schism, from the year 1378 to 1414, when several popes disputed the possession of the holy chair of St. Peter, each rival claimant excommunicated the other in turn, together with all his partisans; so that all the countries of Christendom found themselves subject to the ban of the church, either by the one pope or the other, and all religious and pacific minds were at a loss to know where in reality they should seek and find the true peace of God. At such a period and under the influence of such violent and furious passions, it was to be expected that that veneration hitherto felt for the name of the pope would sensibly weakened, and the invisible and sacred bonds gradually loosened. To this was added a state of ignorance which prevailed throughout the spiritual body, or at least among the majority of its members; for it was not possible for a few men [illegible] succeed in dissipating [illegible] the mass. [illegible] always [illegible] there at [illegible] commission [illegible] good, and a scandal to [illegible] generally. In the year 1503, accordingly, some time before the appearance of Luther in the field, one of the first theologians of Germany represented this degenerated, fallen state of the church in strong terms: 'The study of theology,' he says, 'is despised among us, and the gospel of Christ, as well as the writings of the holy fathers, are completely neglected; faith, piety, moderation, and all the other virtues so much praised and valued even by the pagan themselves, the wonders of God's grace and the merits of Jesus, all these are doctrines upon which the most profound silence is maintained by them. And such people too, who understand nothing of either theology or philosophy, are elevated to the highest dignities of the church, and become the guardians of our souls! Thence the melancholy decline of the christian church, the hatred to art in the clergy, and the total absence of all good and salutary instruction! The profligate life led by the ecclesiastics, shocks the feelings of well-minded parents, and prevents them from allowing their sons to devote their lives to that once holy service. They omit entirely all research into the Holy Scriptures, and they corrupt their taste to such an extent, that they no longer feel their beauty and force; they become lazy and lukewarm in their duty, and are only too glad when the service is speedily at an end, the chant and sermon hurriedly concluded, and their presence no longer required. They discourse more gravely and impressively with the mortal upon whom they may have a claim for money, than with their divine Master and Creator. Instead of devoting their leisure time to study, they pass it in gambling, debauchery, and licentiousness, without caring in the least, or having any consideration for the disgust their conduct everywhere produces. How then is it possible that in this shameful state of things, the laity can feel respect for them or religion itself? The gospel tells us that the path to Heaven is narrow and difficult, but they only strive to make it broad and easy.'

That this description is not too strongly colored, is proved by a hundred other undoubted witnesses; and although the monks scanned the learned professor, who, as we have just seen, reprimanded them so severely before the pope, Julius II., still he had truth so much on his side, that the papal commissioners themselves pronounced in his favor. The pious bishop of Augsburg, Christopher of Stadion, in a synodal charge to his clergy, coincides exactly in all these complaints, reproaches them bitterly for their vices, which, he says, could not fail to produce the most corrupt and destructive effects upon the church and the public; and Hugo, bishop of Constance, although inimical to the doctrine of Martin Luther, complains equally in the same strain together with many others of the chief members of the Catholic church of that time.

But how could it be otherwise when the interdictions of the spiritual rulers was regulated by the amount of [illegible] they might without any regard to the qualifications or moral character of the individual chosen, and which [illegible] has already been shown, only the smallest portion of the clergy in reality possessed any knowledge of the word of God? To such a degraded state it declined that the church became reduced, that according to well-attested evidence, it was assumed that out of all the principal leading members of the electoral body throughout the Swiss confederation at the commencement of the sixteenth century, there were not three who had ever read the Bible; and when the people of Valais received about this time a letter from Zurich, in which was quoted a sentence from the sacred volume, only one man was to be found who knew the book, and even what he knew was by hearsay! How deplorably great and universal must have been the ignorance existing at this period through the negligence of the clergy, when we find not only that men were unacquainted with the source itself of religious devotion and Christian virtue, but that its very name was scarcely known to them."

So far we have quoted from this learned Secular Historian. He shows what the masses became without the Bible and education. The clergy clothed in sin, an abomination in the eyes of the good, and a scandal to the public generally, "as his words. Such a "wine of Sodom" will bear its fruits, and the fruits are "indulgences" to sin, as we will show from this same historian in our next.

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## Something.

Report from Pastor Hirsch, Paris.

I gave a lecture on "The Centenary of the Emancipation of the Jews." This is the title of a book which appeared lately. Thus I took advantage of the publication of this volume in order to present and discuss it at a public meeting. Bad weather had very much reduced my audience. There were at the most 60 persons present, the greater part of whom were Jewesses of the more cultivated classes. I was listened to in perfect silence and without much apparent sympathy; nevertheless, of all my lectures, this is the one which has received the most abundant blessing. I will only relate one instance. I had a visit from a young man of marked Jewish type; he was, he told me, the president of a club of young Jews, students for the most part, and they wished him, after my lecture of the preceding week, to ask me to bring before them the same subject on a similar one. Their society is called 'The Emancipation,' and their aim is to emancipate themselves socially and morally and to recover their Jewish nationality in Palestine. They separate themselves entirely from the old Jewish orthodoxy, while holding themselves at an equal distance from rationalism. While my interlocutor laid all this before me with incomparable warmth of expression, I asked myself if it were not a beautiful dream, if it were really true that such a wonderful door was on the point of opening before me. I expressed my doubts aloud, and said to the young Jew, a true son of Israel, "Do you know to whom you are speaking? I am a *Meshumad*; do you really wish me to come to you?" He answered, "No know who you are, come as you are, you will do us equal honor and pleasure." I went but Thursday. Snow was falling and the wind raging, so that only 7 members out of 21 were present. Three medical students, a professor of chemistry, a bank clerk, a bookseller and a workman, the last a wonderfully intelligent man. I spoke for an hour, then we exchanged our respective ideas and only separated about midnight and not without promising to see each other again often. One of those present returned, to tell me that he was the president of a society of Jewish workmen to which he would soon invite me.

Is not all this very extraordinary? Certainly they are not yet conversions, it is not yet the harvest, but what glorious seed time! Shall we not thank God for it from the bottom of our hearts?—*Hebrew Christian.*

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### THE PROPHECY FULFILLED.

The prophecies that prognosticated the destruction of the various empires—the desolation of Babylon, Tyre, Nineveh, are met with the objection of the modern liver, that it is the fate of all governments to have their rise and fall. I reply it was only after sin, on the part of the Hebrew people. But what can be said in Moses' prophecy of the utter dispersion of the Jews among all the people of the earth. There was no destruction, but a [illegible] perpetual preservation; particularly is this wonderful from the fact that other people can exist under every climatic change or condition.

The English of India and the Dutch [illegible] as fully in the second generation, and would cease to exist as a people, but for such improvements as [illegible] namely by many young people who [illegible] the shores are travelling [illegible] and from [illegible] India to the [illegible] shores of [illegible] land, always recalling the names of [illegible] Lastly health and mental vi[illegible] Dr. Nott and George R. Gliddon, while maintaining in their book Types of [illegible] that the Jews among all races [illegible] are found to stand [illegible] the single exception of all the many [illegible] noted in the Jews. Among all races they are isolated in religious theories [illegible] in a path logical sense is [illegible] complete. There is a link [illegible] rather between them and [illegible] among whom they dwell. [illegible] neither form nor do they [illegible] in the neighbors. The have a [illegible] and a old code. The [illegible] health [illegible] subject [illegible] ies. Their laws of marriage [illegible] ulation of mental life, their [illegible] and their moral hygiene [illegible] them from other men. The [illegible] crowded and abominably filthy district of Rome in which the Jews reside with impunity, could hardly be inhabited by another race. Their ability to exist in nearly every climate of the world is a fact, however it be explained. They were converted in China in the third century of our era. Mungo Park found them in the heart of Africa quite horrified [illegible] from the north. They do not [illegible] Negroes, they [illegible] Jews [illegible] are at [illegible] of [illegible] the not far distant [illegible] a foregone conclusion. It is [illegible] conceded that it will be one of [illegible] dimensions and consequences.

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### Jewish Inquirers in Palestine.

A missionary lecturing in the Holy Land, chiefly among the dead Jews and visitors, states that recently he met a Jew from Hamadan, whom he noticed listening intently while he spoke on man's sinfulness, and most great need of a Saviour. Tracing the sacrificial system under the Old Covenant, and showing that the appointed way of approaching God has always been by a sacrifice, since without the shedding of blood there could be no remission, he showed that since the destruction of the second Temple up to the present time Judaism lacked this principal thing, while Christianity had in Jesus of Nazareth a Temple, a Priest, and a Victim. Seeing him attentively listening, the Jew was asked whether he had ever read the book called the 'Old Paths.' "No, but I should like to see one," and so he was given a Hebrew copy. After a few days he returned to the Missionary with a friend, also a Jew of Hamadan, expressing his gratitude for the very interesting book, which he had read. He asked to take it to Hamadan. His friend having also read it with much interest, eagerly begged for a copy. He returned another day to receive it, and at the same time took tracts and portions of Scriptures, which were thankfully received, with the promise they should be read.

A Christian lady who has devoted her life to this work, is receiving much encouragement. She visits the Christian Hospital on Sunday and Thursday in each week, the Enquirers' Home Tuesdays and Fridays, and reads in the workroom each day but Wednesday, and holds a Mothers' Meeting. Friday is set apart for visiting converts, and Saturdays exclusively to going among the Jews in their houses. Having the Jewish Sabbath, both men and women are found at home, and a greater welcome given than on other days. Her Jewish acquaintance has now become so large that it is impossible to keep pace with the visiting. The Mothers' Meeting now numbers forty-five Jewesses, and has been divided, one half being taken in each alternate week, from the difficulty in finding work for them. The meetings last two hours, the second hour being devoted to reading the Old Testament, explanation and prayer. All the women display eager interest.

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## Youth's Column.

### THE LITTLE SCHISM.

[illegible] and find my head, dear mother,
It is full of grief and pain;
[illegible] by throbbing head, dear mother,
Which soon will never find a calm.

[illegible]

[illegible]

[illegible]

# Poetry.

## WATCHMAN, WHAT OF THE NIGHT?

Wake, O wake, the world from sleeping,
Watchman, watchman, what's the hour?
Harkt ye only hear him saying,
"'Tis the last, the eleventh hour."

Lo, the iron has left His tiderct,
Up ye watchmen, be in haste;
The destroyer of the Gentiles
Comes to lay their dwellings waste.

Bring the remnant from their exile,
For the promise is to them:
Japhet has ruled the world his time out,
He must leave the tents of Shem.

Comfort ye the house of Israel,
They are part'ners, gather them.
Hear the watchman's proclamation,
"Jews rebuild Jerusalem."

Sound the trumpet with the tidings,
Call in all of Abraham's seed;—
Those in the Gentiles may reject it
Christ will come in very deed.

Chorus:
We are the true born sons of Zion,
Who with us shall ran compare?
We are the royal branch of Joseph—
The bright and glorious morning star.

# Communications.

## DIVINE TRUTHS.

The following statements are believed to be words of truth revealed from heaven for man's instruction, and future welfare. As such they are commended to the careful perusal of the reader.

1. That man is a sinner. The Psalmist wrote—"Behold, I was shapen in iniquity, and in sin did my mother conceive me," Psa. li. 5. Again he says—"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one," Psa. xiv. 1–3. The apostle Paul endorses the same in Rom. iii. 9–18. "The Scripture hath concluded all under sin," Gal iii 22. "for all have sinned, and come short of the glory of God," Rom. iii. 23

2. Man is therefore subject to death. "The wages of sin is death." Rom. vi. 23. "Sin, when it is finished, bringeth forth death, Jas. i. 15. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. "To be carnally-minded is death," Rom. viii. 6. "The end of those (deeply) things is death," Rom. vi. 21. "He that soweth to the flesh shall of the flesh reap corruption," Gal. vi. 8. "The soul that sinneth, it shall die," Ezek. xviii 4, 20. These texts prove that man is mortal, or subject to death. It is an error to say that man is immortal, for if that were true he could not die, but would live on in sin forever. When Adam and Eve sinned, they were sentenced to death. The sentence was executed by casting them off or preventing them from partaking of the tree of life, lest they should eat, and live forever, Gen. iii. 22–24. This act prevented them from perpetualing their existence. In consequence all their posterity partake of their sinful nature, and are subject to death.

3. The favor of God has opened a way of escape from sin and death. The apostle Paul wrote of it in this manner. "When we were yet without strength, in due time, Christ died for the ungodly.....God commendeth his love toward us, in that while we were yet sinners, Christ died for us," Rom. v. 6–8. "Christ was once offered to bear the sins of many," Heb. ix. 28. Peter wrote, "Who his own self bare our sins in his own body to the tree;" "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God," 1 Pet. ii. 24; iii. 18. The prophet Isaiah also spoke of the sufferings of the Messiah, and of his death. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "He was cut off out of the land of the living; for the transgression of my people was he stricken." "He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," Isa. liii. 6–12. The Savior himself said, that the Son of Man "gave his life a ransom for many," Matt. xx. 28. Many more texts might be quoted to show how through the mercy of God a means of escape for sinners has been provided, but these are sufficient to put the point. Man could not save himself from the condemnation of sin, nor give to God a ransom for another, consequently all hope of escape from death, which is the wages of sin, was cut off. "The grace of God bringeth salvation," Titus ii. 11.

4. Freedom from sin and its consequences is offered through Christ. Jesus invited the heavy-laden sinner to come to him for rest. See Matt. xi. 28–30. He came to rescue the perishing, by giving them life. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life," John iii. 16. To perish is to die without the hope of living again. The promise of the Good Shepherd to his sheep is that they shall never perish, John x. 28, 29. "He that believeth in him is not condemned," John iii. 18. "and shall not come into condemnation but is passed from death unto life," John v. 24. The apostle Paul says, "There is therefore now no condemnation to them which are in Christ Jesus," Rom. viii. 1. Those who are in Christ Jesus are justified, reconciled, at peace with God, made free from sin, and are no longer under its power and dominion. Therefore,

5. Those who are thus delivered from sin have the hope of life everlasting. "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him," John iii. 36. This everlasting life is not in actual possession. It is a promised gift. "The gift of God is eternal life," Rom vi. 23. "In hope of eternal life, which God that cannot lie, promised before the world (ages) began," Titus i. 2. Hence this becomes to the believer "the promise of life which is in Christ Jesus," 2 Tim. i. 1. The apostle John tells us that we have this life eternal only in promise yet—"and this is the promise that he hath promised us, even eternal life," John ii. 25. And he further informs us where it is on deposit. "And this is the record, that God hath given to us eternal life, and this life is in his Son," 1 John v. 11. Thus it is, that though now the believer is subject to death, yet having the promise of life, it is sure to him; for the apostle Paul says, "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col. iii 3, 4

6. This future life comes only through Christ, and is conditional. Jesus said to the Jews, "I am the way, the truth and the life; no man cometh unto the Father, but by me," John xiv. 6. "I give unto my sheep eternal life," John x. 28. Christ is the appointed medium through which eternal life may be obtained; but only to such as believe on him. To the Jews he said—"If ye believe not that I am he, (the Messiah), ye shall die in your sins," John viii. 21. To believe on the Son is to have eternal life, John iii. 36; but no one can believe on him without believing his words or message, for he has "the words of eternal life," John vi. 68. The words of life are contained in the gospel—called by the angel who opposed the persecutions to the apostles—"the words of this life," Acts v. 20. And Paul gives forth the same idea when we read in Col. i. 5, that "the word of the truth of the gospel," which was then preached, contained the hope laid up in heaven, and hid in Christ. When those who heard the gospel preached, but rejected it, they refused the offer of eternal life, Acts xiii. 46; but those who believed are said to be ordained to eternal life, ver. 48.

7. This eternal life given to believers at the coming of Christ. It will be given to those who sleep in Jesus by a resurrection. See 1 Thess. iv. 13–18. "I will raise him up at the last day," John vi. 40. "Though he was dead, yet shall he live". "The dead (believer) shall be raised incorruptible," 1 Cor. xv. 52. And if we who believe are waiting for the Lord from heaven, though we shall not anticipate, or go before the dead in Christ, we shall be changed from mortality to immortality, in a moment, and be joined in company to the quickened dead ones, to meet the Lord. See 1 Cor. xv. 52–55; 1 Thess. iv. 15–17; John xi. 26.

Reader, search the Divine record and see whether the truth is not to be found in the above statements. If so, receive them as such; and may the truth make you free.

D. Wilson

## To the Faithful in Christ, Greeting.

"And he said unto them, go ye into all the world and preach the Gospel to the whole creation; he that believeth and is baptized shall be saved: but he that disbelieveth shall be condemned," Mark xvi. 15, 16.

Under this commission our beloved Master sent forth his disciples to proclaim world-wide the gospel of the great salvation that, by his life, death, and resurrection he had wrought out for our race. Christ our Lord came as the King of the Jews, "He came to his own (people) and his own received him not" but they crucified him and denied that he was their king. When he went forth and preached the kingdom of God it was to his own nation, and when he sent out the seventy—two and two, he told them to "go not into the way of the Gentiles." Neither were they permitted to go into the cities of the Samaritans, who were a mongrel seed whose nationality some disputed. They were sent directly, and only, to the "lost sheep of the house of Israel." But now the commission is changed, because Israel denied her rightful king; and so lost her birthright and the gospel of salvation is offered to all the world. The glad tidings, the good news of a coming Deliverer.

This promised deliverance is unconditional, and hence becomes a matter of individual interest, and individual action is necessary to make it available. The first action is that of the mind, in the exercise of faith; the second is the action of the body in putting on Christ by being immersed into his name for the remission of sins. In order to rightly apprehend what the salvation here referred to embraces, we must study the word in its teachings and its promises, of the unfolding of that salvation. We there learn that it is a bringing out of the death state, by means of resurrection into the life immortal which ends not; and too, that that life is full of bliss, of happiness, of glory that fades not; and joys that turn not to sorrow. It is all real. There is no vague fancy, no mansion "beyond the bounds of time and space" in the ethereal regions of sectarian imaginings. No, no, it will all be known and felt, and appreciated in the fullest depths of the exalted immortal nature.

Much has been written on the first clause of this last commission of our Lord, and very many seem to think that only the first clause should be proclaimed. But this surely is a mistake, for it is revealed to us in the Book what that condemnation referred to is. Does it not appear that failing to discern aright the assurance of reward and the declaration of punishment as its opposite has led, and even now is leading many into the untaught theories of "fair chance and universalism?"

Paul in his ministry did not fail to declare "all the counsel of God." Acts xx. 27. Yet there is no record that he ever preached a discourse on the resurrection of the wicked. He believed and taught all things that were written in the law, and the prophets. The Sadducees did not believe in any life after death. The Pharisees believed in the resurrection of all the seed of Abraham, while Paul believed and taught a resurrection through the Christ. This was the point of difference between the three disputing parties, as seen in Acts xxiv.

The text of the commission is antithetical in its outcome. The believer shall be saved,—The unbeliever shall be condemned. The question arises, Saved from what? The Master tells us, John xi. 25, "I am the resurrection and the life." Here we learn that he is he who saves from out the death state and brings into the new—the higher life. Again he says in John iii. 17, 18, For God sent not his Son into the world to condemn the world; but that the world through him might be saved. The condemnation of the world came through disobedience, the disobedience of one. The salvation of the world came through the righteousness of one—even through the Christ. Now we ask, how does this salvation come, and to whom does it come? and we find that the Master always taught the same great truth. In verse 18 he tells us the same truth he gave to his disciples just before he went up. "He that believeth on him (the Son) is not condemned: but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." This surely is very plain. They are condemned as soon as they believe not. When a spirit is condemned by the court and judge his case is settled. He is not brought back again for a repetition of the trial. The evidence in the first place was sufficient to condemn him. This is all that is necessary to satisfy justice.

Again in John v. 24 we see how this salvation is made available—that it is by the exercise of faith in the means God has provided whereby we may enter into life. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life (assured to him) and shall not come into condemnation, but is passed from death into life." Here we see that faith spans the chasm of death and takes hold of the life that lies beyond, which life is "hid with Christ in God." This is the only life that lies beyond the dark prison house; and the only means of attaining to that life is by faith in Christ, and then "when he who is our life shall appear we also shall appear with him in glory." But for those who believe not there is no release from the condemnation of death. Like the mighty princes of Babylon who caused Israel to mourn and repented not, "They shall sleep a perpetual sleep and shall not awake, saith the king whose name is the Lord of hosts." Jer. li. 57.

Carrie Williams.

## THE BIBLE AND ITS FOES.

A friend has sent us an infidel paper with the request that we review an article containing a series of objections to the truth of certain historical statements.

The first is a quotation from Gen. xiv. 14, "And when Abraham heard that his brother was taken captive he armed his trained servants, born in his house (three hundred and eighteen), and pursued them unto Dan."

Then follows a criticism in which the author claims that there was no such place as Dan until the tribe of Dan built the city of Dan, about 400 years afterwards.

If our sceptical friend will take the trouble to investigate ancient geography a little, he will ascertain the following facts. In the midst of a rich plain between the southern part of Mount Hermon and the mountains of Naphtali, is a low cup shaped hill, called Tell el Kadi, and from its western base gushes forth a great spring which is the principal source of the river Jordan. Both the fountain and the stream were called Dan. (Please see Jerome, Adamnanus, Burchardus, William of Tyre and also Burchart and Robinson.) It was doubtless to this river that Abraham pursued his foes. If the infidel claims that this fountain and stream did not exist until after the time of Abraham, he must assign a much greater antiquity to Abraham than Christianity claims.

This objection is very similar to the claim that the Bible contradicts itself by saying in one place that Christ ascended from the Mount of Olives and in another that he ascended from the village of Bethany. And yet this statement is gravely passed around by a certain class of sceptics. In sublime unconsciousness of the fact that the village of Bethany is located on the Mount of Olives!

### AHAZIAH.

The next in the series is a quotation from Kings and another from Chronicles, the one text saying that king Ahaziah began to reign when he was twenty-two years old, and the other that he began to reign when he was forty-two years old.

Gesenius, the great Hebrew scholar and critic, whose Lexicon and other text-books are authority the world over, and whose scholarship no one will dare to dispute, claims in relation to this matter that twenty-two is the correct number, while the statement of forty-two years as made in Chronicles was the mistake of the copyist of the Hebrew numerals, as the two characters look very much alike.

### THE QUAIL STORY.

The next "problem" found in this interesting chapter is the old quail story, which was told by Moses so long ago, and which seems to have worried infidels ever since they heard of it. "And there went forth a wind from the Lord (not from the land as the sceptic quotes it) and brought quails from the sea, and let them fall by the camp as it were a day's journey on this side and as it were a day's journey on the other side of the camp, and as it were two cubits high upon the face of the earth." Num. xi. 31.

The sceptic claims that according to the Bible story, the quails came from the sea and wisely (?) suggests that if they were called whales it would be more reasonable, etc. The quails were probably on their spring journey of migration northward, and were beaten down from over the sea by a heavy wind. Sykes says they arrive in spring on the shores of Provence so exhausted by their long flight as to be taken by hand. It must be observed that the quails are spoken of as being two cubits high and not two cubits deep. If our sceptical friend should say he saw a flock of birds fifty feet high, he would not like to be accused of saying that birds were packed all over the earth fifty feet deep. And still Moses has repeatedly been misrepresented in this way.

Enormous flocks of these birds are seen in the spring and fall, after they have crossed an immense surface of sea, resting upon the islands of Malta, Sicily and Crete.

Pliny states that they sometimes light on vessels in the Mediterranean Sea and sink them! See Hist. Nat. 10, 23. Still we have never heard an infidel question the veracity of Pliny.

Audubon describes a flock of pigeons covering at least one hundred and eighty square miles of surface, and so deep as to obscure the light of the sun "as if by an eclipse," and even impregnating the great ocean of air around him with their peculiar odor. The noise of their wings was so great that the reports of guns could not be heard, and when they alighted, trees six feet in circumference were broken off near the ground!" See "Birds and Bird Life," pp. 113 and 153.

This is quite a "bird story" but infidels seem to have no difficulty in believing it. If it had been in the Bible instead of a scientific work, there would have been a general outcry of unbelief and ridicule.

### SAMSON.

The story of the Hebrew athlete is also pronounced "a little too large." "And it came to pass.....that he cast away the jaw bone out of his hand and called the name of that place Ramath-lehi; he was sore athirst, etc.....But God clave an hollow place that was in the jaw (margin Lehi) and there came water thereout, etc." Judges xv. 17–19. Lehi is supposed by Stuhlr to be the wall of rock, an opening in which was called Mahtesh, and from this the fountain sprang or was discovered, after the place had been named by Samson.

### FOXES.

One more incident in the life of Samson has always troubled sceptics. His original method of burning a field of dry grain they have never been able to understand. There is a practice still in vogue in the far East of tying the tails of two foxes together and attaching a lighted torch to them to heighten the interest in a circus performance. Burchart claims that the custom was derived from the Phœnicians—that it is done in memory of the damage once done to a harvest in that way and that it is to be clearly traced to the history of Samson. See Hitrez, Part 1, Book 3, Chap. 18.

A custom perpetrated is as strong a proof of the historical fact as the perpetual celebration of our national anniversary is of our Declaration of Independence.

How strange it is that men who sneer at historical statements as being entirely "too thin" for their capacious intellects, have no difficulty whatever in swallowing all sorts of ghost stories. Ghosts are very thin articles when compared to a fact, nevertheless they are taken as a steady article of intellectual diet by a certain class of credulous infidels.

How foolish they must be to spend their money on spiritualistic or any other newspapers when they have direct telegraphic communication with the spirit world, getting their news fresh every morning or evening, and that too on a "dead head" line, entirely free from expense.

Mrs. H. V. Read.

Will the *Christian Oracle*, of Des Moines, Iowa, please copy.

## A MUCH MISUNDERSTOOD PASSAGE.

2 COR. CHAP. iii.

11. For if that which is being abrogated was through glory how much more is that which abideth in glory?

12. Having therefore such a hope we use much boldness:

13. And not (do) as did Moses who put a vail upon his face that the sons of Israel might not see clearly unto the completion of that which was being abrogated (namely the law):

14. Moreover their perceptive faculties were blunted. Yea, unto this day the same vail remaineth over the reading of the Old Covenant, not unveiled because it is being abrogated in Christ:

15. Moreover whilst there is a to-day whenever Moses is being read a vail lieth over their heart:

16. Whenever though one shall have turned unto the Lord the vail is taken away.

17. The Lord moreover is the Spirit and where the Spirit of the Lord is there is there liberty.

18. And we all looking at the same image, the glory of the Lord namely mirrored in an unveiled face (the face of Christ as mirrored in God's Word which is the mirror, see 1 Cor. viii.) are being metamorphosed as it were from glory to glory from the Lord's Spirit.

Note. The figure used here is this: Moses as a mediator of the Old Covenant of the law of works veils his face to conceal the full glory of the Lord as manifested in this law and to him as the mediator of it. Why? That the sons of Israel might not see and apprehend its full end and object as a temporary expedient to lead men to Christ.

In other words it was not expedient in the wisdom of God that they should understand that this law was to be merely a "child leader" to lead the docile child heart to Christ the Great Teacher.

The law having subserved this purpose though it abrogated, because the object has been attained, and Christ is the Mediator of the New Covenant of the law of love and grace, having done his work and fulfilled the law at works and been glorified through death and the resurrection in the unveiling of his flesh is here spoken of as reflecting God's glory with "an unveiled face." But we have to look through God's Word as it were to see Christ "as the true image and likeness" of God. So the Word of God is the mirror.

It was the glory of God in Moses' face that was veiled and it is the same glory of God in Christ's unveiled face that is spoken of and contrasted here and called "the same image."

It is God's word as an instrumentality that reflects the glory and we see the glory on the unveiled face of Christ through the word as an instrumentality, a mirror as it were, and seeing we become metamorphosed as it were from glory to glory through God's spiritual agencies, spoken of here as "The Lord's Spirit."

C. Gardner.

Prepared by the committee appointed by the Indiana State Conference.

## LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 33.

### DUTY OF GIVING.

Give: To bestow, to make an offering.

Lesson Chapter, 2 Cor. 8.

Golden Text: Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." Luke 6: 38.

The duty of giving was of early origin, and at a very early period in the world's history good old Abraham, the father of the faithful, believed a certain part of his increase belonged to the Lord, and left all future believers an example of systematic benevolence which was practiced throughout the patriarchal and Mosaic ages. Gen. 14: 20; Heb. 7: 2. Hence we see Abraham gave a tenth of all.

Q. How much was given for God's house?

A. Jacob, following the example of his grandfather, Abraham, gave a tenth. Gen. 28: 22. And this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

And again in [illegible] said [illegible] Zion, Le[illegible] the [illegible] Lord[illegible] 2 Chron[illegible] 9; Neh. 13: 12; 10: 38.

Q. What was Israel's great sin?

A. Covetousness. Mal. 3: 8. Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings.

Q. Was God pleased with them?

A. No. Mal. 3: 9, Ye are cursed with a curse, for ye have robbed me, even this whole nation.

Q. What did God command them to do that a blessing might follow?

A. Mal. 3: 10.

But the duty of giving was not confined to former dispensations, but is just as obligatory in the gospel age. See 1 Cor. 16: 1, 2; Acts 11: 20; Rom. 15: 26.

Q. Is it right that a few carry the heavy burden of church finances?

A. Paul thought not. Read 2 Cor. 8: 7, and notice that giving to the Lord is called a "Christian grace." Read carefully verses 7–14 of this chapter.

Q. What makes a lean, poor, starved believer?

A. 2 Cor. 9: 6, "He that soweth sparingly shall reap also sparingly."

Q. What brings a bountiful harvest to the Christian?

A. 2 Cor. 9: 6–8.

Q. Will a congregation receive a blessing in the act of giving?

A. Yes. Phil. 4: 15–17.

Q. Is giving to a minister or a church all that is required of a Christian in the act of giving?

Not by any means. 1 John 3: 17; Rom. 12: 13; Eph. 4: 28. Not to cut farm to farm, but to give to him that asketh.

Q. Is covetousness a sin?

A. Yes, it is the crying sin of the last days. Eph. 5: 5; 1 Tim. 6: 8–11.

In the Mosaic dispensation those unable to bring a costly sacrifice, brought only what they were able to give. The poor widow put into the treasury her meagre offering of two mites, but God accepted it as the most precious gift of all, for it was "all that she had." Just such gifts as the Lord hath prospered him or her, and the Lord will accept the gift if it is the best that they can do.

The *Coleraine Chronicle* says, "Mr. Chinquy is eminently qualified, both by experience and reading, to state what the confessional really is; and we hesitate not to say that he has produced one of the most thrilling books with which we are acquainted. See advertisement.

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and good health, every one who has lost health, ought to come, and while you drink the mineral water of these flowing wells you may drink more deeply of the water of life, for some how or other righteousness and good health are harmoniously mingled, you ought all to come.

Don't begin to look for excuses, but overcome every objection and come. We want to meet you all. Let this be the event of the season. Begin to prepare for it now, arrange business, farming, household work so that you can leave them. If we cannot spend a few days now for confetence, instruction and spiritual good, how can we ever go up to Jerusalem once every year by and by? Ezek. xiv. 16–18. Remember the time and come.

### WHAT TO BRING.

Come with the Spirit of the Master.
Bring the Bible.
Bring the wife and children.
If you come by R. R. bring a tent and bedding. If you have no tent bring a bolt of sheeting, some [illegible] twine or binding-twine, a needle [illegible] thread, and make a temporary [illegible] tar you get there. There [illegible] of the sheeting be wasted, [illegible] used it partially afterwards.
If you come with [illegible] wagon, bedding [illegible] dishes [illegible] will need. [illegible] your home.

### REMEMBER.

That you are to be self-sustaining. If you come to this meeting, you will camp for a week and take care of yourself. Bread and butter can be had in Story City, and you will be expected to look after yourself. If you are disposed to complain stop and think of those worthies who "wandered about in sheep skins and goat skins being destitute," and of "others who were tortured" for the faith of the gospel, rather brethren esteem it a privilege to meet together under circumstances as favorably as these. Nay, it is a duty not to forsake the assembling of ourselves together. Again we say come.

For any further information about the meeting address A. J. Eychaner, Marshalltown, Ia.

Last year our June meeting was held at the above named place, and brother Watkins sustained the burden but he cannot afford to, and this year we ought not to let him do it.

Come, enjoy with us the camp, the mineral water, the boat ride, the preaching and the social meeting for one week.

A. J. Eychaner.

## MARRIED.

Nurse-Stetson.—At the residence of the groom's parents in Bremen, Ind., April 30, 1888, by N. H. Geissinger, Edward Nurse and Miss Ida Stetson.

Annual Meeting of Dunkards, North via Elkhart Plate.

And one did lead with trusted staff
And comfort's rod, to restful vale,
And tables set that none assail.
At end of way was quiet place,
Where they might wait the crown's grace.
And sleep in peace, till golden dawn
Should give reward for race well run.

And of the rest, the treacherous crew
Did make excuses old and new;
Complained, the way was hard to find,
So dim to eyes of aged and blind!
So rough and long for youthful feet,
Deserts to pass, and foes to meet;
And one to go, must cross beside
Such chilly river's bridgeless tide!

Some started out but hurried back
Discouraged by the narrow track,
And some the message half-believed,
Yet dallied on by far deceived.
Of better way and surer pay,
And reaching home by smoother way,
While some denied that any where
Were lovely land or mansion fair.

And some did say, that hand of chance,
And dark, untoward circumstance
Environed round and held them still,
From narrow path against their will.
They'd like to start,—would like to see,
The lovely land so fair and free;
But weak, irresistible now vain
For them to hope to break the chain!

bird may choose the pathway home,
straight to warmth and summer come,
heavily soars on the bye,
to master's crib, to fly free!
the riddle. Farther man,
o wills, is no
ight, and reach
but
Dodge
ver, you and
Ephraim can go over to my house and
go upstairs where you will find a warm
room and prepare to preach the two
discourses; and Alva says that he has
some new arguments that we have
never thought of, and he can tell them
to you and you can tell them to us.

So we retired to the upper room and
Brother Miller said, Brother Seymour
what course shall I pursue? Well, I
said, I will tell you what I think, then
you must do as you see fit. So I told
him to get one discourse in opposition
to Mrs. White's visions, and another
in opposition to the seventh day sab-
bath. Well, said Brother Miller, that
is my mind exactly.

So when the time came Brother
Miller took the pulpit before a congre-
gation of some fifty or sixty Sabbath
keepers. When he was preaching he
came to a very strong point that they
could not meet, and I, sitting in the
congregation, spoke out and said, Amen,
quite emphatically, and as I said that
the seventh day people looked to one
another and scowled. Then when he
presented another strong point that they
could not get away with, I spoke out
again, Amen, that is the truth. They
scowled then worse than ever; they
looked and acted as though they could
crush Mr. Alva when the meetings
were through.

We took breakfast the next morning
with Brother Smith's family. Brother
Miller got to talking with Brother
Smith, and I with Sister Smith and her
two daughters, who were as well
posted as any of their church members.
Brother Smith quoted Rev. xxii. 14 to
Brother Miller. Brother Miller said,
what commandments. Smith said the
ten commandments. Said Brother
Miller, Can I be saved if I keep the
ten commandments: Yes, you can.
What, said Brother M., independent of
faith in Jesus Christ. This silenced
Brother Smith completely. While I
was talking with the women, one of
the girls kept saying "moral law" and
"ceremonial." I finally said, Sister
Smith, I want you to stop saying
moral law; the Bible never uses such
an expression. She declared it did.
No, said I, never. You said, I profess
to be a Bible student. So I demand
that you shall confine yourself to the
Bible. She finally stopped saying
moral law but kept on saying cere-
monial. I finally demanded her to
stop saying ceremonial law, for the
Bible never uses such language. She
pulled them off. Then Brother Miller
took his chair and set it back by the
side of the room, sat down and then
said, Brother Lyon now I want to
know why it is that you treat me so; I
met you at the church yesterday and
you could hardly speak, and now this
morning I came to your house and you
don't treat me with common civility,
or as you would a stranger. I never
knew that I ever had done anything to
offend you, and if I have you have
never been the man to tell me of it, so
I must know why you treat me as you
do. Lyon speaks out and says, We
are commanded not to receive such
folks into our houses, no not to eat
with them. Brother Miller pulled his
Bible out of his pocket and read the
text he referred to; then he read it
over again, referring to different specifications contained in the text, asking
Lyons if he was guilty of such and
such deeds, but found nothing till he
came to idolatry, he thought he was
guilty of idolatry. No, said Brother
M., I do not make images nor fall down
to worship them, I am not an idolator.
Just at this juncture of the conversation some one rapped at the door, and
when the door was opened, two men
came in, Brother Dodge and his father-
in-law Cyrenus Smith, the Elder of the
church. They spoke out and said,
Brother Lyon we want to see you pri-
vately.

So they all retired to a private
room and held their counsel. They
then came out and Brother Dodge de-
livered the secret of their private
counsel. Said he, We have concluded
to let Ephraim go into our church and
preach two discourses in opposition to
our views, but there is Alva, we do not
want him to take any part in the
meetings. When either of us was re-
ferred to, it was Ephraim and Alva,
and Alva and Ephraim. Well, said I,
to Brother Dodge, I met M. E. Cornell,
Lyon's son-in-law, some time ago, and
invited him home with me, and got out
an appointment for him in my congre-
gation. He stayed with me eight days
and preached eight discourses. I
raised for him in the meeting $8.00,
and then took him to Hillsdale where
he took the train for home. This is
what I get in return for such kindness;
but, I said, never mind, if Brother
Miller can preach to you I'll be satis-
fied, for he is as well posted as I am,
he posts more than two discourses
before your
week.
but
Dodge
you and
Ephraim can go over to my house and
go upstairs where you will find a warm
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discourses; and Alva says that he has
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stop saying ceremonial law, for the
Bible never uses such language. She
positively said it did. I handed her
my Bible and told her if what she had
said was true to find the place where
it was recorded, but she made no effort
to find the text.

So after we had eaten our breakfast
we harnessed our team and started for
home communing with each other
about the deeply interesting scenes we
had passed through. Never have I
seen a people so thoroughly exalted
over our advent among them. They
seemed to tremble from head to foot,
fearful that we should break them up.
If two lions or hyenas had broken into
their church while at worship they
could not have felt worse or more fear-
ful. But I thank the Lord that my
faith stands on a more reliable basis, not
so shaky. But I suppose they rejoiced
exceedingly when they saw us get
into our cutter and start for home.
The seventh day people have anchored
on the most shaky, flimsy and sandy
foundation of any people I have ever
met.

In conclusion let me say that,
neither God who is infinite in wisdom,
or Christ in whom all the fulness of
the Godhead dwells, or the twelve
apostles who were endued on the day
of Pentecost with power to preach the
gospel or the law of God after the in-
ward man or the good and acceptable
and perfect will of God. Rom. ii. 2, or
the Holy Ghost who searcheth all
things, yea the deep things of God,
never require the church of God in
this age to keep the seventh day Sab-
bath. Christ is our teacher, our High
Priest, hear ye him. Now if any one
desires to know what will be the final
outcome of preaching another gospel,
turn to Deut. xviii. 20; Gal. i. 8; Rev.
xxii. 18, and they will learn it.

A. N. SEYMOUR.

(Concluded.)

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ways, telegraphs and the telephone, to which
new discoveries are constantly being added—
these, and many similar tokens, point unmistak-
ably to the fact that we are living in the near ap-
proach to a culminating period of the world's
history.

It points out the fallacies of superficial in-
terpretations, and presents instead views con-
sistent alike with Scripture and with reason,
touching the events of unfulfilled prophecy,
and shows that they are those of to-day.

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| | Depart | Arrive |
|---|---|---|
| Mail Express | *2:45am | *12:55pm |
| No. 55 (Passenger) | 10:25am | 4:30pm |
| Fast Line | *3:00am | *12:40pm |
| Day Express | 11:30am | 7:30pm |
| Ft. Wayne Accommodation | *7:50am | *4:00pm |
| Local Freight | 7:00am | 5:00pm |

GOING EAST.

| | Depart | Arrive |
|---|---|---|
| Mail Express | *2:45am | *6:55pm |
| No. 56 (Passenger) | 10:25am | 2:30pm |
| Fast Line | *3:00am | *6:40pm |
| Day Express | 8:50am | 4:40pm |
| Ft. Wayne Accommodation | 12:15pm | 7:15pm |
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| Local Freight | 7:00am | 5:00pm |

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GOING NORTH FROM PLYMOUTH.

| | | |
|---|---|---|
| No. 10, Passenger, Leaves | | 11:30pm |
| No. 12, " | " | 12:10pm |
| No. 100, Local, | " | 11:40pm |

GOING SOUTH.

| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 5:10am |
| No. 13, " | " | 7:45pm |
| No. 101, Local, | " | 10:00am |

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*Takes effect August 28, 1887.*

GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 55 | Thro' Freight 61 |
|---|---|---|---|---|
| South Bend | 5 15am | 12 05pm | 10 15am | 2 30pm |
| Lakeville | 5 35am | 12 27pm | 10 36am | 2 50pm |
| Pearl | 5 45am | 12 35pm | 11 14am | 3 00pm |
| Plymouth | 6 07am | 12 56pm | 11 50am | 3 20pm |
| Hibbard | 6 21am | 1 10pm | 1 30pm | 3 30pm |
| Marmont | 6 34am | 1 23pm | 2 05pm | 3 50pm |
| Maxinkuckee | 6 45am | 1 35pm | 2 40pm | 4 00pm |
| Kewanna | 7 04am | 1 54pm | 3 40pm | 4 20pm |
| Logansport | 7 45am | 2 35pm | 5 00pm | 7 45pm |
| Clymers | 8 03am | 2 49pm | | |
| Crawfordsv'l | 10 03am | 3 39pm | | |
| Rockville | 11 35am | 5 25pm | | |
| Terre Haute | 12 30pm | 6 30pm | | |
| St. Louis | 7 30pm | 4 25 | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 56 | Thro' Freight 62 |
|---|---|---|---|---|
| St. Louis | 8 00pm | 9 00am | | |
| Terre Haute | 6 00pm | 3 45pm | | |
| Rockville | 7 00am | 4 45pm | | |
| Crawfordsv'l | 8 35am | 6 00pm | | |
| Colfax | 8 50am | 6 45pm | | |
| Frankfort | 9 15am | 7 15pm | | |
| Clymers | 10 43am | 8 19pm | | |
| Logansport | 10 43am | 8 40pm | 5 0am | 8 10pm |
| Kewanna | 11 43am | 9 21pm | 6 04am | 9 45pm |
| Maxinkuckee | 11 43am | 9 35pm | 7 45am | 10 35pm |
| Marmont | 11 54am | 9 55pm | 8 20am | 10 44pm |
| Hibbard | 12 05pm | 10 07pm | 8 40am | 10 56pm |
| Plymouth | 12 20pm | 10 17pm | 9 10am | 11 10pm |
| Lake Junc | 12 40pm | 10 32pm | 9 45am | 11 25pm |
| Lakeville | 12 50pm | 10 43pm | 10 10am | 11 35pm |
| South Bend | 1 12pm | 11 00pm | 11 00am | 11 45pm |

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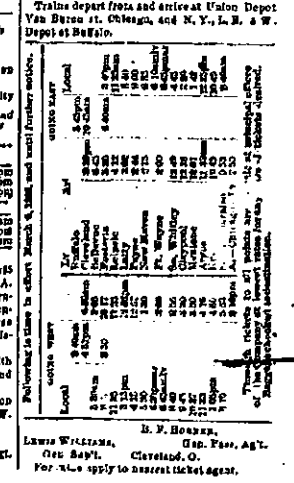

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## Communications.

My Seventh Day Sabbath Experience. No. 4.

When we arrived at Henry Lyon's he was carrying an armful of wood into the house. Brother Miller said, Good morning, Brother Lyon. Good morning, very coolly. I said, Good morning, Brother Lyon. Good morning, in a very low and cool manner. We followed him into the house. Neither of us was asked to take a chair. As there was one that stood near the stove, Brother M. took that and I went back to the side of the room and brought one up near the stove and sat down. Brother Miller said to Brother Lyon, we have come to see you and ask you why you keep the Sabbath? Said H. Ly, I have a good many reasons why I keep the seventh day Sabbath. Brother Miller said, Well I want to know what they are; if it is your duty to keep the Sabbath, it is mine, so give us your reasons. But he could not be persuaded to give even one. So after failing to draw anything out of his good many reasons, I spoke out and said, "Brother Lyon, the good book says, Sanctify the Lord God in your heart and be ready to give every man a reason of the hope that is in you with meekness and fear. But neither of us could draw anything out

Miller arose, pulled off his hat and muffler and laid them by his side. Not a word him or her about taking So after a little I did the not a word was uttered. in December and we needed such garments when out, but the house being warm, we

THE RESTITUTION.

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VOL. XXXVII. PLYMOUTH, INDIANA, MAY 23, 1888. NO. 20.

## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 3.

BY DR. J. K. THOMPSON.

THE KOZOIC AGE.

Again creative energy asserted itself and age-labors were resumed. The vast depth of Laurentian and Huronian rock deposits, 40,000 feet in thickness, of Canada, attest the duration and power of this æon. Year after year passed by till they became centuries; century was added to century, eras passed into periods and they in their turn lapsed into the age ere the completion of the work designed to be accomplished in it. Yet immense in duration as it (the Eozoic Age) was, it lasted only long enough for the consummation of the work assigned to it. Its phenomena as shown by the sacred writings as well as by geologists, were principally confined to the gaseous and vaporous superstratum by which the earth was surrounded. It is true the rocky layer was greatly thickened under the seas of this the second age of the world; that metamorphic disintegration and redeposit had, doubtless, been begun; that its surface was more firm, giving greater promise of future stability in its assumed form; and that a low form of life (Protozoan,) appeared in its oceanic waters, but these as secondary works remain unnoticed in the divine record, while the separation of the waters which were under the firmament from the waters which were above the firmament; of the watery envelop resting on and covering the face of the earth from the dense, misty vapor resting on those waters by a clear interspace of atmospheric air, affording a horizon, on all sides shut in by the water above apparently meeting with the waters below, became the notable object of observation, and the matter of record.

A canopy was established.

In the preceding æon the dense mist-veil rested like a thick cloud, or fog, conformably upon the vast waste of water covering the earth; in this, the cloud had been raised into the air, where it was unbrokenly suspended in the canopy or firmament, over a still heated earth.

So thick and dark was this covering of cloud that the rays of the sun failed to penetrate through it to the surface of the ground beneath; the moon and the stars remained invisible, also, for they had not been "set in the heavens to give light upon the earth." That they existed from before the period when the earth became a satellite of the sun, cannot be doubted, but the cloud-veil was interposed between them and the earth, so that, although "set in the heavens" from a period long antedating the earth's existence and onward, they had not been set to give light to the earth.

Soundings of the oceanic waters covering the earth would have shown excursions in depth of its waters; elevations and depressions existed dependent on the corrugation of the granitic rock, induced by contraction of the interior, where consolidation was still constantly going on, and, doubtless, the shrinkage's terrific rockings and liftings not unfrequently dislocated vast areas of the granitic crust, producing immense rents and chasms, which, filling with the warm, acuous, (first-life) waters, boiled and steamed in violent fury until the rocks became cooled to the temperature of the enveloping flood.

The cloud-lift, however, yielding an interstratum of clear air, was the notable event of the age and as such finds a record in the Book of God. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven." Gen. i. 6, 7.

Age-work was at last completed and its evening close again ushered in a second day for the exercise of judicial decision upon the age and its works. Had its accomplished creations been commensurate with the period employed in their consummation? Were they in accordance with the general plan of Jehovah, for the final completion of the earth, as formulated in his mind ere the beginning of creation? Did the results attained fill the thought of the Creator, or did they fail to be as he had desired?

God named the firmament Heaven, and thus evinced his satisfaction with the works wrought. The evening cadence of this and the morning dawn of the next, like its predecessor and all its successors were not abrupt endings, or breaks in the age, but rather, the gradual decline of the age with a cessation of creative energy in the line in which it had been acting, for a period known as "the evening and the morning," which was attested by terrific earth-convulsions, cataclysms and holocausts, often destroying entirely, or almost entirely, the prevailing forms of life that had characterized the age, as Prof. J. D. Steele very justly remarks in his "Fourteen Weeks in Popular Geology," "There are no sharply-drawn lines between the different ages. They fade into each other as insensibly as the mountain blends with the plain. Yet each has a prominent idea, and chronicles a grand transition in the world's history. Lesser changes are denoted by Periods, Epochs and Groups. Some, at least, of the revolutions were nearly if not quite universal. Those describe the other divisions were more local in their character. The periods and epochs are therefore not the same in Europe as in America." "Consequent upon each change was a new set of climatic influences, winds, ocean currents, etc., each necessarily producing its impress on the vegetable and animal life of the period. Thus there were pauses, as it were, in the deposition of sediment, each pause making a break in the strata."

Again, he says speaking directly of the Eozoic Age, the one under present consideration, "The metamorphism of the Eozoic rocks was closely attended by extensive upheavals, which twisted and folded them, throughout vast areas, into every conceivable form. They commonly remain, however, in regular layers, which can be traced. This would indicate a uniform force acting at right angles to the dip of the beds. These movements must have taken place prior to the Silurian Age, (the next in succession) since the Silurian rocks rest unconformably upon the Eozoic." The Bible records of the same period and events that "the evening and the morning were the second day."

In relation to the low form of life (Protozoa) mentioned above, we further find, Protozoa,—Rhizopoda,—"An important class of the lowest of the animal sub-kingdom, the Protozoa. In all the organisms of this class the body is composed of a simple gelatinous substance in which the name 'sarcode' is applied; locomotion is performed by the protrusion of processes which from their function are termed 'pseudopoda' or false feet. As in the case of all protozoa, except the infusoria, there is no mouth or intestinal tube." (Library of Universal Knowledge.) "Naturalists are in doubt, in many cases, whether to call them Plants or Animals. In most cases they have neither mouth nor stomach; and with comparatively few exceptions they are exceedingly minute, and almost wholly microscopic. Many of them are so small that they can be studied only by the most skillful observers aided by the most powerful microscopes." "The Protozoans are probably more numerous than all other animals of the globe. They abound in every ditch and pond, every pool and stream, and lake, and in almost every part of the ocean, and there in hardly a drop of water that is not inhabited by some of them. They were also abundant in the past geologic ages. Their skeletons or hard parts abound in the rocks in many places; and in some countries rocky strata hundreds of feet in thickness give abundant evidence of their profusion." (Prof. Tenney's Zoology.) Removing the white marble from the Laurentian rocks of Canada by macerating it in acid, the dark serpentine formations remaining in granules in fossiliferous beds of rhizopods, known as Eozoon Canadense.

Reflections. With what heart-risings of admiration and adoration do we watch the progress of creation as wrought upon by our Father which is in the heavens, first casting the earth materials from the central luminary, formless and void; shapeless and devoid of living organisms, through vast periods of duration, giving it a comely form, clothing its ever-increasing rock coating with water; separating the waters from the waters by a clear interstratum of air, and introducing living organisms into its waters, showing that the waves of the ocean would not always wash an empty, uninhabited shore. Truly God's ways are deeply grand, and the study of his methods most ennobling.

### NATURAL IMMORTALITY THE BASIS OF THE DOGMA OF ENDLESS SUFFERING.—No. 3.

Again; among the numerous errors that have been handed down to us by false teachers, and preached as a part of Christianity, none perhaps is chargeable with doing so much mischief as the dogma of eternal torments. This is the source of much of the unbelief and scepticism and atheism that now so widely prevails. By the majority of what are called orthodox preachers men have been taught that the wicked go to a place of unutterable and unending misery; and tens of thousands of thinking men, in their whole intellectual and moral nature have risen up against the doctrine as unjust and inhuman; and when they have been told that Christianity taught the doctrine, they have concluded that Christianity, if it taught such an incredible and infamous doctrine, must be false; and so without examination they have rejected it. In this they have done a great wrong to Christ and his teachings, for an impartial examination for themselves of the Christian religion was their imperative duty. But taking the representation of Christian teachers to be correct,—that endless suffering was a doctrine of Christianity, they have too hastily rejected Christianity. Many Christian writers and preachers now deplore the spread of infidelity, agnosticism, and atheism; but they are themselves responsible, in part, for the spread of what they deplore; for it is their unscriptural teaching on future punishment and other topics that has produced a great deal of the present unbelief. Edward White, than whom few are better qualified to form an opinion on this point, says, "I steadfastly maintain, after forty years of study of the matter, that it is the notion of the infliction of a torment in body and soul that shall be absolutely endless, which alone gives a foot of standing ground to Ingersoll in America, or Bradlaugh in England." The truth is, this doctrine is inhuman, fiendish; man's intellectual nature is staggered at it; his moral nature is shocked, his heart is sickened; his understanding and conscience, yea, his whole being pronounces it unjust. It should not, therefore, excite much wonder if some men, while they are under the delusion that this is a Christian doctrine, reject the religion which they regard as responsible for it.

Let men be taught that the eternal torment theory is no part of Christianity, and Christianity will appear truer, and fairer, and more divine, and more beautiful in their eyes. Freed from this terrible incubus, the preaching of the gospel would have greater influence. The gospel would commend itself more fully to the minds and consciences of men. A formidable barrier would be taken out of its way. The righteousness of God's moral government would be more apparent. The character of God would appear in a different light. One of the great supports of infidelity, one of the strong weapons of rebellion would be removed. Many saints, brought up in the belief of the dogma, and held in fear and bondage by it, would experience a wonderful relief. Hard and unhappy thoughts of the Divine Being, which have often forced themselves into the mind, would give place to loving, peaceful, contented, and reverent thoughts.

This doctrine is one of the greatest obstacles to the spread of Christianity among the heathen. Enlightened heathen refuse to accept a religion which dooms all their departed kindred and friends who have passed away without a knowledge of the gospel, to eternal woe. Missionaries who have made this prominent in their teaching, have thereby placed a great barrier in the way of their success. They have closed the door of the hearts of numbers against them. Many instances have occurred in which when missionaries have taught this dogma, their message has been at once rejected; and when any, having been brought to see the truth on immortality and future punishment, have presented these doctrines in a Scriptural form, their message has been treated with respect and consideration. In illustration of this statement the following words of a missionary in India are to the point: "A native deputy magistrate," says he, "after a long conversation with me upon Christian doctrine, said, with joy beaming in his face: 'Sir, until today, I have never before conversed with any religious European who did not at the outset indispose me to listen to Christianity by his arrogant assumption of the soul's immortality, and the improbable doctrine of eternal torment, which he professedly erects upon it. I have always rejected Christianity at the outset on this ground. Now I find that there are Christians who disbelieve these two things, I shall be more inclined to think of Christianity with respect.'" It would be well for the cause of truth if all who are engaged in foreign mission work, would ponder the significance of this statement.

Some preachers imagine that to preach eternal misery as the punishment of sin, is the most successful means of deterring men from sin. Men of judgment and common sense regard such punishment as out of all proportion to human guilt and demerit, great as these sometimes are. The greatness of a man's sin, the greatness of his demerit, must be measured by his capacity; but the greatest human capacity is only finite, and therefore, no sinner can deserve never-ending suffering. Tell the sinner that he deserves to be kept alive to suffer the agonies of hell-fire to all eternity, and his whole nature boils over with opposition and indignation against the doctrine, because of its manifest injustice, inhumanity, and cruelty. He cannot believe it, and so is not influenced by it. But preach to him the Scripture doctrine of death as the wages of sin; tell him that the being which God has given him, if he abuses and perverts it, and refuses to repent, will be taken from him in the second death; and while this will appear dreadful, as, indeed, it is, and to be deprecated and shunned, there is nothing in it to strike him as inhuman and cruel, and he will be far more likely to be influenced by this teaching, and turn from sin. For it must be admitted by reasonable men that God, who gives man life, and sustains that life, has a right to take it away, if the end for which he gave it is not only not answered but abused. Some men, however, are so much in love with the gratifications of a sinful course, that no motives,—not even the love of God manifested through Jesus the Christ,—influence them to renounce sin and obey God. But we are not on this account to present motives to obedience which Scripture never presents, or use threatenings which God never uses.

We believe that on the multitude even of those who hear the doctrine of endless suffering preached, it has no influence for good. They listen to it comparatively unmoved. Tell them of some terrible earthly calamity that is likely to come upon them, unless a certain thing be done to avert it, and men of reason and common sense will be influenced by your statement, and endeavor to prevent the calamity. Why will they do this? Because there is credibility in your statement, and they believe it, and their belief moves them to action. But tell men that unless they repent, they shall be tortured in body and soul by the devil in fire and brimstone throughout endless ages; that the fire shall give them exquisite pain and unremitting pain in every part of their being without consuming them, and they are unmoved. But why are they unmoved? Because the thing seems incredible, impossible. They cannot think that a punishment so immeasurably greater than their sins, will ever be inflicted. They cannot believe it possible for a just and holy and merciful God thus to deal even with creatures who have rebelled against him. They listen to the appalling doctrine, but lacking faith in it, it fails to influence them; at least, for good.

Doubtless the preaching of eternal torments with a view to warn sinners to flee from the wrath to come, defeats itself by its unreasonableness. Men who have reason and common sense, and who are not kept from seeing Scriptural truth by the blinding influence of being wedded to a creed, cannot believe this dogma. The mind must be in an unnatural, unhealthy, and a morbid state in order to believe it.

Truth must always have a greater and better influence than falsehood in turning men from sin. Teach men that death—eternal death, or extinction of being—is the wages of sin; and being Scriptural teaching, and therefore, true teaching, its power for good must necessarily be much greater than to teach them that sinners shall live eternally in excruciating torment.

SILAS HENN.

(Concluded in our next.)

### BE WATCHFUL.

In reading the message of the Spirit to the church in Sardis, our attention is at once arrested by the words "Be watchful and strengthen the things which remain, that are ready to die," Rev. iii. 2; Matt. xiii. 34.

God has placed us in his house and we are not to forsake our post and run away, when things are ready to die, but we—You my brother, you my sister,—are "to strengthen the things that remain."

"You are to repent," "you are to stand fast," you are to "remember," you are to "be vigilant."

You are not to seek some other place where you imagine more good can be done, and where you can serve God more acceptably. He does not tell you to leave them. He tells you, "to strengthen them." If they are "ready to die" all the more need of your "standing fast," all the more need that you remain at your post. To abandon the ship in a storm is to seal its destruction; to forsake the sick, is to let them die, self seeks its own gratification, it would like to leave the hard place, it hates to battle with the few, and with go help but omniscience; but Jesus says, if a man will not deny himself, he cannot be his disciple. Self, must be put out of sight, we must do the appointed work.

If we are not watchful, the Lord will come on us as a thief, and we shall not know what hour he will come.

Watch ye therefore, lest coming suddenly he find you sleeping.

S. ROXANA WING.

## Selections.

### BABYLON OF THE APOCALYPSE.

As the supply of saints is "not sufficient for the market," the Pope has started his machine again. Twice I have been to see it run.

The Hall of Canonization is over the vestibule as you enter St. Peter's. It is about 300 feet long, 90 feet in width and 75 feet to the ceiling, in the centre of which is a golden halo with a dove descending through atmosphere such as veils Mount Blanc on a clear summer day. It was spanned by luminous arches of marvelous beauty and the place was flooded by the soft light of thousands of wax candles. At the far end where the Pope was enthroned, stood his altar. Behind and above this was an indescribable "Glory," the bright soft golden rays of which melted away in a pure atmosphere. In the midst of this halo was a silver ground, with nothing upon it, so far as we could see, but at the appointed moment figures began to develop until we had the Trinity in this "Glory," surrounded by cherubim. The Father appeared like a monk; the Son as a little baby in his mother's arms, smiling as if pleased to see so many pretty things; the Holy Ghost in the form of a dove, but the Virgin Mary was the great object of adoration. As represented there and accepted by the Pope, the Trinity was merely to "fill up the picture."

Separated from the people were the reserved seats on either side, raised one above the other, covered with costly damask with golden cord and fringe. These were occupied by the various orders, viz: Cardinals, archbishops, bishops, diplomatic corps, Roman nobility, the Pope's relatives, the representatives of various ecclesiastical orders, the cardinal secretary of state, with his officers, the majordomo of the apostolic palace, the pope's singers, etc. The Swiss and Palatine Guards, in their fantastic costumes, were the guards of honor. The galleries were occupied by distinguished visitors from all parts of the world.

As early as 5 o'clock the people began to assemble in the square in front of St. Peter's, though the ceremonies were not to begin until 9 o'clock and they knew they could see nothing until that hour. At least 50,000 people stood from three to six hours and looked at the building in which such mysterious work was being performed. This was the order within. First, congregation of the orders, procurators of the college of cardinals, lawyers of the consistory, private chaplains, cross-bearers, priests in chasubles (long gowns), two hundred bishops with white mitres and capes of silver cloth, embroidered with gold, archbishops, among whom were many Americans, Syrians and Greeks, dressed with a richness and magnificence beyond description. After these came forty cardinals in their official robes, preceded by vergers, followed by their "tail bearers" and "gentlemen in waiting."

When all were seated, there was for a few moments the silence of the tomb. Then the Pope in his sacerdotal chair, under a golden canopy and *tabelli*, of immense fans, of ostrich and peacock feathers, surrounded by the pontifical court, was carried into the hall and seated upon the "throne of God!" Extending his foot from under his royal robe, cardinals, archbishops and the others, in their order, came and kissed his hand, knee or toe, according to their rank. When this disgusting performance was ended the lawyers read the petitions for the canonization of these people, to which the Pope replied. Then he sang "Veni Creator," placed the miter upon his head, and pronounced them saints! At this moment the great bell of St. Peter's was rung and in a moment the thousands of bells in the city were rung wildly. The telegraph, by arrangement, told the news in other cities, and thus, all over the land, bells were rung to tell the people that now there were others in heaven to plead for them.

The Pope then signed the papers testifying that they were real saints and could be prayed to. Then he said mass and received the offerings for the occasion, consisting of a large historical candle, on which were painted historical scenes in the life of the saint, a silver cage with turtle doves, wild pigeons, canaries, and a box of bread and wine. He then bestowed the papal benediction and was borne out, and all retired in the order of their entrance. Thus ended this blasphemous demonstration of paganized Christianity. It is in the midst of such idolatry we are working. By the assistance of 202 ministers, teachers and other Christian workers, we carefully placed in the hands of these people during the year, 23,403 Bibles, Testaments and books of the Bible, besides our Sunday-school and other work. In addition, we have paid this winter the salaries of 57 teachers in 47 evangelical night schools for young people in various parts of Italy and the number is increasing.—*W. O. VanMeter.*

### CHICAGOANS IN JERUSALEM.

The following letter was received by Mrs E. J. Bishop, of Chicago, from a lady friend who left Chicago some years since with several others, and went to Jerusalem, in Palestine, to await the second coming of Christ:

"JERUSALEM, Nov. 26, 1887.—My Dear Friend: Your letter, which was duly received a week or two ago, brought your face very clearly before me, and I remembered how you used to come to see Mother Gould from time to time, and how you always spoke to me of my mother. It is a long time since I met you there, and many things have taken place since then. I was glad to hear you were well, and interested in this land and this city. And I am very glad to tell you a few of the glorious things that we have been witnessed of during the six years we have lived here. When we arrived here six years ago the 20th of September, we numbered fourteen adults and five children. As we drove up from Jaffa we were deeply impressed with the desolation of the land. Not a spear of green could be seen anywhere; the olive trees and vines were so covered with the gray dust of a hot dry summer, that you never could imagine there could be any green underneath, and the whole earth seemed dried to its foundations. We realized to the full that it was a land under the curse of God still, for sin. But we have never seen it look like that since that time. Every year it looks greener and greener, and now, so many of those barren hill-sides are covered with vineyards, and olive yards, quite changing the appearance of everything.

You will ask what is the cause of this great change? God has promised that like as he brought all his evil upon this land, so he will bring great blessings unto it, and it has evidently begun by God sending more rain than for many thousand years. He sends beautiful showers and heavy dews where there used not to be any, and he sends clouds in summer, which were never known even twenty years ago. This tempers the heat so that it does not dry up the ground so. Five years ago he sent, in July and August (months in which it never used to rain), three hours of rain in Jaffa, and sixteen hours in Damascus, and much all around us that the American papers remarked upon it as a proof that the climate of Palestine was changing. Also, when we came here there were very few Jews coming back to this land, but the persecutions in Russia and Germany and other places began to drive them out, and, in spite of the edicts of the Sultan, they began returning to this land, buying land, planting and building, and getting possession of the trade of the city; and so today there are many thousands more than when we came.

Jerusalem is in reality now in the hands of the Jews, so far as trade is concerned, and the Jew is no longer under the heel of the Mohammedan as he once was. They are also rapidly building up a new city, exactly on the line of the description in Jeremiah xxxi. 38-40 and Jeremiah xxxii, 43-44, so that even the Turks who are in power, are taking notice of it, and are saying one to the other, "It is God, and what can we do?" And dear friend, what can we say to all this, but that God is rapidly fulfilling his word and the covenant he made with Abraham? In our day, we are witnesses of these things. God told us to come to Jerusalem and sit down and be instructed by him, and also witness what he is about to do in the earth that we might tell it to the generation following. Had we listened to our friends and not obeyed God we could not have seen the land just as it was, with the curse on it, and so been able to contrast it with what it would be when God began to restore. For no one has eyes for these things in Jerusalem but ourselves; nevertheless they are facts.

There is no mission work in this land that is doing any real good. The lives of the Christians are so contrary to the word of God that they are only false witnesses for him, and we are not looking for any good results to come from that part of work for Christ. But we are looking for John xvii. to be fulfilled—where Christ says that "when he had a body made perfect in one even as he and the Father are one," then the world will believe that he was sent of the Father. For this we are pressing as a great prize set before us, and we are looking for such mighty things as the world never saw before. These are glorious days, and our hearts are full of joy at what is coming upon the earth.

With kind regards to your family, I am your loving friend.—*Amelia Gould, in Our Rest.*

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As there are five Wednesdays in May our next paper will bear date June 6.

THE *Daily Sun*, a paper started about one week ago at Indianapolis, Ind., has been sent to our office since its commencement. It is offered at the low price of one cent a number or three dollars a year. It is very well managed and bids fair to win success as one of the journals of the times.

WHETHER the war cloud, that has been long gathering in the East, bursts forth soon in all the fury of a tempest or not, one thing is quite certain—its dark hues are constantly becoming more gloomy and portentious. The feeling of Russia toward England is anything but pacific at the present time.

Two or three months ago we made a request to friends living in our great cities to make inquiry at the large book stores for Alexander Hislop's work entitled "The Two Babylons." The search was unsuccessful. We then requested Bro. G. W. Young to have it ordered from London, Eng., which he kindly did, and the work has come to hand. It is a work of profound research, as several hundred authors have been critically consulted by the learned author, who has also been aided in an extraordinary manner by the assistance of literary gentlemen of eminent attainments. It demonstrates the close relationship of the two Babylons, the one, the Old Pagan Community, and the other, the Papal Romish System of more modern times. We intend to give our readers something hereafter from this elaborate work.

## ROMISH MORALS AND INDULGENCES.

We now proceed to unfold some additional account of the *morals* of the Romish hierarchy during the period A. D. 1409—1517, being the period of darkness and scandalous criminality immediately preceding the Protestant Reformation. We quote from *Gieseler's Church History* a section of one of his Chapters which relates to the

"MORAL CONDITION OF THE CLERGY.

The reformation of the deeply degraded clergy was the principal part of that reformation of the church in head and members, the call for which was resounding through this entire period. But in this respect also all efforts for reform seemed generally fruitless, and the lamentations over the coarseness and ignorance, over the unspiritual and immoral conduct of the clergy, remain down to the end of this period unsheltered and the same. The foulest stain of the clergy, their unchastity, seemed only to increase in proportion as it was assailed with greater zeal. As the sternest denunciations of the reforming councils of Constance and Basle could not even produce external decorum in a large part of the ecclesiastics there present, so the decrees of these councils upon this subject continued to have no visible effect upon the church. No century can produce so many decrees of synods and bishops against the *concubinarii* as the fifteenth. And yet in no century are the complaints, as well as the scandal, caused by the licentiousness of the clergy, which in Italy not unfrequently amounted to unnatural crimes, (See note 1) said by the truthfulness of all chronicles, so numerous as in this. The severer sentences could not, for the most part, be carried into execution, because of the numbers of the guilty; thus the avarice of the bishops could more easily lead to the substitution of pecuniary fines, which were soon computed for a standing annual tax paid by the concubinarii. As licentiousness became more customary among the clergy, a frivolous estimate of such transgressions began to prevail among them. The laity naturally shared in this opinion, and so the sin of licentiousness increased in a fearful manner, and introduced at the end of the fifteenth century new and loathsome [illegible] ... [illegible] ... [illegible] ...

# Poetry.

## MISSIONS.

Go ye forth to every nation,
'Tis the Master bids you roam,
Open too, fonnts of salvation
For the thirsty ones at home.

From the distant isles in ocean,
Hearken to the plaintive call;
or the instinct of devotion
Is within the hearts of all.

Carry them the bread of heaven,
In the far-off Eastern lands.
Tell of waters, freely given,
Temples, fashioned not with hands.

Heard again through struggling years
Is the Macedonian cry.
Heaping still of sin the ways—
We must "help" them or they die.

But while some with zeal undaunted,
Bear abroad salvation's plan,
Let not our fair homes be haunted
By so great a pagan band.

Thus the country spread your mission,
From your town or city's sin;
Ignorance and superstition
Here walk hand in hand with sin.

Preach till every rural fireside
Once for knowledge a-glow fire,
Till not country's every milestone
Is a heaven-ward pointing spire.

MARTHA HAMMAN.

# Selections.

## A HEBREW'S CONVERSION.

The author of the following confession is well known to us. He is a young Jew of culture and high social position, and the story of whose conversion is most highly interesting. From an intimate acquaintance with him, we can truly speak of him as an "Israelite indeed in whom is no guile." At our invitation, he told the story of his conversion before our congregation. The following, since published, is a good report of his address.—*Editor of Watchword.*

In rising to address you, I am filled with a supreme joy and an unbounded thankfulness to Almighty God that he has spared me until this time, thus enabling me to proclaim my belief in the Godhead of his only-begotten Son, our Lord Jesus Christ, and to testify to my faith in the infinite power and glory of his holy name. In one respect, I believe my position differs from that of any present, inasmuch as I was born in the Jewish faith. Now, no one realizes more fully than I do, the odium that usually attaches to any who is an apostate from the faith of his fathers. I remember, it is not many years since, I would have stigmatized such a deed as an act of the greatest cowardice, and one having its inception in motives the reverse of pure and holy. I have now altered this opinion, and what I say today I wish to be accepted as a justification of my conscientiousness.

Suppose a young man is living in a country where generation after generation of his fore-fathers have lived and died. This country is far away from the large centres of population; but the gradual spread of education and culture has at last reached this far-off region, and has awakened in his mind a restless, indescribable craving that nothing in his surroundings can satisfy. He does not know exactly what he requires. All he can define is, that he is thoroughly unsettled, and that there has been engendered an all-powerful desire to see for himself those great countries and wonders of the world of which he has heard and read so much. He has sufficient ambition and courage to go on a journey of exploration, and after encountering much hardship and danger, at last arrives in a country which more than realizes his most sanguine expectations. He settles down, becomes very successful, and is soon enabled to gratify every desire, and is, moreover, enabled to bring his relatives, his old friends and companions, into the same glorious land, which is abundant enough to support millions of people. I ask you, one and all, Would you call that man a traitor to his country, or a deserter of his friends, because he had sufficient courage to brave danger and undergo hardship in the hope of gaining a bright and happy future he knew could never be realized by remaining in the land of his forefathers?

And is it not the same with the soul's longings? Have we not this same restless, indescribable, spiritual craving? Have we not, nearly every one of us, an ever-abiding conscious sense of sin? Does this not produce first sorrow, then despondency, then despair? And, if we have no religion to sustain us, do we not run into all manner of dissipations, in the hope of gaining relief or forgetfulness? This was somewhat of my position. At last, I fly to religion for a solace; and I find religion, as taught by the Jews, neither confers consolation in sorrow, nor does it give one strength to resist temptation. I read the Bible, and first mean to born in sin; but I find no justification. You must understand, I had not read the gospel; and, in the present day, the Jews have no temple wherein they can make sin-offerings to God as a probation for their transgressions. Time after time, I asked, Why should man be held responsible? I received no satisfactory answer, and was filled with a great sorrow, knowing my own weakness.

I had heard of a religion beyond—the religion of the Christian. Here, I was told, those who were sorrowful or distressful found consolation; those who were burdened with sin found a justification; and those who were weak found a great strength to resist temptation, by faith in the Lord Jesus Christ. In my despair, I resolved to explore this new spiritual country. I commenced attending church and reading the gospel, and, after a prolonged struggle, the light of the glorious truth was made evident; and, in accepting this great truth of God, in full, abiding faith, I gained as I was promised, a consolation for my sorrow, a justification from my sins, and a greater strength to resist temptation.

I ask you, one and all, would it not have been worse than madness for me to have refused this great salvation?

I am thankful, having found grace in God's sight, that he has made the truth evident to me; and it is clear and bright to my soul's sight as the noonday sun of a fine summer's day is clear and bright to all who will not refuse to look. I thank God he thought it best to take me by the by-path of sorrow, through the valleys of despond and despair, into that glorious country where you can feel, as it were, the near presence of the Savior, standing with outstretched hands and a glorious smile on his face, ready to welcome repentant sinners. No one who has not experienced this feeling can realize the supreme rapture of the moment when the heart bounds with joy at feeling the nearness of this glorious Presence, and when the rarefied atmosphere surrounding the inner life caused thereby, makes the soul expand in bliss in an anticipation of joys to come. It would take the combined eloquence of every preacher in Christendom, and then they would fail to portray the blissful, serene contentment that falls into one's life when he first realizes the full meaning of these words, "My Redeemer and my Savior;" when, in every fibre, heart, soul, mind, and spirit combine, and go forth in glad accord to meet and accept in faith that gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." No pulpit oratory can possibly convey the faintest idea of the restful happiness that remains with you, if you accept the promise, in full, abiding faith. The greater the soul's sin, the greater the joy. The greater the sinner, the kinder and more generous the welcome.

Understand, I did not arrive at this conclusion until after a prolonged struggle. My unhappiness was not occasioned by the want of good and kind relatives and friends, nor for lack of resource of amusement without myself. It was occasioned by the ever-abiding, conscious sense of sin within, and the knowledge of my weakness and inability to overcome this. In accepting the Lord Jesus Christ as my Redeemer and Savior, I gained that peace that passeth all understanding; and now, after years of sorrow, I am looking forward to a bright and happy future and a life of usefulness to my fellowmen.

In embracing the Christian religion, I do not renounce the faith of my fathers. I retain this, and accept the Lord Jesus as the promised Redeemer and Savior. I accept the Bible and the gospel as the inspired word of God, without the slightest reservation and in the fullest possible faith.

There is one circumstance I cannot allow to pass unmentioned. I had to struggle between separating myself from my Savior, or from my beloved mother and sisters—a mother and sisters of whom any son or brother might well feel proud, and who love me fondly and dearly as son and brother were ever loved; a mother whose image is entwined around my heart's core by the remembrance of a thousand kindnesses; a mother who lives entirely for her children, and whom this deed of mine will grieve long and deeply. I separate myself from my darling sisters, who, in a time of great sorrow, displayed in a hundred different ways the most considerate loving kindness, and who are at this moment anxiously awaiting my arrival in England. But this does not depress me. I can only hope, by the grace of God and by the power of this love, that they will eventually be brought into the only true faith.

In conclusion, I would say, as a Christian, I hold out the hand of good fellowship to all men, Jew and Christian; to the Jews especially; in consideration of the kindness and hospitality I have received wherever I have been, in England, Australia, and America.

And, finally, in this my public proclamation of Christianity, I ask forgiveness and pardon of any I have injured or offended. Those who have injured or offended me, I freely forgive. If, through any example, deed, or influence of mine, any one has been brought within the circle of sin, I pray earnestly to God he will no longer let the effect of this example have dominion over him, and that one and all may be brought to his service through our Lord Jesus Christ.—*Watchword.*

## Unforgiven.

"Charlie?"

"Well."

"Forgive me, dear?"

No answer. I just go on packing my valise.

"Charlie?"

"Well."

"Will you forgive me, dear?"

The sweet voice vibrates through my heart in tender evidence, but she is always doing something and then asking to be forgiven, and I am tired of it. I will teach her a lesson, and also that forbearance sometimes ceases to be a virtue.

"Charlie?"

"Well."

"Please forgive me, dear."

I have finished my packing and am ready for my journey. As I take my grip to my hand I turn half towards the spot where sits a slender figure in the shadow of the heavy portiere, but I think better or worse—of it, and stride across the room to the outer door; then I turn and say: "Good bye, Nell; I'll be home Wednesday."

"Charlie?" reproachfully.

But I do not turn, and the door closes behind me.

But all day long I hear a sweet voice saying, "Charlie, will you forgive me, dear?" The wheels, as they turn swiftly upon the steel rails, cry out. "Will you forgive me, dear?" The whistle screeches it; the rhythm of the cars in their ceaseless motion says, "Forgive me, dear; forgive me, dear; forgive me, dear."

My journey is ended, and now surely that sweet voice will cease its musical horrors in my ears.

But no. In the footsteps of men upon the streets of a strange city; in the outcry of the crickets out in the fields; in the quiet of my room, and the hum of the busy voices below, I hear only the words, "Will you forgive me, dear?"

I must go home; I will seek my young wife, and I will forgive her.

But the train appears to move so slowly; the stations seem to be far apart; the fields crawl by.

Ah! my journey is ended. I will be at home. But I must hasten. Somehow I feel that I've not a moment to lose. I must be home.

Ah! here it is. There's a light in the chamber, our chamber. My request she is waiting for me. She knows I could not stay away. Ah! let me once more get hold of her, how I will forgive her, my poor patient little wife. How often she has forgiven me!

But she does not open the door as is her wont at sound of footsteps she knows so well. Her sweet face welcomes me not, but another as white as marble.

I followed, dazed, into my wife's room. She is there yet, and upon her arms lies my little new born daughter. But never will her little arms be raised to my embrace, and never again will she say to me, "Forgive me, dear!"

I could not sleep that night; I could not sleep the night before; I shall not sleep tonight, for all through the silent watches I shall hear one sound—the cry of a sweet voice calling out in never ceasing pleadings, "Please forgive me, dear!"

## Faith and Experience.

Ezra had a four months' journey in coming from Babylon to Jerusalem. From Ezra viii. 22 we learn that he had been telling the king of his confidence in God. But God often makes us prove our public utterances. And, so, when the time comes to start for Jerusalem, Ezra is ashamed to ask the king for an escort, because he had formerly told the king: "The hand of our God is upon all them for good that seek him." So they fasted and besought God and knew the word of the Lord to be true in two ways. He had it, not only as a matter of faith, but as a matter of experience. He proved, by experience, that the "good hand of God was upon him," Chap. viii. 0. The Bible is the Word of God. But God himself is behind the Book, to carry it into effect. Hence the force of the rebuke of the Lord Jesus to the Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God."

# Youth's Column.

## HOW DEAR TO ME

My childhood home—how dear to me
Each flower and shrub and leafy tree
That grew around the dear old place,
Where first I saw my mother's face!

The memory of that fireside's dear,
Where oft I dropped a truant tear,
Or built at eventide's sweet hour
To infinite castles many a tower.

My mother's voice! I hear it now,
And feel her hand pressed on my brow,
As I in childhood lisped my prayer
With angels bending, listening there.

Those silver threads in shining fold
On mother's brow, once waves of gold.
How carried they like tales there
Of love unconquerable, earthliest will, care!

Her hands that oft caressed my head
Are stilly folded with the dead;
Her lips that taught my heart to pray
Shall wake the song in endless day.

My childhood home—how dear to me
Each spot where fancy takes me free,
Around that dear familiar place
Where last I saw my mother's face!

## A TOUCHING INSTANCE.

If there is anything more beautiful than a frank confession, it is a full and ready forgiveness. "To err is human, to forgive divine,"—and we may add—"to withhold forgiveness is devilish." Lovely is it, when the sorrowful heart, pouring out its liquid grief over a wrong done, which can never be recalled, is met by an eager pardon—a forgiveness which even takes blame to itself in order to shield the offender. Here is a melting scene from lowly life:—

One day three or four weeks ago, a gamin, who seemed to have no friends in the world, was run over by a vehicle on Gratiot avenue, and fatally injured. After he had been in the hospital for a week, a boy about his own age and size, and looking as friendless and forlorn, called to ask about him and to leave an orange. He seemed much embarrassed, and would answer no questions. After that he came daily, always bringing something, if no more than an apple. Last week the nurse told him that Billy had no chance to get well. The strange boy waited around longer than usual, and finally asked if he could go in. He had been invited to many times before, but had always refused. Billy, pale and weak and emaciated, opened his eyes in wonder at sight of the boy, and before he realized who it was, the stranger bent close to his face and sobbed:

"Billy, can you forgive a feller? We was allus fighting, and I was allus too much for ye; but I am sorry! 'For ye die, wont ye tell me ye have't any grudge agin me?"

The young lad, then almost in the shadow of death, reached up his thin white arms, clasped them around the other's neck, and replied:

"Don't cry, Bob—don't feel bad! I was ugly and mean, and I was heaving a stone at ye when the wagon hit me. If ye'll forgive me, I'll forgive you, and I'll pray for both o' us."

Bob was half an hour late the morning Billy died; and when the nurse took him to the shrouded corpse, he kissed the pale face tenderly, and gasped:

"D—did he say anything about me—about me?"

"He spoke of you just before he died—asked if you were here," replied the nurse.

"And may I go—go to the funeral?"

"You may."

And he did. He was the only mourner. His heart was the only one that ached. No tears were shed by others, and they left him sitting by the new-made grave with heart so big that he could not speak.

If under the crust of vice and ignorance there are such springs of pure nobility, who shall grow weary of doing good?

*Dear Youthful Workers:*

I want you to take your maps and find Holland and then look for a place called Leyden, because 314 years ago, the people of Leyden were in great trouble. They had been reading the Bible and had learned to think for themselves. That you know, the great man of the Catholic Church thought was wrong.

But it made no difference what he thought they kept on reading, and all the people of Holland kept reading until a great many of them became heroics.

You remember the Emperor Charles before whom Luther stood at Worms, do you not? Well, he was Emperor of Germany and King of Spain, Naples and the Netherlands, and he did not like it to think his subjects should read the Bible and believe what the Catholics did not believe, so he took a great deal of money away from the people of Holland, took their farms away, and had a great many burned to death.

But he had got tired of ruling, and had resigned his crown to Philip of Spain. Philip put a great many more of them to death. Then, they said, he should not be their ruler. They chose a man, who was called William the Silent for their leader. He had been a Catholic too, but he had found out better and "was ready to give up his life for liberty." He made up his mind to drive Philip's soldiers out of Spain. They are trying to take Leyden, the city I wanted you to find on your maps.

Philip sent the citizens word that he would forgive them, if they would give up the town. But they could not think they had done anything wrong in reading the Bible, and in believing what it taught, so they sent back word, that "they would fight for their religion, as long as there was a man left."

Holland is a level country, and part of the land used to be under the sea. The people built dikes of bundles of brush, and trees and mud, to shut out the ocean, and then they pumped out the water.

They dug great canals, these were their roads, the land, they made into fields and gardens.

There were several canals near Leyden. Inside of these were Philip's soldiers. They kept the poor people of Leyden shut in, until there was hardly anything left to eat. They expected to starve them until they would give up.

They could only send word to their friends by tying letters to the necks of pigeons.

The Silent man had not enough soldiers to fight Philip's men, but he thought how he could fight them. he could cut the dikes and let the sea come in. The people were very glad to hear this. They said they could pump the water out again, as the people in the country took what they could with them and went to a great city, called Amsterdam, and the Silent man sent men to work to break down the dikes.

Then two hundred vessels were filled with things to eat, ready to sail to Leyden. A letter was sent to them by a pigeon telling them about it.

They were so glad that they fired off cannon, and sang songs and rang bells, over the news.

Philip's men wondered what was the matter, but they found out when the water began to rise around them. But for awhile it did not rise high enough; then the Spaniards laughed.

But twenty-five hundred sailors were coming to the aid of their brethren, they have come fifteen miles over the fields and gardens, that are now under water, there are only five more miles to come.

God send a great northwest wind, it makes the waves roll in, and the vessels float to within a half mile of the city. Thousands of poor creatures have already starved to death. They have eaten rats and cats and dogs, roots of grass and the leaves of trees, but they wont give up.

The burgomaster of the city said they might cut him to pieces and eat him up, but God helping him he would never surrender.

How brave he was! His name was Van der Werff.

The soldiers of Philip kept on laughing, they said the sea hadn't come to Leyden yet; they called the people rat-eaters and wanted to know "how they got on?"

They answered, "as long as you can hear a dog bark inside the walls, you may know that the city holds out. We will eat our left arms and fight with our right. When we can stand no longer, we will set fire to the city and perish in the flames, rather than give up our liberties."

Again the wind whirls southwest and the water rises. In the morning the ships are close to the forts, and Philip's soldiers are frightened almost to death.

They rushed along the dike and the Hollanders chased them and struck them down with harpoons.

In the night, part of the wall of the city fell down. It made Philip's soldiers so afraid, that they all hurried away.

In the morning not one of them was left.

The ships sailed up to the town and the poor starving people now had plenty to eat. When they were satisfied, they went into a great church and, knelt down and with tears thanked God for saving them from such cruel foes.

God never permitted the Spaniards to go back to Holland.

That is the way the Bible has come down to us. It has been by men being brave and willing to die for the truth.

You see nothing can drive men away from God, when they really and truly love him. Your loving friend.

S. ROXANA WIXON

The last edition of Mr. Chiniquy's book, "Fifty Years in the Church of Rome," has eight full page illustrations. Send $2.25 and get this expose of Romanism.

## The Reason for Hope.

No man has a right to live a life without being able to give a reason for his cause, and the more extraordinary the manner of life, the more need is there that he explain it.

The Christian life is a strange life in the eyes of the unbelieving world, and it has been so ever since those few men in Galilee left their old course of life for the service of their Master. Probably no sincere disciple of Christ ever yet lived, without being called upon to suffer for "righteousness sake." Whether the persecution has been physical or moral, it has been real. The Christian needs an apology for his mode of life. Peter proved this when he urged upon the churches the necessity of "being ready always to give answer to every man that asketh you a reason concerning the hope that is in you."

This suggests the secret of a useful and joyful Christian life. What is your hope of salvation, Christian reader? Can you tell the unbeliever with assurance and without hesitation? Of course you can, for your hope rests, first of all, upon knowledge, the knowledge of Christ's word to you.

We find some very unhappy Christians, who are always examining their lives or their feelings to find what their hope of salvation is. Your Christian life will be far from satisfactory, if you look for your hope of salvation, anywhere but to the Lord. It is not possible to live a day without sin, for which you must ask God's forgiveness. What hope does your life give you then? It is not possible to feel as you wish to always, for the feelings are not directly controlled by the will. What hope can your feelings give you, then? It is possible, though, to know that you are saved; you know what the conditions of salvation are, and if you have accepted these conditions, you have a hope which is "an anchor to the soul." No imperfect life, no fickle feelings can give the assurance that the words of Christ always do. It is a revealed fact that "Christ Jesus came into the world to save sinners." There is your apology, struggling Christian. You need not formulate an elaborate confession of faith, but you need never hesitate to answer when asked for your hope of salvation.—*Dr. R. Hatch.*

## Report of Meeting.

On Saturday evening, May 5, 1888, Elder L. E. Conner commenced meetings at Poplar Grove, Marshall Co., Ind., and continued over Sunday. Four were added to the church, three by immersion and one who had been baptized before. This is a new neighborhood, where Brother Conner labored some last winter. They organized and elected Brother Geo. W. Smith their elder. They have also started a Sunday School, with sixty-eight enrolled, to meet at 2:30 p. m. each Sunday. Brother Smith was at the office and gave us this report of the work at Poplar Grove. The Lord is certainly blessing Brother Conner's efforts, and our prayer is that he may have strength to continue his labors, and that the little band gathered at Poplar Grove may continue waiting and watching for the coming of the Lord.

A. R. UNDERWOOD.

## Excursions via Nickel Plate.

Superintendents of Sunday Schools, Local and Central Committeemen of all political parties, and proprietors of manufacturing establishments, who contemplate giving their employees an occasional holiday, will please take notice, that the New York, Chicago & St. Louis Railroad Co., will give special excursion rates to the many resorts along the line of their road, also to political meetings and camp meetings, during the season of 1888. Prices rates and all desired information, call upon agents of N. Y., C. & St. L. R. R. Co., or correspond with F. J. Moore, Agent Passenger Department, 28 Exchange St., Buffalo, N. Y.; Chas. H. Walker, Ag't. Pass. Dep't. 79 Clark St., Chicago, Ill., or J. Y. Calahan, Trav. Pass. Ag't., Cleveland, Ohio, who will cheerfully furnish all particulars. aug15

## National Prohibition Convention at Indianapolis, May 30th.

The L. N. & W. R. R. will sell tickets at one fare for the round trip, good going May 27, 28, 29 and 30, good returning up to and including June 4th.

## Nickel Plate Decoration Day Excursions.

The New York, Chicago & St. Louis R. R. Co. will sell excursion tickets between all stations at one fare for the round trip, good going May 29th and 30th, returning until May 31st.

Brother T. J. Whitcomb can be addressed at Lanark, Ill., care R. Chown.

The Th... the Church ... convene at t... five miles so... three miles north ... June 8, 1888, and ... day following. Org... throughout the State ... be represented by ... who can, whether appo... or not, and all isolated ... dially invited to this m... Antioch. The best me... whole year is held at this pl... is on the wing, brethren, and this may be the last meeting at Antioch. So let every one who can possibly do so come to this gathering. Come to transact business connected with the cause of the Master. Come, and receive the blessings that are always in store for those who do their duty.

A. R. UNDERWOOD, Sec.

The Lord willing the next Annual Conference of our brethren, the Church of God, for Northern Illinois and Southern Wisconsin, will be held with the congregation on Plum River, ten miles northwest of Lanark, beginning on Friday evening, June 15th, and holding over till Sunday evening. Several speaking brethren will be present, including A. J. Eyshauer, and a general invitation is extended to come and help us to have a good time at our meeting. A programme of exercises will be prepared for discussion.

S. P. RENNER.

The Third Quarterly Conference of the Church of God for Southwestern Nebraska will convene (D. V.) Friday evening, June 15, 1888, at the Stowe School House, eight miles southwest of Arapahoe. All lovers of the truth are invited to come. Brethren let us come together in the unity of the Spirit and have a good meeting.

ALMUS ADAMS, Pres.
GILBERT MISNER, Sec.

Elder L. E. Conner, of Macy, Ind., will preach at Roll, Blackford Co., Ind., the fourth Sunday in May, commencing on Saturday night. We are located on the gravel road eight miles north of Hartford City, and six miles west of Montpelier. We invite one and all to attend these meetings. We also desire that our preaching brethren throughout the State come this way and help in the good work of teaching the true gospel of the coming kingdom.

N. ROBY.

## This is for Your Information.

The Vandalia Line will run five more of their popular Excursions in months of April, May, and June, leaving Plymouth on dates as follows: April 24th, May 8th and 22nd, and June 5th and 19th, 1888, to points in Nebraska, Kansas, Arkansas and Texas, at rate of one fare for the round trip. Tickets good returning within thirty days from date of sale. Liberal stopover privileges will be granted on these tickets, giving you time to visit friends or look at the country. Full and complete information, maps, time cards, etc., will be cheerfully furnished on application to A. L. Bigham, Ticket Agt., Vandalia Line.

June 13.

## Democratic National Convention at St. Louis, Missouri.

Tickets for the round trip, good going June 2nd, 3d and 4th, and returning up to and including June 9th, at one fare for the round trip, via L. E. & W. R. R.

## Republican National Convention at Chicago.

The L. E. & W. R. R. will have on sale tickets at one fare for the round trip June 16th, 17th and 18th, returning up to June 23d.

The Church of God meet for worship and searching the Scriptures, every Sunday, at 3 o'clock P. M. All interested in Bible study are cordially invited to meet with us at 245 Olive Avenue, San Diego, California.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 26, 674½ Ontario Street, Corner of Bolter, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

The Gospel of Our Salvation and kindred doctrines—the Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the speaker after divine truth. This service will close at 11:30, after which the church will meet for an hour for prayer, "breaking of bread and prayer." The Ground floor, Brooklyn, N. Y.

## Dr. Smith's Bible Dictionary.

A Dictionary of the Bible comprising its Antiquities, Biography, Geography, and Natural History, with sixteen full-page Engravings, numerous smaller illustrations, besides Maps of the Holy Land in the time of David, the time of Christ, and General Maps of the Countries mentioned in the Bible. It contains every name in the Bible concerning which anything can be said. It gives an account of each of the books of the Bible; explains the Hebrew religious institutions, the manners and customs of the Jews, as well as other matters alluded to in the Scriptures. This work by Dr. Wm. Smith, is just the "help to Bible study that you need, and every thoughtful student should place a copy on his table—you cannot read a chapter in your Bible without coming to some question on which you wish more information, and the best help you can get is Smith's Concise Bible Dictionary. Bound in cloth, 176 pages, price $1.50.

...sun of summer
...liquid gold
...asy ocean,
...flowery wold
...ss round the blossoms,
...sings by its nest,
...joyous throbbing
...gathered tone of sobbing—
This order of "Throbbing after rest.
Weeeeeeeeee"

...or these sunny skies shall darken,
And the sea's wild billows flow,
And the leaves shall fall and moulder
In a shroud of winter's snow:
And the voice of song shall falter;
So there's sighing in the breast
Of a world in blindness praying
For a beauty undecaying,
And a true, abiding rest.

And, however well we love them,
Those dear faces young and hale
In the breath of time must wither,
And the touch of death must pale;
Soon we leave them, or they leave us—
These, our beautiful and best!
For the doom of death has bound us:
There are tombstones all around us,
And this world is not our rest.

Hark! responsive to this wailing
Comes a tender voice from One:
"I can meet this world-wide longing,
Change life's bitter undertone."
It is Christ, the nation's Healer,
And the balm for souls distressed:
For the craving heart, perfection,
For the dead, a resurrection,
For the weary spirit, rest.

And his witnesses are crying:
"Now the blood of Christ can save,
And communion with his Spirit
Is the bliss you blindly crave!
On his breast, for sinners bleeding,
When your bleeding soul is pressed,
You re-enter Eden's portal
And regain the tree immortal
And the rapture and the rest."

Here our skies may change and darken,
But there's cloudless light before;
Here our friends and we must sever,
But we'll meet on yonder shore.
There foundations never totter,
And no partings wring the breast:
And the beauty fadeth never,
And the song is sung forever
In the home of endless rest.
—London Christian.

## Communications.

### "Mister, Is You Got a Garden?"

A few days ago the writer heard a rap at the back gate where he was at work, and upon opening the gate, a good-natured looking colored man was there with a small basket of what seemed to be onion buttons for planting. With a smile of real benevolence he asked the above question, "Mister, is you got a garden?" "Yes," said I, "a very small one." "Well, mister, dese yere is sweet flower seeds, smells jes like 'fum'ry. I's been plantin' some in our garden, an' dese yere is left. It looks like a pity to waste 'em. No sir, I isn't sellin' 'em, no indeed, I jes thought it a pity to see 'em wasted." "You are a grand man," said I.

Already the reader can see a beautiful suggestion in this artless black boy's great ambition to see those seeds planted. How I wished that I had the same anxiety to assist my neighbors in planting some of the beautiful flowers of Christian truth in their heart-gardens. What a contrast between a garden unkept, neglected, and one smiling with beautiful blossoms and emitting sweet fragrance, making glad all who come near it.

"You'll be surprised sir," said the black boy, to see what a nice big sweet flower will come from dese yere seed." Though black he seemed an angel. O, why cannot I go and do likewise, talk likewise about the precious seed of Bible truth? Is it not a shame to keep the beautiful flower seed locked up, rolled up in a napkin, or hid in the earth when so many desolate hearts are all around us? Can't we go up to these lonely ones and ask them if they will accept a few beautiful seeds, seeds that can be planted in the heart, and that will live through the winter? One can talk so about the truth seeds. Here is one and it looks very old like true, but it is full of sap, will grow anywhere. It is not only fragrant, but it serves as a shade in summer, and is strong enough to break, lessen the force of the winter winds. Its full name is, "The seed of the woman shall bruise the serpent's head." Yes, that is also old-looking, but it is also full of vitality; it should be planted near the first. "Grow fast!" That depends on how you water and attend to it; all those seeds, like other seeds, need nutrition. Its full name is, "By his stripes we are healed." Plant this flower in a conspicuous place where it can be always seen. It is also a hardy flower, will live in all climes and seasons. It is an evergreen, and better than any medicine for the sick room.

My time is limited; I have time just to show one more. The one by all means should be not put in vase. This is named, "Because I live ye shall live also." True, life is not to some how so very desirable. Some are tired of it and end it by their own hand, that is, I mean, mortal life, the life we have in common with our dumb fellow mortals. The life I refer to is the immortal life. When we get that there will be no need to suicide. Immortal souls don't suicide. Want of time compels me to stop right here. "In the morning sow thy seed," seeds of truth, of course. I. McGUARY.

"Fair is the field now waiting the sowers;
Barren the ground till the seed shall be cast;
Warmed by the sunshine and moistened by showers:
Hasten, oh, sower, ere seed time be past.

What is the seed ye will plant in the furrow?
What do ye think at the reaping to glean?
Harvest can bring to your sickle but sorrow,
If at the sowing the seed be not clean.

Whimwed of chaff and of grains that are withered;
Sifted of tares that would choke out the wheat;
Sow but the best if the best would be gathered,
For as ye sow, of its yield must ye eat.

Corn can come only from good seed provided;
Weeds can produce but of that which is sown:
He who has cast, and the harvest abided,
Whether of gain or of weeds, reaps his own.

Scouling of truth will return to the reaper
Harvest in kind, with a hundred fold gain:
Evils once sown, rooting deeper and deeper,
Yield at the last a foul harvest—of pain."

### The Coming of the Lord.

For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Matt. xvi. 27.

The Master often told his disciples about his coming again, not only so, but spoke of his coming in a manner designed to cheer and console them, which would not be the case unless his coming was to be personal and real. For the truth of this proposition note the manner of his coming and what follows. He comes in his Father's glory with his angels, and then he shall reward every man according to his works. Then no reward until he come again, and nothing short of a real, personal and literal coming will fill the bill and satisfy the minds of his waiting children.

When the disciples were much perplexed and their hearts were filled with sorrow over the sad news of their Master's going away, his kind and loving heart responds, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you: I will come again and receive you unto myself, that where I am there ye may be also." John xiv. 1-3. Here is a consolation that is real, solid and lasting, for as sure as this was the Son of God talking to his disciples, and that went away to prepare a place for them, just so sure will this same Jesus fulfil his promise by coming again and receiving them unto himself.

Now if it were expedient for his people that he go away that the Comforter might come unto them, O how much more expedient it is that he come again and receive them unto himself, that where he is they may be also. When our dear friends here leave us for a long time, sorrow fills our heart, and nothing but the return of the same identical friend will satisfy our longing heart and make our joy complete. No other friend ever can fill the same place in our affections, how much less a very cruel enemy? How very strange it is that sensible men and women will believe and teach that "death is but the voice that Jesus sends." Where is the consolation in the thought? And why do we so fervently importune the good Lord not to come in that way? Is the herald of death good news? If so why do we mourn departing friends and shake at death's alarm? Ah, the glorious old doctrine of the coming of the Lord has been shamefully perverted, as the two events are as much unlike as day and night. One is as dark as darkness itself, the other is all light as the day of the Lord; one causes deep sorrow and separation of dear friends, the other brings dear friends together, causing great joy and rejoicing. The poor Jew has been blind for a long time in part over his first coming; but he is not to be imposed upon by receiving an enemy as a substitute. But thanks be to God, a better day is now dawning, and their hearts are turning to the Lord, and that old veil of blindness is being taken away, which we can but regard as a good omen, a sure indication that the day of the Lord is nigh at hand, the day in which he will make up his jewels, and reward his people with glory, honor, immortality and eternal life. Some say it don't make any difference about the time, just so we live right and are ready when he comes. Can we live right when we are so cold and indifferent about so important an event as the coming of the Lord? Watch and pray lest that day come on us unawares and unprepared.

T. E. ADAMS.

### Pullman Vestibule Cars still run on Pennsylvania Lines.

CHICAGO, May 2.—Judges Gresham and Blodgett, of the United States Circuit Court here, this morning delivered an opinion sustaining the patent for the Pullman Vestibule Cars, and enjoining the Wagner Palace Car Company and the Lake Shore & Michigan Southern Railway Company from using the same by granting the Pullman Company the injunction asked for. The opinion, which was delivered by Judge Gresham, after reciting the history of the Pullman's suit against the Wagner and Lake Shore Companies, and explaining just what the Pullman's invention was, proceeds as follows:

"The patent was granted to Henry Howard Sessions on November 15, 1887, his application having been filed in September preceding, about the time the first completely equipped so-called vestibule train was put in service on the Pennsylvania Lines. The defendants were not slow in appropriating Sessions' improvements, by operating trains of a similar construction. The appropriation was so complete that the Wagner vestibule train appears to be a duplicate of the Pullman train. The defendants did not claim to do this under the authority of letters patent of their own. They deliberately appropriated every substantial feature which was exhibited in Sessions' invention and the Pullman vestibule train, whether patentable or non patentable. To say the least, this was a recognition by the defendants of the merits of the Sessions improvement. It is true that the defendants inserted an elliptic spring between the outward the frame plate at the top, instead of employing the Sessions or separate coil springs. This difference, however, was formal and not substantial, both springs performing the same function.

In support of the motion for an injunction the complainant filed a large number of affidavits, from which it appears that trains operated with the Sessions improvement move with greater steadiness; that the movement is so much reduced that passengers can sleep more comfortably in the upper berth; that the car lamps are capable of being turned with a lighter flame, and that persons affected with nausea suffer less in that way when traveling upon a Pullman vestibule train than on trains not embodying Sessions' improvement. The evidence seems to show the practical value and utility of the improvement.

We shall not refer at length to the various patents which are relied upon as having anticipated the Sessions improvement, further than to say that none of them embody the substantial feature of the Session invention. It is true that the patent is a recent one, but we think the complainant has established a fair prima facie case in favor of its validity. It is obvious that the defendant at once recognized the importance and value of the improvement. If they did not think it would promote comfort and lessen the danger to the traveling public, why were they so prompt in adopting it? This conduct of the defendants of itself strengthens the complainant's prima facie case."

Under the decision rendered, the Wagner vestibule train on the Lake Shore road could not have left Chicago for New York this afternoon without bringing the two companies mentioned into contempt of court, but an arrangement was made whereby the train left as usual. The legal representatives of the Wagner and Lake Shore companies had a conference with George M. Pullman this afternoon, the result of which was that Mr. Pullman granted them 14 days in which to make the necessary alterations in their trains.—*Pittsburgh Dispatch.*


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|---|---|---|---|---|
| South Bend | 6 15am | 12 30pm | 10 15am | 3 00pm |
| Lakeville | 6 56am | 1 20pm | 10 56am | 3 45pm |
| La Paz June | 7 06am | 1 30pm | 11 06am | 4 00pm |
| Plymouth | 7 30am | 1 55pm | 11 30am | 4 30pm |
| Bibbard | 8 34am | 3 00pm | 1 40pm | 5 30pm |
| Marmont | 8 54am | 3 20pm | 2 00pm | 5 50pm |
| Markland | 9 08am | 3 35pm | 2 15pm | 6 05pm |
| Kewanna | 9 48am | 4 15pm | 2 55pm | 6 45pm |
| Logansport | 7 45am | 2 30pm | 3 00pm | 7 45pm |
| Clymers | 8 30am | 3 15pm | | |
| Grayford | 10 00am | 4 45pm | | |
| Rockville | 10 30am | 5 15pm | | |
| Terre Haute | 12 30pm | 7 30pm | | |
| St. Louis | 7 30pm | 1am | | |

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|---|---|---|---|---|
| St. Louis | 8 30pm | 9 00am | | |
| Terre Haute | 5 50pm | 6 20pm | | |
| Rockville | 7 00pm | 7 30pm | | |
| Crawfordsv'l | 7 45pm | 8 00am | | |
| Colfax | 8 00am | 8 00pm | | |
| Frankfort | 8 30am | 8 30pm | | |
| Clymers | 10 54am | 3 19pm | | |
| Logansport | 11 30am | 3 50pm | 5 00am | 2 40pm |
| Kewanna | 12 15pm | 4 30pm | 7 45am | 3 25pm |
| Markland | 12 54am | 5 09pm | 8 25am | 4 05pm |
| Marmont | 1 08am | 5 23pm | 8 40am | 4 20pm |
| Bibbard | 12 56pm | 5 40pm | 8 55am | 4 35pm |
| Plymouth | 1 30pm | 6 04pm | 9 30am | 5 00pm |
| La Paz June | 1 54pm | 6 28pm | 9 54am | 5 24pm |
| Lakeville | 2 04pm | 6 38pm | 10 04am | 5 34pm |
| South Bend | 2 30pm | 7 00pm | 10 30am | 6 00pm |

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| | Depart |
|---|---|
| Mail Express | *2:45am |
| No. 38 (Passenger) | 10:45am |
| Fast Line | *12:10pm |
| Chicago Express | *3:45pm |
| Ft. Wayne Accommodation (Arrives) | 8:30pm |
| Local Freight | *1:30pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | *8:45am |
| No. 37 (Passenger) | *2:45pm |
| Fast Line | *2:30pm |
| Day Express | 11:25am |
| Ft. Wayne Accommodation | *7:30am |
| No. 39 (Passenger) | 7:00pm |
| Local Freight | *7:00pm |

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|---|---|
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| No. 15, Local | 11:00am |

GOING SOUTH.

| | |
|---|---|
| No. 12, Passenger, Express | 7:10am |
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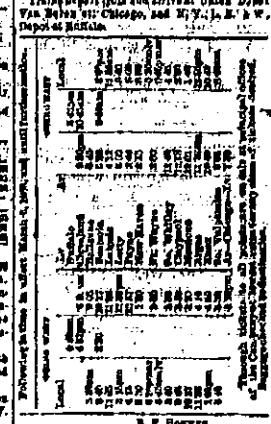

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VOL. XXXVII. PLYMOUTH, INDIANA, JUNE 20, 1888. NO. 23.

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## Communications.

### Who was Idithoun, and the Signification of His Name!

When David arranged the Levitical courses and appointed the heads of those courses, see 1 Chron. xxv. 1, he established over the temple music Asaph and Hoeman (שמן) and Idithoun. Hoeman was the leader and Asaph stood at the right hand and Idithoun at his left hand. While their first duty we are told was to furnish instrumental music, of which the principal instruments were the nabla and kinura (both stringed instruments akin to the later psaltry or harp) and the cymbals ("the cymbals of the alala" designed to swell the volume of sound principally, and "the cymbals of *pleasing* sound" designed more to promote the harmony) they also, we are told, presided over "the temple choir" or the vocal music. We naturally, therefore, find more or less of the Psalms specifically dedicated to one or the other of these three as well as to "the sons of Kore," who belonged to another course and were "keepers of the gate-ways" to the tabernacle or temple. These were also "of the sons of Asaph" we are told.

Now the dedication is always very significant, and frequently is the key to the esoteric or deeper meaning of the whole Psalm. Again, each of these three names is significant of what they were each to officially teach, namely, the truth, its hidden significance, and the diligence requisite to find it, or in a word "the mystery" fully revealed at a later day in the gospel—*Jeduthun*—"If true" or "Truth unasserted,"—*Asaph*—"Indistinct to the eye" or "something dimly seen." *Hemon*—Go swiftly to know." Read in their order from left to right and freely translated the three names would give us this moral injunction: "Go swiftly to know if that be true which is dimly seen."

We are told that "the truth" revealed to the saints "the angels even desired to look into." They must have dimly seen something, or they would not have had this desire. They saw enough to incite the desire to see more, we must infer.

The official duty then of these three was to incite this desire, expressed in the clause above, in the hearts of those to whom they ministered, and we would expect to find the veil of mystery drawn over their forms of expression in song. To us, however, "this veil" should now be removed in the light of the gospel.

There are three Psalms dedicated to Idithoun, three of the one hundred and fifty, and each significant in its true number, which has been changed in the Common and Revised Versions. The true numbers of these Psalms are the 38th, 61st, and 76th, instead of the 39th, 62d, and 77th. The numerical esoteric signification of the 38th is its marked Messianic import. The three tens of the 30 being significant of three conjunctive periods completed and numbered the three conjunctive periods of the "patriarchs," the "law," and the "kingship," at the end of which time the Messiah was to come. His own age ("he was about thirty years of age when he began his beneficent public ministry") corresponding in type also with the general conjunctive type given in prophecy. In other words, he had completed his esoteric experience in life and time in those thirty years, and then began his exoteric manifestation of himself—showed himself to Israel.

The consequent harmonic result denoted by the 8, a complete harmonic—an octave in music—but not complete in the sense of a full series like the 9, showing that he was to be cut off in his harmonic work, a fact very clearly emphasized in the closing words of the Psalm.

The burden, moreover, of this Psalm is the esoteric "watch to keep" denoted by the three times ten, this being significant of at-one-ment with God through obedience to his law—the day of atonement was a tenth day. Was this not a truth that "a chief singer" in Israel would and should especially emphasize, whose name even meant "go swiftly to know."

The numerical signification of the 61st Psalm is, in the first place, submission to God through the atonement—ten again—or through the human will becoming one with God's will, the six times ten being significant of the necessity of a creative act to accomplish this end, a finitely fully formed purpose, namely, and an infinite supplemental instrumentality to carry out. This spoken of here as God's σωτηριον or instrumental salvation, meaning of course the Christ as an instrumentality in God's hand to accomplish his σωτηριον salvation in the abstract.

The 12th verse emphasizes a fact upon which this truth rests, namely, that σθενος controling power and mercy are God's and not man's. The one of the sixty-one is esoterically significant of the oneness of God, the oneness of the purpose and the oneness of the instrumentality to be used. Was this not a truth to be especially emphasized by a chief singer in Israel; whose name esoterically signifies "go swiftly to know?"

The numerical signification of the 76th is first the very familiar ten times seven, or ten conjunctions of sevens, or an atonement of sevens, used so often in predictions of judgment under the law fully carried out. The esoteric signification of seven as the law number, is well understood. The law was perfect or complete in itself, like the seven notes in music, but powerless in itself to perfect anything else in the higher harmonic moral sense, as are these seven notes in music devoid of harmonic tone unless recombined.

The root of the word Hebrew coming from Heber, the ancestor who gave his name to the people, is moreover the root of the word meaning seven, and therefore esoterically the whole people as a nation are seen to be a seventh people. They perfected nothing, though given a perfect law with which to work out their harmonic salvation. It remained for the Christ to assert the harmonic beauty and utility of the law in the recombination of the third, fifth, and eighth.

"The burden of this Psalm is the purpose to seek God expressed in it as the result of tribulation incurred by God's judgments upon sin. The state of tribulation under judgment indicated by the ten times seven of atonement, and the newly formed purpose indicated by the six which is always esoterically significant of some creative act. See the six days of creation for example, the six denoting a full creative act; here the purpose fully formed to seek God, and more or less of the how, as in Gen. i.

Is not this also a truth important enough for a chief singer to emphasize whose name signifies "go swiftly to know?"

C. GARDNER.

### THE OLD AND THE NEW COVENANT.

God made a covenant with his ancient people when he led them out of Egypt. What covenant was it? To be clear and definite in answering this question is very important, for it is a point upon which much depends. The following passages furnish an answer to this question, and should settle it beyond dispute:—Exod. xxxiv. 27, 28: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Deut. iv. 12, 13: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone," Deut. ix. 9-11: "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water. And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of the forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant."

This is the covenant referred to by the writer of the epistle to the Hebrews. It was "written with the finger of God," and the writing was "the ten commandments." This is too plain to be denied. But Heb. viii. 7, 8, shows that this covenant was not sufficient for God's ancient people as a guide in a more advanced state, and therefore, not sufficient as a guide for the church. It was sufficient at the time it was given, in the infancy of the people as a people; but whatever their actual progress was, God knew that they ought to outgrow it, and therefore, something better was provided. "For if that first covenant had been faultless, then would no place be sought for a second. For finding fault with them, he saith, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. The first covenant was not blameless or perfect. However sufficient it might have been for the people in the age in which it was given, it was not sufficient when Christ came. It was not broad enough; it was not deep enough. It related chiefly to outward actions; something was needed that should touch the thoughts, the desires, the purposes. As man developed, he needed more spiritual truths. Hence the new covenant related more to the inner man. God's laws were to be put into the mind and written upon the heart.

In 2 Cor. iii. 7, 8, the first covenant is designated "the ministration of death," referring to the penalty annexed to the breaking of the literal law. "But if the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face, which glory was passing away; how shall not rather the ministration of the spirit be with glory?" If this ministration,—if the decalogue as ministered by the Jewish lawgiver was accompanied with glory, or was given in glory, how much more glorious shall be the ministration of the Spirit? The former dispensation was passing away, was being then done away by Christ, and the new one was being established. There was glory with the former, but the glory of the latter was much greater. The old covenant was good, but the new covenant is better. The old covenant was made to suit a people whose ideas of duty and religion were very low; the new covenant was made for a people whose ideas of duty and religion were higher. In the interval between the giving of the old and the giving of the new, there had been some growth and development. The old covenant had been preparing the way for the new. Under the old dispensation the law said, "Thou shalt not kill;" under the new dispensation it says, "that every one who is angry with his brother shall be in danger of the judgment." Under the first covenant the law said, "Thou shalt not commit adultery," and to violate that law the outward act was necessary; under the second covenant the law says "that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." The letter of the decalogue forbade stealing, but the teaching and spirit of Christianity forbid all kinds of dishonest dealing. The letter of the decalogue forbade every one to bear false witness against his neighbor; but the teaching and the spirit of Christianity forbid evil thinking and false insinuations.

The law of Moses with the ordinances connected with it, is called in Ephes. ii. 14 "the middle wall of partition," and was abolished by Christ. "This law," says Dean Alford, "moral and ceremonial, its decalogue, its ordinances, its rites, was entirely done away in and by the death of Christ. And the end of that abolition was, that he might create the two (Jew and Gentile) in himself into one new man."

We have the same truth clearly expressed in Col. ii. 14: "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." This bond, or hand-writing, is commandments, written on tables of stone, set forth the whole of Moses' law; and that law, as such, was an obstacle to Gentile believers, and hence Christ took it out of the way. He is represented as "nailing it to the cross," which is thus explained by Meyer: "Since by the death of Christ on the cross the condemnatory law lost its hold on us, inasmuch as Christ by this death bore the curse of the law for mankind, Gal. iii. 13, —in the fact of Christ being nailed to the cross the Law was nailed thereon, in so far as, by Christ's crucifixion, it lost its obligatory power and ceased to be in one way." The apostle then, on the ground of this fact, says, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day; which are a shadow of things to come," Col. ii. 16, 17. As believers in Christ are perfect in him, and are above and beyond the Jewish law, they are not to be judged by others in such matters.

It is too much overlooked by some that in this age of the Church disciples of Jesus are not under the law, but under Christianity. We are followers of Jesus, not of Moses. We read in John i. 17, "For the law was given by Moses; grace and truth came by Jesus Christ." Our priesthood is a different priesthood from the Levitical priesthood, and therefore, a change is made in the law. "For the law," says the apostle, "made nothing perfect;" but through the "bringing in thereupon of a better hope," we are permitted to have access unto God, and may now be made perfect, complete in Christ fully and without blemish. He is our sanctification, and our robes, washed and made white in his blood, we are made meet for the kingdom of heaven.

SILAS HENN.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 6.

BY DR. J. H. THOMPSON.

THE SECONDARY OR MESOZOIC AGE.

The morning dawn of [illegible] breaks upon the earth and [illegible] is resumed. This remarkable portion of prehistoric duration, [illegible] coinciding with the close of the judgment-day period of Paleozoic time,—embraces the rock deposits of three periods, to-wit: the Triassic, Jurassic and Cretaceous. The former are composed largely of sandstone, which have been not inappropriately called "the new red sandstone" by way of contrast with the "old red sandstone" of Hugh Miller in the Devonian strata. "In the United States the rocks of this period are found along the Connecticut valley from Long Island Sound to the northern boundary of Massachusetts; thence they may be traced from the Palisades on the Hudson, in long, narrow strips through New Jersey, Pennsylvania, Virginia and North Carolina. The beds are from 3000 to 6000 feet thick. The great Pacific Triassic belt extends from Mexico to British Columbia through a width of perhaps four degrees of longitude." (Whitney). "The rocks are also found extensively in Colorado and Nevada." (Steele.)

"The Cretaceous Period comprises the chalk and sand formations represented in North America by a series of rocks from New York to South Carolina, along the Gulf of Mexico, through Louisiana north over the slopes of the Rocky Mountains, and along the Pacific coast westward of the Sierra Nevada." (Steele.). Western Kansas is said to furnish the only deposit of chalk to be found on the continent pertaining to the period.

The immense jungles and thick, dark forests of the carboniferous era, with their profusion of lepidodendrons and sigillaria passed into fossilization as the fuel-wealth of a later age, and these vegetable growths are not found among the new creations of Mesozoic time. In their stead were conifers, cycads, ferns and palms which nodded in the breeze and became the flora beautifying the Mesozoic landscape. In fact the vegetable productions of this age, were neither so profuse, nor so gigantic as were those of the former era, the atmosphere having been measurably cleansed and purified by the rank growth of trees and plants, of that era, and a large percent of its carbonic acid gas having passed with the plants into a fossil form. In obedience to the command of God—"Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven," (Gen. i. 20); peculiar animals, — air-breathers,— largely pertaining to one general class, unique in appearance, and varying in size from Mastodonic proportions to the smallest known reptile of today,— sported in the waters, or wallowed in the morasses, or swarmed in astonishing numbers over the land areas. It is the age of reptiles. Reptiles on the land, reptiles in the sea, reptiles in the air; some wallowing lazily by the rivulets and brooks, others roaming elephant-like through the forests cropping the herbage of those periods; some tossing the depths of the ocean in their gambols, or in the pursuit of their lobthye repast, and others, still, basking in the warming rays of a new-born sun.

The tribes of fishes were still largely present in the waters, but reptiles predominated on the sea and on the land.

Ichthyosaurs, (fish-lizzards), with a dolphin's shape, the vertebra of a fish and paddles like a whale, large heads, and thick, short necks, with bodies often twenty-five to thirty feet long, sported in the oceanic waters. Their enormous eyes,—sometimes two feet in diameter, possessed the capability of adjustment in obedience to the will of the animal, so that they might render them microscopic or telescopic as they pleased. The Plesiosaur, another large water lizzard, had a body like that of a quadruped, to which was joined, by its long, swan-like neck the head of a lizzard, armed with teeth like those of a crocodile, and it propelled itself through the oceanic waters by paddles like those of the whale, but which were larger and stronger than those of its inveterate enemy,—the Ichthyosaurus.

"The Hadrosaur was a massive herbivorous reptile about thirty feet long. Its monster doubtless walked mainly on its hind legs, its knees thrown upward and forward, and its huge tail trailing behind. Its expression was that of a perpetual grin, as its open mouth revealed several rows of shining teeth with which it ate the things on which it fed." (Steele).

Cimoliosaurs and Elasmosaurs, "were huge sea-serpents, twenty-five feet long, with bodies larger than an ox, sharp teeth and flippers like a whale, —the latter having a flattened tail, which it used like an oar for sculling." (Ibid). "The Dinosaurs rivaled in size the elephants of our day. Their aspect was strange and portentous; some of them chiefly squatted some leaped on their hind limbs like the Kangaroo, and some stalked on erect legs like great birds, with small arms hanging uselessly by their sides, as with bony wings they surveyed land and water from their lofty elevation." (Ibid.) The Hadrosaurs were of this family group, and also, the Iguanas which was "a powerful carnivorous reptile, and the destructive enemy of the smaller preceding reptiles. A full-grown specimen was probably twenty-three feet in length. Its toes were long and slender like those of a bird of prey. They were armed with flattened hooked claws, ten to twelve inches long, and adapted to grabbing and tearing. Its teeth were curved, knife-shape, saw-edged, and fitted like scissors for cutting. The tail was long, rounded and strong, and capable of striking a blow or throwing an enemy within reach of the kick or grab of the terrible hind leg. It could leap like the Kangaroo, and probably captured its prey by a few immense bounds." (Ibid).

To these were added Mosasaurs, Cetiosaurs, immense snapping turtles, —crocodiles, — mammoth frog-like creatures, rivaling the ox for size, and the group of Pterodactyles, besides many others uncatlogued, which inhabited the earth, the air and the waters in countless millions.

The remains of birds first occur in the Cretaceous period. Hugh Miller says, "in the times of the Lias."

Much discussion has arisen relative to the foot-prints in the Connecticut sandstones. Hugh Miller, although he claims that the remains of birds first occur in the chalk of the Cretaceous Period, still adheres to the view that these tracks were made by enormous birds of the family of waders to which cranes, herons, etc., belong, admitting at the same time that no fragments of their skeletons have been found in any of the formations older than the chalk. Basing his opinion on the one fact, of the three toe to the foot impression, he, apparently, jumps at once to the conclusion that they are of ornithic origin. Others doubt the correctness of his opinion, and it would appear that his reasoning hard, unlike his masterly deductions in general, are sadly at fault. Some of the lizzards of the middle portion of the age, and of the Lias to which he specially refers, were possessed of only three bird-like toes to each foot. This is notably true of the rhamphorynchus, a member of the family of Pterodactyles and possibly, also of others of the same class, and since none of the fossil remains of birds can be discovered prior to the Cretaceous Period, it seems almost self-evident these tracks were not the foot-prints of birds, but of the three-toed reptiles peculiar to that portion of the age. The fossilization of their skeletons, however, in the Cretaceous formation fulfils the statement of the inspired writer, and attests the truth both of scientific research and of God's revelation: the former showing in the geologic strata peculiar to the age the fossilized "tannaim" and every living creature which the waters brought forth abundantly, as well as the skeletons of birds, in the period prior to its close, and the catechism with which it terminated, exactly as recorded in the latter.

Just prior to the close of the age, and apparently prophetic of the type of life to follow in the new age, a small mammal was created. It has been named Dromatherium Sylvestre, and is the first of the four-footed beasts known to have existed upon the earth.

No fragments of the skeletons of birds have yet been discovered in formations older than the Chalk. . . . They," say he, of the foot-prints in the Connecticut sandstone, and which have been attributed to extinct birds— "tell of a time far removed into the by-past eternity, when great birds frequented by myriads the shores of a nameless lake, to wade into its shallows in quest of mail-covered fishes of the ancient type, or long-extinct mollusca; while reptiles equally gigantic, and of still stranger proportions, haunted the neighboring swamps and savannahs."

With what wonderful exactness does the man of God record the work performed during this age! How admirable the correspondence between his written memorandum, and that revealed by the rock strata of the Mesozoic Age! The revelation made by the Book of God is that—"God created great whales, (tanninim, sea-monsters, —whales, not of the mammalian but of the reptilian class)—and every living thing that moveth, which the waters brought forth, abundantly after their kind, and every wing-fowl after his kind." Gen.

The entire fauna of the age was called forth from the waters, its wonderful monsters of the deep; its ichthyosaurs, plesiosaurs and cetiosaurs which tempested the deep in their gambols and sports, or in their pursuit of food; its creeping lizards and crocodiles, such as teliosaurs, megalosaurs and iguanodon, which rivaled the elephant in bulk; its sea-serpents and its birds near the close of the age, were all peculiarly adapted to the age in which they predominated.

The five grand types of life have been introduced and remain, and no advance has been effected in the vertebrates from Devonian fishes which could only exist in the waters, to air-breathing reptiles, with organs of locomotion fitted to move upon the face of the earth and in the air above it. A grand advance, indeed, has been made by the Architect of the Ages in the plane of animated existence. Mentality is more thorough and effective. Locomotion is improved, and the mesozoic plane of living organisms are fitted to breathe the air, or rest long beneath the submarine waves, or travel over the land areas at will.

The labors of the six were completed and the evening of reptilian pre-eminence drew on apace. Creation again ceased. The earth shuddered and reeled like a drunken man as the judgment of the Creator was passed upon creative work in that day,—the fifth—of the judicial series, in which "God saw that it was good." The judge of the middle-life period scanned the forward movement of continental progression: the progress of animal life towards its highest type, —the advancement of the flora towards its perfected forms, and his judgment, as expressed by the language of the Divine record assures us that it was exactly adapted to the designs of the Creator. "God saw that it was good." Mighty events cluster around this little sentence. It covers a period of earth-throes and violent earth-storms which can only be imagined by us now,—yet that they transpired is evidenced by the displacements and dips of its rocky strata. Says Mr. Steele, "Long-continued upheavals and perhaps terrific convulsions attended the close of this era whereby such stupendous mountain ranges as the Sierra Nevada, Sierra Madre, etc., were lifted above the interior sea. The trap-rocks of Mts. Holyoke and Tom, East and West rocks near New Haven, Conn., the Palisades on the Hudson, and Bergen Hill in New Jersey, are all illustrations of the wide extent of the igneous action. Everywhere trap-dikes and ridges attend this formation. The proofs that the trap was thrown out in a melted state are abundant. The adjacent sandstone has been baked by the heat; the layers uplifted by the escaping steam; and the fissures often filled with crystallized minerals." "The Mesozoic Time, like the Paleozoic, was closed by mighty upheavals. . . . The increasing pressure of the Atlantic and Pacific oceans produced another upheaval of the land, and another addition to the growing continent. This was probably not a sudden convulsion, but a long-continued upward movement. By it, however, the conditions of life were changed. All the Mesozoic types disappeared—hardly any species survived the shock. A few mammals, birds, and flowering plants, types prophetic of the Cenozoic (Age to come) Time, had appeared, but they all went down in the shock. Another cycle of geologic history is finished; another phase of life has swept across the slowly forming world, culminated and broken on the shore of the past. The reign of reptiles is ended." (14 Weeks in Popular Geology.)

Such is the record of science in relation to this, the fifth day of God Almighty, with which the Mesozoic Age was closed and its successor, the Cenozoic, was begun. "The great Mesozoic upheaval burst asunder the Gulf Stream, which had sent the warm waters of the tropics to the Arctic Ocean. On the southwest it retired to nearly its present limits, but a long arm reached up the Mississippi Valley to the mouth of the Ohio River. On the north it broadened into the great Tertiary sea which extended through Nebraska and the western part of Dakota. The Pacific ocean still held possession of the western coast, while the Atlantic ocean covered the southeastern border of the continent, and the coral-builders were yet at work upon Florida." The evening shades of this merged into the long night of judgment and joined itself to the advent of the then "age to come," constituting a day in the which judgment (righteousness was passed on the labors of the age, and wherein the heavens and the earth of Mesozoic time passed away, to make place for a new heavens and a new earth, of the succeeding creation.

### A Paradox.

Alone, and yet not alone am I; sad, and yet not sad. No human form intrudes upon my solitude, and yet he who ills creation with himself is surely with me; sad I am, for there are many earthly thoughts that contribute to cast a shade upon my soul, and yet heavenly thoughts soon dispel such mournful ones. Oh, that my whole affections might be placed upon things above, and not on things on the earth! Why should my heart be gloomy when such a glorious prospect opens before me?—a world of immortal beauty, enlivened by the presence of God himself, and a glorious city, even the New Jerusalem. "Fly, lingering moments, fly away, and bring that long expected day" when Christ shall appear in glory to take his weary children home.—*Miss M. M. Johnson.*

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 20, 1888.


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A SAMPLE number of a large weekly journal entitled *America* has come to hand. Its aim is to "advance strictly American ideas and to strengthen and preserve American institutions." To secure these ends the restriction of foreign immigration, an extension of the time required for the naturalisation of foreigners, the protection of the American Free School System, American lands for American settlers, and, lastly, no public funds for sectarian purposes, are the more fundamental subjects to be advocated in its columns. While the columns of THE RESTITUTION are not devoted to the discussion of political questions, we are, nevertheless, rejoiced that there is a secular journal that resists all encroachments on the system of public schools, and that opposes all plundering of the public funds for any sectarian purpose. This journal is published by the American Publishing Co., Chicago, Ill.

## Communications.

### Some Thoughts on the Coming Kingdom of Christ and Antichrist.

As the voyager on the ocean looks out from the prow of his vessel to catch a view of the first low line of land that shows above the horizon, so the watcher for the goodly "land of promise" that is coming with the coming King is always interested in the aspect of events as time reveals them, and the clouds under which he sails, or the rugged aspect of the rocks that surround that land are but things of the moment only interesting in a way, and as they stand in relation to the grand object of the voyage of life, "That city that hath foundations, whose builder and maker is God." But brethren if you will pardon me for carrying the figure a little further, I would like to say that it behooves us at all time to keep out in deep water in the open channel; many have turned aside from God's wide waterway up some narrow little creek, and have either been lost in mazes of mud and mire, or split their frail craft on a reef. How many enthusiastic watchers, self-appointed, have set dates for the Advent of the Lord of glory, worked out schemes of prophetic interpretation, named men as coming antichrists, and published books large and plentiful that hardly anyone takes the trouble to read and few have the time.

Brethren what a hardship it would be if in order to understand the good word and be a faithful watcher we had to read up all the opinions published on the subject. It always affords me great consolation to know that God will deal gently with his people, "he will carry the lambs in his bosom and gently lead those that are young." Yes there are gospel terrorists with radical political ideas sometimes that want a crash, and the sooner it comes the better; they want a general sweep of everything that they don't like, which is a great host, and they want a royal crown and glory, their idea of glory being somewhat crude to say the least of it. It is a grand thought to me to know that "the Son of man came to seek and to save" and that he is the same Son of man yet, and when he comes again he won't come to crush and spoil any more than he came before. How much of the beautiful in the character of God and his Christ have been lost by the hideous misapplication of Scripture and chop logic worked on disjointed texts.

How much better it would be if we could saturate our minds as it were with the idea, the central idea of God's revelation, "God is love," and read the book in that light. Why yes there are evils to be swept away, and they will be swept away. Why yes, there will be bloodshed; without shedding of blood there seems to be no remission in anything, but then God is the Father and the benefactor of this race and there will be no unnecessary bloodshed. He formed the earth to be inhabited; the race will not be swept away because the evil that afflicts it will. God so loved the world, don't you know, that he sent his Son to save it, and that is what he is coming again to do. "Bind their kings in chains and their nobles in fetters of iron?" Oh yes, there will be suppression of oppression, but personally I don't care to apply the "slippers" on any man even if he has the misfortune to be a king. "Rule them with a rod of iron?" Oh yes, God's rule is always unbending, "inflexible," in fact that is the test of all good government, firmness in execution, and then God, you see, sends not his Son into the world to condemn the world.

I am sorry to say that this grand central idea seems to be often missed; the kingdom of God is represented as a mighty crush that wholsale everything before it, a mighty conquest of arms and blood. I would be sorry for such a thing. I think the arms will be the least part of it, else it would only be as the former kingdoms of men. As to the power of the world to come we can only vaguely speak, but we can judge of them as shown in the person of Messiah in the miracles at the first advent, and as to the usage of them we may also judge as he is the person that will then control, and they that would "call down fire from heaven and consume their enemies" are not of his spirit and will not be permitted to administer savage justice on the community at large.

But I see I have wandered from what I was going to say concerning looking ahead at the coming events, and to return I would like to close by saying that because one has dated here and another has schemed there and a third has pronounced Napoleon or some one else to be antichrist we must not conclude that there is no date to the coming of the Lord, no scheme in prophecy and no antichrist to come—keep in mid-stream brethren. A very good suggestion was made by Brother Weethee that the antichrist although future may not be personal. My idea is, as far as I have it "concreted," so to speak, that the antichrist is aggregational, or a conglomeration of human powers in some sort of alliance that will be plainly recognized at sight, still I can hardly fancy a scheme of government embraced by an individual although not nominally recognised. I would also like to mention that the idea of a future antichrist does not at all militate against the idea of a past antichrist or a present antichrist or antichrists; in fact the revelation of John particularly specifies that the Dragon that receives his doom in the end is the same "old" serpent, the Devil, so that dates back to Eden. The only question that is open on this subject is, has the spirit of antichrist arrived at its fullest "materialization" in the past and present systems of centralization of power. Some of us think one way, some another, let us be patient brethren and wait, waiting is easier than arguing and not so hard on the temper. J. F. GELSTLEY.

### To My Orthodox Friends.

And not only they, but we ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our bodies. Rom. viii. 23. For we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for. Rom. viii. 24.

Ministers of the Church of Christ, are these things so? are these witnesses true? Is that last personal, visible, literal coming the one grand glorious gospel hope? That our Redeemer's second appearing is so held forth in the New Testament is beyond dispute. Admitting it to be so, then is not the doctrine neglected? How dare any believer restrict a scripture mentioned or referred to in the New Testament more times than there are chapters in that Sacred Book.

Brethren, why not introduce the blessed hope into the prayer meetings, the Sunday Schools, and the pulpits? Let us count on the coming of Christ; lay all our plans with this in view, let our conversation, our manner of life, be shaped by this prospect. The subject of Christ's coming ought to be constantly and regularly preached by the clergy, from every pulpit. My brethren, watch, preach the coming of Jesus, solemnly and affectionately. "But if we hope for that we see not then do we with patience wait for it." Rom. viii. 26.

Why do some teach that the resurrection is passed? What do we hope for if that be true? Do we hope to be changed, have a new heart or spirit given us, and when we die go home to Jesus and enjoy heaven and happiness for a season, or to the end of the world, and then we must be reunited with the body, that we can so well do without, if the soul can be capable of enjoying happiness? What use is there of the body after being absent so long? Is death the greatest consolation we realize here?

I am persuaded that there is something more than death for the Christian to feast upon. "But if the spirit of him that raised up Jesus Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

"For this corruptible must put on immortality." With this hope we can look forward to the second appearing of our Savior with assurance that we will see him as he is, and be made like him. Glorious hope! who can comprehend its excellencies! "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." Luke xxiv. 39. "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus that is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. Does he come at death, and receive us unto himself, or at the resurrection of the just?

These are questions I want instruction on. I can't understand the Scriptures to teach but one more advent, and that at the last day. If there be no resurrection then your faith is vain, and we are of all men most miserable [illegible] if the dead rise not. "Who concerning [illegible] the truth have erred, saying that the resurrection is passed already, and overthrew the faith of some." 2 Tim. ii. 18.

In conclusion, brethren, preach the gospel as it is written, teach men and women to believe and obey the word. "Pure and undefiled religion is to visit the fatherless and the widow, and keep thyself unspotted from the world."

O. S. SALTS.

## Selections.

### IN THE HOLY LAND.

Imagine yourself before Jaffa. Seen from the vessel the town presents a pretty appearance built upon a bluff with streets arranged to resemble terraces. Its harbor has the name of being one of the worst in the world. To enter it is not infrequently attended with danger. We happen here in a smooth sea and our steamer with its load of human freight passes through the rocky channel without mishap. The day is brilliant. The Holy Land is about to be invaded. We are on the way from the Nile to the Jordan. We are to see the land celebrated in story, the land which every Sunday-school scholar in America knows of as the scene of David's exploits and the captive Joseph's dreams. Enthusiasm among the boat's passengers is manifest. All are in haste to set foot on shore. Landing we pass through quaint streets, whose arabs are so small they seem almost to bar us out. Much we see is of interest, much picturesque. Here the dusky face of the Arab is not so often noticed as in Egypt. A peculiarity of the native Israelites is their light complexion, the faces of many being covered with a whitish powder, while upon each side of the forehead one curl of hair is worn. There is also a small English and German colony here.

Syria is one of the few countries in which the locomotive's shrill shriek or the steamboat's bell is never heard. He who travels over the hills and through the valleys does so for the most part upon the simple beast, as did Christ when he rode triumphantly into Jerusalem. To the holy city is a ride of nine or ten hours from Jaffa, usually done without much difficulty. The experience, however, of your correspondent, together with that of some fellow Americans, is worthy of note. Leaving Jaffa at 11 a. m. our way for a long distance is hedged in by huge cacti, these in time giving way to native fences. This road, when at the best is poor, and that from Damascus to Beyrout are said to be the best in the whole country. On our way the absence of habitations and people is noticeable. For miles the only persons seen are an occasional couple of soldiers stationed in watch towers, placed on the summit of a high hill, principally to protect the people in town from being surprised by robbers, who are numerous, the dragoman and others in charge of our party even deeming it important to travel fully armed. Sometimes a peasant would be passed, or perhaps a shepherd with his small flock. Now we overtake a party of convicts trudging along shoeless over the stone road on their way to prison in Jerusalem, to which they have been sentenced for stealing Jaffa oranges, twenty-five of which could be bought for one franc. We halt at Ramleh, the principal town between starting-point and destination. Here in a small German inn we take our lunch, and note among other things of interest on its register inscribed by that man to whom more than any other the potentates of the universe pay homage, the names of General and Mrs. U. S. GRANT. Olive and sycamore trees are numerous about the town, and the historically interesting tower should not be passed unnoticed, however pressed for time the traveller may be.

Leaving Ramleh, the scene again becomes barren and dreary. We pass a small Syrian town, whose houses resemble those of the Egyptian fellah, and at 5 in the evening we arrive at Job's Well. Again we lunch, and then make a grand start for the finish. You have heard of "the calm before the storm." We have enjoyed the former, and now, as the shadows deepen, I lead you into a mountain pass, where darkness and misfortune fall. A sudden crash, followed by investigation, proved the forward wheel of our landau had parted from the hub. Long search for the lost but availing nothing, the wheel was attached, being secured by a cord. Owing to the gymnastic propensities of one of the mules, it seemed as though the carriage with its occupants would be hurled over the precipice near by. This danger averted, and as all were hoping to get on with [illegible] this time matters, indeed, [illegible] look serious, and I felt sure the dragoman, who, like the writer, was on horseback, was much worried over the situation, as, in fact, he had a right to be, for the road was far from safe, and just here, as if to add to the unpleasantness of our situation, a down-pour of rain set in. The saying that time is of no value in the East was fully illustrated by the men, whose movements despite our condition, were provokingly deliberate, and at times it seemed as though they did everything in just the opposite way from what they should. Finally a second start was made, to be followed in a few moments by a third break-down. It was during this halt that the baggage mules overtook us, whose driver had by one chance in a thousand found the missing nut some fifteen miles back. The darkness was so dense it almost made itself felt, and the rain was heavy, altogether making our horses more and more unmanageable. After a time we arrived at a long-looked-for inn, whose only place of rest appeared to be a billiard table, and whose walls were artistically decorated with whisky bottles. Jerusalem was still an hour and a half distant. Involuntarily, as it were, come to our lips those familiar old lines:

> Jerusalem, my happy home,
> Name ever dear to me.

And it was at 2.30 in the morning we arrived at Jaffa Gate, the climax being reached when the driver, notwithstanding the rain was falling in torrents, informed the ladies of our party they would have to walk into the city. It was certainly an experience such as the writer trusts few may ever have.

And now, before entering the city of David, let us make an excursion to the Dead Sea and the Jordan. This is done upon horseback, and will occupy three days from and to Jerusalem. Mounting outside of Jaffa Gate, the walls are followed for some distance, the Damascus Gate and then that of St. Stephen being passed. Proceeding into the Valley of Kidron, crossing a brook of that name, Bethany, a village of stone houses, is soon reached, while just beyond is the Mount of Olives. The most prominent ruin is pointed out as the house of Mary and Martha, near which is the entrance to the tomb of Lazarus. The way then winds along through the mountains, and after an hour's ride the fountain of Absalom is reached. This historic round about site is infested with Bedouin robbers, and every party is escorted by an armed guard. After some four hours' riding through the windings of these rocky defiles a refreshing sight was the Dead Sea, gleaming below us in the distance. Now we pass the mount upon which our Lord was tempted. "Jericho," situated in a valley and consisting of some half a dozen houses, is reached. Its hotel is far superior to any found at Jerusalem. From its windows the blue waters of the Dead Sea are distinctly visible, though a ride of an hour and a half is necessary to bring one to its shores, where all is barren and desolate. A bath in this historic water is well worth taking, and very different from any other I have ever enjoyed. The water is so salt that one can not possibly sink, but may rest upon its surface without the slightest effort. From here to the Jordan is another hour in the distance over an extremely sandy plateau. Finally about noon this, the most famous river in all the world, is reached. Neither the Euphrates nor the Tiber, celebrated as they are, command to exceed a fractional part of the interest that attaches in every land to the mention of the name of "Jordan," and as we [illegible] on the banks of this most sacred of streams, all with one accord grow in silence upon the spot where Christ is said to have been baptized. Upon the opposite bank rocks tower up some fifty feet, while where the party is resting a few trees afforded a slight change. The river has a very swift current, which hurries it along until lost in the Dead Sea. Its water, though not clear, is healthful. While there one of the party was baptized, the ceremony, by reason of its surroundings, being peculiarly touching, and although the day was pleasant all realized as never before the feeling of him who wrote the lines:

> On Jordan's stormy banks I stand
> And cast a wistful eye
> To Canaan's fair and happy land,
> Where my possessions lie.
>
> —*Albany Journal.*

### Among the Pots.

Though ye have lien among the pots, yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold. Psa. lxviii. 13.

This text has been a sealed passage for ages. Bishop Lowth declared it "unintelligible." In the latest work on the Psalms, "The Treasury of David," Mr. Spurgeon calls it "a hard passage, a difficult nut to crack." But new light is constantly breaking out of the Scriptures. Miss Whately, travelling in the East, observed a fact which gives us the lost key to this text and unlocks its beautiful imagery. In her work entitled, "Rugged Life in Egypt," she thus speaks concerning the flat roofs of the houses:

"They are usually in a state of great litter; were it not that at occasional clearance is made, they would assuredly give way under the accumulation of rubbish. One thing seems never cleared away, however, and that is the heap of old broken pitchers, sherds and pots that are piled up in some corner. A little before sunset numberless pigeons (or doves) suddenly emerge from behind the pitchers and pots and other rubbish where they have been sleeping in the heat of the day or picking about to find food. They dart upward and career through the air in large circles—their outspread wings catching the glow of the sun's slanting rays, so that they really resemble yellow 'gold glow;' then as they wheel around and are seen against the light, they appear as if turned into molten silver, most of them being pure white or else very light colored. This may seem fanciful, but the effect of light in these regions can scarcely be described to those who have not seen it. Evening after evening we watched the circling flight of doves, and always observed the same appearance." "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. Psa. lxviii. 13."

This beautiful passage is thus illuminated for the first time in modern days. It is a precious, comforting truth to the children of God. The doctrine unfolded is the promise of God that a holy character may be maintained in this sinful world, despite unfavorable surroundings. From among the pots, covered with dust and dirt, these beautiful doves rise clean and unsoiled, to soar into the heavens, flashing their wings covered with silver and their feathers glistening like yellow gold.

Many Christians find their lot cast amid the dust and grim of the pots, but they need not be soiled thereby. Out of such conditions they may soar unsoiled on wings of faith gleaming like silver and clothed in beatitudes shining like burnished gold.

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No honorable business will grime the soul. The mechanic, merchant, artisan and laborer may have grimy work to do, but he can be as clean as a dove in character. Your character is not cheapened because your work is in the kitchen or at the forge, nor is it ennobled because you handle diamonds, write poems, thrill breathless audiences, or sit behind mahogany office desks. There are men in coal mines with souls like the wings of a dove; and there are men in decorated mansions with souls sooty and black with sin as the miner's face with coal dust. One has the soot on his face, the other on his soul.—*Dr. J. O. Peck, in Homiletic*

## Youth's Column.

### TAKE CARE.

Little children, you must seek
Rather to be good than wise;
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross or cruel, and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive!

What you have and what you lack,
All the same as what you wear,
You will see reflected back;
So, my little folk, take care.

And not only in the glass
Will your secrets come to view;
All beholders, as they pass,
Will perceive and know them, too.

Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls,
More about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For as sure as you're alive,
You will show for what you are.

—Alice Cary.

### HIS ORDERS.

"I've got orders, positive orders, not to go there—orders I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon.

"What special orders have you got? Show us your orders."

John took a neat wallet from his pocket and pulled out a neatly-folded paper. "It's here," said he, unfolding the paper and showing it to the boys. They looked and read aloud:—

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. iv. 14, 15.

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by his help I mean to obey them."

### BECAUSE I ASKED JESUS.

"Mamma is you very sick, and does you think you will die?" asked a little boy of his mother, who had been taken suddenly ill with a violent pain in her side and difficulty in breathing, and who at the time the question was asked her, was trying to suppress the groan that would come as she tried to relieve the pain by turning from side to side.

"I am very sick, dear, but hope I will not die just now," said the mother.

"You feels too sick to pray, does you?"

"Yes, couldn't you pray for me?" said his mamma.

"Yes, mamma, I will."

Kissing her good night, he went to his own room, and kneeling, repeated these words first as was his custom, "Now I lay me," then, "God bless papa and mamma;" then came the words slowly: "Dear Jesus, my mamma is very sick. She has such a bad pain in her side I is afr'id she will die if it don't go away, and I don't want my mamma to die. Dear Jesus take the pain away, and let her be well in the morning. Amen."

Sobs had choked his utterance, but he ended his prayer, and still crying went to bed.

His mother, worn out with pain, at last slept, and was awakened by a slight touch, surprised to find it morning, and Ralph beside her.

"Is you well mamma?"

Drawing a long breath she found the pain gone, and still further she turned and found herself well.

"I surely am," said the happy mother.

"I knew you would be," said the delighted child, "because I asked Jesus."

### HIS LESSON.

A boy came home red, rumpled, bruised and excited, "Come, my son," said his father, "what is the matter? You seem to have been fighting. Was the boy larger than you are?"

The boy looked uneasy and mumbled, "No; I don't know that he was."

"Really! And now what did you fight for?"

A long delay and he blurted out the truth, "'Cause he wouldn't give me half of his apple."

"Indeed! Didn't give you half of his apple! So you have set up as a highway robber, taking your neighbor's goods? And a bully and a coward, whipping a smaller boy! Go, now, and get washed and dressed."

"He deserves a whipping," said his sister.

"Not at all. He has not lied; he told frankly the truth."

The boy, glad of getting off so well, soon returned to the tea table, wearing a smiling face.

"There is no place for you," said his father calmly. "Such principles as you act upon are not popular at this table. You will find proper food for a boy who conducts himself as you have done on a stand in the corner of the kitchen."

But breakfast and supper thus arranged proved unendurable to the boy.

"Can I ever come back?" asked the poor child.

"Certainly, when you have made your affairs right."

"But how can I do it?"

"Take your own money, buy the little boy an apple, and give it to him with an apology. Then you will be once more an honorable fellow, and we shall be glad of your company."

And so they settled it.

## DIED.

TABER.—At the home of his mother, Sister Rachel Taber, in this city, June 8, 1888, Israel S. Taber, aged 17 years, 11 months, and 22 days.

On Monday, May 24, 1886, it was the privilege of the writer to bury our deceased brother in baptism, in the likeness of the Savior's death, with the cheering hope of attaining unto a resurrection in his likeness at the last day. Our young brother was never possessed of good health. Life's morning brought him gloomy clouds instead of radiant sunshine. As a disciple of Christ his allotment was to suffer rather than to labor. Instead of joining with the youthful followers of the Lord Jesus in songs of praise and the delightful services of the house of God, it fell to his lot to pine his young life away in comparative loneliness. We trust a future and eternal life awaits him on the sorrowless shores of the world made new, where tears cease to flow, where the inhabitant shall no more say, "I am sick," and where there shall be no more death. The funeral was attended by the writer on Sunday, the day after his death. In view of the resurrection we say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." S. A. C.

### Fourth of July Excursion Rates.

Excursion tickets will be sold between all ticket stations on the Pennsylvania Lines west of Pittsburgh, on July 3d and 4th, good to return until July 7th, inclusive, at one fare for the round trip. No excursion tickets will be sold to adults at less than twenty-five cents, nor to children at less than fifteen cents.

### Nickel Plate Excursion to Niagara Falls.

The New York, Chicago & St. Louis Railroad Co. will run a special excursion to Niagara Falls on Monday, July 2nd, 1888. Sight seeing at Niagara Falls is now free and as a popular pleasure resort ranks second to none. Persons of every class and walk in life are gratified beyond measure with this, the greatest of all American attractions. The stopover features on cheap excursion tickets, afforded the patrons of the Nickel Plate is appreciated by excursionists and meets a want never before fully gratified.

The Lewiston Branch of the New York Central R. R. is extended to the steamer's wharf at Lewiston, connecting directly with the steamer on the Niagara River for a twelve mile sail to Niagara on the Lake and return. The Lewiston Branch extends from Niagara Falls along shelving rocks, though the Niagara Gorge, overlooking the magnificent scenery of the Niagara River below the Falls. The Whirlpool Rapids, Queenstown Heights, Brock's Monument and Fort Niagara. Visitors to Niagara Falls will be amply repaid by taking in this trip on the Observation Train. Fare from Niagara Falls only 25 cents for the round trip. For rates, stopping on berths or other information, apply to any agent of the N. Y. C. & St. L. R. R., or address J. Y. Calahan, Trav. Pass'gr Agent or B. F. Horner, General Passenger Agent, Cleveland, Ohio.

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# Selections.

## THE DANIEL FOREVIEW OR ROMAN-ISM. No. 2.

In this lecture we deal with Daniel's political foreview, with his predictions of the great power of evil which was revealed to him as destined to arise in the fourth empire, and which he describes in chapter vii. of his book. Before we consider this prophecy you must allow me briefly to recall a few well-known historical facts that none can deny or question. The last twenty-five centuries of human history—that is, the story of the leading nations of the earth since the days of Nebuchadnezzar—has been divided into two chronologically equal parts, each lasting for about twelve and a half centuries. During the first half of this period four great heathen empires succeeded each other in the rule of the then known earth—the Babylonian, Medo-Persian, Grecian, and Roman Empires. They lasted from the eighth century of our era, and ended with the fall of the last Empire of Rome, Romulus Agustulus A. D. 476. During the second half of this period no one great empire has ever ruled over the whole sphere dominated by these old pagan governments. Power has been more divided, and modern Kingdoms have replaced ancient Empires. A commonwealth of nations has for the last twelve hundred years existed in the territory once governed by old Rome, and no monarch has ever succeeded in subjecting them all to himself. This makes a broad distinction between ancient and modern times, and the dividing line is the fall of the old Roman Empire, the break up of the last form of ancient civilisation, the one which preceded our modern Christian civilisation. Rome itself—that great and ancient city—was founded about the beginning of the long period I have named, and has therefore been in existence for nearly two thousand six hundred years, though for many centuries it had but a local reputation. Gradually it rose to importance, and in the second century before Christ it attained supremacy in the earth. After that it was for about five hundred years the magnificent metropolis of the last and mightiest of the four great empires of antiquity, the seat of its government,—the very heart and centre of the then known world. Nineveh and Babylon had each in its day been great metropolitan cities of wonderful size, wealth, and influence; but the realms they ruled were small compared to those over which Rome in its zenith of power exercised her imperial sway. She was for long ages, in the esteem of all civilized nations as well as in her own, "Mistress of the world." Her proud pre-eminence of position was based on an unequalled degree of military strength and power. It was a rule, not of right, but of might, and it subjected the world to itself. Remains still extant, not only in all parts of Europe, but in Africa and Asia, and above all in Rome itself, sufficiently attest the wide extent of the sway of Rome, the luxury of her princes and people, and the refinements of her civilisation. Roman roads, Roman camps, Roman baths, Roman coins, statues, and remains of every kind abound even in our little isle, some of which have been examined with interest by most of us. Roman laws, Roman literature, and the fundamental relation of the Latin language to the language of modern Europe afford clearer evidences still of the universal, and long-enduring influence of the ancient masters of the world. Up to the beginning of the fourth century of our era Rome was a pagan city, and the Emperor was the high priest of its religion. The ruins of the old heathen shrines still adorn the city. The Pantheon, which is now a church dedicated to the Virgin Mary and all the martyrs, was formerly a heathen temple dedicated to Cybele and all the gods of ancient mythology. But in the fourth century of our era heathenism fell prostrate before the faith of Christ, which for three centuries Rome had persecuted and sought exterminate; the religion of Jesus of Nazareth overthrew the religion of Jupiter Olympius, and the Emperor Constantine established Christianity as the creed of the world. Rome had become the seat of a Christian bishop before that date, and in the division and decay of the Roman Empire which soon followed, this bishop, owing to his metropolitan position, became a person of great importance and the head of Latin Christianity. As other rulers passed away, and as the power of Rome waned before the hordes of Gothic and Vandal invaders, the Christian bishopric, sole survival of the old institutions in Rome, raised its head like a rocky reef in the midst of a wild expanse of roaring billows. It remained when all else failed round it. At first it had been itself a small, weak, new thing amid the shadow of a great, mighty, and ancient power. But time brought changes, and gradually it became the stable, strong, and only ancient thing in the midst of the turbulent young Gothic nations into which the fragments of the old Roman dominions slowly crystalized. To these rude and recently evangelized people the Church of Rome was naturally the Mother Church, and the bishop of Rome the chief of Christian bishops. The tendency of the Latin Episcopate thus enthroned in the old metropolis of the world in the midst of ignorant, superstitious, and child-like Gothic nations, was to become first a monarchical, and then an imperial power. This tendency was deep and enduring; it worked for centuries, till at last it produced that singular blasphemous usurpation and tyrannical government which we call the Papacy. The rise of this power was, like all great growths, gradual and slow. From the middle of the fifth century to the end of the thirteenth—i. e. for between eight and nine hundred years—it was steadily waxing greater and greater, rising higher and higher, reaching forth its branches more widely, and making more extravagant claims and pretentions. Time would of course fail me to trace the rise of ecclesiastical power in the middle ages to the monstrous proportions it assumed in the thirteenth century. After the conversion of Constantine, when Christianity became the established religion of the Roman world, the Church passed rapidly from a state of persecution, poverty, and distress to one of honor, wealth, and ease; and it degenerated as rapidly from its early purity. Covetousness and avarice came in like a flood, and ecclesiastical power became an object of eager ambition, even to ungodly men.

The bishop was a wealthy, influential, worldly dignitary, instead of a humble Christian pastor. Opulence poured in upon the priesthood, alike from the fears and the affections of the converts, and their intellectual superiority over the barbarian nations had the effect of increasing still more their ascendency. The time came when they alone retained any semblance of learning, or could prepare a treaty or write a document, or teach princes to read. By a variety of sordid frauds they contrived to secure to the Church immense wealth and an enormous share of the land. But they recognized their own subjection to the secular power, and respected mutually each others independence. Claims to supremacy over other bishops began however before long to be advanced by the bishops of Rome, sometimes on one ground and sometimes on another, but it was long before they were admitted. Papal authority indeed made no great progress beyond the bounds of Italy until the end of the sixth century. As this period the celebrated Gregory I., a talented, active, and ambitious man, was bishop of Rome. He stands at the meeting place of ancient and mediæval history, and his influence had a marked effect on the growth of Latin Christianity. He exalted his own position very highly in his correspondence and intercourse with other bishops and with the sovereigns of western Europe, with whom he was in constant communication. Claims that had been only occasionally suggested were now systematically pressed and urged. He dwelt much on the power conferred on the bishops of Rome in the possession of the keys of the kingdom of heaven, which were committed to Peter and his successors. (See note 1). The Gothic nations were too ignorant to unravel the sophistries of this clever and determined priest, and they permitted him to assume a kind of overright of their ecclesiastical matters. His successor, Boniface III., carried these pretentions still higher. He was the last of the bishops of Rome and the first of the popes. In his days the claim to supremacy over all other bishops was, not only definitely made, but it was acknowledged by the secular power and confirmed by an imperial Edict. The wicked usurper Phocas, to serve his own selfish purposes, conceded to Boniface III. in A. D. 607 the headship over all the Churches of Christendom. A pillar is still standing in Rome which was erected in memory of this important concession. This was a tremendous elevation, the first upward step on the ladder that led the bishops of Rome from the humble pastorate of a local Church to the mightiest throne in Europe. But still all that was claimed or granted was simply Episcopacy though of a universal kind; no thought of secular government existed at this period. The matter however did not stop here. This supreme Episcopal jurisdiction led to constant interferences of the Roman bishop in the affairs of the various nations of Christendom, and to ever increasing pretensions to authority in matters secular as well as ecclesiastical, until five hundred years later, in A. D. 1073, Pope Gregory VII. took a great stride in advance, and established a theocracy at Rome. He was the first who claimed to be the representative of Deity, to be above all the kings in the world. This proud and self-exalting man strove, and strove successfully, not only to emancipate the spiritual power from all control by the State, not only to secure for it absolute independence, but, further to subject the secular power of princes to the spiritual power of priests, and thus to establish at Rome in his own person and in the succession of the Roman Pontiffs an absolute and supreme ruler of the world. Nor did he propound this new and startling doctrine as a theory only. With daring audacity he excommunicated the German Emperor, Henry IV., released his subjects from allegiance to him, and forbade them to obey him as sovereign. (See note 2). He actually succeeded in exacting humiliating concessions from the Emperor, and yet he subsequently bestowed his kingdom on another. This pope turned the bishopric of Rome into a universal and unlimited monarchy, and the sovereigns of Europe were unable to oppose his unprecedented usurpations. He established also an undisguised and irresistable despotism over the national Churches in other lands, by enacting that no bishop in the Catholic Church should enter on the exercise of his functions until the pope had confirmed his election, a law of far reaching and vast importance, by which perhaps more than by any other means Rome sustained for centuries her temporal power as well as her ecclesiastical influence. Many of the constant quarrels between our own early English kings and the popes of Rome, as well as many similar feuds on the continent, arose out of the flagrant usurpation of national rights and invasions of national liberties. It virtually took from the Churches the power to appoint their own bishops and placed them under a foreign despotism. The clergy of all nations were by this time enslaved to the Papacy, and by obeying its bulls of excommunication and giving effect to its interdicts they placed in the pope's hand a lever to move the world. During the interdict the churches in a country were all closed, bells silent, the dead unburied; no masses could be performed, no rites except those of baptism and extreme unction celebrated. This state of things was so dreadful to a superstitious age, that monarchs were obliged to yield lest their people should revolt. The result of every such interdict was an increase to the power of the Papacy, and they soon brought all refractory rulers in Europe to terms. When the maxims of Gregory VII., had been acted out for a century, and the power to trample on the necks of kings had come to be regarded as an inherent right of the Papacy, the proud spirit of Papal aggression reached its climax. The period of climax may be dated from the pontificate of Innocent III., A. D. 1198. The leading objects which the Roman pontiffs had steadily pursued for centuries seemed at last attained: independent sovereignty, absolute supremacy over the Christian Church, and full control over the princes of Europe. The historian Hallam says of this man, "He was formidable beyond all his predecessors, perhaps beyond all his successors. On every side the thunder of Rome broke over the heads of princes." (See note 3). He excommunicated Sweno, King of Norway; threatened the king of Hungary to alter the succession; put the kingdom of Castile under an interdict; and when Philip Augustus of France refused at his bidding to take back his repudiated wife, Innocent did not hesitate to punish the whole nation by putting France also under the same dreaded penalty, until her king humbly submitted to the pope's behest. King John of England and Philip II. of Aragon were both constrained to resign their kingdoms and receive them back as spiritual fiefs from the Roman Pontiff, who claimed also the right to decide the election of the Emperors of Germany by his confirmation or veto. "The boundary of Papal dominion extends from the pontificate of Innocent III. inclusively to that of Boniface VIII., or in other words, throughout the thirteenth century. Rome inspired during this age all the terror of her ancient name; the sun once more mistress of the world, and kings were her vassals." (Note 4 ref.). Innocent III. claimed also the right to dispense with both civil and canon law when he pleased, and to decide cases by the plenitude of his own inherent power. He dispensed also with the obligation of promises made on oaths, undermining thus the force of contracts and treaties. The military power of the Papacy dates also from this man, as the crusades had left him in possession of an army, disposable pretension of lucrative kind also in this world-wide. The metropolitan, ecclesiastical, and assumptions of the Papacy had become so intolerable, that protests were making themselves heard in many quarters. It was felt there must be allowed at any cost, and a wholesale slaughter was commenced with a view to their extermination. The Inquisition was founded, the Albigenses and Waldenses were murderously persecuted, and superstition and tyranny were at their height. From this century Papal persecution of the witnesses for the truth never ceased until the final establishment of Protestantism at the end of the seventeenth century.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

Note 1. Hislop, in his work—The Two Babylons, shows that the Papacy, instead of acquiring any keys from the Apostle Peter, came into the possession of the keys of a heathen god, Janus and of a heathen goddess Cybele. See his work pp. 206—218. Ed. Rms

Note 2. "Wherefore, trusting in the justice and mercy of God, and of his blessed Mother, the ever-blessed Virgin Mary, on your authority (that of St. Peter and St. Paul), the above named Henry and all his adherents I excommunicate and bind in the fetters of anathema; on the part of God Almighty, and on yours, I interdict him from the government of all Germany and of all Italy. I deprive him of all royal power and dignity. I prohibit every Christian from rendering him obedience as King. I absolve all who have sworn or shall swear allegiance to his sovereignty from their oaths." Milman "History of Latin Christianity," Vol. IV., p. 131.

Note 3. "The three great sovereigns of western Europe, the Kings of Germany, of France, and of England, had seen their realms under interdict, themselves under sentence of excommunication. But the Papal power under Innocent not only aspired to humble the loftiest: hardly one of the smaller kingdoms had not already been taught, or was not soon taught, to feel the awful majesty of the Papacy, from the Northern Ocean to Hungary, from Hungary to the Spanish shore of the Atlantic. Innocent is exercising what takes the language of protective or parental authority, but which in most cases is asserted by the terrible interdict." Milman; "History of Latin Christianity," Vol. V. p. 305.

Note 4. Hallam: "History of the Middle Ages," p. 368, 4th Ed.

## Predictions Concerning Gog or Russia.

Ezek. xxxviii. xxxix.

But who is Gog? The answer is at hand. The reference is to the vast and growing power of Russia—the outcome of the warlike Sclavonic tribes of ancient origin, descended from Japheth, eldest son of Noah. Gen. x. 2. The capital cities of European and Asiatic Russia are named in the first verses of the two chapters: Meshech—Moscow—formerly the seat of government of European Russia, now second city of the empire; and Tubal—Tobolsk—chief city of Siberia, are not only thus early designated, but Russia itself is distinctly named, and that too, fourteen and a-half centuries before she was known as Russia. The words in the beginning of our chapters, "the chief Prince of Meshech and Tubal," should read, "Prince of Rosh, Meshech and Tubal." Such is the reading in the Greek version of the Old Testament, so largely quoted from and referred to by our Lord and the New Testament writers. Thus Russia—and were it still doubted, the naming of her chief cities will surely establish the fact—is clearly pointed out in the Scriptures of truth, a certain proof of the futurity of this prophecy.

Her geographical position is also indicated in the prophecy: "And thou shalt come from thy place out of the north parts." Gog is a symbolic term for the head of all the Russias; Magog, also symbolic, is his land. Gog is the last emperor of the vast Russian empire.

Russia is evidently destined to become master in Asia. Her frontier line across Asia is 5000 miles in length. Her vast empire stretches over half of Europe and nigh the whole of northern Asia, covering an area of 8,325,393 square miles. Her dominions compose about one-seventh of the habitable earth. Certainly the country is not a wealthy one, but the vast and well-disciplined army which Russia can bring into the field is numerically superior to any army which any other country can produce. She can command a force in time of war of more than 2,000,000 men. Russia will be no mean foe to contend with when the great struggle is entered upon. It is very well known that the Russian policy is one steady aggression, not chiefly in Europe but in Asia, and that she has long coveted sole mastery in the East.

Russia was almost entirely unknown in the Greek and Roman, and it was not till 862 A. D. that the history of the great northern kingdom commences. Ruric, a Norman pirate, founded the first royal dynasty of Russia, which existed till 1598. Till the accession of Ruric Russia, as the name of the country was not known, although specifically pointed out in Scripture. The foundation, however, of the present greatness of the Muscovite empire was laid by Peter the Great, and its rapid progress under his reign and that of Catherine II. is almost unequalled in history.

Paganism in Russia was abolished by Vladimir, the first Christian Czar, about 988, but it was not till the 12th century that Christianity was established in the land. The overthrow of idolatry and the introduction of Christianity and spread of the Scriptures—all emanating from the Greek Church—is as important era in the history of this kingdom. The Emperor exercises despotic power in the State and is also the recognized head of the National Church. The Russian nobility, however, exercise a powerful modifying influence in the counsels of the Czar. St. Petersburg, capital of the empire, was founded by Peter the Great in 1703, and is distant from London about 1500 miles.

Probably the most ambitious and grasping of modern kingdoms, and, we are compelled to add, the most faithless in public honor and treaty engagements and in the means employed to accomplish its designs, is that of Russia. The character ascribed to her in the prophetic Scriptures, coupled with her frequent outbreaks of undisguised and most disastrous hostility to her Jewish subjects in the past, and in the yet more awful future, exhibit Russia in a most unfavorable light. Thank God, however, there are many dear saints of God in that vast empire, and we have reason to believe that more than one of her Emperors have their names written in the Lamb's Book of Life.

Russia has for ages meditated the conquest of India, and from the commencement of her history has eagerly coveted possession of Constantinople. Her hankering after the Bosphorus commenced with her first attack upon Constantinople in the ninth century and during the reign of her first king, Ruric, or rather Prince of Novgorod; the title Czar, or its French equivalent Emperor, was first used of Ivan III., who became sole ruler of the empire in 1462, and thus founded the present monarchy.

From the period of the first Russian attack on Constantinople in 865, and which singularly enough was repulsed by a Turkish tribe, the impression has been shared by many that Constantinople will yet be held by the Muscovite. We have read the following in a modern history: "It is said that in the Square of Taurus, in the Eastern Capital, an equestrian statue was inscribed with a prophecy to that effect." Russia has never made a secret of her intentions respecting the Asiatic possessions of Turkey, and of her determination to plant the eagle on the heights of Constantinople, and from thence onward to Judea.

"Constantinople is the gate to Jerusalem." So thinks, says, and prays the Russian. Peter the Great said: "We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these places is the real ruler of the world. We must hasten the downfall of Persia, and force our way into the Indies, which are the affluent storehouses of the world. Once there we can dispense with English gold."

These sayings are carefully treasured up in the minds and memories of every true and intelligent Muscovite. It is very well known that the First Napoleon predicted the triumph of the Russian eagle in those very places just named. It is said that Alexander earnestly sought the consent of Napoleon to his favorite project, namely, to break up Turkey, seize Constantinople and thus command the commerce of the Mediterranean, but was sternly refused.

She has long coveted the Bosphorus, and would, ere this, have swept down upon the capital of the decaying Ottoman power, had not England doggedly interfered. This, then, brings us face to face with the crucial question: Who is to be master in the East? Great Britain and Russia stand as opposed and opposing powers. The awful struggle must come. The British lion and the Russian eagle will engage in sanguinary conflict, the effect of which will be to change the whole political situation of Christendom. We judge that the tide of Muscovite conquest will flow on to the very frontiers of China; that the rich and fertile provinces, dissolated by centuries of Turkish misgovernment and oppression, will fall a prey to the great Northern despot; that India—that most brilliant pearl in Her Majesty's diadem, will have to yield up wealth and treasures to the conqueror of Asia; that the standard of the prophet will have to give place to the Russian eagle on the walls of Constantinople.

The ascendency of Russia in the East, and the revival of the old Roman Empire in the West, necessitates these and other predicted political changes of vast importance.

The great Eastern or really Jewish Question, must be settled at Jerusalem—the City of the Great King—and in the Millennial triumph of Israel, and of her headship over the nations of the world.

Great Britain and Russia are the two greatest empires in the world. Supremacy in Central Asia has brought them face to face. It is no question of a mere frontier line; that is a matter of trifling moment. But the real question to be decided sooner or later is as to the mastery in Asia. Is it to be the Northern Autocrat or the British Lion?

By the two great rival powers 3,000 miles and more have been crossed. The buffer state of Afghanistan can be no real bulwark against the steady progress of the great Northern invader. We believe, from the place assigned to Russia in the Word of God, that her legions will yet sweep over the plains and mountains of Asia, and become the dominant power all over the east, till she falls ignobly and ingloriously and forever on the mountains of Judea. Ezek. xxxix. Thus she will command for a time the powers north of Palestine and those east of the river Euphrates.—*Walter Scott, in Prophetic News.*

## ANOTHER YOUTHFUL PRODIGY.

LOUISVILLE, Ky., June 2, 1888.—A boy preacher, only eleven years old and wearing knee breeches, is creating a sensation in the city pulpits with his finished sermons and spontaneous eloquence.

His name is Pascal Porter, and he reached here last Sunday. Since then he has delivered a sermon every night and has drawn immense audiences to hear his fervid discourses. On Sunday afternoon he preached for one hour and five minutes in the pulpit of the Walnut Street Baptist Church to a congregation which filled every pew and overflowed the aisles. His text was "The Attributes of God, Justice and Mercy." His language was remarkably correct and his delivery surprisingly easy and graceful. The sermon was generally conceded to be a marvel of eloquence and feeling, and the congregation went away marvelling at the youthful prodigy.

A number of ministers and theological students remained to question the boy concerning his religious views. One of the latter asked him if he understood the doctrine of the atonement. With a puzzled air the child shook his head.

"I don't think I do," he answered thoughtfully.

The student put another question concerning the efficacy of grace, but received no satisfactory reply.

"I don't understand these things, nor all that I say," candidly said the boy. "They are given to me and I speak by inspiration. The Spirit gives me the words."

Nothing more was elicited from him by further questioning.

The *Herald* correspondent called upon Pascal Porter this morning. He found him in charge of a man named J. W. Bingham, who styles himself the boy's manager, and who keeps a jealous eye over his charge.

Pascal is a well-known lad of eleven years, his birthday being November 6. He is four feet eight inches tall, and of stocky build. His face is most intelligent, his eyes being large, brown and expressive, his mouth large and firmly closed, his features regular, hair dark and complexion very swarthy. His youthful appearance was added to by a child's velvet suit, with knee breeches and a very juvenile little round hat.

Pascal was born in Jefferson county, Ind., a few miles from the town of Madison. His father, W. H. Porter, is a farmer, and brought the gifted lad up to his own peaceful pursuits.

"Pascal has ploughed many a day," observed his manager, and the boy laughingly held up a pair of large but shapely brown hands. The palms were still callused, and their owner was evidently no stranger to manual labor.

The lad's mother is dead and his opportunities for an education have been very limited. He has gone to the neighborhood free school about two years, quitting school last winter. He can read and write and says he studies the Bible, picks out his own texts and then prepares his sermons. He does not write them out, but places the headings and the principal points on a sheet of paper. These are the only notes he uses. He receives no assistance from any one. He began preaching a little over two years ago and has preached in many new towns in Indiana and twenty-seven times in Kentucky. At Frankfort, in the latter State, he carried on services for eight days, addressing crowded houses till the time. Within the past six months, his manager says, the boy has taken over one hundred persons into the church.

"I wanted to preach when I was six years old," said Pascal, "and began by speaking in the Sunday-school. I felt it was my duty to preach; that was the reason I began."

"Does anybody help you about your sermons?"

"Nobody. I get them up the same as any other preacher."

"If you heard a sermon, could you repeat it?"

"I could repeat most of it, but not all. I have a good memory and learn things very quickly. I never read a book of sermons in my life."

Pascal said, in reply to further questioning, that his father and mother were Second Adventists, and he was himself a member of that denomination. Their principal doctrine was their belief in the second coming of Christ upon earth.

"Manager" Bingham does not create so favorable an impression as his youthful charge. He prefers to answer all questions himself, and Pascal confines his conversation to brief answers to direct questions. He said the boy made no charges for his services, but relies entirely upon voluntary contributions for support.

Pascal Porter will probably conduct protracted meetings in this city if he can secure a church. As yet none has been placed at his disposal. His method of preaching is that of the exhorter. When his sermons are concluded he always "opens the door of the church" and invites penitents to come forward.—*N. Y. Herald.*

"The Offence of the Cross." Gal. v. 2.

A European was once taken prisoner in a Mohammedan land. During his captivity he amused himself by sketching. His enemies saw his handiwork. As they gazed at his skillful and curious productions, it struck them that they might turn his talent to profitable account. He was promised his liberty, on the condition that he would design a new mosque. He agreed to the proposal. An elegant and substantial building was planned. At first it pleased them, and the hour of his emancipation seemed near. Some keen eye, however, made a discovery. It was found that the mosque was drawn in the shape of a cross. Disappointed and angry, they put the architect to death. Thus do some reject the Gospel. They are well pleased with the plan of salvation, until they discern in it the cross of self-denial.

"The face of the Lord is against them that do evil." So says the Bible. So says the just and holy character of God. So say the records of human history. So will say the judgment-day, and the destiny of men in the world of spirits. The only possible escape for those who do evil is to cease doing evil and seek for pardon through Christ; and if they decline to do this, then the holy wrath of God will fall upon them to the uttermost.

We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Last Prophesy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

"The Reign of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

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"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. Y. in Bland and Keller's Block, Room 26, 1705 Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all seekers after truth are welcome.

"The Gospel of Our Salvation and Kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after Divine truth. This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 176 Grand st., corner East, Brooklyn, E. D.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 466 Olive Avenue, San Diego, California.

## Poetry.

To Mrs. A. E. WHITE.

You say the sunny hours are passed,
And you are hastening down
To where the fading sunset casts
Its lengthening shadows round.

And you recall each springtime grace,
The shining braid or curl,
And with your eye the picture trace,
Of fresh and blooming girl.

Youth's vanished sweetness all regret,
And turn with longing eyes
To scenes along our pathway set,
Blissful as Paradise.

Forgotten elves old we grow,
The awful barren waste,
And how the fruit we learned to know
That soiled was to taste.

Life's river, as it nears the sea,
Grows broader in its sweep,
And moves in silent majesty,
But oh, how calm and deep!

And you, with crown of silver hair,
Are beautiful within;
Your eyes behold the good and fair
In everything, save sin.

MARTHA HARMAN.

## Communications.

### SPIRITUALISM.

I noticed an article in THE RESTITUTION on, "What is spiritualism, and who are spiritualists?" and proceeding to give a slight explanation, permit me to give a few words on the same subject.

While many educated and cultured men and women are its strongest advocates they are in a worldly way sincere, and honestly seeking the truth, but have never tasted that the Lord is gracious, are puffed up with fleshly wisdom and know nothing of the blessedness of faith nor of the sweet simplicity of peace found only in Christ, and thus being worldly and of the world are mostly "lovers of pleasure more than lovers of God." And if any man love the world, the love of the Father is not in him, and these are open to deception.

To all who are in doubt as to the antichrist of these last days I will suggest an examination of the literature and teachings of this Great Movement, and thus learn that antichrist has here, like a great volcano, that for ages has sullenly thundered in its hidden depths, wrecking awful destruction by its quakings and upheavals, suddenly come to the surface, and like a blast from the bottomless pit swept millions before it. But woe to the unstable soul who dares in the face of the judgments of Almighty God teach to the world as gospel, such a mass of confusion and refuse the truth. For God is not the author of confusion but of peace as in all churches of the saints.

We know there are many who do not seem to be capable of thinking for themselves and thus are led by stronger minds. Many of these would gladly turn to the true light if they could behold it, but at present they are enthralled by a powerful delusion, it is here "Satan himself is transformed into an angel of light," it is not the deceived but the deceiver, in this case like in all others that merit the severest punishment. Seek ye out of the book of the Lord and read, no one of these shall fail. Isaiah xxxiv. 16. Paul writes, 1 Tim. iv. 1, Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils.

"There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. "And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of."

And through covetousness shall they with feigned words make merchandise of you. "These are wells without water. Clouds that are carried with a tempest to whom the mist of darkness is reserved forever." "For when they speak great swelling words of vanity they allure through the lusts of the flesh," 2 Peter xi. 12; xvii. 18, For all that is in the world the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. "And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." "Little children it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know it is the last time. Who is a liar but he that denieth that Jesus is the Christ? he is antichrist that denieth the Father and the Son. Whosoever denieth the Son the same hath not the Father, but he that acknowledgeth the Son hath the Father also. 1 John xi. 16, 17, 18, 22, 23. Plain as this language is he goes further, "Beloved believe not every spirit, but try the spirits whether they are of God." For as many as are led by the spirit of God they are the sons of God." Romans viii. 14. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist whereof ye have heard, 1 John xii. 8, and the spirit that leads spiritualism. Here is wisdom. "Let him that hath understanding, search the Scriptures, and pray without ceasing, for the night is far spent, and the day is at hand, already we feel the breezes of the heavenly dawn, let us arise, and "be no more children tossed to and fro by the sleight of men and cunning craftiness whereby they lie and wait to deceive, but speaking the truth in love may grow up into him in all things which is the head even Christ," Eph. iv. 14, 15, for the day of the Lord is at hand, when the Spirit shall be poured upon us from on high. Isaiah xxxii. 15. And Michael shall stand up for the children of God. Daniel xii. 1. And with his angels fight against the dragon and his angels and prevail. Rev. xii. 7. And many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars for ever and ever, Daniel xii. 10. And the ransomed of the Lord shall turn, and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy, and gladness; and sorrow and sighing, shall flee away. Isaiah xxxv. 10.

F. E. C.

Prepared by the committee appointed by the Indiana State Conference.

### LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 66.

#### THE NEW BIRTH.

Lesson Chapter: John 3. 1-22.

GOLDEN TEXT.—Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. 1 John 3. 1.

Q. According to whose purpose are we called?

A. God's. Rom. 8. 28.

Q. For what?

A. To be the brethren of Christ. Rom. 8. 29.

Q. What do the words foreknew and predestinate relate?

A. To those called ones as a class or body, because Christ is the head of the body, the church. Col. 1. 18; Heb. 12. 2t.

God calls men by the gospel, they step out, and he chooses them because they step out at his call. He purposed that the gospel should be preached, he foreknew that it would call out a class, and he predetermined that this class, through obedience to his word, should be conformed to the image of his Son, and should thus become his elect ones.

Q. What then is the first step toward the new birth?

A. The hearing of the word of truth; because faith cometh by hearing and hearing by the word of God. Rom. 10. 16, 17.

Q. How do we know that this has anything to do with the new birth?

A. Because John says "As many as received him (Christ) to them gave he power (right or privilege) to become the sons of God, even to them that believe on his name." John 1. 12; 1 John 5. 1. For ye are all the children of God by faith in Christ Jesus. Gal. 3. 26. And faith in Christ Jesus is faith in the gospel, and faith to be of any account must be obedient faith.

Q. How are we born? by whose will?

A. God's. John 1. 13.

Q. What are made instruments of the birth?

A. Water. For as many of you as have been baptized into Christ have put on Christ. Gal. 3. 27. Therefore if any man be in Christ he is a new creature. 2 Cor. 5. 17.

The Spirit. Ye were sealed with that holy spirit of promise. Eph. 1. 13. 2 Cor. 1. 21, 22. He which hath anointed us is God. "He sets his impress or mark upon us. He names us at baptism with his name. Baptising them in the name of the Father, etc. Matt. 28. 19; 1 Cor. 12. 13.

To be born of the Spirit is to be born according to the will of God, by hearing the word and obeying it. It is to follow the teachings of the Spirit made known in the word. 2 Cor. 3. 3. Rom. 8. 14.

For we are his workmanship, created in Christ Jesus unto good works, which God foreordained that we should walk in them. Eph. 2, 10.

Righteousness. The new man is created in righteousness and true holiness. (Mark the word created.) Eph. 4. 24.

Every one that doeth righteousness is born of him. 1 John 1. 29.

Whosoever is born of God doth not commit sin. 1 John 3. 9.

Love. Every one that loveth is born of God. 1 John 4. 7.

For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5. 19-21.

Suffering. For whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth. Heb. 12. 6; 3. 10-12.

The Resurrection. Christ is the first-born from the dead. Col. 1. 18. The first-born among many brethren. Rom. 8. 29; 1. 4-6. If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6. 5; 8. 11; 1 Cor. 6. 14. We shall be made partakers of the divine nature. 2 Pet. 1. 4.

Q. Can we enter into the kingdom of God unless we are thus born?

A. No. John 3. 3-6.

Q. What does it mean by saying that whatsis born of the flesh is flesh?

A. The mortal, perishable man, the man who still stands, by natural descent, related to Adam, he who has not changed his relationship from a child of Adam to a child of God. He who stands as he stood at birth is still in the flesh; there is in him nothing that allies him to the second Adam; nothing whereby he may bear the image of the heavenly; he has not been made nigh to the covenants of promise by the blood of Christ, he is not in Christ Jesus, Eph. 2. 12, 13, not subject to the law of God. Rom. 8. 7. He has not been made a son of God by faith and baptism.

Then summing up, we find that the new birth is brought about by hearing the gospel, by faith, by obedience, by water, by the life of righteousness, by love, by endurance of suffering, by the spirit, and by resurrection. It takes it all to make us conformed to the image of God's Son, in character and nature. When we are born from the dead we will be able to go where we please, as the wind goes, and as Jesus went.

### Excursion via Nickel Plate.

Superintendents of Sunday Schools, Local and Central Committeemen of all political parties, and proprietors of manufacturing establishments, who contemplate giving their employees an occasional holiday, will please take notice, that the New York, Chicago & St. Louis Railroad Co., will give special excursion rates to the many resorts along the line of their road, also to political meetings and camp meetings, during the season of 1888. For rates and all desired information, call upon agents of N. Y., C. & St. L. R. R. Co., or correspond with F. J. Moore, Agent Passenger Department, 23 Exchange St., Buffalo, N. Y.; Chas. H. Walker, Ag't. Pass. Dep't. 79 Clark St., Chicago, Ill., or J. Y. Calahan, Trav. Pass. Ag't, Cleveland, Ohio, who will cheerfully furnish all particulars. aug15

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June 27


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## BOOKS.

FOR SALE AT THIS OFFICE.

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GOING SOUTH.

| STATIONS | Express ST | Mail 52 | Local 50 | Thro' Freight 57 |
|---|---|---|---|---|
| South Bend | 5 00am | 12 05pm | 10 05am | 2 30pm |
| La Fayette | 9 15am | 3 25pm | 2 15pm | 6 40pm |
| Plymouth | 6 44am | 1 00pm | 12 00m | 4 05pm |
| Hibbard | 6 56am | 1 12pm | 12 12pm | 4 17pm |
| Knox | 7 20am | 1 36pm | 12 36pm | 4 41pm |
| Maryland | 7 30am | 1 46pm | 12 46pm | 4 51pm |
| Kewanna | 7 41am | 1 57pm | 12 57pm | 5 02pm |
| Carnegie's | 8 00am | 2 16pm | 1 16pm | 5 21pm |
| Clymers | 8 10am | 2 26pm | | 5 31pm |
| Deffer | 9 10am | 4 00pm | | 7 00pm |
| Indianapolis | 11 00am | 6 30pm | 6 00pm | |
| Crawfordsv'l | 6 47am | 2 30pm | | |
| Terre Haute | 10 00m | 5 00pm | | |
| St. Louis | 7 00pm | 2 00am | | |

GOING NORTH.

| STATIONS | Mail 51 | Express 53 | Local 49 | Thro' Freight 58 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 9 00am | | |
| Terre Haute | 3 00am | 3 00pm | | |
| Crawfordsv'l | 3 45am | 3 45pm | | |
| Indianapolis | 7 15am | 7 15pm | | |
| Deffer | 9 00am | 8 50pm | | |
| Clymers | 10 35am | 10 30pm | | |
| Carnegie's | 10 45am | 10 40pm | 5 15pm | 3 00pm |
| Kewanna | 11 05am | 11 00pm | 5 40pm | 10 40pm |
| Maryland | 11 15am | 11 10pm | 5 50pm | 10 50pm |
| Marmont | 11 24am | 11 20pm | 6 00pm | 11 00pm |
| Hibbard | 11 36am | 11 32pm | 6 12pm | 11 20pm |
| Plymouth | 12 00m | 12 00m | 6 40pm | 11 45pm |
| La Fayette | 12 35pm | 12 40am | 7 15pm | 12 30am |
| South Bend | 1 35pm | 1 40am | 8 15pm | 1 30am |

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| No. 12, " | " | | 6 40pm |
| No. " | " | | 2 30am |
| No. 100, Local, | " | | 2 15pm |

GOING NORTH.

| | | | |
|---|---|---|---|
| No. 11, Passenger, Leaves | | | 9 10pm |
| No. 13, " | " | | 12 40pm |
| No. " | " | | 2 30am |
| No. 101, Local, | " | | 7 40am |

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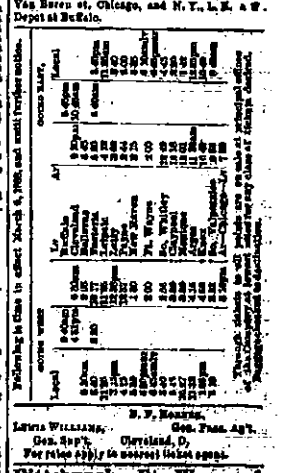

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| Fast Line | 3 00am | 8 00am | 1 00pm | 5 30pm |
| Chicago Express | 8 00am | 12 55pm | 6 00pm | 10 30pm |
| Mail and Accommodating (Antrim) | 9 00am | 2 00pm | 7 00pm | 12 00m |
| Local Freight | 4 00am | | | 4 00pm |

GOING EAST.

| | | | | |
|---|---|---|---|---|
| Mail Express | 2 00am | 7 00am | 12 00m | 4 30pm |
| Fast Line | 3 00am | 8 00am | 1 00pm | 5 30pm |
| Fast Express | 8 00am | 12 55pm | 6 00pm | 10 30pm |
| Accommodation | 4 30pm | 9 00pm | 12 00m | 6 00am |
| Local Freight | 7 00am | | | 7 00pm |

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## Selections.

### JEWISH INTELLIGENCE.

From the *Jewish Herald*, for the current month—June—we learn that the "Forty-fifth Annual Meeting of the British Society for the promotion of the Gospel among the Jews" took place in Exeter Hall, London on Tuesday, May 8th, and that it was largely attended by an intensely interested audience. From the addresses delivered on this occasion we have selected the following from a gifted author whose name has already become familiar to our readers. Christianity, since the first century of our era, has never been exhibited to the descendants of Abraham in its purity as a religion of redeeming love. Israel has had no opportunity of holding anything excepting some gross counterfeit. It is no wonder that the nation has turned away with infinite disgust from the Romish system of idolatry and relentless persecution that has overwhelmed it with centuries of spoliation and suffering. We commend the address as one worthy of careful perusal.

*The Rev. Edward White:*

I have been struck tonight with the fact that our modes of thought and feeling depend very much upon the friendships which it pleased God to give us in early life. Now, I had the exceeding honor and advantage of being tolerably well acquainted with the late Ridley Herschell, the father of the last Lord Chancellor. He was a thorough Jew, and he was also a thorough Christian; and nearly fifty years ago I came into possession of a book by Mr. Herschell, called, "A Brief Sketch of the Present State and Future expectations of the Jews." Its object was to explain to the Christian people of England a little more than they knew previously of the interior of Jewish life throughout the world. I do not know whether the book is still in print, but I can imagine few things more likely to further the object of this Society, than that this book should be reprinted; for in it Mr. Herschell answers the question in a very succinct manner, How the Christianity of Christendom appears to the Jew from the outside. It answers the demand of Burns' couplet admirably—

O wad some pow'r the gittie gie us
To see oursels as others see us!

(*Laughter.*)

If we look from the Christian standpoint upon the Jewish question, we forget that it has another side, and that the Jewish people themselves, blessed with a multitude of illustrious and godly men, have their views of Christendom also, and can give their own account of their reasons for rejecting Christianity. When you come into contact with educated Jews, you find that they are not all indisposed to reveal their inner thought on this subject. Now, what are the principal reasons which they allege for their continued rejection of Christianity after eighteen hundred years. In the *Daily News* of yesterday there was an interesting article giving the most recent statistics of the Jewish race, from which it appears that they number from eight to ten millions. Yet, in spite of all our efforts, it is a notorious fact that the large mass of this ancient and illustrious race are still outside Christendom; and if you were to ask them why they still persist in rejecting the gospel, what would be their reply? There are few questions that could more profitably occupy the attention of Christian people than this. Mr. Herschell's book brings to bear upon our convictions and consciences this statement—that so far as central Europe is concerned, and in view of the opinion that the mass of the Jewish people have formed concerning the Christian religion, it is rather to their credit than otherwise that they have rejected it,—or, rather, rejected that which has gone in those parts under the name of Christianity. Anyone who knows what Roman Catholicism is in central Europe, how it presents Christianity to the people as an organized machinery for saving souls by a system of priestcraft, which disowns the King of glory and places antichrist in his place, which abjures Christ's High-priesthood and places a human priesthood in its stead; which sets aside the Holy Scripture as its supreme standard, and, instead of giving to the people genuine Christianity, enforces a mass of traditions which do violence to the fundamentals of the Gospel; and when you think that the result of this apostasy has been to rear up European populations, who prove their unbelief by the rejection of pure New Testament Christianity when it is presented to them. When you know all this, can you wonder that the Jewish mind has been to harden them against the reception of the Gospel and indispose them even to listen to it. All this has to be taken into account when we judge the Jews for their rejection of a religion presented to them in such a guise. That is what Mr. Herschell enforces. Mr. Herschell sprang from a Polish family in central Europe. He speaks of his own ancestors as persisting in the rejection of Christianity; but he speaks of them as genuinely godly people, and gives an account of the rabbi under whom he himself studied in his youth, from which I may, perhaps, quote the following words:—

"When I think of this worthy man, under whose tuition I was for some years, I am forcibly reminded of the Apostle Paul's definition of what a bishop should be:—'A lover of hospitality, a lover of good men, sober, just, holy, temperate' (Titus i. 8) He always freely educated from ten to fifteen children of the poor; and afterwards used all his influence to get them established in life. On Sabbath afternoons his house used to be filled with poor devout men, who, after partaking of his Sabbath meal, spent the evening in singing psalms and hymns with him. His charity was unbounded; he literally fulfilled the precept, 'He that hath two coats, let him impart to him that hath none.' If, when the poor came to him, my sister happened to be from home, or any other cause prevented him from having access to his wardrobe, he made no scruple of parting with some of the garments he was then wearing, rather than send his poor brother empty away. Do not suppose that I wish to set forth my esteemed relative as a singular character; I give him as a specimen of a class, as a sample of what many of the Jewish rabbis are, and of what it is considered that all ought to be."

Mr. Herschell goes on to declare his belief that in this type of man the rejection of Polish "Christianity" was the result of better knowledge of the nature of God, and the true faith, derived from the Old Testament; and, until we have firmly grasped this idea, that no man is responsible for rejecting truth which has not been presented to him in some degree of purity, we cannot understand modern European Judaism. St. Peter said, "Now, I perceive that in every nation, he that feareth God and worketh righteousness is accepted of him;" and with all our zeal for making known the Lord Jesus Christ throughout the world, we must apply this principle to the Jews of past ages—especially to those Jews who have experienced the most cruel treatment from the so-called Christian populations, and have seen in their "religion" only the most horrible misrepresentation of Christianity.

If we pass from the Roman Catholic to the Protestant world, let me ask, have not we given to the Jews some occasion for incredulity? Assuredly we have. Although almost a commonplace, it is of the utmost importance to reiterate that in the propagation of Christianity amongst the Jews we are bound to adhere to the words of the New Testament and not to represent to them the Gospel in the forms of the so-called creeds and traditions of the fourth and fifth centuries. St. Paul says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." If that be still true, it is of infinite importance, it is our absolute duty, to preach the Gospel in the language of the Apostles. For example there is nothing at all resembling the Athanasian creed in the New Testament. The New Testament speaks of one God, the Father Almighty. To us there is one God, the Father, of Whom are all things, and one Lord Jesus Christ, and one Holy Spirit. Why will not men be contented to preach the doctrine of the Godhead in the language of the Apostles and Prophets? How is it that there does not exist even one considerable congregation of converted Mohammedans throughout the earth? I believe it is very much because Christendom persists in representing the chief doctrines of Christianity in subsequently invented language, and not strictly in the language of its original teachers. Therefore, I urge upon all who preach the Gospel also to the Jews to employ the language of Holy Scripture and not that of modern invention. The great Christian doctrines of justification by faith, and regeneration, were not novelties. In the third chapter of St. John's Gospel, our Lord's argument with Nicodemus shows that Nicodemus was ignorant of that which he ought already to have known. St. Paul labors hard in the Epistle to the Romans to show that justification by faith was not a novel doctrine of Christianity, but was as old as Abraham, and older; he was "justified by faith," and if Abraham could be saved by faith, without a full knowledge of Christian doctrine, why not Jews in later ages, if they have not had the opportunity of knowing the full and clear truth of the Gospel? If we go to the Jews and attempt to persuade them that all their godly ancestors have gone down to perdition, we shall shut ourselves out from every chance of bringing the truth home to them. (*Cheers*). A man becomes responsible for rejecting the Gospel only when it has been properly set before him; and it is properly explained only when it is presented in its primitive form. (*Cheers*). In the second place, Have we not done harm to the cause of faith by the sceptical criticism which has abounded in our times? Who has infused scepticism into the Jewish mind? To an immense extent, this has been the work of nominal Christians. There has come into vogue an anti-Jewish mode of dealing with the Old Testament Scriptures, which naturally prejudices them against Christianity. In the Old Testament, from Genesis to Malachi—but especially in the prophetic books—what can be plainer, as all admit, than that God in his wrath has denounced judgment against the Jewish people, which have been literally fulfilled in their history? But the moment we read of the great future blessings intended for the Jews, we then at once say that these mighty spiritual blessings for the Gentiles: and then we profess to be astonished, that when we thus treat the Old Testament Scriptures—setting at defiance the first principles of interpretation—the Jews pay little heed to what we may say on behalf of the New Testament. Suppose, again, the Jews had been possessors of the Gospel, and we were the heathen or unbelieving. What should we think if they insisted, in the first place, that, on believing in Christ, we should abandon our nationality as Englishmen and be merged in the Jewish nation? We should say, "No, thank you." Yet that is the way most Gentiles in England approach the Jews, even to this day. (*Hear, hear*). But they will surely retain their place in the world as a nation. Let us, therefore, bring Christianity before them as the New Testament brings it.

Lastly. I will enforce, almost more than anything else, that we should preach the Gospel as "glad tidings of great joy to all people"—including Israel. If we present Christianity chiefly as a system of abstract dogma, can we wonder at its receiving no cool a welcome? The Jew is, of all men, the most susceptible to kindness. Because of his sorrows, he feels the touch of sympathy, and well he may, for he comes of a nation of sufferers. Let us present the love of God to him with great joy, and let us make him understand that Jesus is the incarnation of that love, the Eternal Word made flesh, to breathe into all hearts the promise of pardon and life everlasting. Let us not deny the glory of Israel's national past, nor the exceeding glory of their national future. I humbly confess, for my own part, that I have found the greatest comfort and strength in a firm and perfect faith in the return of our Lord Jesus Christ from the heavens, in the restoration of the supernatural government of the world, and in the gathering of all the nations around the throne of the king of the Jews, when "the earth shall break forth into singing, and all the trees of the field shall clap their hands before the Lord, because he cometh to judge the earth in righteousness, and the nations with his truth."

## Communications.

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 8–10.

How often is this Scripture misrepresented by the learned men of this day, do they not change the meaning by spiritualising it? We are told that it does not convey a literal meaning: from the fact, it never will be fulfilled literally. So we are told, it has reference to the Scriptures, that they are so plain that the most simple cannot err therein. If it is a fact that the fool (simple or illiterate) cannot misunderstand the Scriptures, why is it that the most learned Doctors of Divinity differ so much concerning the same volume?

Is this Scripture to be literally fulfilled, is the question; what is the meaning thereof? "A highway shall be there." What is a highway? The dictionary definition is, "Great road; public path." Now with regard to the place referred to according to the context, "Zion," or the city of Jerusalem, with the land of Judea. Was there not a time when throughout that whole country existed leading to the Holy City, that the people thereof should come up thereunto to worship? In the days of King David, Solomon, and other kings this whole country was in a fruitful and prosperous condition, but as the people became corrupt and disobedient, God made known to them through Isaiah the prophet, (as seen in the xxxiv. chapter) that that whole country should be laid waste. The princes shall come to nothing, and thorns, nettles, and brambles, shall be the fruits. And the cormorant, the bittern, the owl, the raven, the wild beasts of the desert, the satyr, and the vulture, shall be the inhabitants thereof, from generation to generation. See from the seventh verse to the end.

This has been literally fulfilled, history proves it; when the city of Jerusalem was one thousand four hundred and sixty-eight years and six months old, it was made desolate by the King of Babylon, afterwards rebuilt, but the sixth invasion upon that city, even by Titus made the desolation complete. See Josephus' Wars of the Jews, chap. x. Since that time Volney and other travellers give proof of the entire fulfilment of this prophecy.

Therefore, since the desolation is fulfilled according to prophecy so literally, let us not cast a cloud over the prophecy of the blessings that shall come upon the same country and people. In chap. xxxv. 1–3, we read, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing: the glory of Lebanon shall be given to unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God." The place therefore that has been forsaken and been the habitation of jackals so many years will again become a beautiful and fertile country; in fact the improvement of that land has commenced. Cities are building up, the roads are being improved, the land is being cultivated better, rail roads are in operation, thus the highways are being built. So when the root of Jesse shall come, "There shall be a highway for the remnant of his people (the Israelites) which shall be left, from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 16. Thus we see that this highway is a great thoroughfare, prepared for travel, and when the time of the exodus is fully come, "the Lord shall set his hand again the second time to recover the remnant of his people," etc. ch. xi. 11. "And they shall build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations," ch. lxi. 4. Again we read, "And they that shall be with thee shall build the old waste places, they shall raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in," ch. lviii. 12.

Now the question arises, why shall this highway be called "The way of holiness?" It should be remembered that when the children of Israel were dispersed into all the nations of the earth they were a disobedient and perverse people, but when they will be gathered together they will become willing subjects of the Great King. When Jesus was with them in Jerusalem, he said, "O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," Matt. xxiii. 37–38.

Then "the unclean shall not pass over it;" that country is still under the Gentile rule, they were considered unclean. Jesus said, "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke xxi. 24. So the Gentile possession of that land is limited. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean," Isa. lii. 1. "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her any more," Joel iii. 17. With all these difficulties removed, it can be seen that the wayfaring men though simple will not err therein.

But the objector says we read, "No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there." This they say cannot mean the quadrupeds of the earth. I answer, Yes it does. Take for example the country in which we live, when it was in its wild state, was it not common to meet with a wolf, a fox, a wild hog, a deer and many other wild animals, where are they now? As the country has been improved and the highways established, they have disappeared, and the higher the state of cultivation, the less they appear among us, they seek more wild resorts. Again by reading the eleventh chapter of Isaiah, we see that these animals will become tractable and kind. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and a little child shall lead them," etc. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters that cover the sea. Isa. xi. 6–9.

"But the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion." Since people believe so strongly that the souls of the righteous ascend to heaven above when the body dies, they naturally conclude that the redeemed here has reference to their traveling to heaven, so the highway is a figure. But then "the ransomed of the Lord shall return and come to Zion." Where shall they return from? from heaven, no this will not do. So we read, "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea," Isa. xi. 11. "As the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land," Jer. xxiii. 8. "In those days Judah shall be saved, and Jerusalem shall dwell safely," ch. xxxiii. 16. So when they return, "Everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away," Isa. xxxv. 10; and li. 11.

Who can wonder at this, when we read, "Thus saith the Lord God: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places to be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are fenced and inhabited. Then the nations that are left round about you shall know that I the Lord have builded the ruined places, and planted that which was desolate: I the Lord have spoken it, and I will do it," Ezekiel xxxvi. 33–36.

These are only a few sample statements of what has been spoken through the holy prophets, and they are corroborated by Jesus and by his apostles. Therefore we should receive them with meekness, that we may profit thereby. For, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completly unto every good work," 2 Tim. iii. 16–17. R. V.

J. B. Cox.

To the Brethren and Sisters of the Church of God in Iowa, Greeting:

In behalf of the church in Conference assembled at the Watkins flowing well, in Story Co., we write you, and in behalf of the scattered, isolated members of the body; the low condition of spiritual life, and lack of gospel preaching necessary to revive the hearts of our members and carry the gospel of salvation and the kingdom to a dying people dwelling under the shadow of false teaching, and ignorance of the true faith of the gospel of God, we appeal to you. Dearly beloved, the cry has long gone forth, "behold the bridegroom cometh," and the church in this state seems to have fallen asleep, and alas we fear that too many are letting the oil all burn out of their lamps and are in danger of being suddenly aroused by the heralding trump of God to find that the cares of this life have shut the door between them and the great and final consummation of the union of Christ and his church.

Dear brethren and sisters, the work is great and the call imperative to send forth laborers into his vineyard, and this is what we appeal to you to do; for while we cannot go out and preach the word ourselves, yet we can do the work by giving of our means as the Lord has prospered us; not just what we can easily spare but make a sacrifice for him acceptable in his sight, even as the poor widow who in putting in the two mites put in all her living.

The accompanying article will show you what the conference proposes to do, and to this end has this committee of evangelistic work been appointed and a liberal sum of money been paid by the few members present, with which we propose to have an evangelist for just so long a time as we can pay him, and we hereby appeal to every member of the body who may read this to not only freely and liberally respond by at once sending as much money as they can themselves to A. J. Eychaner, Marshalltown, Iowa, who is the treasurer of this committee, but to also consider him or herself hereby appointed a committee to bring this before all within their reach, and work earnestly to this end that we may be enabled to keep some able preaching brother in the field until every part of Iowa is thoroughly organized and in working order for the Master.

Oh, do not let us forget that we are God's stewards, and this work he has placed in our hands, and if we leave our work to others they will surely take our crown with it. And we pray you do not let any one think they are only to pay for work done in their locality, for one soul is just as precious as another, but let all pray earnestly for God to direct the work just where in his wisdom seems best.

And now dear ones please read this as unto yourselves individually, and so act as to insure the well done good and faithful servant.

LIZZIE PALMER,
A. J. EYCHANER,
MRS. A. J. EYCHANER. } Com.

We who are believers of the gospel of the kingdom of God being assembled in conference this 5th day of June, 1888, at Watkin's wells, near Story City, Story Co., Iowa, have entered into the following business plan to send out the gospel to the people of Iowa. To accomplish this end we have appointed a business committee of three, consisting of chairman, treasurer and secretary. Their term of office shall continue one year, or until their successors are appointed. They shall have power to solicit funds, hire an evangelist, and transact such other business pertaining to the spread of the gospel as shall be necessary to that end. This committee shall be governed in the hiring and payment of an evangelist by the following instructions:

1. To hire an evangelist by the day for so long a time as in their judgment will be prudent, or he is able to serve, or the cause of truth demands.

2. That the evangelist shall be paid only for the time that he actually works or preaches, and that his time shall be counted or allowed from the hour that he leaves his home or previous place of meeting.

3. That the person, persons or locality desiring the services of the evangelist, must pay his railroad expenses, counting the mileage or distance from his last place of preaching. In case the evangelist goes home or to any other place on his own business, and then goes to another point to hold meeting, his mileage shall be counted from his last place of meeting to that point, and not from his home or other place.

4. The committee shall require of the evangelist that he solicit donations to the evangelist fund in all places where he shall labor, and of any person or persons that he may find interested in the work.

5. They shall make it the duty of the evangelist to see that the place or persons where he labors pay his railroad expenses, board and lodging by collection or otherwise, and if the amount there collected or donated is in excess of the railroad fare to that place, board, etc., then the surplus shall go to increase the evangelist fund.

6. This committee shall further require of the evangelist that when he goes to a place to preach he shall remain there as long as the interest, in his judgment, shall demand.

7. The evangelist shall also keep a record of the number and names of the believers in every locality where he shall preach, and the names of those who are baptized, and forward these from time to time to the secretary of the committee.

8. The evangelist shall also organize the believers into a body and appoint an elder or elders in every church and set before them the importance of meeting together for prayer, exhortation and weekly contributions for the work of the gospel, also the importance of taking and sustaining our religious papers.

9. The committee shall have power to employ more than one evangelist at any time when the cause demands it, or the funds on hand will warrant.

10. In the event a case comes to the knowledge of the evangelist where those sending for preaching are too poor to pay the railroad fare, the evangelist shall report such case to the committee whose duty it shall be to make an effort to raise money for that special case outside of the evangelist fund.

Note. Brother T. J. Whitesitt has been appointed evangelist for the present.

MRS. LIZZIE PALMER, Pres.
A. J. EYCHANER, Treas.
MRS. A. J. EYCHANER, Sec.
103 W. State St.,
Marshalltown, Ia.

My P. O. address is changed from Bayhill, Sumter Co. Fla., to Grant, Fulton Co. Indiana.

J. F. WALDNER.

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 27, 1888.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk; money lost in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and carefully what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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QUITE a large number of subscriptions expire this month, and we hope our friends will be prompt in sending their renewals, because on your action depends, very largely, the success of our work. We realize that this is a hard time to get money, and we desire to be as lenient as we possibly can with our brethren. If you cannot send all now, send a part, and the rest as soon as you can.

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ON Sunday last we met with the church at Argos, and had the privilege of immersing a believer of the glorious gospel into the Divine name in the afternoon of that day. This believer's name is Elias Dickson. We had to go about six miles and a half to a suitable place in Yellow River. As the Editor completed 79 years of age and entered his 80th on the second day of the current month, he can say that he had strength enough to immerse people in his eightieth year. His work in this direction and in all other directions of the Great Redeemer's cause is nearly done.

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WE have just received a letter from Pastor Basil Stephanhoff, of Monastir, Macedonia, of date, June 7th, which will be given in our next. The letter contains a likeness neatly photographed on quite a small card. The advertising notice, in gilt letters on the back of the card, is in modern Greek, and shows that the likeness was photographed at Thessalonike by the Lloyds Brothers. Many thanks to our dear missionary brother in Macedonia for the picture. May God abundantly bless his labors in that land to which Paul was directed by the vision of the man saying "Come over into Macedonia and help us."

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TO our friends who may desire to make a trip for a visit or otherwise over any of the Pennsylvania Lines west of Pittsburgh we say that tickets will be sold at all stations on July 3d and 4th, good to return until July 7th, at one fare for the round trip. See advertisement in another column. A first class road under first class management in every respect.

## Communications.

### THEN AND NOW.

Forty years ago Elder H. T. Anderson of the Disciple Church, and one of their leading ministers, the author of, and translator of the New Testament, sent to A. Campbell the following article for publication in the *Millennial Harbinger*, and was published in 1849, No. 1, Vol. 0, third Series Page 261. Then the leading Disciples believed and taught the literal coming of Christ to establish a kingdom under the whole heavens that at that time the throne of David now in ruins, would be rebuilt, that Jesus the Christ would occupy the throne of his Father David and reign over the house of Jacob for ever. Now this people believe and teach that the Church is the kingdom, that the kingdom was set up on the day of Pentecost. They are however very accommodating, and give to us a sky kingdom in the heart. But to the article to A. Campbell. "One article in my religious creed reads as follows: And the angel said unto her, fear not Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus, he shall be great, and be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end Luke i. 30-34.

And another reads thus, For him that overcometh will I grant to sit with me on my throne, even as I have overcome and am set down with my Father on his throne. From these I conclude that there is a throne on which Jesus will sit, this he calls his (my) to distinguish it from his Father. It is evident that he now sits on a throne in the heavens, this throne is either God's or David's. If it is God his heavenly Father's throne on which he now sits, then hereafter he will sit on his father David's throne. But if that on which he now sits be David's, then hereafter he will have one which is called his. That there will be a change of thrones is evident from the portion last cited.

That he is not now on his father David's throne is evident from the fact of his being seated with his father on his (his Father's) throne. I say this is evident unless some one can prove that David sits on his throne in heaven. I think this will not be assumed by any one.

Therefore the throne of his father David is yet to be occupied by him, to strengthen this conclusion I will quote Isaiah, "Unto us a child is born, unto us a Son is given, of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and justice, from henceforth even for ever, the zeal of the Lord of hosts will perform this.

Of the Jewish people and Jerusalem Jesus thus speaks, Luke xxi. 24. "They shall fall by the edge of the sword, and shall be led away captive into all the nations, and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled."

This language needs no comment, yet I must observe that a part of this has been to the letter fulfilled. The Jews are now in all nations, and Jerusalem has been trodden down by the Gentiles for nearly eighteen centuries. When the time of the Gentiles shall be fulfilled, then will the Jews cease to be scattered, and Jerusalem to be trodden down. Blindness in part, says Paul, has happened to Israel until the fulness of the Gentiles be come in. That same blindness is yet there, but when the fulness of the Gentiles is come in, then will that blindness cease. This seems too plain to be mistaken. I would know for what purpose this nation is kept and preserved as it is if all the Scripture relative to them has been accomplished.

Verily I believe they are destined to hold the kingdom under the whole heaven, the scepter of which will be in the hand of our Prince Messiah, and if the subject were not a common one, and if the people had not heard of it before, I would go about to give a reason for the belief that is in me.

Talk of missionary operations to convert the heathen, and of like societies to convert the Catholics. Strange that men should thus talk when God has pronounced sentence on a corrupt race, and when our only hope for the world lies in the resurrection of the sons of Abraham from their religious death, not that I object to such efforts when properly directed.

But when I see heathen at our own doors, and irreligion fill our streets I rather think the expediency would say, convert your neighbors and your own sons, and then, when these are converted, go with one heart, one faith, one purpose, to the distant land, the mighty colossus of superstition that bestrides European, African, and Asiatic nations will fall only by the visible manifestations of the Almighty power. Long since has the prophet said of Jerusalem, the nation and the kingdom that will not serve thee shall perish. Yea, those nations shall be totally destroyed. To the sons of Abraham engrafted on their good Olive, do I look as the only means of a world's conversion.

Who will persuade the archbishop of Canterbury to descend into the Thames, or the Pope of Rome and his Cardinals to the Tiber, that they may imitate him, who, in his humility, was buried in the waters of the Jordan. Who or what can reconcile the jarring and discordant elements of the present Protestant associations. Will any one say the gospel will do this? I answer, have they not heard, and again, who hath believed our report?... We will labor with perseverance and fidelity, that we may be found without spot and blameless, but my faith is in what God has promised to his Son, he has promised him the throne of his father David,

Paul says we are heirs of God and joint heirs with Jesus Christ, and his letter to the Galatians, if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. God has promised to Abraham the world for an inheritance, a heavenly city for a habitation, to Christ the throne of David and his kingdom, and to all who are faithful a joint possession. Blessed are the meek for they shall inherit the earth.....Thou hast made us unto our God kings and priests and we shall reign on the earth, but Peter says, our inheritance is reserved in heaven. Let this be the answer to all objections of that sort, that the earth is our inheritance, and our city and its King in heaven, the inheritance is compound or two-fold. God will remove his tabernacle and dwell among men.

Jerusalem, therefore, says Paul is the mother of us all, that the new heavens and earth will be the habitation of the saints, and that the Messiah will be the King is nothing new, but that he will sit upon the throne of his father David and reign for ever, is a subject to which I have not known the attention of this people directed. This is the point to be decided. You may think in my mind at least this is decided. True it is so, but not so firmly and immutably fixed as not to be changed by a good reason to the contrary. I am ready to admit, that I can at present see no consistency in the Bible promises unless this is so, nor can I see why the nation of Israel should be preserved a distinct nation, unless they are designed for some grand purpose, such as that already named."

Such are the views of this great reformer, but what do the Disciples of Campbell say to this? They cannot answer the argument herein set forth. It is true they say that the throne of David was translated to heaven and Jesus Christ is seated upon it. Others say that David in his own right never owned a throne, and still others say that to believe Elder Anderson is to believe materialism. This we will not do. Others tell us that Elder Anderson for some years before his death, was not in keeping with the views of the representative men of the Disciple Church; this is to ascertain extent true, but he was one of their recognized leaders, and as proof of the fact, will say that preserved a distinct nation, unless they are designed for some grand purpose such as that already named.

W. S. WINSLOW.

### Report of Labors.

I closed my last at Lanark, Ill., May 18th. The 19th I went to Buskeyville, Wis., and was received into the kind hospitality of Brother C. J. Lee and family. Held meeting over Sunday; had a good meeting and a good time. Monday morning we gave them the parting hand and returned to Lanark, Ill, and was again received into the kind hospitality of Brother and Sister Chown. Wednesday morning we repaired to the water and baptized Brother Chown's son and his wife into the anointed Jesus for the remission of sins. Preached Wednesday evening to the Brethren in Lanark. Friday morning we bade them farewell and took the three o'clock train for Gladbrook, Iowa, which place we reached at one o'clock, and was received into the hospitality of Brother and Sister Albert Allard. We continued till Sunday morning, it having rained so we could not get to our appointment Saturday evening. Sunday morning we assembled at the usual place of meeting. We preached at 11 o'clock and at 4 to a respectably sized audience with good interest manifested. We continued with the brethren at Gladbrook till Thursday, then we took the parting hand with them and made our way to Marshalltown and was received into the hospitality of Brother and Sister Eyebauer, Brother E. meeting us at the depot. Brother Eyebauer's residence is 103 West State St., Marshalltown, Iowa.

Next day, June 1st, we started for the meeting at the great flowing wells near Story City, Story Co., Ia. We reached Story at 12:18, and Brother Watkins' about two o'clock. Now to behold the great wonder of the west. There are two wells, eight inches in diameter. They flow into a great tank, and from the tank it is conveyed into the lake, which is used for boat riding, there being three boats kept on the lake for the accommodation of pleasure parties.

We continued there from the first till the tenth of June. We had three meetings each day. As to the particulars I will refer you to the report to be given in THE RESTITUTION. Let me say we had a blessed good time and met a host of the old pilgrims also. That Conference has made arrangements to send out an evangelist and engaged me to take that place. I will commence on that work next week, and let me say to all who desire preaching in this State, you are requires to pay my fare to your place and keep me while there, and you can have a meeting as long as the interest demands.

After the meeting we came back to Gladbrook and was received into the hospitality of Brother and Sister Allard where we are at this writing and intend to stay over Sunday and visit them through the week and preach for them twice on Sunday. Then we will commence on the work assigned us as evangelist. Our first point will be in Benton Co. about six miles nearly north of Marysville.

J. WHITESIT.

## Youth's Column.

### WAKE! HARP OF JUDAH.

Long has the harp of Judah hung,
Neglected, broken, and unstrung,
Beneath the willow's shade,
Whilst Israel's solitary bands,
By foreign stream, through foreign lands,
In sullen moods have stay'd.

But since our God reveals His face,
And smiles upon his chosen race,
We'll take our harp again,
Tune as in former happy days,
To notes of gratitude and praise,
We'll strike a joyful strain.

Our song shall be of Jesus' love,
Who left the other'd courts above,
To bear our guilt and shame,
The eternal, contested Word,
Both David's Son and David's Lord,
Jehovah is His name.

So vast the theme, it might inspire
An angel's song, a seraph's lyre,
Such wondrous grace to tell.
Wake! harp of Judah, hear the sound
Par as creation's utmost bound,
All hail, Immanuel!

—Hebrew Christian.

### THE STORY OF ISAAC LEVINSOHN.

I went again to my Jewish friends, and said I wished to return to them and to learn the trade I had begun, and they accepted me, on condition of my utterly refusing to have anything to do with Mr. Stern or his agents. So I give up going to him, and changed my residence to be out of his way. But I remained exceedingly miserable, and the words would come to me, "What doest thou here, Elijah?"

All the first night after this promise I could obtain no sleep, but lay awake thinking of the awful condition of my soul, and of the doom that awaits every unsaved sinner. Every moment seemed like an eternity, and I could not shake off my fears. "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake." Job iv. 13, 14 This state of terror continued for some few days, and the Jew with whom I was thought me mad. At length I could bear it no longer, and, leaving my work undone, ran off to see Mr. Stern.

He greeted me with a smile, and, when I told him my Jewish friends had pronounced me to be mad, kindly said, "Never mind he, the God of heaven will satisfy your soul."

I cried out, "What must I do to be saved?"

"Believe in the Messiah," he replied.

"You must be born again," he added.

"What! be born again? How can I be born again?" said I. He calmed me by saying I should yet be a follower of the Messiah, the Lord of life and glory.

By Mr. Stern's advice I entered the home for Jewish Enquirers, where I employed every moment of my time in studying the Holy Scriptures, and several learned enquirers, who were also there, helped me to my difficulties.

During my residence in the home I received a letter from my father, who wrote: "Whilst I am glad of your enquiring after knowledge and truth, I feel that the dangerous doctrines, taught by many, may lead you away from the only path given to men in which to walk; depend upon it that all who walk in any other path will perish. The doctrine Mr. Stern teaches is nonsense; he is only a *meshumad* (that is an apostate). When you see the so-called Rabbi, tell him to wash his brain first, and then to teach doctrine. The religion of our ancestors cannot change—even a God cannot change it.

"The coming of Messiah is not to be of humiliation nor of *repentance*, but of victory and infinite glory and dominion. He shall sit upon the throne of his father David and make Israel happy forever; he shall have regal power, and be arrayed in glory and splendor. Such, my child, shall be our Messiah, who will gather together all the tribes from all parts of the earth when the trumpet shall be blown. Then there will be a universal gathering together of the Jews, and a return to Jerusalem, the name of which is as dear to us as our very lives, and then once more shall Jerusalem be the beauty and the metropolis of the globe.

"Hold fast, my beloved Isaac, to the religion of Abraham, Isaac, and Jacob, which is our religion. Jehovah-Tsedonth is our God, and He will redeem Israel in his own time and pleasure. Be sure the days of Israel's glory are near."

This was in 1871, but my father's letter did not answer my difficulties; Jehovah certainly will fulfil his word about the reign of Messiah over the earth, and about our beloved city Jerusalem, even as my father had said; this I know, but how was I to be relieved from the distress of soul which had overwhelmed me? I wanted to be saved myself, and such was my despair that I was tempted to doubt whether Messiah had ever come.

In writing again to my father, I expressed my perplexity about the sins of Israel for many generations and the prophecies of the Bible, and then, turning to my own darkness of heart, added these lines, omitting the name of Jesus—

"I heard a voice I knew not say,
'Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.'"

Again I visited Mr. Stern's house. He was not at home, but Mrs. Stern begged me to tell her my business if it were of importance. In broken English I said I wanted to know where to find real satisfaction for my soul—how to please God, and how to obtain the pardon of my sins. She replied with these words, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." 1 John i. 7, I did not at all like what she said, for, despite my misery and my anxieties about the Messiah, I hated the name of Jesus, and treated it with contempt. As I look back upon those days, I am filled with wonder at the infinite mercy and grace of the One whom I hated and despised, and I am amazed that he should be so good to me, and that by his sovereign grace he should now be precious to my heart.

"Jesus, I love Thy charming Name,
'Tis music in my ear;
Fain would I sound it out so loud
That earth and heaven might hear."

Once more I poured out my perplexities to my father:—"Dear Father, in your last letter you say, 'The days of Israel's glory are near——' I remember, when you used to teach me the holy law at school, you said the great day of Israel was nigh, and now, though some years have elapsed, you still say the same. I cannot help thinking Messiah has disappointed Israel.

"If, as you say, with many of our holy and blessed Rabbis, the coming of Messiah be not of humiliation, nor of repentance, but of regal power, how can the writings of the holy prophets be true? Our great prophet Micah says, 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be the true ruler in Israel.' Chap. v. 2. Surely Messiah, the temporal ruler of Israel, would not be born in the insignificant village of Bethlehem, but in the glorious city of Israel. Our sublime prophet Isaiah says, 'Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteem him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.' Chap. liii. 1-5.

"What a mystery is this! If this refers to the Messiah, surely he cannot be a king upon earth arrayed in splendor and glory.

"My mind is full of thoughts about the difficult passages, which seem to upset all the doctrines you taught me.

"Again I read the words, 'Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no God.' Isa. xliv. 6. How can this be? From these words do we not understand that God himself must be the Redeemer? Surely this is a mystery—a wonder of wonders: Oh! that our eyes might be opened, and that we might have revealed to us the infinite and glorious mystery of Messiah!

"You cautioned me against the teaching of Rabbi Stern. Candidly, in the fear of God, I cannot help loving him for the truth's sake. He speaks to my heart, which melts by reason of the tenderness of his teaching. He reads the Bible in the holy Hebrew tongue, and explains it, oh! so sweetly. As he spoke the other day of a holy law, and showed that under it we are under its curse, for its language is obey or perish, I could but weep. He has directed my mind to the character of the Messiah, to his love, tenderness, mercy, sympathy, and compassion, and has repeated to me those words which were spoken by him whom the Christians believe to be the Messiah, 'Come unto Me, all ye that are heavy laden, and I will give you rest.' This is just what we need, and for myself, ever since I can remember, I have been weary and worn. Oh, how I long for rest, and to have the realization of the pardon of my sins!

"I pray that Jehovah will send to visit us with His salvation."

My father entered into much correspondence with me. A few sentences from one of his letters I now bring before the reader:

"You refer in your last letter to the tenderness of Mr. Stern's teaching, but remember that the devil always attacks in tenderness, promising nice things. Oh! Isaac, Isaac, beware lest your soul be destroyed by the so-called teaching of the *meshumad*!

"If the Author of the Christian religion was characterised by the love and mercy of which you speak, your Jewish brethren as a nation, would not have to suffer as they have done. For what persecutions have they not undergone in Spain, France, Italy, England, Germany and Russia? These nations are called Christians. Where is the tenderness of Christians? We in Russia see what their tenderness is! Do not think that whatever appears truthful is of necessity true: the lion may be dressed as a lamb; and the devil can, and often does, appear like a saint.

"Do not despair. Israel's glory is near; Israel soon shall be gathered together. The Messiah will come to reign over his people. Every heavenly blessing be yours."

I could but tell my father that I did not wish to be of the Roman religion, though it might be called Christian, for I had seen enough of that while in Russia, neither would I bow down to images or pictures. None of these things are real Christianity; and here let me ask the true Christian to consider what every devout Jew must think of churches given over to such idolatry, whether the church be in England, Germany, or Russia. It was only the other day a Jew said to me, speaking of a "Protestant" church in this country, "I went into one of your churches, and what did I see? Men dressed up neither in men's nor woman's clothes, with candles, and images, and pictures! Is this your religion?"

The Jew hates idolatry in every form; the teaching of his Bible makes him hate it, and because of the idolatry in many Christian churches, he despises the Christian religion. Not none of these things are true Christianity. I told my father I had found a different kind of Christian religion in England, and one which abhorred idolatry even as does the Jewish religion.

In another letter I said, "Since I last wrote, I have determined to discover the answer to the great question, 'Is Christianity true or not?' and have therefore studied the Bible only, and the result is I am sure, unless Christianity is the true religion, the God of our fathers has not spoken the words of the book we call Holy—the Bible."

"I have been presented, too, with a truly wonderful little book called 'The New Testament.' It gives the life of Joshua the Messiah, and I now say, if Joshua the Messiah has not come, I do not believe he ever will come.

"The whole life of the Nazarene is remarkable. His life was pure and holy. I will gladly send you this book called 'The New Testament,' and you will find his life was wonderful indeed! If you do not believe in the Nazarene, what answers can you give to the miracles he performed?

"Once more I must tell you the feelings of my heart. I am almost a Christian, yet as I write my heart is sad, for I can see you reading this letter, and, filled with sorrow and anger, saying 'Away with Isaac, away with him!' Yet I must speak. The Messiah has come, and I believe in him, and, although our Jewish brethren consider it a disgrace and a shame, I cannot, I must not be ashamed of him.

"I have not yet made a public profession of my faith in him, yet in my heart I believe.

"Please read the book I send you, and examine the Holy Bible. My prayer is that the time may soon come when the veil shall be taken away from the eyes of our beloved nation, and when the words of our holy prophet Zechariah shall be fulfilled, 'They shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for Him, as one that is in bitterness for his firstborn.' Ch. xii. 10.

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*The July number of Babyland* is here, and the little folks think they could better spare the "glorious Fourth" than the visits of their cherished *Babyland*. The best thing published for the babies from one to six years old. Send 5 cents for a sample copy to D. Lothrop Company, Boston.

### Fourth of July Rates.

We take pleasure in announcing that the Vandalia Line will this year sell excursion tickets between all stations on its line at one fare for the round trip, except that the minimum rate will be twenty cents. Tickets will be sold on July 3d and 4th, good returning until July 5th, inclusive.

## OBITUARY.

BUTT.—At Phelps, Mo., May 7, 1888, of pneumonia, James Butt, aged 49 years, 6 mo., and 0 days.

Bro. Butt leaves a wife and two children, together with a large circle of friends to mourn his loss. He had been a firm believer in conditional immortality, and the coming and kingdom of Christ, and preached the same for many years. We shall miss him, but trust he sleeps in Christ, and we shall see him by and by.

In response to a message, the writer visited his home and spoke to a large assembly of friends and neighbors, of the Christian hope, after which we sang that beautiful song "We shall sleep, but not forever," and laid him away to await the Master's call.

P. FINN.

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NICHOLS.—Near Heron Lake, Min., on May 5, 1888, of paralysis, Mrs. Sallie D Nichols, aged 66 years, 8 mo., and 21 days.

Some years ago Sister Nichols made a profession of faith in the promises made to Abraham and his seed, since which time she has been a faithful disciple of her Lord, and a constant reader of THE RESTITUTION.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

ALBERT NICHOLS.

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HARDING.—At his residence in Burkesville, Va., June 14, 1888, John Harding, of heart disease, in the 73d year of his age.

Less than five minutes before he died he was sitting in a chair, conversing with the writer, his youngest child, with his usual liveliness and discretion. He lived a just, upright, Christian's life, and died in the blessed hope of a glorious immortality beyond the grave. He leaves eight children to mourn his absence, six of whom have bright hopes of meeting him "in the sweet by and by."

Father we know thy ways are just,
Although to us unknown.

ROBERT D. HARDING.

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CRATON.—At her son's residence near Jessup, Iowa, May 20, 1888, Martha Craton, widow of George Craton, at the age of 79 years, 2 months and 23 days.

She died hoping that the Lord might soon come, expecting at that time there would be a resurrection of the dead. Rest, mother, until the resurrection.

H. M. CRATON.

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Annual Niagara Falls Excursion Via Lake Erie & Western Railroad, "Natural Gas Route."

On Wednesday, August 8th, the Lake Erie & Western Railroad will run its annual Niagara Falls excursion. The rates will be the same as last year, namely, $8 00 from Plymouth, Peru and Michigan City. Rates from intermediate stations will be in the same proportion. Tickets will be good going on special train of above date, and good returning five days from date of sale. Reduced rates in sleepers to and from, and also while lying at the Falls. The train will be composed of elegant sleepers, luxurious coaches and well-stocked lunch cars, and every possible facility will be offered to make the trip of our patrons pleasant and enjoyable. In addition to the visit to the wonderful Niagara Falls an opportunity is offered to pass through the marvelous gas and oil regions, extending for three hundred miles along the "Natural Gas Route." This alone is well worth the slight cost of the trip.

For tickets, sleeper accommodations and detailed information, apply to any ticket agent of the L. E. & W. R. R.

July 25.

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We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Last Prophecy" by Elliott, price $2.00.

"Closing Days of Christendom" by Huntington B. Wale, price $2.00.

"The Keys of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1 25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.


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Brother T. J. Whitesit can be addressed at Lanark, Ill., care R. Chown.

# Poetry.

## NEW EVERY MORNING.

Every day is a fresh beginning;
Every morn is the world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever;
Bound up in a sheaf, which God holds tight,
With glad days, and sad days, and bad days which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone!
God in his mercy receive, forgive them!
Only the new days are our own,
Today is ours and today alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun, and to sing with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And, spite of old sorrow and old sinning,
And puzzles forecasted, and possible pain,
Take heart with the day, and begin again!

—Susan Coolidge.

# Communications.

## I WILL COME AGAIN.

As there is much doubt in the minds of the ministers of the present day in regard to the second coming of the Lord, I will pen a few lines on that all important subject. First Christ says, "If I go away, I will come again." Also John xiv., "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also." During my meetings at Scipioville, Ind., I preached on the subject of the coming of the Lord, also on the promises of God made to our fathers, that the faith once delivered to the saints, was the faith of God's children now, and those promises were made to father Abraham and all of God's children and would be realized in the age to come.

At that meeting one Elder Johnson of the Christian or Campbellite church, of Darlington, Ind., was present, and heard me. When I was through, I said, Elder, have you any remarks to make, and he said, No. But that night he took it upon himself to review me, and at his next meeting he took occasion to name me a few times. From what I heard from some of our brethren these were his remarks at the time. Brother Hatch has been telling the people here that Christ will come literally to this earth, and set up a kingdom. Now, says he, it has been eighteen hundred years since he was here, and we may wait eighteen hundred years longer and still he would not be here, and tried to leave the impression that he never would come. Now Peter says they will say, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation; for this they are willingly ignorant of. What is the promise of his coming? and where is the promise of his coming?

Let us look at some of the promises of his coming. First read Num. xxiv. 17. "I shall see him, but not now: I shall behold him, but not nigh; there shall come a star out of Jacob, and a scepire out of Israel, and shall smite the corners of Moab,....out of Jacob shall come he that shall have dominion." Deut. xxxiii. And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Paran, and he came with ten thousands of his saints; from his right hand went a fiery law for them. Habakkuk iii. 3. God came from Teman and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. Dan. vii. 13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him.....And the kingdom and dominion....under the whole heaven was given to the people of the saints of the Most High, and that is to be an everlasting kingdom; no kingdom till Christ comes in the clouds of heaven. Matt. xvi. 27. For the Son of man shall come with his angels; then he shall reward every man. Matt. xxv. 31. When the Son of man shall come in the glory of his Father and all the holy angels with him, then shall he sit on the throne of his glory, ....then shall the king say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 2 Thess. i. 10. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first. See vs. 17; 2 Thess. v. 2, 3; also 2 Thess. i. 9, 10; ii: 19; iii: 13; 1 Peter v. 4; James v. 7. The coming of the Lord draweth near. vs. 8. Rev. i. 7. Behold he cometh with clouds and every eye shall see him. Rev. xxii. 12. And behold I come quickly, and my reward is with me.

I would rather stand with such men as Moses, Habakkuk, Daniel, Christ, Paul, Peter, James, John, and all the good men of ages past, than to stand with Peter's scoffers and Jude's mockers. They will say, "Where is the promise of his coming;" we hear them now all over our land, professed ministers, doing and saying all they can against the coming of our dear Lord and Master. It is time for all of God's people to stand firm in the truth as it is in Jesus. If ever there was a time when darkness covered the earth and gross darkness the people, it is now. The time has fully come when men will not endure sound doctrine. Let us all who are of the day stand firm and unshaken for we know our labor is not in vain in the Lord. J. S. HATCH.

*Dear Restitutian:*

Let me once more through the columns of THE RESTITUTION speak to the many brethren and sisters scattered. To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According to his divine power hath given us all things that pertain unto life and godliness through the knowledge of him that has called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust 2 Peter i, read the whole chapter. Well, dear brethren and sisters I am still in the race. So I press forward toward the mark for the prize of the high calling of God in Christ Jesus. I will now give a brief report of my labors in the Master's cause.

On the 29th of March, 1888, I left home and went to Lyon Co., near where Brother William Uptigraff lives. Preached in the Harmony schoolhouse three nights and on the first Sunday in April. Went to the house of Bro. Uptigraff and staid all night. On Monday morning I baptized Mrs. Uptigraff and her daughter into the all-saving name of Jesus. From there I went to see Brother and Sister Samuel Lawrence. Preached at what is called the Indianhill schoolhouse where I preached some ten years ago. There they had some forty members at one time, but the flock is scattered, as the wolf in sheep's clothing got amongst them. Still we have some good brethren and sisters at that place. We had a good turnout for a short notice. I have many good warm friends at that place. I left them on the next day with a promise that I would again make them a visit some time in the future.

Home again. Next I had an appointment at the Grady schoolhouse on Big Creek, where I have preached more or less for fifteen years. But on account of the sickness of my daughter and the death of her infant child, I had to disappoint them at that place. On Friday before the fifth Sunday in April I started on Nahum's chariots for the State of Illinois to a place called Ripley. At that place we met Brother I. Lanning, H. Bowman, and several others. Preached at the house owned by our brother one week every night. The result was that nine souls put on Christ by being immersed into the all-saving name of the anointed Jesus. From there we went to Cooperstown. At that place the Campbellites have a nice cosy building. So they invited us to hold our meeting in their church. We did so; none added. But if I ever enjoyed myself it was at that place. The Campbellites are different there than in any other place I ever have been; all clever and sociable. They only need to take another step to make good Christians. I believe that one-half of them are with us in faith. But the shepherds make them believe that it made no difference what they believed just so they were honest. The devil has never fallen on a better plan than that to deceive the people. Jesus said, To him that overcometh will I grant to set with me in my throne, even as I also overcame and am set down with my Father on his throne. Rev. iii. 21. He that has an ear let him hear what the Spirit saith unto the churches. Not what the preacher saith to the church; no, hear the Savior. Rev. iii. 22.

Then we must attribute some of the good that was done at that place to a few sisters that stand firm in the faith and let the people know and especially the sects that we have no need of falling out with them as to what they teach; we throw away such as the immortality of the soul, a good man going to heaven at death, a bad man to a suffering, burning hell, church kingdoms, sky and heart kingdoms, their trinitarian God and such monstrosities outside of the Bible only taught by one witness in the Bible, and Jesus said that he was a murderer from the beginning and abode not in the truth because there is no truth in him. John viii. 44. Now go to the beginning, Gen. iii. 4, "Ye shall not surely die." Then tell me that it makes no difference what you believe just so you are honest. How long, O Lord, will these perverters of God's truth be permitted to draw away thy children into the broad and easy road in which many travel together to destruction. So the Savior said, Matt. vii. 13, on the two ways, one the strait, the other the broad. We cannot be in both of these roads, must be either in the one or the other. The second Sunday evening the house was crowded full and all eager to hear the word of eternal life; many of them were anxious for me to come back again to that place, but I fear that will never be, at least if their bell can ring loud enough to keep me out of their house. Good by at Cooperstown to the good sisters at that place, for there are only a few noble sisters there, the men seem to stand back and look on.

On Monday night I spoke again at Ripley, in the church, on the great salvation, to a very attentive audience. Some of the Campbellites did venture out, but they are very shy. At that place we had to baptize some of their members over, or into the Christ of the Bible, and so they are very bitter and say some hard things about our people. They are more noble at Cooperstown than they are at Ripley. Well I pray that God may open their minds so they may yet see the truth. We then sung, "When Jesus comes to reward his servants;" while we sang that we extended the right hand of fellowship to the brethren and sisters that were baptized. Our trip last fall and the one this spring added some fifteen or sixteen to their number. The church is in good running order at that place. Then came the parting hymn, "We are going home when Jesus comes."

The brethren remembered me in their mites; they knew that the iron horse would have to be fed, and that we have to wear clothes just the same as other men; so they remembered me at both places, Cooperstown and Ripley. Thus ended one of the best meetings that I have been to for many a day. Went home with Brother and Sister Lanning and staid all night. On Tuesday Brother Isaiah Lanning conveyed me to Mount Sterling. There I called on Dr. Gray and his pleasant wife, and spent the day with them talking over the blessed gospel and the restitution, as the doctor is adrept in faith, still is no restitutionist, a world-horner. While talking Sister Gray said that the way I taught the restitution she could see some beauty in it, and we all got very much interested in our glorious hope in the blessing of all nations in Abraham and his seed. As Dr. Gray has quite a reputation for curing rheumatism, he concluded that he could cure me of my trouble, asthma. I got one bottle of medicine which he says will cure me up sound and well in three weeks, so I am in good spirits.

At just 8:00 p. m I stepped aboard the chariot and started for the Bluffs. There we changed cars for Hannibal, Mo. The water in the great Mississippi river was angry at Quincy. The river was nearly eight miles wide it was said. At Hannibal it had broken through the levee and water covered the Wabash R. R. to a depth of three feet. Here I was over four hundred miles from home. I began to think that I had seen my family for the last time in this world, and that when I gave the brethren farewell at Cooperstown and Ripley it was a last farewell. Then I looked into the angry Mississippi. Well if I go down there I never will be seen by mortal man any more on earth, no one to tell the story. While the conductor and all the train hands crawled back to the rear end of the cars, I sat silent and looked on the terrible floundering in the water. I raised the window and sat silent not knowing which way we would go. But I said we are in the hand of that God that saved Daniel and the three Hebrew children and the one that could say to the waves and the wind and the sea to be still. But thank God I am again at home with my family. Well we are in the hands of a just and loving God and he will do with us just what is right. Those whom he loves he will chasten in love. Well brethren if it was not for that glorious hope that I have got I would stop right here and go no further. But as I am still in the race for the prize let me run with patience the race set before me, looking unto the author and finisher of all our faith. Pray for me brethren that my faith fail not. May God awaken the brethren to come out from among them, and be ye separate, (2 Cor. vi. 14 to 18,) saith the Lord, and touch not the unclean thing and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Brethren what we do we must do quickly; the Master will soon come, the signs declare him nigh. Wake up you men that are taking an active part in politics, see that you are not on the wrong side when Jesus comes. Let us all be on the Lord's side and pray, "Thy kingdom come, thy will be done on earth as it is in heaven." That is my politics, that is my prayer. Amen and amen.

JOHN FOORE.

# Selections.

## THE DANIEL FORERVIEW OF ROMANISM. No. 3.

In A. D. 1294, Boniface VIII. became pope, and by his superior audacity he threw into the shade even Innocent III. He deserves to be designated the most usurping of mankind, as witness his bull *Unam Sanctam*. In this document the full claims of the Papacy come out. We have noticed several ever-increasing stages of Papal assumption already, but now we reach the climax—the claim which, if it were the true one, would abundantly justify all the rest; we reach the towering pinnacle and top-most peak of human self-exaltation. What was the claim of Boniface VIII.? It was that the Pope represents God upon Earth.

As this claim is the most extraordinary and audacious ever made by mortal man, I will state it, not in my own words, but in the words of the highest Papal authority. In the summary of the things concerning the dignity, authority, and infallibility of the pope set forth by Boniface VIII. are these words; "The pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God (*non simplex homo, sed quasi Deus, Et Dei vicarius*). The pope alone is called most holy. .....Divine monarch, and supreme emperor, and king of kings.....The pope is of so great dignity and power that he constitutes one and the same tribunal with Christ (*fa stat unum et idem tribunal cum Christo*), so that whatsoever the pope does seems to proceed from the mouth of God (*ab ore Dei*)... The pope is as God on earth (*Quasi Deus in Terra*). That which was claimed by Boniface VIII. in the thirteenth century has been claimed ever since by a succession of popes down to Pius IX. and Leo XIII. in the nineteenth century. The pope speaks today as the vicar of Christ, as God's vicegerent. The great ecumenical council of 1870 proclaimed him such, and declared him to be Infallible! A professor of history in the Roman university, writing on the council of 1870, uses the following language, which strikingly expresses the Roman ideal: "The Pope is not a power among men to be venerated like another. But he is a power altogether Divine. He is the propounder and teacher of the law of the Lord in the whole universe; he is the supreme leader of the nations, to guide them in the way of eternal salvation; he is the common father and universal guardian of the whole human species in the name of God. The human species has been perfected in its natural qualities by Divine revelation and by the incarnation of the Word, and has been lifted up into a supernatural order, in which alone can it find its temporal and eternal felicity. The treasures of revelation, the treasures of supernatural grace upon earth, have been deposited by God in the hands of one man, who is the sole dispenser and keeper of them. The life-giving work of the Divine incarnation work of, wisdom, of love, of mercy, is ceaselessly continued in the ceaseless action of one man, thereto ordained by Providence. This man is the pope. This is evidently implied in his designation itself, the vicar of Christ. For if he holds the place of Christ upon earth, that means that he continues the work of Christ in the world, and is in respect of us what Christ would be if he were here below, himself visibly governing the churches." Note.

Do you hear those words? Do you take them in? Do you grasp the thought which they express? Do you perceive the main idea and central principle of the Papacy? The pope is not simply man, but "as if God" and "the vicar of God," as God on earth. No wonder the sentence is addressed to every pope on his coronation, "Know thou art the father of princes and kings, the governor of the world;" no wonder he is worshiped by cardinals, and archbishops and bishops, by priests and monks and nuns innumerable, by all the millions of Catholics throughout the world; no wonder that he has dethroned monarchs and given away kingdoms, dispensed pardons, and bestowed indulgences, canonized saints, remitted purgatorial pains, promulgated dogmas, and issued bulls and laws and extravagants, laid empires under interdict, bestowed benedictions, and uttered anathemas. Who is like to him on the earth? What are great men, philosophers, statesmen, conquerors, princes, kings, and even emperors of the earth compared with him? Their glory is of the Earth, Earthy; his is from above, it is Divine! He is the representative of Christ, the Creator and Redeemer, the Lord of all. He is as Christ; he takes the place of Christ. He is as God, as God on earth. This blasphemous notion is the keystone of the entire Papal arch; it is the stupendous axis on which the whole Papal world has rotated for ages, and is rotating at this hour. But to complete this very brief sketch of the history of Romanism, I may just remind you that the long and checkered decline of Papal dominion may be dated from the pontificate of Boniface VIII., from the end of the thirteenth century. Early in the next century Clement V. took the strange and fatal step of removing the seat of Papal government from Rome to Avignon, where it remained for seventy years, greatly to the detriment of its authority and power. There it was to some extent dependent on the court of France, and it lost the affections of Italy and the prestige of Rome. Then came the great schism which seriously weakened and discredited the Papacy. Rival popes ruled at Rome and Avignon. Corruption and rapacity, demoralization and disaffection rapidly increased, and then supervened that darkest hour of the night which precedes the dawn. Ere long Wycliffe, the morning star of the Reformation, arose, and at last came the blessed movement itself, with Martin Luther and the rest of the reformers, which delivered Germany, England, and other lands, from the Papal yoke, dividing Christendom into two camps, Romanist and Protestant.

Vainly did Rome seek with frantic efforts to arrest or reverse this movement! Hecatombs of martyrs, oceans of blood, centuries of wars could not stop it. At the beginning of the sixteenth century Rome boasted that not a single heretic could be found; now Christendom contains a hundred and fifty millions of those whom the Papacy calls heretics, and whom it would exterminate with fire and sword if it could. It did succeed in crushing out the Reformation movement in France, Spain, and Italy by awful Inquisition tortures, by bloody massacres, by cruel wars, by the revocation of the Edict of Nantes, by the deeds of such men as Philip of Spain with his armada, and the Duke of Alva in the Netherlands. Rome recovered some ground she lost in the Reformation, and she still exercises spiritual power over a hundred and eighty millions of mankind. Though her temporal power was overthrown for a time in the French Revolution, and to the joy of Italy brought to an end in 1870, her claim to it is in no wise abated, nor her pretension that she has a right to rule the world. The religion of Rome has so disgusted the continental nations, that, knowing nothing better, they have drifted into practical infidelity, and with one consent they have to a large extent despoiled the Church of her revenues, secularized her property and her religious houses, and repudiated her interference in their respective governments. For the last five hundred years the authority of the Papacy has been declining, "Slowly and silently receding from their claims to temporal power, the pontiffs hardly protect their dilapidated citadel from the revolutionary concessions of modern times, the rapacity of governments, and the growing aversion to ecclesiastical influence. .....Those who know what Rome has once been are best able to appreciate what she is. Those who have seen the thunderbolts in the hands of the Gregories and the Innocents, will hardly be intimidated at the sallies of decrepitude, the impotent dart of Priam amid the crackling ruins of Troy." So wrote Henry Hallam in the early part of this century; and while the fall of the temporal power has since taken place, and carried to low-water mark that steady ebb-tide of Papal influence which he alleges, yet there has been during the last half century a revival of Romish influence in Protestant nations, which Hallam probably did not expect. I must not pause to estimate the causes or the importance of this revival here, but shall have occasion to allude to it again further on. Let me now propose to you a puzzle. It is to condense into some brief, simple sentences, which could be read in a few minutes, an accurate, graphic, comprehensive summary of the thirteen centuries of Papal history. Milman's "History of Latin Christianity" is here on the table. It occupies nine octavo volumes, and would take weeks to read. Ranke's "History of the Popes" is in three volumes, and does not cover the whole subject. D'Aubigne's "History of the Reformation" is in five volumes, and takes up only one episode of the long story. The Papacy has existed for thirteen centuries, has had to do with forty or fifty generations of mankind in all the countries of Christendom. Its history is frequently extremely complicated and various. It embraces both secular and ecclesiastical matters, and has more or less to do with all that has happened in Europe since the fall of the old Roman Empire. The time is long, the sphere vast, the story exceedingly complex. I want to tell it all, in outline at least, in a narrative that you could read in less than five minutes or write in ten. You must bring in every point of importance; the time and circumstances of the origin of the Papacy, its moral character, its political relations, its geographical seat, its self-exalting utterances and acts, its temporal sovereignty, and a comparison of the extent of its dominions with those of the other kingdoms of Europe; its blasphemous pretensions, its cruel and long-continued persecutions of God's people, the duration of its dominion, its present decay, and the judgments that have overtaken it; and you must moreover add what you think its end is likely to be, and explain the relation of the whole history to the revealed plan of Divine providence. You must get all this in—not in the dry style of an annual *Times'* summary of the events of the year,—but in an interesting, vivid, picturesque style, that will impress the facts on the memory, so that to forget them will be impossible. Can you do it? I might safely offer a prize of any amount to the person who can solve this puzzle and write this story as I have described. But hard, even impossible, as it would be for you to do this, even if you perfectly knew the history of the last thirteen centuries, how infinitely impossible would it be if that history lay in the unknown and inscrutable future, instead of in the past and present! If no eye had seen, nor ear had heard it; if it was an untraversed continent, an unseen world, a matter for the evolution of ages yet to come—who then could tell the story at all, much less in brief? Now this is precisely what the prophet Daniel, by inspiration of the omniscient and eternal God, has done. He told the whole story of the Papacy twenty-five centuries ago. He omitted none of the points I have enumerated, and yet the prophecy only occupies seventeen verses of a chapter that can be read slowly and impressively in five minutes. This is because it is written in the only language in which it is possible to compress *Multum in parvo*, the ancient language of the hieroglyphics. God revealed the future to Daniel in a vision by which he saw, not the events, but living, moving, speaking hieroglyphs of the events. These Daniel simply describes, and his description of them constitutes the prophecy written in the seventh chapter of his book. Our consideration of this remarkable prediction we must however postpone for the present, as we have already claimed your attention long enough for one lecture.

Note. Cited in "The Pope, the Kings, and the people." By Rev. William Arthur, M. A., Vol. I., P. 911.

*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

## Fourth of July Excursion Rates.

Excursion tickets will be sold between all ticket stations on the Pennsylvania Lines west of Pittsburgh, on July 3d and 4th, good to return until July 7th, inclusive, at one fare for the round trip. No excursion tickets will be sold to adults at less than twenty-five cents, nor to children at less than fifteen cents.

Tract Society of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Muller's Block, Room 32, 374½ Ontario Street, Corner of Bolivar, north of Central Market. Public free. Brethren from abroad of like faith and all searchers after truth are welcome.

Prepared by the committee appointed by the Indiana State Conference.

## LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 57.

THANKSGIVING.

Lesson Chapter, Psa. 92.

Q. Who set an example of thanksgiving?

A. Christ. Matt. 11: 25; 26: 27; John 11: 41. The heavenly host. Rev. 4: 9; 7: 11, 12; 11: 16, 17.

Q. To whom should thanks be offered?

A. To God, Psa. 50: 14; to Christ, 1 Tim. 1: 12; through Christ, Rom. 1: 8; Col. 3: 17; Heb. 13: 15. In the name of Christ, Eph. 5: 20.

Q. For what should thanks be offered?

A. In behalf of ministers, 2 Cor. 1: 11. In private worship, Dan. 6: 10. In public worship, Psa. 35: 18. In everything, 1 Thess. 5: 18. Upon the completion of great undertakings, Neh. 12: 31, 40. Before taking food, Jno. 6: 11; Acts 27: 35. Always, Eph. 1: 16; 5: 20; 1 Thess. 1: 2. At the remembrance of God's holiness, Psa. 30: 4; Psa. 97: 12. For the goodness and mercy of God, Psa. 106: 1; 107: 1; 136: 1–3. For the gift of Christ, 2 Cor. 9: 15.

Q. For what should petitions be offered?

A. For deliverance through Christ, from indwelling sin, Rom. 7: 23–25. For victory over death and the grave, 1 Cor. 15: 57. For wisdom and might, Dan. 2: 23. For the triumph of the gospel, 2 Cor. 2: 14. For the conversion of others, Rom. 6: 17. For nearness of God's presence, Psa. 75: 1. For willingness to offer our means for God's service, 2 Chron. 29: 6–14. For the supply of our bodily wants, Rom. 14: 6, 7; 1 Tim. 4: 3, 4. For all men, 1 Tim. 2: 1. For all things, 1 Cor. 9: 11; Eph. 5: 20. Intercession for others, 2 Tim. 1: 3.

Q. By whom is the offering of thanksgiving exemplified?

A. David, 1 Chron. 29: 13. Levites, 2 Chron. 5: 12, 13. Daniel, Dan. 2: 23. Jonah; Jon. 2: 9. Simeon, Luke 2: 28. Anna, Luke 2: 38. Paul, Acts 28: 15.

## Fourth of July Excursions.

For the 4th of July celebrations the Lake Erie & Western Railroad will sell excursion tickets between all stations on its line at one fare for the round trip. Tickets will be sold on July 3 and 4th, good going on date of sale and good returning until July 5th, 1888, inclusive, and will be honored on all trains that carry passengers.

In addition to the celebrations at all of the principal towns on its line, the Natural Gas towns in particular will give a magnificent display of natural gas illumination which will excel any artificial efforts, so that all will be amused and entertained.

For tickets, rates, time of trains, etc., call on any ticket agent L. E. & W. R. R.—"Natural Gas Route."

## Nickel Plate Excursion to Niagara Falls.

The New York, Chicago & St. Louis Railroad Co. will run a special excursion to Niagara Falls on Monday, July 2nd, 1888. Sight seeing at Niagara Falls is now free and as a popular pleasure resort ranks second to none. Persons of every class and walk in life are gratified beyond measure with this, the greatest of all American attractions. The stopover features on cheap excursion tickets, afforded the patrons of the Nickel Plate is appreciated by excursionists and meets a want never before fully gratified.

The Lewiston Branch of the New York Central R. R. is extended to the steamer's wharf at Lewiston, connecting directly with the steamer on the Niagara River for a twelve mile sail to Niagara on the Lake and return. The Lewiston Branch extends from Niagara Falls along shelving rocks, though the Niagara Gorge, overlooking the magnificent scenery of the Niagara River below the Falls. The Whirlpool Rapids, Queenstown Heights, Brock's Monument and Fort Niagara. Visitors to Niagara Falls will be amply repaid by taking in this trip on the Observation Train. Fare from Niagara Falls only 25 cents for the round trip. For rates, sleeping car berths or other information, apply to any agent of the N. Y. C. & St. L. R. R., or address J. Y. Calahan, Trav. Pass'gr Agent or B. F. Horner, General Passenger Agent, Cleveland, Ohio.

## Reduced Rates for the Fourth of July.

The Nickel Plate, New York, Chicago & St. Louis Railroad will sell tickets between all stations on that line at one fare for the round trip. Tickets good going July 2nd, 3rd and 4th, good to return, to and including July 5th. Spend the Fourth by visiting friends along the line of the Nickel Plate.

# Communications.

## THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 7.

BY DR. J. E. THOMPSON.

### TERTIARY OR CENOZOIC AGE.

The Cenozoic age which followed the closing scenes of the Mesozoic in point of creative time, was no less remarkable for its fauna and flora than was its immediate predecessor; and the exact fidelity with which modern research verifies the testimony of God's word is truly astonishing. The Cenozoic creations stand out in bold relief, earth-births, a grand advance in the scale of animal life, above the reptilian productions, water-births, of the former age in type, in structure, in mentality, and in the propagation of their several species, and the care of their offspring. Mammals of gigantic stature, yet approximating those now in existence, possessed the age for age advancement. Enormous quadrupeds, generally of the pachydermatous (thick-skinned) order, and those which are closely allied to such as live at the present day, cropped the green herbage of the warm earth, and garnered in their capacious stomachs the fruitage of plant and tree, or laid down to rest and repose under the wide-spreading branches of fruit-bearing trees, or partook of the waters of the mercanyi-lake, bog and fen that afterwards furnished its tomb, and preserved its remains for examination by paleontologists of a succeeding age.

Succulence of plant, profusion of flower and fruit or grain, afforded an abundance of forage for the animals that thronged hill, valley and plain. The sturdy oak was there for shade and shelter, with its rich harvest of acorns that dropped at maturity from the wide-spreading boughs; the trim, smooth-trunked maple, abounding in its wealth of sap and deep-cut foliage; the stately poplar; the fragrant cinnamon tree; the luscious fig and many others, were all present, and swayed their green heads over the rich carpet of grasses and vegetables, that covered hillside, vale and plateau.

Insects, in countless millions, were propagated in the lowlands and warm waters of lakes, pools, morasses, bogs and fens, and flitted through the evening air,—then as now,—a scourge and horrid pest to animated existence. Beetles, butterflies, ants, crickets, grass-hoppers and dragon-flies pertain to the tertiary deposits. "The honey-bee makes its first appearance in the Eocene division," — "an embalmed corpse," — says Hugh Miller,—"in a crystal coffin."

Such were some of the many diversified forms of the fauna and flora known to have existed during the age under consideration, and its beds have been classified and are known as follows, to-wit:—

1. The Ligulitic, which is superimposed directly upon the chalk of the preceding age, and is known from its strata of light bituminous coal, deposited as far north as the Arctic Ocean, and thence southward to central Colorado, embracing a range of territory bounded by the Missouri river and the Pacific slope. Its beds furnish the early settlers an abundance of fuel, utilized for the necessities of the pioneers in their settlement of the country.

2. The Alabama, with its fossil remains, among which may be seen those of the Zeuglodon (yoke-toothed). This was a whale-like animal attaining to a length of seventy feet, having 118 vertebræ, one single piece of which is a man's load to carry, the remains of which are so plentiful in some of the southern States as to admit of their being used in fencing the fields, as well as in the manufacture of lime.

(These two divisions are known to the Europeans under the single title of Eocene [dawn of recent life] Period and their strata reach a thickness of 2650 feet, with about three and one-half per cent. of present existing fauna found in it. The flora was profuse, embracing hickory, maple, oak, poplar, and other fruit and forest trees of our knowledge, as is shown by the lignite deposits of the earlier eras.)

3. The Yorktown, corresponding in point of classification with the Miocene (less recent) Period of Lyell and others, which contains an average of 25 to 30 per cent. of the fauna at this time in existence. Its strata, in some localities, consists of clay interstratified with imperfect lignites, and, in others, of layers of coken, lignites and bituminous deposits. The Mull beds, of the Hebrides, in the county of Argyle, Scotland, are 121 feet thick. In India it yields "the remains of a mammoth, elephant, giraffe, hippopotamus, and a large ostrich, besides several carnivora, monkeys, crocodiles and a large tortoise whose shell measured twenty feet across. The European beds contain the remains of dinotherium." Library of Universal Knowledge.)

4. The Sumter, or Pliocene of Sir Chas. Lyell, is the name given to the section lying uppermost in the tertiary or cenozoic group, which yields 60 to 70 percent of living species, in its strata. In England the Suffolk beds are, composed of shelly sand and are known under the local name of "crag," of which two divisions are recognized, viz., 1. The Red Crag, fifty feet in thickness; and 2. The Coralline Crag, also fifty feet thick. The former consists of "quartzose sands and gravel with a mixture of shells" of a reddish color, and the latter, of "shells and polyzoa, separated in some places by thin layers of hard limestone, and coral-like masses which occupy the position in which they lived," (Lib. Un. Know.) and is readily recognized by its whiteness. Among the fossils of the former are "the teeth and bones of sharks, skates and other fish and the ear-bones of one or more true whales;" in the latter, "conus, oliva, mitra, voluta, and pyrula," besides the polyzoa and echini already spoken of. The language of inspiration is, "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God said that it was good. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them."

No less plain is the language of science in relation to cenozoic age-work. Says Hugh Miller, "The Tertiary Period had also its prominent class of existences. Its flora seems to have been no more conspicuous than that of the present time; its reptiles occupy a very subordinate place; but its beasts of the field were by far the most wonderfully developed, both in size and numbers, that ever appeared upon the earth. Its mammoths, and its mastodons, its rhinoceri and its hippopotami, its enormous dinotherium and colossal megatherium, greatly more than equalled in bulk the largest mammals of the present time, and vastly exceeded them in number. The remains of one of its elephants (elephas primigenius) are still so abundant amid the frozen wastes of Siberia that what have been not inappropriately called "ivory quarries' have been wrought among for their bones for more than a hundred years."....And with this ancient elephant there were mostly associated in Britain, as on the northern continents generally all around the globe, many other mammals of corresponding magnitude. "Grand indeed," says an English naturalist, "was the fauna of the British islands in those early days. Tigers as large again as the biggest Asiatic species lurked in the ancient thickets; elephants of nearly twice the bulk of the largest individuals that now exist in Africa or Ceylon, roamed in herds; at least two species of rhinoceros forced their way through the primeval forest; and the lakes and rivers were tenanted by hippopotami as bulky, and with as great tusks, as those of Africa. The massive cave-bear and large cave-hyena belonged to the same formidable group, with at least two species of great oxen (Bos longifrons and Bos Primigenius), with a horse of smaller size, and an elk (Megaceros Hibernicus) that stood ten feet and four inches in height. Truly this Tertiary age,....was peculiarly the age of great beasts of the earth after his kind, and of cattle after their kind.' The mammals of its early oceans ages were comparatively small in bulk and low in standing; in its concluding ages, too, immediately ere the appearance of man, or just as he had appeared, they exhibited, both in size and number a reduced and less imposing aspect. It was chiefly in its latter and middle,....that the myriads of its huger giants, its dinotheria, mastodons and mammoths encumbered the soil." Tuskin, of the Rocks.

"Over the plain," says Mr. Steele, in his work on geology, "gallops a troop of wild horses; zebras scamper through the bushes; and flocks of birds sing in the branches of the willows that border a neighboring brook. Everywhere wander great, unwieldy quadrupeds. Here is a solitary megatherium—a gigantic sloth—standing on his massive hind legs and propped up by his huge tail, which makes a sure tripod support. See, he slowly reaches out his muscular arms, draws down branches and young trees, and lazily feeds on their tender foliage. Yonder is a herd of mammoths with long curved tusks, broad flapping, leathern ears, large as a blacksmith's apron, and legs like fleshly pillars. Now they feed along the bank, now they trumpet shrilly to their companions in the forest, whose responses sound like distant thunder, and now they go crashing through the woods, tearing down trees for sport, and leaving the branches strewn over the ground as if a hurricane had passed. Fierce beasts abound. A drove of wild oxen of colossal strength, maned and shaggy, feed over the meadow, and troops of hyenas prowl about, waging relentless war on all the weaker tribes. Hark! the yelping of dogs. A pack of hounds are on a hunt. The herd of wild horses catch the dreaded sound, snort with fear, toss their manes, and go flying off like the wind, with their gaunt pursuers in full chase. Scarcely have they disappeared when a drove of camels stalk deliberately down to the water's edge, and while they drink (as only camels can), a troop of monkeys, chattering in the branches overhead, with solemn grimaces, mock the gravity of their slow, awkward movements."

"Cattle and beasts of the field," writes Hugh Miller, "graze on the plains; the thick-skinned rhinoceros wallows in the marshes; the squat hippopotamus rustles among the reeds, or plunges sullenly into the river; great herds of elephants seek their food amid the young herbage of the woods; while animals of fiercer nature, the lion, the leopard, and the bear, harbor in deep caves till the evening, or lie in wait for their prey amid tangled thickets or beneath some broken bank. At length as the day" (the age, J. K T.), "wanes and the shadows lengthen, Man, the responsible lord of creation, formed in God's own image, is introduced upon the scene." Testimony of the Rocks.

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|---|---|---|---|---|
| South Bend | 5 00am | 10 00am | 2 30pm | |
| Mishawaka | 5 11am | 10 15am | 2 45pm | |
| Plymouth | 5 35am | 10 45am | 3 15pm | |
| Hibbard | 5 45am | 11 00am | 3 30pm | |
| Marmont | 6 15am | 11 30am | 4 00pm | |
| Marshland | 6 25am | 11 40am | 4 10pm | |
| Kewanna | 6 41am | 11 57am | 4 30pm | |
| Logansp't | 7 04am | 12 20pm | 5 00pm | |
| Clymers | 7 20am | 12 40pm | | |
| Colfax | 7 40am | 1 00pm | | |
| Indianapolis | 11 00am | 4 15pm | | |
| Greenfield's | 9 47am | 3 00pm | | |
| Terre Haute | 1 20 m | 7 00pm | | |
| St. Louis | 7 40pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 59 | Express 54 | Local 60 | Thro' Freight 66 |
|---|---|---|---|---|
| St. Louis | 8 30pm | 8 00am | | |
| Terre Haute | 6 00pm | 4 00am | | |
| Greenfield's | 8 15pm | 6 15am | | |
| Indianapolis | 7 10pm | 5 10am | | |
| Colfax | 5 00pm | 3 00am | | |
| Clymers | 10 35am | 8 30pm | | |
| Logansport | 10 45am | 8 45pm | 5 15am | 3 55pm |
| Kewanna | 11 03am | 9 02pm | 5 45am | 4 30pm |
| Marshland | 11 22am | 9 21pm | 6 04am | 4 50pm |
| Marmont | 11 34am | 9 33pm | 6 16am | 5 02pm |
| Hibbard | 12 05pm | 10 03pm | 6 46am | 5 32pm |
| Plymouth | 12 30pm | 10 27pm | 7 11am | 5 57pm |
| Tippe'canoe | 12 56pm | 10 49pm | 7 36am | 6 22pm |
| South Bend | 1 15pm | 11 10pm | 11 00am | 8 00am |

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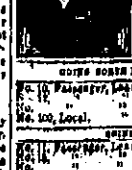

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| " 12, " | " | 2 45pm |
| " 102, Local, | " | 6 30pm |

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| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 12 15pm |
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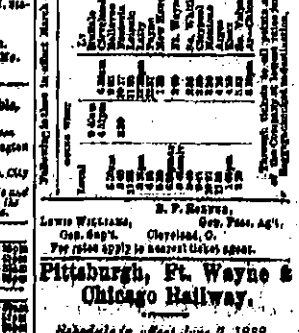

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## Pittsburgh, Ft. Wayne & Chicago Railway.

Schedule in effect June 7, 1888.

Trains depart from and arrive at Pittsburg, Ind. Standard Time, as follows:

GOING WEST.

| | | | | |
|---|---|---|---|---|
| Pittsburg Express | 7 00am | 12 05pm | 7 00pm | 12 30am |
| Allegheny Express | 7 15am | 12 20pm | 7 15pm | 12 45am |
| Rochester Express | 9 50am | 2 55pm | 9 50pm | 3 20am |
| Cleveland Accommodation (Arrive) | 12 40pm | 5 45pm | 12 40am | 6 10am |
| Fast Freight | 11 45pm | 4 50am | 11 45am | 5 15pm |

GOING EAST.

| | | | | |
|---|---|---|---|---|
| Fast Mail | 2 00am | 6 50am | 2 00pm | 7 25pm |
| Day Express | 8 00am | 12 50pm | 8 00pm | 1 25am |
| Atlantic Express | 11 30am | 4 20pm | 11 30pm | 4 55am |
| Cleveland Accommodation (Arrive) | 4 30pm | 9 15pm | 4 30am | 9 50am |
| Fast Freight | 2 30pm | 7 30pm | 2 30am | 8 00am |

Pittsburg Limited Express, daily except Sunday, leaves Pittsburg 8 00 p. m., Allegheny 8 15 p. m., Rochester 12 40 midnight, Cleveland 4 30 a. m., Crestline 6 45 a. m., Fort Wayne 11 00 a. m., Chicago 2 00 p. m. Solid train, Pullman Palace Sleeping and Buffet Cars, Pittsburg to Chicago; connecting at Crestline with Sleeping Cars for Columbus, Cincinnati and Louisville.

Pittsburg Limited Express, daily, leaves Chicago 2 00 p. m., Fort Wayne 5 00 p. m., Crestline 9 45 p. m., Cleveland 1 00 a. m., Rochester 5 30 a. m., Allegheny 9 45 a. m., Pittsburg 10 00 a. m. Solid train, Pullman Palace Sleeping and Buffet Cars, Chicago to Pittsburg; connecting at Crestline with Sleeping Cars for Columbus, Cincinnati and Louisville.

Fast Mail, daily, leaves Chicago 9 00 p. m., Fort Wayne 1 30 a. m., Crestline 6 00 a. m., Mansfield 7 00 a. m., Orrville 7 40 a. m., Akron 8 30 a. m., Cleveland 9 30 a. m., Rochester 1 30 p. m., Allegheny 6 00 p. m., Pittsburg 6 30 p. m. Pullman Palace Sleeping Cars, Chicago to Pittsburg; connecting at Crestline with Sleeping Cars for Columbus, Cincinnati and Louisville.

Day Express, daily, leaves Chicago 9 00 a. m., Fort Wayne 1 30 p. m., Crestline 6 00 p. m., Mansfield 7 00 p. m., Orrville 7 40 p. m., Akron 8 30 p. m., Cleveland 9 30 p. m., Rochester 1 30 a. m., Allegheny 6 00 a. m., Pittsburg 6 30 a. m. Pullman Palace Sleeping Cars, Chicago to Pittsburg; connecting at Crestline with Sleeping Cars for Columbus, Cincinnati and Louisville.

Atlantic Express, daily, leaves Chicago 5 00 p. m., Fort Wayne 9 30 p. m., Crestline 2 45 a. m., Mansfield 3 45 a. m., Orrville 4 20 a. m., Akron 5 05 a. m., Cleveland 6 00 a. m., Rochester 10 00 a. m., Allegheny 2 30 p. m., Pittsburg 3 00 p. m. Pullman Palace Sleeping Cars, Chicago to Pittsburg; connecting at Crestline with Sleeping Cars for Columbus, Cincinnati and Louisville.

Cleveland Accommodation, daily except Sunday, leaves Chicago 9 00 a. m., Fort Wayne 1 30 p. m., Crestline 6 00 p. m., Mansfield 7 00 p. m., Orrville 7 40 p. m., Akron 8 30 p. m., Cleveland 9 30 p. m. Pullman Palace Sleeping Cars, Chicago to Cleveland.

Fast Freight, daily, leaves Chicago 9 00 p. m., Fort Wayne 1 30 a. m., Crestline 6 00 a. m., Mansfield 7 00 a. m., Orrville 7 40 a. m., Akron 8 30 a. m., Cleveland 9 30 a. m., Rochester 1 30 p. m., Allegheny 6 00 p. m., Pittsburg 6 30 p. m. Pullman Palace Sleeping Cars, Chicago to Pittsburg; connecting at Crestline with Sleeping Cars for Columbus, Cincinnati and Louisville.

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THE RESTITUTION

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, JULY 4, 1888. NO. 25.

THE RESTITUTION

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THE RESTITUTION advocates the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth; with the Christ as King of Kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a beauty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Selections.

### THE GLORIOUS APPEARING.

Among the blessed teachings of grace in reference to the salvation wrought out for us by our Lord, the Apostle Paul, in writing to Titus, places this. "Looking for that blessed hope, the glorious appearing of our great God and Savior Jesus Christ." Titus ii. 13. A consideration of this joyous prospect may serve to quicken our faith and animate our joy.

There are three definite and distinct appearings of our Lord spoken of in Scripture. They are all referred to in the ninth chapter of Hebrews; the first is past, and is set forth in verse 26; then in verse 24 we read, "Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." This refers to the present, and points to the position he occupies while absent from earth, hidden from mortal sight within the veil; but in vs. 28 we read, "Unto them that look for him shall he appear the second time without sin unto salvation." It is to this latter, future, and nearing manifestation our subject, as set forth by Titus, alludes. Christ is gone into heaven only for a time; so soon as this present dispensation of faith has passed away he will again be revealed to sight, in order that the earth, which as yet has only been the scene of his humiliation and suffering, may be the sphere of his glory and complete triumph over all the works of the devil. Hence we read in Acts iii. 20, "He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." There is nothing more sure and certain than the fact that Christ shall come again, and be made manifest as the King of kings and Lord of lords. As surely, and as personally, as he came the first time to suffer and to die, shall he come the second time "to reign, and to prosper on the earth."

The second advent is as much a part of God's purpose as the first, and is essential to the completeness of that redemption which he came to obtain. No spiritual influence connected with the gospel dispensation, however widespread or blessed it may be, can answer the great ends of his promised appearing in the glory of his kingly power, nor can anything he does in heaven as the Aaronic Priest within the veil, or as seated on his Father's throne on high, answer to, take the place of, or render needless, his Melchisedek priesthood, as the one who is to be "a Priest upon the throne," in the day when "He shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously."

This glorious appearing of Christ is the great object of Christian hope, the polo-star which steers and guides the earnest watchers whose place it is during the night of this age to watch for the dawn of the coming day. Grace teaches us that here we are only strangers and sojourners, called to be followers of our Lord in his rejection by the world, and to suffer with him, treading the same path of self-sacrifice and consecration to the Father's will he so constantly and perfectly pursued. He assures all who faithfully do so that, if they suffer with him, they shall also reign with him; sharing his cross, they shall share his crown; thus animating their hearts with hope and inspiring them with courage to do battle with every foe, and to resist steadfastly all that impedes their course. It is well for us, therefore, to have a clear knowledge of the hope set before us in the gospel, and to acquaint our minds with Scripture teaching on a subject so closely allied with our present experience and future prospects as "heirs of God, joint-heirs with Christ."

Let us consider this appearing in reference to the glory of Christ, which shall then be revealed. The Revised Version, instead of "the glorious appearing," reads, "the appearing of the glory of our great God and Savior, Jesus Christ." Hitherto the world has only beheld his humiliation, "He was in the world, and the world was made by him, and the world knew him not." Once, for a brief space, the veil was withdrawn, and to the favored three, Peter, James and John, a glimpse was given of his glory; they were allowed to be eyewitnesses of his majesty, when they were with him in the holy mount," so that they were enabled to make known with certainty "the power and coming of our Lord Jesus Christ." But full soon the splendid vision passed away, and gave place to revelations of the sufferings and death their Lord was to undergo at Jerusalem. After his resurrection no eyes saw him but those of disciples and chosen witnesses. He appeared at intervals to those who knew and loved him, by many infallible proofs assuring them that he had risen, and then ascended to heaven without making any sign or manifestation of his kingly glory or power. The men of Galilee who watched his ascension were comforted as he vanished from their sight by the promise that, "This same Jesus shall so come in like manner as ye have seen him go into heaven," and went their way to learn that the glory which he was to have in accordance with the predictions of the Old Testament was to follow (not precede) this present dispensation of faith during which their Lord would be hidden from view, remaining absent from the earth until the time should come for his glory to be revealed.

Then too shall the glory of his kingdom be revealed. The kingdom and the church have often been confounded, one with the other, as though they were one and the same, but Scripture does not so speak of them. The prophets of the Old Testament continually set before us a far different state of things, under the reign of Christ, to that which obtains in connection with the church. The era of Solomon is typical of a time far brighter than any that has been known upon the earth, or that can be known while "the King of Glory" is absent." Psalm lxxii. brings before us a King and a kingdom of which Solomon's palmiest days were but a shadow and figure. Israel shall under his sway be no longer scattered and peeled, but regathered, restored to divine favor, and made a blessing and a praise in all the earth.

In that day he who is now rejected and disowned by the vast majority in every land shall be universally adored, and his "name be set up for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." It is for this we are taught to pray, saying, "Thy kingdom come, thy will be done on earth as it is in heaven." Glory beyond compare shall then be seen upon the Son of Man, the ruler whose coming shall be bright "as the light of the morning when the sun riseth, a morning without clouds, as the tender grass springing out of the earth by clear shining after rain." These shall all that God has decreed for men in connection with the work of Christ be accomplished, and his solemn oath be performed, "As truly as I live, all the earth shall be filled with the glory of the Lord."

But we must turn from this part of our subject to consider what is the attitude grace teaches us to maintain in reference to this bright appearing of our Lord. It is to be cherished by us as a blessed hope. Hope is one of the three chiefest of the Christian graces, and is as important to the completeness of the Christian character as faith or love. It is designed to comfort and soothe in the midst of sorrow and trial ever incident to mortal life. Its province is to soar beyond things seen and temporal, and to rejoice in the things not seen and eternal. It animates the heart and nerves the soul for conflict and endurance, and by its ever-increasing confidence and assurance, begotten of experience, it enables the believer to sing and triumph even though the clouds be dark and all surroundings adverse. The object of our hope is clearly defined to be one and distinct in its nature, "We are called in one hope of our calling," so that there need be no mistake as to what is for us we are to be yearning after and aspiring to. The teaching of our text is uniform with that of the New Testament throughout. The appearing of the Lord, his return in glory and to power to reign as King of kings, and Lord of lords, is the one sure and blessed and and consummation to which we are to look forward. Not death, or its results to the unclothed spirit, not heaven in the technical sense of the word, but Christ himself; perfect salvation is only attained when he appears.

We are to be looking for this blessed hope. The words are significant and suggestive. They denote eager desire. We do not look for that for which we have but little concern, or on which we set little value. Well may we long for the appearing of our Lord; all that is brightest and best in our calling and destiny as believers depends upon it, is attained when it takes place. One of the truest tests of our regard for the Savior is found in this, if our hearts are full of faith in him, and of joy in his service, we shall "love his appearing," the period of his absence will be to us a season of earnest longing for his return; while if we are, on the other hand, taken up with the world, and living to ourselves, we shall have little desire for his coming, being consciously unready to meet him. Diligent preparation is also involved in looking for his return. What manner of persons ought those to be who expect his speedy approach? The only fitting reply is found in the words of 2 Peter iii. 14, "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." This "blessed hope" is intended to exert a holy influence upon our hearts and lives, kindling a flame of sacred devotion, and arousing to zeal and fidelity in every sphere of life. It is impossible to cherish it and be careless, worldly, and half-hearted, for "every man that hath this hope in him purifieth himself, even as he is pure." May the Holy Spirit so reveal Christ in us, "the hope of glory," that under its blissful inspiration we may indeed "live soberly, righteously, and godly in this present world."—*W. Fuller Gooch, M. A., in Christian Herald.*

### BISHOP CHATARD ON "TEMPORAL POWER AND THE PAPACY."

The article with the above title, in the May number of the *Forum*, from the hand of an American Catholic prelate, is significant in that it is an expression of the evident revival, at this hour, among Catholics of the hope that the pope will ere long be restored to his temporal throne.

The loss of the Roman States was a terrible blow to the papacy and to the Catholic world. The supreme Pontiff has never for a moment been reconciled to this loss, nor given up his claims and hopes of temporal sovereignty; and in this all real papists, clergy and laymen, fully sympathize with them.

This inspiration of new hopes in the pope and church that the papal government will soon be restored to Rome, and perhaps in all the former pontifical States, is easy of explanation.

The notion of the divinely given right of universal supreme spiritual dominion—a dominion that allies to itself and holds in subjection the temporal rule of the world—has through long ages so deeply fixed themselves in the ambitions and doctrines, in the whole system of thought and action, of the papal church, that it can no longer think of existing without such dominion, which has for ages constituted the very life, the power and the glory of Rome. Amid all the mighty changes of the spiritual, the political and civil order of things in the Christian world, this vast papal hierarchy has remained the same, unchanged in its constitutions, its awful claims of power over the souls of men, its boundless earthly ambitions and its modes of action. It has never yielded, and will never yield, a jot or tittle of its pretensions to power; it gives up only to superior restraining force; and then always with protests and maledictions. In all that is characteristic of it, the papacy of today is the papacy of the Middle Ages; if it does not do what it did then, it is only because it cannot. The church of the Syllabus of 1864 is the church of Pope Hildebrand in faith and spirit. Therefore the papacy feels that it can not live without temporal power; and believing with the fierce tenacity of blind fanaticism that God will give it the victory over all its enemies, and trusting with supreme confidence in its skillful, oft-tried diplomacy, and the political power of the church among the nations, it interprets every favorable sign in the political and social heavens as the day-dawn of its restoration to its ancient power in the world.

The "sign of promise," which has cheered the supreme hierarch with the hope that he will ere long again ascend his lost throne, is the comforting assurances of respect and sympathy he has received in these last days from the potentates of the earth, on whom his eager eyes are always fixed. In this the papal church differs from the Church of Christ, which does not "trust in princes," and does not enter into diplomatic relations with them. The Vatican has been greatly elated, and with it the whole Catholic world, by the recognition received by Leo XIII. during his Jubilee from Protestant rulers, including the President of the United States. Bishop Chatard, and the Catholics everywhere, have called the world's attention to this homage rendered the Pope by "Protestant nations," as they say, and have interpreted it as signifying the desire and readiness of the world, "of statesmen," to see the Pontiff restored to his temporal power.

But really this plea that the pope must have a temporal throne in order to enable him to rule the Catholic Church is the most overwhelming judgment against this church. It proves that in its constitution, life and habits it is wholly a contradiction to the church of God as portrayed in the New Testament, and in contradiction also to all that is best in the world today. If the Roman Church can not live its own proper life without a temporal throne, without coming into perpetual collision with the governments of the nations, without needing constantly the powerful aid of a vast, cunning, intricate bargaining diplomacy—it can not be in any sense whatever a Christian church, much less "the elect spouse of our Lord." "My kingdom is not of this world," said Jesus; "if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; and now is my kingdom not from hence."

The papacy is a political institution, its church constantly absorbed in politics; the pope demands a temporal throne, and an army to fight for him. Even now he has a military guard.

Bishop Chatard cities Article XVII. of the law of guarantees enacted by the Italian government for the pope, as an outrage on the pope's liberty and rights. This article ordains that "In case of a conflict between the civil and ecclesiastical powers, the supreme civil tribunal of the kingdom shall decide." This is the spirit of the law in all free countries—ours of course included. It establishes that the ecclesiastical authority is not to be independent of the civil, and ignore and over-ride it; that religious bodies can not try by their ecclesiastical laws its members and arbitrarily impose pains and penalties upon them, or shield them from the law of the land; that all persons are alike under the control as well as the protection of the civil law. The article cited denies to the Catholic Church the privilege of the ecclesiastical forum, this abominable relic of the tyrannous papal Church of the past, but which is yet so fondly cherished by Rome and was so zealously advocated and tenaciously claimed by Pius IX. in his Syllabus.

As this is a capital matter, one of the most extensive features in the Roman Church, and but little understood or even known by the many, we shall devote a special article to it.—*C. L. L., in Christian Standard.*

### Excursions via Nickel Plate.

Superintendents of Sunday Schools, Local and Central Committeemen of all political parties, and proprietors of manufacturing establishments, who contemplate giving their employees an occasional holiday, will please take notice, that the New York, Chicago & St. Louis Railroad Co., will give special excursion rates to the many resorts along the line of their road, also to political meetings and camp meetings, during the season of 1888. Rates and all desired information, call upon agents of N. Y., C. & St. L. R. R. Co., or correspond with F. J. Moore, Agent Passenger Department, 23 Exchange St., Buffalo, N. Y.; Chas. H. Walker, Ag't. Pass. Dep't. 79 Clark St., Chicago, Ill., or J. Y. Calahan, Trav. Pass. Ag't., Cleveland, Ohio, who will cheerfully furnish all particulars. aug16

## Communications.

### To the Faithful in Christ Greeting.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness and put on the armor of light. Rom. xiii.

Never since these words of inspiration were given were they so full of meaning, as imperative an admonition as today. Never was the long, dark, weary night of Gentile darkness, of weary watching and waiting, and longing and praying, so far spent, so near an end. O, how the heart yearns to see the King appear in his beauty. But this is not enough. My brother, my sister, there is an important work for each of us to do, a work that cannot be done by proxy. Each and every one must work out their own salvation. Phil. ii. 12. Not independent of Christ, no, no, but in God's appointed way which is by exercising faith in him, as the only name given under heaven or among men whereby we can be saved. What are we to do? We are to "cast off the works of darkness;" and O what a load to cast off, but assuredly we cannot carry them into the kingdom. What are they? Are they not those things which lead us away from the light of life? are they not, "the lust, or desires of the flesh, the lust of the eye and the pride of life" for we read that these "are not of the Father but of the world and the world passeth away," and it will carry all these things with it, down to silence and hades. The works of darkness. The temptation to become rich in this world's treasures seems stronger now than in any past age. As Israel of old wanted to have a king who would visibly lead them to battle like other nations, one who would go in and out before them, so today with the professed church of the living God, there seems to be too much of a desire to appear "like other people in all the relations of life. The desire of the flesh must be gratified in looking like other people, not only to look like them, but to eat and drink those things which tend neither to physical health nor godliness.

Riches is surely the pride of this age. Humanity universal is on the race for the mighty dollar, yet we are plainly told in the word that "they that would be rich fall into temptation and a snare of the adversary." O that the church might awake and put on the whole armor of light! When in olden times the soldier put on his entire armor there was no mistaking who he was. Wherever he went it told in very truth whose servant he was, and too that he was to fight whatever foe came in his path. If we put on the whole armor of light, it will be just as manifest to the outside world whose servants we are, nor will they be surprised that we are constantly found contending for the faith, fighting the good fight of faith, that in the coming age we may lay hold of eternal life. Surely the day is at hand. The signs of the times indicate that the Judge, the Ruler of the coming age, standeth at the door. Are we ready to enter into the joy of our Lord, or are we drifting down the tide of time with the busy throng who know only the god of this world, and who desire not and seek not the life to come? The war cloud in the East seems gathering; the cry of peace and safety cannot and does not smother the clanging noise of machinery making ready for war. The "day of his preparation" seems even now here, and it is ours to lift up our heads, knowing that redemption is nearer now than when we first believed. Let us therefore watch and be sober, resting only on the word of truth which is able to make us wise unto salvation.

CARRIE WILLIAMS.

### To the Loved and Loving, the Watching and Waiting Ones.

Husband and I were thinking and talking of the cause of Christ today, and of the loved ones, so many of them, that we would like to meet once more, of the good meetings we have had in Indiana and Michigan, and he says perhaps the brethren would like to hear from us; and so while he is lying on the lounge we will both talk to you a little while. Twice of late the Elder has had loud whispers from our common enemy, death. Four weeks ago while coming from his appointment at Millbrook, he was severely injured by a flying piece of steel. For two weeks he was laid up and suffered much pain. He was just getting nicely over that when he fell from an apple tree which he was trimming. He fell backward a distance of perhaps fifteen feet, striking on his head and left shoulder. In falling his foot caught in the fork of the tree, breaking the fall and undoubtedly saving his life. He was bruised and strained badly and has suffered very much pain since. He has neuralgia now which keeps him about sick, but we thank God that it is as well as it is with us. My health is much improved and I pray God I may soon be able to go into the work again.

But it is good to know that while we cannot always be engaged in just the work we would choose, there is plenty of work to do, none need be idle, nay, no child of God can be idle. There is always some work to do somewhere. Little lambs of the flock to be nourished and cherished; there are the daily walks of life filling up with deeds of love, if we are doing our duty, little helps given to the tired discouraged ones. Feed my lambs was a beautiful thought of the dear Christ, was a beautiful work left for the impulsive Peter to perform; and while he spoke to Peter on that far off Galilean shore, let us catch the echo of his words and hasten to feed the lambs also. With what shall they be fed? Dry husks? Long lessons in theology? Beautiful stories of a false religion? Shall we hold out glowing hopes of eternal life outside of hope in Christ? No, no! God help us to bring ourselves to the thoughts and wants of his flock. With what did Peter feed them? It will be safe for us to venture on the same kind of material he used; but how dangerous to teach any other gospel. The apostles cheered each other and their followers also, with the bright and glorious hope of a crown of righteousness at the second coming of Christ, not one venture out of that path into heaven or paradise at death, for he knew that to be false. They strengthened each other with love and good works, being willing to suffer for the cause of Christ, to carry the marks of their suffering for what they held sacred. How many of us, loved ones, are carrying one mark of the wounds made on the body of Christ? Are we wounded for his cause and bear it patiently? Then we have one mark for him in our bodies. Are we patient through suffering, believing he doeth all things well? Another scar then; covered and lightened by God's love, we must be willing to be made perfect through suffering, if we will inherit with our suffering Lord; purified and tried, made white and ready if we would reign with him. How many of us are ready to stand the test? Labor on beloved ones, be patient, and coming off victorious, a crown of righteousness, a white robe of purity, a mingling with all the pure and true, and a home in the kingdom is ours to enjoy forevermore. You waiting and hoping.

MARY A. WOODWARD.

P. S. Since writing the above, a week has passed, and the Elder has improved sufficiently to attend to some of his ministerial duties. Yesterday he drove over to Moline, preached twice, and baptised four believers, Brother Ralph Pomeroy and wife, Sister McMillen, and Sister Ella Whitsum; their husbands were baptised about one year ago. The little church at Moline is doing well, an this addition to their number is encouraging to them. M. A. W.

### THE CHRISTIAN HYMNAL.

A copy of the above named book I will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

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THE RESTITUTION.

A. A. CHAPLIN, Editor.

Plymouth, Indiana, July 4, 1888.

We have now reached the middle of the year, with a much fairer prospect for good crops generally than was anticipated early in the spring. Many subscriptions expire at this time, and we hope all will find themselves well enough pleased with our paper to promptly renew. God has given the sunshine and the showers of blessing that have perfected the harvest for the garner of the husbandman, and it is now for those that have been blessed of him in their basket and their store to do something for his cause in return. Editorially we say to one and all our friends and patrons, that religious papers can only live through the constant and energetic aid of believers in the truths advocated in their columns; and we know this to be emphatically true of THE RESTITUTION.

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THE three items following are noteable indications of events that—with others of like character—mark our eventful age. The Jewish race are yet to act a most conspicuous part in the closing scenes of this age. Everything therefore connected with their current history becomes important to the student of prophecy. Another sign of our times of a no less important character is the general circulation of the Scriptures. See Matt. xxiv. 14. Then a few Romanists are leaving that modern Babylon that is now nearing her fiery doom—a doom no less overwhelming than befel the cities of the plain for their intolerable iniquities. Read Revelations chapters xvii. and xviii.; also xix. 1-3. If these twenty-five could have embraced the glorious gospel in its simplicity it would have been better but a few steps out of Sodom are better than nothing.

In a single Protestant Episcopal church in this city there were twenty-five communicants received at the last confirmation who had been baptized in the Roman Catholic communion.

A foreign item announces the very comedy of history, that two Jews of Baghdad have purchased Babylon, and now own all that remains of the palaces and hanging gardens of the city where Daniel was thrown in the den of lions, and Shadrach, Meshach and Abednego into the fiery furnace.

The Canadian *Christian Guardian* says: Now that the translation of the Bible into the Japanese has been completed, Western civilization has given its choicest gift to the people of Japan. At a time when that great empire is in the midst of a keen awakening, it is impossible to overestimate the importance which the presentation of Christianity will have on its moral and religious future. Just now the higher classes of Japanese are in a mental attitude both inquiring and receptive, acutely perceiving the inferiority of their own institutions, and eager to welcome the superior models of the West. The religion which this people now adopts will determine, more than any other cause, the future position and character of the nation. The great gift of the Holy Scriptures in Japanese is peculiarly timely. Rev. Dr. Hepburn, an American missionary, has just finished the translation, and a meeting has been held at Tokio to commemorate it. Japanese scholars have assisted in the work, and the result is a version in pure language intelligible to the masses.

## Communications.

MONASTIR, Macedonia,
European Turkey,
June 7, 1888.

*My Dear Brother in Jesus:*

Thanks for the kindness of sending to me your excellent paper, THE RESTITUTION. I find in it a great many interesting readings, and some truths that I never thought of. Truly the truth that was once delivered to the saints makes us free in deed and in truth. Truth gives us power to fight the good fight against the abominable views of all protesting against the truth. Truth leads us in the way of light that shineth more and more, by the truth grace and peace can be multiplied in our hearts. Some think that they have the spirit of God and at the same time they are fighting against the truth and are not willing to receive the truth that God reveals to his obedient children. Truly if we have the Spirit of God we will have the truth, for the Spirit leads us into all the truth" as Christ tells us, and we will love the truth, sacrifice for the truth, fight for the truth, stand for the truth, with the truth and stand in the truth, and at last ours will be the victory through Jesus Christ.

During some weeks past a great many outside of this city have been interested in the truth and have come in talk and talk more about the subject. A great many of them were in a terrible state about the knowledge of God and of his Son Jesus Christ, and some of them told me, "Pastor S., I tell you honestly, I don't know what I worship." Others told me that they were in darkness about God. Others told me that God is spirit, wind, air, breath, and hence they worship wind, air and breath like the pantheist. Why so, I ask them? So we are taught by some who profess to hold the faith of Jesus and of his apostles. Now will you please tell us or preach to us a sermon on God. I answer I am ready to do it gladly and for Jesus' sake, for he came to give us an understanding about God, but people are afraid to search the Bible fearing they will lose honor among men and be persecuted for the truth, but I fear not, for God is my protector and I will tell all the knowledge I have for him.

My text I took from Acts xvii. 23, "The Unknown God," unknown to the worldly, unknown to those who love sin, seek honor from men, etc. God gave us two books which tell us about him. Which are these two books? The first is, Nature, the Universe, i. e., heaven and earth. This is the oldest book that tells us about him; that he is the Creator of all things, visible and invisible. Illustrations have been given against infidelity, that this earth etc. was not created by itself as some of the present evil age dare to say. The second book is the Bible; this tells who he is. This leads me to make the following propositions:

I. Nature and the Bible tell us that there is a God who made all things. "In the beginning God created the heaven and the earth." Lift up your eyes on high, and behold who hath created these things? Now compare nature and the Bible. Gen. i. 1; Psa. viii. 3; xix. 1; xxxiii. 6; Prov. iii. 19; Isa. xl. 12-18, 21, 22, 25, 26; xlv. 18.

II. Nature and the Bible tell us that his existence is from everlasting to everlasting. Look for a moment how God has controlled and is controling the universe from the beginning till now and will from now till the end. Truly he faintoth not, neither is weary, and there is no searching of his understanding." Now let us see what the Bible tells us about his existence, "From everlasting to everlasting thou art God." "The Lord shall endure forever." "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not." He has immortality. See Psa. lx. 7; xc. 2; Job xxxvi. 26; Isa. xl. 28; Deut. xxxiii. 27; 1 Tim. i. 17; vi. 15, 16; Psa. civ. 31.

III. Nature and the Bible tell us about his personality. The heavens and the earth, the sun, moon and the stars are not made by the winds or air or breath, but by the mighty hand of God. It is said God created heaven and earth, not the wind created; the wind was made by him who is above all, in all and for all. The Bible tells us plainly that he has image and likeness. Gen. i. 26, 27; v. 1; ix. 6; Col. i. 15, and Christ is "the brightness of his glory, and the express image of his person" the apostle tells. Heb. i. 3. Still further we read:

1. The eyes of the Lord are upon the saints. Psa. xxxiv. 15; xxxiii. 18; 2 Chron. xvi. 9; Prov. xxii. 12. If he has no eyes how can he see us?

2. The ears of the Lord are open unto the cry of his people. Psa. xxxiv. 15; etc.

3. The mouth of the Lord. Num. xii. 8; Isa. xxx. 27.

4. The arms and hands of God. Deut. xxxiii. 27; Psa. lxxxix 13; viii. 3.

5. The feet of the Lord. Psa. xviii. 9. viii. 3.

6. The breath of the Lord. Isa. xxx. 28, etc.

7. The soul of the Lord. Isa. i. 14.

Has he then body? Read the following texts please. Gen. xciii. and xix. Ex. xxxiii. 20-23; Num. vi. 25; Psa. xxxi. 10; cxix. 85; lxvii. 1; lxxx. 3, 7, 19; Matt. v. 8; Rev. xxii. 4. Now let us see the next. His body is spiritual, holy, incorruptible, immortal, glorious.

IV. Nature and the Bible tell us that he is unchangeable. He is the same yesterday, today and forever. His power in the same as he has ever controlled the universe from the beginning so he does now—think of it!

If Protestant theology tells us that God is changeable, as he wants so he makes himself," let us see what God himself tells us about it, for his word is truth and shall abide forever and by the word we all will be judged. Listen now, "I am the Lord, I change not." Mal. iii. 6; James i. 17. What do we with Protestant mythical theology? This will lead me to the next:

V. The habitation of God. Protestants tell us that God is everywhere; how is this? How can it be? Is not this against common sense? Is not this against the founder of our faith when he tells us plainly where his habitation of God is? Jesus said in his Master's prayer, "Our Father which art in heaven," (not everywhere). See Matt. vi. 9; Psa. xi. 4; John xx. 17; Micah v. 2. Although he is there yet he sees us and knows us. Psa. xxxiii. 13; Heb. iv. 13. The time will come when we shall see him face to face. Matt. v. 8; Rev. xxi. 3, 8; xxii. 4. Then we shall be perfect and with immortal and glorified bodies. God is in heaven, like the sun, but the light shineth over the earth, so his power (the Spirit) is poured everywhere on earth, to comfort us and to lead us in the path of the Lord; then it is not God that is found everywhere, but the spirit (the power) of God. This is in harmony with the Bible and nature.

Objections:

1. God is Spirit. John iv. 24.

2. The angels are Spirit. Heb. i. 7, 14.

3. Christ is called "quickening Spirit." 1 Cor. xv. 45.

What means here the word Spirit? Read carefully 1 Cor. xv. 40, and you will understand it plain. Can Spirit be seen? Luke xxiv. 39; Gen. xix. 1; John xx. 11, 12; Rev. xxii. 8. The word spirit denotes also sometimes personality. "Try the spirits." 1 John iv. 1. "Preach unto the spirits in prison." 1 Peter iii. 19. This shows plainly that the word spirit in John iv. 24, Heb. i. 7, 14, and 1 Cor. xv. 45 can be taken for "spiritual" as 1 Cor. xv. 40. Also for person; let the reader think for himself on this point and determine for himself.

VI. The true knowledge of God and Jesus is necessary before we obtain life eternal, "for this is life eternal that they might know thee, the only true God and Jesus Christ," etc. John xvii. 3; Heb. xi. 6; 2 Peter i. 2; 1 Chron. xxviii. 9.

VII. The end of those that reject the true knowledge of God. 2 Thess. i. 8.

After I delivered the discourse all my hearers thanked me and many of them were brought to the true knowledge of God and were astonished to see where they have been kept in that darkness. Several priests of the Greek church were convinced about the true knowledge and personality of God. We praise God for the light given unto us, and we wait daily on him for still greater light. Since, I have delivered discourses on the nature of man, the state of the dead, the end of the wicked, not terminating in hell fire, but destruction, etc.

Some of your readers of THE RESTITUTION have asked me, what do I think or believe on "the restoration of the Jews"? To this point I will answer by and by after I take a thorough study of my Bible and then I will know better what to say, but not till then. There is light to come on this point and on others, our hearts are open, we are not sectarian, but thank and praise God for light and truth. We hold not the truth under a bushel as some do; this is not honesty. The apostolic counsel is, "Preach the word," Preach the truth and fear not, for I am with thee to deliver thee.

We have been tried of late terribly by our enemies, yet we praise God that his grace is sufficient for me. After two months, if God will, we expect to make a long missionary journey all over Macedonia and part of Bulgaria, where we expect to baptise some and to organize a little Association of believers of life in Jesus and through Jesus, given unto them that shall endure unto the end. Love to all the saints. Pray for us and forget us not. I am yours in the blessed hope of meeting by and by and be with the King of Zion for ever, amen. Praise ye the Lord.

BASIL STEPHANOFF.

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## ROMAN CATHOLICISM IN SCOTLAND IN THE NINETEENTH CENTURY.

The following newspaper report of a pilgrimage in worthy of notice as indicating the present unchanged position of Roman Catholicism in several important points. I reserve a few remarks as a sequel to the report:

THE ROMAN CATHOLIC PILGRIMAGE TO IONA.

OBAN, Wednesday night.—The Roman Catholic pilgrimage to the shrine of St. Columba was accomplished to-day under the most favorable auspices. Most of the pilgrims were astir as early as four o'clock in the morning, attending service in the Pro-Cathedral previous to embarkation. From 4:45 to half-past five the streets of Oban were alive with strangers hurrying from the hotels to the quay where the Grenadier was lying, which was to convey the party to the island. The sodden condition of the roads told of heavy rains overnight, and the feelings of the company were rather damped by a drenching shower which fell as the boat was making up its complement. Hopeful pilgrims, however, pointed joyously to a brilliant rainbow which for a brief period lit up the leaden sky and proclaimed a beautiful day. Soon the hills in the south were clipped with a gold and watery sunlight, and when the Grenadier, with fully 500 souls on board, cast off her moorings, the spirits of the company, which had fallen to zero, rose with leaps and bounds. Six o'clock had been fixed as the hour for departure, and punctually to the minute the Grenadier left the quay, but waited in the bay till her consort, Glencoe, had taken aboard the rest of the pilgrims. After lying-to for nearly a quarter of an hour, the Grenadier again ran alongside the quay, and the remainder of the passengers, to the number of about a dozen, were transferred from the other vessel. This was accomplished with as little delay as possible, and the pilgrims were soon under weigh for "the blessed isle." Before a quarter of a mile had separated them from the landing-stage, a little boat was seen to put off, manned by a couple of rowers, and having aboard some six or eight of the party who had overslept themselves. Observing their signals, the captain waited till they came up, and took them on board, where a rather lively greeting awaited them for their dilatoriness. They mounted the side, however, smiling pleasantly; all the while, as Canon Smith of Stirling remarked, apparently entirely oblivious of the fact that they were the cause of a quarter of an hour's delay. Once more, at half-past six o'clock, a start was made, and fortunately there was no further interruptions. Less than an hour had been spent upon the water when the heavy banks of clouds were broken up; the thick mist on the surrounding hills was dispelled, and a brilliant sun in a bright blue sky shone down on an azure sea. The passage was greatly enjoyed, though several of the ladies were somewhat disturbed by the heavy swell rolling in from the Atlantic. Devotions were twice engaged in on the way, the pilgrims forming themselves into groups on deck and reciting the rosary, followed by the singing of the hymns "Look down, O Mother Mary," and "Hail, Queen of Heaven." Monsignor Persico, who was recognized as the Papal representative in the pilgrimage, sat in the cabin during the earlier part of the passage, and many of the pilgrims sought him out and paid their respects to him on bended knee. Among others on board were Lord Lovat, who is a pupil at the Benedictine Monastery of St. Augustus, Lady Lovat, and family; Lord Ralph Ker and Lady Ann Ker of Woodburn, Dalkeith; Archbishop Smith, Edinburgh; Bishop Macdonald, Aberdeen; the Very Rev. W. Clapperton, administrator of the diocese of Dunkeld; the Rev. Lord Archibald Douglas, Annan; the Committee of Management, consisting of Canon Maguire, Glasgow; Canon Smith, Stirling; Father M'Glynes, Alloa; Father Turner, Dumfries; and Father Colin Grant, Eskedale. The clergy of Edinburgh were represented by the Rev. Canon Hannan and Father Stewart, St. Patrick's; Father Kasron and Father Hoban, St. Mary's; and Father Gray, Laurieston. As the boat neared its destination a sharp lookout was kept for the ruined monastery, and as soon as it was sighted the pilgrims, with heads uncovered and faces turned towards the island, joined in singing "Faith of our Fathers," and their voices, pealing over the waters, were heard by Bishop Macdonald in the monastery, giving timely intimation of their arrival.

The party were disembarked with the greatest expedition, each boat-load on landing forming in processional order, and marching slowly along the winding paths, reciting decades of the rosary as they went. The ruins of the nunnery and Maclean's cross, which are among the objects of interest pointed out to visitors, arrested attention only for a moment, and the procession did not halt till it reached the ruined monastery, where it had been arranged that the ceremony should take place. Here, in the chancel familiar to all tourists in the Western Highlands, a temporary altar had been erected, and the first arrivals on the scene found the Bishop of Argyle and the Isles busily engaged giving a few finishing touches to the work. He was receiving indispensible assistance from several young ladies, whose deft fingers were suitably arranging on the altar the flowers and candelabra. They were Miss M'Clement, Lochnell; Miss M'Laverty, Miss M'Hardy, Edinburgh, and Miss Campbell Long. Though roughly constructed, the altar, which occupied the site of the original high altar, was artistically draped, and the mouldering walls in the vicinity were hung with carpets. The portion of the chancel in which the altar was situated was roofed over, and the ground had been warmly carpeted. As each succeeding boat-load made their appearance on the scene, the chancel soon became crowded to overflowing, and the surrounding clergymen found themselves confined in a very limited space. All of those who took part in the services were vested in their surplice and stoles, and were their Breviaries. Benedictine, Franciscan, Vincentian, Cormulite, and other monks were represented, thirteen of the first-mentioned order, under the leadership of the Prior, furnishing a choir. When all the pilgrims had assembled within the precincts of the ancient building, solemn Pontifical High Mass—*In Coram Archiepiscopis*—was celebrated by Bishop Macdonald of Argyle and the Isles, with the Very Rev. Dean Clapperton, administrator of the diocese of Dunkeld, as assistant priest. Among others present were Monsignor Persico, wearing the Papal cross, purple biretta, and brown robes of office; Archbishop Smith, attired in full pontificals, within the sanctuary; the Rev. Canon Grady, vicar-general, Falkirk, and Canon Caven, rector of Glasgow Seminary, deacons in attendance on the throne; Father M'Almain, Kuoydart, and Father Woods, Newton-Stewart, the deacon and sub-deacons of the mass respectively; Father Angus Macdonald, Oban, and Father Colin Mackenzie, masters of ceremonies. The music, which was a Gregorian chant, was led by the Benedictine choir from the Monastery of St. Augustus. During the progress of the service the rays of the sun were falling upon the pilgrim band, and lighting up the crumbling wall and decaying stone of the ancient monastery.

Archbishop Smith preached upon the words, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace;" and in the course of the sermon he sketched the history of the Saint at whose shrine they had come to kneel in holy reverence. Sprung on both the father's and the mother's side from the noblest races of the Irish kings, Columba, he said, would have had much at his command had he chosen to spend his life in his native country. Setting out in his frail craft, with twelve companions from the coast of Antrim to begin his missionary labors among the heathen Picts, he touched at various islands on the way; but finding that the hills of his dear Ireland were still visible, he put off to sea again, fearing lest the sight of his beloved country would make him falter in his great purpose. On the 12th of May 563 he landed upon Iona, whence Ireland in the distance could no longer be discerned. From that day the little speck on the ocean grew into a mighty power. It flamed out into a beacon of glorious light that for centuries flashed across the ocean a steady blaze. Soon after Columba arrived on the island there arose on the spot selected a humble monastery and a church constructed of rough planks, covered with boughs of trees and reeds, and also the humble cell of the Abbot himself. When Columba carried his mission into the mainland the powerful Pictish King shut his gates against him but, at the sign of the cross the gates flew open, and in the presence of the barbaric monarch stood the commanding figure of the Saint, of more than ordinary stature, of angelic countenance, and with a sonorous voice. The King, overawed, gave Columba permission to preach in his dominions, and the cross soon triumphed over all that country. Whatever influence the miracles might have had on the conversion of Caledonia and the Pagan Picts, there was little doubt that the example of Columba's pure and ascetic life, joined with his preaching and his constant prayer, wrought the conversion of the whole country. In this way Columba converted the nation of the Picts, and in the thirty years during which he buried himself in the great work the form of Christianity was found to be precisely the same as that which the Catholic Church still believed.

At the conclusion of the sermon High Mass was again proceeded with, the Benedictine choir singing the Credo and Agnus Dei; after which Bishop Macdonald of Argyle and the Isles preached in Gaelic from the words, "Be merciful of your prelates," observing that the text was especially appropriate on such an occasion as that, when they were gathered to honor the Saint to whom the Highlands owed their Christianity. He concluded by alluding to the well-known prophecy of Columba, and said that that day was looked upon as a partial fulfilment of it. Then, before bringing the ceremony to a conclusion, he, as Bishop of the diocese, welcomed the pilgrims to the shrine, expressed his obligations to the members of the Clerical Committee, to whom they owed the success of the pilgrimage, and conveyed his thanks to the wife of Sir Benedict for their assistance in the choir. He also expressed, in name of the pilgrims, the pleasure they experienced in having among them Monsignor Persico, and publicly conveyed to the Duke of Argyll their thanks for the courtesy with which he had endeavored to place every facility in their way. Three complimentary references concluded, Dean Clapperton read the petition which had been forwarded to the Vatican, asking permission to administer the papal blessing, and the reply, couched in very few words, granting the request. The "Confiteor" having been recited, the Bishop of Argyle and the Isles administered the apostolic benediction, which brought the ceremony to a close.

While leaving the chancel and dispersing themselves throughout the ruins, the pilgrims joined in singing the hymn "Faith of our fathers." The entire service was of a most beautiful and impressive character, the effect of which was deepened by the knowledge that it was being conducted on historic ground, within sight of the spot where the Saint, whose memory is now revered alike by Catholics and Protestant—for only a few days ago, at forerness, his name was associated with the planting of the Free Church in the Highlands—first placed foot on Scottish soil, and where his restless relics have now found a peaceful shrine. Having still two hours at their disposal, the pilgrims—clergy and laity alike—were conducted in groups over the island, where they viewed with interest the many curious remains of centuries long gone by, and were shown the various places made memorable by the life of St. Columba. In order that a fitting souvenir of the pilgrimage might be obtained, photographs of the party were taken amid the ruins, each diocese forming itself a distinct group.

Shortly after two o'clock the re-embarkation commenced, and at three o'clock the vessel weighed anchor. The return journey was made in the most delightful weather that has been experienced on the coast this summer. On entering the bay at Oban, singing was recommenced, and just before reaching the quay, in response to several calls on the part of the clergy for "Three cheers for the Pope," a lusty cheer from five hundred throats was raised from the deck of the steamer, proclaiming to the inhabitants of Oban, who were out in hundreds to witness their arrival, the successful issue of the pilgrimage. All were delighted with their experience, and were loud in praise of the officials on board the Grenadier for the means taken to provide for their comfort, and of the inhabitants and the custodian of the island of Iona for the kindness and courtesy they showed to the pilgrims. A large proportion of the pilgrims left Oban last night for the South, but a considerable number, and among them a fair representation from Edinburgh, will not start on the return journey till to-morrow morning.—*Edinburgh "Scotsman"—June* 14, 1888.

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The first point that may be noted is the claim that Columba's faith was identical with the Roman Catholic. Possibly, if we look at the doctrine of the Trinity, and related dogmas, which, however are by no means peculiar to the Roman Catholics, this contention might be granted. But facts show that Columba was independent of Rome in various respects. He had a different mode of fixing the time for the observance of Easter, namely that of the great mass of the Eastern churches in ancient times—derived from the Jewish passover. This was quite opposed to the Roman time. He had also a different style of *tonsure* or shaving the head. He successfully resisted all attempts to make him change. I. Rhys, Professor of Celtic in the University of Oxford, says:—"The Columban Church had done a great work in Northumbria, but it had come to an end there in 664, when the Angles conformed to Rome. The same was now threatening it in Pictland under Nechtan. Now Nechtan was at peace with the Angles of Northumbria, and with their example before his eyes, he ordered the observance of Easter, and the tonsure of the clergy to be regulated by the then practice of the Church of Rome. This took place in the year 710 at Scone, in Scotland, which is supposed to have by this time become the capital, and possessed of the coronation stone now at Westminster. The King had the assistance of Anglian priests to carry out the change, and the Columban clergy refusing to obey, were expelled in 717, when they crossed Drumalbin to the country of their Scottish kinsmen" (In Argyle) Celtic Britain. pp. 171-172.

The status of Columba was also peculiar. It is thus described by Reeves: Iona "had always for its ruler a presbyter [elder] abbot, to whose jurisdiction both the entire province, and the bishops [ordinary elders] themselves also, contrary to the usual order of things, must own subjection, after the example of that first teacher of theirs [Columba] who was no bishop [in the elevated sense] but a presbyter and monk." Chamber's Encyclopedia.

The following extracts from the Duke of Argyll's work on Iona may be interesting in connection with this subject:

J. C.

"Iona is situated at the southern apex of that long triangular track of mountain land which lies to the northwest of the great Caledonian valley (now canal J. C.) and which stretching from Inverness on the one side and from Cape Wrath on the other terminates in the elevated summit of Ben More in Mull. In approaching Iona from the South coast of Mull we see the massive hills of gneiss rocks which constitute the great bulk of that large island subsiding somewhat suddenly into the long promontory of comparatively low elevation; at first with sharp and broken outlines due to mica slate, and then with rounded knobs and knolls of granite swept naked by the blast along the margin of the sea; and farther inland covered with sheets of moss and heather. Off the point of this long promontory called the "Ross" and separated from it by a Sound of shallow sea, about one mile broad lies Columba's Isle.

"Passing through the labyrinth of rocks, his boat was received into a creek which to this day retains the name of the "Port of the Coracle" (Port-na-Churaich) a port guarded round by precipitous rocks of gneiss, and marked by a beach of brilliantly colored pebbles of green serpentine, green quartz, and the reddest felspar. Again he mounted the nearest hill, and here at last the southern horizon was nothing but a line of sea. And so this hill has ever since been marked by a Cairn which is known to the Gael as the "Cairn cul ri Erin," or "the Cairn with the back turned upon Erin."

"On the south-eastern side of the island between the rocky pasturage and the shore there is a long natural declivity of arable soil, steep enough to be naturally dry and protected by the hills from the western blast. And so here Columba's tent was pitched and his Bible opened, and his banner raised for the conversion of the heathen.

"The ancient ecclesiastical buildings which are now slowly mouldering to decay, and which are all grouped within a short distance of each other, mark, beyond all question, the few acres of ground on some part of which Columba's cell and church were built. . . . But one and all of them belong to a very different age from that in which Columba lived. One of them, the least and the most inconspicuous, but the most venerable of them all, Saint Odhrain's Chapel, may possibly be the same building which Queen Margaret of Scotland is known to have erected in memory of the saint, and dedicated to one of the most famous of his companions. But Queen Margaret died A. D. 1092, and therefore any building which she erected must date from nearly 500 years after Columba's death.

"But St. Odhrain's Chapel has this great interest that in all probability it marks the site of the still humbler church of wood and wattles in which Columba worshiped."

Archbishop Smith speaks of Columba having converted the nation of the Picts, but it was only one portion—the northern. In Chamber's Encyclopedia it is stated that "the Picts dwelling in the south of the Grampian range had been converted by St. Ninian in the fifth century," who, Rhys says, "labored also among the Picts of Galloway as early as 397."

The hymns "Look down, O Mother Mary," and "Hail, Queen of Heaven," point clearly to the Pagan origin of much of Roman Catholic religion. The latter phrase, Queen of Heaven is shown in Jer. vii. 18 to refer to an idolatrous usage derived by the Israelites from their Pagan neighbors. "The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of Heaven and to pour out drink offerings unto other gods." Mary is evidently represented in the first hymn as "as the mother of God," and to suppose that she, if in heaven, could hear the invocation here addressed to her, is to invest her with the Divine attribute of Omniscience.

This is another point where Columba parts company with Rome, as I am not aware that the Irish saint practiced Mariolatry in any form.

I have made an extract from the Duke of Argyll's little book on Iona, which supply some items of information not found in the report, which may add interest to the subject.

J. C.

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Lat. 56.20 North, Long. 6.22 West.

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The Annual Nickel Plate Excursion from Valparaiso, Ind., and points east, will be run early in August. Advertising matter and newspaper locals will appear in due time.

## Poetry

### I WONDER WHY.

I wonder why this world's good things
Should fall in such unequal shares;
Why some should taste of all the joys,
And others only feel the cares!
I wonder why the sunshine bright
Should fall in paths some people tread,
While others shiver in the shade
Of clouds that gather overhead!

I wonder why the trees that hang
So full of luscious fruit should grow
Only where some may reach and eat,
While others faint and thirsty go?
Why should sweet flowers bloom for some,
For others only thorns be found?
And some grow rich on fruitful earth,
While others till but barren ground?

I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblest with might of tenderness!
I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn till night,
Their hearts so crushed with sorrow here!

Ah well! we may not know indeed
The whys, the wherefores of each life!
But this we know—there's one who sees
And watches us through fog or strife.
Each life its mission here fulfils,
And only he may know the end,
And loving him, we may be strong,
Through storm or sunshine he may send!

—Bernard Feuchtw.

## Selections.

### THE DANIEL FORETIEW OF ROMAN-ISM. No. 4.

Allow me to commence this lecture by reading to you Daniel's description of the divinely designed hieroglyph by which the history of Rome was prefigured. He has previously described the hieroglyphs of the Babylonian, Persian, and Grecian Empires, and then he says:

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with the feet of it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.... I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. In these verses you have the entire story of the Papacy, and what is more, you have its future as well as its past, the judgment of God as to its moral character and deserts. And how vivid the coloring, how graphic the pictures! I wish I could paint, or, better still, display in action before your eyes, such a dreadful and terrible and exceedingly strong wild beast, with its brazen claws and iron teeth, and ravening, ferocious nature, with its ten horns, and its strange, head-like "little horn" able to see, and speak, and blaspheme the Almighty, so as at last to bring down destruction on the beast itself! I wish I could let you watch it, rending and tearing its enemies, breaking their bones in pieces, devouring their flesh, and in wanton, fierce ferocity stamping on and tramping with its brazen-clawed feet what it cannot consume! If you had learned the A B C of the language of hieroglyphics you would at once recognize that such creatures as this are figures of godless empires, kingdoms which are brutal in their ignorance of God, in their absence of self-control, in their bestial instincts; which love blood-shed and are reckless of human agony, selfish, terrible, cruel, mighty. They represent and recall proud military heroes, like Julius Cæsar, who trample down all that oppose them; cruel despots, who oppress their fellows; reckless conquerors like Tamerlane and Napoleon, to whom the slaughter of millions of mankind was a matter of no moment. This is the generic signification of all such hieroglyphs. But we are not left to guess the meaning and application of this particular monster. The symbol has a divine interpretation. "The fourth beast," we read, "shall be the fourth kingdom upon earth." That, beyond all question was Rome, as all historians agree—the fourth and last of the great universal empires of antiquity. The monster represents Rome, her whole existence as a supreme or ruling power, after the fall of the Greek or Macedonian beast before her attacks (B. C. 197). It represents, therefore, the history of Rome for over 2000 years, in the past, and on into a time still future; for, be it well noted, this beast ravages and rules, and his characteristic little horn blasphemes and boasts, right up to the point when empire like to wild beasts come to an end, and "the Son of Man and the saints of the Most High take the kingdom and possess it forever."

It is important that we should grasp one great historical fact; i. e., the rule of Rome has never, since its first commencement, ceased to exist, save once, for a very brief period during the Gothic invasions. It has changed in character, as we have seen, but it has continued. Rome ruled the known world at the first advent of Christ, and still rules hundreds of millions of mankind, and will continue so to do right up till the second advent of Christ. So this prophecy teaches; for not until the Son of Man takes the dominion of the earth; and establishes a kingdom that shall never pass away, is the monster representing Roman rule destroyed. The rule of Rome, we repeat, has never ceased. It was a secular pagan power for five or six centuries; it has been an ecclesiastical and apostate Christian power ever since, that is to say, for twelve or thirteen centuries. There lay a brief period between these two stages, during which professed Christian Emperors ruled Rome, followed by an interval when, for a time, it seemed as if the great city had received a fatal blow from her Gothic captors. It seemed so; but it was not so, for the word of God cannot be broken. The rule of Rome revived in a new form, and was as real under the popes of the thirteenth century as it had been under the Cæsars of the first. It was as oppressive, cruel, and bloody under Innocent III., as it had been under Nero and Domitian. The reality was the same though the forms had changed. The Cæsars did not persecute the witnesses of Jesus more severely and bitterly than the popes; Diocletian did not destroy the saints or oppose the gospel more than did the Inquisition of papal days. Rome is one and the same all through, both locally and morally. One dreadful wild beast represents her, though the symbol, like the history it prefigures, has two parts. There was the undivided stage, and there has been the tenfold stage. The one is Rome Pagan, the other Rome Papal; the one is the old Empire, the other the modern pontificate; the one is the Empire of the Cæsars, the other is the Roman Papacy. I speak broadly omitting all detail for the present. We shall find more of that when we come by-and-by to John's later foreview. Daniel's was a distant view in the days of Belshazzar, too distant altogether for detail. No artist paints the sheep on the hillside if the hill be fifty miles off; he may sketch the bold outline, but he omits minor detail. So Daniel's distant foreview, dating from 2,500 years ago, shows the two great sections of Roman history—the undivided military empire, followed by the commonwealth of Papal Christendom, the latter as truly Latin in character as the former; and he shows the end of Rome at the second advent of Christ. But he refrains encumbering his sketch with confusing political details. He does not fall however to delineate fully the moral and religious features of the power symbolized by the proud, intelligent, blasphemous, head-like "little horn" of the Roman beast. To this he devotes, on the contrary, the greater part of the prophecy; and I must ask you now carefully to note the various points that prove this horn to be a marvellous prophetic hieroglyph of the Roman papacy, fitting it as one of Chubb's keys fits the lock for which it was made, while it refuses absolutely to adapt itself to any other. The main points in the nature, character, and actings of this "little horn," which we must note in order to discover the power intended, are these:

1. Its place; within the body of the fourth empire.

2. The period of its origin; soon after the division of the Roman territory into ten kingdoms.

3. Its nature; different from the other kingdoms, though in some respects like them. It was a horn, but with eyes and mouth. It would be a kingdom like the rest, a monarchy; but its kings would be overseers or bishops and prophets.

4. Its moral character; boastful and blasphemous: great words spoken against the Most High.

5. Its lawlessness; it would claim authority over times and laws.

6. Its opposition to the saints; it would be a persecuting power, and that for so long a period that it would wear out the saints of the Most High, who would be given into his hand for a time,

7. Its duration; "time, times and a half," or 1,260 years.

8 Its doom; it would suffer the loss of its dominion before it was itself destroyed. "They shall take away its dominion, to consume and destroy it to the end." Here are eight distinct and perfectly tangible features. If they all meet in one great reality, if we find them all characterizing one and the same power, can we question that that is the power intended? They do all meet in the Roman Papacy, whose history I have just briefly recalled, and we are therefore bold to say it is the great and evil reality predicted. A few words on each of these points, to convince you that this is the case.

1. Its place. No one can question that the Papacy is a Roman as distinguished from a Greek or an Oriental power. Its seat is the seven-hilled city; its tongue is the Latin language of Cæsar of Pliny and of Tacitus; its Church is the Church of Rome, and is the only Church that is or ever has been named from a city. Others have been named from countries, or from men; the Papal Church alone bears the name of a city, and that city is Rome. The Papacy fulfils the first condition therefore.

2. Its time. We have shown that the last Bishop of Rome and the first pope was Boniface III., A. D. 607. Now the western empire of Rome came to an end with the fall of Romulus Augustulus, A. D. 476; that is, 130 years earlier. During that time the ten kingdoms were forming in the body of the old empire, and during that time the simple pastor of the church was transformed into a pope. The little horn grew up among the ten. The Papacy developed synchronously with the Gothic kingdoms.

3. Its nature. The power symbolized by the little horn is of course a kingdom, like all the other ten; but it is not merely this. It is "diverse," or different, from all the other ruling dynasties with which it is associated. It is a horn of the wild beast, but it has human eyes and a human voice, denoting its pretensions to be a seer, or prophet, and a teacher. It takes the oversight of all the ten, it is an overseer or bishop and it has "a mouth speaking great things." Its paramount influence depends, not on its mere material power, for it is small as a kingdom, a "little horn," but on its religious pretensions. Does not this exactly portray the Papacy? Was it not diverse or different from all the Gothic kingdoms amid which it existed? Was it a mere kingdom? Nay, but a spiritual reign over the hearts and minds as well as the bodies of men—a reign established by means, not of material weapons, but of spiritual pretensions. It was founded not on force, but on falsehood and fraud, and the superstitious fears of the half civilized and ignorant Gothic kingdoms. The popedom has always been eager to proclaim its own diversity from all other kingdoms. It claims "a princedom more perfect than every human princedom," surpassing them "as far as the light of the sun exceeds that of the moon." It arrogates to itself a character as superior to secular kingdoms as man to the irrational beasts. Its laws are made not with the best human wisdom; but *auctoritate, scientia, ac plenitudine*, with the fulness of Divine knowledge, and the fulness of apostolic power. Is not the Papacy sufficiently diverse from all the rest of the kingdoms of western Europe to identify it as the little horn? What other ruling monarch of Christendom ever pretended to apostle authority, or ruled men in the name of God? Does the pope dress in royal robes? Nay, but in priestly garments. Does he wear a crown? Nay, but a triple tiara, to show that he reigns in heaven, earth, and hell.

Does he wield a sceptre? Nay, but a crosier or crook, to show that he is the good shepherd of the Church. Do his subjects kiss his hand? Nay, but his toe! Verily this power is "diverse" from the rest, both in great things and little. It is small in size, gigantic in pretensions. It is, or was for centuries, one among many temporal kingdoms in Europe. It is the only one which claims a spiritual authority and universal dominion.

4. Its moral character. The salient feature here is "the mouth speaking great things." Great words spoken against the Most High, and "a look more stout than its fellows." Audacious pride and bold blasphemy must characterize the power that fulfils this point of the symbol. We ask, then, has the Papacy exhibited this mark also? Time would fail me to quote to you verbatim its great words, its boastful self-glorifications, and its outrageous blasphemies against God! You will find pages of them quoted in my work on "The Approaching End of the Age," and volumes filled with them exist, for Papal documents consist of little else. The Papal claims are so grotesque in their pride and self-exaltation, that they almost produce a sense of the comic, and the feeling of pitying contempt with which one would watch a frog trying to swell itself to the size of an ox! I must however mention some of the claims contained in these "great words," which will show you the nature of Papal blasphemies. It is claimed, for instance, that "no laws made contrary to the canons and decrees of Roman prelates have any force," that "the tribunals of all kings are subject to the priests," that "no man may act against the discipline of the Roman Church," that "the Papal decrees or decretal epistles are to be numbered among the canonical Scriptures," and not only so, but that the Scriptures themselves are to be received only "because a judgment of holy Pope Innocent was published for receiving them." It is claimed that "emperors ought to obey, and not rule over pontiffs;" that even an awfully wicked pope, who is a "slave of hell," may not be rebuked by mortal man, because "he himself is to judge all men, and be judged by none" and "since he was styled God, by the pious prince Constantine, it is manifest that God cannot be judged by man!" They claim that no laws can bind the popes, but that just as Christ, being maker of all laws and ordinances, could violate the Sabbath, because he was Lord also of the Sabbath, so popes can dispense with any law, to show they are above all law.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 8.

BY DR. J. K. THOMPSON.

TERTIARY OR CENOZOIC AGE CONTINUED.

God said, Let us make man in our image, after our likeness; and man, the crowning work of Tertiary creation was created,—at once creation's lord, and a co-worker with God for the completion of that glorious scheme in relation to the earth by which Jehovah had wrought upon it before the foundation of the world, and by which he had brought it from chaos to its present beautiful form and completeness, filling it with organisms of wonderful form and life, each adapted to its own peculiar period of pre-eminence, to add to its beauty, its fertility and its productiveness. "Creation receives its deputed monarch. Moulded by God's own finger, and in God's own likeness, he enters upon the scene, an exquisite creature, rich in native faculty, pregnant with the yet undeveloped seeds of all wisdom and knowledge, tender of heart and pure of spirit, he was formed to hold high communion with his Creator, and to breathe abroad his sympathy over all that the Creator had made." (Hugh Miller.)

"Till the introduction of man upon the planet, the humbler creatures, his predecessors, formed but mere figures in its landscapes, and failed to alter or affect by their works, the face of nature. They were conspicuous not from what they did, but from what they were. At an early period reefs of coral, the work of minute zoophytes, whitened the shallows of the ocean, or encircled with pale, ever-broadening frames, solitary islands, green with the shrubs and trees of extinct floras; but though products of the animal world, they were not built up under the direction of even an instinctive intelligence, but were as entirely the results of a vegetative process of mere growth as the forests, or reed brakes of the old carboniferous savannahs. At a later time an ant-hill might be here and there described, rearing its squat brown pyramid amid the recesses of some oolitic forest, or, in a period still more recent, the dam of the gigantic beaver might be seen extending its minute eye-like circlet of blue amid the windings of some rocky ravine of the Pliocene age; or, existing as a little mound-skirted pond, with the rude, half-submerged cottage of the creature, its architect, rising beside it, on some rivulet of the Pleistocene. But how inconsiderable such works when compared with the wide extent of prospect in which they were included! Not until man is introduced on the earth do we find the creatures whose works sensibly affect and modify the aspects of nature." Hugh Miller, in Testimony of the Rocks.

Inspiration gives a clear, terse and vivid statement of man's creation. It is complete, comprehensive and concise, as follows: "And God made (caused to be) the man according to an image of a God (a disposer) made he him; male and female made he them," and, again, "And God moulded the man dust from the earth, and breathed into (or implanted in) his face a breath of (ζωης) life, and the man came to be a living organism, (εις ψυχην ζωσαν)," (Chas. Gardiner in RESTITUTION), or as the Common Version reads, "So God created man in his own image, in the image of God created he him: male and female created he them," and, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

All the creatures of the Tertiary creation, its gigantic mammals, its massive quadrupeds, its fierce carnivora, its animals of domestication and lastly its Man, were earth-births, in contradistinction to the water-births of the Mesozoic. In the latter God had said, "Let the waters bring forth;" while of the former it is written, "And God said, Let the earth bring forth."

Man, the last-formed work of the age, was not an exception to his predecessors. Formed of the same dust of the ground, inhaling the same life-giving, life-sustaining, vitalizing aerial element; subjected to the same modes of life, partaking of the same diet, and nourished by the same methods of nutrition and assimilation, it is not wonderful that Solomon in his wisdom should say, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again," Eccl. iii. 18–20; and again, "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.... Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest," Ibid. ix. 4, 10, or that David should so emphatically assert, that "Man that is in honor and understandeth not is like the beasts that perish." Psa. xlix. 20.

Geology knows of man only as a creature of tertiary creation, and God's word confirms it. Neither record recognizes any principle, or part in man as deathless, or regards him in possession of an undying spirit, or an immortal soul. No. Immortality was brought to light through the gospel as a reward for patient continuance in well-doing; it is to be sought after, and is the gift, a free gift of a well pleased Deity to those who are found worthily seeking after it.

Man, as he came from the hand of the Divine Architect was neither perfect nor imperfect, mentally or morally; neither holy nor unholy; mortal nor immortal, yet susceptible of becoming either as he might elect. A test was needed to show whether he would prove to be a law-breaker, imperfect, unholy, and unworthy to live, or, a law-observer, worthy of perfection and immortality. He was placed in the garden to dress it and to keep it. This was his daily avocation. A law was given him that he might form a character. Had there been no law, there could have been no transgression, no standard by which to have claimed obedience, or sin, and without such a standard or guide for judgment no character could have been formed. Without law, man would have lived and died, as did the brute creation around him, with no higher aims and aspirations than the supplying of his daily wants, and the propagation of his species. But a law was given him, a basis of right and wrong, and the fact stamps his ability to obey, or to disobey it. Here, too, we observe the distinction between him and his contemporaries. To him was granted a higher, nobler, grander intellectuality than to the brutes around him. In this he far exceeded any of the former creations. He could take cognizance of a law; they lived and died without any knowledge of law. They were doomed to death and destruction; he, through obedience to the law, might perpetuate his existence eternally. He was not subject to death, except by a violation of law, and the tree of life was there in the midst of the garden, a fountain of perpetual youth, to which he was granted free access, if he proved himself worthy to partake of it. Under it man was, and is, the great creature-worker of the world,—a created being, continuing the work of an all-wise Creator to the development of the highest, purest and best plane of existence for the age, and for the ages to follow. He tills the soil, plants the trees, for flower, fruit and vintage, and sows the grain with outstretched hand to gain an increased store of golden cereals. He builds his habitations, and a shelter for his flocks and herds; removes here a forest and there transplants another; builds cities and carries on successfully the arts and sciences; makes the winds, the waves, and the elements do his bidding; domesticates as beasts of burden, or for his use, the beasts of the field, and enriches his mental store from social intercourse. As Hugh Miller beautifully expresses it, "Man, in these departments of industry is what none of his predecessors have ever been,—a fellow-worker with the Creator. He is a mighty improver of creation."

Paul recognizes the earth-born nature of man when he informs his Corinthian brethren that "The first man, Adam, was made a living soul, the last Adam was made a quickening spirit." "The first man is of the earth, earthy." "As is the earthy, such are they also that are earthy," etc. In fact all the writers of the Bible acctly accord with what has been noted, and we may read farther, "In the sweat of thy face shalt thou eat bread, till thou return to the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return," Gen. iii. 19, and "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." Eccl. xii. 7; or, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame: he remembereth that we are dust." Psa. ciii. 14.

No intimation is anywhere given of an undying entity or principle in man different from the other fauna of the age, but to the contrary. Much of theory, inference and speculation has been offered in support of man's inherent immortality. A difference is observed between the mental caliber of man and his age contemporaries, and this difference has been thought by some to be due to a God-given inherency—an undying entity—variously denominated, an immortal soul, an immortal spirit, the deathless principle, the immortal mind, etc., indicative of an existence through and beyond the death of the individual. Such a thing is unknown to the sacred volume, or at least remains unrevealed therein, and is foreign to the teachings of science. Inspiration is as silent as the grave as to its creation, its location, its function in the individual, its object in life, its nature, its use, its future or its finality. The supposition of its existence is only an assumption based upon inference, and the ideality in relation to it is varied according to the fancy of its advocates. Poetic imagery indulged, clothes this fancy and peddles it out thus:

"Dust thou art, to dust returnest,
Was not spoken of the soul."

Or,

"The soul immortal as its Maker,
Can never, never die."

And so on ad infinitum. But this imagery is rather the fanciful tracings of poetic license unsupported by truth; either through the revelations of science, or of God's word.

Cessation of animated existence (death) had prevailed over the fauna of the ages from the earliest dawn of zoophytic life, and through all the genera and species of the intervening ages, but to man was granted an immunity from this dire result by obedience to the divine law. Man's failure in the garden of Eden to prove himself of the law-abiding class, inheres in the race of tertiary, earth-born man, rendering him imperfect, mortal, and death-doomed.

The age closed with a severe ordeal of judgment, yet the judicial verdict is that its labors were good. Its creations, made for the age, filled the place the Creator had planned. They were acceptable of God for the age. Its close exhibits 60 to 70 per cent. of the present forms of animal life. But the time of giant quadrupeds is full and they no longer predominate over the new age types. Man's advent ushered in the era of mind, of mental endowment, of comprehending and obeying law, and remained a type of life for the then age to come.

The age was closed and its successor inaugurated by the Glacial Period, one of the most terrific ordeals through which the earth had ever passed.

Note. It seems to have been a peculiarity of the ages and of age-work that during the cadence of each, or sometime prior to its close, a typical individual prophetic of the predominating type of life for the next age was almost invariably introduced, to show, as it were, what would be the organic peculiarities of the age to come. Thus a small vertebrate mammal (Dromatherium Sylvestre)—the only one of its class—has been found in the Mesozoic strata of North Carolina, but in such limited quantities as to have only a slight effect upon the profuse reptilian productions for which that age is remarkable. Two or three small mammals have been discovered in the same strata in Europe also, but they were an insignificant part of the prevailing fauna, and of the smaller and less conspicuous forms of that order. Thus, too, man was brought upon the stage of action just prior to the close of the Tertiary or Cenozoic Age, a part of the age-labors, and a prophecy of the prevailing fauna of the age to come (the Quarternary, or Post-tertiary.)

WAYNELAND, Ark.

*Dear Restitution:*

We are going to have a camp meeting near this place, beginning on Friday night before the third Sunday in August. We want all the preaching brethren who love the appearing of our blessed Lord, and who are looking for his soon personal coming, to meet with us. The sole object of this meeting is to serve the Lord and preach the gospel of the soon coming King and kingdom. Therefore we want no debating or controversy during said meeting, and all who cannot meet with us for the sole purpose of worshipping the Lord, and preaching the gospel, and let others alone, will please stay at home. But to all those whose hearts are filled with love for God and his cause, we throw wide the door and bid you welcome. Come praying that the Lord may wonderfully bless our meeting. If any of the brethren have any tracts they can spare, please send them to us. We want to give every person one who comes to our meeting. Yours in the blessed hope.

T. J. DANIEL.

## DIED.

RUSSEL.—In West Lovelock, Butte Co., Cal., June 17, 1888, Chas. L. Russel, of pneumonia, aged 20 years and 7 months.

By his death Brother and Sister Russel have lost their only child, and the community a highly respected and honored member. Charlie was a model young man and was esteemed and loved by all who knew him. Always amiable, kind, true, generous and patient. He had a large circle of friends who deeply mourn his loss. He was followed to the grave by a larger concourse of people than ever was seen here on a similar occasion. The writer spoke words of comfort from 1 Cor. xv. 26. May the blessing of God rest upon the parents in this great affliction and they be brought to that land where death can never come.

ELDER J. D. GAREY.

WASHINGTON, D. C., June 24, '88,

*Dear Restitution:*

My father, Newell Bond, has died after long and severe suffering, aged 90 years, 2 months and 2 days. He died as he had lived, in hope of the soon coming of his Lord and Master. Please insert the notice of his death in your paper, the paper whose coming he had watched for each week.

Yours, F. D. BOND.

# Poetry.

## "NEVER MIND."

What's the use of always fretting,
At the trials we shall find
Ever strewn along our pathway?
Travel on, and "Never Mind."

Travel onward, working, hoping;
Cast no lingering glance behind.
At the trials once encountered
Look ahead and "Never Mind."

What is past, is past forever,
Let all fretting be realgned.
It will never help the matter,
Do your best and "Never Mind."

And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to heaven, and "Never Mind."

Friendly words are often spoken,
When the feelings are unkind,
Take them for their real value,
Pass them by, and "Never Mind."

Fate may threaten, clouds may lower,
Enemies may be combined,
If your trust in God is steadfast,
He will help you. "Never Mind."

—Mary E. McCleary.

# Communications.

## Faith Like a Mustard—Seed, or the Mustard-Seed Philosophy.

"And he said unto them; Because of your little faithfulness (ολιγοπιστιαν not ολιγην πιστιν—little faith).

For verily I say unto you, if ye had faith as a mustard-seed, ye might say unto this mountain, go over from this place to that, and it would go over; and nothing would be impossible for you," Matt. xvii. 20.

What does this mean and what is the philosophy of it? In the first place, is the Teacher speaking of quantity or kind? The context shows that he is speaking of kind. But does a mustard-seed display faith, and can an inanimate object of any kind be said to have faith? No. How then does a mustard-seed illustrate faith or a kind of faith? In this way, namely. The mustard-seed is an undeveloped germ and contains within itself a possibility and potency. So did those disciples addressed. They were the germ of a kingdom spiritual and in them was the undeveloped potency and possibility of "all things" as they are told later. Does the mustard-seed become "the largest of the herbs of the garden" without a due process of growth? Neither would these disciples become such a kingdom in the garden of God without a similar process of growth in due time. Notice, they are addressed as a body not as individuals. The ultimate potency and possibility determined by kind in the case of the mustard-seed and act by quantity or size. For the seed is one and the smallest of the garden-seeds too. So the seed of this spiritual kingdom is one also "and that seed the Christ." The germinal kingdom too so small and insignificant among the kingdoms of the earth as to be despised and rejected of men. How does the mustard-seed grow and develop its possibility and potency? It grows in the earth. So does the spiritual kingdom. Would the mustard-seed grow in the air? Neither can you have an aerial spiritual kingdom of imagination. The mustard-seed must have suitable environments and must respond to them. It must take root downward and grow upward. So must the kingdom. It too must be "rooted and grounded in good soil." The soil must be set apart for the mustard-seed, so must it for the kingdom, and it must be kept free from weeds in each instance. All the forces of nature are enlisted to give potency to the mustard-seed growth. If "all things are yours" are they not all likewise enlisted to give potency to the kingdom, and when the due time has arrived, do you doubt that "the saints is light" will sway the forces of this cosmos? And if this be true will it be a great thing to cause a mountain instantly to change its place? Have you any idea of the latent power there is wrapped up in a sun-beam? "The saints in light" are those who have been fully "enlightened." They will know and know how to use this enlightenment to God's glory, their own good, and the greatest good of "the many." It has been written that "they will sway the cosmos" and that "all the dunamois (forces) of the heavens and the earth will be on their side." Will it be a great thing for such "a kingdom" or such a royalty to say to a material mountain "go from this place to that" with full assurance of its "getting there?" Give me "the sway" of the volcanic forces alone and I will "take the contract." Give me the latent power in a drop of water and I'll guarantee the contract for any one of "the royal priesthood" when they have returned to earth with their promised incarnations.

—Faith like a mustard-seed then is like first in kind when applied to "the kingdom of righteousness." Both are germinal products with latent possibilities.

Second. Both require planting in the earth, and both must be true to their environments.

Third. Both require the divine as well as human ministration.

Fourth. Both develop and reach their mature potency and possibility according to a germinal periodicity that is determined by a divine, not a human agency.

Fifth. Both enlist the natural forces of this cosmos in the development of their potency.

Sixth and last. Both are one in their germinal life. It is one mustard-seed that is faithful to accomplish that for which it was sent, and it is one kingdom-seed that must in its kind and degree be faithful to its germinal trust if it would realize its latent potency and possibility.

Well might the Teacher then say in a question of faithfulness "If ye had faith as a mustard-seed ye might say unto this mountain (or any other mountain) go over from this place to that, and it would go over, and nothing would be impossible for you."

C. GARDNER.

## Unto the Brethren In Christ Jesus Greeting.

Grace be to you and peace from God our Father and the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. We take pleasure in writing a few lines to express our heartfelt thanks to the dear ones who have written so many words of comfort wherewith they have been comforted of God, helping us to overcome trials and temptations and cheering us in time of trouble. How often Sister Wince's letters seemed written expressly for us, and have comforted us and made us rejoice and take courage when everything seemed dark and dreary. Many thanks dear sister for your labor of love, and the many exhortations you have given us through the columns of our much loved paper. May you with your worthy companion still live to do good in these times of peril, and at last be found blameless at the coming of our blessed Lord.

Sister Wilson's letter of experience came at the time we ourselves were almost in despair. We had listened to those who taught that Jesus was the son of Joseph, that all the Spirit we now received was the Word, and God would not answer prayer, that was only for the apostle's day, and many other things that had caused us to almost think Christianity in this day was a fraud, because we found no peace nor joy in this belief.

There are many others that give us exhortations, that, as it were, create in us new life.

To our beloved Editor, whose letters seem to be written with a pen directed by inspiration, and whose heart is filled with the love of God, may his (God's) grace be sufficient in every trial and temptation, enabling you to perform the work you have to do in the fear of God and to his glory and honor, and at last you may receive a crown of life in the kingdom of God. On the beautiful morning of May 22nd there was a little company of thirteen went two miles to the creek, and while all nature seemed to rejoice, our hearts were made glad to see our son and his wife go down in the watery grave and raised up again to walk in a new life; we could only say, praise the Lord. Our worthy brother, T. J. Whitesitt performed the act. May the blessing of God be with them that they may be bright and shining lights in this age of darkness. Dearly beloved, let us take courage; the prize is at the end of the race, and everything declares the end is nigh. Let us lift up our heads and rejoice. We may have trials and temptations that may make us feel as though we are forsaken, yet the promise is sure, he will never leave nor forsake those that put their trust in him, but when we are tried we shall receive a crown of life. Yours in love of the truth.

CLARA CROWN.

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## "God the Spirit."

They who worship him must worship him in spirit and in truth," John iv. 24, i. e., we must worship him as revealed in his word.

In our version it reads, "God is a spirit." But this is only in the idiom of our language, which many do not see; for there are "many spirits gone out into the world," and hence the question might be raised, which one is "he?"

Again, God is light, 1 John i. 5; not a light. Still again, "God is love," 1 John iv. 16; not a love, but "God is love." Amen.

Farther, "God is my salvation," Ex. xv. 2; Deut. x. 21. "He is thy praise!" And in 2 Sam. xxii. 32, "Who is a rock save our God? God is *my strength*, my power."

Now to bring the expression down to our apprehension note John vi. 47-58. "This is the bread that (in contrast with Israel's manna) cometh down from heaven—he that eateth of this bread shall live forever." "It is the spirit that quickeneth (giveth life) the flesh profiteth nothing; the words I speak unto you are spirit and life." vs. 63.

Here lies the point; those terms, "light, life, love, strength, salvation and song" are above our common language to express what "God is to us, what he does for us, and will do in bringing believers to himself.

Their evident import is clear, as in the Lord's supper service. "The bread broken" signifies, sets forth, Jesus body bruised and broken, to bear our sins, the just for the unjust, and save us. We need reverence to accept divine revelation as given for our salvation, "comparing Scripture with Scripture," and devoutly doing our best to let our light shine and bring others to believe and be saved.

"We now see and know in part," 1 Cor. xiii., but we are yet to see and know as we are known. Here our faith and hope find repose resting in the Lord as loving children. Amen.

J. B. COOK.

## Roman Catholic Intolerance.

The relentless determination of the Romish Church to force her own people to support her parochial schools received illustrations lately in the immediate vicinity of Philadelphia. In St. Agnes Roman Catholic Church, Westchester, the Rev. Father Spaulding announced from the altar that William S Bowen and Phillip Maguire would hereafter be forbidden a seat in the church and that they would be refused the sacraments, living or dead. This action on the part of the priest was caused by the two gentlemen named refusing to send their children to the parochial school. Mr. Maguire sends his son to the State Normal School here, and Mr. Bowen's son attends the public High School. Father Spaulding some weeks ago told Mr. Maguire and Mr. Bowen that this action would be taken if they did not take their children from the public schools and send them to the parochial school. The parents refused and wrote to Archbishop Ryan, asking if Father Spaulding had this power. The archbishop wrote back that the head of the church there could do as he thought proper. B th the gentlemen stand well in the community. Mr. Bowen is assistant manager of the West Chester Gas Company, and Mr. Maguire is one of the editors of the *Daily News*.

The programme of the Jesuits is very plain. They exclaim against a "godless education;" to give more color to the charge they join hands with infidels in driving the Bible out of our public schools; then they found parochial schools, and compel their people to support and attend them; then they demand a share of the public money for the support of these schools, which are not public schools at all but engines for advancing the interests of the Papacy. These are well planned successive steps towards the subjugation of the United States under the Roman Pontiff. Americans will be wise if they resist them in season.—*Christian Statesman.*


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|---|---|---|---|---|
| South Bend | 5 40am | 12 40pm | 10 05am | 2 30pm |
| LaPaz Junc | 5 51am | 12 50pm | 11 15am | 4 05pm |
| Plymouth | 6 20am | 1 25pm | 12 20pm | 4 50pm |
| Hibbard | 6 35am | 1 35pm | 1 30pm | 5 00pm |
| Marmont | 6 43am | 1 39pm | 2 05pm | 5 20pm |
| Maryland | 6 50am | 1 45pm | 2 45pm | 6 00pm |
| Newark | 6 53am | 1 51pm | 3 40pm | 6 30pm |
| Logansport | 7 21am | 2 35pm | 5 00pm | 7 40pm |
| Cypress | 7 42am | 2 56pm | | |
| Colfax | 7 50am | 3 04pm | | |
| Indianapolis | 11 05am | 6 15pm | | |
| Crawfordsville | 9 44am | 4 53pm | | |
| Terre Haute | 10 40am | 5 50pm | | |
| St. Louis | 7 30pm | 3 00am | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 60 | "Thro" Freight 62 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 9 00am | | |
| Terre Haute | 6 05am | 4 00pm | | |
| Crawfordsville | 8 15am | 6 15pm | | |
| Indianapolis | 7 10am | 5 30pm | | |
| Colfax | 11 20am | 9 55pm | | |
| Clymer | 10 53am | 9 29pm | | |
| Logansport | 10 45am | 8 45pm | 5 15am | 2 55pm |
| Newark | 11 25am | 9 21pm | 6 21am | 10 40pm |
| Maryland | 11 43am | 9 40pm | 7 25am | 11 40pm |
| Marmont | 11 51am | 9 57pm | 8 05am | 11 54pm |
| Hibbard | 12 06pm | 10 10pm | 8 21am | 12 10pm |
| Plymouth | 12 20pm | 10 25pm | 8 35am | 12 25am |
| LaPaz Junc | 12 35pm | 10 40pm | 9 05am | 12 55am |
| South Bend | 1 15pm | 11 10pm | 11 00am | 1 55am |

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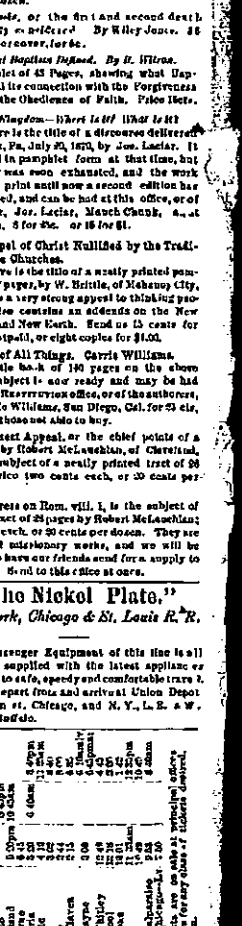

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| Lv. Buffalo | | 4 00pm | | 9 00pm | | 6 30am |
| Ar. Dunkirk | | 4 40pm | | 9 40pm | | 7 10am |
| Lv. Dunkirk | 5 45pm | 5 00pm | 10 00pm | 10 00pm | 7 30am | 7 30am |
| Ar. Salamanca | 6 30pm | 5 45pm | 10 45pm | 10 45pm | 8 15am | 8 15am |
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| Ar. Olean | 11 00pm | 10 15pm | 3 15am | 3 15am | 12 45pm | 12 45pm |
| Ar. Bradford | 11 30pm | 10 45pm | 3 45am | 3 45am | 1 15pm | 1 15pm |
| Ar. Kane | 12 00am | 11 15pm | 4 15am | 4 15am | 1 45pm | 1 45pm |
| Ar. Salamanca | 2 00am | 1 15am | 6 15am | 6 15am | 3 45pm | 3 45pm |
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Oregon Bible College
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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. II.

BY DR. J. H. THOMPSON.

#### THE GLACIAL PERIOD.

The age-work of the previous ages has brought the earth from chaos to stable completeness, and thoroughly established the continental outlines and relief. Siluria mollusks, radiates and articulates had yielded the precedence to Devonian Fishes and these in their turn succumbed to Mesozoic lizards, and the birds of Cretaceous notoriety; these in their turn giving place to the unwieldy mammalia of the Cenozoic, with man as their cotemporary, their protector and their ruler. The earth for ages had been a vast hot bed, from the time of the original division of the waters by land areas in the Devonian Age, and had developed and perfected the flora peculiar to each succeeding age,—a flora which during the Carboniferous Era had, by its stratification and fossilization, formed the immense coal deposits of the world, and which had, in later ages, given place to plants and trees bearing beautifully sculptured leaves, attractive and brilliant flowers, and abundant fruit. A tropical climate even yet prevailed over the surface of the earth, but with the close of the Tertiary ago, and under the judgment ora of it, a new phenomenon appears. Says Mr. Steele, "The Arctic regions are elevated. The climate of the whole continent feels the change. The cold creeps down every valley. Each northern blast brings a frost. The verdure of forest and plain withers and falls. The sun loses part of its heat. The sea becomes cold. Tertiary life perishes in this frigid temperature. Arctic vegetation covers the land where tropical flowers have so lately bloomed in beauty..... Rivers are stopped and turned to ice. Snow gathers in the wintry air, and wraps in its mantle of white all the desolation that has been wrought. Glaciers, born in the icy north, invade the land. Sullenly they move southward along every great river valley, plowing the rock, paring down acclivities, filling up ancient river-channels, burying forests under masses of debris, scoring and polishing the surface, grinding up stones into soil, and strewing rocks, gravel and sand over southern fields. Reaching the coast of New England, they fringe the ocean with an ice-wall for hundreds of miles. Mighty icebergs, breaking loose, float southward and grinding their way through river-channel and strait, deposit their rocky burdens in long trains over the sea-bottom, or, grounding on its shore, drop them in promiscuous piles."

The immense bowlders scattered broadcast over the continent, no less than pebble-stones bear witness to the severity of this period. The waters of the Arctic ocean, overlapping the barriers of the north, rushed in as irresistable flood, a prolonged wave, over the south-country, bearing with it icebergs, bowlders, etc., and its stupendous force of waters, destroying in its course, the life of nearly the entire fauna and flora of the globe. "Bowlders are more or less rounded, as if water-worn, and their structure and mineral composition are different from those of the rocks on which they rest. They have evidently been transported to the places they occupy." Steele's Geology. The striæ or grooves run parallel across the worn surface of the rock, and vary from the size of a pin's scratch to a foot or more in width. "On Hoosic Mountain is a bowlder of 500 tons weight, which has been carried from a ledge across an intervening valley 1800 feet deep, and at the same time elevated 1000 feet above its course." "The streets of Cincinnati, Ohio, are paved with stones quarried by the hand of nature in the region of the upper lakes." Winchell. "Arctic rocks are found," says Mr. Steele, "on the western prairies, from 400 to 500 miles distant from their homes," and again, "They are often found perched on points of the Alps, far above existing glaciers, or dispersed over distant plains."

"The northernmost part of Norway and Sweden is at this day," writes the late Louis Agassiz, in his Geological Sketches," the southern limit of the reindeer in Europe; but their fossil remains are found in large quantities in the drift about the neighborhood of Paris, and quite recently they have been traced even to the foot of the Pyrenees."

During the preceding ages a tropical climate had yielded an abundance of rank vegetation, and a large number of gigantic animals. That the polar condition was favorable to their subsistance is evidenced by the remains of a mammoth that floated down from thence, so securely locked in and preserved by one of the immense northern ice bergs that its skin was found to be covered with wool, and the dogs partook of its flesh. The earth, at the inception of the Glacial Period, had not yet been visited by rain, ("for the Lord God had not caused it to rain upon the earth," but, "there went up a mist from the earth, and watered the whole face of the ground," Gen. ii. 5, 6) yet it had yielded abundantly of the fauna and flora of the ago. Now, however, at the close of the Tertiary age and the beginning of another, adding to the discomfiture and destruction of ago-life,—the rains, generated by the condensation of an Arctic air-current, and Arctic floods, bearing on their bosom whole fields of ice and ice-berge, acting on the warm strata with they came in contact in their southward course, induced general floods and hurricanes, which swept the continental areas as with the besom of destruction. The boulder-laden ice-rafts could never have extended as high, or as far southward as did the waters that bore them, and, yet, these witness-marks appear as far south as the 39th degree of latitude in America, and perched on elevated points of the Alps of Europe while the fossil evidences of the Drift reach to the foot of the Pyrenees. Scratched and scarred, the boulders testify truly to the formidable character of the flood that bore them from their native resting-places to foreign homes. The immense oceans of Colorado are thought to have been cut by the Glacial flood. Gorges a mile in depth, through masses of solid rock, making some of the most massive, grandest scenery in the world, proclaim its lengthened severity.

It will be remembered that in the Eozoic Age, in which was wrought the separation of "the waters which were under the firmament from the waters which were above the firmament," a large mass of water was held in suspension in the aerial canopy and there is no record of its having been precipitated to the earth prior to this epoch. In fact, the humid air of the intervening periods, as well as the superior warmth of the earth itself would indicate that it was still retained in suspension, ready to fall upon the earth by condensation as rain, or snow, or hail; and that such a rapid condensation would be produced by an Arctic overflow, precipitating it on the earth in a prolonged rain-storm, is easily seen. Truly, "the foundations of the great deep" would be broken up and a universal flood would result. God's word proclaims its universality, and scientific research affirms it.

Whether this theory of the flood, (on whose bosom was borne the ark that held sight specimens of the human species, and that bore them over from the old-age world, to the new, and types of the world's fauna with them) be accepted as the true one or not, it is certain that during the Glacial and Drift Period, the most formidable destruction of animal life resulted from it. Very many of the types of life became entirely extinct and can only be found and known by their fossil remains. The massive megatherium, mesplotherium, palæotherium, and their gigantic cotemporaries failed to be found afterwards roaming over the green earth, or in the thick woods of the new creation, while others, such as the elephant, the rhinoceros and the hippopotamus are found in the countries of the inter-tropics. Man passed over into the new creation, through the judgment ordeal of Tertiary time ready to develop into the nations and kindreds and people and tongues of a new heavens and a new earth, only eight in number, out of an immensely dense population with which the Tertiary heavens and earth began its judgment scenes. And the testimony is recorded of tertiary time and of the tertiary creation that "God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. i. 31. Man was created in the wane of the cenozoic age, was adjudged "very good" along with the other cenozoic forms of life, yet he fell, by disobeying God's law; sin abounded, and only a remnant of the race was left by the Cenozoic execution to begin the subjugation of the earth.

The theory of the flood here given is not the generally accepted one. Volumes have been written on the universality of the flood, and perhaps as many against it. Some have deemed man's existence on the earth too brief to extend back to the Glacial Period, others claim that his advent on the earth antedates the latter, or even the middle portion of Tertiary time. According to the chronology of the Bible man had been an inhabitant of the earth only 1656 years when the flood came, which would run but a short distance into the tertiaries, while it is true, that with the advance of the ages towards their finality, the Divine Mind seems to become more conservative of the duration required for completeness. Thus the estimate has been carefully made that the time of Paleozoic, Mesozoic and Tertiary duration, were relatively as is 1, 2, 3 and 1, yet each continued long enough to complete the designs of creative wisdom, and prepare the way for its successor. Near 6000 years have supervened of the present age; its prophetic type for the future age has been revealed, and its lengthening shadows proclaim the approach of its evening cadence, yet no one, well-informed, can believe its duration will equal that of its immediate predecessor. Each age becomes shorter and more incisive as we approach the perfection of the Divine plan.

Arguments innumerable have been brought to bear against the Bible history of the flood; and against the possibility that an ark of the size of that built by Noah, holding two and two, or sevens, of all the fauna of the earth, as described, would have been large enough to contain them, but when it is remembered that the dry land areas were less than one-third of the earth's surface, and that the Arctic Ocean overflowed the continents from the north, and that these waters were augmented by all the waters above the canopy in aerial suspension, thrown down in the short space of forty days, credulity is not over-wrought to admit the truth of a universal deluge. When, too, we recollect that, not two and two, or by sevens, of all the subdivisions of species, were saved with Noah in the ark, but that a typical pair representing an entire class, and mayhap an entire branch, of the animal kingdom, and that the subdivisions into Orders, Families, Genera and Species have since in a great measure occurred, in relation to the present age fauna, incredulity is weakened, and God's word stands vindicated in the mind of the most skeptical. Space forbids further consideration of this interesting question at present.

### "THE LAST DAYS." No. 4.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. xxiv. 14.

From previous articles the reader will have learned that we do not regard "the last days" as the end of probation, or as some think the end of the world. The Bible does not teach such a doctrine. We read in God's word that "the earth abideth for ever," Eccl. i. 4; and that God "has established the earth, and it abideth," Psa. cxix 90. It has been given to the sons of men for a dwellingplace; and though "evil doers shall be cut off, yet those that wait upon the Lord, they shall inherit the earth;" "the righteous shall inherit the land, and dwell therein for ever," Psa. xxxvii. 9, 29. "The last days," then, do not refer to the literal burning up of the earth, and the destruction of this planet, but rather to the closing days of the present dispensation, and the introduction of a new era, called "a new heavens and a new earth." This will be a new order of things which will obtain on the earth—the heavens (Christ and the saints) ruling in righteousness the nations upon earth. Psa. lxvii. 4; Acts xvii. 31. Thus all the nations will be blessed in Abraham and his seed. The last days are not the last or end of all earthly things, but of this old order or state of things in which evil men have had the rule and governed the world according to their own wicked lusts. And we witness rejoices at the prospect of the end of evil, and the exaltation of truth and justice in the earth? And though the end of wicked governments may involve much distress, misery, and calamity among the people, yet the era of blessedness beyond will far overbalance the evils of the present.

We have assumed while writing on this subject that "the last days" refer not only to the end of Gentile rule and dominion, but also to the last end of the indignation or tribulation of the Jews; and we might add the close of the Christian dispensation. Some are curious to know when these days will commence, if not already begun; and ask whether there are any data given in prophecy on which we can rely for a correct answer. Some expositors of the prophetic word finding certain dates given, especially in the prophecies of Daniel and John, have endeavored to set the time for the Lord's second advent. We all know how miserably they have failed. These interpretations have all been founded upon the year-day theory. We never had much confidence in this method of reckoning, and now have less than ever. When the disciples inquired of Jesus—"When shall these things be? and what shall be the sign of thy coming, and of the end of the age?" Matt. xxiv. 3; he did not give them dates, but rather what we call signs of the time. They were told to "watch, for ye know not what hour your Lord doth come;" and to be "ready, for in such an hour as ye think not the Son of Man cometh." We are not aware that there is any time given for the beginning of the last days, or of "the time of the end." Consequently none for the parousia, or secret presence of the Lord, when he will take both dead and living saints to himself; and no set time for his apocalypse in power and great glory.

Let us look at our Lord's reply to his disciples, as to when these things will be. The answer given we regard as having a two-fold application—first to the destruction of Jerusalem, the temple, and the captivity of the people, within about forty years after the prophecy was given; and second, to another destruction at the end of the age, when "all nations will be gathered against Jerusalem to battle," Zech. xiv. 2. There was great tribulation at the time when Titus, the Roman general, besieged the city, etc., and we read that there will be also in the future a time of great trouble, when Michael shall stand up for a deliverance of Daniel's people. Dan. xii. 1. This last unparalleled trouble will be at "the last end of the indignation," Dan. viii. 19. "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. xxiv. 14. Paul testifies that the gospel had been preached to every creature, when he wrote to the church at Colosse, from Rome in A. D. 64. This was before the end of the Mosaic order of things, which then waxed old, and was ready to pass away. The full end has not yet come. There are intimations given that before this is reached, that this gospel of the kingdom will be preached to all nations. Those called Christian nations have a gospel preached to them was but it is a spurious gospel. It is necessary that the gospel in its purity and simplicity should once more be proclaimed authoritatively. See Rev. xiv. 6, 7. This gospel is to be preached after the firstfruits unto God and the Lamb have been gathered, and before the fall of Babylon, and the pouring out of the vials of wrath upon the beast, his throne, dominion, and worshipers. Then the harvest will be reaped by the Son of Man, at his coming. "The hour of judgment" will be announced in connection with the good news of the kingdom. That it is called in Isa. lxi. 2, the "day of vengeance of our God." When Jesus read this prophecy in the synagogue at Nazareth, he only read as far as "to preach the acceptable year of the Lord," then he closed the book, and sat down. But he was anointed to proclaim the gospel and the day of vengeance. He left the proclamation of "the hour of judgment," till the last times. The result of this angelic proclamation, as given in Rev. xiv., will be, that many will be gathered together by the reaper, (called the harvest of the earth,) of those who have heard this message, and received the good news concerning the kingdom, and who also have refused fealty to the beast and his image. See Rev. xiii. 16–17. Some of these who have sealed the testimony with their blood, are called "Blessed," by a voice from heaven; "Yea, saith the Spirit, that they may rest from their labors, and their works do follow them," Rev. xiv. 12. And why are these blessed? Because they will have a share, lot, or portion in the first resurrection—they will be among the blessed and holy, who will live and reign with Christ for a thousand years. On such, the second death has no power. Rev. xx. 4–6. While others of this harvest, both Jew and Gentile will be blessed as the invited guests to the marriage supper of the Lamb, those will have the privilege to sit down with Abraham, Isaac, and Jacob in the kingdom of God. See Rev. xix. 8; Isa. xxv. 6–8. Then the vine of the earth will also be reaped and cast into the wine-press of the wrath of God. Joel iii. 13, 14; Rev. xiv. 16–18; Isa. lxiii. 1–6. The pouring out of the seven vials of wrath symbolize also this "hour of judgment" upon the wicked.

In our opinion the proclamation of the three angelic messages of Rev. xiv. are placed between the coming of the Savior for his bride, and his coming with her. This is truly "the time of the end," "the last days"—the last week of Daniel's seventy weeks—when Jewish affairs under the old order will cease, when Gentile times will end, and Gentile feet no longer tread Jerusalem in the dust—and when human governments will fall before the rising empire of the Son of Man. The question still forces itself upon us as to the time when these things shall be. We have no evidence yet that the Lord has come, even secretly, and taken away his people; consequently, according to our view, we have not yet entered upon the last times. The indications are, however, that we are closely verging upon them. The Jewish fig-tree is beginning to bud. The Jews are taking greater interest in their fatherland than they did only a few years ago. The persecutions they have experienced in Russia and other countries have driven thousands of them into Palestine, and they are now establishing colonies in different parts of the land. The great interest being taken by various nations in visiting Bible countries, and especially the Holy Land, as it is called, is an indication of some great change in the near future. We read in Psa. cii. 13–16. "Thou shalt arise, and have mercy upon Zion, for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof.... When the Lord shall build up Zion, he shall appear in his glory." No expositor can be safe to follow who ignores the Jews, or what pertains to them, or who appropriates what belongs to them, and applies it to what they call spiritual Israel. Our Lord's prophecy in Matt. xxiv is Jewish from beginning to end. Yet some have taken "the tribulation of those days" to be the persecutions of the little horn of Daniel vii. against Christians; and the darkening of the sun and moon, and the falling of the stars, phenomena which occurred in the United States a long time ago, as signs for Christians to tell them of the coming of the Lord. These signs were to occur "after the tribulation of those days." "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth (land) mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Those who will see this coming will be in the land of Israel, (not in the United States,) where he will appear the second time. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east," Zech. xiv. 4. Natural phenomena will accompany his advent. Christ will feel his electric tread and divided into two parts, opening up a large valley eastward from Jerusalem; the heavens and the earth shall shake, Joel iii. 16; Hag. ii. 6, 21; Heb. xii. 26; Matt. xxiv. 29; Luke xvi. 26; flaming and devouring fire, tempest, hail, overflowing rain, thunders and lightnings will also attend his coming, Psa. l. 3; xcvii. 3; Isa. xxx. 30; 2 Thess. i. 7, 9; also the darkening of the sun and moon, and a fall of stars (or meteors), Joel iii. 15; ii. 30, 31; Matt. xxiv. 29. The sun was darkened without an eclipse when Christ hung upon the cross, and another literal darkening may take place at his coming; but we must look for all these things to occur at the proper time, and in the right place. Because an unmeasurable dark day occurred in New England over 100 years ago, and a shower of meteors was seen in some parts of America in 1833, it does not follow that they fulfil the predictions of Jesus. They are out of time and place, and could not be signs for the people intended. The facts only serve to show, that it is possible that a dark day, and a meteoric shower may be attendant phenomena at the coming of the Lord to deliver his people, the Jews, who are waiting for him to deliver them from all their enemies. It is at this time that Michael stands up for the political and literal resurrection of Daniel's people; this time is "the last end of the indignation"—the termination of "the time of the end." Then will the Son of Man "send his messengers with a great sound of a trumpet, and they shall gather his elect from the four winds, from the one end of heaven to the other," Matt. xxiv. 31. The elect here spoken of are the Jews, not the church,—for when Christ comes, the church will be with him, and will not need any gathering. Then when the Jews are gathered, that is, such of them as are willing to receive the Crucified One as their Messiah, they will form the nucleus of the kingdom of God.

In closing these articles on "the last days," we desire the reader to read carefully what we have written, and if we have advanced anything not supported by the word of God, to reject it as unworthy of attention; but do not hastily reject a doctrine or an idea, because it may be out of the common range of thought, or not agreeable to the usual mode of interpretation. "Prove all things; and hold fast that which is good." And we leave this subject with this parting advice to both writers and speakers, copied from Paul's letter to Timothy—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. ii. 15.

B. WILSON.

Prepared by the committee appointed by the Indiana State Conference.

### LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 38.

#### HUMAN WILL AS OPPOSED TO THE DIVINE WILL.

GOLDEN TEXTS: "Then said one unto him, Lord are there few that be saved? And he said unto them, Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 23, 24. "Ye will not come to me that ye might have life." John 5: 40. See John 3: 16–19.

Q. What is human will power?

A. His purpose to do, or not to do, as he may deem proper.

Q. Is man free to act or not to act as he sees fit, or is his will under the control of the divine will?

A. It is free in its choice, for without freedom there can be no accountability; for the power that governs an act is the only responsible author of the act.

Q. What element may be said to constitute the basis of personal character?

A. Freedom of the will-power, since the power that controls the will, shapes the action and decides its character. If God exercises supreme power over the human will he makes the acts so resulting therefrom his own acts, since he thus reduces man to a simple machine.

Q. If God wills the salvation of all men, and his will is absolute, does it not follow that all men must and will be saved?

A. Such would be the result, as certainly as the return of a stone to the earth would result from gravitation.

Q. Has a stone any will?

A. It has none, it not being in itself an agent; it only acts as it is acted upon.

Q. Is a stone capable of any moral action?

A. It is not, since all its acts are caused by power belonging to other agents.

Q. Without will power can there be any moral action?

A. There can be none, since a moral act must be by an agent that can discern right and wrong, and be free to act out its own will.

Q. Do courts of justice act upon this principle?

A. They do, and it is the fundamental principle of criminal law. Let us illustrate. A murder is committed by shooting, with a gun, powder, ball and fire. Here are four things that were engaged in the murder, and yet neither of these is accused of any criminality in their acts. If the ball could answer, it would say, I was forced onward by the powder; the powder would reply, I was ignited by the fire and explosion is the law of my nature. The spark would reply, the friction of another object set me in motion, driving me into the powder; the finger is under the resistless control of the attribute of its own personality, called the will. If that will can shift all responsibility by being under the absolute control of another, and higher, that of the Almighty, then that higher agent is the author of the murder, and the only responsible agent. But as sin is the violation of law, and the will of God is the supreme law, then murder ceases to be a crime. In the illustration above given, have the ball, the powder, the fire or the gun any moral characters? They have none, since they have no will nor voluntary power of action, nor can they determine between right and wrong.

Q. Has the first will evolved any moral character?

A. No; since it was under the supreme control of a higher will.

Q. Can man be a moral agent, responsible for his actions, if his will is under the supreme control of a higher will?

A. No.

Q. Who possesses the only moral and responsible character here developed?

A. God himself.

Q. How can the salvation of all men be reconciled with the freedom of the will?

A. Only on the condition that all men desire, purpose, and will their salvation, which is not true. Few persons will or purpose to be saved, and if their salvation turns upon their own purpose and will, they cannot all be saved. Without man's own free will there can be no salvation, for in no other way is he a moral agent.

Q. Is Jesus the only giver of eternal life?

A. Jesus said, I am the way, the truth and the life, I am the resurrection and the life? Paul said, the gift of God is eternal life through Jesus Christ, our Lord.

Q. If Jesus is the only giver of eternal life, has he ever promised to any one an unconditional eternal life?

Q. Did Jesus promise eternal life to all mankind? If so, in what chapter and verse?

Q. Does he not offer life to all, as something that they can reject?

A. He treats man as a free moral agent, at liberty to form his own character?

Q. What does Paul mean in 1 Cor. 9:17?

A. He teaches that salvation is willingly received, not forced.

Q. What is taught in Psa. 110: 3?

A. The entire human race is not included, but "My people."

Q. What is taught in Isa. 45: 23–25.

A. Vs. 23 evidently teaches submission of Israel and not of all mankind, for in vs. 25 it is said, For in the Lord shall all the seed of Israel be justified, and shall glory.

Q. What then is taught as to salvation or eternal life?

A. Man is formed with ability to understand what God has revealed relative to eternal life. He has given him freedom of will and liberty of choice and ability to form his own character. He can choose life (eternal) or reject it. He will not be forced to have what he has rejected.

Q. If man's will is forced by one supreme will, would salvation make him happy?

A. It would not, since that state would be one of restraint and servitude?

Oregon Bible College
Oregon, Illinois

# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 11, 1884.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft, Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

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By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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On Thursday evening, July 5th, just before our social meeting, the Editor baptised a believer in the glorious gospel of the Son of God into the Divine name. The person was Miss Sarah Mabel Hobbins. Like Zaccheus, she is very small of stature, and though probably some taller than the celebrated Charles S. Stratton (Gen. Tom Thumb) or his little wife, Lavina Warren, she is but little higher than an ordinary chair. In the whole history of the administration of baptism here is nearly or quite an exceptional case. May she win a beautiful little gem of a crown in the future kingdom of her Lord.

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THE Chicago Evening *Journal* of July 9th, says: "In the course of his weekly address before the Anti-poverty Society at New York last night, Dr. McGlynn said: 'Some day there will be a tremendous revolution which will eclipse the French uprising, and in which the people will rise up in their wrath at the interference of these dictators, and bayonet and club these monks and priests and archbishops, the Pope and Cardinals. This is the way the Lord will deal with them, so I leave them to his mercy.' This was wildly cheered." All we now have to add is, that the harlot city, Great Babylon, is nearing a dreadful doom. Let those that are within her pale escape for their lives, as Lot out of Sodom, and let those outside keep out of her schools, nunneries, and ecclesiastical fellowship. Do not fail to read very carefully what we are now republishing from H. Grattan Guinness' book, "Rome and the Reformation."

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LIKE the question of slavery, which produced an "irrepressible conflict" that nothing short of war could settle the Roman question is becoming one of startling significance. To say the least, an agitation has commenced that is not likely to be quelled very soon. As we have alluded to the incisive strictures on Romanism by the Editor and correspondents of the *Primitive Catholic* we feel disposed to give our readers two short letters published in the last number of that Journal.

The first writer says:—

*Bro. Walsh:*

Enclosed find $2.00 to help you in the paper. Dear Bro. I want to do God's will, and if the time is nigh when Great Babylon is to come in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath; I want to see the word of God fulfilled. I want to see everything brought into subjection to Christ and the remainder under his feet. For true and righteous are his judgments. I pray that we may go as far as God would have us go in 'rewarding her' and no more. The ten horns which thou sawest upon the beast, these shall hate the whore and make her desolate and naked, and shall eat her flesh, and burn her with fire;' Rev. xvii. 16. I expect to see it done as it is written. Lord, help us to do as thou would'st have us do; battling with no other weapon than the 'Word of God' in his Spirit. Amen."

The writer above writes from Suncook, N. H. The next writes from Boston, Mass., and says:—

*Dear Friend:*

Please find amount for subscribers for *Primitive Catholic*. There seems to be no stop to the Reformation Revival. Many are turning from a Pagan worship to Christ. The fire kindled against the adversaries of our land and liberty grows hotter. I am amazed at the silence of Rome. The people are turning while others are in awe, thinking on these things. The hoops are slipping from the old barrel, and its staves are tumbling. I have just written to Father Chiniquy requesting him to come on again, if it is but for a day. I opened at Cambridgeport yesterday. The very air seemed to throb with this new gospel life. The people were in a whirl of emotion. May God start another great Revival among the Roman Catholics in New York and Brooklyn, and may Everett Hall become the first torch to light up the path of our coming Lord. You have many friends here. Yours,

J. H. ARMSTRONG."

The last writer is connected with the *Free Press*. So it seems some are escaping from the destructive delusions of Romanism. May more see God's truth.

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### ON THE DEATH OF A YOUTHFUL INVALID.

To the majority of mankind the season of childhood and youth is like the bright spring morning, when every opening flower exhales its sweetest incense, when woodland and meadow are enrobed in living green, when copse and thicket echo the love-notes of the song-bird, when every drop that hangs on the spray is a shining jewel, and when all the beauties below are overarched with the stainless blue of the beautiful dome above. The present thrills the young heart with rapture, and the whole future vista seems hung with "joy behind joy in endless perspective." If a cloud gathers the Sun soon weaves its own seven-fold splendors into the falling mists—that glad prophecy of a tomorrow of cloudless sunshine. And even when maturer years have brought the burden and the heart-ache, the tears of sorrow over the graves of the loved and lost in death, how then the saddened heart of age turns back with its irrepressible longings to those swift sweet years that fleeting time so soon—too soon, alas!—stole away from us to leave us an after life through a vale of tears.

"O how those long-lost hours we mourn,
Never, never to return."

But it is not to every youth and child that a short happy spring dawning of life is allotted.

To some life's morning is a morning of a gloom so deeply cloudy that it never merges into the hours of sunshine. With some life seems so reversed that the deep twilight gloom of the coming night obscures the very dawn, and the cradle itself rocks in the chill shadow of death. Such, to a great extent, was the experience of our young friend and brother who today sleeps the quiet sleep of death in the casket. In his youthful heart the pulses of health and life never beat strong and high. It is indeed sad for age to list the stealthy foot-falls of coming death; but now more than sad for the young heart to have the grim spectre for the constant every hour companion of a youthtime. Where most young persons are permitted to drink the cup of sweets it fell to the lot of our dear young brother to drain a draught of mingled gall and wormwood. In the Christian course it was his to suffer, rather than to labor in the vineyard of his Lord. While other young disciples were privileged to meet, sing, and rehearse God's goodness and the Redeemer's dying love, and, from time to time, gather round that memorial table and its emblems, with all the mingled emotions of a heart-felt sorrow and a heart-felt joy, it fell to the lot of him we mourn over today to muse in his silent loneliness—waiting and weeping apart from the gathering household of faith. But now "life's fitful fever is over," the bitterness of death is passed, and he sleeps till "the voice of the archangel and the trump of God" shall break his slumbers. O, well do we remember the gathering on the river's brink a little over two years ago when we took his emaciated hand and led him down into the flowing stream, and then placed his fragile form beneath the yielding waves of Yellow River. O, holy baptism; type and symbol of resurrection life. In blessed similitude of his own burial and emancipation from the grave the Redeeming Savior was once placed beneath old Jordan's parting waves; so faith in the once buried but now risen Jesus led the one, whose demise we weep, to express that faith in noted likeness and similitude of his own resurrection at the last day. Darker waters than the waters of Yellow River have now closed over the breathless form of the one whose narrow span of life was a life of weakness and suffering. Our feeble hands that raised him up from under the waters of Yellow River are powerless to raise him from the submerging floods of death.

But there is One coming who has said in four-fold repetition concerning the true believer, "I will raise him up at the last day." The keys of death, and of Hades—death's dark prison—are in the hands of one strong to deliver and mighty to save. Then while we commit the disease-wasted form—dust to dust—we, at the same time, commit the departed into the hands of everlasting love to sleep till the gospel day shall close—till the church shall have completed its labors in this world—that sweet sleep in Jesus from which none ever wakes to weep.

While we must hesitate to speak at all concerning an intermediate state of bliss, and be content with pointing our hearers forward to the resurrection of the dead as the time for entrance upon the immortal, incorruptible, perfect and glorified state of existence, yet we rejoice to direct the attention of all to the heart cheering assurance that, as Christians, "our life is hid with Christ in God; and that when Christ, who is our life, shall appear, then shall we also appear with him in glory." Our hope causes us to aspire to be like Christ, the risen head of a body to be raised in the likeness of the glorified head—and glorified in the same way—through the resurrection. It is for that change that will transform our sin-humiliated bodies into the likeness of our Lord's most glorious body that we yearn. An eternal life is only in and through Christ, we must be created anew to secure an everlastingness of existence.

In Christ's personality our human nature has been made divine, and in him exalted to the very pinnacle of glory, and this exaltation was through the resurrection from the dead. It is in the same way that the whole family of the redeemed will become the "angel-equals." We cannot glorify the death-state. The dark shadow that death has projected across the universe once eclipsed the "Sun of Righteousness" for three gloomy days, rolling out, at the same time, the light of the great orb of day in pitchy blackness. Tiny stars, then, can never shine through a shroud that obscured the Sun of Glory itself. If the death-shade eclipsed the Sun it will eclipse the Stars. If in his death-state the Son of God did not ascend into the heavenly glory of his Father, the saints must not expect to ascend there while in their death-state. We prefer, then, to be silent about the intermediate state of the dead, and point to Christ in his resurrection glory as the high type and sample of what redeemed man is to be in his future life beyond the grave. The same of glory is to be like him.

To our living hearers we have to say that our steps are fast tending graveward, and we, too, must soon be numbered with the silent multitudes in "the land of darkness as darkness itself, and without any order; and where the light is as darkness." Before God "our days are but as a handbreadth, and our age as nothing." How important then that we apply our hearts to wisdom during those few fleeting days. If we must be brought under the power of death before the coming of the Life-giver, O, may we fall asleep in Jesus to waken in his likeness when the "voice of the archangel and the trump of God" shall call the church of God to "rise and meet the Lord in the air, and so be ever with the Lord." Should we be alive and remain, as a "left-over" part of that church, it will then be ours to be transfigured in time's briefest moment into the heavenly likeness of the glorified Lord, and ascend to him with the rejoicing from the dead.

To the bereaved relatives we have some words of consolation to offer by way of comfort. The weary sufferer is at last at rest. The headache and the heartache are done. There is no longer a call for the kind ministrations of love. Though death has placed the head upon its last pillow, it is a pillow of repose. In the long ago holy seers caught the distant glimpses of coming glory across the lengthened line of dispensations of trial, but the slow-stepping ages have passed in solemn procession away till prediction is about to become realized in wonderful fulfilment. The coming of the Lord now draweth nigh. There are only a few sad tears more to fall above the graves where hearts of love below have wasted to the dust. The soft hand of that coming Lord will wipe all tears away. For the outbursts of grief we shall soon hear the shoutings of the redeemed. Glory be to God, the Church is almost home. Soon, O soon will be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?"

"Fly swiftly round, ye wheels of time,
And bring the welcome day."

Note. In the above we have reproduced nearly verbatim that part of the funeral discourse delivered June 10, 1888, in Plymouth, on the occasion of the death of Israel S. Taber, which was in manuscript, and which related more particularly to the personal history of the departed brother. As the latter part of our discourse was delivered extempore we can only reproduce the ideas and line of thought in somewhat different language. In this form we present the discourse to our readers as well as to some who desired to see it in print.

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We acknowledge the receipt, from the management of the Centennial Exposition of the Ohio Valley, of a complimentary press season ticket. It opened July 4th and closes on October 27th, 1888. Nothing has been omitted that will contribute to the interest of the affair, and the occasion will be a memorable one in the history of the country.

## Communications.

### IS THE BIBLE A SUFFICIENT GUIDE TO SALVATION.

While it shall be the effort of the writer to sustain the affirmative of this question, he is well aware that at the very beginning there are those who are ready to present an opposite view, and insist that unless aided by an Omnipotent Power, it is a matter impossibility to arrive at just conclusions in this matter. The object of taking this stand, is to prove to those who too readily accept the current run of thought and conviction, to consider if they will, in the light of God's word, what is true in this, as well as all other questions. To the shame of the Christian world, it can be said, that a following after what men, in and out of council have said, has led to the sad spectacle before us,—infidelity rampant! Why should it be a matter of wonderment, that a love of ease, having forms of faith and a liturgy, with well paid clergy, and the State in favor; that it should lull men into security, and do for them that which really is theirs to do?

The ever seeming thought is, to those who think, "To whom shall we go?" Some, evidently answer this by going to Rome, or the "Established" Church; some are content to accept the "settled question" of less pretensions Bodies, but all these agreeing that a thought out and a wrought out system, saves a great deal of trouble, and besides all this, it is pleasant to be on the side of the majority!

The Potentates of earth have called around them such as shall do their bidding; and if not, then "off with their heads!" In matters of government as well as religion, there has always been those who for place and "brief authority" have willingly lent themselves! If the king has said, bread is not bread, and wine is not wine, his minions in church matters have endorsed the declaration, and woe, or loss of head to such as shall dare to differ therefrom!

Setting aside all human, and of necessity, fallible conclusions, what and where is our remedy as to a settlement of the question, not so much as to authenticity, this being admitted, but as to the authority of the Book of the Protestant, the Bible?

Is the Bible then, a significant guide? or in order to an understanding of the same must some extraordinary influence come to bear upon us, thus enabling to a correct view to an infallible understanding? If the Bible as it is, and read as it should be, a revealing of the mind of God, admitting, as we must, that in its translated form, we have the embodiment of the Divine mind, why search further, or wait on extraordinary influxus? In a word, the Bible is it is not, the expression of the full and determined mind of God! Taking the book as it is, and the religious world as it is, I cannot but see a want of consistency on the part of those whose creed is the Bible, when about to discourse in an orderly manner, having pondered on the "things written," when invoking the blessing of God on the preached word, which is all right, that they should ask for "the Holy Spirit" as an added factor. It seems to me, if they purpose telling over that which God has already made known, they are but echoing the will and mind of God, and this is the Holy Spirit's teaching. I hear this request for the "Holy Spirit" come from those who claim to speak, not "after the traditions of men," not in accordance with a body of divinity formulated and subscribed to, but as simple believers in God's word "a sufficient guide" into the truth!

If scholarship, in a proper use of good Saxon English, shall enable the preacher to make plain, or by ornate diction, give refinements, as shall meet the taste of those, whose cultivated ears are better pleased, than to this there should be no objection! But let us not mistake good scholarship, or a natural use of convincing language, and call it "The power of the Holy Spirit."

The Mormon, Salvationist, Baptist, Methodist, Quaker and "Adventist," all alike are waiting on the "Holy Spirit" for extraordinary enlightenment, neglecting too often, alas too often, "the word of faith," the faith. Rom. x. 8-11. The question with me is, not what any man, however eloquent or lacking in eloquence he may be, shall say, even though he may claim "inspiration," but what has God said, and what are his proposals!

Permit a homely illustration: I receive a letter from a friend; every letter is plain, every word equally so, every sentence formed in accordance with the latest and best form of grammar; as a composition it is faultless! I read this letter to one who knows the writer as well as myself; but before reading the letter, I say, Now in order that we, or you shall understand this letter, let us pray for enlightenment! I will not say what he might say, but with the mutual knowledge we have of the writer, both believing him a man of truth, I should think I had made a great mistake in the proposal!

Has God inspired holy men of old? Is the canon of inspiration open or closed? Can we know more of God as to his plans and purposes? Are we at loose ends, waiting extraordinary enlightenment, not, by our own admissions, living up to the light (information) given?

Thus far I have hardly made the attempt to prove the position taken, by holy Scripture proof!

Had I thought the Scriptures stood opposed, I should not have dared what I have; and were it not to correct an error, it may be of education, it may be of sympathy in expression, (for we imitate more than we think we do!) these thoughts never would have been penned for other eyes than my own.

As, for many years in the past, so now and ever shall be, I give heed only to that which is written—the Bible. I will not have any man, however brilliant in elocution, fertile in his reasonings, erudite in scholarly attainments, whatever name he may bear or position hold, come between this book and me!

God has spoken, hear O Earth, and tremble at that word, for it is "living and energetic; it discerns the thoughts and the intents of the heart." Heb. iv. 12, 13. Do we need instruction? It is given in "Whatsoever things were written aforetime." Rom. xv. 4. The "Voice," and manifestation has come! Can we now hear that "Voice"? We can! Do we believe God has been manifested in flesh? it is on record. See 2 Peter i. 16-20; 1 Tim. iii. 16; 1 John iv. 2-3. Do we want to know who Christ is? See Math. xxii. 42-46; Matt. i. 18-25; Mark xii. 35, 36; Acts ii. 22-36. What converts? "The testimonies of the Lord." Psa. xix. 7-14; cxix. 97-104.

Just a word or two on 1 Cor. xii. 3. "No man speaking by the spirit of God calleth Jesus accursed," marg. anathema. Of course not, how could he, seeing this fountain did not send forth two kinds of water! "And no man can say that Jesus is the Lord, but by the Holy Spirit." Those to whom the apostle Paul addressed himself, understood Paul better than he is now understood in this. All we can say in our day is, Yes, we also know Jesus to be the Lord, because he has proven himself such by his resurrection from the dead; and we ask no further proof; for he of whom David spake fills the requirements in the case. Therefore for us to say, in order to know Jesus as the Lord, we must have some "spirit" come upon us! The truth is, we need the childlikeness of children, and when the Father speaks, as he has, it is for us to hear. "Yes, Lord, thy servant heareth."

This subject is susceptible of great extension, taking the Bible as it is, drinking in the spirit of its testimonies, obeying its requirements, walking worthily, then the "Gospel is the power of God unto salvation to every one that believeth." Rom. i. 16. Which testimony is corroborated by the same writer to his son Timothy, 2 Tim. iii. 15-17, as also to the church at Corinth. 1 Cor. i. 17, 18.

Seeing then, that every available means is afforded us, do not let any who may read this, encourage "anxious benchism," there to wait on some undefined "influence" which is called the "Holy Ghost" in order to having sins forgiven! Simply accept Christ, and when this is done, you cannot fail, if you "Believe with the heart" to know all the Scriptures revealed concerning him. "With him we have to do."

GEO. W. YOUNG.

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DALLAS, TEX.

*Dear Restitution:*

I am in receipt of a private letter from Brother N. B. Bandy, who resides at El Paso, Texas, and I think some thoughts therein presented are worthy of a wider circulation than they can get by remaining private. I have therefore had them copied out, and enclose them herewith. If you think them worthy of a place in THE RESTITUTION they are at your disposal. Yours in the hope,

SOLOMON T. BLESSING.

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I have been giving some thought and study to Christ, and as to how he was always with the Father, as stated in John i., viz: "In the beginning was the word, and the word was with God, and the word was God." "I came down from heaven." "Before Abraham was, I am." And many Scriptures conveying like ideas as to his eternity. In Heb. vii. 8, 10, it is stated that Levi paid tithes in Abraham; this was before his grandfather, Jesus, was born, and as stated, he was yet in the loins of Abraham. Now in Scripture language he is shown to have acted through Abraham. In the same way we were present and ate of the forbidden fruit, and were condemned in Adam, we being in the loins of Adam. (You understand that the father is the progenitor of the children), so all the world was in Adam's loins when he was made as he is, the father of the world; but Jesus had his paternity in God and not in Adam, therefore he did not eat of the forbidden fruit, and was not condemned in Adam. He was of the spirit begotten, and had not his in the earth as Adam had. If I may so speak without being thought irreverent, Jesus was in the loins of his Father from all eternity, just as we were in the loins of Adam when he ate of the forbidden tree, but had no more actual existence than we had. He said, "Ye are from beneath, I am from above; ye are of this world, I am not of this world." "Before Abraham was I am." "All things were made by him, and without him was not anything made that was made." "He was in the world, and the world was made by him, and the world knew him not." "He came unto his own, and his own received him not." So Jesus being of the spirit origin and not earthly, he was with the Father when he made the world and all things in it, and just as Levi paid tithes in Abraham, he, Jesus made the world and all things therein. Just so he and the Father are one, and, "My Father is greater than I." So he could ascend up where he was before. So he had glory with the Father before the world was. So he was rich, yet became poor. So he took on the seed of Abraham. But at the same time that he was present with the Father when all these things were done, he had no more actual existence at the time than Levi had when he paid the tithes in Abraham, or we, when we ate the fruit in Adam and were condemned in him.

Orthodoxy can see from the Scriptures that Jesus existed in spirit anterior to his birth, and they made that spirit existence the Christ, while Paul showed that Jesus, who was born of Mary, was the Christ. They claim that the spirit with which Jesus was anointed was the Savior, and that Jesus, the one anointed, was simply the body that the Savior dwelt in, thus nullifying the word. When Jesus was anointed with the spirit he became the Christ. He had no power until he was anointed with the spirit at his baptism. If he had not, the filling him with the spirit at that time was a work of supererogation. The spirit was given to him without measure. It is the spirit of God that gives life to all animated nature, so when the spirit is withdrawn they die and return to their dust; but this spirit is only sufficient to sustain the life in the creature, therefore it is by measure. But when Jesus received the Holy Ghost he received it without measure, thus he received the power of God which is the Holy Spirit, and thus he could perform miracles. So could the apostles when they received the Holy Ghost or power of God. Thus we see that the Holy Spirit was a gift and could not descend from the apostles.

Well brother I think this will give you some food for thought, and may be you can bring out the ideas more clearly than I have done. It appears to my mind to be a reasonable solution of the many Scriptures which have always presented some difficulty in getting a clear understanding of how Jesus could have come down from heaven, and of his going back to where he was before. May the Lord guide us into all truth.

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### Great Flood in Mexico.

An extraordinary flood has occurred along the line of the Mexican Central Railroad, involving a loss of probably 700 lives and a large amount of property. A telegram dated June 26 says, telegraphic communication has been interrupted for several days by the flood. During the past ten days the tablelands between the city of Mexico and Encantoza, have been visited by unprecedented rains. Every mountain rivulet along the Central Railway for more than two hundred miles has been converted into a destructive torrent, and the valleys present the appearance of lakes. Many cities and towns are inundated, and Leon and Silao have been partially destroyed. It began raining heavily at Silao June 17 and continued for some days. The Silao river broke into the north end of the town and passed through the streets with irresistible force. Most of the houses being of *adobe*, as soon as they were saturated with water began to collapse; about 300 were destroyed. The floods were most destructive in Leon. June 18, the river broke over the dikes and flooded the city. The houses crumbled away. On the night of June 18, in parts of the city apparently safe, people went to bed; the water increased so rapidly that it caught many in bed. Houses tumbled in rapidly, and the loss of life began, unparalleled in the history of any of the great inundations of modern times. As the buildings fell the unfortunate sleepers were either crushed to death or drowned. The rain continued, and the next day as far as the eye could reach was a mammoth lake, its waters surging in flight to the lower level. The site of the city could not be distinguished. On the afternoon of June 20, the rain ceased and the waters began to recede. It was estimated that 700 persons perished. Hundreds of bodies were recovered without counting any of the houses, under the ruins of which it is supposed there are many more. Many other towns are badly damaged, but loss of life is only reported from Leon and Silao. The state of Guanajuato and the Federal Government are aiding and succoring the victims of the flood. Nearly everybody in the towns named has lost friends or relatives and seen his earthly possessions disappear in a night. Telegrams received June 27 indicate that at least seven people in Leon alone were drowned; over 1,000 bodies had been recovered. It is said that in "some districts the drifting water is full of dead bodies." Measures are being taken all over Mexico to raise funds for the sufferers.

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The attitude of the four great Powers of Europe has suddenly become invested with a new interest. France and Germany, armed to the teeth, stand growling at each other like two bulldogs, the bone of contention being the rich territory of Alsace-Lorraine. The diplomats of both countries are trying to form an alliance with Russia, and the latter power, anxious to push her armies still farther Indiaward without actual conflict with England, is negotiating with them with a view to ascertaining which is in the best position to help her. Meanwhile England, with almost an open revolution to watch in Ireland, and rumors of trouble with her channel neighbors to meet at home, is unable to do more than make a feint of heading off Russia, while casting about for a warlike and desirable ally, of which there are but few open to engagement. The outlook is not encouraging to the lovers of peace. —*Chicago Evening Journal.*

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An exquisite portrait of Helen Keller, the wonderful little deaf and dumb blind girl of Alabama, is the frontispiece of July *Wide Awake*; and Sallie Joy White, in an illustrated article, "The Story of Helen Keller," gives details about this marvelous child that will interest old and young, schoolchildren and metaphysicians. Another very delightful piece of biography is the Monroe chapter in "The Children of the White House," the fine Presidential series which has been so long preparing for *Wide Awake*. Susan Coolidge has a fine old-world story, "Stella's Choice." John Burroughs, in "How To Observe Nature," tells some of his charming secrets. Geraldine Butts has a beautiful illustrated four-page ballad, "The Little Princess." Edward Everett Hale in "The Story of Boston Common" gives an account of "The Artillery Elections" when he was a boy. There is a capital coin collector's story, "The Red, Red Copper." Mrs. Humphrey tells "How To Keep Mosquitoes Away." Oscar Fay Adams writes the biography of the great French fairy-story-teller and politician, Laboulaye. Mrs. Leonowens describes "The Tsong Tsing Tsoo." In "Double Roses" Mrs. Sherwood draws a good picture of a fashionable New York rector and his parishioners, while Mrs. Crowninshield, in her serial, "Plucky Smalls; His Story," gives a rollicking experience among the boys on a training-ship and tells "how they executed Charlie Noble." Other delightful things "too numerous to mention." All for 20 cents. $2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

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WAYELAND, ARK.

*Dear Restitution:*

We are going to have a camp meeting near this place, beginning on Friday night before the third Sunday in August. We want all the preaching brethren who love the appearing of our blessed Lord, and who are looking for his soon personal coming, to meet with us. The sole object of this meeting is to serve the Lord and preach the gospel of the soon coming King and kingdom. Therefore we want no debating or controversy during said meeting, and all who cannot meet with us for the sole purpose of worshipping the Lord, and preaching the gospel, and let others alone, will please stay at home. But to all those whose hearts are filled with love for God and his cause, we throw wide the door and bid you welcome. Come praying that the Lord may wonderfully bless our meeting. If any of the brethren have any tracts they can spare, please send them to us. We want to give every person one who comes to our meeting. Yours in the blessed hope,

T. J. DANIEL.

## Selected.

### THE DANIEL FORVIEW OF ROMANISM. No. 5.

It is claimed that the chair of St. Peter, the See of Rome, is made the head of the world; that it is not to be subject to any man, "since by the Divine mouth it is exalted above all." In the canon laws the Roman Pontiff is described as "Our Lord God the Pope," and said to be "neither God nor man, but both." But the climax of assumption, the key-stone of the arch of Papal pretension, is probably to be found in the celebrated "Extravagant" of Boniface VIII, the *Unam Sanctam*, which runs thus: "All the faithful of Christ by necessity of salvation are subject to the Roman Pontiff, who judges all men, but is judged by no one." "This authority is not human, but rather Divine.... Therefore we declare, assert, define, and pronounce, that to be subject to the Roman Pontiff is to every human creature altogether necessary for salvation." All these claims were incessantly and universally urged all down the centuries by the popes of Rome, and are still advanced, as boldly as ever, in official decretals, bulls, extravagants, decisions of canonists, sentences of judges, books, catechisms, sermons, and treatises of all kinds. There is no mistaking what they amount to. The pope claims Divine inspiration, his words are to be received as the words of God; no law can bind him, he is supreme over all; the very Scriptures derive their authority from him; implicit obedience to him is the only way of salvation. He is exalted above all, supreme over all nations, kings, emperors, princes, bishops, archbishops, churches, over all the world; he is as God on earth, and as such to be worshiped and obeyed. Let me quote from his own lips some of the great words of the little horn. The following language affords a mere sample of thousands of such Papal blasphemies.

"The greatness of priesthood began in Melchisedek, was solemnized in Aaron, continued in the children of Aaron, perfected in Christ, represented in Peter, exalted in the universal jurisdiction, and manifested in the pope. So that through this pre-eminence of my priesthood, having all things subject to me, it may well seem verified in me, that was spoken of Christ, 'Thou hast subdued all things under his feet, sheep and oxen, and all cattle of the field, the birds of heaven, and fish of the sea,' etc.; where it is to be noted that by oxen, Jews and heretics, by cattle of the field, pagans be signified; ... by sheep and all cattle are meant all Christian men, both great and less, whether they be emperors, princes, prelates, or others; by birds of the air you may understand angels and potentates of the heaven, who be all subject to me, in that I am greater than the angels, and that in four things, as afore declared, and have power to bind and loose in heaven, and to give heaven to them that fight in my wars; lastly, by fishes of the sea, are signified the souls departed, in pain or in purgatory. All the earth is my diocese, and I am the ordinary of all men, having the authority of the King of all kings upon subjects. I am all in all and above all, so that God himself and I, the vicar of God, have but one consistory, and I am able to do almost all that God can do. In all things that I list, my will is to stand for reason; for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. Wherefore if these things that I do be said not to be done of man, but of God, what can you make of me but God? Again, if prelates of the church be called and counted of Constantine for gods, I then, being above all prelates, seem by this reason to be above all gods. Wherefore no marvel if it be in my power to change times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ; for where Christ biddeth Peter to put up his sword, and admonishes his disciples not to use any outward force in revenging themselves, do not I Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords? And whereas Christ was present himself at the marriage in Cana of Galilee, do not I, Pope Martin, in my distinction, inhibit the spiritual clergy to be present at marriage feasts, and also to marry? Moreover where Christ biddeth us lend without hope of gain, do not I, Pope Martin, give dispensation for the same? What should I speak of murder, making it to be no murder, or homicide to slay them that be excommunicated? Likewise against the law of nature, item, against the apostles, also against the canons of the apostles, I can and do dispense; for where they in their canon command a priest for fornication to be deposed, I, through the authority of Sylvester, do alter the rigor of that constitution, considering the whole and bodies also of men to be weaker than they were then. After that I have now sufficiently declared my power in earth, in heaven, in purgatory, how great it is, and what is the fulness thereof in binding, loosing, commanding, permitting, electing, disposing, dispensing, doing, and undoing, etc. I will now speak a little of my riches and of my great possessions, that every man may see by my wealth, my purple mitres, crowns, gold, silver, pearls, and gems, lands and lord-ships. For to me pertaineth first the imperial city of Rome, the palace of the Lateran; the kingdom of Sicily is proper to me; Apudia and Capua be mine. Also the kingdom of England and Ireland, be they not, or ought they not to be, tributaries to me? To these I adjoin also, besides other provinces and countries, both in the occident and orient from the north to the south, those dominions by name. [Here follows a long list.] What should I speak here of my daily revenues, of my firstfruits, annats, palls, indulgences, bulls, confessionals, indults and rescripts, testaments, dispensations, privileges, elections, prebends, religious houses, and such like, which come to no small mass of money?.... Whereby what vantage cometh to my coffers it may partly be conjectured.... But what should I speak of Germany, when the whole world is my diocese, as my canonists do say, and all men are bound to believe; except they will imagine (as the Manichees do) two beginnings, which is false and heretical? For Moses saith, In the beginning God made heaven and earth; and not, in the beginnings.

Wherefore, as I began, so I conclude, commanding, declaring, and pronouncing, to stand upon necessity of salvation, for every human creature to be subject to me." (Fox; "Acts and Monuments," Vol. IV., P. 250). It is futile to allege that the Papacy does not make these claims and speak these great words against God, but in his name and as his representative. The answer is patent. This prophecy foretells what the power predicted would do, not what it would profess to do. Does the Papacy give God the glory, or does it glorify itself? Facts cannot be set aside by false pretenses. Satan disguises himself as an angel of light. The head of a Christian church would not overtly array himself against Christ; if he does so, it will be under semblance of serving him. (See Note 1).

The Papacy has abundantly branded on her own brow this particular of the prophecy—The boastful blasphemous claim to Divine authority and absolute dominion. It has assumed divine attributes, and even the very name of God, and on the strength of that name claimed to be above all human judgment.

5. Lawlessness was the next feature we noted in the little horn. We have given above some specimens of the Papal claims to set aside all laws Divine and human. "The pope has also annulled the only surviving law of paradise, confirmed by the words of Christ. The Lord ordained, 'What God hath joined together, let no man put asunder.'

The pope ordains, 'We decide also that according to the second canons, the marriages contracted by priests and deacons be dissolved, and the parties brought to do penance.' The Papacy has further annulled the second commandment, given on the mount by the lips of God—in theory, by the childish and false distinction between heathen idols and Christian images; and in practice, by hiding it from the people, and blotting it out from the catechisms of general instruction. The Pope has further annulled the main laws of the gospel. He forbids the cup to the laity, although the Lord himself has commanded, 'Drink ye all of it.' He forbids the people of Christ, in general, to use the word of God in their own tongue; though Christ himself has charged them, 'Search the Scriptures.' He forbids the laity to reason or converse on the doctrines of the gospel; though St. Peter has commanded them, 'Be ye ready to give a reason of the hope that is in you.' The pope finally, sanctions the invocation of saints and angels; though St. Paul has warned us, 'Let no man beguile you of your reward in a voluntary humility and worshiping of angels;' though St. John has renewed the charge to the disciples of Christ, 'Little children keep yourselves from idols;' and an angel from heaven renews the caution, in his words to the same holy apostle, 'See thou do it not, for I am thy fellow servant, worship God.'" (Note 2)

6. Systematic and long continued persecution of the saints is one of the most marked features of the little horn of prophecy.

It is predicted that he should "wear out the saints of the Most High." His first great characteristic is blasphemous opposition to God; his next salient feature is oppressive cruelty towards men: and just as Christ allowed his people to suffer ten persecutions under the Pagan Emperors of Rome, so he allowed his faithful witnesses to be worn out by the cruelties of Papal Rome. "They shall be given into his hand." The church has to tread in the footsteps of Christ himself, who realized unto blood striving against sin, and was put to death by the power of Rome. She is called to the fellowship of his sufferings; and while they secured the salvation of our race, hers have not been unfruitful, for the blood of the martyrs is the seed of the church. But we must compare the facts of history with the prediction of prophecy on this point, to see how deeply this mark is engraved on the Papacy as on no other power that has ever existed in the earth. That the church of Rome and her Papal head have persecuted largely and long, none can pretend to deny; in fact, so far from denying it, Rome glories in it, and regards it as one of her great merits. Other nations have now abandoned as unsound "the bloody tenet of persecution." Rome retains it still, approves it theoretically, and would carry it out as vigorously as ever practically, if she could. Other powers have persecuted to a small extent and occasionally, in the past, but never systematically and by law throughout ages. All but Rome now hold religious liberty to be an inherent right of man. Rome has, on the other hand, persecuted on principle, and steadily from the seventh century right on to the French Revolution and to some extent almost to the present time. She does so still in the secret recesses of her nunneries and monasteries, under the name of penance. Why else does she require shops for the sale of instruments of bodily torture, such as exist this day in London? Rome's contention is, not that she does not persecute, but only that she does not persecute saints. She punishes heretics—a very different thing. The first would be wicked, the last she esteems laudable. In the Rhemish New Testament there is a note on the words "drunken with the blood of saints," which runs as follows: "Protestants foolishly expound this of Rome, because heretics are there put to death. But their blood is not called the blood of saints, any more than the blood of thieves or man-killers, or other malefactors; and for shedding of it no commonwealth shall give account." This is clear. Rome approves the murder of "heretics," and fully admits that she practices her principles. The question therefore becomes this, Are those whom Rome calls "heretics" the same as those whom Daniel calls "Saints?" If so, the identification of the Papacy is as complete in this respect as in all the previous points. In order to arrive to an answer to this question, let us take Rome's own definition of a heretic. The following statements are from authorized documents, laws, and decrees of the Papacy, dating from the time of Pope Pelagius in the sixth century, twelve hundred years ago. "Schism is an evil. Whoever is separated from the apostolic See is doubtless in schism. Do then what we often exhort. Take pains that they who presume to commit this sin be brought into custody.....not hesitate to compress men of this kind, and if he despise this, let him be crushed by the public powers." This, it will be observed, makes a want of perfect submission to the pope, even though no false doctrine or evil practice be alleged, a ground for persecution. Pope Damasus, whose election to the pontificate was secured by a hundred and thirty-seven murders, authorizes persecution of those who speak against the holy canons, and adds, "It is permitted neither to think nor to speak differently from the Roman church." This is one of the canons which it is blasphemy to violate; and he who ventures to differ, even in thought, on any point whatever from the Roman Church is therefore a heretic. Hundreds of decisions or detailed examples of heresy are all summed up in this one.

The Roman decrees everywhere supply similar definitions. Whatever is short of absolute, unconditional surrender of all freedom of act or word, or even of thought or conscience, is heresy. Every evangelical Christian in the world is therefore, according to Romanist canons, a heretic, and as such liable to "punishment." And moreover Rome frankly admits that it is only where she cannot in the nature of things carry out her ecclesiastical discipline that she is justified in refraining from persecution. The Papacy teaches all her adherents that it is a sacred duty to exterminate heresy. From age to age it has sought to crush out all opposition to its own [illegible] Papal Bible for persecution [illegible] humble. The fourth Lateran Council issued a canon on the subject, which subsequently became an official statement of cruelty.

Note 1. "Let us suppose a rebel in some distant province to forge the royal seal and handwriting, and pretend to act in the name of the sovereign. He then claims to himself entire and unreserved allegiance. He abrogates whatever laws he pleases, and enacts contrary ones in their room; he enforces his own statutes by the severest punishments against those who still adhere to the old laws of the kingdom. He clothes himself with the robes of state, applies to himself the royal titles, claims immunity from the laws, even of his own enacting; and pretends that all the statutes derive their sole force from his sanction, and must borrow their meaning from his interpretation. Last of all he banishes, strips of their goods, imprisons, and puts to death all those subjects who abide by the laws of the king and reject his usurpation. Surely, in this case, the pretence of [illegible] in the monarch's name [illegible] excuse, but aggravates the rebellion." It lessens greatly, it is true, the guilt of the deceived subjects, but increases, in the same proportion, the crime of the deceiver."

(Birks; "The First Two Visions of Daniel," P. 221).

Note 2. Birks: "First Two Visions of Daniel," PP. 258, 258.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

### PRESENT PALESTINE.

The report of Mr. Gillman, the American Consul at Jerusalem, has recently reached the State Department, and the *Time's* correspondent has been allowed to take the following extracts from the document:

Palestine contains 257 villages. The population, in round numbers, would amount to 500,000 people, of whom four-fifths are poor fellahin or peasants, who have but simple and few wants. Even now within a few miles of Jerusalem men (Arabs) may be found dwelling in tents and caves; and the wild tent dwelling Bedouins still range the valley of the Jordan, the Government not being able to bring them completely into subjection or to drive them out.

The present population of Jerusalem is placed at 50,000, divided as follows: Hebrews 25,000; Christians, (native) 12,000; Mohammedans, 10,000; foreigners 3,000. On almost any day in Jerusalem may be seen 30 or more different nationalities represented on the streets, including Syrians, Hebrews, Bedouins, and other Arabs, Armenians, Copts, East Indians, Chinese, Turks, Samaritans, Egyptians, Abyssinians, Nubians, Algerians, Soudanese, Circassians, Albanians, Americans, English, Irish, Scotch, Germans, Russians, Austrians, Italians, Greeks, Dutch, Spaniards, Portuguese, Bulgarians, and Poles. These are not only found among the temporary visitors, but are permanent residents.

The grain harvest, except a few localities, has been good throughout Palestine—the best in ten years. But the fruit of the olive tree failed to a great extent. It is the characteristic of this tree to be more prolific in wet seasons. The Orange tree yielded only about one half the usual crop. The following table exhibits the prices paid in the Jerusalem market at the present date for grain, the higher prices indicates superior qualities: Wheat 70s to $1 per measure; barley 40s to 60s per measure; doura, 40s to 60s per measure; lentils, 60s to 80s per measure; sesame, $1 60 to $1.80 per measure. The measure of wheat would weigh about 48 pounds. Other products of the soil, such as the ordinary vegetables, have been abundant, and are in general of fair quality. The potato and turnip of the country are decidedly inferior. This occasions the transportation of the former from France, though it must be admitted that the substitute is far from what would be accepted in the United States as a good article, being heavy and of a poor flavor. It seems to me that shipments of American potatoes and apples to this country would prove remunerative.

The value of the harvest for the past year is about $2,740,000. There is a large variety of fruit cultivated, affording an important article of food. The poor laborer may be seen sitting on the street or the dusty roadside making his noonday meal on a cake of bread and a bunch of grapes and a handful of figs. The fruit, except apples and pears is generally of fair, if not excellent quality. The oranges and grapes are exceptionally fine.

There are about five hundred shops and stores in Jerusalem. The character of the business done is generally moderate, and, so far as large transactions are concerned, quite generally ever be said to be very brisk. Except for mechanics wages of workmen are remarkably low, being about the same as paid in Italy and other parts of Europe, as show by the accompanying statement: Wages of skilled workmen per diem, $1,80 to $2,40; wages of unskilled mechanics, 60 cents to $1.00; wages of farm laborers, 30 to 60 cents; wages of common laborers, 20 to 30 cents. These all find their food and every thing else required at this price.

### The Drought Broken.

In the *Herald* of May 16 we spoke of there being great suffering in Jerusalem for want of water—"the latter rain" either having failed entirely, or been greatly delayed. Later advices represent the drought broken. In the May number of the *Age to Come Herald* Mrs. Alice E. Davis, writing from Jerusalem under date of April 11, says:

"The long-desired and prayed for rain came last Saturday, and never were poor people more rejoiced. It is a relief for a season. If no more falls, this, of course, will soon become exhausted; but there is still an appearance of more rain. This has truly been a hard experience for Jerusalem, such as her present inhabitants have never before witnessed. Speculators are as ready here to take advantage of every opportunity to make money at the expense of the poor and distressed, as in any other place. Flour and some other articles of food went up to fabulous prices.... The most affecting incident of the last two weeks has been to see the poor women take their young children to the sacred place, and lay them naked upon the bare stones, beseeching Almighty God to hear their cries for the sake of their innocent children, if not for their own sakes. There has been great distress in the land, as a famine was imminent."

Under date of April 26 she writes again:—"We have had quite refreshing rains. The hail-stones have injured the fruit in the city, but not in the valleys. Tourists are still coming, and the weather was never better for traveling. Vegetation is looking well, and the clouds are still heavy. More rain is expected."—*Messiah's Herald.*

### Seeing the Holy Land.

Whether a visit to the Holy Land is pleasant or profitable, or otherwise, we believe depends in some measure on the expectations of the traveler. If he thinks only of the land as it must have been when God's ancient covenant people occupied it, and when for even their partial obedience they were receiving the favors of Heaven, he will be disappointed. But if he realizes that it is now a land consigned to Gentile down-treading and oppression because of sin; and expects to see there existing ancient customs, illustrative of Bible texts, and prophecy fulfilling in blasting instead of blessing, he may be greatly profited. That very much depends upon the standpoint one occupies in looking at a thing is well illustrated by a traveler's correspondence in the *London Christian Commonwealth*. He says:—

"From Bethany we went to Mount Olivet—the place our Savior seemed to love, the place where he wept over Jerusalem, the place from which he ascended into heaven. I spoke some time ago of my disappointment when I first saw Jerusalem. Had I first seen it from this point I should not have had those feelings. From here Jerusalem is grand, magnificent; I cannot find words to express what I felt as I stood on that historic mountain and gazed upon the City of God. I will make a digression here, and advise anyone who takes a journey through the Holy Land not to enter Jerusalem by the Jaffa Gate. Enter any way but that, for from any other road Jerusalem is imposing and beautiful. I wish I could describe it, but it passes my power to do so. Let the reader fancy, first of all, high massive stone walls encircling the summit and part of the slope of a hill, and then within that wall fancy houses of dazzling brightness, glowing beneath a burning sun; let him picture nearly all the house-roofs dome-like in shape, and all appearing of snowy whiteness, as they catch the bright rays of the sun. Then let him fancy two stupendous domes, dark in color, but likewise grand, towering above the surrounding buildings, even as Mount Hermon towers above Tabor. Let him think of this, and then remember the history of Jerusalem, its glory, its former greatness. Let him remember that here David was king, that here Solomon built his temple, that here God spoke to men, that here the Son of God taught, lived, died, and rose again, and then he will catch some idea as to how Jerusalem presented itself to me as I stood on Mount Olivet, bareheaded, almost entranced by the sight. How beautiful it looked as it lay there bathed in that enchanted atmosphere! How the Mosque of Omar shone in that exquisitely tinted mist! I shall never forget it; I do not wish to, for Jerusalem thus seen is more beautiful than my most extravagant idea.

"No wonder Christ wept over it; no wonder the Jews of old loved it, and sung its praises far and wide; no wonder they fought for it in the olden days, for then it must have been more beautiful than it is now; but evil shall slay the wicked and the wages of sin is death. This is true of cities as well as of men, and Jerusalem was in the olden days, even as now, 'outside clean, but within full of dead men's bones.'"

—*Messiah's Herald.*

## Communications.

### The Watkins' Wells Meeting.

The meeting at Watkins' Wells, Story Co., Ia., was a good one. There were between 40 and 45 of the brethren and sisters from different parts of the State present, while the outside attendance was fair considering the cold, rainy weather. On the last Sunday there were perhaps six hundred people present.

One brethren are waking up to the fact that we need more purity of life, more zeal for the truth, and more co-operation and system in its proclamation. We shall try to crystallize our forces and we hope you will hear of better work, more effective work in the future in Iowa.

Four persons were baptized into the body of Christ, all of them young; Miss Nancy Watkins, Miss Belle Watkins, Miss Lulu Cole, and Arthur Zench. Brother Watkins in a feeling prayer, dedicated his daughters to the Lord, and presented each of them with a silver dollar desiring that they should give it as their first offering into the Lord's treasury, which they did.

Brother R. J. Hill was with us and though unable to do much preaching, helped much in our social meetings, and on the last evening administered the communion after a feeling address on the scenes of our Lord's death and resurrection. Brothers Myers and Whitesitt and myself did the public speaking on the things of the kingdom and the name of Jesus Christ and the observance of all things Jesus commanded, so far as time and opportunity and our knowledge of the same permitted.

We were surprised to find many there whom we did not expect. And to those who were not there we say you missed a good meeting. There are always ripples upon the bosom of the lake, so to in our meeting there were ripples of difference upon surface thought, but the deep undercurrent of the way to the divine life and our duty flowed on in one channel. We will cherish none but the tenderest remembrances of the meeting as the years go by. May we all meet around the Flowing Well of Life in the paradise of God.

A. J. EYCHANER.

### TO THE CHURCH OF GOD IN IOWA.

Dear brethren and sisters: we desire to call your attention once more to the letter and plan of work addressed you by the committee of evangelistic work for the State of Iowa, as published in THE RESTITUTION of June 27.

The action of the brethren at the Watkins meeting is fully set forth in the article referred to. Cut it out and preserve it, or save the number of June 27 for future reference. It is headed, "To the Brethren and Sisters of the Church of God in Iowa, Greeting."

The reason we wrote you this letter is this. There are many brethren and sisters scattered over the State who could not attend, and many others who never heard of the meeting, whose hearts are in the work and who would contribute to the fund if they are only assured that something would be done and that it would not all end in talk. We can assure you that the brethren are in earnest and determined that something shall be done. As an evidence that this is so we need only state that there is already pledged $108.66 of which $83.66 has been paid and is in the hands of the State Finance Committee.

Now if those who were not at the meeting will assist in sending the gospel over the State and subscribe as liberally as those who were there, we can raise at least two or three hundred dollars more. Brethren will you help? We are God's agents and must give an account of his money sometime.

The plan is a simple one. The committee will incur no debt. When the money is all used up the evangelist must stop work. Another feature of the plan is, none of the funds thus subscribed will be used for R. R. expenses. The evangelist will do but little travelling, and his travelling expenses must be paid by those who desire his services. This fund is used to pay his time alone, and when once in a locality he must remain there as long as there is a prospect of doing good. Heretofore we have done much travelling and but little work; we now propose to do but little travelling and much work, to canvass thoroughly the ground over which we pass. Experience has demonstrated the folly of the former methods.

Another point upon which the brethren were unanimous and agreed was that no one ought to expect that the preaching should be done in his locality. A spirit of philanthropy prevailed. We ought to sound out the word of life to others. Subscribe to the fund whether you are to hear the preaching or not. Subscribe, knowing that some one will get the benefit of it. Let us be liberal enough to say, and act upon it too, if my money shall be the means of placing a stone upon some one's brow I shall not be particular that he shall live even in my county, if by withholding that money the gospel is not preached to any. The committee will do the very best they can with the means in hand, and send the evangelist where the call is the most imperative.

Now dear brethren and sisters we appeal to you once more in behalf of the cause we represent, that you ought to help us. Give as God has prospered you, and do it willingly. And if those words come to those outside of our State lines, and you are not permitted to help spread the gospel where you are and feel that you ought to do something, remember it is a common cause, not confined by State lines, and all that you donate will be used for the spread of the gospel and will be thankfully received.

Don't lay this aside until you have determined that you will do something. Remember,

If you cannot give your thousands,
You can give the widow's mite,
And the least you do for Jesus
Will be precious in his sight.

And you will in no case lose your reward. Paul has written, "God loveth a cheerful giver." Anything given in a grudging, selfish spirit will accomplish no good. Read 2 Cor. ix. 6.

One more point. You can keep the work along by sending us a letter telling your needs, your prospects, and whether you want meetings held in your place. Those who want the evangelist during the fall or winter write us early, that we may arrange the evangelist's route with the least possible expense. Write now. Write of your whereabouts and send us the names and addresses of all the brethren within the State that you may know of. This is important to us in the sending of tracts, notices, papers and arranging for work. All donations, whether subscriptions or money, should be addressed to A. J. Eychaner, 103 W. State St., Marshalltown, Iowa, who is the treasurer of the committee. Letters concerning the work, letters of encouragement and brotherly love, letters containing information for the committee or our needs in any locality, desires for meeting, etc., will be welcomed and receive attention whether directed as above or to the Pres. or Sec. of the committee. Let us all work while it is called day. Shall we have your co-operation and help in the work before us? Yours in the hope, A. J. EYCHANER.

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We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Last Prophesy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

"The Satan of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

### "THE CHRISTIAN MANUAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 5 cents from our list, and they will be sent to your address free.

## Poetry.

### "THY KINGDOM COME."

Our Father, thou hast taught us thus to pray,
And as we lift our longing hearts to thee, our God,
At morning, noon, and evening of each day,
We come to thee, low bending with life's heavy load.

Thou knowest, Father, we so long to see
Thy kingdom come in all its power and glory,
That it is filled with all plans and dreams,
And is the burden of each prayer and song and story.

Till then we bear each cross, endure each pain;
Till then we suffer scoffs and jeers;
Till then come scalding tears and grief and shame;
Till then we bear it all, for then comes our reward.

And then the bitter cross shall be no more;
And then the New Jerusalem from heaven descends,
And then God dwells with men as never before;
And then tears, sorrow, pain and aches forever end.

Then, instant, in the twinkling of an eye,
At the sounding of the last mighty trump of God,
This mortal puts on immortality;
And death, the last enemy, is then destroyed!

Yea, we will daily wait, and watch, and pray
For thy coming and thy kingdom, our blessed Lord,
When thou shalt dwell with us for aye and aye,
And we shall reign with thee according to thy word.

—Andrew Watson.

## Youth's Column.

### THE GOOD WOMAN.

*Dear Youthful Workers:*

Did you ever see the pretty red stone they call a ruby? It is used to set in rings, sometimes whole necklaces are made of rubies.

But these pretty stones are so scarce that they cost ever so much money, maybe none of you have enough to buy one.

But you can all be rubies yourselves, that is you can be something a great deal better than a little stone; you can be good children. And then those who love you will think you are worth more than all the precious stones that they ever saw or heard tell of.

Would you not like to begin right now to grow good and wise and sweet?

King Lemuel's mother told him about a woman who was thought a great deal more of than rubies. You will find it in the last chapter of Proverbs. Her husband trusted in her because she was so true and good, and she knew so much that she was always pretty sure to say just the right words, and to do just the right things.

She was never ashamed of work, but was always busy at something. She helped poor, needy people, and was kind and pleasant to every body. Her home was filled with joy and peace and plenty.

I wonder how she came to be such a good woman?

I think it was because she learned to love and fear the Lord when she was a little child.

You will find the story of another good woman in Acts ix. 36. Her name was Dorcas, she spent her time in doing good. She loved to make clothes for poor people, and to help poor widowed women.

I want all you little girls to be good like these women, so that you will be more precious in God's eyes than rubies.

S. Roxana Winch.

### MANY CALLED BUT FEW CHOSEN.

One of those very cold mornings such as we have in Minnesota during the winter months, I was on my way to visit a family in H——where there had been sickness.

During their hours of recovery, they had enjoyed many of God's precious promises, made to them from his word. But doubts and fears troubled them when they saw their failures.

Mr. M. said to his wife, "You look distressed, what have you found in God's word, that makes you look so sad?" She said, "Did you ever notice the 14 verse of the 22 chap. of Matt.?" "No" he said, "I do not remember: will you please read it?"

So she took up her Bible and read, "For many are called but few are chosen." "Oh husband; what makes me sad is, I am afraid I have not been one of the chosen."

When I went in that evening they were silent and sad and I said "Are you not feeling as well as when I saw you last?"

"Oh yes, we are still mending," said Mr. M. but mother has been reading a little in the Bible today." His wife then said "Oh Mr. L. can you explain this verse pointing to Matt. xxii. 14.

I saw it a moment that doubts had crept in, so I took the book and read "For many are called but few are chosen."

I lifted a prayer in silence to God that the doubts might be cleared away.

I said to her, Mrs. M. supposing there were one hundred desperadoes, about ten miles from the place, and they were coming this way, and they had come many miles, killing and destroying everything in their path. It had come to such a pass that the whole country were in fright, and were coming to H. by scores, seeking protection, and to find ways and means to stop the dreadful work.

A citizen dispatches a message to the governor, stating our fears, the governor comes in a special train and all crowd around to hear what he will say. Some one provides a horse, and the crowd are told to form on the south side of the street. The governor tells of the desperate character of those who are coming with revolvers and knives and Winchester rifles that they carry; he keeps back nothing as he spreads the danger before them, and then he says "Now all those who will go and bring these men to justice, step out thirty paces." For a few moments all are silent as death, but there is a man to the right, stepping with measured steps, a very small and weakly man.

Some might smile and say "What can he do?" but he has heard the call and comprehended the danger, it is evident that he understands what he is doing.

Now they begin to step out thicker and faster, until 250, 260, 280, are out, then they come slower; but at last they number 300 and it seems that out of that vast multitude no more will come.

Now Mrs. M. which will the governor choose to bring those desperate men to justice, the 300 on the one side, or the large crowd on the other?"

"Why" she said, "he would choose the 300."

I said Mrs. M. are you sure he would take the 300? See what a crowd of fine large men and so many more on the other side."

"Yes, but I am sure he would take the 300."

"Why?"

"Because, when the governor called them, they came."

"But Mrs. M. did he not call those on the other side?"

"Yes, but they did not choose to go."

"Then Mrs. M. those whom the governor chose were those who chose to go."

"Certainly."

"Now Mrs. M. when God through his mercy brought you to see your lost condition, when Christ cried 'Come unto me,' did you surrender all and go?"

"O yes and I will remember it."

"And you chose to go under his leadership?"

"O yes I see it all, I see it all!"

"Now Mrs. M. let us look at it again. In God's precious word, John vi. 37, All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out. Also I Pet. i. 3-5. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—*J. E. L., in Glad Tidings.*

### Excursions via Nickel Plate.

Superintendents of Sunday Schools, Local and Central Committeemen of all political parties, and proprietors of manufacturing establishments, who contemplate giving their employees an occasional holiday, will please take notice, that the New York, Chicago & St. Louis Railroad Co., will give special excursion rates to the many resorts along the line of their road, also to political meetings and camp meetings, during the season of 1888. For rates and all desired information, call upon agents of N. Y., C. & St. L. R. R. Co., or correspond with F. J. Moore, Agent Passenger Department, 23 Exchange St., Buffalo, N. Y.; Chas. H. Walker, Ag't. Pass. Dep't., 79 Clark St., Chicago, Ill., or J. Y. Calahan, Trav. Pass. Ag't., Cleveland, Ohio, who will cheerfully furnish all particulars. aug15

The last edition of Mr. Chiniquy's book, "Fifty Years in the Church of Rome," has eight full page illustrations. Send $2.25 and get this book.

### Obituaries.

Coffin.—At his residence in Center Township, Starke Co., Ind., May 22, 1888, M. L. Coffin, aged 54 years, 5 months, and 8 days.

M. L. Coffin was born in Clark Co., O., Dec. 14, 1833. Emigrated with his parents to Starke Co., Ind., in the year 1847, where he spent his youthful days in the advantages and disadvantages of a pioneer life of Starke. He was married to Miss Mary McComber, July 14, 1857. In the year 1876, under the labors of Father Logan, he and his wife became converts to the soon coming of the Lord and life only through Christ. He lived a consistent Christian, and died in the full assurance of faith in a glorious resurrection when Jesus comes. His deeds of hospitality will not soon be forgotten by his friends nor by the wayside traveller. He leaves a wife, four sons, three daughters, three brothers, three sisters and many friends to mourn his loss. A large concourse of people conveyed his remains to the Fletcher Cemetery where they laid him away to rest till Jesus comes to awake the sleeping dead. Owing to circumstances, the funeral services were postponed till June 24th, when the writer spoke words of comfort to the friends and a full congregation from 1 Cor. xv. 21.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

H. R. Carter.

Annual Niagara Falls Excursion Via Lake Erie & Western Railroad, "Natural Gas Route."

On Wednesday, August 8th, the Lake Erie & Western Railroad will run its annual Niagara Falls excursion. The rates will be the same as last year, namely, $6 00 from Plymouth, Peru and Michigan City. Rates from intermediate stations will be in the same proportion. Tickets will be good going on special train of above date, and good returning five days from date of sale. Reduced rates to Alexpora to and from, and also while lying at the Falls. The train will be composed of elegant sleepers, luxurious couches and well-stocked lunch cars, and every possible facility will be offered to make the trip of our patrons pleasant and enjoyable. In addition to the visit to the wonderful Niagara Falls an opportunity is offered to pass through the marvelous gas and oil regions, extending for three hundred miles along the "Natural Gas Route." This alone is well worth the slight cost of the trip.

For tickets, sleeper accommodations and detailed information, apply to any ticket agent of the L. E. & W. R. R. July 25.

### Through to Peoria.

On Sunday, May 27, 1888, the Peoria Extension of the Lake Erie and Western Railroad—"Natural Gas Route"—was completed, and through trains are now being run daily over the line between Peoria, Illinois, and Sandusky, Ohio, connecting at Tipton, Indiana, with through trains between Indianapolis and Michigan City on its I. & M. C. Division.

The 600 miles of track now being operated by this company is in excellent condition. Elegant L. E. & W. Combination Parlor Sleeping Cars are run on night trains, and luxurious Chair Cars on day trains. Direct connections are made at its several terminals with through trains to and from all points North, South, East and West, and its patrons can rely upon a safe and pleasant journey, with sure connections. Bear this in mind, and ask your ticket agent for a through ticket via the "Natural Gas Route."

*The Coleraine Chronicle* says, "Mr. Chiniquy is eminently qualified, both by experience and reading, to state what the confessional really is; and we hesitate not to say that he has produced one of the most thrilling books with which we are acquainted. See advertisement.

## BOOKS.

FOR SALE AT THIS OFFICE.

**The Coming King—Its Nature and Proximity.** By J. F. Wetherbee.

This is a religious book of surpassing excellence. It treats with consummate ability, a topic which of late years has commanded the most profound thought of Christian thinkers, and which is exciting in the popular mind, among religious people, a strong and constantly growing interest. Already the masses are enquiring: "What are the signs of his coming?" The great upheavals in the political world, the rapid increase of knowledge, the profound wisdom and immense wealth employed in commercial enterprises, the miracles of modern inventions, railways, telegraphy and the telephone, to which new discoveries are constantly being added—these and many other tokens, point unmistakably to the fact that we now live in the near approach to a culminating period of the world's history.

The Coming King is the product of laborious research covering a period of more than forty years, involving careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. It deals largely in Biblical history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophecy.

It points out the fallacies of superficial interpretations, and presents instead views consistent alike with Scripture and with reason. It outlines the events of unfulfilled prophecy, and shows that they are near at hand.

In brief it tells in concerning the Coming Age, whatever can be gleaned from the Inspired Word, supported by the facts of current events. It discloses the never-resting hand of God in the history of the world, and shows that the same hand is at present at work shaping the course of events and forming its history. It also shows that the supreme hand is moulding and fashioning the events of the Age to come, preparatory to the dispensations yet to be. Literature and learning, science and philosophy, art, statesmanship, genius, piety, all are shown to be used by the great Guiding Hand in working out the purposes of divine wisdom and the acts of the Unconquerable Will. Whoever reads this book will lay it aside with enlarged views of the greatness of the Supreme Majesty, and the irresistible power of the Divine Sovereign who guides and governs all.

It contains over 500 large pages, bound in Cloth. Price $2.00. Send to this office for the work.

**The Eastern Question**

In its various phases,—Egyptian, British, Russian, Ottoman, Hebrew, American and Messianic, by J. P. Wetherbee. The title of this book gives a good idea of its contents, and the reputation of the author is a guarantee of its worth. The subject is a whole, and in its different divisions is handled in a masterly manner, and the reader is convinced at once that the author has spared no labor in the study of his topics. The work is thoroughly done and any one who carefully reads the 450 pages of this book will be well repaid. It is just the book for the time in which we live. Cloth binding, clear pleasant type to read, and good paper. Price $1.25. Send to this office and a copy will now be promptly filled, as we have ordered an invoice of the book, and will send direct from here. The two books, "Coming Age" and "Eastern Question" if ordered together, $2.00.

**Dr. Smith's Bible Dictionary.**

A Dictionary of the Bible comprising its Antiquities, Biography, Geography and Natural History. With fifteen full-page Engravings, numerous smaller Illustrations, and three Maps of the Holy Land in the time of David, the time of Christ, and General Maps of the Countries mentioned in the Bible. It contains every name in the Bible concerning which anything can be said. It gives an account of each of the books of the Bible; explains critical and religious institutions, the manners and customs of the Jews, as well as other nations allied to in the Scriptures. This work by Dr. Wm. Smith, is just the "aid" to Bible study that you need, and every thorough student should have a copy on his table—you should read a chapter in your Bible without coming to some question on which you wish more information, and the best help you can get is Smith's Standard Bible Dictionary. Bound in cloth 700 pages, price $1.50.

## TRACTS BY THE POUND!

The following tracts will be sent postpaid at the low price of 80 cts. per pound. This makes about 500 pages, sixteen inches.

Fenals of Light, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
Can you Believe, or to Come not a Heresy.
State of Man in Death, Human Government a Failure.
Is it Essential to Believe in the Royalty of Jesus.
What was the Sabbath, and What was the First Day of the Week.
A Letter to a Friend.
Christ's Kingdom: Where is it? What is it?
Thanatopsis, or the First and Second Death Scripturally Considered.
Scriptural Baptism Defined.
Letter to a Baptist Minister on the Literality of the Kingdom of Heaven.

## ROMANISM:

THE DANGER AHEAD. THE REASON WHY A GOOD ROMAN CATHOLIC CANNOT BE A GOOD CITIZEN OF THIS REPUBLIC.

—BY—

A. J. GROVER.

The writer has given to the people of America statements of facts and figures which they will do well to reflect upon. The prospect for the future of the United States is not encouraging. "Romanism has come to be cast as a unit. These votes are necessary in national elections, and in most local elections, to party success; whichever party will promise to do most for Romanism, will obtain them like the dragon. Politicians are already alluced or subsidized the Press. The pulpit and the platform are to follow. As in the days when slavery ruled, everybody interested in the success of a party came to Romanism. The national policy as to slavery almost took the life of the republic. There is ten times as much danger to our free institutions from Romanism now, that there was from slavery in 1861."

Cloth 16mo, 198 pages, paper, with portrait of the author; Price, 50 cents.

## REMEMBER THE YOUNG PEOPLE,

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"Interesting and Instructive Reading for the Young"

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The above is the title of a New Hymn Book just issued from The Restitution office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 23 pages of Hymns for Children to use in Sunday Schools or at home. We want some good brother or sister in every locality to take this work in hand and introduce it to the friends in your neighborhood. Will every minister of our faith please send us the name and address of some good, energetic worker in each congregation where he labors.

Price 65 cents each; 3 copies for $1.50; 6 copies for $2.75; 12 copies, $5.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

## BOOKS.

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The above is the title of a book of over 300 pages, made up of short stories and other attractive reading, both poetry and prose, for the young. It is illustrated with many fine engravings, is handsomely bound in cloth, and makes one of the most useful as well as pretty gifts for a young person that can be selected. Price $1.00

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| STATIONS | Express 51 | Mail 53 | Local 55 | Thro' Freight 57 |
|---|---|---|---|---|
| South Bend | 5 05am | 12 05pm | 10 05am | 2 50pm |
| La Paz Junc | 5 31am | 12 29pm | 11 17am | 3 37pm |
| Plymouth | 5 48am | 12 46pm | 12 32pm | 4 00pm |
| Hibbard | 6 05am | 1 03pm | 1 50pm | 4 20pm |
| Plymouth | 6 14am | 1 12pm | 2 05pm | 4 30pm |
| Marshland | 6 27am | 1 25pm | 2 45pm | 5 00pm |
| Kewanna | 6 44am | 1 42pm | 3 05pm | 5 30pm |
| Logansp't | 7 04am | 2 02pm | 3 30pm | 7 40pm |
| Cynthiana | 7 20am | 2 20pm | | |
| Colfax | 9 13am | 4 09pm | | |
| Crawfordsville | 11 05am | 6 15pm | | |
| Crawfordsville | 9 47am | 6 15pm | | |
| Terre Haute | 12 05 m | 7 30pm | | |
| St. Louis | 7 30pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 54 | Express 52 | Local 56 | Thro' Freight 58 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 8 00am | | |
| Terre Haute | 5 00am | 4 00pm | | |
| Crawfordsv't | 6 15am | 5 15pm | | |
| Crawfordsville | 7 05am | 5 15pm | | |
| Colfax | 8 50am | 4 50pm | | |
| Cynthiana | 10 25am | 6 30pm | 8 15am | 8 45pm |
| Logansport | 10 43am | 6 48pm | 8 41am | 10 00pm |
| Kewanna | 11 06am | 7 10pm | 9 05am | 10 20pm |
| Marshland | 11 23am | 7 26pm | 9 30am | 10 40pm |
| Marmont | 11 38am | 7 37pm | 9 55am | 11 00pm |
| Hibbard | 12 00pm | 7 50pm | 10 15am | 11 20pm |
| Plymouth | 12 05pm | 10 29pm | 9 12am | 11 55pm |
| La Paz Junc | 12 20pm | 10 45pm | 9 50am | 12 22am |
| South Bend | 1 10pm | 11 10pm | 11 00am | 1 35am |

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| | | |
|---|---|---|
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| No. 54, " | | 12 45pm |
| No. 100, Local, | | 8 25am |
| | | 3 15pm |

GOING SOUTH.

| | | |
|---|---|---|
| No. 51, Passenger, Express | | 1 10 00am |
| No. 53, " | | 12 05pm |
| No. 55, " | | 11 00am |
| No. 101, Local, | | 1 10 00am |
| | | 4 30pm |

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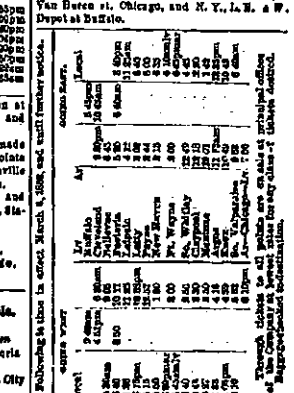

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| Fast Line | 12 01pm |
| Chicago Express | 3 10pm |
| Ft. Wayne Accommodation (Arrives) | 10 40pm |
| Local Freight | 11 45pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 2 00pm |
| No. 23 (Passenger) | 10 45am |
| Fast Line | 2 00pm |
| Day Express | 11 00am |
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## Selections.

### THE DANIEL PREVIEW OF ROMANISM, No. 6.

For long ages it was held and taught universally that whoever fell fighting against heretics had merited heaven. Urban II. issued a decree, acted on, alas! to this day in Ireland, that the murder of heretics was excusable. "We do not count them murderers who, burning with the zeal of their Catholic mother against the excommunicate, may happen to have slain some of them." If not absolutely murdered heretics might be ill treated *ad libitum*, according to an ordinance of Gregory IX., who writes to the Archbishop of Milan: "Let those understand themselves to be absolved the debt of fidelity, homage, and all manner of service, who were bound by any compact, however firmly ratified, to those who have fallen into heresy." Systematic persecution and extermination of heretics among their subjects was constantly enjoined on kings and emperors; such were required solemnly to swear on their coronation that they would, according to their power, faithfully render their service to the pope If they neglected to do it the sovereign pontiff would declare the vassals free and give their realms to rigid Papists who would more effectually persecute. If monarchs became heretics themselves, they were to be deposed and anathematized. Thus Pius V. "issued a bull for the damnation and excommunication of Queen Elizabeth and her adherents," cutting her off from "the unity of the body of Christ," depriving her of her crown and kingdom, and pronouncing a curse on her and on all who continued to obey her.

The laws of the Papacy on this subject increase in malignity from the beginning down to the modern times. Bellarmine argues for the necessity of burning heretics, a practice which Luther had asserted to be contrary to the Spirit of God. He says: "Experience teaches that there is no other remedy; for the Church has proceeded by slow steps, and tried all remedies. *First*, she only excommunicated. Then she added a fine of money, and afterwards exile. Lastly, she was compelled to come to the punishment of death. For heretics despise excommunication, and say that those lightnings are cold. If you threaten a fine of money, they neither fear God nor regard men, knowing that fools will not be wanting to believe in them, and by whom they may be sustained. If you shut them in prison, or send them into exile, they corrupt those near to them in their words, and those at a distance with their books. Therefore the only remedy is to send them bothmes into their own place."

"Under those bloody maxims those persecutions were carried on, from the eleventh and twelfth centuries almost to the present day which stand out on the page of history. After a signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the Albigenses under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdom of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterwards the ferocious cruelties practised in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction, by fire and sword, of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecutions of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."

A Romanist writer, who deplored the persecuting policy of the Church—Professor Rossetti—writes: "It makes the heart of the true Christian bleed to think of this fatal error of the Latin Church, which by persecuting others laid the foundation of her own irreparable ruin. That the opinions held by these so called heretics were most injurious to the Church of Rome cannot be denied, but the means taken to destroy them were, of all others, the most likely to strengthen them, and render them more deeply rooted. Daniel and St. John foretold that Satan's delegate would use horrid cruelties, and inundate Babylon with the blood of Christ's martyrs; and the pope, to prove that he was not that delegate, did use horrid cruelties, and caused Rome to overflow with the purest of Christian blood!"

So Sismondi, the historian, writes: "To maintain unity of belief the Church had recourse to the expedient of burning all those who separated themselves from her; but although for two hundred years the fires were never quenched, still every day saw Romanists abjuring the faith of their fathers and embracing the religion which often guided them to the stake. In vain Gregory IX., in A. D. 1231, put to death every heretic whom he found concealed in Rome. His own letters show that the heretics only increased in numbers."

It must never be forgotten that all Rome's ordinances against heresy, all its statutes of persecution, remain in its canon law unrepealed, unchanged, and—as the Papacy is infallible in its own esteem—unchangeable, "irreformable." Its present disuse of persecution practically is the result of the heavy judgments which have, since the Reformation, and especially since the French Revolution, overtaken it. It has now no army and no Inquisition of its own, nor is any single kingdom in Europe willing any longer to act as its executioner. It lacks the power,—it utterly lacks the power—to persecute directly or indirectly. It can only stir up sedition and revolt in Protestant countries, and thus endeavor to injure and weaken Protestant powers, as it is doing today in Ireland and in the United States. It is too weak politically to defy modern society by reintroducing medieval tortures, massacres, religious crusades, and the *auto de fe*. But it is as willing as ever, and awaits the opportunity only. As a drunkard may retain his vicious appetite when he has no longer the means of gratifying it, so Rome—long drunken with the blood of saints—is restrained from further maddening and debasing draughts of her dreadful beverage by nothing but inability to procure them. The Papacy, by justifying as righteous all the horrible persecutions of the past, attests her readiness to renew them whenever the opportunity may serve.

As I shall have to recur to this subject when treating of St. John's foreview of Romanism, I will add nothing further on this point. I have said enough to show that this sixth mark of the little horn attaches most distinctly to the Papacy, and indicates it alone among all powers that have ever held sway on the Roman earth. It has martyred by millions the saints of God, the best and holiest of men. Its persecuting edicts range over the entire period of its existence; the present pope has endorsed them by his approval of the syllabus of Pius IX., and he threw over them the mantle of infallibility.

7. Its duration. A certain definite period is assigned to the rule of the little horn. That period is expressed in symbolic language, harmonious with the symbolic or hieroglyphic character of the whole prophecy. It is "time, times, and a half," or 1,260 days." This is a miniature symbol of the true period, just as the beast is a miniature symbol of the empire, and the little horn of the Papacy of Rome. Scripture elsewhere gives us the scale on which it is to be enlarged, "a year for a day." It means therefore 1,260 years. The political supremacy and the persecuting power of the "see of Rome were to last for this period and no longer. We have shown you that the popedom dates from the beginning of the seventh century. Twelve and a half centuries added brings us to the end of the nineteenth century—in other words, to the days we live in, and in which Rome has ceased to be governed by its popes and has become the capital of the kings of Italy. I have no time to expound this chronologic point fully to you this evening. If you wish to study it, you will find it carefully and exactly treated in my recent work, "Light for the Last Days." But it leads me to the final point in the identification.

8. The doom of the prepicted power. What is the end of this symbolic little horn? "They shall take away his dominion, to consume and to destroy it unto the end." "The beast was slain, and his body destroyed and given to the burning flame." This last clause of the prophecy is of course not yet fully accomplished, as it is the coming of the Son of Man in the clouds of heaven that brings about the final consummation (v. 13). Speculations about the future we leave to futurists, and therefore it might at first sight seem as if we ought to say nothing on this point of the prophecy But it is not so. This doom consists clearly of two parts: first, the consuming and destroying to the end; and then the end itself symbolized by the slaughter of the beast, the committal of his body to the burning flame. Now the first part of this doom is fulfilling, and has been fulfilling over since the Reformation, and especially ever since the French Revolution; though the second part is still future. We ask, Has there not been going on for the last few centuries a process by which the once mighty power of the Papacy has been steadily consumed,—a weakening process, analogous to consumption in the human frame, —a wasting decay tending to extinction?

It must be borne in mind that this prophecy of Daniel takes up the political aspect of the great antichrist, not his religious character. It views him as a monarch of the Roman world, not as a bishop of the Christian Church. We come to that aspect of his career presently, when we take up Paul's foreview. Here it is one horn among ten, one kingdom among ten Latin kingdoms, though in some senses ruling over them all. The question is, Has there not been such a decay and diminution of Papal sovereignty, such a wasting and weakening of Papal power, such a loss of revenue, influence, and territory, as may be fairly said to fulfil this prediction?

Now I mentioned some facts at the beginning of this lecture which indicates a very considerable growth of Papal influence in England during the last fifty years. Many so fix their gaze on these facts as to get an impression that Romanism is gaining ground in the world generally. This is very far from being the case, as a glance at the comparative positions of the Papacy in the thirteenth century and the two following ones, with its position now in the nineteenth, will show. Then Rome actually exercised the "dominion" which she can now only claim. Then, with the consent of his barons, the king of England agreed to hold his kingdom as the pope's feudatory, and to pay him annually one hundred thousand marks as an acknowledgment. Can you imagine Queen Victoria and the lords and commons of England agreeing to that sort of thing now? Then the great and valiant emperor of Germany stood for three winter days and nights barefoot in the courtyard of "His Holiness," waiting for the honor of an audience, in which he might beg the pope's pardon for having acted as an independent monarch! Can you imagine the Kaiser Wilhelm, of Berlin, doing that now? Then wherever he pleased the pope could suspend all the observances of religion, even to the burial of the dead and the marriage of the living, in any country with which he was offended. In what kingdom could he do so now? Long after his absolute dominion was gone, the pope had what were called *concordats* with different nations, in which it was agreed that, in return for the pope's spiritual support, they would uphold him by their armies and navies. All these have come to an end; not a nation in Europe lifted a finger to help him when the last vestige of his temporal dominion was violently taken away.

Direct political power he now has none, though his position as head of the apostate Roman Church gives him still immense indirect influence. The ten kings as such have entirely shaken off his yoke, and he himself has no longer any sovereign jurisdiction. His territories are taken away, as well as his dominion. The wealth which was once enormous, is equally gone; the immense landed estates belonging to the convents are, for the most part, confiscated to secular uses. But the greatest fact of all in this connection is the number of those who have rejected his religious pretensions. At the Lateran Council, in 1513, after all the so-called heretics had been silenced by fire and the *sword*, an orator, addressing the pope, said, "The whole body of Christendom is now subject to one head, even to thee; no one now opposes, no one now objects." Today there are about a hundred and fifty millions of Protestants in the world! Has not the dominion of the Papacy been consumed? Can a few thousand in England weigh much against this stupendous fact, that 150,000,000 of mankind are no more subject to the Pope of Rome than to the Lama of Tibet? When we take into account all the twelve centuries of Papal history, and remember that this emancipation belongs to the last three only, we must now admit that the predicted consumption has made considerable progress. The political dominion and the temporal possessions are gone; the Papacy is no longer a kingdom, but only an ecclesiastical power, and, counting the Greek Church, there are far more so-called Christians outside than inside the pale of the apostate Latin Church, of which it is the head.

This feature of the prediction is then as clearly applicable to Romanism as all the rest.

Let me inquire, can any one suggest any other power in which all these marks, or the majority of them, meet? They are eight in number, and definite in character. The prophecy lays its finger on the place where we are to find the great enemy—Rome; on the point of time in the course of history at which we may expect to see him arise—the division of the Roman territory into a commonwealth of kingdoms; it specifies the nature of the power—political-ecclesiastical; its character—blasphemously self-exalting, lawless, and persecuting; it measures its duration—1,260 years; and specifies its doom—to have its dominion gradually consumed and taken away, and then to be suddenly destroyed for ever, because of its blasphemous assumptions, by the epiphany in glory of the Son of Man, introducing the kingdom of God on earth.

The proof that the Papacy is the power intended is strictly cumulative. If it answered to one of these indications there would be a slight presumption against it; if to several, a strong one; while if it answer to all, then the proof that it is the power intended becomes to candid minds irresistible. There is not a single clause in the prophecy that cannot be proved to fit the Roman Papacy exactly, except the last, which is not yet fulfilled.

Rome, which in her pagan phase defiled and destroyed the literal temple of God at Jerusalem, in her Papal days defiled and destroyed the antitypical spiritual temple of God—the Christian Church. Was it not worthy of God to warn that Church beforehand of the coming of this dreadful antichristian power, and to cheer her in all the sufferings she would have to endure from its tyranny by a knowledge of the issue of the great and terrible drama? Was it not right that the Roman power, Pagan and Papal, should occupy as paramount a place on the page of Scripture as it has actually done on the page of history? The eighteen Christian centuries lay open before the eye of the omniscient God, and no figure stood out so prominently in all their long course as that of the great antichrist. The pen of inspiration sketched him in a few bold, masterly strokes; and there is no mistaking the portrait. In subsequent lectures I shall have much to say to you of the antichristian doctrines and practices of the Papacy. Tonight we have but studied the broad outline drawn in the days of Belshazzar, which forms a broad foundation for what must follow.

Notice, in conclusion, the evidence of inspiration afforded by this wonderful prophecy. Could Daniel foresee the things that were coming on the earth? How should he happen to light on the nation that there would be four universal empires, and four only, and that after the fourth there would arise—what the world had never seen before—a commonwealth of ten kingdoms? How could he depict so strange and peculiar a power as the Papacy? How could he conceive it? A little weak kingdom, yet controlling all kingdoms!—a human dynasty like any other, yet exalting itself against God, and slaughtering his saints!—a power so wicked that heaven itself is moved for its destruction, and the whole Roman earth ruined on its account! Supposing for a moment this was a sketch from imagination: how comes it that history has so wonderfully realized it? The prediction did not produce its own fulfilment, for they who fulfilled it denied its application to themselves. It was not conjected to fit the events, for the events did not begin for a thousand years after it was published. The events were not arranged by men to fit the prophecy, for they extend over forty successive generations. There is no solution of the problem save the true one; "Holy men of old spake as they were moved by the Holy Ghost;" "He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth in him."

Let me then solemnly charge you, reverence this holy volume, heed its warnings, dread the judgments it denounces, believe its promises, obey its precepts, study its sacred predictions; for be ye very sure it is the inspired word of the only living and true God, who is, as Nebuchadnezzar declared of old, "a God of gods, a Lord of kings, and a revealer of secrets."—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

### THE LITERAL RETURN OF THE JEWS.

The same prophets who predict a future reversal of the spiritual curse of hardening which has for ages rested on the Jew, no less plainly and explicitly predict the reversal of all temporal curses which were denounced, and have so literally fallen upon the nation, the land, and the Holy City. Thus, for example, we read in Jer. xxx. 3; "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave unto their forefathers, and they shall possess it." So we read again in Ezek. xxxvii. 21: "Say unto them, thus saith the Lord God, 'Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land!'" Such examples, as every Bible reader knows, might be multiplied indefinitely.

It is utterly impossible to apply all such predictions of return to the land, as some have sought to do, to the return under Ezra from the Babylonian exile. Whatever they mean, it is absolutely certain that they refer to an event which is yet in the future. This will be perfectly clear from the following considerations:

1. The Scriptures undoubtedly predicts return which is to take place "In The Latter Days." To "the latter days" is expressly referred, e. g., the prophecy of Jeremiah, in chapter 30. What this expression means, every Bible student knows. It is never used with reference to any period before the first advent of our Lord. Least of all is it ever used in any of those prophecies which by common consent refer to the restoration from Babylon. The return of "the latter days," therefore, whatever it be, cannot be understood of the restoration from Babylon, nor of any event before the first coming of our Lord. Hence, as nothing since the first advent has occurred which could be so understood, it is plain that the promised return is an event yet in the future.

2. Another proof that the Babylonian restoration cannot be intended in all those predications of a regathering of Israel in the land, is found in the fact that the restoration of the ten Tribes, under the name of Ephraim, Israel, etc., as well as that of the two tribes of Judah and Benjamin, is distinctly predicted. Thus, for example, in the prophecy of restoration in Jer. xxx. 31, the restoration of the house of Israel or Ephraim, as distinguished from that of Judah, is as specifically the subject of chapter xxxi. as is the restoration of Judah the subject of the chapter preceding. Very explicit is the language of the prophet Ezekiel in this matter: "Say unto them, thus saith the Lord, God, Behold, I will take the stick of Joseph which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand. . . . . And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two nations any more at all," Ezek. xxxvii. 17–22. It is very plain, again, that, whatever these words mean, they were not fulfilled in the restoration from Babylon, nor have been at any time since. They must refer to an event yet in the future.

3. In the third place, whereas the restoration from Babylon, and the rebuilding at the time of the city of Jerusalem, was followed again and again by dispersion and by a yet more complete overthrow of the city, this restoration of the latter days is uniformly represented as being absolutely final. Thus we read of a rebuilding of Jerusalem, after which "it shall not be plucked up, nor thrown down, any more forever," Jer. xxxi. 40. So also, by Amos, the Lord says, "I will plant them upon their land, and they shall no more be pulled out of their land which I have given them," Amos ix. 15.

These words assuredly cannot be referred to the restoration from Babylon, after which they were again pulled up out of their own land, and scattered more widely and fearfully by the armies of the Romans than they ever were by the power of Nebuchadnezzar.

4. Again, we read of a restoration which shall not only be final, but complete. Thus, the Lord said by the prophet Ezekiel, "O mountains of Israel:. . . . I will multiply men upon you, all the house of Israel, even all of it," Ezek. xxxvi. 8–10. So also by Isaiah the Lord promised, "Ye shall be gathered one by one, O ye children of Israel," Isa. xxvii. 12. Surely no one will insist that the restoration from Babylon satisfies such language as this. So far from all returning at this time, we are told that only 42,360 of the captives ever returned, Ezra ii. 1, 64. Anything approaching to a universal restoration of Israel to their own land the world has never yet seen. So, again, it is plain that whatever these predictions mean they cannot refer to the return from Babylon, but to an event which is yet in the future.

5. This is, if possible, made still more clear by what we are told of the condition of Israel thus restored. As regards their national life, they are to be in a state of independence. "Strangers shall no more serve themselves of Jacob," Jer. xxx. 8. But since the Babylonian restoration the Jews have had to wear the yoke of the Gentiles almost without interruption. The brief *quasi* independence of the Jews, under the Asmonean kings, was soon followed by the beginning of a more complete subjection than ever, from which they have never yet recovered. And then, in the second place, it is always added that *after* that future restoration to the land the long history of Israel's apostasies shall end. Thus we read in the prophecy of Ezekiel that after the final reunion of Ephraim and Judah on the mountains of Judah, they shall not "defile themselves any more with any of their transgressions." From that time on the sanctuary of God "shall be in the midst of them forevermore." It is needless to say that such words as these cannot be applied to a restoration which, if it cleansed them from idolatry, only brought them for a while into their own land, there to commit after a time the greatest crime of their whole history, in the crucifixion of the Son of God.

6. Finally, the prophets themselves recognize the fact that there shall be two restorations. In the book of Isaiah this is said in so many words thus: "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. . . . And he. . . . shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," Isa. xi. 11, 12.

But the Babylonian restoration was the first, and not the second; and as there has certainly been no restoration since, it follows, according to the explicit teaching of the prophet, a second restoration of Israel as yet in the future.

Here then we have no less than six independent proofs that the Scriptures do predict a regathering of the Jews into their own land, such as the world has never yet seen. Do the words of Scripture which foretell that this shall be, mean what they undoubtedly say, or are they, one and all, to be understood as merely figurative descriptions of the prosperity of the church in the latter days, or, at most, as poetic amplifications of the prophecies of Israel's conversion?

Strange, indeed, that such a question should ever have been raised! If such words as those which we have cited do not teach that Israel, the literal, historical, national Israel, shall yet be gathered into their own land, to be rooted out no more forever, we ask, with all earnestness, what words could possibly have been substituted which should have taught this? The very same terms are used in Jer. xxix. 10, in predicting the return of the Jews from the Babylonian captivity, which are elsewhere employed to predict the return of the latter days. As every one knows, the event proved that these words were to be taken in their plain and evident literal sense; they meant precisely what they said, nothing more and nothing less. How, then, on any sound principles of exegesis, can any one be justified in denying that the self-same words in the same prophets, foretelling a "second" restoration, also mean exactly what they meant in the former case, namely, a literal return of the Jewish nation to their own land? We insist, on principles of interpretation which seems to us little less than axiomatic, that the presumption in this case, for the literal interpretation of these temporal promises to Israel, is wellnigh irresistible.—*Samuel H. Kellogg, in Christian Herald and Signs of Our Times.*

### Celestial Phenomena.

The *Boston Journal* of June 2, says:—"A remarkable electrical display is reported to have occurred during a thunderstorm in the Catskill Mountains on Wednesday night of last week (June 6). From the clouds that circled around High Point and vicinity a large ball of fire descended, and for several seconds the surrounding country could be seen almost as plainly as in the daytime. Directly in the path of this bright light were streaks of lightning that assumed shapes like soldiers marching to battle. Flags were flying and bayonets glistening. Many reputable people saw this peculiar electrical picture, and they vouch for the correctness of the story."

Another paper has the following:—"Findlay (Ohio), May 23.—A strange spectacle was visible in the northern sky last night shortly after 11 o'clock, which caused the greatest consternation among the people. It was the representation of a human hand of immense and awe-inspiring proportions. Early in the evening the sky in the north presented a peculiar appearance. As the night wore on it took the form of flashes in light, constantly changing in color, darting up from the horizon and again subsiding, but each appearance becoming more brilliant and unnatural. The flashes continued until the observers were terrified to see the lights concentrating into a giant hand, well formed, and as distinct as if painted upon the black background of the sky. The hand appeared to be a shadowy substance through which waves of light of blood red color surged as the pulse beats in the human hand, and then seemed to fall from the ends of the fingers in drops of the same color. The first finger of the hand pointed down towards the sleeping city as if warning the people of some woe about to fall upon them. The spectacle lasted for about an hour, and was witnessed by hundreds, who, breathless with surprise and excitement, watched it until slowly it began to fade away, and finally disappeared altogether. The speculations regarding the cause and significance of the phenomena will not abate for many days."

# THE RESTITUTION.

8. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 18, 1888.


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IN the *Chicago Evening Journal* of July 14, we find the following note which we give our readers for what it may be worth. It is well known, however, that the Italians are beginning to look upon the Papacy as a supremely iniquitous fraud religiously, and as an intolerable pest politically.

A French newspaper publishes the statement that Papa Leo, foreseeing that his departure from Rome is inevitable, owing to the persistent hostility of the Italian Government, has opened negotiations looking to the purchase of an islet in the Mediterranean Sea, near the French coast, where he and his household may reside in peace and comfort.

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WE are in receipt of No. 3, Vol. 1., of a monthly journal entitled *The True Protestant*. It is edited and published by P. A. Sequin, an Ex-Romish Priest. Like the *Primitive Catholic*,—of which we have already made notice—it is an earnest advocate of Bible Christianity and political liberty, as well as staunch in its opposition to Papal Romanism in its intolerant hatred to the Bible, free Schools, and rights of conscience. It is published at 42 Blue Island Avenue, Chicago, Ill. at $1.00 a year. We hope these papers will be instrumental in opening the eyes of many deluded Romanists before God brings the threatened destruction on the Mystical Babylon.

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## ROMANISM AND INDULGENCES.

We have occasion once more to advert to the persistent efforts employed by the Romish hierarchy to suppress the truth in regard to the scandalous trade in "indulgences" in that period of history just antedating the Protestant Reformation. We preface an extract from Waddington's Church History with three several extracts from as many papers. The first is from the New York *Independent* of June 21st, which reads as follows:

Swinton's "Outlines of History" has been removed from the Boston schools on the vote of a majority of the School Committee, of whom thirteen are Protestants and eleven liberal Catholics. The passage in the book which has caused its exclusion is the following:

"When Leo X. came to the papal chair he found the treasury of the Church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzel, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars. The indulgences were in the early ages of the Church remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in the process of time they were represented as actual pardons of guilt, and the purchaser of an indulgence was said to be delivered from all his sins." That seems to us a very fair statement of the facts of the pardoners' trade as it existed at the time, and the Protestant members of the Committee must have had other reasons than its incorrectness for displacing the book. By and by we shall have Protestants, perhaps, complaining that it is recorded that Calvin burnt Servetus.

The next quotation is made from the New York *Observer* of June 28th. It is, as it should be, far more pointedly outspoken on this shameful, cowardly truckling to the encroaching demands of Rome. Is the Bible to be banished from our schools and history to be mutilated, or else entirely taken away from the young because the one predicts the dire and awful wickedness of an apostasy, and the other shows that every jot and tittle of these predictions have been fulfilled to the letter in the history of Papal Rome? The *Observer* says:—

"A master in the English High School of Boston has been rebuked and disciplined by the School Board for an offensive definition of 'Indulgences,' and the text-book which 'misled the teacher' has been condemned and ordered to be removed. This is not astonishing in a city where the government is mainly in the hands of foreigners, and where leading city officials joined in a great public demonstration in honor of a drunken prize-fighter. But this control of the teaching of our common schools, including the exclusion of history and literature until it is adapted to the views of Romanists, is simply outrageous in view of their warfare with the entire system of public instruction. They have denounced the schools and established their own, and now they want to compel the country to teach history in such a way that its most important lessons may never be learned by the young people of this land."

Lastly we find the following in *Kenrick's Herald* taken from another paper which we reprint with due credit in addition to the above.

The Catholics are having their own way in the Boston School Board. At a meeting on the 12th, at which all the Catholic members were present, and from which half of the Protestant members stayed away, Fr. Metcalf's objection to Swinton's "Outlines of History" as a text-book was sustained. The book is excluded from the schools, "not because it is not the best book for the object, but because four lines in its foot-notes are distasteful to the Catholics." Do "Protestants care so little for honest teaching as compared to lessons expurgated by the priesthood that with the ballot box in their own hands they have made this situation possible?" The Rev. Dr. Duryea is charged with helping the Catholics in this matter. Says the *Home Journal*: "There is nothing more idle than the attempt to show that the Swinton book was judged on its merits and demerits. It was purely a religious squabble that settled the matter, and the side that had the courage to fight because it wished the truth concealed was the winning side.... Just so long as the Catholic church finds that it can carry its point so easily it will continue its efforts to obtain control of the educational system of this country. People who cannot see this are fit subjects for asylums for the feeble minded."—*Morning Star*.

We will now proceed to lay before our readers what an eminent Episcopalian Ecclesiastical historian has to say on the subject of indulgences. We quote from George Waddington's Church History, p. 511, and quote word for word. While it is lamentably true that the history of Papal indulgences is, and, from the nature of the case, must be very distasteful to Romanists, still no truthful chronicler of past events is at liberty to ignore the practice of iniquities that every tolerably well informed person knows led directly, as a cause, to the great Protestant Reformation. Nations and denominations are to be judged from what they have done in the past, and when the mirror of the past is held up to the face of Ecclesiastical Romanism, it is no matter of wonder that she wants the looking-glass either removed or broken. But hear what Waddington says:

"The profane and even blasphemous expressions, by which the emissaries of the Vatican recommended their treasures to the popular credulity were tacitly permitted by the authorities of the church; yet we shall not detail them here, nor impute them to others than the individuals who uttered them—they may repose in the same oblivion. But it is proper to transcribe a specimen of the indulgences which were publicly sold in the sixteenth century, because they were authorized productions of the church. The following is the translation of that which was circulated by Tetzel: 'May our Lord Jesus Christ have mercy upon thee and absolve thee, by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the Most Holy See, granted and committed to me in these parts, do absolve thee first from all ecclesiastical censures, in whatever manner they may have been incurred; and then from all thy sins, transgressions and excesses how enormous soever they may be, even from such as are reserved for the cognisance of the Apostolical See. And as far as the keys of the Church extend, I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the Holy Sacraments of the Church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism, so that if you should die now, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened. And if you shall not die at present, this grace shall remain in full force when you are on the point of death. In the name of the Father, and of the Son, and of the Holy Ghost.' This indulgence, in spite of the ambiguity of one or two expressions, is nothing less, when fairly interpreted, than an unconditional permission to sin for the rest of life; and as such it was assuredly received by those classes of the people for which it was chiefly intended, and whose morality is peculiarly confided to the superintendence of the clergy."

Just as we finished the above we met with the following in the *Chicago Evening Journal*, which we are very glad to append:

EXCITEMENT IN BOSTON.

BOSTON, July 11.—Mass-meetings were held in Faneuil Hall and Tremont Temple tonight to protest against the action of the School Committee in yielding to the Roman Catholic demand for the removal of a certain text-book and the transfer of a certain high-school teacher. Not only were the halls packed, but there was an extraordinarily demonstrative patriotic fervor all through the evening, and when on the stage of Faneuil Hall Miss Caroline E. Hastings, a member of the School Committee who voted "no," advanced to the front and waved an American flag, 2,000 voices spontaneously sang the "Star Spangled Banner." The book which has created the disturbance is Swinton's "Outlines of History," a book which has been in use in the high schools for ten years, and the offending passage is one which affirms that Pope Leo X. recruited his depleted treasury by the sale of indulgences. Some Roman Catholic boys complained to Rev. Father Metcalf that the teacher, Charles B. Travis, commented of this passage in a manner which offended their conscience. Father Metcalf thereupon petitioned the School Board to abolish both book and teacher, and the board, a large number of whose members are Catholics, voted to do so. This action set in a blaze a feeling which has been growing of late among Protestants in the city that the Roman Catholic Church was assuming an undue prominence not only in the city government but in the management of the public schools, and an agitation was set on foot which culminated in tonight's demonstration. The speakers were clergymen representing all denominations. They all assumed that the attack upon Travis and the book was inspired by the Jesuits, notwithstanding the fact that the priest who instigated it is a descendant of the Mayflower Puritans and that Rev. Dr. Duryea, the noted Presbyterian, who is a member of the School Board, voted for the exclusion of the book. A set of resolutions was adopted declaring that a Jesuit can not be a citizen, denouncing the foreign element in public affairs, demanding the reinstatement of the teacher and the book, condemning parochial schools and declaring the school issue paramount to all others which divide the great political parties. Provision was made for the appointment of a committee of fifty to supervise the agitation. Taken all in all, it was the greatest popular demonstration in Boston since anti-slavery times.

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FROM the *World's Crisis* of May 2, 1888, we give two letters written for that Journal. One is from Eld. Miles Grant reporting some incidents of his late visit to Rome. His strictures on the Romish System are given from personal observation, and important on this account. The other letter is from Eld. J. C. Smith, who went as a missionary to Monastir from which city Pastor Basil Stephenhoff has written us some letters. Eld. J. C. Smith went with the design of locating there but did not find the opening favorable for establishing a printing press, and was compelled to relinquish his design. His account of the city and its surroundings will interest our readers who have read Bro. Stephenhoff's letters.

LETTER FROM ELD. MILES GRANT

My last report closed at Rome, March 28th. This noted city is now crowded with visitors from many countries, who have come to attend the Pope's Jubilee, which is to commemorate the fiftieth year of his priesthood. There are a host of priests in the city, passing to and fro in all directions, riding in carriages, horse cars, omnibuses, or walking in clans. There are also a multitude of students for the priesthood, who throng the streets, each class having some peculiar dress, but all wear a broad-brimmed hat, having the edges somewhat rolled, and held in their place by little cords fastened to the crown. When walking on the street with a Christian friend from London, he remarked to me, referring to the priests, "I have not seen one who looks happy." It is quite evident that they all partake more or less of the sorrows of the Pope, because he is so restricted by the Italian government. The Papacy is considered a burden by the mass of the people in Rome. They wish he was out of the city. He is truly hated by those who once bowed to him with great reverence. They have lost all confidence in the Papal religion, and seem utterly stupid in relation to all things connected with the Christian religion, or any other. The less there is said about the Lord and his word, the better they are suited. As the Papacy is nothing but revised Paganism, made more cruel and corrupt, they have come to the conclusion that all this is the outgrowth of Christianity. Added to this is the fact, that since they threw off the Papal yoke in 1870 a very rapid improvement has been made in the appearance of the city, the population has about doubled, their commercial interests have been greatly increased, and Italy now ranks among the first class European powers. They have had a wonderful resurrection during the last seventeen years.

The Pope is devising all possible ways and means to regain his temporal power, but thus far he finds himself blockaded at every point, and utterly helpless. He can find no stairs where he can ascend again into the seat of temporal power. He mourns over his helplessness, but relief is continually retreating. The weaker he becomes the better the people of Rome are suited. His notorious Jubilee has served to increase their hatred. Some came with gifts from distant countries, supposing he was in needy circumstances; but when they saw him in his gorgeous apparel, and the splendor of his surroundings, they wisely concluded to keep their presents for their own necessities.

I do not see how it can be possible for any system to be more thoroughly antichristian than that of the Papacy, or how it is possible for the deeds of any class of men to be more cruel and vile than have been those of the Popes and their supporters during the past twelve hundred years. No class of robbers, pirates, adulterers, liars or hypocrites, have ever excelled the chief men in the Papal church. Their cruel torment of the disciples of Jesus outstripped the horrid persecution of pagan emperors in the first three centuries. They are too awful to be published in detail. By this antichristian church the saints were flung from precipices, dismembered, impaled on stakes, roasted alive, stretched on the rack, disemboweled, starved to death in dungeons, flayed alive, and tortured in every other way that these human demons could invent. This Papal church, whose seat is at Rome, whose supreme head is the antichrist, may most correctly be called the church of Satan, or "the whore of Babylon," as the whole system is but a copy of the Babylonian mysteries instituted by Semiramis, the Queen of ancient Babylon and wife of Nimrod. Nimrod and Semiramis were worshiped by the Jews under the titles of "Baal and Ashtaroth." Semiramis was a very remarkable woman, beautiful, brave, commanding, noted for wit, and exceedingly vile; but the supreme head of the Papal church towers above Nimrod and Semiramis, and all others in his imitation of the character of the devil and Satan.

To know Papacy one should come to Rome, where it may be seen in its true light. I had but a faint idea of its real character till I saw it with my own eyes. "This day, March 31st, I attended "High Mass" in St. Peter's Cathedral; standing in a crowd between one and two hours, witnessing the pagan performances, similar to those instituted by Semiramis. One needs to go early to a good point of observation, because of the multitude who are present at the Easter festival. Rome is now crowded with visitors. Dr. Young informed me last evening that on Easter Monday, last year, 46,000 persons left Rome by the trains that day. As this is the Jubilee year, there are many more in the city now, who will wish to leave next Monday.

I was present in season to secure a front view of the performances, a full description of which would require more room than is occupied by my whole letter. First, there came a procession from some other part of the cathedral, singing as they marched to the chapel, preceded by one carrying a candle-stick some seven feet high, having three branches at the top, each holding a lighted candle, though it was midday, and no candle light was needed. Following the candle-bearer were others with lighted candles some four feet in length, and about two inches in diameter. Next came the priests and bishops escorting the cardinal who was the chief figure of the pagan performance, as the Pope is now unwell, and not able to be present. The cardinal was dressed in a gorgeous manner. His overdress sparkled with gold and his cap with precious stones. A boy carried the long train of the underdress when walking. As he entered the chapel, facing the altar, he bowed to the cross, and was then seated by other dignitaries, and waited on by them in the most obsequious manner. During the performance very fine artistic music was furnished by the choir and organ. The exercises consisted in repeated readings by the cardinal from most elegantly bound books, with music interspersed from the choir; frequent burning of incense before the cross and Virgin Mary by the cardinal, and then the censer was passed by him to a lower dignitary, who went about the chapel burning incense to the other notables, until the smoke of the incense became quite prominent. These things were several times repeated, till finally the time was reached to elevate the Host, or their wafer God, made so by their ceremonies performed by the cardinal and his assistants. At that moment all fell prostrate on their knees, including the cardinal. I found myself standing up alone in my locality, which caused me to straighten up to my full height, and I think my countenance must have expressed unusual disgust. I felt then like making a speech to those dupes of the antichrist.

Because of the Jubilee excitement this Easter week, my friends in Rome have advised me to wait till it is past before having any special meetings. Interesting Bible readings have been held in the parlors of Dr. Young and Miss Simpson. I am gathering information that will be of special value to me in my future lectures on the Papacy.

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THE MACEDONIAN MISSION.

March 8th. Today we visited the cities of the dead, where millions have been laid away in sadness. Monastir is a wonderful city. It is said that there are nearly one hundred Turkish mosques, and in all of those inclosures with high towers and walls may be found the sleeping dead. There are also extensive graveyards, where for centuries the dead have been buried, and a portion of which the city now occupies, and are building over the silent sleepers. But just out of the city one can see graves in many directions, extending a long distance. First we visited the Mohammedan cemetery, that covers over a large space, all unprotected, occupying the sides of three hills and valleys. These many many thousands of graves are marked by rough stone, varying, from six inches to ten feet in height. Many of these stones have fallen down, while the most of them are leaning and are ready to fall. We visited next the Jewish burying place, where thousands more have been laid away to wait the resurrection trump. Their cemetery is just north of the Mohammedan's, and occupies the south side of a high hill and its surroundings. The stones that mark the resting place of those sleepers are flat, and some of them very broad, which they lay upon the graves instead of setting them upright.

We then visited the Greek church, and saw fantastical pictures painted on the walls of the worshiping of saints, and of immaterial souls leaving the body, and the devil pictured out as having horns coming from the bottomless pit, with a hideous appearance, in hot pursuit after the departed soul to catch it. The most of these fanciful and hideous pictures are founded on the devil's lie. "Thou shalt not surely die," Gen. iii. 4. In more enlightened lands they have pictures beautifully drawn, representing their loved ones as being in heaven or flying away as angels; but their theology is founded on the same lie, only more pleasingly portrayed. And the more pleasingly a picture is drawn, if not founded on fact, the greater the deception. "And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works," 2 Cor. xi. 14, 15. After entering the church and viewing the images and tapers burning, we went out into the great city of the dead. We found men digging a new grave, and while watching their work we saw them take out the skull of some one that had been buried long before. It was told us, that they often put four or five persons into one grave. At Salonica we saw two large piles of skeletons, bones of all kinds, bleaching in the sun and left to the ravages of man and beasts, that the government or some party had dug up in laying the foundation of an extensive wall. No doubt these dead ones had been slain in some battle, for this land has been the field of strife for many warriors, and on hillside and plain may be seen common stones put up to mark the resting place of the unconscious dead.

On the west side of the city we saw other graveyards, and on the south we visited three others and still there are many others that we have not visited. But we have seen enough, and should judge by the size and age of the town, that there must have been millions buried here. O, what a host will come forth in the judgment, some to everlasting life some to shame and everlasting contempt. The city of Monastir is a wonderful city. It is the second in population of the cities of Macedonia. There are very many old dilapidated houses, walls, and mosques, all showing that it has been built for centuries. It must have been a large place in the days of the Apostle Paul. It was formerly called Polegonia, and I think that the Apostle must have visited it when he "went over those parts" of Macedonia "round about Illyricum." The history of the many nationalities residing here I am not able to give at present, but will speak of a few things that will interest the readers. The people here have many fasts and are having one now that lasts seven weeks. During this time they claim to abstain from all animal food, although they eat snails, crabs, and fish eggs salted. They also have many holidays, handed down from heathen nations. On their market days, which are on Monday, the town is thronged with people coming from a long distance, twenty and thirty miles. The most of them walk. The women bring in their few eggs and curd, cheese, butter, socks, mitts and under clothing, home-made. The market places are the same as of old, where all sects and classes gether, men and women, bringing in their wheat, barley, oats, corn, wood, coal, hay and straw and many other things too numerous to mention. The heavier articles are brought in on small donkeys and ponies, while the smaller articles they carry in their hands and on their backs.

It would amuse our American ladies to see the women here with their merchandise seated all along the streets and beside the markets, selling their few eggs, beans, peppers, spice and wearing apparel, and some of them knitting and spinning as they walk along the streets, and as they are seated occupying every spare moment. I counted forty-six all seated in a row. Their wheat, grain, etc., they carry in sacks, and take from their donkeys sitting on the ground in the large market-places where hundreds gather to buy. There are many Jews and gypsies, the most deplorable, ragged specimens of humanity that I have ever seen. These poor Jews go round with their "backs bowed down always." Many times I have felt sad and been surprised to see them carry long sticks of timber on their backs, straining every nerve to stand up under the weight as they go along the streets, also large bundles of hay. These loads they carry for a few cents. The words of inspiration as found recorded in Deut. xxviii. 29 and 30, are having a wonderful fulfilment, "Oppressed and crushed always." The Greeks, Jews, Bulgarians, Wallachia, and other nationalities represented here, have long been in ignorance and superstition. Everything has been taught them in mystery. The Greek, Bulgarian and Catholic priests speak in a language that the multitudes do not understand, so there is confusion, darkness, and death all around. "They proceed from evil to evil and know not me, saith the Lord." Very many wear sandals, and dress in sheep-skins and goat-skins, being destitute, afflicted and tormented, deceiving and being deceived.

We visited one prison here where they have five hundred prisoners, and we learned that there is still another where there are many more. Bro. S., who could talk some in the Turkish language, told the keepers of the prison that we are allowed to visit prisons in America and preach the gospel to the prisoners, and that many had thus been benefitted and that some had been brought out and made useful men for God. The keeper of the prison said that they should be glad to hear the gospel, but the officials of the government would not allow it. They also said that the number of prisoners was increasing more and more. This shows what a sad state of things there is existing, and that the land is full of crime. The government has caught a number of brigands since we have been here, and taken off two of their heads. We saw one at a distance set up on a stone wall near the government buildings, so that all could see it as they passed by. But this does not seem to check the tide of the crime and evil. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof; from such turn away," 2 Tim. iii. 1–5.

It seems to me the inhabitants of the land are well described in Hosea iv. 1–3. "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and killing and stealing and committing adultery, they break out and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish with the beasts of the field and with the fowls of heaven." "Darkness covers the earth and gross darkness the people." "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able. When once the Master of the house is risen up and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold there are last which shall be first, and there are first which shall be last," Luke xiii. 23–28. The Lord aid all in the narrow way to life.

May the blessing of God rest upon the dear brethren and sisters in America, and all the dear ones in Jesus in every land, that are sounding out the glad tidings of light and life to a lost race. And when Jesus comes to gather up the jewels, may some be brought from the dark corners of the earth as trophies for the sacrifices that you are making in America for this and other dark lands. The Lord speed the day when sin and death shall end, when this groaning state shall be exchanged for one of liberty, joy and eternal rest.

"Time's sun is fast setting, its twilight is nigh,
Its evening is falling in cloud o'er the sky.
Its shadows are stretching in ominous gloom,
Its midnight approaches—the midnight of doom.
Then haste sinner, haste, there is mercy for thee,
And wrath is preparing—flee, fugitive, flee."

Brethren and Sisters, pray for us as we seek to win a bride for our master, and hail every omen of the coming king with delight.

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### Cincinnati Exposition.

The Lake Erie and Western Railroad will have on sale from now until October 26th, tickets to Cincinnati and return at $8.75 good returning up to October 27th, 1888.

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*The Pansy* for July is as fresh and entertaining as ever. It is a most excellent magazine for young folks from eight to fourteen. Especially suitable for Sunday reading. $1 a year. The publishers, D Lothrop Company, Boston, will send a specimen on receipt of 6 cents in stamps.

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The Lake Erie & Western R. R. will sell excursion tickets to Old Port Comfort for $17 for the round trip, leaving Plymouth Aug. 14, good returning till Sept. 4. Enquire of Agent for full particulars.

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### Week End Tickets.

Beginning with Saturday, July 14th, the Vandalia Line will place on sale at one regular local ticket fare for the round trip, at all its ticket stations, excursion tickets to any other station on the Vandalia Line, good going on any regular passenger train on Saturday evening or Sunday morning and good returning on any regular passenger train which will enable passengers to return to starting point before noon of Monday immediately following date of sale. Such excursion tickets will be sold only to such stations at which passenger trains stop as per official time tables and will be sold only when such official schedules indicate that there is time to return to starting point before noon of the Monday next following the date of sale of such tickets. These tickets will be sold to all applicants and between all stations on the Vandalia Line at which regular passenger trains stop to deliver or receive passengers.

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The Lake Erie & Western R. R. will sell excursion tickets to Cincinnati July 21, 22 & 23, at one fare for the round trip, good returning until July 24, on account of Patriarch Militant I. O. O. F. Meeting.

# Poetry.

## UNDERTONES.

When the cloudless sun of summer
Pours a flood of liquid gold
On the blue and glassy ocean,
On the green and flowery wold:
When the bee hums round the blossom,
When the bird sings by its nest,
Underneath the joyous throbbing
Breathes a smothered tone of sobbing—
Weary sobbing after rest.

For these sunny skies shall darken,
And the sea's wild billows flow,
And the leaves shall fall and moulder
In a shroud of winter's snow;
And the voice of song shall falter:
So there's sighing in the forest
Of a world in blindness praying
For a twenty undersaying,
And a true, abiding rest.

And, however well we love them,
These dear faces young and lair,
In the breath of time must wither,
At the touch of death must pale;
Soon we leave them, or they leave us;
These, our beautiful and blest!
For the doom of death has bound us
There are tombstones all around us,
And this world is not our rest.

Hark! responsive to hearts burdened
Comes a tender voice from One:
"I can meet this world-wide longing,
Change life's bitter undertone,"—
It is Christ, the nation's Healer,
And the balm for soul-distressed,
For the craving heart, perfection,
For our dead a resurrection,
For the weary spirit, rest.

And his witnesses are crying:
"Now the blood of Christ can save,
And communion with his Spirit
Is the bliss you blindly crave
On his breast for sinners bleeding,
When your aching soul is pressed,
You re-enter Eden's portal,
And regain the true Immortal,
And the rapture and the rest."

Here our skies may change and darken,
But there's cloudless light before:
Here our friends and we must sever,
But we'll meet on yonder shore.
There foundations never totter,
And no partings wring the breast:
And the beauty fadeth never,
And the song is sung forever
In the home of endless rest.

—The Christian (London).

# Communications.

## THE LEAVEN: AN EXPOSITION OF Matt. xiii, 33.

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

To our mind it is clear that there are two or three classes of writers who err in their exposition of this parable. From the fact that the leaven in the meal diffuses itself through the whole, brings under all its influence, many have concluded that Christianity, as leaven, will diffuse itself through, and regenerate, all mankind. They think the parable was employed to represent the universal diffusion of truth and righteousness. We shall show that this exegesis is not tenable. Then others think that the word leaven is used here to represent corruption, because there are some places in Scripture where it is so used. As when we read, "And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees," which is explained by Matthew of "the teaching of the Pharisees and Sadducees." Some of their doctrines were the opposite of Christ's doctrines, and therefore, corrupt, and hence his caution to beware of them. Referring to the corruption that had got in among the Corinthians, the apostle Paul says to them, "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened," 1 Cor. v. 6, 7. There are other instances in which the word is used as a symbol of corruption, but that evidently is not the meaning of it here. For the nature of the kingdom of heaven, whether considered as it will exist when fully established, or in relation to what is initiatory to it, forbids such a sense in this place. The process of that which is to form a part of the kingdom, even in its initiatory stage, must be towards purity. Then there is another view, which if not so common as the above views, we have nevertheless seen advocated. It is the view "that the parable of the leaven is not given to describe the process of the establishment of the kingdom of heaven," but that when the kingdom is exhibited in mighty power, when "the work is consummated, every thing remaining in existence will be so utterly assimilated to it as the meal is to the leaven when the whole is leavened." It is thought that "this is the only possible conception which is Scriptural," that the "parable represents the state in the perfected kingdom and not prior to it." This conception, we think, is erroneous, and is positively forbidden by the plain terms of the parable, which refer to an introductory process. These terms are forced, or distorted, to make them agree with the theory that by a sudden and an overwhelming stroke, the kingdom of God gains the conquest of the world, "coupling salvation and assimilation with itself, of what is then found ready, and utter destruction of what is found at that time unlike itself, in one mighty, sudden energy of its manifestation." In a conception like this there is no room left for the Millennial kingdom, the thousand years' reign, as it is portrayed in Scripture, for every thing is not in a moment either changed into the nature of the kingdom, or destroyed by a sudden and powerful stroke.

But we will now submit for your consideration a few remarks which we hope will give the true sense of the parable.

Leavening, let it be remembered, is a means to a certain end; it is a preparatory process to something. The making of bread is the end; leavening is the first process in bread-making after obtaining the materials.

Likening the kingdom of heaven unto leaven, therefore, must, to be consistent with this refer to it in its preparatory stages, to the preparing of the materials for the kingdom, or rather, of those who are to form the rulership of the kingdom.

And just as the process of leavening the meal is introductory to the obtaining of loaves, so the Divine work of enlightening the mind, of convincing the judgment, or quickening the spirit, and of purifying the heart, is introductory to the setting up of the kingdom of heaven. We cannot have bread that is light and wholesome without this leavening of the meal, nor can we have the kingdom until those who are to inherit it are made ready by Divine leavening, by the penetration of saving truth through their spirit and soul and body, or their entire being.

This parable shows the impropriety of speaking of the kingdom as now existing. The bread is not made until the process of leavening is gone through. So this being the Gospel age—the age in which the process of leavening men with the truth, or regenerating man through the truth, is going on, the kingdom is not established until all are leavened with the truth who are to form the rulers in the kingdom.

Leaven is put into the meal; it penetrates the whole, and the whole is leavened. Truth, as leaven, is put into individuals. The Holy Spirit, applying the truth, it has a *transforming* influence; it operates upon the will, the heart and affections, and the life, and leavens the whole man, the inward and the outward man.

The meal leavened is a definite quantity,—three measures, or between four and five pecks. So the leaven of Divine truth—the gospel of the kingdom—leavens so much meal; that is, the definite number who shall become joint rulers with the Christ. It will not do to say that the whole human family are represented by the three measures of meal. If this definite and small number has any significance, it must represent rather a part of mankind than all mankind. Not "the whole mass of humanity," as some think, but the few out of the many who are called, the little flock gathered out of the masses, the people taken out of the Gentiles for his name, the holy nation purchased with the lamb's blood out of every nation, the elect race, the royal priesthood so constituted by their obedience to the call out of darkness into the marvellous light. The common idea of a leavening process, of a transforming power of the truth in "the whole mass of humanity," is forbidden by the language of the parable, which speaks of a definite quantity of meal. It is also forbidden by the parable of the tares of the field, which, by request, was explained by the great Teacher himself. The fact that in the end of the age there will be tares as well as wheat, absolutely forbids the idea that the entire "mass of humanity" will be leavened, or transformed with Gospel truth. In another parable there is seed sown by the wayside, which the evil one snatcheth away; there is seed sown upon the rocky places, yet lacking root, when it springs up, is withered away; and there is seed sown among the thorns, and when it springs up, the thorns choke it. And in another parable, a net was cast into the sea, and bad fishes were gathered as well as good, but the bad were cast away; and so shall it be in the consummation of the age. These parables cannot, in any sense, represent the general diffusion of truth, or the conversion of all to Christ. How then can the parable of the leaven, *given in the same connection*? Besides, if so interpreted, it would contradict Christ's teaching elsewhere, and also the teaching of the apostles. Instead of there being a general diffusion of truth and righteousness, there is to be an almost general diffusion of error and wickedness at the end of the age.

SILAS HENN.

## THE MILLENNIUM AS VIEWED BY SEVENTH-DAY ADVENTISTS.

A friend of mine sends me certain numbers of a paper entitled "The Signs of the Times." There is much good reading matter in the paper, but I find myself unable to endorse the doctrine of the millennium as taught in it by G. P. Bollman, and am not convinced that it is my duty to keep "the Sabbath." But it is not concerning the Sabbath that I wish to write, but to examine the view of the millennium presented by this writer. It may be briefly summarized thus:

At the coming of the Lord the righteous dead are raised, the righteous living changed, and all caught up to meet him in the air, whence they go with him to heaven. They reign with him in heaven during the thousand years. After the saints are taken away, the nations are destroyed, leaving the earth desolate, in which state it remains during the millennial era. At the end of the thousand years the saints come down in the New Jerusalem whose citizens they are, and the city is located upon the earth. Then the wicked dead are raised, and Satan deceives them and brings them up around the "beloved city," and fire comes from God out of heaven and devours them, and the earth is made new.

G. P. Bollman thus describes the reign of the saints with Christ in heaven during the thousand years. But not only are the redeemed to go to heaven, there to behold its glory and bask in the sunshine, but they are to reign there with Christ a thousand years; there they are to sit down upon thrones of judgment, and with sanctified minds, and in the light of the most clear and undoubted testimony they will adjudicate the cases of the wicked. There they will judge both wicked men and fallen angels, as the apostle's words to the Corinthians clearly imply. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? how much more things that pertain to this life?"

To this view of the judgment of the world I have a few objections:

1. God, in raising the righteous dead and changing the living righteous prior to the thousand years, seals the doom of the wicked living, and of the wicked dead, irreversibly. Therefore the saints, wherever they may be, cannot "adjudicate" their case. The Seventh Day adventists deny a future probationary state.

2. There is no sense in living saints spending a thousand years in examining "testimony" against dead men already doomed by the decision of the unerring, unchangeable God to a resurrection to eternal destruction. It is a senseless theory.

3. As none are taken to heaven but the saints, that is, those who believe in Christ and keep the commandments of God, and as all that are left upon the earth are classified with the "wicked," and as infants are left upon the earth, they must perish with the wicked. Let any one undertake to prove that the dead infants and the living infants will be changed, and caught up to meet the Lord in the air, and he will find that he has undertaken to prove that for which there is no "testimony." It is believers in Christ that are to be caught up to meet him at his coming, and to reign with him, not infants.

4. This theory locates Christ's kingdom in heaven. For, according to this writer, two things at least are essential to a kingdom, namely, "territory and subjects." Now if the saints are to be taken up to heaven it must be the territory of the kingdom for a thousand years; for he declares they reign there with Christ during that period. They cannot reign with Christ without entering the kingdom: and according to this theory they are the only subjects of the kingdom there will ever be. Consequently the kingdom is to be established in heaven, not "under" it.

5. Nay, but the subjects of a kingdom are those ruled by the king and his associates in authority. As the saints are to reign with Christ, and as he and they are to judge the world, it follows that the people of the world are to be the subjects of the kingdom, and the earth the territory. So, according to this theory under review, Christ and his associates in authority, rule, in the thousand years, dead men in the dust of the desolate earth, they, the rulers, being in heaven far from the territory of the kingdom. Surely that will be a very peaceful reign, nothing to hurt or destroy throughout all God's holy mountain. To avoid an uprising of the dead subjects of this kingdom against the rulers, all that will be necessary will be to let them remain dead. But they are not to remain dead, according to this writer, but to be raised from the state of death at the end of the thousand years in order that the devil may have subjects upon whom to exercise his powers of deception after his long confinement. And here comes in another objection.

6. According to John's vision the devil is to be confined in the abyss during the thousand years to prevent his deceiving the nations for that period; which supposes that the nations will be living during that time. For it is impossible to deceive dead men; but according to this theory the natures are dead.

This writer adds to the prophecy in saying that the wicked dead are to be raised at the end of the thousand years and be subjected to the wiles of the devil. John did not see the devil deceiving nations that had been dead and raised again.

8. To turn the devil loose among men once deceived, and by his own judgment and by the judgment of his saints doomed without mercy to eternal destruction, to turn him loose for no other purpose but to deceive them again and array them against the divine government, appears to be a procedure entirely unworthy of the King immortal, invisible, the only wise God, and a very strange course to be pursued by the Savior, especially when we consider that millions of those men died without ever hearing of him, or having the offer of salvation.

9. According to this theory there are to be two more comings of Christ, one at the beginning, the other at the end of the millennium. But the gospel tells us that Christ is to appear the "second time," but of a third coming it says nothing.

10. According to this theory Christ will never sit upon the throne of his father David and rule the house of Jacob as declared by the angel, foretold by the prophets, and preached by the apostles. For he is to reign in the New Jerusalem, a city built in heaven; and certainly David's throne was never there, and can never be, that is, allowing it to be a literal city built in heaven. David reigned over the twelve tribes of Israel dwelling in the land promised to Abraham and his seed. This kingdom was promised to David's seed, the Messiah. Either the Christ is to reign over the same nation in the same land or the promise to David is to be interpreted on the allegorical principle; that is, as David reigned as God's vicegerent over Israel, so the Christ was to reign as God's vicegerent over his people selected from among all nations to take the place of Israel. On this principle the prophecies of Israel's final restoration to the land of their fathers, must be taken as prophecies of Christ's people, the saints, the elect, being gathered into the land of the "fathers" of Israel, for the land does not typify any other land on earth; and if it typifies heaven, then heaven must be the antitypical Israel. But heaven is not the dwelling place. Therefore the land of promise is not a type of any other land or place. Therefore the Israel must dwell in that land. The Christ is to remain in heaven until the times of "restitution" foretold by all the holy prophets, that is till the times of the restoration of the kingdom of Israel, then God will send him, so Peter declares. Consequently Christ will come at the close of this age to re-establish God's kingdom on the earth, not to desolate the earth and leave it uninhabited for a thousand years.

11. According to the prophesy of Daniel and other prophets, the Christ is to reign not only over Israel but over all the nations of the earth. Daniel, in his vision, 7th chapter, saw given to "one like the Son of man, dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve and obey him;" and the Psalmist says, "All kings shall fall down before him, all nations shall serve him." Psa. lxxii. 11. Again, "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the ruler over the nations. Psa. xxii. 27, 28.

12. *Finally*, according to Daniel's prophecy, God's kingdom is to be set up "in the days of" earth's kingdoms, and to break them as such in pieces, not to be set up a thousand years after their destruction; and God's kingdom is to fill the earth not heaven. Dan. ii. 33, 44. God's kingdom, for which we pray, is to be set up on the earth, not in heaven, nor in the air; at Christ's coming, not a thousand years afterward. The waste cities of the land of promise are to be built up and inhabited, not desolate while the Israel of the prophets are destroyed with the nations, and as Israel not spoken of by the prophets is to heaven judging dead men already doomed. Truth is consistent.

J. W. NILES.

## THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 10.

BY DR. J. H. THOMPSON.

### THE POST-TERTIARY OR QUARTERNARY AGE.

This intensely interesting division of creative energy, in its manifestations for the perfection of the earth, was ushered in by the frigid desolations of the Glacial Epoch, and its strata comprise the most recent and present deposits. Beginning with its glacial drifts, its bowlder clays and its moraines, it leads the observer through a maze of cave deposits, raised seabeaches, sub marine forests and peat bogs to the changes which are at the present time operating upon the argillaceous and arenaceous stratifications everywhere observable on the face of the earth. "The old earth is being washed away by atmospheric agency, and the abraded portions are continually carried away slowly and imperceptibly by streams and rivers, to form new deposits in the depths of inland lakes or of the ocean. Volcanoes are throwing up lava and scoria, and earthquakes are elevating portions of the earth's surface in one place, and depressing them in another; and plants and animals are, either with their living bodies or their dead exuviæ, forming, as in past ages, deposits in various places, as in the foraminiferous ooze of the deep ocean, and the enormous coral-reefs of the eastern seas, or the peat-mosses and diatomaceous earths of temperate climes. The record of all these changes, and the remains of man, and of the plants and animals which the strata produced by them contain,.....form common ground for the antiquary and geologist, and they have been diligently investigated by the students of both sciences." (Lib. Univ. Knowledge.)

In the Glacial and Drift beds are found the remains of the megatherium, the megalonyx and the mylodon, all of them gigantic representatives of the living sloth species; mammoths, mastodons and their cognates; glyptodons, weighing half a ton, the forerunner of the tortoise; the diprotodon, allied to the kangaroo, and the dicrnis a wingless percussor of the ostrich and dodo, while the human remains have not been traced back farther than "the horizon of the bowlder clay." (Lib. Univ. Knowl.) This, however, may be readily accounted for, since man's early home, the place where he began his existence, rapidly multiplied and suddenly perished, is only a mere conjecture of the present time, and as has been suggested, too, from the fact that incineration was probably the practice of the prehistoric race of men.

Be this as it may, the age becomes doubly interesting to us as the era of mind, during which the families of the earth have developed into nations; nations have been overthrown and ceased to exist; new governments have risen and soon passed from the stage of action, and have become matters of history, or the memory of them would be forgotten, until the entire continental areas and the islands of the sea teem with the testimonies of their presence and mentality. It is an age of history, an age in which God works as only a wonder-working God can work, while man assists, wonders, admires, adores, makes a record of the passing events and speculates largely as to what the end of these things shall be.

In its strata all the principal generic types of the present are represented primarily, in types to be fulfilled with the advance of the age, by the present subdivisions into species, families, groups and individuals. In this great work of propagation and subdivision man has been a prominent factor. As Hugh Miller aptly remarks, "He adds to the beauty of the flowers which he takes under his charge, to the delicacy and fertility of the fruits; the seeds of the wild grasses become corn under his care; the green herbs grow great of root or bulb, or bulky and succulent of top and leaf; the wild produce of nature sports under his hand; the rose and lily broaden their disks and multiply their petals, the harsh, green crab swells out into a delicious golden-rinded apple, streaked with crimson; the productions of his kitchen garden, strangely metamorphosed to serve the uses of his table, bear forms unknown to nature; an occult law of nature, of change and development inherent to these organisms meets in him with developing instinct and ability, and they are regenerated under his surveillance. Nor is his influence over many of the animals less marked. The habits which he imparts to the parents become nature, in his behalf, in their offspring. The dog under his tuition acquires the virtues of fidelity to a master and affection to a friend. The ox and horse learn to assist him in the labors of the fields. The udders of the cow and goat distend beneath. He cares far beyond the size necessary in the wild state, and supply him with rich milk and the other various products of the dairy. The fleece of the sheep becomes finer of texture and longer of fibre in his pens and folds; and even the indomitable silk-worm spins, in his sheltering conservatories, and among the mulberry trees which he has planted, a larger and brighter, and more glistening cocoon."

"The deputed Lord of creation, availing himself of God's natural laws, does what no mere animal of the old geologic ages ever did, or ever could have done,—he adorns and beautifies the earth, and adds tenfold to its original fertility and productiveness." Ibid.

As has been already stated, man was erected with the inate ability to obey or disobey law, according as he might elect. The law given to him for his trial was plain, distinct and imperative, yet easily obeyed, and secured to him a continuance of life, as well as the dominion over the world of animated existence, in case of his obedience.

The Tertiary man proved unequal to the self-control imposed by his Maker, disobeyed his law and thereby entailed suffering, sin and death on himself and his offspring. He thus forfeited for himself and them, life, the right to the tree of life, and the dominion over animated nature, since he had shown himself unfit to exercise universal dominion, when he could not control even himself. He became an alien from God and from his grace, and was without hope and without God in the world.

Thrown thus upon his own resources, for the suppression of evil, which was ever present with him, he soon resorted to his own arbitrary legal enactments for his protection. In the earlier days of his history this was effected by the subdivision into families, each controlled by the *ipse dixit* of its progenitor; later by tribal association, and at a still later period, by centralized governments, such as pertain to the present era. History became a necessity to which mankind applied itself readily.

The patriarchal and tribal forms of government under which the human family lived gradually yielded, in part at least, to the encroachments of ambition, sufficiently so, that it was only a few years after the flood before Nimrod "began to be a mighty one in the earth. He was a mighty hunter before the Lord," Gen. x. 8, 9; and he it was who established the basis of the Assyrian Empire, which existed under varying conditions of centralization and power, till it eventually became the seat of universal empire, and remained such for the space of 1931 years. The most reliable and complete history of mankind before and at this period, as well as subsequent thereto may be found in the Bible, to which the reader is referred. Through the dream of Nebuchadnezzar, king of Babylon in its most prosperous days, a brief history of the nations of the earth has been pre-written, enabling us to trace, historically, the later portions of the Quarternary or Post-tertiary Age.

The Scriptural account is as follows: "Thou, O king, sawest and beheld a great image. This great image, whose brightness was excellent stood before thee: and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand; and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and the toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

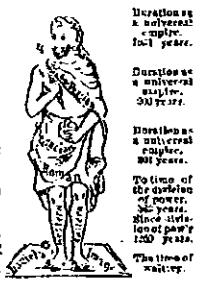


### THE IMAGE AND ITS CHRONOLOGICAL RELATIONS.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. ii. 31–45.

In this manner did the Almighty design to make known to the world his designs in relation to the future age-work of the Post-Tertiary age. First, is outlined the four great universal monarchies in order of their succession,—purely human governments carried on through their various conditions and relations, in the interests of the human race by human enactments, then follows the separation of the kingdoms, formerly confederated, each individual member assuming an independence peculiar to itself, yet retaining all the solidity, strength and vital energy of its united predecessors, and lastly, a brief description of a universal Theocracy to be instituted by God, governed by God-ordained laws, administered, not by the imperfect man of Tertiary creation, but, instead, by a perfected type of life as far superior to these as was the mammalian order of organic beings to the reptiles of the Mesozoic, or, the Devonian fishes in advance of the living forms of the Molluscan age, and it will be built up on the ruins of the kingdoms which preceded it.

These events constitute the history of the human race, and it is through them and it that we may trace the workings of the Divine Mind in the progress of the earth to its final development towards perfection.

### Excursions via Nickel Plate.

Superintendents of Sunday Schools, Local and Central Committeemen of all political parties, and proprietors of manufacturing establishments, who contemplate giving their employees an occasional holiday, will please take notice, that the New York, Chicago & St. Louis Railroad Co., will give special excursion rates to the many resorts along the line of their road, also to political meetings and camp meetings, during the season of 1888. For rates and all desired information, call upon agents of N. Y., C. & St. L. R. R. Co., or correspond with P. J. Moore, Agent Passenger Department, 23 Exchange St., Buffalo, N. Y.; Chas. H. Walker, Ag't. Pass. Dep't. 79 Clark St., Chicago, Ill., or J. Y. Calahan, Trav. Pass. Ag't., Cleveland, Ohio, who will cheerfully furnish all particulars.

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### "THE CHRISTIAN HYMNAL.

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"The Gospel of Our Salvation and Kindred doctrines—Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the people and divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 176 Grand st., and 1st floor, Brooklyn, E. D.

The Church of God meets for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 45 Olive Avenue, San Diego, California.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Heller's Block, Rooms, 574 Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all searchers after truth are we come.

### PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

# Youth's Column.

### THE CHILDHOOD OF JESUS.

In the green fields of Palestine,
By its fountains and its rills,
And by the sacred Jordan's stream,
And o'er the vine-clad hills.

Once lived and roved the Holiest Child
That ever blessed the earth;
The happiest, the holiest
That ever had human birth.

How beautiful his childhood was!
Harmless and undefiled;
Oh! dear to his young mother's heart
Was this pure, sinless Child!

Kindly in all his deeds and words,
And gentle as the dove;
Overflowing with affectionate,
His very soul was love.

Oh! is it not a blessed thought
Children of human birth,
That once the Savior was a child,
And lived upon the earth?

*Dear Little Workers:*

On the other side of Jordan,
Where the billows rise no more,
We shall meet to part no never
On that shore,
I am hoping in Christ to guide me over
To that shore.
Oh, hope and trust in him,
Oh hope forevermore!

OSCAR D. ROWE.

*Dear Youthful Workers:*

In this old home where Brother Chaplin used to live we always get out the dear Bible every morning to see what lesson God has for us for the day, and then we ask him to help us mind the lesson.

This morning we were reading in Acts, and such a nice story it was too. It was about Paul, but I think before I tell it to you, I will tell you something about him. When he was a young man he hated Christian people, and did all he could to hurt them. He went into their houses and seized them just as roughly as he could and made them go with him to prison. When Stephen was stoned to death he looked on. He did not believe in Jesus at all. His father had sent him to school to Gamaliel, in Jerusalem. There he was taught to keep the law just as God had given it to Moses, and to believe just as the Pharisees believed. He was born at Tarsus. You will find it on the map of Asia Minor.

When he was hunting up the Christians to have them put to death, he thought he was doing right, and that it would please God. But one day when he was on the road to a large city called Damascus, he found out better. It was about noon, and he had got almost to the city, when all at once a light, a great deal brighter than that of the sun, shone all around him. He was so astonished that he fell down to the ground, and while he lay there Jesus spoke to him.

What do you suppose Paul thought? He had never believed before that Jesus was alive. He knew that he had been put to death, and he thought it was all a story about his having been raised from the dead. But it could not have been a story for here Jesus was talking with him face to face!

He knew it was Jesus because he could see him with his own eyes, and if it was Jesus then it was all true that these Christians believed and taught.

But for all he could see him and knew that it was Jesus, he could hardly convince himself that it was so, for when the dear Lord asked him "what he was persecuting him for?" he answered, "Who are you sir?"

He was sure though that it was him, when the Savior said, "I am Jesus the Nazarene;" and then he wanted to know "what he must do?"

Jesus told him to go on to Damascus, and it would be told him there.

The light was so bright that it blinded him and he had to be led by the hand all the way. When he got into the city a man named Ananias called him "Brother Saul," and told him "to look up." I expect it seemed strange to Paul to be called "brother" by a man whom he would have put to death just a little while before. As soon as he was told to "look up" he could see.

Then Ananias said, "God has appointed all that he's gone to pass; he appointed that you should know his will, and that you should see Jesus and hear his voice, and now he wants you to go and tell men what you have seen and heard. Go and be baptized; don't wait a single hour. Wash yourself from your sins."

Paul believed. He did everything that Jesus told him to do. He didn't wait and wait and try to think he would be saved whether he minded or not. He went right off and began to preach in the great Jewish churches that "Jesus was the Son of God," and that "if men and women wanted to be saved they must believe in him."

After awhile Paul and a man named Silas were preaching by a river not far from Philippi. One day when they were going to the river they met some men who were the masters of a girl who could tell fortunes. The men got a great deal of money from people in this way. It was a bad spirit in the girl that made her tell fortunes. Paul knew Jesus could make the bad spirit come out of the girl if he were to ask him to do it. So he commanded the spirit in the name of Jesus to come out, and it left her, but it made the men very angry because they knew she could tell no more fortunes, and they would get no more money, so they dragged Paul and Silas up to court and had them whipped and put in jail. The jailor put them away back in the worst cells there were in the prison and fastened their feet so that there was no chance at all to get away. In the night when the old hour-glass said it was twelve o'clock, Paul and Silas got to feeling so happy that they had a little prayer meeting. When they had both prayed they went to singing. God heard them. He likes to hear men and women sing and pray when they are in earnest.

He sent an earthquake. It made the prison doors all come open.

The jailor waked up; he saw the doors open. He thought Paul and Silas had got away, and he knew if they were gone, the commanders would kill him for letting them escape, so he thought he would kill himself. But Paul called out as loud as he could that he must not hurt himself, because every one was there just as they had been when he closed the doors at nightfall.

He thought then that God must be there. He wanted to know "what he must do to be saved?" Paul and Silas told him all about Jesus, and that if he wanted to live forever he must believe in him and be baptized.

What do you think the jailor and his family did? They went that very night and were baptized; they did not even wait until morning.

And oh how glad they were to find Jesus and to know that he could save them! I thought it was such a nice story that I must tell you about it.

I wonder if God didn't let the naughty men put Paul in prison on purpose so that the jailor would hear him preach? I think he did.

Bad men never have things as they think they are going to have them do they? I suppose they never thought that there could be a meeting in a jail. But God can help us do good wherever we may be.

Will all my little friends try what they can do? You will feel happy when you are doing something for Jesus. Your loving friend,

S. ROXANA WIKOFF.

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Prepared by the committee appointed by the Indiana State Conference.

## LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 30.

Ques. What will be the final destiny of the wicked?

Ans. Destruction. It means, according to Webster: destroy, demolition, ruin, termination of life, devastation, extirpation, extinction, extermination, annihilation.

Q. Are these terms applied to the punishment of the wicked?

A. Some of them are. We will now give some texts.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i. 7–9.

"For many walk of whom I have told you often, and now tell you even weeping that they are the enemies of the cross of Christ, whose end is destruction." Phil. iii. 18, 19.

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7.

In the last text we have the word perdition which is defined to be a loss of life or eternal death. We will notice Obadiah, 18th verse; speaking of all the heathen nations he says: "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink and they shall swallow down, and they shall be as though they had not been." In Psa. xxxvii. 8–10, we have this, "Cease from anger and forsake wrath, fret not thyself in any wise to do evil, for evil-doers shall be cut off, but those that wait upon the Lord they shall inherit the earth. For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be."

At the 20th verse we have perish and consume; it reads, "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away."

Mal. iv. 1 says, "For behold the day cometh that shall burn as an oven and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the lord of hosts, that it shall leave them neither root nor branch." Vs. 3: "And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of hosts."

We have now found,—

1. That God will punish the wicked.

2. He will punish them with destruction and when so destroyed that they will be as though they had not been.

We cannot believe that a just and loving Father as God represents himself to be, will eternally torture his children that he has created, for the sins of a short life. He will return them to dust again from whence they came. We know that there are those that think that the Bible teaches eternal torment. If it does it certainly contradicts itself which we do not believe. Dear friends study your Bibles closely, for nothing but the truth will stand the test in that great and coming day.

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## Sixth Annual Nickel Plate Excursion to Niagara Falls.

The N. Y., C. & St. L. R'y. Co. will run an excursion to Niagara Falls, leaving Valparaiso on Monday, August 13, 1888. Sight-seeing at Niagara is now free, and as a popular pleasure resort ranks second to none. For rates, or other information, apply to V. H. Wendt, agent N. Y., C. & St. L. R'y. W. O. Letherman and H. M. Evans, managers, Valparaiso, Ind.

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We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $2.50.

"The Last Prophecy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

"The Satan of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.00.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

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## Annual Niagara Falls Excursion Via Lake Erie & Western Railroad, "Natural Gas Route."

On Wednesday, August 8th, the Lake Erie & Western Railroad will run its annual Niagara Falls excursion. The rates will be the same as last year, namely, $8.00 from Plymouth, Peru and Michigan City. Rates from intermediate stations will be in the same proportion. Tickets will be good going on special train of above date, and good returning five days from date of sale. Reduced rates in sleepers to and from, and also while lying at the Falls. The train will be composed of elegant sleepers, luxurious coaches and well-stocked lunch cars, and every possible facility will be offered to make the trip of our patrons pleasant and enjoyable. In addition to the visit to the wonderful Niagara Falls an opportunity is offered to pass through the marvelous gas and oil regions, extending for three hundred miles along the "Natural Gas Route." This alone is well worth the slight cost of the trip.

For tickets, sleeper accommodations and detailed information, apply to any tickets agent of the L. E. & W. R. R.

July 25

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## BOOKS.

FOR SALE AT THIS OFFICE.

**The Coming Age—Its Nature and Proximity. By J. P. Weethee.**

This is a religious book of surpassing excellence. It treats with consummate ability, a topic which of late years has commanded the most profound thought of Christian thinkers, and which is exciting in the popular mind, among religious people, a strong and constantly growing interest. Already the masses are enquiring: "What are the signs of the coming?" The great upheavals in the political world, the rapid increase of knowledge, the profound wisdom and immense wealth employed in commercial enterprises, the miracles of modern inventions, railways, telegraphs and the telephone, to which new discoveries are constantly being added—these and many similar forces, point unmistakably to the fact that we now live in the near approach to a culminating period of the world's history.

The Coming Age is the product of laborious research covering a period of more than forty years, involving careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. It deals largely in political history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophecy.

It points out the failures of superficial interpretations, and presents instead views consistent alike with Scripture and with reason. It outlines the events of unfulfilled prophecy, and shows that they are near at hand.

In brief it tells us concerning the "Wise Men," whatever can be gleaned from the Inspired Word, supported by the drift of current events. It discloses the wonder-working hand at work in the history of by-gone ages and shows that the same hand is in the present age, is shaping the course of events and forming its history. It also shows that his supreme hand is moulding and fashioning the events of the age to come, preparatory to the dispensations put in his Scriptures and learning, science and philosophy, art, statesmanship, genius, piety, all are shown to be used by the great Guiding Hand in working out the purposes of divine wisdom and the fiat of the Unconquerable Will. Whoever reads this book will lay it aside with enlarged views of the greatness of the Supreme Majesty and the irresistible power of the Divine Sovereign who guides and governs all.

It contains over 500 large pages, bound in Cloth, Price $3.00. Send to this office for this work.

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**Dr. Smith's Bible Dictionary.**

A Dictionary of the Bible comprising its Antiquities, Biography, Geography and Natural History, with Sixteen full-page Engravings, numerous smaller Illustrations, two Maps of the Holy Land in the time of David, the time of Christ, and General Map of the Countries mentioned in the Bible. It contains every name in the Bible concerning which anything can be said. It gives an account of each of the books of the Bible; explains every old and obscure institution, the manners and customs of the Jews, as well as other nations alluded to in the Scriptures. This work by Dr. Wm. Smith, is just the "aid" to Bible study that you need, and every thorough student should place a copy on his table—you cannot read a chapter in your Bible without coming to some question on which you wish more information, and the best help you can get is Smith's Standard Bible Dictionary. Bound in cloth, 716 pages, price $1.50.

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|---|---|---|---|---|
| South Bend | 5 00 pm | 10 00 pm | 10 05 am | 3 30 pm |
| LaPaz Junc | 5 31 pm | 10 32 pm | 11 14 am | 4 23 pm |
| Plymouth | 6 04 pm | 11 05 pm | 12 05 pm | 5 00 pm |
| Hibbard | 6 25 pm | 11 25 pm | 1 20 pm | 5 30 pm |
| Metamora | 6 38 pm | 11 38 pm | 2 05 pm | 5 50 pm |
| Mankland | 6 52 pm | 11 52 pm | 2 30 pm | 6 05 pm |
| Manvaca | 6 41 pm | 11 41 pm | 2 20 pm | 6 30 pm |
| Logansp't | 7 15 pm | 12 15 am | 3 00 pm | 7 40 pm |
| Conners | 7 40 pm | 12 40 am | | |
| Colfax | 8 10 pm | 1 40 pm | | |
| Indianapolis | 11 00 pm | 5 15 pm | | |
| Crawfordsv't | 9 45 pm | 3 55 pm | | |
| Terre Haute | 10 02 pm | 4 20 pm | | |
| St. Louis | 7 30 pm | 7 00 am | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 60 | Thro' Freight 64 |
|---|---|---|---|---|
| St. Louis | 9 30 pm | 9 00 am | | |
| Terre Haute | 12 30 am | 4 00 pm | | |
| Crawfordsv't | 2 15 am | 6 10 pm | | |
| Indianapolis | 4 15 am | 8 30 pm | | |
| Colfax | 8 50 am | 1 00 pm | | |
| Clymers | 10 25 am | 2 30 pm | | |
| Logansport | 10 45 am | 2 45 pm | 5 15 am | 6 35 pm |
| Kewanna | 11 25 am | 3 25 pm | 6 15 am | 10 00 pm |
| Maryland | 11 43 am | 3 45 pm | 7 05 am | 10 45 pm |
| Marmont | 11 54 am | 3 55 pm | 8 01 am | 11 00 pm |
| Hibbard | 12 07 pm | 4 08 pm | 8 21 am | 11 20 pm |
| Plymouth | 12 37 pm | 4 37 pm | 9 12 am | 11 50 pm |
| LaPaz Junc | 12 58 pm | 4 56 pm | 9 50 am | 12 10 am |
| South Bend | 1 15 pm | 5 15 pm | 10 00 am | 1 00 am |

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|---|---|---|
| No. 10, Passenger, Leaves | | 1 19 pm |
| No. 12, " " | | 7 45 pm |
| No. " " | | 2 15 am |
| No. 100, Local, " | | 8 10 am |

GOING SOUTH AND WESTERN.

| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 9 10 am |
| No. 13, " " | | 12 40 pm |
| No. " " | | 11 20 pm |
| No. 101, Local, " | | 5 10 pm |

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|---|---|
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| No. 22 (Passenger) | 8 45 am |
| Fast Line | 12 01 pm |
| Chicago Express | 4 30 pm |
| Ft. Wayne Accommodation (Arrives) | 7 30 pm |
| Local Freight | 11 30 pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 3 10 pm |
| No. 23 (Passenger) | 8 00 pm |
| Fast Line | 12 01 am |
| Day Express | 7 15 am |
| Ft. Wayne Accommodation | 11 30 am |
| No. 24 (Passenger) | 4 30 pm |
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## Selections.

### PAUL'S FOREVIEW OF ROMANISM. No. 1.

You will remember that in my last lecture I stated that the three foreviews of Romanism presented by Daniel, Paul, and John respectively, have three distinctive characters. Daniel gives mainly its political relations and its broad moral features; Paul presents its ecclesiastical relations and its religious features; and John, by the two compound hieroglyphs which he employs, and which we will consider in the next lecture, exhibits the combination of the two aspects—a politico-ecclesiastical power. He shows also the changing relations between its contrasted yet united elements during their long joint career, and foretells the distinctive doom of each.

It must never be forgotten that the Roman Papacy was for long ages an absolute, unlimited, tyrannical monarchy, a worldly, secular government. It had its territorial dominions, its provinces, cities, and towns; it had its court, its nobles, its ambassadors, its army, its police, its legislature, its jurisprudence, its laws, its advocates, its prisons, its revenues, its taxes, its exchequer, its mint, its arsenals, its forts, its foreign treaties, and its ambitious, selfish plans and policy, just as much as any mere secular kingdom. But it was also something very different—it was the head of the Latin Church; it was a great ecclesiastical power; it was a religion as well as a government. As such it had its dioceses and parishes, its spiritual hierarchy of archbishops, bishops, priests, and deacons, its theological schools and colleges and professors, its abbots and deans, its councils and synods and chapters, its monasteries and convents, its orders of mendicant and other friars its services and sacraments, its creeds and confessions, its doctrines and discipline, and its penances and punishments. Romanism is a comprehensive term including both these widely different organizations. Both had their centre in the seven-hilled city, and both regarded the Roman pontiff as head. Just as in the old pagan times the Cæsars themselves had been both emperors and high priests of the national religion, so the popes in mediæval times were fountain-heads of authority both in the kingdom and in the Church. The ecclesiastical position of the emperors was however rather a name than a reality; while that of the popes was most real. They were practically and effectively head in both realms.

From his remote point of view, in the Babylonian era, the statesman-prophet Daniel saw mainly the political status of the Papacy. From his five-hundred-years-later standpoint, under the empire of Rome, the Christian Apostle Paul saw and foretold most clearly the ecclesiastical character of the coming antichrist; and this evening we are to consider this latter foreview of Romanism,—we are to study it as a Church system. I must ask you at your leisure to study very carefully three or four passages in the writings of the Apostle Paul, especially the third and fourth chapters of his first letter to Timothy, and the second chapter of his second Epistle to the Thessalonians. You will see that Paul's foreview consists of two parts: the first gives a general view of the great apostasy, which would in due time arise in the Church; and the second a carefully drawn portrait of the power in which that apostasy would be headed up. He had even previously predicted the apostasy in his parting address to the elders of the Church at Ephesus, recorded in Acts xx. He had told them that there would arise—not from the outside world, but from among themselves, the pastors or bishops of the Church—"grievous wolves, not sparing the flock." "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them; therefore watch, and remember how I ceased not to warn you." This was but a brief and passing glance into the dark future; but the momentary glimpse suffices to show the outline of the evils which time was to develop, and which Paul so fully predicted later on. Ten pagan persecutions lay before the Church; but Paul does not predict them. Myriads of Christians were to do literally what he did figuratively, to fight with wild beasts in Roman amphitheatres; but the Apostle's prophetic gaze rests not on any such spectacle. Not a worse evil by far was to befall the Church: an enemy was to arise in her midst, an apostasy was to originate in her bosom, and eat like a cancer into her vitals. Her own leaders were to mislead her; her very pastors, instead of feeding the flock, would feed on it, and devour it like ravening wolves. Perverse pastors, selfish, mercenary bishops, would draw away disciples after themselves, instead of drawing them to Christ as Paul had done. He had coveted no man's silver or gold, as he reminds them: but these apostate bishops who should be of a wholly different character, robbing and oppressing the Church as wolves the flock; they would be the direct opposites of the Good Shepherd who gave his life for the sheep, and of the apostolic ministry which follows in his steps.

This first warning prediction of the Apostle Paul was addressed, it is true, especially to the elders or bishops (*episcopoi*) of Ephesus; but in view of all that has happened since, it is easy to see that the Ephesian bench of bishops were at any rate representative, for the words are a prediction of the ecclesiastical corruption that culminated in the Papacy. It strikes the key-note as to the nature of the evil from which the Church was destined to suffer so long and so widely. The pagan persecutions, which threatened to exterminate the early generations of Christians, were harmless to the Church compared to the internal corruption and cruel tyranny introduced by her own bishops later on. Paul's foreview, from the first, was of an ecclesiastical evil, one arising not from the throne of the emperors but from the bench of bishops, not outside but inside the Church. You will feel the importance of this fact later on in our course more than you can do now; I urge you to take special note of it.

In the picture of the coming apostasy which Paul draws in 1 Timothy he adds many an additional and dark detail. After giving practical precepts for the organization and government of the infant Church, and specifying the qualifications essential in its bishops and deacons (one of which was that they should be married men), and after summing up the faith of Christ in a brief epitome of "the mystery of godliness," he writes—and we may well believe he did so with a heavy heart:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving for it is sanctified by the word of God and prayer." Here we have, not only a prediction that there would be an "apostasy," or falling away from the faith in the Christian Church, but a description of its origin and character. Its origin was to be satanic; its doctrines were to be doctrines of devils, or demons. It was to assume authority, and to lay down laws and prohibitions. Prominent among these was to be the prohibition of marriage; that is, of the very relationship which the inspired apostle had just previously enjoined on bishops and deacons in the words, "A bishop must be blameless, the husband of one wife; ....one that ruleth well his own house, having his children in subjection with all gravity;" and in the words, "Let the deacons be the husbands of one wife, ruling their children and their own house well." Marriage, although thus divinely ordained, would be prohibited, and meats, though created to be received with thanksgiving, would be forbidden. Thus the apostasy would be marked by a departure from primitive faith and pure religion, and by the authoritative insulation in its place of asceticism—the substitution of an external religiousness, and self-imposed sacrifices, for true holiness of heart. For this external self-denial was not true holiness, but a cover for the reverse. Its professors would be hypocrites and liars, men so sinful as to have lost their conscience against sin; "speaking lies in hypocrisy; having their conscience seared with a hot iron."

This feature of false profession reappears in the corresponding prophecy in 2 Timothy concerning the "last days," in which the abettors and adherents of the apostasy are described as men "having a form of godliness, but denying the power thereof." These men were not then to be open opponents of godliness, but, on the contrary, they would be great professors. They were to have a form of godliness: but only a form—a form covering the reality; a hollow form, a hypocritical form. Thus the two great Pauline prophecies of the apostasy in "the latter days" warn the Church, not against professed irreligionists, but against professed religionists, against covert enemies of the Gospel: men cloaked in the garment of self-denial and superior sanctity; clever imitators of the apostles, like the magicians of Egypt, who withstood Moses, not denying his miracles, but by counterfeiting them; cunning men, who should "creep into houses, and lead captive silly women laden with sins, led away with divers lusts;" and withal educated men, men of letters, "ever learning, and never able to come to the knowledge of the truth." Mark this well: the men whom Paul described as the leaders of the apostasy which he foresaw were not low, ignorant infidels, but learned hypocrites, lying professors of religion, and self-deceived ascetics.

It is in this same strain that he writes also to the Thessalonians. The coming of Christ, he tells them, would not take place before the occurrence of an "apostasy," or falling away from the faith. This apostasy was to result from the working of that he calls "the mystery of iniquity"—a remarkable expression, in direct contrast to the "mystery of godliness;" from which the apostasy is a departure. (Comp. 1 Tim. iii. 16.) The iniquity in question was hidden. It was a "mystery." People did not recognize it as iniquity; they were deceived by it. From this "mystery of iniquity" was to spring in due time "the man of sin," whose coming was to be "after the working of Satan." The outcome and issue of this Satan-inspired apostasy would be "all deceivableness of unrighteousness," "lying wonders," and the belief of lies under the influence of "strong delusion" on the part of those who had "pleasure in unrighteousness."

All this is consistent. These Pauline prophecies teach the same thing. They warn the Church against the same danger. They predict the same sort of apostasy; an apostasy marked, not by open hostility to the gospel, not by the denunciation of godliness and the publishing profession of infidelity or atheism, but by "hypocrisy," "deceit," a "form of godliness," external religiousness, the practice of asceticism, cloaking corruption—by a beautiful garment of light covering the form of the very prince of darkness.

But this apostasy was to have a head, and the coming and character of that head are the great subject of Paul's Thessalonian prophecy. A mistaken apprehension of his first letter to them had led the Thessalonians to expect an immediate advent of Christ, and in his second epistle Paul sets himself to correct this error by further instruction as to the future. He tells them of something that was destined to precede the return of Christ, a great apostasy, which would reach its climax in the manifestation of a certain mighty power of evil; to which he gives many particulars similar to those which Daniel gave of his "little horn," such as the place and time of its origin, its nature, sphere, character, conduct, and doom.

The names which the apostle gives to this head of the apostasy in this prophecy are "that man of sin,....the son of perdition," and "that wicked" or "lawless" one. These expressions might convey to the mind of superficial readers the idea that the predicted head of the apostasy would be an individual. Careful study however shows this to be a false impression—an impression for which there is no solid foundation in the passage. The expressions themselves, when analysed grammatically, are seen to bear another signification quite as well, if not better, and the context demands that they be understood in a dynastic sense. "The man of sin," like "the man of God," has a broad, extended meaning. When we read "that the man of God may be perfect, thoroughly furnished unto all good works," we do not suppose it means any one individual man, although it has the definite article. It indicates a whole class of men of a certain character, a succession of similar individuals. The use of the indefinite article (analogous to the omission of the article in Greek) does indeed limit an expression of the kind. A man of sin could be only one, just as a king of England could mean only an individual. The king, on the other hand, may include a whole dynasty. A king has but the life of an individual, the king never dies. When, in speaking of the Jewish tabernacle in Hebrews, Paul says that into the holiest of all "went the high priest alone once every year," he includes the entire succession of the high priests of Israel. That a singular expression in a prophecy may find its fulfilment in a plurality of individuals is perfectly clear from John's words, "As ye have heard that antichrist shall come, even so now are there many antichrists."

Any doubt or ambiguity as to the true force of the expression "the man of sin" is however removed by a consideration of the context of this passage. Grammatically it may mean either an individual or a succession of similar individuals. The context determines that it actually does mean the latter. "The mystery of iniquity," in which this man of sin was latent, was already working in Paul's day. The apostasy out of which he was to grow was already in existence. "The mystery of iniquity doth already work." The man of sin, on the other hand, was to continue till the second advent of Christ, which is still future; for he is destroyed, as it is distinctly stated, only by the brightness of the epiphany. The interval between Paul's days and those of the still future advent was then to be filled by the great apostasy in either its incipient working as a mystery of iniquity or its open manifestation and great embodiment in the career of "the man of sin and son of perdition." That career must consequently extend over more than a thousand years, for the process of gestation is certainly briefer than the duration of life. In this case of the man of sin the two together occupy at least eighteen centuries. What a proportion of the period can we assign to the hidden, mysterious growth of this power, and what to its wonderfully active and influential life? The life must of course occupy the larger half, to say the least of it, and therefore, as no individual lives on through the ages, we may be sure that it is a succession of men, a dynasty of rulers, that is intended by the ambiguous expression. We, students of the nineteenth century, may be sure of this, though the students of early centuries could not.

—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

### THE MILLENNIAL KINGDOM, OR THE GLORIOUS REIGN OF CHRIST ON THE EARTH. No. 1.

We think it is clear from the testimony of the prophets, and from the Lord's message which was sent by the angel to Mary, that Christ must possess the "throne of his father David," and sway the sceptre over the house of Jacob, as the son and seed of David. And if that is true, it must be on the earth, for there is where David's throne is located; and we have no account of it having been removed from the earth, nor have we any intimation in the prophecies that it would ever be removed. Besides we hear the four living creatures and the four and twenty elders, who had been "redeemed unto God out of every kindred, and tongue, and people, and nation," but who were represented as being in heaven, rejoicing over the reception of the book that was received by the Lamb from the "hand of him who sat upon the throne," Rev. v. 7, and saying, "We shall reign on the earth." ver. 10.

When we consider the fact that this scene appears in a panoramic picture that was presented to John by the Lord Jesus Christ, immediately after closing his representations of the seven churches of Asia, after saying to him, "I will show thee things that must be hereafter," Rev. iv. 1, it is very easy to understand that the scene was presented to represent something that was to take place in the future, and the fact that he had made the promise, that "to him that overcometh he would confess his name before his Father, and before his holy angels, Rev. iii. 5, would indicate that the living creatures and elders were intended to represent the raptured church with their Lord in heaven, as they will be, after they shall have been "caught up in the clouds to meet the Lord in the air." While the book that was received by the Lamb represented the title-deed of sovereignty of this world, under which the King of kings will take possession and reign as declared by the prophets. And it was perfectly natural for those who had received the promise of "sitting with their Lord on his throne," Rev. iii. 21, and of having "power over the nations," chap. ii. 26, to rejoice at seeing him invested with power and authority, under which they were to receive the fulfilment of his promise to them: and in their ecstasy we hear them say, "We shall reign on the earth," which was only giving expression to the fact that is clearly indicated elsewhere in the Scriptures, namely, that when he should reign they would reign with him, as in Dan. vii. 22, and Matt. xix. 28, also 1 Cor. vi. 2, 3.

Now as Christ has never yet reigned on the throne of David, it follows that he must hereafter return and verify the prophecies which declare that he shall thus reign. This seems to have been the understanding of Peter, who after declaring how the prophecies pertaining to the sufferings of Christ had been fulfilled, referred to what was yet to be accomplished, and said: "He shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts iii. 20, 21. And again in chapt. xv. 16, after the work of taking out of the Gentiles "a people for his name," has been accomplished, the Lord says, "He will return, and will build again the tabernacle of David which is fallen down; and will build again the ruins thereof, and will set it up." This very clearly refers to the second personal coming of Christ, when, not only the tabernacle, but the throne of David which has been so long in perversion, (See Ezek. xxi. 27, margin,) will be returned and again set up in Jerusalem, and to the same that Daniel declares "the God of heaven shall set up which shall never be destroyed," Dan. ii. 44.

Upon this throne Christ the Son of David will sit in the flesh—in his resurrection body, as Peter declares the Lord promised to David saying, "Of the fruit of thy loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ," Acts ii. 31, 32.

When the Lord comes to take possession of the throne of David which will then be his own, he will be accompanied with all his saints, Zech. xiv. 5, and Rev. xvii. 14, who shall have previously been "taken out of the Gentiles for his name," and "caught up in the clouds to meet the Lord in the air," 1 Thess. iv. 17. They will come to occupy their place with him on his throne," Rev. iii. 21.

The subjects of this kingdom will be the saved of Judah and Israel, who being returned to the old home of their fathers will form a nucleus, toward which the nations will gravitate, and Jerusalem will be the metropolis of the world, as we learn from the following Scriptures:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," Isa. ii. 2, 3, and Mic. iv. 1, 2. "Then many people and strong nations shall come and seek the Lord in Jerusalem," Zech. viii. 20–21. "At that time they shall call Jerusalem the throne of the Lord: and all nations shall be gathered into it," Jer. iii. 17.

In this way "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever," Rev. xi. 15, after which, according to Zech. xiv. 9, "The Lord shall be King over all the earth."

A very prevalent opinion is, that only a spiritual kingdom was spoken of in the prophecies, and that it has been established over the Church, and that all the millennium we should look for, is for the principles of Christianity to become universally diffused and generally accepted, so that the world shall come under its power and be subject to it away; but we cannot so understand the language used by the prophets. They speak in the most positive terms, and represent the Lord as saying, that he "will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, * * * and this is his name whereby he shall be called, the Lord our righteousness," Jer xxiii. 5, 6, and xxxiii. 15, 16. And the angel said, "He shall reign over the house of Jacob, Luke i. 33; and in Micah iv. 7, it is said: "The Lord shall reign over them in Mount Zion." Now as the house of Jacob, over whom the reign of Christ must be established, represents a literal nationality, it cannot represent the church which is never in the Scriptures called a nation; but is composed of such as "have put on Christ," of whom Paul says, "There is neither Jew nor Greek," but they "are all one in Christ Jesus," Gal. iii. 27, 29. They may be Jews or Greeks so far as relates to their connection with the world, but national distinction signifies nothing, so far as there being in Christ is concerned, which, according to the teaching of the Scriptures, is something very different from him reigning over them as king: therefore we cannot understand the prophecies which declare that he shall reign over the house of Israel, to have any reference to his church. The relation of the church to Christ, as represented by himself and the apostles is a very much nearer one than that of subjects to a king, as illustrated in John xv. 5, where Jesus says, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Also in Rome xii. 5, where it is said: "So we being many are one body in Christ, and every one members one of another." In these, and in many other portions of God's word, the relation of the church to Christ is represented as a living one, which is essential to its existence, and to the life of its members. In a sense which is not true of the relation between a king and his subjects, from which it appears evident, that the church is not the kingdom predicted by the prophets.

We find in the Scriptures many beautiful pen-pictures, which portray the glories of the reign of Christ over his people on the earth. That of its being established in righteousness appears in the foreground. Paul in Heb. i. 8, represents the Lord as saying to the Son, "Thy throne is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." And the Psalmist declares that "Righteousness and judgment are the habitation of his throne," Psa. xcvii. 2. And in Rev. xix. 11, it is said: "In righteousness doth he judge and make war." These Scriptures very clearly teach that by his righteous judgments he will cleanse the world of those unrighteous elements of power, which cause so much confusion and threaten the civilizations of the earth with destruction. After this, his chosen people of Israel and Judah being joined into one, shall not "defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions;" but the Lord says, "I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them, so shall they be my people, and I will be their God: And David my servant shall be king over them," Ezek. xxxvii. 23, 24.

The reason why the Jews rejected the Lord Jesus, and would not have him for their king, was evidently, not because of the spiritual nature of his kingdom, as is generally supposed, but because they were unwilling to submit to the righteousness of his government. When he began to cleanse the temple by casting "out all them that sold and bought" therein, "and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them: It is written, My house shall be called the house of prayer; but ye have made it a den of thieves," Matt. xxvi. 12, 13, they discovered that it meant a revolution, and that there must come an end to all their diverse dealing and vile practices, and that it would result in their expulsion from their official positions, which caused them to become enraged, and in their anger took him, and in the most heartless manner, put him to death. And it is to be feared that multitudes who are now in the church, as well as in the world, would be as unwilling to give up their form of government, and their hope of carnal enjoyment and submit to the requirements of the righteous government of Christ, as were the Jews, who condemned him to be crucified.

In connection with this line of thought, the question very naturally arises: Will the people be any more ready to receive him when he comes again? This question is substantially of the same import as the one propounded by our Lord, as follows: "Nevertheless, when the Son of man cometh, shall he find faith on the earth," Luke xviii. 8. This question, standing in the connection it does, is equal to an affirmation that there will not be faith on the earth, in any general sense, when he comes; therefore the people will generally be no more ready to receive him than they were at his first coming. But they will not have power to take him and put him away as they had upon that occasion. And those who undertake to destroy him, or hinder the setting up of his kingdom, will themselves be destroyed by his judgments, as indicated in Matt. xxiv. 37, 39, where he said: "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage until the days that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

While Noah was building the ark, and warning the people of the consequences of their wickedness, they would not believe, but doubtless made sport of him, calling him a crazy headed fool, etc., until, very unexpectedly, the flood came and destroyed them; so in like manner will it be at "the coming of the Son of man." Zechariah, the prophet tells us that "It shall come to pass, that in the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein, and I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; and I will say, It is my people: and they shall say, The Lord is my God," Zech. xiii. 8, 9. The cutting off the wicked, and the trying and refining of those who shall be left, which is declared shall take place when Christ shall come again, very clearly corroborates the Scriptures which teach that his throne shall be established in righteousness.—*W. A. Rowyer.*

### Sixth Annual Excursion to Niagara Falls.

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# THE RESTITUTION.

E. A. CHAPLIN, Editor.

Plymouth, Indiana, July 25, 1888.


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We say to our brethren that for nearly all the past week we have been on the sick list, but are now better. Will answer some friendly letters soon. Hope also to be able to fill our appointments, and attend to our Editorial duties. Brethren, pray for us.

## SICKNESS AND RESULTANT REFLECTIONS.

And the inhabitant shall not say, I am sick, Isa. xxxiii. 24.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. xxi. 4.

On the date of the issue of our last paper, the Editor was taken quite unwell, and, as a result, had to betake himself to the bed and its retirement from the busy world for most of the time since. It is in these hours of prostration and seclusion from earthly influences and worldly temptations that we are brought to know and realize the worth of God's precious book—The Bible. While ruminating on some of the precious truths contained in this wonderful volume our mind was specially drawn to the great central truth of the gospel—"The redemption that is in Christ Jesus." When feeling our utter destitution of all personal righteousness that could make us acceptable unto God, how heart-cheering was the thought that we, in all our moral bereavement and lack of holiness as a plea to urge before the Most High for the bestowment of his favor, could, nevertheless "be accepted in the Beloved;" and that "in him we have redemption through his blood, the forgiveness of sins according to the riches of his grace." In our meditations on this glorious theme our moving lips would often whisper over, in self-conversation, the verses of that hymn so adapted to our line of thought, of which we quote the first two:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there have I, though vile as he,
Washed all my sins away.

When temples were sobbing, and pulses were running hot and quick, it brought a thrill of gladness to the laboring heart to think and know that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." No sun-lit drops of dew are as beautiful as truly penitential tears, but even tears of godly grief can not wash away sins. Martyr blood shed for the truth's sake is precious only as the blood of the justified, but it is not justifying. "It was not the blood they shed for Christ, but the blood that Christ shed for them, that saved them." Our few days of languishing have brought home to our heart the inestimable and priceless value of that blood that was shed on Calvary by the Lamb of God. O, yes, we said over and over:

Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more.

While we felt that redeeming grace and dying love had proselyted our poor heart to Jesus, our stimulated thoughts sped out over the wide wastes of our sin-ruined world; and its recorded scrolls, written within and without, and written therein and thereon—lamentations, and mourning, and woe! Sin has agonized a world! Even the melodies of saintly lips are not all melodies of unmixed transport. Every heart-harp has a string always attuned to an undertone of sorrow; and O, how often it is that, in the tensions of grief, its wailing notes alone sound out to mingle with the outbursts of woe that fill the air with the means of a groaning creation. Our blessed Redeemer was "a man of sorrows;" and it is given to the Church "in the behalf of Christ, not only to believe on him, but also to suffer for his sake." The "pillar of cloud" and the "pillar of fire" were heavenly, as vehicles of a heavenly leader, but they led the followers over a desert pathway. Our feet, too, must press their imprints into hot sands, and the thorn and the briar stand close and thick on either hand. But O, we thought the outcome in the heavenly country. On those celestial shores the sun-stroke never smites. On the wideseed plains of the glory-land no tempest's fury will ever beat; its delectable mountains will never heave with earthquake-throes, nor be channeled with rivers of volcanic fiery floods. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." We thought if earth's girdling zone be now composed of waterless wastes, of burning sands, and barren rocks, yet God has said:—"I will open rivers in high places, and fountains in the midst of the valley; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, the pine, and the box-tree together." The frigid climes of Arctic and Antarctic rigor, where perpetual winter reigns over ago-lasting solitudes of icy desolation, shall also yet become summer lands of living green. Oh yes, yes, we thought, that this very earth, that God's corrosive curse has been resting upon and devouring for Millenniums, shall yet be the Beulah land of the universe, over which Morning Stars shall once more sing, and Sons of God in triumph shout.

O, Beulah land, sweet Beulah land,
Our heart cried out for thee.

And we too thought of him, the loving Savior, who was once here on earth, to partake of our cup of human sorrows, and then die our human death. Before he went away, we remembered, that he sent out his gospel by his chosen ones, and that the glad tidings had reached us across the lapse of centuries, bringing its joy and its peace to our fainting heart and ashing head. We then thought further that,—O he said, I will come again; I will not leave you—the children of my Father's family—comfortless orphans; I will, I will come again, and receive you to myself, that where I am, there ye may be also. And we said, Come Lord Jesus, come! O thou, the once crucified, the once entombed, come. Yes, come, and come crowned, and throned, and sceptered. Come with thy escorting hosts of angels. O come and send these heavenly messengers abroad on the four winds for thy redeemed Bride. Bring, O bring, resurrection, regeneration, transfiguration, and the skyward rapture. Bring the crowns, the white robes, and the golden sandals. Wipe forever away her last sad tear and bring her within the pearly gates to be ever with her Lord.

And we thought of Israel in exile, and of Palestine in desolation, and we remembered Zion in her widowhood, and that the church's Savior was Israel's Messiah, and that Palestine was Immanuel's land. Come then, our Immanuel and their Immanuel, and gather scattered Israel and make thy own land a name and a praise in the whole earth. Make its wilderneases Edens, and its vales and hill-slopes gardens of God. Yes, O Lord, thou hast said, "As truly as I live, all the earth shall be filled with the glory of the Lord." Again the enthroned One has said, "Behold, I make all things new." Welcome, thrice welcome, times of restitution. Hasten, O hasten, ages of glory, when there shall be New Heavens and a New Earth. For half a century we have been awaiting the return of the Lord Jesus Christ, and our expectant eyes look upward still. We have waited for thy salvation, O Lord.

## Selections.

### "THE ERROR OF THE WICKED."

"Ye, therefore, beloved, seeing ye know before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. iii. 17.

It might be well to inquire, what is this one peculiar "error of the wicked," of which the apostle Peter here speaks? He does not speak of all the errors of the wicked in general, but of some one special error of the wicked. Bible expositors in general give us but little or no light on the question—the Scriptures themselves must explain their own meaning and true sense. Doubtless it refers to a certain prevailing heresy which is to be developed and do its work of ruin, more especially in "the last days, just before the world's last great surprise by the sudden and unexpected appearance of the Son of man in the clouds of heaven." This appearing and its consequences are the themes on which the apostle had been dwelling, especially in this last chapter of his second and last letter. It is reasonable to conclude that "the error of the wicked" referred to, is the same that the apostle had before learned as connected with his theme. An error so delusive and fatal, that the natural consequence of embracing and promulgating it would be a fall from their "own steadfastness" in the gospel hope. Such being the fact, the warning was needful, and timely given, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Surely this "error of the wicked" must be a very serious and subtle heresy, which in the "last days" would come in direct conflict with the teaching of the holy Scriptures, and be known by the faithful few who should then walk in the light of the Holy Ghost as shining on the sacred word. The origin and nature of this latter day heresy and delusion would then be known by its natural and necessary tendency, which would be general apostasy from the primitive faith, hope and practice. To those who have ears to hear, the apostle has named what this latter death-dealing heresy would be, so clear, that there is left no room for conjecture or lingering doubt. Hear it: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." Here are the characters—"walking after their own lusts;" and now, then, what is the error of these scoffers? "And saying, where is the promise of his (Christ's) coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." This is the point of their error and also of their scoffing; this surely must be "the error of the wicked," so fatal to all who embrace it, as the apostle designates no other. Strange, very strange that there should be a doubt of this fact on the mind of any honest inquirer after truth. It is, indeed, a fearful thing to dislike, cavil with, and reject "the truth as it is in Jesus." Such cavillers invariably lose their power of hearing with the inner ear, and seeing with the inner eye. There are not wanting such in high positions and high places, the eyes of whose understanding of spiritual things is already hopelessly darkened. On such labor is lost; they seem to have no real capacity to appreciate and feel the force of God's revealed truth when it conflicts with their preconceived notion. Hence the seven times repeated admonition, so significant and startling: "He that hath an ear, let him hear what the Spirit saith unto the Churches." This teaching is, that there is a class who have no power to hear. Such a fearful condition and want of capacity is brought on by meeting the most precious truth that was ever revealed to mortals with cold indifference, and then still worse trifling with it till the Spirit is grieved away, and all is dark. "Every word that proceedeth out of the mouth of God" is the soul's proper food. There can be no substitute for the Holy Ghost, or for the revealed Word of God—rejecting these, all is lost. Without these, there may be spurious conversions and many formal churches, both of them barriers to true vital godliness.

The great hinderance to the cause of true religion in our day is a mere nominal, formal religion, claiming to be the Church, though organized in numerous forms directly adverse each to the other. Such a state of things the Holy Ghost has foretold by the mouth of the holy prophets and apostles, as characterizing and distinctly marking the last days of the present dispensation. This sad state of things is brought about by the arch-deceiver, in substituting "the error of the wicked" for the truth of God. Thus he succeeded as "the father of lies" even in Paradise. The Jewish Church were so blinded and fallen that they did not discern the signs of the times, and failed to see in Christ each and every distinct characteristic of their Messiah and King, so clearly set forth by their own prophets, and daily read in their synagogues. Therefore they despised, rejected, condemned, and crucified "the Lord of life and glory." A blindness, less marvellous and ruinous in its results, is foretold as marking the last stage of the Gentile Church, in the last days of the present age. Let us take one for example from the many throughout the Scriptures. "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than God. Having a form of godliness, but denying the power thereof," 2 Tim. iii. 1–5. Such is the gloomy, yet unerring picture of the masses professing and having a form of godliness. Not even the form of it, but a form of their own devising, by which they "deceive" and are thus themselves "deceived." By slow and imperceptible degrees they shall drift away from "the faith once delivered to the saints," substituting for it "the error of the wicked," and, true enough, "shall be turned to fables," and thus join in the general and popular scoffing, "Where is the promise of his coming?" This scoffing is everywhere sanctioned and baptized orthodoxy, and promulgated in high places by "blind leaders of the blind." These are "deceiving and being deceived" by the great latter-day heresy, "my Lord delayeth his coming," which is either implied or expressed, in a thousand forms, in what is called "Church literature." The need of the personal return of earth's Lord and King as the Second Adam and great Restorer, is stoutly denied by multitudes of those who claim to be followers of Christ and guides to his flock. Thus his return is neither desired nor loved. The last delusive and unmistakable peace cry, so soothing and welcome to the unsaved, is all abroad. The professed church of Christ is boastful of her immense resources, in talents, influence, numbers, and wealth. Ministers and people are jubilant with the view of their bright future prospects of subjugating the world to the present type of our common Christianity by human instrumentalities. Were these expectations realized, surely the world would still need to be converted to vital godliness according to Bible standard.

What saith he who knoweth all things, and cannot be deceived, to the Laodicean Church, the type, and through her to the present Gentile Church, the antitype, the last stage of the latter-day Church? "Thus saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. I would that thou were cold or hot. So, then, because thou art lukewarm, and neither cold or hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wicked, and miserable, and poor, and blind, and naked." Strange! "And knowest not." Thus was it in the days of Noah; they knew not what they might have known. And thus shall it be when the Son of Man is revealed, and thus it is at the present day.—*J. C., in Prophetic Times.*

## FORTIFIED CHURCHES.

In the twelfth century, Geisa II., King of Hungary, sent heralds into German towns to invite their yeomen to settle in his scantily peopled land. Thousands hearkened to the heralds and sought in Transylvania—the land beyond the forest—the rights and prosperity denied them in their feudal home. To these Saxon immigrants the words "church" and "fortress" were synonymous. Each village church was built on rising ground and surrounded by fortified walls and a moat crossed by a drawbridge.

When threatened by an enemy the people used to retire to these fortified churches, and from the heights roll down heavy stones on the assailants.

Some of these stones may be seen among the briars and weeds which surround the ruined church of Michelsberg. They are moss-covered, and being round, resemble giant cannon-balls.

In those days of war and rumors of war it was necessary to keep a supply of these round stones, that they might be in readiness to be rolled down upon an approaching enemy. To maintain the supply a law compelled each bridegroom, before leading his bride to the altar, to roll uphill to the church door one of these large stone balls. As the hill was generally steep, and each stone weighed two hundred pounds, the rolling of it up to the church was no slight test of strength and affection.

The sieges which the Transylvanian villages were compelled to endure from Turks or Tartars gave rise to some customs which are still observed. In the belfry tower of Kaised there hangs a little bell, which has been hung since 1506. Every evening it is now rung at the curfew-hour, and the watchman, until a few years ago, was compelled to call out during the night: "Not this way, you villians! not this way! I see you well!"

"We have eaten chapels all full of bacon," said, a few years ago, a churchwarden of one of these Saxon villages to a traveller. For at that time, at least, the people still held to the ancient custom of keeping provisions stored within the fortified church walls, that a siege might be endured, without starvation.

Once when the Turks had begun to scale the walls of a fortified church, a girl's wit saved the people from capture and death.

Behind the church was a little garden, and in it a dozen bee-hives which it was the girl's duty to care for. Taking a hive she ran upon the fortress-wall and hurled it down among the enemy. Again and again she repeated the process until ten or more swarms of maddened bees were stinging the Turks. They were blinded and dismayed, and, unable to cope with the insect foe, beat a hasty retreat. They had been discomfited by a girl's device.

## PALESTINE NOTES.

RESETTLEMENT OF PALESTINE.

CHICAGO, July 6.—Dr. Sievartha, a well known resident of this city, left yesterday for England, where he expects to spend some months in organizing an extensive movement for the re-settlement of Palestine. A number of families in this city are preparing to leave in the autumn, and Dr. Sievartha expects a large colony to leave England for Palestine next spring.

A SALT MOUNTAIN.

Palestine possesses a remarkable salt mountain, situated at the south end of the Dead Sea. The length of the ridge is six miles, with an average width of three-quarters of a mile; and the height is not far from six hundred feet. There are places where the overlying earthy deposits are many feet in thickness; but the mass of the mountain is composed of solid rock-salt, some of which is as clear as crystal. How far this deposit of salt extends below the surface of the ground no one at present knows. At some points this ridge, which is on the shore of the Dead Sea, approaches very closely to the water, and at others it recedes until it is fifty or more yards from it. Just here the water of the Dead Sea is much more salt than it is at the north end, where the Jordan enters the lake.

The salt is a government monopoly. The same is true of the salt that is contained in solution in the Dead Sea itself. If Arabs or the natives of the country were found getting salt from the shores of the Dead Sea or from this salt mountain they would be arrested at once. Most of the salt used in Hebron, Jerusalem, and elsewhere in this part of Palestine, comes from these sources; but it is gathered under the direction of Government officers, and the revenue is supposed to go to the Government.

TRAVELS IN THE HOLY LAND.

As the traveller in Jerusalem walks on he perceives that his footsteps are not upon the original ground of Jerusalem, but upon a mass of superimposed matter which has been strewn over the whole site. History enumerates seventeen captures of the Holy City, eleven of which were attended by sieges more or less destructive. After many of these events the houses then standing were razed to the earth. These were in time succeeded by new houses, which in their turn were overthrown at the next siege, and so on, each capture adding to the accumulation of rubbish. Thus the traveller learns that a compact layer or solid coating, from 30 to 50 feet in thickness, has been by degrees spread over the entire space. Even the valleys and ravines between the several hills on which the city was built have been so far filled up as to have partly lost their special character. The Tyropœon brook is, perhaps, the most particular instance. The traveller will have heard of this brook, or read of it in Josephus as a landmark in the interior of this city, but he will not find it. Nevertheless it was so deep that at its exit from the city of Moriah the bridge-span was more than 100 feet above its bed. Its course has been traced by the discovery of the arch, and by deep excavations here and there which have exposed the bed now overlaid with ruins.

## THE EASTERN QUESTION.

The solution of the Eastern question, whenever it comes, will be the overthrow of Turkey. The overthrow of Turkey will be the liberation of Judea. The liberation of Judea will mean its colonization by its own people. And the restoration of the Jews will mean the imminent nearness of the Second Advent! "This," says Hirsh Ben Pinchas (a modern Jew), referring to the restoration, "is the golden age in the womb of futurity, which constantly upholds the desponding Israelite under the bitterest tribulations; this is the goal of his dearest and fondest hopes. Awake or asleep, at the altar or at the mart, in prosperity of misfortune, Jerusalem,—dearly, fondly-cherished Jerusalem!—is engraved in the innermost recesses of his heart; never, never to be erased. The Israelite, with unfading hope and undying faith, still beholds in perspective that glorious vision of a golden age to come." Is this golden age approaching? The following are answers:

Mr. William Knighton writes to the *Times*: "During the early part of the year 1888, I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidences of the renewed energy and activity of the Jewish race. As a people, the Jews are flocking back to the land of their forefathers in great numbers, from all the countries in Europe. In Jerusalem and its neighborhood, particularly, every plot of ground for sale is eagerly bought by them." Says Rev. A. C. Tris: "This people is only waiting for the downfall of the Turkish Empire. The day of Israel's deliverance is dawning." The cry, "Their King, the King of Zion, is coming," is heard; and although many Israelites do not care for Palestine, yet the orthodox Jews have an inherent desire and respect for the graves of their fathers. Israel cannot return as long as Islam keeps the dominion at Canaan. Says *The Christian Observer*: "The city of the great King must be made free. Christ and Mohammed cannot have the dominion together, every day the cry is heard from the mosque of Omar, on Mount Zion, that 'Mohammedan is the prophet of God.' It is a daily desecration and treading down of the name and prerogatives of the Son of God; and if the followers of Islam can remain in open rebellion against the Anointed of God, then the cause of Christ is lost, and the gates of hell have prevailed against the truth of the Gospel. The Eastern Question is, in reality, a question belonging to the whole Christian Church. The times of the Gentiles are drawing near to a close, the sound of the wheels of the chariot of the great King is heard."—*Watchword.*

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The Pope cannot, though he greatly desires it, again bring the world under his sway. The *Free Press* says: "Never, never, can the Papacy bear universal rule over mankind. Its day has gone by. Prophecy has declared that it would pass its meridian and enter the period of decay. Consumption—destruction—desolation, are the words of inspiration telling her end. She has been foredoomed to hatred and burning. Everybody knows this has come true, and that Rome is being destroyed to the end. Frantic struggles may be made in certain countries to subject the nation—as in America today; but world-wide supremacy is impossible, God being true. With lamentations, the Papal organs tell the abject condition of Leo XIII. The following is an example:

The Pope once more protests before the world against the oppression of the Holy See by the civil power in Italy. His position is intolerable. The Church is robbed, restricted and reviled by the Government, and he is expected to look on at the persecution helpless and unmoved. He is not allowed to exercise the duties of his divinely founded office with the freedom and independence indispensable to their full performance, and even the semblance of liberty left to him is within reach of the Revolution to destroy. The Catholics of the whole world view his situation with indignation and alarm. A change must come and come soon.

Yes, 'a change must come,' and it may be nearer than most think. That change, however, will be for the worse. Have our Catholic contemporaries ever read what the fire of the Lord did at the sacrifice of Elijah upon Mt. Carmel? 'It consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.' Even so, shall every vestige of antichrist be consumed at the Advent of The Christ; the destruction being visited upon her in destruction to the end, destruction beyond repair."—*Watchword.*


### Excursions via Nickel Plate.

Superintendents of Sunday Schools, Local and Central Committeemen of all political parties, and proprietors of manufacturing establishments, who contemplate giving their employees an occasional holiday, will please take notice, that the New York, Chicago & St. Louis Railroad Co., will give special excursion rates to the many resorts along the line of their road, also to political meetings and camp meetings, during the season of 1888. For rates and all desired information, call upon agents of N. Y., C. & St. L. R. R. Co., or correspond with F. J. Moore, Agent Passenger Department, 23 Exchange St., Buffalo, N. Y.; Chas. H. Walker, Ag't. Pass. Dep't., 79 Clark St., Chicago, Ill., or J. Y. Calahan, Trav. Pass. Ag't., Cleveland, Ohio, who will cheerfully furnish all particulars. aug16

### Excursion to Michigan City, Aug. 2nd.

The Lake Erie & Western Railroad will run a special excursion to Michigan City August 2nd. Fare for the round trip $1.10. See small bills for particulars.


*Dear Restitution:*

When I renewed my subscription for THE RESTITUTION six months ago by sending one dollar, I expressed my hope that at the end of another six months I should have another dollar to send for the same purpose. This hope I now enjoy in its fullest fruition, for I hold it in my possession, and therefore am in possession of it; then why should I any longer hope for that which I hoped for, and which I now realize that I have come in possession of. For what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Rom. viii. 24, 25. So likewise according to the apostle Paul's argument, we are saved by hope. But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? And now while it is true that at the time I hoped for that dollar I held and owned its equivalent value in the way of land and stock, but in order that I might have just what would pass anywhere in the kingdom as genuine currency, there had to be a change made from one condition to another in order that I might come in possession of that which I hoped for, and now realizing fully that I have come in possession of that for which I had hoped, I need no longer hope for it.

So likewise we may in a spiritual sense while hoping for immortality and eternal life have its equivalent value by a hope in God and faith in the Lord and Savior Jesus Christ, but in order that we may come in full possession of that for which we hoped there must be a change made, for this corruptible must put on incorruption and this mortal must put on immortality. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory," and we will then be enabled to sing the victor's song, "O death where is thy sting, O grave where is thy victory."

My brother, my sister, have you this saving hope which will insure to you immortality? If so hope on to the end, and you shall be rewarded, for faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1. Then hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. iii. 6. Yes, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called; laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. 1 Tim. vi. 12, 19. Therefore my beloved brethren and sisters, be ye steadfast, unmovable; always abounding in the work of the Lord. Forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. xv. 58. No, glory to God, for the victory shall be yours through our Lord Jesus Christ; praise his holy name for ever and ever. Yours in the hope of a blessed immortality when Jesus comes.

JOSIAH SEAT.


### Annual Niagara Falls Excursion Via Lake Erie & Western Railroad, "Natural Gas Route."

On Wednesday, August 8th, the Lake Erie & Western Railroad will run its annual Niagara Falls excursion. The rates will be the same as last year, namely, $6 00 from Plymouth, Peru and Michigan City. Rates from intermediate stations will be in the same proportion. Tickets will be good going on special train of above date, and good returning five days from date of sale. Reduced rates in sleepers to and from, and also while lying at the Falls. The train will be composed of elegant sleepers, luxurious coaches and well-stocked lunch cars, and every possible facility will be offered to make the trip of our patrons pleasant and enjoyable. In addition to the visit to the wonderful Niagara Falls an opportunity is offered to pass through the marvelous gas and oil regions, extending for three hundred miles along the "Natural Gas Route." This alone is well worth the slight cost of the trip.

For tickets, sleeper accommodations and detailed information, apply to any ticket agent of the L. E. & W. R. R. July 25

### Cincinnati Exposition.

The Lake Erie and Western Railroad will have on sale from now until October 26th, tickets to Cincinnati and return at $8.75 good returning up to October 27th, 1888.


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"The gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the public after divine truth! This service will close at 11:30, after which the church will meet for communion, "breaking of bread and prayers." 179 Grand st., on first floor, Brooklyn, N. Y.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Haller's Block, Room 96, 97 & 99 Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all somewhere after truth are welcome.

# Poetry.

## COMPLETE IN JESUS.

"Complete in him." Col. ii. 10.

Complete in Jesus! O how full
Of heavenly peace the thought,
Our souls redeemed—our pardon sealed!
Since Jesus' blood hath bought.

Complete in Jesus! leave our souls
In bitter anguish cries?
'Tis Jesus hears and gives relief,
'Twas for our souls he died.

Complete in Jesus! blissful thought!
'Tis ours, whate'er befall;
Our Jesus is our Savior, Friend,
Our Life, our Hope—our All.

O let us place our hand in his—
As on through life we go,
Like little children, trusting all
To him, come weal or woe.

Thus shall our trembling hearts be filled
With love which grows not dim,
If "Jesus only" be our peace
And this—"Complete in him."

—T. C. Whittemore.

# Communications.

## THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 11.

BY DR. J. K. THOMPSON.

### THE POST-TERTIARY OR QUARTERNARY AGE.—CONTIN. 3D.

"Babylonia was the name given in ancient times to the flat country about the lower course of the Euphrates. In the Old Testament it is called Shinar, Babel, and also the land of the Chaldees; and by the later Greek and Roman writers, occasionally Chaldea. Its proper boundaries were: on the north, towards Mesopotamia, the Euphrates and the Median Wall; on the east towards Assyria and Susiana, the Tigris; on the south the gulf of Persia: and on the west the desert of Arabia. During the wider extension of the Babylonian dominion, the name comprehended also Assyria and Mesopotamia." Library of Universal Knowledge.

Its polity was the earliest attained by the human race for social and political purposes; older, in fact, than any other political confederation.

Babylon, its capital city, far surpassed in splendor any of the cities of modern times. Its palaces, its walls, its brazen gates, its hanging gardens were world renowned. Its architecture was of a high order of excellence. And though its inhabitants were effeminate, licentious and given over to wanton luxury, they represented a high grade of civilization; commerce and the arts flourished, and literature seems not to have been ignored. The monumental writings (cuneiform letters), throw much light upon the early history of this people confirmatory of that contained in the Bible, and of the validity of the Bible itself. Herodotus gives a description of the city, probably from personal inspection. "It stood," says he, "on both sides of the river Euphrates, in the form of a square, the length of whose sides is 120 stadia, making its circumference 60 miles. It was surrounded by a wall 200 cubits high and 50 cubits thick, and was furnished with 100 brazen gates." It had broad, straight streets, with rectangular crossings, and the two parts of the city were joined by a roofed bridge built of hewn stones, and strengthened by iron clamps. On the east side of the city stood the famous "hanging gardens," supposed to have been erected during the reign of Semiramis, and which have been accounted one of the seven wonders of the world. With the tragic death of Belshazzar, 539 years B. C., the Babylonian empire was overthrown, its dominion being transferred to Cyrus the Great, from which time Babylonia is represented on the monuments as a satrapy of the Persian power. Babylon, conquered, lost much of its original grandeur though it still remained the chief seat of empire.

The prophet's explanation of that portion of the dream which pertains to Babylon is clear and concise: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power and strength and glory, and wheresoever the children of men dwell, the beasts of the field and fowls of the air hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

MEDO PERSIA.

Cyrus the Great, in conjunction with Cyaxares II., the Median king, subjugated Babylonia. Under his reign the throne of universal empire became very powerful and extensive—the most powerful on the globe—comprising Persia, Media, Parthia, Assyria, Syria, and Asia Minor, to which Egypt was afterwards added by Cambyses the son and successor of Cyrus. The conjoined conquest gave the name, Medo-Persia, to the succession; but Cyaxares dying soon afterwards, left Cyrus the Great sole and undisputed monarch over the united kingdoms. It was during the early part of his reign that the famous edict for the return of the Jews from their Babylonian captivity to their own land, and for the rebuilding of Jerusalem, was issued. Darius Codomanus was the last sovereign of ancient Persia. He was defeated and slain by the victorious troops of Alexander, and with his death the ancient Persia, or Medo-Persian empire, terminated, after a lapse of 206 years. Large additions were made to its original territory by the ambition and warlike spirit of the Medo-Persian monarchs, and their brave and heroic troops. Babylon remained the seat of empire, though Ecbatana, the capital of Media, was the accepted summer residence of the Persian rulers. Of this, the second universal empire of the world, the prophet said in the interpretation of the dream, "and after thee shall rise another kingdom inferior to thee."

GRECIA.

Through the conquests of Alexander the Great and his invincible army, the Macedonians became masters of the territory of Persia and its tributary provinces, by the defeat of Darius at Arabela, 331 B. C. Penetrating into India and defeating Porus, an illustrious sovereign of that country, he added largely to the boundaries of that quarter of the Persian conquest, besides opening up to the western Europeans a highway to the rich trade of the East Indies. The Persian power was completely broken by the defeat, discomfiture and death of Darius, and the throne of universal dominion passed from it to the Macedonian conqueror, and has since been recognized as the Grecian Power. Alexander afterwards proceeded to Babylon, which he made his imperial (metropolitan) city, and where he was met by ambassadors from all parts of the known world—representatives of his conquests—and occupied himself in maturing plans for future conquests, and for the advancement of civilization and refinement in the extensive domain already acquired, and in the games and banquets inseparable from Grecian manners and customs.

Grecia held universal sway over the nations 301 years, succumbing at length to the iron yoke of the Cæsars, after which the whole of Greece proper was reduced to a Roman province, under the name of Achaia. It was noted during its prosperity for its schools of learning and philosophy; for its poets, its artists, and its historians. Says Worcester, "In reviewing the history of this extraordinary people, we see much to admire and much to condemn. With regard to genius, learning, patriotism, love of liberty and heroism, they were unrivaled among the nations of antiquity." The names of Demosthenes, Cicero, Lycurgus, Lionides, Miltiades, Socrates, and a host of others from among the ancient Grecians, will always remain household words. It had its gymnasiums for the training and physical culture of its athletes, its private schools for the youth, and its rigid home training for the children. The instruction from childhood was calculated to encourage bodily strength and military prowess, instead of mental excellence.

Of this, the third universal power of ancient times, Daniel briefly tells the king, in the interpretation of his dream, "and another third kingdom of brass, which shall bear rule over the whole earth." Dan. ii. 39.

ROME.

Rome, the last of the four great empires of antiquity, rose from insignificant beginnings to almost universal authority, exceeding in its national military achievements, its stability and governmental power, as well as in the extent of its dominion, either of its predecessors.

The history of no other country is more noted for its illustrious personages, or more prolific of notable events. Its annals include, in its rise, progress and decline, an account of each of the nations preceding it.

The Grecians surrendered their last vestige of power to the Romans with the siege and fall of Corinth, and, as the dominant power, continued to sway the sceptre of universal empire 669 years, when by the invasion of the barbarians, (The violent irruption of the Goths, Vandals, Huns, and other barbarians, hastened this event — the downfall of the barbaric Roman power —and precipitated the downfall of the empire. New nations seemed to rise, and to rush from unknown regions in order to take vengeance on the Romans for the calamities which they had inflicted on mankind. These fierce tribes either inhabited the various provinces of Germany, which had been subdued by the Romans, or were scattered over the vast countries in the north of Europe and northwest of Asia, which are now occupied by the Danes, the Swedes, the Poles, the subjects of the Russian Empire and the Tartars. In less than two centuries from their first irruption, barbarians of various names and lineage plundered and took possession of Thrace, Pannonia, Gaul, Spain, Africa, and at last of Italy, and Rome itself. The vast fabric of the Pagan Roman power, which it had been the work of ages to perfect, was in that short time overturned from the foundation.....The Saxons became masters of Britain, the Franks of Gaul, the Huns of Pannonia, the Goths and Lombards of Italy and the adjacent provinces.—From Wm. Robertson's history of the Middle Ages) and the abandonment of Italy by her rulers, the temporal power was transferred to the head of the papal church, who assumed the reins of government and sovereignty of the world. This cause, and the social disorganization of Europe, aided, too, by the spiritual status of Roman bishops, brought about the recognition of his authority throughout the European countries as an arbiter in their relations to each other, and of the sovereigns of each to their respective sovereignties.

"The mode of worship among the ancient Romans was analogous to that of the Greeks. Votive offerings, prayers, vows, sacrifices, libations, purifications, banquets, lays, songs, dances and games made up the sum of their divine service." Lib. Univ. Knowl. "It looked, however, the fanciful extravagances of the latter and was, consequently, free from the abominations that are the natural offspring of the unbounded sway of fancy." Ibid. "A code of moral and ethical rules, furthering and preserving civil order, and the pious relations within state and family, were the palpable results of this religion, which in its barrenness of metaphysical notions, did nothing for the furtherance of art." Ibid. With the change from the exclusively temporal power to combined temporal and ecclesiastical rule, very many of the rites and ceremonies of the ancient Roman worship were adopted and engrafted into the ritual of the dominant church. Thus prayer to the immortal gods was transmuted into adoration of the saints; votive offerings to the sale of indulgences, etc., etc. Not a few of them have found their way, too, through the reformation of the 16th century to become a part and parcel of the Protestant offshoot from Romanism, either unchanged, or so modified as to be less repulsive than they were under the ancient Pagan mode of worship.

"The extraordinary temporal authority of the pope was at once the consequence and the support of his acknowledged spiritual power: (In the primitive church the jurisdiction of bishops was equal and co-ordinate. They derived perhaps some degree of consideration from the dignity of the See in which they resided. They possessed, however, no real authority or pre-eminence but what they acquired by superior abilities, or superior sanctity. As Rome had so long been the seat of empire and capital of the world, its bishops were upon that account, entitled to respect; they received it; but during several ages they claimed and received nothing more. From these humble beginnings they advanced with such an adventurous and well-directed ambition that they established a spiritual dominion over the minds and sentiments of man, to which all Europe submitted with implicit obedience. Their claim to universal jurisdiction, as the heads of the church, and their pretensions to infallibility in their decisions, as successors to St. Peter, are as chimerical as they are repugnant to the genius of the Christian religion. But on these foundations the superstition and credulity of mankind enabled them to erect an amazing superstructure. In all ecclesiastical controversies their decisions were received as the infallible oracles of truth. From Progress of Society in Europe during the Middle Ages, by Wm. Robertson.) and even Protestants have recognized the Roman church of the mediæval period as absorbing into itself almost the whole of European christendom, and as the only public (even though they believe it degenerate and corrupt) representative of the church in the West." Lib. Univ. Knowl.

For the period of 1260 years the union of church and state gave Papal Rome the chief authority. Its dominion extended over the whole of the Alexandrian conquest, and notably farther, by the wonderful influence of the Vatican through its proselyting evangelists scattering broadcast throughout countries which were then unknown, and others that were only partially under papal authority.

At the zenith of his power the Roman Pontiff made and deposed kings, or led them captives at his will: controlled the entire affairs of church and state, and held almost unlimited sway over the minds and consciences of united christendom. The domestic relations as well as the mental characteristics of papists were conformed to the model planned by the clergy of the people. The rich and the poor alike bowed at his bidding, the old and the young equally paid him homage and divine honors. The king on his throne, not less than the peasant in his cot, implicitly yielded obedience to his mandates. This domination of the pope and servile submission to his almost unlimited power was one of the main causes that led eventually to the non-acceptance of his temporal supremacy.

"The natural result of this wide-spread supremacy of the Roman church was, that the spiritual aspects of the church became gradually more and more merged into its mere machinery of external government. Everything that could give power and efficiency to it as an institute was carefully watched and nursed; but, when, in the course of the 15th century, and even earlier, spiritual life began to die out in the center of this vast system of ecclesiastical government in Rome itself, the baleful effects of such spiritual decay speedily began to tell through all its borders. The growing corruption showed itself in many forms,—in a prevailing ignorance among the monks and higher clergy; in the perversion of ecclesiastical offices, and especially in the grossly materialistic abuse of spiritual privileges and censures. The great impetus which the friars had given to the papal power in the 13th century had died out. They had sunk from being zealous and active preachers into bigots and mendicants, cumbering the ground. The secular clergy were hardly less corrupted; in many cases the higher dignitaries of the church had no interest in the spiritual duties of their office, and gave themselves up entirely to the pleasures of a worldly life, or, at best, to the duties of political and military activity. The revival of the old classical literature of Italy,—the spirit of what is called renaissance,—accelerated this movement of spiritual decay. The papacy itself became half Pagan. The church was little cared for even as an organ of government; it was used as an engine of self-aggrandizement and the most extravagant luxury." Lib. Univ. Knowl.

The main cause of its loss of temporal power and authority was to be found directly within its own bosom. Ambitions of retaining its political influence among the nations over which its political as well as theological mantle had been thrown for a long series of years, it gradually lost its theological prestige. Its abuses became so flagrant as to induce active thinkers and devout men, such as Wycklife of England, Huss and Jerome of Prague, Reuchlin of Germany and Erasmus of Holland, to denounce the clergy in the most decided terms, whenever an opportunity was afforded.

The spirit of persecution employed by the Papal See to overthrow and eradicate the movement inaugurated by these reformers gave strength and solidity, rather than diminished, the force of their denunciations. This reformatory movement became stronger and more energetic daily and yearly. Luther and his cotemporaries carried on the work until finally it received the sanction, support and co-operation of some of the German states. After a long and severe struggle, and a failure to effect a compromise between the papal power and the reformatory parties, (Protestants they were now called), at the diet which assembled at Augsburg in 1555, articles were framed for the pacification of both parties, by which the Protestants "were freed from papal domination," and were permitted to enjoy the exercise of their religious rights and practices; as they please., both parties binding themselves, however, to respect each other's convictions, and not to injure or persecute one another on account of their religious views. Sweden and Denmark had already given a formal sanction to the plan of doctrine, discipline and worship of the reforming party. Other countries rapidly seconded their labors and efforts for the promulgation of the Scriptures, for a higher grade of religious culture, and for a better standard of education and purity of character among the clergy, until the complete separation of church and state was generally acknowledged, a result naturally following the exclusion from the mother church.

The doctrine of the separation of the temporal and ecclesiastical authority seemed to follow almost mechanically, or as a natural output of the reform movement, and, adjoined to the pope's loss of unlimited power over his religious subjects in the different states and among the several powers, culminated, eventually, in the destruction also of his political control. Governments began thinking and acting for themselves; making their own laws; confirming their own treaties; and establishing their own governmental relations, both between each other and between themselves and their subjects, without the sanction of the Vatican,—until in about the year 1798 A. D., nearly the whole of the civilized world was politically free from the domination of Papal Rome. Left free to act without the interference of a controlling head, each government, today, stands separate and distinct from each and every other one; with common commercial interests, yet politically distinct, separate and entire. How aptly does the language of the prophet in his interpretation, depict the present status of the world's powers, politically and nationally. Is it not surprising that his prescience could raise the veil of futurity, penetrate through the mists of national rise and downfall, and paint with such exact fidelity the present national relations? Could such prescience have existed had there been no established, well-matured plan of the ages, or, had that plan remained undeveloped to him? If not, by whom was the panorama of futurity unrolled like a mighty canvas displaying mesh after mesh of the network of national succession to the end of Post-tertiary time?

After describing the reign of the Iron (Roman) power in its pagan and papal (two legs) forms, he says, "and whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mingled with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. (Marg. or brittle.) And whereas thou sawest iron mixed with the miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. ii. 41–43.

We may observe in this language a prophecy of the same governmental strength and power that characterized each of the governments in the palmiest days of pagan rule, yet he indicates complete political isolation, and independence in their domestic relations. How complete and perfect the description! What symbol or form of speech could have better conveyed the idea of the present history of the earth's nations' American institutions, internal resources and policies are peculiarly her own; European national politics equally as much, inhere in the bosom of each separate subdivision, or state, yet the whole of Europe and America are firmly bound together for the purposes of commerce, barter and exchange, by international law and equity. Innately strong as iron for individual state interest; intensely jealous of the encroachments of others, all the nations are now watching each other, mutually repellent, except as far as each is covered and guarded by treaty stipulations,—and unwittingly waiting for the ample fulfilment of every event necessary to complete the perfect image of the Babylonian king's vision, even to the end of the toe divisions, and for the closing scenes required to finish the history of the Post-tertiary Age.

Note. No radical change was made in the formation of the successive universal dominions except in the heads of the government. The subjects of the Medo-Persian power were the late subjects of the Babylonian kingdom subordinated by the conquest of Babylonia and increased, afterwards, by conquests of other and insubordinate principalities. The same remark is true of the accessions of Grecia and Rome, at the inception of their supreme domination; the subjects of each being composed of those who had lived under and borne allegiance to the dominant power immediately preceding it.

*Dear Restitution:*

For the benefit of the dear ones of like precious faith, I will pen a few lines. I am all the time in the field at work. I am in a part of the country where there is a great amount of opposition, but nevertheless one dear sister was added to our number by baptism one week ago last Sunday; one of our intelligent women. My work here in Clinton Co., Ind., will close the 15th of September; then I go to northern Illinois to preach as an evangelist for awhile and maybe for a year. And I do hope and pray that my work will not be in vain in the Lord. Oh how much need there is of work to be done and there are but few to do it.

J. S. HATCH.

The Lake Erie & Western R. R. will sell excursion tickets to Old Fort Comfort for $17 for the round trip, leaving Plymouth Aug. 14, good returning till Sept. 4. Enquire of Agent for full particulars.

The Church of God meet for worship and searching the Scriptures every Sunday at o'clock, p. m. All interested in Bible truth are cordially invited to meet with us at 215 Olive Ave., San Diego, California.

# DIED.

McLELLAND.—At his home in Clinton Co., Ind., July 13, 1888, Alvin McLelland, aged 78 years, 10 months, and 28 days.

Brother McLelland was born in 1809 and has lived for over forty years on the farm where his family now resides. He was one of the oldest members of the church of God in this part of the country, being one of the first that came out and accepted the doctrine of the sleep of the dead, the reign of Christ on earth, the destruction of the wicked, and kindred subjects. He has taken our religious paper under its different names ever since Brother Marsh's time. He was a man that stood high in the estimation of his neighbors, and as a member of the church of God there was none that stood higher than he. The writer has known him for over twenty-three years. He and his companion have always taken an active part in entertaining the dear brethren that have labored in word and doctrine, and he has given of his means for the support of the word of God. The little band here have lost a good brother, and the community a good citizen, but our belief is that he sleeps in Jesus. He died when all of the family were asleep, some time between two o'clock and five, in the morning. At five his wife called him two or three times, but receiving no answer she raised up and found him dead. The day before he had been as well as common, and had worked in his garden in the evening. Had eaten a hearty supper and went to bed as usual. He was up at two in the morning but made no complaint at that time. His children and grandchildren were all present except one grandchild at his funeral. The services were conducted by Brother E. C. Andros and the writer. I have been with him several times during the past winter. He has been feeble and said to me twice this summer, "Brother Hatch I want you to spend all the time you can and talk with me, for I wont be able to go out to your meetings much any more." There was a large concourse of people out at the funeral.

J. S. HATCH.

MORROW.—At her home near Modoc, Mo., Nov. 23, 1887, of pneumonia fever, Sister, wife of Hiram Morrow, aged 48 years.

Sister Morrow was born in Mason Co., Mo. She united with the Campbellite church in an early day. In October, 1887, she was baptized into the all-saving name of Jesus, the Christ of the Bible. She did not live long after she was baptized, but she thanked God that she did obey from the heart that form of doctrine, and then fell asleep in Jesus. Oh how sweet that sleep will be to all the weary pilgrims. She left a husband, three girls and two boys to mourn her loss; also a host of friends as she had no enemies except death, and that enemy holds her now. But thank God he will soon be destroyed, as he that holds the keys of death and of hell will soon come to our rescue and will destroy him that had the power of death. And he will release every son and daughter of Adam that are held in consequence of Adam's sin. Comforting words were spoken by the writer at Modoc, Mo., in the Catholic church on the second Sunday in June, 1888. Subject: "But man dieth and wasteth away; yea, man giveth up the ghost and where is he?" The man not the ghost. The house was crowded full and a number outside. All seemed interested very much. Let us so live that whether awake or asleep when Jesus comes we may be found at our posts.

After the meeting was over we continued meeting till Wednesday night. Two souls put on Christ by baptism during the meeting. One of them had been baptized in the Campbellite faith, but both are now sisters in the Lord. Well I am also an evangelist; I go forth to proclaim the word of life to a dying race, wheresoever there is a way opened. The calls are many but the money is scarce, as it now is hoarded up by the money kings of this earth. The brethren in the west are generally poor, and that is the class that James says God has chosen. I have now more calls than no man could fill, even if it is an off year as some of the brethren said the world say. Well off or not off I must work for the King of kings and Lord of lords, so I may be found at my post when he comes, is my prayer.

JOHN MOORE.

DUNMORE, Pa., July 9, '88.

*Dear Restitution:*

Another has fallen from the ranks of those who have long fought the good fight of faith, one who for twenty-eight years out of sixty-two, has been zealous in defense of the truth as it came to him.

Brother Truman Finn, of this place, was called to surrender his life on July 1st, and was buried on the 3d. For weeks before his death he suffered more than any other than himself knew; his disease was cancer of the stomach. His regard for those surrounding him was so great that he disliked to have them know how much he suffered. He was blessed by the loving ministrations of a devoted wife, who, in this hour of her trial, knows what it is to lean on the arm of Omnipotence. Having visited here ten months ago, I for the first time then made the acquaintance, little thinking when we parted, so soon to be summoned by telegram to speak at the funeral. All I could do was to offer words of comfort to those bereaved, and point others to the word of God he so greatly prized, as the only foundation on which a solid hope could be built. He did not shrink in the trying hour, assured as he was that his Redeemer liveth. His last counsel to two adopted children was that they aim for the narrow way of life.

GEO. W. YOUNG.

## Announcements.

The Annual State Conference of the Church of God will meet at Clayville, Bracken P. O., Huntington Co., Ind., beginning on Friday, August 31, 1888, at 2:30 p. m., and last over Sunday. Those coming by the Nickle Plate R. R., will stop at South Whitley. Those coming on the Wabash, St. Louis and Pacific R. R., or the Cincinnati, Wabash & Michigan R. R., will stop at North Manchester, where they will be met and conveyed to the place of meeting. At our meeting at Antioch last June the subject of having the churches represented at Conference by delegates was discussed, and a motion was made that each local church appoint, at a meeting of the church held previous to the Conference, delegates who can attend the Conference, and that the Church officers send the names of such delegates to the Conference Secretary, that they may be known as the authorized representatives of such church. It was also urged that at the same meeting the local churches collect such amounts as they can, to send to the conference for purposes of evangelizing. Brethren, this work is important. Business is business, and the work of spending the money the good Lord has placed in our hands to the best advantage, requires just as much attention as any worldly affair, and a little more care. So I urge it upon every Church of God in Indiana, to have a meeting soon, and appoint your delegates and make a generous collection, and report the action, and come to the meeting prepared to make a grand good effort to do more this year than last, and do it better, for the time to work is getting very short.

The brethren and sisters at Clayville are able and willing to accommodate all who will attend. Any one intending to attend this meeting, who is not acquainted with the route, etc., will do well to write to A. G. Brookover, or Dr. G. W. Fry, Bracken, Ind., stating what time they expect to get there, and they will be cared for.

A. R. UNDERWOOD, Sec.

The second quarterly meeting of the A. C. Conference of Michigan will be held with the church at Hesperia, Oceana Co., commencing Friday evening, August 17th, 1888, and holding over Sunday. Teams will meet the morning trains at Fremont, Friday, the day the meeting commences. Fremont is twelve miles from Hesperia situated on the Chicago & West Mich. R. R. between Big Rapids and Muskegon. Those going by way of Big Rapids will have to stay in Big Rapids or Fremont Thursday night. Let us all come to the meeting with hearts full to overflowing with the love of God and make this meeting one long to be remembered on account of the power of God with us.

A. L. FOX, Pres.
PETER L. SCOTT, Sec.

## Week End Tickets.

Beginning with Saturday, July 14th, the Vandalia Line will place on sale at one regular local ticket fare for the round trip, at all its ticket stations, excursion tickets to any other station on the Vandalia Line, good going on any regular passenger train on Saturday evening or Sunday morning and good returning on any regular passenger train which will enable passengers to return to starting point before noon of Monday immediately following date of sale. Such excursion tickets will be sold only to such stations at which passenger trains stop as per official time tables and will be sold only when such official schedules indicate that there is time to return to starting point before noon of Monday next following the date of sale of such tickets. The tickets will be sold to all applicants and between all stations on the Vandalia Line at which regular passenger trains stop to deliver or receive passengers.

# Poetry.

## THE WALK OF FAITH.

My child, I send thee far upon a journey,
A journey very desolate and lone,
Go forth, believing, though thou canst not see me,
That I am watching and will guard my own.

Father, it seems so very dark and stormy—
The clouds are gathering thickly in the sky—
I dare not venture out into the darkness,
Unless thou'lt promise I shall see thee nigh.

My child, how is it that thou can'st not trust me?
Have I not kept thee all the days of old?
Have I not loved thee when thy heart was failing,
At times when other hearts proved false and cold?

Father, I know it all, and my own weakness;
But oh! I long to feel thee at my side,
To clearly see thee 'mid the stormy darkness—
Then should I never fear my steps should slide.

My child, if thou beheld my actual presence,
Thy walk would merely be a walk of sight;
'Tis nobler far to venture forth, believing
That, as I send thee, everything is right.

Father, I go; fulfil in me thy pleasure,
Do what thou will, but give me faith to know
That all things for my good shall work together,
Though tempests rage around and fierce winds blow.

My child, I will; and often 'mid the darkness
Thou'lt hear the accents of a still, small voice
Saying, in tones of gentlest consolation,
"Lo, I am with thee! trust me and rejoice."

—Charlotte Murray.

# Selections.

## FALL OF A FIRE BALL.

NEW YORK, June 27.—A flying ball of fire struck the ground, exploded, and scattered sparks and stones for 50 feet in every direction in East Twenty-fifth street, between Second and Third avenues yesterday. Workmen engaged on the new building, 219, were paralyzed with fear, and would not return to work for some hours. Dwellers in the neighborhood rushed with blanched faces to windows and doors, and pedestrians, who were blinded by the flash of the meteor and stunned by the explosion, fled to shelter. No lives were lost. The skies had rapidly cleared after the first severe thunder shower, and about 1:05 p. m. the sun appeared. Almost simultaneously a dazzling brilliant sphere about two feet in diameter and emitting countless white sparks, was seen in the air descending rapidly. In its train was a streak of livid fire, like the tail of a comet. The flying fire-ball came in a southeasterly direction and was first noticed at about the height of the house tops. It struck in a heap of gravel, brick, planks and other building material in the gutter facing 219, and a sharp report like that of a thousand pistol shots followed. There was a strong smell like that accompanying lightening strokes, and several persons near received severe electric shocks. Big sparks flew out and the gravel and bricks were scattered. The first of the astounded witnesses of the phenomenon to recover his wits was Engineer Barrett of Engine Company 16, who had been standing in the doorway of the engine house a few feet away. He ran to the spot where the fire-ball had struck and found a two-inch plank, burned and twisted, with a hole as clean as if made with an auger bored completely through it. A half brick was afterward picked up which had been bored in the same way as the plank, and probably received the first stroke. Mrs. Gorman, Mrs. Riley and two other women who were at the dinner-table in the basement of 221, saw the ball descending, and ever after that after it struck they saw it rebound past their window and up into the air again. Little four-year-old Edwin Gorman who was leaning from the window was frightened almost to death and ran under the table where he remained sobbing and crying for many minutes after. John Simpson, a plumber at work a few doors up the street dropped his wrench and ran around the corner into Third avenue. John Marsh, a stonemason, saw the blinding flash of the fire-ball and simultaneously his mallet and chisel fell to the ground. His arms tingled as if from an electric shock for hours. The noise of the explosion was heard as far as East Twenty-ninth street and Fourth avenue. Five minutes later West Twenty-fifth street was filled with a crowd of people that came running from all directions, and were astonished that no great damage had been done by the bolt. Mrs. Gorman, who was badly frightened by the shock, was given the half brick that showed a cleanly-bored hole an inch and a half in diameter, and this and the bored plank were shown to hundreds of people during the afternoon.

## The Last Man on the Wreck.

A few years ago a homeward bound vessel was wrecked on the southwest coast of England. The lifeboat was launched, and away the men went, and were a long while at sea. Darkness set in, but the people on the coast lighted great fires so that the lifeboat might be guided on its return to shore. After awhile they saw it returning, and a great strong man, of the name of John Holden, who was on the coast, cried aloud to the captain of the lifeboat, 'Hil hil have you saved the men?' The captain answered, 'Ay, ay, I have saved the men;' and all hearts were filled with gladness. But when they reached the coast it was found that one man was left clinging to the mast. 'Why did not you save him?' said Holden—'why did you not save him?' 'Because we were exhausted,' said the captain, 'and we should all have perished if we had remained another five minutes attempting to save one man.' 'But you will go back—you will go back to the rescue?' They said they had not the strength, the storm was so fierce. Holden threw himself on the shingle, and lifted up a prayer to God louder than the storm, that God would put it into the hearts of some of those people to go to the rescue of this one man, just as Jesus Christ came to rescue one lost world. When he ceased praying six men volunteered to accompany him, and John Holden, with his six men, were prepared to go and rescue that one man. They were preparing to start, when the good old mother of John Holden threw her arms around his neck and said, 'John, you must not go.' What can I do if you perish? You know your father was drowned at sea, and it is just two years since your brother William left; we have never heard a word from him since. No doubt he, too, has perished. John what shall I do if you perish?' John said, 'Mother, God has put it into my heart to go, and if I perish he will take care of you.' And away he went; and after awhile the lifeboat returned, and when he neared the coast a loud voice was raised, 'Hil hil John have you saved the man?' John answered, in a trumpet voice, 'Yes, we have saved the man; and tell my mother it is my brother William we have saved.' Now, there is your brother man the wide world over; haste to the rescue even if you perish in the attempt."

## ROME AS AN "ALLY."

During the last few months there has been some discussion among Protestants as to their relation to Romanism, in view of the moral dangers of the age and nation. In the latest numbers of two missionary periodicals, several writers from regions where Romanism is powerful contribute the results of their experience in regard to the question as to whether Rome is to be welcomed and encouraged? They do this, not at all in concert, but merely in the course of the ordinary records of their work. How many Americans visit the home of the hero and martyr, John Huss, and have no conception of its spiritual condition. Of a recent religious service in Prague, Rev. Mr. Clark says in *The Missionary Herald*: "An intelligent woman who had been well educated was present for the first time, coming out of curiosity to see the sect that the priests rail against so vehemently. The ignorance of this educated Romanist is revealed by the question she asked: 'What book was that from which the preacher read?' Well informed is many books, and speaking several languages, she did not recognize the one Book." Of a procession of several hundred poor pilgrims, he adds: "They were on their way to the so-called holy mountain, twenty miles from Prague. It was a sad sight, and saddest still to think that not one of them had the words of Jesus. To go out upon the streets and give them New Testaments would secure prompt arrest."

Rev. Dr. Greene, in *The Church at Home and Abroad*, describes his visit to Guerrero, the scene of the recent martyrdom of three evangelical teachers in Mexico. He says: "Who could blame me if I laughed a bitter, sarcastic laugh when I remembered those who, despite such scenes enacted in all Romish lands, originated and executed by the Romish priesthood, still puzzle their brains and give slight to their eloquence in hypothetical reasoning to prove that the Romish church is our 'ally,' and not our foe? I do not believe it for a moment."

In the same periodical, Rev. Dr. Blackford writes from Nabla, Brazil of a monk's mission that developed much popular hostility to evangelical work with the following characteristic features: "During the 'mission' of the monks they had an *auto de fe*, and burned in a public square, before a huge cross, a number of Bibles and other books and tracts. They had the rabble all their own way, but the better portion of the people were thoroughly disgusted, and the affair will no doubt turn out for the furtherance of the cause.

"Here all abides in the same torpor of indifference. For a month to come a series of pagan festivals will afford amusement for the people of this great city, to the incalculable detriment of morals, religion and even their temporal interests; and all in the name of the religion of Jesus. Popery is Satan's masterpiece."

It is not necessary for us to add any opinions of our own to these decided views of educated, consecrated men, who know by closest contact with the "ally" just what the alliance will accomplish.—*N. Y. Observer.*

## The Martyrdom in Mexico.

It will be remembered that last August three Protestant teachers in Guerrero, Mexico, were assassinated in a riot stirred up by a Roman Catholic priest, named Vergara. The Rev. J. Milton Greene, D. D., has recently visited the scene of martyrdom, and sends an account of his journey to the *Church*. In the course of it, he says: "Passing the cemetery where the precious dust of the three martyrs reposes, we were met at the entrance to the town by several brethren, who, with open arms and tearful eyes, welcomed us with a heavy Mexican embrace, and accompanied us to the residence of the widow Zaragoza, where Abraham and Felipe were murdered. Touching as was my reception, it did not absorb my attention, which was rather fixed upon the battered and broken doors, and the blood-stained walls, which remained as most impressive reminders of the awful tragedy which had occurred seven months before. There on the wall hung the bookshelves from which the murderers snatched one of the largest volumes, tore off the covers, seated himself on the helpless form, and beat it with the book, which he afterward placed in mockery under the bleeding head as a pillow, then left his poor victim, still in the agony of death, to rush with his comrades to the house of Miguel Cipriano, and complete the bloody, sickening task. Oh! as I looked at the mutilated book, which I preserve as a sacred relic still stained with that consecrated blood, and as I lay down at night on that bed where the summons to a martyr's death reached my poor boy, I realized as never before what martyrdom is in all its hideous reality, not as we paint it to ourselves afar from all shadow of danger, not as we sing of it in our moments of Christian ecstacy, not as we imagine to ourselves the white-robed blessed ones around the throne, but as it came to our dear brethren, mocking at the love of life and blasting the hopes of continued existence and usefulness in the world, breaking the hearts of loving wife and children, accompanied by physical agony and blood, nervous torture and bodily dissolution, the shrieks and groans of the dying mingling with the heart-piercing lamentations of wife and children, and the pitiless, diabolical butchery of demonized, infuriated religious fanaticism. I have never seen elsewhere such a pall of desolation as rests on the village. Scarcely a house exists, apart from those occupied by our brethren, from which the husband or the sons, or both, are not absent. Twenty-two of those who took part in the massacre have been consigned to the army and sent to Yucatan—most of them to die on its burning sands; fifteen are in the district jail at Teloloapan, one league away, of whom 'four at least,' says Governor Arce, 'will be shot,' while another fifteen are fugitives from justice, and among them the priest, Vergara, whose photograph, a hundred in number, with a circular urging his arrest, have been sent all over the republic."—*Christian Herald and Signs of Our Times.*


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| STATIONS | Express 51 | Mail 53 | Local 59 | Thro' Freight 61 |
|---|---|---|---|---|
| South Bend | 6 00am | 12 05pm | 10 00am | 2 30pm |
| La Fayette | 8 43am | 2 48pm | 11 14am | 4 58pm |
| Lafayette | 8 45am | 2 50pm | 11 20pm | 4 00pm |
| Hibbard | 9 05am | 3 15pm | 1 25pm | 6 00pm |
| Marmont | 9 18am | 3 26pm | 2 04pm | 6 00pm |
| Maxinkuckee | 9 27am | 3 35pm | 2 16pm | 6 30pm |
| Kewanna | 9 45am | 3 54pm | 2 40pm | 6 30pm |
| Logansport | 10 45am | 4 55pm | 3 50pm | 7 40pm |
| Logansport | 10 45am | 5 00pm | | |
| Colfax | 11 20am | 5 35pm | | |
| Indianapolis | 11 00am | 6 10pm | | |
| Crawfordsville | 9 47am | 4 50pm | | |
| Terre Haute | 12 00 m | 7 00pm | | |
| St. Louis | 7 30pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 54 | Express 52 | Local 60 | Thro' Freight 62 |
|---|---|---|---|---|
| St. Louis | 8 30pm | 9 00am | | |
| Terre Haute | 5 05pm | 4 00pm | | |
| Crawfordsville | 8 15pm | 6 15pm | | |
| Indianapolis | 7 10pm | 5 10pm | | |
| Colfax | 2 50pm | 10 45pm | | |
| Olympia | 10 25am | 2 30pm | | |
| Logansport | 10 45am | 2 45pm | 5 25am | 2 35pm |
| Kewanna | 11 00am | 3 00pm | 6 45am | 10 00pm |
| Maxinkuckee | 11 23am | 3 20pm | 7 05am | 10 30pm |
| Marmont | 11 36am | 3 37pm | 8 24am | 11 00pm |
| Hibbard | 12 00pm | 4 00pm | 8 36am | 12 30pm |
| Monticello | 12 28pm | 4 30pm | 9 18am | 1 30pm |
| La Fayette Junc | 1 05pm | 5 05pm | 9 50am | 2 30pm |
| South Bend | 1 15pm | 5 10pm | 11 00am | 4 45pm |

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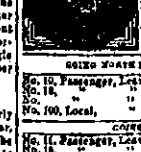

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| | | |
|---|---|---|
| No. 10, Passenger, Leaves | | 12 36pm |
| No. 18, " | " | 9 45pm |
| No. " | " | 1 22am |
| No. 100, Local, | " | 6 45pm |

GOING NORTH.

| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 4 00pm |
| No. 19, " | " | 12 20pm |
| No. " | " | 10 30pm |
| No. 101, Local, | " | 10 00am |

†Daily except Sunday.

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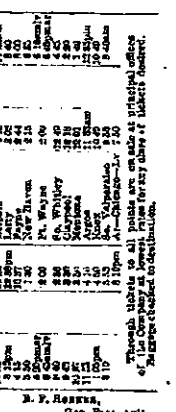

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| | Depart |
|---|---|
| Mail Express | 7 45am |
| No. 12 (Passenger) | 11 40am |
| Fast Line | 12 20pm |
| Chicago Express | 2 40pm |
| Ft. Wayne Accommodation (Arrives) | 6 00pm |
| Local Freight | 10 00pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 8 15am |
| No. 11 (Passenger) | 12 30pm |
| Fast Line | 2 00am |
| Day Express | 4 20pm |
| Ft. Wayne Accommodation | 7 20am |
| No. 101 (Passenger) | 1 25pm |
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BY DR. J. H. THOMPSON.

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"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter." Dan. ii. 44, 45.

With this explanation and prophecy Daniel closes the interpretation of the king's dream, and they lead to the consideration of a new class of phenomena directly connected with, and pertaining to the close of the Past tertiary age. It is a noteworthy fact that the crushing blow of the stone that was cut out without hands, fell, not on the head of gold, (it is sometimes urged that the imperial sceptre of either of the four universal empires of antiquity failed to embrace in their respective jurisdictions either the Chinese empire or the western hemisphere. While it may be conceded that neither China nor North or South America were overrun by the conquering hosts of either of these powers, no one can truthfully assert that, in case subjugation had become a necessity, they were not given into the hand of the power of these kingdoms, and that they were not made subservient to them, yet strictly in accordance with the terms stated by the prophet,) nor on the breast and arms of silver, nor on the belly and thighs of brass, nor on the legs of iron, but upon the feet of the image which was part of iron and part of clay,—on the intermingled yet uncombined subdivisions of the kingdoms, at their lowest part, and in their independent, self-dependant and isolated forms of national government.

Another thought is, that this, the fifth universal monarchy of the earth is not a government of the people, for the people, by the people; not a human government instituted by human rulers for the control and well-being of humanity, but, instead, a God-ordained kingdom, "set up" by God himself, endless in duration, unchanging and unchangable either as to its federal head, or its associated rulers, and that its mission, at least in part will be, to destroy all human theories of political economy, and all the opposite, conflicting and pernicious influences, teachings and tendencies that have been brought to bear on humanity during the long previous periods of history, in which the imperfect, law-breaking, death-doomed man of the Tertiary Age creations, by his legislation, utterly failed to enact laws by which crime could be effectually suppressed, criminals brought to justice and adequately punished, or under which law and order could be enforced for the good of all.

Such a kingdom, so ordered, so arranged, "set up," established, ruled and kept, by the God of heaven, could scarcely be called by any other name than "The Kingdom of God," or, "The Kingdom of heaven," which terms are used interchangeably as applicable to the same object, and similar conditions in the Scriptures of truth. It is true, too, that every literary, historical and scientific work published, has a nucleus, or central idea, around which all the facts narrated, and all the conclusions drawn, cluster, affording to it support, steadfastness and permanence as a basis of consistence, a central dome, as it were, to which each item recorded acts as a post, or girder, or keystone, for the perfection and completion of the architectural structure. The Biblical writings are no exception to this rule. They in common with every other record, sacred or profane, have one central thought, one topic around which all the historical events, and all the chronologies, and the prophecies, the biographies and the promises, revolve in constant procession, like satellites around a central luminary; giving strength and receiving vitality. Like a grand river this one thought passes onward through the sacred narrative, beginning with its beginning and ending with its close, and connects itself with all the history of the historical or Post-tertiary age; receiving their contributions, as springs, and rivulets, and brooks, and deep-flowing tributaries, to feed the main stream, which eventually becomes lost in the vast ocean of God's creative wonders and goodness, in the completion of the master-work of the ages.

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It seems to have been the burden of God's plan when the foundations of the earth were laid, and of the work of the ages that precede the present. All history but records the events necessary to its development; even the wrath and evil doings of the vilest conforming to that grand consummation. It is the aim and end to which the combined labors of God and man, during the present age, working in unison, directly lead.

THE KINGDOM OF GOD.

For it was created subject to law.
For a promise was made to Eve's seed after the fall.
For it the Abrahamic promise was given.
For it the promise was confirmed to the fathers.
For it the Jewish nation existed.
For it the prophets prophesied.
For it the Christ was born, taught, suffered, died and was resurrected.
For it he ascended on high, promising to come again.
It comprises the entire gospel.
For it the resurrection is promised.
It is the basis of Christian faith and practice.
For it the ages were constituted.

The diagram illustrates the relation of Scriptural events, prophecies, etc., to this "one central thought" of the Creator, as expressed by the summary of age-work in all the ages. (See Classification of Creative Periods, in No. 1. It will be noticed that each separate topic centralizes in and forms a part of the labor necessary to the unfoldment and full development of the central fact; and this will be more thoroughly discussed in the consideration of the future judgment and the future age, (age to come), and of the things that are revealed as pertaining thereto.

OF AGE WORK.

With the work of the ages to the present historical part of the Post-tertiary, we have somewhat familiarized ourselves in the preceding papers. We have seen how the formless chaos of molten matter, cast off from its solar parent in obedience to co-related, God-governed forces, termed natural law, and enveloped in a shroud of thick, impenetrable cloud-mist, existed, water-enveloped, during the extended period of the chaotic age; assuming form, and rock-encased stability, yet giving little promise of future utility or adornment. We have traced its advance to the succeeding age, in the firmness of its rocky coating and in its increased solidity of the surface crust, and in the cloud-lift, discovering an interstratum of atmosphere, surcharged with noxious vapors, interposed between the waters above and those below the firmament, as well as the low form of animal life introduced near its close, prophetic of future living organisms to inhabit it. This age was followed by another, noted for the separation of the enveloping waters into seas covering vastly greater extents of territory than do those of the present, and by the establishing of continental outlines; for its advance in the types of its fauna, and for its vast deposits of arenaceous and argillaceous hot-beds, composed of the metamorphic disintegrations of primitive strata, for the generation and development of a powerfully developed flora—thallogens and zorogens,—peculiarly adapted to the conditions of the land areas, which furnished them secure subsistence, and a rock-encased sarcophagus. As the atoms rolled on the bursting of the aerial water stratum, revealed the sun, the moon and the stars, set to give light upon the earth; and vast multitudes of fishes, pursuing the few simple ends of animal existence,—the enjoyment of life, the securing of food for their daily wants and necessities, and the propagation of their species. They lived and sported in the Devonian seas, only to receive a sepulture in the "Old Red Sandstone" strata, which, quarried, becomes the tell-tale of their species, of their existence and of their wonderful fecundity, among the gymnogens that formed the flora of the age, to the period of its carboniferous era close. The profusion and uniqueness of its dense flora, and not any change in its fauna, is the characteristic of this (the Carboniferous) era. To the flora of its precursors was added Monocotyledons,—the grasses, palms, orchids, etc., that by fossilization has yielded the world an abundance of fuel, of good quality and inexhaustible supply. Close upon the retirement of this came the age of mammoth reptiles; reptiles unsouth in appearance, disgusting in their habits, and awe-inspiring in their uniqueness, which nevertheless filled the plan fostered in the Divine Mind,—a link between the low forms of animal life that had gone before, and the grand types to follow them. Birds, too, of enormous size and swift of foot and wing, or mayhap, of sweetest song, waded along the shallow waters of the lagoons, or soared on level wing in the upper air, ready to pounce upon and destroy some of their weaker reptilian or ichthyo cotemporaries, or perched at evening time upon the outstretched branch of dicotyledinous plants, or trees, for their repose. With its departure a new era soon dawned, yielding quadrupeds enormous in bulk, and varied in kind; closing with a large per centum of existing life-forms. In its evening cadence man was created, at once creation's lord and God's co-worker for the completion of succeeding ages. Its eventful close gave place to the historical era, with its ever-changing national conditions, to the waiting, watching time of the present, which is, undoubtedly, near its close, and of which it is proposed to treat at greater length before it is merged into the great, crowning work of all the ages, to-wit: The Kingdom of God.

Of these age-labors Paul writes to his Hebrew brethren thus: "God having anciently spoken in many portions and by various methods to the fathers by the prophets, in the last of these days spoke to us by a Son whom he appointed heir of all things, on account of whom also he constituted the ages." Emphatic Diaglott.

OF MAN'S CREATION.

It has already been observed that man was created like the rest of the fauna peculiar to the Tertiary age, of the dust of the ground, and subject to law; and that to him was given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i. 26. It has also been noted that, by his disobedience of the law which was given him for his trial, man lost his ability to exercise universal dominion, successfully, but it is equally true that God's plan for the ages might not be thwarted by the non-fealty of one man. Hence we find a hint of restoration, (vague and occult though it seems) entwined in God's words to the serpent, before the guilty pair were thrust forth from the garden of Eden to populate the earth.

The law having been broken, its penalty must need be carried into effect; but, afterwards, it has nothing more that it can do with the culprit. God had said, "In the day thou eatest thereof thou shalt surely die," and God's veracity claimed their death when they ate of the fruit of the forbidden tree; yet when dead the law was satisfied, justice was justified, and the man was placed outside the law. Should God, in his wisdom, and in the workings of his plan of the ages, see fit to restore man to life after his death, such an act on his part would not interfere in the least with the law or its penalty. The law is fulfilled and the penalty fully satisfied when man dies, but the power of God does not end there; he who could mould man, the inanimate dust of the Tertiary ground, and quicken him into life and conscious activity could surely reorganize and give life again to dead individuals, if he were so disposed, even though the dust of ages might rest on his mortal remains, or though he might have lain in the death state from time immemorial. The arm of God is not shortened that he cannot save to the uttermost, those who may be *en rapport* with the Creator and with his plan, and work of the ages. Hence we see the great beauty and significance of such words of inspiration as, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23; and of, "For if, by the trespass of one death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through one, even Jesus Christ. So then, as through one trespass the judgment came unto all men to condemnation; even so, through one act of righteousness the free gift came unto all men to justification of life." Rom. v. 17, 18. R. V. So, then, full satisfaction having been made to the law of sin and death, the free gift of God came upon all men through the obedience of faith, and, to "those who by patient continuance in well-doing seek for glory, honor and immortality, eternal life is freely offered, even though the seeker may long have rested in the hadean darkness, and mouldering corruption of the tomb.

To man, when first placed upon the earth, life was given as a free gift by the Architect of the universe without his knowledge or consent. His wishes, desires, feelings and aspirations were not consulted in the matter, but, in the prolongation of that life in the present, or as to its perpetuation for the future age, or, as to the physical conditions attending its materialistic manifestations, now and then, his free moral agency enters largely as a factor. Thousands of channels are open at his command, for abbreviating his present life; only one, the strict observance of physical law, affords him longevity. Innumerable paths lead away from the blessings of an existence in the age to come. Only the obedience of faith and the practical observance of the law of God, will engender any true hope of that life, so that, God's justice and allied attributes remain vindicated and man's free moral agency is left unimpaired, whatever may be man's course of life.

### THE MILLENNIAL KINGDOM, OR THE GLORIOUS REIGN OF CHRIST ON THE EARTH.—No. 2.

The conditions of the physical heavens and earth will be changed in a manner to adapt them to the glorious reign of our Lord, and make them, in the highest degree, conducive to the happiness of his people. We are very clearly taught that the earth will be exceedingly fruitful, and bring forth in great abundance. In Ezek. xxxvi. 33–35, we read: "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become as the garden of Eden." Also in Isa. xxxv. 1, it is said, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

Again, in the second chapter of Joel, beginning with the 21st verse, we find the following: "Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm and the caterpiller, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."

Again, The Lord hath spoken by the mouth of Ezekiel, saying: "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in the land, and shall know that I am the Lord, when I have broken the bands of their yoke," Ezek. xxxiv. 25, 27.

"They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord," Isa. lxv. 23–25.

These are pictures of Millennial glory; for according to the context, they are to be enjoyed by God's chosen people after they have been delivered from their enemies, and returned from their captivity, and made to dwell safely in their own land, with the Branch that shall grow unto David reigning over them. See Jer. xxiii. 5, and xxxiii. 15.

In these pictures we have a magnificent view of the glories that will make the world joyous under the illustrious reign of Christ. Then the powers of the heavens and earth will be subject to his control, as when he stilled the tempest on the sea of Galilee, or with a word caused the fig-tree to wither; or as when he healed "all manner of disease among the people," or with the voice of authority called the dead to life, as in the case of Lazarus and of the widow's son.

At this time the elements of nature will all be made subservient to the interests of his people, and they shall no more be subjected to endure, or even fear the raging storms, the furious cyclones or the mighty floods, such as have so frequently left wide-spread ruin and desolation in their track. Nor will they fear the great army of destroying insects, or the withering drouths, which have so often cut off the productions of the land, and brought famine, pestilence and devastation: for the promise is that they shall be removed, and what they have destroyed shall be given back.

It is also taught in these beautiful representations of Christ's reign on the earth, that he "will cause the evil beasts to cease out of the land," and those which shall remain will be perfectly docile and harmless, so that people who desire may "dwell safely in the wilderness, and sleep in the woods" without any fear of being harmed or molested.

It is very easy to conceive, that under such a condition of things as is here brought to view, the productions and resources of the world will be very largely increased, with much less labor than is now required. And as they will all be controlled by the pure principles of righteousness, they will not be destroyed or wasted by intemperance or through the influence of vile and perverse habits of indolence and dissipation. Nor will they be collected and held by great monopolies, such as oppress and afflict the common people of the present time; but will be adjusted in such a manner as will make all alike sharers in the blessings; for where perfect righteousness reigns, there will be perfect adjustment and equity, and no such thing will be known as one seeking to get the advantage of another.

The glory of Christ's kingdom will be greatly augmented by the fact that his people will be exempted from disease, and their life increased in duration to that of the antediluvians. The Lord says, "I will settle you after your former estate, and will do better for you than at your beginnings," Ezek. xxxvi. 11. And in one of his beautiful millennial pictures, Isaiah says: "The inhabitant shall not say I am sick." Isa. xxxiii. 24. And the Lord Jesus, by promptly healing all that came to him gave us plainly to understand that the subjects of his kingdom should not suffer from disease. And we are informed by the prophet, that "They shall build houses and inhabit them: and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." This will certainly be a very great change from the condition of things now prevalent on the earth—one that will be hailed with joy.

Another glory of the reign of Christ on earth will be, that it will be one of uninterrupted peace and tranquility. A time when "Nation shall not lift up sword against nation, neither shall they learn war any more," Mic. iv. 3. Such is not the condition of the world now, for the earth is a scene of contention and strife, with a prospect, that at no very distant day the nations of Europe will be involved in a general war. The preparations that are now being made, far exceeds anything of the kind that has ever been known in the history of the world. Besides, there is a general feeling of unrest among them, which it is believed will be followed by the terrible and awful realities of war.

It is predicted that such a state of affairs among the nations will precede the Coming of the King, but cannot exist during his reign. For then "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's, and he is the governor among the nations," Psa. xxii. 27, 28. "In his day shall the righteous flourish; and abundance of peace so long as the moon endureth," Psa. lxxiii. 7. "Of the increase of his government and peace there shall be no end, upon the throne of David," Isa. ix. 7. The peaceable and happy condition of the world that shall exist after the establishment of the kingdom of our Lord, which is indicated by these Scriptures, is a glory after which, in this age, the righteous sigh in vain. It can only be seen in prophecy.

When the world shall be recovered from the curse that was pronounced upon it, and shall be renovated and restored to its original fertility and fruitfulness, and its great army of destroyers removed, and its resources adjusted according to the eternal principles of righteousness and equity, as is will be under the reign of Christ, it will only require a small portion of the time to obtain the means of a livelihood. And as during that period, the Lord's earthly people will be exempted from disease, they will be free from the languor and stupidity, which results from an abnormal condition of the system, that largely debilitates the whole human race. And as the duration of life will be increased to its antediluvian longevity, it will afford ample opportunity to explore the various fields of science, and for the acquisition of knowledge, and to become familiar with the great questions relating to God, and to his works, in which a proficiency will be made, which will greatly surpass our highest conceptions.

In this way, by the assistance of the Spirit, the knowledge of God will be diffused through all the earth, as is clearly taught in the following Scriptures, where it is said: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. xi. 9; Hab. ii. 14. "And they shall not teach every man his neighbor, saying know the Lord: for all shall know me from the least to the greatest of them," Heb. viii. 11; Jer. xxxi. 34.

It will be observed that this promise belongs to the new covenant that God, by the mouth of the prophet Jeremiah, said he would make with the house of Israel and with the house of Judah; and Paul refers to the fact that it was to be made with them, without giving the slightest intimation that it had been or that it could be transferred from them, therefore we cannot understand it to have any reference to the church, but to the reign of Christ that shall be established over the house of Jacob, after which the Lord is represented as saying: "Arise and shine; for thy light is come, and the glory of the Lord is risen upon thee," Isa. lx. 1. Then in the third verse it is said: "The Gentiles shall come to thy light, and kings to the brightness of thy rising." From this we understand that the people of Israel, whose place will be nearest the throne, and who will have the most direct communication with the Lord, will be the leaders in the great light and knowledge that shall cover the earth.

The agency by which the earth shall be renovated and prepared for the Millennial kingdom of Christ is the Spirit, the outpouring of which is promised in its completeness, in connection with the new covenant which shall be made with Israel and Judah at the time of their final deliverance and return to their own land, and the coming of the Son of Man to reign over them. (Compare Isa. xxxii. 1, 13–18 with Joel ii. 28–32 and Zech. xii. 7–10). After that, by the energy of the Spirit's power, the curse shall be lifted from the land, and it shall bloom with all the magnificence and glory which are seen in the illustrious descriptions of the prophets.

But to cap the climax of glory that shall shine forth in the kingdom of our Lord, and fill the hearts of his people with joy, it is said that, "He that sitteth on the throne shall dwell among them," Rev. vii. 15 and xxi. 3. The Lord and his Bride whose bodies will be fashioned like unto his own, will doubtless, during his reign, become personally known to his earthly people, and will converse with them familiarly, as he did with the disciples during the forty days that intervened between the time of his resurrection and ascension, and which is also typified by the angelic visitations of the Abrahamic and Israelitish dispensations. To be honored with the presence and association of such visitors will be a glory quite beyond the power of our infinite minds to estimate.

We wish now to call attention to the fact that all this glory which has been described belongs to the Lord's earthly people, and is what Paul calls, "The glory of the terrestrial," 1 Cor. xv. 40, which differs very widely from "The glory of the celestial." And it will be observed that all the blessedness of the Scriptures relating to the kingdom of our Lord, which have been examined, present an earthly prospect, and promise only such things as are adapted to supply the wants and desires of a people having temporal bodies like our own, which is exceeded by "the glory of the celestial" as far as the heavens are above the earth.

Those who are the true members of the Church of Christ, belong to his body and Bride, and compose the heavenly division of the great family of God, and are appointed to a glory that far excels that which belongs to his earthly people: for "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col. iii. 4. All those who are sleeping in him shall be raised, and the living shall be changed, 1 Thess. iv. 16, 17; 1 Cor. xv. 51, and their bodies shall all be "fashioned like unto his glorious body," Phil. iii. 21. "This corruptible must put on incorruption, and this mortal must put on immortality," 1 Cor. xv. 42. Then shall they be equal to himself, for he says to the Father: "The glory which thou gavest me, I have given them," John xvii. 22. They will be clothed with his own glory and splendor, and invested with the exceeding greatness of his mighty power, Eph. i. 19, 20. And all things on earth and in heaven will be in subordination to them who are the Bride of heaven and Queen of earth: and will have authority to judge the world, angels and men, as indicated by the following language of the apostle: "Do ye not know: that the saints shall judge the world? And if the world is to be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. vi. 2, 3.

The place of the church of Christ, during his reign on earth, will be with himself, on his throne; for he says, "To him that overcometh will I grant to sit with Me on My throne," Rev. iii. 21. There they will be partakers of his glory, and co-operate with him in his reign over his earthly people.

Now in conclusion let me say: To you who are members of the true Church of Christ, and who full believe and receive these great and precious doctrines relating to his kingdom, and to the exalted position you shall occupy during his reign, the hope that his coming is near at hand, so indicated in the prophecies and signs of the times, must be full of inspiration; and should lead to a more full and complete consecration of yourselves to the great work of winning souls to the Lord, and also into a more perfect union of yourselves to Christ; "That ye may be found worthy of God, who hath called you unto his kingdom and glory," 1 Thess. ii. 12. And our prayer is that you may all be found looking for him, for the apostle says that, "Unto them that look for him shall he appear the second time without sin unto salvation," Heb. ix. 28.—*W. A. Bowyer.*

# THE RESTITUTION.

B. A. CHAPLIN, Editor.

Plymouth, Indiana, Aug. 1, 1888.


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### EDITORIAL BREVITIES.

DR. SIVARTHA.

In our last issue we inserted a short note regarding his plans for organising a movement (for the re-settlement of Palestine. In the *Montreal Herald and Weekly Star*, for July 18, we find a somewhat fuller notice of his purposes, as follows:

"Dr. Sivartha, of Chicago, is organising a movement for the resettlement of Palestine. He is working in England as well as in America. He is making many converts to his views, and he expects that there will soon be an extensive migration to the Holy Land from both Europe and America. The new colony, although the product of deep religious convictions, is to be formed on strictly business principles. Captain Conder, who has made an official survey of Palestine, reports that its agricultural capabilities are very great and that it can be easily made to rival in fertility the most productive countries of Southern Europe. Plans have been formed to rebuild Jerusalem in harmony with the prophetic descriptions of the Bible. It is proposed to be made a centre of learning and political influence as well as of religion. Dr. Sivartha's scheme is extensive and far-reaching. He says that he has long made it a study to develop not only all Palestine but all the great Euphrates Valley, "which is capable of sustaining 100,000,000 people, and of again being the centre of the world's activities." He expects aid both from Jews and Gentiles. According to his expectations the Jews will form but one-sixth of the population of the reinhabited and revived Holy Land. Dr. Sivartha is evidently an enthusiast, who has the faculty of inoculating others with his enthusiasm."

In the *Christian Herald and Signs of Our Times*, of July 26, we read—"Dr. Sivartha sailed last week on the Anchoria to commence operations on his project for colonizing Palestine. He proposes to rebuild Jerusalem, and has no doubt as to funds being furnished for the work."

From periodicals of the day we learn that the Germans are becoming quite numerous, as colonists, in Palestine. Israel also, in exile, is anxiously looking for the fulfilment of prophecy in being once more gathered back to the "Fatherland." Grand events will transpire in that country in connection with the closing years of this gospel dispensation and the opening years of the now impending Millennial Age. Various actors may take a part, and strange scenes may be enacted in those climes of ancient story. We await the denouement.

CLAIMING a citizenship in heaven—See Phil. iii. 20, R. V.—we do not take any active part in political matters. Still Paul recognized, and claimed his rights as a Roman citizen. So, as a citizen of the United States, and as a lover of liberty, education, and the Bible, and with an intense hatred to those emissaries of Satan, the Jesuits, in their covert treasonable design, in their expelling the Bible from schools, interfering with the management of institutions of learning by ousting teachers, and throwing out books of history that allude to indulgences, and the abominations connected with their sale in the times preceding, and connected with the rise of the Great Reformation, we have taken it upon us to quote pretty freely from different authentic historians a part, and a part only, of what is on record regarding that abominable trade. It was this abhorred Jesuitical encroachment on American rights and institutions that prompted our course; and we are glad to learn that there is a waking up to this subject. It is high time.

IN a number of a few weeks ago, we called attention to a journal published in Chicago entitled *America*. In view of the encroachments of Romanism, and when associated foreigners are outraging true American feeling, and love of blood-bought institutions, by claiming the right to display the detestable emblems of despotism where only the "Star Spangled Banner" should be flung out to the winds, there is ample place for a journal so truly American. Native born Americans, and liberty-loving naturalized foreigners, lovers of the Bible, of free schools and the rights of conscience, will find much to admire and indorse in its columns. Political Judases, who are bartering with a corrupt hierarchy for preferment, would find some very good practical hints in its varied articles.

### Mould, Flowers and Wheat.

We remember four lines written by a poet whose name we cannot just now recall, who, in speaking of future contingencies regarding his dead dust said,

"To think of seasons yet to come
That I may never see;
To think a flower is yet to bloom
Of dust that I shall be."

This surmise might have become a reality if he had been buried in Egypt's battle fields "among the noble slain" in England's wars. To enrich the grain lands of Britain decaying bones are imported, and some summer flowers may draw their gaudy beauties from bone dust, as well as wheat its strength. An English paper says:

The bones of our soldiers who fell in Egypt are arriving in this country to be used as manure. A vessel with a cargo of bones reached Aberdeen. The captain said the bones, principally of the camel and giraffe, while being shipped at Alexandria were found to include a number of perfect skeletons. These he rejected, though the cargo is supposed to have contained a quantity of separate human bones. The natives visit the battle-fields and dig up the remains of English soldiers.—*London Christian World*.

### THE ANCIENTS AND THE FUTURE STATE.

In our spell of indisposition, so far as health was concerned, we were led to vividly contemplate the blessed hopes set before us in the glorious gospel, as relating to complete emancipation from death, and from all the evils resulting from sin at the coming of our Lord. During the few days of convalescence, we looked into some histories, and our attention was drawn to the perfect contrast in expression between the inspired writers and those who lived and died without the gospel's cheering hopes. What comfort could we, on a bed of sickness, derive from what the wise among the Gentiles have said respecting futurity? By way of illustration, in contrast, we now place before our readers what some men, noted in heathen annals, have said. We translate from the original in the foot notes of the volumes narrating the early history of Christianity. We learn that Julius Cæsar boldly averred, in a speech made in the Roman Senate, that man had nothing to fear or hope for after death. As some of our readers may like to see the original, we give it. Speaking of death he says: Do poena possumus equidem dicere id, quod res habet: in luctu atque miseriis mortem sæpenumerum requiem, non cruciatum esse; eam cuncta mortalium mala dissolvere; ultra neque curæ neque gaudio locum esse. This we somewhat freely translate; "Concerning punishment we are enabled to speak confidentially, as to what may pertain to it, that for the grieving and miserable death brings a state of absolute repose from all affliction, and not a state of excruciating agony. It sets mortals most absolutely free from every form of evil; and beyond it there is no place for either trouble or enjoyment."

M. Portius Cato, an illustrious philosopher of the Stoic School, gives these sentiments of Cæsar his unqualified approbation in these words:—Bene et composite, Cæsar paulo ante in hoc ordine de vita et morte disseruit: falsa, credo, existimans quæ de inferis memorantur; diverso itinere malos a bonis loca tetra, inculta, fœda, atque formidolosa habere. To this we give the following English rendering: "Cæsar a very short time ago reasoned in a happy pertinent style in this particular manner concerning life and death. In making his estimate of what is commonly narrated about the dwellers in the nether world he says, I believe it all false that the wicked make a diverse journey, from that made by the good, to hideous, waste, foul, and horrible abodes." In the opinion of these two eminent Romans death ended all.

And this was the opinion of whole schools of heathen philosophers. With these, misery had its end in the eternal insensibility and unconsciousness of the grave. To what Cæsar and Cato have said we will only add, at this time, the expression of another Roman of distinguished eminence. The Elder Pliny tersely shows how thoroughly impregnated with this form of unbelief the educated class were in those times. Speaking of the death state he says:—"Omnibus a supremo die eadem, quæ ante primum: nec magis a morte sensus ullus ant corpori aut animæ, quam ante natalem." We thus express this in an English dress: "From the last death-day the same state will be for all as it was before the first birth-day. Onward from death there will never more be either bodily sensation or mental consciousness any more than there was anterior to our birth." Pliny thus makes our human existence a brief hour of sensation and unconsciousness between two eternal nights. Leaving now the ancients let us see how this latter thought of Pliny was draped in figure by one of our English ancestry. Green, in his History of the English people, informs us that an aged Ealdorman once addressed Edwine, king of Northumbria, in the following manner:—"So seems the life of man, O King, as a sparrow's flight through the hall when a man is sitting at meat in winter-tide with the warm fire lighted on the hearth, but the chill rain-storm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness from whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not."

Then speaking of Christianity, which was then just being introduced into Britain, he says:—"If this new teaching tell us aught certainly of these, let us follow it." It was no inspiring hope of a future state that animated the angels; but a certain lofty spirit, inherent in their mental constitution, that prompted to deeds of noble manhood, and personal glory and independence in the present life. The mysteries of life and death were pathetic themes for the bards. The language of one of these poets of the olden time warms the living in these words:—"Soon will it be that sickness or sword-blade shear thy strength from thee, or the fire sing thee, or the flood whelm thee, or the sword grip thee, or arrow hit thee, or age o'ertake thee, and thine eye's brightness sink down in darkness." With them life and death were controlled by "weird" or destiny. "Strong as he might be, man struggled in vain with the doom that encompassed him, that girded his life with a thousand perils and broke it at so short a span." Life had its work of "doomed deeds," closing in the fateful "weirdness" at death and the tomb. It was a "sparrow-flight through a warm light room" from an eternal winter-night one into the self-same eternal winter-night again—into endless darkness and nothingness.

How ardently we should prize the glorious gospel through which "life and immortality are brought to light." In order to this let us read in contrast to the words above quoted some few of the triumphant expressions of the ancient worthies, who walked in the light of divine revelation, and spake as they were moved by the Holy Spirit. Says Job:—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." David says: "As for me, I will behold thy righteousness: I shall be satisfied when I awake with thy likeness." Speaking of the living God, Isaiah says: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it." And again: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." We close the contrast with the glowing words of Paul who lived shortly after Cæsar and Cato, and who was cotemporary with Pliny. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Jesus Christ is "the resurrection and the life," and he will raise up all his people at the last day. Death, to the believer, is only the briefest suspension of conscious activities, and the grave-sleep a short, deep, undisturbed and unmeasured repose, during which the unmanifested life is hid with Christ in God to be manifested in a body like Christ's own most glorious body, when that body is raised from the dead. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Prepared by the committee appointed by the Indiana State Conference.

### LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 40.

SIN AND THE SINNER.

Q. What is sin?

A. Sin is a violation of God's law involving moral character.

Q. Has it not a more general meaning?

A. In a more general sense sin is a violation of any law, physical or moral. We may transgress any physical law, and to such infractions God has fixed penalties. We violate the laws of health. Various diseases follow as penalties or as effects flowing from legitimate causes. Death itself is the highest penalty attached to the violation of the laws of health.

Q. Who, then, is a sinner?

A. Any one that violates law, physical or moral.

Q. Does the death of Christ answer the demands of violated physical law?

A. It does not pay the penalty of broken natural laws, such as the laws of the material world, and those of health; but it extends to the penalties affixed to violated moral laws, such as involve moral character; the soul that sinneth, it shall die; this death penalty, the death of Christ is not intended to prevent. Christians have infirmities; they suffer and die.

Q. What then, is requisite to constitute in a Bible sense, an act a sin and the doer a sinner?

A. The person must know the character of the law violated; and his will must be free to act or not to act, since the will that is forced by a higher and more powerful will ceases to claim such act as its own.

Q. Will you please define various classes of sin?

A. The term sin, as used in the Bible, has the following shades of meaning: 1. It may be defined to be any thought, word, deed, omission, or desire contrary to the law of God; the first shade of meaning may be, termed a corrupt, or sinful nature. Psa. li. 5; Rom. vii. 8. 2. The acting out of that corrupt nature. Jas. i. 15. This is called actual transgression. 3. That corrupt nature, acted out, begets still deeper defilement. Psa. ii. 2; Heb. x. 2. 4. The punishment of sin sometimes takes the family name, as in Gen. iv. 7, xix. 15. Sometimes it denotes both the guilt and the punishment. Psa. xxxii. 1. It sometimes denotes the sacrifices that were offered for sin. Lev. iv. 3, 25, 29. 7. Sin is sometimes taken for a fault, either in doctrine or mode of life. John viii. 46. 8. It stands, also, for infidelity. John xvi. 9. 9. For a corrupt course of life. 10. For the sins committed by those who have been regenerated. Rom. vi. 12. 11. It stands for sins highly aggravated. John xv. 22, 24. 12. Idols sometimes have the name. Amos viii. 14.

Q. Who is the original author of sin?

A. God's holiness and purity would not allow him to tempt any one to sin, or to violate his own law. James i. 13. Satan is the original author. Jesus restores man to a state where his salvation is possible. He can accept the terms and live.

Q. What are presumptuous sins?

A. Deliberate and known sins.

Q. Have all mankind so sinned as to forfeit eternal life?

A. They have. Eternal life is a gift, not from the first Adam, for, by disobedience he lost it, but from Jesus Christ the last Adam, purchased by his obedience and death. The wages or hire of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23.

Q. If Jesus, the last Adam, purchased eternal life or salvation for all mankind, will he not bestow it upon every member of the human family?

A. He has made salvation possible for all whose wills will yield to the convictions of Bible truths.

Q. Can you name any class of sinners that place themselves beyond the reach of mercy?

A. Christ himself names such a class, Matt. xii. 31, 32, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whoever shall speak a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world (age) neither in the world (age) to come!

Q. What is the sin against the Holy Ghost?

A. It is the attributing of the works of the Spirit of God to Satanic power. Maliciously and against the convictions of their own consciences, imputing the works of the Spirit to the prince of darkness. See Heb. x. 26, 27; also Heb. vi. 4-6. "Such as are guilty of this sin, are excepted from pardon, because the death of Christ was not appointed for the expiation of it; and there being no sacrifice, there can be no satisfaction, and consequently no pardon."

Q. May they not be forgiven in the coming age?

A. No; since there is no sacrifice that reaches their case, there can be no expiation and no pardon.

Q. How then is Jesus the Savior of all men?

A. This refers to life in a subordinate sense, and not to eternal life.

Q. Is it not said that, to Christ, every knee shall bow?

A. It is so said, Isa. xlv. 23; Rom. xiv. 11; Phil. ii. 10. But this is a subjugation in wrath. No intimation is here given that this is a willing obedience. In that age of subjugation they are forced to submit to superior power as the south in the great rebellion submitted to the superior power of the north. Eternal life is a gift, free, but not forced upon any; to force any one into that state would be to that person a punishment. Willing obedience procures the gift of eternal life. They must not only be willing, but that willingness must be prompted by pure love to God. Without such there can be no giving of eternal life.

### The Greatness of Trifles.

The best fidelity to Christ is shown in a daily vigilant service to him in trifles, in efforts to honor him in humble, inconspicuous services, such as in good temper in families, sympathy with man and beast, honesty in business, liberality to servants, fidelity to employers. These things make up the best discipleship. The same truth applies to many things. The best paintings are those where such details as the blades of grass, the leaves of the trees, the lines upon the water, and similar minute points, are most perfectly delineated. Artistic excellency consists chiefly in the complete accuracy which the slothful or the ignorant workman cannot or will not accomplish. The great Italian sculptor, Michael Angelo, was once visited by an acquaintance, who remarked, on entering his studio, "Why, you have done nothing to that figure since I was here last." "Yes," was the reply; "I have softened this expression, touched off that projection, and made other improvements." "Oh!" said the visitor, "those are mere trifles." "True," answered Michael Angelo, "but remember that trifles make perfection; and perfection is no trifle." In like manner, the highest forms of devotion to Christ consist in fidelity to apparent trifles. For only heartfelt love and abiding recollectedness of him, as an ever-beloved object, will enable his disciples to maintain throughout each day, in word and company, in busy occupation and before his enemies, the duty of honoring him thus continuously and in the whole details of life. —*London Record*.

### Where is the Throne.

Spiritualizing makes strange work of many passages in prophecy. "The Lord shall give unto him the throne of his Father David." Mr. Burlington Wale says of this text: "How few Christians believe this! and how many distort this and similar passages by spiritualizing them! We would ask these brethren what, in their principle of interpretation, we are to understand by the above promise—'The Lord God shall give unto him the throne of his Father David?' Is it a spiritual throne in human hearts? When did David occupy that? Is it the throne in heaven which the Savior occupies now? When did David sit upon that? Did David ever have a throne in heaven? Has Christ ever had a throne on earth? No! But he will; for the only throne that David ever occupied was in Jerusalem, over Judea and Israel, and that throne has never yet been occupied by the Lord Jesus; but if the above promise and prophecy speak truth, he will yet occupy that throne, or wield dominion from Jerusalem over Israel and the world.


Passengers to Niagara Falls via Nickel Plate Excursion, Aug. 13th, desiring to visit friends enroute will be granted stop over privileges at Buffalo or intermediate stations west of Buffalo by making application to Excursion Agent on the going trip East bound.—2t


### Bad Thoughts.

Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are like rot in timber; like rust in iron. They eat into the man. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins! Ships go out to sea, all bright with fresh paint, their sails all spread and streamers flying, and never come back, never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay! Just so, bad thoughts, vile, impure thoughts and imaginations, rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man, the woman, to the violence of temptation, with no interior of reserve power to stand the shock. Bad thoughts fed and fattened are the bottom vice of society.

### *Enlisting is Only the Beginning.*

Resolving to serve the Lord is a good start in the right direction, but it is only a start. It bears the same relation to the actual service of God that a soldier's enlistment does to a soldier's campaigning. Says the Son of Sirach: "My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright and constantly endure, and make not haste in time of trouble. Cleave unto him and depart not away, that thou mayst be increased at thy last end." And it is in the line of this thought that the apostle to the Gentiles says, to one of his young fellow-soldiers: "Suffer hardship with me, as a good soldier of Jesus Christ." Enlisting is a good beginning; but it is he who endureth unto the end that shall be saved.

### We Must Not Doubt God.

We must not allow ourselves to doubt the goodness of God, because his ways are not our ways. We must not become impatient; because all good is not accomplished at once, nor all evil destroyed at once. We must not grow weary in waiting because our prayers are not answered at once. Nor must we grow weary in well doing, "for in due season we shall reap if we faint not." Here we must "walk by faith, not by sight." And though our faith may be sorely tried, yet let us not doubt that in the light of eternity all the mysteries of Providence will be cleared up, and things which now are so perplexing to our minds, will be found to have been full of wisdom and mercy. "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am known."

MAXEY.—In Plymouth, Marshall Co., Ind., July 28, 1888, Nathan Maxey, aged 74 years, 2 months and 6 days.

Brother Maxey was born in Garrard County, Ky., May 22, 1814, came to Indiana in 1821. After living in Jennings and Bartholemew Counties he removed to Marshall County, in 1852, where he resided near and in Plymouth till his death. In 1837 he was married to Miss Matilda Welch who was ever to him a kind and devoted wife.

Thus death has taken from us another faithful member of the Church of God. He had a stroke of paralysis a few years ago, and, as a consequence, became partially crippled. His death finally was quite unexpected and sudden. We entertain the glad and joyful assurance that he sleeps in Jesus awaiting the coming of the Life-giver on the resurrection morn. Funeral discourse by the Editor, Sunday, July 29, 2:30 p. m., at the Methodist Church in Plymouth. The appreciation in which Brother Maxey was held was manifest in the large audience in attendance.


## CATECHISM OF THE BIBLE.

For the Use of Our Children at Home and in the

## SUNDAY SCHOOL.

—BY MRS. CARRIE WILLIAMS.—

This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.20; 50 for $4.00. Free to those not able to pay. Send to this office for them or to the Author at San Diego, Cal.


### MISSIONARY FUND.

Free will donations are solicited for the purpose of sending papers to the poor, and supplying books and papers for colporter work, in this and other lands. We do not want, and will not accept a penny for a "sinking Fund," but every cent placed to our hands will go as the donor would have it, to further the cause of the blessed Master.

Received since November 1st, 1887, the following sums:

| | |
|---|---|
| Previously Published | $264 40 |
| A friend | 5 |

### Anniversaries.

"The Church of God" in Michigan will hold their Annual Meeting (D. V.) in Dutton, Kent Co., beginning Thursday evening, Aug. 23d, and holding over Sunday. Now brothers and sisters one and all, this meeting means more to us than any previous meeting ever held in Michigan has meant. It means more than meeting for a visit, it means business, and very important business too. It means a reunion of the State of Michigan into one common brotherhood if we are ready for it. Are we ready. If all come for that purpose, with every selfish object entirely left out, only the good of the cause at heart, feeling the great need of earnest united efforts for the advancement of Christ's kingdom, then the object of this gathering will be accomplished. Let every brother and sister in the State who are holding fast to the faith once delivered to the saints be present without fail. God's cause needs your earnest attention. Come with hearts full of love and prayer, come with hands ready to grasp every child of God with a hearty, honest welcome. Come with a purpose high and holy, and this meeting will be heralded to the throne above, with joy sinners will turn to say, "Behold how these brethren love one another," and we will all receive a blessing.

The train accommodations are much better than heretofore. Trains leave G. R. for Dutton over the Michigan Central R. R at 1:10 p. m. reaching here 1:28 p. m. Another leaving G. R. at 5:40 p. m. reaching here at 6:00. Another leaves G. R. at 11:00 evening reaching here at 11:17 evening. Trains reach here from the East at 5:28 a. m. 9:25 a. m. 2:50 p. m. 9:53 evening.

MARY A. WOODWARD, Sec.
JACOB LEMON, Pres.
WM. MOSES, Vice Pres.

The Annual State Conference of the Church of God will meet at Claysville, Brooken P. O, Huntington Co., Ind., beginning on Friday, August 31, 1888, at 2:30 p. m., and last over Sunday. Those coming by the Nickle Plate R. R, will stop at South Whitley. Those coming on the Wabash, St. Louis and Pacific R. R., or the Cincinnati, Wabash & Michigan R. R., will stop at North Manchester, where they will be met and conveyed to the place of meeting. At our meeting at Antioch last June the subject of having the churches represented at Conference by delegates was discussed, and a motion was made that each local church appoint at a meeting of the church held previous to the Conference, delegates who can attend the Conference, and that the Church officers send the names of such delegates to the Conference Secretary, that they may be known as the authorized representatives of such church. It was also urged that at the same meeting the local churches collect such amounts as they can, to send to the conference for purposes of evangelising. Brethren, this work is important. Business is business, and the work of spending the money the good Lord has placed in our hands to the best advantage, requires just as much attention as any worldly affair, and a little more care. So I urge it upon every Church of God in Indiana, to have a meeting soon, and appoint your delegates and make a generous collection, and report the action, and come to the meeting prepared to make a grand good effort to do more this year than last, and do it better, for the time to work is getting very short.

The brethren and sisters at Claysville are able and willing to accommodate all who will attend. Any one intending to attend this meeting, who is not acquainted with the route, etc., will do well to write to A. G. Brookover, or Dr. C. W. Fry, Bracken, Ind., stating what time they expect to get there, and they will be cared for.

A. R. UNDERWOOD, Sec.

The second quarterly meeting of the A. G. Conference of Michigan will be held with the church at Hesperia, Oceana Co., commencing Friday evening, August 17th, 1888, and holding over Sunday. Teams will meet the morning trains at Fremont, Friday, the day the meeting commences. Fremont is twelve miles from Hesperia situated on the Chicago & West Mich. R. R. between Big Rapids and Muskegon. Those going by way of Big Rapids will have to stay in Big Rapids or Fremont Thursday night. Let us all come to the meeting with hearts full to overflowing with the love of God and make this meeting one long to be remembered on account of the power of God with us. A. L. FOX, Pres.
PETER L. SCOTT, Sec.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Haller's Block, Room 36, 37½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are we come.

# Poetry.

## CONTENT.

"I have learned in whatsoever state I am, therewith to be content." Phil. iv. 11.

Have I learned in whatsoever
State, to be content?
Have I learned this blessed lesson,
By my Master sent,—
And with joyous acquiescence
Do I greet his will,
Even when my own is thwarted,
And my hands lie still?

Surely it is best and sweetest,
Thus to have Him choose,
Even though some work I've taken,
By this choice I lose.
Foldest hands need not be idle,—
Fold them but in prayer,
Other souls may toil far better
For God's answer there.

They that reap receive their wages,
Those who work, their crown,
Those who pray, throughout the ages
Bring life-it answers down:
In "whatever state" abiding
Till the Master call,
They at eventide will find him
Glorified in all.

What though I can do so little
For my Lord and King,
At his feet I sit and listen,
At his feet I sing.
And whatever my condition,
All in love is meant;
Sing, my soul, thy recognition!
Sing, and be content!

# Selections.

## PAUL'S FORERVIEW OF ROMANISM. No. 2.

Paul himself probably supposed that the antichrist he foretold would be an individual, for it is not always given to prophets to understand the messages they are inspired to deliver. "Not unto themselves, but unto us" they minister, as Peter tells us. At any rate, the early Church thought so, as their writings prove. They expected an individual antichrist, who should be followed by an immediate advent of Christ. But it must be remembered that the apostles and the early Church knew nothing of the eighteen centuries of delay which have actually taken place. They could not have guessed or even conceived that well-nigh two thousand years would pass before the second advent. They expected it in their own day. Paul wrote as if he himself would see it: "We who are alive and remain unto the coming of the Lord;" and no revelation was given the effect of which would have been to rob the early Church of that sweet and sanctifying hope. On the contrary, the prediction of the apostasy and the antichrist who should head it up are purposely so worded as not to extinguish that hope. Even in Daniel, where chronological limits are assigned to the Roman "little horn," the expression which conveys them is symbolic, and could be interpreted with certainty only by the fulfilment.

No duration at all is mentioned in this prophecy by Paul, only the two limits. "Already" the apostasy was developing, and it would not be destroyed till the advent. That much was clearly revealed, but not the length of the interval between the starting-point in apostolic days in the first century, and the advent, which has not yet—in the nineteenth—taken place. There was a good reason for the form of the prophecy—for the ambiguous use of the singular number. It neither asserted nor excluded a dynastic meaning. Time alone could decide, and time has decided.

Bearing this in mind, let us now look at Paul's prophetic portrait of the great antichristian power he foresaw and foretold.

It is a strange one, with marked and most peculiar features. He is represented as seated in the temple or house of God; i. e. the Church, "the habitation of God through the Spirit," God's dwelling-place—a sacred sphere, the most sacred on earth. There in the midst, exalted and enthroned, sits a sinful, mortal, an enemy of God, a "man of sin," engaged in receiving from a multitude of deluded apostate Christians worship(ful) submission and adoration. Beneath him, like a dark cloud of vapor, out of which he has arisen, is a "mystery of iniquity." There is a chronological date upon the cloud. Close examination shows inscribed on it the words, "doth already work," indicating its existence in Paul's day, eighteen centuries ago. On one side lies a broken arch, covered with Roman sculpture. This arch had at one period blocked the way from the dark under cloud to the exalted seat occupied by the "man of sin." In Paul's day it stood firm, a massive hindrance; but he foresaw that it would be "taken out of the way." By some mighty stroke it has been rent, and lies in fragments. The barrier has been "taken out of the way." Through the ruinous gap the mystery of iniquity has come up into the holy place in the form of "all deceivableness of unrighteousness." Mingled with a vast mass of deceit there are certain leading lies, which are firmly believed, and many "lying wonders."

The countenance of the "man of sin" is marked by pretended sanctity. There is in it a look of elevation, marred by pride. The features are full of power and intelligence. His head is encircled with a crown of a peculiar form, unlike that worn by ordinary kings, and upon it is the title "King of kings and Lord of lords,"—implying that he is ruler both of the Church and of the world, because as God on earth. His hand is lifted in the attitude of one bestowing Divine favors. His semblance is that of benignity and blessing, while the spirit of the man is that of the great adversary. Behind him, half concealed, is a dark figure difficult to make out, with a face full of malignity. There is a gleam of defiance in his eye, and a deadly purpose in his aspect. He too wears a crown, and the name written on it in yellow, sulphurous letters is, "god of this world." He stands close to the "man of sin,"—too close to be seen by the worshiping multitude,—directing and inspiring all his utterances and all his movements. With extraordinary skill he wields a world-wide power through this chosen agent, a power which has been exercised in various ways for six thousand years, deluding men to their destruction, but which reaches its climax in this combination of satanic craft with ecclesiastical exaltation. By the mouth of the "man of sin" he speaks to the multitude throughout the holy temple, or house of God, in a tone of authority, commanding them to submit to his teachings and guidance, and to abase themselves in his presence. His words are, "Fall down and worship me." The deluded multitude blindly obeys him, as though his voice was the voice of God!

Under the feet of the "man of sin" are two venerable volumes, bearing the titles "Laws Human and Divine." He is trampling on them both, treading them under-foot! Some in the crowd are pointing to this fact, and stand in a protesting attitude. In the distance there are prophets and apostles looking on. Far above—a perfect contrast in every respect to the self-exalting "man of sin"—is seen the self-humbling and self-sacrificing Son of God. He too is seated, seated on a radiant throne, from which celestial glory is streaming. His attitude is that of one coming in judgment for the destruction of the "man of sin" and his sinful worshipers. Many of the protestors are looking at him in anticipation of his advent, and seem to have something of his likeness. The face of the man of sin is the face of a false apostle, the dark face of Judas. Written upon the wall of the temple, in letters of light, just above the proud, false, central figure, is the name "son of perdition." The man of sin is a Judas—a secret enemy while a seeming friend—a "familiar friend," yet a fatal foe who betrays with a kiss and a "hail, master!"

There are several features in this portrait which I must ask you specially to notice. Observe the place occupied by the man of sin—the "temple" or house of God. This is not, and cannot be, any Jewish temple. Paul, who uses this expressions in his prophetic portrait of Romanism, employs it both in Corinthians and Ephesians with reference to the Christian Church. In the second Epistle to the Corinthians, writing to Gentile Christians, he says, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." In Ephesians he calls the Church "a holy temple," a "habitation of God through the Spirit," and he would never have applied it to the Jewish temple, which, with all other Jewish things, he regarded as mere shadows of Christian realities. To Paul emphatically the temple of God was the Church of Christ. This is the temple in which his prophetic eye saw the man of sin seated. It is no question of his bodily location in any structure of wood and stone, but of something far higher. The temple of God is that "spiritual house" in which he dwells. It is built of "living stones," of true believers. It is here that the man of sin was to usurp the place of God. This is the "mystery," the dread danger, the deadly evil, predicted by the Apostle. It is no person in a temple of stone, but a power in the Christian Church.

Observe next the character of the man of sin. He is at once an imitation of Christ, and a contrast to him. He occupies his position, but is totally unlike him, and opposed to him. He has usurped his place and his prerogatives; but, so far from truly representing him, he represents his great enemy. As Christ acts for God, so the man of sin acts for Satan, who indeed produces him for this very purpose. His coming is "after the working of Satan." Christ and he are antagonistic powers: the power of light, and the power of darkness; the majesty of heaven, and the might of hell. And as the Son of God humbled himself, so the "man of sin" exalts himself. There is infinite self-abasement in the one, the Divine nature stooping to humanity; and infinite self-exaltation in the other, the human and satanic assuming to be Divine. Observe here that it is not asserted that the man of sin will say that he is God, but that he will show himself as such. The words are, "He as God sitteth in the temple of God, showing himself that he is God" or is Divine, or a Divine being (*ανατειτονα εαυτον οτι εστι θεος*). There is no article here before the name God. The expression indicates that the man of sin would show himself by acts and professions to be possessed of superhuman and Divine dignity, authority, and power.

Observe the position of the man of sin. Notice the word *καθισαι*, "sitteth," and connect with it *καθεδρα*, a seat, a word which occurs three times in the New Testament. It is used twice with reference to the seats in the temple of those who sold doves, who turned the house of God into a house of merchandise and den of thieves; and once in the sentence, "the Pharisees sit in Moses' seat." From *καθεδρα* comes "cathedral," the bishop's seat," and also the expression ex cathedra; as when we say the pope speaks ex cathedra, or from his seat, officially. There, in that exalted cathedral position, and claiming to represent God, the man of sin was to act and abide as the pretended vicar, but real antagonist, of Christ, undermining his authority, abolishing his laws, and oppressing his people. Observe the words, "who opposeth." It is possible effectually to oppose another without being his avowed antagonist: so the professions of the predicted power might be friendly, while his actions would be those of an opponent of the gospel of Christ.

We have said that the principles which were ultimately to produce the man of sin had already begun to operate in Paul's own day. His words are, "The mystery of iniquity doth already work;" and these principles would continue to work until the full development of the apostasy, and its final destruction at the second advent; that is, throughout the eighteen Christian centuries. The sphere of their operation therefore cannot be the Jewish temple, which was destroyed in the first century, but must needs be the professing Christian Church.

An important point in the prophecy is the existence in apostolic times of a certain restraining power, withholding while it lasted the manifestation of the man of sin. Paul, for good reasons, speaks of it in guarded language, as "he who letteth," or "that which hinders." What it was Paul knew, and the Thessalonians knew from him; "Remember ye not, that, when I was with you, I told you?" The early Church—from whom alone we can learn what Paul told them by word of mouth, but refrained from committing to writing—has left it on record that the Apostle had told them that this hindering power was the dominion of the Roman Cæsars; that while they continued to reign at Rome, the development of the predicted power of evil was impossible. Hence it would seem that Rome would be the seat of the man of sin. During the continuance of the Roman empire there was no opportunity for him to rise; he would only be manifested on its fall. While the Cæsars reigned he could not appear, but when they passed away he would succeed them.

Notice particularly that, just as the expression, "he that letteth," comprehends the line or succession of the Cæsars, so the expression, "he that sitteth," may well comprehend an analogous line or succession of rulers. Both expressions refer to dynasties, and not to individuals.

The distinctive names given by Paul to the great head of the apostasy are expressive of his character. They are the "man of sin," the "son of perdition," and "that wicked" (*ο ανομος*, the lawless one). First, it was to be to an extraordinary extent sinful itself, and the occasion of sin in others; secondly, it would be like Judas, and share his doom; and, thirdly, it would set at defiance all laws, whether human or Divine. It would be inspired by Satan, and, on account of its evil character and actions, it would be doomed to destruction; it would eventually "go to its own place"—the bottomless pit, from whence it emanated. Its doom was to fall in two stages: the Lord himself would consume it by the spirit of his mouth, and destroy it by the brightness of his epiphany, or advent in power and glory. There would be first extirpation, then a destruction. It would continue until the second coming of Christ—a statement which, as you will observe, involves the Lord's return before the millennium, since there can be no millennium under the reign of the man of sin, nor prior to his utter destruction.

Let us now compare this portrait of the man of sin drawn by the Apostle Paul with the portrait of the self-exalting power foretold by Daniel, which we studied last week. The comparison will demonstrate their identity.

1. Both are Roman. The self-exalting horn or head represented by Daniel is Rome; it belongs to the fourth or Roman empire. So also does Paul's man of sin, for the imperial government seated at Rome needed to be removed in order to make way for its rise and dominion. It was to be the successor of the Cæsars at Rome. They have the same geographical seat.

2. They have the same chronological point of origin: both arise on the fall of the old undivided empire of Rome. And they have the same chronological termination: Daniel's little horn perishes at the coming of the Son of Man in glory, and Paul's man of sin is destroyed at the epiphany.

3. Both exalt themselves against God. Daniel mentions the proud words of the blasphemous little horn, and Paul the audacious deeds of the man of sin, showing himself as Divine.

4. Both begin as small, inconspicuous powers, and develop gradually to very great and influential ones.

5. Both claim to be teachers of men. Daniel's little horn was to have eyes, as a bishop, or overseer (the meaning of the word bishop, *επισκοπος*, is overseer); and that he was to have a mouth, that is, that he was to be a teacher; while Paul assigns to the man of sin ecclesiastical eminence, a proud position in the temple of God, or Christian Church.

6. Both are persecutors. Daniel describes the little horn as a persecutor wearing out the saints, and Paul speaks of the man of sin as "opposing," and calls him "the lawless one."

To sum up. The two have the same place—Rome; the same period—from the sixth century to the second coming of the Lord in glory; the same wicked character, the same lawlessness, the same self-exalting defiance of God, the same gradual growth from weakness to dominion, the same episcopal pretensions, the same persecuting character, the same two-fold doom.

These resemblances are so important, so numerous, so comprehensive, and exact, as to prove beyond all question that the self-exalting, persecuting power predicted by Daniel and this man of sin foretold by Paul are one and the same power. Even Romanists admit this to be the case, and call the power thus doubly predicted the antichrist.

In the Douay Bible, with notes, issued under Roman authority, and bearing the signatures of Cardinals Wiseman and Manning, the "man of sin" is interpreted as follows: "'He sitteth in the temple of God,' etc. By all these words is described to us the great antichrist,.... according to the unquestionable authority and consent of the ancient Fathers." Rome allows thus that the "little horn" of Daniel and the "man of sin" of Paul foreshow one and the same power, and admits that power to be the antichrist.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

## Married to a Drunkard.

A TRUE STORY.

She arose suddenly in the meeting, and spoke as follows:—

"Married to a drunkard! Yes I was married to a drunkard. Look at me! I am talking to the girls."

We all turned and looked at her. She was a wan woman, with dark, sad eyes, and white hair, placed smoothly over a brow that denoted intellect.

"When I married a drunkard, I reached the acme of misery," she continued, "I was young, and oh, so happy! I married the man I loved, and who professed to love me. He was a drunkard and I knew it—knew it, but did not understand it. There is not a young girl in this building that does understand it, unless she has a drunkard in her family; then, perhaps, she knows how deeply the iron enters the soul of a woman when she loves, and is allied to a drunkard, whether father, husband, brother or son. Girls, believe me when I tell you that to marry a drunkard, to love a drunkard is the crown of all misery. I have gone through the deep waters, and know. I have gained that fearful knowledge at the expense of happiness, sanity, almost life itself. Do you wonder my hair is white? It turned white in a night—'bleached by sorrow,' as Marie Antoinette said of her hair. I am not forty years old, yet the snows of seventy rest upon my head; and upon my heart—ah! I cannot begin to count the wisdom resting there," she said with unutterable pathos in her voice.

"My husband was a professional man. His calling took him from home frequently at night, and when he returned he returned drunk. Gradually he gave way to temptation in the day, until he was rarely sober. I had two lovely little girls and a boy." Here her voice faltered, and we sat in deep silence listening to her story. "My husband had been drinking deeply. I had not seen him for two days. He had kept away from his home. One night I was seated beside my sick boy; the two little girls were in bed in the next room, while beyond, was another room into which I heard my husband go, as he entered the house. That room communicated with the one in which my little girls were sleeping. I do not know why, but a feeling of terror suddenly took possession of me, and I felt that my little girls were in danger. I arose and went to the room. The door was locked. I knocked on it frantically, but no answer came. I seemed to be endowed with super-human strength, and, throwing myself with all my force against the door, the lock gave way, and the door flew open. Oh, the sight! the terrible sight!" she wailed out in a voice that haunts me now; and she covered her face with her hands, and when she removed them, it was whiter and sadder than ever.

"Delirium-tremens! You have never seen it, girls; God grant you never may. My husband stood beside the bed, his eyes glaring with insanity, and in his hand a large knife. 'Take them away,' he screamed. 'The horrible things, they are crawling all over me. Take them away, I say!' and he flourished the knife in the air. Regardless of danger, I rushed up to the bed, and my heart seemed suddenly to cease beating. There lay my two children, covered with their life-blood, slain by their own father! For a moment I could not utter a sound. I was literally dumb in the presence of this terrible sorrow. I scarcely heeded the maniac at my side—the man who had wrought me all this woe. Then I uttered a loud scream, and my wailings filled the air. The servants heard me and hastened to the room, and when my husband saw them, he suddenly drew the knife across his own throat. I know nothing more. I was borne senseless from the room that contained my slaughtered children and the body of my husband. The next day my hair was white, and my mind so shattered that I knew no one."

She ceased! Our eyes were riveted upon her wan face, and some of the women present sobbed aloud, while there was scarcely a dry eye in that temperance meeting. So much sorrow, we thought, and through no fault of her own. We saw that she had not done speaking, and was only waiting to subdue her emotion to resume her story.

"Two years," she continued, "I was a mental wreck, then I recovered from the shock, and absorbed myself in the care of my boy. But the sin of the father was visited upon the child, and six months ago my boy of eighteen was placed in a drunkard's grave; and as I, his loving mother, stood and saw the sod heaped over him, I said, 'Thank God! I'd rather see him there than have him live a drunkard;' and I turned unto my desolate home a childless woman—one on whom the hand of God had rested heavily.

"Girls, it is you I wish to rescue from the fate that overtook me. Do not blast your life as I blasted mine; do not be drawn into the madness of marrying a drunkard. You love him! So much the worse for you, for married to him, the greater will be your misery because of your love. You will marry him and then reform him, so you say. Ah! a woman sadly overrates her strength when she undertakes to do this. You are no match for the giant demon, 'drink,' when he possesses a man's body and soul. You are no match for him, I say. What is your puny strength beside his gigantic force? He will crush you too. It is to save you, girls, from the sorrows that wrecked my happiness that I have unfolded my history to you. I am a stranger in this great city. I am merely passing through it; and I have a message to bear to every girl in America—never marry a drunkard!"

I can see her now, as she stood there amid the hushed audience, her dark eyes glowing, and her frame quivering with emotion, as she uttered her impassioned appeal. Then she hurried out and we never saw her again. Her words, "fitly spoken," were not without effect, however, and because of them there is one girl single now.—*Alice Randolph.*

Excursionists holding tickets to Niagara Falls via Nickel Plate, on Excursion of Aug. 13th, will be permitted to visit Chautauqua Lake free of charge.—2t.

# Communications.

## The Gathering of the Nations; or, the Judgment of the Sheep and the Goats.—Matt. xxv. 31-46.—No. 1.

There is a wide difference of opinion in the interpretation of this remarkable passage, confined, however, chiefly to two classes of interpreters,—pre-millennial and post-millennial,—the former regarding it as descriptive of the judgment of the living prior to the thousand years' reign of Christ and his saints, and the latter regarding it as the general judgment of the living and the dead, of all ages, at the end of that reign and the winding up of all human history. We believe the pre-millennial view is the one which preserves the unity of Bible teaching on this subject.

This gathering is when the Son of man comes again; it is after those who sleep in Jesus have been raised, and those of his church, his elect, who are alive, are caught up into the clouds; for when he comes in his glory, they come with him as well as the holy angels, as other passages plainly teach. And it is in the interval between the resurrection of the holy dead and the Lord's coming to the earth, when the beast and the false prophet are having a false triumph, and persecuting those who refuse to worship the beast, that those whom the Savior calls his brethren suffer affliction, and the righteous succor them; then when he comes, the righteous are rewarded by being made inheritors of the kingdom; all showing that this is descriptive of a scene that takes place previous to the thousand years and not after, and that it concerns the then living and not the dead.

During the millennium Christ's brethren are in the kingdom, whatever may be the position they occupy; hence they are neither hungry, nor thirsty, nor naked, nor sick, nor in prison. This is further evidence that this gathering of the nations is before the thousand years, when his brethren who have suffered are before him, and when they who have ministered unto them are also before him; for it would be incongruous to suppose that this could represent a scene at the great white throne judgment of the dead, after they have dwelt with Christ in the kingdom for a thousand years. He says nothing here concerning the dead.

To interpret this passage so as to include the judgment of the dead, would be bringing a meaning to it which is not in it. There is no reference in it to the resurrection. It is when Christ comes to take the kingdom that there is the gathering of the nations, and it is not till the end of the thousand years' reign that the general resurrection takes place, and the wicked dead are judged. We are not, therefore, to include in this gathering the unnumbered millions who have previously lived and died, but those who are alive at the time of his coming. The dead are never called the nations. The dead are destitute of all those things which would constitute them nations.

This phrase, the nations, means the living peoples of the earth. The same phrase is used in Joel iii. 11–13, and means the same as it does here. "Haste ye, and come, all ye nations round about, and gather yourselves together; thither cause thy mighty ones to come down, O Lord. Let the nations bestir themselves, and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe; come, tread ye, for the winepress is full, their fate overflow, for their wickedness is great." No reference is made in this passage to the judgment of the dead. In the sense of the living peoples of the earth, this phrase, the nations, when used elsewhere, is always understood; and it would be so understood in Matt. xxv. were not the plain grammatical sense of the passage against a mere human theory of the judgment now very widely accepted. But the passage is perverted to make it suit a preconceived view. It is shown by learned critics that the word here rendered nations means living nations, Gentile or heathen nations.

Further, the usage of Scripture is overlooked in concluding the universality of this judgment from the word all,—all the nations. This word sometimes denotes a great many, not literally every individual. Paul says to Timothy, "This thou knowest, that all that are in Asia turned away from me, of whom are Phygelus and Hermogenes." 2 Tim. i. 15. This seems to be spoken in reference to a certain period when the apostle was in Rome, and "the all must of course apply," says Dean Alford, "to all of whom the apostle had had trial." In the Gospel of John, iii. 26, we read, "And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptiseth, and all men come to him." This cannot mean all men universally, but a large number. Other similar instances of the use of this word might be given. See Exod. ix. 6; 1 Chron. xiv. 17; Zeph. ii. 11; Matt. iii. 5; xxi. 26. There are so many instances in Scripture in which the word all is used in a limited sense, that before it is unduly pressed in this place, we should consider the scope of Scripture teaching on this point. Every one conversant with Scripture, and who is guided in his judgment by the tenor of Scripture, will see that this term, all the nations, does not only not include the dead of previous ages, but not every person even of the living nations. It cannot include the vast multitude of little children and others who will be incapable of being judged by the test named in the passage.

And just here it will help our understanding of the passage to strengthen the remarks we have already made, if we consider this test. The test applied in this judgment in discriminating between the sheep and the goats, or the righteous and the wicked, is one that will not admit of universal application. See how it will apply to the dead of past ages. For thousands and thousands of years past the great majority of the race that have died, have died in a state of heathen darkness. It is impossible that this test can be applicable to them. Though we admit, and rejoice to admit, that those among the heathen who have never heard of Christ, who according to their light have feared God and worked righteousness, will be accepted of him, Scripture does not warrant us to conclude that any who have died without a knowledge of Christ, will be exalted to the high honor of inheriting the kingdom, and therefore, being joint-rulers with Christ. But the righteous in the passage who care for Christ's brethren, will be inheritors of the kingdom; not subjects of it, but rulers in it. The God-fearing heathen of past ages will be saved, but we cannot, if we would preserve the harmony of Holy Scripture, suppose that they will be saved so high up as the body of sanctified believers, the elect race, the royal priesthood. And if none of Christ's co-rulers are to be found among those who have died in total ignorance of Christ—and how can they be?—this test cannot be applied to them; and therefore this gathering and judgment is of the then living when the Son of man comes, and not of the dead of by-gone ages. There have passed away unnumbered millions of the race whose character could not be judged by the principle laid down in this notable passage in Matthew.

SILAS HENN.

On Special Excursion via Nickel Plate to Niagara Falls, Aug. 13th, tickets will be offered for sale on train to Toronto and return, $1.00 extra. Thousand Islands and return for $500. —2t

## Week End Tickets.

Beginning with Saturday, July 14th, the Vandalia Line will place on sale at one regular local ticket fare for the round trip, at all its ticket stations, excursion tickets to any other station on the Vandalia Line, good going on any regular passenger train on Saturday evening or Sunday morning and good returning on any regular passenger train which will enable passengers to return to starting point before noon of Monday immediately following date of sale. Such excursion tickets will be sold only to such stations at which passenger trains stop as per official time tables and will be sold only when such official schedules indicate that there is time to return to starting point before noon of the Monday next following the date of sale of such tickets. These tickets will be sold to all applicants and between all stations on the Vandalia Line at which regular passenger trains stop to deliver or receive passengers.

The Sixth Annual Excursion via the Nickel Plate to Niagara Falls, will leave Valparaiso, Ind., and intermediate stations, on Monday Aug. 13th, 1888. Excursion tickets will be sold at the same low rate offered on former Annual Excursions, good going on Regular Train to Cleveland or on Special Excursion Train on same date. —2t

## Republican State Convention.

The L. E. & W. R. R. will have tickets on sale Aug. 7 and 8 good returning Aug. 9th, at one fare for the round trip.

On the Sixth Annual Nickel Plate Excursion to Niagara Falls, Aug. 13th, no pains will be spared to retain the past reputation of affording the patrons of that line every consistent advantage to be obtained on such occasions.—2t

## UNTURNING.

Three things never come again:
Snow may vanish from the plain,
Blossoms from the dewy sod,
Verdure from the broken clod,
Water from the river's bed,
Forests from the mountain's head,
Night may brighten into day,
Noon in midnight fade away.
Yet the snow shall come once more
When the winter tempests roar.
Blossoms each returning spring
In her laden arms shall bring,
Grass be green where ploughshares run,
Rivers flash in autumn's sun,
Time shall bid the forests grow,
Noon and midnight come and go,
But though all thy soul complain,
Three things shall not come again.

Never to the bow that bends
Comes the arrow that it sends;
Spent in space, its airy flight,
Vanishes like lost delight.
When with rapid aim it sprang
From the bowstring's shivering twang
Straight to brain or heart it fled,
Once for all its course was sped.
No wild wail upon its track
Brings the barb of vengeance back.
Hold thy hand before it go;
Pause beside the bended bow;
Hurtled once across the plain,
No spent arrow comes again.

Never comes the chance that passed:
That one moment was its last,
Though thy life upon it hung,
Though thy death beneath it swung,
If thy future all the way
Now in darkness goes astray.
When the instant born of fate
Passes through the golden gate;
When the hour, but not the man,
Comes and goes from nature's plan;
Never more its countenance
Beams upon thy slow advance.
Never more that time shall be
Burden nearer unto thee.
Weep and search o'er land and main,
Lost chance never comes again.

Never shall thy spoken word
Be again unsaid, unheard.
Well it, work the utterance wrought,
Woe or weal, whate'er it brought;
Once for all the runes is read,
Once for all the judgment said.
Though it pierced a poisoned spear
Through the soul thou holdest dear,
Though it quiver fierce and deep,
Through some stainless spirit's sleep;
Idle, vain, the flying string
That a passing rage might bring.
Speech shall give it fangs of steel,
Utterance all its barb reveal.

Give thy tears of blood and fire;
Pray with pangs of mad desire;
Offer life, and soul, and all,
That one sentence to recall,
Wrestle with its fatal wrath,
Chase with dying feet its path,
Rue it all thy lingering days,
Hide it deep with love and praise;
Once for all thy word is sped,
None invade it but the dead.
All thy travail will be vain—
Spoken words come not again!

—Rose Terry Cooke.

*Dear Restitution:*

After so long a time since seeing any word from California, I will write a few words to let the eastern brethren and sisters know that we are still alive and laboring for the Master. During the latter part of May Brother James G. Ledford of Monrovia, Los Angeles Co., and Brother J. M Gallahorn of Yuba City, Sutter Co., Cal., held a series of meetings at Meridian in Sutter Co., under the name of "the holiness meetings," and advocating the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," Acts iii. 21, and a hearty belief in the word, John iii. 16, and repentance as being essential to the forgiveness of sins. 2 Peter iii. 9. And believe in baptism as being one of the divine commands, Acts ii. 38, and that by immersion or burial in water, Rom. vi. 4, thus being a similie of Christ's burial and resurrection, same verse, and by living continually a holy life, 1 Peter i. 15, and doing the Lord's commandments, and they are not grievous, 1 John v. 3, together with other kindred truths. As a result of their labors, twelve persons came out and endorsed these teachings of the Bible, and are now rejoicing in the hope of a reward of eternal life. Some of these persons had been baptized by sprinkling in the pedobaptist churches, and in studying the Scriptures found that a belief and repentance were necessary before baptism, so they were dissatisfied on that point, and in many other things they found themselves wanting, but have now got out of the meshes of the pedobaptist churches, and have our Lord Jesus for their leader and standard. There were already some others at this place who had come out of darkness into the light a year or two before, and now there are I think about three or four candidates that are waiting for Brother Ledford to come back to immerse them.

Praise the Lord for this great work of redemption. Hallelujah! what a Savior to come to save such sinners as us. Well may we rejoice after having our sins blotted out. Dear brethren, we have much encouragement with the knowledge of our sins forgiven, and of having been translated out of darkness into light, and of having been made partakers of the heavenly calling, but we have much need of prayer, if not I pray the Lord to give us more strength and courage, in order that we may not be found wanting. I praise the Lord for his love toward me, and for showing wherein I was in darkness, and bringing me into the light through the instrumentality of Bros. Ledford and Gallahorn. May their labors be crowned with success wherever they may go.

Brother Gallahorn has preached the gospel in Indiana, and, it is wonderful to relate, has never heard of the Church of God anywhere there, not even anywhere else until he saw me in Sutter Co. But from the description I gave of them he claimed them for his people, all out and out; that was his answer I believe. I forwarded a lot of last year's RESTITUTIONS and have ordered the paper to his address for three months and hope the seed thus sown may fall in good ground. I do pray that none of the brothers or sisters will ever backslide, and when they or any of the eastern brothers or sisters pray, pray that I may never go into the ways of the world again, but that we may all be faithful unto the end or death. Let us be up and have our lamps trimmed and burning, so that when the Savior comes we shall not be asleep, or found wanting.

It has been a long time since I read anything on the subject of holiness or a holy life in THE RESTITUTION. I think too much time and thought is given to other subjects. There ought to be at the least two or three short articles each week, and more if there is room for them, directly on the ways of life we should live. If I can write anything on the subject that will enlighten any one I will do it, and if I make any mistakes—well walk until I make one and then correct me. May the grace of our Lord Jesus Christ be with you all, amen.

MELVIN S. CORBALEY.

## NATURE UNENDING.

We have never seen a finer argument for the perpetuity of the earth, and sun, and moon than the following. It is the whole thing in a nutshell.—It is scriptural and logical. Indeed, it is conclusive. "The earth abideth forever," is the testimony of inspiration. From the Bible we learn a fact for science—that the sun has endless duration. This is founded on Ps. lxxii. 5, 7, 17; and lxxxix. 3, 4, 28, 29, 35, 37.

It is predicted by Christ, of his throne and of his people, that each shall continue forever, as long as the sun and moon endure. There would be no force in the parallel if the sun were to exist for a less period than is affirmed of Christ, his throne, and his people. The sun is declared to be a witness forever in the heavens of the covenant of God to his Son, and to the redeemed for their unending existence. The witness must be contemporaneous and coterminous with the covenant. The covenant exists so long as the subject continues. But the subject continues to endless duration. The witnesses must be of concurrent perpetuity. Therefore the witnesses, the sun and moon, have endless duration.

By parity of reasoning, the solar system has a like unending duration; for the superior, the sun, controls and carries the inferior. I believe this argument is as logical as it is biblical.

### The Spartan's Wreath of Triumph.

"There was an old law among the ancient Spartans that forbade any but one who had been crowned at the athletic games to stand beside their king in front rank in the day of battle. A youth entered at the games one day, and was disciplining himself carefully for the struggle. Large sums were offered him if he would withdraw, but he scorned them all. The day of trial came, and to him it was a day of triumph, as he anticipated. His perseverance was rewarded, and the crown of victory was his. When he received it, it was only a wreath of green parsley and bay-leaves. A friend near him remarked that, and asked him what he thought of it. 'I look not on it,' was the reply, 'but because of it I can stand by my king in the van!' That is one of the greatest honors and rewards that Christ, the King of glory, gives to his servants, that they may stand by him in the van during the fight with sin and Satan; and is it not a high position to occupy, honorable to ourselves and helpful to our fellows?

The Lake Erie & Western R. R. will sell excursion tickets to Old Fort Comfort for $17 for the round trip, leaving Plymouth Aug. 14, good returning till Sept. 4. Enquire of Agent for full particulars.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

We have made arrangements with the Institution, by which we can supply our friends with the following works, at the prices named:

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"The Satan of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

### Excursions via Nickel Plate.

Superintendents of Sunday Schools, Local and Central Committeemen of all political parties, and proprietors of manufacturing establishments, who contemplate giving their employees an occasional holiday, will please take notice, that the New York, Chicago & St. Louis Railroad Co., will give special excursion rates to the many resorts along the line of their road, also to political meetings and camp meetings, during the season of 1888. For rates and all desired information, call upon agents of N. Y., C. & St. L. R. R. Co., or correspond with F. J. Moore, Agent Passenger Department, 23 Exchange St., Buffalo, N. Y.; Chas. H. Walker, Ag't. Pass. Dep't. 79 Clark St., Chicago, Ill.; or J. Y. Calahan, Trav. Pass. Ag't., Cleveland, Ohio, who will cheerfully furnish all particulars. aug15

### "THE CHRISTIAN HYMNAL."

A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

### Through to Peoria.

On Sunday, May 27, 1888, the Peoria Extension of the Lake Erie and Western Railroad—"Natural Gas Route"—was completed, and through trains are now being run daily over the line between Peoria, Illinois, and Sandusky, Ohio, connecting at Tipton, Indiana, with through trains between Indianapolis and Michigan City on its I. & M. C. Division.

The 600 miles of track now being operated by this company is in excellent condition. Elegant L. E. & W. Combination Parlor Sleeping Cars are run on night trains, and luxurious Chair Cars on day trains. Direct connections are made at its several terminals with through trains to and from all points North, South, East and West, and its patrons can rely upon a safe and pleasant journey, with sure connections. Bear this in mind, and ask your ticket agent for a through ticket via the "Natural Gas Route."

### Sixth Annual Nickel Plate Excursion to Niagara Falls.

The N. Y., C. & St. L. R'y. Co. will run an excursion to Niagara Falls, leaving Valparaiso on Monday, August 13, 1888. Sight-seeing at Niagara is now free, and as a popular pleasure resort ranks second to none. For rates, or other information, apply to V. H. Wendt, agent N. Y., C. & St. L. R'y, W. C. Letherman and H. M. Evans, managers, Valparaiso, Ind.

### Cincinnati Exposition.

The Lake Erie and Western Railroad will have on sale from now until October 26th, tickets to Cincinnati and return at $8.75 good returning up to October 27th, 1888.

## BOOKS.

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This is a religious book of surpassing excellence. It treats with consummate ability, a topic which of late years has commanded the most profound thoughts of christian thinkers, and which is exciting in the popular mind, among religious people, a steadfast and constantly growing interest. Already the masses are enquiring: "What are the signs of his coming?" The great upheavals in the political world, the rapid increase of knowledge, the profound wisdom and immense wealth employed in commercial enterprises, the miracles of modern inventions, railways, telegraphs and the telephone, to which new discoveries are constantly being added—these and many similar tokens, point unmistakably to the fact that we now live in the near approach to a culminating period of the world's history.

THE COMING AGE is the product of laborious research covering a period of more than forty years, involving careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. It deals largely in political history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophecy.

It points out the fallacies of superficial interpretations, and presents instead views consistent alike with Scripture and with reason. It outlines the events of unfulfilled prophecy, and shows that they are near at hand.

In brief it tells us concerning the COMING AGE, whatever can be gleaned from the Inspired Word, supported by the drift of current events. It discloses the wonder-working hand of God in the history of by-gone ages and shows that the same hand in the present age, is shaping the course of events and forming its history. It also shows that his supreme hand is moulding and fashioning the events of the Age to come, preparatory to the dispensations yet to be. Literature and learning, science and philosophy, art, statesmanship, genius, piety, all are shown to be used by the great Guiding Hand in working out the purposes of divine wisdom and the fiat of the Unconquerable Will. Whoever reads this book will lay it aside with enlarged views of the greatness of the Supreme Majesty and the irresistible power of the Divine Sovereign who guides and governs all.

It contains over 500 large pages, round in Cloth. Price $3.00. Send to this office for this work.

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—BY—

A. J. GROVER.

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Also "Romanism—the Danger Ahead," by A. J. Grover; contains 180 pages; cloth binding, 75 cts., postpaid.

The three ordered together we will send for $3.50.

## VANDALIA TIME TABLE.

*Takes effect June 1, 1888.*

GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 55 | Thro' Freight 57 |
|---|---|---|---|---|
| South Bend | 8 00am | 12 05pm | 10 05am | 2 45pm |
| La Fayette | 5 31am | 10 25pm | 7 14am | 7 30pm |
| Plymouth | 6 43am | 12 05pm | 10 25am | 4 30pm |
| Hibbard | 6 53am | 12 15pm | 10 35am | 4 50pm |
| Marcout | 6 57am | 12 19pm | 10 39am | 5 00pm |
| Marshland | 7 04am | 12 26pm | 10 46am | 5 20pm |
| Kewanna | 7 44am | 1 05pm | 11 30am | 6 30pm |
| Logansport | 9 05am | 2 25pm | 1 00pm | 7 40pm |
| Clymers | 9 20am | 2 40pm | | |
| Delphi | 9 40am | 3 00pm | | |
| Indianapolis | 11 00am | 4 40pm | | |
| Crawfordsv'l | 11 35am | 5 15pm | | |
| Terre Haute | 12 20pm | 6 00pm | | |
| St. Louis | 6 30pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 56 | Thro' Freight 58 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 9 00am | | |
| Terre Haute | 6 00am | 4 00pm | | |
| Crawfordsv'l | 6 45am | 4 45pm | | |
| Indianapolis | 7 10am | 5 10pm | | |
| Colfax | 9 50am | 7 50pm | | |
| Clymers | 10 20am | 8 20pm | | |
| Logansport | 10 45am | 8 45pm | 5 15am | 8 55pm |
| Kewanna | 11 27am | 9 30pm | 6 01am | 10 00pm |
| Marshland | 11 45am | 9 45pm | 6 20am | 10 40pm |
| Marcout | 11 54am | 9 57pm | 6 30am | 11 00pm |
| Hibbard | 12 02pm | 10 05pm | 6 38am | 11 20pm |
| Plymouth | 12 22pm | 10 25pm | 6 58am | 11 55pm |
| LaFayette | 4 25pm | 12 45pm | 9 00am | 4 25am |
| South Bend | 5 15pm | 1 40pm | 11 00am | 5 55am |

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

At Terre Haute direct connections are made with the main line for St. Louis and all points west and southwest. Also with the Evansville Route, via Evansville to all southern points.

For through tickets, maps, time tables and other information, apply to A. L. HIGHAM, Station Agent at Plymouth.

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GOING NORTH FROM PLYMOUTH.

| | | |
|---|---|---|
| No. 10, Passenger, Leaves | | 12 55pm |
| No. 12, " | " | 10 45pm |
| No. " | " | 8 [illegible]am |
| No. 100, Local, | " | 11 [illegible]pm |

GOING SOUTH.

| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 10 [illegible]am |
| No. 13, " | " | 8 55pm |
| No. " | " | 11 [illegible]pm |
| No. 101, Local, | " | 3 [illegible]pm |

Daily except Sunday.

No. 11, via Tipton, arrives Bloomington at 9:30 p. m., making direct connection with C. & A. fast train arriving Kansas City 9:30 next morning, connecting direct at Kansas City for Denver, San Francisco and all points West. Free Reclining Chair Cars between Tipton and Missouri river for through passengers.

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The above is the title of a discourse delivered at Berwick, Pa., July 28, 1878, by Jos. Lockie. It was issued in pamphlet form at that time, but the supply was soon exhausted, and the work was out of print until now a second edition has been printed, and can be had at this office, or of the Author, Jos. Lockie, Mauch Chunk, Pa., at 10c., each, 3 for 25c. or 15 for $1.

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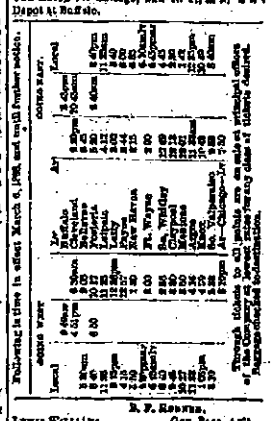

Trains leave Chicago as follows: 10:00 a. m. Fast Express, daily, for Fort Wayne, Crestline, Mansfield, Orrville, Akron, Cleveland, Buffalo, Rochester, Syracuse, Albany, New York and Boston, arriving at Buffalo 10:30 p. m., Cleveland 5:30 p. m., New York 10:30 a. m., Boston 10:30 a. m. Parlor and Sleeping Cars through to Buffalo and Boston. Dining Cars between Chicago and Fort Wayne.

4:00 p. m. Fast Express, daily, for Fort Wayne, Crestline, Mansfield, Orrville, Akron, Cleveland, Buffalo, Rochester, Syracuse, Albany, New York and Boston, arriving at Buffalo 4:30 a. m., Cleveland 11:30 p. m., New York 4:30 p. m., Boston 4:30 p. m. Parlor and Sleeping Cars through to Buffalo and Boston. Dining Cars between Chicago and Fort Wayne.

11:30 p. m. Fast Express, daily, for Fort Wayne, Crestline, Mansfield, Orrville, Akron, Cleveland, Buffalo, Rochester, Syracuse, Albany, New York and Boston, arriving at Buffalo 11:55 a. m., Cleveland 7:00 p. m., New York 11:55 a. m., Boston 11:55 a. m. Parlor and Sleeping Cars through to Buffalo and Boston. Dining Cars between Chicago and Fort Wayne.

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## Pittsburgh, Ft. Wayne & Chicago Railway.

*Schedule in effect June 7, 1888.*

Trains depart from and arrive at PENNSYLVANIA (Central) time, as follows:

GOING WEST.

| | Depart |
|---|---|
| Mail Express | 4 [illegible]am |
| No. 24 (Passenger) | 10 [illegible]am |
| Fast Line | 12 [illegible]pm |
| Day Express | 4 [illegible]pm |
| Ft. Wayne Accommodation (Arrives) | 10 [illegible]pm |
| Local Freight | 11 [illegible]pm |

GOING EAST.

| | Depart |
|---|---|
| N. Y. Express | 4 [illegible]am |
| No. 23 (Passenger) | 10 [illegible]am |
| Fast Line | 12 [illegible]pm |
| Day Express | 4 [illegible]pm |
| Ft. Wayne Accommodation (Arrives) | 10 [illegible]pm |
| No. 25 (Passenger) | 11 [illegible]pm |
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THE RESTITUTION

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 13.

BY DR. J. K. THOMPSON.

THE POST-TERTIARY OR QUARTERNARY AGE.—CONTINUED

OF THE ABRAHAMIC PROMISE.

In carrying out the specific design of the present and the succeeding ages, God made certain promises to Abraham which have formed a nucleus around which cluster all the facts of Jewish history, and that have stood as a basis of faith from that time to the present. Few persons are aware that any such promises were ever made, and a still less number weigh their import sufficiently to find that these promises, or any of them, can in any way affect themselves, yet they are so intimately interwoven with the present and future age-work of the Creator, and of such wonderful importance to his co-laborers in the full development of those periods that he, "willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it (the promise) by an oath."....."For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And, so, after he had patiently endured he obtained the promise." Heb. vi. As has just been stated this promise was confirmed by an oath "that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul both sure and stedfast."

Since then it stands as the one hope, this promise is doubtless worthy of a critical examination, that we may be profited thereby, "even as Abraham believed God, and it was accounted to him for righteousness," Gal. iii. 6; and "that they which are of faith, the same are the children of Abraham," Ib; and again, "the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. vi. 7–9. From the letter to the Romans we read that "the promise that he should be the heir of the world was not to Abraham or to his seed by the law, but through the righteousness of faith." iv. 13. By reference to the first record of these promises we will see that "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed." Gen. xii. 1–3. In obedience to the divine commandment he came to Sichem unto the plain of Moreh in the land of Canaan where the Lord repeated the promise, "Unto thy seed will I give this land: and there he builded an altar unto the Lord who appeared unto him." Ib. xii. 7. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it and to thy seed forever; and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii. 14–17. "Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be. And he believed the Lord and he counted it to him for righteousness." Ibid xv. 6. "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." Ib. v. 18. "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations," (the fact of the change of his name is then stated and the language of the promise continues), "and I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God." After his offering on Mount Moriah, where Isaac's life was miraculously spared "the angel of the Lord called unto Abraham out of heaven the second time and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii. 15–18

From the foregoing quotations we may readily observe that the promises made to Abraham were:

1. An inheritance of land,—a portion of the earth.

2. An innumerable progeny, or seed.

3. A rulership over the nations of the earth.

4. The blessing of the nations through that rule.

We have also seen that Paul calls this promise the gospel, (good news) of the age; and as such it embraces all that pertains to that message in all its relations to the human family. It is called the gospel of the kingdom of God," and is synonymous with "the promise" of the kingdom of God, since the words "the gospel" and "the promise" apply to like conditions, relations, objects and events. "The promise," therefore, grasps the "one hope," and "one faith," for which Jude exhorts the sanctified ones to "earnestly contend;" the obedience so essential to an adoption into the household of God's obedient, faithful co-workers, and the subsequent formation of character such as is necessary to insure a resurrection from among the dead; all of which is introductory to its full fruition in the age to come.

To Abraham and to his seed were the promises made, and Paul's commentary is, that, "He saith not, And to seeds as of many, but as of one; and to thy seed which is Christ." Gal. iii. 16. After explaining the relative effect and force of the law, and of "the promise," illustrating his explanation by the pedagogue, he continues, "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to "the promise." Gal. iii. 24–29.

It may not be unprofitable to trace "the promise" somewhat farther before leaving the subject. Paul's testimony in his defense before Agrippa was, "Now I stand and am judged for the hope of 'the promise' made of God unto our fathers: unto which promise, our twelve tribes instantly serving God night and day, hope to come." Acts xxvi. 6, 7. Peter, on the day of Pentecost, answered the multitudes who enquired, "Men and brethren, what shall we do? by saying, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for 'the promise' is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 37–39. He also told the Jews, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying, unto Abraham, and in thy seed shall all the nations of the earth be blessed." Ib. iii. 25. It has been said heretofore that "the promise" was one for the possession of a landed inheritance, and this is true; hence the force and aptness of such passages in the inspired word as, "Blessed are the meek for they shall inherit the earth." Matt. v. 5 "Behold, the righteous shall be recompensed in the earth, much more the wicked and the sinner." Prov. xi. 31. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness towards us in Christ Jesus." Ephes. ii. 6, 7. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron." Rev. ii. 26, 27. "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9, 10. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27.

Abraham became the heir of the world through the righteousness of faith, and Jesus Christ—his seed—inherits the same, through his obedience to God, even unto death, yet neither Abraham nor his seed have come into possession of their promised inheritance. Of the former's claim it is written, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country and from thy kindred and come into the land which I will show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into this land, wherein ye now dwell, and he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii. 2–5 "These all (the long list of worthies mentioned with Abraham and Sarah, his wife) having obtained a good report through faith received not the promise; God having provided some better things for us, that they without us should not be made perfect." "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. xi 9. Of the latter is recorded, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another." Matt. xxv. 31, 32. "Jesus answered, my kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Let it be remembered however, that God's oath is pledged for the fulfilment of the deferred expectation. The promise must and will be fulfilled in all its fulness, and for this object the succeeding age (the world to come) has been revealed to us as the purpose of the all-wise Creator.

The resurrection of the dead becomes at once a necessity, for if Abraham falls of a resurrection to life, the promise to him as "heir of the world," also is a failure, even as the non-resurrection of Christ would have caused the destruction of the base of Christian faith and hope, and left the future age (the kingdom of God) without him as their federal head. The resurrection of the Christ is an assurance of the resurrection of him to whom the promises were made primarily; and with him all those who, through the Christ are engrafted into the Abrahamic stock, and who bear the Abrahamic faith in, and conformity of life to the God-work of the ages. The resurrection of the dead and "the promise" mingle and blend together in harmonious parallelism, so that their separation is impossible; and the resurrection of the Christ to "the power of an endless life" gives a prophecy of the plane of life in the future or Theozoic Age, as certainly as the tiny mammal (Dromatherium Sylvestre) of the Mesozoic, gave promise of the type of mammalian life in the Tertiary age that followed, or as did the Tertiary man foretell the predominating form of the Post-tertiary fauna.

## Selections.

### ON A MISSION TO THE LAND OF MY FATHERS.

Thankful and unspeakably glad for having visited Bethlehem, and realized that for the first time in our lives we were on the soil somewhere near the spot where the Redeemer was born, we continued our journey to the Jordan, so familiar to every Bible student. The landscapes all round Bethlehem are most charming. For the first hour from the city the eye constantly rests on objects of beauty, majesty, and even wonder. Soon, however, we leave the lovely fields and orchards, and pass into rough, rugged, and somewhat dangerous territory. On, on we go, and now everything that meets the eye is unutterably wild. Now and then a fierce-looking Arab, swiftly riding on a camel, with long spear at his side, is passing, salutes us with a salaam, and our Bedouin guide and Ibrahim quickly respond, 'Uvalkom salaam" ("And unto you be peace.")

The heat of the sun gets more and more intense, the air more oppressive; and, for our encouragement, we are informed by Ibrahim that we shall find the atmosphere and journey more inconvenient the farther we go.

The journey now is a constant ascent and descent of tremendous rocky mountains. Some parts are so precipitous that every moment we expect to fall, not to rise again. Ibrahim, however, laughingly encourages us. "Don't fear, M. Englishman, English are brave, and fear not." What else could we do, but muster up courage and exhibit the fearlessness of an Englishman, although in the person of a native of Russia? With courage we never suspected to have possessed we at last arrived at Mar Saba, a convent of marvellous architectural skill, and of considerable interest. This convent stands on the edge of the gorge of Kedron. It occupies the mountainous cliff between the two channels, and looks down a precipice of six hundred feet. Many portions of this great edifice are constructed in chambers cut out of the mountain side. Irregular masses of walls, towers, chambers, and chapels, are perched upon rock terraces that cling to the rock side of the precipice, and are supported by huge flying buttresses.

In the exterior construction of the convent every advantage has been taken of natural caves and some artificial ones hewn out of the mountains, some probably before the Christian era. Here none can enter without a special permit from the patriarch in Jerusalem, and as we were favored with the desired "permit" we boldly rang the bell, and intimated our desire to remain there the night. The massive gate, the only entrance, was soon after open to us. A monk conducted us to our room. Here Bedouins and ladies are not permitted to enter. The monks number about sixty, all of them being under the vow of humility, chastity, and poverty. These, being of the Greek order, wear their conspicuous high black caps. Conversation is very pleasant, but, alas! exhibits great ignorance. After refreshing ourselves and resting after the fatiguing journey, an obliging monk conducted us through this most remarkable convent. Its position and architecture, and the wild and majestic scenery, are impossible to depict. No word-painting of the most eloquent speaker or writer could possibly describe this place—doubtless the most wonderful in the world. Being conducted round the obliging monk took special delight in describing to us the sacredness of the place and the religious duties of its inmates. After a good night's rest, we rose at four o'clock in the morning, and prepared for the continuance of our journey to the Dead Sea and Jordan.

The journey, once begun, continues more weary and fatiguing. The road is rough, and the whole task almost exhausting, but it richly repays the undertaking, although to the nervous traveller there will be probably no journey in the world more trying. While we pass through scenery weird and wild, and very near the edge of an awful chasm, we are thankful for the sure-footed mules on which we ride. We cross Kedron, and we then have a hard task of a long and miserably tedious ascent. Knowing that the view from the top must be most inspiring, we rest a little before reaching the summit, so that we may be more fresh and able to appreciate the scenery. After resting we again started, and soon reached the top, when a most magnificent and awe-inspiring view burst upon our sight as we beheld the great wilderness of Kogedi; and as the eye rested on this wilderness we were reminded of David's refuge from Saul, and then finding Saul in a cave, 1 Samuel xxiii. 29, and xxiv. Starting on another descent, every step seems dangerous, yet the cheerfulness of Ibrahim and song of our Bedouin break the monotony of the journey and stillness of the air.

We passed through the Valley of Fire, still continuing the wild winding roads. Our attention is called to the minaret on the summit of the mountain, and there we are informed by our Bedouin is the tomb of Moses.

Having politely replied that we could not believe in this Mohammedan tradition, our Bedouin became very earnest, and aware by the beard of the Prophet that the remains of Moses rest there, and that thither the faithful Moslems annually go on a pilgrimage.

Our eyes next rest on most interesting scenery. Close by us we gaze upon the Dead Sea, and not very far off is Jordan. The atmosphere being wonderfully clear, we behold objects over an area of about one hundred miles. How interesting to look across, and behold the plain of Moab and its mountains. We are reminded of Deut. xxxiv, "And Moses went up from the plain of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." As the majestic view is before us, we open again our Bibles and linger still more as we read the strange and wonderful life of Moses—and we are thrilled as we read, "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day." We look on Moab and its mountains and are awed with the picturesqueness of the view. Mrs. Alexander's poem seems more realistic than it ever before felt—

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale of the land of Moab,
There lies a lonely grave.

"And lonely grave in Moab's land,
O dark Bethpeor's hill,
Speak to these curious hearts of ours,
And teach them to be still."

With such feelings we continued until we found ourselves at the world's wonder—the Dead Sea.

What thoughts are associated with this place! Why is it called Dead Sea? If no other answer were given, the surroundings here would justify the name. The calm sea has no living thing in it. The soil for about an hour and a-half or two hours' travel is barren. A most unnatural gloom overhangs the entire region—no living thing in the water, and only now and then some birds flying across. Here we bathe and enjoy our swim in the intensely salt water. In endeavoring to swim, the splashing of the water finds its way into our mouths and eyes. And what a strange sensation after bathing in this memorable sea! We rest and refresh ourselves with some bread and wine, and then walk round for a little while. By the side of the sea we think of Lot, to whom this sea and the surrounding scenery was an attraction; and of the fact that he, therefore, settled in this region. We think of the five cities on the plains here, of the inhabitants that sinned against God, and of the destruction that overtook them. We here read with great interest Genesis xix. Round about here the eye often rests upon the extraordinary salt hills and salt pillars, and we are reminded of Lot's wife. Here Numbers xxxiv. 2–12 is no longer a dry description of Holy Writ.

This sea was a border line of Judah, Joshua xv. 1–5.

How thrilling a picture the prophetic words of Ezek. xlvii. 6–12, as we read them by the side of the mysterious cave, to which, doubtless, the prophet referred.

The solemnity of our meditation was somewhat interrupted, when we quietly interested ourselves in watching some of our party trying to swim in the strangely buoyant water. Our courageous bathers could not possibly prevent their feet flying upwards, although they tried hard to keep them under water. The tormenting heat of the merciless sun made it somewhat too uncomfortable to remain here much longer. We, therefore, took again to our accustomed saddles, and our good-natured mules soon enabled us to turn our backs to the Dead Sea. Our previous bathing in the intensely salt sea made us feel rather uncomfortable. Our skin seemed as if enriched and irritated with Pharaoh's third plague. Under the circumstances we hurried with all the speed our animals could take us until we arrived—at Jordan.

At once we hasten to the supposed part of the river where our Lord was baptized. Here we bathe, and with what delight! Here, after bathing, we sit for a considerable time and enjoy rest. The inconvenience of salt sea water soon passes away after bathing in Jordan.

Here, as we rested, we made the acquaintance of a French and German speaking traveller. After some conversation, with my Bible in hand, being in so impressive a place, our thoughts naturally are directed to the historical and Scriptural associations of the spot. My German-speaking companion for the time being, informs me that he is a Protestant, and takes care to impress upon me the fact of his disbelief in all superstitions and mere legends of Christians, Moslems, and Jews. I am delighted to feel I am in the company of a Protestant. Soon, however, I discovered, with a regret, that Protestant with him implies a different thing to what I expected.

In conversation I remark, "How did you enjoy bathing in the memorable and most interesting Jordan?"

"After some hesitation, he replies: "By the bye, do we not read about Jordan in the Bible?'

"Yes, certainly!'

"I thought so also," remarks my foreign acquaintance.

"Do you not remember reading of the great Jewish Baptist baptising in Jordan? and do you not remember that here in one day three thousand were baptized?"

"Certainly! certainly! I remember all about it," is the reply. I was astonished when he remarked, "Was not Spurgeon a most wonderfully strong man to have baptized three thousand in one day!" I smiled, and could not help laughing inwardly at the statement. I endeavored to assure him that Spurgeon did not baptize the thousands mentioned, but my companion declared that I could not be correct in my knowledge of history. As he was certain that Spurgeon was the great Baptist Apostle. I tried hard to persuade him that the apostle by the name he mentioned had never yet visited that country, and has not seen Jordan. "Oh!" said he, "I don't mean the Spurgeon you mean." I assured him that Spurgeon was still alive, and that I had the honor of knowing him and members of his family, and was a student in the College of which he is President; but for a long time all my speaking seemed of no avail. I read to him Matt. iii., Mark i., and spoke to him about John the Baptist. My friend, however, was incredulous; he could not accept the name of John nor Peter, as he had no recollection of it; but the former name was well known to him. I found in a more lengthy conversation the cause of that gentleman's error. Although nominally a Protestant, yet to him the meaning of the word Protestant implied only protesting against every religion! Therefore, alas! his ignorance. Yet the association of the name of the beloved pastor of the Metropolitan Tabernacle was a mystery to me. The cause of it, I was anxious to discover. I learned, however, that my fellow traveller had in years past read sermons in German of the great Baptist preacher, and, being ignorant of Scripture truth, in error reading the sacred volume on the story of the great baptism doubtless learned in childhood, with a confused mind associated the events of two thousand years ago with the life of the President of the Pastor's College—name of world-wide renown.

After some rest we gently walked about here, and innumerable incidents from Old and New Testament Scriptures clustered round, and the memory was burdened with recollections of narratives we had learned from infancy. How realistic here, when thinking of Israel crossing the river! We thought of Jacob, who, with his staff, crossed Jordan. We thought of Absalom, and others whose names are so closely connected with this Jordan. We thought of Elijah, who—a master of Israel with burning zeal—took hold of his mantle and smote the rushing river and crossed, 2 Kings ii. We thought also of Elisha, as, with his master's and predecessor's mantle, he also smote the river and made a dry passage for himself. We thought, too, of the great Syrian captain, who was cured by washing in Jordan, 2 Kings v. We also read and thought of Matthew iii. 5, 6, 13, 17, and many other passages making this Jordan so memorable.

After lingering and resting at Jordan, we again took our saddles and were on our onward journey towards Jericho. A good hour's ride brought us to the Valley of Achor. The memories of Joshua and Israel after their defeat at Ai were very forcibly brought to mind as we thought that here Achan and his miserable family were stoned to death. We read the stern words of Joshua, "Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones. Wherefore the name of that place was called the Valley of Achor"—i. e., trouble, Joshua vii. 24–26.

Still onward we kept, and we came to Er-Riha, a small village, the houses consisting of miserable mud hovels. This village is a true picture of wretchedness and abomination. The people, like their homes, are filthy. The awful stench was enough to breathe of pestilence for miles round. And yet, filth seems a second nature to the people in Er-Riha. Although the place is so wretched and the people dangerous thieves, we nevertheless determined to have a good view of the spot.—*Isaac Levinsohn, in Jewish Herald.*

### Active Piety.

The stoutest timber stands on Norwegian rocks, where tempests rage, and the long, hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so the most vigorous and healthy piety is that which is the busiest, which has difficulties to battle with, which has its hands full of good works, which has neither time nor room for evil, but, aiming at great things, both for God and man, promptly and summarily dismisses temptations with Nehemiah's answer: "I have a great work to do, therefore I cannot come down."

The second quarterly meeting of the A. C. Conference of Michigan will be held with the church at Hesperia, Oceana Co., commencing Friday evening, August 17th, 1888, and holding over Sunday. Teams will meet the morning trains at Fremont, Friday, the day the meeting commences. Fremont is twelve miles from Hesperia situated on the Chicago & West Mich. R. R. between Big Rapids and Muskegon. Those going by way of Big Rapids will have to stay in Big Rapids or Fremont Thursday night. Let us all come to the meeting with hearts full to overflowing with the love of God and make this meeting one long to be remembered on account of the power of God with us. A. L. FOX, Pres.

PETER L. SCOTT, Sec.

On the Sixth Annual Niagara Falls Excursion to Niagara Falls, Aug. 13th, no pains will be spared to retain the past reputation of affording the patrons of that line every consistent advantage to be obtained on such occasions.—2t

# THE RESTITUTION.

E. A. CHAPLIN, Editor.

Plymouth, Indiana, Aug. 8, 1888.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts, get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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We have a letter from Pastor Basil Stephenoff, dated July 19, 1888, Monastir, Macedonia, treating upon the Restoration of Israel, which will appear in our next.

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In our article last week on the "Ancients and the Future State," for the word dicore read dicse; for guadia read guadio, and in the next column for Angels read Angles, the name of a tribe settled in Britain.

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Two letters relating to the same subject have come to hand, one of which was written by Sr. H. V. Reed and the other by Bro. Thomas Wilson. We desire to express our sincere thanks to both writers for their kind letters, as they will prove of value to us hereafter.

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Bro. C. H. Jones presented us with a pamphlet published by himself containing a lecture delivered at Chatauqua on The Great Pyramid—Its Teaching to us as a People. It brings out some of the more important problems connected with that "Wonder of the World" in a very striking manner.

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We are glad to inform all our friends that our health has improved so much that we have resumed filling our appointments, and hope to perfectly recover that degree of strength that we enjoyed before our late attack. We thank our friends for their sympathies, whether personally expressed, or through kind notes as printed in the present number.

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In all our intercourse with all persons connected with the religious denominations of our day, who professedly take the Bible for authority in matters of faith and practice, let us be very kind, careful, and forbearing in presenting to them, for their careful, and prayerful consideration those important doctrines, that to a very great extent, characterize us, as a people, in our own religious belief. There is no call for treating either people, or their cherished doctrines even if erroneous, with contempt, ridicule, or the language of harsh invective. If truth, presented in its beautifully revealed simplicity, will not carry conviction to the minds of our friends, we certainly gain nothing by incurring their disgust and imbittered opposition to those truths and ourselves, by an unwarranted harshness and roughness in our style of presenting our belief. Let us present the truth in love, and leave all results, as to its reception, with God. God has not said "He successful," but "Be faithful." "Hold forth the word of life" is the direction. Let us do this as faithful ministers of the gospel of the grace of God.

## EDITORIAL BREVITIES.

### DR. ADOLPH SAPHIR.

This celebrated writer is of Jewish parentage. He was born in Pesth, Hungary about fifty-seven years ago. To influence the minds of his Jewish brethren he wrote a series of tracts in German, which were subsequently translated into English, Dutch, Hebrew, and the Jewish-German dialect, and in these languages these tracts have been extensively circulated. The subjoined will give an idea of his application of prophecy to his own people. "His references to his own people Israel are always honest, tender, and dignified. He holds that, for a period, namely during the Times of the Gentiles, Israel was to be rejected, the kingdom to be taken from them until they shall say, "Blessed is he that cometh in the name of the Lord," until Jesus restore unto Israel the kingdom, and the inscription written over his cross shall be fulfilled in the sight of all the nations. That the interval between Christ's first and second Coming was a period for the most part ignored by the Old Testament prophets, who beheld two mountain tops, between which in reality many and long valleys and plains interposed, in such close proximity that they describe them as if they were one, though between them lay the period during which from among the Gentiles the Church, the Bride of Christ, would be gathered."

### PREMONITORY WARNINGS.

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; then he openeth the ears of men, and sealeth their instruction, Job xxxiii. 14-16.

Mr. William Birch delivered his 775th Sermon in Free Trade Hall, Manchester, England, March 11, 1888. This sermon outlines his views on the Second Advent, its connected events, and its proximity. His conclusion, from his interpretation of the prophetic numbers, is—that we are within eight years of the "First Resurrection." In our own experience, when severe trouble was approaching, the warning has come to ourself in that way indicated in the Scripture quoted above. "The coming event has cast its shadow before." This fact made the solemn experience of Mr. Birch, alluded to in his sermon of March 11, seem the more striking. The closing up of Dispensations is always marked by strange phenomena. Above all things, let us heed the Scriptures. Speaking of himself Mr. Birch says:—

"MY REMARKABLE EXPERIENCE THIS WEEK.

This week I have twice passed through the fear of death, and I do not know the reason why, excepting as a means of instruction to you, under similar circumstances. On each occasion I felt that I was about to die, although at the time I was, and am now, in perfect health and strength. The first time was last Sunday night, March 4, or rather about 2 A. M. on Monday morning, March 5, after writing out my Sunday evening sermon for publication as usual. I had retired to rest, and was at once falling into a sound sleep. Suddenly I awoke, without any bodily pain or oppression, but with a strong feeling that the hand of death was on me. For a moment I was awe-struck, but the next moment felt a blessed peace, which brought tears to my eyes as I said within myself, "Glory be to God; I am resting on the precious blood:" and calmly awaited for the last stroke. Then a voice sounded, "Not now, but be always ready!"

The second time was last night (Saturday, March 10th). Suddenly I awoke, as if some one had touched me, and the voice sounded within, "Are you ready?"

But I found myself without any feeling of peace. In a state of sudden alarm I got up, and began to walk about the room in a struggle against the angel of death. I said, "Oh, where is the peace which is promised to the adopted children of God?" And, not finding peace, I examined my foundation for the hope of salvation. I prayed, "Hast Thou not said that all manner of sin shall be forgiven unto men? I know that I believe Thy dear Son died for my sins; and Thy word says that whosoever doth so believe, shall not perish. Therefore, according to Thy word, all my sins are forgiven, and my soul saved." The feeling of death, however, still clutched me—no pain or convulsion of body; it was the feeling of the soul. The fear of death was with me; but having God's word for it that I was a saved sinner, I quietly trusted his word, and, leaning against a chair, calmly waited for the visit of death. Then the inward voice again exclaimed, "Not this time, but be always ready!"

# Communications.

BAILEYVILLE, Ill.

*Dear Bro. Editor:*

I know every reader of THE RESTITUTION will echo their sympathy with me in your late prostration and utter feebleness, which decaying years brings upon all the human family. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. Bear not my brother, "for thou shalt come to thy grave like as a shock of corn cometh in his season." The gates of hades shall not prevail against you, for he who made a new and living way by the blood of the everlasting covenant, holds the keys of death and the grave, and will soon say to his prisoners of hope, Come forth! giving them eternal beauty for ashes. Your sickness was the occasion of "Restitutions," which article was especially precious to me, having been pondering deeply on the words of our Lord, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." The gate being strait signifies that the circumstances surrounding the one who would enter it are difficult, close, strict, rigorous, and often a distressing necessity; this is the first step toward life eternal. O if we could but keep the prize in view, the unspeakable gift, the gift of God. But this we see but dimly as we enter the strait gate, and then, the way is so narrow, because we are commanded to turn neither to the right hand or left, neither must we look back, but pressing on, looking to Jesus, the author and finisher of our faith, we shall hear a word behind us saying, this is the way, walk ye in it. It is narrow my brother, because it is a continual warfare against self, a dying daily, an utter destruction of the natural man, which is enmity against God.

Narrow! because we are commanded to present our bodies a living sacrifice, holy, acceptable unto God, and for the eternal weight of glory this is indeed our reasonable service. Narrow is the way, because it is not easy to pluck out the right eye, that our whole body may be full of light, but this discipline makes us new creatures in Christ Jesus our Lord, inviting us to partake of the divine nature, so that we may be heirs of God, and joint-heirs with Jesus in his kingdom of glory. Can we imagine my brother what it is to be an heir of God? Who can fathom the amazing depth of such love, the exceeding magnitude of such a high calling? As the Father hath life in himself, so hath he given to the Son to have life in himself; wonderful favor! And the same inherent eternal life is offered to every one who will lay hold of it, and so run that they may obtain. It may well be called "the unsearchable riches of Christ," for it is through his merits we obtain this abounding grace, glory, honor and immortality. The narrow way may be rugged, lonely and steep, for few there be that find it, but the sweet promise is, "My grace is sufficient for thee, my strength is made perfect in thy weakness. Be of good cheer, I have overcome. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. O let us come boldly to the throne of grace that we may obtain mercy, and find grace to help in every time of need. And while we are running the race, let us never forget the inestimable prize, "The Crown of Life." Our Savior trod this narrow way, and has shown us no other leading unto life. May grace be given us to apprehend that for which we are apprehended of Christ Jesus. The narrow way is the path of the justified one, shining more and more unto the perfect day, and here is the way where light dwelleth, the upward way to Zion, the way of righteousness, the only way into the Most Holy. "Blessed are the undefiled in the way, who walk in the law of the Lord." And now my brother I command you to his grace who hath declared, "Even to your old age I am he, and even to hoar hairs I will carry and will deliver you." "He is faithful who hath promised, who will also do it." Your Sister in the blessed hope of eternal life through Christ.

ELIZABETH COPPMAN.

*Bro. Chaplin:*

Seeing your last editorial and your precarious state of health, I was reminded to write and communicate to you our heartfelt sympathy and our Christian regards. I think I know how to regard the aged and infirm as my health is always very poor. And more than this your overburdened life at your advanced age certainly is enough to justify you in expecting the Christian sympathy of all the dear brethren who are living for the world to come. May our dear Father who has led you thus far, sustain and keep you unto the coming of our glorious King, when the inhabitants of that goodly land shall never more say "I am sick."

Our faithful labors all in the past and our aching hearts at rest, our frail bodies invigorated with our Father's undying nature. Most glorious are, may it soon dawn upon our sin-cursed world, when our Father's children who are living by faith shall be made free indeed. Amen.

T. E. ADAMS.

### "Christian! Walk Carefully."

Yes dear Christian, take heed to your daily walk, to your words, to every act of every hour of your life.

Men see you. They stand on the corners of the streets taking notes. If you use the language of the blackguard they will know it, if there is any false dealing on your part, they mark it down against you. And if your conversation, or conduct, is not honest toward them that are without, how can you expect them to be influenced by any thing that you may say, to come into the fold of Christ?

As a dear young lady said to me the other day, "I have seen so much of this going back on one's profession, that I know I never could be a Christian."

How sad it made me feel! Brethren and sisters, be true to Christ, then will you make others strong to follow him, brave to enlist, glad to fight.

S. ROXANA WINCH.

# Youth's Column.

### THE ROSE.

"How fair is the rose! what a beautiful flower!
The glory of April and May!
But the leaves are beginning to fade in an hour,
And they wither and die in a day.

"Yet the rose has one powerful virtue to boast,
Above all the flowers of the field;
When its leaves are all dead, and its fine colors lost,
Still how sweet a perfume it will yield.

"So frail is the youth and beauty of man,
Though they bloom and look gay like the rose;
But all our fond care to preserve them is vain,
Time kills them as fast as he goes.

"Then I'll not be proud of my youth or my beauty,
Since both of them wither and fade,
But gain a good name by well doing my duty:
This will scent, like a rose, when I'm dead."

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PLYMOUTH, Ind., July 7, '88.

*Dear Restitution:*

I have written one letter to you before and have seen it in print, so I thought I would write another and tell of our visit to Antioch.

There were twenty-seven Youthful Workers there and all of them enjoyed the meeting.

We went through our program as soon as we reached Antioch and quite a crowd was there. After we finished it, Mr. Conner, Mr. Railsback, and several ladies spoke to us; then the older ones had their meeting, which we enjoyed too.

The next time we met Auntie Chaplin told us that a little band similar to ours had been organized at Argos, which pleased us very much, and we hope that many more may yet be organized. Hoping that some time in the future we may all meet again at "Old Antioch," I will close.

ELSIE M. CUSHMAN.

### WOMAN'S INFLUENCE.

"When I first came to New York, at the age of twelve years, to seek employment," says the narrator, "I can call myself a precocious chap without any danger of being accused of an unusual degree of self-appreciation. I was quick to learn everything,—the bad as well as the good. My employer used profane language. I picked up the oaths he dropped with a naturalness that surprised even myself. The boys in the office all chewed tobacco. This was a little the hardest job I ever attempted; but after two weeks of nausea and indescribable stomach-wrenching, I came off victorious and could get away with my paper of tobacco a day with the best of them. One afternoon I was sent with a note from my employer to a house in the upper part of the city. I hadn't anything to read, but I had plenty of tobacco; and with that I proposed to entertain myself during the two or three hours I must spend in the passage. For some distance I did not notice who were beside me, but by and by a lady said very softly and pleasantly: 'Would you please, little boy, be more careful? I am going to a party this afternoon, and I should not like to have my dress spoiled.' I looked into her face. It was the sweetest face I ever saw. Pale, earnest, and loving; to my boyish heart it was the countenance of an angel. There was very little that I could say. I managed to dispose of the tobacco, however, and wiped my mouth very carefully,—all of which I felt certain she saw and mentally commented upon.

"'Have you a mother, little boy?' she next asked in the same tone.

"'No, ma'am,' I answered; and I felt my throat filling up, and I knew I must swallow very fast to keep from sobbing.

"'You have a father, then, I suppose?' she continued.

"'No, ma'am; no father.'

"'Brothers and sisters?'

"'Neither, ma'am.'

"'Then the little boy is alone in the world?'

"'Alone, ma'am.'

"'How long has your mother been dead?' and the dear woman looked away from my face, and waited until I could speak.

"'Two years,' I answered.

"'And you loved her?' came next.

"'Dearly,' was all I could say.

"She was silent a moment, and then said, so sweetly—oh! I shall never forget it:

"'And what do you think your dear mother would say—how do you think she would feel—to know that her little boy was guilty of such a disgusting habit as this?' pointing to my cheek where the tell-tale quid had vainly tried to stand its ground. 'I must leave now,' she continued, 'but here is my card; and if you come to me almost any evening, I shall be glad to see you, and perhaps we can be of service to each other.'

"She gave me her little gloved hand, and I shall never forget the sensation of that moment. I could not bear to part with her; without her I felt that I could do nothing; with her I could grow to a man's estate,—a man in the true sense of the word. From that moment tobacco never passed my lips. As soon as I could summon courage, I called upon that lady. Well do I remember how my heart beat as I waited in the elegant parlor for her to come down, and how awkward I felt as I followed my guide to her private sitting room. Here she got at every point of my life; and before I bade her good by it was arranged that I should spend two evenings of each week at her house, and study on these occasions just what she thought best. No lover ever looked forward to meeting with the mistress of his heart any more ardently than I did to those meetings with my friend. I grew careful of my appearance, careful of my conversation, and strove in every way to be worthy of this noble friendship. Two years passed in this delightful manner—two years that made me. My friend not only attended to my studies, striving also all the while to sow the right kind of spiritual seed, but she procured me a situation with a particular friend of hers, where I remain to this day. Nobody but God knows what I owe this woman. During the last three months of those two years I noticed that she grew constantly pale and thin; she never was betrayed into speaking of herself. Sometimes, when I would ask her if she felt worse than usual, she would reply:

"'Oh, no! I am only a little tired—that is all.'

"One evening she kept me by her sofa much longer than her custom, while she arranged lessons and laid out work enough, it seemed to me, for months.

"'Why so much to-night?' I inquired, conscious that my heart ached, and vaguely suspecting the cause.

"'Because, dear,' she answered, 'I do not want you to come for the next week, and I am anxious that you should have sufficient work to anticipate, as well as keep you busy. I think I can trust you to be a good boy, John?'

"'I think you can, ma'am,' I answered, almost sobbing.

"Then I knew all, and my grief knew no bounds. It is no use to go on. She died two days later; and when I hear folks speak of woman's influence, I feel like telling the whole world what a woman did for me."

# Selections.

### WHAT THE COMING WAR WILL MEAN.

"Sooner or later the nations will rush to war out of sheer impatience with the weight of their armor." So say many who do not think. But if they reflect for a moment what rushing to war means they will change their opinion. For as the armed peace is a nightmare fouler than the world has yet suffered, so the next war is an appalling catastrophe from which imagination shrinks aghast. For there is nothing in modern history that it will resemble. Hitherto, down even to the last wars, when empires have gone to battle it has been a war of soldiers. The next war will be a war of peoples. In the Russo-Turkish war it was an army framed on the old system which was repulsed at Plevna, and ultimately swept in triumph to Constantinople. In the Franco-German war the French army were largely professional, and it was because the standing army of professional soldiers went down like ninepins before the irresistible rush of an armed nation that the whole military system has been revolutionised. Now every nation has armed all its able-bodied adults. In former days the mustering of half a million of soldiers was regarded as a mighty feat. Prince Bismark has added to the ranks of the army of the Fatherland, with one stroke of his pen, 700,000 fathers of families, and not a single voice is raised even in passing protest. Germany in the centre of Europe fronts east and west with a host of 3,000,000 trained soldiers. France will have between two and three millions ready to hand. Russia before long will be able to put 5,000,000 into line. Austria and Italy we need not count. The blast of the trumpets that proclaims the beginning of war will summon the manhood of Europe to the work of slaughter.

Not only will the number of the combatants be far beyond those which were raised even in the days of the First Napoleon—the Grand Army which he led to Moscow only consisted of 150,000 men more than the 700,000 added this year to the German army—but the spirit in which it will be fought out will differ for the worse. Prince Bismark has frankly told us what kind of war it will be. We shall fight, he said, if we do fight, until we are bled as white as veal. It will be a duel to the death—a war in which the avowed object of the combatants is the utter destruction of their adversary. "De mainer a blanc," to drain the very life blood of your enemy until you leave his carcass as white as that of the calf rom which the butcher seeks to drain every ruddy drop of gore—that is the declared ideal of the foremost nations of the Continent in the year of grace 1888. The imagination refuses to picture what it means. All our recent wars were short. The longest was that of the Crimea, which was little more than the seige and the defence of a single fortress by professional soldiers. The Franco-Italian war was almost an affair of weeks. The Danish war was over almost before it began. The Austro-Prussian-Italian war lasted just six months. The Franco-German war was over in six months. The conquest of Turkey was completed in about the same time. But the next war will not be over in six weeks or in six months. To bleed each other white, when both combatants are pretty well matched, and when there are millions of men in reserve, is an affair of years. But when all business is suspended, and the reapers have been summoned from the farms to the battle-fields, it will be impossible to carry on war on this scale for years without utter collapse and ghastly famine. Hence the unbattled millions will fight with the grim and desperate energy of men who know that like Judas, what they must do they must do quickly. They will strike terror. All the tourney rules of civilized war will be in danger of going by the board. It will be a contest of Titans waged with the ruthlessness of fiends. The next war will be in danger of degenerating into a nineteenth century version of the horrors of the Thirty Years' War, on a scale far more gigantic, and therefore characterized by crimes far more colossal.

Apart from the certainty of horrors to which the burning of Bazeilles, and even the sack of Magdeburg would be but as interludes in the infernal tragedy, there is another aspect of the struggle which is too often overlooked. The new style of warfare, in which battles are fought, not by a professional class set apart from the nation, governed by strict codes of military laws, and remaining apart from the activities of national existence, but by the nation itself, threatens to have most alarming results for humanity and civilization. We are able to see something of what it involves in the Criminal Statistics of Germany since the war. The conquest of France was one of the most expeditious and in many respects one of the least objectional wars ever waged. But it brutalized the Germans to an extent difficult to realize outside Germany. The citizen, plunged for six months into all the license and savagery of war, acquired a taint from which he did not purge himself for years. War is the unloosing of all crimes, the sanctioning of all violence, the negation of the sanctity of property and of life. To accustom men to war is to accustom them to live in a world where the ordinary moral code is suspended. It does not easily re-establish its authority when peace is concluded. The criminal statistics of Germany since 1871 show a terrible increase in all kinds of violent crime—murder, highway robbery, theft by violence, burglary, assaults on women and children—which after ten or fifteen years has only now begun to decline. The violence put in practice against the enemy in France left its poison in the blood of the Germans. What will be the effect upon civilization and humanity of accustoming 10,000,000 of citizens to make murder their daily passion throughout a long war, in which every evil dormant in the human animal would be given to run, no one can foresee. One thing only is certain, that the consequences would be far more hideous and deadly than anyone has yet ventured to conceive.

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When the avalanche trembles overhead even the fool might sense to whistle, but there gentry, with the measureless catastrophe impending, go shouting and hallooing like a very Tom of Bedlam escaped from his keepers. It is sport to the fool to do mischief, and the madmen leave to scatter firebrands and death; but surely those journalists in London and elsewhere, who "love to swell the war-whoop passionate for war" might at least reflect for a moment on the responsibilities of provoking a conflict which would have as its watchword "de mainer a blanc" all round.—*Pall Mall Gazette.*

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The Lake Erie & Western R. R. will sell excursion tickets to Old Port Comfort for $17 for the round trip, leaving Plymouth Aug. 14, good returning till Sept. 4. Enquire of Agent for full particulars.


### The Present is Ours.

We live in the past, we live in the future, and the present we let slip through our hands. Yet we are dead to the past, we are not born to the future, and the present is our only time for doing, enjoying, living. We must indeed think of the past to profit by the experience it has given us, to repent of our sins, and to make reparation where we have injured any one, but we must not let our life be in the past. We should use the past only to live better, to live more fully in the present.

As regards the future, there is a certain provision for it that is the duty of the present hour, but beyond that we should stifle anxiety and fear as not belonging to us. We should remember how often we have allowed ourselves to be distracted by dread of a future difficulty or sorrow, and when the time and place were reached, lo! the heavy stone was already rolled away, and angels with blessings stood awaiting us. We may rest assured that if we do our part in the present, God will take care of the future.

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The Vandalia Line will sell on Saturdays August 11th, 18th and 25th, 1888, from all stations on its Logansport Division, round trip tickets to the beautiful Lake Maxinkuckee at very low rates. Tickets good to return for nine days from date of sale. Enquire of nearest agent of the Vandalia Line for full particulars.

Aug. 22.

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All the boys will enjoy the frontispiece of the August *Wide Awake*, "The Crisis," a wild Canadian river-scene, also the accompanying story of peril and pluck, "Saved on the Brink," by Macdonald Oxley; and both boys and girls will have great fun over James Otis' complete serial, "A Neck-tie Party," for it is a jolly story. One of the most beautiful things in the number is by May Kendall, an English writer, the author of That Very Mab; it is a "parable" entitled "The Temple of Music," and teaches one of she most precious of life's lessons—that "he who loses his life shall find it;" all who have ever given up an ideal for the sake of duty will be the happier for reading this exquisite story. In "The Elephants of an Indian Prince" Miss Risley Seward offers the young folks the most entertaining elephant article ever written, from her own experience with the finest elephants of Asia. "Pets in Artist Life," by Eleanor Lewis, has some beautiful pictures and some very amusing anecdotes. There is a charming little tale for little folks by Katharine Macquoid, about two little girls and "A Sabot." Edward Everett Hale writes about Boston Common as it was in Revolutionary Days, and the article has Henry Bacon's famous picture of "The Boston School Boys and General Gage." Dr. Garnett of the British Museum has a witty Chinese story called "The rewards of Industry," amusingly illustrated. Mrs. James T. Fields contributes a long suggestive story, "A Helping Hand," written for young women just from school—a noble story. "Double Rosa," the serial by Mrs. Sherwood, relates the overthrow of Phyllis and Bluebell, and the training-ship serial by Mrs. Crowninshield, "Plucky Smalls," shows how the Government decorated Plucky with a medal—this story is altogether delightful. Margaret Sidney contributes a charming poem, "The Little Town-maid," which is a most pathetic appeal for a universal "Country week." There are many other attractions—a pretty paper by Mrs. Frances A Humphrey about "The English Daisy," written among English daisies, an article on Hans Andersen, an account of the baby Buddahs in Thibet by Mrs. Leonowens, instructions how to make a "handy microscope," together with Tangles, Letters from children, poems, prize-questions and pictures.

20 cents a number. D. Lothrop Company, Boston.

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The last edition of Mr. Chiniquy's book, "Fifty Years in the Church of Rome," has eight full page illustrations. Send $2.25 and get this book.

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The Sixth Annual Excursion via the Nickel Plate to Niagara Falls, will leave Valparaiso, Ind., and intermediate stations, on Monday Aug. 13th, 1888. Excursion tickets will be sold at the same low rate offered on former Annual Excursions, good going on Regular Train to Cleveland or on Special Excursion Train on same date.—28

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The Church of God meet for worship and searching the Scriptures every Sunday at 7 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 440 Olive Avenue, San Diego, California.

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The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Keller's Block, Rooms 24, 26 Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all searchers after truth are welcome.

# Poetry.

## THE ETERNAL HOME.

No sickness there—
No weary wasting of the frame away;
No tearful shrinking from the midnight air—
No dread of summer's bright and fervid ray.

No hidden grief!
No wild and cheerless visions of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the happy realms of ceaseless song;
Its billows break away and melt in foam,
For from the mansions of the holy throng.

The storm's black wing
Is never spread athwart celestial skies;
Its swellings blend not with notes of spring,
As some too tender flowret fades and dies.

No night distills
Its chilling dews upon the tender frame;
Nor moon is needed there. The light which fills
That land of glory from its Maker came.

No parted friends
Or mournful recollections have to weep;
No bed of death enduring love attends
To watch the coming of pulseless sleep.

No blasted bower
Or withered bed celestial gardens know;
No scorching or swift descending shower
Scatters destruction like a ruthless foe.

No battle word
Startles the sacred host with fear or dread;
The song of peace creation's morning heard
Is sung wherever angel minstrels tread.

With faith our guide,
White-robed and innocent to tread the way,
Why should we fear to plunge in Jordan's tide,
And find the scene of eternal day.

# Selections.

## PAUL'S FOREVIEW OF ROMANISM.
### No. 3.

So far than for our examination of the prophecies of the ROMAN antichrist, given, some of them a thousand, and others five hundred years before the actual appearance of the predicted power. Strange and incomprehensible must these prophecies have appeared, both to those who gave them and to those who received them. Little could they imagine the tremendous scale, both geographical and chronological, on which they were to be fulfilled! They understood clearly that an awful apostasy was to intervene between the early Church and the advent; but how far it would extend and how long it would last they knew not, and could not know. A terrible enemy to God and to his church was to arise, strange as it might seem, in that church itself; and yet it was to have its seat in Rome, which was in their day the throne of the pagan persecutors of Christianity. How could these things be? much was revealed, but much was left still utterly mysterious, and which time only could interpret.

Turn now from the prophecy to the history, and let the latter interpret the former. We see what was predicted, let us ask what has happened. What are the historical facts? The history of the Christian Church does not record a steady progress in the pathway of truth and holiness, an uninterrupted spread of the kingdom of God on earth. On the contrary, it tells the story of a tremendous apostasy. Even in the first century, as we learn from the New Testament, there set in a departure from the gospel, and a return to certain forms of ritualism, as among the Galatians. In the second and third centuries, antichristian doctrine and antichristian practices, sacramentarianism and superstitionism, invaded the church, and gradually climbed to a commanding position, which they never afterwards abandoned. In the fourth century, with the fall of paganism, began a worldly, imperial Christianity, wholly unlike primitive apostolic Christianity, a sort of Christianized heathenism; and in the fifth and sixth centuries sprang up the Papacy, in whose career the apostasy culminated later on.

The mighty Cæsars had fallen; Augustus, Domitian, Hadrian, Diocletian, were gone; even the Constantines and Julians had passed away. The seat of sovereignty had been removed from Rome to Constantinople. Goths and Vandals had overthrown the western empire; the once mighty political structure lay shivered into broken fragments. The imperial government was slain by the Gothic sword. The Cæsars were no more, and Rome was in actual desolation. Then slowly on the ruins of old imperial Rome rose another power and another monarchy—a monarchy of loftier aspirations and more ruthless might, claiming dominion, not alone over the bodies, but over the souls of men; dominion, not only within the limits of a fallen empire, but throughout the entire world. Higher and higher rose the Papacy, till in the dark ages all Christendom was subject to its sway.

"Under the sacerdotal monarchy of St. Peter," says Gibbon, "the nations began to resume the practice of seeking on the banks of the Tiber their kings, their laws, and the oracles of their fate." And this was a voluntary submission. As a kingdom, the Papacy was not at that time in any position to enforce it. Not by military power, but by spiritual and religious pretensions, did the Bishop of Rome attain supremacy in the Church and in the world; it was by his lofty claim to be the vicegerent of Christ, by his assumption that he was as God on earth, —it was by means of his episcopal position that he attained by degrees supreme power, not in the Church only, but in the world.

The growth of this power to these gigantic proportions was a most singular phenomenon. Tyndale, the Reformer, speaking of it, says:

"To see how the holy father came up, mark the ensample of the ivy. First it springeth up out of the earth, and then awhile creepeth along by the ground, till it find a great tree. Then it joineth itself beneath, unto the body of the tree, and creepeth up a little and a little, fair and softly. At the beginning, while it is yet thin and small, the burden is not perceived; it seemeth glorious to garnish the tree in winter. But it holdeth fast withal, and ceaseth not to climb up till it be at the top, and even above all. And then it sendeth its branches along by the branches of the tree, and overgroweth all, and waxeth great, heavy, and thick; and it sucketh the moisture so sore out of the tree and its branches, that it choaketh and stifleth them. And then the foul, stinking ivy waxeth mighty in the stump of the tree, and becometh a nest and a nest for all unclean birds, and for blind owls, which hawk in the dark, and dare not come to the light.

"Even so the Bishop of Rome, now called pope, at the beginning crept along upon the earth, and every man trod on him. As soon as there came a Christian emperor, he joined himself to his feet and kissed them, and crept up a little, with begging now this privilege, now that.....And thus with flattering and feigning and vain superstition, under the cape of St. Peter he crept up, and fastened his roots in the heart of the emperor, and with his sword climbed above all his fellow bishops, and brought them under his feet. And as he subdued them by the emperor's sword, even so, after they were sworn faithful, he, by their means, climbed up above the emperor, and subdued him also, and made him stoop unto his feet and kiss them.....And thus the pope, the father of all hypocrites, hath with falsehood and guile perverted the order of the world, and turned things upside down."

"All the kings of the West reverence the pope as a God on earth," said Gregory II., and he spoke truly. Sismondi describes how Pepin and the Franks received him as a divinity. His dogmas were regarded as oracles; his bulls and sentences as the voice of God. "The people think of the pope as the God that has power over all things in earth and in heaven." Marcellus, addressing the pope at the Lateran Council, said, "Thou art another God on earth;" and "our Lord God the pope" was an oft accepted title. These are facts, substantial facts of history, which can be proved by countless documents, and which indeed no Romanist will deny. The people rendered and the pope received worship—the worship due to God alone. At the coronation of Pope Innocent X., Cardinal Colonna, in his own name and that of the clergy of St. Peter's, addressed the following words to the pope, "kneeling on his knees:" "Most holy and blessed father! head of the Church, ruler of the world, to whom the keys of the kingdom of heaven are committed, whom the angels in heaven revere, and the gates of hell fear, and all the world adores, we specially venerate, worship, and adore thee!" What blasphemous exultation is here! Have not Paul's words been fulfilled? Has not this man of sin, sitting in the temple of God, shown himself that he is God, or allowed himself to be treated as Divine, nay, even claimed to be so treated? He allowed himself to be styled "the Lamb of God, which taketh away the sin of the world," because he gave and sold indulgences for sin. He was even more merciful than Christ; for he left souls in purgatory, and the pope took them out! He could command even the angels of heaven, and add saints to the celestial choir, raising dead men to form part of heaven's hierarchy as "saints," and causing them henceforth to be worshipped by the church on earth.

In all this the pope was as God upon earth. It was his to speak and govern as God; it was the world's to bow down, to believe, and to obey.

See him in his robes of more than kingly royalty, with his crown of more than terrestrial dominion—not one, but three, three in one, a triple crown. The proud tiara of the Papacy symbolises power on earth, in heaven, and in hell; in all three the pope claims to rule. He is far above all kings. He is the vicegerent of God, the regent of the universal. He never rises from his pontifical throne to any person whomsoever, nor uncovers himself before mortal man. He does not even condescend to honor any human being by the least inclination of his head. His nuncios and legions take precedence of the ambassadors of all crowned heads. Cardinals, the chief princes of the Church, adore his holiness upon their bended knees, kissing his right hand, and even his feet! At his coronation they set him on the high altar of St. Peter's and adore him as the representive of Deity. He is carried in lofty state on men's shoulders, beneath a canopy hung with fringe of gold. People, prelates, princes, and cardinals exalt and worship him with the most solemn ceremonies. He is head of the universal Church, arbiter of its rights and privileges. He wears the keys, as the sign of his power to open the gates of heaven to all believers. He holds two swords, as judging in things temporal and spiritual. He is "the sole and supreme judge of men, and can himself be judged of no man." He is the husband of the Church, and as such wears a ring, indicating her perpetual betrothal to himself. Thousands upon thousands kneel before him; they struggle to get near his person; they stretch forth their hands to obtain his indulgences, and crave his quasi-Divine benediction, that "smoke of smoke," as Luther called it. The deluded multitude rend the air with acclamations at his approach. In his procession all is gorgeous magnificence. Swiss guards and other attendants from his cortege, in scarlet cloaks, embroidered with gold, with silver maces and rich caparisons, silk housings, red velvets, purples, satins laced with gold, long flowing robes sweeping the ground, some crimson, some black, some white, and caps adorned with precious stones, and helmets glittering in the sun. His litter is lined with scarlet velvet, fringed with gold, and he himself is clothed in a white satin cassock, with rochet, stole, and mozette, all of red velvet if it is winter, or of red satin if it is summer. At his adoration by the cardons and clergy of St. Peter's, he is clothed in a white garment and seated on a throne, and thus attired he "presides in the temple of the Lord."

Mark these words: he "presides in the temple of the Lord." I took them from Picart's description of the Roman ceremonial, a Roman Catholic authority. It is the Romanists themselves who use this significant phrase of the Papal pontiff: he "presides in the temple of the Lord." Exalted to this position, he is incensed, and the cardinals, one at a time, in solemn, deliberate state and idolatrous submission, kiss his hand, his foot, and even his stomach. He is surrounded by cardinals, archbishops, bishops, abbots, priests, and princes. Enormous fans of peacocks' feathers are carried on either side of his chair, as used to be done to the pagan monarchs of olden times. He directs the affairs of the greatest empire upon earth, governing by an almost infinite number of men, whom he keeps constantly in subjection to himself, and from whom he demands frequent periodical account. He distributes spiritual gifts, and exalts to the highest preferments, not only on earth, but also in heaven; for is it not his to make bishops and archbishops, to canonize whom he will, and to decree their perpetual memorial and worship in the world?

All power is delivered unto him. He forgives sins; he bestows grace; he cancels punishments, even in purgatory; he restores the lapsed; he excommunicates the rebellious; he can make that which is unlawful, lawful; he cannot err; his sentences are final, his utterances infallible, his decrees irreformable. O dread dominion! O dizzy height! O blasphemous assumption! O sublime, satanic tyranny! who is like unto thee, thou resuscitated Cæsar, thou false Christ? Lord of the consciences, thou silliest there as a very deity, *Quasi Deus*, as God. They attest supreme, as their own words are witness, "in the temple of the Lord!"

Look again at the confessional, where every priest sits as an image of the pope his master, with the scored countenance of men and women beneath his feet, as though he was a god! For mark, he searches the heart, the very secrets of the soul; he demands the discovery and confession of all its sins; he makes himself master of all its thoughts and intents; he sits in that temple, the temple of the human consciences, which God claims solely for himself. Oh, awful position! And there he presumes to reign, to decide, to absolve from sin; "Absolve te," I absolve thee, is his word. The sinner regards him as holding the place of Jesus Christ. This Romish work is a witness that is so. This is the *Veritable Manual*. Here, in the chapter for the direction of those who go to confession, and every Papist does, are these words, "Confessors should not be viewed in any other light than.....as holding the place of Jesus Christ" (p. 177). And again, on p. 182, "When you leave the confessional, do not disturb your mind by examining whether you have been confessed well, or have forgotten any of your sins; but rest assured that, if you have made your confession with sincerity, and the other requisite dispositions, you are according to the express decisions of the Council of Trent, fully absolved from every sin." "Who can forgive sins, but God only?" See how the "man of sin" sits in God's temple, and robs him of his place and his prerogative!

Look at this other book. It is the volume of the laws and condition of the Jesuits. Here, on p. 10, the Jesuit is taught that his superior, whoever he may be, must be recognized, reverenced, and submitted to with perfect and complete subjection of act and thought, as occupying the place of Jesus Christ. Thus the priest in the confessional, and the superior in the Jesuit order, and the bishop and archbishop and cardinal, all reflect the sacerdotal supremacy of the pope, who sits there in God's very temple, the temple of conscience and of the Christian Church, as a usurping god—*quasi Deus*, as if God himself.

But we must pass on from this point, the position assumed by the man of sin in the Church of God, and ask whether Romanism has fulfilled the other predictions of St. Paul as to "lying wonders" and "signs," or false miracles, and the deceits of unrighteousness. Has she employed these as a means of gaining "power," deluding her votaries that she might the more effectually enslave them? To exalt the priesthood, and especially its head, the Papal highpriest, Rome has spared nothing. She has trampled alike on the intellect and conscience of mankind, and despised the eternal well-being of souls by inducing them to believe lies.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

# Communications.

*Dear Restitution:*

Several things have been from time to time on my mind to say in THE RESTITUTION, but affliction, bodily and otherwise, have prevented my writing. At your time of life I judge you find that to be labor which in former years was no hardship. But the hope we have long cherished is our paramount interest at all times, in ease or suffering. The world sleeps, sleeps in the sense Paul speaks of in 1 Thes. v. 6, 7. And no wonder, when clergy of different sects screw disbelief in portions of God's word. This is true in England as well as in America. It seems to some persons a breach of good manners to talk on Bible subjects in company! Weather, crops, trade, politics, jesting, bazaars, railroads, steamboats, telegraphs, telephones, exhibitions, racing and cricket may be discussed, but divine truth is discarded. You and myself remember when many were interested about the advent. In some parts it was the especial topic. Insensibility now permeates society, and "as it was in the days of Noah" are words more and more appropriate as years come and go. So it will be but a few, not stupified by the abounding unbelief, will be ready. What a mistake was made in 1844! In view of our Lord's word's, "at such an hour as ye think not the Son of man cometh" it would have been at such an hour as ye think, had he then come. We thought we knew the day, almost the hour, and our presumption was rebuked. Since 1844 time calculations have been made, with what result we all know. Ye know not when the time is." According to a *Herald of Life* sent to me by a friend, some are confident that the present year will witness the advent. But while we long for our Lord's coming, we cannot accept, as reliable, calculations from those who are radically unsound on prophecy. Those who say that the 1000 years of Rev. xx. are in the past, and who talk about "conditional prophecy," a term in itself contradictory, are not the persons to be correct about the time of the advent. False prophets have long been among the advent people. But sooner or later he will come, and that he may come quickly is our daily prayer.

There is now and then a person to be met with who will admit much concerning the advent; and sometimes interest will be manifested, and thanks given for instruction. We must bear witness as Noah did, even though it may be. God forgive our past unfaithfulness! At this moment there is a lull in Europe. But think of peace when millions of men are kept in readiness for battle! The talk of peace brings 1 Thess. v. 3 to mind.

Perils within are more dangerous than perils without. Satan is on the alert where truth has a place. What deadly, damnable heresies have crept in among those who have been enlightened about the things of the kingdom. Partial inspiration, a sentiment leading to rationalism, another word for infidelity, Josephism, which is blasphemy, sinking into perdition those who imbibe it; and, again, another tenet, happily (we hope) confined to a very few, that it was God who moved the serpent in the garden to deceive Eve, an assertion blasphemous as Josephism; such are dangers not to be permitted to wound, poison, and destroy the lambs of the little flock, and no warning faithfully sounded.

Be not discouraged by affliction, however severe or protracted. Some persons are apt to think their own trials are especially hard. To such we say with Paul to the Corinthians, "There hath no temptation taken you but such as is common to man." Are you afflicted by disease or infirmity, loss of one or more members of the frame? So are and have been thousands before you. Are you falsely accused, maligned, or persecuted? Jesus himself, prophets, apostles, and disciples in all ages have known such usage. Have you been doing your best to get an honest living, and been foiled over and over again, cheated, betrayed, undermined, and slandered, and because you are in distressed circumstances, blamed, while blamers have hours of ease you cannot afford? Be assured you are not alone. Have you domestic troubles? Such troubles began in Adam and Eve's family, and have continued ever since. Are you brought low in circumstances, so that you taste a little of what Job knew. See Job xxx. Instead of feeling this hard, rejoice therein. But let there be no self-exaltation.

Look back on your past life. Are you not ashamed of this and that? Bless God for punishments! David had a hard experience when he exclaimed, Psa. xlii. 10, "As with a sword in my bones," etc. David sinned, and avowed his sins, and we must be honest before God, and before others, seeking no palliation against the simple fact of sin. The writer owns the justice of punishments in his own case. Infinite in blessings they are when patiently borne and acknowledged as just. Be it our wisdom so to bear and own them, that they may yield the peaceable fruit of righteousness unto us. Without chastisement we are bastards; let us then patiently endure all, that we may be partakers of God's holiness! H. H.

## "His Neighbor Cometh and Searcheth Him."

In this country especially is it true, "A public man becomes public property" and therefore all who act as interpreters of the law, as also those who call themselves "ministers of the gospel," are alike subject to review and criticism. A just criticism is not hypercriticism, and all who handle the pen, or speak in defence of recognized principles, are alike the objects of test.

A number of rules for a proper use of the means, whereby all who are, or consider themselves teachers, are given to us in the Scriptures. As "If any man speak, as the oracles of God; if any man minister, as of the ability which God giveth: that God, in all things may be glorified." 1 Peter iv. 11. Another set of wholesome words is given by the Preacher, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon the earth; therefore let thy words be few." Eccl. v. 2. The apostle James in his epistle, admonishes in many well directed expressions those safe and salutary rules of conduct, as, "Do not err my beloved brethren," and "My beloved brethren, let every man be swift to hear, slow to speak, slow to wrath," and, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James i. 16, 19, 26.

Illustrations as forcible as the foregoing, could easily be multiplied; the point we here before us is of a solemn, and well for all if knowing these things we lay the same to heart, and act as those who must render account. I will remember a saying of my father's, long ago uttered, but which will bear repeating, "They who live the longer, and have their eyesight, see the most." It is also true as to the hearing. Some have ears but they don't hear; and some have ears who often wish they did not hear; there is so much said that ought as well and better be left unsaid. This of course is applicable in many cases. There are many who call themselves Christians, and whose daily delight seems to be to tell how "sound in the faith" they are, how they have grown in knowledge of the things concerning the kingdom since they were immersed; how much more they know of these things than Brother A., or Sister B., and by a crucial test, from their standpoint, which, granting they give chapter and verse as proof, must be accepted so far as it goes; but is this all? Is knowledge the basis and superstructure, or is there something of equal, if not of paramount value associated with knowledge? Peter tells us to "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." This divine favor—grace—in which we are to grow, has health associated therewith! An individual Christian, or body of Christians may grow for awhile on knowledge, especially if they have been living as blinded by the "Traditions of the elders," and have come to a knowledge of the truth as it is in Jesus. Such only know the happy deliverance from darkness into marvellous light, who have had the experience! But here we must not rest; having attained certain heights let us go on to perfection, cultivating all the graces of our holy religion; and the benediction will assuredly rest on all such.

"It is a great thing to be a Christian," such an one as not only knows, "Whom I have believed," according to the book, but who have a joy and rejoicing of heart known only to those who love the doctrines of God our Savior, and have a fellowship of spirit, and are united in heart and hand, "soul, body and spirit" in maintaining integrity of purpose in the fear of the Lord. To this and let it not be left to the preacher to say "Come," but "Let him that heareth (or has heard) say, come!" so that any who are thirsting after the water of life, and the bread from heaven, may drink and eat and have eternal life in the coming kingdom! If this, dear brethren and sisters in Christ Jesus, is the aim of our lives, we need fear no searching, for our works will accord with our words, God will be honored, and souls saved.

GEO. W. YOUNG.

PEIRCE.—At his residence in Benton Co., Mo., June 12, 1888, of consumption, Josiah Pierce, aged 87 years, 11 months, and 11 days.

Brother Peirce leaves a wife 78 years old to mourn his loss, but she mourns not as those who have no hope. He lived a just, upright, Christian life, and fell peacefully asleep in the blessed hope of a glorious immortality at the resurrection of the just. He has been a faithful disciple of the Lord and a constant reader of THE RESTITUTION.

JOSHUA KIDWELL.

Shortly before he died Brother Peirce wrote the following concerning himself, which we give in this connection, at his request:

I was born in Hillsborough, Highland Co., State of Ohio, June 23, 1820. I was brought up in the faith of the people called Quakers; believed their doctrine until I was 38 years old. Then I heard the Campbellites preach, and this gave me a start to investigate the Scriptures on the life and death question. I found no immortal life promised to any but those who had believed the gospel of the kingdom of God, and been immersed in water. All such are promised an immortal life at the resurrection of the just. My mortal life seems to be near its end. Good by, dear brethren who read THE RESTITUTION until Jesus comes for his people.

JONAH PEIRCE.

## Announcements.

The Church of God" in Michigan will hold their Annual Meeting (D. V.) in Dutton, Kent Co., beginning Thursday evening, Aug. 23d, and holding over Sunday. Now brothers and sisters one and all, this meeting means more to us than any previous meeting ever held in Michigan has meant. It means more than meeting for a visit, it means business, and very important business too. It means a reunion of the State of Michigan into one common brotherhood if we are ready for it. Are we ready. If all come for that purpose, with every selfish object entirely left out, only the good of the cause at heart, feeling the great need of earnest united efforts for the advancement of Christ's kingdom, then the object of this gathering will be accomplished. Let every brother and sister in the State who are holding fast to the faith once delivered to the saints be present without fail. God's cause needs your earnest attention. Come with hearts full of love and prayer, come with hands ready to grasp every child of God with a hearty, honest welcome. Come with a purpose high and holy, and this meeting will be heralded to the throne above, with joy sinners will turn to say, "Behold how these brethren love one another," and we will all receive a blessing.

The train accommodations are much better than heretofore. Trains leave G. R. for Dutton over the Michigan Central R. R. at 1:10 p. m. reaching here 1:28 p. m. Another leaving G. R. at 3.40 p. m. reaching here at 6:00. Another leaves G. R. at 11:00 evening reaching here at 11:17 evening. Trains reach here from the East at 5:28 a. m. 9:35 a. m. 2:50 p. m. 9:53 evening.

MARY A. WOODWARD, Sec.
JACOB LEMON, Pres.
WM. MOSHER, Vice Pres.

The Annual State Conference of the Church of God will meet at Claysville, Bracken P. O., Huntington Co., Ind., beginning on Friday, August 31, 1888, at 2:30 p. m., and last over Sunday. Those coming by the Nickle Plate R. R., will stop at South Whitley. Those coming on the Wabash, St. Louis and Pacific R. R., or the Cincinnati, Wabash & Michigan R. R., will stop at North Manchester, where they will be met and conveyed to the place of meeting. At our meeting at Antioch last June the subject of having the churches represented at Conference by delegates was discussed, and a motion was made that each local church appoint, at a meeting of the church held previous to the Conference, delegates who can attend the Conference, and that the Church officers send the names of such delegates to the Conference Secretary, that they may be known as the authorized representatives of such church. It was also urged that at the same meeting the local churches collect such amounts as they can, to send to the conference for purposes of evangelising. Brethren, this work is important. Business is business, and the work of spending the money the good Lord has placed in our hands to the best advantage, requires just as much attention as any worldly affair, and a little more care. So I urge it upon every Church of God in Indiana, to have a meeting soon, and appoint your delegates and make a generous collection, and report the action, and come to the meeting prepared to make a grand good effort to do more this year than last, and do it better, for the time to work is getting very short.

The brethren and sisters at Claysville are able and willing to accommodate all who will attend. Any one intending to attend this meeting, who is not acquainted with the route, etc., will do well to write to A. C. Brookover, or Dr. C. W. Fry, Bracken, Ind., stating what time they expect to get there, and they will be cared for.

A. R. UNDERWOOD, Sec.

The Churches of God in Iowa will meet in Conference and for exhortation, preaching and general business, at Marathon, Buena Vista Co., Iowa, on Thursday evening, Sept. 13, 1888, and continue over the following Sunday, as Brother Carton and Scott may arrange. We hope to have a good meeting. Let all the brethren come.

R. J. HILL.
T. J. WHITESITT.
A. J. EYCHANER.

Passengers to Niagara Falls via Nickel Plate Excursion, Aug. 13th, desiring to visit friends enroute will be granted stop over privileges at Buffalo or intermediate stations west of Buffalo by making application to Excursion Agent on the going trip East bound.—2t

## Republican State Convention.

The L. E. & W. R. R. will have tickets on sale Aug. 7 and 8 good returning Aug. 9th, at one fare for the round trip.

Excursionists holding tickets to Niagara Falls via Nickel Plate, on Excursion of Aug. 13th, will be permitted to visit Chautauqua Lake free of charge.—2t


# CATECHISM OF THE BIBLE.

For the Use of Our Children at Home and in the

## SUNDAY SCHOOL.

—BY MRS. CARRIE WILLIAMS.—

This is a brief synopsis of the leading doctrines to be met in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 50 cents single copy; 6 for 25 cents; 12 for $1.00; 50 for $3.50. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

# Poetry.

## A PSALM OF NIGHT.

Fades from the west the farewell light,
Flung backward by the setting sun,
And silence deepens as the night
Steals with its solemn shadows on.
Gathers the soft, refreshing dew,
On springing grass and flow'ret stems—
And lo! the everlasting blue
Is radiant with a thousand gems!

Not only doth the voiceful day
Thy loving kindness, Lord, proclaim—
But night, with its sublime array
Of worlds doth magnify thy name!
Yea—while adoring seraphim
Before thee bend the willing knee,
From every star a choral hymn
Goes up unceasingly to thee!

Day unto day doth utter speech,
And night to night thy voice makes known:
Through all the earth where thought may reach
Is heard the glad and solemn tone—
And worlds beyond the farthest star
Whose light hath reached a human eye,
Catch the high anthem from afar
That rolls along immensity.

O Holy Father, 'mid the calm
And stillness of this evening hour,
We, too, would lift our solemn psalm
To praise thy goodness and thy power!
For over us, as over all,
Thy tender mercies still extend,
Nor vainly shall the contrite call
On thee, our Father and our friend.

Kept by thy goodness through the day,
Thanksgivings to thy name we pour—
Right o'er us with its stars—we pray
Thy love to guard us evermore.
In grief console, in gladness bless,
In darkness guide, in sickness cheer—
Till, in the Savior's righteousness
Before thy presence we appear.

—Wm. H. Burleigh.

# Communications.

### The Gathering of the Nations; or, the Judgment of the Sheep and the Goats.—Matt. xxv. 31-46.—No. 2.

In this judgment there seems to be but one simple rule of procedure. A reward is given to those who in kindness and mercy supply the wants of the needy, and do it as unto the Christ; punishment is meted out to those who neglect to do this. No other principle is laid down. No other reason for reward, no other reason for punishment is assigned. The separation into two different and opposite companies is made on that ground, and no other. Is it for us to add any thing to this? To introduce any other principle into the passage might be foreign to the Savior's design. No reference is made to repentance, or faith, or regeneration, or purity of heart; the reference is simply to works of charity. Yet while no other test of character is laid down in this passage, it is clear to our mind that the Christ recognized as underlying this charitable conduct, the pure motive that prompted it,—the desire to do his will, to please him, to promote his cause, to do good in imitation of him, and for his sake. And such a motive can only spring from faith in the Christ, and from the divine life in the soul. If there is not this motive power behind these deeds of benevolence, it would be impossible for the King to exalt the doers of them to be inheritors of the kingdom. That to us seems to be beyond dispute. And plainly it is the lack of this faith and love in the other class, the want of regard for the Christ, and for those he calls his brethren, that causes them to harden their hearts in the presence of want and suffering, and which is really the ground of the curse pronounced upon them. There are very many instances now of Christians who have faith and love in the heart, and the desire to help needy brethren, who have not the means; and there will doubtless be many such in the future. In regard to all such cases the King will act in righteousness.

The next point we must notice is one of some difficulty, and expositors, of course, differ respecting it. It will be observed, judging from what is on the surface of this passage, that the righteous who do these good deeds, seem not to be conscious of doing them unto the Christ, or of being influenced in doing them by a regard to the Christ. They no not deny that they have done these good works, yet they seem not to be aware that what they have done for the needy and destitute, was done to the Lord Jesus Christ. It will not do to say that they know perfectly all about this, and that their language of non-recognition of their deeds as done unto the Christ, is intended simply to show their humility, for in that case, their humility would be only a false humility. Let us not take from, or add to, this representation, for in either way we may mar the symmetry and beauty of the truth here revealed; yet we may say a few things in explanation of their language, which, if they do not remove the difficulty, may lessen it. It is concluded by some that the righteous here are partially ignorant of the Christ, and that these good works spring from love to God in a general sense, and from a sense of obligation to help the needy, and not from a conscious faith in the Christ, and a desire to do all to his glory. This view we are unable to accept. We admit that it may be inferred, with some show of plausibility, from the answer of the righteous, that great ignorance concerning the Christ will prevail at the period here referred to. This may seem incredible to some looking at the fact of the wide proclamation of the gospel, and the large circulation of the Scriptures and innumerable Christian books in all the nations. But great light will be thrown on this point by understanding the time when this representation will fit in. It will be after the falling away, after the general prevalence of unbelief, after gross darkness covers the peoples, after the removal of the church, after the revelation of the antichrist, and when martyrdom is the penalty—the frequent penalty—for not doing homage to the beast and his image. It will be at the time when the Christ shall come to take the kingdom out of the hands of the one who will then possess it, who will be a usurper, and to claim it as his own. This will be the time of this judgment. Hence ignorance of the true Christ will be alarmingly great and wide-spread. But even then there may be some who, apart from faith in Jesus, will fear God, and work righteousness, and be moved by feelings of humanity towards their fellow-creatures who are in need and in suffering, and whose feelings will go out in deeds of beneficence, in works of mercy. But this explanation, though specious, is not satisfactory, and does not remove the difficulty. For the living righteous—the truly righteous—of that period, notwithstanding the darkness that will prevail, must have a knowledge of the Christ, and faith in his name, or they could not be accounted meet to inherit the kingdom.

Others take a similar view, but modified a little, and put in a different form. Dean Alford says, "The answer of these righteous appears to me to show plainly that they are not to be understood as being the covenanted servants of Christ. Such an answer it would be impossible for them to make, who had done all distinctly with reference to Christ, and for his sake, and with his declaration of Ch. x. 40-42 before them. Such a supposition would remove all reality, as indeed it has generally done, from our Lord's description." This is strong language, but its force is entirely broken by the fact that the King pronounces these righteous blessed of his Father, and bids them inherit the kingdom prepared for them from the foundation of the world. Such words could not be spoken by the Christ, if they were not his covenant servants; and Dean Alford, we think, must have overlooked this when he made the above statement. But though these righteous are inheritors, or heirs, of the kingdom, they may not occupy so high a position as those who are in the first resurrection—the first in point of eminence—and as those among the living who are thought worthy of translation. There will be different offices and different positions of honor in the kingdom, and as these righteous are not among the translated, who will accompany the King in his glory at this judgment—assuming that the translation will have taken place a little while previously, which the analogy of Scripture, we think, shows—we may conclude that some will be chosen to a higher rank than they.

Stier thinks that the only ground of acceptance of the righteous, is their humane feeling or sympathy, as manifested in their efforts to relieve suffering. He does not believe that these benevolent acts of the righteous spring from a conscious faith in the Son of God. Upon he remarks, "All those are blessed whose hearts have not been closed against the love of God that draws all nations; that a dogmatically-developed faith in the Lord is not required of all men is here positively declared against all narrow dogmatism that would set limits to God's infinite love." But this idea strengthens the erroneous view of those who teach that good works will save us. Though faith in the Christ is not named, we contend that it is clearly implied; for they could not be rewarded with rulership in the kingdom, if their works were not the fruit or the outgrowth of conscious faith in Christ. The Savior is speaking here of his sheep; he designates these righteous by that name; and in another of his discourses, he teaches that he is the good Shepherd, and that his own sheep know him, and hear his voice: therefore, by these sheep, by these righteous in this place he must mean true believers, justified and sanctified. Whatever difficulties may be suggested by the answer of the righteous, no criticism can show that they are not conscious believers in the Anointed; for he commands them to inherit the kingdom; and those who inherit the kingdom are rulers in it; they are exalted to the high honor of kingship. James teaches that we must be rich in faith to be heirs of the kingdom. Paul teaches that whatsoever we do, we are to work heartily, as unto the Lord, and not unto men, if we would receive the recompense of the inheritance; that to be "joint-heirs with Christ," the Spirit himself must bear "witness with our spirit, that we are children of God." And Peter teaches that we are to give diligence to make our calling and election sure, in order that there may be richly supplied unto us "the entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

SILAS HENN.

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|---|---|---|---|---|
| South Bend | 5 00pm | 12 05pm | 10 05am | 2 20pm |
| La Paz | 6 51pm | 1 59pm | 11 14am | 4 05pm |
| Plymouth | 7 05pm | 12 05pm | 11 30am | 4 20pm |
| Hibbard | 7 05pm | 1 15pm | 1 20pm | 5 20pm |
| Marmont | 6 15pm | 1 35pm | 2 10pm | 6 20pm |
| Maryland | 6 07pm | 1 44pm | 2 20pm | 6 30pm |
| Kewanna | 5 41pm | 1 54pm | 2 40pm | 6 50pm |
| Logansp't | 7 21pm | 2 35pm | 3 00pm | 7 40pm |
| Wynne | 7 35pm | 2 50pm | | |
| Delphi | 9 10pm | 4 00pm | | |
| Indianapolis | 11 00pm | 6 15pm | | |
| Crawfordsv't | 9 47pm | 5 00pm | | |
| Terre Haute | 12 01 m | 7 00pm | | |
| St. Louis | 7 00pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 50 | Express 54 | Local 60 | Through Freight 58 |
|---|---|---|---|---|
| St. Louis | 8 30pm | 8 00am | | |
| Terre Haute | 6 00am | 6 00pm | | |
| Crawfordsv't | 8 15am | 8 15pm | | |
| Indianapolis | 7 10am | 5 10pm | | |
| Delphi | 5 00am | 3 15pm | | |
| Wynne | 10 45am | 8 45pm | | |
| Logansport | 11 20am | 9 20pm | 5 15am | 3 45pm |
| Kewanna | 11 40am | 9 40pm | 7 45am | 10 40pm |
| Maryland | 11 54am | 9 54pm | 7 55am | 10 50pm |
| Marmont | 12 04m | 10 04pm | 8 05am | 11 00pm |
| Hibbard | 12 09pm | 10 09pm | 8 10am | 11 05pm |
| Plymouth | 12 20pm | 10 20pm | 8 15am | 11 20pm |
| La Paz | 12 35pm | 10 40pm | 8 30am | 11 40pm |
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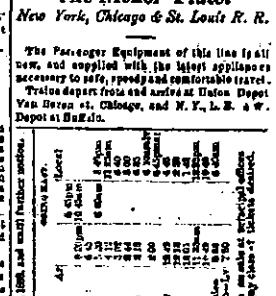

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| Crestline | 12 40 p m | 4 55 " | 12 40 a m | 3 25 " |
| Fort Wayne | 3 30 " | 7 45 " | 3 30 " | 6 15 " |
| Chicago | 7 00 " | 11 15 " | 7 00 " | 9 45 " |
| Plymouth | 5 10 " | 9 25 " | 5 10 " | 8 00 " |

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| | Mail | Express | Fast Line | Atlantic Express |
|---|---|---|---|---|
| Chicago | 8 00 a m | 12 10 p m | 8 00 p m | 10 45 p m |
| Fort Wayne | 11 30 " | 3 40 " | 11 30 " | 2 15 a m |
| Crestline | 2 15 p m | 6 25 " | 2 15 a m | 5 00 " |
| Rochester | 4 30 " | 8 40 " | 4 30 " | 7 15 " |
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION

TERMS { One Year . . $2.00. Six Months . . 1.00. Three Months . .50.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as preequisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications

### The Gathering of the Nations; or, the Judgment of the Sheep and the Goats.—Matt. xv. 31-46.—No. 6.

But further; the whole drift of this description of this judgment assumes that those before the King have some knowledge of him and of their duty; otherwise the test of doing good works unto Christ, or not doing them unto Christ, would not be applicable. This shows that the *righteous* do not do them in ignorance of Christ. The wisdom and fitness of this test is seen by considering the time of this judgment, which is after the secret principle, and when the King manifests himself openly. It has respect to the conduct of persons who have witnessed the persecution of Christians under the reign of the antichrist. By this description Christ designs to teach an important lesson, that is the grand obligation under which we are laid to confer benefits on others, and also the certainty of even small acts of kindness, done in his name, receiving their reward.

Two more thoughts must finish our remarks on this answer of the righteous, and these, we think, will make the matter as clear as it is possible to make it till the consummation of the age reveals the great facts. It should be remembered that true believers, with a renewed moral nature, and new motives, actuated by a regard to Christ, so accustomed themselves to what may be called little acts of kindness, that they become natural to them; their life-habit of doing good, the fruit of the new moral nature, becomes a sort of second nature; and while faith in Christ, and love to Christ, lie behind all this, as the great motive-power, they may often do acts of kindness, and have their thoughts so taken up with conferring benefits on those who are needy, that they may not always think of the motive-power behind those acts; and they may become so easy, being dictated by their new nature, and being in such perfect accord with their present views and feelings, as not to strike them as any thing special or extraordinary.

Another thing which may be said is, that while these righteous cannot, consistently with the King's commendation of them and the high reward given to them, be supposed to use the language of verses 37-39 to give themselves an appearance of humility, they nevertheless are humble, and feel themselves very little in the presence of the King, and while comparing their own works with the amazingly great things the Lord has done for them. Their answer shows that they have the true spirit of humility, that they attach no merit to their good works; and that they cannot, on the ground of them, claim the inheritance about to be conferred upon them. Christ exhorted his apostles to humility in these words, recorded in Luke xvii. 10: "Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." These righteous are evidently influenced by the spirit of this exhortation. In themselves they have no claim on any reward for works of charity they have done; for though they may have fulfilled all the divine requirements, they have done no more than their duty. The reward, therefore, is not of merit, but of grace. And the strength in which we do any good works, and the disposition we have to do them, are from Christ; and hence they should be done to his glory. And who performs such works without the consciousness of numerous frailties and imperfections? Are there any *real* humble followers of Jesus who cannot adopt this language, "We are unprofitable servants; we have done that which it was our duty to do?" Bengel says, "Wretched is he whom the Lord calls an unprofitable servant: happy, he who calls himself so."

Again; these kind and merciful acts are done to some whom Christ calls his brethren, and being done to his brethren, he regards them as done unto himself, and hence he rewards the doers. But who are they who are here called his brethren? This is a point that cannot be settled, that is, beyond dispute, though to our own mind the matter is very plain if we are to be guided by the analogy of Scripture. Some take a very broad view, and regard man, as man, Christ's brother, and therefore, all men as his brethren. By this phrase, "My brethren," Watson thinks that all men are intended. "Those who restrain the term brethren," says he, "to poor and destitute Christians, have no warrant for in the words or from the scope of the discourse. To narrow up the obligations of obedience to those of our own faith would have been rather in the spirit of Judaism than according to the liberal and expansive genius of Christianity; the term brethren is to be taken in its largest sense for all mankind. By taking upon him our nature, Christ became the brother of every man." This language is strong, but as irrelevant as it is strong. The question is not whether we should "narrow up the obligations of beneficence to those of our own faith," or broaden them out to all mankind; but what is the Scriptural usage of the term, brethren? It is not whether we should do good simply to the household of faith, or, as we have opportunity, to all men; but what did Christ mean by the words, "My brethren," which can only be determined by the sense in which the term is used elsewhere. Barnes adopts the same view as Watson. He says, "Christ acknowledges all the poor, and needy, and strangers, of every land as his brethren." But this view we cannot entertain for a moment; we are persuaded it is a great error; Christ never acknowledged any such thing, for many of such are unbelievers, are opposed to Christ, and hate his teaching and his authority; and how could he acknowledge such as his brethren?

Some think the reference is to his own people according to the flesh, the Jews. And this view is far less objectionable and far more probable than the other, because prior to his coming in his glory, and gathering the nations before him, the remnant of his chosen people will have passed through trouble and suffering under the power of the last great Gentile oppressor. Others think the reference is to those who have believed on him, and who are the sons of God by adoption, and therefore, his brethren in a higher sense. And this, after a careful examination, we think is the true view. We think the word does not refer simply to the Jews, but to all, whether Jews or Gentiles, who believe in the Christ. As a matter of fact, however, prophecy leads us to the conclusion that the majority of these brethren at the gathering will be believing Jews, though it may include some believing Gentiles. The analogy of Scripture on this point shows that faith in the Divine Son is necessary to adoption into the family of God, and in order to become true brethren. That is clearly evident by the use of the word in the following passages:—"Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me." Here Jesus referred to the apostles and disciples. "But he answered and said unto them, My mother and my brethren are these which hear the word of God and do it." These words are decisive in showing that obedience to God's word is necessary to constitute men his brethren. "Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto *my* Father and your Father, and my God and your God." In this passage it was disciples that Mary Magdalene was commanded to go and speak to. "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren."—Matt. xxviii. 10; Luke viii. 21; John xx. 17; Heb. ii. 11. In this verse sanctified believers are in union with Christ, and therefore, are his brethren. Bengel, who is no mean authority, thinks that they are believers whom Christ calls his brethren. This view seems further strengthened by the fact that prior to this judgment of the living nations, prophecy shows that believers—believing Gentiles as well as Jews—will suffer greatly under the reign of the antichrist. They will be in a state in which they will greatly need help and relief and succor and consolation. Indeed, some of these very brethren may be living before him at the time of this judgment, may have survived the terrible hour of trial, and others may have suffered martyrdom for his name. These brethren must be believers or saints.

SILAS BENN.

Concluded in our next.

## THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 14.

BY DR. J. K. THOMPSON.

### THE POST-TESTIARY OR QUARTERNARY AGE.—CONTINUED.

#### OF THE JEWISH NATION.

"The promise," made to Abraham was confirmed to the Jewish fathers, as it is written, "He hath remembered his covenant forever; the word which he commanded to a thousand generations. Which covenant he made with Abraham and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance." Psa. cv. 8-11.

The earliest history available to us—the Scriptural—besides making a record of the earth and of the living organisms by which it is populated, follows the fortunes of the human family through the patriarchal period; then taking up the line of one family (that of Abraham) its writings are mainly devoted to a narrative of the events pertaining to the Hebrew, or Jewish nation, and those things that specially affect them, their interests and their individual and national polity.

The records of the Old Testament are as truly Hebraic, as is the history of England, English, or that of the United States of America, American; nor are those of the New Testament scarcely less so. Their laws, their domestic affairs, their national polity, manners, customs and religious worship, are the themes of prophet, psalmist, judge and king. The consolation of the Christ that "salvation is of the Jews," finds a reverberating echo through all the sacred writings from the time of Abraham onward to their final description of the restored Jewish theocracy of a renewed earth in the apocalypse.

The long-looked-for Messiah "came to his own, but his own received him not." He sent forth the apostles as missionaries to herald forth the glad tidings of the kingdom of God, and at the same time bade them not to "go into the way of the Gentiles, and into any city of the Samaritans," said he to them, "enter ye not, but go rather to the lost sheep of the house of Israel." It will be remembered, too, that in his conversation with the woman of Canaan, he plainly told her, "I am not sent but unto the lost sheep of the house of Israel."

So emphatically are the writings of the Bible Jewish that only one of the apostles of our Lord and Savior claims to have been chosen as a herald to any other people, and even he treats largely of the Israelites and of their relation to the future age. Another fact showing the intensely Israelitish character of the Bible, is that no nation, or people, except those more or less intimately connected with the Jews, is mentioned in its writings. Thus, China, whose historical record, it is claimed, is synchronous with, or antedates that of Abraham, finds no place in its pages; and the same is true of every other nationality not in some way associated with the descendants of Abraham.

Beloved for their fathers' sakes; made the recipients through them of the adoption, the glory and the covenants; to whom, also, pertained the service of God, and the promises; and of whom as concerning the flesh, Christ came; a peculiar people (treasure) unto God above all people; a kingdom of priests and a holy nation, the Jewish nation existed, by election, and by obedience, through the time of the judges, as a theocracy, with God as their chief ruler, to whom all questions of a domestic, civil or governmental character were referred for final decision.

Impiously requesting a king of Samuel, God hearkened to their solicitations, and gave them Saul for their king, and this form of government was retained until the Babylonian captivity, though they were still prompted, counselled and guided in nearly all their domestic, civil and national affairs (when desired and sought after by them,) by the God of Abraham, Isaac and Jacob, through their prophets. In the palmy days of David's and Solomon's reigns, they were acknowledged to be "the kingdom of God;" the throne of the kingdom of Israel being known as "the throne of the Lord." Thus David says, "Of all my sons (for God hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord, over Israel," 1 Chron. xxviii. 5; and again, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him." 1 Chron. xxix. 23.

An extension of the promises made to the early fathers, embodying a continuance of regal power in the Davidical line, to his descendants, gave a peculiar character to the history of this people from David's reign to all succeeding generations. Of this also are the following: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Psa. lxxxix. 3, 4. "Also I will make thy firstborn higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Psa. lxxxix. 27-37.

"For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, my ministers, want a man before me to offer burnt offerings, and to kindle meat-offerings, and to sacrifice continually." Jer. xxxiii. 17, 18. "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I sit upon thy throne. If thy children will keep my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever, here will I dwell; for I have desired it." Psa. cxxxii. 11-14.

Under the reign of Zedekiah the kingdom of God was overturned; its king with his sightless eyes, together with most of his subjects were carried captives to Babylon. Of this subjugation of Israel the prophet Ezekiel had forewarned the nation in the following words: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high; I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 25-27. The prophet Hosea prophesied of the same interregnum during which the sceptre was removed from Israel and Judah, and which continued from this captivity to its restoration in the person of the Christ. He says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim; afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea iii. 4, 5.

That the nation of Israel enter largely as a factor into the labors of the future age will be shown under its appropriate head. That they have not yet regained their promised national status is the burthen of the Scriptures from their captivity through all the sacred narrative to its close. At the same time the full, undoubted, plain-spoken prophecy of a time when Israel must and will be nationally restored to their own land (Palestine) for future uninterrupted possession and unlimited prosperity is evidenced by language such as the following: "He," the Christ, "shall be great, and shall be called the son of the highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Israel forever: and of his kingdom there shall be no end." Luke i. 31, 32. "Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of David: as he spake by the mouth of his holy prophets which have been since the world began: that we should be saved from our enemies and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he sware unto our father Abraham, that he would grant us, that we, being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Ib. i. 68-75. The disciples on the road to Emmaus only expressed the common expectation of the Jews in relation to national deliverance when they said, "We trusted that it had been he which should have redeemed Israel," Luke xxiv. 21, and the same is true of the eleven who enquired of the Savior just before his ascension into heaven, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. As certainly, though less directly, does Christ's reply to the question of Peter as to the resurrection, or reward to be derived by the disciples for having left all and followed him, point to Israel's restoration; says he, "Ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28; and also, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 28-30.

Paul's language in this relation is explicit and plain; "For I would not, brethren," writes he to the Romans, "that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness (margin, hardness) in part, is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the gospel they are enemies for your sakes; but as touching the election, they are beloved for their father's sakes. For the gifts and calling of God are without repentance." Rom. ii. 25-29. It was of this national regathering of Israel the prophet said, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord Our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land." Jer. xxiii. 5-8; and, too, "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord Our Righteousness. For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord: if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers." Jer. xxxiii. 14-21.

It was through the partial blindness, hardness, and defection of Israel that they rejected Jesus, the Christ, their Messiah, from assuming the reins of government, as king of the Jews. It was this same blindness, and hardness, and defection on their part, that caused the record, "He came unto his own but his own received him not;" yet their rejection of him opened the way for the gospel of the kingdom of God to be preached to the Gentile nations. Had they (the Jews) accepted him as the Messiah, Israel would have become the true earth-rulers, under Christ, governing the world; but refusing him, and rejecting him, they take their allotted place, in the restoration, (restitution), to be governed by David's loyal Son, and the apostles, immortalized, under him, while to those Gentiles, of the present Gentile dispensation of grace, who by faith in, and obedience to the gospel (good news) of this age, who have formed characters such as are acceptable to God, "they having been grafted into the Abrahamic stock through Jesus Christ,—will be given the rulership (forfeited by the Jewish nation) over the nations, kindreds, tongues and people of the Gentile world during that glorious age. Hence the potency of Christ's language to the Jews, "Therefore I say unto you," says he, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," Matt. xxi. 43; and of, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth," Acts xiii. 46; and too, of "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing (decay, or loss, margin) of them the riches of the Gentiles; how much more their fulness?" Rom. xi. 11, 12. Israel's apostasy however is only for a limited season, terminating with the close of the Gentile supremacy, under the gospel dispensation; for their national blindness will only extend to the close of that period known as "The times of the Gentiles," or as Paul has said, "until the times of the Gentiles be come in," (fulfilled). Now, having denied the Holy One and the Just, and desired a murderer to be granted (or released) unto them instead of their Savior, and having killed the Prince of life, whom God hath raised from the dead; Israel has been sifted among all nations, like as corn is sifted through a sieve; they have been made the tail and not the head among the nations; "a desolation, an astonishment, a hissing and a curse;" "a proverb and a byword, wherever they have been sifted; they have suffered the faithless in their hearts in the land of their enemies, so that, literally, the sound of a shaken leaf chased them, and made them to flee as fleeing from a sword; they have truly fallen when none pursued. They have fallen one upon another as it were before a sword when none pursued, and have had no power to stand before their enemies; they have perished among the heathen; the land of their enemies has eaten them up, and what was left have plied away in their enemies land. See Zech. xxvi. For more than eighteen centuries, Jerusalem, the beautiful, idolized capital city, has been overrun by Gentile hordes; their temple razed to the ground and the royal people not permitted to even worship towards Zion's holy hill. The Turk and the Saracen, the infidel and the Christian, the pope and the crusading knight have alike overrun the sacred soil of Judea, while her expatriated people have shed the bitter tears of banishment from land and home; of servility and degradation, unrelieved by any hope of a speedy relief.

Nor is the cup of their national dishonor yet drained to the dregs. Zechariah prophesies of a time, Zech. xiv. 1, 2, when in their distress, they will certainly be glad to cry out in the language of the prophet: "Lo, this is our God: we have waited for him and he will save us; this is our Lord: we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv. 9. Their house has been left unto them desolate as the Lord prophesied it would be left, and in the distress of the nation immediately prior to the manifestation of his return to them, when there is apparently nothing left between them and utter extinction; when their land is overcome and their flocks, herds and farm products destroyed, by the armed forces of all the earth nations; their restored Jerusalem taken and the houses rifled; their children slain and their women subjected to the passions of unbridled lust; with one half of their citizens torn from their homes and driven into bondage; then it is that the whole house of Israel will gladly accept deliverance from the despised Nazarene; then it is that they will accept him as the one who should redeem Israel; then will they say, "Blessed is he that cometh in the name of the Lord" even as the Savior prophesied, and they will accept him as "King of the Jews," while ascriptions of praise and honor and blessing from the redeemed of all nations will blend with their hosannas, in proclaiming him "King of kings and Lord of lords," through the age of the ages, world without end.

## BIBLE STUDY.

Our minds cannot grow without ideas, and ideas are worth nothing unless formed into individual views, and—thank God that it is so—individual views that are our own, and so growing and germinant, are obtained only by work—by my work for them. "The Son of God has given us an understanding that we may know"—"not the knowledge is given," says one, "but the ability, the power and the opportunity to gain the knowledge." "If the intellectual possessions of the present," says another, a great secular writer, "are not to melt under our hands they must be acquired anew;" and he goes on to quote from another, "What you have inherited from your fathers, acquire it that you may possess it."

All this is of greater importance in biblical matters by so much as they rise into vastly more enduring significance. God would have us busy at his book, honestly busy, busy through our own powers. Inherited wealth, we often say, is not a blessing, where it stands in the way of its possessor learning anything for himself. Too much seeing through other's eyes, learning through other's toil, may prove the most delusive kind of seeing and learning. If our Christianity is to become strong it must cease to coop as possible to be fed with a spoon. How long we puzzled in years gone by over the text of so much Bible. Why was it not the little book that many practically make it? Why, we answer in reply, was not the land of Canaan the contracted region in the centre of Palestine that it threatened to become? Because they needed the training and discipline of the whole life of promise. Not Judah alone, nor Reuben alone, nor Naphtali alone, but each and all must fight till the whole land was in possession. "Nor can a Christian rest in anything which has been already gained. New acquisitions of knowledge, new modes of thought, new forms of society, are always calling for interpretation, for recognition, for adjustment."—*Prof. W. W. Lovejoy.*

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Aug. 15, 1888.


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### EDITORIAL BREVITIES.

At our meeting at the Antioch Church on Sunday last, Aug. 12, we had the privilege of baptizing a Sister, Mrs. Mary Thomas, into the Divine Name upon her confession of faith. She had been a faithful worker in the Sunday School for some time, and we hope her new relation to the Church and to her blessed Redeemer, will result in her advancement in the Divine life, and in the advancement of the interests of the Church.

SHOULD health remain good as at present with self and family we expect to attend the Conference at Dutton, Mich. We hope the contemplated Conferences in Michigan and Indiana may be attended with the Divine blessing in encouraging the brethren and in devising methods for the further extension of the cause of our loved Redeemer. Should we fail to reach the Conference, our brethren will attribute the failure to poor health.

PLANTING CHRISTIAN ANTHEMS.

In a paper of last week we read of a man who was bedding out and arranging some flowers, and who, in reply to a question as to what he was doing, said that he was planting out some Christian Anthems, meaning Chrysanthemums. Well Christian Anthems are by no means the plants to be despised. Job, narrating his own former course of life in succoring the distressed, says: "I caused the widow's heart to sing for joy." When Israel's thirst was miraculously assuaged in the desert, the anthem was—"Spring up, O well; sing ye unto it." The glorious future will be the time for planting Christian Anthems. Of Jerusalem we read: "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." Of the resurrection of God's people: "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead." Of the nations in the coming age: "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth." Of the redeemed returning we read: "The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy: and sorrow and mourning shall flee away." It was the work of Christ himself, to plant Christian Anthems. It is appointed unto him, among many other blessings to bestow, "to give the oil of joy for mourning, and the garment of praise for the Spirit of heaviness." When the poor sinner experiences the "joy and peace" there is in believing, it is then that the Christian Anthems are planted in his heart. God planted an Eden upon earth with choicest flowers, but in man's poor heart he has planted Christian Anthems. If we plant some Chrysanthemums in our gardens, let us also plant some Christian Anthems in sorrowing hearts.

## Communications.

To the Church of God in the United States and Canada, and Sister Churches Affiliating with Them, by Whatsoever Name they may be Called, Greeting.

"The children of this world are, in their generation, wiser than the children of Light."

An anxious retrospect by many thoughtful members of the Church, reveals the fact that during the last twenty years, Churches, some large, some small, have been formed, existed for a brief period and then gone out of existence; that in other cases Churches would have been formed, but for the fact that the evangelist has been driven away from the field with his work half completed because there was no aid rendered him in his work, and his family necessities required him to abandon the work and return to his daily labor.

In many cases Churches built up on the doctrines first taught them, have had fatal discords introduced among them by later and unauthorized preachers teaching contrary doctrines. To correct these and other errors of the past, and to increase tenfold the good now being accomplished it is the belief of many that the time is full ripe for an organized Union of the Church, in all places, and for concentrated persistent effort in proclaiming the Gospel to the many who have never had it properly presented to them. To bring about a Union of all the Churches into "one body." It has been proposed to have a general conference of the Church, to be held this year, represented by delegates from each Church in the country under about the following conditions.

1st. Let each Church of twenty members (or a group of smaller Churches to the number of twenty or more members) meet, vote upon and send to the Editor of THE RESTITUTION before October first 1888, the result of the vote as to when and where this general conference shall be held, and also the name and address of a delegate of sound judgment and discretion (not necessarily a preacher, unless the Church so prefers it), who shall represent, and cast the vote of the Church on the business matters brought before the Conference.

Each delegate to take with him to the conference a written certificate from the clerk or presiding officer of the Church, stating that he is the accredited delegate representing, and entitled to vote for that Church in the general conference of the Church of God and sister Churches wherever it may be held. This meeting, when held should extend for ten days, over two Sundays, say from Friday evening to the second Monday evening, and the time and place for holding it will be announced by the Editor of THE RESTITUTION, as shall best represent the choice of a majority of the Churches writing to him before October 1st. The questions each delegate will have power to vote upon will be—

a. A Covenant, the same in all Churches, short and Scriptural, which shall be subscribed to by all members as they are received into the Church.

b. The arrangement of the best and most permanent form of collecting the income needed for the support of each individual Church; and of providing a fund for general evangelistic work; and who shall administer to that fund.

c. How weak and needy churches can best be fostered and cared for.

d. How, and under what authority shall general or special evangelists represent the Church.

e. The power to make rules for the government of this and future yearly general conferences, and to decide when and where the next general conference shall meet, and how delegates may be appointed.

f. If any other propositions are presented at this general conference, they may be voted upon by the delegate subject to its ratification by his Church.

That lack of means may not prevent any delegate from attending this important conference, the Church at Philadelphia agrees that, where a Church is not able to bear the entire expense of sending its delegate, each of such delegates shall receive a contribution of $10.00 toward his expenses, if the general conference is held west of Harrisburg, Pa., or of $20.00 each if it is held east of Harrisburg. The Philadelphia Church also offers if the conference is held in Philadelphia that each delegate shall be provided for without cost during the time of the Conference in Philadelphia. Doubtless other cities would do as well. This call meets the approval of Elder O. C. Ramsey, our Pastor in Phila., of Elder Geo. R. Kramer, Pastor of the Church of the Blessed Hope in Brooklyn, and doubtless of many others in the Churches of Brooklyn, Baltimore, Winchester and other places. The Eastern Churches do not insist on this Conference being held in the East, if in the judgment of the Church, it is best to hold it anywhere in the West. For the Church at Philadelphia. GEO. F. WORK.

[As we received the above at too late a date to make any remarks or suggestions for the present number, we thought best not to delay placing it before our brethren on that account, more especially as some Conferences are to be held so soon. So we give the Circular Letter at once for consideration and action and entreat our brethren to give the latter prompt and earnest consideration at the soon coming Conferences in Indiana and Michigan, as well as among the churches. ED. RES.]

Harvest Excursions to all points West and Southwest via L. E. & W. R. R., Aug. 21, Sept. 11 and 25, Oct. 9 and 23, at one fare for the round trip. For all information enquire of agent L. E. & W. R. R.

### LIFE AND CHARACTER OF THE PATRIARCH JACOB.—No. 1.

We have entered into the era of sentiment now, such as it is, and it is very interesting, to say no more, to observe how the modern ideals of virtue evolved from "modern thought," contemn the rugged and sturdy righteousness, so to speak, of the holy men of old. I am not aware of a single exception to the rule of absurd criticism that is applied to the worthies of the Old Testament Scriptures, and if those of the New Testament escape the reason is that the histories of their lives are not depicted with the unsparing exactness of their brethren of the former ages. Those of us who are partially acquainted with the works of infidel authors know that the Son of the living God has not been exempted from this role, and I have both seen in print and heard from the platform, contumely and contempt poured upon his sacred name.

I would choose the name of Jacob, however, as the name that heads the list of all the others, as the one upon which has been heaped the most abuse by a generation whose refinement has so attenuated its intellect in some points that it can hardly be said to be responsible for anything outside of the circle of the newspapers and a ring of professors that do its thinking for it.

The Lord God, Jehovah, as recorded in the Old Testament, has condescended to be known to all future ages as "the God of Jacob," and as one is known by the company he keeps, not only is Jacob's own character involved but that of the God that loved him and rejected Esau is involved also. Jacob is denounced as a sneak; if so then God is the God of a sneak; Jacob has been denounced as an unscrupulous Jew in the very worst sense that that word is used, and the God that favors such a one is implicated in his behavior. This is my apology for introducing the subject; it is not merely a historical argument I intend to make, but a defense of the living God of Jacob, in whom "there is no unrighteousness" and "no variableness nor shadow of turning," the "same yesterday, today and forever." Verily I pity some poor, dear souls whom I have seen, who really have been at their wits' end to account for the choice of God in Jacob and been altogether unable to account for the rejection of the heroic (?) Esau, and indeed not being able to accomplish the task of accounting for it, have concluded that it is one of the things in the providence of God past finding out.

The history of Jacob, as related in the Old Testament is very briefly narrated, and yet very exactly. The salient points of his character are sketched by the hand of an artist clearly and distinctly, so that even a child can understand; but in order to understand the incidents narrated in regard to him we have to use our memories, and what intelligence we are granted to have in placing the characters in the proper situations. In other words we have to think who they were and where they were; we also have to take into consideration the motives that actuated them, and the question of rights that possibly is obsolete in our locality, or our age. For instance, to begin with, Esau is spoken of as the "eldest" and Jacob as the "youngest" brother; but we ought to bear in mind that they were twins, conceived and born together and it is specially related that at birth "Jacob's hand took hold of Esau's heel." Now whether this occurred in actual fact or is only an expression or orientalism, it seems intended to fix our minds on the fact that the interval between the birth of each was very little; but you will observe that all through the narrative Esau is the acknowledged "eldest;" to him came the honors and the birthright, the rights and titles to the life that now is, the heirship to everything else that may accrue by the law or custom of primogeniture. I can fancy Isaac taking him around and introducing him as the "eldest;" he was the big boy and somebody, and Jacob was the little boy and nobody.

Is it necessary for me to argue concerning the injustice and absurdity of such proceeding? We have still something like it in old England in the landed estates there: the eldest takes everything, the youngest can be "willed away with a shilling." Now this kind of thing might be bearable, although bad enough, where there is an actual difference in age; then the eldest brethren may swagger somewhat more gracefully as in the case of David's brethren before the Philistines. But when, as in this case, the whole matter was founded on so small a base, we might almost say pretence, a mere formula, I do not believe that there is one of my readers that would not be indignant at such absurd treatment, and would test every law in the land to claim equal rights and privileges on an equal footing, and there is no doubt that it caused bitterness and contention between the brothers. No doubt Esau swaggered a good deal, he was that kind, and we may judge that the first bringing up of the subject was not over the "mess of pottage."

And over this mess of pottage has there not been a hideous mess of misunderstanding multiplied of course by the Pharisee purity of our "refined" age? It seems that one day when the parents, Isaac and Rebecca were absent from the house, possibly Isaac had gone to the other end of the ranch to see after his stock, and Rebecca maybe was visiting their neighbors the "daughters of Heth," the boys came home and found no dinner ready. Jacob coming first went to work like a sensible person, built a fire and cooked some soup. It must be understood now that Jacob was hungry; the word does not exactly say so, but here is a point where a little intelligence helps us out and enables us to know that no big boy goes to work to cook his dinner until he is hungry enough to eat it himself. And be it observed, Jacob was only cooking his own dinner, otherwise he would have had no right to refuse to give his brother some, but he had a right to refuse in this case and Esau acknowledged that right; but oh, my! he was so hungry, he would die! I should not wonder if he did not lay down in the shade and have a good cry because his mother did not have his dinner ready. Of course he had as much access to the "lentil" bag as Jacob, according to all accounts he had more business round the promises than his brother; but he, he was too hungry to go to work and cook his dinner. I don't suppose that Jacob forgot to tell him where the lentil bag hung and no doubt he offered to lend him the pot and fire when he was done with it, but the "first born" must be waited on and pampered, and I fancy Jacob let him know it just then, most of us would under the circumstances. We would have said, "Well now here, we come home hungry and we cook our dinner; you have brought some game home no doubt, you've been hunting, cook that if lentils take too long. Here's milk back in the pantry tent, and if that is sour father will not say anything to you if you go and milk one of the goats, you are the 'pet' and the 'first born,' and have the 'birthright.'" But birthrights was nothing to him now, he had to gorge or die at once, and there has been more wasted sentiment gushed over this one little incident than would drown a whole shipload of honest men. Jacob has been abused as a heartless wretch that would not give his brother something to eat, when the fact is he had to provide his own dinner or put up with what cold chops he could find around the house; anyhow he didn't die, he found something to stay his stomach and secure his rights, for his they were quite as much as they were Esau's, as we before called attention to.

Now Esau is invariably looked upon as the hero of this story, a man all appetite, and who made no attempt to control it. Loud, self-assertive, and animal, his hunger is to be considered alone, and he comes home bawling his agony and his distress, and wants everybody to feel he is the only person that has a right to be hungry, and he has secured the admiration and pity of many worthy people that ought to know better. But so it is all the world over. When quite "plain" Jacob unostentatiously cooks his own soup in a corner and eats it by himself the world passes him by unheeded, but let Esau come along shouting for "death or porridge" and the same big world opens to him the innermost recesses of her ear and all the flood gates of her "sentiment;" he gets his name in the papers and goes picnicing to the beer gardens with such mottoes as "our children cry for bread," and if he should happen to get hanged all the newspapers men crowd around him to interview him about it and report how he looked, what he said, how he said it, how he washed his face, combed his hair and shaved himself, and this is "modern sentiment"—let it pass.

Let it be borne in mind from this point on that Esau was no longer the "first born;" what he had gained at first by a slim chance he lost at last by a supernatural; and it was not a bargain lightly struck, it was solemnly sworn to. But oaths are light things to such characters as that of Esau; he seems to have digested his with his pottage, for he never after seemed to give it a passing thought. He still passed himself off for the "first born" and so announced himself afterwards in the scene of "the blessing." Now it seems that here there is an appearance of subterfuge that is scarcely defensible; but as usual this point has been enormously magnified besides being misunderstood. The little episode was a family affair then, it was not a strife over wealth, or an empire, it dealt with the impalpable matters of the loves and preferences of parents and children. There were here wrongs, but the question is who is the wronged. The sequel shows. We have called attention to the fact and mean to emphasize it, that the boys are twin brothers of the same age; but let it be remarked that the father when on the brink of the grave as he thought, called to mind that he had one son, he was the one that cooked his venison, him he was going to bless. The other seems to have quietly slipped out of his memory more or less, until he recalled the voice. Is there any justice in such a proceeding? Is one length ahead at the start to handicap a child forever? Overlooking the fact that even that in this case had been sworn away.

I can fancy Rebecca's indignation when she heard that her boy was totally ignored and that Esau was to receive the one blessing; poor Esau, for he was to be pitied in this case, even he was surprised to find that the father had made no arrangements for a second. Jacob profited by this lesson; we observe that when he came to die he called all his sons and blessed them all, particularly the youngest; to him birthrights counted not. Perhaps it is useless to try and defend the course that Rebecca pursued to secure her boy his rights to be recognised in the family. She certainly was responsible for the deception on Isaac and assumed the responsibility unhesitatingly, for when Jacob feared to offend his father she replied, "On me be thy curse my son." But there is one thing that strikes me in this case as strange, and in fact all through the life and story of Jacob, no one in his day can be found to accuse him of wrong to his face. His traducers, both infidel and theological, have all allowed an interval of millenniums to intervene before bringing up the charges. Now Isaac, when he found he had been so grossly imposed upon as our friends assert, ought to have grown indignant, called back Jacob and given him a lecture on lying and the evil of deceiving an aged and blind parent. But we find nothing of this. "I have blessed him, yea and he shall be blessed; and he lifted up his voice and wept." Ah yes! he remembered now that he had another boy that he had never considered at all as a member of the family and that now he had crept up at the last moment, kneeled at his feet and begged his blessing, and in order to receive it he had to assume his brother's name, and conscience smitten for his unfatherly and irrational conduct he called him in a second time as he was departing to Laban and bestowed on him a second blessing. Let us pass over the next flood of gush that has been poured on Esau. In the rage of his disappointment, violent and vain he had no object in receiving the blessing but what was animal and mercenary, and being thus deprived his heart meditated murder, at least he went round among the neighbors and gave it out that as soon as his father was dead he would put an end to his brother. On this score Jacob has been accused of cowardice in fleeing to Laban, but such was not the case. If Esau had a quarrel with his brother, now was the time to fight it out, but I rather think that it was not fighting that Esau was after, but shooting. He was an adept with the bow and arrow, and Rebecca considered it best to send Jacob out of range.

Now Jacob was a "plain" man, do what we can with Jacob we can never make a hero of him; there seems to have been nothing romantic in his composition, but he was a first rate kind of a man to have for a neighbor. Reader, when you have to live beside a man always prefer a plain one; the hero, he looks well at a distance, through a long vista of years or over a vast tract of territory with an ocean or two intervening, but as a neighbor he is not a success; he begins to shoot too early in the morning and keeps up his drumming too late at night, and if your house isn't burned about your ears or some shot impinged into your joints, you will be more fortunate than many decent people who have been suddenly caught in a drove of horses and couldn't get away in time. Violent of temper, vain and loud; even if the threats that Esau vented against Jacob were merely threats, it certainly was a case where "prudence was the better part of valor" in order to prevent further disturbance if not the shedding of blood, and the motto of all good men ought to be "avoid trouble" as much as possible, even at the risk of being regarded by swaggers as cowardly, and the blessing of the God of Jacob will be bestowed on such conduct.

J. F. GELLETLY.

### Cincinnati Exposition.

The Lake Erie and Western Railroad will have on sale from now until October 26th, tickets to Cincinnati and return at $8.75 good returning up to October 27th, 1888.

MONASTIR, Macedonia,
July 10, 1888.

*Dear Restitution:*

Although the devil tried to hinder God's cause, yet he is raising up more people to stand for his blessed word. I praise God, although tried, yet not cast down, neither forsaken, for God is with me and Christ in me the hope of glory. Many friends of America have written to me and asked me what I think about "the Restoration of Israel." I resolved in my mind to make a thorough study of my Bible and see what God has to say about this great subject, and to answer through your excellent paper THE RESTITUTION. Why should we keep the truths under the bushel, let the people know what God says about this dear people, who have been persecuted and even are persecuted today. God has not cast away his people; although they have sinned yet God is a God of love and he is at last to bring this people out of this state to a blessed and glorified state, when all the nations shall know their God.

My soul weeps for this people. I have seen some of them persecuted, whipped, etc., and I want to do all I can to deliver them from the hands of their enemy. Christians who hold that this people will perish and not be saved, they need the Spirit of God to shed abroad into their hearts the love of their Master. If they have the love of God in their hearts I would wonder how they are permitted to oppose this people.

The Jews in this country are the most honest people that I know. Among the Jews you cannot find a woman who commits adultery with others. All of them are kept in purity; and some of them are trying to find Messiah, which is interpreted the Christ, the anointed One. The Jews of this country are a very diligent people, and many of them have acquired a good knowledge of languages as French, German, English, Italian, etc. Among the Jews of this country you cannot find many lazy people remaining idle without any work. Yet this people are persecuted even by Christians and hated by many of the present day Christians of America. O children of God, let us show mercy toward this people and do all we can for them for now is the time and now is the day that we can help them.

In Palestine this people is daily increasing; many of them are expecting Jesus to come and be their king and to reign on Mt. Zion.

Let us now see what God says about this people. Reader, I beg you in the name of God, study his word; hold it fast, believe it and proclaim it; fear not mortals who will or might call you cranks, or persecute you. Let God speak, we, his servants and children will gladly hear and believe what he says. Search the Scriptures, prove all things, hold fast that which is good. Now let us see:

1. God's object for casting away the Jews what it was? Rom. xi. 15, 25, 30.

2. God's promise is, to gather the Jews out of all lands and bring them back into their own land. (This is fulfilling almost at the present day; watch the news from Palestine.) Deut. xxx. 1–6; Isa. i. 26–28; xi. 11, 12; xiv. 1–3; xvlii. 3; xxvii. 12; liv. 6–17; Jer. xii. 14, 15; xvi. 14, 15; xxiii. 3, 8; xxix. 14; xxx. 18, 19; xxxii. 37, 39, 41; Ezek. xxxvi. 24; xxix. 21; xxxix. 25–29; Amos ix. 14, 15; Obad. xvii. 21; Acts iii. 20.

3. The Jews will begin "to seek the Lord" and God has promised "to redeem them, to save them, and to sanctify them." Psa. lxxxix: 3, 4, 34–37; Jer. l. 4, 5; Ezek. xxxvii: 23, 27, 28; Isa. i. 25; Mal. iii. 3, 4.

4. The Jews, or Israel will be judged by the twelve apostles at the great day. Matt. xix. 28; Luke xiii: 28; Matt. viii. 12; Matt. xxv. 31.

5. The dead Jews will be resurrected at Christ's appearing. Ezek. xxxvii. 1–14.

6. The Jews, or Israel will obtain mercy through our mercy. Rom. xi, 30, 31.

7. How many of the Jews or of Israel will be saved? "All" see Rom. xi. 26; Isa. xlv. 17; Jer. xxx. 17–22; Rom. ix. 8.

8. The Lord will acknowledge the Jews, or Israel, that they are his sons. Hos. i. 10.

9. The land promised to Abraham and his seed will be inherited also by the Jews. Gen. xii. 7; xiii. 14–17; xxvi. 3–5; xxviii. 4, 13; Isa. xxxv. 1, 2; Ezek. xxxvi. 28, 29, 33–36; Rev. xx. 1–6.

10. They that oppressed them will suffer for it; for it is not God's will. Deut. xxx. 7; Isa. xlix. 25, 26; lxi. 5–7; Jer. xlvi. 28, 50; xxxiii. 34; Micah v. 8, 9.

11. They that deny the restoration of the Jews will come to the time when Jehovah will call upon them to testify concerning it. Jer. xxxi. 10, 11; xxxiii. 9.

12. Israel, or the Jews now persecuted, will then be "an eternal excellency and a joy of many generations, and a praise among all people." Isa. lx. 14, 15, 18; Zeph. iii. 20.

13. At last Christ will sit on the throne of David and be the eternal King of Israel. Ezek. xxxvii. 21–28; Micah vii. 16; Dan ii. 44, 45; Luke i. 32, 33; Isa. ix. 6, 7.

So much for the present about these people. The Bible is the faith that I have. Read and study the above passages and don't pay attention to what people say. Let this subject be proved with a "thus saith the Lord" and then stand for it, in it, and with it. Fear not, for the Lord is our protector. Preach the truth, for you will be responsible; the devil might judge you but you know that he is a liar from the beginning. The world will persecute you; fear not, the world is enmity against God and will pass away with its pride, etc., but those that do the will of God will abide for ever. God bless you; pray for me. Love to all the saints. Thanks for sending THE RESTITUTION to me. I believe the truth will be affirmed soon. I am your servant in Jesus.

BASIL STEPHANOFF.

### The Comfort of Faith.

The comfort of faith is in the help it gives beyond the realm of sight. So long as we can see just what God is doing for us, and just why he does it, we feel no need of faith. Our reason is sufficient for our encouragement. But when sight fails us, and we can see neither the what nor the why of God's dealings in our behalf, then it is for our faith in the loving and wise God to be our stay and our cheer. Charles Kingsley, indeed, suggests that faith is "reason exercised on the invisible." And thus it is that faith can give to us, in the realm of the unseen, a rest that is as sure as the rest which reason gives to us in any portion of the realm of the seen.


We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Last Prophecy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

"The Satan of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.


### Week End Tickets.

Beginning with Saturday, July 14th, the Vandalia Line will place on sale at one regular local ticket fare for the round trip, at all its ticket stations, excursion tickets to any other station on the Vandalia Line, good going on any regular passenger train on Saturday evening or Sunday morning and good returning on any regular passenger train which will enable passengers to return to starting point before noon of Monday immediately following date of sale. Such excursion tickets will be sold only to such stations at which passenger trains stop as per official time tables and will be sold only when such official schedules indicate that there is time to return to starting point before noon of the Monday next following the date of sale of such tickets. These tickets will be sold to all applicants and between all stations on the Vandalia Line at which regular passenger trains stop to deliver or receive passengers.

The second quarterly meeting of the A. C. Conference of Michigan will be held with the church at Hesperia, Oceana Co., commencing Friday evening, August 17th, 1888, and holding over Sunday. Teams will meet the morning trains at Fremont, Friday, the day the meeting commences. Fremont is twelve miles from Hesperia situated on the Chicago & West Mich. R. R. between Big Rapids and Muskegon. Those going by way of Big Rapids will have to stay in Big Rapids or Fremont Thursday night. Let us all come to the meeting with hearts full to overflowing with the love of God and make this meeting one long to be remembered on account of the power of God with us. A. L. FOX, Pres.
PETER L. SCOTT, Sec.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Keller's Block, Rooms 38, 37½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Strangers from abroad of like faith and all seekers after truth are welcome.

# Selections.

## PAUL'S FOREVIEW OF ROMANISM. No. 4.

The man of sin was to come with all power and signs and lying wonders, in all deceivableness of unrighteousness. Just as the apostles wrought miracles to confirm the gospel they preached—or rather, as the Lord wrought with them and confirmed the word with signs following—so Satan would work with antichrist, endorsing his pretensions with false miracles designed to overthrow the gospel. Bishop John Jewell, of Salisbury, wrote in the sixteenth century:

"Of the first sort of false miracles, we have seen an infinite number in the days of our fathers, in the kingdom of antichrist. Then was there an appearance of spirits and visions of angels, our lady came swimming down from heaven; poor souls came creeping and crying out of purgatory, and jetted abroad; and kept stations, casting flakes of fire, and beset highways, and bemoaned their cases, the pains and torments were so bitter.

"They sought for help, and cried for good prayers; they cried for dirges, they cried for masses of requiem, for masses of *scala celi*, for trentals of masses. Hereof grew portesls of pardons, and hereof grew the province of purgatory, the most gainful country that ever was under the city of Rome.

"But these miracles were no miracles at all; they were devised by subtle varlets and lusy lordanes for a purpose, to get money. Oftentimes the spirit has been taken and laid in the stocks; the angel has been stript; the good lady has been caught; the conveyance of the miracle has appeared; the engines, and sleights, and the cause, and the manner of the working have been confessed.

"In these days idols could go on foot; rods could speak; bells could ring alone; images could come down, and light their own candles; dead stocks could sweat, and bestir themselves; they could turn their eyes; they could move their hands; they could open their mouths; they could heal the sick, and raise up the dead.

"These miracles were conveyances and subtleties, and indeed no miracles; the trunks by which they spake, the strings and wires with which they moved their faces and hands, all the rest of their treachery, have been disclosed. These are the miracles of which Paul speaks—miracles in sight, in appearance, but indeed no miracles.

"....It was also arranged, that the saints should not have power to work in all places. Some wrought at Canterbury, some at Walsingham, some at York, some at Buxton, some in one place, some in another, some in the towns, some in the fields. Even as Jeremiah said among the Jews, chapter xi. 'According to the number of thy cities were thy gods'. Hereof grew pilgrimages and worshiping of images, and kissing of reliques; hereof grew obligations, and onrioshing of abbeys; every man had his peculiar saint on whom he called; every country was full of chapels, every chapel full of miracles, and every miracle full of lies.

"These miracles are wrought by antichrist; they are his tools, wherewith he worketh; they are his weapons, wherewith he prevaileth; they are full of lying, full of deceitfulness, and full of wickedness: so shall antichrist prevail, and rule over the world. By these miracles he shall possess the ears, the eyes, and the hearts of many, and shall draw them after him."

It was alleged that miracles were not only wrought by the saints, but even by the relics of the saints. In Calvin's tractate on the subject of relics, he proves that the great majority of the relics in use among Romanists are spurious, having been brought forward by impostors, so that every apostle is made to have three or four bodies, and every saint two or three, and that the garments of Christ are almost infinite in number! As his body ascended to heaven, relics of it were not of course available; but spurious relics of everything he ever used or handled have been multiplied *ad nauseam*. Even the body of Christ has not escaped; the teeth, the hair, and the blood are exhibited in hundreds of places; the manger in which he was laid at his birth, the linen in which he was swaddled, his cradle, the first shirt his mother put on him, the pillar against which he leant in the temple, the water-pots that were at the marriage in Cana of Galilee, and even the wine that was made in them, the shoes that he used when he was a boy, the table on which he observed the Lord's Supper, and hundreds of similar things are shown—many of them in a number of places—to this day. And as to the relics connected with our Lord's sufferings and death, they are just innumerable. The fragments of the true cross scattered over the globe would, if catalogued, fill a volume. "There is no town, however small, which has not some morsel of it; and this not only in the principal cathedral church of the district, but also in parish churches. There is scarcely an abbey so poor as not to have a specimen. In some places larger fragments exist, as at Paris, Poictiers, and Rome. If all the pieces which could be found were collected into a heap, they would form a good ship load; though the gospel testifies that a single individual was able to carry the real cross. What effrontery then thus to fill the whole world with fragments which it would take more than three hundred men to carry!.... In regard to the crown of thorns, it would seem that its twigs had been planted that they might grow again; otherwise I know not how it could have attained such a size.....I would never come to an end were I to go one by one over all the absurd articles they have drawn into this service. At Rome is shown the reed which was put into our Savior's hand as a sceptre; ....the sponge which was offered to him containing vinegar mixed with gall. How, I ask, were those things recovered? They were in the hands of the wicked. Did they give them to the apostles that they might preserve them for relics, or did they themselves look them up that they might preserve them for some future period? What blasphemy to abuse the name of Christ by employing it as a a cloak for such driveling fables!"

Among the images that Rome worships, a certain class are miraculous. The figure on the crucifix of Burgos in Spain is said to have a beard which grows perpetually, and there are similar ones in three or four other places. The stupid people believe the fable to be true. Other crucifixes are said to have spoken—a whole number. Others shed tears, as for instance one at Troves, and another at Orleans. From others the warm blood flows periodically. Miraculous images of the virgin are even more numerous. As they hold that the body of the virgin ascended to heaven like that of her Son, they cannot pretend to have her bones like those of the saints. Had it been otherwise, they would have given her a body of such size as would fill a thousand coffins. But they have made up for this lack by her hair and her milk. There is no town however small, no monastery or nunnery however insignificant, which does not possess some of this—some in small, others in large quantities. As Calvin says: "Had the breasts of the most holy virgin yielded a more copious supply than is given by a cow, and had she continued to nurse during her whole lifetime, she could scarcely have furnished the quantity which is exhibited. I would fain know," he asks, "how it was collected so as to be preserved until our time. Luke relates the prophecy which Simeon made to the virgin, but he does not say that Simeon asked her to give him some milk." The fabrication of these relics was a lucrative trade throughout the middle ages; especially were dead bodies invested with sacredness by attaching to them the names of saints and martyrs. Toulouse, for instance, thinks it possesses six bodies of the apostles: James, Andrew, James the Less, Philip, Simeon, and Jude; but duplicates of those bodies are also in St. Peter's and other churches in Rome. Matthias has also another at Treves; and there are heads and arms of him existing at different places sufficient to make up another body. What shall we say of the spirit that encourages the belief in lies and deceives men in this style? The degradation inflicted on the ignorant and unlearned by those fables is terrible, as any one who watches their effect in Ireland or on the Continent is aware. Whether the miracles of the man of sin be real or pretended, true or false, it matters little. The main point is, they are directed to establish a falsehood. "His relics for his success on the effects to be wrought in human minds by wonders and deceits accomplished in the energy of Satan." He employs wonders and deceits, a pretense to miraculous powers. Romanism has availed herself of such fraudulent practices to an enormous extent, and has profited by them both financially and otherwise.

But lying wonders to impose on the ignorant and superstitious masses were not the only means by which the Papacy attained its power in the middle ages; spurious documents, impostures of another kind, were used to influence the royal, noble, and educated classes. Principal among these were the celebrated decretal epistles, a forgery which produced the most important consequences for the Papacy, though its spurious nature was ultimately detected. Gibbon writes: "Before the end of the eighth century, some apostolic scribe, perhaps the notorious Isidore, composed the 'decretals' and the 'donation of Constantine'—the two magic pillars of the spiritual and temporal monarchy of the popes. This memorable donation was introduced to the world by an epistle of Pope Adrian I., who exhorts Charlemagne to imitate the liberality and revive the name of the great Constantine. Their effect was enormous in advancing both the temporal power and the ecclesiastical supremacy of the popes. The donation of Constantine founded the one, and false decretals the other. The latter pretended to be decrees of the early bishops of Rome limiting the independence of all archbishops and bishops by establishing a supreme jurisdiction of the Roman see in all causes, and forbidding national councils to be held without its consent. "Upon these spurious decretals," says Mr. Hallam in his "History of the Middle Ages," "was built the great fabric of papal supremacy over the different national Churches—a fabric which has stood after its foundation crumbled beneath it, for no one has pretended to deny for the last two centuries that the imposture is too palpable for any but the most ignorant ages to credit." It is evident then that Romanism has fulfilled this part of the prophecy of the "man of sin," even him whose coming was to be after the working of Satan with all power and signs and lying wonders and all deceivableness of unrighteousness. The power of the popes was built up on frauds and deceits of this character, and has been maintained over all the nations subject to it ever since by pretended miracles, spurious relics, lying wonders, and unrighteous deceits. And all these have been employed to oppose the gospel and establish falsehood.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

## JOSEPH OF ARIMATHEA

Appears once in history—a real person, whose character and function in the execution of the Divine purpose are very briefly, but expressively, portrayed in the Bible narrative. There are four accounts of him; respectively in Matthew xxvii. 57–61; Mark xv. 42–47; Luke xxiii. 50–56; and John xix. 38–42.

From these independent testimonies we learn that he was a rich man, that he belonged to a Jewish city (anciently called Ramah, where the great Samuel dwelt), that he was a counsellor—that is, a member of the Sanhedrim or chief court of the Jews, that he was a good man, and a just; a man of faith also—for he waited for the Kingdom of God.

When Jesus of Nazareth began his wonderful works, and delivered his heavenly message, Joseph was a looker on and a listener; and applying his usual honest tests to that which he saw and heard, he became satisfied that this was very Christ—the Messiah promised to the fathers; and thereupon became Jesus' disciple. He did not occupy Jesus in the wondering crowds with which he was generally surrounded, but took quiet means of learning the progress of his evangelization in the land of Israel, and the further proofs which every day afforded that this was "a teacher sent from God, for no man could do the works which he did except God were with him."

The fear of the Jews was upon him, and he therefore kept secret his acceptance of Jesus as the Christ; waiting his time when it would be wise or safe to declare himself at one with the wonderful Nazarene. Nicodemus was another man of the same rank and in the same station, and of whom the apostles give us some account. He appears three times in the gospel history; not only as a visitor to Jesus by night (John iii.), but as a just and impartial pleader in the Sanhedrim (John vii. 45–52), and afterwards in company with Joseph at the end (John xix. 39).

Of Joseph we have the satisfactory testimony that in the trial of Jesus he boldly resisted both the counsel and the deed of that unrighteous assembly, Luke xxiii. 51. There was an old and well understood law in the Sanhedrim, that they were forbidden to judge a capital offense in the night time—the righteous law of God was too merciful to allow this; and it was also contrary to usage and by-law of the same court to be in haste in judging so serious a matter. How grossly were both of these provisions violated in this case—the popular Teacher and Benefactor is surprised after nightfall, and traitorously brought into their midnight conclave, and by nine o'clock next morning led out to execution! Who, having the heart of a man, or even the barest sense of justice, could stand to see such flagrant perversion of law and equity without entering his protest against it—secret disciple though he be? Joseph gave his vote for the life of Jesus; he "did not consent to the counsel and deed of them."

Let us not allow one thought of disparagement to Joseph of Arimathea because he was only secretly a disciple of Jesus. This resolute stand against the acts of his fellows required more bravery than we may at first suppose. He had heard on a previous occasion the taunt with which Nicodemus had been greeted when he uttered the just and reasonable observation—"Does our law judge any man before it hear him and knoweth what he doeth?" And he very well knew the temper of the rulers of the Jews towards his Master. It is an easy thing to follow the multitude even in the most ridiculous things, to appear a fool in the eyes of respectable people when there are plenty others equally foolish. In the crowd the most bashful can sing revival hymns, or march after the big drum and the flag shouting exciting words, but to stand alone in the Town Council or the Kirk Session against the popular wish requires a courage which comparatively few can exhibit. This was the part played by Joseph of Arimathea, and for it he commands our admiration. Thus he and Nicodemus proved themselves worthy followers of the Just One, "who did no sin, neither was guile found in his mouth."

The presence of this protest was an important clause in the indictment against that court. They could not be unaware how miraculously and illegally they had prosecuted the mock trial of Jesus; and it was this unrighteous violation of law which gave the special force and sting to the accusation of Stephen, addressed to the same council—"Ye have slain the prophets which showed before the coming of the Just One—of him ye have been now the betrayers and murderers."

When Jesus was apprehended, all his disciples forsook him and fled. This state of desertion is not at all mitigated by the fact of two of them following at a distance and entering into the court of the High Priest's house; for one of these in most cowardly manner three times denied his Lord, and the other, although "known to the High Priest," used no influence with him. No—of Jesus it may be said at this time, "He looked for some to take pity, but there was none; and for comforters, but he found not any." Was his whole work and testimony for these three years and more to end ignominiously? It appeared so. In a few hours he was crucified on Calvary, and the collapse was complete, for to all unbiassed onlookers it was apparent that "he who saved others could not save himself."

"All his acquaintance and the women that followed him from Galilee stood afar off seeing these things." In the last hour of his sufferings, however, there was one man of his friends who came close up to the cross, and three women accompanied him. The mother of Jesus was there, and with her a sister, and the enthusiastic Mary of Magdala. Their love was perhaps stronger than their faith, and the sympathy of these companions for her, through whose soul the sword had now pierced, made them set at defiance all scorn and reproach of the people. Is not woman stronger than man in the hour of trial and desertion?

It is finished! That voice which spoke the words of God is now silent; those hands, whose touch healed every manner of disease, are helplessly nailed to the cross; that face, which had glowed with supernal intelligence and love, is pale and drooping in death. It is finished! What now? There can be no more now. The official witnesses have gone home, the crowd thins away, the soldiers come closer to the malefactors to finish the agonies of the day by breaking their legs and dispatching them before the crosses are taken down. Jesus is saved this indignation, for, happily, he is already dead, and "not a bone of him is broken." Yet a soldier pierces his side with a spear, and thereout comes blood and water. Most unmistakably the end has come; Jesus of Nazareth is dead, and thus his lofty pretensions are for ever silenced—"We trusted it had been he who should have delivered Israel; but"—

It is at this juncture that Joseph of Arimathea appears. He went in boldly to Pilate, and begged the body of Jesus. The old friends are scattered, they are poor men and strangers—terrified also; what could they do at such a crisis? And as Joseph makes his claim to the governor, his companion Nicodemus hurried off to procure a large quantity of spices—myrrh and aloes, even a hundred pound weight. And soon the two honorable men are busily engaged on the body of their Master. The mangled and bloody corpse of that faithful and Divine One is carefully, tenderly cleansed, swathed, and embalmed; albeit it had not yet quite lost the flavor of that ointment of spikenard which the ardently grateful woman had poured upon it. The tomb of the rich counsellor is at hand—had ever executed martyr more loving burial?—there they laid him. All is perfectly done, but hastily; for the Sabbath hour is at hand. And, with the last streaks of lurid sunset over Jerusalem, the stone is rolled to the mouth of these pulchur, and the door of hope is shut. "And Mary Magdalene was there and the other Mary sitting over against the sepulchre."

And thus unwittingly was fulfilled the Scripture—"He made his grave with the rich."

What did Joseph of Arimathea believe now? and what did those women believe? No eclipse of faith could be more complete. But there are times when love has to fill up the gaps of reasonable hope, and thus preserve the continuity of faith. This was the time for that.

But did not Joseph still believe that Jesus was Christ? If he had heard report of all that Jesus said to his disciples he would have known that the Son of Man came up to Jerusalem with the full knowledge that he would be delivered to the High Priests and Scribes, and be put to death. And, if he had not heard this, still he was not without precedent to carry his faith up to the very last breath of life in Jesus. So did Abraham remain unshaken in his trust in God when he offered up his son Isaac.

The faithful counsellor had long "waited for the kingdom of God," and he could still wait. The circumstance of him so publicly identifying himself with this One whom the tribunal of his nation had cursed with crucifixion, and his not hesitating to take on the responsibility of burial for him who in the eye of the law was a criminal, prove that his was no mere sentimental faith. He had already seen in Jesus such palpable proof of his heavenly mission and divine power, that the possibility of self-reviving from death was not too much for a faithful Jew to believe. Joseph of Arimathea was still a disciple, holding by that great creed—"Jesus is the Christ, the Son of the Living God."

Thus, the short glimpse we have of this servant of the Lord presents him to us as a most noteworthy person—a star of the first magnitude, which shall shine in the firmament of the world to come for ever and ever.—*G. Dowie, in Messenger.*

# Communications.

## "THY WORD IS TRUTH."

It matters not how fine spun the discourse may be; with what amount of rhetorical flourish given; however poetically embellished, if lacking in the essential quality—Truth—not that which passes for truth; for with sadness it can be said—Too much theory, and too little regard for the plainly declared purposes of God have taken the place of "Thus saith the Lord." This was recently illustrated in a sermon I read, delivered at Asbury Park N. J. Text Heb. xi. "Let us labor therefore to enter into that rest," etc. Having given of late, special attention to Hebrews, I feel prepared to ask as to this "rest," and when entered upon. The preacher tells his congregation that "The judgment is deferred until the consummation of all things, and then there may be a revelation of the righteous judgment of God; but in the intermediate state it was shown from Scripture, that the righteous dead have a conscious existence; that they are with Christ; and that Christ has entered into heaven itself, there to appear in the presence of God for us. In the resurrection and glorified state, soul and body will have been saved. There will be the most ennobling worship; there will be blessed employment; we are not to idly sit by purling streams, fanned by balmy airs, and sing psalms. There will be something in heaven to do; it will not be labor, but blessed employment."

To discuss the several points presented above, as they should be, and are repeatedly discussed in THE RESTITUTION, is not my present purpose.

To be taught of God is one thing; and to be taught of man, another thing altogether! therefore, when we desire wisdom, let us "ask of God, who giveth liberally."

Coined phrases, as used in pulpit and on platform, are not to be used, when we undertake to speak for God! Words such as "intermediate"—"The dead having consciousness"—"Conjoining of soul and body at the resurrection," and like expressions should never find utterance; yet these words are current in theological works, and are freely used in public address.

The writer of Hebrews seems very careful to refer all he says about Christ, and God, the worthies named in the eleventh chapter, the Priesthood, the Law and Covenants, the faith and the hope, etc., to that which had been written aforetime.

Briefly let us consider "The rest," and when entered upon. The wilderness of temptation—or testing of Jehovah's forbearance and love, fully proved the character of those with whom he endured; and because of unbelief and disobedience, they were cut off from entering the rest proposed; this however was only final to those who were rebels against Jehovah; his purposes are not thwarted; he has said, "But truly as I live, all the earth shall be filled with the "glory of the Lord." Tempting Israelites, and alien Gentiles, must yet bow to him of whom it is said "Every knee shall bow."

So long as Israel was obedient to the requirements of Jehovah, so long did he give them rest from their enemies.

We have no warrant from the word of God, that the rest which remained when Hebrews was written, has changed its character, and now the rest is "heaven;" on the contrary—heaven never having been promised the Israelite, nor the Gentile, it is vain to talk about finding our rest in 'heaven.' The rest to which Israel journeyed, was a land bounded and circumscribed; which land remains for all of that people who shall prove their worthiness to enter therein! "The gifts and calling of God are without change of purpose."

So surely as God said they who were disobedient, even to rebellion should not enter into that rest, so surely we who have heard the "Good tidings," and are profited thereby, having faith therein, "Do enter into rest," assured, because of our relation to him who said, "Come unto me all ye that labor—I will give you rest"—This is the promise of our Joshua! "Things written aforetime were written for our learning," and shame on us if we heed not the prophets of God!

"There remaineth therefore a Sabbath rest for the people of God." "Not every one that saith Lord, Lord"—shall constitute one of the people of God; some will be unrecognized, however forcible they may put in their claim!

The rest that remaineth will not consist of an idle life, "sitting by purling streams, and fanned by balmy airs." Rest is not idleness; it often is a change from one kind of labor to another; and thus it seems to me, the future and final rest, at least through the millennial age, will be that of active usefulness, in ministering benefits and blessings, as directed by the King of kings and Lord of lords. "Behold I come quickly;" and "my reward with me, to give every man according as his work shall be." Doubtless the great work of the Messiah is even now, before him!

The rest that remains, is obtainable through diligence and obedience, and if the want or absence of those, disqualified Israel, how important the lesson!

We are not left to "think" or "guess" when this promised rest shall come. Paul has said, "To you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven, with the angels of his power."

The testimonies are numerous, proving when and where this rest shall be! No need of a heaven of ghosts; no need of an intermediate state of conscious existence; these are crooked inventions, made to suit theories wholly human; lacking the first Scripture proof other than by insinuation; and surely, a teaching considered "cardinal" ought to have a better foundation.

As a people, we demand, and what we demand we give, "Thus saith the Lord," it being the only way in which we can "Give to every man that asketh of us the reason of our hope." Oh how thankful we should be, who have fled for refuge to the hope of life that is life indeed! And now brethren, receive ye the apostolic counsel. "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea and for this very cause, adding on your part all diligence, in your faith supply virtue; and in virtue knowledge; self-control, patience, godliness, love of the brethren. For if these things are yours and abound, they make you not to be idle nor unfruitful unto the knowledge of our Lord Jesus Christ," 2 Peter i. 2–8. R. V. GEO. W. YOUNG.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

## Announcements.

"The Church of God" in Michigan will hold their Annual Meeting (D. V.) in Dutton, Kent Co., beginning Thursday evening, Aug. 23d, and holding over Sunday. Now brothers and sisters one and all, this meeting means more to us than any previous meeting ever held in Michigan has meant. It means more than meeting for a visit, it means business, and very important business too. It means a reunion of the State of Michigan into one common brotherhood if we are ready for it. Are we ready. If all come for that purpose, with every selfish object entirely left out, only the good of the cause at heart, feeling the great need of earnest united efforts for the advancement of Christ's kingdom, then the object of this gathering will be accomplished. Let every brother and sister in the State who are holding fast to the faith once delivered to the saints be present without fail. God's cause needs your earnest attention. Come with hearts full of love and prayer, come with hands ready to grasp every child of God with a hearty, honest welcome. Come with a purpose high and holy, and this meeting will be heralded to the throne above, with joy sinners will turn to say, "Behold how these brothren love one another," and we will all receive a blessing.

The train accommodations are much better than heretofore. Trains leave G. R. for Dutton over the Michigan Central R. R. at 1:10 p. m. reaching here 1:28 p. m. Another leaving G. R. at 5.40 p. m. reaching here at 6:00. Another leaves G. R. at 11:00 evening reaching here at 11:17 evening. Trains reach here from the East at 5:28 a. m. 9:35 a. m. 2:50 p. m. 9:55 evening.

MARY A. WOODWARD, Sec.
JACOB LEMON, Pres.
WM. MOSES, Vice Pres.

To the Brethren of the Old Conference in the State of Michigan.

The Old and New Conferences in joint work at their last conference held at Watson, voted to call both annual conferences at the same time in August of this year and at the same place. The New Conference is called to convene at Dutton as noticed in THE RESTITUTION. For some reason there is no call for the convening of the Old Conference at the same time and place. I therefore take the responsibility to request the brethren and sisters of the Old, all who can to meet with the brethren and sisters of the New Conference at Dutton as noticed in THE RESTITUTION, for the purpose of completing the work of union already done.

L. C. CHASE.

The Annual State Conference of the Church of God will meet at Claysville, Bracken P. O., Huntington Co., Ind., beginning on Friday, August 31, 1888, at 2:30 p. m., and last over Sunday. Those coming by the Nickle Plate R. R., will stop at South Whitley. Those coming on the Wabash, St. Louis and Pacific R. R., or the Cincinnati, Wabash & Michigan R. R., will stop at North Manchester, where they will be met and conveyed to the place of meeting. At our meeting at Antioch last June the subject of having the churches represented at Conference by delegates was discussed, and a motion was made that each local church appoint, at a meeting of the church held previous to the Conference, delegates who can attend the Conference, and that the Church officers send the names of such delegates to the Conference Secretary, that they may be known as the authorized representatives of such church. It was also urged that at the same meeting the local churches collect such amounts as they can, to send to the conference for purposes of evangelising. Brethren, this work is important. Business is business, and the work of spending the money the good Lord has placed in our hands to the best advantage, requires just as much attention as any worldly affair, and a little more care. So I urge it upon every Church of God in Indiana, to have a meeting soon, and appoint your delegates and make a generous collection, and report the action, and come to the meeting prepared to make a grand good effort to do more this year than last, and do it better, for the time to work is getting very short.

The brethren and sisters at Claysville are able and willing to accommodate all who will attend. Any one intending to attend this meeting, who is not acquainted with the route, etc., will do well to write to A. G. Brookover, or Dr. C. W. Fry, Bracken, Ind., stating what time they expect to get there, and they will be cared for.

A. B. UNDERWOOD, Sec.

The Churches of God in Iowa will meet in Conference and for exhortation, preaching and general business, at Marathon, Buena Vista Co., Iowa, on Thursday evening, Sept. 18, 1888, and continue over the following Sunday, as Brother Gerton and Scott may arrange. We hope to have a good meeting. Let all the brethren come.

R. J. HILL,
T. J. WHITCRAFT,
A. J. FULLMER.

# Poetry.

## A POEM OF FAITH.

Since the Father's arm sustains thee,
Peaceful be,
When a chastening hand restrains thee,
It is he.
Know his love in full completeness
Fills the measure of thy weakness:
If he wounds thy spirit sore,
Trust him more.

Without measure, uncomplaining,
In his hand
Lay whatever thing thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Laying still.

Like an infant, if thou thinkest
Thou can stand,
Child-like, proudly pushing back
The proffered hand,
Courage soon is changed to fear,
Strength doth feebleness appear;
In his love if thou abide,
He will guide.

Fearest sometimes that thy father
Hath forgot?
When the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken;
Better hath he been for years
Than thy fears.

Therefore, wish-ne'er befideth
Night or day,
Know his love for thee provideth
Good always.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Savior giveth
Daily strength;
To each troubled soul that liveth,
Peace at length;
Weakest lambs have largest share
Of his tender Shepherd's care;
Ask him not, then, "When?" or "How?"
Only bow!

# Communications.

DEAVER'S, N. C.

*Mrs. Carrie Williams:*

I have never seen you, but hope soon to get acquainted in the kingdom of heaven. I am one of the Lord's poor who try to preach the gospel of the soon coming of God on this earth, and life only in Christ, which is, you very well know, everywhere unpopular. I was a licentiate of the Baptist organization, and then tried to preach as my father did who was a Baptist preacher. I thank God Brother Bond came down into this country and taught as many as would hear him the truth. I was glad to receive the truth and was baptized by Brother E. M. Anderson about ten years ago. No one would listen to the truth at all in my settlement. About one year after that time I baptized my wife Eliza out of the Baptist church into the Christ. About a year and a half after we moved to Haywood Co., and lived about six years, and are now in Transylvania, about twenty-three miles from there. I have been there twice this spring and preached each time to very respectably good congregations, and saw Brother Anderson baptize Miriam Case, nineteen years old.

About three years ago Brother Anderson organized a church there at Gallemore Gap, of fourteen members, baptized in what is called the "new doctrine of life only in Christ." My dear sister I am glad that our Lord has sent over good Bro. Bond and McLaughlin to this part with such a good message to us who have been raised up in falsehood. Now my good sister let us not stop at this, there are others who ought to be taught.

About forty miles from where I live, in Polk Co., N. C., lives my mother and all my sisters and an only brother, who are also very poor as to this world's goods; but they are and have been studying the truth, and, by the way, are very well instructed in the things concerning the kingdom, and they are the "pious," and the most intelligent element of that community. But my preaching this very unpopular doctrine in Sister Mary's house has made the opposition very strong in that Baptist Church. I want you to help us some if you can, and for our Master's sake solicit others to help this Macedonian cry; for real assured there is not a better element for piety and investigation, than can be found almost anywhere in this mountain country. Please ask some of those who are able and willing to help to send good reading matter into that settlement, either new or old. Please write a letter to my oldest sister, Mrs. Mary Laughter at Dimsdale, Polk Co., N. C. Please send her the "Heir of All Things." She has more influence for good than any woman I know of. Get some of the able ones to give you money to send her THE RESTITUTION. I am not able to pay for it myself. I am getting it on the "Lord's poor list." My wife and children are reading it and loving it. Please send Sister Mary one pound of tracts to read and lend to her neighbors and children and my old neighbors. I am looking for four grown women, all married, and sisters and one brother to be baptized soon. Please send me the "Heir of All Things." May God help us to not be selfish in sowing the good seed. God will pay us in the next life. Let me hear from you very soon.

I would like to report to you and THE RESTITUTION that seven very pious and intelligent persons were baptized at once. I look to you as a good Christian worker; I judge you to know who to ask for help to send some good working papers in there. Let us read a long able article from your pen urging upon all to work while it is day. I would be glad to get something to read and distribute either new or old. I think you should continue to write your practical articles every week. It is truly comforting to read your practical pieces. The good Lord will pay you for it all in the kingdom.

E. M. GIBBS.

TO THE FAITHFUL IN CHRIST GREETING.

"If a brother or sister be naked and destitute of daily food and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit. Even so faith if it hath not works is dead, being alone." James ii.

Brethren and sisters, I send to you through our beloved RESTITUTION the private letter which I received from Brother E. M. Gibbs. I send it because I think you all ought to read it, and too because those here of the faith think as I do. You ought to hear this cry from our own Macedonia, but not to the closing of the ear to the far off Macedonia, for that work lies very near our hearts.

I well remember when I first became interested in THE RESTITUTION with what interest I read of dear old Brother Bond's labors in the mountains of North Carolina, and now behold, though he is dead, he yet speaketh. Yea and as while he lived he speaketh the truth in Christ.

From these white southern fields comes the imploring cry, not for the bread or the water of this life, which the world freely distributes to its votaries and its petitioners. But here comes to us a cry for the word of life, a call to help those who are perishing for lack of knowledge. It is not a demand for highly embellished, finely bound and illustrated literature to please the eye and captivate the fancy. No, they ask even the crumbs that fall from the tables of the rich. They crave the "old, old story," no matter how old the paper on which it is told. Church of the living God, will this appeal go forth unheeded? I trust not. We here in San Diego will respond speedily and according to our means. But the field is large and white and the silent laborers will enter into these mountain homes while you are resting quietly in your beds. Who will send to that dear woman one pound of tracts? Who else will send her one or two copies of THE RESTITUTION? I will do all I am requested, and more too. Many who are in the church can, if they will, do far more.

In all ages our Father has used, and is even now using instrumentalities to accomplish his purposes toward our race. The word teaches us that he is even now "taking out of the Gentiles (or nations) a people for his name—a people to whom will be committed the government of the earth under the One Lord." The means by which these people are being taken out is by obtaining a knowledge of God's plan of salvation as revealed in his word. These people to whom I refer seem to be, according to Brother Gibbs report, like him to whom Philip was sent and who replied to his enquiry, "Understandest thou what thou readest," said, "How can I except some man should show me." They too are reading the Scriptures, but they have on the distorting glasses of sectarian superstition and bigotry, which bedims their vision so that they cannot see the simple beauty of a glorious gospel and a free salvation unless they are assisted to break away from the bondage of tradition. Doubtless many thousand pages of good, enlightening, Bible literature is stored away in the libraries and closets of our brethren and sisters, while these hungry people are asking at our hands the bread of life. Shall we withhold, or shall we send forth the words of life to these people, till songs of praise for new found light shall echo through all that region, and thousands shall arise and put on the whole armor of light.

Let us not sow sparingly. We need not wait one for the other. We are but stewards in our Master's vineyard. From those to whom he has committed much he will require much. Your sister looking for redemption.

MRS. CARRIE WILLIAMS.

## THE MORNING WITHOUT CLOUDS.

Who can look around him, and consider the state of the world in which we live, and not be obliged to confess that clouds and darkness are now on every side? "The whole creation travaileth in pain." Rom. viii. 22. Look where we will, we see confusion, quarrels, wars between nations, helplessness of statesmen, discontent and grumbling of lower classes, excessive luxury among the rich, extreme poverty among the poor, intemperance, impurity, dishonesty, swindling, lying, cheating, covetousness, heathenism, superstition, formality among Christians, decay of vital religion—these are the things which we see continually over the whole globe, Europe, Asia, Africa, and America.....

But there is a good time coming which David saw far distant, when this state of things shall be completely changed. There is a kingdom coming in which holiness shall be the rule, and sin shall have no place at all.

Who can look around him in his own neighborhood, and fail to see within a mile of his house that the consequences of sin lie heavily on earth, and that sorrow and trouble abound? Sickness, and pain and death come to all classes, and spare none, whether rich or poor. The young often die before the old, and the children before the parents. Bodily suffering of the most fearful description and incurable disease, make the existence of many miserable. Widowhood, and childlessness, and solitariness, tempt many to feel weary of life, though everything which money can obtain is within their reach. Family quarrels, and envies and jealousies break up the peace of many a rich man's happiness. Who can deny that all these things are to be seen on every side of us? There are many clouds now.

Will nothing end this state of things? Is creation to go on groaning and travailing forever after this fashion? Thanks be to God, the second advent of Christ supplies an answer to these questions. The Lord Jesus Christ has not yet finished his work on behalf of man. He will come again one day (perhaps very soon) to set up a glorious kingdom, in which the consequences of sin shall have no place at all. It is a kingdom in which there shall be no pain and no disease, in which "the inhabitant shall no more say, I am sick," Isa. xxxiii. 24. It is a kingdom in which there shall be no partings, no moves, no change, no good-byes. It is a kingdom in which there shall be no deaths, no funerals, no tears and no mourning worn. It is a kingdom in which there shall be no quarrels, no losses, no disappointments, no wicked children, no bad servants, no faithless friends. When the last trumpet shall sound, and the dead shall be raised incorruptible, there will be a grand gathering together of all God's people, and when we wake up after our Lord's likeness we shall be satisfied, Psa. xvi. 15. Where is the Christian heart that does not long for this state of things to begin? Well may we take up the last prayer in the book of Revelation, and often cry, "Come quickly, Lord Jesus."

—*Bishop Ryle.*

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|---|---|---|---|---|
| South Bend | 5 05am | 10 05pm | 10 55am | 3 30pm |
| La Fayette | 8 25am | 12 25m | 11 44am | 2 25pm |
| Plymouth | 8 45 " | 12 50pm | 12 02pm | 4 00pm |
| Hibbard | 9 03am | 1 18pm | 1 20pm | 5 00pm |
| Marmont | 9 15am | 1 30pm | 2 06pm | 5 30pm |
| Marshland | 9 27am | 1 42pm | 2 46pm | 6 00pm |
| Newanna | 9 41am | 1 54pm | 3 40pm | 6 30pm |
| Logansport | 9 55am | 2 10pm | 4 00pm | 7 40pm |
| Lafayette | 7 20pm | 3 20pm | - | - |
| Colfax | 9 10am | 4 49pm | - | - |
| Indianapolis | 11 00am | 6 15pm | - | - |
| Crawfordsv't | 9 45am | 5 05pm | - | - |
| Terre Haute | 12 05 m | 7 30pm | - | - |
| St. Louis | 7 20pm | 7 00am | - | - |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 60 | Thro' Freight 58 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 9 00am | | |
| Terre Haute | 4 05am | 4 00pm | | |
| Crawfordsv't | 8 15am | 6 45pm | | |
| Indianapolis | 7 10am | 5 40pm | | |
| Colfax | 3 52am | 2 25pm | | |
| Clymers | 10 22am | 8 26pm | | |
| Logansport | 10 43am | 8 45pm | 6 15am | 8 30pm |
| Newanna | 11 30am | 9 31pm | 7 45am | 10 20pm |
| Marshland | 11 43am | 9 49pm | 7 58am | 10 40pm |
| Marmont | 11 58am | 9 57pm | 8 07am | 11 00pm |
| Hibbard | 12 05pm | 10 05pm | 8 15am | 11 15pm |
| Plymouth | 12 25pm | 10 25pm | 8 42am | 11 57pm |
| La Fay. June | 1 23pm | 10 40pm | 9 30am | 12 25am |
| South Bend | 1 15pm | 11 10pm | 11 00am | 1 55am |

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| No. " | " | | 2 51am |
| No. 100, Local, " | | | 9 45pm |

GOING SOUTH.

| | | | |
|---|---|---|---|
| No. 11, Passenger, Leaves | | | 4 10am |
| No. 13, " | " | | 12 50pm |
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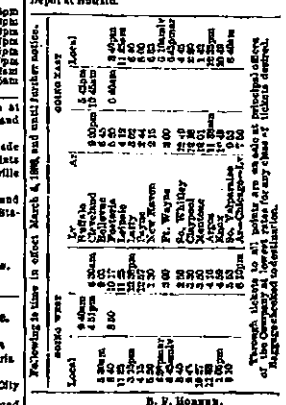

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| Chicago Express | 2 20pm |
| Ft. Wayne Accommodation (Arrives) | 4 30pm |
| Local Freight | 11 00am |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 7 10am |
| No. 55 (Passenger) | 11 00am |
| Fast Line | 2 50pm |
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## Communications

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 15.

BY DR. J. K. THOMPSON.

THE POST-TERTIARY OR QUARTERNARY AGE.—CONTINUED.

OF JESUS, THE CHRIST.

A notable personage of this historic age is Jesus of Nazareth, who was born in Bethlehem in the land of Judea during the reign of Herod the great, king of Judea. Of apparently humble parentage and birth, he has attained to a notoriety second to no person who either preceded or succeeded him. His name runs parallel with the advance of civilization, and education, and refinement in every country on the earth. By it, and by the name of God, almost equally, the profane and sacred attest the truth of their assertions. In his name and through the merits of his atonement the professor of the Christian religion reposes implicit confidence and trust for the future. The tall spires of churches in this and other lands, pointing heavenward, are increasing monuments in honor of his memory; devoted to the extension and perpetuity of his teachings. Laws for the suppression of crime, and the punishment of the evil-doers are based on his sayings, and the daily and weekly worship of millions of his followers, of all ages, sexes and conditions of life, numerically augmented as the age advances, show forth his popularity. In his name untold wealth has been expended, millions of lives sacrificed, armies and fleets raised, equipped and sacrificed, kingdoms have been established and overthrown, and entire countries convulsed from centre to circumference; yet the time of his public ministry and teachings extended only three and one-half years, and that too among the most humble, ignorant and uninfluential of the Judean population. The combined forces of Judaism, paganism, atheism and infidelity have striven in vain for more than 1800 years to suppress his doctrines, to set aside the miracles with which he enforced his doctrines and even to expunge the memory of his existence from the world's history.

The two names, "Son of man," and "Son of God" are both applied to him in the gospels; the former indicating his relation to the human race, through Mary, his mother, and the latter his connection with God,—his Father,—the Supreme Architect of the ages.

Pre-existing, not as God, angel or man, but, as the Logos,—the Word of God,—he had been the active agent by which his Father had wrought all the age-labors from the foundation of the earth; through which had been the creations of protozoon organisms, the living forms of the mollusean age, the separating uplift of cosoic waters, the establishment of continental outlines and reliefs, and the setting of the lights in the firmament of heaven to give light upon the earth, and the progressive types of flora to beautify and purify the earth and the air, and to give support in its later forms to the animals contemporary with its higher developments; through which the successive dynasties of fish and fowl, and loathsome reptile, mammal and later man in the form of God, had in their turn held away,—but now, in the wane of the Post-tertiary age, to become the visible presence of God manifest in the flesh, and dwelling among men.

In announcing the begettal of Jesus, the Christ, the angel did not wait upon the man,—the reputed father of our Lord,—since there remained in him no principle of life as a germ or nucleus on which to lay the foundation of a perfect character, because the man's disobedience had been a wilful violation of God's law. No. Man having presumptuously sinned merited only death, but, not so the woman; she was deceived and thereby retained within herself the only particle of hope for herself and her death-doomed husband. We find it true that the angel Gabriel was sent from God with his message to Mary, the mother of Jesus, who informed her of her acceptance with God as the mother of a Son of God. "The Holy Ghost," said he, "shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God." Luke i. 35.

God's word was no less potent for impregnating the germ within the womb of the virgin mother of Jesus than it had been in creating man with procreative faculties in the beginning; certainly not. "By the word of God the heavens were of old," and, "by the same word the heavens and the earth which are now are kept in store, reserved unto fire against the day of judgment." 2 Peter iii. "By the word of the Lord were the heavens made," Psa. xxxiii. 6; and it was the word of God that "was made flesh and dwelt among us." John i. 14. It, the word of God, was the quickening, fructifying, germinating principle by which God had ever wrought out his creations; and, clothed with flesh, the same word of God was born of Mary, and his name was called Jesus, as was ordered by the angel at the annunciation, and, we hear Peter exhorting the elect who are sojourners of the Dispersion in Pontus, etc. Says he, "Seeing you have purified your soul in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." 1 Peter i. 22, 23. R. V. John here record that "In the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not anything made that was made. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him to them gave he the right to become children of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, but of God." John i. R. V.

The kingdom of Israel had for many years been under the control of the Roman power: their prophets had repeatedly prophesied of a Deliverer and Redeemer under whose rule affluence and national prosperity should flourish. Isaiah, in his own beautiful language had predicted his birth, titles and mission, "Unto us," foretold he, "a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

The characteristics of Jesus had been minutely described by the prophets centuries before his birth as a man, yet when, in the fulness of time he was manifested to them,—when "he came to his own, his own received him not,"—preferring, rather, to remain under Roman domination. A descendant from Abraham through the Davidical line, in him centered all the promises made of God to the fathers,—his progenitors,—and when the wise men from the east enquired, "Where is he that is born king of the Jews?" the truth contained in their question witnessed their wisdom, receiving its answer, when before Pilate Jesus answered, "Thou sayest that I am a king. To this end was I born, and to this end am I come into the world, that I should bear witness unto the truth." John xviii. 38. Pilate's inscription on the cross verifies the truth he had learned from Christ, inscribed in the living languages of that day: "This is Jesus the King of the Jews;" confirming, if confirmation had been required, the angelic message to Mary, "He shall be great (said the angel), and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32, 33. To these testimonies may be added that of Peter in the first gospel sermon ever preached by him. "Men and brethren," he pleads, "let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ." Acts ii. 29-31.

Throughout his entire ministry his teachings referred directly to the kingdom of God, and it is matter of record that "he showed himself alive after his passion by many infallible proofs, being seen of them (the disciples) "forty days, and speaking of the things pertaining to the kingdom of God," Acts i. 3, and, having left an abundant promise of his future return to the earth to complete his mission, as pertaining to the closing events of this age, and to the age to come; promising also, that at his return he would reward his waiting disciples by taking them unto himself that they may ever be with the Lord, he ascended to heaven, and is now "the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" offering his own blood as a sacrifice for all, that, "whosoever believeth in him might not perish but have everlasting life."

Not only were his own life and teachings devoted to this one grand theme, of his mission,—the one thought of the Creator,—but he sent forth his disciples, twelve at one time and seventy at another, as missionaries to the Jewish people, and instructed them to proclaim "the kingdom of God is at hand," or "come nigh unto you;" and the burden of all the apostolic teachings,—whether closeted in Jerusalem, or, scattered by the persecuting power of Judaic and pagan opposition, or witnessing before the tribunal bar of despotism, or, preaching to attentive congregations of earnest enquirers, or, inditing epistles to the churches,—of the things that pertain to the kingdom of God and the name of Jesus, the Christ, as its rightful king, and God appointed ruler.

Going about all the land of Israel day after day doing good; a king to the manor born, yet declaring to Pilate "My kingdom is not of this cosmos; attesting the truth of his mission by astounding miracles; instructing all classes with pure, holy teachings, and finally yielding up his life a martyr to his cause and for the truth he represented, his example is a notable one to his professed followers, who, like him, are awaiting the coronation of David's royal Son, at a time when he shall have taken to himself his great power and reigned, for the fulness of their reward. In his first advent he labored as a prophet, suffered and died as "king of the Jews," was raised from the dead to the power of an endless life as a priest forever, after the Melchisedecan order of priesthood, and as prince of the kings of the earth, in his priestly office ascended into heaven, the holy of holies, there to appear for us, and, in the fulfilment of the scheme of the ages, will return to the earth as King of kings, and Lord of lords, though still retaining his priestly office, to bless the nations of the earth with peace, love and joy evermore. Betrayed, buffeted, scorned, reviled, insulted, the Christ was tried, condemned and crucified to appease the clamorings of the Jews who thirsted for his blood. Pilate washed his hands, and indicated his innocence from participation in the crime of innocent murder, but the Jews willingly assumed the guilt, exclaiming, "His blood be upon us and our children." The Jews rejected their Savior, their King, and from thenceforth he ceased to be their king. He was their dead king, for they slew him, and caused him to cease to exist. God raised him from the dead, not as king of the Jews, but as a prince of the kings of the earth; and when he shall have assumed his regal power as King of kings and Lord of lords, all nations, Jew and Gentile, will alike yield him allegiance and receive the blessings derived from his universal dominion through the unending age of the ages.

Much that is peculiar pertains to the begettal, birth, nature, private life, character, teachings, death, resurrection, official work and future mission of Jesus, the Christ which space forbids the consideration of in the present article to its full extent. The subject is one of the very deepest interest to the Biblical student, and, though the plainest and simplest of God's creative works when viewed in its true relation to the plan of the ages, priestcraft and superstition have so befogged it as to mislead the searcher after truth and leave him stranded upon the shoals of doubt and mysticism,—a fit subject for the inroads of atheism, or at least of infidelity.

Briefly, he was begotten by the quickening properties of the Word of God, which acted upon and vivified a germ furnished by the only portion of the human race in which any extenuating circumstances were to be found, as an excuse for human guilt. In nature he was not God, neither was he a man of the imperfect, law-breaking Tertiary creation type. He was made in the fashion as a man, being in the form of God, subject to the same temptations and trials that were the common lot of man, yet without sin. He took on him the seed of Abraham, by virtue of his mother's descent, and was made like unto his brethren; made under the law to redeem those that were under the law,—a new creation, the head of the new creature class,—prophetic of the form of life, in its perfected form, which are to flourish as the predominating fauna of the age to come; as clearly as did the man of the Tertiary age foretell the type of life in the present, or, the tiny meso-zoic mammal the mammalian fauna prevailing through the Tertiary age. In his death was extinguished not only his relation to the Jewish nation as their king, but, also, the humanity, or earthy, portion of his nature, and in his resurrection to the power of an endless life, he retained fully his Word of God, Lord from heaven, spirit nature, no longer subject to the infirmities of Adam's race, but now the beginning of the creation of God; the first-born of every creature, to whom be honor and glory age-lasting, in the age for which all the ages were ordained.

### SIN IN THE FLESH.

We see so much written about sin in the flesh, that it becomes necessary to know the true meaning of the term, and to understand what sense ought to be conveyed to the mind by the expression. Some writers convey the idea that sin is natural to human flesh; i. e., that it is part of the nature of man. To this the writer cannot agree, for the reason that, when man was created, the Creator saw that he was "very good." And, besides, when man was made and his nature given him, there was no such thing as sin known in the world, for it is stated that by man sin entered into the world. Rom. v. 12. Thus we see that man had his nature before sin was committed, therefore his nature was not sinful, and consequently there was no sin in human flesh. And if not natural to man, sin is not hereditary, and we do not inherit sin from our parents. Then, how did flesh become sinful? The Scripture shows that as all the human family was in Adam when he sinned, all men sinned; and that as Adam was condemned for his sin, so all men were condemned at the same time to suffer the same penalty. See Rom. v. 12, 18, 19; 1 Cor. xv. 21, 22. This then is how sin entered into the flesh, and all mankind became sinful flesh, but not by inheritance as claimed by some. Again, if sin was not natural to the flesh, it was not in the flesh; then neither was death natural to mankind, but came upon him by virtue of disobedience, i. e., man disobeyed God, thereby he sinned, and death was the penalty attached to the infraction of the command given Adam to keep.

Now if neither sin nor death was part of man's nature, but was brought on by man's act and God's judgment, then it cannot be heritable. And not being heritable, no one is a sinner, or sinful flesh, and subject to death simply because his parents were.

Then what is the nature of man, if not sinful and subject to death? We have shown that sin and death are no part of his nature, as he had no sin until he committed sin by his act; and that he was not subject to death until he became condemned after sinning; therefore goodness and continuity of life would be natural to man rather than sin and death. But the writer contends that these things are attributes of man's nature and not the very nature itself. Man's nature then is flesh and blood, the opposite of spirit. So one cannot inherit that which belongs to him, as flesh and blood, for he is so constituted, that is his nature. Adam was made flesh and blood without sin, consequently not liable to death; for it is sin that brought death. If no command with penalty attached for its infraction had been given him, he, no doubt, would be living today; for the earth was not cursed as it is now, and it produced Adam's food in abundance; all he had to do therefore was to eat and live. Thus we see that the Adamic or human nature was flesh and blood, not subject to death, therefore Adam had a "free life" until he sinned and the death penalty attached. And as all the human family was in Adam when he sinned and the death penalty attached to him, so it came upon them likewise. But did this in anywise change the Adamic nature? Can it be shown that human nature of today is not the same as it was in Adam? If a child should be born whose father was not in Adam would that child be subject to the Adamic death? If the father of that child was in Adam when he sinned, and was condemned for that sin, then he, the child, was a sinner and condemned to death equally with his father and Adam; but if the father was not in Adam, the child would not be a condemned sinner because he should be born of a condemned mother. For as has been before shown, the child could not inherit sin and condemnation from the mother; it would have been its mother's nature; that is, her flesh and blood nature, but not her sin or condemnation. Therefore that child would not be subject to death until it should commit an infraction of God's law, and thus we might say it had a "free life." But if its father was in Adam, it would be accursed because of the sin committed by it, and the condemnation of returning to the dust in death.

Now we state the proposition that the father alone is the progenitor of the child; which, both reason and Scripture sustain. Let the case of Levi, as shown in Heb. vii. 9, 10, be sufficient to sustain the proposition, for it is there shown that Levi, being yet in the loins of his great grand father Abraham, paid tithes. This shows the father alone to be the progenitor of the child independently of the mother, for Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Levi, thus showing Levi to have descended on the father's side alone; and as we can thus trace him up to Abraham, we can trace him back to Adam, with as much power to eat the forbidden fruit as he had to pay tithes while in Abraham. So then Levi ate the fruit and was condemned as much as Adam. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In the margin it reads, "in whom" all have sinned. Rom. v. 12.

Being born of "sinful flesh" would not make the child a sinner—it would not have sin in its flesh unless it was condemned on account of sin committed by it, in the same manner that Levi paid tithes while in Abraham. Sin and death not being a part of Adam's nature, the child would not be a sinner if it does have its mother's flesh, Adam's flesh, or nature. Let us suppose that the mother of this child should have her sin and condemnation removed so that she would not be subject to death on account of having been in Adam; and that the father of the child was a descendant of Adam, one who was in him when he sinned and was condemned, and whose sin and condemnation still adheres, would the child be under condemnation of death or not? You will be compelled to reply in the affirmative, as the proposition stated above, supported by Heb. vii. 9, 10, conclusively shows that the child will be descended from Adam through the father alone, and subject to death for the sin committed while in Adam, irrespective of the mother's free life. In this case the child would have the same nature that the mother has, a flesh and blood nature as well as that of its father. Could you say that it inherited "free life" from its mother, and condemnation from its father? This could not be, you will admit.

Now let us say that this child Jesus, whose mother is a daughter of Adam and condemned in him for eating the forbidden fruit while in him, just as Levi paid tithes in Abraham. And that the Father of this child Jesus, is God, in whom the child was until his begettal. Can you now say that Jesus was condemned simply because his mother was, and when he was in God from all eternity, and had no connection with humanity until his begettal? If the father alone be the progenitor of the child, as before shown, then Jesus was not in Adam, although his mother was; and although he had his mother's nature, yet he was without sin; though made of a woman, under the law, in the likeness of sinful flesh, yet he was not condemned to death; therefore he had a "free life," one that no man could take away from him; one that he had a right to give as a sacrifice for the life of the world. Hear him, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x. 17, 18. If he had been under Adamic condemnation he could not have been freed from Adamic death by keeping the law of Moses—if he could, still he had a "free life" to give for the life of the world. If keeping the law freed him from Adamic death, and he being without personal sin, surely he had a "free life;" then the opposers of "free life" must succumb to the argument in either event. But should any persist in saying that Jesus was under the Adamic curse, we refer them to what Paul said to the Corinthians. "Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed." 1 Cor. xii. 3.

There are three Scriptures, however, that are used as proof that Jesus was in David's loins, therefore in Adam's. But they are so easily explained that a child may see that they do not sustain the point they are cited to prove. The first is the promise to David, 2 Sam. vii. 12, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." The second is, "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." Psa. cxxxii. 11. The third is, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30.

In the first place then, let it be noted that, when the promise was made to David, his two sons, Solomon and Nathan, were grown men; and the two genealogies, one by Matthew for Joseph, and the other by Luke, for Mary, can offer no proof of the descent of David's "Seed;" if that seed was still in David's bowels when the promise, recorded in 2 Sam. vii. 12, was made to him. Again, this seed was not to proceed out of David's bowels until after his days were fulfilled, and he should sleep with his fathers. Therefore, there must be some person who should be termed David's "bowels," out of whom this seed must proceed. Let us turn to the Greek in the Diglott, where we will find in Acts ii. 30, that it was, "ex" out of fruit of David's loins, God would cause one to sit upon David's throne. See Rom. i. 3, Dia. Now if the genealogy of Mary can be traced back to David, then we see that she was fruit of David's loins, out of whom came Jesus the Christ. She answers also for David's "bowels," from which should proceed the "seed" to sit upon David's throne. She answers also for "fruit of thy body," of which God swore to David that he would set one upon his throne. Joseph's genealogy is for the purpose of showing Jesus' legal right to David's throne. Joseph was a descendant from David through Solomon and the other kings, which made him of the royal line; and Jesus being his legal son, (because Joseph was the legal husband of Mary), was the legal heir to David's throne. So it may be seen that, if Joseph's genealogy gives Jesus' fleshly descent from David, Joseph then was his father, and he was in Adam under the condemnation of death. Again, if Mary's genealogy gives Jesus' fleshly descent from David's loins through Nathan, then Jesus had a human father who must have been Hell, her own father. But as this was not true, it may be seen that the two genealogies cannot be used to support the three quoted Scriptures as proof that Jesus was in David's loins, as Levi was in Abraham's. If the three quoted Scriptures proved that he was in David's loins, they would also prove that Joseph was his father, and that he was under Adamic condemnation, was sinful flesh (by having sinned in Adam) and not the "likeness" of it.

If the foregoing thoughts are deemed worthy of a place in your columns they are respectfully offered to your readers for consideration. Your brother in hope of the kingdom.

N. B. BENDY.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, AUGUST 22, 1888. NO. 22.

THE RESTITUTION

TERMS { One Year . . $2.00. Six Months . . 1.00. Three Months . . .50.

"THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

### Separated from all People.

We have here one of those rare Hebrew words—*niphlinu*, from *palah*—which seem to picture or photograph the plan and providence of the Almighty. It is used three times in the Psalms, and four times in the Book of Exodus, and nowhere else in the entire Hebrew Bible. That which is unusual is separated from other objects. But for separation in the sense of being remarkable or wonderful another word was used, the present word denoting separation in the sense of being favored of God. Of this fact the history of the Hebrew race is a continuous illustration. That history, from the beginning till the present time, is the great miracle of the world. Whether we look at the Hebrews religiously, socially, politically, historically, or geographically, they present the same peculiarity of "separation" from "her races as "the favored people." No doubt hangs over their origin, for they trace their ancestry to Abraham, who enjoyed the wealth of learning,—languages, literature, laws, and the arts, of which Ur of the Chaldees could boast. They endured their four hundred and thirty years of bondage in Egypt, proverbial in its severity, without the obliteration of a single trace of those characteristics which distinguished them from other races. How easy for the contrary to have happened! In their desert wanderings, the pillar of cloud by day and of fire by night, Exod. xiii. 21, were but symbols of the unseen but ever-present arm of Jehovah, their constant defense. In Canaan, where their national life was developed, they could never have maintained themselves, for so many centuries, had not the God of Israel stood between them and the great armies of the East and South, and prevented their annihilation. For the carrying out of their special mission in the world, human wisdom would never have chosen Palestine as the fittest scene; but in God's sight that unique land was the only one where that mission could be best accomplished. The fact that their prophets were to be the heralds of the Messiah, and their country the chosen place of his advent, would of itself, had we not hundreds of other facts, be sufficient to justify their being described as "separate" and "favored" of God. The libraries of the world are full of books that have been written respecting the Jews; the statute-books of all civilized nations abound with laws which affect their welfare; and in the awful annals of persecution the record of their sufferings covers many of the saddest pages. In their history they present the greatest contrasts,—now exalted, now debased; possessed of great riches, suffering undescribable poverty; raised to power, bound in abject slavery; now united, now scattered over the world; never destined to become a ruling race, never sinking into oblivion; thus the shifting panorama of their strange fortunes has moved, and still moves, before the face of the world. Many serious persons are asking what further plans God has in store for this people, the monument at once of his power and love.—*Sunday School Times.*

# THE RESTITUTION.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Aug. 22, 1883.


There being five Wednesdays in August, our next paper will bear date of Sept. 5.

We have not had either time or health to look over pamphlets sent for review. Will look them over carefully and speak of their merits hereafter.

Brother Conner held meetings at Argos on Wednesday and Thursday evenings of last week. One young Sister, Miss Hattie Dickson, yielded the obedience of faith, being baptized into Christ on Thursday morning.

As the health of the Editor became improved his companion in life was prostrated with disease for a number of days. We are both so much better now that there will probably be nothing to hinder the Editor attending the Conference at Dutton. As to lack of editorial this week the want of good health must be our excuse.

## Selections.

### PAUL'S FOREVIEW OF ROMANISM. No. 5.

In considering the ecclesiastical aspect of Romanism, we must never lose sight that it is the outcome and climax of the predicted apostasy, whose features Paul describes in Timothy. We must close this lecture with a few remarks on the departure from the faith which occupies so prominent a place in that description. Some should "depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats." The faith must of course here be taken in a broad sense, as including all the doctrines and commandments of the Christian religion. The apostasy was to be marked by a departure from this faith, by the teaching of false doctrines, and the inculcation of anti-scriptural practises. That Popery is completely at variance with the Bible on all the important points of the faith of Christ may be safely asserted, and can be abundantly proved. We can select but a few of the principal points.

1. The Apostle Paul teaches that the Holy Scriptures are able to make us "wise unto salvation," that they are capable of rendering the man of God "thoroughly furnished;" and James speaks of the ingrafted word of God as "able to save the soul." The true doctrine therefore is that Scripture contains all that is necessary for salvation. What is the doctrine of Romanism on this point? One of the articles of the Council of Trent asserts that, not only should the Old and New Testaments be received with reverence as the word of God, but also "the unwritten traditions which have come down to us, pertaining both to faith and manners, and preserved in the Catholic Church by continual succession." In considering this decree, and its fatal effects in exalting the mere human traditions to the level of Divine revelation, one is reminded of the solemn words which close the Apocalypse: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Christ taught, on the contrary, that tradition was to be rejected whenever it was opposed to Scripture. "Why do ye also transgress the commandment of God by your tradition?" "In vain do they worship Me, teaching for doctrines the commandments of men." "Laying aside the commandment of God, ye hold the tradition of men." "Making the word of God of none effect through your tradition."

2. Again. The Bible teaches us the duty of reading and searching the Scriptures. The Lord Jesus himself said, "Search the Scriptures;" but Romanism forbids the general reading of Scripture, asserting that such a use of the word of God in the vulgar tongue causes more harm than good, and that it must never be practised except by special permission in writing obtained from a priest. If any presume to read it without that, they are not to receive absolution. Booksellers who sell the Bible to any desiring to obtain it are to have penalties inflicted upon them, and no one is to purchase a Bible without special license from their superior. This is extended to receiving a gift of the Bible.

3. The true faith teaches us that every man is bound to judge for himself as to the meaning of Scripture. "Prove all things, hold fast that which is good." "To the law and to the testimony: if they speak not according this word, it is because there is no light in them." But the Council of Trent decrees, that "no one confiding in his own judgment shall dare to wrest the sacred Scriptures to his own sense of them contrary to that which is held by holy mother Church, whose right it is to judge of the meaning." If any one disobeys this decree he is to be punished according to law.

4. Scripture teaches us most abundantly that Christ is the only head of the Church. God gave him to be the head over all things to the Church, which is his body; but Romanism teaches that the pope is the head of the Church on earth. "The pope is the head of all heads, and the prince, moderator, and pastor of the whole Church of Christ, which is under him," says Benedict XIV.; and the Douay catechism, taught in all Papal schools, says, "He who is not in due connection and subordination to the pope must needs be dead, and cannot be counted a member of the Church."

5. Scripture teaches us that the wages of sin is death, and "that whosoever shall keep the law, and yet offend in one point, is guilty of all." "Cursed is every one that continueth not in all things which are written in the book of the law to them." But Popery teaches that there are some sins which do not deserve the wrath and curse of God, and that venial sins do not bring spiritual death to the soul.

6. The Bible teaches us that a man is justified by faith without the deeds of the law, and that we are justified freely by his grace through the redemption that is in Christ Jesus. But Popery denounces this doctrine. The Council of Trent asserted that whosoever should affirm that we are justified by the grace and favor of God was to be accursed, and so all those who hold that salvation is not by works but by grace.

7. Scripture teaches us to confess sin to God only. "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." "Every one of us shall give account of himself to God," "If we confess our sins, he is faithful and just to forgive us our sins." But Romanism denies this, and says that sacramental confession to a priest is necessary to salvation, and that any one who should denounce the practise of secret confessions as contrary to the institution and command of Christ and a mere human invention, is to be accursed.

8. Scripture teaches us, again, that God only can forgive sins, and that the minister's duty is simply to announce his forgiveness. "Repentance and remission of sins" was to be preached in his name among all nations. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." He commanded us to preach to the people, that "through his name whosoever believeth in him shall receive remission of sins." The Council of Trent asserts, on the contrary, whosoever shall affirm that the priest's absolution is not a judicial act, but only a ministry to declare that the sins of the penitent are forgiven, or that the confession of the penitent is not necessary in order to obtain absolution from the priest, let him be accursed.

9. Scripture teaches us that no man is perfectly righteous, and certainly that none can do more than his duty to God. "If we say we have no sin, we deceive ourselves." "In Thy sight shall no man living be justified." "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." The Council of Trent, on the contrary, asserts that the good works of the justified man, his fasts, alms, and penances, really deserve increase of grace and eternal life, and that God is willing, on account of his most pious servants, to forgive others. It teaches that a man may do more than is requisite, and may give the overplus of his good works to another.

10. Scripture teaches us that faith in Christ removes sin and its guilt, "that the Lamb of God taketh away the sin of the world," that by his death Christ cleanseth us from all sin. But Romanism teaches that the venial sins of believers have to be expiated by a purgatory after death, and that the prayers of the faithful can help them. The Creed of Pope Pius IV. contains the clause: "I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful."

11. Scripture teaches us that "by one offering he hath perfected for ever them that are sanctified," that he was once offered to bear the sins of many. But Romanism asserts, on the contrary, that in each of the endlessly repeated masses in its innumerable churches all over the world there is offered to God "a true, proper, and propitiatory sacrifice for the living and the dead."

12. Scripture, as we have already shown, teaches us that the marriage of the ministers of Christ is a lawful and honorable thing. Peter was a married man; Paul asserts his liberty to marry, and says that a bishop must be the husband of one wife, having his children in subjection with all gravity, and that the deacons also must be the husbands of one wife, ruling their children and their own houses well. Romanism, on the other hand, teaches "that the clergy may not marry, and that marriage is to them a pollution."

13. Scripture says, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Barnabas and Paul with horror forbade the crowds to worship them, and the angel similarly forbade John, saying, "See thou do it not." Romanism enjoins the worship both of angels and saints and their relics. "The saints reigning together with Christ are to be honored and invocated; they offer up prayers to God for us, and their relics are to be venerated."

14. The Bible again teaches that images are not to be worshiped. "Thou shalt not bow down to them, nor serve them." "I am the Lord: My glory will I not give to another, neither My praise to graven images." But Romanism teaches her votaries to say, "I most firmly assert, that the images of Christ, and of the mother of God ever virgin, and also of the other saints, are to be had and retained, and that due honor and veneration are to be given to them."

15. And above all, Scripture teaches us that there is one God, and one Mediator between God and man, the Man Christ Jesus, neither is there salvation in any other. But Romanism teaches that there are other mediators in abundance besides Jesus Christ, that the Virgin Mary and the saints are such. "The saints reigning together with Christ offer prayers to God for us."

I must not go further, and contrast Bible and Romish teachings on the subject of the Lord's Supper, extreme unction, and a multitude of other points, but may say, in one word, that there is no doctrine of the gospel which has not been contradicted or distorted by this system, and that it stands branded before the world beyond all question as fulfilling Paul's prophecy of the apostasy—that it should be characterized by departure from the faith.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

### "THE PATIENT WAITING FOR CHRIST," 2 Thess. iii. 5.

The apostle Paul reminds the Thessalonians in his second epistle of what he had fully told them in his first, that the day of the Lord would not come to them "as a thief in the night," because they were "children of light," and he consequently exhorted them to watch together with him, and be sober, and also to comfort themselves with the wonderful thought, that if they were alive upon the earth when the day of the Lord came, of their being suddenly changed, and of their "meeting the Lord in the air," and he concluded that epistle with a variety of precepts for their guidance. Fearing they might be deceived by Satan's false teaching, the apostle in his second epistle revealed to them more fully the particulars of the Lord's coming. He told them that he would personally destroy the man of sin, or son of perdition, with the brightness of his coming, and consume him with the Spirit of his mouth, together with those who had been deceived by him; but he also warned them that the man of sin would not be manifested until there came a large falling away, and until there was a removal of a certain "letting" or hinderance to such a manifestation. That "letting" would of course include "the light of the world and the salt of the earth," of which they themselves formed a portion. He therefore, exhorted them not to be afraid of deceivers and false teachers, and then, alluding to God's faithfulness in preserving and establishing them, he prayed that their hearts might be directed into the love of God, and into "the patient waiting for Christ." Now, in nothing is the amazing power and subtlety of Satan exercised more successfully than in keeping the minds of believers from that safe and happy position of "patiently waiting for Christ."

In Dan. xii. 4 we are taught by the Holy Spirit of God that, in addition to "many running to and fro," at the time of the end, "knowledge shall be increased," and we also learn in 1 Cor. viii. 1, that "knowledge puffeth up." These two facts are plainly visible in the every day business of life. The scientific world is continually adding some fresh fact, developed in nature, which is gradually adding to the comforts and conveniences of mankind, and we may be assured that this will continue up to the "time of the end," which will be "as it was in the days of Noah." The great mass of mankind are in Satan's power, being in spiritual darkness till the light of the Gospel of Christ shines into their hearts, and they are, for his purposes, safe enough in his hands. He will be sure to direct what knowledge they gain by Nature or by the cultivation of their natural intellectual powers to a wrong end, by stimulating their natural spirit of emulation, and thus cause disputations and the giving heed to "fables, and endless genealogies, vain babblings, and oppositions of science, falsely so called," condemned in Paul's epistles to Timothy. In doing this he will illustrate the statement that "knowledge puffeth up." It is only when men are "delivered from the power of darkness, and are translated into the kingdom of God's dear Son," Col. i. 23, that Satan wars especially and individually against them, and to such, and such only, I write.

The command given to Daniel was to shut up the words and seal the book, even to "the time of the end," Dan. xii. 4, and it was only on a like principle that John had revealed to him, Rev. iv. 1; v. 5, that the Lion of the tribe of Judah, seen as a slain and symbolized Lamb, he prevailed to open the "sealed book," and had elicited thereby the new song of redemption, to be followed by the angelical anthem, "Worthy is the Lamb," to be joined in by the "whole creation." A question may now naturally and logically arise, "Is not the sure word of Prophesy described in 2 Peter i. 19, as a 'light shining in a dark place,' to be entertained previous to the opening of the books and seals?" Let this question, as well as every other question of doubt or difficulty, be solved by the written and infallible Word of God. But on this point of appealing to the written Word of God, I wish to press on the attention of all true believers (to use a common expression), that there is more than one way of doing anything, and of course there is more than one way of reading the Bible. All disputants refer to that. How is it then that differences continue to exist? Clearly, because of the way in which the Bible is interpreted. We all know how Satan perverted the word of God in the discussion about it when he tempted Christ, and it is stated in 2 Peter iii. 16, that unstable and unlearned inquirers wrest the Word of God to their own destruction. I think this may be accounted for by the manner in which the Word of God is appealed to. I fear that we are all apt, and I speak to believers only, to treat that word somewhat carelessly, if not irreverently. By this, the spirit that actuates the world creeps in, and the minds of some Christians are drawn into the deluded notion that God has appointed the Gospel to be the means of converting the world in the present dispensation. The idea is so extremely prevalent still that it has now become a common complaint, even with many of the Lord's misinstructed children, that evil is increasing to such an extent that they do not know "what we are coming to." Even the missionary efforts of the professing Church have been frustrated, and owing to the commercial proceedings with which they have frequently been mixed up, a great amount of evil as well as good has been done in some distant heathen countries. In the time of the Apostle Paul the missionaries were called "The messengers of the churches, and the glory of Christ," 2 Cor. viii. 23. Even apart from such missions, the idea that God has appointed these well and comfortably appointed missions, somewhat after the manner of State-appointed livings, canonries, deaneries and bishoprics, to be used as a means of converting the world, shows sad dispensational ignorance of what the mind of the Lord is. Many persons are doubtless used of God in a quiet, humble, and unpretending way to bring sinners to Christ. Such may be "the messengers of the churches and the glory of Christ," as in the time of Saul, but it is very doubtful whether the bulk of the missions, as they are now constituted, can be so classed. The words of Isaiah liii. 1 "Who hath believed our report, and to whom is the arm of the Lord revealed?" is still applicable. We often hear of the successful efforts of many preachers, in the conversion of their hearers, and the amount of knowledge imparted to "their people," or "their flocks," as they call them, but in the estimation we made the result of the "parable of the sower" should be taken into account. The final result of dispensational Gospel preaching, at "the time of the end," may be inferred by the solemn words, "Nevertheless, when the Son of Man cometh shall he find (the) faith on the earth?" Luke xviii. 8. The largely extended notion among the professors of Christianity, that their efforts will extend the Kingdom of Christ upon earth, and bring in everlasting righteousness, completely dislocates the revealed purposes of God, and forestalls the blessing he has promised, and this in utter disregard to the order and regularity which God will cause to take place, in the due course of predestinated events. The retention of this idea is in exact coincidence with what is described as "the form of godliness denying the power thereof." The manner in which missionary enterprises are conducted in other countries opens the way into an enormous system of false doctrines, and the upholding of priestcraft, and the exaltation of the church, accompanied in some degree with the introduction of intoxicating liquors, and the still more deleterious system of opium poisoning for the sake of "filthy lucre." Let the purest intention be tested by the Word of God. Does not the regularly supplied salaries from the societies to the "messengers of the churches" exert a powerful influence on the missionary spirit of the times, and how can the system stand up against the practice and exhortations of Christ and his apostles? True, the laborer is worthy of his hire, and they that preach the gospel must live of the gospel, but how often do we find the apostles, especially Paul, foregoing that permission, lest their ministering be thereby impaired; and how can that word be applied, "Provide neither gold nor silver, nor scrip for your journey," Matt. x. 9, 19. It is blessedly true that many bright exceptions have gone forth, and have been much blessed, but the general rule is altogether different. A searching investigation may account much more for the failure of missions. The system of worldliness introduced into the works of the Church sadly incapacitates its members for "the patient waiting for Christ," to which they give so little heed. In Luke xxiv. 47 it is written of missions, "Beginning at Jerusalem." How could these words apply at the present time in this country? The conversion of the Jew should, at least, be as important as that of the Gentile. The enormous and increasing majority, in large towns, of those who are not converted to God, might cause a thought to arise in the hearts of true and thoughtful disciples that these words are not applicable to the present times. The failure of missions would appear to be owing to the substitution of the plan that coincides with worldly ideas of the combination of the professing church and the world, for the plain and simple plan of Christ. The plans, maxims, and practices of the world have crept in, and caused a blight which has increased the confusion; which the church, in her shattered condition, is unable to rectify. This religious medley, which every attempt to put to rights only increases, will be the condition in which the professing church will be found, when these decisive words will be carried out into actual practical effect: "One shall be taken—and the other left." Then the Lord shall send his angelic messengers to gather in the firstfruits of his spiritual harvest. Because they are ready and "patiently waiting for Christ." Such will escape the sore trials of the "last great tribulation," which will commence its work immediately after the removal of "that which now letteth." On the other hand, the unready believer, dangling in the world, like Lot in the midst of Sodom, will effectually compose that vast multitude described in Rev. vii. 14, as "having come out from the great tribulation," but with only palms in their hands, and not crowns; and will be temple servitors. This distinction in believers in the Lord Jesus Christ, which the Scriptures so plainly reveal, is not only neglected in the numerous systems of Christianity prevailing throughout the world, but in many instances is denied by erroneously contending that their carnal interpretation of the unity of the spiritual body of Christ is the correct one. The difference between Unity and Uniformity is not maintained. Such Christians typified by Lot, are scarcely in a condition to be "always abounding in the work of the Lord" up to the time of his coming for his watchful ones, nor for "patiently waiting for Christ."—*Henry Meymott, Surgeon, Ludlow, in Prophetic News.*

### FROM BOSTON.

There is joy in the home when the old cradle is pulled out from its silent corner, dusted, and prepared for use again. A new baby has come to think, a new heart to love, new hands to help, new feet to walk the pathway of progress, another unit is added to the sum of human life, an added force to the home and State.

"The Cradle of Liberty," Faneuil Hall, has been pulled out and dusted and rocked. Massachusetts has a new baby, "The Public School Question." Judging by its screams it is a lusty boy, by its activity there is no lack of vitality. Last Wednesday evening, Faneuil Hall was packed. There are a few seats in the galleries and under the galleries, but the main floor furnishes only standingroom, and this was covered with a closely-wedged mass of humanity, from half-past seven to eleven o'clock at night. Hundreds went away unable to find room. An overflow meeting was held in Tremont Temple. Standing on the platform I learned the meaning of the phrase "a sea of faces." Looking down upon the eager throng, only the heads and shoulders were in sight, a vast mass of upturned faces, pink flesh fringed with hair, punctured with flashing eyes and noise-producing mouths, the whole surging and working under the swell of the hour, like the ocean scourged by the wind. Several times the band played to allay the excitement. The speakers were Dr. Miner (Universalist), presiding officer, Drs. Townsend and Ela (Methodist), Dr. Plumb (Congregationalist), Pastors Moxom and Gifford (Baptist). An orchestra of many pieces, playing one air. The occasion of the meeting was the transferring of a public school teacher, by name, Travis, and the dropping of Swinton's text book on history from the school. Teacher and book were unsatisfactory to the Catholic element of the school board, because of certain teachings concerning indulgences. The boy taught, reported through the confessional, and his spiritual father, Metcalf, a member of the school board, protested, hence the removal and excitement. In the eight articles on Indulgences, by Prof. Fisher, of Yale, in the *Congregationalist* of a recent date, Dr. Dexter concludes that "Swinton's statement of the subject is one of those inaccurate and misleading generalizations, which are to be found in too many of our short school histories." But the Boston *Herald*, after a careful study decides that "the statement made by Prof. Swinton is fully sustained by all acknowledged authorities, whether secular or religious, though the Roman Catholic authorities generally accessible in English are rather shy of giving all the facts of the case, while Protestant writers are often so sure of them that they present a very distorted record."

The question of correct statement is one for scholars to settle. If the statement were incorrect it should be corrected. But the real point at issue is not Swinton, or Indulgences, but public against parochial schools. The Baltimore council condemned our Bible, several of our text-books, and finally the whole public school system as Godless. The question is before us and must be met. Roman Catholicism, like Lot's wife on the plain, toes one way and faces another; her ideals, her home, her policy are in the past tense.

> Now occasions teach men duties,
> Time makes ancient good uncouth,
> They must upward still and onward,
> Who would keep abreast of truth.

Two systems stand face to face. The open Bible and the public school confront the catechism and the parochial school. The Republic rests on Plymouth Rock, the Catholic church rests on St. Peter as a rock. The American people must choose.—*O. P. Gifford, in Christian Inquirer.*

### JESUIT'S OATH.

"I, A. B. now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the saints and Sacred Host of Heaven, and to you my Ghostly father, I do declare from my heart, without mental reservation that the Pope is Christ's Vicar General and is the true and only Head of the universal church throughout the earth, and that by virtue of the Keys of binding and loosing given to his holiness by Jesus Christ he hath power to depose Heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his sacred Confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness's rights and customs against all usurpers of the Heretical or Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the Sacred Mother Church of Rome.

"I do renounce and disown any allegiance as due to any heretical King, Prince or State, named Protestant, or obedience to any of their inferior Magistrates or officers.

"I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of his holiness's agents, in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any one of this convent.

"All which I, A. B., do swear by the Blessed Trinity, and Blessed Sacrament which I am about to receive, to perform, on my part to keep inviolably; and do call on all the heavenly and glorious Host of heaven to witness my real intentions to keep this my oath. In testimony whereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent."

## News Items.

Japan papers give full details of the terrible eruption at Bandai Sean. The number of lives lost are still estimated at 500. Nearly 4000 people were injured. At the latest reports the mountain was still smoking and to add to the misery of the many hopeless inhabitants the river Nagasaki, in the vicinity, has been so dammed up by sand and ashes that there is immediate danger of an inundation.

The Supreme Court of Justice in Spain has dismissed the appeal of two Protestant professors who were sentenced to imprisonment for refusing to salute a Roman Catholic priest who was carrying the Host through the public streets. It has, however, ordered that the Roman Catholics be brought to trial who lately entered a Protestant chapel with their hats on, and, having insulted the pastor, threw the Bible on the floor and trod on it.

Sofia, August 12.—The train inaugurating the direct railway service between Paris and Constantinople arrived here today. A grand banquet was given in honor of the occasion, at which Prince Ferdinand presided. Among the guests were a large number of prominent persons representing various countries of Europe. Prince Ferdinand in a speech said that the completion of this splendid work concluded solely through the efforts and resources of Bulgaria in the first year of his reign, filled his heart with legitimate pride and satisfaction, and he hoped that the country which had chosen him ruler would henceforth be better appreciated and more clearly judged. He thanked all present and congratulated them upon the success of the enterprise. Great enthusiasm was manifested throughout. A reception at the palace followed the banquet. The train will proceed in the morning.

Rome, August 13.—An official despatch received from Massowah contains the following startling intelligence: Three hundred and fifty auxiliary troops under the command of Italian officers have been destroyed by Abyssinians. The killed included all the officers. An attack was being made by the auxiliaries upon Saganeiti. The catastrophe was due to treachery on the part of native allies who joined the enemy while fighting.

Another despatch says: Reports have been received here of a terrific slaughter of Italian troops near Massowah. The garrison, hearing that Debela, an Abyssinian chief, had gathered a force in the neighborhood, started an expedition consisting of 400 Bashi Bazouks against him. On the way to the place of attack 200 Assertins turned traitors and reinforcing Debela, decided the battle in his favor. Three hundred and fifty of the Italians were killed, including most of the officers of the expedition.

Rome, August 14.—A despatch from Massowah says a French missionary who has arrived from the scene of the massacre at Saganeiti reports that four of the Italian officers who were in command of the auxiliaries were killed. He does not know the fate of the fifth. He says that De Bab, the Abyssinian chief whose troops overcame the Italian command, had a force of 780 men, of whom 350 were armed with muskets. The report that the Assertin allies proved treacherous is denied. Four hundred stragglers from the defeated column have arrived at Massowah.

On Thursday Aug. 30 the L. M. & W. will run a special cheap excursion to the Soldiers Home Dayton O Train will leave Plymouth at 5:46 a. m. and arrive at Dayton at 3 p. m. Tickets good for 5 days and only $3.50 for the round trip. An excellent chance to visit friends at Indianapolis, Rushville, Connersville, Hamilton O. or the Cincinnati Exposition. Everybody go.

# Poetry.

## MANAH.

"The hand of the Lord is gone out against me." Ruth i. 13.

The hand of God against thee? No;
Oh, say not, Christian, this is so,
To stay thy doubts when winds are rough,
The past survey, 'tis sure enough;
'Tis he who led thee all along,
'Tis he who filled thy mouth with song,
His kindness gleams in all thy way;
The hand of God against thee? Nay.

Because the hour is dark with gloom,
Is that fair reason to assume
That he in anger turned away
From thee he loved but yesterday?
The treasure thou mayst not obtain
Doth he withhold for greater gain;
His love is just as strong in woe
As when the fount of joy doth flow.

If thou couldst only understand,
Against thee never is his hand:
The winds and storms he gives them force
To drive thee homeward in their course;
If sun and soldiers blend all day
They might become thee on thy way,
Thy vessel tossed upon the tide,
Has still a pilot, port and guide.
His chastisements are sure no sign
That he's forgot his love divine;
Thine eyes with sorrow he makes dim,
That thou mayst grope thy way to him;
In all his dealings thou mayst trace
His love, his mercy and his grace:
If thou canst only understand,
Against thee never is his hand.

—Anna D. Walker.

# Communications.

## LIFE AND CHARACTER OF THE PATRIARCH JACOB.—No. 2.

So Jacob wanders forth alone, poor and helpless, and all through his life is written the divine motto, "my strength is made perfect in weakness" but the ingenuity of human perverseness has been traced to the uttermost to malign him, he is even accused of trying to "strike a bargain with God" in offering to give him a tenth of all that he received from him. I confess I have hardly patience to wait to refute such an absurd charge that has been urged with all the solemnity of ponderous sermonising, and the moral drawn that not a tenth of our property but all our lives and all our property ought to be devoted, and so forth and so forth. It will usually be observed though that many who have devoted themselves to the "cause of God" are very ready when a special call for financial help is made, to announce the fact to their congregation hoping that the "Lord will open the hearts of the hearers." You dear reader, the man that puts down the cash is the person to be relied on; he is the result of the happy union of faith and works, of which Jacob was an illustration, for when the Lord Jehovah made the promises to him the first thing he thought of was to work for his great Master and do something in return.

When Jacob at the end of his journey falls in love with the little sheep tender Rachel, and here the tender softness of his nature shows itself, he had no thought of wealth or aggrandizement, he offered seven long years of service for the hand of his lady-love, and my pen is entirely insufficient to express the proper indignation at the trick that the treacherous Laban played on him under the excuse that it was the "fashion in their country." What would Esau have done in such a case? Why, his disappointed passion would have reverberated throughout all the vales of Syria, his tears would have been as the "Abana and Pharpar rivers of Damascus," and Uncle Laban would have had to keep close for some time to come; as for poor Leah it would have fared hard with her I think.

But it was quite otherwise in this case. Laban well knew the soft and gentle character he had to deal with or he would never dared to have practiced such an imposition, and the patience and integrity of long-suffering Jacob shine forth in other seven long years of service, but I expect he made sure next time and took a peep "behind the veil" to see if there were any more "customs of the country" that he was not acquainted was with, and when he had secured his long toiled for treasure the next thing he wanted to do was to leave. The treatment he had received at the hands of his uncle had estranged him. He had found him with a "few sheep in the wilderness," attended by a little girl, and he had made him a large stock owner, for which services he had been married to all the females in the family.

And we now come to the greatest and the gravest of the accusations against the character of Jacob, to an incident in his life that has been held up by sneering infidels as a taunt against the God of Jacob, and by warped minded theologians as an instance of duplicity that is to be greatly and ponderously regretted and which led to future misfortunes, etc., from which moral lessons, firstly, secondly and thirdly are to be carefully drawn. I refer to the agreement which he made with Laban for all his marked sheep and the means which he took to mark them. I will pass over the fact that Jacob as a sister's son had a right to blood relationship with Laban, that as a daughter's husband he had a certain claim to consideration, and that as the actual maker of Laban's fortune he had a right to demand whatever shares in the business he thought proper. I say I pass these facts over lightly and quickly, but insist at the same time that they shall be recognized in passing, and proceed to consider the justice of Jacob's dealings.

Now the first thing that Jacob did when the agreement was ratified that all the "speckled and ring-streaked" of the flock should be his was to remove those that were thus marked away from the flock that he tended and give them to his boys to care for and keep, three days' journey away, in order that there would be no contamination from the only natural source. The means that he employed for securing his share is one that is entirely supernatural. No man since his day has ever succeeded in accomplishing the like, in fact it is so explicitly stated in the record, and Jacob allows himself that not his own skill but the divine blessing had accomplished the result, Gen. xxxi. 5, 13; to affirm that Jacob "took a mean advantage" of Laban is to say that Gideon took a mean advantage of the Midianites, first crawling up under the cover of night and eavesdropping, and secondly by scarring them at midnight with flashing light and breaking crockery, or that Samson took a mean advantage of the poor, dear Philistines when he rushed at them so suddenly with the jaw-bone of an ass. For my part I doubt if many of Jacob's accusers, in Jacob's place, would have relied upon the blessing of a kind Providence and the doubtful expedient of "pilled rods" when different flocks of sheep so easily and so accidently stray together sometimes.

But at last Jacob leaves Laban. Robbed and beat out of the various agreements made, he gets tired of being connected with his parsimonious uncle, and even the daughters are disgusted and glad to leave the paternal roof that offered no shelter, and here we have now before us a picture of human helplessness and divine aid, an instance of "man's extremity, God's opportunity," that has never been surpassed if equaled in the history of the world. Jacob surrounded by flocks of sheep, perhaps a few shepherds, a lot of timid women and babies and some overgrown boys just old enough to get him into trouble and not old enough to fight him out, is escaping away from a man of some military power of which he boasts Gen. xxxi. 29, and who is armed in hot pursuit. His road leads through the territory of numerous tribes of Canaanites strongly armed and the end of his journey is to meet a foreign brother who considers that he has been wronged and who starts out to meet him with 400 men. Foes behind, foes around, foes coming up in front, one almost trembles to venture into such a situation in imagination unarmed, yet Jacob with calm courage and a fortitude that leans upon the "God of his father Isaac" keeps on his way. It is a matter of conjecture what could have been the motive of Esau in bringing out such an enormous array. It does not seem as if he harbored any of his old grudge, and even if he had such armament would have been unnecessary; a dozen armed men could have probably murdered, frightened away and taken prisoners the whole of Jacob's company. The probability is that Esau, knowing what sort of people the Canaanites were, thought it best to err on the safe side, and at least have enough men to take care of him. He even seems to have been surprised at Jacob's lonesomeness in the way of defenses, and kindly offered to leave some of his "folk" as a guard, which, however, Jacob declined; his Guard was unseen and to Esau unknown. Still along through the story of the return of Jacob, warped spiritual vision, called sentiment, sees nothing but cowardice and fear; cowardice in propitiating Esau, cowardice even in the arrangements for his meeting, and some of the same theological authorities who disparage the conduct of Jacob take occasion to speak of the treacherous action of Simeon and Levi as "gallant conduct!"

In the story of Abraham we have revealed to us the God of promise and the pledge of a future inheritance. In the story of Isaac we have the God of hope, but in the story of Jacob we have illustrated the ever-present God, the God of help in time of need, and the God of succor in time of trouble, the God of the present as well as the God of the past, the "Living God." The lesson of Jacob's life for all time is living trust for the present life as well as hope for the future. Poor and alone he went forth trusting; rich and "spread into bands" he returned still trusting and putting no confidence in the arm of flesh. Would that we could all take the lesson to heart and practice the spirit of Jacob.

J. F. GILLETT.

## The Gathering of the Nations; or, the Judgment of the Sheep and the Goats.—Matt. xxv. 31-46.—No. 4.

Observe next, the destiny of those who neglect to care for the needy. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Here we have additional evidence that the judgment of these passages is prior to the thousand years' reign, for it is at the end of the thousand years' reign that the devil is cast into it; and hence the force of the word, "prepared for the devil and his angels." Before Satan is cast into this fire, he is bound for a thousand years, and then loosed for a little time. These wicked persons, these neglecters of Christ's brethren, are cast into it about the same time that Satan is bound, and before the Millennium commences, and therefore the fire is spoken of simply as "prepared for the devil and his angels." This is clear proof that this gathering and judgment of the nations is previous to the establishment of the Millennial kingdom. And it is at this gathering and judgment that the beast and the false prophet are "cast alive into the lake of fire," according to Rev. xix. 20; and it is after the finishing of the thousand years that the devil is "cast into the lake of fire and brimstone, where are also the beast and the false prophet," according to Rev. xx. 7-10.

The casting of these unrighteous, hardhearted individuals into the eternal fire, as here taught, agrees with other passages referring to the same period. "For, behold, the Lord will come with fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. For by fire will the Lord plead and by his sword, with all flesh: and the slain of the Lord shall be many." "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire." "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," Isa. lxvi. 15, 16; Dan. vii. 10, 11; Mal. iv. 1. The same time of judgment is referred to in the 14th chapter of Zechariah, and the 14th and 19th chapters of the Revelation; and the context of the above passages and the entire scope of these chapters show that this gathering of the nations and this judgment upon them, is not the great white throne judgment of the dead at the finishing of the thousand years' reign, but the judgment of the living when that reign is about to be established.

Just at this point two thoughts are very important to be borne in mind. One is, it is a sad mistake to conclude, as many do, that because the wicked shall be cast into the eternal fire, they will, therefore, have an eternal existence. One Scripture, specially if it is liable to be misunderstood, must always be read in the light of others and be interpreted by others that are analogous. Now various other Scriptures show that the wicked when cast into the fire, will perish, or be consumed. The passages just quoted from Malachi declares that they shall be burnt up, which is fatal to the awful theory that they shall live for ever and ever in the fire. Another thought, important to be remembered is, that those on the left hand can only include those entirely destitute of faith in the Son of God, and therefore, destitute of love and beneficence as the fruit of faith, or those who are wilfully disobedient. For various other Scriptures show that multitudes will not come under this judgment of condemnation, but will be spared, and will be brought to serve the Lord. Then, in that solemn hour, come when it may, there will be in the world millions of little children who have not reached the age of responsibility, and also millions of boys and girls in whom the moral faculties are only just developing, to say nothing of millions of others—Bible Under who, while they may not have taken the decisive step, and chosen whom they will serve, have assumed no open attitude of opposition against the Christ. These, we think, will not, can not, come under this curse. Certain it is, that numerous passages teach that after this judgment of the living nations, vast multitudes will be brought to a saving knowledge of the Lord, and if they do not come from these classes, whence can they come?

From verse 46, "And these shall go away into eternal punishment: but the righteous into eternal life;" it is plain that there will be no more reversal of this judgment, no change of this sentence. Hence the eternal destinies of some will be fixed before the thousand years' reign. As the life of the righteous will be eternal, so the punishment of the wicked will be eternal. But nothing is said here of the nature of this punishment, which other passages show is death, destruction, perishing; indeed, this is abundantly proved by the analogy of Scripture on this point. It is the opposite of life. The life of the righteous will always continue; it will never be bounded or limited by death: so the punishment of the wicked, which is death, will always continue; it will never terminate by a resurrection to life. Professor J. H. Meyer says, "The images which Jesus employs, and the threatening that they shall perish, signify that the sufferings of the lost must issue in a horrible and total destruction both of soul and body. There cannot be two kinds of life eternal. The just alone will continue eternally." It seems to us that it would be a moral impossibility for Jehovah to continue the existence of millions of millions of sinners; as an endless life in sin would produce endless suffering, and cause grief to untold millions of holy beings.

It is a thought that often causes sadness to us, that notwithstanding such clear and abundant light has been so widely spread upon this subject, and some of the greatest scholars have expressed the same view which we have now given, and this view has been acknowledged to be in harmony with the general scope of Scripture by vast numbers of intelligent and Bible loving laymen, there are still so many ministers in the large denominations—especially in the Methodist denomination—who, bound and fettered by their subscription to the creeds, and afraid of losing their standing and position, adhere to the teaching we see, and sometimes have the pain to hear, defended by unsound arguments and by distorting and perverting the words of Holy Scripture. It is assumed without the shadow of a proof, by these preachers and theologians, that numerous words have one meaning in literature and ordinary discourse—the lexical meaning—and in the Bible quite another meaning. In ordinary conversation they use the words death and destruction to mean the extinction of life, to waste, to bring to naught, or put an end to; in sermons they use these words to mean living for ever in misery. In common discourse they use the words to perish, to be consumed, to be burnt up, to signify to waste away, or come to nothing; in solemn discourse in church or chapel they use these words to signify perpetual preservation in the lake of fire. Now the language generally used by the great Teacher and by the inspired writers, when they refer to the doom of the impenitent, conveys the idea that their suffering will end in the utter extinction of life. Death or destruction coming upon them, there can be no further conscious existence. Certainly they would not have used such words and phrases as death, the second death, perish, utterly perish, perdition, destruction, eternal destruction, and the like, had they intended to teach unending, conscious, and indescribable suffering.

But let none think lightly of eternal punishment, because that punishment is not eternal suffering, but the eternal destruction of body and soul, or the eternal extinction of being. No words which we can command could adequately describe the anguish of undergoing that death in the lake of fire. It will be too awful for any language to tell. And in that death is involved the eternal loss of God, and the glorious kingdom of God; the eternal loss of the happy society of saints and angels; the eternal loss of all that is true, and good, and great, and beautiful, and blessed.

This solemn thought ought at once to awaken consideration, and constrain to repentance, and lead to faith in Jesus for justification and purity of heart. Since the eternal salvation of the soul is involved in this matter, since interests of untold importance are at stake, and since a single day's delay may put your power of choice into stern necessity, or seal your doom, indifference is madness.

SILAS BEAN.

Concluded.

## Our New Catechism.

Those of our people who have any care for the work of instructing the young have realized how much we needed a systemized form of instruction. We have the Scriptures of course, but we cannot teach every thing at once, neither can we always prepare elaborate lessons suitable for childrens' minds. The lesson papers in THE RESTITUTION prepared by our competent and painstaking committee are very valuable but they are adapted to older people. Adults whether old or young can learn much from them, but they are beyond the reach of little ones of eight or ten years. We gain nothing by crowding a child's mental capacity even a little. In order to make the work more profitable it should be more simple than is necessary rather than even a trifle more advanced.

We were more than rejoiced to receive from Sister Carrie Williams advance sheets of her new catechism, for in the language of country newspapers "it fills a long felt want." To any one who is acquainted with Sister Carrie's work, words of commendation are unnecessary, but to others we would say it is concise, simple and comprehensive.

While many adults could gain much information by a careful study of its pages, a little one of six may learn two or three questions and answers for a lesson and with a little help from the mother or teacher the lesson thus learned may be understood, and the foundation laid for an intelligent understanding of the truth. Let our Sunday schools supply themselves at once. Let every isolated family who wish their children to learn the truth send for one or more copies, and let the little ones devote half an hour or an hour each Sunday in learning one question, one page, or one lesson according to their ages and ability. The price is only twenty five cents per copy and we understand it will be finished up in the neat style which is customary at THE RESTITUTION Office. Sister Williams address is Cypress Cottage 445 Olive Avenue, San Diego, California. The first edition ought to be sold and the next one in course of preparation during the next six months. Every one needs it either for themselves or their neighbor. Let us take hold and do something for the children, for the work has been too long neglected. Send orders immediately.

MRS. H. V. REED.

[The Catechism is all ready, and orders will be filled at once. See advertisement elsewhere in this paper.]

BADGER, W. T. Aug. 7, 1888.

*Editor Restitution:*

Today is my 83th birthday anniversary—am now on the down hill side of the present life. My work in this dispensation is nearly completed, my pathway has been strewn with many pleasant and enjoyable events; as also, many that were unpleasant. I have had very much affliction, have had many sad partings with the dearest of friends, who have gone under the dominion of death, that great enemy of the race.

But few of my early associates are now living. Some made an effort to secure the right to immortality and eternal life in the world to come, while many seemingly were only interested in the present world. The great day will reveal who will be entitled to the great reward.

Our opportunities are rapidly passing by. We are now living on our farm near Badger P. O. Douglas Co., Washington Territory, came here for health, and thus far have been successful.

Crops here this season are very good, both of grain and hay. The vegetable crop is also very good.

On account of the heavy emigration to the "Big Bend Country" it is fortunate there is such a good crop.

Two Rail Roads are being built through this country from Spokane Falls to Seattle and Tacoma on Puget Sound. Steamboats are now making regular trips on the Columbia River above Priest Rapids to the mouth of the Okanogan river near the Salmon River Mines. These thorough fares will soon bring this, heretofore isolated country, into notoriety.

There is a large extent of rich prairie land not yet taken up; but at the present rate of influx of settlers it will all soon be taken.

I have been preaching some at Waterville, the county-seat of this county only one and one half miles from my house. Some are taking some interest in the gospel proclamation, but the majority do not appear to give them any serious thoughts.

To get rich, is the aim of so many. We are rapidly approaching the grand crisis in human affairs. We are undoubtedly near the establishment of the kingdom of God on the earth, when the kingdoms of this world will be ruled in righteousness by our Lord and Savior Jesus Christ. May we be prepared for that event whether we be numbered among the living or dead, when the Lord comes.

RICHARD CORNALEY.

# Announcements.

"The Church of God" in Michigan will hold their Annual Meeting (D. V.) in Dutton, Kent Co., beginning Thursday evening, Aug. 23d, and holding over Sunday. Now brothers and sisters one and all, this meeting means more to us than any previous meeting ever held in Michigan has meant. It means more than meeting for a visit, it means business, and very important business too. It means a reunion of the State of Michigan into one common brotherhood if we are ready for it. Are we ready. If all come for that purpose, with every selfish object entirely left out, only the good of the cause at heart, feeling the great need of earnest united efforts for the advancement of Christ's kingdom, then the object of this gathering will be accomplished. Let every brother and sister in the State who are holding fast to the faith once delivered to the saints be present without fail. God's cause needs your earnest attention. Come with hearts full of love and prayer, come with hands ready to grasp every child of God with a hearty, honest welcome. Come with a purpose high and holy, and this meeting will be heralded to the throne above, with joy sinners will turn to say, "Behold how these brethren love one another," and we will all receive a blessing.

The train accommodations are much better than heretofore. Trains leave G. R. for Dutton over the Michigan Central R. R. at 1:10 p. m. reaching here 1:28 p. m. Another leaving G. R. at 5.40 p. m. reaching here at 6:00. Another leaves G. R. at 11:00 evening reaching here at 11:17 evening. Trains reach here from the East at 5:28 a. m. 9:35 a. m. 2:50 p. m. 9:53 evening.

MARY A. WOODWARD, Sec.
JACOB LEMON, Pres.
WM. MOSES, Vice Pres.

To the Brethren of the Old Conference in the State of Michigan.

The Old and New Conferences in joint work at their last conference held at Watson, voted to call both annual conferences at the same time in August of this year and at the same place. The New Conference is called to convene at Dutton as noticed in THE RESTITUTION. For some reason there is no call for the convening of the Old Conference at the same time and place. I therefore take the responsibility to request the brethren and sisters of the Old, all who can to meet with the brethren and sisters of the New Conference at Dutton as noticed in THE RESTITUTION, for the purpose of completing the work of union already done.

L. C. CHASE.

The Annual State Conference of the Church of God will meet at Claysville, Bracken P. O., Huntington Co., Ind., beginning on Friday, August 31, 1888, at 2:30 p. m., and last over Sunday. Those coming by the Nickle Plate R. R., will stop at South Whitley. Those coming on the Wabash, St. Louis and Pacific R. R., or the Cincinnati, Wabash & Michigan R. R., will stop at North Manchester, where they will be met and conveyed to the place of meeting. At our meeting at Antioch last June the subject of having the churches represented at Conference by delegates was discussed, and a motion was made that each local church appoint, at a meeting of the church held previous to the Conference, delegates who can attend the Conference, and that the Church officers send the names of such delegates to the Conference Secretary, that they may be known as the authorized representatives of such church. It was also urged that at the same meeting the local churches collect such amounts as they can, to send to the conference for purposes of evangelising. Brethren, this work is important. Business is business, and the work of spending the money the good Lord has placed in our hands to the best advantage, requires just as much attention as any worldly affair, and a little more care. So I urge it upon every Church of God in Indiana, to have a meeting soon, and appoint your delegates and make a generous collection, and report the action, and come to the meeting prepared to make a grand good effort to do more this year than last, and do it better, for the time to work is getting very short.

The brethren and sisters at Claysville are able and willing to accommodate all who will attend. Any one intending to attend this meeting, who is not acquainted with the route, etc., will do well to write to A. G. Brookover, or Dr. C. W. Fry, Brooken, Ind., stating what time they expect to get there, and they will be cared for.

A. R. UNDERWOOD, Sec.

The third annual conference of the Church of God for southwestern Nebraska will convene (D. V.) Thursday, Sept. 20, 1888, to Brother D. N. Prime's grove, five miles southeast of Arapahoe and two miles southwest of Edison. Now dear brothers and sisters we expect this to be, with the Lord's help, one of the most successful meetings ever held in the State and we want you all present. Let us remember that excuses will never prepare us for that glorious kingdom which we are striving for. We earnestly request every member in the State to be present at this meeting. Don't let any trivial circumstance keep you away again. We say come, and come praying. Those coming by rail should notify the Pres. or Sec. at Arapahoe what day they will arrive, and they will be met and conveyed to the place of meeting. The place of meeting is situated on the banks of the Republican River, in a beautiful natural grove. The brethren expect to take advantage of the excellent opportunities for camping and make it their home during the meeting. All who can should bring tents; those coming with teams should cover their wagons; but if you cannot do either do not stay away. You are welcome and will be taken care of as one of God's dear children. Remember we are all one common household. There will be hay on the ground free of charge for teams and bedding purposes. Brother A. J. Eychaner will be present to preach the word. ALBUS ADAMS, Pres.

GILBERT MISNER, Sec.

P. S. To the brother in Kansas that spoke in THE RESTITUTION some time ago of uniting with this conference, we will say, be present at the meeting, and we will try and complete such arrangements. If any information is wanted write to me and I will reply at once. A. A.

The Churches of God in Iowa will meet in Conference and for exhortation, preaching and general business, at Marathon, Buena Vista Co., Iowa, on Thursday evening, Sept. 13, 1888, and continue over the following Sunday, as Brother Gerton and Scott may arrange. We hope to have a good meeting. Let all the brethren come.

R. J. HILL.
T. J. WHITSITT.
A. J. EYCHANER.

GAHR—TETHEROW.—At the residence of the bride's parents, near Waterville, Douglas Co., Wash. Ter., by Elder R. Cornaley, on the 20th of July, 1888, Brother James A. Gard and Miss Mary S. Tetherow.

CORNALEY—GAHR.—At the residence of the bride's parents, near Waterville, Wash. Ter., by Elder R. Cornaley, July 22, 1888, Alvaro L. Cornaley, and Annie M. E. Gard. Both members of the Church of God.

CHOCKLEY.—In the city of Yankton, Dakota, Little Earl Melvin Chockley, son of Jefferson and Ada Chockley, aged seven months and nineteen days.

His disease was cholera infantum; he had been ailing for some days, and was taken violently ill on Wednesday. He was over thirty hours dying, breathing his last on Saturday. He looked at his mamma and smiled when he was dying. His sufferings were dreadful to behold until he expired on Saturday, Aug. 4th at 2:25 p. m.

G. A. C.

## Week End Tickets.

Beginning with Saturday, July 14th, the Vandalia Line will place on sale at one regular local ticket fare for the round trip, at all its ticket stations, excursion tickets to any other station on the Vandalia Line, good going on any regular passenger train on Saturday evening or Sunday morning and good returning on any regular passenger train which will enable passengers to return to starting point before noon of Monday immediately following date of sale. Such excursion tickets will be sold only to such stations at which passenger trains stop as per official time tables and will be sold only when such official schedules indicate that there is time to return to starting point before noon of the Monday next following the date of sale of such tickets. These tickets will be sold to all applicants and between all stations on the Vandalia Line at which regular passenger trains stop to deliver or receive passengers.

Harvest Excursions to all points West and Southwest via L. E. & W. R. R., Aug. 21, Sept. 11 and 25, Oct. 9 and 23, at one fare for the round trip. For all information enquire of agent L. E. & W. R. R.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 36, 2764 Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from Abroad of like faith and all searchers after truth are welcome

# Poetry.

## HYMN OF THE FOURTEENTH CENTURY.

Fighting the battle of life
With a weary heart and head,
For in the midst of the strife
The banners of joy are fled!
Fled and gone out of sight,
When I thought they were so near,—
And the murmur of hope this night
Is dying away on mine ear.

Fighting alone tonight,—
With no one even a stander-by
To cheer me on in the fight,
Or to hear me when I cry:
Only the Lord can hear,
Only the Lord can see
The struggle within, however it may appear,
Though quiet the outside be.

Lord, I would fain be still
And quiet, behind Thy shield;
But make me to know Thy will,
For fear I should ever yield,
Even as now my hands
Are cloth my heart with
Lie waiting thy commands
Without one soul to thrill.

But as we, in sudden wrath
My hands unfold as I clasp,
So doth my will stand up again
And taketh its old high grasp.
Nothing but perfect trust,
And love of thy perfect will,
Can raise me out of the dust,
And fold my fears be still.

O Lord, thou bidest thy love,
And the battle almost prevail!
O grant me thy sweet grace,
That I may not utterly fail!
Fighting alone tonight,
With what a beating heart!
Lord Jesus, in the fight,
Oh, stand not thou apart!

# Selectivlio.

## THE AGONY OF GETHSEMANE.

The story of our Lord's passion in the Garden of Gethsemane has no parallel in any part of his antecedent life. Matthew, Mark and Luke tell this story. All the recorded facts are ascertained only by reading the three narratives together, Matt. xxvi. 36–46; Mark xiv. 32–42; Luke xxii. 39–46.

Jesus, previously to going into the Garden of Gethsemane late at night had spent several hours with his disciples in an "upper room" in Jerusalem. He there kept the Jewish passover, appointed the Lord's Supper to commemorate his death, predicted the denials of Peter and the dispersion of his disciples, pointed out Judas as the traitor, and uttered those memorable words which are recorded in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of the Gospel of John. Nothing appeared in his conduct or language, during all these hours, to indicate the slightest consternation or dread in view of what he knew to be immediately impending over his head, and what he had foreseen and predicted when making his last journey to Jerusalem. There was no change in the outward facts and circumstances, at the time of his agony, with the single exception that he was in the Garden of Gethsemane, whither he had voluntarily gone, and not in the "upper room." The whole change, whatever it may have been, was in himself.

And yet this calm and self-collected Jesus, whose life had been one of perfect purity and the most intimate companionship with God the Father, had no sooner entered the Garden of Gethsemane than he began to exhibit the signs of extreme mental suffering. He "began to be sorrowful and very heavy," and "sore amazed." He described his own condition by saying to Peter, James and John: "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." Going a little distance from them, he "fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." He repeated the prayer at three different times. Luke tells us that, "being in an agony, he prayed more earnestly," and that "his sweat was as it were great drops of blood falling down to the ground," and that an angel was deputed from heaven to strengthen him. The Epistle to the Hebrews refers to this scene, and says that Jesus "offered up prayers and supplications with strong crying and tears." The words describing his agony are few and simple; and yet words never painted a scene of greater apparent distress.

This agony came upon Jesus suddenly, without any change in outward circumstances, and then left him just as suddenly. He suddenly passed into it from a state of complete serenity, and as suddenly passed out of it and resumed his usual serenity. No sooner did Judas and the soldiers appear for his arrest than this agony came to an end. It was instantaneous in its coming, and equally so in its departure, while overwhelming during its continuance.

It is worthy of special notice that the Evangelists simply state the facts of our Lord's passion—when it began and when it ended; what he did and what he said, and how he appeared—thus setting the scene before us without a single word explanatory of its direct cause. They did not attempt to be philosophers, and, as such, to account for the facts which they state. Christians had better imitate their example in this respect. They will best impress their own hearts by simply reading the narrative, and, in contemplative thought, vividly seeing their Savior just as he is presented in the narrative. It is enough to know that in the plan of God suffering was appointed to this Savior, and that in the Garden of Gethsemane he was a sufferer in the extremest form of mental anguish, without attempting to be curiously wise above what is written. Mere human speculation here is out of place, and had better be omitted altogether. Next to the simple record itself, we prefer Tappan's lines to anything we have ever seen or read in regard to the agony of Gethsemane:

"'Tis midnight—and on Olive's brow
The star is dimmed that lately shone:
'Tis midnight—in the garden now
The suffering Saviour prays alone.

"'Tis midnight—and from all removed
Immanuel wrestles there with fears;
Even the disciples that he loved,
Heed not his Master's grief and tears.

"'Tis midnight—and for others' guilt
The Man of Sorrows weeps in blood;
Yet he that hath in anguish knelt,
Is not forsaken by his God.

"'Tis midnight—and from other plains
Is borne the song that angels know...
Unheard by mortals in the strains
That sweetly soothe the Savior's woe."

This hymn, while beautiful and touching as poetry, has its basis in the facts of the Biblical record, and, like the record itself, sets before us Jesus of Nazareth as he was when enduring the mysterious agony of Gethsemane. Let us never forget that our Savior was a sufferer. Let his words be our guide when we are called to suffer: "Nevertheless, not as I will, but as thou wilt." The Christian should thus qualify every prayer he makes. The example of Jesus should be followed in even the bitterest anguish of his earthly life.—*The Independent.*

## THE BABY'S BURIAL AT SEA.

The saddest sight of life we ever witnessed was on an ocean voyage, in the death and burial of the child of a lowly German woman. Her husband had been smitten by consumption, and, with that longing so peculiar to this form of disease, thought if he could breathe the air of his own boyhood's Rhine cliffs, he would be well again. But being poor, he had to cross in February in the steerage. The cold winds, scanty fare, and hard bed were too much for him, and he had but scarcely reached his home when hemorrhages attacked him, and he sent to St. Louis for his wife and only child, a son, that he might see them again. The wife sold her scanty household outfit, and taking her babe, set out to see her husband's face ere she should know what penniless widowhood and orphanage meant.

She wept night and day, and worst of all, she knew not what would become of the fatherless child. But soon she learned God's purpose. The child wasted away; his mother's grief had robbed him of his natural nurture, and she could secure no other. The poor people with her taxed themselves, and the little milk left from cabin use was procured, but the child closed its eyes in its mother's arms. She sat with it in her arms, bemoaning her sad fate until the ship's officers compelled its burial.

The ship carpenter prepared the rough box with the weights to sink it to its ocean bed; tender hands clipped the golden locks from the little head, to be carried to the dying father, and what remained was buried over the pale brow. No wraps enfolded it but the faded calico gown. A poorer neighbor spread her linen handkerchief over its face, and the carpenter filled up the space with clean shavings, and as he did his work he groaned and said "God bless this poor mother; God be thanked the was born in safe."

The captain came down to read the committal service, according to the law. He was a hard-faced, swearing, blustering Englishman, but beneath had a manly heart. He said to the carpenter, "Screw down the lid." "O no, captain," said the heart-stricken mother, "let me look at my baby once more."

He turned away and waited. Again he said to the grief-stricken mother, "I am sorry to deprive you of any comfort. God knows you have had few enough. But I must read the service."

She lifted herself, and the carpenter screwed down the lid, amid the sobs of the poor around her, and the tears as well, of those happier in this world's goods, looking down from the upper deck. The captain read in pitiative tones the service, and faltered as he read, "I am the resurrection and the life." Poor man! Why he faltered at the anchor of human hope we could never tell. He took the box to be lowered into the billowy bed; "the mother shrieked: "O captain!" and laid hold once more of her treasure; the captain stood waiting for her to kiss that rough box, and then she said in broken English, "Father, thy will be done." And the little casket dropped into the sea, which took it quickly to its bosom, and a bubble rose, the sea's last messenger to tell us that all was well.—*Dr. Buchmore in "Dumb Animals."*

## The Service of Love.

Obedience beyond the strict limits of command will always be given by love. It is a poor, grudging service that weighs obedience as a chemist does some precious medicine, and is careful that not the hundredth part of a grain more than the prescribed amount shall be doled out. A hired workman will fling down his lifted trowel full of mortar at the first stroke of the clock, though it would be easier to lay it on the bricks; but where affection moves the hand it is a delight to add something over and above to bare duty. The artist who loves his work will put many a touch on it beyond the minimum which will fulfill his contract. Those who adequately feel the power of Christian motives will not be anxious to find the least they durst, but the most they can, do. If obvious duty requires them to go a mile, they will rather go two than be scrupulous to stop as soon as they see the mile-stone. A child who is always trying to find out how little will satisfy his father cannot have much love. Obedience to Christ is joy, peace, life. The grudging servants are limiting not only their possession of these, but limiting their active surrender of themselves. They seem to be afraid of having too much of these blessings. A heart truly touched by the love of Jesus Christ will not seek to know the lowest limit of duty, but the highest possibility of service.


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|---|---|---|---|---|
| South Bend | 8 05 am | 3 05 pm | 10 05 am | 2 30 pm |
| La Porte | 8 51 " | 3 52 " | 11 12 " | 4 10 " |
| Plymouth | 9 45 " | 4 50 " | 12 05 pm | 5 30 " |
| Hibbard | 9 55 " | 5 05 " | 12 20 " | 5 50 " |
| Marmont | 10 15 " | 5 30 " | 12 50 " | 6 30 " |
| Marshland | 10 27 " | 5 45 pm | 1 05 " | 6 50 " |
| Kewanna | 10 44 " | 6 04 " | 1 30 " | 7 20 " |
| Logansport | 11 30 " | 6 50 " | 2 20 " | 8 10 " |
| Colfax | 11 55 " | 7 15 " | 2 45 " | 8 40 " |
| Lafayette | 12 40 pm | 8 05 " | 3 30 " | 9 30 " |
| Indianapolis | 2 40 " | 10 05 " | 5 30 " | 11 30 " |
| Crawfordsville | 1 47 " | 9 12 " | 4 37 " | 10 37 " |
| Terre Haute | 2 30 " | 9 55 " | 5 20 " | 11 20 " |
| Effingham | 4 55 " | 12 20 am | 7 45 " | 1 45 am |
| Mattoon | 5 30 " | 1 00 " | 8 20 " | 2 30 " |
| Cairo | 8 30 " | 4 00 " | 11 30 " | 5 30 " |
| Centralia | 6 45 " | 2 20 " | 9 45 " | 3 45 " |
| St. Louis | 9 40 pm | 5 00 am | 12 40 am | 6 00 am |

GOING NORTH.

| STATIONS | Mail 53 | Express 55 | Local 57 | Thro' Freight 61 |
|---|---|---|---|---|
| St. Louis | 9 30 pm | 8 00 am | | |
| Terre Haute | 6 05 am | 4 45 pm | | |
| Crawfordsville | 6 48 " | 5 35 " | | |
| La Fayette | 7 30 " | 6 15 " | | |
| Colfax | 8 05 " | 6 50 " | | |
| Clymers | 10 25 am | 8 30 pm | | |
| Logansport | 10 45 pm | 7 45 pm | 8 55 am | 8 45 pm |
| Kewanna | 11 04 am | 9 14 pm | 9 45 am | 10 05 pm |
| Marshland | 11 45 am | 9 57 pm | 10 25 am | 10 40 pm |
| Marmont | 11 55 " | 9 57 pm | 10 35 am | 11 00 pm |
| Hibbard | 12 05 pm | 10 07 " | 10 45 " | 11 20 " |
| Plymouth | 12 22 pm | 10 22 pm | 11 00 am | 11 35 pm |
| La Porte June | 12 55 pm | 10 40 pm | 11 30 am | 12 12 am |
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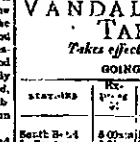

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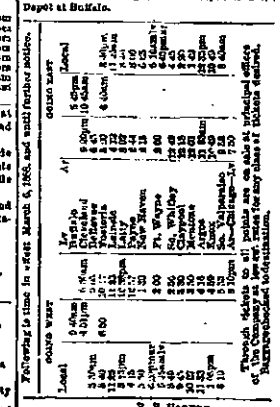

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 17.

BY DR. J. K. THOMPSON.

THE POST-TERTIARY OR QUATERNARY AGE.—CONCLUDED.

The historic age draws near its close. Already the lengthening shadows are cast over the descending slopes and inclines of the past. The blood-stained, tear-washed pages of the book of history of purely human governments is nearly filled to its final page, and ready to be sealed up; all of its tales of woe and sorrow, ambition, avarice, lust, pride, contention and strife; all of its debauchery, and shame, and ignominy, and death; its maxims, and its laws, its national oppression and individual intrigues; its lofty spires, its printing presses, and its other varied industries, await the voice of the angel who shall stand "upon the sea and upon the earth, and sware by him that liveth forever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

The prophecies of the age seem to have been nlfilled by its historical developments, literally and completely, and the impending age-judgment is at hand. The "signs in the sun, and the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken," are matters of past history, and their fulfilment admonishes us, upon whom the latter days have fallen, to watch for the next event in the order of prophecy, to-wit, the coming of the Son of man in a cloud with power and great glory, and the near approach of the redemption time. Paul, adverting to the present state of things, and contrary to the commonly expressed opinion that the world is more and more nearly approaching millennial peace through the preaching of the gospel, says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trace-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." 2 Tim. iii. 1–5. Christ speaking of the same period says, in speaking of the social relations peculiar to it, "as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark. Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 26–30. "Evil men and seducers," says Paul, shall wax worse and worse, deceiving and being deceived," and he exhorts Timothy, warning him that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers having itching ears; and they shall turn away from the truth, and shall be turned unto fables."

The toes of the image beheld by Nebuchadnezzar in his vision have been reached in the *historical fulfilment of prophecy*, and the smiting stone's manifestation is certainly a near event in the future. The house of Israel has been sifted "among all nations like as corn is sifted in a sieve;" dispersed and scattered, until the times of the Gentiles are overpast, for a return to the land of their fathers, the lot of their inheritance, and national salvation. The peculiar features of the present time indicate in plainest speech that,

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling;
To be living is sublime."

Socialism, nihilism, communism, and organized anarchy, threaten the existence of every form of government. The crowned heads of Europe and of the world, sit unsteadily on their thrones, fearing, dreading the next move of their restless subjects, who with powder-blast, and dynamite, and mob parade are ready to institute a reign of terror and destruction fiercer far, because more wide-spread, than that which shook the very foundations of France from center to circumference, in which human life was wantonly sacrificed, and the blood of her best citizens flowed like water through her capital's streets and thoroughfares. Drunkenness, wantonness and blasphemy are prevalent and increasing. Bolts and bars yield only slight security to human life and treasure. Theft, arson and murder have become so common that their details scarcely receive ordinary notice among the current events of the day. Mob law abounds, and loose rein is given to all the baser qualities in man, not only in their moral and social associations, but also in the discharge of public duties. Strikes, failures, defalcations, treachery and bribery mark the career of industry, finance and legislation. Capital and labor, instead of combining to enhance the public good, are pitted against each other for selfish and ambitious aims and ends. Accidents and casualities on sea and land strike terror to the hearts of the earth-dwellers. Earthquakes, cyclones, hurricanes and tornadoes, desolate vast tracts, destroying human life and property beyond a parallel in human history, while tidal waves and holocausts envelop immense areas in utter confusion and ruin. Death-dealing agencies everywhere are pitted against human existence, and against the perpetuity of human institutions. Nor are the phenomena confined to the earth alone; sun spots and atmospheric and celestial peculiarities have attracted the attention of all classes of persons as they never have done before. The mind of the scientist is baffled in attempting to account for all these signs; yet they are facts for scientific investigation even though unaccounted for.

In religious matters too, complaints of many kinds occur, in reference to *lack of zeal and loss of practical piety*. Church fairs, lotteries and festivals take the place of earnest search-ing after truth, holiness and purity of life. The tall spires reaching heaven-ward, the costly pews with their heavy frontals and the elaborate furnishings of their interior, denote a service essentially different from that of him who had not where to lay his head, in the churches and in their appointments.

The inventions of the past few years astonish us with the rapidity of their occurrence, and by the completeness of their adaptation to the labors and functions of each. The electric telegraph, the telephone, and steam navigation all have an important place to fill now, and, also, in the actual closing scenes of this age. The locomotive steam engine graphically described by the prophet, as "the chariots," which, says he, "shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared," Nah. ii. 3–5, has its share of the work to perform, while iron-clad and turreted ships of war, covered with almost indestructible armor, and the remarkable advance of the nations in the science of *warfare and defense*, and the sunken torpedoes and battering-ram-beaked torpedo boats, together with the inventions and new discoveries of new missiles and explosives, forecast the terrific character of the warfare of the future.

Proposed railways in countries heretofore untraversed save by caravans with camels and dromedaries; while surveyed and their roadbeds located for immediate pecuniary gain on the part of the countries by which the proposed routes are engineered and located, only hasten the completion of Post tertiary age-work, and the final age-crisis for which the student of prophecy is waiting, watching and earnestly praying.

Earnest searchers after the truth are now, and for years have been on the alert, watching the footprints in the onward march of events, feeling well assured that the end of this, the Post-tertiary age is at hand, and that their redemption undoubtedly draws nigh,—that it is even now at the doors.

For eighteen centuries God has been taking out of the Gentile nations a people for his name; a class of persons, who, regardless of nationality, sex, or condition in life, through faith in him, and in the name and official work of Jesus Christ his Son, as recorded in the gospel of the kingdom of God to this age, shall so reform their characters, by repenting of past offences, and by ceasing to remain willful transgressers of the requirements of that gospel, and by obeying from the heart the form of doctrine contained therein, and by subsequently walking in newness of life,—as to be worthy of life, and kingly honor in the age to come.

In such persons "the Word" (which was made flesh and dwelt among us), becomes the power of God unto salvation. It quickens them, and through it they receive the adoption into the household of faith. Obedient to it, their characters are matured by adding to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Peter i. 5–7. Treasured through life, and retained at death, the same Word insures their resurrection from among the dead ones, to the power of an endless life, and the enjoyment of all the blessings Adam lost by his transgression; a participation in all the honors and powers promised to Abraham: and a joint heirship with the Son of God in all he possesses and inherits, as well as the free and equal association with the holy, pure, and good, and saved ones, from every land and nation, from righteous Abel and translated Enoch to the close of Post-tertiary time.

Students of prophecy are everywhere on the alert watching the onward march of events, knowing that soon the Gentile times will be fulfilled; that soon Jesus the mediating priest, having fulfilled his mission in heaven, will leave the Father's presence, and close the gospel dispensation; that soon the elect will be gathered from the earth nations; that soon the resurrected and changed ones will be caught away to meet the Lord in the air; and that very soon the era of judgment on the historic age will begin, with Jesus, the Christ, coronated King of kings and Lord of lords, upon his throne in Jerusalem restored, and only close with the subjugation of "all rule, and all authority and power," and the full fruition of Christian faith and hope in the everlasting kingdom of God.

### "For Ye Serve the Lord Christ."

"For ye serve the Lord Christ," is my comfort day by day. Men may find fault with my work but I am not in their service; they are not my masters. What I do, I do unto the Lord and not unto man. He is my judge as to the quality and the quantity of my labor, and from him I expect the reward of the inheritance.

So dear brethren and sisters let this be your comfort. You have done much for the cause. You have given of your means. You have spent your time and your strength to build up the dear flock of God. You have traveled through heat and cold that others might have the precious truth.

Your work may not be appreciated as you feel that it should be, but the Savior appreciates it; he remembers you, and it is he whom you serve. Put self out of sight. Let the slights all go; the Master loves and cares for you. May he comfort you with his grace as he has comforted me and prepare you for his heavenly kingdom as he is preparing *me*, is *my prayer*.

S. ROXANA WIRES.

When he raised his Son from the dead, he showed us that life and not death was his purpose, both for him and for us. Resurrection is at once our faith and our hope.—*Bonar*.

## Selections.

### JOHN'S FOREVIEW OF ROMANISM. No. 1.

In the three preceding lectures we considered first the political character and relations of Romanism, as prefigured in the prophecies of Daniel; and next its ecclesiastical character and relations, as predicted in the epistles of Paul.

We have now to consider the combination of these two aspects, or the politico-ecclesiastical character of Romanism, as presented in the prophecies of John.

The Apocalypse, or "Revelation of Jesus Christ," is an advance on all other prophecies. It gives the complete story of Christ's kingdom, exhibiting it both from an external and an internal point of view, and unveiling its political as well as its ecclesiastical history. In its faithful reflection of the future it gives central prominence to the Roman power and apostasy. On this subject it enters into detail, and exhibits the mutual relations of the Latin Church and Roman State, using composite figures for this purpose,—figures one part of which represent the political aspect of Romanism as a temporal government, and the other its religious aspect as an ecclesiastical system.

Two great forefigures of Romanism are given in the Apocalypse, the one concerning its rise and reign in chapter xiii., and that relating to its decline and fall in chapters xvii.,-xix.

Both of these prophecies are double. The first is the prophecy of "the beast" and the "false prophet;" the second is that of "the beast" and the "harlot." The false prophet acts for "the beast," the harlot rides upon "the beast." In each case there are two powers, perfectly distinct yet closely connected. The "beast" and "false prophet" can neither be confounded nor separated. Similarly, the "beast" and "harlot" are associated. The beast carries the harlot during all her long career of crime and cruelty, and they both come to their ruin in the same judgment era of the vials of God's righteous wrath which terminate the present dispensation.

Before considering the interpretation of these wonderful Apocalyptic visions, it will be necessary to devote a few moments to the relation which exists between the prophecies of Daniel and those of John. We are exhibiting the prophecies of Romanism as a whole, and in order to this it is necessary to trace the simple yet profound connection between the foreview granted to the Jewish prophet in Babylon in the days of Nebuchadnezzar and Belshazzar, and that given to the Christian apostle in Patmos, in the days of Domitian.

The prophecies of Daniel and the book of Revelation may be considered as two parts of a single prophecy; their subject is the same, and their symbols are the same. They reveal the course of cruel, idolatrous Gentile empires, followed by the eternal kingdom of God; and in doing this they employ the same symbols. Daniel revealed the four empires; John the fourth only, for the first three had in his time passed away. Babylon, Persia, Greece had fallen; but Rome was still in the zenith of its greatness, destined to endure for many ages, and to rule, even to our own day, a large section of the human race. To John therefore was shown with considerable fulness, the future of the Roman power. The Apocalypse contains a marvellous foreview of the rise, reign, decline, and fall of the Roman Papacy, of the sufferings and triumphs of the saints of God during its continuance, and their enthronement at its close.

The Roman empire is presented to Daniel and to John under one and the same striking and special symbol, a ten-horned wild beast. Daniel saw the *Medo-Persian* empire as a two-horned ram, one horn being higher than the other, Dan. viii. 3. He saw the Grecian empire as a four-horned goat, Dan. viii. 8–22; and he saw the Roman empire as a ten-horned wild beast. Thus these three great empires as seen by Daniel were two-horned, four-horned, ten-horned. This is remarkable and easy to be remembered. Now Daniel's ten-horned beast reappears in the Apocalypse. Here we have an important link between the Old Testament and the New, and a clue to the meaning of the last book of Scripture. Let us try to be clear on this point. The four wild beasts represent Babylon, Persia, Greece, Rome. The fourth is ten-horned. This ten-horned beast of Daniel reappears in the Apocalypse, the divinely given symbol of the fourth and final earthly empire. You see in chapters xii., xiii., and xvii. of the book of Revelation. Compare now the passages.

First, Daniel vii. 7: "I saw in the night visions, and beheld a fourth beast, dreadful and terrible, and strong exceedingly; and it had ten horns." Next, Revelation xii. 3: "A great red dragon, having ten horns." Revelation xiii. 1: "I saw a beast rise up out of the sea, having ten horns." Lastly, Revelation xvii. 3: "A scarlet colored beast, having ten horns."

It is universally admitted that this fourth, or ten-horned beast, represents the Roman empire. The angel himself so interprets it. I want you particularly to notice the fact that we are not left to speculate about the meaning of these symbols; that the all-wise God who selected them, and gave them to us, has condescended to give us their interpretation. All these principal visions are divinely interpreted.

First, as to the vision of the four-fold image there is an inspired interpretation of a most detailed character. You remember the words with which it begins, "This is the dream, and we will tell the interpretation thereof before the king."

Then in the vision of the four wild beasts there is the interpretation beginning thus: "So he told me, and made me know the interpretation of the things." So with the vision of the second and third empires in Daniel viii., there is the interpretation. Daniel says: "I heard a man's voice.... which called, and said, Gabriel, make this man to understand the vision," and so forth.

The same method is followed in the Apocalypse. The opening vision of the seven candlesticks is interpreted. You remember the words, "The seven candlesticks which thou sawest are the seven Churches." And similarly, the vision of the woman seated on the seven-headed, ten-horned beast, in chapter xvii., is interpreted: every part of it is interpreted. Observe the angel's words: "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Mark in your Bibles, if you will, these four sentences in the angelic interpretation:

"The beast which thou sawest."
"The ten horns which thou sawest."
"The waters which thou sawest."
"The woman which thou sawest."

These four sentences are the key to the Apocalypse. The beast, the horns, the waters, the woman are all interpreted; and their interpretation involves, or carries in it, the interpretation of the Apocalypse. The seven heads of the beast are also interpreted, and so interpreted as to tie down the symbol to the Roman empire. For the angel mentions an important note of time; he says of the seven heads, "five are fallen, and one is, and the other is not yet come." The heads of this beast then, when the vision was revealed, were past, present, and future; five were past, the sixth then existed, the seventh was not yet come. This demonstrates the power in question to be the Roman empire. The then reigning power of John's day was symbolized by the sixth head of a seven-headed beast. This is certain. And the then reigning power was that of the Cæsars of pagan Rome. This is equally certain. Therefore the Roman Cæsars were represented by the sixth head of the symbolic beast. Now, to make assurance doubly sure, mark the closing sentence in the angelic interpretation: "The woman which thou sawest is that city which reigneth over the kings of the earth." Note the words, "which reigneth" (ἡ ἔχουσα βασιλείαν), or as it is in Latin, "*quæ habet regnum super reges terræ*:" and the woman which thou sawest is the great city which has (or holds) the kingdom (or government) over the kings of the earth." The great city "which reigneth," not which did reign, nor which shall reign, but "which reigneth," or was actually reigning then. What great city was reigning then over the kings of the earth? *Rome*, and none other. Rome then is the power which is signified.

We have now got the key to the Apocalypse; we are no longer lost in a crowd of uninterpreted symbols. The beasts of Daniel and John are empires. The ten-horned beast is the Roman power. This beast appears three times in the Apocalypse; it is expounded by the angel. This expounded symbol is the key to the entire prophecy.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon that gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

The head is the governing power in the body. The heads of this beast represent successive governments. Mark the "deadly wound" inflicted on the last of its seven heads, and the marvellous healing of that wound, or the revival of the slain head or government, then mark the tyrannical and dreadful doings of this revived or eighth head. It becomes a great and terrible enemy of God's people, a Roman enemy—not an early Roman enemy, not a pagan Cæsar, not a Nero or a Domitian, but one occupying a later place, a final place; for none succeeds him in that empire, since it is foretold that his destruction will be accomplished at the advent of Christ in his kingdom.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

### Training Value of Hardship.

Hardship may be a means of developing a noble character; but hardship does not in itself give nobleness to a character. When we consider how large a part in the shaping and direction of this or that man's highest personality has been connected with his *meeting and enduring hardship*, we are inclined to fear that those children who have no call to similar experiences of hardship may lack the training which would bring them to their worthiest manhood. But the men who have profited by hardship have simply done the best they could do in the circumstances which surrounded them—in the providence of God. And the child who does the best he can do in his God-chosen circumstances, whose there is no call to hardship, is likely to gain a better development of character for the work God has for him to do, than he could have gained through any hardship sought merely for its training value. There is no better school for any human *soul* than the *school of God's choosing* for that soul.

It is announced that Lieut. Wissmann, who is now in Egypt, en route to Zanzibar, is a member of the Emin Bey Relief Committee. If the relief expedition proves successful, it is intended to form and maintain a commercial highway with stations from the lakes eastward. For this purpose the "German-African Lakes Company" will be formed.

### Nejia and Mariba—A Jewish Residuum.

These two names denote extensive districts in the Arabian peninsula, which have of late been annexed to the dominions of the Sultan, without any bloodshed, at the instance of the Emirs themselves. The *Judische Presse* reproduces the decree published in the *Sana*, the official journal of the province of Yemen, ordering the annexation of the two districts. It tells us that *Seba* is the Sheba of Scripture, and the spice spoken of in 1 Kings x. 10 is the cinnamon from which the natives produce scented oils and salves, instead of using it as a condiment in the way in which it is used in Europe. It appears that the sacred oils that were used in the Temple of Jerusalem were also prepared from cinnamon and conveyed to Palestine by caravans of Arab merchants. Hitherto no European has yet found his way to Seba, but now this province forms part of the Turkish Empire, it is probable that travellers will not henceforth have to pay their curiosity with their lives, as has been the case hitherto.

From the paper quoted it would appear that the district of Mariba offers more interest even that the district of Seba. Mariba extends right up to the great desert of Arabia, and in it is to be found a people of nomads, who profess to be descended from the tribe of Dan. According to their own account they were forced to emigrate to Northern Arabia long before the destruction of the first temple, and after living for a length of time in the North they proceeded to the south of the peninsula, which now bears the name of Yemen. The account proceeds as follows:

"By the tribe of Dan are not to be understood the whole of the descendants of the eighth son of Jacob, but only a portion of it which, by its timely flight into Arabia, escaped the general fate of its brothers, and was not sent adrift right into the world, like the rest of them. Such fractions of Jewish tribes are also to be met with in other parts of Asia. Thus, David Reubeni, the political fanatic of the 16th century, professed to be a scion of the tribe of Reuben that was settled in Northern Arabia. The Jews of the Caucasus and of the Russian province of Daghestan on the Caspian lake boast their descent from the two and a-half tribes originally settled on the left bank of the Jordan (Reuben, Gad, and one half Manasseh). Lastly, the few Jews living in Afghanistan profess to belong to the tribe of Benjamin, and cannot consequently have any connection with the ten lost tribes, seeing that Benjamin remained faithful to Judah when the remainder of the children of Israel seceded from the kingdom of the house of David.

"Genealogical pretensions of this kind need not necessarily spring from more pride and vanity, for most likely there is an historical foundation to them. Probably several families belonging to one or another of these tribes mentioned would form a caravan between them and betake themselves to the interior of the peninsula of Arabia, feeling confident that neither the armies of the Babylonians, nor of the Assyrians, nor of the Egyptians would follow them to the districts that were very difficult of access. They certainly were not disappointed in their expectation, for in Arabia they were safe from any inroads of the conquerors of the Holy Land. It may be added that the claim of the Jews of the Caucasus to be descended from the two and a-half tribes that lived to the East of the Jordan, has a great deal of plausibility about it. True, the Caucasus is as far distant from the Jordan as morning is from evening, and there are a great many different countries and peoples in between; still there is some historical evidence that the Circassians, who likewise inhabit the Caucasus, first went to live in that district, coming from Syria in the days of Joshua.

"The nomads of Mariba, who claim to be descended from the tribe of Dan, will now have no alternative but to recognize the rule of the Padishah, or to retire further into the interior of Arabia. Most probably they will submit to, and become subjects of, the Sultan. In that event they will, like the rest of the Jews of Yemen, be placed under the religious authority of the Mufti of Sana, who is the spiritual ruler of all the Jews of Southern Arabia."

# THE RESTITUTION.

D. A. CHAPLIN, Editor.

Plymouth, Indiana, Sept. 19, 1888.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk—money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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JACKSONVILLE, Fla., is now suffering under the ravages of that terrible scourge, the Yellow fever. The latest news is—"fever spreading with amazingly rapidity, more deaths, and no outlet for the survivors." Various cities and localities are raising funds to aid the destitute and suffering.

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THE Association for the Promotion of Christian Knowledge will convene Friday evening, Sept. 28th, and close Sunday evening, Sept. 30th in the "Church of the Second Advent," Twelfth and Dickenson Streets, Philadelphia, Penn. Letters intended to be read at this convention should be addressed to John Donaldson, 650 Halsey St., Brooklyn, N. Y.

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LET all Churches and Associations of brethren take immediate action regarding a General Conference of the Brotherhood, to be held this fall as proposed by Bro. Geo. F. Work in our paper and in circulars which have been sent out. Some are already responding. As our Association meets about Nov. 10, and as the Presidential Election, with all its excitement also comes off early in November, this meeting could not so well be held at an earlier date than Nov. 16. This is, however, merely suggestive, as it is left to a majority to choose both place and time.

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THE Mysteries of Prophecy Unlocked, and the Lost Tribes of Israel Identified, is the title of a neat pamphlet of 112 pages recently received. By W. A. Bowyer. Price 25 cts. Address author, 24 Kelley Street, Cleveland, Ohio. It treats on the captivity and literal return of Israel to their own land, the identity of the lost tribes with the Anglo-Saxons, the future of David's Everlasting Kingdom, and the millennial reign of Christ on the earth. Students of prophecy will find this work one of interest on its chosen topics.

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*The American* is the title of a new paper just started at Marlboro, Mass. —No. 1. Vol. I., having just come to hand. The two great enemies of true civilization and Bible Christianity—Rum and Romanism—are held up in all their true colors in this specimen number. The great principles advocated are, the perpetuation of our Free School System, the employment of unmutilated text books and the Bible in the instruction of the young, and, in a word, all the great principles of "free thought, free speech, free press," as claimed by enlightened Protestantism. It is a large paper well worthy of American and Protestant patronage. Terms $2.00 a year. Address Pratt Brothers, Marlboro, Mass.

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The *Daily News*, of Jeffersonville, Ind., of Aug. 23, 1888, published the following brief memorial sketch of the life and death of Dr. Nathaniel Field. Although our acquaintance with the deceased was not the most intimate, yet we had the very best reason to regard and esteem him as a true friend. When nothing was further from our thoughts than the idea of Editing a periodical he suggested that we should assume this responsible and difficult calling and take charge of a paper with head quarters at Indianapolis. Sensible of our lack of qualification, training, and experience for a position so responsible we could not at the time gain our own assent to seriously entertain any such idea. While the Doctor was tolerant toward others of honestly differing views, he had no sympathy with exclusive fanatics or their distracting hobbies. Regarding Israelitish restoration and our views of the Coming Age, the Doctor held quite differently from the Editor and readers of THE RESTITUTION.

Not to be too lengthy with our preface, we will give room for the full account of the remarkable career of a personal friend, and a remarkable man. The *Daily News* speaks as follows:—

This morning at 10 o'clock, the venerable and beloved Dr. Nathaniel Field closed his eyes upon earth. Dr. Field had been ailing for some time from some injuries received during the terrible Flood of 1884. Saturday, August 18, he was seized with a severe chill, caused by an abscess on the arm, which degenerated into erysipelas. From that time on he was confined to his bed, but hopes were entertained for his recovery until yesterday, when he began to sink rapidly.

He died surrounded by his children, whose tender care was exerted to make his last hours as comfortable as possible. The venerable Doctor at last fell asleep like a child in the arms of its mother. He never faltered nor feared as he passed the vail which separates mortality from immortality.

Dr. Nathaniel Field was born in Jefferson county, Ky., November 7, 1805. He studied medicine and graduated at the old Transylvania Medical School, first institution of the kind west of the Alleghany mountains. He was married in the Grayson House, in Louisville, November 27, 1827, and located in Jeffersonville, Ind., in the summer of 1828. He was a delegate from Jeffersonville to the great Southern Railroad Convention, which assembled at Knoxville, Tenn. July 4, 1836, and the object of which was a railroad made from Charleston, S. C., to Cincinnati, with a branch to Louisville. He was a member of the Indiana Legislature in 1838 and 1839; President of the Indiana State Medical Society in 1868, and of the Third Congressional District Medical Society in 1875. He was a surgeon of the Sixty-sixth Regiment of Indiana Volunteer Infantry; was at the battle of Richmond, Ky., on August 30, 1862, remaining on the battle field twenty-five days after the battle, attending a large hospital of wounded men in the Madison Female Seminary, sleeping on the floor in a small room in the building, and experiencing great hardship and privation. He underwent the same at Perryville, having charge of another improvised hospital for nearly a month after the bloody battle.

Though born in a Slave State and of a slave holding family, he held anti-slavery views and wrote a tract against it. He was one of the vice presidents of the anti-slavery society and president of the first anti-slavery convention held in Indiana, as well as president of the first Free Soil Convention held at Indianapolis 1850. In June 1854 he voted against the entire population of this township on enforcing the black laws of the State, requiring negroes to give bond for their behavior.

At that time it was worth a man's life to take the stand the Doctor took. He pleaded with the people, but it availed nothing, the blacks were expelled. Yet the honor due courage was rendered to the venerable Doctor and he earned not only personal esteem but the respect of the people.

He had been warned, that he would have to share the fate of the negroes, but he determined to sell his life dearly rather than succumb. He stored his house, the one he died in, with ammunition, fortified it and sent the leaders of the mob word that he was ready and they might come.

He was not molested. The old log house still stands, one story high, boarded and provided with a front porch. The chimney nestling against its sides.

In 1854 Dr. Field came into possession of a number of slaves through the death of his mother, which he immediately manumitted, proving thus the sincerity of his principles.

He was a voluminous and forcible writer on many subjects and issued several volumes of medical and theological works.

He was also a minister of the Gospel and preached about sixty years, without fee or earthly reward. He has made the Gospel free of charge, as did John the Baptist, Christ and the Apostles. He constituted the first Christian church in the State of Indiana in the old Court House in Jeffersonville, on the first Sunday in March, 1830; and a second church in August, 1847, of which he was a pastor ever since, never failing, notwithstanding his professional business, to be always at his post if his health permitted. He has baptized not less than a thousand people.

His wife preceded him but a few years, dying June 24, 1885. He leaves four children, Mrs. Penelope Ferrell, Dr. David Field, Pope and John Field, ten grand children and one great-grand child also survive him.

He has been in every essential identified with the progress of this city and Southern Indiana and traces of his efforts will long survive his death.

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The Church of God in Cleveland took action Sunday, Aug. 26, on the question of a meeting of representatives of the Churches.

We are heartily in favor of such a meeting, and we are in favor of the place being Philadelphia. A delegate will be chosen and his name sent in due time. For the Church of God in Cleveland. P. NEILL, Sec.

## THE FINAL CONFLICT.

From the earliest period of human history war has been the trade of all organized tribes and nations. Warlike implements are the most perfect examplars of savage skill. Advancing civilization in its progress beyond barbarism has been marked mostly by warlike inventions of a more destructive character. As enlightenment has made the still more advanced nations better acquainted with destructive forces, this very boasted enlightenment has been employed to devise the most perfect means to destroy human life. Mechanics, chemistry and mathematics are taxed to the utmost by scientific investigators to perfect the arts of war. With the military drill and equipments of modern soldiers, a few battalions would hurl an army like that of Xerxes the Great to destruction so quickly as to scarcely regard it more than a trifling drill evolution. The "War of the great day of God Almighty" is now impending, and earth's millions are drilled as soldiers were never drilled, and armed as soldiers were never armed for that final conflict of the ages. Judge Gresham, who was prominently before the late Republican convention as a candidate for the Presidential nomination, and who would, in our opinion, be undoubtedly elected had he been nominated, has been interviewed lately in Paris regarding current and coming events both in this country and in Europe. As the cable dispatch is a copyright by James Gordon Bennett, we cannot, in justice to that gentleman and to the Chicago *Tribune* from which we copy a few sentences, do more than make the following brief extract:

Speaking of a European war he said: "The consequences of a war between any of the European Powers might be so terrible that none of these Powers are apt to rush heedlessly into such a conflict. With the present means of warlike destruction a nation might be utterly exterminated in a short time. It cannot be denied that Germany is stronger today than France, but the unexpected sometimes occurs in war as well as in politics, and nobody knows that better than the German statesmen. The readiness with which the German Emperor expresses himself might indicate a willingness on his part to see Germany again measure her strength with France, but the Emperor is young and is surrounded by conservative influences, which he will not be likely to disregard. He seems as free in making speeches as an American politician. It must, however, be admitted that he is clever and that his speeches are not commonplace."

While at the late Indiana Conference, Brother Dwiggins handed us the following clipping which he had taken from some late paper, of which we have no means of making out the name, as we would like, for due credit. It shows that causes for national disaffection are becoming world-wide, and that the final conflict will be waged on sanguinated battle fields in every quarter of the globe. Overwhelming catastrophe the most destructive will mark the transition across the bordering line from this dispensation into millennial glories. The lurid clouds are gathering for a tempest that will sweep the world with the besom of destruction. Let us watch and pray. The following is the extract:

"To the people of the Great Flowery Kingdom, by the Holy Will of the Son of Heaven (term used for the emperor of China): Owing to the continued ingratitude and unreasonableness of the peoples of the Western nations, especially of Great Britain, toward the Emperor of the Great Flowery Kingdom in regard to the national rights of his subjects upon British soil; notwithstanding the fact that sacred compacts have been entered into from time to time regulating such matters between the respective rulers of the two great empires, that Chinese subjects should have the same rights and privileges upon British soil as Englishmen upon Chinese; recently under one pretense and another the English Government, or the colonial branches, under the sanction of Her Majesty, the Queen of England, have suddenly terminated that compact by imposing a heavy import tax of $50 or more upon the head of each Chinese subject who lands upon British soil, making not only a burdensome tax upon the people but also a disgrace upon this Government in the face of other nations.

"The agents of this Government having failed to bring the agents of Great Britain to any compromise that might maintain the dignity of both and subserve the interests of all, as a last resort we now call our own subjects' attention to the following decree: The merchants, traders and all subjects of the Chinese Empire are hereby notified that on and after the fifteenth day of the fifth moon (it is the fourteenth year of the reign of the Emperor Kwong Suey (about July 16, 1888) to the fifteenth day of the fifth moon in the seventeenth year of the reign of Kwong Suey (about July 16, 1891) they are prohibited, under the death penalty from landing any merchandise or goods of whatsoever nature upon British soil for the purpose of barter or any other use, but that three years of grace is given them to dispose of their merchandise or other property already on hand preparatory to leaving British soil, on or before the fifteenth day of the fifth moon, in the seventeenth year of our reign as above mentioned. Those who fail to take heed will have no claim upon this Government thereafter.

"Given out from the Tsoon Li Ya Mon, this twenty-first day of the fourth moon, in the fourteenth year of our reign, in the presence of His Imperial Majesty, the Kwong Suey."

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# Miscellaneous.

### THE HISTORY OF ZERO

"Zero," on the common thermometer, like the fanciful names of the constellations, is a curious instance of the way wise men's errors are made immortal by becoming popular. It may be worth while to say that the word itself (zero) comes to us through the Spanish from the Arabic, and means empty, hence nothing.

Gabriel Daniel Fahrenheit from a boy was a close observer of nature, and when only nineteen years old, in the remarkably cold winter of 1709, he experimented by putting snow and salt together and noticed that it produced a degree of cold equal to the coldest day of that year. As that day was the coldest that the oldest inhabitants could remember, Gabriel was the more struck with the coincidence of his little scientific discovery, and hastily concluded that he had found the lowest degree of temperature known in the world, either natural or artificial. He called that degree zero, and constructed a thermometer, or a rude weather-glass with a scale graduated up from the zero boiling-point, which he numbered 212, and the freezing point 32. Because, as he thought, mercury contracted the 32nd of its volume on being cooled down from the temperature of freezing water to zero; and expanded 180th on being heated from the freezing to the boiling point.

### RUM DID IT.

Michael Flaherty, of Jersey City, recently murdered his mother, Mary Flaherty. A little child ran into the station and told about the crime.

Flaherty was arrested. His mother was found lying on the floor in the back room of her apartments. She was badly hurt internally, and there were many black and blue bruises on her body. She said she had been asleep on her bed when her son came in drunk and pulled her off the bed by her feet. He picked up a chair and struck her with it, and then jumped on her with his heavy boots. She screamed for help and begged him to stop. Finally he left her and started out for more drink. Mrs Flaherty was 65 years old, and died of internal hemorrhage during the night. When arraigned in court Flaherty expected to see his mother appear against him, and when Justice Stilsing said solemnly: "Flaherty, you are accused of having murdered your mother," he stepped back as if shot and nearly fell to the floor. When he had recovered himself he turned to Roundsman Cowan and said in a low voice:

"So the old woman is dead, is she?"

"She is," replied the roundsman.

"Too bad! too bad!" exclaimed Flaherty. She didn't deserve this at all. Rum, the cursed stuff, did it. That was the cause of it."

Is there any need to comment upon this terrible temperance sermon?

One of the most horrible and fiendish crimes that ever came to our notice was that of the saloon-keeper on Long Island, who a few days ago deliberately blinded his wretched wife. He had put out one of her eyes a few months before in a fit of drunken rage, but she refused to make a complaint against him, and he was allowed to go unpunished. In another drunken rage he rewarded her wifely devotion by putting out the other eye. The details of the crime are too revolting for repetition here. They are enough to make the flesh creep and the blood grow cold. This is one of the crimes that may be fairly laid at the door of the saloon. The husband was probably a brute by nature, but it is impossible to believe that he could ever have committed such a fearful act when in possession of his senses. He was inflamed and maddened with drink, and in that state committed the awful deed. The law provides no adequate penalty for crimes like this. The only way to put an end to them is to put an end to the saloon, the modern juggernaut, whose wheels are ever dripping with the blood of the helpless and innocent.

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# Youth's Column.

### ARE YOU READY?

Willie brought his little Bible,
With a grave and thoughtful look
In the eyes he lifted to me
From the pages of the book,
"Tell me what this means, dear papa!"
And he read me from God's Word
What it says of being ready
For the coming of the Lord.

When I told him of the meaning
In the words that he had read,
He was silent for a moment,
Then looked up at me and said,
Gravely, "Are you ready papa?"
Ah! the child could little know
How the simple question thrilled me
As in shame I answered "No."

"If you can't tell when He's coming,
I should think you'd want to be
Always ready," said my Willie.
Looking thoughtfully at me.
"If he came to-night and called you,
You would have to say to him
'I'm not ready,' Think dear papa,"
And his eyes with tears grew dim.

Then I clasped the darling closer,
Smitten with a sudden fear
For the words that he had spoken
Seemed to bring life's end so near
And my heart cried, "O my Master!
There shall be no more delay;
Make me ready for that coming,
Be that coming when it may."

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### THE STORY OF ISAAC LEVINSOHN.

My soul was now perfectly satisfied that Jesus of Nazareth was the Messiah of Israel, and also the Savior of all men, who truly believe on him. But I could not possibly realize that he was my Savior and that he had redeemed me; and this filled me with sorrow. I was convinced that none but Jesus, once crucified, now exalted by God to his right hand in heaven, could save my soul; yet when I remembered how I had hated,—yes, how many times I had cursed that holy Name, I could not believe that he would extend his mercy or his salvation to me.

Mr Stern comforted me; he assured me the more sinful I felt, the more certain he was Jesus the Lord would pardon me. He often knelt and prayed with me, and his prayers sank deep into my heart. "If Christ does but pardon my sins," said I, "I must make a public confession of his name, and of my faith in him."

Mr. Stern requested me to write him a letter expressing myself openly, and this I did, upon which he appointed a day for my baptism—Sunday, February 4th, 1872.

My desire to publicly confess my faith in Jesus of Nazareth made me long for the day to arrive, but my heart was still hardened with thoughts of my beloved parents cutting me off from them. I wept bitterly at the prospect of being cut off from the love of my beloved mother, and the temptation became very great, but, thanks be to God, he enabled me by his Almighty grace, to triumph. I read these words of Jesus—"He that loveth father and mother more than Me is not worthy of Me," Matt. x. 37, and, as I considered the great love of my parents towards me, I considered also the unutterable love of Jesus. I meditated upon the manger in Bethlehem—the carpenter's shop in Nazareth—the hall of Herod—the scorn and the mocking of Jews and Gentiles—the crown of thorns upon his royal brow—the rugged nails piercing his hands and feet—the spear opening his side—and, more, the grave wherein his holy body, that never saw corruption was laid; and—as I thought of his love, I asked myself, "Can there be greater love than this?" The words of the hymn were certainly in my heart—

"Alas! and did my Savior bleed?
And did my Savior die?
Did he devote that sacred head
For such a worm as I?

"Was it for sins that I had done
He died upon the tree?
Amazing pity! grace unknown!
And love beyond degree!"

On Friday evening (the Jewish Sabbath), February 2nd, 1872, I visited Mr. Stern, who engaged with me in earnest prayer; and also on the evening of the Lord's day, on the morning of which Jesus my Redeemer arose from the dead, I renewed my devotions in the house of my true Christian friend.

The service was conducted in Hebrew, and I received Christian baptism in the name of the Father, the Son, and the Holy Ghost. A large number of Jews attended the service, drawn together by curiosity.

After the service was over they followed me, throwing stones and old slippers at me, reproaching me with bitter things, so that I was glad to escape to the "Home." Yet, as I looked at the crowd of Jews following me, I could but pray for them. They were my own people according to the flesh. "Lord, have mercy on them, for they know not what they do."

One evening after this I visited an old Jewish friend, who, opening the door shook hands warmly with me. Then he enquired where I lived and what I was doing. I hardly knew how to answer him, for to confess Jesus I knew would offend him, while to deny Christ I dare not. Then those words of his came to my mind, "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when he shall come in his glory," Luke ix. 26.

"What do you think of the Messiah?" I enquired of him.

"Do you believe in the impostor?" he cried.

"Whom do you call an impostor?" said I.

"Why, Jesus Christ."

"My friend, you may call him so, but he is my own blessed Savior and Redeemer," I said, and I sought to show him the truth.

My friend then spat in my face, and commanded me to leave his house, slamming the door upon me. This was a great discouragement, but I prayed for grace and courage.

A few days later I met a young Russian acquaintance. He was so delighted to see me that he fell upon my neck, in the middle of the London street, and kissed me. After a little conversation, he found I believed in Jesus, and in a moment his whole manner towards me changed. "Away, you dog! Away, you wretch!" he cried, and spitting in my face, he turned away.

No one has a just idea what trials a Jew, who really becomes a Christian, has to pass through. I received several threatening letters, warning me of death unless I gave up my Christianity. The following instance will show the intense hatred the Jews have against any one of their number who becomes a Christian. I called upon a family of pious Jews, after I had become a Christian, and introduced the subject of the Messiah to them. They did not speak ill of his name like others, and were apparently kind towards me, asking me to visit them again and again, which I did with pleasure. But I began to suspect something was wrong, and felt I must be on my guard. One afternoon a young Jew met me, and promised, if I would vow not to declare his name, that he would tell me something of importance. He then said a plot had been made to poison me in the house of this old friend, and that I was to be offered a glass of wine, which would be my death.

God thus intervened and spared my life, and I realized the truth of the words of Jesus' "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service," John xvi. 2.

But far more bitter than the hatred of the Jews in England, and their attempts on my life, were the letters I received from my home. My beloved father wrote: "Oh, woe is me! woe is me! you have filled us with eternal shame and disgrace. Since we heard that you are a believer in the bastard we have not ceased to weep. Cursed is the hour when I was married! Better far had it been if I had been born a stone and not a man! Woe is me! bitter is me! Will you not have mercy upon us? Oh, do be mindful of us, and repent and turn away from the Christian faith. Think of your father and mother, sisters and brothers, whose days you have darkened.

"Remember, my beloved Isaac, you cannot find a father or mother in the world. I cannot rest because of my sorrow. Oh, Isaac! Isaac! Isaac! through you I shall never be able to enjoy it even. What is my life? better he I never been born. Your brothers and sisters, oh! would it not be better for God to take their lives away than to leave us to go in old age in shame to the grave? My prayer is that God may cut off our whole family rather than we should live in the misery you have brought upon us, or else I pray God to cut you off.

"What is the hope of a Jew but to have his good sons in remembrance in after generations? But woe is me! for the remembrance that I brought you up will be shame and eternal disgrace.

"Your brother Hessel is most prosperous in the province of Grodno and Kovno, but when I think of you I wonder why the Lord God has cursed me with such a curse.

"....It was on the feast of Purim that we received the bad news. Imagine how we received it! Your mother became sick and sightless; I fell fainting to the ground; all our children stood about weeping and lamenting. Then many people gathered around us; they lifted me up from the ground and called me to life, asking me what had happened. What answer could I give?

"Your mother prays each day to God to end her life, and wishes every minute she were dead, for her son is *meshumad*.

"....You have time yet to repent, and, then, at least, you will be saved in the world to come. Return home and become a pious Jew.

"But if you will not do this—if you will not repent—then we will not have anything more to do with you. We want neither your money nor your photograph; nay, we will not count him to be our son who has become a *meshomad*.

"If you do as I write you, may great happiness be yours, and may God bless you, but if you do not, then farewell! farewell! farewell! I am not your father, your mother is no longer yours, your sisters and brothers are no longer your relatives, and you can no longer claim the name of a Jew."

My sister wrote in the same pitiful strain: "Dear, tender and loving brother, have compassion on us and let us not be covered with everlasting shame and disgrace. Remember, we are only children; destroy not our world. Oh! pour not out our blood in shame, for we are your little sisters, and your brothers are young children."

I wrote some twenty-five letters to my father after receiving this last one from him, but he never answered them, and the last he would not even receive, and it was returned to me.

How can my anguish be described upon receiving this last letter from my father, for my parents were dearer to me than my life. Yet it was so—my parents, for whom I could shed the last drop of blood, had cut me off. But it was necessary. I had to take up my cross and follow Christ my Lord. Oh! how I have wept when at my work as I considered the state of my beloved parents.

My brother wrote to me in the same strain, concluding his letter thus: "Once more. Do turn! do repent! but if you do not, then good-bye, good-bye for ever. Never shall we know, never shall we wish to know, anything about you, either in this world or that which is to come.

"Unless you repent and become a Jew, I ask you not to write to me, for I count you to be dead, and would to God that it were so. I must tell you that our darling brother Josiah Abel is dead, and that we are all convinced that had you not sinned against the great God, by turning away from him, our house would not have been visited by the angel of death. Remember that our beloved Josiah Abel has died because of your sins. Oh! bitter, bitter is our life! One has become a *meshumad*, the other is dead. Would to God we all had died, or else that you might be cut off by death."

But most affecting to me of all was the letter of my mother.

"....I ask you, darling Isaac, to consider the step you have taken, for remember your soul will be damned forever. Oh! how grievous to me to think of my child, my own flesh and blood, for whose happiness I would sacrifice all that I could, damned—eternally damned! Better, it were better, if the Almighty had dealt with me as with Lot's wife; better if I had never been born than to live to old age to see my most beloved son fall into the hands of the devil and be forever lost.

"Isaac, through your perversion, I fear that our family will also be condemned, for there will always be a curtain between the throne of God and our family. Think of your loving and tender mother, and your devoted father, through you cursed by God! Think of your two little sisters clothed with everlasting shame and disgrace. They are even now ashamed to go out in the open street, for the children of the neighbors cry after them, 'Sisters of Isaac, the *meshamad*.'

"If you refuse my advice, and do not turn, I am no longer your mother. Do not write again to me unless you repent, and if you do not, I shall not want to think of you, but my prayer is, may you repent, or may God take your life and ours."

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The most delightful magazine for the little folks, Our Little Men and Women for September, has reached our table. A brief glance shows us twenty-four large pages filled with pictures and stories. The children from five to nine have every reason to thank D. Lothrop Company, Boston, for such an addition to their pleasures. We suggest to every parent that a sample copy be sent for before the matter is forgotten. A sample costs but five cents.

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The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are held each Sunday morning by the Pastor, Elder C. G. Ramsey, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickenson Streets, each Sunday evening, the morning service being led by Elder Wm. H. Steel.

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The baby is ruler of the household, and as is befitting, "Babyland" is the official organ of the baby's kingdom. It is a charming little monthly of eight pages filled with pictures to please baby's eye, and little jingles and stories to please his ear. It is a marvel of enjoyment for fifty cents a year. D. Lothrop Company, Boston, will send a sample for five cents.

# Poetry.

## Communion, or, "A Little Talk with Jesus."

A little talk with Jesus—
How it smoothes the rugged road!
How it seems to help me onward,
When I faint beneath my load!
When my heart is crushed with sorrow,
And mine eyes with tears are dim,
There's naught can yield me comfort
Like a little talk with Him.

I tell Him I am weary,
And I fain would be at rest,
That I'm daily, hourly, longing
For a home upon His breast:
And He answers me so sweetly,
In tones of fondest love,—
"I am coming soon to take thee
To My happy home above."

Ah, this is what I'm wanting—
His lovely face to see,
And, I'm not afraid to say it,
I know He's wanting me!
He gave His life a ransom
To make me all His own,
And He can't forget His promise
To me, His purchased one.

I know the way is dreary
To yonder far-off clime,
But a little talk with Jesus
Will while away the time;
And yet the more I know Him,
And all His grace explore,
It only sets me longing
To know Him more and more.

I cannot live without him,
Nor would I if I could:
He is my daily portion,
My medicine and my food.
He's altogether lovely,
None can with him compare—
The chief among ten thousand,
The fairest of the fair.

I often feel impatient,
And mourn his long delay—
I never can be settled
While he remains away!
But we shall not long be parted,
For I know he'll quickly come,
And we shall dwell together
In that happy, happy home.

So I'll wait a little longer,
Till his appointed time,
And glory in the knowledge
That such a hope is mine.
There in my Father's dwelling,
Where "many mansions" be,
I'll sweetly talk with Jesus,
And he shall talk with me.

# Communications.

## NOTES BY THE WAY.

Having just returned from a tour in Western Ohio and Eastern Indiana, I desire to give the readers of THE RESTITUTION a brief report of my visit to these places, being the fields of my humble labor in former years. Well do I remember the scenes that were enacted almost twenty years ago, when the truth for the first time began to arouse the people in Miami Co., O. The struggles between tradition and truth were fierce, but truth triumphed and a little band of earnest believers was organized for the Master's work. But alas for human expectations, death and other causes reduced the little band; yet for this we need not grieve, but a state of things prevails that is just cause for grief. The little band had ceased as a living organic body. While the members still live and love the truth, the vitality of the body was gone. O! church of the living God, how can you slumber when the Master is so near the door? God demands a work of you, will you refuse to do it? Remember that from you must sound out the word of life to dying men. Do not forget that you are the pillar and ground of the truth. If you refuse your support who shall sustain it?

Christians are God's light bearers. Hold aloft the torch of truth, let the light fall upon the path of honest seekers after truth, and God will bless you. Notwithstanding this state of coldness and inactivity the little band was strengthened by the addition of four. Now take courage and work for the salvation of others who are almost persuaded.

After holding seven meetings with the brethren in Ohio, with kindly admonitions to duty I left them for my appointment in Blackford Co., Ind. Here a cordial greeting awaited me and five discourses were delivered and good interest shown; may God bless the humble effort. During this trip and the meeting at Claysville the ties of Christian love and friendship have been greatly strengthened; I am stronger through mutual sympathy, feeling that my labor however humble and imperfect is warmly appreciated. The meeting at Claysville caused reflections that I cannot forbear expressing. Why is it that when appeals so powerful are made that they seem to fall powerless upon such an audience. Similar appeals once brought thousands to their feet with the agonizing cry, "What must we do?" Now they fall as unheeded as the flake of snow. Where is the fault if fault it is? Is it the lukewarm of heart in the people? If so, we are not to blame. Or is the number that constitutes the ruling element for the kingdom just completed? If so let us rejoice for our redemption then is near. But O, it is some fault on our part? Is there some accursed thing in the camp? Do we fail to do our whole duty? Is our preaching of that character and is that spirit that will stir the depths of the human heart, or is it too cold and speculative? These are questions, dear brethren, that are knocking at the doors of at least some hearts for an answer. Let us each have a self investigation, and humbly ask, 'Lord is it I?' With a heart full of love for all the dear ones I ask an interest in your prayers.

J. F. WALKER.

## "CONSOLATION IN CHRIST."

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil my joy, that ye be likeminded, having the same love, being of one accord, of one mind; let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves." Phil. ii. 1-3. This, to my mind, is good advice. We should never do anything in the Christian life through strife or vain glory, but all to the glory of God. If there be any consolation in Christ. Dear brother, sister, did you ever see and feel the full force of Paul's words, consolation in Christ? Dear ones, all of our consolation is in Christ. Paul says, There is therefore now no condemnation to them which are in Christ Jesus; in Christ Jesus, is every one in Christ Jesus? Let us see Paul in Gal. iii. 26-29, for ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's then are ye Abraham's children, and heirs according to the promise.

Now dear friendly sectarian, are you in Christ? You say, I have been baptized, therefore I am in Christ. Stop a moment and examine the record. Did you believe the gospel when you were immersed? See Acts viii. 12: And when they (the Samaritans) believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then when we are in Christ, according to the Scriptures, then we have consolation, and not till then. Paul says if any man be in Christ Jesus he is a new creature; old things are passed away, behold all things are made new. We are now men and women in Christ, our resurrection is in Christ, our hope is in Christ, our life is hid in Christ, our victory is through our Lord Jesus Christ, our anchor is in Christ, our immortality is in Christ, our eternal inheritance is in Christ, our reward is from Christ, our house that is in heaven will come with Christ, our crown will come with Christ, our inheritance that is incorruptible, undefiled, and that fades not away is reserved in heaven with Christ, and when the Chief Shepherd shall appear then shall we appear with him in glory. Therefore, says Peter, gird up your loins, and be sober and hope unto the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

Now dear soldiers of Christ, is there not consolation in Christ? Is there, dear ones, any true consolation out of Christ? Paul in Eph. ii. 12, says to his brethren in Christ after they had been connected to Christ, tells them when they were Gentiles in the flesh, at that time ye were without Christ, having no hope, and without God in the world. Dear sinner, think of dying out of Christ. No God, no Christ, no hope. But Jesus says, blessed are the dead which die in the Lord. Daniel says, precious in the sight of the Lord is the death of his saints. And again, the Lord knoweth them that are his. Again Paul says, I am persuaded that nothing is able to separate us from the love of God which is in Christ Jesus, either height or depth, nor things present, nor things to come, nor angels, nor even death itself can separate us from the love of God. While the saints sleeps in Jesus, God's love still extends towards him and will raise him up again at the last day.

Now dear toiling saint of God, is there not great consolation in the dear Lord Jesus Christ? Dear ones take away the coming of Christ and the resurrection, then my consolation is gone. But that blessed hope of the appearing of the glory of the great God and our Savior Jesus Christ, then my hope is full of life. Again Paul in Phil. iii. 20, 21: For our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body.

O, is there consolation in Christ Jesus? I for one can say, yes. I find strong consolation in Christ amid the sorrows and trials of this life. I can look beyond these trials and disappointments to the new world that we will enter by a resurrection from the dead, or a change at the coming of Christ. Where is the consolation of the one that says there is no God; nothing but the dark night of eternal oblivion can settle down on that man's mind, and his last words will probably be like others, I am about to take a leap into the dark. But the dear saint of God, though poor in this world's goods, is rich in faith, and can say like Job, I know that my Redeemer liveth, and that he shall stand in the latter days on the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God. Job xix. Or like David, As for me I shall behold thy face in peace, I shall be satisfied when I awake in thy likeness. Take courage, dear ones, for in due time we shall reap if we faint not.

J. S. HAYES.

## An August Morning Talk.

I must admit that I am an invalid, but then I am convalescent. What a blessing to feel that every day brings a little additional good in the way of gain towards health and strength! We have been out among the hills—and breathed air as pure as the world contains I suppose. It was a relief to get away from the sound of carpenters' hammers, and the crying of children. (There are ten in the two houses nearest on the west). Sick people do need and love quiet. And then the screeching and booming of the whip-factory and iron foundry whistles, is no special entertainment. Three or four times a day the discordant storm greets the ears of weak and strong, sick and well alike. There is something wrong in this liberty allowed the manufacturers. The public,—the people, are compelled to suffer—when if the piping and shrieking and bellowing were mellowed and subdued to a much milder cadence, every necessary purpose would be sufficiently served, and a grand relief gained. But let this pass.

Yes, we went to the hills. A kind hearted friend gave us a grand entertainment. What a bountiful table she spread, and how nicely and relishingly and wholesomely everything was cooked! Things clean, and palatable, are as welcome to invalids, as to the stout and able-bodied. Neatness is an almost priceless virtue, and good cookery is convenient and beneficent and remunerative. Who can deny that? What chapters could be written—chapters of dire and dreadful experience in the horrors of bad cookery! In these depths of gloom, lurk dyspepsia, headaches, melancholy and a host of evils. I have seen things put on a table that were not an atom too good for swine to eat—things that my soul loathed for they were utterly unhealthy and even detestable. And the people were kind-hearted and hospitable too. Such matters imperatively need correcting. It is a sin and a shame for civilized human beings to so ignore the necessities of our being, and violate the conditions of health.

I said we had lovely air—and we had clean beds, and rooms well ventilated. What a blessing this of cleanliness, of purity! What a comfort and satisfaction to draw air uncontaminated into the lungs, air that can aerate the blood, and vitalize it! But I must picture a contrast to this. It is painful but necessary. Many people are shockingly ignorant, or culpably negligent upon the most important matters. Some will say—"O, this is only a mere temporal matter; we seek higher good." But what is said about being faithful in little things. And really, is health a little thing? If any one thinks so let him try a few months of poor, low, weak invalid life, and see how he likes it. Now I will show you where and how to find ill health. I will give you counsel and instruction in that direction. One of the many ways is to harbor impurities in the house. For example I will take you to a room with quite an external aspect of comfort. But it is all full of the secret mystery and mischief of disease—or if you like the word better—say, unwholesomeness. The room may be a hundred years old for aught I know—but there is no necessary wrong or harm about that. The windows are open for ventilation—but this can not cure the difficulty. There is here, deeply fixed in every thing the odor of a pernicious oldness. Here is the residuum of long years, of human being and breathing, never thoroughly cleansed away. It is in the ceiling, in the wall paper, in the floor, in the carpet, in the books, in all the furniture, and in all the articles of apparel improperly hung up here, when they should, after thorough cleaning, be put into closets. I have said what going into such a room, "must I stay here tonight? How can I stand it? Who can sleep peacefully in such an air? Must I breathe this contaminated air eight or ten hours? Well—I will have my head by the open window, at any cost. I can swathe my head with some covering—and I will have the air from God's great laboratory. If I must breathe poison, it shall be diluted as much as possible."

The people are kind-hearted, but very unwise. The debris of millions of respirations—of many thousands nights of exhalations from the lungs and pores of the skin, are accumulated here. If I owned this room, what a revolution I would make! What an instant clearing out I should have! Every solitary thing should go out into the cut door air, instanter. The bed, the pillows, the quilts, that contain a concentrated essence of foulness—should be aired, and aired and aired—and by every suitable means thoroughly cleansed. The poison of oldness in things, of old and deep-seated impurities should be wrought against, and fought against, and discarded. I would white-wash the ceiling, I would thoroughly renovate the walls. I would paint the woodwork. I would put the old moist, sticky and unwholesome carpet through a course of disciplne. I would cleanse and if need be, paint the floor. I would take every old, musty book out of the room, and keep it out, for books are often most unwholesome. If you doubt it put them to the test of a thorough investigation. (I would even sponge the covers and edges, if they were worth preserving). I would take out every garment unwisely hung up, to become both the recipient and distributor of impurity. In short, I would wage war to the death on the hands of bacteria, bacilli, micrococci, and every other secret, invisible enemy to health. I would show no mercy or quarter to antiquities of whatever kind that were the storehouses of poison. I would welcome air and water and friction and art and good sense to drive out and keep out all the miserable foes to life and health and efficiency, for life is too short to be needlessly and foolishly imperilled. The air that floats around the human face, nostrils, mouth, ears, and all the avenues of life, should be pure. Disease may come in at any door. If any one should say this is not a topic for a religious paper, I beg emphatically to say—I say sure it is. Many things are most unfortunately overlooked, by even good people. The laws of health will certainly have attention in any epoch deserving the title of millenntium. And there is abundant room and need for reform now. Air and water are pure and free and abundant. And why should there be so much neuralgia, and consumption and maladies whose name is legion? People are sick or ailing, often, simply because they constantly violate the laws of their being. Terrible head-aches, and awful melancholies are due to indigestion—and who can digest some of the things—erroneously call food—or at least not properly worthy of the designation? Some sicknesses are unavoidable, but preventable illness ought to be prevented, and there is such a thing as correction and instruction in righteousness in things involving health and life and peace and usefulness.

C. G.

## Conference Report.

The Church of God in Indiana met at Claysville (Bracken P. O.), Ind., Aug. 31, and continued over Sunday following. At the business meeting on Saturday, on call of churches it was found that delegates were present from Plymouth, Antioch, Argos, Mary, Pierceton, Claysville and Ronesselaer. Officers were elected for the next year as follows: R. S. Duiggins, President; J. L. Winse and L. E. Connor, Vice Presidents; A. R. Underwood, Secretary; E. K. Barnhill, Treasurer.

The treasurer's quarterly report showed $11.05 in his hands, no money having been paid out during the quarter. The Evangelist made a verbal report of work done, showing $25 due him, which sum was ordered paid. Pledges from the different churches insures a good working fund for the next quarter.

The Committee on Bible Lessons was complimented for good work done. The new committee for next year is Mrs. S. Roxana Winse, Mrs. Ettie Fry, Mrs. Nancy Roberts, S. A. Chapelle, Robert Hallabaek and Josiah Hoffman.

The question of a national Conference as suggested by Brother Geo. F. Work, was taken up and discussed at length, the result being the following:

*Resolved*, That we favor the holding of a National Conference, as suggested by the Church at Philadelphia, and that we favor the holding of such Conference in the city of Philadelphia, Pa.

We therefore recommend that each church in the State take immediate action with reference to the matter, and report such action to THE RESTITUTION Office.

It being suggested that this Conference send a State Delegate to the National Conference, Brother R. S Duiggins was selected to act as Delegate at Large for this State.

No definite time was named for holding this meeting, but the middle of October was mentioned as the best time; as that will bring it right at the heat of the political campaign, it may not be best to hold it at that time. We would like a suggestion from the Philadelphia church as to time. The object of this General Conference will be the uniting of the "littles" for more vigorous and earnest effort in promoting the cause of our blessed Master; and as every lover of our Lord will favor every move in this direction, there can be no reasonable objection to the holding of a National Conference. Let each church then, act on the matter now, for the time to work is short, and what is done must be done immediately.

The preaching brethren present were R. W. Woodward, of Michigan, L. E. Conner, S. A. Chaplin, J. F. Wagoner, R. S. Duiggins, J. L. Winse and H. R. Carter. The audiences were large at all the meetings, and excellent order was maintained throughout.

A resolution was passed thanking the owners of the church building for their kindness in opening their house for us. Our next meeting will be held at Plymouth, in November.

A. R. UNDERWOOD, Sec.

## To the Churches of God in the United States and Canada, and Sister Churches Affiliating with them, by Whatsoever Name they may be Called.—Greeting.

"The children of this world are, in their generation, wiser than the children of Light."

An anxious retrospect by many thoughtful members of the Church reveals the fact that during the last twenty years, Churches, some large, some small, have been formed, existed for a brief period and then gone out of existence; that in other cases Churches would have been formed, but for the fact that the evangelist has been driven away from the field with his work half completed, because there was no aid rendered him, and his family necessities required him to abandon it and return to his daily labor.

In many cases Churches, built up on the doctrines first taught them, have had fatal discords introduced among them by later and unauthorized preachers, teaching contrary doctrines. To correct these and other errors of the past, and to increase ten-fold the good now being accomplished, it is the belief of many that the time is full ripe for an organized Union of the Church in all places, and for concentrated, persistent effort in proclaiming the Gospel to the many who have never had it properly presented to them. To bring about a union of all the Churches into "one body," it has been proposed to have a general conference of the Church, to be held this year, each Church in the country to be represented by a delegate under about the following conditions.

Let each Church of twenty or more members (or a group of smaller Churches to the number of twenty or more members) meet, vote upon, and send to the Editor of THE RESTITUTION before October first, 1888, the result of the vote, as to when and where this general conference shall be held; and also the name and address of a delegate of sound judgment and discretion, (not necessarily a preacher, unless the Church so prefers it), who shall represent, and cast the vote of that Church on the business matters brought before the conference.

Each delegate to take with him to the conference a written certificate from the clerk or presiding officer of the Church, stating that he is the accredited delegate representing, and entitled to vote for the Church, in the General Conference of the Church of God and Sister Churches wherever it may be held.

This meeting, when held, should extend for ten days, over two Sundays, say from Friday evening to the second Monday morning, and the time and place for holding it will be announced by the Editor of THE RESTITUTION as he shall find best represents the choice of a majority of the Churches writing to him before October 1st. The questions each delegate will have power to vote upon will be:

a. A Covenant, the same in all Churches, short and scriptural, which shall be subscribed to by all members as they are received into the Church.

b. The arrangement of the best and most permanent form of collecting the income needed for the support of each individual Church; of State and other Association of Churches; and of providing a fund for general evangelistic work; and who shall administer to that fund.

c. How weak and needy Churches can best be fostered and cared for.

d. How, and under what authority shall general or special evangelists represent the Church.

e. The power to make rules for the government of this and future yearly general conferences, and to decide when and where the next general conference shall meet and how delegates shall be appointed.

f. If any other propositions are presented at this general conference, they may be voted upon by the delegate subject to subsequent ratification by his Church.

That lack of means may not prevent any Delegate from attending this important conference, the Church at Philadelphia agrees that, where a Church is not able to bear the entire expense of sending its delegate, each of such delegates shall receive from this Church a contribution of $10.00 to varda his expenses, wherever it exceeds that sum if the general conference is held west of Harrisburg, Pa., or of $20.00 each, if it is held east of Harrisburg, and such expenses account to $20.00. The Phila. Church also offers, if the conference is held in Phila. that each delegate shall be provided for without cost, during the time the conference is held in Phila. Doubtless other cities would do as well. This call meets the approval of Elder C. C. Ramsay, our Pastor in Phila., of Elder Geo. R Kramer, Pastor of the Church of the Blessed Hope in Brooklyn, and doubtless of many others in the Churches of God at Brooklyn, Baltimore, Winchester and other places. The eastern Churches do not insist on this conference being held in the East, if in the judgment of the Church, it is best to hold it anywhere in the West. For the Church at Philadelphia,

GEO. F. WORK.

## Announcements.

The third annual conference of the Church of God for southwestern Nebraska will convene (D. V.) Thursday, Sept. 20, 1888, in Brother D. N. Prime's grove, five miles southeast of Arapahoe and two miles southwest of Ellison. Now dear brothers and sisters we expect this to be, with the Lord's help, one of the most successful meetings ever held in the State and we want you all present. Let us remember that excuses will never prepare us for that glorious kingdom which we are striving for. We earnestly request every member in the State to be present at this meeting. Don't let any trivial circumstance hinder you—come again. We say come, and come praying. Those coming by rail should notify the Pres. or Sec. at Arapahoe what day they will arrive, and they will be met and conveyed to the place of meeting. The place of meeting is situated on the banks of the Republican River, in a beautiful natural grove. The brethren expect to take advantage of the excellent opportunities for camping and make it their home during the meeting. All who can should bring tents; those coming with teams should cover their wagons; but if you cannot do either do not stay away. You are welcome and will be taken care of as one of God's dear children. Remember we are all one common household. There will be hay on the ground free of charge for teams and bedding purposes. Brother A. J. Eychaner will be present to preach the word. ADDIE ADAMS, Pres.

GILBERT MISNER, Sec.

P. S. To the brother in Kansas that spoke in THE RESTITUTION some time ago of uniting with this conference, we will say, be present at the meeting, and we will try and complete such arrangements. If any information is wanted write to me and I will reply at once. A. A.

The Churches of God in Iowa will meet in Conference and for exhortation, preaching and general business, at Masathon, Buena Vista Co., Iowa, on Thursday evening, Sept. 13, 1888, and continue over the following Sunday, as Brother Carton and Scott may arrange. We hope to have a good meeting. Let all the brethren come.

R. J. HILL.
T. J. WHITESITT.
A. J. EYCHANER.

The annual conference of the Church of God, for the Northwest, will meet at Sebell's Ferry, Oregon, commencing Friday evening, October 19, 1888, and holding over the following Sunday.

This being during the time for the "Mechanic's Fair" at Portland, those attending conference can take advantage of the reduced railroad fare at that time.

Teams will be at Portland to meet those from a distance. Please notify us if you wish to be met.

We hope to see all who attended last year and many more besides.

If we are among those whom the Lord, when he comes, shall find doing his will, happy shall we be. If meeting in conference and building each other up, and planning for the spread of the Gospel, is his will, happy indeed will we be in that day if we have done what we could in that direction. By order of Executive Committee.

W. W. JAQUITH, Sec.

Members and friends of the Association for the Promotion of Christian Knowledge, are earnestly requested to attend the Fifth Annual Meeting which is to be convened in the "Church of the Second Advent," 12th and Dickenson Sts. Philadelphia, Pa., beginning Friday eve, Sept. 28, and closing Sunday eve, Sept. 30th. We expect to have a feast of good things. Good speakers will address the meetings. Those who intend to be present will please notify the Pastor of the Church, Elder C. C. Ramsay, 1009 South 11th St. Philadelphia, Pa., so that proper arrangements can be made for the accomodation of all visitors.

JOHN DONALDSON, Sec.

## INDIANA'S GREAT EXHIBIT.

There is no event that so forcibly reminds us of the "whirligig of time," as the near approach of the State Fair, to open up September 17th.

Visitors will be astonished at the sight of the grand stand, 400 feet long, 80 feet wide and two stories in height, on the new addition.

Fifteen wells are provided on the fair grounds for drinking water, besides the City Water Works, which supplies the Exposition Hall, machinery and fountains.

More stabling, stock pens, and room for machinery are provided to meet the demand.

Fifteen acres of machinery will be on exhibition.

The improvement in the breeds of horses as demonstrated at the State Fair, is amazing.

Every breed of imported cattle in the United States will be represented.

The head center for the swine breeders of the nation is at the Indiana State Fair.

The Woman's Department of the Fair has acquired a national reputation for extent and superiority.

The florists of the State have organized and something extra in that line may be expected at the Fair.

The natural gas mains that supply the city are laid alongside of the State Fair grounds. Display of the gas light will be made and the gas utilized in many ways at the Fair.

Evening entertainments are provided for in the Exposition Building. Concerts by Baldwin & Co's Music House, Wednesday evening, and by the Model Clothing Store on Thursday evening.

The Presidential Candidates have been invited to visit the Indiana State Fair and assurance received that some of them will be present.

Send entries in early to insure prompt attention.

The September *Wide Awake* opens with a story of the Harrison campaign of 1840; by Mrs. F. A. Humphrey, entitled "Two Conspirators," and illustrated by Smedley. Another seasonable story, and very amusing, is "Ned's Base-Ball Club" by Mary C. Crowley. Still another, delicious in its fun, is "Jormicky's Sacrifice," by Mrs. Katharine B. Foot. "A Little Lombard Hero" is a touching Italian story by Edmond de Amicis. There is a brace of suggestive stories by Mrs. Margaret Storer Warner, entitled "Two Opportunities." Miss Risley Seward has an entertaining paper, "An Abyssinian Monkey." Edward Everett Hale writes of some of the great visitors who have "received" on Boston Common. There is a fine article by Rev. H. O. Ladd, the president of the University of New Mexico, describing the Ramona Industrial School for Indian Girls. There is a beautiful art-article for young painters entitled "Summer Lines;" it is by Miss Mabel Robinson. The serials are very interesting; in Mrs. Crowninshield's training-ship story, "Pinky" and "Pandy" have a rather damp experience with the life-buoy; and in Mrs. Sherwood's "Double Roses" both Phyllis and Wilhelmina show the best qualities in their natures. There is an excellent article on Daniel Defoe by Oscar Fay Adams, and another on the odd people of Corea by Mrs. Isaacowens. The poems of the number are by Edith Thomas, Mary N. Bradford, Mrs. Butts, and Herbert Wild Bradley. *Wide Awake* is $2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

STILLWELL—BACH.—At Grand Rapids, Mich. July 3, 1888, by Elder E. Hoyt, Mr. Chester Stillwell and Miss Esther Bach.

# Selections.

### The Model Prayer Meeting.

It was a cheerful chapel, above ground, filled with settees, wide enough apart to kneel down between them if one wanted to do so, well warmed, and well ventilated.

At the time fixed for the meeting, first of all comes Brother Punctuality. His watch and actions are always regulated to the minute by the town clock. Sometimes the minister comes with him, and that is well. Once they came together thus, waited one minute for others, who came not, and then each prayed, talked and sang. They spent fifteen minutes thus and then left. On their way home they met the rest coming, who said, "Why, are we not to have a meeting?" "Oh, we have had one," was the reply. That cured all, except the most incorrigible, of their delay. Some people are chronically tardy. You can never change them; they are always too late for work, too late for dinner, too late for church, and they may be too late for heaven. They disturb the devotions of others. Not so Brother Punctuality; only he has one troublesome fault. When the hour is done he opens that inevitable hunting watch of his and snaps it to with such a nervous jerk that it says very plainly to all, "Now shut up and go home." This is well enough in ordinary, and especially dull, times. But when hearts are warm, and prayers are strong, and the current of love flows fully, let there be a little more latitude.

Congenial with this brother is Brother Promptitude. When the leader opens the meeting he is always ready to rise. He shudders at these awful pauses. They are ice-cakes clogging the current of love, hindering the wheels of power. Yet he would not rush things. I have known him to count seven, the mystic number of the Scripture, and then if no one rose to speak or pray, he always did. He is thus a minute man, ready for action in a minute, and hating to lose the minutes. Slower natures than his are prompted and impelled by him, though they complain he does not give them time to think before his song or prayer breaks in. No matter, they will learn at last from him to be spry.

In the other seat sits Brother Brevity. He has something to say, and having said it he sits down. When some over-stocked divine, or some thin laid layman drags wearily along with a chain of dull platitudes, he is very twitchy, wondering why people will waste so much good breath and use so many poor words in saying nothing. Brother Pointedness sympathizes deeply with him. He wants to see people take good aim at the mark, and hit it—not try to see how near they can come and not do it. Brother Round-the-Circle greatly distresses him, who, if he have a fact, an incident, or an illustration, has so many minor details to dwell upon that he smothers the infant-truth under its mass of old clothes.

Unlike him, but welcome to Brother Pointedness, is Brother Spirituality. He has the life and power of the Truth, and his words are as canisters full of solid strength. Watery goodishness are not his. He does not say, "I feel to say that I feel a desire to have you feel," but his feeling itself tells in his tearful voice, his glowing features, and his burning truth. Let him but join his hands with Brother Liberty and he is sure of triumph. He is the brother whom he most loves, because the Spirit of God dwells with him. Stiffness, formality, iron rules, and wiry systems are his abhorrence. But equally he abhors hobbies and eccentricities, and offences against taste and courtesy which some indulge, calling that freedom. Heartless license is not healthful liberty. That tramples iron-hoofed on others. This breaks their chains and says be natural, be true to yourself, do rightly, speak boldly, sing joyfully, but forget not that others claim the same, and so give room and time for them. You are not surprised with these brethren present, that the meeting was a good one. It is always so.

Bring these, punctuality, promptitude, brevity, pointedness, spirituality, and liberty, to the place of prayer, and you are certain to find a model prayer-meeting.—*C. F. Penney, D. D.*

### The Inquisition in Boston.

It seems almost impossible that such a state of affairs as that revealed in the following extract from the Boston *Transcript*, could exist in an American city, and least of all in a city that has been regarded in the past as representative of what is highest and best in our American life. If any one has doubted the wisdom of those citizens of Boston who recently declared so vehemently against further interference by the Romanists in the common schools, how they can doubt it now after reading the following shameful recital:

"For some years now the text-books which are used in our schools have been submitted to the examination of Catholic priests here, and until they are mutilated and modified to suit them gentlemen they cannot be used. The only history of England permitted in our grammar-schools is Stone's, a very dry, tedious little book—hardly more than a chronology—written many years ago, a book which would be superseded were there freedom of choice. A few years ago the school committee authorized supplemental use in the schools of Dickens's Child's History of England, and this entertaining and harmless little book, a great improvement on the other, was used for a time, but the priestly expurgators found something in it—we know not what—distasteful to them, and at their dictation its use has been abandoned. There is another book, Miss Thompson's 'History of England,' one of several volumes known as 'Freeman's Historical Series,' which was introduced into the schools some years ago as a most valuable aid to pupils in English History; but the inquisitors objected to this also, and it has for that reason been withdrawn. Not long ago a school history of England was prepared by a master in our public schools, and efforts were made by his publishers to introduce it into the Boston schools. It was, as usual, handed over to the Boston Inquisition for their opinion. It came back from them with twenty or thirty alterations. The publishers were, of course, anxious to have the work adopted, and applied to the author to accede to the expurgatorial demands. This he did, and the book, as altered, was again submitted to the priests, who again returned it with a demand for further alterations, which would have made such contortions of history that no self-respecting writer could submit to them; and as this writer refused to do so, his book was kept out of our schools. Well known standard histories, books which are accepted as ornaments to literature and as authorities, are not permitted to be used in the schools of this birthplace of freedom, and the histories of Macaulay, of Green, and of Knight, are as absolutely tabooed as if they were as ribald as Rabelais, or as libellous as Burton's 'Arabian Nights.' Swinton's 'Outlines of History' we have seen excluded, because it contained some trite but unpalpable facts. Even lectures in the schools are inquisitorially watched by the priests, who look over the notes which the pupils are required to take, and write such comments on the historical facts stated there, as 'This is false,' and sometimes prepare answers for the pupils to make at examinations."

### The Italians at Massowa.

An entirely new speck of war has arisen on the Southern European horizon, one with which Bulgaria has nothing to do, nor Russia nor Germany. And yet the relations between the great continental powers are so close, and the treaty compacts so extensive, that a general war might about as well arise out of one thing as another; as well from a little quarrel over the little island of Massowa as from the pretensions of Prince Ferdinand at Sofia.

Africa is the great, barbarous, undivided continent. England possesses South Africa, and hopes to secure the remainder of the northern coast. The rest of the territory, inland and seacoast, is in the scramble between Germany, France, Italy, Spain, Portugal and Belgium. Of all the dwellers on the coast the Italians are the most ubiquitous, but only lately have they begun to feel themselves a great maritime power, which can have colonial aspirations. Every year one or two hundred thousand Italian emigrants sail for the United States and the Argentine Republic. They are all lost to Italy. If, now, they could be diverted to their natural destination, on the fertile and neighboring shores of Africa, they might build up colonies which would be a strength to the mother country. It is, then, the part of great political statesmen, which is played by King Victor and Signor Crispi, in securing control of a strip of coast near Massowa, in the neighborhood of the Abyssinian kingdom, and founding an African state. This Italy can now safely do, for Germany and Austria are in the closest treaty with her, and she has only France to fear.

But here France is the jealous power. France has shadowy claims in the neighborhood, and is by no means ready to allow Italy, her Mediterranean rival, to do on the Red Sea coast what she did on the Barbary coast. For some years a jealousy, not to say hostility, has arisen between the two powers. The Italians in Marseilles have suffered from the attacks of mobs, and the French would be glad to drive out the Italian colony bodily. Minor diplomatic disputes have been constantly arising, and the blood is hot. But Italy has now much the better case. She can afford, with Germany and Austria at her back willing to see her increase her strength, snap her finger at France. She is united and strong, with a popular government, and an enthusiastic people, on the threshold of a career which the consolidation of the peninsula has made possible: and we may expect a rapid progress in colonial as well as in home development. Italy is naturally a colonizing nation. It was so in the days of old Rome; it is so now. France colonizes only with difficulty, and against her nature. It will be to the benefit of Africa to have the Italians colony on the Abyssinian coast It does so much to give peace to the interior from slave catchers.—*The Independent.*

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| STATIONS | Express 53 | Mail 55 | Local 59 | Time Freight 61 |
|---|---|---|---|---|
| South Bend | 5 00am | 12 05pm | 2 50pm | 2 45pm |
| LaPorte Junc | 5 31am | 12 40pm | 3 21pm | 3 35pm |
| Plymouth | 5 54am | 1 02pm | 3 42pm | 4 00pm |
| Hibbard | 6 04am | 1 14pm | 3 52pm | 4 20pm |
| Marcellus | 6 15am | 1 25pm | 4 03pm | 4 39pm |
| Marshland | 6 27am | 1 40pm | 4 16pm | 5 00pm |
| Kersana | 6 41am | 1 54pm | 4 30pm | 5 23pm |
| Logansport | 7 15am | 2 30pm | 5 05pm | 6 25pm |
| Clymers | 7 30am | 2 50pm | | |
| Fulton | 8 10am | 3 40pm | | |
| Indianapolis (Crawfordsv't) | 10 05am | 5 15pm | | |
| Terre Haute | 9 45am | 4 55pm | | |
| Terre Haute | 7 00 m | 7 30 m | | |
| St. Louis | 2 30pm | 1 00am | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 60 | Time Freight 62 |
|---|---|---|---|---|
| St. Louis | 9 20pm | 9 00am | | |
| Terre Haute | 6 00am | 4 40pm | | |
| Crawfordsv't | 8 15am | 6 15pm | | |
| Indianapolis | 12 05pm | 9 10pm | | |
| Colfax | 8 50am | 5 55pm | | |
| Clymers | 10 25am | 7 30pm | | |
| Logansport | 10 45am | 7 45pm | 5 10pm | 9 35pm |
| Kewanna | 11 30am | 8 32pm | 6 41pm | 10 45pm |
| Marshland | 11 45am | 8 46pm | 7 00pm | 11 10pm |
| Marcellus | 11 54am | 8 57pm | 7 09pm | 11 30pm |
| Hibbard | 12 05pm | 9 07pm | 7 21pm | 11 50pm |
| Plymouth | 12 20pm | 9 22pm | 7 35pm | 12 10am |
| LaPorte Junc | 12 39pm | 9 40pm | 7 55pm | 12 32am |
| South Bend | 1 15pm | 10 10pm | 8 30pm | 1 05am |

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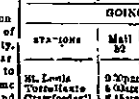

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|---|---|---|
| No. 10, Passenger, Leaves | | 7 12 pm |
| No. 12, " " | | 96 01 pm |
| No. " " | | 8 55am |
| No. 109, Local, " | | 11 30pm |

GOING NORTH.

| | |
|---|---|
| No. 11, Passenger, Leaves | 9 10 pm |
| No. 15, " " | 66 44 pm |
| No. " " | 11 30 pm |
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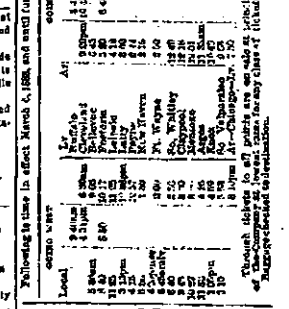

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THE RESTITUTION

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, SEPTEMBER 19, 1888. NO. 35.

## Communications.

### REMARKS ON CHRISTIANITY AND SCEPTICISM. No. 1.

Many religions have appeared and invited the acceptance of mankind, but none has spread itself so widely over the world, among different peoples, as the religion of Jesus. Several other religions have had a large following, as Buddhism, and Mohammedanism, but they have been confined almost exclusively to the several countries where they originated and where they were first taught and spread. They are not suited to other nations, and it is not anticipated that other nations will ever receive them. In an important sense, they are not suited to any nation, as they are unable to meet the real necessities of man's spiritual nature. But Christianity is adapted to all nations. It can meet the needs and satisfy the desires of all.

Though Christianity, in respect to the number of its adherents, is numerically smaller than Buddhism and Mohammedism, yet it is vastly more powerful for good,—for promoting civilization, progress, virtue, goodness, benevolence, and happiness,—than these systems. And Buddhism and Mohammedanism are destined to go down; and Christianity,—specially as a divine life and a divine principle of love,—is destined to go up. For when the Savior comes again, he will have no nobler principles to enforce than those which he taught at his first coming. Though the theocratic rule will then be established, and the laws of the government of the world will be vastly different from what they are in this gospel age, yet there will then be nothing higher than supreme love to God, and pure and fervent love one to another. But this love will then be unceasing and unfailing.

Christianity, when it began to spread, soon made an attack on barbarism; it raised the fallen and degraded; it introduced a higher type of civilization; it raised the standard of morals; it introduced new principles of virtue and excellence. Love was to take the place of hatred, and acts of kindness were to be shown by him who had received bad treatment from his brother. It taught that evil was to be overcome by good. This was one great secret of its power, one cause of its marvellous success. Of what use would have been the first disciples had they gone to spread the new religion among the Jews and the Greeks and the Romans with carnal weapons, with swords and spears and arrows? To conquer enemies by love was a new idea, and it found its way to men's hearts. Many yielded to the power of love who would have resisted the sword with the sword.

The early disciples multiplied at a rate truly astonishing after the endowment of power received at the Pentecost. This was the secret of their numerous spiritual victories. They spoke, and divine power made their words quickening words. Men of worldly wealth felt themselves poor in the presence of heavenly riches; men of worldly wisdom felt themselves ignorant in the presence of the wisdom from above. There was an unseen energy, there was an overwhelming influence, there was an enchantment, there was a sweetness—the sweetness of love—in their preaching of Jesus, which subdued men, held them as in a chain, and won their hearts. Men found in Christianity what they could not find in any other religion,—bread that satisfied the hunger of the soul, and living water that was in them as a well of water springing up into everlasting life. It has put a new meaning into existence,—into human life, and quickened all its activities. Humanity is seen with a new face put upon it, the end of being is discovered to be worthy of the Creator, and the resurrection from among the dead, and immortality, and how to attain these blessings, are revealed unto us.

Who can imagine what the world would have been today without Christianity, without the New Testament Scriptures, without churches and Sunday schools, without Christian teachers and other Christian laborers, without Christian books, or tracts, or papers? What would have been the condition of our homes, and what the type of family or social life? What would have been the state of the peoples, and the kingdoms, and the governments of the world? Without the teaching and the influence of Christianity, and the perfect example of its Founder, the dark and hopeless state of the world could not be conceived.

But divine and true and lovely and beautiful and benevolent as Christianity is, some men misrepresent it, mar it and disfigure it. Some, in handling it, have taken from it, have explained or frittered away some of its teachings; others, in handling it, have caused accretions to be made to it which have deformed it. Men make a great mistake when they bring their own light to enlighten God's light, when they set themselves up as teachers of the Great Teacher.

In the present day we hear and read a great deal about a "liberal Christianity." The phrase is written and spoken thousands of times by Unitarians, by writers and preachers of what is called the advanced school, and by many who are advocating the "larger hope" and universal salvation. But why add the word, liberal, to Christianity? Does it need that addition to make it acceptable? Is it not good enough and perfect enough without that adjective? Is it not liberal in the truest and best sense of that word? By Christianity we understand the teaching, or doctrine of Christ, the religion of Christ, the truth as he spoke it and lived it. By Christianity we understand the gospel, or glad tidings,—glad tidings concerning redemption for captives, forgiveness for sinners, immortality for the dying,—glad tidings concerning the kingdom, and how to become inheritors of it. But what are we to understand by a liberal Christianity? Well, if we are to interpret the phrase by the liberalism which many of those actually claim who make such constant use of the phrase, it is Christianity without the pre-existence and divinity of Christ, without the miraculous conception, or the Holy Spirit begettal of Jesus, and the incarnation of the divine Son, without the propitiation or expiatory sacrifice for sin. It is Christianity without the miracles of Jesus, Christianity without the resurrection of its Founder, Christianity without a perfect example, Christianity with a fallible, erring author, whose words we ourselves must judge. A liberable Christianity! That is, a Christianity that is liberal enough to attend the opera, and the theatre, and the ball, and any kind of amusement,—a Christianity that is liberal enough to remove the line between the Church and the world,—a Christianity that dwells much on the Fatherhood of God, and overlooks his justice as a moral governor, and on the brotherhood of all the race, and on heaven as the final home and condition of every human being, of every child, however disobedient, of the great infinite Father. However such a liberal Christianity may accord with the perverted judgment and selfish emotions of fallen humanity, give us the Christianity of the four gospels, the Christianity of the Great Teacher, the Christianity of the inspired Apostles as set forth in their Epistles and in the Acts of the Apostles.

Universalism and Unitarianism and scepticism now shake hands with each other; they are on terms of intimate friendship. Indifference to the truths taught in Holy Scripture, judging not only the teachings of ordinary men but even the teachings of Christ and his apostles, and fraternizing with those who have got off the lines of Christian truth;—these things are misnamed Christian liberalism, freedom, charity.

Dr. G. Vance Smith, in a discourse lately published, teaches that the "Bible ideas respecting God have been corrected, enlarged, and purified by the revelations of modern science regarding the working of Divine wisdom and power in outward nature;" and this sentiment is endorsed and commended by the *Unitarian Journal*. Think of that. Bible ideas of God wrong; and modern science corrects them. Bible ideas of God impure; and modern science purifies them.

Unitarians make a loud boast about standing for a new religious reformation; but the reformation they are standing for is destructive of Scriptural views of the Gospel. Their profession of regard for Christian truth is great, and they affirm that they contend for a pure and simple faith once delivered to the saints, but let them handle that pure and simple faith, and from their handling it will come to you quite another thing. It will bear the marks of unfair criticism; darkness will be put in the place of light; that which is straight will be made crooked; human philosophy will be substituted for that which is divine.

SILAS HENN.

### AN AUGUST MORNING TALK.

We visited a brook, full of rocks, huge and little. There I sat and listened to the roar of the water, threading, crowding and brawling its way, and coveted all the power that might be treasured in it, to put a little more strength into my nerves, muscles and bones. I thought of a bridge built across the chasm, strong enough to hold up a kind of summer dwelling, and there an invalid could lie and be forever soothed by the lullaby of the water. But then the monotonous cadence might be wearisome after a while.

Up in Blandford we had a clean, well-aired sleeping room, but in the morning I was reminded that in that room, not many years ago, died a girl of seventeen, in the agony of despair. What? How? Wherefore? Simply this. She had been reared in the teaching of orthodox theology, and so when death came, supposed she was going to hell. Ah, thought I, what may not even New England preaching have to answer for! Let me be the judge of no man who conscientiously tries to do his duty, but I have sometimes in querying as to the meaning of the dragon, here and there in Scripture, thought it might be error in authority. If there is any better definition in a general way, let us say welcome! But there is a dragon of fear and doubt in good people's minds, as to how and what to speak to poor, weak, dying friends, who have no light or hope. O, how sorry I am that I did not know better in other days how to cheer the downcast dying! Why did't I say to them, "Dear soul, God loves you. His mercy endureth forever. Didn't Jesus always say to the troubled, fear not? Didn't he always say to the dejected, be of good cheer? I remember a poor, crippled woman slowly failing. Why didn't I tell her squarely, "Be calm, be quiet, rest in God." The trouble is, that when the devil fear gets into the heart, he is the hardest demon to conquer or cast out, in the universe. Or, if you please, one of the hardest. So the poor girl died, an amiable creature, one of three that died at the same time in the same family, and one of six that were simultaneously sick. O the height and depth, and length and strength of powers and possibilities of hope for those who are ready to die, and who need comfort, if they will lay hold of them. Take the fifth chapter of Romans.

We did not go to Otis. I heard that it was retrograding. That the farms were growing up to bushes, and that the people were not as thrifty as formerly. Then I thought of what I saw in the paper of that versatile, diligent and useful man, H. L. Hastings, who made a plea for some he saw in England, who might find homes in America, and I said in my heart, would to God the honest English farmers were helped and encouraged to come! I would give them a hearty welcome; for one, I would say, let the hard-handed sons of toil come and find homes in these old New England towns, and get and give good, bless and be blessed. What a joy it would be to help them to a better estate, and to give them worthy preference over the poor, vicious creatures that Italy or Bohemia sifts into our midst, the wretches that make us nationally wickeder and weaker by every shipload that is disgorged.

We are reading Gough's books. They have plenty of pathos. Now and then one finds something to laugh at. And a laugh is good for an invalid; and if well people would laugh more, within the limits of reason, there would be fewer sick, and that's a fact. There would be less consumption and liver disease, less constipation and fretfulness and discouragement. But aside from a little humor, Gough's books, I say, have pathos in plenty, and when I try to read a few pages aloud, it takes all my strength and sunniley to read and not have a real break in my voice. The tears come, but if one is going to read aloud he has to fight them back, rather. One keeps saying and thinking of Gough, "What a wonderful, what a masterful man! God made him and God raised him up. It would be as impossible for an ordinary man to say, 'I will be Gough. I will fill the world with my utterances on temperance, and thrill the public heart with my eloquence'—just as impossible to say it and do it, as it would be to go to the moon in a balloon. God raised him up." As for people inferior to Gough and called to fill commoner spheres, we can all say, let us do something, and in what we do, and in all we do, we can recall to mind how blessed it is to forget ourselves, and be filled with the love of the knowledge and glory of God, and be filled with the wish and hope that that shall fill the world, that the grand end may be realized, God all in all.

I have been reading of Blondin, the wonderful rope-walker. I remember distinctly when he walked over the chasm at Niagara with a man on his back. I thought then, and always thought, it was the most wonderful and daring act ever performed publicly by any gymnastic or acrobatic character since the world was made. I didn't see it, or I only saw it mentally. The man who rode was the bravest man I have heard of, for he rode by faith as well as in fact. What a lesson for us, to trust in our Captain of salvation! And this Blondin is alive and well and vigorous today. And what I want to mention now, is this. In a recent conversation he declared emphatically that his steadiness and elasticity and perfect self-command are all due to his perfectly correct habits of life. No intoxicating liquor, I suppose, goes down his throat, not a drop. And I rejoice in the testimony. Would to God that the liquor was all emptied into the Atlantic Ocean, and that a law as imperative and powerful as fate, would forbid the making and selling of the great poison of the world! And if I may be pardoned I would that the utterly reckless and irreclaimable, if they really do exist, were deported to some island in the Pacific Ocean, and obliged to stay there. Of course they would need law and force to govern them. But how much better for the teeming millions of this country, if the bad heaven of a million or two of the irreclaimably vicious were weeded out, and put under discipline by themselves.

And this leads me to speak of another and great subject. Opinions differ. Some say the world is growing worse, and some say, better. And both sides have strong arguments. The wicked do wickedly enough, and that is plain enough. The liquor power is most grievously bold and grievously strong. Profanity rages like a torrent, and rises like a flood. War smooths its wrinkled front only for a moment, and then looks blacker and grimmer than ever. Count the bayonets in Europe. How they bristle like a forest! How they gleam in the sunshine! Look at the cannon gaping open-mouthed and grim, horrid in their very silence, implements of slaughter. Yes, brothers will go out with the most finished and deadly weapons to kill each other. What a calling, and what a career, this of death-dealing! It is a trite saying, the European magazine only awaits the spark to fill the world with the roar and smoke of an explosion, and carry havoc and woe all abroad. There is that new German Emperor with his too speedily or speechful tongue and his high military head. What will it all amount too? Well, we can wait and see.

Still, on the other hand, with all the ill omens of the time, candor constrains to say, the world is in many ways wonderfully improved. Look at the blessings of liberty, the cessation of martyrdoms, the hospitals, asylums, retreats, and all the provisions for the unfortunate, the comforts often, for the wounded in battle, the amazing speed and convenience of travel, the innumerable devices for labor saving, the vastly increased diffusion of intelligence, and things too numerous to mention. A very sad and painful fact it is, though, that while intelligence is increased, an almost infinite amount of pernicious literature is distributed. Still, great is the multiplication of Bibles and missionaries, and if the gospel is imperfectly preached, nevertheless much good is certainly done. Now to what is all this tending. I prophesy not. A crisis is apparently at hand. A terrible struggle impends. I might cite Joseph Cook at Chautauqua and Saratoga, on the coming struggle between the friends of temperance and the liquor men, a struggle even to blood, if there is no change soon in the aspect and attitude of things. I would not be a prophet of evil. Looking at Scripture, it seems as if even the very triumphs of civilization must be subsidized for a brief period to the service of a bad master, and all the world be under a cloud for a short space. But let every one form his own opinion. There is a multitude of voices. I prefer to keep silence.

So Seth Green is dead. A useful man was he, helping to fill the lakes and ponds, seas and rivers, with a greatly increased number and multitude of fishes, for the sustenance of the millions. A useful man and a useful life! Every useful life should help to make us better. It should bring us nearer to God. We should come to rest in God for strength, and wait on him for wisdom. What do we without God? O, that breath and power may come to us, as we ever anew come to him.

G. C.

### "CONCERNING THE SOUL."

Not very long ago there was an Editorial in the *Christian Standard* under this head-line. In that article we read, "Those who teach that in death the spirit of man becomes extinct are in the habit of quoting freely from the book of Ecclesiastes. They find in this book several passages that seem to suit their purpose, and which they quote with much popular effect."

We also read, "Such persons confine their thoughts to that book, to prove silence in the death state." Then the Editor charges the writer of that book as being a man not in a right frame of mind to advance lessons on so important a subject. A review of that article was sent to him, but did not appear in his paper. How hard it is to reach the minds of persons, who are so firmly fixed in the traditions of men. I therefore ask a place in THE RESTITUTION for a brief article on this subject, if according to your will.

Now a question arises, Do not people who do believe in consciousness in the death state frequently quote from the same book, when they want to prove their theory? How often do we hear the text used? "Then shall the dust return to the earth as it was, and the spirit return unto God who gave it," chap. xii. 7. Thereby trying to prove consciousness in the death state, but fail before a correct interpretation.

If we examine the book of Ecclesiastes we shall find that it harmonizes with all other books in God's holy word. The general thought of this book is directed to man in his mortal state, and that as such like the beasts of the field, he is subject to death, still the writer did not fail to see the possibility of an immortal state hereafter. For he says, "Keep thy feet when thou goest to the house of God," etc. chap. v. 1.

If we compare Scripture with Scripture, we will see that Solomon stands not alone among the Bible writers in his positions "concerning the soul."

After God made man, he tested his loyalty, and said, "In the day thou eatest thereof thou shalt surely die," (margin) "Dying thou shalt die," but man did not and became the subject of death, and God said unto him, "Dust thou art, and unto dust shalt thou return." The same is meant in each case. It was the "thou" that could sin, the "thou" that was of the dust, the "thou" that could die, the "thou" that could return to dust again.

Now the question arises, What is death? Is it not cessation of life? So the testimony of the King of Israel is in harmony with God's word to Adam. For "He died" not his body died, and his spirit or his soul as it is called remained conscious as we are taught now by the theologians, but that "He died." The "He" or "thou" that God made of the dust of the earth.

Again we read, "And flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, all that was in the dry land died," Gen. vii. 21–22.

Here we see that man is catalogued with the birds, beasts, and reptiles of the earth. So Solomon was not far wrong when he said, "That which befalleth the sons of men befalleth beasts, even one thing befalleth them; as the one dieth so dieth the other: yea, they all have one breath, so that man hath no pre-eminence above a beast," etc. "For the living know that they shall die, but the dead know not anything." Let it be remembered that this is not the only place where such language occurs. We read in the Psalms "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish," Ps. cxlvi. 3–4. So the thoughts of Solomon are like the thoughts of his father David.

Then in said article we are told, those who quote, "the dead know not anything" to prove unconsciousness in death, should also quote, "neither have they any more a reward, for the memory of them is forgotten."

To this we say, that man forfeited all rights to life and rewards by his disobedience. For "The wages of sin is death," Romans viii. 23. "And sin when it is finished bringeth forth death," James i. 15. "They shall be as though they had not been," Obadiah xvi.

Read again, "He (God) will keep the feet of his saints, and the wicked shall be silent in darkness," 1 Sam. ii. 9. "Let the wicked be ashamed, and let them be silent in the grave," Psa. xxxi. 17. "The dead praise not the Lord, neither any that go down into silence," cxv. 17. "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth," Isa. xxxviii. 18.

Sometimes death is represented in the Scriptures as a sleep. For example, "And the Lord said unto Moses —Behold thou shalt sleep with thy Fathers," Deut. xxxi. 16. "So David slept with his fathers, and was buried in the city of David," 1 King ii. 10; Acts ii. 29; and xiii. 36.

"Asariah slept with his fathers, and was buried in the city of David," 2 Kings xv. 7.

Many more Scriptures can be referred to, but to be brief we omit them.

What consciousness can there be when asleep, if we speak of man in a natural sleep, he knows nothing; so how can he know any thing when sleeping the sleep of death. "For in death there is no remembrance of thee, in the grave who shall give thee thanks," Psa. vi. 5.

Thus we see that Solomon was not alone in showing unconsciousness in the death state.

Death was introduced into the world by sin, and sin was introduced by the devil; and Adam the representative of mankind was the victim, so all men became sinners. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ....Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," Rom. v. 12–14.

Therefore, if God had left man to himself, death would be an eternal sleep, and man would remain in silence for ever and ever. But God promised that the "seed of the woman shall bruise the serpent's head." For that reason God sent his Son into the world to undo or to destroy what the old serpent had done.

Jesus said, "I am come that they might have life, and that they might have it more abundantly," John v. 10.

So Jesus having taken upon him our nature, to restore man to his primitive state, and thus more than his pristine glory will be given to him. For Jesus died and rose again from the dead: and left the gates of the grave ajar, that when he shall come again, the gates of hades shall fly open, and the saints shall come forth to eternal life, then shall the "living soul" be immortal, by becoming a "partaker of the divine nature, having escaped the corruption that is in the world through lust," 2 Peter i. 4.

So in conclusion we say, We may look for consciousness in the future, if obedient: but not in the death state. Let us join in with the Psalmist and say, "I shall be satisfied when I awake with thy likeness." Psa. xvii. 15.

J. B. Cox.

*Dear Restitution:*

As this is a time when politics is uppermost in the minds of many and reform much talked of, I would like to say a few words about the greatest of these reforms, and tell the readers of our paper why I am not a prohibitionist. I believe in the principles of prohibition. I believe the people of this land have as much right to vote down the terrible curse as they have to institute any other reform in the laws of the country. I am deeply interested in the contest, my sympathies are all on one side. Though only a woman I have the heart of a giant when I think of the terrible wrongs that are perpetrated under the cloak of the law, when I think of the slimy folds of the deadly serpent that is twining itself about and defiling the pure and innocent, leaving scarcely a home in all this broad land untouched, oh I have no words to express my feelings or the eagerness with which I would join this crusade against the enemies of Christ. But I hear the voice of the Master, "Put up thy sword." My kingdom is not of this world, if my kingdom were of this world, then would my servants fight." We are pilgrims and strangers here. "Our citizenship is in heaven." The weapons of our warfare are not carnal. Of what use is a vote without an arm behind it. Be patient then you of "the little flock" who are panting to rush into this fight against the enemies of "God and home and native land."

You will be called cowards and traitors by those who in their misguided zeal fail to understand your position, but never mind "to obey is better than sacrifice," wait for orders, judge nothing before the time. Let us hasten that time by prayer, renewed consecration and a more faithful use of the sword of the spirit which is the word of God, our only weapon, and rest assured that when the time comes we will not be held back. "This honor have all the saints," Psalms cxlix. 9. Yours hoping for the soon coming of our great commander and the orders to move forward. ALICE ADAMS.

[The end of distilleries, breweries, and saloons, will probably not come till they all go down in the quenchless fires of the last day. ED. RES.]

Members and friends of the Association for the Promotion of Christian Knowledge, are earnestly requested to attend the Fifth Annual Meeting which is to be convened in the "Church of the Second Advent," 12th and Dickenson Sts. Philadelphia, Pa., beginning Friday eve, Sept. 28, and closing Sunday eve, Sept. 30th. We expect to have a feast of good things. Good speakers will address the meetings. Those who intend to be present will please notify the Pastor of the Church, Elder C. O. Ramsay, 1909 South 11th St. Philadelphia, Pa., so that proper arrangements can be made for the accomodation of all visitors.

JOHN DONALDSON, Sec.

Without faith, it is impossible to please God. We may have organization, activity, benevolence and zeal, but if faith be wanting, there is a body without spirit. The following is to the point:

If suddenly, and now, the chief prediction of the New Testament should be fulfilled, and the Lord Jesus Christ should appear in all his glory to the world, what would he find among the churches that bear his name? He would find many "Societies," of many names. The A. B. C. and the D. E. F. and the G. H. I. and the X. Y. Z.—but would he find FAITH? If this question appear to any one impertinent, or out of place, let him reflect that the Son of man himself asked it. It is not our interrogation.

## THE RESTITUTION.

TERMS { One Year . . $2.00. Six Months . . 1.00. Three Months . .50.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

# IT IS VERY ASTONISHING!

## What Is Astonishing?

The fact that many of our subscribers let their subscriptions run out, and go on owing us for months and years, and when written to about it pay no attention to letters.

Another astonishing fact is that many others write and say they will pay as soon as they harvest their grain, or at some other set time, and when that time comes pay no attention to the promise they have made, and feel really hurt if we suggest that they redeem their pledge.

Look at your label, and see if you owe us something, and if you do, please send it to us today. We need it, so don't put off writing another hour. Are you poor? Can't you pay? Then write and say so. We want to hear from you. Write something, and that immediately. We wish to be very kind to the poor, we feel to sympathize with you, for we know how it is ourselves. No poor person has asked for our paper and not received it. So you need not be afraid, we will not harm anyone. But don't let the matter run any longer.

PLEASE ATTEND TO IT RIGHT AWAY.


# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 10, 1888.


WE think the probabilities are that the contemplated National Conference will be held, and so a beginning be made in this direction.

NOTHING is so pleasing to God as exact obedience to all his requirements. Saul lost a kingdom through his disobedience, and Moses failed to enter the land of promise by going beyond the simple requirement of God in his over-acting zeal and impatience. We have a crown of glory at stake, and let us be careful to win it lawfully—as it can be won no other way.

LET us be very careful in these days of political strife to not lose our interest in the cause of our Savior. There will be a tendency to neglect assembling ourselves together as well as to leave off prayer and reading the Scriptures daily, unless we are carefully on our guard. Our Redeemer knew well the dangers of the last days when he said, "Watch and pray."

FROM the Department of the Interior we have been favored with the Report of the Commissioner of Pensions for which we tender our grateful thanks. As items of interest to our readers we note that the whole number of pensioners remaining on the rolls at the close of the fiscal year was 452,657; the amount of money expended for pensions was $78,775,861.92; the cost of disbursements, etc., was $3,202,524.67, making a total of $82,038,386.59. As the total expenditures of the Government for the fiscal year were $267,924,801.13, it will be seen that pension expenses are quite a large proportion of the entire outlay of the Government. The cost of war should make us desire the reign of the Prince of Peace.

Some two or more years ago we copied an item purporting to show that the last revolutionary pensioner—a widow—had died. That person was, as we suppose, an actual revolutionary woman. Of later marriages and old veterans the report says, "The last two surviving revolutionary soldiers who were allowed pensions under a general act were William Hutchings of Hancock Co., Me., who died May 8, 1886, aged one hundred and two years, and Samuel Downing, of Saratoga County, N. Y., who died February 18, 1867, aged one hundred and one years. The following soldiers were granted pensions by special acts, dated February 29, 1867: John Gray, Noble Co., O., who died March 28, 1850, aged one hundred and five years, and Daniel F. Bakeman, of Cattaraugus Co., N. Y., who died April 5, 1869, aged one hundred and nine years. On the 4th of June, 1887, there were, drawing pensions as widows of soldiers of the revolutionary war, thirty-seven persons. Since my last report, the names of Nancy Bustin, widow of William Bustin, of Tennessee, aged eighty-four years; Mary Casey, widow of John Casey, of Ohio, aged eighty years; and Freelove Barnes, widow of Jonathan Seeley, of Michigan, aged ninety-two years, have been added to this roll), which was during the year reduced by the deaths of Margaret T. Brooks, (Georgia), aged eighty-two years, Fanny Chance, (Indiana), aged eighty years, and Judah Harris (North Carolina), aged eighty-eight years, as reported from the pension agencies, leaving thirty-seven widows of revolutionary soldiers drawing pensions at the present time."

How passes the world away! The Editor can look back to the days of childhood and youth, and recall the names and faces of a number of revolutionary veterans and their wives who were then engaged in all the common activities of life, and who had lived and suffered through the war that severed this country from British rule. Not one of these men or women of revolutionary times is alive today. The widows, now pensioned, were the young wives of old revolutionary soldiers.

We moved into Indiana Feb. 6, 1836. In 1837 we saw the last two revolutionary soldiers with whom we had ever become acquainted. The name of one was Joseph Parrett, Sr., and the name of the other was Michael Burdge who was step-father to the Editor's first wife. He died in the winter of 1840 in Tioga Co., N. Y. He and my wife's mother, Lucy Burdge, visited us in our home on Eel River, Whitley County, Ind. At his advanced age he travelled with horse and buggy to Western Tennessee, and from thence through Indiana into Michigan, and so back to New York. In this tour through the new country and sparse settlements he was accompanied by his wife. He was a Protestant Methodist, and a preacher in that denomination, having left the Episcopal Methodists with whom he had been associated for nearly or quite half a century. In the revolutionary war he was a prisoner and experienced the terrible sufferings on board the British prison ships. In his last years religion was his theme and prayer his occupation in a manner. He was also very well informed, being quite a reader, and the Editor derived much instruction from him, and from books in his library, while living in Western New York. We trust this official information, with what we personally supply, will interest our readers.

### ROMANISM.

Below we place before our readers several items on Romanism. The first item from the N. Y. *Independent* contains a capital suggestion, which is that the State should assume control of all children so far as making it compulsory that all of school age in good health should attend the public schools, or private schools authorized by the State. Notice the sneaking villainy of a prelate imposing a tax of fifty cents a week on servant girls, who are directed to assess that much more in the shape of higher wages on Protestants who may employ them. Bequests for masses will strike our readers as a curious way of relieving departed souls (?) from the penalty for sin. Then the Pope's possible removal from Rome in consequence of Italian hatred, will be regarded as a striking sign of the times.

"All Massachusetts is exercised on the public school question, raised by the attitude of the Catholics. Children of Catholic parents hitherto attending the public schools, have been ordered to attend parochial schools, and many of them will do so. The Boston Evangelical Alliance passed resolutions on Monday appointing a committee to protest to the Boston School Committee against the withdrawal of Swinton's text book from the schools; and calling upon the State to resume at once control of the public schools, and to make attendance compulsory upon all children of school age and good health, except those who attend private schools approved by the State.

According to Boston dispatches, Father Barry, a Roman Catholic priest of Hyde Park, a Boston suburb, has instructed the servant girls in his parish to demand fifty cents per week more wages and to contribute the extra amount toward the building of a parochial school. The order creates considerable consternation among the thrifty housewives, who are dismissing their servants as fast as the latter make the demand.

THE SOUL AS AN HEIR-AT-LAW.

Two sisters in 1662 left their own souls as the heirs to property to the value of £280. Of this the executor, with permission from the Archbishop, lends £56 to Michael, their nephew, to pay for his education, to be afterward returned; £16 he gives in alms; £28 for masses. He proposes to give £4 more in alms, and the rest as honoraria for masses. A request is now made to him for the £56 previously loaned to Michael, to be given as an alms to two young ladies belonging to the same family. The executor seeks from Rome approval of his past disbursements and authorization for those proposed. The Archbishop sanctions the step. Ricci-Paracciani is quoted to show that money left for the salvation of one's soul, and for the glory of God, may be lawfully devoted to pious purposes or to the poor, since whatever is expended upon such purposes is spent for the glory of God and the good of the testator's soul. Pitonious teaches the same, and the Sacred Rota has approved of such administration of property. Many masses have been said for the intention. The answer of the Cardinals is that no authorization is needed, thus, of course, sanctioning the several disbursements.—*St. James' Gazette.*

ROME, Sept. 13.—Mgr. Schiaffino has presented to the Vatican a memorandum on the eventuality of the Pope leaving Rome. He approves Belgium as a Papal residence, owing to its neutral and Catholic character, but he is not in favor of the selection of Belgium except under a guarantee from the powers. He approves the departure from Rome only in the event of a rigorous application of the penal code, or war with France, when the Vatican would become an object of suspicion.

In the New York *Herald* of Sept. 2, 1888, is a telegraphic communication from Pittsburg, Pa., which reads as follows:—

PITTSBURG, Pa., Sept. 1, 1888.—Father Schuck, of Millhousen, near Indianapolis, Ind., passed through the city this morning, en route from Rome, Italy, to his home. Father Schuck is one of the best known priests in the West, has a large and influential congregation at Millhousen, and had recently had the honor of a personal interview with the pope. In speaking of the latter the reverend Father said: "The pope, who is now upward of seventy-eight years old, is in excellent health for a man of his age. He seems to be full of life and vigor and may live for many years. He is having considerable trouble with the Italian government, which may have an effect on him physically."

"Do you think he will have to leave Rome?"

"I certainly do. In fact I am almost positive that he will leave within two or three years. The Italian government has been treating him and the Church in a terrible manner. The government has confiscated all the property and only left him the Vatican. The king is living in the palace formerly used by the pope for a summer residence. To be candid with you, it will be impossible for the pope to remain there much longer. There is no use disguising the fact. Not half has been told about the indignities heaped upon our Church by the people of Rome. There is a bitter feeling against our religion, and the sooner the pope moves the better. The people are so bitter that a priest is liable to be insulted on the street at any time. I myself was never insulted, but it is wonderful the feeling that is manifest."

"What seems to be the feeling among the Church dignitaries there?"

"Every one I spoke to was of the opinion that the pope would have to leave, and of course from that I formed my opinion."

"If he decides to move where will he go?"

"O, to Spain, of course; that is the only place for him to go."

Catholics and Protestants who visit Italy tell the same story about the hatred of Italians toward the Papacy. This hatred will not stop after the confiscation of all public Romish property. It will increase more and more. The crimes of the Church of Rome for a thousand years are unavenged, and her day of judgment is at hand. Then the friars, monks, nuns, priests, bishops, archbishops, Jesuits and multitudes of the laity, together with the pope, will experience the most awful judgments that were ever inflicted upon a professedly religious body. Ere that fearful moment comes, God's people who are in that church of corruption, hypocrisy, deceit, superstition, and crime, will be called out of her. Before the awful calamities of A. D. 70 fell upon the Israelitish Church, thousands fled from Jerusalem. So now it may be with the Church of Rome. How glorious the time beyond will be when the everlasting kingdom will be established in all the earth. But the darkness of midnight must precede the dawning of the day.—*Herald of Life.*

PHILADELPHIA, Sept. 15, 1888.

At a meeting of the Church of the Second Advent held this day it was unanimously resolved "That this Church is in hearty accord with the plan of a general conference as proposed by Elder Geo. F. Work; that we name Philadelphia as the place and November 16th, 1888, as the time for holding it. We appoint Elder Geo. F. Work as our delegate to represent this Church at the conference, and request our Secretary to so certify to the Editor of THE RESTITUTION and to Elder Work. In the event of Philadelphia being the place selected, we cordially invite our brethren and sisters from other places to attend, promising to do our utmost to make their visit pleasant and agreeable."

JOHN H. DAWSON, Sec.

# Selections.

### JOHN'S FOREVIEW OF ROMANISM. No. 2.

A comparison of this Roman enemy of God's people described by John with the "little horn" foreshown by Daniel, demonstrates the important fact of their identity. They are one and the same. Observe the following points:

I. The persecuting horn seen by Daniel is a horn of the Roman empire; it is a Roman horn. And the persecuting head seen by John is a head of the Roman beast. In this they are alike. Each is Roman.

II. The persecuting horn grows up in the later, or divided state of the Roman empire; it rises among the ten Gothic horns. The persecuting head seen by John also grows up in the same later state of the Roman empire, for it follows the seven heads, and is the last. The sixth was said by the angel to be in existence in John's time, and the seventh was to last only a short season,—be wounded to death, and then revived in a new and final and peculiarly tyrannical and persecuting form. The "little horn" in Daniel belongs to the later ten-horned, or Gothic, period of the Roman empire; and the revived head of the empire seen by John belongs to the same period. You will note this point—their period is the same. This is a second mark of their identity.

III. Each has a mouth. Now here is a very distinct and remarkable feature. The other horns and heads were dumb; but this speaks. Of the persecuting Roman horn we read in Daniel, it had "a mouth;" and of the persecuting Roman head we read in John, "there was given unto him a mouth."

IV. In each case this mouth speaks the same things. Of the mouth of the Roman horn Daniel says, in chapter vii., "it spake great things" (v. 8), "the great words which the horn spake" (v. 11), "very great things" (v. 20), "great words against the Most High" (v. 25). While of the Roman head in the Apocalypse John says: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. xiii. 6). The horn speaks; the head speaks, each speaks great things; each speaks blasphemies. This striking correspondence is a further indication of their identity. Each has

*stoma laloun megala* (Dan. vii. 8),

*stoma lalon megala* (Rev. xiii. 5).

The expression is exactly the same in the Septuagint translation of Daniel and in the Apocalypse.

V. The horn has great dominion. It plucks up three horns; it has "a look more stout than his fellows," v. 20. It makes war and prevails; its great "dominion" is eventually taken away and destroyed: "they shall take away his dominion," v. 26. Similarly the head has great dominion; "power was given him over all kindreds and tongues and nations." The application of these words should not be pressed beyond the sphere to which they belong. In that sphere, for a certain period, the power of the horn or head was to be supreme and universal. In the fact of their dominion they are alike.

VI. Each makes war with the saints: each is terrible as a persecutor of God's people. Daniel says: "The same horn made war with the saints, and prevailed against them. . . . He shall wear out the saints of the Most High. . . . They shall be given into his hand until a time, and times, and the dividing of time." John says: "It was given unto him to make war with the saints and to overcome them," Rev. xiii. 7. John describes the method of this warfare, in what way and for what reason the "saints" or "martyrs of Jesus" "should be killed," Rev. xiii. 15; and it is of these martyrs the voice from heaven says, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them," Rev. xiv. 13. In their persecution of the saints Daniel's "horn" and John's revived "head" are alike.

VII. The duration of each is the same. This too is a noteworthy feature. The duration of the persecuting horn is mystically stated in Daniel as "time, times, and the dividing of time," or three and a half times, Dan. vii. 25. And the duration of the persecuting head in the Apocalypse is stated to be forty-two months. "Power was given unto him to continue forty and two months," Rev. xiii. 5. And these are the same period. This will appear from a comparison of the seven passages in which this period occurs in Daniel and the Apocalypse; in these it is called 1,260 days, forty-two months, and three and a half times. Now 1,260 days are forty-two months, and forty-two months are three and a half years. What these symbolic periods represent is another question; our point here is their identity. The persecuting horn and persecuting head are exactly the same in their duration. This is another proof of the sameness of the reality they represent.

VIII. They end in the same manner and at the same time. This completes the evidence of their identity. The persecuting horn is slain by the Ancient of days revealed in judgment, and the glory of his kingdom, Dan. vii. 9–11, 22. The persecuting head is slain by the "King of kings and Lord of lords" revealed in that judgment in which he treads the winepress of the fierceness and wrath of Almighty God. The judgment is the same, Rev. xix. 11, 20. The "little horn" and revived "head" then are alike in place, time, character, authority, persecuting action, duration, and doom. They arise at the same point; they last the same period; they do the same deeds; they come to their end at the same moment, and by the same revelation of Christ in the glory of his kingdom. They cannot prefigure two powers absolutely alike in all their respects; but one and the same. Even the Church of Rome admits their identity. It teaches that both are symbols of the great persecuting power.

The way is now clear to consider the interpretation of this prophecy. It is indeed determined already by this very identification. The little horn of Daniel prefigures, as we have proved before, the Papacy of Rome. So then does this revived head. We will examine briefly the evidences which sustain this conclusion; but as we have already sketched the history, we need not dwell at any length on the different points. We will take the prophetic features in the order in which we have already presented them, considering first the facts relating to the rise, and then those concerning the reign, of the power in question.

First then as to its rise. The predicted head rises from the Roman empire. It is therefore Roman. So is the Papacy. We have called the system which owns the pope as head Romanism, because its seat is the seven-hilled city.

Secondly, the predicted persecuting power grows up in the second stage of Roman history. It is the seventh or last head of the old empire revived. Now this is the exact position of the Papacy. The Papacy belongs to the second or Christian stage of the Roman empire. It grew up among its Gothic horns or kingdoms. It was the revival of a power which had been slain. When the pagan empire was overthrown the Papal rose in its place. First the Cæsars ruled in Rome, then the popes. The Goths overthrew the Roman empire in the fifteenth century; Romulus Augustulus abdicated the imperial dignity in A. D. 476. This was the "deadly wound" of the seventh head. From that date the Papacy grew with freedom, grew up among the Gothic horns. It was a revived head. The power of the Cæsars lived again in the universal dominion of the popes.

The Papacy was small at its beginning, but grew to great dominion; it exercised as wide a sway as the Cæsars it succeeded; all Europe submitted to its rule; it claimed, and still claims, a power without a rival or a limit. Hallam, as we have already remarked, says of the thirteenth century, the noonday of Papal power: "Rome inspired during this age all the terror of her ancient name. She was once more mistress of the world, and kings were her vassals." Remember the proud title taken by the popes, rector orbis—ruler of the world. In this also the Papacy fulfils the prophecy.

Observe, secondly, that extraordinary feature both in Daniel and the Apocalypse, the mouth of this power. Both the horn, in Daniel, and the head, in John, has a mouth, *stoma laloun megala*—"a mouth speaking great things." This feature is marvellously fulfilled in the Papacy. What a mouth has that Latin ruler! What a talker! what a teacher! what a thunderer! How has he boasted himself and magnified himself, and excommunicated and anathematized all who have resisted him? Has the world ever seen his equal in this respect? All the Gothic kings were his humble servants. He was, by his own account, and is, the representative of Christ, of God, ruler of the world, armed with all the powers of Christ in heaven, earth, and hell. He is infallible; his decrees are irreformable. A mouth indeed is his, a mouth speaking great things!

Notice, in the third place, his warring with the saints. In the Apocalypse we read, "It was given to him to make war with the saints, and to overcome them." I will not do more than remind you of the fact that, terribly as the saints suffered under the Cæsars of pagan Rome, they suffered far more terribly and far longer under Papal Rome. Let the massacres of the Albigenses, the Waldenses, the Hussites, the Lollards, the massacres in Holland and the Netherlands, the massacre of St. Bartholomew, the massacre in Ireland in 1641, the tortures of the Inquisition, the fires of the stake kindled over and over in every country in Europe—let these speak and testify to the fulfillment of prophecy. Yes; the Papacy has made war with the saints, and overcome them, and worn them out, and would have totally crushed and annihilated them, but for the sustaining hand and reviving power of God. In its prolonged, cruel, and universal persecution of the saints, the Papacy has fulfilled this solemn prophecy.

Notice, in the fourth place, the predicted duration of this persecuting power. Daniel mysteriously announces its duration as three and a half times; John as forty-two months. The symbolical nature of the prophecy, as well as the vastness of the subject, forbid us to take these times literally. As the beast is symbolic, and its various parts symbolic, so the period of its persecuting head is symbolic. You find this period mentioned seven times over in Daniel and Revelation, and called 1,260 days, forty-two months, and also three and a half "times." These are, as we have said, the same period. Calculate for yourself, and you will find it so. Now, both in the law and prophets, a day is used as the symbol of a year. Moses, Ezekiel, Daniel use it thus. The seventy weeks of Daniel, or 490 days to Messiah, were fulfilled as 490 years; that is, they were fulfilled on the year-day scale. On this scale the forty-two months, or 1,260 days, are 1,260 years. We ask then, has the Papacy endured this period? An examination of the facts of history will show that it has. From the era of its rise in the sixth century, at the notable decree of the emperor Justinian, constituting the Bishop of Rome head of all the Churches in Christendom, A. D. 538, 1,260 years extended to 1793, the date of the tremendous Papal overthrow in the French Revolution. Here we have a fact of great importance. Note it well. To this we add the further fact, that from the analogous decree of the emperor Phocas, confirming the headship of the pope over Christendom, in the year 607, 1,260 years extended to 1866–7, the initial date of the recent remarkable overthrow of Papal governments which culminated in the loss of the pope's temporal power in 1870. In that year the Papacy assumed the highest exaltation to which it could aspire, that of infallibility, and lost the temporal sovereignty, which it had held for more than a thousand years. Thus the predicted period has been fulfilled. What an evidence is this! The Papacy has fulfilled the prophecy, not only in its geographical and historical position, its moral character, its political power, its blasphemous pretentions, its tyrannical career, but in its very chronology,—in the point of its rise, the period of its duration, the era of its decline, the crisis of its overthrow.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

# News Items.

Advices from Cuba report that the recent hurricane and tidal wave on that island destroyed thousands of buildings and ruined the crops. Over 800 lives were lost. The total loss by the destruction and damage of property is estimated at $10,000,000.

Professor Richard A. Proctor, the eminent scientist, arrived at New York from Florida on Monday last and took a room in the Westminster Hotel. Tuesday he was taken ill with yellow fever and that evening was removed to the Willard Parker Hospital, where he died with the black vomit Wednesday evening. The case was isolated and the greatest precautions taken, so that no fear of the spread of the infection is felt. Professor Proctor was to have sailed for Europe next Saturday.

According to the annual statistical report of the German Jewish community, the number of Jews in the kingdom of Prussia in 1880 was 363,790, or 1.32 per cent. of the total population; in 1885 the number was 366,648, or 1.29 per cent. There was thus an absolute increase in the Jewish population, but a relative decrease.

The Rev. W. F. Davis, who was sentenced to one year's imprisonment for preaching on Boston Common without a permit, was released from jail last week after having served ten months, his term having been shortened because of good behavior. He was received by many friends. The carriage which bore him to his home in Chelsea was followed by others filled with friends. Mr. Davis will not say whether or not he will again preach on the Common.

### It does not Destroy but Elevates.

It is not the object of Christianity to destroy anything that really belongs to human nature, but to purify and elevate it. The divine power is put forth, not to reduce our individual characteristics to a dead level, but to quicken and to make them more sharply defined. The gospel imparts new life to every power of the soul. The Holy Spirit works in us in order to bring all our faculties into harmony with one another, and all with God. Hence his operations will be different in different minds, although the result will be the same—regeneration, new life. The philosopher will continue a philosopher after his conversion. He will still search into the causes of things, will dwell in the lofty region of abstraction, and will find his chief delight in the contemplation of the deep and fundamental doctrines of Christianity, and in harmonizing them with the reason. The man of powerful imagination will not lose it by becoming a Christian. It will continue its flights, but will be purified by the vital power of godliness. He will dwell on the more imaginative and poetic themes of Christianity, and will move in altogether a different sphere from the other. The matter-of-fact man will remain so after he becomes a Christian. His chief delight will be in the practical duties and doctrines of the gospel. The loving soul will live on love, and will merge all the other doctrines into that of love; while the man in whom the conscience bears away will delight to illustrate the laws of eternal justice. Every one, according to his natural faculties, will give prominence to a particular phase of Christianity.

### DEATH OF IRVING O. THOMAS.

Irving O. Thomas, well known to Pittsburghers connected with the petroleum trade, died at the Homeopathic Hospital last evening at 10:10 o'clock of typhoid fever.

He was born at Whitby, Ontario, Canada, on March 3, 1860, where his father at that time had taken up his residence, going there from St. Lawrence county, State of New York. In the year 1877, when seventeen years of age, he came to the United States with his father, who then resumed his residence, settling at Dover, Delaware. Mr. Thomas entered the business of job printing on Diamond street, Pittsburgh, from which he went to Delaware to complete his studies. He then went to Bradford, Pa., in 1881, to accept a position as stenographer and amanuensis with the United Pipe Lines. After a short residence there, Mr. W. T. Scheide, General Manager, appreciating his good qualities, took him to his own office at Oil City, where he remained till April 7, 1883, when Captain Vandescrift, President of the United Pipe Lines, engaged him to come to his office here, where he continued until his late sickness.

He was taken ill on August 23, and for the benefit of nursing went to the hospital the following day.

He was accomplished in many ways, not only being one of the most expert shorthand writers, but also a linguist—able to read and speak French as well as English. He had been a notary public for several years. All who knew him will realize the loss of one anxious to relieve the burden of a friend. His father and mother had been with him for several days before his death, having been called here by his illness.—*Pittsburgh Dispatch, Sept. 4, 1888.*

This was our youngest and only unmarried child. He was a noble young man. He had been an obedient and consistent believer of "the gospel of Christ which is the power of God unto salvation" for many years. It is a sad bereavement. But it is a great satisfaction to know that he sleeps in Christ—that he will live again—that he will have part in the first resurrection—that he will be raised incorruptible—that we shall see him, and never part again. Elder Cloughs of Allegheny City was present at the funeral, and talked to the people about "the hope and resurrection of the dead," very appropriately and ably; showing that while Atheism, Infidelity, Skepticism, Philosophy and Science can afford no comfort in the time of such bereavements and heart-rending grief, the Scriptures present us with "a strong consolation"—a "blessed hope."

We have been here for some time, and are obliged to remain several days longer. L. O. THOMAS.

HALL.—At Foothill, Ont., September 3, 1888, Benjamin Ball, in the 82nd year of his age.

Blessed are the dead who die in the Lord. P. H. BOUK.

# Youth's Column.

### WILD ROSES.

Blooming little rose bush,
Wet with morning dew!
I can read my life tale,
Plainly writ in you!
Here are scarlet blossoms,
Glistening, dewy wet,
There are future flowrets,
Buds, not blossoms yet.
These are childhood's moments,
Mingled joy and tears;
Gladsome with the promise
Of the future years.
Here are scattered leaflets,
Lying on the ground,
By the summer breezes
Loosely spread around.
These are youthful pleasures
Gone and passed away;
Withered like the blossoms,
They have had their day.
Here are prickly thornsplikes,
Round the flowrets worn:
We must pluck the blossom
Fearing for the thorn.
These are life's attainments,
Trials never done;
'Tis through painful labor
Wisdom can be won.
Summer's beauty faileth,
Blossoms yield to seed,
Every season labors
For another's need.
Life is more than pastime,
Death is more than rest;
Building for the future
Let us do our best!

### HE SEES.

A little girl of nine summers came to ask her pastor about joining the church. She had been living a Christian for several months, had been properly taught and answered the usual questions promptly and properly. At last the pastor said:

"Nellie, does your father think you are a Christian?"

"Yes, sir."

"Have you told him?"

"No, sir."

"How then does he know?"

"He sees."

"How does he see that?"

"Sees I am a better girl."

"What else does he see?"

"Sees I love to read my Bible and to pray."

"Then you think he sees you are a Christian?"

"I know he does; he can't help it," and with a modest, happy boldness she was sure her father knew she was a Christian because he could not help seeing it in her life. Is not such the privilege of all God's people, to be sure that others see they are following Christ?

We remember hearing of a poor, hard-working man whose fellow-laborers laughed at him, told him he was deceived and pressed him with difficult questions. At last in the desperateness of his heart he said, "I am a saved man. Go ask my wife if I am not. She sees I am."

This is what Christ meant by being witnesses and lights in the world. Not only orthodoxy of faith and boldness of confession, but a manner of life which, even without spoken words, testifies of a new life and love.

This is the best evidence of our religion. When those who work with us in the mill or store or on the farm see that we are living a new life, then our words have power. This is the privilege of everyone. We may not be rich or educated or eloquent, and hence not able to give much or teach much or speak much; but we can live much, and good living is the best giving, the best teaching, the best eloquence. The poorest, the most ignorant, and the youngest can cause people to see they are changed. They can prove the reality of their conversion.

We cannot hide a good life. It shines. It may make no more noise than a candle, but like a candle it will be seen. Thus even a little boy or girl may be a light-bearer.—*Messenger.*

*Dear Youthful Workers:*

I have been so very busy lately that I am afraid I have neglected you, but I have been thinking of you all the time and now I am going to write. When I sat down I did not know what to tell you about, but in turning over the leaves of a little picture book I happened to think of a picture that I once saw. It was a scene in the life of Jesus. He was standing up and all around him were poor, sick people, waiting to be made well. Some were lying at his feet; some sitting, propped up by kind friends, looking up into his face; one poor, blind man was close by and on the other side another was coming, hobbling on a cane. And what do you think Jesus did? Did he tell them to go home, that he was not a doctor and had no medicine for them? No, he never was obliged to say, "I cannot cure you, you must die;" he only had to touch their eyes or their hands, or to say, "that he would make them well," and they were well, in an instant of time. He never gave any bitter powders, or nauseating drinks, but he took away the sins of the sick, and that made them well. It is sin that makes people die, you know. Was not Jesus good?

Well, he is just as good now, and just as willing to make us well as he was then. He wants us to be well, so that we can work for him.

I will give you a pretty text and close for this time. Sometime I will tell you about some little children who have trusted in God and been made well.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Lovingly,

S. R. WINCE.

*Dear Little Workers:*

Although a stranger to all of you, I hope I am not to the dear Savior who died for us all, nor to dear Auntie Wince who writes such precious letters to you. And reading about you in THE RESTITUTION makes me desire that there were more such bands of youthful workers, and to write something also to encourage you to persevere and become followers of the blessed Savior. It would be a great satisfaction to me to say or do something to guide the youthful mind into the way of truth; and the happiest recollections of my life are the moments spent with my own children reading and teaching them the truths of God's word. Youth is the seed time of the great harvest of life, and impressions received in childhood are the most lasting. We read in Eccl. xii. 1, "Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh when thou shalt say, I have no pleasure in them." These words were uttered by Solomon, the Son of David, the third king of Israel. He was great and wise, and his wisdom was given him from God in answer to prayer. After the death of his father David, he felt his inability to rule so great a nation. So he gathered the people together and went and offered one thousand burnt offerings to the Lord as was the custom. That night God appeared unto him and said, ask now what I shall give thee. So Solomon asked wisdom to rule the people. Then God said, because thou desirest wisdom and hast not asked riches, nor honor, nor the life of thine enemies, neither long life for thyself, lo, I have given thee an understanding heart, and riches, and honor, so there should be no kings like him all his days, and if he continued in his statutes would lengthen his days.

So you see God loves those who choose wisdom. Man looketh on the outward appearance, but the Lord looketh upon the heart, and the divine command is, keep thy heart with all diligence for out of it are the issues of life. Now while the heart is yet tender, and before sorrow has darkened your skies, take care to sow in your hearts the good seed of the word which shall spring up unto eternal life in the kingdom of God. Remember we all have a life work to perform, and if you begin early, always exerting a good influence over your companions you may come at last with rejoicing, bringing your sheaves with you. Hoping to hear from you occasionally through THE RESTITUTION, I remain your loving friend.

J. R. STEVENS.

*Dear Youthful Workers:*

I think I promised in my last letter to tell you about some little sick children, who believed God could make them well and who asked him to cure them.

One was a small boy who was very sick in a hospital. A hospital is where they take sick people in large cities who have nobody to take care of them. This poor boy had no one, mother or friends, to wait on him in his illness, so he was taken to the hospital.

The doctors came and looked at him. They were afraid he could not live. But one of them loved the Lord Jesus. The little boy asked him if he would not pray for him?" He said, "he knew Jesus would make him well." The doctor was glad to know that his little patient was looking to God. He felt sure then that he would get well, and he said he would pray. The little boy felt so satisfied and happy that he went to sleep, sure that the dear Jesus would hear the prayer of his friend.

In the morning he woke up almost well, and was soon able to leave the hospital. But Auntie Wince has forgotten the little boy's name, so she cannot tell you that nor where he lived, but she thought you would like to hear about him anyway.

Sometime she will tell you something more, because she wants you to trust your dear Heavenly Father just as this little boy did. Your loving friend, AUNTIE WINCE.

# Communications.

### EVIDENCES OF A DEITY.—Part 1.

I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west that there is none besides me. I am the Lord, and there is none else. Isa. xlv. 5, 6.

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else. Deut. iv. 39.

The evidences of a Supreme Intelligence are not alone confined to the pages of the books of the Old and New Testament; and the reasoning faculties in man,—the intuition, perception and judgment,—with many at least, would scarcely remain satisfied with an abstract statement of such an existence, apart from, and unsupported by collateral proof. But when the positive declarations of the Inspired Word are supported by external testimonies, derived from objects with which we are in almost continual contact, doubt is dispelled and the foundation of an implicit faith and trust is made more firm and stabilized. Such confirmation is omnipresent in the world around us. Design is everywhere apparent, testifying of a Superior Designing Intellect.

In every chemical formula by which compounds are formed, whether in the laboratory of the skillful chemist, or in the natural world, and, whether beneficial or injurious to the material world, and the organisms residing upon it; in all the varied manifestations of life, development and growth of the vegetable kingdom; in all the processes, functions, adaptations and vital manifestations peculiar to animal life and to animate beings; in all the relations of organic matter to its surroundings in the world, and whether endowed with life or undergoing the process of decay and disintegration; in every adaptation and conformity of part or member to its function, and relation to the economy of existence, and in every display of that wonderful conservation and correlation of matter and force, which is the domain of physics, is called natural law, there is a universal, harmonious adaptation of means to the production of definite results,—the ends justifying the means,—and the means used producing unvarying combinations, and uniform effects, which cannot, by any stretch of mental power, be attributed to inert, unaided matter.

Nowhere in the universe is there any lack of evidence of an intelligently directed design, where matter and force are found. A unit law pervades the entire universe, and this unit law is based, everywhere, on correlations and conservations, which when investigated and understood, plainly and unequivocally point to a Disposer whose powerful mentality is sufficient to grasp the entirety of the universe, and to comprehend the most minute detail of its effect upon the smallest molecules of matter, at the same time.

As an illustration from the domain of chemical analysis and synthesis; it is a known fact that the proximate elements, such as oxygen, hydrogen, carbon, nitrogen, sulphur, gold, silver, tin, zinc, etc., will only unite in certain constant, unvarying and uniform combining proportions; and when the required amounts are brought together under favorable circumstances, union will occur, and a new compound will be formed dissimilar from either of its factors; yet the union is always productive of the same definite compound, when the conditions of combination are the same; and this new element may again be separated into its proximate elements, while any excess of either factor, (less than an equivalent), will remain free and uncombined.

The prudent housewife combines the lye, the fatty matter and the water, and produces by their union a new article,—soap.—which differs from either of the chemical agents employed, with no less certainty than that the scientific chemist, who, in his laboratory has determined the combining equivalents of about 70 primary elements, that enter into the composition of all the various bodies of matter in the universe, so far as has been investigated. He has observed that

1 eq. of Nitrogen and 1 eq. of Oxygen forms Nitrous Oxide
2 eq. of Nitrogen and 1 eq. of Oxygen forms Hypo Nitrous Oxide
2 eq. of Nitrogen and 3 eq. of Oxygen forms Nitrous Acid
4 eq. of Nitrogen and 1 eq. of Oxygen forms Hypo Nitrous Acid
5 eq. of Nitrogen and 1 eq. of Oxygen forms Nitric Acid

and that

1 eq. of Carbon and 1 of Oxygen produces Carbonic Oxide
1 eq. of Carbon and 2 of Oxygen produces Carbonic Acid.

and so on through the list of elementary combinations.

The chemist can combine them, or discover them when found in combination, and separate them into the elements that enter into their composition and recombine, but he will invariably find the elements in just such proportions, and they will effectually resist a union except in accordance with their respective laws of chemical affinity.

Is it merely accidental that all bodies (of which the foregoing are only examples) are chemically formed strictly in the ratio of the combining equivalents of their respective elements, and that these cannot be made to unite in any other proportions?

It is true that every substance of which we have any knowledge is composed of some of the 70 proximate elements, separately, or compounded with one or more of the other elements, united according to the numerical value of the combining equivalents of each element. Is this fixed combining equivalent inherent in these proximate elements? If so, by whom was this inherency established?

One element is attracted by another and they become incorporated, losing their identity, to form a new body by chemical union, while another element is repelled and cannot be made to unite with either in any proportion. These elemental attractions and repulsions are well known and universal. If these properties are natural who made them so? Who arranged these affinities and made them permanent?

The combining powers of the elements are so well understood and their equivalents have been so thoroughly tested that when a new compound is to be formed of two or more elements, the chemist readily writes out the formula for the destruction of the old, and, of the exact elementary constituents of the new, noting at the same time what elements (if any) are disengaged and set free. Thus, for example he writes:—

Sulphuric Acid { Sulphur, Oxygen } + Zinc, Oxygen = Sulphate of Zinc Oxide
Water { Oxygen, Hydrogen } Set Free

Again:

Water { Hydrogen, Oxygen } = Water

In the above illustration, 1 equivalent of oxygen unites with the Zinc to form Zincic Oxide, (White vitriol), and is almost simultaneously changed to sulphate of Zincic Oxide by chemically absorbing three parts of Oxygen and the sulphur; decomposing the water and setting the one part of Hydrogen free; this may be caught in a proper vessel for examination and use. The Zinc has a greater affinity for Oxygen than the Hydrogen has, hence the water is destroyed and a new body is created from the elements.

In the next formula exactly one equivalent of Oxygen and one equivalent of Hydrogen are put together in a light glass vessel. After a few hours of exposure to the action of light, (or by the effect of a spark of electricity which will cause an explosion from the violence of instantaneous chemical union), the Hydrogen and Oxygen will disappear, and a little water will be found in the vessel in their stead. The amount of water will be found to be exactly equal to the quantity of gasses to their united equivalents.

In the double decomposition of the former, and the synthetic combination of the latter, accidental? Are they the results of chance? or, is there a fixed law of combination by which the chemist's formula is wrought out according to his expectation? If such a law exists by whom was it formulated, and who continually upholds and enforces it?

It certainly requires greater individual credibility to disbelieve in the existence of a Superior overruling mind, under the guidance of which the affinities, the attractions, the selections, and the chemical activities of the universe, are fixed and kept, and by which the cosmic evolutions have been controlled since the foundations of the universe were set in the immensity of space, than it does to believe in such an existence.

The outer coating of grains, and the seeds of plants is nearly or quite impervious to fluids. If a bit of varnish, or wax is put over the point of a kernel of corn, or over the stem or pointed end of a squash seed, or so as to fully cover the eye of a bean, they may be immersed in water, or deposited, without germination so long as the point or opening for the absorption of moisture remains thoroughly covered. Again, if a few clean beans, or seeds of the squash are immersed in tepid water for 24 or 36 hours, and are then carefully examined, the following are among the changes that will be noticed:—

1st. They are much larger than they were when dry.

2nd. The seed is soft and doughy to the touch.

3rd. A critical search will reveal a small opening near the eye of the bean, and at the pointed end of the squash seed through which the water has penetrated to the interior of the seed.

4th. If the seed be carefully opened with a sharp knife, an aqueduct will be found leading, by a circuitous route, to the interior space between the two lobes (cotyledons) of the seed, and beautifully packed between them, will be found the young plant attached to both of the lateral halves. The same general plan of germination is true of all seeds from the finest flower seed to that of the largest fruit; and, from the soft, membranous covering of some, to the almost flinty hardness of others.

The germ is within the body of every good seed; the channel for the transmission of moisture from the external world to the dry germ is present in every one; the bulk of the seed, intended for the nourishment of the germ until it is capable of maintaining a separate and independent existence, is there, while the impervious coat, for the protection of the infant plant and its store of food, covers all.

Let us trace the development of the germ still further. That part of the seed to which the embryonic plant is attached, and which, in all two-lobed seeds, are joined together by it, and that forms the bulk of the seed, is largely composed of sugar, starch and gum, besides a small quantity of a peculiar azotized (nitrogenous) substance, called, Diastase. When moisture is taken up by the seed, through its germinal opening, it is conducted by the little canal to the interior and comes in contact with, and softens the starch, the gum and the sugar, dissolving the latter, making it ready to be absorbed and assimilated by the little plant, which is also quickened into activity by the moisture. Sugar is the food of the little plant, and as fast as it is thus dissolved, taken up and appropriated, the diastase acting upon the moistened starch, converts it into dextrine (gum) and then into sugar for the further nutrition and growth of the plant germ.

The chemical composition of sugar, starch and gum are very similar, the formula—Carbon 24 parts, Hydrogen 22, Oxygen 22, answering for either of them.

Vegetables possess the property of decomposing sugar, straining out, as it were, the carbon, and of appropriating this element and the water, (Hydrogen and Oxygen in equal proportions), both which are essential to their growth and development, for plant nutrition.

In all seeds the processes of germination, and functional chemical analysis, are the same, and all yield obedience to the one universal method of unfoldment and growth.

Are the relations of the several parts in each seed, and the chemical changes necessary to bring each germ from latency into the full activities of plant life the result of a common law of vegetable production? Either they are, or they are not. If they are, through what agency was this law founded?

By whom were the lobes of all Dicotyledinous plant seeds arranged as a protection and a storehouse of nourishment for the tender germ?

By whose skill was the tiny aqueduct laid within the coating of the seed, and fixed to supply only as much moisture as is best suited to the necessities of the delicate plant, laying latent within the padded sack?

If it was simply a natural consequence for all seeds to be so organized, so developed, and so restrained; if all these activities are the product of nature unaided by an intelligent Intellect, it would assuredly require the most extraordinary exhibition of individual faith to receive and comprehend it.

J. K. THOMPSON.

(To be Continued.)

### Conference Report.

The union conference, composed of the old and new conferences of the Church of God in Michigan, was held at Dutton, Kent Co., Mich., beginning on the evening of Thursday, Aug. 23d, by preaching to a good house. Friday morning met at 9:30 o'clock for social meeting. Had a good feast after which Brother A. N. Seymour spoke on the "signs of the times," showing that the coming of the Lord was nigh at hand.

On Saturday morning met at 9:30 o'clock for social meeting, and while in the midst of a social feast word came to the church that Brother Woodward's house was on fire. This was a "scene not on the programme," but every brother proved himself adequate to the occasion; as was dryly remarked by a bystander, "these preachers seem to be full as good at putting out fire as they are at kindling it." After a sharp fight we got the fire under control, and although much heated and tired we proceeded once more to the church and there entered at once on the great business of the meeting, which was, if possible, to perfect the work already begun of uniting all of the brotherhood in one conference. The Declaration of Principles previously agreed upon was read, and after some explanation, a resolution to unite the old and new conferences was read and unanimously adopted. Brother Dwiggins suggested that we sing, "Praise God from whom all blessings flow," which was done with a will.

The election of officers resulted as follows: Pres. Jacob Lemon; Vice Pres. E. Hoyt; Sec. L. C. Chase; Treas. Amara Richardson; Evangelist, B. W. Woodward.

It was recommended that each church take action on the call of Brother Work relative to a National Conference, and report the same to THE RESTITUTION.

In the evening Brother L. C. Chase spoke from the text, "Where shall wisdom be found, and where is the place of understanding."

Sunday morning we enjoyed an hour of prayer, exhortation and song. Bro. Chaplin then spoke on the subject of Paradise, showing himself so much a master of the subject, that many expressed a wish that the discourse might be printed in tract form.

In the afternoon a Sister Jones spoke on the future life, and in the evening Brother Dwiggins spoke from the text, "Blessed are the meek for they shall inherit the earth." The meeting then closed by eating of the supper. We believe this to be the best conference ever held in Michigan. By its work the divided elements of the body of Christ in Michigan became a unit, and we trust will forever after "strive together for the faith of the gospel."

And now brethren and sisters in Michigan, let us strive as we never did before. We have an efficient evangelist but he must be sustained. And "God hath so ordained that they that preach the gospel should live of the gospel." Let each organized church report at once to the treasurer just how much they will give for the coming year. There are also many brethren and sisters who are isolated from church organizations, who are able to do something for the spread of the gospel. To such we say, send on your mite, or if you cannot pay now, send on your pledge and pay when you can, but we ask you in the "name of him who died" to do something, and let us give the truth such an impetus as it never before received in Michigan. Those desiring evangelical labor will address, B. W. Woodward, Dutton, Kent Co., Mich.

We would not forget to notice that Brother Richard Railsback, of Montour, Ind., was among those who greeted us from Indiana. Come again brethren. This report is necessarily incorrect as to detail. The secretary, Sister Woodward, lost her notes during the excitement of the fire, and this report, except of the business meeting, is made from memory. It is also remembered that on Friday Brother Chaplin gave a grand discourse on the resurrection. L. C. CHASE, Sec.

### To the Churches of God in the United States and Canadas and Sister Churches Affiliating with them, by Whatsoever Name they may be Called:—Greeting.

"The children of this world are, in their generation, wiser than the children of Light."

An anxious retrospect by many thoughtful members of the Church, reveals the fact that during the last twenty years, Churches, some large, some small, have been formed, existed for a brief period and then gone out of existence; that in other cases Churches would have been formed, but for the fact that the evangelist has been driven away from the field with his work half completed, because there was no aid rendered him, and his family necessities required him to abandon it and return to his daily labor.

In many cases Churches, built up on the doctrines first taught them, have had fatal discords introduced among them by later and unauthorized preachers, teaching contrary doctrines. To correct these and other errors of the past, and to increase ten-fold the good now being accomplished, it is the belief of many that the time is full ripe for an organized Union of the Church in all places, and for concentrated, persistent effort in proclaiming the Gospel as the many who have never had it properly presented to them. To bring about a union of all the Churches into "one body," it has been proposed to have a general conference of the Church, to be held this year, each Church in the country to be represented by a delegate under about the following conditions.

1st. Each Church of twenty or more members (or a group of smaller Churches to the number of twenty or more members) meet, vote upon, and send to the Editor of THE RESTITUTION before October first, 1883, the result of the vote, as to when and where this general conference shall be held; and also the name and address of a delegate of sound judgment and discretion, (not necessarily a preacher, unless the Church so prefers it), who shall represent, and cast the vote of that Church on the business matters brought before the conference.

2nd. Each delegate to take with him to the conference a written certificate from the clerk or presiding officer of the Church, stating that he is the accredited delegate representing, and entitled to vote for the Church, in the General Conference of the Church of God and Sister Churches wherever it may be held.

3rd. This meeting, when held, should extend for ten days, over two Sundays, say from Friday evening to the second Monday evening, and the time and place for holding it will be announced by the Editor of THE RESTITUTION as he shall find best represents the choice of a majority of the Churches writing to him before October 1st. The questions each delegate will have power to vote upon will be:

a. A Covenant, the same in all Churches, short and scriptural, which shall be subscribed to by all members as they are received into the Church.

b. The arrangement of the best and most permanent form of collecting the income needed for the support of each individual Church; of State and other Association of Churches; and of providing a fund for general evangelistic work; and who shall administer to that fund.

c. How weak and needy Churches can best be fostered and cared for.

d. How, and under what authority shall general or special evangelists represent the Church.

e. The power to make rules for the government of this and future yearly general conferences, and to decide when and where the next general conference shall meet and how delegates shall be appointed.

f. If any other propositions are presented at this general conference, they may be voted upon by the delegate subject to subsequent ratification by his Church.

That lack of means may not prevent any delegate from attending this important conference, the Church at Philadelphia agrees that, where a Church is not able to bear the entire expense of sending its delegate, each of such delegates shall receive from this Church a contribution of $10.00 towards his expenses, wherever it exceeds that sum if the general conference is held west of Harrisburg, Pa.; or of $20.00 each, if it is held east of Harrisburg, and such expenses amount to $20.00. The Phila. Church also offers, if the conference is held in Phila. that each delegate shall be provided for without cost, during the time the conference is held in Phila. Doubtless other cities would do as well. This call meets the approval of Elder G. C. Ramsay, our Pastor in Phila., of Elder Geo. R. Kramer, Pastor of the Church of the Blessed Hope in Brooklyn, and doubtless of many others in the Churches of God at Brooklyn, Baltimore, Winchester and other places. The eastern Churches do not insist on this conference being held in the East, if in the judgment of the Church, it is best to hold it anywhere in the West. For the Church at Philadelphia,

GEO. P. WORK.

### Announcements.

The annual conference of the Church of God, for the Northwest, will meet at Scholl's Ferry, Oregon, commencing Friday evening, October 19, 1883, and holding over the following Sunday.

This being during the time for the "Mechanic's Fair" at Portland, those attending conference can take advantage of the reduced railroad fare at that time.

Teams will be at Portland to meet those from a distance. Please notify us if you wish to be met.

We hope to see all who attended last year and many more besides.

If we are among those whom the Lord, when he comes, shall find doing his will, happy shall we be. If meeting in conference and building each other up, and planning for the spread of the Gospel, is his will, happy indeed will we be in that day if we have done what we could in that direction. By order of Executive Committee.

W. W. JAQUE, Sec.

### Harvest Excursions.

The Lake Erie & Western R. R., will have on sale excursion tickets Sept. 25, Oct. 9 and 23, to points south and southeast. Call on agent for all desired information.

The services of the Church of the Second Advent, Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday by Elder the Pastor, Elder G. C. Ramsay, who also leads the services at the "Blessed Hope Mission," Twelfth and Dickinson Streets, each Sunday evening at seven o'clock, the morning service being led by Elder Wm. Marvel.

# Poetry.

## WHO SHALL ROLL AWAY THE STONE.

That which weeping ones were saying,
Eighteen hundred years ago,
We the same weak faith betraying,
Say in our sad hours of woe.
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus our cares with spirits crushing,
When they might from care be free,
And in joyous song outgushing,
Rise in rapture, Lord to Thee.
For, before the way was ended,
Oft we're led with joy to own,
Angels have from heaven descended
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Oft times in the fearful "tomorrow"
Sunshine comes—the cloud has flown!
Ask not them in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of the will gladness
God doth bid thee, man, "rejoice!"
In today's bright sunlight basking,
Leave tomorrow's cares alone;
Still not present joys by asking,
"Who shall roll away the stone?"

# Communications.

*Dear Restitution:*

I see in your last issue (Aug. 22) an article over the signature of N. B. Bendy upon the subject of "sin in the flesh," which I confess does not appear as clear to my mind as it seems to appear to his. This "sin in the flesh" question has greatly disturbed the minds of very many good people. But much that has been said and written upon the subject, to my mind at least, has been more jargon, and has caused confusion to become worse confounded. I believe that nearly all parties that I have read upon the subject, admit that there is some how or other sin existing constitutionally in the flesh. Robert Roberts of the *Christadelphian* took the position that the words of the serpent became some how or other, a constitutional law in the flesh, and cursed even Christ, so he had to die to redeem himself. Other parties seeing the absurdity of such a position, have labored to extricate Christ from the dilemma. This seems to be the main object of N. B. B's. article. He admits that sin exists in the flesh some how, and that it is penal sin, and that it has only descended to us through the man. That the woman was not involved in the condemnation. That Christ being the Son of God by the woman was exempt from condemnation, and tries to prove it by offering as an analogy the case of Levi paying tithes in Abraham. Now all this labor, all this forcing and straining of conclusions, inferential testimony and analogies appear to me entirely superfluous. Now I did not set out to write a criticism upon N. B. B's. article, but only propose to invite the reader to take a view of the subject from a little different stand-point.

In the first place then I will state that Adam was created mortal, just as every thing else that God had created from the ground, that breathed the breath of life. Now the natural tendency of all mortality, when left to itself, is to the ground. But Adam at first was not left to himself, he had the tree of life placed within reach, with full privilege to eat of it. This tree of life was not to impart immortality—as some have erroneously taught—but as a panacea for his natural mortality, so long as he had access to it. Immortality, or eternal life was not involved in the Eden law, but only a continuance of mortal life. Immortality or eternal life is predicated upon different provisions and a different law from the Eden law.

Now when Adam had transgressed the Eden law by eating the forbidden fruit the penalty of which was death, all the Lord God had to do was to cut him off from the tree of life that his natural mortality might run its course and end in death, which it did in 930 years.

Now the question is, did this sentence against Adam reach his descendants? Certainly it did. But in what sense? Not as a penal sentence, but as a consequence growing out of the sentence, being cut off from the tree of life in Adam. Let me here illustrate by a little homely illustration. A man has a family of children, he is possessed of an estate. He violates the law. It requires his whole estate to pay the penalty. Now does not his children suffer the penalty of their father's transgression? They certainly do. But in what sense? Not as a penal sentence against them, but as a consequence growing out of the sentence against the father, being deprived of the work. Just so the condemnation upon Adam affected his posterity not as a penal sentence against them, but as a consequence of their being cut off from the tree of life in Adam. There is no law or principle in the whole Bible that would be violated by God raising from the dead any of Adam's race who had merely died because of the sentence of Adam's transgression. But there would be if God gave that individual eternal life, unless he had obeyed the law of the spirit of life in Christ. Paul says, 1st Tim. ii. 14. "Adam was not deceived, but the woman being deceived was in the transgression," so that you need not undertake to shield Christ from a supposed condemnation that came through the man, and not the woman, for both parties were involved in the transgression. But there is no penal condemnation resting against Adam's descendants for his transgression, only as a consequence, or as we might say imputatively, in the sense of Abraham's faith being imputed to him for righteousness. Adam's race are only held penally accountable for their own transgression, Christ having lived holy, harmless and undefiled in the nature, or flesh that had sinned, and thus condemned sin (which is transgression of law) in the flesh, was under no condemnation, hence death had no right to dominion over him. His life was unforfeited, so he could lay it down and take it up again. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit, for the law of the spirit of life in Christ Jesus have made them free from the law of sin and death." Are they not still subject to death? And why? because of their natural mortality. Cut off from the tree of life in Adam.

But when Christ who is our life shall appear, then shall we appear with him in glory, when God will give us eternal life through Jesus Christ our Lord.

R. D. WARINNER.

Several weeks ago we had a little item in our paper, in which it was stated that Mons. Leon Bouland, a distinguished French priest, had left the Romish priesthood, and was about to enter the Episcopal Church. He is now a member of the latter. In *The Forum* for July, a monthly magazine published in New York City, there is an able article from his pen, entitled, "Romanism and the Republic." He says,

"See the army of priests, bishops, arch-bishops, and cardinals, all thoroughly trained, and swearing implicit obedience—to the Constitution of the American republic? No. Swearing obedience, in all things temporal and spiritual, to an Italian pontiff who lives at Rome and issues his orders from a palace called the Vatican. Leo XIII. sits in the Vatican at Rome, and commands his army of priests and prelates in America and Ireland with as much absolute authority as any Cæsar commanded his loyal legions in their subjugation of the earth."

"Again, that there may be no seeming reflection upon the patriotism of the Roman Catholic priest as a man and as an American citizen, I am quite willing to believe that the great body of priests not only have no wish to interfere with the liberties of the American people, but really have no idea that the Roman Church can or ever will attempt to overthrow those liberties which are guaranteed by the Constitution of this republic. But these priests are under absolute masters. And the time may come when they shall receive orders to march against the freedom of the republic in which they were born, and which they love, but which must ever be subordinate to the Vatican—of Ultramontanism."

"The unrelenting opposition of the Roman Church to the public school system is in itself sufficient cause for alarm. The hate which this foreign power bears our public schools is not disguised."

He then quotes from Bp. Gilmour's writings: "'Nationalities must be subordinate to religion,' (meaning, of course, the Roman Catholic Church,) 'and we must learn that we are Catholics first and citizens next.'" He then quotes from "the late cardinal archbishop of New York," thus "'Catholics in this republic are as strongly devoted to the sustenance and maintenance of the temporal power of the Holy Father as Catholics in any other part of the world; and if it should be necessary to prove it by acts, they are ready to do so.'"

Mons. Bouland tells us the same story about the Papacy that is so well known to any who have read much of the history of the Papal power. I have not the slightest doubt that the Jesuits and the pope will make some tremendously audacious movement to regain the temporal power. They must do some great thing—commit one more great crime against humanity, in order to develop the hatred of the world, and of Italy in particular. Then, as surely as there is a God in Heaven so surely will there be the bloodiest revolution that has ever been witnessed by our already blood-deluged earth.

Rome has never repudiated her sinful rulers, and has never repented of her vast multitude of crimes. Millions of the helpless have been slain by her, and ere long she will have the same cup, filled double, pressed to her lips, and she will have to drink all its contents to the very last drop. The mutterings of the coming storm are heard across the Atlantic. Faint flashes of lightning illumine the horizon. Low, deep, rumbling thunders are heard. A little cloud has already appeared in the East. We know the storm of wrath is coming, and Great Babylon and her sins will come into remembrance before God and be avenged.—*Herald of Life.*

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A copy of the above named book will be sent postpaid to each one sending us the name of a new subscriber, with $2.00 for a year. Or you may select books to the amount of 50 cents from our list, and they will be sent to your address free.

The church of God at Cleveland, O., will hold meetings at 10:30a. m. every Sunday (D. V. in Bland and Heller's Block, Room 28, 274½ Ontario Street, Corner of Bolivar, north of Central Market. Brethren from abroad of like faith and all seekers after truth are welcome.

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GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 55 | Thro' Freight 57 |
|---|---|---|---|---|
| South Bend | 8 00am | 12 05pm | 10 05am | 2 40pm |
| LaPaz Junc | 8 51am | 12 50pm | 11 14am | 3 46pm |
| Plymouth | 9 46am | 1 35pm | 12 20pm | 4 50pm |
| Hibbard | 9 56am | 1 45pm | 1 48pm | 5 00pm |
| Marmont | 10 15am | 2 03pm | 2 01pm | 5 30pm |
| Meriland | 10 27am | 2 15pm | 2 15pm | 5 50pm |
| Kewanna | 10 44am | 2 34pm | 2 40pm | 6 20pm |
| Logansp't | 11 24am | 3 20pm | 3 00pm | 7 40pm |
| Ulysses | 11 36am | 3 40pm | | |
| Colfax | 11 50am | 4 00pm | | |
| Indianapolis | 11 00am | 6 15pm | | |
| Crawfordsv't | 2 47am | 9 55pm | | |
| Terre Haute | 12 50 m | 7 40pm | | |
| St. Louis | 7 30pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 56 | Thro' Freight 58 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 9 00am | | |
| Terre Haute | 6 05am | 4 00pm | | |
| Crawfordsv't | 8 18am | 6 18pm | | |
| Indianapolis | 7 10am | 5 10pm | | |
| Colfax | 6 20am | 4 25pm | | |
| Clymers | 10 25am | 8 30pm | | |
| Logansport | 10 45am | 8 45pm | 8 15am | 8 55pm |
| Kewanna | 11 36am | 9 45pm | 9 41am | 10 00pm |
| Meriland | 11 45am | 9 40pm | 7 35am | 10 40pm |
| Marmont | 11 56am | 9 47pm | 8 03am | 11 04pm |
| Hibbard | 12 05pm | 10 05pm | 8 18am | 11 30pm |
| Plymouth | 12 25pm | 10 25pm | 8 40am | 11 50pm |
| LaPaz Junc | 12 50pm | 10 40pm | 9 30am | 12 25am |
| South Bend | 1 15pm | 11 10pm | 11 00am | 1 35am |

Trains 51 and 53 make close connection at Colfax for Indianapolis and Cincinnati, and points east and south.

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GOING NORTH FROM PLYMOUTH.

| | | |
|---|---|---|
| No. 10, Passenger, Leaves | | 12 05pm |
| No. 12, " | " | 8 05pm |
| No. " | " | 3 55pm |
| No. 102, Local, | " | 11 30pm |

GOING SOUTH.

| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 10 05am |
| No. 13, " | " | 6 45pm |
| No. " | " | 11 30pm |
| No. 101, Local, | " | 10 00am |

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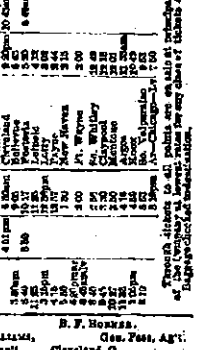

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|---|---|
| Mail Express | 9:05am |
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| Fast Line | 12:01pm |
| Chicago Express | 3:25pm |
| Ft. Wayne Accommodation (Arrives) | 6:30pm |
| Local Freight | 1:30pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 9:45pm |
| No. 15 (Passenger) | 9:55pm |
| Fast Line | 2:30am |
| Day Express | 11:45am |
| Ft. Wayne Accommodation | 7:00am |
| No. 17 (Passenger) | 11:15pm |
| Local Freight | 11:00pm |

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## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 18.

BY DR. J. K. THOMPSON.

#### THE SEVENTH DAY.

Foreshadowed in type during the present age by the Sabbath day which the Jewish people or Israelites were strenuously commanded to observe, and rigidly keep sacred, in the law given for their observance,—and it is true that a Sabbath day has never been enjoined on any other people, or nation, save by their own legislative enactments,—is the cataclysmic ordeal through which the earth must pass at the close of the present age, and which must precede, in point of time, the advent of the Age to Come. This pause of creative energy, similar to that with which each age has closed and its successor introduced, is noted, as they also were, as a period of age inspection, and for the radical changes wrought in the physical aspect, as in the altered conditions of life on the globe. It will be remembered that the chaotic mass of the beginning of earth creative periods, has advanced by successive steps with the advance of the ages, from empty formlessness to its present geometric perfection of form. Type has succeeded type of living organisms, animal and vegetable, till, instead of the rhizopods of the eozoic as its superior fauna, and the oldhamia antiqua, of the lower silurian,—the oldest representative of the earth's known flora,—of the latter; after the reign of mollusks, and fishes, and reptiles, and birds, and placental mammals, and man,—the imperfect, erring type of a death-doomed race,—after the progressive advancement of the flora through its varied gradations from inedible, flowerless, fruitless seaweed to the present perfection of herbage, texture, fruit and flower of dicotyledonous plants and trees,—with, as has been said, a judgment time, for each gradation except the last, the earth awaits that event, and the changes in life-characteristics involved in, and peculiar to it as an event of the near future. It was a view of the mutations accompanying this judgment era that caused Paul to testify that "the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know," continues he, "that the whole creation (margin, every creature,) groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body," Rom. viii. 19–23.

Of this day the first record is as follows:—"And on the seventh day God ended his work which he had made: And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made," Gen. ii. 2, 3. It is termed, in Bible language, "the day of judgment," "the day of the Lord," "the day of God," "great day of God Almighty," "the great day of his wrath," etc., and is invariably connected with scenic descriptions of earth throes and national and individual distress, such as is depicted by the following quotations, viz:

"For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings: and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under your feet in the day that I shall do this, saith the Lord of hosts," Mal. iv. 1–3.

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up: and he shall be brought low," etc., Isa. ii. 11, 12. "I will show wonders in the heavens and in the earth, blood, and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come," Joel ii. 30, 31. "Proclaim ye this among the Gentiles; Prepare war, Wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty men to come down, O Lord Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put in the sickle, for the harvest is ripe; come get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the earth shall shake; but the Lord will be the hope of his people," Jb. iv. 9–16.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the things that are therein shall be burned up," 2 Peter iii. 10.

"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit in the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats. ....And these shall go away into everlasting punishment but the righteous into life eternal," Matt. xxv. 31. See also Zeph. i. 14–18; Ezek. xxxviii. 14 to 39; to end of the chapter.

The events recorded by John in the Apocalypse undoubtedly refer in part at least, to the same period and events. After describing the terrible engagement with which the age closes, and which results from his (the Lord's) assumption of regal power, as lawgiver over the nations of the earth, we read, —"And I saw thrones, and they sate on them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast; neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp, of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sate on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (marg. the grave), delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. And whosoever was not found written in the book of life was cast into the fire," Rev. xx. 4–14.

The language of this quotation evidently teaches a judgment upon the same class,—the same judgment in fact,—as that which is spoken of by the prophet Malachi, and shows further, the length of time occupied by the period denominated "The day of the Lord." Peter confirms this, also, when speaking of the same period thus, "But, beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day," 2 Pet. iii. 8.

As has been elsewhere remarked, the element of time is not taken into consideration by him, to whom all eternity, past and future, in all its vastness of duration, is ever present time. He who can see the end from the beginning needs to take no note of the time required for the accomplishment of a work, for "a thousand years in his (thy) sight are but as yesterday when it is past, and as a watch in the night," Psa. xc. 4. Peter therefore explains to those of like precious faith that "the Lord is not slack concerning his promises as some men count slackness; but is long-suffering to us-ward; not willing that any should perish, but that all should come to repentance," Ibid iii. 9.

Prominent among the events of that "Day" will be the personal return (parousia) of Christ to the earth, and the fulfillment of those prophecies relating thereto which remains unfulfilled during the present age as part of his life work. These will in part consist of—

(a)....The resurrection of the saints from among the dead, to incorruption, the change of the living saints to immortality, and the rendering to both of these classes a reward for their obedience to the gospel of the kingdom of God in this age.

Proof....When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just," Luke xiv. 13, 14. "Behold, I show you a mystery;—We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory," 1 Cor. xv. 51. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc. Jude 14, 15.

"And behold, I come quickly; and my reward is with me to give every man according as his work shall be," Rev. xxii. 12.

"The kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. vii. 27.

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron: as vessels of a potter shall they be broken to shivers: even as I received of my Father," Rev. ii. 27, 28.

"Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred and tongue and people and nation: and hast made us unto our God kings and priests; and we shall reign on the earth," Rev. v. 9, 10.

The language of the Savior implies the same fact when he taught that "The meek are blessed for they shall inherit the earth," Matthew v. 15, and of Solomon, also, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner," Prov. xi. 31.

Further quotations are unnecessary to assure the verity of the facts premised.

(b)....The rebuilding of the city of Jerusalem on Mount Zion, and the national restoration of Israel,—the Jewish nation,—to their land, (Palestine), for an everlasting possession.

Proofs...."Behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a blessing and her people a joy. And I will rejoice in Jerusalem and joy in her people: and the voice of weeping shall no more be heard in her, nor the voice of crying," Isa. lxv. 17.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely: and this is the name whereby he shall be called, The Lord Our Righteousness," Jer. xxiii. 5, 6.

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call," Joel ii. 30. "Therefore, thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon all the whole house of Israel, and will be jealous for my holy name after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God which caused them to be led into captivity among the heathen: but I have gathered them unto their own land: neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God," Ezek. xxxix. 25–29.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness, (margin, hardness), in part, is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your (the Gentiles) sake, but as touching the election, they are beloved for the Father's sake. For the gifts and calling of God are without repentance," Rom. xi 25–29.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not: behold, your house is left unto you desolate. For, I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," Matt. xxii. 37–39.

### REMARKS ON CHRISTIANITY AND SCEPTICISM. No. 2.

From the numerous testimonies of men who have turned from scepticism to Christianity, there is no doubt but that almost all sceptics at times doubt their own unbelief, and have a fear and dread of what may be hereafter. There is implanted in the soul of every man by the great Creator that which gives unrest when his voice in the conscience is disregarded, and the Revelation he has given of his will is disbelieved. Many who have renounced their unbelief, and have experienced the joys of faith in the Son of God, have confessed to the misgivings which they were troubled with before they become believers.

Some writers of eminence, discarding divine revelation, and the gospel remedy for sin, have their hopes of future good on education, progress, and development; yet how many of this class when their natural strength has failed, have found their hearts also to fail, and their hopes to flee from them. Sometimes in moments of despondency they are driven, contrary to their creed, to utter a cry of distress in the ears of God, and turn for consolation to a religion which they had denounced as human and imperfect. This has been the case with many. We have read of one who devoted a long life to the study of natural science, literature, and art, and who became the most noted of his age and country for learning, and yet when passing away, his cry was "light! more light!" It is sad to leave the present state and enter the future with darkness ahead, with the mind full of uncertainty and unrest.

And many who live in professed unbelief, in open infidelity, were they honest, would have grave misgivings to confess. Such confessions, however, at times are made. They are made under circumstances when they little think that any use will be made of them, or that they will ever become public. An unbeliever, who was on terms of intimacy with Voltaire, and who spoke to him freely of his sceptical views, said to him in a letter, "I have succeeded in getting rid of the idea of hell." Voltaire's reply was, "Allow me to congratulate you; I am very far from that." The latter part of this short reply should be pondered by disbelievers in future punishment. There are doubtless many professed unbelievers in the doctrine who have not yet got rid of the idea of hell. Though many exaggerated, false, and God-dishonoring views have clustered around this doctrine, which we do well to reject, yet the doctrine of future retribution is a Scriptural doctrine, and should excite a wholesome fear upon the ungodly and the sinner.

Many, after perverting their reason, deny the reasonableness of the Christian religion. By choosing a sinful course, by creating and fostering a spirit of selfishness, they darken their understanding, and render themselves incapable of a righteous judgment. It is said of a very brilliant French writer, M. Edmond About, that "he has died as he lived, with his back against all beliefs, after having passed the greater part of his life in laughing at them, and presenting the melancholy spectacle of a man who dies in his pride, denying all that his intellect has not received."

Some of the most precious truths of Christianity can only be seen by the spiritual eye, can only be realized by the obedient heart. Some men of great intellect know less of the deep things of God than some children who have had a pious training and have been born from above. God's revelation to the spirit is higher than his revelation to the mind. He makes himself known more fully to a soul exercising a simple child-like faith and trust than to a soul seeking to have every statement of the Word demonstrated to his intellect. The spiritual faculty in some men is dormant; they hear not the voice of the Holy Spirit; they see not the beauties of holiness; they feel not the divine influences. By unbelief, by a stubborn will, by a disregard to the divine authority, by a love of self-pleasing, they put from them the power of spiritual discernment.

It cannot be denied, however, that the various unscriptural forms in which Christianity has been often presented, has had much to do in fostering a spirit of scepticism in the minds of many thinking men. Christianity has been preached—is still preached—in a form which savors of paganism, and the dark ages, and the schools of human learning; its simplicity and loveliness and beauty have been marred. The needs of the church, the needs of the world require not a dogmatic theology, but a pure, unadulterated gospel. Many have rejected the gospel because of the human form in which it has been offered. The true gospel has been hidden. But what folly it is to throw away the precious pearl—the pearl of untold worth—because it may sometimes be half buried amid things of no value. Let us learn to distinguish between the precious and the vile, between what is of God and what is of man.

He is engaged in a good and noble work who is endeavoring to separate from Christianity the false doctrines of men which for ages have been preached as a part of it. There are thousands who never see Christianity in its purity and loveliness as it is unfolded in the New Testament. They take their view of it from creeds and sermons, and though they may read the Scriptures, they read them in the light of the popular teaching, and so the truth in its simplicity and beauty is but partially seen. And the traditions and corruptions which disfigure Christianity, are the means of turning multitudes away from the truth. Spare no labor then in separating men's heresies from the Spirit's teachings, in dispelling the darkness that has gathered around the light. The labor on this line during the last thirty or forty years has not been without success. The success has been great and the blessing large in giving men truer and brighter views of God and the everlasting future.

But the inconsistencies of the life no less perhaps than the errors of the mind, have been a source of wide spread unbelief and rejection of the gospel of Christ. The short comings and inconsistencies of Christians are the food that sceptics live and fatten upon. If Christians had the spirit of Jesus, and their lives all round were in accord with the law of purity and the law of love, scepticism would have its main support taken away. It would be in a great measure silenced, or struck dumb.

SILAS HINE.

### REVEALED WISDOM vs. PROHIBITION WISDOM.

Solomon's Parables, Commonly Known as Solomon's Proverbs, Chap. xxii. 69-77, both inclusive (Septua.)- or Chap. xxxi. 1-9, both inclusive. C. V. and R. V.

69. These words were spoken to me by God's king, an oracular teaching with which his mother instructed him.

70. What, O child, shouldst thou watch to keep (*eastern*, watch)? What? God's oracular sayings. First-born one, I am addressing thee, O Son. What, O child of my womb? What, O child of my vows?

71. Give not thy wealth to women and thy mind and livelihood to inferior counsel.

72. With counsel do all things, with counsel be a wine-drinker. Men of ability are apt to be impetuous, and they should not drink wine.

73. Lest in drinking they ignore wisdom and be unable to judge the weak in an upright way.

74. Give drunkenness to those who are in sorrow, and the drinking of wine to those who are in woe.

75. That they may ignore their poverty and no longer remember their weary toil.

76. Open thy mouth with God's word and judge all in a healthful way.

77. Open thy mouth and judge justly and discriminate in favor of the needy and the weak.

PROHIBITION WISDOM.

Thou shalt not drink as a beverage anything that intoxicateth, nor shalt thou allow it to be sold in all thy boundaries, but thou shalt make the doing of these things or any of them a penal offense.

1. The words of king Lemuel; the oracle which his mother taught him.

2. What my son? and what O son of my womb? and what O son of my vows?

3. Give not thy strength unto women, nor thy ways unto that which destroyeth kings.

4. It is not for kings, O Lemuel. It is not for kings to drink wine; nor for princes to say, Where is strong drink?

5. Lest they drink and forget the law, and pervert the judgment of any that is afflicted.

6. Give strong drink unto him that is ready to perish, and wine unto the bitter in soul.

7. Let him drink and forget his poverty and remember his misery no more.

8. Open thy mouth for the dumb in the cause of all such as are left desolate.

9. Open thy mouth, judge righteously, and minister judgment to the poor and needy.

I have given the above translations so that any one can readily compare and see the omissions, insertions and perversions of thought, and furthermore so that prohibitionists can see how nearly their wisdom coincides with that of revelation. For this passage claims to be inspired and recites and emphasizes the claim. Moreover the principle herein asserted is the general principle running through the whole teaching of Scripture on this subject, namely the principle of the higher utility. It is a question of should, not shall. It is how can I best use my ability, not whether I may or may not do this or that. Read it, prohibitionists, and think it over again, lest you "become wise above that which hath been written."

CHAS. GARDNER.

### How Land Was Bought in Spain.

Mrs. Emily Lopez Rodrigues, whose heroic work for Christ in Spain is widely known, sends this narrative to the *Christian Herald*:

"There is urgent need for a Gospel Hall in the busy market town of Figueras. A friend, lately travelling in Italy, most kindly wrote telling us to buy the land at once, adding, 'I will cover the cost.' Pastor Rodrigues lost not a moment in trying to secure it, but the lawyer would not credit the assurance that the money would shortly be sent, and refused to draw up the necessary document. The landlady, however, agreed to wait a couple of weeks. The Romanists at once seized the opportunity. Deputations from the Societies of St. Vincent de Paul and the Holy Cross, headed by the Rector of St. Peter's, the largest church here, called on the landlady, and urged that she must, on no account, be guilty of selling land for a Protestant capilla! At the same time they laid down the money, $2,000, for the site, and also $3,000 to purchase a house and garden adjoining, thus effectually shutting the Protestants out on each side. All we could do was to unite in prayer that the Lord would undertake for us, and for the honor of his cause. The triumph of the enemies of the truth seemed complete. But, contrary to all expectations, a far better site was immediately offered for sale. It is situated in a principal street in a central part of the town, having also the great advantage that it commands a back street, by which many who, like Nicodemus, lack courage may be able to enter the hall unobserved. Our only difficulty was that the price came to $1,250 more than we had in hand. This we laid before the Lord in prayer, and he graciously answered by inclining the hearts of his servants to come to the rescue. In addition to a former liberal donation of $500, a friend sent $1,000, and another most kindly sent $250. Thus the exact sum needed arrived just in time for the purchase to be made, which called forth our most heartfelt praise. All that now remains for us to do is to build the first permanent Gospel Hall in the province of Gerona. Since writing the above, we have heard, on reliable authority, that a priest belonging to a church quite near to our new site, said, 'I would gladly have given $5,000 to have prevented the Protestants buying that plot of land.' Last Sunday night as we were returning from the service, a man was seen hanging about our house armed with two long knives, and was fortunately arrested by the civic guards. We thank God for what we believe to have been a narrow escape."

Members and friends of the Association for the Promotion of Christian Knowledge, are earnestly requested to attend the Fifth Annual Meeting which is to be convened in the "Church of the Second Advent," 12th and Dickenson Sts. Philadelphia, Pa., beginning Friday eve, Sept. 28, and closing Sunday eve, Sept. 30th. We expect to have a feast of good things. Good speakers will address the meetings. Those who intend to be present will please notify the Pastor of the Church, Elder C. C. Ramsay, 1609 South 11th St. Philadelphia, Pa., so that proper arrangements can be made for the accomodation of all visitors.

JOHN DONALDSON, Sec.

# TIME OUT

DEAR SUBSCRIBER:

The prevailing custom among publishers is to stop all periodicals at the expiration of the paid subscription. We think our subscribers are entitled to this notice before making changes on our list, and therefore take this means of informing you that your subscription has expired.

We are anxious to receive your renewal, and feel confident that the weekly visits of THE RESTITUTION will repay you many times over for the small outlay of less than four cents a week.

If by any error you are entitled to further credit, or if you find it inconvenient to remit at once, you will do us a great favor by advising us of the fact, ordering the paper continued, and stating when you can remit.

A pencil mark by the side of this notice calls your special attention to your label.


THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 26, 1888.


THERE seems to be no abatement in the ravages of the Yellow fever at the South. On Friday there were 118 new cases at Jacksonville, Fla. and on Sunday 113. Storms and hurricanes have been very destructive in the West Indies and in the State of Vera Cruz, Mexico.

WHILE it is quite probable that the contemplated National Conference will be held, as proposed by Brother G. F. Wurk, still, in all likelihood, the delegation may not be very large at this, the first meeting of the kind. We feel persuaded from indications, however, that the representation will be of that character to insure a good beginning in an important and a too long neglected work. A work well begun is already half done. Great and lasting enterprises have often commenced from very small beginnings. In union there is strength. Two even are better than one. Hence our Lord sent out the seventy two and two. We are in somewhat similar circumstances that the churches were in when that council was convened at Jerusalem of which we have the account given in Acts xv. As we have no apostles now, yet we do hope that the coming together of the elders and brethren may result, as that meeting did, in the instruction and confirmation of the whole brotherhood. Not the law, but the gospel, not man-made creeds, but the faith once for all delivered to the saints, not disorganized factions, but churches set in gospel order, are the imperative subjects for consideration in our times. Whether all our little churches can be represented by special delegates or not, we feel to prayerfully trust that God will bless those who may attend, and that great good may be the result of the meeting.

## Communications.

NEW YORK, Sept. 20, 1888.

The call for a general conference, emanating from the church at Philadelphia, earnest and sincere as it evidently is, is worthy of most careful and prayerful consideration on the part of the brotherhood generally. Personally, I am not in a position to act with the Conference owing to the dissolution of the society that was my church home before my removal to my present place of residence, but I feel impelled to give my hearty approval to the movement, provided it is not an attempt to add another to the very long list of ecclesiastical bodies. It is my understanding that the object of the call is simply for the sake of co-operation, and not in any way to interfere with the congregational system of church government, or to discontinue the already existing conference organizations. The most ardent opponent of denominationalism certainly cannot object to a co-operative system to encourage and assist weak societies, promote Christian knowledge, build up the Christian graces, encourage worthy ministers of the Word, and guard against adventurers who, gifted with fluency of speech and readiness in argument, too easily obtain recognition as leaders and teachers even though void of the Christian graces, and sometimes of ordinary morality.

During the past five years I have traveled and preached extensively throughout the States of New York, New Jersey, Pennsylvania, Maryland, Delaware, and Virginia, and have perhaps had exceptional facilities for making observations; and as a result of my experiences, both in the east and in the west, I can say that if the believers in the coming and kingdom of Christ expect to exert any marked influence for good it is absolutely necessary that the present irregular, guerilla warfare be followed by some practical system of organization.

I have seen the seeds of truth sown, take root and spring up, but the infant societies thus formed, being left without care or assistance, have soon perished; and more harm than good has been the effect of the evangelizing work.

I have seen other societies degenerate into debating clubs, or arenas for the conflicts of theological gladiators, instead of growing in the grace and knowledge of our Lord Jesus Christ.

I have in mind one apparently very prosperous church of several hundred members weakened by its sole dependance upon one man, and when that prop was removed its individual members, accustomed to deriving all their spiritual sustenance from one source, were powerless, and the splendid organization which with proper care, building up by that which every joint suppleth would have been a mighty power for good, wasted away.

Another society, owning a comfortable meeting house, with surroundings favorable for development, is now languishing for lack of proper pastoral aid. Other instances might be cited, but this is enough, and doubtless other workers can testify in the same direction.

Brooklyn and Indiana have responded to the call from Philadelphia, and appointed earnest and practical men to represent them as delegates. I hope to see responses from other points such as Cleveland and Chicago and the Conferences in Michigan and Iowa. What say you brothers McLauchlan, Reed, Woodward and Eychaner? I mention you because I know you all personally to be men of ability and influence. Will you exert your influence to further this effort to bring into closer relationship those scattered fragments of the household of faith who love the coming of our Lord Jesus Christ? Where there is a will there is a way.

One word more. This call emanates from Philadelphia—the City of Brotherly Love. If the conference is held there, and is animated by the principle suggested by the name, the blessing of the Lord to the Philadelphian church will follow its work. No work done with an eye single to the glory of God will fail. Amen.

SAMUEL WILSON.

Sunday Sept. 10th the Church of God in Cleveland elected Bro. Geo. Elton as a delegate to represent it at the General Conference of the Church. He will be ready when the time and place is announced. For the Church of God. P. NEILL, Sec.

The Church at Bracken, Ind., favors the holding of a National Conference as proposed by Bro. Work; and that Philadelphia be the place. That Dr. Charles W. Fry be the delegate to represent us at said conference. ETTIE FRY, Sec.

At a meeting of the members of the Blessed Hope Mission, Philadelphia, Pa., held this day; it was unanimously resolved "That this Church is in hearty accord with the plan of a general conference, as proposed by Elder Geo. F. Work; and that Philadelphia be the place. That Dr. Charles W. Fry be the delegate to represent us at said conference. ETTIE FRY, Sec.

At a meeting of the members of the Blessed Hope Mission, Philadelphia, Pa., held this day; it was unanimously resolved "That this Church is in hearty accord with the plan of a general conference, as proposed by Elder Geo. F. Work; that we name Philadelphia as the place and November 18th, 1888, as the time for holding it. We appoint Elder C. C. Ramsay as our delegate to represent this Church at the conference, and request our Secretary to so certify to the Editor of THE RESTITUTION, and to Elder C. C. Ramsay.

CHAS. F. WARWICK, Sec.

I write in reference to the action of the Church at Rensselaer as to the proposed General Conference to be held at Philadelphia. The church have endorsed the movement and elected the undersigned as a delegate. The time of holding the Conference is left with yourself to fix, and the same will be satisfactory. Your Brother in Hope. J. H. WILLEY.

[*Nov. 16, 1888, seems to be fixed upon as the time of holding the conference, and Philadelphia as the place.* —ED. RES.]

The Church of the Blessed Hope, Brooklyn, N. Y., at a special meeting this evening Sept. 19. Geo. B. Kramer Pres., John Slater acting Sec., approved of the convention suggested by Bro. Geo. F. Work, and selected Philadelphia as the place and designated Nov. 18, as the time. Delegate will be selected soon.

GEORGE B KRAMER, Pastor.

Several inquiries having been made, I will state that it is not the idea, as we understand it, to exclude from representation at the proposed National Conference those churches where there are less than twenty members. Any organized church may send a delegate, but for economic reasons, it is suggested that rather than not be represented at all, small churches unite and send one delegate, bearing the expense jointly. The indications are good that in point of numbers this meeting will be a success.

A. R. UNDERWOOD.

To the Heirs of Glory, Greeting,

I often think of the scattered ones, the joint heirs with Jesus, kings in disguise, rich in faith and yet despised, mingling with the world and yet unknown, jewels within but appearing rough, hearts full of adoration and praise to God but no outward display, well-posted in God's word, but the world will not listen. They watch with eager eyes the sparkling rays of glory that guild the page of prophetic vision. And while the day begins to break, the sea and the waves roaring, men's hearts failing, and while the time of trouble is rolling on, they lift their heads and rejoice, knowing that glory is near, I take it for granted they have on the wedding garment, the righteousness of Christ, ready for translation.

O, the joyful sound, the trump of God, the raised, the living changed ever to be with the Lord, sit with him on his throne glorified together, dispensing blessings to the world, carrying out the promise to Abraham in thy seed shall all the families of the earth be blessed. Wonderful indeed is God great plan of the ages. Is it strange that such a people, with such prospects before them, should be full and running over with praise to God? If they should hold their peace the very stones would cry out. John in vision was a listener to one of the most wonderful meetings of these despised ones the earth ever witnessed. He says it sounded like mighty thunderings, while peals of adoration rent the very air, for the marriage of the Lamb had come and the wife was ready. So come Lord Jesus. W. S. FINN.

*Dear Restitution:*

Since my last report of labors, I have immersed two more into the all-saving name of Christ. It is to God belongs all the praise, glory and honor. I take none to myself. I have finished my work in Indiana for the present, and have commenced my work in Illinois. I have been employed to labor in northern Illinois for awhile, and the brethren in the State can address me at Lanark, Carroll Co., Ill. I expect, the Lord willing, to be here during the winter, or longer, so if the brethren in this State or Iowa want me to work for them they can let me know. There is much to do, and all that can, want to work till Jesus comes, and then be gathered home. Dear brethren, we all should try and help our dear Brother Chaplin. When I take into consideration his age and the labor he has to perform, I wonder how he can go through with it. Dear ones, let us all help him in our prayers that the dear Lord may give him strength to do the work. Our paper is a silent preacher that will go to many places that our ministers cannot reach. Let us sustain our paper, dear brethren. We all have a work to do, so let us do it with an eye single to the glory of God, and when our Master comes he can say, "Well done, good and faithful servants, enter thou into the joy of thy Lord."

J. S. HATCH.

*Dear Restitution:*

Inclosed please find one dollar for which please send THE RESTITUTION six months. It is just one month today since I was baptized into the blessed hope of the kingdom and soon coming Lord, and I feel like expressing my gratitude through your columns that I was ever spared to embrace the truth of the gospel. I live in Warren, O., and there is not one of our faith in this town. It makes it very lonely. I cannot attend church, as we live about thirty miles from Salem which is the nearest place we have a church, but thank the Lord we have his blessed word which is a great comfort, for from its pages we have eternal promises, if we only keep the faith and prove true till the end, which, I think from the signs of the times, is not far distant. Now, dear brethren, I want you to pray for me, that I may prove faithful to the end. Very sincerely your loving sister in Jesus. MRS. E. A. PLATT.

### Half Fare Excursions.

The Nickel Plate will sell Harvest Excursion tickets to points in Western States at one fare for the round trip. Tickets good for thirty days. Special Excursions Sept. 25th, Oct. 9th and Oct. 23d. For further information call upon or address any agent of the Company. oct17

## Selections.

### JOHN'S FOREVIEW OF ROMANISM. No. 5.

We have already directed your attention to the fact that the Papacy is a complex power, and requires complex symbols for its prefiguration. It is both a secular and an ecclesiastical power; and the ecclesiastical power has arrogated to itself the right to create the secular, or endow it with Divine authority, and has also wielded the energies of the secular power in pursuance of its own unholy ends.

Revelation xiii. represents both these organizations as "beasts." The one is represented as a ten-horned, the other is a two-horned beast. The former rises, as does each of the beasts of Daniel, from the sea; the latter rises from the earth. The one springs up in storm, the other in stillness. Striving and warring winds attend the birth of the one; the other grows up quietly from a low, terrestrial origin, like an ivy plant or a noxious, earth-born weed. The ten horns of the one are strong iron kingdoms; the two horns of the other are gentle and lamb-like. The two beasts stand side by side; they act together in everything. The earth-born beast is the "prophet." He compels subjection to the secular power, especially to its new head, that head which had been slain and healed. He establishes an idolatrous worship of that head, or a subjection to it as Divine in authority. He "exercises" all the power of the ten-horned beast in warfare against the servants of God. He works false miracles, and accomplishes lying wonders, and even brings down fire upon earth in imitation of the prophets of the Lord; that is, he causes judgments to descend on those who resist. He uses the instrument of excommunication, a weapon of celestial authority, and wields it with terrible effect. He lays kingdoms under interdicts, and nations under anathemas. He makes idolatry compulsory, delivering to the secular arm all who refuse to render it, that they may be put to death. He prohibits all dealings with so-called "heretics," all traffic and communion with them. He allows none to buy from them, and none to sell to them. He institutes the system which is now called "boycotting," a system of persecution which was freely wielded by the Popish priesthood in the middle ages, and is still employed, as we know, in certain Papal lands.

How could the mutual relations of the political and ecclesiastical powers in the apostate Roman empire be better represented than by these wonderful symbols? Here are a monarchy and a priesthood in close, nefarious association; the priesthood anoints the monarchy, serves it, uses it. Together they rule, and together they persecute. No symbol can represent everything, no parable can correspond in all respects with the reality it depicts. It is surely enough if the principal features and primary relations are exhibited in the symbol, or reflected by the parable. This is just what is done in the apocalyptic prophecy. Look at the facts. The Papacy has been a political power for more than a thousand years. The popes of Rome have been *secular* monarchs. They have possessed territories, levied taxes, laid down laws, owned armies, made wars. The Papal monarchy has been for ages an integral part of the Roman empire. The Papacy has also been a sacerdotal power, and is so still. While its temporal government has fallen, its spiritual remains. Further, the Papacy is served by an extensive sacerdotal organization, embracing about a thousand bishops and half a million of priests. This organization controls the convictions and actions of two hundred millions of persons, belonging to more than thirty nations. If the best symbol to represent the Roman empire with its rulers be a ten-horned beast, what better symbol to represent the Papal hierarchy than a two-horned beast, whose horns are like those of a lamb, while it has the voice of a dragon? And what better name for that hierarchy could be found than the "false prophet?" Does it not pretend to utter the messages of heaven? And as Moses and Elijah called down the fire of God's judgments on the enemies of Israel, has not this hierarchy brought down again and again, in the estimation of millions, the judgments of God on those who have resisted its will, whether individuals or nations? Has not this been one of its most tremendous and irresistible weapons? Read the history of the middle ages and of the sixteenth century. What nation in Europe has not been laid from time to time under Papal interdicts, and compelled by these means to submit to the decisions of the Roman pontiff? And has not the priesthood too been the author and instigator of a wholesale system of idolatry and persecution? Has it not employed the power of the State in enforcing idolatry, and cruelly persecuted to death millions of the faithful who would not bow the knee to the modern Baal? In all this history only too faithfully corresponds to prophecy. Deep calls to deep, and the utterances of inspiration are caught up and echoed by the experiences of generations. The voices of the prophets come back in thunder from the course of ages, and the proof that God has spoken reverberates throughout the world.

Having briefly considered John's prophecy concerning the rise and reign of the Papal power, we have now to glance at his prediction of its fall and overthrow. This you will find in Revelation xvii.-xix. We have not time to read these chapters now; you are doubtless familiar with them, and will do well to study them carefully and thoroughly. They contain the second complex or duplicate prophecy concerning Romanism—the career and judgment of "Babylon the Great."

In this prophecy John beholds the ten-horned beast representing the Roman empire bearing a mystical woman, dressed in purple and scarlet, decked with gold, precious stones, and pearls; a harlot, and the mother of harlots and abominations, the guilty paramour of kings, the cruel persecutor of saints; intoxicated, but not with wine—drunken with the blood of the saints and of the martyrs of Jesus. What a vision! what a prophecy!

You remember the angel's interpretation of this vision: "The woman which thou sawest is that great city which reigneth over the kings of the earth." We showed that that city was Rome, indisputably Rome. That Babylon the Great means Rome is admitted by Romanists themselves. Cardinal Bellarmine says that "Rome is signified in the Apocalypse by the name of Babylon." Cardinal Baronius admits that "all persons confess that Rome is denoted by the name of Babylon in the Apocalypse of John." Bossuet observes that "the features are so marked, that it is easy to decipher Rome under the figure of Babylon" (Rome sous la figure de Babylone). But, while admitting that Babylon the Great, seated on the seven hills, means Rome, Papal interpreters assert that it means heathen Rome, and not Christian Rome—the Rome of the Cæsars, and not that of the popes.

In reply to this, we answer, first, that the name upon the harlot's brow is "mystery," and that heathen Rome was no mystery. The true character of heathen Rome was never concealed. On the other hand, Christian Rome is a "Mystery;" it is not what it seems. In profession, it is Divine; in character, satanic.

We say, in the second place, that there is a marked and intentional contrast in the Apocalypse between the two cities Babylon and Jerusalem, which is overlooked by the Papal interpretation. Babylon, in the Apocalypse, is a city and a harlot; Jerusalem, in the same book, is a city and a bride. The former is the corrupt associate of earthly kings; the latter, the chaste bride of the heavenly King. But the latter is a Church; the former then is no mere heathen metropolis. The contrast is between Church and Church; the faithful Church and the apostate Church.

In the third place, we point to the fact that the judgment described in Revelation xviii. falls on Babylon when her sins had reached to heaven; that is, in the darkest part of her career. But when Alaric destroyed Rome in A. D. 410 that city had improved, it had become Christian; it was purified at that time from its pagan idolatries. Nor had it then sunk into the darkness of the Papacy. It was not in the fifth century that Rome reached the utmost height of her iniquity. The capture of the city by the soldiers of Alaric, when it was neither pagan nor Papal, could not have been the judgment here foretold.

In the fourth place, we point to the fact that the destruction of Babylon foretold in the Apocalypse is total and final; as a great "mill stone" she is plunged into the deep; there is no recovery. This cannot refer to the mere burning of Rome in A. D. 410, for that event was speedily followed by the complete restoration of the city. When the Babylon of Revelation xviii. falls the smoke of its burning goes up for ever; it is found no more at all.

In the fifth place, we point to the fact that the foretold destruction of Babylon is accomplished by the horns of governments which were previously subject to her rule. We freely admit that the Goths destroyed ancient Rome, but the Goths were not previously subject to Rome. The Gothic nations did not first submit to Rome obediently, and then cast her off, and rend, and trample, and destroy her. All this however these nations did in the case of Papal Rome. For centuries they were subject to her sway; then they cast her off. Look at the French Revolution; see the deeds of France. Look at Italy in 1870. See the Continent today.

In the sixth place, we point to the fact that the foretold destruction of Babylon is immediately to be followed by "the marriage of the Lamb." This is clearly foretold in Revelation xix. But the capture of Rome by Alaric was not followed by that event. Alaric captured Rome fifteen centuries ago, while the marriage of the Lamb is still future. This utterly excludes the notion that the destruction of Rome by Alaric is the judgment intended, and that Babylon the Great represents pagan Rome. And as Babylon the Great does not represent Rome pagan, it must represent Rome Papal: there is no other alternative.

Now, in conclusion, read this wonderful prophecy concerning "Babylon the Great" in the clear and all-revealing light of history. I ask those of you who have read the history of the last eighteen centuries, did not Rome Christian become a harlot? Did not Papal Rome ally itself with the kings of the earth? Did it not glorify itself to be as a queen, and call itself the Mistress of the World? Did it not ride upon the body of the beast, or fourth empire, and govern its actions for centuries? Did not Papal Rome array itself in purple and scarlet, and deck itself with gold and precious stones and pearls? Is not this its attire still? We appeal to facts. Go to the churches and see. Look at the priests; look at the cardinals; look at the popes; look at the purple robes they wear; look at their scarlet robes; see the encrusted jewels; look at the luxurious palaces in which they live; look at the eleven thousand halls and chambers in the Vatican, and the unbounded wealth and glory gathered there; look at the gorgeous spectacles in St. Peter's at Rome, casting even the magnificence of royalty into the shade. Go and see these things, or read the testimony of those who have seen them. Shamelessly Rome wears the very raiment, the very hues and colors, portrayed on the pages of inspired prophecy. You may know the harlot by her attire, as certainly as by the name upon her brow.—*H. Grattan Guinness, F. R. G. S.*

(To be Continued.)

Mr. Haffendon says: "I know an American missionary who was sent to Burmah thirty years ago to make inquiries about the languages. He himself spoke Burmese, and travelled up the country for many hundred miles. One night he encamped near a small village. Here he heard prayer going on in Burmese. He listened, and to his utter astonishment heard, not the name of Buddha, or that of any idol, but the name of our Lord Jesus Christ. He was the more surprised, for he knew that no missionary or white man had ever been to that part of the world, and so he went into the village and began to make inquiries. He found out that the head-man of the village had some years previously been down to another village some miles distant, and had bought an article of food wrapped up in Burmese-printed paper, which happened to be one single chapter of the Word of God, with a piece torn out of the corner. He read it, and having himself sought to put sin away, he found that Savior which is the Son of God, and who he found was able to cleanse from sin. He now called his friends together, and read that piece of the Word of God to them, and induced them to put away their idols. And when this missionary found them, they had been for six years praying to Christ as the Savior of sinners. Thus is the blessing of God upon our work of spreading abroad simply and solely the Truth as in Jesus Christ."

### Announcements.

The annual conference of the Church of God, for the Northwest, will meet at Scholl's Ferry, Oregon, commencing Friday evening, October 19, 1888, and holding over the following Sunday.

This being during the time for the "Mechanic's Fair" at Portland, those attending conference can take advantage of the reduced railroad fare at that time.

Teams will be at Portland to meet those from a distance. Please notify us if you wish to be met.

We hope to see all who attended last year and many more besides.

If we are among those whom the Lord, when he comes, shall find doing his will, happy shall we be. If meeting in conference and building each other up, and planning for the spread of the Gospel, is his will, happy indeed will we be in that day if we have done what we could in that direction. By order of Executive Committee.

W. W. JAQUITH, Sec.

### Items Pertaining to Romanism.

According to *La Croix*, a daily French Roman Catholic newspaper, there will this month be an extraordinary emigration from Purgatory to Paradise. It says:—

"In virtue of the extraordinary power of the Keys, Leo XIII., prisoner, has resolved to extend the joys of his Jubilee to Purgatory, and on Sept. 27, the whole Church joining him, the Pope will go down to Peter's tomb, in order to shed the Divine blood over the expiatory flames. This mass, without parallel, that Peter, still living, announced to the Church universal, by an Encyclical dated Easter Day, will be the most solemn act ever performed by the Papacy for the deliverance of prisoners in Purgatory—slaves more cruelly tried than those of Africa... On September 27, heaven will be peopled by millions by Leo XIII."

"And if millions," asks *Le Signal*, "why not all, we would like to know? This is the Popery of the present day."

A measure which has recently passed the Chamber of Deputies after several days' discussion, by a large majority—345 votes to 67—secures for the Italians a degree of religious liberty they have never before possessed. The measure is in substance as follows:—"That if any minister of religion, by preaching or by writing, or by conversation, speaks against the king or the unity of Italy, or disturbs the minds and consciences of the people, he shall be liable to a fine, imprisonment, and dismissal from office." The measure is said to have shaken Pope Leo XIII. out of all his Jubilee felicitations. The press, excepting the clerical part of it, is full of jubilation, declaring that the people will ever remember the day when the Act was passed as one of the most glorious in the annals of their parliament.—*Presbyterian Review.*

A priest was converted through the confessional recently, as related in *Evangelical Christendom*. "An anxious penitent in a Spanish town confessed to a priest that she had been to a Protestant service. He questioned her closely, for his curiosity was greatly excited. She gave him a full account, and acknowledged that a great impression had been made on her mind. The impression communicated itself to him, and shortly after he requested his own sister to go to the nearest place where Protestants assembled, to listen, as with his ears, and under his responsibility, and to bring him full details of everything. Reluctantly she did so, but faithfully reported all. The priest was convinced that there were truths of which he was ignorant, entered into communication with the pastor, appointed a secret place for a prolonged interview, and found immediate peace in the finished work of Jesus. The secluded place in which he labors allows him comparative freedom of action: he preaches Jesus; all his parishioners have the New Testament; the children learn more of Christ than of ceremonies; and confessions are stopped short, and belief in the full satisfaction wrought by the Lord Jesus is substituted for penance."

Everything goes to rebuke the confidence with which skeptics wrote a few years ago concerning references to Egypt and Canaan in the early books of the Bible. The facts mentioned in Scripture were treated as unsubstantial myths of an illiterate age. In *The Contemporary Review* of August, Professor Sayce refers to "the great event of the season"—the discovery in Upper Egypt of letters and despatches sent by the governors and kings of Palestine, Syria, Mesopotamia, and Babylon to Egyptian monarchs. Evidences of this active literary intercourse go back to the date of the Exodus. Henceforth, instead of regarding the period of Joseph as fabulous, it is evident that schools of literature then existed; and Professor Sayce avers that the discoveries are likely to have most important bearings upon the criticism of the Pentateuch.

### MISSIONARY FUND.

Free will donations are solicited for the purpose of sending papers to the poor, and supplying books and papers to ministers workers, in this and other lands. We do not want, and will not accept a penny for a "sinking Fund," but every cent placed in our hands will go as the donor would have it, to further the cause of the blessed Master.

Received since November 16, 1887, the following sums:

| | |
|---|---|
| Previously Published | $205 40 |
| Abala Barnes | 5 |
| A Brookover | 5 |
| Mrs W H McDowell | 5 |
| J F Kneisman | 5 |
| Chas O Sutton | 7 00 |

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# Poetry

## THE LOST CHORD.

Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys;
I know not what I was playing,
Or what I was dreaming then;
But I struck one chord of music,
Like the sound of a great Amen.
It flooded the crimson twilight,
Like the close of an angel's psalm;
And it lay on my fever'd spirit
With a touch of infinite calm.
It quieted pain and sorrow,
Like love overcoming strife;
It seem'd the harmonious echo
From our discordant life.
It link'd all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loath to cease.
I have sought, but I seek it vainly,
That one lost chord divine,
Which came from the soul of the organ,
And entered into mine;
It may be that some bright angel
Will speak in that chord again;
It may be that only in heaven
I shall hear that grand Amen.

—Adelaide A. Proctor.

# Communications.

## EVIDENCES OF A DEITY.—Part 2.

I am the Lord, and there is none else, there is no God besides me; I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west that there is none besides me. I am the Lord, and there is none else. Isa. xlv. 5, 6.

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else. Deut. iv. 39.

In the whole range of two-lobed seeds of trees, plants and cereals, there is a perfect oneness of formation; a correspondence in their nutrition; a nicety and uniformity in the adaptation of every part to its special function, for the protection, germination, nutrition and growth of the young plant; an equipoise in the material stored away within the cotyledons, and in the chemical processes involved for the well-being of the embryo, and such a mathematical precision as to the amount required to carry it to the stage of independent plant existence, that the mind of the careful, candid observer will be led from its contemplation to the one Great First Cause who arranged their different parts, functions, activities and necessities according to one general, harmonious plan.

Is it not passing strange, too, that mixed and commingled in the soil, mistakes never occur? and that disharmonies are seldom found?

The acorn never yields aught but the oak tree. The bean is a signal failure if any other plant is expected from its germ. The apple, peach and plum only yield their own fruits respectively, and their own respective seeds of fruits.

The Lord Jesus Christ must have added somewhat of botany to his other various accomplishments, for, in one place he remarked "every tree is known by his own fruit. Nor of thorns men do not gather figs, nor of a bramble bush gather they grapes." Luke vi. 44. The infidel-despised, derided, and much-mistaken Moses, knew of the fixedness of type in plant germs, and the unequivocal law of plant growth, since he bare record that, "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree bearing fruit after his kind, whose seed is in itself upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind, and God saw that it was good." Gen. i. 11, 12. Of one fact we are all well assured: Moses was not mistaken as to each seed representing only its own type of plant.

May not the remainder of the language be equally true? Is it not even more than probable that he recorded the facts as he learned them, and was satisfied they were really facts?

When plant growth has begun, one part of the germ pushes deeper into the ground and throws out its delicate subdivisions (tendrils), each tipped at the extremity with little sponge-like bodies, through which food and drink —the elements essential to its increase in bulk, and peculiar properties—are furnished, when the lobes are no longer capable of affording it sufficient nourishment; and, another is forced upward through the soil, subdivided according to the necessities of the plant, herb, or tree, and crowned with foliage, by means of which respiration (the act of breathing), is performed. Plants and vegetables, as before stated, have the ability to decompose carbonic acid, and this gas is universally present in the atmosphere, and is noxious to animal life. Animal expiration is largely composed of this gas, while oxygen is inhaled, and retained by respiration. Plant substance is principally composed of the carbon from this acid, assimilated through plant-respiration, while the plant having no use for the excess of oxygen, of which carbonic acid is formed, exhales it into the atmosphere, freed from its poisonous portage, carbon, and thus the air is kept pure for air-breathing animals by plant life.

The circulation of plants is effected by means of minute tubes laying parallel to each other, and running from spongiole to leaf, through every rootlet, tendril and branch; and these little tubes numerically increase from the period of germination, till the death of the plant, or tree.

From whence the ability of each separate plant to choose the exact materials requisite for its health, perfection and individual properties?

From what source is procured the exact counterpoise between plant assimilation and plant-growth, or, between the root attachment and its need of support?

Under whose tuition does the radical search for, and penetrate into the ground, for root attachment, and by what instinct does the upright stalk search for light and the open air?

Are the delicate processes of assimilation, growth, flowers, fruitage and wood formation, only chance properties accidentally derived?

By whose agency were the endosmotic and exosmotic energies of the plants exactly balanced to effect the accumulation of those principles required by the vegetable economy for growth, respiration and exhalation, precisely as needed by each plant?

Is there not a manifestation of intelligence and intellect, in the production of these varied functions, and energies, and adaptations; and in the law of vegetable life, far beyond anything the finite mind can comprehend? Shall we deny their author simply because we cannot comprehend him? If not, by what name shall that supreme mental ability be known and designated among us?

Many look out upon the landscape and note the profusion of grass, plant, shrub, herb and tree, in all the variations of bud, and leaf, and bloom, and ripening fruit, repeated year after year, but fail to estimate the vastness of a law controlling such immense results,—much less the Great First Cause from which it and they emanated; even denying the existence of such a Being, of such an Ability, and strive to evolve them all from chaotic matter, by natural processes alone; or through chance, or accident, unaided by mentality, and name the routine by which their conclusions are reached, Reason.

Reason leads from effect to producing cause, and not to blind chance, or accidental beginnings.

The evolutions, manifestations and adaptations of animal life are yet more surprising than are those of chemical affinities, or of the vegetable economy. Anatomists have described the various parts, organs, solids, fluids and tissues of the human body, while works on comparative anatomy leave few of the lower orders of animals undescribed in joint, member and limb, and physiologists have delineated the relation of parts, and their respective processes and powers, as well as the occult progress of final decay, so fully that reference to their several works unfolds all the wonderful mechanism of the animal kingdom and the diversified uses of each portion of the body.

Able men, men learned to the full extent of scientific advancement, have devoted the best energies of an active life to the study of the animal economy, yet, how little is actually known of the law, or laws, of propagation, and hygiene, may be inferred by a perusal of the current literature of the day. Let the works extant on these various departments of the animal kingdom suffice for the interests of scientific research, while we seek for a few of the evidences of design in the mutual relations of the parts, their adaptation, and their fitness for association with objects in the material world.

The animal kingdom naturally divides into seven different types from which all the subdivisions of genera and species have sprung, to-wit: Protozoans, Mollusks, Radiates, Articulates, and the Vertebrates, composed of Fish, Birds and Mammals, yet one law of development and growth pervades the whole; one law of increase, existence and decay is universal. Obedience thereto is essential to continued existence and well-being; disobedience insures dissolution and destruction.

Contemplate the harmonious arrangement of organs and members in the body: the eye for sight, arranged with perfection of coating for protection, with completeness of lenses, humors and curtain to control the admission of light to the sensitive background of its interior, and with the whole apparatus automatically lubricated, and controlled by the muscles and nerves exactly adapted to that end; the ear for hearing, a delicate tympanum so arranged as to collect and discriminate between sounds with exactness and precision; the hands for touch and prehension; the feet for locomotion; the nose for smelling and the tongue for tasting. Each organ adapted to its own peculiar function and for nothing else.

Consider the diversified phenomena of brain power, as exhibited in thought, reason, judgment, vital force and the wonders of unconscious cerebration, or the curiosities of cerebro-spinal manifestations, controlling as it does, by its supply of nervous energy, all the voluntary and involuntary activities of the animal organization; or the untiring faithfulness of that powerful engine, the heart, which like a hydraulic ram, neither flagging nor wearing out until the vitality that renders it contractile is exhausted, forces the blood through the most remote and minute ramifications of the capillaries no less certainly than through large arterial trunks of the circulatory system, from the embryotic beginning of foetal life to the finality of old age; or the depurating offices of the liver, and kidneys, without which the system would almost immediately succumb to poisons generated within itself; or of the lungs and the skin, so beautifully complex both in structure and function; the former built up of almost microscopic ramifications of the bronchiæ, each surrounded by minute arterial and venous loops, and each lined with a delicate mucous membrane, through which the endosmotic and exosmotic exchange of carbonic acid gas, deleterious to animal life, is exchanged for oxygen, with its purifying, stimulating, blood-cleansing offices; the latter self-producing, self-lubricating,—a net-work of arterial and venous capillaries, and nerve filaments, with hair, sweat and unctuous glands, covered in its entirety with an almost transparent, invisible coating for the protection of the underlying parenchyma from injury.

Who can fail to see intelligent design in the adaptation of the eye to the reception of the rays of light, or, in determining size, color, distance, etc., or of the ear in discriminating sounds; of the hands for their varied uses, or of the feet, in standing, walking, leaping, running, etc., or of their conformation to the habits and necessities of the animal, whatever its rank or position in the scale of animate nature? There is no disarrangement of these important factors of individual existence, but exact counterpoise of organ development with the characteristics of its possessor throughout all the genera of earth's inhabitants.

Is it merely the result of accident unaided by intellect that the coats, humors, lenses and retina of the eye are uniformly arranged to co-operate for perfect vision?

Who will demonstrate that the animal economy might as well be devoid of the controlling influence of the brain, spinal cord and the vast network of nerves and nerve filaments, as to be under their normal control?

From whence emanated this complex arrangement of conducting media, —afferent and efferent, — through which every impression is instantly conveyed to the brain, and by means of which, (on the same line of communication) the will of the individual answers the call, directing each organ and member of the body as to its duty in the premises, and enforcing instantaneous obedience.

Has all this been arranged by chance? Is it a result of accident? Is it the nature of matter, divorced from intellect, to assume these forms and activities, automatically? Or, does the whole scheme show forth the supervision of an intelligence, a *vis a tergo*, so superior to our own as to be incomprehensible by our finite minds?

We may readily see how and why the softened mass of clay in the potter's hands, and on his wheel assumes the desired form; and his productions inform us of the leading thought of his mind as manifested in the article manufactured. So, too, in all the works of art we may trace the idea embodied in the product to the thoughtful source from which it emanated: the wheel to the wheelwright, the web to the weaver, the complexity of the automatic engine to the highly cultured mind, hand and eye. In viewing the wonderful adaptations, powers, relations and properties of the animal organism, either as seen in man, or in his contemporaries, why should we refuse to seek after the Great First Cause by whom, and through whose massive intellect all these otherwise unaccountable properties and powers were originally produced, and by which they are still sustained and propagated?

What name shall be applied by us to designate our conceptions of such a powerful Intelligence?

To the ancient Jewish race he was known as God, and the Gentile world have borrowed the word to express their idea of the One Supreme Creator, Disposer, Protector and Ruler of the Universe, and all that pertains thereto.

He correlates matter and force according to the promptings of his infinite wisdom, for the production of intelligences, adaptations and ends, even as the potter fashions the lump of clay to suit his pleasure and convenience.

He conserves the activities of the Universe in obedience to his will and purpose, without the concurrence or assent of any individual, yet so as to produce harmony and definite results.

He founds laws on these correlations, affinities and conservations, for the well-being (or removal), of everything in the vast assemblage of worlds, from the molecule of microscopic matter to the magnitude and importance of the central luminary of the planetary system and its satellites, which laws remain unchanged so long as these relations are enforced.

In the world of general physics, the laws by which matter is controlled, have been largely investigated and the same Intelligent Design pervades the whole. Light, heat, magnetism, sound, electricity, preponderance,—everything under the domain of fixed and invariable laws, is so intelligently ordained and enforced as to excite more and more, the wonder and admiration of the learner as he proceeds to investigate them.

Shall we say these laws were the outgrowth of chance, or accident undirected by a superior mind?

Since these laws are all definitely related to the objects involved, and are arranged and balanced with mathematical nicety and precision, are we not fully justified in tracing their origin to the same source as were those of the animal economy, to-wit, to the only true God of Jewish and Gentile worship?

With his clear understanding of the relation of all things created to their Creator, shall we wonder that Paul was led to exclaim, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" Rom. xi. 33, 34. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelling not in temples made with hands, neither is worshipped with man's hands as though he needed anything, seeing he giveth to all life, and breath, and all things." Rom. xvii. 24, 25. Neither is it surprising that David should have concluded that "The fool hath said in his heart, there is no God."

If we willingly consent to look for the evidences of Design in the world of nature, and, through the evidences thus afforded to the Omniscient and Omnipotent attributes of him by whom all things consist, the field of observation is an unlimited one, and these evidences and assurances will become clearer and stronger as we look more and more carefully into the habits, adaptations and laws of the Universe, and of its component factors.

Reason as we may on cause and effect, on the evolutions of matter, and on natural law, there is still a *vis a tergo*,—a power beyond,—that to us stands as the inimitable, incomprehensible Great First Cause; and this Great First Cause is that which the true Christian worships as the God of Revelation, and the Creator of the world.

To his great name and infinite power be glory and honor and dominion, through the age of all the ages. Amen. J. K. THOMPSON.

# Selections.

## MISSING!!

"You don't say so! Where on earth has she gone?"

"I can't say, sir, but it's plain enough she is missing. Hasn't been seen since last night when she went up to her room."

I was put out; I own; my man on waking me had informed me that the sock was missing; she had gone to bed without anything being noticed amiss, and was now nowhere to be found. She was always an odd woman, but a capital sock. What had become of her? The very last sort of a person to disappear in this way—a respectable elderly Scotch woman—really quite a treasure in the country, and the more I thought of it while I dressed, the more puzzled I became. I hardly liked to send for the police; and then again it was awkward, very—people coming to dinner that day, it was really too bad.

But I had scarcely finished dressing, when in rushed my man again. I do so dislike people being excited, and he was more than excited.

"Please, Sir, Mr. Vend has come around to see you; his coachman is gone, went off in the night, and hasn't left a trace behind, and they say the gardener's boy is with him.

"Well," said I, "it is extraordinary; tell Mr. Vend I'm coming; stay, I'll go at once."

It was really past belief, the three of them! After an hour's talk with Vend, no explanation offered itself, so we decided to go to town as usual.

We walked down to the station, and saw at once something was wrong. Old Weeks, the station master, was quite upset, his policeman was missing, and the one porter had to take up his duty. However, the train coming up, we had no time to question him, but jumped in. There were three other people in the compartment, and really I thought I was going off my head when I heard what they were discussing. Vend, too, didn't seem to know if he was on his head or his heels. It was this that startled us so: "What can have become of them all?"

I heard no more. I really believe I swooned; but at the next station—a large one—we saw consternation on every face. I pinched myself to see if I were dreaming. I tried to persuade myself I was. Vend looked ghastly. A passenger got in; he did not look quite as dazed as some did, but savage and cross. For a time none spoke; at last some one said aloud—I don't think he expected an answer—"What on earth's become of them?" and the cross-looking man, who had got in last, growled out "That's the worst of it; they are not on earth, they are gone. My boy always said it would be so; from the very first moment I heard it, I knew what had happened; often has he warned me. I still have his voice ringing in my ears.

"'I tell you in that night there shall be two men sleeping in one bed, the one shall be taken, and the other shall be left.'" Luke xvii. 34.

"I know only too well that 'that night' was last night. I've often prayed for it without thinking, and so I daresay have you, 'Thy kingdom come.' It makes me so savage I don't know what to do."

Now I was an atheist, and did not believe the Bible. For the last forty years (I am past fifty) I had stuck to my opinions, and when I heard men talk religious trash, I invariably chaffed.

But this seemed altogether different. I tell you, for a thousand pounds I couldn't have said a word. I just hoped it would all turn out a dream; but the further we went, the more certain it became that we were all awake, and that by some unaccountable visitation of Providence, a number of people had suddenly disappeared in the night.

The whole of society was unhinged; everybody had to do somebody else's work. For instance, at the terminus, a porter had been put into Smith's stall, as the usual man was missing. Cabs were not scarce, but some of those who drove them seemed unlicensed and new to their work. The cutters in some of the shops were up, and on getting to my bank I heard the keys had only just been found.

Everyone was silent and afraid lest some great misfortune was coming. I noticed we all seemed to mistrust one another; and yet as each fresh clerk, turning up late, entered the counting-room, a low jeer went round. The chief cashier, as I expected, did not come. The newspapers no one cared to look at; there seems a tacit opinion that they could tell us nothing.

Business was at a stand-still. I saw that very soon. I hoped as the day wore on it would revive, but it did not. The clerks went off without asking my permission, and I was left alone. I felt I hated them. I did not know what to do. I could not well leave, else they might say the bank had stopped payment, and yet I felt I could not stay there. Business seemed to have lost its interest, and money its value. I put up the shutters myself, and at once noticed what a change had come over the city while I had been at the bank. Then all were trying to fill the void places; now it seemed as if the attempt had failed. In the city some streets had that dismal Sunday appearance, while a few houses had been broken into; but in the main thoroughfares there was a dense mass of people, hurrying, it struck me, they knew not where. Some seemed dazed, others almost mad with terror. At the stations confusion reigned, and I heard there had been some terrible accidents. I went into my club, but the waiters had gone off without leave, and one had to help oneself. As evening came on, I saw the lurid reflection of several fires, but horrible to say, no one seemed to mind, and I felt myself that if the whole of London were burnt, and I with it, I should not care. For the first time in my life I no longer feared death; I rather looked on him as a friend.

As the gas was not lit, and darkness came down upon us, one heard cries and groans. I tried to light the gas, but it was not turned on. I remembered there was a taper in the writing-room, so went and lit it; but of course it did not last long. I groped my way into the dining-room, and helped myself to some wine, but I could not feed much, and what I took seemed to have no effect; and when I heard voices they fell on me as if I were in a dream. They were talking of the Bible though, and it now seemed the one book worth thinking of, yet in our vast club-library I doubt if I should have found a single copy.

One said: "What haunts me are the words 'Watch, therefore.' You can't watch now."

And another answered, "I have ringing in my ears, 'Now is the accepted time; now is the day of salvation,' and, of course, it isn't now, far from it!"

"The summer is past, the harvest is ended, and I am not saved," said a third. And then the first one said, "Yes, it used to be: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

How the phrase "used to be" sank into my heart. I'd have given anything to have had a talk with my old cook. I thought of my dinner-party. Little had I imagined a week ago, when I issued the invitations, how I should be passing the hour.

Suddenly I remembered the secretary had been a religious fanatic, and I made my way slowly to his room, knocking over a table, in my passage, with glasses on it. It fell with a crash, which sounded through the house, but no one noticed it. By the aid of a match I saw candles on his writing table and lit them. Yes! as I thought, there was his Bible. It was open, as if he had been reading it when called away, and another book I had never seen before lay alongside of it—a sort of index.

The Bible was open at Proverbs, and these verses, being marked, caught my eye:—

"Because I have called and ye refused, I have stretched out my hand and no man regarded; I will also laugh at your calamity: I will mock when your fear cometh."

I had never thought before of God laughing—of God mocking. I had [illegible] laughing had ended now—I saw that pretty plain.

I had a hazy recollection of a verse that spoke of men wanting the rocks to fall on them: so looked it up in the index. Yes, there was the word "Rock," and some of the passages were marked with a pencil. One was Deut. xxxii. 15. "He forsook God which made him, and lightly esteemed the Rock of our Salvation."

Perhaps he marked that passage after he had a talk with me. I once told him, I remember, that "His God was a myth, and time would prove it;" and he answered, "Never." "Heaven and earth shall pass away, but My word shall not pass away, he may come to-night." I laughed, and said, "What odds will you take? I will lay you long ones." Another passage marked was, 2 Samuel ii. 2: "Neither is there any God like our God;" and lower down still: "Man who built his house upon a rock."

I had no need to look that out; I knew what it referred to. And then my eye caught Matthew xvii. 51—"The earth did quake, and the rocks rent." That was when Christ died—to save sinners, died to save me—and yet I had striven against him all my life. I could not bear to read more. I shut the book and got up. There were some texts hanging over the fireplace:

"Repent ye, therefore, and be converted, that your sins may be blotted out," Acts iii. 19.

"The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John, i. 7.

"Now is the accepted time, now is the day of salvation," 2 Cor. vi. 2.

As I turned to leave the room these caught my eye, and I said: "Well, I have been a fool."—*Watchword.*

## Immortality, Science, and Revelation.

The question has probably occurred to every thinking mind, Are there any facts in the possession of modern science which support a belief in the natural immortality of the human soul? The opinions of a few prominent scientific men in regard to this inquiry may be of interest to the reader.

Chas. A. Young, LL. D., Professor of Astronomy in Princeton College, N. J., says:—

I think it must be frankly admitted that [illegible] about the functions of the brain and nervous system does, to a certain extent, tend to make it difficult to believe in the immortality of the personal consciousness. The apparent dependence of this consciousness upon the health and integrity of a material structure, like the brain, renders it, *a priori*, more or less probable that consciousness could not survive the destruction of that organism. In my judgment, the knowledge of life and immortality comes only by revelation, like our knowledge of the moral character and attributes of God.

Joseph Leidy, M. D., LL. D., Prof. of Anatomy in the University of Pennsylvania, says:—

Personal consciousness is observed as a condition of each and every living animal, ranging from microscopic to man. The condition is observed to cease with death; and I know of no facts of modern science which make it otherwise than difficult to believe in the persistence of that condition; that is, the immortality of the personal existence. Science has learned no more than has been expressed by Solomon in Eccl. iii. 19: "For that which befalleth the sons of men befalleth beasts;.....as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence over a beast."

Simon Newcomb, LL. D., Washington, D. C., says:—

If man, as now constituted, is only the last in a series of forms of organic existence, starting from the lowest; and if consciousness itself has been a gradual development, akin to that of awaking slowly and gradually from a profound sleep, then it seems difficult to assign any link in the series at which we can suppose so great a break to have occurred as is implied in the passage from mortality to immortality.

Lester F. Ward, A. M., Smithsonian Institution, Washington, D. C., says:—

The consciousness, when scientifically examined, reveals itself as a quality of brain, or mode of manifestation of the molecular activities of the organized brain substance. It is a universal induction of science that modification of brain is accompanied by modification of consciousness, and the destruction of brain results in destruction of consciousness. It follows that, so far as science can speak on the subject, the consciousness persists as long as the organized brain, and no longer.

Edward S. Morse, Ph. D., Salem, Mass. says:—

I have never yet seen anything in the discoveries of science which would in the slightest degree support or strengthen a belief in immortality.

[illegible] thinks the arguments from the facts of modern science are rather contrary than favorable to the doctrine of immortality. Alfred R. Wallace, LL. D., affirms that, outside of modern spiritualism, he knows of nothing in recognized science to support the belief in immortality. Asaph Hall, LL. D., thinks that science does not give a positive answer to questions concerning the immortality of the human soul.

Herbert Spencer, four years ago, assured Rev. M. J. Savage, that he was not aware of any scientific facts that he could regard as satisfactory proof of the immortality of the soul. Prof. Edward C. Pickering, Harvard College Observatory, is of the opinion that the belief of a scientific man, like that of any one else, must be based entirely on faith. Alexander Graham Bell says that he can find nothing in science to support the hypothesis of personal consciousness without a body.

F. A. P. Barnard, S. T. D., LL. D., Pres. of Columbia College, N. J., says that the only basis of our faith in immortality must be found in revelation.

Science and revelation agree that man is mortal, Job. iv. 17, but revelation does not leave the human race in the Valley of Despair, but sets before them the Mountain of Hope, on whose summit is the Tree of Life. Immortality can be secured by a life of obedience through Christ, 2 Tim. i. 10. It is something for which we must earnestly seek, if we would obtain it, Rom. ii. 7. Death is not an eternal sleep. Those who live righteous lives will receive the gift of immortality when Christ comes to redeem his people from the power of sin and the grave, 1 Cor. xv. 54.

Of little value would be this life, if it embraced no grand possibilities. Momentous and important are the hours of mortal existence, for by the right use of them we may obtain an immortal inheritance. Glorious hope! Wonderful promise! Life unending, with no mixture of sorrow and no trace of pain! The great plan of God not thwarted by Satan, but consummated, in Eden restored and man redeemed! Thank God for the light of revelation! —*Elias H Morton, in Advent Review and Sabbath Herald.*

### IF WE KNEW.

If we knew when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay;
We would pause when now we hasten,
We would often look around,
Lest uncareless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade that we should bring,
If we knew what lips were parching
For the water we should bring,
We would work with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends' kind accents
Closely press to say, "Good bye,"
Which among the lips that kiss us,
First should 'utter the dreary lie;
We would clasp our arms around them,
Looking on their tear-such our tears;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which had cast a pall among them
Like the frost among the flowers;
Oh! with what sincere repentance,
With what anguish of regret,
While our eyes were overflowing,
Would we cry—forgive—forgive!

If we knew—alas, and do we
Ever care or seek to know,
Who their bitter berbs of sorrow
In our neighbour's garden sow?
God forgive us, lest hereafter,
Our hearts break to hear him say,
"I careless child I never knew you,
From my presence flee away."

## Communications

### The Mocking-Bird.

The mocking bird is called our American nightingale, because of its qualities as a songster, and of its nightsinging; but very few of us are qualified to judge of the aptness of the comparison, for not many of us have heard the nightingale, and not all of us have heard the mocking-bird at his best. It is said that not only is the song of the caged bird inferior to that of the free singer, but that the song of such as may sometimes visit the northern climes during the summer season, bears faint likeness to this melody as it is poured forth in their native haunts.

North of the Delaware the mocking-bird is rarely seen, while further south it may be found at all seasons. In the West Indies and some of our Southern States, the groves are resonant with the music of their exquisite song.

The bird as it [illegible] and will copy the notes of now one bird and now another with such exactness that it is often difficult for even the most practised ear to detect the deception. There is one bird, however, which it never tries to imitate, the bobolink. It will also reproduce other sounds and cries, passing so rapidly from one to another, that a medly is produced as ludicrous as it is incomparable.

The best known species of mocking-bird is about the size of a song thrush, of which they are sometimes considered a sort of alien connection, their tails are a little longer, their wings a little shorter, and the upper parts of the bird are of a dark brownish ash color, wings and tail darker, while the under part is of a brownish white.

When the bird is singing it seems to be full of joyous enthusiastic movement, spreading its wings, throwing itself about, expanding its tail, and apparently enjoying the abandon of a genuine music loving genius.

The mocking bird has a fashion of rising as it sings, at times with what is called it "mounting song." It will begin to warble perhaps on a low branch of a tree, and as the singer grows more enthusiastic, the melody becomes fuller and the singer rises to the topmost branch of the tree, or high in the air above, whence he pours forth the culmination of his musical inspiration. But no one can have discovered the last possibility of the mocking-bird's voice until he has heard the "drooping song." This, we are told by Mr. Maurice Thompson, he heard four times, and he describes it with an appreciativeness that would be impossible to one who was not both a bird and music lover.

At first he noticed the bird sitting about and singing in a broken, desultory way; then, suddenly, it "leaped like a flash to the highest spray of the tree, and began to flutter in a trembling, peculiar way, with its wings half spread and its feathers puffed out. Almost immediately there came a strange, gurgling series of notes, liquid and sweet, that seemed to express utter rapture. Then the bird dropped with a backward motion from the spray, and began to fall slowly and [illegible] In progress was quite like that of a bird wounded to death by a shot, clinging here and there to a twig, quivering and weakly striking with its wings as it fell, but all the time it was pouring forth the most exquisite gushes and trills of song, not at all like its usual melody of improvised imitations, but strikingly, almost startlingly, individual and unique. The bird appeared to be dying of an ecstasy of musical inspiration. The lower it fell the louder and more rapturous became its voice, until the song ended on the ground in a burst of incomparable vocal power. It remained for a short time after its song was ended, crouching where it had fallen, with its wings outspread, quivering and panting as if utterly exhausted; then it leaped boldly into the air and flew away into an adjacent thicket."—*Mary Ferguson, in New York Observer.*

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To the Churches of God in the United States and Canada and Sister Churches Affiliating with them, by Whatsoever Name they may be Called:—Greeting.

"The children of this world are, in their generation, wiser than the children of light."

An anxious retrospect by many thoughtful members of the Church, reveals the fact that during the last twenty years, Churches, some large, some small, have been formed, existed for a brief period and then gone out of existence; that in other cases Churches would have been formed, but for the fact that the evangelist has been driven away from the field with his work half completed, because there was no aid rendered him, and his family necessities required him to abandon it and return to his daily labor.

In many cases Churches, built up on the doctrines first taught them, have had fatal discords introduced among them by later and unauthorized preachers, teaching contrary doctrines. To correct these and other errors of the past, and to increase ten-fold the good now being accomplished, it is the belief of many that the time is full ripe for an organized Union of the Church in all places, and for concentrated, persistent effort in proclaiming the Gospel to the many who have never had it properly presented to them. To bring about a union of all the Churches into "one body," it has been proposed to have a general conference of the Church, to be held this year, each Church in the country to be represented by a delegate under about the following conditions.

1st. each Church of twenty or more members (or a group of smaller Churches to the number of twenty or more members) [illegible] send to the Editor of THE RESTITUTION before October first, 1888, the result of the vote, as to when and where this general conference shall be held; and also the name and address of a delegate of sound judgment and discretion, (not necessarily a preacher, unless the Church so prefers it), who shall represent, and cast the vote of that Church on the business matters brought before the conference.

Each delegate to take with him to the conference a written certificate from the clerk or presiding officer of the Church, stating that he is the accredited delegate representing, and entitled to vote for the Church, in the General Conference of the Church of God and Sister Churches wherever it may be held.

This meeting, when held, should extend for ten days, over two Sundays, say from Friday evening to the second Monday evening, and the time and place for holding it will be announced by the Editor of THE RESTITUTION as he shall find best represents the choice of a majority of the Churches writing to him before October 1st. The questions each delegate will have power to vote upon will be:

a. A Covenant, the same in all Churches, short and scriptural, which shall be subscribed to by all members as they are received into the Church.

b. The arrangement of the best and most permanent form of collecting the income needed for the support of each individual Church; of State and other Association of Churches; and of providing a fund for general evangelistic work; and who shall administer to that fund.

c. How weak and needy Churches can best be fostered and cared for.

d. How, and under what authority shall general or special evangelists represent the Church.

e. The power to make rules for the government of this and future yearly general conferences, and to decide when and where the next general conference shall meet and how delegates shall be appointed.

f. If any other propositions are presented at this general conference, they may be voted upon by the delegate subject to subsequent ratification by his Church.

That lack of money may not prevent any delegate from attending this important conference, the Church at Philadelphia agrees that, where a Church is not able to bear the entire expense of sending its delegate, each of such delegates shall receive from this Church a contribution of $10.00 towards his expenses, wherever it exceeds that sum if the general conference is held west of Harrisburg, Pa.; or of $20.00 each, if it is held east of Harrisburg, and such expenses amount to $20.00. The Phila. Church also offers, if the conference is held in Phila. that each delegate shall be provided for without cost, during the time the conference is held in Phila. Doubtless other cities would do as well. This call meets the approval of Elder C. O. Ramsay, our Pastor in Phila., of Elder Geo. R. Kramer, Pastor of the Church of the Blessed Hope in Brooklyn, and doubtless of many others to the Churches of God at Brooklyn, Baltimore, Winchester and other places. The eastern Churches do not insist on this conference being held in the East, if in the judgment of the Church, it is best to hold it anywhere in the West. For the Church at Philadelphia,

GEO. F. WOOD.

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*Takes effect June 1, 1888.*

GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 55 | Thro' Freight 57 |
|---|---|---|---|---|
| South Bend | 5 00am | 10 05am | 10 00am | 2 25pm |
| La Paz Junc | 5 31am | 10 35am | 10 45am | 3 25pm |
| Plymouth | 5 46am | 10 50am | 11 00am | 4 20pm |
| Hibbard | 6 06am | 11 10am | 11 20am | 5 00pm |
| Maxwell | 6 16am | 11 20am | 11 30am | 5 30pm |
| Marshland | 6 27am | 11 30am | 11 40am | 5 50pm |
| Kewanna | 6 42am | 11 45pm | 11 55am | 6 20pm |
| Logansport | 7 30am | 12 30pm | 12 40pm | 7 10pm |
| Colfax | 7 10am | 4 40pm | | |
| Indianapolis | 11 05am | 8 15pm | | |
| Crawfordsv'l | 8 16am | 5 25pm | | |
| Terre Haute | 9 40am | 6 50pm | | |
| St. Louis | 3 00pm | 9 00pm | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 56 | Thro' Freight 58 |
|---|---|---|---|---|
| St. Louis | 8 30pm | 9 00am | | |
| Terre Haute | 5 00am | 4 00pm | | |
| Crawfordsv'l | 6 16am | 5 15pm | | |
| Indianapolis | 7 10am | 6 10pm | | |
| Colfax | 8 50am | 6 45pm | | |
| Clymers | 10 20am | 8 30pm | | |
| Logansport | 10 45am | 8 55pm | 3 15pm | 3 45pm |
| Kewanna | 11 25am | 9 35pm | 4 05pm | 10 05pm |
| Marshland | 11 45am | 9 45pm | 7 30am | 10 45pm |
| Maxwell | 11 55am | 9 55pm | 8 00am | 11 05pm |
| Hibbard | 12 05pm | 10 05pm | 8 20am | 11 35pm |
| Plymouth | 12 20pm | 10 17pm | 8 40am | 11 50pm |
| La Paz Junc | 12 35pm | 10 40pm | 9 00am | 12 20am |
| South Bend | 1 10pm | 11 00am | 9 35am | 1 35am |

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GOING NORTH FROM PLYMOUTH.

| | | |
|---|---|---|
| No. 16, Passenger, Leaves | | 12 45pm |
| No. 12, " | " | 12 45pm |
| No. " | " | 6 45pm |
| No. 100, Local, | " | 12 45pm |

GOING SOUTH.

| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 10 00am |
| No. 15, " | " | 10 00am |
| No. " | " | 10 00am |
| No. 101, Local, | " | 10 00am |

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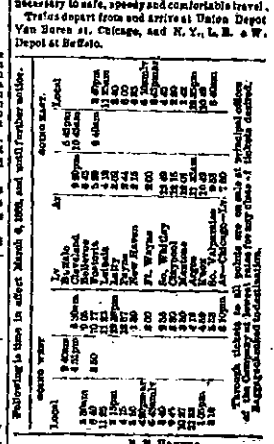

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 19.

BY DR. J. K. THOMPSON.

THE SEVENTH DAY, CONTINUED.

(e)....The re-establishment of the throne of David, the king.

Proofs...."The children of Israel shall abide many days without a king, and without a prince, and without an image, and without an ephod, and without a teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea iii. 4, 5.

"Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet: as it is written, After this will I return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." Acts xv. 13. "I will overturn, overturn, overturn it," (the throne of the kingdom of Israel under Zedekiah's impious reign), and it shall be no more, until he come whose right it is: and I will give it him." Ezek. xxi. 25.

"He shall be great and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 32, 33.

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, and yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos ix. 9–11.

"Therefore being a prophet, and knowing that God had sworn with an oath unto him (David), that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne: he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses." Acts ii. 30–32.

(d)....The subjugation and suppression of all purely human governments, and the introduction of the kingdom of God.

Proofs...."In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44.

"I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psa. ii. 7–9.

"For the nation or kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. lx. 12.

"And it shall come to pass, that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain." Zech. xiv. 16.

"The seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. xi. 15.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 24–26.

(e)....The final destruction of everything not in accord with the plan of God for the succeeding age.

The proof testimonies in relation to this part of the mission of Christ are plentiful, thus:

"The wicked shall be turned into hell, and all the nations that forget God."

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 1 Thess. i. 7–9. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." Psa. xxii. 27, 28. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matt. xiii. 41, 42. A most conclusive evidence is found in 1 Cor. xv. 24–26, which has just been quoted under another heading, for when "he shall have put down all rule, and all authority and power;" and when "all things have been put under his feet" "and when all things shall be subdued unto him," and "the Son also himself shall be subject unto him that put all things under him, that God may be all in all," no more of evil will be left to combat; no ills to remove, nor wrongs to right. Christ's mission will be complete, for world and evil subjection, and this portion of it forever ended.

(f)....God's rest.

It has already been remarked that the seventh day was partly given to labor and partly to rest, as is shown by the language used in relation thereto where it is first spoken of.

It is true that creative work is completed. The highest type of life has been attained, and God's labor period closes with the Post-tertiary age, when the resurrection of the dead saints, and the crowning of the living ones shall have been accomplished. God arrives at the period when, having finished the work of the ages, millions of years in duration; when by progressive types of life he has firmly established an unerring, undying royalty and priesthood on the earth, in whom inhere all the perfected attributes of Deity; to whom is given all power both in heaven and earth, typical of the completeness of the great future age, when, having brought all things under the direct control of this kingly, priestly power for adjudication and executive work, He rests, awaiting the ushering in of the "age to come" with its earthly perfection, peace, righteousness and joy to continue world without end.

The king-priest, on account of whom all these things were made, labors, but God rests. The king-priest class, so constituted by the Spirit birth from among the dead, and from among the living, of whom the Christ, glorified,—the first-born from the dead, the first-born of every creature, the beginning of the new creation,—was the first-fruit, labors conjointly with him as their federal head through the day; controlling the governments among the nations of the earth, in righteousness, putting down "all rule, and all authority and power opposed to God's law and God's works, but God rests. Rests from all his works which he had created and made. Rests because creative labor is complete. Rests, in that there are no higher types of life to be produced. Rests, I assume the types of the pattern shown to Moses in the Mount and of which the law and the Jewish polity were only the shadow, have all been filled. Rests, not only through the antitypical Sabbath, but onward through the ages to come. Rests, the supreme Head and Architect of the universe of worlds, with earth redeemed, and its living organisms perfected. God rests, and the saints of all ages and climes spring from the dust of the Quarternary Age, crowned with life eternal by the life-giver. God rests and the obedient, watching ones join in with the resurrected to subdue and control the world. God rests, and they "take the kingdom and possess the kingdom forever, even forever and ever," as it is written, "the kingdom and the dominion and the greatness of the kingdom under the whole heaven is given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (margin, rules) shall serve and obey him," Dan. vii. 27, subjecting it, after its subjugation, to the Father, together with themselves, when "all rule, and all authority and power" shall have been put down, that "God may be all in all" at the close of "The Day."

He for whom the ages were constituted is crowned King of kings and Lord of lords. Not one jarring, discordant note in all the earth, or in all the universe of worlds, creates disharmony in the music of the spheres. Man has been made perfect and like Christ, and the creatures of the earth have ceased to longer await the adoption of the sons of God. Harmony, joy, peace and love to God and each other, will actuate all the creation and earth-tenants for the universal good of each and of all. Man, not the erring, earthy, Adamic man of the Quarternary Age, but, man like God, God manifest in the flesh, will rule over all the nations of the earth under God.

God rests, and those for whom that rest is prepared; who by faith, obedience and practical godliness during this age are accounted worthy to obtain that world and the resurrection of the dead; who, being angel-equals, cannot die any more; who are the children of God, because they are the children of the resurrection, and who, on that account, neither marry nor are given in marriage, enter into that rest for which they have labored, suffered and waited, not during the execution of judgment on a sin-cursed earth, but, when its termination shall unfold the full fruition of the kingdom of God in the age to come. Of this rest Paul writes in his letter to the Hebrew brethren. Says he, "Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways. So I aware by my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end: while it is said, Today, if ye will hear his voice, harden not your hearts as in the provocation. For some, when they had heard did provoke: howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them who had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest on the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (again he limited a certain day, saying in David, Today, after so long a time, as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own work, as God did from his.) Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. iii. 7, to iv. 11.

David, speaking of God's rest, says, "Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon my throne forever more. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell: for I have desired it." Psa. cxxxii. 8–14.

John, it will be remembered, beheld the tabernacle of God with men, and, "he will dwell with them, and they shall be his people, and God himself" says he, "shall be with them, and be their God." Rev. xxi. 5.

Such are some of the principal events, as foreshadowed by prophecy, relating to the seventh-day period of earth's history. Only the prophetic outline has been given; sufficient to open the subject to more and more thorough investigation. Many, very many additional prophecies might have been given from the same scores on each premise; for the prophetic word is full of them. So, too, many additional topics might have been developed that pertain to the protracted seventh day era which remain unnoticed, among which may be enumerated, the renovation and purification of the earth, to Edenic fruitfulness and perfection; the fact of two resurrections,—one at the time of the introduction of the judgment period, and the other at, or near its termination; the events transpiring between the first resurrection and the revelation of Christ with all the saints, and the angelic host, to assume possession of the promised inheritance, etc., all of which is of unbounded interest to the student of history, written and prewritten, and to the scientist who desires to unravel the forces, causes and phenomena pertaining to the shifting of the Post-tertiary, into an age to follow it, with advancements in the fauna and flora equal, if not superior, to those of any previous age-changes.

The "Chiliasm," or "Millennium," and the seventh day are identical, and extend over the period required for the work of executive judgment on the creative labors that strictly pertain to the present age. It may, or it may not begin with the close of the six thousand years from man's creation. The Post-tertiary age is, in duration, like those that preceded it, limited rather by the full completion of the age-works designed to be accomplished by it, than by a definite period of years. The time used by the Creator may be six thousand years from man's first advent, or, regardless of time, it may cover a period commensurate with the results to be wrought independent of computed time. So, too, very many err in reckoning the chronology of the earth from Adam down through the course of years to the present, ignoring the fact that the Bible is strictly a Jewish history; that Gentile supremacy is only incidentally noticed from its connection, or encroachment on Jewish institutions, and that the chronological record of the Bible pertains to the Jewish nation, with unmeasured Gentile times, thrown in as an interregnum, independent of the Jewish chronology.

We take leave of the seventh day, however, and pass to the morning dawn of the succeeding age, with the reflection that its dawn closes the final judgment of all earth-creative periods, and that afterwards, with sin destroyed and death abolished, only peace, purity, harmony, justice, righteous godliness and eternal longevity will be the predominating features of the age, on a thoroughly purified earth.

The summary of events prophetically allied to this judgment era are:

1. The personal coming of the Lord Jesus Christ with the angelic host from heaven, for the rendition of judgment, first, on the overcomers, the obedient of all nations and times, living and dead, and secondly, on the existing nations of the earth, Jew and Gentile. See Acts i. 11; Mark xiii. 26; John xiv. 3; Thess. iv. 16; Rev. i. 7; 2 Thess. i. 10; 1 Peter iv. 17; Rom. ii. 5–11.

2. The revelation of the Lord to the saints, both dead and living; to the living by a resurrection from the dead, crowned with eternal life, and to the latter by a change from corruptibility to eternal, infinite incorruption. See 1 Cor. xv. 51–54; 1 Thess. iv. 13–18; Jude 14, 15; Phil. iii. 20, 21; 1 John iii. 2; Rev. xxii. 12.

3. The meeting of the Lord in the air with all the glorified saints. See 1 Thess. iv. 17; Rev. xv. 2.

4. The descent of the Lord Jesus with all his saints and angels to the earth. See Zech. xiv. 3, 4; Acts i. 11.

5. The relief of the Jews and their national acceptance of the Lord Jesus as their Deliverer and Messiah. Zech. xiv. 1; Mal. iii. 3–6; Rom. xi. 26; Isa. xxv. 8, 9; xxvi. 12–21.

6. The subjugation of the nations of the earth to the rule of David's royal seed, and the execution of judgment on those that are rebellious. Isa. lx. 12; Zech. xiv. 17, 19; Psa. ix. 17; Rev. xx. 7–9; Ezek. xxxviii. 14–39; xxix.; Math. xxv. 31.

7. The purification of the earth preparatory to the introduction of the Theocoic Age. See Matt. xiii. 38–42; Ezek. xlvii. 1–12; Isa. ii. 3; Ezek. xxxvi. 33–35; Psa. cii. 25, 26; 2 Peter iii. 13.

8. The restitution of all things which God hath promised (spoken) by the mouth of all his holy prophets since the world began. See Acts iii. 20–23; Luke i. 68–79.

### REMARKS ON CHRISTIANITY AND SCEPTICISM. No. 8.

We are all travellers through this world; we had a starting place in it; we know how long we have been pursuing our journey; some of us are getting near the end of the journey; but just when we shall reach the end we know not; and some things that will be opened up to our vision when the end is reached, we know not as yet. Much belonging to the future state has been revealed, and much doubtless has been wisely withheld. In our present state we are unfitted for a full revelation. In the spirit world many things doubtless exist which we could not bear to look upon while in our mortal state.

And when we are getting down the hill of life, when almost all of life is in the past, when the physical strength is failing, and we are nearing the end of the journey which will land us on the other side, or set us down in another state, we do not want to be troubled with doubts and uncertainties and the foolish questionings of scepticism; we want to feel that we are treading on solid rock; we want to realize the consolation of knowing that we are accepted of God through Christ; and therefore, we should never renounce Christianity which furnishes that hope till something superior is offered to us in its place. Two persons, Dr. W. Lamson and Professor Hackett, sat side by side in a railway car on its way to Boston. The former told the latter of a sceptical book he had been reading, and stated that some of the infidel objections in the work were new to him and seemed very strong. The Professor replied, "Strong, strong? I see stronger difficulties than any which infidelity ever presented; but give me something better than Christianity to stand on, and I'll step off. Till that something better is presented, I stand, and shall stand, where I am." Be sure then that you never give up Christianity unless something better is offered you in its stead. And whatever the sceptic may offer, under whatever professions of superiority, do not accept it without examination and comparison and much prayer. And demand to see its practical results, and be satisfied that the fruit it bears is superior to that of the Christian religion. Be assured that the thing offered in lieu of Christianity is better, finer, safer, diviner, more God-like and benevolent. Take care that you never exchange the solid rock for shifting sands. Take care that you do not barter away the pure gold for what is only base metal. Take heed that you do not let go a good hope for a false hope. You are hastening into the great future, and the religion of Jesus only can make it a blessed future. You have sinned, and need forgiveness; sin has defiled your conscience, and you need purifying; sin has imperiled your safety, and you need deliverance; and Christianity only can show you how to obtain these blessings. Dirt on the hands or face may be washed off with soap and water; but if we get dirt on the conscience,—if we stain and pollute the soul with sin, we cannot wash that off in the same way. No human effort can cleanse the soul if the truth is not received,—if the blood of Jesus is made light of, and the propitiation is rejected.

The difficulties of unbelief are greater than the difficulties of faith. And the way of unbelief is harder and darker and beset with more perils than the way of faith. And should the way of faith turn out at the last to be the right way, the believer will be an infinite gainer and the unbeliever an infinite loser.

Think of it as you may; act in view of it as you may, it is a solemn moment when a man is coming face to face with his great enemy death, and is about to take a leap into the great and comparatively, unknown beyond. Joseph Cook, of Boston, was once in a railway accident. The train, after bumping upon some timbers, went off the line, and the carriage in the sleeping berth of which he lay wide awake, went reeling down an embankment *forty feet*. In those instants of suspense, he declares he thought of all his life. "I give you my word of honor," says he, in relating the circumstances in a public address, "that I had passing before me a very complete and vivid record of all my career, especially of its relations to God in whose more immediate presence I expected to be in an instant....It was a searching question to me at that moment, whether I had attained similarity of feeling with God." A question so momentous in such an hour, when there seems but a step between us and death, should have our consideration in more favorable circumstances, when life and a season of quiet are before us, nor should we rest till we have an answer that satisfies our conscience.

For want of due thought, for want of looking earnestly and seriously at this matter, for want of looking at it in the light of the beyond, many fail to realize the awfulness of their position till they come to the very threshold of the future state, and it seems to them that death is about to cut off the last chance. William Pitt, with all his acquirements in learning, lived a prayerless life, and so neglected religion and his responsibilities to God. Prior to his passing away, he is reported to have made the following despairing statement: "I fear I have neglected prayer too much to make it available on a death-bed." He warned against such a note of despondency being found upon your lips when in the grasp of your last enemy.

It is not enough by reading to get a knowledge of Christian ethics; you must get truth woven into the texture of your daily life. Heart religion and the religion of the life must supplement the theory of religion in the head. Neither reading nor hearing on the subject of salvation will save you. There must be decision for God, for truth, for holiness; and there must be submission to Christ; submission to the plan of salvation, submission to divine ways and means. A man must be willing to let go all selfishness, all dependence upon his own righteousness, and just let Jesus take him and shape him and mould him after his own perfect fashion. Only thus can he be safe and happy here, and make sure of safety and happiness hereafter.

SILAS HENN.

(Concluded.)

### A MODEL PAPAL STATE.

In Ecuador the Pope still names the president, the priests still make the laws, and as a natural result, in that whole country there is not a railroad, nor a telegraph, nor a stage coach, nor a highway upon which a carriage or a cart can be driven, except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. When I say that there is not a railroad in Ecuador, I should say, except a track ten miles long on the sea-coast, which was laid some years ago, but was never operated, and is now covered with tropical underbrush like a jungle.

The city of Guayaquil, the only seaport of Ecuador, is a place of some commercial importance, and the residence of many foreigners. They have introduced modern ideas and public schools. The seed thus sown is bearing fruit, and is a perpetual menace to the power of the church, so much so, that the principal portion of the army of Ecuador is kept there to quell revolutions when the papal authority is resisted. Some of the enterprising citizens have organized a telegraph company and are constructing a line to Quito, the capital, but the wires are constantly cut, and well-informed people predict that the priests will not allow it to be operated for fear it will prove a wedge that shall open the country to other modern ideas.

There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the church, and Jesuit priests act as inspectors at the Custom House to prevent the dissemination of intelligence among the people. No records of the finances of the government are kept. The president of Ecuador and his finance minister were unable to give the United States Commission the amount of imports and exports, or the amount of revenues collected. Their ignorance as to the disbursement of those revenues was quite as dense, but the prevailing belief is that much of the money goes to sustain the thousands of priests, monks and nuns that keep the people in darkness. When the public revenues are not sufficient to meet the demands, the necessary means are raised by forced loans from the merchants of Guayaquil. An officer with a file of soldiers calls upon the business firms and collects the assessments. This practice has given rise to a peculiar custom, for to protect themselves from such impositions the foreign residents put signs on their doors to announce their nationality. Hence the traveller's curiosity is awakened by seeing the flags of foreign countries nailed upon the entrances to residences or business houses with a legend printed upon them, reading, "He who lives within is an American," or a Frenchman, or an Englishman, or a German, as the case may be. Sometimes these warnings are disregarded, and appeal to the minister resident is necessary for protection.

Drunkenness, indolence, and licentiousness are the lessons taught by the priests. To attend mass every morning, and confessional once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four-fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a republic in name, but its constitution declares that the nation "exists wholly and alone devoted to the service of the Holy Church." The army is divided into four companies, called respectively, "The division of the Blessed Virgin," "The division of the Holy Ghost," "The division of the Son of God," and "The division of the Blood and Body of Christ." "The Sacred Heart of Jesus," is the national emblem, and the bodyguard of the president is called "The Holy Lancers of Saint Mary." There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated but opposition to the Church, and he who will not partake of the sacrament is stoned. —"*Dominion Churchman*," quoted in "*The Present Truth*."

# THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 3, 1888.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

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BROTHER J. CAMERON, of Edinburgh, Scotland, sends a communication on "The Man of Sin," which we shall give in future numbers of THE RESTITUTION, commencing next week. We are very glad indeed to have him renew his correspondence for our paper. Brother Colegrove has also an article that will find a place in our next.

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A BROTHER M. writes us from Ohio saying, "We have in this place a little body of twenty-two members with whom I meet. Formerly most of them were Christadelphians, but we are now united and in peace. I brought up the subject of sending a delegate to the proposed National Conference, which I strongly advocated, but some were afraid they might be entangled in modern restorationism, and preferred waiting the result if all goes right." We think if this church would carefully read Brother Work's circular, they would easily see what the objects of this contemplated Conference are. Notice the questions each delegate will be called to vote upon, as stated in that circular. Should we attend we do not expect to be "entangled in restorationism." We think the best course would be for this church in Ohio to send a delegate, and help in devising the best plan for promoting the cause of Christ.

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IN the present number we give the first of a serial number of historical sketches we propose to write, showing that the hand of God is in history. In our illustrations, we shall confine ourself to the early explorations, and to the first settlements made in North America, and proceed to show how events have been shaped to thwart the designs both of Monarchs and Popes. In the contests that the European colonists had with the Indians, that the nations sending out these colonists had with each other, we shall find that several places on the Pennsylvania Lines of Railway have a historic interest. As a number attending the contemplated National Conference will pass over these lines, we hope to make our descriptions a matter of interest to these, as well as to our readers generally. For our young readers, who are studying history, we may make them supply the place of the Youth's Column for a few weeks. On their account we shall make the personal narratives of individuals connected with the grand chain of events comparatively full.

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### GOD'S HAND IN HISTORY.

The Most High ruleth in the Kingdom of men, and giveth it to whomsoever he will. Dan. iv. 25.

We re-quote the following from an exchange which was published originally in the August number of the *Missionary Review of the World*, as a condensed statement of facts upon which we propose to enlarge by going somewhat fully into particulars as to times, places, and persons, connected with the eventful changes that have taken place on the Western Continent, and especially in these United States since the earliest settlements. The extract reads as follows:—

"In 1588, Great Britain did not possess a foot of land on this continent. France and Spain possessed all. In 1688, Spain owned vast tracts of North and South America, and was, in effect, still supreme. France claimed much, and her possession seemed secure. France, Spain, and Portugal carried out the behests of the pope wherever they hoisted their flags. There was no toleration of Protestantism. It was about two hundred years ago that France claimed the St. Lawrence and the whole territory which it drains, and also the Mississippi Valley, down to the Gulf of Mexico, and westward to Texas. In 1788, France and Spain still held much territory, though their grasp upon the continent was much less secure. By this time all Acadia and Canada was lost. And now, in 1888, Spain does not control an acre of Continental America, and France has not an inch of territory on the main-land of North America, and very little in South America. At this moment, Great Britain and the United States possess all North America, with the exception of Mexico and a few small 'Central' American States. As a result, we have free institutions, free churches, a free press, the Bible, and the public schools."

We will begin with very brief references to the earliest settlements made in North America by the Spanish, French, and English, and particularize more fully on the earliest explorers of the Great Mississippi Valley and note particularly the efforts made to establish French domination and the Romish religion in the whole region west of the Alleghanies.

St. Augustine, in Florida, is the oldest town in the United States, a fort having been built there in 1565. Florida was discovered by Juan Ponce De Leon, a Spaniard, on Easter Sunday, A. D. 1512. This navigator accompanied Columbus in his second expedition to the New World in 1493. In his voyage to Florida, in 1512, he was in pursuit of the fountain of perpetual youth and beauty. The name Florida —The Fowery Land—was given from the magnificence of its blooming vegetation, as well as from the day of its discovery, *Pascua Florida*, the *Floral Feast*. On April 8 he landed some miles north of where St. Augustine was subsequently founded, and took possession of the country in the name of the King of Spain. This claim, on the part of Spain was not confined to the present State boundaries, but extended indefinitely northward, and westward to the Mississippi. Several Spanish adventurers visited Florida, but it was not till 1539 that it was explored by Fernando De Soto. In the early history of this country we have the murderous spirit of Romanism illustrated. About the middle of this 16th century we learn that "Many Protestants of France sought refuge in Florida, but only to experience greater evils than they had endured at home. In 1565 they were attacked by the Spaniards, and many were hanged on the trees with an inscription purporting that they were destroyed 'not as Frenchmen, but as heretics.' This barbarity was soon after avenged by a party of Frenchmen, who attacked the Spanish fort, and hung up the garrison on the same trees that emblazoned the inscription 'bones of their countrymen, inscribing over them that they were executed, 'not as Spaniards, but as cutthroats and murderers.'" On the discoveries made by Ponce De Leon, in 1512, and by Fernando De Soto between the years 1538 and 1542, Spain claimed the whole country around the Gulf of Mexico from the peninsula of Yucatan to the Southern cape of Florida, and all the vast regions east and north of New Mexico, as far as the rivers Mississippi and Missouri. As we intend giving some account of remarkable personages in our contemplated sketches of the olden times, we will present a brief sketch of this latter adventurer and his discoveries. After De Soto had explored the coast of Guatemala and Yucatan, in 1528, in search of a strait which was supposed to connect the Atlantic and Pacific Oceans, he, in 1532, joined Pizarro in the conquest of Peru. As a result of the part he took in the subjugation of this country he returned to his native land, Spain, with a fortune of $500,000, and married the daughter of the patron of his youth, with whom he had sailed to America as early as 1510. Being favored by the emperor Charles V. he proposed to undertake the conquest of Florida at his own expense, which country was believed to be a new El Dorado richer than any hitherto discovered. Accordingly he sailed for Florida, and anchored in Tampa Bay, May 25, 1539. Having passed one winter in the country of the Appalachian Indians east of the Flint River, he made his way to the Ogeechee river, thence to Coosa river, and on Oct. 18, 1540, he reached the village of Mavilla or Mobile, on the Alabama. After losses of men and horses in conflicts with the Indians, and after another winter's sojourn in the country of the Chickasaws, and a conflict with them in the spring, and after losing about a score of his men after beginning his march to the northwest, by a pestilential fever, he finally reached the Mississippi in June 1541, and thus became noted as the first European that discovered this wonderful river. Beyond this river he explored the country to the southwest and northwest till he reached the high lands of White river. He passed his third winter at a place on the Ouachita, or Washita, river in Arkansas. In the spring of 1542, he went down this stream to the Mississippi, and while attempting to descend the banks of this latter river he was attacked with fever and died in May or June. His body was wrapped in a mantle and sunk at midnight in the middle of that mighty stream, to which the Indians gave the name of *Miche Sepe—Father of Floods*,—or "Great Father of Waters." As these discoveries formed the ground of Spanish claims to a large portion of the South, as well as to the lower valley of the Great River, it will be next in place to give some account of the earliest settlements made by the great rival nations, the English and French. In the two centuries, preceding this nineteenth, it became a question of supreme importance as to what nation should possess the control of that great valley bounded by the Alleghanies on the east and the Rocky Mountains on the West. Politically, the final settlement of this question was one of vast importance, and, for the best interests of humanity, and the triumph of Protestantism, its settlement, ecclesiastically, was vastly more important. As the question of political supremacy was mainly and finally settled between the French and English by an appeal to arms, we will give an outline sketch of the earliest settlements made by these nations respectively on this continent, as introductory to a particular account of the earliest explorations, by these nations, of the Great Valley of the Mississippi, and the conflicts that resulted in English domination, and finally in the rule of the Great Republic, with its guarantees of political and religious freedom. As is generally known Jamestown, on the north bank of James river, in Virginia, was the first permanent settlement made by the English in the United States. Three ships containing 105 colonists entered the Chesapeake April 26, 1607, and sailing up James river, thus named in honor of the then reigning King of England, till they came to a beautiful promontory where they anchored their vessels, and landed, and founded Jamestown, May 13, 1607. This voyage was made, and this colony was founded under the auspices of the London Company. To this Company, upon its reorganization in 1609 a grant of country was made of a breadth of 400 miles on the Atlantic coast and extending westward to the Pacific. In 1624 this company was dissolved, and the colony passed under the direct control of the crown of England.

The first colonial assembly ever convened in America was held at Jamestown, June 30, 1619. The romantic history of Capt. John Smith, John Rolfe, and the Indian Princess, Pocahontas, is connected with the early annals of this settlement. The perpetuation, and even the salvation of the colony, were owing to the persevering energy of Capt. Smith. His earlier life was eventful and diversified with strange adventures and narrow escapes from a tragic end. For daring exploits in Hungary and Transylvania in a war against the Turks, he received a patent of nobility and a pension from Sigismond Bathori. Being subsequently taken a prisoner, he was sent as a slave to Constantinople, where he gained the affections of his young mistress, who sent him to her brother, a pasha on the Sea of Azov, with a letter revealing her attachment to Smith. This prince was so indignant that his sister should profess her love to a Christian that he greatly maltreated Smith, who, maddened by an insult, finally beat out his master's brains with the flail with which he was threshing, and then put on the dead man's clothes, mounted his horse and escaped to a Russian post on the Don, where he was kindly treated and helped on his way to Transylvania. After arriving in Virginia, he set himself about building Jamestown, providing the settlers with lodgings and procuring corn for their sustenance from the Indians by making excursions into the neighboring country. In one of these expeditions he was taken prisoner by the Indians, and it was decided to put him to death. As the narrative runs, his head was placed upon a stone, and the savages were brandishing their clubs preparatory to beating out his brains, when Pocahontas, threw herself on the captive's body, and by her intercessions with Powhatan, her father, and chief of the tribe, saved Smith's life.

Pocahontas, in company with her companions, was a frequent visitor to Jamestown. In 1609, she passed through the wood secretly by night to apprise Capt. Smith of a plot laid by her father to destroy him. In 1613 she was living in the territory of another chief, Japazews, who was bribed to betray her into the hands of Capt. Samuel Argall. In treaty efforts with Powhatan for her restitution the parties failed to agree. Finally an attachment sprang up between her and an Englishman, John Rolfe, and the consent of Sir Thomas Dale, high Marshall of the colony, and her father having been gained, they were married at Jamestown in April, 1613. Three years later she accompanied Dale to England and there became an object of great interest to all, classes, and was presented at court. She prepared to leave England, but died suddenly as she was about to embark for the voyage back to her native land. She left only one son, Thomas Rolfe, who was educated by his uncle, a London merchant, and in after life went to Virginia and became a person of distinction and influence. Noted families in Virginia were descended through this son from Pocahontas and her husband, John Rolfe, notably the Randolph family, of which the late John Randolph was so distinguished a member.

Passing now from these personal episodes, which we insert mainly for the instruction of our younger readers, and directing attention to the English chartered grant of a territory of land 400 miles in breadth extending from ocean to ocean, we now submit a brief sketch of another early settlement by the English, and direct our attention to the New England States. Although some abortive attempts had been made at an earlier date on the islands and coasts of Massachusetts, it was not till the landing of the Pilgrims from the Mayflower, Dec. 22, 1620, that a permanent settlement was begun. In our plan it is not necessary to delineate the sufferings and vicissitudes that the people connected with colonizing this place and adjoining settlements passed through. We will merely call attention to the assumed rights claimed by England of disposing of territory in North America. As we have already seen, the charter to the company colonizing Virginia covered a strip of country 400 miles in width extending from the Atlantic to the Pacific, so in the case of the Massachusetts settlement, an English company by 1628 had obtained a grant of territory extending three miles south of the river Charles and Massachusetts Bay, and three miles north of every part of the river Merrimac, and, like the Virginia grant, reaching from the Atlantic to the Pacific. Thus we see that England was as ready to assert arbitrary claims to large and unexplored parts of the continent as Spain. It remains to bring the earliest settlements made by France under review, when we shall be prepared to comprehend the grounds of conflict in later times, and thus trace the national movements that have led on to, and resulted in the existing order of things. This we will defer to a succeeding number which will embrace an outline account of several persons who were the earliest explorers of the regions found on the Great Lakes and about the head waters of the Mississippi.

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### SYMBOLICAL TIME.

In the July number of *Hebraica* is an article by B. Pick, Ph. D., showing how certain "Old Testament passages were Messianically applied by the Ancient Synagogue" from which we take the following Rabbinical exposition of Zech. xiv. 5. "And the Lord, my God, shall come, and all the saints with thee." How many prophets were in Israel, whose names are not known, but in the future God will bring them with him, as it is said, "And the Lord my God shall come, and all the saints with thee." v. 7. "But it shall be one day which shall be known to the Lord."

Another interpretation of "And there was none of them," Psa. xxxiv. 18, is that it means the seventh day, for this world is to last 6000 years; 2000 years it was waste and desolate; 2000 years under the law; 2000 years under the Messiah. And because our sins are increased they are prolonged. As they are prolonged, and as we make one day a Sabbatic year, so will God in the latter days make one day a Sabbatic year, which is 1000 years, and it is said, "But it is one day, which shall be known to the Lord," this is the seventh day. "At evening time it shall be light." This refers to the world to come.

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## Communications.

To the Brethren of the Conference of the Church of God in Michigan.

Advices have reached me that it were best for the State Conference in Michigan to send two delegates to represent the brethren in Michigan in the National Conference to be held in the future, instead of each church sending one delegate, which would necessitate quite an expense. I have written to several church organizations, also at my request Sister Woodward has written to several. Now to facilitate matters, I request that each church in Michigan take action at once on the following questions and report to me as soon as possible.

1. Are you in favor of holding such a conference as called for by Brother Dale to Work, and if so, where do you desire such meeting to be held?

2. Are you in favor of sending two delegates to represent Michigan, and who is your choice for such delegates?

3. How much money will your organization contribute to defray expenses of such delegates?

4. How many members have you to your church?

5. Have you regular appointments for meeting; if so, state how often?

6. Have you regular preaching?

Also a suggestion of any ideas that are not embodied in these questions. Now brethren please be prompt in action and report at once. I can then forward your report to delegate chosen. And brethren who are isolated from church organizations and who belong to the conference, will please make such suggestions as they have to make. Make these suggestions by letter to me, and I will forward the same to the delegates chosen. The church at Raisin adopted the plan of sending two delegates from Michigan and made Plymouth, Ind., their choice of place to hold the conference. Now brethren, please act at once and report as soon as possible.

Address, L. C. CHASE,
P. O. Box 667,
Adrian, Mich.

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To the Brethren and Sisters of Michigan, a Greeting in the Name of the Blessed Master.

Owing to the press of much other important business at our last conference, there was not as much attention given to the question of the National Conference as should have been. But brethren, that need not and cannot excuse us from attending to the matter yet. Now is the time to work, and brethren, ye who are in earnest in the Master's cause, eager to see it prospering, remember there is no better time than now to show our earnestness. Never again will this opportunity come to some of us to give our little mites to so noble an object, and when we read Brother Work's most liberal offer in THE RESTITUTION, it should give us redoubled earnestness to help in this meeting. Do I hear some one say, I am so poor I cannot help any? Do not forget the widow's mite, and if you could not spare more than two shillings for this cause, give that much willingly; and if each believer in Michigan would do even that we could, by uniting our offerings, be able to send at least two delegates to this proposed conference.

How true, how fatally true in Michigan, were Brother Work's words in RESTITUTION of Sept. 21st. If we had written the words ourselves, we could not have portrayed the truth more forcibly than he has. For the last twenty-five years churches have been born, existed a few short months or years, only to die for lack of proper care. No minister to feed them, because there was nothing to support him with, and the "no order system" in finance as in other things gave the treasurer no means to forward for their help. We know of very able men who have had to leave the work because their loved ones would get hungry and cold just like any other human beings. Now brethren, has not twenty-five years of constant failure been enough, have we not had enough of general confusion, conferences made up of "stragglers," as Brother Chase remarked, churches destroyed by fatal, discordant views proclaimed, where the truth had once deep root, impostors coming among us with fair speech, but no certificate from church or conference to prove themselves true? This general conference is to remedy all this if possible.

Michigan is again a united body in name. God grant we may be in heart; let us have one "common covenant" that we may be known all over the world as a united working people; let us act as though we believed what we preach, and if we are truly looking and waiting for the Master, O may we be working for him when he comes, ready to receive whatever reward he may see fit to bestow upon us. Once more beloved believers, let me urge you not to forget this golden opportunity, or let it pass unheeded by and we stay behind while others will go up to partake of the feast of gospel work. If nothing is done from Michigan now, will not the brethren justly believe us to be a State of drones with no earnestness or zeal only for worldly matters. Our Father has been patient with us for many years while he has been preparing us for this step, but he will not always be if we neglect duty when it is so plainly marked out for us. His work must and will be done, and we as his stewards will be passed by and others chosen if we prove unfaithful. Open your pocket-books brethren, open your hearts, send as your delegates whoever will work for the best interests of the cause, and you will always rejoice that your duty is done, and you have given one push to the wheel of advance. May God help us all to be faithful to the end, is the prayer of your sister in Christ.

MARY A. WOODWARD.

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### "THE REPAIRER OF THE BREACH."

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. lviii. 12.

The Seventh Day Adventist preachers spoken of in my article on "The good Olive tree," took the position that the Seventh Day Adventists are the "Repairers of the breach" spoken of in the text quoted above.

The "breach" according to their exposition is the breaking of the fourth commandment. The idea is this: the ten commandments are God's constitution, 2 Tim. iii. 13, and a breach has been for many generations made in it by desecrating the Sabbath, and now God has raised up a people who are repairing the breach by keeping the Sabbath and persuading others to keep it. As if the fourth commandment had been torn out of its place and now the Sabbath keepers are placing it back again. The Seventh Day Adventists in giving this interpretation of the text, fail entirely to present the idea of the prophet. The prophet under Jehovah's command, was addressing his people Israel concerning their sins. Thus the chapter commences: "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins." "The house of Jacob" does not mean the Gentile people of this age. After making the address, the prophet tells the people of their hypocrisy. They pretended to seek the Lord, coming before him with fasting; but they fasted "for strife and debate, and to smite with the fist of wickedness." Their fasting was not accompanied with "loosing the bands of wickedness," "undoing the heavy burdens," "breaking every yoke," and "letting the oppressed go free," "dealing their bread to the hungry, bearing the poor, clothing the naked;" but they "hid themselves from their own flesh," that is, from their brethren. Read carefully from the first verse to the seventh. According to the words of the prophet in this part of the chapter the sins of the people consisted in oppressing the poor laborers, and failing to supply the needs of the poor generally. For this reason God would not accept their worship. Their sins had produced a "breach" between them and their God, Jehovah. The prophet told them how they could repair the breach. It was by removing the burdens from the laborers, and ministering to the needs of their poor brethren. The prophet says, "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations and thou shalt be called, 'The repairer of the breach, the restorer of the paths to dwell in.'" "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The keeping of the Sabbath was included among the things necessary to be done to repair the breach; but the breaking of the Sabbath was not the "breach," but a part of the cause of the breach. The 59th chapter continues the subject, and in the second verse the cause of the breach is plainly stated.

It with the first verse reads that "Behold the Lord's hand is not shortened that it cannot save; nor his ear dull that it cannot hear; but your iniquities have separated between you and your God, and your sins have made him hide his face from you that he will not hear." (See margin). Then the prophet goes on again to speak of their sins, and of the effect of their sins. The "breach" or "separation" spoken of in this prophecy was made under the old covenant. It was a breach between Jehovah and his people made by the people in violating the terms of the covenant, and therefore contains no proof that Christians from among the Gentiles in this dispensation, are required to keep the Sabbath. Christians from among the Gentiles in this dispensation cannot by keeping the Sabbath repair the breach made between God and Israel under the old covenant. There is only one who can repair that breach, and that is the "Redeemer" who was to come to Zion. He came of that people as to the flesh, of the seed of David, stepped between God and the people, kept the law and suffered its curse. And by suffering its curse redeemed them that were under the law. The children of Israel never fulfilled the conditions by which the breach was to be healed, hence the necessity of Jehovah coming as a "Redeemer." His own "arm brought salvation;" and his righteousness sustained him. Isa. lix. 16. "And the Redeemer shall come to Zion, and to them that turn from ungodliness in ("and shall turn away ungodliness from" Paul) Jacob, saith the Lord. As for me, this is my covenant with them saith Jehovah; my spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and forever," 20 and 21st vs. As the breach was not repaired under the old covenant, so the Redeemer will repair the breach by making a new covenant with that people, in the making of which he will turn away ungodliness from Jacob. This he will do when he comes to Zion the second time. This is according to Paul's explanation of the prophecy in Rom. xi. Then the prophecy concerning the glory of Zion as set forth in the 60th chapter will have its accomplishment. Then the Sabbath of Jehovah will be kept by his redeemed people as it never has been kept. And it will be kept not in heaven above, but in Jehovah's land on earth, by his redeemed and sanctified people Israel, delivered from their enemies and purified from their sins, their Redeemer being in his sanctuary in the midst of them forevermore, Ez. xxxvi. and xxxvii. So let it be.

J. W. NILES.

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The Church at Plymouth, Ind., selected S. A. Chaplin as their representative to the National Conference, and favor Philadelphia as the place for holding the meeting.

The Church at Austin, Ill., selected James W. Wilson to represent them at the National Conference, and favor holding the meeting at Philadelphia.

Correspondents will take notice that J. S. Hatch has changed his address to Lenark, Ill.

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## DIED.

HARDING.—At Rensselaer, Ind., Sept. 22, 1888, Brother Eldridge T. Harding, aged sixty-four years.

Brother Harding was an old settler in Indiana, having, when a small boy, moved with his father from Stark Co., Ohio, his native place, to LaPorte Co., Ind. In 1849 he was united in marriage with Martha I Willey, sister of Brother Joseph H. Willey of Rensselaer, with whom he lived until his death. He had eight children, five of whom survive him. In 1861 he and his wife united with the Church of God at Rensselaer, Ind. They both held their membership in that church up to the time of his death. Brother Harding was a good husband, a kind and indulgent father, a good neighbor, a patriotic citizen and a consistent Christian, ever ready to do his part and do it cheerfully. He was fully resigned to the Master's will during his last illness, which continued several months, during all of which time his hope of eternal life seemed to grow brighter and brighter. He knew he could not get well and made arrangements for his last sleep. More than a year before his death he requested me to preach his funeral. A very large company of his relatives, friends and neighbors attended his funeral. The discourse was preached by the writer from the text, "Blessed are the dead who die in the Lord!" Rev. xiv. 13. After which we laid him in his quiet resting place, there to sweetly sleep until the morning of the first resurrection, when the Lord will send his angel and wake him out of his sleep and crown him with life and immortality. May we be prepared to meet him.

E. B. DUNCOMB.

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### MISSIONARY FUND.

Free will donations are solicited for the purpose of sending papers to the poor, and supplying books and papers to mission workers, in this and other lands. We do not want, and will not accept a penny for a "Sticking Fund," but every cent placed in our hands will go to the donor would have it, to further the cause of the blessed Master.

Received since November 12, 1887, the following sums:

| | |
|---|---|
| Previously acknowledged | [illegible] |
| Job Bates | 10 |
| J C Murphy | [illegible] |

# Poetry.

## Suggested by "I Wonder Why," in The Restitution.

I may not have the world's good things,
Nor taste its joys and gay delight,
Nor feel the golden sunshine bring
My pathway warmth and light.

The fruits which hang above my head
May be beyond my reach,
And flowers which are for others spread,
May pierce with thorns my feet,

The soil I till unfruitful prove,
My way be thro' the wilderness,
Where none may sympathize or love,
Or show me aught of tenderness,

Eyes may be dim with blinding tears
As I press onward toward the goal,
And listen mid my doubts and fears
To hear "peace" whisp'red in my soul.

And yet I ask not "why" it is—
I know I need this discipline,
And that the guiding hand is His,
Who cleanses us from sin.

Sweet comfort in these words I find,
They still each doubting, questioning breath,
And teach me how to be resigned—
"He feareth whom he chasteneth."

MATTIE HAMMAR.

# Selections.

## JOHN'S FOREVIEW OF ROMANISM.
### No. 4.

But to come to the darkest feature. Has not the Church of Rome drunk most abundantly the precious blood of saints and martyrs? We appeal to facts. What of the Albigenses in the thirteenth century? What of the Waldenses from the thirteenth century on to the time of Cromwell and the commonwealth? You have not forgotten Milton's poem about them, those memorable lines. And what of the persecutions of Protestants in France, those dreadful persecutions mercilessly continued for more than three hundred years? What of the massacre of St. Bartholomew, and the revocation of the Edict of Nantes? What of the fires of Smithfield? What of the terrible Inquisition?

Stay, I will take you to the Inquisition. You shall enter its gloomy portals; you shall walk through its dark passages; you shall stand in its infernal torture-chamber; you shall hear the cries of some of its victims; you shall listen to their very words. What agonies have been suffered in these sombre vaults, unseen by any human eyes save those of fiendish inquisitors! What cries have been uttered in this dismal place which have never reached the open world in which we live. Locked doors shut them in; stone walls stifled them. No sound escaped, not even that of a faint and distant moan. But now and then a victim found release; one and another have come forth from the torture-chamber pale and trembling, maimed and mutilated, to tell the things they experienced when in the hands of the holy inquisitors. We shall call in some of these as witnesses.

This book is Limborch's "History of the Inquisition." It tells the story of its origin seven hundred years ago, and of its establishment and progress in France, Spain, Italy, Portugal, Poland, Sicily, Sardinia, Germany, Holland, and other parts of the world; it describes its ministers and methods, its vicars, assistants, notaries, judges, and other officials; it describes the power of the inquisitors, and their manner of proceeding. It unveils their dread tribunal; opens their blood-stained records; describes their dungeons, the secret tortures they inflicted, the extreme, merciless, unmitigated tortures, and also the public so-called "acts of faith," or burning of heretics. What a record! What a world of tyranny and intolerable anguish compressed into that one word—the Inquisition! Tyranny over the consciences! Men in the name of Jesus Christ, stretching and straining, maiming and mangling their fellow men, to compel them to call light darkness, and darkness light; to call the Gospel of Christ a lie, and the lie of Satan truth; to confess that wrong is right, and acknowledge right is wrong; to bow down to man and worship him as God; to call the teachings of Christ heresy, and the teachings of antichrist Divine! Tremendous was the power of this dread tribunal. In Spain and Portugal it completely crushed the Reformation. No secrets could be withheld from the inquisitors; hundreds of persons were often apprehended in one day, and in consequence of information resulting from their examinations under torture, thousands more were apprehended. Prisons, convents, even private houses, were crowded with victims; the cells of the inquisition were filled and emptied again and again; its torture-chamber was a hell. The most excruciating engines were employed to distort the limbs of even tender women. The stake was beyond it the stake. The gospel was gagged and crushed, and Christ himself in the persons of his members subjected to the anguish of a second Golgotha.

Let us look into the chamber of horrors in the Spanish Inquisition. "The place of torture," says a Spanish historian, quoted by Limborch, p. 217, "the place of torture in the Spanish Inquisition is generally an underground and very dark room, to which one enters through several doors. There is a tribunal erected in it in which the inquisitor, inspector, and secretary sit. When the candles are lighted, and the person to be tortured brought in, the executioner, who is waiting for him, makes an astonishing and dreadful appearance. He is covered all over with a black linen garment down to his feet, and tied close to his body. His head and face are all concealed with a long black cowl, only two little holes being left in it for him to see through. All this is intended to strike the miserable wretch with greater terror in mind and body, when he sees himself going to be tortured by the hands of one who thus looks like the very devil."

The degrees of torture are described by Julius Clarus and other writers quoted by Limborch. They were various, and included the following:

1. The being threatened to be tortured.
2. Being carried to the place of torture.
3. The stripping and binding.
4. The being hoisted up on the rack.
5. What they called "squassation."

This was the torture of the pulley. Besides this there was the torture of the fire, or chafing-dish full of burning charcoal applied to the soles of the feet. Then there was the torture of the rack, and of another instrument called by the Spaniards *"escalero,"* than that of the pouring water into a bag of linen stuffed down the throat; and that of iron dice forced into the feet by screws; and of canes placed crosswise between the fingers, and so compressed as to produce intolerable pain; then the torture of cords drawn tightly around various parts of the body, cutting through the flesh; and of the machine in which the sufferer was fixed head downwards; and, lastly, the torture of red-hot irons applied to the breasts and sides till they burned to the bone.

Here, on p. 219, is the account of the stripping of victims, men and women, preparatory to torture; the stripping from them of every vestige of clothing by these holy inquisitors, and how they put on them short linen drawers, leaving all the rest of the body naked for the free action of the tormentors. Here, on page 221, is the account by Isaac Orobio of what he suffered when in their hands: It was towards evening, he says when he was brought to the place of torture in the Inquisition. It was a large, underground room, arched, and the walls covered with black hangings. The candlesticks were fastened to the wall, and the whole room enlightened with candles placed in them. At one end of it there was an inclosed place like a closet, where the inquisitor and notary sat at a table; so that the place seemed to him as the mansion of death, everything appearing so terrible and awful. Then the inquisitor admonished him to confess the truth before his torments began. When he answered that he had told the truth, the inquisitor gravely protested that since he was so obstinate as to suffer the torture, the holy office would be innocent (what exquisite hypocrisy!) if he should even expire in his torments. When he had said this, they put a linen garment over his body, and drew it so very close on each side as almost squeezed him to death. When he was almost dying, they slackened all at once the sides of the garment, and, after he began to breathe again, the sudden alteration put him to the most grievous anguish and pain. When he had overcome this torture, the same admonition was repeated, that he would confess the truth in order to prevent further torment. As he persisted in his denial, they tied his thumbs so very tight with small cords as made the extremities of them greatly swell, and caused the blood to spurt out from under his nails. After this he was placed with his back against a wall and fixed upon a bench; into the wall were fastened iron pulleys, through which there were ropes drawn and tied round his arms and legs in several places. The executioner, drawing these ropes with great violence, fastened his body with them to the wall, his arm and legs, and especially his fingers and toes, being bound so tightly as to put him to the most exquisite pain, so that it seemed to him just as though he was dissolving in flames. After this a new kind of torture succeeded. There was an instrument like a small ladder made of two upright pieces of wood and five cross ones sharpened in front. This the torturer placed over against him, and by a single motion struck it with great violence against both his shins, so that he received upon each of them at once five violent strokes, which put him to such intolerable anguish that he fainted away. After this he came to himself, and they inflicted on him a farther torture. The torturer tied ropes about Orobio's wrists, and then put those ropes about his own back, which was covered with leather to prevent his hurting himself; then falling backwards he drew the ropes with all his might till they cut through Orobio's flesh, even to the very bones. And this torture was repeated twice, the ropes being tied about his arms at the distance of two fingers' breadth from the former wound, and drawn with the same violence. On this the physician and surgeon were sent for out of the neighboring apartment to ask whether the torture could be continued without danger of death. As there was a prospect of his living through it, the torture was thus repeated, after which he was bound up in his own clothes and carried back to his prison. Here, opposite to this recital, is a picture representing these various tortures. After prolonged imprisonment, Orobio was released and banished from the kingdom of Seville.

Before we let fall the curtain upon this awful subject, let us listen for a moment to some of the words of William Lithgow, a Scotchman, who suffered the tortures of the Inquisition in the time of James I. After telling of the diabolical treatment he received, which was very similar to that I have just described, he says, "Now mine eyes did begin to startle, my mouth to foam and froth, and my teeth to chatter like the dobbling of dramaticks. Oh, strange, inhuman, monster manmanglers!.... And notwithstanding of my shivering lips in this fiery passion, my vehement groaning, and blood springing from my arms, my broken sinews, yea, and my depending weight on flesh-cutting cords, yet they struck me on the face with cudgels to abate and cease the thundering noise of my wrestling voice. At last, being released from those pinnacles of pain, I was handfast set on the floor with this their ceaseless imploration: 'Confess, confess in time, or thine inevitable torments ensue.' Where, finding nothing from me but still innocent, —'Oh! I am innocent - O Jesus, the Lamb of God, have mercy on me, and strengthen me with patience to undergo this barbarous murder—'"

Enough! Here let the curtain drop. I should sicken you were I to pursue the subject further; it is too horrible, too damnable.

Here in this paper I have some of the ashes of the martyrs, some of their burned bones. I have bits of rusted iron and melted lead which I took myself with these hands from the Quemadero in Madrid, the place where they burned the martyrs, not far from the Inquisition. It was in the year 1870 that I visited it, just before the great ecumenical council was held at Rome, by which the pope was proclaimed infallible. I was in Spain that spring, and visited the newly opened Quemadero. I saw the ashes of the martyrs. I carried away with me some relics from that spot, which are now lying upon this table.

Hear me, though in truth I scarcely know how to speak upon this subject. I am almost dumb with horror when I think of it. I have visited the places in Spain, in France, in Italy most deeply stained and dyed with martyr-blood. I have visited the valleys of Piedmont. I have stood in the shadow of the great cathedral of Seville, on the spot where they burned the martyrs or tore them limb from limb. I have stood breast-deep in the ashes of the martyrs of Madrid. I have read the story of Rome's deeds. I have waded through many volumes of history and of martyrology. I have visited, either in travel or in thought, scenes too numerous for me to name, where the saints of God have been slaughtered by Papal Rome, that great butcher of bodies and of souls. I cannot tell you what I have seen, what I have read, what I have thought, I cannot tell you what I feel. Oh, it is a bloody tale! I have stood in that valley of Luserna where dwelt the faithful Waldenses, those ancient Protestants who held to the pure gospel all through the dark ages, that lovely valley with its pine-clad slopes which Rome converted into a slaughter-house. Oh, horrible massacres of gentle, unoffending, noble-minded men! Oh, horrible massacres of tender women and helpless children! Yes; ye hated them, ye hunted them, ye trapped them, ye tortured them, ye stabbed them, ye stuck them on spits, ye impaled them, ye hanged them, ye roasted them, ye flayed them, ye cut them in pieces, ye violated them, ye violated themselves, ye violated the children, ye forced flints into them, and stakes, and stuffed them with gunpowder, and blew them up, and tore them asunder limb from limb, and tossed them over precipices, and dashed them against the rocks; ye cut them up alive, ye dismembered them; ye racked, mutilated, burned, tortured, mangled, massacred holy men, sainted women, mothers, daughters, tender children, harmless babes, hundreds, thousands, thousands upon thousands; ye sacrificed them in heaps, in hecatombs, turning all Spain, Italy, France, Europe, Christian Europe, into a slaughter-house, a charnel house, an Aceldama. Oh, horrible; too horrible to think of! The sight dims, the heart sickens, the soul is stunned in the presence of the awful spectacle. O harlot, gilded harlot, with brazen brow and brazen heart! red are thy garments, red thine hands. Thy name is written in this book. God has written it. The world has read it. Thou art a murderess, O Rome. Thou art the murderess Babylon—"Babylon the Great," drunken, foully drunken; yea, drunken with the sacred blood which thou hast shed in streams and torrents, the blood of saints, the blood of the martyrs of Jesus. Were there naught else by which to recognise thee, O persecuting Church of Rome, this dreadful mark would identify thee. This is thy brand; by this we know thee. Thou art that foretold Babylon. We know thee by thy place. We know thee by thy proud assumptions, by the throne on which thou sittest, by those seven hills, by the beast thou ridest, by the garments thou wearest, by the cup thou bearest, by the name blasoned on thy forehead, by thy kingly paramours; by thy shameless looks, by thy polluted deeds; but oh, chiefly by this, by thy prolonged and dreadful persecution of the saints, by those massacres, by that Inquisition, by the fires of that burning stake. Mark how its ruddy flames ascend; see how its accusing smoke goes up to heaven!

In this sacred prophecy behold the picture, read thy name; read, ay, read thy written doom. The French Revolution broke upon thee; it was a stage in thy judgment and no more. Thou beast who carried thee for centuries in abject submission turned against thee, cast thee off, stripped thy garments from thee, rent thee with its horns. It was foretold it would be so. It is but the beginning of the end. Tremble, for thy doom is written from of old. The hand upon the wall has written it; the finger of the Almighty God has engraved it. Dreadful have been thy sins; dreadful shall be thy punishment. Thou hast burned alive myriads of the members of Christ, thou hast burned them to cinders and to ashes: thy doom is the appalling flame whose smoke ascends for ever.

I have done. Prophecy has spoken; history has fulfilled its utterance. Rome pagan ran its course; Rome Papal took its place. "Babylon the Great" has risen, has reigned, has fallen; her end is nigh. "Come out of her, My people," come out of her before the final judgment set in the great drama of the apostasy. "Come out of her," saith your God, "that ye be not partakers of her sins, and that ye receive not of her plagues." For as a millstone cast by a mighty angel into the sounding deep, she shall with violence be thrown down, and shall be found no more for ever.—*H. Grattan Guinness, F. R. G. S.*

(Concluded.)

# Communications.

To the Faithful in Christ, Greeting.

This know also, that in the last days perilous times shall come. 2 Tim. iii, 1.

But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 Peter ii. 1.

Church of the living God awake, arise to your high calling. Behold we are even now in the very midst of the times here spoken of. As we near the end of our journey perils or dangers multiply. We are told that false Christs and false prophets shall arise and shall deceive if it were possible the very elect. Observe, it is not possible to deceive them, and why? Because they have put on the whole armor of God. Read what that is as given in Eph. iv. 14–18. We are to be enwrapped with truth. Yes with revealed truth as laid down in the sure word of the Lord. Right doing is to be our breastplate. If we do right we will be invincible to any and all attacks of the foe. Our feet are to be shod with the preparation of the gospel. Yes knowing what the gospel teacheth we may well feel confidence to march against any false teacher who proposes to teach another gospel than that which our beloved brother, Paul, taught and proclaimed with boldness before lofty potentates and clamoring crowds. He preached a resurrection only through the Christ. A crucified and risen Lord was the basis of his proclamation of salvation and the only means which he proclaimed it possible to accept that Christ was by faith. This implicit faith in him and his power to give unto us the life to come will be a shield to us and will effectually ward off every false theory and human speculation that arises to allure those who are not fully arrayed in gospel armor. Thank God this gospel armor reaches from head to foot. No member or faculty is left outside to be made the prey of man's vain speculation. The helmet of salvation gives us an intelligent understanding of the blessed and wondrous truths wrought out for man in God's plan of salvation.

Man's intellect separates him from the brute creation, and exalts him to the highest pinnacle of glory in all this lower creation, and by this intellect he grasps divine truth and exalts it to a highest place that all with whom he comes in contact may look up and learn from him the power of truth as revealed in the book. But there is one item more of this armor and the most important of all. It is the sword of the Spirit, and this we are told is the word of God. In time of peace, or even prospective peace, the sword may give place to the plough-share or some other instrument, but in time of war we must have the sword. These "Perilous times" in which we live are surely times of war, of Christian warfare, for even now the enemy is coming in "like a flood," Isa. lix. 19, and it behooves us to lift up a standard, even the sure word of the "Lord against it." The enemy is stealing into the ranks of professed believers of all classes, and there are among us false teachers who are bringing in and holding forth damnable heresies for they even deny the Lord that bought them and pervert his word and his way and make of no effect the word of God through vain philosophy. The book plainly declares "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." These false teachers say, Nay, they shall not be condemned, they shall all be saved.

The book declares, Psa. xxxvii, But the wicked shall perish, the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away. They that be blessed of him shall inherit the earth; they that are cursed of him shall be cut off. Again these false teachers say it is not the wicked that will be cut off or destroyed, it is only their wickedness. On the same plane of reasoning we may say it is not the righteous that will be saved, it is only their righteousness that will be saved. Behold then where we are led. Impersonal wickedness! Impersonal righteousness! And to maintain harmony we must also have an Impersonal God. This heresy is making fearful inroads into the professed Church of God. Nearly every religious paper is holding forth its vain, unscriptural theories to a gazing world and thousands upon thousands are falling into the subtle snare, only too willing to believe that whatever fruit their lives here may bring forth it will be well with them in the end. O what a fatal mistake not to realize that "He that soweth to the flesh, shall of the flesh reap corruption." "But he that soweth to the Spirit shall of the Spirit reap life everlasting."

Brethren and sisters awake and look into the matter before you too are caught in the meshes of this net cast into the sea of human speculation, which gathers all and casts not the bad away. And in conclusion let me assure you all, for I speak what I know by the study of the written word, that the door through which this gross error has crept into our ranks is by not accepting the plain teaching of the book on the subject of the resurrection. If this sublime theme was accepted as taught in the word no such error would have led captive the unwary. On this subject I will speak again ere long, D. V. Your sister seeking for the light of life as revealed.

MRS. CARRIE WILLIAMS.

## A SEPTEMBER MORNING TALK.

It is a comfort to improve, even though slowly, in such an ordinary and common-place matter as health. Yet health is of inestimable value. Appetite, digestion, and assimilation —the resumption or improvements of functions of brain and nerves, liver and muscles, and all the mechanism of the body, these things are good and very welcome. A ten weeks' indisposition has its compensations and consolations.

What a comfort too, to feel that one has the confidence and sympathy of human beings! During all my sluggish and rather weary hours, how isolated and unnoticed I felt! People are too busy to call and see one who is ill, but yet not urgently or dangerously. Last evening I thought I would go down to the chapel, and possibly I would go in to meeting. After a while I met a good friend and I said to him —"I really fear I would not be welcome to the gathering inside." "Of course you would," said he, in his generous hearty way—"come in, come in." And that settled it. Just so much there is in a word. And I really had more than usual freedom in speaking.

I not long ago read an article or communication in the *New York World*, by Carlotta, the aeronaut. After giving an account of her balloon adventures, with some of her perils and marvelous escapes, she says—"It is a hobby with both my husband and myself to navigate the air by existing and convenient currents, and we are doing it all the time. I may say that today, aerial navigation is a positive fact, just as certain as water navigation is by sails—and we are prepared in case of war, to make any city like New York, absolutely untenantable, or blow up cheaply the biggest fleet of the most impregnable war vessels that can threaten New York from the sea. We are prepared jointly to make sealed proposals for the latter undertaking and guarantee the absolute protection of any port." Indeed nothing seems more certain than that a balloon laden with bombs may be capable of the most appalling destruction to people or places underneath. And in this connection, it is curious to observe the frequent announcement of new inventions of explosive powers or forces—modifications or combinations,—of yet more deadly and terrible quality and effect than hitherto. In some good day coming the world will have rest. The race between defensive and offensive devices will be ended. How sweet and deep, a rest can be! A rest from fears, anxieties, self-reproaches even—a rest from tyranny of wrongs and errors, raging or reigning for ages.

Combats of opinion? The world is full of diverse or antagonized ideas, especially the world ecclesiastic. I see no way but quietly to do the best I can, and pretty largely avoid mingling in the strife. One can hold his faith of things as to God—and in his conscious imperfection, with tears and prayers commit all to the keeping of a good Creator and Father.

By the way, the idea of the Divine Father is a consolation. Who does not need a father? An earthly father dies. The eternal cannot die—and he is infallible, compassionate, unchangeably good,—a Father perfect, faithful and true. How we need his love, help and direction!

I am working a little in the garden, if the spot is not too small to deserve the name. Among other things, around a large chestnut stump I excavate holes where I can place some grapevines—and they will thrive as the roots of the tree decay. Grapes are grand, and worth rearing and caring for. How grand it will be when Palestine is reset with vines and trees from one end to the other,—when the trees and streams mutually help each other,—when skill and enterprise have repaired the heart-breaking wastes—when artesian wells send their currents of life spouting like cataracts, and the deserts laugh and bloom again! Lord, revive thy work in our own hearts, and in all places and ways of prophecy and promise!

Meantime wickedness rages and folly goes mad. Yesterday, four young men were sent hand-cuffed from Westfield to Springfield. Cause and occasion—theft and drunkenness. But where are the sells and the manacles for the rum-seller? He goes clear and free. He does his devilish work with impunity. He, a hoary old sinner, it may be, while his youthful victims go to prison or jail. O land and times of ways and things unequal! In some day and age coming—this sin of man-killing and boy-killing will be better appreciated.

Perhaps it was an unwise thought. But this morning I almost coveted the authority and power to sweep away the iniquities and wrongs and sorrows of the world. I said aloud, I would dash into ruin every groggery in the universe. True, it would trouble the rum-drinkers some, but they would have to stand it—and the selfish heartless man-killing readers they would have to stand it too. They could turn their attention to something else. I would with my demolishing and purifying broom, sweep into oblivion every gambling den, every house of ill-fame, every nursery and haunt of vice. But God is the Lord, and he knows what is best. I am but a minute speck in immensity. God will in his time, and in good time, do the demolishing. Little do we know of him who is good and great, beyond conception,—whose nearest fixed star is 160 thousand millions of miles away, and yet others, not less than two hundred thousand times farther yet.

Colder weather is coming, and I never felt more willing to have the breath of frost come breathing down from the north. I find that in warm days I do not sensibly gain strength, but that there is tonic power in the autumnal cold. Something like elasticity and vigor come with the sinking and shrinking of the mercury in the thermometer and I could bear even deep snows for the sake of the life in the north wind.

The new life,—the new creation,—this is what one may well and truly welcome. To put it into few words, call it the resurrection from the dead. For not alone they who are moulder-ing into dust, need a resurrection,—but we who are yet alive,—we need it. We need it because by virtue of sense and reason and sensibility, we feel and realize our great lack continually. If we know anything, and in all the things that we know, we know we need a resurrection. This will mean resurrection and salvation from all sin and pain—from all disability—from danger and temptation.

I liked the article a few weeks ago by Benjamin Wilton. A word of appreciation is often welcome.

I must not be lengthy and tedious. Long articles are generally tiresome, and sometimes afflictive even, and I would scrupulously avoid this trial to my neighbor whom I ought to love as myself.

How many things there are to write about! Yesterday, I understood the Methodist preacher discussed so-called "Christian science," denouncing it. And I thought if I was ten degrees steeper, I would like to write six articles on that topic. And while conceding some good apparently done in the way of cures, I should be compelled, after long consideration, to pronounce its doctrines in a serious and material degree, unscriptural. But my articles should not be long, not over about two columns each.

When strength comes, we shall see. It is not best to promise any thing. The future is humanly too uncertain.

C. C.

## Announcements.

The annual conference of the Church of God, for the Northwest, will meet at Scholl's Ferry, Oregon, commencing Friday evening, October 19, 1883, and holding over the following Sunday.

This being during the time for the "Mechanic's Fair" at Portland, those attending conference can take advantage of the reduced railroad fare at that time.

Teams will be at Portland to meet those from a distance. Please notify us if you wish to be met.

We hope to see all who attended last year and many more besides.

If we are among those whom the Lord, when he comes, shall find doing his will, happy shall we be. If meeting in conference and building each other up, and planning for the spread of the Gospel, is his will, happy indeed will we be in that day if we have done what we could in that direction. By order of Executive Committee.

W. W. JAQUITH, Sec.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 8, 1883, at 7:00 p. m. and continue over Sunday following. We trust our brethren and sisters realize the importance of this meeting, and that no urging will be needed to induce you to attend, but that each will make special preparation to come and enjoy another good meeting of the Children of God. By order of Conference.

A. B. UNDERWOOD, Sec.

## Half Fare Excursions.

The Nickel Plate will sell Harvest Excursion tickets to points in Western States at one fare for the round trip. Tickets good for thirty days. Special Excursions Sept. 25th, Oct. 9th and Oct. 23d. For further information call upon or address any agent of the Company. oct17

## Land Excursion, Via the Pennsylvania Lines.

Land Explorers' Excursion tickets at low round trip rates will be sold on October 9th and 23d, via the Pennsylvania Lines west of Pittsburgh to representative points in Kansas, Colorado, Nebraska, Iowa, Minnesota, Dakota, Montana, Wyoming, Indian Territory, Tennessee, Mississippi, Louisiana and Texas. These tickets will be good for return passage within thirty days from date of sale. Further information can be secured by calling on or addressing the passenger or ticket agent in your vicinity of the Pennsylvania Company, or the Pittsburgh, Cincinnati & St. Louis Railway, or Chicago, St. Louis & Pittsburgh Railroad.—42.

# Poetry.

## THE JEWISH PILGRIM.

Are these the ancient holy hills
Where angels walked of old?
Is this the land our story fills
With glory not yet cold?
For I have pass'd by many a shrine,
O'er many a land and sea—
But still, O promised Palestine,
My dreams have been of thee!

I see thy mountain cedars green,
Thy valleys fresh and fair,
With summers bright as they have been
When Israel's home was there.
Though o'er thee sword and time have past,
And cross and crescent shone,
And heavily the chain hath press'd—
But thou art still our own!

Thine are the wandering race that go
Unblest through every land,
Whose blood hath stained the Polar snow
And quenched the desert sand.
And thine the homeless heart that turn
From all earth's shrines to thee,
With their lone faith, for ages borne
In sleepless memory.

For thrones are fall'n and nations gone
Before the march of Time,
And where the ocean roll'd alone
Are forests in their prime,
Since Gentile plowshares mark'd the brow
Of Zion's holy hill;—
Where are the Roman Eagles now?—
Yet Judah wanders still!

And hath she wandered thus in vain,
A pilgrim of the past?
No!—long deferr'd her hope hath been—
But it shall come at last;
For in her wastes a voice I hear,
As from some prophet's urn—
It bids the nations build not there,
For Jacob shall return!

Oh! lost and loved Jerusalem,
Thy pilgrim may not stay
To see the glad earth's harvest home
In thy redeeming day;
But now resigned in faith and trust
I seek a nameless tomb—
At least beneath thy hallowed dust
Oh! give the wanderer room!

—Frances Browne.

# Selections.

## PALESTINE AND THE JEWS.

A striking passage in reference to the Jews occurs in Isaiah x. 23: "For the Lord of hosts shall make a consumption even determined in the midst of all the land." By the phrase, "in the midst of all the land," we understand all the world in general. At the appointed time, which will be, I presume, in a few years, a fine fever with respect to the return of certain people to Palestine, will possess all men—a fever that will spread itself out in all parts of the world. It is determined upon already in the counsel of the Divine mind. A perfect mania will possess the nations, and the general topic of conversation in a very few years from today will be Palestine and its advantages.

This emigration fever will rage most violently among the Jews; then it will take hold of other races and nations; for the prophet Isaiah assures us that God will gather others to him besides the literal seed of Judah and of Israel. The exertions of the Church, the forces of the nations, are hastening on the preparatory conditions of this great consumption. Very soon Jerusalem will become pre-eminent. Salem will stand once more, lifting her head from the dust, and standing with majesty among the nations of the earth, she will again be the glory of all lands. Many men are ready to ask how this consumption will be brought about, and because they are not now interested in any great degree, they rather doubt the matter. Neither their doubts, nor anything, any difficulties that they can see in their mind just now, will stand in the way of him who reigns in the heavens, who will, in his own good time, bring his own purposes to pass.

It is often very difficult beforehand to say by what means God is going to produce certain things, what means he will adopt to bring about certain events. The great point for us all to settle is, Is this thing to take place? The signs of the time seem, I think, in some degree, to forecast this great event. Think of the beautiful imagery of the Savior, "Ye see the fig-tree putting forth its leaves, and ye know that summer is nigh." So, also, when certain things are fulfilled, do we know that other things must come to pass. The signs of the times indicate very clearly that the period of this consumption is not very far distant.

The method and enthusiasm attending upon such a work we may form an idea of by looking in our own times, and, in times past, at similar movements. Twenty years ago no man could have predicted the enthusiasm that rages through Canada touching Manitoba. There was not a man who had prescience enough to see that that part of the Dominion would take possession of homes, of hearts, of minds, of interests, from one end of the Dominion to the other. The land was thought to be barren, the climate uncongenial, and no one would suppose that he could leave the fair fields and the lakes of the province of Ontario and go to that far-off land. But we see how soon a rage is created, how soon a consumption can be started. Now this is an evidence of what can be done if men can only get up an excitement or fever upon any point. You crowd out reason, and men become subject to the law of impulse, and follow out the line of that interest.

You may ask, Do the Jews take any knowledge of this? The Jews throughout the world are getting keenly alive to this question; their papers are now discussing it, and a great change is taking place in the Jewish mind on these points. The London *Standard* remarks, "It is interesting to notice the way in which the Jews, scattered throughout the world, are beginning to turn their eyes toward their own land. Palestine is not altogether a place to please a capitalist, but yet even such keen financiers as the Jews are busy buying it up. The *Jewish Chronicle* reckons now some 18,000 Jewish brethren in Jerusalem alone. It is said they are not a desirable population to maintain, yet $300,000, is sent to help these people maintain themselves.

The occupation of Palestine by a people who have retained an indestructability as a race, while they have learned a complete cosmopolitan character during these eighteen centuries—a nation at once European in education and Asiatic origin—would be by no means a bad arrangement. It might not be impolitic on the part of the European Powers to assist in placing so influential a people in so important a position, and would solve what, before many years, will be the vexed question among the nations—namely, the territory of Syria." Now, you might ask one of the Jewish brotherhood in Toronto here, and probably he would not know as much about it as I do, because he is not as much interested in the prophecies as I am. He is interested in doing business; he knows his own line of thought remarkably well, but he does not know the line of thought that runs in this direction. A man's eye is keen in the direction his interest lies.

Some time ago the *Hebrew Observer* had an article, which asked: "Is there no other destiny for Palestine but to remain a desert? Syria will soon be the *entrepot* between the East and the West, and the old trade will revive. Old cities will revive, and new ones will be built; the old time will come back, and the steam-car will run in the track of the caravan. Syria will be a place of trade; but the people who are pre-eminently the traders of the world, will they be there when the coming change takes place? The country wants capital and population. The Jew can give it both."

Do you know what the Jews do now at the close of the Feast of the Passover, and have done for the last 1800 years? At the close of that solemn day's services they take each other by the hand and say good-by; We meet at Jerusalem next year." They did so here in Toronto last year, and will do so again next year. They will as surely meet in Jerusalem some year as they have carried out the idea. They say, "Good-by; we meet in Jerusalem next year;" and they will say it until they do. Ah, brethren of Judah, some of your children, I believe, will live to realize this long-expected blessing. The outlines of history are fast filling in, and you will are long be placed in your own land, with the accumulated experience of centuries to guide you to duty and labor.

How will this be brought about? It will be brought about, as was the great deliverance in the land of Egypt; it will be brought about by God's own purpose. "For thus saith the Lord, It shall come to pass that they shall say no more, the Lord God which brought us up out of the land of Egypt, but, The Lord God liveth which brought us from all countries whithersoever he had scattered us, and placed us in our own land"—that is, they will forget about the deliverance from Egypt, and say, "The Lord God which brought us from all countries," etc. And the latter will be as true as the first; and when will it be? God has determined this great consummation, and it must take place. Are the Jews to be always outcasts, wandering over the earth? And yet all their sufferings may be traced to this—they prayed the prayer, "His blood be upon us and upon our children." Oh, that they had a clasp on their mouths when they asked that for their children! But it has been upon them, has it not? If you, free-thinker, if you, man that disbelieves the Bible, if you want a proof of an answered prayer, the blood lines and tracks down the centuries tell you that one prayer, at least in God's Word has been terribly answered.

What is it God said? That they should be wanderers, without national life, without government or king, until he should return them to their own land. And this has been true for 1800 years any way. Has not it? Do you not see that what he has been telling you about them is true? And he says there is to be a great consumption in the land. That is true also. There is to be a great consumption, in the province of God, and they are to be gathered together. They will be persecuted, until they say in their own sorrow: "Let us go into our own land."

We shall be glad to see them go, my brethren, to that land which is theirs of right. We may argue as we will, but I am myself under the impression that the time is now near for the call to go forth, as the cry is said to have run like an electric shock through the French when Bonaparte gave out his first proclamation: "Frenchmen, come home!" And no God will cause those wandering ones to come home, and they will hear the call and return in peace to their ancient land.—*Joseph Wild, D. D., in Christian Herald and Signs of Our Times.*

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*Takes effect June 1, 1888.*

GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 59 | Thro' Freight 61 |
|---|---|---|---|---|
| South Bend | 5 00am | 12 00pm | 10 00am | 3 30pm |
| La Paz Junc | 5 31am | 12 30pm | 11 14am | 4 25pm |
| Plymouth | 5 45am | 12 50pm | 11 32am | 4 50pm |
| Hibbard | 6 03am | 1 14pm | 1 36pm | 5 00pm |
| Marmont | 6 12am | 1 23pm | 2 04pm | 5 30pm |
| Marshland | 6 27am | 1 36pm | 2 40pm | 6 00pm |
| Kewanna | 6 44am | 1 54pm | 3 10pm | 6 30pm |
| Logansport | 7 35am | 2 35pm | 5 00pm | 7 40pm |
| Clymers | 7 51am | 2 56pm | | |
| Colfax | 8 10am | 4 07pm | | |
| Indianapolis | 11 00am | 6 15pm | | |
| Crawfordsv'l | 9 45am | 4 50pm | | |
| Terre Haute | 12 00 m | 7 00pm | | |
| St. Louis | 7 25pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 50 | Express 54 | Local 60 | Thro' Freight 62 |
|---|---|---|---|---|
| St. Louis | 9 30am | 9 00am | | |
| Terre Haute | 4 00pm | 4 00pm | | |
| Crawfordsv'l | 8 25am | 6 15pm | | |
| Indianapolis | 7 30am | 5 10pm | | |
| Colfax | 9 50am | 6 55pm | | |
| Clymers | 10 05am | 7 26pm | | |
| Logansport | 10 45am | 8 45pm | 5 15am | 8 55pm |
| Kewanna | 11 30am | 9 30pm | 6 45am | 10 10pm |
| Marshland | 11 44am | 9 40pm | 7 00am | 10 40pm |
| Marmont | 11 56am | 9 57pm | 7 30am | 11 05pm |
| Hibbard | 12 06pm | 10 06pm | 8 15am | 11 30pm |
| Plymouth | 12 26pm | 10 30pm | 9 15am | 11 50pm |
| La Paz Junc | 12 39pm | 10 45pm | 9 45am | 12 15am |
| South Bend | 1 15pm | 11 30pm | 11 00am | 1 30am |

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GOING NORTH FROM PLYMOUTH.

| | | |
|---|---|---|
| No. 10, Passenger, Leaves | | 12 05pm |
| No. 12, " | " | 7 15pm |
| No. " | " | 11 10pm |
| No. 100, Local, | " | 11 45pm |

GOING SOUTH.

| | | |
|---|---|---|
| No. 11, Passenger, Leaves | | 1 10am |
| No. 13, " | " | 9 00pm |
| No. " | " | 11 10pm |
| No. 101, Local, | " | 3 10pm |

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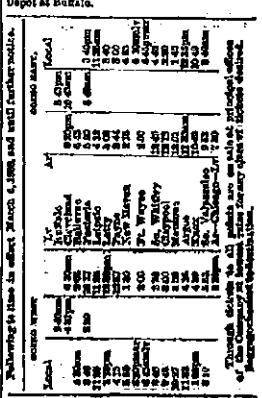

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| | |
|---|---|
| Fast Express | 12 05pm |
| No. 12 (Passenger) | 7 15pm |
| Fast Line | 11 10pm |
| Chicago Express | 3 10am |
| Pacific Express | 11 45am |

GOING EAST.

| | |
|---|---|
| Fast Express | 1 10am |
| No. 11 (Passenger) | 9 00pm |
| Fast Line | 11 10pm |
| Atlantic Express | 3 10am |
| N. Y. Express (Limited) | 11 45am |

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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, OCTOBER 10, 1888. NO. 38.

THE RESTITUTION

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

### THE MAN OF SIN. 2 Thess. ii. No. 8.

POPISH CLAIMS TO MIRACULOUS POWERS.

A considerable time having elapsed since my last article on this subject appeared, it may be of advantage to remind the readers of various points which have been dealt with.

There was first a separate article on "The Antichrist," in which it was maintained that this term had reference to a class of professed Christian teachers in the first century, expressly described by the Apostle John. That they had then appeared was distinctly affirmed by the apostle in his first letter, their chief feature being purely doctrinal, namely, "denying that Jesus Christ had come in the flesh." No political or ecclesiastical significance was attached to them, and they are not mentioned under this name by any other New Testament writer. It was hence contended that the antichrist was not necessarily to be identified with the "Man of Sin," or with any similar ecclesiastical or political personage or power mentioned in prophecy, as having a fulfilment subsequent to the first century.

In the articles entitled, "Man of Sin," it was maintained that the phrase "temple of God" is sometimes used to describe the church, and that the term "worship" is used to express that homage which is paid to persons in authority. This again was found to be a common signification, in the Scripture usage, of the term "god," and instances of this usage were given both from the Old and the New Testaments, where both human rulers and false deities are termed "gods." It is therefore quite admissible to understand the terms referred to in their secondary sense in the passage under consideration, unless forbidden by the particular circumstances of the case. It was maintained that the bishop of Rome exactly answered to the description given in the passage when the terms are taken in this secondary sense, namely, that he opposes and exalts himself against all civil and ecclesiastical rulers.

It was also maintained that the terms "iniquity," in the phrase "mystery of iniquity," and the term "wicked" in the phrase "that wicked," have a special meaning, and signify respectively "lawlessness" and "lawless." This being a clear and definite meaning, must be used to determine the sense of the more vague term "sin" in the designation, "man of sin."

The aim of the whole may be summed up thus, The Man of Sin is a professedly Christian official man, in whom came to be headed up all power, ecclesiastical and civil, and this by a usurpation of the liberties and privileges of Christian disciples and State citizens, in defiance of all laws divine and human, the mystery of which lawlessness was already working in the days of the apostles, and came to a head soon after the undivided Roman empire fell to pieces, in the fifth century.

This last point was treated of at length in the last article, under the verse, "And now ye know what withholdeth that he might be revealed in his time." My contention was that the man of sin found the hindrance to his development in a certain phase of the fourth universal dominion, symbolised by the fourth beast of Daniel's vision, namely the Roman empire in its undivided state, which dominated the entire known world (with the exception of India and China) and that both in ecclesiastical and civil affairs. The intimation, "He who now letteth (hindereth) will let (or hinder) until he be taken out of the way," found fulfilment in that divided condition which supervened upon the dissolution of the Roman Empire in A. D. 476, the way having been prepared by the emperor Constantine a century and a half before, in organising the church after the model of the empire with a gradation of officials, such as Metropolitans or Archbishops, Patriarchs, Bishops (as distinct from Presbyters or Elders), etc., and also in removing the seat of empire from Rome to Byzantium, which he greatly enlarged and embellished, and named after himself, Constantinople. "The Decline and Fall of the Roman Empire," dating from this point, the supremacy of the bishop of Rome, especially in the ecclesiastical sphere, gradually but surely came in its place, attaining even to secular sovereignty of several territories in Italy, known in history as the "States of the Church," besides obtaining supremacy over all civil rulers in the world.

We come now to consider another feature of this remarkable power, namely that indicated in verses 9 and 10 of 2 Thess. ii., "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." The three principal terms here used are identical with those in Heb. ii. 4, which clearly refer to those supernatural works (so-called) by which the gospel message was authenticated. These terms are *dynamis, semeion,* and *teras. Dynamis* and *semeion* are rendered miracle, the first eight times and the second twenty-two times in the New Testament; *teras* is rendered "wonder" sixteen times, and is not rendered by any other word. From these facts it is evident that the "man of sin" described by Paul in Thess. ii. professes to wield the same power as the apostles of our Lord, such as in speaking in foreign languages, healing the sick, discerning of spirits, and even in raising the dead.

Another point to be noted here is that the term "lying" is in the Common Version applied only to "wonders," but surely it could not be maintained that "lying wonders" are here conjoined with true "power and signs." Without seeking to test the point grammatically, as the question of limitation is of little consequence, I cite the authority of several translators. Wakefield renders the clause, "with all imposture of miracles and of signs and wonders." Dr. Macknight has "with all power, and signs, and miracles of falsehood," and so substantially the translation of Archbishop Newcome. The Paragraph Bible (anonymous, Bartlett, London) has "with all false miracles and signs and lying wonders." From these it appears quite admissible to apply the term "lying" to the three terms here used.

Here then is a description of a person or power professing to wield agencies of the same class as those conferred by Christ on his apostles, and that such agencies are not real, but false (*pseudo*).

I have to mention here that this part of the subject has proved of much greater extent than I anticipated, and being at the same time of great importance from various points of view, I venture to crave the indulgence of yourself and the readers of THE RESTITUTION, while I present a considerable amount of testimony on this particular feature of the Roman Catholic pretensions; but which I promise the reader shall not be destitute of interest. In truth a knowledge of it is of great value to the student of prophecy.

There has been a good deal of controversy on this subject of Papal miracles, or as some call them, "ecclesiastical miracles." In the last century the claims of the Roman Catholic Church were strongly opposed by Conyers Middleton, D. D., Librarian of the Public Library, Cambridge, who wrote a considerable work on the subject, in which he showed the extreme untrustworthiness of the early Fathers as witnesses in such a matter. Some important extracts from his work will be given anon. In the present century the question was revived in connection with what is known as the Tractarian controversy which started at Oxford in England by the publication (anonymously) of a series of papers entitled, "Tracts for the Times," extending from 1833 to 1841. In Chamber's Encyclopædia it is stated that through this movement "the doctrines of Apostolical succession, priestly absolution, baptismal regeneration, the real presence, the Authority of the Church and the value of tradition, were widely revived and taught. A powerful antidote, however, was not long in being provided. Mr. Isaac Taylor, an eminent and voluminous writer of the period, took up the question, on the appearance of the last of the Tracts (No. 90), and went thoroughly into the whole subject, in a highly masterly style." Some important extracts from this work will also be given.

About this time John Henry Newman D. D., a leading Tractarian writer of Oxford, and the author of Tract No. 90 already mentioned, (who afterwards joined the Church of Rome and was made a Cardinal), wrote an introduction to a portion of Fleury's Ecclesiastical History (translated into English), which he afterwards published in a separate form (1842), extending to upwards of 200 pages. The object of this introduction was to defend the so-called Ecclesiastical Miracles of the early centuries of the Christian era. Special reference will also be made to this work, especially as to the use which the author makes of our Lord's intimation (Mark xvi. 17-20) to his apostles of a promise of working miracles to them that believe.

In the meantime I ask the attention of your readers to some authoritative evidence from an authentic Roman Catholic source, to prove that, even in the present century, the claim of miraculous working exists in full force in that institution down to the present moment. This will serve as a basis upon which further argument, Scriptural or otherwise, can be satisfactorily gone into.

In perusing these quotations, there is one thing I wish the reader to note with special care, namely, the extreme untrustworthiness of what is called tradition in relation to Christian faith and practice. Tradition will be seen to rest chiefly on the testimony of men (known as the Fathers, most of whom were canonised or made saints), whose reasoning powers were either of the feeblest order, or blinded by a degree of credulity reducing them in many instances to the extreme of illiness. This will be seen where the extracts from their own writings are given; but I give here one sample in the case of Justin Martyr, who affirmed that the Greek Version of the Old Testament was made by seventy elders sent from Jerusalem to Egypt who were shut up in separate cells, and each obliged to translate the whole Bible apart. Their several translations agreeing verbatim were thus demonstrated to be of divine authority. It is on the authority of such men that the great mass of popular theology (especially Romish) is found to rest.

J. CAMERON.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 20.

BY DR. J. K. THOMPSON.

THE THEOZOIC, OR AGE TO COME.

From what has already been presented under the head of the Post-tertiary, or Quarternary Age in relation to the gospel and the life-work of the Christ of God, conceptions more or less clearly defined have, doubtless, been formed of the period under present consideration as revealed in prophecy. The Theozoic Age comprises all that pertains to the Kingdom of God from its inception as the future dominant power over the nations of the earth, Jew and Gentile, onward through the infinite duration of the eternal years beyond. It comprehends the completion of the Babylonian King's vision, as prefigured by the finished work of the stone cut out without hands, which after smiting the image on the feet, and breaking it to pieces, became a great mountain that filled the whole earth. It is no longer the stone which the builders rejected, but having fallen on the nations and ground them to powder, has absorbed the elements thereof and reorganised them into a vast theocracy, which in its finished, mountain form, assimilates all of them into one vast universal empire,—the fifth,—to endure forever under the rule of Christ, for whom the age and the kingdom had been prearranged from before the foundation of the world.

The kingdoms of this world uniformly possess certain elements in common,—elements which inhere in every nation, and without which they would cease to exist. They appertain no less to the empires of antiquity than to the subdivisions of the national governments of the present time and it will be observed that the prophecy of the Theozoic Age literally fills the pattern furnished by all the kingdoms of the historic age, in its elemental structure. As an illustration of this great fact we may remark that the kingdoms of the past and present have each had a time and place of beginning, and a period of development and growth before reaching perfect independence, and before attempting to assert supreme control over inferior powers, or reaching the acme of their national glory.

The Babylonian power existed as a monarchy for many centuries before attaining its "head of gold" form, and national standing. The earliest records yet discovered are those of a monarch whose capital was Ur, (now Muheiy). Centuries apparently after this, a fresh invasion from Elam, is recorded, to which the exact date can be assigned of 2289 B. C. Another Elamite conqueror, named Gudur-mabug, extended his sovereignty over Palestine, and it is inferred that a sovereign of this dynasty is the Chedorlaomer of Genesis. Sometime after this the seat of power was finally fixed at Babylon and the Semitic tongue now began to supersede the Accadian." (Library Univ. Knowledge). After struggling for centuries,—a puny, ill-organized nation,—it reached, at length its zenith of prosperity; ruled as the dominant power, and was finally subjugated only through intrigue and strategy by Cyrus the Great.

The Median and Persian powers, too, had their periods of rise, progress, or growth to maturity, time of national supremacy and ultimate downfall. Greece was anciently divided into a number of petty states, each composed of a city and a portion of territory of greater or less extent immediately surrounding it. No King ruled the country, neither were they united by any bond of union; nor had they any common council or government. National emergencies and national dangers begat leagues at various times, but they usually ended in strife and divisions. Growing, gradually, with the advance of years, and with very many interneoine disruptions, it at length, under Alexander the Great, gained the supreme rulership of the known world, and soon fell. Rome, also, had its insignificant beginning, ran its course through bloodshed and the ambition of unscrupulous rulers, to national supremacy and succumbed. Its events of rise, progress to national glory and decline, as well as the illustrious personages who shaped its destiny from its infantile weakness to perfection and ultimate decay are almost as well known as in the history of our own land and nation. It is true, too, that every nation and kingdom from the decline of the barbaric or pagan Roman power to the present time, has had a time of rise and development. None have sprung into national existence, or assumed a noted position among the governments of the earth, except through a protracted period of incubation, growth, and eventually strength and power. Of the incubative portion of the kingdom of God we have already taken notice under the description of the events peculiar to the Quarternary age, and to those of the judgment day with which it was closed. The stone that was cut out of the mountain without hands was not itself a mountain at the first, neither did it fill the whole earth. It had its period of preparation, (of being cut out), then its waiting time, and its time of smiting the image, and the disposal of the image-materials, and subsequently it became a great mountain and filled the whole earth. In illustrating the processes required for its perfect development the Savior left on record many beautiful parables. At one time he compared it to "a grain of mustard seed which a man took and sowed in his field; which is indeed the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof;" Matt. xiii. 31, 32; and again, to "leaven which a woman took and hid in three measures of meal till the whole was leavened," Matt. xiii. 33, and at another to a "net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to the shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be in the end of the world," (at the end of the historic age and the inception of the judgment era,) "the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth," Matt. xiii. 47-50; and, at another, also, to a "certain nobleman who went into a far country to receive for himself a kingdom, and to return;" Luke xix. 12; all of which teach of the formation and development stage, prior to the age under present consideration. This is not only true, but it is also equally true that all the prophecies of strife, warfare, anguish and destruction of the nations, relate specially to the incubative time, or period of incompleteness, and not to the completion of the kingdom of God. This rule is imperative. Whenever any scenes are portrayed indicative of, or connected with individual or national calamity, sorrow, distress, suffering, death or destruction, they invariably locate the time in which they transpire before the introduction of the Theozoic Age. The time, place and circumstances concerned in its organization, the national disturbances, etc., necessary to its introduction, are all past ere this age is ushered in, and have been treated somewhat briefly, under former divisions of the subject. It now remains to investigate the elements entering into its formation; its vastness of extent and duration; its superior means of perpetuating life,—and its effect on the earth's inhabitants, and on the earth itself, before closing.

Of the elements which are necessary to national existence, the kingdom of God has the following in common with every nation of the past and present, as is shown by the prophecies concerning it, to wit:

1st. A Territory.....Daniel referred to this when he "saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is as an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed," Dan. vii. 13, 14. David, also, saw a time when "all the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom," says he, "is the Lord's and he is the governor among the nations," Psa. xxii. 27, 28. So Isaiah, too, prophecies that "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Chap. xi. 9. Habakkuk, also, "His glory," says he, "covered the heavens, and the earth was full of his praise," iii. 3. Confirming this we may read "the Lord Most High is terrible: he is a great King over all the earth," Psa. xlvii. 2, and too, "All the earth shall worship thee, and shall sing unto thee," Ib. lxvi. 4. Isaiah prophesies of the territory of that age by saying, for the Creator "Behold, I create new heavens and a new earth: and the former shall not be remembered nor brought into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a blessing, and her people a joy," Isaiah lxv. 17, 18. If the present globe were stricken out of existence and a new orb, made up of different materials was made to replace it in its orbit, the new creation would not be the earth, old or new, and the fact that the new creation retains the name, Earth, suggests the thought that in its new form the new earth is the same one on which God has wrought through all the lengthened periods of the past ages, and that its being made new again is not by the annihilation and removal of the Post-tertiary earth but rather its renovation and reconstruction, adapting it to the new forms of animated existence to predominate through the age. The change from the Mollusoan age earth, with its corals, crinoids, star-fish and earth-worms, to one supporting an advance to the vertebrate fauna of the Devonian, was as certainly a new creation as will be that of which the prophet Isaiah has proclaimed. And the new conditions necessary to be established, and brought out by the dense flora of the Carboniferous era whereby Devonian fishes were supplanted by a predominance of air-breathing reptiles required a new creation scarcely less note-worthy than that requisite for the Theozoic, from the Post-tertiary. Nor were the mammalian quadrupeds, or man himself equal to the task of subsisting amid the lagoons and morasses, the lakes, fens and moors of the Mesozoic, therefore a wise Creator re-created the old earth of that age and geology has named the new creation the Cenozoic Age. Each age has terminated the predominance of a given form of life, and the new creations of the new heavens and new earth have been adapted to each other, and to the new character of the new earth of that age, as well as to the general plan of an All-wise Creator, so nicely as to merit, and receive the commendation of the Creator at the close of the age, when the earth was again prepared for a new creation, with an advance in the fauna and flora towards the ultimate perfection sought from the foundation of the world. John in his banishment "saw a new heaven and a new earth: for the first heaven and the first earth were passed away," and among the physical peculiarities of that new earth he records that "there was no more sea," Rev. xxi. 1.

It is no severe labor to deduce from the quotations already made that the territory of the Kingdom of God will be the earth. That it will be purified and rendered Eden-like in its general characteristics is undoubtedly true as may readily be shown. Each of the ages preceding is have had a flora peculiar to itself. From the oldzhamla phylum of the lower Silurian beds, (the oldest Zoophyte known) to the dense foliage and fleshy stems of the non-fructiferous, flowerless trees and plants of the Carboniferous coal measures, or the beautiful flowers, and profuse fruitage of the Tertiary and Quarternary ages, there have been a perfect adaptation of the products of the earth to the age that produced them. If this is a prophecy of an advance from the present time in the flora of the future age, it is no exaggeration to expect that "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose," Isa. xxxv. 1, or, that "all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off," Ib. lv. 12. It is not beyond expectation that, with the removal of the curse from the earth in the close of the Quarternian Judgment, Edenic fertility and productiveness will prevail, enhanced by the horticultural and agricultural increase and experience of the present time, and that "at the bank of the river, will be very many trees on the one side and on the other," with immense fruitage for the perpetuation of life, and the welfare of the human family. The prophet has borne record that these waters of the river of life "issue out towards the east country and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass that everything that liveth, which moveth, wherever the rivers (margin, two rivers) shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: and everything shall live whither the river cometh. And it shall come to pass that the fishers shall stand upon it from En-gedi even unto En-eglaim: they shall be place to spread forth nets: their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed: they shall be given to salt. And by the river upon the bank thereof, on this side and on that side shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine, (margin, for bruises and sores)," Ezekiel xlvii. 9. To John, also, the angel showed, after having allowed him to behold the new heavens and the new earth, and its glorious metropolitan city, descending down from God out of heaven,—"a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it (the new Jerusalem) and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations," Rev. xxii. 1. Yes, the tree of life, lost in Eden, is one of the restorations of the Theozoic age; the fruit of which renders the individual partakers Immortal, while its leaves, overcome the morbid conditions, and injuries to which the age-inhabitants may be liable. Truly, the earth will be a desirable abode for the earth-dwellers of that unending age, and it will be readily conceded that, although "the heaven, even the heavens are the Lord's, yet the earth hath he given to the children of men," Psa. cxv. 16. The false delusions of a home in heaven,—a home beyond the skies, etc., will yield to the glories of a new earth wherein dwelleth righteousness, uncursed by sin, and sorrow, and death, —the long-prepared territory of the everlasting Kingdom of God.

The Peculiar Sphere of Prayer.

He will regard the prayer of the destitute and not despise their prayer. Psa. cii. 17. This Psalm is replete with blessings for God's chosen people, Israel, and in an especial manner when he shall again arise to build up Zion. It is then he will appear in his glory, then comes the words of the text, and the following verses declare his purpose and will, on that auspicious morning, the morning of the creation of the new heavens and the new earth. "Behold I create new heavens and a new earth." This shall be written for the generation to come; and the people which shall be created shall praise the Lord. To hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem: when the people are gathered together, and the kingdoms to serve the Lord. Vs. 18, 20-22.

THE LORD'S PRAYER, A MODEL PRAYER.

To pray intelligently, i. e., with the spirit and the understanding also, (and no other prayer is acceptable) will effectually prevent our praying at random, or "for everything in general and nothing in particular." True prayer is the language of want, of desire for some blessing which we need, something specific to meet our wants or needs. But it should be circumscribed within Jehovah's proscribed limits, within the proper circle of his promises. It is not pretended, however, that we should repeat verbatim every item recorded by the different evangelists, for the good reason that they used different expressions, showing conclusively, we think, that the Lord's prayer is merely an outline map, fixing the proper boundaries, beyond which we should not go. It is a model for brevity, yet comprehensive.

One very important item in one of our Lord's prayers to his Father, should not be overlooked or ignored, viz., when he prayed that this cup might pass from him, "nevertheless not as I will, but as thou will." Here he struck the keynote, and this should be the grand characteristic of every prayer which ascends to our Heavenly Father, through our only mediator and antitypical high priest, as well as our prospective King, to reign on his father David's throne on Mt. Zion and in Jerusalem and before his ancients gloriously, in the earth redeemed from the curse. May this auspicious morning soon dawn on this now sin-cursed earth, and may it soon bloom again like Eden, and the kingdom of Israel be inaugurated or restored unto David's greater Son, is the sincere prayer of every true Christian.

The office work of prayer is also to impart a reflex influence on ourselves, to get ourselves right, in order to receive the blessings which our Heavenly Father may see fit to impart, and not what we may think we need. "Not my will, but thy will be done in earth as it is done in heaven." This should always be our motto and watchword at all times, and under all circumstances.

M. I. LEWIS.

# The Restitution.

S. A. CHAPLIN, Editor.

Plymouth, Indiana, Oct. 10, 1888.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of any paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

A DEFINITE conclusion to hold the contemplated National Conference has finally been reached. A definite notice specifying both place and time from Bro. G. F. Work with some accompanying remarks will be found in the current issue. We hope and pray that such an encouraging beginning may be made as shall lead to important results in the future. Let our distant Western States send two delegates at least, or if very remote, let several churches combine and send one. Very few of our local churches can send a representative, but what one organization can not do alone and by itself, may be done through combined effort with comparative ease. We offer these remarks suggestively.

WE have just received a work of much more than ordinary interest from E.d. D. T. Taylor entitled—A Chariot of fire. The cars in Prophecy and History. With the Wonders of Rapid Travelling and Significance of the Modern Railway System." The work is designed to fully and particularly illustrate Dan. xii. 4, and Nahum ii. 3-5. The author shows, by his careful treatment of these texts, that he is an earnest, sober, pains-taking writer. At times his style is powerfully descriptive. A work well worth reading in our times. Price 25 cts. Address Author Hyde Park, Mass.

### GOD'S HAND IN HISTORY.

The Most High ruleth in the Kingdom of men, and giveth it to whomsoever he will. Dan. iv. 25.

Proceeding now in this, our second article, to give some further account of early explorations and settlements in America, and having briefly noticed the earliest explorations and settlements by the Spanish and English, we will now as briefly refer to the earliest colonizations made by the French. It appears that the first attempt to colonize any part of this continent by the French was made by De Monts, some other Frenchman, and a few Jesuits in 1604, who established themselves in Nova Scotia, a country to which they gave the name Acadia. This peninsula is said to have been discovered by the Cabots as early as 1497. The English claimed this country by the right of this discovery. There were several contests between these nations for this part of the land, which were embittered by the desire to have the exclusive right to the fisheries. Finally, as a result of these quarrels, the Acadians were expelled from the country and dispersed among other British provinces to the number of about 18,000 persons. The inhabitants were compelled to give up all their property, their houses and crops were burned, and themselves forced away in such haste that very few families remained together. It was in 1534 that Jaques Cartier, a French navigator, made the discovery of Canada, and took possession of it in the name of the French king, despite the opposition of an Indian chief, who protested that his tribe owned the soil. To announce the religion of the discovering nation, a large wooden cross was erected on an eminence. In a subsequent voyage, made in 1535, he sailed up the St. Lawrence River, and, on Oct. 2nd arrived at an Indian settlement, called in their language Hochelaga, but to which he gave the name Mont Royal—Royal Mount—but which has since been contracted into Montreal.

On his return down the river he landed at the mouth of a smaller river to which he gave the name, Sainte Croix—Holy Cross—and passed the winter. At this place he lost quite a number of his men from scurvy and the severity of the climate. He, however, before sailing away, May 6, 1536, had taken formal possession of the land in the name of the French king, Francis I., by erecting a cross, bearing the arms of France as well as the inscription, "*Franciscus primus, Dei gratia Francorum rex, regnat*"—i. e., "Francis the First, by the grace of God, king of the French, reigns." Montreal, as a city, was founded in 1642, on the site of the Indian village, Hochelaga, and officially named Ville Marie—Mary-ville, or village.

The next noted navigator, and explorer, in the interest of France, was Samuel De Champlain the first governor of New France, and founder of Quebec. In 1599 he sailed to Mexico, and returned in 1601. In 1603 he made another voyage, and explored the St. Lawrence, carefully examining both shores of the river, and prepared a map. In another voyage, and during the years 1604-6, he and De Monts explored the coast as far as Cape Cod, making careful surveys and maps. In 1608 he was sent out again from France, and sailing up the St. Lawrence, he arrived July 3, at a place called Quebec, i. e., the Narrows, by the Indians, and decided to make a settlement there. In 1609, he ascended the Sorel River, and entered the Lake Champlain thus named from him, as the discoverer.

Without detailing the incidents connected with Indian wars, in which Champlain took an active part, and, also, without particularizing events connected with several voyages to and from Europe, we content ourself with sketching an outline of more subsequent history as connected with this energetic explorer. After having arranged more favorable terms for the fur trade, and after having formed a trading colony, he, in 1615, brought over three priests to attend to the spiritual concerns of the new colony. One of these, Pere Canon, immediately set out for the country of the Hurons on the Georgian Bay. In 1620, Champlain brought over his wife, who remained till 1624 experiencing many severe hardships. Quebec was fortified and increased till in 1629 the Duke de Ventadour obtained the viceroyalty, and went to work to build up Canada. By him the first Jesuit missionaries were sent over to assist those of the Recollect order brought over by Champlain. In this year, 1629, Quebec was captured by the English, but Canada was by treaty restored in 1632, when Champlain was reinstated as governor, who returned in 1633, and who was welcomed back to the government by both settlers and Indians. Under his administration the Jesuits renewed their labors among the Indians, while Champlain directed his entire attention to develop his colony, and strengthening it against any future attack. He established a post on Richelieu Island and founded Three Rivers—Trois Riviers. He died Dec. 25, 1635.

Colonization by the French was of a semi-military, semi-religious character, as will be fully illustrated hereafter. Missionaries of the Recollect and particularly, of the Jesuit order, traversed the wild regions inhabited only by wild Indians, enduring great privations and almost incredible hardships to convert the Indians to the Romish faith. The French had frequent wars with the Indians, especially with the Iroquois a most ferocious tribe that dwelt on the south side of the lakes. As allies they had the Huron tribe who were of a far less warlike character. In 1638, this latter tribe were driven out of Upper Canada by the Iroquois, and compelled to take refuge on the island of St. Joseph, in the north part of Lake Huron, where large numbers of them perished miserably by famine in the winter. As it is our aim to point out the part enacted by the clerical adherents to the Romish faith, we will give some further account of the nature of the government and its administration in the colonization of Canada by the French. In very early times the administration of government was vested in governors and an officer termed an Intendant, so far as pertained to military and civil affairs, and with them another class termed Seigneurs, or lords, who possessed the right of administering justice in their seigneuries, and who exercised judicial functions. It appears that there were three governors at this period of colonial history, one at Quebec, one at Three Rivers and a third at Montreal. Jesuit and other priests became conspicuous in the public service. Later the French King, at the instance of the parliament of Paris, which had the supreme control of colonial affairs, established the *conseil souverain de Quebec*, "the sovereign council of Quebec." It was composed at first of the governor, the bishop, five councillors annually appointed, and a king's attorney. Subsequently a place was accorded to the intendant in this supreme council, and power given it to hold sittings at Three Rivers and Montreal.

This appointment of a bishop of Quebec became the cause of serious dissensions between the civil and ecclesiastical authorities. "At this early period it was a special object of the ambitious of the ecclesiastical power at Quebec to spread the dominion of the Romish Church as far as the remotest bounds of the western territory, and thus to civilize the Aborigines and establish the dominion of France over those distant regions. First among those who toiled and suffered to achieve these great objects were missionaries of the Jesuit order. This order was founded at Rome in 1539, by Ignatius Loyola, a Spaniard, of warm imagination, which awakened in him a zeal for religion. The members of the order were bound by the vows of poverty, chastity, and implicit obedience to superiors. In addition to these vows, they bound themselves to go unhesitatingly, and without recompense, whithersoever their superiors should send them, as missionaries for the conversion of the heathen, or for the service of the church in any other way, and to devote all their power and means to the accomplishment of the work."

It is recorded that the first mission established by the Jesuits in the French possessions in America was in 1611. Of these missionaries Quebec was the central home from whence they went far and wide. One of the Jesuits sent into Canada to assist the Recollects, about 1625, was named Brebeuf, who proceeded to the Huron country, but was soon recalled by the disasters of the colony. In 1632, he again visited the Hurons, extending his labors to the Neutres tribe on the Niagara. In 1634, he, and another Jesuit named Daniel, joined a party of Hurons who were returning home from Quebec, and going by the way of the Ottawa River, they established a station near a bay of Lake Huron, "where they daily rang a bell to call the savages to prayer, and performed those kind offices which were calculated to secure the confidence and affection of the tribes on the lake shores." Brebeuf clearly apprehended Indian character, and thoroughly acquired their language, which gave him influence and success among them. In a war between the Hurons and Iroquois, the town where he labored was taken and he and his associate, Lalemant, were taken and put to death with the most excruciating tortures.

As early as 1655, some attempts were made to establish missionary stations near the southwestern part of Lake Superior as well as at or near Green Bay on Lake Michigan. In 1668, the first settlement made within the limits of the State of Michigan was made by founding the Mission of St. Mary on the Southern shore of the strait between Lake Superior and Lake Huron. This mission was founded by Allouez, Dablon and Marquette, of whom we shall have more to say hereafter. In 1670 Great Britain had nine colonies in America, which were all established at different points along the Atlantic coast, and it was not till about eighty years later that the English attempted to plant a colony west of the Allegheny Mountains. But the French, in 1670, had extended their settlements along the St. Lawrence, and on the northern borders of Lake Ontario and Lake Erie. As we have seen, the Jesuits had penetrated as far westward as Lake Superior, and Lake Michigan. Not only were missionary stations established, but small stockade forts and trading posts were established to secure the lucrative fur trade. As we have already seen, civil, military and ecclesiastical authorities had been established at Quebec. The French monarch and his minister of finances inspired the colonists to extend the dominions of the French monarchy. Acting under the instructions received from their superiors, the missionaries and traders persuaded a number of the principal men of various tribes to meet them at the Falls of St. Mary, in May 1671. The Intendant of New France, as the country was then called, whose name was M. Talon, sent St. Lusson as his representative, with the Jesuit Allouez, as interpreter, to meet Indian delegates, who came "from the head waters of the St. Lawrence, the Mississippi, the Lakes, and even the Red River; and veteran officers from the armies of France, intermingled with here and there a Jesuit missionary." As had been done in other places, a cross was raised here, the arms of France were marked upon a post, and the representatives of the savage tribes were informed that they were now under the protection of the King of France. "In 1672, the missionaries Allouez and Dablon explored the eastern part of Wisconsin, the northeastern portion of Illinois, and, probably, traversed that part of Indiana which lies north of the Kankakee." We defer to another paper some account of these and others of the Jesuits who were engaged in the early explorations of the wilderness countries of North America.

## Communications.

PHILADELPHIA, Oct. 6, 1888.

*Dear Restitution:*

We notice the very nice and cordial letter from our Brother Samuel Wilson, commending the idea of the proposed General Conference. Also the business like suggestions from Bro. Chase; the earnest appeal with a ring running through it, true as steel, from Sister Woodward. We trust she will be here. Also the pithy editorials, quite to the point, from our Editor; and the very proper explanations, made by Bro. Underwood. And we are glad to see that so able a body of men, of sober discretion, and who are so fully able to represent the church, have been chosen. The point commented on by Bro. Wilson as to the danger of the formation of a mere sect is a proper one, but, with the business committed to the hands of such delegates, there is no danger to be feared from that source. The explanation made by Bro. Underwood that the suggestion made in the call, relative to a number of small churches uniting upon one delegate was made in the interest of economy, and not to keep small churches, regularly organized, from being represented, is a very proper explanation and fully covers the ground. Every Church in the country should feel (and without respect to size) that it cannot afford not to be represented, and if it cannot send (as it would be best to do) its own delegate, let it select a delegate that may have been chosen by some other church, and have that delegate represent and cast the vote of their church also; but let no church be unrepresented and unknown at the Conference. The churches through the country have until Nov. 18th to arrange this matter among themselves. Then as to the religious exercises. We want a grand religious gathering—a camp meeting in the City,—full of fire and zeal, as well as an orderly business meeting, and we want all our preaching brethren to come (and bring their wives if they can) and help make and help enjoy this gospel feast. Whether elected delegates or not, their experience and advice will help the delegates to come to a proper decision on the business matters brought before them. Every preacher known and accepted by the General Church as such, whether a travelling Evangelist or a settled Pastor over an established church, will be made welcome and receive the same $20.00 toward defraying his expenses that is accorded to a regular delegate. What do some of our old workmates, such as brethren Eychaner, Corbaley, Read, Woodward, Wagoner, Hatch and many others of such like, say to this idea? And brethren and sisters from all over the country, however they may be situated, who love the pure doctrine and are able to bear their own travelling expenses, all such will be welcomed and taken care of during the Conference. Let none that can come, lose this opportunity of meeting each other of like precious faith from every section. Come. For the Church.

GEO. F. WORK.

### Notice of the General Conference.

Philadelphia having been chosen by the voice of the Church as the place, and November 16th named as the time for the holding of the General Conference of the Church of God, and of other churches in sympathy with the general doctrines taught in that Church, notice is now given that the General Conference will convene on the afternoon of November 16th at the Blessed Hope Mission, corner of 12th and Dickinson streets, Philadelphia, and continue in session, if found necessary for a period of ten days from that date. The business questions embraced in the call made for this Conference and such other questions as the delegates may themselves decide to consider, will be brought up and decided upon by the regularly appointed delegates from the several churches, who shall cast the votes of the churches they represent in deciding these questions. It is proposed to have devotional and religious meetings carried on simultaneously with the business meetings, and to these, all preaching brethren and all brethren and sisters who can come are cordially invited to be present, and all who come will be provided and cared for during the sessions of the conference. It is hoped that all who can come will do so. Each delegate and each preacher or evangelist regularly appointed, and serving one or more churches, who may attend, will receive from the Philadelphia Church a contribution to make up any deficiency up to, but not exceeding, $20.00 in the amount supplied him from other sources toward his travelling expenses. Any regularly organized church may send one delegate and any group of churches may unite and send one delegate. Any State or local conference of churches may also be represented by a delegate. The following are offered as suggestions to delegates:

1st. A delegate may be appointed at any time before conference meets.

2nd. Let each delegate bring with him official notice of his having been appointed by the church he represents; such notice to be signed by some officer other than himself.

3rd. Let each delegate get together statistics as to membership and officers of the church he represents and of any neighboring church not represented, giving names, etc., of each, for purpose of record.

4th. Let each intending visitor, whether a delegate or not, send his name and address to Elder C. C. Ramsay, 1002 Mount Vernon Street, Phila. who will thus be able to provide accommodations for him.

5th. If any delegate or visitor cannot come for the entire time, he will probably accomplish the most by coming at the latter end of the conference. For the Churches at Phila.

C. C. RAMSAY.
GEO. F. WORK.

*Dear Restitution:*

It is now sometime since I wrote you anything, not because I have nothing to write, but because I am such a poor writer that I hate to trouble the Editor to prepare my writing for the press. I left home April 11th, stopped in Illinois till the last of the week in May, and then proceeded to Gladbrook, Iowa. Staid over Sunday with the brethren, and from there I went to the State conference, held the first and second Sundays in June at the Watkins Flowing Wells, Story Co., Iowa. There I was chosen Evangelist. Commenced work June 18th, and continued to work for them till the last day of July. As harvest was on hand and the evenings so short, the committee thought best to stop.

Commenced preaching again when conference convened at Marathon, Buena Vista Co., Ia. Here we had a splendid meeting; four were baptized. We are having good meetings. One was baptized yesterday. The prospect for good is encouraging here.

During the time that I was released from evangelistic work I made a trip to Nebraska. Was met at Central City by Brother Fox on the 17th of August, and conveyed to his place of residence. He having obtained the Christian or Campbellite church to hold meeting in, we commenced on Saturday evening and continued until the next Friday evening when closed out or requested to stop. Their preacher abandoned us after our second discourse, not only staying away himself but keeping others away, until pressed by some of his own members to debate with me or attend and hear what I had to say so he might be able to refute it after I was gone. This he utterly refused to do, saying he would not attend the meetings and he would not give a challenge to debate, but said he would debate with me if I would challenge him. Then his brethren came and requested me to challenge him. I said I did not wish to challenge him, but after considerable talk I agreed to submit the following proposition:

"Do the Scriptures of divine truth teach that the kingdom of God spoken of in them is to be a future government of earth?"

That is what I was preaching and that I would affirm. But he would not accept, saying the proposition did not suit him; he raised objection to me on the ground that I was not an educated man. His brethren told him if I was not educated he would have that advantage, but all that could be said to him he could not be induced to debate with me. Then I offered to furnish him an educated man to debate with, and he could form the proposition to suit himself, set his time and I would have my man on the ground, and still he would not debate, but made a blow about his brethren voting him out of the house and letting me have it; he would just as soon a Mormon would have it as me.

This was about to make a church quarrel, so they requested us to withdraw. The way he received his brethren of voting was, that he was a Good Templar, and they voted the Good Templars out of the house, that is, they could not hold their meetings there any longer. We then moved our meetings to the school house and continued till the next Wednesday night. Thursday Brother Fox took me a distance of twenty-five miles to attend, will receive from the Phila. Church a contribution to make up any deficiency up to, but not exceeding, $20.00 in the amount supplied him from other sources toward his travelling expenses. Any regularly organized church may send one delegate Brother A. B. Thompson, where we held meeting again from Thursday night till Sunday night, having full and attentive houses. Thus ended our labors in Nebraska. Returned to Iowa in time for the conference at Marathon, and now we have commenced work for the conference again. Yours waiting for the King is his beauty. T. J. WHITESITT.

[Write again Brother Whitesitt; it is no trouble to "prepare" your writings for the press.]

## Selections.

### The Depth of Bible Thought.

In the Bible there are certain little incidental—and apparently careless—touches, either direct statements or implied inferences, that are sometimes startling when the attention becomes fixed on them—for they may have been read a thousand times without exciting any particular thought. We have frequently been arrested by such passages in both the Old and the New Testament, and it has at the time appeared to us they could not have been put where they are found by any human hand. They involve truths so profound, and utter those truths in so unforced and artless a manner, and their significance is so veiled to the casual reader, that it seems impossible that they can have an earthly source. Such passages often occur in the Evangelists, in the discourses of our Lord—declaratives that find their echoes in the very depth of nature, and that seem to descend, like the rains of heaven, from outlying realms. When Jesus cried on the cross, "My God, my God, why hast thou forsaken me?"—that was no human cry—though it came from the human side of his nature. But no other man, under the same circumstances, would have uttered that passionate appeal to God amid the agonies of the cross, for it was a dying testimony to the veracity of his life, and implied a consciousness of a relation to an extra mundane power which no human being could feel except through the Holy Spirit. We could point out many such verses in both the Gospels and the Epistles. They occur also in the Old Testament. For example, "It shall bruise thy head, and thou shalt bruise his heel." We find this right at the beginning of the Bible—in the beginning of the very first book. There is no sense in it, taken in its lower significations; and if it had appeared for the first time in one of the Gospels, or one of Paul's epistles, it would not have been remarkable. But in Genesis, it is remarkable. The Messiah had not been developed at that time in Hebrew thought. But at the very moment man falls those two great thoughts find utterance—the Serpent, the kingdom of evil, and the Christ, the kingdom of heaven. They are at once in conflict. The serpent symbol runs through the Jewish theology, and finds its most vivid expression in the imagery of the last book of the New Testament, the Revelation. Now, to predict (say in the times of Moses—though it is doubtless much older), that the seed of the woman was to bruise the Dragon's head, is a conception impossible to human thought, for no son of man could possibly destroy the kingdom of Satan, unless he were at the same time the Son of God. And our remark is, that to find this little statement of a couple of lines, carelessly as it were, thrown into the narrative of the early chapters of Genesis, may well rivet our attention. The inspired writer strikes at once—and at the very outset—the key-note of the whole burden of Revelation. That is the theme of all the subsequent books of the Bible—history, prophecy, and psalm. It is an arrow, as soon as the bow is lifted, in the very center of the mark, piercing on the first attempt the very focus of all the human speculation of all the subsequent ages; imbedded like a hidden gem in the very oldest page of the Hebrew books.

Another statement of this sort is found in the same connection, and uttered on the same occasion. It is the curse pronounced on humanity after the fall, and on the earth.

It has been the effort of men of genius and of great writers to represent human life as in many respects a very satisfactory affair. A great deal has been written about human happiness, and the pursuit of happiness. Our works of fiction, and children's books, represent earth as a very pleasant place, and human life under favorable conditions, as a very agreeable state of things. The fairy books of the middle ages are all based on this thought and fairly express the popular sentiment. The Bible, on the contrary—while indulging in no extended talk—at the very outset, as soon as the tragedy in Eden is enacted, in one single stroke, gives us the true delineation of human life: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread." And to the woman he said: "I will greatly multiply thy sorrow; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." There is no rose-colored view of human life here, but a deep significance in every syllable. When we cast the eye back over human history—take the history of the Jews—how fearful has been the amount of human suffering! Or take the world today; take even London, the metropolis of one of the most prosperous and flourishing of all the nations of the nineteenth century, and what is the condition, and who can estimate the sorrows of nine-tenths of the population? And then go to China—to India—to Africa—and how deep is the wretchedness of the sons of Adam! It was all foreshadowed in the few verses we have quoted—and here again too in the third chapter of Genesis, on the very threshold of the sacred books, the inspired penman strikes the key-note of another strain which runs through the pages of Holy Writ—the ruin of man, and the bitterness as well as the utter vanity of human life. On these two texts are preached all the sermons that run through the prophets, the chronicles, and the lyric strains of the old economy; and through the Gospels and the Epistles and the apocalyptic visions of the New Testament. "In the sweat of thy face shalt thou eat bread"—"And in the sweat of thy brain shalt thou nourish thy spirit: and "the seed of the woman shall bruise thy head, and thou shalt bruise his heel,"—this is the summation of the history of humanity, and of the conflict between Good and Evil to be fought out through the ages on the theatre of human thought until Victory shall perch on the banners of the mysterious champion who in "the determinate counsel and foreknowledge of God" was to overwhelm with confusion the Serpent-Prince of the powers of darkness.—*Central Presbyterian.*

### Announcements.

The annual conference of the Church of God, for the Northwest, will meet at Scholl's Ferry, Oregon, commencing Friday evening, October 19, 1888, and holding over the following Sunday.

This being during the time for the "Mechanic's Fair" at Portland, those attending conference can take advantage of the reduced railroad fare at that time.

Teams will be at Portland to meet those from a distance. Please notify us if you wish to be met.

We hope to see all who attended last year and many more besides.

If we are among those whom the Lord, when he comes, shall find doing his will, happy shall we be. If meeting in conference and building each other up, and planning for the spread of the Gospel, is his will, happy indeed will we be in that day if we have done what we could in that direction. By order of Executive Committee.

W. W. JAQUITH, Sec.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 8, 1888, at 7:00 p. m. and continue over Sunday following. We trust our brethren and sisters realize the importance of this meeting, and that no urging will be needed to induce you to attend, but that each will make special preparation to come and enjoy another good meeting of the Children of God. By order of Conference.

A. R. UNDERWOOD, Sec.

### MARRIED.

PARIS—NICHOLSON.—At the residence of Robert Hallsbeck, Argos, Ind., Oct. 2, 1888, by Elder S. A. Chaplin, Mr. Zimri Paris of Bridge Water, Dak., and Miss Sarah E. Nicholson of Argos, Indiana.

Grand Democratic Rally at Ft. Wayne, October 17th, 1888. Excursions via the Pennsylvania Lines.

Excursion tickets will be sold to Ft. Wayne on Wednesday, October 17th for train leaving Plymouth at 7:50 a. m., Central time, at rate $1.80 for the round trip, on account of the Tenth Grand Democratic Rally of Northern Indiana. Tickets good for that day only. Returning train will leave Ft. Wayne at 4:00 p. m., Central time.

Hon. A. G. Thurman will review the monster daylight parade, and the following gentlemen have been invited. Hons. Roger Q. Mills, John G. Carlisle, Thos. F. Brady, Jas. E. McDonald; Gov. I. P. Gray, Senators Voorhees and Turpie and Col. O. H. Matson and Gen. John C. Black.

### Cincinnati Exposition.

The Lake Erie & Western will sell excursion tickets from Oct. 5th to Oct. 27th at one fare for the round trip, good returning five days from date of sale.

# Poetry.

## "He Came to His Own."

A Jew of the Jews, when He came to his own—
The people he chose from the children of men—
The manger, the prison, the scourge and the stone
Were forms of the welcome they gave to him then.

Descendant of David, he came to his own,
The last of King David's legitimate line;
A cross was his guerdon, instead of a throne,
And thorns on his brow were his royalty's sign.

The Father of all, when he came to his own,
His children refused him, denying their birth;
Nor knew that he came for their sins to atone,
To wipe the dark stain from the suffering earth.

A friend and a brother, he came to his own,
But never knew where he should pillow his head;
He died for earth's millions, but perished alone,
And journeyed alone to the place of the dead.

Son, Father, and Spirit, he came to his own,
Who mocked him, and scorned him, and put him to shame;
His name was derided, his mission unknown,
Until he returned to the heights whence he came.

# Selections.

## PRE-REFORMATION INTERPRETERS.—No. 1.

Romanism—foretold. Such has been our subject in the four previous lectures—the Scripture prophecy, and the papal history. That a deep and widespread apostasy has taken place in the Christian Church; that this apostasy has produced organized forms of Christianity, the chief of which is that of the Romish Church; that the apostasy of the Romish Church has culminated in the Papacy; that the Papacy has lasted through long centuries, and lords it still over half Christendom; that it has persecuted the faithful unto blood, striving for the destruction of the gospel of God as if it were deadly heresy, and for the extermination of the saints of God as of accursed heretics; that it would have been completely triumphant still but for the glorious Reformation, which burst its bonds, emancipated the enslaved consciences of millions, and created a new departure in the convictions and actions of the world,—such are the facts with which history presents us. They are broad, unquestionable facts, which are so notorious as to be beyond all controversy, so long lasting as to fill the records of a thousand years.

And that this great apostasy was foretold; that it was foretold ages before its accomplishment by Old Testament prophets and New Testament apostles; that Daniel dwelling in Babylon foretold it, and John, the exile in Patmos, and Paul, the apostle to the Gentiles; that those men, surrounded as they were by ancient heathenism, and knowing nothing by the evidence of the senses or by observation of the complete corruption of Christianity which has since darkened the world, as a long and awful eclipse of the Sun of righteousness—that those men, prophets and apostles, living in antecedent times, should have predicted the extraordinary events which have come to pass, and should have painted them in vivid colors on the venerable pages of the writings they have left us; and that those predictions have for eighteen centuries confronted apostate Christendom with their accusations, and reflected as in a faithful mirror the entire history of its ways; this is the profound prophetic truth we have endeavored to elucidate.

We have now to study the interpretation and use of these marvellous prophecies by the Christian Church. How has the Christian Church understood and employed them? Of what practical benefit have these prophecies been to her during the last eighteen centuries? It is evident that they were written for her guidance, protection and sanctification. The prophecies of Paul and John are addressed to Christian Churches. The voice of inspiration expressly invites the whole church to study them, and the church has obeyed this command. She has read, marked, learned, and inwardly digested the "sure word of prophecy." What moral effect has it had upon her? To what extent has it guided her footsteps and sustained her hopes? If these prophecies have proved to be a mighty power in her history; if they have preserved the faith of the church in times of general apostasy; if they have given birth to great reformation movements; if they have inspired confessors, and supported martyrs at the stake; if they have broken the chains of priestcraft, superstition, and tyranny, and produced at last a return on the part of many millions of men to a pure, primitive Christianity,—they have answered their purpose, and justified their position in the sacred Scriptures of truth. Nor may we lightly esteem that interpretation which has produced such results. Had the prophecies been misinterpreted, applied otherwise than according to the mind of the Spirit, we cannot believe that they would have been thus productive of blessed consequences. The fact that, understood and applied as they were by the reformers, they have produced spiritual and eternal good to myriads of mankind is a proof that they were rightly applied, for "by their fruits ye shall know them" is true, not only of teachers, but of their teachings. Protestantism, with all its untold blessings, is the fruit of the historic system of interpretation.

On the other hand, all that leads us to expect that the sufferers under antichristian tyranny would correctly interpret the prophetic word written for their guidance and support prompts also the expectation that their persecutors would as surely wrongly interpret it. As apostate Jews wrongly interpreted the prophecies of the Old Testament, so we should expect apostate Christians wrongly to interpret those of the New. In our study of the last eighteen centuries of interpretation we shall not expect to find the true interpretation therefore among the apostates, but among the faithful; not among the persecutors but among the persecuted; not among those who have waged war against the gospel of Christ, but among those who have confessed its pure teachings, and sealed that confession with their blood.

We shall not be surprised to find antagonistic schools of prophetic interpretation, but, on the contrary, we shall expect such; and we shall expect the apostates and persecutors to belong to one school, and the faithful confessors and martyrs to another. If an officer of justice arrest a man because he perceives he answers exactly to a description of a notorious criminal published by the Government as a help to his identification, is it likely that the man himself will admit that the description fits him? He will of course deny the correspondence, but his denial will carry no weight. On turning to the history of prophetic interpretation this is precisely what we find. With many variations as to detail we find there have existed, and still exist, two great opposite schools of interpretation, the Papal and the Protestant, or the futurist and the historical. The latter regards the prophecies of Daniel, Paul and John as fully and faithfully setting forth the entire course of Christian history; the former as dealing chiefly with a future fragment of time at its close.

The former, or futurist, system of interpreting the prophecies is now held, strange to say, by many Protestants, but it was first invented by the Jesuit Ribera, at the end of the sixteenth century, to relieve the Papacy from the terrible stigma cast upon it by the Protestant interpretation. This interpretation was so evidently the true and intended one, that the adherents of the Papacy felt its edge must, at any cost, be turned and blunted. If the Papacy were the predicted antichrist, as Protestants asserted, there was an end of the question, and separation from it became an imperative duty.

There were only two alternatives. If the antichrist were not a present power, he must be either a past or a future one. Some writers asserted that the predictions pointed back to Nero. This did not take into account the obvious fact that the antichristian power predicted was to succeed the fall of the Cæsars, and develop among the Gothic nations. The other alternative became therefore the popular one with Papists. Antichrist was future, so Ribera and Bossuet and others taught. An individual man was intended, not a dynasty; the duration of his power would not be for twelve and a half centuries, but only three and a half years; he would be an open foe to Christ, not a false friend; he would be a Jew, and sit in the Jewish temple. Speculation about the future took the place of study of the past and present, and careful comparison of the facts of history with the predictions of prophecy. This related, so it was asserted, not to the main course of the church, but only to the few closing years of her history. The Papal head of the Church of Rome was not the power delineated by Daniel and St. John. Accurately as it answered to the description, it was not the criminal indicated. It must be allowed to go free and the detective must look out for another man, who was sure to turn up by and by. The historic interpretation was of course rejected with intense and bitter scorn by the church it denounced as Babylon and the power it branded as antichrist, and it is still opposed by all who in any way uphold these.

It is held by many that the historic school of interpretation is represented only by a small modern section of the church. We shall show that it has existed from the beginning, and includes the larger part of the greatest and best teachers of the Church for 1,800 years. We shall show that the Fathers of the church belonged to it; that the most learned mediæval commentators belonged to it, that the confessors, reformers, and martyrs belonged to it, and that it has included a vast multitude of erudite expositors of later times. We shall show that all these have held to the central truth that prophecy faithfully mirrors the church's history as a whole, and not merely a commencing or closing fragment of that history.

It is held by many that the futurist school of interpretation is represented chiefly by certain Protestant commentators and teachers, who deny that the prophecy of the "man of sin" relates to the Pope of Rome.

We shall show that the futurist school of interpretation, on the contrary, is chiefly represented by teachers belonging to the Church of Rome; that the popes, cardinals, bishops, and priests of that apostate church are all futurists, and that the futurist interpretation is one of the chief pillars of Romanism.

Two interpretations of prophecy are before us, the historic and the futurist.

The historical school of interpretation regards these prophecies as reflecting the history of the fourth or Roman empire, in all its most important aspects, from first to last, including especially the dark apostasy which has long prevailed in Christendom, the testimony and sufferings of God's faithful people amid this apostasy, and the ultimate triumph of their cause.

On the other hand, the futurist school of interpretation regards these prophecies as dealing almost exclusively with the distant future of the consummation; regards them as dealing chiefly, not with what has been for the last eighteen hundred years, but with what will be in some final spasm at the close. The war against the saints waged by the Roman "little horn" of the prophecies of Daniel, the proud usurpations of the "man of sin," and his antagonism to the cause of true religion, foretold by Paul, the blasphemous pretensions and persecuting deeds of the revived head of the Roman empire set forth in the prophecies of John—all these are regarded by this futurist school as relating to a brief future period, immediately preceding the second advent. The futurist school denies the application of these important practical prophecies to the conflicts of the church during the last eighteen centuries. It robs the church of their practical guidance all through that period. This is the position taken by the Church of Rome, this is the position taken by the popes, cardinals, archbishops, bishops, and other great teachers of that apostate church. This is the prophetic interpretation they have embodied in a thousand forms, and insisted upon with dogmatic authority. This has been the interpretation of proud Papal usurpers, of cruel persecutors, of merciless tyrants, of the Romanist enemies of the gospel and of the saints and servants of God.

We shall find, on the other hand, as we study the subject, that the historic interpretation of prophecy, the interpretation which condemns Rome, and which Rome consequently condemns, grew up gradually with the progress of events and the development of the apostasy of Latin Christianity; that it slowly modified its details under the illuminating influence of actual facts, but that it retained its principles unaltered from age to age; that it was defended by a multitude of earnest students and faithful expositors; and that it shaped the history of heroic struggles and of glorious revivals of spiritual life and testimony.

This is the interpretation whose history during fifteen centuries we propose to review this evening.

We shall divide these fifteen centuries into three periods:

I. The period extending from apostolic times to the fall of the Roman empire in the fifth century.

II. The period extending from the fall of the Roman empire and rise of the Papacy in the fifth century to its exaltation under the pontificate of Gregory VII. (or Hildebrand), the founder of the Papal theocracy in the eleventh century.

III. The period from Gregory VII. to the Reformation.

First, then, let us glance at the history of prophetic interpretation in the interval extending from the apostolic times to the fall of the Roman empire in the fifth century. This was the period of the so called Fathers of the Christian Church. A multitude of their writings remain to us, containing not only almost countless references to the prophecies in question, but complete commentaries on Daniel and the Apocalypse. It is boldly claimed by many that the Fathers of the first five centuries belonged to the historical school of interpretation. It was impossible for them, owing to the early position which they occupied, rightly to anticipate the manner and scale of the fulfilment of these wondrous prophecies; but as far as their circumstances permitted they correctly grasped their general significance, and adhered to that interpretation which regards prophecy as foretelling the whole course of the church's warfare from the first century to the second advent.

It is impossible at this time to do more than present a brief summary of the views of the Fathers on this subject, and to name and refer you to their works.—*H. Grattan Guinness, F. R. G. S.*

# Communications.

*Dear Restitution:*

In your last issue, Sept. 26, Bro. S. Wilson, desired an expression from Iowa in regard to a General Conference. I can only speak for myself.

The "Call" is before me. I have read and re-read it again and again. As I ponder over it two phases are presented by its wording: One is the need of concentrated effort for the truth, the care of weak churches, the correction of irregularities and the careful cultivation of the moral and Godlike; the other phase and the one to be shunned and evaded is expressed by the wording of the call itself in which there lurks a creed more dangerous than disorganization.

The former of these we all feel and deplore. We need business tact and foresight. We need the tender fostering care of elders to feed the lambs and the whole flock. We need a systematic aid bureau for sustaining our ministers in the field. We need co-operative effort everywhere and these we must have if we would prosper. But the latter phase strikes a blow at Christian liberty and conscience. It retards progress and stops investigation and when a people sign a creed they deliberately weld the shackels that bind their hands and hearts, and inactivity and death are the results. To be more explicit here let me call attention to the wording of the call. "During the last twenty years churches .....have been formed." "In many cases churches built up on the doctrines first taught them have had fatal discords introduced among them by later and unauthorized preachers teaching contrary doctrines." Also proposition "a" upon which delegates will have power to vote. "A covenant, the same in all churches, short and Scriptural. Which shall be subscribed to by all members as they are received into the church."

Had the call been limited to the former phrase we could all have said with glad hearts "Yea! Let the conference be held. We are in favor of it" and would vote for it with the whole heart and both hands. But when the doctrines upon which any church was built up can no longer be called in question or when "teaching contrary doctrines" to those which may have been held even for twenty years by any of us dare no longer be spoken against without being by those termed authorized preachers, and when a "covenant" is proposed however short and Scriptural it may be "which shall be subscribed to by all members as they are received into the church," When we read these things in a call for a General Conference whose delegates shall have the power to decide we enter this domain with slow haste. We feel that here is dangerous ground. That covenant which the conference may make may not be the standard of admittance into the church which God requires. It may be short and Scriptural. Yet it may contain too much or too little. We are not infallible. Doctrines which we may have believed twenty or ten years ago may have been errors and we could never vote to make them a standard for any church. We have a right to investigate and advance in all Bible truths; but we have no right to make our views of truth the standard for my brother whether he be authorized or unauthorized by us as a preacher.

Having known Bro. Wort, through his able pen for years it is my joy to know his effort at calling the Conference is to do good. We hope there will be no covenant or creed making as the condition of entering the church. Whether it is the purpose in the call to do this or not it has had the effect of keeping many at home, fearing the action of such a Conference would bind the churches to accept the action of the General Conference because of the presence of their delegate. Then again many hold doctrines which were not known twenty years ago, and many honest ministers have been preaching for years with no other authority than that of their Bibles and sense of duty to God and love for their fellows, and we cannot say to them you must stop because you are a step in advance of us.

We have been in an unorganized condition so long, and with no rules of government in financial matters, and now that a reaction is setting in there is danger of going to the other extreme and adopting a name and a creed. When this is done our Christian liberty is at an end and every one who has an advanced truth or is not strong enough to come up to our man-made standard will be turned away or turned out. I am no croaker or dismal prophet of evil, but a study of the call has brought up these thoughts. Brethren we cannot be too careful here. Let us carefully examine every inch of the ground in advance.

We say then in conclusion if the Conference shall be to unite us in work for Jesus, we are with you, and in sympathy with the call; but if it be to form a creed though called by any other name, by which any man's views are made the standard of faith we are opposed to it. Let us have charity in all things.

A. J. EYCHANER.

## Iowa Conference Report.

Our meeting began on Thursday evening as per notice, near Marathon, Buena Vista Co. We had a pleasant and profitable time. The weather proved too cool for holding the meetings in the grove as was contemplated doing. Yet we had a nice school house which was at our service. Our meetings consisted of preaching of the Gospel and exhorting one another and prayer. All together we had three social and prayer meetings, two business meetings and nine sermons, of which Bro. T. J. Whitesitt preached three and the writer preached six. On Monday morning we went to the creek and Bro. Whitesitt baptized his son George and wife, Miss Jessie Whitesitt and Mrs. Zee Hurbut into the name of Jesus Christ. It was a happy time for Bro. Whitesitt, thus to assist his children into the Father's household.

At the business meeting it was determined to continue our plan of evangelistic work throughout the State, and the brethren at Marathon alone subscribed and paid into the fund for that purpose at the meeting thirty dollars in addition to what they had already paid at the Watkins meeting in June, besides defraying the expenses of the meeting. This is noteworthy because these brethren are not rich in worldly goods but they are rich in faith and good works. Their number is about twenty, and at the conference business meeting they determined and completed a church organization with Brethren R N. Scott and John Garton as elders. They have a Sunday School.

The call for a General Conference was duly considered, and A. J. Eychaner was appointed as delegate at large, while each church was instructed to take action as per call. While the conference in Iowa was in favor of a conference of union and uniformity in church matters of business, yet it was very decided against covenant making or creed forming, and discussed at length the "a" question in the call upon which the delegate shall have power to vote. They held that any covenant however "Short and Scriptural" could not be received as the condition of admittance "into the church" since the Bible alone contains those conditions; and the danger would be in making the "covenant" contain too much or too little "to be subscribed to by all members as they are received into the church" thus forming an iron creed. They further expressed themselves that while they are willing to send delegates to the General Conference for the purpose of furthering the Master's cause, by maturing plans for the spread of the gospel and uniting our efforts to that end, yet they will be bound by no creed, or covenant as the conditions of voteing God's Church. Those conditions must remain where they are, in the Bible, and remain as they are without giving to any conference the power to say just how much or how little shall be subscribed to as a condition of being received into the church.

The meeting was characterized by unity and brotherly love and has had a power for good among the prairie homes of northwestern Iowa. Come to our next meeting if you were not at this one for we found it good to be there. Yours in Hope.

A. J. EYCHANER.

## To the Church in Iowa.

The Conference at Marathon, Ia. Sep. 13–16, appointed me to represent Iowa in the General Conference, and that an appeal be made for donations to defray my expenses.

Let contributions be made at once for this object and sent direct to me. Our state ought to be represented and the money shall not be taken from the evangelist fund. If more is contributed than is needed to send your delegate, the amount will be turned over to the evangelist fund.

A. J. EYCHANER, Marshalltown, Ia.

## A SEPTEMBER MORNING TALK.

I have just read the following—which is worth pondering—from a recent address by Geo. Macdonald in London. "The longer I live, the more I am assured that the business of life is to understand the Lord Christ. Nothing else is to be called the business of life. I am extreme, you may think,—but this is liberty and life to me, to know Christ." Paul had some extraordinary views of the glory and need of this knowledge. So much for introduction this cool, breezy autumn morning. In contrast, let me mention a recent stroke of "enterprise" of the very enterprising *Express* of Buffalo, a Mammoth Extra, and "Souvenir of the International Industrial Fair" in that city recently. In September and October the civilized world erupts in a universal ardor and constellation of fairs. And here is this great pamphlet of 60 pages—a leviathan pamphlet, with much decorative art, prepared to illustrate Buffalo. A pamphlet full of local history, and crowded with photographs of successful business men. And among the rest are the beer princes. Here are their faces and their records. Four and a half millions of dollars are invested in the brewing business in Buffalo, and 500 men are employed.

You can see malt-piles containing over 100,000 bushels—huge vats of 25,000 gallons capacity—"mash tubs in which the product of a 100 acre farm can be handled at one filling." Is this what men are born for? Is this what life is good for? To brew the liquid oceans and send them every whither? Men are imperial in the domain of sense. By and bye, faith and God's fear will abound and abide, and the old follies will be despised.

I heard a man say last night, "If there is a hell on earth, it is in the foundry where I work. Such infinite swearing, the live-long day!" And this led to a calculation. Say that one quarter of the people swear in the United States—and this fifteen millions, utter ten oaths a day. Then, here we have a hundred and fifty millions of blasphemies per diem. As a matter of fact, the confirmed swearer is likelier to swear as many as ten times ten times a day—and these would aggregate fifteen hundred millions.

Then add Canada, and South America, and Europe, where there is some knowledge of a true God. And who shall compute the bewildering sum total?

Every man can reckon for himself. Some day this will stop. Men will fear God and love him. Good and glad day, hasten,—and "let them be ashamed which transgress without cause!" If there ever was a case of gratuitous, causeless, ungodly wrong and foolishness, this is it. What a horde of sins, are sins of the mouth—of the tongue, palate and stomach! Drinking, smoking and swearing! What natural and perverse association!

Allow for fifteen million smokers in this country—with an average of four smokes a day. There are sixty million conflagrations, enough to drive, I can not tell how many engines and trains of cars. But to what end all this fire—except self-indulgence?

Who and where are you O "Christian" maker, raiser, or seller of tobacco? "Christian" door of evil!

I am sorry to see that Harriet Beecher Stowe, is a weak and low. We would gladly have her live yet another ten years, unless purchase life should be a burden. The world would seem bereft, if she were no more living and breathing with us. How heartily she ascribes the work she did, to God. "I did not write Uncle Tom's Cabin," she declares. "It was not mine, it was given me." O, that all were so full of God and his breath, as that! How immediately this world would then be heaven-like! Come, O breath! Come, O influence and potency! Come and stop the storm and disorder of the times!

Now in contrast with this rage of ill-dealing with God the good Giver, and the exaltation of self and sense, return to Geo. Macdonald's secret of wisdom, and synopsis and suggestion of noble ambition—the knowledge of God in Christ. I am refreshed with reading-baths in the blessed pentecostal and apostolic chapters of Acts. Let the contestants in matches regale themselves, and the rivals in races strain both brain and muscle in petty competitions. O, that we may learn and enjoy ever so much more of God! O, that we may have the spirit that moved Paul, kindled in our own hearts.

I have just read a declaration imputed to Bismark as follows: "What a failure my life has been! Without my existence three great wars would have been avoided, 80,000 men would not have been killed, many families would not have been plunged into sorrow. However, it is done, and that account I must settle with God when I die. I have made thousands unhappy—derived no joy from my success, and led a life so far, of endless regret, vexation, contest, worry and overwork. If any life has been a perversion and disappointment, it is mine." This confession, if authentic, needs no comment.

I like to read and study the Revised Version. Suppose improvements are still possible. Shall we not be thankful for what advancement we have? And shall we not credit modern scholarship with capacity to bring us nearer to the very heart and mind of the good God, in his word? The shrinking of good souls from changes in phraseology, is not very strange. But give us the truth at any cost,—the true sense of the original,—and if we will, we may make our own, the preferred renderings of the American Committee. Here is a marked change in 2 Tim. ii. 26, "And they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant, unto the will of God." Here is another, Psa. lxxxvii. 4. "I will make mention of Rahab and Babylon as among them that know me."

I have referred to health-getting and health-keeping. How glad and grateful you ought to be who have this treasure! Papers teem with advice on sanitary topics, and sometimes opinions actually conflict. I would like to refer to one of the materials used in food, to wit: Baking Powder. It is a fact that can be easily demonstrated that the great majority of baking powders are impure. Even the much used, and much praised, Royal baking powder is not pure—because is contains Ammonia. This is very easily shown with an alcohol lamp. Many sorts are badly adulterated. I speak from personal knowledge. Cleveland's—however, is entirely pure—and worthy of universal patronage,—for besides purity, it has the quality of efficiency in a very high degree. There is great prevailing ignorance on this class of agents, in culinary work, and the culinary world.

I will close. I hope I have not overgone the two columns to which I think I ought to be restricted. In closing—what is my treasure? There is one treasure believers have. It is the sum total of all the toils and troubles, interests, cares, disappointments and annoyances, they have in simple and good faith, committed to God for his management and keeping, for his conduct to a good and blessed issue. If the bulk and substance of these committed interests, is great, then is not your treasure great? O. C.

## Land Excursion, Via the Pennsylvania Lines.

Land Explorers' Excursion tickets at low round trip rates will be sold on October 9th and 23d, via the Pennsylvania Lines west of Pittsburgh to representative points in Kansas, Colorado, Nebraska, Iowa, Minnesota, Dakota, Montana, Wyoming, Indian Territory, Tennessee, Mississippi, Louisiana and Texas. These tickets will be good for return passage within thirty days from date of sale. Further information can be secured by calling on or addressing the passenger or ticket agent in your vicinity of the Pennsylvania Company, or the Pittsburgh, Cincinnati & St. Louis Railway, or Chicago, St. Louis & Pittsburgh Railroad.—2.

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## Harvest Excursions.

The Lake Erie & Western R. R. will have on sale excursion tickets Sept. 25, Oct. 9 and 23, to points south and southeast. Call on agent for all desired information.

# Poetry.

## SOME TIME.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deepest tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called he heeded not our cry,
Because his wisdom to the end could see;
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
Alas! if some friend we love is lying low,
Where human kisses cannot reach his face
Oh! do not blame the loving Father so,
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the subtle pall of death
Conceals the tenderest boon his love can lend.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we shall say that "God knew best."

—Mrs. May Riley Smith.

# Communications.

## The Covenant and Creed of the Church of Christ.

How can sinners get into Christ, or into his church? The answer is plain. By a living faith in the gospel of Christ, repentance, or a change of mind and purpose (*meta noia*), and baptism for the remission of sins. "As many of you as were baptized into Christ have put on Christ." Gal. iii. 27. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Rom. vi. 4. Repenting sinners then gained remission of their sins, and got into Christ by baptism. They also gained the right to be called by the name of Christ by baptism. "Is Christ divided?" "Was Paul crucified for you?" "Or were ye baptized into the name of Paul?" They were baptized into the name of Christ, therefore should be called by that name, which "is above every name," and by that name alone.

The Christian, if he remain in Christ till the end of his life, will sleep in Jesus till the waking at the resurrection morn. Thus no power on earth or in heaven can separate him from the love of Christ. But what is meant by getting into Christ? It means to get into his body, which is his church. Eph. i. 23. "And hath put all things under his feet and gave him to be the head over all things to the church," "which is his body." "And he is the head of the body, the church." Col. i. 18. Whoever gets into his church in God's appointed way, is safe, whether he is in man's church, or not. The churches of God in the apostle's day were independent of all authority above them except that of Jesus, their Head, and the revealed word of God. Each church ordained, or appointed (R. V.), their own elders, or bishops (overseers). These elders who were bishops, that is overseers, were elected by stretching out the hand (*cheirotoneow*). See Young's Concordance on the word ordain. These officers were guides, not rulers. See margin. Each one of the members of these churches entered into a covenant with the Lord when he believed the gospel and was baptized. A covenant is an agreement between two parties.

Exceeding great and precious promises are offered to all who comply with certain revealed conditions. When the sinner repents or changes his mind, and resolves to comply with the law of Christ, he enters into a solemn agreement with him "to seek first the kingdom of God and his righteousness," and "by patient continuance in well-doing, to seek for glory, honor and immortality," and to such seekers Jesus promises to give everlasting life, and a crown and a throne in the kingdom that is shortly to be "set up under the whole heaven." Paul writes to Gentile converts at Ephesus, "that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12. "But now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ." Whenever a company of baptized believers, having, one by one, entered into this covenant with Christ, they are a church or congregation of God by a divine organization, bound together by one faith and hope and love and baptism, and this without any human organization. When such a church appoints its elders or other Scriptural officers, it is still a divine organization "set in order." The members of the church were a part of the body of Christ when they were baptized into Christ and before they were "set in order."

All that the churches need to do is to recognize and adopt the covenant they have already entered into with their glorified Head. This covenant consists of all the promises made in the Bible on the one hand, and on the other, of all the revealed word and will of God, that we are commanded to obey. All that can be required of us is to engage to fulfil all the conditions taught us in the Bible, and then believe all those Scriptures that contain the promises of the gospel of Christ. Our churches in this part of the country have agreed to take the Bible as the only infallible rule of faith and practice. Thus we have recognized the covenant and confession of faith that is revealed in that book. We have stood on this platform for about thirty years, and found it a safe standing place. Our articles of faith and covenant are not very short, but they are the same in all the churches. They are not in words of man's wisdom, but in the words which the Holy Spirit has taught us. "All Scripture, given by inspiration of God, is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. I desire the inspired word of the Holy Spirit for both my covenant and creed, instead of an explanation of that word. I desire to build my faith and hope on the broad "foundation of the prophets and apostles and Jesus Christ as the chief corner stone." On this rock I desire to wait until we "come to Mount Zion, and unto the city of our living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant and to the blood of sprinkling that speaketh better things than that of Abel." I very much desire to be one of the elected delegates to that "General Assembly" that is now so "nigh at hand." E. HOYT.

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Prepared by the committee appointed by the Indiana State Conference.

## LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 41.

### LESSON CHAPTER, MATT. VI.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. Matt. vi. 19.

Question. Where then are we to lay up our treasures?

Answer. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Matt. vi. 20; xix. 21; Luke xii. 33; xviii. 22; 1 Tim. vi. 19; 1 Peter i. 4.

Q. Why should we lay up our treasures in heaven?

A. For the reason that where our treasure is, there our heart will be also. Matt. vi. 21; Luke xii. 34. We must set our affections on things above, not on things on the earth. Col. iii. 2.

Q. Why not set our affections on the things of this world?

A. Because the fashion of this world passeth away. 1 Cor. vii. 31; 1 Peter i. 24.

Q. If we lay up our treasures in heaven, when will we receive them?

A. Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him and his work before him; Isa. xl. 10; Rev. xxii. 12; and behold I come quickly and my reward is with me to give every man according as his work shall be; to them who by patient continuance in well-doing, seek for glory, honor and immortality, eternal life. Rom. ii. 7. Therefore we must lay up our treasures in heaven, so that they will be ready. For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Matt. xvi. 27.

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A glance through the pages of *Wide Awake* for October gives one the feeling that the editors are very "wide awake" indeed, in securing the best work of authors and artists for the pleasure of young people.

The instructive articles are spiced with entertainment, and the purely amusing or entertaining stories and poems serve their special purpose admirably. The historical paper on the home life and heart traits of Daniel Webster tells a great deal about him that very few people know.

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The two serials are nearing the end, increasing in interest. Edward E. Hale's "Story of Boston Common" is completed with his description of it as a pleasure ground. The poems, together with several stories and articles, complete an altogether delightful issue.

This number gives the Prospectus for 1889—announcing a serial by Trowbridge, "The Adventures of David Vane and David Crane," and another by Margaret Sidney, author of the famous "Five Little Peppers," entitled "The Peppers Midway." There are two other serials also, by Susan Coolidge and Charles R. Talbot.

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GOING SOUTH.

| STATIONS | Express 51 | Mail 53 | Local 55 | Thro' Freight 57 |
|---|---|---|---|---|
| South Bend | 8 00am | 12 05pm | 10 05am | 2 30pm |
| LaPaz Junc'n | 8 51am | 12 55pm | 11 14am | 3 25pm |
| Plymouth | 9 03am | 1 05pm | 12 25pm | 4 20pm |
| Hibbard | 9 06am | 1 14pm | 1 37pm | 5 00pm |
| Marmont | 9 15am | 1 22pm | 2 05pm | 5 30pm |
| Marshland | 9 25am | 1 30pm | 2 45pm | 6 10pm |
| Kewanna | 9 44am | 1 48pm | 3 40pm | 6 50pm |
| Logansp't | 2 10am | 2 35pm | 5 00pm | 7 40pm |
| Clymers | 2 20am | 2 50pm | | |
| Colfax | 9 40am | 4 00pm | | |
| Indianapolis | 11 00am | 5 15pm | | |
| Crawfordsv'l | 9 47am | 3 20pm | | |
| Terre Haute | 12 00 m | 7 30pm | | |
| St. Louis | 7 30pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 56 | Thro' Freight 58 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 8 00am | | |
| Terre Haute | 6 00am | 4 00pm | | |
| Crawfordsv'l | 8 15am | 6 15pm | | |
| Indianapolis | 7 10am | 5 10pm | | |
| Colfax | 3 55am | 1 55pm | | |
| Clymers | 10 25am | 8 25pm | | |
| Logansport | 10 45am | 8 45pm | 5 15pm | 3 55pm |
| Kewanna | 11 04am | 9 05pm | 6 45pm | 10 00pm |
| Marshland | 11 43am | 9 40pm | 7 25pm | 10 40pm |
| Marmont | 11 56am | 9 57pm | 8 02pm | 11 05pm |
| Hibbard | 12 06pm | 10 06pm | 8 21pm | 11 20pm |
| Plymouth | 12 20pm | 10 19pm | 9 12pm | 11 50pm |
| LaPaz Junc | 12 30pm | 10 29pm | 9 40pm | 12 20am |
| South Bend | 1 15pm | 11 10pm | 11 00pm | 1 45am |

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| | | | |
|---|---|---|---|
| No. 15, Passenger, Leaves | | | 12 35pm |
| No. 16, | " | " | 90 25m |
| No. 99, | " | " | 2 25am |
| No. 100, Local, | " | " | 11 30pm |

GOING SOUTH.

| | | | |
|---|---|---|---|
| No. 11, Passenger, Leaves | | | 7 10am |
| No. 15, | " | " | 8 40am |
| No. 16, | " | " | 11 30pm |
| No. 101, Local, | " | " | 10 00am |

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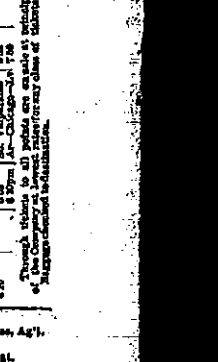

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| Chicago Express | 12:20am |
| Ft. Wayne Accommodation (Arrives) | 7:30am |
| Local Freight | 11:30pm |

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| | Depart |
|---|---|
| Mail Express | 2:40pm |
| No. 23 (Passenger) | 11:30am |
| Fast Line | 3:30am |
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## Communications.

### THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 21.

BY DR. J. H. THOMPSON.

THE THEOZOIC, OR AGE TO COME.

CONTINUED.

2nd. A Metropolitan City. Each nation of the past and present has had its capital, or chief city, where the principal executive officer dwelt, with his cabinet, and from which, also emanated the edicts and laws for the suppression of evil, and the protection and encouragement of its law-abiding subjects.

Central cities of this kind have been noted in the past, especially among the nations of antiquity, for their opulence, grandeur, glory, wealth and power. Babylon, the metropolis of ancient Babylonia, Athens of Greece, and Rome of the Italian peninsula, were notable examples of this class. Later years have developed London, the capital city of England, Paris of France and Washington of the United States of America, etc.,—each separate government sustaining its own metropolitan center.

That the Theocracy of the future age is not an exception to its predecessors of this age is largely shown in the prophetic record, thus;—"I say unto you, Swear not at all;—neither by heaven for it is God's throne; nor by the earth, for its footstool; neither by Jerusalem for it is the city of the great king," Matt. v. 34, 35.

"Behold, I create Jerusalem a blessing and her people a joy, and I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying," Isaiah lxv. 18.

John "saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband,"—that great city, the new Jerusalem, descending out of heaven from God, having the glory of God; "and her light," says he, "was like unto a stone most precious, even like a jasper stone, clear as crystal," Rev. xxi. 1. As to its centralizing effect he writes, "the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it," verse 24

The promised reward to him that overcometh, is, I will make him a pillar in the temple of my God and he shall no more go out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my name," Rev. iii. 12.

Isaiah and Micah both prophesy that "the law shall go forth of Zion, and the Word of the Lord from Jerusalem," defining the exact relation of the city of the Great King, and the nations of the earth in the age to come. Such are some of the testimonies in regard to the metropolis of the new earth. Its grandeur, its pomp and beauty, its splendor and magnificence, as described by the sacred writers, cause the capital cities of this age to fall into significance, even as the brilliant light of the moon and brightest stars become dim and lost under the influence of the sun's rays. Contemporaneous cities and towns will doubtless exist, but the glory of Jerusalem eclipses them all, so greatly that their very existence is ignored in the descriptions of scenes and events of the Theocrole, in the Word of God. Its glory surpasses description. Its gates shall not be shut at all by day: the glory of God and the Lamb is the light of it; the earth-nations shall walk in the light, bringing their glory and honor into it; going up to it from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles, while their kings contribute of their splendor and national glory and honor for its aggrandisement. Truly, then will be fulfilled the words of the Psalmist: "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge.....As we have heard, so we have seen in the city of the Lord of hosts, in the city of our God. God will establish it forever. Selah. Psalms xlix. 1.

3rd. Subjects....Another element of every kingdom and nation, in which, also, the kingdom of God will form no exception in the future age, is that which stands at the head of this division of the subject under consideration. Who will constitute the kingdom of God? The answer comes from the sure word of prophecy. and we hear the Psalmist saying, "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel," Psalms ii. 6–9, and again, "All the ends of the earth (world) shall remember and turn unto the Lord. Ibid xxii. 27: and all the kindreds of the nations shall worship before thee."

The prophet Daniel, after having seen in the night visions "one like the Son of Man who came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him," tells us, "there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion," he states, "is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Daniel vii.

John's testimony is no less plain on this point, thus, "The seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever," Rev. xi. 15.

It is the nations of them which are saved who dwelleth in the light of the holy city, it is the glory and honor of the nations that is brought into it, and that contribute to its glory, splendor and perpetuity on the world's capital. These nations in the present age are divided into two general classes, to wit: Jew and Gentile.

Of the restoration of the former class, extended notice has been already taken under the caption, Jewish nation, in the Quarternary age, where it was shown that they were beloved for the Father's sake, were acknowledged through a long series of years as the subjects of the kingdom of God, that by their defection in this dispensation, a way was opened for the acceptance of the gospel by the Gentiles, through faith, reformation of character and obedience, and that God's covenant to the fathers and to them as a nation, embodies their national restoration to their own land and to God's favor, as an integral part of the kingdom of God.

Paul stood at the tribunal of King Agrippa and was judged "for the hope of the promise made of God unto the fathers, unto which promise," pleads Paul, "our tribes, instantly serving God day and night, hope to come," Acts xxvi. 6. And to show more conclusively that this hope was the grand hope of the gospel he adds, "for which hope's sake, King Agrippa, I am accursed of the Jews." When Peter asked of Jesus, "Behold, we have left all and followed thee, what shall we have therefore? his reply locates the true standing of Israel in the restoration; he says, "Verily, I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Jesus further told his disciples, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," Luke xxii. 28, 30.

It is very evident no other nation or people can be included in these quotations than the Jewish nation, and that the rulership pertains directly to the twelve apostles of the Lord, for it is the twelve tribes of Israel, and none other than are specified, and nowhere either in history or prophecy is any other people know by that appellation.

To be judged and ruled over by the twelve disciples, Israel must of necessity be so arranged as to be subjects, and this fulfils the expectation of Israel for which they have been so long nationally waiting,—the type of the ark and temple service,—the promise of God to the fathers, while at the same time it dispels the clouds of obscurity from the prophecies of inspiration in relation to that peculiar people.

John it will be recollected, in his Apocalyptic vision, after beholding the scenes accompanying the events pertaining to the great day of his (God's) wrath, "heard the number of them which were sealed: and there were one hundred and forty-four thousand of all the tribes of the children of Israel," Rev. vii. 4, to the number of twelve thousand from each named tribe, and in connection with Paul's positive testimony to the Roman brethren, heretofore quoted, that "all Israel shall be saved," as well as the many other positive assurances of almost all the biblical writers to the same effect, it certainly almost savors of blasphemy to doubt that Israel will be nationally restored to their own land as subjects in the kingdom of God during the infinitude of the Theozoic age. Let the careful reader, and candid enquirer search the Scriptures and become satisfied that there is no evidence in the inspired volume which militates against this grand truth, remembering that their restoration to the holy land for a perpetual possession does not depend on their fealty, but that it is predicted on the promise of God to the fathers, and in fulfilment of God's types, and the prophecies.

The subjugation of the Gentiles, as nations, to the rule of the kingly power of the Theozoic age, too, is taught incidentally, with nearly the same force and clearness as is the restoration of Israel, and we hear the prophet Isaiah prophesy that "in that day there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious," chap. xi. 10. Among other prophecies of the future age in connection with the earth nations outside of the children of Israel we refer to a few as follows, to wit: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Daniel vii. 27.

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations," etc., Rev. ii. 27. This cannot be true unless there are the nations to be subjected to that power, and if they are there then they must be in the form of subjects, since there is another class to rule over them, and bring and keep them in subjection to the theocracy of the age, hence the object to be attained by the judgment seems depicted by our Lord as recorded by Matthew, chapter xxv. 31–46.

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles," Zech. xiv. 16.

"And the sons of strangers shall build thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto the forces of the Gentiles and that their kings may be brought. For the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted," Isa. lx. 10.

When we reflect that there are nations of them which are saved and that these shall walk in the light of the holy city, the new Jerusalem, seen of John descending out of the heaven from God,—and that the glory and honor of the nations are brought into it;—that the leaves of the tree of life are for the healing of the nations,—that the gospel of the present dispensation is a witness to the nations, testifying, (for that is the mission of a witness), that in Abraham's seed shall all the nations be blessed,—and that to Christ and the overcomers through him, is promised the power over the nations, with peace on earth and good will among men, we may reasonably conclude that in the future age every knee shall bow and every tongue confess of the honor, majesty, power and glory of God, who has wrought all this order from chaotic formlessness, in the material world, and the salvation of the earth nations Jew and Gentile, among men, through their subordination as subjects in the glorious kingdom of our God.

Note. An objection is sometimes made that "flesh and blood cannot inherit the kingdom of God." In reply it is perhaps sufficient to notice that the subjects of a kingdom never inherit the kingdom. They live under the laws and ordinances of the supreme ruler, and enjoy every benefit to be divided from their allegiance, but may never hope to be any thing except subjects in that kingdom.

The prospective rulers may and do inherit it, but the subjects never: therefore a just discrimination between the ruling class, (of whom we shall treat presently), and the subjects, answers the objection, since the former are nowhere accounted of the flesh and blood class, or order of beings, but, on the contrary, having been accounted worthy to obtain that world and the resurrection from the dead they neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection:" no longer earthly, Adamic and natural, but rather, spiritual, heaven-like, quickening and quickened spirits like their federal Head.

### AN OCTOBER MORNING TALK.

It is good to follow the apostles and their helpers in their early work. If one goes with them in sympathy, sweet and earnest sympathy now, that is some proof that he would have been fit to go with them in person, if he had lived when they did. Look at the earthly immortality, so to speak, of Silas and Timothy and Barnabas and Apollos, who helped Paul. And there was that good hearted woman Lydia at Philippi. How happy she was to receive the gospel, and receive baptism, and entertain her ministers! And how happy was Paul to enjoy her hospitality—to have her genuine womanly sympathy and appreciation! And still more, after that cruel beating that he got along with Silas.

We can keep all these people company by reading and pondering their acts. We can travel with them, we can love them. Paul is good company. If we are not called to do a work like his, we can mentally participate in it. We can say, "how noble his soul! How noble his love! How singular his courage!" In that Philippi matter, when the praetors stripped off the garments from Paul and Silas, and said to the lictors, "lay the rods on their backs," why did not they say—"Beware; we are Romans;—touch us at your peril." No, they waited: They endured the scourging, and did not reveal their Roman citizenship till later. And still more, in our day, men of the world have said, after the scourging and imprisonment—"You have come to set us free, have you? You have treated us most unjustly. You have broken Roman law. Now give us a thousand dollars a piece. Do that, or we will prosecute you for assault and battery and for false imprisonment." But the men of God had no spirit of greed. They coveted rather the salvation of men.

Paul did good at Philippi. He did good to that lunatic woman that followed them with monotonous and harrassing cries,—by rebuking the evil spirit. He did good by preaching,—by submitting to be imprisoned without being nervously excited or angry, by singing hymns at midnight, and exciting the interest of jailor and prisoners, by saving the jailor from suicide, and preaching the gospel to him, by being always zealous, loving, orderly and wise. He had a good mission—and he kept to it.

Suppose we, whoever we are, in early life, or in later life, copy this wonderful man. Why not? We read and hear of a revival of religion. Well,—a revival of religion—is a manifest increase of interest in the will and work and power of God, or it evolves the interest, if you like that better. And the word of God comes in as potent or plani-potent, factor. A revival of religion! Yes I go for that—so may we all,—by being in the heart of the good things of God, loving the company of our heavenly Father, and loving the company of good men, and especially the best men. It is no wonder if we choose the best, and like their company the best. Let sins and memories of sins, go to the bottom of the sea, if they will, but let God and his glory rise on us. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." What good does darkness do? O, it may do good by making light all the more lovely, to be sure. But I would be baptized in light I would be white with it, and joyful with it, the light of God. There is need enough of this balm for us. But pondering and pondering and pondering on old shortcomings and sins, is not specially edifying, that I know of. Let us come up by faith to meet and trust and rest in God who forgives,—and forgives for good and all.

I go to meetings sometimes and hear the speaking of the children—but I wonder why so many are but children after all. Why is there not more spirituality, more depth, more force? Why are remarks so over and utterly common-place? There is so little unction;—there is so little growth in knowledge;—there is such and so much going in mere rote, and and walking and talking in routine. There is the solemnizing and solidifying of a reasonable and wholesome fear—but then again there is the weakness and dwarfing of an unreasonable and unwholesome fear, that nurses selfishness—and even a mean and narrow selfishness. If people in meeting would only get more out of themselves—and more into God! Is it my fault that I am so little edified by the oft repetitions of common place things? Perhaps it is. "What! Can truth change—and is it possible to avoid what you call common place?" Truth changes not, but give us a little growth in knowledge. Give us the generous susceptibility to improvement in ideas of God's majestic greatness of nature and administration. Gives us deliverance from utter reduction to a mere stereotyped way of thinking or speaking. Is it not time to awake and put on strength? I presume it is a good time after an illness. In the resuscitation, in the autumnal reviving of life and health, in the October coolness in the morning or evening passes from manual or other work, it is grand to get a "new start," as the saying goes, get an apostolic breeze or breath of life like an air from heaven, and be just in the frame to grow up freely. Not under the repressive influence of an unmovably prejudiced opinionated habit of mind that is proof against expansion. But elasticity with wisdom—expansiveness or expansibleness—with reasonable caution, a look to the front and a footstep always forward in whatever is right and good, that is what I plead for. Let us stand for that or die, stand for it and die, if necessary, be quiet and meek, and no matter how obscure even, and unnoticed so for the matter of that, but ever walking with God; or after him.

Over in Springfield, is now current, or co-current, if you please, the great "Bay State Fair." I do not seem to covet a glance even, at its opulent assemblage of things wonderful or curious. But among the many things that are seen in like places, one does feel thankful for such a beautiful and useful creature as I have a picture of, now on my writing stand. It is a Holstein cow named Jewel, and "clearly proven to be the best Holstein cow in the world." So somebody says. But here is Pietertje 2nd with a milk record of 30,316 pounds in one year. That does seem marvelous. Such beauty and utility in any creature of God is worth noticing. I have heard of people who object to eating butter and cheese—and even milk is discarded by some advanced adviser in dietetic topics, if I am not mistaken.

But all have their uses, I imagine. And I am thankful for good food. Butter and cheese are good—(cases of dyspepsia of course being allowed for) are good I say, and nutritious. And the cow that produces them easily and in abundance, is good, (is good as a creature of God); splendidly moulded and innocently and wholesomely resourceful. One can hardly help saying, that if the human race were under culture as careful and intelligent as the Holstein herd of F. O. Stevens of Attica, N. Y. the health, the beauty, the intelligence, the capacity and happiness of that race would be, O, how greatly promoted! Then longevity would be astonishing, I guess. Take away tobacco and alcohol, and self-allowances in all wrong, and what a blessing would come after! But alas for the craniks who inculcate what they call "Edenic diet," or subsistence on uncooked food only. Opinions are plenty and many of them strange. C. C.

Note. The figures in regard to the yearly milk production of the Holstein cow were taken from the Buffalo *Express*. But it seems almost certain that there is an error, as the amount is difficult to conceive as possible. C.

### To the Brethren and Sisters of the Household of Faith in Iowa.

Once more I wish to talk with you through the columns of our paper in regard to the work of our Conference in this State. As Bro. Eychaner will give a report of the meeting I will only say that we met together at Marathon where we found a little band of earnest faithful workers with whom we had a blessed season indeed, such a spirit of abiding faith and love seemed to be possessed by all, and the few days we spent with them were among the happiest of our lives. On Monday morning our hearts were rejoiced to see the labors of our dear Bro. Whitesitt rewarded by his being permitted to lead his three children and the wife of Brother Hurlbut down into the stream and baptize them into the Christ, and now he writes me that one more has followed them, and four more were going to last Sunday. But this is not what I wish to tell you as you will hear this from others, but that the little band of brethren there bore the expenses of the conference nearly alone, and paid into the evangelist fund about thirty-five dollars, I have not the exact amount, so you see they are truly dedicated to the work of the Lord; but are not able alone to meet all the obligations that the church in Iowa were placed under by the action of that conference. It was thought advisable by all present in view of our State work, and the advance of thought and acceptance of Bible truth among us, to send Bro. A. J. Eychaner as a delegate at large from this State to the National Conference now being called, and Brother Eychaner is not a man rich in worldly possessions able to bear the expenses of this work alone; therefore I appeal to you that you aid him in this. Send your mites direct to him and I assure you a correct record will be kept, and if there is more received than is needed for his expenses, it will be put into the Evangelist fund, but judging from the results of appeals for our State work heretofore there is no fear of a large surplus. Oh dear brethren and sisters, we are God's stewards and these opportunities are the talents he has left in our hands; then let us all be able to show a big increase by discharging our duty faithfully. Brother Whitesitt is doing a good work, and must be supported, therefore it is not expedient at present to bear the expenses of our delegate from the Evangelist fund, neither are we free to do so as we hold the money on trust for the gospel work. Our Conference was held so far to one side of the State that but few were there from the churches, therefore the necessity of bringing this before you. And we hope also that you will remember our evangelist work, that it is to abide with us, and must be supported, and I think all would be glad as the season for his manual labor closes, to send Bro. Eychaner also into the field for the winter, can we not do this? Oh that we might all come out of self; put him in the background and let God to the front; and arise as one man to do battle for the truth, for if indeed we are looking for the Master to return will we not think his truth more to be maintained and advanced than all worldly pursuits.

Bro. Eychaner's address is Marshalltown, Iowa.

Yours for the cause,

LIBBIE PALMER.

### "TIME OF HARVEST."

This refers, of course, to the Jordan Valley, for the difference between harvest time there and in the mountains varies from two to five weeks. The "first month" when the Hebrews crossed the Jordan would correspond to a part of March and April. I am frequently asked if the Jordan Valley is now inhabited, and if the land there is tilled? Many square miles of it are under cultivation, but the work is done chiefly by people who live in the mountains. I have passed through wheat-fields that were miles in extent, and have noticed as many as three different stages in the growth of the crop. The Arabs explain that it was sown at three different times, so that it might not all ripen at once. This is necessary, because they gather the grain by the slow process of reaping with sickles; and should a vast field ripen at once, they could not command men enough to harvest it properly. Thus, even in the valley, harvest-time may extend over two or more weeks. Again, there, as in every other part of the world, some seasons are earlier than others. The Jordan Valley is the winter resort of many of the Arab tribes in Bashan and Moab. During this season the climate there is as lovely as could be desired. The air is soft and mild, and green fields are on every hand. Scattered in little groups up and down the valley, I have counted thousands of black tents belonging to those who had come down from the great table-land above where the winds are cold and bleak. I suppose the Israelites came down from the mountains of Moab to enjoy the winter on the Shittim plain, covered, as it then was, with a rank growth of tropical vegetation. The abundance of fresh water at their command, the grass and flowers, the mild air, must have filled them with delight after their rough experience in the desert. They could not attempt the conquest of the mountainous region west of the Jordan until the winter storms were over. "Harvest-time" in the valley was as early as it was practicable for them to enter upon the great campaign that was before them.

The crossing.—Having spent more than three months in the work of exploration in the Jordan Valley, I feel familiar with every part of it. One point to which I wish to call your attention is the large mound called *Dumieh*, near Shechem. It has ruins upon it, and appears to be wholly or in part artificial. There are some arguments in favor of this being the site of the Adam of our lesson, although this I do not attempt to prove. The Jordan Valley is sixty miles long, and from six to twelve miles wide, and lengthwise through it the river has cut a channel for itself to a depth varying from fifty to one hundred feet. Down in this gorge the river flows through banks that are lined with canes and trees. The Jordan plain itself is never touched by the water of the river; that would be simply impossible. It is only the lower banks that are overflowed. This lower portion is referred to in books under the name of the "lower Ghor." The soil is alluvial, and the banks and level places near them are frequently soft, so that the water can be approached only at certain points. I have known a mule with a light load to swim the river, and reach the opposite bank, where he found that he could not stand. He began to sink in the soft earth, and soon disappeared, load and all, and lost forever. There was no way of getting to the animal or of saving him. During my work there, I came near suffering the same fate on two or three different occasions. At a few places only the banks are firm, and there the water can be reached with ease, and without danger. People have asked me, "If the river-bed was dry from the Dead Sea to Adam, thirty or forty miles above, why could not the Israelites have crossed anywhere?" What I have said will answer the question. Furthermore, at some points the river bottom is hard and pebbly; such points are chosen now by the Arabs for crossing, and the Israelites must have done the same.—*Selah Merrill, in S. S. Times.*

# THE RESTITUTION.

H. A. CHAPLIN, Editor.

Plymouth, Indiana, Nov. 17, 1888.


### IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of our paper you have, and order only what you are interested in that.

When desiring your address changed, give both your old and new address.

By complying carefully with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

### STOCKHOLDERS' MEETING.

The Annual Meeting of the Stockholders of the Christian Publishing Association will be held at Plymouth, Ind., on Saturday, Nov. 10, 1888, (as per Articles of Association), for the purpose of electing a Board of Directors and for the transaction of such business as may come before the meeting. It is important that stockholders take an interest in this meeting, and be in attendance.

J. H. WILLEY,
Pres. Board Directors.

SOME of our friends who send us inquiries concerning books, remittances, etc., do not exactly understand our connection with THE RESTITUTION. The Editor has no concern whatever with money sent for any purpose, nor with sending out books or tracts. All advertising of books, pamphlets, railroad time cards, notices of excursions, etc., is a concern with which he has nothing to do, as all this is a matter arranged by the Board with the publisher. All that has been made the Editor's duty for the last three years has simply been to attend to the reading matter—original and selected—that appears in the columns of the paper. Aside from this responsibility, we have positively no concern with any business matter whatever, excepting books sent to us personally for editorial comment.

If any one notices an error in the time of his paper as marked by the slip on it, the error will be corrected if he will send us word. Any package of books not received we will hunt up, or send duplicates if they cannot be found. The Publisher has received no complaint or inquiry, that has not been attended to promptly.

IN these times of wild political excitement, it is a matter of imperative necessity for us to be carefully on our guard. The highest concern of the Christian is not with the political principles that are now so strenuously agitated and discussed between the bitterly contending parties. Though temporarily interested in the governmental administrations of this present world, still "our citizenship is in heaven" if we truly belong to our Lord Jesus Christ, and form a part of the family of God. As the children of our Heavenly Father we are called out of the world that we may attain to everlasting life and win the crown of glory that our dear Savior has to bestow upon all the faithful at his coming. To be forever with our Lord in his future glory we must be made like him by a transformation of our nature and character. Are political rabblings, with all their insane noise, and extravagant confusion, the proper places of resort to come in contact with those blessed, renewing influences that will mold us into the likeness of the Son of God? Would our Lord Jesus, the great "Captain of our salvation," lead us into the demoralising crowds that now so frequently congregate, to order that we might grow in grace and become prepared for a part in the kingdom of God? To be strictly a follower of the Redeemer is emphatically enjoined upon us in God's holy word. Where he would lead the way, it would be perfectly right and proper for us to go, and where he would not be found, is no place for his disciples. As to the expediency of simply voting for the exaltation of the best men, as any one may think, and for the establishment of what one may be persuaded are the best principles, we are disposed to let each person conscientiously and prayerfully settle this matter with himself. While we have most decided preferences, as to the candidates for the highest place in the gift of the people of these United States, and although the course we may deem it best to take, as a minister of the gospel, may be thought to be unpatriotic and blameworthy, we may and probably shall decide on neutrality. Our supreme preference is for a heavenly administration of the affairs of the universal world's Christ. One sure choice is for the laws of government provided in divine revelation — a theocracy pure and simple.

## Communications.

*Dear Restitution:*

I notice in your issue of Oct. 10th the communications from Brethren Eychaner and Hoyt. Am glad to see that Brother Eychaner is to come east as a delegate. Both these brethren and probably some others with them seem to be timid as to the use of a Common Covenant in the Church. Do our brethren realize that if in their judgment, it is best not to have a Common Covenant, even though it be entirely unexceptional and "short and Scriptural," the proper thing for them to do is to attend as delegates and vote it down? The first thing that would probably be considered is the question as to whether or no the church shall adopt any Covenant, before they consider the question of what Covenant they shall adopt. I mention these good and well known Brethren, only because they probably represent a number of others who have the same fears, though unexpressed. All such, I ask to consider whether, when they were themselves baptized, or when they baptized others, they did not themselves give and to turn require of others an expression of a belief on the strength of which they were baptized? Would any Evangelist or preacher baptize an applicant whom they did not consider sound in the faith? Every such confession followed by baptism is a Covenant both with our God and with those who are heirs with them to the same crown. You have all given expression before baptism, in answering questions, to some creed or form of belief, and it was right that you should. In some cases it was long, in other cases shorter; as dissimilar as the moods and teachings of those who baptized you. Dear Brethren, are you not making too much out of so simple a thing, and, to my mind, so proper a thing? But if it is wrong, by all means come and oppose it. But be sure to offer some other better way by which, while our churches remain independent they may feel themselves united in loving bonds pledged to support and sustain each other. Let us all come bringing with us the determination to subordinate our own wishes and prejudices in non essentials to the advancement of the good of the whole Church, if need be. Let us take up the business interests of the church and the advancement of the cause in a businesslike way giving it the same intelligent thought that we would bestow on our own business. Order and system are apparent in all God's ways, and if we are his church, order must rule also with us. Has it been so with us? The simile of the church as a perfect man whose head is Christ, covers the thought of symmetry; of unity in all its parts, and of help accorded by one part of the body to all other parts. Every other church fills out this idea of united action and work better than our own. After thirty years of disorganized work with the church smaller now than then, is it not time for us to bestir ourselves to improve our plans and drop all hinderances?

GEO. F. WORK.

*Dear Restitution:*

I am very glad that the time and place for holding the National Conference has been definitely fixed. Now let the churches, which have not already done so, appoint their delegates at once.

Our people have knowledge and are also strong in faith. What we lack is work.

To accomplish much good in the world, or to hold even what we have, we must have united and systematic effort.

Let no one give themselves any uneasiness about a creed being adopted by the conference. The delegates which will compose that body and the churches they will represent, are opposed to a creed, none more so than the church at Philadelphia and Bro. Work, who called the conference.

There are a number of churches where Brother Connor has been holding services, which will not likely send delegates, as they are not very strong. I would suggest that such of them as do not send a delegate of their own number, unite on Brother Connor as a delegate to represent them and send him.

It is very desirable that all the churches be represented, so that they may take part and assist in the deliberations of the conference.

Let us hear from eastern Indiana. There is the church at Claysville and the church at Gospel Grove, in both of which there is timber that would make excellent delegates. Brethren do not all live west. Let us have delegates. They would be welcome.

Let us also hear from Argos and Antioch. In fact we want to hear from every church in the State upon this very important matter.

Shall we always fight on the picket line, with here and there a random shot, or shall we unite our forces and buckle on the whole armor of God, having our loins girt about with truth and having on the breastplate of righteousness, our feet shod with the preparation of the gospel, taking the shield of faith, the helmet of salvation and the sword of the Spirit, go forward conquering and to conquer.

Let us meet together, in the name of the Lord, in the City of Brotherly Love, with charity in our hearts, zeal in our souls, and our whole person wrought up to a determination to do a good work for the Lord. And may it be said of us, as it was said of that other church at Philadelphia, in the long ago, behold I have set before thee an open door and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

R. S. DWIGGINS.

[The church at Claysville selected Dr. C. W. Fry as their delegate.]

### Quick and Powerful.

For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. iv. 12. Christians are sanctified through the truth. Jesus in his prayer says, "Sanctify them through thy truth: thy word is truth." John xvii. 17. There is spirit in the words of Jesus. It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life. John vi. 63. Faith comes by the word of God. So then faith cometh by hearing, and hearing by the word of God. The Scripture came by inspiration. And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 15–17. We are to believe on Christ through the word. Neither pray I for these alone, but for them also which shall believe on me through their word. John xvii. 20.

The Scriptures were written for our learning. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. xv. 4. Gladly receive the word. Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls. Acts ii. 41. Is the word of God our guide? Thy word is a lamp unto my feet and a light unto my path. Psa. cxix. 105. The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes. Psa. xix. 7–8 Man lives by the word of God. And Jesus answered him saying, Man shall not live by bread alone, but by every word of God. Luke iv. 4.

Is there Spirit in the word of God? Jesus says my word is Spirit and it is life. Can we be sanctified through the truth? Jesus says, Sanctify them through thy truth; thy word is truth. Are we begotten by the truth? Seeing ye have purified your souls, obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being begotten again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever; the word of God endureth forever, and this is the word which by the gospel is preached unto you. 1 Peter i. 22–25.

The gospel the power of God. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. Rom. i. 16 From this we learn that God's power is in the gospel of Christ, there is spirit and power in the gospel of Christ. Dear ones of like precious faith, is God's word a true guide or not? After all God's love to man in sending his Son into the world to die for sinners, and after he has spoken by his servants the prophets, and apostles, and his Son, then shall poor, frail man say we want more than these and contend we must have God's Spirit aside from all this? As for me I believe there is Spirit in God's word. Men were inspired to speak as God moved upon them, by the Holy Spirit; therefore there is Spirit and power. It will sanctify, it will purify, it will save, it will judge us in the last day. It enlightens the eyes, it rejoices the heart, it is a lamp to our feet, a light to our path. If we live up to its teaching it will give us an abundant entrance into his everlasting kingdom.

We must meditate upon his law day and night. David says, before I was afflicted I went astray, and again he says I was envious at the wicked; but when he went into the sanctuary of the Lord then he learned their end, thou castest them down to destruction. David learned all this from the law of the Lord. God's word teaches the doctrine, we get the reproof, we get the correction, we get the instruction, so that the man of God is perfect and thoroughly furnished unto all good works. Now are we men of God? Yes, we say. Well, dear brother, are you about to engage in a good work? Yes, I am a man of God, and I want to engage in a good work. Well, what do you want now to help you? Well, says one, I can't work without the direct outpouring of God's Spirit. Will not God's word furnish you unto all good works? No, some say, it is good as far as it goes. And you are a man of God? Yes. And it is a good work you are about to engage in? Yes. Well, dear brother, please settle this with Paul.

Dear ones, I have been preaching for about twenty four years, and I find the gospel of Christ is the power of God unto salvation, and I will continue to preach the word of the kingdom. And when Philip preached the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Lord cleanse us by thy word for it is full of Spirit and power. Paul says, let the words of Christ dwell in you richly. Why? For there is Spirit and power in Christ's words. All can see I believe in the Spirit operating on the heart of man, for there is enough spirit in God's word. Love to all the dear ones.

J. S. HATOR.

### "A HARD YEAR."

"A hard year?" No, brother; it has been a most bountiful year. At every turn there have been poured out blessings into our laps, until there is scarcely room to receive, and we are ready to affirm that the Lord is a gracious God, and a faithful. He has said, "bring your tithes into my storehouse and prove me therewith." We have brought them; we have proved him, and have found him able "to multiply the seed sown," that we might "abound to every good work."

Every crop harvested, has had added thereto, many bushels beyond our expectations, and gladly do we bring our thank-offerings to him. It is good to serve the Lord. That has been and is our actual experience. We have walked out by faith upon his gracious promises and they have been more than realized.

"A hard year, brother?" We never see hard years, because the dear Lord is always with us, and always supplies our need. The more we give, the more we have to give. Nothing, to pay the preacher? Nothing, for the dear Lord who has given you every penny that you possess?

Nothing for the cause of the dear Savior, who died for you?

Nothing? Nothing, towards saving men? Nothing?

I do not wonder that you have hard years! Give! give! give and you will have plenty to give to those who need, for that is the promise of a God who never lies. Give, and be thankful.

"And when thou hast truly thanked thy God,
For every blessing sent,
But little time will then remain,
For murmur or lament."

J. L. and S. R. WINER.

*Dear Restitution:*

I would like to quote a little Scripture.

Woe unto him who putteth the bottle to his neighbor's lips. No drunkard shall inherit the kingdom of heaven. Look not on the wine when it is red, etc. Can any Christian man or woman pray, lead us not into temptation, and yet place temptation before others, and with due deference to others, can we expect to share in the Millennium if we do not do our duty.

We do not need to be like the boy who could not carry water to help put out the fire, and when his father asked what he did, said he stood back and hollowed Amen. Where much is given much is required, and we can do more than say Amen. We can help make it. Would you, father or mother, do anything that you know would ruin your son, than have you the right to do the thing that will ruin your neighbor's son, or may be sisters or brothers? I cannot see how any person with the religion of Christ in their heart can see that daily threaded annually going to their graves lost to this world and the world to come.

God speed the day when this accursed evil shall be put down. When it not only shall be, Thou shalt not kill, Thou shalt not steal, But, Thou shalt not ruin my son, nor thy son. Then will it be the nearer the ushering in of the Millennium. Men will steal, men will kill, but they are punished, and must we needs license them to steal or kill? Nay. Then let us work for the bettering of humanity. Yours for Truth.

ALICE V. SHIELEY.

## Selections.

### POPERY, RESUSCITATED AND CONSUMMATED PAGANISM.

The plan which Satan has followed from the beginning, in opposing God, has been to substitute the counterfeit for the real. He does not forbid man to worship; he gains his end just as well by teaching him to worship in a wrong way. He does not boldly and directly affirm that there is no God; he employs his art and cunning in seducing man to worship a false God. Satan did not set up a system of atheism among the ancient nations; on the contrary, he taught them to be very religious. There was no end to their gods, temples, and rites. But all the while he hid from their knowledge the one true God, the Maker of the heavens and the earth. He pointed to the sun in the heavens, who year by year brings the world out of darkness and death, and by the power of his beams clothes it with the fertility, the growth, and the glory of summer. He said to men, There is your god; it is this divine and glorious object to whom you are to pay your homage.

And coming yet a stage lower, Satan said to men, It is meet that you should have a representative on earth of this god in the sky; choose ye some renowned warrior, some mighty monarch, whom you may appoint the vicegerent of the heavenly luminary, and through whom you may offer your worship to the Sun-God. Thus did Satan substitute the counterfeit for the real, and thus did he elaborate a system of worship for the early nations, which spread with their extension over the earth, and in due time became a world-wide idolatry. It traveled eastward into India and China; it journeyed westward into Egypt and Greece; it went on to Rome, and overspread Europe. In the course of its peregrinations it multiplied its gods and its rites; it diversified their names, and the form of worship paid them; it was mystical in India, utterly gross in Egypt, redolent of beauty in Greece; at Rome it surrounded itself with a halo of battles and victories; but in all lands it was the same idolatry—it was a counterfeit god, and a counterfeit worship, cunningly put in the room of the true God; and the longer men continued to worship, the deeper they sank in ignorance, in sensuality and vice.

When the gospel came, a new epoch opened on the world. It was now to be seen that as God had not yet developed his whole plan of grace, Satan had not yet produced his master-piece of imposture. The deceiver at this crisis exhibited a craft and ingenuity which eclipsed by their success all his former efforts. On what plan did he work in rearing his new edifice, or rather, rebuilding the old; for it was a restoration, not a new building he set up, when he took up the old stones of Paganism to reconstruct his new temple of Popery? His plan was the same he had pursued from the beginning. He once more palmed upon the world the counterfeit for the true. He now gave himself to the study of the Gospel—not that he might be a devout disciple, or an able preacher, but that he might be a cunning perverter and a clever imitator. He carefully marked the order and arrangement of the Gospel Church; he searched out the sources of the gospel's power, and noted the ends the gospel sought to attain, and went his way and erected an ecclesiastical system as like the gospel Church as it was possible to be; like it in appearance and form, but distinct and antagonistic in its essence and in its ends. Even Satan had never succeeded so well as before. The imitation was perfect. As in those days when God had his theocracy among the Jews, Satan had his theocracy among the Gentiles, so was it now; God had set up his gospel church in the world, and Satan set up his church also.

The counterfeit church of Satan lacks nothing in appearance which the church of God possesses. Let us run our eye over it, and mark how exactly the form has been copied, while the spirit is utterly extinguished, and the end completely inverted. First of all, Satan's counterfeit church has its high priest. Not to speak of its Pontiff, who, like the great Druid of our islands, and the Pontifex Maximus of the Romans, stands at the top of the system, there is a body of men in the church of Rome who profess to offer for the sins of the living and the dead, and to mediate between God and men in virtue of their powers as a priesthood. Second, this church has its great sacrifice—the mass, to wit: The worshiper is bidden look, not to the Sacrifice on Calvary, but to the sacrifice on the altar, for the pardon of his sin and the salvation of his soul. Third, this church has its Bible—the traditions of its Fathers, together with the Canon Law: the Canon of the Council of Trent occupies the place in the Church of Rome which the Scriptures do in the Church of Christ. They are her rule of faith, and are held by her to be an infallible revelation of the will of God, and an infallible director of the conscience. Thus Christ as the One Priest, his death as the one all-sufficient sacrifice, and the Bible as the one infallible guide, Popery throws aside, and puts counterfeits in their room.

For an apostolic succession which consists in the doctrine of the apostles, it substitutes a succession of matter—a succession of official men, who alone have the power of conveying grace; a chain which has not in it, from beginning to end, one broken link: while the fact is, if history is to be believed, that all the links are broken, and one whole link there is not in it at all. All the persons in the Godhead popery denies. It denies them after its usual manner of supplanting them, and adroitly substituting counterfeits for them. It denies God the Father by installing the Pope as Divine Vicegerent of the world and infallible ruler of the conscience. It presents him sitting aloft, above magistrates and kings, with power to annul their laws, cast them down from their thrones, plant or pluck up nations, and abrogate even the precepts of the moral law. Popery writes on the Papal chair, This is the seat of God, the throne of the infallible and holy one. He who sits here can pardon or retain men's sins; in other words, save or destroy their souls.

Popery denies the Son of God. It robs Christ of his priestly office by assuming the power of offering efficaciously for the sins of men. It is the priest's sacrifice, not Christ's that saves the sinner. Popery robs Christ of his prophetical office, by presenting itself as the infallible teacher of the will of God, and the only authorized expositor of the true sense of Scripture, without whose guidance we are sure to err in interpreting the Bible. It robs Christ of the office as the one Mediator and Intercessor, by making Mary and the saints intercessors with God for men. It robs Christ of his kingly office, by exalting the Pope to his royal seat as head of the church, and head of the world for the church. On his vesture and on his thigh the Pope has a name written, "King of kings, and Lord of lords."

Popery denies the Spirit of God. For the Spirit substitutes the Sacrament, by giving to the Sacrament the power, by its own inherent efficacy, to regenerate the soul, and to make men holy, and heirs of heaven. It robs the Spirit of his honor as the medium through which divine blessings are communicated to the soul, and by which it at last is made perfect in holiness, by making its priesthood the only channel of communication betwixt God and men, without whose agency all grace and blessing are utterly beyond the reach of men. Here, then, is what professes to be a church, a perfect and complete church; and yet in an out-and-out counterfeit. Every element of strength, and every principle of evil that were found in the ancient idolatries live over again in the Papacy. That same Paganism whose cradle was rocked in Chaldea, whose youth was passed amid the olive groves and matchless temples of Greece, and whose manhood was reached amid the martial sounds and iron organization of Rome, has returned anew in the Papacy, bringing with it the old rites, the old festivals, the flowers, the incensings, the lustral water, the vestments, the very gods—but with new names; everything, in short. And were an old Pagan to rise from the dead, he would find himself amid his old environments, and, without a moment's doubt, would conclude that the ancient Jove was still reigning, and was being worshiped by the same rites that were practiced in his honor two thousand years ago.

To conclude, Popery is an assignment of the Christian Church by the substitution of a Pantheon of idols. Extinguishing the great lights of revelation, it rolls back the world, and places it once more amid the ideas, the deities, and the rites of early and idolatrous ages.—*J. A. Wylie, LL.D., in Watchword.*

### Notice of the General Conference.

Philadelphia having been chosen by the voice of the Church as the place, and November 16th named as the time for the holding of the General Conference of the Church of God, and of other churches in sympathy with the general doctrines taught in that Church, notice is now given that the General Conference will convene on the afternoon of November 16th at the Blessed Hope Mission, corner of 12th and Dickinson streets, Philadelphia, and continue in session, if found necessary for a period of ten days from that date. The business questions embraced in the call made for this Conference and such other questions as the delegates may themselves decide to consider, will be brought up and decided upon by the regularly appointed delegates from the several churches, who shall cast the votes of the churches they represent in deciding these questions. It is proposed to have devotional and religious meetings carried on simultaneously with the business meetings, and to these, all preaching brethren and all brethren and sisters who can come are cordially invited to be present, and all who come will be provided and cared for during the sessions of the conference. It is hoped that all who can come will do so. Each delegate and each preacher or evangelist regularly appointed, and serving one or more churches, who may attend, will receive from the Phila. Church a contribution to make up any deficiency up to, but not exceeding, $20.00 in the amount supplied him from other sources toward his traveling expenses. Any regularly organized church may send one delegate and any group of churches may unite and send one delegate. Any State or local conference of churches may also be represented by a delegate. The following are offered as suggestions to delegates:

1st. A delegate may be appointed at any time before conference meets.

2nd. Let each delegate bring with him official notice of his having been appointed by the church he represents; such notice to be signed by some officer other than himself.

3rd. Let each delegate get together statistics as to membership and officers of the church he represents and of any neighboring church not represented, giving names, etc., of each, for purpose of record.

4th. Let each intending visitor, whether a delegate or not, send his name and address to Elder O. C. Ramsay, 1002 Mount Vernon Street, Phila. who will thus be able to provide accommodations for him.

5th. If any delegate or visitor cannot come for the entire time, he will probably accomplish the most by coming at the latter end of the conference.

For the Churches at Phila.

O. C. RAMSAY.
GEO F. WORK.

SAN FRANCISCO, October 14.—The China mail received here today per steamer City of Pekin, from Hong Kong and Yokohama, says a disastrous flood occurred near Fang-Shan-Hsein, in the vicinity of Pekin. The night of Aug. 18 seven and a half inches of rain fell in Pekin and immense volumes of water collected in the ravines about Lien-Li Ho and suddenly broke in upon twenty villages. More than 10,000 people were drowned; also a large number of draft animals. Villages in valleys near Pekin are in danger every season, as the hills are destitute of trees, and waters flow together in fearful torrents unimpeded by the vegetation. News of the catastrophe was brought by missionaries who had been living near the scene of the disaster.

VANVACTOR—FENSTERMACHER.—At the residence of Mr. H. S. Watson, near Argos, Indiana, by Eld. S. A. Chaplin, Oct. 10, 1888, Mr. David VanVactor and Miss Matilda Fenstermacher, both of Marshall Co., Indiana.


The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are held each Sunday morning by the Pastor, Elder O. C. Ramsay, who also holds the services at the "Blessed Hope Mission," at Twelfth and Dickinson Streets, each Sunday evening, the morning service being led by Elder Wm. H. Noel.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V.) in Bland and Heller's Block, Room 36, 324½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 449 Olive Avenue, San Diego, California.

IF YOUR Subscription has Expired, Renew Now.

# Poetry.

## HYMN OF THE WALDENSES.

Hear Father, hear thy faint, afflicted flock
Cry to thee from the desert and the rock,
While those who seek to slay thy children hold
Blasphemous worship under roofs of gold;
And the broad goodly lands with pleasant airs
That nurse the grape and wave the grain, are theirs.

Yet better were this mountain wilderness,
And this wild life of danger and distress—
Watchings by night, and perilous flight by day,
And meetings in the depths of earth to pray,—
Better, far better than to kneel with them,
And pray the hopeless rite the laws condemn.

Then, Lord, dost hold the thunder: the firm land
Totters in billows when it feels thy hand.
Time dashest nation against nation, then
Stillest the angry world to peace again.
Oh, touch their stony hearts who hunt thy sons,—
The murderers of our wives and little ones.

Yet, mighty God, yet shall thy frown look forth
Unveiled, and terribly shall shake the earth,
Then the foul power of priestly sin and all
Its long-upheld blasphemies shall fall.
Thou shalt raise up the trampled and oppressed
And thy delivered saints shall dwell in rest.

—W. C. Bryant.

# Communications.

## THE MAN OF SIN. 2 Thess. ii. No. 9.

### POPISH CLAIMS TO MIRACULOUS POWERS.

Page 64. "Bernardine de Busto relates that a bird was taught to say 'Hail Mary.' A hawk was on the point of seizing it when the bird cried out, 'Hail Mary!' In an instant the hawk fell dead. God intended to show thereby that if even an irrational creature was preserved by calling on Mary how much more would those who are prompt in calling on her when assaulted by devils, be delivered from them."

Page 70. "David fearing the horrors of death encouraged himself by placing his reliance in the death of the coming Redeemer, and in the intercession of the Virgin Mother. 'For though,' he says, 'I should walk in the midst of the shadow of death, thy rod and thy staff they have comforted me.' Cardinal Hugo explaining those words of the Royal Prophet says that the staff signifies the cross, and the rod is the intercession of Mary; for she is the rod foretold by the prophet Isaias. 'And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.' 'This Divine Mother,' says Saint Peter Damian, 'is that powerful rod with which the violence of the infernal enemies is conquered.' And therefore does St. Antonious encourage us saying, 'If Mary is for us who shall be against us?'"

Page 89. "One of the titles which is the most encouraging to poor sinners, and under which the church teaches us to invoke Mary in the Litany of Loretto, is that of "Refuge of sinners." In Judea in ancient times, there were cities of refuge in which criminals who fled there for protection, were exempt from the punishments which they had deserved. Now-a-days these cities are not so numerous, but there is one and that is Mary, of whom the Psalmist says, 'Glorious things are said of thee, O city of God.' But this city differs from the ancient ones in this respect, that in the latter all kinds of criminals did not find refuge, nor was the protection extended to every class of crime, but under the mantle of Mary, all sinners, without exception find refuge for every sin that they may have committed, provided only that they go there to seek for this protection. 'I am the city of refuge,' says St. John Damascene in the name of our Queen, 'to all who fly to me.'"

Page 106. "We often obtain more promptly what we ask by calling on the name of Mary, than by invoking that of Jesus. Her Son is Lord and Judge of all and discerns the merits of each one; and therefore if he does not immediately grant the prayers of all he is just. When, however, the Mother's name is invoked, though the merits of the supplicant are not such as to deserve that this prayer should be granted, those of the Mother supply that he may receive.' St. Anselm."

"'Many things,' says Nicepeorus, 'are asked from God, and are not granted; they are asked from Mary, and are obtained.' And how is this? It is 'because God has thus decreed to honor his Mother.'"

"In the Franciscan Chronicles it is related that brother Leo once saw a red ladder on the summit of which was Jesus Christ; and a white one on the top of which was his most holy Mother; and he saw some who tried to ascend the red ladder, and they mounted a few steps and fell; they tried again, and again fell. They were then advised to go and try the white ladder, and by that one they easily ascended, for our Blessed Lady stretched out her hand and helped them, and so they got safely to heaven. Doris the Carthusian asks, 'Who is there that is saved? Who is there that reigns in heaven?' And he answers, 'They are certainly saved and reign in heaven for whom this Queen of mercy intercedes.' And this Mary herself confirms in the book of Proverbs, 'By me kings reign,' 'through my intercession souls reign,' etc."

Page 226. "'If then, O brethren,' concludes Thomas A. Kempis, 'you desire consolation in every labor, have recourse to Mary, invoke the name of Mary, honor Mary, recommend yourselves to Mary, rejoice with Mary, weep with Mary, pray with Mary, walk with Mary, seek Jesus with Mary; in fine, desire to live and die with Jesus and Mary.'"

Same page. "Saint Ephrem goes so far as to say that the name of Mary is the key to the gates of heaven in the hands of those who devoutly invoke it."

Pages 227 and 228. "Blessed is the man who loves thy name O Mary,' exclaims Saint Bonaventure 'Yes, truly blessed is he who loves thy sweet name, O Mother of God! for,' he continues, 'thy name is so glorious and admirable, that no one who remembers it has any fears at the hour of death.'"

"O, that we may end our lives as did the Capuchin father Fulgentius of Ascoli who expired saying, O Mary, O Mary, the most beautiful of creatures! let us depart together;' or like blessed Henry Cistercian, who expired in the very moment that he was pronouncing the most sweet name of Mary. Let us then, O devout reader, beg God to grant us, that at death the name of Mary may be the last word on our lips, and that it may be there at that moment. This was the prayer of Saint Germanus: 'May the last movement of my tongue be to pronounce the name of the Mother of God.' O sweet, O safe is that death which is accompanied and protected by such a saving name, for God only grants the grace of invoking it to those whom he is about to save!"

Also page 228. "Saint Bernard, 'I ask thee, O Mary, for the glory of thy name, to come and meet my soul when it is departing from this world, and to take it in thine arms.' 'Disdain not, O Mary,' the Saint continues, 'to come then and comfort me with thy presence. By thyself my soul's ladder and way to heaven. Do thou thyself obtain for it the grace of forgiveness and eternal repose.' He then concludes, saying, 'O Mary, our advocate, it is for thee to defend thy clients, and to undertake their cause before the tribunal of Jesus Christ.'

Page 231. "Prayer of Saint Ephrem, 'O immaculate and entirely pure Virgin Mary, Mother of God, Queen of the Universe, our own good Lady, thou art above all the saints, the only hope of the patriarchs, and the joy of the saints. Through thee we have been reconciled with our God.' O great Princess, Mother of God, cover us with the wings of thy mercy and pity us. No other hope but thee is given us, O most pure Virgin. Oh! then permit not that Lucifer should drag us to hell.'"

Page 237. "Prayer of Saint Andrew of Candia (or of Jerusalem, foot note), 'O Mother of Mercy, appease thy beloved Son. I implore thee, then, O Holy Virgin, to grant me the help of thy prayers with God; prayers which are dearer and more precious to us than all the treasures of the earth; prayers which render God propitious to us in our sins,' etc."

Page 239. "Prayer of Saint Athanasius," 'Give ear to our prayers O most holy Virgin and be mindful of us. Dispense unto us the gifts of thy riches, and the abundance of the graces with which thou art filled. The archangel saluted thee, and called thee full of grace. All nations call thee blessed. The whole hierarchy of heaven blesses thee; and we who are of the terrestrial hierarchy also address thee, saying, Hail, O full of grace, our Lord is with thee; pray for us, O Holy Mother of God, our Lady and our Queen.'"

Same page, "Prayer of Saint Anselm, 'We beseech thee, O most holy Lady, O lend us a willing ear. If thou deignest to pray to thy Son for this, he will immediately grant it. It suffices that thou willest our salvation, and thou we are sure to obtain it, But who can restrain thy great mercy? If thou, who art our Mother, and the Mother of Mercy, dost not pity us, what will become of us when thy Son comes to judge us.'"

Page 244. "First point. In the first place it was becoming that the Eternal Father should preserve Mary from the stain of original sin, because she was his daughter and his first-born daughter, as she herself declares: 'I came out of the mouth of the Most High, the first born before all creatures.' Ecol. xxiv. 5. For this text is applied to Mary by sacred interpreters, the holy Fathers, and by the Church, on the solemnity of her conception.' It was quite becoming that Mary should never have been the slave of Lucifer, but only and always, possessed by her Creator; and this she in reality was, as we are assured by herself: 'The Lord possessed me in the beginning of ways.' Prov. viii. 22. Hence Denis of Alexandria rightly calls Mary 'the one and only daughter of life.'"

Page 371. "St. Antoninus, 'As the mistress is, without comparison, above her servants, so is Mary, who is the sovereign Lady of the Angels, exalted incomparably above the angelic hierarchies.' To understand this, we need only know what David said: 'The Queen stood on thy right hand,' Psa. xlv. 10, and in a sermon by an ancient author, among the works of St. Athanasius, these words are explained as meaning that 'Mary is placed at the right hand of God.'"

Page 384. "Saint Bonaventure. This saint, considering Mary on Mount Calvary present at the death of her Son, questions her in these words: 'O Lady, tell me where didst thou stand? Was it only at the foot of the cross? Ah, much more than this, thou wast on the cross itself, crucified with thy Son.' Richard of Saint Lawrence, on the words of the Redeemer, spoken by Isaias the prophet: 'I have trodden the wine press alone, and of the Gentiles there is not a man with me,' says, 'It is true O Lord that in the work of human redemption, thou didst suffer alone, and that there was not a man who sufficiently pitied thee; but there was a woman with thee, and she was thine own Mother; she suffered in her heart all that thou didst endure in thy body.'"

On this point there is a quotation on page 389 from Saint Bonaventure, who, addressing this blessed Virgin, says, 'And why, oh Lady, didst thou also go to sacrifice thyself on Calvary.' Was not a crucified God sufficient to redeem us, that thou his Mother, wouldst also go to be crucified with him?'"

Page 478. "The devotion of the most holy rosary was revealed to Saint Dominic by the Divine Mother herself, at a time when the Saint was in affliction, and bewailing with his Sovereign Lady, over the Albigensian heretics, who were at that time doing great mischief to the church. Suffice it to know that this devotion has been approved by the Church, and that the sovereign Pontiffs have enriched it with indulgences. The following are the principal indulgences which may be gained by those who use beads, to which the Bridgetine indulgences have been attached."

'I. A hundred days' indulgence for every 'Our Father,' 'Hail Mary,' and 'Creed.' Leo X. July 10, 1516.'

'II. For reciting the whole rosary of fifteen decades, besides the above indulgences, one of seven years, and seven quarantines. Ib.'

'III. If the rosary is said with another person, or persons, the same indulgence may be gained. Ib.'

'IV. Those who say at least five decades of the rosary, every day for a year, can gain, on a day at their own choice, a plenary indulgence, provided that, truly contrite for their sins, they approach the holy sacrament of Penance, and the Eucharist, and pray for the welfare of the Church. Clement XI. Sep. 22, 1716.

'V. Those who say at least five decades of the rosary once a week, can gain a plenary indulgence on the feast of St. Bridget (8th of October), on condition that they approach the holy sacraments of Penance and the Eucharist, and in their parish church, or some other church pray as above. Benedict XIV. Jan. 15, 1742.'

'VI. Those who are in the habit of saying the rosary as above, can, in the article of death, having confessed and received the Holy Communion, gain a plenary indulgence by pronouncing the holy name of Jesus, with sorrow for their sins, at least mentally, if they are unable to do so with their lips.' Ib.

'VII. Those who say the rosary as above, every day for a month, can, on a day at their choice within the month, gain a plenary indulgence, by going to confession and communion, visiting a church, and praying as above.' Ib.

'VIII. Those who have the rosary with them, and contrite for their sins, examine their consciences, and say an 'Our Father,' and three 'Hail Marys,' gain an indulgence of twenty days. Ib.'

'IX. Those who have their rosary with them, and hear mass on any day, hear a sermon, or accompany the holy Viaticum to a sick person, convert a sinner, or perform any act of piety in honor of our Lord Jesus Christ, or of the Blessed Virgin Mary, or of Saint Bridget, and say three 'Our Fathers,' and 'Hail Marys,' gain an indulgence of a hundred days. Ib.'

'X. All the above indulgences are applicable to the souls in purgatory.'

'Very many other indulgences have been granted to this devotion by various pontiffs; it would therefore be well for all to have the intention to gain all the indulgences which have been granted. The beads must have had the indulgences of Saint Bridget annexed to them by a priest, who has received power to do so. Only the first person who uses them, after the blessing, can gain the indulgences. If the beads are given away after they have been once used they must be blessed again." J. Cameron.

"It is worthy of note here that Saint Athanasius was the author of the Creed that bears his name, and that is ordered to be recited on certain occasions in the (Protestant) Episcopal church of England, and probably in other Episcopal churches throughout the world. That Creed is a detailed lengthy statement of what is known as a doctrine of the Trinity, with a brief reference at the close to the death, resurrection, ascension, return for judgment of our Lord, and the resurrection of the dead. This is called the Catholic Faith, of which it is declared, "Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly." J. C.

BATTLE CREEK, Mich

*Dear Restitution:*

With regard to Brother Geo. F. Work's communication to the Church of God in No. 31, Aug. 16, may I lovingly suggest, can we not meet in a broader, a more Scriptural platform or basis, i. e., the name of our Lord Jesus Christ alone? By gathering because you are looking for one Lord, and adopting a "Covenant," however Biblical in itself, for all to adopt, you shut out all who may not have learned such teachings. Is not the name of the Lord Jesus the all-saving foundation? Acts iv. 12; xi. 43; 1 Cor. iii. 11. Into that name we are immersed. Acts xix. 5. R. V. All in him are members of his body, his church, whatever their knowledge or intelligence as to the teachings of the word. Should we not then assemble and organize in every place on this same alone, welcoming all, irrespective of doctrines, in that name? There are some who profess to have no creed but the Bible, but, alas their unwritten creed is so narrow, that the coming of the Lord, non-eternity of torment, and many other things, must not be mentioned.

But would not such a meeting, having believers with all kinds of ideas, be a scene of endless quarrels and disputes? How can two, much more many, walk together except they be agreed?" Only those thus unite in Christ Jesus who are agreed, they are gathered by the Spirit in his name, and he will be there by his Spirit. Matt. xviii. 20; 1 Cor. vi. 19; Eph. ii. 22. Love, not agreement as to doctrines, is their bond of perfectness. Col. iii. 14.

"Blest is the tie that binds
Believers hearts in one."

On this Scriptural basis or rock, the church will be a nursery for the newborn, a school for the untaught, a hospital for the feeble. All will be brethren, with only one Master, Matt. xxiii. 8. Where the Spirit of the Lord is, there is liberty. 2 Cor. iii. 17. All are to "desire earnestly the greater gifts," 1 Cor. xii. 31, but rather that they may prophesy, i. e., speak to men edification (or building up) and comfort and exhortation. xiv. 1, 3, 4. Two or three may speak in a meeting, the others discern, (Gr. discriminate,) in love. All may prophesy one after the other, not to show off their knowledge, for argument or mastery, but that all may learn, and that all may be comforted or exhorted, or built up. As love reigns, through the Spirit, all are subject one to the other, 25-34, 40; Rom. xiv. 13, 7, 8, doing nothing through faction or vain glory, but in lowliness of mind, each counting the other better than himself. Phil. ii. 3, 5. If one brings a teaching contrary to what another sees to be correct, let the latter take him lovingly and expound unto him the way of God more carefully. Acts xviii. 26-28. If he does not accept, bear with him, pray with him and for him. Let it be fully understood that no one is responsible for another's sight, belief or teaching, but that all are equally free in love for edification, etc., to say what he has learned from the word of truth.

Here will arise occasions for forbearance, patience, prayer and love, for what praise is it if we love those only who agree with us? Let hobbies be drowned in love, overcome by prayer. In the course of time, longer or shorter, as the grace of God may give us humble, forbearing and teachable minds, we shall have our own mistakes corrected—for no one is without them—our ideas enlarged, our grace and knowledge increased. 2 Peter iii. 18.

That such was the apostolic manner is evident. When the saints at Antioch were troubled with words and subverted, there was no direction to put them out or withdraw from them. Acts xv. 24; compare xx. 29, etc. The bishop, overseer, or elder, was to hold to the faithful word according to the (apostolic) teaching, not that he may separate from all of the contrary mind, but that he may be able to exhort in the sound or healthful teaching, and to convict the gainsayers. Titus i. 9. Will that not require patience, forbearance and prayer? Certainly; so act that he that is of the contrary part (to sound speech) may be ashamed, etc. ii. 7, 8. Speak and exhort and reprove with all authority. Yet "the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing in meekness, (not in argument or disputings), correcting, or as it is in the margin, instructing them that oppose themselves, if peradventure (here again is room for patience) God may give them a change of mind unto the knowledge of the truth, etc. 2 Tim. ii. 23-26. If any man teacheth a different teaching, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the teaching which is according to godliness, he is puffed up, etc., but he is not to be expelled; according to R. V.

It is a case for shepherd care, prayerful love. 1 Tim. vi. 3-5. If one is idle and disobedient, he is to be noted, admonished, and not companioned, but neither is he expelled. 2 Thess. iii. 12-15. From eighteen characters we must turn away, but holders of what we suppose to be false doctrine are not one of them. 2 Tim. iii. 1-9. In Rom. xvi. 17, we are besought to mark them which are causing the divisions (separations into denominations) and occasions of stumbling, contrary to the apostolic teaching, and to turn away from them; but not to turn them out or to leave the assembly of God. In the second epistle of John the lady was told not to receive certain into her house or to give such a greeting, but no direction to leave the assembly. Diotrephes did wrong to cast out certain brethren, yet the apostle did not order him to be put out or separated from. 3 John 9-11. In the message to the seven churches, the Lord Jesus did not command the faithful either to put out the unfaithful or to leave them. Rev. ii. 3. The Corinthian fornicator was to be delivered to Satan, 1 Cor. v. 1-5, and on repentance to be restored, 2 Cor. ii. 5-11, while we are not to keep company, or to eat with a brother, who is a fornicator, covetous, idolater, reviler, drunkard, or extortioner. 1 Cor. v. 9-13. Here again it is no question of creed, doctrine, belief, or understanding of the word.

I hope to hear from you, Brother Work, and others. Yours in the Lord,

H. Veysey.

Prepared by the committee appointed by the Indiana State Conference.

## LESSONS FOR EARNEST STUDENTS OF THE BIBLE.—No. 42.

GOD; THE SOURCE OF OUR STRENGTH.

Lesson Chapter, Psalm xx.

GOLDEN TEXT:—The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

DEFINITIONS OF STRENGTH.

Force, power, might, the idea being that when God gives strength he makes us powerful inwardly, makes us firm, hardens us to endure.

Q. What do we find is the lesson of the Bible in regard to strength?

A. That God is the strength of his people. Psalm 28: 7, 8-29; and that he is not the strength of wicked men.

Read the history of Goliath, 1 Sam. 17: 38-51 and the Israelites experience, when they trusted in Pharaoh, Isa. 30: 2.

Q. When is God the strength of those who trust in him?

A. The salvation of the righteous is of the Lord; he is their strength in times of trouble, Psalm 37: 39.

Q. Can we believe that he really and truly interposes for the deliverance of his people?

A. It is so taught. The angel of the Lord encampeth round about them that fear him and delivereth them. The righteous cry and the Lord heareth and delivereth them out of all their troubles, Psalm 34: 7, 17. See history of Shadrach, Meshach and Abednego, Dan. 3: 13-27.

Q. Is there any promise of strength to the sick.

A. Yes. If he have considered the poor, the Lord will keep him alive. The Lord will strengthen him upon the bed of languishing and will make all his bed in his sickness, Psalm 41: 1, 2, 3.

Q. Through whom can we do all things; overcome all evil?

A. David said, it is God that giveth me strength; it is he that teacheth my hands to war, he has given me the shield of his salvation, Psalm 18: 32, 34, 35

Paul said, I can do all things through Christ, which strengtheneth me, Phil. 4: 13.

The Lord stood with me and strengthened me. 2 Tim. 4: 17.

Q. Through what other mediums does this God-given strength come?

A. Through the Word;—The gospel is God's power unto salvation unto every one that believeth. Rom. 1: 16; Psalm 140: 20.

Through faith;—The gospel is God's power unto salvation, unto every one that believeth. Abraham was strong in faith. Rom. 4: 20.

Through angelic ministration;—Are they not all ministering spirits? Heb. 1: 14.

In heaven the angels do always behold the face of my Father. Matt. 18: 10. See also Acts 27: 23; Dan. 10: 18, 19.

Through the Spirit;—Paul's prayer for the Ephesians was, that they might "be strengthened, with might by his spirit in the inner man," Eph. 3: 16.

Q. Can God make the workman strong?

A. Yes. His strength is made perfect in weakness. 1 Cor. 12: 9; Heb. 11: 34. He giveth power to the faint, and to them that have no might, he increaseth strength. Isa. 40: 29.

Q. How can our strength be increased?

A. In the fear of the Lord there is strong confidence. Prov. 14: 20. He that hath clean hands shall be stronger and stronger. Job 17: 9. Gideon, and Barak and Samson and Jepthe and David and Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

Others were tortured not accepting deliverance that they might obtain a better resurrection. Heb. 11: 32, 33, 35.

B. If our strength is in the Lord, will it be enduring strength?

A. In the Lord Jehovah is everlasting strength. Isa. 26: 4. The strength of the Christian will endure to eternity, for the Lord, being the strength of the life of the Christian, his strength cannot be broken, he overcomes the world, through the power of the faith that is given him of God.

"Fear not, I am with thee,
Oh be not dismayed,
For I am thy God,
And will still give thee aid.
I'll strengthen and help thee,
And cause thee to stand,
Upheld by my righteous
Omnipotent hand."

## Conference Report.

The Church of God in Southwestern Nebraska met in a beautiful grove on the banks of the Republican River, owned by John Prime, seven miles southwest of Arapahoe, Sept. 20th and closed Monday, the 24th. The brethren came with their tents and camped on the ground.

Brother Eschaner, of Iowa, preached the word and it was well received. Five were baptized into Christ. The names: Mrs. Dollie Gray, Mrs. Cora Prime, Mr. T. G. Brown, Mr. and Mrs. Palmer Smith: all seemingly in good faith.

Brother A. Adams was selected as State Evangelist for Nebraska.

Committee on Evangelistic work: G. V. Misner, of Arapahoe, Neb.; J. V. Prime, of Oxford, Neb.; J. W. Sisla, of Columbus, Neb.

Officers elected for the ensuing year: Almus Adams, Pres.; G. V. Misner, Sec.; John Adams, Treas.

The question of a national conference, suggested by Brother Geo. F. Work, was taken up and discussed at length, the result being the following:

*Resolved*, That we, the Church of God in conference assembled for the State of Nebraska, favor the convening of a general conference, as per call of Brother Geo. F. Work in RESTITUTION, and we hereby instruct our delegate at large to not enter said conference or to withdraw from it, if when said conference assemble he shall ascertain that upon Art. I., concerning a church covenant, his entering said conference as a delegate, binds his State by the action of said conference to any creed or covenant whatever to be subscribed to by a candidate as a condition of his entering the church. We favor the city of Philadelphia as the place for holding the conference.

Brother Almus Adams was selected to act as delegate at large for the State of Nebraska.

We had one of the best meetings ever held in Southwest Nebraska. Much was said about our Lord and Savior's return. May the language of every heart be, Come Lord Jesus, come quickly. G. V. MISNER, Sec.

M. Joblin has changed his address from Murfreesboro, Tenn., to 624 Woodland Ave., Cleveland, O.

## DIED.

ROBEY.—At Dundee, Blackford Co., Ind., Sept. 27, 1888, Volney Wilson Robey, aged 22 years, 4 months and 1 day.

His wife and child, the only members of his once happy little family are left with his father and mother two brothers and two sisters, to mourn the loss of one whom they so much loved. To them his loss is irreparable, the remembrance of his love is indelible. But in the hour of bereavement our only consolation comes from the promises of him who only hath power to restore that which is lost. But "What is our life? 'Tis but a vapor that appeareth for a little while and then vanisheth away." Funeral services Sept 30th were conducted by the writer, after which we laid him away to await the return of the Master to "judge the quick and dead." He was the Son of our esteemed Brother and Sister Robey of Blackford Co. His moral standing in society was attested by the interest manifested by his neighbors at his funeral, and one of the largest attendance ever witnessed by the writer. 'Tis sad to know that the enemy is fast closing his claim on both old and young. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." L. B. CORBIN.

### Our Mollie is Dead.

Yes, Mollie M. Harris, of Meadow Brook, Henderson Co., N. C., for whom prayer from all the good was requested by her father, for the restoring of her mental sanity. She died Oct. 2, 1888, aged about forty years. She lived an exemplary life in the Baptist Church; saw and owned the truth and importance of the resurrection, and died in the hope of first meeting her husband, then her father, then all the rest of her people in the morning. Yes, Mollie is dead, but yet she speaketh, for her husband says that her influence and superior Christian graces, counsel and prayers seem to hedge him in, so vividly that he can almost see it as a literal wall around him to protect him from evil; also he says he never saw the importance of a resurrection till he learned it from her. Hence she speaketh. Her influence on her old parents was such as to cause them to double their efforts to keep nearer, if God will help, the path that leadeth to life. I ask the readers and writers of THE RESTITUTION to remember her parents in prayer. We have seen seventy-five winters; we are left alone in our large house, and Mollie gone. But she sleepeth well; asleep in Jesus, she sleepeth well. Yours in hope of eternal life J. T. FREEMAN.

### To the Church in Iowa.

The Conference at Marathon, Ia, Sep. 13-16, appointed me to represent Iowa in the General Conference, and that an appeal be made for donations to defray my expenses.

Let contributions be made at once for this object and sent direct to me. Our state ought to be represented and the money shall not be taken from the evangelist fund. If more is contributed than is needed to send your delegate the amount will be turned over to the evangelist fund.

A. J. SWANER. Marshalltown, Ia.

### Cincinnati Exposition.

The Lake Erie & Western will sell excursion tickets from Oct. 5th to Oct. 27th at one fare for the round trip, good returning five days from date of sale.

### Announcements.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 8, 1888, at 7:00 p. m. and continue over Sunday following. We trust our brethren and sisters realize the importance of this meeting, and that no urging will be needed to induce you to attend, but that each will make special preparation to come and enjoy another good meeting of the Children of God. By order of Conference.

A. R. UNDERWOOD, Sec

### Half Fare Excursions.

The Nickel Plate will sell Harvest Excursion tickets to points in Western States at one fare for the round trip. Tickets good for thirty days. Special Excursions Sept. 25th, Oct. 9th and Oct. 23d. For further information call upon or address any agent of the Company. oct17

### Harvest Excursions.

The Lake Erie & Western R. R., will have on sale excursion tickets Sept. 25, Oct. 9 and 23, to points south and southeast. Call on agent for all desired information.

# Poetry.

## THY WILL BE DONE.

How many lips these words repeat
As though they held some magic sweet;
Some potent charm for human grief
That looks in vain for man's relief—
That seeks all aid, and finding none,
Despairing cries—"Thy will be done!"

"Thy will be done!" how oft we say
When tolling through the burdened day;
But do we really mean the while,
To labor on with patient smile
And willing heart till set of sun,
The Master says—"My will is done!"

"Thy will be done!" with sobs we moan
When pain makes every sigh a groan;
But do we really mean to bear
The heavy cross which none can share
Till he who bore a heavier one
Shall gently say—"My will is done?"

"Thy will be done!" we strive to say
When cherished forms are torn away;
But do we really bow the soul
Till faith resumes its calm control,
And love can all fondness resign
To say with truth—"Thy will is mine?".

Ah, could we but more fully feel
The depth of trust these words should seal;
The childlike trust to call most blest
The rod—or staff—as God sees best—
Then surely heart and lips unite one
When e'er we say, "Thy will be done."

—L. L. H.

Come to living Savior
Leave the fleeting dross,
Find what ne'er shall perish,
Hid beneath the cross:
And when the coming ages
Bring Eden back again:
Crown of beauty wearing
Then with Christ shall reign.

S. ROXANA WOOLE.

# Selections.

## The Year and the Calendar.

On the day after the 4th of October, 1582, the people in Italy, Spain, and Portugal, wrote the date October 15. Ten days had been dropped altogether. This was because of the adoption of what is known as the Gregorian calendar, because it was decreed by a bull issued by Pope Gregory XIII.

The early division of time was very irregular, and inaccurate. The reckoning by months did not bring out even years, and it was only when astronomy became something like an exact science, that the actual length of the year was known. In the time of ancient Rome, there were but ten months, and the Roman kings fixed the length of the year at three hundred and sixty-five days. When this inexact division caused trouble, an extra month was inserted here and there, to restore the system to a degree of order.

We owe it to Julius Cæsar that the year was fixed at three hundred and sixty-five days, with an additional day once in four years. The fourth year in which the day is added, is bissextile, or as we call it, leap year. The year of 365¼ days is known as the Julian year. But even this is not accurate. The true solar year is 365 days, 5 hours, 48 minutes, and 49.62 seconds long. That is, it is 11 minutes and 10.38 seconds shorter than the Julian year. The Julian calendar was adopted forty-six years before Christ, so that in A. D. 1582, more than sixteen centuries later, the error had amounted to about ten days.

It was this error which the Gregorian calendar corrected. But in making the correction, it was necessary to guard against a similar accumulation of error. That object was accomplished in this way: The error amounts to very nearly eighteen hours in a century. Accordingly it was decreed that each year whose number was divisible by one hundred should not be a leap year, unless it was divisible by 400. Consequently the year 1900 will not be a leap year, but the year 2000 will be one. Three leap years are omitted every four hundred years by this plan, and the result is that the average civil year differs from the true solar year by less than twenty-three seconds. This difference will amount to a whole day in something less than four thousand years.

The new system was adopted gradually. By the Roman Catholic world it was adopted almost at once, the last of the Catholic countries making the change in 1587. But it was not until 1700, that Protestant Germany adopted it; and in England and America the Gregorian calendar was not used until 1752.

It is also a curious fact, of which few are aware, that until one hundred and thirty years ago, the year began in England and this country, not with the first of January, but on the twenty-fifth of March. Before that time, however, the practice had become common of indicating that there was a doubt to which year the days in the first three months belonged. Thus in the old Boston newspapers of the last century we see such dates as this: "February 4, 1742-3," from which anybody can discover that the date, according to the Gregorian calendar, is February 15 (eleven days' correction,) 1724.

The year is a varying quantity, according to the standard by which it is measured. Of course it is the time within which the earth makes her passage around the sun. But if this be measured by the period of the earth's return to the same apparent place in the heavens, as seen from the sun, it is a "sidereal year," 366 days, 6 hours, 9 minutes, 9.6 seconds. The time in which the earth makes the circuit from her perihelion, that is, the point in her orbit where she is nearest the sun, around to the same point again, is the "anomalistic" year, 365 days, 6 hours, 13 minutes, 48.8 seconds.

The "tropical" year, however, is that which astronomers have selected as the true solar year. It is the time included between two "vernal equinoxes." This vernal equinox is that instant in the spring of the year when the equator of the earth, if extended, would pass through the center of the sun. It is also the time when the days and nights, all over the globe, are of equal length. The period between two vernal equinoxes is 365 days, 5 hours, 48 minutes, and 48.6 seconds.—*Youth's Companion*

## ROME AND THE BIBLE.

"The Bible has at all times been accessible to Catholics," so saith the *Catholic Mirror*, as quoted in a recent number of the *Observer*. Much research would not cover another so deft a re-enactment of Joab and Amasa. How gently the left hand fingers the silky beard of Truth; how surely the dagger finds the spot under the fifth rib!

"The Bible has at all times been accessible to Catholics." There are three senses in which this is literally and obtrusively true, and there is a fourth sense, the plain, obvious meaning of the writer in the *Mirror*, which is as far from the truth as the Pope is from a return to the Quirinal.

First, it is literally true that the Bible has been at all times accessible to Catholics. To how many Catholics? To the Pope and the officials, and to a handful of the laity here and there, one person in tens of thousands. And as these are "Catholics," the *Mirror* has mirrored both the strict and literal truth in the words, "The Bible has been at all times accessible to Catholics."

Again the Bible has been a good deal too accessible to Catholics. What is this we see in Toluca not far from the City of Mexico? The plaza alive with people; in the midst of the excited crowd a number of Catholic priests, and out of the midst of the priestly circle a pyramid of flame and a column of smoke from a pile of burning Bibles! Inquisitorial visits from house to house, threats of penance, purgatory and perdition have extorted from trembling families their copies of the Word of God for the fagot pile! Yes, the Bible has been only too "accessible to Catholics."

Like transactions are taking place all the time, and in every land where Romanism can exact itself outside the range of the Protestant eye. Not long ago in one of our mission stations in Brazil, a "Catholic" priest found access to a Bible in a Romish family, and bearing it forth into the street, he expended a good many lucifer matches in the effort to set it on fire and burn it. Finding the book somewhat stubbornly non-combustible, he actually drenched the sacred volume with kerosene and so consumed it.

This is a venerable sin of the church of the Vatican. During the desolating persecutions in Bohemia and Moravia, when Ferdinand, of Styria, declared that he had rather reign over a desert than over a population of heretics, the "Catholic" government year by year made a money appropriation for the burning of Protestant books, and especially the Bible.

Dr. Cattell while in Prague saw and handled a precious copy of the Word of God. It belonged to a mother in Israel, and one day from her window she saw a party of "Catholics" approaching and seeking "access" to it. As she was making bread, she kneaded her Bible in with the dough and baked it, and the Inquisitors failed to find access to it. That baked Bible is read in the Bohemian churches today.

There is a third sense in which the Bible is ever accessible to Catholics. Any one of their Protestant neighbors will lend them, yea gladly give them a copy. The Bible Society, if allowed to do so, will tomorrow despatch their agents to put a Bible in every Catholic family in the land. Yes, Protestants will give them without money and without price, copies of the Romish version of the Bible; so in this sense it is true that the Bible is "accessible to Catholics."

But in the sense intended by the writer that Roman Catholic peoples in any land under the sun have free access to the Bible, are encouraged by their church to read it, is even flagrantly untrue. There is a Bible House in Rome, the sight of which the Pope can see from the windows of his gorgeous palace across the Tiber, and he curses it every time he sees it. The Rev. Hobart Seymour of the English church, while yet the Pope had fall away in Rome, asked high papal officials why the Bible was disallowed. The reply was; "It is not disallowed." "But," said Mr. Seymour, "I have inquired in every bookstore in Rome, and in every case the answer was *non è permesso*. The only copy I found was one in several volumes which cost twenty dollars."

"But," said his interlocutors, "why should the people have the Bible, when not one in hundreds can read?"

"Strange," said Mr. Seymour, "that none can read the Bible when there is in Rome a priest for almost every ten people."

The first thing our missionaries do in a heathen country is, as soon as possible, to give the people the Word of God in their own language and teach the people to read it. Whenever did Romish missionaries do this? In their three centuries of mission work in America have they ever given one gospel to the Indians in their own language?

More untruth could hardly be compacted into an equal number of words than lies wrapped up in the sentence, "The Bible has at all times been accessible to Catholics."—*W. P. Breed, D.D. in New York Observer.*

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|---|---|---|---|---|
| South Bend | 5 00am | 12 05pm | 10 15am | 2 30pm |
| LaPorte | 5 31am | 12 36pm | 11 14am | 3 06pm |
| Plymouth | 5 52am | 12 55pm | 12 32pm | 4 25pm |
| Hibbard | 6 06am | 1 10pm | 1 20pm | 5 00pm |
| Marmont | 6 15am | 1 22pm | 1 40pm | 5 30pm |
| Maryland | 6 27am | 1 36pm | 2 00pm | 6 10pm |
| Newanna | 6 44am | 1 54pm | 2 30pm | 6 50pm |
| Logansp't | 7 24am | 2 35pm | 3 00pm | 7 40pm |
| Clymers | 7 30am | 2 40pm | | |
| Colfax | 9 10am | 4 20pm | | |
| Indianapolis | 11 00am | 6 15pm | | |
| Crawfordsv'l | 9 45am | 5 20pm | | |
| Terre Haute | 12 05 m | 7 50pm | | |
| St. Louis | 7 50pm | 7 00am | | |

GOING NORTH.

| STATIONS | Mail 52 | Express 54 | Local 56 | Thro' Freight 52 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 8 00am | | |
| Terre Haute | 6 00am | 4 00pm | | |
| Crawfordsv'l | 8 [illegible] | 6 45pm | | |
| Indianapolis | 7 10am | 5 10pm | | |
| Colfax | 8 56am | 6 55pm | | |
| Clymers | 10 24am | 8 30pm | | |
| Logansport | 10 45am | 8 45pm | 8 10pm | 9 55pm |
| Kewanna | 11 26am | 9 25pm | 6 40am | 10 40pm |
| Maryland | 11 43am | 9 45pm | 7 20am | 10 40pm |
| Marmont | 11 [illegible] | 9 57pm | 8 00am | 11 04pm |
| Hibbard | 12 05pm | 10 05pm | 8 20am | 11 30pm |
| Plymouth | 12 25pm | 10 25pm | 8 [illegible] | 11 55pm |
| LaPorte June | 12 38pm | 10 40pm | 9 50am | 12 22am |
| South Bend | 1 15pm | 11 10pm | 11 00am | 1 30am |

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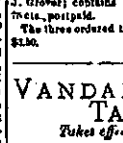

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| | | | |
|---|---|---|---|
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| No. 12, | " | " | 6 46 pm |
| No. | " | " | 9 15 am |
| No. 100, Local, | | " | 11 [illegible] pm |

GOING SOUTH.

| | | | |
|---|---|---|---|
| No. 11, Passenger, Leaves | | | 10 05am |
| No. 13, | " | " | 6 45pm |
| No. | " | " | 11 [illegible] |
| No. 101, Local, | | " | 12 05 m |

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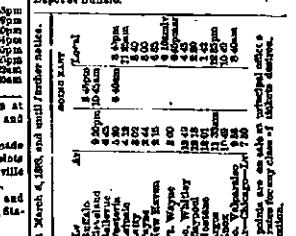

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| Fast Line | 12 [illegible]m |
| Chicago Express | 2 [illegible]pm |
| Ft. Wayne Accommodation (Arrives) | 4 [illegible]pm |
| Local Freight | 11 [illegible]pm |

GOING EAST.

| | Depart |
|---|---|
| Mail Express | 9 [illegible]am |
| No. 50 (Passenger) | 12 [illegible]m |
| Fast Line | 2 [illegible]pm |
| Day Express | 4 [illegible]pm |
| Ft. Wayne Accommodation | 7 [illegible]pm |
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# The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

VOL. XXXVII. PLYMOUTH, INDIANA, OCTOBER 24, 1888. NO. 40.

THE RESTITUTION

TERMS [illegible]

The Restitution is to usher in the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

## Communications.

THE MAN OF SIN. 2 Thess. ii. No. 10.

FASTING.

There are many devout clients of Mary who, to honor her, fast on bread and water on Saturdays, and the vigils of her feasts. It is well known that Saturday is dedicated by the holy church to Mary, because, as Saint Bernard says, on that day, the day after the death of her Son, she remained constant in faith. Therefore, Mary's clients are careful to honor her on that day by some particular devotion, and especially by fasting on bread and water, as did Saint Charles Borromeo, Cardinal Toledo, and so many others. Nittardo, bishop of Bamburg, and Father Joseph Arriaga, of the Society of Jesus, took no food at all on that day. The great graces which the Mother of God has dispensed to those who do this, are recorded by Father Auriemma in his little work. Let one example suffice: it is that of a famous captain of brigands, who, on account of this devotion, was preserved in life after his head was cut off, and was thus enable to make his confession; for the unfortunate creature was in a state of sin. After confession, he declared that, on account of this devotion, the Blessed Virgin had obtained him so great a grace, and immediately expired."

Many of the instances I have given in the above extracts are of ancient date, and this may be a suitable place to introduce an example of "the glories of Mary," which took place a few years ago in Ireland. The following record caused a considerable sensation at the time the events occurred, and I observed that there was a revival of it this year at the same place. This modern instance of so-called miraculous cures took place at Knock, County Mayo, in Ireland, in 1880. An alleged apparition of the Virgin Mary took place at the church of "Our Lady." The incumbent Archdeacon Cavanagh published from his diary several hundred cases, 150 of which are contained in the Dublin *Weekly News* for May 15, 1880, now before me. The list begins with No. 282 and ends with 300, "to be continued." Insanity, blindness, deafness, dumbness, inability to walk for twenty-four years, epilepsy, and other ailments are alleged to have been cured. Pilgrimages from many parts of the world were made by persons suffering from disease. A town of wooden houses soon arose in the vicinity. But cures were not limited to those present at the church. The cement of the gable where the apparition of the Virgin was seen, had been carried away, and being soaked in water which was then applied to the patients, many cures were effected. The correspondent of the *Weekly News* says: "Father Cavanagh told me that the clay about the gable is just as efficacious, and large holes have been made by the people, from which large quantities of clay were taken away to various parts of the Catholic world." It is mentioned that the gable had to be "covered with boards to the height of over forty feet, to prevent further damage." Father Cavanagh is reported to have said that "he felt that the Blessed Virgin signified her desire that a more costly church should be erected to perpetuate her name." And also that "last October two years a storm occurred here; it stripped off the roof of the church, smashed the windows, threw down the statue of the Virgin and the candlesticks on the altar. It appeared to him then as it does now, that it was a premonition that a more fitting temple for the worship of God should be erected. At that time his friend, Father Anderson, undertook to purchase a statue to replace the one broken by the storm, and he bought the beautiful statue of our Lady of Lourdes which stands upon the side altar, and about which many manifestations and miracles are reported to have taken place. Some people have called this miraculous, and it was not for him to say it was not so."

This is the account given of the origin of the so-called miracles by the chief actor in the matter, and when I mention that "a handsome sum of money was subscribed by the members (of the Augustinian Confraternity, Drogheda then on a visit) and presented by Father Anderson to Father Cavanagh, as the first offering for the building of the new church of our Lady of Knock"—the reader has the sum of the matter before him.

I should not omit to mention that "the gable is covered with a countless array of crutches, sticks and trusses, left as mementoes of their ailments by people who were cured." And also that Lourdes is a well known shrine of the Virgin in France, to which many pilgrimages are undertaken by devotees of the Roman church.

I now come to the work of Dr. Middleton already mentioned. This work consists of two volumes, the first of which was published separately as an introduction to the principal work, and as a healer as to the manner in which such a subject would be received. My principal quotations shall be from the Introduction. The extracts from the work contain both quotations from the Fathers and from modern writers on the subject, and also the views and arguments of the author. This work is entitled "An Enquiry into the Miraculous Powers which are Supposed to have Existed in the Christian Church from the Earliest Ages through Several Successive Centuries." Dr. M. says:

"It is an opinion commonly received among Christians, and above all, among those of the Romish communion, that after the days of the apostles, there resided still in the primitive church, through several successive ages (or centuries) a divine and extraordinary power of working miracles, which was frequently and openly exerted in confirmation of the truth of the gospel, and for the conviction of unbelievers. This is generally alleged by the divines of all churches, in their disputes with the sceptics, as a subsidiary proof of the divinity of the Christian doctrine; and as it is managed by the Church of Rome is rendered more persuasive and affecting to the multitude than what the gospel itself affords, by deducing the succession of those apostolical gifts down to our own times, and offering the testimony of the same miracles to the senses even of the present age (century)." Int. Dis. p 1.

He quotes a writer to the effect that "God has been pleased in every age to work for more evident miracles in his church by the ministry of his saints; in raising the dead to life; in curing the blind and the lame; in casting out devils; in healing in a moment inveterate diseases, and the like stupendous works of his power; attested by the most authentic monuments; and very frequently, as may be seen in the acts of the canonization of saints, by the depositions of innumerable eye-witnesses; examined upon oath; and by the public notoriety of the facts; which kind of miracles, so authentically attested, will be to all ages a standing evidence, that the church, in whose communion they have all been wrought, is not that idolatrous, pagan church which the Doctor pretends, but the true spouse of Christ." p. 6.

He also says, "These pious cheats of the Romish Church, as Mr. Leslie says, are the secret disgraces of Christianity, and bid the fairest of any one contrivance, to overthrow the certainty of the miracles of Christ, and the whole truth of the gospel by putting them all upon the same foot." Leslie's Short Method I. 94.

It must be confessed, however, that this claim of a miraculous power, which is now peculiar to the Church of Rome, was universally asserted and believed in all Christian countries and in all ages of the Church, till the time of the Reformation. For Ecclesiastical History makes no difference between one age and another, but carries on the succession of its miracles, as of all other common events, through all of them indifferently, to that memorable period" (the Reformation). p. 6.

"But the light of the Reformation dispelled the charm; and what Cicero says of the Pythian Oracle may be as truly said of the Popish miracles; when men began to be less credulous their power vanished. For that spirit of enquiry with which Christendom was then animated, detected the cheat and exposed to public view the hidden springs and machinery of those lying wonders by which the world had been seduced and enslaved to the tyranny of Rome." p. 7.

Referring to Protestants and their views on this subject he says: "The most prevailing opinion is that they subsisted through the three first centuries and then ceased in the beginning of the fourth; or as soon as Christianity came to be established by the civil power. This I say, seems to be the most prevailing notion at this day, among the generality of the Protestants; who think it reasonable to imagine that miracles should then cease, when the end of them was obtained, and the church no longer in want of them, being now delivered from all danger, and secure of success, under the protection of the greatest power on earth."

"Agreeably to this notion" Archbishop Tillotson says, "that on the first planting of the Christian religion in the world, God was pleased to accompany it with a miraculous power, but after it was planted, the power ceased, and God left it to be maintained by ordinary ways." And in another place, speaking of the particular gift of casting out devils, he observes, "that it continued the longest of any, and there was reason that it should continue, as long as the Devil reigned, and Pagan idolatry was kept up. But when the powers of the world became Christian, and Satan's kingdom was everywhere destroyed, then this miraculous gift also ceased, there being no further occasion for it." "The late Dr. Marshall also, who translated the works of St. Cyprian into English," expressed himself on this point in similar terms.

"Mr. Dodwell, one of the most zealous admirers of primitive antiquity, and who has deduced the history of its miracles with the greatest accuracy, through the first three centuries, closes his account of them with the conversation of the Roman Empire to Christianity, not daring as he frequently declares, to venture any farther, on account of fabulous gentus and manifest impostures of the fourth century. But though he supposes the true miracles to have generally ceased from that time, yet he finds some particular instances of them so strongly attested by the Fathers of the best credit, through the rest of the same century, that he cannot but admit them as exceptions to his general rule." p. 10.

J. CAMERON.

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[*] Some of their bones were brought to London, and publicly broken there at St. Paul's Cross, in the sight of the people, that they might be fully convinced of the juggling impostures of the Monks. And in particular the Crucifix of Boxeley in Kent, commonly called the Rood (or Cross) of Grace, to which many pilgrimages had been made, because it was observed sometimes to bow, and to lift itself up, to shake and stir its head, hands and feet, to roll its eyes, move the lips, and bend its brows, all of which were looked upon by the abused multitude, as the effects of a divine power. These were now publicly discovered to be cheats, for the springs were showed by which all these motions were made." Bennet's History of the Reformation. Vol. I. 94.

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It is the Christian's duty to endeavor to prolong his mortal days to the utmost, notwithstanding there is much that seems hard to bear. We may, according to our own reasoning, think we have undergone enough of some kinds of trial; that we have had our full share. And as we observe others who have the same hope with us, not suffering as we suffer, we are apt to be impressed much by appearance. But there is an Eye more penetrating than our own: there is understanding deeper than ours: there is wisdom far surpassing ours, although we may have learned much wisdom by prayer and searching the word, by affliction and experience. Let then resignation be complete, saying with Job, "all the days of my appointed time will I wait, until my change come."

And while it is right to desire the speedy coming of our Lord, let us not murmur at repeated trials, but make the most of present opportunities to serve God. If his service require damage to health and the shortening of mortal days, let us heartily bear all suffering; but let us not sacrifice health for anything short of God's service. Let us economise strength so that we may serve God all we can. H. H.

## Selections.

PRE-REFORMATION INTERPRETERS.—No. 2.

1. The Fathers interpreted the four wild beasts of prophecy as representing the four empires, Babylon, Persia, Greece, and Rome. Here we have the foundation of the historical interpretation of prophecy. Take as an instance the words of Hippolytus on the great image and four wild beasts of Daniel: "The golden head of the image," he says, "is identical with the lioness, by which the Babylonians were represented; the shoulders and the arms of silver are the same with the bear, by which the Persians and Medes are meant; the belly and thighs of brass are the leopard, by which the Greeks who ruled from Alexander onwards are intended; the legs of iron the dreadful and terrible beast, by which the Romans who hold the empire now are meant; the toes of clay and iron are the ten horns which are to be; the one other little horn springing up in their midst is the antichrist; the stone that smites the image and breaks it in pieces, and that filled the whole earth, is Christ, who comes from heaven and brings judgment on the world." This statement is remarkable for its clearness, correctness, and condensation, and expresses the view held still by the historic school.

Hippolytus says, in the treatise on "Christ and antichrist:" "Rejoice, blessed Daniel, thou hast not been in error; all these things have come to pass" (p. 19). "Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves. Now we glorify God, being instructed by these" (p. 20).

2. The Fathers held that the ten-horned beasts of Daniel and John are the same. As an instance, Irenæus, in his book "Against Heresies," chap. xxvi., says: "John, in the Apocalypse, . . . teaches us what the ten horns shall be which were seen by Daniel."

3. The Fathers held the historic interpretation of the Apocalypse. As Elliott says, none of the Fathers "entertained the idea of the apocalyptic prophecy overleaping the chronological interval, were it less or greater, antecedent to the consummation, and plunging at once into the times of the consummation." Here, for example, is the commentary of Victorinus on the Apocalypse of John written towards the end of the third century. This is the earliest commentary extant on the Apocalypse as a whole. In this, the going forth of the white horse under the first seal is interpreted of the victories of the gospel in the first century. This view, you will observe, involves the historical interpretation of the entire book of Revelation. Victorinus interprets the woman clothed with the sun, having the moon under her feet, and wearing a crown of twelve stars on her head, and travailing in her pains, as "the ancient church of fathers, prophets, saints, and apostles;" in other words, the Judæo-Christian body of saints. He could not of course point to fulfilments which were at his early date still future, but he recognises the principle.

4. The Fathers held that the little horn of Daniel, the man of sin foretold by Paul, and the revived head of the Roman empire predicted by John, represent one and the same power; and they held that power to be antichrist. For example, Origen, in his famous book, "Against Celsus," thus expresses himself (bk. vi., chap. xlvi.) After quoting nearly the whole of Paul's prophecy about the man of sin in 2 Thessalonians, which he interprets of the antichrist, he says: "Since Celsus rejects the statements concerning antichrist, as it is termed, having neither read what is said of him in the book of Daniel, nor what the Savior in the gospels has predicted about his coming, we must make a few remarks on this subject. . . . . Paul speaks of him who is called antichrist, describing, though with a certain reserve, both the manner and time and cause of his coming. . . . . The prophecy also regarding antichrist is stated in the book of Daniel, and is fitted to make an intelligent and candid reader admire the words as truly Divine and prophetic; for in them are mentioned the things relating to the coming kingdom, beginning with the times of Daniel, and continuing to the destruction of the world."

Jerome, in his commentary on the book of Daniel (chap. vii.), says, with reference to the little horn which has a mouth speaking great things, that "it is the man of sin, the son of perdition, who dares to sit in the temple of God, making himself as God."

5. The Fathers held that the Roman empire was the "let," or hindrance, referred to by Paul in 2 Thessalonians, which kept back the manifestation of the "man of sin." This point is of great importance. Paul distinctly tells us that he knew, what that hindrance was, and that it was then in existence. The early Church, through the writings of the Fathers, tells us what it knew upon the subject, and with remarkable unanimity affirms that this "let," or hindrance, was the Roman empire as governed by the Cæsars; that while the Cæsars held imperial power, it was impossible for the predicted antichrist to arise, and that on the fall of the Cæsars he would arise. Here we have a point on which Paul affirms the existence of knowledge in the Christian Church. The early Church knew, he says, what this hindrance was. The early Church tells us what it did know upon the subject, and no one in these days can be in a position to contradict its testimony as to what Paul had, by word of mouth only, told the Thessalonians. It is a point on which ancient tradition alone can have any authority. Modern speculation is positively impertinent on such a subject.

As to the "let" or hindrance to the manifestation of the "man of sin" referred to in 2 Thess. ii., Mr. Elliott says: "We have the consenting testimony of the early Fathers, from Irenæus, the disciple of the disciple of St. John, down to Chrysostom and Jerome, to the effect that it was understood to be the Imperial power ruling and residing at Rome." "Horæ Apocalypticæ," vol. iii., p. 92.

Irenæus held that the division of the Roman empire into ten kingdoms would immediately precede the manifestation of antichrist. In his work, "Against Heresies," book v., chap. xxx., he says, "Let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order and advance their kingdoms, (let them learn) to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number (666), is truly the abomination of desolation." Thus, according to Irenæus the manifestation of antichrist required the previous overthrow of the then existing Roman empire.

Tertullian's "Apology" thus describes the habit of the Christian Church of the second century to pray for the security of the Roman empire, in the knowledge that its downfall would bring the catastrophe of the reign of antichrist and the ruin of the world. Addressing the "rulers of the Roman empire," he says: "We offer prayer for the safety of our princes to the eternal, the true, the living God, whose favor, beyond all others, they must themselves desire, . . . Thither we lift our eyes, with hands outstretched, because free from sin; with head uncovered, for we have nothing whereof to be ashamed; finally, without a monitor, because it is from the heart we supplicate. And without ceasing for all our emperors we offer prayer. We pray for life prolonged; for security to the empire. . . . With our hands thus stretched out and up to God, (and as with your free glaive, hang us upon the crosses, wrap us in flames, take our heads from us with the sword, let loose the wild beasts upon us,—the very attitude of a Christian praying is the preparation for all punishment. Let this, good rulers, be your work, wring from us the soul, beseeching God on the emperor's behalf. Upon the truth of God and devotion to his name put the brand of crime. . . . There is also another and a greater necessity for our offering prayer in behalf of the emperors, nay, for the complete stability of the empire, and for Roman interests in general. For we know that a mighty shock impending over the whole earth—in fact, the very end of all things, threatening dreadful woes—is only retarded by the continued existence of the Roman empire. We have no desire then to be overtaken by these dire events; and in praying that there coming may be delayed, we are lending our aid to Rome's duration."—"Apology," ii 30–32.

What then was the view of the earthly Church? Look at the words of Tertullian. Quoting Thessalonians, he says: "Now ye know what detaineth that he might be revealed in his time, for the mystery of iniquity doth already work; only he who now hinders must hinder until he be taken out of the way. What obstacle is there but the Roman state; the falling away of which, by being scattered into ten kingdoms, shall introduce antichrist, . . . . that the beast antichrist, with his false prophet, may wage war on the Church of God."

In his magnificent "Apology," addressed to the rulers of the Roman empire, Tertullian says that the Christian Church—not himself, mark, but the Christian Church—prayed for the emperors, and for the stability of the empire of Rome, because they knew "that a mighty shock impending over the whole earth—in fact, the very end of all things, threatening dreadful woes—was only retarded by the continued existence of the Roman empire."

Read the words of Chrysostom in his "Commentary on 2 Thessalonians:" "One may first naturally inquire what is that which withholdeth, and after that would know why Paul expresses this so obscurely, . . . the who now letteth will let, until he be taken out of the way.' That is, when the Roman empire is taken out of the way, then he shall come; and naturally, for as long as the fear of his empire lasts, no one will readily exalt himself; but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of man and of God. For as the kingdoms before this were destroyed, that of the Medes by the Babylonians, that of the Babylonians by the Persians, that of the Persians by the Macedonians, that of the Macedonians by the Romans, so will this be by antichrist, and he by Christ."

Thus accounting for Paul's reserve in alluding to this point he adds: "Because he says this of the Roman empire, he naturally only glanced at it and spoke covertly, for he did not wish to bring upon himself superfluous enmities and useless dangers. For if he had said that, after a little while the Roman empire would be dissolved, they would now immediately have even overwhelmed him as a pestilent person, and all the faithful as living and warring to this end."

From Irenæus, who lived close to apostolic times, down to Chrysostom and Jerome, the Fathers taught that the power withholding the manifestation of the "man of sin" was the Roman empire as governed by the Cæsars. The Fathers therefore belong to the historic, and not to the futurist school of interpretation; for futurists imagine that the hindrance to the manifestation of the man of sin is still in existence, though the Cæsars have long since passed away.

6. The Fathers held that the fall of the Roman empire was imminent, and therefore the manifestation of antichrist close at hand. Justin Martyr, for example, one of the earliest of the fathers, in his "Dialogue with Trypho," chap. xxxii., says: "He whom Daniel foretells would have dominion for three and times and a half is already even at the door, about to speak blasphemous and daring things against the Most High."

Cyprian, in his "Exhortation to Martyrdom," says: "Since . . . the hateful time of antichrist is already beginning to draw near, I would collect from the sacred Scriptures some exhortations for preparing and strengthening the minds of the brethren, whereby I might animate the soldiers of Christ for the heavenly and spiritual contest."

7. The Fathers held that the "man of sin," or antichrist, would be a ruler or head of the Roman empire. A striking illustration of this is the interpretation by Irenæus and Hippolytus of the mysterious number 666, the number of the revived head of the beast, or antichrist. Irenæus gives as its interpretation the word *Latinos*. He says: "Latinos is the number 666, and it is a very probable (solution), this being the name of the last kingdom, for the Latins are they who at present bear rule."

Hippolytus gives the same solution in his treatise on "Christ and antichrist."

8. The Fathers held that the Babylon of the Apocalypse means Rome. On this point they were all agreed, and their unanimity is an important seal on the correctness of this interpretation. Tertullian, for example, in his answer to the Jews, says: "Babylon, in our own John, is a figure of the city Rome, as being equally great and proud of her sway, and triumphant over the saints" (chap. ix.). Victorinus, who wrote the earliest commentary on the Apocalypse extant, says, on Revelation xvii.: "The seven heads are the seven hills on which the woman sitteth—that is, the city of Rome."

Hippolytus says: "Tell me, blessed John, apostle and disciple of the Lord, what didst thou see and hear concerning Babylon? Arise and speak, for it sent these also into banishment." You notice here the view that Rome which banished the Apostle John is the Babylon of the Apocalypse.

Augustine says, "Rome, the second Babylon, and the daughter of the first, to which it pleased God to subject the whole world, and bring it all under one sovereignty, was now founded." In chap. xxviii. he calls Rome "the western Babylon." In chap. xii. he says: "It has not been in vain that this city has received the mysterious name of Babylon; for Babylon is interpreted confusion, as we have said elsewhere."

It is clear from these quotations that the Fathers did not interpret the Babylon of the Apocalypse as meaning either the literal Babylon on the Euphrates, or some great city in France or England, but as meaning Rome. And this is still the interpretation of the historic school, though for the last 800 years events have proved Babylon to represent Rome, not in its pagan, but in its Papal form.

It should be noted that none of the Fathers held the futurist gap theory, that the book of Revelation overleaps nearly eighteen centuries of Christian history, plunging at once into the distant future, and devoting itself entirely to predicting the events of the last few years of this dispensation. As to the subject of antichrist, there was a universal agreement among them concerning the general idea of the prophecy, while there were differences as to details, these differences arising chiefly from the notion that the antichrist would be in some way Jewish as well as Roman. It is true they thought that the antichrist would be an individual man. Their early position sufficiently accounts for this. They had no conception and could have no conception of the true nature and length of the tremendous apostasy which was to set in upon the Christian Church. They were not prophets, and could not foresee that the Church was to remain nineteen centuries in the wilderness, and to pass through prolonged and bitter persecution under a succession of nominally Christian but apostate rulers, filling the place of the ancient Cæsars and emulating their antichristian deeds. Had they known these things, we may well believe their views would have, completely harmonized with those of historic interpreters of latter times. The Fathers went as far as they could go in the direction in which historical interpreters of these last days have travelled. Further, much that was dark to them in prophecy has become clear to their successors in the light of its accomplishment. Divine providence has thrown light, as it could not fail to do, on Divine prediction.—*H. Grattan Guinness, F. R. G. S.*

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# THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 26, 1888.


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## STOCKHOLDERS' MEETING.

The Annual Meeting of the Stockholders of the Christian Publishing Association will be held at Plymouth, Ind., on Saturday, Nov. 10, 1888, (as per Articles of Association), for the purpose of electing a Board of Directors and for the transaction of such business as may come before the meeting. It is important that stockholders take an interest in this meeting, and be in attendance.

J. H. WILLEY,
Pres.-Board Directors.

As there are five Wednesdays in October our next paper will bear date of Nov. 7.

THE way now seems to be opening for the Editor to attend the contemplated Conference in Philadelphia in November. We hope some one, two, or three of our brethren from Michigan will arrange to be present to take a part in the deliberations. Some suggestive letters have appeared in previous numbers of our paper, and some others will find a place in this and our next.

SOME few years ago we had a letter from Jerusalem addressed to us personally from Mr. H. G. Spafford, whose career and death are summarily given in the following taken from the Chicago *Journal* of Oct. 20. We have occasionally mailed our paper to him, and several, who take THE RESTITUTION will be interested in knowing something concerning the close of his singular career as well as something concerning the present condition of the colony that went to Jerusalem with him. For these reasons we give the notice in full. We printed his letter in THE RESTITUTION a while after receiving it.

Tidings have been recently received in this city of the death of Mr. H. G. Spafford, formerly a well-known citizen of Chicago and a leading member of the bar, who, accompanied by his wife, several years ago went to the ancient city of Jerusalem, as a missionary to convert the Jews of the Holy Land to Christianity. He died in that city September 25. He was the leader of a company of twelve enthusiasts who left Chicago for Jerusalem in 1880, and settled in that city with the purpose of gradually converting its inhabitants. Five of the number are dead.

Previous to the big fire, and the financial depression which followed it, Mr. Spafford was a man of considerable means, his wealth being estimated at about $250,000; but the disasters of that time swept them all away. About the same time he lost all his children through the shipwreck of the ocean steamer Ville du Havre. His wife also was on board that ill-fated vessel, but she was among the saved, and on reaching land sent to her husband a telegram which has since become memorable. It was: "Saved alone." These sore and repeated afflictions pressed heavily on Mr. Spafford, and it was believed by his friends that they affected his mind. At all events, his religious ideas underwent a considerable change, and he adopted some very strange views, which were continually undergoing some modification or change. He believed himself to be some great prophet and that his wife was a prophetess. Their commission was to go and convert the Jews, and their arrival in Jerusalem was to be the signal for the return of the Israelites to their own land. Then he announced that he was the representative of the Messiah on earth. Strange as these views were, he got a number to adopt them, whom he took with him to Jerusalem. Since their arrival there they have lived together in one of the best houses in the Christian quarter of the city, though their means of support has been a mystery. It is known that Mr. Spafford borrowed some money before he left here from parties in this city and that he borrowed some more after he arrived there, but what other means of livelihood he had are not known.

EVER since we have made prophecy and its historical fulfilment a study it has been our firm persuasion that the Great Image seen by the King of Babylon was a perfect symbolization of the four great world powers, Babylon, Medo-Persia, Greece and Rome, in their consecutive order and particular changes; and that the period of "seven times," or 2520 years, was designed, as a mystic number, to measure the entire duration of those successive monarchies. Now as the full development of the Babylonian Empire was B. C. 606, the termination of this long period would be about 1914. The great movement culminating in 1844 took place just 70 years before the expiring of this date, 1914. As 70 years is the Bible measure of a generation, Psa. xc. 10, was the movement out of time? Compare the close of the Jewish dispensation when, during the period of 70 years, our Lord and his apostles so faithfully warned the Jews. See Matt. xxiii. 36. Without saying more now we add the following extract:

"In the study of prophecy we must take up a certain line; we must either regard things as symbolical or literal: and on reading certain passages it would be impossible and absurd to interpret them literally. You are compelled to interpret the whole Apocalypse as symbolical. The beasts are symbols, and the duration of the little horn, three and one-half years, is a symbol. You find one vision of times which has unquestionably been fulfilled. Seventy weeks — 490 days. The period in which Messiah came was 490 years, therefore the 490 days are symbolic, and this is a clue to the rest.

"If you deny the year-day view, where are you? You have absolutely no chronological prophecy to guide you unless it is a traditional one of the 6,000 years. Besides, when you compare this chronological prophecy with the chronology of history you find those prophecies have been fulfilled on the year-day scale.

"Where are we? Living in the supplementary times which follow the three and one-half times. A brief period is added of 75 days, or years, to the 1260, terminating in an era of blessedness. We are living in that period."—*H. Grattan Guinness.*

A note from Brother Geo. F. Work, received just before we go to press, and too late to place with the call for General Conference, wishes us to state that the meeting will commence at three o'clock, p. m., of Nov. 16, and in addition to the offer of the Philadelphia Church, he now adds: "In order that no delegate may be prevented by lack of means from attending this Conference, the churches at Philadelphia, while not intending to bear all of a delegate's expenses, recognize that the expenses of delegates coming from the far west will be greater than the others, and offer to increase the contribution to such delegates, but to delegates only, who attend from points west of the central line of the State of Illinois, to an amount not exceeding $50 00 per delegate in all, to each one, to be paid to the delegate at the close of the conference."

# Communications.

## AN OCTOBER MORNING TALK.

I received recently a copy of a book of about 200 pages, by Sir John Lubbock, on the "Pleasures of Life,"—and somewhere he gives a list of 100 volumes by different authors, that in his judgment would be most useful and interesting for average readers. I do not specially object to his selection, as he places the Bible first in the list, and yet I hardly think I should follow his choice throughout.

What I wonder at, is, the immense and almost incredible number of books now in the world. I look at a clear pure little stream of running water, and wonder how it is, that it flows on unfailing and unweary for years, and hundreds of years. The good God is never troubled to recruit the brook, and keep it leaping and murmuring. But think of the stream of books pouring from the press. Volume after volume is announced. Novels and romance and story books come teeming forth. Who can begin to read the tenth, or even hundredth part? Then there are the newspapers and magazines by the thousand, and copies by the million. Who can read them, or who would wish to? Much of the reading is useless or worse. Who can afford to read the romances even? Who can afford to write them, who has "his hope set on God?" I can hardly see, though I have no doubt there are some instructive and edifying books of fiction. And yet even this admission needs to be very guarded. On and on rolls the flood. The two main motives of so much writing and printing, I suppose are money and fame—though the desire to do good has its place. "It suppose one read the Bible more and understood and remembered it ever so much better. That would be to be better filled with what you may say are God's ideas, and with good and true ideas of God. This would seem more like a right use of the mind and a right improvement of time. Think of wasted time in this little hurrying life—or the danger of it.

I find if I can do nothing more or better, I can at least wait on God. I can ask him to give me a better mind, and turn and turn and turn my heart, over and over, and more and more towards him. I can ask him to re-construct it. That is what is always wanted. That is the radical and fundamental thing;—the forever necessary and indispensable thing. And so through wakeful and watchful hours of night, I think it right for me to look with mingled prayers and praises, with seeking and longing, for this perfect re-construction. And what have I to do with so many thousands and millions of books? I can not tackle the teeming myriads. In fact I cannot afford to do anything that will lead me to forget this one thing—that God is all to me—that without him, I am nothing.

I think with trembling of the misery and peril of those who are swallowed up and devoured with romance reading, and so having the interest enlisted in unprofitable topics, and the mind filled with unprofitable ideas.

I wish we had more of such ideas as Paul had. Would they not be safe to have? Would they not be good and notable and useful,—temporarily and everlasting profitable? Yes, they would. Suppose we had Paul's love and zeal, his singleness of aim. Suppose we had his unquenchable longing and indomitable striving after the one grand prize of life—the Lord, and sympathy, union and co-operation with him. Then it would pay to live.

As it is, how many flutter through life in a kind of butterfly way! How many daily with the hours listlessly—and drift through the years! How many repine and murmur at mis-adventures, or disappointments, and go through the precious years, disconsolate or secretly fretting and dissatisfied!

There is a better way. It is the praising way. It is the appreciative way. It is the intelligent faculty and habit of recognizing God in everything and good in everything, while always seeking redemption and perfection. It is a secret, and yet not a secret, that to go through life in the best way possible. We are to forever praise the Lord. And if we lack wisdom or knowledge or alertness or adaptness in this, then we are to learn, and forever increase in this learning. We must have—should have,—the principle and the practice, for both are necessary. We are to cultivate ourselves, forever in this way. Cry, "Holy, holy, holy is the Lord." Say—"Praise ye the Lord," a thousand times in secret, and all you please before others. There is virtue in it, blessing in it, medicine in it: without bitterness. Praising God, and praising him always,—is a defence, it is a panoply. Evils shrink away before this expedient, this privilege, this propriety and dignity of life.

There are thousands of lying advertisements in the papers. Many of them promise falsely. But if there is anything that comes within a hair's breadth of being true panacea, or is a true panacea for ills of life, it is the ever undiscouraged, persevering and life-long spirit and practice of praising the Great God.

Do any say—"This must be wearying by oft repetitions?" Not more than dew drops or sun-shine are wearisome to things that grow. We grow happy and healthy and even prosperous, through praises, little praises, if God please, but always real, and hearty and I don't care if I say, eternal praises. Let us have the element of something eternal in good, here and now. If praises are to be eternal, hereafter, let them be eternal now. If God is to be our glory by and by, let him be so now. This is the blessed and accepted hour.

Have we missed heretofore? Then let our failures be the very reason and ground why with all our mind and soul we be God's henceforth and forever. Let our very mistakes preach the perpetual sermon, of all hereafter and always, with all wholeness and holiness, in, with and unto the Sun and Sum of things, the God of fulness in presence and excellence. By how much we have lacked, by so much let us be more and more abundantly supplied. The very gapes of our past deficiencies, shall be the deeps, even if they be yawning deeps, into which shall come pouring the ocean floods of Divine fulness. Thus shall the Good God make all things work together for good wonderfully. And in order to this, it must be vigilant, alacrity, seeking and striving. And there may be many golden hours of precious midnights, in which we may be thriving in this mind of seeking, and coming and communing. It is the beginning of eternity, and eternity in good exercises and true growths of soul. And all the more is this emphasized, if we are advanced or advancing in life. Infinity in good, opens its door to us, stretches out its hand to us, urging and helping us on. If we suffer, let us suffer, let us take it patiently. If we are delayed, let us wait with unshaken and unchanging unity and entireness of mind on the One God, who gives in good time bountifully.

If we know that we do wait, then we shall remember that we have waited, and this is no small thing. The clearer is our determination now, the clearer will be our assurance afterward. If we doubt and hesitate how, we lay up weakness and unfruitfulness for time to come. But let hesitations go back into the past,—far back into the things of oblivion, while growths and achievements loom up ahead. Praise God evermore, and then who hast suffered in days and ways long and numerous, shall begin to find thy health and gladness coming and growing, and blessings singly or in troops waiting on thee, as thou also hast waited on God, and rendered to him that which was and is, a tribute due and true. For praise is no misspent breath. It is no wasted opportunity or misdirected action. It is justified by the fitness of things, and has in it the secret of good, and is the key of knowledge, prosperity and happiness. C. C.

## A FEW SCRAPS OF HISTORY.

The Apocraphal New Testament, or Apostolical Fathers, or Clement of Rome, Polycarp, Ignatius, Barnabas, and the Pastor of Hermas, cotemporaries of the apostles, never in their writings gave expression to the conventional phrases of modern "orthodoxy" about the soul, its separate existence, and its immortality! Immortal soul; never-dying soul; deathless soul; disembodied spirit! Such phrases are not found in the primitive writings, and if not, why now? They never allude to a state of consciousness between death and resurrection; and if not why now? They spoke much of their hope of being raised out of their graves by their Lord. "The resurrection and the life." Polycarp said in his Epistle to Philip, "If we please the Lord in this present world, we shall also be made partakers of that which is to come, according as he has promised to us, that he will raise us up from the dead."

Ignatius expressly states his belief that "immortality is not inherent in the constitution but a communication through the Christ." To the Trallians he wrote, "Jesus Christ was truly raised from the dead by his Father after the manner he will raise us up also who believe in him by Jesus Christ, without whom we have no true life." Like expressions are found in all their writings. It is undeniable that they believed nothing about "disembodied immortal souls" and states of reward and punishment between death and resurrection from the dead. Oh how greatly perplexed are many honest minded persons today on this question; they wonder, yet dare not question. The need of a day of judgment, if at death the soul enters upon its state of reward or punishment in going either to heaven or to hell, those statements are made today and in my own hearing by a Rev. D. D. "He lived a Christian here on earth, and now he is crowned a saint in heaven." Strange, that after the lapse of centuries these souls should come to earth again united to this "carcass," "casket," "shell," then to be subjected to such scrutiny in questioning as shall then determine the fate. Surely such as teach such things are dumb dogs (D. D.), and are far astray if not from God, they certainly are from his blessed revelation, the holy Scriptures.

All along through the centuries up to a council of the Lateran held A. D. 1513, the question of the immortality of the soul had not received clerical sanction, and it was for Pope Leo X. to pronounce on this which he did, making it an article of Christian faith. He discarded the distinction between theological and philosophical truths as untenable. The following is a translation of the canon determined at this council, as published by Carranza: "Whereas in these our days, some have dared to assert concerning the nature of the reasonable soul, that it is mortal, and one and the same thing in all men; and some rashly philosophizing declare this to be true, at least according to philosophy. We, with the approbation of the Sacred Council do condemn and reprobate all those who assert that the intellectual soul is mortal, or one and the same in all men; and those who call in question these things; seeing that the soul is not only truly, and of itself, and essentially the form of the human body, as is expressed in the Canon of Pope Clement the Fifth, published in the General Council of Vienna, but likewise immortal; and according to the number of bodies into which it is infused is singularly multiplicable, multiplied, and to be multiplied. And seeing that truth never contradicts itself, we determine every assertion which is contrary to revealed faith, to be false; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics." Thus the seal of authority was given to this dogma; since which other dogmas have been fulminated from councils and the Vatican; one with which we are all acquainted, "The Immaculate Conception." These dogmas, however, have not been believed by all! Popes and Prelates, Priests and Deacons, may bowl their anathemas as thick and as fast as they may, they only fall harmless at our feet, for we dare think and express our thoughts, fearless of the rack, the pulley, the dungeon and the fire.

Luther said in his response to the Lateran decree, "I permit the Pope to make articles of faith for himself and his faithful, such as, the soul is the substantial form of the human body; that the soul is immortal; with all these monstrous opinions to be found in the Roman dunghill of decretals."

Luther embraced and taught the doctrine of the sleep of the soul, and continued in that belief to the end of his life; why is it those who call themselves Lutherans, and glory in the name, do not believe as he believed? If we are disciples of Luther then let us abide by his teachings, and if followers of Jesus then let us follow his teachings, and he certainly taught the possibility of the soul's destruction. Matt x. 28.

Sir Thomas More published a work in reply, to which Tyndale the translator said, "In putting departed souls in heaven, hell, or purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection, and the Pope joineth the doctrine of Christ and the fleshly doctrine of the Philosophers together, things so contrary that they cannot agree. "If, said Tyndale, the souls be in heaven, tell me why they be not in as good case as the angels; and then what need of a resurrection?"

To all who hold the doctrine of inherent immortality, virtually say there is no death, and have to confess with Stephen Brackpool, "Its all a muddle," and so it is! We have only to attend a funeral service where such views are presented, and with one breath the deceased is dead awaiting the resurrection, and with another breath he is crowned with glory in heaven! And instead of coming together to rejoice that the sufferings are over, and the glory begun, with muffled sounds and solemn faces, and dolorous tones the service begins and ends. Thank God indeed, for the lifting of the curtain hiding the future, in the resurrection of the Lord Jesus Christ. Thank God for the hope set before us in the gospel; the hope of life that is life indeed. To all who have heartily embraced this good hope of eternal life I would say, never yield to the wiles of the adversary, in whatever form he may come, for many false influences are abroad, and in subtle form they come.

Time, reading the Scriptures, and observation, confirms me in the things concerning the hope of life, present blessings, the faithfulness of God, the perfect harmony of his word, and agreement with all to which we stand related here and now, should make us a happy and a useful people, to help break the fetters of iron with which men seem bound in ignorance and confusion!

May we, who have known what bondage was, see the freedom wherewith Christ has made us free and hopeful. GEO. W. YOUNG.

*Dear Restitution:*

Permit me to second the timely and business-like suggestions of Bro. Dwiggins in THE RESTITUTION of Oct. 17th and to urge upon all the churches that they have some delegate at the Conference to represent them. Where a church cannot, for any reason, send its own delegate let it select from those in whom it has confidence, one of the other delegates who may be already chosen or is about being chosen, and authorize him to cast the vote of the Church at the Conference. There are brethren Fry, Willey, Chaplin, Dwiggins, Conner etc., in Indiana; Elton in Ohio; Reed and Wilson in Illinois; Woodward in Michigan; Eychaner, and Adams in Iowa and Nebraska, and many others good brethren in all sections. Why not select one of these and forward your delegate notice to him.

GEO. F. WORK.

## DO WE NEED A CREED?

*Dear Restitution:*

Since the proposal by our beloved Bro. Work for a National Conference has been made a number of responses have been published, some heartily endorsing and warmly seconding the proposed meeting, thereby encouraging the enterprise, while others view the movement in a light so different that it seems to demand the warm approval of all who favor the plan. Fears have been expressed that an iron creed will be formulated by that meeting that shall forever stifle the right to investigate the Bible. But while I rejoice in the right to investigate all Bible truth I frankly confess that I see no just cause for alarm in the call for such a Conference, and further have not the least fear that the men who will compose that Conference will attempt to bind upon me any article of faith that I cannot read plainly in the Bible, and I stand ready now to subscribe to a covenant that embodies only such faith, and further to demand of every applicant for membership in the church of God a full and hearty endorsement of this creed if you choose to call it by that name or better "a declaration of those things most surely believed among us," call it a creed if you will, but do not be afraid of it.

That our "creed" needs to be more explicit is clear to each laborer in God's vineyard. That I may not be misunderstood in the above sentence let me illustrate. At a meeting held years ago in this State a lady came forward to be admitted into the church, after taking her confession of faith in the things concerning the kingdom of God and the name of Jesus Christ, the question was put to her, do you now desire to be baptized into the all-saving name. She replied that she had been immersed years before; when interrogated as to her faith at the time of her baptism she replied that she had not at that time understood the gospel, and upon her declining to be baptized after hearing the gospel, she was refused admittance into the church. There are men endorsed by us as a people who would have received that lady into the church in full membership. This irregularity needs correcting. But we are told that the covenant that "the National Conference may make may not be the standard of admittance into the church which God requires." O what baseless fears! Why my dear Bro. who will constitute that ecclesiastical body that may wield such dangerous power?

It will be composed of such men as Bro. Work, Ramsay, Chaplin, Woodward, Wilson, Eychaner and others of like precious faith. These men who have wielded the gospel individually without abusing the privilege, will not I feel free to say, become dangerous when acting in a collective body, and that to under the restraining influence of delegates chosen by the churches in each place? No my dear brother; danger lurks not in such a conference, heresy cannot live in such an atmosphere as will pervade that assembly. The truth will there be zealously guarded.

As well try to substitute tallow candles for sun-light, as try to impose error upon men who are taught of God. Then to all who feel that they are guardians of the precious truth of God, Let us all who can go then in the strength of Israel's God, and zealously guard the truth and like the bold Swiss soldier, let each one "Feel as though there he on whose sole arm hangs victory." Let us all look upon this as the most important meeting ever held in the land where God is preparing material for his kingdom, and fervently ask his blessing upon this well-meant endeavor. Yours in the hope, J. F. WAGONER.

## Thoughts for Thinkers.

In the eighth chapter of Daniel, is the king of fierce countenance a symbol or the interpretation of a symbol? If it is the interpretation of a symbol, is it fair to say it symbolizes the Roman empire? Is the interpretation of a symbol a symbol? If not, then is not the king of fierce countenance an individual king, yet to be taken without hand? In the eleventh chapter of Daniel, after Alexander's kingdom is divided toward the four winds of heaven, can we find a universal ruler prior to the thirty-sixth verse? and is not the king brought to view in the thirty-sixth verse, an individual whose career is traced in the eleventh chapter of Daniel to his coming to his end with none to help him on Mount Zion in Jerusalem? Is not this glorious holy mountain identical with the sanctuary (Heb. V.) in which Paul's man of sin is to sit? Is not Christ (and not the man of sin) exercising authority in his temple, which is his body the church? Is the Pope of Rome sitting in the church of Christ? What concord hath Christ with Belial? Is not the man of sin be the pinnacle of fame and glory at the revelation of the Son of God? Any light upon the above questions will be thankfully received.

Yours for the truth,
IRA FORBES.

## WILLIAM IN DANGER.

LONDON, October 12.—It is now as much a war to the death between the German revolutionists and their ruler as it has been for years between the Czar and the Nihilists, and for the future it will be an unceasing contest between official watchfulness and a determined cunning that will be content to wait for years for a favorable opportunity. An added cause for offense has been given to the Liberals by the priority of the Kaiser's visit to his holiness, King Humbert willingly agreed to the arrangement as a meaningless diplomatic compliment, but it is well known that some of his own Cabinet was averse to the programme, while even Conservative citizens were loudly indignant at what they consider their monarch's lack of proper urgency. The Irridentists are rather pleased than otherwise, for they can refer to the incident as another proof of the threatened retrogression toward despotism and the impossibility of obtaining liberty while a fragment of monarchal government remains. It is confidently told that lots were drawn in Switzerland and Italy, and that the persons thus chosen to shorten the Emperor's reign were two Germans and one Italian, and the weapons decided upon single barrelled pistols of heavy calibre. The time chosen was the moment when the proposed royal victim should set his foot upon the first step of the grand staircase of the Vatican. The shots were not to be fired simultaneously, and whether the first marksman missed his aim or not the other two were to press forward while the attention of the throng was drawn to the struggle between the police and the assassin and deliberately kill the Emperor during the confusion. An anonymous telegram from the Swiss border gave these descriptions of the selected German Socialists to the Italian authorities, and their watchfulness prevented the coolly arranged plan from being carried out. Several arrests have been made as a display of activity and in the hope of eliciting some information concerning the plotters against the German monarch's life, but they have eluded detection as yet, and if reports be true have friends and sympathizers enough in every grade of society who will conceal them until an opportunity occurs of escaping from the country. To a temperament such as that of the German Emperor, a life like that of a hunted animal which is led by the Czar would be unendurable, and the German police have a task of no ordinary magnitude in shielding him against the attacks of assassins, considering the opportunity given to the latter by William's out of door life.

## Risen With Christ.

Risen with Christ! When you have Joyfully cried, Easter morning, "Christ is risen!" then add "Risen with Christ!" It is an easy thing to bring flowers to Church and say, "Christ is risen!" But that is only a half truth. The other half is "Risen with Christ!" We are to rise out of the grave of sin. We must leave behind, like grave-clothes, the sinful things we have cherished, and come up into Christ's life of purity, holiness, love.

That there may be this resurrection, a duty rests upon us. Too many people are willing that Christ should do everything for them—decide for them, plan for them, act for them. They would have him stop their sleeping, and they do nothing! They act as if they expected Christ would take them to heaven while they stay in a life of sin.

Easy to sing over Easter flowers, "Christ is risen," and be no better for the song or the flowers. It is "Risen with Christ," through our penitence for sin through our submission to him, trust in him. Clung to the Savior, and what a blessed resurrection with him there will be! This will make Easter flowers bloom in our hearts, and Easter songs echo in our lives evermore.—*Classmate.*

## Announcements.

According to a resolution at our last Annual Assembly, that we hold a State Conference that in the event that there was a National Conference we would be prepared to send a delegate thereto, as well as in the cause of primitive Christianity and the promotion of Christian knowledge, if the Lord will the conference will be held with the Church of God near Brownstown, Warren Co., Va., commencing on Friday before the fourth Sunday in October, and will continue over Sunday; all of the preaching brethren in Virginia as well as any of the household of faith, are invited to attend. All coming by rail will get off at Bentonville where they will enquire for Capt. Cook, who will see that they get to the meeting. By order of the Church of God at Mountain View and Brownstown, Va. N. J. MORGAN.

# Poetry

## BY AND BY.

By and by all will be over,
All the earthly care and pain;
Every wearying endeavor
After worldly good and gain.
Discord sharp, and tribulations
Which like fire our spirits try,
All the tears and all the sighing
Will be over by and by.

By and by will come the victory,
Satan bruised beneath our feet;
Sin no more shall sting and wound us,
We no more temptations meet;
Weapons of defence and warfare
Conquerors need no longer ply:
We may lay aside the armor
In the triumph, by and by.

By and by will shine the glory
All about us and within,
By and by we'll join the anthem
To the blood that makes us clean.
Oh, the long, the blissful rapture
Of the bride, the bridegroom sight!
When in joy supreme, eternal,
We are with him by and by!

By and by! Why heed the present
Though the shadows thickly fall:
Be the anguish never so bitter,
Be the pleasures never so small,
An eternal weight of glory
Afterward shall satisfy;
We can bear both worst and keenest
With the watchword, by and by.

—Mrs. Helen E. Brown.

# Communications

## THE EARTH: ITS PAST, PRESENT AND FUTURE.—No. 22.

BY DR. J. H. THOMPSON.

### THE THEOCRATIC OR AGE TO COME.

CONTINUED.

4th. The Ruling Class....

Sufficient has already been offered to somewhat clearly show who will rule as the chief executive officer and supreme authority under God in his future age kingdom. It has been shown that the Christ was raised from the dead for that purpose, and that when all rule and all authority and power shall have been made subject to him, he, still retaining his position as head of the king-priestly power over the territory of the whole earth, over all the inhabitants of the earth, and they and it perfectly redeemed from the curse and its effects, surrenders the kingdom in its mountain form, complete in all its parts,—in its elemental formation, completeness of organization, perfect submission and infinity of duration,—to God, the universal Father, Creator, Savior, and Disposer, that God may be all in all, through the age of the ages.

In the judgment era preceding this age, it may be recalled that he was promoted from Prince of the kings of the earth, (his present title,) to King of kings and Lord of lords, which is the highest dignity known or recognized under God: for the purpose of bringing all the earthly powers under subjection to the will of Jehovah,—the supreme ruler of the universe. When all this shall have been accomplished the prophecy of David, the sweet singer of Israel will be fulfilled, so that "In his days the righteous shall flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth. They that dwell in the wilderness shall bow before him: and all his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him," etc.... "His name shall endure forever; his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory: Amen and Amen." Psa. lxxii. 7–19. Verily, "The Lord shall be king over the whole earth: in that day there shall be one Lord and his name one," Zech. xiv. 9, for "in his days Judah shall be saved and Israel shall dwell safely." Jer. xxiii. 6, and "all the ends of the earth shall remember and turn unto the Lord," Isa.

In his righteous rule all the nations of the earth will be blest,—blest with universal peace, blest with prosperity, blest with longevity, blest with human laws, blest with an absence of miracle, and crime, and sin, and death, blest with pure associations, blest with free access to the tree of life, noted for the rendering of its partakers God-like and immortal, blest with the union of church and state in purity and holiness, blest with the immediate presence of God, the angelic host, and the society of the redeemer,—in fact, all of them, of love, comfort, consolation, joy and good cheer to the co-workers with God's chosen ruler throughout the age. My theocratic saint will wear deformity in the raiment of pride, of triumph and adoration, but, instead, there will be one continuous, everlasting exhibition of glory, honor, power and dominion to God, The Father, and to his King, on Zion's hill, from the entirety of earth's inhabitants: north, south, east and west under the whole heaven, will unite in the universal song, for his glorious works of earth-perfection,—for his plan of redemption, and for his great love wherewith all has been wrought in one general plan for man's benefit, and for his own glory.

Subordinates, or assistant rulers are essential elements in the organization and harmonious workings of the governmental machinery of every nation, and it will be readily comprehended and appreciated, that they are no less essential in the kingdom of God, than in the human governments of the present time. No kingdom or nation has ever existed without them, and their existence as well as necessity is obvious in any government, as-pecially where its rule is extended over a number of subordinate sovereignties. Each state has its own governor under our own republican form of government, with the innumerable number of his staff and subordinate county, town and city officials, and these are all subordinate to the chief executive and his associated cabinet. So, also, the crowned heads of Europe and Asia have their counsellors, and advisers and under officers, through whom the affairs of the respective kingdoms are successfully carried on, aiding in the enforcement of just laws, in the suppression of vice, immorality and crime, and in the protection and encouragement of the law abiding ones. That such is the true history of all the past is readily confirmed by reference to the annals of those nations; and that such subordinates will enter quite largely into the composition of the kingdom of God in the Theocratic age is shown by the prophecies which pertain to it, thus, "The kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. vii. 27.

"To him that overcometh and keepeth my works unto the end will I give power over the nations: and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father," Rev. ii. 27, 28.

"As many as are led by the Spirit of God they are the sons of God,.... and if children then heirs; heirs of God, and joint heirs with Christ," Rom. viii. 16, 17.

Further, it will be remembered that John in his exile; in his wonderful vision of the things that were shortly to come to pass, heard "great voices of much people in heaven saying, Alleluia; Salvation and glory and honor and power unto the Lord our God: for true and righteous are his judgments," etc.; and again he heard a voice, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him," Rev. xix. 1–7. This praise song, however, was not that of the world-inheritors whose offered prayers and now song was sung by the four and twenty elders before the throne. No. Theirs was a still nobler, higher, holier, sweeter, loftier strain. Theirs not only recounted the great work of God culminating in their redemption, but it reaches to notes of greater sublimity, and closes by rehearsing the fact that they are made kings and priests unto God reigning on the earth, while the former, only afford praise and thanksgiving for God's kingdom established under the rulers of his own selection. While the subjects render their heartfelt adoration for the glory, power and honor of the kingdom of God under whose benign sway they live, and wherein they enjoy every blessing that makes perpetuated life endurable and pleasurable, to them, the rulers associated with the Lord in administering the governmental affairs of that kingdom, redeemed from sin, and reclaimed from death, fashioned like their Master, awake the echos of a glorified earth, singing, "Thou, O Lamb of God,—Lion of the tribe of Judah,—wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth," Rev. v. 9, 10, and "Unto him that loved us, and washed us from our sins in his own blood, and hast made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." Rev. i. 5, 6.

The associate rulers will be divided into two general orders corresponding with the division of the nations; i. e. Jew and Gentile. The Lord Jesus promised Peter and his brethren, (as has already been quoted under another head), as a reward for having left all and followed him, that, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall sit on twelve thrones judging the twelve tribes of Israel, See Matt. xix 28.

The same promise is repeated to his disciples at another time, thus "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," Luke xxii. 28. Matthew repeats similar language and the phraseology could not have been made more forcible or concise in relation to the exact relationship or standing of the disciples with the Jewish nation, or indicate more clearly and definitely the limits of their dominion. Wherever Israel may be, in the regenerating time, the disciples will be their assigned rulers. Whatever the national status of the Jewish people no others except the disciples will control their theocratic restoration, for, he who was born King of the Jews; who came to his own but his own received him not; who was slain as King of the Jews and raised from the dead with unlimited power, as prince of the kings of the earth,—has promised them this rulership when he shall sit in the throne of his glory, —King of kings, and Lord of lords.

Having been slain as King of the Jews the Christ no longer retains that title, or confines his benefits to the lost sheep of the house of Israel, but having been raised to the power of an endless life, and endowed with all power in heaven and on earth, he delegates that power and authority to whom he will, and he has seen fit to place the Jewish nation restored under the control of his patient immediate followers, selected from that people for that specific purpose, as a reward for their obedience and faithfulness

Over the Gentile nations, however, a different cabinet will be organized as associates in their governmental relations. It is to these that John referred when he recorded among the things that must shortly come to pass, that "To him that overcometh and keepeth my works unto the end, will I give power over the nations, and he shall rule them with a rod of iron," and, "Thou hast made us kings and priests; and we shall reign on the earth."

The present dispensation of time is for the "taking out" of the Gentile nations a people for the name of God,—a class of rulers for the express duty of administering the edicts of the Father —among the Gentiles, even as the disciples were especially taken out from among the Jews for a similar office toward Israel and Judah. Hence the present dispensation is appropriately styled "the times of the Gentiles" in contrast with the long period preceding it, when the oracles of God were safely kept by the fathers of Israel, and the Gentile world were strangers to the covenants of grace; aliens from the commonwealth of Israel; without Christ, having no hope, and without God in the world; and we may readily observe the peculiar aptness of the promise to the overcomers of the gospel dispensation, already quoted, as well as of the phrase "people of the saints of the Most High" in Daniel's prophecy relating to the same period and work. A majority of the epistles are addressed to the "saints," or those "called saints,"—a significant word applied only to the overcomers under the gospel.

The Lord Jesus informed the disciples that "This gospel of the kingdom shall be preached in all the world for a witness," (one who testifies), "unto all nations: then shall the end come," Matt. xxiv.: and again he tells them, "Go ye into all the world and preach the gospel to every creature. He that believeth" (the testimony of the witness,) "and is baptized shall be saved: but he that believeth not, "(the testimony of the witness,) shall be damned." (Mark.) Those in connection with John's promise to the overcomers,— "To him that overcometh and keepeth my works unto the end, to him will I give power over the nations," mark out the Gentile path to the regal power and unending life in the Theocratic age soon to be revealed.

The present dispensation of the "Post-tertiary age is not intended for the conversion of the world to the tenets of the gospel of Christ, nor is it for a consequent establishment of a present age Millennium. Such a doctrine is nowhere taught in the Scriptures. On the contrary, the present is the teaching time, preparatory to that era, and to its succeeding age of completed creation in its finished form. Man's passions, prejudices, animosities, stupidity and superstitions run riot with him in this age, in that, blest with immortal angel-equals for rulers under the Christ,—rulers whose individual reign will be unending, and without successor, there will be one continuous period of national and individual blessedness, joy and peace. Swords, spears and munitions of war are now in continual store and preparation for national offense and defense, then swords will have been turned into plowshares, and spears into pruning-hooks, neither shall they learn war any more. Now the gospel is preached in all the world for a witness to all nations, then, they shall not say "Know ye the Lord: for all shall know me, from the least to the greatest," and, "the earth shall be full of the knowledge of the Lord as the waters that cover the sea."

The living nations of the earth will then be blest with longevity, peace and plenty under righteous rulers, and of the increase of that government and peace there will be no end.

Now, the ruling class are removed, and their place is filled by other members of the human race;—through succession, or usurpation, or election, and not unfrequently the basest individuals in the government, arrange the laws, —those, whose only ambition is personal aggrandisement, and whose chief motives are the gratification of selfish popularity or pecuniary gain,—then, an unchanging, pure form of government with its affairs administered by undying, perfected sons of God, whose rule shall flourish, and be blest with "an abundance of peace as long as the moon endureth," will fulfil the prophetic covenant and promise made of God to Abraham in the Quarternary age, as well as the encouraging prophecies to the overcomers for their faith, reformation of character, obedience to the gospel, and holy living, preparatory to this great work, made by prophets and holy men of old from the beginning of the age.

Israel as a nation in her own land, ruled by the apostles chosen from their own people and educated under the personal tuition and daily supervision of Messiah himself,—the Gentile nations controlled by king-priests selected on account of their obedience to the gospel of the present dispensation, —all under the direct rule of a glorified King of kings and Lord of lords, who is himself subject to the Father, —the world in its entirety submissive to the laws and ordinances of God,—the earth purified and Eden-like, with the curse and its effects obliterated, with weeping, and mourning, and sorrow and death, forever abolished,—the kingdom of God endowed with all these, and other untold blessings, national and individual, will continue through the unending Theocratic age, a marvelous wonder of perfection and God-work, ever attesting his attributes of power, of love, of forbearance, of righteousness and true holiness, throughout the works of creation, redemption and perfect salvation.

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I shall be satisfied when I shall awake with thy likeness. Psa. xvii. 15.

There is in man a continual yearning for satisfaction, but David, notwithstanding his nearness to God, was not fully satisfied. He had enemies within as well as without, which marred his happiness. With prophetic eye he looked down the ages and longed for that time when he should awake with the likeness of Jesus. The apostle Peter says David is not ascended up into the heavens but his sepulchre is with us till this day, Acts ii. 29. As with David so with all true believers the awaking with the likeness of Jesus will be the consummation of all their desires. The resurrection morn when the dead in Christ shall awake and ascend to meet the Lord in the air, will be a time of unmarred pleasure. Are we looking and waiting and longing for the coming of our Lord? This same Jesus which was taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Acts i. 11. Dear reader search God's revealed word which testifies of Jesus as the way, the truth, and the life. Accept of Jesus now as your Redeemer and Savior and Life-Giver, and then you will rejoice at his coming. Come Lord Jesus; come quickly.

M. MONTGOMERY.

HASKINS, Ohio.

*Dear Restitution:*

Please find enclosed order for my subscription to the good paper. I am here in this section of the field striving as best I can to serve the Master. The struggle is great, being beset on all sides by those that are doing what they can to serve the doctrines of men. Most of them have learned that contraction to a more certain victory than true literal Bible discussion. So I am trying to hold the fort alone or nearly so; there is one brother and sister live a few miles distant. I hope the church will organize so we will have some help. Yours ever in the faith.

JOHN A. WILSON.

# Selections.

## ON A MISSION TO THE LAND OF MY FATHERS.

### AT SHECHEM, GERIZIM, SAMARIA.

The night at Shechem will ever be memorable. Evening was spent most profitably in rambling round the city. Passing the mosque, it was interesting to notice the Mohammedans flocking together for evening prayers. The people here seemed unkindly disposed. Now and then we were jeered at by the street prowlers, and one or two youths. "Nazarene!" We accordingly thought it better to leave the city, and return to our tent outside the gate, as we did not think it safe to ramble about in the dark in the town noted for the most fanatical of inhabitants. We were now weary, and yet, because the place of our encampment was so interesting, we read our Bibles as much as possible before giving ourselves over to the slumbers of the night. How realistic was Gen. xii., as we remembered that it was here that the father of the faithful received the wonderful promise. "And Abraham passed through the land unto the place of Sichem..... And the Lord appeared unto Abraham and said, Unto thy seed will I give this land." What an exercise of faith! The Canaanites then possessed the land, yet the father of the faithful recognized the promise and believed, knowing what is impossible with man is a blessed possibility with God. Here we also thought of Jacob returning from a long exile, many divine promises already fulfilled, and some yet to come to pass. Gen. xxxiii. 18–20. We here thought of the terrible tragedy of Simeon and Levi, and the fall of the city into their hands, and the awful slaughter of the male inhabitants. Gen. xxxiv. Here many refugees found shelter when this was the appointed city of refuge. Joshua xx. 7. Here also Joseph came by the request of his father to look after his brethren, when, to his disappointment, they had departed. Gen. xxxvii. Somewhere near here, too, they sold him to a company of Ishmaelites! The night was now advanced. Weary, and anxious to rest, we retired to our tent beds, but to our weary bodies there was no rest that night.

Like all Turkish towns, the streets are full of half-starved dogs, and those wretched animals in Shechem, like some of their masters, delight to bark at strangers. Their noise was so great that during the whole night we did not have any sleep. We then realized how comforting it was to know that our dwelling was a movable tent, and we determined next time to have it pitched where no dogs would destroy our rest. Hearing the constant howling of these dogs we were reminded of the description of the Psalmist concerning his enemies, "They return at evening, they make a noise like a dog, and go round about the city." Psa. lix. 6.

The night was spent in this manner, and we were thankful when morning came, and after partaking of some breakfast, we again visited the city, and all places of interest, although we were not, however, greatly struck with much therein.

The city of Shechem contains over 13,000 inhabitants. The want of cleanliness at once convinced us that the populace was composed mostly of degraded Greeks and Roman Catholics, and of Mohammedans! Strange that cleanliness and godliness are so conspicuous by their absence amongst them.

Having seen the mosque the previous evening, we thought it worth while to have another view by daylight. The architecture looked somewhat ancient. Its history is not a little interesting. In the time of the Crusaders it was a church belonging to the Knights of St. John, that sanctuary having been dedicated to the apostle of that name. It is strange that the church, once hallowed as the place where the Cross was erected, should now be the sanctuary over which the crescent waves! Near to this mosque stands another small one of reverence and importance to the inhabitants. This small mosque is said to stand on the site where the almost broken-hearted Jacob sat when his cruel sons discovered him, and spread before him the bloody coat of his darling Joseph. Here I was delighted to meet with a Jew with whom I had a profitable conversation about the expectation of Israel. With a sigh this poor Israelite said, "I am now too weary to walk. Our learned men have declared over and over again that the Messiah would come at certain periods, and we have earnestly and most prayerfully waited, yet Israel's hope is not realized." Seeing the earnestness of the man my heart was touched, and I felt deeply moved, and said: "I am also an Israelite, who have, like yourself, waited and longed, hoped, yearned, and sighed after the promised Messiah, but, blessed be the Holy One of Israel, I have found the Messiah, the son of David, even according to the divine predictions of the Scriptures." The conversation became so warm, friendly, and truly touching, that I gave up my going sight-seeing any more, and returned with him to my tent, where we spent a good time in reading several portions of Scripture, and endeavored to show him from Moses and the prophets that Jesus is the Christ. I presented him with a Hebrew copy of the New Testament which he gratefully accepted, and on leaving me he thanked me for my friendliness, and promised to read carefully the presented book.

The Jew having left me, I again took a good walk through the city and round it.

How delightful it was to read the Scriptural accounts of events so thrilling which took place in this city. Nothing could be more charming than to walk about with an open Bible in hand and read 1 Kings xii. Here the Samaritans, after their return from captivity, made their centre of worship. But, above all interesting events, it was delightful to remember that here the Redeemer of the world paid a most blessed and memorable visit. Here into this city came the woman of Samaria, and testified of Christ, who told her all things that ever she did, and through her instrumentality many believed on him. John iv. 39–42. We also met and conversed with some of the Samaritans, who took pleasure in telling us of their condition and history. With no little interest they showed us the Pentateuch, supposed to have been written in the time of Moses, but afterwards we were informed that the copy shown us was one of a later date, as the genuine one is rarely shown. Having seen almost everything of interest in Shechem, we returned to our tent and prepared for our onward journey. Having taken once more to our saddles, our tent was soon taken up and our caravan moved onwards. We made a little ascent of Mount Gerizim. As it was now becoming very hot, we retraced our steps, and the journey before us being of some distance we at once took the direct route towards Samaria.

The country round here was charming; lovely fields decked with verdure. The songs of the reapers, men, women and children, on every hand greeted our ears. The best view which presented itself to us was that as we descended Mount Gerizim. Majestic hills, delightful valleys full of fruitfulness, babbling brooks, splendid fruit gardens, reminded us of what Eden must have been like. The vision before us was truly poetic, and we were almost sorry as we realized that all these lovely scenes would vanish from our eyes as our Arab steeds carried us onwards. Passing through a stretch of country so full of loveliness, here and there quaint and yet somewhat pleasant villages, we beheld the city of Samaria, standing conspicuously on a hill. We ascended and found the ancient city was now nothing more than a filthy small village. Here, as elsewhere, some of the inhabitants came out with outstretched hands asking for bachshish. Their appearance did not inspire us with confidence in their honesty. We therefore gave them bachshish and with all speed left them. Passing through the village, once so full of grandeur and power, we remembered the words of the prophet, which have been so truly fulfilled, Hosea xiii. 15, 16. "Though he be fruitful among his brethren, an east wind shall come, the wind shall come up from the wilderness, and his spring shall become dry and his fountain shall be dried up. He shall spoil the treasure of all pleasant vessels. Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword."

How truly also have the words of Micah been fulfilled: "I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley: and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with fire." Micah i. 6, 7.

The city was once in a flourishing condition, and was the capital of the ten tribes before the Captivity. Here Ahab distinguished himself in his defence of Jehovah, and built the Temple of Baal, which was afterwards justly destroyed by the indignant Jehu. 1 Kings xvi. 32, 33.

With no little interest we read the tragic story of the siege of Samaria and all the events that took place. 1 Kings v.

And as we turned over the pages of our sacred book, how interesting it was to read the story: "Then Philip went down to the city of Samaria and preached Christ unto them, and the people with one accord gave heed unto the things which Philip spoke, hearing and seeing the miracles which he did. For the unclean spirits, crying with loud voice, came out of many that were possessed with them. And many taken with palsies and that were lame were healed. And there was great joy in that city." Acts viii. 5–7.

Passing through the miserable village, some ancient and historical sites were pointed out to us such as Herod's Temple and Ahab's Palace. The Mosque, once a church of the Order of the Knights of St. John, contains the supposed tomb of St. John. In consequence of the great heat oppressing us, and the undesired company of followers—some of the inhabitants—we earnestly pressed onwards until weary, and then we dismounted and spread our rugs under a grove of olives, where bread and wine refreshed us. Then we slept, and the sleep, like the repast, was most refreshing and enjoyable.—*Isaac Levitsohn, in Jewish Herald.*

BURCH.—At the home of his son, near Tyner City, Marshall Co., Indiana, Brother Warren H. Burch, aged 76 years, 3 months and 27 days.

Brother Burch was born in Chatauqua Co., N. Y., June 20, 1812, and died Oct. 17, 1888. He was a firm believer in the glorious gospel of the kingdom of God, and was one who adorned his profession with a consistent Christian life. His funeral was largely attended, and a discourse was delivered by the writer in the chapel of the United Brethren from a text chosen by our deceased brother himself—Acts xxvi. 6–8. Our brother came to LaPorte County in 1833, and from thence to Marshall County in 1842, where he continued to reside till his death. S. A. CHAPLIN.

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The Rev. John B. Cook died at his residence, 469 Franklin Avenue, at 11:20 a. m., Sunday, Oct. 14, 1888, after a protracted illness. The cause of his death was heart failure. His health had been poor for a number of years. He was born near Hanover, N. J., in 1803 and came to Brooklyn in 1869. After his ordination he accepted a call in the City of Rochester, this State, and afterward filled the pulpit in several cities in the west. He was a free and generous hearted man, and, although far from wealthy, he devoted a very large proportion of his income to charity. During his residence in this city he was not connected with any church as pastor, but for many years was a member of the Church of the Blessed Hope, of which the Rev. George R. Kramer is the pastor. The deceased was an excellent Greek and Hebrew scholar and for the past twenty years lived almost solely among his books. The funeral, which was private, was held at his late residence this afternoon. The interment will be at Hartford, Conn.—*Brooklyn Eagle.*

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## "THE DANGER AHEAD."

Such is the title of a book a copy of which we have just received from the author, Mr. A. J. Grover, of Muscotah, Kansas. It sets forth in vivid light a long array of facts showing the evil intentions of the Catholic hierarchy in this country, and the inevitable results of their plottings for the subversion of liberty and religion in this, so far, favored land, unless the people shall awake to the danger, and by some means arrest the progress of the insidious foe. We are glad to see such works as we have before us, appearing from time to time; and we bespeak for them an extensive circulation. This work is not a mere blind tirade against Romanism, but backs up its statements by reference to author, volume, and page of Romanist writers themselves. There is no gainsaying its testimony.

Mr. Grover is now a candidate for Congress, from the first district of Kansas, embracing Doniphan, Brown, Nemaha, Jackson, Pottawatamie, Jefferson, Atchison, and Leavenworth counties. We hope he will secure a sufficient number of the suffrages of his constituents to place him in Congress. His influence is needed there. The papacy seeks to further its ends in this nation at the ballot box. It is an augury of evil when it succeeds in controlling any election; for if it should ever succeed in controlling them all, the death knell of the best hopes of humanity would be sounded in our land. Every lover of civil liberty, of religious freedom, of enlightenment and progress, should rally to the right side, in such an issue.—*Advent Review.*

[This work is for sale at this office. Price 75cts. See advertisement.]

# Poetry.

## CHRIST'S LOVE.

There is a song of praise in my heart today,
And a gladness no words can tell,
As I think of the love that is holding me,
That never can change or fail.
Other love may grow cold as the years
roll by,
Other friends may forget me,
But Jesus never forgets his own
Through the years of eternity.

This love everlasting what tongue can express?
What heart can its strength understand?
A love that can reach to the depths of sin,
And seat us at his right hand.
He hath borne our sorrows, he hath known
our griefs,
He hath suffered with us below;
And now from his throne he in pity looks
down
To comfort all human woe.

Sorrows may gather about my path,
Kind friends may be borne from my side,
But the arms everlasting around me fold,
And still I in peace abide.
He hath promised me strength for the
stormy days,
As well as for those that are bright—
He hath bidden me rest in his loving care
In the darkness as well as the light.

My footsteps may falter along the path,
And I may lie down to rest;
But nothing can sever me from his love—
In life or in death I am blest—
For he knoweth each grave where his loved
ones sleep,
They are safe in his tender care;
And though I may pass through death's
gloomy vale,
His love will surround me there,

As the living plant to the sunlight turns,
Unconscious of all beside,
So my heart would forget all its earth-born
joys
In the love of the Crucified.
Oh, I cannot be satisfied until I shall see
The light of his beautiful face,
And hear the sweet welcome he hath for
me—
Forgiven and saved by grace!

# Communications.

## REMINISCENCES.

HANKOW, China, Aug. 22, 1888.

There are a great many queries to answer on the part of one who has come to believe what he was taught from childhood not to believe. The question comes do you think yourself right and all your brethren wrong? By no means. As one has well put it "we are only wise in spots." The theoretical and practical truth to secure as ours possession is boundless. My brethren are informed on thousands of points where I am ignorant, and so in the virtues of life this one has few and that one a few, and in one these predominate and in another those. It were preposterous for one to call his brethren heretics in the wholesale and not style himself in the same manner.

It has been very, very hard all my life not to pray to be seen of men. I remember once hearing Henry Ward Beecher say that he thought it late in the day and out of place for a minister of religion to kneel and pray in the presence of a waiting congregation.

The criticism seemed good in certain respects, still I felt that if the clergyman sincerely prayed in his study; and, instead of listlessly waiting for the moment of service to begin, staring at the people, he improved the time to pray, there was no harm in it.

On another occasion, however, after hearing a clergyman put it to me very strongly in private, that our Lord when about to express the words known as the Lord's Prayer, most solemnly warned us against using it as an "Om'ton Feh," I was shocked to see him a little while after, kneel for some time before a large audience who seemed to have nothing to do like myself, but to stare at him. The rapid recital of the Lord's Prayer made me under the state of mind in which I then was feel like almost sinking to the floor in poignant grief and shame at the hypocrisy of my life-long habit which I saw in my missionary brother's looking glass as it reflected myself.

Of course, I could not then nor shall I now charge hypocrisy on another whose heart I cannot see but I am sure of the effect which the unusual scene at that period of my life had on me.

It was not long after when breakfasting on a steamer as it sailed out of Tientsin, I bowed my head to say "grace" before beginning the meal. Opposite me, a brother missionary made no motions that I noticed of bowing his head and shutting his eyes as if asking a blessing, so I judged him as not having done so—a heinous offense it seemed to me at first.

After a little, however, I began to ask myself if the Lord did not tell us to go into our secret retirement to pray and not be seen of men. I saw then that I had judged the fellow Christian falsely and had better turn the shafts of criticism upon self.

J. CAMPBELL.

## WATCH.

Yes brethren and sisters, let us watch not only for the coming of the Lord; but let us watch ourselves, lest we get out of the straight and narrow way that leads to life.

Since the death of my dear husband "a noble and careful expounder of God's everlasting truth" I see more than ever the necessity of myself making greater effort to watchfulness. In my sad bereavement I have many kind and sympathising friends. But alas! they are powerless to restore my irreplevisable loss. While these attentions may alleviate they cannot heal. Our hearts burn in anguish when we see our loved ones torn from our embraces and laid away in the cold and silent tomb no more forever to hear their loved voice proclaim the glad tidings of the coming King. Fond memory on the speedy wings of thought will fly back to scenes of other days when we have heard him speak the word so faithfully and always uncomplainingly. And it nearly takes the breath away to think that cruel death should rob us of one so much needed. But is there no balm in Gilead? Is there no physician? O yes, if we can only wait there is. Behold the Lamb of God that taketh away the sin of the world. He is the great physician that can heal all of our wounds, if we only trust in him. He knows how to feel for us; himself having suffered in the flesh is able to succor all that suffer in him. He is the great restorer. He has been in the grave under the dominion of death. But arose triumphant over death and today he bears the keys of death and the grave, and ere long his voice will pierce the tomb and all that sleep in Jesus will hear his voice and come forth clad in the habiliments of glory, honor and immortality, and with the living saints who will be changed in a moment in the twinkling of an eye and be caught up together to meet the Lord in the air, and so shall we ever be with the Lord. O glorious thought of soon seeing that blessed Jesus and the dear ones that have been so rudely snatched from among us. Let us strive to meet beyond this age of toil and care; beyond the ever varying perils of mortal life where there will be no more parting, no more death. Christ died that we might live. Unless we forsake all and follow him we can not be his disciples. Oh! let us keep our lights burning and our garments pure. Be waiting, and, waiting, for the Bridegroom draweth near.

MRS. T. FINN.

## Notice of the General Conference.

Philadelphia having been chosen by the voice of the Church as the place, and November 16th named as the time for the holding of the General Conference of the Church of God, and of other churches in sympathy with the general doctrines taught in that Church, notice is now given that the General Conference will convene on the afternoon of November 16th at the Blessed Hope Mission, corner of 12th and Dickinson streets, Philadelphia, and continue in session, if found necessary for a period of ten days from that date. The business questions embraced in the call made for this Conference and such other questions as the delegates may themselves decide to consider, will be brought up and decided upon by the regularly appointed delegates from the several churches, who shall cast the votes of the churches they represent in deciding these questions. It is proposed to have devotional and religious meetings carried on simultaneously with the business meetings, and to these, all preaching brethren and all brethren and sisters who can come are cordially invited to be present, and all who come will be provided and cared for during the sessions of the conference. It is hoped that all who can come will do so. Each delegate and each preacher or evangelist regularly appointed, and serving one or more churches, who may attend, will receive from the Phila. Church a contribution to make up any deficiency up to, but not exceeding, $20.00 in the amount supplied him from other sources toward his traveling expenses. Any regularly organized church may send one delegate and any group of churches may unite and send one delegate. Any State or local conference of churches may also be represented by a delegate. The following are offered as suggestions to delegates:

1st. A delegate may be appointed at any time before conference meets.

2nd. Let each delegate bring with him official notice of his having been appointed by the church he represents; such notice to be signed by some officer other than himself.

3rd. Let each delegate get together statistics as to membership and officers of the church he represents and of any neighboring church not represented, giving names, etc., of each, for purpose of record.

4th. Let each intending visitor, whether a delegate or not, send his name and address to Elder C. C. Ramsay, 1002 Mount Vernon Street, Phila. who will thus be able to provide accommodations for him.

5th. If any delegate or visitor cannot come for the entire time, he will probably accomplish the most by coming at the latter end of the conference.

For the Churches at Phila.

C. C. RAMSAY.
GEO. F. WORK.

## To the Church in Iowa.

The Conference at Marathon, Ia. Sep. 13-16, appointed me to represent Iowa in the General Conference, and that an appeal be made for donations to defray my expenses.

Let contributions be made at once for this object and sent direct to me. Our state ought to be represented and the money shall not be taken from the evangelist fund. If more is contributed than is needed to send your delegate, the amount will be turned over to the evangelist fund.

A. J. EYCHANER, Marshalltown, Ia.

## Announcements.

The First Quarterly Conference of the Church of God in Indiana will be held at Plymouth, Ind., commencing on Thursday, Nov. 8, 1888, at 7:30 p. m. and continue over Sunday following. We trust our brethren and sisters realize the importance of this meeting, and that no urging will be needed to induce you to attend, but that each will make special preparation to come and enjoy another good meeting of the Children of God. By order of Conference.

A. R. UNDERWOOD, Sec

M. Joblin has changed his address from Murfreesboro, Tenn., to 624 Woodland Ave., Cleveland, O

We have made arrangements with the importers, by which we can supply our patrons with the following works, at the prices named:

"Light for the Last Days," by H. Grattan Guinness, price $3.50.

"The Last Prophecy" by Elliott, price $2.00.

"Closing Days of Christendom" by Burlington B. Wale, price $2.00.

"The Satan of Scripture" by Jas. Ormiston, price $1.50.

"The Two-fold Life" by A. J. Gordon, D. D., price $1.25.

"Ministry of Healing" by A. J. Gordon, price $1.25.

"Grace and Glory" by A. J. Gordon, price $1.50.

"In Christ," by A. J. Gordon, price $1.00.

"Steps and Studies" by Geo. B. Peck, price 75 cts.

"Prophetic Studies," the report of the Conference held in Chicago, Nov. 1886, price 50 cts.

We do not keep these books in stock, but will guarantee all orders will be filled promptly.

The services of the "Church of the Second Advent," Montgomery Ave., west of Tenth Street, Philadelphia, Pa., are led each Sunday morning by the Pastor, Elder G. C. Ramsay, who also leads the services at the "Blessed Hope Mission," at Twelfth and Dickinson Streets, each Sunday evening, the morning service being led by Elder Wm. H. Rivel.

The church of God at Cleveland, O., will hold meetings at 10:30 a. m. every Sunday (D. V. in Bland and Heller's Block, Room 28, 374½ Ontario Street, Corner of Bolivar, north of Central Market. Seats free. Brethren from abroad of like faith and all searchers after truth are welcome.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 445 Olive Avenue, San Diego, California.

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For the Use of Our Children at Home and in the

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This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 6 for 40 cents; 12 for $1.00; 50 for $3.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

# BOOKS.

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**The Coming Age—Its Nature and Proximity.** By J. F. Weethee.

This is a religious book of surpassing excellence. It treats with consummate ability, a topic which of late years has commanded the most profound thought of Christian thinkers, and which is exciting to the popular mind, among religious people, a strong and constantly growing interest. Among the matters treated under "What are the signs of his coming?" The great upheavals in the political world, the rapid increase of knowledge, the profound wisdom and immense wealth employed in commercial enterprises, the miracles of modern inventions, railways, telegraphs and the telephone, to which new discoveries are constantly being added—these and many similar items, point unmistakably to the fact that we now live in the near approach to a culminating period of the world's history.

THE CHRIST: Is it the product of laborious research covering a period of more than forty years, involving careful study and profound thought. It is ably written, and contains many passages of thrilling and absorbing interest. It deals largely in political history, showing in a clear and vigorous style the remarkable manner in which God has fulfilled the predictions of prophecy.

It points out the fallacies of commercial interpretations, and presents instead views consistent alike with Scripture and with reason. It outlines the events of unfulfilled prophecy, and shows that they are near at hand.

In brief it tells us concerning the Christian Age, whatever can be gleaned from the Inspired Word, supported by the facts of current events. It discloses the wonder-working hand of God in the history of by-gone ages and shows that the same hand is in the present age, is shaping the course of events and forming its history. It also shows that the supreme hand is moulding and fashioning the events of the Age to cause preparatory to the dispensation yet to be. Literature and learning, science and philosophy, art, statesmanship, genius, piety, all are shown to be used by the great Guiding Hand in working out the purposes of divine wisdom and the fiat of the Unconquerable Will. Whoever reads this book will lay it aside with enlarged views of the greatness of the Supreme Majesty and the irresistible power of the Divine Sovereign who guides and governs all.

It contains over 300 large pages, bound in cloth. Price $1.00. Send to this office for this work.

**The Eastern Question**

As to various phases,—Egyptian, British, Russian, Ottoman, Hebrew, American and Messianic, by J. F. Weethee. The title of this book gives a good idea of its contents, and the reputation of the author is a guarantee of its worth. The subject as a whole, and in its different divisions is handled in a masterly manner, and the reader is convinced at once that the author has spared no labor in the study of his topics. The work is thoroughly done and any one who carefully reads the 640 pages of this book will be well repaid. It is just the book for the time in which we live. Cloth binding, clear, pleasant type to read, and good paper. Price $3.50. Send to this office; orders will now be promptly filled, as we have received an invoice of the book, and will send direct from here. The two books, "Coming Age" and "Eastern Question" if ordered together, $4.00.

**Dr. Smith's Bible Dictionary.**

A Dictionary of the Bible comprising its Antiquities, Biography, Geography and Natural History, with Sixteen full-page Engravings, numerous smaller Illustrations, Sea ces Maps of the Holy Land in the time of David, the time of Christ, and General Map of the Countries mentioned in the Bible. It contains every name in the Bible concerning which anything can be said. It gives an account of each of the books of the Bible; explains Jewish and religious institutions, the manners and customs of the Jews, as well as other nations alluded to in the Scriptures. This work by Dr. Wm. Smith, is just the "aid" to Bible study that you need, and every thorough student should place a copy on his table—you cannot read a chapter in your Bible without coming to some question on which you wish more information, and the best help you can get is Smith's Standard Bible Dictionary. Bound in cloth, 770 pages, price $1.50.

"The Gospel of Our Salvation and kindred doctrines—as Life only through Christ—Resurrection of the dead—Second coming of Christ—The Kingdom of God, etc., will be faithfully preached every Sunday morning at 10:30 a. m., to which services we heartily invite the seeker after divine truth! This service will close at 11:30, after which the church will meet for conference, "breaking of bread and prayers." 116 Grand st., second floor, Brooklyn, N. Y.

# PHOTOGRAPHS.

A Cabinet size Photograph of Elder S. A. Chaplin, Editor of THE RESTITUTION, will be sent to any address on receipt of 25 cents at this office.

# ROMANISM:

## THE DANGER AHEAD. THE REASON WHY A GOOD ROMAN CATHOLIC CANNOT BE A GOOD CITIZEN OF THIS REPUBLIC.

—BY—

A. J. GROVER.

The writer has given to the people of America statements of facts and figures which they will do well to reflect upon. The prospect for the future of the United States is not encouraging. "Romanism has votes to be cast as a unit. These votes are necessary in national elections, and in most local elections, to party success; whichever party will promise to do most for Romanism, will get them. Here lies the danger. Politicians have already silenced or subsidized the Protestant pulpit and the partisan press. As in the days when slavery ruled, everybody interested in the success of a party caters to Romanism. The national policy as to slavery almost cost the life of the republic. There is ten times as much danger to our free institutions from Romanism now, that there was from slavery in 1861."

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The above is the title of a book of over 350 pages, made up of short stories and other instructive reading, both poetry and prose, for the young. It is illustrated with many fine engravings, is handsomely bound in cloth, and makes one of the most useful as well as pretty gifts for a young person that can be selected. Price $1.00

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|---|---|---|---|---|
| South Bend | 5 05am | 12 45pm | 10 45am | 2 35pm |
| LaPaz Junc | 5 31am | 1 10pm | 11 15am | 3 05pm |
| Plymouth | 6 05am | 12 20pm | 12 20pm | 4 20pm |
| Hibbard | 6 15am | 1 15pm | 1 30pm | 5 30pm |
| Marmont | 6 24am | 1 24pm | 2 05pm | 5 39pm |
| Mansfield | 6 32am | 1 34pm | 2 40pm | 5 50pm |
| Newmans | 6 41am | 1 43pm | 3 40pm | 6 30pm |
| Logansport | 7 24am | 2 35pm | 5 05pm | 7 40pm |
| Clymers | 7 50pm | 3 25pm | | |
| Colfax | 8 10am | 4 05pm | | |
| Indianapolis | 11 00am | 6 15pm | | |
| Crawfordsv'l | 8 12am | 4 35pm | | |
| Terre Haute | 10 01 m | 7 20pm | | |
| St. Louis | 7 30pm | 7 00am | | |

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| STATIONS | Mail 56 | Express 54 | Local 60 | Thro' Freight 62 |
|---|---|---|---|---|
| St. Louis | 9 30pm | 9 00am | | |
| Terre Haute | 6 00am | 1 00pm | | |
| Crawfordsv'l | 8 16am | 4 15pm | | |
| Indianapolis | 7 10am | 3 10pm | | |
| Colfax | 9 50am | 4 35pm | | |
| Clymers | 10 23am | 5 09pm | | |
| Logansport | 10 45am | 5 45pm | 5 15pm | 3 35pm |
| Newmans | 11 26am | 6 21pm | 6 45pm | 10 05pm |
| Mansfield | 11 45am | 6 40pm | 7 25pm | 10 40pm |
| Marmont | 11 58am | 6 57pm | 8 00pm | 11 04pm |
| Hibbard | 12 06pm | 7 05pm | 8 15pm | 11 30pm |
| Plymouth | 12 30pm | 7 35pm | 9 15pm | 11 59pm |
| LaPaz Junc | 12 55pm | 10 40pm | 9 40pm | 12 25am |
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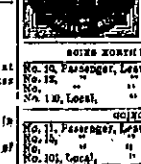

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| No. 110, Local, " | 11 40a'm | 6 00p'm |

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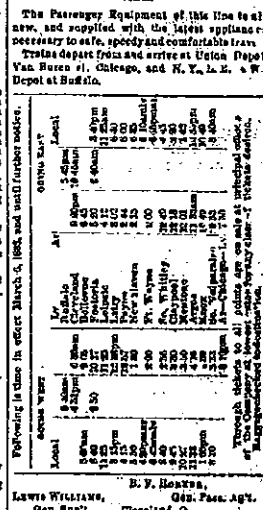

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| Chicago Express | 7 20p m | 4 10a m |
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| | Depart | Arrive |
|---|---|---|
| Fast Express | 7 00a m | 11 30p m |
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| Day Express | 7 20p m | 4 10a m |
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3d. LAW.... Equitable laws enacted for the mutual benefit of every person under their influence, are necessary for the existence of any nation or kingdom, and the successful working of its governmental affairs. Without law anarchy and confusion will prevail. Murder, arson, and extreme lawlessness are the usual accompaniments of mob rule, which is dreaded and avoided by every lover of order. Under just laws enacted and enforced for the well-being of all, peace, harmony and national prosperity are uniformly, necessary results, and it is a maxim that in proportion as the laws of the land are just and equitable will its institutions, and its subjects be prosperous, and in the same proportion will its permanence be assured.

National history is one protracted record of efforts to procure the best of human enactments for the control of the nations, but with all the experiences of the past and with the expenditures of the best talents of the world, purely human laws utterly fail to promote public security and suppress crime. The laws continually change; and re-enactments, because of the insufficiency of the present to accomplish the desired results, are a yearly necessity. Session after session of our state legislatures are devoted so completely to this work of remodelling existing statutory provisions, as to almost exclude that which is requisite to insure needed appropriations for the current expenses of the government.

Under the absolute monarchies of the past and present the will of the reigning sovereign has ever been the supreme law of that land, while under the more liberal forms of government, not infrequently, the consent of the governed, controls the character of the laws, and of their enforcement. Eminent lawmakers,—such as Lycurgus of Sparta, and Augustus Cesar of the *Roman Empire, and very many others*, of less note,—have devoted their best talents to the production of laws, which should be models of perfection. Although they failed to attain to perfect success, their laws are referred to as models for the guidance of legislators, even at the present day.

After many centuries of trial and failure the world today fails by all its combined efforts at law-making, to furnish any extensive country, in which the law fully protects the interest of the governed. And it is a notorious fact that with all the laws that have been framed, "evil men and seducers wax worse and worse, deceiving and being deceived." While the repeated efforts to increase a legislation that shall eradicate evil, or even restrain it, have been unsuccessful. It is therefore, safe to conclude that purely human laws can never be enacted to effectually extirpate evil, or remedy the evil passions and practices of mankind.

That the kingdom of God in the Theocratic age will be under the control of law, is only to give it a position equal to every one of its predecessors in this particular line. Hence it is written, "It shall come to pass, in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many peoples: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Isa. ii. 2–4. Such is the positive prophecy of God's prophet and is confirmed by almost the exact language of another, thus:—"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it. And many nations (people) shall say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion and the Word of the Lord from Jerusalem," Micah iv. 1–2. Another bears record that "this is the covenant I will make with them after those days, saith the Lord, I will put my laws into their mind," (Israel and Judah), "and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest," Heb. viii. 10, 11.

Since "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart, and the commandment of the Lord is pure, enlightening the eyes," Psa. xix. 7, 8, we can easily conceive how, in an age when even "the bells of the horses are inscribed with holiness unto the Lord: and the pots in the Lord's house are like the bowls before the altar." Yes, when "every pot in Jerusalem and in Judah shall be holiness unto the Lord:" and when "all they that sacrifice shall come and take of them and seethe therein."—I say, we can readily conceive how, then, the enforcement of pure law justly administered will conduce to righteousness, and purity, and true holiness, and how all the ends of the earth shall be subjected to the control of the Lord's Anointed.

What other result could be expected under the influence of well-obeyed physical, moral and social laws, than that spoken by Isaiah the prophet? Is it a matter of wonder that under such laws "there shall be no more thence an infant of days, nor an old man that hath not filled his days?" or that, as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands?" "They shall not labor in vain," says he, "nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them," (65)

Thus we observe that the prophecies concerning the kingdom of God in its future age, perfected form make it correspond with the structural composition of those that have preceded it during the historic age. We are therefore led to conclude that the various teachings extant in the world today, are mythical, false and unworthy of our confidence. How very common it is for us to hear of "the kingdom of God in the heart," and of "the kingdom of God beyond the skies," or, of "the one" in the kingdom, or, of "the upper and the better kingdoms!" etc. Christ Jesus told the Scribes and Pharisees "in vain they do worship me, teaching for doctrines the commandments of men," Matt. xv, 9. Are the teachings and expositions of men less pernicious now than they were then? Has our God changed the plan of the ages, and especially of the "age to come," to conform it to the popular doctrines of the present day?

The structural difference between the Kingdom of God as revealed in the Bible and of those that have existed previously, is in quality rather than in elemental formation. The kingdoms of the past and present have been only partial in their actual extent of territory, the kingdom of God in its perfection will comprise the whole earth. They endured for a season, and were subverted to give place to others, this will endure forever and ever. The subjects of the former have been constantly liable to sickness, sorrow, disappointment, pain and death; to the subjects of the latter the tree of life will yield its fruit every month, to perpetuate the lives of those who are obedient to the laws of the age, while the leaves thereof are a specific for all individual ailments. Under the imperfect elements of human rulers and legislators, and the lack of power to enforce the laws of the present age lawlessness, vice and crime abound; in the "age to come," the enforcement and observance of law will make the people all righteous. Crime and its punishment will be unknown. God's law embedded in the minds and hearts of all the people, will be obeyed, and that obedience will insure the perfection of each individual subject. Public executions will be dispensed with, Penitentiaries and houses of correction unneeded, criminal courts abolished, officers of justice and lawyers discarded, fetters, and chains, and dungeons laid aside as useless, and all traces of strife and discord overcome.

The rulers of the nations in this age are changing in consequence of their death, or incapacity; in that there will be an undying, unchanging and unchangeable royalty, joint heirs with the Christ,—just, pure, holy,—to teach and enforce the law of the Lord God for national and individual well-being.

Those conditions will be perpetual,—enduring while eternity lasts,—an entity commensurate in extensiveness of duration with all that is, or can be comprehended in that word.

Of the full extent and completeness of the glories of that age it is impossible for us to conceive, for "eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him," 1 Cor. ii. 9. Yet he has unfolded sufficient of his will, purpose and work in the inspired word, to not only acquaint any earnest student of the word, and of his great work in the past, with his labors, and their results for the perfection of the earth, and of its fauna and flora, but, especially, with all that is requisite to develop such an one, from his present immaturity and imperfection, into that perfect type of life which is necessary to make him a participant of all that pertains to the blessedness of the age to come.

To labor successfully with, and under a master mechanic, his plan of the work to be performed should be more or less definitely comprehended; and it will readily be conceded, that the more thoroughly his plan is understood the better are the laborers; or skilled workmen prepared to perform their respective duties acceptably. Is it not imperative then, that those who desire to labor for, and with the Supreme Artisan of the ages in order to their perfection, that they should know his design, so that they work intelligently in accomplishing the ends sought?

Surely, anything done which is not in accord with his will and his methods, will neither benefit the worker, nor fail to receive the disapprobation of the Father which is in heaven.

To his children alone he vouchsafes the promise of rulership in the age to come, as kings and priests over the nations of the earth. (These, both Jew and Gentile, will, as has been shown, be subjects in the kingdom of God, while to the children of God,—the saints,—the overcomers, is promised the rulership over them. During the present dispensation, the middle wall of partition between the two classes is broken down; the rent vail of the temple leaving the holy of holies exposed to the gaze of the Jew and Gentile alike, until "the times of the Gentiles" are accomplished, and mankind is everywhere urged to obey the gospel of the kingdom;—there, as is depicted in type by the tabernacle, and in the language of prophesy, there will be, in the restitution, an outer and an inner compartment, and each of these divisions,—the Jew and the Gentile, will occupy its assigned position, under the rulers respectfully assigned to each nationality.)

How to become children of God,—sons of God, then, is an important subject to every person in this dispensation.

Paul informs the enquirer that "without faith it is impossible to please him;" (God) "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. xi. 6. Faith then, is an important factor, and indeed is the basis of obedient God-service, yet it is not a God-given attribute but an elective act of the individual, induced by testimony. "Faith," says Paul, "cometh by hearing, and hearing by the Word of God," and again he writes to the Thessalonian brethren, "if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him," etc. 1 Thess. iv.

Among the very many proof-texts teaching the importance of faith the following will be readily received as evidence of its necessity as fundamental to sonship, towit: "Go ye into all the world," said Christ to the disciples," and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned," Mark. xvi. 15, 16.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew or Greek, there is neither bond nor free, there is neither male or female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 26–29.

"That no man is justified by the law in the sight of God, is evident. The just shall live by faith," Gal. iii. 4.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. v. 1.

See also, 2 Cor. xiii 6; Eph. ii. 8; 2 Pet. i. 1–11; 1 Pet. i. 18–23; Eph. iv. 4, 5. But James writes to the twelve tribes which are scattered abroad, that "faith if it have not works, is dead, being alone." Chap. ii. 17 and 20. The legitimate result of faith is repentance, and repentance is the stepping-stone to a reformation of Character. Hence when the multitude were pricked in their heart by the words of Peter on the day of Pentecost, and cried out saying, "Men and brethren, what shall we do?" Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For "the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," Acts ii. 37–39. This reply was made to their question because Christ had forewarned the disciples only a few days before, "that repentance and remission of sins should be preached among all nations, beginning at Jerusalem," Luke xxiv. 47.

As has been remarked faith begets repentance and these work an urgent desire for a reformation of character, before God and man. Whereas carnality of mind had been a principal trait of his former character, the reformed, now becomes spiritually minded, desiring to learn of God, and of the Son of his love. He becomes actuated by a strong desire to obey in all things that God requires of those who diligently seek him. He investigates for a line of duty and finds that every thing is predicated on baptism for the remission of sins, and he performs the first act of obedience as God demands by being immersed in the name of the Lord Jesus; into his death, that as Christ was raised from the dead by the Holy Spirit, he, too, may arise from his watery tomb, to walk in newness of life, under the guidance of the Spirit that raised the Lord Jesus from his tomb.

This is the adoption by which persons become the sons God, and are better prepared to labor with him in the God-work of the ages. Paul witnesses this. "For as many," says he to the Roman church, "as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit itself bearing witness with our spirit, that we are the children of God: And if children, then heirs: heirs of God, and joint heirs with Christ," Rom. viii. 14, 17. Peter says, speaking of the subsequent career of one who has thus been adopted into the household of God, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according to his divine power hath he given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," 2 Pet. i. 2–11.

But it is asked, Why is all this routine required? Because it is the only method of adoption, and development, by which God, the Father'—Creator of the heavens and the earth, has revealed himself as a sin-pardoning, life-giving, man-perfecting, Omnipotence, to the human family. God has proposed this means of salvation and asks mankind to accept, instead of amending it. His method of preparation for life in an age to come, is as important to us and as imperative, as was his plain, easily-obeyed law which Adam and Eve transgressed in the garden of Eden, to them; and a failure to yield strict obedience in God's own way will certainly work out as disastrous results for the transgressor now, as it did for them then; for "the wages of sin is death" under the gospel dispensation, even as it was at that time.

If the God of the ages requires a definite work to be performed for the adoption of children (sons of God) into the household of faith, with a view to life and joint labor through the age of the ages, will any other than his revealed method be accepted by him? It is by our works we are to be judged, and out of the things that are written in the books.

Faith, repentance, baptism, for the remission of past sins, and a continued walk in newness of life is what God requires as essential to initiate individuals into the family of God. To obey his will, in his way, ensures life; to fail to obey, leaves man without God and without hope in the world.

### THE MAN OF SIN. 2 Thess. II. No. 11.

To the same effect quotations are given from Dr. Waterland's Doctrine of the Trinity and Dr. Chapman's Miscellaneous Tracts; the latter including the fifth century.

"Mr. Whiston contends, that these miraculous powers were totally withdrawn at the very time when the Athanasian heresy, as he calls it, was established by the second Council of Constantinople, about A. D. 381; and that as soon as the Church became Athanasian, Antichristian, and Popish, they ceased immediately, and the Devil beat it his own cheating and fatal powers in their stead." p. 10.

"Thus these eminent divines pursuing their several systems, and ambitious still of improving upon each other's discoveries, seem unwarily to have betrayed the Protestant cause by transferring the miraculous powers of the Church, the pretended insigne of truth and orthodoxy, into the hands of its enemies, and yielding up this sacred depositum like the old Ancilia of Pagan Rome to the defence and support of Popish Rome. For it was in these very primitive ages, and especially in the third, fourth and fifth centuries, those flourishing times of miraculous powers, as Dr. Chapman calls them, in which the chief corruptions of Popery were actually introduced, or the seeds of them so effectually sown that they could not fail of producing the fruits which we now see. In these corruptions, I mean the Institution of Monkery, the worship of reliques, invocation of saints, prayers for the dead, the superstitious use of images, of the sacraments of the sign of the cross, and of consecrated oil, by the efficacy of all which rites, and as a proof of their divine origin." p. 12.

Dr. Middleton then shows that "all the principal Fathers of the Church, both Greek and Latin, recommended Monkery, quoting Athanasius, Basil, Jerome, Chrysostom and Augustine.

The great esteem in which the so-called reliques of the martyrs were held, to regard to "the daily miracles which were wrought by them," is shown by quotations from the above named Fathers.

There was one Protestant, however, in those days, whose treatment is given by Dr. Middleton, who informs us that "Vigilantius, a learned and eminent Presbyter of the Church, wrote a book, just as a Protestant would now write, against the institution of Monks, the celibacy of the clergy, praying for the dead, and to the martyrs, adoring their reliques, celebrating their vigils, and lighting up candles to them after the manner of the Pagans. Jerome, who answers him, defends all those rites with a most outrageous zeal and acrimony of language, and treats Vigilantius as a most profligate heretic, uttering the blasphemies with which the Devil had inspired him against the sacred doctrines of the Church: 'Answer me,' says he, 'how it comes to pass, that in this vile dust and ashes of the martyrs, there is so great a manifestation of signs and wonders. I see, then most wretched of mortals, what thou art so grieved at, what so afraid of; that unclean spirit, which compels thee to write thus, has oft been tortured and even now is tortured by this vile dust.'"

In the sacrament also of the Eucharist, several strange abuses were introduced long before this fourth age. In Justin Martyr's time within fifty years after the days of the apostles, the cup was constantly mixed with water, and a portion of the consecrated elements sent also to the absent, which soon became the source of much superstition. For that mixture, considered at first as prudential only, and indifferent, is declared by Irenæus, to have been taught and practised by our Savior, and by St. Cyprian, to have been injoined to himself by a divine revelation.

"This Sacrament was administered likewise in all their public communions, to infants, even of the tenderest age, before they were able to speak; and was constantly styled, the Sacrifice of the body of Christ which was always offered up, as Cyprian says for the martyrs, in their annual festivals, as it was also to St. Jerome, by the Bishop of Rome over the venerable bones of St. Peter and St. Paul. Hence flowed those amazing titles which were given to it in this fourth age, of most tremendous mystery, dreadful solemnity, terrible to angels, mystic table, whose very utensils and sacred coverings, as St. Jerome says, were not to be considered like things inanimate, and void of sense, to have no sanctity, but to be worshiped with the same majesty as the body and blood of our Lord. And what is all this but a description of that sacrifice of the Mass, which the Romanists offer at this day, both for the living and the dead; and the same miraculous tales which they still relate of their transubstantiated bread?

"The custom of praying for the dead had also a very early origin; for it was common, as we learn from Tertullian, even in the second century; and became the universal practice of the following ages; so that in the fourth, we find it reckoned as a sort of heresy to deny the efficacy of it. The purpose of it was to procure relief and refreshment to the departed souls in some intermediate state of expiatory pains, which according to the opinion of those times all men were to suffer for their sins, except the martyrs, and saints of the first class. A doctrine and practice which could not fail of giving birth to the Popish purgatory."

"The Sign of the Cross likewise was the subject of much superstition in those ages. *Every step that we take*, says Tertullian, when we come in or go out, put on our clothes or our shoes, when we bathe, eat, light up candles, go to bed or sit down, we mark our foreheads with the sign of the cross. If for these and other acts of discipline of the same kind, you demand a text of Scripture you will find none, but tradition will be alledged to you, as the prescriber of them." p. 19.

"The sign, says St. Chrysostom, both in the days of our forefathers, and in our own, *has* thrown open gates that were shut, destroyed the effects of poisonous drugs, dissolved the force of hemlock, and cured the bites of venomous beasts." p. 20.

"Thus were the principles and practices of the fourth century, as they are declared by the most eminent Fathers of that age; whence every one may see what a resemblance they bear to the present rites of the Popish Church. But some perhaps will be apt to suspect that I am really defending the corruptions of that Church by assigning to them an origin so ancient and venerable; and the suspicion indeed may seem plausible, since I have been saying little else but what the Papists themselves would say on the same occasion. Yet it is no more than what fact and truth oblige me to say, and as controversy, I hope, will ever heat me, or prejudice bias me so far, as to make me deny or dissemble what the conviction of my own mind requires me to confess. But whatever advantage the Romanists may hope to reap from this confession, it really gives them none at all." p. 21.

"Our dispute with them is, not how ancient, but how true their doctrines and practices are; and if they are not derived from Christ or his apostles, nor founded in the Holy Scriptures, it is wholly indifferent to us Protestants from what age they drew their birth; whether it was from the four first or the four last centuries of the Church." p. 22. J. CAMERON.

*Dear Restitution:*

In reading the letters from the dear ones so scattered, concerning the great National Conference, which time and place is determined upon, and who so much anticipate it (and well they may), I want to say a word. I am glad in my heart that such a movement was ever thought of, and this thought will be ascribed to Brother Work. God surely put that in his heart, and I feel it will be the grandest meeting that Advents have ever known. It will be a little semblance to the final great gathering. But these must part after their hearts have been more closely knit together by acquaintance and communion together. But when we all come up before the great white throne (the poor can go there) there will be no more parting. We long for that time when we can meet the dear ones on earth, and the dear sleeping ones, and the dear Savior who by his death and resurrection has reconciled us to God, and who by faith and obedience are made partakers of his rich grace, that will give us a title to the everlasting kingdom.

Many or some of the brethren that will be there we have seen, and many more whose names are so familiar with us through the paper it seems we are acquainted, and many more as all are dear to us as brethren of the One Faith.

We organized a little church twenty-five miles from us, and chose Brother W. B. Fisk as our Evangelist. He has been about fifty miles away through the summer, holding meetings in that vicinity and also writing his autobiography, which I trust will find a ready sale, for he is an old man highly educated and has had great and wonderful experiences.

Being so scattered we have not met since April at our quarterly meeting, and not knowing how many of the brethren read THE RESTITUTION, I do not know as the church have any knowledge of it. I would have been so glad to have sent Brother Fisk to the Conference as a delegate. It is rather late but I will write to several and see if we cannot send him. Nothing but the means keeps my husband and myself from attending that glorious meeting. But I am trying to say with Paul, to learn in whatsoever situation I am therewith to be content. I hope the means will be at hand so our dear Brother John Foore can attend; would gladly help him some if it were possible. It would do me so much good if I could give in many ways for God's glory. But the lowly violet and many a flower blooming in seclusion has the rays of the sun upon it to open its petals and perfect it in beauty as does the cultivated and admired flower. We pray for God's blessing upon you all dear ones and that you may all be strengthened to work more earnestly till the end. We love to see our dear Brother Ramsay's name, and that he has so wide a sphere of usefulness.

MRS. MARY R. CAMPBELL.

# THE RESTITUTION.

E. A. CHAPLIN, Editor.

Plymouth, Indiana, Nov. 7, 1888.


## IMPORTANT NOTICES.

All persons addressing us should give their Name, Post Office, County, and State plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co. Ind.

Remittances should be sent by Bank Draft Post Office Money Order, Express Money Order, or Registered Letter. Money sent in either of the above ways is at our risk: money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

## STOCKHOLDERS' MEETING.

The Annual Meeting of the Stockholders of the Christian Publishing Association will be held at Plymouth, Ind., on Saturday, Nov. 10, 1888, (as per Articles of Association), for the purpose of electing a Board of Directors and for the transaction of such business as may come before the meeting. It is important that stockholders take an interest in this meeting, and be in attendance.

J. H. WILLEY,
Pres. Board Directors.

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As this number is the last issue before the meeting of the Stockholders to make arrangements for the ensuing year, one of which may be the appointment of a new Editor, we have to say to all our worthy correspondents, that some articles may be delayed a week or two. Indeed did our term of service embrace both November and December, we should have to distribute original and selected matter in such a way as to furnish compositors copy for three or four weeks ahead should we attend the Philadelphia Conference. Let our correspondents continue their welcome contributions, and, whoever may manage the paper editorially, their articles will find place as soon as circumstances will permit.

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WHEN an additional article or two may find a place in our paper next week and thus reach those in attendance on the National Conference while in session at Philadelphia, we have, however, already inserted nearly or quite all that have come to hand. It will remain therefore for the delegates, who may assemble, to take all that has been, or may be written into prayerful consideration. If we apprehend the object of the conference, it is to devise measures to act harmoniously in concert in our efforts to propagate Bible truth. That each congregation through the length and breadth of the land, organized according to the teachings of the Apostles, is a body perfectly independent of all outside human legislation and control in its spiritual affairs and methods of working will not, as we think, be called in question. Still churches that harmonize in all the great essentials of gospel faith and practice, may, and we believe ought to confer together in order to accomplish unitedly what could not otherwise be effected. In this way, too, brethren will become acquainted with each other. This will be of great advantage to our younger ministers. While man-made creeds are objectionable and to be rejected, there are Bible doctrines that are fundamental, and ordinances that no man or association of men have the right to alter or change. To deny some doctrines is to make one an antichrist. See 1 John ii. 22, 23. For a denunciation against changing ordinances, see Isa. xxiv. 5, 6. For the importance of holding that eternal life is only through Christ, see 1 John v. 10, 12. Without quoting proof texts we are persuaded that we are only saved through the gracious provisions of the gospel, and, therefore, of the paramount necessity of both faith and obedience. Our union in the belief of the truth, in obedience to God's positive ordinances, and the enjoyment of the "earnest of the Spirit," is what brings us into church fellowship, and nothing less nor more will be requisite for our conference unity of faith and concerted action. Let us who go, and those who abide at home, all earnestly pray for the divine blessing to rest upon those who may meet for counsel and concerted action, so that our Redeemer's cause may be advanced and God glorified.

## ROMISH DUPLICITY.

It was believed by people who lived a generation or two ago that the Devil sometimes made a personal appearance among men in order to effect some diabolical purpose, but that he always appeared in disguise. But they, at the same time, held that however much he might disguise himself, there was always one mark he could never conceal—he had a cloven foot he could by no possibility cover, He might assume the most attractive form in every other respect, but the hoof could not be changed. In our day, and in our country, he is not so much assuming a personal embodiment, as an incarnation in a politico-ecclesiastic-ism. See Rev. xii. 9, and connected chapters. In attacks on the Public Schools, burning Bibles, etc, the cloven hoof of the arch enemy is fully revealed. But there are "depths of Satan" that are not yet sounded. Papal Rome is working in the dark. We take a clipping from a letter of Elder Miles Grant to the *Crisis* that is suggestive and well worthy of the careful consideration of the laboring classes. We have uncovered the iniquities of Romanism in the sale of Indulgences—drawing our facts verbatim from the most authentic history—in our issues for a few months past.

We have also pointed out the designs of Rome in her plotting for the destruction of our Public Schools. We now call attention to a covert design to seduce the laboring class. The split-foot is plainly discernable. But as the burning day of the great Harlot is now nigh, the meretricious old sorceress may get hold of the blade of the knife instead of the hilt in manipulating the laboring classes. These will finally side with her paramour kings in hurling her to her merited destruction. See Rev. xvii. 15–18. Elder Grant says:

"In the evening I heard a lecture in the Central Music Hall from the noted Dr. Glynn. His address was to the United Labor Party, and occupied nearly two hours. Some two thousand were present, who listened with marked attention. He is a fine appearing man and an able orator. There are good reasons for believing he is a Jesuit, who is making an earnest effort to persuade the Labor Party to adopt measures and principles in harmony with the Papacy; while at the same time he would persuade the Papists to modify some of their rules in order to prepare the way for the union of all under the flag of the antichrist. It is believed that the Pope's excommunication of Dr. Glynn was for the purpose of blinding the American people, so that they would not understand his true position. As there is now no government in Europe that supports the Pope, he has concluded to make a final effort to secure the control of the United States through political intrigue. It is well known that Mr. Powderly, the leader of the Knights of Labor, is a Papist, and very friendly with Cardinal Gibbons, of Baltimore. Provided Dr. Glynn and others can succeed in uniting the laboring classes under the Papal banner by any sharp practice, so as to control the ballot-box, then the Pope may think it best to make his home in this country.

"In view of this state of things a strong anti-Papal movement has been lately inaugurated, of which I am not now at liberty to speak definately; but its workings will be manifested in due time. In more than one sense, 'perilous times' are approaching. This is the hour to beware of 'the wiles of the devil.'"

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THE American Fat Stock Show will be held by the Illinois State Board of agriculture in the Exposition Building Chicago, Nov. 18–24. In connection, a grand display of Live Stock, Poultry, and Dairy Products will form a very large and attractive part of the exhibit. The officers of 61 railroads have agreed to sell tickets at reduced rates, thereby affording an unusual opportunity to see the display of fine stock as well as to visit the great Emporium of the West. For specific information consult ticket agents of all roads in the surrounding States. Thanks to the Secretary, Mr. Charles F. Mills, for Complimentary Ticket and other favors.

# Communications.

## THE GENERAL CONFERENCE.

We have read with interest the call for a general conference of the churches, and the many letters which have appeared from time to time in THE RESTITUTION relating to the object of the call. We note with pleasure the interest manifested and the probability that this will be the largest delegate body ever assembled by our church in the United States. We would add our voice to that of many others in urging the churches to send delegates. Let every organized church be represented if possible. If it is impossible for you to send a delegate from your own church then adopt Bro. Work's suggestion and send credentials to some one in whom you have confidence. We would suggest that some such church send credentials to Brother Samuel Wilson, of Rahway, N. J. He expressed his sentiments very freely in a late number of THE RESTITUTION, at the same time stating that he would be unable to attend as a delegate because he was connected with no organized body. Brother Wilson is one of those kind of ministers of the word who labors six days of the week for his daily bread and spends the seventh preaching the word at different places for the reward that is hereafter, in many cases if not always defraying his own expenses. Such men are safe counsellors because they are in earnest. We shall need him there.

We noticed some churches were afraid to send delegates, fearing from the wording of the call that the conference will result in establishing a creed and ecclesiastical body. If there is such danger it is all the more reason why they should send delegates to prevent such a calamity befalling the Church. We need neither creeds nor creedlings, but we need a uniform plan, and a better and more Scriptural system of organization for evangelical work. Now is the time to effect such an organization, and while we are about it let us do the work well. To this end we hope the churches will select as delegates, competent men, not mere theorists but practical men who will deal with human nature as it is and not as it ought to be; men of strict integrity and Christian character, with the love of Christ in their hearts, who have been successful in business life. Such men will be the most likely to formulate a successful plan.

We are of the opinion that Article 5th in the "Notice of the General Conference," as it appears in THE RESTITUTION is unfortunate. It seems to us of the utmost importance that all delegates should be on hand promptly Nov. 13th to aid in organizing the conference. This preliminary work of electing officers, organizing committees and outlining the programme of the conference is frequently of great importance and will need the united wisdom of the whole delegation. We can see no good reason for holding the conference over ten days. Half that time it seems to us will be ample to transact all necessary business. Of course there is no objection to holding a protracted meeting as long as desired. But some of us delegates who be limited in time and will want to push business matters through with despatch so as to return home as quickly as possible. To this end we hope all delegates will be on hand promptly on Nov. 13th.

JAS. W. WILSON.

## Delegates from the West.

Why cannot all the delegates from the West who will pass through Chicago arrange to meet there and go to Philadelphia in a body. We could have a very pleasant social time en route. You can meet at my office, 156 Washington St., Chicago. I shall go east so as to be at Philadelphia on the 16th, by the Baltimore & Ohio. The scenery through the mountains on this route is grand. It also passes through many historic places. By starting a day earlier we might spend a day at Washington to great advantage. What say you? It is also probable that excursion rates can be secured if we go in a body, providing, of course, there are enough of us. In any case I shall be glad to aid delegates in securing tickets. Please command me for any favors.

JAS. W. WILSON.

## What Say You, Brother Woodward?

This I say. About one year ago I made the acquaintance of Bros. G. W. Young and Samuel Wilson at Watson, Mich. The acquaintance was a very happy and I trust a profitable one. Brother Wilson and others ask the question, What do you think of the National Conference. My wife expressed our sentiments in RESTITUTION of Oct. 3d. Brother Work, or the church at Philadelphia expresses my idea exactly; I can say amen to the call and can see nothing in it exceptionable. Many will bear me witness that I have advocated the same ideas for several years. I am not so much afraid of a "creed" as of many other things. Any government is better than anarchy, and while I hold to the broadest religious liberty, still I believe the "Church of God" as a body should have power within itself for its own protection. I am tired of spending the best years of my life in raising up sheep to feed wolves upon. "In union there is strength," and as Bro. Wilson says, "we have had enough of this guerilla warfare;" let us combine our forces all over this broad land, with one "declaration of principles" or "covenant" and do away with this faction business. The children of this world are very wise; if politicians have any difference they are united in the council rooms, and when their orators go before the public they speak the same things. If we can just learn this lesson then we can begin to talk about the "one faith" and we would soon be a power in the world for good. God has committed great truths to our trust. Have we been faithful stewards? Multitudes have perished for lack of knowledge. Have we done our whole duty. I believe there is more danger from sloth and idleness and covetousness, than from creed. One hobbiest can injure the cause of Christ more than all the creeds in the land.

I suppose Hymenæus and Phyletus were great sticklers for gospel liberty, still Paul condemned their work. What was the trouble? They taught false doctrines. 2 Tim. ii. 17, 18. And Paul turned Hymenæus and Alexander over to Satan. Rather rigid discipline, but he thought it was necessary. True the church in Michigan have taken the Bible as their only rule of faith and practice, but we and our sister State of Indiana have also adopted a declaration of principles in common, which is a long step in advance of the past thirty years when all has been discordant, because of no order. The step taken will, we hope, control every element that has sought to destroy us. We feel like praying night and day, Lord, prosper the National Conference. Brethren let all who attend that meeting go there with hearts full of nothing but love to all and an anxious interest for the advancement of the King's business. Yours earnestly contending for the faith which was once delivered to the saints. B. W. WOODWARD.

## "By Love, Serve One Another."

"Serve one another." Read it again, and be sure that it does not say, "rule one another," nor, "dictate to one another;" because we want to obey the very letter and spirit of God's word, that we may not fulfil the lust of the flesh and so bite and devour until we be consumed, put out as a candle whose wick is nipped close by the snuffers. It does not take long for the lights to go out in a church where such careless snuffers are around. Take heed brethren that ye be not of this class. Let not the liberty into which Christ has called you be an occasion to the flesh.

By love serve one another. Be servants. Do everything you can to help. Let love rule in your hearts. Be led by the Spirit, walk in the Spirit, bring forth the fruit of the Spirit.

Note what the works of the flesh are. Are you at variance with a brother? Are you wrathful? Do you hate him? Is there strife or envy between you? Then—what? You cannot inherit the kingdom of God. You had better put such works away and be quick about it too, for they are in the same category as idolatry and drunkenness and murder. What if a brother has done something wrong? Are you not going just as far wrong when you begin to hate him, and be wrathful against him? Is that obeying God? By love serve one another.

The fruit of the Spirit is love. If you do not have love, you have not got the Spirit, you are not walking in it, nor are you led of it.

The fruit of the Spirit is joy. I never knew an angry, wrathful man to be joyful, nor to shed around him the bright light of joy. He did not serve another by making him joyful.

The fruit of the Spirit is peace. The man who is constantly quarreling with his brethren, cannot be at peace; he cannot feel it in his breast nor can he serve another by making him feel at peace.

The fruit of the Spirit is long-suffering. Are you long-suffering? Do you take things patiently? Look into your hearts and see. Go over your daily lives and mark whether there are any outbreaks of passion, any unguarded words, and treasured up feelings of hatred. The soldier of Christ must learn to endure, and he must not only endure, but that endurance must be of the same spirit that the Master showed when mocked at and spit upon.

"Christ formed in us the hope of glory," is the Christ-like character, without which we can have no hope of sharing in his glory.

We must be long-suffering when wronged, no matter whence the wrong comes, whether from foe or brother.

The fruit of the Spirit is gentleness. We must be gentle in dealing with the dear children of the household. Gentleness is one of the characteristics of those who "serve one another by love."

The fruit of the Spirit is goodness. It is all good things summed up into a pure, and honest, and virtuous life.

We serve one another by love when we live right, when we are prayerful and careful in all our walk and conversation.

The fruit of the Spirit is faith. Yea, faith! All the teachings of the Spirit through the word conspire together to strengthen our confidence in God. The promises of God, given through the Spirit to them that believe, make us to hope in God and to trust in his mercy.

We "serve one another by love" when we keep the bright light of faith burning in our hearts, when we are constantly pouring oil upon it that it may not go out and may shed its radiance into other hearts and upon other lives.

The fruit of the Spirit is meekness. God teaches us humility. He giveth grace to the lowly, but he is against the proud. He loves the teachable, humble mind. We can "serve one another" by being meek and lowly and teachable.

The fruit of the Spirit is temperance. We are to be "temperate in all things." The drunkard has no place in the kingdom, nor has the glutton nor the covetous idolator. "Serve one another in love" by being temperate.

S. ROXANA WING.

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## Report of the Annual Meeting of the "Association for the Promotion of Christian Knowledge."

Our Fifth Annual Meeting was held in the "Blessed Hope Mission" chapel, corner of Twelfth and Dickenson Sts., Philadelphia, Pa., Sept. 28, 29 and 30, 1888.

The brethren in Philadelphia proved to us their devotion to Christ and his work, and demonstrated their love of his brethren. Their entertainment of all visitors was simply complete, and will long be remembered by us. The speakers and subjects were as follows: Geo. A. Kramer, The Light of the Coming Age; J. O. Barnaby, What has Baptism to do with a Christian? John Donaldson, How was Christ Perfected; Jas. F. Gelletly, Asaph's Enigma; Wm. Brookman, The Woman's Seed and the Resurrection; A Paper by W. Glen Moncrieff on the Resurrection, read by John Donaldson; Samuel Wilson, Watch, Work, Wait. The attendance at each of the meetings was fair, and the interest good.

At our business meeting, the Treasurer reported as follows: Balance on hand last meeting, $80 00; receipts since, $679 84; total $759 84. Expenditures $646 13; leaving balance on hand $114 71. The report was examined by Robt T. Young and Chas. G. Botelle and pronounced correct.

A few extracts from the Secretary's Report must suffice.

Our Roll of Members now contains a list of 448 names, scattered through the United States and Canada, a gain of 30 since last year.

We have published during the past year, papers, pamphlets and tracts numbering 46,600 copies, containing 474,000 pages.

In distributing literature we have followed the directions as laid down for us by our Constitution, granting to all members, when so requested, the full amount of their subscriptions in publications. In this way a considerable quantity of our printed matter has found circulation. Besides these a number of evangelists in various parts of the country and Canada have made application for and received generous supplies of tracts and papers for gratuitous circulation at conferences, camp meetings and other gatherings. In all we have distributed 55,153 copies, containing a total of 355,798 pages. Besides these we have distributed 224 books of various kinds but principally the "Unspeakable Gift." We have distributed in addition considerable literature that has been donated to the Association by Robt. McLauchlan, W. Glen Moncrieff, Carris Williams, Wm. Brittle and others.

The Board of Managers desire to say that the duties imposed upon them during the past year have been met as the foregoing records show. We could not give an account of the many hours spent in corresponding, book-keeping, addressing wrappers and preparing for the mails our two Quarterlies, Words of Truth, and The Rock, besides many packages of tracts and pamphlets as orders were received. Then the editing of the papers, proof reading and chasing after the printer. These and other duties connected with the work have occupied nearly all the hours of some after the toils of the day for our daily bread. The official Board in giving this report cannot lay claim to having performed their labors without fault; none of us have reached that blessed state of *perfection* yet, and hence our doings must of necessity be more or less imperfect. But we do claim to have done the best we could according to our abilities.

None of the officers receive any pay for the work they do for the Association. The only remuneration they receive is the kind encouragement from their Christian brethren and sisters, and the knowledge that the work is for the glory of the name of God and the enlightenment of fellow men.

The Secretary at the Business Meeting presented an itemized inventory of property on hand, cost values, summarizing as follows:

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|---|---|
| Electro Plates | $131 55 |
| Books, Tracts, Papers, etc | 570 43 |
| Office Supplies | 11 35 |
| Total value all goods on hand | $722 33 |

Thanking all our Members for their kind assistance in the good work, and praying that the Lord shall continue to prosper the Association, we shall close by requesting each and all who love the Lord Jesus Christ and the truth of the gospel, to unite with us in spreading abroad the glad tidings of salvation. Any one paying the sum of one dollar per year or twenty five cents every three months, will be constituted a member and shall be allowed to draw the full amount of their subscription in our literature. Donations sent in will be thankfully received and applied exclusively to the promotion of Christian knowledge.

The Board of Managers for the coming year is: Geo. W. Young, Pres.; M. S. Driggs, Vice Pres; John Donaldson, Sec.; J. O. Barnaby, Ass't Sec.; Lottie E. Young, 2nd Ass't. Sec.; Samuel Wilson, Treas.

JOHN DONALDSON, Sec.

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## IN MEMORIAM.

ELDER J. B. COOK.

A memorial service in view of the death of our beloved brother, J. B. Cook, was held in the Church of the Blessed Hope, Brooklyn, N. Y., Sunday evening, Oct. 28, 1888.

Brother George R. Kramer, Pastor, made the following remarks:

Brother J. B. Cook was born Dec. 17, 1803, and died Oct. 14, 1888, from which it will be seen that he had attained the age of 85 years.

Of him it may be truly said, he sleeps in Jesus awaiting not only the awakening to immortality but the enthronement and coronation of the saints whose privilege it is to reign with Christ in the Millennial Age.

Conspicuous in the character of the deceased was his kindness to the sick and needy. He was the friend of the widow and orphan, and the leisure days of his lengthened life were improved in going about and doing good as his strength and circumstances permitted.

Brother Cook was a gentleman. He was considerate for the welfare of those with whom he came in contact. This gentlemanly department was with him Christian courtesy not coming from the mere polish of the outward man for purposes of selfishness, but springing from the fountain of an inward kindness.

In the sublimity of the primitive Christian faith he was the antithesis of the modern agnostic. Brother Cook loved to say, "I believe," "I know whom I have believed." This faith gilded the last hours of his long life with a radiance that was glorious. Conscious of his affliction he said, "God could do nothing wrong."

Called upon three years before to give up his beloved companion, which loss he felt deeply; he was nevertheless sustained by the hope of the soon coming of the Lord. He did

> Not moan about the retrospect,
> But dealt with the other distance
> And the hues of promise.

Indeed he did not look for death but for the second personal coming of Jesus. His hope spanned the Hudson Abyss. He saw beyond and afar into the perspective of Paradise, and "rejoiced in the hope of the glory of God."

He was a good Hebrew and Greek scholar, which knowledge assisted him very much in his study of the sacred Scriptures, with which he was remarkably familiar and was to himself somewhat of a concordance. As a preacher he was faithful, earnest and edifying.

In his last hours he was devotedly ministered to by his affectionate daughter, who with him is a firm believer in the pre-millennial coming of Jesus.

Brother Cook was preserved in great physical and mental vigor, but during the summer season he succumbed to the infirmities of age, and fell asleep in hope of a glorious immortality.

He is buried with his wife in the old cemetery in Hartford, Conn., where they both wait the descent of the Lord from heaven, "with the voice of the archangel and the trump of God." A number of others spoke and the following preamble and resolutions were passed.

WHEREAS: Our beloved Elder, John B. Cook, for more than sixty years a faithful and honored minister of the gospel, having served his generation, by the will of God fell asleep in Christ, Sunday, Oct. 14th inst., in the eighty-fifth year of his age, and

WHEREAS: For the past ten years he filled the office of Elder in the Church, witnessing to all by his holy walk and conversation, and simple manners, the charm and beauty of the Christian life. Ever intent upon his Master's work, he was of such tender sympathy for the needy, the widow and the orphan, that it is truly said of him, "he gave all his goods to feed the poor." Therefore as an expression of our love and sorrow,

*Resolved*, That in the death of our venerable and beloved Elder and brother, the Church of the Blessed Hope has lost a wise examples, a true friend and brother, as well as one whom we shall greatly miss in his inspiring exhortation and holy enthusiasm felt by us, as he proclaimed among us the coming and kingdom of our Lord and Savior, Jesus Christ.

*Resolved*, That we will cherish his memory and will endeavor so to live that by God's grace, we may again meet our beloved Brother Cook in the morning of the resurrection of the just.

*Resolved*, That we tender to his family our heartfelt sympathy in their bereavement.

*Resolved*, That these resolutions be printed in THE RESTITUTION and in the *World's Crisis*.

M. S. DRIGGS,
Church Clerk.

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## Why Mummies have Kept so Long.

It is hard for those who have always lived in a climate like ours in this country to realize that bodies can possibly be preserved anywhere for three thousand years like the Egyptian mummies. Two things, however, should be remembered in this connection: one is that a religious custom required the embalming of each body as soon as possible after death; the other is a natural phenomenon consisting in the fact that the climate in Egypt is almost positively rainless. Of the latter Dr. Robinson says in his Pharaoh's of the Bondage and Exodus: "There might be said to be no showers even in Egypt. The river Nile gives all the moisture the fields have, with its annual inundation, but this covers only the plains; the hillsides are always dry. Hence it results that, when the bodies of the dead were properly embalmed, and then deposited in one of these dry receptacles of the rocks beneath the unchanging sands, they might be considered well-nigh impetishable. It need give no surprise whatsoever to us that the bodies of veritable men and women, who lived four thousand years ago, are still on the earth, unchanged in lineament and feature. Not unlikely there are countless thousands of those who saw Joseph on his throne in Egypt now lying undisturbed in their sycamore coffins, their hands on their breast, their eyes closed, their funeral garlands still twined."

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Everything goes to rebuke the confidence with which skeptics wrote a few years ago concerning references to Egypt and Canaan in the early books of the Bible. The facts mentioned in Scripture were treated as unsubstantial myths of an illiterate age. In the *Contemporary Review* of August, Prof Sayce refers to "the great event of the season"—the discovery in Upper Egypt of letters and despatches sent by the governors and kings of Palestine, Syria, Mesopotamia, and Babylon to Egyptian monarchs. Evidences of this active literary intercourse go back to the date of the Exodus. Henceforth, instead of regarding the period of Joseph as fabulous, it is evident that schools of literature then existed; and Prof. Sayce avers that the discoveries are likely to have most important bearings upon the criticism of the Pentateuch.

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How fast we learn in a day of sorrow! Scripture shines out in a new effulgence, every verse seems to contain a sunbeam, every promise stands out in illuminated splendor; things hard to be understood become in a moment plain.—*H. Bonar.*

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## MARRIED.

STILES—MYERS.—At the Baptist Parsonage at Augusta, Wis., Oct. 1, 1888, by Elder E. M. Bliss, Mr. D. G. Stiles, of Augusta, Wis., and Mrs. C. E. Myers, of Potsdam, N. Y.

BOICE—COATS.—By Elder E. Hoyt, October 20, 1888, at the home of the bride's parents, Woodland, Mich., Levi Boice and Hattie Coats.

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## The American Fat Stock Show.

Excursion tickets will be sold to Chicago on Nov. 12th, 14th, 16th, 19th, 21st and 23d, 1888, from all principal stations on the Pennsylvania Lines West of Pittsburgh, at low round trip rates, which include admission to the show. For full information apply to the nearest Passenger or Ticket Agent of the Pennsylvania Lines. nov7t2

# Selections.

## HEAVENLY CITIZENSHIP.

A man dwelling in one country, and holding citizenship in another and far remote country, is not an unknown circumstance. In such a case, we may have the singular anomoly of one being most a stranger in the land in which he is present, and most at home in the land in which he is absent. Our blessed Lord was the first perfectly to realize this idea respecting the heavenly country. For he speaks of himself as, "He that came down from heaven, even the Son of man who is in heaven." So truly a citizen of the other world was he that even while walking with men and talking with men he regarded himself as there, not here. And this saying of his occurs in that discourse where, with an emphatic "verily, verily," he declares that "except a man be born from above he cannot see the kingdom of God."

Here is the key to the whole mystery. As the only begotten of the Father, Christ's native country was above; and during all the days of his flesh he neither relinquished his heavenly citizenship nor acquired an earthly residence. "Blessed be the Lord God of Israel: for he hath visited and redeemed his people," is a significant note in the prophecy of his birth. And four times in the gospels is our Lord's advent to earth spoken of as a visit. But it was a visit which never for a moment looked toward a permanent abiding. At his birth he was laid in a borrowed manger, because there was no room for him in the inn; at his burial he was laid in a borrowed tomb, because he owned no foot of earth; and between the cradle and the grave was a sojourn in which "the Son of man had not where to lay his head." The mountain top whither he constantly withdrew to commune with his Father was the nearest to his home. And hence there is a strange pathetic meaning in that saying, "And every man went unto his own house, Jesus went unto the mount of Olives."

Now, as it was with the Lord, so it is to be with his disciples. "For our citizenship is in heaven," says the apostle. Herein is the saying of Lady Powerscourt true, "The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth." A celestial nativity implies a celestial residence; and with a certain divine condescension may the Christian contemplate the world, self-seeking children of this present evil age and say, with his Lord, "Ye are from beneath; I am from above; ye are of this world; I am not of this world." Let us be admonished, however, that to say this truly and to live it really may subject us to the experience indicated by the apostle. "Therefore the world knoweth us not because it knew him not." There is a certain quaint beauty of the apology which an old Reformer made for the hard treatment which he and his friends received from the men of the world. "Why, brethren," he would say, "they do not understand court manners or the etiquette of heaven, never having been in that country from whence we come, therefore it is that our ways seem strange to them." Would that in the Christians of today celestial traits were so conspicuous as to occasion like remark. Perhaps it is because there are so few high saints in the church that there are so many low sinners outside the church, since the ungodly can never be powerfully lifted up except by a church that reaches down from an exalted spiritual plane.

What means that lofty address of the apostle, "Wherefore, holy brethren, partakers of the heavenly calling?" The reference is not merely to our final destiny as those who are to be called up to heaven, but to our present service as those who have come down from heaven—sons of God rejoicing in a celestial birth, bringing the air and manners of glory into a world that knows not God. As such we are exhorted to "consider the Apostle and High Priest of our profession, Christ Jesus"—an apostle being one who comes forth from God, and an high priest one who goes in unto God. And Christ Jesus not only fulfils both these offices in himself, as he says, "I came forth from the Father and am come into the world; again I leave the world and go to the Father," but he makes us partakers with him of the same heavenly calling, sending us into the world, as the Father hath sent him, and permitting us to enter into the holiest of all by the blood of Jesus, as he has entered in by his own blood.

Confessing that our citizenship is in heaven, it should be easily determined what our conduct and bearing towards the world must be. One is expected to pay taxes and make investments where he holds residence. Therefore earthly possessions for the church all calls to bountiful giving, and all demands for right self-denial, are to be esteemed as reasonable assessments, not as gratuities. Christianity is no paradox, in which believers are required to do peculiar things for the sake of being peculiar, and to exhibit startling contradictions for the sake of arousing the contradiction of sinners against them. When we are called to lay up treasures in heaven, it is because that is our country: when we are enjoined not to love the world, neither the things that are in the world, it is because this is not our country. Two practical errors spring from an earthly theology, viz., that the world is the Christian's home, and the grave the Christian's hope. On the contrary, one possessed of clear advent faith would choose for himself such an epitaph as that which Dean Alford composed for his tomb, "The inn of a traveller on his way to Jerusalem." Ah, yes, that is it! A pilgrim's portion, food and raiment and contentment therewith; the mansion which fortune has provided, or the cabin which penury has reared, each alike counted a hospice where one lodges as "a pilgrim and a stranger in the earth;" and the grave a narrow inn whose windows look towards the sunrising, where the sojourner sleeps till break of day—this, without question, is the ideal of the Christian life as outlined in the gospel.

An impracticable ideal! it will be said. But it was not so in the beginning. To say nothing of apostolic Christianity, let us ask what it was that gave the Christianity of the first two centuries such extraordinary vigor in its conflict with heathenism. An eminent writer, Gerhard Uhlhorn, has shown with graphic hand that it was just this quality of absolute unworldliness which constituted the secret of its power. The men who conquered the Roman Empire for Christ bore the aspect of invaders from another world who absolutely refused to be naturalized to this world. Their conduct filled their heathen neighbors with the strangest perplexity—they were so careless of life, so careful of conscience, so prodigal of their own blood, so confident of the overcoming power of the blood of the Lamb, so unsubdued to the customs of the country in which they sojourned, so mindful of the manners of "that country from whence they came out." The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods, they utterly refused, lest employing these they might compromise their king. An invading army maintained from an invisible base and placing more confidence in the leadership of an unseen commander than in all imperial help that might be proffered—this was what so bewildered and angered the heathen, who often desired to make friends with the Christians, without abandoning their own gods. But there can be no reasonable doubt that this age, in which the church was most completely separated from the world, was the age in which Christianity was most victorious in the world.

This was also the era of undimmed hope of the Lord's imminent return from glory, so that it illustrated and enforced both clauses of the great text: "For our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus."

Our Lord set forth his departure from the world under the parable of "a certain nobleman who went into a far country to receive for himself a kingdom and to return." As a Roman, living in Judea, on appointment to the governorship of that province, would go to Rome to be invested with office and then return to rule; so Christ has gone to heaven to be invested with the kingship of the world, and now he and his watchful servants are eagerly waiting for the same thing, he sitting at God's right hand "expecting till his enemies be made his footstool," and they expecting till he shall return to reign over the earth. Of the kingdom, king and kinsmen of the king, the same avowal of unearthly origin is made by Christ. "My kingdom is not of this world." "They are not of the world as I am not of the world." The kingdom is the "kingdom of God," the "kingdom of heaven;" its constituency are those who are "begotten of God," and "born from above." True, this kingdom is now in the world in its rudiments and principles; in its citizens and representatives, those who like their Lord have been sent hither to accomplish the work of gathering out a people for his name. But lest we fall into fatal error, let us not imagine that we are now reigning with Christ on the earth, or that the kingdom of God has been set up in the world. The Church's earthly career during the present age is the exact facsimile of her Lord's; a career of exile rather than of exaltation; of rejection rather than of rule; of cross-bearing rather than of accepted sceptre. Grasping at earthly sovereignty for the church while the Sovereign himself is still absent has proved, as we shall show hereafter, the most fruitful root of apostasy. It may be said that this picture of the church, as despised and rejected in the world, suffering, outcast, and in exile, does not correspond to the facts. Not to the facts of our own generation, we admit, wherein the world is on such excellent terms with Christians. But that it represents the character of the dispensation as a whole cannot be questioned, when we recall the dark ages and martyr ages of the Christian era; the prisons and racks and dungeons and stakes which stretch on through so large a portion of this age. And the pictures of prophecy are composite pictures, gathering up the main features of the entire dispensation and presenting them in one. Viewed thus, prediction and history perfectly accord.

"The kingdom is now here in mystery, and to be here hereafter in manifestation," one has tersely put it. And to this the predicted destiny of believers corresponds. "Your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory. "Sons of God, therefore, the world knoweth us not, because it knew him not." "The earnest expectation of the creature waiteth for the manifestation of the Sons of God." "If we suffer, we shall reign with him." Obscurity, rejection, exile and trial in the world now; manifestation, vindication, enthronement when the king comes—this is the foretold calling of the children of the kingdom. The unprecedented exemption of the church from persecution, and the extraordinary triumphs of the gospel which have characterized this nineteenth century, may tend to seduce us into the notion that the kingdom has already come, though the nobleman who had gone into a far country has not yet returned. That we may think truly on this subject, let us hear our Lord's voice, saying, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Instead of the widespread conquests of the gospel the Church is still "a little flock," amid the vast populations of Pagans, Mohammedans, Infidels and Apostates. This flock in every age has been branded with the cross, and torn by persecution and beaten by hireling shepherds, and the end is not yet; for as good Samuel Rutherford says, "So long as any portion of Christ's mystical body is out of heaven, Satan will strike at it." However favored in our times this flock is not the kingdom: but it has the promise of the kingdom, in which rejection shall give place to rule, and crucifixion to coronation. When? "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—*Editor of Watchword.*

## THE DEATH-BED.

You may never have a death-bed; but imagine yourself on a death-bed now. If you were, indeed, stretched on the bed from which you should arise no more, how would all your little frivolities, all your vices, and spites, and enmities, and hatreds, and worldly schemes seem to you then? Would they not shrivel into insignificance? Would they not seem to you small, poverty-stricken, base, as well as evil? What alchemy has death to transmute these into things of eternal value? Two children are sent into the field to glean among the reapers. The one comes home laden with the ripe golden ears, happy with the results of toil and the sense of duty done; the other has played, and idled, and chased butterflies all through the long summer day, and comes back, sick and ashamed and fretful and afraid, with nothing in its hand but a few acrid, flaccid, poisonous, withered poppies faded from scarlet into livid bleakness, which have poisoned its blood and stained its hands, and are only fit to fling away as hateful, not only valueless but vile.

Which child will your life resemble? I am speaking to some of the young. "Rejoice, oh, young man, in thy youth, and let thy heart cheer thee in the days of thy youth." I believe the advice was given seriously, not cynically, and in a world "wrapped round with sweet air, and full of sunshine, and abounding with knowledge," if you keep innocence you will find much happiness. Only "remember;" remember that the vernal hues of life's sunshine gleam on the solemn and awful background of the eternal realities. Ah, try now to look at the world and its allurements as they will seem in the last hour; to look at unlawful pleasure as it shall then seem, not only a disappointing, but a depraving and an unvenomed thing; to look at the small aims of ambition as they shall seem when they have dwindled into their true pettiness. "Set your affections on things above, not on things on the earth, for the things which are seen are temporal, but the things which are not seen are eternal."—*F. W. Farrar.*

# Communications.

## THE NEW HEAVENS AND NEW EARTH: REMARKS ON 2 Pet. iii. 13. No. 1.

"But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

In regard to this prophecy there is something very difficult. Peter speaks of Paul having said some things hard to be understood; but this passage of Peter's seems as hard, or almost as hard, as any thing uttered by Paul. This passage has given rise to a great variety of views, and as we think, to some that are very erroneous, and that have no foundation for their support. But it must be evident to the unprejudiced mind, considering that the Holy Spirit cannot contradict himself, and that there must be unity in all his teachings, that if Peter is made to teach what is not in accord with other inspired penmen, Peter must be misunderstood. The meaning of Peter's language, therefore, should be sought by carefully comparing it with other Scripture language referring to the same subject.

Now Peter, after referring to the dissolving of the elements, says, "But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." Here he has his eye on the prophecy of Isaiah, chap. lxv. 17: "For, behold, I create new heavens and a new earth: and the former things shall not be remembered, nor come into mind."

Isaiah's "new heavens and a new earth," and Peter's "new heavens and a new earth," the latter writer quoting the promise of the former, can only be realized in a partial fulfilment in the Millennial age. If otherwise interpreted, the interpretation will not accord with other statements of the word.

When this promise is fully realized, when there are "new heavens and a new earth," in the sense of the phrase intended by the prophet and by the apostle, "death shall be no more;" but in the Millennial state there will be death; not, indeed, often, as far as we can gather from the Word; but the state will not be entirely free from death.

We have very exulting language used in the 98th Psalm, where there is evident allusions to the restored, renovated earth in the Millennium. But the phrase in verse 11, "let the sea roar, and the fulness thereof," is not consistent with the new earth state of Rev. xxi., where it is said distinctly, "And the sea is no more." This would lead us to infer that there is a renovation of the earth during the Millennium, which brings it, to a great extent, to what it was before the fall; but that which is meant by the new earth, properly so-called, is a renovation by fire after the thousand years' reign, including the removal of every evil. Those who hold to a fulfilment of the promise during the Millennial age, answer this by affirming that sea is used "to denote the agitation, unsettled condition, revolutionary tendencies, anarchy, warlike and turbulent commotions of nations." But this explanation, if applicable here, would prove too much; for it would teach us that as there is sea in the Millennial age, these terrible evils will exist in that age, a thought that cannot for a moment be entertained.

Numbers of writers insist that the word sea is used for peoples, multitudes, nations in agitation, revolution, etc., and even Dr. Kurtz, by the sea being no more, concludes that the sea shall disappear from the face of the renewed earth, in the sense of the heathen ceasing to rage. But if in the one passage heaven, and earth, and sea are mentioned, as in Rev. xxi. 1, and by heaven we understand heaven, and by earth we understand earth, by what law of language have we the right to understand sea to mean any thing else than sea? The three words all occur in the same connection, and there is absolutely nothing to show that one of the words is used not in its natural sense, as the other two are, but as a symbol of something else.

In the prophetic descriptions of the Millennium, there seems to be a return, to a considerable extent, to the Edenic state. Excepting that death, as the result of occasional and personal transgression, will continue to exist, every thing that came upon man and upon the earth through the fall, seems to be removed; the earth is fruitful, beautiful, peaceful, is, indeed, delivered to a large extent from its bondage. Now is the earth, thus far restored, to be subject, after the thousand years' prosperity and blessedness, to a conflagration as apparently described by Peter, whatever may be intended by it, or whatever may be its extent?

Or is this conflagration, as some believe, at the beginning of the day of the Lord,—the commencement of the thousand years? In the restoration, as set forth in the prophetic writings, what is really meant by the new heavens and a new earth? And is any thing more indicated, though the language may be very strong, by Peter's conflagration, that what is indicated by the flaming fire, and burning as a furnace of other passages, indicating temporal judgments on the wicked introductory to the Millennial kingdom? These are questions which naturally spring up in considering this subject, and the mind will not be satisfied unless these difficulties are at least, to some extent, solved. In endeavoring to solve them, we offer the following remarks:—We think it is certain that the conflagration to which the apostle refers, will take place at the end of the thousand years, because he associates it with the judgment and destruction of ungodly men. "But the heavens that now are, and the earth, by the same word have been stored up for fire, (or, stored with fire, as in the margin) being reserved against the day of judgment and destruction of ungodly men," Ver. 7. As the day of judgment, in an important sense, will continue through the Millennium, we think the apostle refers to the destruction of the ungodly at the end of that day; that is, at the great white throne judgment. His words in the second chapter confirm this view. "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment," Ver. 9. The unrighteous are kept under restraint, kept in custody, or reserved unto the judgment day; "actually in a penal state, and thus awaiting their final punishment;" just as some of the angels, when they sinned, were cast into dungeons, or into tartarus, to be reserved unto judgment. For this final judgment, the wicked dead are not raised until the end of the thousand years.

And further, we do not think the conflagration Peter refers to will be so general, and perhaps not altogether of the same nature, as some writers have thought. Instead of the phrase, burned up, it is stated in the margin of the Revised Version that "the most ancient manuscripts read discovered;" whatever may be meant by that word in this peculiar connection. Still, we believe that more is implied in this conflagration than what is indicated by the burning at the beginning of the day of the Lord, for part, at least, of the judgment then will be temporal judgment,—the destruction of living and incorrigible enemies; and such, we conceive, will be raised from the dead at the end of the thousand years for final judgment and the punishment of the second death.

Once more; we believe the state of things intended to be set forth by the new heavens and a new earth, will be a far more advanced and perfect state than that which is generally set forth as the restoration by the prophets. This will appear more clear as we proceed.

SILAS HENN.

## The Sabbath and the New Earth.

Before me is a borrowed book entitled "The history of the Sabbath and First day of the week, by J. W. Andrews." The volume shows diligent and patient research, and appears to have been written in a spirit of candor. In the concluding pages the author says, "The Sabbath was ordained to commemorate the creation of the heavens and the earth. The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God. For the worship of God is based upon the fact that he is the creator and that all other beings were created of him. The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this." He brings out this thought to his satisfaction, and then says, "This great truth, (that God is the Creator) is therefore worthy to be remembered even in the glorified state. And we shall presently learn that what God gave to man in Paradise, to keep this great truth before his mind, shall be honored by him in Paradise restored. The future is given to us in the prophetic Scriptures. From them we learn that our earth is reserved unto fire, and that from its ashes shall spring new heavens and earth, and ages of endless date. Over this glorified inheritance, the second Adam, the Lord of the Sabbath, shall bear rule, and render his gracious protection; the nations of them which are saved shall inherit the land forever. When the glory of the Lord shall thus fill the earth as the waters that cover the sea, the Sabbath of the Most High is again and for the last time brought to view. For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord," Is. lxvi. 22, 23.

1. Why should it be deemed necessary in order to restore "Paradise," to reduce the earth to "ashes" and then out of the ashes create new heavens and a new earth? Paradise occupied but a small portion of the surface of the earth. There is no evidence that the land included in it was destroyed. It was a garden of fruit trees planted by the Creator. To replant these trees on the old site would be to restore Paradise. That would be a literal restoration. The creation of a new earth is not a restoration of Paradise. The creation of the present earth was not the planting of Paradise. The garden was planted after the earth was created. See the account Gen. ii. 4–8.

2. The burning of the earth down to "ashes" by a fire dissolving the heavens would render the succession of days impossible and so abolish the Sabbath.

Does our author suppose that the destruction which he looks for will be instantaneous? And the resurrection instantaneous? It would take time for even so great a fire to destroy the structure of the earth and then go out leaving the ashes. And of course it would take time to recreate the heavens and earth. While this wonderful work of destruction and reconstruction is going on what will there be to mark the beginning and ending of the days so that the "nations of the saved" can keep the Sabbath; and keep it in memory of the old creation now being dissolved and superseded?

The evening and the morning were the first day; the second day, and so on. How can there be evenings and mornings marking the beginning and the ending of days during the demolition of the heavens and the earth?

3. The prophet says, "Behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind." Mr. Andrews understands the prophet to use the terms "heavens and earth" in the literal sense, and think that the new heavens and earth are to be produced out of the ashes of the old earth. Suppose that is so: then what follows? When the new earth is created the former creation is not to be remembered. Then the memorial of the former creation is not to be observed.

Then if a Sabbath is to be observed in the new earth as a memorial of creation it must be a memorial of the new creation; and if that Sabbath is a seventh day the Creator must occupy six days in the new creation work and rest upon the seventh day from the beginning of the new creation work, and bless and sanctify the seventh day, that is create a new Sabbath, and enact a new Sabbath law. If he takes six days in effecting the new creation will he create the second, or new, Adam on the sixth day? That cannot be for he has already produced the second Adam, and is now forming the wife of the new man, namely, the church. And he is the "beginning of the creation of God;" of course he is the beginning of the new creation. These things make it evident that God will not occupy six days in a literal re-creation of the earth. If such a creation is to be the saints will be raised from the dead before it commences. How then can there be a Sabbath in the new earth memorializing its creation? As long as the present Sabbath is observed the present earth must remain. If it is to be observed in the restitution the constitution must take place in the present earth. It is possible that Isaiah uses the terms heavens and earth in a symbolic sense representing the kingdom of God under its new constitution.

One thought more. When "all flesh" from month to month and from Sabbath to Sabbath appear before Jehovah to worship him in the restitution, they go forth and look upon the "carcasses" of the transgressors. How can those carcasses be preserved through a fire that burns the earth down to ashes, and through the process of the new creation, so as to be visible to the immortal inhabitant of the new earth? And as there is to be no curse in the new earth why should carcasses of transgressors be found there? If this earth is to be burnt up and reduced to ashes it is because of sin; and the object of its destruction is the destruction of sinners. Their carcasses then will not be reproduced to be an object of loathing to the dwellers in the new earth. All of which makes it probable that the new heavens and new earth represent a new state of things on this earth—"the restitution." Mr. Andrews had better study his lesson more.

J. W. NELES.

## Notice of the General Conference.

Philadelphia having been chosen by the voice of the Church as the place, and November 16th named as the time for the holding of the General Conference of the Church of God, and of other churches in sympathy with the general doctrines taught in that Church, notice is now given that the General Conference will convene at 3 o'clock p. m., November 16th at the Blessed Hope Mission, corner of 12th and Dickinson streets, Philadelphia, and continue in session, if found necessary for a period of ten days from that date. The business questions embraced in the call made for this Conference and such other questions as the delegates may themselves decide to consider, will be brought up and decided upon by the regularly appointed delegates from the several churches, who shall cast the votes of the churches they represent in deciding these questions. It is proposed to have devotional and religious meetings carried on simultaneously with the business meetings, and to these, all preaching brethren and all brethren and sisters who can come are cordially invited to be present, and all who come will be provided and cared for during the sessions of the conference. It is hoped that all who can come will do so. Each delegate and each preacher or evangelist regularly appointed, and serving one or more churches, who may attend, will receive from the Phila. Church a contribution to make up any deficiency up to, but not exceeding, $20.00 in the amount supplied him from other sources toward his traveling expenses. Any regularly organized church may send one delegate and any group of churches may unite and send one delegate. Any State or local conference of churches may also be represented by a delegate. The following are offered as suggestions to delegates:

1st. A delegate may be appointed at any time before conference meets.

2nd. Let each delegate bring with him official notice of his having been appointed by the church he represents; such notice to be signed by some officer other than himself.

3rd. Let each delegate get together statistics as to membership and officers of the church he represents and of any neighboring church not represented, giving names, etc., of each, for purpose of record.

4th. Let each intending visitor, whether a delegate or not, send his name and address to Elder C. C. Ransay, 1002 Mount Vernon Street, Phila. who will thus be able to provide accommodations for him.

5th. If any delegate or visitor cannot come for the entire time, he will probably accomplish the most by coming at the latter end of the conference. For the Churches at Phila.

C. C. RANSAY.
GEO. F. WORK.

P. S. In order that no delegate may be prevented by lack of means from attending this Conference, the church at Philadelphia, while not intending to bear all of a delegates expenses, recognize that the expenses of delegates coming from the far west will be greater than the others, and offer to increase the contribution to such delegates, but to delegates only, who attend from points west of the central line of the State of Illinois, to an amount not exceeding $50.00 per delegate in all, to each one, to be paid to the delegate at the close of the Conference. G. F. W.

*Dear Restitutionist:*

Enclosed please find my renewal of subscription. I sincerely wish you future success, as I regard THE RESTITUTION as the only paper which advocates the truth, or more of truth, than any other paper in our broad land. I am looking for the King of the coming kingdom, in the renewed earth. I am glad that the people of God are being called together in the proposed conference at Philadelphia; it seems like the invitation in the inspired word, "gather yourselves together unto him." And may the Comforter fill the hearts of all with joy in the bridegroom. "Our hands are clean, having been washed, together with our whole body in the blood of Christ. He hath clothed us with his righteousness, and our heart panteth for him as the hart panteth after the waterbrooks." If in the Lord's will, I hope to meet you at the coming conference, and my prayer is that we may meet with Jesus there. Resting in him I wait with all that love his appearing until he comes. Your brother in Christ. J. O. BARNABY.

## "THE CHRISTIAN HYMNAL."

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